‘story’ up to 20,000 (23-03-20)
2460 (pdf) /4165(word): 3786/6585; 6571/11367
Spell checker to p.1803

THE DIVINE MESSAGE

The Transcripts and Writings of
Her Supreme Holiness Shri Mataji Nirmalā Devi
July 1, 2016

Caveats and Points

1. Many transcripts are incomplete, essentially all transcripts require further revision.

2. All additions (comments, explanations, grammar adjustments, etc.) are listed in brackets. Unclear parts are marked *[UNCLEAR]* or *[UNCLEAR text]* or in case of multiple possibilities *[UNCLEAR text1/text2/text3].* Some unclear parts in older transcripts are in brackets without having *UNCLEAR*; once transcripts get up-dated, *UNCLEAR* will be added to these parts.

3. Includes 40 full, 3 halves and 3 variants of a half SYNOPSIS of talks for which no English audios or videos have been identified so far. They begin with [SYNOPSIS!] and their paragraphs are included in brackets. Also included are an interview published in French, a German transcript of a Public Program in Germany and a Romanian translation of a talk of Sir C.P. in India.

4. Please send corrections, suggestions for improvement, and/or new transcripts to SahajaYoga.compilations@gmail.com

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Shudy Camps - Park House, Shudy Camps, Cambridgeshire, UK

Ganapatipule, near Malgund, Ratnagiri, Maharashtra, India

Cities in India whose names have changed:

Bangalore is now Bengaluru

Bombay is now Mumbai

Calcutta is now Kolkata

Cochin is now Kochi

Madras is now Chennai
Mysore is now Mysuru
Poona is now Pune
Thana is now Thane
Trivandrum is now Thiruvanantapuram

People whose names are shortened

Gregoire
Warren
Rustom
Gavin

Sanskrit Words: Spellings and word searches

Sanskrit words are transliterated with notation eg. Mūlādhāra, Gaṇeśha, Kṛiṣhṇa, etc.

One will have to use these spellings to find a word. Below is an alphabetical list of Sanskrit words so that the name may be copied and pasted into the word search.

Words without notation such as Chakra are listed with *(nn)* after.

Names of living persons and Hindi words have not been notated.

Shri Mataji's name has been kept without notation except where it appears in mantras.

Om. There is some discussion in Sahaja Yoga about whether Om should be written Aum. In this edition Om has been retained on the grounds that it is the correct Sanskrit transliteration and is the way Shri Mataji wrote it Herself.

A Guide to Sanskrit Pronunciation can be downloaded free from the symb-ol.org website (Home page)

Sanskrit and other foreign words are given a capital letter, eg. Karma, Chakra.

Ār.ti ∆
Abodh ∆
Adharm[a/ic] *(nn)* ∆
Adhyātma ∆
Ādi ∆
Ādi Guru ∆
Ādi Shakti ∆
Advaita *(nn)* ∆
Agni *(nn)* ∆
Āgñyā ∆
Ahaṁkāra ∆
Ambā/Ambikā ∆
Amṛut ∆
Anāhata ∆
Ānanda ∆
Anasūya ∆
Annapūrnā ∆
Aṇu ∆
Anupama ∆
Artha ∆
Asura *(nn)* ∆
Ardha Bindu *(nn)* ∆
Āsana ∆
Asat/Asatya ∆
Āśhray ∆
Aṣhṭāñga ∆
Atīt ∆
Ātmā/Ātman ∆
Avadhūta ∆
Avatār ∆
Avidyā ∆

Baddha *(nn)* ∆
Bandhan *(nn)* ∆
Bhairava *(nn)* ∆
Bhajan *(nn)* ∆
Bhakti *(nn)* ∆
Bhāratiya ∆
Bhava-sāgara ∆
Bhūmī ∆
Bhūt (bhoot) ∆
Bīja ∆
Bindu/Bindi *(nn)* ∆
Brahmā/ Brahmadeva ∆
Brahma(n) *(nn)* ∆
Brahmin *(English)* ∆
Buddha *(nn)* ∆

Chaitanya *(nn)* ∆
Chakra *(nn)* ∆
Chāmuṇḍā ∆
Chandī ∆
Chandra *(nn)* ∆
Chintā ∆
Chit *(nn)* ∆
Chitta *(nn)* ∆

Dāsbodh ∆
Daśharath ∆
Dattātreya ∆

Deśh ∆
Deva *(nn)* ∆
Devī ∆
Dhāraṇā
Dharma *(nn)* ∆
Dharmātīt ∆
Dhṛitaraṣhṭra ∆
Dhyān ∆
Dīkshā ∆
Durgā ∆
Duryodhana *(nn)* ∆
Dvāpara ∆
Dvija ∆

Ekādaśha (Rudra) ∆
Ekakārikā ∆

Gaṇa ∆
Gaṇeśh/Gaṇapati ∆
Garuḍa ∆
Gaurī ∆
Gñyāna ∆
Gyāneśhwara ∆
Gotra ∆
Govardana *(nn)* ∆
Granthi *(nn)* ∆
Guṇa ∆
Guru *(nn)/* Guru-pada ∆
Gurukul *(nn)* ∆
Gṛuha-lakṣhmī ∆

Haldi ∆
Haṁsa ∆
Hanumāna ∆
Haṭha ∆
Havan *(nn)* ∆
Hazrat *(Arabic)* ∆
Himālaya ∆
Hṛidaya ∆
Hrīm ∆

Iccha *(nn)* ∆
Iḍā Nāḍi ∆
Indra ∆
Īśhwar ∆

Jaḍa Prakṛutī ∆
Jagadambā ∆
Janaka ∆
Jan.m'āṣhṭamī ∆
Jīva/Jīvātma ∆

Kailāśh ∆
Kālī ∆
Kali Yuga *(nn)* ∆
Kalki *(nn)* ∆
Kaṁsa ∆
Kapha ∆
Karma *(nn)* ∆
Kārttikeya ∆
Kaśhyapa ∆
Kaṭha Upaniṣhad ∆
Kaurava *(nn)* ∆
Kṛiṣhṇa ∆
Kṛiṣhṇamūrti ∆
Kṛittika ∆
Kriya *(nn)* ∆
Kṣhatriya ∆
Kṣhetra-gñya ∆
Kuṇḍalinī ∆

Lakṣhmaṇ ∆
Lakṣhmī ∆
Lalitā ∆
Līlā ∆
Liṅga ∆
Loka- *(nn)* ∆

Madhu ∆
Mahā- ∆
Mahābharāta ∆
Mahādev ∆
Mahāgaṇeśh ∆
Mahākālī ∆
Mahālakṣhmī ∆
Mahāsaraswatī ∆
Mahāvīra ∆
Mahāśhiva-rātri ∆
Mahat-ahaṁkār ∆
Maheśh(a/wara) ∆
Mahiṣhāsura ∆
Manas ∆
Maṇḍala ∆
Maṅgal ∆
Maṇipūra ∆
Mantra *(nn)* ∆
Māriyā ∆
Mātājī ∆
Mauna/maunī ∆
Maryādā ∆
Māyā ∆
Mokṣha ∆
Mūlādhāra ∆

Nābhī ∆
Nāḍī ∆
Namo/namaḥ ∆
Namaste, namaskār, Namo-'stute ∆
Nanda/Nandi ∆
Nārāyaṇa ∆
Naṭarāj ∆
Nawāb *(Arabic)* ∆
Neti *(nn)* ∆
Nidra *(nn)* ∆
Ninād ∆
Nirākār ∆
Nirānanda ∆
Nirodh ∆
Nirmalā ∆
Nirvichara *(nn)* ∆
Nirodh ∆
Nirvikalpa *(nn)* ∆

Niyama Δ

Om/Omkār Δ

Padma *(nn)* Δ
Paigambara
Pāli Δ
Pāṇḍava Δ
Param-ātma/
Para-Brahma/
Param-chaitanya/
Parameśhwar Δ
Pārvatī Δ
Paśha-
Paśhu Δ
Patañjali Δ
Peeth (pītha) Δ
Phala Δ
Piñgalā (Nāḍī) Δ
Pīr *(Arabic)* Δ
Pragñy(ā/a) Δ
Prakṛiti Δ
Pramāṇa Δ
Praṇava Δ
Prāṇa Δ
Prāṇāyāma Δ
Prapañcha Δ
Prasād Δ
Preta *(nn)* Δ
Pṛithvī/Pṛithivī Δ
Pūjā Δ

Purāna Δ
Purdah *(Persian)* Δ
Puruṣha Δ

Rādhā Δ
Rāja-lakṣhmī Δ
Rajas/rajo guṇa Δ
Rakṣhā-bandhan Δ
Rākṣhasa Δ
Rāma Δ
Rāmdās Δ
Rāvaṇ Δ
Ṛiśhi Δ
Ṛitambhara Δ
Rudra *(nn)* Δ
Rukminī Δ

Sadāśhiva Δ
Sādhana Δ
Sādhu/Sādhak Δ
Sāgar Δ
Sahaja *(nn)* Δ
Sahasrāra Δ
Sahib/Saheb Δ
Sākār Δ
Sākshāt Δ
Samādhi Δ
Saṁsāra Δ
Saṁskāra Δ
Saṁyama Δ
Sandhi *(nn)* Δ

Saṅga Δ
Sanskrit (nn) Δ
Saraswatī Δ
Sat-chit-ānanda Δ
Satī- Δ
Sattva *(nn)* Δ
Satya Yuga Δ
Śhakti Δ
Śhaṅkār Δ
Śhaṅkarāchārya Δ
Śhankh Δ
Śhānti Δ
Śharad Δ
Śharīr Δ
Śhāstra Δ
Śhṇeśha Δ
Śhiva Δ
Śhmaśhāna Δ
Śhraddhā Δ
Śhrī Δ
Śhrī Chakra Δ
Śhruti Δ
Śhuddha Δ
Siddhi *(nn)* Δ
Sītā Δ
Smṛiti Δ
Sthita Δ
Sthita-pragñya Δ
Sudarśhan Δ
Sugrīva Δ
Sūkta Δ

Sūkshma ∆
Suṣhumna ∆
Swadhā ∆
Swādhiṣhṭhāna ∆
Swāhā ∆
Swāmī/Swāminī ∆
Swayambhū ∆

Tamas/tamo *(nn)* ∆
Tāṇḍava ∆
Tanmātra ∆
Tantra *(nn)* ∆
Tapas *(nn)* ∆
Tattwa *(nn)* ∆
Tikka ∆
Trimūrti ∆
Tripūra ∆
Twam *(nn)* ∆
Twameva *(nn)* ∆

Umā ∆
Upaniṣhad ∆

Vaikuntha *(nn)* ∆
Vairāgya ∆
Varṇa ∆
Vasiṣhṭa ∆
Vāyu ∆
Veda *(nn)* ∆
Vedānta ∆
Vibhīṣhaṇa ∆
Vidyā ∆
Viṣhṇu ∆
Virāt ∆
Virāt-añgana ∆
Viṣhṇumāyā ∆
Viśhuddhi ∆
Viṣhwa ∆
Viśhwa Nirmala Dharma ∆
Viṭṭhala ∆
Vivek *(nn)* ∆
Viveka Chūḍāmaṇi ∆

Yagñya ∆
Yajur Veda ∆
Yama *(nn)* ∆
Yantra *(nn)* ∆
Yaśhodā ∆
Yati *(nn)* ∆
Yeśhu/Jesu/Jesus ∆
Yoga *(nn)* ∆
Yogī/Yoginī ∆

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Q.o. – 'Quote on...

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1900-0000 Q.f. The Tenth Incarnation by Yogi Mahajan, Back Cover

1900-0000 Q.o. Love for others from Eternally Inspired Recollections of our Divine Mother, Vol. 1, p.98

1900-0000 Quote for Widows, India from Eternally Inspired Recollections of our Divine Mother, Vol. 1, p.203

1900-0000 Advices from Eternally Inspired Recollections of our Divine Mother, Vol. 1, pp.295,297

1900-0000 Q.o. Understanding Shri Mataji from Eternally Inspired Recollections, Vol. 2, p.75

1900-0000 Q.f. Eternally Inspired Recollections, Vol. 2, p.76

1900-0000 Q.o. Atlantis from Eternally Inspired Recollections, Vol. 2, p.162

1900-0000 Q.f. Eternally Inspired Recollections, Vol. 3, p.67

1900-0000 Q.o. Divorce and Advices on Marriages from Eternally Inspired Recollections, Vol. 4, pp.73,74

1900-0000 Q.o. England from Eternally Inspired Recollections, Vol. 5, p.285

1900-0000 Quote, after a Puja, Tour, India from Eternally Inspired Recollections, Vol. 6, p.69

1900-0000 Advice on Obesity from The Breeze of Sahasrāra, p.173

1900-0000 Q.o. `The Hundred Monkey Theory', India from The Breeze of Sahasrāra, p.174

1900-0000 Q.o. Poetry and Sahaja Yoga, India from The Breeze of Sahasrāra, pp.200,201

1900-0000 Q.f. `The Origins of the Nervous System' dated ***1993-11-06***

1900-0000 Q.f. the National Sahaja Yuva Shakti Interactive Newsletter, Vol. 1, Issue 1, Sep 2000 (Front Cover)

1900-0000 Q.f. the Article The message of Mother Mātājī published on ***1984-07-30*** in Evening Gazette advertising the, Public Program next day, Middlesborough, UK

1900-0000 On Śhrī Raja Janaka and the Bowl of Milk from Sahaj News, Issue (***1996-05-32***)

1900-0000 Q.f. Sahaj News, Issue 96 (***1998-05-02***)

1900-0000 Q.o. Mistakes shared by Baba Mama on 1997-10--14 at Academy of Fine Arts and Music, Nagpur, Maharashtra, India from Sahaj News, Issue 96 (***1998-05-02***)

1900-0000 Q.f. Sahaj News, Issue 183 (***1999-12-05***)

1900-0000 Q.o. Children Crying from Children Book (mentioned as part of ***1991-04-14*** Śhrī Gaṇeśha Puja, Australia)

1900-0000 Q.f. let `Pure Meditation with Sahaja Yoga... at home', p.2

1900-0000 Q.o. Sir C.P.'s achievements from Netherlands in early 1994

1900-0000 Twenty-one Q.f. the e-mail booklet Come the Mother Calls

1900-0000 Q.f. Swan

1900-0000 Q.f. the Card for ***1995-06-04*** Śhrī Adi Shakti Puja

1900-0000 Q.f. the Postcard This is the Time for Transformation

1900-0000 Q.o. Dharamshala School, Himachal Pradesh, India

1900-0000 Q.o. Innocence

1900-0000 Q.o. Nails

1900-0000 Q.o. Peace

1900-0000 Q.o. Prasadrao Salve (the father of Shri Mataji) from Blossom Time, Vol. 1, Issue 3 (***2007-08-31***), p.9

1900-0000 Q.o. Continuous Practice of Sahaja Yoga from Blossom Time, Vol. 2, Issue 5 (Sep-Oct 2008), p.1

1900-0000 Quote related to the Vision for the Vishwa Nirmalā Prem Ashram in Noida, Uttar Pradesh, India from Blossom Time, Vol. 2, Issue 5 (Sep-Oct 2008), p.7

1900-0000 Q.o. Situations of Confusion

1900-0000 A List of Advices and Quotes

1900-0000 Prayer to the Spirit from Yuvadrishti, Vol. 8, Issue 2 (Jun 2007), p.13

1900-0000 Q.f. `The Times of India' published on ***2002-03-26***

1900-0000 Q.f. an Article by Catherine Kelly reproduced in a ***2001-12-00*** Article `Age of the Truth' by Audrey Hopes in a Local Newspaper from Los Angeles Area

1900-0000 Q.f. a Public Lecture from the notes of Mr. V.N. Phadke

1900-0000 Q.o. God's Miracles from Akashwani, Vol. I, Issue IV (May 2000), Front Cover p.1

1900-0000 Q.o. Śhrī Jesus Christ from Akashwani, Vol. I, Issue IV (May 2000), p.3

1900-0000 Q.o. Śhrī Krishna from Akashwani, Vol. I, Issue VIII (Aug 2000), p.3

1900-0000 Q.o. Śhrī Mary from Akashwani, Vol. I, Issue XII (Dec 2000), p.3

1900-0000 Q.o. Yuva Shakti from Akashwani, Vol. II, Issue I (Feb 2001), p.6

1900-0000 Q.o. Creation from Akashwani, Vol. II, Issue III (Apr 2001), p.3

1900-0000 Q.f. Akashwani, Vol. II, Issue VIII (Sep 2001), p.3

1900-0000 Q.o. Powers

1900-0000 Q.o. Personal Attention

1900-0000 Q.o. Why there are only a few SYs in the World

1900-0000 Q.o. Brainwashing,, Public Program, London, UK: from Sahaja Yoga Joke Book, p.1

1900-0000 Q.o. Progress (Hindi) from Chaitanya Lahari, 2004 Nov-Dec, p.1

Contents: **1901 Undated Letters and Faxes p.281**

1901-0000 Letter (Marathi) I (perhaps London, 1975)

1901-0000 Letter (Marathi) II from Nirmalā Yoga, Issue 14 (Mar-Apr 1983), p.11

1901-07-00 Letter (Marathi) III on Guru Purnima from Nirmalā Yoga, Issue 15 (May-Jun 1983), pp.12,13

1901-0000 Letter (Marathi) IV, Meaning of Puja from Nirmalā Yoga, Issue 12 (Nov-Dec 1982), p.4

1901-0000 Letter to Doctor Raul I from Nirmalā Yoga, Issue 8 (Mar-Apr 1982), p.24

1901-0000 Letter to Doctor Raul II, London, UK from The Life Eternal, 1980 Issue, pp.17,18

1901-0000 Letter (likely Hindi or Marathi) from The Life Eternal, 1979 Issue, pp.6,7

1901-0000 Letter published in the Turkish newspaper Bursa

1901-0000 Letter to a doubting Son, pinned to the notice board of Nightingale Lane, London, UK p.321

1901-0000 Letter (Hindi) from Nirmalā Yoga, Issue 1 (Jan-Feb 1981), pp.2,3

1901-0000 Fax to Kathmandu, Nepal on the death of Lisa

Contents: **1902 - Undated Handwritten Notes**

1902-0000 Handwritten Notes, Jesus was Eeshanath

1902-0000 Handwritten Notes (Translation from a Marathi book), MADONNA

1902-0000 Two Extracts from `Heralding a New Age of Joy and Spiritual Fulfilment'

1902-0000 Handwritten Note on the Incarnation of Śhrī Adi Shakti likely related to SM's book 'Creation'

1902-0000 Handwritten Note on the Human Search likely related to SM's book 'Creation'

1902-0000 Handwritten Note on the Central Channel likely related to SM's book 'Creation'

1902-0000 Handwritten Note on the Sounds of Kundalini likely related to SM's book 'Creation'

1902-0000 Handwritten Note on Kundalini likely related to SM's book 'Creation'

Contents: **1903 - Undated Talks by other Personalities**

1903-0000 Message of H. E. Ayatollah M. Rouhani, Respected Leader of the Muslim Faith

1903-0000 Sir C.P. talking about Shri Mataji from The Face of God by Yogi Mahajan, pp.18,19

Contents: **1904 - Undated, Public Programs**

1904-0000, Public Program, Truth is not Mental, New York, USA p.324

1904-0000, Public Program, quote from The Third Advent by Gregoire de Kalbermatten, p.139

1904-0000, Public Program or Talk to SYs, Ushering in the Satya Yuga, from The Life Eternal, 1981 Issue, p.1

1904-0000, Public Program, Day 2 (cream sari)

1904-0000, Public Program (armchair covered with yellow sari, microphone with red flower, NSS)

1904-0000, Public Program, Ocean of Joy, (likely 1993+ in) U.S.A.

1904-0000, Public Program, Italy (armchair with yellow sari and green curtain behind)

1904-0000, Public Program, Caxton Hall, London, UK

Contents: **1905 - Undated Talks to SYs**

1905-0000 Talk to SYs, Beware, Dear Aspirants from The Life Eternal, 1980 Issue, p.25

1905-0000 Talk to SYs, The Mantras of Sahasrāra, India (often listed at the end of either ***1983-03-14*** or ***1983-05-05***)

1905-0000 Talk to SYs, on Meditation

1905-0000 Talk to SYs, Sahaja Culture, Pratishthan, Pune, Maharashtra, India (around Feb or Mar)

1905-0000 Talk to SYs, On Creation from The Wind, Vol. 1, Issue 6 (Mar 1987), p.5

1905-0000 Talk to SYs, Evolution in Śhrī Gaṇeśha's Land from The Wind, Vol. 1, Issue 6 (Mar 1987), p.8

1905-0000 Talk to SYs, Spirit, from Nirmalā Yoga, Issue 16 (Jul-Aug 1983), pp.10,12

1905-0000 Talk to SYs on the Essences of Elements

Contents: **1906 - Undated Conversations with SYs**

1906-0000 Conversation with Gregoire de Kalbermatten

1906-0000 Conversation with Heidi Zogorski, U.S.A.

Contents: **1907 - Undated Miscellaneous**

1907-0000 Guidelines for Helpless Destitute Women Seeking Shelter in the Vishwa Nirmalā Prem Ashram, Noida, Uttar Pradesh, India

1907-0000 Guidelines for Admission of an Orphan Girl Child into the Vishwa Nirmalā Prem Ashram, Noida, Uttar Pradesh, India

1907-0000 Advice for Conducting Sahaja Yoga Programs

1907-0000 List of Advices given to Hamid, Austria

1907-0000 List of Advices given to Dr. Madhur Rai, India

1907-0000 Diet on Weight Lose, Notes from taken by a Sahaja Yogini during a Conversation

Contents: **1930**

1930-0000 Poem: Small Particle of Dust, India

Contents: **1934**

1934-0000 Poem at the requested of Mahatma Gandhi, India

Contents: **1941**

1941-0000 Advice from Her father, India (year not sure)

1941-0000 Hindi Song: Ma, Teri Jay. Ho

Contents: **1948**

1948-01--29 Meeting with Mahatma Gandhi, one day before his assassination, New Delhi, India

1948-0000 Conversation with Sir C.P., Decision to apply for IAS and not IFS, New Delhi, India

Contents: **1955**

1955-02-15 Last words of Prasadrao Salve, Asha Villa, New Colony, Nagpur, Madhya Pradesh, India

Contents: **1961**

1961-0000 Trip to Purchase Marble for the House under Construction and meeting with Rajneesh, Jabalpur, Madya Pradesh, India

1961-0000 Extract from souvenir `Dignity of Art'

Contents: **1964**

1964-0000 Conversation with Prime Minister Lal Bahadur Shastri, New Delhi, India

Contents: **1970**

1970-04-00 Meeting with Raolbai Auntie, Jeevan Jyot, Nepean Sea Road, Mumbai, India

1970-07-00 Visiting Gagan Gadh Maharaj, Day 2, Ashram Gagan Boara (near Khopoli), Maharashtra, India (month not sure; before ***1973-12-09***)

1970-07-00 Visiting Gagan Gadh Maharaj, Day 1, Ashram Gagan Boara (near Khopoli), Maharashtra, India (month not sure; before ***1973-12-09***)

Contents: **1971**

1971-07-00 Meeting with a South African Seeker, Jeevan Jyot, Nepean Sea Road, Mumbai, India

Contents: **1972**

1972-01--2x Train Trip to and 4 Days Seminar (including to 01-27), Bordi, Maharashtra, India

1972-02-00 Conversation with Chandu Bhai Jhaveri, Bordi or Mumbai, India (could be also end of Jan)

1972-02-00 Meeting with a Boy or, Public Program, Aurangabad, Maharashtra, India (month not sure)

1972-03-08 Annexure I of The Life Eternal Trust deed, Charity Commissioner, Mumbai, India

1972-04-1x Conversation with Chandu Bhai, Maharashtra, India (about)

1972-0000, Public Program, Ahmedabad, Gujarat, India

1972-0000 One Week Visit to Tiffin at the Invitation of a seeking group Lotus, OH, U.S.A.

8. ***1972-11-00*** Letter, U.S.A. (around)

1972-11-00 Poem: TO MY FLOWER CHILDREN (around)

Contents: **1973**

1973-0000 Visit of a Saint who attended a Public Program in Mumbai, Ashram (Cave), Ambarnath (near Thane), Maharashtra, India

1973-0000 Four Days Visit with, Public Program (Marathi) and Puja, Dhule, Maharashtra, India

1973-0000 Trip from Dhule to Nasik, Maharashtra, India

1973-0000 Q.o. Colours,, Public Program, Bharatiya Vidyā Bhavan, Mumbai, India

1973-0000 Two Quotes about Deaf and Dumb Boys, Mumbai, India

1973-07-15, Public Program on Guru Purnima (Hindi), Sahaja Yoga a New Discovery, Mumbai, India (other possible dates ***1974-07-04***, ***1975-07-23***, or ***1976-07-11***-)

1973-08-28 Śhrī Krishna Puja, Most Dynamic Power of Love, Mumbai, India

1973-09-03, Public Program (Hindi), Atma Sakshatkar ka Arth (Understanding Your Importance), Mumbai, India

1973-09-27 to 1007 Navaratri Nights, Terrace, Jeevan Jyot, Nepean Sea Road, Mumbai, India

1973-11-17, Public Program (Hindi), New Delhi, India

1973-12-07, Public Program (Hindi), Day 1, Sahajyog ki Utapatti, Birla Kreeda Kendra, Mumbai, India

1973-12-09, Public Program (Hindi), Day 3, Śhrī Dattatreya Jayanti, Birla Kreeda Kendra, Mumbai, India

1973-12-22, Public Program (Hindi), Nagpur, Maharashtra, India

Contents: **1974**

1974-0000 Sessions at Clare Court, Judd Street, London, UK

1974-0000 Story with alcohol, 2, Parklands, Ice House Wood, Hurst Green, Oxted, Surrey, UK

1974-12-00 Q.o. Siddhis, New Delhi, India

Contents: **1975**

1975-0000 Letter to Bombay (Mumbai) SYs (likely Marathi), 2, Parklands, Ice House Wood, Hurst Green, Oxted, Surrey, UK from Anant Jeevan, Issue 4 (Jan-Feb 1980), p.2

1975-01--20 Talk to SYs (Hindi), Ksham Ki Shakti Ka Mahatav (Power of Forgiveness), Mumbai, India

1975-01--25 Talk to SYs (Hindi), Har Shwas Me Sahaja Yoga Ko Prasthapit Karna Hoga (Must Listen Every Day and Imbibe Sahaja Yoga), Mumbai, India

1975-02-09 Puja, Prayer to the Almighty, Mumbai, India

1975-03-00, Public Program, 10 King George Avenue, New Delhi, India (Anant Jeevan, Issue 2, pp.8,11)

1975-03-15 Q.f. the article `Spiritual Leadership', Column WORLD OF EVE, Eves Weekly, New Delhi, India

1975-03-29 Quote (Hindi), Mumbai, India

1975-03-29, Public Program (Hindi), Day 1, VuGñyān Manushya Ki Rachana Nahi Khoj Hai (Science is Human's Discovery, not Creation), Mumbai, India

1975-03-30, Public Program (Hindi), Day 2, Trigunatmika, Mumbai, India

1975-05-05 Letter (Marathi), On Mithya, London, UK

1975-09-00 Talk to SYs, Seminar, 2, Parklands, Ice House Wood, Hurst Green, Oxted, Surrey, UK (month not sure)

1975-09-25 Letter to Gregoire (in Kathmandu, Nepal), 2, Parklands, Ice House Wood, Hurst Green, Oxted, Surrey, UK

1975-11-08 Letter to Gregoire, London, UK

1975-11-00 Quote before leaving UK, London, UK

1975-12-21 Talk to SYs (Hindi), Keep the Attention on your Self, Bharatiya Vidyā Bhavan, Mumbai, India

1975-12-22, Public Program (Hindi), Prabhu ke Prem ka Anubhav (The Experience of God's Love), Bharatiya Vidyā Bhavan, Mumbai, India

1975-12-23, Public Program (Hindi), Day 2, Parmatma Ka Prem (God's Love), Bal Mohan Mandir, Mumbai, India

Contents: **1976**

1976-0000 Talk to SYs, On Bhranti, Dadar, Mumbai, India

1976-01--23, Public Program, Description of Kundalini, New Delhi, India (other date ***1975-11-30***)

1976-02-29 Shivaratri Puja (Hindi), Utpatti, Adi Shakti aur Shiva ka Swarup, Mumbai, India

1976-03-02 Havan (Hindi), Prajapati (Lord of Creatures), Mumbai, India

1976-03-20 Letter to Gregoire, Mumbai, India

1976-03-2x, Public Program, Day x, Advertised as `Kundalini Awakening', New Delhi, India

1976-03-30 Gudi Padwa Puja, Meditation in Thoughtless Awareness, New Delhi, India

1976-04-02 Talk to SYs, The Role of Tongue, Sight and Feet in Spiritual Evolution, New Delhi, India

1976-05-10 Letter to Gregoire, 2, Parklands, Ice House Wood, Hurst Green, Oxted, Surrey, UK

1976-05-27, Public Program (Hindi), Dhyān Kaise Karein (How to Meditate), Bharatiya Vidyā Bhavan, Mumbai, India

1976-06-00 Q.o. the Plight of the English SYs after being on their own for 6 Month, London, UK

1976-09-00 Puja, Shri Mataji's House, 2, Parklands, Ice House Wood, Hurst Green, Oxted, Surrey, UK (month not sure)

1976-09-06 Letter to Gregoire, London, UK

1976-09-22 Letter, London, UK

1976-10-00 Puja, Shri Mataji's House, 2, Parklands, Ice House Wood, Hurst Green, Oxted, Surrey, UK (month not sure; also listed as 1974 or 1975)

1976-10-12 Letter to Gregoire about Dharma (also Pyramids and Taj Mahal), London, UK

1976-10-21 Letter (Hindi), Diwali

1976-12-22 Talk to SYs, Spirits of the dead, Sweet Home, Mumbai, India

Contents: **1977**

1977-0000 Q.o. Ego and Superego, from Nirmalā Yoga, Issue 5 (Sep-Oct 1981), p.4

1977-0000, Public Program, The Spirit

1977-01--08 Samarpan, Mumbai, India

1977-0000 Q.o. Respects paid to Mountains, Kathmandu, Nepal

1977-0000 Q.o. Relaxing, UK (year not sure)

1977-01--26 Talk to SYs, Day 1, Attention, Bordi, Maharashtra, India

1977-01--26 Talk to SYs, Day 1, Advice to realised Souls, Bordi, Maharashtra, India

1977-01--27 Talk to SYs, Day 2, Attention and Joy, Bordi, Maharashtra, India

1977-01--29 Letter to Gregoire, Mumbai, India

1977-02-00, Public Program, Nabhi Chakra, India

1977-02-00, Public Program, Heart and Omkara, India

1977-02-15, Public Program (Hindi+English), Day 2, Sat Chit Ananda, New Delhi, India

1977-02-19 Talk To New SYs, Problems From Fake Gurus, New Delhi, India

1977-02-20, Public Program, The Creation, New Delhi, India

1977-02-22, Public Program, Day 1, About Different Chakras and their Deities, Gandhi Bhavan, University, New Delhi, India

1977-02-23 Kundalini Yoga Interview Feature by Vidyut Maneklal, Evening News, New Delhi, India, from The Life Eternal, 1979 Issue, pp.8,9

1977-02-23, Public Program, Day 2, The Normal Human Awareness, Beyond Human Consciousness, Gandhi Bhavan, University, New Delhi, India

1977-03-21 Birthday Puja, Mumbai, India

1977-03-22 Advice at Bharatiya Vidyā Bhavan, Questions and Answers, Mumbai, India

1977-04-27 Letter, London, UK

1977-05-00 Quote, Lounge, 2, Parklands, Ice House Wood, Hurst Green, Oxted, Surrey, UK (month not sure)

1977-05-00 Letter to Gregoire, 2, Parklands, Ice House Wood, Hurst Green, Oxted, Surrey, UK

1977-05-01 Letter (Marathi) to Indian SYs, UK

1977-05-12 Letter, London, UK

1977-06-00 Letter on Guru Purnima (likely Hindi or Marathi), London, UK

1977-06-30 Talk to SYs, Guru Purnima Day, (unlikely) Caxton Hall, London, UK

1977-07-01 Guru Puja (first more formal Puja in the West), Lounge, House, London, UK

1977-09-02 Letter, 2, Parklands, Ice House Wood, Hurst Green, Oxted, Surrey, UK

1977-09-09 Letter (Hindi), 56 Ashley Gardens, Ambrosden Avenue (near Victoria Station), London, UK

1977-10-16 Letter (4th Day of Navaratri), London, UK

1977-10-24, Public Program (first advertised one in Europe), Caxton Hall, London, UK

1977-11-21, Public Program, Tantrism, Caxton Hall, London, UK

1977-11-24 Talk to SYs, Mind and its Relationship to Kundalini, 2nd Floor, Gavin Brown's House, 160 North Gower Street, Euston, London, UK

1977-11-28, Public Program, God and Creation, Caxton Hall, London, UK

1977-12-00 Talk to SYs, 2nd Floor, Gavin Brown's House, 160 North Gower Street, Euston, London, UK

1977-12-18 Talk to SYs (Hindi), Nirvichar Mein Raho (Be in Thoughtlessness), Mumbai, India

Contents: **1978**

1978-0000 Q.o. Catches, Shri Mataji's Bedroom, Ashram, East End Road, Finchley, London, UK

1978-0000 Talk to SYs, How to Meditate, Seminar

1978-0000 Letter to Raulbai (Marathi), 56 Ashley Gardens, Ambrosden Avenue (near Victoria Station), London, UK (other years 1979,1980)

1978-0000 Visit to Temple, Saswad (near Pune), Maharashtra, India (year not sure)

1978-01-00 Conversation, Jaipur, Rajasthan, India

1978-01-31, Public Program (Hindi), Void, Heart, Viśhuddhi, Channels, New Delhi, India

1978-02-03, Public Program (Hindi), Triguna (The Three Gunas), New Delhi, India

1978-02-20 Talk to SYs, Spirit, Attention, Mind (Will and Surrender, Nabhi), Ashram, East End Road, Finchley, London, UK

1978-03-00 Talk to 40 Indian and Western SYs, Haridwar, Uttarakhand, India (date not OK)

1978-03-20, Public Program, We are all Seeking, Caxton Hall, London, UK

1978-05-00 Letter (Hindi) to Delhi SYs, London, UK

1978-05-15, Public Program, Question Time, Caxton Hall, London, UK

1978-06-05, Public Program, Doing the Divine Work, Caxton Hall, London, UK

1978-06-12, Public Program, Rationalism, Emotionalism and Wisdom, Caxton Hall, London, UK

1978-06-19, Public Program, The Difference Between East and West, Caxton Hall, 10 Caxton Street, Westminster, London, UK

1978-06-26, Public Program, What happens after Self-realisation, Caxton Hall, London, UK

1978-07-10, Public Program, Talk about Kundalini, Caxton Hall, London, UK

1978-07-16, Public Program, East, West, Love and Money, Caxton Hall, London, UK (other date 07-17)

1978-07-21 Guru Puja, Avenue House, Finchley, London, UK

1978-08-17 Letter (Marathi) on Raksha Bandhan and Purnima Day (08-18), London, UK II

1978-09-11, Public Program, The Principle of Brahma, Caxton Hall, London, UK

1978-09-25, Public Program, Stupefied Through Ego, Caxton Hall, London, UK

1978-10-02 Letter (Marathi) (1st Day of Navaratri), London, UK

1978-10-02, Public Program (1st Day of Navaratri), Knots on The Three Channels, Caxton Hall, London, UK

1978-10-05 Talk to SYs (4th Day of Navaratri), Dharma, London, UK

1978-10-09, Public Program (8th Day of Navaratri), Talk about Kundalini, Caxton Hall, London, UK (likely)

1978-10-14 Talk to SYs, Advice on our Powers, How to handle Scientists, First Western Seminar, East Hampstead Park (near Wokingham), London, UK

1978-10-14 Talk to SYs, Bija Mantras, Śhrī Lalita, Śhrī Chakra, First Western Seminar, East Hampstead Park (near Wokingham), London, UK

1978-10-15 Talk to SYs, Void and Zen, First Western Seminar, East Hampstead Park (near Wokingham), UK

1978-10-23, Public Program (English+Hindi), The Three Channels, Śhrī Lakṣhmī and Śhrī Saraswati, Caxton Hall, London, UK

1978-10-30, Public Program, Sahaja Yoga as a Hypothesis, Caxton Hall, London, UK (very likely)

1978-11-06, Public Program, Attention and Fulfilment, Caxton Hall, London, UK (likely)

1978-11-13, Public Program, Evolution Beyond Organized Religion, Caxton Hall, London, UK

1978-12-09 Talk to SYs, Our Understanding of Sahaja Yoga, Seminar, St. Mary's House, Uckfield Park, Buxted, Sussex, UK (does not fit somehow)

1978-12-18, Public Program, Āgñyā Chakra, Caxton Hall, London, UK

1978-12-24 Talk to SYs, Christmas Message, Thankfulness, Dollis Hill Ashram, London, UK

Contents: **1979**

1979-0000 Q.o. Music

1979-0000, Public Program, Mumbai, India

1979-0000 Meeting Seekers after the, Public Program's Talk, Caxton Hall, London, UK

1979-0000 Letter (Marathi), Human Chitta

1979-02-01, Public Program, Creation, Man and his Fulfilment, Gandhi Bhavan, University, New Delhi, India

1979-02-08 Press Conference, Mooladhara Chakra, Kovalam, Thiruvananthapuram, Kerala, India

1979-02-09, Public Program, False Gurus, Kovalam, Thiruvananthapuram, Kerala, India

1979-03-00 Message from The Life Eternal, 1979 Issue, p.1, New Delhi, India

1979-03-03, Public Program (Hindi), Day, Town Hall, Dehradun, Uttarakhand, India (other date 0304, Day 2)

1979-03-08 Talk to SYs, How to Realise the Self, Seminar, New Delhi, India

1979-03-09, Public Program (Hindi), Śhrī Lakṣhmī Tattwa, New Delhi, India

1979-03-11, Public Program (Hindi), Day 2 (morning), Gandhi Bhavan, University, New Delhi, India

1979-03-12, Public Program (morning), After Realisation, New Delhi, India V

1979-03-12, Public Program (Hindi+English), Day 1, Mooladhara Chakra or Realisation of Divine and Spirit, New Delhi, India

1979-03-24 Talk to SYs (Hindi), Chitta, Seminar, Day 1 (morning), Bordi Shibir, Maharashtra, India

1979-03-24 Talk to SYs, About English SYs, Seminar, Day 1 (afternoon), Maharashtra, India

1979-03-28 Inauguration of The Advent, FICCI Hall, New Delhi, India, from Anant Jeevan, Issue 1 (Jul 1979), pp.5,12

1979-04-00 Q.o. Loneliness, London, UK (month not sure)

1979-04-00 Letter (Marathi), London, UK (before Apr 8)

1979-04-16 Talk to SYs, Āgñyā and Lord Jesus Christ, Phillipa's House, Barnes, SW London, UK

1979-04-22 Talk to SYs, Give up Misidentifications, Dollis Hill Ashram, London, UK

1979-05-00 Sahaja Yoga a Unique Discovery, Article in the Yoga Today magazine, London, UK (month not sure)

1979-05-05 Sahasrāra Puja, Dollis Hill Ashram, London, UK

1979-05-07, Public Program, Sahaja Yoga and Christianity, Bharatiya Vidyā Bhavan, London, UK

1979-05-17, Public Program, Seeking and Evolution, Caxton Hall, London, UK

1979-05-24, Public Program, Seeking and Rationality, Caxton Hall, London, UK

1979-05-24 Talk to SYs, Seeking and Rationality, Dollis Hill Ashram, London, UK

1979-05-27 Conversation with SYs, TM, False Gurus, Industrial Revolution, Christ, Go Slowly with New People, Seminar, Day 1, Dollis Hill Ashram, London, UK

1979-05-28 Talk to SYs, Seminar, Day 2, Talk 1, Ego, Nabhi, Money, Love, Dollis Hill Ashram, London, UK

1979-05-28 Talk to SYs, Seminar, Day 2, Talk 2, Christ the Gate and Shri Mataji the Destination, Dollis Hill Ashram, London, UK

1979-05-30, Public Program, A Higher Life, A World of Bliss and Joy (The Three Paths of Evolution), Caxton Hall, London, UK

1979-05-31, Public Program, Hall in City Center, Birmingham, UK

1979-05-31 Workshop after, Public Program, Bala's House, Rosemary Road, Tamworth (near Birmingham), UK

1979-06-05 Conversation with SYs, Illusions and Collectivity, Northampton, UK

1979-06-11, Public Program, How God's Aspects are Expressed within us, Caxton Hall, London, UK

1979-06-15, Public Program, Higher Life, Reading, UK

1979-06-16, Public Program, This is not the Work of Mediocres, Doctor Johnson's House, Birmingham, UK

1979-06-16, Public Program, Bala's House, Birmingham, UK

1979-06-17 Talk to SYs, Bala's House, Birmingham, UK (perhaps part 2 of 06-16)

1979-06-18 Talk to SYs, Questions and Answers, Jim Proctor's House, Cookridge (10 kms NW of Leeds), UK

1979-06-19, Public Program, What Have We Done Towards a Higher Life, Caxton Hall, London, UK

1979-06-20 Talk to SYs, When in darkness, Dollis Hill Ashram, London, UK

1979-06-25, Public Program, Seeking the Life Beyond, Caxton Hall, London, UK

1979-07-00 Phone Conversation with Linda Williams (could be end of Jun)

1979-07-02, Public Program, We are all Seekers (We Feel there is a Purpose in Life), Caxton Hall, London, UK (other dates and 07-10)

1979-07-08 Guru Puja, Dollis Hill Ashram, London, UK

1979-07-00 Seminar (About one week long), Crosscraig, Loch Rannoch, Scotland, UK

1979-07-16, Public Program, How Truthful are We about Seeking, Caxton Hall, London, UK

1979-07-20, Public Program, Why Are We Here, What is Our Purpose, Cardiff, Wales, UK

1979-07-21 Talk to New People (evening), Jim Proctor's House, Cookridge (10 kms NW of Leeds), UK

1979-07-24, Public Program, We have to Seek our Wholesomeness, Caxton Hall, London, UK

1979-07-26, Public Program, Modern Seeking, In Search of Joy, Enfield (North London), UK (other date 07-25)

1979-08-00 Conversation with Linda Williams, London, UK (month not sure)

1979-08-00 Second Visit to Scotland, Crosscraig, Loch Rannoch, Scotland, UK (maybe 0900)

1979-08-06, Public Program, Self-realisation and Fulfilment, Caxton Hall, London, UK

1979-08-18, Public Program (Hindi), Atma and Paramatma, New Delhi, India

1979-09-24 Navaratri Celebrations (3rd Day), Kundalini, Śhrī Shiva Shakti and Śhrī Vishnu Shakti (Marathi), Amar Rundal Mandal Bhadar, Mumbai, India

1979-09-27 Navaratri Celebrations (6th Day), Śhrī Kundalini, Shakti and Śhrī Jesus (Marathi), Hinduja Auditorium, Mumbai, India

1979-09-28 Navaratri Celebrations (7th Day), Kundalini and Kalki Shakti, Sunderbhai Hall, Mumbai, India

1979-09-29 Public Felicitation and Advent Seminar (8th Day of Navaratri), Joy and Depth, Sunderbhai Hall, Mumbai, India

1979-10-08, Public Program, Maintaining Purity of Sahaja Yoga, Caxton Hall, London, UK

1979-10-15, Public Program, How Realisation should be Allowed to Develop, Caxton Hall, London, UK

1979-10-19, Public Program, Getting to Know Yourself, Gayton Road, Harrow (near London), UK

1979-10-20 Diwali Puja (Diwali Day), Dollis Hill Ashram, London, UK

1979-10-22, Public Program, Problems of Ego, Caxton Hall, London, UK

1979-10-29, Public Program, Knowledge of the Divine, Caxton Hall, London, UK (other date 10-28)

1979-11-11 Talk to SYs, The Meaning of Yoga (Sahaja Yoga the Maha Yoga), Dollis Hill Ashram, London, UK

1979-11-15 Arrival, Railway Station, Brighton, UK

1979-11-15, Public Program, The Significance of Brighton, Hove, Brighton, UK

1979-11-18 Talk to SYs, How to Go Beyond the Ego and Know Yourself, Dollis Hill Ashram, London, UK

1979-11-21, Public Program, Seeking in The West, Caxton Hall, London, UK

1979-11-26, Public Program, How to Get to the Spirit that Lies Within, Caxton Hall, London, UK

1979-11-00 Heathrow Airport, London, UK and Phone Conversation Later

1979-12-02 Guru Puja, The Declaration, Dollis Hill Ashram, London, UK

1979-12-02 Quote, the day of Guru Puja, Dollis Hill Ashram, London, UK

1979-12-03, Public Program (morning), Realisation is not of the Intellect, Caxton Hall, London, UK

1979-12-03, Public Program (afternoon), London, UK

1979-12-10, Public Program, Christmas and Its Relationship to Lord Jesus, Caxton Hall, London, UK

1979-12-30 Advice about Chakras, CKP Hall, Mumbai, India

Contents: **1980**

1980-0000 Prayer

198x-0000 Q.o. Mahamaya, Hampstead, London, UK

198x-0000 Q.o. Jazz, Brompton Square, London, UK

198x-0000 Q.o. Present, Past and Future, London, UK

198x-0000 Note on Ashram, 56 Ashley Gardens, Ambrosden Avenue (near Victoria Station), London, UK from The Divine Cool Breeze, Vol. 2, Issue 8 (Sep 1988), p.27

198x-0000 Two Quotes, Paris, France

198x-0000 Two Quotes related to Visiting Houses, New Delhi and Pune, Maharashtra, India

198x-0000 Quote related to Shri Mataji of Becoming a Resident of Pune, Pune, Maharashtra, India

1980-0000, Public Program, Effortless Meditation, London, UK

198x-0000 Quote (Hindi), New Delhi, India

1980-01-02, Public Program, Deities on Various Chakras, Patkar Hall, Nathibai Thackersey Road, Marine Lines, Mumbai, India

1980-01-04 Reception of Sir C.P., New Delhi, India

1980-01--27 Talk to SYs, Transformation, Morning Seminar, Bordi, Maharashtra, India

1980-01-27 Talk to SYs, Powers Bestowed upon SYs, Bordi, Maharashtra, India

1980-01-28 Talk to New SYs, Seminar, Day 1, Bordi Shibir, Maharashtra, India

1980-02-02, Public Program, Śhrī Mahalakṣhmī Shakti, New Delhi, India

1980-02-08, Public Program, Mahakali Shakti, London, UK

1980-02-14 Prayer, UK

1980-03-08 Talk to SYs, The Value of Marriage, Dollis Hill Ashram, London, UK

1980-03-13, Public Program, The Meaning of Sahaja Yoga, Caxton Hall, London, UK

1980-03-16 Talk to SYs, The Mother and Her Children, Mother's Day in UK, Dollis Hill Ashram, London, UK

1980-03-16 BBC Interview, Dollis Hill Ashram, London, UK

1980-03-17 Interview with BBC Radio Broadcast, London, UK

1980-03-17 Inauguration of The Advent, Indian High Commission, London, UK

1980-03-23 Birthday Puja, Guarding Against Slothfulness, London BVB, UK

1980-03-24, Public Program, The Meaning of Reality, Caxton Hall, Westminster, London, England

1980-03-30, Public Program, Day 1, Seeking the Spirit, Brighton, UK

1980-03-31, Public Program, Day 2, What is Seeking, Brighton, UK

1980-04-01 Q.o. Departure from Brighton, UK (date not sure)

1980-04-06 Easter Puja, The Meaning of Easter, Dollis Hill Ashram, London, UK

1980-04-06 After the Puja, in the Car from Dollis Hill to London, UK (Puja date not sure)

1980-04-10, Public Program, How the Egg is Related to Rebirth, Caxton Hall, London, UK

1980-04-12, Public Program, The Force within, Birmingham, UK

1980-04-14, Public Program, Caxton Hall, London, UK

1980-04-18, Public Program, Day 3, Divine Power and Innocence, Paris, France II

1980-04-20 Puja, Significance of Puja, Flat of a Sahaja Yogini, Paris, France

1980-04-21, Public Program, What is Second Birth, Caxton Hall, London, UK

1980-04-24 Talk to SYs, Sympathetic and Parasympathetic, Dollis Hill Ashram, London, UK

1980-04-26, Public Program, Day 1, Demystification of False Gurus, Lausanne, Switzerland

1980-04-27, Public Program, Day 2, Sahaja Yoga the Force within, Lausanne, Switzerland

1980-04-29, Public Program, Pure Intelligence, Geneva, Switzerland

1980-04-30, Public Program, Day 1, The Blossom Time, Zurich, Switzerland

1980-05-01, Public Program, Day 2, Opening the Heart, Zurich, Switzerland

1980-05-05 Sahasrāra Puja, Sincerity is the Key of your Success, Dollis Hill Ashram, London, UK

1980-05-11 Talk to SYs, TM and Ashram Behaviour, Dollis Hill Ashram, London, UK

1980-05-12, Public Program, Being Born Again, Caxton Hall, London, UK

1980-05-1x Quote, Seminar, Old Arlesford, Near Winchester, Hampshire, UK

1980-05-17 Talk to SYs, What is a Sahaja Yogi, Seminar, Day 1 (morning), Old Arlesford, Near Winchester, Hampshire, UK

1980-05-17 Talk to SYs, Preparation for Becoming, Seminar, Day 1 (evening), Old Arlesford, Near Winchester, Hampshire, UK

1980-05-18 Visit to Stonehenge, Wiltshire, UK (date not sure)

1980-05-18 Talk to SYs, The Real Becoming, Seminar, Day 2, Old Arlesford, Near Winchester, Hampshire, UK

1980-05-26 Talk to SYs, Attention, Questions on Joy, Dreams, Dollis Hill Ashram, London, UK

1980-06-00 Message, London, UK from The Life Eternal, 1980 Issue, p.1

1980-06-00, Public Program, Nabhi Chakra, Spirit, Brahma Principle

1980-06-06, Public Program, Why Are We Here, What is our Purpose, Friends' Meeting House, 120 Heath Street, Hampstead, NW3, London, UK

1980-06-08 Talk to SYs, Subtlety, Dollis Hill Ashram, London, UK

1980-06-09, Public Program, The Subtlety Within, ***1980-06-11***, Public Program, The Knowledge of Self Within, Kingston-on-Thames, UK

1980-06-13, Public Program, Seeking that which Lies Beyond, Stratford, East London, London, UK

1980-06-23, Public Program, The Essence Within: Innocence, Caxton Hall, London, UK

1980-06-29 Talk to SYs, How do We Prove the Existence of God, Dollis Hill Ashram, London, UK

1980-06-30, Public Program, What is Happening in other Lokas, Caxton Hall, London, UK

1980-07-00 Visit to the Future Chelsham Road, London, UK

1980-07-03, Public Program, A Great Discovery of Modern Times, Room above Library, West Kensington, London, UK

1980-07-04 Talk to SYs, The Joy of Life, Advice on Marriage, Wedding of Tony (Cooley) Panayiotou, Hesta Spiro's mother's house, Abbey Lodge, London, UK

1980-07-07, Public Program, Is There Truth in God, Caxton Hall, London, UK

1980-07-08, Public Program, A New Type of Problems in Our Lives, Oxford, UK

1980-07-09, Public Program, Many People are Seeking, Montpelier, Bristol, UK III

1980-07-09 Q.o. Georges Ivanovich Gurdjieff after, Public Program, Bristol, UK (date not sure)

1980-07-11 Letter (Marathi), London, UK

1980-07-14, Public Program, Attention, Confusion, Ego, a Sign of Modern Times, Caxton Hall, London, UK

1980-07-15, Public Program, The Wonderful New Message, Cambridge, UK

1980-07-16 Meeting with Juan Mascaro, Small Village (10 miles from Cambridge), UK

1980-07-17, Public Program, Seeking the Force that Drives us, Northampton, UK

1980-07-18, Public Program, The Light of Truth, Brighton, UK (also 07-19)

1980-07-19 Reading from Devi Mahatmyam before the Talk on the Meaning of Puja, Brighton, UK

1980-07-19 Talk to SYs, The Meaning of Puja, Brighton, UK

1980-07-20, Public Program, The Force that Lies Within, Brighton, UK

1980-07-21, Public Program, Auspiciousness, Caxton Hall, London, UK

1980-07-27 Guru Puja (Guru Purnima Day), The Statues of the Lord (Laws of God), Temple of all Faiths, Hampstead, London, UK

1980-07-28, Public Program, The Guru Principle, Caxton Hall, London, UK

1980-08-01 Dinner, Restaurant, Inn, Sintra (29 kms NW of Lisbon), Portugal

1980-08-04 Morning Visit to Castello de Sao Jorge followed by Lunch in a Restaurant, Lisbon, Portugal

1980-08-09, Public Program, What Are We Inside, Carr Lane, Birmingham, UK

1980-08-14 Meeting with New People, Mark Callahan's Flat, Glasgow, UK

1980-08-14, Public Program, Finding out the Truth, Preston, UK

1980-08-16 Q.o. Playing a Game, Chelsham Road, London, UK (date not sure)

1980-08-18 Talk to SYs, Every Country has its Problems or Dangers of Inertia, Caxton Hall, London, UK

1980-08-22 Letter (Marathi) to Sahaja Yogi Petkar, London, UK from Maha Avatar, Issue 2 (Oct-Dec 1980), p.5

1980-08-26 Raksha bandhan, Caxton Hall, London, UK

1980-09-01, Public Program, We Have to Get our Yoga, Caxton Hall, London, UK

1980-09-02 Letter (Marathi), London, UK

1980-09-05 Conversation with Ratna, see also Maha Avatar, Issue 2 (Oct-Dec 1980), pp.21,22 (other date 01-05)

1980-09-07 Talk to SYs, How to Know where You Are, Chelsham Road, London, UK

1980-09-08, Public Program, The Dangers We Face, Caxton Hall, London, UK

1980-09-21, Public Program, Day 1, Aston Concorde Hotel, Nice, France

1980-09-26 Talk to SYs, Advice to the Ashram and on Prayer, Chelsham Road, London, UK

1980-09-27 Talk to SYs, Lethargy Most Anti-God Activity, Chelsham Road, London, UK

1980-09-29, Public Program, Zurich, Switzerland

1980-10-02, Public Program, Day 1, Geneva, Switzerland

1980-10-05, Public Program, Lausanne, Switzerland

1980-10-10, Public Program (2nd Day of Navaratri), Zurich, Switzerland

1980-10-12 Śhrī Gaṇeśha Puja (4th Day of Navaratri), Winterthurerstrasse, Zurich, Switzerland

1980-10-13 Quote, Zurich, Switzerland X

1980-10-19 Talk to SYs (Dusshera Day), How to Spread Sahaja Yoga in Europe, London, UK

1980-10-19 Navaratri Puja (Dusshera Day), Hampstead, London, UK

1980-10-20, Public Program, The Way of Kundalini, Caxton Hall, London, UK

1980-10-23, Public Program, Why We Are Seeking our Spirit, Hampstead Meeting House, 120 Heath Street, NW3, London, UK

1980-10-27, Public Program, What do We Expect from Self-realisation (The Innermost Core of Every Center is the Spiritual), Caxton Hall, London, UK

1980-10-31, Public Program, You Are to Be Resurrected, Newbury, UK

1980-11-03, Public Program, We Are All One, Caxton Hall, London, UK

1980-11-06, Public Program, All Are Seekers, Vauxhall Center, London, UK

1980-11-09 Diwali Puja (Bhau Beej Day), The Mahalakṣhmī Power, Temple of all Faiths, Hampstead, London, UK

1980-11-10, Public Program, The Eternal Spirit, Caxton Hall, London, UK

1980-11-13, Public Program, What Makes People Happy, Stratford, UK

1980-11-16 Talk to SYs, The New Age, Seminar, Plawhatch Hall, UK

1980-11-20, Public Program, The Myth of Ego, Friends' Meeting House, 120 Heath Street, Hampstead, London, UK

1980-11-23 Guru Nanak's Birthday Puja, You Are to Become Prophets, Temple of All Faiths, Hampstead, London, UK (perhaps Caxton Hall)

1980-11-24, Public Program, Are You Seekers, Caxton Hall, London, UK

1980-11-28, Public Program, Day 2, Paris, France

1980-12-01, Public Program, You Are All Part of the Divine Being, Caxton Hall, London, UK

1980-12-00 Advice on Marriage to Patrick Anslow, London, UK

1980-12-05 Talk to SYs, Marriage and Collectivity, Marriage of Patrick and Grazyna Anslow, Chelsham Road, London, UK

1980-12-26 Tribute to Sir C.P. on his appointment as the Secretary General of IMCO (International Maritime Consultative Organization) successively for the third time, Ashoka Hall, Mumbai, India

1980-12-26 Meeting with Australian SYs for the first time after Sir C.P. leaves, Ashoka Hall, Mumbai, India

1980-12-29 Talk to SYs, Dhumal's House, Rahuri, Maharashtra, India

1980-12-29 Car Trip for, Public Programs in Villages, near Rahuri, Maharashtra, India

1980-12-30, Public Program (Marathi), Takali-Miya Village (near Rahuri), Maharashtra, India

1980-12-31 Talk to SYs (Marathi), The Meaning of Nirmalā, Rahuri, Maharashtra, India

1980-12-31 Talk to SYs, Nirmalā Vidyā, Rahuri, Maharashtra, India

Contents: **1981**

1981-0000 Q.o. Sins, London, UK

1981-0000 Quote, after a Public Program, London, UK

1981-0000 Q.o. Teeth, Shivalinga Temple where Śhrī Rama had Worshipped, Maharashtra, India

1981-0000 Talk to SYs, perhaps South of England, UK

1981-0000 Notes from Shri Mataji's Advice on How to Correct Problems with the Ekadasha Rudra, New Delhi, India

1981-01--01 Two Thieves Story, Rahuri, Maharashtra, India

1981-01--01 Marriage of Catherine and Gregoire, Public School at Rahuri Cooperative Sugar Factory, Rahuri, Maharashtra, India

1981-01--01 Departure (to Mumbai), Conversation and Bhajans on the Platform, Railway Station, Rahuri, Maharashtra, India

1981-01--xx Talk to Western SYs, after, Public Program (Marathi), Theatre, Mumbai, India

1981-01--xx Q.o. Wearing a Sari, before a Public Program, Guest House, Maharashtra, India (month not sure)

1981-01--14 Makar Sankranti Puja, Pune, Maharashtra, India

1981-02-00 Quote related to the Australian Article `Birth of a Star' that relates to the Satya Yuga announcement, New Delhi, India (month not sure)

1981-02-05, Public Program, Day 1, Introduction to Mooladhara Chakra, Constitution Club, New Delhi, India

1981-02-06, Public Program, Day 2, Swadhishthana Chakra, Constitution Club, New Delhi, India

1981-02-07, Public Program, Day 3, Introduction to Nabhi and Void, Constitution Club, New Delhi, India

1981-02-09, Public Program, Day 4, Heart, Viśhuddhi, Āgñyā, Sahasrāra, Constitution Club, New Delhi, India

1981-02-18, Public Program (Hindi), Lakṣhmī Narayan Mandir, New Delhi, India

1981-03-11, Public Program (English+Hindi), The Power of Brahma and About Self-control, Dedication and Behaviour, New Delhi, India

1981-03-00 Visit (by ferry over the Sydney Harbour), Taronga Zoo, Sydney, New South Wales, Australia

1981-03-00 Shopping, Grace Brothers Store, Sydney, New South Wales, Australia

1981-03-22 Extract of Speech by Sir C.P., Ashram, Sydney, New South Wales, Australia from Nirmalā Yoga, Issue 4 (Jul-Aug 1981), pp.10,11

1981-03-22, Public Program, Cycle 1, Day 1, To all the Seekers of Truth, Einfeld Lounge, Jewish Community Center, Sydney, New South Wales, Australia

1981-03-23 Q.f. the newspaper The Australian published on (hand written date) Mar 24, 1981, Sydney, New South Wales, Australia (other date 0322; it could be part of the Press Conference)

1981-03-23, Public Program, Cycle 2, University 1, University of NSW, Sydney, New South Wales, Australia

1981-03-24 Q.f. an article in Daily Telegraph, Sydney, New South Wales, Australia

1981-03-24, Public Program, Cycle 2, University 2, Sydney University, Sydney, New South Wales, Australia

1981-03-24 Talk to SYs, Burwood Ashram, Sydney, Australia (date not sure)

1981-03-25, Public Program, Cycle 1, Day 2, Mooladhara and Swadhishthan, Sydney, New South Wales, Australia

1981-03-25 Talk to SYs, Burwood Ashram, Sydney, Australia (date not sure)

1981-03-26 Talk to SYs, Burwood Ashram, Sydney, Australia (date not sure)

1981-03-27, Public Program, Cycle 1, Day 3, Nabhi Chakra, Maccabean Hall, 146, Darlinghurst Road, Darlinghurst (eastern suburb of Sydney), New South Wales, Australia I

1981-03-29, Public Program, Workshop (morning), Garden, House of a Sahaja Yogi, Sydney, New South Wales, Australia

1981-03-31 Interview, Australian Radio Broadcast, Sydney, New South Wales, Australia

1981-04-01 Q.f. the article `Indian marriage perfect formula' by Sue Arnold published under the rubric `IN TOUCH with... interesting people' in the newspaper `The Sun', Sydney, New South Wales, Australia

1981-04-01, Public Program, Cycle 1, Day 5, Viśhuddhi and Āgñyā Chakras, Maccabean Hall, 146, Darlinghurst Road, Darlinghurst (eastern suburb of Sydney), New South Wales, Australia

1981-04-02 Arrival, Airport, Melbourne, Victoria, Australia

1981-04-02, Public Program, Day 1, The Pure Power of Desire, Exhibition Hall, Melbourne, Victoria, Australia

1981-04-03, Public Program, Cycle 1, Day 6, Sahasrāra Chakra, Maccabean Hall, 146, Darlinghurst Road, Darlinghurst (eastern suburb of Sydney), New South Wales, Australia

1981-04-04 Śhrī Gaṇeśha Gauri Puja, Sydney, New South Wales, Australia

1981-04-06, Public Program, Day 2, Exhibition Hall, The Aim of our Seeking, Melbourne, Victoria, Australia

1981-04-07 Śhrī Gruhalakṣhmī Puja, Sydney, New South Wales, Australia

1981-04-07 Śhrī Lalita Havan, after Śhrī Gruhalakṣhmī Puja, Sydney, New South Wales, Australia

1981-04-08 Talk to SYs, Farewell Talk about an Ashram of Sahaja Yoga, Sydney, New South Wales, Australia

1981-04-14 Welcome Address to Her Holiness Shri Mataji Nirmalā Devi by K. Subramanyam, Mavalankar Auditorium, Constitution Club, Raff Marg, New Delhi, India, from Nirmalā Yoga, Issue 3 (May-Jun 1981), pp.22,24

1981-04-1x Letter to London SYs, India from Nirmalā Yoga, Issue 4 (Jul-Aug 1981), Front Back Cover

1981-04-17, Public Program (Hindi), New Delhi, India

1981-05-00 Q.o. Deep People, Flat, 52 Darwin Court, Gloucester Avenue, near Regents Park, North London, UK (month not sure)

1981-05-04 Sahasrāra Puja, Chelsham Road, London, UK

1981-05-10 Talk to SYs, Organization of Sahaja Yoga in UK, Chelsham Road, London, UK

1981-05-11, Public Program, Lord Jesus and Forgiveness, Caxton Hall, London, UK

1981-05-14, Public Program, Awareness, Hampstead Meeting Hall, London, UK

1981-05-17 Talk to SYs, The Power of Kundalini, Chelsham Road, London, UK

1981-05-18, Public Program, The Right Side, Caxton Hall, London, UK

1981-05-20, Public Program, Selfridge (department store, organized by a Sahaja Yogini who was working there), London, UK (other date 05-29)

1981-05-24 Talk to SYs, Subconscious, Supraconscious and our Correct Ideals, Chelsham Road, London, UK

1981-05-25 Q.f. the blue 1993 edition of Sahaja Yoga Mantra Book, p.34, UK

1981-06-01, Public Program, The Time of the Seeker, Caxton Hall, London, UK

1981-06-04, Public Program, Improving the Spirit, Friends' Meeting House, 120 Heath Street, Hampstead, NW3, London, UK

1981-06-08, Public Program, Mystery of God, Caxton Hall, London, UK

1981-06-12 Q.f. the article `Opening the door to a Cool Breeze' published in `Ham and High' on Jun 12, 1981, Hampstead, London, UK

1981-06-18, Public Program, There Must Be Something Beyond, Friends' Meeting House, 120 Heath Street, Hampstead, NW3, London, UK

1981-06-20 Talk to SYs, Europe, the Liver, How to Love, Seminar, Day 1, Village outside Paris, France

1981-06-25, Public Program, The Ocean of Love, Friends' Meeting House, 120 Heath Street, Hampstead, NW3, London, UK

1981-06-29, Public Program, The Conditioning, Caxton Hall, London, UK II

1981-07-03, Public Program, The Search for Truth, Cambridge, UK

1981-07-04, Public Program, Finding the Truth, Norwich, UK

1981-07-05 Puja, Detachment and Sharing, Cambridge, UK

1981-07-06, Public Program, Where Does the Truth Lie, Caxton Hall, London, UK

1981-07-10 Radio Interview, Brighton, UK

1981-07-10, Public Program, Day 2, The System Within, Sallis Benney Theatre, College of Arts and Humanities (on Gran Parade), University, Brighton, UK

1981-07-11, Public Program, Day 3, The Four Dimensions Within, Brighton, UK

1981-07-12 Śhrī Krishna Puja, Increasing Collectivity, Gillian's House, 11 Vallance Road, Hove, Brighton, UK

1981-07-16, Public Program, A Great Chance, Meeting House, Hampstead, London, UK

1981-07-19 Guru Puja, Guru Purnima, Chelsham Road, London, UK

1981-07-20, Public Program, Spreading Sahaja Yoga, Caxton Hall, London, UK

1981-07-26 Q.f. a Media Interview with Graeme Johnson published on this date in a newspaper, UK

1981-08-02 Puja, Open your Heart, `Keeping Your Heart Open' Seminar, House of Felicity, Mill Farm, Sherborne, Dorset, UK

1981-08-03 Conversation with SYs, the day after the `Keeping Your Heart Open' Seminar, Abbey, Sherborne, Dorset, UK

1981-08-09 Talk to SYs, Establishing your Marriage, Marriages, Garden, Chelsham Road, London, UK

1981-08-1x Q.o. Śhrī Rama, Room, 56 Ashley Gardens, Ambrosden Avenue (near Victoria Station), London, UK

1981-08-14, Public Program, The Scientific Viewpoint, Friends Meeting House, Birmingham, UK

1981-08-14 Q.f. the end of, Public Program, The Scientific Viewpoint, Friends Meeting House, Birmingham, UK from an article by Maureen Messent published in Birmingham Evening Mail on Jul 15, 1981

1981-08-15 Śhrī Krishna Puja, House of Bala Kanayson, Tamworth, Birmingham, UK

1981-08-17, Public Program, Seeking the Light, Caxton Hall, London, UK

1981-08-22, Public Program, Day 1, Lausanne, Switzerland

1981-08-22 Interview with Philipe Nicolet published on Aug 24 in `24 Heures' (24 Hours) in the article Mātājī a Lausanne: INCROYABLE MAIS CRU “Je suis le Saint-Esprit" (Mātājī in Lausanne: UNBELIEVABLE BUT BLUNT “I am the Holy Spirit"), Apartment, Lausanne, Switzerland (other date 08-23)

1981-08-24 Q.f. an article with Anne Cendre titled `Aujourd'hui et demain a Geneve, Mātājī veut promouvoir une revolution spirituelle' (`Today and tomorrow in

Geneva, Mātājī will promote a spiritual revolution'), Geneva, Switzerland

1981-09-04 Talk to SYs, Advice on Ekadasha Rudra, Ashram, former Hotel, Bramham Gardens, Earl's Court, Kensington, London, UK

1981-09-10, Public Program, Orleans, France

1981-09-11, Public Program, Paris, France

1981-09-14, Public Program, The Heart of the Universe, Caxton Hall, London, UK

1981-09-19, Public Program, Day 1, Manhattan, New York, USA

1981-09-20 Visit to Kristine Kirby's Dormitory, Center, Boston, MA, U.S.A.

1981-09-20, Public Program, Basement of a Church, Center, Boston, MA, U.S.A.

1981-09-2x Advices, New York, USA

1981-09-21, Public Program, Day 2, Manhattan, New York, USA

1981-09-26, Public Program, Day 3, East West Center, 141 5th Avenue, Manhattan, New York, USA

1981-09-27, Public Program, Day 4, East West Center, 141 5th Avenue, Manhattan, New York City, NY, U.S.A

1981-09-28, Public Program, Day 5, Christ Church, Park Avenue, Manhattan, New York, USA

1981-09-29 Navaratri Puja (1st Day), Sahaja Yogi's Home, Staten Island, New York, USA

1981-09-29, Public Program (1st Day and 2nd Day of Navaratri), Day 6, East West Center, 141 5th Avenue, Manhattan, New York, USA

1981-09-30, Public Program, Day 7 (2nd Day and 3rd Day of Navaratri), I Am the Holy Ghost, Christ Church, Park Avenue, Manhattan, New York, USA

1981-10-0x Watching the first Video, Room without Roof, Brompton Square, London, UK

1981-10-04, Public Program, Day 1 (6th Day of Navaratri), Becoming the Truth, Houston, TX, U.S.A.

1981-10-05, Public Program (7th Day of Navaratri), Day 2, The Beauty that You Are, Houston, TX, U.S.A.

1981-10-06, Public Program (8th Day of Navaratri), Day 3, The New Age Has Started (From Krishna to Christ), Houston, TX, U.S.A.

1981-10-07, Public Program (9th Day of Navaratri), Day 4, The Spirit, Houston, TX, U.S.A.

1981-10-09 Morning Radio Interview with Rafe Maiar, Vancouver, Canada

1981-10-09, Public Program, Kitsilano High School, 2550 West 10th Avenue, Vancouver, Canada

1981-10-17, Public Program, Day 1, Seekers are the Highest Creation, Heartwood Community Center, Santa Cruz, CA, U.S.A.

1981-10-18, Public Program, Day 2 (morning), Heartwood Community Center, Santa Cruz, CA, U.S.A.

1981-10-18, Public Program, Day 2 (evening), Heartwood Community Center, Santa Cruz, CA, U.S.A.

1981-10-25 Conversation with Kay McHugh, after, Public Program, Hotel, Hong Kong, China

1981-10-26 Q.o. Negativity, Walking on a Street for Shopping, Hong Kong, China

1981-10-26 Shopping and Lunch (Naraka Chaturdashi Day), Hong Kong, China

1981-10-27 Talk to SYs (Diwali Day), Lakṣhmī Principle and Relationship between Men and Women, Ashram, former Hotel, Bramham Gardens, Earl's Court, Kensington, London, UK

1981-10-29 Practical Session with SYs, Ashram, former Hotel, Bramham Gardens, Earl's Court, Kensington, London, UK

1981-11-01 Diwali Puja (5th day after Diwali Day), The Mahalakṣhmī Powers and the Powers of Water, Chelsham Road, London, UK

1981-11-03 Talk to SYs, Attention through Meditation or You Must Grow Fast in Sahaja Yoga, Ashram, former Hotel, Bramham Gardens, Earl's Court, Kensington, London, UK

1981-11-22 Śhrī Mahalakṣhmī Puja, Flat of Ruth Flint, Rome, Italy

1981-11-24 Visit to Basilicas, Rome, Italy (date not sure)

1981-11-25 Visit, Florence, Italy (date not sure)

1981-11-28, Public Program, You Are the Spirit, Town Hall, Hampstead, London, UK

1981-11-29 Marriages and Śhrī Gruhalakṣhmī Puja, Marriage is Meant to Give Joy, House, 48 Brompton Square, Knights bridge, London, UK

1981-12-00 Q.o. Fire, Brompton Square, London, UK

1981-12-00 Q.o. Doing Things, Brompton Square, London, UK

1981-12-07 House Warming Puja, Brompton Square, London, UK

1981-12-12 Conversation with SYs, Brompton Square, London, UK (date not sure)

1981-12-25 Christmas Puja, Chelsham Road, London, UK

1981-12-31 Talk to SYs, New Year's Eve, Chelsham Road, London, UK

Contents: **1982**

1982-0000 Quote related to Lambeth, London, UK

1982-0000 Quote related to a painting of the Deities by Śhrī William Blake, London, UK

1982-0000 Quote, London, UK from Eternally Inspired Recollections, Vol. 2, p.159 (year not sure)

1982-0000 Two Quotes, Brompton Square, London, UK from Eternally Inspired Recollections, Vol. 2, p.198 (year not sure)

1982-0000 Talk to Western Sahaja Yoginis, Switzerland from Nirmalā Yoga, Issue 20 (Mar-Apr 1984), pp.33,38

1982-0000 Quote, Hampstead, London, UK

1982-01--xx Quote, India

1982-01--25 Talk to SYs, Open Your Heart, Seminar, 4th Session, Lonavala, Maharashtra, India

1982-01--26 Puja, 33rd Republic Day Celebration, Lonavala, Maharashtra, India

1982-01--27 Puja, Be Thankful to God or Attachment to Comfort, Sholapur, Maharashtra, India

1982-01--28 Talk to SYs, Discussion on Marriage, Sholapur, Maharashtra, India

1982-01--30 Talk to SYs, Prophecies of Acharya Bhujander, Sholapur, Maharashtra, India (other date 01-27)

1982-02-01 Śhrī Durga Puja (English+Marathi+English), Rahuri, Maharashtra, India

1982-02-00 Advices, India Tour, Maharashtra, India

1982-02-00 Questions and Answers, India Tour, Maharashtra, India

1982-02-03 Talk to SYs, Dhumal's House, Rahuri, Maharashtra, India

1982-02-06 Talk to SYs, Action and Desire, Research Station, Niphad, Maharashtra, India

1982-02-10 Talk to SYs, Question and Answers about America, Maharashtra, India

1982-02-18 Welcome Address by Śhrī K. Subramanyam on the Occasion of a Public Address by Her Holiness Mātājī Śhrī Nirmalā Devi at FICCI Auditorium, Tamsen Marg, New Delhi, India from Nirmalā Yoga, Issue 10 (Jul-Aug 1982), pp.31,32

1982-02-20 Shivaratri Puja, The Establishment of Lord Shiva, New Delhi, India

1982-02-20, Public Program, Constitution Club, New Delhi, India

1982-02-20 Talk to SYs, New Delhi, India (it continues as 1982-01--30)

1982-02-22 Talk to SYs, Lord Shiva, New Delhi, India

1982-02-23, Public Program, Sahaja Yoga, Free Hall, New Delhi, India

1982-03-19, Public Program, Futuristic Attitudes, Caxton Hall, London, UK

1982-03-21 Birthday Puja, Chelsham Road, London, UK

1982-03-22, Public Program, Reality Is What It Is, Caxton Hall, London, UK (other dates are the Mondays of and 03-29)

1982-04-02 Śhrī Rama Puja, Rama Navami, Chelsham Road, London, UK

1982-04-00 Meeting with Prime Minister Mrs. Thatcher at the time of The Falklands War, London, UK (other months and 0600)

1982-04-05, Public Program, Limitations of the Divine Power, Caxton Hall, London, UK

1982-04-07 Mother's Wedding Anniversary, Nightingale Lane, London, UK

1982-04-11 Easter Puja, About Easter or The Creation of Lord Jesus, Nightingale Lane, London, UK

1982-04-11 Readings, Comments on the Devi Bhagavatam and Conversations after the Easter Puja, Nightingale Lane, London, UK V

1982-04-14, Public Program, What is the Need for Sahaja Yoga, Caxton Hall, London, UK

1982-04-19, Public Program, The Dawning of Realisation, Caxton Hall, London, UK

1982-04-22, Public Program, All Is so Beautifully Made, Hampstead, London, UK

1982-04-24 Conversation with SYs, About Children, Ruth's Apartment, Rome, Italy

1982-04-25 Conversation with SYs, Ruth's Apartment, Rome, Italy

1982-04-26 Conversation with SYs, Ruth's Apartment, Rome, Italy

1982-04-27, Public Program, Day 1, Rome, Italy

1982-04-28, Public Program, Day 2, Rome, Italy

1982-04-29, Public Program, Day 3, Rome, Italy

1982-05-0x Quote, Ashram, Paris, France

1982-05-02, Public Program, Lille, France

1982-05-03, Public Program, Day 1, Paris, France

1982-05-0x Quote, Ashram, 9, Allee Du Rocher, Le Raincy, Paris, France (year not sure at all)

1982-05-05 Sahasrāra Puja, Opening the Primordial Sahasrāra, Ashram, Le Raincy (13 kms E of Paris), France

1982-05-11, Public Program, Understanding the Love of God, Caxton Hall, London, UK

1982-05-13, Public Program, Day 1, The Left Side: Problems of Subconscious, Christchurch House, Montpelier Road, Brighton, UK

1982-05-14, Public Program, Day 2, Advice on Right Side, You Must Become the Spirit, Brighton Pavilion, Brighton, UK

1982-05-15 Śhrī Lalita Puja, Understand Your Own Importance, 11 Valence Road, Hove (near Brighton), UK

1982-05-15, Public Program, Day 3, The Creative Power, Central Channel, Brighton Pavilion, Brighton, UK

1982-05-29 Visit to the Lady of the Rock, after the Morning Follow-up Program, on the Way to a Fair, Lisbon, Portugal

1982-05-29 Working on the New People, Rented House, Lisbon, Portugal

1982-05-xx Visit, Portugal

1982-05-xx Q.o. Spiritualism, Lisbon, Portugal

1982-05-30 Working on the New People, Rented House, Lisbon, Portugal

1982-05-31 Quote, Departure, Airport, Lisbon, Portugal

1982-06-02 Morning Conversation with Joseph, Jewels And Chakras, Madrid, Spain

1982-06-03 Talk to SYs, Morning Meeting, Madrid, Spain

1982-06-03 Conversation With Joseph, Lunch Meeting, Madrid, Spain

1982-06-05 Departure, Airport, Madrid, Spain

1982-06-05 Arrival, Airport, Lisbon, Portugal

1982-06-0x Q.o. Real Gurus, Lisbon, Portugal

1982-06-0x Q.o. Christ, Lisbon, Portugal

1982-06-07 Talk to SYs, Ego and Humility or You Must Improve Yourself, Nightingale Lane, London, UK

1982-06-10, Public Program, When Are We to Grow, Hampstead, London, UK

1982-06-14, Public Program, You Are All Bound by One Thread (We All Are Expecting Something Great to Happen), Caxton Hall, London, UK

1982-06-22, Public Program, Reading, UK VI

1982-07-04 Guru Puja, Establishing the Guru Principle, Guru Purnima Seminar, Day 2 (morning), Nightingale Lane, London, UK

1982-07-05 Doctor Singh Address, Nightingale Lane, London, UK (other date 07-04)

1982-07-09, Public Program, Confusion the Subtle Slavery, Birmingham, UK

1982-07-10, Public Program, Day 1, From Mooladhara to Void or We Have to Know Something More, Derby, UK

1982-07-10 Talk to Doctors, Hormones, Derby, UK

1982-07-11, Public Program, Day 2, From Heart to Sahasrāra, Becoming the Knowledge, Derby, UK

1982-07-12 Śhrī Bhumi Devi Puja, Derby, UK

1982-07-30 Visit, Cottage of Rita Davies, Mytholmroyd, Yorkshire, UK

1982-07-30, Public Program, All that is Vital is Extremely Simple, Community and Leisure Centre, Mytholmroyd, York shire, UK

1982-07-31 Very Early Morning Sightseeing, Yorkshire, UK

1982-07-31 Talk to SYs and Round Setting Questions and Answers, Afternoon, Seminar, Cowley Manor Seminar, Cheltenham, UK

1982-07-31 Talk to SYs, Dedication Through Meditation, Evening, Seminar, Cowley Manor Seminar, Cheltenham, UK

1982-08-01 Śhrī Adi Shakti Puja, Cowley Manor Seminar, Cheltenham, UK

1982-08-01 Havan, afternoon after Śhrī Adi Shakti Puja, Cheltenham, UK

1982-08-02 Departure and Visit to the Source of River Thames, Lechlade-on-Thames, Gloucestershire, UK

1982-08-06 Talk to SYs, The Importance of Dedication and Devotion, Nightingale Lane, London, UK

1982-08-13 Talk to SYs, America: Its Future and Problems, Brompton Square, London, UK (other date 08-31)

1982-08-15 Śhrī Yogeshwara Puja, Complete Purity, Chelsham Road, London, UK

1982-08-16 Talk to SYs, Talk about Media, London, UK

1982-08-16, Public Program, Day 1, Disaster or A Solution to Come, Caxton Hall, London, UK

1982-08-17, Public Program, Day 2, No other Way Out and Inauguration of Don's book `Sahaja Yoga', Caxton Hall, London, UK

1982-08-18Workshop (talk, conversation and treatments), Nirmalā Palace Ashram, 99 Nightingale Lane Ashram, London, UK

1982-08-18 Guru Puja, Guru Tattwa, Brompton Square, London, UK

1982-08-22 Śhrī Gaṇeśha Puja, Troinex, Switzerland

1982-08-23, Public Program, Day 1, Temple Fusterie, Geneva, Switzerland

1982-08-25, Public Program, Day 3, Love Is the Solution, Temple Fusterie, Geneva, Switzerland

1982-08-26, Public Program, Day 1, History of Spiritual Seeking, Casino de Montbenon, Lausanne, Switzerland

1982-08-26 Conversation with SYs, The Sects, Lausanne, Switzerland

1982-08-28 Interview Radio Suisse, Romande II, Switzerland

1982-08-28, Public Program, These are Days of Confusion, Freiburg, Germany

1982-08-28 Conversation with SYs, Freiburg, Germany

1982-09-00 Departure (by train), Cambridge, UK

1982-09-18, Public Program, It is Eternal Life, Town Hall, Hampstead, London, UK VII

1982-09-19, Public Program, Day 1, Who Does All These Things, Ghent, Belgium

1982-09-19 Conversation with a Sahaja Yogi, Ghent, Belgium

1982-09-20, Public Program, Day 2, You Are to be Born again, Ghent, Belgium

1982-09-21, Public Program, Day 3, Ghent, Belgium

1982-09-22 Puja (first in Belgium), Ghent, Belgium

1982-09-25 Departure, Airport, Belgium or Holland

1982-09-26 Śhrī Durga Puja, House of Gregoire, Vienna, Austria

1982-09-26, Public Program, Day 1, Spirit Resides Inside You, Vienna, Austria

1982-09-27 Interview on Blue Danube Radio, Vienna, Austria

1982-09-27, Public Program, Day 2, About the Roots, Urania, Vienna, Austria

1982-09-27 Conversation with SYs, evening, House of Gregoire, Vienna, Austria

1982-09-28, Public Program, Day 3, Urania, Vienna, Austria

1982-09-29 Talks to SYs, morning and evening, House of Gregoire, Vienna, Austria

1982-09-30, Public Program, Day 4, Viśhuddhi to Sahasrāra, Vienna, Austria

1982-10-07 TV Interview 1 (first television interview in UK), Northampton, UK

1982-10-07 TV Interview 2, Northampton, UK

1982-10-07, Public Program, Truth Is to be Achieved, Guild Hall, Harpur Street, Bedford, UK

1982-10-08 Radio Interview, Wellington, UK

1982-10-08 Newspaper Interview, Wellington, UK

1982-10-08, Public Program, We Don't Have to Suffer, Guildhall, St. Giles' Square, Northampton, UK

1982-10-09, Public Program, Living Work of God or It Is You Who Has to Enjoy it, Cambridge, UK

1982-10-1x Quote related to the Miracle that Took Place with a Boy during the, Public Program in Bedford, UK

1982-10-17 Navaratri Puja (1st Day), Innocence and Virginity, Temple of all Faiths, Hampstead, London, UK

1982-10-21 Travel from Bristol to Exeter, UK

1982-10-21 Śhrī Devi Puja, Hall, Exeter, UK

1982-10-21 BBC TV Interview (5th Day of Navaratri), TV South West, Plymouth, UK

1982-10-21, Public Program (5th Day of Navaratri), Miracle of Second Birth, St. George's Hall, Exeter, UK

1982-10-21 Travel after the, Public Program and Overnight Stay in a Student Flat of a Sahaja Yogi, Bristol, UK

1982-10-25 Letter to Jeremy, London, UK (8th Day and 9th Day of Navaratri), from Nirmalā Yoga, Issue 12 (Nov Dec 1982), pp.23,24

1982-10-25 Radio Interview (8th Day and 9th Day of Navaratri), University of Sussex, Falmer, near Brighton, UK

1982-10-26, Public Program (one day after Maha Navami and one day before Dusshera), Day 1, Institute of New Age, Manhattan, New York, USA

1982-10-2x Advices, Manhattan, New York, USA

1982-10-27 Morning Conversation with a Sahaja Yogini, Judy Gaddy's Apartment, 215, West 92nd Street, Manhattan, New York, USA

1982-10-28, Public Program, Day 2, Institute of New Age, Manhattan, New York, USA

1982-10-29 Talk to SYs, Creation, Incarnation, Manhattan, New York, USA

1982-11-01 Guru Nanak's Birthday Puja, Every Sahaja Yogi Has to Become a Guru, Nirmalā Palace Ashram, 99 Nightingale Lane, Balham, South West London, UK VIII

1982-11-14 Diwali Puja (Diwali Day), Wealth and Generosity, Nightingale Lane, London, UK

1982-11-26 Talk to SYs, What You Can Do (Feel the Beauty of Thankfulness), Caxton Hall, London, UK

1982-12-03 Reception for Shri Mataji offered by the President Sanjeeva Reddy, Rashtrapati Bhavan, New Delhi, India

1982-12-19 Śhrī Mahakali Puja (English+Marathi+English), Lonavala, Pune, Maharashtra, India

1982-12-24 Talk to SYs, Christmas Eve, Pune, Maharashtra, India

1982-12-25 Christmas Puja, Pune, Maharashtra, India

1982-12-26, Public Program, Lions Club International, Pune, Maharashtra, India

1982-12-30 Conversation with SYs, Tales of Shivaji Maharaj, Ram Das Temple, Satara, Maharashtra, India

Contents: **1983**

1983-01--00 Q.o. Individuals, India (other month 0200)

1983-01--01 Śhrī Mahalakṣhmī Puja, Kolhapur, Maharashtra, India

1983-01--0x Quote, Kolhapur, Maharashtra, India (year not sure)

1983-01--01 Talk to SYs, About the Veena, Evening Program, after Śhrī Mahalakṣhmī Puja, Kolhapur, Maharashtra, India

1983-01--04 Śhrī Gaṇeśha Puja, What Are You Here For, Sholapur, India

1983-01--04 Address to Sholapur Brunch of Indian Medical Association, Sholapur, Maharashtra, India

1983-01--04 Talk at Rotary Club (Marathi+English), Sholapur, Maharashtra, India

1983-01--07 Śhrī Gaṇeśha Puja (English+Marathi), Rahuri, Maharashtra, India

1983-01--1x Conversation with James Murdoch about his Marriage, Rahuri, Maharashtra, India

1983-01--11 Talk to SYs, Farewell, Rahuri, Maharashtra, India

1983-01--13 Talk to SYs, Left Mooladhara and Supraconscious, Dhule, Maharashtra, India

1983-01--14 Śhrī Saraswati Puja, Dhule, Maharashtra, India

1983-01--18 Śhrī Gaṇeśha Puja, Nasik, Maharashtra, India

1983-01--21 Śhrī Devi Puja, Assess Yourself, Vaitarna, Maharashtra, India

1983-0000 Two Q.o. How to Call the Husband (year not sure)

1983-01--27, Public Program, God Realisation Aim of Human Life, New Delhi, India

1983-01--28, Public Program, The Shaktis Within Us, Possessiveness, FICCI Auditorium, Tansen Marg, New Delhi, India

1983-01--29, Public Program, False Gurus and Conditionings, FICCI Auditorium, Tansen Marg, New Delhi, India

1983-01--31, Public Program, The Nabhi Chakra, N.D.M.C. Park, Hanuman Road, New Delhi, India

1983-02-01, Public Program, Heart: the Chakra of the Goddess, N.D.M.C. Park, Hanuman Road, New Delhi, India

1983-02-02, Public Program, The Viśhuddhi Chakra, N.D.M.C. Park, Hanuman Road, New Delhi, India

1983-02-03, Public Program (English+Hindi+English), The Āgñyā Chakra, N.D.M.C. Park, Hanuman Road, New Delhi, India

1983-02-04, Public Program, The Sahasrāra Chakra, N.D.M.C. Park, Hanuman Road, New Delhi, India

1983-02-08 Talk to SYs, Our Goal Is to Become the Spirit, Universal Sahaja Temple, Ashram, 78 Krishna Nagar, Safdarjung Enclave, New Delhi, India IX

1983-02-09 Talk to SYs, Sickness and its Cure, Jangpura, New Delhi, India

1983-02-10 Talk to SYs, Questions and Answers about America, Universal Sahaja Temple, Ashram, 78 Krishna Nagar, Safdarjung Enclave, New Delhi, India

1983-02-11 Shivaratri Puja (English+Hindi), Shiva Tattwa Within Us, Universal Sahaja Temple, Ashram, 78 Krishna Nagar, Safdarjung Enclave, New Delhi, India

1983-02-23, Public Program, Day 1, Kuala Lumpur, Malaysia

1983-02-24, Public Program, Day 2 (evening), Kuala Lumpur, Malaysia

1983-03-01 Śhrī Gaṇeśha Puja, Perth, WA, Australia

1983-03-0x Q.o. Dogs, Kitchen, Ashram, Dalkeith, Perth, WA, Australia

1983-03-0x Q.o. Wind and Desert, Perth, WA, Australia (year not sure)

1983-03-03, Public Program, Day 2, God Has Created Us with a Purpose, Dalkeith, Perth, WA, Australia

1983-03-04 Puja, Mother You be in Our Brain, Rented House, Adelaide, SA, Australia

1983-03-0x Quote related to Davis Cup in Tennis, Adelaide, SA, Australia (year not sure)

1983-03-05, Public Program, Day 1, Town Hall, Adelaide, SA, Australia

1983-03-07, Public Program, Day 2, Town Hall, Adelaide, SA, Australia

1983-03-08 Press Conference followed by TV Interview, Windsor Hotel, Melbourne, Victoria, Australia

1983-03-08, Public Program, Day 1, Melbourne, Victoria, Australia

1983-03-09 Puja, 1267 Burke Road, Kew Ashram, Melbourne, Victoria, Australia

1983-03-09, Public Program, Day 2, Melbourne, Victoria, Australia

1983-03-09 Talkback Radio Interview 3UZ with Barry Everingham, after 2nd, Public Program, Melbourne, Victoria, Australia

1983-03-10 Radio Interview 3DB, Melbourne, Victoria, Australia

1983-03-10, Public Program, Day 3, Melbourne, Victoria, Australia

1983-03-xx Shopping, Myers Departmental Store, Melbourne, Victoria, Australia

1983-03-12 Morning Conversation, before the Sea Puja, Melbourne, Victoria, Australia

1983-03-12 Sea Puja, Shoreham, Melbourne, Victoria, Australia

1983-03-13 Workshop and Conversation with SYs, Practice of Sahaja Yoga is More Important Than Precept, Garden, Kew Ashram, Melbourne, Victoria, Australia

1983-03-13 Departure, Airport, Melbourne, Victoria, Australia

1983-03-14 Śhrī Devi Puja, The Individual Journey towards Collectivity and Bliss, Sydney, New South Wales, Australia

1983-03-15, Public Program, Day 1, Maccabean Hall, 146, Darlinghurst Road, Darlinghurst (eastern suburb of Sydney), New South Wales, Australia

1983-03-16, Public Program, Day 2, Maccabean Hall, 146, Darlinghurst Road, Darlinghurst (eastern suburb of Sydney), New South Wales, Australia

1983-03-17 Talk to SYs, Burwood Ashram, Sydney, Australia

1983-03-17, Public Program, Day 3, Maccabean Hall, 146, Darlinghurst Road, Darlinghurst (eastern suburb of Sydney), New South Wales, Australia

1983-03-18, Public Program, Day 4, Maccabean Hall, 146, Darlinghurst Road, Darlinghurst (eastern suburb of Sydney), New South Wales, Australia

1983-03-19 Talk to SYs, How To Bring Up Small Children, Picnic in Lane Cove Park, Sydney, New South Wales, Australia

1983-03-19 Workshop, Burwood Ashram, Sydney, Australia X

1983-03-20 Workshop, Ashram, Sydney, New South Wales, Australia

1983-03-21 Birthday Puja, Overcoming the Six Enemies, Sydney, New South Wales, Australia

1983-03-23, Public Program, Kuala Lumpur, Malaysia

1983-03-2x Quote, House of Bala Kanayson's Mother, before Departure, Siglap, Singapore (other month 0200)

1983-03-2x On Future School

1983-03-28 Birthday Celebration, Concept and Reality, Ajwan-E-Ghalib, New Delhi, India

1983-03-30 Birthday Puja, Birla Matushri Sabhagar, New Marine Lines, Churchgate, Mumbai, India

1983-05-04, Public Program (Hindi), Sane Guruji Vidyālaya, Mumbai, India

1983-05-05 Sahasrāra Puja (Hindi), Sahasrāra Ke Upar, Gorai Creek (30 kms NW of Mumbai), Maharashtra, India

1983-05-00 Newspaper Interview before the up-coming U.S.A. Tour with Stan Bostock published in Zireus on May 1983

1983-05-12 Talk to SYs, How to Talk to New People, Friends Meeting House, Hampstead, UK

1983-05-xx Workshop, after a Public Program, London, UK

1983-05-20, Public Program, To All the Seekers of Truth, Caxton Hall, London, UK

1983-05-25, Public Program, The Fulfilment of Seeking, Lewes, UK

1983-05-26 Śhrī Buddha Puja, Brighton Center, Brighton, UK

1983-05-26, Public Program, Day 1, Brighton, UK

1983-05-31, Public Program, Going Against God's Will, Town Hall, Hampstead, London, UK

1983-06-06, Public Program, The Essence of Sahaja Yoga, Holborn Library, London, UK

1983-06-13 Talk to SYs, Wedding Party of Ray and Chantal Harris, Flat, 52 Darwin Court, Gloucester Avenue, near Regents Park, North London, UK

1983-06-13, Public Program, The Attitude Has to be Earnest, Porchester Hall, Porchester Road, London, W2, UK

1983-06-1x Q.o. the Heart, before a Public Program, Paris, France (year not sure)

1983-06-16, Public Program, Day 1, Joy Has No Duality, Place St. Germain des Pres, 6th arrondissement, Paris, France

1983-06-1x Q.o. Dogs, Ashram, Le Raincy (13 kms E of Paris), France

1983-06-18 Havan, before Śhrī Lakṣhmī Puja, Importance of Puja and Havan, Paris, France

1983-06-18, Public Program, Day 3, Place St. Germain des Pres, 6th arrondissement, Paris, France

1983-07-00 Q.o. Caesarean, Phone Conversation, Brompton Square, London, UK (month not sure)

1983-07-16 Quotes and Notes from Advice given to Sahaja Mothers, also from Nirmalā Yoga, Issue 16 (Jul-Aug 1983), pp.29,31, UK

1983-07-17 Puja, God's Blessing upon SYs, Ashram Inauguration, Surbiton, UK

1983-07-22 Cement and Moving Furniture Miracles, Brompton Square, London, UK

1983-07-23 Guru Purnima, Ṛitambhara Pragñyā, Part I, Seminar, Lodge Hill, UK

1983-07-23 Guru Purnima, Ṛitambhara Pragñyā, Part II, Assume your position, Seminar, Lodge Hill, UK

1983-07-24 Guru Puja, Awakening the Principle of Guru, Lodge Hill, UK

1983-07-27, Public Program, Day 2, Paris, France

1983-08-21 Mother Earth and Śhrī Mahalakṣhmī Puja, Surbiton Ashram, London, UK

1983-08-23 Raksha bandhan Ceremony, Tannay, Switzerland

1983-08-25, Public Program, Day 1, The Love of God, Lausanne, Switzerland XI

1983-08-2x Q.o. a false Guru, after a Public Program, Lausanne, Switzerland

1983-08-27 Evening Program, the day before Śhrī Krishna Puja, Garden, Ashram, Tannay, Switzerland

1983-08-28 Śhrī Krishna Puja, The Ultimate of the Fatherhood, Garden, Ashram, Tannay, Switzerland

1983-08-29, Public Program, Day 1, Geneva, Switzerland

1983-08-30, Public Program, Day 2, The Truth Has to be Absolute, Geneva, Switzerland

1983-08-31 Havan, Śhrī Krishna Jan.m’āṣhṭamī, Tannay, Switzerland

1983-09-01, Public Program, Mulhouse, France

1983-09-02 Quote, Mulhouse, France

1983-09-03 Conversation with SYs, before and during the Lunch, Kegelgasse Ashram, Vienna, Austria

1983-09-04 Śhrī Krishna Puja, Viśhuddhi Chakra, Sternwarterstrasse, Vienna, Austria

1983-09-04, Public Program, Day 1, Urania, Volksbildungshaus, Vienna, Austria

1983-09-05, Public Program, Day 2, Urania, Volksbildungshaus, Vienna, Austria

1983-09-06, Public Program, Day 3, Urania, Volksbildungshaus, Vienna, Austria

1983-09-07 Conversation with SYs, About Indian Projects, Vienna, Austria

1983-09-08, Public Program, Day 1, You Are the Spirit, Sala Borromini, Rome, Italy

1983-09-09, Public Program, Day 2, Talk about Christ, Sala Borromini, Rome, Italy

1983-09-10 Talk to the New People, Ruth's Flat, Via Mercalli, Rome, Italy

1983-09-10, Public Program, Day 3, To All the Seekers of Joy, Auditorium of the National TV Studios, Rome, Italy

1983-09-11 Śhrī Gaṇeśha Puja, Tivoli, Italy

1983-09-1x Baptizing the Baby of Guillemette Metouri, Ashram, former Hotel, Bramham Gardens, Earl's Court, Kensington, London, UK

1983-09-1x Conversation with the Boy Scott Vijay Gaddy, Judy Gaddy's Apartment, 215, West 92nd Street, Manhattan, New York, USA (year not sure)

1983-09-16, Public Program, C.G. Jung Society's Hall, New York, USA

1983-09-17 Śhrī Ekadasha Rudra Puja (Parivartini Ekadashi Day), Living Room, Judy Gaddy's Apartment, 215, West 92nd Street, Manhattan, New York, USA

1983-09-18 Śhrī Krishna Puja, Los Angeles, CA, U.S.A.

1983-09-20 Guru Puja, Houston, TX, U.S.A.

1983-09-22, Public Program, Day 3, Ramada Inn, Houston, TX, U.S.A.

1983-09-23 TV Interview, Los Angeles, CA, U.S.A. (date not sure)

1983-09-25 Conversation with SYs, Waiting in a Studio for a Radio Interview, Los Angeles, CA, U.S.A. (date not sure)

1983-09-25 Radio KFI Interview, Streetside, Los Angeles, CA, U.S.A.

1983-09-25, Public Program, San Diego, CA, U.S.A.

1983-09-25 Dinner, after, Public Program, San Diego, CA, U.S.A.

1983-09-26, Public Program, Day 2, How to Save Attention, First United Church of Hollywood, 69817 Franklin Avenue, Los Angeles, CA, U.S.A.

1983-09-27, Public Program, Day 3, First United Church of Hollywood, 69817 Franklin Avenue, Los Angeles, CA, U.S.A.

1983-09-28, Public Program, Day 1, Aum, Questions and Answers on homosexuality, Cultural Integration Center, Sausalito, San Francisco, CA, U.S.A.

1983-09-29 Śhrī Gaṇeśha Puja, The Significance of Puja, Home, Mill Valley (6 miles N of Sausalito), CA, U.S.A.

1983-10-01 Kazu Radio Interview, Kennolyn Campgrounds, Santa Cruz, CA, U.S.A.

1983-10-01 Talk to SYs, Seminar, Day 1, Kennolyn Campgrounds, Santa Cruz, CA, U.S.A.

1983-10-03, Public Program, Day 1, Vancouver, Canada

1983-10-04 CBC Radio Interview, Vancouver, Canada

1983-10-04 TV Interview with CBC, The Planet, Vancouver, Canada

1983-10-05, Public Program, Day 2, Robson Square Media Center, Vancouver, Canada

1983-10-06 Śhrī Gaṇeśha Puja (1st Day of Navaratri), Ashram, West Vancouver, Canada

1983-10-10 Śhrī Gaṇeśha Puja for New SYs (5th Day of Navaratri and Canadian Thanksgiving Day), Toronto, ON, Canada

1983-10-10 Havan, right after Śhrī Gaṇeśha Puja for New SYs (5th Day of Navaratri and Canadian Thanksgiving Day), Toronto, ON, Canada

1983-10-11, Public Program (6th Day of Navaratri), Day 1, Boston, MA, U.S.A.

1983-10-12, Public Program (7th Day of Navaratri), Day 2, Boston, MA, U.S.A.

1983-10-13 Musical Evening (8th Day of Navaratri), Living Room, Ashram, Boston, MA, U.S.A. (date not sure)

1983-10-1x Shopping, Bloomingdales, Chestnut Hill (10 kms W of Boston), MA, U.S.A.

1983-10-15 Lunch, before Navaratri Puja (10th Day), Ashram, Boston, MA, U.S.A.

1983-10-19, Public Program, Day 2, The Community Church, 40 East and 35th Street, Manhattan, New York, USA

1983-10-20, Public Program, Day 3, The Community Church, 40 East and 35th Street, Manhattan, New York, USA

1983-10-22 Talk to SYs, Seminar, Day 1, Deer Park Farm, Up-state NY, NY, U.S.A.

1983-10-23 Talk to SYs, Seminar, Day 2, Session 1, Deer Park Farm, Up-state NY, NY, U.S.A.

1983-10-23 Talk to SYs, Seminar, Day 2, Session 2 (Farewell Talk), Deer Park Farm, Up-state NY, NY, U.S.A.

1983-10-23 Quote, Seminar, Day 2, Deer Park Farm, Up-state NY, NY, U.S.A.

1983-11-00 Two Quotes, 48 Brompton Square, Knightsbridge, London, UK (month not sure)

1983-11-00 Furniture Story, Brompton Square, London, UK (month not sure)

1983-11-00 Quote, 48 Brompton Square, Knightsbridge, London, UK (month not sure)

1983-11-01, Public Program, What Is the Purpose of Our Life, Hampstead Town Hall, London, UK

1983-11-05 Talk to SYs (Diwali Padwa), Money, Sleep, Bhoots, Lethargy, Bonfire Night and Sitar Recital by Debu Chaudhuri, Surbiton Ashram, London, UK

1983-11-06 Diwali Puja (Bhau Beej Day), Becoming the Ideals, Temple of all Faiths, Hampstead, London, UK

1983-11-23 Christmas Puja, Surbiton, London, UK (other date 11-21)

1983-12-11 Talk to SYs (Marathi), Site of the Proposed School, Chowk (near Khopoli), Maharashtra, India

1983-12-15 Śhrī Bhumi Devi Puja (Hindi), Site of the Future Sahaja Yoga Temple, Qutab Institutional Area, New Delhi, India

1983-12-15 Talk to SYs (Hindi), The Relationship of Parents with Children and of Teachers with Students, Parent's Day Celebrations, Sahaja Temple, New Delhi, India

1983-12-24 Unveiling of the Memorial Bust of Prasadrao Salve, Nagpur, Maharashtra, India

1983-12-24 Speech by Sir C.P. on the Occasion of the Birth Centenary of Shri Mataji's father, Nagpur, Maharashtra, India from Nirmalā Yoga, Issue 27 (May-Jun 1985), pp.48,49

1983-12-25 Morning Service, 1840 Presbyterian Church, Nagpur, Maharashtra, India

1983-12-25 Tea, after the Morning Service, House of Shri Mataji's Brother, Nagpur, Maharashtra, India

1983-12-xx Evening Program, Universal Sahaja Temple, Ashram, 78 Krishna Nagar, Safdarjung Enclave, New Delhi, India

Contents: **1984**

1984-0000 Meeting with a Professor of Mathematics, India (year not sure)

1984-0000 Conversation with Anil Shetty, India (year not sure)

1984-0000 Quote related to a Delhi Leader, New Delhi, India (year not sure)

1984-0000 General Advice on Children, Vienna, Austria (year not sure)

from Raising Children in Sahaja Yoga, pp.54,55

1984-0000 Quote

1984-01--03 New Year Puja (Hindi), Sahaja Yogi ki Pahchān (Who Is a Sahaja Yogi), Universal Sahaja Temple, Ashram, 78 Krishna Nagar, Safdarjung Enclave, New Delhi, India from Nirmalā Yoga, Issue 18 (Nov-Dec 1983), Back Cover

1984-01--14 Makar Sankranti Puja, The Internal Revolution, Suryavanshi Hall, Mumbai, India

1984-01--18 Talk to SYs, Vaitarna, Maharashtra, India

1984-01--19, Public Program, The Essence of Sahaja Yoga, Maharashtra, India, from Nirmalā Yoga, Issue 19 (Jan Feb 1984), pp.28,32

1984-01--19 Q.f. the Back Cover of Birthday Message, Maharashtra, India

1984-01--21 Śhrī Gaṇeśha Puja, Keep Your Maryadas, Dr. Sangwe's House, Nasik, Maharashtra, India

1984-01--26 Śhrī Devi Puja (English+Marathi), 35th Republic Day Celebration, Mangal Karyalaya, Rahuri, Maharashtra, India

1984-01--31 Talk to Doctors, Dr. V. M. Medical College, Sholapur, Maharashtra, India

1984-02-03 Śhrī Mahalakṣhmī Puja, Attention, Kolhapur, Maharashtra, India

1984-02-07 Puja (English+Marathi), Shivaji the Anshavatara, Satara, Maharashtra, India

1984-02-10 Talk to Ladies, Pimpri, Pune, Maharashtra, India

1984-02-13 Śhrī Devi Puja, What Is Expected of SYs and Where Are We, Bordi, Maharashtra, India

1984-02-13 Talk to Austrian SYs, Bordi, Maharashtra, India (other date 0214)

1984-02-17 Conversation, the morning after Havan, Balcony outside Bedroom, Vaitarna, Maharashtra, India (date not sure)

1984-02-18 Śhrī Chandra Ma Puja, Vaitarna, Maharashtra, India

1984-02-20 Quote related to the Song `Come Holy Ghost', near Village Vani, Nashik, Maharashtra, India

1984-02-26 Puja, Achieve the Power of Spirit within, Mula Dam (near Rahuri), Maharashtra, India

1984-02-29 Shivaratri Puja, Detachment and Enlightenment of Brain, Banks of Chandrabhaga River near Śhrī Vitthala Temple, Pandharpur, Maharashtra, India

1984-03-1x Morning Conversation and Prayer, New Delhi, India

1984-03-13, Public Program, Day 2, Mooladhara and Swadhishthana Chakras, Mavlankar Hall, Sansad Marg Area, New Delhi, India

1984-03-14 Conversation with SYs, Yogi Mahajan's House, Evening Program, Friends Colony House, New Delhi, India

1984-03-17 Holi Puja (Holi Day), Sahaj Temple Ashram, New Delhi, India

1984-03-17, Public Program, Day 5, Āgñyā Chakra, Mavalankar Auditorium, Constitution Club, Raff Marg, New Delhi, India

1984-03-20 Birthday Felicitations, New Delhi, India

1984-03-22 Birthday Puja (Marathi+English), Be Sweet, Loving and Peaceful, Sri Shanmukhananda Chandrasekarendra Saraswathi Auditorium, Vile Parle, Juhu, Mumbai, India

1984-03-22 Birthday Felicitations and Evening Program, Sri Shanmukhananda Chandrasekarendra Saraswathi Auditorium, Vile Parle, Juhu, Mumbai, India XIV

1984-03-xx, Public Program, Sydney, New South Wales, Australia (very likely 1983) from The Wind, Vol. 1, Issue 6 (Mar 1987), p.17

1984-04-10, Public Program, The Tradition of Seeking, Porchester Hall, Porchester Road, London, W2, UK

1984-04-22 Easter Puja, The Way of Our Full Spiritual Growth and Sahaja Penance, Temple of all Faiths, Hampstead, London, UK

1984-04-2x Shopping for Creating a Roof Garden, London, UK (month not sure)

1984-04-xx Q.o. Incarnations, Brompton Square, London, UK (month not sure)

1984-04-xx Quote, Brompton Square, London, UK (month not sure)

1984-04-xx Quote related to Mirrors, Brompton Square, London, UK (month not sure)

1984-04-xx Q.o. Śhrī Jesus Christ, Brompton Square, London, UK (month not sure)

1984-04-xx Quote related to Jewelry, Brompton Square, London, UK (month not sure)

1984-04-xx Quote related to Downloading a Van, Brompton Square, London, UK (month not sure)

1984-0xxx Events Related to Tapes, Brompton Square, London, UK

1984-04-xx Q.o. Shoes, Brompton Square, London, UK (month not sure)

1984-04-xx Q.o. Time, after Shopping for Groceries at Southall, Brompton Square, London, UK (month not sure)

1984-04-xx Q.o. Barometer, Brompton Square, London, UK (month not sure)

1984-04-xx Q.o. Love, Brompton Square, London, UK (month not sure)

1984-04-xx Q.o. the Power of Vibrations over Matter, Brompton Square, London, UK (month not sure)

1984-04-xx Q.o. Being Lost, Brompton Square, London, UK (month not sure)

1984-05-05 Sahasrāra Puja, The Start of a New Era, Church, Chateau Mesnieres, Mesnieres en Bray, Rouen, France

1984-05-06 Talk to SYs, Seminar, Day 2 (the day after Sahasrāra Puja), Chateau Mesnieres, Mesnieresen Bray, Rouen, France

1984-05-21 Q.f. the Book Prayers, Praises and Protocol, p.169

1984-05-21 Q.o. Śhrī Vishnu

1984-06-22, Public Program, The Experience of Truth, South Bank Polytechnic, London, UK

1984-07-02, Public Program, Town Hall, Hampstead, London, UK

1984-07-08, Public Program, The Experience of Truth, Town Hall, Ilford, UK (another date 07-09)

1984-07-10, Public Program, Town Hall, Chiswick, London, UK

1984-07-14 Guru Puja, Leysin, Switzerland

1984-07-17 Talk to SYs, Ashram, Founex, Switzerland

1984-07-18 Talk to SYs, Ashram, Founex, Switzerland

1984-07-xx Message from a Poster used for a Tour of 12 Cities and 13, Public Programs, UK

1984-07-24, Public Program, Medina Theatre, Newport, Isle of Wight, UK

1984-07-25 Radio Interview, Brighton, UK

1984-07-26 Talk to Doctors, The Fourth Dimension and the Parasympathetic, Brighton, UK

1984-07-31, Public Program, Clarendon Building, Teesside Polytechnic, Middlesborough, UK

1984-08-01, Public Program, The Work of the Divine, Guild Hall, Derby, UK

1984-08-02, Public Program, Leicester, UK XV

1984-08-03, Public Program, Birmingham, UK

1984-08-06 Conversations on the History of Western Art and on Parents, Ashram, Bushy Park, Bristol, UK (date not sure)

1984-08-06, Public Program, Bristol, UK

1984-08-07 Sightseeing the City, Bath, UK (other day 08-08)

1984-08-07, Public Program, Search Something Higher, Bath, UK

1984-08-08 Arrival, Railway Station, Cardiff, UK

1984-08-08, Public Program, The Knowledge of the Roots, Meeting Room, St. David's Hall, Cardiff, UK

1984-08-11 Raksha bandhan and Havan, Maryadas, Hounslow, London, UK

1984-08-1x Conversation with a Sahaja Yogi, U.S.A.

1984-08-19 Śhrī Krishna Puja (Jan.m'āṣhṭamī Day), Tent, around Englewood, NJ, U.S.A.

1984-08-20 Talk to and Meeting with all SYs, Money Matters, Chastity, Self-respect, Dalai Lama, Precious Stones, Individual Workshop, Morning the day after Śhrī Krishna Puja, around Englewood, NJ, U.S.A.

1984-08-20 Talk to SYs, Conversations and Music, Afternoon the day after Śhrī Krishna Puja, around Englewood, NJ, U.S.A.

1984-08-20 Talk to SYs, Evening the day after Śhrī Krishna Puja, Englewood, NJ, U.S.A.

1984-08-28, Public Program, Day 2, Geneva, Switzerland

1984-08-29 Talk to SYs, before Marriages, Founex, Switzerland

1984-08-30, Public Program, Day 2, Lausanne, Switzerland

1984-09-01 Talk to SYs, Count Your Blessings Every Moment, before Evening Program, Riffelberg, Switzerland

1984-09-02 Śhrī Gaṇeśha Puja, Riffelberg, Switzerland

1984-09-05 Radio Interview, Vienna, Austria

1984-09-05, Public Program, Day 1, Christian Traditions and Christ, Vienna, Austria

1984-09-06, Public Program, Day 2, University, Vienna, Austria

1984-09-06 Talk to SYs, Gregoire's House, Vienna, Austria

1984-09-07, Public Program, Deutsches Museum, Munich, Germany

1984-09-08 Śhrī Mary Mahalakṣhmī Puja, Munich, Germany

1984-09-16 Arrival, Airport, Milan, Italy

1984-09-16 Śhrī Ekadasha Rudra Puja, Faggeto Lario, Como, Italy

1984-09-17, Public Program, Milan, Italy

1984-09-xx Quote, Flat of the Leader, Via Cassia, Rome, Italy

1984-09-19, Public Program, Day 2, Rome, Italy

1984-09-23 Navaratri Puja (1st Day), The Discipline, Hampstead, London, UK

1984-09-28 Talk to SYs, Sincerity, Put Me in Your Heart, Paris, France

1984-09-29, Public Program (7th Day of Navaratri), Paris, France

1984-09-30 Ashtami Puja (8th Day of Navaratri), Muedon, Paris, France

1984-09-30 Conversation with SYs (8th Day of Navaratri), after Ashtami Puja, Complexe sportif Rene Leduc, Meudon, Paris, France

1984-10-03 Talk to SYs (11th Day of Navaratri of Enjoyment), Put Me in Your Heart, Farewell, Chelsham Road, London, UK XVI

1984-11-23 Śhrī Jesus Puja, Montague Hall, Hounslow, London, UK

1984-11-26, Public Program (Marathi), Prapañcha and Sahaja Yoga, Dr. Antonio De Silva High School, Dadar, Mumbai, India

1984-11-29, Public Program (after music), Day 1, Mumbai, India

1984-12-00 Q.o. Reflex Action from The Tenth Incarnation by Yogi Mahajan, p.59 (month not sure)

Contents: **1985**

1985-0000 Q.o. Love and Cleanliness, London, UK from Eternally Inspired Recollections, Vol. 3, p.233 (year not sure)

1985-0000 Conversation with SYs, after, Public Program, Ratnagiri, Maharashtra, India (year not sure)

1985-0000 Quote about Children, UK from Swan 2009-01--14

1985-0000 Q.o. the grave of Śhrī William Blake,, Public Program, UK (year not sure)

1985-01-13 Talk to SYs, Welcoming at the beginning of India Tour, Thackar Hall, Vishnu Temple, Dadar, Mumbai, India

1985-01-14 Makarsankranti Puja (English+Marathi), Suryavanshi Hall, Dadar, Mumbai, India

1985-01-1x Q.o. Aparajita Tree, Vaitarna, Maharashtra, India (year not sure)

1985-01-18, Public Program (Marathi), Declaration of Vishwa Nirmalā Dharma, Nasik, Maharashtra, India

1985-01-19 Śhrī Krishna Puja, Announcement of Vishwa Nirmalā Dharma, Men and Women, Dr. Sangwe's House, Nasik, Maharashtra, India

1985-01-22 Puja, About Leadership, Rahuri, Maharashtra, India

1985-01-28 Worship by Flowing River Water on the Rock in the River Bed where Śhrī Ramadasa had found idols of

Śhrī Ram-Sita and Devi Angalai, Krishna River, Maharashtra, India

1985-01-28 Puja (English+Hindi), Brahmapuri, Maharashtra, India (other date 01-29)

1985-0xxx Q.o. Bindi, after an Evening Program, Maharashtra, India

1985-02-06 Talk to SYs, Sacrifice, Freedom, Ascent, Seminar, Bordi, Maharashtra, India

1985-02-07 Puja, The Culture of Universal Religion, Bordi, Maharashtra, India

1985-02-09 Talk to SYs, Seminar Final Talk, Bordi, Maharashtra, India

1985-02-1x Meeting with Dr. U.C. Rai to Cure His Granddaughter, New Delhi, India

1985-02-17 Shivaratri Puja (Hindi), New Delhi, India

1985-02-2x Meeting, House of Mrs. Pardal, Jaipur, Rajasthan, India

1985-03-02 Talk to SYs, Children and Other Topics, Ashram, Perth, WA, Australia

1985-03-07 Incorporation of the Non-profit Religious Organization Vishwa Nirmalā Dharma, CA, U.S.A.

1985-03-08 Stay, Ashram, Brisbane, Queensland, Australia

1985-03-10 Śhrī Devi Puja, Sydney, New South Wales, Australia

1985-03-10, Public Program, Day 1, Types of Human Beings, Banquet Hall, Masonic Center, 66 Goulburn Street, Sydney, New South Wales, Australia

1985-03-13, Public Program, Day 3, Hyatt Hotel, Sydney, New South Wales, Australia

1985-03-14 Talk to SYs, Kew Ashram, Melbourne, Victoria, Australia

1985-03-14, Public Program, Day 1, We Are Living in a Relative World, Melbourne, Victoria, Australia XVII

1985-03-15 Talk to SYs, the day before Marriages, Kew Ashram, Melbourne, Victoria, Australia

1985-03-16 Talk to Australian SYs, Kew Ashram, Melbourne, Victoria, Australia

1985-03-15, Public Program, Day 2, Where Are Religions Leading, Melbourne, Victoria, Australia

1985-03-16 Marriages, Back Garden, Kew Ashram, Melbourne, Victoria, Australia

1985-03-16 Talk to SYs, after Marriages, Kew Ashram, Melbourne, Victoria, Australia

1985-03-17 Birthday Puja, Don't Feel Guilty, Ashram, Melbourne, Victoria, Australia

1985-03-17 Workshop, after the 3rd, Public Program, Melbourne, Victoria, Australia

1985-03-18 Talk to Leaders, Melbourne, Victoria, Australia

1985-03-18 Talk to SYs, Farewell, Melbourne, Victoria, Australia

1985-03-21 Birthday Puja (English+Hindi), Mumbai, India

1985-03-27 Greeting the Himālayas (Her father), Dharamshala, HP, India

1985-03-28 Talk to SYs, Children's Program, Dharamshala, HP, India

1985-03-29 Śhrī Shailaputri Devi Puja (Hindi) (7th Day of Spring Navaratri), Purushotam Hotel, Talnoo, Dharamshala, HP, India

1985-03-29 Conversation with SYs, while Walking from Purushotam Hotel to Cottage, after Śhrī Shailaputri Puja, Talnoo, Dharamshala, HP, India

1985-03-30 Comment, while Walking Up in the Evening after a Long Sleep, Grace Cottage, Talnoo, Dharamshala, HP, India

1985-03-31 Q.o. Puja Prasad, Grace Cottage, Talnoo, Dharamshala, HP, India

1985-03-31, Public Program, Dal Lake, Dharamshala, HP, India

1985-03-31 Comments related to the Sahaja Yoga Temple, after, Public Program, Talnoo, Dharamshala, HP, India

1985-04-03 Working on a Seeker, Suite, First Floor, Park Hotel, Kolkata, India (date not sure)

1985-04-03, Public Program, Day 1, Kolkata, India (date not sure)

1985-04-04, Public Program, Day 2, Kolkata, India (date not sure)

1985-04-05 Comment related to a Student, after Puja, Park Hotel, Kolkata, India (date not sure)

1985-04-08 Easter Puja, Montague Hall, Hounslow, London, UK

1985-04-19, Public Program, Friends Meeting House, Birmingham, UK

1985-04-20 Talk to SYs, Mahamaya Shakti, Morning Seminar, Mason Hall, University, Birmingham, UK

1985-04-20 Talk to SYs, Improvement of Mooladhara, Evening Seminar, Mason Hall, University, Birmingham, UK

1985-04-21 Mother's Day Puja, On Children, Seminar, Mason Hall, Birmingham, UK

1985-04-22, Public Program, Day 1, Paris, France

1985-04-23 Talk To SYs, Le Raincy Ashram, Paris, France (other date 04-24)

1985-05-02 Talk to SYs, Nirananda, Ashram, Vienna, Austria

1985-05-04 Talk to SYs, Nirvikalpa, the day before Sahasrāra Puja, Laxenburg Castle, Vienna, Austria

1985-05-05 Sahasrāra Puja, Laxenburg Castle, Vienna, Austria

1985-05-06, Public Program, Day 1, Seekers of the Beyond, Gusshausstrasse 25, Technische Hochschule, Vienna, Austria

1985-05-07, Public Program, Day 2, Shraddha is Faith after Enlightenment, Gusshausstrasse 25, Technische Hochschule, Vienna, Austria

1985-05-08, Public Program, Day 1, This is the Knowledge of the Roots, Deutsches Museum, Munich, Germany XVIII

1985-05-09, Public Program, Day 2, Habit Comes to You from Matter, Munich, Germany

1985-05-10, Public Program, Becoming the Light Within, Town Hall, Hampstead, London, UK

1985-05-12 Talk to SYs, Mothers's Day, Children, Parents, Schools, Seminar, Temple of All Faith, Hampstead, London, UK

1985-05-12 Talk to SYs, Mother's Day, Seminar, Temple of All Faith, Hampstead, London, UK

1985-05-1x Travel from Rome to Nirmalā House, San Angelo Romano (7 kms N of Guidonia), Italy (year not sure)

1985-05-19 Śhrī Gaṇeśha Puja, You Should be Prepared to Change, Nirmalā House, San Angelo Romano (7 kms N of Guidonia), Italy

1985-05-21, Public Program, Day 2, Rome, Italy

1985-05-26 Talk to SYs, Qualities of Śhrī Gaṇeśha, Hounslow (near Heathrow Airport), London, UK

1985-05-28 Quote related to the Baptism of a Child, Los Angeles, CA, U.S.A. (from Govardan Dhari)

1985-05-28 Talk to SYs (Kundalini Power and Creation) and Conversations, Morning at Dr. Vinod Worlikar's House, 17301 Maria Avenue, Cerritos (SE of Los Angeles), CA, U.S.A.

1985-05-28, 29 or 30 Talk to SYs, Style of Our Existence (or Sahaj Behavior), Los Angeles or San Diego, CA, U.S.A.

1985-05-28, 29 or 30 Talk to SYs, Los Angeles or San Diego, CA, U.S.A.

1985-05-28, 29 or 30 Talk to SYs, How to Speak to New Seekers, Los Angeles or San Diego, CA, U.S.A.

1985-05-28, 29 or 30 Talk to SYs, Another Lincoln, Gandhi, Shivaji, Gorki, Lenin, Shakespeare, Mozart, Michelangelo, Garibaldi, Los Angeles or San Diego, CA, U.S.A.

1985-05-28, 29 or 30 Talk to SYs, Miracles, Los Angeles or San Diego, CA, U.S.A.

1985-05-28, 29 or 30 Talk to SYs, More Miracles, Los Angeles or San Diego, CA, U.S.A.

1985-05-xx Quote related to America, CA, U.S.A.

1985-05-29 Quote related to Her Granddaughter Aradhana, San Diego, CA, U.S.A. from Govardan Dhari

1985-05-29, Public Program, Day 1, Mental Projections Give us Illusions, San Diego, CA, U.S.A.

1985-05-30, Public Program, Day 2, Enjoying the Joy, San Diego, CA, U.S.A.

1985-05-31 Śhrī Devi Puja, Steady Yourself, San Diego, CA, U.S.A.

1985-06-00 Quote related to America, NY, U.S.A. (year not sure)

1985-06-02 Śhrī Krishna Puja, Ashram, Englewood, NJ, U.S.A.

1985-06-11 Talk to SYs, Arrival, Founex, Switzerland

1985-06-11, Public Program, Day 1, The Truth Has Two Sides, Geneva, Switzerland

1985-06-12 Talk to SYs, (before, Public Program in Neuchatel), Ashram, Founex, Switzerland

1985-06-13, Public Program, Day 2, All Great Incarnations Are Just One, Salle Centrale, Geneva, Switzerland

1985-06-14 Farewell Small Puja, Founex, Switzerland

1985-06-25 Conversation with a Sahaja Yogi, Room, Madrid, Spain

1985-06-26, Public Program, Day 1, Colegio Mayor Chaminade, Madrid, Spain

1985-06-27 Puja, Madrid, Spain

1985-06-29 Guru Puja, Chateau de Chamarande, Paris, France

1985-06-30 Inauguration of The Advent, Palais des Congres, Versailles, France

1985-07-02, Public Program, Auditorium, Faculteit Wetenschappen (Faculty of Science), Campus Ledeganck, University of Ghent, Karel Lodewijk Ledeganckstrāt 35, 9000 Gent, Belgium

1985-07-03 Comment for Seekers, The Hague, Netherlands XIX

1985-07-03, Public Program, Day 1, Congressgebouw, The Hague, Netherlands

1985-07-04 Newspaper Interview for Het Binnenhof, The Hague, Netherlands

1985-07-04 Newspaper Interview with Theologian Dr. Kranenborg for Trouw, The Hague, Netherlands

1985-07-04, Public Program, Day 2, The Guru Supermarket, Garden of the Ashram, Overvoorde, The Hague, Netherlands

1985-07-05 Śhrī Trigunatmika Puja, Holland is the Holy Land, Overvoorde, Den Hāg, Netherlands

1985-07-28 Quote, UK

1985-08-04 Śhrī Gaṇeśha Puja, The Importance of Chastity, Brighton, UK

1985-08-05 Reading from `Jesus, The Son of Man' by Kahlil Gibran, Brighton, UK

1985-08-05 Śhrī Gruhalakṣhmī Puja, Brompton Square, London, UK

1985-08-06 Talk to SYs, The Priorities Are to be Changed, Chelsham Road, London, UK

1985-08-30, Public Program, Southalands College, Wimbledon, London, UK (other date 08-31)

1985-08-31 Talk to SYs, Spreading Sahaja Yoga, Wimbledon, London, UK

1985-09-00 Concert by Amjad Ali Khan and Śhrī William Blake's Meditation Mask, London, UK (month not sure)

1985-09-01 Śhrī Vishnumaya Puja, Southlands College, Wimbledon, London, UK

1985-09-20, Public Program, Memorial Hall, City Hall, Sheffield, UK

1985-09-21 Talk to SYs, The English are Scholars, Children's Talk, Seminar, Sheffield, UK

1985-10-09 Talk to SYs, Like a Drama, after, Public Program, Strasbourg, France

1985-10-09, Public Program, Nature of Truth, Strasbourg, France

1985-10-10 Talk to SYs, You Have to Become, Strasbourg, France

1985-10-19 Navaratri Puja (cusp between the 6th Day and 7th Day), Gymnasium, Weggis (19 kms E of Luzern on Luzern Lake), Switzerland

1985-10-2x Phone Conversation with Carolyn Vance at the Work Place at Chemical Bank, Manhattan, New York City, U.S.A.

1985-10-26 Talk to SYs, Sahaja Culture, Ashram, Bergenfield, NJ, U.S.A.

1985-10-27 Talk to SYs, Ego and its Consequences, New Jersey, U.S.A.

1985-11-16 Talk to SYs, Racism, Evening Program, the day before Diwali Puja, Tivoli, Italy

1985-11-17 Diwali Puja (6th Day after Diwali Day), Tivoli, Rome, Italy

1985-11-00 Q.o. Deeper Significances, Dining Room, House, UK (month not sure)

1985-11-28, Public Program, William Blake's Birthday, Hammersmith Town Hall, Kings Street, London, UK

1985-12-09 Dictation about the crèche in Italy, London, UK

1985-12-15 Talk to SYs (English+Marathi), Welcome to the Land of Yoga, Vaitarna, Maharashtra, India

1985-12-16 Conversation with SYs on Nasik, Balcony, House, Nasik, Maharashtra, India

1985-12-17 Puja, Doctor Sangwe's House, Nasik, Maharashtra, India

1985-12-2x Q.o. Auspiciousness, Maharashtra, India

1985-12-24 Christmas Puja, Pune, Maharashtra, India

1985-12-27 Śhrī Devi Puja (English+Marathi+English), Brahmapuri, Maharashtra, India

1985-12-31 Talk to SYs, The Innocence of a Child, at the beginning of the Evening Program, Ganapatipule, India

Contents: **1986**

1986-01-01 Śhrī Mahaganesha Puja (English+Marathi), Ganapatipule, India

1986-01-02 Talk to the Brides-to-be, Haldi Ceremony on the Beach, Ganapatipule, India

1986-01-02 Talk to SYs, Beginning of Marriages, Ganapatipule, India

1986-01-02 Talk to SYs, End of Marriages, Ganapatipule, India

1986-01-04, Public Program (Marathi), Ratnagiri, Maharashtra, India

1986-01-06 Śhrī Mahalakṣhmī Puja, Sangli, Maharashtra, India

1986-01-08 Śhrī Devi Puja, India, Pune, Maharashtra, India

1986-01-xx Quote related to a Marriage, Part 1, Village, Maharashtra, India

1986-01-13 Talk to SYs, Health Advice, the Sun, Western Habits, the Brain and Medical Matters, Mula Dam (near Rahuri), Maharashtra, India

1986-01-14 Makarsankranti Puja (English+Marathi), Mr. Dhumal's House, Rahuri, Maharashtra, India

1986-01-00 Q.o. Principles, Pratishthan, Pune, Maharashtra, India (month not sure)

1986-0000 Quote related to the Huge Rock Formation which Could Not be Excavated for the Foundation of Pratishthan, Pune, Maharashtra, India

1986-0000 Q.o. Heart, Pune, Maharashtra, India

1986-0000 Q.o. an Artist's Vision, India

1986-0000 Q.o. Marble and Windows, India

1986-0000 Q.o. Payments to the Workers in Pratishthan, Pune, Maharashtra, India

1986-0000 Advice for Yuva Shaktis, Pune, Maharashtra, India

1986-0000 Q.o. Aspirin, Brompton Square, London, UK

1986-0000 Visit, Ashram, Hounslow (near Heathrow Airport), London, UK

1986-01-20, Public Program, Day 1, Attention Should Be on God, Mumbai, India

1986-01-2x Tea Incident, Mumbai, India

1986-01-25 Puja, Chennai, Tamil Nadu, India

1986-02-00 Q.o. Money related to, Public Programs in Kolkata initially Directed Towards Wealthy Business Community, Kolkata, India

1986-02-0x Q.o. Bengal, Kolkata, India

1986-02-1x Shopping for Artefacts for Pratishthan, (interior of) Rajasthan, India

1986-02-20, Public Program (English+Hindi), Day 1, The Essence of Gīta, Shankar Lal Hall, New Delhi, India

1986-02-2x Three Quotes related to the Construction of Pratishthan, Pune, Maharashtra, India

1986-03-03 Conversation with SYs, Going from Swāhā to Swadhā, Brompton Square, London, UK

1986-03-05 Talk to SYs, God's Shakti is the Power of Love, Wimbledon, London, UK

1986-03-08 Shivaratri Puja (Marathi), Pune, Maharashtra, India

1986-04-01 Birthday and Easter Puja (Hindi) (Tuesday after Easter Sunday), Alippore, Kolkata, India

1986-04-05 Letter to Mr. R.D. Magdum (a Civil Engineer), Brompton Square, London, UK

1986-05-03 Talk to SYs, On Arrival, with Presents and Naming of the Babies, the day before Sahasrāra Puja, Madessimo, Alpe Motta, Italy

1986-05-04 Sahasrāra Puja, 16th Sahasrāra Day, Madessimo, Alpe Motta, Italy I

1986-05-04 Talk to SYs, On Hygiene and other Topics, After Sahasrāra Puja, Madessimo, Alpe Motta, Italy

1986-05-18 Śhrī Devi Puja, French Seminar, Dourdan, France

1986-05-20, Public Program, Day 1, Faculte Lariboisiere, Universite Paris Descartes, Medical College, Paris, France

1986-05-21, Public Program, Day 2, Spirit is the Reflection of God Almighty, Faculte Lariboisiere, Universite Paris Descartes, Medical College, Paris, France

1986-05-24 Śhrī Mahalakṣhmī Puja, The Importance of Puja, House of Juan Antonio Delgado, Madrid, Spain

1986-05-30, Public Program, Day 1, Unity Gold and Pyramid of Light, Unity Church, Houston, TX, U.S.A.

1986-07-05 Talk to SYs, Morning the day before Guru Puja, Gmunden, Austria

1986-07-06 Guru Puja, Cosmic Consciousness, Gmunden, Austria

1986-07-07 Talk to SYs, Challenge the Past and Future, Ashram, Josef Melichar Gasse 20, Vienna, Austria

1986-07-07 Press Conference, Time Has Come to Become the Spirit, International Press Center (IPZ), Vienna, Austria

1986-07-08, Public Program, Day 1, We Have to Reach Our Absolute State, Auditorium Maximum, University, Vienna, Austria

1986-07-09 ORF Interview, About the Early Life, Vienna, Austria

1986-07-09 Talk to Sahaj Yogis, Advice on Small Children, Ashram, Josef Melichar Gasse 20, Vienna, Austria

1986-07-09, Public Program, Day 2, Uncertainties Have Created Chaos, University, Vienna, Austria

1986-07-13 Śhrī Karttikeya Puja, Grosshartpenning, Munich, Germany

1986-07-18 Guidelines for Sahaja Yoga Education, Notes Taken in Ashram, Rome, Italy and amended on in House, Dulwich, London, UK

1986-07-xx Q.o. Changing the Direction of the Wind, House, Duluth, London, UK

1986-07-xx Quote related to Dentists, House, Duluth, London, UK

1986-07-2x Housemaid Story, House, Dulwich, London, UK

1986-07-25 Conversation with SYs, Soul and Spirit, Restaurant `Da Stefano', outside Volterra, Tuscany, Italy

1986-08-xx Q.o. Worshipping Stones and Speaking Up, Part 1, Airport, London, UK

1986-08-xx Q.o. Helping to Overcome Shortcomings, Shudy Camps, UK

1986-08-xx Quote, Shudy Camps, UK

1986-08-xx Questions and Answers after Meditation, Shudy Camps, UK

1986-08-xx Advices, Shudy Camps, UK

1986-08-02 Talk to SYs, Arrival for Ashram Inauguration, Shudy Camps, UK

1986-08-03 Śhrī Bhumi Dhara Puja, Inauguration, Shudy Camps, UK

1986-08-18 Raksha bandhan, Room, Ashram, Hampstead, London, UK

1986-08-23 Talk to SYs, Morning Program the day of Śhrī Krishna Puja, Hotel Primrose au Lac, Schwarzsee, Switzerland

1986-08-23 Talk to SYs, before Dinner and Śhrī Krishna Puja, Hotel Primrose au Lac, Schwarzsee, Switzerland

1986-08-23 Śhrī Krishna Puja, The Six Enemies and False Enemies, Hotel Primrose au Lac, Schwarzsee, Switzerland

1986-09-0x Q.o. Photograph, CA, U.S.A.

1986-09-06 Talk to SYs, Evening Program, the day before Śhrī Gaṇeśha Puja, Camp Marston, San Diego, CA, U.S.A.

1986-09-07 Śhrī Gaṇeśha Puja, Establishing Śhrī Gaṇeśha Principle, Camp Marston, San Diego, CA, U.S.A.

1986-09-09 Conversation with SYs, about Chastity, Ashram, NY, U.S.A.

II

1986-09-1x Conversation with a Dutch Sahaja Yogi, Netherlands

1986-09-16, Public Program, Da Gouden Wieken Hotel, Den Hāg, Netherlands

1986-09-17 Talk to SYs, How to be Respected or Leadership and Administration, Part 1, The Hague, Netherlands

1986-09-17 Talk to SYs, Leadership and Administration, Part 2, The Hague, Netherlands

1986-09-21 Śhrī Mahalakṣhmī Puja, Śhrī JalDevatā, Oude Stadsfeestzāl, Mechelen, Belgium

1986-09-21 Talk to SYs, The Role of Belgium and Holland, Upper Room, House of Trees and Willy Maes, Māstrat, Mechelen, Belgium

1986-10-05 Navaratri Śhrī Gauri Puja (Hindi+Marathi) (2nd Day), Garware College Hall, Pune, Maharashtra, India

1986-10-09, Public Program (6th Day of Navaratri), Lions Club International, G.D. Birla Sabahghar, Kolkata, India

1986-10-18 Talk to SYs (Kojagiri Purnima Day), Hall, SaneGuruji Vidyālay, Dadar, Mumbai, India

1986-11-01 Diwali Puja (Hindi+Marathi) (Diwali Day), Pushpa Mangal Karyalaya, Sheth Narayan Das Dugad Chowk, Bibwewadi, Bibwewadi, Pune, Maharashtra, India

1986-11-03 Śhrī Mahalakṣhmī Puja (Bhau Beej Day), Universal Sahaja Temple, New Delhi, India

1986-11-03 Talk to Doctors and Problems of SYs, Shah's Residence, New Delhi, India

1986-12-2x Conversation with Mr. Harishchandra Koli, after lunch, Alibag (100 kms S of Mumbai), Maharashtra, India (year not sure)

1986-12-21 Śhrī Mahadevi Puja (English+Marathi), Chalmala Thal, near Alibag (100 kms S of Mumbai), Maharashtra, India

1986-12-22, Public Program, Nasik, Maharashtra, India

1986-12-23 Puja, About Ego, Doctor Sangwe's House, Nasik, Maharashtra, India

1986-12-25 Christmas Puja (English+Marathi), Pavana Dam Camp, Pune, Maharashtra, India

1986-12-2x, Public Program, Pune, Maharashtra, India

1986-12-27 Puja, by the Krishna's River, Brahmapuri, Maharashtra, India

1986-12-28, Public Program (Marathi), Maharaja High School, Satara, Maharashtra, India

1986-12-31 Śhrī Mahalakṣhmī Puja (Marathi+English), Sangli, Maharashtra, India

Contents: **1987**

1987-0000 Dictation of a Structure for an Association called ISSA

1987-0000 Q.o. Yuva Shakti from Akashwani, Vol. III, Issue I (Jun 2002), p.5

1987-0000 Q.o. Bearing children, Zurich, Switzerland (other year 1982)

1987-0xxx Spring Conversation on a Train between Lausanne and Berne, Switzerland, from The Third Advent by Gregoire de Kalbermatten, pp.192,193

1987-01-xx Quote related to a Marriage, Part 2, Ganapatipule, India

1987-01-02 Talk to SYs, Innocence and Gaṇeśha, Morning Musical Program and Marriage Announcements, Ganapatipule, India

1987-01-03 Śhrī Nirmalā Devi Puja, The Duties of a Guru, Ganapatipule, India

1987-01-0x Day with 300 SYs, Pratishthan, Pune, Maharashtra, India

1987-01-11 Śhrī Devi Puja, Commitment and Dedication Puja, Paithan, Maharashtra, India

1987-01-12 Program with the Colleagues of the brother Bala Saheb, Aurangabad, Maharashtra, India III

1987-01-13 Evening Program (Bhajans), Mr. Dhumal's House, Rahuri, Maharashtra, India

1987-01-14 Makarsankranti Puja (English+Marathi), Mr. Dhumal's House, Rahuri, Maharashtra, India

1987-01-14 Talk to SYs, I Know Everything, Rahuri, Maharashtra, India

1987-01-15 Conversation with SYs, Nandgaon Village (near Shingve), Maharashtra, India

1987-01-16 Talk to SYs, Farewell, Astgaon, Maharashtra, India

1987-01-1x Unpacking Boxes, Pratishthan, Pune, Maharashtra, India

1987-01-1x Arranging the Visit of Ajanta and Ellora Caves, Pratishthan, Pune, Maharashtra, India

1987-02-26 and Conversation with Doctor Talwar and other Sahaja Yoga Leaders (Marathi), Shivaratri, Mumbai, India

1987-03-16 Holi Puja and Celebrations, Pratishthan, Pune, Maharashtra, India

1987-04-00 Q.o. Scientists, Phone Conversation from The Wind, Vol. 1, Issue 7 (Apr 1987), p.15

1987-04-08 Talk to SYs, St. Martin's Lane, London, UK

1987-04-19 Easter Puja, Ghost of Materialism, Nirmalā House, Rome, Italy

1987-04-20 Talk to Swiss SYs, Sitting Room, Flat, Rome, Italy

1987-04-20 Talk to Austrian SYs, Sitting Room, Flat, Rome, Italy

1987-04-xx Conversation with SYs, Campagnano Land, near Rome, Italy

1987-05-02 Quote, the day before Sahasrāra Puja, Thredbo, New South Wales, Australia

1987-05-02 Talk to SYs, on Arrival before the Evening Program, the day before Sahasrāra Puja, Thredbo, New South Wales, Australia

1987-05-02 Talk to SYs, after the Evening Program, the day before Sahasrāra Puja, Thredbo, New South Wales, Australia

1987-05-02 Receiving Flowers, before Departure after the Evening Program, the day before Sahasrāra Puja, Thredbo, New South Wales, Australia

1987-05-03 Sahasrāra Puja, Thredbo, New South Wales, Australia

1987-05-03 Talk to SYs, The Ghost of Materialism, Evening after Sahasrāra Puja, Thredbo, New South Wales, Australia

1987-05-05, Public Program, The Need for Self-realisation, Ithica Auditorium, City Hall, Brisbane, Queensland, Australia

1987-05-06 Talk to SYs, The Need to Go Deeper and Questions and Answers, Burwood Ashram, Sydney, Australia

1987-05-10 Talk to SYs, Mother's Day Picnic, Galston (36 kms NW of Sydney), New South Wales, Australia

1987-05-12 Radio Interview with Steve Taylor (ABC) and Conversation with Leaders, 1267 Burke Road, Melbourne, Victoria, Australia

1987-05-12 Talk to SYs, Melbourne, Victoria, Australia

1987-05-16 Q.f. the orange edition of Prayers, Praises and Protocol, p.184, Auckland, New Zealand

1987-05-xx Conversation on Mantras from the Sahaja Yoga Australian Newsletter dated ***2001-06-15***, Australia (year not sure)

1987-06-00 Visit and Lunch, Ashram, Hounslow (near Heathrow Airport), London, UK

1987-06-26 Talk to Doctors or SYs, Treatment of Certain Diseases, Pune, Maharashtra, India

1987-07-xx Conversation on Custody, Shudy Camps, Cambridgeshire, UK (month not sure)

1987-07-11 Talk to SYs, The New Jerusalem, Evening Program, the day before Guru Puja, Shudy Camps, UK

1987-07-12 Guru Puja, Shudy Camp, UK IV

1987-07-12 Talk to SYs, after the Sitar Concert by Debu Chaudhuri, Evening Program after Guru Puja, Shudy Camp, UK

1987-08-0x Q.o. Undershirts, Room, Ashram, Pawling, NY, U.S.A.

1987-08-08 Talk to SYs, the Day before Śhrī Vishnumaya Puja, Pawling, NY, U.S.A.

1987-08-09 Śhrī Vishnumaya Puja, Pawling, NY, U.S.A.

1987-08-1x Arrival, Airport and Hotel, Paris, France

1987-08-1x Visit of Chartres Cathedral with Sir C.P., Śhrī Krishna Puja Seminar, Paris, France

1987-08-15 Talk to SYs, Evening Program, the day before Śhrī Krishna Puja, Saint-Quentin, France

1987-08-16 Śhrī Krishna Puja, St. Quentin, France

1987-08-17 Talk to SYs, Criticism, Ego, Right-sided Dangers, Ashram, Le Raincy, Paris, France

1987-08-00 Guidelines for Nirmal Shakti Yuva Saṅgha, Train Trip from Mumbai to Pune, Maharashtra, India

1987-10-04 Śhrī Rama Puja (Dussehra Day), Centre International, Les Avants, Switzerland

1987-10-04 Talk to SYs, Evening with Music and Poetry after Śhrī Rama Puja (Dussehra Day), Centre Interna tional, Les Avants, Switzerland

1987-10-05, Public Program, Day 1, Salle Centrale, Geneva, Switzerland

1987-10-09 Śhrī Mahalakṣhmī Puja, Upper Room, House of Trees and Willy Maes, Masstrāt, Mechelen, Belgium

1987-10-09, Public Program, Grand Hotel Krasnopolski, Dam 9, Amsterdam, Netherlands

1987-10-12 Talk to SYs, Arrival at Ashram, Josef Melichar Gasse 20, Vienna, Austria

1987-10-12, Public Program, Day 1, Auditorium Maximum, University, Vienna, Austria

1987-10-13 Visit to the New Ashram, Gumpendorferstrasse, Vienna, Austria

1987-10-13, Public Program, Day 2, Auditorium Maximum, University, Vienna, Austria

1987-10-14, Public Program, Neue Technische Universitat, Graz, Austria

1987-10-15, Public Program, Augsburg, Germany

1987-10-16 Śhrī Mahakali Puja, Blutenburg, Munich, Germany

1987-10-24 Talk to SYs (Bhau Beej Day), The Light of Love, Evening Program, the day before Diwali Puja, Lake of Como, Italy

1987-10-25 Diwali Puja (3rd day after Diwali Day), Power of Innocence, 8 Lakṣhmīs, Lecco, Italy

1987-10-26, Public Program, The Revolution of Love, Cinema Capranica, Via Capranica no. 101, Rome, Italy

1987-11-02, Public Program, Day 1, Power that Comes with Your Second Birth, Salle de la Mutualite, 24 Rue St. Victor, Paris, France

1987-11-05 Arrival, Airport, Madrid, Spain

1987-11-06 Śhrī Gaṇeśha Puja, Cottage, Soto de Vinuelas, Madrid, Spain

1987-11-16, Public Program, You Have to Find Your Self, Porchester Hall, Porchester Road, London, W2, UK

1987-12-01 Conversation with SYs, Treatment of Virus Infections, Pune, Maharashtra, India

1987-12-13 Puja, Welcome to India Tour or Announcing the New Age, Alibag (100 kms S of Mumbai), Maharashtra, India

1987-12-14 Talk to SYs, Alibag (100 kms S of Mumbai), Maharashtra, India

1987-12-17 Puja (English+Hindi), Reach the Completion of Your Realisation, Aurangabad, Maharashtra, India

1987-12-18 Talk to SYs, On Kabīr, after Evening Program, Aurangabad, Maharashtra, India

1987-12-20 Talk to SYs, Attention on Quality, Rahuri, Maharashtra, India

1987-12-21 Talk to SYs, Departure, Rahuri, Maharashtra, India

1987-12-22, Public Program (Marathi), Sangamner, Maharashtra, India

1987-12-24 Talk to SYs, We Are Here for Our Ascent, Christmas Eve, Pune, Maharashtra, India

1987-12-25 Christmas Puja, Tapasya, Muktangana Hall, Sahakamaka 2, Pune, Maharashtra, India

1987-12-30 Talk to SYs, On Marriage and Nirvikalpa, Evening Program (by Mayor of Kolhapur and Western SYs), Kolhapur, Maharashtra, India

Contents: **1988**

1988-0000 Q.o. Worshipping Stones and Speaking Up, Part 2, UK

1988-0000 Phone Conversation with Sanjay Talwar, India

1988-0000 Q.o. Attention, India

1988-0000 Q.o. Western Mind, Puja, Ganapatipule, India

1988-0000 Q.o. Photograph, after a Lady Singer Performance, Ganapatipule, India

1988-0000 Quote, Ashram, London, UK (year not sure)

1988-0000 Q.o. Tax Concession, Shudy Camps, UK (year not sure)

1988-0000 Q.o. Colour Schemes, Shudy Camps, UK (year not sure)

1988-01-01 Talk to SYs, A Sinless Life, Evening Program, Ganapatipule, India

1988-01-03 Talk to SYs, We Should Have Patience, Sweetness and Genuineness, Evening Program, Ganapatipule, India

1988-01-04 Talk to SYs, Idea to start Yuva Shakti, Evening Program, Ganapatipule, India

1988-01-05 Talk to SYs, Being Bandhamukta (Free Personality), Evening Program, Ganapatipule, India

1988-01-06 Śhrī Mahaganesha Puja, God is Sat-chit-anand, Ganapatipule, India

1988-01-08 Talk to SYs, Brotherly Love, Farewell, Ganapatipule, India

1988-01-10 Śhrī Surya Puja, Dadar, Mumbai, India

1988-01-00 Drawing the Plans of Sahaja Yoga Temple, Qutab Institutional Area, New Delhi, India

1988-02-14 Shivaratri Puja (Hindi+English), Mumbai, India

1988-03-2x Talk to SYs, Birthday Felicitations, Mumbai, India

1988-03-21 Birthday Puja (Marathi+English), Mumbai, India

1988-04-01 Conversation and Dictation (Good Friday), Temporary Residence, London, UK

1988-04-02 Quote for Americans, Private Conversation, Shudy Camps, UK from Divine Cool Breeze, Vol. 2, Issue 4 (May 1988), p.10

1988-04-02 Talk to SYs, Praises for Musicians on Arrival, the day before Easter Puja, Marque, Back Garden, Shudy Camps, UK

1988-04-03 Easter Puja, Marque, Back Garden, Shudy Camps, UK

1988-05-08 Sahasrāra Puja, How it Was Decided, Fregene, Italy

1988-05-09, Public Program, Teatro G. Cesare, Rome, Italy

1988-05-1x Lunch, before Departure, Rome, Italy (year not sure)

1988-05-21 Puja, You Have to be Aware of Your Powers, Barcelona, Spain VI

1988-06-07 Talk to SYs, Welcome Speech, Airport, Schwechat, Vienna, Austria

1988-06-08 Śhrī Ekadasha Rudra Puja, Modling, Austria

1988-06-08, Public Program, Day 1, We Are All Part and Parcel of the Whole, Kongresshaus, Vienna, Austria

1988-06-08 Press Interview with Ernst Molden, Josef Melichar Gasse Ashram, Vienna, Austria (or 06-09)

1988-06-09 ORF TV Interview with Mr. Wadschwa, Ashram, Vienna, Austria

1988-06-09 Talk to Sahaja Yoga, Giving Names and The Story of Mārkandeya, Ashram, Vienna, Austria

1988-06-09, Public Program, Day 2, Kongresshaus, Vienna, Austria

1988-06-10 Talk to SYs, Day 1, about Music, Photographs and false Gurus (lunch before the evening, Public Program in Graz), Gleissenfeld, Austria

1988-06-10, Public Program, University, Graz, Austria

1988-06-11 Talk to SYs, Day 2, Gleissenfeld, Austria

1988-06-18 Talk to SYs, Introspection and Meditation, Seminar, Day 1, Shudy Camps, UK

1988-06-19 Talk to SYs, The Role of Women, Seminar, Day 2, Shudy Camps, UK

1988-07-08, Public Program, Day 2, Absolute Truth Can Be Found after Self-realisation, Paris, France

1988-07-09 Talk to SYs, Intuition and Women, Ashram, Le Raincy, France

1988-07-10 Śhrī Hamsa Chakra Swamini Puja, The Power of Discretion, Grafenschau, Germany

1988-07-10 Talk to SYs, likely before the Evening Program, after Śhrī Hamsa Swamini Puja, Grafenschau, Germany

1988-07-10 Talk to SYs, after the Evening Program, after Śhrī Hamsa Swamini Puja, Grafenschau, Germany

1988-07-13 Talk to SYs, after, Public Program, Ashram, Frankfurt, Germany

1988-07-14, Public Program, Brussels, Belgium

1988-07-15, Public Program, Amsterdam, Netherlands

1988-07-19 Arrival, Briggite Nicod's House, Bogota, Colombia

1988-07-20 Sahasrāra Puja, 1st Puja in South America (on Independence Day of Colombia), Bogota, Colombia

1988-07-20 Conversation, after the Sahasrāra Puja, Room, Bogota, Colombia

1988-07-20, Public Program, 1st, Public Program in South America (on Independence Day of Colombia), Hotel Dann Colonial, Bogota, Colombia

1988-07-22, Public Program, Day 1, Outdoor Spreckels Organ Pavilion, Balboa Park, CA, San Diego, U.S.A.

1988-07-23 Śhrī Buddha Puja, YMCA Camp Surf, San Diego, CA, U.S.A.

1988-07-23 Q.o. Gregoire being Appointed as the Leader of U.S.A. for a short time, after Śhrī Buddha Puja, San Diego, CA, U.S.A.

1988-07-23, Public Program, Day 2, The Diamond in our Heart, Outdoor Spreckels Organ Pavilion, Balboa Park, San Diego, CA, U.S.A.

1988-07-25 Talk to Sahaj Yogis, noon before Program by Invitation, Ashram, New Rochelle, NY, U.S.A.

1988-07-26, Public Program, Day 1, noon, 16 East 30th Street, United Nations, New York, USA

1988-07-2x Quote, after, Public Program, Ashram, New Rochelle, NY, U.S.A.

1988-07-28 Talk to SYs, Ashram, Armonk, North Castle, NY, U.S.A.

1988-07-28 Departure and Flight Conversation with Christina Rossi, JFK Airport, Queens, New York, USA

1988-07-30 Talk to SYs, Evening Program, the day before Guru Puja, Andorra

1988-07-31 Guru Puja, Gravity of Guru-ship, Andorra VII

1988-08-06 Śhrī Krishna Puja, The Witness State, Garlate, Como, Italy

1988-08-11, Public Program, Day 1, The Time of Resurrection, Geneva, Switzerland

1988-08-12, Public Program, Day 2, You Have to Become a Saint, Geneva, Switzerland

1988-08-14 Śhrī Fatima Puja, St. Georges, Switzerland

1988-08-20 Śhrī Vishnumaya Puja, Cure that Left Viśhuddhi, Shudy Camps, UK

1988-09-18 Śhrī Gauri Gaṇeśha Puja (Hindi), Mumbai, India

1988-10-13 Navaratri (3rd Day), Pratishthan, Pune, Maharashtra, India

1988-10-14 Navaratri Celebrations (4th Day), Pratishthan, Pune, Maharashtra, India

1988-10-15 Navaratri Celebrations (5th Day), Pratishthan, Pune, Maharashtra, India

1988-10-16 Navaratri Puja (Hindi) (6th Day), Pratishthan, Pune, Maharashtra, India

1988-10-17 Navaratri Celebrations (7th Day), Pratishthan, Pune, Maharashtra, India

1988-10-18 Navaratri Celebrations (8th Day), Pratishthan, Pune, Maharashtra, India

1988-10-19 Navaratri Puja (9th Day), Pratishthan, Pune, Maharashtra, India

1988-11-12 Q.o. Russia, Shudy Camps, UK (date not sure)

1988-11-13 Diwali Puja (5th day after Diwali Day), You Are the Dipas, Shudy Camps, UK

1988-11-13 Talk to SYs, About Forthcoming India Tour, after the Diwali Puja, Shudy Camps, UK

1988-12-03 Talk to SYs during a Public Program, Ascent, School, Vaitarna, Maharashtra, India

1988-12-07 Conversation with SYs and Talk about Mooladhara and the Qualities of Indians, Mhaismal Hill Station (near Aurangabad), Maharashtra, India

1988-12-11 Śhrī Adi Shakti Puja, Detachment, Mr. Dhumal's House, Rahuri, Maharashtra, India

1988-12-17 Puja, How We Earn Our Punyas, Pendal, the banks of Mutanwadi River, Pune, Maharashtra, India

1988-12-18 Tour of the House and Dinner with Shri Mataji, Pratishthan, Pune, Maharashtra, India

1988-12-20 Puja, Brahmapuri, Garden, little House, Maharashtra, India

1988-12-21 Talk to SYs, Health Education and Cleanness, Sangli, Maharashtra, India

1988-12-22 Q.o. Her Body, Morning while Feeling Ill, Sangli, Maharashtra, India

1988-12-23 Talk to SYs, on Arrival from Kolhapur, Ganapatipule, India

1988-12-24 Talk to SYs, Purity and Holiness, Ganapatipule, India

1988-12-25 Christmas Puja, Transformation, Ganapatipule, India

1988-12-26 Talk to SYs, Value Systems, Ganapatipule, India

1988-12-27 Talk to SYs, Honesty, Ganapatipule, India (other date 12-28)

1988-12-28 Marriage Vows, Ganapatipule, India

1988-12-30 Arrival (from Ganapatipule), Alibag (100 kms S of Mumbai), Maharashtra, India (other year 1986)

1988-12-30 Interview, Alibag (100 kms S of Mumbai), Maharashtra, India

1988-12-30 Puja, What Can We Do, Alibag (100 kms S of Mumbai), Maharashtra, India

1988-12-30 Serving Food, after Puja, Alibag (100 kms S of Mumbai), Maharashtra, India

1988-12-31 Story about Śhrī Shiva, Alibag, Maharashtra, India (other year 1986)

Contents: **1989**

1989-0000 Poem by Baba Mama, Tour, India

1989-0000 Protocol for Sahaj Yogis from The Divine Cool Breeze, Vol. 3, Issue 8 (Aug 1989), pp.5,7

1989-0000, Public Program, South (Hyderabad/ Chennai/ Combinatoire/ Bangalore), India

1989-01-00 Q.o. Mahabharata, Pratishthan, Pune, Maharashtra, India

1989-02-08 Śhrī Chitta Shakti Puja, Chennai, Mr. Murthy's House, Tamil Nadu, India

1989-02-08, Public Program, Chennai, Tamil Nadu, India

1989-02-12, Public Program (Hindi), Ahmedabad, Gujarat, India

1989-02-13, Public Program (Hindi), Vadodara, Gujarat, India (other date 0100)

1989-03-03 Talk to SYs (Marathi), Nagpur, Maharashtra, India

1989-03-04, Public Program, Nagpur, Maharashtra, India

1989-03-05 Talk to SYs (Marathi), Nagpur, Maharashtra, India

1989-03-06 Shivaratri Puja (Hindi), New Delhi, India

1989-03-00 Puja or Talk to SYs, New Delhi, India

1989-03-21 Birthday Puja, Suryavanshi Hall, Mumbai, India

1989-03-25 Arrival and Encounter with Ravindra Jain, Airport, Kolkata, India

1989-03-26 Śhrī Mahalakṣhmī and Easter Puja, Pendal, Frooti Factory, Barasat, Kolkata, India

1989-03-29 Conversation with Lisa, Ashram, Kathmandu, Nepal

1989-03-xx Meal and Q.o. Śhrī Pashupatinath, Ashram, Kathmandu, Nepal

1989-03-30 Śhrī Lakṣhmī Puja, Ashram, Kathmandu, Nepal

1989-03-30, Public Program, Ashram's Garden, Kathmandu, Nepal

1989-04-xx Conversation on Chandeliers, Shudy Camps, Cambridgeshire, UK

1989-04-22 Talk to SYs, after the Evening Program, the day before Śhrī Hanumana Puja, Margrate, UK

1989-04-23 Śhrī Hanumana Puja (St. George's Day), You Are All Angels, Cliftonville, Margrate, UK

1989-05-05 Talk to SYs, Rejoice in Disadvantages, On Board of the Boat to Capri, Italy

1989-05-06 Sahasrāra Puja, Jump into the Ocean of Love, Cinema della Rosa, Sorrento, Capri, Italy

1989-05-14 Mother's Day Message, London, UK

1989-05-19, Public Program, Day 1, Barcelona, Spain

1989-05-20 Śhrī Buddha Puja, Gautama, The Lord of the Ego, Barcelona, Spain

1989-05-20 Talk to SYs, The End of Miracles, Terrace, Hotel El Farell, Barcelona, Spain

1989-05-20, Public Program, Day 2, Barcelona, Spain

1989-05-24 Śhrī Pallas Athena Puja, The Origins and Role of Greece, Stamatis Boudouris House, Athens, Greece

1989-05-24, Public Program, Day 1, Ballroom, Hotel Grande Britagne, Athens, Greece

1989-05-24 Quote, after the, Public Program, Athens, Greece

1989-05-25, Public Program, Day 2, Ballroom, Hotel Grande Britagne, Athens, Greece

1989-05-26 Conversation and Breakfast, before Departure, Airport, Athens, Greece

1989-05-27 Śhrī Begum Pasha (Devi Puja), The Essence of Self Respect, Carla Mottina's at, Istanbul, Turkey

1989-05-xx, Public Program, Frankfurt, Germany

1989-06-11 Śhrī Virata Puja, We Must Talk of Sahaja Yoga, Camp Wonposet, Lennox Hill Road, Litchfield, CT, U.S.A.

1989-06-14, Public Program, Seasengood Pavilion (outdoor theatre), Elden Park, Cincinnati, OH, U.S.A.

1989-06-1x Q.o. Shri Mataji being Physically on Earth, Toronto, ON, Canada (year not sure)

1989-06-15, Public Program, Toronto, ON, Canada

1989-06-16 Supper with Shri Mataji, Ashram, Ambleside, West Vancouver, Canada

1989-06-17 Śhrī Mahakali Puja, Ambleside, West Vancouver, Canada

1989-06-17, Public Program, Seek the Eternal, Music Academy, 1270 Chestnut Street, Kitsilano, Vancouver, Canada

1989-06-19 Śhrī Mahakali Puja, Ascent, San Diego, CA, U.S.A.

1989-06-19 Talk to SYs, after Śhrī Mahakali Puja, Ascent, San Diego, CA, U.S.A.

1989-06-20 Talk to SYs, Suggestions for Follow-up Programs, San Diego, CA, U.S.A.

1989-06-23, Public Program, Ramada Inn Hotel, Miami, FL, U.S.A.

1989-06-26 Śhrī Jesus Christ Puja, Bogota, Colombia

1989-06-28 Arrival, Airport, Salvador de Bahia, Brazil

1989-06-30 Talk with Duilio Cartocci, after, Public Program, Gran Circular Room, Cidade de Paz, Park, Brasilia, Brazil

1989-07-02 Quote, Rio de Janeiro, Brazil (date not sure)

1989-07-0x Q.o. Hair, Apartment Suite, Rio de Janeiro, Brazil

1989-07-05 Departure, Airport, New York, USA

1989-07-09 Arrival, before Śhrī Ahlad Dayini (Devi) Puja, Airport Charles des Gaulle, Paris, France

1989-07-09 Śhrī Ahlad Dayini (Devi) Puja, The Importance of Friendship, Melun, Paris, France

1989-07-10 Interview with African Magazine, Paris, France

1989-07-10, Public Program, Day 1, Paris, France

1989-07-11 Shopping, Mare St. Pierre, Paris, France

1989-07-11, Public Program, Day 2, You Develop a Balance in Life, Paris, France

1989-07-19 Śhrī Param-Chaitanya Puja, Everything is Done by Param-Chaitanya, Taufkirchen, Germany

1989-07-22 Talk to SYs, Evening Program, the day before Guru Puja, Lago di Braies, Italy

1989-07-23 Guru Puja, Creativity, Lago Di Braies, Braies, Bolzano, Italy

1989-07-24 Talk to SYs, on Arrival at Josef Melichar Gasse Ashram, Vienna, Austria

1989-07-24, Public Program, Day 1, Vienna, Austria

1989-07-25, Public Program, Day 2, Vienna, Austria

1989-07-30 Radio Interview, A Question of Belief, LBC, London, UK

1989-08-01, Public Program, Day 2, First Know Thyself, Porchester Hall, Porchester Road, London, W2, UK

1989-08-04 Visit to Russia and Meeting with Ministers, Moscow, Russia (other date 08-03)

1989-08-0x Q.o. Russia

1989-08-06 Śhrī Bhairava Puja, Bhairava and the Left Side, Ashram, Garlate, Milan, Italy

1989-08-08 Śhrī Gaṇeśha Puja, Salle Oles Congres, Les Diablerets, Switzerland

1989-08-10 TV Interview, Geneva, Switzerland

1989-08-14 Śhrī Krishna Puja, Secondary School, Saffron Walden, UK

1989-08-14, Public Program, Saffron Walden, UK

1989-08-17 Śhrī Devi Puja, Helsinki, Finland

1989-08-17, Public Program, Valkoinen Sali (Hall), Helsinki, Finland

1989-08-18 Meeting with Ukrainians, Sankt Petersburg, Russia (date not sure)

1989-08-18, Public Program, Day 1, Truth is Self-supporting, Hall, Palace of Youth, Sankt Petersburg, Russia

1989-08-21, Public Program, Day 2, The Divine Power is Doing Everything, Moscow, Russia

1989-08-22 Departure, Airport, Moscow, Russia

1989-08-2x Temporary Stay, Apartment, Buckingham Palace Road, London, UK (date not sure)

1989-09-00 Public Talk, The International Situation, Russia (other months 08 or 10)

1989-10-06 Talk to SYs (7th Day of Navaratri), Friday before Navaratri Puja, Margate, UK

1989-10-08 Navaratri Puja (cusp between 8th Day and 9th Day), Destroy the demons inside Yourselves (Depth and Contentment), Margate, UK (other day 10-07)

1989-10-19 Public Talk, 1st World Conference on Yoga Organized by the Soviet Ministry of Health, Moscow University, Moscow, Russia (other date 10-21)

1989-10-22, Public Program, Day 1, Reach the Absolute Truth, Antonov Corp. Palace of Culture (now Bingo club), prospect Peremogy 112, Kiev, Ukraine

1989-10-23, Public Program, Day 2, Antonov Corp. Palace of Culture (now Bingo club), prospect Peremogy 112, Kiev, Ukraine

1989-10-28 Shopping and Portraits Sessions, Square, Florence, Italy

1989-10-29 Diwali Puja (Diwali Padwa), Gymnasium, Montecatini Terme, Italy

1989-11-02 Q.o. Turkey, Istanbul, Turkey (date not sure)

1989-11-02, Public Program, Day 3, Istanbul, Turkey

1989-11-03 Shopping, Bazār, Istanbul, Turkey (date not sure)

1989-12-03 Talk to SYs, Spreading Sahaja Yoga, Farewell Talk after 16 Years of Residence in UK, Shudy Camps, UK

1989-12-13 Quote after the National TV Broadcast, India (date not sure)

1989-12-17 Śhrī Gaṇeśha Puja, Nothing to Discuss in Sahaja Yoga, Alibag (100 kms S of Mumbai), Maharashtra, India

1989-12-19 Puja, About Indian Sages, Aurangabad, Maharashtra, India

1989-12-21 Car Trip to the Puja Site, Shirampur, Maharashtra, India

1989-12-21 Puja, Try to Become Aware, Shrirampur, Maharashtra, India

1989-12-25 Christmas Puja, You Have Christ Before You, Pune, Maharashtra, India

1989-12-27 Press Conference, Poonam Hotel, Pune, Maharashtra, India

1989-12-27 Talk to SYs, How We Should Behave, Pune, Maharashtra, India

1989-12-29, Public Program, Angapur Village (near Brahmapuri), Maharashtra, India

1989-12-30 Puja, In 10 Years We Can Change the World, Brahmapuri, Maharashtra, India

1989-12-31, Public Program, School of Gadge Maharaj, Village (near Brahmapuri), Maharashtra, India

1989-12-31 Quote related to New Year Gift, Maharashtra, India

1989-12-31 Talk to SYs, New Year Eve, Maharashtra, India

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199x-0000 Quote related to a Marriage, Part 3

199x-0000 Conversation with a Young Gentleman, Apartment, Hotel, Warsaw, Poland

199x-0000 Q.o. Poland, Warsaw, Poland

1990-0000 Conversation with SYs, Friends Colony, New Delhi, India

1990-0000 Sausage Factory Equipment Purchase, Storage and Selling, Frankfurt, Germany

1990-0000 Message related to ISPS from The Divine Cool Breeze, Vol. 4, Issue 2 (Mar 1990), p.7

1990-0000 Interview

199x-0000 Quote, Farewell Night, Burwood Ashram, Sydney, Australia

1990-01-01 Puja, Marriages and Advice to Women, Sangli, Maharashtra, India

1990-01-03 Arrival, Ganapatipule, India

1990-01-0x Quote, Ganapatipule, Ganapatipule, India

1990-01-05 Talk to SYs, HowWe Should Behave, Learn from Your Guru, before Evening Program, Ganapatipule, India

1990-01-07 Puja, We Must Know Who is the God and Who is the Goddess, Ganapatipule, India

1990-01-00 Advice before the Two Morchas (Silent Demonstration), Maharashtra, India

1990-01-14 Makarsankranti Puja, The Sun of Sahaja Yoga Has Risen to its Zenith, Mukand Steel Works, Kalwe, Maharashtra, India

1990-02-05 Śhrī Kundalini Puja (Hindi), Hyderabad, Telangana, India

1990-02-0x Shopping Local Handicrafts, Hyderabad, Telangana, India

1990-02-09 Śhrī Krishna Puja, Chennai, Tamil Nadu, India

1990-02-10 Shopping, Emporium, Chennai, Tamil Nadu, India

1990-02-10, Public Program, Bharatiya Vidyā Bhavan, Chennai, Tamil Nadu, India

1990-02-11 Talk to SYs, Chennai, Tamil Nadu, India

1990-02-12 Conversation with Mr. Jaykar on Ego, Bangalore, Karnataka, India

1990-02-13 Mahishasura Mardini Puja, House, Bangalore, Karnataka, India

1990-02-23 Shivaratri Puja (Hindi), Flora Palace, Pune, Maharashtra, India

1990-02-28 Talk to SYs, in Transit at the Airport, Singapore

1990-03-00 Talk to SYs, Australia

1990-03-0x Q.o. Collective Living, Perth, WA, Australia

1990-03-01 Talk to SYs, Perth, WA, Australia

1990-03-04 Talk to SYs, Ashrams and Collectivity, Arrival Day, Melbourne, Victoria, Australia

1990-03-05 TV Interview with a Greek Journalist, Press Interview for Melbourne Herald with Frances Kelly and Talk to SYs, Cheryl's House, Garden, East Burwood, Melbourne, Victoria, Australia

1990-03-09, Public Program, Cairns, Queensland, Australia

1990-03-10 Conversation with Baba Mama, Evening Program, House of Pam Lewis, Temple Street, Brisbane, Queensland, Australia

1990-03-11 Talk to SYs (Holi Day), after, Public Program, Brisbane, Queensland, Australia

1990-03-14 Live Interview with a Doctor for Radio Pacific, Auckland, New Zealand

1990-03-14 Śhrī Mahalakṣhmī Puja, Auckland, New Zealand I

1990-03-15, Public Program, Department of Religious Studies, University, Sydney, New South Wales, Australia

1990-03-15 Talk Before Katak Dance, Burwood Ashram, Sydney, Australia

1990-03-16 Interview, Burwood Ashram, Sydney, Australia

1990-03-16 Conversation with Mark Williams after Radio Interview, Burwood Ashram, Sydney, Australia

1990-03-16, Public Program, Day 1, Swadhishthan, Thinking, Illness, Hilton hotel, Sydney, New South Wales, Australia

1990-03-17, Public Program, Day 2, Swadhishthan, Thinking, Illness, Hilton hotel, Sydney, New South Wales, Australia

1990-03-19 Talk to SYs, on Arrival to the House, Canberra, Australia

1990-03-19, Public Program, Canberra, Australia

1990-03-20 Talk to SYs, Canberra, Australia

1990-03-20 Arrival, Sydney, New South Wales, Australia

1990-03-20 Talk to SYs, Eve of Birthday Puja, Burwood Ashram, Sydney, Australia

1990-03-21 Birthday Puja, Ballroom, Curzon Hall, Sydney, New South Wales, Australia

1990-03-21 Talk to SYs, before Departure, Airport, Sydney, New South Wales, Australia

1990-03-24 Birthday Puja (Hindi), Mumbai, India

1990-03-24 Birthday Felicitations, Democracy, Communism, Human Laws and The Spirit, Bhaidas Hall, Mumbai, India

1990-03-30 Birthday Puja (Hindi), Ramlila Maidan, New Delhi, India

1990-04-09 Śhrī Adi Shakti Puja (Hindi), Kolkata, India

1990-04-09 Boat Trip on Hooghly (Ganges) River, Kolkata, India (other date 04-11)

1990-04-21 Talk to SYs, the day before Easter Puja, The Burlington Hotel, Eastbourne, UK

1990-04-22 Easter Puja, You All Have To Grow Vertically, School Hall, Eastbourne, UK

1990-05-06 Sahasrāra Puja, You Have All Become Maha Yogis Now, Fiuggi, Italy

1990-05-10 Talk to SYs, On Creativity, Entertainment Program on Mother's Day, Living Room, Nirmalā House, San Angelo Romano (7 kms N of Guidonia), Italy

1990-05-11 Quote, Arrival, Airport, Moscow, Russia

1990-05-14 Śhrī Buddha Puja, Sankt Petersburg, Russia

1990-05-1x Medical Conference, Moscow, Russia

1990-05-28 Śhrī Hamsa Chakra Puja, The Divine Discretion, Camp Marsden, 4761 Pine Hills Road, Julian (near San Diego), CA, U.S.A.

1990-05-30, Public Program, Day 1, Outdoor Spreckels Organ Pavilion, Balboa Park, San Diego, CA, U.S.A.

1990-05-31 Notes Dictated for the second, Public Program, San Diego, CA, U.S.A.

1990-05-31, Public Program, Day 2, Hall, Balboa Park, San Diego, CA, U.S.A.

1990-06-0x Advice on Food, U.S.A.

1990-06-0x Advice on Childcare, Miami, FL, U.S.A.

1990-06-02 Movie on the Life of Śhrī Mohammed, Miami, FL, U.S.A.

1990-06-03, Public Program, Day 1, Miami, FL, U.S.A.

1990-06-04, Public Program, Day 2, Holiday Inn, State Road 7 at Commercial, Miami, FL, U.S.A.

1990-06-07 Live Radio Interview with Lloyd Strayhorn for the show Numbers and You, Apollo Theatre, Harlem, New York, USA

1990-06-07, Public Program, Collective Benevolence, New York, USA

1990-06-14, Public Program, Hotel Velazquez, Madrid, Spain

1990-06-15 Departure, Airport, Madrid, Spain

1990-06-16 Śhrī Mahavira Puja, Hell Exists, Ca'n Bosc (House of the Woods), 1 hour north of Barcelona, Spain

1990-06-18 Talk to SYs, Arrival, Arrival, Airport, Vienna, Austria (other date 072x)

1990-06-18, Public Program, Day 1, Kongresshaus Margaretengurtel, Vienna, Austria

1990-06-18 Talk to SYs, Vienna, Austria

1990-06-19 Śhrī Kundalini Puja, The Advent of the Primordial Kundalini, Modling, Austria

1990-06-19, Public Program, Day 2, Kongresshaus Margaretengurtel, Vienna, Austria

1990-06-23 Śhrī Lakṣhmī Puja, House, Island of Hydra, Greece

1990-06-24 Talk to Sahaja Yoginis, Island of Hydra, Greece

1990-06-24 Departure, Airport, Athens, Greece

1990-06-30 Talk to New SYs, Departure, Boryspil International Airport, Boryspil (38 kms E of Kiev), Ukraine

1990-06-30 Interview, Ashram, Josef Melichar Gasse, Vienna, Austria

1990-07-02 Medical Conference, Moscow, Russia

1990-07-08 Guru Puja, Camp Site, Island in the NW side of Avignon, France

1990-07-10 Evening Program, Shaw Theatre, London, UK

1990-07-15 Arrival (from Warsaw), Airport and House, Berlin, Germany

1990-07-16, Public Program, East Berlin, Germany

1990-07-17 Interview with a Journalist, Ashram, Apartment, Konstanzer Strasse, West Berlin, Germany

1990-07-19 Talk to SYs, after, Public Program, House, Prague, Czech Republic

1990-07-24, Public Program, Day 1, Universiada Hall, Sofiā, Bulgaria

1990-07-25 Press Conference, Sheraton Hotel, Sofiā, Bulgaria

1990-08-06 Court Case against the Merv Griffn Show, Los Angeles, CA, U.S.A.

1990-08-06 Journalist asks for Comments, Los Angeles, CA, U.S.A.

1990-08-07 Rakshabandhan Puja, Room, Dr. Vinod Worlikar's House, 17301 Maria Avenue, Cerritos (SE of Los Angeles), CA, U.S.A.

1990-08-11 Śhrī Saraswati Puja, Vancouver, Canada

1990-08-11, Public Program, Canadadesha, Music Academy, 1270 Chestnut Street, Kitsilano, Vancouver, Canada

1990-08-17 Talk to SYs, before the Evening Program, the Friday before Śhrī Krishna Puja, Hallowtree Boy Scout Camp, outside Ipswich, UK

1990-08-18 Havan, the day before Śhrī Krishna Puja, Hallowtree Boy Scout Camp, outside Ipswich, UK

1990-08-19 Honoring Sir C.P., noon before lunch and before Śhrī Krishna Puja, Hallowtree Boy Scout Camp, outside Ipswich, UK

1990-08-19 Śhrī Krishna Puja, Hallowtree Boy Scout Camp, outside Ipswich, UK

1990-08-19 Q.o. Diabetes, after Śhrī Krishna Puja, Hallowtree Boy Scout Camp, outside Ipswich, UK

1990-08-21 Letter to Mister Mikhail Gorbachev, Chairman of the Presidium of the Supreme Soviet from 1988 to 1990 and President of the Soviet Union from 1990 to 1991, UK

1990-08-26 Talk to SYs, before Śhrī Gaṇeśha Puja, Lanersbach, Austria

1990-08-26 Śhrī Gaṇeśha Puja, The Glow of Śhrī Gaṇeśha, Lanersbach, Austria V

1990-08-27, Public Program, Day 1, Munich, Germany

1990-08-31 Śhrī Hanumana Puja, Schloss Schwetzingen, Frankfurt, Germany

1990-09-1x Q.o. Houris of the Islam Tradition, Paris, France (year not sure)

1990-09-12 Śhrī Mahakali Puja, Purity and Collectivity, Le Raincy (13 kms E of Paris), France

1990-09-14, Public Program, Hammersmith Town Hall, London, UK

1990-09-18 Talk to SYs, Sitting on the Lawn and Translating Songs into English, Ashram, Givrins, Nyon, Vaud, Switzerland

1990-09-18, Public Program, Day 1, Salle de Fetes de Thonex, Geneva, Switzerland

1990-09-19, Public Program (1st Day of Navaratri), Day 2, Geneva, Switzerland

1990-09-21 Talk to SYs (2rd Day and 3rd Day of Navaratri), On Children, Ashram, Givrins, Nyon, Vaud, Switzerland

1990-09-23 Navaratri Puja (4th Day), The Deities are Watching You, Hall, Arzier-Le Muids, Nyon, Vaud, Switzerland

1990-10-00 Interview in UK with Rakesh Mathur published as the article The Russians' Love for Yoga, Nirmalā Devi Shares Her Adventure in the Oct 1990 issue of Hinduism Today

1990-10-09 Śhrī Devi Puja (Hindi), New Delhi, India

1990-10-16, Public Program, Day 1, Sala Palatului, Bucharest, Romania

1990-10-17 Press Conference, Bucharest, Romania

1990-10-18 Departure, Henri Coanda International Airport, Otopeni, Bucharest, Romania

1990-10-21 Diwali Puja (4th day after Diwali Day), Touch Your Depth, Chioggia/Sottomarina, Venice, Italy

1990-11-0x Shopping, Bangkok, Thailand

1990-11-05 Conversations with SYs, House, Bank of the Chao Phraya River, Bangkok, Thailand

1990-11-0x Conversations with SYs, House, Bank of the Chao Phraya River, Bangkok, Thailand

1990-11-0x Q.o. Sleep, Car Ride, Bangkok, Thailand

1990-11-0x Quotes related to Thailand, Bangkok, Thailand

1990-11-0x Conversation with Saraswati Sreshthaputra, Bangkok, Thailand

1990-11-xx Quote (morning), Taipei, Taiwan from The Divine Cool Breeze, Vol. 4, Issue 11 (Dec 1990), p.13

1990-11-11 Meeting with Four Seekers to be Cured, Suite, Grand Hotel, Taipei, Taiwan

1990-11-2x Q.o. Truth, After the Press Conference while some Journalists are Coming to Get their Self-realisation, Pratishthan, Pune, Maharashtra, India

1990-12-00 Talk to SYs, India

1990-12-03 Śhrī Durga Kali Puja, Shere, Pune, Maharashtra, India

1990-12-05, Public Program (Hindi+Marathi), Day 1, Pune, Maharashtra, India

1990-12-10, Public Program (Marathi), Loni, Maharashtra, India

1990-12-12 Puja, Shrirampur, Maharashtra, India

1990-12-14 Talk to SYs, after Marriage Announcements, Front of the Main Hall, Pratishthan, Pune, Maharashtra, India

1990-12-17 Śhrī Chakra and Śhrī Lalita Chakra Puja, Brahmapuri (near Satara), Maharashtra, India

1990-12-18 Workshop with the Ill SYs Who Could not Travel to Kolhapur, Brahmapuri, Maharashtra, India

1990-12-18, Public Program (Marathi), Bhautik Pragati Adhyatmikte shiway hot nahi, Brahmapuri (near Satara), Maharashtra, India

1990-12-21 Śhrī Mahalakṣhmī Puja (Hindi+English), Hall, Kolhapur, Maharashtra, India

1990-12-24 Talk to SYs, About Śhrī Jesus, Ganapatipule, India

1990-12-25 Christmas Puja (English+Hindi), Ganapatipule, India

1990-12-25 Talk to SYs, on Marriages, Ganapatipule, India

1990-12-27 Talk to SYs, Makkeshwarashiva, Ganapatipule, India

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199x-0000 Two Quotes, Czech Republic

199x-0000 Poem: I see a mountain, Palazzo Doria, Cabella Ligure, Italy

199x-0000 Quote, Room, Palazzo Doria, Cabella Ligure, Italy

199x-0000 Q.o. Saving the World, Room, Palazzo Doria, Cabella Ligure, Italy

199x-0000 Q.o. Arts, Room, Palazzo Doria, Cabella Ligure, Italy

1991-0000 Sahaja Yoga, The Essential Medicine

1991-0000, Public Program, Australia

1991-01-01 New Year Puja (Hindi+English), Mukand Factory, Kalwe, Maharashtra, India

1991-01-01 Quote, evening after Śhrī Gaṇeśha Puja, Mukand Factory, Kalwe, Maharashtra, India

1991-01-03 Talk to SYs, Pratishthan, Pune, Maharashtra, India

1991-0000 Q.o. Self-respect and Ego, New Delhi, India (year not sure)

1991-0000 Quote, New Delhi, India (year not sure)

1991-0000 Q.o. Shri Mataji Confronting a Young Sahaja Yogi (year not sure)

1991-02-09 Shivaratri Puja (Hindi+English), Pendal, Front of Kutab Minar Ashram, New Delhi, India

1991-02-12 Message to SYs, about the war in the Gulf on Abraham Lincoln's Birthday, Rome, Italy from The Divine Cool Breeze, Vol. 5, Issue 1 (Feb 1991), p.16

1991-02-16 Shivaratri Puja, Four Nadis of the Heart, cinema Garden Theatre, Chianciano Terme, Italy

1991-02-22 Talk to SYs, About Love, Ashram, Rome, Italy

1991-02-28 Talk to SYs (Hindi+English), Holi Celebrations, New Delhi, India

1991-03-04, Public Program (Hindi), Noida, Uttar Pradesh, India

1991-03-21 Birthday Puja and Śhrī Mahavira Jayanti (Hindi), Mumbai, India

1991-03-25 Śhrī Rama Puja (Hindi), Kolkata, India

1991-03-26 Talk to SYs, Transit Lounge, Airport, Singapore

1991-03-27 Talk to SYs, Welcome Talk, Collective House, Applecross (near Perth), WA, Australia

1991-03-27, Public Program, Reach the Point We Can Know the Absolute, Perth, WA, Australia

1991-03-28 Śhrī Mahavira Puja, Gidgegannup, Darling Ranges (45 kms NE of Perth), WA, Australia

1991-03-28 Talk to SYs, after Śhrī Mahavira Puja, Gidgegannup, Darling Ranges (45 kms NE of Perth), WA, Australia

1991-03-30 Talk to SYs, On Children, before the Evening Program the day before the Easter Puja, Bundilla Scout Camp, 6 Baden Powell Pl, Winston Hills (35 kms E of Sydney), New South Wales, Australia I

1991-03-31 Easter Puja, Bundilla Scout Camp, 6 Baden Powell Pl, Winston Hills (35 kms E of Sydney), New South Wales, Australia

1991-03-31 Talk to the Scout Camp Leader (evening), the day after Easter Puja, Bundilla Scout Camp, 6 Baden Powell Pl, Winston Hills (35 kms E of Sydney), New South Wales, Australia (other date 04-01)

1991-04-00 Q.f. a Newspaper Article, Perth, WA, Australia

1991-04-05 Talk to SYs, Brisbane, Queensland, Australia

1991-04-06 Bhavasagara Puja, Brisbane, Queensland, Australia

1991-04-08 Śhrī Gauri Puja, Residence near Ashram, Parnell, Auckland, New Zealand

1991-04-09, Public Program, Conference Room, Aotea Entertainment Center, Auckland, New Zealand

1991-04-10 Śhrī Virata Puja, Appreciation Should Be Practiced, Ashram, Melbourne, Victoria, Australia

1991-04-11, Public Program, Day 1, Melbourne, Victoria, Australia

1991-04-12, Public Program, Day 2, Melbourne, Victoria, Australia

1991-04-13 Talk to SYs, before, Public Program, Ashram, Canberra, Australia

1991-04-1x Talk to SYs, Ashram, Canberra, Australia (year not sure)

1991-04-13, Public Program, National Press Club, Canberra, Australia

1991-04-14 Śhrī Gaṇeśha Puja, Meditation Room, Ashram, Canberra, Australia

1991-04-16, Public Program, Day 1, Sydney, New South Wales, Australia

1991-04-17 Talk to SYs, Preschool, Sydney, New South Wales, Australia

1991-04-17, Public Program, Day 2, Sydney, New South Wales, Australia

1991-04-18 Welcome Greetings and Meeting with the Lord Mayor, Separate Room, Town Hall, Newcastle, New South Wales, Australia

1991-04-18, Public Program, Banquet Hall, Town Hall, Newcastle, New South Wales, Australia

1991-04-19 Talk to SYs, before Departure, Sydney, New South Wales, Australia

1991-04-24, Public Program, Divine Love, Ebell Theatre, Los Angeles, CA, U.S.A.

1991-04-27, Public Program, Theater-in-the-Park, Flushing Meadow Park, Queens, New York, USA

1991-04-28 Śhrī Hamsa Chakra Puja, Queens, NY, U.S.A.

1991-05-05 Sahasrāra Puja, Realise Your Own Divinity, Sports Stadium, Island of Ischia (1 hour from Naples), Italy

1991-05-07, Public Program, Day 1, Naples, Italy

1991-07-23 Visit of Palazzo Doria with the Mayor of Genoa, Cabella Ligure, Italy (date not sure)

1991-07-23, Public Program, Florence, Italy

1991-07-28 Pledge Taken by SYs, before the Guru Puja, Cabella Ligure, Italy from the Divine Cool Breeze, Vol. 5, Issue 9 (Oct 1991), pp.10 to 15

1991-07-28 Guru Puja, Four Obstacles, Tent, Cabella Ligure, Italy

1991-08-01, Public Program, Day 1, Others Should not Take Advantage of You, Natura Artis Magistra Konigsnsalle, Amsterdam, Netherlands

1991-08-02, Public Program, Day 2, The Liver, its Problems and Treatment, Natura Artis Magistra Konigsnsalle, Ams terdam, Netherlands

1991-08-02 Talk to SYs, Ashram, Weer Street, Zāndam, Amsterdam, Netherlands

1991-08-03 Q.f. the Article “SHRI MATAJI longs for a `new awareness' of human beings, `Everything is business oriented' " by Marjan Van Den berg published in Typhoon newspaper after a Press Conference, Ashram, Weer Street, Zāndam, Amsterdam, Netherlands

1991-08-04 Śhrī Buddha Puja, You Must Become Desireless, Brielpoort Sports Hall, Deinze, Belgium II

1991-08-0x Phone Conversation with Henno de Grāf

1991-08-05, Public Program, Day 1, CA-Tent, Vienna, Austria

1991-08-06, Public Program, Day 2, Vienna, Austria

1991-08-09 Meeting with a Famous Musician, Airport, Frankfurt, Germany

1991-08-11 Śhrī Adi Kundalini Puja, The Power of Pure Desire, Weilburg, Germany

1991-08-1x Quote, Prague, Czech Republic

1991-08-15, Public Program, Day 1, Berlin, Germany (other date 0814)

1991-08-17, Public Program, Day 1, Stvanice, Prague, Czech Republic

1991-08-18, Public Program, Day 2, Stvanice, Prague, Czech Republic

1991-08-1x Dinner, Art Nouveau Restaurant, Prague, Czech Republic (year not sure)

1991-08-19 Talk to SYs, Welcome Meeting, Sheremetevo Airport, Moscow, Russia

1991-08-20 Talk to Ukrainian SYs, Dacha in Rastorguyevo (south of Moscow), Russia

1991-08-31 Talk to SYs, Mastery and Marriage, Evening Program before Śhrī Krishna, Cabella Ligure, Italy

1991-09-01 Śhrī Krishna Puja, The Technique (Master) of the Play, Cabella Ligure, Italy

1991-09-15 Śhrī Gaṇeśha Puja, Cabella Ligure, Italy

1991-09-15 Quote, after Śhrī Gaṇeśha Puja, Palazzo Doria, Cabella Ligure, Italy

1991-09-21 Notes on How to work on the Chakras on the Head, Palazzo Doria, Cabella Ligure, Italy

1991-09-22 Notes on Meditation, Cabella Ligure, Italy

1991-10-02 Talk to SYs, Open the Āgñyā after Self-realisation, Palazzo Doria, Cabella Ligure, Italy

1991-10-13 Navaratri Puja (6th Day), False Religion and Recognition, Cabella Ligure, Italy

1991-10-13 Boon Granted to SYs, after Navaratri Puja, Cabella Ligure, Italy

1991-10-14 Book Writing, Palazzo Doria, Cabella Ligure, Italy

1991-10-15 Photo Selection, Palazzo Doria, Cabella Ligure, Italy

1991-10-25 Talk to SYs, Formal Program, Vienna, Austria

1991-11-10 Diwali Puja (5th day after Diwali Day), Joy and Happiness, Cabella Ligure, Italy

1991-11-xx Meeting with the Russian Ambassador, New Delhi, India

1991-11-27 Talk to SYs (Hindi), Dyan Ki Avashakta (On Meditation), Ashram, New Delhi, India

1991-12-06 Śhrī Raja,ajeshwari Puja, Chennai, Tamil Nadu, India

1991-12-06, Public Program, Day 1, Chennai, Tamil Nadu, India

1991-12-07, Public Program, Day 2, Chennai, Tamil Nadu, India

1991-12-09 Śhrī Shakti Mahakali Puja, Auditorium, Bangalore, Karnataka, India

1991-12-09, Public Program, Bangalore, Karnataka, India

1991-12-11 Puja, Auditorium, Hyderabad, Telangana, India

1991-12-14 Dance Drama by Kirti Shiladar, Marriage of Śhrī Rukmini and Śhrī Krishna, Pune, Maharashtra, India

1991-12-14 Dinner followed by Talk to SYs, after Dance Drama, Pratishthan, Pune, Maharashtra, India

1991-12-15 Śhrī Gaṇeśha Puja, Shere, Pune, Maharashtra, India

1991-12-21 Śhrī Mahalakṣhmī Puja (English+Hindi+Marathi), Jaysingapur (near Kolhapur), Maharashtra, India

1991-12-21 Talk to SYs, after Marriage Announcements, Kolhapur, Maharashtra, India III

1991-12-22 Talk to SYs, morning after Marriage Announcements, Kolhapur, Maharashtra, India

1991-12-xx Quote (Marathi) on Sahaja Yoga, Ganapatipule, India

1991-12-23 Talk to SYs, Opening Address, Ganapatipule, India

1991-12-24 Śhrī Gaṇeśha and Christmas Puja (Hindi+English) (Angarki Chaturthi Day), Ganapatipule, India

1991-12-27 Talk to SYs (afternoon), the day of the Marriages, Ganapatipule, India (15 extracts from Marriage in Sahaja Yoga and from The Divine Cool Breeze, Vol. 2014, Issue 5)

1991-12-28 Talk to SYs, at the end of the Marriage Night, Ganapatipule, India

1991-12-29 Śhrī Lakṣhmī Puja, Alibag (100 kms S of Mumbai), Maharashtra, India

1991-12-29 Talk to SYs, after Fishermen's Dance, Maharashtra, India

1991-12-29 Talk to SYs, During the Evening Program, Maharashtra, India

1991-12-29 Talk to SYs, after the Evening Program, Maharashtra, India

1991-12-31 Śhrī Gaṇeśha Puja (Hindi+Marathi+English), Sahaja Yoga now at the Zenith, Kalwe, Maharashtra, India

1991-12-31 Talk to SYs, final Talk, Kalwe, Maharashtra, India

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1992-01-01 Talk to Parents and Children, School, Washi, Maharashtra, India

1992-01-01 Dinner, School, Washi, Maharashtra, India

1992-0000 Handwritten Notes on Leadership, Pune, Maharashtra, India

1992-01-26 Interview by Foreign correspondents on the controversy of Dr. Ambedkar and his role in the framing of the Indian Constitution, Pune, Maharashtra, India

1992-02-03 Śhrī Saraswati Puja (Hindi), Kolkata, India

1992-02-05 Conversation with the Chief Minister of West Bengal, Kolkata, India (date not sure)

1992-02-xx Q.o. Aboriginal Rights, Australia (year not sure)

1992-02-07 Talk to SYs, Morning, Robin and Jo Reid's Cottage, Lake Josephine, Gidgegannup, Darling Ranges (45 kms NE of Perth), WA, Australia

1992-02-09 Śhrī Gaṇeśha Puja, Gravity and Balance, Perth, WA, Australia

1992-02-09 Filming Shri Mataji, after Lunch, Robin and Jo Reid's Cottage, Lake Josephine, Gidgegannup, Darling Ranges (45 kms NE of Perth), WA, Australia

1992-02-11 Talk to SYs, Airport (evening in transit to Canberra), Sydney, New South Wales, Australia

1992-02-12 Conversation with SYs about Current Events and International Politics, Ashram, Canberra, Australia

1992-02-13 Talk to SYs, Red Hill Lookout, Canberra, Australia

1992-02-13 Picnic with SYs at Black Mountain Peninsula, Canberra, Australia

1992-02-13 Talk to SYs, after an Indian Dance, Ashram, Canberra, Australia

1992-02-16 Śhrī Kundalini Gauri Puja, Melbourne, Victoria, Australia

1992-02-18 Talk to SYs, on Arrival from Sydney, Brisbane, Queensland, Australia

1992-02-19 Talk to SYs after 1st, Public Program, Brisbane, Queensland, Australia

1992-02-20 Śhrī Mahalakṣhmī Puja, Detachment, One Universe, Brisbane, Queensland, Australia

1992-02-22 Talk to SYs, Airport, Brisbane, Queensland, Australia X

1992-02-23 Śhrī Mahasaraswati Puja, Modern Art and Literature, 24 Pukenui Road, Epsom, Auckland, New Zealand

1992-02-25 Talk to SYs, Religion is Within, Christchurch, New Zealand

1992-02-26, Public Program, Christchurch, New Zealand

1992-02-26 Talk to SYs, After Film Henry V, Christchurch, New Zealand

1992-02-27 Talk to SYs, Arrival, Burwood Ashram, Sydney, Australia

1992-02-28, Public Program, Newcastle, Australia

1992-02-29 Shivaratri Puja, We Have Become so Beautiful, Glenrock Lagoon, Newcastle, Australia

1992-03-01 Talk to SYs, the Day after Shivaratri Puja, Laguna di Glenrock, Newcastle, Australia

1992-03-0x, Public Program, Selected Questions and Answers, University of NSW, Sydney andWollongong Tour, Australia

1992-03-04, Public Program, University of New South Wales, Sydney, New South Wales, Australia

1992-03-05 Talk to SYs, before Departure, Burwood Ashram, Sydney, Australia

1992-03-06 Radio Interview, Hong Kong, China

1992-03-07, Public Program, Hong Kong, China

1992-03-10, Public Program, YMCA Hotel, Satorn Road, Bangkok, Thailand

1992-03-11 Talk to SYs, Bangkok, Thailand (date not sure)

1992-03-1x, Public Program, Kuala Lumpur, Malaysia

1992-03-15 Talk to SYs, Kuala Lumpur, Malaysia

1992-03-21 Public Presentation, before Birthday Puja, New Delhi, India

1992-03-21 Birthday Puja (Hindi+English), New Delhi, India

1992-03-21 Birthday Felicitation Program, Siri Fort Auditorium, New Delhi, India

1992-03-25, Public Program (Hindi), Inauguration of Dhyān Kendra, Ghaziabad, Uttar Pradesh, India

1992-04-03, Public Program (Hindi), Satya Apni Jagah Adig Hai, Yamunanagar, Haryana, India

1992-04-xx Quote, Palazzo Doria, Cabella Ligure, Italy (month not sure)

1992-04-18 Talk to Sahaja Yoga, Evening Program, the day before Easter Puja, Rome, Italy

1992-04-19 Easter Puja, 12 Types of SYs, Magliano Sabina, Rome, Italy

1992-04-2x Quote,, Public Program, Italy

1992-04-25, Public Program, Cagliari, Sardinia, Italy

1992-05-xx Quote related to Palazzo Doria, Sahasrāra Puja Weekend, Palazo Doria, Cabella Ligure, Italy

1992-05-10 Sahasrāra Puja, The Will of God, Cabella Ligure, Italy

1992-05-31 Śhrī Buddha Puja, The Search for the Absolute, Shudy Camps, near Cambridge, UK

1992-06-11, Public Program, Day 1, Royal Albert Hall, Kensington Gore, London SW7, UK

1992-06-00 Bhajans on the Wish Fulfilling Day, Main entrance, Palazzo Doria, Cabella Ligure, Italy

1992-06-21 Śhrī Adi Kundalini Puja, Pure Love, Compassion and Morality, Cabella Ligure, Italy

1992-07-00 Hindi Song: Vin.Ti Suniye

1992-07-01, Public Program, Day 1, Hotel Artemis, John M. Keynesplein 2, Amsterdam, Netherlands

1992-07-02, Public Program, Day 2, Hotel Artemis, John M. Keynesplein 2, Amsterdam, Netherlands

1992-07-04 Śhrī Vishnumaya Puja, Vishnumaya's Powers, Ashram, Everbeek, Belgium

1992-07-19 Guru Puja, Guruship in Sahaja Yoga, Cabella Ligure, Italy

1992-07-21, Public Program, Day 1, Polyvalent Hall, Bucharest, Romania

1992-07-21 Conversation with SYs, likely after, Public Program, Elisabeta Palace, Bucharest, Romania

1992-07-22 Talk to SYs, Visiting Sahaja Yoga Exhibition, National Museum of Romanian History, Bucharest, Romania

1992-07-22 Shopping afternoon ending with Street Self-realisation, Bucharest, Romania

1992-07-23, Public Program, Zala Festivalna, Sofiā, Bulgaria

1992-07-24, Public Program, Salle Gaveau, France

1992-07-25 Śhrī Durga Mahakali Puja, France on the Verge of Destruction, Paris, France

1992-07-26, Public Program, Linz, Austria

1992-07-27, Public Program, Kongresszentrum, Hofburg, Vienna, Austria

1992-07-28, Public Program, Budapest, Hungary

1992-07-29, Public Program, Rudolfinum Theatre, Prague, Czech Republic

1992-07-30 Shopping, Glass Factory and Four Glass Shops, Novy Bor and Kamenicky Senov (120 kms N of Prague), Czech Republic

1992-07-31 Airport Events, Prague, Czech Republic

1992-07-31 Arrival, Airport, Warsaw, Poland

1992-08-00 Q.o. Environmental Problems, Warsaw, Poland

1992-08-06 Bhajans, before Departure from the Shores of Volga, near Togliatti, Russia

1992-08-06, Public Program, (Valeriy Lobanovskyi) Dynamo Stadium, Myhaylo Grushevskyi Street 3, Kiev, Ukraine

1992-08-10 Talk to SYs, Garden, Nittykummun Ashram, Espoo (18kms W of Helsinki), Finland (other date 08-11)

1992-08-11 Stopover, Airport, Copenhagen, Denmark

1992-08-16 Śhrī Krishna Puja, Collective Conditionings, Cabella Ligure, Italy

1992-08-23 Talk to SYs, Ashram, Givrins, Nyon, Vaud, Switzerland

1992-08-24, Public Program, University, Geneva, Switzerland

1992-08-26 Conversation with SYs, Indian Spices and Ingredients, Breakfast, Palazzo Doria, Cabella Ligure, Italy

1992-08-28 Talk to SYs, About Russians, Evening Program, Friday before Śhrī Gaṇeśha Puja, Cabella Ligure, Italy

1992-08-30 Śhrī Gaṇeśha Puja, You Must Go Out and Speak, Cabella Ligure, Italy

1992-09-08, Public Program, Theatre, Manhattan, New York, USA

1992-09-13 Śhrī Hamsa Chakra Puja, Heritage Valley Camp Site (110 kms E of Vancouver), BC, Canada

1992-09-16, Public Program, Los Angeles CA, U.S.A.

1992-09-20 Śhrī Vishnumaya Puja, Stop Feeling Guilty, Shawnee, Pennsylvania, U.S.A.

1992-09-27 Navaratri Puja (1st Day), 10th Position or Divine Knowledge is the Reality, Cabella Ligure, Italy

1992-10-00 Advice to Pregnant Ladies, Barcelona, Spain from The Divine Cool Breeze, Vol. 7, Issue 5 (Jun 1993), p.11

1992-10-00 Mantra for SYs attached to Lord Jesus Christ, Spain from The Divine Cool Breeze, Vol. 7, Issue 5 (Jun 1993), p.11

1992-10-01 Śhrī Mahalakṣhmī Puja (5th Day of Navaratri), Barcelona, Spain I

1992-10-02 Talk to SYs, before, Public Program, Ashram, Madrid, Spain

1992-10-02, Public Program, Theatre, Madrid, Spain

1992-10-03 Talk to SYs, late night before Puja, Room, Hotel, Sasaima (78 kms NW of Bogota), Colombia

1992-10-04 Navaratri Puja (8th Day), Wood Room, Hotel, Sasaima (78 kms NW of Bogota), Colombia

1992-10-05 Travel from Bogota to Medellin with a stop in Ibague, Colombia

1992-10-05 Talk to a Journalist, Airport, Medellin, Colombia

1992-10-05, Public Program, Medellin, Colombia

1992-10-06 Interview, Bogota, Colombia (other date 10-07)

1992-10-13 Press Interview, Officina Creativa School, Salvador de Bahia, Brazil

1992-10-14 Śhrī Mahakali Puja, Salvador-Bahia, Brazil

1992-10-18 Long Shopping, Rio de Janeiro, Brazil

1992-10-25 Diwali Puja (Diwali Day), Olympia Sports Hall, Timisoara, Romania

1992-10-26 Talk to SYs (Diwali Padwa Day), the day after Diwali Puja, Ashram, Vienna, Austria

1992-12-22 Talk to SYs, after Concert by Ajit Kadkade, Evening Program, Ganapatipule, India

1992-12-24 Christmas Puja, Express Christ in Your Life, Ganapatipule, India

1992-12-25 Talk to SYs, Evening Program, Ganapatipule, India

1992-12-30 Śhrī Mahalakṣhmī Puja (English+Hindi+Marathi+English), The Universal Love, Kalwe, Maharashtra, India

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1993-0000 Hand Written Message for SYs of Toronto, few weeks before a Visit to Toronto, House, London, UK (year not sure)

1993-0000 Advice to the first Indian Sahaja Yogini who Married a Colombian Sahaja Yogi, Pratishthan, Pune, Maharashtra, India

1993-0000 Quote, Palazzo Doria, Cabella, Italy (year not sure)

1993-01-00 Conversation with a Seeds Expert from New Zealand, Pratishthan, Pune, Maharashtra, India

1993-01-xx Conversation with Organizers of the Puja in Shere, Pune, Maharashtra, India (other month Feb)

1993-02-19 Shivaratri Puja (Hindi), Mumbai, India

1993-03-11 Talk to SYs, New Dimensions in Sahaja Yoga, Pratishthan, Pune, Maharashtra, India

1993-03-19 Press Conference (Medical and Scientific), Meridian Hotel, New Delhi, India

1993-03-xx Message related to Sufi Saint Nizamuddin Auliya, New Delhi, India

1993-03-20 Talk to SYs, Birthday Puja Felicitations and Seminar Opening Address, Scout Camp, New Delhi, India

1993-03-20 Conversation with a Muslim Priest and SYs (Hindi), Visit, Nizamuddin Shrine, New Delhi, India

1993-03-21 Birthday Puja, Satya Yuga, New Delhi, India

1993-03-24 Advice on Gudi Padwa, New Delhi, India

1993-03-25 Talk to SYs, Inauguration of Sahaja Yoga Temple, Noida, Uttar Pradesh, India

1993-03-25 Medical Conference, Meridian Hotel, New Delhi, India

1993-03-26 Meeting with a Doctor, New Delhi, India II

1993-04-04 Śhrī Mahavira Jayanti Puja (Hindi), New Delhi, India

1993-04-xx Committees Assigned, India (month not sure)

1993-04-11 Easter Puja, Faith, Magliano Sabina, Rome, Italy

1993-04-26 Śhrī Pallas Athena Puja, Sahaja Yoga Center, Athens, Greece

1993-04-27 Interview on a Greek TV with Vagianatos, Marriage is Important, Studio Alfa, Athens, Greece

1993-05-09 Sahasrāra Puja, Cabella Ligure, Italy

1993-05-16 Evening Program, Sufi Music in a Sufi Quarter, Istanbul, Turkey

1993-05-18 Śhrī Fatima Puja, Movenpick Hotel, Istanbul, Turkey

1993-06-06 Śhrī Adi Shakti Kundalini Puja, Incarnation of Divine Love, Cabella Ligure, Italy

1993-07-04 Guru Puja, Understand Your Own Value, Cabella Ligure, Italy

1993-07-11 Śhrī Mahakali Puja, Desires and Illusions, St. Denis, Paris, France

1993-07-12, Public Program, French Spiritual Traditions, Palais de Congres, Paris, France

1993-07-16, Public Program, Grand Hotel Krasnapolsky, Dam 9, Amsterdam, Netherlands

1993-07-17, Public Program, Brussels, Belgium

1993-07-21 Śhrī Gaṇeśha Puja, The Source of Wisdom, Berlin, Germany

1993-07-22, Public Program, Hamburg, Germany

1993-07-24 Shopping, Prague, Czech Republic (other date 07-25)

1993-07-28, Public Program, (Valeriy Lobanovskyi) Dynamo Stadium, Myhaylo Grushevs'kyi Street 3, Kiev, Ukraine

1993-08-01 Radio and TV Interview, St. Petersburg, Russia

1993-08-03 Śhrī Shakti Puja, Camp on Volga, Togliatti, Russia

1993-08-06, Public Program, Stadium, Moscow, Russia

1993-08-07 Medical Conference, Moscow, Russia

1993-08-15 Śhrī Krishna Puja, Śhrī Krishna and Dharma, Cabella Ligure, Italy

1993-08-xx Arrival, Heathrow Airport, London, UK

1993-09-0x Treatment with Berries and Paprika for the Liver, Poland

1993-09-00 Q.o. Bandhan, Warsaw, Poland

1993-09-05 Departure, Airport, Warsaw, Poland (year not sure)

1993-09-07, Public Program, Polyvalent Hall, Bucharest, Romania

1993-09-08 Śhrī Mahalakṣhmī Puja, National Palace of Culture, NDK, Sofiā, Bulgaria

1993-09-19 Śhrī Gaṇeśha Puja, Cabella Ligure, Italy

1993-09-29 Message related to the, Public Program (nirakar), Austria Center, Vienna, Austria (date not sure)

1993-10-xx Q.o. Weather Control, U.S.A.

1993-10-03 Meeting with Mr. Mohammed Naseem Hassan (Vice-President of the Islamic Circle of North America), U.S.A.

1993-10-03 Meeting with Terence Zaleski (Mayor of Yonkers) and his family, U.S.A.

1993-10-04, Public Program, Hall, United Nations School, 45th Street, Manhattan, New York, USA

1993-10-05 Quote, Departure, La Guardia Airport, New York, USA

1993-10-05, Public Program, Toronto, ON, Canada III

1993-10-08 Talk to SYs, Ashram, Abbotsford (70 kms SE of Vancouver), BC, Canada

1993-10-09 Iranian, Public Program, 11301 Olympic Bulevard, Los Angeles, CA, U.S.A.

1993-10-10 Śhrī Virata Virat'angana Puja, Camp Whittle, CA, U.S.A.

1993-10-11 Conference-style Live Radio Interview for the Talk Show Gary Nill (broadcasted at noon in New York), Los Angeles, CA, U.S.A.

1993-10-11, Public Program, Los Angeles, CA, U.S.A.

1993-10-11 Meeting with four American leaders from the Gabrielino/Shoshone and Tongua Nations, Los Angeles, CA, U.S.A.

1993-10-14, Public Program, Masur Auditorium, National Institute of Health, Clinical Center (Building 10), 9,000 Rockville Pike, Bethesda, MD, U.S.A.

1993-10-15, Public Program (1st Day of Navaratri), Philadelphia, U.S.A.

1993-10-16, Public Program (2nd Day of Navaratri), Auditorium at NY Society of Ethical Culture, 2 West and 64 Street, Manhattan, New York, USA

1993-10-17, Public Program (3rd Day of Navaratri), Gaṇeśha Temple, Queens, New York, USA

1993-10-17 Departure (right from the, Public Program), JFK Airport, Queens, New York, USA

1993-10-24 Navaratri Puja (Dussehra Day), Reintrospect Yourself, Cabella Ligure, Italy

1993-11-11 Arrival, Airport and Dacha, Moscow, Russia

1993-11-1x Quote related to the Backdrop for Diwali Puja which Appeared in a Photo Taken during the Navaratri Puja, Moscow, Russia

1993-11-12 Talk to SYs (Naraka Chaturdashi Day), Announcement of Marriages, Evening Program (Music and Drama), Moscow, Russia

1993-11-12 Diwali Puja, Lakṣhmī Principle, Moscow, Russia

1993-11-13 Press Interview with Prof. Yu. A. Voronov, Moscow, Russia

1993-11-14 Marriages, Moscow, Russia

1993-11-1x Quote in connection to Groups, before Departure, Moscow, Russia

1993-11-2x Cotton Lesson to the Tour Coordinator, before the Beginning of the Tour, New Sahaja Temple, New Delhi, India

1993-12-05 Śhrī Gaṇeśha Puja (Hindi), New Delhi, India

1993-12-09 Q.o. early Morning Hours, Kurukshetra, Haryana, India

1993-12-10 Talk to SYs, after, Public Program and before the Bonfire Night Dances, Yamunanagar, Haryana, India

1993-12-11 Śhrī Krishna Puja, Yamunanagar, Haryana, India

1993-12-12 Departure and Travel by Car, Yamunanagar, Haryana, India

1993-12-12 Meeting with Mr. T.N. Seshan, Night Train Trip from Dehradun to New Delhi, India

1993-12-18 Śhrī Gaṇeśha Puja (English+Hindi), Chhindwara, Madhya Pradesh, India

1993-12-19 Marriage of Baba Mama's Son, Outdoor Garden, CP Club, Civil Lines, Nagpur, Maharashtra, India

1993-12-23 Talk to SYs, Evening Program, Christmas Puja, Ganapatipule, India

1993-12-24 Talk to SYs, About Marriages, Evening Program, Christmas Puja, Ganapatipule, India

1993-12-25 Christmas Puja, Ganapatipule, India

1993-12-27 Talk to SYs, Taking Care of Children, Money, Responsibility, Evening Program, Ganapatipule, India

1993-12-28 Talks to Bridegrooms and Brides, Ganapatipule, India

1993-12-31 Śhrī Mahalakṣhmī Puja (Hindi+English), Gaṇeśha Temple, Mukand Steel Factory, Kalwe, Maharashtra, India

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1994-0000 Message for Sahaja Yoginis, Kitchen, Pratishthan, Pune, Maharashtra, India

1994-01-15 Quote related to Faith, Bangalore, Karnataka, India

1994-01-17 Talk to SYs, Chennai, Tamil Nadu, India

1994-01-18, Public Program, Chennai, Tamil Nadu, India

1994-01-19 Working on New People, morning at Residence, Chennai, Tamil Nadu, India

1994-01-21 Śhrī Raja,raj'eshwari Puja (Hindi), Hyderabad, Telangana, India

1994-01-27, Public Program, New English High School, Tilak Road, Pune, Maharashtra, India

1994-02-16 Talk to Young Presidents and Chief Executives of Companies, Conference `Spirituality in the 21st Century', Feb 16,20, 1994, Goa, India

1994-03-14 Shivaratri Puja, Surrender (English+Hindi), New Delhi, India

1994-03-20 Talk to SYs, Before the Ballet by Kala Kshetra, Birthday Felicitations, Nazrul Manch, Kolkata, India

1994-03-20 Talk to SYs, Birthday Felicitations, Nazrul Manch, Kolkata, India

1994-03-20 Lunch with Indian Army Staff General B.C. Joshi, Kolkata, India

1994-03-21 Birthday Puja, Mohan Began Ground, Chowrangee, Kolkata, India

1994-03-22 After Birthday Felicitations, Kolkata, India

1994-03-00 Quote, Australia (could be be 0400)

1994-03-27, Public Program, Octagon Theatre, Perth, WA, Australia

1994-03-28 Talk to SYs, About Christian Habits, Perth, WA, Australia

1994-03-30, Public Program, Camberwell Exhibition Center, Melbourne, Victoria, Australia

1994-04-02 Talk to SYs, before Concert on the day before Easter Puja, Bundilla Scout Camp, 6 Baden Powell Pl, Winston Hills (35 kms E of Sydney), New South Wales, Australia

1994-04-03 Easter Puja, Sydney, New South Wales, Australia

1994-04-05 Talk to SYs, Picnic at Lane Cove National Park, near Sydney, New South Wales, Australia

1994-04-06, Public Program, An Ancient Knowledge, Town Hall, Sydney, New South Wales, Australia

1994-04-07 Talk to SYs, Helping Each Other, Farewell, Burwood Ashram, Sydney, Australia

1994-04-10 Śhrī Mahamaya Puja, We Are All in Her Body, Ashram, 24 Pukenui Road, Epsom, Auckland, New Zealand

1994-04-13 Talk to SYs, before Moving to a Hotel, Wamuran Ashram, Queensland, Australia

1994-04-15, Public Program, We Have to Know the Absolute Truth, Town Hall, Brisbane, Queensland, Australia

1994-04-17 Talk to Sahaja Yoga, Departure, Airport, Brisbane, Queensland, Australia

1994-04-19 Quote, Car Trip to Haneda Airport, Tokyo, Japan

1994-04-19 Talk to SYs, Car Trip from Airport to Hotel, Taipei, Taiwan

1994-04-19, Public Program, Day 1, Alumni Hall, National Taiwan University, Taipei, Taiwan (could be or Day 2)

1994-04-21 Talk to SYs, Taipei, Taiwan

1994-04-24 Talk to SYs, Attention Should be on Collective Things, Peninsular Hotel, Hong Kong, China

1994-04-26, Public Program, M.P.P.J. Hall, Kuala Lumpur, Malaysia

1994-04-26 Talk to SYs, after, Public Program, Kuala Lumpur, Malaysia

1994-04-28 Shopping, Narayana Phang, Bangkok, Thailand (date not sure)

V

1994-05-06 Talk to SYs, Evening Program, Friday before Sahasrāra Puja, Cabella Ligure, Italy

1994-05-08 Sahasrāra Puja, Mahamaya Swarupa, Cabella Ligure, Italy

1994-06-2x Q.o. Marie Antoinette, Ashram, Belgium

1994-06-26 Śhrī Adi Shakti Puja, Seekers, Ego, Women are Shaktis, Cabella Ligure, Italy

1994-07-08, Public Program, Victoria Hall, Geneva, Switzerland

1994-07-09, Public Program, Casino, Basel, Switzerland

1994-07-12, Public Program, The Inner Religion, Palais des Congres, Paris, France (other date 07-11)

1994-07-13 Śhrī Vishnu Puja, The Basis of Dharma, Paris, France

1994-07-18 Talk to SYs, Arrival, Airport, Vienna, Austria

1994-07-19, Public Program, Vienna, Austria

1994-07-24 Guru Puja, Mature and Achieve the State of a Guru, Cabella Ligure, Italy

1994-07-30, Public Program, Grand Hotel Krasnopolsky, Amsterdam, Netherlands

1994-07-31, Public Program (Hindi+English), Natura Artis Magistra, Amsterdam, Netherlands

1994-07-31 TV Interview for National Indian TV (Hindi), Varikstrāt Ashram, Amsterdam, Netherlands

1994-08-27 Talk to SYs, Evening Program, the day before Śhrī Krishna Puja, Cabella Ligure, Italy

1994-08-28 Śhrī Krishna Puja, Śhrī Krishna and the Paradoxes of Modern Times or Dharma and the Befooling of the Intellect, Cabella Ligure, Italy

1994-09-02, Public Program, Polyvalent Hall, Bucharest, Romania

1994-09-09 Arrival, Sheremetyevo International Airport, Khimki (29 kms NW from Moscow), Russia

1994-09-11 Śhrī Gaṇeśha Puja, Innocence and Love, Moscow, Russia

1994-09-14 Scientific Conference `West,East', Sankt Petersburg, Russia

1994-09-17 Talk to SYs, Arrival, Airport, Borispol, Kiev, Ukraine

1994-09-18, Public Program, Ukrayina Palace (National Palace of Arts Ukraina), Kiev, Ukraine

1994-09-23, Public Program, Ballroom, 7th Floor, Hotel Intercontinental, Chicago, IL, U.S.A.

1994-09-29, Public Program, Think About Your Benevolence, Loews Santa Monica Beach Hotel, 1700 Ocean Ave, Santa Monica, CA, U.S.A.

1994-09-30 Talk to Indiana SYs, Transit to New York City, Airport, Indianapolis, IN, U.S.A.

1994-10-02 Śhrī Yogeshwara Puja, Śhrī Krishna and the Enlightenment of the Brain, Camp Vacamas, 256 Macopin Road, West Milford, NJ, U.S.A.

1994-10-09 Navaratri Puja (5th Day), Innocence (Fearlessness) and Enlightened Faith, Cabella Ligure, Italy

1994-10-11 Talk to SYs (cusp between 6th Day and 7th Day of Navaratri), after Music Program, Barcelona, Spain

1994-10-12 Talk to SYs (8th Day of Navaratri), Music Program, Barcelona, Spain

1994-10-1x Conversation on Physics, Brazil

1994-10-1x Conversation on the Northeast Region of Brazil, Living Room, Apartment, Hotel, Rio de Janeiro, Brazil

1994-10-16 Shopping, Fair in the Main Square, Sao Paulo, Brazil

1994-10-17 Arrival, Airport, Brasilia, Brazil

1994-10-20, Public Program, Theatre, Buenos Aires, Argentina

1994-10-24 Arrival, Airport, Bogota, Colombia

1994-10-24 Arrival, Ashram, Bogota, Colombia VI

1994-10-24 Shopping, Bogota, Colombia

1994-10-24 Talk to SYs, Around a Fireplace, Ashram, Bogota, Colombia

1994-10-25 Talk to Florida Sahaja Yoginis, on Transit (to New York City), Airport, Miami, FL, U.S.A.

1994-11-05 Diwali Puja (3rd day after Diwali Day), Lights of Pure Compassion, Istanbul, Turkey

1994-11-06 Talk to SYs, after the Russian Award presented after Marriages (4th day after Diwali Day), Istanbul, Turkey

1994-11-11, Public Program, Day 1, Hotel, Tunis, Tunisia

1994-11-12, Public Program, Day 2, Hotel, Tunis, Tunisia

1994-11-13 Address to Tunisian Women, Hotel, Tunis, Tunisia

1994-11-19 Evening Program (last one), Athens, Greece (date not sure)

1994-12-03 Release of Sir C.P.'s book Lal Bahadur Shastri A Life of Truth in Politics, Bharat Scout Camp, New Delhi, India

1994-12-0x Meetings with Politicians, New Delhi, India

1994-12-0x Q.o. Groupism at the Time of the Satya Marg Party, New Delhi, India

1994-12-04 Śhrī Rajalakṣhmī Puja (English+Hindi), The Royal Principal, Nizamuddin Scout Ground, New Delhi, India

1994-12-06 Puja, Chandigarh, India

1994-12-07 Talk to SYs, before Noon, Garden, VIP Pintail Resort (VIP guest house), Yamunanagar, Haryana, India

1994-12-11 Śhrī Adi Shakti Puja (Hindi), Mahamaya, Mahakali, Sharadha Devi, Mahalakṣhmī, Jaipur, Rajasthan, India

1994-12-11 Evening Program, after Śhrī Adi Shakti Puja, Jaipur, Rajasthan, India

1994-12-27 Christmas Puja, Being Truly Collective and Charitable, Ganapatipule, India

1994-12-29 Talks to the Bridegrooms and Brides, Marriages, Ganapatipule, India

1994-12-31 Śhrī Gaṇeśha Puja (Hindi+English+Marathi), Mukand Steel Factory, Kalwe, Maharashtra, India

Contents: 19**95**

1995-0000 Talk at the International Scientific Conference `Morality, Health and The World'

1995-01-14 Makarsankranti Puja, Pratishthan, Pune, Maharashtra, India

1995-01-14 Welfare Project to Help the Tribes, Jabalpur, Madhya Pradesh, India

1995-02-19 Talk to SYs, Airport, Melbourne, Victoria, Australia

1995-02-20, Public Program, Town Hall, Melbourne, Victoria, Australia

1995-02-21, Public Program, The Last Breakthrough of Our Evolution or Going towards Self-destruction, State Theatre, Sydney, New South Wales, Australia

1995-02-26 Shivaratri Puja, How to Get Detached and Ascend, Castle Mountain Camp, 256Webbs Creek Road, Wisemans Ferry, New South Wales, Australia

1995-02-28 Talk to SYs, Airport, Sydney, New South Wales, Australia

1995-03-01 Q.o. Potatoes and Seaweeds, Tokyo, Japan (other date 03-02)

1995-03-04 Shopping before Lunch at Stanley Markets, Hong Kong, China

1995-03-04 Chopsticks and Presents, Banquet Lunch, Repulsive Bay, Hong Kong, China

1995-03-04 Shopping after Lunch at Western Market, Hong Kong, China

1995-03-0x Advices to Talk to SYs, Taipei, Taiwan

1995-03-xx Advices, Kuala Lumpur, Malaysia

1995-03-xx Conversation during a Meal with a Hand Written Line, Kuala Lumpur, Malaysia

1995-03-12, Public Program, Kuala Lumpur, Malaysia

1995-03-13 Talk to SYs, Kuala Lumpur, Malaysia

1995-03-16 Talk to SYs, How to Talk to New Comers, Bangkok, Thailand

1995-03-18 Holi Puja, Holi Message, Sahaja Temple, New Delhi, India

1995-03-20 Birthday Puja (Hindi+English), Nizamuddin Scouts Grounds, New Delhi, India

1995-03-21 Letter from Ayatollah Dr. Mehdi Rouhani, Birthday Felicitations, New Delhi, India

1995-03-21 Birthday Felicitations, New Delhi, India

1995-03-31 Arrival and Comment from the Balcony, Flat, Mumbai, India

1995-04-09 Ram Navami, Mumbai, India

1995-04-14 Easter Puja (English+Hindi), You have to Crucify your Ego, Kolkata, India

1995-05-00 Comment on Journalists Searching Interviews in relation to the negative ADFI campaign against Sahaja Yoga

1995-05-00 Press Interview

1995-05-07 Sahasrāra Puja, Achieve Complete Freedom and a Beautiful Heart, Cabella Ligure, Italy

1995-05-00 Two Quotes, Milan, Italy

1995-05-00 Q.o. Theatre of Eternal Values, Pizzeria Overlooking the Sea, Genova, Italy

1995-06-04 Śhrī Adi Shakti Puja, Desires Against Real Joy, Cabella Ligure, Italy

1995-06-24, Public Program, Royal Albert Hall, Kensington Gore, London SW7, UK

1995-06-25 Talk to SYs, Picnic in Richmond Park, London, UK

1995-07-16 Guru Puja, Watch Your Mind and Attention, Is it Towards God Almighty, Cabella Ligure, Italy

1995-07-25 Talk to Representatives of Ecoforum and the Vice-minister of Health, Sofiā, Bulgaria

1995-07-26, Public Program, How to Solve Ecological Problems, Centre of Hygiene, Sofiā, Bulgaria

1995-07-28 Departure, Airport, Vienna, Austria

1995-07-30 Evening Program, Ballroom, Movenpick Hotel, Istanbul, Turkey (date not sure)

1995-07-31 Invitation and Diploma in Cognitive Sciences Received, Movenpick Hotel, Istanbul, Turkey

1995-08-01, Public Program, Bucharest, Romania

1995-08-02 Medical Conference, Department of Psychology and Paranormal Phenomena, Ecological University, Bucharest, Romania

1995-08-02 Talk to Sahaja Yoga, Evening Program, Sala Constructorul, Bucharest, Romania

1995-08-19 Talk to Sahaja Yoga, Evening Program, the day before Śhrī Krishna Puja, Cabella Ligure, Italy

1995-08-20 Talk to SYs, after Evening Program, early morning before Śhrī Krishna Puja, Cabella Ligure, Italy

1995-08-20 Śhrī Krishna Puja, You Have to be Festive or False Freedom and America, Cabella Ligure, Italy

1995-08-23 Talk to Custom Officers, Customs, Airport, Rio de Janeiro, Brazil

1995-09-10 Śhrī Gaṇeśha Puja, You Must Project Your Energy of Innocence, Cabella Ligure, Italy

1995-09-13 Conference Talk, On the Global Problems Facing Women, Inter-Regional Round Table, Fourth World Con ference on Women: Action for Equality, Development and Peace, Guanjunyuan Hotel, Beijing, China

1995-09-13, Public Program, Function Room, Jingguang New World Hotel-Manfulou, Beijing, China

1995-09-16 TV Interview, Central TV Station, Airport, Beijing, China

1995-09-17 Śhrī Shakti Devi Puja, Love and Joy of Collectivity, Moscow, Russia

1995-09-18 Departure (by Overnight Train), Moscow, Russia

1995-09-19 International Scientific Conference `Morality, Health and the World', Day 1, St. Petersburg, Russia, Confer ence, St. Petersburg, Russia

1995-09-20 Talk at the International Scientific Conference `Morality, Health and the World', Day 2, St. Petersburg, Russia

1995-09-24 Talk to SYs, Arrival, Airport, Borispol, Kiev, Ukraine

1995-09-25, Public Program (1st Day of Navaratri), Oct Palace (now International Centre for Culture and Arts), Instytutska Street 1 (now Heavenly Hundred Heroes Avenue 1), Kiev, Ukraine

1995-09-30 Evening Program, the day before Navaratri Puja (6th Day), Cabella Ligure, Italy

1995-10-01 Navaratri Puja (cusp between 7th Day and 8th Day), You Must Project Your Depth and Not Reflect, Cabella Ligure, Italy

1995-10-06, Public Program, 2 West 64th Street, Manhattan, New York, USA

1995-10-08 Śhrī Devi Shakti Puja, America and Ego, Camp Vacamas, 256 Macopin Road, West Milford, NJ, U.S.A.

1995-10-15 Answers to Two Questions Written in the Morning, The Westin Bristol Place Hotel, 950 Dixon Rd, Etobicoke (2.5 kms from Pearson International Airport of Toronto), ON, Canada

1995-10-25 Nava Varsha Puja (Hindi) (Bhaiya Dhuj Day), New Delhi, India

1995-10-30 Diwali Puja (Hindi) (6th day after Diwali Day), How Sahaja Started, Nargol, Maharashtra, India

1995-12-03, Public Program (Hindi+English), Satya Ko Parakhiye, Kidwai Nagar, New Delhi, India

1995-12-05 Śhrī Adi Shakti Puja (Hindi), The Shakti of Satya Yuga, New Delhi, India

1995-12-25 Christmas Puja, Christ, Conditioning and Ego, Ganapatipule, India

1995-12-30 Quote related to Shivaji Maharaj, before Departure, Ganapatipule, India

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1996-01-19, Public Program, Rotary Club, Pune, Maharashtra, India

1996-02-19 Medical Talk, Inauguration of International Sahaja Yoga Research and Health Center, Plot No. 1, Sector 8, H.H. Śhrī Nirmalā Devi Marg, CBD-Belapur, Navi Mumbai, India

1996-02-27 Address to International Forum of Businessmen at Y. P. O. Conference, Oberoi Hotel, Mumbai, India

1996-03-02 Radio Interview, morning the day before Shivaratri Puja, Sydney, New South Wales, Australia

1996-03-03 Shivaratri Puja, Bundilla Scout Camp, 6 Baden Powell Pl, Winston Hills (35 kms E of Sydney), New South Wales, Australia

1996-03-04, Public Program, Convention Center, Darling Harbor, Sydney, New South Wales, Australia

1996-03-05 Talk to SYs, before Departure to Taiwan, Airport, Sydney, New South Wales, Australia

1996-03-0x Observations by Shri Mataji during Her Visit, Taipei, Taiwan

1996-03-08 Talk to SYs, on Arrival, Furama Hotel, Hong Kong Island, China

1996-03-10 Talk to SYs, at Breakfast, Furama Hotel, Hong Kong Island, China

1996-03-10 Talk to SYs, before Evening Program, Furama Hotel, Hong Kong, China

1996-03-1x Advices to Malaysian SYs, Kuala Lumpur, Malaysia

1996-03-1x Advices, Informal Gatherings, Kuala Lumpur, Malaysia

1996-03-12, Public Program, Kolej Damanasara Utama Hall, Kuala Lumpur, Malaysia

1996-03-13 Lunch Offered to Shri Mataji and all SYs, Cafeteria of a Store, Kuala Lumpur, Malaysia

1996-03-13 Meeting with Two Reporters from the Sun and Star Newspapers, Kuala Lumpur, Malaysia

1996-03-14 Talk to SYs, Collective Meetings Hall, Kuala Lumpur, Malaysia

1996-03-14 Meeting with the President of the Parliament, Parliament, Bangkok, Thailand

1996-03-15 Private Audience with Dr. Satin, Rembrandt Hotel, Bangkok, Thailand

1996-03-16 Talk to SYs, after the Press Conference with Journalists taking Notes and Photographs, Bangkok, Thailand

1996-03-xx Meeting with Hamid Mylany and other SYs for the Vibrated Seeds for Bosnia Project, Part 1, New Delhi, India

1996-03-21 Birthday Puja (Hindi+English), Mind is a Myth, Scouts Camp, New Delhi, India

1996-04-xx Quote, Sitting Room, Sahaja Yoga Temple, Qutab Institutional Area, New Delhi, India

1996-04-05 Address to Businessmen, Swadhishthan Chakra, New Delhi, India

1996-04-09, Public Program, Metascience and Medicine, Medical Conference, Lady Harding Medical College, New Delhi, India

1996-04-14 Easter Puja (Hindi), Kolkata, India

1996-04-xx Meeting with Hamid Mylany and other SYs for the Vibrated Seeds for Bosnia Project, Part 2, Palazzo Doria, Cabella Ligure, Italy

1996-05-02 International Award La Plejade received by (Guido on behalf of) Shri Mataji, Rome, Italy

1996-05-05 Sahasrāra Puja, You Must Feel Responsible but be Humble, Cabella Ligure, Italy

1996-05-12 Talk to the Italian SYs (Mother's Day), Palazzo Doria, Cabella Ligure, Italy

1996-06-08 Q.o. Drugs, after Dinner, the day before Śhrī Adi Shakti Puja, Palazzo Doria, Cabella Ligure, Italy

1996-06-09 Śhrī Adi Shakti Puja, Kundalini, the Binding Principle or You Dissolve into the Divine Power, Cabella Ligure, Italy

1996-06-18, Public Program, Theatre, Genoa, Italy

1996-06-28, Public Program, Myths are Unreal, Royal Albert Hall, Kensington Gore, London SW7, UK

1996-07-07, Public Program, National Palace of Culture, Sofiā, Bulgaria

1996-07-09, Public Program, Bucharest, Romania

1996-07-10 Talk to SYs, Airport, Vienna, Austria

1996-07-12 Q.o. Czech Republic, before or after the, Public Program, Prague, Czech Republic (year not sure)

1996-07-15, Public Program, Moscow, Russia (other date 07-17)

1996-07-16 Śhrī Mahalakṣhmī Puja, Moscow, Russia

1996-07-18 Marriages, Russia (exact date not sure)

1996-07-21 Talk to SYs, Arrival, Airport, Borispol, Ukraine

1996-07-21, Public Program, CSCA Stadium, Povitrootskyi prospect 2, Kiev, Ukraine

1996-07-28 Guru Puja, You Should Live like a Saint, Cabella Ligure, Italy

1996-08-15 Communications with SYs in London, World Geography, Cabella Ligure, Italy

1996-08-31 Talk to the Leaders, 11 Questions and Answers on the Greatest Truths for SYs, Seminar, Śhrī Krishna Puja, Palazzo Doria, Cabella Ligure, Italy

1996-08-31 Talk to SYs, Evening Program, the day before Shi Krishna Puja, Cabella Ligure, Italy X

1996-09-01 Śhrī Krishna Puja, Śhrī Krishna and Sahaja Culture, Cabella Ligure, Italy

1996-09-15 Śhrī Gaṇeśha Puja, Without Innocence You Cannot Enjoy or You Must Fight for Innocence, Cabella Ligure, Italy

1996-09-19, Public Program, Convocation Hall, University of Toronto, 31 Kings College Circle, Toronto, ON, Canada

1996-09-20 Talk to SYs, Airport and Hotel, Pan Pacific, Vancouver, Canada

1996-09-21, Public Program, Robson Square Conference Center, 800 Robson Square, Vancouver, Canada

1996-09-22 Shopping Chinatown, Showmart Wholesale Jewelry Center, Walmart and Sears in Capilano Mall and Birks in Royal Park, Vancouver, Canada

1996-09-22 Conversation with Matt Malley in the Plane, Travelling from Vancouver to Los Angeles

1996-09-24 Visit to the Land of a Future Ashram, Topanga Canyon (40 kms W of Los Angeles), CA, U.S.A.

1996-09-24, Public Program, Los Angeles, CA, U.S.A.

1996-09-25 Iranian, Public Program, Los Angeles, CA, U.S.A.

1996-09-27, Public Program, New York, USA

1996-09-29 Śhrī Krishna Puja, Camp Vacamas, 256 Macopin Road, West Milford, NJ, U.S.A.

1996-10-20 Navaratri Puja (9th Day), Faith is the State of Being One with the Reality, Cabella Ligure, Italy

1996-10-28 Quote, Arrival, Airport, Cairo, Egypt

1996-10-29 Talk to SYs, Honesty and Money, Suite, Hotel, Cairo, Egypt

1996-11-07, Public Program, Friday before Diwali Puja (Dantheras Day), Basement Hall, Ritz Hotel, Lisbon, Portugal (scheduled; other day 11-08)

1996-11-xx Q.o. the Meaning of Sintra, Sintra (29 kms NW of Lisbon), Portugal

1996-11-10 Diwali Puja (Diwali Day), What State You Have to Reach, Quinta do Mar, Sintra (29 kms NW of Lisbon), Portugal

1996-11-25 World Philosophers Meet on the 700th Birthday of Śhrī Gñyāneshwara, M.I.T. College, Pune, Maharashtra, India

1996-11-25 Conversation with Claus Nobel, World Philosophers Meet on the 700th Birthday of Śhrī Gñyāneshwara, M.I.T.

College, Pune, Maharashtra, India

1996-11-25 Dinner and Conversation with Claus Nobel, Pratishthan, Pune, Maharashtra, India

1996-12-21 Śhrī Karttikeya Puja (Marathi+English), Śhrī Gñyāneshwara, Park (200 m from ISYRH Center), Washi, Maharashtra, India

1996-12-25 Christmas Puja, Ganapatipule, India

1996-12-29 Marriages, Ganapatipule, India

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1997-01-00 Meeting with an Astrologer, Pratishthan, Pune, Maharashtra, India (other month 0200)

1997-03-16 Shivaratri Puja, Power of Rudra and Desirelessness, New Delhi, India

1997-03-xx Two Quotes, around Birthday Celebrations, House, Noida, Uttar Pradesh, India

1997-03-2x Birthday Felicitations, New Delhi, India

1997-03-21 Birthday Puja (Hindi+English), New Delhi, India

1997-03-30 Evening Program (Easter Sunday), 50th Wedding Anniversary celebration, Sahaj Temple, New Delhi, India XI

1997-04-06 Address to Doctors during the Conference “The Art of Healing and `Sahaja Yoga', A Special Session on Alternative Medicine", Indian Medical Association, FICCI Auditorium, 1 Tansen Marg, New Delhi, India

1997-04-06 Talk to Unity International Foundation, Hotel Claridges, New Delhi, India

1997-04-07 Article from Hindustan Times, New Delhi, India

1997-04-08 Faxed Letter (Marathi) to SYs from Nasik, Maharashtra, India (Gudi Padwa Day) from Sahaj News, Issue 104 (***1998-06-27***), p.1

1997-04-30 Quote, Arrival, Linate Airport, Milan, Italy

1997-05-03 Talk to SYs, after Evening Program, the day before Sahasrāra Puja, Cabella Ligure, Italy

1997-05-04 Sahasrāra Puja, At Sahasrāra You Stand on Truth and Go Beyond Dharma, Cabella Ligure, Italy

1997-05-24 Talk to SYs, after the Evening Program by Spanish SYs, the day before Śhrī Adi Shakti Puja, Cabella Ligure, Italy

1997-05-25 Śhrī Adi Shakti Puja, You Must Give this Love to Others or Respect the Mother Earth, Cabella Ligure, Italy

1997-06-07 Talk to SYs, after the Evening Program on Śhrī Mahakali, the Day before Śhrī Krishna Puja, Camp Vacamas, 256 Macopin Road, West Milford, NJ, U.S.A.

1997-06-08 Śhrī Krishna Puja, Freedom Without Wisdom Is Dangerous, Camp Vacamas, 256 Macopin Road, West Milford, NJ, U.S.A.

1997-06-10, Public Program, Cathedral of St. John the Divine, 112 Street,1047 Amsterdam Avenue, Manhattan, New York, USA

1997-06-16, Public Program, Thinking Takes You Nowhere, Los Angeles, CA, U.S.A.

1997-06-18, Public Program, Wheeler Auditorium, UC Berkeley Campus, Berkeley, CA, U.S.A.

1997-06-2x Q.o. Collectivity, Toronto, ON, Canada

1997-07-03, Public Program, Talk by Claus Nobel and Address by Ayatollah Medhi Rouhani, Royal Albert Hall, Kens ington Gore, London SW7, UK

1997-07-20 Guru Puja, You Must be Humble to be a Guru, Cabella Ligure, Italy

1997-08-23 Śhrī Krishna Puja, Primordial Taboos and Sahaj Dharma, Cabella Ligure, Italy

1997-08-27 Talk Written for Presentation at the Russian Folk Medicine Conference, Russia (other date 09-01)

1997-09-06 Talk to SYs, Evening Program, the day before Śhrī Gaṇeśha Puja, Cabella Ligure, Italy

1997-09-07 Śhrī Gaṇeśha Puja, Dharma Has to Be There for Our Ascent, Cabella Ligure, Italy

1997-10-04 Talk to SYs (3rd Day of Navaratri), Be Close to Nature and Lead a Balanced Family Life, after the Evening Program, the day before Navaratri Puja, Cabella Ligure, Italy

1997-10-05 Navaratri Puja (4th Day), Your Beautiful Qualities will Prove the Truth of Sahaja Yoga, Cabella Ligure, Italy

1997-11-00 Conversation with a Sahaja Yogini, Lisbon, Portugal (month not sure)

1997-11-02 Talk to SYs (3rd day after Diwali Day), before Havan and Puja, Lisbon, Portugal

1997-11-02 Diwali Puja (3rd day after Diwali Day), Lakṣhmī and Maya of Money, Sintra (29 kms NW of Lisbon), Portugal

1997-11-03, Public Program, Lisbon, Portugal

1997-11-04 Quote, Departure, Airport, Lisbon, Portugal (date not sure)

1997-11-19 Advices Recollected from a Three Days Visit of Baba Mama, New Delhi, India

1997-12-04, Public Program (Hindi+English), Ramlila Maidan, New Delhi, India

1997-12-24 Talk to SYs, after the Evening Program on Christmas Eve, Ganapatipule, India

1997-12-25 Christmas Puja (Hindi+English), Get Rid of Ritualism and Ego, Ganapatipule, India

1997-12-31 Śhrī Shakti Puja (Hindi+English+Marathi), The Shakti within You Wants to be Loving, Kind and Generous, Kalwe, Maharashtra, India

Contents: **1998**

1998-01-14 Talk to SYs, Makarsankranti Message, India

1998-03-20 75th Birthday Felicitation Program, Keep Your Attention on the Spirit, Bharat Scouts Ground, Nizamuddin, New Delhi, India

1998-03-21 Birthday Puja, Becoming the Spirit You Go Beyond Guna, Kala and Dharma, Bharat Scouts Ground, Nizamuddin, New Delhi, India

1998-04-05 Śhrī Rama Puja, Rama Navami, House, Noida, Uttar Pradesh, India

1998-04-18 Talk to SYs, after the Evening Program, the day before Easter Puja, Istanbul, Turkey

1998-04-19 Easter Puja, You Can Spread Sahaja Yoga only through Love and Compassion or Express Christ's Light through Our Lives, Istanbul, Turkey

1998-05-10 Sahasrāra Puja, Blessing of the Divine Pours Only if the Sahasrāra is Open, Cabella Ligure, Italy

1998-06-09 Address to All the Seekers of Truth, Opening Address (10:00 to 11:30 a.m.), IX All-Russia Scientific and Practical Conference `Health. Peace. Morality. Culture. East, West', Moscow, Russia

1998-06-20 Evening Program, the day before Śhrī Adi Shakti Puja, Albera Ligure, Italy

1998-06-21 Śhrī Adi Shakti Puja, You are Responsible for the Whole World, Albera Ligure, Italy

1998-07-05, Public Program, Royal Albert Hall, Kensington Gore, London SW7, UK

1998-07-06, Public Program, Holland Park School, Airlie Gardens, Campden Hill Rd, London W8 7AF, London, UK

1998-07-12 Guru Puja, Obedience and Humility, Albera Ligure, Italy

1998-07-26 Interview with Romano Battaglia, Garden, Versiliana Caffe, Marina di Pietrasanta, Versilia, Italy

1998-08-00 Phone Call from Cabella to NJ Ashram (other month Jul)

1998-08-16 Change of One of the 108 Names of Śhrī Krishna, before Śhrī Krishna Puja, Albera Ligure, Italy

1998-08-16 Śhrī Krishna Puja, Witness Without Reaction and Allow the Power to Act, Albera Ligure, Italy

1998-08-xx Conversations on America, days after Śhrī Krishna Puja, Cabella Ligure, Italy

1998-08-23 Visit, Daglio, Cabella Ligure, Italy (date not sure)

1998-09-05 Śhrī Gaṇeśha Puja, Chastity and Collective Nature, Cabella Ligure, Italy

1998-09-06 Marriages, Mahalakṣhmī Principle, the day after Śhrī Gaṇeśha Puja, Cabella Ligure, Italy

1998-09-00 Quote related to a possible Ashram in Milan, Cabella Ligure, Italy

1998-09-27 Navaratri Puja (5th Day), The Pure Knowledge, Cabella Ligure, Italy

1998-10-02 Talk to Doctors, Medical Conference, Marina di Pietrasanta, Versilia, Italy

1998-10-24 Talk to SYs, after the Evening Program (French Play Jeanne d'Arc: Revelation d'une Shakti), the day before Diwali, Sports Arena, Novi Ligure, Italy

1998-10-25 Diwali Puja (6th day after Diwali Day), Expression of Love, Sports Arena, Novi Ligure, Italy

1998-12-10 Letter to whomesoever it may concern, Palazzo Doria, Cabella Ligure, Italy

1998-12-14 Press Conference with Journalists from twenty-five Different Countries, The Revival of Indian Spirituality, Auditorium, Sahaja Yoga Temple, New Delhi, India

1998-12-16 Talk to SYs (Hindi+English), Expression of Subtle Elements, Evening Program, Bharat Scouts Ground, Nizamuddin, New Delhi, India

1998-12-25 Christmas Puja (English+Marathi+Hindi), Ganapatipule, India

1998-12-28 Talk to Sahaja Yoga, after the Performance of Dr. Arun Apte and his Students, Evening Program, Ganap atipule, Maharashtra, India

1998-12-31 New Year's eve Puja (English+Marathi+Hindi), Children, Culture, Freedom, Kalwe, Maharashtra, India

Contents: 19**99**

1999-0000 Talk by Baba Mama, Expectations, Nagpur, Maharashtra, India

1999-02-13 Talk to SYs, About NGO, New Delhi, India

1999-02-14 Shivaratri Puja (Hindi+English), Principle of Shiva is in Your Heart, New Delhi, India

1999-03-18 Gudi Padwa Puja (English+Hindi), Noida, Uttar Pradesh, India

1999-03-19 Talk to SYs, After Birthday's Felicitations and Before the Evening Program, New Delhi, India

1999-03-19 Talk to SYs, On Vande-Mataram, (most likely) At the end of the Evening Program, New Delhi, India

1999-03-21 Birthday Puja (Hindi+English), Great Times Are Coming, All Nations Will Become One, New Delhi, India

1999-xxxx Quote, Pune, Maharashtra, India

1999-03-31 Śhrī Hanumana Puja (Hindi), Pune, Maharashtra, India

1999-04-25 Easter Puja, We have to Establish our Meditation, Istanbul, Turkey

1999-04-26, Public Program, Levent Kirca and Oya Basar Theatre, Macka-Istanbul, Istanbul, Turkey

1999-04-2x TV Interview for the Prime Time Evening News of a Channel, Istanbul, Turkey

1999-05-0x Meeting with the Leaders, Living Room, Palazzo Doria, Cabella Ligure, Italy (months not sure)

1999-05-09 Sahasrāra Puja, Higher Awareness, Cabella Ligure, Italy

1999-05-25, Public Program, Convocation Hall, University, Toronto, ON, Canada

1999-06-15 VIP Conference, Nirvana Restaurant, 346 Lexington Ave, Manhattan, New York, USA

1999-06-16, Public Program (Follow Up to VIP Conference), The Town Hall, 123 West and 43rd Street, Manhattan, New York, USA

1999-06-20 Śhrī Adi Shakti Puja, SYs Have to Transform Others, Nirmal Nagari, 287 Starkville Road, Fort Plain (5 kms NW of Canajoharie), NY, U.S.A.

1999-06-24, Public Program, Human Mind, Lincoln, Washington DC, U.S.A.

1999-06-26, Public Program, Convention Center, Vancouver, Canada

1999-06-27 Press Conference with Five Journalists (evening), Sutton Place Hotel, 845 Burrard Street, Vancouver, Canada

1999-07-08 Press Conference, The London Television Center, London, UK

1999-07-09 GMTV Interview by the Thames, London, UK

1999-07-10, Public Program, Royal Albert Hall, Kensington Gore, London SW7, UK

1999-07-xx Health Advices, House, Montpellier Road, Ealing, London, UK

1999-07-12 Liberty Radio Interview, London, UK (broadcasted at noon)

1999-07-00 Conversation with the Chief of Ivory Coast, Cabella Ligure, Italy

1999-08-01 Guru Puja, Cabella Ligure, Italy

1999-08-29, Public Program, Caffe della Versiliana, Versilia, Italy

1999-09-05 Śhrī Virata Puja, Cabella Ligure, Italy

1999-09-25 Śhrī Gaṇeśha Puja, Cabella Ligure, Italy

1999-09-26 Marriages, Cabella Ligure, Italy

1999-09-26 Evening Program, after Marriages, Cabella Ligure, Italy

1999-10-17 Navaratri Puja (8th Day), The Powers of Śhrī Mahakali, Cabella Ligure, Italy

1999-11-07 Diwali Puja (Diwali Day), You Have to be Very Meditative to Mature, Camping Apollon, Delphi, Greece XIV

1999-11-09, Public Program, Caravel Hotel, Athens, Greece

1999-11-23 Śhrī Guru Nanak Birthday (Hindi), House, Noida, Uttar Pradesh, India

1999-12-25 Christmas Puja, Ganapatipule, India

1999-12-2x Conversation with Linda Williams, MTDC, Ganapatipule, India

1999-12-30 Talk to the Brides, Marriages, Ganapatipule, India

Contents: **2000**

2000-01-26 Talk to Yuva Shakti, 51st Republic Day Celebration, Pratishthan, Pune, Maharashtra, India

2000-03-0x Conversation with SYs about Canceling Shivaratri Puja, Maharashtra, India

2000-03-05 Shivaratri Puja (English+Hindi+Marathi), Stadium, Pune, Maharashtra, India

2000-03-05 Quote related to a Transformed Mafiā Chief, evening after Shivaratri Puja, Pune, Maharashtra, India

2000-03-xx Foundation Stone Ceremony, School, Shere, Pune, Maharashtra, India

2000-03-11 Address to IAS Officers, Y.B. Chavan Auditorium, Mumbai, India

2000-03-1x Q.f. an Interview with Elizabeth Ninan published in `Times of India' on ***2000-03-14***

2000-03-18 Message for Yuva Shakti, Pune, Maharashtra, India

2000-03-19 Holi Celebrations, New Delhi, India

2000-03-21 Birthday Puja (English+Hindi), Nirmal Dham, New Delhi, India

2000-03-22 Birthday Felicitations (English+Hindi), Nirmal Dham, New Delhi, India

2000-03-23 Talks to Bridegrooms and Brides, Marriages, Nirmal Dham, New Delhi, India

2000-03-25, Public Program (Hindi), Ramlila Maidan, New Delhi, India

2000-04-05 Gudi Padwa Puja (Hindi), Noida Bhavan, New Delhi, India

2000-04-07 Śhrī Bhumi Devi Puja (Hindi), Inauguration of the H.H. Shri Mataji Nirmalā Devi Foundation, Nirmal Dham, New Delhi, India

2000-04-08, Public Program, Address to IAS Officers' Wives Association, New Delhi, India

2000-04-17, Public Program, Income Tax Officers Meeting, New Delhi, India

2000-04-20 Talk to SYs, Cruise on Backwaters, Dubai, U.A.E. (date not sure)

2000-04-20, Public Program, Istanbul, Turkey

2000-04-23 Easter Puja, Purity is the Basis of Your Existence, Hotel Demirkoy, Istanbul, Turke

2000-04-25, Public Program, Istanbul, Turkey

2000-05-07 Sahasrāra Puja, Cabella Ligure, Italy

2000-05-07 Talk to SYs, after the Gift Offering at the end of Sahasrāra Puja, Cabella Ligure, Italy

2000-05-21 Talk to SYs, Visit, Music and Dinner, Ashram, 4950 Read Road, Moorpark (48 miles from Los Angeles), CA, U.S.A

2000-05-2x Trips to Purchase a House in Calabasas, CA, U.S.A.

2000-05-xx Text for the Newspaper Article to Advertise the, Public Program on Jun 1 at Wiltern Theatre, CA, U.S.A.

2000-05-28 Persian, Public Program, Iman Cultural Center, Los Angeles, CA, U.S.A.

2000-06-01, Public Program, Wiltern Theatre, 3790 Wilshire Boulevard, Los Angeles, CA, U.S.A.

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2000-06-xx Text for Posters and Flyers Advertising the Jun 16, Public Program in New York, USA

2000-06-05, Public Program, Julia Morgan Center for the Arts, 2640 College Avenue, Berkeley, CA, U.S.A.

2000-06-05 Conversation on Divine Mathematics with SYs after the, Public Program, Clarement Hotel, 41 Tunnel Road, Berkeley, CA, U.S.A.

2000-06-11, Public Program, Massey Theatre, 735 Eight Avenue, New Westminster (21 kms SE from Vancouver), BC, Canada

2000-06-12 Quote, Departure, Airport, Vancouver, Canada

2000-06-16, Public Program, Town Hall, 123 West and 43rd Street, Manhattan, New York, USA

2000-06-19 Medical Conference, Masur Auditorium, National Institute of Health, Bethesda, MD, U.S.A.

2000-06-20, Public Program, University of Maryland University College, Adelphi, MD, U.S.A.

2000-06-22 Reception, `An Evening of Joyful Inspiration', Warwick Hotel, Manhattan, New York, USA

2000-06-23 Magic Flute, Opening Performance, TEV at The Riverside Theatre, 91 Claremont Ave, Manhattan, New York, USA

2000-06-26 Shopping, Downtown, Toronto, ON, Canada (departure day, date not sure)

2000-06-26 Radio Interview, Hotel, Toronto, ON, Canada (departure day, date not sure)

2000-07-02 Śhrī Adi Shakti Puja, You Must Completely Surrender to Work of Sahaja Yoga, Nirmal Nagari, 287 Starkville Road, Fort Plain (5 kms NW of Canajoharie), NY, U.S.A.

2000-07-03 Talks to Brides and Bridegrooms, First Marriages in the Western Hemisphere, Nirmal Nagari, 287 Starkville Road, Fort Plain (5 kms NW of Canajoharie), NY, U.S.A.

2000-07-xx Q.o. Marriages, Cabella Ligure, Italy

2000-07-23 Guru Puja, Cabella Ligure, Italy

2000-08-20 Śhrī Krishna Puja, Spontaneity and Creativity, Cabella Ligure, Italy

2000-09-04, Public Program, Garden, Genoa, Italy

2000-09-11 Interviews, Hotel Villa Sassi, Torino, Italy

2000-09-12, Public Program, Teatro Regio, Torino, Italy

2000-09-17 Śhrī Gaṇeśha Puja, Cabella Ligure, Italy

2000-09-18 Talk To Bridegrooms, Marriages, Cabella Ligure, Italy

2000-09-2x Answers to Questions by Doctors, Ashram, Ealing, London, UK (date not sure)

2000-09-23 VIP Reception, Forum Hotel, London, UK

2000-09-26, Public Program, Royal Albert Hall, Kensington Gore, London SW7, UK

2000-09-27 Today TV Interview, London, UK

2000-09-27, Public Program, Holland Park School, Airlie Gardens, Campden Hill Rd, London W8 7AF, London, UK

2000-09-28, Public Program, Errol Douglas, London, UK

2000-10-08 Navaratri Puja (day after Dussehra Day), Cabella Ligure, Italy

2000-1xxx Q.o. a Sahaja Yogini that died of Cancer, Los Angeles, CA, U.S.A.

2000-10-29 Diwali Puja (3rd day after Diwali Day), Lake Piru, Los Angeles, CA, U.S.A.

2000-12-03 Talk to SYs, Ashram, 4950 Read Road, Moorpark (48 miles from Los Angeles), CA, U.S.A.

2000-12-17 Inauguration of Sir C.P.'s book on Corruption India's Enemy Within, New Delhi, India

2000-12-25 Christmas Puja, Ganapatipule, India

2000-12-30 Qawwali and Talk of Sir C.P., after Marriages, Ganapatipule, India

2000-12-31 New Year Puja (English+Marathi), You All Have to Become Masters in Sahaja Yoga, Kalwe, Maharashtra, India

Contents: **2001**

2001-01-14 Makarsankranti Puja, Pratishthan, Pune, Maharashtra, India

2001-01-26 Talk to Yuva Shaktis and Senior SYs, 52th Republic Day Celebration, Pratishthan, Pune, Maharash tra, India

2001-02-xx Q.o. the ***2001-01-26*** Gujarat's Earthquake, Pratishthan, Pune, Maharashtra, India (could be end of Jan)

2001-02-25 Shivaratri Puja, The Destructive Power of Mahadeva, Śhrī Shiv Chhatrapayi, Kridanagari, Mahalunge Balewadi, Pune, India

2001-03-20 Birthday Felicitations, New Delhi, India

2001-03-21 Birthday Puja, New Delhi, India

2001-03-26, Public Program (Hindi) (Gudi Padwa Day), Jawal Nehru Stadium, New Delhi, India

2001-04-22 Easter Puja, You Cannot Resurrect Yourself Without Controlling Āgñyā, Hotel Demirkoy, Istanbul, Turkey

2001-04-23 Interview by Amberin Zaman Published in the Section Arts and Culture of the Apr 27 issue of Hurriyet Daily News, Istanbul, Turkey

2001-04-24 TV Interview, Swiss Hotel, Istanbul, Turkey

2001-04-24, Public Program, High Spiritual Quality of Sufis, Lutfi Kirdar Congress Palace, Istanbul, Turkey

2001-04-29 Talk to SYs, Malpensa Airport, Milan, Italy

2001-05-0x Meeting with the Leaders, Living Room, Palazzo Doria, Cabella Ligure, Italy (month not sure)

2001-05-06 Sahasrāra Puja, Cabella Ligure, Italy

2001-05-13 Mother's Day, Living Room, Palazzo Doria, Cabella Ligure, Italy

2001-06-03 Śhrī Adi Shakti Puja, You Have to at least be Aware of Your Self, Cabella Ligure, Italy

2001-07-06 Talk to SYs, after the Evening Program, Friday before Guru Puja, Cabella Ligure, Italy

2001-07-08 Guru Puja, Cabella Ligure, Italy

2001-07-14, Public Program, Royal Albert Hall, Kensington Gore, London SW7, UK

2001-07-15 VIP and Journalists Invitational Program, Russell Hotel, 1-8 Russell Square, London WC1B 5BE, UK

2001-07-16, Public Program (Follow up to the one at Royal Albert Hall), Holland Park School, Airlie Gardens, Campden Hill Rd, London W8 7AF, London, UK

2001-07-xx Text for the 2001 American Tour, U.S.A.

2001-07-29 Śhrī Krishna Puja, Nirmal Nagari, 287 Starkville Road, Fort Plain (5 kms NW of Canajoharie), NY, U.S.A.

2001-07-30 Talks to Brides, Marriages, Nirmal Nagari, 287 Starkville Road, Fort Plain (5 kms NW of Canajoharie), NY, U.S.A.

2001-08-00 Guidance for Yuva Shakti shared by Manoj Kumar, U.S.A. (month not sure)

from Akashwani, Vol. II, Issue VIII (Sep 2001), p.2

2001-08-02, Public Program, Albany, NY, U.S.A.

2001-08-04 TV Interview with the Spanish-language Television by Patricia Mays, Washington DC, U.S.A.

2001-08-04, Public Program, Open Air at the foot of the Washington Monument, Washington DC, U.S.A.

2001-08-00 Interview, Marina di Pietrasanta, Versilia, Italy

2001-08-xx Conversation with SYs, Cabella Ligure, Italy

2001-08-31, Public Program, Caffe della Versiliana, Versilia, Italy

2001-08-xx Conversation with SYs, Cabella Ligure, Italy

2001-09-18 Letter to President George W. Bush, Palazzo Doria, Cabella Ligure, Italy XVII

2001-09-22 Śhrī Gaṇeśha Puja, You Have to Protect the Innocent, Cabella Ligure, Italy

2001-09-23 Talks to the Brides and Bridegrooms, day after Śhrī Gaṇeśha Puja, Palazzo Doria, Cabella Ligure, Italy

2001-10-21 Navaratri Puja (6th Day), Overcome Hatred with Love, Delphi, Greece

2001-11-18 Diwali Puja (4th day after Diwali Day), Lake Piru, Los Angeles, CA, U.S.A.

2001-12-15 Quote, Travel from Los Angeles to Hong Kong with a stop over in Taipei

2001-12-18 Talk to SYs, after Evening Program, Function Room, Park Lane Hotel, Causeway Bay, Hong Kong, China

2001-12-19 Travel from Hong Kong to Mumbai

2001-12-25 Quote, Invitation to come for Christmas Puja, MTDC, Ganapatipule, India

2001-12-25 Christmas Puja, Ganapatipule, India

2001-12-31 New Year's Eve Puja (Hindi+English), Pendal, Kalwe, Maharashtra, India

Contents: **2002**

2002-01-14 Makarsankranti Puja (Marathi), Kalpana Auntie's House, Mumbai, India

2002-03-17 Shivaratri Puja, The Power of Love, Śhrī Shiv Chhatrapayi, Kridanagari, Mahalunge-Balewadi, Pune, Maharashtra, India

2002-03-1x Conversation with a Politician New Sahaja Yogi, Pune, Maharashtra, India

2002-03-21 Birthday Puja (Hindi+English), Nirmal Dham, New Delhi, India

2002-03-23 Birthday Felicitations, New Delhi, India

2002-03-24, Public Program (Hindi+English), Love is the Potential Power within us, Ramlila Maidan, New Delhi, India

2002-03-29 Conversation with the same Politician New Sahaja Yogi who Brings Flowers for Holi, Palam Vihar, Gurgaon, New Delhi, India

2002-03-29 Holi Puja (Hindi), Palam Vihar, Gurgaon, New Delhi, India

2002-04-02 Talk at the Conference `Science and Spirituality' organized by the Indian Medical Association, AIIMS, New Delhi, India

2002-04-13 Gudi Padwa Puja (Hindi), Terrace Garden, Palam Vihar, Gurgaon, New Delhi, India

2002-04-18 Talk to SYs, Arrival, Airport, Istanbul, Turkey

2002-04-21 Easter Puja, Kilya Resort Hotel on the Black See Shore, Kilyos (35 kms N suburb of Istanbul), Turkey

2002-04-23, Public Program, Lutfi Kirdar Congress Palace, Harbiye, Istanbul, Turkey

2002-04-27 Talk to SYs, Airport, Milan, Italy

2002-05-05 Sahasrāra Puja, Watch Yourself, Cabella Ligure, Italy

2002-06-23 Śhrī Adi Shakti Puja, Use Your Right Side for Giving Realisation, Cabella Ligure, Italy

2002-07-21 Guru Puja, Cabella Ligure, Italy

2002-07-24 Guru Purnima Puja, Cabella Ligure, Italy

2002-08-03 Arrival from London, New York, USA

2002-08-xx VOA ITV Interview with Shri Mataji, Ridgefield Park, NJ, U.S.A.

2002-08-xx VOA ITV Interview with Sir C.P., Ridgefield Park, NJ, U.S.A

2002-08-xx Conversation with a Sahaja Yogi, after the VOA ITV Interviews, Ridgefield Park, NJ, U.S.A.

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2002-08-18 Śhrī Kubera Puja, Nirmal Nagari, 287 Starkville Road, Fort Plain (5 kms NW of Canajoharie), NY, U.S.A.

2002-08-22, Public Program, Ethical Culture Auditorium, 2 W 64th St, Manhattan, New York, USA

2002-09-14 Śhrī Gaṇeśha Puja, Cabella Ligure, Italy

2002-09-15 Talks to Bridegrooms and Brides, Marriages, Śhrī Gaṇeśha Puja, Cabella Ligure, Italy

2002-09-27 Śhrī Gaṇeśha Puja, Conference Hall, Le Meridian Hotel, Frankfurt, Germany

2002-10-26 Evening Program, the day before Navaratri Puja (12th day after Dussehra Day), Los Angeles, CA, U.S.A.

2002-10-27 Navaratri Puja (13th day after Dussehra Day), Los Angeles, CA, U.S.A.

2002-11-03 Diwali Puja (Naraka Chaturdashi Day), The Importance of Meditation, Lake Piru, Los Angeles, CA, U.S.A.

2002-12-25 Christmas Puja, Ganapatipule, India

2002-12-31 New Year's Eve Puja (English+Marathi+Hindi+English), Music Academy, Vaitarna, Maharashtra, India

Contents: **2003**

2003-01-01 Talk to SYs (Marathi+Hindi+English), Inauguration of the Music Academy, Vaitarna, Maharashtra, India

2003-01-xx Conversation with a Sahaja Yogi, after Makarsankranti Puja, Mumbai, India

2003-03-14 TV Interview (Hindi), Broadcasted as Towards Liberation, Noida, Uttar Pradesh, India

2003-03-16 Shivaratri Puja (English+Hindi+English+Hindi), Shiv Chatrapati Sports Complex, Mahalunge, Balewadi, Pune, Maharashtra, India

2003-03-20 Talk to SYs, Birthday Felicitation Program, Nirmal Dham, New Delhi, India

2003-03-21 Birthday Puja (Hindi+English+Hindi), Nirmal Dham, New Delhi, India

2003-03-24, Public Program (Hindi), Jawaharlal Nehru Stadium, New Delhi, India

2003-03-27 Talk to SYs (Hindi), Inauguration of the Vishwa Nirmalā Prem Ashram, Noida, Uttar Pradesh, India

2003-04-07 56th Wedding Anniversary, Sophia-Bhabha Auditorium, Sofiā College, Mumbai, India

2003-06-15 Talk to SYs, after Śhrī Adi Shakti Puja, Cabella Ligure, Italy

2003-07-13 Guru Puja, Cabella Ligure, Italy

2003-07-1x Conversations with an Italian Sahaja Yogi before and after Guru Puja, Cabella Ligure, Italy

2003-07-23 Talk to SYs, Hilton Hotel (near Roissy Airport), Paris, France

2003-07-23 Quote, Midnight Outing and Shopping, Paris, France

2003-08-10 Śhrī Krishna Puja (Hindi+Marathi), Pune, Maharashtra, India

2003-09-00 Quote, Paris, France

2003-09-13 Śhrī Gaṇeśha Puja, Cabella Ligure, Italy

2003-09-27 Talk to SYs (2nd Day of Navaratri), Arrival, Frankfurt, Germany

2003-10-04 Puja (9th Day of Navaratri), House, Ridgefield Park, NJ, U.S.A.

2003-10-12 Navaratri Puja (8th day after Dusshera Day), Birthday of Śhrī Gauri, Nevele Grande, NY, U.S.A.

2003-11-09 Diwali Puja (16th day after Diwali Day), The Need for Sincerity, Holiday Inn Express and Suites, 1080 Navigator Drive, Ventura, CA, U.S.A.

2003-12-04 Final Message, Departure, Airport, Hong Kong, China

2003-12-25 Christmas Puja (English+Hindi+Marathi), Ganapatipule, India

2003-12-26 Q.o. Brides Purchasing more Expensive Saris that were not Selected by Shri Mataji, Ganapatipule, India (date not sure)

***Contents:* 2004**

2004-01-14 Makarsankranti Puja, Pratishthan, Pune, Maharashtra, India

2004-02-15 Shivaratri Puja (Hindi), Pune, Maharashtra, India

2004-03-20 Talk to Sahaja Yogi, Birthday Felicitation Program, New Delhi, India

2004-03-21 Birthday Puja (Hindi), New Delhi, India

2004-05-09 Sahasrāra Puja, Continue to Live a Life of Reality, Cabella Ligure, Italy

2004-06-06 Śhrī Adi Shakti Puja, Cabella Ligure, Italy

2004-07-04 Guru Puja, Follow My Message of Love, Cabella Ligure, Italy

2004-11-24 Quote, Departure, Airport, Los Angeles, CA, U.S.A.

***Contents:* 2005**

2005-05-xx Interview with a Local TV Station, Villa, Genova, Italy

2005-08-0x Comments, Documentary Evening, 268 Overpack Avenue, Ridgefield Park, NJ, U.S.A.

2005-08-21 Quote, Violin Concert, 268 Overpack Avenue, Ridgefield Park, NJ, U.S.A.

2005-08-28 Quote, after Śhrī Krishna Puja, Ballroom, Hilton Hotel, Parsippany, NJ, U.S.A.

2005-09-16 Signature of Legal Documents, 268 Overpack Avenue, Ridgefield Park, NJ, U.S.A.

2005-09-23 Two Quotes during One Day Stay, Living Room, Suite, Hotel, London, UK

2005-09-27 Evening Program, Palam Vihar, Gurgaon, Uttar Pradesh, India

2005-10-01 Award Presented to Sir C.P. Srivastava by the President H.E.A.P.J. Abdul Kalam of India, Rashtrapati Bhavan, New Delhi, India

2005-10-03 Felicitation of Sir C.P. from Lal Bahadur Shastri Institute of Management, Kamani Auditorium (Theatre Hall), Mandi House, Shasrti Sadan, Sector III, R.K. Puram, New Delhi, India

2005-10-15 Eve of Navaratri Puja, New Delhi, India

2005-11-12 Evening Program, Pratishthan, Pune, Maharashtra, India

Contents: **2006**

2006-02-06, Public Program, Town Hall, Sydney, New South Wales, Australia

2006-04-07 59th Wedding Anniversary, Sydney, New South Wales, Australia

2006-04-14 Farewell Talks, Airport, Sydney, New South Wales, Australia

2006-06-11 Śhrī Adi Shakti Puja, Henley on Thames, UK

2006-06-13 Visit, Yuva Ashram, London, UK

2006-08-02 Talk to SYs, on the eve of the Departure to America, Sitting Room, Chiswick, UK

2006-09-00 Sir C.P. Talk, Los Angeles, CA, U.S.A. (month not sure)

2006-10-15 Evening Program, London, UK

2006-12-25 Christmas Puja, Bhugaon (13 kms W of Pune), Maharashtra India

Contents: **2007**

2007-03-04 Holi Message, Pune, Maharashtra, India

2007-03-21 Birthday Puja, Nirmal Nagari, Pune, Maharashtra, India

2007-04-08 Easter Puja, Be Peaceful, Pratishthan, Pune, Maharashtra, India

2007-05-28 Meeting with the Swiss Yuva Shakti (Day of Pentecost), Cabella Ligure, Italy

2007-06-24 Śhrī Adi Shakti Puja, You Have to Become Fragrant, Cabella Ligure, Italy

2007-07-31 Meeting with Yuva Shakti Representatives, Palazzo D'oria, Cabella Ligure, Italy

2007-08-0x Conversations on America during the period to 0803, Palazzo D'oria, Cabella Ligure, Italy

2007-08-0x Conversations on CEL during the period to 0803, Palazzo D'oria, Cabella Ligure, Italy

2007-08-0x Conversations on Kurta and Sari Distribution during the period to 0803, Palazzo D'oria, Cabella Ligure, Italy

2007-08-0x Conversations on India's Independence during the period to 0803, Palazzo D’oria, Cabella Ligure, Italy

2007-08-0x Conversations on Cabella and Pratishthan during the period to 0803, Palazzo D’oria, Cabella Ligure, Italy

2007-08-04 Talk to SYs, after Evening Program the day before Śhrī Krishna Puja, Cabella Ligure, Italy

2007-08-21 Outing by Car, Italy

2007-10-13 Navaratri Puja (2nd Day), Burwood Ashram, Sydney, Australia

2007-10-16 Navaratri Celebrations (5th Day), Puja, Burwood Ashram, Sydney, Australia

2007-10-17 Navaratri Celebrations (6th Day), Burwood Ashram, Sydney, Australia

2007-10-21 Navaratri Puja (Dusshera Day), Sydney, New South Wales, Australia

2007-11-10 Talk to SYs (Hindi) (Diwali Padwa Day), Honesty and Patriotism, Noida, India

2007-11-22 Visit to Nirmal Prem Ashram NGO, Noida, Uttar Pradesh, India

2007-12-23 Visit to Belapur Health Center (Śhrī Dattatreya Jayanti), Washi, Maharashtra, India

Contents: 2008

2008-0000 Talk to SYs, About Russia and World

2008-01-17 Makarsankranti Puja, Pratishthan, Pune, Maharashtra, India

2008-01-19 Conversation with Arno, after a 3 hour Interview for a Documentary on Chhindwara, Pratishthan, Pune, Maharashtra, India

2008-01-26 59th Republic Day Celebration, Pune, Maharashtra, India

2008-02-10 Śhrī Gaṇeśha's Birthday Puja (Hindi), Pratishthan, Maharashtra, India

2008-03-23 Easter Puja, You Must Forgive, Function Room, Hotel Pride, Nagpur, Maharashtra, India

2008-05-05 Morning Conversation and Gifts Receiving (Marathi), Sahasrāra Day, Palazzo D'oria, Cabella Ligure, Italy

2008-05-11 Mother's Day, Cabella Ligure, Italy

2008-05-17 Talk to SYs, About UK, Menace of Alcohol and Willpower, Cabella Ligure, Italy

2008-06-20 Shri Mataji gives Self-realisation to 3 Mayors of Val Borbera, Palazzo D'oria, Cabella Ligure, Italy

2008-07-20 Guru Puja, How to Become a Guru, Cabella Ligure, Italy I

2008-09-00 Q.o. Love, around Śhrī Gaṇeśha Puja, Cabella Ligure, Italy from The Divine Cool Breeze, Vol. 21, Issue 6 (Nov-Dec 2008), Inside Front Cover (month not sure)

2008-09-11 Visit, Villa, Genoa, Italy

2008-10-26 Diwali Puja (Dantheras), Noida, Uttar Pradesh, India

2008-11-13 Śhrī Guru Nanaka Jayanti Puja, Noida, Uttar Pradesh, India

Contents: 2009

2009-04-12 Comment on Arrival, Airport, Milan and Palazzo D'oria, Cabella Ligure, Italy

Contents: 2010.

No entries

Contents: **2011**

2011-01-03 Talk to SYs, Villa, Genoa, Italy

2011-0000 Withdrawal Message

Contents: **BOOKS**

'CREATION' p.22,765

SM's book 'Creation', Ch.1: Creation, the Eternal Play

SM's book 'Creation', Ch.2: Divine Incarnations, Ambassadors of God

SM's book 'Creation', Ch.3: Evolution

SM's book 'Creation', Ch.4: The Quest of Man

SM's book 'Creation', Ch.5: The Subconscious and the Collective Subconscious

SM's book 'Creation', Ch.6: Tantrism

SM's book 'Creation', Ch.7: Haṭha Yoga and Raja Yoga

SM's book 'Creation', Ch.8: Sahaja Yoga

SM's book 'Creation', Ch.9: The Creation of Kundalini in Human Beings

SM's book 'Creation', Ch.10: The Central Path of Sustenance

SM's book 'Creation', Ch.11: Chakras and Plexuses

SM's book 'Creation', Ch.12: Mooladhara Chakra

SM's book 'Creation', Ch.13: Swadhishthan Chakra

SM’s book ‘Creation’, Ch.14: The Powers of Adi Shakti and the Three Gunas

SM’s book ‘Creation’, Appendix: Additional Figures by Shri Mataji

1991-07-00 Book `Sahaja Yoga', Ch.1: Sahaja Yoga II

1991-07-00 Book `Sahaja Yoga', Ch.2: Vishwa Nirmalā Dharma

1991-07-00 Book `Sahaja Yoga', Ch.3: Sahaja Culture

1991-07-00 Book `Sahaja Yoga', Ch.4: SYs

1991-07-00 Book `Sahaja Yoga', Ch.5: The Leader in Sahaja Yoga

1991-07-00 Book `Sahaja Yoga', Ch.6: Sahaja Yoga and Children

1995-09-29 Meta Modern Era, Introduction, Preface

1995-09-29 Meta Modern Era, Ch.1: Modernism and Rationality

1995-09-29 Meta Modern Era, Ch.2: Choices

1995-09-29 Meta Modern Era, Ch.3: Democracy

1995-09-29 Meta Modern Era, Ch.4: Racialism

1995-09-29 Meta Modern Era, Ch.5: The Culture in the West

1995-09-29 Meta Modern Era, Ch.6: Religions

1995-09-29 Meta Modern Era, Ch.7: Peace

1995-09-29 Meta Modern Era, Ch.8: World Peace

1995-09-29 Meta Modern Era, Ch.9: Evolution

1995-09-29 Meta Modern Era, Ch.10: Message of Metascience

1995-09-29 Meta Modern Era, Ch.11: The Subtle System

Education Enlightened, Preface: The vision of the Founder of Sahaja Education, Her Holiness Shri Mataji Nirmalā Devi

Education Enlightened, Ch.1: Establishing the Principle of Śhrī Gaṇeśha

Education Enlightened, Ch.2: Developing Born realised Souls

Education Enlightened, Ch.3: Encourage Generosity

Education Enlightened, Ch.4: Self Respect

Education Enlightened, Ch.5: Give Dignity to the Children

Education Enlightened, Ch.6: Natural Attributes

Education Enlightened, Ch.7: Discipline

Education Enlightened, Ch.8: Food

Education Enlightened, Ch.9: Children Should Be Naturally Collective

Education Enlightened, Ch.10: How To Correct Children

Education Enlightened, Ch.11: Money

Education Enlightened, Ch.12: Language Has to Be Gracious

Education Enlightened, Ch.13: Light Burns For Others, Not For Itself

Education Enlightened, Ch.14: Develop Rapport

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Education Enlightened, Ch.16: Games

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Education Enlightened, Ch.18: In the Classroom

Some Biographical Background to Shri Mataji's Life

Contents: ***0000-0000*** **Additional Family History in Chronological Order until 2000 based on the Words of Shri Mataji, the book My Memoirs by Baba Mama and other Sources**

xx-0000 Babruvahan was one of the descendants who defeated Vikramaditya and who started the calendar known as Shālivāhan shaka [Gregorian -78] as opposed to the calendar of Vikramaditya known as Vikramaditya Samvat or Vikramaditya Kala [Gregorian +56:7].

xx-0000 Babruvahan had a son called Shaliwah in the first century who migrated from North India to Paithan [ancient Prathishthan] near Aurangabad. They ruled Prathishthan until about 230 A.D.

16xx-0000 Father of Shivaji's mother Malojirao was persecuted by Aurangzeb.

So he and his son Jadhav came for help to Shālivāhanas.

Somehow Aurangzeb very much feared Shālivāhanas who were Devī's devotees so he never entered into the kingdom of Maloji. They came under the protection of descendants of Shālivāhanas who called themselves Salves and were given the village Nandgoan.

16xx-0000 A great flood had destroyed the palace of Paithan.

So Śhrī Shivaji Mahārāj had not only given protection to king Shālivāhan but, in recognition of his valour and intelligence, had presented this ancestor with a territory adjoining Rahuri. Śhrī Shivaji Mahārāj also gave them a

special category of high caste called Shahanouw kuli. Śhrī Sītā Nahani is part of the territory adjoining Rahuri.

16xx-0000 Construction of a castle in Shrigoan [Shingve] in Rajput style Architecture, now known as Naiakanche Shingune [Shingune belonging to Naik].

1700-0000 Construction of a temple of Śhrī Rāma and Śhrī Sītā in the premises of the castle in Shrigoan (about).

1xxx-0000 This Naik was mottabbar [manager of the court] of the kingdom, who after the departure of `Salves' from Shrigoan had taken over.

1800-0000 Great-great-grandfather belonged to a Maratha Royal family that was ruling over a territory near Rahuri, including Shrigoan and extending till Hyderabad in the South of India [where there is the statue of the king Shālivāhan]. They were the descendants of the famous SataVāhana dynasty which was an off-shoot of Chandragupta Maurya dynasty. Shālivāhan came from Chittorgarh.

18xx-0000 The sister of the grandfather Keshavrao Salve [sister of a great ancestor in another account] becomes a widow at the age of 20. Being ill-treated and even stoned by relatives until she fainted and not allowed to enter the Shrigoan castle, her brother takes her to another big house which was outside the castle and is known even today as `Salwe Wada'. Upon this the Salves embrace Christianity but continue to remain teetotallers. The sister gets married to the boy of a brahmin who was already converted to Christianity by an English priest.

18xx-0000 Other relatives also managed to take over the land of Keshavrao Salve which is written in the land records by the Englishman.

18xx-0000 Keshavrao Salve owned a castle [wada] in Shrigoan.

1883-06-15 Death of grandfather Keshavrao Salve due to pneumonia which he contacted in an accident related to bad weather and falling from a horse while crossing the river between Rahuri and Shrigoan (on return from the Railway Station in Rahuri where he was supposed to receive his cousin Renukabai).

1883-07-00 Most of the distant in-laws ganged up against Sakhubai. Relatives tried to poison the milk of the fatherless family but by chance Sakhubai discovered this, as a cat that drank the milk had died.

This made Sakhubai to decide to leave the Shrigoan castle [wada] at the earliest possible opportunity.

1883-07-00 Night crossing of the river and walk on the rain to the Rahuri Railway Station of Sakhubai and her five children Solomon, Shantvanrao, David, girl and Santabai. Building a fire, they sat huddled together and awaited the train. Early morning the train arrives and takes them all to Manmad. After a short stay at Keshavrao's friend Mr. Chatre, they all reach UjJain at stay with Sakhubai's brother.

1883-07-15 Birth of father Prasadrao K. Salve (posthumously born to Sakhubai and Keshavrao Salve) in UjJain. In the morning of a rainy day, a normal delivery takes place: the child has radiant and handsome looks, very fair complexion and dark sparkling eyes.

1884-0000 Sakhubai is introduced to Mr. Wilkey, an English missionary and through him gets free one room tenement accommodation in the church compound of the Christian Mission in Indore, the neighbouring city of UjJain and commission from selling copies of bibles (one quarter of a rupee per copy sold). From time to time Sakhubai sells her family ornaments. With the other children in school and Sakhubai going around to nearby villages to sell copies of Bibles, the infant Prasadrao is left with either Renukabai or with Sakhubai's bother. (around) ***1886-0000*** Solomon, the eldest child of Sakhubai, takes the job of tolling the church bell every Sunday at a handsome salary of 5 Rupees per month. (around) ***1887-0000*** At the age of four, Prasadrao starts doing small household chores. He insists of also going out with Sakhubai. Initially, Sakhubai does not object but after some time she started keeping him at home on the pretext of making him responsible for some small odd jobs.

1889-0000 At a family picnic, Sakhubai asks Prasadrao to join his brothers and uncles for swimming and eventually he has his first swimming experience. Swimming becomes an addiction with him. Even for bathing he would go to the river.

188x-0000 Teachings of Sakhubai to her children. Uncompromising honesty is an absolute term and not a relative term. The biggest sin one could commit was to be dishonest. Astuteness, sense of honesty, dedication towards work, ever-willingness to fight injustice and respect for human dignity.

1889-0000 Prasadrao joins the Mission School. Well ahead, he topped the class and helped class and senior mates. Voracious reader with a photographic memory and a stickler for minute details. Nothing could escape his attention. After dinner, the family lights would turn off.

So after 9:00 p.m. he would study under a street lamp or at some friends' places. He used to study even during holidays, in order to give full justice to the sacrifices made by Sakhubai and Solomon.

18xx-0000 Reverend C.D. Zadhav marries Shantabai. He looks after the Chhindwara Lutheran Church and has a lot of influence with the missionaries in Chhindwara. He was a poet of greta repute and composed hymns and bhajans in Hindi which are even today sung in Hindi churches. He writes to Solomon about the vacant teacher post in the school in Chhindwara.

1892-12-20 Corneliabai Jadhav is born in Nandgoan [near Rahuri].

189x-0000 Prasadrao continues to top the class year after year. David and Shantvanrao continues their studies.

Solomon discontinues his studies after his matriculation. After initial odd jobs, Solomon is offered the post of a teacher in the Danielson Middle School, Chhindwara; eventually he becomes Headmaster of the school.

189x-0000 After a few years even Shantvanrao passes his matriculation exams and accepts a position at the same school.

189x-0000 Solomon marries Shevantibai Saunsare and Shantvanrao marries Premabai Saunsare, the younger sister of Shevantibai.

189x-0000 Family shifts to Indore for the higher education of David and Prasadrao. Frequent visits to Chhindwara to meet Solomon and Shantvanrao.

1906-0000 Prasadrao marries Karunabai, daughter of his maternal uncle Śhrī Gaikwad.

1908-0000 First daughter Urmila born to Karunabai.

191x-0000 Cornelia has the initial education in Ahemadnagar, where she stays with her father who works as a librarian.

19xx-0000 All brothers were keen sportsmen: cricket, hockey, soccer, tennis, billiards and other games. The Superintendent of Indoor Police, an Englishmen, is so impressed with how David plays hockey and later on with his fluent reading of the police diary that he offers David the job of a police offcer.

David has a great sense of humour (similar to the one of Baba Mama).

19xx-0000 Solomon is assigned the job of teaching theology in the Chhindwara Seminary. Shantvanrao becomes later on the Headmaster of Danielson Middle School, Chhindwara.

19xx-0000 Shoe story: from tuition and scholarship money, Prasadrao buys a pair of shoes with 8 Rupees but he returns it at the request of Sakhubai who explained him that this would be unfair to his I brothers who were wearing chapels and slippers.

19xx-0000 Prasadrao's very good friend: Jal, Zoroastrian by faith, used to bring lunch for two telling his mother than his appetite had increased while at dinner he eats less as it is easier to study with a light stomach. Prasad would teach Jal.

19xx-0000 Other friends of Prasadrao from the college days in Indore. Mr. W.R. Puranik who later becomes Justice of the Supreme Court, Mr. Kaore and Mr. Garus who eventually goes to Nagpur and is in charge of Seva Sahan High School from where Shri Mataji will do her matriculation may years later.

19xx-0000 Dr. Wilkey, the principal, recognizes Prasadrao's brilliance and always encouraged him to do better.

19xx-0000 Prasadrao was studying for graduation but due to sickness he could not attend the mathematics exam and thus failed. As he new math very well, next year he replaced mathematics with Sanskrit.

[He ends up knowing 26 languages and mastering 14 of them.]

19xx-0000 Prasadrao graduates from Christian College, Indore which was affliated to the Calcutta University.

19xx-0000 Prasadrao has various jobs including teacher in the high school of Indore. He also works for some time in Maṇipūri Farookhabad and Jhansi, Uttar Pradesh. He eventually becomes a teacher in the St. John's High School, Agra. He chose Agra as it had a Law College. As he taught, he also studied law.

191x-0000 He passes the law exams from the Law College, Agra affliated to the University of Allahabad but he continues to work as a teacher.

191x-0000 Daughters Vimala, Ashwini and Kamala born to Karunabai.

1914-0000 Prasadrao and his family move to Chhindwara to practice law.

1914-08-00 Prasadrao accepts the post of Recruiting Offcer which he occupies until ***1918-12-31***.

191x-0000 Karunabai wins the first prize for making a basket at an exhibition of needlework in Chhindwara. She and Mrs. Lemmon, the daughter of Mr. Danielson, run adult education classes for ladies (especially to learn English).

191x-0000 Cornelia Jadhav graduates with honours from the Ferguson College, Pune, Maharashtra. She was the only she-student of Wrangler Paranjpe in those days. Authority in Indian mathematics, Sanskrit and ancient Indian Culture. Once she challenged Jagat Guru Shañkarāchārya [one of the authors of Indian Mathematics] and convinced him of an error in his theory.

1916-0000 Sushil is born to Karunabai. He is epileptic from birth and his mental growth is stunted.

1919-0000 Corneliabai comes from Nandgoan [on the other side of the Devnadi of Shrigoan] to Nagpur with her father as the principal of the Saint Ursula School. Fabulous salary: 125 Rupees per month, fully furnished bungalow and a servant. When she receives the first

salary, she goes to the management and surrenders a hundred Rupees from her salary.

1919-0000 Prasadrao is honoured with the title of Rao Sahib for his excellent work as a Recruiting Officer. Also introduced to King George V when he visited India. Resumes his practice as a criminal lawyer and initially works as a junior with Rai Bahadur Mathura Prasad.

1919-0000 In a very short time, Prasadrao establishes himself as a noted criminal lawyer. He purchases a car. He also constructs a house on the main Nagpur road, where Shri Mataji will be born.

1919-08-27 Karunabai, who fell seriously ill earlier in the year, calls all the relatives, friends and acquaintances. More than 150 people came and bid her goodbye. She pleads to Rai Bahadur Mathura Prasad to take care of her husband and children.

1919-08-29 Karunabai tells her relations that she would the world today. She pleads to them not to cry or weep. She then raises her right arm an pointed three fingers to the sky. This was later interpreted as being that she saw three of God's messengers who had come to take her. Her last words [in Marathi]: Deva mala ghe [Oh God, please receive me.] Then she breathes last.

1919-09-00 Relatives persuade Prasadrao to marry again so that the children are looked after.

1920-0000 A proposal is send to Mr. Jadhav to have Corneliabai married to Prasadrao. Corneliabai refuses to meet Prasadrao in seclusion.

1920-06-21 Marriage of Corneliabai and Prasadrao takes place after many negotiations in the E.L. Church, Chhindwara.

1920-0000 Corneliabai moves to Chhindwara.

1921-03-18 Narendra (N.K.P.) is born to Corneliabai and Prasadrao.

1921-0000 Prasadrao recites an Urdu couplet in praise of Saronji Naidu, titled the Nightingale of India by Mahatma Gandhi, during her visit of Chhindwara.

192x-0000 Sir C.P. loses his father at a very tender age and is brought up by his uncles in a joint family system in Unnao, a small town near Lucknow. They belong to Kayastha caste of the Hindus. Always came first in both school and university. Gold Medalist. In his law exam he obtained 92% a record which seem to be still in place even today.

192x-0000 Prasadrao starts his own practice and becomes the main criminal lawyer in Chhindwara.

192x-0000 Prasadrao and his brothers become members of the alcohol-free sport club `The Plateau Club' [Chhindwara is on plateau of Satpuda mountain ranges]. Open piece of land converted into a cricket ground. Prasadrao infuses active participation in sports for all his children during school and college years.

192x-0000 Due to a tent-related colour discrimination between Britishers and Brown Sahibs on one side and the non-Britishers on the other side, Prasadrao boycotts a cricket game with the team from the coal mines. Once the tents were re-pitched close to each other and they were promised that never colour discrimination will be

ever involved in matches, Prasadrao and his club team accept to play the game.

192x-0000 Corneliabai joins the law college of Nagpur.

192x-0000 Prasadrao elected member of the Chhindwara Municipal Committee and is also Vice President of it, Rai Bahadur Mathura Prasad being the President. As such, he forms a committee which ends up building a hospital for women, the first Medical Superintendent of it being Dr. Miss Macleam, a Scottish lady.

192x-0000 Prasadrao refuses to get information from the Ali brothers regarding the future plans of the anti-British movement [Khilafat movement].

19xx-0000 Realizing the sin, a descendant of Naik offered some rooms in the castle to Shri Mataji.

1921-0000 Prasadrao becomes very good friend with Mahārāja of Khilcipur who undergoes a one year training as a judicial officer in Chhindwara. Together they hunt tigers on holidays.

192x-0000 Friendship with Justice Pollack during his training as a judicial officer in Chhindwara.

Later Justice becomes judge of the Supreme Court of Nagpur.

1922-0000 After the birth of Narendra, Corneliabai joined the Law College too for her LLB (part time classes at Norris College, Nagpur).

1922-0000 Wooden jewelry box forgotten in a tonga and lost.

1923-03-00 Shikar in the nearby jungle to see a tiger. When Corneliabai notices that it is a pregnant tigress, she asks Prasadrao not to kill the tigress. Prasadrao jokes

that Corneliabai might deliver Śhrī Durgā, the Goddess that rides the tiger.

1923-05-00 Fire breaks out in the right wing of the house where Vimala spilled some kerosene out of the lantern which was near the fireplace.

1924-0000 Family visit of Mahārāja of Khilcipur, a small state near Bhopal. They stay as state guests for seven to ten days.

1924-05-06 Shantasheela is born to Corneliabai. Corneliabai gives up on the law degree.

1925-0000 Death of Sakhubai.

1925-0000 Prasadrao meet Mahatma Gandhi for the first time at a gathering in Kathurchand Park, Nagpur.

1925-0000 Prasadrao and Cornelia decide to both meet Gandhiji at his ashram in Sevangram, 80 kms from Nagpur. On return, Prasadrao burns all his foreign-made suits publicly, in an open square. Both Prasadrao and Corneliabai wear kadhis till death.

1926-06-10 Vinaykumar (BalaSahib) is born to Corneliabai.

1927-0000 The bungalow in Chhindwara is sold to Rai Bahadur Malak, who was the spiritual head of the Boahara community. The monkey, dog and parrot are left behind as Salves move permanently to Nagpur at the request of Mahatma Gandhi.

1928-08-25 Indubala is born to Corneliabai.

1930-06-28 Shashkikala is born to Corneliabai.

1931-0000 Prasadrao jailed and Shri Mataji and Shantasheela are rusticated from the missionary school. Church also throws the Salves out.

1931-11-01 Death of Vimala.

1932-0000 Urmila marries Neelkant Nagkar who is working for police.

1933-04-00 Similar desire of Corneliabai of seeing an uncaged tiger is not fulfilled as Prasadrao is too busy with political activities. They end up seeing a caged tiger at the zoo in Nagpur.

1933-05-02 Baba Mama (H.P.) is born to Corneliabai in the house of Ratnam Babu Mudliar in Mohan Nagar, Nagpur (12th child of Prasadrao and the 7th child of Corneliabai).

1934-0000 Stay in a big house [Kanch bungala, meaning bungalow of glass] belonging to Mr. Chitnavis located on the Ghat Road.

1936-0000 Shift of premises to stay in the bungalow of Mr. Baig in New Colony, Nagpur.

1937-0000 Prasadrao becomes the President of the Nagpur Municipality [Mayor]. He holds this post until 1939.

193x-0000 Shift of premises to Kamptee, just 15 kms away from Nagpur.

193x-0000 Corneliabai is jailed five times.

1939-0000 Annual meeting of the Congress takes place in Tripuri on the banks of river Narmade near Jabalpur. Prasadrao is the President of Tripuri Congress Committee. This is the time when visits of Prasadrao, Corneliabai and Shri Mataji to Wardha become regular.

1939-0000 Prasadrao is appointed public prosecutor.

1940-0000 Shift premises to Mount Road bungalow. Salves have a car, a tonga, several servants and a driver.

Baba Mama learns everything about mechanics of the car. Shri Mataji often says that there is no originality in repairing machines. Shri Mataji suggests Civil Engineer so that he could use his originality by constructing cheap and innovative house and thus help build rural India.

1942-0000 As part of the `Quit India' movement, Prasadrao resigns the post of public prosecutor. On a Sunday he climbs to the roof of the high court and tears down the union Jack. While he is hoisting the tricolour flag to fly freely, sing the `Vande Mataram' and salute the ag, he is shot on his temple and bleeds profusely. Prasadrao arrested the same day.

1942-09-00 Prasadrao is shifted to a jail in Vellore, a small city close to Madras [Chennai]. Family gets a chance to see him and Vinoba Bhave in the train, Railway Station of Nagpur. Family will not see him for 15 months. His letters from Vellore are censored by putting black ink on the word or portion they did not want the family to read. Baba Mama gets a bit of petrol from a friend and with that he can remove part of the ink so that even the censored parts are readable. Corneliabai also writes letters which are as well censored.

1942-0000 Shift to smaller premises known as Buti ki Chawl in Sītāburdy.

1943-0000 Narendra goes back to Lucknow to complete his graduation.

1943-12-00 Prasadrao released from jail. He returns to Nagpur as a sick man. He developed acidity and later on duodenal ulcers. People said that he was given slow poisoning.

1944-0000 Prasadrao resumes his practice. Shift of premises to Ramdaspeth locality [currently one of the poshest in Nagpur]. Big house without electricity.

1944-0000 Early in the year Congress gives Prasadrao a ticket for the Central Legislative Council, later on known as Parliament. He and Corneliabai travel extensively as the constituency was very large, covering an area of more than 150 kms.

1945-0000 Prasadrao wins the elections with a thumping majority against Colonel Paranje pitched by The Hindu Mahasabha, the political front of RSS [Rakshtrya Swayam Sevaksangh].

1946-02-00 Prasadrao goes with Corneliabai to New Delhi to join the Constituent Assembly. He is the only Christian member. They stay at 15 Firozshah Road, a sprawling house with many rooms and two courtyards with telephone and electricity.

1946-0000 Prasadrao accepts to be appointed as the legal advisor of the Maihar Mahārāj. The connection was made by David who was the Deputy Inspector General of Police of Maihar State and who felt that Dr. Moitra, the state doctor of the Mahārāj, could cure and help Prasadrao. Between 1946,1947, Prasadrao travels many times to Maihar from either New Delhi or Nagpur.

1946-0000 First phone conversation and meeting between Sir C.P. and Baba Mama, at the return of Sir C.P. from Switzerland where he led a delegation of Government officials.

1947-03-00 Corneliabai announces in a letter to Nagpur the marriage of Shri Mataji and Sir C.P. Baba Mama starts crying.

1947-0000 Family shifts to Gwalior, Madhya Pradesh. Baba Mama gets admitted to the 8th standard of Gang Middle School, Shantatai teaches, Shashi has her matriculation and Indu goes to school (one or two classes before matriculation). Two son's of an elder sister are also studying in Gwalior. BalaSahib, Sannie and Sushil are the only ones left in Nagpur.

1947-08-31 Dangerous travel of Corneliabai from Gwalior to New Delhi via Agra and Gwalior by train and eventually by air.

1952-02-00 Corneliabai moves to Sadar House in Nagpur.

1952-03-00 Baba Mama completes the matriculation on the second attempt.

1952-05-00 Marriage of Shantatai with Mr. Sathianathan, a Gandhian living in Sevagram belonging to a very orthodox Hindu family from Kerala. All the inmates of the ashram of Gandhi in Sevagram attend the simple marriage.

1952-0000 Baba Mama joins the Commerce College in Nagpur.

1952-0000 When denied a ticket to the Central Assembly, Prasadrao dedicates himself to write a book translated the commentary of Maulana Abul Kalam Azad on Koran. Hand made translation in 40 registers, each of 200 pages.

1953-09-00 Sushil dies in Nagpur.

(about) ***1954-0000*** Prasadrao and his family shift premises to Asha Villa, New Colony, Nagpur.

1954-12-30 Baba Mama leaves from Calcutta to join the Merchant Navy but quits after three days and returns to Commerce College in Nagpur.

1955-01-00 Prasadrao falls ill at the end of the defense of twelve people accused of gang murder.

1955-02-17 Corneliabai's hair becomes absolutely grey overnight on the death of her husband Prasadrao.

1955-0000 Baba Mama becomes the captain of the Commerce College cricket team. Shri Mataji, who often used to come to Nagpur, is proud of him.

1955-02-18 The judgement of the gang murder case is released and all twelve people accused are set free.

They come to the house of Prasadrao to thank him just to find out that he was buried the evening before.

They say that a man who tried to save their lives which were not so precious, lost his own life which was not only precious for him, his family and nation, but also for the entire human race.

1956-0000 Shift of premises. BalaSahib starts his practice as a lawyer and takes the responsibility of running the household.

1956-04-00 Baba Mama, Madhu Joshi and Shyam Jodh join N.K.P.'s office: raincoat, brown hat and a a salary of 15 Rupees per month.

1956-0000 Sunday while Baba Mama is playing a cricket game, he is asked to report immediately to N.K.P. who says that, for C.A.'s, there is no Sunday. Baba Mama bids farewell to Sunday cricket and other festivities.

1956-0000 Baba Mama completes the degree of Bachelor of Commerce.

1957-0000 After 45 days in Kerala with Shantatai, Baba Mama finds out that he passed the pre-law exams. He becomes the captain of Commerce College hockey team.

1958-11-00 Baba Mama stays with Shri Mataji in New Delhi to complete his CA intermediate exam.

1959-0000 Marriage of Shashi in Gwalior. Baba Mama attends it.

1960-0000 Baba Mama passes the law exam.

1961-05-00 Baba Mama passes Group 2 exam of the CA final in Pune.

1961-0000 Night incident between Corneliabai and Baba Mama: Cornelia says that she wanted to tell Baba Mama that she was very impressed by the labour that he was putting into his studies and that one day Baba Mama will be known all over the world.

1962-05-00 Baba Mama passes the final group of CA exams.

1963-10-1x Shri Mataji arranges a hotel for Baba Mama and Kumud to spend three days in Matheran, a hill resort near Bombay [Mumbai].

1963-10-2x NKP refuses to arrange of meting of Kumud with his wife.

1964-11-04 Pratek (Raju) is born to Kumud on a Diwali Padawa Day in Nagpur.

1965-07-00 Baba Mama's interview for Air India.

1965-09-00 Baba Mama appointed Assistant Account Officer of Air India. At the request of Shri Mataji, Sir C.P. put a a word for Baba Mama with the Managing Director Mr. Lal of Air India.

1965-12-05 Baba Mama joins Air India in Bombay [India] after seeking blessings from Shri Mataji in New Delhi.

1966-05-05 Baba Mama leaves for Teheran via Beirut.

1966-06-09 Baba Mama submits a comprehensive note to his senior Mr. Balaporia on the devaluation of rupees. Mr. Balaporia is very angry and threw aside the note saying it is not worth the paper on which it was written. Baba Mama gets upset and forgets t pick up the note which is left on the table of Mr.

Balaporia. At home, in anger, Baba Mama declares that he will resign from air India. Kumud pacifies him.

1966-06-10 A peon is waiting at his desk telling Baba Mama that Mr. Balaporia is anxiously waiting to see him. After confirming from Baba Mama that the note was written by him, Mr. Balaporia says that he cannot believe that such a comprehensive note could have been prepared within three days of devaluation and that, too, by a person comparatively new in the organization. He asks Baba Mama to prepare instructions for all Air India branches all over the world and to open a file called “H. P. Salve on Devaluation."

1967-0000 N.K.P. elected as a member of Lok Sabha [House of Commons] in the Parliament.

1967-0000 Practice of Salve and Co. flourishes and it becomes a leading company in the whole Central India under Mr. Jain [C.A.] and Kṛiṣhṇa Saharasbudhe.

1969-08-24 Milind (Bunty) is born to Kumud.

1971-0000 Aradhana is born to Kalpana and Prabhat Srivastava.

1972-0000 Baba Mama returns to Mumbai from Teheran and joins the Pay Account Department of Air India.

1972-02-00 Jyoti, the younger sister of Mridul, gets married to Mr. Kripa David.

1972-02-14 Sonalika is born to Sadhana and Romel Varma.

1972-10-05 Baba Mama leaves Mumbai and Air India and arrives in Nagpur on October 7 to start working for Salve and Co.

1972-10-07 A baby is born to Mridul.

1973-0000 Baba Mama meets and is impressed by Prabhakar Dhakde [Guruji] and decides to help him. Together they create an organization known as Swar Madhuri.

1974-10-00 Anand is born to Sadhana and Romel Varma.

1976-02-00 Anupama is born to Kalpana and Prabhat Shrivastava.

1978-08-01 Baba Mama starts his own practice.

1980-0000 Baba Mama is elected the Chairman of Nagpur branch of the Institute of Chartered Accountants (until 1982).

199x-0000 Marriage of Aradhana and Gautam Chand.

1998-11-30 Anant, the first great grandson of Shri Mataji, is born to Sonalika and Kunal Khattar in Chicago, IL.

1999-05-3x Ananya, the first great granddaughter of Shri Mataji, is born to Aradhana and Gautam Chand.

2000-02-28 Baba Mama passes away in Mumbai.

Quotations

Contents: 1900-0000 **Quote on a Photo taken in 1970 at the Beach House, Mumbai, India**

This photo was taken after I opened the collective Sahasrāra Chakra. I even look a bit sad. I look very serious in this photo. At that time I even stopped eating and became a little thin.

Contents: 1900-0000 **Quotes from The Advent (2002 edition) by Gregoire de Kalbermatten**

[p.23:] How can I make you hungry? I have cooked for you a very nice meal but if you are not hungry you will not eat it and fuss about it. Those who are hungry will demand it.

[p.36:] When the waters of the lake of the mind are still, it reflects the beauty of its surroundings and the undisturbed joy of the Creator.

[p.37:]... your Kuṇḍalinī is patiently waiting for the time of Her manifestation. As your own mother she will never hurt you. With loving care she will first gently cure your physical body and repair the Chakras.

[p.37:] Everything that is very important is effortless; for example breathing, has to be very simple and effortless. That is why your Self-realisation takes place effortlessly.

[p.38:] Sahaja Yoga can start your motor car; if it needs repair, Sahaja is also a repair shop...

But without starting the car, how will you move? The starting is effortless.

[p.51:]... the Kuṇḍalinī, the residual Divine Power, resides in the triangular bone at the base of the spine. It is the

germinating power of the seed of your being. This seed sprouts through Sahaja Yoga. I am like the gardener who pours some water on the seeds which he has planted in his garden. At first, only a few flowers come up, but at the time of the blossoming the phenomenon of en masse Self-realisation is manifested. This Divine Love that I pour is your own right for this is the culminating point of the human evolution which has been promised by the Scriptures.

[p.52:] Everything that is important has to be very simple. Suppose you had to make an effort or read books in order to learn the techniques of breathing... you could not have existed.

[p.52:]... the evolution from the human stage onward will take place in a human style, that is with awareness. You will be conscious of the happening and manifestation of the evolutionary process.

An egg does not know how it becomes a bird but human beings have to know and feel their evolution as Sahaja Yogis.

[p.56:] When the One starts manifesting its many aspects, the creation takes place.

[p.63:] Can you conceive of an Energy which thinks, organizes, feels and love?

[p.73:] What an achievement it is when we realise that human minds cannot be taken to reality but that reality has to engulf the human minds in its loving ocean.

[p.111:]... can we enjoy the fragrance of others by reading or learning?

[p.113:] If there is satisfaction, why should the mind shift from one person to another?

[p.119:] What foolish human ideas of destruction can bring forth the destruction of the Creation or its Creator who resides within us?

[p.120:]... ego's job is to keep you out of Reality.

[p.120:] If love cannot blossom in the optimum conditions of marriage how can it blossom out of it? How can the whole world know love?

[p.122:] The Goddess Lakṣhmī who is the power of our protector father Śhrī Viṣhṇu is the one who manifests the beauty of the housewife in this Universe [Śhrī Gṛuhalakṣhmī]. The family, the vital unit of every society, is looked after by the mother. She is the mother-goddess of the family. The daughters are the beautiful goddesses and the granddaughters the angel-goddesses.

[p.123:] They [husband and wife] are not similar but both are equal, no doubt! One is the right and the other the left wheel of the chariot. If one wheel is bigger than the other, the chariot cannot move properly. Both must be respected. The husband-wife relationship has to be absolutely informal; all artificiality must be dropped. They must love and also sometimes quarrel to show their concern. This is the sign of a healthy relationship. But a woman has to be have like a woman and man has to be like a man. Spontaneous fidelity, love and mutual sharing are the only way one can give and receive the joy of married life. The slightest deviation from conjugal fidelity must be absolutely avoided and if committed, openly confessed. A person who does not believe in a one-woman one-man relationship should not marry at all; why

make another person unhappy? The effects of secret infidelity are of the worst kind and can ruin the whole society?

[p.124:] Man and women are the counterpart of each other and can make their live so very beautiful and joy giving.

[p.124:] When will man learn to enjoy his own things and his own wife instead of coveting those who belong to others?

[p.124:]... it [things established by fear and coercion] falls off like plumes of a peacock attached to a crow.

[p.124:] Democracy is not to become a demon-ocracy.

[p.130:] You can clean se your clothes if you can separate your clothes from you. You clean them without feeling guilty about it because you know you are not your clothes.

[p.141:] The car that is not yet started, what's the use of driving it?

[p.154:] Someone has worked at the root of the Creation, My children, to prepare the stage for your ascent and to lead you through your ascent. Why become worried or frantic? Just receive the Grace with an open heart.

[p.158:] There has to be a great juggler to do the trick.

[p.166:] People who accepted Christ were simple and uneducated fishermen, but priests and administrators rejected Him. Even today will the people of the helm of affairs, bureaucrats, scientists, `intellectuals', accept Sahaja Yoga?

[p.168:] The children will be playing with the toy of Creation that God has created for them.

[p.180:] One has the channa [chick peas meaning seeking] but does not have the teeth [innocence].

The other one has the teeth but no channa.

[p.182:] Unless and until there is light in the room how will you know what is wrong in it? Without light how can you cleanse that place or put it in a proper shape? So first is Self-realisation.

[p.183:] Animals can lie in a stinky mud without being in the least disturbed. But human awareness would not bear it: it is a fact that bad smells are repulsive to human beings; we need not rationalise to understand this. But evil is not repulsive to human beings for they do not have the awareness of the realised state. After realisation you become aware of evil and the body shows the repulsion.

[p.190:] Shraddhā is not blind faith but faith with enlightenment and verification; you must have faith!

[p.193:] Be watchful at the beginning of a thought because you never can catch its end.

[p.193:] God's telecommunication department is very dynamic.

[p.204 footnote:]... only stupid and blind people can be fooled and have interest in them [future tellers]. Why not ask a simple question: What is the interest of God in telling you the number of the winner in the next horse race? What interest does He have in these material things? If He has to give, He will give something of supreme importance, our Self-realisation.

[p.210:] Whatever is unknown needs not be Divine and whatever is written needs not be Scriptures.

[p.210:] The seed has to sprout in its own delicate, spontaneous way. You should not touch its germinating power before it has sprouted.

[p.225:] Will the Satanic forces speak against themselves? Will the thieves say that one should lock the house? They will always say that everything is fine. Keep all open for them to enter and loot you.

[p.226:] First let us begin by reaching those who have not badly overloaded themselves.

[p.226:] What sin can you commit that I cannot devour. You know, the Devī's love is like the bottom of the Ocean; no matter how big the Ocean is, its bottom is always bigger.

[p.233 footnote:] Imagine someone who is born at the tenth story of a building and all the other people are born on the ground floor. How can they understand each other and communicate? My father told Me: “Nirmalā, unless and until you give them en masse realisation, they will not believe there is a second story to this building."

[p.234 footnote:]

[Related to the seekers that come to, Public Programs and then they puzzle out due to the escapism that Shri Mataji is too pure and too great:] The ocean of sin cannot be greater than the heart of your Lord who loves you. He can drink all the poison. Come back.

[p.235:] [To Dr. G. Adler, President of the Assoc. of Jungian Psychologists:] I have come to give a mouth to the Unconscious.

[p.241:] Now I can see that Tandava is averted by the creation of so many Sahaja Yogis. If the wind blows and

one sarī is firmly tied to the tree of truth, then all the sarīs tied together to the first one will not be blown away.

[p.241:] I have never achieved that much before.

[p.250:] You are like a computer assembled, organized and fitted through your evolution, reaching at last the stage in which you are ready to be plugged into the mains. When the Kuṇḍalinī gets connected with the Universal Unconscious, you can have a direct communication with [the] Reality.

[p.251 footnote:] After His assumption, Christ descended on this earth in a hidden place while the Holy Spirit [Śhrī Mary Mahālakṣhmī] stayed back to inspire the faith of the early Christians. After Her assumption She joined Her Son and they lived together for many years in Kashmir. They are buried there.

[p.256:] Nothing is easier than turning on the light in a room. You must press the switch button.

But there is a big mechanism that works it out wires, power houses and the whole process of scientific discovery which mastered the use of electricity, there is a long history behind the discovery of electricity.

In the same way there is a great dynamic organization that works out Self-realisation, let us first switch on your lamps and in their light we can understand the mechanism much better.

[p.264:] If you are dirty, you are not the dirt. The Divine can and will cleanse you.

[p.264:]... hate the sin but not the sinner.

[p.265:] [Husband-wife told Shri Mataji that they are unhappy together. Shri Mataji spoke first to the wife:]

Shri Mataji [to the wife:]... the wife has to be there because she is `Dhara', the one who bears.

The Husband: That is true, I tell my wife to bear whatever I am.

Shri Mataji [to the husband:]... Why do you want to be renowned as an oppressive man? [Smiling] Would you not like to be a lover to your wife? I think your childhood must have ben very harsh, that is why you do not know the art of love.

[p.267:] If they would only take your money I would not mind that much, but they spoil your Kuṇḍalinī and rob you of your right to be reborn. The fulfilment of creation, God's realisation of His will is challenged by these fools. They do not know what they will have to pay.

[p.267:] Love is much more powerful than all the hatred of the world.

[p.267:] Do not worry, no crucification in this life time.

[p.267:] This time the drama is going to be different. Why are you afraid? Have you not seen how evil people shake before Me?

[p.269:] Why should be proud of our qualities? Are we proud of having a nose in the middle of our face?

[p.269:] Christ said, “I am the Path, I am the Truth, I am the Life." And human beings crucified him for it. This time they will have to find for themselves.

[p.277:] [After a program at Caxton Hall, to a hippie lost in visions:] Don't look at all these forms.

See Me now, as I am in the present!

[p.279:] To grant you salvation, My children, I have come with all My powers.

[p.280:] What can they take away from Me? They are to be saved.

So, I really have to mother them.

[p.281:] You have to ask for it. I can cook for you. But can I eat and enjoy for you?

[p.281:] [One day a boy started vehemently arguing as soon as Shri Mataji asked:] please extend your hands towards Me.

[He went on misbehaving although he saw an American gentleman being cured and his own friend declared feeling the Cool Breeze. Shri Mataji last remarked:] I am at least happy that you felt free t talk to Me because this shows that Sahaja Yoga respects your freedom.

[p.281:] [To an acupuncturist follower of Lao Tze who became aggressive when Shri Mataji moved Her hand around His aura:] How can you telephone with a disconnected line? You cannot follow Tao. You have to become Tao. You have to be realised otherwise all spiritual practices and gestures are tomfooleries.

All your acupuncture will just activate the sympathetic nervous system. If you try to handle your machinery without establishing the connection with the source of its power, the parasympathetic system, you will spoil it. When Lao Tze was alive, how many believed in Him and how many opposed Him? Why do you believe in Lao Tze? Because He is no more and you can handle Him instead of Him handling you. Once He is dead you are using Him and following dead rituals. Today, Lao Tze is dead and Mātājī is living.

So many people feel the Divine Breeze in their fingers. My child, how long are you going to cheat yourself? Why not know your own powers?

[p.373:] You do not have to fight others but yourself, your own misidentifications.

Contents: 1900-0000 **Quote on Śhrī Agni from Anant Jeevan, Issue 4 (Feb Apr 1980), p.17 [Possibly from 1979 Holi Pūjā.]**

Agni is the best purifier. It also enlightens, glows and destroys the evil. It is the best of all earth elements and the worst also.

It can burn you as well.

Contents: 1900-0000 **Quote from The Life Eternal, 1980 Issue, p.46**

Is it possible that this unique happening is accessible to many, that they may see their own creative world revolving in the great universe of All-pervading Power? My only answer is `Yes.' My only question is `Why not?'

Contents: 1900-0000 **Quote from The Life Eternal, 1980 Issue, p.48**

This is the era of Enlightenment. One can see and feel the bubbling of new idioms in our creative world of Art, Music and all that is beautiful and joy giving. Integration is the key note of this new regeneration of universal tones. These tones are ripples of the harmonic, dynamic undercurrent music of the Universal Divine Love.

Contents: 1900-0000 **Quote from The Life Eternal, 1980 Issue, p.50**

Is there a possibility of this love expressed in the unity of human beings with God Almighty giving a new vision to the apparent diversities?

Contents: 1900-0000 **Quote on Spirit from The Life Eternal, 1980 Issue, p.55**

There have been several incarnations on this Earth who have always said to know your Spirit because without finding his Spirit a human being cannot find God. Just as without eyes we cannot identify colours, similarly without knowing the Spirit, through arguments, we cannot obtain God. Through brains we cannot know God. It is through the Spirit only we can know God. Till now everybody has said that you rise in your Dharma and find your Spirit; know the Spirit which is within you.

Contents: 1900-0000 **Message from Maha Avatar, Issue 1 (Jul-Sep 1980), p.1**

Today, Sahaja Yoga has reached the state of Mahā Yoga, which is en masse evolution manifested through it. It is this day's Yuga Dharma. It is the way the last judgement is taking place. Announce it to all the seekers of truth, to all the nations of the world, so that nobody misses the blessings of the Divine to achieve their meaning, their absolute, their spirit.

Contents: 1900-0000 **Two Quotes from Maha Avatar, Issue 1 (Jul-Sep 1980), p.11**

The New revolution in your awareness has to take place otherwise all human achievements have no meaning.

It would be like arranging all the electrical decorations for the marriage without the electrical current But when the light be on, you will seethe Bridegroom and the Bride. [Prologue of Part Two of The Advent (2002 Edition) by Gregoire de Kalbermatten.] My children, you must know I am beyond insults and Pain. Do you know that when Christ was crucified He was a witness to his pain? He can never be humiliated. But these people are under the pressure of the Satanic forces. We have to save them. Do you want them to go to hell?

Contents: 1900-0000 **Quote from Maha Avatar, Issue 1 (Jul-Sep 1980), p.22**

... while you see My Āgñyā Chakra through flame, your illness passes from your eyes and get[s] burned into the flame.

Contents: 1900-0000 **Quote from Nirmalā Yoga, Issue 1 (Jan-Feb 1981), p.11**

Never forget that your Mother is very powerful, that She knows everything and that She loves you very much.

Contents: 1900-0000 **Quote on Laziness from Nirmalā Yoga, Issue 2 (Mar-Apr 1981), p.12**

Laziness is the worst enemy of Sahaja Yoga.

Contents: 1900-0000 **Quote on the ThirdWorldWar from Nirmalā Yoga, Issue 6 (Nov-Dec 1981), Inside Back Cover**

God realisation is not possible without Self-realisation.

Contents: 1900-0000 **Quote from Nirmalā Yoga, Issue 9 (May-Jun 1982), p.22**

You cannot love Me, if you don't love your sister and your brother.

Contents: 1900-0000 **Quote on the Third World War from Nirmalā Yoga, Issue Issue 9 (May-Jun 1982), Back Cover**

The third world war is not an element in the plan of God to bring about Satya Yuga. It would only create meaningless destruction and sufferings. Yet men's madness is presently creating the conditions which [could] make this dreadful calamity very likely. In any case the Sahaja Yogis will be protected but they should clearly understand their responsibility. If all the Sahaja Yogis do not put all their energy and avoid this by actively spreading Sahaja Yoga, it may well happen and soon.

Contents: 1900-0000 **Quote from Nirmalā Yoga, Issue 12 (Nov-Dec 1982), p.25**

All should clean their inner beings. You should think `Why have we come to Sahaja Yoga? What benefits have we got and what can we get? Where do we go wrong? What should we do further? Where are our pitfalls? What have we left and taken for our growth?' I find, even after coming to Sahaja Yoga, in most of our wakeful time, we think of external things. We must see how much loving and devoted to God, we are.

Contents: 1900-0000 **Quote from Nirmalā Yoga, Issue 13 (Jan-Feb 1983), pp.23,25**

Magnanimity of mind is very pleasing and it attracts others. This magnanimity lies within human being and is awakened by Kuṇḍalinī. But how can those people have this joy of spontaneity who are living in artificial atmosphere? Although Kuṇḍalinī has been awakened and She has pierced Brahmarandhra yet heart must be pierced. But some Sahaja Yogis have hearts like stones, absolutely devoid of love; they use sarcastic words while talking to others and want to show that they are great. On many occasions I have seen, people push others or shout at others even in My presence. Particularly, when you shout at the children, I feel pain in My heart. At least Sahaja Yogis should have deep love for each other. When you know that you are the children of the same Mother, why do you look down upon some people? Are you perfect? Are there no faults in you? We only talk of universal love. If you have no love for each other amongst you, then in which mankind will it be seen? All I want to tell you is to clean your minds of venomous thoughts that you have for other Sahaja Yogis.

If a Sahaja Yogi visits your town, invite him, look after him, as if he is your brother. His happiness will purify your homes. I cannot understand how there can be groups among the Sahaja Yogis, because every moment your condition is improving or going down.

Know that making such groups is disastrous. Look at the good qualities of others and enjoy their love.

Don't worry about their bad qualities. Leave them for Me. You will realise in meditation that this is the only way of opening the fountains of bliss.

Contents: 1900-0000 **Two Quotes from Nirmalā Yoga, Issue 13 (Jan Feb 1983), p.25**

Sahaja Yogi parents have great responsibility towards their realised children. They have to be protected, disciplined and brought up in proper atmosphere of love. Realised children cannot tolerate negativity.

They fight with it.

I do everything in collective consciousness. If I cure one person, many such cases become alright automatically.

Contents: 1900-0000 **Quote from Nirmalā Yoga (Hindi), Issue 5 (Jan Feb 1983), p.9**

Dhyān (meditation) is the state to be with [your] loving Mother. Nothing except it.

Contents: 1900-0000 **Quote on Satisfaction from Nirmalā Yoga (Hindi), Issue 8 (Jul-Aug 1983), p.25**

A person cannot enjoy anything if he doesn't have satisfaction. Satisfaction is a thing of present, a desire is [a thing] of future and dissatisfaction is [a thing] of past. With satisfaction only we can awaken the Lakṣhmī Tattwa.

Contents: 1900-0000 **Quote from Nirmalā Yoga, Issue 21 (May-Jun 1984), p.39**

Sometimes when we are shallow, we don't act from the heart.

Sometimes when you say a mantra, you are just saying it outwardly, you are clearing out outwardly, you are meditating outwardly. But when you say that, you are just using your right side or your left side, but not your heart.

So, what you have to do is to balance it. When you say something, say it with devotion, with dedication, with understanding and try to put it in your heart that whatever I am saying is a mantra given to me by Ādi Shakti Herself and is a mantra, very powerful. We must establish our `Īshwara Pranidhan'.

Contents: 1900-0000 **Quote on Śhrī Bhagavatī, from Nirmalā Yoga, Issue 22 (Jul-Aug 1984), Back Cover**

Bhaga: Bhaga means six things together. They are the six attributes of God. And Bhagavati is the power of God, that's why She is called like that; six basic attributes of God.

First is Innocence. Second is Creativity. Third is Palanhar, is the one which nourishes. See, if you put the gardener and the Mother Earth together then that quality is nourishment, growth and looking after, called as Palanhar. The sustenance is also there, the kindness, the control, the looking after, the weeding out and the enjoyment of seeing your creation. The one who makes our growth possible. Then He is Almighty. Nobody is more powerful than Him, He is the Most Powerful. And He is Unencompassable.

He is All-pervading and He knows everything, `Sarvagya'. He knows everything: Omniscient. This is Bhaga; and Bhagavati is the Power of God, without Bhagavati God

has no meaning. It's like moon and moonlight, it's like sun and sunlight. You cannot differentiate. They are one and the same.

Ādi Shakti is the same as Bhagavati. She is called by many names. One of them is Nirmalā also.

Contents: 1900-0000 **Quote from Nirmalā Yoga, Issue 26 (Mar-Apr 1985), p.20**

Question: Is truth beyond sense perception?

Shri Mataji: It is Absolutely. Because if what we perceive through our senses, whatever we perceive through our senses, is the truth, then we don't have to seek anymore! Whatever we perceive though our senses is what is very apparent, gross, not the subtle. What is `behind' the gross, we cannot perceive.

For example, we cannot say how to make an atom. We cannot say how an amoeba is made into a human being. We cannot make one monkey into an human being, can we?, through our perception of the senses. Through our perception of the senses we cannot do the subtle thing that is behind the gross.

So we cannot perceive through the senses. But once you have perceived it you can feel it, through your senses.

This is the second point.

Contents: 1900-0000 **Quote from Realised Saints by Yogi Mahajan, pp.109,110**

You cannot know the meaning of your life until you are connected to the power that created you. You are not this body, you are not this mind, you are the Spirit, this is

the greatest Truth. You have to know your Spirit, for without knowing the Spirit, you cannot know the Truth.

Contents: 1900-0000 **Three Quotes from the booklet H. H. Shri Mataji Nirmalā Devi, a life dedicated to humanity Quote 1 (also from shrimataji.org):**

It was then I realised that there was no harm in starting the work. The confusion was over. At last the time has come. This ultimately had to be done. There was nothing to fear. I had come to this world for this purpose only, to awaken the collective consciousness in human beings. I though, until people receive their Self-realisation or understand their own Self, this task will be impossible. Whatever else one would have tried to do in this world would be of no use at all.

Quote 2: During a Public Program a concerned listener asked

Shri Mataji: Mother, how will other people understand your message? Shri Mataji [smiles]: Everyone understands love, don't they? Quote 3: Remember who you are. This is your true Self.

Contents: 1900-0000 **Quotes on the Beginnings of Sahaja Yoga from the booklet H. H. Shri Mataji Nirmalā Devi, a life dedicated to humanity**

I worked it out on an old lady who knew Me well. When she received her Realisation I was then satisfied.

I felt many others could also get their Realisation. It was easy to give Realisation to one person. It was very easy to make one person aware, but to work it out on a

collective level on the masses, some more work was needed.

No one ever knew about the powers that I had within. No one knew Me nor had any idea about Me.

But when Kuṇḍalinī was awakened in that lady, I felt that some kind of a subtle power had entered into her. Then twelve more got their Realisation. They were astonished as their eyes started shining.

They started realizing and seeing everything clearly by the power of a unique sensitivity that entered into them, by which they could feel everything.

I realised one thing for certain, that these twelve people had twelve different natures and somehow by sitting with them, they should be told how the power of light that the spirit possesses should be integrated.

It is like when we thread flowers into a single garland with the help of a needle.

When they received their Realisation, then I noticed that within them, within everyone, it was getting integrated into a single string one after the other.

I started with one lady. Then gradually, many others started getting Realisation. Gradually the work improved and people found that this is the way we can transform ourselves. It was established that Sahaja Yoga is something very important.

So that is what it is. Sahaja Yoga is something one has to experience.

[Last paragraph overlaps with ***1986-07-09***-.]

Contents: 1900-0000 **Quote from the booklet Sahaja Yoga the true meditation**

The greatest mistake is to close one's heart. However hurt one may be, remember that within there is someone who always loves you. She is your individual Mother, your Kuṇḍalinī.

She is connected to the All-pervading Power of Divine Love, which never abandons you.

In Her Love, there are no expectations. There is only a tender glow that takes us to Her presence.

Contents: 1900-0000 **Quote from the orange edition of Prayers, Praises and Protocol, p.44**

[Likely from ***1989-08-08*** Śhrī Gaṇeśha Pūjā, Salle Oles Congres, Les Diablerets, Switzerland just before the 108 names of Śhrī Gaṇeśha and spoken without a microphone:]

Please say it clearly every word. Otherwise mantras have no meaning. Don't combine the mantra and the translation. Please be careful. Mantras are very important. Say it clearly every word maybe let someone else tell the meaning. Everyone should listen to the mantra and then say it. Otherwise it has no meaning.

Contents: 1900-0000 **Quote from the orange edition of Prayers, Praises and Protocol, p.178**

If someone speaks about you and what they say is not true what is there to worry about? But if what they say is true then you had better do something about it!

Contents: 1900-0000 **Quote from the orange edition of Prayers, Praises and Protocol, Back Cover**

Vibrations are the only thing that can tell you what is Absolute Truth.

Contents: 1900-0000 **Quote from Gīta Enlightened (1987) by Yogi Mahajan, p.46**

Such a person [beyond comforts and needs] is an emperor [Bādshaha], nothing can dominate him.

Contents: 1900-0000 **Quote from Gīta Enlightened (1987) by Yogi Mahajan, p.55**

The Guru has to enlighten the disciple and the disciple has to give light to others.

Contents: 1900-0000 **Quote from Gīta Enlightened (1987) by Yogi Mahajan, pp.159,160**

You cannot become a witness but you have to be witness. This happens when the Kuṇḍalinī rises within you. By this happening the Kuṇḍalinī attracts your attention inside which witnesses inside and starts looking outside. Attention can be described as a spread out cloth which is pushed by Kuṇḍalinī like the central part of a tent which pulls up all the sides of the attention towards itself. Then attention moves from inside to outside. Gradually you become a witness.

Contents: 1900-0000 **Quote from Gīta Enlightened (1987) by Yogi Mahajan, p.160**

To learn how to drive you have to balance the accelerator and the brake. When the driver is an expert

he ascends to become the master of the car. That is the realised one. This master directs the driver, the accelerator and the brake. This is how you pass through the three stages.

Contents: 1900-0000 **Quote on Dharma from Gīta Enlightened (2014) by Yogi Mahajan, p.38**

Carbon has four valencies, gold has the property that it is untarnishable. Similarly, Dharma is the sterling quality which is sustenance of mankind. Man has evolved from an amoeba to this stage, through his Dharma, which is the code of law of evolution. This code of life protects and nourishes our Spiritual growth. It gives us balance and a state to ascend in our evolutionary process. Without balance how can we ascend?

Contents: 1900-0000 **Quote on Reality from Gīta Enlightened (2014) by Yogi Mahajan, p.50**

Just as gold has an absolute property that it does not tarnish, similarly the university of Reality has an absolute property which does not change.

Contents: 1900-0000 **Quote on Nations from Gīta Enlightened (2014) by Yogi Mahajan, p.51**

This world is divided by man. Each nation represents a subtle center in the Primordial Being.

Contents: 1900-0000 **Quote from Gīta Enlightened (2014) by Yogi Mahajan, p.54**

When the Kuṇḍalinī, the power of true or pure desire, ascends to its height and we experience collective consciousness.

Contents: 1900-0000 **Quote from Gīta Enlightened (2014) by Yogi Mahajan, pp.56,57**

Human love means possession and determination. Divine love soothes you, it raises you to a new awareness.

It is something that's just flowing. Not rationality, nothing. It is to feel, feeling for the pain of others.

Feeling for their longing and feeling for their aspirations. Just feel within. With Yoga [Self-realisation] we become collectively conscious. We can feel our centers and that of others on the fingertips. As Mohammed Sahib had said, “At the time of resurrection, your fingers will speak." The Namaz has the real ritual to know the Spirit. The Pūjās and worship all pour joy on our central nervous system. We feel the Cool Breeze of the Holy Ghost the Chaitanya Lahari in living experience. We become one with the Divine and the rapport is established. The Divine vibrations indicate and the coding if we know them, we know their meanings. Love has its own bondage, very sweet and beautiful. We have to know the waves of the Divine Ocean of grace and enjoy them.

If a child comes and spoils our house then we should enjoy the fun of spoiling. If our freedom is challenged by a little child's crying, we are not a wise person. It's abandonment, it's loneliness, it's cutting off from the primordial one that we are not being able to tolerate other people's freedom. We have to be truly free. When a little child cannot cry in its own home, what kind of freedom is that? If a child cannot eat what he wants in his own home what kind of freedom is that? Of course,

this freedom is to be pruned, nourished and developed in the correct way of love.

Contents: 1900-0000 **Quote from Gīta Enlightened (2014) by Yogi Mahajan, p.63**

Your attention and mind should then be on being with God. Direct your centrifugal force towards God completely. Establish your connection all the time with God and the rest of the work is done just like instruments. The whole thing will start working.

Contents: 1900-0000 **Two Quotes from Gīta Enlightened (2014) by Yogi Mahajan, pp.65 and 66**

Seeing their insensitivity to joy one feels like crying.

The illusion does not exist after enlightenment. For instance, the human mind believes he is doing everything, but actually he sees that he is doing only dead work whilst all the living work is done by the Divine.

Contents: 1900-0000 **Quote from Gīta Enlightened (2014) by Yogi Mahajan, p.75**

To root yourself to the Spirit one should have the wisdom of the tiny root cell at the tip. How it avoids hard barriers and circles round them and how it penetrates to the source with great determination and wisdom. After realisation one feels thirsty but does get lured by sensual desires. No more roving eyes with lust and greed exist, only innocence emits as twinkling sparks from the eyes.

Contents: 1900-0000 **Quote from Gīta Enlightened (2014) by Yogi Mahajan, pp.81 and 82**

You have to use discrimination. Just as you have to come out of your car to repair it, discrimination comes after Self-realisation. The guidance of a true Master whose own life is without blemish and the study of the scriptures under him develops discrimination.

Contents: 1900-0000 **Quote from Gīta Enlightened (2014) by Yogi Mahajan, p.83**

... memory gives you superego. This canning takes place in the past. If there is memory of ego satisfaction then it was the ego that made you happy. Thus if the ego is suppressed then you would feel unhappy: So both the states of happiness and unhappiness are the opposite sides of the coin. Still the myth exists: you have to go beyond.

Contents: 1900-0000 **Quote from Gīta Enlightened (2014) by Yogi Mahajan, p.91**

The Spirit is in comfort with itself. It does not seek satisfaction outside as it is the source of contentment [Tripti].

Then you are a master of everything and nothing has a hold over you. The senses are not dead but under control and can be used at your will, whenever the need [may] be.

Contents: 1900-0000 **Quote from Gīta Enlightened (2014) by Yogi Mahajan, p.99**

Without work how will you know you are detached from work? Really how will one know sitting in the Gobi desert that he is detached from thirst? When you are near the

well and still not worried about quenching your thirst, then one can say you are detached from thirst.

Contents: 1900-0000 **Quote from Gīta Enlightened (2014) by Yogi Mahajan, pp.102,103**

... that you do nothing at all. All work is done by nature. You cannot even sprout a seed into a flower.

Nature does all the living work. Man only does dead work.

Contents: 1900-0000 **Quote from Gīta Enlightened (2014) by Yogi Mahajan, p.112**

The principle of the primordial master incarnated several times some of the aspects which are the properties of the incarnations (ansha Avatāras). Christ was an incarnation of Mahāviṣhṇu. However, we should not touch anyone's feet except an incarnation's. The incarnations are like milestones of our evolution. One fish had to venture out of the ocean for the others to follow.

Contents: 1900-0000 **Quote from Gīta Enlightened (2014) by Yogi Mahajan, pp.131,132**

The idea of giving up comes because you think you are holding to something. When in reality you are not holding anything, there is nothing to give up. What is there to give up? You don't give up anything. We come with nothing and we leave with nothing. The role of holding on is just a myth. It is only an illusion and likewise its renunciation is also another illusion. You believe that you renounce, actually you do not renounce.

Contents: 1900-0000 **Quote from Gīta Enlightened (2014) by Yogi Mahajan, p.143**

Don't look at the faults of others. Those faults that we see are our faults...

Today's message is that we have to look within ourselves. That is what Śhrī Kṛiṣhṇa has said. People find it hard to do; we put a veil, our ego and conditionings, between these things and us... by looking at the defect's of others, ours will not go away. That's something simple to understand!

Contents: 1900-0000 **Quote from Gīta Enlightened (2014) by Yogi Mahajan, p.151**

The self has a centrifugal and a centripetal force. By one force it attracts towards itself and by the other it throws out. This is the time of Last Judgement, better befriend the self. If you become hostile towards it then it becomes a greater enemy and throws you out.

On the other hand, Divine compassion is so great that it forgives and forgives up to a point. But there is no compromise. For example, a person like Hitler cannot be given realisation. Either we accept the good or we abandon it. Evil cannot be good.

We are unique but we are not perfect. We can be unique but we have imperfections. We have to perfect ourselves though our Kuṇḍalinī wakening, clearing our Chakras and by understanding ourselves.

Contents: 1900-0000 **Quote from Gīta Enlightened (2014) by Yogi Mahajan, p.158**

The lost ones are the ignorant and how to save them is our problem.

Contents: 1900-0000 **Quote from Gīta Enlightened (2014) by Yogi Mahajan, p.163**

... one enlightened light can enlighten the other light and many others.

Contents: 1900-0000 **Quote from Gīta Enlightened (2014) by Yogi Mahajan, pp.166,167**

These modern times are the blossom times and the Cool Breeze of the Holy Spirit [Ādi Shakti] is transforming flowers into fruits. It is amazing how in modern times there are so many seekers. The time has come to reach the perfect state of illumination. What Śhrī Kṛiṣhṇa predicted thousands of years ago will be fulfilled in this last judgement.

Contents: 1900-0000 **Quote from Gīta Enlightened (2014) by Yogi Mahajan, p.175**

True seekers have a special calibre. They are mostly misunderstood because they are much more evolved and find mundane things uninteresting. Most of them have reached a conclusion that there must be Truth beyond the senses.

Contents: 1900-0000 **Quote from Gīta Enlightened (2014) by Yogi Mahajan, p.178**

After doing the complete manifestation of the human being, the pure desire remains residual and unless it is awakened one cannot feel satisfied because all other desires are impure.

Contents: 1900-0000 **Quote from Gīta Enlightened (2014) by Yogi Mahajan, pp.209,210**

Kshema is well being. When Yoga is established then Kshema follows. The kshema enables you to have free time for meditation; you do not have to worry too much. However, when the kshema comes in one should not start going into the same circle of greediness, wanting more and more money, wanting better clothes, better house etc. As there is no end, you have to draw a limit. This does not imply that you have one dress all your life, but that not too much attention should be on such things. You are neither to renounce anything nor to indulge into anything. Through Kshema you get the well being physically, mentally, emotionally, materially, spiritually, socially, in every way. Spontaneously. You don't have to desire or ask for it.

Contents: 1900-0000 **Quote from Gīta Enlightened (2014) by Yogi Mahajan, p.214**

Twice born [dvija] is used for a bird as well as a realised Soul. The egg form is the first birth and it does not matter what blemishes the egg shell. When it matures the mother bird pierces the top of the shell and a new being of bird comes out. It is free from all blemishes. But in the beginning, the body of the bird is partly covered with the shell. If the shell can be removed with the help of the mother bird, the bird assumes a new form. Now the child has to endeavour to learn how to fly. Likewise anyone can completely transform into a new personality with a little positive effort.

Contents: 1900-0000 **Quote from Gīta Enlightened (2014) by Yogi Mahajan, p.267**

[Sahaja Yogis were not accepting to have their feet washed by Shri Mataji.] I wash your feet so that you may remember to approach all humankind with humility, be they high or low.

Contents: 1900-0000 **Quote from Gīta Enlightened (2014) by Yogi Mahajan, p.273**

Through our gross senses whatever we know is gross knowledge (Avidyā). It is the lower truth. Whatever you know through the light of the Spirit is through a new awareness called collective consciousness.

Contents: 1900-0000 **Quote from Gīta Enlightened (2014) by Yogi Mahajan, p.322**

It [Kuṇḍalinī] organizes and plans everything and above all loves you.

Contents: 1900-0000 **Quote from Gīta Enlightened (2014) by Yogi Mahajan, p.346**

It is better to be tactful in modern times. I will not tell you anything about Myself, you can discover for yourself.

Contents: 1900-0000 **Quote from Gīta Enlightened (2014) by Yogi Mahajan, p.347**

God is infinite. You don't have to count its aspects. You want to enjoy Him. The wise simply eat the fruit, they do not count the leaves, roots and branches.

Contents: 1900-0000 Quote from the booklet Evolution of Kuṇḍalinī

If we see a tree, we also know there are roots supporting it.

Contents: 1900-0000 **Quote from Divine Light by Geoffrey Godfrey, p.18**

Question: But who are you to have achieved this mass phenomenon? Shri Mataji [looks down with a modest smile and gives an answer which could be summed up as follows]: Yes, indeed, there must be something special about Me, but there would be no point in Me telling you anything about it in the present circumstances, because you have not yet tried out the Reality of your Kuṇḍalinī. Whatever I might say would be of no use to you and would only irritate you. I do not want to be crucified as Christ was for having revealed his identity.

But, thank Heavens, today this cannot happen either to Me or to the realised people. The time for martyrdom is over! There is no reason for you to be jealous of Me. There are so many things that you can do and that I cannot. I do not know how to drive a car or how to type and so many other things. I am a traditional housewife. But I am a good cook and whether I like it or not, whether you like it or not, I have perfectly mastered the art of the Kuṇḍalinī. It is My nature and there is nothing I can do to change this. If someone could take My place in this task of mass Kuṇḍalinī awakening, I would gladly make way for him.

Contents: 1900-0000 **Quote from Divine Light by Geoffrey Godfrey, pp.20,21**

This All-pervading Divine Power is reflected within us as a sleeping coiled energy called as Kuṇḍalinī in our sacrum which is a triangular bone at the base of spinal cord.

Perhaps the Greeks knew the sacredness of this power and that may be the reason they called it a sacrum bone. The word Kuṇḍalinī comes from `Kundal' meaning coils. When Kuṇḍalinī is awakened, it passes through six higher centers and pierces through the Fontanelle bone area and connects our central nervous system to this All-pervading power giving us a new dimension of Self-realisation. This is the first time we feel the Brahma-Chaitanya on our finger tips as vibrations [spanda]. That means we can feel this silent power on our central nervous system. The unique discovery of modern times [Kali Yuga] is that the awakening of Kuṇḍalinī can be done en masse through `Sahaja Yoga'. The word `Sahaja' [Saha+Ja] means born with you [in-born]. Whatever is in-born or innate manifests without any effort. Hence `Sahaja Yoga' is the name given to this system, which is effortless, easy and spontaneous. It is natural to nature, you may call it life's source, vitality or Divine, to be spontaneous [Sahaja].

Contents: 1900-0000 **Quote from the 1997 book Music and Sahaja Yoga by Arun Apte, pp.167,168**

Kuṇḍalinī gives Self-knowledge, that is She points out problems on Chakras. She is the pure desire, meaning chaste desire. There is no lust, greed, anything and she is your own individual mother. She knows everything about you and is absolutely the knowledge.

She is the pure light of knowledge, love, compassion and attention. She is the tremendous force within, the storehouse of compassion, love and knowledge and ocean of forgiveness. She is the power which is absolute

purity, auspiciousness, pure love, detachment, concern, enlightened attention and joy. She gives witness state, peace, security and wisdom...

Contents: 1900-0000 **Quote from Discovering Sahaja Yoga, 1984, Independent Study CIIS, reproduced in the book New Millennium Fulfils Ancient Prophecies (1999) by Yogi Mahajan, p.31**

[One evening Shri Mataji spends two and a half hours working on Ursula Doring to clear the blocks in her Chakras. During the process, Shri Mataji keeps telling Ursula not to feel guilty. There were so many others waiting for Her individual attention, that try as Ursula might, Ursula feels guilty for taking up so much of Her valuable time and tries on several occasions to crawl away. At one point, Shri Mataji turns Ursula around and says: 'Just think of yourself as a guinea pig. Remember, if it works out on you, it works out on the collective level also; all others like you with similar problems work out.

So you must not feel guilty.

It blocks the flow of vibrations.'

Contents: 1900-0000 **Quote from New Millennium Fulfils Ancient Prophecies (1999) by Yogi Mahajan, p.68**

[Many times it has been observed that, as patients are brought to Her presence, they start feeling better, while Her body contorts with pain. Once She modestly smiled:] Oh, it's nothing, just My body.

Contents: 1900-0000 **Quote from Sahaja Yoga, Book One, p.6**

Kuṇḍalinī is My job. If I know the job, why should you be upset? You know other jobs, I know this one...

Contents: 1900-0000 **Quote from Sahaja Yoga, Book One, p.11**

Sahaja Yoga is not meant for a few individuals. The whole has to be awakened.

Contents: 1900-0000 **Quote from Sahaja Yoga, Book One, p.15**

She is your loving Mother. You are Her only child. Will She ever hurt you or burn you? She just indicates.

Contents: 1900-0000 **Quote from Sahaja Yoga, Book One, p.48**

We see our own acting and the whole world becomes like a drama.

Contents: 1900-0000 **Quote from The Divine Mother, p.12**

Self-realisation is the first encounter with Reality.

Contents: 1900-0000 **Quote from The Face of God by Yogi Mahajan, p.18**

It is not necessary to spend long hours together, but to deeply enjoy the few short moments of togetherness.

Contents: 1900-0000 **Quote from The Face of God by Yogi Mahajan, p.53**

I am not here to seek votes but to tell you the truth.

Contents: 1900-0000 **Quote from The Face of God by Yogi Mahajan, p.67**

A house should not be like a hospital.

Contents: 1900-0000 **Two Quotes from The Face of God by Yogi Mahajan, p.85**

All living work is done by God Almighty. You cannot even sprout a seed. The seed has to be put in the mother Earth for germination.

... those the gladioli are losing too much energy, better pinch open the buds, those roses need more sun, that plant is dying, raise its vibrations...

Contents: 1900-0000 **Quote from The Face of God by Yogi Mahajan, p.91**

[To a probing press reporter's question, “Who are you Shri Mataji?", She laughs and replies:] Better get your realisation first, then you would know who I am.

Contents: 1900-0000 **Quote on a Question from a Boy in Aurangabad from Nirmal Fragrance (2008) by Rabi Ghosh, pp.147,148**

One boy asked Me a very good question in the Aurangabad and that I wrote in My diary and I will tell you.

From time to time, one by one, Incarnations came on on this Earth and gave Their Divine messages.

But this Incarnation, which is Shri Mataji, is the integration of all Incarnations, has taken incarnation and

is doing the Divine work. That is why we feel vibrations, even if they are beyond the feeling of human beings.

[The question was: This Param-Chaitanya is beyond feeling. How can we feel it nowadays? See 1972 0000.]

Contents: 1900-0000 **Quote from Nirmal Fragrance (2008) by Rabi Ghosh, p.259**

Question: How is Sahaja Yoga different from the Yoga sutras of Patanjali? Patanjali is such a great writer that he says in one sentence what others says in the whole book, “To stop the process of mind the Chitta is Yoga." How do you define Sahaja Yoga?

Shri Mataji: It is not different from Patanjali. It's the same. But people don't read Patanjali. They read only one-sixteenth part. Actually you should read the whole Ashtanga. Later on he conies to the fact that you should become thoughtlessly aware, which is called as Nirvichar Samādhi, Nirvikalpa Samādhi.

That's what is Sahaja Yoga.

Contents: 1900-0000 **Quote from Divine Knowledge through Vibrations (1992) by P.T. Rajasekharan and R. Venkatesan, p.70**

How can you pay for that which is your own, your own birthright? Can you pay for a seed to sprout? For the sun to shine?

Contents: 1900-0000 **Three Quotes from Divine Knowledge through Vibrations (1992) by P.T. Rajasekharan and R. Venkatesan, p.71**

To use the word `Yoga' is only appropriate once the union has taken place by Kuṇḍalinī awakening.

Any machinery, if it is not put to the mains, does not work. In the same way, human beings, who are not connected to the mains, if they start working out, they either go to the left or to the right.

References to Kuṇḍalinī awakening, also called as Self-realisation, are seen in many ancient scriptures of all the religions. But the way in which many great prophets wrote made it hard to understand exactly what they were writing about. Nothing is blatantly stated and the truth can often be ingeniously hidden.

Unless one has Self-realisation, this knowledge of the Divine could be misinterpreted. It is only with Self-realisation that one can receive the total joy of a great soul's prediction of Sahaja Yoga.

Contents: 1900-0000 **Two Quotes from Divine Knowledge through Vibrations (1992) by P.T. Rajasekharan and R. Venkatesan, p.72**

All the foregoing verses speak of rebirth or the true baptism which is actually possible only after Kuṇḍalinī awakening and not by just putting a hand on somebody's head and saying you are baptized.

In one of the Suras of Holy Koran it is written “the only religion with Allah is Islam and there is no other religion to be accepted." Allah is one of the names of Lord Almighty and it means that for Him Islam is necessary. What is `Islam'? It is surrender and from the same root comes the word Salam or peace.

Contents: 1900-0000 **Two Quotes from Divine Knowledge through Vibrations (1992) by P.T. Rajasekharan and R. Venkatesan, p.73**

When Kuṇḍalinī awakening and Self-realisation has occurred, a flow of energy in the form of cool vibrations starts flowing from the hands; this is what is signified in the above passage. Here Prophet Mohammed is talking of the coming time, the time of resurrection, which is, in fact, the present age of Aquarius or Kuṇḍalinī awakening.

In all the above verses, Prophet Mohammed has talked about rebirth [baptism], the day of Resurrection and has also said that hatred and enmity in the name of religion will last till the day of Resurrection. True Baptism is only after the Kuṇḍalinī awakening, which is happening now. The Muslim way of offering prayers, Namaz as taught by the Prophet, was in fact a way of Kuṇḍalinī awakening.

Contents: 1900-0000 **Quote from Divine Knowledge through Vibrations (1992) by P.T. Rajasekharan and R. Venkatesan, pp.73,74**

References to Kuṇḍalinī awakening abound in many of the Indian Scriptures.

Some of these are Vasistha Yoga, Rig Veda, Puruṣha Sookta, Upanishads of Atharvaveda, Yogopanishad, Yogashikhopanishad, Kathopanishad and Yoga Kuṇḍalinī Upanishad. In the Purānas are Devī Bhagavatpurāna, Makandeyapur āna, Śhrī Bhagavatpārana etc. In Sanhitas: Hath Yoga Sanhita, Laya Yoga Sanhita, Rāj Yoga Sanhita, Shiv Sanhita. In the Yoga tests: Haṭha Yoga Pradrepita, Saundarya Lahari, Subhodayam, Lalitha

Sahasr ānam and by Saints such as Bhakt Kabīr, Nanak, Gyāneshwar etc.

Contents: 1900-0000 **Two Quotes from Divine Knowledge through Vibrations (1992) by P.T. Rajasekharan and R. Venkatesan, p.74**

Lord Kṛiṣhṇa is the embodiment of Divine Diplomacy. In one of the verses it is said, “Leave the fruits of thy action on my Lotus feet." This has also been misinterpreted by many, unless one is connected to Divine [by Yoga, Kuṇḍalinī awakening], this is not possible. Similarly, at another point, Śhrī Kṛiṣhṇa has used the word `Ananya' which means `when you are not the other' which state is also possible only after Kuṇḍalinī awakening.

Another important point which Śhrī Kṛiṣhṇa made is that, “roots of the tree of human awareness are in the brain." As such, if awareness descends or grows downwards towards the lower energy centers like Mūlādhāra, the persons get involved in too much sex.

So instead of evolution of awareness there is descent.

So for nourishing the tree of human awareness, its roots in the brain have to be nourished which is only possible after Kuṇḍalinī awakening and piercing the anterior Fontanelle area. Only then ascent can take place.

Contents: 1900-0000 **Two Quotes from Divine Knowledge through Vibrations (1992) by P.T. Rajasekharan and R. Venkatesan, p.75**

Once the Divine connection, Yoga, is established only then the welfare (Kshema) follows.

Śhrī Ādi Shañkarāchārya lived in 6th century A.D. He wrote many texts: Soundarya Lahari, Upadesha Sahasri, Viveka Chūḍāmaṇi, ātmābodh etc. In most of these texts, there are various references to Kuṇḍalinī awakening, as some of the following stanzas [Saundarya Lahari, p.60] will illustrate: [Having filled in the pathway of the Nāḍīs with the streaming shower of nectar flowing from Thy Lotus Feet, having resumed Thine own position from out of resplendent lunar regions and Thyself assuming the form of a serpent of three and a half coils, sleepeth Thou, in the hollow of the Kulakunda.] [Kulakunda=the hollow of the Mūlādhāra, sacrum bone.]

Contents: 1900-0000 **Quote about Śhrī Kabīr from Divine Knowledge through Vibrations (1992) by P.T. Rajasekharan and R. Venkatesan, p.76**

[Do not go to the garden of flowers O friend, go not there In your body is the garden of flowers Take your seat on the thousand petals of lotus and there gaze upon the infinite beauty.

There is a strange tree, which stands without roots bears fruit without blossoming It has no branches and no leaves, it is Lotus all over. Two birds sing there: one is the Guru and the other disciple. The disciple chooses the manifold fruits of life and tastes them, And the Guru beholds him in joy.] In the first stanza Bhakt Kabīr has talked about the Sahasrāra [limbic area in brain] and the infinite beauty and joy felt when Kuṇḍalinī reaches there.

In the second stanza `Tree' symbolizes the Kuṇḍalinī and various Chakras. Kabīr referred to Kuṇḍalinī as `Surati' in

many of the verses. His followers call this as `Surati Yoga'.

Contents: 1900-0000 **Two Quotes from Divine Knowledge through Vibrations (1992) by P.T. Rajasekharan and R. Venkatesan, p.77**

Śhrī Gyāneshwar was another famous saint of Maharashtra region. He wrote a commentary on Gītā called `Gyāneshwari'. The sixth chapter of this epic is devoted to Kuṇḍalinī awakening.

Guru Nanak Dev has made lot of references to Kuṇḍalinī awakening in the sacred book, Śhrī Guru Granth Saheb. Kuṇḍalinī has been referred to as `Surati' and `Dasham Dwar' means Brahmaigalra or opening up of anterior Fontanelle area on Kuṇḍalinī awakening.

Contents: 1900-0000 **Quote from Divine Knowledge through Vibrations (1992) by P.T. Rajasekharan and R. Venkatesan, p.78**

These brief reviews [stanzas from Śhrī Guru Granth Sahib] illustrate that the theme of Kuṇḍalinī awakening referred to variously as rebirth, resurrection, baptism, union with Divine, Tao [of Lao Tze], is common throughout mankind's history in all the religions of the world. In fact, this is the essence of all the religions, though because of time and place constraints, it was kept a hidden science in the past.

Contents: 1900-0000 **Quote from Divine Knowledge through Vibrations (1992) by P.T. Rajasekharan and R. Venkatesan, pp.147,148**

A person who is a Sahaja Yogi has to be an extremely neat and clean person. He must have neatness of thought, mind, body and behaviour; and also the neatness of piousness, auspiciousness and holiness.

Contents: 1900-0000 **Two Quotes on Music and Art from Divine Knowledge through Vibrations (1992) by P.T. Rajasekharan and R. Venkatesan, pp.148,149**

Quote 1: Nature herself responds to music.

Quote 2: The music and the art, the creativity, is all within us. We all have the ability within us, but we need to establish the technique. With poetry, drawing or music, we must have the technique or we cannot express it properly. The creativity is there, but it cannot be expressed properly without the knowledge of the technique. It is such a great gift to be able to paint or sculpt and create works of art that please the spirit and bring joy to all who see them; to be able to express the joy of life and the vision of our ascent through poetry. Such gifts we have been given. Let us use them to their fullest potential.

Like our bodies, as temples for the spirit, are looked after and decorated with beautiful things, our lives are enriched by the beauty of the arts and music. If we have the ability and the knowledge within us, then let's learn how to share it with the world. If the words are there but we cannot speak and share them, what is the point of it? We can learn how to express and share these gifts we have been given.

Music is Divine and you feel you are in paradise the way it was rendered. The Adivajays played before you, I have no words to describe My joy. I am only sorry that people have no sense of understanding this great music that is in our country. If they listen to this music they'll have no diseases, no heart attacks, nothing. That is absolutely Divine and people should take to it in such a way that it's a blessing of God that we have such great artists in our country existing. My heart aches to see such artists not being properly recognized, appreciated and worshipped. I am sure one day will come when they will go all over the world and play this beautiful praise of Saraswatī. We must know that the only way we can keep healthy is through our music, our talas, our dancing.

Contents: 1900-0000 **Quote from The Light of the Koran (1998) by Flore Descieux, p.99**

Do not believe Me for I could tell you lies! Come to Me with an open and scientific mind, experience and see for yourself.

Contents: 1900-0000 **Quote from The Light of the Koran (1998) by Flore Descieux, p.104**

This energy is your Mother. She has known you since the beginning of time, because She created you.

Trust yourselves to Her and see the miracles She can accomplish for you.

Contents: 1900-0000 **Quote from The Light of the Koran (1998) by Flore Descieux, p.146**

You have progressed from the monkey state to the human state. Do you want to go back now to the state of birds or frogs? What inner peace are you going to gain by flying or jumping from one end of the room to the other? Why don't you invite the great master who empties your pockets to throw himself from the top of the tower of Pisa? Tell him to fly and see the result!

Contents: 1900-0000 **Quote from The Light of the Koran (1998) by Flore Descieux, p.164**

Through the awakening of your Kuṇḍalinī, your attention has reached a subtler dimension which makes it active. Before that, you were at the mercy of your attention: as soon as something happened, you were drawn into it; any event, anything attractive held your attention. Your attention went to things which dominated you as if they were in charge of you. But after Self-realisation, you have power over your attention and it becomes active.

Contents: **98** ***1900-0000*** **Quote from The Light of the Koran (1998) by Flore Descieux, p.165**

Now you have to purify your attention in such a way that you meditate within yourself, that you settle within, see what you are, see this beauty which is yours, this glory of yours, see this subtlety.

Contents: **99** ***1900-0000*** **Quote from The Light of the Koran (1998) by Flore Descieux, p.241**

I think the medical world does not know these functions of the Swādhiṣhṭhān for if it did, a large number of diseases would have been cured.

Contents: 1900-0000 **Quote on Śhrī Lakṣhmī from The Light of the Koran (1998) by Flore Descieux, pp.254,255**

Śhrī Lakṣhmī is the Goddess of well-being and wealth. She is the wife of Śhrī Viṣhṇu and the mother of Kama, the God of love.

She is also called Myriam, because she was born from the ocean, which is the very source of wealth.

Even if human beings impoverish more and more the Mother Earth, taking from her all her raw materials, she still gives infinitely more resources.

Śhrī Lakṣhmī is standing on a lotus. Her right hand protects and Her left hand gives blessings. She incarnates the wealth but also the glory of wealth. It is the first opening to our spiritual search. We first look for material wealth, but soon we understand that we need something else to reach the complete bliss.

At this point, Śhrī Lakṣhmī becomes Śhrī Mahālakṣhmī and the search moves towards a deeper and inner richness: the enjoyment from your own generosity. You discover the joy of giving.

Avarice is the sign of the biggest poverty. If you are not able to give, you are a beggar. In spite of your money, you still have the desire to possess more material goods.

Śhrī Lakṣhmī's symbol is to give with the left hand and to protect with the right hand. Any kind of richness should be able to give protection. The richer people must protect the poorer. Many rich people still remain unbalanced and still have wrong ideas.

After realisation, your personality becomes Divine. But it is difficult to discern this and to accept it: to accept assuming really Divine qualities like being generous without caring about it, without calculating, without asking ourselves what is going to happen. If vibrations are really flowing inside us, we are directly connected to the source and we become rich with well-being, with bliss and we are also satisfied in our material needs. The abundance is such that we can only give spontaneously.

So, allow the richness inside you to flow and don't worry any more. The vibrations, the cosmos, look after you. Many Sahaja Yogis have experienced it already. If they surrender to vibrations, help will come spontaneously. But if they try to solve their problems themselves, this doesn't work anymore...

Contents: 1900-0000 **Quote on Tamarind from The Light of the Koran (1998) by Flore Descieux, p.352**

You see, in India we do not have all these modern products. We put the thing under running water, rub it with a piece of wet tamarind, then we rinse it out in the sun to dry. It shines a thousand times better that way.

Contents: 1900-0000 **Quote on Sahasrāra from The Light of the Koran (1998) by Flore Descieux, p.364**

As Sahasrāra is concave, the Chakra of the fontanelle bone area corresponds to the heart... The whole Sahasrāra Chakra moves round, all Chakras transfer their light around the axis made by Heart Chakra, in a clockwise movement.

Contents: 1900-0000 **Quote on the Brain from Vibrations, Lucknow Sahaja Parivar, p.81**

The brain is guided and controlled by the soul.

Contents: 1900-0000 **Quote from Vibrations, Lucknow Sahaja Parivar, p.86**

The Param-Chaitanya is the Divine Love. It works for the benevolence of the individual and the collective and it knows very well what is to be done. It behaves differently with different people. In Sahaj Yoga, understand that, it is always working for their correction, they will never be disappointed in their lives.

Contents: 1900-0000 **Quotes on Children from Raising Children in Sahaja Yoga...**

Men have to respect the women in the presence of the children. In the presence of children you should behave. The men should put the authority on the mother...

... For the couple, be aware of your pure and chaste behaviour in front of the children. Don't show or expose your romantic and sexual life to the children. Keep it for when you are alone. By your example, teach them a genuine sense of shame...

... When you want to say something to children, don't show anger but determination...

... Don't correct the child when they misbehave. They get dishonoured. Have a conference. Tell them to be honourable...

[`Bad eye' treatment to remove strong negativity: 1. First take a bandhan and then give the baby a bandhan.

2. Take a vibrated lemon and cut it slightly at the place where it was attached to the tree.

3. Take some salt in the right hand.

4. Put the lemon on top the cut end facing the baby.

5. Give a bandhan to the baby.

6. After that, throw the salt and the lemon away.

7. Wash your hands.

Or take one of the following elements and place them on a little fired coal:

1. Salt and mustard seed (miit mohari in Hindi) or

2. Dried red chillies and salt or

3. Rice

4. Salt

Move your hand along your child's Suṣhumnā Nāḍī up and down and ask whoever or whatever negativity is disturbing or harming my child should be removed. Do the same for all three channels and give a bandhan to the child.] [During the first three months of pregnancy, avoid sitting directly on the floor or on the earth.]... When breastfeeding, the mother should not take milk directly but it has to be taken with porridge or crispier or something like that...

[For the mother, some good and advisable food to eat is: semolina (sujii in Hindi), almonds (sugared or plain) and an Indian sweet called `rasgulla' (sweet balls in sugar syrup).]... It is good to start immediately with the bottle so that babies don't have problem to accept it later...

... When babies have constipation, first is that the mother shouldn't have constipation herself. She can take black

raisins or prunes with orange juice or boiled milk in the night...

... One should stop breastfeeding after ten months...

... You can start giving cow milk after three months but you have to give a little bit [like one feed a day].

Give fully boiled milk mixed with water together in an iron pot, otherwise the child can get diarrhea or constipation or cold and runny nose...

... When you give cow milk to the babies [after ten months], the milk should be a little fat and boiled in an iron pot...

[Feeding bottles should be preferably made of glass (not plastic).

Add salt to the food in a proper way. A bit of butter also. It has to be tasty. If you can, use a silver spoon rather than a plastic one.]

[Give bath in the morning (in the evening when it is cold).]

[Put the child in the morning sun after the massage (but not the face or the head directly).]

[You can put some cotton in them to absorb. It should be breathing and with no stitching. Use disposable only if you are going somewhere.]

[The best is if the child sleeps in his bed, but in the same room as the parents.

So keep the child in the parent's room but not in the parent's bed (in the crib).]

[The child should sleep in the room of the parents until 5 year old.]

[After two years, if they live in an ashram, they can sleep in a room separate from the parents, collectively, with other children and an adult.]

[Parents should sleep with clothes to be protected from negativity. The bed for the child must have good vibrations (not an old one).]

[Wash the head with soft shampoo, like baby shampoo.]

[Test the child's eyes and put Kajal. For home made Kajal, burn camphor and collect soot on a silver plate. Add ghee, mix and put it in water. Then strain it and put it in a box and apply every day.]

[Keep the nails of the baby clean.]

[Wash the face of the baby with bread soaked in milk.]... The parents should not argue in the presence of the children, be peaceful...

... If children do wrong things, tell them it is wrong. Don't allow them to have their own way...

... They must know they will lose your love if they misbehave...

... Children should call others by `uncle' or `auntie'...

... Mothers in ashrams should work and not just stay with their children, just like if they were in their own house. Nothing great of producing a child...

... they have to behave better, they are special. You should put the idea into them that: `You are Sahaja Yogis and that's why we all respect you.'...

... We must talk to them and say that there is a great work to do, you have to go off to countries and know many things...

... If you don't channelize them they might go in an other direction...

... Teach them not to put their back and their feet to the photo...

... For three months after the birth, you should look after them very carefully. People other than parents should not touch the child, for three months.

No kissing, you should not touch the skin as such. After three months you can give the baby to others, carefully...

... They must sit with other people, open their heart to others...

... Keep the child clean and also the clothes. Massage them. Give proper [them] food. If the child becomes everybody's property, then his Mūlādhāra improves...

[Anything put in the mouth must be washed. Throw away things fallen on the ground and wash your hands.]

[Make sure the child gets enough calcium (see for products available in your country; it can be homeopathic).]

[The most important is to give regular massage. Massaging the child is important until the age of 5 years. Massage babies twice a day: once at night and once during the day. Two times a day until six months and once a day until 5 years.]... Also put oil on the fontanelle bone area and on the sides. Every day. It makes the children quiet...

[For the teeth pain of children you can use e.g. Stevemen's Powder or ivory rings.]

[Pacifiers: To give the dummy a little bit is alright but try to keep it away as soon as possible (it's bad for the teeth). A Viśhuddhi treatment is better.]

[Another point which Shri Mataji has mentioned on several occasions is the way in India that the whole society trains the attention of the child by continually pointing the attention to the correct things.]

Contents: 1900-0000 **Quotes from Sahaja Yoga the Divine Path by Dr. Hari Shankar Sharma, Part I, pp.62,64**

As in the nucleus of every particle or atom its soul resides, if you also become soul [if you compare yourself with a atom or particle] then it will be same as the brain of the atom in nucleus and the control of this brain, is done by the soul residing in the nucleus. In the same way you have your Chitta, i.e. body [full body of the atom], the nucleus and inside this nucleus is the `soul'.

The Instrument of our enlightenment is framed on a structure of three main channels or Nāḍīs. These subtle channels are placed within the spine and find their expression in the automatic nervous system which comprises the left and right sympathetic nervous systems and central Parasympathetic Nervous System.

The central nervous system represents the consciousness we have achieved in our evolution up to human awareness.

The human nervous system is divided into a central and an autonomic nervous system. The autonomic is divided into parasympathetic and sympathetic systems. The parasympathetic nervous system is divided by a gap

between the vagus nerve and the Kuṇḍalinī. This division is symbolized in the instrument as the void.

The left and right sympathetic nervous systems we use for our day to day physical, mental and emotional activity. Within the subtle instrument, Iḍā Nāḍī manifests the left SNS [Sympathetic Nervous System] and Piñgalā Nāḍī the right. By-products of Iḍā Nāḍī activity create the balloon of superego in the head, beginning on the left at throat level and mostly covering the back and right side of the head. Piñgalā Nāḍī activity creates another balloon, of ego on the other side covering the front and left side of the head.

The central channel of Suṣhumnā Nāḍī manifests the parasympathetic nervous system. This system is self-governing. The Self or Spirit witnesses the action of the parasympathetic system which controls our involuntary activities such as heartbeat, breathing and reflex, i.e. unconscious as opposed to conscious activity. Although we can to a degree control our sympathetic action, for instance we can make our hearts beat faster, we cannot consciously slow the heart down, which is parasympathetic action. The Self existing at this level means that we cannot achieve Self-realisation through our own effort, but, only through God's desire. Spirit is spontaneous; as natural and vital to us as our heartbeat. How long would we last if it were only our will that kept our hearts beating, or if we were to learn breathing from a book? The Spirit is infinite, while our rationality is finite, hence our efforts are also finite. Only Kuṇḍalinī can bridge that great divide between illusion and reality.

The left side channel begins at the Mūlādhāra Chakra and crosses at the Āgñyā Chakra into the superego in the right side of the brain. It expresses the passive mood of the Virāta and the power of desire (Icchā Shakti). Desire is our prime mover, the power by which we exist and the first cause of our creating or seeking. Emotion is born out of desire which is not yet materialised. Therefore the left is our emotional side.

The right side channel begins at the Swādhiṣhṭhān Chakra, crossing at the Āgñyā Chakra into the balloon of the ego. It expresses the active mood (rajo Guṇa) of the Virāta and the power of action (Kriya Shakti).

Piñgalā Nāḍī is the side which creates, by which we think and act, work and plan for the future. When the demand for energy on this side is too great, the left side is neglected, the desire to know the Spirit evaporates. Heart failure can be the ultimate result as the ego develops to the detriment of the Spirit, which, in such circumstances may depart from its home in the heart. When natural desires are suppressed, the ego becomes even stronger in the personality.

The central channel begins at theMūlādhāra and passes straight up into the highest Chakra of Sahasrāra.

Only partly active up to the human stage, it expresses the evolutionary power of the Virāta (Sattva Guṇa), virtue and righteousness (dharma) and the power of awareness (Jnana Shakti).

On first awakening, Kuṇḍalinī ascends Suṣhumnā Nāḍī up to Āgñyā Chakra. It covers the lower plate of the main (mūrdha) then descends like melting clouds on the Iḍā and Piñgalā Nāḍīs to the void. It fills this area and then

the three combined powers of Mahākālī, Mahāsaraswatī and Mahālakṣhmī re-ascend the Suṣhumnā to open the lotus petals of the Sahasrāra. The Spirit, residing in the heart, has its seat at the top of the head in the center. All the Chakras have their seats in the Sahasrāra. This is the Fontanelle area that is pierced by the Kuṇḍalinī, the point of Yoga at which the attention is united to the Spirit, the Brahmarandhra, the hole into the Brahman.

The Suṣhumnā is the central channel for our evolution. It is through this channel that we become collectively conscious and all the disparate factors of our being are integrated in one whole. It makes the connection between our conscious mind and the `auto' of the autonomic nervous system, the Spirit, which is the reflection of God. Suṣhumnā is the way of Dharma, the straight and narrow path by which we pass through the gate of the Āgñyā Chakra to enter into the Kingdom of God in the Sahasrāra.

So with the Sahasrāra open and the connection with Suṣhumnā established, we are open to the source of all awareness where all knowledge dwells and is sustained by the primordial source of all power (Ādi Shakti). Meditation in thoughtless awareness is the key to the development of a strong Suṣhumnā. Another basic requirement is to enjoy a virtuous and Dharmic life. After realisation, try to keep in thoughtless awareness as much as possible, with attention centered in Suṣhumnā Nāḍī, the channel of the eternal present, where the only time is `now'. In this way, with Kuṇḍalinī awakening, we transcend time and space.

The respective powers of Iḍā and Piñgalā Nāḍīs, Mahākālī and Mahāsaraswatī, create ripples in the two channels. The Chakras are created at the points where these ripples meet. Each Chakra has a certain number of petals which express its qualities. Just as each Chakra has a plexus as its gross correspondent in the nervous system, so each petal corresponds to a sub-plexus. For example, the Swādhiṣhṭhān Chakra having six petals, the aortic plexus has six sub-plexuses. The Chakras lie on the horizontal plane looking from above like overlapping circles and when in action, rotate in a clockwise direction.

Each of these subtle centers is a store house of energy for the gross plexuses; supplying the physical, mental and emotional demands of the sympathetic nervous system. For instance, if the Swādhiṣhṭhān Chakra looks after the abdominal organs, it also supplies energy to creative action and thought and depth to the aesthetic sensibility. Before Kuṇḍalinī awakening, the energy in the Chakras is limited and exhaustible, as in a battery. After realisation, they are connected by Kuṇḍalinī passing through Suṣhumnā to the infinite current of the universal super-conscious, to the All-pervading Power of Divine Love.

The Chakras are all milestones in the path of evolution, each evolving and developing at particular stages in our history. The Viśhuddhi center for instance, in the throat developed fully at the time when man first raised his head. Then, when the Chakra was established, the deity for that center was created and placed there.

Contents: 1900-0000 **Quote from Sahaja Yoga the Divine Path by Dr. Hari Shankar Sharma, Part I, p.65**

When Kuṇḍalinī reaches Sahasrāra, the lotus petals open and enlightenment [Samādhi] takes place. You may feel a powerful pulsation in the crown of the head, followed by a melting sensation and a flow of cool vibrations from the fontanelle area. This is the baptism by which you know you are truly born again.

Vibratory awareness begins now. As Kuṇḍalinī unites our individual consciousness to the universal, the Ātmā and the Param'ātmā, we are suddenly tuned into the universal wavelength of vibrations. These vibrations pervade the cosmos, but before realisation, while we are still in the egg, we know nothing of them. When Kuṇḍalinī breaks the shell, we emerge into God's kingdom, the Collective Unconscious and we are singing the song of the unconscious, the vibrations are playing through [the] instrument we have become.

As human awareness is united to the Divine, we move into the subtlest level of communication, into collective consciousness. In becoming vessels for that universal power we become one with all the other vessels. We learn to appreciate the real depth and beauty of another person in vibrations. The beauty of art and nature now manifests itself as vibrations. We no longer judge on opinions, but on vibrations, just ask the question and a positive answer comes as a flow of cool vibrations. Sit as for meditation and ask the vibrations. It is conversation at its most sublime.

Contents: 1900-0000 **Quotes from Sahaja Yoga the Divine Path by Dr. Hari Shankar Sharma, Part I, p.67**

All Sahaja Yogis are part of My body and reside in Me and act like a cell in My body.

Contents: 1900-0000 **Quotes from Sahaja Yoga the Divine Path by Dr. Hari Shankar Sharma, Part II, p.10**

A pulsation is sometimes seen at this during Kuṇḍalinī awakening. Kuṇḍalinī is normally in a potential state. When it is awakened it ascends through the Suṣhumnā, across the void to the top of the Suṣhumnā.

When the Kuṇḍalinī emerges at this point, Yoga is said to have taken place. Yoga is impossible without Kuṇḍalinī awakening.

This happening of Kuṇḍalinī awakening and ultimate union with a higher consciousness are described by a Sanskrit word `Sahaja'. This means literally born with or spontaneous. The implication is that the entire mechanism is inborn and is activated in a spontaneous and natural way without undue or extreme efforts. One analogy often used is the germination of a seed. This happens automatically when the seed is placed in the Mother Earth.

Contents: 1900-0000 **Quote from Sahaja Yoga the Divine Path by Dr. Hari Shankar Sharma, Part II, p.15**

Ādi Shakti is the Source of [the] whole creation.

Contents: 1900-0000 **Quote from Sahaja Yoga the Divine Path by Dr. Hari Shankar Sharma, Part II, p.52**

Everything happens in the brain of a person.

Contents: 1900-0000 **Quote from Sahaja Yoga the Divine Path by Dr. Hari Shankar Sharma, Part II, p.92**

I am the enjoyer of all your doings, not of My doings anymore.

Contents: 1900-0000 **Quotes on Evolution from Sahaja Yoga the Divine Path by Dr. Hari Shankar Sharma, Part III: Evolution, Yoga and Salvation, pp.2,56**

Life has first evolved as amoeba and then evolved to the human being.

To attain the highest plane of life is the further step of evolution of mankind in the play of the Divine.

Contents: 1900-0000 **Four Quotes from Sahaja Yoga the Divine Path by Dr. Hari Shankar Sharma, Part III: Evolution, Yoga and Salvation, p.33**

Attention is the way to know reality.

Attention is pure canvas.

It is your attention which is important and not the attention of others.

For growth control the Chitta.

Contents: 1900-0000 **Quote on Creation from Sahaja Yoga the Divine Path by Dr. Hari Shankar Sharma, Part III: Evolution, Yoga and Salvation, p.57**

Whole creation has emerged out of God and will end in God. Creation is the manifestation of the desire of God by the will of God. Life is the playground of Gods, seen as manifestation of the Divine desire through Divine will. Yoga helps in knowing and witnessing this truth and ultimately becoming one with the eternal.

This is the essence of origin, evolution and Yoga.

Contents: 1900-0000 **Quote from Sahaja Yoga the Divine Path by Dr. Hari Shankar Sharma, Part III: Evolution, Yoga and Salvation, p.74**

Silence is the best expression of it as she understands subtlest things from [the] heart of the hearts.

Contents: 1900-0000 **Quotes on Attention from Sahaja Yoga the Divine Path by Dr. Hari Shankar Sharma, Part III: Evolution, Yoga and Salvation, pp.86,120**

When your attention is drenched in the bliss of Self, [then] you enjoy.

For growth you should keep in the middle, control your Chitta.

A Chakra also has its [own] body.

Contents: 1900-0000 **Quote on Ātmā from Sahaja Yoga the Divine Path by Dr. Hari Shankar Sharma, Part III: Evolution, Yoga and Salvation, p.128**

Ātmā is a reflection of Param'ātmā... Like on a mirror you can see a full image of the Sun, in the same way a human being acts like a mirror to reflect Param'ātmā.

Contents: 1900-0000 **Quote on Attention from Sahaja Yoga the Divine Path by Dr. Hari Shankar Sharma, Part III: Evolution, Yoga and Salvation, p.128**

Man should actualise his potential by focussing his attention inside and should attain the highest Plane of Life.

Contents: 1900-0000 **Quote from Sahaja Yoga the Divine Path by Dr. Hari Shankar Sharma, Part III: Evolution, Yoga and Salvation, p.142**

Every Chakra is a part of expression of the total awareness, the total identity.

Contents: 1900-0000 **Quote on Sanskrit (Hindi), India from Sahaja Yoga the Divine Path by Dr. Hari Shankar Sharma, Part III: Evolution, Yoga and Salvation, p.150**

Sanskrit is the language of the Soul... When mother Kuṇḍalinī rises on Her path, then the Vibrations [Param-Chaitanya Lahari] produce a special type of Sound, which reverberates in different Chakras in the form of Devanagiri [Hindi] language.

Contents: 1900-0000 **Six quotes from the booklet Sahaja Yoga,**

A tribute of love to our beloved Mother H. H. Shri Mataji Nirmalā Devi on Her visit to Calcutta to celebrate Easter Pūjā 1996

My desire is that with your purity you can recognize and respect your own purity. If you wear clean cloths you become very careful and aware of respecting your cloths.

The happiness which you feel now comes from the ego or conditionings, but it is transient. The permanent joy comes from the Spirit.

The responsibility lies with you. You have to take Sahaja Yoga to the home of each one. You have to give that joy to all, you have to distribute the light which you have got, with full confidence, to everyone.

You have now entered the Kingdom of God, have faith that you are capable of transforming this world.

Reality is the Self itself, the Universal Spirit, immersed in the ocean of nectar, Pure Love, which is primordial power.

In Sahaja Yoga penance means meditation, for dedication you must know when to get up, that must be the most important thing for a Sahaja Yogi. The rest of the things work out automatically. To grow in depth you have to meditate.

Contents: 1900-0000 **Quote on Śhrī Ādi Shakti from The Third Advent by Gregoire de Kalbermatten, p.v**

The All Powerful. Adi Shakti, the Goddess, who is the source of all Powers, who is beyond all the Powers, who is the pure Power of Sadāśhiva, of God Almighty, whole alone gives Moksha or Self-realisation, who destroys the demons and saves Her children from negativity.

Contents: 1900-0000 **Quote on Śhrī Buddha from The Third Advent by Gregoire de Kalbermatten, p.98**

This is the experience Buddha received under the boddhi tree but you are not the Buddha.

Contents: 1900-0000 **Quote from The Third Advent by Gregoire de Kalbermatten, p.133**

The breakthrough into the Unconscious removes the barrier between limited human awareness and reality.

Contents: 1900-0000 **Quote on Leading from The Third Advent by Gregoire de Kalbermatten, p.190**

To lead does not mean solving problems, it means giving problems to solve.

Contents: 1900-0000 **Quote from The Third Advent by Gregoire de Kalbermatten, pp.191,192**

You just need to know who you really are.

Contents: 1900-0000 **Prayer to Śhrī Gaṇeśha, Ashram, Rome, Italy from the 2012 edition of Sahaja Yoga Mantra Book, p.29**

Śhrī Gaṇeśha, I am going to be worthy of Your attention.

Please make me innocent, so that I am in Your attention.

Śhrī Mother, You are Śhrī Gaṇeśha, please give me wisdom and discrimination.

Contents: 1900-0000 **Quote from The Divine Cool Breeze, Vol. 3, Issue 4 (Apr-May 1989), Front Cover**

Complete Self-realisation is the attainment of that stage where nothing else is required. You only enjoy the bliss and satisfaction of fulfilment.

Contents: 1900-0000 **Quote from The Divine Cool Breeze, Vol. 7, Issues 6,7 (Jul-Aug 1993), p.13**

[Audio tape played during a Cabella play on ***1993-07-03***.] I will incarnate Myself as a complete human being to understand these problems and with My Love and Compassion I will achieve what was never achieved before.

Contents: 1900-0000 **Quote on Dreams from The Divine Cool Breeze, Vol. 17, Issue 3 (May-Jun 2004), p.32**

[Once Raolbai sees Shri Mataji in her dream and feels very happy about the whole thing. She tells Shri Mataji about the dream.]

Shri Mataji: See the way you felt happy to see Me in your dream. Everyone must feel happy the same way and I have to visit everyone.

So do not call Me often in your dream, as I have to meet everybody. I met you today and you feel happy.

So do not call Me every time.

Contents: 1900-0000 **Quote on Meditation on Chakras from The Divine Cool Breeze, Vol. 17, Issue 3 (May-Jun 2004), p.32**

[Shri Mataji would explain how we have to remain in the collectivity and behave as Sahaja Yogis. She always gave and is giving importance to meditation. She made all of us meditate and one by one put attention on all the Chakras. This Mūlādhāra and then you go upwards and so on.] This is Nirmal Vidyā and nobody has taught Me all this, nor have I read any book.

I have meditated on each Chakra and discovered the secrets of each one, like Mūlādhāra, what it looks like, what are the qualities and so on. Every night I would meditate for eight hours. I have worked hard for all of you and now you have to work hard and meditate in the morning. I work eight hours on every Chakra.

I would request you people to work for one hour on every Chakra for eight days and then move on. Like every morning, meditate for one hour on Mūlādhāra for eight days and then move on to Swādhiṣhṭhāna and so on. Then you all will learn the secrets and the Shakti of all the Chakras.

Contents: 1900-0000 **Quote from The Divine Cool Breeze, Vol. 19, Issue 5 (Sep-Oct 2006), Inside Front Cover**

My father used to ask Me, “What do you dream?" I said, “I want to meet all the seekers of the world." That's what I want, all over the world, all of the nations.

Contents: 1900-0000 **Three Quotes from The Tenth Incarnation by Yogi Mahajan, p.19**

[To Her father:] It is My desire like the stars in the sky; many people on earth should also shine and spread the light of God.

Prasadrao Salve [to Shri Mataji]: It is possible you find a method of en masse awakening of people. But don't talk about any reality till you find out the method first. Most incarnations thought whichever way they received their realisation the same should be followed for giving others realisation. But that was not correct. For instance,

Buddha got his realisation by penance, so He propagated the path of penance. You should not make the same mistake. First, study human beings, find out the permutations and combinations of their mistakes and understand why they are like that. Previous incarnations did not know much about the intricacies of the human mind. They simply preached the gospel of truth but did not understand the mind barriers to practice them, thus the essence of their message was lost. I don't want the same to happen to you.

So before you have found a method of mass awakening just don't say a word, don't give lectures, don't write anything or else you will have created another Koran or Bible! And that will be a thing to fight about.

In the beginning, all the religions came to bring people up to a point of balance. Then some people took charge of it and tried to enforce morality. But they failed because by forcing they could not bring morality. Religions became superficial; they merely talked about God but had no connection with Him.

Without the connection, people began following the labels of religion and left its spirit behind. They did not know how to come out of their fixed ideas and started fighting in the name of God. Thus religions derailed and became power or money oriented. They formed a kind of puddles.....

So you really needed this river of life to fill up all these puddles and make them one.

[To Her father:] How can the seekers reach the infinite with their finite mind? When they try to ascend, they can only ascend in the left or the right sympathetic nervous

system which terminates in the superego and ego respectively. Hence, it is necessary to find a method to give them realisation first

Contents: 1900-0000 **Quote on Prime Minister Lal Bahadur Shastri from The Tenth Incarnation by Yogi Mahajan, p.20**

He [Prime Minister Lal Bahadur Shastri] succeeded in creating beautiful relationships between people of different places, religion and ideologies. His style was so collective and he worked diligently to improve the country. Whatever he could do he tried. He was so full of love and patriotism.

Contents: 1900-0000 **Quote from The Tenth Incarnation by Yogi Mahajan, p.30**

Whatever was discovered for one person had to be for the masses. Otherwise, just one person knowing it would not be accepted by them. That's why they crucified and poisoned the previous incarnations. After their death they built temples in their names but during their lifetime no one accepted them. The religions that formed after the death of the incarnations, failed because their followers did not get their realisation and become the spirit. Without Self-realisation it was not possible to absorb spirituality.

Contents: 1900-0000 **Quote from The Tenth Incarnation by Yogi Mahajan, p.50**

But who is going to cleanse you? Who is going to care for you? Who knows the art of Divine Love? You must take to your task and responsibility. Remember, this is the time

of collective consciousness where all your channels must be put together, flowing God's Grace as vibrations.

Contents: 1900-0000 **Two Quotes from The Tenth Incarnation by Yogi Mahajan, p.52**

The dos and don'ts of Sahaja Yoga are very simple. Firstly, if one is not connected, one should get connected. And if one has not got connected, one should not behave as if one is connected. If you are not connected with the mains and are trying to dial someone on a dead phone, it won't work.

[To Sahaja Yogis who started new mantras and methods.] Do not try to create new things in Sahaja Yoga. `Something new must be started,' is in the modern mind. Sahaja Yoga is traditional. Now you have got the fruit, what is new to be done about the fruit? I have told you exactly what to do and how to do.

Contents: 1900-0000 **Quote from The Tenth Incarnation by Yogi Mahajan, p.54**

[Possibly from ***1979-03-00*** in New Delhi.] It was really My desire that there should be some keenness in the people, just a little bit. If they gave Me a little chance, this Divine love is so subtle, it will just penetrate into their hearts, but they would not. They were just like stones, you couldn't talk to them. You couldn't tell them anything. And they thought no end of themselves, that's the worst part of it.

Contents: 1900-0000 **Quote from The Tenth Incarnation by Yogi Mahajan, p.118**

I am like a multi-facet diamond that just reflects your love.

Contents: 1900-0000 **Quote from The Tenth Incarnation by Yogi Mahajan, Back Cover**

Before the play of the flute there was silence. But it did not mean that music was absent. In the same way the Divine was throughout conscious of its awareness. It had a face but it could not see itself, as there was no reflector. As it was alone in solitude, it could not know itself. There had to be another, through which it could be known. Thus the Brahma Chaitanya manifested as the Ādi Shakti.

The All pervading had to take a form. The All-pervading Ocean had to limit itself by the shores. The clouds of the All Pervading Brahma Chaitanya drizzled the Chaitanya to give awakening to the universe.

Contents: 1900-0000 **Quote on Love for others from Eternally Inspired Recollections of our Divine Mother, Vol. 1, p.98**

If you can't love others, considering the love I gave you, you can't love anyone.

Contents: 1900-0000 **Quote for Widows, India from Eternally Inspired Recollections of our Divine Mother, Vol. 1, p.203**

[Shri Mataji puts a bindi on the Āgñyā Chakra of an Indian widow and turns and tells her not to think herself as a widow.] You are not alone. You have children and you

should tell everybody that this bindi was given to you by Shri Mataji. And you are not to wear white sarīs.

Contents: 1900-0000 **Advices from Eternally Inspired Recollections of our Divine Mother, Vol. 1, pp.295,297**

[Shri Mataji told us never to keep half an onion in the fridge or elsewhere for later use, because once one has cut an onion, it should be either used or thrown away. A cut onion absorbs negativity. The same applies to lemons.]

[If a baby is born with a good head of hair it means he/she has less ego. Also that a child should be able to sit in meditation with its parents for a few minutes by the time it is two years old.]

[Shri Mataji said the violent political troubles in Northern Ireland in the 1980's, that were causing a lot of deaths, were another aspect of the evil of the Rākshasa Narakasura creating dissension between people.]

[Someone was saying how horrible it was where, in the Devī Māhātmyam Śhrī Mahākālī drinks the blood of Raktabīja, to stop it falling on the ground and turning into more Asuras like him. Shri Mataji replied:] How many of you would drink the blood of an Asura to save your children? [Shri Mataji explained that She had three places in the solar system: the moon as Śhrī Mahākālī, Venus as Śhrī Pārvatī and Pluto as Śhrī Kalki.]

[She explained why She felt the cold rather a lot: `The temperature of the Spirit is absolute zero, cold within and cold without,' or words to that effect.]

[In 1980 Shri Mataji asked us to learn Her 108 names by heart and also the meanings.]

[I asked Shri Mataji what would be the languages of the future, because I did not want my children to be bothered with learning languages that they would never use. She told me that English and Hindi were the most important.]

[Shri Mataji looks similar in every incarnation. This is why the description of Her in the Saundarya Lahari is so accurate.]

[As Sahaja Yogis we help our relations for seven generations in either direction. Young children should generally be put to bed about eight thirty. It is alright once in a while to keep them up late, like when She was there, or arriving or leaving. Also She was strict with my two that they should be clean, quiet and sit still in Her presence.]

[One of the main causes of cancer is alcohol. She told us that when people understand the relationship between alcohol and cancer they will stop drinking very fast. She also told us one should not have a hot shower and then go straight out into the cold air in London as this could also cause cancer of the lungs.]

[The Swādhiṣhṭhān Chakra is always moving, either to the right or left, as it circulates around the Void.]

[There was something Shri Mataji used to say to us in the early days:] Don't try to penetrate the Māyā.

[She also often said:]Be in your fortress of thoughtless awareness.

[Lord Jesus said He was the light, the truth and the way, but He never said He was the goal, for that we have to

come to the Sahasrāra, to Mother, through the gate of the Āgñyā.]

[In the future anything that we have close to us, like clothing, furniture etc, will be hand made out of natural products, with love and care so it has good vibrations. Nevertheless we will live in a very high tech world when it comes to computers, transport etc.]

[Someone asked Shri Mataji if we take another birth after we have received our realisation. She said we didn't have to but we would like to because it is going to be so beautiful.]

[The standard treatment for Viśhuddhi was initially ajwain dhuni (smoke). Shri Mataji gave this treatment right back in the seventies. Allah hu Akbar was given later.]

[Mother often used to ask for a lemon which She would vibrate, then give it to the new person or possessed person to hold and the negativity or bhoot would go into the lemon. It would often change colour, then Mother would ask us to chop it up and put it down the toilet and sometimes to also burn it in a candle.]

[The ancient Romans were a whole race of Rākshasas. However in 2001, She said about the Italians:] Where did we find this beautiful country with all these wonderful people in it? [There is a name in the Aparājitā hymn: chaya. The line is “ya Devī sarva bhooteshu, chaya rupena samsthitha." One time someone who was not a Sahaja Yogi was quite unpleasant to a Sahaja Yogi for no apparent reason and Shri Mataji explained it thus: She said that the word chaya does not only mean shadow, but also reflection and what happens is that the person

sees his or her own defects in the Sahaja Yogi, who is like a mirror and then the caught up person starts criticising the Sahaja Yogi, but actually it is their own faults or problems they are seeing.

So forgive them, or don't worry about it!]

[The reason people in the West often wear soft and gloomy colours is that they have such big egos the bright colours would overshadow them, so they wear dull colours. Peasants wear bright colours and they tend to have less ego.]

[On many occasions Shri Mataji asked us ladies to wear clothes which covered our knees and shoulders, to protect those Chakras, the Śhrī Chakra and Śhrī Lalitā Chakra on the shoulders and the Nābhī for the knees.]

Contents: 1900-0000 **Quote on Understanding Shri Mataji from Eternally Inspired Recollections, Vol. 2, p.75**

James Murdoch: I want to understand You.

Shri Mataji: You never will.

Contents: 1900-0000 **Quote from Eternally Inspired Recollections, Vol. 2, p.76**

[There was a lot of turmoil in the life of Rosie Lyons. Shri Mataji suggests that she writes a letter to Her about it. She did so and Shri Mataji reads the letter.] Shri Mataji [to Rosie]: Now, go and get a pen and paper.

[Shri Mataji dictates things to Rosie, things she would never mention, but true things.] I am with you. I know what you are going through. I know what you have to bear. I was there with you all along in every moment,

every thought. I'm always there. There are no secrets from Me.

Contents: 1900-0000 **Quotes on Atlantis from Eternally Inspired Recollections, Vol. 2, p.162**

Linda Williams: [asks if Atlantis really existed].

Shri Mataji: Yes, it was like Nazi Germany but worse.

Contents: 1900-0000 **Quote from Eternally Inspired Recollections, Vol. 3, p.67**

Shri Mataji: Carol, how come your face looks so Indian? Carol [Garrido]: Shri Mataji, it could be because I was born in India.

Shri Mataji: Being born in this land was a blessing to you and it shows on your face.

Contents: 1900-0000 **Quotes on Divorce and Advices on Marriages from Eternally Inspired Recollections, Vol. 6, pp.73,74**

[At Shudy Camps when asked about divorce:] Divorce is very inauspicious and only to be contemplated as a last resort, when all efforts towards reconciliation have failed or when people are fighting badly all the time, then it needs to be allowed.

[To a Sahaja Yogini who is very upset that her husband does not want to join her for Sahaja Yoga functions:] Instead of wanting to punish your husband, why not forgive him instead of divorcing him? You must feel sorry for this man poor man and he has done nothing wrong.

[To a Sahaja Yogi who is complaining that his wife is refusing to practice Sahaja Yoga:] I remember you

introducing your wife to Me, she is very nice, good person and you are lucky to have her. Never pressure her into joining Sahaja Yoga and enjoy your marriage.

Contents: 1900-0000 **Quote on England from Eternally Inspired Recollections, Vol. 5, p.285**

I've never worked so hard in any other country. I never gave up on England.

Contents: 1900-0000 **Quote, after a Pūjā, Tour, India from Eternally Inspired Recollections, Vol. 6, p.69**

[Shri Mataji looks very far away.] You cannot imagine what your Father has prepared for you.

Contents: 1900-0000 **Advice on Obesity from The Breeze of Sahasrāra, p.173**

[An Italian Sahaja Yogini tried for years to get over an obesity problem. Eventually she asked Anthony Visconti if he would take a letter to Shri Mataji. The next day at the airport before departure Anthony asks if the letter could be given to Shri Mataji, but he is told it is not the right time.

So Anthony keeps the letter in his pocket and then unexpectedly the plane is delayed for an hour or so. All sit with Shri Mataji waiting for the plane to leave but Anthony is too shy to give the letter to Her. All of a sudden Shri Mataji starts talking about the problem of obesity in women, for no rhyme or reason.]

Shri Mataji: [the problem of obesity in women comes when they are overactive as children, especially around the age of twelve or so. They become tomboyish and

become right-sided. Then when they grow up, their metabolism is overactive and this can lead to obesity when they slow down.

So it is important that girls don't do sports that are men's kind of sports and should not be too right-sided. She said that these women should take an ayurvedic medicine called ashokeri.]

[Shri Mataji repeats at least six or seven times that this was the medicine to take. I never gave the letter to Shri Mataji, but she gave the answer there and then. The Italian Sahaja Yogini experienced the benefits from the medicine a few weeks later when Anthony gave it to her.]

Contents: 1900-0000 **Quote on `The Hundred Monkey Theory', India from The Breeze of Sahasrāra, p.174**

That's exactly what happens. We do actually catch the thoughts of each other.

[She explained that that's how one can change the world, because although sometimes people catch negative thoughts from each other, they also catch good thoughts from us] That's the hundred monkey theory. When there are a hundred monkeys, one will do something, then another, then a few more, then suddenly all the monkeys do the same thing without quite realizing why.

Contents: 1900-0000 **Quote on Poetry and Sahaja Yoga, India from The Breeze of Sahasrāra, pp.200,201**

[To Prakash Kole:] How do you feel when the moonlight comes through your window? How do you feel when you see a flower in blossom? How do you feel when the bird

is flying down? These feelings have to come in your poetry.

[Shri Mataji further on says that there will be a day when She will not be there and even Her photograph will not be there, but Sahaja Yoga will be there.]..... that Sahaja Yoga cannot be destroyed because it is a living thing. It is an energy.

Contents: 1900-0000 **Two Quotes from `The Origins of the Nervous System' dated *1993-11-06***

It must be mentioned that Sahaja Yoga is not for curing people but for achieving Self-realisation. Thus as a by-product one gets physical, mental and spiritual well-being in totality.

The Spirit is reflected in the heart but the seat is above the Fontanelle bone area.

Contents: 1900-0000 **Quote from the National Sahaja Yuva Shakti Interactive Newsletter, Vol. 1, Issue 1, Sep 2000 (Front Cover)**

You must act out of benevolence. You must perfect your Sainthood. One saint can turn around an entire nation.

Contents: 1900-0000 **Quote from the Article `The message of Mother Mātājī' published on *1984-07-30* in `Evening Gazette' advertising the, Public Program next day, Middlesborough, UK**

You become aware of everything around you. You become compassionate, affectionate and your outlook on life becomes positive. It is total Self-realisation. The spiritual energy within the soul is released.

Contents: 1900-0000 **On Śhrī Rājā Janaka and the Bowl of Milk from Sahaj News, Issue (*1996-05-32*)**

You know, King Janaka was called as `Videha'-*'without a body'*. The great sage Nārada asked him one day, “Revered Sir, how are you called as Videha? You live in this world. How can you be a Videha?" Rājā Janaka said, “This is very simple. I will tell you about it in the evening. Now, please do this little job for Me. There is milk in this bowl. You take this bowl and come along with Me. Please see that not a single drop of milk is spilled on the earth. Then only will I tell you why I am called Videha." Nārada took the bowl and followed Janaka everywhere. He had to be very careful because the bowl was such that by the slightest movement the milk might have spilled. He got quite tired. When they retired for the evening Nārada asked, “Please tell me now. I am getting quite fed up with carrying this bowl of milk and following you everywhere at the same time." Rājā Janaka said, “First of all, tell Me what you have seen?" Nārada replied, “Nothing except this bowl of milk so that it won't spill." Rājā Janaka said, “Didn't you see that there was a big procession in My honour? Then there was a court wherein there was a program of dancing? Didn't you see anything?" Nārada answered, “No, Sir. I have not seen anything." Rājā Janaka said, “My child, likewise with Me. I also see nothing. All the time I just watch My attention, where it is going, making sure it won't spill away like the milk."

Contents: 1900-0000 **Quote from Sahaj News, Issue 96 (*1998-05-02*)**

Let us think for a moment. And we can see that thought is limited.

How big is the universe? Who has created it? How small are atoms? Who has created them? Who makes life happen? And who has the answer? How can we understand Him who is managing us all? Can a drop understand the Ocean? Our consciousness is a bottomless sea. When the thoughts cease is the beginning of the answers. Our thoughts are like the wind which causes ripples on the surface of the sea. Only when the thoughts dry up can we, in the silence, recognize our own depth, just as the sea exposes its real depth when the wind subsides. Stop thinking.

Contents: 1900-0000 **Quote on Mistakes shared by Baba Mama on *1997-10-14* at Academy of Fine Arts and Music, Nagpur, Maharashtra, India from Sahaj News, Issue 96 (*1998-05-02*)**

Mistake is the first step towards progress.

Contents: 1900-0000 **Quote from Sahaj News, Issue 183 (*1999-12-05*)**

We are a society. We should know all about each other.

Contents: 1900-0000 **Quote on Children Crying from Children Book (mentioned as part of *1991-04-14* Śhrī Gaṇeśha Pūjā, Australia)**

... Who's child is crying? Will you please take back the child. What's the matter, there must be some possession. Otherwise why should the child cry so much? Take it out. Take him out. There's some sort of a possession.

Remember if children start crying in front of My photograph or in My presence, then know there is some possession, otherwise they won't cry.

Contents: 1900-0000 **Quote from the booklet `Pure Meditation with Sahaja Yoga... at home', p.2**

See how our heart pulsates. Pulsates without doing anything about it.

Look at our eyes, they are beautiful cameras and the brain is a beautiful computer. Who has made this? Then we have evolved from amoeba to human stage. Who has done that? We do not even think.

We take it for granted everything that has come to us. We take it for granted the power of Nature which has evolved us to the human level.

But the Nature knows and we can get in touch with that power through true meditation.

The power of Nature, the Kuṇḍalinī within, knows how to balance and nourish us.

Contents: 1900-0000 **Quote on Sir C.P.'s achievements from Netherlands in early 1994**

It is not important how much time one spends together with the family, bur how deeply one enjoys each other's company. After independence, I could not contribute to the national achievements of My dream and it was highly gratifying that My husband was very dedicated and sincere about his national duty. I was so proud of his work that I enjoyed treating all his colleagues and subordinates as My own family and gave him a helping hand whenever required.

Contents: 1900-0000 **Twenty-one Quotes from the e-mail booklet Come the Mother Calls!**

The central message of Sahaja Yoga is `Come, let us change the world with love, compassion and Self-realisation.' Christ, Mohammed Sahib and others are all a Part and Parcel of the whole, which is Brahma Chaitanya.

Sahaja Yoga unites the essence of all religions.

You are yourself and you must see yourself as your Self, as your Spirit. And Spirit is a Universal Being, is the innocence, is the virgin within you. This body is a palace and it is the House of God. Within it God kept the infinite flame.

The sap of the tree rises, goes to every part and comes back. It is not attached. If you are attached to one part or one flower because it is more beautiful then the tree will die and the flower will also die.

Likewise love that is entangled or attached also dies.

The idea of spirituality is love. Spirituality is not dry like a bean stock. If the soap cannot clean what use it is? If everyone is afraid to come near such a dry spiritual person what use is he? You can be both alert and relaxed because you are Sahaja Yogis.

When you try to seek the Truth, you have to become the Truth.

In Sahaja Yoga we have to be extra brilliant, extra sacrificing, extra dynamic and extra compassionate people.

Sahaja Yoga works within you effortlessly.

In Self-realisation Mind, Body and Intellect become one.

You see in art, you can see in all that is beautiful, the reflection of God's creative power and the joy He wanted to emit for your happiness. God is forgiveness, God is love.

Meditation, where you are connected to the All-pervading Divinity, is the starting point in Sahaja Yoga.

When you try to seek the Knowledge you have to become the Knowledge. The light of Love is so sweet, so beautiful, so enamouring, so abounding. You can feel that light within you which is of pure love, pure relationship and pure understanding.

Kuṇḍalinī is our Mother, we are Her only children and she has been with us through all our lives just waiting for the moment of fulfilment.

Some are rich, some are poor, these are transitory things. Look into the heart within and enjoy that love. With that love you elevate and once more rise to greatness.

It is very important to understand that without transformation you have no meaning. Whatever you are, do not identify yourselves with that, but whatever you want to be, try to be that.

When you become one with the Spirit, all your problems will be solved.

Sahaja Yoga is different from the other Yogas because it begins with Self-realisation instead of this being the unobtainable dream of a distant goal.

Without Dharma you cannot have the ascent. And the cleanliness of your being depends on how much Dharma you follow religiously.

The object of Sahaja Yoga is basically to become and experience the Spiritual Self which is the true Self.

Contents: 1900-0000 **Two Quotes from Swan**

The primary concern of education is awakening the Spirit.

It is everyone's right to achieve this state of one’s evolution and everything necessary is already inbuilt.

But as I respect your freedom, you have to have the desire to achieve this state, it cannot be forced upon you!

Contents: 1900-0000 **Quote from the Card for *1995-06-04* Śhrī Ādi Shakti Pūjā**

I am waiting for the day that you will see Me in each other.

Contents: 1900-0000 **Two Quotes from the Postcard `This is the Time for Transformation'**

What is Self-realisation? It is to know yourself.

During these difficult times of Final Judgement let us pray together for wisdom, security, sanity, peace, joy and love among all human beings.

Contents: 1900-0000 **Quote on Dharamshala School, Himachal Pradesh, India**

An institution for children of Sahaja Yogi families around the world, to provide for the protection of their innocence, for the development of their personality and for their academic advancement in a pure, ethical and spiritual environment, so that they grow up to be responsible members of the community striving for the

vision of an enlightened, worldwide human family, flowing allegiance to One Almighty God and living together in peace and harmony.

Contents: 1900-0000 **Quote on Innocence**

Innocence is an eternal quality which can never be lost or destroyed.

Contents: 1900-0000 **Quote on Nails**

[Once a Sahaja Yogi was cutting nails of Shri Mataji and he found the nails a bit big and thick. Hesitantly he asked Shri Mataji, why the nails are like that.] During My Narasimha incarnation I had to grow My nails like a tiger to kill the devil Hiranyakashipu and that's why these are like this.

Contents: 1900-0000 **Quote on Peace**

There can be no peace in the world until there is peace within.

Contents: 1900-0000 **Quote on Prasadrao Salve (the father of Shri Mataji) from Blossom Time, Vol. 1, Issue 3 (*2007-08-31*), p.9**

My father [Mr. P.K. Salve] used to live in a very westernized style. Yet he threw away everything and became a true Indian. My parents started wearing Khadi and did so until their death. Father made us study Sanskrit language and shifted us into a local Indian School from the missionary school. At the age of seven I went with My father to Mahatma Gandhiji who was living seventy miles away. But from the very first time Gandhiji liked Me very much and said “Leave this child here." He

was very fond of Me and called Me “Nepali." I used to go back to attend My school but with slightest opportunity used to come again back to Gandhiji. Ashram life was very disciplined.

Contents: 1900-0000 **Quote on Continuous Practice of Sahaja Yoga from Blossom Time, Vol. 2, Issue 5 (Sep-Oct 2008), p.1**

The Kuṇḍalinī energy which are like strands of hair rising through the spinal cord go back to their dormant state if one does not have the constant pure desire to sustain it by continuously practicing Sahaja Yoga

Contents: 1900-0000 **Quote related to the Vision for the Vishwa Nirmalā Prem Ashram in Noida, Uttar Pradesh, India from Blossom Time, Vol. 2, Issue 5 (Sep-Oct 2008), p.7.**

.. have pure motherly love for every human, every animal, for nature and the whole Mother Earth. Develop inner balance and peace... be collective, tolerant... and respectful to everyone.

Contents: 1900-0000 **Quote on Situations of Confusion**

If you find yourself in a position where confusion arises, then just go into the Sahasrāra and meditate for a while and the answer will come to you.

Contents: 1900-0000 **A List of Advices and Quotes**

[On 7th and 9th nights of the moon do special prayers during meditation. Before commencing give bandhan to the mind, fifth and sixth Chakra. Desire that no thoughts

should come.] God was a supposition but your advent is its verification.

God does not destroy his creation, we destroy ourselves.

Faith is very joy giving.

The missing point is that your attention is not on your spirit.

Without going through the brain you become aware.

Anything that spoils your awareness is against your ascent.

On one side is emotion, the other side is rational. Both have to be balanced.

There is a difference between innocence and ignorance. Innocence understands and responds to love without expectations or sense of gaining something out of love. He has no sense of gaining anything out of love. Without innocence you cannot be Dharmic. Unless innocence is embedded in Dharma it has no meaning.

It is difficult to talk about innocence in today's world. In Sahaja Yoga there is a way to regain innocence.

You go into thoughtless awareness. You do not react. Then the innocence rises in a beautiful way. Then you stay young and joyful.

Try to reduce reaction. Start looking at things without reaction. Develop your sense organs so you do not react to outside excitement. The spirit has the power to act, it does not react.

Children find anything and make a play of it. For them life is a play.

Innocence matures a person that gives him discretion and wisdom. It is innocence that is going to save the world and give you the understanding.

Our negative feelings are exposed by innocence. We love our parents out of innocence, we them for love's sake. If you love for gain then it is cunning. Innocence does not understand cunningness. Innocent person maybe attacked by the cunning. But innocence is innate it cannot be destroyed. Cunning always understands the cunning of others.

We have to dissolve our carnal desires in innocence.

You become powerful after you forgive, because then that person does not sit on you.

Compassion does not mean you pity somebody but you share with others. In Sahaja Yoga sharing is the compassion, detachment leading to compassion. These are wheels of your chariot.

Easter 1983: Sympathy that does not get involved is compassion. It is heartfelt, it works, it flows.

Easter 1983: When I am not there, then I do not want you to take up sword in your hand, or even be angry.

When you know the principle of all the five elements, it gives you the power that evolves.

The more you are dealing with matter the more you lose your spontaneity because matter is dead. Only after realisation you enjoy it. Matter cannot give joy; it is the spirit that gives joy. Spirit is dominated by matter and therefore spirit has to overcome matter. We cannot feel the spontaneity of the spirit.

When you say a mantra it awakens the deity within you and it starts bestowing vibrations. The deity also awakens the deity in Shri Mataji.

Mantra is the part which expresses the spirit.

Right side is accelerator. Left side is break. If Mūlādhāra is not alright, then the break will not work.

Sadist is right side, masochist is left side.

Consciousness is regulated by the super conscious.

The love of the spirit is not conditioned, not inhibited.

All these powers are nothing but powers of God's love. The desire to love is very different from love of human beings because their love has expectations and so we suffer from frustrations. This love becomes sacrifice then it becomes a privilege to love.

Ego gives tension.

As you feel tension rising up, similarly when the Kuṇḍalinī rises you feel the coolness descend down.

Ego makes us feel small at the slightest. The ego dictates and dominates. The ego give you an unauthorized right to criticise.

Tell your ego to sit down, you know nothing. Individuality is different from ego.

Reaction to that formed the ego. if there is no reaction there is no ego.

What is created by the spirit is beautiful.

How do you know that art is beautiful, from the spirit; because the spirit is beautiful.

Its eternal value immortalises art. All that was dedicated becomes eternal. It was not done for pleasing the mind but pleasing the spirit.

Like there is ether, it is subtler than ether [1989].

You feel the grace flowing in your hands as Cool Breeze.

People become nervous when they do not know what their mother is doing, sister is doing etc. they keep twitching as they become nervous.

It [mind] is a convex, it does not receive anything.

If you have conditioning of psychology, then you cannot understand.

The movement of the Kuṇḍalinī depends on the temperament of a person. if he is doubting then it does not establish. There should be honesty/ innocence to accept, only then it works out. Then you develop that faith, it is no blind faith.

You cannot go inside till your Kuṇḍalinī is awakened. Nature of Kuṇḍalinī is collective.

Science is always changing. One theory is replaced by another. But science of Sahaja Yoga is absolute.

It cannot be challenged.

New awareness will create new human beings.

Life is not service, life is enjoyment. Service is enjoyment.

Intellect thinks, plans and then cancels.

Ignorance does not exist, like darkness goes when there is light.

Knowledge is in the heart, not in the brain.

If you don't use your powers then it does not work. You have to use your powers to face the Rākshasas.

Conscience is the voice of the ever vigilant spirit within us which tells us right from wrong.

Our ego stands as barrier between conscience and consciousness. Hence conscience has to be kept alive and active because in confrontation with trials and temptations, traumas and tragedies, consciousness becomes a defence mechanism to justify unjustifiable acts.

Europe is divided into two: Anglo Saxons they are right-sided, Latin, they are left-sided like France.

Catholicism is left side, protestant is rationality on right side.

The light of spirit in Haṁsa gives you wisdom and you see the point. After discretion there is no Māyā.

One who is equipped enjoys the ocean, but the one who does not know how to swim is afraid of the ocean.

Similarly we are secure in our Holy Mother's love and enjoy everything. People suddenly meet you and you are helped.

Growth is only possible when Haṁsa is open. Then you get the wisdom of handling people, the wisdom of handling jai; the wisdom of handling a situation. Haṁsa is the key to all the Pīṭhas, to all the Chakras in our head. But if it is infected with ego and conditioning then it does not function.

If you have discretion you can glorify that discretion into righteousness. The understanding of good and bad comes from discretion of Haṁsa. Ego used properly is discretion.

Śhrī Gaṇeśha is also at the Haṁsa.

Viṣhṇumāyā makes the Māyā and breaks it. Guilt is the by-product of ego.

We see one part of the moon and don't see the other part.

A mother has patience, love and compassion.

I do nothing. Whatever she witnesses works as a reflex action in the Param-Chaitanya. Every cell in the body is aware. Every cell in the body is a reflector. It works through remote control.

You may be adharmic but after Kuṇḍalinī awakening you become Dharmic.

If you use your mental power then this power [of Kuṇḍalinī] subsides. If you stop reflecting you become thoughtless, you become creative. It means you leave everything to Divine, you are not in charge.

Reflecting mind identifies with others. When you reflect on something you absorb it, you absorb the defects of others. Better to have admiration of others.

After the refraction of energy takes place, part of the energy is sucked in by the sympathetic. The remaining energy starts reflecting. Reflection sets in waves of thoughts. Try to suck all the reflecting energy in the sympathetic.

I laugh when people speak of God realisation. Just go on slipping into the compassion that's all.

One has to go beyond Self-knowledge.

Modern Sahaja Yoga is collective consciousness that is compassion.

In Sahaja Yoga the technique has killed spontaneity. There has to be balance. Simple thing is to feel vibrations.

People become nervous when they do not know what their mother is doing. She brings peace and smoothes the angularities that creates friction. She overcomes hate.

Anorexia; disturbed relationship between father and daughter. Father may have died in her absence causing insecurity.

Skin problems come from the liver.

For ego put your right hand in ice.

For superego put left hand to fire like almost burn.

If you get over ego, superego comes and vice versa. For drug addicts and left side problems, put right to the left.

Those with severe left side catch, should keep awake till midnight, keep a weekly vigil. Negativity attacks left side at night and right side in [the] day.

Cancer comes in emotionally disturbed people, shocks, deaths, emotional traumas, emotional insecurity, false Gurus put you in the left and you get vulnerable to possession, mesmerized etc. and you enter a realm where you are not in control, the possession controls you. According to scientist it is triggered by a protein P52, P58 which comes from a realm that was built in since our creation. This is the collective sub conscious, it is the area where all that is dead is stored. When a person enters this area he gets possessed by any of the dead spirits that trigger cancer.

When you are possessed you are the other and you don't know what is happening to you.

If by chance you can bring the aggressive malignant cells back cancer can be cured. The job is done by our Kuṇḍalinī.

According to it [program in the cell] all the development has taken place; like chip in a computer. It is the will of God which is doing all the work very harmoniously.

Such persons [involved in sex] create a problem for the society. Homosexuality is unnatural. AIDS can be cured if your nourish the three lower centers.

Attachments come from ego and possessiveness.

Human beings are the only instrument of God's power.

Everything that is created is saying thanks to its creator. Thankfulness not for returning anything but just to feel joy.

The spirit is the peace within us. Basically you are peace, but because you are not inside you don't feel it.

Woman is respected not because she is an actress or a prostitute but because she is a mother [Public Program, Melbourne].

The river does not forget the drop that separates from her. Mother Earth does not forget a tree that is uprooted from her.

We have become like calculating machines. If you get the spiritual you automatically get the material.

Any money making proposition is fanatical. It is converting dead into dead.

When a pauper is made king, people bow to him, but if he still remains a beggar in the mind then he remains miserable.

When Shri Mataji was born the negativity took a new turn and exploited the confusion in the Western morality.

Tilak supported it [the Shālivāhana calendar] and is followed in Maharashtra. Sahaja Yogis should follow it as it is more subtle and detailed and describes the transition from Kali Yuga to Satya Yuga as Krita Yuga which the Vikramaditya calendar followed in the North [India] does not. Shālivāhanas defeated Vikramaditya from UjJain and introduced their calendar.

When Shri Mataji speaks it creates sound waves inside us and we assimilate them. She tries to open up those dimensions that God wants to open in us. Hence we should not reflect but keep accepting them even if our rational does not agree.

You have to develop the childhood state. Like a child absorbs his mother's milk, absorb like children.

A child does not question.

We get our realisation because Shri Mataji is that. Similarly, you can give realisation by putting your attention because you are that.

When you put effort, it means it is artificial. Negation of effort is not lethargy.

A person who is discrete, others become discrete in his presence.

Not known by the brain but known by the central nervous system.

When something did not happen I was not bothered because I had no mental conception about it.

Mentally when we calculate and it does not happen, then it kills our joy.

Evolution has not stopped; we still think in a relative way.

It destroys something that could have been saved.

Matter leads to materialism. Matter always tries to overcome the spirit. Spirit is permanent. Matter forms dead habits. Matter has one great value that you can express your love through it. when matter is given thought then it becomes important. Things become important when you put value into it. little things move the whole ocean of My love. It moves Me to the highest point of joy.

We get so tired because we think so much.

When something is wrong in the Chakras we go into problems and become destructive.

It is not age of Kali. Age of Kalki is the age of construction. At the same time it is an age of destroying the evil forces. It is a very secure age. In the Biblical sense it is the last judgment.

Animals are not tense. Why are human beings tense? Because we think too much, we become speedy and have created artificial boundaries.

When we relax we can see the problem and can deal with it.

The essence of creation is joy. When we reach the essence of creation that is joy. It pours down your head completely and you relax. You become a witness. It is a dream you are not involved in.

Contents: 1900-0000 **Prayer to the Spirit from Yuvadrishti, Vol. 8, Issue 2 (Jun 2007), p.13**

We pray to Lord Shiva to look after our union. I surrender to You. Now Gaurī Kuṇḍalinī surrenders to the Spirit. We pray to Lord Shiva to look after this. I forget everything else. I leave it in Your holy hands. You raise me up. I forget all that was in me before, just lift me up. You raise me up. Everything I have dropped out, no other desire but just lift me higher. Make me Your servant. The rest of it is not important. All the other manifestations of this desire are over. Now I am absolutely surrendered to You, my Spirit. Lift me higher and higher and higher. Away from all the thoughts and things that were not the spirit. Make me complete Spirit.

Forget all that was there. That elevation, that ascent becomes fast quick trip. A very fast thing. If you just try this every moment, anything that goes against the Spirit must be given up. And that Spirit is what? The pure desire.

We have to be one with the Spirit and all the rest is not important. You are in the beautiful Kingdom of God where all ugliness drops out like when the lotus opens out; all the mud drops out from it.

In the same beautiful way, let My children become fragrant beautiful offering to Lord Sadāśhiva.

May God bless you.

Contents: 1900-0000 **Quote from `The Times of India' published on** ***2002-03-26***

En-masse inner transformation of human beings by Self-realisation is the reality now. Everyone can now become aware of the absolute truth and reality through Sahaja Yoga. Sahaja Yoga is the spontaneous union of individual

consciousness with the All-pervading Power through the awakening of the residual power of the Kuṇḍalinī which lies dormant within all human beings in the triangular bone at the base of the spine, called the sacrum, the sacred bone.

Contents: 1900-0000 **Two Quotes from an Article by Catherine Kelly (a writer and broadcaster who lives in London) Reproduced in a *2001-12-00* Article `Age of the Truth' by Audrey Hopes in a Local Newspaper from Los Angeles Area**

Terrorism is about fighting the infidel, that is, anyone, in this case, who is not a Muslim. The whole concept of Jihad has been perverted in modern times and used as an act of aggression to attack others who are of a different faith, rather than to face the inner truth.

We aim to hold a conference where representatives from different religions around the world will come together to discuss how organized religions are lacking. The aim is to take the concept of a universal, `pure' religion and to offer as an alternative a `universal religion of the spirit'.

Contents: 1900-0000 **Quote from a Public Lecture from the notes of Mr. V.N. Phadke**

When you are in complete thoughtless awareness and the Kuṇḍalinī is on the Sahasrāra, if you ask any question to yourself then you get your answer in thoughtless awareness and that is 100% correct, because that is the answer of God, that means through the Spirit.

Contents: 1900-0000 **Quote on God's Miracles from Akashwani, Vol. I, Issue IV (May 2000), Front Cover p.1**

The miracles of God occur each day. Whosoever does not see them is deprived of one of the most beautiful gifts of life.

Contents: 1900-0000 **Quote on Śhrī Jesus Christ from Akashwani, Vol. I, Issue IV (May 2000), p.3**

Christ was concerned all the time with the benevolence of the world. Christ was knowledge. He knew his goal. He spoke the truth with complete courage, intensity and dedication.

Contents: 1900-0000 **Quote on Śhrī Kṛiṣhṇa from Akashwani, Vol. I, Issue VIII (Aug 2000), p.3**

No names can describe Him. He cannot be grasped and He is beyond praise. “Whenever Dharma declines and evil prevails, I incarnate Myself."

Contents: 1900-0000 **Quote on Śhrī Mary from Akashwani, Vol. I, Issue XII (Dec 2000), p.3**

Mary was in Her own right a Divine Being. She was venerated as such by Christ and some of the suppressed scriptures describe Her as the Holy Spirit incarnate[d].

Contents: 1900-0000 **Quote on Yuva Shakti from Akashwani, Vol. II, Issue II (Feb 2001), p.6**

Yuva Shakti is not a time of life, not a matter of body but a state of mind. One can grow old by deserting ideals, by giving up enthusiasm, which wrinkles the soul.

Contents: 1900-0000 **Quote on Creation from Akashwani, Vol. II, Issue III (Apr 2001), p.3**

To understand Creation, you must first accept that there is only one God and that He is all-pervading.

Contents: 1900-0000 **Quote from Akashwani, Vol. II, Issue VIII (Sep 2001), p.3**

Sahaja Yoga allows the individual to become his own guide [variant on Swan: own Spiritual guide].

Contents: 1900-0000 **Quote on Powers**

[During a event, while blessing individual Sahaja Yogis who were queued up, Shri Mataji suddenly grants on them to seek whatever blessings they want from Her.] A

Sahaja Yogi: Mother kindly bless us with more powers to be Your effective instrument.

Shri Mataji: I have already given you all My powers, now what more do you want from Me?

Contents: 1900-0000 **Quote on Personal Attention**

Sahaja Yogi: Mother, although I do regular meditation yet I am not getting the desired results, that is why I have come to you to get Your personal attention. Please help me [queries regarding certain ailment and its cure and also personal spiritual ascent].

Shri Mataji: Do you differentiate Me, the physical Form and My photograph in My nirākar Form? At times I Myself wonder how it works out, but it works out even at times better that My own physical presence before You.

May be you need to stabilize your wandering thoughts and seek Mother in your heart, you really do not need to

come near Me to meet Me to get your all problems solved. My photograph.....

Contents: 1900-0000 **Quote on Why there are only a few Sahaja Yogis in the World**

Sahaj Yogi: Why there are limited Sahaja Yogis in the world?

Shri Mataji: When I was fighting in My Durgā form with Mahishāsura [the chief of devils], in that battle, My huge necklace was broken and all the pearls in that necklace got scattered all over. Now in this era, all those pearls, in fact, are here in the form of Sahaja Yogis and I am picking those scattered pearls from all over the world to remake My broken necklace again.

Contents: 1900-0000 **Quote on Brainwashing,, Public Program, London, UK from Sahaja Yoga Joke Book, p.1**

Seeker: Isn't Sahaja Yoga brainwashing people?

Shri Mataji [after a few moments during which She looks thoughtful]: Brainwashing? Yes, it's a very good idea. I think most people's brains definitely need washing.

Contents: 1900-0000 **Quote on Progress (Hindi) from Chaitanya Lahari, 2004 Nov-Dec, p.1**

In Sahaja Yoga till the time you won't give, no progress will be there for you. As you will start giving, your progress will start.

Letters

Contents: 1901-0000 **Letter (Marathi) I (perhaps London, 1975)**

My dear Modi and other Sahaja Yogis, Many blessings. Received your letter. I am very glad to know that your Iḍā Nāḍī has become clean and I hope, Iḍā Nāḍīs of all have become clean at least to some extent. Here I had told all, that I would work, while under anaesthesia, to clean the Iḍā channels of all. I worked for three days cleaning it by vomiting nearly fifty times every day and it is nice that the cleaning has become possible. This physical being has to be used for the mission for which it has been taken and therefore I am not bothered by the illness and other troubles. On the contrary all such and different experiments with this incarnation will have to be performed. Why are you so anxious about it? What else is the use of this body? I never have any pains.

All I want is that, in the laboratory of this body, some work or the other must go on. Time is short while the work to be done is very big.

You cannot do the cleaning of Iḍā channel only on the strength of your realisation. I knew that it had to be cleaned from within. In ancient days all seekers had to do this action (Kriya) constantly right from their childhood at the residences of their Gurus at isolated places. The seekers had to do it individually in many lives. Because, now you have attained the state of collectivity I have done it in collective consciousness.

Although you say I have done it, the distinction of you and I should not be there in collective consciousness.

Mantras `Twam Bhavani', `Twam Durgā', `Twam Ambikā' etc. are good for Iḍā channel, but when you are established in Sahaja Yoga, you will have to say `Aham Bhavānī'. However this Mantra can be said only when your purity becomes one with that of `Aham Bhavānī' and I tell you now itself that this will happen.

After cleaning the Iḍā channel I am awakening Piñgalā Nāḍī. Sahaja Yogis had become rather lethargic due to the conditioning of Iḍā channel. Laziness and a tendency of avoiding the work was dominating in them. Their attention was being frittered away on avoiding the work. But I have now started the work of awakening Piñgalā channel. All of you should raise your right hand from right side over your head and leave it on the left side but while doing it, you must apply your will power so that your desires will materialise. With the awakening of collectivity, you will have many people to share your work which you are doing alone.

The sphere of Sahasrāra envelops your heart. When conditioning of heart is reduced, as if the glass of a lamp becomes clean, rays of ever resplendent Spirit awaken Sahasrāra sheath and the light of bliss spreads, which is felt in Sahasrāra. This light enlightens all sides of colourful heart and decorates it with the qualities which can be described as pleasing, blissful etc. Gradually this state will grow and become stable within you. Most of the Sahaja Yogis should try this method, but there should not be merely the mechanical movement of hands. Whatever you do, it should be done with the faith that you have in worshipping, zeal of a warrior and sensitivity of an artist. There should be complete purity in the recitation of

Mantras to awaken the deities and your heart must be involved in it. Only then the awakening will take place. You should understand a simple principle. How can a big fire be lit with a small match stick? Will a wick hold the flame if water is mixed in the oil? How can those Sahaja Yogis have enlightenment who are using Sahaja Yoga to solve only their own petty problems? And why should God give them the enlightenment? Lighthouses do not show light to themselves even for a moment. Therefore, they are considered so important and are looked after.

Please circulate this letter among all Sahaja Yogis.

Your Mother, NIRMALA

Contents: 1901-0000 **Letter (Marathi) II from Nirmalā Yoga, Issue 14 (Mar-Apr 1983), p.11**

I have received letters from all of you but have not been able to write because now in London Sahaja Yoga work has started with great drive.

Delhi Sahaja Yogis write very few letters but most of them are happy. Sahaja Yogis of Bombay [Mumbai] are alright, Sahaja Yogis of Rahuri are enjoying. Sahaja Yogis of Bombay [Mumbai] have great responsibility and therefore had to face many attacks. The first attack came when I was in U.S.A. At that time many Sahaja Yogis were affected and many fell away. Later on when an attack was on all London Sahaja Yogis collectively followed wrong path which was full of dangers and harms. Many wicked people from that part are, still hiding themselves in some Sahaja Yogis in the form of `badhas'. You have to vigorously use Sahaja Yoga methods against them. These wickeds attack you from Āgñyā and Heart.

From Āgñyā they send anti-Sahaja Yoga ideas in your mind and from Heart they make complaints. If you identify them they will become ineffective. There is one remedy for it which can be applied only after the realisation. Because if your car does not start, your brakes and accelerators are of no use. But if you do not use the accelerator even after it starts, how will your car move? You can attain any destination that you fix. All your auto suggestions will materialise. The remedy that is to be used is: your attention should be on Me and you should make the following conditioning of thoughts on your Āgñyā “How fortunate we are to have been realised! We are Sahaja Yogis. God has chosen us. How can we work if we remain weak? Ādi Shakti has given us the Power to redeem the whole mankind. We can do it and we will do it." On heart you should criticise with these thoughts “How deep is God's love for us! He has given us the realisation. He is the ocean of mercy. Ignoring all our mistakes, He is working hard day and night for our welfare and, instead of praying for His forgiveness of our mistakes, we are making complaints against Him and blaming Him!" The following thoughts will please your Hearts, “O God, please give us the power of Your love. May I be the drop in the ocean of Your love that is enveloping the whole universe, so that its loving pulsation is vibrated through My life and I remain engrossed in that bliss." May your life be flooded by the waves of Divine Love. Always loving you, much more than Myself.

Your Mother, NIRMALA

Contents: 1901-07-00 **Letter (Marathi) III on Guru Pūrnimā from Nirmalā Yoga, Issue 15 (May-Jun 1983), pp.12,13**

Man wants peace, wealth, power, etc., but God is the origin of all these. Then why should there not be the desire for God? Why should there be no aspiration and ambition to meet God? We should pray to God for peace and keep the desire to meet God who is peace itself. This should be the difference in satisfaction of a common man and that of a Sahaja Yogi. One should be ready to surrender the very desire to meet God at God's holy feet. All attention must be on Him. For that one must have dedication, determination and concentration (tapasvita), in that all material attachments should be destroyed. What is there in this world to cling to? You must realise the glory of those feet in which all fades and becomes peaceful. Only then, will you have your glory! Why should one brag of one's achievements? You must understand that whatever is being done by you, is all God's power, that is, the working of the Ādi Shakti and you are only the witnesses to see these miracles. For achieving that stage, you should pray: “May our `I consciousness' fade away. May the truth that all of us are a small part of your being be assimilated within us, so that your Divine bliss would resonate every particle of our bodies and this life would be filled with beautiful melodies enchanting the whole of mankind and showing the light to the rest of the world." Let love flow from your hearts. Love is unlimited. Your love is unlimited. Your attention is on material things and you are talking about eternity.

Your attention should merge in eternity, so that you will have eternal life.

You are officials of God's kingdom then why are you sulking? All deities are your elder brothers in this kingdom. They are present in many forms along the path of Kuṇḍalinī. You should recognize them and attain them. Kuṇḍalinī is your Mother. Learn to always remain under Her care. Be Her child and She will take you to the Ultimate, once you accomplish that, from where everything is born, you will have the rest very easily! But you are not consistent in the practice of meditation, love and a peaceful life. You are talking casually even to Me. But how eager you are in worldly matters! How adamant you become on having what you want! Why are you not casual in that respect instead? Do not run away from the reality because I am Mahāmāyā! Attain Me; I am yours! I am for you. I have given you that which has been beyond the reach of very great sages and saints. How will you make use of it? You have been given a very big asset.

Thousands of stars and planets were created with just its one wave! There is great significance to your rebirth. But you, yourselves, have to achieve that you, yourselves have to find the meaning of `Swa' [Self]! Sahaja Yogis can do it. It is a big contrivance. I have told you the secret, but what have you achieved? Nobody sulks, having been benefited. `You are unhappy' means you have not been benefited! If you achieve the trick, you will open the gate of Joy and forget yourself, while enjoying the bliss! Nobody becomes happy from worldly matters. I have given you the key to the treasure, which others haven't got. But you must work to open the Door! You

have taken everything casually. You want Mātājī to feed you, to wake you up in the morning, to make you sit in meditation and to clean you of anger, hatred etc...

Today is the day of Guru Pūjā. What `Guru Dakshina' [Gift to the Guru] have you given Me? Understand that your money is not worth the dust on the feet of your Mother Guru! You should give your hearts only clean and holy hearts. You must clean your physical beings. Do not be lazy in that. Make a vow! You must get up early in the morning and spend at least one hour on meditation and worshipping.

Perform `Ār.ti' and meditation in the evening.

Satan's disciples work hard at a funeral place [a dead place]. I cannot understand why you are taking everything so casually! Stop all gossiping! Leave all jealousies and quarrels! Time never waits for anyone.

Do you want to go empty handed, despite having the Key to the Treasure? If you do not accept God's kingdom, Satan's kingdom will come and you will have yourself to blame for it! Remember, because you Sahaja Yogis are dear people, that you have been selected as officials. If you ignore it, on the one hand you will be deprived of a great source of joy and on the other hand, you will lose your authority, due to the incomplete knowledge of Sahaja Yoga. Hence, be wise and stand firm! Every movement has thousands of directions. Let your ray spread in different directions. You will do the welfare to the whole world. Get over your `inaction to act' ! You are to be captains! Let God's melodies be sounded from your flutes.

Transcend in your feelings above those who have not been realised and blessed and God's kingdom will be yours. May you get that auspiciousness! All My efforts are for that! You have been made like temples. Keep it clean.

Some of you are enjoying yourselves in the ocean of bliss! My blessings are that all of you should be happy. Your worldly life and satisfaction should be of the same level. A Sahaja Yogi's satisfaction and the circumstances he is in, are balanced. Both of our legs grow together! If one leg is shorter than the other, you will become lame! I do not want to tell you to lower the level of your circumstances, if the contentment is less. But a Sahaja Yogi's satisfaction does not depend on circumstances. He is happy in the circumstances that are prevailing. If he is not, then his satisfaction is superficial and not from within! May God grant you an eternal place at His feet! Your Mother, Nirmalā

Contents: 1901-0000 **Letter (Marathi) IV, Meaning of Pūjā from Nirmalā Yoga, Issue 12 (Nov-Dec 1982), p.4**

My dear Nirmalā,

Many Blessings Received your loving letter. I have also very much enjoyed Navarātri Pūjā.

But Pūjā is also an external offering. Even your heart has said so. But you should understand how you get the reward or blessings of the Pūjā and its Prasad.

A Pūjā or a prayer grows from your heart. Mantras are the words of your Kuṇḍalinī. But if Pūjā is not performed from heart or if Kuṇḍalinī is not associated with recitation of Mantras then that Pūjā becomes a ritual.

If you become thoughtless in Pūjā, know that your heart is also involved in it. Collect the Pūjā material and offer it sincerely. There should be no formality or bindings in the offerings. It is correct to wash hands, but is your heart washed? When attention is on heart it does not go to others. Although you remain quiet from outside, you are speaking from within. Hence you should not, be silent for long time. If man's heart is not clean, then the silence becomes very harmful. At the same time loose talks can bring catastrophes.

You should say the Mantras in Pūjā but with great faith (Shraddhā). There is no alternative to Shraddhā. You should perform the Pūjā when Shraddhā grows deep, so that heart itself gets all Pūjā performed. At that time waves of bliss start flowing because it is the Spirit that is saying, how can any thought come at that time? People pour their wine in the glass. Your Pūjā is like that. In that, wine is your faith and the glass is the recitation of Mantras and the worshipping.

When you are drinking that wine forgetting everything, how can a thought come! Then only bathing in the ocean of bliss! How can that joy be expressed in thoughts? Who will pour that wine, back in the glass, which is to be drunk and that too in the inferior glass of thoughts? However, the joy that you get after drinking the wine is eternal and ever-present. It becomes your asset.

Many such Pūjās have been performed in My presence. Every time a big wave comes and take you to a new land. Experiences of many such lands become your own. They give vastness to personality and open new gates of joy. Best is worshipping in the heart. If, the photo by looking

at it, can be placed in heart or, after the Pūjā, its view goes to heart, then the joy which you get only at that time, can become everlasting and ever-present.

Show this letter, to all Sahaja Yogis and send its copies.

Your Mother Nirmalā

Contents: 1901-0000 **Letter to Doctor Raul I from Nirmalā Yoga, Issue 8 (Mar-Apr 1982), p.24**

My dear Dr. Raul, I received a very detailed letter from Damle. It was a very wise step on your part to have met Śhrī Gagan Gadh Maharaj. What he says about the miracle of Sahaja Yoga is absolutely true. The reason why this great sanctuary never manifested in reality was that whenever Ādi Shakti descended as incarnation (She) did not have all the Chakras integrated through Sahasrāra. The complete harmony and unison merged into an integrated instrument of her personality is bringing forth these fantastic results.

So much so that I am surprised at Myself.

I think he (Gagan Gadh Maharaj) also cannot imagine the dynamics of this Discovery and hence he feels that `Avdhuts' have to be away in the forests and that. Cancer can give you reaction. You have cured the Cancer of Phadke's father. Did it give you any reaction? When you are at a giving end how can you receive anything? You are reborn as Lotus which does not take anything bad from muddy surroundings but transforms its surroundings with its beauty and fills it with fragrance. This is the magic of a realised soul. Do you think doctors will accept that there exists the Kingdom of God and that it creates us and that the Lord of our autonomous

nervous system is our spirit which is the reflection of God? You can quote the names of people like Mr. Bose and Mr. Daftary and Mr. Sharma who are miraculously cured of his colour blindness through Sahaja Yoga. In any case I am going to America next year. One of my dear Sons Dr. Lanjewar has now become the president of the Medical Practitioners Association of New York and is very anxious to have a conference next year in New York. Due to our slavery for so many years, doctors in India have lost the capacity to know that we are the people born on the Yoga Bhumi. Their thinking is so slavish that they think all our ideas about medicine are stupid while western knowledge is very sensible.

I bless you with all my heart that Dr. Ramlingam has good vibrations. Śhrī Rama in him would have wisdom to understand the ways of God Almighty. I send you my love and protection so that you can break the barriers of ignorance of our medical men. Let them know that the time has come for them to accept that science is not everything. It only discovers whatever exists and appears before the gross being.

Once we become subtle rising in the fourth dimension, we see the subtle being, the spirit and contentment and DIVINE working of this love, cannot be done by argument. One has to be realised. One has to evolve through Sahaja Yoga spontaneously as this is a living process. For cancer best treatment is of water i.e. putting feet in the river, sea or in the water at home with the photograph. Water has the religion (Dharma) of cleansing and hence Śhrī VISHNU and DATTATREYA responsible for the religion (Dharma) of human beings are to be

worshipped. They help you to cure and also the local Deity of the Chakra that is attacked. Put the patient before the photograph with the candle and his feet being in the water, bring down your hands across the sympathetic nervous system towards the water. The patient will cool down gradually. If he gets realisation, then he is cured. More in the next.

YOURS LOVING MOTHER NIRMALA

Contents: 1901-0000 **Letter to Doctor Raul II, London, UK from The Life Eternal, 1980 Issue, pp. 17,18**

My dear Doctor Raul, I have already written to you one letter. In this, I will explain to you, why you do not get electromagnetic vibrations in the machine. The explanation is more to make the scientist understand.

Chaitanya is the integrated force of your physical, mental, emotional and religious (sustenance) selves.

Science is the analysis of that synthesis. If we have to record the electro-magnetic vibrations of any matter, we have to reduce it or analyze it in such a manner that electro-magnetic vibrations are liberated from the bondage of synthesis. A human body has electro-magnetic vibrations but they cannot be recorded because they are synthesized in a living body. But by any method if you can liberate or separate the electromagnetic vibrations from a human being, you can record them. Where we can find a machine that could record synthesized living vibrations of Chaitanya and even a machine that could record the aesthetics of Matters? Science can only record the dry side of Matter.

Till the human stage for working of the sympathetic nervous system expresses the synthesis of our three Dimensions but the fourth one (Religion) though existent is not understood or felt within. Religion sustains the human being. It acts through Nabhi Chakra. Everything in the creation has sustenance (Dharma). Therefore, human beings have to know law of Dharma.

The Ten Commandments in the Bible, is the description of the human Dharma, in a nutshell. But Indian Philosophy has dealt with it in much more details and clarity. The opposite of Dharma is sin. The greatest sin is to sin against your mother (sex perversions). In all the Scientifically advanced countries this sin has been capturing the minds of human beings in the holy name of liberation of sex. In the underdeveloped countries the sin that has prospered is the sin against God (Almighty). That is to say, to forget that there is God who is our father who is looking after us and we should not worry about our well being. The developed countries started their fall by committing the second sin to begin with. They worked on their Sun line to improve their condition but they got completely exhausted. Now they have reached a state that they have no interest in money. But now they have fallen on to the other side of their being (Ida Nadi or Chandra Nadi) by which they are in a terrible mess. The confusion of Gaṇeśha with Mooladhara (Mother's Abode) has reached its climax. These people if they do not take the Sahaja Yoga will be following the line of Rakshasas. Therefore with all the advancement there is no sanity in their lives; contentment has no existence in their hearts. If Indians of the Great Yoga

Bhumi could understand its heritage and give up the nonsense of money hankerings by cheating and cutthroat foxy methods, they can short-circuit their progress to Divinity. Otherwise, gradually they are going to lose their Dharma, the part which others have already lost.

The reason why I have written so much about Dharma is to explain why the human being, who is the synthesis of the most evolved physical (electromagnetic vibrations), mental, emotional being must have the fourth being of Dharma established through Temperance and Piety. He receives the Blessings of the Mother through Chaitanya. Chaitanya (Praṇava), which is the power of Adi Shakti. It is the force which is the integrated completely synthesized one power which vibrates.

So, it is impossible to record them on the machine. The existence and working of Chaitanya Lahari can be only verified by the curing of people through working of parasympathetic nervous system which is expressed as awareness and is felt through central nervous system. The integration is like the assembling of lamp, wick and the oil. The Sahaja Yoga is the igniter that enlightens the lamp. This light is felt through central nervous system. The Sahaja Yogis reach a state of higher synthesis when all four human selves synthesize or integrate through the fifth force which is the source of all the four. Thus, he becomes the recording machine of the parasympathetic and the sympathetic nervous system. Instead of a dead machine, a living machine is created which records, corrects the problems and fulfils the patient with medicines, the source of all the medicines the greatest i.e., Divine Love.

For the psychologist there is a great discovery of the universal unconscious made so easy. They are still plodding to create the stage for Sahaja Yogis but the people who made the stage never stop on to it. Therefore I have not got much hopes about them. Their thinking has definitely exposed to the human understanding the existence of universal unconscious. You, Sahaja Yogis, have already entered the realm of universal unconscious. But how can the psychologists who have built the stage can step on to it because the stage builders can never get on to the stage. In the same way scientists have created a stage which they cannot enter. They just say that further than this we cannot explain or understand. For example in the human beings the mode of action of Acetylcholine and Adrenaline cannot be explained. A Sahaja Yogi can explain because he knows the know-how of Kundalini. You know from factual experience that the deities are looking after it and managing the show.

Please convey my blessings to all the Sahaja Yogis, all my blessings and all my love to all of you.

Yours forever Your Mother NIRMALA

Contents: 1901-0000 **Letter (likely Hindi or Marathi) from The Life Eternal, 1979 Issue, pp.6,7**

My dear Sahaj yogi,

The human mind is beset with many a distractions.

When relieved of them, knowledge enables us to attain immense joy. Due to awakening of Kundalini, your mind is free from many distractions: () You have to become aware that KUNDALINI in man is a `living-power'. It is indeed a reality.

() Every human being is endowed with this power and it is easily awakened in innocent and simple minded persons.

() This awakening of Kundalini is not achieved as a result of any `Karma'. Still however, if the `Sādhak' is crooked, it will not be awakened. The reason is, even when Kundalini is not active, it is aware of the past deeds of such a Sādhak. Kundalini discriminates; and being the mother, fountain of the `Sādhaks', she is `witness' to their good and bad deeds. Further, by the grace of Kundalini, the deceased mind and body of the Sādhak get cured.

() The Kundalini Power is the embodiment of the `will-power' of Bhagwati, the Divine Mother. She is awakened effortlessly by Bhagwati's willpower or volition. Even an extremely highly placed human being has to struggle hard in a roundabout way for that achievement, But that is not his fault.

() The Brahman, the conscious vibrations which pervade your body, purifies all the three phases, namely, the body, the mind and the EGO in you. When these phases get contaminated, the vibrations in you make you aware of these.

() If you, indeed, attain a calm psyche, pure mind and are devoid of the EGO, you do attain the state of Spiritual Bliss. The reason is, the Light of the soul spreads unobstructed.

() How did the cosmos spring up? Why? Is there Go? Such fundamental questions remained unsolved even by the Gods. However, please know that what I have conveyed to you is the truth; this you can feel and know only by

constant vibrations. But to be aware of this, your own vibrations must be in perfect order.

The experience will teach you that the `Love' and `Truth' are one and the same. This experience will help you solve many an intricate and deep seated principles of the Brahman. At this stage, your mind will have the Revelation that Brahman is devoid of passions The concept of god, the Brahman, will blossom like petals of the blooming lotus, spreading its fragrance, when the physical, spiritual and the cosmic states will be shorn of the deep seated dirt in the mind. Your mind will be in tune with Brahman, the Eternal Lotus. At this juncture, distractions of the mind carried by the egoistic vain glory, will fade away.

() The Brahman is like the ever-powerful SUN. Still, however, the human mind, wavering as it is, its unsteady thoughts vanish in the waters of distractions. Once your mind attains the `Sun-power', it will cease to waver. The distractions of the mind will disappear by practice of Meditation. Meditation is nothing but the state of remaining in the constant company of the ever-loving Bhagwati.

() When you become broadly conscious, that is to say, when you attain collective consciousness, that itself is the Brahman Power. It pervades in innumerable forms in the Universe, in the atoms and molecules.

To the dull mind it is inanimate, to the restive mind it is many splendored [splendored] power. To the revealed mind it is the joy. In the mind of the Sahajyogi, it is the Eternal Bliss. To the realised Yogi, it is ecstatic bliss. You have known all these phases. Experience them. Test

them. Keep the mind quiet and steady. Have total surrender and make your mind devoid of doubts.

These are My blessings.

Ever Yours Your Mother NIRMALA

Contents: 1901-0000 **Letter published in the Turkish newspaper Bursa**

According to me, Hazrat Muhammed was one of the greatest incarnations because he was even greater than a prophet. He announced some prophecies which none of the incarnations, such as Jesus, had described. The first thing he said was that we must have Meerraj, meaning the ascent through different levels. And at the third level he described how he met with all the previous prophets such as Ibrahim and he described the ascent on the white horse which is actually the power of Kundalini. Secondly, he said that when you receive your realisation you have to filly surrender, meaning “Islam" and then your hands will speak. He did not condemn any previous religion or incarnation. For example, the Kabe Makeshwara is also described in the Indian Koran. And thirdly, he described the next advent that is going to come.

He never said that he was the last one. What shows that he never said he was the last is that he said that I am the seal, meaning that he was the stamp of the prophets. He described the work of the advent of Mandi. The word of Mandi actually means the incarnation of the great primordial Mother, Ma + Adi.

No one has prophesised so clearly about Sahaja Yoga except for Hazrat Muhammed who has described Sahaja Yoga in his great book of Koran.

Contents: 1901-0000 **Letter to a doubting Son, pinned to the notice board of Nightingale Lane, London, UK.....**

But does a broom need to know the history and relationship between each and every particle of dust in order to sweep it out of the door?.....

Contents: 1901-0000 **Letter (Hindi) from Nirmalā Yoga, Issue 1 (Jan Feb 1981), pp.2,3**

Time of Mahā Yoga is here. With this only thousands of people with get realisation.....

Contents: 1901-0000 **Fax to Kathmandu, Nepal on the death of Lisa**

Her desire will be fulfilled in My blessing.

Contents: 1902-0000 **Handwritten Notes, Jesus was Eeshanath**

Jesus was Eeshanath When Jesus was thirteen years old, his relations started the preparations for his marriage. However he wanted to remain a bachelor. Hence he left his house and along with a caravan of merchants he reached Indi at the bank of river Indus. Thereafter in a group of Jain Sadhus he travelled to Jagannath Puri (a holy place on the east coast of India). At *[UNCLEAR* that] place, while absorbing strict austerities of the bachelor life he studied the Vedas under the tutelage of Brahmin Scholars. He also learnt the Smritis (code of conduct). He

attained the age twenty year till the time he completed his education. Subsequently, in order to live in the company of Sadhus and Saints he undertook pilgrimage of a number of holy places such as Rayagriha, Benares, Prayag etc. This was followed by six years training in the Buddhism in a monasteries of Nepal and Tibet. Thus studying in Indian Subcontinent (Arya Varta) up to the age of thirty years and becoming a Buddhist ascetic he returned to his country via Iran. There he started the propagation of Indian philosophy (Based on a book on the Unknown life Jesus by Dr Notovich) When Jesus was fourteen year old and practicing the devotion to Śhrī Shiva his name was Eesha Nath.

He propagated the same knowledge of Shaiva Vidyā in his country, after completion of his studies in India. This was not liked by the heretics from his country who were worst crooks. They got him crucified.

However his Guru from the Nāth discipline took him off and brought to life. Then, the Guru and Eesha Nāth established an Ashram at foothills of the Himālayas where Eesha Nāth offered three years rigorous penance. He dies at the age 49 years. His grave is still shown in the Kashmir as the grave of Issa Saheb.

His name Eesha got changes into the name Yeshu (Jesus).

A picture of Jesus in the Vatican palace shows him having shaven off head except for few hair locks at the back side of head, wearing a Dhoti and shoulder cloth, which resembles to a Shaiva ascetic in India.

This picture is not accepted by the Christians as they do not like the history related to the period of seventeen years that Jesus spent in India.

Bhavishya Purāna, Chapter three verses 21-23 says that grandson of Vikramaditya King Shālivāhan (who introduced Shalivahan almanac), while on the conquest of the Himālayas saw a glorious a man engaged in penances. Both had discussions on religious principles.

He said “I worship God with pure mind, speech established in truth and in complete union of attention with the Sun. Hence the people call me Isha Pasi". It shows that Jesus and King ShaliVāhana were contemporaries.

Dr Notovich, a well-known Russian scholar struggled for years to unravel the mystery of Jesus's life from the age thirteen to thirty years. The study of literature in libraries at Egypt, Turkey, Arabia, etc revealed to him that a sect called Essenes existed two thousand years ago, somewhere in the East, to which Jesus belonged.

Dr Notovich therefore extensively travelled in the East, to collect information known through legends. His quest brought him to India. A Tibetan Lama at village Himmis (in Tibet) showed him a book on the biography of Jesus, which contained manuscript written by Jesus. Dr Notovich made three photocopies of the book and returned the original book to Lama. Reaching back to his country, Dr Notovich sent one copy together with translation to the Pope. After six months he received a reply “Your papers have been burnt. The Pope has ordered you not to publish these papers". Dr Notovich, albeit disregarded

the order and published his book “The unknown life of Jesus".

1902-0000 Jesus was Eeshanath, p.1 (Original Writing)
1902-0000 Jesus was Eeshanath, p.2 (Original Writing)
1902-0000 Jesus was Eeshanath, p.3 (Original Writing)

Contents: 1902-0000 **Handwritten Notes (Translation from a Marathi book),** MADONNA

The Christian religion originated from the ancient Jew religion. The Jews regarded Holy Trinity as a Goddess. Hence even after the advent of Christianity an emphasis was given on Divine powers.

Some Gods and Goddesses were taken in the new religion. To resolve the controversy on superiority of Jesus vis-a-vis other Gods & Goddesses, Jesus was recognised as the son of “Madonna". This is seen from available pictures of Madonna. A picture of Madonna which belongs to the year A.D. 1437, depicts Madonna as Goddess of compassion, conferring her blessings on the devotees around her (human picture 178). Another picture of 17th century from “Creet Inland" shows Madonna at the center of a number of icons (human picture 174). In yet another picture she is seen to be seated on a lion shaped throne having a child on her lap. There are also various other pictures and statues. All these artistic works lead to a conclusion that Madonna was “Mother Mary" (James page 154).

Anno Domini is considered to have begun from birth of Jesus which however is not correct. A Christian Missionary introduced this almanac in the 6th century. Till that time Roman or Egyptian calendars were being

followed. However the missionary made a mistake in his reverse calculation of time. Therefore the Christian Priests had to accept that the birth of Jesus was six years before the commencement of A.D. In this support of this contention it is stated that when Jesus was born, king Herod was ruling. He dies four years before A.D. Similar record is available in Egyptian Census.

It is therefore interesting to see as to how the 25th December has been accepted as the Birth date of Jesus. It is stated in the Bible that Jesus was born in a Manger. There is no mention in the Bible about the birth-date of Jesus or any celebrations. Moreover the Jesus tradition do not celebrate birth or deaths of saints.

Even 300 years after the birth of Jesus the Romans were still worshipping the sun and other Gods. The Christianity was prohibited. In the 4th century Emperor Constantine of Rome got converted to Christianity and allowed its propagation. In a short time thousands of people were converted.

The Roman astrologers considered the day 25th December as the day of transition of the sun (Makar Sankranti) [Saturnalia, the pagan Roman winter solstice festival]. On this day great celebrations were held in Rome to celebrate birth of the sun [`dies natalis solis invicti', birthday of the unconquered sun]. A lady with a child in hand was taken around in procession. The people exchanged sweets & gifts. This festival continued even after the conversions to Christianity & the priests of the time adopted it as the Birthday festivities to celebrate the birth of Christ. Thus 25th December was adopted as the birthday of Christ.

(Translated from Marathi book) (The references ***1902-0000*** MADONNA, p.1 (p.4 of the 6 pp. Original Writing) ***1902-0000*** MADONNA, p.2 (p.5 of the 6 pp. Original Writing) ***1902-0000*** MADONNA, p.3 (p.6 of the 6 pp. Original Writing)

Contents: 1902-0000 **Two Extracts from `Heralding a New Age of Joy and Spiritual Fulfilment'**

In the modern times when everything is moving very fast, it is very difficult for a single person to achieve anything without compromising with the trend of the world. Hence, it is absolutely essential that those artists who seek freedom and who believe that they have to play a vital role to further the cause of art, should give up their petty differences and jealousies and unite together. If such a group of artists decides to accept good in their personal, economic and social life and pledge not to deviate from the right path, then no power, however destructive, can lay hands on them. Unity of purpose can only grant them all the security needed for the creation of their art.....

In guiding the creation of an atom into this complex universe and in planning the evolution of a single cell into this wonderful human being, there is a hidden hand of a very great artist because through His creation He expresses Himself. He sings, He dances, He paints, He acts and, above all, He compels the spectators to reflect. Yes, He created this world because He wanted to reflect Himself, His truths, His beauty, His grace, His compassion, His sweetness, His righteousness and all that can be termed as culture.

Contents: 1902-0000 **Handwritten Note on the Incarnation of Śhrī Ādi Shakti likely related to SM's book 'Creation'**

In this Incarnation the Ādi Shakti comes in full form of VIRATANGANA. She transforms herself as the micro Being and appears in a human form on this earth in her own projection. In this way she makes the projection identify itself with Herself (the reality) Thus creating a new incarnation of VIRATA (Kalki) which will be the Collective Being.

Contents: 1902-0000 **Handwritten Note on the Human Search likely related to SM's book 'Creation'**

The human search has been done to reach the extreme ends. It has disintegrated achievements. By effort one can reach the periphery but one has to reach the original central point. The search on the outside of the object is objective in nature but search for the subject of the object is subjective.

Contents: 1902-0000 **Handwritten Note on the Central Channel likely related to SM's book 'Creation'**

Her third power is of Mahalakṣhmī. This is the power that renders sustenance (Dharma) to Her Creation.

She acts on the Primordial central path (Ādi Susumnā[)] By this power She generates the evolutionary process. To guide this process She incarnates on this channel (Adi Sushumnā) on different Chakra[s] with her fourth power (Īshwarī)

Contents: 1902-0000 **Handwritten Note on the Sounds of Kundalini likely related to SM's book 'Creation'**

(Anahata) x The sound of the movement of Praṇava through the Primordial Kundalini creates two types of sounds.

one which ascends [and] the other which oozes out through the different petals of the different Chakras.

Contents: 1902-0000 **Handwritten Note on Kundalini likely related to SM's book 'Creation'**

She rests on the sacrum bone in three & half coil for the right opportunity to be awakened at the right time by the right holy person. "She is your mother, your individual mother how can she harm you. She Knows everything about you and is anxiously waiting to give your second birth" says mother Divine mother

1902-0000 Handwritten Note on Kundalini likely related to SM's book 'Creation'

Contents: 1903-0000 **Message of H. E. Ayatollah M. Rouhani, Respected Leader of the Muslim Faith**

To Her Holiness Shri Mataji Nirmalā Devī, From His Excellence the Ayatollah Mehdi Rouhani The message you gave for the world peace is very encouraging for the future of Humanity. Please find here the expression of my highest gratitude. In this message, you expressed the desire of an era of peace and reconciliation. The whole Humanity is longing for the realm of peace in the world.

From my side, I can assure you that the Muslim world in his totality agrees with this noble human aspiration that you preach. For this aspiration not to remain a wishful thinking, it should be accompanied with a detailed, realistic and efficient plan.

Our sacred scripture, the Koran, says: “O people of the book, you who got the Scripture, let us take to a good formula, common to you and us: let us adore one Single God, without associating anything to Him." (Verse 3-63), thus revealing the Prophets' mission and mystery and the raison d’être of all the religions, teaching the Humanity to fill this Universe with bliss and to remove, by a sincere love for one another, all hypocrisy and discord, so that everyone's mind being at peace and everyone's quest for perfection keeping growing, the following axiom become true: “The man will reach such a level (of perfection) that he will only see God (everywhere), despite the undeniable reality." Looking back to history, we notice that all the conflicts that had dreadful consequences for humanity, took birth in differences of rites, beliefs and fanaticism and were nourished by them. That is pitiable reality, when all the initiators or monotheist religions were only longing for peace and security worldwide. Their predicators were only aiming at the raising of the Spirit, the purification of Man, the noble spirituality and the brotherhood of all souls.

Members of this congress are convinced, more than anybody else, that monotheist religions are part of a single chain, every link of which is complementary to the other, brings it up to strength and together with it forms an indissoluble unity.

The Divine Message is, in the heart of hearts, unique and if some differences might appear in its form, this is due to incidents of time, places and evolution of Man. God never compelled his creatures to follow two different paths and never asked them to resort to war.

The Koran, our sacred book, considers that a mere doubt about the genuineness of other Holy Scriptures is a deviation from the Islamic belief.

The Verse 136 of Surah 2 of the Koran explicitly says: “Believing in God for the Muslims induces believing in Moses' Holy Scriptures, Abraham's (Friend of Allah) and Jesus's (Spirit of Allah) and in other revealed books." This verse considers the Divine Revelation as the trunk of a same tree, the branches of which are the different religions, whether ancient or new and the source of which is unique. According to the Koran, the Man, emanating from Reality, will come back to his Source: God.

This is a certitude, which has to lead to friendship and mutual tolerance between human beings.

In messianic messages, provided my references are correct, one can find more or less the same commandments.

In my opinion and I hope you will agree with it, if monotheists disagree about the Divine Message, the reason is that they misinterpreted it, because of their incompetence or ignorance of what the real Revelation is. If these misunderstandings and false interpretations disappeared, there would be no seed left for the coming back of religious conflicts and aggressive fanaticism.

What one can assert, is that Universal Peace cannot be achieved through strength nor anybody can pay for it and that the only path to this peace is bringing hearts together.

If it is not possible to guide every human idea to the same way, let it be possible at least to find meeting points and a link between the spirits.

May I humbly express that according to me all revealed religions have got similar or common commandments and precepts, the knowledge of which is the best way to bring people together.

Almost all monotheists do not know at all, or very little about the identity or the likeness of these precepts. Thus, they not only miss this community of thought but in many historical occasions, they face each other and fight as real enemies.

For all these reasons, I would like the organizers of this conference [of Shri Mataji in Paris] to pay attention to few questions that matter in relations between monotheists.

By this doing, my only aim is to contribute to the improvement of these relations. I suggest the following: 1. The meeting of a special commission, composed by specialists in monotheist matters, in order to point out the convergences of revealed religious scriptures. Should such an interconfessional organization be founded, made out of representatives of these religions, chosen among theologians, its purpose would be the printing of a multilingual opuscule which would contain these commandments and precepts with their comments.

This book would, we are convinced, enormously contribute to provide the followers of these religions with

a clear idea of what our common wealths are. This brochure would constitute a kind of `key for peace and security' aiming at their unity.

2. The convocation of a world congress gathering monotheists aiming at the elaboration of a chart for peace, reconciliation and mutual understanding.

3. Taking the initiative to celebrate every year the religious days of the other community. This would be an opportunity to bring the communities together.

Should the congress agree with these suggestions, I might have a few more to submit. I am convinced of the complexity of such an issue which can't be solved in one day. However in order to complete it, one should first start.

Mr. Mehdi Rouhani

Contents: 1903-0000 **Sir C.P. talking about Shri Mataji from The Face of God by Yogi Mahajan, pp.18,19**

Ever since we have lived together constantly, Nirmalā has been a dedicated wife, standing rock-like in periods of difficulties and crisis which always occur in everyone's life. Her attributes are numerous, but I would mention only a few of them. First and foremost is Her straightforwardness and Her innocence. She cannot sometimes understand the tortuous ways of others. Her heart is full of genuine compassion for the poor, the needy, the afflicted.

She cannot bear the sight of hungry children, tears flow out of Her eyes. She is generous to the extreme and gives away Her belongings to others with sincere

pleasure. She is not attached at all to any material possessions. Her personal requirements are minimal and Her personal expenditure almost nil.

In Her personal habits also She is most remarkable. She can live in any surroundings and feel no discomfort or hardship. She eats with equal relish whatever is cooked for Her meals, whether it is cooked badly or well.

***Contents: 1904-0000*, Public Program, quote from The Third Advent by Gregoire de Kalbermatten, p.139**

The feeling of guilt which you have is the result of conditionings which have accumulated in the ego and superego. Tell yourself, `I am not guilty.' It does not matter whatever you may have done or which Chakra may be blocked. You simply have to correct them. Do not condemn yourselves. Be the Self. And to do this, the best method is to forgive. This will open your Āgñyā. Ask God humbly for forgiveness; this will bring your attention back into the heart..... Dignity and serenity will take place within you when you realise that your nature is that of the Spirit.

***Contents: 1904-0000*, Public Program or Talk to Sahaja Yogis, Ushering in the Satya Yuga, from The Life Eternal, 1981 Issue, p.1**

Human beings have various sources through which he constructs the picture of God Almighty. His ideas about truth are also based on these different sources. Before realisation it is not possible to know what is the real source and which is the imaginary plight. When people

construct on their own and write books it gets confirmed by the masses as the authentic version.

For a real seeker it is necessary to open the mind to receive the light of Self-realisation. He should not discard or accept anything before the Self-realisation. Because none of the knowledge whether real or fake has granted Self-realisation. About Kuṇḍalinī and spiritual happening also there are many books.

Some of them are correct, some of them confused and some of them are absolutely false.

When one gets realisation the being acts like a computer as if the inner subtle mechanism has been connected with the mains. Through vibrations of Chaitanya which appeal like Cool Breeze one can detect for oneself as to what is reality. The Being realises that it becomes the carrier of the dynamic force of Divine Love. He understands and records its working. Then only one realises the meaning of human personality which has evolved from an amoeba to this stage. The totality of man is felt through the spiritual synthesis of physical, emotional and mental beings.

And, if it works like child's play why should you worry how it's done? If you are hungry you should start eating. I leave it to your wisdom and to your freedom to feel the longing from inside.

Sahaja Yoga is the fantastic gift of Nature that has revealed truths for the emancipation and evolution of the human race.

So far our evolution has taken place without our knowledge, but the ascent of man now is going to be in his full awareness. In thousands of years man could not

reach the moon, but today it is possible. The ignorant do not believe of the human landing on the moon. In the same way those who learnt about God through books and not through Sahaja meditation, are equally ignorant. They have always denied incarnations, real prophets and real Gurus.

On the tree of life there might have been very few flowers, but now the blossom time has come. Their fragrance of longing has collectively materialised the manifestation of Sahaja Yoga. Many are going to jump into the realm of Thoughtless Awareness where you get introduced to yourself and start identifying with your Universal Nature. Let us open our hearts and receive the blessings of God Almighty. Through Sahaja Yoga only can the Satya Yuga be felt in the human heart.

***Contents: 1904-0000*, Public Program, Truth is not Mental, New York, USA**

[UNCLEAR because] anything that is reality doesn't start with a bang. We can create thousands of plastic flowers but to create one real flower it takes time and you have to have that patience. Because Sahaja Yoga is a living process of your evolution. You have evolved into this human state, there is a little breakthrough that is to be achieved.

When I came here, this was the first country I've visited, and, that time, I was amazed how people were seeking ardently. But how they were misled by advertising, by false promises and also by using all kinds of devious methods. There was no honesty about it, there is no simplicity about it. And they *[UNCLEAR* weren't]. At that

time [in 1972] when I was talking, I remember I was in Los Angeles and San Francisco, the gentleman who had organized My program told Me that “Mother, You better take a sort of a copyright." I said, “For what?" “For your lectures. Because they will use your lectures and they'll put up big organizations." I said, “Let them. It's a very good idea. It will go to people. It's a very good idea that they should know that's a new age coming, they should also know this Aquarius Age. They should know all about it. There is no harm.".....

***Contents: 1904-0000*, Public Program, Day 2 (cream sari)**

Yesterday I told you that we have within us two very important powers. The first power is the power of desire by which we desire, called as Icchā Shakti in Sanskrit language. And the another power which is called as the Kriya Shakti or we can say the power of action. These two are really gross powers which are expressed outside as sympathetic nervous system; left and right sympathetic nervous system.

The central path is called the Suṣhumnā Nāḍī, the channel of our ascent. This channel represents our evolution through ages. We can say that this channel is responsible for giving us our evolution from amoeba to this stage as a human being.

And all the centers that you see there, one, two, three, four, five, six, seven, all of them are the milestones in our progress, in our evolution. These are all placed within us, the subtle centers are there, they are all there. And we are made up of this beautiful instrument. We are not

aware of it, of course, we are not aware. Also, we can't see them because they are subtle centers and we cannot see with our naked eye. We can only see the manifestation of these centers outside as gross plexuses.

Now today as I told you yesterday, I will be dealing with each center one by one and I'll tell you what these centers represent within us.

Now the very first center is the center of our innocence. Before creating us, before creating this Universe, Innocence was created. Innocence is the most powerful power on this earth. Innocence is Love, Innocence is God and Innocence is the only thing that really keeps us going in this horrible world in which we are born. This Innocence.....

***Contents: 1904-0000*, Public Program**

(armchair covered with yellow sari, microphone with red flower, NSS)... both the feet away from each other. Now, please take out your spectacles.

[Aside:] *[UNCLEAR]*.

Put your right hand on your heart.

[Aside:] Now is better. You need to put it on now. Much better this [a Sahaja Yogi brought a fan close to the right foot of Shri Mataji]. It's terrible. Such heat I am absorbing from all of them. Terrible heat they have. Alright, doesn't matter.

Please put your right hand on the heart. Here you have to ask Me a very fundamental question, three times: `Mother, am I the spirit?' You can call Me Mother or Shri Mataji.

[Aside:] It's better now, better *[UNCLEAR]* [referring to the fan which is getting better arranged].

I already told you that if you become the Spirit, you become your own master.

So now, please take your hand.....

***Contents: 1904-0000*, Public Program, Ocean of Joy, (likely 1993+ in) U.S.A.**

..... but if you get the Cool Breeze, which is only possible when this union takes place, this Yoga takes place with this All-pervading power. Your all these centers are enlightened and you can make out whether this is alright or that is alright.

So we are fantastic, you don't know. You are very fantastic people.

See this instrument, unless and until is connected to the mains it has no meaning. If you take a television in a remote village of India and say that this box will show you lots of films, they will say this is just a box. We also think we are just the box. You are not. Once you are connected, then you will know how fantastic you are.

What Debu Chaudhuri is true, so many artists have become really so creative and have such a big name, who came to Sahaja Yoga. Not only you become creative, you become extremely dynamic. At the same time you are extremely wise and compassionate. Is not just talking big but actually this compassion works and you go on working and never feel tired, always feel young. Now I am seventy years of age and travelling every day. Every day I am travelling, I am alright.

It's such a thing, once you get it you want to give it to others. Not for money, not for fame, not for anything. But just for Love's sake.

I have a very good family, My children are there, grandchildren are there, everything is, they also understand the importance of this. But I can't live without giving it to others because I can't enjoy.

So first I can say that I have all the powers so I am the capitalist and I cannot leave without giving it to others so that I am the greatest communist [soft laughter and smile]. That's how this proves that all our theories are artificial. What is the capital of these rubber and plastic? The real capital is of your Spirit.....

***Contents: 1904-0000*, Public Program, Italy**

(armchair with yellow sari and green curtain behind).....

Now both the feet are to be put on... a little away from each other as this is the left power [left hand on the left knee] and this is the right power [right hand on the right knee].

And you have to sit in a relax manner not with a... with any kind of a banding or too much stretching but in a simple, relaxed manner.

.....

***Contents: 1904-0000*, Public Program, Caxton Hall, London, UK**

[Shri Mataji speaks on the Āgñyā Chakra. At the end of Her talk, Her mood changes.] [A sudden cry out:] You killed Christ! [There is pin drop silence, no one moves, no one dares. Danya (Martoglio) shrinks further down in her

chair as Shri Mataji again directs the accusation at Sahaja Yogis and newcomers alike:] You all killed Him! [Danya cannot bear to look at Her face any more as it seems an intrusion on the raw, private grief of a Mother for Her son and feels to be a helpless bystander at the cross witnessing of Her anguish. This lifting of the veil lasted probably only a minute, Shri Mataji then changing the topic and bestowing a soothing smile upon Her children, bringing all gently back with Her again to the here and now.]

Contents: 1905-0000 **Talk to Sahaja Yogis, Beware, Dear Aspirants from The Life Eternal, 1980 Issue, p.25**

Beware, dear aspirants.

There is a Judas within us. Be careful. He walks with us, works with us. Sings the praises of the Divine Mother, but he is an ugly serpent, the representative of the Satan, who is in disguise. He helped to crucify Christ in a sly manner. He may be a woman like Pūtana, who came to poison the child Kṛiṣhṇa.

Let us all know the oneness in our Mother's Love. And take guidance in the burning flame of Her Divinity. Guard against such ship sinkers in the ship of Sahaja Yoga.

May God give you knowledge to know the evil genius, the negativity personified.

Contents: 1905-0000 **Talk to Sahaja Yogis, The Mantras of Sahasrāra, India (often listed at the end of either *1983-03-14* or *1983-05-05*)**

Today I'm going to tell you what are the mantras of Sahasrāra, which are very important. You start it from the back, put your right hand towards Me, put your left at the back. In the center here, or you can say that, where there's a little getting *[UNCLEAR]* point, on that point. That is Mahāgaṇeśha.

[Shri Mataji speaks in Hindi, asks for water; She is having Her food. She tells the Yogi which names are to be chanted. And all the Yogis repeat them.] Śhrī Mahāgaṇeśha, Śhrī Mahābhairava, Śhrī Mahat'manasa, Śhrī Mahat'ahaṁkāra, Śhrī Hiranyagarba, [Mahā Brahmadeva], Śhrī Satya sākṣhāt Śhrī Mahāta-Chitta, Śhrī Ādi Shakti, Śhrī Virāta, Śhrī Kalki, Śhrī Sadāśhiva, Śhrī Ardha Matra [the semicircle, Ardha Bindu, set for Ādi Shakti in Om] Śhrī Bindu, Śhrī Valaya, Śhrī Ādi Brahma Tattwa, Śhrī Sarva Swasa, Śhrī Sahasrāra Swāminī, Śhrī Moksha Dāyinī, Śhrī Mahā Yoga Dāyinī .....

Contents: 1905-0000 **Talk to Sahaja Yogis, on Meditation**

In the morning you get up, have your bath, sit down, take some tea; don't talk. Don't talk in the morning.

Sit down, meditate. Because, at that time, the Divine rays come in. The sun comes afterwards. That's how the birds get up. That's how the flowers get up. They're all awakened by that and, if you are sensitive, you will feel that, by getting up in the morning, you will look at least ten years younger. Really, it's such a good thing to get up in the morning and then, automatically you sleep early. This is for getting up, for sleeping I need not tell

because that you'll manage yourself! Then, in the morning time, you should just meditate.

In meditation try to stop your thoughts. Watch My photograph with open eyes and see that you stop your thoughts. You should stop your thoughts, then you go into meditation. The simple thing to stop your thoughts is the Lord's Prayer, because that's the Āgñyā state.

So in the morning you remember Lord's Prayer or Gaṇeśha's mantra. It's just the same. Or you even say, `I forgive'.

So you can start with Gaṇeśha’s mantra, say Lord's Prayer and then say `I forgive'. It works out.

Then you are in thoughtless awareness. Now you meditate. Before that there's no meditation. When the thoughts are coming or `I have to take tea,' `What shall I do?', `Now what have I to do?', `Who's this?' and `Who's that?' All this will be there.

So first you become thoughtlessly aware, then the growth of spirituality starts after thoughtless awareness, not before.

One should know that, on rational plane you cannot grow in Sahaja Yoga.

So first thing is to establish your thoughtless awareness. Still you might feel little Chakra blockages here and there, forget it! just forget about it.

Now start your surrendering. Now if a Chakra is catching, you should say, `Mother, I surrender this to You.' Instead of doing any of these things you can just say that. But, that surrendering should not be rationalised. If you're still rationalizing and worrying, why should I say this, it will

never work out. If there's pure love and purity in your heart that's the best thing. To do so, is to surrender.

Leave all the worries to Your Mother. Everything to your Mother. But surrendering is one point that is very difficult in ego-oriented societies. Even talking about that, I feel a little bit worried. But if there's any thought coming in to you or any Chakra catching, just surrender. And you'll see that the Chakras are cleared up. In the morning time you do not go on putting this way, that way, nothing; don't move your hands too much in the morning. You'll find most of your Chakras will clear out in the meditation.

Only try put love in your heart.

Contents: 1905-0000 **Talk to Sahaja Yogis, Sahaja Culture, Pratishthan, Pune, Maharashtra, India (around Feb or Mar)**

Now you see the Western culture is coming so fast on our heads And also another thing is that today low-levels creations are coming. Do you understand that part? Like drama, like cinemas, like books so many also newspapers, very low level they are. Now what should we do about it? One way is to criticise them, but we don't want to take that position *[UNCLEAR* risk]. Then what should be our attitude? What can we do? [In Marathi asking the people to come and sit in the front.] So now tell Me what should we do? You also come and sit in the front. [Marathi.] Sahaja Yogi [in Marathi]: The good dramas which are now closed due to lack of the audience. The dramas which are our cultural heritage, few of them are showing Sahaja Culture that day You were also saying this, we should show such dramas,

convince the people, we should buy the tickets and then force the people sit and watch them.

Shri Mataji [in Marathi]: so what happened the day before yesterday we went to see a drama.

[In English:] I went to see a very wonderful drama which is of an international level such a great drama it was, `Rāma wani pathwila.' And there were hardly 20-30 people to watch that. And to all kinds of useless third rate *[UNCLEAR]* speech, it is so boring even if it may not be very vulgar but there are so many people.

So for the Sahaja Yogis it is there responsibility whether it is Marathi, Hindi or English.

What we have to do is to now find out a committee who should prescribe or say that you see a drama be of a very good level. Now I have asked them to have this drama in Bombay on the first of April, so all the people who are Sahaja Yogis should take all their families everything to such program, let the children see good dramas. Because it is not only that but it is the heritage of Maharashtra, now in Bengal you will not find such cheap things going on. The Bengalis are *[UNCLEAR]* their character is best.

Anything cheapish they will through away. I have seen dramas in Bengali also and in Bangla language.

They cannot stand; they cannot bring down their level.

So the dramas which are, of course there can be humorous dramas, they can be with the music without music. But mostly with the music we have very very good dramas in Marathi.

So these must be seen out. Our background, I mean I am such a lonely woman, at that time we were very young,

not a single drama we missed, not a single drama, all dramas we saw. But every drama was a *[UNCLEAR]* that time. Such dramas won't work out, I mean I don't know there might be some Tamashas [typical Marathi Folks drama] or somewhere might be there, but not in the proper hall or proper addresses. And the music, the people were so particular, they knew all the songs.

So now our language may be yours also may have come from these high-class dramas. Any language which does not have a high-class drama cannot have a very powerful language. I have felt about Hindi the same.

So I started a very good organization in Bombay called as Audio-video center for Hindi pieces. But Hindi people will be very, I don't know Hindi people in Bombay, they were quite up-to-date type and they couldn't take to that. They prefer to see a cinema or so. Then in the same way, the cinemas which are good, we should find out which are the good cinemas, which have some meaning towards life and prescribe it, gradually you will find the trend of cinemas will change. Secondly, it will have a very good effect on your children. All kinds of useless cinemas, if our children see, they will be all finished.

So we have to be selective about it. With guiding our children, we have to be ourselves first disciplined about it, that we should not accept anything that is not good, which doesn't convey anything sensible, something constructive.

So once you are disciplined you can discipline your children also. I remember My parents used to see every film, which we were supposed to see and if they found it was alright they would send. I mean today I thank them,

of course I could never have, but you see all My generation, you see we developed a kind of a class understanding, this is one thing.

[In Marathi:] So you write now, your handwriting is very nice, write and first thing write.

[In English:] Now the second point is, in drama if there is music people don't follow that is the matter. I mean in Maharashtra, our Sangeet [Music] is Natyasangeet [Musical drama]. Our Sangeet is Natyasangeet and if we cannot appreciate Natyasangeet then what are we going to appreciate I cannot understand. It is not being traditional or anything, but it is just being sensible. Now this music, I know that to all of you should try to understand classical music, it is very important, because as I have told you, this music has come from Omkāra. Look at the foreigners, you see them, how they appreciate our music. They can't stand any other music. If you, even by chance they happen to switch on to something, they will put their hands on the ears like this and they will say no we don't want it.

So these things once become part and parcel of your understanding then you won't like such music, like this all kind of this rap music, sickening absolutely sickening. They have sickened those countries.

So we have to develop our music through dramas. I wouldn't say that you should sit down, Sa Re Ga Ma and learn music and all that.

I have not learnt music Myself but you must listen. Because through vibrations as I have seen you will appreciate music better and you will get much more joy after listening to that music. Because through the music

vibrations flow. Very surprising, but it is not so much because this music comes from Om That is why you have seen all the foreigners they like only Indian classical music our *[UNCLEAR]* for example that drama if they have seen, they don't mind if they don't understand as long as the music is alright.

They have seen all kinds of musical things. They have seen also this Swayamwar. This time we could not get anything musical, they said they do not want any drama.

So they organized another Sanshaya Kallol.

Just a musical drama if they can appreciate so much why can't we appreciate we being Indians. Why can't we have liking for that.

So for our children from now on only you must try to let them hear classical music and let them sing classical music and most of the Indian music which is based on some sort of classical tunes because it is a pure music. There is purity in it.

Now I was really shocked that for such a high-standard drama, there were hardly 20-30 people in the hall. Really it was shocking. I don't know how they are paying for it. Poor they, artists all of them came all the way from Bombay, reserved this hall, had this drama, they did it on their own only, now who paid for them.

So we should form a committee, which will decide which drama is good or which drama is bad.

Now there are so many people, but I think later on they will sit down and discuss the language. Then secondly, we have to find out what are the good films, means who

is producing good films, we should support these people, the films which give you good ideas, constructive ideas.

So we can form another committee who will decide which are the good films, like I said *[UNCLEAR]* you can call it. Every film is not good, especially Hindi films bapre [oh My God]. I was Myself on the censor board; I think I would not have passed even one of them. Killing, beating, your children will learn that. We have come here to get realisation, to create peace and joy and if the children become so turbulent and violent, how to expect them to create peace and joy. But I have seen in any film which is good which is giving some sort of a very beautiful ideas about life is not liked by the people. They like something *[UNCLEAR* frippled] something cheapish because they have not developed the taste you see. Why do I like it because I have developed the taste only for that, so the main point is we have to develop the taste. In Sahaja Yoga, as it is there is no compulsion. But I can direct, I can tell you try. Once you try, you will tell Me Mother, you will thank Me for that, because all these things are very soothing, good for Adhyātmic life for your spiritual life.

Now the third attack comes to us from the media, certain newspapers are just falsehood.

So we should also certify which newspapers we should read, Sahaja Yogis. *[UNCLEAR]* journalism there are all kinds of people gone. Let us not mention for us and for our children. And we should collect good cuttings and things from every newspaper. I do that all the time. Anything that you find that is good, anything that is statistical and anything that is going to help us to explain Sahaja Yoga; you all should try to cut small cuttings and

big cuttings. The other day I did speak on that and trying to write a *[UNCLEAR]* in the west. They are writing a book about on the problems of the west. And imagine one of the cuttings I found in which they have given all the statistic about England. But England is the safest country, it is the best. The violence is least among all the other democratic countries. I was so surprised the whole statistic was there. England, I would say is one of the best democratic countries others have good quality in democracy. Their judiciary is so good everything. Despite that, despite they have a very good police department, wonderful police people; still such a lot of criminality is still there. But why, because in their culture, it is not built to talk about Dharma; not Hindu, Christian, Muslim not that; but what is your Dharma, so what is your country. In India we have all kinds of Dharma's. We are a country, so we have a Desha [country] Dharma, then towards a friend, towards a wife, towards a husband, towards everything we have a Dharma, means how the human being should behave. Dharma means human valency, how a human valency should act towards the surroundings, towards the relationship, so what you find that these children or who are now in Sahaja Yoga are mostly born realised Souls. And if you feed them with proper nourishing ideas I am sure one day we will have a race of people who will be very sensible and can lead the whole world. For example, in the Western life there is no idea of Puṇyas no ideas of Puṇyas. And I was amazed when I went abroad that they will say what's wrong so what's wrong. And in democracy at the cities there is no attention at all on your morals. They are not bothered. Is

there a science and no science then is amoral. It has nothing to do with morality.

So who is going to do this part of morality? Who is going to work out this part of morality? This is what you Sahaja Yogis have to do it. Jointly understandingly you all have to do it and this moral standard has to be set. This moral standard you have to settle so that the people should see that as a group we are really morally very strong. We know who *[UNCLEAR]*. Normally you don't once you have got a realisation of course you don't drink, you don't smoke, you don't tell lies. I know people are very honest in Sahaja Yoga, individually. But when it comes to prove, then there are problems. Another thing which I have to tell you is to find out all the good books, written by different people. Marathi language itself you see, what books we have read, I have not even seen them very surprising. There was one Hari Narayan Apte. *[UNCLEAR]* so many people we had and I have read all these books, because in those days we did not have cinemas so much, I mean not allowed also.

So what we did was to read *[UNCLEAR]*.

[In Marathi:] Did you read this book did you read that book this I used to ask them. Now women have only the question of sari and that will not be possible *[UNCLEAR]* which book did you read, you yourself should read.

[In English:] Mother's have to read those books see for themselves if these books are good and should ask the children to read. Because of this, what we call in Marathi vhyasang. You see I have never studied English, never studied Hindi, nothing. Marathi also I did it till My school

age. But because of Hindi only you can learn so many things.

So we should have a library in Sahaja Yoga and this library should try to procure all the good books in every language. There are many are translated also, this will definitely change your attitude. Now Mr. Khote is sitting here and you know he is a great poet. We have another one recently who has come to us Mr. *[UNCLEAR]* he is another great poet today I met him I was very happy.

So with Sahaja Yoga you will get more poetry than *[UNCLEAR]* in your heads.

So we have to put our mind towards poetry. Poetry is very little for Sahaja Yogis. But you have to little bit become more of a subtler personality. There are so many subjects in which you have to write. We talk of this problem that problem, now bhrashtachar [corruption] problem and then they say another problem, children education and this and that. All these things can be written with poetry. And if you write it in poetry it is easy to digest, *[UNCLEAR]* can be boring. In a very humorous way also you can bring in, in a very deep understanding also bring it.

So you should encourage people to make beautiful poetry, listen to them and that you should know, I mean when we do poetry by heart. In those days, it was craze. The craze was very different. Nobody used to go to the disco or anything in those days.

So supposing I know some poetry or I made some poetry then I would tell My friends and the friends will tell us. Or My father would recite some good poems. It was sort of a

like a as if he has found out something nice and he is showing us this is it. Then we will find out something.

So the whole atmosphere the ambience was above such a beautiful, soothing higher level that one would not look at all low things. Human beings are not born to live in hell. They are born to be very happy.

So all such heavenly poems are to be brought into the attention of all the Sahaja Yogis especially Me. You see I have not read many modern, Kusumagraj of course I have read. In Marathi, there is a modern poet there is one Kavi [Poet], in the south so many. But also there is a trend to produce some sort of a very absurd poetries which I have read recently some girl writing about our old style of sari, against it and comparing with men why if they can go to prostitutes why can't we go, sort of nonsense. Such poetry can also come, I mean it is regarded as very modern, it is regarded as something very different something very new.

So the modern poetry the trend is towards real vulgarity. I think because there is no poetry so they have taken to vulgarity. Even in art, art also same thing. They will paint you some vulgar nonsense. Because they do not have real art. Now see people like *[UNCLEAR]* now his paintings are in Hermitage in Russia and thousands and thousands of people come there just to see these paintings. But we can't *[UNCLEAR]* now because we haven't got like that *[UNCLEAR]* what we are doing is to roll on a sheet of a paper some sort of a colour and say this is an art, something new. This nonsense has to go away. Everything new is not good in the same way everything old may not be good.

So we have to choose. Like I met once an ambassador of Mexico and we were eating together and he said why don't you like Freud, *[UNCLEAR]* I said like you, I said I like you. He said I don't like him because he does not give much new things to us, but Freud has given us something new.

So I said alright we have eaten all these fruits before, we have not eaten this table should we have it because we have never eaten it, it is a new thing why not taste it.

So everything new need not be good. We have to think of nourishment of our society *[UNCLEAR]* so all these self-destructive things should be find out, I mean we should be very particular at what do we choose in poetry, in art where we have to express our inner beauty. Because you won't be able to digest, you are Sahaja Yogis now, you are now saints. You won't be able to digest.

So I am just thinking about having a big library in Washi to begin with, but here also thank god now we are getting a nice at in Pūne where I am going to build, I hope so with the help of all of you, we will build a nice library plus other places where we can have meditation and this that. Also videos with audios of some good films and poetry.

So on the cultural side we have to work out, the culture is very important. Because the government is not bothered about your morality, science is not bothered about your morality who is bothered about your morality then, is the culture. I don't believe in Hindu culture and Muslim culture or anything but Sahaja Culture as it is, that we have to take to. Without that you can never be happy. Now the trend is so much *[UNCLEAR]* the people to dress up

the way they want, they expose their body and try to attract men, I mean it is going on nonsensical, men attracting women, what I mean is a fruitless pursuit and joyless pursuit.

So we should try to discourage our children and ask them to *[UNCLEAR]* it is very important. This trend is crawling up crawling. But once they get it Sahaja in them they will just not do it. Example is *[UNCLEAR]* once My husband was in London and there was one gentleman who said that why don't you come for a ball room dance. He said no I don't dance because my wife doesn't dance. He said bring her to London, she will start dancing. He said you take her even to moon she will not do this.

So the same gentleman told Me that Your husband was so confident that you would not do such a thing.

So one should not get upset when we talk that we should be descent because Sahaja Yogis must respect themselves must respect. You are saints again and again I will say you are saints and you have to respect yourselves. You should not get into some sort of a mad fashion that comes in, what is fashion nothing but entrepreneurs they are making fool of everyone. Today they will say alright you may have a dress like this, tomorrow they will say wear a dress like that, because they have to make their machinery run and their business run.

So you will have a pile of dresses and by the time you have to go out, you will have no dress to wear.

So once you decide, this is the kind of the clothes I am going to wear, I am not going to pay too much attention to this. Alright there is something artistic something

ethnic, the young people should wear because they should also support the art and even sari is very artistic thing I think because we support our villagers. 80% of villagers depend on what they make out of their spare time. Because you know the rain is so hardly for 3-4 months, 5 months at the most, the rest of the time, they have so much of empty time that they can do something with handy work and all.

So for this also we should try, I don't know how but we can try to make some sort of a model, I don't want you to be regimental or wearing everybody the same type of dress or anything. You must wear variety, because variety makes you look beautiful. And there is so much of a beauty. But in that one thing should be there that we should be decently dressed. There should not be any indecency about it. It is very important. Because you are a saint now and imagine a saint going with small short skirt and say I am a saint, is that alright? Actually these false Gurus, they might be thieves or anything in India, they wear big-big jogas you see and went abroad and became so popular only with this dress. And if the Sahaja Yogi starts wearing dresses which are indecent who will believe that you are saints. I mean I am not saying that we should try to befool but it is a fact, you are saints. And you should not behave in a manner that shows that you are indecent or you are trying to attract the attention of others. You must stand on your self-respect.

So how to, that you respect yourself. Respect your body, once you start respecting you will know how to behave. Discipline comes to you from self. Immediately you will

know I should not have done this wrong or I should not have done this. This is not proper.

So respecting yourself is one of the most important things in Sahaja Yoga and in public when you go, now there are people who are going all over the Maharashtra to talk about Sahaja Yoga to spread Sahaja Yoga but in their own language in their own behaviour, are they descent are they sensible? *[UNCLEAR]* I have seen ladies and men also talking to Me like this like that. A Sahaja Yogi should talk like this. It is like a lady on a some sort of a political things talking, sometimes I feel they are sometimes worse than that, because you have to be humble. You have to be compassionate and humble. There should be no arrogance.

So this kind of behaviour all this I was wanting that we should find out people who should be able to talk on these things and tell people.

[Marathi] understood.

What sort of dress we should wear? what sort of clothes we should wear, especially for our children? It should not be by any chance indecent, exposing your body. Now this is a new trend that has started. For this also you people will have to put your *[UNCLEAR]* what can we do to stop this act? Supposing there some Sahaja Yogini or some Sahaja Yogi who wears funny dresses like a clown for example you have to correct him. You should be normal people, no doubt. But not abnormally funny because it is a fashionable everybody is wearing like that so we are also wearing like that. We are Sahaja Yogis we stand on our own faith and on our own understanding. We are not going to bow to these entrepreneurs *[UNCLEAR]* some new

things just to befool us. Our Indian dresses are beautiful very beautiful. We should take to Indian dresses there is no harm in it.

So for this also, for consideration of this we should have some committee. We should see that there are no people who are doing like this, because this brings bad name to Sahaja Yoga.

I mean you should see the foreigners again and again nice, they have come from hell. They themselves tell Me, what they have been doing, taking drugs, alcoholism, this that womanizing everything they have done and suddenly they have become like lotuses. And we who are in heaven, I must say Maharashtra is a heaven as far as Adhyātma is concerned. But now you can see, we have no faith in our sanscrity [Culture] we have no faith in our Sahaja Culture. This is the side of our culture but it cannot be completed unless and until you know how to talk to people. How to behave with ourselves? Now there is one thing about Maharashtrians that they must fight, next to Muslims are Maharashtrians. They must pull each other’s legs, I am sorry to say but now in Delhi I am working, I am working in Noida everywhere Sahaja Yoga is working and you do not find even once I have got anybody fighting, but here I don't know why pulling each other’s legs all the time fighting fighting fighting and complaining to Me. I don't know if Sahaja Yogis fight then what is left I mean I am thinking of the whole world being one and if the Sahaja Yogis fight means what. I can understand false Gurus people fight, of course this is false but you are standing on truth and truth is the same then why should we fight. I do not like a person who talks

ill of others or tells Me something against, I know everyone.

So they will say Mother he told you this, nobody can tell Me anything, I know everything. And nobody can spoil My Mind against anyone I know that.

So this is it, this is it and morning till evening you know some of them are so horribly against each other. Then the only thing I am pleased to say is that fellow was praising you why are you not praising that person. Last but not the least is money-wise. Maharashtrians have a special sense of saving money at wrong places, like the other day somebody says that why are you charging for this tape. I mean you know that, most of the things that we have in Sahaja Yoga are organized by Me. Otherwise you don't pay anything anywhere whatsoever. But Rs. 55 for a tape is justifiable. Because Rs. 30 it costs and Rs. 5 for the institution and Rs. 10 they think they should give it to Mother. I don't want it, *[UNCLEAR]* I told it a hundred times that I don't want. But he says we must give you. Because I am making so many things, doing so many things so Rs. 10 they wanted to give Me. Now, even if I say don't give Me because it is My own will, but still it is not proper. If you give Rs. 10 do you think it is going to make any difference to Me, by any chance? The amount of money we are spending even My husband compared to that what is Rs. 10. But even to give Rs. 10 that fellow had objection absolutely. Now I said alright. Then he says, what about poor people, if you are so much convinced about poor people then you buy two tapes give him one take yourself one and help Sahaja Yoga and help the poor. Because this money goes for Sahaja Yoga,

I don't need your money. It is so important. I mean if you are so much worried about poor you can do this way. But in any case God is free, vibrations are free everything is free. But if you have to publish a book you have to spend money. Then Mātājī should do it can you get it. Now My husband is retired unluckily. By God's grace I never have troubles with money but this is the attitude. Now they go for food, Maharashtrians especially [in Marathi:] if I tell in Marathi is better, not to tell in front of others. They will take a plate to eat and four people should eat in it. Wow very nice. How much money did you save in that? This type of intelligence is a lot here in Maharashtra. And the other way they will spend it, I do not have to say anything to it because God doesn't understand money, God does not want your money. But at least spend your money for your own food. In Ganapatipule is also the same, everyone come to Ganapatipule saying that we are coming for the Pūjā and they will watch the whole program. Do you know how much money we give to the musicians in hundred thousands for you? Who will pay them then they say Mātājī will give. Now this has become a trend. What I want to say is if you give or you don't there will never be less but you become intelligent. What does our Saheb [Sir C.P.] say, it is the work of Puṇya so you put money, like an investment by the God, this kind of intelligence we do not have, the north Indians have this but the Maharashtrians absolutely don't have it, north Indians do have this. And you will save your money in that, I said you don't give Me anything just give Me one *[UNCLEAR]* there they will give the money, Mātājī is coming we must give, but not to Sahaja Yoga. They have

love for Me but not for Sahaja Yoga *[UNCLEAR]*. What is the use of loving just Me, does it anyway help the people. You should love Sahaja Yoga, what did we do for Sahaja Yoga? Whatever you have received is not because of Me, you have received because of Sahaja Yoga, remember this.

[In English:] Whatever you have got it is because you are Sahaja Yogis.

So you have to love Sahaja Yoga.

[In Marathi:] They will try to save money in that also. They will get sari for Me, why do I need sari, I have so many saris that I am bored of this, I don't know what I have to do with it. But here they will refuse to give Rs. 10. I think like this that they have such a thought in head that the Sahaja Yogis are eating this money. Nobody is eating your money in Sahaja Yoga. All are working nobody takes a cent. Especially I must say this, My brother is charted accountant, he says he has never seen such kind of trustees and have never seen such kind of a trust and not seen such kind of people, not taking any money even a cent in Sahaja Yoga. Whatever you give, it is of use for Sahaja Yoga. Now I should not say anything about money, because I don't have the knowledge for that but it is the Lakṣhmī Tattwa of yours. If you do miserliness then your Lakṣhmī Tattwa will never come up. This Sahaja Yoga has given you everything, I am Anādi [ancient] and then what should I give you? Did you understand, be thankful to Sahaja Yoga and not to Me. If today, Sahaja Yoga would not have been here, you would not have been here and would not have had your Self-realisation, is a straight thing. There are plenty of Devī

temples, they are Swayambhū and especially I am telling this for the Maharashtrians. Even If you go for the Kula-devatā, *[UNCLEAR]* what has the Kula-devatā given you, your father and father of your father? Sahaja Yoga has given you, tell Me the truth hasn't Sahaja Yoga given you or not? If Sahaja Yoga would not have come in this world, would you have received anything? Leave about Me. That means Sahaja Yoga should receive your love. What have I done for Sahaja Yoga? Do nothing for Mātājī, everything is useless, I don't have knowledge of it, but for Sahaja Yoga you should do it. Everyone has to write every day, what have I done today for Sahaja Yoga? If you fell ill only Sahaja Yoga can heal you. All the benefits that you have achieved till today are completely due to Sahaja Yoga. Therefore you should love Sahaja Yoga. And for that put *[UNCLEAR]* for God.

[In English:] You have to understand that there is a very big revolution, spiritual revolution that is going on. There are 55 nations who are doing Sahaja Yoga. There are some people in some places like Togliatti I will tell you 22,000 Sahaja Yogis are there. I meet them only once a year, *[UNCLEAR]* after they have learnt from Me also. But for Sahaja Yoga also up to Siberia they have gone up to Siberia. Can you believe it? They have taken it up to Siberia. People came all the way from Siberia.

[In Marathi:] Give Me some water.

So one has to learn that I have to do something for Sahaja Yoga. Maybe you may not like some of these dramas for the time being. But once you start seeing them you will like it. I will say that you all Indians have to

know Hindi language must know. Minimum that I tell you this is our national language.

You must know Hindi language. All the Sahaja Yogis must know Hindi language. And those of you who live here should know Marathi. It is very important, very important. See people come and do business here; we had a problem like that. One Gujarati gentleman had a big strike in his factory for one year.

Sahaja Yogi, a very good Sahaja Yogi, he said Mother I don't know what to do? I said see, you are living in Maharashtra, you don't know what Maharashtrians are? You don't know what they want? What do they respect? You don't know Marathi. You want to just make money and go away. He said that no I don't make so much money, but even if you give them money, they do not feel nearness to you, they do not feel that you are the part and parcel of this family.

So you have to establish. Marathi is tremendous I tell you and a very difficult also I mean even if you speak it you may not speak that correctly. But whatever you say in Marathi, they will appreciate every bit of it.

So you learn Marathi. I said now you make a big temple of Gaṇeśha, because for Maharashtrians Śhrī Gaṇeśha is the *[UNCLEAR]*.

So he made a temple of Gaṇeśha and he said that we are going to have the inauguration. I mean they said we are going to have the inauguration. The whole strike was finished. They all came for the Gaṇeśha Pūjā.

[In Marathi:] Now they are coming for Gaṇapati, their wives brought them; the men had been drinking alcohol.

[In English:] So I am going to make a request to all the non-Marathi people who are here, try to learn Marathi try to understand. And I must say the quality of the Marathi literature is very high. That is how I know all kind of literature. It is not Bengali style where it is very emotional side, no; it is very balanced, very deep and very good for Sahaja Yoga. Because Sahaja Yoga was practiced since ancient times by *[UNCLEAR]* who lived in Maharashtra.

So Sahaja Yoga is actually still very much easy to understand if you know certain words of Marathi. English language the less is the better. For example spirit, I find it so impossible, I mean difficult. Spirit means Ātmā, spirit means alcohol, spirit means dead spirit, now which spirit am I talking about? You couldn't know which spirit I am talking about.

So there is no harm in learning these three languages in any case.

So many Sahaja Yogis abroad are learning Marathi or Hindi and I tell you they are progressing very well. We have many beautiful books in all these languages, translated also. But for spiritual, you can say spiritual thought, you see Dyāneshwara, I have not seen anyone higher than that, not because I was born in Maharashtra. But nobody, Amṛut'ānubhav if you can read, I mean it is like bible, so beautiful.

So under these circumstances, we should not stick on to one side but we should progress and we should expand. Very easy, you just mix up with other people with other Sahaja Yogis, we at first had a center and we had Marathi, so all the Hindi people said Mother we don't

understand Marathi, they speak in Marathi this thing and that thing. I said alright you start other center in Hindi, but they started another centre here, but I said once a month you should meet all of you.

So now we have a nice place in Pune you are lucky people. You can meet in a place called Shere, all of you can go and have a nice picnic there and talk to each other. A Maharashtrian must talk to the Hindi people with whatever type of Hindi, I am going to *[UNCLEAR]*. A Marathi Hindi is another quite a shocking thing it doesn't matter, same way and the Hindi people should talk in Marathi. Highly important see now if you can talk, you can talk.

So a *[UNCLEAR]* will start. It is very interesting you know and I think it is more congenial more helpful. If you can speak in whatever way you know own broken language, doesn't matter people will like that. They will tell you ten times, see he said this in Marathi. Though you make a mess out of it, doesn't matter. But same with the Maharashtrians you see you must make sure you learn, while Hindi is also not easy to take out after Marathi. Like that you establish a bond with this language it is very important for Sahaja Yoga. These three languages at least you should try to know because we are international people. Not only that at least Hindi, Marathi and English, these three languages are to be used in our literature. I am not saying if you take to some sort of a course or something but at least talking. In Sahaja Yoga, everything will *[UNCLEAR]* otherwise you talk to somebody else then people will laugh at you but in Sahaja Yoga nobody will laugh at you.

So all the people whether you are Maharashtrian or you are from north or anywhere should start talk to each other in somebody else's language. Very easy to learn.

Now another language that we know is our Sahaja language. In Sahaja language, we talk on Chakras, we don't talk that person who is good looking who is bad looking who is dressed up like, not superficial.

We talk about Chakras, this is the Chakra is not alright that is the Chakra not alright. But we say is that this Chakra within me is not alright. But for others we need not talk.

[In Marathi:] this is a lot stupidness, you have a bhoot they will say like that, the one who has a bhoot will say that is he has bhoot. This is very *[UNCLEAR]*, you have a badha, you have a bhoot, you have this and will say like this.

[In English:] It is very easy for the Sahaja Yogis to go on telling everything. All the newcomers will come first of all they are to have bhoots for some people, according to Sahaja Yogis. That is what the people have told Me. Anybody who come to Me they will say you have got this bhoot you have got that bhoot.

So now let us have one committee which will have people who would sell these books means methods how to learn other languages. I learnt good Hindi through *[UNCLEAR]* he is the greatest greatest novelist in the whole world, much better than Tolstoy or anyone. For Indian life, he is so delicate, of course he will take out your eyes wash them and put them back then you will cry no doubt, after all you are *[UNCLEAR]* but you will learn Hindi very very quickly if you can read Sharadchandra. There are twenty-

six books that are written. All translated in Hindi, I don't know.

[In Marathi:] I don't know if in Marathi, do we have in Marathi.

Sahaja Yogi or

Sahaja Yogini: Yes, we have in Marathi.

Shri Mataji: Also in Hindi.

[In English:] It is a translation, it is not the originally Bengali [in Marathi:] what I want to say [In English:] but it is so interesting; [in Marathi:] that man is very deep. [In English:] So you will pick up that language so fast so fast. Like Hindi I learnt from him only, his translated books. I never studied Hindi in My life. Sharadchandra you all must read it is very important. He is a realised Soul. There are so many realised Souls we have had.

So we come to this point that those who are realised Souls, had been realised Souls, who have written books and things even novels, poetry, everything we should note it down, find them out, abroad and here, read their literature.

So we have to be literary people. I am not saying that everybody will be, but those who are here supposed to be class people at least you all should be literary.

The whole atmosphere has become so materialistic so materialistic that we cannot talk about literature.

Sahaja Yoga is not only for your individual growth, it is for the masses, it is for the whole world. Now how will you transfer it unless and until you have that medium of very very balanced thoughts? Especially Maharashtrians must know that Marathi language has got words from Farsi,

from Arabic, from everywhere *[UNCLEAR]* everybody says Iḍā Nāḍī, every person can say Iḍā Nāḍī, do you know *[UNCLEAR]* Nāḍī means what, immediately [in Marathi:] all these are Arabic and Farsi words. Urdu words also I have read the other day Guftagu I mean guftagu is an Urdu word I mean I don't knew that it was not Marathi.

[In Hindi:] I mean in Marathi we have many Urdu words. Guftagu le aye, one thing is very good in Maharashtra that they take every word from other language not like in Hindi *[UNCLEAR]* is not like this. They will use their lips and they will say āggadi [steam engine] means they will take the thing as it is. *[UNCLEAR]* let it be anything. In the same way, in Sahaja we should also mix everything.

[In English:] So we can have some people who will encourage this kind of writings and things. You know there are so many Sahaja Yogis who are having beautiful poetry. Say in English may be in Marathi, maybe in Hindi also many beautiful things about Sahaja Yoga, we have to get them combine them, they are not put together, many people don't know even, so it should be all brought together and you should all read it out to your children, read it out on yourselves and enjoy them.

So we have to be *[UNCLEAR]* we have to be peaceful and enjoy the beautiful thoughts of other people. It is very important, once you start doing it even the masses will do it. Even they will take it because it is just the matter of taste. Once we develop taste for these things we will all come. But these days people don't read anything, I don't know where they spend their time and what they do! But now for Sahaja Yogis, it is very important.

The personality that comes is much better, in everything.

So now for this for growing people into literary atmosphere, we have of course a libraries no doubt at all but then our Indian conditions are such that you borrow a book, never give it back.

[In Marathi:] Many complaints I have checked, one of them, did you bring back the book? They will hide it. It is like this. If something from other comes in, they will keep it and not return. This should not be in Sahaja Yoga. This is not in Sahaja Yoga. Give a bit more money.

[In English:] Never try to take the advantage of another person don't try to exploit another person. In Sahaja Yoga, if you start exploiting, you will be exploited because now you are in the kingdom of God.

So this is something very much characteristic in us. That if we can some or other manage, we are very clever people we are very cunning, very clever. Only people who can beat us are Italians. But you see what has happened to them most of them are in jail. And if you start practicing these habits of cheating others, not cheating you see, [in Marathi:] we just got it, took it and will keep it.

[In English:] Again *[UNCLEAR]*. It was not so before I will tell you even one little spoon was left of somebody in house everyone will ask have you returned that spoon or not, have you returned that spoon or not. We have *[UNCLEAR]* that should be Sahaja Yogis. Now for this kind of thing I do not want to have a competition and present to somebody who has done all such good deeds that we don't want to have.

We don't want to have any competition. But we can tell each other about it, how generous another person is.

Instead of talking ill of others we can say now how generous this person was imagine. The another day I must say *[UNCLEAR]* something about Me which I forgot to talk with him. He said when he wanted to sell Me this land I said that I will not buy it from you because you have *[UNCLEAR]* so I do not want to.

So he said, “Alright give me” *[UNCLEAR]* he said “alright for one acre give me 75,000." I said no I will not I will fight and I brought My price to one lakh. I said you have to take one lakh nothing doing.

[UNCLEAR] but it comes automatically.

[In Marathi:] But here it is different thing, I will again tell in Marathi only. Now everyone of them has come that is why I am telling. They have stolen the peddas also; laddus also, if you want to run away with them then do it. What foolishness is it? The women came to do luggage and what they did they did the luggage of the laddus and took with them. Then they took also the stainless steel utensils. Our *[UNCLEAR]* is very particular, he said now you pay money for that. The Puneites must pay the money, I said why just leave it. What is gone is gone. *[UNCLEAR]* Mātājī do not anything in the hall, they will again steal something from here. I said My things they will not but of Sahaja Yoga they will. Not Mine but of Sahaja Yoga they will. What is our ability, who we are, we are saints says Shri Mataji, but these are not saints they are beyond. Who gave you Self-realisation till today that you can give. Like the radio plays beautiful music but doesn't understand music, such is the case in Sahaja Yoga.

[In Hindi:] From the radio is coming good music but the radio doesn't understand the music such is the case of

Sahaja Yogis. That here we are doing Self-realisation; everyone is getting beyond, this and that and then they run away with the laddus [Indian Sweets]. I was saying bring the laddus there were so many laddus and where are they now. And they ran away with them.

[In Marathi:] *[UNCLEAR]* we can't have any competition that this woman is more *[UNCLEAR]*.

[In Hindi:] We don't want to have any competition in Sahaja Yoga that you will get a medal for that, that you have done a work of generosity so you get the medal of generosity. This will not happen in Sahaja Yoga. In Sahaja Yoga, there should be faith, ours in you and yours on yourself. Here we should not do any kind of stealing. We don't take from others but the other we whatever we manage we give to others.

All these character that I have described earlier, others should be able to see them within us. These must be enlightened. If tomorrow these are not enlightened, then what is the use of doing Sahaja Yoga? In this the disparity is this that we love Shri Mataji a lot.

Contents: 1905-0000 **Talk to Sahaja Yogis, On Creation from The Wind, Vol. 1, Issue 6 (Mar 1987), p.5**

[SYNOPSIS!] [Ten or twenty billion years ago an event happened that began our universe, the Big Bang. The entire universe, all matter and energy and the space they fill, occupied a very small volume concentrated at one point, a kind of cosmic egg. Then the Big Bang: a titanic cosmic explosion of the cosmic egg into a dense primeval fireball.]

[The universe began an expansion which has never ceased. From the cosmic egg the Universe filled with elementary particles in the form of immense gas clouds. Gravity caused the clouds to spin, condensing matter and later on forming the primordial galaxies.]

[The epic of cosmic evolution had begun, a hierarchy, starting in the condensation of matter from the gas clouds of the Big Bang into millions of galaxies, each containing millions of stars. Within one of these galaxies a star was horn, the Sun and around this Sun the Divine caused the planets to come into existence.]

[In this system the planet Mars was created, the red planet which after Venus appears as the brightest star in the skies of the earth. To astrologers Mars represented the God of war and anger.]

Contents: 1905-0000 **Talk to Sahaja Yogis, Evolution in Śhrī Gaṇeśha's Land from The Wind, Vol. 1, Issue 6 (Mar 1987), p.8**

[SYNOPSIS!] [At that time Australia and India were joined as one continent. Even today they are still joined; Australia and India rest on the same continental plate, separated by water alone.]

[When Uluru rose from the ocean the earth was covered in deep rain forest. The insects and plants had dominion over the land, the crustaceans and jelly fish ruled the oceans. Evolution had taken 600 million years to bring creation to this stage. Then a giant leap forward occurred: within the seas the `Proto-fish' was created, the first fish.]

[With this fish came a breakthrough, the first true backbone, the first establishment of the Mūlādhāra Chakra in this physical plane. Within its fins were five tiny bones, which over the ages would one day evolve into the five fingers on each of our hands.]

[After this jump the evolutionary process accelerated. From the fish the amphibians developed. They would leave the water and venture into the land to start the progression of evolution towards the advent of mankind, guided by the different forms of Śhrī Viṣhṇu's incarnations.]

[When Uluru rose from the earth the Mūlādhāra was awakened and Śhrī Gaṇeśha bathed the world with His vibrations. The support of the root, founded on the essence of the Mother Earth, was created.

As if the rock was the vital ingredient, evolution took a surge forward. Within the remains of the inland sea from which Uluru rose, the first living creature to have a backbone appeared.]

[At the base of Uluru have been found fossils of these creatures, some 450 million years old. Geologists have proposed that Uluru rose from the ocean about 450 million years ago. The advent of Uluru from the earth resulted in the subtle energy of the Mūlādhāra being born within a physical creature. The quality that would one day, millions of years in the future, come to exist in the conscious minds of realised Souls.]

Contents: 1905-0000 **Talk to Sahaja Yogis, Spirit, from Nirmalā Yoga, Issue 16 (Jul-Aug 1983), pp.10,12**

Spirit is the most precious thing that we have within ourselves. The preciousness of your Spirit is immeasurable and that is why it is called the thing of eternal value. Because it is infinite, we cannot measure [it].

Now, God the Almighty we say is `Sat-chit-ānand'. Sat *[UNCLEAR]* means the `Truth', The Truth, we understand, in human terminology is relative. But the `Truth' I am telling you is the absolute, from where all the relations start. Example, I will tell you, how to understand. This Earth has got oceans and rivers and all kinds of waters you can say. But the earth is enveloping all of them. If the mother Earth was not there, there could not have been any of these existing.

So we can say, that the mother Earth is the support, of all the things that exist on earth. She is enveloping us. In the atoms, she exists, in the big mountains, she exists, because the elements are part of that Earth.

In the same way is God Almighty. The `Sat' part of Him, the `Truth' is the support of all the things that are created or not created. Another example; you try to understand. How, the `Sat' is the `Purush', is the God who does not take actual part in the creation itself, but is a catalyst. The example can be like this. That, I am doing all the work I am creating everything, but I have a light in my hand. Without the light, I cannot do anything. Light is the support of my work. But the light does not in any way do anything about what I do. In the same way, God Almighty is just the witness like a light.

But His another quality is the `Chit', it is `Attention'. When it is excited or when it is pulsated His attention or

when it pulsates, then through His attention He starts creating.

And He has third quality which we call `Ānand', Ānand is the feeling of `Joy' that He gets by His perception, by His creation, the joy that He gets. All these three things `Sat Chit Ānand' when they are at a zero point where they meet, then they become principle of `Brahma'. When these three things are one, where there is complete silence nothing is created and nothing is manifested but the `Joy' is one with the `Attention' because the `Attention' has reached to merge into `Joy' and `Joy' has become one with the `Truth'. This combination of three qualities separate and create three types of phenomena. `Ānand' the joy inwards merged with His creation and with the `Truth'. When `Joy' starts moving with the creation, the creation starts, moving down from first, the `Sat' or `Truth' stage to `Asat' i.e. `untruth' to `Māyā' i.e. `Illusion'. And that time, the creation starts on working out and when it starts working out, the `Joy' which is on the left hand side the emotional side of God also starts becoming grosser and grosser, till they reach a stage where there is, we can say, a complete darkness of Tamo Guṇa, the complete cessation of the creativity and the complete, sleeping of the joy.

Is it clearer? You will understand now Mahālakṣhmī, Mahākālī and Mahāsaraswatī. That is why Christ said, “I am the light." Because He represents the `Sat' the light of God. And when the light of God becomes absolutely gross, dormant or dead, then it reaches the second stage of creation. All these things go deeper and deeper and become grosser. That is one part of the paraboli.

Now the another part of the paraboli starts when you are attaining back to God Almighty. That process now gradually starts becoming higher and higher, subtler and subtler and finer and finer. In that refinement ultimately the light works for the evolutionary process. Gradually the grosser parts start becoming enlightened.

You find the lower animal is not much enlightened as the higher animal. Gradually even the `Joy' starts becoming subtler and subtler. We can call it beautiful. Human joys are much more beautiful than that of animals.

So the Joy also start changing their manifestation. In the sense, you start more and more and wider range of `Joy' comes into your hands. For example, to a dog beauty has no meaning; decency has no meaning.

So at a stage when you reach, when you are a human being, to that extent you develop your Sat' which is awareness; to that extent you also develop your `Joy' and to that extent you also develop creative action. Now you see how the, creativity' of God passes into the hands of Man, when he turns out; how the `Joy of God' passes into the hands of Man and how His `Light' comes into the heart of Man as `Spirit'.

It is beautiful. I have just touched, when you have become a human being, people say human beings have a soul, not that others do not have, but light starts burning in a human being only.

Because of that `light' we talk of religion, we talk of God and we talk of eternal things. But it is really a precarious stage, that is, to be human being. Because at this stage, you have to jump only a little bit that side, while you start jumping this side and that side. Because this

jumping is not possible unless and until the awareness reaches that stage, where you become independent and in that independence, you find your own course. This is the position. Because your `Self' cannot be yours until and unless you are independent. As long as you are slave or under bondage or something that is gross, how can you enjoy that eternal joy that is within you? So it is for you to expose yourself more to that joy by opening out your `Self' more and more and getting subtler and cleaner; so that you feel that `Divine'.

Once you know this point that, after getting Self-realisation, unless and until these three things start merging together, you cannot feel that you have established yourself. The Joy within you, must be felt through your awareness, otherwise you cannot see it. Suppose you have no eyes, then how can you see? If you were not aware to see Me, how will you see Me? If you are not aware to hear Me how will you understand Me? And once that awareness comes to You, then only the `Joy' awakens within you. Because only through these subtle feeling of the awareness, you are going to absorb the Joy.

Just now you felt, you said “what a beautiful thing it is!" You felt very happy. You are feeling the joy of creation at this stage and Man is the summit of creation. But only the `crown' part is such a little thing. Very little it is. Very little distance it crosses in no time, but only thing is that, three things have to be combined. And that is why you find even if you get Self-realisation, you do not feel the silence.

Because you have not become the `Light'. You do not feel the `Joy' because you have not become the `Ānand'. That is the left side of you. In everything, there is `Joy' as a human being, you start seeing `Joy' in patterns. You see a key box, you open it out. You see the patterns. You call it the veneer. You call the roughness and things, the smoothness and the harmony of it. You start feeling the matter, the Joy of His creation. But after realisation, you start feeling the `Joy' of creation. The summit of creation is the human being and that is why for a Sahaja Yogi he must realise, if he tries to be friendly or interested or involved in a person who is at a lower level, he can never get the Joy' from that person. Only thing what he can do is, to raise that person higher to his own level and make him also feel the same `Joy' as you are getting.

Supposing a man who is an artist marries a blind girl. What is the use? She cannot enjoy the Arts created by this man. In the same way, if you are interested in your family people, in your relations, in your friends, the first thing and the finest and greatest thing you can do is to give them Self-realisation which means the `Joy' of your Spirit. Expose them to the joy of their Spirit, which is the most precious thing. And this is the reason, why people flicker and they fiddle and they feel uneasy and they lose their joy very easily at small things that has parts of it and finished.

It is like the ocean before you, where I am there and I want you all to come into it and enjoy. It is all for you. Whole thing was created for your enjoyment. You have to become subtler and subtler. You are wasting lot of time here on very gross things, you have noticed.

Contents: 1905-0000 **Talk to Sahaja Yogis on the Essences of Elements**

Sahaja Yogi: So `Bhūr' is the *[UNCLEAR* Mother Land]?

Shri Mataji: `Bhūr', Bhūr is the Mūlādhāra, means the Mother Earth, made from Mother Earth, the basal. Then the `Bhuvah' is the whole `Antariksha', means the whole universe, the creation of material basis, material, like all the planets and things.

Then the third one, I said, was `Swāhā', the Nābhī, is the consumption. `Swadhā'... is the, that is the fire thing, fire, fire principle is the consumption part. Swadhā is the sustenance, Swadhā. There are two things in the Nābhī Chakra. Swadhā is the one by which you sustain the Dharma.

So, that's the two essences, one is Swāhā, by which you consume everything, like the Agni Tattwa means like the fire principle and Swadhā, is the principle of the water, which is sustenance.

Then, `Mana'. Mana is the emotions, the Center Heart is Mana. Emotions.

Then, `Jana', means the people, is the collectivity.

So I said all to *[UNCLEAR* `Saumin'], `samuhik' means collectivity. `Jana', that you contact people, Jana means people.

Then, `Tapasa'. Tapasa means, or `Tapasya', means penance. That is Christ. Word for the penance.

And made out of the principle of, oh, I'm sorry I have forgot to say that Jana is made from the principle of Vāyu, ether. Alright? Then comes the, this is mainly the

`Vāyu', means the air, the Mana is *[UNCLEAR* made with/may be] the air. Vāyu.

And then, comes the Tapasa, is with the light, light. And then `Sat' is the Truth *[UNCLEAR]* at the Sahasrāra.

So I've given essences, I mean the nature, essential nature of the Chakras and also how it is created, from what essence is created.

Contents: 1906-0000 **Conversation with Gregoire de Kalbermatten**

[The words are not absolutely exact!] Gregoire:... but Mother, this is really an ugly Kali Yuga. Were there other Kali Yugas like this before?

Shri Mataji: There were many other Kali Yugas before but this is [one of] the worst.

Gregoire: But then, there were also other golden ages before?

Shri Mataji: Of course. The successions of Yugas form a Kalpa, which is your universe.

Gregoire: When will our universe finish?

Shri Mataji: If Sadāśhiva interrupts it in dancing Tandava. People of God will go back to God and everything else will be destroyed. I do not think it will happen now because of Sahaja Yoga.

Gregoire: If our universe comes and goes like this, it means there were other universes before?

Shri Mataji: Yes, many.

Gregoire: But, Shri Mataji, where do all these universes go when they are finished?

Shri Mataji: They become a Chakra in My Body.

[After this answer, there were no more questions. The silence was very galactic.]

Contents: 1906-0000 **Conversation with Heidi Zogorski, U.S.A.**

Heidi Zogorski: Shri Mataji, why are the children in America so sick?

Shri Mataji: The mothers in America have weak hearts.

Heidi Zogorski [in surprise]: Shri Mataji, what do we do?
Shri Mataji [looking at her heart]: But I'm right there.

Contents: 1907-0000 **Guidelines for Helpless Destitute Women Seeking Shelter in the Vishwa Nirmalā Prem Ashram, Noida, Uttar Pradesh, India**

1. Women up to sixty years of age may seek shelter in the Ashram for a limited period with a view to get vocational training for 6-24 months in the area they are suitable to.

2. The women will have to accept the prevalent rules of the Ashram and Sahaja Yoga meditation.

3. They will have to appear for a health check-up to ensure they are free from any disease which could harm other residents.

4. The women seeking shelter shall come through Sahaja Yoga centers, police, jails, NGOs, social servants or be referred by some authority etc. along with necessary documents / papers showing that they do not have any family ties or rejection by society.

5. The Ashram reserves the right to restrict/refuse the shelter to any women without assigning any reason.

6. The women found suitable for long term assignment in the Ashram may continue for long durations if the authorities of the Ashram desire so. They will be suitably rewarded.

7. The governing council has the right to waver any of the above conditions.

Contents: 1907-0000 **Guidelines for Admission of an Orphan Girl Child into the Vishwa Nirmalā Prem Ashram, Noida, Uttar Pradesh, India**

1. Normally an orphan girl child between the ages of 2-8 years will be admitted. However, with the permission of Trustees, an orphan girl beyond the age of eight years could also be admitted in special circumstances.

2. The child will be sent for a health check-up before actual admission to avoid the chance of any communicable harmful diseases.

3. Orphan children can be admitted by Sahaja Yoga centers, police, NGOs, religious organizations or any reliable organization/person/distant relatives.

4. The person getting the girl child admitted will produce death certificates of the parents or any other proof so as to ascertain that the girl child is an orphan and is financially poor.

5. A lost girl child can be admitted by police or local magistrate. If the guardian is located later, they will pay all the expenses incurred by the Ashram.

6. All children admitted will follow the discipline rules of the Ashram and Sahaja Yoga meditation.

7. The Ashram shall have all rights on the admitted children as that of parents as per rules of the Government.

8. The Trustees will have full rights on an admitted orphan girl child for her upbringing, education, marriage, adoption etc. as may be deemed fit by them.

9. If any child leaves the Ashram, is lost on her own or dies, the Ashram shall not be responsible for any compensations etc.

10. The Trustees of the Ashram reserve the right to restrict admission of any child or expel anyone to a safe place without assigning any reason.

11. The governing council has the right to waver any of above conditions.

Contents: 1907-0000 **Advice for Conducting Sahaja Yoga Programs**

1907-0000 Advice for Conducting Sahaja Yoga Programs A Sahaja Yogi represents the Collective Sahaja Yoga when he speaks from a public platform to introduce Sahaja Yoga. The novice audience tends to form their initial opinion from the impression the speaker leaves. They not only listen to him but also observe his manners, dress, poise and whether his speech bears the conviction of his faith.

Rhetoric or pompous speeches, void of vibrations fail to arouse the spirit of the audience. One should speak from the heart and feel what one says. There should be a genuine concern for the upliftment of the Spirit. The face may express that concern but without the hands flying in all directions.

One should refrain from making long speeches. Too often the speaker gets lost in his own oratory.

Remember to speak to the point, as a mental approach only arouses the ego. The speaker should exude joy, bear a happy countenance without being overly serious. He should conduct himself with dignity, grace, poise, be formally dressed with well groomed hair.

Centre leaders should avoid preaching long sermons to Sahaja Yogis at collective meetings. They should minimize lecturing and play Shri Mataji's tapes instead. Centre leaders are not a medium between Shri Mataji and a Sahaja Yogi. We should not forget that Shri Mataji's audio and video tapes have her vibrations and spontaneously clear out all negativity, allowing each Sahaja Yogi to experience the joy of his own Spirit. Surprisingly, several centers have not so far acquired tapes and are not showing the videos of Shri Mataji. Audio and Video information was sent in the last issue.

Shri Mataji has strictly prohibited any individual or centre to make copies of any video, audio or publish any literature or booklet without permission.

Contents: 1907-0000 **List of Advices given to Hamid, Austria**

[If somebody has problems to sleep at night, the following can be done: massage Āgñyā with the finger clockwise; bandhan three times, deep breathing and take the mantra `Nidrarūpa'.]

[With all left-side diseases (also cancer): three-candle treatment; don't move to the right side.]

[As a cause of cancer, it is also possible that these are affected: right side problem; centre heart; right Āgñyā; Mūlādhāra. Use also three-candle treatment.]

[All who have problems with urethra and those who are above sixty years old, should not eat raw tomatoes (left Āgñyā gets too sour). As a treatment, put ice on liver.]

[A medicine for low blood pressure is merphentine (available in India).]

[With liver problems you can also put left hand on liver and say the mantra, `Mother you are my Guru.']

[Those who have to go outside very early should take their bath in the evening, especially during the winter months.]

[Those who think a lot or have to do mental jobs should eat more carbohydrates and only a little meat.

Through carbohydrates the body produces more oxygen, which is very important for brain activity.]

[In Sahaja Yoga there is no death as s h, but from time to time also realised Souls need a new body. Sahaja Yogis should not be cremated but buried.]

[After 6 p.m. we should not drink black tea or coffee.]

[We should not tend to any extremes with food. Neither too sweet not too sour supports our vibrations.

The food should be juicy, many left Āgñyā problems come up through dry food.]

[Children should be given milk with low fat but with sugar.]

[If we have problems of being tired or overactive (Āgñyā catch) when learning then we say the mantra, `Mother I am not learning' or `Mother I learn nothing.']

[If we have red spots or pimples on our face, we should rub it with herb tea or, better still, wash it with rose water.]

[If we are catching on right Swādhiṣhṭhān and right Āgñyā, we should also work on left Heart and left Viśhuddhi, because these Chakras are automatically also affected.]

[The best time for meditation is between 5 and 6 o'clock in the morning because the left side becomes passive and the right side becomes active, so there is a quiet and balanced time in between. To cool down the right side it is good to meditate after sunset and generally we should meditate before sleeping.]

[If possible we should sleep after coming home from work to compensate for less sleep in the night.

Also, it would be good to rest before programs.]

[There is a new liver treatment: red paprika with blueberries plus sugar and the mantra `Mother, You are my Guru.']

[In the evening we should not eat sour food because of the Viśhuddhi; if any, then take with sugar or sweets.]

[Treatment for back Āgñyā: Moov.]

[Treatment for front Āgñyā: white tiger-balm.]

[Massage left foot with Moov and right side with tiger-balm.]

[Scars and wounds (from fire) treat with ghee.]

[If you have a swelled Viśhuddhi, then take butter with warm water to wet Viśhuddhi but avoid swallowing too much of it, because if you have Viśhuddhi problem, you have a liver problem too and butter is bad for liver.]

[After the birth of a child, the mother should use the Ajwain treatment to clear the Mūlādhāra.]

[Coughs and colds are due to liver problems, put ice on liver.]

[With hip problems we should lie down on belly, take left ankle with left hand and right ankle with right hand and breathe deeply several times.]

[Important for preparing a Public Program: on the left-side of Shri Mataji there has to be a table with water and a burning candle on it.]

[As we all know the element of the Viśhuddhi is ether. Hamid asked Shri Mataji about the occurrence of ether.]

Shri Mataji: Ether originates from Āgñyā and is in Āgñyā, our thoughts are out of ether and therefore the thoughts can penetrate everything.

[With vein problems, massage with white tiger-balm and several times a day, lie on the back and `ride a bicycle' (of course, without the bicycle).]

[With menstruation problems Shri Mataji recommends the following: ‘Drink vibrated water with salt.

‘All treatments for the right side. Start about one week before period and continue during it.]

Contents: 1907-0000 **List of Advices given to Dr. Madhur Rai, India**

‘Massage baby with vibrated mustard oil for left side, vibrated kerosene.

‘Massage baby from neck down with vibrated cow's ghee to cure diarrhoea.

‘Gas in stomach or stomach pain, mother should chew ajwain and put that on baby's naval with warm towel.

‘Coconut oil/jabakusum oil mixture for hair, brush backwards.

‘Left side: anaemia, cancer, hyperthyroid. three candle, camphor clearance, shoe-beat, lemon chilli matka seven nights vibrated kumkum and vibrated water (raise Kuṇḍalinī put right hand on lemon chillies, read 108 names of Shri Mataji and pray to vibrate) ‘Paper burning, don't write names of Goddesses, bandhan seven times, burn and watch the flame, say Shuddha Icchā mantra.

‘Write: `The badhas causing body pains' etc.

‘Keep window open during three candle treatment so negativity can leave.

‘Left Viśhuddhi for hyperthyroid.

‘Open the matka for seven nights, on 8th morning dispose of it. Do not use on New Moon night.

‘New Moon pray to Śhrī Shiva, Full moon pray to Śhrī Sītā Rāma.

‘Right side: hypertension, insomnia, constipation (right Mūlādhāra) etc. Foot-soak, ice pack, no ice pack during pregnancy but can put on right/back Āgñyā, left hand on Mother Earth Śhrī Kārttikeya mantra, pray more, develop Bhakti to balance right side, relax.

‘Right Swādhiṣhṭhāna, left Nābhī, Āgñyā catch: diabetes.

‘Acidity: Nābhī Chakra.

‘Superego sits on right Viśhuddhi.

‘Heat from right Swādhiṣhṭhāna heats right Viśhuddhi.

‘Too much ego sits on left Viśhuddhi, thyroid problem.

‘Left Viśhuddhi catch, ice right Āgñyā and cool down ego.

‘Pray that a catch leaves whether it comes from you or collective, so just make a simple prayer.

‘Catches are not always yours! Subtle system is capable of catching anything wrong that may happen.

‘`Mother whatever negativity is attacking please destroy it' pray to the Devī.

‘Anxiety: ego, right side, too much thinking.

‘Depression: left side.

‘Both right/left treatment needed, paper burning helps depression, matka, look through candle flame at Bindi, do not meditate with eyes closed, only close eyes when thinking stops, right Āgñyā ice, Om

Ham Ksham.

‘Hypertension: right Viśhuddhi catch, foot-soak etc.

‘Osteoarthritis: liver.

‘Right hand to Shri Mataji, left hand on right Swādhiṣhṭhān.

‘Thigh is Swādhiṣhṭhāna, sits on the knee which Nābhī, can cause knee pain.

‘Swādhiṣhṭhāna and Nābhī interlinked.

‘Prayers with the Heart: Shri Mataji you are the Doer and you are the Enjoyer.

‘Sinusitis: constant cold, heated onion on sinuses, near the nose, peel one by one layer to take it off.

Slow heat to the sinuses.

‘Heart palpitations: one hand on right Heart, pray to Mother `Shri Mataji, all my ancestors who have left, if they are attached to me, wherever they are, please have no attachment to me. I have protection from Shri Mataji.'

Comes from some attachment from ancestors, pinches the heart.

‘Elbow pain: also Nābhī catch.

‘Left Nābhī and right side, no camphor but three candle goes deep enough. Thick candle. The light works it out, not the heat. Clears left and right.

‘String burning helps for both left and right side catch combinations: seven knots, left side mantras for each Chakra, all mantras and Śhrī Mahākālī Bhairava mantra, Śhrī Shuddha Icchā mantra for pure desire for negativity to be destroyed. Put string in mustard oil, look at the flame while burning it.

‘To activate Kuṇḍalinī: Śhrī Gaurī Gaṇeśha mantra, Bīja mantra Hrīṁ, raise Kuṇḍalinī with left hand, right hand to Mother.

‘If you stop feeling Kuṇḍalinī, entered into collective consciousness. Chakras are weak, so the vibrations flow there and lower the Kuṇḍalinī. Keep meditating. Keep raising Kuṇḍalinī. (Story of river flowing through village, houses taking water so less flow in the main channel).

‘Unable to feel vibrations: massage Viśhuddhi Chakra with olive oil, with your hands, before meditation.

Do hand soak, one by one. One hand to Shri Mataji, other in water. Śhrī Gaṇeśha Atharva Sheersha, Allah hu Akbar.

‘Poor eyesight: looking through candle flame on Mother's hands photograph, Devī Kavach: Śhrī Shankini mantra. Mahāgaṇeśha, Mahābhairava, Hiranyagarbha. Viśhuddhi and back Āgñyā treatment.

Massage wrists/Viśhuddhi with ghee camphor. Cover Viśhuddhi. Ghee camphor in nose.

‘Pregnancy: read good books, not too right sided, afternoon nap, put up legs in afternoon, can do normal work, don't work on new person or give realisation, work on yourself only. Don't sit in front at the Havan, be behind. No heating foods like papaya. Take light walks. Don't fear. Right hand on center Heart, read Śhrī Gaṇeśha Atharva Sheersha, Hanumān Chalisa, Devī Kavach, Durgā Kavach.

‘Varicose veins: avoid too much standing, ice on the veins, cold oil massages with olive oil, lie in bed and cycle motion.

‘Stress: foot-soak tub every day, wife making for husband (no excuses).

‘Souls cling to feet while walking.

‘Foot-soak before sleep.

‘Arthritis, bones: Swādhiṣhṭhāna clearing, left side issue, calcium tablets, use medical treatment as well as Sahaj.

‘Osteoarthritis: do not give heat.

‘Medical Science Enlightened book, Rais plans to write and revise book. Ambition since 2003. Shri Mataji said “It is very deep work. Doctors should do that." ‘Autism: badha. Left and right side. Matka treatment. Treat as symptoms show. Test for the parents.

Take help from social workers as well, not alone. Foot-soak very helpful.

‘Abortion/miscarriage: how to avoid? If it is not right, it will not happen. Overactive right side = infertility. Nourish left side. Gaṇeśha Atharva Sheersha, Nirmalā Vidyā mantra. Baby's growth comes from left side. Patting on the Swādhiṣhṭhāna Chakra. Center Heart has

to be strong for antibodies. See that right Swādhiṣhṭhāna is cool.

‘Problem going thoughtless: left hand on right Swādhiṣhṭhāna, all mantras for cooling and liver, Śhrī Chit Devatā, Śhrī Chitta Shakti, Śhrī Nirvichara Swāminī sākṣhāt. Lord's Prayer.

‘Skin conditions: herpes etc. Left Nābhī clearing. Right hand on left Nābhī or on Mother Earth, candle for left Nābhī finger.

‘Itchy skin: heat from liver.

‘Rumbling stomach: Foot-soak.

‘Weakness, loss of energy, loss of memory, pain in chest, old age: devote life to do for others, own problems disappear. Help others.

Social work. Shift attention to others.

‘White flakes on skin: right Nābhī, right side. Liver is too hot.

‘Right Viśhuddhi: heat is from right Swādhiṣhṭhāna, cooling. Śhrī Kṛiṣhṇa, Śhrī Viṭṭhala Rukminī.

Simple prayer `Give sweetness of Śhrī Kṛiṣhṇa in my voice.' See positive in others. Do not compare, do not criticise. Never criticise yogis. Leave it to Shri Mataji.

‘Binge eating: pray for satisfaction. Center Nābhī.

‘Cancer: all left side clearance. Clear Ekādaśha Rudras, take all names. Bandhan and candle the forehead, do not cross the Āgñyā. Clear void by ten Guru names. Foot-soak, Lakṣhmī Nārāyaṇ mantra.

Śhrī Viṣhṇu helps our ascent. Work on affected area.

‘Diabetes: over-thinking. Number one cause. Over-planning. Right Swādhiṣhṭhāna, left Nābhī, Āgñyā.

Eyes become weak. Āgñyā is surrounded by Swādhiṣhṭhāna on back Āgñyā.

‘Thyroid syndrome: autoimmune disease. Strengthen central Heart! Left Viśhuddhi.

‘Checking vibrations: sometimes misleading. Could be warm because you are meant to be there and clear it.

‘Cancer: skin tumour. Shri Mataji has said that initial stages, Sahaj will help. In advanced stage you need medical help. Remove tumour and continue Sahaj methods. Don't worry, surrender to Mother. Speak to photograph. Be innocent and surrender.

Contents: 1907-0000 **Diet on Weight Lose, Notes from taken by a Sahaja Yogini during a Conversation**

[This is taken from notes of a discussion with a Sahaja Yogini to whom Shri Mataji has given detailed instructions. The diet is for weight loss especially in the mid section. Shri Mataji has said that the weight will just melt off.]

[Boil enough water for a tea and add the juice of two lemons. Take this after every meal. Prepare drink before eating and drink immediately after eating.]

[Types of food are specifically indicated for each meal. One may eat as much as one wants of these foods. Vegetables may be eaten freely, avoid over-spicing, don't take chillies, do not use excess oil but a small amount of ghee or mustard oil is acceptable. You will be eating meat but avoid large quantities of beef, a little is OK. Vegetables recommended are more in the green leafy category such as spinach or okra.

Root vegetables such as potatoes and carrots are to be avoided. Carbohydrates are not to be taken except for the flour specified which is available in Indian shops. Stay away from sweet fruits except oranges, which were recommended, especially before lunch.]

[1. Breakfast: Take a protein such as whites of two or three eggs or cold cuts (e.g. chicken).]

[2. Lunch: Protein can be taken with vegetables, don't use much oil, you can blot it off.]

[3. Dinner: This is when you can have the carbohydrate which can be anything you might like to make with Jowar flour. The flour is thick. The dough can be shaped on a cloth so you can flip it onto a pan at low heat. Spread a few drops of water on the top before you flip it over to help it cook nicely.]

[The diet is to be observed for an entire year. Shri Mataji says that ladies who rode bicycles before puberty may have gained excess weight.]

[This diet seems to be especially good for ladies. The lemon juice in hot water has proven effective for many people and may also have benefits for clearing left side. Also many Sahaja Yogis have emphasized that the combination of proteins and carbohydrates and especially the combination of fat with carbohydrates cause weight gain.]

Contents: 1930-0000 **Poem: Small Particle of Dust, India**

I want to be smaller, Like a dust particle Which moves with the wind It goes everywhere, Can go, Sit on the head of a king Or can go And fall at the feet of someone.

And it can go And sit everywhere.

But I want to be a particle of dust That is fragrant, That is nourishing, That is enlightening.

Nirmalā Salve

Contents: 1934-0000 **Poem at the requested of Mahatma Gandhi, India**

Mahatma Gandhi [to Shri Mataji when She was about 11]: Why don't You write a poem? [Shri Mataji wrote:] Early in the morning I pray to the essence of My Spirit Which is, The Truth, the Attention and the Joy; So that I can go to the highest state of My ascent.

Contents: 1941-0000 **Advice from Her father, India (year not sure)**

[Shri Mataji reveals Her mission to Her father.] Prasadrao Salve: This is not the time. This is the time to fight for our freedom. We have to get out of the clutches of these imperialists firsts.

Contents: 1941-0000 **Hindi Song: Ma, Teri Jay. Ho**

Chorus: Ma, Teri Jay. Ho, Tera Hi Vijay. Ho [Victory be to You, O Mother India!] Tere Git. Se Aj. Jag Ye Jivit. Ho [Let this world get alive today with Your song!] Ma, Teri Jay. Ho, Tera Hi Vijay. Ho [Victory be to You, O Mother India!] Stanza I: Tere Gaw Ke Khet. Bhi Ga Rahe Hai [Even the fields of your villages are singing today] Tere Aj. Nagaro Me Jay Jay Ki Dhun. Hai [and from the towns the melody of Your victory is coming] Tumhe Dekh.Ke Ye Jagi Din. Duniya [By seeing You only, this unhappy world] Aur. Vo Ga Rahi Thi Ki...

[Is also singing `Victory to You!'] Stanza II: Jab Akho Me Asu Juba Oe The Chale (x2) [Even when we had tears in our eyes] Ye Dil Ga Raha Tha Ki...

[our hearts were still singing `Victory to You!'] Chitaye Hamari Gagan. Se Bhidi Thi (x2) [And even when the flames of the pyres were reaching the heights of the sky] Vaha Likh. Rahi Thi Ki [they were writing there `Victory to You, O Mother!']

Contents: 1948-01-29 **Meeting with Mahatma Gandhi, one day before his assassination, New Delhi, India**

Mahatma Gandhi [with Kalpana on his lap]: Nepali, you are the same to look at and now you are a mother.

When are you going to start your spiritual work? Now we are free and you should start whatever you wanted to do.

[On ***1948-01-30*** Shri Mataji hears the three shots as Her house on 22 Rattandan Road was closed to the Birla Bhavan house around which Mahatma Gandhi is assassinated.]

Contents: 1948-0000 **Conversation with Sir C.P., Decision to apply for IAS and not IFS, New Delhi, India**

Shri Mataji: Just now we have got our independence. This is the time to build up our country.

Sir C.P.: I will try if I can get into IAS [Indian Administration Service].

Contents: 1955-02-15 **Last words of Prasadrao Salve, Asha Villa, New Colony, Nagpur, Madhya Pradesh, India**

Prasadrao Salve [to Shri Mataji]: Have you been able to find the method [en masse Self-realisation]? [He sees all the children gathered around him and then goes into a coma until his death around 9:30 a.m. on ***1955-02-17***.]

Contents: 1961-0000 **Trip to Purchase Marble for the House under Construction and meeting with Rajneesh, Jabalpur, Madya Pradesh, India**

[Baba Mama receives Shri Mataji in Jabalpur. After Shri Mataji purchases marble quite in bulk, they go to see a cousin whose daughter was a student of Rajneesh, a professor at the local Robertson College.

The cousin arranges a meeting between Shri Mataji and Rajneesh.] Rajneesh [on seeing Shri Mataji raises his arms and runs saying]: Oh Mother Ādi Shakti, I have been looking forward to meeting You for so long! And today my dream is fulfilled.

[Rajneesh lays prostrated at the Feet of Shri Mataji.]

Contents: 1961-0000 **Extract from souvenir `Dignity of Art'**

Artists have to raise the public eye to their standards of taste; and not to stoop down to the cheap demands of the public, thus surrendering their freedom. This can be done by contacting of educational and social institutions, by the enlightened artists. Through articles in magazines and newspapers, the ideas of such artists can be propagated. Through dramas, films and radio talks, people can be educated for the understanding of real art. Thus the dignity of art can be maintained.

By coming into contact with the public at large through these societies, the social self of an artist will develop into a keener and more sensitive being. It will react to the slightest unrest in the nation; to the slightest imbalance in the society. If he sees a leper on the street, his heart will go out with such sympathy that, through his art, he can create an atmosphere by which social workers, doctors, scientists and the people in charge of the state will be forced to think of some solution to the problems of leprosy. If an artist finds his countrymen being unpatriotic or cowardly, he can, through others, create a deep respect in their minds. Such is the motivating power of an artist. They are the loveliest flowers of the creation, the sweetest dreams of the Creator and the dearest parts of the human society. Perhaps they do not know how they are loved, worshipped and followed by their spectators...

Contents: 1964-0000 **Conversation with Prime Minister Lal Bahadur Shastri, New Delhi, India**

Lal Bahadur Shastri: What should we do?

Shri Mataji: The first priority is that My children must get food and drinking water. Secondly, they must get a house and thirdly, education. But foremost, they must have a good character.

Contents: 1970-04-00 **Meeting with Raolbai Auntie, Jeevan Jyot, Nepean Sea Road, Mumbai, India**

[Shri Mataji used to stay at Jeevan Jyot in 1970 and was known as Nirmalā Srivastava. Raolbai asked some girls where Nirmalā Srivastava stayed and went up.] Shri

Mataji [opens the door]: Are you looking for Me? [Shri Mataji holds Raolbai by hand and takes her inside very politely and asks her to sit down:] Where are you coming from? Raolbai: I am from Dhulia and I have heard Your name and came looking for You.

Shri Mataji: Whom have you been worshipping so far, that your vibrations are so nice?

Raolbai: Ambaji.

Shri Mataji: So today Ambaji has come to you. Here I am in front of you.

I am about to start this work and right now I am waiting for My daughter, Kalpana, to have her baby.

Once I am through with that, I will call you. Please leave your name and address before you leave and within a month I shall call you.

[Later in Bordi, Raolbai receives Self-realisation.]

Contents: 1970-07-00 **Visiting Gagan Gadh Mahārāj, Day 1, Ashram Gagan Boara (near Khopoli), Maharashtra, India**

(month not sure; before ***1973-12-09***) [Gagan Ghad (Gagangiri) Mahārāj was a great realised ascetic who stayed near a place called `Khopoli' in Maharashtra which is on the way between Mumbai and Pune. His ashram is located on a small hill top where he use to stay with his disciples. Shri Mataji expresses the desire to meet him and She along with few Sahaja Yogis goes to meet him.] Gagan Gadh Mahārāj: Mother, I knew that you would come this particular day to give me Self-realisation.

I have been waiting for this time since thousands of years. By severe penances and austere life I have been able to clean every Chakra from Mūlādhāra to Āgñyā. But, I knew that finally you would help me to jump from Āgñyā to Sahasrāra to obtain beatitude and bliss. When you were climbing the hill, I could see you in your original form of Ādi Shakti accompanied by all deities dancing in the procession.

[Then he offers Shri Mataji a sarī. He then looked at all the Sahaja Yogis who were there with Her.] Gagan Gadh Mahārāj: Mother, why are you giving so much to all these people. Do they understand the real worth of it? Do they understand what they have achieved so easily? It took me thousands of years to get my realisation. I had to go through severe penances and austere life.

Shri Mataji: You are a Guru and cannot be a Mother. I am the Mother and cannot be a Guru like you. A mother always gives everything to her children selflessly. A Guru will expect that his disciple go through all the hardships before he gets the blessings but a mother cannot do that.

So, now you have achieved such a state, then why don't you help Me in My work? Gagan Gadh Mahārāj: As you say Mother, I was not lucky enough to have a mother like you, before.

[To all Sahaja Yogis]: You all are very lucky to get so much from Mother herself.

So understand the worth of it and grow.

Contents: 1970-07-00 **Visiting Gagan Gadh Mahārāj, Day 2, Ashram Gagan Boara (near Khopoli), Maharashtra, India**

(month not sure; before ***1973-12-09***) [On the next morning, Shri Mataji wakes up early and sits on the swing outside the Ashram. A Sahaja Yogi is also up by and he observes that two disc-like objects are revolving around Shri Mataji for almost 30-45 minutes.]

Shri Mataji: You can leave [and both of them soared high in the sky with tremendous speed and disappeared].

Sahaja Yogi: [asks Shri Mataji about this].

Shri Mataji: Sometimes Hanumāna and Bhairava want to be with Me. Those two discs which you observed were them.

Contents: 1971-07-00 **Meeting with a South African Seeker, Jeevan Jyot, Nepean Sea Road, Mumbai, India**

[A South African student studying in Udaipur, Rajasthan is directed to Shri Mataji's at. The servant let's him into the lounge.] Shri Mataji [while coming into the lounge]: How are you? South African student: Happy.

Shri Mataji: [asks him from where is he].

South African student: [replies that he is from South Africa].

Shri Mataji: I will give you My powers and you can go back there and do My work.

Contents: **1972-01-2x Train Trip to and 4 Days Seminar (including to 01-27), Bordi, Maharashtra, India**

[First Seminar. Self-realisation bestowed on twelve disciples: the ten seekers travelling with Shri Mataji, Chandu Bhai Jhaveri and Mr. Modi.]

[Ten seekers travel from Bombay to Bordi in a train with Shri Mataji. Shri Mataji talks to all of them.

They follow Her wherever She went. Raolbai never leaves Shri Mataji, as she wants to see everything She is doing. Raolbai follows Her and does as She directed her, without any question. They all stay in some school for the night and after dinner they all went to their rooms. Shri Mataji says:] Look at Raolbai from Dhulia. She always has her attention on what I am doing.

[Shri Mataji calls Raolbai as `Rajkunwar'. After dinners Shri Mataji starts giving Realisation to people.

Shri Mataji asks Raolbai to keep her hands under Her Lotus Feet. Shri Mataji says Raolbai is realised now. She worked on Raolbai's back like this, raising of the Kuṇḍalinī.]

[Later Shri Mataji said:] I worked on her by touching each center one by one and then opening her limbic area.

[Then Shri Mataji looks very lovingly and sings a beautiful song, `Par Brahma Parameshwar'. She sings it so beautifully. Her face is so joyous, so loving, happy and, like this, She gives Realisation to four or five people till midnight.]

[Next day, Shri Mataji sits alone and calls each one individually for Self-realisation.]

[While returning in the train, She asks us whether we had thoughts or not. Raolbai says politely that she doesn't know what is happening. Then Shri Mataji asks then to put their hands in front of Her and asks whether they feel cool vibrations. Again, Raolbai replies innocently that she does not feel anything.]

Shri Mataji: Raolbai, you are from Dhulia and I want you to come to My house tomorrow. All of you who felt vibrations must meditate every morning and evening, so as to go deep and feel the vibrations.

[Raolbai stayed in Mumbai with her daughter in a one room apartment and at around 4 a.m. she was awakened naturally and was shocked to see Shri Mataji in front of her in the same position as when She gave her Self-realisation in Bordi.] Shri Mataji [next day when Raolbai meets Her:] Do you get thoughts by putting attention on Me? Raolbai: No.

Shri Mataji: [Tells Raolbai that she had attained thoughtless state.] What did you see in the morning? Raolbai: Mother, I saw you in a meditating pose.

Shri Mataji: For all people whom I gave Self-realisation yesterday, I was meditating in the morning for them. As you all are new and do not understand, you are fortunate that you saw Me.

[The first programs used to be in Bordi and once, while returning, we saw all the stars following Mother.

When She was sleeping, all the stars covered Her and the whole, whole room was filled with scintillating, sparkling stars. Next day, when I told Mother about what I had seen the previous night, She said:] That's what I am and, in fact, I am everything. Now I have told you.

Contents: 1972-02-00 **Conversation with Chandu Bhai Jhaveri, Bordi or Mumbai, India** (could be also end of January)

Shri Mataji: One had one kind of problem, another has a different problem and a third had a third kind of problem.

If one has to do collective work then only by one session of realisation everyone should benefit." Chandu Bhai Jhaveri: The permutation and combination of our Chakras are different because perhaps there are different reflections of God.

Shri Mataji: No. The spirit is the reflection of one God, Sadāśhiva and naturally all the reflections have to be the same.

So the effect of Self-realisation is the same on every person. That is how first he starts feeling this Cool Breeze in his hands, then out of his Fontanelle bone area. All of them feel the collective consciousness in the same way because everybody is the spirit. Whatever you have got in your evolution is expressed on your central nervous system.

So you can feel their body, their mind.

Chandu Bhai Jhaveri: When did this knowledge come to you?

Shri Mataji: I knew about it since I was born. I knew about Myself. If I have done anything it is to understand human beings. What's their problem? They follow Christ, they follow Mohammad Saheb, they follow Rāma, they follow Kṛiṣhṇa and they follow everything but nothing inside. What is the matter? Nothing penetrates... that was the thing. I thought they were not connected. They are to be connected to all this. Only what I have done is to work out the permutation and combination of human beings.

That's not difficult because there are mainly seven Chakras one has to work out and how you can raise the Kuṇḍalinī to break the Sahasrāra.

Contents: 1972-02-00 **Meeting with a Boy or, Public Program, Aurangabad, Maharashtra, India (month not sure)**

Boy: This Param-Chaitanya is beyond feeling. How can we feel it nowadays?

Shri Mataji: It is true, but you should forget about what you have read and just try to feel it. They spoke about the Kuṇḍalinī in metaphors or poetry but nobody wrote about it clearly. Perhaps they felt the time was not yet ripe. For instance, the Nath Panthis diligently guarded their knowledge and only passed it in the lineage of a master to a disciple. Gñyānadeva could not give realisation to anybody. Same with other saints like Kabīra, Tulsidas, Rāman Maharishi, Sufis and others. They were undoubtedly very great saints. Whatever poetry they gave, people were singing, but that's all, they did not know thyself.

It was a very difficult situation because in modern times, like you, people only accept what is written in a book.

Boy: Can you give me a book by which I can know the self?

Shri Mataji: I cannot just give you a book by which you sit and read and say, `Yes, I know the self.

I have got it, I have become!' To know Thyself does not come from rituals or reading books; it has to be experienced on your central nervous system. It's a real becoming, ripening, maturing and living process.

No doubt the books give a description of a person with Self-knowledge, how he behaves, how his style is, but

none of them explain how you become that. Perhaps most of them didn't know about Kuṇḍalinī.

So it came to My lot!

Contents: 1972-03-08 **Annexure I of The Life Eternal Trust deed, Charity Commissioner, Mumbai, India**

[Drafted and signed by Shri Mataji and formalised by Sahaja Yogi lawyer Mr. B.G. Pradhan:] Annexure I OBJECTS of Life Eternal Trust, Bombay [Mumbai] as laid down by H H Shri Mataji To facilitate the work of Mātājī as follows: 1. To expedite the process of spiritual evolution by exciting the residual consciousness i.e. Kuṇḍalinī, to rise ultimately leading to Self-realisation (Second Birth as defined in the Bible, the Koran, the Indian Scriptures and the great ancient prophets and sages all over the world).

2. To achieve the evolution described in the foregoing para through the method of “Sahaja Yoga" which means effortless, easy, relaxed method of meditation evolved by Mātājī. To organize meditation centers for this purpose. This completely precludes all the external human efforts like rituals, worships, prayers, recitations, reading, renunciation (i.e. Sannyāsa), worship of the preceptor (Guru) or any other physical expressions.

3. By the process, to reach a Zero point where one becomes effortless and starts feeling the play of the supreme. Ultimately to reach the stage where one loses the Ego (T) and one becomes one with the Creator and His creation.

4. To open the minds of people through meetings introducing “thoughtless awareness" which discovers the

subtle which at present is lost in gross words, books and dogmas.

5. To introduce the only one internal living religion lying dead and camouflaged under external practices and precepts of religion in all the human beings and for this to organize tours and hold spiritual meetings as per wishes of Mātājī.

6. To spread the news of the descent of the Divine Grace, with the help of Self-realised disciples of Mātājī.

7. To cure people of their physical and mental ailments by blessing them with Divine healing touch of Mātājī and other disciples who have developed their collective consciousness Self-realisation.

8. To give the taste of real joy that is within the self. To practice different methods of meditation evolved by Mātājī and to hold meditation camps.

9. To create a new generation of Self-realised people and to render motherly protection to all such children against evil intentions and to look after their well-being.

10. To build and run Ashramas of Sādhakas for their use during Sadhana and to promote all activities expressing the new dimensions of creativity.

11. To introduce this work in School, Colleges and other institutions and groups and to run schools for younger people.

12. To improve the aesthetics of behaviour and beauty by holding exhibitions of art, culture and music and through all activities which speak the universal language of love and beauty by developing the inner sense known as “Ati-Indriya", that enlightens the subtle sensitivities.

13. To employ the energy of love to overcome hatred that is the cause of wars, disintegration and destruction by publishing and relating the spiritual experiences of Sādhakas which prove the universal laws of love.

14. To overcome the void between the material saturation and the unknown which is causing fear, restlessness, sleeplessness and tension leading to escapism from reality and false renunciation.

15. To print, edit and publish journals, books and literature written by Mātājī and her disciples with her approval for conveying the knowledge of truth so that the human beings who are the highest in evolution, rise in their glory, dignity and freedom, as also for publicizing the activities of the institutions run by the Trust.

16. To distribute to patients simple meditative and oils with Mātājī's vibrations and of any disciples on instructions from Mātājī.

17. To hold press conferences to give a correct picture of the activities of cosmic powers by demonstration or by discussion, as well as of the Life Eternal institutions.

18. To collect books under the guidance of Mātājī for libraries.

19. To build sanatoria, hospitals, nursing homes for the sick and invalid.

20. To counteract through mass spiritual power the destructive forces against spiritualism such as evil spirits, the cult of hypnotism, siddhis and the use of “religion" for the exploitation of the innocent.

21. To unite all genuine seekers of truth divided by dogmas and ignorance so that Satya Yuga (the Age of

Truth) is born out of the present Kali Yuga (the Age of Darkness) rather than complete annihilation.

To harness all the human resources to achieve this great task for which mass evolution will be needed.

22. To open, organize and run local centers of the Life Eternal Institution in various parts of India and in foreign countries, the centers being opened on the distinct understanding that meditation is the path of the entire human destiny and that all barriers of states, nations and races are artificial and irrelevant to Life Eternal.

Contents: **1972-04-1x Conversation with Chandu Bhai, Maharashtra, India**

(about) There are many great seekers of Truth in America. I want to give them what they have been seeking since lifetimes, their Self-realisation.

Contents: 1972-0000**, Public Program, Ahmedabad, Gujarat, India**

[Raolbai went from Dhulia to Ahmedabad and the family with whom we had to stay were Jains and in this family, there was only one Sahaja Yogi and the rest were kind of not impressed with Sahaja Yoga. This Sahaj Yogi had a very big bungalow. Raolbai waited at the house while the family went to the station to receive Shri Mataji.] Shri Mataji [arriving at bungalow and seeing Raolbai]: You have come again for Me! Shri Mataji [later on]: How can I sleep alone? You [Raolbai] have to be with Me.

[During Shri Mataji's sleep, the vibrations would descend on Her like a sky all around Her with stars like a small

universe surrounding. In the morning, I would tell Shri Mataji what I had seen.]

Shri Mataji: This is what has to be witnessed. It is your good fortune that you have witnessed all this. You see, in this big family, no one is bothered about Me and, without you, who would have taken care of Me? [Raolbai would prepare tea and food for Shri Mataji, as the family we were living with were Jain and they had plenty of food restrictions. Shri Mataji would again and again say that the Divine has sent you.] Raolbai: Yes, Mother, You are Divine and You have called me.

[Shri Mataji and Raolbai would talk for hours together, even have tea and food together. Since Raolbai come from a family of Devī bhaktas, we did all that we would do to worship the Devī, like the washing of feet, etc. Shri Mataji would tell others that just follow what Raolbai does, as she has been a Devī bhakta and she knows all about the worship of Devī.]

Shri Mataji: All protocols of Devī worship she [Raolbai] knows, so do as she does.

[After the, Public Program, Shri Mataji said:] They have all got it. [To disciples who were with Her:] Go and check.

Contents: 1972-0000 **One Week Visit to Tiffin at the Invitation of a seeking group Lotus, OH, U.S.A.**

Seekers [calling on dead spirits]: Come, Come.

Shri Mataji [later commenting]: Of course they wouldn't come *[UNCLEAR* with Me being/, I was] there.

Contents: 1972-11-00 **Letter, U.S.A. (around)**

My Dear Children, What are you searching? Why are you aimlessly and listlessly running about? The joy that you have searched in material gains, the joy that you are looking for in power, the joy that disappeared in the words of books, the so-called knowledge, is all lost in yourself and you are still searching and seeking! You can pay attention to everything outside yourself! You are lost in your thoughts, like babes in the wood! But there is great hope that you can rise into the Heaven of “thoughtless" awareness, which we call Self-realisation.

I invite you to this feast of Divine Bliss, which is pouring around you, even in this Kali Yuga, in these God-forsaken modern times. I hope you will come and enjoy the spiritual experience of the Life Eternal.

With all My love and blessings.

Your Mother, NIRMALA

Contents: 1972-11-00 **Poem: TO MY FLOWER CHILDREN (around)** ***1972-11-00*** **Poem: TO MY FLOWER CHILDREN (around) (Original Typing)**

YOU are angry with Life Like small children Whose Mother is lost in Darkness You sulk expressing despair At the fruitless end of your journey You wear ugliness to discover Beauty You name everything false in the name of Truth You drain out emotions to fill the cup of Love My sweet children, my darlings, How can you get peace by waging war With yourself, with your being, with Joy itself? Enough are your efforts of renunciation, The artificial mask of consolation.

Now rest in the petals of the lotus flower In the lap of your gracious Mother I will adorn your life with beautiful blossoms AND fill your moments with joyful fragrance.

I will anoint your head with Divine Love For I cannot bear your torture any more.

Let me engulf you in the ocean of Joy, So you lose your being in the Greater One Who is smiling in your calyx of Self, Secretly hidden to tease you all the while.

Be aware and you will find him Vibrating your every fibre with blissful Joy Covering the whole Universe with light!, Mother NIRMALA

Contents: 1973-0000 **Four Days Visit with, Public Program (Marathi) and Pūjā, Dhule, Maharashtra, India**

[Shri Mataji came back to India from the U.S.A. in late 1972. We again had a program in Dhulia. When She used to come to Dhulia, we would treat Her like a guest. There used to be no Ār.ti, no Pūjā, only warm hospitality. When Shri Mataji's car arrived some children sent showers of flowers all around.]

Shri Mataji: How can I walk on such beautiful flowers? [She climbed the stairs to enter a room.] Raolbai: Mother, I am sorry that you had to climb so many stairs.

Shri Mataji: Oh, it's nothing. My labour has borne fruits, as I see so many of you Self-realised.

[Shri Mataji stayed there for four days and during that period Raolbai would humbly prepare all things for Her personal use and meditation. For the Self-realisation, Shri Mataji would ask the seeker to hold Her Feet and requested us to work on the back of the seeker. In this

fashion, She would give Self-realisation to each and every one. People in Dhule would be surprised to feel the vibrations all over and Mother would answer all the doubts and questions of every seeker. By the evening time, there was such a large crowd to have Self-realisation that we did not know what to do. But Shri Mataji effortlessly and with a most loving manner, gave Realisation to all those who desired. Later, when She left for the house in the car, many seekers followed Her for the blessings of the Devī.]

[Before She left, we all desired for the Pūjā of Shri Mataji. Mother agreed to it and the first Pūjā was performed in the most humble and simple manner. During the Pūjā Raolbai's sari caught fire, but nothing happened to her. Shri Mataji said in a very sweet manner that it had to get burnt, so it got burnt. During that time, we would worship Shri Mataji as Shri Mataji only. She would say:] Do not use photographs, do not use mantras, otherwise you will be lost like before. Here you people have to just use and feel vibrations and that's it.

[Soon word spread that Shri Mataji was staying with Raulbai. In the early hours of one morning, there was a knock at the door. Raulbai answered.] Gentleman [a young one]: Is the Ādi Shakti staying here? Raolbai: Yes.

Gentleman: Is it true She awakens the Kuṇḍalinī? Raolbai: Of course! Gentleman: My Guru would like to invite Her to his ashram in Amarnath.

Raolbai: I don't know. I will ask Shri Mataji.

[A week later the Guru came to Shri Mataji's program in Mumbai but was disillusioned to see a simple housewife. He thought this cannot be that Guru. However, when Shri

Mataji gave realisation, he saw that everybody's Kuṇḍalinī was awakened and he prostrated before Her.]

Contents: 1973-0000 **Visit of a Saint who attended a Public Program in Mumbai, Ashram (Cave), Ambarnath (near Thane), Maharashtra, India**

[Shri Mataji consents to bless his ashram. Shri Mataji sits on the bare ground of his cave. As the attendants protest, Shri Mataji asks with a smile:] Why can't I sit on the floor? I am in the palace of a King.

[One of his disciples prays to Shri Mataji to cure his Āgñyā. Shri Mataji asks the saint why he had not cured his Āgñyā.] Saint: Who cured my Āgñyā? I worked on myself! Let him work on himself otherwise he will be a spoilt man. You do it because you are a Mother. You are nothing but love and that's why you are doing all this for others. But not me! No Guru will open the Āgñyā of his disciple.

Shri Mataji: Then why are you a Guru? Saint: Because I have to guide them. I am a Guru; I can only give them the ladder to climb up. It is they who should work very hard to climb up. If you give them everything so easily, they will never value their Self-realisation.

Shri Mataji: It's not so. You have to give them a chance. You have to allow them to rise and become something like Mother Earth. What she does? She sprouts the seed and then the tree comes up.

Saint: But they are not trees. You see, they are human beings and they have freedom to become devils also.

Shri Mataji: Alright, if they are devils, you just see how I can manage them.

Contents: 1973-0000 **Trip from Dhule to Nasik, Maharashtra, India**

[Later, we all went to Nasik with Mother in Her car. On the way, the car broke down and we had to spend some time in the fields. The car was sent for repair and we meditated in the fields. Then Mother said that maybe this land has some Puṇyas, that one day Mother would come and sit here.] See how nice it is here and we all are enjoying. What has to happen, will happen, but we must always be in a joyous mood.

Contents: 1973-0000 **Quote on Colours,, Public Program, Bharatiya Vidyā Bhavan, Mumbai, India**

[Within a few days of meditation, colours were seen by Mr. V. N. Phadke in the Sahasrāra Chakra. It was rather surprising. Time would simply dissolve away while meditating. Two to three hours of meditation felt like 10-15 minutes only. It was again surprising when one thought over it. Regarding colours, this was confirmed by referring to the Śhrī Gyāeshwari. This was told to Shri Mataji one day at Bharati Vidyā Bhavan.] Shri Mataji [annoyed]: Mr. Phadke, Chakras and then colours don't mean everything. You have to go further ahead than that. These colours mean only a particle of the sea or sand. We have to reach to the complete sand as a whole. These colours are like the scenes we pass while travelling by train. We don't remember the scenes and get involved in them. We just have a destination to reach. We forget all that we pass on the way, in between. In the same way attention should not go to the colours you pass on the way to Sahasrāra. How the thoughtless awareness

comes. How it should be established for long time. This should be observed. Only looking at the colours will reduce the attention at Sahasrāra and it will be spoiled.

Contents: 1973-0000 **Two Quotes about Deaf and Dumb Boys, Mumbai, India**

Quote 1: [Mr. V. N. Phadke was a teacher at a school for deaf and dumb boys.

So, what will be the advantage of Sahaja Yoga to these deaf and dumb boys? One day, I mentioned this to Shri Mataji and questioned Her about it.] Boys will also get advantage of this, because ear is also one of the five organs. These organs convey messages to the brain. The main power is different. If any disturbance occurs in the working of conveying the message, we can work it out through Sahasrāra, but a lot of effort needs to be applied for that because the Sahasrāra should be completely open. The Viśhuddhi and Sahasrāra Chakras of the deaf and dumb boys are already spoiled by their previous births. They should be purified and cleared, only then can they hear through Sahasrāra instead of their ears. As our auditory centre is in the brain, this centre receives the hearing vibrations through the ears. If this message is received through the Sahasrāra, then the work is done. The message, which is received by the auditory centre, is cleared to the speech centre, by the way of answer. From there, it reaches the speech centre. Then only can we answer properly. This happens in no time.

Quote 2: [Mr. V. N. Phadke brought 7 or 8 boys home and gave them realisation. He sat with them in the chain style with closed eyes. After fifteen to twenty minutes of

meditation the boys didn't feel anything, but when he left the chain he asked them how they felt. From their answers it was known that some of them felt numbness in their legs, some had a tickling sensation in their backbone, all had got special, Divine Vibrations, which were flowing from one hand to another. In some way, all boys could see Śhrī Rādhā and Śhrī Kṛiṣhṇa, but Mr. V. N. Phadke could not see them. He wondered if his progress was less.] Mr. V. N. Phadke: Shri Mataji when I sit with the deaf boys for meditation, they could see Śhrī Rādhā and Śhrī Kṛiṣhṇa on the Sahasrāra Chakra and why couldn't I? I could not see God.

Shri Mataji [smiled]: Their Sahasrāra Chakra is spoiled so they see God. It is good that you cannot see anything as such because I have closed your Sahasrāra Chakra and taken you to Sahasrāra.

So why do you come to Sahasrāra? This type of vision is not required. Everything should be felt by the media of Divine Vibrations.

***Contents: 1973-07-15*, Public Program on Guru Pūrnimā (Hindi), Sahaja Yoga a New Discovery, Mumbai, India**

(other possible dates ***1974-07-04***, ***1975-07-23***, or ***1976-07-11***-) Dear People, Sahaja Yoga is a New Discovery. In reality how does the discovery take place for that which is placed, that which is? Just as Columbus had started a journey to find India, then was India not there? If it was not there then what would he be finding? Sahaja has been there from before. It has been found out only now.

Sahaja Yoga is the own way of the Supreme Essence. This is the way of the natures own method.

This is the only way where mankind can through evolution be taken to that dimension, by which mankind can be acquainted with that consciousness, can be absorbed with that consciousness, by the support of which this entire creation and the heart of man is moving. Much has been written about this. From ancient times the seeking for it has been going on. Man is seeking something all the time; whether he is seeking after money, or whether he is seeking after power, or he seeks after love; he is running after one or another seeking. But what is the thirst behind that seeking, he perhaps does not know. Behind this is only the seeking after Bliss. In his search after happiness he thinks that if he collects a lot of wealth he can be happy. But there are many countries that have attained and gained a lot of wealth and are extremely unhappy. Thousands are killing themselves. Behind all this seeking is the thirst for Joy which is dragging you towards this unknown. When man after seeking everywhere can find no happiness then he turns towards Dharma. And even when he turns towards Dharma he is seeking outside. The reason for this is that what he himself is he has lost. He is ignorant and that is why man runs from himself. Each moment he is running from himself. He cannot sit with himself for even two minutes. If he is told to sit with himself for two minutes he says `O God what punishment is this for me.' What we call boredom nowadays. Why is man so fed up of himself? Why is man running away so fast from himself? Because he is ignorant about his own self. He is ignorant

about his own beauty, his own knowledge, his own glory, his own love and is running outwards in the search of happiness. Joy is not outside. It is within. It is within you. People say you are in the form of God. Just by talking about it, it is not going to happen. In Marathi they say, `Bolachach bhat bolachich kadhi' [Only making promises but not fulfilling them]. Whether I say that you seek the Formless or Formed, but these are only words. Thousands of discussions have been done, crores of books have been written, how many lives were destroyed, but there is no end to a man's thinking.

Whatever man thinks with his mind, he does so in the limitations of the mind. That which is beyond the mind and cannot be understood by the mind... Even this lecture of Mine is only a talk and by this talk you cannot know that Divine. Whatever I go on talking it will all become like a weight on your mind.

If I say that keep a weight then that too will become a weight. God has created such an arrangement that whatever we do with our mind will become heavy like a weight. And being trapped under that weight we cannot fly where we have to go. That is why seeking has always remained incomplete.

But now I am going to tell you about the New Creation. Not only a talk, but also its discovery which has been found out. In the path of revolution such has been happening, that any person who goes into the expertise of anything he sinks and finishes off. In the same way it is happening to humans. There is so much competition and opposition going on, that man has made his brain so specialist that his brain is bursting. Now a new type of

man is needed that can know this Power beyond the mind. This power which moves this mind also makes the heart beat. To know that Power you can talk all you want, or try all you want, you cannot reach there. This is without any doubt. It is not written anywhere about which I am talking. I am not saying anything very special. You can read Nanaka, Kabīrdas, you read Vaishista, read about the Guru of Gurus Janak. Not only in our country but also in the foreign countries they have been writing like this for thousands of years. They have all been writing about which I am talking. “What you have to get is unexpectedly within." But those poor things just kept saying. Maybe because they could not search it. If they were not able to find out about it, it does not mean that they were any less. If Columbus was not able to find India it does not mean that he was any less. And later those people who found it, they did not do it to belittle the ones who could not. This is not a collective search. You all think separately, so the thought comes to many that Mātājī is talking something different. No. I am telling you about all the searching of all the searches. Until now man has born tremendous hardships to put their attention on this. Take the psychologists, biologists and the big scientists. Many of them and even the realised Souls got it to a certain extent but were not able to give.

The reason is time. For God, time is timeless. We are the ones who think that some are left behind and some have moved forward. The ones who have died are great. Who has died, I want to ask? Nobody dies. All those who die sit in the other world and then come back here and then go back to the other world and come back again. From the

animals some become humans, but mostly people go to the other world and back again to this world. It is only a coming and going. No one dies.

So it can happen that from some of you who are sitting here, are also because of your seeking from many life times and you can get it. If you can get it then why should there be such a discussion about it. It is such an ordinary thing and I find it really odd. It is really odd that people make an issue about everything. A mother is giving you food to eat but by making an argument about it how will it happen? It is not an argument. This is the Truth. This is the Truth. It is a very great seeking. The ones who are realised who are sitting here, understand it.

In the search for Dharma man has only been able to reach the other world. Till now he has not reached the Supreme. And the ones who did reach the Eternal were unable to bring down the Supreme. This is very important for others. Because just as you have had many rebirths so do I have many births. And I too have had a very close relationship with all these great seekers. And these are so near to Me and Mine.

Perhaps they are not so near to you. All those who carry big ags, that we are Muslims or Hindus or this or that, only carry a false certificate and have no guarantee that in their past lives the one who was a Hindu was a Muslim and the one who was a Muslim might have been a Christian. Now if it is a question of births and rebirths, a question of joy, then one should think on that level.

That level is such that whatever is Eternal is not gross. Whatever is the Eternal Essence is not gross.

That which is sucking is not growth. That which is subtle is not gross. Please understand this properly.

It can be enlightened in the gross but the Eternal is not interested in the gross.

Like many people tell Me that many Sādhus and saints ask God for something and God gives it to them. But God has not given it, this much I can say. God is not interested that how many children you have, that you get lands, houses and the world's pleasures and leisure. God is not interested in this at all.

We have made a big mistake in understanding God. The Eternal Essence is only interested in giving the Eternal, please remember and write this down. And people talk also that this Eternal or Supreme Essence is only got through the Kuṇḍalinī Yoga. Many wrote about this too. But with Kuṇḍalinī Yoga you get only Siddhis [Spiritual Powers], has never been written anywhere. Yes, but those who have got the powers have never written that the powers should come through the Kuṇḍalinī. Kuṇḍalinī is your mother. She is sitting inside you to give you your second birth. She is only going to give you your second birth. She is not the foolish mother who will give you powers and throw you into the other world. The amount of understanding you have, She is many times more wise and more loving. She is not going to push you into a wrong place. She is not the evil mother who will push you into Untruth. Till such time as with the Union of the Kuṇḍalinī one does not get the recognition, till then the Kuṇḍalinī is not a union Yoga and that is what Sahaja Yoga is.

And God has made such a beautiful arrangement of this within us, is a point to understand. When a child comes into the body of the mother then with the gross elements his mind, brain, attention, ego is all made. But when the light comes in, it descends from the fontanelle bone area in our brain which is shaped like a prism, through this very area the energy (Shakti) gets divided into three parts. God has done this so cleverly. If someone is a doctor here he can understand. We call this the sympathetic and parasympathetic nervous system. In our bodies are there two energies (Shaktis) present about which we know very little and about which we find it very difficult to find out specially about the parasympathetic nervous system.

In our Hindu Yoga Science these are called as Iḍā, Piñgalā and Suṣhumnā. Iḍā and Piñgalā are the subtle of the sympathetic nervous systems in our body, means that the gross (jad) of these two is the sympathetic nervous system. Think about it like this that God fills the petrol from the top of our head in us and when filling the petrol a descent happens that the rays which pass through the prism and then deflect and then it goes down and makes two Nāḍīs called as Iḍā and Piñgalā. And the one which is at the top of the head descends down the center and becomes your Kuṇḍalinī and goes into the triangular bone at the base of the spine and settles in there.

One thing is proved that our Kuṇḍalinī is sitting in such a place which has no connection with sex.

If you read books they say that by awakening the Kuṇḍalinī such and such happens. But the ones who raise

the Kuṇḍalinī, who I have met and known, they all take you into the sympathetic and do not raise it through the Suṣhumnā. If anyone is a doctor here will understand that parasympathetic nervous is the Suṣhumnā which is in the center and recognition of it is that when the Kuṇḍalinī rises then the eyes dilate. This is an outward recognition. Ask any doctor that when the parasympathetic nervous system is activated, then the eyes dilate. And we can show you outwardly if your eyes are open to see, because one has to give a proof about each and everything otherwise you can't understand. There is a proof of this that which you can see the pulsation of the Kuṇḍalinī at full strength at the base of the spine. You know that there is no pulsation at the base of the spine. We can show you that there is a pulsation at the base of the spine and slowly this pulsation rises upwards and with this at some places it pulsates more.

These are our centers. You can be shown this and you can see its movement. When the Kuṇḍalinī will rise through the Suṣhumnā only then can you get realisation. But for this, one does not know why a very strong condition has been put by God. There is a very great stoppage here which you will have to give. It is this that when the Kuṇḍalinī will come on Suṣhumnā only then God's Infinite Love will come into that man. Till that Love does not come down into man the Kuṇḍalinī will not rise, no matter what you do.

She can be annoyed or angry, but she will never rise till the Infinite Love will come into Suṣhumnā where a special place has been made. This place is made between our Nābhī Chakra and Anāhata Chakra. Till this

Love does not come down till then the flow from the Suṣhumnā will not rise.

For example there are two ladders and in the middle is another ladder and there is a gap between us and that ladder and you are not able to cross this gap in any way. There is no bridge by which you can cross it. The two stairs Iḍā and Piñgalā are down at the level of the ground, which is the left and right of the sympathetic nervous systems. The central stair is hanging in the middle which will take you to the Supreme. If there is any psychologist he can understand about the two stairs of the sympathetic systems.

The one on the left side takes you to your ego. And the one that is on the right hand side takes you to the superego. These two together spread onto our forehead, like a balloon and then they join together at the top of the head.

Sometimes they come and spread onto the whole head.

Sometimes the superego is very strong and sometimes the ego. The one that is stronger is spread on our brain. They then close the path of the middle ladder. Now the petrol which had been made by the parasympathetic system and filled with the Kuṇḍalinī, its path and flow has stopped. Now we are separate. Now we have become the Self and we feel that we are an individual. Now the ego started, that We Are. Now this is the reason for running away from ourselves, because we do not know ourselves who we are. You are listening to Me by putting your attention towards Me but I cannot put My attention on you. If I say put your attention on yourself then you cannot do that because you have been cut off from that

source which you are. One which is the superego, a lot of weight keeps accumulating. Every type of weight; a weight in which we are taught, do this, don't do that, don't go here, don't eat this or that. Or we give big lectures to people that you must be an Indian, or Japanese. Or you must hate so and so, or we are Hindus, Muslims or Christians, by all these, what we call, conditionings or weight the superego gets weighed down. And that which is the ego says we are so and so, we should do this. The one that says Don't Do is the super ego and the one that says Do is the ego. In reality neither do we not do or do. The Doer is someone else. It is a useless thinking.

The One who is Doer does what has to be done and will do. But this grossness is within us that we use that petrol, by our Iḍā and Piñgalā and we condition ourselves with that and put it under a weight. In the center is the Suṣhumnā Nāḍī.

Now many people have said to Me that Mātājī you talk against this one or that one. I am not talking against anyone. But you have climbed the wrong ladder; I will have to make you come down that. Because I have to make you climb the middle ladder.

So whom am I opposing I don't understand? What am I going to gain by opposing anyone? I am just telling you that you have climbed the wrong ladder and all will come down. I go to meet the big and great Gurus and talk to them that what are you doing? By doing all this you cannot get God. You must understand by doing all this you will not get God. What I am saying? Read Vaishista, or Ādi Shañkarāchārya, because it is a historical thing.

They have said the same thing that you get to God you cannot do anything. But there is a slight difference between them and Me that they had said that are very few who have the authority to get to God.

Some should remain in Bhakti and others should do some Yogas so that they can keep their discipline. But they also said that a disciplined mind or a mind that is running after indulgences, both minds are useless for ascent. One has to have a mind like a small child which is without sin and is innocent. Such a one has the right to attain God. This is what they have clearly said. But who reads them? The question is that we read a lot and we read about those who know nothing about Dharma. And even if they know it is just a little bit. The ones who think they are very great Hindus they must first read Ādi Shañkarāchārya. Ādi Shañkarāchārya had established the Hindu Dharma. Then why not read Ādi Shañkarāchārya? You read all the books of the world, but why don't you read him and know him? The difference between what he said and I say is that he said that in crores there are just one or two and I say in crores there are lakhs. This is not of a question of being hopeful but a question of time. The time will come. The time of Kali Yuga is a time of a very terrific battle. It is a time of total darkness. You don't know this as you are seeing Me. Besides yourself you are not being able to see anything else, but those who are realised know that what a pledge has been tied. Negativity and positive forces are both tying their force. There is the full force of Sympathetic and Parasympathetic. The Sympathetic is sucking away the Parasympathetic. But no matter how much the

Sympathetic sucks it out; if that Parasympathetic becomes one with that Ānanda then this will go on filling it up. You can go on using up the petrol but if that petrol is connected to the petrol pump and what is there to be afraid of. This is all due to the Sympathetic. The active consciousness side of the Sympathetic, from where you do all your work, from where you spend your energy if that is over spent then a disease like cancer sets in. And if the Superego is over used then madness comes in. I do not cure people's diseases. To say that I cure people's diseases is a wrong concept. Because the parasympathetic system cools down the sympathetic system by which a person gets cured. If there is some madness then that too will get cured. And if within you a disease like cancer sets in, due to over activity that too will get cured. The cure for cancer is only Sahaja Yoga and there is no other cure in the world for it. This point will be proved. I know that this will be proved with time that many have been cured of cancer. The people who are sitting here can also tell you.

One point I have been making from the beginning is that where is our attention? Is our attention on that cancer which is destroying our body which is gross or is our attention on the Consciousness (Chaitanya)? Then we should think about Consciousness. Till we do not keep our attention on Consciousness then the gross [material] will also trouble us. The whole work is by Consciousness; Grossness [material] has no work in this. We have got so used to the gross and material that man gets stuck on to little, little gross topics.

One person used to come who got realisation and started giving it to others quite well. But realisation doesn't mean that you got busy. You are reborn and you have become like a child again. Now you have to grow further. But the attention is on `My son should get alright, my children should become alright, my husband should get alright.' Then after some time `My money problems should become alright.' Where is the Attention? You have become realised but the attention is exactly where you left it. The one who has kept his Attention on Consciousness (Chaitanya) such a person has risen very high. Sitting among you, are people who are very high. They are like the Gods and worthy of reverence. These people should be called Gods who have been reborn. There is no need to fight with people who talk useless things. Those who want to come should come and those who don't want to come should not come. There is no time left to argue and have discussions with them, because such people will go on discussing and arguing. As Ādi Shañkarāchārya has said that low level people should keep their minds disciplined and somehow live properly and protect themselves from becoming thieves etc. They should live like good citizens. But the ones who have their Attention on the Supreme, will not be satisfied with such things.

Till you have not attained the Supreme you should not have any belief in Me too. There is no need of pretense. Whatever anyone tells you, you should not believe it, but first get it within yourself, then only have belief in Me. I am not here to open a shop or earn money or make a name for Myself. I am here only to transform human

beings. If not in this birth then I will see in the next life. I am used to living in the Eternal. But one should now think that the ones who have died, have died. Don't take their topics and repeat them. Put your attention on yourself. Maybe it might be that one of them is you who had written about it in your past lives. Can be that you are the very great people who had written and have been reborn and come here today to take get your right. What has happened is gone.

In Sahaja a seeker has to do nothing. The one who is drowning in the water, if he does nothing it is better. But he saves the others who are drowning. This is an easy way to explain Sahaja Yoga. Those who are in their source, those who have got their realisation, those who have become one with their Shakti [Power], they will do everything. The rest who have not realisation should sit peacefully. They will come onto your source (sutra) and give you love. They will come onto your source (sutra) and heal your Chakras because you do not know your Chakras as yet. When you get your realisation then you will understand what I am saying, that yes, here is this Chakra, it is moving, that Chakra is moving like that in another.

Then only will you understand what is the collective consciousness. The ones who keep no, no right from the beginning, this is not the place for them and neither is there any arrangement for them. But such people no matter how conditioned they are, but who want that a transformation should come within them, such are dear to Me and I have full faith that they will get it in this lifetime, despite what the conditioning is and despite how

their Kuṇḍalinī has been played around with. If I say that someone's life is getting destroyed then people are opposing Me is really madness. If a mother sees that there is something wrong with a child and she corrects that then... In your simplicity and innocence something has been spoiled within and I am here to correct it. But to think such things from beforehand only, what is so sensible about this? What kind of demand is this? Today is Guru Pūrnimā and I have to explain Sahaja Yoga fully to you. It is not possible in such a short time. I wanted to talk on many things but this subject is very comprehensive. And in many of the meditation classes I have told people that those who are realised have reached such a stage that they can understand it. Because from their hands the vibrations of Joy are flowing; those vibrations of Love are flowing by which they can understand what collective consciousness is. One must understand that what is this? There maybe many people among you who feel your hands are shaking or getting hot when you put your hands towards Me. You might feel so.

So people may say we are getting vibrations. These are not vibrations. That is because you are opposing Me.

Something within you is opposing Me. The love that I am giving you your hands are shaking because of your opposition. I believe the vibrations come when your Sahasrāra starts moving. Kabīrdas has said, “On the Top of the head the Anāhata [the unheard sound] beats." It means that just like the beating of heart the same happens at the top of the head. When the noise of this breaks and pierces then you become one with God, then

no noise comes nor do you see anything, nor is anything visible. Many people tell Me that they have Divine Visions, Divine this or that.

What are you going to get with visions? If you were to get all, by having visions, then why this seeking? It is beyond vision or hearing with the ear. It has to be known from within. The one who has known it from within, can only understand it. With vision many see many big, big miracles. Many people see pictures and many people tell Me that he has miracles. I say, my son, God is beyond this. It is an experience.

Leave all this. By leaving all this and when you will come into Nirākāra [formless] then you will get the Oneness with God and then you will find the meaning of things that are Sakara [in form].

Many have been cured by these Joy giving vibrations. Diseases have got cured. But the greatest thing that has happened and that which has given Me the greatest pleasure is that ten people have got their realisation collectively. Now you will ask Me how they got their realisation so fast. Many don't get their realisation so fast. They have been coming since four years to Me. Many ministers, governors, others, they don't get their realisation then what can I do? I don't have to take money from them that you give Me 2,000 rupees and I will give you a certificate that you are realised. If it has not happened then it has not happened and if it has so it has. I had gone to America and there is one gentleman who is a big king, who was with Me. He said, “Mātājī, whoever comes, you give them realisation but you don't give me. What have I done?" I said, “Son, I won’t say

anything to you because you will be upset. You have heard so many lectures on Dharma, but have you yourself ever established Dharma within you? Day and night you are killing yourself is for what? Just think, leave all this to God." Four days passed and he said, “I believe you. I went to India and all the people told me that you are realised.

So do our work and give me money and they gave me certificates." I said, “All this does not work on here, what can I do?" Because what is going to happen will happen; no amount of recommendation or cleverness of anyone will work. It is so ultra modern that nothing will happen. What will be, will be and what will not be, will not be. Now if it doesn't happen such people get upset and start talking against Me. What can I do if it does not happen.

I want that you all should get it. Night and day I am working so hard so that you all get it. But if you do not get it then what can I do? It is your blockage.

To cure diseases is not the work of Sahaja Yoga. You must know this, because many people say that so and so has cured them. What? What have they cured? Sahaja Yoga is the science of awakening the Kuṇḍalinī and to get to God and nothing. And don't associate all this with the gross; because there are thousands of diseases. You must have heard of Doctor Lang a very big doctor in London who suddenly died. His dead spirit got inside the superego of a soldier in Vietnam and started telling him to come with him to his son's house in London. When they arrived he told him to tell his son that I have come inside your body. The son did not believe him. Then this

soldier told him all the secret talks the father had with him.

So the son started believing him. Then he told the son to help him to start his practice again. He said that in the other world there are many doctors who want to manifest. They have a very big international organization. Are they true people? It is an untruth. They do not give the name of God they say it is this way. And if you write to them they say that at 10 o'clock a man will come and do something and you just relax. And right at that time you feel that something or someone has come within you and you have got alright. But they have cured only the body and have not got the Param Tattwa [Supreme Essence]. This body will get left behind here and then one will go there and come back again. And on whom such practices are being done, they do not know, they are also innocent, that the very spirits they are using for their work will one day come onto them. Doctor Lang must have known this otherwise why did he not enter his son? He can go into a soldier. And the body of spirits is not gross like ours that is why he can see much more than us. This is what is called ESP or psychology or what you call the Pentecostals, blessings of the Ātmā, where a person jumps, screams, yells, mesmerism. This is all the work of spirits. From these many are good spirits and many are extremely evil. Just as we are so, are the spirits.

Some are Rākshasas and devils. Today you are not seeing them but I might show them to you later, just as today you can see the rising of the Kuṇḍalinī. They are there. You can see their reality their behaviour. In every

religion they have been written about. In the Hindus the Sura and Asuras have been written about. What is, is. When you will talk of the positive and the negative will have to be shown to you. Just to talk of Dharma and Adharma is just a talk. Just to talk only of Dharma, then how can it be? There is Dharma and adharma. What is Dharma cannot be adharma and what is adharma cannot be Dharma. This confusion has been made somewhere but this is not true. What is negative is negative and what is positive is positive. One should understand the negative. Negative means that which is dead, which is sitting in the sympathetic. And the effect of that negative is more where it is very gross like the city of Bombay [Mumbai]. We are very gross in this city of Bombay [Mumbai]. Day and night there is the sound of money, the flags of elections. Night and day the attention is stuck in all these things. Man's attention does not go beyond this. There is no enquiry, no seeking. Is this why we are living? Is it to read all this that the gundas, gangsters, hit so and so, they criticised and talked against another, they did this to someone. Have we come into this world to do all this? Man's thinking is all wrong. Be very careful of this jad Tattwa [gross level essence]. This gross level is your own surroundings. Besides this there is also the collective subconscious, which can be called heaven and because of this the damage is being done is the most in Sahaja Yoga. And if such a thing has happened with someone it becomes very difficult for him to get God in Sahaja Yoga. In this it is neither My fault nor yours. It is partly the fault of your Karmas [deeds]. Otherwise why did you go to such a place by which you

got so damaged? Sahaja Yoga is life's progress in full alertness taking place spontaneously. You cannot get the Param from bhoots, pretas, spirits or even saints. These are dead people. Param can come only when one is alive.

If it was among the dead then why would these dead people come here? Why are they sitting on us? To be alive is necessary. Till a man is not alive, aware and his awareness is not fully awakened till then Sahaja Yoga does not descend down into him. Whatever you get in the fully awakened state, that is Param [Supreme]. People think that in Samādhi we have put our eyes upwards and got lost, are sitting for two, two hours. This will not happen through Sahaja Yoga. This is your entire subconscious which I call as region (loka) of death. This is where you are going. From all this there is going to be no benefit to you whatsoever. The one who wants the Param [Supreme] must think that that is what I must get is with full awareness and with full freedom. You have the full freedom. In fact there should be no type of devotion feelings towards Me. I am just like an ordinary, mild woman, an ordinary housewife. You have not to think that I am something special. With such a thought you must have this type of freedom, only then you will get. You might be ten or one it is enough for Me. It does not happen with numbers though we will have to increase the numbers. Because if the work gets done in full force. Actually the Param is flowing from above for a new creation, a new awareness, for a new type of human. It has done the arrangement for it.

A full of love, full of knowledge and a beautiful creation of humans will have to be done and will be done.

You people have listened to My lecture for such a long time. On the day of Guru Pūrnimā, that in this life I have become a Guru. I had not done this type of work in any other lifetime. It is the first time that I have done the work of the Guru. Maybe it is because the Mother has to be the Guru. This is a matter of the Kali Yuga. That is why the tremendous Shakti of the Divine which must flow from the heart of a mother and by Her grace and compassion the Kuṇḍalinī should be treasured and it should be taken to that top where She in Her glory, Her Joy and Her splendor be seated and perhaps that is in My destiny.

That is why in this birth this position of the Guru has been created. If the Mother becomes the Guru, it is a very difficult, as a mother is very tender. A male Guru will beat up, hit or even scold but for a mother when she utters even one harsh word her heart bleeds and pains a lot. When she sees that her children have come through such difficulties and how she has to gather them with love and care and take them across, that her responsibility grows so much that her entire character changes. But from ancient times it has been known that no one is greater than the mother as a Guru. Only make such a one your Guru who is greater than you, the one who is greater than you is God. It was said about Guru Rāmdās Swāmī that make only such a person your Guru who himself is paras [touchstone] and who just by touching others does not make them into gold but makes them elixir [touchstone]. He makes others like himself. That is how the form of the mother is. A mother lives for her children. Lives in the glory of her children. That is

why perhaps in this lifetime the Divine wanted this that this love and this knowledge should come through a mother.

Now we will go into meditation and after this, so all of you sit with full attention. Leave your thoughts and assumptions aside because you have to get your welfare and well-being. Be good to yourself. Don't take out your faults. If you are catching onto something then just leave it for the time being. I have nothing to take from you and I don't want to take away your freedom. In any way I don't want to snatch away your freedom. Like people will run after someone like mad, will spend lakhs of rupees on them, give them things. Why do they take things? If he is a Guru then he cannot take anything from you. What will you give the Guru? What will you give Me? You can give Me nothing. You cannot even give Me vibrations. You will be surprised that you cannot give Me vibrations. One day I hurt My foot and a lady doctor said that, “Mother I will give you vibrations." I said, “OK give." When she tried to give vibrations they flew so strongly that she went into meditation. She said, “Mātājī, such tremendous vibrations are coming." And My injury became so light. Guru should be one who can take nothing from you. The one who is sitting at the top, he will flow downwards; nothing from below can flow upwards towards him. It is impossible. If I say, My son, please do not give Me as this is just eyewash. You can give Me nothing, in fact just the opposite. You ask Me. Your whole personality just boils over and all the forceful and spectacular Shaktis [energies] start racing within with such a force that with

what kind of love should I look after this child, anyone has to ask for just a bit. Ask for the Param [Supreme].

On this Guru Pūrnimā I bless all of you and all those who are realised, are very special people and I would say to them that just as you have got, give to others. You too have to bring them around. Might be that they may get annoyed with you, hit you, beat you, they may not remain, but this is nothing. I have borne much more than this. That is why with joy and not arguments; they may not believe in you, doesn't matter. Leave them. They may argue, just leave them. The ones who believe in you give them.

This is what you have to give and this is all you can give that My love may reach each corner of the world and each house may be lit with it.

May God bless you.

Contents: 1973-08-28 **Śhrī Kṛiṣhṇa Pūjā, Most Dynamic Power of Love, Mumbai, India**

... by the Divine. For example, if I know only my head, that is not sufficient. If I know only my neck, that is not sufficient. If I know only my leg, that is not sufficient. But, the more I know about myself the more dynamic I become: The more expansive I become. And all the great, that existed, or all the people who were called as great, are great because they lived in many human beings. I feel that warmth in the atmosphere, as you are feeling because you know they are not foreigners, they are your brothers and sisters. There are so many stories in Purānas like this that... I will not name it, but once two brothers met in a jungle. But they thought that they were

enemies and they wanted to fight with each other and when they came too close they couldn't hit each other. Then they took out their arrows, the arrows wouldn't work. They were quite surprised at this and when they asked each other, “Who is your mother?", they found out, mother was the same. And then they realised that they were not foreigners neither enemies but they were made of the same fibre.

What sweetness, what beauty that knowledge has given them and what security of understanding that everywhere in the whole world we have brothers and sisters who are on their inner being, on their Divine and how we are bound together with that love. When I talk of love, people think that I am trying to make you weak people, because people think those who love are weak. But the most dynamic power in this world is that of love. Is the most aggressive power, is that of love. Even when we suffer in love, it is out of our strength that we suffer and not out of our weakness.

For example, there was a teacher in China who used to teach the cocks how to fight. And the king of that place took his cocks to that teacher and told him that “You please teach them how to fight." After one month, when the king went to take those cocks with him, he was surprised that the cocks where just silent doing nothing. And he told the teacher that, “What have you done to my cocks? They are not at all aggressive. They are not doing anything. How are they going to fight it out? There's going to be a race. There's going to be an exhibition of their strength and what are we going to do about it?" He said, “You just take them." He took those two cocks with

him and put them in the arena where there were other cocks who had come to fight. These two cocks were very nicely standing. All the other cocks started coaxing and torturing. They were just standing and looking at them. All the other cocks were surprised at their behaviour and thought that they were very powerful. And they all fled away.

The love that I am talking about, the Divine Love, makes you not only strong but dynamic. It is the greatest luminous power that we can think of. Only when love is surrounded by gross and is lost in the gross, it looks as if it is weak and under chains. The time it is released, the dynamic power of love can transcend all the evil powers of the world.

When people get their realisation, automatically the ego drops out, to a great extent I should say.

Because, you say that the vibrations are passing; you don't say that you are giving them. Because the dropping of the ego sometimes it happens that you feel that whatever you wanted to have you have got it and you better not talk about it. When there is any opposition from anywhere, you shun it and sit away from it. You don't want to face the opposition of any negative opposition, whether it is by speech or by... even by evil methods. We run away from that thinking, `Oh god! How are we going to face it?' On the contrary a person who is negative, who has got hatred becomes tiresomely *[UNCLEAR* schizoid] they call it means a person who talks big. Such a person talks... starts talking big. He thinks he is above everybody else, he can befool all the world; he takes a responsibility on himself; he starts a big ashram

or some big place where he sits down with all his ignorance and starts spreading his knowledge, the so-called, to people. By his methods people get impressed and they all go and fall at his feet.

While the realised sits at home quietly wondering, `What are these fools doing?' But, it is not now for the realised to sit down and to wonder and laugh at the foolishness of the people who are not yet realised.

Not even to take pity on them, but to come out, come out with the sword of love to win the whole world.

It is very, very essential. If the creation has to be saved, then you are not to keep mum about it. All the ten wrong ideas about love, all the falsehood about love, has to be given up. One must know that it is the dynamic power. And it won't allow you to sit comfortably with yourself, enjoying the peace and the bliss, when the rest of the world is not enjoying that and is playing into the hands of the evil geniuses who have come in this world to destroy and to bring the Satanic realm on this earth.

Now the days are gone when the people had to suffer. Christ suffered for us. Of course, Christ never suffered, because He never suffered. He never wept. He was like those cocks, a very powerful personality.

But today is the day to brighten up your understanding about your own strength that is within you.

Those who are gross should worry about their insecurities and their problems and their organizations, but not for the people who are realised. I have told you many a times and today he also remarked that you should know you are never alone when you are realised. There have been many people who have been realised, before even

you were born, who exist, who are anxious to help you at every moment. In our Shāstras [Scriptures] we call them Chiran-jīvas [eternal beings], you know them. They are people who are Niranjanas, as he said about Bhairava and Hanumāna. All these people exist and they are waiting just for a call from you.

Once we went to the market and there was a problem about something and I had somebody with Me, a disciple, who was also with Me. I just wanted to see what will be his reaction. He tried to argue out with a person to tell him about something.

So he told Me, “Mātājī let us go now." When we came out the shop, I said, “What are you going to about it?" He said, “I have already told Hanumān to look after that part." And the work was done. It is gross, but it happens. When they fail, you can leave it to anyone of them and they will have to jolly well do it. Because, it is you who are on the stage and not they. They are the background people. They are the play back. But you must open your mouth otherwise if they start thinking, what will people say? They are going to help you in every way, but how far are you standing on your security? How far you are standing on your property, on your understanding of yourself? It's a great war going on. You are not aware of it.

Some of you are.

Some of you are definitely aware of it because they have had the experience of fighting it out. It's a big war on. Now especially when ten Rākshasas [demons] have taken their Avatāras [incarnations]. And for you to be so feeble, you are still small children, no doubt, because you

got your realisation only a few days back. But if you want, you can grow very fast.

You can grow into big big giants. All of you can grow. Only thing, you have to decide that you have to grow within. There are so many things, that you only have discovered, by which a person grows. I can give you food, but you have to grow yourself. Wherever you see the negativity, you have to stand up and say, `This is negativity and nothing else. Whether you like it or not.' In that, you love that person, you don't hate. Only talking sweetly, is not the idea of love. No, a mother sometimes even scolds the child. Doesn't mean that she doesn't love. If it is necessary, you have to tell the person that it is negativity. Of course, if there is a realised person he won't mind any correction because he wants the correction, he knows that it has to be corrected. The instrument has to be corrected. But a person who doesn't understand, you have to force your love on that person. You can force that love, you know that, sitting down here. Many people have tried putting love around certain people who were trying to be mischievous and they have been able to achieve great results. Those people have turned back and come back. Only by putting your hand and putting your attention on that person and moving this hand like this, the love encircles, then the person comes back. There is no doubt that there is negativity and positivity, nothing in between these, you must remember. There is no compromise between the two. Either it is light and darkness, or it is positive and negative, definitely there are two things that are fighting. Only thing your will, that's the trouble with the whole

joke. That your will is respected, your will is throughout respected. If you have the will to be a giant that loves, you can be.

The other day I met a psychiatrist and he was catching his superego very much. I said, “What's wrong with you?" He said, “My childhood. My childhood I couldn't get much love." I said, “Now I am there. You come in my lap. Take the love." He said, “I want to flow my love, Mother. I want to open out myself, completely, without any fear." I said, “You just start it. Don't worry what people are going to misunderstand. What people are going to say. It's nothing important what people are going to say or anything. For love, the satisfaction is only love, that you love another person." “You just flow your love” I said, “and you will feel it will work out. Just decide that I am going to love people. And once you decide that, the whole heaven, the whole power of the heaven will fall at your feet. You believe Me in this." If you see otherwise, I am a ordinary housewife.

Some people always say, “Mātājī, how can we be like this?" Why not? I am just like you. I have the same problems as you have. But only thing I know, that I am nothing but embodiment of that love that is Divine and I can't exist without it. Every moment of My life let the love flow, let the love flow. Every wave of My mind convey the love. And that makes you completely powerful.

If you read... I was reading Devī Māhātmyam. In that they talk about a Rākshasa who faced primordial Mother, the Divine Mother and he laughed at Her, “You woman! What can you do to me? You are a woman, what can you do to

me?" And She smiled at him and said, “All right, come along, let us see." And with one stroke, She cut his throat. Very clearly that shows, that positivity can cut the throat of negativity. There is no hinsa [violence] in that. You must remember the difference between the two. If negativity is cut and positive brought out, that is the greatest ahinsa [nonviolence] you can do to someone.

You have seen what negativity does to people; you have now known what is negativity. You have seen how people suffer with [these] spirits on them. And here, they are also anxious to be loved your way, you will be surprised to know that, if you really love them. They themselves come to Me and say, “Give me salvation Mother." They come to Me only for that, sometimes with you, that I should give them salvation.

And if I promise that they take the birth again. But, there are Rākshasas, there are Rākshasas. As I told you the other day, the Kali Yuga has laid a beautiful stage and a very wonderful drama is to be played, in which Rāvaṇa has to love Sītā, as a mother; the Kansa has to fall at the feet of Rādhā. Perhaps you do not know that Kṛiṣhṇa wanted to kill Kansa. At that time, he was His uncle.

So you see the feeling came in Him, of His mother, that after all he is my brother.

So He asked Rādhā and Rādhā killed him, the Rādhā who loved the whole world at that time. She is the embodiment of love and She killed Kansa because it was to be.

When you are playing in the hands of God then if He wants to kill somebody, it has to be [played].

But first of all you have to be in the hands of God completely. It is his love only, which kills this body.

And when the songs of their strength and victory is sung, you have seen it, all My Chakras how they start working and vibrating because the strength of those victorious days is still lingering on and it is going to work through you. But what about your poor instrument which is moving little slowly. The time when love has to rule, the Satya Yuga, if it has to come it is going to be through your efforts, now. Before Sahaja Yoga, no efforts. But now, all your efforts are Divine. Whatever you do, whatever sympathetic you activate, you are getting it through parasympathetic, you don't do anything at all. But you can see yourself what sticks and [watch]. You are the chosen ones, otherwise why is it that you are the only people who got this realisation and so much you have come forward? Some of you got it only few days back and have gone very far. Why? You are the chosen ones and you have to take it upon yourself to be the channels of that Divine Love, that dynamic power, which is going to transform the whole conception of hatred on which all these nations and all these differences are created. It looks sometimes, how? How can it be? But now the days are gone, of Gokul. I was thinking of it. Of the time when Kṛiṣhṇa used to play His flute and He tried His Sahaja Yoga on the Gopis and the Gopas.

Oh! We tried and tried and tried, in different lives. Nothing worked. And now it is going to click like a spark. The chain reaction will start. But we have to have strong machines to carry that. Otherwise the fuse will be off. Only the strength that is in you is to be felt by your

attention. That's the only thing you have to do. Is to feel your attention and give up all that is falsehood all that is falsehood. You see within yourself and you'll know what is falsehood and you just drop it. Accept only the truth and the truth will give you that power to be the real instrument, to carry this channel, that force of love. It should not mean that you have to be egoistic, you cannot be even if you try to. You cannot harm anyone even if you want to trouble.

So many of you have expressed that, “Mātājī you are giving it to every Dick, Tom and Harry." I can't give it to Dick, Tom and Harry, it has to be a man who has been searching, it has to be a woman who has been searching in their previous lives. You should know that whatever you have got it, you have got it in your own right.

So, a person may look like a Dick, Tom and Harry, but he is not. He is a great saint. They are all saints sitting here. It's a center and nucleus of saintliness where the complete Divine is flowing. Only thing is, let it flow out from you.

This power is that of God and it is not your responsibility to worry as to whether it will do good or bad. Even if you think that it may do some bad things according to the moral sciences of this world, ultimately it is going to be all right. Why that Jarasandha was to be killed? Why that Kansa was to be killed? Why Rāvaṇa was to be killed? Of course, killing doesn't help much that I have realised. Because all those who were killed are back again in their saddles. But still, you don't fight those horrible people.

You just fight your self out. You just watch yourself. Where are you? What are you doing? Are you on the

Divine or on the gross? Just think about it every moment, every moment you are in meditation just think of the moment and the dynamism of that moment. The complete power that is [feeding] every moment just to go inside you. It will flow through your Sahasrār inside your being and completely revolve around your whole being and transform the inside [into a] complete Chaitanya Shakti, a complete Divine Power.

Allow it to come in, accept it. Accept it without any fear. Let it get in. Every moment, every moment keep awake. It's a very precarious time that we are up to. I have only two hands you can see that very clearly. And though Mister *[UNCLEAR]* says that I can do everything, I can do everything but not to make you do something. Your will will be respected throughout. Every other thing can be looked after except for one that you should be a perfect machine, a perfect channel, a perfect flute for My lord to play that tune of love. It is for you to clear out all your seven holes. It is for you to clear out your hollowness and to be complete within yourself and He knows his job. He is the artist. But you are the instruments.

And the harmonious music from so many souls can fill the ears of these evil people and can penetrate into their heart and put love into them and may be that they themselves will give up their evil ways and fall at the feet of love.

Kṛiṣhṇa is to be born within you today. A five year old boy went to kill Kaliya. That Kṛiṣhṇa is to born within you. Went and sat on the Kaliya's Sahasrār and was pressing with His feet and all the people were seeing this great drama of Kṛiṣhṇa's dancing on the Kaliya's Sahasrāra.

Kṛiṣhṇa is to be born within your being. When you are Kṛiṣhṇa, you are not going to see Me. Let us now go to the state, which is beyond words, beyond thoughts, into the realm of thoughtless awareness where the Divine is pouring its blessings.

These people have decided today to have a Pūjā and you know what happens to Me when you do My Pūjā.

So with all those problems that will be facing later, I would like all of you to be attentive about the Pūjā and to take full advantage of that. With this Pūjā you get the Mother's protection, to begin with.

And My Chakras, when they start moving, they give you special powers of love and bless all your Chakras and fill them up completely.

So I would like you, though some two people are coming to do this, all of you to feel that you all are doing it and you can feel it that way with oneness. And the blessings of My being will flow to you automatically.

***Contents: 1973-09-03*, Public Program (Hindi), Ātmā sākṣhātkar ka Arth (Understanding Your Importance), Mumbai, India**

..... But after the Realisation these problems do not exist. After the Realisation it is here where I have pierced, every things goes out from here. Today if you release, forsake your attachment from a thing, it goes out here. By itself, automatically it goes out from here, as you release it. In this process it is not going to enter anywhere else. As it is pierced here at this place [fontanelle bone area], it has this benefit.

Whatever is there as habit or conditioning (adat), just pick it up on the thought process (vichar) in the mind (mana), placing it here and then throw it out. Wherever is the conditioning, it will give you a heavy sensation. Maybe on the Nābhī. Now, someone has a habit of eating a lot, a lot; it does not look nice to see some one eating so much. You must focus your attention on the Nābhī, on the Nābhī. Now, the Nābhī is here. Now, from the Nābhī, one must lift it and push it up and then slowly, slowly, slowly drive it out.

All filth will be driven out from here. Now, it is in the opposite direction. The wind is blowing from the opposite direction... from the opposite direction.

Just now Bewde Sāb told Me that “I can breath from here." It is true! Breathing, sight [seeing], hearing, smelling, tastes... everything is from here. After all everything happens due to the awareness only. As the consciousness itself comes up at this place, everything will also happen from here. The heart beats (Spandan)... Every activity of the body emanates out from here. From here... anything that you desire to take it out, from within; you must press it and then take it out from here. It will be driven out of you. All habits and conditioning of yours will vanish as it is goes out from here.....

***Contents: 1973-09-27* to 1007 Navarātri Nights, Terrace, Jeevan Jyot, Nepean Sea Road, Mumbai, India**

[At that time nobody was allowed to record the discourses:] No, you must grasp it orally, no use of tape recorder.

***Contents: 1973-11-17*, Public Program (Hindi), New Delhi, India**

Those issues which are not at all there in animals are there in human beings. For an animal there is no question of any issue, he just exists. He is not even concerned about the power which is behind his existence that, `which is the power behind my existence.' The reason for that is the Chaitanya Shakti [vibratory power], which creates the whole universe, sustains it and organizes it. It flows through living creatures and passes through them. Because of a particular reason in a human being and because concerning of his particular way of life, there occur some developments by which he gets disconnected with that power.

In simple words you can understand that the ego which human beings have, animals don't have. The condition of brain of human beings is one of different kind. His brain is triangular. When a foetus is of three months in his mother's womb, at that time, this power enters through this triangular brain and then it is divided into three parts because of the retraction involved in this process. One part has gone down directly through the middle of forehead and remaining two parts go down through the two angles of the brain and take a turn and go down. It is because of these three type of powers only a man is different from an animal. This power which passes in the brain through triangle and it passes through one angle of triangle, then it also develops another angle. And because of that particular angle its powers changes in two forms. If you people are from physics then you will

understand that power always passes in a straight way. But when it comes to this side passing through like this then it has to go like that, so its changing form divides it in two powers which are called as components. One goes outside like this and other goes down like that. It is only because of the force that goes outside; man is compelled to get a feeling of going outside. For example there is an animal, if he sits on a stool then he will think of sitting on a stool. But if a man sits on a stool then he will think how I would maintain this stool, where did it come from, who has made this stool? Whatever he sees he gets involved into it. If he sees any human being then he gets involved in him. This is not a case in an animal. He just lives. If his master comes then he becomes happy.

If any stranger comes then he starts barking. If any thief comes then he starts barking. He does not think of having it or this mike I should take. I would get this table. It is called possession. It start covering his mind. He has no sense of aesthetics. He does not even think that there is something beautiful or ugly, its colour is good or bad. He is just not bothered. But man gets involved in any particular thing. He goes further to start thinking that `I am something, I have my identity, power and I am something special.' For example, we are born and we start thinking that, I am Nirmalā; I am Hindustani [Indian]. We are Hindu, Muslim, Christian. That is how we get entangled with whatever type of outside identification we have. This type of tendency of going outside is there because of brain of a human being is triangular in shape. If man does not go outside then, there would be no further problem. For example cats and

dogs have no question of any kind. The entire consciousness passes through them and goes downwards. There is no question before them. There is no reaction in them. But such is not case with us. Whenever we look at anything we have our reaction to it. Therefore it is just a reaction produced by a force which originates one from front and other from back within us and two institutions, named as ego and super ego are formed and gathered here. Due to assembling of these, we are separated from everywhere completely.

We all are separated from the power which is present there, you are separated, you are separated and we all are standing separately. Actually we all are product to only one power. It is like somebody has filled petrol in us and has removed from this side.

Out of this power, the power which go through middle, goes down and is settled in three and half circle in coils in the triangular bone in our backbone after getting twisted. That's why it is called as Kuṇḍalinī.

This power is not seen, that's why many people may ask that whatever you are telling how can we believe this. But it will be seen by you after reaching a certain extent. Like if we would say that you can see many things with the microscope, which can not be seen by these eyes. For this you should have microscope. If you don't get microscope you just can not see that thing.

So a state comes where you can see this Shaktis [powers], where it is sitting, how it is sitting, what is the shape? But this Shakti [power] is settled down in a formless state. When Kuṇḍalinī is awakened those people who have come here and those who are now realised and

the people who knows this work quite well can tell you that when your Kuṇḍalinī gets awakened and if anybody bows down before Me then throbbing in the spinal cord of backbone is seen. You never breath from this area but you can see her getting up and down here whether you are realised or not.

It is seen in many people but not in all. But in those who have obstacles, it is seen very clearly. You can see throbbing for a long time. This Shakti is hidden there and seated down there. But the same Kuṇḍalinī, which is there within you, since all your previous lives, is nurtured in you. She records all things like a tape, what problems he has, this is my son, what are his problems he has in his body, which thing he needs. She knows each and everything about you. Your mother may have many children but you are the only child of this mother [Kuṇḍalinī]. You are the only child. Ever since I was born, I was observing that the Kuṇḍalinī in each person is frozen just there. She just does not rise. What is the reason? The rising path of Kuṇḍalinī is fixed and she knows that I have to rise through this path. There is a big space in between; here those who are doctors can understand that in this void, which is in between vagus nerve and aortic plexus, there is vacuum. In the same way there is also a space in our Suṣhumnā Nāḍī. Because of this space created in all the human beings that Kuṇḍalinī Shakti is inherent. I was just not able to understand that this Kuṇḍalinī Shakti will rise, but how. The found out remedy to fill this gap is what Sahaja Yoga is. When this Kuṇḍalinī Shakti rises, then it goes upside and again it goes up through this path and intermingles

you with power which fills our vibrations. You see, it's just like petrol. First it was filled within us then we used it. We have consumed it because of our outgoing tendency. Now to fill new petrol again, this cap has once again been opened up. And for that person it is Kuṇḍalinī which opens it.

From above, the Shakti [power] flows through you for whole time in the form of grace. When this takes place, at that time, you will feel like there is some power flowing through your hands. Now it is surprising that from the beginning, ever since the power of Chaitanya [vibrations] has been working, the gross power and Chaitanya [vibratory] power have been together. Like there is a tree, inside tree is it's vibratory power, there is a light that is why it is being nourished. But you don't see that. You are watching only the growth of tree means you are watching the work of just gross power. It is the Chaitanya Shakti [vibratory power] which always runs the gross power, it regulates it and it does its work. But time it is seen for the first time when you are realised. Then there is manifestation of this. For the first time, it starts flowing through you when flow is opened from above and it start coming from inside. Cool, cool vibration comes in hands.

But you, yourself reach that state where thoughtless awareness gets established. There is antarmoh [inner attachment]. If there is any psychologist here, he can understand this, it is called universal unconscious.

Any man or any person who has the cancer disease and from which he is very upset and has come today may be to get Sahaja Yoga, so that this disease can be cured.

Those persons who are realised they can never get the disease of cancer because they know how to cure cancer. Many people say that there were great people like Maharishi Rāman, who had cancer, Rāma Kṛiṣhṇa got cancer. He got cancer, but there was nobody to tell them that how to cure it. Very few people have written about these vibrations. And the biggest wonder is that only Shañkarāchārya has written about it. But those who claim themselves to be biggest Hindus do not know Shañkarāchārya. Ādi Shañkarāchārya has talked of nothing but Sahaja Yoga. He had just said, “na sankhen, na yogen" God is not achieved either by sankhya or Yoga, he is achieved in a Sahaja way, spontaneously. The growth is spontaneous and he had not made any caste. He had said that there were three kind of people in the world, the one who of lower level, those who do not have much intelligence. Those who have not yet developed fully as a human being. For example, this mike is not yet fully prepared as a machine, then there is no need to connect it to the mains either and there is no use also. It is better that these types of people are remained in `Bhakti rasa', the essence of devotion.

They are of no use. Second type of people, are those whose minds run here and there. That is why they indulge in wrong things or they are stuck to such work which make their energy exhausted. These types of people should get into Yoga so that they should be able to save themselves by Yoga. But the third type of people who are such mild and are of such a pure form that this unique phenomenon takes place in them.

Now the only difference between him [Ādi Shañkarāchārya] and Me is that he used to say there that there is one in millions and I say that there are thousands in millions. This is the only difference between both of us. It may be possible that there used to be such people in sixth century but as of today I see there are thousands of them who are getting this thing.

You must have read a lot about the Kuṇḍalinī awakening. If you have read those books you would have not come here. Because there are such things said about Kuṇḍalinī awakening that when it is awakened there are lots of burning wounds arises in the body or there is heat.

Some people say that person becomes mad in it and lots of other things. But here there is no happening like this. But actually these people who call it as Kuṇḍalinī awakening is not awakening of Kuṇḍalinī but it is displeasing Kuṇḍalinī. Since Kuṇḍalinī is only awakened through the middle path from its place and if we try to awaken it somehow from other place, then it will be a wrong act. It can only be awakened from the middle path if there is such a person who shares the love, in the form of vibrations of the whole God. Only that person can only fill the space, which goes in middle of a human being. In reality there are a few people like this, there were few, now we will say that there are many who have become like this. Only these people can be called realised, through which the Chaitanya power flows. When these people who are realised, give realisation to you then you will not see any manifestation of kind people tell about Kuṇḍalinī. It is only so-called phenomena that this type of thing happens. Now thousands of people have got their

awakening in front of us. In Bombay [Mumbai] at least 10,000 people have got their awakening and three to four thousand have been realised. But we have never seen any man enduring this kind of difficulty. Yes of course somewhat resistance, as described by them, may occur because as we are loving you some one might be hating you and might be residing in you. That surely may shake your body a little bit, may give you some trouble but that also get destroyed soon and run away. Because when it sees that love is coming here then it also *[UNCLEAR]*. Like how the darkness run away after seeing the light. That also run away. But so far now we have not seen any man getting pimples or abscess in him or he has gone mad. It is true. Just a few days back we went somewhere. There was a gentleman who was sitting pointing his legs towards Me. He was told not to sit like this. Then he replied that kindly allow me to sit like this otherwise I will jump like a frog.

Somebody asked him, “Why?" then he said, “My Guru has told me that when your Kuṇḍalinī rises then you start jumping like a frog." Then we told him that you have not yet got your awakening and job of your awakening is very difficult. Because in the middle Nāḍī of Suṣhumnā, there is a space and apart from that there are two other Nāḍīs built within us which are called sympathetic nervous system. We call them Iḍā and Piñgalā. Because of exhaustion of these Nāḍīs only all things do happen. And whatever work you do in the name of God, that time that heat comes in you. In other words to say if you put on heater without filling it with water then what will be the condition of it [heater]. First let there be flow of water

of love. Unless and until there is addition of water of love in it, no work can be done. In the same way when we try to do anything or act in the name of God without achieving him and his power, that time our sympathetic nervous system starts running either Iḍā or Pi fingalā. By movement of either Nāḍī, by increasing your acting power, your power are finished. If your Iḍā Nāḍī runs excessively then you may get terrible disease like cancer. What you call as over activity. And if your Piñgalā runs excessively then your conditioning will increase. All the things what you call as bhoot, badhas, etc. will enter in to you. Both of these activities are considered to be prohibitory. But when you become just that then you just do not act. Like a mike, what it is doing except for it is enabling My voice reach up to you. In the same way you become a hollow thing. You become a hollow personality through which this power flows on its own. Because of this hollowness, Kuṇḍalinī residing in you gets established. Kuṇḍalinī is your mother. Mother is already sitting in you. It means that you are already sublimated. Many people say that we have to sublime sex, it is a very absurd thing. You are already sublimated. You have no question of sublimation. You are already placed somewhat higher and those people who have this kind perception they are themselves insulting their own mother. And this is why in these people Kuṇḍalinī do not rise but surely her anger, the anger of Kuṇḍalinī start running on your sympathetic and suffering from excessive heat people get mad.

You must have heard of Kriya, Yoga, etc. there are similar things which people do. Now there are people

who do jap-tap. Jap-tap is also a thing of outside. You cannot do anything in the name of God. To the extent you can say that you cannot do any living work. Man in his illusion thinks that `I do something'.

Cats and dogs do not think that way. We can only do what is a dead work. For example, when a tree falls you make pillar out of it and even it. All the dead things not a single thing is living. Electricity and light, etc all these powers that you know are gross power. None of these is a living Shakti. You just cannot do any single work means that you cannot make a fruit out of a flower. You cannot make a tree out of a seed.

But man remains in illusion and thinks that `I do everything'. But you cannot say that you do not do anything in front of the one who does millions of work. If you wonder that there is a heavy magnet which is very powerful and in front of that you are just a small magnet. What can you do to pull that towards your side, except that to finish the magnet in you? Just this is the job.

A human being just cannot do anything and he does not. He is in illusion to think that he does.

Because there is manifestation of ego and super ego. This manifestation creates an illusion in human being that he has to do something. In reality God has made you for his own. We are image of God. For example the power which is flowing in us that is being worked out through these fingers. All these fingers are seen to us in a form of body. Means gross we are in his gross form which want to work out through us. That is in the form of Shakti. He knows all the things. He does all the thing. He does all the planning. He know minute to minute things. But he is

formless. He is working out within ourselves in form. There is no fight between form and formless. When you come to Kuṇḍalinī then you will be surprised to find that no religion has any fight against any religion. Yes, if there is Adharma then there will be. Jesus has once said that “those who are not against Me are with Me." How great thing He has said that those who are not against Him, are not against Chaitanya, are all with Me only. This you can see in your Kuṇḍalinī that your Kuṇḍalinī revalues in God knows how many rounds. You might be in your previous life be a Muslim, at least it should be acceptable to those Hindus who believe in previous birth. It is possible that you might have been a Chinese. The thing that you hate might be what were in your previous life. Because that time you used to hate, so it is possible that you have now got what were hating, this is not to be [the] case.

Even if you are theistic or believer, God is there. By believing him or not, he is not going to get erased and after all who are we to erase him. If this finger believe or not, there is powers in it. It does not matter to him and to believe him or not it does not mean anything. All it needs is that the power must keep running through it, the one who is connected to brain. Whatever it is telling, whatever it is creating to do through it, it should keep doing that only. In this case there is a beautiful example of Rādhāji. There are many worshipper of Rādhāji that is why I am willing to talk of Rādhāji. Once, Rādhāji got jealous of flute. She asked Śhrī Kṛiṣhṇa what is so special about this flute that you always keep this flute near your mouth. Then he replied that you better ask this question to flute itself. She went to ask flute that what is your

speciality that you are always attached to his mouth. Then the flute replied, “Oh, madam, you do not even know that I have nothing special, that's what is My speciality. I have become totally hollow. That is why he made me play. If ever I stand then his whole melody will go in waste. I have become completely hollow." Then Rādhāji asked Śhrī Kṛiṣhṇa that “You make Me your flute in My next birth." In the same way we have become hollow. But by becoming hollow does not mean that you would miss doing your job. Many people say that they have no responsibility. In reality there is no responsibility of yours. But people say that we do not have any responsibility. Because they are sitting in misunderstanding [are all confused]. Like we are sitting under this roof and these pillars are supporting this roof. But if any senseless person is there, he will unnecessarily hold it by touching the pillar. But the one who is sensible [knowledgeable] he knows that there are pillars to support the roof. Then who are we? In the same way till there is ignorance man thinks that he is going to do all things and such work to be done [not understood clearly]. And if I get into this trouble then I will become Sādhu, Sannyāsī, saint, etc. and I would not be able to do any work. In reality you cannot do otherwise also unless and until you are beyond thoughts and because the power inside you is so unique, so deep and so powerful that as soon as that start flowing in you, there is addition of glory to you, in your conversation, in everything you show skill [excellence] within you. People will be amazed to see how did it happen. Now here is Miss. Maniklal. I am telling her example. That since she is realised after her

awakening, from her writing such things are coming that she herself says that I think, I am just not writing, what is happening. Those people who could not even write a simple poem, after this [realisation] they start doing such and such poems. There was a girl, simple artist absolutely simple. She used to play with colours sitting in her home. After that when she became realised, there began the exhibitions of her work and she earned millions more.

You imagine if there is a politician, the time when he become a witness, then he could see whole thing and apart from that when you are there in his refuge, when you believe in him completely, his thousand hands are there around you. Angles start hovering you. You do not understand how the things are being worked out, how people come, how things are being done, how things come around end [how the entire work has been done]. Such wonderful things start happening that a man gets surprised that how things have worked out, how that thing has worked out.

But the vision of man must not be on that, what we will gain out of it. Many people say that kindly awaken our Kuṇḍalinī so that power will come in us. In reality you become completely powerless because your Kuṇḍalinī becomes powerful. The power of God gets flowed through you because you are surrendered to him becoming completely powerless. The essence of whatever has been described in all the religion is only one and is to know thyself and to know this there is only one way that is Sahaja Yoga which may be called as spontaneous growth what happen spontaneously.

Buddha only got it from Sahaja Yoga. He was wandering thousands of places here and there and one day while he was laying, getting tired his Kuṇḍalinī said that my son is too much tired, somehow to give him realisation. That very moment the rays came down to his head and stopped and from below the Kuṇḍalinī strike down his Sahasrāra and got his realisation. Nobody has ever got realisation *[UNCLEAR]* Sahaja Yoga. The only thing is that for example to come to 4 Dupley lane we had to go to Hazrat Ganj, then we left that place in Delhi.

Then we left here Lucknow to shift to Delhi. The all had roaming in Delhi, went here to there, then somehow from that place people told us that Gentleman, this the same thing. He is sitting in you, where are you going to? So we *[UNCLEAR]* us going here and there then went to Japan and then to China then after travelling there met here. There was a mess in that travelling that *[UNCLEAR* ap...] caught hold of. But the one who has got it he is mostly established in a Samādhi. The best example of this is Śhrī Gñyāneśhwara when his Kuṇḍalinī was awakened he wrote the sixth chapter then he got his awakening and when he was realised by that time his Gyāneshwari was completed. That time he took to Samādhi.

Because when you got it then your entire quest is *[UNCLEAR* w|less]. This is what *[UNCLEAR]* so better take Samādhi. The entire quest is lost but nothing is lost. As soon as a man starts seeking he reaches to a condition in which he has to get, receive Kuṇḍalinī along with firm standing *[UNCLEAR* re,everything]. A man first seeks in money; seek in possession, after that he says that there is nothing in this junk like what is in America. Then his

Kuṇḍalinī says *[UNCLEAR]* and he gets his birth. Then he seeks power, he wastes it then says what is there in it. Then he seeks in religion [dharma is also outside].

All our religious *[UNCLEAR* m|gone] out, nobody knows the religion of inside. The entire thing is that of inside. But the methods are of outside. That is why he seeks outside; in religion also he makes Guru, makes friendship, goes to temple asks for God. But the essence of all the religion is to get it. Those who are realised, all such Gurus like Guru Nanak; he says that, “Sahaja Samādhi lago, Sahaja Samādhi lago." He says, “why to go to forest when all is residing he is within us." Just like that God is also, seek within seek within. *[UNCLEAR]*.

Now, we are singing, we cramming, `Ghat hi khojo bhai' [seek within, seek within]. It is just like if a doctor has prescribed Anakin for your headache and you are cramming, `take Anacin, take Anacin,' but when will you take it? If the patient will not take it, then how his headache will go. By seeking within means that to get established inside, to get lost in it.

It happens spontaneously when your time comes [arrives] and time of thousands of people has come.

All those of who are sitting here you know your previous birth; it is the seeking of thousands of years which has brought you here. Because of that you got your own right. We are just not doing anything. For example you go to a bank and you get your money by giving your cheque. They have to give you money, otherwise where will they go? If we do not give you your Self-realisation where will we go? We have to give, because it is your fundamental right. Whatever you do, you do it in your

authority. If you don't have desire, unless and until you have that authority, no work will be done without your desire. But one thing we must understand that are we coming from the real or unreal. Your Kuṇḍalinī knows you. She knows all of you, everything about you. But she respects your freedom that when in your freedom the day when you decide that we want absolute that very day your Kuṇḍalinī will rise, your Sahasrāra will open, we do not want anything else. We have to ask only the absolute thing. We do not want anything of body and nothing else. We know ourselves in the refuge of the same Almighty Father, Param'ātmā (God), Parameshwar. The one, who have decided it, has become realised. If you have any question about your Kuṇḍalinī you may ask Me. The subject of Kuṇḍalinī is very large. There are two to four people who have come with us and are such realised that they have reached a state where they give realisation to others.

Once you are realised the Kuṇḍalinī dances through your glances, through your glances. You yourself will realise it you will raise the Kuṇḍalinī of thousand people just like this.

These are very simple type of people, normal people. You will not come to know about their power that how powerful they are. But just by their one glance their Kuṇḍalinī will rise and these people will become realised. A very big task can be achieved when thousands of such people are ready. And a new lane will be ready, a new type of people, a new type of institution, those who have achieved it from within, not from the great hypocrisy, not by money. Those who have got it only from inner distress

(ārtata) and their dedication towards God, their age will not be less than 90. The one who in witnessed state, whatsoever is lane be, however power he has, but he never gets his ego. He will not have ego because whenever he gives he says that it is going through me, this is happening, they are not being worked out, they are worked out. Even if it is your son, you cannot say that he has become realised. When he gets it, then it is known that it has been done. Such vibrations start coming from inside. You also get vibrations. And if you say forcefully, kindly give realisation to such a fellow then it is just not possible. No recommendation can be considered. No politics can be considered, no pressure can be considered, no relation, no money can make it happen. Whatever falsehood which can be called as myth cannot hold it. Truth is what it is and it works out. Any work, any program, any method cannot change it. It works out automatically. But still you should keep an eye on your mind that an ego in human being is so gig, so subtle, as soon as I say that there is nothing to be done he gets shocked [dazzled]. If I say that you stand on your head then he does it. But the thing, which is free to get and which is achieved without any effort, human being just don't believe. Because he has a great faith in his ego and he does not know ego of God that if he moves his finger he can change the vision of the whole creation and if he wants that he can lit the lamp in the small, small particles of this creation. If you have any genuine questions then ask otherwise we will experiment by going in slight meditation because unless and until there

is experience till that time all the conversation remains a mere conversation and what is there in conversation.

***Contents: 1973-12-07*, Public Program (Hindi), Day 1, Sahajyog ki Utapatti, Birla Kreeda Kendra, Mumbai, India**

Love does not have any language, so there are no words to describe love. When our mother loves us, how can she describe her love. Similarly, when God Almighty loves us and created this universe, He had no words to describe His love. When a human being has prepared their instrument, that's when they can begin to praise God.

I have not been given a particular subject for discussion today by the organizers of the program as we have three days to fully understand everything. Today I will talk about evolution. What I say will be hypothetical. All science experiment[s] begin with a hypothesis. Hypothesis means whatever is the discovery of science, that assumption should be presented to the audiences. And the truth within that hypothesis is researched. The day that hypothesis is proven, that's when it is considered a law of science.

Similarly, what I say is hypothesis to you that can be proven and shown to you all. Also all that has been documented and observed in the historic documents that can prove this hypothesis. But the proof should not be in accepting what is being said in documents or by certain someone. It should be experienced.

Today I will talk about evolution. It is the day of `Pratham' and we will state the relationship of this day with Sahaj. It is said about Brahma that it is beyond

evolution. What we consider awareness, Brahma is separate from that. Vibrations are a form of Brahma. Whatever there is, is a form of Brahma.

Just like a seed manifests itself into a tree and all parts of a tree and then that tree ends up being a seed again. Similarly, Brahma manifests itself in a number of forms and then again transforms into a seed and unlimited number of Universes evolve with that seed. Just like a plant seed, you can consider seed of Brahma too, we can call it Seed of Brahma (Brahma bīj). Every seed has a certain power of evolution.

Every seed is comparable. Similarly, the power of evolution of Brahma is known as Brahma and power of Brahma.

Why did God Almighty have to create this universe when He is complete in Himself? How much ever a human being may be rich or accomplished, he is not satisfied until he produces an offspring. They think who is all this wealth for? There are a number of very rich people in the world but are childless. They try very hard to have at least one child to whom they can pass on their gathered wealth and reveal it to their child. In the same manner, when feeling of love took birth within God Almighty, the powers flowing in Him gathered and got founded as Brahma or Ādi Shakti.

So, what remains in the middle out of this process, is God. These scientists tell me that they do not believe in God. You may not believe in God, but you trust your heart. What is it that resides in your hearts? What resides in your heart is God. The one who is God Almighty is a

reflection of spirit and resides in our heart and is our continuous witness.

He is a witness to every deed of ours and is watching everything. He is the soul, also described by words such as spirit, spiritual and as human spirit when he takes birth. The one who resides as a witness in our heart is God Almighty, His power, in the beginning as Āgñyā power, is equipped to begin the creation of the universe. At that time, three forms of transformation come in that power or it transforms itself into three forms. First, it gets the desire that I should have an offspring, a creation. Due to this desire, she embeds `tamo Guṇa' within Herself. I have described this to you before as to how it takes place and what direction does it goes into. There is no blackboard available right now to explain this flow in a diagram to you at the moment. This desire is critical to the set up of Valaya of Tamo gun.

a.

All of Valaya moves with the bindu matra power of Āgñyā. You will be surprised to know that a bindu when revolves to its original position, its Valaya is parabolic. Einstein says every moment is parabolic.

You must have noticed in Temples of Shiva, that the power of shiva is parabolic in shape. Per Einstein anything that moves, it moves in parabolic direction. Similarly, one cay say that love also moves in parabolic direction. And Valaya also moves in parabolic direction i.e. where it starts from, it returns to the same position. That's what parabolic movement is. In that sense, we can say that first Valaya shape created Tamo Guṇa in the universe. Like a fan has three blades. Same way if you

can imagine, first parabolic movement was started. Second, when you desire something then an event has to take place for that.

Some work had to be done. Without some work it could not happen. Thus some activating forces took birth that founded Rajo Guṇa. Due to second parabolic movement, Rajo Guṇa were founded. Along with that the event that took place, was that of desire that all love should be showered over the creation. Showering love on your creation, offspring, is revelation and this is what creates Sattva Guṇa.

So you can see that one thing only creates these three Guṇas. Such permutations and combinations is what creates this universe and within that earth gets created. Creation of earth also took place out of parabolic movement. Now if you study under Sciences, then theory of explosion is well founded in people's mind. A decade ago, I also used to say that an explosion had taken place. Without explosion, this evolution of ours could not have taken place. This state of evolution has been brought by multiple explosions. But people now have started saying that a certain mass exploded in an unexpected manner and resulted in different systems like Solar system etc. Today Science is saying the same thing. Upon creation of earth, another explosion took place that brought life on earth. As you know, the very first living beings were small one celled. After that, slowly we reached the state of being a human being. We don't have to go into details of evolution. But if you think more deep into that topic, one well known biologist named Udua has written that if human being was formed out of root, then how is it

possible that it took such a short time for living beings to take human form. This was not by chance. This type of creation does not take place just like that. There was a force behind it, someone was doing this work.

Someone was giving pace to this evolution and taking care of it and was leading it. Without which leave alone human being even amoeba could not have taken birth in this universe. This is called law of chance in Science. These biologists do not say God but they say we do not know of a human but must be a force that has created this universe. Even saying this much by them is good enough. Now that human being Is standing up and is looking at the universe they find themselves different from all animals. It is hard for us to imagine that how different we are from animals.

It is surprising to believe that we have evolved from animal stage to human. But it is not hard to believe this if you think we can never reach moon via airplane. About 25-30 years back we could not even think of going towards moon. Even if anyone used to think like that, people used to laugh at them. It used to be considered impossible. Today if man has reached the step of moon, it is also a step towards evolution.

You may have noticed, the spacecrafts launched in space have four types of explosions set in them. First explosion takes them to a certain distance, suppose their speed is 10,000 kms. Second explosion increases their speed about ten times. Third explosion increases the speed to another ten times. Fourth explosion increases the speed to yet another ten times. If these explosions would not take place, then with the same initial speed the

spacecrafts can never reach the moon. Same thing has happened in the evolution of man kind, to reach a progressive state of evolution a forceful explosion took place. That's how human being has reached a state in a very small period of time, in a surprisingly short period, where he can learn a lot and understand a lot. But he still has to learn a lot more. As I had said before, the beat (spandan) in our hearts that's taking place, what is causing it. If you ask this question of doctors, of any well educated reputed doctors, they will all have one response that it is caused by a system which we call autonomous nervous system. Mankind is not able to go beyond this. They have been only able to name this phenomenon. If we ask how is our state functioning, then they will say there is an organization called Government of India which is doing the work. This is not a very scientific response because this answer does not explain what this organization is, how it functions and how it executes. Just giving it a name has not answered the question. But science has not evolved to give a name to a phenomenon but to explain how this evolution, this universe, this genesis, all this took place. Weather science reaches that goal or not, you all can reach there. Viewpoint of science is very analytical. As you know, there is one doctor for one hand and there is a different doctor for the other hand. It is very hard to get all comprehensive knowledge from science.

Like we see a tree and all the flowers on the tree.

Some people say this flower colour should be yellow, some say this flower colour should be blue. Only if one reaches the source of it all, they can explain the

behaviour of the tree, why are the flowers different colour, why are leaves different from each other, because you have got the root of the subject.

Here in Mumbai, when we talk to people, they say Mother people do not have food here, there is no sugar available, what are you talking about God. This is right for people to say. People say, what are you after during such periods. But if you think for a moment, why is this all happening that in your country there is not enough ration to feed public. In America, people are committing suicide, running away from their homes, going mad. Where is there is no human crisis. If you talk to anyone in the world, it will seem like everyone is in grave difficulties. Whether people have food or not, children or not, there is not one single happy person in the world. If food makes people happy, then I don't see people with full stomach happy either. What is the reason that they are breaking down, disintegrating slowly. The reason is that if the tree becomes too big and expands a lot in outward direction, but does not catch on and gets in touch with its own source and roots then it starts to disintegrate. It is important that we know where we get all the energies from and research the source from which we take the energy. Until we reach the source of that energy, each and every human being, every country, it will all disintegrate. This world will have to come to an end. The one that gives origin, vitality, one that is Chaitanya itself, until we discover it we will all become devoid of awareness (Chaitanya), we will be as good as dead. The world will come to an end.

So you can understand how important it is to find that power that is going on in our hearts as heart beats. And it is an onus on us, our responsibility to know what it is. This heartbeat with all of you is working our digestion, our respiration.

So go and find out what is this power. Otherwise the whole universe, this creation of God will come to a standstill and this responsibility lies with the mankind. It is only the human today who is is standing at the edge of the universe. Today humans have this power within themselves that they can learn about. Animals like dogs and cats cannot understand that. Shall I have to go to the forest to the dogs and cats and suggest them to learn about their power? It is you all that I have to tell again and again that the power that is responsible for our life, you must get to know it. And you see the result of not being familiar about this power. There is no peace for humans. They go to forest, leaves homes, leave this world, but there is no peace for them, there is no joy. Their power is going weak, they are struggling. Simply it can be explained that the fuel that has been filled in you, the fuel of the power that has been filled in you that power is going to guide you. Using one's execution ability one should work this power. if the fuel filled within you is not utilized then that instrument is wasted. It is important. But to refill the fuel process is not available. When a child turns three years of age, then the opening to fill the fuel is closed. And the way that fuel is being filled within him is broken down. This power is called the energy of Kuṇḍalinī. You must have read and heard thousand of things about the energy of Kuṇḍalinī. But I

believe that very few people have knowledge of this energy. Reading whatever has been written, writing by copying what has been written, is no real writing. If you come join our meditation program, we will show you the movement of Kuṇḍalinī within you. Below the spine, in a triangular bone resides the Kuṇḍalinī. You can see it, we are not talking in air baselessly. Its movement, its rise and coming down, you can witness it with your hands. A number of doctors in our country and a number of psychologists have got their realisation i.e. they have been able to feel this energy. They accept this fact. But who listens to them, who even listens to me. May be in another ten years, if this concept comes from America then we will pay attention to it. Because it is hard for us to believe that anyone can do something like this. How can a simple housewife do a work like this? In reality, since childhood I could see Kuṇḍalinī and knew everything about it. But I used to not understand why is human the way he is. Why does he think as if he is Shivaji Mahārāj while watching theater. Why does he forget that he is playing a theater. Little children create their games and they play them and then throw all that away. No one gets attached with those games. But here we are who think any game is our own game.

Little children make homes in their games and break them. But we play this game and consider ourselves attached to this game. Little children make a play house and then leave it, create something else to play with then leave that too. Children come to our meditation program and ask Mātājī why are you playing doctor game. They think this whole world is a game. Why is it

that when we grow up we do not take this as a game. What is there to get so serious about it. I will tell you an interesting event.

Some people were travelling by plane. They carried some weight on their heads.

So someone asked them why are you doing that. They replied very seriously that they are trying to reduce the burden of the plane. This is what we are doing. In reality, we have no work. We don't have to do anything, just like work of this microphone is to take my voice to you. but if the microphone starts thinking that it is its own job to speak, then I have a problem with that.

So if microphone starts speaking, then my voice will come to an end. We don't specifically do anything, like if these fingers think and one finger thinks that I am special and I have to do something special. This finger is associated with the body and is running on the same energy as the body is. It is a part and parcel of the body, just a body part. To think of this finger as separate, we are all running on the same energy. It is possible that this finger has been exchanged, same way we have been exchanged or have moved away from this power. All these lights here are being lighted by the same energy.

It is possible, that one light bulb is taken out and is attached to a battery separately. But the battery is also charged by the same electricity. May be it is possible, that you all have separated yourselves taking your own energy. There are two types of energies flowing in a human being, with one he fills it and with the other he expends it. And two organizations called ego and superego develop and cover his whole being.

And that is why he gets separate from this all pervading energy. This is what I need to open within you.

AS soon as it gets open, you get to know this energy and you are experience peace within. Not just that you get peace, but also get patience, you are completely relaxed.

It is very important. And what is important, that does take place, it has to take place. For example, when we see an object falling, we tend to prevent it. Similarly, to stop collapse of this world, God almighty has invented Sahaj Yoga. Sahaj Yoga is not produced by me. No finding is ever done by us anyways. Just like the finding of gravity, it is not produced by us, the gravity was always there. We only discovered it.

What is within you and what is your birth right, I have identified it. You can have it. And to find it, I have spent a lot of time. And now it has been found. This knowledge will need to be spread all over.

Spreading this knowledge will take away all your problems away. Especially today's youth, seeing them you all are perplexed that what has happened to them. As if there is no control on them, something has to be done for them. There is no other way to fix them other than Sahaj Yoga. In children, Sahaj Yoga works very fast. Children get it unusually fast. Whenever I have made this arrangement in schools, I have seen that 80 percent of children get it right away. Same small children, when they go to high school, it takes them longer then. This percentage comes to 60-70 in that age group. But college going kids in India, who knows what are they made of. It is very difficult for them.

Some universities invited me and the Vice Chancellors of those places come and tell me Mātājī, please do something or we will be shamed.

These children are like monkeys and you have to fix them. I say why leave on me, they go no we cannot do anything now. They say no we won’t do anything. These children have really reduced themselves to low level. Hippyism has entered America but it is to come here too and you have to be careful about that.

To ignore that problem is not going to solve the issue. If you think about the progress of your country and that of other countries too, then remember that the whole responsibility lies on the youth. They will have to be corrected via Sahaj Yoga. Sahaj Yoga means God Almighty's love. And only a realised person can do it. The one who is laden by this love and within who this energy is flowing can do this work. Those in Sahaj Yoga will get realisation, they are the ones in the end to achieve this. But there are very few people. You will be surprised that after working hard for five years in Mumbai, in reality there are about 1,000 realised people only. With a lot of difficulty and that too have not reached there. And out of those there are eleven people who are able to give realisation to others. People get their self realisation very quickly in America but there style is different/unique, they change Gurus on a daily basis. One need to measure its depth, we do not know how critical it is, how urgently it is needed we do not understand that.

The moment we understand it will be a fortunate moment not just for us but for the whole universe. I will continue to appeal, I will continue to say as a Mother will

continuously remind her children, but the children should feel the hunger themselves. If they do not have an appetite then, Mother can run around them and plead them as much as she can.

Those who get their self realisation and are equipped with this power, they never have to face any disease. And even if it comes they can cure it, because they are given the knowledge as to how to cure which disease and how. This energy, spiritual awareness flowing in your hands, as these has been called even by Ādi Shañkarāchārya in his books. But no one is reading those books any more these days. With these vibrations, you can do good for others too while doing good for yourselves. These people become disease free and they make other disease free and get longevity. And not just longevity, but they achieve joy and happiness. And on top of that they achieve collective consciousness, which has not been felt and learnt about by anyone thus far. People do not know what collective consciousness is. Lots of people have talked about Collective Consciousness but nothing specific or clear. When you go into meditation, that's when you will understand what we mean by Collective Consciousness. What it means is that we can understand other people vibrations, we can understand the movement of others Kuṇḍalinī, when we raise someone's Kuṇḍalinī with our love we also understand the blockages in its way and remove them.

Sitting here you can see Nixon's Kuṇḍalinī. It sounds surprising but yes you can see it. That way you can understand what trouble he is in, what his blockage is and where the vibrations are stopping. It is not a biased

assessment, that you don't like someone or hate someone, when you are removing someone's Kundalini blockages and remove their obstacles, they will only get well being. It will be only for their good.

There is no better voluntary service or social service out there. Because while doing this the person does not think that this hand is doing something good for the other hand. It is an automatic phenomenon that if one hand gets hurt, the other hand raises to make it feel better.

What is Sahaj Yoga, what is its meaning, how to progress with it and how to get into it. I will be explaining all that tomorrow. The preface given to you today is that there is no salvation in the world without Sahaj Yoga. All the other Yoga methods out there, whatever they could achieve but they cannot help you attain salvation. If the world has to get its salvation, then one has to embrace Sahaj Yoga. That is the path to God Almighty, He is the one who is doing this work all you have to do is to know it. Only thing is Sahaj Yoga works with your freedom. If you do not embrace it completely, from within, it will not work. There was a gentleman who asked me to give him realisation. He came and stayed with me for four days. But he did not get it. He was perplexed that regular, simple housewives can get it then why not him. He said why am I not getting realisation.

So I said to him that the reason you are not getting realisation is not me, but it is you. I am making efforts to give you realisation but it is not because of me that you are not getting it.

So he asked me then what is the reason for it.

So I said the reason is that you have to develop that love from within. You have to have that feeling towards yourself too. The day you develop that love you will yourself get the realisation. Then he took his bath at 4:00 a.m. and sat for meditation and got his realisation. It seems like a wonderful and unique thing because it is a wonderful thing. It’s not that wonderful things do not happen in the world. It should be adopted. One should not doubt about it or be suspicious about it.

Today we have talked from Evolution to human being. Now where does human have to go forward from here. But despite our saying and indicating to direction, the work is not proceeding forward. Weather you have this need within you or not, you have this desire in you or not or are you still lost in something nonliving. A lot depends on that.

Tomorrow we will discuss what is in Sahaj Yoga, what do you achieve in Sahaj Yoga, these topics in detail. People were of opinion about today's program that without meditation there is no value of Shri Mataji's program, which is true also. Meditation should take place. Those who would want to meditate and achieve this, can stay back. Shortly, we will have meditation. After meditation, we will also see how many people can actually achieve it. Tomorrow a meditation program has been scheduled for 9:30 a.m.

You all should attend that. Both those who get realisation today and also those who do not get it today, should attend that program because we should devote some time to the God. We do not give any time to God. We go to Cinema and sit there for three hours but how many

hours do we go towards God. Time we give to God is when we are doing something, when we are performing a Pūjā, or remembering him. There is no value of those things. First let your connection get established with God, without any connection who are you inviting and who are you remembering.

Whoever wants to stay for meditation, please stay back for a little while. Those who do not wish to meditation, please leave now as it is not a good idea to disturb others during meditation because these people are seeking God. We should respect them.

So you should not get up and go during meditation.

Meditation will take about 20-25 minutes. Those who have got their realisation, can sit towards the back.

***Contents: 1973-12-09*, Public Program (Hindi), Day 3, Śhrī Dattātreya Jayanti, Birla Kreeda Kendra, Mumbai, India**

Today is Śhrī Datta Jayanti [birthday]. Today is a very great day. I think this day has come only because of His blessings that Sahaja Yoga has been blossomed in you people. The Guru of all the Gurus, Ādi Guru Śhrī Datta Mahārāja. I bow to him, He is My Guru also. He has taught Me quite enough on Sahaja Yoga all through My many births. And because of that only I have been able to do some work in this birth also, continuing to do.

“Gurur Brahmā Gurur Viṣhṇu Gurur devo Maheśhwara, Guruh sākṣhāt Parabrahma tasmai Śhrī Guru dev namaḥ." The Guru is Brahmā [creator], Viṣhṇu [sustainer]

and Maheśh [destroyer] and the Guru who is himself God, I offer My obeisance to him.

By the time Ādi Shakti created the universe, after creating the entire universe, like how a King spread out his kingdom and comes to see the world thereafter in a disguise, in the same way Ādi Shakti has also incarnated on this earth many a times. But no matter how supreme is Ādi Shakti she still needs a human Guru. The place of man is still superior to that power.

If Shakti has to take form of a human being then she is required to come on this earth only after having achieved Her father sometimes Her brother sometimes and Her son sometimes. First of all try to understand that entire universe was created by Brahmā, Viṣhṇu and Maheśha. At that time a thought came in Ādi Shakti's mind to lift people out of the world, who were stuck in it and that if these three principles [Brahmā, Viṣhṇu, Maheśha] were to be combined together somehow and the childlikeness and innocence of Śhrī Gaṇeśha could be absorbed by it then it is possible to form a Guru from them who has to do a great task.

She [Śhrī Ādi Shakti] was incarnated in the form of sati Anasūyā. This is the only such a sati [a chaste woman faithful to husband] in the whole world who has thought of emancipation of the human beings.

This is a very great thing. These three children came to Anasūyā. The meaning of Anasūyā is the one who is void of envy; she does not envy anyone, who is the universal love. In such a person there is no place for insignificant, petty thoughts such as jealousy, anger etc. The one who does not have any asūya –*'envy'* she is Anasūyā.

It is said that these three went to her door to examine her. And that moment she used her tejbal [powerful radiance], what was this tejbal; this was the love of mother, very much Divine, love of a powerful mother. This tejbal fell on them and they became small children. Their complete unified form is Śhrī Datta Mahārāj. He is a strange majesty, whatsoever description is made of him but will fall short.

And even if this is made to be explained, it will be beyond explanation. This is Śhrī Datta Mahārāj who is full of triguṇa [three attributes].

He came in the world in form of Ādi Guru many times to teach how to cross the Bhava-sāgara [void].

Yesterday I have told you that we fight in the world by forming many religions. The same Śhrī Datta incarnated many a times on the earth. As I told you yesterday, King Janaka was one of them. King Janaka was the father of Janakī [Śhrī Sītā]. He was none other than the incarnation of Śhrī Dattātreya.

Thereafter, Macchindranāth, most have you must have heard his name, was also His incarnation. After that Zoroaster who came three times on the earth, he was also His incarnation. After that Mohammad Sāhab, who was His incarnation. And when he was asked that, “Bhai [Brother] there must have been others also before you” then he replied, “Yes, there a Mohammad." Then again he was asked who was before him. He replied, “There was one Mohammad." Mohammad means Praise, the one who is praised, the one who deserves to be praised and is the one who is redeemer of the world. They were all

Mohammads, they were all Dattātreyas, who came on earth regularly.

After that Nanaka, Guru Nanaka. If you ever read his teachings, if you read his talks then you will be surprised that he has always talked in a Sahaja. He has said “Sahaja Samādhi lago." He has said, “kahe re ban khojan jayi, sada niwasi sada alepa tohe sang samai, Pushpa madhya jo was basat hai mukur mahi jas chhayee, taise hi hari base nirantar ghat hi khojo bhai", why to go to forest to find Him, He is always there with you just like there is a fragrance in a flower and just as the reflection is there in a mirror, in the same way God is residing in you eternally seek Him within. He is just inside, achieve him just inside.

We are just singing poem, singing songs, we are just cramming his prescription.

The talk of seeking this absolute principle, residing just inside the heart, has been made since ancient times by these Ādi Gurus, who are incarnated on this earth again and again. After the birth of the daughter of Mohammad Sāhab, as I talked yesterday also, there was beginning of the caste `Shia' in Islam.

Shia word has been derived from Sia. The word which come from Sia became Shia, Sia means Sītājī. If you go to UP [Uttar Pradesh, India] then nobody says Sītājī, they say Siaji, `Siavar Ramchandra Ki Jai'.

Everyone takes the name Sia. She was Sītājī, Ādi Shakti herself and her two sons, who were Hassan and Hussain, destroyed many evils. When they ultimately died after getting tried, then in the next birth they thought of

establishment of non-violence, violence led them nowhere.

They were born as Mahāvīra and Buddha to make a new experiment. Experiments do happen. After Nanak Sāhab, around 50-60 years ago in our Maharashtra Dattātreya incarnated as Sāi Baba of Shirdi. If you want proof of it, then you get your realisation and after that if you put your hand on anyone, then you will get vibration of same kind, from just vibration only you can know about all. As you must have eyes to see any shape, its colour, in the same way you are required to feel vibrations so that you may know all the Gurus of the world and will be able to know as who is a true Guru and who is a liar, who is equal to that incarnation of Ādi Guru Dattātreya, for mere saying there are thousands of Guru in modern times.

No one become Guru just by saying of another. And by believing in him also, he does not become a Guru.

The meaning of Guru Word is very large. This must be understood. Today I want to talk on this issue, who is a Guru and who is not.

The obvious meaning of Guru means the one who is bigger than us, the one who is sitting at a place higher than us. As the water collected at a height spontaneously flows down, it is also eager to find a surface for itself and to bring everyone to its surface. You keep water to a certain height; it will be willing to *[UNCLEAR]* everyone. This is the very meaning of Guru. The one who is not that kind is not a Guru.

He is above us in every matter, not just in one matter. That is why we people who are wandering in street to street believing in Guru should remember that the

number of Gurus is in thousands. The Guru who talks of the absolute principle is a real Guru. Those who talk of God and of God and who uplift you are real Gurus. Those who make money from you are not Gurus. Those who charge money for their speech, they can never be Gurus. Because the speech which has come from God is a precious thing, the value of which you just cannot give. The day when you give value of it then that thing cannot be of God. You cannot go and purchase God from market. Remember, today we are confronting thousands of such people who are making money in the name of God. Nothing can be bigger injustice and meanness than this. If there is any article, substance or a thing in this world which is equal to the kick of the feet of the God, then we can say that we are watching God. You see, just now there was someone who came to our house, making himself to be greatest Guru, started telling Me that, “Shri Mataji you have all kind of things in your house and you are working like a normal housewife, then how can you talk of God. I have given up this, I have given up that."

I told him that, “If you genuinely know what is renouncing, then you should also know that, from all this things whatever you think is equal to dust of feet of My lord, is even equal to the particles, then you pick up that thing, but weigh equally." He started watching here and there, saw this saw that. After that, he became embarrassed. I asked him, “Did you discover anything?" “No, no. Nothing was found equal to what was asked for". Then, I said, “Son, what actually have you given up? What have you given up whose flag you are flowing from morning to evening, wearing saffron clothes and getting

head bald, you are roaming in the whole world, crying. What have you given up? Only, this stones, this soil?" In reality Sahaja Yoga is getting nurtured in normal people who are leading a household life.

Sahaja Yoga can never nurture in those who dig their flags.

Those people who live with simple spontaneous emotions, who live in majesty given by God, in his happiness and joy, live with love, only such people of middle path reach to God. You should know what is the meaning of Guru. Now those who collect money wearing saffron clothes, they can never be Gurus.

Those who had once broken bicycles are now moving in Impala [car] can never be Gurus. The one who has found God, if he wishes he can sleep on the ground and if he wishes he can sleep in a palace comfortably. For this reason I will give an example of King Janaka. Once a very great arch called Nachiketa went to the King Janaka. He was first suspicious and eager. He asked his Guru, “Why do you pay visit to him since he is a householder and also a king and then why do you bow down before him and touch his feet? He is a householder person!" Then he replied, “OK, you should go to the place of King Janaka and stay there. You know that he is called as a Videhi [beyond body], he was a dehati [a country person]." When Nachiketa lived with him then he saw that there was so much wealth, people were eating and living comfortably. The King enjoyed all type of meals; he roams and has children, such a man and how it is possible that this man should know God? Next day he told that, “I am leaving just now, I'm just leaving now. I

do not have to live here." Then king said, “OK, let's go for a bath first." They went to bath in a river. He took him to Sharayu River for bath. While bathing in a river, suddenly somebody informed that, “O Lord, your palace is on fire." King Janaka said, “Let it be, just now I'm in meditation” he replied with a smile. This poor Nachiketa got little worried. After a while people told that, “All of your family member have to run away and fire is fast approaching you." Then he said, “To hell with it, now I'm in meditation." Afterwards they said that, “Fire has reached up to here and all your ornaments and clothes will get burnt." All the bodyguards also ran away. This Nachiketa whose one or two clothes were lying outside, he thought that if these too were burnt then what will happen him.

So he also ran outside. He picked up all his clothes. Even then He [Janaka] was in meditation. When he came back, Nachiketa was very much surprised. He asked, “King, do you have not any worry that had your clothes been burnt then would you have moved just in this way." Then he replied, “What is myth is going to be perished, there is no need to save it, till it is there keep it there or if it is not there then leave it." This is a true fact. Those Gurus who do not consider myth as myth then what are you going to find in them.

There is one occurrence in My in-laws family. Once there came a Barat [wedding procession of bridegroom's party] to our house. There was a demand of Dahi Wada [a fried dish dipped in sweetened curd] from them. The Baratis usually have some coquetry and during the days of winter people told them, “look in these days of winter it is very difficult to curdle because during winter evening

curdling of milk is not done." But they were adamant on having Dahi Wada, get it just now. In those times there used to live a Baba [a wanderer]. He was called for and was requested to arrange dish somehow. He replied that he would do it but then would not live here anymore. It was agreed and then he closed one window then another. After some time he said “look here it is your Dahi Wada now enjoy it." People began to eat Dahi Wadas, they were all happy. But Babaji ran away. He ran saving his life just in night. People could not understand why Babaji had to run away. Next day morning people from low caste came to take remaining of food. They came and when they saw all the utensils, they began saying that who brought our pots here; these are our pots, who carried them here? The marriage was accomplished somehow that is why the girl went to her in-laws house otherwise nobody could have sent her there. The reason was that all the people had got annoyed. They started telling who brought the pots here? Our ancestors and also those of My grandfather's, did not believe in all these things, these were called Bhanamatis in Maharashtra, nobody used to believe in all these things before, that something came from above [heaven] and they ate all the Dahi Wadas.

You people should also think that does He have only one business to serve you people Dahi Wadas.

When you make anybody a big Guru that he gives Rs.200 to you then I would say if such are the donors then why not solve the economic problem? Give them all. They get you watches made in Switzerland. We will believe only if

they get one made by God. This must be considered that we want to get that supreme.

But your seeking is also in these gross things, in these stones, money and wealth, that is why you consider these people as Gurus. Money is lost so is wealth. When all of your money is lost then you come to Me.

Yesterday a woman came, you saw her how she was dancing and jumping. I asked her, “Why have you come now?" She replied, “What to do, I have become like this only!" I said, “OK, people make you fool and have I opened a mental hospital? You went there to find what?" Can God be achieved by dancing and jumping? All the rules and regulations of our human beings, those people who made this laws had no idea that how disgust human beings can be? All those who have made these laws were very dignified and very auspicious people. They could just not recognize the disgust and evilness that how much a human being is entangled in filthy jobs from within. If those people come to know then new laws have to be made to catch these people, all the people. Jesus Christ was crucified by these people. That was easy. But nobody can catch these people who are plundering money from you day and night and are bent on destroying you.

And they are ready to send your kids to mental hospitals tomorrow. You should at once try to take notice of it and think what is happening. To distribute gross material in the name of God is what kind of generosity? Do you not ever think about it? In this Kali Yuga [modern times], I think the man has such a penetrative intelligence and has such a wisdom. Does he sell all his wisdom that he

just could not understand, that we are running like a mad after this kind of mesmerism and enlightenment! And false assumptions and absolute myth within us, which make us, believe that we are in complete peace. We are cheating with ourselves and with others also. When you are realised then you do not have to go too far, do not have to read too much. You can understand that you are realised, there will be a sudden peace in you. I see that there are Gurus of so many people and after reaching age of 30-40 they are dying getting heart attack. It is impossible for you to get even an accident; no question of heart attack, once a little bit of realisation has awakened in you. There are many incidents like this with us. Just a day before yesterday they were telling that there was a boy who was coming in a train and the train was completely overturned, not a single person was injured in the compartment in which the boy was present and they all crossed over it. Deities should wander above you. If Divine cannot come down to you then what is the use of this realisation. Now you know our people, that how many are realised, even cancer was treated; there is nothing special about it. The only thing is that these people are not interested in curing. They are just interested in realisation. Because the joy you have got, the same joy you want others to enjoy, spontaneously.

If you have money, wealth then you wants to spend money to feed people. In the same way a realised Soul wishes to awaken others and realise them and he can do it. If there is a light entered in you then there is a no need to swear in for that. If there is fragrance of musk then there is no need for you to take a vow that there is

fragrance of musk. But who is seeking musk? This should be considered first, otherwise what is the use of wandering in such pursuits? On one hand there are these people who are playing with our subconscious, with our gross awareness, with our past. I know these kinds of people. In this seeking I have seen many Guru ghantals [fraud Gurus] and I know all their tricks that what kind of condition they create and how they destroy your Kuṇḍalinī for generations. I know many such people who would tell you about your previous lives and you are mesmerized by that.

Somebody just says that I'm your husband. A woman came to Me and told Me that, “Now I have given up all of me to him." I asked her, “What! Why did you give in?" She replied, “He told Me that I'm your husband." I asked, “Your husband! You are really a big chaste woman! If you are such a chaste that you are so much blind about your dead husband then what about your living husband? Do you have no chastity towards him? And the one who is a money cheater, to whom you have given all of your jewelry because he told you that he, is your husband." Somebody was telling that, “This fellow was telling us that I am the incarnation of God, I am God Almighty." What is getting lost in saying anything in this country? It does not cost anything. We are perfect in saying lie, whatever lie can be said. It is called sigmoid personality in psychology. If you have read psychology then you can understand that psychologist have also found it about these people. And if you think that they have not found then it is no true. They are big thieves.

They just stand up and start telling any nonsense and people start believing in them. This has been said in the Bible that these kinds of people will come in the world, be careful. They claim that they are God. If they are God then there must be some powers in them also.

There was a gentleman who was telling Me. I asked him, “Why you have such an assemblage of so many women around you? What are you doing inside the room while keeping the doors closed? What kind of such things are you doing in the name of God?" Because he has tortured a woman, she was telling Me in private. I told her to go to the court and pray for the arrest of this man. Then she said, “How we can talk in the court, there will be a plague on us, we have our respect and we have family." Then I told her, “If you would not tell it in the court then how can this man be exposed?" Then I went to this gentleman and asked him, “What are you doing? Why are you committing such a sin? What will you get out of it in the name of God?" Then he told Me, “You do not know that I'm Śhrī Kṛiṣhṇa?" I said, “What a thing! Your face is that of a bhoot and you are claiming to be Śhrī Kṛiṣhṇa. How come you are Śhrī Kṛiṣhṇa?" I asked him, “How much you about Śhrī Kṛiṣhṇa? The one who had destroyed the Kaliya [serpent devil] in just five years of his age, charging on his head, where is he now?" I told him in humour that if I just scratch your beard here you won't be able to get up. After that I have heard that someone got caught of his beard for half an hour and he was kept on shaking like this. I just said it in a light way.

Second gentleman started telling Me that I make woman nude because Śhrī Kṛiṣhṇa also used to do the same. Just

tell Me what kind of nonsense is this? Śhrī Kṛiṣhṇa was a child of five years old! It was his childlike activities. How can a five year old child make women nude? He was very deep and used to do the activities of Sahaja Yoga. For a five year old boy who is elder and who is younger. Could he understand all this things at that age? He was not even five years old, less than that. Then I asked him, “If this was the case then while living in Dwarika why did he run on occasion of Draupadi cheer haran [tearing of clothes] taking with him Śhankha, Chakra, Gada, Padam and Garud. Why did he run? If he had no sense of chastity of a woman then why did he run?" On this issue that Śhrī Kṛiṣhṇa [referred person] became silent.

On one hand, there is Śhrī Kṛiṣhṇa who is holding a mountain on one finger and on other hand these [fraud krishnas] are just being formed in every street and market, get them where you want, whether Śhrī Kṛiṣhṇa or Shivjī. Where is The Lord Shiva? Have you saved any amount of your intelligence or not, I'm surprised sometimes and very much surprised because man has reached to such a level of penetrability in his intelligence, to whom God has opened all the shell of intelligence, then why there is curtain on the issue of religion? Not only in this country but it is very sad to say that such darkness prevailing in foreign countries also.

There was another yogiji; his disciple came to meet us. He came before Me, what we saw that his Āgñyā and Nābhī Chakra both were rotated. And he was singing his bhajans. To rotate opposite means the person who is mad, when you are realised then you will also see that

when a man becomes mad then his Āgñyā and Nābhī Chakra get oppositely turned.

This ill practice of Preta Vidyā [knowledge of possessing a bhoot] and Shmashāna Vidyā [knowledge of cremation ground] have been continuously running since long in our country. This is not the case where nobody knows about it, but it is sure that in view of modern education, attention could not go that side.

It is also called as Karani in Marathi. These possessed women who are often called as Devī, can come in anyone's body and we go to apply kumkum to them. Bhūts do enter them, why we cannot understand it? These all are nothing but Preta Vidyā [knowledge of possessing a bhoot] and Shmashāna Vidyā [cemetery knowledge].

There is a big science of this field, I will tell you about it sometime later if you wish, but today I'm speaking at the feet of Datta Mahārāj. This should be clearly understood that these are symptoms of great fall that we sell ourselves in the hands of others. At least try to put your intelligence alright, just jerk it. Whenever you go listen a lecture, then you just think that what this person is speaking about and what he is doing? Try to distinguish between what he is saying and what he is doing. He just cannot be a Guru. You should understand it.

If we say just now that we are this and that and tomorrow we start getting after mundane things, then we cannot be like that. I mean to say that this world is not a useless but a state of witness should at least come in Gurus. There are many Gurus who have appeared for Kuṇḍalinī. You tell Me about them.

Yesterday also I told you that God has no watch to tell you that at 4 o'clock I will raise your Kuṇḍalinī.

These are all arrangements of bhoots.

I will give you a very good example on this. There was a big doctor called Dr. Lane, who lived in London. He had done quite research and he wanted that people get cured through him but suddenly he died in an accident therefore he could not take his research to people.

So when he died, when we die, we do not die in full way, a small portion is fallen, remaining subtle body leaves slowly-slowly.

So he thought why not try, what it is like entering in some body.

So there was a Vietnamese soldier who was fighting, he entered in him and asked him to go to his son and tell him about such and such things. Now just think if Dr. Lane had to do it somehow then why he did not enter in to his son? Because he knew that there are consequences of doing this.

So he said, “Look, you narrate the whole story to my son and he will agree to it." When this soldier went to meet his son then his son was convinced. He said, “These things were known only to my father and no other person know about it and so let's open a clinic." They formed a very big organization through which they used to cure people. Other doctors also got associated with Doctor Lane. They also do these kinds of things that are being done still now.

They tell you that if you have any problem then write a letter to us. They tell that at 5 o'clock evening something

will happen inside you, someone will come in you, in your psych which we call as superego. He will enter through it and work it out. They take out a bhoot and replace it with another. If there is a drunkard then his drinking will go away but he will start getting angry. This is their work. But they are simple poor fellows. Because at least they tell you that they do the work of spirit and they do not say that we do the work of God.

But in our country people just not do the work of solid bhoots but of devils and give the name of God to it. If such types of people cure anybody to some extent, then you can imagine what will be his state whose Kuṇḍalinī is damaged, where there is an injury to our mother. There is no need to go to any of these places. If not today, all of you become realised tomorrow for sure but do not go to wrong path. Once your Kuṇḍalinī is damaged then I just cannot do anything. The whole job will be finished. Those whose Kuṇḍalinī has been wronged you know about them. Amongst you many have got realisation, they know how much difficulties we have beard upon ourselves. While we put our hand on them some of them got big-big blisters on them, very big blisters have come out. And when they put hands towards Me then they get small bit of blisters and many people feel burning sensation in their hands. From Me there are Cool, Cool Breezes flowing out but their hands are burning. I'm willing to get them established in their powers but there is different kind of power which sitting in them.

Try to save yourself from these Gurus because there is no law to prevent it. If anyhow it has to be prevented then think from your intelligence that who is a true Guru,

the one who give you absolute. One woman asked Me a question; it was a very on spot question. She asked Me if you have seen any realised Souls in this world, who are realised without coming to you.

There have been many and they are still now. That is why I took many of My disciples to a very great Guru, who used to live in Kolhapur, in a forest mountain. It is Gagan Gadh, seven miles away. I took them there. Today is an auspicious day, is a very great occasion there. I asked them just open your hands like this, cool-cool vibrations were coming. “Mother, who is this person here? Why he had gone to a forest?" This is also a question to think that all those great people why they live in Jungles. You have mentioned about Nityānanda, he was a great person in reality. He was such a person that when anybody used to come near him then he used to throw stones at him saying “get lost from here." The same can be said of Baba Tabbudin in our Nagpur. He was a poor guy who lived in jungle, which is now a populated area. Why these people run away to jungles? There are few reasons. You have just seen here, there were some children sitting, there hands were burning and they were doing something like this.

In the same way their body starts burning. Many poor Sādhus just have to live in water, because in your psyche, in super ego, bhoots are sitting to burn and to torture these Bhaktas. Therefore, they decide to run away to jungles. Because you don't know what are you doing? You don't understand vibrations that is why these poor people are staying in jungles to save themselves. How could they redeem themselves? Now just look at

Gagan Gadh Mahārāj, it is true that he cured many people, but the problem is that his fingers moved inside like a telescope and those of feet also. The poor man lives on a tree or moves on a lion. Apart from this he cannot move anywhere. But when I reached to him, these people were with Me, he quickly recognized Me. There is no doubt about it. He has not yet seen Me in this lifetime. But from many years he knew about Me. He is elder to Me. He began to say, “Mother, I have been waiting for you for many years. Today I am so fortunate that you have come here." He is a Nagpanthi, so he is just like Macchindranāth and a very great person.

Once I went to Himālaya, there also I found a few; the same were in Haridwar, they live in many parts.

I told them the blossom time will come. I will tell you how to save your powers and how to return back the punch of these people. I am sitting, you at least come, I will cure everybody, I can tackle them easily.

Many of them have said, “Mother, we will come, we will come, surely." But poor chaps don't have courage.

Their hands and legs have been broken; they [negative people] have put blisters in them, they have burnt them, all this are work of devils.

Up till now I have counted ten demons and six demonesses who have come in this Kali Yuga. Nowadays, suppose Rāvaṇ comes here, then also he will never say that he is Rāvaṇ, he will claim himself to be God. If he will claim to be Rāvaṇ then he will be put in prison. The identity of Rāvaṇ is also that of the demons.

That too, I am going to tell you about, you will be benefited.

The man who has eyes like a cat, if you see the eyes of cat then you will understand. Many people just don't see many things. The eyes of cat, which has an eyeball inside, pupil of eye, as soon as you see it, it becomes small and in no time it disappears, it is just similar to the eyes of demons. I know them quite well. I have seen them in each and every birth. You can know them through their eyes that they are demons. Their pupil of eye just become small and disappears. This is their identification. Whether you can call them God or anything else, but they are demons. And these people have achieved many Siddhis [achievements]. This is work of our bhole Shañkarjī, what to do? They [demons] have achieved many Siddhis. As He gave one Siddhi to Rāvaṇ that when he used to speak and give lectures then something used to happen on Nābhī Chakra [of a listener] that a bhoot would sit there. Thousands of people were overwhelmed listening to his speeches. Even to this extent that nobody was ready to fight against Rāma [but] he convinced all of them.

Similarly Mahishāsura had also Siddhis. All demons have their own Siddhis. And because of their Siddhis these people always kept on suppressing goodness and light and kept on pouring darkness.

Today in Kali Yuga, the situation is quite similar and you are thinking that I have only two hands.

It is your work and it will happen through you people only. You will be surprised because deities are also sitting at one side and demons on other. Fierce battle is going on. Today when I see this scene, what are these troubles? Is this because of your thinking? No, not at all!

This devil and demons work through the Pret yoni [dead spirits] and satiate you people so that you come running in their feet. All this is the work of these people. And if you have to defeat these people, then you have to lit the light in you. If you want to enlighten it, then all have to lit a light within themselves. You yourself will become a light.

And what is surprising is, at this time God also wants that man should come on the stage, man himself should work. A man should become Param'ātmā swarūp [form of God] and becomes a superman, there be establishment of superman. A new dimension is going to come in you. But the only thing is that you should learn to take it, should learn to absorb it. It cannot be compared with the standard of intelligence as of now, because if you try to understand through the intelligence, then you can only see My hand but not unmanifested streams which are flowing from them.

Those people who are very big pandits, if they want they should read Kabīr Das, Nanakji and if possible also read Shañkarāchārya, he is the best. If you read Ādi Shañkarāchārya then you can understand what is this Chaitanya Lahari [Vibrations], I am talking about. I have not yet met anyone who has systematically said or explained about Kuṇḍalinī. You know that little knowledge is a dangerous thing. The same can be said about Kuṇḍalinī, otherwise how they could have written this kind of strange things, I do not know on what basis.

But still the witness state of human being is so high, so high that if you read Devī Bhagavat, Saptashati of Mārkandeya Swāmī then you will be surprised how

deeply, in small detail they have understood this thing. The truth is unless and until you are realised anything you do is a waste. Kṛiṣhṇa has said the same thing. Kṛiṣhṇa has also said the same thing that first get him within. But those who were supposed to understand it could not understand it. He was saying to get him inside and you are saying go outside to fight. He meant that you should be a witness. It is happening in akarma [inaction] it is being done through you. You just do not do. Ego is finished and superego is finished. The one, who is a doer, is abolished. It was this, what he was talking about, but he was not listened to. He was a diplomat. Kṛiṣhṇa has his own Guru Tattwa. His Guru Tattwa is also very interesting. He was a very big politician. I used to call him an absolute, pure politician.

He was such a big politician and he knew that this is the only way to get these fools alright. When a child tries to drive a cart by attaching his horses at back then his father comes and says, “Keep whipping it, carry on, you will reach." But after getting tired when a child thinks that the horse is just not moving, then he comes to know that first put the horse in front of the cart then whip it. Therefore he said to do Karma Yoga [Yoga of action]. Now here you should notice the diplomacy of Kṛiṣhṇa. It is difficult to find a Guru like Kṛiṣhṇa. He is such a Guru that requires a lot of intensity and depth of intelligence. What I am going to tell you now, no one would have told you this so far, you listen to it. He said that you do the action and leave the fruitfulness of action to God. It is just not possible, an absolute absurd condition.

When you are doing something and you know it, then how can you leave it to someone else? You are keeping horse at back and whipping it. Secondly, He said that, “You do Bhakti ." See in it, it is very beautiful. You do the Ananya Bhakti [absolute devotion], when there is no one else then how there can be devotion? Means that when union has taken place then whom to devote? He said, “Pushpam, Falam, Toyam" whatever fruits, flowers, water you offer I will accept it. But He has said that you should do “Ananya Bhakti " [absolute devotion] while giving it.

This is absurd, because on absurdity, the mind of man will be confused then he will come to terms.

Perhaps he just did not think that man is going to learn easily. But I am a mother and if a mother has to say something she will just say it, so far as possible she will tear her throat to say what she has to say to her son. It is very different kind of heart of a mother, she could not tolerate diplomacy, `it is too late, it is high time, much has been lost, there is disturbance, there is a pile of suffering.' Now it the time has come to do this work and it is being done. You people are also achieving this thing.

Those who have found it and those who have known it, there is a program tomorrow; they should come tomorrow for the program. Those who have not yet achieved it, they should also come. We have also other places, we are trying to get permanently Bharatiya Vidyā Bhavan so that people can come there. There are many people here who are realised. You too can give realisation just after getting it. There are people who know about Chakras and have become knowledgeable and there are some who can give realisation.

The glory of India is that it is a Yoga Bhūmi [Land of Union]. Our country is the highest of all the countries of the world. The vibrations our country are highest. There is no doubt about it. And our country is the spinal cord of the entire world and the place of Kuṇḍalinī is also here, she can put the world alright one day.

But as of now, all our Chakras are caught up. The movement of Kuṇḍalinī is getting difficult. If you can get rid of your Chakras then it is possible that from this country itself this message could be sent out so that the whole world can be changed and it can stand to another, another path where there is call for Satya Yuga and Satya Yuga is going to come. This is the arrival of Satya Yuga. But now it is left on your freedom and authority whether you accept it or go for your destruction.

As diseases like cancer and things like war, all these can destroy our world. If you want you should take it with you and put the world in light and if not then darkness will arrive, if God wishes he can create thousands of conditions thinking that an experiment has failed, such he will think.

Now it is a last jump. It has to be seen that how many people dedicate themselves to it. Many-many thanks to you. Three days seminar was completed with lots of love.

So many people accept this love that is why being a mother I thank you very much. Our many children have already worked hard day and night and they have worked hard to redeem others and they should keep doing this. I bless you all for this purpose, I take My leave by giving you blessing of My love.

***Contents: 1973-12-22*, Public Program (Hindi), Nagpur, Maharashtra, India**

Long time ago, there came many occasions spontaneously when I had to give lectures in front of very great audience, to say before thousands of people and there was an incident in 1930 when Gandhiji did fast. My father was also a good orator, you must knowing about him, but he had to leave to home because of some important work. Everybody started telling that, “Salve Sir, if you will not give the lecture then all the people will run. How things will work?" He said, “Brother, I am simply going. Here is My daughter and I am leaving her as a bailment, I am going and I will come back then I will give a speech." But it was very late and he did not return. Everybody told that, “He has not yet come and has left his daughter as a bailment. Now what will happen? Who will give speech? And there are the people from Chitnis Park; if they become angry then they will start pelting stones." There was a gentleman sitting there, he told, “Why not ask her to give a speech?" I was asked, “Would you give a speech?" I replied, “OK, I will give." That time I was just seven years old. If there are some people of that period, they must be remembering that I gave a speech for about 15-20 minutes and I narrated the story of marriage of dolls (gudda-guddi). Now I think after so many years, I have come with new topic amongst My own people, My own brothers and sisters. Quite a bit of old memories are also coming.

From the childhood itself, the thing that I had known very well, to talk about that I never got a chance.

The reason behind it was that a person who is born on tenth floor, the one who knows about the things of tenth floor: what can he talk with those who belongs to first floor? Even if he says anything then nobody will believe. From early childhood I used to talk about it with My parents, especially with My father and used to discuss much about the religion but I saw that He too thought that these things will not be understood by anyone. For example, Mister *[UNCLEAR* Barin], who is a local advocate, he used to teach Me in My childhood, he too knows Me very well and My brothers and sisters and many people from here with whom My father was acquainted; I used to consider about all these people that they would not be able to understand My point. Therefore this was not the proper time to discuss these things. At least these people should reach to first floor, fifth floor then some of My talks will go in their heads. To say such a thing suddenly that make people think what a mad person is speaking, then what is the gain out of it? I was too in the same search to find out that what the problem of human being is and how it is going to be solved? You will be surprised to know that I had a great habit of meditation since My childhood.

And when we used to live at Mount Road then also, I have heard that now a very nice garden has been made, there is a temple of Mount Mary here, I used to go there and think for hours on this subject, I used to think that there is a confusion in human being, there is a problem; there is only one problem, very normal, that problem is such that the God has made this entire Universe, created entire Leelā [Drama].

Why? Just like a play is going on and a man has conceded that he has to play this play very seriously.

And I am the only one. For example, there is a man and he is told to become Shivaji and play the role of Shivaji. Now he starts thinking that I am Shivaji, myself! So, how to remove this madness? It is really a problem because all the people think that we are what we are, we are the only one! Apart from that they just cannot think that they can be different from what they are. And when he just cannot think about it then who will want to know about it? Everybody has this thinking that the play which is going on is the ultimate truth. If you ask children then children consider the whole world as a play. There was one child who used to come in our house. One day he asked Me, “Aunty, why are you playing this doctor-doctor?" They think that this also is a play: there is a speech, people come and sit and then it is all over. In reality, this is the truth.

Children know each and everything. But we people have taken untruth for truth. For example, we think that since we are born in Nagpur then we start belonging to Nagpur. Then we are born in Hindustan, India so we start belonging to Hindustan. Then we are born in Christian religion so we start belonging to Christian religion. But if you ever ask a little child, `Son, who are you? Are you a Japanese or American?' Then he will be astonished. He will be more astonished, if you ask him, `Are you a Hindu or a Muslim?' If you ask a little child, `Son, who are you?' To maximum he may say, `Mother, I am your child and who else? Have you forgotten me?' In fact we are human

beings in reality; this truth we forget and we believe in what is untruth.

When the British ruled here then they were in a very great untruth that we are British and these are Indians. They had forgotten they were too human beings and these were also human beings and this is a very big truth. This truth is like that this is one finger and in the same way this is another finger, then third, fourth, fifth, all fingers of just one hand. But this hand is also a part of one body. We all are entangled in one thing, this is a great truth and this is the true fact. But if this finger thinks that I am separate and this finger tries to press other and if it tries to bite it, if my teeth start biting my legs; such things I used to see in this world. I just could not understand that how to convince these people `Look you are all one.' Therefore, it was necessary that everybody should feel that their pain can be felt by them and vice versa.

So what to do then? Because I used to feel it and I knew it.

Just now what Barin Sir *[UNCLEAR]* told is true. When he came to Bombay [Mumbai] he had told Me, but he did not give Me the reference. He said that, “You have such guts in giving speeches and if you are such dynamic and everything then you should come in political field. People like you should come in the political field." I told him, “Brother, please forgive me, this is not my cup of tea." When he continued to insist then I replied to him, “A circle of light is what just revolves in my mind." Because the reason was that it has been actually revolving since

long, but how to convince to people that what it is that I'm seeing.

This was the big question in My mind. Therefore, I studied little bit of medical science to understand what a human being is. What is the name of this fuss? I am going to talk to you on this tomorrow.

But while seeking it I went to lots of Sādhus [sages].

Someone said you become My disciple, someone said become this, I said, “OK." There is a Sādhuji in Haridwar, I stayed with him for many days and then with many more Sādhus. Slowly-slowly I came to know that they were all frauds. They did not know anything about God. They did not know anything about themselves. They did not know about Kuṇḍalinī.

All they were looking was either money or women. They were all useless, they had no purity. They were all liars. I find it very-very rare to get a real Sādhu. Even if there is one or two, they were all staying in Jungles. Therefore, I was disappointed to know that the lie people do in the name of religion; I think they do not do more in any other thing or in any business. But the way religion is made a business, the business to make money, there can be no bigger abhorrent thing other than this.

That is why you must have heard about Jesus Christ, the one who was a big priest of peace, once took a hunter in his hand started to hit those who were having their shops near temples. In our country, those people who run their shops near temples, nobody hit them. But those who have made temples as their shops, those who are selling God in streets and those who have collected millions of rupees, earned millions of foreign exchange, by making

all foul and making them mad by bhoot Vidyā, Shmashān Vidyā, Preta Vidyā [knowledge of cremation grounds and possessing dead spirit] and are looting them, there can no bigger adharma [non-religion] and pap [sin] than this. This bundle of sins just cannot be brought down from their heads. Because they just not only scratch your money, if they had to scratch your money, just take it, if you have to pick pocket; have it, there is no harm in it. Because all these things are perishable. They are going to be remained in this world, but the source of your power which is your own, which is Kuṇḍalinī, when they just spoil it, when they damage its path and debauch you by Pret and bhoot Vidyā. Then they should know that no one has taken with himself this bundle of money and nor any one will. But what will happen to them while they carry the bundle of sin? But many of them are incarnation of devils. Big-big devils, these people who have come on this earth, these devils take name of God. I have seen these people very closely and I came to know how conjurers are they, their tricks are simply tremendous. Like Sītājī; how Rāvaṇa took her away, poor Sītājī, who was Ādi Shakti incarnate, could not come to sense that this Rāvaṇa has taken her away.

The same types of great devils have come and are doing this evil work in the world. Due to this Pret and Shmashān Vidyā so much troubles and evils have come in our world. Because these evil souls are able to convert even a good man in to a unholy man. They destroy their wisdom. It is wrong to play in their hands. When we do anything with over, enthusiasm then we think we are doing right thing but when the act is over then we feel so

bad and suffer: how we have become so fool to have done such a thing.

In reality, it is all Pret Vidyā, it is mass hypnotism. We are running amongst them and we do not have any idea that for small-small things we are murdering and doing mischief. These people have collected 3-3, 4-4 crores of rupees, if you go and see in their houses then you will be surprised to see that they live in big-big mansions, lives just like a great king.

Another kind of people has also come out of the world, who teaches to give up and take self-renunciation, take this and take that. In reality, they want to befool you. Has God made self-renunciation? No, the one which is not made by God cannot be spiritual. God has neither made renunciation nor has made such a strange thing to believe. Self-renunciation is a matter of inside, it does not belong to outside. There are few men who are recluses from inside whether they are sitting in a royal palace or anywhere, they are recluses, their feeling is that of a recluse.

I can say this for My father that he was absolutely a recluse by nature, extremely recluse by nature; it was just narrated by advocate Sāhab. But we have seen very closely that his generosity was to that extent that if he had anything and if anyone reaches to him and says, `Salve Sāhab, I am in big trouble and this is happening and that is happening,' then immediately he will take out his ring and give him.

One day someone told him, “Salve Sāhab, whenever we see, you start giving, at least see if he deserves it or not. This must be considered that you too have children." He

replied, “Who are my children; whoever's children are they, he will take care of them" and this is the reality, the one whose children are, he has taken care of them. You know that he has not left any money for us nor he had made any will for anyone.

Such type of man also lives in this world, makes his name and leaves becoming a big man. And there is also other who collects the dirt and filth of the world in the name of religion, collects money. If by getting money a man can become happy then why I hear of movements in the countries where there is a lot of money and so much to eat.

Now I have come here for benevolence of you people: these people have got us down and told us do not go there, people will pelt stones. I said, “is this is the way, we are not giving them more or less of cereals." But see the illusion of intellect that they have left to throw stones at us. The reason is that we give so much importance to khana-peena [eat-drink]. In reality, eating drinking is not such important. Nothing is such important; here nobody is dying of hunger. If there was anyone to die, then you see in Cinema, there are thousands of people standing out to get a ticket, buying tickets in black. All the rickshaw wallas [tricycle pullers] and tange wallas [horse cart pullers] keep standing there. There is no such a case for which you are throwing stones. But all this is bhoot Vidyā. You do not know, it is just a bhoot Vidyā. All this are the symptoms of Pret Vidyā and nothing else. Otherwise a human being is not such a fool to do this kind of foolish acts.

So in this way, in whichever country there is so much affluence, where people are very rich like America.

In America, there is so much money that a simple maid servant arrives in Cadillac car.

So I used to think if there is so much of money here then why people are sad? Today she arrives in Cadillac car and tomorrow she commits suicide. I said, “Why are you committing suicide? After all, what is the matter?" In spite of so much of affluence in America the largest suicides are taking place in America. This is surprising. One evident meaning must be clearly understood that it is not just money which is everything in the world.

There is a much bigger thing than money; which we are seeking in money. What a human being is seeking? He is seeking peace and joy. He is not seeking money. He is seeking money just to get peace and joy. Peace and joy are obtained on the support of Dharma.

And the Dharma is not one of outside but one of inside, the one upon which we conceptualise. The day a human being comes to know that, what is the power behind his sustenance, the very day he becomes peaceful.

I used to tell in a humor, if we go by an airplane and we find some rustic people also travelling for the first time in an airplane, they were advised to carry less baggage. As soon as they got down to their seat, they took their baggage on their head. People told them, “What are you doing?" They replied, “We are simply trying to reduce the burden of airplane." In reality we are also reducing the burden of God, of that Divine Power, of that eternal power which has made us, formed us and the one who is going to nurture and care for us like a newborn. In the

same way we are carrying his burden on us. The day when we will come to know that the one who has made us, who has nurtured us, who has raised us is our only protagonist, the very day the burden which is there on our head will instantly fall off and man will come to know that it is just a play.

As you are watching here that lots of lights are on, bulbs are on, you see here that the fans are also running; all this is happening with a power. But if any bulb thinks that I am the only one who is lighting separately and it is me who has to lighten and if I will not lit then there will be darkness all over. Then we will say to him that you are the greatest fool. But if we look at ourselves, we find ourselves to be in the same position. The day when we will come to know that there is one power which is running from inside and we are enlightened only because of the support of that power. Now the modern people say that, “Mātājī, how we should believe that there is such power, so and so." I say, “To which extent the man has gone so far? To which extent science has reached towards?" The straight issue is that if anybody ask you then you should ask him, `does your heart beats?' if there is any doctor, he will say, `Yes, so what?' Then he will say, `Yes, it beats automatically.' `There must be someone who has to do it. Who is he?' Then he replied, “Nobody does it. There is a system which we call as Autonomous Nervous System, that autonomous nervous system runs it." Then you ask him, `Then who is that auto?' There has to be someone who is putting it in motion. Whether you call it auto or God or call it his power, whatever you name it, there is some power which

makes it run. We are having our digestion, automatically, how it is happening? We are breathing automatically, how it is happening? Now you have given it a name that it is autonomous. But it is just a name that you have given; by just giving it a name you have not said anything scientific. By scientific means that you have to give full detail about it, you have to tell what thing it is. You just do not know anything about it. He started telling, “that is automatic." But imagine if anyone says that you can get command over it by your own and achieve it, then people from science will stand up and say that she is merely a housewife and moreover she is from Nagpur and we know what she can do. By science things cannot be understood.

This thing lies within ourselves and whatever of the world is known, whatsoever knowledge which you are finding in books, these are all known within. Nothing is known through outside. Very great scientist like Einstein has also said that I have been seeking quite a lot, I had become tired of seeking and I could not understand what this theory of relativity is? After getting tired he said, to hell with it and left laboratory and moved to a garden and started playing with the surf of soap bubbles. He has written in English that while playing with the surf of soap bubbles suddenly, “Somewhere from some unknown; theory of relativity dawned upon me. From somewhere unknown this light came to me." What is that unknown place? If anyone comes across it, if we happen to know the same so that the invisible becomes visible then any man with scientific bent of mind should keep his eyes open. For what thing the science is about? Science is for

the redemption of human beings, to enhance it, for its well being, not for his destruction. And if science is made for this cause then what can be a bigger thing than this, which introduces you to yourselves.

You think, that you all are listening Me and if I tell you a small thing that you pay your attention to yourself then nobody can pay attention to himself. There are many big pandits, they will give lectures to others, there will be many lectures. But if I say that, `Brother, just look at yourself where are you sitting?' then you will say, `How is it possible? How to look at ourselves? Nobody can look at himself.' You can look at others but not at yourself and to carry that glance to yourself is, what Sahaja Yoga is! As soon as we know ourselves then we know that source through which the entire universe has been created. Just like there are small-small gems in a necklace; in the same way you people are small-small gems. Since your attention is different on the gems that is, why you think that you are different. When your attention will go to that source which is flowing in everyone, you will be able to know the source of others too.

This is what happens in Sahaja Yoga. Sahaja, the meaning of `Sah' is `along with' and `ja' means `born', the Yoga which is born with you. In other words the instrument by which one is going to be united with that power, that is born with you, is spontaneously kept within you, for that you do not have to do anything. What is to be done for that? What do you do for anything which is a living thing? Suppose there is a seed and you want a tree to come out of it then do you stand on your head or take Sannyās [renunciation] or get the seed Sannyās or do

anything of human beings which makes seed sprout? You just do not do anything. What a human being can actually do? He does all dead work. If a tree dies than he make a table out of it. He takes a big pride in doing so. If at all a human being can do anything which is a living work then we will be convinced that he can do something.

We do this! We do that! Now there was soil here and they have made a hall out of it. What a great accomplishment! This is all a dead work. Where is living thing in it? The work done by a man is automatically get closed, but the work of God is the work of nature. The work of nature gets automatically done, the seed gets automatically sprouted, to do anything about it is not going to yield anything. That is why we just cannot do anything. This is done automatically within. But the biggest work for a human being is when he is supposed to do nothing! Therefore putting him in a prison becomes greatest teaching for him. Ultimately it is a blessing for me if I am to be put in prison and if you are to be imprisoned then it will be a jail to you because what is to be done there while for me it will be a joy without having to do anything. We are running away from ourselves, we are not able to sit with ourselves even for a minute. If we are happened to sit for ten minutes with ourselves then we become bore, let's go for cinema and let us meet him! If a human being is asked to sit for five minutes with himself then he just cannot sit.

But whatever we are inside, are so beautiful and are so noble, our innermost is so much dignified and so effective that once it is seen, a man instantly forgets

everything. But since it has not been known; as if musk is hidden within and musk deer is searching it out in this world. Same can be applied to the religion.

Like, Nanak Sāhab has said, “kahe re ban khojan jayi, sada niwasi sada alepa tohe sang samai, Pushpa madhya jo was basat hai mukur mahi jas chhayee, taise hi hari base nirantar ghat hi khojo bhai", why to go to forest to find Him, He is always there with you just like there is a fragrance in a flower and just as there is reflection in a mirror, in the same way God is residing in you eternally, seek Him within. They will repeatedly say “ghat hi khojo' [seek Him within] “ghat hi khojo." It was just the prescription that they gave to take the medicine and we are just cramming that prescription.

Religion is also a prescription which we are cramming; nobody knows how to do it? And what is to be done. In matter of religion whatever is to be done, then it would be like I keep on speaking without establishing a connection. Will you be able to hear it? There is no telephone connection and I keep on dialing; telephone will go out of order and nobody will be able to hear. First of all you should have your connection.

Sahaja Yoga is method of God's nature which connects you to the Ananya [Unique] Power, He has made this and the same is to be achieved by human beings. The day when a human being will realise that this is what is to be achieved, that is the reason why God has created us. He has made you a human being so that you make your own instrument, in a full way.

A special system has been created within you, because of which two institutions namely ego and super ego are

formed in your brain, which separate you from that power. You make your own battery. Now when you have your own battery then you what you do with your instrument is that you go here and there, `I have to do this, I have to do that.' You seek, first you seek in money, then in power. If in this birth any person has abundant money, then in next birth he will say, `I do not want money, make me a minister somewhere.' Then he will seek in power. If he has not found it in power then he will seek in religion. But all of his seeking is done from outside. The moment he is tired of all his seeking like Buddha also; who was tired from all corners and he laid down getting exhausted [and thought], `No, I am not going to find it in this way, I did not get it in it what I was seeking.' The moment he got tired, the very moment he was blessed and he ultimately found it. He too got it from Sahaja Yoga itself and all the big Gurus of this world too have got it from Sahaja Yoga, everyone had achieved it through Sahaja Yoga.

You cannot seek God through any other Yoga. I bow to Ādi Shañkarāchārya, who is the eldest son of our country; he is very big man of our country. Although, Hindu religion is very much degraded and we just could not understood what Hindu religion is all about. Ādi Shañkarāchārya has clearly said, “na sankhen, na yogen", God can't be achieved by anything. And he also has said that there are three types of people.

First types of persons are those who seek God in devotion, they do not have intelligence; they do not understand they have not yet established a connection, then how they can talk to God. They cram like mad,

shouts like mad and die after getting mad. But I would have no objection if it would have stopped just here, sometimes in this madness a man gets connected to parlok [dead world] and bhoot Vidyā etc.

enters in him. It may happen.

Second type of person is a person with very sharp intelligence, very intelligent, but he has very unstable mind. He runs here and there, run this way and that way.

So such a person thinks of Yoga practice, so that one can control mind. This is also very wrong attitude. You cannot reach there by controlling mind.

So that person controls the mind, thinks that by controlling he will reach [there]. Such disciplined mind, such mind cannot take you to God, the car in which brakes are applied cannot take you there. But from this it should not be understood that the one who is indulgent or is very voluptuous, he can reach God.

He can never reach to God. But the person who leaves all these things to thinks that I have to seek that and he disciplines himself too much in the name of religion, he also does not reach. Actually, we have to become, we have to just become.

Like, recently these `Hare Rāma' people came to Me and said, “Mātājī, you have all the luxuries in your house." “Yes, it is there, My husband is in good position so I have everything in My house. Such is the arrangement of God that's why we are living there." “Then how can you say that God has situations like so and so?" So I asked, “Brother, do you mean to say by this, does all this things make any difference in me?" I said, “When you have not caught anything then how can you leave it?" “I have

given up this, I have given up that, I have taken renunciation", I said “You are advertising it!" To leave and to hold is possible only when a man knows that you can hold something and you can leave something. But if any human being who just knows it that nothing is caught and nothing is left then what is the meaning of renunciation? You don't even need renunciation. Now see this tree: it is just standing, is it an ascetic or a householder? You also just exist.

The day when you will just become, you will just become a witness then the all outward things will mean to be just a play going on; keep on watching. If people are throwing stones even then you are watching, people are garlanding you even then you are watching, people are coming to your feet then also you are watching, people are beating you with shoes then also you are watching, both the things are to be seen: Everything is a play.

Like when Jesus Christ was crucified, everybody cried watching it: “He is crucified, He is crucified"; for Him it was just a play. What does it matter to Him, crucifixion has no meaning for Him. The man who stopped a storm, could He not have stopped this people? You just think, such a powerful person who could stop a storm, could he not have stopped these donkeys? If He had wished he would have thrown the cross and could have destroyed everything. But he was saying, “Let us make these fools a little fool!" Therefore, He went on to fool and we think that He was crucified. How could He be crucified? Indestructible being cannot be crucified; they come regularly in this world and benefit the world. Neither can anyone kill them, nor can anybody take away their life.

Nobody can give them misery and nobody can give them happiness.

They live in the state of joy. Sahaja Yoga makes human being in the same state. In fact, till now nobody came to know about it so strongly, as I did, but it is surprising that I came to know about it.

In My previous lives also, many a times I tried it. When I was born, I was born in your Nagpur; there is something special about it. I was born in Chhindwara near Nagpur and the parents that I chose must be special and also My brothers and sisters and you people who are also residents of My Nagpur, there must be something special in it. And all of you people who have reached here today, there must be something special in it also.

It may be possible that you have come here because of your good deeds in previous lives and you may get it. Now many people also say that, “Mātājī, it is very difficult." People say that Kuṇḍalinī awakening takes time and it is not achieved so easily, it happens to one in million. I say that, “Yes, may be it happens to one in million but this is not today's situation." Now we have reached moon. If we tell our grandmother that we have reached moon she will say, `It is just not possible.' Even if she is shown the photograph then also she will say, `No you have falsely made this photo and showing it for no reason, it is just not possible.

How one can go to moon?' We believe we have reached moon, but the world which has reached moon, the one which has explored outside, it will surely search it inside one day. Otherwise if the tree which grows too much outside, if it does not search its source, if it does not find

out its power, then it is possible that tomorrow it may get destroyed. And this is what is going to happen. If you have not known your powers and the collective consciousness within; by knowing I don't mean understanding it, this is not a subject to be understood by intelligence; it just enters in you.

Now, some people who have come with us from Bombay [Mumbai], those who are realised, by the indication of fingers they will tell you what problem you have? They can feel it through vibrations. Each and every person emits from within different types of vibrations. With this they can tell accurately what problem this person has, which may be physical, mental, intellectual, every type of defect it may be; it may be from your previous birth, may be traditional. You can understand all types of such problems by the indication of your fingers. And Kuṇḍalinī which resides in us and about which I will tell you tomorrow, when Kuṇḍalinī starts raising upwards then she enables a man to see what a spectacle he is! And only by the indication of fingers these people understands what it is? If this is true and if it is happening then what is there to worry about? What is there to doubt in it? If tomorrow I say that I have got a diamond, it is kept here, whoever wants it, take it, it is free. What do you think, does anybody will doubt? Is there anyone amongst you who will doubt? Everybody will run and say that `It is a diamond whether it is of glass or anything else, take it, it is just free.' If I say that this thing is free, which is joy giving: people in America were surprised to hear that. They said that, “That Maheśh yogi came here, he takes 277 dollars, such a

fellow came he takes 377 dollars and you should also take somewhat for your work!" I was surprised. I said, “See, as far as I am concerned, I don't understand this. You better decide its value.

You only decide its price, whatever price you can give for this, you give. Anything which is indestructible in this world, tell Me if you can purchase it. If there is something which is equal to the dust of feet of indestructible thing in this world then there is point where a man can say whether he want to leave it or take it. You cannot purchase it." If you could purchase God from market then how He would have been God? Here all these Sādhus are selling God in market, at that time we should apply our mind that what are they doing? One person came to Me and said one Babaji [wanderer] has given me a ring.

So I asked, why did you take it, you have already millions of rings and if he is such a big donor then he should solve the economic problem of our country, he should give everybody food, rings, watches; there will be celebration everywhere. But he gives it to only rich people, he doesn't give it to any poor, what is it? And then one should also think for two minutes that after all what interest does God has in giving you a ring? Does he have no other concerns but to give you ring and bangles? If he wants to give you something then he will give something of Param [Ultimate] only. The one who gives you the ultimate is the Guru and others are all thieves, you must understand this.

I have seen many brainsick things about Sahaja Yoga that I feel like laughing on the stupidity of man, whether I should take money for this or I should do `Dravidi

Prāṇāyām' [exercise] or people should make me dance or I should put them in any trouble otherwise how it is possible? If it is possible then why not take it.

Sometimes I tell people in a very normal way that I am your Mother and I have cooked food for you, however I have made it is not your business. If you are hungry then taste it.

Recently I went to Singapore [end of April 1972]. There is a very famous international doctor of Malaysia whose name is Doctor Lang. He is a great man. When he came to know that I have come, he came running; he came home straight from airport. That time I was dining. After coming there he said, “Mother, I am hungry, please give me some food." I said, “OK, so you have come!" I washed My hands so our hostess got upset that, “At least have food." I said, “No, now my son is hungry, I should go." Though, he is 15-20 years elder than Me. But today he is settled down in it and within one minute he was realised, within a minute he got it. After getting it he has worked very hard and he says that this is the only way to achieve God. But he was eager so he settled down. Otherwise others have to be said, `this is the thing, that is the thing,' and they need to be convinced.

The one who desires gets it in no time. You should achieve the reality. But the thing should be real.

That's why I say that just now there is no need to come to My feet. Considering his or her self esteem in mind no one should go at anybody's feet. Therefore, Mohammad Sāhab prevented to go to anybody's feet, nobody needs to go. Yes but when you get your realisation, when you achieve quite enough, then you will come to know that

these vibrations flows tremendously through these feet only. And without coming to feet this thing cannot be completed. This is true, then it is OK, otherwise there is no need to come to My feet. You will get Darshan [act of seeing], it is a kind of disease in our country to take Darshan; that we will take Darshan of Shri Mataji. Now what is there in having just a Darshan? Try to get something genuine, I am here to give genuine. There are not people to receive anything genuine, at least in this city where I have lived for many years and in 42's movement [Freedom Struggle] also I have worked very hard here. I was very young at that time even though I never got afraid. You must be knowing that police troubled Me a lot; My brothers etc. will tell you. I was given electric shocks also and kept Me on ice, but I never was afraid. My whole family was frightened, but I never felt it. I said, “Let it go on, everything is a play." But for a long time it has been My desire to introduce this thing for once in My birth place. But there is one saying in Marathi that, “Jithe pikte tithe vikat nahi" means that where there is abundance of something then it is not much appreciated. That's why I thought let some time pass; perhaps people of Nagpur will realise that a very big task is going to take place from here.

The place of Nagpur is very high, in My point of view Nagpur is Nābhī of the whole world.

So you understand it that how much carefully and how properly Nagpurians have to live and should behave and how wisely they should think! Whereas whole world is afraid of Nagpurians! Once I went to Lata Mangeshkar and asked her to come to a program. She replied, “No

question of me, I will not allow even anybody else to go there. Once I went there, they threw shoes at me." Another person also had same experience. I said, “I am going to My parent's place." They got Me down half way in Badnera, where Rukmani haran took place and they brought Me here stealthily in the same way (Rukmani haran) saying that, “Don't go there otherwise people will throw stones at you." The one which is Nābhī of the whole world, where there is power of sustaining this universe, where there is a place of Śhrī Viṣhṇu on our Nābhī; who is `Palan karta' [sustainer], where He resides; if so much stupidity is prevailing there then what to say? But it is going to continue until you reach your place. Like there is a son of a beggar, he is wandering, he is begging. But the day he comes to know that he is a son of a King then will he beg? This applies to the people of Nagpur that they have a special fortune.

First of all our country is a Yoga Bhūmi [Land of Yoga], rest are bhog bhūmīs [lands of indulgence].

We are running after bhog bhūmī like fools. This Land of Yoga, this land of Yoga Bhūmi, there are lots of vibrations, in each particle. The people, who were with us, began telling even before footing in Nagpur, “Shri Mataji, what fantastic are the vibrations of Nagpur!" Everyone is saying that what fantastic are the vibrations of Nagpur and here are you people, uninfluenced.

You are just not aware of the air which is spreading here. And in this place which is the Nābhī of whole nation. First India is the body of the whole creation. The human body is what India is and inside it is the Nābhī Chakra, which was established first of all in the form of a sustainer and

which is Nagpur then you should know that how high the place of Nagpur. And is your place is so high. If it is possible today then you must get it and the biggest thing is first to get it. Do not just come to feet, get something of it today.

It will take some time, I am ready for the session and you should also be ready to sit. Sit comfortably and get it. After getting it you cannot have the disease of cancer. The disease of cancer can only be cured through Sahaja Yoga. I am saying it today and after ten years when this fact will come from America then you will think that, “Oh, she was saying it!" Get the disease of Sahaja Yoga and you will get rid of all your diseases. Through Sahaja Yoga all the diseases will be cured. Disease of Heart Chakra, Viśhuddhi Chakra which is called cervical plexus like cough, cold etc., diseases of brain, madness, of Bhūt Vidyā, Shmashān Vidyā, of stomach; all these diseases will be cured. Except for two or four diseases which affect having come from outside, there is no cure or something which is dead. Now in cancer, doctors say that take out the brain. They have just brought a big patient, they told Me to see him, he was unconscious, he got a big relief. But how I can bring his brain, they have removed it. I told them that it is a repairing shop, if you have just removed the very thing then what we can do? So except this kind of things, all the 43 diseases are cured.

Peace and thoughtless awareness will be established in you: you are in Antarmaun [inner silence] but aware of all outside things. Your vision will have a state of witness. Your intelligence will become dynamic, it becomes

unique. Such go up your measurement that you yourself become knowledge.

By knowledge, for example we had once a very normal artist; poor one who used to come to Me. Now she is having her big-big paintings are on display. One very simple musician got his realisation, nowadays he is singing in Canada and everywhere. When people say what is material benefit of it then I say what you get is a total material gain, what else! From where this materialism has come? And from where all these powers have come? Whatever we think, consider: from where this has come? The source of all above, in the Ganga [river] of which you are to be bathed but if your pitcher is already filled, then what I can do? Empty a little bit of your pitcher.

As far as the devotion is concerned, Mr. Lal has just spoken on this subject; there is a fear of some misunderstanding. Therefore I want to say that there is no need to have any devotion to Me. Only thing is that you should be devoted to yourself. The issue is not having devotion to Me, but only towards yourself.

Don't fight with yourself; don't abuse yourself as to why I have done this and that. For some time leave all pāp-puṇya [sins-good virtues] outside. You have to have faith in yourself, it will work out. It is like rays of sun, in this way the love is flowing. For that there is no need of any faith or something: it will be worked out on its own. But you should have faith in yourself, that yes we can get it. After all it is something special when it has happened to thousands of people in the sinful place like Mumbai then it must happen in this spiritual place also.

Tomorrow also, there is a program of meditation, etc. I don't know, My time does not belong to Me, you ask these people. Today also there was a mess that everybody told Me that the speech is scheduled at 5:30 but actually it was at 5:00.

So tomorrow also you take a note about this later. And now you go in meditation, do as I say, what happens in it I will tell you in advance so that you are able to understand it.

You just put your both hands like this towards Me. Kindly leave some space around you for the reason that you people don't know how to swim. Imagine that you are sinking and then swimmers are going to save you. You don't have to do anything. If you will move your hands or legs then there work will go in vain. You sit normally and if there is anything tight in your body then just loose it little bit. Sit comfortably as you do while eating. If there is any Tabiz [amulet] etc. in your neck then kindly remove it. There should be nothing like amulets in your body; take it out and sit comfortably. And after some time when I will ask you to close your eyes then kindly pay your attention to your fontanelle bone and don't rotate your eyes upwards. As you think about your household just sitting here, in the same way you should think what is happening here. Just watch and see your thoughts and say to your mind with love, with love, `Hello mind, just tell me what are you thinking?' Say it with love to your mind. You will see that suddenly you have reached to such a place where you find that you have become thoughtless. After getting thoughtlessness

you will feel that some kinds of waves are slowly-slowly coming on your hands.

Just as it comes from a cooler; cool-cool.

Some people will feel warm in the beginning, doesn't matter and if hot are coming then jerk it.

But some people's hands will shiver, somebody's heart will beat. It may be possible that somebody starts swinging or something is happening inside him then such person should kindly go out. Before it starts, you go out. People will look after them outside. They should not disturb others sitting inside. If somebody's hands are burning simply then take it out yourself, if they are burning extremely then look at Me with open eyes. If somebody is feeling giddiness then they should also look at Me. Those who have major diseases like serious type of diabetes, serious type of heart trouble then those people should go outside.

Those people will look after them. But if somebody is sick normally then they need not worry like if there is stomach illness or other it does not matter. I do not see any serious heart patient here.

If you try to be a little wise then everything will work out. Don't scream, don't shout and don't make noises. Lots of people have problem of arrival of devis [possession]. We have seen in our meditation that no devis come in anybody. Does Devī has no other business? These are all bhoots [dead spirits] which comes in your body. Therefore nobody should talk about the arrival of Devī. And the one in whom Devī comes he should go out. Kindly go out and tell them that you have this trouble, they will look after you.

Contents: 1974-0000 **Sessions at Clare Court, Judd Street, London, UK**

Shri Mataji [tells that all their Sahasrāras are open and says]: Put your hands over your ears and cover them up completely and you'll still be able to hear Me.

[Douglas Fry and others did that and they could clearly hear what Shri Mataji was saying.]

Contents: 1974-0000 **Story with alcohol, 2, Parklands, Ice House Wood, Hurst Green, Oxted, Surrey, UK**

[Doug and others were painting various bits of the house when Shri Mataji went with Sir C.P. to a reception.

They were cleaning a wall and painting it. About half way through the night they suddenly get this terrific headache and feel really strange, but they carry on with the work.] Shri Mataji [on return]: [asks them how are they].

Douglas Fry: I got this really terrible headache halfway through. I didn't know what was happening.

Shri Mataji: Oh, what happened was that we were at this reception and somebody, by mistake, gave Me a glass of wine and I drank it.

Contents: 1974-12-00 **Quote on Siddhis, New Delhi, India**

Mr. Venugopalam [the day before a series of six programs organized by him]: [complains that despite his Kuṇḍalinī awakening, he has not attained any siddhis,

whereas, according to some scriptures, Kuṇḍalinī awakening bestows siddhis.]

Shri Mataji: You want your ascent or the siddhis? You can have what you want.

Contents: 1975-0000 **Letter to Bombay (Mumbai) Sahaja Yogis (likely Marathi), 2, Parklands, Ice House Wood, Hurst Green, Oxted, Surrey, UK**

from Anant Jeevan, Issue 4 (Jan-Feb 1980), p.2 My dear Sahaja Yogis, I left you with a heavy heart and the silent sorrow in your expression made Me feel helpless. How rich you are in your feelings! As if the sea of Love was rising and its every crest wept in your hearts. I could feel the tempest of My Kuṇḍalinī. How can words express the sorrow which was witnessed by us in silence.

The three months passed away so fast. The only record of all the eventful moments is the deep feeling of gratitude for all of you who did so much to acquire a place for Sahaja Yoga. How much you worked day and night and in such a short time achieved your target. This is the miracle of Sahaja Yoga working through you My beautiful dearest children.

You are not like other people who have gone away from the field of kuruskshetra.

Some are not even yet born to take the load of the future building of Sahaja Yoga. Your task is tremendous and worthy of great glory. May God bless you all.

All such adventures are to be treated like sports (leelā). Your metal will be judged and your power of love will be tested. Do not get entangled in the webs of Māyā that reduces your I. Please calm down and humble down

yourself before the Lord. Sharpness of language does not, behove a Sahaja Yogi. First develop a sweet tongue and then try to clean your hearts.

Some people have a very clean heart but an excitable nature. Now with Sahaja Yoga try to calm down your excitability. Bhajan singing will help you a lot. Bhakti will calm your hearts. After realisation you all had lots of knowledge (Gñyān) about Kuṇḍalinī and Sahaja Yoga but without Bhakti you cannot achieve the balance. You have to get lost in Bhakti .

Bhakti enriches your feelings. Try to feel the other Sahaja Yogis without criticising them. I am enjoying your beings, the beamy and glory that you are. I wish you all could do that and feel like a drop in the ocean of love thus becoming the ocean itself. Bhakti will dissolve your angularities and impediments in the collective oneness. I do not know how to thank you individually.

I will be writing to you later.

With all My blessings to you.

Your Mother, Nirmalā.

Contents: 1975-01-20 **Talk to Sahaja Yogis (Hindi), Ksham Ki Shakti Ka Mahatav (Power of Forgiveness), Mumbai, India**

In Kali Yuga there is no greater method than Forgiveness. The larger the Power of Forgiveness the more powerful you will be. Forgive everyone. Only the one who is Big can forgive. What can a small minded person forgive? I had said this morning to know the Dharma. Know the Dharma that is within you. You are standing in Dharma.

The one who is standing in Dharma has such tremendous powers within. Know this Dharma.

Aah! It is so beautiful, those who are standing in Dharma. The one who is standing on Adharma we do not have a competition with him. We are standing in Dharma. Our ways are different. The one who is standing in Dharma his method is different from the one who is standing in Adharma. The one who is standing in Dharma cannot have any accord with one who is standing in Adharma. We are having problems, discomforts but we are standing in our Dharma. It is the greatest thing. Know your Powers within which is only based on Dharma. And Dharma is nothing but Love. And if Love is everything then Forgiveness becomes its part. How much can a person commit atrocities by seeing our Love? How much evil can a person do, how much can another trouble you, upset you, let them. Everything will be washed away with Love. This is the only way in Kali Yuga that works out. I can't understand any other way. If you think that there should be some old methods to use then it is not possible. There is only one reason which I have told you before and I am telling you again that there are no complete saints or Sādhus in this world. In each Sādhu they have sent one, one Rākshasa. They must gone into your attention. Have you understood? If it is some Sādhu then it's alright. Paritraya Sādhunam vinashaya cha duskritām [for the redemption of the saints and the destruction of the devils]. But if with the Sādhu there is the devil sitting inside then he will have to be removed with a lot of love, isn't it? What a difficult work this is.

You are standing in the saintly position and there is also the devil within. But if you are standing as a saint and there is a devil within you can remove it. But tell Me how many pure souls are there in this world? It's a difference of degrees. And those who are going towards sainthood should collect saintliness.

They should have nothing to do with those who are not saintly. They are unsaintly, thieves and bilanders! What comparison with them. They are thieves and we cannot be them, they cannot be us. It just cannot be. They are moving on another line and we moving on another line.

To rise in Dharma is the aim of Sahaja Yoga. There is no other aim. It is a straight calculation. Sahaja Yoga has nothing to do with any of these things. You have to be awakened in your own Dharma, you have you get your own light and to know yourself.

Someone says, “Mātājī, what to do, my Chakra is caught this way, this or that has happened." To move them this way or that are all primordial movements, which I am telling you. Ādigati, Primordial Movements, Primordial. These have been made. But to make it flow in a pure manner... if there are mixed things within then when you move your hands then it is moving mixed.

Without forgiveness Purity cannot come within. When Purity will come then the Light of Dharma will be spread... Pure and Nirmal. Means the one who has Dharma will have to come into the Light. Will have to talk about it, speak about it. But he should note in his own behaviour whether he is seeing Dharma or Adharma. If I had given you a lecture before realisation it would have been very wrong because it is a conditioning and that is

the reason that all psychologists have finished the Dharma. They teach that whatever Dharma they teach don't do this, don't do that.

So the mind gets conditioned. But now this will not happen. Now whatever you want from the mind you can do. There will be no conditioning at all. Because I have taken your Chitta and put it between ego and super, ego. Dharma is rising by itself and you have done that. You have found its way. And whatever worldly things you have known... that it is like this or that in the world, with that you cannot measure the Divine. You cannot join the value of Divine with that. I am talking about Divine and you are joined to the worldly. The three dimensions of worldliness have finished. Those who want to move to the fourth dimension with seriousness and depth 50... I am talking about the fourth dimension... You cannot know the value of the Divine through worldly things.

What or how have we been troubled? Not at all troubled... I say that we are very comfortable. The way I have seen difficulties and seen people in terrible difficulties and you will not find their descriptions also. These are such super rascals and such descriptions I can't explain. But the state of society is much better now. And even your state is very good. But you must not deceive and cheat yourself. It is a straight calculation. Whatever you are doing with Sahaja Yoga you are doing with yourself.

Now this question arises many times in administration. Such a question arises that what should we do? Is this correct or not. But this is so easy, so easy that before taking any decision go into Thoughtlessness.

Whatever decision comes in front do that. That can never be wrong. But the decision will be spontaneous in thoughtlessness. And if you took that decision in thought then it will be biased because your ego and super ego both will work in that. Whatever are your samskaras, or worldly things you have earned will be standing behind you. But if you do it in thoughtlessness then it will be an abhinav, Divine, a miracle.

A miracle...

So when I am talking about Divinity then whatever worldly created ideas... Pre-conceived ideas of human beings cannot guide God. You must know that. He has His own standing and His own Being. If you desire that God becomes like you then it is similar to the one who sells God for four rupees and says I will place him there. You will reach that level. He will as He is give Light and you keep seeking your path.

You must know your Dharma within. To know your Dharma is very necessary, as to what a beautiful thing has been placed in you. In this destructible body what an indestructible thing is flowing. Just like a conuence of the three rivers, Ganga, Saraswatī and Yamuna. Its stream is flowing. You cannot know this thing with the destructible within, or that which is worldly. For a second go into thoughtlessness and when you take decisions... you will take such decisions which is not in the likes of many... Dynamic! Absolutely Dynamic! Then worry, fear, anger, servility, slavishness, inferiority and all complexes will all fall away. He will speak in his grandeur. He has his own humility. Because he is so gentle...

So gentle and delicate, that it is impossible to know how he came in. Just like the moonlight came in.

So now that you have been chosen then your importance is very great. Now you maybe thinking that I am such an ordinary person, how come I have been chosen? The choosing will be among ordinary people only. And these very, very great people whom you see in this world who are highly awarded, they will all become missing links. It has always happened. In every stage of evolution this has happened you have seen. All those who were great mammoths, became over developed physically, they are all finished. They were missing links. Only the elephant got saved. In the same way those who were over-developed mentally they are now coming like the fox. And from those also there are much more developed. But from them the dog got saved. In the same way it is in the humans who will rise from the ordinary. This has always happened that it has risen from the ordinary. And the so-called extraordinary who are the third dimension, they are not going to do anything. They will become the missing links in the evolution stage. People will not know them as they don't know that the chimpanzee was a missing link. In evolution only ordinary people will be chosen.

One has to be normal. All these big Sannyāsīs who are roaming are not going to reach anywhere, you will see. They will all go into the missing link. And these highly awarded... I have given realisation to all these kings, secretaries, but to what avail? They are all sitting on their positions. Do they feel that why the light should be lit within us? They write to Me that I am feeling great joy...

Do they think of doing something about this? That we have got it and should share it? When you have a special place then you have to be special too. From this ordinary only will the extraordinary come out. Only that will blossom.

Slowly you yourself will understand that they all are extremely foolish; who can talk to them? They might be big doctors, so what? They are just sitting. They have done nothing of value.

Our position is very high. For this you cannot be educated. There can be no education that I am going to teach you ABCD. This is to be experienced with your daily experience. This morning I had told you something very great that in Sahaja Yoga you are a part of the whole, not of the individual, but the whole. Know this point. Gagangiri Mahārāj is very great. At a much higher position than you people, let us assume. But for 21,000 years he was just going around in circles, poor man. Where did it happen spontaneously. He took rebirths 21,000 times, kept falling at the feet of God and lived in jungles then only did he get these vibrations. And now how come you are getting it so easily? Because this is a new world.

It is a new thing. You are the parts of this body of the Virāt. He was made a symbolic man. But you are all in the Collective. The one who wants to get out of the collective he must know that he will become cancer and be destroyed. None of you is good or bad. One finger pains and the other finger will press it.

If this hand pains the other will press it. You are all joined together. You know that. When you can share your

badhas, then why can't you share your wealth? You catch badhas immediately, but why not wealth? The entire reason is this that at the moment we are just walking. You are still very little children. We are going to burn ourselves, fall down a bit. One day when you grow up you will take the hands of thousands and make them walk. If you get cheated, doesn't matter. You are little. Come into innocence. But those who are cheating and thinking that they are very clever must know that they will be removed like cancer.

There is another way too, where the one who goes never returns. But there is also a way to hell. Lot of people walk on that way. They think that to come in front of Mātājī, touch Her feet, wash Her feet means they are great Sahaja Yogis. This way is also moving alongside. When the flower blossoms then anything that has to fall off the bud falls out and breaks and the fragrance comes out of that. That which has to grow, grows; and that which has to fall, falls. They both move together. Life is like that. That which has to grow, life will make it and the one that has to die, life will finish it. But there is a time for its storing and they go too. And some go in such a way and they never return. From the animal state you become humans and what is the use that you become insects after the human birth. Your competition should be on Dharma. Are we in Dharma or not? Think like this for yourselves and about others think that how deep are they in Dharma. And if they are in Adharma then why are they so? What Chakra of theirs is catching? Look at it without expectations. It's only a Chakra catching? Then you can remove it by just sitting here by your desire. If

he is a gone case then let it be. He has got cancer. Leave it. But the one whom you feel sympathies with and one whom you feel will become alright, can be improved, you have the ways. These are primordial movements and you can put them right with those. Share with each other. Increase each others Chakras. You should not feel bad at all. The one who feels bad he will be as wrong as the one who is troubling others. To feel bad and to trouble are the same; are the two parts of the same movement.

So one should not feel bad at all. If someone says your Chakra is catching you should be grateful to him that he could recognize it and you could not. If someone points out to you that a snake is biting, you are grateful to that person, so the one's whose Chakra has been caught up should feel grateful that person that he has pointed it out and you can clean it. Never feel bad. You are so different from others because you have felt the vibrations. How many have felt it? You are greater than the big people.

But as yet you are children. You are children in Sahaja Yoga. Pope doesn't have any vibrations. All these so-called Great people, these Shañkarāchāryas and all, no one knows what kind of vibrations they have.

You people can give realisation and take them beyond. And you are twirling the Kuṇḍalinīs of people.

What a great thing you are doing. Besides Gaṇeśha no one else could do this before. That is why the snake which is in Śhrī Gaṇeśha's hand is symbolic. With that he would twirl the Kuṇḍalinīs of people.

At least you have got one of the powers that you can raise the Kuṇḍalinī of all. And still you are looking at the worldly. It is Divine, timeless. It has no location. It puts

everything right. Just as much as it is delicate and loving that much it is destructive. It will move according to its way. You just move the way you have to.

First of all put your Heart Chakra right. Clean your heart. Is our heart clean or not? Do we have anger towards anyone? Do we have suspicion for another in our hearts? Check your heart. Heart is the greatest thing because the heart controls the brain and it is from the heart that we do all work. Yours and My connection is with the heart only.

So clean you Heart Chakra completely. On our part we think that a thing is like this Why the Heart Chakra? How much love have we given? How much did we trouble another? Mr. Desai wrote to Me that, “You have helped my wife so much." I was very Happy. Then Mr. Desai wrote a very helpless letter about his wife. I said to so many people I have given so much and how has did she die? I sent her vibrations from London. You must help each other in every way. Love each other. We will all become one in this bandhan. We are one body of the Virāta. And you people are sitting there on the Sahasrāra of the Virāt. I have made you sit on the Sahasrāra of the Virāt. And what madness are you doing! I have to make one thousand humans sit on the Sahasrāra of the Virāt Puruṣha.

It looks like a big thing. By My saying this how many of you are feeling vibrations in your hand? You understand about the Kuṇḍalinī, there is no doubt among any of you? What of Me, I have ploughed the land and will wait and watch.

I know everything. Whatever you do anywhere I know it. Nothing is hidden from Me. Within you all there is a lot of mess. You should live in your Dharma, Peaceful and balanced. You have got a very big thing. Be satisfied. What is this making plans? What is this, like a stupid person. Other people may do this but you all? For little things... this is not done... that is not done. What is this? This is not done... that is not done... In which direction are you going and thinking? You have to go to Delhi from here and you think what is the price of our there? But you have to go where no our or anything works.

Dharma works there so know the value of Dharma. What is the need for Dharmic people to know the price of lentils and our? Or what politics is cooking there? You know it. If you did not feel vibrations then it is a different thing. This flowing of vibrations is very little. As yet you are babies. I am not ready to even celebrate one year of your birth so at this stage a Rām Rām [taking God's name] has been done forcefully. Look at yourselves. I am not going to tell you. `Has any change come into me or not? Has peace come within me or not? Has any change come or not?' I have pulled you out from the very subtle Nāḍī within the Suṣhumnā. I have pulled you on a very line which is as fine as a strand of hair. The Suṣhumnā itself is as wide as a strand of hair and there are four layers on top of it. But it is through these vibrations that people are getting better. One lady came whose face looked different. She said her asthma got cured. What is so great that asthma got cured, cancer got cured! This is bound to happen. What's so great about it? If you got electricity in your house then everything will become

visible. If the electricity came in it brought light. What is so important about that? But by the light coming in what knowledge did you get? What new dimension did you see? What new thing did you do? What I am saying, is it going through your head or your heart? If it goes through your head then there will be arguments. A dogma will be made of it. Let it go through the heart, there will be light.

If you want to enjoy love then bring it to the heart. The Heart Chakra is what the Christians call the Sacred Heart. Within it is the place of Bhavāṇī, Durgā which is a very great place. It is not within you to understand Durgā. That all the Rākshasas are also Her children. The whole world is Hers. A mother's Shakti destroyed them for the sake of Her love for Her children. To pull one's own hands is very difficult.

To give an injection to oneself with one's own hands is very difficult.

So to kill one's own children to protect other children is even more difficult. But to kill is a very great act of the Shakti; a very great act of Forgiveness. That is Her power of Forgiveness but in Kali Yuga there is no need for you people to become Bhavāṇī. Just become peaceful. Very peaceful... very peaceful. Your peacefulness will take forward the work of Sahaja. You will see that people will say that in Sahaja Yoga we have seen such people who were so full of anger, who were statues of servility and completely suppressed, have become miraculously changed. You are your own advertisements. What other advertisement do you want? People should say what a man he is. He has such a large heart and is so wide in all aspects. It is happening. There is a lot of change from

before. But it can be done with full force. It is now all up to you. Just as you understand, feel, listen to others, hear others peacefully. Feel others. You have got it en masse with others. Like this hand knows from the other hand; and from the same hand the brain also knows; the heart also knows and all these are moving together integrated. In the same way you will have to integrate. Then only will the thousand hands be ready, which in human form will be used. The same thousands hands which have come out from the Sahasrāra of the Virāt will come out from human beings. And these humans will be very ordinary. No great rishis or munis are needed for this to make them sit on the Chakras. All these big people are sitting on the Chakras. Only the ordinary will come out from the Sahasrāra.

I am saying that start bathing each other every morning in your own homes with vibrations. First check your Chakras between yourselves and then go out after bathing. Keep on cleaning. Everything becomes pure.

There is such turmoil in the world. You have no idea as to what is going on. A criminality is about to come. There is such a rule of the Rākshasas which you are not aware of. And the Rākshasas speak in such a way that they have a great fraternity. They stick to each other like glue. And among us, the way they work that they fall in an instant. Another falls there! That too in freedom. The Rākshasas have a great unity. What fun they are having by killing one and throttling another. When the group of saints will be made, then just think what can be! Saints have never had a group. This is the first time. But if the saints give

up their sainthood then what is the use of such a group. All the qualities of a saint should shine through from you.

Now tell all your worldly and gross problems before. Then we will do the Pūjā at leisure. Take all this questions' cow dung and throw it out. If someone has more faults then you can get together and put him right. But keep it without expectations. You are not you and the same with the other.

So have no expectations and be awakened to another in that state. If someone has a lot of problems then put him right. But you should not feel bad. If someone feels bad then do it subtly. Treat him like who is sick.

When you are coming to My feet then you can always tell by signaling. Each one will point out the same thing.

So clear out the problem. We should all clear out each other together. There is no difference but it actually happens that one moves five steps ahead and then six steps behind.

So the question is after how many years will they reach? Or will they ever reach? When you are in awareness then all will move in unison. Like the ocean is huge but its waves move together. The movement should move together.

Gentleman: Please don't feel bad, may I say that I am neither here or there. In a small group this happens that they think that he is big, or he is small, his Chakras are new, he has this badha and this or that. I listen to both...

Shri Mataji: Now it is like this, you have one stick. Either you hit yourself or hit another. Better that you hit yourself. There is no big or small. There is no seniority in

this. There is a reason for this that you have come from the worldly. Where you see that one is big, one is small, one is officer, one is below, one is this or that, one is king. Then one is Sādhu, one is sannyāsi. This is nothing but a churning. One is up then down, up and then down. I am just churning and nothing else. But we have to see who steals the butter. This churning is going on.

Sometimes the cold will come sometimes the heat will come. The butter will come on top. The butter will float as it has become light. There is no high or low in this. Look at Modi, where he is. I purposely pushed the Kuṇḍalinī there. Did you see that? No one is big or small.

The one who thinks that I am big, or small, then remember then there is the Mahāmāyā sitting there. I will catch hold of the Kuṇḍalinī in a such that I will see who is superior or inferior. The ones who think they are very great will be out.

I will deliberately make the Kuṇḍalinī go down a few times. Because if I don't make it go down then raise it and again I make it go down and again raise it then it will not work out. I will deliberately make it go down.

[The man who is talking to Shri Mataji is an old man.] Old people will also have to be a little wiser.

This is for all the old people. I too am included in this! All the elderly people should know that in the worldly life you people are the leaders. You are the elders in the worldly way.

So you all should be especially better. All of you become one. You should tell the children in this worldly way. Like Mr. Modi, he is a very great man no doubt. But he also goes down. But one thing I have noticed that in every

letter he makes a confession. His attention is on himself all the time. That is why I am fond of him as he confesses as to his faults, that Ma you are right. Such a person will be able to climb the first ladder.

He wants to go higher he will climb again and again. But the one who thinks I am on a very high ladder... We should look within and think within and see that we are climbing and falling, climbing and falling.

It happens to everyone, because a churning is going on. In the churning (manthan) there is no special position for anyone. The way of Sahaja Yoga is like a drama and is something that is new and never been tried before. No one has ever done it or such a churning has taken place. One Gagangiri Mahārāj sat for years in the forests doing tapasya. His churning did not take place. He made himself on his own power all alone. His matter is different. Yes he got the guidance as Gaṇeśha's guidance to you all. But who shakes his head many times. How to make him understand. You are Gaṇeśhas. In fact you are babies. They are stuck in My churning, poor things. One thing is true, that whether he is Shañkarāchārya or someone else, but no one knew so much about vibrations, the technicalities, the primordial, the movements. Read Shañkarāchārya or others, where is it written? It is not written anywhere.

[Shri Mataji greets a little girl who just came and related a story about Her granddaughter, Aradhana.] These highly realised Souls have come on this earth, who are amazing! They are all getting ready within the age of ten or twelve years. But till then you people don't break My platform by wrestling among yourselves! If this is done

then [what] will My children do then? They have come to play a big game.

Now a little bit is alright but no dance of destruction! The organization will become harmonious when this movement becomes one. If one man is speaking more then just cool down. Cool down! Cool down! You feel cool so become cool also. Not hot, just cool. Coolness... Seriousness... I am cool, on absolute zero. Earlier one went to the Himālayas. Now there is no need for the Himālayas. You can all start your air conditioners here. Be alert towards yourselves. Look at your own faults. Look at your own Chakras and help the Chakras of others secretly. There is no need to tell. You can move your hands secretly. When realisation is happening while walking on the road then what! The more secretly you do the more pure it will be. The more love-filled it will be. It feels very good when something gets done secretly. It is happening with the land. They are saying it is being done, it will be done in whatever way. For that one person should get after the land. Ring up Swāmī Sahib and phone him and find out about the land. They will do it. [The Sahaja Yogis discuss with Shri Mataji whom they have to meet for the land.] I want a program in April and I wanted to talk about the incarnation of the Ādi Shakti. But at this stage perhaps it is too early as yet people do not understand what the Ādi Shakti is. This Dilip Kumar the cinema person has also got his realisation as he knows My brother very well. My brother told Me that he can ask Dilip and get the cinema people to help as well.

So please tell Me. If you want then the poetry on the Ādi Shakti, different types, then we can quote them but I don't know how much people will have interest in this...

Sahaja Yogi: [suggests quoting Meerabai as she is very well known.]

Shri Mataji: If some lady comes who is made ready on this subject. Like Gopi Kṛiṣhṇa [the dancer] who has many small children, or give it to some organization.

The

Sahaja Yogi: [says that for that one will have to prepare the song, then a list. It can't be done so fast.]

Shri Mataji: So I think, let's have a variety entertainment. Because the subject of Meerabai is of `separation'. We are talking of `union' [with Divine].

So better than that is to have a variety entertainment.

On the subject of the Ādi Shakti every religion will come in.

So for the variety entertainment there should be the subject of the Ādi Shakti.

We should make three teams. One team to collect money, second team should see to it that the program is done properly and the third team should see to the expenses. There should be coordination. There should also see to the printing of a souvenir where the printing etc can be seen to. For the program arrangement get the musical minded Sahaja Yogis to see to it.....

[Discussion MISSING.]

Contents: 1975-01-25 **Talk to Sahaja Yogis (Hindi), Har Shwas Me Sahaja Yoga Ko Prasthapit Karna**

Hoga (Must Listen Every Day and Imbibe Sahaja Yoga), Mumbai, India

Sahaja has been created for you only. But for mankind to understand Sahaja Yoga is not so easy. Because if some very great thing is obtained effortlessly, a lacking remains for its importance, its measure, faith and devotion for that Shakti, to absorb it with complete attention within through hard work. That's why you see that mostly Sahaja Yogis are very casual. But those other swāmīs, as you know, how they put people into meditation and how they take advantage of them. Those who take money from you, make you work hard and make you stand on your heads, make you exercise, etc.

So your ego gets satisfied with it and you get stuck to it. You must have seen such people who have given their all, their money, etc and then sweep the floors for these Sādhus. The getting of Sahaja Yoga is done so effortlessly (Sahaja) that people remain casual towards it. Like we got our eye so effortlessly, so we are so casual about it. We have no value that this eye is so precious. But the day we get a slight pain in the eye then we realise `Oh God!' That is why it is so necessary to get Badhas. If there are no Badhas then Sahaja Yogis will never bother.

[A person in the audience asks about Badhas. Shri Mataji answers.] Badha is dependent on you. Till you catch, there is badha. What to do. There are some people who have got realisation and they have gone beyond. Badha doesn't catch them. They never get caught up. Because there are a lot of merits (puṇyas) from their past lives. But they should also be alert. They should not forget that

we do not catch so we are something special. Doesn't matter.

To be casual towards Sahaja Yoga will cost us dearly. If you are casual towards your eye then it does not matter because there is someone ready to look after your eyes, hands, feet, body. You don't have to look after that. But you have to look after your Sahaja Yoga. There is a lot of difference between the two.

Someone will look after your body and all that is three dimensional will be looked after. But you yourself have to see to Sahaja Yoga. We have to grow in it, but we are so casual that even if a person is sitting in our neighbourhood we will not talk about it. Whoever you meet, talk about it. You will have to give this dedication about Sahaja Yoga. There are many people who... their bodies are separate... Like yesterday, one girl had a badha and when her brother came he got his realisation. In this world there are many parts of you all over, whom you have to gather. This is also a very big Sahaja Yoga. Even in your own house how can someone live without Sahaja Yoga. “If you live in my house then you all will have to come to Sahaja Yoga. You will have to get realisation and keep no badha." There should be an insistence but there is no need to get angry. You must tell them “This casualness will not do." Sahaja Yoga will have to be established with eating, waking, with every breath being taken. Because if you think of yourself as something special, if you think that your body is a temple and there is something special about it then the voice of the Temple bells must keep ringing. Otherwise it will go to waste. Sahaja Yoga can also go to waste. Please

understand this. Also the second thing I better tell you that without Sahaja Yoga you now have no personality. Without it you have no blossoming. Without that you have no place. Because when you have come to the kingdom of God you will have to take its citizenship.

Yesterday one family member came and he said that yesterday I went to Gajanan Mahārāj. Who is this Gajanan Mahārāj? I saw that Āgñyā Chakra, Viśhuddhi Chakra, three Chakras were catching. He said that he catches with the photo of Gajanan Mahārāj. I said here I am your sister sitting in your own house and why did you go to Gajanan Mahārāj? First he said, “No, he is a saint." I said: “At least check the vibrations that he is a saint or not!" They just went casually. They should also see. Is this Sahaja Yoga? After becoming a King then wanting to become a beggar, such people should be thrown out! But they said they did not become beggars deliberately. It was in casualness that they went off there. What to do, our wife is like this, what could we do? What could we do our father is like that. Our daughter said “let's go" so we went.

So then they came and said: “Mātājī, my Āgñyā Chakra got caught. My stomach Chakra got caught." Three Chakras of theirs got caught yesterday. I am your real sister sitting here then what was the need for you to go to Gajanan Mahārāj? Then they said, “Our state has gone really bad so now we will go to Sāi Baba." So I told them that you better come here and then go to Sāi Baba otherwise the same will happen there. What wisdom will you gain there? Thousands go there, so what is it you want there? You want material things from Sāi Baba? Will

these desires of human beings get fulfilled? You have got all materially. Now what is it you are wanting? You have got kingdoms, palaces now what do you want? The one who has come to give and what you have to get, is of great importance for humanity. God has made you with great care. All this filth which you have collected in your brain, just throw it all away! You have collected all these useless things, all this junk in this temple of yourself. Establish this temple.

In every heart you have to light lamps. Purify your house, purify your family and purify your society. You are very concerned about your relatives. Your mother-in-law has come I have to do for her; I have to give her... What will your mother-in-law give you?... She will beat you with shoes... You must know that your relatives are the Sahaja Yogis. There are no other relatives besides Sahaja Yogis. Sahaja Yogis are the relatives of Sahaja Yogis, because they speak another language, their ways are different; their manner is different. For this you will have to burn your life force (Prāna). For this you will have to share Love.

Love will flow on the edge of your Attention (Chitta). First make your Attention alright. Make it light.

If you keep everything else on your attention how will Sahaja Yoga come? It is coming down through your Attention (Chitta), only. God is waiting to pour this into you, but where is your attention? In two minutes your attention runs here and there. Just put your attention at God's feet. He does not want your money, wealth or anything else. Keep this all with you. This is the stupidity of humans and which you have gathered. What is the

importance of all this? Give importance to your attention because it is on this attention that God will come. He has made you young like twenty year olds. Your bodies have healed; He has made your hearts Pure. Collective Consciousness has come into you. Now what? You are still running after this or the other. You consider all those things more important. In your past lives you had earned all this rubbish and left it all behind. Now again you will collect all this wealth and you will again leave it all behind. To live casually for a Sahaja Yogi is a very dangerous thing. What we call as carelessness.

There is a great war going on. You know how other ways and methods have got started for destruction.

Sahaja Yoga is like a lotus standing in these murky waters. Delicate, Fragrant, Beautiful and you are the petals of that lotus. Any filth which falls on you will just slide off when you get to know that you are lotuses.

So if any Chakra is catching then get rid of the filth. You are lotuses; you have been made into lotuses so if any filth falls onto the lotus then the lotus should just throw it off. Each one of you will have to be awakened towards Sahaja Yoga if you have to take the boat of Sahaja Yoga across. Don't sit with your tiny and petty problems of your relatives, homes and your small petty questions. Till when are you going to keep hanging on to this filth. None of these lot is going to side with you. Will my son or daughter get married? Etc... If it happens fine and if it doesn't then fine also. You will spend money there, try and get a name there... And for Sahaja Yoga?... You have no time for Sahaja Yoga. The big thing is that people in India do not have too much money. Their own monetary

condition is not too good. But we must know that in this India there are vibrations which control everything. Any other country would have collapsed by now. You are living because of the support of vibrations. What a great country this is. What a country you are born in. You know this. I don't know how to tell the foreigners about the Importance of the Devī. They don't know what is the Devī, what is the Mother. They are such dirty people who don't understand the relationship of the mother, I feel like crying. And you people have become so casual like you shave your beard you meditate in the same way. How is this going to happen? My brothers tell Me, “Why are you killing yourself from morning to evening.

Something might go wrong with your health and then what will your husband tell us? You sleep at 4-5 a.m., day long you are working so hard, why are you doing this, what are you going to get by this?" I can fight alone but what benefits are you all going to get by it? To be casual, to live casually, it is a dismal attitude towards yourself. It is your own insult. It is like a king who has got all the wealth and he is living casually. Arre, rule, ascend the throne! Are you going to finish off Sahaja Yoga by taking up petty little things? Clean your insides; clean your heart. Leave this cunningness and clean your heart and see if we are sitting in innocence. You are doing Me no favour. What you were seeking from lifetimes you are getting that only.

Now that you have come to the last stage, then what is this crazy behaviour? You may not have seen the one who has come to the last stage, but I have seen many like that. First I have to get them stuck to it.

Stick! Stick! Stick! Sometimes you have such thoughts, `That what can we do, our country is so bad and we are so poor here and what good can we do to our country?' Good that you don't have money. I have given realisation to so many people who are rich. Where are they? Just two or three! And they too are such misers. There is no one here with too much money. I have given Realisation to people with lakhs and crores. What are they doing! Good there is not so much money and its nuisance! Good that this money is not stuck to you.

You have less money which is really good. I have seen these rich, so-called, these ministers, they have no joy like you people have. They got their realisation and then just sat down very nicely! There they will sit with money! Big ministers, secretaries have got realisation! What have they done? God protect us from their Egos! Who is a secretary or a king with God! Answer this. Is Shri Mataji right? It is such an important day. Who am I before you? Go where you go for your Pūjās to these temples! Are they going to come on this earth? Get your own temple ready. These little children who just came in are more lucky and blessed than you people. They are beyond money, positions and all this foolishness.

They just want Mātājī. Yesterday some of these children had come and they pleaded with their mothers to let them be at My program for a longer time. I was not giving them any chocolate or anything like that but they wanted to sit more with Mātājī. They understand more than you people. Leave your past and become like children. You have become like children. What a beautiful form! You too were like this My children. You all were like

this. Where have you got lost and become disfigured? Be afraid of your ugliness. Look at the beauty of others. When I will go away... when the mother leaves then it is the duty of the children to look after the house. When I come back I see that My children have been spreading Sahaja Yoga. But here when I come I see that 8-10 people have their Āgñyās caught up, some others have their Nābhī caught up and yet others have Viśhuddhi caught up.

Someone went to someone else [Guru], while others have fallen sick, someone is in bad shape, someone's wife is in hospital and another has gone to the lunatic asylum. Oh, what happened! And don't think you are small people. You are very Great people. All these big people are of no use. They don't get their realisation. Know your greatness and then talk. Open yourself and talk. One who speaks even one word in Sahaja Yoga, then sākṣhāt Saraswatī Herself will come and sit there. I am telling you. Just speak and then see. Just start talking about Sahaja Yoga and you will see Saraswatī coming into your Voice. Start writing about it and She will come into your writings. Take up any work in Sahaja and sākṣhāt Hanumān is standing and he tells Me, “Mother, with whom should I stand?" Hanumānjī is doing all your work. Take up any work in the name of your Mother, even of work of the world. For Sahaja Yoga the five Immortals (Chiran-jīvas) are standing there for you. All these deities are ready with their Shaktis standing in the background for you. And what do they see that the actor who has come is in very bad shape. He is looking here

and there. How will the drama go on? This half baked attitude won't do.

“Mātājī, I don't get time to sit for meditation." What do you mean that you get no time? What is time meant for? Who has given you this time? If you have no time for yourself then how will you get time for God? How do you get no time! You should wake up at 4 a.m. You have seen your Mother. How many hours does She sleep? Wake up at 4 in the morning. Tell yourself. You have to go into meditation from 4 to 5 a.m. Throw away your sleep! Give up keeping awake in the night. Stop talking with useless people. Stop these useless associations, these relatives, all these useless people. All these are bhoots. Have we come here to waste our time on these people? I don't spend even one moment on telling you about Sahaja Yoga. Not even one moment. I have to meet thousands of people from My husband's office with whom I have to shake hands at receptions; I use it for giving realisation. They shake hands and I give them realisation. I see that he has got realisation and I feel like laughing. Whichever country I go to I keep giving realisation. Whoever I speak to I keep giving realisation. He keeps talking and I keep on giving realisation. He goes on talking about his own things. Where I get a chance I keep giving realisation.

On Victoria station a Pakistani Muslim was collecting tickets. The line was very long and I was giving realisation to him standing in the line and also to the people standing in the line in front of Me. Just as he gave Me the ticket and looked at Me he got his realisation. He gave all their tickets and came and sat in My compartment, where I sitting alone. He asked: “Who are

you? How do you have such an attraction?" I asked who he was. He said he is Hussain.

So I told him to sit down and put his hands towards Me. He says, “What is this happening? Cool? Who are You?" I said, “See and recognize." I went to Rome [in 1974], where many artists were sitting and painting something. I gave one realisation, then he got up and said something to the one next to him and then came and caught hold of My feet and started crying bitterly, saying “Mother, when did You come?" I had gone there as the wife of a big officer with three or four official people standing beside Me. They all got embarrassed wondering what he is doing. He started saying, “Mother, I have found You. In the night You had come in My dreams and said that I will wear such and such sarī and You have come in the same sarī." Even a moment I think of nothing but Sahaja Yoga. I have forgotten all the past. I have had big births, big people. I have forgotten all the past and future. In this moment I remember only Sahaja Yoga and nothing else. In the same way you people should think of Sahaja Yoga only at each moment. Wherever you sit there should be Sahaja Yoga. Throw away your watches! Throw away this servitude to watches! Sahaja Yoga is your watch. If it is 12:30 it does not matter. It is 3 a.m. You are sitting in Sahaja Yoga. Is Sahaja Yoga the servant of a watch or time! We are not servants of any laws or rituals. We are standing only in Sahaja Yoga. We keep sitting even if it takes time. Are we some servants of our stomachs! We are servants of no one. Everything keeps happening. It has to happen. Throw away this servitude to all your old bindings! Throw away your watches! There is no system

made for anything. In Sahaja Yoga there can never be a system. It makes its own system. Let it be made. If you try and make systems then it will be destroyed. Don't make disciplines. Let the discipline of Sahaja Yoga keep moving within you. Yes for those who have not got their realisation for them the discipline is important. You do that.

But those who have got realisation such people have to get their own discipline inside. The discipline will come by itself within. Sahaja Yogis have an inbuilt discipline. There is no forgiveness for this. The one who is not a Sahaja Yogi should be forgiven because he does not understand what discipline is. He only knows the worldly discipline of the stick. Let the discipline come from within and awaken from within for Sahaja Yogis. See how much you are moving in the discipline of Sahaja. You are moving with its hand and feet and rising with its waves. How much is the discipline tied with the waves of an ocean? You can tell sitting here at what time low tide or high tide will come in London. Who has tied its discipline that you have started tying other's discipline! Learn to step into the discipline of the within. Learn to move in the directions and methods of within. Its methods are moving. Don't make your own. Make your own this that, `Let's get more into Sahaja, spend time for Sahaja.' If you have to wear watches then wear it for Sahaja Yoga. If you have to put alarm then let it be for Sahaja Yoga.

[Aside to a person who just entered:] Come and sit. You are all within My heart. Are you far away? You must understand this.

Even one leaf in this world cannot move without His discipline. Blend yourself in His discipline and merge in with His harmony. Harmonize yourself totally. When it rises you rise when it falls you fall. When we try to do our own thing then we are left behind. Keep moulding yourself with it. This can happen only through Sahaja Yoga and not through any worldly things.

There is only one way which I have said a thousand times and I am saying again that your fortress is Thoughtlessness (Nirvicharitā)! Know in Thoughtless Awareness and you will know everything. Anything you have to do, go into Thoughtlessness. Once you do all worldly works in thoughtless awareness then you will know that how dynamic it has become. Who has seen flowers bloom or become fruits? Who has seen the living work of this world? It is being done. You are moving in the dynamism and in this living thing.

It is coming from thoughtlessness. When you sit there the whole world becomes pale. Try to make a habit of remaining in Thoughtlessness. Every work is done through thoughtlessness and so will yours. Your movement within has to be done by you. There is no age limit for this, that we have become old. You are not old. You have been reborn hardly 3-4 years ago. You are just small little children. It is not a question of age. One should remain in Thoughtlessness. This is your place, your wealth, your strength (Shakti).

This is your form. This is your beauty. This is your life. Thoughtless! As soon as you are thoughtless the outside methods, the whole of it starts moving in your hands. Live in thoughtlessness. Over there, there is no Time, no

Direction, nor can anyone touch it. There is only a vision of the Living. There is only a vision of Life and how it blooms. There is vision of its Beauty, its Capability, its Prosperity and its Truth.

Watch it from where the stream of life is flowing.

But when you become brainless, or extremely stupid, then how will It show you? Or to be heartless, without love, selfish, self centred, to be ugly, to do atrocities, to keep on thinking about yourself, to think that you are something very great, then how will It show you the way. In the movement of Sahaja Yoga there should be such beauty. While doing it there should be tremendous faith. When raising the Kuṇḍalinī there should be so much Devotion that it is like you are praying to the Kuṇḍalinī or Mother of another.

There should be great respect for that state, so much thought about it. In everything, in your behaviour, your talk, the way you talk, in your touch, your laughter and your tears. In everything there should be such a vision of your heart. It is massive. This massiveness should show from within you. There should be a Vision of the Skies within you. The Purity of Water should reflect from within you. The Brilliance of the Sun should show from your face, the Coolness of the Moon should flow from within you. Flowing everywhere, you should be like the Wind. Your breath is beating in everyone at this time. Know this! Don't play with your life. By being extremely reverent and humble just accept it, the new life the Divine is putting within us. May you accept his Grace, His Love. You don't need to bathe or wash your hands for it, you need to do nothing but clean your heart. Clean your

heart. “O God, please clean our hearts and make us leave our cunning and deceitful ways." Clean your hearts as He is going to descend in the lotus of your hearts. Clean your hearts. Are our hearts clean? Who are you deceiving? To whom are you telling lies? You are all one. I can never say to one person only. I am speaking to each one of you that you are all in one body; and that too in My body. You are My projection. I am telling Myself. To whom else shall I say? Who is the other? When you are sick I feel pain within just like I Myself have got sick.

And when you are happy then I feel tremendous joy just like I have Myself become happy. When you are unhappy then I too don't enjoy any joy. I keep awake night and day for you.

Whatever or whichever way you can do, one must give time, give full time. Now we are going to make an ashram, so the ones who have money can give money. You will have to give. You spend money here and there. Of what use has it been your spending money here and there. I don't need your money. I need nothing. I don't need to spend anywhere. This ashram is being made for you, your brothers and sisters, who are going to live there. Now these realised children are being born, they need a school and someone who can look after them. Give money for that. How will the money come? Any money that comes from you is very important. Such people come here who do not want to spend even one rupee. There are not such poor people here. If that is the case then it is alright. But those who cannot give even one rupee, can such people be Sahaja Yogis? I get really amazed that they trouble for giving one rupee or five

rupees! You will have to give in thousands. Who has given you this money? I don't want it. What can you give Me! At least give for yourself, for your children, for your benefit. Tomorrow you yourself will come and live in those ashrams, I know it. There is no need to be such misers or be freeloaders. Live like Kings.

Just like I don't eat for free you should also not eat for free. Whoever can do, do. One who has time, give time. One who can work, then work. One who has to give realisation, then give realisation, one has to take out the bhoots then take out the bhoots. Do for Sahaja Yoga. You will have to. Without doing so your ego will not die and neither will your super ego die unless and until you do not do something for Sahaja Yoga. Again your Āgñyā will catch. “Mātājī, my head is caught." “Mātājī my daughter ran away." “Mātājī, such and such happened to my father." It will happen. I don't do anything. The Gaṇas don't do anything. Wherever you have a weakness, there only the Bhūts will catch you. They don't catch Me.

Why don't they catch Me? What has Mātājī given us! She has given so much to someone else. Arre! He had to get so he got it.

What you have got is no less. You have no value for what you have got. There should be a satisfaction within. Catch hold of that Satisfaction. Stand in that Satisfaction. How can I tell you? There are also computers and points about this. Press the Satisfaction key and Satisfaction gets awakened within. Press another key and your Innocence will awaken. Press another and Truth will awaken. This is all within you. By pressing the fingers the

whole program can get set. But first at least there should be innocence.

There should be some satisfaction otherwise when you press the finger what will come out? Vacuum? One who has pressed Satisfaction has arrived at Satisfaction. They have arrived at wealth. They are sitting in wealth.

Some have collected your wealth from years by burning your bodies for years and are now standing before you. In the same way you must collect things one by one. Satisfaction. Come into Innocence, Come into Wealth, Come into Beauty. Come into Truth. Come into Love. All the buttons are there.

How are we going to do it, how will we do it? There is no word like `how will we' in Sahaja Yoga.

Whatever you want to earn you can within yourself. You can earn satisfaction within yourself; you can earn everything within yourself. Press the button and whatever you want will keep on coming to you. You will become a machine within. I can't understand how to get that attainment within you and join you.

Let us now go into Meditation.

Contents: 1975-02-09 **Pūjā, Prayer to the Almighty, Mumbai, India**

You must pray, to God and ask, what you want.

Ask for `Complete satisfaction in my heart, joy in my heart, bliss in my heart, so that the whole world becomes blissful. Give me love, love that I could love the whole world and that the whole world becomes one in love. Give salvation to the entire humanity which is suffering. Take me to Your feet. Cleanse me with Thy love.' Now

see if there is God or not. You can feel it within yourself. He hears you. He understands you.

He's the glory of all the glory. He loves you. He protects you. He guides you. He created you to reveal His love, but accept it.

Any time any thought is coming you pray and you will be moving in the waves of that ocean which is unconscious mind, which starts with thoughtless awareness. [Long pause.] If you cannot become thoughtless, you pray to Him: `Forgive me for what I have done and forgive those who have done harm to me.' [Blowing in the microphone.]

***Contents: 1975-03-00*, Public Program, 10 King George Avenue, New Delhi, India (Anant Jeevan, Issue 2, pp.8,11) [This is the first recording in New Delhi.]**

When we say `spontaneous salvation', it implies that salvation has to click by itself. The translation of word spontaneous is `Sahaj'. Sahaj means: `saha' means with, `ja' means born. It is born within you.

That means the right of getting salvation is born within you; the mechanism by which you are going to get salvation is also born with you and the opportunity of getting salvation is also born with you.

But when I say it is born with you, it is spontaneous, it is within yourself, one starts wondering that many books have written like that, so many people have said that salvation has to be spontaneous, Sahaj.

All the great Gurus, the real people, all the great incarnations have described that salvation is going to

come to you spontaneously. Even rationally, if you understand that if salvation means an evolutionary process it has to be spontaneous. Till you have become a human being, the evolution from amoeba to this stage has taken place spontaneously, not with your effort, effortlessly. You cannot do anything about living process.

So far man has not been able to do anything whatsoever. What he has done is just to transform the forms of dead matter into something else. But all the living processes have worked spontaneously, have clicked spontaneously. Even your salvation has to be spontaneous.

The only difference between the evolving of human being from animal stage and the evolution of human being to the superhuman into the fourth dimension, as I told you this morning, is that so far all the your evolution took place without your awareness. You were not aware of it. A dog does not know how he become a dog from a fish. Human beings do not know how he became, or was not aware, how he become from a chimpanzee, a regular human being. He was not aware even when he was a prehistoric man. He is not aware, how he has evolved his ego, how he had evolved his frontal brain from pre-historic stage to this modern stage.

But now the ascent of man is going to happen in his own awareness. We can say āpki chetna mein he āp apne kalyan ko janeyega, chetansya ke tarah janeyega. In your awareness you will know, i.e. your awareness is the most important thing. Anything that takes away your awareness like trans or switching off the mind is against evolution, is against your ascent. It is something that will deaden you. Now the life force is going to act in your

awareness and you will know that you have evolved. It may happen so quickly that you may feel that how you have achieved. For example, suddenly if you jump on to the moon you will be quite surprised how you are there. But if you start feeling the moon, when you start feeling the atmosphere and when you start feeling that you are in a different planet and a different understanding then you will definitely evolved. You have become a different personality.

So many Gurus and avatāras, ṛishi munis, have talked about ascent of man. Christ, Mohammed Sahib, Guru Nanak, all these people have talked about this that you have to go beyond this Māyā [illusions], this Bhava-sāgara [ocean of illusions], this misidentification. Just see how we are misidentified. We are born in this country. We could be born in England. We could be born anywhere. We are born as Hindus. We could be born as Muslims. We could have been born as Christians. We could have been anything. For a Hindu there is nothing like caste and community. If he believes in the previous birth, he must know that he must have been a Muslim, he must have been a Chinese, he must have been anything. He could be anything. If you believe in the previous birth, you cannot be fanatic about this. That is why Hindu religion is the most tolerant of all. It is extremely tolerant because all the findings of this philosophy are done by people in the actual field of spiritual life. It is not based on one personality. But all those religions who are even based on one personality are nothing but flowers on the same tree. They follow us even as Hindus.

Hindus are the most fanatic, extremely fanatic. They are so foolishly fanatic that it is impossible to tell them a small thing like `brahmin' means that you must know Brahma and you are to be born again, is the first thing written down in your books. If you are born a Brahmin you are not a brahmin. I do not know how people have manipulated this terms that if you are born a Brahmin, you are a brahmin.

You are brahmin means the one who knows Brahma, the one where Sahasrāra is broken, the one who has become one with All-pervading Power, is the only brahmin.

I am not telling you something of Mine. It is truth. How many are there such brahmins in the world.

Even `Sikh' means that, even `Mussulman' means that, Mussulman, born again, twice... `Christian' means that, they baptize. What is baptize: where `Brahmarandhra' is broken.

In Nepal, you might have heard that when the king dies they break his Brahmarandhra, keep it open artificially and then the king has to die. That is all artificially done. But unless and until you are a realised Soul, you are not a brahmin. For example Śhrī Shañkarāchārya. Think of Ādi Shañkarāchārya. He is the man. He is the person. You have to believe him and not all his interpreters. Read him what he says that you are to be born a brahmin and that this will not happen through Yoga or *[UNCLEAR]*-na yoge na *[UNCLEAR]*. It will happen spontaneously with Mothers's grace, is clearly written down by that great son of this country. How many are there who are following that implicitly? These who believe in the reality of Hinduism, in the reality of their religion, must go to the essences of

religion. Now there are many Sikhs. I can talk about Guru Nanak. Guru Nanak has clearly said, I would say nobody has said so clearly as He, so clearly has said it, Kahe re van khojan jahe.

Sada niwasi sada alepa tohe sangh samahi.

Pushpa madhaye jo was basat hai makar mahi jas jhahi.

Taise he Hari base nirantar ghat he khoje bhai.

(you are just singing these songs from morning till evening in your Darbar Sahib. These are the descriptions your great Guru has given you to search within your ghat. When are you going to do that? Stop all that. I am not against your bhajan. But now entertainment is not the way. Let it be over now.)

Let us search it within ourselves. Find out that center which he has said. What are we singing about? Have we done any justice to our Guru. Have we done any justice to our Ādi Shañkarāchārya? Have we done any justice to Christ or to Mohammad Sahib? We have not; we are doing just the opposite of what they have told us.

Muslims are very fanatic people. I would say Mohammad Sahib was the least fanatic personality. He suffered so much. I think, in that incarnation, no Guru has suffered as much as He has. He suffered too much beyond description. Ultimately he was given poison. He was killed.

Ask these Muslims, how many of you are real Mussulmans. The time has come for all of you to take to the principle of religion, the power of religion, the awareness on which all these flowers have bloomed. We

have taken them away from their sources and we are building them according to our way of dead thinking.

We have made them dead. They have lost their fragrance. They have got their angularity. They are dying.

But the truth cannot die. These great people cannot die. You may die, your dogmas will die. All misidentifications will die. They will live, for ever and ever.

Today for us. All religions people who believe in religion are real and not for the prevalence. This is what Sahaja Yoga is.

Some say that I am the author of Sahaja Yoga. Now how am I to tell you what is My aim. I have lived for thousand of years doing Sahaj Yoga. In all My lives I have been doing Sahaj Yoga with all these great people. Sahaj Yoga, we have tried in all lives, in all nations and countries and people. Today is the day, now is the time to achieve results of all the work and the effort and the prayers of all the speakers.

Today is the day to receive the blessings of the Divine which is represented by these great incarnations, these great Guru on this earth. It is. This going to happen to many of you. But there are very few who come to this.

Today again somebody told Me I do not charge any money. They think how can it be without any money. Just see the falsehood of life. How can you purchase God? How much money do you have to purchase your mother? A journalist told Me, “Mātājī, you do not charge any money that is why people do not come to you.

You may advertise any amount, but you must put up some ticket on that to satisfy their ego and they come here that they are doing something in the name of God." When I say you do not have to do anything, is Sahaj, it is effortless, your ego is immediately hurt and you say how can that be. But just think of it. If a seed has to sprout, it will sprout spontaneously. Suppose you stand on your head, say any mantra or anything, whatever you may try, nothing is going to work out. It is going to work out by itself. Can you sprout a seed? Even one single seed? Can you? You cannot.

I say one who is doing thousands and thousands of such miraculous things in a second, in a split of a second, you are challenging and trying to buy that personality! See the myth of man. See the misidentification! Who wants reality? That is why Sahaj Yoga prospers slowly, but gradually and steadily.

Of course, as I told you this morning that there is a mechanism, there is a method, there is an engineering behind all these lines charged by switching off and on of one switch. There is a light which works automatically when you push a button. But that does not mean there is no engineering, there is no mechanism. There is a mechanism, a complicated mechanism of God which works on the Power of Love. Can you think of Power of Love that thinks, which is wisdom? You cannot imagine such a power that thinks, which is wisdom itself. Can you think of electricity that can think, which can control its light automatically according to the need I want to have, which can think. This is the power which is within

ourselves which thinks, regulates our being, growth, evolution. That is the power we are going to harvest.

That is the power we are going to be one with. That is the power which is going to get us that integration of the vibration which has created all this universe which exists even in the molecules and atoms, with our awareness. This is the power which I call as Kuṇḍalinī which is kept in your being absolutely waiting for the day when you can receive the blessings of the personality who knows the job, who is love Herself.

That is the day it is going to rise automatically, it is going to work out. This is written in our books.

Even if you read Bible you find it is said: “I will appear before you like tons of flames." That is nothing but the centers, the Chakras. They really look like tons of flames. Specially the Sahasrāra looks like tons [tongues] of flames. There are so many sentences, in the Bible, Granth Sahib or any book you read. You will find that what I am saying is absolutely the same thing that you find in them. There is no difference whatsoever but the only thing is I will show you the practical aspect.

Sahaj Yoga, which is now in modern times, I have revived and channelized that is how you can call it, whatever you may call it, it has got a new shape, is the practical religion which will explain all the religions and all the great leaders of Kali Yug. It will give you the basis, the practical basis, the actual basis, the factual basis to prove the existence of the Truth. That is described in all these great books. It is absolutely scientific, even a child can understand.

May God bless you.

Contents: 1975-03-15 **Quote from the article `Spiritual Leadership', Column WORLD OF EVE, Eve’s Weekly, New Delhi, India**

Sahaja Yoga it is a unique system, effortless, easy and spontaneous; it is also natural to nature and can be described as he life's source, vitality, or the Divine.

Contents: 1975-03-29 **Quote (Hindi), Mumbai, India**

Today I am standing in front of you because of your prayers. If you see in temples and in mosques or anywhere disciples are doing prayers for Mother then Mother's heart starts bouncing. You must have noticed that whenever you people are singing My whole body starts giving countless vibrations. If I hear some song or record or in a picture someone is singing for their mother, My whole body starts giving vibrations, like millions of strands. All this you understand and you know that how a Mother is? Today that time has come when your prayers, your desires your wishes are manifesting within Me, I haven't come on My own. I have come on your request, since ages you have been appealing and entreating, for that reason I have come in [a] human body.

Contents: 1975-03-29**, Public Program (Hindi), Day 1, VuGñyān Manushya Ki Rachana Nahi Khoj Hai (Science is Human's Discovery, not Creation), Mumbai, India**

To you people I have told you many times by explaining adequately, displaying and by practically doing it. Prior to this I have said also that what Sahaja Yoga is, what

happens in this, how it happens. I have given scientific explanations and scientific definitions sufficiently.

However that which we call `science'. `Science' has not been created by man but they have searched and found it. They call it `science' but they have not created anything of the universe. No laws of the universe have been made by them. No Shāstra [science] had been made by them. Its laws and methods all that had been made by God.

For example you see a circle and its diameter. There is a ratio or proportion between the circumference and its diameter that has not been made by you. Its law has been made by God only that it is neither more or less. It will always be the same. That ratio has been fixed. All the laws and the regulations that have been made are by God only. Many of you have asked Me, “Shri Mataji, why do you say 3½ coil? Why 3½ coils of Kuṇḍalinī is said to be?" It is absolutely scientific thing. Those who might have seen the circle of a clock can understand this.

In the clock, the diameter D [Vyas 2R] of a circle and the circumference C [Paridhi $2\pi R = \pi D$ where R = radius of a circle], if diameter is 7 then circumference has to be 22. Neither less nor more.

Their relationship is always 22/7 and it has been made as coefficient and its name is given as `pi' [π] which means $C=\pi D = 2\pi R=2R \times 22/7$.

If 7 become 8 then in the same proportion the circumference will be.

When this goes through the midpoint [of 3½ coils] then it has to become 7. In the same way within us Suṣhumnā

Nāḍī has gone through. In that also 7 come. In that also 7 Chakras [energy centers] are made.

And in it also becomes 3½ when you divide diameter [7] by 2.

If you make 3½ coils, in that ratio of `pi' [π], one over the other like Kuṇḍalinī and draw a line through its central point then it well be divided into 7 parts. But is actually 3½ coils only.

Is there any scientist or mathematician here? When you make coil one over the other and when you make hole through its center point then it will cut at 7 places, therefore we have 7 Chakras within us.

But in case of circumference it is different. When you divide 22 by 2 then it is 11 and make half of 7 then it is 3.5 or 3½. But you see how much mathematics are there in it. You can see it.

That which goes through middle is as per seven. And that goes through the light is as per eleven. That is why when in our place we give money then we give 11 rupees. Now you might have understood the importance of 11. Whatever is written in our ancient Shāstras [sciences] are endless (anādi). It cannot be understood by great mathematician also. Because whatever those sages found had written that Kuṇḍalinī is a coil consisting of three and half [3½] coils. But they had not been able to tell why it is so.

But scientists may be able to say why it is so. When you wrap three and half like this then the whole circumference is covered. Without that it cannot happen at all. And when you make seven holes from top to bottom the seven Chakras are made. Now scientists are

searching this side [in modern times] and they [ancient sages] found in the past.

So whatever has happened between these two is due to Sahaja Yoga. Where science has no way to go ahead, reach at dead end, where science has bowed down and defeated, there Sahaja Yoga can give them hope and tell them that whatever have been told by them [ancient sages]. The same things are written in your books of science also. Only there is difference of definitions and what are the reasons for that.

Sahaja Yoga is adequately beyond those sages also. It also takes us beyond those Rishis and Munis [Pure Personalities] who have found the truth. But we have seen here many great sages and yogis who do not collect money. They are very great people. They are out of worldly affairs and serve the world with their vibrations.

But we have not yet seen anybody like those who can raise Kuṇḍalinī of people like you by a visual signal, except Śhrī Gaṇeśha. In the hand of Śhrī Gaṇeśha there is a small snake that is the symbol of your Kuṇḍalinī. Except Gaṇeśha and you who are My sons and daughters and are born out of My Sahasrāra, I have not seen anybody who can raise Kuṇḍalinī just by a signal. It is really true. By this many people will say that, “How can these people have done so much effort and have done so much?" Let Me tell you a special thing that a king has his minister who knows everything about how to run the government and he looks after all the management of the kingdom. But the Gṛuhalakṣhmī [the queen] gives the keys of the palace to Her children and not to the minister. Maybe there will be big scholars of high status.

Those who are not born out of My Sahasrāra, as long as they do not accept this fact that they are My children, they have no authority and the same is not granted to them.

Therefore My own disciples also put many questions and answers to Me. They say that they had gone to those big people but they do not know the way what we know.

We know which Chakra is caught and where it is caught. We can so easily clear it. And with our invitation Kuṇḍalinī of thousands rises and we get them realised. How is it? The reason is that you are born out of My Sahasrāra. One more person is there like this Jesus Christ who was born out Mother's heart. He also has the authority. But at that time was not proper that such work could be done.

Now the time has come that you people are prepared for it. Now it may happen because we are the normal people. We are absolutely normal and how we can do this work even we do not know. But we are doing it, no doubt about it. You people can see and raise Kuṇḍalinī of all and correct it, etc. You can drive out and throw thousands of bhoot, badhas and diseases and all the worldly problems.

And now you see these people. I have seen big Mahantas [Priests of Mathas]. When we went to them we too had been caught by epilepsy. He had taken somebody's epilepsy in him but do not get paralyzed.

And nothing can hurt you and your health becomes all right when you are realised. If anybody's health is bad then it will be cured easily. You have these experiences.

In Rahuri also I was asked the same questions. There I did not tell this thing that you are born out of My Sahasrāra. I had created you out of My head that's why you have got special privilege. You are specially authorized people. I accept that there are people who are also realised from Sahaja Yoga. Great sages are realised through Sahaja Yoga with many practices and penances of thousands of years but within them even now there is no acceptance for Me.

Today I am openly telling you. As long as you do not accept Me [as your Mother], this work will not be done. This thing I did not say earlier. Like Śhrī Kṛiṣhṇa said, “Sarva Dharmanam paritajya mamekam sharanam vraja" [means forget all Dharmas and surrender to Me], the same is My saying. As Christ had said, “I am the Light, I am the Path” same is My statement, “I am the Destination, not only the Path." I did not say this to you because I had very bad experiences. This is the only reason. You people have to come to My refuge (sharana-gata). You have to accept Me as Mother and live like My sons. Without that your work will not be done.

With this small reason, the great sages and souls have reached a state of tiredness but they will not achieve. They have not recognized Me. And the other thing is that their mind is still hardened with this kind ego of being something special because they have got realisation without knowing and they do not know who is the Mother. But you people have recognized Me then you have got realisation.

Now keep it in that if a little bit you go stray then your vibration is lost then you say, “Mātājī is All Pervading,

then how vibrations have left you?" In All-pervading too from where the vibrations come? One has to think. Wherever you will be at any place, when you will utter a single word against Sahaja Yoga, your vibrations will be lost and after that whatever you do or remain engaged in whatever work in that bhoots will accompany you but Mother will not be there.

I have seen such people who come to My place and take vibrations for few days and when bhoot-badhas settle in them, then they do work of bhoot-badhas only. That becomes their style and method of working.

Their way of telling becomes different. Then they do not see Kuṇḍalinī. They tell what is the number of the horse, what has happened to your father, what will happen to your mother. They do not come to the reality.

Many such people came to our Sahaja Yoga and got lost. For few days they remained and did this and that work. They worked as if they were great saint and great soul and after sometime it was found that great badhas are settled in them and they were in great troubles.

Therefore try to understand one thing that if you commit sin against Sahaja Yoga, I may forgive but God Almighty will never forgive you. In our own house, My own daughter, I will tell you, one she became a little angry. Immediately from her ears hot air started blowing out. Then I told her to rub her ears and say, “Please forgive me doing such thing is wrong." Although you are My own daughter but if you say anything against Sahaja Yoga, it is not authorized, it is unauthorized effort.

Today I am standing before you, is because of your call and it was My duty. It is not like this that devotees here

and there call Mother in temples and mosques, then the Mother's heart starts pulsating.

You might have seen whenever you call Me with the depth of your heart, then countless vibrations start flowing. If I hear such a song or listen a record or in cinema it is seen where Mother is being called then from My body crowds of waves of vibrations generate.

This you might have also experienced and seen also. You also understand that such is the quality [Love] of the Mother.

Today the time has come where your asking, your wanting and your calling become manifested within Me. I have not come of My own, I have come on account of your calling Me.

From the time immemorial whatever your callings and screamings were heard by Me and that is why I have taken up My body.

Now also you are common [normal] people who will recognize Me first. And those who have become great Sādhus and saints and Babaji and sitting, they will not recognize Me. They had not recognized Christ nor Rādhā and have not recognized Me. And now also they will not recognize Me. Even now they are sitting as Babaji with their ego.

The person who does not know their Mother, how can they recognize the Father? One should think Sahaja Yoga as an ordinary thing. Sahaja Yoga is not an ordinary thing. This is absolutely incomparable, unique thing, extraordinarily unique thing I have brought. You will not find in any book written like this that which of your Chakra is caught. This is Viśhuddhi Chakra. Did you know

anywhere that this is Nābhī Chakra and this is Sahasrāra Chakra? Has anybody anytime told you these things? Has anybody so much openly told you about Kuṇḍalinī and shown? Nobody till today and earlier done this work in the world like today [we are doing].

But your people's incompleteness or halfway work done will destroy it. That you have come here to take with you is very great thing, very very great thing. You might not have imagined that a day will come, maybe before My eyes or later when it will spread in the world, that we people have attained a new dimension. But by you people's half-heartedness, it may happen that the process of destruction will come immediate. The wheel of Dharma is moving anticlockwise, that you know and also it is seen. The work of moving it in the right way can be done only by Sahaja Yoga.

But those people who are coming to Sahaja Yoga have to be extremely Dharmic, truthful and generous.

They must learn complete explanation of Dharma. Only vibrations will not work. Many people come before Me and vibrations go into them vigorously and when they go away then nothing happens.

In fact you must get vibrations from everywhere. Is there any place where I am not present? At every place you must feel vibrations and it must come so much that whatever you do, vibrations flow over you because you are living being. Recently we sat at the place of Gaṇapati of *[UNCLEAR* Ranjangaon]. There we saw the Gaṇapati and found that less vibrations were coming. Those who were with Me were surprised to know why less vibrations are coming when it is an awakened place.

I told them, “First you try to know that who has recognized this awakening." Is it found by a human being that it is an awakened place? He must have been a highly realised saint who might have seen the vibrations and said that it was a holy place. Then a vibrated stone might have been brought there. Maybe somebody might have moved around his hand to give a shape. It might be so and also might not be because a man's mind runs according to his own, isn't it? There was no necessity to touch it. After that in the temple its Pūjāri [person in charge of worship], all his Chakras were badly caught. Chakras of all Pūjāris who were there were caught. On it Sindoor [vermilion], donations, all those which had been offered were caught. One thing is naturally there in a man that it was an awakened and holy place but does not have that much sense that the vibrations coming from there is half of full. Three Chakras of his [of the Pūjāri] were also caught. Even now I did not understand when I went inside the temple then Pundit told Me that, “You cannot sit inside, you sit outside and you cannot touch it [statue of Gaṇapati]." Then I thought that if I could not touch it then the statue will remain like as before. Then I went from behind and saw the statue and went near it and put My Sahasrāra on it. Then vibrations gushed out strongly. Therefore it must be understood that you are the living instrument of Divine. If we say within you, more vibrations can come out compared to these temples. But first of all you must be living instrument of Divine.

Those who like to have dead things, talk about dead things, they die. They become living dead. To run after dead objects (jaḍa vastu) is a kind of hobby.

To run after that or to run away from it is the same thing. To take to Sannyāsa [leave family life and go to Himālaya] and to run away from Sannyāsa, there is no difference between these two.

You have to be firm on your position. First thing is you have to make your position. Second is you have to make your Dharma. Dharma means you have to allow the flow of these vibrations out continuously.

Sometimes you desire to go somewhere, you see somebody has fallen down. Then run and take hold of him and give vibrations and save him. Let the world say anything. Vibrations are flowing from you and that is your Dharma.

I have told you that the quality of gold is not that it is yellow. Its Dharma is also not that ornaments can be made from it. Its Dharma is only one and that it is never get spoiled by anything. Similarly diamond has its own Dharma that it can cut everything. It is the hardest thing. In the same way the man has also his Dharma to achieve God and know Him and those people who have achieved has their Dharma to assimilate it completely and spread it all over the world.

But when you talk this and that then you will not get either of them. Your vibrations will vanish and all My efforts will become of no use. There is no religion in the world where Divine vibrations have been told.

It means nobody has said so that vibrations are Dharma. They call it `Ruh', `Water of Life'. They say anything but we say vibrations are real Dharmas [religion].

You have plainly known about it, how much it has been enunciated. Ādi Shañkarāchārya has also praised it. It cannot be taught, written and explained. It has to happen.

It does not happen to many intellectuals who think that they are well read and know more. To such great persons [egoists] nothing happens. What can I do? It is an automatic happening. It happens to many, happens to thousands. But if you stick to false and useless things and then you also talk about false things and you continue to catch and remain with false things which make you inert [immobile] then with that inertia (jaḍatā) you will become stuck to that.

The Chaitanya [living power] which is flowing from your person, you have to know how to spread it and for that you have to give some time, I have told you earlier. It is true.

But the `priority' is also a thing. You have to change your priority. Within few days you will be established in your priority then you will enjoy it. You will get all the joy of the whole world.

Whatever are the attractions and beauty of the world, all the wealth and Lakṣhmī, whatever is there which you call knowledge, it is the source of all these things. It also knows, also loves and is the beauty too. It is the same Divine Power (Divya Shakti) about which we have read and known about it thousands times.

And by this Divine Power the whole creation is created. You are created and by this only you will know it that it is the Shakti. This is a great thing. Slowly and slowly it will shine.

Any living process takes time and it grows slowly. It does not bear any quick process. But I see that its roots have gone very deep.

Now I have come from Rahuri. I was very happy to know that the scientists there have proved it scientifically. They have done experiments on their plants and crops and made it a scientific thing. They were telling that they will go and tell the people about it [vibrations] that this is the only Truth. Rest it is untruth. We will tell everybody about its name [Kuṇḍalinī] that his only is the Shakti which is your own.

Your own Shakti is becoming useless by the one which is sitting within you.

For example in Yamuna river there were many pitchers filled with water but when in those pitcher holes are made then the waters of pitchers mix with waters of Yamuna and become one with it.

In the same way you should also become [like pitchers]. But I want that you should know it fully and get it like Gopis and Gopas were searching in the times of Śhrī Kṛiṣhṇa. That thing today you have got within yourself. I have told you many times that its depth [subtlety] is beyond microscopes.

I have come to tell you the thing of that depth but become authorized.

Those who have no authority, I cannot tell them. Therefore the thing I have told you today, I did not say earlier anytime.

If anybody from you wants to ask any question then one or two persons may ask Me. Please ask Me a question if anybody wants because I do not know what are your questions.

***Contents: 1975-03-30*, Public Program (Hindi), Day 2, Trigunātmika, Mumbai, India**

Yesterday I told.....

Is it heard behind, no? Ask them to come forward.

I have told you that the human body, his mind, his wisdom, etc, all his personality whatever he has is made up of three kinds of powers.

One power or energy which gives us our existence in this world, it resides in the human being as Prāna [Vital power] and its place is in our hearts. The other power which is in our stomach by which we have evolved up to the level of human being is `Dharma' and the third power which is full of awareness by which we have achieved the support of our consciousness in many ways.

But all these three powers are found in The All Pervading Divine Love of God Almighty. This All-pervading Power of Divine Love of God Almighty activates all these three powers and integrates them.

For example in the inert object (jaḍa vastu) in that also you see vibrations which you call `Electromagnetic Vibrations'. Even that also is the form of Prāna [vitality] but it is in the state of sleep. But when it is awakened then it becomes Prāna [mobile].

That which is in a very tiny amoeba, is in the stomach and cause starvation in human being is awakened in the form of `Dharma'. Dharma is in everything. As I have said that the Dharma of gold is not that because it is yellow in colour. Its Dharma is even not that you can make ornaments from it. But its Dharma [quality] is that in no circumstances it gets tarnished. It does not get spoiled.

Now the third thing is the Awareness or Consciousness which is much more developed in the minds of the human being.

Man has now become completely mature in all these three powers. He has developed and become prepared with all these three powers to know the one power which is the Love of God and know the Love of God. This one power of God has been divided into these three powers and let it become one with it.

Within us resides a great part of that Absolute Power of God in the form of Kuṇḍalinī sleeping in the triangular bone.

When any such person who has achieved within himself this power of Love of God and in whom this power is completely integrated and flowing means he has become a `realised Soul' then he can awaken the Kuṇḍalinī of a Sādhaka [child].

So Kuṇḍalinī being your mother is awakened in you.

But a seeker `Kuṇḍalinī' then it is same as somebody not knowing driving bullock cart is driving the motor car.

So if someone who does not know to drive motor car drives motor car then the car will smash and break it into pieces. In the same way those people who want to

awaken their own Kuṇḍalinī, they will completely destroy the instrument of their own Kuṇḍalinī. If anybody who has no knowledge wants to awaken Kuṇḍalinī then also the same thing happens. If an impure person comes towards your mother Kuṇḍalinī and wants to awaken Her then also the same thing happens. And anybody for the sake of money and to loot you by making fool of puts his hand on your Kuṇḍalinī then it also results into the same thing.

So the person who is filled with the Love of God and in whom the collective consciousness is flowing completely is empowered to do this work to send invitation to Kuṇḍalinī to be awakened. Invitations to Kuṇḍalinī cannot be sent by such a person who is engaged in obscure practices and they become great sinners. Those who spoil or destroy others Kuṇḍalinī, then their own Kuṇḍalinī is destroyed for ages and they take births in the form of all kinds of insects.

Therefore one should never dare to play with Kuṇḍalinī. In other things it is all right. You can do smuggling, stealing and take all things of the world, that does not matter. But you must please keep yourself away in the matters of Kuṇḍalinī. Nobody can give authority to awaken Kuṇḍalinī except God Almighty.

As long as the Shakti of God Herself does not give you the authority, till then you do not have any authority that you can go to any college and get a degree and say that you can awaken Kuṇḍalinī. This kind of false people are seen in large numbers in the world nowadays and they are not knowing that they are committing extremely grave and fearful sins.

The work of Kuṇḍalinī has to be done with great aptitude and care, only this, but with absolutely pure love. The purity is the power permeated completely with Dharma. The person who is not pure and whose attention is full of obscene thoughts and engaged in grabbing others money or wives and are always in looting spree, such person should spend his time in some other activities but never try to lay hands on Kuṇḍalinī. Kuṇḍalinī is as much innocence and soft, compassionate, bestower of the best and Her heart flows with motherly love but Her Sustainer and protector Deities are extremely powerful and equipped. If any kind of immoral acts are committed against Kuṇḍalinī then they are always ready to protect Her and they destroy those people who do such sins against Her.

The greatest sin in the world is to awaken Kuṇḍalinī of any seeker (sādhaka) without any authority.

There is no greater sin in the world than this. It is even greater than the murder of one's own mother that you are laying hands on somebody's Kuṇḍalinī without any authority.

God has created the whole creation with His Divine Love and has filled it with purity. The whole creation is absolutely pure. In that whatever is impure, low quality and bad has been made by man only.

Because man is such a living being who has been created with freedom. Rest of the creation dance and act according to the desire of God. Not a single leaf of a tree move without His dictates.

In the whole creation that which is meaner than the meanest, is hell and the greatest hell and sin and the

greatest sin all that have been created by man. It is created by man only. And such mean people when they reach the meanest state then they move in the form of Satan.

God has not created Satan. Man has made Satan and they worship Satan because they have created him. As long as we do not call a Satan as `Satan', say adharma as `adharma', say badness as `badness', till then goodness will not be awakened.

You might have heard that when people go to Mecca, there they see on the way a statue of a `Satan' and all the people from their house take their old shoes (chappal) and first they beat the `Satan' means they curse him. Without cursing him God will not accept you and without His acceptance, you will not get anything. Whatever you may do you must have His blessings. You must have His mercy. His love must be poured on you. He is extremely merciful, compassionate, omnipotent, Lord God Almighty.

But if you are committing gravest crimes and worshipping Satan who moved the wheel of adharma in world and many many of his followers are born in this world and doing his work and as long as you do not curse that Satan completely, you will not be blessed by God.

In this matter if you have half-heartedness then you are deceiving yourself. You have to completely discredit, disregard and curse Satan. You have to discord him and throw him otherwise that which is myth will continue to be seated within you and that which is truth in you will not get manifested. Then how can the truth spread in the world? For example if the Sun is covered by clouds then

darkness spread and when the clouds move away then again the Sun shines.

In the same way man has made Satan by doing meanest crimes and the clouds of that Satan is badly overcasting the whole world even today.

Then it may happen in case Sahaja Yoga is not fully grown and those days are not far that we may all be completely destroyed and fall into the abyss of darkness. But those souls who have worked hard in Sahaja Yoga absolutely will shine like stars. They will be glorified like stars. That is a very high position of yours.

Today you are not able to understand this but it will be discussed in the history of spirituality and how many Sahaja Yogis have stood firmly into the truth. Leave the idea of halfway done. There is no need to get entangled in small things. You have firmly occupied a very big position.

Such people who have occupied big positions should not divert their attention towards small small things. The power within you flows only depending on your own preparedness. If you are less prepared then the power will also show less intensity. If you are fully prepared and also you have the initiative to reject Satan then from within you only great saints and masters will emerge.

And now one great generation is going to take birth. Starting from a five year old child many newly born children and many souls have taken birth in the world as if their whole family has descended down here.

I see many children born realised but you only are the milestones.

I have already told you people many times that today all those who have raised false fights of Dharmas and look at each other with hatred and in that they use the name of Dharma they all are the children of Satan. They are not sent by God. God had never allowed hatred and jealousy. But He has opposed them and also destroyed them.

Those who have bound themselves into small groups and say that they are such and such special ones cannot go to the lap of the Infinity and to those who are sitting in the limitless state. You have to break your boundaries which are made out of stupidity. No religion binds you into a boundary. But those people who have made stupid religions cannot be corrected.

In fact in the world there are only two religions; one is Dharma and the other is adharma. All great masters who have come here have fought for Dharma and at that time those who were in adharma, with them they had fought. You can call them Muslim, Hindu or Christians. But all their followers were not true like them. They made their various small groups and started fighting among them as two adharmas or false religions. One false religion was fighting with another false religion.

In fact there is no fighting between true religions. There are no skirmishes in religions. All Dharmas are one and the same within all. Only one is present in all. There is no argument in them.

When you all will put your hands towards them and tell, `Mother, we are feeling burning from this man here at Āgñyā Chakra,' you all will say the same thing. Same

thing will be told and no difference will be there. Whosoever will tell, will not say wrong.

Everybody feel the same way. When you laugh, you laugh in the same way and when you will cry then tears will fall from your eyes in the same way.

Even beyond that how many forms are the Dharmas which are pervading in all and are similar within all. In that Dharma there cannot be any possibility of fighting.

If there comes any kind of mutual jealousy and enmity then you can understand that one adharma is fighting with other adharma. Dharma never fights with Dharma.

The person says himself a Dharmik and also says another person that you are also Dharmik but let us fight together then he does not understand what is Dharma.

In Sahaja Yoga how the integration comes and awakening of Kuṇḍalinī takes place, etc. I have already told you all that and again tell you sometime. But it is joyful to see that you yourself get this power.

Whereas the first power which is in your heart by which the Prāna [vitality] becomes love and that Dharma which is in your stomach becomes manifested in this whole world and the Chaitanya [buddhi] which is in your head becomes the knowledge of the whole world, at that time you can know that how awakening of Kuṇḍalinī takes place by movement of your hand. You know how Kuṇḍalinī rises by movement of your hand and with your bandhan [making auras], how this Dharma grows and dies by boundary lines drawn by you. You can see yourself if few arrows shot by you fall on, this adharma leaves its path and goes away. And Kuṇḍalinī comes to Her path cleanly.

The hidden negativity in this way is totally destroyed and Kuṇḍalinī rises up in the front and goes on like the Ganges brought by the king Bhagirath. To bring The Ganges Bhagirath had done tremendous efforts and for bring Kuṇḍalinī [into your awareness] I have also done many many efforts in My earlier incarnations and also in this incarnation.

Now you see its result that This Ganges is flowing at your doorsteps. Kuṇḍalinī will move with your signals and you can give realisation to people while going on your way. By your hands many diseases like cancer are cured and this is true and we must accept this too.

How all this happen? The reason is that you have become the weapons of the All-pervading Power of Divine Love of God Almighty. He is using you. The same power is flowing within you and you are doing the work of the same power.

Now where is the question of fighting arise? Does My this hand fights with My other hand? The day this fight begins then we will say that this hand has separated with the other one. They are not our hands at all.

In the same way when we achieve this All-pervading Power within us then we become all powerful.

Many people have already got it but they were still very few people.

I must say that when I read about Zen... Zen was started in the 6th century in Japan and at that time Vidhitama had done the work of Kuṇḍalinī awakening and about twenty-six people of them got realisation.

And by now from three to four centuries nobody has got realisation.

So you can understand here thousands of people are getting their realisation and many have got it. It may not happen to someone but ultimately it happens. Up till now those who come and do not get it, whosoever have come and sat here and tried to get, all have got it. It is not known so far that anybody has not got it. But one thing is that one should come prepared, that you have to shoe-beat Satan. You have to recognize Satan. You have to expel Satan from your heart. And who is Satan and who is God is recognized with these `Divine vibrations' only.

If you do not have it with you then listen to those who have it and know it. You listen to them who have tried and tested it. By this you will be able to know that who is Satan and who is God. Who is real Guru and who is false.

In this world, there are natural flowers in the same way plastic flowers are also there. But their recognition is done by your eyes, nose and mouth or by all means that those are plastic [artificial] and those are real flowers.

But to know the Dharma you require vibrations only. Without it you will not be able to know whether this person is crafty or false or adharmic or a devil or a religious one. He is Dharmik or an incarnation or is very powerful, you will not know unless and until you have Divine vibrations on your hands.

Therefore you must first get this thing and real cool vibrations are coming from your hands.

Apart from this your thoughts come under your control and you become thoughtless and when you see your thoughts, then immediately you become thoughtless. No

any thought is coming whenever you watch your thoughts.

Thoughtlessness, it is a reality, it is the truth that is why I do not give you false promise. I have no false recommendation to you. In this I cannot give you false statement.

As long as you are not realised, you will not become. You are not My relation anyway. May anybody offer Me any amount of money but I cannot give realisation. You might be a well read, intelligent person, you sit at your home, I cannot. You all may be anybody I am helpless. I cannot give you such a false certificate. In this no falsehood can do. Any kind of falsehood cannot do anything here. This kind of truth must be in you and you must have your own experience. It should be seen by you and the flow from your hand must awaken others then only you are realised.

Yes, I will cleanse you by washing and shining. With love I will cleanse you. I will advise your Kuṇḍalinī and do all things but this has to happen to you.

To whom it does not happen, say things related to mundane affairs. They create false shows but I have nothing to bother about them. You people too do not bother about them and look after your own welfare and well-being. With your own manpower you go ahead. Let there may two to four people maybe less or thousand maybe more will make no difference.

Now we will go into meditation. Let us all put your hands like this. In the beginning do not close your eyes.

Contents: 1975-05-05 **Letter (Marathi), On Mithya, London, UK**

My dear Damle,

Many blessings, Received your letter.

It is a very good sign to feel a pull on Sahasrār, because only through Sahasrār endless rays are poured in man's heart and new doors of inner being are opened. But before this grace descends in, there should be a pull in Sahasrār. We understand the pull of heart which is also silent, but fop-sided, that is emotional. But pull of Sahasrār becomes all-round. There, man is in integrated state, in that Dharma [righteousness] and awareness implore for Chaitanya [Divine Consciousness] that is God's love. This happens spontaneously. Although it is the skill of your Kuṇḍalinī, your personality should strengthen the Kuṇḍalinī You earned that quality in previous lives and hence this life is great that gems of persons are available for My work.

If you understand that although My physical being is here I am all over, it should also be realised that even this body is an unreal (Mithya) appearance. It is difficult to come to this stage but if gradually unreal is discerned, the truth will be established effortlessly and waves of great bliss will envelop your being. I am explaining, in this letter, what is unreal (Mithya). It should be read out to all and assimilated by all.

Unreal starts soon after the birth in this world. Your name, village, country, horoscope, forecasts, many such things get attached to you or others attach them to you. Once Brahmarandhra is closed, many types of illusory ideas become a part of your mind. False thoughts like `it

is mine or they are mine,' identify with outside objects! Besides, man-made bindings such as `My body should be healthy and beautiful' are inculcated. Then unreal relationships like, `he is my father, he is my brother, she is my mother,' are on your head. As ego develops, foolish ideas, such as, `I am rich, I am poor, I am helpless, or I belong to high family etc.' come in your head. Many officials and politicians become egoists (Donkeys).

Then, there are anger, hatred forbearance, separation, sorrow, attachment under the cover of love and temptations in the guise of social status. Man with great affection keeps clinging to this unreal way of life.

If you think of getting rid of all these and make efforts, what you get is illusory knowledge, because the attention (Chitta) moves along Piñgalā channel and then you are involved in Siddhis [Powers] and other temptations. A vision of Kuṇḍalinī and Chakras is also illusory because there is no gain from it, on the contrary it is harmful. Whatever self-controls and mortifications you insist on practicing effectively, all of them add to the limitations on your attention (Chitta). As such there is no way for liberation.

But all unreal does not fall off with the Self-realisation. It can be broken off gradually. If, with firm conviction, you deny from Your heart all that is unreal (Mithya), you will have the realisation of the Self (Ātman) in its pure form. Thereafter it is established within you. Albeit, the same mortal human Chitta is drenched in that which is of the nature of love, truth, having no beginning and end, verify the Shiva.

Human Chitta is meant for realizing that reality. This Chitta must become one with that Ātman. Only that attention (Chitta) which progresses, renouncing all unreal (Mithya), breaks all known and unknown bindings and becomes verify the Self.

Ātmā is never disturbed or destroyed. Only human attention (Chitta), in pursuit of desires, leaves its inner path. This is Māyā [illusion]. She has been intentionally created. Without her the attention (Chitta) would not have developed. You should not be afraid of Māyā and should recognize her so that She will illuminate your path. Cloud hides the sun as also makes it seen. In the same way once the Māyā is identified she moves aside and the sun is seen. The sun is always there but what is the purpose of the cloud? Because of cloud you have an urge to see the sun which shines for a moment and again hides somewhere. It gives strength and courage to your sight to see the sun. Man has been created with such great efforts. Only one step on his feet and all is successful. But, still it is not becoming possible. Hence, I have come as your Mother.

Write your problems to Me in letters. Sit down in meditation. It is best to discuss only Sahaja Yoga even amongst each other. Attention (Chitta) should always be kept going deeper and deeper within. Forget outside as much as possible. Have confidence that everything about it is taken care of. There are many instances to prove it. Then, in whatever you do, your attention (Chitta) remains in oneness with the Self. All bindings of sin (pāpa) and merit (puṇya) are snapped. Distinctions like worldly and non-worldly vanish, because that wicked darkness, which

has created all the discriminations, ends. Everything becomes auspicious in the light of True Knowledge, whether it is the destruction done by Śhrī Kṛiṣhṇa or the cross of Śhrī Jesus.

All this will not be understood by explaining. Just showing the path will not help. The path will be known only after walking on it.

When I get your letters I fix the targets. After some time even that will not be necessary. But, for the present all should write their own experiences and progress. When I come, we will see how many of Virāta's channels (Nāḍīs) you have awakened. It appears, this work will come up in the case of holy land of India and when fully developed, it will spread in all countries and directions.

When Sahasrāra day was celebrated in London today [5th May], I invited only about 20-25 people and decided further course of action.

Many blessings and infinite love to all.

Ever yours, Your Mother, Nirmalā [Version 2, of part of the Letter:] For human beings, Māyā [illusion] starts soon after birth in this world. Your name, village, country, horoscope, forecasts, many things get attached to you or others attach them to you. Many kinds of illusory ideas become a part of your mind. False thoughts like `it is mine or they are mine' identify with outside objects. Besides, man-made bindings such as `my body should be healthy and beautiful' are inculcated.

Then unreal relationships like `he is my father brother etc.' are in your head. As ego develops, foolish ideas such as, `I am rich, I am poor, I am helpless or I belong to the upper class' enter your head. Many officials,

journalists and politicians become egoists. Then, there are anger, hatred, forbearance, separation, sorrow, attachment under the cover of love and temptations in the guise of social status. Man with great affection keeps clinging to this unreal way of life.

If you think of getting rid of all these and make efforts, what you get is illusory knowledge because the attention moves along the Piñgalā channel and then you are involved in Siddhis [powers] and other temptations.

A vision of Kuṇḍalinī and Chakras occur. It is also illusory because there is no gain from it, on the contrary it is harmful. But you see all that when you are outside the Chakras. When you are inside you don't see anything, you become. Becoming is the criterion and not what you are. Not to see the light, but how to become the light.

Whatever self-suppression and mortifications you insist on practicing effectively, all of them add to the limitations on your attention. However, the illusion can be broken off gradually if, with firm conviction you deny from your heart all that is unreal. Then you will have the realisation of the self in its pure form. Thereafter it is established within you. Albeit, the same mortal human attention is drenched in that which is of the nature of love, truth, having no beginning and end, verily the Truth. Human attention is meant for realizing that reality. This attention must become one with the self. Only that attention which progresses renouncing all unreal, breaks all known and unknown bindings and becomes verily the Self.

The Self is never disturbed or destroyed. Only human attention, in pursuit of desires, leaves its inner path. This

is Māyā [illusion]. She has been intentionally created to sharpen your attention and discriminatory power. Without her the attention would not have developed. You should not be afraid of Māyā and should recognize her so that she illuminates your path. After realisation one becomes like a little bird out of the shell. The mother bird hides herself (Māyā) and calls the baby bird. Thus the baby makes an effort, takes courage, tries to fly to reach the mother. Like hide and seek. It is a play `leelā' for a realised Soul.

Contents: 1975-09-00 **Talk to Sahaja Yogis, Seminar, 2, Parklands, Ice House Wood, Hurst Green, Oxted, Surrey, UK (month not sure)**

[See Figures 13, 14, 15, 16, 17, 18, 19, 20, 21.]

Contents: 1975-09-25 **Letter to Gregoire (in Kathmandu, Nepal), 2, Parklands, Ice House Wood, Hurst Green, Oxted, Surrey, UK.....**

Now the time has come to tell you that Sahaja Yoga cannot work unless and until you completely surrender to “Me" without any more questioning. This “Me" means Mātājī Nirmalā Devi who resides on the “Sahasrāra" of the VIRATA; This is the absolute truth whether you like it or not, whether your ego and super ego accept it or not. I am sorry I have to confess it.

.....

Gregoire! You perhaps do not realise that all the Deities who reside in you and who are controlled in your Sahasrāra are not at all interested in people who are not completely surrendered to me. I do not know how to

convince them. They only look after those who take my name and accept that I am the Adi Shakti. This is the only way you can progress. What can I do? Even the people who are cured by me have to keep the protocol otherwise the Deities sleep and they go back to their previous position.

So far I have not said this to anyone because I thought there was no need. Those who were wise realised it and those who are foolish have lost their chance in Sahaja Yoga.

.....

[Letter came with a photograph of Shri Mataji on which was also written:] This is Sahasrāra, on top of the Virāta, whether you like it or not, whether you can accept it or not.

Contents : 1975-11-08 **Letter to Gregoire, London, UK**

We celebrated Diwali with yagñya of Vishnu's 1000 names [around Nov 2]. I have done it first time in all my lives. I was very good at Sanskrit difficult words to my great surprise. This will do lot of good to this country and the world at large. It will expedite the evolutionary process by blasting many age old adharmas of western life.

I wish I could meet your mother. You may write to her that the source of joy is from within and not from without. No one can give you that so why worry about your surroundings? If you awaken and arise, you may illumine the darkness around you and give others the joy of your Being.

Contents: 1975-11-00 **Quote before leaving UK, London, UK**

You can come to India next year when I go. You can come with Me and meet all the Sahaja Yogis there.

Contents: 1975-12-21 **Talk to Sahaja Yogis (Hindi), Keep the Attention on your Self, Bharatiya Vidyā Bhavan, Mumbai, India**

The love of Sahaj Yogis is so overwhelming that I can't find words what to talk...

You might be knowing that today in whole world the Sahaj Yogis are heading towards their evolution.

Many Sahaj Yogis have reached a very high state, the source of joy flows in them.

Some of them became subtle and are active in a special way. But in every country I see that they have their own style or conditionings... human being is everywhere same... and Sahaj Yoga is an innate state of being which has no relation from outside. Still, the `attention' which is a form of the nature, which we know as Kuṇḍalinī... has the tape record of all the countries you have been through, all the births you have taken, the ways through which you passed and whatever states you have experienced... this is the reason I see that every country's human being is little different. It's very surprising that human being catches so strongly to whatever is `illusion'... and to catch the truth how much he is arrogant. He is so lethargic... with such difficulty he accepts it... but very badly he keeps sticking to the untruth. That's why it is so surprising for Me.

In the beginning I used to think that human being considers his name, village, position and all these degrees as important, but it is amazing to see that how deeply it affects. As soon as it all gets vanished...

As soon as all this illusion gets erased... we make our attention lighter and lighter. In Sahaj Yoga this `attention' goes and unites with the God. This `attention' gets dissolved in the omnipresent enlightened Param-Chaitanya. This same human attention which we consider as form of nature, this flower which is the part of nature gets dipped in the ocean of Divine Love! But sometimes it is amazing to see that this human attention is so heavy...

So scattered...

There is only one way to recognize Sahaja Yoga is that how much joy you are in, how much peace you are in and how much love you are into... The people who are living in illusion cannot get Sahaj Yoga.

What can be done through My hard work? Is that I can take your Kuṇḍalinī on Mine and leave you there but you always drop it... You cannot even enjoy where I take you to.

In every country there are different type of problems. We must first understand what is the problem of our country, because first of all we should know our own problem. And what is the problem of other country also should be understood. Like, recently in UK I have started My work, very slowly, I have taken very few people in My hands. I didn't want to take many people, I thought first at least to establish twenty five people who should be established in Sahaj Yoga. You will be surprised to know that those

people are very great souls! They have eternal faith in Sahaj Yoga, they understand that there is no other cure except Sahaj Yoga. After reaching the final stage, Sahaj Yoga is extremely `dynamic' thing. And if there is any program of Sahaj Yoga, then there is nothing else greater and important for them. And for hours they will be involved in it...

As if don't know what is this thing which came from God which is to be given to this world... And the truth is that, `It Is!' No doubt about it. But even after knowing this truth, I won’t call it their fault but the reason for their shortcoming is that they did not get birth in Yoga Bhūmi [Land of Yoga] of India.

Don't know why God gave birth to such great people on that Bhoga Bhūmī [land of materialism] and you people have got birth on this Yoga Bhūmi. That Bhoga Bhūmī where they have no culture. They don't even know if they have to wear sindoor [kumkum] on the forehead or on the nose. They don't know the protocols of Pūjā, they don't know the protocol of praying... they have no knowledge about God. They don't know even how to sit on the ground. They don't know anything, they don't even know how to give claps while performing the `Ār.ti'. And such great souls...

So innate they are...

So loving... they love Me so much... such respect they have towards Me that I am surprised. Whenever they walk in front of Me, in fact they don't, but whenever they pass they bow and pass with their head bent down. They love Me so much that anything in this whole world has no meaning for them in front of Me. They have such deep

feeling for Me that they don't know how should they respect Me, in what way. I am surprised that how they have so much understanding of all this about Me.

But for themselves they are so much upset, they are behind themselves with a stick. I told them that, “You can shoe-beat yourself 108 times" but they do it thrice 108 times... wherever they get chance they start shoe beating themselves. They say that we want to scold ourselves. I did not hear from them anything else about others individually, no complaints about anyone, nothing, but only about themselves they think and speak and for other person they say, “He is such a nice person that I feel shame on myself in front of him." They don't look at the other person in wrong way. They just look at themselves as wrong.

You will be really surprised that all the time they are behind themselves with a stick. Here [in India] I see that all the vision is outside, just opposite.

Such dedication they have that when I was coming, there were tears flowing from their eyes, I tried, but their tears didn't stop.

So much Sahaj and simple is their feeling... Till now I could only get around twenty-one people like them. But, they are deep, what we call as genuine. They themselves come and say that we are not genuine... as if somebody is coming and telling Me that I am not genuine. “Mother, I have this fault, I have that mistake and untruth within me... I am carrying untruth within me..." they say it with completely opened heart. And they don't feel shy for it... to call themselves bad, they don't feel shy... but they

don't judge others. And they also tell Me about the reasons why they are like this.

They will come and say, “I am like this because My Father was like this, this thing happened and so...

psychologically it is like this so I am doing like this." They tell the reason why they did something wrong, because it happened so at that time, that's why I am doing like this. One or two people also come who have lot of badhas. They work hard and are quiet. They don't speak anything but say that, “Please let all the untruth get out of me, may be something is still hiding within me?" They are so much deep in silence within. But they have this problem that they don't know how to do Pūjā, how to worship, poor people don't even understand how to do it... I told them that I don't even send any money to you still how you manage? Once I told them that I like this bread very much.

So every time they came they brought same bread for Me. I told them: “Who will eat so many breads?" I just said, but they don't understand how to surrender, how to give. They are very well educated and intellectuals, they have read all your scriptures and literature.

So it's not difficult to make them understand Sahaj Yoga. They say that, Sahaj Yoga is the process of getting to subtle from gross state. They have written an introductory book about Me. You won’t believe it, they brought all the philosophers of the world and put them on Mother's feet... They say, “They are nothing... these philosophers raised only questions, but Mother has answered all questions!" They praise their fate and say that we are so fortunate to have Mother... One day Sahaj

Yoga is going to reach a very great height and recognition. You are My foundations. Imagine how strong the foundation stones have to be. First thing bring in your attention `Are we genuine?' look at yourself, not on others...

Look at yourself! `Am I genuine?' Look, they even don't know how to pronounce the mantras, they can't even say `Śhrī Kṛiṣhṇa' with lot of difficulty they are able to pronounce `Rādhā Kṛiṣhṇa'. For you it is so easy... that you can cleanse your Viśhuddhi. You just say `Rādhā Kṛiṣhṇa' and it's cured... Now, they can't pronounce clearly `Rādhā Kṛiṣhṇa', so Śhrī Kṛiṣhṇa gets little angry on it. Their pronunciation is also not all right, but, with you it's easy and you can awaken him easily. They don't know how to put kumkum. They don't know what is kumkum for. They don't know how to offer flowers, they don't know how to make Śhrī Gaṇeśha, they don't know how to make swastika, every time they make it reverse. They never knew all these things.

But even being so much surrendered and devoted, they are unable to achieve what you people have achieved. You have received a lot, but its value, still very few have understood deep within. Not that I have not given them Sahaj, not that I have not given them free of cost... I have given them same as you people have got from Me. But, the Love they have for Me is so unlimited. It seems that they have understood My relation with them since many births but you people have not yet been able to understand it.

Why are you so limited to yourself? Being cells of same body, being part and parcel of same body, still you feel

each other as separate and different. And there, no question of teamwork raises, they solve it among themselves. One boy there started smoking. All of them just got behind him. They made him all right in such a way that he left smoking. They corrected all his arguments, helped him in every way, as soon as they saw him smoking, they used to call him, sit with him. Went to their home and took all the packets out where ever they found and hid them. It wasn't cigarette smoking, it was something else, what you call it... drug. And they said that if you continue then we will inform in Police. And, that boy did not feel bad about it, he said that please you do something about it. That boy himself said and used to run to them and say, “Please save me, that desire is approaching me, please save me, anyhow." So much hard work they are doing to correct themselves.

Here [in India] your society itself is corrected one! You don't know in what heavenly land you are living in. There they don't know about mother or sister... Such a filth and dirty is there... every house there is liquor... drinking... such bad relations they have... Nothing like family, don't know about mother, don't know about father. You ask someone, “What about your mother?" He will say, “Don't know, she has married someone else and gone." Characterless... everyone with damaged Mūlādhāra. Even being born in such country they came with Śhrī Gaṇeśha to Me... “Mother please give us innocence" they broke the head in front of Śhrī Gaṇeśha, catching ears... asking for forgiveness... and a bravery in it. They are so much aware of themselves and also about others. They told about so many miracles and experiences of Sahaj Yoga.

You have got one letter which I sent. It was all of them who found that thing out about Me.

About Me they found out the fact. Still, you people could not understand it and haven't seen it, but they could. They understood that yes it is like this, this is it... to say it is Mahāmāyā but within us it is truth.

They have not achieved what you have. But they have put everything for it, all their efforts, they have understood that the time of evolution has come and Sat Yuga is standing on the door. They know that if this door won’t open then destruction could not be stopped. And they feel responsible for it, they feel that everyone has to be responsible that we have to do it. They are responsible for Sahaj Yoga. No one can dare to speak against Sahaj Yoga. They don't speak against Sahaj among themselves, but if someone else speaks then they just take him to task and make him understand what it is. If I tell them that 24 hours you sit without food, they will...! But, it does not mean that you people are less than that.

Some of you have achieved the heights and state, it's extraordinary. But that feeling of achieving is the problem about self.

There is a meaning in keeping the attention steady. It doesn't mean that you look here or there. The attention is steady only when all the dirt over it gets cleansed. When it becomes light. There is a very big curse on our country, India. It's a very deeply located within us and that I call as `Sin against the Father'. We have committed sin against our Father in heaven. What is it? It is all the time thinking that `We are poor, we have poverty. We

don't have money, how will it go like this... what about my stomach?'... all these beggar like thinking. `How will we pull on with money, what will happen to my children?' If you have faith in God then at least leave this to him that he will give you food, otherwise what is there to have faith in God that even he cannot give you food and look after your needs. This is very great sin we are doing. If we leave this food and all arrangements on God, then Indians can achieve very great height.

There are two kinds of sin. One is to doubt on the fatherhood of the father and second I call as `Sin against the Mother' that is there in [the] West in which there is immorality, indulgences, materialism, comfort and to get totally free... out of control, this is the problem there. Both the ways lead you straight to hell. Doing anything for Money, whatever wrong you have to do to make money... it's all right. This is the sin of Indians. I am not talking about government. I am talking about God about the kingdom of God.

When you are in the Kingdom of God then, he will give if he desires or he will not if he doesn't...

What's the problem in at least having this attitude within? He will do if he will and he will not if he won't... `As you keep me, I shall be!' If a Sahaj Yogi just has this feeling within that `As you will keep me, I shall live! Let me see how you will keep me,' you can just enjoy everything. You just start enjoying it...

You say, `Let me see how you will keep me, you will keep me hungry? OK let me see how many days you will keep me starving! As you will let me live, I shall live! You make me walk, I will..., make me sit on horse, I will...', you will

get into this bliss and joy...! You people are lucky to have been born in this great country that rest everything is all right, your parents are all right, your wife and children are all right, you are moral... most of you.

Some of you are... But not so bad... it can be corrected.

There is so much sin, the other one, that everybody's eyes just keep moving... like this... this... all the time, of every man and woman... it's such a negativity in them. Transmitting the negativity to each other through eyes. One woman goes, she looks on men, then the men look on women, then other,... it just goes on there like this... I said: “What is this?" They said, “Mother what to do here everyone gets this negativity in eyes... what to do?" I said, “Keep your eyes to the ground." How was Śhrī Lakshmaṇa, he only used to see the feet of Śhrī Sītā. Keep the eyes low. Gradually all these badhas will go away spontaneously. If you will not do all this then what will that negativity do living in you? That bhoot which is playing through you and doing all this and using you, will run away by itself. If you don't move your eyes here and there then that bhoot will just run away from you. And, till you will keep moving your eyes, the bhoots will keep sitting there in you. They accepted it... and now when they walk on the street they walk with eyes like this on the Mother Earth... low... this is obedience... Mother said and it is accepted and agreed! These are the sign of true children. It is for your benevolence, for your well-being.

You must understand this, that whatever you have got in Sahaja Yoga, you have to achieve it in this life itself. I have to achieve it, not the other... I have to... not others, leave of others, don't worry about others, look within,

how much I have achieved the state till now, how profound and deep I have gone in Sahaj Yoga? How am I behaving with myself, why am I acting with myself? Why am I cheating myself? Why am I lying to myself? Why am I torturing myself? What have I got? Look... all the treasure is opened for you... just come in... no matter how you are, just come in, get inside. I will give you bath and make you sit cleansed. Then what to think? How deep have we got inside the cool wave of Ganga? It is just flowing completely... “take whatever you want... take it my child..." How much pitcher we have filled? Our attention is just scattered and running here and there... the moment you will have look within, you will understand that it is you who has cheated yourself, no one else. This is a very big gap. It is harmful for Sahaj Yoga. Not to keep attention toward self is the most harmful thing in Sahaj Yoga. And this introspection is only in that person's nature who had been seeking since many lives... And knows that because of my mistakes I could not get it till now, so I won't commit mistakes anymore.

It's like you are closed in a dark house and can't see the way to get out of it. The one who has broken his head by striking against the walls in darkness knows and thinks... No, look towards the door... keep the attention towards the door... to the way to the door. He doesn't know anything else but knows and says... yes, I know, I have got it, the vibrations are flowing from within... My Sahasrāra is pierced and I have known the truth! And his face is towards the door... he is catching that door and then if Mother says anything then it is not that “I don't believe or I don't agree” “whatever Mother is saying,

every word is truth!" And the moment they say this, all the wisdom starts flowing through them. Your baithak [sitting] should be perfect. It should be strong. I can't even tell them about baithak. They don't even know this word. English language is useless... They don't have any culture of that sort, no talks like this.

So unfortunate they are... Here you have sages and saints. You people are so fortunate. I took birth in your country. On this Yoga Bhūmi I was born. But you have to see what you have got, not what others have got or did not get, what others say, where others are... nothing to do with this. What have you achieved and got. The moment you will get it, you will become surrendered to God. What are you? You are just a little part within Him, isn't it? I have told you hundred times that I need 1,000 people who can sit on this Sahasrāra. I need 1,000 people to sit on horse who never get caught. Is it difficult. Those who are detached... If you are doing something for Sahaj Yoga, you are doing for yourself. If there is someone who says that I went to the market and purchased so much gold for myself, so many things and did shopping. I worked so hard.

Whatever you worked hard, whatever you did, it is for yourself, isn't it? Not for anyone else. You have seen, that whatever you have done till now, you are enjoying the benefits of it.

There were so many people till now in this world who could achieve. One or two were there in every Yuga [Era] you have met, seen and known, so many people in this world, how many are realised? Very few you will find. And today it is great nāda [sound] of Kali Yuga... There are so

many animals today... The animals without tails. But in this Kali Yuga itself, in this dirty mud a great work has to be accomplished, you know it is happening... in this time, you must take as much as you can. Otherwise you will be thrown out of this evolutionary process. That time is not far away, I told about it in 1979. That till 1979 this work has to be done and by the year 1999 Satya Yuga [Era of Truth] will get fully matured. Now it depends on your wisdom, otherwise Kali Yuga will also flourish because of you only.

If you people won’t like to work it out then the responsibility of destruction will be on your head...

use your wisdom in such a way, bring your intellect to wisdom and think that “What have I taken from Ganga? What did I achieved and what have I to yet get?" You have got so much joy and still you have to get much more. You must keep remembering that moment of what you have got. And you must tell your mind that “I have to be always in that moment [of realisation]." You will get sticked to it. And rest all useless thoughts which are coming, just stop them. It is not prohibited to anyone of any age. It is not restricted to the person of any colour or complexion, it is not restricted for the person of any state or caste.

But most of the people are cutting their own feet with their own hands. Making groups. I don't understand what should I say for all this... how are you separate and different from each other? If I move My finger here, everyone's Sahasrāra gets activated. If I shake My feet a little... it just can be felt on everyone's Sahasrāra. How are you different and other that you keep talking as

separate individuals? Don't you understand it? You cannot be separate. It is just like you break one hand and take it away and that hand says that Oh! I am doing such a great job! I am very sad to be united with this body, so I must get away... it is something about instinct. When the human being desires its own death then he starts doing all this. But, that person who could understand that you are part and parcel of one `collective personality'. On that very moment everything gets solved. You know that you are... you are aware of it.

All Sahaja Yogis know this. Anyone who comes from England, from America or from India, he will talk same... that Āgñyā is catching or heart or anything else... others cannot know about it. They even don't know this language of ours. It's a new language! Have you ever thought of it? Immediately you come to know, what is the problem, what is catching... what is the depth of the person... whatever is happening.

The only difference is that because our attention is not on self, so we can't see what's problem within us but can see what is problem in other very clearly. It is same like this hand is getting rotten and the other hand is not bothered about it, then that hand will get senseless and what will this hand get out of it. No one has to fall down and also not the other should fall down, but first thing is that you should not fall down.

It is working and is activated all the time all around enveloping... what we call as unconscious! What is called as Praṇava [Divine breath] to what I call as `Divine Love' is all around... for helping you, circling around you. Bhairava-nāth is sitting here, Hanumānaji is sitting here...

there are thousands of them with you, working hard on you, for you. This experience and Realisation which you have got, how many could get it till today? Tell Me... Might have been great sages and great saints, could anyone know so clearly about `Collective Consciousness' how much you people know? No matter how many books you read. And those great Sādhus [sages] and saints ask Me that, “for what have you given them this, what for?" It's a very great thing... I have given you birth on My Sahasrāra! I have not given them this... I came on them but to you people I gave you place in My heart but have given you birth through My Sahasrāra.

Such great state you are in! I have not even given birth to Śhrī Gaṇeśha like this as I have given to you! It's something special... with immense love I have nourished and given to you. Love thyself, when you will love yourself then you will shed away your faults and weaknesses. As you like this sarī... you see there is something wrong... you take it out and make it all right... whatever you love anything you try to make it all right... to keep it perfectly all right. And whatever you don't love... you abandon it. I have loved you so much, how much have you loved yourself? Be loving towards yourself! I am looking forward to that day when this wave will become synchronized as one thread! Now you people have no doubts on it, because you have felt vibrations. No one is doubtful about it. Whatever Mother is saying is truth we know because we can feel it through vibrations, so no doubts should be there.

Some of you have reached there to that state. Look at them who have raised to those heights, that level... and

head towards that direction. You will be just pulled up! Like the fishes are pulled on one single net... same way you will be pulled... but first keep strangled in that net of Love! You should not come out of the net of Mother's Love.

Don't use your brains into it... I know how much intellect and brain you have. Did you know where is Kuṇḍalinī and all this... you knew nothing, isn't it? Some of you are even elder to Me are aged than Me in age, but I am million years old. How can you be elder than Me? You are My son, My child... I wish that you all should get into this ocean of joy and work it out for whole world. Just a little you need a push, a little effort and the boat will get across! It is just moving little left and right, going forward and backward... Still I don't say that the boat of Sahaj has gone across, you people keep pulling it, pulling it here and some are pulling it there...

The boat has to be brought across to the shore. But the `Groupism' is not to be done. “This man is not good, that man is not good, he did this, he did that..." No one will tell Me all these complaints. I know each and everyone inside out! I am not going to listen to anyone's complaints.

You just keep watching where you were and where you have reached and where you have to reach further. That's all. When you are walking on your way, do you keep saying all this? You just keep saying: “When will I reach there, when will I reach there, when will I reach?" First throw that out which is torturing you within... leave everything behind and move... leave every second behind you... leave every past moment behind you and

stand on this very second... it is the question of getting inside! I am sitting here to push you all there. But all of you don't fall on My head...

two or four will fall, it's all right...

What argument can be in Sahaj Yoga? If your heart is caught, it is caught, if your Āgñyā is caught, it is caught... nothing to argue... you have to accept. What is there to feel bad about it? If it is caught, it is caught... If you have to get rid of it, you have to get rid... that's all.

If you get cancer and go to the doctor and he says “You got cancer"... will you beat the doctor? You will say: “All right if it is so, I have cancer so please cure me now... make me all right." Same way if your Āgñyā is catching, then how can you say, “No Mother, how can it be, it's not caught..." If it is caught then you have to get rid of it. Whatever is negative within has to be taken out... that's all, finished...! Can’t you understand such simple straight thing?... What is there to argue and what to say? If by saying or arguing someone's Āgñyā Chakra gets all right then try it.

It is not going to work out with talks... it is subtlest of the subtle Love which works out. Those who have got realisation... have they got by your arguments? By your speeches or by the books they have or written or you have read? How did it happen then? It was like a miracle and spontaneously... in second you got realisation...

Gagan Gadh Mahārāj [Shri Mataji mentions about him in the incident with happened when he tried to stop rain when She went to meet him and She did not let him to] used to say that, “What is this Mother? That's You just came and everyone's Kuṇḍalinī got awakened!" Not even

single person Gagan Gadh Mahārāj gave realisation and thousands of his disciples are ready to give life for him. How many of you are ready to give life for Me? I don't want it... you have to just take out what's negative in you...

just this... that's all.

Here our children will also get spoilt like this because we are ourselves half baked. There are so many nice children in India... but even they have got jealousy and hatred in their mind through parents... they get spoilt by listening to the talks of parents all the time. But there it is not so... they are such strong children that they even stand against their parents who are wrong. All those children are getting ready and prepared. In next ten years those children will get ready. And in your house also such children will come. There are... many. Those who are standing on their feet, firm. As soon as they will grow they will stand on their feet. No need to teach them Sahaja Yoga, they are all already learnt, they are My own.

But I would again say that you people from Bombay [Mumbai] are the foundation stones. Everyone says that people grow very slowly in Sahaj Yoga. It is spreading very slowly. The reason for it is that they see you people and say, “May God save me, are they Sahaja Yogis?" We don't want such Sahaj Yoga. By seeing you people Sahaj Yoga is going to spread...

Many people told Me that we must add the organization to name... like Sahaja Yogi Amte, Sahaja Yogi Tamte, I said, “No" otherwise it will get stick... we can't add this to anyone's name. They said: Why? I told them that this is

like today you are graduate and tomorrow you will be a donkey totally.

Today you are on sky and tomorrow below ground. We are not to give any degree to anyone, if you give a degree then it will be just difficult.

So now I have come and now you think and tell Me what all you have to work out further. Go home and think about it. Taken a month’s leave, now there are going to be programs in coming two three days, let Me see what talents you show in it. Sit in meditation... sit in meditation for three days. Go in meditation and say that, who all will come for meditation, what all will they do in meditation, in collectivity... put your attention on them. Put attention on them whom you know personally. You attention has all that power. Take that attention, use it... that “he can come, they must come, they should come..." put your attention, give bandhan for them to bring them to program. Also give bandhan to yourself after reaching home. The blessing of God will come on you! Don't identify yourself with anyone else... that he is My this relation and he lives there... etc.... they are mine and this thing wrong happened with him... Not this. But, “What can I do for Sahaj Yoga, this person should come, from there they should come, those people should come..." put your attention...

On your attention is the Shakti... Shakti is sitting on your attention. If you will put it on wrong things or mundane things then it will just sleep. If you will put it in Sahaj Yoga then it will awaken and shine. I met him, I talked to him, I cured him... sit down today in meditation and take your attention on all of them.

You are not going to talk to Me anything other than Sahaj Yoga, I am not going to listen to anything else. It's enough... my wife ran away, my husband ran away... my child got this... etc... I am not going to listen to this from Sahaj Yogis. He told me this, he scolded me, he troubles me... all this... I am not going to listen to. And those who have to talk all this or tell Me all this should leave Sahaj Yoga.

The one who has to enjoy the bliss... should come here, the one who has to enjoy love should come here, the one who has to enjoy the whole world should come here. All the property of joy which God has made for you is flowing on you, if you have to take it, then come here.

And you all are the leaders. You are the leaders of that Sat Yuga [Era of Truth] which is going to come. Go to the history... If you are not going to be important for this, then please don't come here.

I am saying this for the first time to you. The one who has to achieve, the one who has to get should individually come, not as a group. Individually. And when individually you will get inside it then you will become like a drop when becomes Ocean. Otherwise you will carry the dirt of everyone along with you.

You must decide that except Sahaj Yoga I will not talk anything else with anyone... no discussions, arguments, etc. You are so many... I never got so many people in any incarnation as many as you all are.

So many! And with their help the boat will go across.

So, it's My prayer and request to you... that if really I have loved you and have given love to you, then when

the fruit is to come then you won’t have to do any stupidity. Of any kind. You must get maturity...

don't act childish. And those who talk childish, you must say “Keep quiet" and don't listen to them. Talk like matured elders... You have become matured fruits. Be silent within... and enjoy! Break all illusions and differences... and the blood of life will start flowing within you... and will fill you with joy, peace and bliss!

***Contents: 1975-12-22*, Public Program (Hindi), Prabhu ke Prem ka Anubhav (The Experience of God's Love), Bharatiya Vidyā Bhavan, Mumbai, India** [Reply to the Civic Reception.]

Our respected Justice Vaidya is My son and a mother feels proud to see her son at such a high position.

Among you, the residents of Bombay [Mumbai], there are many who are blessed by Sahaja Yoga and there are those who have come here for the first time to accept God's love. I welcome all of them.

Whatever Justice Vaidya has said he is an extremely learned man. I have not read anything in the form of books in My life. Despite reading everything and searching through all books, his vision has a devotion like that of Hanumān that, “It is not there in this too” “It is not there in these words” “This has only signs” “I have not got that thing yet" and as soon as he got it, he recognized it. This is a special kind of devotion.

Most educated people never accepted God. You will be surprised to know that it was a judge who sentenced Jesus to crucifixion. Look at the greatness of this Kali Yuga that a judge has not only accepted that God but

also has described Him beautifully. He has been a great personage through many of his previous births but he does not know so much about himself as of now. This was the reason that the seeking was present within him and this is the reason the seeking is present within many people.

If you read all the philosophers from the beginning, I haven't read but My disciples tell Me. Recently, a great, learned Frenchman arrived in London and he too got what I call Realisation. In a letter, he wrote to Me that since the beginning of time, every philosopher had indicated towards one fact that we are material and how can our mind which is also material and finite enter into that which is subtle. How can it enter into this Infinite? The question is simple. We are made of matter and are finite and if God is infinite, then how can it [mind] enter into that and how can it know that? If we use our mind to know God, then we will read and write, books will be opened in front of us, but how can we jump into that which is our source? The whole question stops here. The whole problem is just this one that how can we enter into that Consciousness from this material body. How will that Consciousness be known through this materiality? That is why, till today, if anyone talks about God at any time, people laugh at him. Many say, “Alright, he has said something, that's why God definitely exists." If some other things are said like, “Look how the world works, how the earth is moving and despite such a great speed of the earth, none of us are falling off" and using many such arguments even if we believe intellectually that there is a great power behind all this which is running

this world, still how can that power be known and understood through the human intellect? Bhajans [devotional songs] were sung in temples, people stood on their heads, necks were broken, Yogas were done, people lived in jungles and God was thought of. But, there was always a wall.

Something has to take place for this by which man drowns in that Infinite. Indian scientists have not yet reached those shores which Western scientists have reached. This is unfortunate. They have reached that shore, that point from which they are telling, like there are psychologists and they are now saying that psycho-synthesis should take place by some means. That is, this mind, which is divided into so many parts, should become integrated. In fact, they have started talking about Higher Self because they get many patients who say, “We have seen some higher self, we have had a strange experience." They call them `patients'. Everywhere, people are intent upon finding out about this. But they say repeatedly that we cannot enter into that Infinite from this materiality.

Due to this reason, we should not make any efforts in this direction. The reason is that as soon as we start making efforts, all the dormant material forces within us start working. Now, in Russia they did a lot of experiments, in America they did a lot of experiments. As a result of these experiments they saw that wheat and rice started flowing through them.

Some saw that objects started rising, a table rose from here and went there. But their brains got extremely afraid. People have done such experiments especially in

Russia and their books have been published which if you read sometime, you can also understand. They say that they did not get peace through this. They got some strange experiences. What are these forces that are coming into us? They don't know this fact that these are the forces of our subconscious which is placed within us in a collective form.

Whatever is dead is also placed within us. That those dead people are helping us is not known by them [scientists].

Some scientists had come to Me and they were great scientists from a great country, some of whom had reached the moon. They came and told Me, “Mother, we want to know how to fly in the sky." They have done experiments on this. You will be surprised that an Indian scientist has not reached that limit where he can think of such a thing. It is good that we are a bit behind in science. I said, “Son, why do you want to y? You have already reached the moon, now what do you want?" They said, “We want to fly in the sky without anybody's help." I said, “If I say that bhoots [dead spirits] help you with this, then will you do it?" They said, “Yes, we will do it because some other country is also doing the same thing." I said, “If they are being helped by bhoots then why do you wish to fall into the hands of these bhoots, My son? Stand up on your own power." It was not so necessary to go to the moon.

Today, the world has developed a lot. There are a few problems with our country too, but they will be solved. Problems of food have been solved in those countries. Many such problems in these countries have been

solved. But the people of those nations are sadder than you. Every home is being torn apart.

Fathers are torturing children, children are torturing fathers, there is no news about mothers and sisters, a terrifying Kali Yuga has developed there. Their experiences are so saddening that let alone God, they don't even believe in happiness, that there is something called happiness in the world. They are troubled by such internal pain.

Science cannot discover that thing because science separates everything into parts, that is, it analyzes.

The power that integrates them is the Kuṇḍalinī. You will be surprised that those who have read a lot about Kuṇḍalinī, I don't have to explain about Kuṇḍalinī to them. In our country, educated people don't know about Kuṇḍalinī, except you people. Now they accept that without Kuṇḍalinī's awakening, a person cannot reach that Infinite. But there are thousands of discussions in this world that the person who raises the Kuṇḍalinī [whose Kuṇḍalinī is raised], experiences this and that. I have read descriptions that people start to shout, jump and scream. It is strange to think that the awakening of Kuṇḍalinī, who is your mother, can lead to such things. It should be understood that instead of being Kuṇḍalinī awakening, it is an awakening of an evil nature.

Now, about Me. If everyone has accepted that Kuṇḍalinī is the only means to enter into this Infinite, you people have not accepted because the scientists here don't read about it at all, what can I do? Then one has to think that what arrangements God has made for the awakening of Kuṇḍalinī.

Today's topic is `The experience of God's Love'. The experience of God's love has been described in many books of ours but nobody believes in them. For example, when Prahlad, in whose presence Narasimha incarnated, was asked, “What do you want?" he replied, “Tawa charana arvinde prīti [The love of your lotus feet]" that is “O God, give me the love of your lotus feet." Such a Prahlad is not there in the world nowadays nor is there any chance of a Narasimha incarnation. That is why all that feels like a lie.

It feels that all that is a lie and has no meaning, the concept of incarnations and other things is false and have been said simply to fool people.

Alright, it is good in a way that man has considered himself to be so intelligent. But when you say that Kali Yuga has come and that a great and terrible Kali Yuga has come, when every person is suffering from its sting, diseases like cancer are consuming the body, mountains of suffering are crashing on men, nobody can be trusted, nobody is a brother, nobody is a sister and no relationship in the world remains firm, at such a time who can accept a talk about God's love? But it is not about talking. During these times, the love of God is raining down from all directions in a way that never happened before in this world.

I accept that you cannot see it and you cannot know it. That is because you were made in a way that the Unconscious which psychologists are talking about today, which has been described totally that there is an Unconscious mind, is helping us in certain ways but we are not connected to it. It has its connections and its

protective grace but we are not able to achieve it. It is helping you out in many ways.

For the first time, He is helping you in such a manner that in the whole of mankind there is a thought, “We must save time, we must save time, we must save time, time is being wasted, time is being wasted." But at this point, man's foolishness also comes into play in that he saves his time to waste it elsewhere.

If he thinks even for an instant, “This time that I am saving, where have I to use it?" he comes into balance. To obtain that torrential rain of God falling on the people of this Kali Yuga, only a little balance is required. He [Justice Vaidya] just told that Kuṇḍalinī is described in Yoga. It is written in Patañjali's Yoga Shāstra that this can be achieved only after practicing six techniques, living in forests and serving a Guru with complete dedication.

Now, there was a great saint of Gagan Gadh who said, “Mātājī, after a penance of 21,000 years, the vibrations started flowing in My hands and you are giving it simply to these people?" If you have read Shañkarāchārya, then he too has written a lot of verses on Chaitanya Lahari [the waves of Chaitanya].

Either he was a liar or if he was not then where did those waves go about which he had described? God, who is in the Unconscious form in the whole world, actually, nothing is more conscious than Him but we are not conscious of Him. It is another thing that we were not able to know Him and feel Him.

We have to achieve Him. This has to manifest in this Kali Yug irrespective of which religion, organization, race or country you may belong to. Kali Yug should end from

1979 and this has begun [applause] and it is a fact that Sat Yug will begin in 1999. [Applause.] But this should not remain simply as a fact. This can remain simply as a fact if you people do not accept the truth.

There are a thousand ways by which you can accept untruth. Man can adhere to any untruth with an immeasurable force but does not stay with truth for long. One can ask that why man had to take up so much suffering and pain. Such things tear a mother's heart apart. But what to do, without them man won't accept that [the Truth], he won't think about that. Man is very stubborn. He is very proud and egoistic. Also, he is always surrendered to untruth. If he sees some magic tricks, he runs towards it. If someone gives him two rupees, he runs towards that. Whatever untruth exists, like if there is hatred towards someone in your mind, for example if I say, “You are all Indians and you should hate the whole world" all the Indians would unite. If I say that you are citizens of a Yoga Bhūmi [Land of Yoga] and you should love the whole world, then people start lecturing Me saying, “Mātājī, you are teaching us about love but they do not love us." Man is holding onto untruth so much that truth is moving out but he does not accept it. He is so stubborn that he is holding onto untruth, does not leave it and believes that to be everything.

Man was given a special freedom by God, the Unconscious and by God's Love which we call as Praṇav which is the light of God. Purposely, it gave you freedom. If you have listened to My earlier lectures then you would know how it was worked out in our brain to separate us from that Unconscious power that exists in all directions.

We were separated from that Infinite and bound into the finite and each person became different. Why was it done this way? It was done because you want to become an instrument in God's hands and the responsibility to put that instrument into balance was left to you. Man is such a great thing. Among all the creations in the whole world and the whole universe till today, among people living on this earth today, the common man who is a householder is the highest. Nothing else in the world can achieve as much as he can. There was a need for a great balance.

In our brain, there are two packets, two curtains called the superego and the ego. They were created purposely. One increases from one side and the other increases from the other side. The one who is in the center, the one who comes into balance, the one who comes into temperance and the one who does not go to extremes can get Realisation. Within such a one only, the Kuṇḍalinī rises through the center and nourishes him. His attention is placed on the Kuṇḍalinī within him and takes him into the Unconscious.

As soon as this takes place, this Unconscious starts flowing into you from above. You become one with that ocean like a drop becomes the ocean when it falls into it. It rises and falls with the ocean's waves. If someone asks it, “What are you doing?" it replies, “What am I doing? This is going and coming." The waves start flowing through him. His inner being becomes absolutely silent. The waves of silence start gently flowing from above. This is the truth. This is not a cock-and-bull story. It is the truth, a great truth and you can experience it. It has to be made stable after getting it. But some people do not

need it [stability]. For example, he [Justice Vaidya] does not need it because he has reached that height as soon as he achieved it. But in some people that stability has to be brought about. No problem. You have obtained that thing, you recognized it, you reached there and there is a complete arrangement for bringing stability. As soon as that stability is achieved, in absolute peace and joy, you achieve that witness state described by Śhrī Kṛiṣhṇa, by Jesus, by all the scriptures whether by Zoroaster, Socrates, Confucius or any of Dattātreya's incarnations.

Till today, these people who were of a higher state, who would take birth in a higher state, would talk in a manner that others were unable to understand. They could see matters of the tenth floor and others would remain on the first floor and they would just not understand what was being talked about. Sahaja Yoga has always been there. You have become humans from animals through Sahaja Yoga only. But you enter from the finite and become one with the Infinite through the Sahaja Yoga of this Kali Yug. The respect that you have shown Me in inviting Me here is representative of the respect that you should show to God who is standing at your door. This thing takes place in a moment and then joy is obtained.

But many people have this misunderstanding that by doing things of this sort, one will leave all worldly matters and it won't be practical. People talk a lot about practical things. “Mātājī will say, keep telling the truth always but how will our business work then?" Many people also ask Me this, “Mātājī, I go to work and how will by job go on?" Such questions arise as long as you are not realised. As soon as you get Realisation, when you enter into God's

kingdom, then you understand, “Oh, He is anyways doing everything!" For example, in Sahaja Yoga, if a person is realised, he cannot die before the age of 70 years.

Those people, about whom it was said that their lives would end after so many years, they would die in twenty years, also came to Me. After Sahaja Yoga, they are still alive and kicking. Recently it so happened that we got some news by mistake that a Sahaja Yogi who was around 40-45 years of age had died. Those people wrote a letter to Me and I said, “Impossible. This cannot happen." Then I checked the vibrations and found out that he was alive. Then I wrote a letter and asked My disciples in London about him.

They said, “No Mother, he is alive." That's because, when a person dies, vibrations of a different sort start flowing in your hands. When these people got the letter, they immediately sent a telegram saying, “He is hale and hearty." So, it is impossible. What greater experience can I tell you about? You know that we have cured many cases of cancer. But I must tell you beforehand that this is not our job. That's because as soon as I tell this, everyone brings cancer patients to Me. The same thing happened with Christ. He cured only twenty-one people but My disciples have cured 500 people each. Now, a gentleman has come from Rahuri, he is from a university in Rahuri and he cured a patient of brain cancer. Yes, cancer cannot be cured by anything apart from Sahaja Yoga. I have told this before and I am telling it now as well. Also, we will be going to the Health Ministry. But the problem is this that as soon as we tell that we can cure cancer, we won't be able to make any doctors by the

time we cure all cases of cancer. We have to give Realisation to people and when they get their Realisation, their cancer has to get cured. Every kind of disease can be cured. You will look younger by at least twenty years because the responsibilities which you have taken on your head that “I have to do this and that" and which you are searching all come to an end while everything works out. Everything keeps working out. It does not mean that things will work out the way we want them to. What He [God] desires works out and what He desires is the best for us. I will give you an example from My life itself. You know that My husband was formerly the chairman of the Shipping Corporation and he was offered a big job in England. But, due to some reasons, some political things, he was not appointed there and he got some lower kind of job.

So, he thought it better to not go there. But I was in My own enjoyment and he asked, “Does it not bother you?" and I said, “Wherever I am, I am. I am not bothered by this, why do you bother? I have lots of joy." Also, whatever happens, happens for our good. We should think like this only. In everything, there is some sign or the other from God. I said, “If you consider a job to be so important then that too must have some sign from God." The next year, there was a big election and 176 nations chose him to such a high position which was higher than the previous position he had wanted. He was very surprised at that. But I said, “Even if they had not given that position, I would have thought that it is alright." So, when we left India and went to foreign countries, people said, “Mātājī, you say that your field of work is in India

which is a Yoga Bhūmi." I said, “It is a Yoga Bhūmi but what can I do if all the yogis are born here [in the other countries]?" This is a fact. You will be surprised to know that all the yogis of India are taking their birth in those countries nowadays, not here. I feel that this place is like a bog. Forgive Me, but it is. If you see those people, you will be surprised to see how each one is such a great personality, how great a thing God is for them and how much truth and depth is present in their seeking. They wish to sacrifice everything and remain in this [union with the Divine] every moment. Now, a gentleman had come here who is a big officer in the United Nations who met our people. They were surprised because he said, “Teach me the Pūjā of Gaṇapati." People asked him, “You will do the Pūjā of Gaṇapati? But you are a Christian." He said, “No, I am not a Christian nor do I belong to any religion. I am a Sahaja Yogi." Nothing can work out without Gaṇapati.

What is Pūjā? Pūjā is also a means to enter into that Infinite. What is Namaz? It is a mantra to enter that Infinite. What is prayer? It is a rendition to enter into that Infinite. But, without permission, without connection there is no meaning to these. You can do as much Pūjā as you wish, it is worthless.

Only today a lady came to Me saying, “Mātājī, I have a lot of heart problems." I said, “What mantra do you take?" She said, “I say, `Om namaḥ Shivāya.' " Now, see, the name of Shiva who resides in the heart, it is impossible for a person's heart to be troubled if he has attained Shiva. Now she is chanting `Oṁ namaḥ Shivāya' and her heart is having problems. How is this possible? I just

thought of Him once and her heart became alright. Shivajī was awakened over there. What is the difference? The only difference between her and Me is that I am connected to Shivajī. I have taken permission from Him. If you have to go to someone's house then you have to take permission from them. Now, if you have to go to Justice Vaidya's place and if you go and bang at his door then he will get you arrested. But if you go to him with protocol, then he will welcome you saying, “Come, have a seat." Without connection whatever Pūjā and worship takes place, that too when it goes into extremes and out of balance, becomes harmful.

He talked about Haṭha Yoga also. It is very surprising that till today My experience with Haṭha Yogis, there are many Haṭha Yogis in America also, has been that all of them have heart troubles. It is very surprising. Haṭha Yogis are especially great worshippers of Shivajī. The reason is that Haṭha Yoga is not for people leading a worldly life but for those living in the jungles, like Parashurām. It is another thing to do a little within balance but Haṭha Yoga is not meant for you people. If you do it in extreme then your heart will suffer from problems.

Now, you are seeing that in this world there are people chanting `Hare Rāma, hare Kṛiṣhṇa'. In London, so many of their disciples come to Me and they have cancer here. This is a fact that I am sharing with you.

I am your Mother and I have to tell you what is false. They have cancer here. You will be surprised that in this throat resides Śhrī Kṛiṣhṇa. When anyone faces a problem in the throat or in the cervical plexus then the

name of Rādhā Kṛiṣhṇa has to be taken in the science of Kuṇḍalinī. Now look at their Kuṇḍalinīs which are not awakened and Śhrī Kṛiṣhṇa is sitting angrily at this point. He has disappeared from there.

What is the reason? We think, “Oh they are spreading our culture!" though they don't spread any culture.

I have seen their ponytails falling off, their dhotis [lower garment worn traditionally in India] falling off and it looks so ugly. But forget that. How did cancer come in the Viśhuddhi Chakra, the residence of Śhrī Kṛiṣhṇa, of these people who are jumping and shouting in the name of God? The reason is the same. But otherwise also, it is enough to think of Him just once. What is the need of thinking of Him so much? Those who wish to go to Him just need to say, `Kṛiṣhṇa' once. Then, with the Sudarshan Chakra [discus] “Śhankha Chakra Gadā Padma, Garuḍa laisidhāri" [He took off on the eagle bearing with Him the conch, discus, mace and lotus]. Why do you need to torment yourself so much for Him? What is the need to cause so much trouble? What is the need to make such an exhibition? He is in reality present within you every moment. But you are so stubborn. If you really believe in God then be surrendered to Him. In silence, know Him and it will definitely actualise within you. Think of it, the God who has made this universe, who has made this Creation, will He destroy this Creation? God's Love has come into action especially in Kali Yuga.

With regards to diseases you know that many have been cured by the disciples themselves, many mental diseases of people have also been cured. This is not something

special. This has to happen. The temple of God is being cleaned by everyone from Bhairava to Hanumānaji. Whether they exist or not is to be seen by coming into this kingdom. If you stand outside and say that I should show you then how can I do it? How can a blind man who wishes to understand colour be told about it? If an ant wants to learn about our politics and political institutions, how can we explain such things to it? Come into the Kingdom of God and it is completely free of cost. You don't need to do anything. It is man who thinks that he can purchase God, it is man's intellect that makes him think that he can own God. No, you have to become one with Him, you have to surrender to Him. Come into this Kingdom. By being surrendered in the Kingdom of God's Love, now there are many Sahaja Yogis here and if I wish to write their experiences down then I don't know how many books will be written.

But a Sahaja Yogi is made gradually. Now, the population of bhoots is great. If someone gives a speech then thousands will become his disciples because he will put a Mohinī mantra [enchantment spell] on you and you will listen to him in that enchantment and you won't know when the speech ended. You will go insane and will start doing strange acts seeing which your family will ask, “Now what kind of a Sādhu is he a disciple of?" The whole day he hits the wife and then will sit next to that `Sādhu' [saint]. He will ask money from you and you will keep giving it to him. What can I do about this intellect of man? Gradually, a Sahaja Yogi is made. Truth always evolves gradually. If I have to make plastic flowers then I can make thousands of them in one hour using a

machine. But if I have to blossom real roses then some time has to be spent.

Despite all this, the specialty of this Kali Yug is that God's Love is bubbling so much, His compassion is flowing so much that I have tried these things in many births but only in this birth, in this Kali Yuga's special courtyard, many people get their Realisation in a moment. The most ordinary people, even Kṛiṣhṇa and in His time I too, worked very hard to give Realisation to the cowherds, but it didn't work so well. None of Christ's disciples could get Realisation though He worked so hard and tried so much. In that era, he [Justice Vaidya] was also there and some among you people were also there. Today, those same people are sitting amongst you. You are not of today but you are seekers of many births together.

You used to roam in the jungles in the early ages and you used to run after Gurus. If you have come today to achieve the fruition of all those thousands of years of seeking in a moment then why do you doubt it? This was promised a long time ago that in the Kali Yug only such a time would come and it is being fulfilled now. Why are you so surprised at this? Why is there so much doubt, so much argument and so much delay in this? In coming to Sahaja Yoga, you know that it is a play of seven Chakras. Especially, you people are worried about Lakṣhmījī [She represents wealth] here in India. This is not the case in other countries. In other countries, people roam around dressed like beggars. They are fed up with the grace of Lakṣhmījī and don't want any more. Recently I had been to Mombasa and they said, “Mātājī, Lakṣhmījī's grace is there but now give us peace because our wives have

gone crazy, our homes are disturbed, all the children have gone crazy, there is mental derangement and the most number of suicides are taking place here." The situation in America is the same. Wherever you go, wherever there is money in excess, there the people are more insane. But in Sahaja Yoga, Lakṣhmījī's grace also rains down upon you. Even that balance comes in. You go into that Kingdom and enter into that special blessing which makes everything such that your path becomes easy and Sahaja. We have many people who can bear witness to this. You see, the Mother has to give the temptation of everything to Her children that, "My child, eat this now. If not then I will give you this thing and then you eat it. I will give you two paisa [Indian currency] but you eat it please." If he doesn't accept that then She says, "Alright, I will build you a palace but you eat it." This is My condition. I am trying to please you in every way and I am giving everything. I am giving you a lot of love also. But I ask for only one thing that My child, know yourself, establish yourself in that power which is within you and ask for that. Ask for that which is Reality and don't go after what is artificial.

Despite the wealth, property, prosperity, power or position you have, you might kings and queens but you won't get joy unless you stand in the kingdom of joy. When you stand in the kingdom of joy then in any case you become kings and queens. No one can purchase you or conquer you. You conquer everything.

You become kings. Such great kings have come and gone in this country. In this Maharashtra, a great personage took birth who lived in a small village in Shirdi. People

never understood his kingship, in what enjoyment he used to live. In this India, there was another king in Guru Nanak. Another was Kabīr. Did they enjoy any royal comforts? Today, the whole world lies at their feet. I am present before you today only to bring fulfilment to all their teachings and their work. Nothing they said was false. What Jesus said, what Kṛiṣhṇa said, what is written in the Gītā, what is written in the Bible, what is written in the Quran will be proved by Me. In looks, I am just an ordinary lady. Alright, the power flowing through Me will prove how the Unconscious is working.

When you get your Realisation, then that power tells you through the Chakras on the fingertips about the problems of a person. It does not tell you in words but it tells you by burning, by cooling. Like, if it is flowing as a Cool Breeze then it is a blessing that is flowing as if from the Himālayas. This is a subjective knowledge which means that the doer knows it. You become the doer, you get the knowledge of the doer, that is you become what you really are. There is no need to read about it outside. There is no need to look into books, the whole library is here. If some learned people come to Me, they say, “Mātājī, what you are talking about is written in Gheranda Samhita." Let alone this Samhita, I have never read the Upanishads, never read the Gītā. Then how did I know about this? The source of knowledge is inside, in My brain. If there is a library inside you, you can read whatever book you want. You become replete with knowledge.

Then what you say is the truth, you become replete with truth. Whatever you say, you can manifest.

The Kuṇḍalinī will rise just by the movement of your hands. Leave My case alone. There are many people present here, who look just like you but the Kuṇḍalinī rises just by their gestures, sometimes they can raise the Kuṇḍalinīs of thousands. Don't believe Me blindly but experience it. In London, I was surprised, a gentleman gave Realisation to six people only using My photograph. They just sat with their hands towards the photograph and the six of them transformed completely. I was quite surprised and when I saw that I said, “Ahahaha, what great personalities of time immemorial have come in this world! I don't know whether to touch their feet or embrace them with all My heart. Where should I keep them? What more can be said about you who got Realisation just by looking at the photograph?" Another great blessing that is taking effect in this world, perhaps this is not known to you, many children below the age of 8, I have seen some twelve year olds also; they are there in America, there are many in London and they are here too; they are great personalities who have taken their birth and are expert in the science of Kuṇḍalinī. Today, there was a five year old boy who was hitting his father's Nābhī and Āgñyā Chakras and he knew what was catching in his father. Nothing was told to the boy but he continued to hit his father until the Chakras cleared out. Such people are Knowledge in reality. Every gesture, every movement, every word they speak is full of knowledge. I too have a granddaughter, both My granddaughters are quite great and they were born this way. We went to the airport and they started moving

their hands this way and I asked, “What are you doing?" They said, “Grandmother, I am tying everyone up.

So many dark people are here." For them, `dark' means `negative'. When she was three years old, she used to tell Sahaja Yogis, “See, our mind is a horse. Sit on the horse and don't let the horse sit on you. Always sit on the white horse." Now see, it is said that in the Kali Yug the rider will sit on a white horse. A three year old child said this. I have seen many children like this; in your India, I have seen at least 300 children.

No matter how terrible the Kali Yug is, these people will take birth. They have come. Apart from this, demons are also taking their birth. Otherwise, how will the Kali Yug show its colours? Also, many animals are taking birth. Ordinary people hesitate a bit to take birth because they know that the conditions are bad.

So many animals are taking birth that the population is also increasing rapidly. The day Sat Yug arrives, this number will reduce by itself. Ordinary man will take birth. If a person sees this terrifying state of affairs, why will he take birth? Why should he come into this menace where fathers are no longer fathers, sisters are no longer sisters? Who will wish to trap himself in this menace? Many such great personages are anyways taking birth but other powers are also taking birth along with them.

In your India, sixteen Rākshasas have taken birth. If there was one, he could have been given Realisation.

Now, there is no point in killing them because one of them died and as a bhoot he has become more potent.

How will you people understand from where have such evil characters come into this world and what is their

source? How will you people solve this problem? Let the scientists tell how this is happening. Can you tell through science? Now the state of the scientists is this. In America, many people have started smoking marijuana and other drugs.

So, a committee of five scientists was formed to find out what are the effects of taking these drugs. When they went to find out, they got possessed by bhoots. As a result, the scientists themselves started smoking drugs and resigned from their jobs. If they were such great scientists then why did they start smoking marijuana? Why do they drink so much alcohol? Mohammed Sahib told that alcohol should be avoided and Nanak Sahib told that alcohol should be avoided. But if they can do the same through science then I will accept that science is great.

Are these people happy? At least you people have some happiness. But those people who have advanced so much with science are in great unhappiness. Do you know that there is a great problem facing the United Nations? The problem is in deciding whether to trap the developing countries in the mess that the developed countries are trapped in. People reported that especially in Nepal, people are poor but they are very happy and satisfied. They are enjoying their lives so why do you want to spoil it all? Looking at you people too, many say that Indians are quite well-balanced and alright. “They are yet to fall in the trap of unhappiness so why do you want to develop them and put them into the mess that we are in?" Now, we have to think whether we can short-

circuit the whole thing and reduce this advancement. You can surely do it.

Only you have the right to attain that Infinite that is doing everything, that is the collection of all sciences and that is everything. You have to attain that and reach the central point. Sahaja Yoga is the invention of God's Love. Until today, you people were not aware of God's Love because you were not connected. Once the connection is established, things will work out. Now, only those who are sitting in this hall can listen to My speech. In the same way, only those who enter the Kingdom of God can see the principle of His all-pervading form being present in every particle. There will be no doubt. What a great thing it is! What a miracle it is! Now in London, anyways, churches are being sold. What can be done, sell the churches. Just as they were bought, they are being sold. Ashrams are being sold in India. Unless a living thing is seen in this world, God's name itself cannot be there, isn't it? But God is Living and the only thing you have to do is to attain Him. Now, you people are on the stage. Only through you, only because of you this is going to work out because all of you people are on the stage. It all depends on your ability to do the work and show the world. If the world is destroyed, then the responsibility is yours and not anybody else's. It sounds fantastic. Today's humans cannot believe how this can happen. They say, “All this cannot be believed, Mātājī is just cooking up some story." Just think of this that you are going to get an invaluable diamond in a moment and you have to take it. Please put your hands towards Me for some time.

Please don't look at the watch for some time. This [Realisation] is important, is the most important thing.

[Sahaja Yogis take the mantra of Śhrī Kalki Swarūpinī repeatedly.] Close your eyes and see if there is thoughtless awareness.

Some people might be getting some coolness on their hands but thoughtless awareness comes first. Please don't get up in between for some time, please sit down for five minutes. Keep both your feet straight. If you are unable to close your eyes and your eyelids are flickering then keep your eyes open.

Many people among you have become thoughtlessly aware. I know this. It means that upon closing your eyes if you look at your mind then there is no thought. If there is only thoughtless awareness then you should know that the Kuṇḍalinī has crossed the Āgñyā Chakra and has spread in the Sahasrāra Chakra but has not pierced through here. But if someone is getting a Cool Breeze in their hands then they should know that the Brahmarandhra has been opened.

In any case, our program will once again be in Bal Mohan and you will get photos outside which you can take. You should also try out experiments on the photo. First sit with your hands towards the photo and if you get the Cool Breeze then you should know that it is alright. If there is any disease, then you can use the photo but take care that the photo is respected. Don't throw the photo here and there because many things come along with it.

If a Cool Breeze starts flowing from it, then there is no problem, everything is alright. But if you get a hot breeze

it means that your health is not alright. There is some problem or discomfort within you.

Especially if this hand gets the heat then keep that hand towards the photo and keep the other hands pointed outwards. But if there is some trembling in your hands or if your eyes are flickering then it shows that there is a very bad nervous tension upon you.

So, you should point both hands towards the photo and light a candle or lamp in front of it and keep both your feet in water. As soon as you do that, the vibrations from the photo will come and go through you into the water. It is a great thing that in the photo itself the vibrations are flowing. See what a great thing God has done! The vibrations flow from the photo and in great force but not as great as from Me. But that is enough. You should take the photo from outside and take the vibrations from it. Any disease or problem you have, you will see that it will go away. If you have problems of sleep, if there is a lot of discomfort in your body, if there is some mental problem or if someone in your house is insane, any problem you have, you can try it out on the photo. But if the Cool Breeze is flowing through you, you can cure any disease yourself. Keep one hand towards the photo and the other towards that person. The vibrations will flow through you because you have become hollow from within. You should try it out and do come to Bal Mohan where I will be able to tell you more in detail about how to proceed further with this. If within seven days, the Cool Breeze does not flow through you, then you should keep both hands towards the photo and keep your feet in water and light a lamp. It might be that you have a serious disease

that you don't know about. It might also be that you are possessed. You should keep both hands towards the photo and both your feet in a basin of water with some salt. Try it out and see how much it benefits you. When you come to Bal Mohan then I shall tell you more about it. It is true that this science is very difficult, the engineering is very complex but its working is very simple and Sahaj. It's like if you wish to have light, you just have to switch it on. It's very simple and you should see that with the photo, you will benefit from it.

All I want to say is that, believe Me, God exists in reality. He exists everywhere. Also, if you have tremendous love, this love of Mine that you are seeing is His love only. He loves you so much that today it is you who have been made the king and only through you, this great play of His is going to manifest in this world. Many thanks to you and I hope to meet you again.

***Contents: 1975-12-23*, Public Program (Hindi), Day 2, Parmatma Ka Prem (God's Love), Bal Mohan Mandir, Mumbai, India**

I bow to you all who are seekers of truth. Yesterday, you were present in large numbers at Bharatiya Vidyā Bhavan. Today, I am going to talk about things that follow from yesterday's lecture.

The topic was, “Experiences of Divine Love". In today's age of science, it seems almost comical to talk about God and then to talk about His love seems even more comical. Especially in India, as I told yesterday, scientists here have not yet reached that limit where they can think about God. This is a sad thing. But in other

countries, scientists have reached that point where they concede that they don't know what is beyond. They also say, “What we have known comes through science, that is true, but this is nothing. The source of all these things is a strange thing which we are unable to understand." For example, great scientists of chemistry say that they are not able to understand how these periodic laws [of elements] have been made. Such a unique and beautiful creation has been made where every atom contains a universe that the scientists are unable to understand how it has come about. They say that this work of creation cannot be done by them. Not only that but also we cannot tell how this has been created. This earth is rotating so fast and how is it able to do so and how this gravity works on it. We can say that `this is working' but science cannot tell us how exactly it is working. A great scientist like Einstein said repeatedly that there is some unknown land from where we are getting this knowledge.

Those countries that have reached the frontiers of science have every possible amenity. Food shortage is not a problem there. People say that the country has affluence and that affluence has given them a lot of money.

So, their children have left their houses and are roaming around like ascetics.

Some are coming to India, some are running to Nepal. They are saying, “Leave all this. Our parents have collected all stones and bricks and we are not going to follow them." But after leaving all that, they have become hippies and are smoking drugs.

But all these things cannot prove the existence of God. Only after arguing, debating and rationalizing, a person reaches a position where he says that there is definitely something beyond all this. But I am not going to tell you this. I am going to tell you about the actualisation of the experience. For many years, forget our scriptures, but in other countries too, great psychologists and philosophers have enquired about how to enter that subtle state from this gross one. Mind and thoughts are gross so how to enter that thoughtless state with the help of these thoughts, how to enter the Infinite with this finitude and how to enter the Boundless using these bondages has been a great problem for mankind since the beginning.

And I have now brought the solution to this problem. The solution is not only in words but also in action and it can happen to you also. This is because the time has come for it to happen. Its chance has come and it has to take place in this Kali Yug. Until the Kali Yug had not developed completely, man had not reached that balance which he had to reach. God's work would not have come into action until man had not developed completely like this mike was not put to the mains until it was developed completely.

Only in the fire of this Kali Yug that seems to be extremely terrifying, painful and frightening will you become what you had to become. But there is only one question, one request to you that what do you accept, what do you wish for, whether you wish for the truth or the untruth.

Man is uneasy, more so in those countries where there is a surplus of food and water. People are going mad. There

is a great crisis going on and you don't know how unhappy those people are who have much more food than you. There are so many suicides in those places. You still feel that you have to earn money. Those people don't want to do anything of the sort.

So what will they do next? They have gone mad trying to understand why they have come on this earth. They are like people in a closed, dark room and are crashing into various things. You people are also walking the path of so-called development and you are taking that road which they have already taken. The only difference is that those things that are important for them are not important for you. But do you also want to take that road or do you want to take a shortcut if you get one? You should know that this land of India is a land of Yoga. Most of the incarnations came on this land. You have taken birth on a great land and this choice of yours is a great thing. However, there is some problem of food and water and some people are great cheats. Despite that, your choice to enter the courtyard of the vibrations of this country is a great one and you don't know how God has blessed you.

Today, your children are sitting with you and your parents are standing by you. This why Sahaja Yoga has sprouted in India first. Only through this India is going to rule the world.

Now it is not a topic of debate whether God's love exists or not or whether God exists or not. Firstly some great people have taken birth in this country. Take Ādi Shañkarāchārya for example who has given us a prior understanding of Chaitanya Lahari [waves of vibrations]

and other things. We have so many scriptures in which the form and manifestation of God has been discussed a lot. But why should we believe them? Why should we accept it just because Shañkarāchārya has said it? One gentleman was asking Me yesterday that what madness possessed a pundit like Gyāneshwar to sing the praise of Śhrī Gaṇeśha? It is surprising that you consider Gyāneshwar as a great pundit. Do you consider him a pundit because he has made skilful use of words? These scriptures have been written by people who were born on a very high level. Their consciousness was much higher than ours and their vision was directed at something else altogether. Think of a personality born on the tenth floor and the ordinary society was born at the lowest level. There was nothing to connect them both except the fact that society below tortured such personalities while they were alive and made money by means of temples and other institutions in their name after their death. This is quite clear. They were quite active in trying to explain such things to the people but were unable to reach anywhere with it. Until the people below are not lifted a little higher, until their human awareness is not lifted higher, they won't be able to understand that there is something above this level also.

So, you cannot blame such people also. If they don't believe this, then too there is no need to blame them. If they don't believe in God then too there is no need to blame them. This is because man has been made in this manner itself.

Man was created in this way that for some time, he was separated from and deprived of God's love.

He was separated from the All-pervading Love of God which he can know and in which he can live. Man was separated like a drop from the ocean. This was done in a special manner. I have talked about this many times how the Kuṇḍalinī enters a person and how the ego and superego come together and make a cage in his head because of which he asserts his own identity by getting separated from this All-pervading light of God. `I am different, you are different and you are different.' In this way, this special creation is placed in man because of his triangular head.

Three powers enter him which, according to the scriptures, are known as Mahālakṣhmī, Mahāsaraswatī and Mahākālī. Of these three powers, Mahāsaraswatī is that power which creates, Mahākālī is that power by which we exist and because of Mahālakṣhmī power we have become men from stones, we have evolved.

Gold has its own Dharma that it does not get tarnished. Its yellow colour is not its Dharma but its Dharma is that it does not tarnish. In the same way, man has a Dharma. It is Mahālakṣhmī's job to change the Dharmas. It is also Śhrī Viṣhṇu's job who finally becomes Virāta.

Now, you will be surprised at how beautifully God has made arrangements within man. You are unaware of it.

Some doctors know about it but they simply say, “We cannot explain the mode of action." God has made a beautiful arrangement within man. You can say that He has made an office from man's brain to the bottom of the spinal cord. Now you will ask, “Who is Śhrī Gaṇeśha? How do we believe whether Śhrī Gaṇeśha exists or not?" It is a pertinent question. You have not seen Śhrī Gaṇeśha, you

have not known Him so you should not believe in Him. But it is a strange thing that unless you come inside you cannot see and as long as you are standing outside you will not believe. For example, you are standing outside and you are saying, “We have not seen Mātājī so how should we believe that She is there?" Then I would say, “Come inside and have a look." But you would say, “Show us outside itself." When His governance is inside, then you have to come inside isn't it? Unless you go inside you won't be able to see it.

So, before creating this Creation, before creating the Ādi Kuṇḍalinī, before creating this universe, Śhrī Gaṇeśha was established. Today, being Tuesday, is an auspicious day. He is in reality the incarnation of purity. He resides within us but you don't have the eyes to see Him. In the center called Mūlādhāra which is surrounded by the prostate gland [in men] and which is called as pelvic plexus, He is reflected within every person. He might be asleep but He resides there. This deity is such that He never falls asleep completely. When a person becomes a complete devil, then He disappears from there but He is present within everyone. This is the first center within us which is called as Mūlādhāra Chakra.

You are Sanskrit pundits so you know that `Mūl' means `root' and `ādhāra' means `support'.

So it is the support of the root, root of this creation. He sits at the support of the root of this creation and that's why He was created before anything else. This was done so that the whole universe is filled with purity and remains immersed in purity and innocence. Many people say, “Mātājī, is not right to be so innocent, you have no

practical sense. You should have practical sense." Nothing is more practical than God. He is the source of all the intelligence that you have. The only difference is that He is source of wisdom, not foolishness. What you call `practical' is actually a great foolishness. In the end you are proved to be a big fool but the real mark of foolishness is when you don't return from there. You live in the world while considering yourself to be very intelligent but just one movement of Śhrī Gaṇeśha's trunk, all your schemes turn upon yourself in such a way that you end up straight in hell. You cannot be clever with God.

I am a Mother, so I forgive even if you tell many lies but Śhrī Gaṇeśha is very clever though He is the symbol of eternal childhood. The meaning of this is that when you think of your ascent, when you think of God, He becomes like a small child. The meaning of His being present in the pelvic plexus itself means that there is no connection between God and sex. There is no need to fall into the trap of those who are teaching you all sorts of such wrong things. They are all demons incarnate. sixteen Rākshasas have taken their birth in this world and are roaming around in the garb of MahāGurus. They are all doing a business of making money. Each one has his own traps and they have fallen into those traps but they want to make one final swipe at all those fools who are enticed by them. There is absolutely no relation, no relation, no relation between God and sex.

To prove this point, Śhrī Gaṇeśha is sitting there to protect His mother who is sitting in Her house which is the triangular bone at the bottom of the spine present

within every person. He is guarding that house, which is the house of your Mother whose name is Kuṇḍalinī who is of the form of Gaurī. The person who prays to Śhrī Gaṇeśha understands this fact that the position of the Mother is very high and has absolutely no relation with sex. An Indian understands this very well. The person who does such a thing is punished so badly by Śhrī Gaṇeśha when their Kuṇḍalinī is about to rise that they get burnt.

Their Kuṇḍalinī does not rise, She is not mad enough to do that but the heat generated by Śhrī Gaṇeśha at that time burns them off completely. A person starts hopping like a frog, starts screaming, removes his clothes and these are signs of those who are condemned. They are goblins who are spreading sin in this world. What is sin is sin and what is Dharma is Dharma. The two cannot be mixed. These people are turning Dharma to adharma and merits into sin.

These people are so successful because you people justify your weaknesses in such actions. If there is sex in God's name then there is nothing better. They smoke marijuana in the name of God. What can be said now? Confusion is the name of Kali Yuga. There was a small mistake done in the past that some people understood the trunk of Śhrī Gaṇeśha in the Mūlādhāra Chakra to be the Kuṇḍalinī. This was a mistake but this mistake was extrapolated to new heights. Because the pelvic plexus governs sex they related sex to Kuṇḍalinī. Thus they became Tantriks and Māntriks and are nothing else but demons. They are devils in the garb of men and protect yourselves and your children from them. There are many

such people in Dadar also, I know. I have worked a lot in Dadar. These people take money and use their Tantra Vidyā and mantra Vidyā on others. In reality, unless a person is extremely pure, he cannot reach even the feet of Śhrī Gaṇeśha.

These people keep Śhrī Gaṇeśha in front and worship Him, you will be surprised and call dead spirits (bhoots). How does this work? When there is anadhikar cheshta [unauthorized attempt], when an impure person repeatedly calls on God, then Śhrī Gaṇeśha sleeps off over there. All these deities are very sensitive.

As soon as He sleeps off, the demons arrive over there and start making the sound `hoo-hoo' and show some magic tricks by conjuring some stone or a ring. There Śhrī Gaṇeśha has slept off. First, Śhrī Gaṇeśha is made to sleep with the help of their ungodliness and dirty behaviour. After putting Him in a state of absolute sleep, they call the demons over there and do their work. Tāntriks and Māntriks of this kind should know that you will earn money in this country but along with it you are purchasing a ticket to hell and you will remain in hell permanently and won't return from there. Be careful of this money.

In reality, even if man falls to this depth, God is so compassionate. I had gone to Pune and there was a big Māntriks over there. He came to Me and I was staying at the DIG's [Deputy Inspector General's] place. The DIG told Me that this Māntrik had helped them a lot by catching many thieves and asked Me to help him out. This Māntrik came to My feet and started crying desperately saying, “Mother release me from their grip,

they are eating me up. You understand all these things." I asked, “Why did you take the help of these bhoots? Why did you wreak such devilry with the help of these demons?" He said, “I did not do any evil, I have always used them for good." I said, “Whether it is good or bad, why did you do something that was unauthorized?" He said, “Alright forgive me. I just ask for one thing that give me the Supreme." I said, “Say three times that I want the Supreme." Then I prayed to God and immediately he got his Realisation. How boundless He is and His love cannot be expressed in words. Although he had worshipped only gross things throughout his life when he finally asked Me, God rained down upon him. As he was leaving he told the DIG, “I have been practicing this for twenty-five years in the cemeteries and how Mātājī can say that all my powers have gone away?" So the DIG said, “Alright, say your mantras let's see whether someone comes or not." He went on saying the mantras for half an hour but nothing happened. Then he came and fell at My feet saying, “Mother, all that has finished." I said, “Those who were responsible for those powers within you, they have disappeared, so how can those powers work? Now those are awakened within you who will bring about your powers." As soon as they are awakened within a person, all his bad qualities fall off. “All the demons sitting in your head who were using you, all of them were destroyed." When these deities are awakened within you, you become Divine. That is why it is said, “Nar jaise karni kare, nar ka Narayan ho" [If a man does the right thing, he can become Divine]. The `right thing' means that the

person should take his realisation, the deities within him should get awakened.

Śhrī Gaṇeśha always brings balance within us. Now I will tell you the psychology because people of science always go towards psychology. What science calls the Id is Śhrī Gaṇeśha. They say that the Unconscious is built in such a way that through the symbols in our dreams we can know that there is some effort to bring us into balance and to correct us.

Something is being taught to us. There are many such things. Even Freud, although he too was a rākshas and many of his students and the extent to which psychology has reached today has concluded this thing saying that the Unconscious is some great thing with intelligence. It keeps us on the right track. It is Śhrī Gaṇeśha. Psychologists have not yet been able to reach Śhrī Gaṇeśha because they don't know that to reach Śhrī Gaṇeśha, our life has to be pure. How can people who drink alcohol day and night, reach Śhrī Gaṇeśha? One who has not made his life pure, one whose life is not in balance, one who runs behind other women leaving his wife cannot reach Śhrī Gaṇeśha who is in reality the incarnation of purity.

But the miracles of purity are so many that recently I had gone to an agricultural university in Rahuri.

Some professors there are My disciples and they said, “Give us some vibrated water by which our yield will increase." I said, “Alright take it." I moved My hand like this and gave them some water. They came yesterday and they were telling their stories. They said that they put that water in a well and the yield of crops irrigated

with that water was hundred times the normal yield. They said, “Mother, we knew already that this would happen with the vibrations because this has happened earlier." But the greatest surprise was this that earlier rats would spoil around 250 sacks of grain and it would rot. But this time, in the godown in which this grain was kept rats did not even touch the grain though there were holes in the sacks.

Also, beside these sacks there was some other grain which is called `pen' and rats never eat this but this time around the rats ate that and spared the vibrated grain." Now you will ask, “How is this possible?" Scientists will say that they cannot believe this but this is in front of you. Now see, he is a scientist, a professor at that university, Mister Chavan and he said, “Mother we were amazed at what we saw." But when we tell this in the university, other scientists say, “No, no it must be a coincidence." They said, “But how can it be such a big coincidence that no rat even touched it?" When it is about God, it is coincidence and when it is about science then it is sure-shot.

This is because to accept God is very difficult for man's ego. Ego has covered his head so much. If the ego is pulled a little on this side, a place is created in the middle for Sahaja Yoga. Because of this ego, they do not want to know how it happened. You know that cancer has been treated in many people through Sahaja Yoga. In Delhi too, many people were cured of cancer.

So much so, the Delhi government said that they wanted to know how cancer was cured with Sahaja Yoga.

So, I sent a disciple of Mine who is a doctor to explain to them. The secretary there wrote to Me saying that this was beyond his understanding. When I was in London, I got someone's letter who was suffering from colour blindness. The next day, I went in meditation and the same day his colour blindness was cured. He was government servant, a director and he had lost his job. But no one was willing to believe that his colour blindness had gone away. Then I wrote a letter to a secretary asking him to at least conduct a test for this person. When the examination was done then they were surprised at how his colour blindness had been cured. Here too, many people are sitting who have got their second birth. Ask them and they will give you their testimony. Then they said that send some doctor and we will test it out in a medical college. That doctor then wrote to Me saying, “Initially, I got tired of fighting with these scientists." In that time, Emergency was declared and the discussion has been suspended.

But they say that this won't happen here. I said that Sahaja Yoga is a gift of India and if I have found a way to cure cancer, why can't you take a look at this? No doctor is ready to take a look. There is a disciple of Mine in America called Doctor Langewar who is a good doctor and he asked Me, “Mother give me a blessing such that I can spread Sahaja Yoga to the whole world." Just before arriving here from London, I got a letter from him saying that he has become the chairman of the association of all the doctors of New York. Now he has asked Me to come there and we will present to them in a conference that we have now been able to control the parasympathetic

nervous system. Now I am telling the doctors here that if they don't want to accept this then let it come from America, what can be done? When we borrow all things from America, then what can I do about it? In this manner, many diseases can be cured through Sahaja Yoga. The seven centers within you, the beautiful arrangement made within you by God get enlightened with the light of Kuṇḍalinī through Sahaja Yoga and these deities put it into balance after getting awakened. They organize the working of the whole body and give energy to the whole body which flows within us from above. To understand this, think of a car whose petrol is being consumed and if the petrol decreases below a level, there is a tension created within us. But if there is an arrangement that you have petrol all the time with you then there is no question of tiring, of spending. The same thing happens within us. This is called as parasympathetic nervous system. Now, you will be surprised to know that all this is being said by doctors that parasympathetic nervous system cannot be controlled. They are also saying that if psycho-synthesis has to take place that is if all the parts of the mind and body have to be integrated then that is possible only through the parasympathetic. This stage has been constructed for us by them. What they are saying is the same thing as what we are doing but if I say that you jump up on the stage then no scholar is ready to do that.

Contents: 1976-0000 **Talk to Sahaja Yogis, On Bhranti, Dadar, Mumbai, India**

Stop dominating people, stop behaving revengeful, otherwise Kalki is ready to destroy everything, that time he will judge everybody and I will not be able to save you, only you can save yourself, by the knowledge of vibrations. The time of `Bhranti' is very near.

If you will not meditate then you will lose your power of discretion.

Contents: 1976-01-23*, Public Program, Description of Kuṇḍalinī, New Delhi, India** (other date ***1975-11-30)

Sahaja Yogi or Sahaja Yogini: If any one of you wants to put any question and get some ideas clarified, Shri Mataji is prepared to reply.

Question: *[UNCLEAR]*.

Shri Mataji:... your attention has to be free at the time of realisation when the Kuṇḍalinī is awakened all your attention is extracted within and the Kuṇḍalinī while rising takes it on its head or on her head and brings the attention outside the Sahasrāra.

So at that time, best thing is to let *[UNCLEAR* loose] yourself, just sit down, watch it, what is happening instead of putting any effort. It is an effortless *[UNCLEAR]* That helps you the best.

So, no mantra is to be chanted. After realisation you must know what mantra is to be chanted where. There is a big science about it.

So the complete Tantra, what you called `Kuṇḍalinī' is there. But, so you must know how to handle it, what mantra is to be said, what is to be said and which Chakra lacks a *[UNCLEAR]* thing. It is, you have to master it. And there are many here in Delhi also who have mastered it.

So it is not difficult. Anybody can master it. It is not difficult.

Even a little girl like Pradnya has mastered the Kuṇḍalinī. She can do it! Why not you people can do it.

So, you have to just find out what are the Chakras which are defective and you can treat it also.

Just now those who got realisation, you got your realisation no doubt so you would go and meet those people D2, 88 Pandara Road and there you go and they will guide you, what is to done in future. And go deep into it and make yourself established and be a master of Kuṇḍalinī. All that is *[UNCLEAR* guhya guhya taram] I have told them. And you will get all the knowledge about it.

Question: *[UNCLEAR]*.

Shri Mataji: That's a very good apt question. He asks universal consciousness... it is all deliberate... why it is kept in human being... now in the growth of evolution, from a small amoeba, you come to a human stage. At the human stage, articulation takes place. Means the shell of the egg is developed.

For the egg to develop, the shell is developed. You are made limited. Through the growth of your ego and superego within yourself, your Brahmarandhra is closed down, your `Tālu' is closed down and you're left to yourself. I will tell you in an analogy by which you will understand. For example, if I have to use this microphone, it is developed somewhere, away from the mains, then again it is brought and put to the mains. In the same way human being is cut from the mains. He is given `I'-ness' from him to develop his instrument, his awareness; in such a manner that when he receives the

mains, he can communicate, he could understand and for that development, articulation was done. Just like an egg is made in a shell for protection and for its growth and then when the cheek is ready in that shell, it is broken by the mother; here just like I break the Brahmarandhra, is the same, it's that.

Question: *[UNCLEAR]*.

Shri Mataji: Now the idea of *[UNCLEAR* ĀtmāDhyān/ ĀtmāGñyān/ Ātmādnyan] if it is read in the books, it is rather difficult. But, what happens with the rise of Kuṇḍalinī, first of all when we enter into that infinite thing, some people rise like a steep very strong jet like speed they get. But some of them rise very slowly and then we can see the stages into which they rise. The first thing that happens is that you become thoughtless. But you are aware. First stage that happens is thoughtless awareness.

Thoughtless awareness means that you start watching the thoughts. That means you are separated from yourself. Like you were in water and now you jumped on to the boat and you see the water now so that you are separated. This is what happens those who have gradual ascent. You become thoughtlessly aware, which we call in the Haṭha Yoga as `Asampragyat Samādhi'. Of course according to them it's a very higher stage. But, you become thoughtlessly aware and the vibrations start flowing from your hand by which you know something is flowing. You start getting Cool Breeze from Me and you start getting Cool Breeze from other Sahaja Yogis and when you give it to others you find it is flowing. This we can say is the first thing that happens. That means you

become collectively conscious of another personality. This is the first thing that happens. The second stage in which you jump is `Nirvikalpa', means in that stage you become doctor. Then you don't ask Me questions. There are some people who are like that here.

So they have no questions, they have felt it, they known it. I say in a different way. Supposing I give you a thousand rupees. Now if you do not spend it how would you know what is the value of that. You will say what you have given thousand, what is there you have given just given us vibrations. But once you start using it, then you will see tremendous powers you have got. And the powers of so-called, I mean what you call ordinary vibrations, some people think like that. It is so easily available, it happens to you so Sahaja, that you do not understand the value of it. But once you start using them and then you see the tremendous thing that you have got it. It gives the bliss and the joy that flows into you. You come into the stage of doubtless awareness. The third one I would say is the complete Self-realisation is established. Now, in the thoughtless awareness, as you can say that, supposing now as you have got justice sitting here.

So then he is a justice, he has certain powers. In the same way when you rise to the thoughtless awareness you have certain powers by which you can give awakening to people. Just move hand and the Kuṇḍalinī of the people will move, Is surprise. But it does. You can move the hand and you can feel the Kuṇḍalinī, you can feel the Kuṇḍalinī of other persons, you can feel the Chakras of other persons; only with thoughtless

awareness. But with doubtless awareness you start giving them realisation. Absolutely, just like that.

And with higher Self-realisation what happens? That you just become a Sākshī. No problem. You never catch anything. You see, normally what happens when a person come to you, you place your hand for that person and you feel it, ohhh disgusting, this fellow is burning. You don't like it because you see the Chakras of that person is burning on your fingers. Then you can catch the catch also. Then you get involved into it. But later on when you are completely Self-realised you become a completely `Nirlepa'. You do not catch any such things and you rise into the realm where you are into complete `Vaigragya', you are just flowing, you are into Sākshī sate. But after this three stages is the stage of God's realisation in which you start controlling the nature completely.

Some people, of course through Haṭha Yoga try to control nature, but that is just upside down. We start it from top and go down. First of all let us go to the Divine stage and then come down. Then establish into the, if we control the nature, see if you can control the say rain, you can control the sun. All this can be done. But, that is you see you lose interest in doing it.

But automatically you can do it. For example when I was going to see one Mahārāj like that and he was very evolved soul and he has got it through you see thousands of years of Tapas-chārya –*'performing penances'*. Say he was sitting down there and the rain was pouring down and he didn't want Me to get drenched and so he was trying to control rain. I know he can

control rain. But the rain was pouring. And he didn't know what to do and was upset with himself. When I went up he said, “Did you want to kill my ego that you didn't allow the rain to stop?" I said, it was not so. You see, I am the mother.

So told him very sweetly that I know that you have bought a sarī for Me and if I were not drenched then you will not give Me the sarī.

So I just wanted the rain to.

So you see that's how the little ego that was there that I am controlling the rain *[UNCLEAR]*.

So it is the thing that happen automatically. You do not want to do it but it just happens.

You just don't want to bother about these things but it just happens. Wherever you are it just happens.

It is that state where you start rising into the God's realisation. When you are in God's realisation, you are sitting here or any where you can see things, you can influence people, you can help them, you can do lot of things Sitting down anywhere. You may sit in Himālayas. There are people like that who are sitting in the Himālayas are helping you *[UNCLEAR]*.

So they can do it and they are one. For example, this gentlemen about whom I am telling you, who is a very great saint, he saw at My time, at the time of My birth, everything that happened. He knows about My past lives for thousands of years. He recognizes Me. There is another one who came to see Me from Amarnath who is three hundred years old. He is also of the same type and he also said all those things. But you see, their *[UNCLEAR*

style/side] is different and your *[UNCLEAR* style/side] is different. You are people made like Gaṇeśha, they are not. They still catch. You don't know. That why that three hundred year old man, had some patches on his body.

I said what have you done Nagnath Baba. How you got it? He said, “I got it from one horrible fellow he touched me." I said: “Alright I will take it out for you." Then he said, “What about you?" I said: “Not Me. I [am] a mother, mother do not get it. Mother never catches because of children." In the same way you people also don't catch. There are some people here who have cured cancer. They have never caught anything from anybody.

So you see, you have much more power because you are people who are simple *[UNCLEAR]*, you are like Śhrī Gaṇeśha. Because Śhrī Gaṇeśha has much more power than any one of the deities there are. Because you are so simple, so dedicated to Mother.

Question: *[UNCLEAR]*.

Shri Mataji: We are living in this world because we have to become instrument in the hands of God.

He wants to use us. You see we have to be a good instrument in his hand. For example, an artist has a brush. Why is the brush there? For the artist to use the brush. Now, I will tell you a very sweet story about it. Once Rādhājī was very jealous of Mur.lī, that Śhrī Kṛiṣhṇa was carrying on his lips.

So she asks Mur.lī, what is your speciality that you are all the time near the lips of my lord.

So, she said, my speciality is that I am no special. I have become a hollow person. The melody is going through

me. He is using me just as an instrument and I laugh at the people when they say you have been slave. I say I am just watching like a Sākshī, like a witness. And if I stand anywhere in between then his melody will be spoilt.

This is the concept. And if you don't achieve this concept, then all this recklessness comes to... problems comes, goes this way that way, then your parasympathetic is taxed. When your parasympathetic is taxed, then you start thinking what are we to do, where are we to jump now, whole petrol is being exhausted in this body. But, once you open out to the mains, it starts pouring into you. And you are absolutely relaxed.

Question: *[UNCLEAR]*.

Shri Mataji: It just takes a second if you are ready. For every ordinary person it really takes a second.

Then it rises in a second it rises. But what happens is Kuṇḍalinī is your mother.

So now supposing your mother is coming to see you and you are sick.

So first of all what she will do is that your sickness is removed. Then she sees that you are mentally upset.

So she looks after your mental problems. Then she sees that you are wrongly placed in *[UNCLEAR]* Chakra.

So she corrects you and ultimately she blesses you. If somebody is in *[UNCLEAR]* who has got a good health, of normal health, he is living a normal married life, he is the best seeker. And there are some who have got it like just that. But some people are *[UNCLEAR]*, some trouble, because they have gone through various ordeals of life.

They have been tortured, they have got some mental problem the mother has to cure them. You see, you cannot say that when this tree is going to sprout, *[UNCLEAR]*. Can you say that at this day the flowers will appear.

Can you say that at this day all fruits will be coming. No, you cannot. There is no time for living process.

It works itself. It works for the organism, that is yourself and then it clicks itself. That is what is Sahaja.

Question: [asks for realisation].

Question [long one]: *[UNCLEAR]*.

Shri Mataji: Right for anybody who is not realised... that should be the question. You see around be the question. You see around such a lot of *[UNCLEAR]*. Now he has asked two questions. He has confusion two questions. The first one of misery, the second one about over population.

So first I will answer the first question of misery. You say that there is misery. I accept it that there are misery.

And miseries are there because of human beings themselves. Because they haven't got the Divine within themselves. If they have Divine they will not dominate, they will not bear domination, they will be different people. But, we can say one thing, How will reduce the miseries of people when you are not realised. See, I have told you that there are seven Chakras in the human being. When they are awakened what happens? Let us see. First of all you physical problems are solved, your health improves, you lead a very healthy life. You will be amazed and in Sahaja Yoga, nobody dies before he is seventy 70 years of age. He lives a very very healthy life

to begin with. First misery of physical life is over. Not only that physically live good life, but he makes others physically alright. He makes them physically fit without taking a single pai [paisa] from them. The vibrations that flow from him, he cures them and the other person gets alright.

Now as I have told you that there are people here who have treated so many people, have cured so many people without taking a single pai. Because this love is flowing and that's yourselves *[UNCLEAR]*.

So the physical problem is solved.

Then the second problem is your emotional problem. The person suffers emotionally. They become emotionally disturbed, sometimes there are possessions. They come into it from their subconscious mind and there are problems from with the emotional side. Now, after realisation people become Sākshī in the sense that emotionally they do not get involved with the things that they do not feel disturbed about it but they see the things *[UNCLEAR]*. I will give you a very concrete example. I had a grandchild, first grandchild born in My family. This child was born with a heart which was all time pulmonary *[UNCLEAR]*; which cannot be cured. Because it's a basic problem and I knew about it the day she was born. But I was silent and on the 5th day I said to the doctor and said you must take her under the X-ray. I see what is the thing. Doctor was surprise he said why you think so. Such a little child should not be taken to a[n] X-ray. I said you take. I took her secretly and showed her. They found that the enlargement of the heart. Now, when I came home I didn't tell My daughter, I didn't tell My husband who was

to come from Delhi. When he came back, with very great introduction I told him. Immediately he fainted. He is a very healthy man and, I mean that way emotionally he is supposed to be a very sensitive person, very balanced, but, he fainted. We told this to the father of the child he fainted. My daughter fainted. They couldn't bear. I took the child to the hospital. I admitted him in the hospital because the doctor said they had to do other tests. Then we had to take the child to America and I knew that the child was going to die. But I feel alright. If they feel that the child has to be taken, I take. None of them could take. They couldn't take the child. I took there. The so-called miserable people are actually are over-doing things. By which they are spoiling every body's life and making themselves miserable also. The way they talk of misery actually are so exaggerating. I do not know if they are really that miserable the way they talk about *[UNCLEAR]* and they cannot do anything about it because until and unless you are separated from the problem, how are you going to solve it? You see, you have to be separated. Unless and until you are a doctor, you are not going to operate. Supposing you are a patient, how are you going to operate yourself? So the doctor in you must be separated. This is what the Sahaja Yoga does. Because you are the patient and you are the doctor that's why the whole thing is more exaggerated. If you find any doctor being sick, he will be the worst patient. I have seen, that in practice it is so. That's why who are miserable are much more miserable than they are really because they themselves do not know how to cure it.

So the emotional problem is solved. Now, then there is another problem which we face all the time is of our `dharma' of our dignity. How to be dignified, how to be ourselves? The simple problem. And that is solved. No doubt. Because there you find the Divine flowing through you. You really become a dynamic personality apart from that. I have to tell you another thing which happened to another people who are Sahaja Yogis. That is the your Lakṣhmī awaken. Now you know what is Lakṣhmī. Such a person cannot become a beggar. Cannot! A Sahaja Yogi cannot become a beggar because his Lakṣhmī is awaken.

He is looked after. See there is God almighty looking after you! This is the sin against God that all the time you are so insecure. The one who has created you, the one who is looking after you is going to look after you everywhere. But you want to run after other things. You want to do smuggling, you want to do all kind of things, you want to cut each other's throat and then you want to see that you are happy and all. And then you have to depend on him *[UNCLEAR]*. And the person who is realised, he is like a Bādshah, he is the king. He is always the king. He doesn't bother. I can tell you about Myself. I feel no dearth of money or dearth of anything. Never! If you ask Me I can sleep on the ground. Perhaps I was born in very rich family and My husband is quiet rich, but if you ask Me I can live anywhere. I can do without food for days together. It isn't matter of all the time people talk about eating eating. How much do you eat. There is no need to eat such a lot. That's why some people are poor.

Some people will such a lot that there are some people who are poor. But automatically your attention on food

and all drops out. You just get it. If you get it well and good you don't get it well and good. This morning I had no breakfast and all that *[UNCLEAR]*. Because if your body is filled with energy you don't need. Actually this is the first time the energy is filling you all. Then you give vibrations. In Rahuri [Maharashtra] there called university there they have experimented. In the University for first time they have experimented in agriculture university. With these vibrations the grapes, wheat is ten times more. They have found that the fruits that came out of it were beautiful and, they are so tasty and so *[UNCLEAR]*-ful. They found that the cow was given vibrated water, Indian cow, started giving milk like an Australian cow. But I cannot write a guarantee check for you. That is one thing.

So, all the miseries so-called will drop out.

Now the over-population problem. That's very interesting. I tell you what it is. Why there is such a over-population. You see, the congenial atmosphere for the Rākshashas and for the bhoots, giving chance for the bhoots to come as human beings. Once this congenial atmosphere will disappear, only the saintly will come and they are not so many. And they will not need so many. I think *[UNCLEAR]* will not need much. With very little he will be satisfied. He is a Bādshah. It's only the mental attitude that makes him Bhikari –*'beggar'*. Otherwise we are not. We are very rich people.

Question: [asks for realisation].

Contents: 1976-02-29 **Shivaratri Pūjā (Hindi), Utpatti, Ādi Shakti aur Shiva ka Swarūp, Mumbai, India**

[Version 1] I have told you about the origin before. Because on the day of Mahāshiva-rātri, when there is a talk about Shivajī then it has to begin with origin. How much He is primordial, means when there is a first manifestation of form of God almighty.

He is called as Sadāśhiva when He is enlightened from Brahma. That is why the one who is Shivajī is called as Ādi [primordial].

You see, before the complete manifestation of any tree its seed has to be seen first and that is why it has to be called `Beej Swarūpa', form of the seed. That is why the glory of Shiva is very important. After that, after his manifestation, the power within him gets her form and is called as Ādi Shakti.

The same Ādi Shakti enlightens the three forms of the God differently which you know as Brahmā, Viṣhṇu and Maheśh i.e. Shiva Shañkar. It means that Ādi Shakti holds the three aspects of a diamond.

And when in the dooms day the whole created universe, whole manifested world gets dissolved and the same is incarnated in the form of Brahma, then also Sadāśhiva remains there. And his connection to the part of God is always maintained which is never manifested and which is a non-being.

The powers of the God which are manifested come from being and those which are non-manifested are always remained in non-being. In that the place of Sadāśhiva is that of a diamond. Even if a diamond is broken, scattered, however much is erased, even it is broken into many pieces then also it keeps on shining.

Its shining is never destroyed.

In the same way there is a place of Sadāśhiva. Existence comes from Sadāśhiva and unless and until there develops a condition for the creation of the world no creativity will take place. First the condition is made. Existence of anything has to be brought up. Existence comes from the power of Sadāśhiva.

Therefore, his role in creation is just like a foundation of a very big building or mansion. It is not seen, a foundation is never seen but without that no building can stand.

In the same way Sadāśhiva being Ātmā-swarūpa, in the form of spirit, resides in our heart. Our existence in this world continues till he is there in our heart in the form of spirit.

The day he closes his eyes, we are finished, very same day. We move out of this world and we start continuing in Paraloka [next world].

Shivajī you know resides in our Chandra Nāḍī and while sitting on Chandra Nāḍī he continues to do all work of the existence but he also continues to run our life. Without Shivajī we cannot continue to exist.

Now these are very lengthy talks which I have described quite openly in My book.

The form of Shivajī, he is an absolute Sannyāsī [ascetic]. As there is a form of God which is ascetic within, he does not create out of any reason, there is no reason. He does it on his own; it is his whim, his pleasure. If he wants then he creates otherwise he destroys it. He is a symbol of all those people who are ascetic in the world. You all know that by asceticism I do not mean to be what it is considered in the world. The one who has become a witness after reaching a state of being Self-realised is to

be called a Sannyāstha [ascetic]. He is ascetic from inside. Even when living outside in the whole world he is greatest Sannyāsī. In this case, he does not need to tell anybody that I am a Sannyāsī, I have taken Sannyāsa. But the mind who takes Sannyāsa [asceticism] from within, which becomes Sannyāstha [ascetic] from within, that form is of Śhrī Shiva. And while we reside in this world and do the worldly work and whatever we enjoy, is a bhokta [enjoyer] form of God, is his form as Viṣhṇu. That is why in the form of Viṣhṇu he is the enjoyer, he is ascetic in the form of Shiva and is creator in the form of Brahmā, The Creator. While looking at this ascetic (Sannyāsī) a strange thing is seen, his body of blue pigment, because he is residing in the line of moon, snakes are entangled around his throat and on hands, all his ornamentation is arranged from snakes. Snakes are cool, are peaceful and drink combustion and he is sustaining the snakes on him.

Means whatever the evil of the world, whatever is anti, whatever is the sting, whatever are the tremendous things that are destroying the world, he is containing them all in his body.

While drinking the poison of the whole world, you all know this that he drank the whole poison in the beginning and whatever is the poison of the world drinking that he keeps this world cool and give happiness to the world. Whatever thing that becomes dead, finished, all that is resided in his kingdom and those who are greatest evil, there prison get closed from the dust of his feet. By the blessing of Shivajī they are imprisoned. There is a kingdom of moon on his forehead. Moon is

spontaneous brother of Lakṣhmī and that's why it is called that he has kept his brother-in-law on his forehead. The poets have made a very strange kind of his description and he has taken the burden of Ganga on his head very beautifully.

As if he is the remover of the ego of all the beings. He has contained in his Jatas [tress], egoist as Ganga, so much tremendous are his Jatas. He also drinks ego which is there in human beings and that is how he protects this world from egoist people.

He is incomparable; he cannot be described in words. But he has a very big; a very extraordinary power which is not there in any deity and that is the power of forgiveness. He can also forgive greatest of evils, to whom Gaṇeśhjī cannot forgive, to whom Jesus cannot forgive, even these can be forgiven by Sadāśhiva. That is why always whenever there is forgiveness to be asked,...

[Aside in Marathi to somebody:] Don't talk during meditation.

... then it has to be asked from him. Because of there are some things that Gaṇeśha cannot forgive, which we call as sin against the mother. Whatsoever are sex sins, Gaṇeśha never forgive them, cannot forgive. It is very difficult to convince him, also Jesus Christ cannot forgive, just cannot.

For them there is only Mahādeva, Śhrī Shañkar is capable. His order cannot be disobeyed by them.

That is why he is to be worshipped.

It is very surprising why people fast on the Mahāshiva-rātri day. I am not able to understand on which basis this

ritual has been made. Either it has been written by some mischievous people in the Shāstra [Scriptures]. Today he drank the poison, so you are also permitted to eat anything! And you have made out; you are also permitted to eat anything that we may take poison and do fast today.

Today there is a heavy pressure getting in My heart, the Sahaja Yogi who has taken fast today is pulling My heart. Sahaja Yogis should not follow anything blind fondly. They should think that the day when he achieved victory by drinking poison is the day of celebration. In the world who has told to die fasting when there is so big festival of the same Shivajī? Human beings eat a little more on day when they are happy. Today is the day of eating two more rotis. Today everyone is on fast and that is why Shivajī is very angry with all. And this is the thing even Shivajī cannot forgive. Now how will you get your well-being.

That is why so many Shiva Bhaktas gets heart attack early.

Today is the day of celebrating happiness because he drank all the poison of the world, whatever was non-benevolent, whatever was sin, whatever was evil spread in the world he consumed all of them. We should not do this kind of inauspicious job on this great celebrating day of such Shivajī. If we fast on someone's birthday then, what will we do on his death? All the opposite business continues here, when someone is dead then the Brahmins eat sitting together, when someone is born then all the people of family fast sitting together! How to convince, on which Shāstras [Scriptures] there is basis of

this? And also in Shāstras [sciences] greatest of fools have filled this kind of things. Whomever you see, he has filled in his Shāstra all the atrocities. This thought should be kept in mind that what is the meaning of fasting on this day. All should eat sweets because all the people in the temple want to eat sweet.

So sweets should be offered.

Now they will have Bhang [Indian intoxicating leafy drug] and Charas [Indian intoxicant like tobacco] all the night and would say that Shivajī also used to take it so we will also have it. Shivajī takes Charas and Bhang for the reason of going to subconscious. He may eat anything he want, what does it matter to him.

For example to understand that you have to go somewhere on aeroplane, then you should be pilot first.

Then they cannot be Shivajī by eating Charas and Bhang. It is the Shivajī who draw the poison and he is the one who is exploiting all the type of Bhang by drinking all the Bhang of the entire world.

So, that where this bhang is to be dumped? That is why it is dumped within him requesting to him, that you are Shivajī please drink it. Kindly drink poison, kindly drink bhang.

All the people have gone to drink bhang today to become Shivajī! How many of you are equal to the dust of feet of Shivajī? He drinks bhang because the store of bhang is kept within him. There is bhang in the world, there are devils also and evils are also there, where to put them all? In your house if there is such a thing to keep it, then there has to be some arrangement. Shivajī told “let Me

drink the poison of the whole world." That is why these things are stored in him that please you keep it with you.

Therefore, all of you who drink bhang and charas in his name, there is no other greatest fool in the whole world than you. There is a thought for Sahaja Yogis that you have never felt vibrations, you have not yet known that what a thing is this, what is that flowing through you, what is that happening inside you? Something new, something very great, something is of a special form. Then your own thoughts should be changed, your habits also need to be changed. Why we always do adversarial things I just cannot understand.

And every adversarial thing turn out to be such adversarial that Shivajī has got up from this world and it is very difficult to make him sit again and if he stands for long time then he start dancing Tandava, he has no limits.

Therefore everyone should behave in a thoughtful way. Today is his very, very great day. Promise today that by next Mahāshiva-rātri there will be a big celebration, he will be praised. May be he does not like ornaments like those of Viṣhṇujī; his ornaments are of different kind. For him you may apply babhoot, ashes of incense stick, you may offer the whole of ashes to him, he is agreed to all, but has he ever talked of fast? I just do not know this fact.

Fasting word has been changed. Fasting has become the meaning of determination. Fasting should be done on the time when Śhrī Rām went for exile then you should fast. When there is a matter of repentance, occasion of fasting

is understandable. Now are you repenting that he has drunk poison? This is an issue of consideration.

Calamity of the whole world, troubles of the whole world, the poison of the whole world he drank on this great day. Therefore today is called as Mahāshiva-rātri. He has taken the whole of night, the whole of darkness, he consumed within himself. I do not force on you, but try to do it. You should determine now that you will not do fast at all on Mahāshiva-rātri and see how tremendously vibrations come and ask for forgiveness.

[Version 2] I told you about creation first because on the day of Shivaratri when we have to talk about Shivajī, then it begins with creation therefore He is the beginning. When the first form of God Almighty manifests when He become resplendent with Brahma, He is called Sadāśhiva. That's why Shiva is considered to be the beginning. One can understand that before a tree take its complete form, one has to look at it in its form as a seed. Therefore Shivajī has great importance. After His manifestation, His own Shakti assumes its form and is then known as Ādi Shakti. Then this Ādi Shakti enlightens the three forms of the God Almighty (Parmatma) separately, that you know of. They are Brahmā, Viṣhṇu and Maheśh meaning Shiva Shañkar... that is the three aspects of the same diamond. Ādi Shakti knows this. During the time of ultimate destruction, when all the created creation, all the manufactured world dissolves and incarnates as the Brahma, even then Sadāśhiva remains unaffected. He is related to that part of God Almighty that never incarnates, that who is a non-being. All the powers of God that incarnate are from His being,

the ones that don't, are from the non-being that stay with Him. In all this, the position of Sada Shiva is the same as that of a diamond that even when broken into many small pieces, remains resplendent, whose sheen never diminishes. This is what Sadāśhiva's state is.

Sadāśhiva gives the `thiti' [preservation or state]. And in the world, if there is no preservation, there can be no creation. First the sustenance has to be developed. Existence has to be strengthened. Everything exists because of the Shakti of Sadāśhiva. Due to this, in the creation His contribution is the same as that of a foundation in a huge palace or house, which can't be seen. The foundation doesn't show but without it, no building can stand. In the same way, Sadāśhiva resides in our heart in the form of our spirit. Till He resides in our hearts as spirit, only till then our lives continue in this world. The day He closes his eyes, that day we cease to exist. We leave this world and our state passes on to the other world (Paraloka).

Shivajī, as you know resides in our Chandra Nāḍī [moon channel] and whilst sitting in our Chandra Nāḍī, He performs the task of our preservation within us. He also maintains the state of our `Prāna' (life).

Our lives can't continue without Shivajī. These are all detailed conversations. I have clarified in My book in a detailed way. By nature, Shivajī is a great ascetic (Sannyāsī). Like it's an aspect of the God Almighty, that from within He is an ascetic. He doesn't create for a reason. There is a no reason. He does it from His whim, for His joy. If He wants, He creates, otherwise He destroys.

He is symbolic of an ascetic man who lives in the world. I don't mean asceticism to be the way it's considered in the world. You all know asceticism should be where a man has reached a state where he is in a witness state (Sākshī). He is an ascetic from within. From outside, he lives in the world, but from within he can be a great ascetic. He doesn't have to say that I am an ascetic, `Sannyāsī', I have taken `Sannyās' but he has taken `Sannyās' from within. The one who takes `Sannyās' from within, is a manifestation of Shiva. The world we live in and work in, the world that we enjoy, that enjoyment comes from the Viṣhṇu form of the God Almighty, that's why in the form of Viṣhṇu, He is the enjoyer; in the form of Shiva, He is the ascetic and in the form of Brahmā, He is the creator that creates.

Looking at this ascetic, one sees this strange thing that His body is blue in colour. That’s because He is sitting on the line of `Chandramā', the moon. There are snakes around His neck and arms. His whole decoration is with snakes. Snakes are cooling and peaceful. They drink away any heat. He keeps all these snakes on his body symbolizing that all the wicked, horrible, poisonous and powerful things that are trying to destroy this world, He is holding them all on His being. He has drunk all the poison of the world. You know he has already drunk the poison in the beginning. He drinks all the poison that is in the world to keep the world cool and give joy to the creation. All that dies, gets destroyed, goes and settles down in His kingdom. By the dust of His feet, the prisons of all the useless people, evil people get shut down. By Shivaji’s grace, they become prisoners. On His head,

resides `Chandramā', the moon. Chandramā Himself is the brother is Lakṣhmī, that's why it's said that He is got his brother-in-law on His head. The poets have described Him in a weird way and some time very beautifully. He has got the load of Ganga on His head as if He removes the pride of all beings. He has tied even the proud Ganga in His dreadlocks. His high dreadlocks are tremendous. He sucks away all the ego from human beings and this way He protects the people from egoistical people. He is incomparable, He can't be described in words, but He has a very remarkable, extraordinary power which no other God has, is the power of forgiveness. He can forgive even the most evil. Those who can't be forgiven even by Śhrī Gaṇeśh or Yeshu, Sadāśhiva can forgive even them. That's why, when one has to ask for forgiveness, one has to ask Him because there are some things that Śhrī Gaṇeśh cannot forgive at all such as sin against the Mother. Śhrī Gaṇeśh can never forgive all sex related sins. It's very difficult to pacify Him. Jesus Christ also can't forgive... ever. Only Mahādeva is capable of forgiving. Even these two can't understand him, therefore He must be worshipped.

It's a strange thing that people fast on this day. I don't understand on what basis this custom was made. May be some crooked people have written this in the `Shāstras' [Scriptures]. On this day, he drank the poison. Today you are allowed to eat anything... even if you drink poison. You have started fasting on this day. I can feel such a strain on My Heart Chakra today. Any Sahaj Yogi who has fasted today, is straining My Heart Chakra today. Sahaj Yogis should not act blindly. One should understand that

this is a day of celebration when Shivajī drank all the poison to become victorious in this world. It is a such a grand occasion today... Who said one has to starve to death on this day? When a person is happy, he eats more on such a day. Today is a day to eat two extra chapattis and everyone's fasting! That's why Shivajī is cross with everyone as He can also not forgive such a thing.

So now you people will be emancipated? That's why all these big devotees of Shiva, get heart attacks. Today is a day of rejoicing. He drank all the poison of the world. All that was not benevolent, all the sins, all the evil that was spread in the world, he sucked it all. On this day of this great festival, we should not do something so inauspicious. If we fast on the day of someone's birthday, so will we eat on the day he dies? All this reverse business happens here. When someone dies, all the brahmins sit down and eat. When someone is born, all the family sit down and fast.

How can this be explained? Which Shāstra [Scripture] says so? And even in the Shāstras [sciences], the idiotic people have filled in such things. Wherever you see, they have filled all the religious texts with all sorts of wrong stuff. One must keep some sense. What is the sense in fasting today? Everyone should eat sweets because in the temples all the people want to eat sweets, so sweets should be offered. Now throughout the night, they will consume `bhang' [an intoxicating drink] and `charas' and then they will say Shivajī used to have it, so we are having `charas' and `bhang'.

Shivajī used to have `charas' and `bhang', because if one has to go into the subconscious, one has to eat it. He can

eat anything, it doesn't mean anything to Him. You can understand if there is an aeroplane and you have to go somewhere, then you have to be a pilot first. Lips that have drunk `bhang', eaten `charas', can't become Shivajī. It is only Shivajī, who has drunk the bhang from all over the world and is consuming it, otherwise, how else can it be finished? All these things were filled inside Him because He is the state (sthiti) Himself. Now everyone is trying to copy Him by drinking `bhang'. You think you are becoming Shivajī by drinking bhang? How many of you here are even worth the dust of Shivaji's feet? He drinks it because all the store is inside Him. There is bhang in this world. There are Rākshasas and evil people. Where can they be kept? Inside the house? If you have something like this, then you also have to make arrangements to store it. Shivajī said, "OK bring Me, I will drink the poison of the world." That's why these things are stored in Him. You people, who are consuming charas and bhang in His name are the greatest morons.

Sahaj Yogis should think that we haven't felt vibrations yet. You don't know what this `Kumbha' –*'water-pot'* is? What is this flowing from inside you? What is thing inside you that is so new, tremendous and remarkable? Then the thoughts should change, habits should change. I don't understand why we make everything the opposite of what it should be and with every such thing, Shivajī will leave this world and then it will be very difficult to make him settle down and if he stays standing for too long, he will start his `Tāndav' [dance of destruction]. He is unpredictable.

So you should be thoughtful of this.

Today is His very great day. You must promise Me today that the next Shivaratri will be a huge celebration. He will be praised. He doesn't like ornaments like Viṣhṇujī. He has different decorations. Get `babhoot' for him. You can offer him ashes from across the world. He is ready for all this. But if you try to fast for Him, then I am not sure. The word `Vrat' –*'religious observance'* has changed. It now has become fasting. You should fast when, for example, Śhrī Rām Chandrajī went into exile in the forests. When there is a repentance, then it's understandable. What are you repenting for? Because He has drunk poison? One must think. All the hardships of the world, all bad habits, all the poison of the world, He drank on this great day, that's why it's called Mahāshiva-rātri. He took the whole dark night into Himself. He has absorbed all the darkness of the world inside Him. I can't force you, but you should try it out. You should decide that at the next Mahāshiva-rātri, we will not fast and see how strongly the vibrations flow. And ask for forgiveness.

Contents: 1976-03-02 **Havan (Hindi), Prajapati (Lord of Creatures), Mumbai, India**

In this world, the greatest illusion is that of learned fools. Learned fools are those whom Kabīrdās has described as "Padhi padhi pandit murakh bhaye" [As they went on reading, the pundits turned into fools].

This is why I was afraid to write a book and now that I have thought of writing one, it should not fall into the hands of such great fools. These people are like a person who has not been to some country and tells all false things about that country to the whole world. He says, "I

had been there and I saw that thing and this was here and that was there and someone said this and someone said that." He does not have an experience of his own.

But you who are Sahaja Yogis, have got this experience. The vibrations have spurted from within you and this means that this Chaitanya is flowing. You have felt the experience of what Chaitanya is. You are sitting in a great position. Those people can give great speeches, can describe this Chaitanya, can read great Śhlokas [Sanskrit verses] but they don't have even a wee bit of experience and are quite far from God's Kingdom while you have entered it already.

There is a special reason for it. You would have read that Śhrī Gaṇeśha was born only through His Mother. Before creating this Creation itself, She had given birth to a Son. The Mother did all this by Herself so that later, He can know the Father. Also, She made Him especially powerful so that even Brahmā, Viṣhṇu and Maheśh could not raise their eyes to look at Him. He was that powerful. He was a special form of a Child. This same happening has taken place now in this Kali Yug. I have given birth to you too through My Sahasrāra, in a special way. That's why the vibrations are flowing through you. But how many of you respect yourselves, understand that we have got some special thing, that we should live in that special kind of way and that we should make our lives in a similar manner? Your place is above even that of Devalok [Realm of the Gods]. Your place is such that the Gods might even be jealous of you.

Apart from Śhrī Gaṇeśha, no other deity has raised the Kuṇḍalinī under their fingers. None of the sages and

saints could do it despite penances of thousands of years. Not only are you Self-realised but you can raise the Kuṇḍalinī with a gesture and you know where and how is the Kuṇḍalinī of any person.

Despite getting such a great thing, you have not respected yourselves. Maybe My fortune is bad that I got only fake coins which can never work. There is so much half-heartedness that sometimes I feel that I should discontinue this Sahaja Yoga.

Sometimes I scold, sometimes I explain and sometimes I talk lovingly that “Steady yourself, steady yourself, where is your attention wandering?" You know that by your hands, thousands are getting alright and can get better. Your diseases have run away. God's power of Love, which is all-pervading, is moving with you all the time, is supporting you, is watching your mistakes and is also watching when you tell lies. It also knows when you criticise Mother and it also knows if you are living a frivolous and superficial life. This power also knows if your commitment towards Sahaja Yoga is extremely poor. Despite all this, it supports you and guides you at every place and every moment. Even then you are misguided. You are stooping so low for all the world's money and power. [Shri Mataji expresses disgust at this point.] You are in a position worthy of worship. Your position is such that Pūjā can be done to each and every one of you. If such people, who never were and never will be in such a high position, start doing such things then what will the world say? What kind of a name will go into history? You know that many among you have even

given Self-realisation and then have fallen. It is very easy to fall from such a high position as yours.

You are not to see Sahaja Yoga in worldly things. You have come here to know the expression and manifestation (swarūp) of God. It does not behove a Sahaja Yogi to give importance to lowly, worldly matters like “How much money I made and how much profit I made." You have come to Me to ask for God and not for worldly things. You have also not come here to gain some false knowledge by simply listening to some of My speeches. No. You should gain the real knowledge. The knowledge will flow from within when you ask for it, you can see for yourself. Everything will be seen clearly and you will know that this is the knowledge. Enough worrying about your children and household! You have been given a special position and only those people who are special will be instrumental in working out special things.

You have transformed from humans to super-humans. Two Yagñyas [havans] were done previously for you and you know that I am trying My level best that all your body parts are, in the very least, surrendered to God. We have to surrender ourselves to Him. In order to attain that necessary purity, just like a mother bathes and cleans the children, before the father comes home, to give a clean presentation, we are doing this yagñya with great love. I can nourish you with the powers that flow out of all My Chakras but sometimes it seems to Me like I am talking to a wall and I am banging My head against a rock. It seems like, `These devils are not going to listen

to what I say.' It should not be so. You must go deeper in Sahaja Yoga.

All the pleasures of the whole world cannot be compared to the bliss of the lotus feet of God. Once a person attains that greatest joy, he does not turn towards any of these worldly pleasures. It is like a person who drinks ambrosia [the Sanskrit word is Amṛut, literally `not dead'] doesn't drink any `dead' liquid. His powers are infinite and are flowing through your hands. You can't understand how they are working and in what place. I have told you repeatedly *[UNCLEAR]*.

Today, the yagñya of Śhrī Prajapati [Brahmadeva] is to be done. You know that man is made of five elements. To do the Pūjā of these five elements is to do the Pūjā of Śhrī Brahma because these are His weapons. These too have been given to Śhrī Prajapati by the Mother. Light was created when She saw [opened Her eyes]. That's why the Tanmātra[Δ] [essence of the element] of Tej [light] was created. When the Mother inhaled Fragrance [She smelled with Her nose], this earth was created out of that fragrance. In this way, the element of earth was created. The element of Sound [Sound is the causal of the ether element] was created when the Mother spoke. You can call it Nād. In this way, the Tanmātras were created and the elements were created from these Tanmātras. All this is the work of Śhrī Prajapati, of Śhrī Brahmadeva.

Now, Pūjā is not done to Śhrī Brahmadeva. The reason is that He is doing all the work of this universe.

He is doing the work of your bodies and of your elements. There is no need to worship Him for this as He is doing His work from His place. You should do Pūjā to

only two entities, one is Śhrī Shiva by whom your existence and your life are maintained and the other is Śhrī Viṣhṇu by whom your evolution takes place.

But it is important to do the yagñya of Śhrī Prajapati. This is so that the Tanmātra of the five elements within you are awakened and bestow you with their glory. Earlier, the yagñya of only Śhrī Prajapati was done. Later, they were done to Śhrī Viṣhṇu also. People feel that yagñya of Śhrī Shiva should also take place but yagñya is not done to Him. Rudra is done to Him. There are reasons for this also. Whatever rituals are described in the scriptures have very deep reasons. That's why if you follow whatever is written, there is no blindness in it. When you have the vibrations with you, you can investigate with the vibrations whether what is written in the books is correct or not. In many places some wrong additions have been made and this has been done in every book [Scripture]. You can judge these too by the vibrations.

Who has such means of knowing? Whose Kuṇḍalinī is awakened, whose is not, who is realised, who is not, who is God-realised, who is ordinarily realised and who is Jīvanmukta [liberated while alive] can be known through these vibrations. Everything that is in the Unconscious which man has never known can be known by you. You can understand the intricacies of the vibrations. They [vibrations] have different types, different methods and different rhythms.

But now, the basis itself is not made, so how can I teach you about higher things? You are just sitting in the first grade and in there you are scratching, pulling at and fighting with one another like fools.

Correct your basis and then using the permutations and combinations of these vibrations you can know anything that you wish to know. Not only that but you are ascending too. As man keeps ascending, he knows more. It is like when you stand at the bottom, you are not able to see much. Then you go up and can see more. When you go way up then you see something different altogether. If you go to the moon, the earth appears different to you. You can see it rotating completely from there but on the ground it appears to be rectangular.

There is only one way to ascend, keep getting rid of your weights. Throw away your weights and as you throw them away, you rise automatically. Worthless weights like, `my father is like this,' `my mother is like that,' `my brother is like that,' `he needs it,' `she needs it,' `this is my power' [political] and `this is my money' are all foolishness and misidentifications. If you want to achieve [Self-realisation], then achieve it and if you don't want to, then leave Me alone. Both these things can't be done together. You have come here to dissolve in the Supreme Principle (Param Tattwa) and not to earn money.

Neither have you come here to float any kind of enterprise. There is no bargaining done here. The only thing is that I will introduce the Supreme Principle to you. In order to do that, sometimes I have to scold you, get angry at you, teach you and love you. If you are eager to achieve this and have come here to ask for it, then it is alright. If not, how am I concerned? I am an Auliya [saint] and I can close My book anytime.

You have come for your concerns, not for Mine. I am concerned because a mother is always concerned for her

children. But this mother is strange because She is also detached. She is extremely detached. She can bring things to halt immediately, if She wants. At the same time, She is also extremely loving and affectionate.

Today's yagñya has to be done with complete attention and complete surrender. As this yagñya is done especially for the five elements, you will understand it better. This is on the Jaḍa Tattwa [inanimate or material principle]. But the Jaḍa Tattwa is also necessary because if the Jaḍa Tattwa is not pure then the rest cannot be established and your Jaḍa Tattwas themselves have problems. When your Jaḍa Tattwas are purified, then My work will be done very elegantly.

Maybe, only one or two programs will be done without you. As you know that on 19th, 20th and 21st My program will be held in Cowasji Jahangir Hall. In the morning, there will be meditation and in the evenings there will be lectures and other things. In the morning we will have meditation and curative sessions. For these three days, with full dedication, wherever you are living, however you are, don't make any excuses. You are fooling only yourself. It is like attending a great marriage yagñya for three days.

Attend with your full heart. Bring others along with you like your friends. Spread the news around and go to every house. I was thinking of printing hand-bills but if these sheets get printed instead of the hand-bills, then mail it to those people whom you think might be interested. Do it anyway possible, the people will come.

But only those people who come truthfully will get it. If they have even a little falsehood, God is not going to give

them anything. No one is sitting here as your servant. This is not some kind of politics.

You don't have to vote for Me but I have to vote for you. It's the other way around. I have to give you the certificate. If I am displeased with you then God is displeased with you and Sahaja Yoga is displeased with you. That's why you have to make Me happy and pleased. I have to give you the vote. The thing is the other way around. It is impossible for Me to collect disciples with money.

So, remember this thing, if you have to come anywhere, to any program then come with complete simplicity and innocence. You have to come there with the attitude that we have to achieve it [Self-realisation] in this. Also, nobody should come with their household problems. It is a very wrong thing to do. It's alright that I cure the diseases but Sahaja Yoga is not meant for those people who are involved in their household day and night. Come with the dedication to achieve and understand the Supreme and tell everyone that it is very important to achieve that.

I have told many things in the past and also today but God alone knows how much has gone inside the head and how much has stayed outside. Think on this. Mother says again and again, in every possible way, sometimes by breaking her head and if it does not work then She opens Her heart completely. She tries whatever is possible to keep your Kuṇḍalinī completely awakened and completely cleansed through Sahasrāra and very elegantly showers petals on the Kuṇḍalinī. But if your nose itself is shut, if your eyes themselves are shut, if

your ears themselves are shut and if all the instruments of knowing are shut, then what can I give through Sahaja Yoga? That is why in today's yagñya, I am going to open these five instruments [probably means the five senses and the five elements associated with them]. I will try.

So you too surrender yourselves and say, `O God, open these instruments.' Pray to Śhrī Prajapati, `Open these instruments of ours.' I don't need anything else and keep all your worthless things outside with your shoes. Keep all worthless things outside and sit here and then receive the Love of the Infinite.

Contents: 1976-03-20 **Letter to Gregoire, Mumbai, India**

First a pattern of the path is created by the first seeker, is to be made with greatest care and love and once all the map is ready you know which is the shortest way. This knowledge then becomes the part of the unconscious, which helps much faster... The unconscious plays the role of registration of all the findings of the conscious being and enacts according to the findings of Sahaja Yogis as well as Adi Shakti.

Contents: **1976-03-2x, Public Program, Day x, Advertised as `Kuṇḍalinī Awakening', New Delhi, India**

[One person who read the advertisement things that the people are just fooled and comes to the, Public Program to make fun of it. But his Kuṇḍalinī rises during the, Public Program.] He [likely few days letter feels ashamed

and weeps]: Despite my sceptical ideas You have blessed me with realisation. Please forgive me.

[Shri Mataji pats him and allows him to attend the Gudi Padwa Pūjā.]

Contents: 1976-03-30 **Gudi Padwa Pūjā, Meditation in Thoughtless Awareness, New Delhi, India**

We cannot meditate. We only can be in meditation. When we say we are going to meditate, it has no meaning. We have to be in meditation. Either you are inside the house or outside the house. You cannot be inside the house and then say that, “Now I'm outside the house." Or when you are outside the house, you cannot say, “I'm inside the house." In the same way, you are moving in three dimensions of your life, of emotional and physical and mental being. You are not inside yourself. But when you are inside, that you are in thoughtless awareness, then not only that you are there, but you are everywhere, because that is the place, that is the point where you are really in universal... From there you are in contact with the principle, with the Shakti, with the power that permeates into every particle that is matter, into every thought that is emotion, into every planning and thinking of the whole world. You permeate into all the elements that have created this beautiful earth. You permeate into earth; you permeate into Ākāsha [ether], into Teja [light], into sound, but your movement is very slow.

Then you say, “I'm meditating", that means you are moving in permeation with the Universal Being.

But you are not moving yourself. You are just unloading yourself, to be free from the weight of things that do not allow you to move.

When you are in meditation, you must allow yourself to be in thoughtless awareness. There, the unconscious itself, the Achetanā itself will take charge of you. You will start moving with the force of Achetanā.

The unconscious is going to work it out. It is going to take you there, where it wants you to go. You keep to thoughtless awareness all the time. Try to keep to thoughtless awareness as much as you can.

When you are in thoughtless awareness, you must know that you are in the kingdom of God and His people, His arrangements, His consciousness, is going to look after you.

Even when you are giving vibrations to other people, I have noticed that you are not in thoughtless awareness. If you give vibrations in thoughtless awareness, you will not catch anything because, all these entities that enter into you, all these material problems that come into you, come when you are in those three dimensions.

Through Sahaja Yoga, you have opened your gates of your own being. You have entered into your own kingdom. But you do not keep there, you come out of it and again you go back and settle down, doesn't matter. You should not feel so disappointed about it, so frustrated. You know people have worked for thousands of years and they could not separate themselves from themselves. Only you people, the Sahaja Yogis, whom are made after the pattern of Śhrī Gaṇeśh himself, are so powerful, that they can give awakening and realisation to

other people. Even if you are caught up, you have seen you have powers.

Even if you feel that the vibrations are not coming, you know you have powers. You can give realisations to others. In your presence people get realisation. But you have to be that power completely.

Supposing there's something wrong with your car but as long as it is moving, it's all right. You have to repair it. You have to repair all the time all our moods, which we have caused ourselves by our foolishness, by our lust, by our greed, by so many false identifications we carried with ourselves. We must have a complete attention towards our weaknesses and not towards our achievements. If we know what are our weaknesses, it's better, that we can really swim across better. Supposing, on a ship there is a hole and the water is coming in through that hole, the attention of all the crew, of all the staff and the captain itself will be on that hole from where the water is coming in and nowhere else. In the same way, you must be on the watch-out. There are so many pitfalls for a Sahaja Yogi, I have seen it. Of course, even the past is over... even the past can be overcome. In the present also they have many shadows of the past working. For example, when you are sitting in a group, you are involved with each other. Those who are involved with each other, by any relationship whatsoever, must know that this kind of involvement is not going to help them to attain their individual ascent. Everybody is ascending individually though you are collectively contacted with each other and in communication, but the ascendance is individual, absolutely individual.

So whether he is your son, brother, sister, wife, friend, you must remember that you are not responsible for their ascendance. You cannot help them for their ascendance. Only Mother's Grace and their own desire, their own effort to give up all that is three dimensional, will help them.

So whenever a thought comes like that, you must know that you have not attained the thoughtless awareness in its full extent and that's how you have problems, which are three dimensional.

Sometimes, a Sahaja Yogi will find, an emotion will come into his mind, it will be an emotion of dejection or frustration and he will be disgusted with himself or with others. Both things are just the same. I have seen some Sahaja Yogis get very disgusted with others. There should be no disgust that is lasting. Of course for a short time you might feel a disgust, it's all right, it's a passing phase. Or you might feel disgusted with yourself, may be a passing phase. But if you go on hankering on to it, or if you go on clinging to it, that means you are conditioning yourself, that means you are not in thoughtless awareness, that means that you are in your past, you are making your past a solid mass on your head.

In the present everything is fleeting. Everything is fleeting that is not eternal. In the present the eternal stays, the rest all drops out. It's like a moving river which doesn't stop anywhere, but the moving river is eternal, the rest of the things are all changing. If you are on the eternal principle, all that is not eternal changes and drops out, dissolves and becomes nonexistent.

We have to understand our own dignity, our own essence. The first and foremost is that all the Sahaja Yogis are the chosen ones. They are the people whom God has chosen. In this city of Delhi there are thousands and thousands of people. All over the world there are so many people that we are suffering from overpopulation, but in Sahaja Yoga there are very very few people. And when you are chosen the first, you must also realise that you are the foundations. You are the stones that are to be laid down and have to be strong, have to be forbearing and that's why it is necessary that all of you who are now few, who are the first lamps that are going to enlighten other lamps in the world, you have to enjoy the strength of eternity, the strength of Divine Love, the strength of this universal being that you are. This is what meditation is.

So when Sahaja Yogis ask Me, “What should we do for meditation?", you be in thoughtless awareness, that's all! Don't do anything! At that time, not [only] that you are moving towards the goal, or that the unconscious is taking charge of you, not only that, but also that you are emitting, for the first time, the Divine into the nature, into your surroundings, into other people who are universally connected to you.

Only thing is that we are used to one thing, that is we must do something about it and so that's why we start doing something. Meditation is the most Sahaja method.

Then we have prayers and we have also Pūjā. Prayers are also, if said in your heart, with the feeling of complete surrendering and asking for the eternal, it will be granted. Just ask for that and the rest will take [you]...

Step-by-step, all the Sahaja Yogis have a problem. And they have problems because of their past, because of their future aspirations. Now when you have problems, in Sahaja Yoga you have learnt how to overcome them. There are so many methods other than meditation, you know them very well; that you must know what is the Chakra, where the Kuṇḍalinī is. Now, if the Kuṇḍalinī has been stopped by a certain Chakra which is not working, you shouldn't get frustrated about it. Supposing your instrument or your car has stopped on the way, what's the use of getting frustrated with it? You have to learn the mechanism. You have to be a good technician and then you can manage it very well.

So all the techniques of Sahaja Yoga must be learned and mastered. This you can only do by giving it to others and learning from correcting them and correcting yourself. There is nothing to be frustrated, that's the worst thing.

If you get frustrated and unhappy with yourself, then there is going to be a problem. You have to laugh at yourself and laugh at your mechanism that is out of gear.

When you start identifying yourself even with the instrument, then you are not there. You are not the Chakra, you are not the different channels, you are the awareness. You are the power. You are the Kuṇḍalinī.

So you don't have to worry about all these things being not in their proper conditions. If they are not, you can solve it. Just now the lights went off. If the lights have went off because of the electricity failure, it's a serious thing. But if the lights have gone out because there is a fused bulb, oh, you can replace it, you can do all that.

So there is no need to worry if your Chakras are spoilt. Worrying itself, or frustrating yourself, itself is a wrong attitude towards Sahaja Yoga. `Sahaja' in other terminology also means... means is a simple thing. Sahaja means... to be Sahaja means in... I can say how Tulsidas has said, “Jaise rakha hu taise hi rahu" [You keep me as You like]. That kind of an attitude takes your attention inside, because outside it is let alone, to the dogs, let alone. We are not bothered about the outside part. “As you keep me, I will be, in that manner." And you will be surprised everything clicks out very well.

Even, sometimes, you might feel: `I should reach a certain place, I must have this Bhajan done, I must get these things done' and it's not done sometimes.

Sometimes by mistake something as you want is not done. You must accept it as the will of God. That is what He desires, it's all right. That is the desire of God and now you are one with His desire. You are here to communicate the desire of God to the whole world and, at this stage, if you start having your own desires and ideas about yourself, then when will you become the desire of God? This `I'-ness has to go away. That is what meditation is, where you are no more `I' but it is `You'.

Kabīrdasjī has written a beautiful poem about it that, when the goat is living and *[UNCLEAR* kicking], she says “Mein, mein", that is “I, I." But then she dies and her intestines are drawn out into wires and some saint fixes them on the `Tutari', that instrument that they have, `Ektari' as they call it and he goes on pulling it with his fingers, then it says “Tu hi, Tu hi, Tu hi", that is “You are, You are, You are." That is how we have to die and we

have to be resurrected. You have been already, but Sahaja Yoga as I have told you, is a `Kheer' or what you call, the sweet dish cooked in a raw pot, Kachche ghade ki kheer hai.

So the soil of the raw pot also is mixed up. But your attention can be with the `Kheer', with the milk and can drop out all that is the mud of the raw pot.

That discrimination is spontaneous, it is there, you have got it, Self-actualisation. You can feel yourself. You know you are not that. You have started talking about your Chakras in the same manner.

But the only thing, the only problem, or the only defect that is with the Sahaja Yogi is, that still, though he is there, his attention is involved with outside. That's the only defect. If the attention is removed...

How to remove? That's the point, that is the first thing. Once you say `how to remove' means you have created the three dimensional involvement. You are not to remove, it is there! If your attention is outside, then I would have said, “No, your attention has to go inside. It has not got yet." But it is there. You are sitting there. I am sitting here. But My attention is outside. I have to just feel Myself where I am, that's all.

Some have felt it, some have achieved it. You know among yourselves there are some who have gone very high up.

The other method we employ is of Pūjā. I've found that works very well with human beings: Pūjā, because it satisfies lots of demands of the past habits, that you feel that you are doing something about it.

Then you start giving whatever you think God has given you, the blessings. And the Ṛishi[s] and muni[s] have found out, they're very clever people, they have found out how to please the Deities, how to please the Mother.

So they have told you, as they have told you even in this lifetime of mine, how to please Her.

They say She is Stuti-priyā, that means `She likes praises'. It's not that, but when you praise someone from the heart that means you are accepting it and that is the time the Chakras start creating a force by which you are thrown, you are triggered, into that realm of God.

So these Pūjā methods and prayer methods and the Mantra methods have been devised and found out by great thinkers of Sahaja Yoga, the great masters of Sahaja Yoga and it is the effort, or you can say the effortless effort, of the Sahaja Yogis that makes My body vibrant, extracts the essence from My body, I should say. They make, it makes, the infinite release itself through this finite being and it works, it clicks, I have seen it, it works out very well.

But you know that, after Pūjā, I get little tired because if you cannot receive it, that force. I want to sleep and get rid of that additional vibrations into Sushupti [dreamless sleep state] by entering into the infinite state.

If you could receive whatever I am emitting, in balance, with your Pūjā, then only it helps better. That means, when you are doing Pūjā, also receive it.

Be in thoughtless awareness when you are doing Pūjā! Completely concentrated in receiving. But while Pūjā people are talking, I've seen that they're moving about. I mean, I don't know how to explain it! That's the time

something is oozing out, the nectar and you [should] just receive it at that time with full devotion. It is oozing out. If you feel My vibrations of My Chakras at that time, you will realise that even the minute, small little, wheels in My body are moving at different spaces, at different speed, at different dimension. And I really don't know how to explain! But you see it creates a melody.

You have to receive it and it is a melody individually, suitable for every individual. And when you receive it, it triggers in you that state of infinity.

So at the time of Pūjā you must know that all your attention should be in reception.

Today is a very great day with the New Year. And within two years from today Satya Yuga is going to start. It's a great day for many things that nine days are celebrated after this for the advent of Mother.

It is the date, or I should say, the calendar was started by My forefathers and they perceived that this is the day when the Mother started creating. And this is the day She created Gaṇeśha to begin with. In the `Utpatti' [Genesis] stage, She started her work this day and that's why they put this date as the first date because the time started from this date, long time back. And that's why this date is very important and if you cross this date then you are beyond time.

You have to step on to this date and go beyond. You have to step on your Dharma, on to your religion and go beyond, `Dharma atīt'. You have to be those three Guṇas and to go beyond, `Guṇa atīt'. You are all those three. But the steps on which you are standing have to be all right, or those which are crossed have to be all right too.

So when you are beyond, you have to repair those steps, which you have crossed somehow, which can be done through meditation, Pūjā, prayers. But the most important, the greatest advancement is done by giving the universal through your universal being.

You all must dedicate your life to Sahaja Yoga and give more and more. Among us there are some people who have given a lot and by that they have achieved a lot too. You have to give, talk about it, spread it and bring more people to get this, otherwise they will be left out of evolutionary processes.

There's no time for you to doubt and think; don't waste your time in all these useless activities. If you have still doubts it's better to give up. It's high time that you get into the process! So today I wish you happy New Year for a journey in the spiritual life of this world. You have to think of all the Sahaja Yogis who are far away from us and our thoughts should carry our love for them and they should be blessed as you all are blessed here. I hope these important days that I am here you will fully dedicate yourself for your emancipation on those four lines that I have told you. And whatever program comes in, take it Sahaja. You should not insist on times and timings. Whatever comes Sahaja, accept it.

May God bless you.

Contents: 1976-04-02 **Talk to Sahaja Yogis, The Role of Tongue, Sight and Feet in Spiritual Evolution, New Delhi, India**

I was telling you about how difficult it is to be a Mother and a Guru, because both are very contradictory

functions. And specially for a person who wants to be in charge of your salvation, to be the Moksha Dāyinī, it is extremely difficult. Because the path is so delicate and so treacherous that all of you have to come yourselves, walk across. And if you fall this side or that side there is disaster for you. I am watching your climbing and I see you coming up with a Mother's heart and a Guru's hand. And then I get the glimpses of people falling. I try to tell them, “Come up!" Sometimes I shout.

Sometimes I pull them up.

Sometimes I love them, caress them. You can yourself judge, within yourself, how much I have worked on you, how much I have loved you. But how much do you love yourself is the point. I have told you that for a Sahaja Yogi the whole thing should be decided by the witnessing power. Now the witnessing power is silent, it doesn't talk. If you are a very talkative person, then it's not going to help you much. You have to come in balance. For the first time in this incarnation I have started talking and I get so troubled because I'm not used to this kind of talking.

So for you people, it is necessary that you should not talk unless and until you feel like talking. And very few sentences, conclusive. As I told you before that, tongue is the master of all the organs of distractions. If you could master your tongue, you have mastered all of them, in a way. Because everything has to be palatable. For example, you look at a woman, if she's not palatable then she may be beautiful but you don't want to look at her. She decides, the tongue decides, about a person. If you want to eat some food, if it is not palatable then you don't want to eat that food. It has to be palatable. Then a

thought also, a thought has to be palatable. If it is not palatable, you are not going to have it.

So the deciding factor is the tongue, the root of the tongue goes up to the Viśhuddhi Chakra, which controls your ego and superego, or you can say that the tongue is reflected in superego and ego in a way.

Through your tongue, when you speak, one can make out whether you are in the realm of ego or superego. She expresses, she decides. But if you understand her, then you know how to handle her. She is your friend. And Saraswatī, Herself, resides in your tongue. If you know how to handle your tongue, then Sahaja Yoga can rise very high up. Because when others meet you, as Sahaja Yogis, they also see how, the way, you talk, the way you eat, the way that things are palatable to you. It is the tongue that decides. If you are really very much evolved, you'll be amazed that if you eat some food somewhere, immediately the tongue will, immediately, throw it out. It won't have it, if it is something wrong. If some Prasad, so-called, is given to you, which is given by some wrong type of man, immediately your tongue will throw it away. It won't be able to take it in. And even if you take, somehow or other, it's forced down in the stomach, still the tongue will inform the brain that throw it out and the brain will inform the stomach that, throw it out. It will be unpalatable.

So the action of Viṣhṇu in the stomach up to the action of Śhrī Kṛiṣhṇa, I mean, the same personality, is all judged by your tongue.

So, you must know how pure, holy, your tongue should be. But when you take the name of your Mother with this

tongue, you must know it has to be the holiest of holiest. It is very important how you use your tongue. Those who talk very bluntly are just the same as those who talk very sweetly, to get something out of you is the intention.

As I have told you, it controls ego and superego. Even if Sahaja Yogis understand that the witness is also here, at the Viśhuddhi Chakra.

So your witnessing powers will increase and decrease according to your tongue. Of course it controls sixteen sub-plexuses. It also controls the muscles of the eyes, it controls all these muscles, it controls the palate, it controls the teeth. It controls the ears. But ears, you hear something you cannot control it. Tongue you can, because that is the thing which releases, which goes out.

With the ear you cannot give anything to others. That is just one way. This [tongue] is double way thing; you take in something and also can throw out something, it has a double purpose. It is a very important organ. And that's why we have to look after our tongues.

When the Kuṇḍalinī is rising that means one thing is there, that your attention has to become subtle.

From gross to subtle. But it has to become subtler and subtlest and then it has to go beyond that. By becoming subtle only it comes up through the Āgñyā. Because Āgñyā is just like a hole in a needle.

So it penetrates through that to the subtleness. Because of that subtleness, your attention sees everything, but in a subtle form. Now, this is a new experience for you. That's why you do not recognize what is that.

In a group of Sahaja Yogis, you can witness these things very carefully and clearly. There is one person whose eyes are roving still, around. He's a Sahaja Yogi, he's sitting down, he's looking here, looking there, looking that side, who is coming, who is going. Of course, this person is still in the gross state you can say, though he's got his attention up here by Mātājī's pulling it out, you see and hanging onto it! [Laughing.] But still the person himself is still dragging outside into the gross.

So don't bother about that. But even the person who is now, say, attentive, you can say attentive, you see, because words are not so precise.

Even if you notice such a person, you'll find his two forces in a very subtle way are acting: one is his subtle ego, another is the subtle superego. When you become subtle, suddenly you get also powers of the subtle.

Let us see the ego side of it. You start feeling, inside yourself, in a very subtle way, that you do not recognize that it is ego. It is too subtle to be recognized. That you have got powers now to cure. You start feeling that now you have powers to raise the Kuṇḍalinī. See how it goes on segmenting into it. Then you start feeling you have powers to express yourself, because you think that you have learnt Sahaja Yoga and now you know the essence of it and you can talk about it. This subtle ego develops into you and the fourth type of subtle ego develops when you see the other person's superego is developing. That is the most dangerous.

It so happens that some people, who's superego develops now, because they have had previous Gurus, previous problems, previous... you see the way they have

been following religion, some mistakes and all that. Because of their mistakes, their superego develops. You see something happening to them, say Mr.

X he finds, that a superego is coming onto him, some negativity is going into him.

So, his ego starts developing against that, a force. In a subtle way. Now he calls it a positive force, it is a positive force, sort of, but he over-crosses it. When he over-crosses that side, he decides to push a superego of another person, he trips over. He thinks he's doing the right thing, of course he is doing in a way, but to a point.

And then he becomes very hot-tempered. He goes on passing remarks about others. He says harsh things.

That's how the subtlest point starts.

To a point is alright, to a point because in this I would say Gaṇeśh and Jesus should be treated as the judging points. Christ did not mind when he was crucified. Not only that but he asked for forgiveness for all those. But if His Mother was even touched by somebody, he would have taken out his Eleven Rudras and killed them. That's the point. When it comes to your Mother, then of course, your ego and superego both have a meaning. But beyond that, if it starts directed at every Sahaja Yogi, then you don't know where to have the balance.

For example then, such people, anything done to them also they identify themselves with Mother and they think, `No, no, he has said it to me then he did it to Mother also.' It is not. You must know where you are criticised and where your Mother is criticised. These are two things. That's why I said judging point is Christ. When he was crucified, he accepted it, though he was so much

one with his Mother. But still he could strike that line. When you are crucified, you are not Christ, but if anybody says anything against the Mother then of course.

Now try to understand yourself, now you're watching yourself, whatever I am saying you are watching yourself. It is for your good. That is how you find, somewhere, a person who gets a superego invasion.

First of all superego invasion is very, very deep and subtle. It's extremely deep. It comes into you in such a manner, that you do not understand it. The other person who is very positive, so-called, he'll think that `That person has got a negativity.' But he won't know that he's over-crossing his positivity towards negativity itself! Because once you cross this line you go to this side. Once you cross this line you go to this side.

So immediately you are becoming negative once you cross this point and it's the Sahasrāra, is the Brahmarandhra. Beyond the Brahmarandhra, if you are pushing down, then you are crossing to the other side. You are playing into hands of other people.

Now, you must judge yourself and see, `Now Hello Mr. X, how are you behaving now?' Immediately you become a witness, you see, witness of yourself. Now how the superego and ego, you see sometimes in some people, sometimes the ego presses the superego and the superego presses the ego. I have seen it.

They don't know whether they are egoistical or whether they are dominated. They really do not know, they cannot decide. Because it's such a going on, wobbling all the time. That's why I say, “Baith jao" [Sit down], you

must sit down, settle down. See for yourself. “Am I settled?" Watch in yourself. Even you can feel the force, actually you can feel the force moving from this side to this side. You'll feel the force moving from this side to this, try to bring it in the center.

Now, ego and superego, when they go on like that, you can say wobble from one to another, it happens like this: at one moment you start feeling dejected, frustrated, fed up with yourself. “Nonsense! Get out!" The other moment you sit on yourself, sit on other people. You ask other to “Get out! This is bad! I didn't like that man, that fellow came, that fellow caught me, this thing happened, that thing happened." Two extremes you move to. That's not the way to Sahaja Yoga.

Sahaja Yoga. Saha-ja means that you are a witness. Saha-ja. It has double meaning. Sahaja is normally used for a word which is simple. Sahaj. You are in a Sahaj method, means you are a witness, you watch it. Look at these trees, they are just witnessing, they are not saying anything, they are just there. It is to be. It is just to be at this point. Are we that? Every moment, dealing with anything. Then you will not have any organizational problems. You have organizational problems because you are not a witness.

You'll find two types of people. One who will say, “I'm suffering too much” the others who will say, “No, not me!" Then they interchange also. You see, their attitudes interchange, it's absurd. But you can just know where to stop it and become a witness, silent.

After talking for one minute, you just become silent. That's the best way, I think, I can say, a practical way. Is

for your tongue, is to be silent. As far as possible to be silent and be watching. But some people are silent and brooding, that's the worst thing that you are doing. No! Silent and watching. Neither brooding, not planning how to hurt others and then suddenly your sentences will come out which would be so filthy, so cutting, so horrid, so full of venom, that you think, `From where it has come? Oh God!' Such silence is absolutely useless. It should be like a river flowing. The river has its own depth and on top it is flowing, it's just one mast. That kind of a silence one should have. Not a forced one but a silence of a witness. Even such a person is talking inside, the flow of the silence, you are one with that silence, it is filling you up all the time. And you can witness that in every leaf, in every movement of the leaf, you see the silence moving. They do not speak, but they manifest it. In the same way you do not speak, you manifest. Of course, human beings are higher than them because they speak, but if speech becomes a burden, a problem, a cutting instrument, it is better not to speak.

[Question: How important are our eyes?] Another thing a Sahaja Yogi must know, that eyes are very important for Sahaja Yoga. When the Kuṇḍalinī rises, then the dilatation of the pupils takes place, because you have seen the children how their eyes are dilated. Gaping at everything, what is happening. Just gaping, silence, complete. Silent seeing goes on through the eyes. And that's why eyes are very important. You must learn to fix your eyes within yourself, in your heart. Humble down, in your heart! Fix your eyes in your heart! I say that way, but I don't know if you can do it. I don't know if you can

do it, but if you could do it that's a very good way of doing things.

Looking at everyone, gazing at everyone, seeing this, seeing that, is a very bad exercise for your eyes, it's a very bad habit. Try to keep your eyes low, on the earth, Mother Earth, watching the lower part of the body than the face. Because face, if you are made that way that you can watch the faces, all right but you are not yet made. Best thing is to see to the feet. And your eyes will touch their gross sense, feet, from where the sensation of vibrations go up, upward and the Kuṇḍalinī rises better.

Actually those who suffer from low Kuṇḍalinī rising, if they could rub oil on their feet and wash their feet, it's a very good thing. That's why Christ washed the feet of his disciples. I wish I could do that if you allow Me, in public, because the whole grossness is in the feet and if you touch somebody with your eyes, realised people I am saying, their feet, most of their grossness will disappear. And you won't have that much problem with them. That's why Christ washed the feet of His disciples. You also wash your feet and keep them clean, so that the grossness drops out.

I have explained in brief way, but if you want to ask Me questions, ask, because still I find that the Sahaja Yogis are not rising as fast as they could. Because bringing Kuṇḍalinī up to this and up to this is possible for Me, but taking it back into your gross being, is your own job which you have to do it. In Marathi as they say, “Da adi karatza maga paiya", I have built the top, the dome for you and the dome is now to be supported by you. I have

taken you to the dome, but you cannot bring it down, because either you are frustrated with yourself, by being frustrated what are you going to gain? Or else, you are frustrated with others.

Just be silent and be witnesses. As Sāi Baba has said, saburi, patience, it comes in.

Contents: 1976-05-10 **Letter to Gregoire, 2, Parklands, Ice House Wood, Hurst Green, Oxted, Surrey, UK**

Human beings take for granted all the miraculous Divine happenings. This is part of Maya for I do not want all of you to get startled and shocked. The veil has to be lifted in such a smooth movement that you should not loose even a ripple of Joy that is beaming through the drama of your ascent.

Perhaps you were short sighted about yourself. You did not know your capabilities and hence you were struggling. This made the simple thing so complicated and difficult. Just think about it. After all, what sins can overcome the Divine Love? What human foolishness of destruction can bring forth the destruction of the Creation or its Creator that resides within you? So arise and awake yourself to the great advent of Satya Yuga. All your fatigue and impatience would disappear if you feel the morning breeze of blossoming bliss of God Almighty.

yours most loving mother, Nirmalā

Contents: 1976-05-27**, Public Program (Hindi), Dhyān Kaise Karein (How to Meditate), Bharatiya Vidyā Bhavan, Mumbai, India**

I told you at Dadar, how in Sahaja Yoga, you first go into the state of Tadātmya [oneness with the Divine]. After the Tadātmya one can attain the stage of Samipya [nearness to God] and then Salokya [companionship with God]. But on achieving Tadātmya, a person's interest itself changes.

Immediately on achieving the state of Tadātmya, due to his experiences, a person does not wish to go down into the state of Salokya and Samipya. That means, when vibrations start flowing into your hands and when you feel other's Kuṇḍalinī and can raise their Kuṇḍalinī, then your Chitta [attention] goes towards watching other's Kuṇḍalinī and understanding your own. You want to be alert about your Chakras and understand other's Chakras.

If you look up towards the sky, you may see, even if there are clouds, you will see many types of Kuṇḍalinī. Because, now your attention has gone to Kuṇḍalinī, whatever you want to know about Kuṇḍalinī, whatever you want to see, whatever desires you have, these will be revealed to you. Your interest in Kuṇḍalinī grows and all other interests disappear by themselves.

Try to understand thus: As you enter into adulthood, leaving behind the childhood, you have the interests of your adult life, your job, business, wife, family; you take interest only in these and all other childhood interests drop off, old experiences fade away and your attention goes towards new experiences.

Or try to understand this way: Say, a person is not interested in music and somehow he has become

interested in music, in classical music, then he is not going to enjoy any other non-classical music concert.

Your condition in Sahaja Yoga should also be similar.

As regards your other habits and interests, they are acquired gradually and intentionally cultivated and hence those interests are deeply imbibed in you. Sahaja Yoga has brought about a complete transformation in you, you have come into a state of new awareness, you can now feel the vibrations and other's Kuṇḍalinī, you can give realisation to many people, you have cured thousands of people, you have entered into a new power and you are nourished by it.

But in doing all this there is only one shortcoming and that is that you have not made any effort and everything has happened by itself, effortlessly. Perhaps that's the reason why, although many people receive vibrations in Sahaja Yoga and also rise to a very high state, even then their attention never stabilizes on Param'ātmā, Ātmā, or Kuṇḍalinī and it repeatedly goes towards wrong things.

You had asked Me, “What is to be done after getting realisation." After receiving [realisation] you have to give. It is absolutely necessary to give after receiving your realisation, otherwise receiving [it] has no meaning. And while giving, one point, only one small point, must be kept in mind, “That with this body, this mind (manas), this intellect (buddhi), that means the `whole personality' with which you are giving such an incomparable thing, that itself should be very beautiful; your being should be very clean." There should be no disease in it. If you have any sickness, perhaps there may be many Sahaja Yogis having diseases. Before coming to Sahaja Yoga you must

be getting worried and wishing that the disease should be somehow cured. But thereafter the attention does not go onto your sickness and you start saying, “It will be alright, does not matter." But it is wrong. Whatever may be your problem, even minor, you can cure yourself by placing your hand on that spot, you can keep your physical side very clean.

There is not much to be done. Just meditate and keep yourself clean, keep your physical side clean.

However, for you I have told you one important thing. As it is said, everyone must go to bathroom and clean oneself after getting up in the morning. Similarly, for Sahaja Yogis, it is extremely important to do foot-soaking for at least five minutes, before going to bed. However highly evolved you may be and even if you may not be getting caught, but it does not matter. You must do foot-soaking for at least five minutes. Even I do foot-soaking sometimes, although it is not necessary for Me, so that My Sahaja Yogis will imbibe this habit. It is a very good habit.

All Sahaja Yogis must do foot-soaking for at least for five minutes, daily. All Sahaja Yogis, should light a deep [lamp] before the photograph, apply sindoor [vermilion], dip their feet in water and sit in this fashion opening out both the palms towards the photograph. If you do this, more than half of your problems would be solved automatically. Whatever happens, it is not difficult to spare five minutes. All should sit like this before going to sleep. That will stop more than half of your catches. We must get up early in the morning. Our Sahaja Yoga is a day time activity, not of night.

So one must sleep early at night. I am not asking you to sleep at 6 p.m. but by 10 p.m. all must go to sleep. You should not stay awake after 10.

You must get up early in the morning. In the morning after getting up early and taking your bath, one must sit for meditation. In the morning one must sit for meditation. Like, in our country, we have been getting up early in the morning and washing up our selves since ages and have been doing it all our lives.

In the same way all Sahaja Yogis must get up early and meditate in the morning. It is a question forming a habit. But I have seen that for many it is very difficult to get up early at 4 a.m. or 5 a.m. There is reason for that. I have done in-depth study about human beings. It is very joyful to study them. It is very interesting to see how human beings runs way from himself and argues against himself. It is quite interesting to see how he gives explanation about himself and makes himself an object of mockery.

Some people tell Me, Mother we cannot get up early in the morning. I say when did you go to sleep last night.

o'clock. But I had decided Mother, that I shall get up at 4 o'clock'. That is impossible. But you must sleep early one day and must get up early next morning. Then you shall fall asleep early that day. You do that for two or three days and your body shall get accustomed to it. When you get up early in the morning, your receptivity is more. Not only that, at that early hour in the world also extremely beautiful..... [speech disturbed due to malfunctioning of the mike] So from the point of view of body I have told you and also that one must meditate in the morning.

Now how to meditate. Think about it, how to meditate early in the morning. First bow down yourself in your heart. Humble down yourself. If someone thinks that he has achieved a lot or I am a very big saint, then take it for granted that he is a gone case. He is about to go out of Sahaja Yoga. One should take permission and sit peacefully before the photograph with palms spread out and with extreme humbleness one must bow towards one's heart. One has to ask for forgiveness repeatedly.

So even at that time one must ask for forgiveness that `Oh God if have committed any mistake against yourself, please forgive us and take us into meditation.' Then we pray, `We forgive all those who have done any harm to us and if we had harmed anyone then please forgive us oh Lord.' At this point bring pure emotions in your heart and then go into meditation. Now meditate with your eyes closed. Now one should not ask for how many minutes. It is very wrong to ask such questions.

Whether you meditate for 5 minutes or ten minutes. For five or ten minutes one must meditate with complete oneness of attention. Humbly bow down yourself and meditate. But before meditation, one must understand it very carefully, before meditating give bandhan to the place where you are going to sit for meditation. Give yourself a bandhan, give your body a bandhan, seven times give your body a bandhan, give that place a bandhan, give bandhan to photograph. This is not be done in a mechanical way like many people do but with humility and Shraddhā one must give bandhan as if one is doing a Pūjā. After that give your `Mana' a bandhan. Now where is `Mana'. You have never asked Me, “Mother

where is `mana'?" Mana is here. It starts from here. Meaning you must give forceful bandhan to Viśhuddhi and Āgñyā Chakra. Mana has to be given a bandhan. While giving bandhan one must have this thought that `O Lord, let us remain in your bandhan and nothing untoward may happen to us.' Bow down with extreme humility. At that time, just assume that you are in witness state and detached from everything. Just make yourself detached from everything and meditate. If you try this daily, it will become a habit. With extreme Shraddhā one must meditate early in the morning, may be for ten minutes or half an hour, it does not matter. While meditating do not move your hands. Just watch the photograph and slowly close your eyes while meditating and do not move your hands. At that time whichever Chakra is having imbalance, it can be corrected by just watching that Chakra because as I have said, Divine vibrations are more in the morning. Now after having purified our Chakras, meditate on your Ātmā Tattwa. Take your attention to your Ātmā [Spirit]. Nobody has ever asked Me, “Mother where is Ātmā [Spirit]?" Ātmā is in our heart but its seat is on our Sahasrāra. That is why I had said that bow down to your heart and take your attention to your Sahasrāra and be surrendered to Ātmā. With thought be surrendered towards the spirit. What is the essence of Ātmā Tattwa. Ātmā Tattwa is purity. One should say, complete Nirmal purity. Take your attention towards that. That is completely detached. It is not attached with anything. Due to your identifications [attachments], you are away from your spirit. Meditate on Ātmā Tattwa. And this Ātmā Tattwa is Love. Meditate

on this. It is very Great, Ātmā Tattwa is Love. Many religions have established in this world, but nobody has been able to describe Love in any of those religions. Because of this there have been many absurdities in them.

Love cannot be described but Love is that power that is flowing from your hands. This is the `Chetna' awareness that people know as awareness. But they do not know that this is Love. They comprehend awareness as any other power like electricity. But no. Ātmā Tattwa is Love. By saying one word, Love, you are liberated from many bandhans [bondages]. Whatever is false, untruth is against Love. Even if you are scolding someone and telling them about Truth, you are loving him. You yourself have become Love (Prem), that's why by just meditating on Prem Tattwa you can get into Ātmā Tattwa.

While meditating do not get stuck into any one thought. But now you can say that, I am that Prem Tattwa, I am that Ātmā Tattwa. I am that power of God Almighty. You can say like that. This way, by just saying 2-3 times you shall feel blessed. Because you are saying the Truth, vibrations start flowing from your being with great force.

Now what should be done in day to day life. In your daily life, you must know that the power within you is of Prem Tattwa. Whatever you do, are you doing it in love or you are just trying to show off that you are a great Sahaja Yogi. If I say something to anybody or if I get angry with someone then I notice that they he speaks against Me to other Sahaja Yogis and then he asks Me “why have I lost my vibrations?" If you are indulging in such foolishness then it is better that you leave Sahaja Yoga. Only those

who are desirous of taking something can stay in Sahaja Yoga. He has no right to give Me anything, he only has to accept it from Me. If he wants to give then when his powers are developed then it would be very good. But you can give only when you are able to absorb. Therefore first learn to absorb. Try to see your shortcomings. For our benevolence we should see what we want to give. We are giving love. Are we standing in Love? We fight with everyone, we argue with everyone, we trouble others and we think we are Sahaja Yogis. We should not live with this falsehood. We should live with ourselves like a mirror meaning we should watch ourselves all the time. Like if something is sticking on to my face and you inform me about that and I can wipe it. In the same way you should watch yourself and wipe off anything that is sticking to you.

In your day to day life, you should live a brighter life. There should be transformation in your face.

Your behaviour has to be beautiful. Love should flow from you. If you are an individual without love then you are not a Sahaja Yogi. You should know this. You have become a Sahaja Yogi without any desire for it and without proving your worth and I am tolerating you and you are sitting here today. If you cannot improve then please forgive Me and stop coming to Sahaja Yoga. Such people will themselves go out of Sahaja Yoga in a few days time. Those who are devoid of love, those who think they are highly evolved, are useless for Sahaja Yoga. Such people should go to other ku-Gurus [fake Gurus] and get kicked by them and feel the heat. Here in Sahaja

Yoga you have come to become instrument of God Almighty.

You should be extremely humble, extremely humble. You should give up ego completely. Others say one has to take Sannyās [renunciation], I say first give up your ego. Give up your anger. By taking out your clothes you have not renounced anything. Renunciation means giving up anger, lust, attachment, pride greed, jealousy etc., giving up these Ṣhad-ripus [the six enemies] is called Sannyās, Sannyāsta. We are not talking about superficial renunciation. You should be extremely loving and peaceful while dealing with others. You should be talking about Sahaja Yoga with your family, children and friends. Change your friends and acquaintances. They [Sahaja Yogis] are your real relations. You should talk to them.

They [Sahaja Yogis] will tell you that we have entered into a new world, we have new vibratory awareness. Whenever you travel anywhere, like someone was telling Me he has come from Rahuri, that just as we carry our personal items while travelling, we also carry `Tīrtha', the water vibrated by My feet is called `Tīrtha' and other vibrated items like kumkum etc. If we find any sick person on the way, we give him `Tīrtha' to drink. If someone talks about religion we show him Mother's photograph and tell him about Mother and that she can give you your Self-realisation. Whoever they meet on the way they talk about Sahaja Yoga. They apply kumkum to some and ask them how do they feel, show them My photo and talk about Me and tell them that they can get their realisation from this photograph. All the time they only talk of Sahaja Yoga and only think how they can

manifest Sahaja Yoga. By doing this you shall find your depth. There are also some people who come to Sahaja Yoga like they visit a temple and then they are gone in no time. Due to this they face adverse results.

You will people sitting here, who used to be very sick earlier but ever since they have received their realisation they have never fallen ill. They have never visited a doctor after their realisation. They have never taken any medicine either and there are some old people too, who always used to visit doctors, hospitals and have stopped doing so ever since taking to Sahaja Yoga. There are many such examples.

Not only this but they have also helped others. The reason is that whatever is required to be done as a Sahaja Yogi for one's health they kept on doing that and got cured. You should all meet each other.

Among yourself you are all doctors and all are patients. Just as doctors do not take fees from one another.

In the same way, you also do not take any fees from each other when you help one another. You should treat other and discuss among yourself and you should not mind. If someone tells you that your Sahasrāra is caught up then it is a matter of shame because getting at Sahasrāra means being against Me. Then you ask others to correct yourself and wonder how you got caught. You should never have anything to do with any person who is against Sahaja Yoga. If you do that then your Sahasrāra is caught up. You must tell such a person to stay away and should close your ears. Do not talk to him and advise him not to talk to you. Tell him that you are meeting him due to Mother and that he should keep quite. If you keep

talking to such a person then your Sahasrāra is caught up and after a few days you will come to Me and say, “Mother I have got cancer." One or two persons had it but now they are cured. You must know that cancer is a disease of the Sahasrāra. If you have to be free from cancer then keep your Sahasrāra pure. If your Sahasrāra starts getting caught up then know that it is the beginning of cancer. You should always keep your Sahasrāra clean because if you do not do so then after a few years you will come and say that you have developed cancer. Then why not keep yourself clean from now. Not only that why not work for Sahaja Yoga for which we are in the kingdom of God. Tomorrow when such people are chosen from this world who belong to God's kingdom then you shall be the chosen ones. Why not do such acts. We are just wasting our time, meeting friends, having food with relations, criticising others. Let's leave all that and improve our ways. We should lead such a life that we are remembered for that. Let's think like that.

Nobody should think that he is left with very few years in life and it is difficult to achieve it now. You shall not die. When you die you are then reborn and this goes on. The why not come out of this cycle [of births and deaths] in a year's time and if you wish you can do that in a week's time. You only have to decide once, just once. You can be immensely benefitted by Sahaja Yoga just by deciding once like this. You should be surrendered completely. It is not necessary that you touch My feet but should be surrendered to Me from your heart.

Some people touch My feet but are not surrendered in their heart.

One has to be completely surrendered to Me from within. If you are completely surrendered from within then your Kuṇḍalinī remains established on your Ātmā Tattwa, just like the flame of a lamp, without any flickering. But one must remain surrendered for that. In the surrendered state one experiences Joy, Bliss and God realisation.

Sahaja Yoga is a unparalleled, unique and special thing. Please try to understand this and be involved in it. The more you identify yourself with Tadātmya [oneness with the Divine] state, the more your Ātmā Tattwa shines. Nothing is important at all, except that you yourself become the Light. Those who are indulging in nonsense activities all the time are suggested to leave such things. Those things are not for them. I am telling you one last time. Please take note of it and act on it intelligently.

Within us lie many evil tendencies and within us lie many negativities. These influence us to do evil deeds. To act under their influence is like becoming Satan yourself. Now it is up to you to either become a Satan or become God. Now if you wish to become Satan then it is a different thing and I am not your Guru for that. But if you wish to become God then I am your Guru. But you should save yourself from becoming Satan.

First thing to note is that on the night of new moon and full moon, always there are dangers on your left and right sides. Specially on these two days, that is, the nights of new moon and full moon, you should sleep very early at night. After singing bhajans, bow down before the photograph, meditate and keep your attention on

Sahasrāra and go to sleep after taking bandhan. That means you go into the unconscious the moment your attention is at your Sahasrāra. There, give yourself a bandhan and you are saved. During these two nights it should be observed particularly.

The night of new moon, you should meditate especially on Śhrī Shiva. You should sleep after meditating on Śhrī Shiva, that is the Spirit and completely surrender yourself to Him. On the night of full moon, you should meditate on Śhrī Rāma and surrender yourself to Him for protection. The meaning of the word Rāmchandra is `creativity'. You should completely dedicate your creative powers to Him. Thus you have to take special care of yourself on these two days.

However on the seventh [Saptamī] and ninth [Navamī] days of Lunar fortnights you have My special blessings. Remember that you are specially blessed by Me on these two days. Make some special arrangements so that you can have proper meditation on these days. You must do collective meditation only at those places which have been purified by My Feet [where I have physically visited]. You should not be doing collective meditation at your home by inviting someone. Even with your relations also you should not be doing collective meditation. You should be doing collective meditation only wherever I have told you to do so. You should also be discussing about Sahaja Yoga for a very long time at such a place where I have not put My Feet. Because at such places, bhoots shall start talking through yourself and you shall start fighting among yourself. I am saying this because even now you are not free from the clutches of bhoots.

You are not able to know when the bhoot enters into your being and takes over. This is how you should protect yourself. And whenever you are going out, leaving your home, give yourself a bandhan; always be in the bandhan.

If you come across someone having a catch on Āgñyā, give him a bandhan, even with your attention it can be done. Never argue with a person who's caught on Āgñyā; it is a foolishness to do so. Can you ever argue with a person who is caught on Āgñyā, who is a bhoot? Do not argue with a person who is caught on Āgñyā. `Never.' Just agree with him for whatever he says. Go on saying yes, yes, you are right. Because whenever we have a mentally challenged person we only say yes, yes whatever you are saying it right.

Never argue with a person who is caught on Āgñyā. You should also not be arguing with a person who is caught on Viśhuddhi. And never go near a person who is caught on Sahasrāra! Have no contact with him. Tell him to improve his Sahasrāra first. You should not be hesitant in telling him, `Your Sahasrāra is caught. Put it right.' Sahasrāra should be kept clean. If anyone has started catching on Sahasrāra, then he should immediately take help from other Sahaja Yogis, `Do something and clear my Sahasrāra.' If someone who is caught on Sahasrāra talks to you, you should tell him, `You are my enemy.' Never talk to him as long as he is caught on Sahasrāra.

As regards a person caught on Heart, you should help that person, as far as possible. Put bandhan on his heart, put your hand on your heart and take him to the photograph of Shri Mataji. You must take care of Heart

Chakra. May be, sometimes one may get a problem on the Heart Chakra. You must help others clear the Heart Chakra. But many people have no heart! They are very dry personalities. And you cannot do anything for such dry persons, even if you wish to.

So you should leave them alone. However, if they come to you and ask for your help then advise them to first leave Haṭha Yoga and then ask them to leave other unimportant things in life. They should be asked to learn to love others and if they cannot love human beings then they should at least start loving dogs, cats.

Love everyone. Love children. Never aggress on to children. In fact one should never aggress on anyone.

Never hurt anyone. Nobody should beat the children. No Sahaja Yogi should ever beat your children with your hands. Never beat others with your hands, never. Never get angry with anyone. Particularly, Sahaja Yogis should never get angry. Without getting annoyed, they should improve everything tactfully and intelligently. Never get angry. You must pray for, How should the day to day life of a Sahaja Yogi be.

One should think about it.

I have told you in many ways. Similarly this organization that we have of Anant Jeevan [The Life Eternal Trust], for which eight to ten people should come together and think what is to be done. You must all contribute to it and should give their services for it. All those who still haven't given their names should give them to Mister Pradhān and we are going to start a quarterly publication in which all My letters, messages, lectures will be printed and apart from that if you have any experiences to be shared

then do it so that these can also be printed in it. Whatever experiences we get from all over India, some of them would be printed in that. Therefore if you have any experiences keep writing to them. Apart from that if you can write an article on Sahaja Yoga please write and send it for printing. This way there shall be a quarterly in which there will be some articles in Hindi, some in Marathi, some in English and some in Gujarati.

So we shall be starting printing either together in all these languages or one by one. Everything happens slowly in Sahaja Yoga. For that you must contribute, give your subscription and take advantage out of it. If you have any questions on this then raise them and I shall answer all of them together. We are first starting a quarterly which later be a monthly and then weekly and finally daily, but for now it shall be a quarterly publication.

If you have questions, any problems then please send a letter in My name to Mister Pradhān. Please don't write many letters to Me as I do not have time. After that do not say Mother has written to him and not to me. Do not talk in such foolish ways. Sahaja Yoga is not for such people. You know that your Mother loves you all equally. For some reasons I may not write to some people.

Sometimes She writes to you and sometimes not.

Sometimes I write to those whom I know will never mind if I don't write to them.

And now I am not going to care about those who feel bad if I don't write to them. I have cared enough for such people and the result is that those evil people have remained that way and never improved and we have

been troubled. All those with whom I have been patient thinking that one they shall improve have not shown any progress and have remained wicked, they have not transformed even wee bit and we have got the pain. Because I had decided that no human being shall be destroyed in this Kali Yuga. I shall not torture any human being. I have given him complete freedom to go either to hell or towards God. I have given you complete freedom. If someone wants to go to hell then I say take faster steps towards it, so that I am free from you. That arrangement also I have done. If you wish to go to hell then I have made arrangements for that also but if you wish to go at the Feet of God, that also is arranged for you.

So I am telling all those who have troubled Me, disturbed Me or tormented Me that I have had enough patience and now if anyone troubles Me or disturbs Me then I have to say very clearly to such persons that now we have no relation with you and that you should leave Sahaja Yoga. Such elements, while going out of Sahaja Yoga show their true colours and disturb us again. Their true nature is exposed. But I have to tell you that you think about your well being. There is no need to follow them and go to hell. Think about your own well being. There is no need to argue with anyone. They shall remain as they were earlier.

They are very difficult to get transformed. Because they are evil. Those who are good, they may initially behave like them but get transformed very easily. Those who are evil are impossible to get transformed and I have understood this. I have tried enough but such people

shall remain as they were. You can never transform them. They shall never have wisdom. That's why there is no need to argue with such people.

I have to request you, not to have any kind of relationship with such people. Slowly they shall be out of Sahaja Yoga. They are here because they want to destroy whatever you have accomplished. You should save yourself from such people. Get your vibrations.

..... [MISSING 2 minutes.] So all those who think they are very intelligent, if they want to go to hell I can issue them ticket to hell. It is all under My control. All those desirous of going to hell can have the ticket from Me and I am willing to give it. Those who want to go the kingdom of God their ticket also I can issue. A ticket clerk can issue ticket for any destination but ticket clerk will inform you that if you go this way there will be derailment and immediately on reaching there your... *[UNCLEAR]*... will break, there is no return from there, you cannot come back from there. Return ticket is not available from there. That's why I am informing you but I do not have to say much about hell, as you know all about it.

I have told you all this so that you can keep your own instrument clean. And always keep your sight on higher level. You should not keep your sight low but on higher level. You have to rise higher. Never look down. You have to rise higher. I am with you at every step, at every place. Everywhere. Wherever You are, at whichever place you are, I am with you, completely, in person, by My spirit and by My word completely. This is My promise to you. But those who wish to go to Hell, they will also be sucked down.

That is also arranged. Therefore be careful. Take to higher life.

Now I am going to London and when I come back I want to see that each one of you should have given realisation to at least ten persons. Call others, talk to them about Sahaja Yoga openly. Don't feel shy.

Tell them about Sahaja Yoga how truthful it is. It is the religion of Truth. It is for real. Gather people, talk to them wherever you find them. Everyone of you should take the photograph and each one should give photo in ten homes. It is a very good way that each person contributes to take ten photographs. Give these photos to ten such homes where there will be respect towards the photo, where it will be worshipped and where Sahaja Yoga can be accepted. By this way only we can spread Sahaja Yoga. We do not want to have much publicity because whenever we do publicity then dirty people are also attracted and the good people do not come. Therefore it is better to serve Sahaja Yoga all the time and make yourself wealthy [spiritually] by it. May God bless you. My complete blessings are with you. My heart, mind, body be always engaged in your service. I am not away from you even for a moment. Whenever you will remember Me anywhere by just closing your eyes, at that moment I shall come to you with all My powers, `Śhankha, Chakra, Gadā, Padma Garuḍa laisi-dhāri' [Just as Lord Kṛiṣhṇa came riding on his Condor from Dwarika, with all his Divine weapons, Śhankha, Chakra, Gadā, Padma when Draupadi called Him, I shall be before you in no time.] Even for a moment I shall not be late but you will have to be Mine.

This is very important. If you are Mine then I shall not be late even for a moment. I shall be before you.

Let God bless you all and give you wisdom.

Contents: 1976-06-00 **Quote on the Plight of the English Sahaja Yogis after being on their own for 6 Month, London, UK [Follow up to *1975-11-00*.]**

Forget it. You are not up to it.

Contents: 1976-09-00 **Pūjā, Shri Mataji's House, 2, Parklands, Ice House Wood, Hurst Green, Oxted, Surrey, UK (month not sure)**

[One of the early Pūjās believed to be the very first Pūjā in praise of Shri Mataji, we had a Havan outside and we had this book of the thousand Sanskrit names of the Goddess. We were sitting round there putting Sāmagrī on the Havan and Shri Mataji was actually reading the names Herself. Shri Mataji said:] This is very strange because you've got the Goddess reading the praise of the Goddess, which is rather unusual.

Contents: 1976-09-06 **Letter to Gregoire, London, UK**

The environment plays a big role in the reaction of a person. The sensitivity of the Chakras becomes dull after the first few shocks to them. Then, a human being starts living with all the shocking habits very easily. He exists but in a very superficial manner and does not want to go down into his depth *[UNCLEAR* as he cannot, because in this movement, he has to first] face the shocks that are stored within. He tries to forget them as that helps him to exist. But mere existence is not accepted by people like

you and many others who face themselves. They are brave and courageous children of mine. Sahaja Yoga can help only those.

You have been worried about others. To the extent that you want their emancipation I am willing to agree. But this is only possible if you can see the purpose of emancipation. The purpose is to introduce to their awareness the kingdom of God, His laws and His glory. The responsibility of every individual as an instrument is to accept Him in his full freedom. The object of Sahaja Yoga is complete liberation hence nothing can be done arbitrarily by Adi Shakti. The only thing I can do is to lead you and guide you to awaken your divinity in full freedom.

.....

A cat has to change seven places to save her children.

.....

Contents: 1976-09-22 **Letter, London, UK**

Those who are real seekers of truth do not give up their seeking by their frustrating finding of untruth.

There are plastic flowers. That does not mean there are no real flowers. The religions manifested as real flowers on the tree of religion but people removed the flowers from the tree and made them dead flowers, as their own property. Once you know the reality, you can know all the incarnations of Divine manifestation and their functions.

To know the reality you have to be born again. You have to know the unconscious. Your attention has to jump in the unconscious. I the human state you cannot know the

unconscious, hence it should not be discarded but should be accepted as unknown.

When you jump into your unconscious, as you have seen, you become collectively conscious. You “become" but not that you think or feel but you are endowed with awareness. That knows about the other people's Kuṇḍalinī and Chakras on your fingers, spontaneously. From your heart, like a mild electric current, the Divine power (Shakti) starts flowing. They are the Divine vibrations (Chaitanya Lahari)....

Contents: 1976-10-00 **Pūjā, Shri Mataji's House, 2, Parklands, Ice House Wood, Hurst Green, Oxted, Surrey, UK (month not sure; also listed as 1974 or 1975)**

[Shri Mataji blesses everybody after the Pūjā and speaks a few words.] There are thirty five crore of Devas in the body of the Goddess, three hundred and fifty million and that's how through them, all the creation is worked out. When you wash My feet, you must know that they were given to Me by Brahmadeva Himself. And by taking water out of it you clear all the problems of your five elements which are in the control of the creator himself.

So My feet are the more important; they can cure your ailments of the five elements; even mental ailments are cured because that part of you is formed from Ākāsh, the firmament.

Just think of the intricate and delicate things that work out, like in nature a little bird comes and builds its nest: nobody tells it what to do, from where does it get the knowledge? A chestnut tree will bring forth only

chestnuts; a bee goes only to one type of flower to collect the honey, who gives this knowledge? Some birds can predict coming dangers of earthquakes. That is the Virāt-āñgana. The screen is there, the light is behind Me. It is the light of God in the abstract form. I give the form to his light.

The energy comes out, they clothe Me and the manifestation takes place.

Mārkandeya discovered all these things through meditation. Now I can tell you these things, it is up to you to verify it. I asked him: “Why do you want to write?" He told Me “I must write otherwise they may not recognize you." Today, all the Gods you may recognize in Me whom you call as Nirmalā. It's a very mild form. But all the powers are inside and may be used. They have become subtler, simpler. This finger may look dainty to you but it has a very powerful weapon which has killed many Rākshasas.

The power has gradually withdrawn inside from one incarnation to the next. It is not harmful to you in any way. It's all hidden inside, beautifully folded; gradually it opens out like a bud in all its modesty, humility, concern. Man in his ego is not going to accept Me easily because he is in ignorance. He can only get knowledge through Self-realisation. The more you surrender yourself the more the light will permeate.

How you sit, how you talk, how you walk before Me are very important for your surrender, so that your Gods are happy with you.

In this chaotic Western atmosphere, you have to really understand, they are all burning with degrading desires,

hatred, vanity, arrogance. Every moment they are killing each other. All struggling to come out of the ocean of ignorance. In your knowledge be confident and try to pull them out. There is no valour in diffidence, it is very important work. You must validate all your doubts; but gradually you yourself will start emitting because of your greatness.

It is not possible to give realisation to anyone who is not able to surrender to My being. No matter how eminent a person, they all have to come down, otherwise their realisation will not be recognized. There is no difference between Me and God Almighty. The sun without sunshine has no meaning. He has made Me like this, all his powers are in Me. Forget everything else and surrender. Many a times I have come on this earth and not said this. But now I say surrender. There is nothing like meditation without Me. You become that vast being that is Me. It means dissolving all that is misidentified in you. Even for that you have to pray and you have to ask. I give material things to stupid people who ask for them. But to wise people I give eternal things. Stand in your wisdom and ask for the eternal life.

Contents: 1976-10-12 **Letter to Gregoire about Dharma (also Pyramids and Taj Mahal), London, UK**

It is very true that some human beings in the prehistoric times were very wise and dynamic. May be they were realised but such people, in ancient civilization, must have been very much accepted as higher people.

Otherwise how can you account for building a pyramid in Egypt, which is, from inside, all vibrated.

The human brain is also a “pyramid like" but not yet perfected. The proportions of Pyramid are Divine.

(This is all supported by a scientist in his book on “the super nature" where he found that dead bodies do not decay). There are many such instances. Specially artists who were of higher awareness (realised Souls) were accepted and that is how the Taj Mahal works (the dome gives resonance and there are lots of vibrations as the dome has a special shape.

So these are no more make believes. They are all beyond the conception of even modern men. The reason for this acceptance comes from the fact that human beings at large, at that time, accepted virtue (the expression of Dharma) for the pattern of their life. They did not get “liberation" from virtue, socially or politically. Dharma was accepted as something to adhere to.

There must be clear-cut ideas as to the formal religions appropriated by people who “talk about God".

They are not realised and those who are realised also are not fully aware of themselves. The talk about God leads to the rationalisation of formal religions. The mythical organized religions have befooled human beings to such an extent that it looks like a joke, which has turned into a cold-blooded murder. I do not know whether to laugh or to be angry or to weep with anguish.

This is how I describe Dharma in short. Dharma is the sustenance of all things that are born or created.

It is super nature that gives valences to atoms in an element. It is Dharma that is expressed as the quality of these elements. For instance, gold has a quality that it is untarnishable. The human beings are like perfected

instruments, like computers. Of course, if their Dharma is in balance, they are the best receptors.

You can understand that the Divine awareness is like the main electrical current which starts the computer (Self-realisation). If the Dharma in the instrument is lacking, Self-realisation does not give full results. It becomes like a second hand car. Dharma is the fulcrum and the one who is in Dharma never gets into imbalance.

So the attention has to be on “Dharma", the point where the gravity of sin does not act.

The information of Dharma comes from the Unconscious but the movement from the fulcrum can take the human attention so much in one dimension or so much like a sea saw that ultimately the beam of life tilts towards one side, either towards hell or towards destruction. Because, if the extreme movements are like a sea saw, the delicate flower of human awareness becomes confused and people suffer from all kind of diseases.

So what must we do? The human beings have to come to the state of Gautama who became the Buddha. He searched in all earnestness and honesty. He gave up first all fake worldly preoccupations. This is not required but when he gave up all hopes of searching, (the occupation of the mind), he accepted his defeat. He felt tired and fell at the feet of the Holy Ghost.

Buddha had Dharma. His body was clean, His mind the attention, did not find any joy in the worldly greed or desire. His cup was ready and it emptied when he was tired and surrendered and that was the moment: like torrential rain, the “Shakti" filled His cup and made Him the “Shakta", the Enlightened One.

So, when you are talking of virtue, you are warning them to keep the cup intact and clean.

Sahaja Yoga is the proof of all the scriptures that are challenged. But I had to come to explain, to give realisation and to tell you the “know how".

In science first a hypothesis is propounded and then experimented. If we get the results, it becomes the scientific law. In the same way, so far, religions or ideas of God was a hypothesis but how this hypothesis becomes the law through Sahaja Yoga is to be seen.

Sahaja Yoga is more concerned with the Mahalakṣhmī Power, evolutionary power, which also integrates all the three powers at the point beyond the Brahmarandhra (top of the head). With this integration, the Sahaja Yoga discovery proves that the human being is a perfected instrument, a computer built in various period which, when put to the mains, starts giving information.

It proves that all religions are living flowers on the tree of life and they describe the Truth. All Incarnations are “true". All this can be proven at the time of Kundalini awakening.

It creates a human awareness, which can have a dialogue with the Unconscious.

Contents: 1976-10-21 **Letter (Hindi), Diwali**

My dear Sahaja Yogis, My dear children, Let this Diwali enlighten you with light of love. You yourself are the lamps which burn high and don't get pressed by the cover. They become much more powerful than the cover. It is their own asset. When they are hit upon, they are disturbed and extinguished.

Why are our lamps disturbed? You should think over it. Is there no transparent sheath around them? Have you forgotten your Mother's love and therefore you are so disturbed? As the glass protects the lamp, in the same way My love will protect you.

But the glass should be kept clean, how can I explain? Have I to say like Śhrī Kṛiṣhṇa “Leave all religions and surrender to Me" or as Śhrī Jesus “I am the way, I am the door." I want to tell that I am that destination. But will you people accept it? Will this fact go to your hearts? Although what I say is distorted, the truth will always stand. You cannot change what It is. Only you will remain ignorant and backward. I am unhappy because of that.

Diwali is the day of real aspirations. Invoke the whole universe. Many lamps have to be lit and looked after. Add the oil of love, Kuṇḍalinī is the wick and awaken the Kuṇḍalinī of others with light of the spirit within you. This flame of Kuṇḍalinī will be kindled and one within you will become the torch. Torch is not extinguished. Then there will be spotless sheath of My love. It will neither have any limits nor any end. I will be watching you.

My love for you is showering as many many blessings.

, Yours always loving Mother NIRMALA

Contents: 1976-12-22 **Talk to Sahaja Yogis, Spirits of the dead, Sweet Home, Mumbai, India**

Now the question is for a modern man whether to believe that there are spirits or not. Because it's a very unknown area and the unknown area, unless and until it is fully explored and found out, always creates a hallucination that it is something Divine.

So, we have to know even about spirits, who are they, how they act and how they work out. Now many will say that “We do not believe in spirits." Whether you believe it or not but they are there. Christ was not a liar, He took out spirits and put them in the pig and He is the man who clearly said that “Keep away from the spirits." The spirits are the people. We can be spirits tomorrow if we want to be. When we die, we do not die fully. Only the element of earth which has created us for appearance for which we can say the *[UNCLEAR]* is a gross form. That portion only dies, the rest of it remains and it goes into an area which we call as Preta-loka -*‘land of spirits’* where it starts becoming smaller and smaller. Till it comes to the size of a foetus, or you can say a very small foetus. It waits there. But some of the people when they die, they are dissatisfied souls. In Sanskrit we call them as Apṛuktab, means in life they have been hankering after things too much and they couldn't get to their goals and they died.

For example, a mother dies during labour pains. Her child is born; she sees the child and dies. She is worried about looking after that child. A father dies suddenly in an accident. His children are left behind and he is worried about his children they're looked after. There are some people who are very ambitious in life, very, very ambitious and they die before fulfilling their ambitions. They also become spirits.

There are people who have been tortured and troubled and killed. They also die and they don't want to live in the Preta-loka but they want to trouble the people who have troubled them.

So, there are types and types of people who become spirits. We can divide them into two types. One type is the one which is very aggressive, ambitious, egoistical, oppressive person who dies and becomes a spirit. That area is known as the Supraconscious area.

So many Gurus and Sādhus who renounce the world and go to the Himālayas and break their necks and do all kinds of frantic things, which we call as Ravini Prāṇāyām, when they die without realisation they also are on the Supraconscious side and they remain on the right hand side of the human being.

On the left hand side, human being, because human being is a reflection or we can say is the same microcosm of the macrocosm, which is the Virāta, hence they are reflected on the right hand side of the Virāta and so we should say that they are available on our right hand side.

The other ones we can say that they belong to the category of the people who are suppressed, who are oppressed, who are tortured, who are troubled, who are debased, who are insulted. Such people when they die they want to take their revenge by their sly methods.

So they remain on the left hand side of the Virāta and thus are reflected in us also in the collective subconscious, which is on the left hand side.

Basically these are the two types of people who are becoming spirits. But there can be a mixture, there can be every type of a spirit. There could be good spirits also, good people who are trying to only help their families and things like that.

These spirits try to manifest. For example, the Supraconscious type spirits. There was a doctor in

London who died. His name was Doctor Lang. When he died he had discovered lots of things and he wanted to continue with his practice in London and he was a surgeon, but he could not do it because he suddenly died.

So his spirit entered into a soldier who was living in, who was fighting in Vietnam and when the spirit entered into him and told him that “I'm such and such doctor, you must go and meet my son and my brother and tell them that I am within you." The soldier could not believe it but they said that “You come alone with me and I'll guide you to that place." And he took him to that hospital where this doctor was working. The hospital was closed, the surgery was closed, so he went and saw the son and he told him about the spirit entering into his body. The son could not believe it.

So he said that “I will tell you all the secrets of our life that we spent together and which no one knows." And when he started telling him all these things he was amazed, he said, “All right, I'll open the center." So they opened a very big news organization known as Late Doctor Lang's International Curative Center in London. Now this organization started working long time back, about I think eleven or twelve years back. Actually, I came to know about it because somebody who was suffering from the treatment of one of these people, she came to Me and she told Me all about this and she gave Me a pamphlet in which they had written all this story about Doctor Lang. And what they used to say that “You should write to us about your illness whatever it is and when you write to us then we will organize it in such a

way that at such a time, at such a point, at such a place, whichever place you suggest, something will happen to you, you'll start shaking in the body and you'll get those spirits into you and you'll be cured." It happened with this lady, the one who came to Me first when she told Me. Then afterwards that I met many of them, even in England I've met some of them.

So, when she came to Me you see what was her trouble was she said that “I had some troubles." I think she had some minor trouble which was cured but was very inconvenient thing for her, sort of a, it was a nonsense, the trouble was. She was definitely cured with that. But after say five, six years or so, she started, you see, shaking her body completely, her nervousness was so much that she couldn't see Me. When she sat before Me she started shaking, her hands started shaking, body started shaking as if a lunatic would do that before Me.

So I told her, “See this gentleman has come from lunatic asylum and he is behaving the same way as you are behaving." She says, “I know because I have a pain here I have a problem here and I know there's something wrong. I am not thinking properly and I cannot remember anything. I am a lost soul and I know what has happened to me. Now what can You do about it?" Of course I then cured her no doubt, because in Sahaja Yoga you can.

Through vibrations of love, this Divine Love which I told you yesterday. You can give a bondage to those spirits. By that bondage, you can make that bondage pass into the Preta-loka and they disappear.

But some of these are controlled by some of these ambitious, so-called Gurus. Now these so-called Gurus

that you know of, so-called, they call themselves Gurus, what do they do? They go, you see, if they find some evil genius dies somewhere they know he is evil genius then they follow his body they go to Śhmaśhān –*'cemetery'* they try to collect part of his body and they keep it with them.

Now the spirit till thirteen days moves around the body and it starts watching what is the body doing.

So, when the spirit, you see, sees that his own part of his body which is to form again his own body later on is missing through these people and they will be doing something so it appears before them and they know how to talk. It's easy to talk. Even ordinary spirit person if he comes here, I can make them talk and they talk quite a lot all kinds of nonsense and they also tell about these people what these people have been doing.

So that spirit then, you know, is captured by these people and they start using these Supraconscious spirits. These people being crooked and very intelligent people, they start acting into their hands. Now these spirits are given some names, like they can call them Rām, Kṛiṣhṇa.

Some people say Aim, some say Hrīm, some say Klīm, all Goddesses names, you see, they can even give the name of Jesus or something like that.

So, what happens that when these, when you go to these Gurus then when you ask them they say, "we'll give you a mantra." Now you think that the mantra giving is a very great thing. You see so many people will come and tell Me in Marathi also Maharashtrians are special ones for this that [Marathi].

After all a mantra can be given [Marathi]. Why do you need a Guru to tell you this? Use your brains.

Now they go on saying Rām and this fellow is already connected them with the Rām whom they have appointed to get into this fellow.

So, the Rām enters into the psyche of this person. Mostly it is through this Āgñyā Chakra, which I told you yesterday I described the whole Kuṇḍalinī and its places and everything.

So it enters through this into the psyche. When it enters into the psyche on the right hand side, you see on the ego side it enters in and it starts making the man very egoistical. He'll beat his wife, he'll beat his children, he'll rage and try to show off.

Sometimes such a man might get a promotion and he'll become so dynamic, he will, people will say, “Oh, what has happened to him?" And sort of his attention which was spent in doing other things will be diverted to very ambitious style of work. Now becomes very ambitious, but he has no Dharma in him, no love in him, no compassion in him but he becomes a very so-called successful man for a short time.

But after, I've met many like them in Delhi also, those who have been initiated like that by paying quite a lot of money to these Swāmīs and Sādhus and before Me they were just rattling like this and they said, “Mātājī, this is such a lot we are rattling before You, but even if we take a, even if we burn an Agarbatti in the name of God Virāt we can't go near a temple, we can't go near a church. If we see anything of God we started rattling like this." And they all have resigned from their jobs and are settled

down as useless people. This has happened to them within five, six years time. Young people, very young.

In Singapore I met one fellow. No, not, Kolhapur. You would not believe he is only twenty-two years of age and he is like that. And this is the Supraconscious style, they call it transcendental thought. This is the trance they use.

So just by giving you one name. You must also see, after all you cannot call like that your God the Almighty by just a name. How can you call Him? Is He your servant? `Rāma, come along.' Can you call it like this? `You do my job, You look after my father, You look after my mother.' Who are you? Are you entitled to call like that? And can you just tell Him that `You have to, You better look after everything that I tell You otherwise I'll give You up. I have no faith in You.' The man in his ego starts thinking these nonsensical things. You have to surrender to God. You have to become one with Him. You have to be authorized. Then only you can ask His help.

The another Supraconscious people are another type of, they work out in this way that you see these people are the Haṭha yogis, so-called Haṭha yogis because I call them neo Haṭha yogis. They are not real yogis. The real Haṭha yogis never stay with the human, normal, what you call them, citizens of a city or a village. They stay in the forest with Gurus. In the Patanjali Shāstra who is the original writer of Haṭha Yoga, he has told there are six things a Haṭha yogi has to do. He has to stay in the jungle with a Guru who is a realised Soul and he does not have to lead a married life, he has to be a Brahmacharia, a celibate person. And he has to do six things together in that: meditation is there, Prāṇāyām, pratyahar, yama,

niyam. All these things means he has to regulate his life; he has to lead a very chaste and holy life. It is not meant for people who are householders. Here now for fashion sake the Haṭha Yoga has come to all the people and all Haṭha yogis such get heart trouble. Yes, they do. I've met a doctor here, you might be knowing him also very well, he was a well known doctor and he was preaching Haṭha Yoga and he had a heart trouble and he was a heart specialist. And when I met him I told him “Doctor, be careful about your heart. You are catching on your heart." He said, “How can that be? I've taken my cardiograph." I said “Doctor, be careful and don't do this Haṭha Yoga." Because it is an extreme type of a Sādhanā, which is to be done with a person who can balance you, where no other energy is exhausted but only thing it is just done for the Sādhanā and your Guru works it out. It is done by very few people. But nowadays everybody wants to become a cinema actor and a cinema actress. Every girl wants *[UNCLEAR]* flirty shapes that are described in the beauty contest. I tell you these proportions are absolutely Satanic. I've read those proportions. They are not the proportions of Goddesses or of Gods. These proportions that are described in these beauty contest things are absolutely of dirty women. These proportions if they exist in any human being, only bad vibrations will come out. That's why you must have seen once they win that test than you have seen how they become funny.

These are all human conceptions but all the human conceptions are such foolish things that they do not know that they are playing into the Satanic forces. The idea

about cinema actresses you see all *[UNCLEAR]*. Even in London even ninety-year-old women want to be actresses. Are they mad? They don't want to be mothers. And then they will do all kinds of dieting, torture their husbands and they will, I don't know what they are up to.

You have to be good wives, decent wives. You have to be good mothers first of all. You are married women. You are not actresses. And the husbands also want to be actors or what I don't know that they are at Haṭha Yoga. They want to make their body very perfect in those dimensions that they are described.

Who said that these dimensions are the best? I mean these days when you see men they don't look like men and women don't look like women. Women have started looking like men or like horses and men have started looking like women. It's a vicious system. We have to be women in the full way and men have to be men in the full way.

You have heard about Shivaji Rana Pratap. This is their personality. You see all the descriptions of these personalities going to drop down like anything when you see these actors and actresses, teeny-leeny people, somebody slaps them once on the face, the husband fall down dead and the wife she is running away with another men. All sorts of things going wrong in this ghore Kali Yuga.

This is only you are playing into the Satanic forces. Nothing else. But these, I tell you, these supraconscious people are teaching you all this. Then there are people of extreme nature, women specially, who are pativrata, you see, they are also nonsensical people because you see

they think they love their husband, the whole God must fall after them. Of course Pativrata is a powerful personality. But she has to be a realised person, otherwise she is not realised and she is all the time making the husband, you see, a noose around his head, all the time and using God for it. It's absurd! She must allow all the freedom to the man. To man to understand the complete play of life. These women also when they die, you see, they are afraid that their husband might marry somebody else or whatever it is. They sit on the husband's head only.

Then the mothers, some of the mothers who are so much involved and selfish and self-centred, only love their own children. They said, “He is the only son I have. She is the only daughter I have." So what is that mean? Why are you so misidentified? How many times you have been born in this world? How many children you have had before? Why are you so much involved into it, so much misidentified? That does not mean that you kick your children. Either they will kick their children or they will be absolutely downtrodden by the children. This is the extreme type of temperament. Normal people who love their children, love other children also, live in a normal way, normal, pious married life, don't run after other men and don't run after other women.

These normal people when they die they go to Preta-loka and then they are born again as good people and they, if they are born today they get Realisation. There are types and types and types. I don't want to waste your time and My time describing these horrid people. But on the other side on the left hand side, the debased and the sly and

the horrid and the murderers and all of there are, these are another type.

What these people try to do? You see sometimes they will do some sly thing. But when these people enter, these debased ones when they enter into your psyche you become lunatic or mad or something happens.

They teach you all kinds of things. They'll teach you how to drink, to take to drugs, to do this thing, or if you are taking drinks they'll enter into you, because they are drunkards so they want to drink more, so they will drink.

You'll be amazed, you won't believe that in Cuba I met a lady. She was a very dainty darling and she told Me that she can take one whisky neat, one full bottle. I mean I can't even look at that bottle the way she showed Me. I said, “How do you manage that?" And her husband said, “Really. It is true.

Sometimes she does it." So she says, “You know, there's a very big, huge negro who enters into my body and then he drinks, not I." She sees him coming inside this body.

So, these type of people are the other side on the left hand side. Now, there are mixture types.

Some of them, you see they are the people who believe in God and they haven't found God and they have worked very hard sort of people.

So, they try to give you little sometimes assurances.

For example, yesterday one lady came and she told Me, “Mātājī, suddenly I found that there were some Chaṇas –*‘chickpeas’* lying in my house. I thought they must have been given by Mātājī.

So, I ate them and I got cured." I said, “Am I mad to give you Chaṇas and diamonds and this and that?" And there are some Gurus also who are working out the so-called materialisation. This is nothing, you see sometimes you find in Bombay [Mumbai], now you find that suddenly your something is missing. Most of the missing things you'll find there and these are the things they passing out to people like this, come alone, in Yaduve. It is, it is a spirit, you see, transparent. It is not opaque thing, you cannot see it.

So it comes round, picks up anything it feels like and it goes away and it just disappears and it goes and it can also give it to some people there. And this is all the Vidyā of spirit. Now, how are you to know that this is spirit and not God? Only ask one question: `What is the interest of God in giving us all these nonsensical things which we are going to leave here only?' When we die all our diamonds, all our ornaments, everything is going to lie down here.

So why should God give us these things? Is He mad? You see, if He loves you, He will give you the highest, the eternal, the greatest, the one that is promised in all the scriptures. And you read all the scriptures. Do you find this kind of a nonsense anywhere that Kṛiṣhṇa came and He brought out some rings and gave it to somebody? He did not. I mean, it can be done by Him. If He wants to do it, He can do anything. But He is not going to steal things.

So this kind of supraconscious spirits and *[UNCLEAR]*.

But it's nothing important for us because one exists in the future and another exists in the past.

We have to be conscious of the present, present moment and this is what Sahaja Yoga is. That now at this moment, you must understand the dynamics of this moment, the spontaneity of this moment.

So, now people will say, `Then that means, Mātājī, You don't believe in planning.' I do not. I do not believe in human planning at all. Because when human beings plan you know what is the mess it creates.

Everywhere in the whole world wherever there have been planners, what has been? I'll give you a simple example. You plan a wedding A to Zed. Now, you'll find suddenly when the bridegroom has to come from this place to that place something will happen and he won't move. He may have to go to the bathroom, maybe he wants to meet his mother, he will be emotionally tied up, maybe his mother will come there and she might start crying. If you want to make it a living marriage, then you should not plan in such detail.

You must allow the spontaneity, the blessing of God to work out.

In London, I'll give you one example, you see I do not plan out much and I don't bother so much about this planning out. Today we wanted to come here very early. These people said we must reach there at six thirty. I was just laughing. I knew when I had to reach I would do it because whatever they may try we cannot *[UNCLEAR]*. And I just could not.

So why then? Because I know that we were not going to reach there. Of course, I mean today supposing I have to go tomorrow, so I have to just buy the ticket for tomorrow. It's all right. There's no planning. That is to be

done today. But A to Zed you start planning everything and suddenly you find this is missing and the whole thing goes wrong.

Let the spontaneity, at least in human relationships, because you are such planners you cannot do everything else. But human relationships, at least, try the spontaneity to work out. Now in the Western countries people are understanding the value of spontaneity, but they are stupid people, they don't know how to harness it. I cannot even tell you to what stupidity they go. If I tell you, you won't believe. There are small children, otherwise I would have told you. It is impossible to believe how stupid they are that they believe in the spontaneity and the kind of spontaneity they have got.

All developing countries are now developing to be the developed country but we must also see in what *[UNCLEAR]* these developing countries are. They are stupid people. They are all right as far as their work is concerned, they are all in time, their things are all clean, spick and span. But if you see their families are broken out. Stupidity to such a limit. A 90 year old woman having a love affair with a 19 year old man and on the front page their love letters are posted so everyone should read it. That is *[UNCLEAR]* and all the men thinking this great Romeo and Juliet going on. Stupid, absolutely stupid.

When you talk to them you'll find them such stupid people. They don't know where to look and what to say. You have no idea to what extent they have gone in stupidity. Of course they have Cadillacs and they have big cars and they have big houses. But sometimes I feel it is donkeys living inside these beautiful houses. In

certain matters they are absolutely stupid. In certain matters, absolutely we are crooked. They are innocent simpletons but they are stupid people. We are crooked. Now that point I'll touch later on.

So, let us see now that how these two types of spirits enter into us, into our psyche. They can enter through this, they turn this. They turn this portion and put inside. Now what happens with that, with the spirit? There are some like Rāvaṇ was there who could only with speech he could make people naked absolutely. We have got one here exactly the same type, if he goes on giving speech people start taking out their clothes. Now just think how stupid we are not to think, `By taking out clothes are we going to go near God?' I mean what sort of a logic is this? When we take our bath, we are all naked, are we nearer God by that? All sorts of absurd things are being taught and people are accepting. Thousands of people.

In your great Bombay [Mumbai] there are so many intellectuals are there doing such silly, stupid things.

Then you'll find lots and lots of people just organize. For what? “Oh, there is some gentleman has come, you know, he speaks very well and this thing and he is very good at this and he is a very great speaker." “What does he speak?" “He speaks about how Rādhā and Kṛiṣhṇa loved each other." Very good idea. You can have free cabaret and you can have free discourses on all the nonsensical things debasing God Himself. All these things are so interesting to human being. Are they really seeking the truth? Are they really asking the reality?

They will never read Shañkarāchārya. Yesterday I told you.

They will never go and find out what Mārkandeya had to say, they have time to find out what Jesus has to say about it. They do not know what Mohamed Sahib has said. Nanak Sahib said so many things, Kabīra has said so many things. They are all fools. These wise have come from somewhere to teach us about all these Satanic methods that they want to employ on us.

So be aware. Be careful. This is the ghore Kali Yuga. All these Satanic forces are acting. Kṛiṣhṇa has said that “Whenever there is need, to re-establish the Dharma and to kill the Dishtas and to save the Sadhus, I am born again and again." *[UNCLEAR]* find who is the Sadhu and who is the bhoot? It is such a mixture! Satan has entered into all the Sadhus and Sadhus are absolutely in a conflict.

This what Kali Yuga is. It's a very delicate matter.

So in our own being, as I said it, on the right hand side is the supraconscious area and on the left hand side is what we call as the collective subconscious.

Nearer your own being is the subconscious on the left hand side which we call as the psyche part where we store everything that is dead of this life and past life. And on the right hand side is the preconscious mind which we call as Mana by which we, I don't know, Mana is also very confusing thing, but English word is better, is preconscious mind, with which we plan and with which we think and this body is maintained through our right hand side power. In the center we have got the evolutionary power. By this power only we have evolved,

which is the conscious mind. This moment, now, at this moment. We can say that the past and future cross like that and in the center is the point.

We can say like this that the past, the future and the past they pass like this in the center and they pass out.

So the thoughts from the past come to the future and the future to the past, but they cannot stay at conscious. For example I say, `Now. At this moment. Stop it!' You cannot. Why? Because of thoughts. The thought rises, goes up and falls down and disappears like that. Again another though rises and again falls on this side. Now you can see the rising of the thoughts, but you cannot see the falling of the thoughts. In between the two thoughts there is a little gap known as Vilamba in the Sanskrit language. That is the point of conscious mind. The thoughts can come from the supraconscious side or can come from the collective subconscious, can even come from the preconscious or can even come from the subconscious. That's how the thoughts waves are.

But if you have to jump into the conscious mind itself, now at this moment, you cannot do it because at that point there is no thought. I am not telling you all these things of My own because this has been already discovered by many psychologists. That one has to jump into thoughtless awareness, not into the so-called trance but into awareness which you are completely aware but inside there is silence. Now this silence has been described by all the scriptures. And while jumping into that even the psychologists so many of them said that you jump into an unconscious mind which, unconscious

which is not going to *[UNCLEAR]*, achetanma, which is collectively conscious, which is universal.

For example, we can say Jung, one of the greatest psychologists and I respect him very much. He has done a lot of work on the unconscious and he has taken many years to experiment on thousands and thousands of people to find out how the unconscious works through dreams and symbols. Now he has found out many symbols appear in the dreams. For example a triangle like this appears in a dream of one man, pointing downward. Invariably in all the cases wherever such a dream has appeared, such a man has murdered someone. Or if the triangle is just upside down, means the top is the pointer then invariably all these people who saw this in the dream and reported to him, they were murdered. There are many such things he has found out. He also found out another thing about the Universal Unconscious, that it always gives you a balance, by different experiments. Now the medical science people have found out many things which they cannot answer. I told you already that they have found out that acetylene and adrenalin which act through the parasympathetic and the sympathetic nervous system, they act very funnily in the body and they don't know how they are controlled by whom and why they act. They say the mode of action of these two chemicals is not known. That means one thing is sure, that they cannot explain.

So, we have to think why, why a chemical should react separate, different? Because there is a deity sitting within.

There is a deity, a living deity that handles the chemicals in the way that it likes.

The other day also I asked you a question, a medical person if you go and ask him, `If everything, every foreign body is thrown out the body how is a foetus is accepted, not only that but nurtured in the body?' So we should know that there is a unconscious Universal Being which is being accepted by many people in the West. And that's why they say, `Let the unconscious look after, let us have the spontaneity, let it work out spontaneously.' But they cannot, they are so complicated now.

They have such an analytical mind that they will go on analyzing and they cannot allow the spontaneity to work out. They are trying all their methods to work out the spontaneity, but somebody has to give an impetuous, has to give that triggering as you can say. Because through rationality, if you want to jump into unconscious, you cannot. Rationality is a very limited stuff. If you want to go to something unlimited and universal, which is collectively conscious, then you have to learn to be unlimited yourself. Now how will you do it? Somebody has to trigger it. You see a light, a Dīp –*'lamp'*, which is not yet lighted, it is a limited stuff. But when you light it, it becomes unlimited. But for lightning this light you have to take another light near it. When you bring another light near it, it doesn't do, it's just like a catalytic agent. It just touches this and it starts burning. It gets unlimited light. The light becomes unlimited with a limited Dīp. In the same way somebody has to trigger this.

I give a very, I should say, a contemporary or a very modern example which is very simple for people to

understand. You see in our houses we have seen all these Bombay [Mumbai] gas lights, we have seen there's a little flicker going on. Nobody can see that. In the same way in the heart there is the Spirit, the reflection of God that is there and the flow of the gas is stopped, is kept ready. In the same way in you the Kuṇḍalinī is kept there and somebody has to open that and when that is just opened, the Kuṇḍalinī rises and meets that flicker and the light spreads and this is what happens when the light spreads that the vibrations start coming.

That you jump into your unconscious awareness, means you become a different personality. As I told you, you are a computer but you are not a working computer. Once you are connected with the mains, you become a computer which is giving information. Suddenly, you start feeling on your fingers all these things. You start feeling what is, what are the centers on the other person, what are not working. And these centers as I explained to you yesterday have all the physical, mental and emotional sides which they control and you can make out what's wrong with the person. You can cure them also by giving them these vibrations.

So, through this computer now you get information, you give information and also you can correct, you can execute also information. Now our computers that we have they cannot execute.

[Remarks in Hindi.] Please, you see, lecturing about Divine has been done by many. I'm talking about actualisation, you become that. Now always people say that “how can it be possible Mātājī?" I mean I cannot understand this question. Supposing I say there is a

diamond lying here. Will you ask such a question? You'll immediately come pick it up. I mean, you don't have to lose anything by this. You're not paying Me anything. It is all free. By doing this you have seen here people have been cured. But once you get it, fifty percent of you will feel very happy, go home and say, `All right, forget it.' One or two will criticise *[UNCLEAR]*. “We didn't feel anything” as if they are very great people, if they haven't got it then there's something wrong with them. They should get it. And fifty percent will think about it, will come again and again, work it out.

There are now in Bombay [Mumbai] some of them very highly placed Sahaja Yogis who are curing people. They have cured cancer. They are very ordinary people. We have one here a teacher in the school and he has cured people who are suffering from elephantiasis, from cancer. So many things he has cured.

He is a very, very ordinary person in life. There are so many like that who are doing it. You can also do it. But you are great Babus. You are great people. You have no time for all this. When I'll be no more then you will be beating your heads, I know. “I wish we had done something about it." Some of them have definitely learned the art, like I said that “There's a fan here. If I open the fan you'll get Cool Breeze." They say, “All right. Please open the fan immediately, we want to have it." Normally people would say that. Then I would say, “All right, I'll open the fan, cool down, now you feel nice?" “Yes." Then I will tell you how is this fan is made, how the electricity is produced, all the engineering I'll tell you. But I have also told you a little bit about engineering.

All people want to listen to lectures. Aren't you fed up of them? Why don't you have it? This is the blessing of God. You have to jump into the Kingdom of God and you just see how you're protected, how you are looked after. There are seven Chakras and all the seven blessings are bestowed upon you with a stroke. We have here people who have been nothing in life, after Sahaja Yoga, even this one I will give you as a, as a little chocolate over the castor oil, like they say, that they're also very much improved materially because it is Lakṣhmī who is sitting in the Nābhī. This may appeal to many in India, that Lakṣhmī is cured and you improve even materially. People get promotions, they become this, that. One example is our Doctor Nagensi. He got his Realisation and see where he has got. Many people like that.

He is a Sahaja Yogi.

So many people are Sahaja Yogis who have achieved things in life, but they are busy people, some of them are. But if you could devote a little time for Sādhanā -*'practice'* and if you come here and see for yourself and give more, then you get more.

Because why should God give you all the time vibrations when you are not going to use them? There's a gentleman is sitting here, his son was suffering from too much of drugs. He was a young schoolboy and he was being cheated and poor boy has been tried. He has spent twenty thousand rupees just curing him.

People were just giving him drugs to sleep and drugs to sleep, only tranquilizers. And in one day he's cured and today he's sleeping nicely without anything. He had brought and showed Me a prescription which he says...

[Conversation in Hindi.] Four hundred rupees poor man has to shell out. And for what? Not for curing! To make that boy sleep off. I mean that's also a kind of a drug and that boy is so normal today. But there will be some Satanic here who can create problem for you.

So, you decide for yourself.

[Shri Mataji speaks to someone in the audience in Hindi.] How one gets it, isn't it? All right. Sit down. That's what I've been saying that it just works out. It is a spontaneous happening. And now we'll see one thing, that how does a little seed gets into a tree? It's a living process. We'll just say it just works out. It is already there, that's why it is Sahaja. `Saha' means with, `ja' means born. It is absolutely spontaneous.

I'm enlightened person, is a fact and when I touch you, you get enlightenment yourself. It's a very, very simple thing. All right? Hmm, another question? It was a nice one, because we always say *[UNCLEAR]*.

[Somebody from the audience asks a question.] No, no, is wrong. That has always been banned. You see in the olden days also we had people who were misled. That is the history. There are some people, now for example, if we had Hitler that doesn't mean he's a Pramān –*'authority'*. If we had somebody like, a Satanic force like Saravan, it doesn't mean that he was Pramān.

For us Pramān is whatever achieves the maximum.

So the Pramān always remains the best. You see all such people, who say that it gives *[UNCLEAR]* are the people who are Tāntrikas. And they were all thrown out. These are all known as Shubratas. But some of the people who have written books on these things are not themselves

realised, have read this book, that book and then they said that their Siddhis are also there. Siddhis are nothing but you move on to your supraconscious side and when you move on to your supraconscious side they'll spread something to you and then what happens you start producing something from your hand.

We had one lady in our Sahaja Yoga, she came to us and you know when I went to America she started showing all kinds of [Hindi]. She started telling people that “Where is your money's lost, you can find there." Like that. And she became very popular and she used to get one thousand people everyday coming to her and ultimately she started telling them even the number of the hall.

So, the supraconscious things can be like that. ESP. You become an extrasensory perception, *[UNCLEAR]*. And all that is nothing but another spirit.

But human beings, see, you'll be surprised from America two great scientists came just to see Me. For what? They said, “You must teach us how to fly in the air. We want to leave our body." I said, “Are you not flying already on our heads, now what do you want to do?" They said, “No, we want to leave our bodies and fly in the air." So I said, “But if I tell you that this is done through the spirits, will you do it?" “Yes, still we want to do." I said, “Why?" They said, “Because Russians are doing the same so we want to do." *[UNCLEAR]* and they were not, you see. Then I asked them, “Who told you?" They said `Patanjali." You know Patanjali? He is a newspaper man and Patanjali, I said, “Look at this fellow he came for treatment because he used to get this kind of experience that used to leave his body and came to Me for getting cured and he is telling

him, `You go to Mātājī and She'll make you that.' " And these fools, you know, they would not listen to Me.

So, the knowledge that we have we do not have a proper method of discrimination. We do not know what is absolute knowledge, which is not. For that you must have vibrations. With vibrations now you can ask all those who has realised you can ask, `Is there God or not?' See the answer you'll get. [Hindi.] All answers come and you can record it on your hands even to a small thing. You must hear Pharke today he was telling Me about this, that when he, some gentleman was somewhere and he said that “You just find his vibrations." So he put his hands there and he said, “Let me see the vibrations” and nothing was coming and nothing you could feel and nothing of the Chakras.

So he then said, “He cannot be there because I cannot feel anything." So, this man thought of him, `Oh, yes, yes. He must be on the aeroplane, he's not.' To such an extent it goes! In London there's one gentleman he said, “Mātājī, can I feel somebody's vibrations?" I said, “You can." “Can I feel my father's?" I said, “Yes, all right now put your hands and ask a question." Immediately his Viśhuddhi Chakra started burning. He said, “Mother this is burning." I said, “You telephone to him just right now. Ask how he is." His mother said, “He cannot talk to you, his throat is very bad." And the father was very far away. He cannot talk to him, his throat is very bad. His Viśhuddhi Chakra is catching.

All the information you get on your hand on your vibrations and then when you'll see all these books you'll be surprised they'll be burning your hands. [Hindi.] You'll

be amazed that how you find out who is a real Guru and non real Guru. It's so correct with this.

We have got here a case of one lady. She told Me that somebody came to see her and I mean somebody came to stay with her, her own brother or someone very near. And she started burning all the time, this and that.

So she said, “Do you go to Satya Sāi Baba?" He said, “No." She said, “No, but how can it be? I am getting terrible burning as I get it from a disciple of Sāi Baba? You must have been somewhere. You must have." He said “I have never been there." So she said “Really?" And she was searching him out and nothing was there.

So she had to open his box and in the box there was Satya Sāi Baba's photograph.

Our Prabhakar is here, you can ask him, why his daughter-in-law was a big problem in London. And they didn't know how to locate why she was behaving like this and she was giving them burning like that. They opened her purse one day and in the purse was that photograph. The day they throw it away everything is all right, otherwise it was going to be a divorce for nothing at all, the poor lady was vomiting, doing all kinds of things.

There are so many cases like that. I mean the proof is there. [Hindi.] He called us there to some place where there was a center of Sat Sāi Baba. He said, “Mātājī, You must save those people." When I sat there so many children just fainted. Then they told us that “These children have been fainting like this.

You have to do something about it." And so many children are lost. They just go away. God knows how they are lost.

I told him, “Baba, his center, let him look after now. I am fed up." What am I to do now? I must first of all to create some doctors, some realised Souls. When I have some more people to work it out, we can work it out. But one thing is there, after getting Realisation you must come and learn it and master it. You can, I tell you each and everything of Kuṇḍalinī you can just master. It's very easy. It is so easy and it helps you, you know. This is the Power of Love, you must know how it is worked out. We know all the power of hatred only.

Supposing somebody is very unkind to you. I'll tell you about My husband's secretary. She got her Realisation and she said, “I have got neighbours, some three, four young boys and they are horrible hippies.

They are making noise and they troublesome and they called me old hen. What I have to do if they just have fun of me?" I said, “All right, what will you do?" She said, “I'm really fed up, I am going to give up the house." I said, “You just don't do like that. You just go and put a bandhan on their house, every day thrice, like this and just think of Me with love." Now she is says that it is quiet like a church yard. “They are very quiet and they very kind. They open the lift for me. When I go, they help me." [Hindi.] [Question from the audience in Hindi.] You are the instrument, you are the medicine, you are the curer, you are the doctor, you are the computer, you are everything. But you should become your Self. You have to become your Self.

[Talk continues in Hindi.]

Contents: 1977-0000 **Quote on Ego and Superego, from Nirmalā Yoga, Issue 5 (Sep-Oct 1981), p.4**

Man is still in a transitional stage. Little more he has to jump and he becomes that, for which he has been created. Human brain and heart are the most evolved things. Human heart also has to be correlated with the brain. From our stomachs fat rises into our brains passing through all the centers, evolving to be cells of the brain. The fat, to become brain, has to evolve, i.e., to achieve certain amount of charges of human awareness. Human brain has a dimension, which animals do not have, a mental or emotional dimension, with which we understand love. We understand how to receive and reciprocate. We understand beauty and poetry; and we also understand how to create these. Brain is triangular and prismatic in nature.

When the rays of God's Divine Power flow in, they get refracted into different angles and by the principle of parallelogram of forces, a part of the power escapes to left side and a part to right side. Therefore Man can think of past and future but animals cannot. In the transitional period it is necessary to protect the brain carefully and make it independent of God's will and make it used by itself so that it develops another dimension of wisdom. For this purpose the system of ego and superego has been created which is the by product or reaction, of human activities. Every activity has a reaction. If you say no to something, the reaction is ego If you accept something the reaction is super ego. Ego and superego, completely cover fontanelle bone and separate you from All-pervading Power giving you freedom, to act as you

like, to use your brain as you like to learn; because if the evolution has to go any further you have to try.

So, whatever God has done is for your good. He has not given you ego and superego to get spoiled and finished. You must have ego and do not have to fight with it. Your ego should become one with that of God. Once you are awakened once your light has come, then you can do it.

***Contents: 1977-0000*, Public Program, The Spirit**

The most precious thing that we have, within ourselves... the preciousness of your Spirit... is immeasurable and that's why it is called, as a thing of eternal value. Because it is infinite. You cannot measure.

Now, God, The Almighty, we say, is, Sat-chit-ānand. Sat means, the truth. The truth we understand, in human terminology, is relative... but the sat I am telling you, is the absolute, from where all the relations start. Example I will tell you how to understand. This Earth has got, oceans and rivers and all kinds, of, waters you can say. But, Earth is enveloping all of them. If, the Mother Earth was not there, there could not have been, any of these existing.

So, we can say, that Mother Earth is the support, of all the things that exist on Her. She is enveloping us... in the atoms She exists... in the big mountains She exists, because the elements are part, of that Earth. In... in the same way, God Almighty, the Sat part of Him, the truth, is the support, of all the things, that are created, or not created. Another example you try to understand. How, the Sat, is the Purusha –*'Supreme Spirit'*, is the God, who does not, take actual part in the creation itself, but, is a

catalyst. The example can be like this, that I am doing all the work, I am creating everything, but I have a light in my hand. Without the light, I cannot do anything. Light is the support of my work. But, the light, does not, in any way, do anything about what I do. In the same way, God Almighty, is just a witness, like a light.

But His another quality is His chit, is His attention. When it is excited, in Sanskrit, there is a very good word, Sphuraṇ, is pulsates, when it pulsates, His attention when it pulsates, then through His attention, He starts creating. And he has third quality, which we call as Ānand. Ānand is the feeling, of joy that He gets by His perception, by His creation. The joy that He gets. All these three things, when they are at a zero point, where they meet, then, they become, the principle of Brahma, where these things are one.

Where there is complete silence. Nothing is created, nothing is manifested, but the joy is one with the attention, because, attention has reached and merged into joy and joy has become one with the truth.

This, combination, of three qualities, separate and create three types of phenomena. The Ānand, the joy, in God, moves with His creation and with the truth. When the joy starts moving with the creation, the creation starts moving down from first, the truth stage, to Asat [untruth]. From sat to untruth, to Māyā, to illusion. And that time, the creation starts, on the right hand side. The creative forces start working out and when it starts working out, the joy in it, which is on the left hand side, is the emotional side of God, also starts becoming, grosser and grosser. The creation starts becoming grosser and

the joy in it also starts becoming grosser and the Sat, the light of God, also starts becoming grosser and grosser and grosser, till they reach a stage, where there is, we can say, a complete darkness of Tamo Guṇa, the complete creation of the creativity and the complete sleeping of the joy limit, exists.

Clearer? To understand now Mahākālī, Mahālakṣhmī, Mahāsaraswatī. That's why Christ said, I am the light.

Because, He represents the Sat, the light of God and light of God becomes absolutely, gross, dormant, dead, when it reaches the seventh stage of creation. All these things go deeper and deeper, becoming grosser and grosser. That's one part of the parabolic. Now, the another part of the parabolic starts when you are ascending back to God Almighty. That grossness, now, gradually starts becoming higher and higher, subtler and subtler, and, finer and finer. In that refinement, you find, ultimately the light, works for the evolutionary process. Gradually, the grosser parts start becoming enlightened. You find the lower animal is not that much enlightened as the higher animal is. Gradually, even the joy starts becoming subtler and we can call it, beautiful. Human joys are much more beautiful than that of animals.

So, the joys also start changing their manifestation, in the sense you start seeing more and more and wider range of joy comes into *[UNCLEAR]*. For example, to a dog, beauty has no meaning, decency has no meaning.

So, at such stage when you reach, when you are a human being, to that extent, you develop, you are sat, which is awareness, to that extent, you also develop, your joy and to that extent, you also develop your

creative action. Now you see, how the creativity of God, passes into the hand of man... when it turns down. How the joy of God passes into the hand of man and how His light comes into the heart of man, as Spirit. It's beautiful. And at that stage, when you have become a human being, people say, human beings have a soul. Not that others do not have, but the light starts burning in a human being only. Because of that light, we talk of religion, we talk of God and we talk of eternal things.

But, it's a very precarious stage, that is to be human beings. Because at this stage, you have to jump only a little bit that side, while you start jumping this side and that side, because this jumping is not possible, unless and until, the awareness reaches that stage, where, you become independent, and, in that independence, you find your own glory. This is the position, because your glory cannot be yours, unless and until you are independent. As long as you are slaves, or under bondage, of something that is gross, how can you enjoy, that eternal joy, that is within you.

So, it is for you to expose yourself more to that joy, by opening out yourself more and more, getting subtler and cleaner, so that you feel that joy. Once, you know this point, that, after getting Self-realisation, unless and until these three things, start merging together, you cannot feel, that you have established yourself. The joy within you, must be felt through your awareness, otherwise you cannot feel it. Supposing you had no eyes, how can you see. If you were not aware to see Me, how will you feel Me. If you are not aware to feel Me, how can you see Me. If you are not aware to hear Me, how can you understand

Me. And once that awareness comes to you, then only, the joy awakens within you, because, only through these subtle feelings of awareness, you are going to absorb the joy. As just now you felt it when you said “oh, what a beautiful thing it is” you felt very happy. You are feeling the joy of this creation that is there. And man is the summit of creation.

But, only the crowning part is such a little thing, really little it is, it's a very little distance, it crosses in no time, but only thing is, that these three things, have to be combined. And that's why I find, that, even you get realisation, you do not feel the silence, because you have not become the light. You do not feel the joy, because you have not become the Ānand, that is the left side of yourself. In everything there is joy. As human beings you start seeing joys, in the patterns. You see a tree bark, you open it out, you see the patterns, you call it the *[UNCLEAR* words], you call it the... the roughness and the smoothness and the harmony of it, you start seeing in the matter, the joy of its creation. But now, after realisation, you start feeling the joy of creation, this summit of creation, is the human being. And that's why for a Sahaja Yogi, he must realise, that if he tries to be, say, friendly, or interested, or involved in a person, who is at a lower level, he can never get joy from that person. Only thing what he can do is to raise that person higher to his own level and make him also feel the same joy as you are getting. Supposing a man, who is an artist, marries a blind girl, what's the use. She cannot enjoy the art created by this man. In the same way, if you, are interested in say, your family people, in your relations, in

your friends, the first thing and the highest and the greatest thing that you can give, is to give them Self-realisation, means, the joy of your Spirit. Expose them to the joy of their Spirit, which is the most precious *[UNCLEAR]*.

And this is the reason why people flicker and they... they fiddle and they feel uneasy. They... they lose their joy, very easily, at a small thing, that has passed away, finished. It's like the ocean before you and I am there and I want you all to come into it and enjoy. It is all for you, the whole thing was created, for your enjoyment.

You have to become subtler and subtler. You are wasting lot of time here, on very gross things, you have noticed it.

Contents: 1977-01-08 **Samarpan, Mumbai, India**

Can you say how we should do it on your thinking that is not Sahaj. You cannot go back saying that I don't do anything. You are all the time forward, moving forward saying how?.....

Contents: 1977-0000 **Quote on Respects paid to Mountains, Kathmandu, Nepal**

[Sahaja Yogis flew on a plane round Mount Everest. On return the next day, in the sky there were clouds that looked like ripples in a pool in which a stone was thrown. This was pointed out to Shri Mataji.] Oh, yes. That's because you have been to pay your respects to the mountain and those are waves of joy coming from the mountain.

Contents: 1977-0000 **Quote on Relaxing, UK (year not sure)**

Do all the things that relax you.

Contents: 1977-01-26 **Talk to Sahaja Yogis, Day 1, Attention, Bordi, Maharashtra, India**

The best way to strengthen yourself is to be together as Sahaja Yogis. You must attend the programs, when there is a collective Ār.ti or Pūjā or Meditation. When you collect together, something happens to you. If you sit at home and do something, nothing works out much. Anywhere when there are people sitting together in meditation, Sahaja Yoga itself manifests, because it is a collective phenomena.

Contents: 1977-01-26 **Talk to Sahaja Yogis, Day 1, Advice to realised Souls, Bordi, Maharashtra, India**

I'll try to cover most of the points that you have asked but I must say that I was very happy to hear most of the questions because that shows that your enquiry is getting subtler and subtler; that you already know about the gross side of Chakras and now you want to know the subtler forms.

Now the first question, which should be taken up first, is the one, “How the Chakras come into human beings? What time? What stage of life?", because that should be the first question.

This question is something like if we ask, `What time a primule comes into the being of a seed?' is something like that, that, a human being, when he dies, as I have told you before, he does not die fully, only a part of him

dies, which is mostly the Earth element and the rest of the elements remain there.

The rest of the body disappears and we can't see it because it is not a complete human form. It goes on decreasing in size and the Kuṇḍalinī leaves the body and stays outside, outside the body. And the Ātmā, what we call the Spirit, also leaves the body and stays outside the body, which is the remaining body.

The constitution of this new body is different from our constitution. A light that is extinguished has all the body except for the light. But the light goes out of that body now. In the same way, in a human being who dies, the Spirit and the Kuṇḍalinī leave the body, but they are around that body. And it's a great procedure that follows which is fantastic. It's unbelievable how the body disappears into different elements also.

But first of all, let us see, when such bodies which remain like that, they go into what you call the Preta-loka [dead spirits' world]. There they become seeds or they become smaller and smaller and smaller till one body forms an ova and what you know as a sperm. In one body it is formed. I don't know if you have seen the division of chromosomes how it takes place? It's a complete division. If the chromosome is like that, it's a complete vertical division and a complete separation takes place. That is why marriages and selection of partners, all these have a great place. For ordinary bodies it does not matter for the Divine; they take place in such a manner that there can be at random connections established. For example an ova of one may combine with the sperm of another. It happens at a very lower stage of evolution;

among human beings also it happens like that for some people who are just not very evolved.

But mostly the ova rejects the sperms. It only accepts that sperm which is meant to be accepted. Now it is such a minute work. It is so fantastic that it is unbelievable. We have no idea as to how God works out in those. It's absolutely tremendous that even the ova, rejects, goes on rejecting, the sperm that is not the second part of itself! And that's how so many sperms are wasted and so many ova's are wasted.

So you can imagine that there is a tremendous machinery, which is working out this. Specially people who are realised, when they are reborn, all the forces of the Divine combine to see that these, this ova is placed with a person who is ultimately going to meet the person who has the proper sperm so that there is no problem as far as the meeting is concerned. And the Divine takes all the care of these great souls.

The work of the Divine is very, very fantastic and it is beyond human conception to understand how the awareness of God can look after all the minute small things of the world. You cannot do even a small thing like attaching this to this one, unless and until you pay some human attention.

So you can imagine the attention of God, who embeds so many seeds in this Mother Earth and gives you such huge, big trees! I mean, you have taken them for granted, but if you watch you will see this Fantastic, Dynamic Force behind it also, which thinks it, which does it, so perfectly. But we think that it is all automatic and

that's how we can bear it and that's how we can bear Sahaj Yoga also, thinking that it is all automatic.

The second question is, “When did the Chakras that are in the body [get] embedded?" They exist in the body and they go on existing. Of course they get corrected every time the body takes birth and goes into a new seeking. And the Kuṇḍalinī also, every birth you are born, is watching you as to what you are doing, how your Chakras are developing, how it is working out. And through the method of balancing you or [by your] parasympathetic system, or you can call universal unconscious, the Chakras are brought to its proper shape and to its proper condition by evolution.

A man makes mistakes. He makes searches. He searches from one place to another. For example, he may start his search in money, then he starts his search in power, then he starts his search in love, I mean the carnal love, or he may start his search in some emotional expressions, then in art and all those things.

Ultimately he finds that the search has not been alright because he has not been able to achieve any state of joyous existence. And with his search these Chakras go on evolving and understanding.

Now we have to know that these Chakras are absolutely living entities. Because when a person is supposed to be dead, that time, all the Deities are not in the working state. But the living man has the Chakras, which has got the Deities, which work out the different functions of the Chakra. And it's a very, very subtle working and these can be called as the reflecting mirrors, at different levels of our awareness, where the Deities, which are placed in

the Primordial Being, the Virāta, are reflected and they, once awakened, start working out the plans of the Divine.

In some of the human beings, when they are searching, these Chakras find that the person or the subject is going to the extremes of things and this comes because a human being has got freedom to choose. And in his freedom he goes to the extremes and by going to the extremes the Chakras get damaged. Going to the extremes is what we call is `sin'. To be in the centre, to lead a moderate, simple, balanced life and stick to the values of our sustenance, is the best life. But if you start going to the extremes then the sin starts. And the sin, in the Bible it is written that, “The wages of sin is death." So the death occurs. Now the death actually doesn't take place but what happens is that the part of the Chakra gets damaged. It can be a physical hankering, it can be mental, it can be emotional, it can be spiritual, it can be anything.

If you go on working out an imbalanced solution then these Chakras get spoilt at different points. That's how your Chakras get spoilt.

The Chakras are, according to our awareness, in different states. For example for a doctor or for all of us, we know that we have plexuses in our body, we know we have different plexuses. Like you can say pelvic plexus, we have got solar plexus, we've got aortic plexus, we have got cardiac plexus, we have got cervical plexus, we have got Optic Chiasma, we've got limbic area to act, or we can say pituitary and pineal bodies at optic Chiasma and then we have got limbic area where we have got certain points which are active. This every doctor knows because

they have even tested the limbic area of some monkeys and they found that, if you excite the limbic area of the monkeys, with electricity, they feel very joyous.

So all these Chakras, in the body of a human being, are only felt as gross expressions, which we call as `plexuses' in the parasympathetic and sympathetic channels. They are all connected as I have told you, that, the sympathetic comes from both the sides and creates the central channel and that is the parasympathetic.

So it depends on the balance of both these sympathetics that the parasympathetic works out well. When the balance breaks up, any imbalance can upset both of them and, when it is completely broken, then they become on their own and that is how it is the complete so-called, `liberation' of man from Gods grace.

Once he's completely `liberated' from that thing he starts falling into the state of, as you call them, Rākshasas. He goes to hell, he goes to the other kind of awareness where there is no feeling, no consciousness of conscience. He doesn't think twice. He can kill a hundred people without even feeling bad about it. He loses all his emotional side and also he loses all his wisdom. What remains in him is his own ambitions and his own desires or his *[UNCLEAR]*. And he goes on without feeling any compunction or any binding from the Divine or his own Dharma.

So these Chakras are very important for us because, first of all, they give us the balance for our everyday existence. They give us [GAP] God and we can think of subtle things and abstract things. This all comes through the help of the Chakras. If you ask Me if the animals have

the Chakras, they have. But they don't have all of them separated, sometimes they are confused Chakras and all the Chakras are not separated from each other and they are not all opened out because their evolutionary process is not yet complete.

But some animals I have seen have got an awakened Kuṇḍalinī and they are realised animals I have seen it.

So it is possible, even for animals, to be very [much more] Dharmic than men are. And sometimes it's surprising how they can discriminate better than human beings can. Apart from that animals are kept under the bondage of God and whatever is their sustenance is done by them; they don't have to think about it. For example a dog is a dog, a cat is a cat and a tiger is a tiger. It's only the human beings can be a dog, can be a scorpion, can be a snake and can be a saint.

So it's only a possibility in the human being that you can find all the animals existing side by side and can be any time [that] these animals can come out and you may be surprised at yourself the way they suddenly jump out and start barking at you! So that is what human beings are because whatever has been in our past is within us; whatever animals we have been, is within us.

So all that is there but whatever we are going to be, also is there. And whatever we are going to achieve is also there.

For human beings the future, past, present exists, but for God it does not.

So for Him to plan and to organize and arrange is a very easy stuff because, if you do not have such demarcating things, you just organize things much better. And His

methods are because of His own awareness, status, almightiness; or it's just His nature that He's like that, that He can manage things very well. And you cannot explain them with one event after another event, how He has managed and how it has happened. He does it just because He is capable of doing that. He need not do it, all that, with understanding or thinking about it, as human beings do, because he does not have to think either, because He is that. He is the power and He does everything. He is the consciousness, so he does everything without putting any effort into it. And is a very different state, which perhaps you can understand, as Sahaja Yogis that, just you move your hands and you find the Kuṇḍalinī moving the other side! And you may say, `Why is it moving?' after all, you must think about it. You are realised so you can do it, but not a person who is not realised; if he put's hand like that a hundred times nothing is going to work out. Only you can raise the Kuṇḍalinī.

The reason is: your awareness is different and his awareness is different; your powers are different and his powers are different.

So, in the same way, God, who is All Powerful, for Him, even [by] moving His finger He can move the whole Universe, after all He is God. And that's why for human beings it is said that you better have faith in God, because that's the best way you can solve your problem.

If you go on thinking about Him you'll all go crazy! So we have to go to a point where we can understand Him otherwise we will all go crazy understanding Him [laughing] and we all will become mad thinking, `What all

these things? It's beyond us, it is too much!' But, because in Sahaja Yoga, now your awareness has come really to such subtler forms, one can understand so many things and can understand the subtler ways of God's doing and also understand what is possible for you through subtle methods. We can talk on subtler things but talking this to anybody who is not a Sahaja Yogi would be something madness! They wouldn't understand a word that I'm saying. It's only meant for the people who are Sahaja Yogis.

So we came to a point where I said that, “In the gross they are expressed as plexuses in the human being." Now this is known as the gross way. Now the subtle form you have seen, the Sūkshma as they call it, the subtle form. The subtle form exists in the human being, which you can see, you have seen it, the subtle form as energy when it starts pulsating, you have seen the pulsation. But this subtle form is in two forms: one is a Sūkshma and [the other is] Ati Sūkshma [very subtle]. Because in the Sūkshma you can see and a person who is a realised Soul, if you are a realised Soul then you see even the Chakras, in the sense you can feel the Chakras on your fingers.

A unrealised Soul can see the pulsation of the Kuṇḍalinī and the different Chakras with his own eyes.

He can, if he watches it clearly, he can see the different Chakras clearly. And you as Sahaja Yogis can feel them on your fingers and also can feel them within yourself in the collective consciousness. There is, you can say, in the second stage of Sūkshma, there are three stages as you can say: Sūkshma, Sūkshma-tara [subtler] and Sūkshma-

tama [very subtle, subtlest]. These three things you can see. The first stage you see is on your fingers is the Sūkshma-tara. But with the eyes [what] you see is a Sūkshma. And if your fingers or on your Chakras when you feel, it is Sūkshma-tama.

So you see them in three forms. If some of the people do not feel it on the fingers [they] can feel it on the Chakras also.

So you can feel it in three ways.

But there's a fourth way where you can say it is in the Kārana, Kārana state. That's a higher state where a realised Soul can feel it, who is born as a realised Soul can feel it. And in that state they just know like a computer. They don't bother as to which is the one and they don't put hands or anything, they just feel it, it is so. As you have seen in My granddaughter's case, she just knows what is what. Just see, you ask her, she'll immediately say, `This is this, this is this', like that. It comes plain to them, absolutely, `This is this.' Now you may say that how do they know? But this procedure becomes such a compact thing, it just happens to you. Like [if] you pin prick Me here and immediately the hand goes back. The whole reflex action is so quick that we can say there's no procedure as such but it's just a reflex action. In the same way it acts as a reflex action, so that you don't have to worry about the purpose of it.

That is the state where we say the Kārana state is reached. And the Mahākārana state. Now this is the third stage is it? And even in the Kārana stage there are three stages into which one feels it. Now that is, I would say that, I need not explain because that's beyond you

people. But if you are born realised you will understand that imbalance in a personality of the three Guṇas is immediately perceived by a born realised person, immediately perceived! He can see through. That's the wisdom he has gained in his previous lives and previous births and immediately they can see the imbalance that comes in. And whatever they say is so wise and they understand because they can see the imbalance of these three Guṇas.

And, according to their own Guṇas, whichever are prevalent in them, these three stages exist in them the way they say.

For example, some people are more Tamo Guṇis: means the ones who are very emotional type people, among them some are very emotional.

So they see a person through the emotions, the way they feel in themselves. They call it a feeling. “I had a feeling for such a person. I felt that way." That is the word they use.

But supposing the person is a Rajo Guṇi, he has been working on the Rajo Guṇa, like praying to Sūrya and doing Gāyatrī [mantras] and praying to all the heavenly bodies and also the five elements, like that. If he has been doing Yagñyas and all those things he's a Rajo-guṇi. Such people see them as lights, as electrical forms; so they see them as colours and things.

So one sees it as an emotional thing another sees it as a colour or as any form. They see them as forms, as colours, lights. They see as electrical currents and some them as a different flowers.

Now they are feelings and also they are these rajo-guṇi expressions, which you can see with your eye [like] The Creation itself.

But they are also feelings.

So those who can see feelings more, a person who has been very loving and has dealt in this side of life, who has been a Bhakti man, a dedicated man, who has been praying to God and crying for Him and asking for His help and weeping before Him with all his heart, such a man will feel a person more and a person who is a more dedicated to forms and things, [he] will see them in a different way as forms.

So then they see them in colours because they're also colours. They're also colours and they're also sounds.

So the sound is also one of the elements, so they can see a sound. And they also see them when their Kuṇḍalinī moves, they see the sound moving. Most of the people who have seen this have been the people who have been meditating through the Patanjali style of meditation where they were single people, Parashuāma style [austere]. And they saw these forms and they saw the movement of the Kuṇḍalinī through the Chakras; when it passes, it creates a sound, a word. And so they studied every sound how, which sound was created, what sound was created what colour was there. And so it is the one-sided knowledge of the right hand side, of the people who went to the right hand side that they say that, “This thing was created, that thing was created and then this sound was created." Then they formed the language, it's the original Sanskrit language which was formed. That's why it's called as a Devavāṇi. And that's why these

Deities understand Sanskrit the best. When you say Sanskrit mantras they absolutely understand them very fast because this has come originally from there.

They studied that and then it closed off. But other languages in India, most of the languages, were taken from Sanskrit converted into something else, brought to another form and then another Sanskrit came in, Takruta Sanskrit, then these five languages, Magadi, Paishachi, Marathi, all these languages came in.

So it is derivation [of Sanskrit].

Other languages in other countries that came up was also of course the expression of the Kuṇḍalinī, but they learnt it more from say, the words came from the outside; the sound of the air flowing they call it `ssss', so they call it `s' like that. And from the nature, whatever they learnt from outside because the approach has been more objective.

So objective approach is always little less than the subjective because subjective is from inside and objective is from outside.

So when you go from the objective, the deviation into the main sound that are coming from the inside, the purity is little bit deviated. And you know what is objective and subjectivity approach.

So this has happened with some languages.

Some languages are very, very close to Sanskrit but they too took a turn according to their Guṇas.

Now, the Sattva Guṇi, the central path or the Sattva Guṇi as they call it, they are also the people who have Sattva Guṇa more in them; they see Chakras in the right form.

But Sattva Guṇis should not be confused with the people who believe that if you eat this then this is Sattvik [centred], if you eat that that is tamasik [left-sided] or if you say this, this is Sattvik or if you do not kill anybody then it is Sattvik. In this the right perception comes in. For example, you have to explain why Kṛiṣhṇa killed so many Rākṣhasas.

It was absolutely sattwa; is Dharmic, absolutely Dharmic. Why Durgā killed so many Rākshasas? She had to eat the blood of so many Rākshasas.

So whatever is Dharmic, the wisdom, the right path comes through such people who are neither too much this side, neither that side and they know exactly what is the right way of looking at life.

Such born realised people: this is a very, very far-fetched stuff; they are very few. I would say perhaps Buddha and Mahāvīra are the only two human beings who have gone through many lives. From one extreme to another they went and ultimately they found out that going to the extremes is not proper. Still they have not reached the complete height of an incarnation.

So a model was to be created who would all the time be giving a fixed point for a person to rise to that. And these are the different models which are placed within us on our Chakras. And these models are perfect points belonging to those Chakras.

So according to the nature of the person who is watching these Chakras, one sees them and gives them importance also.

Now for a person like say, [Ādi] Shañkarāchārya: Shañkarāchārya is a born realised Soul many a times.

He's not born realised once, but many a times he's born realised and he's in the centre of it you can say.

One of them, you can call him.

So when he talks of his Mūlādhāra Chakra, he has already done the path many a times and now he's going to the subtler and subtler and subtler form.

So when he says that, the Mūlādhāra Chakra [when it] is opened out then you can walk on the water it's correct. Because he is at that subtle stage of ascendence. One has to ascend once, second time, third time, forth time and then you reach a stage where you start ascending. But even then it is not so important to walk on the water.

What is so important to walk on the water? It's nothing so important because it's easy, you can take a boat and walk! It's nothing so important! So walking on the [water], means also on the right hand side; it's a right hand side [power] to walk on the water or to fly in the air, all this is the right hand side things which also can be done with the help of a boat, or what you call an aircraft or even you can use a bhoot! For that you can use a dead entity and we can make him take us to any place we feel like. It can be done! This ESP business is only that.

So it can be done by other methods also.

So it is nothing important.

It's sometimes very confusing when we see that some people can fly in the air! They say [that] in the subtle form they have gone. You don't see the body moving but you see that they can feel it. The difference being that the people who are realised can guide themselves and can see the body moving but those who are not realised

they find that their subtle being is being taken out and their consciousness going with them somewhere else and they're sitting on top of the house; from there watching themselves and they're sitting there and they see themselves sitting down like that. These phenomenon take place.

That is absolutely nothing but a soul being ridden by a dead entity.

So there's nothing great about it.

That is also right side stuff.

The left hand side as I told you is the emotional feeling about things. You feel tremendous love for others and sometimes people, I would say Sāi Nāth was one of them who had this left hand side gift with him and he was love personified. And he was so much full of love for people that once there was a woman who was very poor and she couldn't celebrate her Diwali day and he couldn't bear it so he gave her some water and the water became like oil and she burnt lights in that; and it's a fact, you can do that, it's possible. And with this power you can increase food, you increase the food stuff, like Christ did it. That's also [using] one side [left side].

So all these things come in a personality; some people have one more, another has some more and some people have all these qualities.

Some, those who are incarnations have everything. They can do everything that they want to. And they will use whatever they want to do and if they don't want use any powers they will not use.

So it's nothing important. Supposing you see something, alright, there you can see it is a good thing. But that doesn't mean that you should stick on to those things but you must try to do what you don't see. For example, now you see the light coming out of somebody's head, now that's one side of looking at things. Another is that you can feel the another person. Don't you feel the another person? How he is, how he meets you, how you are coming closer to that person. Can you feel that compassion for him that he's not where you are? That also is another balancing stuff. But this should be done [only when you are solid]. This is very dangerous for some people who try to be helpful to others when they are not themselves solidified properly.

So I would again warn you that when you start seeing lights and all that, try to remember that you are going on one side, you are seeing more. Then be more compassionate in your tongues, in your talking, in your behaviour. Try to have more love. Means right hand side is more developing, the left is less; is the heart.

So you have to raise your Kuṇḍalinī from right and left. But this is all mechanical it works out.

It's only thinking about it, `Oh, I have to develop my heart more,' the balance has to be there. This also should be there, the feeling for others.

Now the feeling for others cannot be explained as I feel for others. I just, if somebody is crying anywhere, I get tears into My eyes automatically. Even if you are not crying and if you are feeling hurt about things I get this hurt feeling within Myself. Like that, you should really feel that hurt feeling and that desperate feeling and that

cry. Of course it comes to some people too much but they do not have the other side.

So you should have both the sides and both the balancing directors within you.

So those who are seeing things more should not go on bothering about what they are seeing. “It's coming that way, alright" because they have done that kind of Tapasya so they see things. And it helps Sahaja Yoga very much because you can see for yourself who is realised who's not realised, this thing, that thing.

But still the dryness is in you.

So, if it is in you, you should try to develop it.

So whatever you don't have you try to develop that. Whatever you have don't be satisfied with that. That's the best way you can rise. Those people who can see things should try to feel others. Those who can feel others should try to see things and it will work out that way.

So this is what it is.

And in the Mahākārana state where the Mahākārana is, that is a very, very subtlest form of state where the Chakras which have got the Deities are connected with, are a reflection of, the Deities of the Virāta.

Now these Deities in the Virāta are reflected in you, are awakened in you and they start moving and making the whole thing work out as it should be. Up to the Karana state it is very good. But Mahākārana state is the stage where it is the real, what you call the object, object and reflection. When you can come up to the object which is a really deep state of mind where you are with the object

and when you are at the object you are very close to an incarnation state.

So as far as you people are concerned, you should try to understand up to Karana state, because beyond that how to jump and how to go is not the question just now. What's the use of telling you about something which is a far-fetched stuff? So we'll talk about it later. But this is how it is the four states of Chakras.

Now, tentza prashna? Ah, te Chakra. Ha. [Now, his question? Ah, about Chakras. Yes.] He says you see it [moving] anticlockwise. You do see, because most of the people who have seen it have seen it on other people and when you see on other people from the backside, you see it on the anticlockwise side.

But, if you see it from the front, it is clockwise, that's why.

Sahaja Yogi: No, what I am saying is, you feel the Chakras moving, you are outside your own body, still the Chakras are moving in an anticlockwise manner.

Shri Mataji: Yes it depends on, you know, what I've just now told you: that the Chakras, say for example, for an ordinary human being the Chakras are nothing but ordinary plexuses; for a realised Soul it is more than that.

So the more you move into a greater wheel of your own awareness that's how the Chakras start manifesting. Now for example My Chakras are working all over. All over. Do you see the difference? So it depends on the awareness of the person. As much as the light now say; that much is the extension of the light, as much [as] is the power.

So that is what it is.

Now is there are any questions left on Chakras?

Sahaja Yogi: About the number of petals.

Shri Mataji: Yes, yes. Number of petals is also gross stuff. Till you go to a certain stage where your petals are being created, because there's a little mathematics about it, little mathematics. And all this mathematics has been worked out in a human being, how it is. But these are the... we can say that now for example, in a person now, a light is there: say 25 watts. Now 25 watts are to be converted to 60 watts or something like that.

So you have to see the dimension into which the person is, [that] that portion is going to grow. It's a big mathematics about you, the dimension to which that can grow and into what sphere it is going to penetrate. For example, the Mūlādhāra Chakra you can take for an example now.

Mūlādhāra Chakra is actually fourth that way, because it covers the four sides of the human personality.

It's in the abstract calculation, it is the fourth side of the personality. And the fifth side, the movement in the fifth dimension, doesn't take in the Mūlādhāra Chakra. It takes above the Mūlādhāra Chakra.

So the fourth dimensions as shown by that. These are the different dimensions of a man. At those levels how many dimensions you touch by these Tattwas [principles], it is calculated like that. In My book I have given most of these in very great details as to what are the dimensions one touches in this state and how far you go.

But the same Mūlādhāra becomes only two later on. But it is such a subtle and sharp two, which penetrates just like this, all over.

So it depends on... you can say in a machine you have different types of bones and different types of screws and with different dents. Now what is the calculation? Is there an engineer who can say why it is so? So it is a very detailed work and it's all worked out because the dimensions into which a human being will be going, all that is worked out and on that Chakra only these is dimensions you achieve.

So it has a meaning. But it's not only four [sub-]Chakras. It's not only four. It has got many petals inside and it's a very interesting one. Actually on Mūlādhāra I have written a big chapter, complete. How many folds are inside and how these things work out and how many folds, what do they suggest and how far they open out, because it's all a dimension which is worked out.

For example, if you take a banyan tree, the seed is so small. A banyan tree has the smallest seed. Now why is it so? And why is it so microscopic? Because it is so dynamic. For you this is all worked out like a capsule. And it's a capsule which is to work this dimension [and] it has to work that dimension.

So it is rather a calculated stuff, which I have described. I have only described Mūlādhāra really in the full [way] because it makes such a big volume of one Mūlādhāra Chakra, that I gave up about others. I have just mentioned [briefly] about them.

But only Mūlādhāra itself, when I started describing, it became such a big, huge thing.

So I gave in I said, “Now better not do other ones [Chakras]." But it's quite a complicated stuff and, God has his own stage or style of planning and we can't question Him. He does it according to His own whim. He has his own style. But [even] His whim has understanding, everything has.

You will find that sometimes, if you try to study, that if you ask Me certain things I try to answer it in a different way. Because there are His ways of doing things and He understands and that's how He does it. But still I have tried to bring out at least Mūlādhāra Chakra, so that human beings must understand that how complicated they are made, how God has been so careful to place their Mūlādhāra so well and how He has put the force there, how it's a living machinery, how it's working out so that people should understand the importance of their Chakras and importance of their being, how important you are. You are not ordinary people.

Even if there's an ordinary tape recorder we are so careful about it. How much we should be careful about our own machinery, which is being created in ages with such great understanding, with such mechanism! Every Chakra if you take up, even if you take up three Yugas [ages], you won't understand one Chakra, it is such a tremendous working inside. I have of course given only the description of it and the reason why is a stage which will make you really mad! But I have tried to explain in that. You have read My [description of] Mūlādhāra did you? It's quite an elaborate stuff.

Gregoire: In Delhi, the question was “What is the purpose of life?" Buddhism said the purpose, I mean, of all these

incarnations is to go in Nirvāṇa, which is nothingness, where nothing happens. Then in the Christian tradition, it is also `perfection' which is perceived as a total union with God which is immobility. Now you said it is not like this, you are going to incarnate again and again. Then the question I would like to ask in connection with the Chakra is `What is the purpose of life?' I understood before that the supreme thing is to be united with God, whatever this means and when I am united because there is no movement anymore but...

Shri Mataji: But that stage I never cancelled it, that stage is not today. You see, when I said it that, just now you have to incarnate again and again, you are not at that stage. But when the whole thing...

you see, nothing is wrong in any one of these. When they say, “There is a day of judgement." But before that God is going to give you a chance. He is going to give you full chance to improve yourself [and] go to that position. Like that, we can say that, first the trees are brought into being by sowing the seeds. Then the trees grow up. Then there are flowers, then the flowers are again, they become seeds. Then again the trees and again this thing, until again they reach a certain stage, till they have completely ripened then they remove the whole thing and the whole thing becomes the Brahma itself. And whatever is a waste matter is thrown out.

So ultimately it's the union. But the union of your being means with God. It's a much greater state.

First of all it's the purification point. For your purification you are to be born again. You have not reached that stage where you should become Mahā-nirvāṇa, have

you? If you become, might be [that] you might land up in hell so better not try that! See, you must understand that just now, at this stage you have to go further, purifying yourself till you reach a certain stage where, when you reach a certain stage, at that time, God has given you enough chance, enough chance to improve yourself. [But if] still you are Rākshasas then you are not going to be tried any more. But it's quite near, I must say. You cannot now allow it to take to chance it's not, it's quite near. One of the butchery is going to be very close, is very close; I mean I would say can be anytime.

So you be careful! I mean, it's just there.

So many have to be neutralised because they are just very troublesome.

So it can be quite close.

So just be careful about it.

So, if everything fits into everything else but what happens is every religion, part of it is said so this cuts out the other. Supposing I say, `You have to go to this room,' now if I say that, `You have to come two steps that side,' and then I say, `You have to come three steps this side,' these are all connected stuff but because it is said only three steps here so you say, `Then in that religion it is said three steps inside you and what about those two steps?' I have to tell about them also. Because I have to tell about all those two steps [that] you have to take first, I better not tell about these three steps because you'll put your eyes, `oh, very nice!' It's not going to come in a plate [easily]. You have to work it out consciously.

Understand now.

Sahaja Yogi: Where do the Chakras go after death?

Shri Mataji: Chakras exist within you, Chakras is a play. They just only exist within you.

Sahaja Yogi: Within the Earth element?

Shri Mataji: No, no, no. They are in the body only, they are in the body. The body is itself like a seed, you become like a seed. But they are potent [potential]. You can't see them. Chakra is a state.

Sahaja Yogi: I think Chakra and Kuṇḍalinī must be together?

Shri Mataji: No, no. It is something like a light going out and the tube is still there. It is like that the Kuṇḍalinī. But it stays on top of the head of the person. The only difference is, supposing, the light goes out and stays nearby. You see the potential is there in the light. It is like that. The place for the light to pass is there.

Question: And one more thing you have said about sympathetic and parasympathetic, when they separate out then that person goes to the extremities, the extremes and in that case, you know what happens, before our realisation whether they are separated.

Shri Mataji: No, no. They're already separated in the gross they are separated; inside also they're separated but there's a void because yes, that is the only problem. The Kuṇḍalinī gets enlightened when it faces Me and it immediately starts rising. Or when you people [also], because you are also Sahaja Yogis.

It doesn't happen with anybody else you will be amazed you know.

So now what is the other question? Question: How do the Chakras move in the body; is it horizontally?

Shri Mataji: Yes, yes. That is true, they are moving horizontally. They are moving horizontal but when you move them like this, you see; like you have seen the wheel...

Question: Why not you go this way?

Shri Mataji: No it doesn't work out. It works out better this way. Because these are the things that are emitting. If you do it like this it goes down. This way these are moving you can move this. You have seen that in a watch there are some like this parallel and some are like this.

Ata dusra kai prashna ahe? [Now what other question is there?]

Sahaja Yogini: Mātājī, the fake Gurus have damaged the Chakras. How do they do it? And what should be done about it?

Shri Mataji: You see, what Gurus do is they use different Chakras for introducing into the sympathetic nervous system some entities which they have controlled. They do not control many entities as such, but what happens, for example now I would say, during war many people died just like that; killed there. In those countries, those souls, they never had a [normal] human life and they were treated just like animals and they were very much tortured.

So they had that feeling in their minds that, `We should also torture these people.' So when they die they do not die really and they do not get into the Preta-loka. They stay in the atmosphere and that's why wars are very bad

things, because wars create such human beings much more, with accidents and people who are very depraved in life, very dissatisfied who are doing all kinds of depraved actions and secretive things and all kinds of horrid things. All such people, all of them, when they die they do not really go to Preta-loka because they don't think of their salvation but they are just thinking of their lust, greed or possessions, those who are grabbing things, thieves and all sorts of people.

We can call `evil' people and Satanic people, when they die they find they become much more subtler and they can be better off if they act in a subtle body.

So they use their subtle body for acting into people and such people are easily available.

So these Gurus, what they do, that they themselves are evil geniuses and they have a way of capturing those people and they use them. And they introduce to you through your different Chakras. For example, Rāvaṇa had a capacity to speak and in his speech he used to introduce Rākshasas into the human beings in Ceylon. Otherwise imagine in Lanka, people should never fight Rāma, because at that time the sensitivity of people was so great that they knew that Rāma was an incarnation. They were not gross as today they are, that one has to tell that, “Oh, here I am the incarnation." That time it was not Kali Yuga so they knew he was an incarnation. And so many of them, I mean some of them did not, but quite a lot of them knew and despite that nobody could oppose it because their mind was captured by these entities put [into them] by Rāvaṇa and they fought Him.

So, it was so, even at the time of Kṛiṣhṇa: people knew who He was at least they had quite an idea, even Kauravas new about it.

But this Kali Yuga is a wretched thing, nobody see anything clearly. But those times were not like that. People knew who was an incarnation and they understood it.

And that time also, these people had to use some sort of a way of putting them off and they used this method of enticement. And when they used this method of enticement, in that use, they learned also subtler ways and subtler ways which they are using in the Kali Yuga very well. They are actually Rākshasas and they know these methods how to entice people. There are so many ways of doing it. And when you bend your head before them that is the best time when they can put it into your ego and they can finish you off for once and for all.

So that's how they do it. And you are no more yourself! First of all they act on your heart: you become a nervous person your hands start shaking your feet start shaking; they act on your Heart Chakra. You lose the power of Raksha [protection] which is the basic point of the Heart Chakra. And then, once you start losing the grip over your nerves you find that [it's] as if somebody is doing for you. And if you take somebody's name you start jumping and you don't know anything, it's an experience. There are so many things they do like that, thousand and one.

But human beings, as a whole in the Kali Yuga, instead of improving has gone down absolutely in his conception of Divinity and in everything, I mean he's a hopeless case

otherwise! But by God's grace Sahaja Yoga may save him. They way it is I mean he's very, very blunt, he cannot think, he's very insensitive.

And he carries on all kinds of his malpractices thinking that he's the rarest saint ever born. That's another great quality of Kali Yuga! This is the problem. They have no conscience left now to tell them that this is wrong or that is wrong, they've killed it. Everywhere it is so.

[Aside in Marathi:] Tumhi shalid chi mulad ka? [Your kids are in school?]

Sahaja Yogi: Ho. [Yes.]

Shri Mataji: Accha [OK]. Ata dusra prashna [Now another question].

Sahaja Yogi: How music works on the five Chakras?

Shri Mataji: You see all these five elements are very important in our body and they are the body of the Chakras also as I have told you.

So what happens that, when you sing the music, the vibrations can go through the musical sound and can excite certain Chakras. For example, for the Hṛiday [heart] Chakra it is very good or also for the Viśhuddhi Chakra it is very good. Not for all the Chakras. But certain Chakras it does. But supposing you say a mantra, that's the sound, with beautiful music and a realised Soul then it is very effective. For example, Gaṇeśha you can excite him with a beautiful Shloka if you are a realised Soul and if your Gaṇeśha is correct, you can excite the Gaṇeśha of another person very easily, I mean such a person can do it.

So music, sound, all these things have an effect and we are now using that method very extensively.

But supposing now, we go in a mass meditation and many people are there and some Chakra is caught, say Viśhuddhi is caught, I can correct their Viśhuddhi by just putting My finger on this, like this, because this has the sound, this is in the Chakras, there is a microsound which is carrying the vibrations. Actually the part of the vibrations is the microsound also, microlight, microsound and all the five elements are micro there.

So when I put My finger the micro sound can carry the rest of them and the person can be corrected. We can do it. Specially Viśhuddhi. Very easy to correct Viśhuddhi on that. You can correct most of the things but certain things are very easily corrected. Viśhuddhi, which is responsible for the sound, made from the sound element.

As we have seen that water element is very good for treating people for the lower Chakras, up to the Heart Chakra, because the water and salt can help you for the Nābhī Chakra because salt is the earth element and it is essence of the ocean and the essence of the ocean is in the Bhava-sāgara.

So we can use salt water for clearing the lower Chakras. We can use light for the eyes because, this is made out of the Prakāsh, the light, light element.

Like that different things can be done. And with these different elements if you use them, you can make all the dirt or all the obstructions, which are collected in your particular Chakra by putting them back into the same element and cleansing them out so the element takes it away.

For Mother Earth also, She has so many elements in Her that She can take away so many of your problems which are troubling you, in your being, because of some imbalance of the Mother Earth element.

This is all due to the imbalance of these elements in you, accumulated more beyond than what you want it. That's why I said, “The extreme of it." Bhūh Tattwa [Earth element] is expressed through Śhrī Gaṇeśh and Śhrī Gaṇeśh is the form of the purified principle of the Earth element and is the same. In a flute you have two notes, the first and the last are the same. In the same way in a human being the seven notes, the first one is a Gaṇeśha and the last one is also a Gaṇeśha.

So these seven notes are the same. And these seven notes make the Earth element and not completely Earth element but started with earth element purified. When it loses its Earth element problems completely it is Parabrahma, it becomes all Brahma. Because Earth element is, outside is the Earth element but inside is Dhara, is Dhara, is Dharana, is the power to sustain, is the power to sustain. And that power is the purest form of Earth principle (Tattwa).

So, that you become later on; gradually the whole Earth element drops down and you become that.

So it is the Dharana Shakti as they call it: the power of sustenance. Is the Gaṇeśha.

So, like that, in every Chakra you have a very subtle and subtle-most point. And that subtle-most point is the note that the Divine is playing at that point, because every note has a different frequency, a different intonation, a

different sound, which helps in the melody of this Universe.

So, like that, we have seven Chakras and the seven notes. And they are different notes but these notes then create permutations and combinations and that is how a Chakra gets into a Swāra [musical note] and then it becomes a sound and from a sound it becomes a word and from word it becomes a language and like that it goes on and the same subtle form starts becoming something else. For example if I have love for my children: how [do] I express it? I make a house for them, I make a place to live for them, I cook food for them, I make a bed for them. It's a gross expression of that subtle love I have. In the same way whatever is subtle within us is expressed outside with the help of the elements that are outside, to express the subtle through our gross behaviour or gross material things we do.

So, it's the same subtle which is expressing outside. But then we become so gross later on that we forget the inner part of it. A Mother may create something, all these things and then she becomes so possessive of her children, she'll think, `I've done so much for my children,' that she wouldn't even think why she has made it! She forgets the love part of it and she becomes nothing but the gross thing. She just starts scolding the children, even for breaking a small thing here and there. She does this for love and then she forgets it. That's what is an extreme behaviour. Extreme behaviour means, from the subtle, you get to the gross and the gross and the grosser. Once you become grosser you are dead.

Ata kai prashna? [Now what question?]

Sahaja Yogi: [question about badhas.]

Shri Mataji: Those who can see badhas are on the emotional side. They can see the badhas. There also you can see two types of people. Those who already themselves in badha, they can see badhas, very clearly; they can see the dead persons. Those who are already badha can see that another person has got a badha because they are in the collective subconscious themselves, so they can see. And a person can see, the one who is a drunkard, he can see. A person who is drunk can see a badha in another person because he is a subconscious type, he likes it.

But some people can achieve a state in an emotional way that they can see badha clearly. If they are realised Souls, the emotional state, people say, the Bhakti people can see a badha there. But even the supraconscious people can see a light coming before them, they can see somebody standing before them like a light and then say that, “There's a light coming." They might get fragrance or things like that can happen. They are called as Tanmātras [subtle elements] is the causal principle of all the Universe, causal, Tanmātras. Means for Earth the causal principle is fragrance.

So, supposing somebody has done a lot of search in the field of say, Earth element, so such a person can get a lot of fragrance, he can. It is a variety everywhere created because of their different searches and because of their different seeking.

You see badha, just say somebody has a badha or not. If he has Āgñyā and a heart it's definitely a badha. And you

just ask the person to put their hands before the photograph and he starts shaking.

Normally he shakes.

Question: [Hindi.]

Shri Mataji: You see I don't know how you should make it out but it's very easy you can make out; they cannot put their eyes towards My photograph. If you ask them to close their eyes their eyes will start flickering, hands will start shaking, eyes will always flicker. slightest *[UNCLEAR]* will show on the eyelids, like this. Badha, can be of many types.

Some people just have for the time being, some people have permanent residence, some have bags full! So you just can't say what it will be.

Someone: [speaks to Shri Mataji].

Shri Mataji: [Hindi.] You just don't worry about these things. [Hindi.] The thing is, people think that there's only one type of badha, is emotional badha. There can be both types. A person who is very egotistical also is dominated by somebody else. Abnormal area, abnormal behaviour, who is not a normal person, can come from anywhere.

[Marathi.] There is no difference between sunlight and sun, moonlight and moon.

So there is no difference at all.

It is only the human beings who think there are two stuffs.

Somebody: [talks to Shri Mataji].

Shri Mataji: Then only they just start thinking. It is an Advaita [non-duality], which one and the same thing. For example, now, this bangle is beautifying My hand.

So what is the difference between this bangle and the beautification? Is the quality of a person. Is the quality. It's like the *[UNCLEAR]* and *[UNCLEAR]*.

Sahaja Yogi: [makes a comment to Shri Mataji].

Shri Mataji: No depends also, you can say you will take out the rest of it and you will say that this is all useless. It's not that. In everything this is all there, it's one. What is the essence of sunlight and sun? Sun has no meaning without sunlight. Sunlight has no meaning without sun. It is not essence, it is everything but. You can say water and a ice.

Someone: [speaks to Shri Mataji].

Shri Mataji: No, no both have existence both have essence. There is no difference at all. Human beings cannot conceive it, that's the trouble with the human mind, because it is an Advaita. Human beings cannot see it, they think of two [manifold] things always. Through perception it is not possible for you to perceive it, but you can understand by analogies. Many things human beings can't understand. You just cannot, because you have a limited brain, you have a limited awareness, you have limited love.

Contents: 1977-01-27 **Talk to Sahaja Yogis, Day 2, Attention and Joy, Bordi, Maharashtra, India**

... wobbling too much and how to fix the attention. Now the quality of attention changes according to the state of your evolution. For example, in an animal...

So where is the attention placed in the human being? It is not a fixed point. You can say, attention is the surface or the edge of awareness. Wherever we are made aware, the attention gets diverted to that point. If you can find some analogy, all the files [filings] of iron have got a power to be attracted towards the magnet. Where is that power, you cannot locate, it is all over. Wherever the magnet is placed the files are attracted. Our attention is also like that, that wherever we are attracted, our attention goes there.

It is existing in the whole body, in the sense that it can be diverted anywhere, outside the body. Also inside the body, in case if there is any pain or there is any trouble. It floats over the nerves, it floats over the whole nervous system, but there is a controlling center in the brain. If it is hit then we can remain conscious, but without any attention. Also, if somebody is hit on the Viśhuddhi Chakra, it can happen. It can happen even in the lower Chakras if somebody is hit. That portion will lose its attention because you cannot feel, in that part.

The difference is this, that you can pay attention to those points, if you want to, even if they are numbed. For example, if my hand is numb I can pay attention to that, means I can look at it, I can think of it, but there is a point in our being [which], if that is hit then we cannot even think, we are just lying unconscious they say, but eyes are open, hands are moving, legs are moving. That point is at the point of Viśhuddhi Chakra here. And if you can draw a line from here to the point where is the Pīṭha –*'seat'* of Viśhuddhi Chakra is inside, inside the brain; along that line if you are hit anywhere you become

attention-less, you cannot pay attention anywhere. This line passes through, also, Āgñyā Chakra. Because when this point is connected with Viśhuddhi Chakra at the back, in here and at the Pīṭha inside, then a kind of a triangle is formed and all this line or this area can affect your attention. Your heart is moving, your limbs are moving but you are not paying attention anywhere.

So when you pay attention to something, actually you pay attention, normally, when you are not realised, through your brain centers. After realisation, you can pay attention through your other centers also. You do pay. This is a very big difference between a person who is realised and who is not realised.

Or you can say that you can become effective through your other centers by paying attention to them.

You can feel the centers which are obstructed in your body, which you never felt before. Not only that, but you can feel the centers of other people. That means your central nervous system is being blessed by a new awareness by which it can convey to you, communicate to you, the attention paid by your centers and also it can take your attention in a subtler way into the centers of others.

So, first thing that happens to you is that your attention becomes subtler. Attention becoming subtler means you start understanding deeper things. For example, a bird can see a flower but cannot feel the beauty of a flower. And a unrealised person can see the beauty of a flower, but cannot see the vibrations of the flower.

So you become subtler, your attention becomes subtler. You definitely are at a higher evolutionary stage than the other people are.

Now we have to see how we use our attention.

You have seen, even when you were not realised, that, supposing you start developing an art in your hand from your very childhood, then you develop the deftness of that particular art, because a kind of a myelin sheath grows on the nerves. In the same way, when you are realised, I would say when you are a newly born person, if you start respecting your attention then gradually you develop a deftness for Sahaja Yoga. But so many people, when they get realised, they hardly come second time. Even if they come second time, they do not develop the feeling of vibrations more, they still go on being busy with their day-to-day work, wasting their attention on things which do not give you the subtler feeling.

So the subtleness, the deftness of the art of Sahaja does not develop itself.

For example, I would say a person who is over-read, as soon as he gets his realisation he starts tallying it with what he has read, this makes his attention again wasted. As it is, his attention has been fixed by these conventional ideas; some of them are correct, some are incorrect, some are absolutely faulty, some are useless.

Some are only because they wanted to make money, they have published some trash.

As soon as you get realisation, you go back to your own gross awareness and start tallying this subtle with the gross, so you start again losing your vibrations. Actually after getting realisation I have seen, with small children,

they sleep for very long hours. They become little inactive for some time. But if an elder gets it he will immediately go to the book store, buy one book on Kuṇḍalinī and start reading about it.

Then some of you, not understanding that you have become somebody else, take it for granted, “Alright, Mātājī has been very kind; She says I am far, but how am I to believe?" As if by believing it they are going to give some money to Me or I don't know what they are going to give. “I can see the vibrations coming, but what's the use of getting the vibrations? Why did She give us vibrations?" Again come back to the gross idea of utility, because that's human nature, has been so far, to make everything into utility.

Everything must be utilized, you see. Man thinks no end of himself.

So he starts putting his realisation into utility. “What utility it has? How many people are going to get it? What is going to happen? What is the ratio? What is the schedule? What is this? What is that?" You have been given this subtleness to enjoy. Like, if we enjoy the beauty of flower, we just enjoy. Do we go to the books and find out: `What we should do about with this enjoyment of ours? How to enjoy this flower?' And then `What to do?' And, `Who has described about the flowers, so let us see if this is fitting into that?' But is done very commonly and I really don't know how to say, because it's such a foolish thing. And I am only afraid that, sometimes, if I say, they will feel hurt, and, as human beings are, they get hurt for nothing at all. That's very foolish.

Children are very sensible that way. Once they get it they start enjoying it. They just enjoy it. They just sleep off! They are not bothered. They think, that it's something that is to be enjoyed, `Let us enjoy it'.

So at the very outset it happens like that.

And the man doesn't know that how he has made himself even much more gross than he was ever in this Kali Yuga, in these modern times: by organizing things according to his own ideas and conceptions.

He has become so unnatural, so foolish that discrimination between joy and ugliness, he does not have.

He's so confused.

So, first of all, it is not only one reason but there are many reasons. And as I described to you, inherently, it is the human, gross activities before realisation. If you understand the disease, from where it has come, sometimes it's easier to correct it. You cannot just correct the disease without understanding the history behind it. If you are a student of history you will know how human beings have behaved. I mean, you just start wondering, what's wrong with these people? God created one world! I mean just think, a person like Me coming on this earth, suddenly you find there are so many countries being created. Alright created, you can have separate countries if you cannot manage the whole world together, but then the fighting going on, killing each other. All kinds of problems for nothing at all, I mean it's such a madhouse! So historically if you see how man has made himself mad, it's not easy [laughing] to compile all

that in one lecture, you'll have to write volumes. I think there are already written volumes.

So, there is [a] historical background, which has spoilt your attention.

Physically, those who come for physical handicap or physical trouble or something like that because they are sick, are sometime little better than the people who do not have this, because they definitely get the relief part of the joy. If they get their relief, there is a little shadow of joy that they feel and, then they start understanding that it is to be enjoyed. But I would say, they too once they get the relief they just disappear. Not understanding that there is something greater than this to be tasted and enjoyed. And the physical enjoyment in Sahaja Yoga, itself, is sufficient to keep your attention subtler. You do not have to fix your attention but you have to get subtler and subtler in your attention.

Fixing up of your attention, as you know, is a very wrong method. That was done by some yogis and you know what is the result of that: their Chakras were all broken and finished. When they fixed their attention onto Āgñyā Chakra, you have seen that Āgñyā Chakra is broken. You are not to fix any attention but you have to make your attention subtler and subtler.

As I told you that a magnet, when brought say near the stones nothing happens to the stones, they are just there; you move the magnet any way you like. But when you take it to the iron filings, only, the filings are attracted towards the magnet. In the same way the attention of a Sahaja Yogi should be so subtle that he

should feel the vibrations, he should think of vibrations, he should eat vibration, drink vibration and enjoy them.

On the physical side, many people tell Me that, “We went to their house and they offered me Laddoos and I had to eat. What can you do, Mātājī?" Actually, you see, they felt attracted towards the shape of the Laddoos. They ate it, but they didn't see the vibrations of those Laddoos, they just ate it off and then they had a stomach trouble. When they have a stomach trouble, then they said, “Mātājī, we have lost our vibrations, now what to do? We ate the Laddoos." But if you had seen that there are no vibrations in that lad doo, you should have said that, `Today I am not supposed to eat anything,' or something like that and you should not have eaten them! If you see a born-realised child, he will never eat. Even the mother beats the child, he'll say, `Alright, beat me but I'm not going to eat it!' Because they are not going to eat the filth, such children are supposed to be very obstinate, they think they are obstinate. Because they know, `There is no vibration, so why should we eat because we are not going to enjoy.' So on the physical side, there are so many such mistakes you have committed. If you take to now, say habits you have, supposing you have a habit of say, pulling your hair. There was some lady who had a habit of pulling her hair and she used to become bald here, then bald here, then bald here and the hair used to grow this side, then she used to have a bald head here. Then she will pull her hair here. Such a person! So she came to Me for treatment. Imagine! So I told her, “Why do you do like this?" She says, “Now my attention is like that, it always starts pulling my hair." I said, “What to do?

Such an attention you have got!" So, you know her elder sister used to beat her on her hand, any time she put her hand.

She said, “You must beat me, if you don't beat me I'll beat you." But the beating was on and everybody used to look at them, “What are they doing between each other?" And still, you see, she could not stop it! All habits are like this monkey business. All of them are like that, because the matter is trying to sit on top of our attention, all the time and so we form habits. Certain habits are alright, convenient and convenience like that.

I mean some people to break habits, you know, they say “We'll not sit on the ground nor sit on the chair." “So where will you sit?" “We'll sit in a sitting pose and we'll practice that sort of a thing." I mean you need not do such a nonsense. I'm meaning that certain things are alright, don't go to extremes. But certain habits that we acquired, is mostly because of fashions. And we start, because somebody's smoking, he forces you, he says “Alright” and one bad habit we have got, is not to say no to anyone.

“How to say `No,' you see, they were all drinking and they offered us drinks and we said `No,' but they were just forcing us. Then it looked very bad, you know, not to drink and..." And they offered one cup, glass of drink to Me and then I said, “Alright, I'll have very little sip” you know one day and then I had it like that. And then My relations, you see, they came and they invited us for dinner and we had to go and then they started a cabaret dance, you know and we had to see, after all it would look very bad not to see a naked woman." [Laughing.]

“Oh, we are very innocent people!" So we go on explaining, “What to do now, this is the society, this is the fashion, this is the style, this is how it is." But a Sahaja Yogi is a special one, he's a chosen one. Because you haven't got your own value. Tumala kimat nai sataji [Marathi] You have not valued yourself as I have valued you. This is a fact which very few realise really, that to get realisation like this, there must be something tremendous that Mātājī must have done. She must have put in lot of labour, to work this out Herself; She must have done tremendous Tapasyas in all Her lives. And even in this life She must have worked very hard, day in and day out. And here we are when we get it, how common place the whole thing is, how we are about it. I thought by giving realisation you will immediately see your value and you'll think that you are something great and that you have got this realisation and the sākṣhātkār, but it is not so. And you start compromising with gross things in life.

There is a huge populace which is to be led by one of you. One of you can lead all of them. Leaders do not compromise, leaders do not solve the problems of the people whom they lead, but they give them problems to be solved. They stand above them, they are much above them, they do not compromise, they do not bend. Others bend before them.

If the light starts falling and faltering on the roads, what will the person do who is carrying the light in the hand? You all are like the torches and what kind of life you should have and a personality you should have, it is for you to decide. That's the attention, gives the priorities.

When you understand how your physical bringing, presence, this body of yours, has to be clean, has to be beautiful, has to be soft, kind, has to be elegant, dignified.

I have seen people in groups, when you are sitting down, behaving in a manner [that] even an ordinarily educated person won't behave. The reason is, you have not yet realised that you are the leaders and people are watching you. There should be a kind of a Masti –*'jollity'*, should be satisfied with yourself.

So on the physical aspect, what you eat, what you see, what you like, the whole priorities must change.

What should be most important is Sahaja; in every circumstance, in every method, a habit, Sahaja.

Sahaja means is born with you, Sahaja doesn't mean easy. Many people confuse. You have now got your right; that one was born with you.

So for you, it is necessary to know that you are a Sahaja and that you are not going to accept anything that is Asahaja. Sahaja means that! Sahaja means that you take the light of Sahaja above everything else over the darkness and not to accept darkness which is aSahaja.

So how can you have any habits which give you sympathetic bondage? Sahaja means you have a special, subtle awareness. A king doesn't clean the streets.

On the physical side your attention is lost like that, because you indulge into all aSahaja methods that you had before, that others have. You get lost into the aSahaja system of life. You have to change the complete system of the whole world in which people become

Sahaja and not aSahaja. Then only the whole thing will become a Sahaja for you.

It is a big misunderstanding about Sahaja Yogis. They think `Oh! When it will come Sahaja, then we will do this work, then we'll go around and talk to people, it should come Sahaja,' nothing doing. This is a very wrong attitude. `Sahaja' means that you have got the light of Sahaja within you and how can you tolerate anything... [GAP]... of your life is concerned, means you must know what to dress up, how to talk, where to go, whom to meet, who are your brothers, who are your sisters, who are your sons and who are your parents. That is how your attention is lost. Then your gross habits: Your old life that was there which has to be just chiselled out, is to be finished. And you cannot go on, because if you go on, you will catch up here and catch up there, then you'll break your neck, you'll come to Me, `Mother, I have broken my back and this has happened, that has happened, it's paining, I'm getting hot, I'm getting headache, I am doing this.' Till you become Sahaja it will go on working on you. But why not become your Self? For example a human being cannot sleep like a dog, for example. If he starts sleeping like a dog because there are all dogs around, then he is going to get the pain. In the same way if you are going to be aSahaja because all are Asahajas, you are going to get into trouble. Because the dog doesn't feel, though he might be getting pain, but he doesn't feel it. But you definitely feel it. The person who is not yet to reborn, doesn't feel it, he gets the problem but he doesn't feel it, you can feel it and you jolly-well have to give it up, sooner the better! If you

don't give it up then you are again going back to the same darkness and this new darkness may be hellish, it can be terrible.

It's better to die as human beings then, because then you can go on being born again as animals, this, that. But to be born again and knowing [the Truth], [if] you go on back again to your former habits, it can be very dangerous. That's how I fix your attention, with little fear into your mind, to your subtler being. The subtler being can only enjoy. In the morning you did enjoy the meditation, you had become subtler, I pushed you down there. But you have to keep yourself subtler by remembering, by remembering what has happened, how physically you felt nice.

One of the worst habits that human beings have is to see the watch. It's so painful to Me when I'm talking, people see the watch. I just can't bear it! Because now you are beyond time, beyond space.

What are you going to do by saving time? What have you done so far? That shows your priorities. Our priorities must change and you can change them easily once you start enjoying. Once you have tasted the nectar of Divine Love, the Amṛuta, then you are not going to drink dirty water. But you first of all remember that, the joy that you enjoyed. That is one way of fixing, so-called fixing, your subtleties.

It's the attention which gets covered by gross things of life, even in the emotional side of it, for example, you have relationships. We have seen some Sahaja Yogis being lost like that. They had some very gross relationships with people, even Gurus and some of them

were friends and some other dirty relationships, you can say and they couldn't give up and they are lost.

So you have to sit down and find out. `Why am I not enjoying myself? I am the loser. Because those things, if they were joy-giving, I would not have run towards them from one to another. They never satisfied me fully; so why to go back to them again?' The emotional enjoyments, which you regard as something very important, are also to be weighed in the new dimension of your attention and the subtleties. You consider somebody as your very-near-and-dear and you have a business relationship, or some sort of a... I don't know, what sorts of human relations people have. You must know that it is very superficial and you cannot have any joy out of it. Like you drink water from a cup, now the cup itself is superficial, the water is superficial; the most important thing is your tongue which can feel the water. If the tongue cannot feel the water and if the water feels like stones, what's the use of taking water? So the most important thing is the taste in the tongue, in the essence.

In the same way the essence of our enjoyment is the joy and the joy is in feeling the vibrations.

So wherever you get the joy, you should have it. But the new awareness is not so much gone into your being, that's why this is a problem. Otherwise for human beings it is not difficult to tell him that, `This is nice, you drink.' He takes it and he knows it is nice. He won't eat something that is bitter. If you have to give him something horrible tasting, you'll have to give him chocolate first and chocolate later. But human beings, when they become evolved, I have seen that they are

more prone towards the horrible things because of their previous attractions.

So, put your attention fully towards Divine, pull it out, completely towards It.

So that there is no attention left towards the gross side.

Even now I find people coming and asking Me, “Mātājī, I have a problem, I want a job, what should I do? Mother, this is to be done, that is to be done?" Of course that is by the way is alright. But if that attracts your attention, means you have lost sense of your understanding that you are a Sahaja Yogi and that your joy is in the subtler form and you can enjoy it.

So these gross things are never going to give you joy, so why not ask for something that is going to give you that subtle joy which you can enjoy; only you can enjoy.

So this is what happens to our attention. We get lost because of our previous ideas and our emotional bindings. And we can also say that our spiritual bindings, so-called, `We are Hindus, Muslims, Christians; we are vegetarians, non-vegetarians; we are', I don't know. `We are Brahmins, non-Brahmins and all kind of things we are,' but we are not what we are.

And, all these things again also come back to you that, `We are Jains, so we are Jains, so we are very great people.' You get Me any Jain from anywhere or anyone from anywhere, does he have the sense of vibrations? Then how is it that person becomes your Guru or that person can teach you about these things. You are now a master. Does the headmaster comes and learns from the boys who are admitted in the schools? I have seen even a newcomer who comes in, if he has a badha, he can

entice away at least 5% of Sahaja Yogis, easily. He will talk big, he will show-off and he can bring some Guru inside and five percent will run after that, minimum. How do you explain it? Only thing is that you should not be one of them. Everyone should think for oneself and not for others. You should think that this, you are capable of or not? So in spiritual bindings also your attention is lost like that and all these dimensions are outside.

Now in a description of Gokul, of Vrindavan, you must have read that when Kṛiṣhṇa used to play His flute, all the women who were working, the Gopis in the household, would leave every work, everything.

The milk would be while boiling and they, work was half-done or full-done; they were eating their food or in whatever pose they were sitting, they would just get up and run towards that Mur.lī [flute]. And when they would go there; they would stand just like a picture, chitrawat se thade, just like a picture, no movement in the body, nothing, just standing and listening with full attention. What was so...? He was not even speaking. Just a Mur.lī being played and all of them just listening, like a picture. What was it? The enjoyment that they were feeling; the enjoyment they were enjoying within themselves, the joy that was pouring into them with that Mur.lī, just standing and listening, that's all. What is that? That is the subtleness of that enjoyment. Just like meditation they would stand. In the same way your attention and mind should be on Sahaja, on your being, one with God.

You are one with God; put your centrifugal force towards God, completely. Put yourself in connection, all the time,

with God and the rest of the work is done, Yantrawat, just like instruments, the whole thing, will start working.

The human mind is used to do things in a ritual way. That they think that, if you have to raise this house now you have to dig the... first the foundation, then the pile, piling up and then you have those pillars and then you have to have the roof. And, that is how, one after another they plan out things. But in God's own kingdom there is no planning, you just sit down and you just enjoy! If your attention is there, all the work is done. Full attention and then He takes out work. And give full priority to that! Do not compromise your way through. You have to help others also to come up, so [you] must remember, for that also, your attention should be on your Ātmā, on your Spirit, on God, completely one with Him in that joy. The whole heart is there and with your both hands and with your both feet, with all your attention you can pull out people, because your attention is all the time fed, nurtured and looked after. Then you will enjoy also the lifting of the people.

Nothing can be alright, unless and until you develop the subtleties of your attention. And, they develop, by receding your attention from all that is gross. Recede your attention! whenever it goes too much into any thought like that, `Oh, Forget it!' But into vibrations pay full attention. Seeing vibrations, you pay full attention; seeing your own vibrations, pay full attention. Other things you need not worry, they will be all looked after. That is how your attention is subtler in the Kingdom of God. The style is different.

When the lotus is in the mud and it has to come out. It finds its way through many crevices and many holes in that mud, but when it is out, out in the open, absolutely liberated, free, then it does not go on dashing here and there, but just opens out and receives the beautiful dew. And the dew melts the fragrance in the lotus; automatically the fragrance starts flowing. It's a different style altogether, its different method; it's a different way of life, that is being Sahaja. Just whether you are sleeping or you are awake, keep your attention...

Contents: 1977-01-29 **Letter to Gregoire, Mumbai, India**

The other argument that I gave in My book is about a doctor who thought that the second birth is possible only through sex and I told him that: “you were born because of your parent[s] and not by your own activity.["] To say that, when you love fully you must have sex that means you love someone for sex and that without it your love is not expressed. The absolute value of love is thus challenged. Also, how can you have sex with all the people all the time? It is not possible. Then how can you love the people `fully' all the time?..... it [is] so foolish and absurd that I cannot argue on such empty grounds.

Contents: 1977-02-00**, Public Program, Nābhī Chakra, India**

The Nābhī Chakra, is placed at the center of gravity, of every human being. If it is not there, that means it is going to be a little problem, for you to get it in its right place. There is a kind of a trouble which most of you

suffer from, is maybe due to drugs or maybe nervous problems, due to war, or maybe some sort of a shock to your sustenance. For example, during war, people lost their values, because, they lost faith in God.

Chaste women who believed in chastity, were brutally assaulted. Very religious people, were persecuted, families were broken, many men were killed and children, women and old people, were scattered. A very horrible atmosphere of insecurity, overpowered all these nations. Then came the concentration camps, you see, also, which shattered human beings, because human beings are very delicate instruments. They are the coveted creations, they are the highest and they were dominated by things like bombs, which are matter. Thus, the Spirit in man, died out. People lost faith in righteousness, in love.

Then a new pattern of securities were built up. The industrial revolution followed it, as a result and the artificial sense of joy, of security, of love, was accepted by the society. This is what man did with his freedom, because wars are created by man, this is not God's doing. But along with it, very great seeking souls, took their birth on this Earth. They started seeking beyond these artificial securities, like materialism. The seekers had no proper leaders, to organize them and to lead them to the right path.

So the mistakes committed by them, created a hurdle.

So, apart from the hurdles of human awareness, so many other hurdles were added...

[Aside:] Yes.

...

So many other hurdles were added, which made Sahaja Yoga a difficult process for them.

The countries who took part in the war, only became the developed countries. As a reaction, no it's a reaction, they are the only developed people, who are actually taking part in the war. And those who did not, are underdeveloped.

So, on one side, we have countries, who are trying to seek, because they are over-developed, because they are affluent, but their seekers have lost their moorings, because of anti-feeling.

Alright? While other countries are not yet developed, so the seekers there, are still seeking in money. At this juncture, Sahaja Yoga was found out, this was the stage by which the promised union of human awareness with God is established, through which you feel your unconscious, the Power of God, which is All-pervading, which thinks, organizes and plans. Only through Kuṇḍalinī Yoga of Sahaja, Sahaja Kuṇḍalinī Yoga, only through Sahaja Kuṇḍalinī Yoga, human beings are going to evolve. But those who are going to evolve, have to have their Dharma intact.

***Contents: 1977-02-00*, Public Program, Heart and Omkāra, India**

Now this left hand side of the heart is concerned with your Mother and with Shiva, the existence. You get your existence through your mother. And Shiva and Pārvatī, they are your parents, both of them are your parents as far as your existence is concerned. And it is such a beautiful center is your, heart center.

You want somebody to do something for your tries, you want that somebody should yield or something, you find somebody very obstinate, well I have told you that you can beat them with shoes, do all those things. But there's a very simple way if you know how to do it. You see, you just think of their Hṛiday, their heart and put a bandhan to that. And you can do it so beautifully, you can melt a person without any difficulties if you know how to handle their heart. You have to appeal to their heart and that's the best attraction I tell you and the best secret method by which you can bring good in them when you are talking to somebody.

Supposing I now, intellectually if I start quarrelling with you, you will give Me up in no time, but I have to use your heart power and I have to enter into your heart and that is how it works.

So always when you want to do something like that, just humble down yourself in your heart, that is first. First of all you must humble down yourself in your heart and from there, work on the heart of others, just put a bandhan and you will see, a person will melt away. We melt our intelligence, our ego, everything, even your superego, in your heart.

So it's a very easy thing if you know how to approach people through their heart.

And that is only possible if you are genuine because genuineness is something that a heart recognizes.

You can befool a person with your cunning methods but the heart will recognize it later on and the person will hate you. Even if you talk to someone: `Oh, very nice, oh, very good, thank you very much, very nice'... and the

heart knows: `Oh he's trying to befool me and he's very cunning,' the heart's going to hate such a person. And heart has the attitude to see and feels the person.

So if you could appeal to somebody's heart and put a bandhan on the heart you can melt that person.

And if you love someone and if you want that person should be corrected, supposing such a person is a drunkard or a person who beats you and is torturing you because he's under the spell of some drugs or some sort of a foreign thing, then you just put bandhan to his heart and you will see, they'll be changing.

They will be changing very fast.

And that's why you say `change of heart'. Everywhere you find. In every scripture it is written: change of heart is needed, not the change of clothes.

So it's not an intellectual changing but a rational changing, but it is the change of heart.

And that is brought about by moving the Heart Chakra, on the right hand side, in the clockwise manner.

That is the heart itself in the clockwise manner. If you can do that, you can really do marvels.

And that's how on a collective basis, the heart is sort of the innermost, innermost string of the collective, one string that is passing through all of us.

So if you could strike at the innermost, because in a three and a half circle that's the innermost point, if you touch there, it passes over this. Supposing you touch somewhere else then it might break, but at the beginning if you start striking it, it goes very nicely and passes into complete circumference.

Now the center one I've told you is the heart plexus which we call as cardiac plexus and it has got ten sub-plexuses and the English names for that are, I will again I'm going to give you the complete list. I don't know when we'll have time to go through the medical journal but I'll find out all, all of them and I'm going to tell you what they call it in, in the medical terminology. But they know that there are ten sub-plexuses which are supplying to the muscles of the heart, to the lungs and to the right side lungs and that's how there're divided. But they do not know that it is already three parts and then there are ten petals which are working it out, I'm sorry twelve petals, that are working it out...

[Aside:] Difficult to hear? So three divided into twelve is four each side. But actually it is not so. It is the twelve petals are together in the center and the center one is known as the `sacred heart'. In the Bible [Christianity] it is called as `sacred heart' and this is the sacredness of that heart in the abstract form is the motherly love of God. That's why the Jagadambā, Mother of the Universe, resides there. And these, those twelve petals act according to the Mother of the heart and that's why we cannot allow them to this side or that side, because it is `She' who actually makes them pulsate.

So here `She' becomes a dominant person and not the heart.

There are the Spirit rules.

So Spirit rules by Itself and it is ruled with the help of the reflection of God Almighty Himself. It is on its own, it is arbitrary. It sees, it watches, it is the witness. It watches the play of these ten petals, twelve petals here, but if it

finds that there's too much of strain on the center one, it just switches off and when it's switched off, the whole thing stops, you see.

So you must understand the difference between the other Chakras and this one, is that there is the Spirit on one side and the Mother, on the other side is a human, perfect personality [Śhrī Rāma], three things are altogether. Now, if you reduce them to our three powers, you'd understand.

On one side is the instrument or you can say the nucleus for the left hand side working. In the center it is, or you can say left hand side working you can say the Mahākālī's working. In the center you can say it is for the Mahālakṣhmī working. And the nucleus for the working of the right hand side is in the heart, on the right hand side, where Rāma resides. Because we can call it a nucleus, the reason is because He was active, He was active without feeling, without feeling the witness state. Now they combined here where Kṛiṣhṇa came and `He' felt the witnessed state and `He' called it as Leelā, is the whole play. Rāma never called it as play but He called it as play.

So that's why Kṛiṣhṇa here is completed and that's why we call Him as Sampūrna, is a complete incarnation, Ādi.

Do you know that Christ was here and I've told you about Christ in that book. I've read it out to you, the Devī Māhātmyam, what they have described about Him, how He was created and how is that he was brought here, He was Mahāviṣhṇu and how He was put there. But that is not, just now we are discussing, we are just now discussing about these three parts of the heart.

Now what is the connection of these three parts? Why should they be placed at that time? Because at this juncture, we have three nucleus working together in, on three different channels and they are to be connected somehow. They are to be connected, otherwise, you see, in a human being, there is not so much of connection established because there's no Kuṇḍalinī awakening. There is parasympathetic is halfway hanging, dangling and how are they to connect between the heart which is existence, between the heart which is evolution, between the heart which is activity? So at this juncture which is kept connected, once the heart stops, everything stops simultaneously. But when you are on this then your horoscope works out. Horoscope can work out only up to this point because if you predict a person is going to die according to a horoscope, now say, they say, `He's going to die,' say `tomorrow.' But he receives his Realisation today, he is not going to die tomorrow, he will die much later. Or he'll die whenever he feels like possibly, it has happened. Because he goes beyond this limit, where these three things are connected.

So you see, they say that you have got limited number of heart beats, you have got limited number of breathing. When the breathing becomes so slow after Realisation, the rate of breathing is so slow that, as it is realised, it is much elongated and the connection becomes very much different. Because the heart stops once you stop it, it cannot stop because other activities are stilled.

So first of all, when a realised Soul dies, the Kuṇḍalinī has to pass out from here and then the heart stops. It's a different phenomena. And that's why when a realised

Soul dies, they find out that the Prāna, the life, has not passed through the mouth or from the nose, but it passes through here and you find a clot of blood over here. But that is the sign that a person was realised of a very high height. But those [realised] who die, even before such an achievement, they do not die with their eyes open, neither with nose bleeding or with their mouth open, but there is just no bleeding at all from the nose or from the mouth, no bleeding at all. And it could be they have to take pressure tests from them. Otherwise, in every other death, there is a bleeding. Eyes in some people may be opened, but if they are fully realised then they'll be closed.

So this is the difference is. But at this level everything works out your *[UNCLEAR* personality], because here you are still at a level where you have not reached the witness state and that is the reason your horoscopes are working out your, all material things are working out at this level. And that's how you become miraculously different.

I'll give another example of that, how you become miraculous. For example, a realised Soul is travelling by a train. We have got this example, a concrete example in India. There was a realised Soul travelling by a train and the train collided and not a single person was killed in that and there was, it has taken so many somersaults and nobody could explain.

There was one car accident where one realised Soul was going by that car. It was a very big car and many boys were there and some of them were caught up together and they were all drunk and they were singing and he

didn't know what to do. But he was there somehow or other and not a single person died in that when this happened, which people were surprised how it had happened. Even if a realised person is walking and if there is an accident that is going to come up, he'll find suddenly something will happen that the accident will be averted. If you could put a bandhan at that time, you can immediately avert that accident.

So you see, such a person who is realised, who has gone beyond this state and has become in a witness state, such a person not only saves himself but saves others.

So all your horoscopes and all these things you see, go into in different categories for a realised Soul because the whole thing changes. The whole thing changes, absolutely changes and he becomes a different person. His hands changes, his lines changes and people start saying, `Oh you must have been this and you must have been that' and then you see, those people who are not realised, if they see your hand they might depict the spiritual change that has come into it. But still they stick onto certain things and they say some things, you see, that they cannot see. But if it is a realised Soul, he can tell you immediately that at what age you will get your full Realisation, what will happen, all sorts of things, if he's a fully realised person. But actually, people after realisation have no interest left in all these things, so seldom are. I've not know anyone who's a realised Soul and still busy telling hands and some things like that. He has no interest left.

But now this coming back to the heart again. On the right hand side we have got Rāma's place. Now Rāma was

known for His obedience to Swaddha, if you know his story. His father was in Ayodhya. He was ruling there and he had three wives. The third wife had no, I mean he had two children, sons, but she could not see Rāma getting the throne. She [Kaikeyi] was a very nice mother but somebody you see, some lady went and told something to her and she listened to her and she told her husband that, “If you want to give me my boon, the promised boon, you have to make Rāma go into the jungle for fourteen years and give the throne to my son Bharata." And when the Dasharatha heard this, he fainted, he fainted with this request but Rāma was there. He heard it and He immediately told her that, “I am going to the forest and I've accepted it and your point your son has developed for Me. It's all right." And that's how He went, see.

Just to obey the order of His father, because father had not even ordered but because he was compelled.

He had given his wife two boons, that once you see in the war she saved his life, so he said that whenever you want you can ask for these two boons and they were. She never knew that she would use them in such a funny way. Later on she repented because Bharata came and he refused to accept the throne and he put only Rāma's slippers there and ruled there and everything was different. But Dasharatha died, because when Rāma went away, he just died.

So, you see, Rāma's life shows how He was obedient to His parents. He suffered so much. Anyone who has not been respectful to His parents. You see, if your parents have been unkind, you have every right to tell them that

they should not be unkind to you and that you feel hurt, but you have no business to answer them back and you have to be respectful, you have to be respectful because they represent your primordial parents. You are not to shout at them and misbehave. You have to be respectful to them.

They may be bad people, but you have to respect them, because you have chosen them. When you were born, you chose them. You could not have been born to them, you have really chosen them and you said, “These are going to be my parents." So if they are your parents, they are there because of certain reasons, because you have been seeking them in your previous lives and that's how you are there. For example now, you see, you meet some parents and you think they are very good parents to their children. She said “Oh God, can I get them as my parents?" Oh asking, have it. Unless you have it, you know what it is to be their children.

Then you start misbehaving with them, that's not the way. Now only do not come with such mistakes of choosing wrong parents and be respectful to them and it comes as a blessing, it is always very blissful, your parents will be very hard, disciplining time, misunderstanding time, I know it's very hard and with the education that you have and with the understanding you have of the whole world you think they're absolutely foolish and babyish and immature and specially when you have vibrations, you feel even worse about them, addicted to things and they could be quite slaves, but you must understand that you see they have got these troubles, we could have been the same if you had not

come to Sahaja Yoga, you could have been much worse, so let us understand them, try to help them out and if you are respectful I tell you, you can be very sure, if you are respectful you can change them.

Elders you can never change by telling them off, that's not the way to change your elders, start behaving in a manner that they should be respected, this is, I'm telling you the secret, how to handle your parents is to be extremely respectful to them so they realise “Oh God, when he respects me so much, how dare I misbehave in their presence." This is the secret of handling your parents and not by shouting at them, no that you have to do with your *[UNCLEAR]*. But not with your elders, with your elders you have to create a feeling in them that they are to be respected.

It happens, you see, you try, you try this thing with your elders. If you want anybody your elder to be nice to you, try to be extremely respectful and the person starts wondering “Now what should I do to keep yup my respect so I should not lose it?" And what they value most is the respect. Elders, they value the most is the respect. And if you give them the respect they will not give it up for anything. You can make them do whatever you like if you really show them the respect. And they will fight to keep it by giving up anything. You can make them do whatever you like if you really show them the respect.

And they will fight to keep it by giving up anything that you see, lures them away from you, to keep the respect.

But you see, it happens like that, you find your parents not doing what is right, you start suspecting them, then

they think “There it is, we have lost the respect, what are we going to gain now?" Because you see, these things do not sort of create any, any recording in their brains.

We had a case, some boy he told Me about his father, that he's been like this and he's behaving in such a manner and it's very wrong of him. I said “I agree it's very wrong of him he should not do it” and so I said, “What are you doing?" He said, “We are hitting him and we are hitting, abusing him." And I said, “That's not the way. When he comes home you try to be very respectful. Try." It worked. He gave up the woman. Because he cares for the respect. And you know how much is respect? After all, most of the people if you see in this world, they want respect. If you respect someone, that person is willing to give up anything for that respect. And a father deserves it, because he's your father and once you accept, “Yes, father, yes, yes” and in a respectful way, you just try and you see it will work.

You see if you want something, all right, what will you have, just ask, but can we stop it at that point, let us talk about something, you can direct the attention of your father only by being respectful, you just try with your mother and father. You're not to boss over them, it's real, I'm telling you the secret. Is not for anything for you see, to make you change your ways or anything, but I'm just telling you the secret because you have lost the idea of the secretive methods of winning over people and understanding them and managing them and really you will have your way. Only thing is to respect them. I thought we might have some questions.

[Music.] But Bible is a book which is being compiled by various people at different places at different stages and all this was revealed to them by the unconscious. All the knowledge that you find in the bible was revealed to them by the unconscious and they could not actually understand the full text of it. Whatever they understood or gathered, they put it down. Part of it was lost because it was not immediately recorded and also because the original bible itself was lost, so all explanations, all the things were left behind and that's how people have a very good loophole to make whatever they feel like about all the great words that are in the bible.

For example `The word', what is the word? Is it logos or something? What is that? What is it comprising of, what does that mean, how it starts, from where it has come? It is Om - Om comes from three words uh, ooh, muh. Uh, ooh, muh. Uh stands for the first creation of the left-hand side, what we call the Mahākālī power. First only in the world manifestation of the superego took place, so we can say that uh stand for the beginning when only up to the stage when life was not created. Oooh stands for the other stage, where, now sound is the same.

Sound is the same, manifestation is different. The voice is the same, My sound is the same, for example whatever is My sound, you can make it out wherever I speak, this is Mātājī speaking.

Maybe the manifestation is different in uh, ooh, muh, so first uh starts, then comes to ooh, which is Mahāsaraswatī power. We can say the three notes which we have as, I don't know in English what you say to the notes but we say sah, uh sah *[UNCLEAR]*, the basic three

notes, so the second note is that of Mahāsaraswatī by which the life, sun life, started working. And the third one is the muh through which evolution started taking its place.

So that is the Mahālakṣhmī stage.

So you have got these three powers working together and that is, in a very short form, we say it is Om.

But it is not only that human beings have said it. When you meditate you have seen that Om I'm saying that these three powers have a third, these three sounds and that's how this word is created, of Om For a realised Soul, Om is a most powerful thing. For example, if you want to protect yourself, the word Om itself can protect and when these three powers combine as Om we say that this only the child or the Sun God represents in its purest form Om That's why in the life of Christ, or we can say in the life of a personality that represented the son of God, Om is very important because he embodies that Om within himself. All these three powers are in him and in the most innocent form. What I'm trying to say is this way, now yow take any other deity, any other deity except for this one. Take any other deity, you will find they have more of this power, of that power. For example, if you take say, Viṣhṇu, who stands for evolution, if you take, say, Brahmadeva, he stands for creation. If you take Maheśha, he stands for the what you call the superego side. Even if you take Kṛiṣhṇa, he stands for evolution. But when you rise here, then only you find that all these three powers combine here at the Āgñyā. Till Āgñyā they are separated. At the Āgñyā they combine. That's why it is very important that all these

three powers are controlled by Christ and that's why Jesus Christ is the most important deity as far as Sahaja Yogis are concerned, because evolution is all right, but the complete coordination and protection of a human being is only possible if you have all these three powers in your hands.

She got her evolution quite all right, she got her realisation quite all right, but then she found that her left side is broken. But supposing even if she's evolved, what has she to do if the left side is overpowering her? Only Christ can save. Now supposing the right side is overactive, some people it is, you know that very well, that right side of many people is active when you find their ego is too much temper. For them also, supposing they get evolved, what will happen they'll shoot all. But if they're attacked by their ego, only Christ is the person who is going to give them a balance. And if you see Christ, Christ is nothing but a complete balance. It is a complete balance at a higher position. Have you seen a balance, how it is? Balance if you see which is kept at a higher position that the centre. And that's how it is, He balances and that's why He is the Omkāra Himself, the embodiment of a Omkāra because as we know that He is Gaṇeśha and Gaṇeśha is Omkāra personified.

In this sound of Omkāra, the complete sounds of the worlds are there. All the permutations and combinations, the complete melody of this universities within these three sounds uh, ooh, muh. It is based on Om.

When the Kuṇḍalinī moves also, it moves in three ways uh, ooh, muh, because in the lower portion it is the uh. In the centre portion it is the ooh and here it is the muh.

Meaning that at the lower portion of the human being we are what was created as dead matter. In the centre we are what is creation, means creativity and in the third is the evolutionary, so even we are divided in three ways, is, we are, our upper part is muh, central part is ooh and the lower part is uh. That is how we are and when you say Om in a proper way, you find the Kuṇḍalinī rises.

There is no difference at all as far as Bible is concerned and Sahaja Yoga is concerned, as far as Koran is concerned and Gītā is concerned. Only the people with very limited vision see the difference. The one who has seen the internal of it cannot see any difference, because it's just the same. Only thing is because of circumstances, because of different methods by which it was manifested, you find a little difference in them, but as far as the matter is concerned and the substance is concerned, it’s it's just the same. I do not find even a word which I cannot explain in the Bible, or in the Koran, or in the Gītā.

Everything can be explained very clearly, but the problem with people is they cannot think in a unified manner, human beings cannot. They must try to find out the shell or a kind of a pool to stagnate. That's human nature. They want to become worms, all the time, because they were once, they want to again become worms and amoeba, I think they'll end up with being, I don't know what to say. That's why.

They cannot see the one universal truth that is flowing into them and that is the reason which has killed religions, all over, because once you know that there is one sound that is passing through all of these beautiful

religions, the flowers of universal creation, then there cannot be any problem or fight and by creating this kind of death for all the religions, they have allowed these horrible people to come up and occupy the stage now, so you have them very nice, to overcome all our physical, emotional and mental problems.

Om works like anything. Now you may say that where is the word Om in the Christian religion? It is in Amen. Amen is nothing but Om, because muh means a nasal sound and end of a nasal sound and nuh also means nasal sound, because in the Arabic language it's written like a nee, you see and nee with My name, you say, nooh, with My name starts nuh, also written with a dot, all of them have got a dot.

It's a dot which shows that it's a nuh. And in the Sanskrit language, dot means nuh. And that is why it is muh and nuh. Amen is the same as Om.

Now the problem is everything, as evolution goes up, changes and that's why Om was brought to the level of Amen. Uh became Ah and Ooh became Muh and Muh became Nuh. As I told you that Christ came as a human being, but He was Gaṇeśha. And the swastika became the cross. The same way, Om is Amen.

So after every prayer, you are supposed to say Amen. Why not Amen? What does that mean? From there the word Om ends in English language. If you see, even in the word, in the languages, the universality is ringing but we have no eyes to see the universality. We think `Oh! we are Christians. We believe in Christ. We don't believe in all this nonsense. Because others are all nonsensical.' But how are you related to Christ? How much do you

know of Christ? That nobody knows, you see. And that is how all the problems of all the religions are now coming before you, that people just don't believe in anything.

They say that believing in religion is tomfoolery. All this tomfoolery going on. Why waste such a lot of money on churches? Why should we have any popes and why should we have any big organizations in the name of God? Why should we have temples, why should you? I mean, there are, as here, we have everywhere people who are revolting against all these so-called, they say so-called religions, but everything that has come into being in the name of God, in the purity of heart of people has come to them from God Himself. The only problem is, when it is communicated to a human being who is not yet realised, even realised, how far are they realised? You have seen now, how much Kevin knows and how much you know.

So even those are slightly realised, how much are they going to know what he wants to communicate? And that's why this kind of foolish separation started among human beings and once you disintegrate religion into religions, finished. That was the best way of finishing religion, because they did not give the substance, the importance to the substance. They just tried to give importance to something that is so superficial and that superficiality also was created by these horrid people, who just wanted to use Christ as their pocketbook, Kṛiṣhṇa as if He belongs to their household. This has been used all over the world in a very very subtle way and the muh's word means Ma and you know that all of us, for a Mother, say Ma. You go anywhere in the whole

world, they understand the word Ma. Nobody has problem as far as the word Ma is concerned, because it ends up into that, that means the whole creation ends up at the feet of the Mother, even Christianity you can understand that it is the Mother, even is love. When they talk of Mohammad Sahib, they must know that He had to take the help of five women to be there. And they were alone better than the other, all of them were uh ooh muhs, with him, the powers. They were the powers that he had and that's how he had to marry so many. None understands what was it, for example his own first wife Khadija was nobody else but Mahāsaraswatī. His own daughter was nobody else but Mahālakṣhmī.

So it was all his powers expressed as his wife, or sister, or daughter who helped him in his lifetime, sustaining his powers.

Now the same word Om is used by negative forces also. How do they use it? They will give this name to some devil, normally they do not, because this is one of the purest words which cannot be Contaminated.

Normally they will not, normally they will not. I have Not met anyone so far who has got a devil on him with the name Om, And nobody so far has given this name to anyone, but I have seen.

People giving names like *[UNCLEAR]*. These are the names, different Imee stands for Mahākālī, bree for Mahāsaraswatī, glee for Mahālakṣhmī, I'm sorry, Imee for Mahākālī, bree for Mahālakṣhmī and glee for Mahāsaraswatī.

So they will give these names, separately I have seen, to the devils whom they want to put, for example I will take

the name of the gentleman, you know him, who calls himself transcendental and all that, he uses these names. Of course, out of them the first one Imee is now tied up somewhere.

Now, this Imee bree glee, though they are the names of the Goddesses. He can use, but he cannot use the name of Om and he cannot use the name of Jesus. He cannot give the name of Śhrī Gaṇeśh. These names are beyond their *[UNCLEAR]*. You see because they are terrible, a Mother can forgive, but these people are, they just burn them out and that's why they dare not put these names. You will not find, though they will say it like this, that in the name of Jesus, you see, they might say. They might use the word Jesus, you see, in the name of Jesus I give you this, like that and they say the photograph of Jesus and all that and they might even use cross. Because you can see cross made by these people only. They can put them. But they cannot give the name of Jesus to these devils, they cannot ask you say Jesus, Jesus.

They will never say that. But they say *[UNCLEAR]*. They might say all kinds of ooms and everything.

But with all of these they can attack someone, like this, they say Om namo Shivāya, it's all right. Om namo Shiva, now, Om you have put it, in that it neutralises, they perhaps do not know it neutralises a little bit. Om namo Shivāya.

So somebody's name is namo Shivāya and he comes into it.

And it means so great, means you bow to Shiva. That aspect of God which is eternal. But they will say that you take the name Om namo Shivāya because with that the

thing you see, it's overpowered by Shiva and that's how they will put Om with that, but they'll never give a single word as Om at *[UNCLEAR]* point, because no devil will own that name, it's too great. And these are the tricks these people play with the word Om and you should play with the same. Whenever you feel like that, you just say Om Don't say anything else, say Om For you, every sentence has an end. Even if you say Om namo Shivāya *[UNCLEAR]*. But even if you say Om Jesus, it's enough. Now in a circle, if you say the complete universe into a circle, then you make three portions of that, you get three arches. Say one is uh, another ooh, another muh. When you try to reconstruct them, then you get uh ooh and muh, there are three arches, you reconstruct them. First arch is bent like this uh, ooh, second one like that and the third one is muh. And the dot on that is the centre point Is the centre point of the circle, dot on that.

Now you have seen how Om is written down and that is how it is, the three arches are described like that, so the whole creation and the centre dot, which is the God Himself, all put together makes the Om and that is how it is being named. I think I have told you now first of all when the creation too, place, how first the Om was formed. Did I tell you with the parabola, with the drawing, so the first sound, the first sound that started because of the separation, the first separation when it too, place between the two identities, God and His Power, that was the time the sound started and that sound is nothing else but Om That sound will be there and will work out till these two identities become one, then there is no relativity left and so there is nothing, so people think the

world has come out of nothing, because there is no relativity, when they become two then there is something, otherwise they are one and absolute and so there is nothing, when the sound merges or finishes or, as we say, disappears *[UNCLEAR]*. That is the time when the whole creation merges into one action.

So that is the point where one has to go.

Now, in your own being it happens. First you feel the Om, you feel it sometimes the sound coming, sometimes you feel some sort of tingling going on, because there are seven sounds, which are easily discernible out of this Om Easily. But there are many, but I am saying at least seven you can easily find out. If you sit down sometimes you might hear some sort of a bell ringing, sometimes you'll hear as if there is a waterfall and sometimes you'll hear as if in the night, the small crickets are singing. You see all kinds of sounds are coming, you see you feel that they are there, something is happening, in the night, you see, that sort of a feeling you'll get, all different types of sounds there are, but seven sounds you can easily find out and all of them put together make the Om So, if you play all of them in a proper manner, in a melodious manner, well we can say in a harmonious manner, then you'll hear the sound Om.

Now, when there is a suggestion coming to you from somewhere, you'll always feel there is a sound coming in your ears, so you'll be alerted. You are alerted and you just pay attention what ideas are coming and then suddenly you get an idea. Note it down. These are the ideas coming from the unconscious. Just wait, a sound

will come. And the sound will suggest that there is a suggestion coming, you note it down.

But with the devil, such a thing will never happen, you will never get the sound, you also will get Ad... or something *[UNCLEAR]*. With maybe little fragments because they carry as fragments, just *[UNCLEAR]*. But mostly you get horrid smell of, as of burnt leather, or something like rotten egg, horrid smells you get from such people who are possessed.

So this Om is, is a sound that understands, that talks, hat organizes, that informs and that is the sound of the Divine love, This is the electrical feeling that you get on your hand. But this is the sound.

So we have got also five very subtle type of expression of five elements and those are this fine sound of Om, the vibrations are the electrical, there is a magnet in that sound, or in that powered, for a person who is, who is realised. The person who is blessed by God has a magnetic power. That person attracts.

That person might not even speak about, but people know about these things. They know that he's a man who's realised, there's something special about him. Immediately you can find it out, what he is.

It is because of this sound and the magnet. You must have heard that sound when we converted into matter. In the same way, all these things are converted, the sound becomes a magnet, the magnet becomes the vibrations, the vibrations can become the spirit.

So these are all convertible and part and parcel of the same thing, the same energy which is the Divine love, which is love. Love has a sound and love has electricity,

it has got magnetism. And it has got the power. When all these subtle powers are poured on to any human being, it acts, it acts and people start improving in their health. You must have heard of experiments where people have tried music on some people who are hot well and they have been cured.

And what happens is that they, the subtler, subtler powers of the sound that we are manifesting, that behind it, the power that is manifesting it, comes into play. Which is a very small thing there, but with you people, when you put your hand this is the sound of Om which is vibrating, it is so micro, microwaved, vibrations, that you cannot see with a magnifying glass, you will not see My finger shaking at all, you'll say they are very steady, but they're very microwaves. And the microwaves, when they pass into the body of the human beings, or anything, there they awaken the microwaves that are sleeping in the body of the human beings, or whatever things you use and they start generating the second, what you call, phase as the *[UNCLEAR]* of the outside *[UNCLEAR]*.

For example, I'll tell you how. Now, I put My hand to a person who is sick. Now here I put it and he is sick on this part, he has got some trouble, what happens? These waves, they're passing to there and whatever are sleeping inside you see, they are sort of regenerated. And they start getting awakened and they start getting strengthened. Now, they generate the other manifested ones, or we can say the apparent ones, by which the person feel cured. For example, we put like this, now the blood is clotted here, there's no blood flow. You put your

vibrations there, what happens, that the blood clot starts dissolving, because the dissolution power of the blood is with the Vitamin K. And the Vitamin K is excited because these vibrations passing through that and the Vitamin K is excited there. Later on by the microwaves which are receding and that's how it works. But you cannot see that. They just work. They are *[UNCLEAR* abrusha]. They are invisible. But they are there. To record them is impossible. Because human beings do not have any such instruments. Now at least, thank God, the scientists have accepted that we haven't got ears to record everything that is in the sound.

So, in the same way, they haven't got records to record the vibrations of these microwaves.

Now, when you people say Om, realised people, when You say Om, the sound waves of Om, you just try on a person who is, Just now you are having some pain there. All right. Now just now You put your hand there and say Om Try it [music].

I want to first tell you about My meeting and why Gandhi is so important. Perhaps you have never realised what a tremendous instrument Gandhiji was. At the age of seven years he just picked Me up from My family and I stayed with him, very very close, extremely close and he used to call Me as Nepali. That was My name. And everybody knew Me by that name. After forty years, or say forty-five years or so, suddenly I met *[UNCLEAR]*. In the wedding of his own son. And I went to him, I saw immediately he recognized Me. He said “What, Nepali, how are you here?" and just tears started rolling down My eyes. That was Gandhiji. He was a tremendous hard master also and

I always used to say that you can be hard, but how can you be hard with all these people? He would make us get up at 4 o'clock. It was very easy for Me to get up at four because you see, My body had no habits, I can get up any time and sleep any time, but I speak for others *[UNCLEAR]* get up at four o'clock and they had to clean their temples, they had to even, they sometimes had to clean, clean the bathrooms and the lavatories and everything with their own hands. He was a tremendous hard master, but an extremely loving and compassionate person. He, as just now, as everyone has said, he definitely always used to talk to Me in a way as if I was a grandmother, you see and he used to discuss things with Me, most surprising to all others, in a way and I was big and wiser, to everyone and he would make Me say *[UNCLEAR]*. And he said that guidance can be had better from some children than from the older people. Even when I again went to Gamlasha *[UNCLEAR]*. This time, My husband told Me the same thing, do you remember he used to say so. I said I remember that. But somehow he had recognized Me and he knew about Me, you see by *[UNCLEAR]* who had recognized Me and somehow or other, by which we have not been able to know, by which there were some people *[UNCLEAR]* somewhere near there *[UNCLEAR]*. There were people who were absolutely standing an areas of *[UNCLEAR]*. They would not tolerate anything that was wrong for themselves. First thing they had was to keep themselves like that, in Dharma. And Gandhiji used to really *[UNCLEAR]*. And ask us *[UNCLEAR]*.

He was a tremendous personality. And the thing that I have learnt from him, I should say was one of the things

which I could never have understood otherwise, is a sense of public money. Actually I have no sense of money at all, I am so *[UNCLEAR]*. I do not know what is bank, I do not know how to cash a cheque. I still, you know, I mean, I must have cashed lots of cheques but I don't know how to do it, even today if you want to teach Me I just can't learn. I am no good for that. But I've seen Gandhiji's sense of public money, he was so keen, so keen and so sharp that anybody who has lived with him, I cannot understand, how can they take to this kind of cheap dealing with public money.

Once we had a meeting of all the big leaders and they came to Nandi ashram where we all girls were staying and some boys were there, looking after them, giving them pamphlets and things and suddenly Gandhiji realised that it is very late and they should have their lunch in the ashram itself.

So he said that why not have your lunch here. They said all right, if you think you will have, all right.

So he got up, he always had *[UNCLEAR]*. With him because *[UNCLEAR]* was not there so he came down and he told us, “Let us weigh food for them and take it out." So then we had to weigh according to the number of people who were there. He said I am a Bhakta pavya, you must properly weigh everything and take it out and then he took about fifteen minutes to do all that, then again he took the piece, put it back and went on with his work. I think it was Molanazad *[UNCLEAR]*. Or someone who was there who said, “Babu I never give, we never mean that you'll be put to so much trouble for our sakes. We could have gone back a little later and had *[UNCLEAR]*." He said,

“Trouble, what trouble? No." The way you got up and had to take away *[UNCLEAR]*, you are so cautious and careful about it.

You know the word he said, you know “This is the blood of my people. I cannot allow it to be wasted or in any way spilled." Just imagine, he said “Nibhani dani mira droga" I mean, I cannot forget his sense of understanding. And even I have seen Mr. Shastri do the same. I mean, there was nothing like a double standard. On the contrary, the closer you get to them, you respected them much more, because they are so clean and so clean and they thought with that they'd maintain that cleanliness and that standard.

We are really very lucky to have such great people born in this country of ours. Only the trouble is that we have forgotten what great contribution they have done, that Gandhiji was one who came on this earth to save us from this fallen domination, in such a unique manner he laid down the basis for Sahaja Yoga. Actually, in every way he laid down. For example if you see his ideas, economic ideas, are absolutely in tune with Sahaja.

Now after the Industrial Revolution and Industrial Revolution as they call it in the west, people have gone so far in creating aggressive economy that they are astounded the way now, things are working out in those countries. The aggression that started with the industry, the machinery, is now directed towards the human beings themselves. In England, you'll be amazed, which is the soberest country among all others.

In England, every week two children are killed by their parents is the statistics. Can you imagine? Good children.

They are not illegitimate children. No family is safe from this aggression. The aggression is now towards oneself, is absolutely self-destructive. The machinery, the child that started creating things also mad human beings machines and these machines had no feelings within them and the feelings started drying up and drying up to such an extent that human beings have become feelings-less. They have no emotions left.

I don't know if Gandhiji could have sensed it to that extent, because you know, it is difficult for a saint to see the forces of evil, how far they can harm, it's a very difficult thing. He did see something of it, so he was warning, that don't go in for heavy industries. Heavy industries are very dangerous and he threw out *[UNCLEAR]*. That tried to keep *[UNCLEAR]*. Place in industries.

With all this advancement in the west, you'll be surprised that the condition is such that you cannot get anything fresh. The food that you get is nothing but God knows what kind of a chemistry they have adopted, that all the time you feel you are eating chemicals. You do not feel you are eating any food. If you talk to people, you feel they are *[UNCLEAR* stumped/stunned], they are shocked and afraid of each other. There is no love, there is no trust, there is no give and take. It's such a ridiculously absurd society that has been created, that it is important for us so-called developing countries to look where have they fallen, to what ditches they have gone and stand by and see for yourself that though you are trying to use science and use these industrial achievements of other countries as a tool to our advancement, you should know

that they can completely destroy us, as they have destroyed those people.

The destruction is not from outside so much. Of course it is in a way, the way we have created Hiroshima and all that, but the destruction is from within and that destruction is settling in such a big way, that it's impossible now to stop. Only way is to turn the whole thing into a new dimension by which you can control it and that is only possible through Sahaja Yoga. Thank God, My husband was elected and I went to London, that we have now a base.

Gandhiji is the man who has created base for Dharma in this country of modern times. If you see his Bajanawi *[UNCLEAR]*. You'll be amazed, it is all based on the different Chakras, one after another all that Bajanawi will start from one to another. Is just like how we do it for our Kuṇḍalinī awakening. It is based one after another, from one Chakra to another Chakra, to another Chakra, to another Chakra, though he has not mentioned anything else. Apart from that, we in Sahaja Yoga, we have to take account of all the incarnations, of all the prophets, of all the great primordial masters, who came on this earth and adjust accordingly the different movements of the Kuṇḍalinī. Because according to Sahaja Yoga all these incarnations are within us and they help us and we have to awaken them. Same thing Gandhiji has done, is to tell us that we have to look around, we have to know Bible, we have to know Gītā, we have to know all these great scriptures and great people and integrate.

Of course, that part is left to Me, is the actualisation of what he wanted to do. Though he definitely had prepared

the base economically, then political base also. He never believed in aggression. Never. And he said that sharing should be brought. He always believed even capitalism should be conquered through enlightenment. Though he was so busy with this emergency job of saving the whole nation, that he could not pay much attention to the subtler side of Sahaja Yoga, which I call awakening of the Kuṇḍalinī of Self-realisation.

But he always talked of, he always said about it, most surprising, he's the only one I have seen so far who was not doing Self-realisation, but was so close to it and could see clearly that Self-realisation is the only way for emancipation of human beings. His values and his styles were so correct.

As a mother also, I was a child but I was a mother throughout and I would always feel that Gandhiji was little too strict and I used to say that, “You are too strict, I just can't bear it" and tears used to come into My eyes. I said “This is a bit too much." He said, “No. We are in emergency. We have to be disciplined. We have to be disciplined and we have to tell them." So once I told him, “Babu, if you want to discipline people, why not give them discipline from within?" He said “How to get to their place?" I said “It is very easy. You can do it." He said, “Not just now. Not just now. First of all, let us be free. If you are not free, what can we enjoy? We cannot talk about it. People will say that we are not even free.

How can we talk of freedom of spirit? We should be free from the foreign domination." I would say in emergency, supposing we use a boat to cross over. Then we do not carry the boat on our heads, but we do carry the

experiences of our crossing and those experiences are very great. And the greatness about Gandhiji was that he created great only by his personal character and by his dynamic, absolutely dynamic leadership. And the area when this has happened, I have seen those people were absolutely regenerated. You cannot believe how sacrificing they were. I have seen My own father, that today I think he was a legendary man, if I tell you how great he was. I mean, every way, I cannot find a single fault in his life as a leader.

But today it's very different and very sad that those who were supposed to be Gandhiji's people, followers. The other day I talked to somebody that why not start with basic education, because we don't live in cities, why should we have this education? It doesn't go to the villages.

So he said, “That's very different, it's very different proposition" and all that. I was amazed, he was a Gandhian, how could he talk like that? It is not at all difficult to adopt Gandhiji’s ways in India. As Gregoire told you, I have been to China and Mao has definitely followed Gandhiji. He has copied everything that Gandhiji has done. I was amazed because when I was there I saw even *[UNCLEAR]*. Being practiced by him. All the things that Gandhiji thought of, he has done and he has improved China. And today, China is like a tiger. People are afraid. You see, this tiger has now awakened. Now what is it going to do? It has got its own power. And this is what Gandhiji had dreamt, imagine that Mao should use it and why not our people? I don't know.

I should blame the bureaucrats or the congressmen or the politicians who never understood that Gandhiji was the most practical man and now Sahaja Yoga I'm sure will re-establish his ways. Definitely it has to be established. Too much of asking, too much of elaborations, too much of materialism makes you a slave of material.

You'll be amazed. We are supposed to be poor people, we are supposed to, but we are not. In London, or in America, American people are such miserly people that I'm absolutely shocked. Absolutely shockingly miserly. To spend five rupees for us is nothing, for somebody who comes to our house or something, but Americans are such miserly people, even if they have to spend one rupee they'll think ten times. Same in England I find. And same in other places. Terribly miserly calculating people.

I have known some people, if you go to their house they'll count heads and give you sandwiches accordingly. Horrid! And they behave in such a ridiculous manner. All the time they are thinking about money, how to make this money, how to make that money, how to keep it. You cannot imagine, this affluence, so-called, has made them so poor. Absolutely absurd.

I always felt that through these material gains they might become sort of satisfied people and would take to less materialism. But it's not so. It's just the opposite. People have taken to materialism as a religion and it is so maddening, so maddening that you can't take it. You are just absolutely by the materialistic ideas you have, the values *[UNCLEAR]*. It is such a mad world that if you stay there, then only you realise how maddening they are.

So as a result, these people that are here, you can see them, they revolt. They could not bear it any more. They say, “We'll get out of it." But still the clutches of materialism are so great that they have to live with them and they find it very difficult, only through Sahaja Yoga they have been able to establish themselves and steady themselves. I would say these are the great pioneers who will change the whole of the west. They are the foundations of tomorrow's beautiful west, otherwise west is now a wasteland, nothing but a wasteland I can tell you. I hope these people will take to Sahaja Yoga in the right earnest *[UNCLEAR]*. And will spread the message of Sahaja Yoga and will create that atmosphere as just now Dr. *[UNCLEAR]*. Was saying, the beautifying, the transforming atmosphere. In all these Western countries, run about, work it out and bring the dawn of a new world in which we all live together as human beings and as real brothers and sisters.

Sahaja Yoga has done a great service to humanity and it has given you Antar Yoga within yourself, it has given you Antar Yoga between the Sahaja Yogis and it is so great that some of these people have been in India many a times, they have never been able to come close to Indians, because all the Indians, those whom they met, were all westernized without *[UNCLEAR]*. They had the same ideas, the same philosophy, the same everything and they were, they were enamoured by the west and they were just praising the Western culture and Western way. But the first time they say, when they have come now, they went to Indian religious and the way they have come and embraced all these villagers and the way they

danced together and the way they enjoyed, this is the real Antar Yoga, the real love between all of them. The real enjoyment and the real oneness that one feels. It is not just talking or saying of ideal things, that we are brothers and sisters and you are listening, that you are all brothers and sisters and nothing which is, you just become, is the actualisation you cannot just help it, helping another person.

For example now. If I am sitting here and if I say that I have cured, I am doing no good, I am not doing it for any of you, I am doing it because you are part and parcel of My whole *[UNCLEAR]*. I have to jolly well cure you if I want to feel all. I can feel you within Myself. This is The actualisation of collective consciousness. And once that happens, You just start feeling the oneness and today I am going to talk about Collective consciousness to you, through Sahaja Yoga, how we get it, It's an actualisation, not brainwashing or lecturing. This is the Difference between the way people have been talking, we talk before It happens, but now the time has come, it is to happen.

***Contents: 1977-02-15*, Public Program (Hindi+English), Day 2, Sat Chit Ānanda, New Delhi, India**

[Shri Mataji talks in Hindi is MISSING.] [Shri Mataji talks in English:] Today I'm going to tell you, yesterday I told you what are the mental *[UNCLEAR* settas/stratas] or what is the totality of man. Whatever I have told you about it, about the totality of man, all his four sides, is: on top is the super-consciousness, on the right hand side is the

supraconscious state and this side is the subconscious state and down below is the hell. You can see that after Realisation, not before.

Before it, if I tell you that this man is not correct, that man is correct; you are not going to like it; you will think I am criticising someone. Why should I criticise? One person I say he's good, another person is not good. Later on, once you are realised and you have gone deep into it, then you become so sensitive that even the name of such a person gives you a heat in the hand, you start burning, you don't like it.

So this strata, this strata of super-consciousness, I told you, I will be discussing today. Because yesterday we discussed it too, but now you might say that we must do even the collective subconscious and also this collective supra conscious, we should try to do everything. But you are sidetracked, not only, but you are affected, you are hurt. But the worst part of the whole thing is that after human state, if you go to any one of these states *[UNCLEAR]*, you go to the Pishācha. On the left hand side you become a Pishācha and on the right hand side you become a Rākshasa.

Even after Realisation a person like Rāvaṇa became a Rākshasa. He was a realised Soul. He was a Brahmin, no doubt, he was; but even after that, you see, he had such a weakness for women. When he tried to do that, again he fell down, he became a Rākshasa. The trouble is, after this stage, you become either a superman, or a what you call the Devatā or, you can say, the realised Soul; or you become a Rākshasa.

So you have to choose. Now human state is such a state that either you go this way, that way, or you go to hell. And when you go to the extremes you come down to hell.

Supposing you have been to somebody who has been a Tāntrika [black magician] and he has been trying all these things and all that; unknowing also; he does not know he's a Tāntrika and you have been to him, you come to Me, immediately we find out that there has been a problem. If you go to a realised Soul, immediately I will know that he has been to...

Today one gentlemen came from India [to Me]. I asked him: “Who is your Guru?" And he told Me his name. He's a realised Soul, I know, in Kanchi, Śhrī Shañkarāchārya of Kanchi, the old one; he's a realised Soul; not the new one. The new one is not; none of them are, except for one, the Kanchi. When he told Me I said: “You will get your Realisation, no problem; because you see, if he's a realised Soul, they will have no complications." He got his Realisation, he was all right in no time.

So no question. But if you go to, say, somebody else who is Tāntrika, bend your head before that, you can't get your Realisation.

Now, there is nothing to criticise. Why should I? I'm not a politician. I don't want anything, I don't want any money, nothing. I don't have to know even about Kuṇḍalinī. I know each and every thing about it, absolutely complete. I don't have to have anything from you. Then why should I say that this man is not all right? Because I can, even a child can, say. If a child is realised he would say.

My granddaughter she went in Ladakh to see some lama. She went to Ladakh and saw some lamas.

These lamas are, none of them are realised; surprisingly none of them are realised; it's a fact, I'm telling you. If they were realised I would have said they are realised, but if they are not I will say: `They are not.' The pope is not a realised person. This is not politics, this is absolute truth.

So this little girl, she was hardly that time three or four years of age, so she looked at him and said: “Ekya sarumanai ki cho ga pinanke. Aise bandh ki baite. Garam [hot] kaige." Immediately she said it because she could feel it; she's a child.

We had once a program and another granddaughter of Mine she had come and a big Sādhu Baba in Bombay [Mumbai], I will not name him, because you all know him. He's not a Guruji but he's running a big mission there. He was sitting on the dais and this My granddaughter was sitting with someone in front, she's a small girl, very small; now she's hardly five-and-a-half; that time she might be about four-and-a-half. She saw from there this gentlemen sitting there. They had called Me as a chief guest and he was the Chairman or something like that, so I don't know, Chairman he was, something, I don't know.

She saw from there. She said: “Nanny nanny maxi pants garam garam" [... hot, hot] [Marathi]. It was so embarrassing [Marathi].

He's telling you the truth; why do you call him obstinate? He's a very brilliant boy, very brilliant.

[Marathi]. He's so particular and one day he was saying that a [Marathi] he can't bear it. One father came to see My brother and My brother was about to touch his feet

and he said: “If you would have touched his feet otherwise I would have hit the father very nicely. Why should you touch his feet?" So, you see, the thing is, this is the absolute knowledge, it is the knowledge by which you know what is the truth, what is not the truth.

Question: *[UNCLEAR]*.

I know, that is the reason why I am so sorry. You see, why My attitude is very different from these Guru is: I don't say that you spoil yourself: `Go to this one, go to this one; all right, die there.' I don't say like that. I'm looking after you because I know you are seekers and I feel sorry because the seekers have done it, I feel very sorry.

Now the hippies abroad, you see My center is just in the center of the hippie village. Why? Because I know they are the seekers, poor things, they are suffering because they are the seekers. You see all My sympathies; all My heart goes to them because they are the seekers. You know how much I'm working with you, you know that very well, because I realise that you are a seeker and, in your ignorance, you have gone to these people.

Now you can say that: `Why didn't God give us this sensitivity?' God has, God has given you. Human beings were very sensitive at the time of Sītājī. At the time of Rādhājī also they were very sensitive; but now, you see, the man, in his freedom, has become so materialistic. What impresses is a good dress, good features, big car, somebody coming in a big car. Oh big thing. We are becoming, day-by-day, very gross.

This is the reason. And this grossness has grown into us, you see. That's why you do not feel it. But there are

many people, I tell you, who could not bear J. Kṛiṣhṇamūrti. They said: “Oh he's *[UNCLEAR* seeking]. What are we to get from him?" It's just simple, you see; use your brains. Either use your sensitivity of your heart or use your brain. God has given you brains. If you read J. Kṛiṣhṇamūrti you'll know he was seeking. It's very easy to find out, the one who is seeking and the one who is not seeking.

Yesterday that singer was singing all the Bhira songs. Then he got realised and I said: “Now don't sing Bhira; now you've got it." But still he goes on Bhira, so God will say: `All right, let him not have his vibrations.' So you lose his vibrations. In small things, you know, I've seen people lose their vibrations.

Such a precious thing has been brought down to that and for a small thing they lose it.

There was a man who got Realisation and he went somewhere, Kashi or someplace. From there he bought some black thread, he was wearing. Now see the human mind, you say that we are, but this is stupidity. He gave that black thread to him. Now what is a black thread, you tell Me? What is the worth of a black thread? He lost his vibrations. When he came to Me I said: “My son, throw away this black thread." He cannot throw. He said: “No, no, no, no; I cannot throw black thread." I said: “Oh, what to do?" I said: “Who has given you this black thread? Use your brain." I spent one hour discussing with him, then he threw the black thread. I said: “This man has taken, for this one small, little thing, five rupees from you; you must know this man is making money. His bad vibrations have gone; and why are you attached to it?" Now do you

know why he's attached? Because he's possessed by that.

What is there in a black thread? You tell Me? And he's an educated man. He's not a foolish man. That thread he could not throw. [Hindi.] Now you know. [Hindi.] You see you are attached to these small, small things of life and not to the eternal things; that's why, that's why you lose it. I don't ask you to sacrifice anything, I don't even ask you to throw away anything.

I don't say that you give up anything there are people who smoke, drink, I don't even say that, because I know, even if I say that, they will run away. I know that human being are like that. You see, I please you, I please, I chastise, I chide you, I do everything. But you must know one thing, that I want that you should stick onto reality. I will not allow you to have falsehood within you. There are methods that a Mother employs.

There was a great smoker, you see, who came to Me and he told Me: “I cannot give up smoking; that's why I cannot come to Sahaja Yoga." I said: “No, no, you don't give up smoking, you can come to Me; there is no need for you to give up Sahaja Yoga." He came and you know what happened, a lot of smoke started coming from his nose and mouth, started getting the fragrance of Udhbathi [incense]. He said: “What's this happening?" I said: “All your smoke is coming back." Now whenever he smoked he used to get that fragrance of Udhbathi. He gave up. I played some tricks also to help him. But it's for your good only. If it is not for your Hita –*‘benevolence’*, for your Kalyāṇa –*‘welfare’*, you should not do it.

There was a question people said that: “It is said that: `Say the truth and also it should pleasing, Priyam'. How could you say `Satya' and `Priyam' together?" Because if you say some Satya people don't like it; it is not Priyaka. Because supposing I say: `You give up this habit of yours.' Then you don't like it. But that is a fact. If I say: `You don't do this job; it is not a good job; you should not do it.' So you don't like it.

So what to do? So Kṛiṣhṇa has found out; He says that: “You tell them the Hita." Hita means *[UNCLEAR]*. Whatever is Hita for your Ātmā must be told.

So though it may not be Priya, just now, after sometime, it becomes Priya; because he realises: `What I have got out of it.' Of course I don't want to lose any one of you, I do not want you to lose your vibrations in anyway, never. How could I want it? I want you to have it. But you must know what your mind is up to.

Yesterday one gentleman was here; his Kuṇḍalinī could not rise because he has had a some sort of an obsession. See the human mind how it works. Then he showed Me a photograph. I was telling: “I will not tell you." He was after My life. “You tell me what is this, what happened to me? I had become like this for three days; I went into trance, I had these things." I didn't want to tell him, because I know it would upset him.

So I gave it to one of these Sahaja Yogis; they started burning their hands; they gave him back. Still he was after My life: “You must tell me, You must tell me." I tell him, I told him: “You were possessed." He was so angry with Me. He was telling: “This is not Kuṇḍalinī this can..." You can see the Kuṇḍalinī rising, you can see this reading

of it, you can see the rising of it, you can see the acting of it, you can see the people who know about it, who know about collective consciousness. But he got angry with Me for that; he went away. Now what am I to do? `You see yourself in this. This is the *[UNCLEAR* Tarpana] I'm showing.' There was another fellow who came; he was this Haṭha yogi, he was a police-walla [policeman].

So I told him: “You have read Patanjali?" He said: `Yes." I said: “In Patanjali it is said that it is not meant for householders; it is meant for Sannyāsīs who are sitting in the jungles with the Guru. It's Yama Niyama *[UNCLEAR]*, Brahmacharia and everything." He said: “Yes, it's true, there are eight things to be done." I said: “Are you doing eight things?" He said: “No." [To a Sahaja Yogi:] What is your relationship with your wife?

Sahaja Yogi: She's run away.

Shri Mataji: Then?

Sahaja Yogi: I've become very hot-tempered; even my Guru is a big, hot-tempered man.

Shri Mataji: Now you are teaching this to police people? God save us! Oh God! They will have no heart left because if you do Haṭha Yoga the heart becomes just like this.

You have seen Durvasa, that horrible fellow Vishwāmitra; you want to become that? They had no love for anyone. I have seen all these... I must say, these Haṭha yogis. I wish they married, all of them. Those who are sitting in the jungle, who are realised Souls, see, they have no heart, they have no feeling. I've told you what is their feeling, *[UNCLEAR* opinion]. They have no Karunā [compassion] within themselves.

They just say: `You are a Mother, so You have the koruna.' But what about all the great saints? They had koruna; they were married people. All the Haṭha yogis, if you find anybody who's doing Haṭha Yoga, whether wife or a husband, they can never live with kids *[UNCLEAR]*, because all the Chakras are spoiled; no Brahmacharia is there. [Hindi.] Sahaja Yogi asks a question *[UNCLEAR]*.

Shri Mataji: Why don't you... you have some problem of Kuṇḍalinī or what? Doubts.

Sahaja Yogi: I have some doubts...

Shri Mataji: Doubts, first of all, did you get your Realisation?

Sahaja Yogi: I was doing something; I would like to talk to you about it.

Shri Mataji: You have been doing something? [Hindi.]

Sahaja Yogi: I have given it up.

Shri Mataji: Don't you worry; we'll see now supposing... You see what I'm saying. All right, so it's a good thing. You just sit down just now, we'll see. If you get your Realisation, well and good. No problem, forget it. If you do not get, supposing there is a problem in you, already existing, they will immediately know on your Chakras. [Hindi.] You see the Kuṇḍalinī comes up and falls down.

So what am I to do now? [Hindi.] Everybody can understand Hindi? Ah, can't follow?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: That would be too much. Does everybody follow My Hindi? If I say in English will you all follow? Yes. [Hindi.] [In Hindi:] I am not in opposition for English language, but the language of Ātmā is Sanskrit. [In

English:] They have never bothered about the Spirit, you see; so we have to use some common language. We speak about Ātmā, English language is not sufficient enough. I must tell you, they do not have those experiences because this is so far they have not gone deep into it and we are very old people, ancient people. Our culture has been to know God and everything has come in Sanskrit because Sanskrit is really a Devavāṇi [language of the Gods]. Apart from that, when the Kuṇḍalinī moves, She makes sounds, She makes different sounds, which we, they are really Devanāgarī sounds, all of them are, on all different Chakras they are. If I have time I might tell you all those sounds that It makes.

So our Sanskrit is really a Devavāṇi and even when you say mantras then, through the Sanskrit language or Devanāgarī pronunciations only, you can excite them better. Try to learn if not Sanskrit at least Hindi, because it is more, sort of, a simpler language and, it's being a phonetic language, you see, it has a sound and that sound gives that vibratory effect. You try to learn it. Hindi is not My mother tongue; My mother tongue is Marathi. I speak Hindi because, after all, I know the importance of it. Also know a little bit of English and I speak in English also.

So it is better to know at least Hindi. It's not much when we can know a foreign language. We can know our own one national language; there's no harm in it. I mean this, I do not want to make it a political stuff but what I'm saying is that, for conveying our... Marathi is all right for Me, Bangala is all right; I don't know much of Tamil or Telugu but Telugu also, Tamil also, you can, because, you

see, we are people in this Yoga Bhūmī. This is a Yoga Bhūmī. This is a great country of Yoga. You don't know, every particle of this Bhūmī, you will be surprised, is vibrated. You see, these scientists and all that, cannot understand.

When we start accepting all that the West is saying, we are going to lose all that we had, which is so great. Of course, that it is not going to be lost, But, the thing is, they are not going to utilize it for our purpose. We have to close all that on one side and we'll have to accept something, which is just a foreign, alien thing and nothing so much comprehensive. You can say: `It is not suma *[UNCLEAR* samath/samagra],' it doesn't envelope everything.

So English language is all right, I can speak and I can talk to you and explain, but I would request you that little bit of Hindi language if you learn, it's a good thing, because I find it very difficult. You know, there's one speech of Mine they have written in English and that was translated in Marathi and what a tremendous thing it was and in English I think it's a poor show, absolute poor show. Maybe My English is very poor, maybe that; I don't know, but maybe that.

So we were talking about Sat Chit Ānanda, again I have to use Sanskrit words; see now, what can I do? Sat Chit Ānanda is the super consciousness, the All-pervading power. Chit is attention, the consciousness, conscious; you are just now conscious listening to Me; every moment you are conscious, but every moment is becoming dead into the past, every moment coming from the future to the present. But you are conscious at this

moment, listening to Me. A thought rises like this and falls; you can see the rising of the thought but not the falling of the thought. In between the thoughts, there is a space which, in Sanskrit, we call as Vilamba; of course in English there isn't, because they haven't found it out.

So there is a Vilamba and in that Vilamba if you can stop, then you get to the conscious mind and there exists this Sat Chit Ānanda.

Sat Chit Ānanda is the condition of mind, you can say, or is the state of mind where there is no thought, but you are aware. First: there is no thought, Nirvichar, but you are aware. That is the first state, where you jump into it, into the super-conscious.

So some people may think that, by Realisation, you must achieve something as Ādi Shañkarāchārya had; it's not possible. With some it may be; with very few, but not with everyone. First state is Nirvichar: you become thoughtlessly aware: that's just the first state. That happens when the Kuṇḍalinī rises above the Āgñyā Chakra; means enters into the limbic area. At that time your attention just touches the Sat point, the Sat [true, being present], the reality separate from Mithya [untruth thing]; you are separate.

You become two personalities.

At that stage, you start separating. Like in the milk, when you put yogurt, or, you can say, if you put lime; it starts separating into water and the curd. In the same way the beginning starts, the beginning.

This is the state where you can say the Kuṇḍalinī has been awakened only. You must understand the different stages as it happens. I'm giving you a very slow picture.

But normally the Kuṇḍalinī shoots off in most of the people. But in some people It does not, it takes time. It's lost in the Swādhiṣhṭhāna, It is lost into the Nābhī, It doesn't go much higher. It is arrested by the *[UNCLEAR* de] Chakra or maybe it may not even rise at all. But in case It crosses this door of Āgñyā Chakra, then you get into the state of thoughtless awareness. With thoughtless awareness, as like whatever state you get, supposing, you become a governor, so you get a certain power; with that you get certain powers. But, at this state, to leave the Kuṇḍalinī is not a good thing, because the Kuṇḍalinī can, at that state, start moving this side and that side, can, it's possible, can go to the Supra conscious, or can go to the Subconscious, Collective Subconscious. The Siddhis, people get mostly at this stage.

Some of the, not the Shudra Siddhis but the higher Siddhis like, you see, they can predict. They can say: `This is going to happen,' if the Kuṇḍalinī has moved to the Supra conscious. If the Kuṇḍalinī has moved to the Collective Subconscious, then they can start seeing things. You see, a person who is like that, he comes to Me, he can see who I was in My previous lives. I do not have to convince them. This is the same thing as anybody who is possessed get.

A person who takes drugs, supposing he is a real alcoholic of the last work and he's a good soul, he is still seeking God; such a person can see Me in a different form. He can see My past, he can be very much enamoured by Me, he would know that I was... Because, you see, people think the past is better than the present only, because the past has been much greater than

today. Though I've never given Realisation to anyone previously, but it was a great past because human beings are like that.

So he gets enamoured when he sees things like that. This happens with people who are on the supraconscious level, if they move on. If they move out, I'm sorry, if this happens to people if they move out onto the left hand side, that is, into the past. Those who move out on the right hand side can see Me as light, they see light. They see all the five elements: they can see Me as a waterfall or as an iceberg. They start seeing the Tanmātra, again it's a Sanskrit word, means the casual, you can say, the `causal essence,' causal essence of the element. It may help them to get convinced. Because such a person gets convinced about Me, no doubt. Such a person is much more convinced than you are. Now, there are so many Tāntrikas who know who I was, they are afraid of Me, they talk about Me, they tell about Me. There was an ordinary maidservant, who came to My program and she got into this. She started speaking Sanskrit and she described Me completely, fifteen Shlokas itself. First time I never said anything about Myself; that's how it started.

So at that state I would not like to leave your Kuṇḍalinī. Because you can cure people, curative can be done with your Kuṇḍalinī, even in the limbic area. I'm very anxious always that it should come out of the Brahmarandhra. At that state you start getting the vibrations. But at this stage you are just a Chitta only and you just touch Sat point. Your attention is only charmed by the Spirit, only the attention part. Spirit, as I told you, is like a flicker of

light, in a gas lamp and Kuṇḍalinī is like a gas which touches the Spirit.

And the light of the Spirit spreads in the central nervous system. But only the Chitta part; the outer core is the Chitta, means the attention part. At that stage when the Kuṇḍalinī opens the Brahmarandhra, at that time what you feel is the vibrations from your hand and you can feel another person also. Because you become collectively conscious. Collectively conscious only, again out of the Sat Chit Ānanda, you just touch the Chitta part.

So you start feeling the Chitta of your Chitta becoming the Chitta of the collective consciousness. Means you drop into the ocean of Sat Chit Ānanda in which you only feel the collective consciousness. That means you can feel another person's Kuṇḍalinī.

Yesterday there was another gentleman, as you have seen it, he was arguing with Me that we have `suspended intelligence' and all that. I said: “What is this `suspended'? I don't know about this thing." So I told him. He said: “I am in a Turīya Dasha." I said: “If you are in Turīya you can feel the Kuṇḍalinī of another person." [Laughter]. “You cannot certify yourself like that. Can you feel the Kuṇḍalinī of another person?" He said: “No." Then I said: “How can you be in the Turīya? If you go into Turīya that means, if you cross this stage, then you have to feel the Kuṇḍalinī of another person." Now you have seen there are many who can feel it and they all say the same thing, the same language, whether they are English, Indians or anything. They say the same thing, that this Chakra, this Chakra is catching, that Chakra is

catching; it is not so. Because you start seeing your Kuṇḍalinī. You start seeing the Kuṇḍalinī of others.

Because on the fingers you can feel it. You can feel it on the fingers, what is happening.

So you just feel the Chitta, not the Ānanda part. First stage is only Chitta: that you feel the Kuṇḍalinī of another person, you can raise the Kuṇḍalinī of another person, you can give Realisation also, after a little while, to another person. Of course My photograph has to be used, but still you can. But the Ānanda stage is not yet touched.

So in the beginning you just feel the Cool Breeze in the hand, you feel the peace, tranquillity also; there's no thought, you feel the thoughtless awareness. But the Ānanda part is not felt at the first outset.

Because now I have studied thousands of human beings and I have seen their problems and this is a fact.

But there are some, as I've told you, who reach the last stage, very few; very, very few. But among us we have here one or two persons whom, you can say, who have reached that stage also. They are not aware of it, perhaps, but Ānanda they can feel it.

So the first stage when you come, it is the Chitta stage, the consciousness stage; you touch the Sat, means you start seeing the reality. Is one thing that you are flowing, there's something flowing; then you start saying: `It's going, it's coming.' Just now you said: `It's coming.' You didn't say: `I am receiving, I am giving.' That `I' goes out of your language. But still the ego and superego are not completely gone down, they are still there. But your attention has come up and you feel the Chitta. With this

collective consciousness you can cure people, you can give them Realisation, as I told you. And also you can feel the Kuṇḍalinī of any person in the whole world. And also you can cure the Kuṇḍalinī of that person. I mean cure, not the Kuṇḍalinī, but I'm saying cure the Chakras or improve the Chakras of the other person; sitting down here, you can do it. You can tell about the condition of the Kuṇḍalinī of another person, sitting down here. If you take interest, wherever you attention goes it works, Chitta.

So your attention becomes universal. Your drop of your attention becomes one with the ocean of Sat Chit Ānanda. Out of that, the attention part only. Listen to Me for this very carefully because many people at this stage drop out. Only the attention becomes effective, wherever they put attention, sitting down here.

Now I'll tell you about a disciple of Mine who had come from England. One day he was sitting and was thinking about his father, suddenly he got a burning on his finger, this finger.

So he rang up his father.

He said: “How are you keeping?" So the mother said that: “He is very sick, he has got throat trouble." This boy did something to his finger and all that; the father got all right. You can do it. Now he might think, he is very powerful; he does not, he cannot think that way, he cannot think. Because, you see, because the hole has been made there.

So he just says: `Mother, I felt it and I did like this and he was all right.' He never says that: `I cured.' `I' goes out in the language, in the words that you use you don't say: `I

did it.' He said: “It came, it went, it did, it's not coming out." He'll say, even then he'll also say this: `Mother, today my Āgñyā is catching. Mother, my heart is catching.' They come and say like this about themselves. Now I say: “This Āgñyā is catching means is a little maddening." But one doesn't feel bad about it. Because he's not attached to his Kuṇḍalinī. He's attached to his, I mean, to his Chakras but to his Ātmā.

So he says as an Ātmā. He says: `Oh my this Chakra is caught, that Chakra is caught.' A person now who is suffering, say, from cancer, doesn't know he is suffering from cancer. But a realised person who gets his Realisation, his attention will tell him that these Chakras are out of gear and so many Chakras out of gear means, cancer. He need not go to the doctor; he can diagnose himself. But he will not diagnose the way the doctors do, that: `You have got the cancer of the heart and cancer of this thing and cancer of that.' But he will say: `It is these Chakras are caught up, the left or the right.' Now from where it is coming, how far it is going, he can give the depth of the Chakras. Because the Chakras start from here to here and this is the void, so the depth of the Chakras he can tell you: `It is from here, she's catching from here, she's catching from there, she's catching from there.' But there are many abstract things that happen; this is a very important thing. Once you get your Realisation the Chiran-jīvas [immortals] surrender [to you]. They are watching you, you become their responsibility. All the deities are awakened within you; if you do anything against the deities, immediately they will give you a heat. A person who has got Realisation, if

he goes in a place which is not to be seen or which is not to be felt, which is not a good place, or a Guru or somebody like that; immediately he will feel heated up. If he doesn't run away, if he still goes on and on and on, he'll lose his vibrations and he'll become just like the other person.

So it's a very transitory stage still, I would say, because still, at this point, the repulsion is not so great that the man does not accept it. Because if you accept it, you become just like that. If you do not accept it that maybe little bodily problem you might have: you might little bit burn your fingers, you might get little burning here or something like that. But if you are not afraid of these bodily things and if you do not want to accept it, then you start rising higher. But, as I told you, all the Chiran-jīvas start rising, looking after you.

If there is one realised person in a train, there cannot be an accident; and if there is an accident nobody will die in that train. If a realised Soul... Yogi: They can get wounded.

Shri Mataji: Ah?

Sahaja Yogi: They can get wounded.

Shri Mataji: Ah, wounded, can be, but see, we remember we have seen of one incident where it happened; they were so slightly wounded that they didn't take them to the hospital, anyway one of them.

I mean, a little frightened they might have been; but that's what they told Me. There was one realised Soul who was travelling by train which collided near Thane or someplace. Then the... If a realised Soul, a soul is walking on the road, now, realised Soul who is in Nirvichara state;

see, we have to grade them, walking on the road and if he sees a mishap, his attention goes there, immediately the mishap is avoided.

Sahaja Yogini: *[UNCLEAR]*.

Shri Mataji: Yes; if he sees a mishap, then it is averted, attention, you see, his attention is being blessed. Now see, this is what a scientist cannot understand.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: No, no, no; the internal Gods are his own part and parcel, as you can say: `I am guided by my brain so I can't do anything else.' You see, Gods are your internal parts yourself. What is self left there? What is your Self? When you are united with that, then you are finished now, you become a hollow personality. Then you do not have this feeling of self. Then all the time what you say: `It is happening, it is going, it is flowing, it is working', `it'. You can even say like this; this little girl says “Pragñyā"; she says: “This little Pragñyā won't go; she is very obstinate. Just now her Āgñyā is caught so she won't go." She stands outside from herself and she criticises herself. She says: “Her Āgñyā is caught; she won't go, she is very obstinate"; she's not Pragñyā. Even children say like that, many a times, if you notice, like a third person. You start looking at yourself as a third person. You do not identify yourself with yourself. It happens like that, you will see these people how they are working.

Then also there is a part of little enjoyment, which you must know, the joy, Ānanda. You see, normally you will find most of the Sahaja Yogis will gather around a person who is a realised Soul, who is realised, who is not a

difficult person. Moreover if there is somebody who comes on My Foot, who is a very great soul.

I'll tell you, in Calcutta I went there and I was staying in a hotel and there was a very nice man who came to see Me. He was not realised but a very saintly person with a great Pūrva Sampada, you see. And he just touched My Feet and other Sahaja Yogis in other rooms they all rushed there! I said: “Why did you come?" He said: “Great joy started coming within us so we came." And they were standing, he was all the time on My Foot and they were standing. I said: “Neither is he going to leave Me nor you are going to leave Me"; for fifteen minutes he was just drinking the nectar of My feet.

So the `Joy' of enjoying another human beings joy also starts.

These are the feelings this is how you enjoy `Nirvichar' or `Samādhi'. Samādhi does not mean going into unconscious but the unconscious becomes conscious. Whatever is not yet conscious becomes conscious.

The unconscious, the Universal Unconscious becomes conscious.

So this is the first stage. There are many things like this and variety of things happen.

Supposing you have been doing lot of, see, light Pūjā, what you call the Jyoti Pūjā, in your previous life, then you can see the Chakras, My this thing, vibrations, There are two, three people who can see My vibrations coming and going; they see all the movement of it. Supposing you have been doing Devī Pūjā, so you are a Devī Pūjāri, you are a Sampada of the *[UNCLEAR]* Devī; then you see

something of `Devī Praman', a little bit, you can see that also.

That is a better thing than to see before. Because if you see before Realisation, means you are a possessed person; somebody is giving you ideas. After realisation you start seeing certain things, then it has some meaning.

So the gradual growth of the flower starts.

Then the second stage, where you become Nirvikalpa, where there is no Vikalpa [doubt]. Just now in Delhi there are very few who are like that, very few. Because, first of all, by temperament they are Vikalpi [doubters]. The reason is, here is a complete atmosphere of Vikalpa. If you say something another one will pull you down by saying something else.

So, the thing is, the whole atmosphere is so Vikalpi that you are not yet subtle about it, about the Sahaja Yoga, still in Vikalpa. But we have some very great Sahaja Yogis also in Delhi, very great.

So the Vikalpa is there; now you will say: `How do you become Nirvikalpa?' Supposing you are in the water, you are afraid of getting drowned; you are picked up and put in the boat.

So you are not afraid of becoming drowned. But when are you settled? When you are settled. I mean, it is suggesting that: `When are you settled in a boat? When you are settled in a boat.' I mean, that's all I can answer you, you have to be settled. But, with that, you get certain powers: your Kuṇḍalinī starts showing, you see. We have, in Bombay [Mumbai], some people whose Kuṇḍalinī is at least one foot higher, one foot high, you

can see. You can, or may not, but so many people can see that and they are a very deep people, very deep.

At the Nirvikalpa state the Collective Consciousness becomes very subtler, subtler, subtler. At that stage you can understand very deep significances of things and the reality starts becoming clearer. For example: you start understanding the working of the Kuṇḍalinī, you start understanding how it penetrates, you start understanding how it works out, you can use it for experimentation; with your own hand you can move it as you like it. You can cure people and you can show the Kuṇḍalinī is working in different ways. You can combine the permutations and combinations of Kuṇḍalinī, you can do. You can say, that in the first year of music, you just learn the seven notes and two others notes; just an ordinary raga.

But when you grow subtler and higher, then you know all the minute points, how to create.

So at the Nirvikalpa you need not put your hand towards a person, nothing; sitting down you know where it is.

What is happening? Who is catching? What is the problem? What is the collective problem? Then you have no doubts about Sahaja Yoga, nor about Kuṇḍalinī, nor about anything; no doubts at all. But at that time, you start experimenting with it, you start using it, mastery starts. At this stage the Chitta, the consciousness, becomes subtle.

Now, somebody was sitting with Me; outside they knew that this gentlemen is going to get Realisation, they knew that Mother was giving Realisation to someone. Such people are very satisfied; they do not grudge and

grumble about small things. They do not enter into small things at all, they are not bothered, they live in a big way. They are not touched. Their attention is not in the gross, they have no time for outside grossness.

So their attention is very deep into the subtle forms; they are not bothered. Such people are satisfied souls. Such people are the ones who are going to create a pillar for Sahaja Yoga. Because when somebody sees such a person, a transformed person like that, shocked, they say: `Look at this man.

He's such a great person and he was such a horrid man and how has he become like this? How he's transformed.' At this stage, at the Nirvikalpa stage, the vibrations emit. Then you can sit with Me here, you start. Then there is no questioning at all. And such a man can get into a terrible temper if he sees someone misbehaving with Me; he can't bear misbehaving.

Christ said: “Forgive all those, because they do not know what they are doing." But supposing they had done anything against His Mother, He would not have forgiven even this much, I can tell you, even this much. And in the Bible it is written that: “Nothing will be tolerated against the Holy Ghost." And Holy Ghost is His own Mother, the Ādi Shakti.

So you cannot tolerate anything against your Mother or Sahaj Yoga and one can get into a tremendous temper or a “Sanhar -*‘destructive‘* Shakti" which they develop. It is said that such a man if anybody tries to do some harm he will immediately bring him down through their devotion towards their Mother. We have a notion that a realised person should never lose his temper. It is a very

wrong idea. Then you will say, “why Kṛiṣhṇa killed Jarasandha, why did he kill Kansa?" How do you explain the violence of Kṛiṣhṇa? How do you explain Devī who killed demons when She came and got into Her temper? She used to get into tremendous temper and then she used to kill. The temper of Shiva! How do you explain this? It is a foolish idea to say that they should not get into the temper even if someone tries to kill them.

Even Christ had to take the whip in his hand and drive them away. You have a right to get into a temper, if you are in a Nirvikalpa state since you are given that right of even raising one's own voice when need arises. I am using all the Ayudhas –*‘weapons’*, if you have noticed in My hand, the Chakra, the Parashu –*‘axe’* etc. They are there and I have to use them and you cannot stop Me from using them. This is what I say that by reading people don't understand things. A man who is quietly sitting and is being pestered by everybody is called a realised person, what nonsense! How dare you spite at such a man? Is the spite of a Devī to be borne by a realised Soul? To say that a realised Soul should not get into a temper is a wrong thing.

Now all those Rishis I have talked about and all those people who have talked about Me and whose names I have given you, they are all above Nirvikalpa, but they are very hot tempered. These saints cannot tolerate hypocrisy but I can' and I have to. No `Rākshas' can go near them but if anybody goes they are put into a noose and are hanged on the tree. That's why I say never go near the `Babaji'. They are higher people, no doubt,

better than you all are and they know Me very well and they fall at My feet.

They are very innocent and simple like children to Me. More important is Śhrī Gaṇeśha. If he gets angry it is not so easy to control him. It is easier to control Śhrī Shiva's but not Gaṇeśha’s anger. Beware of him.

That is why during Kuṇḍalinī Awakening, you get burning sensation and you start dancing or jumping, all this is Gaṇeśha's anger. If you have insulted him by any chance, or insulted his Mother, He gets into a tremendous fury.

It is true that after Nirvikalpa, the Gaṇeśha becomes really Jāgrut. Such a person is not tempted by any women. No temptation for another women will exist, except for his own wife, where he goes on living like a celebrated husband, because husband and wife are united in a bond of matrimony. Otherwise, he is a sanctified householder. He does not have temptation for any alcohol or anything like smoking and is beyond temptation. A Nirvikalpa man cannot have any temptation. One man came to Me and told Me that he was a realised Soul. I said, “How can it be? If you are a realised Soul, how are you taking to these things? You cannot." Now for Me, I will tell you it is an impossibility. I have never taken anything.

Once My doctor gave Me a little brandy as a medicine. I don't know why but he felt like giving it to Me without informing Me, due to which I vomited so much of blood since My stomach is religious or sacred If I see a woman who has dressed provocatively or something like that or

sometimes I have to accompany My husband to parties and they start a cabaret or some such thing.

Immediately, I start getting vomiting, sensation like hell and more so when we are the chief guests. I make their lives miserable, since something happens in My stomach when I see these half-dressed women.

Now what can I do with My stomach is the point.

So the Dharma is born within our stomach.

So the stomach becomes the Dharma itself.

[MISSING.] At this stage the subtle style of things starts. Your Mūlādhār becomes chastity itself. It just cannot bear these things. You don't have to tell them. They have just no interest in such women. They do not flirt nor have they any interest in all these things. They do not bother too much to dress up in such a way that they would be very attractive to other women or men and at that time they believe like very simple people. They get to simplicity dignified, Then suddenly they become very creative also.

There is one gentleman in Bombay [Mumbai] who got into `Nirvikalpa' State. He came to Me when he was jobless.

So I told him “why don't you start interior decoration work?" He said that he did not know different types of wood nor could differentiate between one type and another so what could he do? I said, “Now, you are in Nirvikalpa so start it." Today he is a very rich man.

It just becomes dynamic, because you start seeing the beauty, the `Saundarya' of the nature. You see, aesthetics are born in a person who is a realised Soul. He

starts seeing aesthetics in everything. The beauty of talking improves. The movements of the hands improve and your style also improves. You become a beautiful person, aesthetics come in. You can become suddenly a great poet. We have two people like that who have written beautiful poems and you can also be a great painter if you a already a painter. You get new ideas about painting, new aesthetics. In music, you start understanding absolutely. You may not know what classical music is but you will start understanding the subtle music. From the classical music you will know which is the best for your Ātmā. You see the Ātmā starts judging everything on that level.

If you appoint such a person to judge a drama or a painting, whether it is good or bad, he will correctly judge it good or bad. Then you put his selection to all the critics of the world and they will say it is the best judgment. Now, you will ask Me “how does he know?" Because he can feel by vibrations and complete harmony in everything.

You give him a Statue of a deity and ask him all about this statue whether it is alright or not. He might say that it is not alright.

You can feel the subtle vibrations, whether it is in Dharma or otherwise. Now can we say that Ashta-vinayakas are living Gods. How do you know? Jyotir-lingas are living. How will you know? Unless you know the integration of all the great souls together and how are you going to judge them? That is why you must get Realisation. This is what My father told Me. I should say he was My first Guru, as he was a realised Soul. He told

Me it is of no use talking about realities etc., because you will create another Bible or Gītā. You do a practical thing. You find out `a mass-media' and I knew that was My mission So I worked on everybody's Kuṇḍalinī and tried to find out permutations, combinations, of their mistakes and why these people are like this. You will be surprised that so many people never knew that they were even in Nirvichara. They did not know that they were highly placed spirits. If they would have known, then they would not have told many things which have conditioned you. They have said, "Sach Bolo *–'speak the truth'*" Who is going to speak `truth'? They did not know what human beings are? They are `Incarnations', a great people. They did not know much about the human beings and how cunning they are or how they are all the time against each other. They could not come to the subtle human level. For that one has to have a human Self-realisation, as I now have. As such I know human beings but some things, of course, I do not understand.

When you get into the Nirvikalpa state, the Ānanda starts settling in you. When you see cities, any beautiful picture or scene, immediately what you find is a great flow of Ānanda Coming down. This is the Grace that you are just lost into it; like the Ganges flowing over you, you are completely drowned into it.

Your consciousness becomes Ānand.

In reality you come to know that till now we have never known there is a Sarvavyapi Shakti *–'power which manifests everything'* but now we are aware of the same. We can feel it coming in our fingers. This is the Reality. This is what is it. There is Chaitanya all around us, which

thinks, which understands, organizes and loves us. All this you come to know the knowledge part of it. Then the Ānand which is the Hṛidaya starts emitting itself. And what you get is Valaya into Ānanda. At that stage complete Self-realisation takes place I would say. Then at that stage you can control the sun, you can control the moon, you can control everything *[UNCLEAR]*.

Now beyond that is God's Realisation. There are three stages to that also, but just now I have told this: the `Sat-chit-ānand' state. The `God's Realisation' is the state in which Gautama Buddha and Mahāvīra only rose and they are settled down here in our brains, both of them are here, Christ is here. And these two were not Incarnations. They were born as human beings. They were born to Sītā, as Luv and Kush.

Then they were born as Buddha and Mahāvīra and Ādi Shakti was their Mother again. Then they were born to Fātima-bi as Hassan and Hussein. They are both placed here in your head and they are the two milestones you have got by which you can know what a human being can rise up to. Now today they are like incarnations. Incarnations are beyond but maybe the gap can be bridged.

There are other styles of personalities like Chiran-jīvas and we have got Hanumāna. These are all Incarnations. Bhairava, Gaṇeśha. Hanumāna is nobody else, but later on he appeared as `Gabriel the Angel'. And Bhairava-nāth came as Saint Michael. The names are different, but they are the same people.

These are the Chiran-jīvas Incarnations.

And the Devī has incarnated, no doubt about it! She has! But scientists cannot understand, only the Sahaja Yogis can understand it. Because they can feel in their vibrations they can ask questions. You ask a question: Did Devī Herself incarnated? Now, ask absolute questions about Me also. Come along and you get the vibrations. The answer comes to you. For that at least your Deities have to rise and say `yes'.

Maybe you might not get your `Realisation' but answer you'll get.

[Shri Mataji talks again in Hindi: MISSING.] [Hindi conversation.] Sahaja Yogi or Gentleman: *[UNCLEAR]*.

Shri Mataji: Everyone can go. Alright?

Sahaja Yogi: Tomorrow Pūjā is *[UNCLEAR]*.

Sahaja Yogini or Lady: *[UNCLEAR]*.

Shri Mataji: Na. Na. Na. Ha? Gentleman: *[UNCLEAR]*.

Shri Mataji: Tomorrow in the morning. [Hindi.] Gentleman: Sure.

Shri Mataji: [Hindi.] Gentleman: *[UNCLEAR]* good night.

Shri Mataji: Good night. [Hindi.] Sahaja Yogi or Gentleman: *[UNCLEAR]*.

Shri Mataji: Talking, talking, talking, talking. Ha?

Sahaja Yogi: Tomorrow is Pūjā *[UNCLEAR]*.

Na, na, na. Evening, night time. Pūjā only Sahaja Yogis, not everyone.

Sahaja Yogi: Pūjā is tomorrow evening?

Contents: 1977-02-19 **Talk To New Sahaja Yogis, Problems From Fake Gurus, New Delhi, India**

[Shri Mataji speaks in Hindi for almost ten minutes at the end of which She asks for a letter to be read.] Sahaja Yogi [reads]: Dear Mātājī, A few years ago, Swāmī Muktānanda initiated me in his Yoga. He calls it Siddha Yoga. It is supposed to be a form of Kuṇḍalinī Yoga. Since then, I have been suffering from a heavy pressure in the head and spine, inability to think clearly or concentrate, some sort of movement in the backbone which certainly isn't pleasant, nervousness, difficulty in facing people and situations, bad memory, obsession with the past and some sort of involuntary fixation with sex. Perhaps the Kuṇḍalinī has been activated. Whatever it is, there is nothing spiritual about it. There is no sign of peace or silence or impersonal love. I am sure I have not benefitted spiritually through my contact with him. For all I know I was a better person spiritually before I met him. Would You please help me at least to get normal.

Pranams.

Ibrahim Khan, a seeker.

Shri Mataji: Absolutely correct. And I must congratulate him for this bold action that he has taken; is a very bold action. Of course we have some others here who will share his thoughts, very much who have suffered. And those...

Sahaja Yogi: He's here.

Shri Mataji: He's here. And there are many who have suffered on account, they have taken him out and they are much better now. And they are very good and absolutely what you have said is correct. It has to be a spiritual experience of bliss and joy, first thing. It has to be, secondly, a thing that enriches you, makes you much

wiser, makes you sharper and alert. It has to be a energy-giving thing. Apart from that you are made a much better person; there's a regular transformation in your being. Now there are, you will be surprised like this, at least sixteen big ones, sixteen of them, they are doing this kind of job.

And people are sending thousands of rupees to these people, thousands! He came from Lond, some place, America or somewhere, he has brought crores of foreign exchange. Crores of foreign exchange, how did he manage? You have been a religious man and that's why you have been opposing it. And by God's grace you are going to get the reality, no doubt.

The person who is initiated and is not a religious man will get into the mood. He'll start misbehaving, he'll take to ganja [marijuana], he'll take to all kinds of drugs, he will take to bad sexual habits, he'll be perverted man, he will start becoming a smuggler and a thief and he'll do all the things. But a man who is a really, a religious man by heart will resist it and because of resistance he will get all these symptoms.

But I'm happy you have resisted him and I promise that I will give you realisation here and here. And I'm very happy that you have done it. But so many like this. I've already told you that even with gross calculation three crores [30 million] already on a way to doom Of course some are going to be saved not out of those three crores are absolutely towards their doom Then they come and argue with Me. The thing is, they have done so much wrong to themselves by wrong things and then they come and argue with Me; this is something I can't

understand. You cannot argue it out. If I can cure you I will give My life, every... every part of My being, I would say, every drop of My blood to save humankind. I will go out of the way for saving them, but you must understand that this is not spirituality. Spirituality is promised in all the scriptures whether it is Koran, it is Gītā, anywhere, that you are born again. You become a transformed personality and a higher personality.

[Hindi for almost 12 minutes MISSING.] [In English:] If there is a lady and her, you see her, the first wife has died. Supposing take a question and she has had no children or something like she died as an Atṛupta Ātmā –*'Unsatisfied Soul'* and the husband marries another woman. And the first lady died in a mess or in a Atṛupta way and she never had a child.

So she, her entity might enter into this woman's entity and she may come into that woman. You see this is a, this is a emotional side, so emotionally if she is disturbed about it, if she thinks about it that she had no child, `I may not have a child,' if she has a fear like that or something, it will act on the uterus and she will also not have children. That's the emotional side of it. And the right hand side if you have a uterus trouble and uterus problem or anything like that, then also you cannot have. But when these two meet together, a galloping sort of a movement starts of both the sympathetic nervous system and then you can say that it is a cancer has been set in. But cancer is set into us every moment and is destroyed every moment by parasympathetic. Because if the activity of the sympathetic nervous system is the cause of cancer means everybody has it. You see, is

possible it is and the more, if you do it over-activity, more than what is needed, it sets in.

A man who is a great planner say, he's a very great planner and he's a very great this thing and he gets, sort of all his time devoted to work and work and work, he develops a deficiency in the spleen because this also supplies to the spleen. And that's how spleen and then your liver and kidney all put together give you the disease known as diabetes. Diabetes is only caused among people who think too much. Diabetes will not happen among the people who are poor because they don't sit down and think and bother about things.

So diabetes is caused among such people. Mostly it is caused among men, less among women.

Doctors do not know the cause of diabetes. Now if I tell them Swādhiṣhṭhāna Chakra and Brahmadeva's activities, they will say, `Mātājī, this is beyond us.' But if tell them imbalance, if there is imbalance in life, if there is imbalance in life, then it is caused.

It is due to the imbalance in life because such a man, you see when he starts planning too much, thinking too much, he has no time for emotional activities. Like, you see he has no time for his children, he has no time for his wife, he has no time for anybody to, you see express themself. If he can have the balance between the two, if he's a very loving man then the balance is maintained. But mostly what happens, a man who takes to hard work, he has no time for his children. Then if he gets a little time for his children, children think, `Oh it's a great thing.' And such a, such a personality has diabetes. And the diabetes has such a vicious circle that it goes on

increasing and increasing and increasing. Then it increases up to the, you see it can go up to the eyes you may start getting very weak eyes with diabetes. And I mean anything can happen because you start, let's say the sugar in the... sugar in the blood is not consumed, so for such a person who suffers from diabetes there's a very simple method, if he's a realised Soul. You see, if he's a realised Soul, that's one `if' is there. If he's not, then nothing can work out; all these things are for realised people.

You have to put your, now as you say that your right side is weak, your right is being used too much, your left side is weak.

So what you have to do is to put the left hand towards the photograph raise your left hand and put it to the right hand, like this. Now what happens when the left side is weak, you see there is... on the top of the head there are two balloon-like structures, one of them goes on to the front and another goes at the back. But one comes from the right, another comes from the left. Now the one which comes on the left because it crosses over, so the left one is responsible for the right hand and the right one is responsible for the left hand.

So by doing like this what you do is to press your ego backward and that's how you get a complete balance there and the Kuṇḍalinī rises in between. Because one side is too much pressed and the another side is suppressed. Raise your left hand side like this, all right, raising it like this. Left hand side, left hand, left hand yes teek hai. Left with the right hand you will have to raise.

[Hindi for 12 minutes MISSING.] Now what are you pushing back here? By pushing this thing on this side you are pushing it this way. Now left side you are raising the super ego and right side you are pushing the ego, because such a man develops ego also, because he works through his ego. We plan through our ego. Ego doesn't mean egoistical. Ego everyone has, if you do not have ego you are a realised Soul. But you have, ego and superego both are there, they are there, they exist.

So what happens, too much of ego develops because of planning because we do all this planning and everything through ego.

So the ego is pushed back and you get the balance. And this what the doctors do not think of: balancing a person, because we are not only physical being, we are emotional being, we are also a intellectual being, we are also a spiritual being.

So there should be a balance between all these beings and they should be all integrated. But doctors do not think like that, so the imbalance works like that and that's how you get into problem.

[Hindi speaker asks a question indistinctly.]

Shri Mataji: You see ego or superego both in imbalance is not a good state for Kuṇḍalinī rising. If the ego is too much developed, for example, it is pressing your superego. Now the superego is suppressed, for example all the developing countries. All the developed countries have a big ego.

So too much ego they press the superego. Because of pressing of the superego, what happened that their ego

developed too much; the superego gave them a bump, because if you press too much it has a reaction.

So in their society, people just became sort of what you call the hippies, they gave up. They said, “This planning when...

finish it off. We are going to lead another kind of life." So they took to superego and superego is all these drugs and these serious things to get towards the suppression of your self. You see, first these people were violent outside but then they became violent to themselves.

So both things are wrong whether you are violent to yourself or violent to others.

Man [indistinctly]: Sorry, Mother, isn't it about one's body, it's only about one's mind.

Shri Mataji: Yes, yes, you see, the ego and superego are both things, are two forces within us which is balanced, is balanced, then only the Kuṇḍalinī can rise otherwise this *[UNCLEAR]* there should be a gap between the two, actually it creates a gap. But if one side is over-developed any one of them, a person who is possessed has a superego mostly, but a person can be also possessed by a egoistical bhoot.

For example this Transcendental people all of them have their ego side developed too much. You cannot push them back. Because there is, you see, anything can bloat.

Somebody, egoistical man can enter into you, you see and you can have a superego on you.

Sort of you can start thinking that you are a very great dynamic man, you think no end of yourself. And actually

it is somebody else who is putting ideas into your head and you are a bloated person.

[Hindi for 15 minutes MISSING.] You spoil your head because you get into that over-ego, double ego if somebody else is acting in you.

Sometimes you yourself can develop your ego too much, but sometimes somebody else comes into you and tells you. And he talks as if you won't believe, he talks like a, like a Hitler. You think that "What is this come up?" Gentleman: That means that he can possess your ego?

Shri Mataji: He possesses your ego, enters into your ego and supplies information through your ego.

It can, Mostly it enters through your superego, mostly because most of them are depraved people.

So these depraved people also can enter into your left hand side and they can also give you ideas and you can become, you see they do not really give you ideas, but they make your life miserable. Such people when they enter into you, you become giddy. You feel terrible, you will get a headache, or sometimes if you start acting according to them, then you can become a very depraved man also.

Actually the ego people cannot see. You see a man can never see his ego, it's rather difficult and they think, `Oh, I'm correct after all I'm such and such so I, whatever I'm doing is correct.' You see? It's very difficult to see your ego. Because human beings can see their superego very easily as it harms them, physically also. If you have got a possession on you, you are harmed but if there is a ego you are not harmed. By ego you harm others so you are not harmed. But by superego you are harmed, so you

can see that. But ego it harms others and you go on harming others; you don't know what you are doing and you think, `Oh I'm very correct, whatever I'm doing is correct.' So these are the two types of balloons which covers your head. In between them is the space which we call the Vilamba. That space is created through the Kuṇḍalinī rising. But actually when the Kuṇḍalinī rises, first what She does, She comes up to the Āgñyā, below the Āgñyā, on this on this plate which we call as Mūrdha [head] plate, the lower plate of the brain, it touches it, you see. And then it comes down again on these two channels of Ida and Piñgalā which cools it down. And by cooling it down it fills it up and the cooling brings down both the ego and superego a little bit and a space is created. And then when the Kuṇḍalinī really rises upward, then it passes through that space. Actually you can see here with some people who get realisation, a big depression.

Sometimes people have depression here. If they have a badha in their Nābhī then they get a depression here, or sometimes they get a depression here. A regular depression you can get here, if you feel it, even those who are realised can feel it, is a soft thing if you can press it, you know it can work out, you must feel it. You put your right hand towards Me you can feel it.

There's a little depression you can press it down, you feel better. You feel better with that. Pressing a little bit makes you better, feeling much better.

[Shri Mataji gives some directions in Hindi]: Left hand up here, right....

Now the situation in all the developing countries is that their ego is over-developed now. Now, when they are trying to develop themselves, because they are developing; all the developing countries are doing it through their ego, so naturally their ego is very much developed, that's why I'm saying that, “Put your right hand." But in the countries which are really over developed now, who are fed up of their ego and fed up, they call themselves as “colossal egoistical people" and they condemn themselves for that. All the time what they are doing is to condemn themselves, this is the superego acting.

To condemn themselves they'll go out of the way to do all kinds of hazardous thing. If you tell them, `You stand on your heads,' they will stand on their heads.

They will do everything that you tell them and they will try to, sort of, give trouble to their body, they'll say, `What's the use of having a nice house, let us sleep on the ground.' And they'll do all these things just to torture themselves because their superego starts acting on the ego. And by which you see they again go to the other extreme. What you have to do is to be in balance.

[Shri Mataji talks to someone in front:] Now let Me down, ha. You keep your question till the end, you should say. Are you sitting in the front for that? Now you don't disturb everyone please, for heaven’s sake.

No, no, it is a disturbance because My thoughts are going and you just now keep quiet because I'm reading everybody's mind and answering. All right, just keep quiet because everybody's disturbed.

So, now what happens, that the thought, you see of thoughts of a superego is just to make the ego look down.

So it pushes down and it suggests such ideas like, “We should sacrifice everything, why should we have a household, why should we have children, why should we have all these junky, affluent things? Let us lead a life of a ascetic." But in the asceticism in their asceticism they take to drugs because it is a superego style. Drug is a superego style. If you take to drinks, if you take to these things too much then you are going to the superego style. Ego style would be, would be not to take to drinks. Asceticism is to kill yourself, comes from the left hand side, in the sense that the superego tells you that you just give up things. But actually it is not, because the main thing is that they do it, they do all these things, but actually in the heart of hearts or what you can say, the mind of minds, what they want to do is to indulge into a very superego activity and the superego activity is drinks, drugs and sex, these three.

Actually this is the main thing but they think they have given up, you see, they believe in it, they believe in it. Not that they are in any way… they are genuine, they are genuinely believing in it. They believe that by doing sex, over-activity of the sex, by doing, taking drugs and by being a sort of very licentious and very permissive, they have been trying to go to God. Actually they believe in it, I tell you, you don't condemn them because it is their faith. They think that these people have been keeping to these rules and regulation, it has come as a reaction, you see. See, in England they had those straight coats and

you could have five types of glasses on the table and you have to use this for the whiskey, that for the thing and this for that and so much of regimentation that when they wanted to give it up they said, “Now let us give it up completely." So when they gave it up, as a reaction, it worked so well that they have given up, they think they have given up everything, but they have given up all that was good, all that was nice and whatever was bad they have taken it up, even in a worse way, means licentiousness, permissiveness, drinks, drinking, drugs and sex.

So this how the sup, this thing works out.

Now the right hand side: the egoistical man. He may be a man who might be a absolutely a, absolutely a puritanical, he can be puritanical also. You might find many like this. For example we can see in our scriptures, we have people like Harishchandra... the one who was torturing Harishchandra, [asks for the name in Hindi:] kya nām ka Ha? Gentleman: Vishwāmitra.

Shri Mataji: Vishwāmitra. Then we have got many others, you know, so many of them like hot-tempered people, very hot-tempered, you cannot touch them. But you see, because they had no wife, no children, nothing, no balancing, they lived a, you see, with eating what you call these grass or some leaves and things and celibacy, forced celibacy, all sorts of you know, frantic things they did. Naturally such people had to be hot tempered. You know they were heated up by their, this forced thing. I mean going through another extreme of things, you see, to, I mean whatever was natural. God has given you all these natural things, live in a sanctified, natural way. But

either you will have ten women or you will have no woman some sort of a, you see an extreme behaviour from one to another, going to one extreme to another.

And when they went to another extreme, the ego, you see they were so egoistical, you have read about these people but you must have met many people, even in the government office you might see that, you see you cannot just look at them, if you even if you look at them they'll just punch at you thinking that, you see, you have insulted them by raising your eyes to them, sort of people, you will find some of them around.

So this type of temperament develops because of extreme activity of the ego that you cannot talk to them. If you say anything they'll say, “Oh... I will see him, I will put him right, I will do this." If you say anything, they will give you two slaps on the face and finished, so is better not to talk to such people.

Now we'll take an example of Hitler. Now see Hitler's personal life you see he was an ascetic. He married one woman, lived with one woman and that too a secret *[UNCLEAR]*. He thought that sex life was a bad thing and, I mean, there's no question of Himmler or anybody having any sex life whatsoever.

But they were very good at killing people the way they hated.

So I mean that is so bad as this is so bad.

Both things are equally bad.

Some people say that, “You see, we are seeing some people who say that `We do not drink, we don't do all these things and they are very bad people.' " So I said,

“But that is bad is bad, whether they drink or not." But drinking is also bad, that doesn't mean that drinking is good. They are not good because they are drinking, they are not drinking. It is because drinking on one side and the another is the, you see the whole thing is: “I'll give up this, I'll give up that and I'll become this." You see, for example government servants say, “No, I am sacrificing my life for this country." All these nonsensical ideas fill up your ego only. What are you sacrificing, what are you doing? You are getting a pay for what you are doing.

You see these kind of ideas, `You see we are doing this for the government, this for people and....' Some social workers are like that. They think that `We are doing this social activity, we are trying to help the blind, we are trying to help this organization.' See all these things crop up to make you a very egoistical man.

So whom are you helping? Who is the other? There is nobody else. That should be a part and parcel of your being. All these ideas come to you from a very false conception of yourself. You see if I am doing anyth... just now he said that “You cure people, You don't take any money." I jolly well have to because I feel sick if you are sick, what can I do? I'm not taking money because it helps Me.

It's no question of My trying to be very good or anything, nothing can. I cannot help it! If you are sick I have to cure you; if I do not cure you, I'll feel sick. It is so much so. It is so much of Lena-dena [give and take] that I cannot do, live without giving it to you; if I do not give it to you I will fall sick, it is like that. Who is the other when we think of helping others, doing others? So these two things come

up: is one with the ego another with the superego. It can come in anything. You know ego is such a subtle thing that people don't see it works, you cannot see it. It just works just like that. People accept it because it helps them, people say, “Oh, what a dynamic man! He's done this, he's done that." If you see that man, is assuming one should see him like that, he has not enjoyed life at all, if you go and meet that person. But you think, `What a successful man, he's done this, he's...' and the ego is bloated again. Then again his ego is bloated. And ultimately he finds when nobody stands near him, `nobody's *[UNCLEAR]*.' They'll say that “He's such a big bore, who'll go near him? You cannot stand him for five minutes. All the time he's talking about himself or he's talking about his business about his work; it's all right in the office but in the house..." Nobody would like to go near him. They all run away as if they are facing a tiger.

So this is what it is. A man has to be a sweet person; he has to be a very balanced person, very interesting person and very, very harmonious in temperament. On the contrary such a man is, maybe, I don't know if such people help anyone but they are quite awkward to be with, you see? There's something wrong with them and people, children don't like them, dogs don't like them, there are many human beings who don't like them. Only those who can use them may like them but otherwise it's rather difficult to agree with such temperaments.

So you see these two things are there. [Shri Mataji makes a comment in Hindi.] So you see these two types of people are to be avoided; I mean both the extremes must to be avoided.

So how we should be, people ask Me, “How should, we should be?" Because human beings cannot be but extremes. If you tell them one thing, they'll go on doing it and doing it.

If somebody says, `Bhagawan ka nām lo' [`take the name of God'], so the whole night they'll be singing God's praise, the whole day they will be singing God's praise and the God will be tired. He'll say, `Now let Me sleep, what are you doing to Me?' There should be some time for it, you see. The other day I was with My grandchild, she's a born-realised child and she's, you know, because they have a innate understanding and intelligence of the whole thing. And in their neighbourhood there's a temple and some people were singing `Sītā Rām, Sītā Rām', so she was saying, “Nani, ye log pura rāt pura din Bhagwan ka nām Sītā Rām Sītā Rām, wo dono Sītā Rām to udhar se bhāg hi gaye honge. Aur main bhi yahān se bhāg hi jaoongi. Aur, itna satate kahe ko hain Bhagwan ko? Unka sirf gala kharab ho jata hai" [“Grandmother! These people are taking the name of God, Sītā Rām, Sītā Rām, whole day and night, the two Sītā Rām must have run away from there. And I'll also run away from here. Why do they torture God like this? They only spoil their throats"].

And is very true you know all such people develop a Viśhuddhi Chakra, you know these Hare Rāma Hare Kṛiṣhṇa people, so many come to Me, they all suffer from the cancer in the throat. When you are not connected with God, all the time if you go on like that like mechanical thing, you see this Viśhuddhi Chakra is used mechanically like that, you are going to catch on your

Viśhuddhi Chakra. And once you catch on Viśhuddhi Chakra, you develop a cancer of the throat. You see, like mad people, I mean one should understand by saying these things if you are going to go to God then I mean God has no play in the matter. It's only you, what you do, what madness you take to, that is how God is going to come to you. I mean people are really crazy as far as the religion is also concerned. They are very...

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Tonight we had decided to talk about Creation but our management has not been able to provide Me with a chalk and with a blackboard so, I don't know, I'll try to explain it without drawing. It's a very difficult subject. And I'll try to make it intelligible. But I would request you to pay full attention for such a difficult subject like Creation.

The greatest blessing today is that many of you can feel the vibrations. And not only that but you also know and realise that they can think and they can love. It's a very big blessing. Of course, some of you haven't got it, but those who have got it know that these vibrations organize, because they raise the Kuṇḍalinī, they go to the place where it is needed, out of compassion, to that portion where there is deficiency. They understand, they organize they are universal in nature and they love. They answer to your questions, when you ask them some questions, you receive answer from them. They are living vibrations. These vibrations are from the Divine. This

Divine is called as Brahma, Brahma Tattwa, Principle of Divine.

We can say that the process of Creation is an eternal process. Means a seed becomes a tree and the tree becomes a seed and the seed becomes a tree and it goes on and on, it's eternal.

So, it cannot have a starting point and it cannot have an ending point. It goes on and on and on. That's why it can have different states of existence, you can say, state of being.

So, the first, just the being, is Brahma, where nothing exists. We say `nothing'. When we say nothing, it is a relative word: because we do not exist, so we say `nothing exists', it's a relative word. When we are not existing, for us everything is `nothing'. There is something, but that is not ourselves. And that's why, relatively, we say it is `nothing'. It's only the word Brahma, we can say. You can think of an energy, if you want to, an energy form that exists. But the energy accumulates at a point and forms a nucleus.

The energy that thinks, energy that is distributed, accumulates at a point, concentrates on a point, you can say and this point is the point we call as Sadāśhiva.

This happens because that energy desires, thinks, organizes, loves. When it wants to create, when the desire is felt in that energy to create, at that time a nucleus is created. This nucleus we call as Sadāśhiva.

This nucleus does not disappear. You can think of a nebula. I mean, it is something which is all relative you can think, you cannot think something in absolute form.

So, with thinking you cannot conceptualise the whole thing, but if you can think of a state, where it's just an energy and no creation. But not the energy of electricity, magnetism, all these things. Is the combination, the synthesis of all the things which goes into Laya –*'dissolution'* which becomes that, dissolves into that. It coagulates on a point, that may be a [suitable] word, coagulates at a point which we can call as a nucleus. This point we call as Sadāśhiva. This Sadāśhiva is the Īshwara, is the God Almighty.

We call it now `God' because now it has a limitation. In the sense that we can call it something. But if it is just an energy we just call it a Brahma. You can say like this: when the water becomes ice, a follicle of ice is formed, you can differentiate between the water and the ice, but still, it's a relative, relative understanding.

At this state God Almighty, Parameshwara, takes its form as an identity. That's why we can say that it is not Brahma, but an identity. Identity has its aura, has its aura, we can say, its light. This light is the Divine Love.

It goes into various forms but Sadāśhiva remains as He is.

Now, the desire to create is transferred to the aura. The aura is the Power of God, Shakti. Īshwara has certain things beyond Him also and before Him. God Almighty has something beyond Him that He cannot control: one, He cannot control His eternal nature. It is His nature to be eternal, He cannot stop it. He will go on changing His form, it is His nature, it just... it is His swabhava. He cannot change it, His eternal nature. He will be eternally.

Eternity is His temperament, His nature, He cannot overcome that.

For example, God cannot take away your freedom to choose the Truth. He cannot. Once He has granted, He's not going to take it away. You have to choose it in all your freedom. He will not force you to take it. Many people have hopes like that, they are sadly mistaken. At this juncture only lies the problem of complete destruction or complete resurrection. It is left into the hands of human beings to decide whether they want to accept the Truth or if they want to follow the falsehood.

So, you have [been] given complete freedom to choose.

I won't go into the details about God Almighty, because it's a very subtler subject and requires much more attention. I have talked about it before to many people and all His nature, they know that. But He is the Witness, He is the Sākshī [witness] in the form of a Sākshī. What is He witnessing? He is witnessing the Creation. And the power that creates the Creation is the Shakti, is His power, is His consort. Now, for us, human beings, we don't understand that a wife and a husband could be that one [unified]. For example, you can understand like a Sun and a sunlight, Moon and the Moonlight, as these two things are one and the same. Or the meaning and the word. In the same way, Shiva and Shakti are one together.

For example, you can be a father, you can be a mother. You can be a father, you can be a brother, you can be a son, three things you are doing together. In the same way, you can be your Self and your power.

You know: you and your Self and your power are different, but you are one. You have a power to write, but you are not your power. Neither your power is your Self. In the same way, Shiva and Shakti are two persons to be identified, but they are part and parcel of one uniform thing known as `Brahma'.

But these horrible Tāntrikas, again they come round here, have spoiled the relationship between Shiva and Shakti. Not that they were human beings, that's why they established all these funny ideas and talked about these nonsensical things. Because they are the people who are nothing but their sex points.

They are nothing nobler than that. They are very depraved and diseased and debased people. They suffer from such a terrible disease that no way they can see anything else but this. Ashvamedha has also described as something to do with sex. Everything they look, they see sex there. It's like a person, as we call it in Hindi, [Hindi], who is wearing the glass of sex and watching through that life, everything becomes sex, sex, sex, they are such debased and horrible depraved people, even God, they are bringing to that level.

Unless and until they are bringing to that level, they cannot exist. How will they justify themselves, the way they are? Sex has nothing to do with Shiva and Shakti. What is Sun and sunlight? Is there any sex involved there? Is there nothing existing without sex for these horrible Tāntrikas? Is there no relationship that exists without sex? So, Shiva is the God Almighty, we should call him as Sadāśhiva.

I'll try to draw a little bit, let us see how it works out.

Now forming into a nucleus like this.

Now, this is the remains of the nucleus, you can say, which forms its power here into a Valaya. How does it form? He moves supposing backwards, you can say. Then what happens when he moves backwards... kara noko [don't do that]... this, whole thing like this, remains here and all of this passes, forms a shell around it and the waves cross over and settle onto the shell, here. Now, this is the situation: when all inside forms another nucleus here by concentration, this is the Shakti. And this is the Sadāśhiva. This is the MahāShakti, you can say `Ādi Shakti' and this is the Sadāśhiva.

Now here, Shiva, once the Shakti forms Her personality, or we can say, Her ego is established, She is a different identity from Shiva. Because the whole process is to create the play for the witness to see. He is the One who is going to watch the play. She is the One who is going to create it.

So, She accumulates Her ego onto a point here and becomes Shakti, assumes a position there. And the first thing She does as a Shakti is to go round in a parabolic... in a parabola around Her Lord.

This point one must understand. She is a Shakti, is the Power of God. And the whole Creation is only meant for God Almighty to be seen. He's the only spectator of the play of Shakti. And if He doesn't like the play, for example, He doesn't like the way it is or the way people are that are created, He can immediately stop the play by closing His eyes, by denying the play, by showing His annoyance or by His stopper, He can just stop it. That's why He is also called as a destroyer. But the whole thing

is meant for His amusement. And if it doesn't give Him pleasure, He can stop it. That's why the first one who must be pleased is the One who is the spectator. Because of this, Shiva is garlanded by Her, is a parabola and that's why parabola is the symbol of Ādi Shakti. This is sort of a certificate to Her, a sort of a granting Her the Varadān –*'granting boons'*, as we call it in Sanskrit language, is the Varadān that `go ahead with your work.' This is a sanction given to Him. When She completes this parabola, the sanction has been granted and that's why She is a parabola.

Here the question of men dominating the women and women dominating the men does not come in, because this is predominantly in our heads, you see. When we think of it, we think of men and women, it is nothing of the kind. It's just complete Oneness. Can we think of one couple which is absolutely united with each other? We cannot. Because we are all incomplete people. But if you could stretch your imagination to such a point that both of them are meant for each other only and the One who is active, is the Ādi Shakti, is only active to please the God Almighty Who is the only spectator of Her play and He's to be pleased first.

So, She surrenders Herself before Him, takes the sanction through the parabola.

Now, parabola is a very important thing. You know that everything travels through parabola, never in a straight line. For example, if you love someone, our love goes round that person and comes back to us as love. But if you hate that person, then our hatred goes round that person and comes back to us as a terrible hatred.

So, the parabola is taken, but you might say `why a parabola?' The question can be: `Why should there be a parabola and not a circle?' The reason is: parabola is the shortest distance to go round another point, is the shortest. And that's why it's a parabola.

It is even in our ordinary life, you will find this happening: that whatever you do to others, it comes back to you in some form, whether you do good or bad. And that's why our karmic ideas and that of our doing Puṇyas are all there. Because whatever we emit through us, will come back to us. In the same way, if you bless the whole world, the blessings of the whole world will come to us.

As I told you, the process is not that simple as it can be drawn, because it's a living process of a big dimension but I'm just trying to make it simpler for you to understand.

Now, this parabola, when, here now, when She is, She goes into the motion of a parabola and Shiva sanctioned Her, sanctions Her, it's a living process, again you must understand, it's a living process, it's as human as we are. Both of them are as human as we are, we should say, they are thousand times more human than we are.

So, here the Wife, His Consort, says that: “I am very happy just like this. I won't go any further with it." Because Creation is not an easy thing for Her, She doesn't want to depart from Her Creation. Creation is the child and She says, “I would not like to have children now, because I will lose you." So, She pushes Herself towards Him and He pushes Her back and disappears, opening out from here. Now She is in this form.

So, the beginning of the Om starts. Parabola, first of all, gets converted into Om Then She pushes Herself down and settles down for a while to meditate and to find out how She is going to work it out, we can say like this.

You see, it is Her desire which must be aroused. If Her desire is not aroused, She will not conceive the Creation.

So, a Kalpa is spent in that. Quite a lot of time is spent in Her own thinking, which way She should do it. She has created many universes. It is not one universe She has created. She has created universes after universes and I will show you how She has created so many universes. And some of them are still lingering on, some of them are destroyed. But today before us: this Universe, this Earth, on this Earth, India and in India, Delhi, you are sitting attending this place. It's like that.

So, at this moment, whatever is the thing, is not the past, nor the future, but I'm telling you about the present moment we are here. But many universes have been created by Ādi Shakti; even before us.

And She has tried many other things also. Ultimately She has tried this. She has created Earth and then created us. Now, how She has done that we'll see later on. Just now let us see how She assumes her powers.

When She decides to create, She is endowed with three powers: She has three powers of God which are granted to Her. By one power, first of all, is the existence, the desire to exist, She desires to exist with God. The second power is to create and the third power is to sustain. First power is existence, second is to create and the third is the evolving power or sustenance power by which gradually you sustain something and you become

something. These are the three powers She assumes. In short, we can say that She forms three powers of Mahākālī, Mahāsaraswatī and Mahālakṣhmī. These are the three powers She assumes within Herself.

Now, She uses again Her parabolic systems. You know, supposing, I have come to this house by this way, I know this way. Then I take that way, I know that way. I know the middle way, everything. Now, I know these three ways and I know all about it: with that knowledge, I can do something else.

So, She again uses Her parabolic movements. Actually, Her three movements, of Mahākālī, Mahālakṣhmī and Mahāsaraswatī, are all the time with Her, with the Ādi Shakti. She can separate them and put them into three different channels. She can combine them and synthesize them and use it as a parabola, you understand this? That's why when we put a bandhan to you, we say `put a parabola', is a parabola, because the vibrations are all in... all the three powers are flowing this way.

So, we have got, you know that, three powers, the Mahākālī power you can say, I need not write, Mahākālī power. By Mahākālī power She desires, as I've told you, is the emotional side of God, you can say. She represents the emotional side of God, She desires. Is the desire is that of God. God Almighty, Who is the spectator, He is the Sākshī. And She puts that Sākshī into your heart, She reflects that into your heart which is kept all the time burning to watch what you are doing. To see your play after your creation.

Her Mahāsaraswatī power, now, moves in a parabola. She can move in any angle, 360 angles She can move, from one point.

Sometimes, She goes round and round at a point. When She goes round and round at a point, Her Mahāsaraswatī power can get consolidated; you can say, it becomes dense. You see, that's the trouble with English language! It becomes dense, it becomes so very dense that it cracks out.

These cracks occur due to the momentum of the movement of the Mahākālī power, Mahāsaraswatī power.

Because it is moving in a round and round fashion, they also get into the momentum of that movement, they start moving. For example, this part starts moving, this part starts moving, this part starts moving.

And when they start moving, they become rounds, they lose their angularities and then they become round. Now I'm telling you, very much in short because it's a... they become round. These rounds again are put into friction with each other. And that is how, we can say, now forget about other universes, where other styles were also created, but about this one we can say, was created.

Now, you must all the time remember that this Power thinks, understands, organizes, loves and is an identity.

So, She creates the Earth. Earth is not created so easily. Part of the Sun is removed just like this, with the hand, you can say. We must understand why the Sun became so cold. Sun is, from the Sun it is removed very much far away first, to the farthest point so that it freezes completely. Also like Moon, it was taken very far away. It just freezes completely and is then brought near the Sun

again, like a pendulum. It is moved again towards the cold side, again it is brought to the hot side. It is brought to a point, to the medium point where Earth is made, is made, again I'm saying, it's not a chance of nature, is made deliberately, habitable for human beings, the temperature was brought in. It has been done by Ādi Shakti, the Mother. She has done it deliberately, it's not easy to conceive of such a Mother. But She has done it. And She brings this Earth to a point where life can begin.

So the combination of Moon and the combination of Sun gives you hydrogen from the Moon, oxygen from the sun, gives you water, the freezing and heating. The freezing and heating gives you the water. In the water, when the Earth is made, spirally, to move upward, again the heating and cooling starts. By heating and cooling, life comes into being as amino acids.

Is done deliberately! What I am saying: it is not done by something, by chance. On this also one has to think once: `How is it?' It is not chance! If you read Dunois, is a very big biologist, I mean, I think he's one of the greatest biologists who has really gone into the calculations of how much time should it take for a simple amoeba to be created out of the matter and he has calculated that it should take much more time than even what we have had so far, billions of billions of years are needed just by chance. Law of chance is there, which I don't know if I should tell you elaborately, but law of chance is that, if you have in one tube fifty red pebbles and fifty white pebbles and if you start shaking them and make them absolutely in a chaotic order, it takes so much, so much

times shaking to make it again the same as it is, or to bring it into order.

So, even to create an orderly living protoplasm, a cell, would have taken much more time than it has taken so far: much more, many times more, billions of billions. And it has taken only five billion years for Earth to secede from the Moon. And only two billion years for it to cool down.

So, he says, it is beyond any understanding, only thing that can explain it, what we can say, is that there is a `Juggler' behind it. And there is a Juggler, about which our great Rishis and munis know that, that Juggler is nobody else but Ādi Shakti, the Primordial Mother. The Primordial Father is Sadāśhiva and the Primordial Mother is Ādi Shakti. And are we going to discuss about their sex? Are we going to do that way with the Tāntrikas? Is that the way to pay homage to your parents? We have to understand that it's a very, very solemn subject, we are discussing here the sanctum sanctorium of the love of our Primordial Parents. It's a very, very holy thing. We are not holy people, we are yet full of lots of greed and lust, but they are above everything.

So, when we are discussing them, we have to know, we have to do it with great Shraddhā and with our head bowed before them that it is our luck and we are very fortunate that we have been able to learn something about these two Primordial Parents who have brought forth this Creation, their child.

So, one of these then again cracks and becomes a Sūrya Maṇḍala and a Sūrya Maṇḍala has got, as you know, Earth and Moon and all these things and I have told you

how Earth is created. After the Creation of Earth, first, you know that amino acids were formed, the vegetation started and then the human being started.

Now, the matter, also, is a very systematic thing. Matter is not unsystematic, it is systematic, but it is not organized, there is difference between the two. The systematic things are dead, can be dead. You can put five stones here in a systematic manner, but they are not organized, because they are not living things. There's a difference between the two.

So, first, the systematic things were laid down. Perhaps, if you know about the... Eight different types of elements were created. These were created and were put into proper places through Śhrī Gaṇeśha. You know that the carbon... carbon is in the center of these periodical elements that appear. That means a element which has got one valency, two valency, three valency and four valency, the three are the plus ones, then you've got one C, carbon, which has got four valences. Then you have got, again, minus one, two, three and four, is a complete eight.

Like that, the whole matter has been organized. To organize the matter, some deity was to be created for that and first deity that was created was that of Śhrī Gaṇeśh.

Let us see now how She created here. You have seen that one part of Her, which is the Mahāsaraswatī, has created the matter. Mahāsaraswatī has created the matter. Now, Mahākālī has to give them existence.

How do you get an existence? Is through your sustenance or, you can say, through your quality, whatever you are.

So, Mahākālī gives that existence to those material things, not human beings or living things but matter, through a deity known as Śhrī Gaṇeśh. Mahākālī...

In the heart of the Virāta, as you see, you'll see Virāta also He comes in, because that I will tell you later on, but in the heart of Virāta, is the Primordial Being, the complete Primordial Being, the Mahākālī is settled down. What She does, She goes three and a half from the heart: one up, one down like that, three and a half times and comes to the end of the three and a half, down-way. Three and a half. Now, She comes at the end of it. And if you put three and a half like that and if you cut it straight, you get seven centers cut in.

Is there a drawing person who knows how to draw? You should start from like that, you can put it like this. She comes down here. She comes down here and from here She penetrates. You see, She cuts at seven points here. At this point, She creates the first deity, little below, of Śhrī Gaṇeśh. I mean, this is not done in one day, is not done in one year, not done in one Yuga, it is done in many Kalpas.

The first step is to create Śhrī Gaṇeśh, this is Her abode and She puts Śhrī Gaṇeśh. Now, he is emitting his vibrations through all this. He passes through all this whatever She has created. On this picture is settled the work of the Mahāsaraswatī, you can say. She comes down with all Her programs like this and She makes it. And She gets joined here again.

So, Śhrī Gaṇeśh emits His vibrations through her. First, Śhrī Mahākālī creates Śhrī Gaṇeśh and then Mahāsaraswatī comes down, She creates all these things and gets connected to Śhrī Gaṇeśh.

So, the vibrations of Śhrī Gaṇeśh start flowing through all the creation of Mahāsaraswatī.

Before creating all this, the complete thought of what is going to happen in future comes in a clear-cut vision of the Ādi Shakti. And She puts Her plans through. First of all, the Mahālakṣhmī power comes down and creates the Śhrī Gaṇeśh. You can understand now how important it is that we have to be holy people. First, She created the holiness on this Earth. First thing, Her relationship with the child was established, because the Creation is going to be created in the image of Her child. That's why Śhrī Gaṇeśh was created first. And then from here, say, is the Ādi Shakti, the other power, Mahāsaraswatī, on Her way, She comes down and gets connected with Śhrī Gaṇeśh. And that's how the Śhrī Gaṇeśh establishes the relationship and emits His vibrations through this. Because of His vibrations passing through the matter that She has created. For example, our Mother Earth: through this passes the, you know that through it passes the axis. Nobody has seen the axis, but they say, there is an axis, from the way it moves. There is a kind of an axis.

Now, this is the power of Mahākālī passing through the [axis]. We can say, it's the power of Śhrī Gaṇeśh passing through the axis of the Mother Earth, which has got magnetic power in it. And that's how, through that, it controls its speed, its movement and also it looks after us. Why don't we think that when we put a little seed in

the soil it sprouts, automatically? You have seen now, many of you who have been suffering from certain troubles and diseases, that the Mother Earth herself took down your problems, She sucked them out. It is a fact, you can see it in Sahaja Yoga, that after realisation if you have any problem, if your head is heavy, if you are a realised Soul, otherwise She doesn't listen, because you should be activated or you should be granted a certificate from the Ādi Shakti that you're a realised person, otherwise why should She accept you? You just put your head on the soil, put your both the hands on the Mother Earth and you'll find the whole thing will be sucked out from your forehead. It has been done with many, even from the legs it can take out.

Mother Earth is actually, is the Mother of Ādi Shakti, you can say. She is the Mother, they say, because She is made in such a way that She takes all the weights of the world in Herself. She controls all the weights of the world and She can consume all your weight. She's the Dharā.

Now, weight means everything that... your weight is what we weigh in: that's not the thing. Weight means also your sins, also your Puṇyas. It means everything. If you have too many sins in you, then Mother Earth feels hurt. Wherever there is too much of sin, then Mother Earth has to ask help. And then some other deity has to, like Viṣhṇu himself, has to come on this Earth to save Her from this too much of overloading of sins upon this Earth. Is a fact! It is not I'm telling you a mythical story, is a fact.

Which you have to verify after getting vibrations. Before getting vibrations, you cannot find out from the Mother Earth. If you want to find out some time, if you are

realised, you just stand on the Mother Earth and ask her “Will you take away my sins, oh Mother Earth? Will you take away my Karmas? I have been realised." Immediately, She'll start drawing you. You'll be surprised. You'll feel so much lighter. You have to use Her. That is how Mother Earth has been created.

But also Ādi Shakti through Her Mahāsaraswatī power has created the five elements. Before everything else, She created Tanmātra [subtle elements] as you call it, I mean, if I go into details, it's going to be too much for you! But first of all, the causal essences were created by Her. But if I say like this, there won't be anything false. If I say that just by seeing by Her sight, by her Dṛushti [sight], She has created this light. Just by Her breathing, She has created air, because Her desire is the last point. Because She desired there should be air, She created air. Like that, She has, Her smell has created the causal, Gandha, which has created this mother Earth. And it has started from Her only, from Her desires, by Her desiring it, it was created for Her and that's how it was created in the whole Universe, which was later on made into Earth, Moon, Sun and all these things.

Actually, it was Her mere desire which brought forth these.

For us it is impossible to understand someone like that, who, just by mere desire can create. But when we think of somebody who is above all the powers of the world, the One the, who is the highest of all: She can do anything She feels like. Can't we think like that? We cannot think of someone like that. We think of God, who is Almighty, we call Him, but when we talk of His mights

we start laughing. How can it be? But She can do anything She wants to. It is only Her mere desire that has brought forth all these creations and all this things that you see in this world are created only by Her desire. She created Ākāsha.

She created all these five elements, which you know and then She started Her another form which we call as the Mahālakṣhmī form.

Before that, I think, I should tell you about Śhrī Gaṇeśha's existence in the matter. He acts in the matter as vibrations, as Mahāsaraswatī vibrations.

They are electromagnetic vibrations, Mahāsaraswatī vibrations are electromagnetic vibrations, we can say, that electromagnetic and also there is sound and all these five elements are expressed in that. You can record them, because if you take a sulphur dioxide, for example, a sulphur dioxide and two oxygen and one sulphur and if you watch them properly under a very highly micro, you can try, I don't know if people have tried, but you can try to find out and put it under, let's say, a very highly developed micro, microwave, microscope, you can say, you can see that the oxygen things and sulphur, sulphur is stationary, but these two are vibrating. They are vibrating, there's a vibration going between these bonds. They can be isometric also, they can be symmetric, they can be even, uneven and they can be expanding and closing like that.

So, there are three types of vibrations, we find. And the fourth side is nothing but Śhrī Gaṇeśha himself who is controlling.

So, this we can see with our naked eyes, if you want to see, even if you are realised or not. From where do these vibrations come in the minutest Paramāṇu, as you call, the molecules? In a molecule, how do you get these vibrations, can you explain this? It is so much, Sūkshma, Parasūkshma. The powers of Gaṇeśha are very, very subtle and they enter into the matter and create this kind of vibrations, which you can even see and record, electromagnetic vibrations, in, even, a one small, little molecule.

So, we have in these, as I told you, into the periodic level, periodic laws of elements, you can find out that all the elements are divided into eight types. Just see! How can all the elements be divided into eight parts without somebody being there? Can you do something without organizing a proper chart of these elements? Just think about it! You see, when we challenge God, we have to understand that in this world everything is so well organized, there are eight elements spread out so well, placed so well. And it has a particular style of behaviour and every element is different in numbers and protons and these numbers are very well calculated in such a manner that the end of it, that the last circle, that the last circle of all the protons should be eight. If it is not eight, if it is less than eight then it creates a valency problem.

It is so well organized, then, even if you study this, if there is anybody who knows little bit of chemistry, you know, so if you know chemistry, it's such a wonderful thing. We take it for granted! We think it is our right to have the matter so well organized for us! But the

valencies are all depending on such a nice organization of this eight protons at the outer thing.

This is all done through the Mahāsaraswatī power. But the vibrating force... Now see, there is a vibrating force: this is all done through the, as I told you, through the Mahāsaraswatī power. She creates.

Now the vibrating force: He exists, matter also exists. It must exist. If it does not exist, nothing can exist.

So, the existence force is given through the Mahākālī force, which is acting through Śhrī Gaṇeśh, who is sitting at the nucleus. He is sitting at the nucleus of every [atom]. Can you imagine how much it must be? Every molecule and every atom. You cannot understand the finiteness of it.

Now, see, say, take one element like gold, how many molecules it has? Can you calculate? [It's] beyond us! How many, you can say, atoms it has? We just cannot calculate it. And then how many Gaṇeśha's pictures must be there? How is it achieved? Is another thing which I will tell you if I come in the way. How infinite reflections are caught into and why there are two things like Shiva and Ādi Shakti? The reason is it has to create an infinite reflection.

How do you create an infinite reflection? Do you know that? Anybody who knows physics? If you place in the center of two mirrors something, then the reflections are infinite.

So, the first mirror is the Ādi Shakti and the second mirror is this Creation and that's how you can get infinite reflections on this Earth.

This is the reason why you can get infinite reflections. And that's why you had to create another one who reflects it. And that's why there have to be three identities, one, the God Almighty, then Ādi Shakti and then the whole Universe.

It had to be that way, otherwise you cannot create infinite reflections.

Now, somebody who has done this job must be a very clever man, no doubt. When human beings think that they can know God through their buddhi, they must know, how can you reach this Buddhi, it's supreme.

How much labour He has taken to create us! After creating the matter, then He, or I should say, His power as Mahālakṣhmī descends on this Earth. Mahālakṣhmī helps in sustenance. Sustenance means all the scanning of all these elements.

When they create the matter, the matter is differently created, created for different purposes. Now, what is the ultimate? The Creation has its ultimate aim is to create human beings, this creation, just imagine! You people are so great that for you all these troubles have been taken. Such an important thing is a human being that all these troubles are taken, all matter, all, everything, is used just to create you.

This is the ultimate aim.

Sort of a stage has to be laid down and you come, the Sahaja Yogis come on the scene, you can say.

Just the instrument of man is to be created. Now, why God wanted to create an instrument of man? Because He wanted to create an instrument which could feel Him,

which could understand Him, which could emit, like Kṛiṣhṇa creating his Mur.lī [flute]. He just wanted to play through our instruments His power.

But He didn't want to do it through the dead instruments like these but through the living instruments.

Supposing, if this [microphone] can understand, can love, has a human mind and if My voice is passing through it like a hollow personality then we can say that this is a realised personality. But this is not a living being, you are a living being. You are made specially with all these difficulties for millions of years, have been worked out so carefully, so delicately, one after another. We have to now jump to the evolution part, because you see, it's a very long thing.

Shri Mataji: Kiti wasle [What time is it]?

Sahaja Yogi: Saha wasle [six o'clock].

So, now we have to come to the most important part which is evolution, which we should understand, because we know evolution through science.

When these three forces came into being, before creating any earth or before creating this universe or anything, first they had to draw out a proper picture about it and a proper understanding of it, you see.

As before doing anything, say, we have to plan out things, we have a planning commission, first of all, we sit down with a planning commission. In the same way, first, they had to form a stage where they just plan out the things. This stage we can call it as the Vaikuṇṭha state. Because this [current state] is not the earliest state, this is created later on.

First, the planning state is known as the Vaikuṇṭha state. At this stage they created all the incarnations.

Incarnations were not created after the Earth has been created, which is a very wrong idea. They created all the incarnations at the Vaikuṇṭha state. Where you or I never existed at that time, this Earth never existed and nothing existed that you see with your naked eyes now. But a state of existence, the first one, known as the Vaikuṇṭha state, existed. In that Vaikuṇṭha state the planning of the whole Universe and the whole cosmos and all that was decided.

So, the first person who had to come on this was Shiva, because without him nothing can exist, but where to settle Him down, because He is to be reflected onto something. If Shiva has to be reflected onto someone, you have to create a reflector.

So, they had to, first, think of the one Primordial Being or a, one Huge Identity you can call it, known as Virāt. They created Virāta. This will be the Virāta, this will be the complete form of the Primordial Being. This is the one I'm telling you about, this Reflector, The First One. The God Almighty has to be reflected, so, first, let us create, first of all, the Primordial Being, the Virāt.

In the Virāt they created different incarnations. Incarnations are not created from human beings.

I don't know why people think like that. They cannot be created by human beings. But they were first created. You see, evolution is alright from amoeba to human beings, but there is no evolution for incarnations. They are made like that from the very beginning.

As you have seen in the Virāta, I have shown you the picture of the Virāt, the three powers of Mahākālī, Mahālakṣhmī and Mahāsaraswatī met at the Āgñyā Chakra and there they produced two children each, it's not a story, is a fact, again, as brothers and sisters. And these brothers and sister means the relationship is of a temporary nature but of a subtler temperament. And then they were married, intercommunication took place. Mahālakṣhmī, Mahāsaraswatī and Mahākālī created all together six children, who were married. Inter-marriage took place. By that inter-marriage they got an entity which was a kinetic personality and a potential energy within it, such a combination. And they placed those incarnations on different Chakras. They brought from these, from the top, all of them were brought from the Āgñyā downward and placed onto all the Chakras. These incarnations, as you know, are placed on different Chakras of the Virāta.

Many people won't understand this and won't like to hear this also, because human beings are so egoistical that they cannot understand that there is a God, Who is Almighty, Who is going to do everything, He has His own ways of doing it. Now, whether I'm telling the Truth or not, you can verify it on vibrations.

You can see for yourself how Incarnations were created. And all these Incarnations were placed in the Virāta state. Here, to create the reflection on the other side, Shiva was removed from the Shakti, as it was removed in the beginning and it was placed on top of the Virāta's head as the Sadāśhiva's Pīṭha. In the same way, we, too,

have a Sadāśhiva's Pīṭha on our head. You see, we are the reflection of the reflector.

So, we, too, have the same style, we, too, have a Sadāśhiva's Pīṭha on our head. He's also placed here only. But when the Kuṇḍalinī enters into the being, when he is in the womb of the mother, that time this Sadāśhiva Pīṭha, or we can say, Sadāśhiva from this Pīṭha descends into the heart. And that's how you hear the first throb in the heart. It is just the same as it happened in the Virāta. But at the Vaikuṇṭha stage this was not created, the second reflector here was not created, only the first one.

So, only the Virāta was created and in His Being, in the planning stage, first of all, these officers, you can say, in charge of these Chakras were created by Ādi Shakti.

God is the witness and She is doing the play and She creates those Chakras. In the Chakras She places all these deities to govern.

Now, there is the existence, there is the creation, creative force and there is the evolutionary force, all inside the Virāta state.

Now, this is at the Vaikuṇṭha state, we say, because this state is on this first reflection. It is not in us, or we cannot feel it, the Vaikuṇṭha state, because it is in the first thing.

Then another state was created, then third was created. But the fourth one is the Bhava-sāgara, is the state at which all of us were born. First, in the fourth state… now, can you think of a four strata personality which is facing a mirror? Now, which is the first one [that] shows? Is the topmost. And that's why the topmost shows is the Bhava-sāgara. But if you can go deep down into your state, you

can feel all the other three. But first of all, the one which you can see and feel it, is the Bhava-sāgara.

So, you are born in the Bhava-sāgara. At this state you are at the Bhava-sāgara state. At this Bhava-sāgara state, now, you are created and you have to evolve. At this time the Mahālakṣhmī power acts to evolve you. You already know how evolutionary things have taken place but I will tell you how evolution has taken place according to our Purānas [ancient scriptures] and which is a fact.

The Evolution of Man started, first from the amoeba, you can say; because the life came into being into water, as I told you [that] first the water was created. In the water the amino acids were formed, amoeba were formed, fishes were formed and fishes, when they were formed, they found, the smaller fishes found it difficult to exist because of the bigger fishes were trying to eat it. It comes as a reciprocal thing, they were absolutely fed up of this destruction that was going on. At this time, Śhrī Viṣhṇu Himself, the One who is the evolutionary force, descended on this Earth as the Matsya Avatāra. He helped some of the fishes to cross across the shores. By crossing across they had that courage, She was the leader. And then others started crossing across. This was the first evolutionary stage which we know.

These fishes became reptiles later on; as you know, in the evolutionary stages that they became reptiles.

But how did they become reptiles? There must be someone who must have given them the lead. It was again Śhrī Viṣhṇu, who came on this Earth as a Kurma and lots of things were done at this time in the Vaikuṇṭha

stage, before He came on this Earth as a Kurma Avatāra. At the Vaikuṇṭha stage, when they created this Earth, when they created, they planned this whole Virāta and wanted to create, on this side of the reflector the whole planning and the whole thinking and all that process brought forth some sort of a waste matter. It brought forth the waste matter. This waste matter got contaminated or, we can say, got stagnated on to one side which was neglected somehow and through it started coming out some Satanic forces and there was a big fight between the Satanic forces and the good forces. It actually happened in the third stage, not at the Vaikuṇṭha stage, but at the third stage, because when the planning started, the working out started, these Satanic forces started working out.

Now, people may say, `Why God created Satanic forces?' He did not, but eventually they turned out to be because at the second stage, when some of the Devas, who were created. Again, they were not evolved people, they were created, Devas, in charge of all these elements and all the working, you see, you have to create also officers or people who have to go in the field and work out. All these Devas and Devatās: out of their working, what happened [is] that they got lost, some of them and became Satanic forces.

Sort of a waste product came in and with that waste product, Satanic forces started and they acted in such a way that there was a war during the Kurma Avatāra between Rākshasas and the Suras –*'Gods'*, as they call it.

So, the good people who were in charge of the elements, all the working in the office of God started fighting with

the Satanic forces. At that time, He Himself worked out this and you know what happened in the Amṛut Manthān –*'churning'* which took place and this is, people don't understand how can the Amṛut Manthān take place in the Bhava-sāgara, it did not. It took place at a stage which is not Bhava-sāgara. At the Bhava-sāgara it did not take place. Now, we are at the Bhava-sāgara state. At the Bhava-sāgara state the same Kurma, the same one took birth and came on this Earth and gave us a understanding how to become a proper reptile. Like that we grew up.

So, the whole thing will take too much time, I need not go into that. But, ultimately, a human being was created. All this is done by Mahālakṣhmī power, which has acted through Viṣhṇu, which I have told you how evolution has taken place, how you are made. Now, what is going to happen? You reach this point, up to this point, till Christ came in. Christ was also an incarnation and his Mother was nobody else but Rādhājī Herself, the Mahālakṣhmī. And they brought forth up to this stage the human beings.

After this, now, what man has to become?, is to enter into a state where he becomes Nirvichar, means there is no more the consciousness of the Bhava-sāgara, but you go little beyond it. From this stage you dive into a state of Universal Unconscious, as they call it, it's nothing but the same power which exists here, which is a synthesis of all the three powers, is the synthesis of all the three powers. That is the Ādi Shakti's power.

Ādi Shakti's power is all-pervading, exists everywhere, but we never feel it otherwise. Why? Because we are

very grossly placed. We can say, that a tube, which has got, say four layers, out of which it can only use the outer tube, because the inner tubes are all closed. When the innermost tube is opened out, you become absolutely Self-realised, but when even the second tube is opened out, you can feel the All-pervading Force of God Almighty, which is, we call it as Sampovapi Achetan. But it is no more Achetan [unconscious] for you because you are conscious of it.

That is how you start your dialogue with God. What happens is that here, the reflection here, the reflector, that is reflecting work, from here you ascend into this part. You ascend onto this part. You do not become this but you ascend into this area. From here you ascend into this area. And this area is filled with the All-pervading Power of Ādi Shakti.

Till you reach to this stage, you have to go up to this stage of an incarnation, which, of course, is a big gap. But I can say that Mahāvīra and Buddha, both of them rose to that height. But look at their disciples! For example, Buddha's disciples, they have decried Shiva, they have decried all the Gods and Goddesses, I mean as if they did not know much about it. And the way they have shown in certain statues, that a Goddess is standing on top of a Shiva and a Pārvatī and is trying to kill; She is hitting Śhrī Gaṇeśha and this is something so nonsensical. I mean, they completely killed the image of One United Force, acting the whole thing, in One united idea, with One united mind. Only whenever they had not united, they became Rākshasas and formed the Satanic force.

As I told you it's a very, very difficult subject and I've tried to handle it in English, is even worse.

So, I've tried My level best to do it, but still if you have any questions, anything, you can ask Me, some time, you can write to Me, we can find it out.

For tomorrow... Now, this is the only thing is, I wanted to tell you about this, that now you have got thoughtless awareness, no doubt. Most of you have got thoughtless awareness, you have got vibrations, but you have to jump into Nirvikalpa. Nirvikalpa. And [to] that you have to jump through deep meditation and through deep exposure. Otherwise, you see, it is no use only having this little state of Nirvichara, you have to jump into Nirvikalpa. That is a stage, little, as I've told you here, that a little ahead of this reflector, you have moved. But still you are going up and down, so many of you. This is a state known as Satori in the Zen system of religion, they call it as Satori: where, you see, if a person is going up and down, is catching, doing this, that. This stage has to be overcome. Then you go to the Nirvikalpa state.

At the end of the Nirvikalpa state you just don't catch much. You are not bothered.

So far, I haven't met any human being like that. You see, I have seen very great saints and realised people and I can say that they are definitely Self-realised, they are even controlling nature, some of them do, but still they catch on their Chakras, is something surprising. But, you see, human beings are like that, they'll go on catching and again, perhaps, they jump into the third state of Self-realisation completely, but they are again in a Satori state and they come back and go back and, like that,

may be. But I have seen that, so far, I have not met one human being whom I will say he is fully Self-realised, who doesn't catch. Except for Me, I find, everybody is catching. It's most surprising.

But when you don't catch, what happens, when you don't catch? Actually, this is a state rather difficult to achieve. But if you don't catch, if you think you don't catch, how you should do it?, is to see this way: that if, supposing, you are catching Āgñyā, maybe. You must know that when you are catching your Āgñyā, you should not think you are catching your Āgñyā, but you should think that you are gathering a force here to combat the another person. If you can do like that. Supposing you are catching on the Viśhuddhi Chakra, instead of thinking that you are catching on Viśhuddhi Chakra and getting upset about it, if you start thinking that this is a force you are accumulating just to counterbalance his Viśhuddhi Chakra. Then, I think, it will work out better. That's why I always say that: extend your hands to others and see for yourself. This has helped many people because if they catch on Āgñyā and if they give vibrations to somebody who is Āgñyā caught, they find they are released. Such things are happening to very few but it's happening.

So, this is what you can try: that don't think you are catching but you should think: a force has been accumulated to expel the Āgñyā of another person who is facing you. In the beginning, of course, it's a very, very slow process, but gradually you can do it and only people who start giving others. This is a collective thinking, is a collective thinking: that, supposing, now you can say like that, that if, supposing, there is a malaria attack on Me,

then My own blood, My own blood cells are trying to combat it. And they are combating it. You see, if I give in, if I give in, then I become malarious. But if I do not give in, I become victorious.

In the same way, if you could think this way while giving vibrations: that if you catch it is actually a force being accumulated into you and then you have to give it, then you are going to be much faster than all the munis put together, I can tell you. But that thinking is rather difficult for human beings, because once they catch, they get little worried, `I'm catching,' they start taking out their own. If you don't take out your own and go all out to give it to others, it will work out better. And this I've been, I've experimented with one or two people, I'm saying and it has worked. Everybody does not have that capacity.

So, gradually you rise, because you are just now newly born children, you have still to grow, you have to grow more. You might be learned, you might be knowing a lot, that doesn't mean, as far as your spirituality is concerned, you have just have come out of your Satori state, some of you and some of you are still in the Satori state.

So, be careful about it. I would like to meet you again, perhaps, after two years, I don't know when.

Tomorrow we are having a meditation here, then I won't speak much. Tomorrow we have a meditation.

We have a meditation center here, where you should go and meet, when you meet in a group then it is a Samūhik, is a group activity, I will be there. You'll be surprised that My vibrations cannot be felt anywhere so

much as they can be felt in a group, about which I know that such and such group is working here.

So, we have already three groups which are working in Delhi. And they are made quite closer to the places. After all, we must know that we don't have to go to Himālayas, as people went down, we don't have to do all these things. Only thing we have to go is to a place which is very much closer to us, it has been brought to our doors. The whole thing has been brought to your doors: the knowledge, the vibrations, the realisation and everything is made so easy. It's made easy... But it should not mean that we should take it for granted. It has been made easy through a very, very great Tapasya on My part, I should say.

In many ages I've been living now for thousands of years and I've been working it out on so many human beings and so many things and, at long last, I've been able to find out most of the permutations and combinations of most of the human beings and that's how it has been worked out in such a large mass scale. It would not have been possible if I had not worked it out in that way. And that's how if it has worked out it has to click with most of the people except for one type is very, very difficult, I must say, those who are bound to people who are Rākshasas. If they are born Rākshasas and if your head has touched their feet, it's a very difficult thing.

So, I would warn you, that before you touch feet of anybody, you'd be careful about it.

May God bless you all! It's already very late for all of you and such a difficult subject to be brought to such a short time, it's very difficult. I hope to write some book on

Sahaja Yoga: `I hope,' I am saying, because, so far, I've never written any book. [I'm] trying to write some book, but before that some other people are writing. I hope, I may be able to write something. In any case, you try not to bother too much about these things. This is not so important as your own realisation and your own ascent [because] the whole knowledge will be dawned upon you. You don't have to bother! Every word now you read, you will have a meaning about it and you will understand.

The first thing is that you must get your realisation, second thing is you must ascend. You must ascend much more and give more time to this. Do not take it for granted. It is a very important thing which you should do. After all there are other things, they are important. But this is the most important thing which has to be done.

By God's grace, if it works out I'll be very happy. As it is, I'm extremely happy because in none of My lives I've been able to give realisations to so many people.

So as it is, I am over satisfied with Myself. But as far as you are concerned, you should not be satisfied, you should ask for more and more and more and it will be granted.

Because you are the people who are on the stage, you are created for this purpose. One has to do it.

God has to do it. If He does not do it, He cannot fulfil His own desires. And His Creation, He is not going to destroy.

May God bless you!

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.. that the source of joy is within your Self. Unless and until you seek your Self you cannot seek God.

They have all talked about the second birth. What we call the baptism is also the same where you have to be born again. Is not just a formal one that is done by unauthorized people. Even the word `Mussulman', Mohammed Sahib has again and again talked of a rebirth.

You have to find your Self. How do we find our Selves is the problem. Is there something like `Self'? Is there really something like `God' or it's all a myth? Is there any fact in following the religious holy life that you get your salvation? So far we have had no proof of it. Naturally, in this scientific world today you have to give the proof of everything to convince people so that they seek them Selves. But the science tells us that we were evolved from a little amoeba to a human being. Why? Why God took so much trouble? If you don't believe in God you can say nature. Why nature worked so hard to create a human being out of a small little amoeba? Supposing we assemble some screws and we try to work out something, a passerby would ask, `Why? What are you going to make out of this instrument? What are you doing?' There must be some reason why we have become human beings after so much of evolution. But science doesn't think of `why'. It just tells you, `This is.' And whatever is not there, it says, `We can't explain.' The instrument, whatever it is, supposing has to work on electrical energy or on any energy whatsoever will come into force or will start working out when it is connected to

the mains. Otherwise it is still in the making process or you can say it is in transition.

Human being as such is in transition. It has not found its own meaning. He does not know why he exists, what is the purpose of his life. It's a meaningless life.

So, you have to be connected to the mains.

That's what everybody has been saying that you have to be reborn, you have to become that.

Now, those who talked of this were born on the tenth story. The rest of them are on this earth. When they talked it all went over their heads. You have to at least reach the first or second story to understand that there is something beyond this human consciousness, this human awareness. There's something more to this awareness. There's a more opening. There's a greater dimension which one has to achieve to understand your own meaning.

About Kuṇḍalinī all the scriptures, I must say, have described, all the scriptures without exception.

Of course, in India there has been a very deep meditation tendency thousands of years back and some of the seers long time back found out about Kuṇḍalinī and even in *[UNCLEAR* Dhirenja Sangita/Samhita] Kuṇḍalinī is described. That's as old, I should say, about Vedas. We cannot say the origin of these books.

Kuṇḍalinī has been described in them.

Kuṇḍalinī has been again and again described and also abused and misused and misrepresented. All sorts of things have been done about Kuṇḍalinī. In the Bible Kuṇḍalinī has been described in such a manner that it is

not called as Kuṇḍalinī, but they call it as “Tree of Fire” “Tongues of Flames." Many such adjectives, descriptions are used, but they have not used the word Kuṇḍalinī itself because it is not written in Sanskrit language.

So, there must be some mechanism within us by which we are reborn, no doubt. There has to be some mechanism.

If I'm speaking through this mike to you, there must be some mechanism which is doing the job. In every seed there is a primule, the mechanism which germinates and creates a big tree out of it. In the same way we have a mechanism placed within us. But this is a very subtle thing while human beings are absolutely gross. In this Kali Yuga, modern times, they are even worse, extremely gross and they cannot think of something subtle.

If I tell you there is an energy which thinks, organizes, loves, you cannot think of such an energy. But how do we organize? How do we think? How do we love? From where do we get that energy? Why shouldn't we think about it? But as I said that modern man doesn't think of `how', he takes it for granted.

So, today I want to tell you about this mechanism that exists within you. It should not be just a mental feat with you. No! It should not be the so-called knowledge of Kuṇḍalinī from outside but it's a happening where the Kuṇḍalinī rises and you get that whatever is promised in all the scriptures.

Today the time has come to prove the existence of the Divine Power of God all around us.

We have been going and praying to God. Does He listen to us? Are we connected to Him? We do Namaz, we

spread our hands towards God Almighty, are we connected with Him or we are just doing a mechanical thing? Even so many people are doing Haṭha Yoga. They think they are doing it in the name of God. Is it a correct method? Can we do anything about it? If it is a living process, if it is an evolutionary process, we must think we have done nothing for our own evolution so far. From amoeba to this stage we have come without doing anything about it. We have taken our human life for granted.

So what can we do about it? If it is a living process, it has to be spontaneous, it has to work by itself, like a seed which is planted germinates by itself. At the most a gardener can pour little water.

I can pour the water of My love on your seed, at the most but the seed has to germinate by itself spontaneously. It is a living process and not the mechanical process. Perhaps we never realise what is a living process because we take it for granted. You see so many flowers turning into fruits but we never think how it happens. We have no idea of spontaneity. We think by doing something we are being spontaneous.

So one has to be effortless because Kuṇḍalinī is born with you. `Sahaja': `born with you'. `Saha' means `with'. Born with you. `Ja' means `born'.

So awakening is a happening which happens to you when somebody who is awakened, like an enlightened light or a candle, comes near other lights which are not yet enlightened and enlightens it spontaneously.

Now you cannot argue it out, you cannot. You cannot rationalise it because rationality is a limited thing. You

have to go to something that is unlimited. How can you do it with a limited mind? This is beyond mind you have to rise. If you argue it out, you are going to be away from it.

But in science we have found out many things which indicate, which actually prepares the stage for Sahaja Yoga, which prepares us to know that there's something beyond.

We have accepted in the medical science that we have autonomous nervous system which works by itself. We call it `auto': *[UNCLEAR* swayam] chyme. Who is this `auto'? Who is this `one'? The one who beats your heart, the one who digests your food? When we said that it is done by a system, you just give it a name. But how do you explain? You cannot do it. You may be able to increase the rate of your heart beat but you cannot decrease it. It happens spontaneously, automatically.

How does it happen? By giving it a name you do not explain.

In psychology people have found out that there is something like a universal unconscious. There is that Sarva-vyapi Achetan [all-pervasive action] which gives symbolic suggestions in the dreams which are universally the same. They've accepted this. They have proved it by experiments that there is a universal unconscious, so many of them. I shouldn't say all of them because, you see, after all there will be always a controversy till you reach the truth. Human mind must have something to eat. But they have, they talk of it.

Scientists cannot explain many things. There is another thing which science cannot explain is why certain things

act differently in a human body. For example there are two chemicals known as adrenaline and acetylcholine. They have certain chemical reaction. But in the body they react differently. They cannot explain, they just say the mood of action of these chemicals in the human body cannot be explained.

Finished.

In the human body or in any body as such whichever is living, any foreign matter is thrown out.

But when a mother conceives a child in the womb it is not thrown out, but it is nurtured and looked after. Who does that? Who understands that this is not a foreign matter, but is a future child? Is there somebody thinking inside your uterus or something that is controlling, who takes the decision? There must be someone or for [you], at least minimum of a human level who thinks for you? So already there are questions for scientists to ask and they all can be answered. Because the knowledge of science is analytical, is in different corners, it gives you part knowledge.

Now Kuṇḍalinī can be seen, you can see it. The pulsation of the Kuṇḍalinī you can see at least. Many doctors have seen it now. In Delhi of course we don't have any doctors so far. I don't know if among you there are any doctors. But you can see with your own eyes the pulsation of the Kuṇḍalinī very clearly. If you have a stethoscope you can even feel it, the rising of the Anāhata, means the throbbing. It can be done.

But how long are we going to sit asking for proof of a Kuṇḍalinī? Let us now see.

As I told you this morning you must accept this as the hypothesis. Modern times are the worst times for one reason that you have to explain everything which is a very simple thing as far as religion is concerned.

As far as other things are concerned you don't have to explain, people just accept.

For example, if you have to put on this light I have to just tell you that you go and switch on. That's all, nobody argues. But today in the morning I told somebody to put his hands towards Me like this, he started arguing on this point only, “Why should I do it?" Now I said, “I have to tell you the whole thing, why it is to be done?" Is a simple gesture he could not do. And he has come here for the Kuṇḍalinī rising, you know, with all the rights on Me.

You can't even put your hands towards Me? Arguments have brought you nowhere. You must understand.

This talking `bla, bla' has led you nowhere. What have you achieved in that? You think you have done this job, built this building you've done. It's all dead, all dead things, dead converted into another dead. What living work have you done so far? What have you done so far that you can call as living? You cannot do even a seed sprout! The One who does millions and millions of such things, billions and billions of these seeds sprouted, when we have to know Him, at least let us have the humility to know that through your rationality and so-called intellect you are not going to know Him.

A little drop wants to know the whole of the ocean! How can you explain to an ant the human civilization and the human problems and how can you explain to a human being the working of the subtle, Divine forces. God has

been challenged by man. See the greatness! That's why in all the scriptures it is written, “Humble down yourself in your heart." That doesn't mean that you give up your intellect, doesn't mean at all, but you must have the balance of your heart also.

So, with all these apologetic words and introduction, I am now telling you about the Kuṇḍalinī, where It exists, because now don't start from the very beginning doubting. Please keep your mind open. Later on when you get your realisation through Sahaja Yoga, when you practice it? Now we have many here who have got it. And they have seen the working of the Kuṇḍalinī and have confirmed what I've been saying about it. But to you it will be quite shocking. I know it will be because you cannot believe that such a thing can be inside us.

Of course the mechanism has been simplified because this is just a, I should say, a primary class, the first standard.

So, it has not been that complicated as it is. I'll try to make it simpler and simpler. But you must know that it is a subtle thing which you have not seen yourself, you've not felt it, you've not known it so far. It's something out of the blue for you and in this so-called scientifically enlightened world it may sound quite foolish to you that I'm saying these things. But it is like this. Do not be fanatic about things. Even there are scientists who are real fanatics.

Science is another obsession which has really killed their foresight.

Can you see from here now, this is the picture.

As they say man is made in the image of God. We can say now, let us see, `Liver's Tone' means `the Object of which you are the reflection.' So we'll start from the top.

When the child is in the womb of the mother, the energy which you do not know, the energy that is all pervading called as Chaitanya, is the Divine power of love of God which is all around us. This sounds quite poetic only to people; [for] many people is just a poetry. But it is not, it's a fact.

Because we have never tried this power before, we only know the power of hatred.

So this power of Divine love of God which is all pervading, which is all around us, descends within us.

Yes, it does in the human beings also, when the child is in the womb of the mother.

The brain of the man is evolved in such a manner that it gets a shape of a prism, of a prism which has got three sides and a base. When this energy enters into the brain, then it passes into all the surfaces of the brain and some passes through the center on top here. You can say not the center but the apex as shown here.

At the back it passes through the brain straight into the medulla oblongata that is in the spinal cord and forms your central nervous system, as you call it as C.N.S.

On the other side of the brain, left side of the brain, it comes down this way but when it has to pass through the brain it goes into the fraction because of different densities and then passes into the medulla oblongata losing some of its resultant on the side into the spinal cord through the medulla oblongata.

Another one which falls on the right hand side goes to the left hand side through the refraction. Again it loses some of its outside as a resultant, is divided into two, one going down and one this way and goes down in the medulla oblongata.

The one which falls on the apex of the brain passes through the center and part of it, quite a part of it, escapes into the triangular bone as Kuṇḍalinī.

This is the arrangement made when you are born by God. I call it God because it is so. Of course, if there is God or not that we'll see later on. That proof I have to give you but not just now.

This happens in a very subtle manner because as I told you, is a subtle energy but is expressed in the gross way in our being as three autonomous nervous systems. The central one is known as the parasympathetic nervous system, is expressed as the parasympathetic nervous system. There are two sympathetic nervous systems, left and right.

But in the subtle form, which Kabīra has described, Kabīra has described very clearly, in the subtle form the channels that are carrying those subtle energies are: in the center the channel is called as Suṣhumnā Nāḍī, on the right hand side one channel it is called as the Piñgalā Nāḍī and the left hand side one is called as the Iḍā Nāḍī. These are the subtle things which are existing inside the medulla oblongata, not outside.

So, you see, when the doctor opens the medulla oblongata the person dies.

How can you see? How can you see a subtle form of energy through your eyes? You cannot see even your

electricity through your eyes unless and until there is a lamp which is enlightened.

So you cannot see those energies which are at work inside in a subtle form but you can see the expression of it in the gross form outside.

Now these three energies are like the breath which flows through a flute.

The breath that flows through a flute passes through seven holes. In the same way there are seven Chakras, basically, main. When we say seven holes, actually there are more. Basically I am saying. I will tell you about the other ones later on.

Just now I am telling you the, absolutely, as I told you in the primary, first standard class. I am telling you the basic things.

So these Chakras, the centers that are placed within our being which are there, existing there and acting there and which are in a subtle form are expressed outside as plexuses which doctors know. Is there any doctor in this room? All right. They are expressed as plexus and doctors know about the plexuses because they can see the plexuses outside.

But what are the centers that are controlled them? I do not know if the medical science has gone that far to accept that there are centers inside the medulla oblongata which is controlling these centers. I don't know. I have done medicine for the same reason because I had to talk to these doctors and scientists later on.

So, I've done it. But at that time it was not so. Even in My nomenclature, you see, I'll be using those old

terminologies which I learned in My young age and if there's any difference you shouldn't mind because it, you people are changing your nomenclature every now and then.

So, these subtle centers that are placed inside the medulla oblongata act on the gross plexuses that are outside. Doctors will accept that much, I know. They won't have an objection to that but little further they will not go. They cannot. They should not as doctors but as Sahaja Yogis they will. Once you have the experience and once you have found out, then why will you say, `No.' But one thing we must know that if there is no microscope how can you see something that is in a cell? With these eyes you may not be able to see something. But supposing you get those eyes which are microscopic and if you tell others, they are not going to believe because they must also get the microscopic eyes. This is a little problem of Sahaja Yoga that it has to happen to you, that you could see all these things what I'm talking about.

Now, let us see what are these centers.

Now when I describe them you need not get a fright. You need not accept. Again and again I'm trying to describe that.

You see with children it is very difficult. You have to take them this way, that way. God knows where their mind will just slip out. You see they will find out some loophole somewhere and just disappear.

So, I have to take your attention properly, so that you get the sap that you are here for, that you get what you have within yourself, you get your own powers so that you know your Self.

So, I have to, you see, `child' to you and look after you and manage you very well, so that there is no problem.

Don't allow your attention to just capture you, your mind to take you away, you see, because your mind will be playing tricks with you.

So be careful. Of course, you should not also get brainwashed by what I'm saying. You can judge Me very well whether whatever I'm saying is correct or not.

Now, the lowest Chakra. This Chakra, this center which is a subtle, again I'm saying, it is a subtle center, is not a gross center, is a subtle center placed outside the human body and the subtle is not localised at a point.

You see, it's an energy outside the spinal cord in the prostate gland and is known. And now somebody might say that if the prostate gland is removed then it exists still but it has...

Supposing there's a chair I'm sitting on it, I say, `She's sitting on the chair.' Now the chair is removed, I'm not removed. Or if the, they say that men have prostrate glands, so what about the women. You see, like that the questions can come up.

So I'm saying it's a living subtle center.

So you don't worry about their chairs. I'm just giving you a little location which may not be the same for everyone.

And it acts on the pelvic plexus which we call as Mūlādhāra Chakra in the Sanskrit language, because that time there was no English language.

That doesn't mean that I'm preaching anything Hinduism or anything like that. All the saints, I will tell you. I will also tell you about Christ where He exists. I'll also tell you

about Mohammed Sahib where He exists, about all of them.

So it is no question of one religion or anything. But these are different things which came in the evolutionary process of man and all the evolution that took place in every human being is within himself, is recorded and he's standing on that.

For example as you come up to first story you should know that the whole first story is there, second story, it exists, third story, it exists.

In the same way all these stories that you have climbed in your own evolutionary process are on these seven steps which I'm telling you.

So the first step is that of Mūlādhāra Chakra which is controlled by a deity, is a symbol. Same from the universal unconscious I'm telling is a symbol and this symbol is that of Śhrī Gaṇeśha.

This is going to shock everyone. They are very few, they will have a photograph of Śhrī Gaṇeśha, no doubt, but we'll believe that this is a living symbol that exists within us on this point. It does. What is the proof and everything I will tell you. But first now, just now you see for yourself. Is Śhrī Gaṇeśha.

And then if I tell you the same Śhrī Gaṇeśha which is a symbol here has incarnated on this earth as Jesus Christ. He is the symbol of eternal childhood, of holiness. And as you know that this center controls the sex also, this symbol suggests that in religion you must have innocence of Śhrī Gaṇeśh.

Those who say that sex can be sublimated, Tāntrikas who use sex for sublimation are the greatest sinners on this earth.

Sex has to be sanctified and holy. If you do not have a sanctified and holy sex you cannot get your realisation, I'm sorry.

Those who talk of liberation at sex must realise this: they are ruining their Kuṇḍalinī completely because Kuṇḍalinī is like a mother, Gaurī who is sitting inside them. And for Indians it is very easy to understand that you cannot have sex with your mother. Those who talk of exciting sex for realisation are the greatest sinners because this is the greatest sin. And those who excite their own ideas about sex by accepting all these licentious and permissive things about their sex which is the holiest of holy are killing their tabernacle. They are completely finishing off themselves. There is no saving for such people. Is going to be very, very hard for them.

One has to work very hard for these people. And if you come to My London center they will tell you what happens, how difficult it is. One shudders to see how we have played foolishly with ourselves by experimentations. Will you experiment yourself with these electrical appliances? Let Me see anybody who puts their hands into the oven to experiment! Without holiness you cannot talk of God. Take it from Me.

You may not like it. No. Many won't like it. Because their Guru must sit down here and say, `Yes, yes, you must do.' You need a Guru also for such a thing, imagine. Human beings as they are they keep a Guru who says, `This is the greatest Dharmic thing you must do.'

Imagine. Tomorrow you have to face God remember, even if you do not get your realisation.

Those who try these tricks are punished in this life time. They don't have to take course to any other life or after death. In this life time, you have to have a sanctified holy married life.

Marriage institutions according to human beings it is made by human beings. It is not. It is made by God. I'm not here to please you. I have to tell you the fact and the truth of life. One has to lead a very holy life. That is the essential part.

And I'm very sorry for one thing that Christ who was the incarnation of that holiness, who is worshipped in those countries is being insulted completely by those people. He was a celibate person throughout and today they are making a picture on the sex life of Christ.

In India is not possible. Thank God, here it is not possible. They dare not talk like this, shamelessly and vulgarly. There is no shame about it in those people. They have forgotten God.

And that's why when I talk of Śhrī Gaṇeśh you must know that you have to be like a child when you want to have the blessings of Kuṇḍalinī because She's your mother and She's all the time following you.

She's born again and again within you and She's watching you and She's recording all that you have been doing.

And who is doing the recording? In the heart you find there is the flicker of Spirit, of Ātmā which is the reflection of God Almighty. That is the Spirit which

records because it witnesses. It's a Sākshī. It's a witness whatever you are doing in life. And is all recorded in the Kuṇḍalinī and at the time of Kuṇḍalinī awakening She shows. Many people ask Me, “Mother, how do you know?" Because the Kuṇḍalinī is My part, She tells Me all that. And I know about their problems because She tells Me. It's all recorded like a tape recorder you have got the cassette, the spindle, it is there.

And the Kuṇḍalinī is in the form of Gaurī who is a virgin just married to Shiva. It's a symbolic expression, is a poetic expression that She's sitting and having Her bath before meeting Her Lord. And Shiva is in the heart the Ātmā. And Gaṇeśha She creates out of Her vibrations. On Her own being She takes out the mala as they call it, the dirt and makes a Gaṇeśha. Gaṇeśha is created by Mother, as Christ was created by Mother Herself. And She places Him behind the bathroom, you can say, to safeguard Her Lajjā, you can say `Her chastity'.

So, He looks after Her protocol. Nobody can enter through that side, it is prohibited.

Who can rise to the status of Śhrī Gaṇeśha who is beyond all contamination, who is holiness personified? He's like a lotus born out of the mud.

We worship Gaṇeśha in the house and we do all kinds of things with ourselves. We are not bothered about holiness, about keeping our dignity. How can He be pleased here? But Gaṇeśha doesn't come in the Kuṇḍalinī rising because Kuṇḍalinī is placed higher. Already She is placed higher in all of us. We are already sublimated.

So He's the only one who sanctions. He's in charge.

Then you find a very white round center which is called as the Nābhī Chakra. Those who understand Hindi or Marathi or Sanskrit know what is Nābhī. Is the navel, you can call it the Navel Chakra. Then the Nābhī Chakra is also called as Maṇipūr Chakra in the Sanskrit language.

But for our practical purposes name does not matter. Is the Nābhī Chakra we can say, everybody understand what is a Nābhī. But it is not here in the Nābhī, it is at the back, in the medulla oblongata it is placed.

Now, this Nābhī Chakra or the Maṇipūr Chakra is the center which controls the solar plexus in the human beings. This is the center, is the center of Dharma, of religion. When I talk of religion, everybody will say, “Oh, Mātājī believes in religion." Now, you must understand what is the word `dharma' means.

`Dharma' means `Dharayati sa Dharma', `your sustenance'.

Carbon has four valances. Every element has got a different property that is the Dharma of every element. Every animal has got a certain quality, that is the Dharma of an animal. Human beings also have some sustaining qualities. They are human beings. Otherwise they are Piśhāchas or Rākshasas or devils or Satanic or they are sub-human.

To be a human being minimum of minimum you must have those ten qualities, ten Dharmas within yourself. If you do not have, you are not a human being. You become Satanic. You become sub-human.

Your awareness goes down, it's lowered. These are above the ten commandments I should say, above because there are certain things which are not mentioned in them

clearly, in the Bible. These are the ten basic qualities in a human being one should have and if you do not have then there are problems.

For example, we should not shock people, means drinking. People say, “What's wrong in drinking, Mātājī?" Simple thing, it goes against your awareness. See these drinks and all these alcohols they are not created for drinking at all. They were created by God no doubt, but for polishing. You see if you want to polish a diamond, you have to use gin. Gin is not meant for drinking, for human consumption. It is not meant. This is human brain, you know, is such a wonderful thing that it is using gin for their stomach which spoils their liver, gives them cancer. And you blame God for all these calamities of the world.

Smoking, now of course, many are saying smoking causes cancer. Thank God. What is tobacco meant for? Is for insecticide, it's an insecticide. I'm telling the truth. But `you' use it for intoxication or what you call, I don't know.

Now when all the Gurus, even Moses, they told about this. All the Gurus have told. Incarnations have not but Gurus have. I mean the real ones. I'm not saying these fake ones that are these days, modern days are just making a business proposition of everything. I'm not talking about them but the real ones, who are all born in this void, the void described by the Zen system of religion, all the ten Gurus. We can say the same there again the ten Gurus are incarnated, they tell us about the Dharma.

The center Nābhī Chakra is governed by the deity called as Viṣhṇu and His power is Lakṣhmī. Now, if your Nābhī Chakra is caught whatever you may try you cannot get

the blessings of Lakṣhmī. You cannot get. And even if you have Lakṣhmī it will disappear. It's a fact which can be proved.

This Nābhī Chakra is controlled by a deity, Viṣhṇu, which is the sustaining aspect of God. Viṣhṇu gives the different Dharmas to us. That's how He has evolved us from amoeba to human beings. He Himself has incarnated as a leader many a times. We call it Dasha Avatāra and He has led us through these incarnations.

And His power is Lakṣhmī, is the Goddess of welfare they say, or you can call it is wealth. It is not.

It's a very subtle thing, very subtle. That's a symbol one should understand because is concerned with us.

Lakṣhmī has got a womanly figure, a mother's figure. She doesn't have an actresses figure, you see.

They show of actresses and this beauty what you call `beauty contests', are not good vibrations at all.

They do not emit any vibrations. On the contrary they emit very dirty vibrations, I must say, very vulgar, very filthy.

Lakṣhmī is a mother. She doesn't use Her body for provocating expressions. No. She's a mother.

So, a Lakṣhmī-pati, a man who is supposed to be adorned by a Lakṣhmī, a rich man, should have the personality of a mother, a one who is Lajja-sheela as we call it, who is chaste, who respects the chastity, who is loving, generous, affectionate like a mother. Mother tolerates all the nonsense of the people, of the children.

Then in Her two hands She has two beautiful pink coloured lotuses, two flowers of lotuses. The lotus expresses the Shrī. `Shrī' means `the grace'.

If I say `beauty', immediately your eyes will go to those beauty contests. I do not mean they are not beautiful. `Beautiful' is not a word which these days means `provocating'. No. Beauty means the complete personality that emits vibrations, which is a form or is the same as joy and Ānanda, that we call Ānanda, joy and also consciousness. That is a very complicated thing.

So, I would just say that is the form that emits the vibrations of joy.

In Her hands are two lotus flowers which are pink. Means such a person has to be a warm person, has to be a cosy personality and his house should be as cosy. It should not be all polished and varnished. And if somebody comes in the house, he drops anything, flowers there, the woman starts getting angry or the man says, “Oh, you have dirtied my house. Will you please clean it." Such a house is not a home.

It has to be a home for all the people. Such a man is Lakṣhmī-pati. Otherwise morning till evening the fighting going on between husband and wife, “You didn't keep the house clean. You must clean this and you must sweep that." As if the cleanliness has become the main part of human life. I can understand a basic cleanliness should be there.

For Indians we should not tell this because they lack that completely. They are the other extreme, “Raste me chalet chalet jaha deko thook dhena ka." Of course.

But another extreme also is not good that all the time the divorces are taking place because of cleanliness so fussy that you can't live together. You develop a sort of a mania or sort of... You become abnormal people. You suffer from the sickness of cleanliness morning till evening. Afraid, “This is to be done, otherwise it will be dirty." You think ten steps forward march that the place should not be dirty. Of course it should not be dirty, is a simple thing. But it should not be that much worked out that the home becomes a hospital. Home is a home. Children must feel it's a home. Let them play, let them spoil.

In London you'll be surprised My husband's secretary told Me that, “My children were coming, that aren't You worried?" I said, “Why?" She said, “Your house will be all spoiled." I said, “What? My children are coming, My grandchildren are coming, I'm looking forward for everything that I can do for them. How did it come into your head that My house will be spoiled?" It can be cleaned. You have so many ways of cleaning the house.

So the house should be cosy and comfortable.

And such a person who is rich is not a Lakṣhmī-pati. But a Lakṣhmī-pati is a rich person, he receives people with a big heart.

So the cosiness of the lotus should be in that Lakṣhmī.

In another hand, in the two other hands, one hand has this symbol like this, another is like this. This suggests that such a man must do Dhan.

Now, in English I don't know what is the word for `Dhana' because nothing is that dignified. `Dhan' means `giving alms'. But it is not dignified word. Gavin, what word will

you say for `Dhan', tell Me in English? `Charity' is also little bit, you see, `to be charitable' means you see, you are higher than the person whom you charity. `Offering' if you say then it's a different meaning in. But, I would say `Dhan' means `by which sharing is expressed', `sharing'. `Generosity', you think it's nearest. All right. `Generosity'. But `generosity', you can say at the most `generosity'. But `giving your generosity' you can say. And by this is Ashraya, means there should be people depending on such a person.

So, you have to be an enlightened person, so that people should depend on you.

A rich man has to be a dignified person. But normally it is not. A rich man first of all he will start dressing up like a teenager. He might be the age of sixty years. You find many like that. Immediately all his dignity is fallen off, as soon as [he becomes]. Then he must go to races, he must take to drinks, he must be found on the street, some policeman must? and it must appear in the paper.

Now, I've seen some also horrid things about women who are rich. I must say that this happened in England. But it's funny, for you people it will be funny, but it's common there. A ninety year old woman, rich woman, ninety year old rich woman having a love affair with a nineteen year old boy. She's a rich woman, you see. I mean, I do not know what to call this stupidity.

They aren't rich in India, God save. No enlightenment of any kind they have. If they had there would have been no problems at all.

So, this is a symbol of Lakṣhmī at this stage. The sustaining power is the Lakṣhmī. The sustenance.

What should be the Dharma and all that? Now I find if I discuss it will be too much. But I told you for example drinking goes against the Dharma of life. It goes against the Dharma of man because it goes against the awareness of man. If you lose your awareness how are you going to rise to a higher awareness? Now, people know by drinking these things happen but they will say, “What does it matter, Mātājī, if we drink a little bit for our society?" And what does it matter if I take a little poison? You'll get used to it. Gradually you'll start taking poison.

There are so many people, in this country specially, if they take a little of tobacco they feel giddy and fall on the ground, this tobacco. There must be some in you also. They cannot even look at tobacco.

There must be some. But there are some who can take tons, tons inside their being. How is it? Both are human beings.

So, by little and little, those countries who have accepted this as a social thing have done the greatest harm to themselves. Because in the beginning they were taking only little, little.

That was I should say about a hundred years back, you can say about 200 years back. But today if you go and see them, they are alcoholic. They can't live without.

So the pioneers were the little ones and the sufferers are those now who are fed up with alcohols. Because they think it doesn't mean intoxicate, so they have taken to drugs also. And they think it is another experiment.

So you have more police force, you do all kinds of things to control it. It's not possible.

Mohamed Sahib has clearly said, “No intoxications. Nothing, nothing at all." Nanak has said the same. They are both the same people you'll be surprised. Same people born at different times, same people teaching the same thing. Nanak said the same thing, “No smoking, nothing." But today there are no Sikhs. In the morning they were, Sikhs are fighting in London that, “We should not wear the helmet." Imagine. Where is it written? In which book Nanak Sahib has written this, “I would like to see, that helmet." On the contrary He said, “Vesh ka kya payda ka” “What is the use of changing your dress?" And they are fighting on this point.

But the way the Sikhs drink in London, I mean the British are ashamed. I mean they think they are no good compared to Sikhs, the way they can consume. And they are fighting in the name of religion. Is a fact I'm telling you that the helmet they cannot wear because they must have a right and freedom to crack their heads on a scooter. What is this? And there is a big procession every, I think every Sunday they take it out `against protecting'. My head off to all these people. That is what they have done out of Nanak Sahib.

And the Muslims, think of them, they have written poetry on drinking.

Now, if I say you don't have to drink, they will think this lady is talking some of... about ten thousand years back. But is a fact I'm telling you, it is not meant for human consumption at all, none of these.

Now they might say that Christ was drinking wine. Now, `wine' never means `alcohol'. I mean grape juice which is fresh, which is unfermented is different. But the

fermented, even molasses, anything you can ferment, it becomes an alcohol, which is Satanic. Is a process only to be used for polishing things. You are drinking the polish and all your intestines all are polished off nicely. And your liver is ruined. And then you come to Mātājī, `Mātājī, our liver is ruined. Now what to do? How to cure it?' Now, if I tell you, `Don't drink. It's very bad.' But these days there are Gurus like that you know, they say, “You drink. Do whatever you like. Only thing, give your purse please behind me. You can do whatever thing, can even smuggle” you see.

There was a Guru who was teaching smuggling, actually smuggling to people. And all the Sehasas [Sikhs] were caught in Jakarta when they were smuggling. They lost billions and billions of dollars there.

And when I went to Singapore they came to Me, “This has happened." I said, “Now where is your Guru?" “She has gone to Switzerland." I said, “Very nice." He said, “You do whatever you like. Bring the purse here, that's all. If you cannot look after your wife and children leave them here also. You sacrifice everything in the name of God and give everything to me, very nicely. You sacrifice." They are many who will support it. They are not Gurus. If I tell you they are Rākshasas, they are demons. Otherwise nobody can do like this. These are demonic things. They are not afraid of anything.

They have no conscience. Those who have no conscience are devils, are devils. They are not afraid of God and they are doing everything in the name of God. Tomorrow they have to face God. No doubt.

But you will have to also face. And when God will ask you, “What have you been doing?", then you'll find that you have no answer. You'll say, “I have kept a Guru there. I was paying money to him.

I was looking after him. He did this much." He says, “What about your Kuṇḍalinī? What about your awakening? What about your realisation?" You say, “That I don't know. I have kept one Guru, you see and I was paying him." He said, “All right, where the Guru has gone, you also go there." And you'll find the Guru settled down very nicely among the worms in the hell, in the deepest forest of hell. Take it from Me.

There is no need even for these people to die. They will face it in this life time. All such people have faced. You have seen what has been the condition of Gurus.

So this is the center part of void which has to look after.

And another center that you find there is the center known as Swādhiṣhṭhān Chakra which creates, which is a creative power within us. By this center we think, we plan and also our bodies cater to.

Now, other day only I discovered that doctors do not know what is the reason for diabetes. I'm surprised. I'll tell them. You can verify. It's very easy.

This is the center which does two things: it thinks, plans.

You know in Delhi everybody's Swādhiṣhṭhān Chakra is caught. Why? Because too much of planning is going on here. Everybody's planning like mad. But there has to be certain balance between your thinking and between your emotions. You must have also a little balance. I don't

know whether doctors think of the balance of the emotions with this. They do not.

So the diabetes is caused because of this imbalance.

You are all the time using this center for too much thinking, too much planning. But the same center looks after the upper part of the liver, spleen, kidneys and also the uterus and also the thinking.

So if you are thinking too much you are using the energy on one side and there is no way of filling the petrol back.

Then what happens that your spleen suffers. It doesn't get the energy and you get the disease known as diabetes which is only known to the people who think too much. Is not known to the poor people. They eat such a lot of sugar. They don't have to stop sugar. They eat such a lot of carbohydrates and such a lot of sugar, especially sugar but they do not get diabetes because they do not think too much.

Now thinking has become like a disease with people. They cannot stop it also. It goes like a horn in their head I tell you. All the time thinking, thinking, thinking, they go mad and they say, “How to stop it?" It can only be stopped when the Kuṇḍalinī rises above this: you go beyond thought.

And the thinking creates within us on the left hand side of the brain through the Piñgalā Nāḍī, through the right side channel, it creates the ego. Is the ego. All thinking is done through ego. Those which are developed countries have worked out their developing through their ego.

So the ego developed so much in that country that they got fed up of it.

So what has happened? As a reflection the other side of it started growing. The younger people there started taking to drugs, taking to sedatives, which created in them the superego. The ego gave... Douglas is laughing. Is a fact. He knows.

He's done it and he has crossed it and he has overcome it and he has won it.

So he's laughing.

And the superego has risen now to push back the ego. For a Westerner always they say, “Oh. I'm so bad. I'm no good. I'm good for nothing." Is not humility, is the superego. Is the superego that is acting.

While in India the ego is rising.

Be careful. You have to be in balance with ego and superego. If it is in the center then only I can raise the Kuṇḍalinī. If there is an imbalance, I have to remove the imbalance. And it is removed.

The center known as the Swādhiṣhṭhān Chakra, which also controls the aortic plexus outside, is governed by a deity which we know very well, is Brahmadeva and His power is Saraswatī.

He has incarnated only once on this earth and you'll be surprised if I tell you who was that, is Hazrat Ali. He was the son-in-law of Mohammed Sahib. Mohammed Sahib is the incarnation of the primordial master or the Ādi Guru who incarnated in the Void, in the Bhava-sāgara. And He's the same as Nanak.

But if I tell this to Muslims, they'll kill Me, or the Sikhs will kill Me. One of the two. I don't know who will come first. I

don't think this time they are going to crucify but they are not going to like it.

They are the same people. There are ten of them born like that. They are the same people born again and again. And they are the people, if you accept them, in only one incarnation. They are not going to accept it. You have to accept them in all their incarnations.

I'll give an example. There was a doctor who was suffering from the cancer of stomach, Muslim. He met Me in London and when I told him that, “You have to worship Dattātreya” he got a shock of his life.

He said, “You mean to say I must give up my religion?" I said, “Your religion is in imbalance. He was the same as Mohammed Sahib. Actually Dattātreya incarnated as Mohammed Sahib." He said, “I cannot do that. I only believe in Mohammed Sahib." I said, “All right, I cannot cure your cancer because cancer is because of imbalance. It's too much activity on one side." Over-activity of the sympathetic nervous system causes cancer. You write it down today and you can verify it. And that's why when people say I've cured cancer, I have. No doubt. Not only Me but even this doctor who is here he has cured cancer.

Cancer is only curable through the balance of Sahaja Yoga. Otherwise it's not possible. Take it from Me.

So the imbalance of this man, he would not listen but cancer is a great thing that way. He had to come back, “All right Mother, I accept." I said, “All right. Now will you pray to Dattātreya?" A Muslim has to become a Hindu and a Hindu has to become a Muslim. A Sikh has to become a Muslim and a Muslim has to become a Sikh.

How can you divide God into so many ways? This division is like the atom being split. You are splitting. You are finding all ways and methods of splitting each other. And what you are gathering is the volcanic force of destruction within yourself.

So, the so-called drunkards who call themselves Muslims and the so-called drunkards the Sikhs must know that they are very far away from the Gurus whom they worship as their leader. And as Christ said, “You'll be calling Me `Christ, Christ' and I won't recognize who you are” it's going to be that.

For cancer you have to have balance of understanding the complete integrated form of God which has come on this earth, incarnated as different flowers on the same one tree of life, which has been at different levels. Like in a tree you have sometimes, first you have leaves, then you have the flowers, then you have the fruits.

But these are the flowers of the same tree, have been taken away by different people, just to create problem of dead flowers. They are living on the same living tree of life.

So, I have told you already about one Chakra that is Mūlādhāra Chakra, the Mūlādhāra where the Kuṇḍalinī resides.

Then about the Nābhī Chakra from where it rises to Swādhiṣhṭhāna Chakra which moves round and round and creates the Bhavasāgara.

I've also told you about the Spirit, the flicker of light that exists in the Heart, which is looked after by Shiva.

The flicker of light which is the Sākshī, which is the Witness, it is like a flicker that you find in a gas light. Now the gas itself is not enlightened. The gas itself is the energy but is not enlightened. The flicker is enlightened. When the gas passes over to the flicker it also gets enlightened.

That is what is Sahaja Yoga is. That is what is the Kuṇḍalinī awakening when it touches that flicker.

But the flicker has got the seat on top of the head here, which is known as the seat of the Sadāśhiva.

And this is the form or aspect of God which is existence is. God Shiva is existence and this is the first form which emerges into all these forms. Like the seed emerges into the whole tree and becomes the seed and ultimately at the dissolution point also it becomes Shiva. That's why it is known as Shiva, means `the permanent form'. It doesn't go into any formations. It doesn't incarnate. It is a witness which watches.

That's the aspect of God.

So you have got three aspects of God. The first one which is the Shiva, which is the existence. The second one which is the creator, which is Brahmadeva. And the third one which is Viṣhṇu, which is the sustenance, which evolves, which gives evolutionary movement, which incarnates, which has incarnated ten times.

Now the Chakra above that, you see, in the center, which we call as Sacred Heart, is in the center, is known as the cardiac center, you can say Hṛidaya Chakra. You all know what is Hṛidaya, Hṛidaya Chakra, is placed here behind in the medulla oblongata. But outside also is the cardiac plexus. Now this center, the cardiac center, is governed

by the deity Jagadambā, the Mother of the Universe. Pārvatī, wife of Shiva, the power of Shiva takes Her place here to help these struggling evolutionary human beings who are trying to evolve themselves, to protect them from the Satanic, from the demonic forces. She is known as Lalitā.

She's known by many names. They say She has been incarnated 108 times. She has been incarnated many a times. She has incarnated as a Hamsha also, as a part of Her has also being incarnated. She is the essence of Raksha, is the protection. A person who suffers from insecurity gets this throbbing here, he gets disturbed. People who suffer from fear have this problem here. She gives us the protection. She's the Protector. And She's the Mother of this world, Jagadambā.

On the right hand side of the heart exists, left hand side I've already told you, right hand side exist the symbol of Śhrī Rām and His power is Sītā. Śhrī Rām at an evolutionary stage, came as a leader on this earth, as an incarnation of Viṣhṇu, 8th incarnation. And He tried to show the political leadership of a Divine nature. He incarnated on this earth twelve thousand years back and at that time in the whole awareness of human beings the idea of a leader, as a political leader, was born. He's responsible for creating the political awakening within us, twelve thousand years back in the human awareness. His power was Sītā, His wife, who was a very simple woman. But She was the form of Ādi Shakti. We know She was because at that time the people were very sensitive, they could see that. These days people are not. They cannot

make out a Rāvaṇa from Sītā. See that is what is the condition of our sensitivity.

This is the central force, is known as the force of Mahālakṣhmī.

So the Lakṣhmī is born as Sītā for the first time as a human being.

On the left hand side force is known as the force of Mahākālī.

[Aside]: [Personal talk.] So the left hand side power is known as Mahākālī's power and the right hand side known as the Mahāsaraswatī's power.

Now, the central power is for evolution. The central power or you can say the central ascending column is meant for the evolution of man.

So you are born all of us in the Bhava-sāgara state.

So you have to ascend from one to another, to another, to another.

The higher one than that is as I told you, on the right hand side is that of Śhrī Rāma and His power is Sītā.

The complete form of Viṣhṇu came to human beings six thousand years back as Śhrī Kṛiṣhṇa. That is at this Chakra known as Viśhuddhi Chakra.

Śhrī Kṛiṣhṇa is the complete form. Why we say the complete? Because for Him the whole play, the whole leelā was to be just seen, this whole creation was nothing but just a play created.

He had reached that state and He talked of it. He said, “Nainam Chianti shastrani, nainam dahati pavaka” “You cannot be killed by any instrument or by anything." And

He did Samhara –*'destruction'*. His greatest quality was that He killed many demons on this earth.

Now those who talk of non-violence will say, “Oh, He was a violent man." There is a Divine method which has to be employed to kill those demons. That was needed and He did kill.

He was the incarnation of a diplomat. What is a diplomat? Diplomat is a person who is a Sākshī, who is a witness who plays the Divine diplomacy. He played the Divine diplomacy and you are still in that diplomacy when you read Gītā, very much.

I'll tell you in two sentences how to understand His diplomacy in Gītā, very necessary.

He said in the very beginning, at the very outset that you seek in within yourself. He told Arjuna, “You seek in within yourself. You have to become a Sākshī." Arjuna being a mediocre, asked Him a question that, “You are saying that, `You must seek in within yourself, you should become a Sākshī, a witness' and here you are telling me to go on the war, to kill people, kill my own brothers, kill my own relation!" What He wanted to say that it's all a play. But it only becomes a play when you become that witness, when you are realised.

That's what He told him. But Arjuna was a mediocre in this respect.

So He being a Father, He understood.

Like a father who comes out of his hut and see his son beating the cart, so he tells him, “You bring the horse in front of the cart then only the cart will going to move on." But the child, the son, doesn't want to listen to his father.

He says, “No, I am going to beat the cart." So He plays the diplomacy, the Father. The Mother does not. Mother tells you the fact.

So He played the diplomacy there, Divine diplomacy. He says, “All right you go on beating but keep your attention on the horse and you will go forward." That's an absurd, absurd thing. It cannot happen, you know. He told something absurd.

So He says, “All right, do your Karmas but put it at the feet of the Lord." You cannot do it. It cannot be done. This is something an impossibility because there is the ego in you. If you do any work and if you think, `Oh, I'm putting everything at the feet of the Lord,' you are just deceiving yourself. This is His diplomacy He played it here. You cannot. Those who believe in such a thing should know that it's a deception. It can only happen when you become a hollow personality.

For these people now, those who are realised, you will see them saying, “It's going, it's coming." They do not say that, `I'm giving, I'm doing.' You have to become a hollow thing like this which just stands and sees and passes through it. The Divine has to flow through you.

And about Bhakti , about the devotion, dedication, is another diplomacy. You see, His words, you see, nobody sees I'm surprised. They have written five hundred books on Gītā. Nobody has seen this simple point that He has played a diplomacy with you because you do not know that you are not beyond ego yet.

You have to go beyond it to be there.

So He says about Bhakti also, “Pushpam, palam toyam” “Whatever you give Me, flower, this, I will accept but

while giving”, you know, see the diplomacy, one word He plays, “in devotion you must do Ananya Bhakti ." See the word `Ananya'. `Ananya' means `when you are not the other, when you are united, when you are one with it.' When you become one? When you are realised! Everybody will say, “Oh, yes, yes you must do Bhakti , take Kṛiṣhṇa's name, `Hare Rāma, Hare Kṛiṣhṇa,' develop a cancer of the throat." Yes, they do, all of them, I tell you.

So many have come to Me for treatment and I said, “Now what am I to tell them?" Because “Hare Rāma, Hare Kṛiṣhṇa” you'll get to God? Very easy method, you know. You go on jumping on the Oxford Street, you dance, wear a dhoti which is falling off, you get to God? [Laughing.] What a stupid idea. But there are many.

They are now begging in *[UNCLEAR* Gantura]. I went there. They've settled down nicely, “Hare Rāma, Hare Kṛiṣhṇa." Everybody, they came to Me, “Are You an Indian?" “Yes” I said, “by chance I am." “Will you buy this book? Only give me five annas." It's all right. I will not mind five annas. I said, “Thank you very much." And they are near God? Begging like poor people, they have no shame, in the name of God. Taking His name and begging! `You have to do Ananya Bhakti ' means you have to be a realised Soul.

Now how do you know a person is a realised Bhakti or not? Very easy. A person who speaks of separation, like Surdas, he was not a realised Soul. Those who talk of their tortures, `Oh, God, when are You going to meet me?' they are not realised Souls. But those like Kabīr and Nanak, like Christ. Christ was an incarnation. But those

who talk and sing the praise of meeting are the people who are realised. I mean a person who has met God why should he talk of separation? Very simple thing.

But we like the songs of the people who talk of their, you see, I don't know what you call that, who killed himself, who started calling himself, “Oh Lord, Oh Lord when are you going to meet me?", broke his neck there, he broke his head there. What is the need to do all this? They are fasting. Why are you fasting? I don't understand. Why do you want to make your body weak? In this body the Lord is going to come and this body is fasting? If fasting people have to get God, at least thirty percent people of this country should get it automatically. They are made to fast.

[Aside.] Any harm. You know they've gone to such an absurd limit. And these Brahmins I will put them responsible. They have given all wrong ideas, absolutely juxtaposition. How? On a Sankashti, the day when Śhrī Gaṇeśh is born in the family, see, imagine, that day you must fast. Imagine the argument behind it. That day! You see, supposing somebody is born in your family. I mean you celebrate it, you are so happy, Us din kush raho, shok rehana chayiye? [Aren't you happy that day?] Supposing I come to your house and you are fasting, I run away the next moment. [Shri Mataji is laughing.] You see, if you write, `Today we are fasting,' nobody's going to come to your house.

If you have to share in fasting, you can do, like *[UNCLEAR* Karma Chout] they share in fasting.

You should fast on only one day, definitely you must, that is Naraka Chaturdeshi. That day they will eat. Because

that day Narakasura was killed and he was put in the Naraka, means the hell. He was put down there. And the gates of the hell were opened for him and all such people are put on that day into the hell.

So, that day you should not get up early in the morning, sleep in your bed.

[Aside.] See, with the calendar I don't know who has made, you see, but we must use our brains. What is Naraka Chaturdashi meant? Actually these must be some Rākshasas, must be some devils who must have created these calendars for us, some of them, that you must fast. I don't know who has written such a nonsensical thing. The day when the gates of the Narakas are opened that day they will get up at four o' clock, take their baths and nicely eat. All the Rākshasas will be going with the food inside the stomach, in the Nābhī Chakra.

The picture has come of... the picture has appeared of some Santoshi Mā, everybody fasting on Friday.

Then the absurd ideas about eating food. That makes the difference. Also this has been introduced.

In Gītā also I'm sure there are so many things which have been brought which are wrong. To say that you are born a Brahmin and that it's postnatal or prenatal as they call it, prenatal. And how can that be? You just think it over. Use your brains. I would say use your brains.

Vyāsa, the author of Gītā, author of Gītā, Vyāsa, whose son was he, do you know? He was a son of a fisher woman, illegitimate son.

You know all of you, of Parasharmuni. And he's going to write that you have to be born as a Brahmin? Those who

think that by being born as Brahmins you become Brahmins, I must say are sadly mistaken.

`Brahmin' means `a person who is reborn, who is a realised Soul, who has known the Brahma.' It describes a tendency of a person who is seeking God, is the Brahmin of God, is a tendency.

How can Vyāsa write like this, you just tell Me? How can Vyāsa write like this? Now, this is being put on to his head, just pinned on to him.

Like the Tāntrikas. Oh, God, they are the worst of all. They have spoiled all our scriptures, they've spoiled all our Shilpa Shāstras. They have spoiled everything there is in it. The greatest demons that could be born in this country were the Tāntrikas. They have ruined all the beauties of our scriptures.

Even our Asvameda Yagñya they connected with sex. I mean just the limit of things.

And that's why when the people go to KoNarak they think, “Oh, KoNarak! Most enchanting place in the whole country. Nothing more better than that." They think, “This Khajuraho!" Actually that's the only aspect which has spoiled all the beauty of that place. If they didn't have that it would have been much better.

KoNarak, of course, the architect himself was a Tāntrika.

So, I cannot say anything about such a horrid fellow he was. But here the poor architects were given prizes by these licentious and permissive kings to produce the new styles and new types of these horrible erotic pictures. There was a competition held and it entered into our Shilpa Shāstras, into our sculptures.

It has gone up to the South [India]. And you'll be amazed in the South [India] there's a temple where they have shown a bad relationship between Gaurī and Gaṇeśha. Can you believe it? And are we to accept it because it was done by some foolish ancestors of ours? And everybody says, “Why? It's all right. In your country also, you see, you have these things. We have seen it, very nice." And they have written books on Kāma Shāstra, Koka Shāstra, this, that. What is the Shāstra needed for this thing? I don't understand. Do the animals read any Shāstras for creating children? For a simple thing like that why do you have to read and make so much deliberations? Are you gone mad? All these artificial things I don't understand. For a natural thing, which everyone knows, why should they go into such things? And the result, I'm sorry to say, is seventy per cent impotency today in America. Because all artificiality, the spontaneity is lost, the sanctity is lost. All kinds of diseases, every third person is diseased, every third person. You also are following them.

After all the Sāhabs have gone, but now we are all becoming all Sāhabs. The Sāhabs have come from England wearing our kurta pyjamas and our Sāhabs are wearing ties. [Shri Mataji is laughing.] Because, you see, somebody told Me that we used to think” Where are our lords lost." They are in India, “Unse kuch sikne ka nahin hai. Aap jān lejeye. Unse kuch jan-ne ka nahin hai." Of course dress doesn't matter. Whatever you wear it makes no difference. But main thing is that to know yourself, to be yourself. Is a very, very subtle happening for this God has placed all these Chakras within us.

So the outside does not matter so much, no doubt. But in a way it does, in the sense that when there is a deeper light, you have to have the earthen pot all right, you have to have the proper amount of oil in it, you have to have a wick properly put up and then only you can enlighten. If these three things are not all right, then I cannot enlighten you.

So these three things are also important.

So your Dharma has to be all right. Of course, I'm not saying that if you are drinking you cannot get realisation. You can. And you can also get the power to get over your habits in no time, because once you get realised, you get intoxicated by your Self only, by your own powers. You can feel in your hand the power flowing like vibrations, cool vibrations. If you use them then you will know that you can cure people with these. After some time you can give awakening of the Kuṇḍalinī. When you will raise your hand the Kuṇḍalinī will move in another person.

There are many now. You have got Subramanyam here. He has cured. Gavin, he's a government servant just like you, he has given awakening to so many people, he has given realisation to so many people. You can also do it. The power exists within you which becomes intelligible or conscious in your central nervous system also and you can feel it flowing. You can work it out.

Now, you will know why people have described in the Kuṇḍalinī awakening this thing happens, that thing happens. If you go from the wrong side, it is going to happen.

You have to be an authorized person. Tomorrow you put your hand in an electrical appliance and you said, “There

is so many problem." You should not do it. Only the engineer can do it, the authorized person can do it. This is all unauthorized. The first and foremost thing is that such a person has to be a realised person and not only realised, but has to be a holy person.

Three, four air hostesses are friends of such and such person and he is giving Kuṇḍalinī awakening.

He's eloped with his wife, he is smuggling that side, he is smuggling gold from London, he's bringing down by air and he is giving Kuṇḍalinī rising.

There should be some sense in what people talk. This is a very holy happening, has to happen in the holiest way.

Now, there is another Chakra here, where is My, this red spot is. We all put it here but we do not know why we put it there.

This is the center which is placed where the crossing of the optic nerves takes place. You can call it the optic thalamus at that point, at that point it is placed. And this center controls the pituitary and pineal glands, which control, pituitary controls the ego and the pineal controls the superego.

For a doctor he knows about the pineal and the pituitary but he does not go further than that to know that it controls your ego and superego. Even if he knows, he does not know how to control.

Now with Sahaja Yoga you can see that they are two balloons in your head. You can see them.

It starts from the Viśhuddhi Chakra here, petal, where Śhrī Kṛiṣhṇa reigns, whose power is Rādhā. And they rise in our head and move like this.

There are two balloons which cover up our head completely about the age of twelve years or so, completely.

Calcification is complete at that time though to feeling it is earlier. And that's how you develop a separate personality. You are Mr.

So and so, he's Mr.

So and so. Is the articulation. It is like a shell of a egg you are made. You are made like that because you have to grow inside, inside the shell of your own being. You are a separate...

[Aside.] You are a shell. You are a shell, he is a shell. And you are given the warmth kept there developed. In the end the egg is broken here and through it comes out a new personality, a new person within which is a very different person from the one which was before.

This is Sahaja Yoga.

So that center which is here placed at the crossing point of the optic nerves is known as the Āgñyā Chakra and the deity placed there is Mahāviṣhṇu.

I don't know how far people have read about Devī or Devī Māhātmyam or Mārkandeya or even Ādi Shañkarāchārya. Now, Mahāviṣhṇu is a creation of Rādhājī, is the son of Rādhā. She had created Him out of Śhrī Gaṇeśha's essence and in a special way. And this child was created in the Vaikuṇṭha stage, in the heaven we can say and He incarnated on this earth as Jesus Christ.

Lord Jesus Christ was not a human being. He took a form but His body was completely Chaitanya.

He's a complete, His body also was completely Divine, specially created by His Mother who was Mary. But actually She was Rādhā Herself. Sītā became Rādhā and then She became Christ's Mother. She is Ādi Shakti. Mary is not an ordinary woman, She is Rādhā Herself. And if you read about Mahāviṣhṇu's birth you will know that exactly the same is Christ. The name is Mahāviṣhṇu and here it is Christ.

Now, Jesus Christ see.

Jesus, Jesu or Yeshu, this is the name of Yeshodā, was given by Rādhā to Her son. We say Jesu or Yeshu. And `Christ' is His surname.

Kṛiṣhṇa's name came from the word `Kṛishi'. `Kṛishi' means `agriculture', is the man who has sown the seed. Kṛiṣhṇa came and He has sown the seed of that awareness by which you can become the Sākshī of this play, the witness of this play.

And Christ's name is `Krist', is the same as Kṛiṣhṇa's name. When He talks of His father, He talks of Śhrī Kṛiṣhṇa. Śhrī Kṛiṣhṇa was His father. Then He describes Him, all the time of His father, it is Śhrī Kṛiṣhṇa. And in the Vaikuṇṭha state it is described very clearly how Śhrī Kṛiṣhṇa Himself came to bless Him and told Him that, “You will be placed even higher than Me because Your body will be made out of Chaitanya." What is the English word for `Chaitanya'? Of consciousness? But consciousness cannot be Chaitanya.

Divine awareness. Of the Divine awareness, you can say. The Divine awareness itself, the Divine vibrations are shown in us.

In the same way, He's made out of that like Śhrī Gaṇeśha is.

Now if He's so or not, because most of you are Indians here, you might challenge it. You may. I can prove it to you because is the same swastika. The Āyudhas or the weapons of Śhrī Gaṇeśha have become Avyakt, are not expressed, because He used one weapon for all of them, is of forgiveness.

And that is the greatest weapon of all and that's why at this stage when the Kuṇḍalinī goes, you have to take His name or you have to forgive people.

Forgiveness is the greatest weapon that God has given us.

Now, it is for you to verify whether I say is correct or not.

But crucifixion is not the message.

Crucifixion is the explanation of what Kṛiṣhṇa preached that the Chaitanya, the Divine awareness does not vanish, does not. It is Akshaya –*'indestructible'*, it does not get killed. You cannot control it. And this was to be proved in His life through His resurrection.

The resurrection is the message of Christ.

But as in India you have done all the mess of all these incarnations, they have done the mess of Christ in two ways. One, by not respecting the celibacy of life. He was a celibate person. He was a holy person.

Of course He respected the marriage institution because He attended the marriage. You have crucified Him again. And secondly which is His power of forgiveness, complete power of forgiveness.

But they had empires. They now want to have the economic controlling power and all kinds of these things they are doing under the name of political, I don't know what they call it.

They have to be Christians, all that was against Him is now done today.

As we Indians have done all that what was against Hinduism.

When Shañkarāchārya himself has told, “Na Yogena Sankena” still we are having Haṭha Yoga. Now we are going to have Haṭha Yoga in the college. Patanjali Shāstra, himself Patanjali has said not to have Haṭha Yoga for the married people, for the householders. It is meant for very few who go to the jungles, stay with their Gurus. Every Tikalpa, every person is having here Haṭha Yoga.

Now, this boy today he was suffering because of Haṭha Yoga. Of course, I've stopped it. But still.

You'll have heart troubles, you'll have everything. Now you teach your students here in the... And let them to have sex also. In the West very nice, Haṭha Yoga is very good because everybody wants to become an actress.

Haṭha Yoga is not meant for us, for the householders. It is meant for these standing on the heads type.

Let them go and break their necks there. One will get after thousands of years. It has been said by many, those who are realised. Now, I know them. They are sitting on the hills. They have told My disciples also that, “We have taken thousands of years to get this and Mātājī is just giving you like that." It is! In the same way so-called

Christians have done all that was necessary to kill the image of Christ.

It's rather surprising but I think the opposites are attracted. The drunkards will become the disciples of Mohamed Sahib, all the licentious will become the disciples of Christ and all the, that we call in Sanskrit `Dravidic Pranay Pranayn,' will become the Hindus. That's how it is. Just the opposite.

The last is the center of Sahasrāra with one thousand petals. Is the limbic area which is surrounded by one thousand petals of Chaitanya.

In the Bible it is said, “I will appear before you like tongues of flames." It is like tongues of flames, living tongues of blue flames and white flames and crystal flames and they are very silent flames. You can see that.

Some of you have seen it. And they are like the? They act on our nerves.

Now the doctors will argue that there are 982. Yes, there was argument on that also, 982 nerves and eight motor nerves and this nerves and all of them do not become one thousand. I mean that's not the thing. I've not counted them. One thousand they are, no doubt.

So these one thousand petals are the one thousand hands, imagine, in your brain. And this is the Kingdom of God inside which is the limbic area.

When `you' cross this door of Āgñyā, you enter into that and this is ruled by the Ādi Shakti, by the Primordial Mother and She opens it out. She does it, it is Her job.

At the end of it is the gate or the hole known as the Brahmarandhra on top here which presses the ego and

the superego on both the sides and takes your attention into that all pervading power which is all pervading.

When the Kuṇḍalinī crosses the Āgñyā, you become thoughtlessly aware. Thoughtlessly aware means you are aware but there is no thought. You become silent. When It crosses the Brahmarandhra then the vibrations start flowing through you and you get cool vibrations.

This morning about five, six people got it. Of course we have many here who are realised people. All these people who have come from the West are realised people. And they have experimented and they know all about it. And there are many others who have come from Bombay [Mumbai] and those from Delhi also.

So we have many who are realised, who have those vibrations flowing through them. It happens. It has to happen to you all. You all should get it.

Then what happens? By that you become collectively conscious. I said, “You become." I did not say that, “You have to become." You become. You get that awareness. Immediately you start feeling the vibrations of other people.

That little girl Pragñyā, who came here, she's a born realised. There are many children who are born realised. My two grand children in Bombay [Mumbai], they are granddaughters and they are both Self-realised.

The younger one is hardly ten months and she knows all about Kuṇḍalinī. You ask her, “What is caught?" You can see, you can feel it on the fingers.

Now, there's a book which one of My disciples has written, I should say My son or My child has written, it's in Marathi.

So far Hindi? *[UNCLEAR* Mai nahin huya āj tak] [I have not done until today]. No, nothing has been done in Hindi. English also they have published one of My lectures. But, in this Marathi book we have given the indications on what things you can feel the Chakras. You can feel the centers which are caught in your fingers here and you can see. And that's how as a by-product you cure people, that's how the diagnosis comes through and you can feel it.

It's tomorrow morning we are going to have meditation starting exactly at 8:30. I would request you tonight to go sleep off. Early in the morning clean yourself and come here at 8:30 so that we finish the session for you to go to your work. 8:30 early in the morning you have to come here and then the Kuṇḍalinī rising and everything can be done. Because people are more interested in the lecture, what am I to do? So, I'm not doing any awakening today because it's already very late for you. Now if some of you want to have it, I can work it out.

[Short dialogue with Sahaja Yogis.] Word `realisation' means `when you separate your Self from your gross awareness and become the subtle being,' is the realisation. That's the beginning. In that first stage, I'm going to tell you tomorrow evening all about it, how in different three stages it works out.

The first stage is of Nirvichar where you become thoughtlessly aware and collectively conscious through your vibrations.

Then in the second stage you become Nirvikalpa in which you start giving realisation to others.

And the third stage is a complete Self-realisation where you become completely the master of Kuṇḍalinī of others and your own and you can work it out and also sitting down here you can feel the Kuṇḍalinī of all the people all over the world and also you can control many elements and events.

Contents: 1977-02-23 **Kuṇḍalinī Yoga Interview Feature by Vidyut Maneklal, Evening News, New Delhi, India, from The Life Eternal, 1979 Issue, pp.8,9**

“What is the purpose of life” asked a press correspondent to Mātājī Nirmalā Devī, votary of Kuṇḍalinī Yoga also known as Sahaja Yoga. “To realise the Divine and be his instrument" was the prompt reply.

In the present turmoil filled world this question seemed natural. For the lives of most people are affected by dissatisfaction, frustration and bitterness leading to violent action on their part; others accept the situation and jog along with resignation, indifference marking their existence. Why was it so, we asked Mātājī. “Human beings are filled with so many urges. They want love, wealth, power. Having savoured the fleeting joys springing from the physical material side of life, they get restless and bored since their existence is confined to the physical, mental and emotional planes. They seek a remedy for their boredom.

They turn to `Gurus' in the hope of finding some solace. If the Guru is truly enlightened, he may show them the

correct path, but if it is otherwise, the individual or individuals fall a victim to the myths of the `Guru' who may lead them astray, plunging them into the very depth of darkness." Question: What is the remedy for this?

Shri Mataji: The remedy is within you and the Divine has provided an instrument in the form of the Kuṇḍalinī, which is like a Germinating power that works out your sprouting. Sahaja Yoga means awakening of the Kuṇḍalinī. One can see its pulsation at the base of the spine where it lies dormant in a triangular bone in three and ha if coils. When awakened by a `realised person', it ascends and in a normal person it goes through the Chakras and breaks the apex of the brain without giving the slightest trouble to the aspirant. Once the Kuṇḍalinī is awakened, the aspirant enters the fourth dimension, the spiritual one.

Here, he is aware of himself and receives inner solace; the individual before realisation is like a computer not connected to the mains; after the awakening of the Kuṇḍalinī the computer gets connected to the mains where he experiences the joy of the All-pervading Bliss of God. One gets into collective consciousness and can feel the Kuṇḍalinī of others. In the case of those afflicted, the awakening of the Kuṇḍalinī cures the sufferer. Curatives are, therefore, a valuable by-product of the Kuṇḍalinī Yoga.

Question: Have many attained Self-realisation and practice Sahaja Yoga?

Shri Mataji: Several thousand Sahaja Yogis are practicing Sahaj Yoga or Kuṇḍalinī Yoga and quite a few of them do

curatives. Dreaded diseases like cancer, hypertension, heart ailments have been cured.

Sahaj Yoga is not confined to India but has gone to UK, U.S.A., Europe, Nepal and Malaysia.

Question: Who can practice Sahaja Yoga or Kuṇḍalinī Yoga?

Shri Mataji: Ordinary people living normal lives, age and sex are no bar. Holiness is ones existence and sanctity in married life are essential. Smoking and consuming intoxicants are forbidden as they go against the Divine.

***Contents: 1977-02-23*, Public Program, Day 2, The Normal Human Awareness, Beyond Human Consciousness, Gandhi Bhavan, University, New Delhi, India**

And I already spoke on Kuṇḍalinī yesterday for two hours. Those who want to hear My speech can arrange it with Mr. Rai and can come sometime and listen to it.

But today, after telling you about the three powers which govern our autonomous nervous system and the seven centers which look after all our autonomous behaviour, which are the milestones of our evolutionary different stages...

The centers carry the symbols of Deities who are responsible for our evolution, who have helped us to evolve by leading us, by giving us a leadership. The whole action has been Sahaj.

As I have told you yesterday, `Sahaja': `saha' means `with', `ja' means `born', born with you. In a seed, the complete map of the tree and all the trees that are coming in future is microscopically placed. In the same

way, in our being, the complete map was placed. We have crossed quite a long distance to be human beings from the state of amoeba or even earlier.

Today I'm going to tell you about what lies around the normal human consciousness.

We have to understand man in his complete totality. It is very necessary to know all that is unknown, because whatever that is unknown is not Divine. We should not mistake everything that is unknown as a Divine force.

And to understand the complete totality of man you have to open your mind, listen to Me like a scientist would listen or understand a hypothesis and later on if you are realised, if you are; that is a very big `if' with some people, with some people it is not, you all can testify, you can find out, but as a scientist you must have an open mind. If you are a fanatic, even if you are science-obsessed person, you cannot understand.

Science does not know anything of love, it does not know anything of religion, it does not know anything of Incarnations. But it can be proved today that there exists a Force which is the synthesis of all the forces that are working. And there exists the All-pervading Power of Divine Love. But for that, you have to be a subtler personality. With this gross human attention, you cannot realise it. You have to be a subtler being and to be that subtle being you are already blessed with a mechanism that works out this happening spontaneously. It is Sahaja, spontaneous, effortless.

Somebody has to trigger it.

Yesterday I have told, quite elaborately, all the Chakras and their names and their Deities and all the three

forces, but today I'm going to tell you what lies beyond these lines, beyond the human awareness.

Is a subject of psychology, you can say, though psychology is such a child's science and the knowledge is so limited because they are probing from outside. It's an objective knowledge in the sense that you come from outside and see things. You grope at something and say, “This is this." Then you grope at another thing and say, “This is this." You have heard the story of six blind men trying to understand an elephant.

As I told you yesterday that there can be a method by which you can put the light on and one can see clearly the complete, the total picture of man.

In this picture I've not been able to show that part but in the human mind, as you all know, there are different stratas of consciousness.

Now you are listening to Me, paying attention to Me, your Chitta is towards Me. This attention is the conscious mind. You know that you are conscious of what I'm speaking. Moment to moment you are listening to Me. This present moment now, at this moment, this moment as it is, it's slipping, is becoming the past and the future is coming in you. Every moment is disappearing and a new moment is coming.

You cannot stop the present, you cannot stop your attention at present. Now, to be at this moment, you cannot be, that's the difficulty. You either think of the past or of the future, but you cannot think of the present, of this moment.

So, we have our past and our future, in a simple work.

The past, they call it as subconscious mind.

Subconscious mind, they call it as psyche sometimes. I don't know what do they mean by psyche, they are so confused, but we have a subconscious strata, in which we store all that we collect, experiences, conditionings, everything. This work is done by the left hand side channel, known as Iḍā Nāḍī, which is worked by the power of Mahākālī.

Now this word should not shock all the English knowing scientists. This Mahākālī power works with storing of all the experiences, all the thoughts that are coming to you from the present into the past, is done by Mahākālī power.

Thinking of the future, planning of the future, organizing the future is done by the right hand side power of Mahāsaraswatī which acts through the Piñgalā channel.

In the gross form they are expressed left and right sympathetic nervous systems. But for a doctor, both the systems act simultaneously. They are so interconnected that it is very difficult for them to verify two different functions which are allotted to them because the ways and methods are so gross.

The left side attends to our emotional being, the lower left side to our physical. We can say psychosomatic side. The right side, the lower to our physical being and the upper right side to our thinking.

The center channel of Suṣhumnā is a completely independent system which works out our sustenance.

In the beginning, when a person wants to drink, he wants, all the parasympathetic activities are performed

through the subtle action of this channel known as Suṣhumnā and the power that acts is known as Mahālakṣhmī. This power evolves us, it gives us Dharma, is a sustenance.

The complete periodic table, if you have studied chemistry, is amazingly organized. The carbon is placed as a tetravalent element, with four hands just like a Gaṇeśha. I do not want to go into the details of the periodic table but it is so well organized that every atom of every element has to have the last circle with eight protons. If there are less or if there are more than four, they either become the negative or the positive element. What a tremendous planning it is.

And when we say there is no God, we must understand such a tremendous planning could not have been achieved by just chance. It doesn't work out by that law of chance.

All right forget about God, because suddenly if you talk of God the scientists get a shock. But He exists and these are His three powers which perform these three actions in our being. By the first we build up our past, by the second we build up our future and by the center, the Suṣhumnā Nāḍī we exist in the conscious mind.

The problem of future and past is created for human beings by a special method, as I told you yesterday, that this brain assumes a shape of a prism and that when these powers enter into the brain on both the sides they lose part of it.

The one that enters from the right hand side passes to the left hand, losing something on the left hand side. This

one is the Mahākālī power which loses outside, this one is the reaction to the past.

You see someone, I see this gentleman, suddenly I remember of My past experiences with him. The whole past of him comes to Me through that part. And as a reaction I develop a superego, a conditioning in My brain, which I have shown on the other side like a balloon.

I'll give you a simple example to understand the superego and the ego, how it develops in a little child.

A child is nursed by the mother and he's in complete joy, one with the mother, enjoying fully. Suddenly the mother removes the child from one side to another side, he doesn't like it. The child doesn't like and he puts down his foot there. That is the development of ego. He asserts himself. Ego develops gradually on the left side in the brain but comes forward.

When the child is then corrected by mother, she says, “Don't do, don't do like this” he is conditioned.

By that, he accepts it and the superego as a reaction develops on the right hand side of the brain from this side and covers it gradually, at the age of about twelve years because language is another way by which they are strengthened.

And here, when they meet completely, a man is made into an egg, an articulation takes place, everyone develops a separate personality.

He is Mr.

So-and-so, he is Mr.

So-and-so, he is Mr.

So-and-so and the misidentification starts. There are many misidentifications we suffer from, we call them `Mithya', we know they are myth, our name.

I've known people, somebody's name was Dharamdhar and he was the greatest Adharmi ever born.

There are so many misidentifications. We are attached to our name. If somebody says that, “You Mr.

So-and-so, you are a very bad man” one feels very hurt and bad, you see, your anger comes up, “What do you say? This was `my' name." We are attached to so many misidentifications all our lives. The myths starts collecting and we become covered with so much of that misidentification.

Our ego and superego completely overlap all our wisdom.

So the ego is created as a by-product I can say, or you can say by the over-activity of the right hand side channel. The fumes of that activity, like in a factory you see, are collected in the ego. And the activity of the left hand side collects the superego. And that's how you have ego and superego developed in your brain.

So that is how the human being is. He has got his Mahākālī power which is looking after his subconscious activity, his Mahāsaraswatī power which is looking after the supraconscious activity and his Mahālakṣhmī power which is looking after the conscious activity.

Now, there are regions which lie beyond this, about which we are not aware.

On the left hand side, beyond the Mahākālī region, lies the collective subconscious mind. The collective

subconscious mind where all that is dead is collected, that is the collective subconscious.

Beyond the Mahāsaraswatī channel, beyond this region, lies the collective supraconscious mind. We are part of that also though we are not conscious of it. We are not conscious of it so we can call it as still unconscious to us.

Now, beyond the central path of Suṣhumnā, beyond the conscious mind, lies the collective consciousness.

That is the All-pervading Consciousness which we know as Sat Chit Ānand. It is all-pervading.

Below the Mūlādhāra Chakra, which I have shown you there down below, lies the most fearful area of hell. It exists. It is there. We maybe not believe in it but it is there and it can be proved.

In the collective subconscious, as I have told you, when we die we get into it. Normally, not abnormally but normally.

Those people who have been extremely unhappy in life, who have been tortured and suppressed, who are being made very miserable and have a malice burning in their hearts, when they die they still have the vindictiveness and they want to make everyone else a miserable personality. They can't see happiness around. Such people, even if when they die they linger along in this area, which is not gone into the collective subconscious.

The collective subconscious receives a normal personality who has just accepted death as a transition.

Actually, when we die we really do not die. Only part of us, the earth element drops down and part of the water element also. But the rest of the elements that form this

body: the different Koṣhas [sheaths] plus the Kuṇḍalinī that goes out and the Ātmā that rises, all that put together as soul you can call it, all that goes into the collective subconscious and starts going smaller and smaller, into the area of that collective subconscious, where it is to be placed for getting smaller and smaller.

But the people who die, as I told you, as the great sufferers with great desires and lust, very depraved and debased people, who indulge in alcoholism and drugs and sex, who make their life miserable, who are violent to themselves and not to others, who are not aggressive but are aggressed, who commit suicide, they do not go to the appointed place, they stick on around and some of them are really busybodies. They try to torture other souls. All the mental cases that you find in this world, suffer from the obsession or the possession by these entities. We call them as bhoot and Pishācha.

You may not believe it because people don't believe in bhoots. You believe it or not but they exist.

These people are not ambitious people but they are sly, they are mysterious but they are afraid.

So they try to find out this type of people, they enter into the psyche of such people and they make them even worse. They make their lives miserable and they make such a person absolutely abnormal.

When the psychology starts treating such abnormal people they perhaps do not know what they are up to. The psychologists, when they get in contact with such abnormal people, they themselves are influenced or contaminated. They catch from these depraved and debased, lusty, sexy people and they themselves

become so abnormal. Because they seldom have any relationship with normal people then they start putting up theories absolutely abnormal: an abnormal personality is made as a normal personality and is made to be accepted by everyone.

So they start with the theory that you should not suppress your desires, you should become very expressive and absolutely liberated as far as these desires are concerned. All right, go ahead. But they are not aware of the other side of the human beings that those who do like this can get into the other trap and can become egoistical. It starts as a trip of their ego, then they become so egoistical that they forget what is saint, what is God, what is holiness.

That is what has happened in the Western countries. Perhaps maybe the war. In the war so many people were killed like that, they must have possessed these people. And such patients must have gone to these psychologists and these psychologists must have come out with these unique ideas of psyche being conditioned if you tell them about religion.

Psyche is conditioned, no doubt. If you all the time tell the child, `Don't do this, don't do that,' the child gets conditioned, no doubt. If you discipline a person too much, he might get conditioned, no doubt.

But if you are a model yourself, if the father and mother both are the models of goodness then the child accepts it without being conditioned.

This is the central path of evolution.

That's why I say that the family is the most important unit of every nation. All efforts must be done to retain the

holiness, the respect and the greatness of marriage institution. That's why all the Incarnations have been married people. And even the Gurus, like Guru Nanak and all these people, have been married and have been leading a normal married life.

You go to the West and you are surprised at the tomfoolery and the stupidity to which they are taking.

You cannot believe how foolish they have become. We don't have to learn anything from them in this respect. They have broken their families; they have divorced their wives. All right. Now women have divorced their husbands. Ten men divorcing ten women, marrying each other all the time, ending up in a Enatala [endlessness] and the children have taken to drugs. What a nice society.

The husband comes home the wife has disappeared, taking a divorce saying, “I didn't like my husband, there was no compatibility." And the psychologists are very nicely helping them to build up a society of chaos and the religion has been thrown to waste because they think it conditions people.

It will if it is a false religion, if it is a suppression.

For example Christianity never preached such things that these people are following. Christ never talked of Sannyāsa of any kind. He Himself was a great celibate born personality. He was an Incarnation.

But his Mother was married and He attended marriages. But the Roman Catholics started a suppressed type of institution where they preached complete celibacy. Martin Luther came in, he said, “No, this is wrong, it should be spontaneous." He was correct. At that point he

was correct but he went wrong that he did not recognize Mother of Christ. That was the greatest mistake because from where do you get the sense of celibacy, from where do you get the sense of holiness, in what relationship? In the Mother and the Son.

That's how Christianity has gone to the dogs, in that country. As I told you yesterday, they are making a picture of sex of Jesus Christ. Can you imagine such a picture? Can you tolerate in this country? So we have people who are teaching us who are actually possessed. Most of the psychologists are possessed and they deal only with abnormal people and they cannot normalise these ideas for the normal people. But by doing that they have created abnormal personalities and you can find all kinds of absurd things in that country.

That a ninety year old woman having a love affair with a nineteen year old boy. Can you think of such a thing in this country? Is a common thing there. There is a law in England, imagine and England is such a traditional place that a father cannot have bad relations with the daughter and that the mother cannot have with the son. A law. We don't need a law like that. I mean we cannot have a law that you cannot eat the filth. You do not make law like that. I mean, human beings know that. But they have a law.

Now, the trouble is they are asking, imagine, thanks to the psychologists, they are asking that this law should be taken away so that they should be made free to do what they like in this respect. What do you say to this? You can't believe it but it is so.

There was a minister here, Mr. Vidyā Rao, he went to America and he gave Me a terrible experience when I was going to America. He said, “Don't go there, they will never understand you, Mother. Please don't go." I said, “What happened?" He said, “I went down to see my daughter. She was away, living away from the main city, so I said, `I'll stay over here with her.' So the landlady said, `No you can't do that with your father.' She said, `What'?' `No no, he can't stay. Any other man can stay but not your father.' She said, `You can't sleep with her.' She gave her a big slap. But this man said such filth. Where they think doing so wee." He cannot understand these things just now. They also never understood this thanks to these psychologists who never accepted...

Thank God we do not know so much of English to read that psychology of theirs. The way they are ruining these innocent people by their preachings! They are worse than all the horrible preachers ever known. With a very little knowledge of this Kuṇḍalinī on the left hand side, they have ruined such a great place, such great people.

So many saints are born in that America and England. Oh I weep to see all that. They are all ruined by these people, by telling them these stories which they call as freedom and disciplining their thoughts was conditioning. But disciplining through a model they could not understand.

Now, I will tell you how in our country also people have used these entities. We had the greatest Saints and the greatest Incarnations in this country, no doubt, I agree, but we have the greatest thugs also. The two extremes.

On the other side also we have the supraconscious people die. I'll put them together and tell you all the various types of things they do.

The people who are great planners and great sort of thinking all the time, `What am I going to do this, what am I going to do that' and they cannot fulfil their desires and they are sort of absolutely identified with their desires and very egoistical. They are power drunk about women also. They want to have many women around, women want to have many men around. All kinds of things you see, all these complicated types. They are not satisfied with one wife or one husband these sort of people, all abnormal. And also those who think that, like Napoleon you see, these kind of egoistical people who think no end of themselves and try to identify themselves with their false ambitions, like Hitler.

When they die, they go to the other side, on the right hand side, the supraconscious. They are very dynamic people and they are the people who are very aggressive. They can also possess you.

And you do not know how you get possessed by them for there are two types of people: one the depraved and another the aggressive.

So the thugs, who are always waiting for an opportunity to learn, use these entities for their own purpose. You want Me to tell how they do it, that would be bit too much.

They have a way, they work in the Shmashāna [cremation ground] known as a Bhoot Vidyā, Shmashāna Vidyā, Preta Vidyā, I know everything, but you need not know. They capture those entities and control them by

controlling some of their parts of their bodies, especially the skull and all that.

We had one Ananda Mardini you know that and more will be coming forward. You'll see them one after, they'll be exposed gradually.

So these people capture the entities in their power, some the supraconscious and some the subconscious and they try to capture the people through them.

We have had, say, Rāvaṇa. Rāvaṇa had a capacity to hypnotize. All hypnosis, all what you call this ESP, all these extra things are done by these entities who can be bhoots, can be depraved, can be very bad.

In London there is an organization known as Late Doctor Lang's International Curative Center. `Late', he is dead.

So the Curative Center is what? This Doctor Lang, when he died, he had discovered something which he wanted that he should implement immediately. I mean, this is written in their pamphlet, imagine. It is open, they are not making a sort of a `thuggee'. They do not call it `God' and all that, thank God. Others call it “God” but they openly say, “No it is not, it is a spirit." So the spirit of Doctor Lang entered into the body of one soldier fighting in Vietnam. This they have written already on their pamphlet, it's not My own. And that spirit told this man that, “You go and tell my son that I am so-and-so and that you open the clinic, the surgery." So the man possessed with this spirit went down and told the son and he was taken aback but he gave him such secret information that the son had to accept this information and they opened the Late Doctor Lang's Curative International Center.

So the thing started working. Many doctors who died with this kind of delirium also started working through that organization.

So now they would say that, “If you are suffering from some disease you let us know, we'll give you the time; that time will work it out." Exactly on that date, that time the man would start shivering, “Ho, ho, ho, that's a bhoot I am." Something entering into their body and the person would get rid of his troubles.

But after five, six years that man would rattle like a junkie car. And now he is completely finished.

I have had many patients from so-called Doctor Lang's horrible institution and it's very difficult to cure them because they are such horrible depraved souls that they do not want to leave the body of these people.

You can use these spirits for many tricks. It's a very common thing.

In our group there was a lady who was a disciple of some sort of a man like this, who used to carry a snake around and all that. She came to Me, I gave her the realisation quite all right, but she was like this, not all right.

So I told her, “You have to give up this horrible Guru of yours and your ambition to be one of those so-called people with power. If you accept it, then only this realisation will stay, otherwise it will disappear." She would not listen to Me. By going to America I told her, “Madam, be careful. You'll get those powers but you should not accept them." She said, “No, I will never accept, I do not want these dead powers, I do not want this, I want the Supreme, I want the Parama." I said, “All right, we'll see." But she started getting some kumkum

out of her hand and some rice out of her hand that made her think it's a good idea. She's started her center now, giving away things. She starting showing all sorts of magical things. It ended up by giving the number of the horse that is going to come. She used to have a big stick in her hand, she used to beat people when they came to her. She became a Satanic personality, horrible face. Such horrible face she had, I mean, I could not recognize her when I came back.

When they told Me that this lady is doing all these miracles I was most embarrassed, I didn't know what to do. And she had put up My photograph just there and I had disappeared from the photograph long time back.

When I came back you know, she called Me in her house, she brought thousands of people. For such a people there are thousands because you can tell horses number naturally, you see. Here I have less but that lady had thousands. And she washed My feet and did all that. I was so embarrassed, I could see in her house all those entities moving very nicely, jeering at Me how they have captured the woman.

So I told her, when she came to Me, that these are not your powers. And she got the shock of her life. I said, “Now you say what you know before Me, Mātājī." So she started telling another person, “You have a house like this, you have like that." He said, “No, no, nothing of the kind, it's all wrong." So she told it to somebody else who was sitting there that, “In your office there is a man of this name." He said, “Nothing of the kind, it's all wrong." So she just fell at My feet, said “Mother, have you taken away all my powers?" I told her, “Oh, My child, these

were never your powers. I would have put you on My head, I would have loved you, kissed you, but these are not your powers, these are the powers of somebody else and they have disappeared like that." She got even worse and she said, “Mother, please get rid of them." But then, when she went back home, all her thousands of disciples waiting there to know all these things. Now what a temptation. She went on and on and now she is in the lunatic asylum. And all her disciples will be filling up that Thana I see. Thana hospital is very bad.

Some of the ones who were affected by her came to Me, I didn't know what to do with them. Such a headache for Me.

You can work them out in so many ways. Not only by this, but there are so many ways by which you can use these entities.

But for a normal person who is sitting down there, suddenly I get a snake in My hand, “Oh, Mātājī is the most powerful person here." With My own eyes I have seen.

I met an ambassador somewhere outside, he was wearing a nickel thing in his neck and he was singing the praise of the man who has given them. I said, “What for a nickel? At least you should have had a diamond. After all you are an ambassador." He got a little, you know, hurting there. I said, “You are the cream of the nation, like a fool you are running after these nickel things? Did you go to asking for these things?" He said, “No, I went for Supreme." Then I said, “Then why don't you throw it on his face?" There's another one who came to Me. They had got a diamond ring. Rich man, very, very rich and I

said, “How many diamond rings you have got?" Only the rich; “Huh." “Otherwise why don't they solve our economic problems? Easy thing, bring diamonds, solve the problems." Now the scientists, if they want to know how I can tell them there are bhoots, they are not going to believe Me.

So they bring out.

This gentleman came to Me with a diamond ring, “Oh this is a diamond ring I have got." I said, “Very nice, now what do you want from Me? I haven't got diamonds." He said, “No Mother, I just ask You for the Supreme." “But why did you take the ring? You can purchase the ring in the market. How many do you have?" He says, “I have many." “Can you purchase God in the market?" He's a smuggler, he's everything and the Guruji has no objections, Guruji himself brings drinks whisky.

And the gentleman, he's a great worshipper of the Guruji, he also drinks whisky. Guruji does not mind, as long as he passes on two or three bottles of foreign whiskey to him. And then he comes to Mātājī.

So Mātājī asks, “Now why Me sir? What am I to do about it?" He said, “Mātājī I have a problem." I said, “What's the problem?" “I am losing lots of diamonds." “Oh. What about your wife?" “Oh she's completely dedicated to him and she goes and stays there for months together." She's not bothered about the husband, about the children, about anything. Oh, she has dedicated herself to the Guruji.

So the wife was brought to Me. The lady is completely possessed. “Oh God” I said, “Now what am I to do with this woman? What question am I to ask her?" Then I took

out her bhoot, did lots of things, took out. She's a lady doctor. I asked her, “You are a lady doctor, what have you been up to?" She said, “I don't know.

Somebody inside me tells me these are all stones, give these to Guruji." “These are stones for you!" I said, “Mad woman, if these things are stones for you, for a married woman diamonds are stones, so they should be dust for that Guruji of yours who declares he's a Sannyāsī! Why are you giving him these stones? And did you tell your husband?" She said, “No, I never told him. He was about to report it to the police and the Guruji would have been in difficulty." But despite all that and the husband getting heart attack thrice, they came to Me again for the curing of the husband. Diamonds disappearing but the wife cannot get rid of the gentleman at all. They are so possessed. Very difficult.

And thousands of them will run after such a man because it's very easy to hypnotize. Even they can look at you and hypnotize you. Hypnosis is a simple mass hypnosis which they have mastered, which they are using on people and working it out this way and people are running after them. And whenever you ask anyone of them they will say, “No, we didn't ask for diamonds." Why are you impressed by him? Did he give anybody realisation? Anybody has got Chaitanya? Does he talk of Kuṇḍalinī, does he know anything about parasympathetic nervous system? No, no, no, no, no, no, no, no, no. He just says that, “I'm God” fair enough. And we all should accept it, anybody saying that, “I am God"? There should be some pramāṇa –*‘proof’*.

This is one style. There are many like this.

Surprisingly, Christ was a man who... Of course Nanaka has written, I must say Nanaka has written such a lot against them, thank God. I hope the Sikh people are not running after such people, I hope so.

But Kabīr has written, Tukārām has written. Kabīr has lashed these people with threatening and this and that, lashed them completely. But who reads Kabīr? These Piśhāchas [demons], these Rākshasas [evils], have been lashed by so many poets of this country. They have told not to go near these people who divert your attention from the subtle to the grossest things. But nobody reads them.

So they go to other styles of people.

Now Christ was one Incarnation who has clearly told that you have nothing to do with spirits, with the dead. But all the Christian nations are `religiously' spirit worshippers. Religiously. In London, you go four steps and you find one spiritualist sitting there. I'm not telling you falsehood, we have some English people, they'll tell you, you can ask them, all kinds of spiritualists. Even among Christians there are Pentecostalists who get possessed and they say that the holy spirit has descended upon them.

Tāntrikas started this in India about sixth century. It has gone to such a foolish nonsense that in the temples of Mahālakṣhmī in Bombay [Mumbai] they are having this kind of a nonsense going on there. And when I told the trustees that, “You stop all this otherwise I will not come to your temple to address” they would not. They said, “How can we? That's how we gather crowds. People, these cretin women, these working women, they get possessed, they start doing `ho, ho, ho, ho,' people come

and ask them some questions." That Mahālakṣhmī has some sense or not that is she going to come to these cretin women who are doing all kinds of things there? Some of them are prostitutes. Is She going to enter into the body of these people to tell you the questions, “What your father is going to get tomorrow?" Is that the interest of God? Use your brains. Why God should be interested in such useless, worthless, momentarily existing things? How can you connect it with God? I cannot understand by what intellect you connect it. And very great scientists, you see, are trying to discover and investigate that is dead.

So, we have types and types. I've told you in London we have many types.

Scientology, another thing they started in America. Oh God. But what is the ulterior motive of this is? One is power, one is money. It's all a money making proposition.

When I say that you cannot pay anything for your salvation, people get a shock of their lives. They cannot understand a Mother's love, they cannot, that a Mother can work like this, morning till evening, just to give us salvation. They cannot think of a personality like that, impossible, that she doesn't ask for any. It's impossible for them to believe it.

In America I went there, people said that, “Such and such person is charging 275 dollars for introducing one bhoot into people. What about you? Why don't you charge when you are giving people the Reality?" I said “How much can you give Me? How much have you got? What is the value? You put Me in the balance, can you sell your Mother?" I said, “You have asked Me once, never raise

such a question to insult Me. All right, you have to build a place. Supposing we want to have a place for meeting place, all right, you have to pay for this Pandal. All right collect money, have a Pandal. But you cannot have realisation with money." We have to understand one small thing, that supposing I say, “All right come My son, live in My house without paying any money, nothing, you just live like a parasite” will you accept? Anyone one of you, will you accept? And these parasites are living on your money, other people's money. Every cloth that they have, every morsel that they eat, every house they have, every Mercedes they ride, belongs to others. The society which permits such parasites will get parasites. It is what we have deserved.

Why should we pay for God? I cannot understand. Already we have had many of these pundits and these thugs sitting in like pundas [pundits]. And then the archbishops of the thugs have come as Bhagwans and Gods with all the special knowledge of how to befool and we the simple householders and these the parasites who call themselves as the Sādhus and the Sannyāsīs, living on our earnings, why should we pay them? Why do you pay to these Sādhus and Sannyāsīs? Sītājī has very clearly told that, “Have nothing to do with Kaṣhāyas –*‘ochre robes’*, nothing to do with the Bhagwans and no Sādhu should stay in a village for more than two days and one night." She has said, “No woman should have a man as a Guru” because Ādi Shakti, Sītā Herself, was deceived by this horrible Rāvaṇa, who is born today, who is a Bhagwan.

You see, you don't know him. You will know him by his tricks, by the methods, the way he threatened Sītājī that, “If you do not accept my proposals I'm going to make your Indian women naked" and he's doing it. And we are seeing with our open eyes that photos are blown up and sold in America and the fellow is a multi-millionaire. And I don't know what the income tax he is giving. It's a fact.

We are very passive people, I must say, in this respect. Why can't we find it out? Is it our culture? This can be done also, nice cabaret show arranged free of cost and people enjoy, you see. They talk very much because, after all, you see, in the name of religion and God you want to bring prostitution? You want to kill the Dharma? You want to make everybody a Satan? No use killing these horrid people, they have been killed many a times and are again back here. I can only appeal to your senses and to your divinity that try to understand and rise.

Then, we see the other side. You see there are many styles which I cannot go into details and nothing so important. Better to talk of God than to talk of these horrid people.

On the other side of the human beings lies the supraconscious, what they call `supramental' and all these names are given. On the right hand side there the people who are extra dynamic exist. They are also used by some people.

For example, it's better to give them, these entities, some names of God. For example they'll give a name, say, of Rāma. We say, “Oh, we must take the name of Rāma." They are taking name, “Rāma, Rāma, Rāma, Rāma, Rāma." Now we must understand. What is our

right to call Rāma? Is He our servant? That we go, “Oh Rāma, come here! Look after my father's health, give me food, supply these, do this." Is He your servant? Is Śhrī Rāma the incarnation of God? You want to call Him just like this? What is your right calling, “Rāma, Rāma, Rāma"? Because the great saints have said, “Sumi Rana Karo” so we are doing Sumi Rana. Is it Sumi Rana? Do you have that heart to do Sumi Rana?

Contents: 1977-03-21 **Birthday Pūjā, Grand Hall, Mumbai, India**

All the Sahaja Yogis who have come here, all the other people who have joined us here, who are celebrating this earthly birthday of Mine... I am very thankful, very grateful and I am filled with great joy and happiness. And My vibrations are flowing from My eyes as tears to see that, in this Kali Yuga also, there are people who are grateful to a Mother who just gives a abstract thing known as vibration.

Actually I do not give you... I cannot give or take you'll be surprised. It is just emitted through Me.

It is My Swabhava [innate nature], it has to be that way, I can't help it. It is a `being' that is being. You cannot make it something else. It acts on its own, it goes on working.

It is beyond Me to control Myself from loving all of you. I do not know how people learn to hate.

I haven't got sufficient time even to love people. I find 24 hours much less! I do not know how people sit down and manipulate and think in a ice-cold manner how to be

hateful. Hatred has no power but of destruction, of yourself and others.

On this day I would request you to think of love all the time. Love is all knowledge. Knowledge is all love. There is nothing beyond. If you have knowledge, it has to pass the test of love. If you know a person, it makes no record on you because you know him from outside. But if you love a person then you know the person out and out. You know him so well, you know him... everything, the way it is. It is this knowledge that is what we call is the Para [beyond] knowledge. That is the knowledge we have to seek.

All these books are only signalling towards that. They are the milestones, which are telling us, `Go ahead, go ahead.' They do not solve the problem of entering into the kingdom of God. I request you that you all should come to the stage of understanding the Divine within you, the love of God that is within you, which is trying to overflow from you and enjoy the sense of emitting and giving. Giving has the greatest joy and pleasure. There is no pleasure in taking. And when you receive it, you start giving.

You have heard... *[UNCLEAR]* talking about how he has done work in Rahuri. In Rahuri, when I was going to Rahuri University, the people in the nearby village knew that our car will be going there.

They are ordinary villagers. They have never read any Yoga; they don't understand anything more about vibrations than these feelings that you get.

It is a subjective knowledge. It has no work. It is a subjective experience, which you feel on your fingers, in your being, the bliss of God.

And as I was going, I just felt a jerk in the car, because so many people were just lying on the road and some were standing on the road stopping the car and they started shouting My jay [victory]. I was wonderstruck! I said, “How did you know that I was in this car?" They said, “Mātājī, you have given us vibrations. We knew this was the car, which was bringing us vibrations.

So, now you have to get down here." I just got down; I embraced all of them and our Sahaja Yogis were waiting at the other end. I said, “Doesn't matter." This is what is Sahaja... such loving people! And at that time, I just thought of how once with Rāma... how you felt those things with people, with very simple people, of very simple heart and Shraddhā [faith], how they had those feelings of receiving your love and feeling it.

Everyone needs love in this world; you cannot exist without love. Your whole being is based on love.

And I wish all of you in this country to understand that unless and until there is love in your heart, don't try to do anything outside because, if you do it you will be found out in no time. Every human being understands what is love.

There are lots of things that are happening within you. There are cosmic changes that are taking place today within you. I know that it is happening. The Śhrī Chakra itself has descended on this Earth and already the Satya Yuga has started. This is the reason, why you are feeling these vibrations on your fingers and none of these Gurus

and Rishis and all those people have mentioned these things. Because this is only possible when the Śhrī Chakra is brought down. It is here. You have to feel it and understand. It is for all of you to accept, each with an open heart. I do not want anything from you. What can you give Me? I do not want anything, but I want My children to be happy. I pray for their happiness. I live for them and all the time, whether I am asleep or awakened or in the middle state, when they call the `sabhranta' *[UNCLEAR]*, I am just with you. Every moment you are in My thoughts.

I wish all of you a very, very happy New Year today because it is Navroz and Navroz is the day when Zartosht [Zoroaster] *[UNCLEAR]* started His work on this Earth. He was a great Sahaja Yogi. He was an incarnation of Dattātreya Himself.

Rāja Janaka *[UNCLEAR]* has told you about Mohammad Sahib. I have to tell you that He was My father and He was the incarnation of Dattātreya Himself. He was not an ordinary person though the people tortured His life, every moment that He lived, they tortured Him.

And Hazrat Ali is a very, very great incarnation where only once, only once, Brahmadeva has incarnated and He has incarnated as Hazrat Ali.

So, these people are so great! You cannot criticise them. They are so great, every word they have spoken is a Mantra, everything they have told you about these Namaz which is nothing but Kuṇḍalinī Jāgruti [awakening]. Mohammad Sahib has done the greatest job in Sahaja Yoga and has done the greatest advancement as far as the Kuṇḍalinī Jāgruti is concerned.

How can you criticise Him? I can't bear to hear even a word about, against Him. I know how much He has been tortured. And the same people, today, are born in this country who are talking against Him.

When you cannot reach even at His feet, why should you take such a big step? Understand, what have you done in life? What have you got with yourself that you are criticising these great personalities? Khwaja Nizamuddin Sahib was a great Auliya [Arabic word for saint Chishti; Chishti Order of Sufism created by Nizamuddin], no doubt about it. And a horrible king like Khilji Sahib to trouble Him and he was himself was murdered! And his name has gone to the dying dust. Today, Khwaja Nizamuddin Saheb, you go and see the vibrations there. You go and see at Chishti, Chishti Maqbara *[Arabic word for mausoleum]* at Ajmer Sharif, you will see the same. At Patna, you go and see, Patna Sahib [a temple where Guru Nanak stayed, also birth place of Guru Gobind Singh], where you got, our Mahāvīra Sahib, also, vibrations are there. All these people are speaking of the same truth I am telling you. But today you can make them out. You will know who they are.

Please try to humble down yourself. First of all, get eternal truth within yourself. Let your being be that subjective instrument, to understand what is God. Don't be driven away by few readings here and few readings there. Don't be driven away by the small hearted ideas and the egoistical tomfoolery that is going on, is to make fun of everyone.

Oh Man! Please awaken yourself to this great occasion of understanding: this dynamic force is dying to bubble out

of you. We have to change this world and transform it into a beautiful creation, because the Creator will not allow His creation to be destroyed. If you do not accept the truth, you will be destroyed.

So please, please, again as a Mother, I ask you to accept the Divine Truth, the Divine Love and to be One [with it].

I wish all of you, all the Sahaja Yogis and all the people who are seeking the greatest of greatest, highest of highest achievement in the awareness of God and with love. That is what it is. Otherwise, the rest of it is all useless. Those who have sought other kind of Sattvik or tamasik things in life have gone to waste, they have gone to hell and they are completely destroyed.

You do not want to do that. You are simple people, ordinary people and that is why you are the best people, because you do not suffer from any extremes. You have a very simple heart. You are leading a very religious life and a sanctified married life. This place is for the people who are in the middle path of Lord Buddha. Sahaja Yoga is the integration of all the truths of life and I can prove it to you, on the Kuṇḍalinī, that what I say is the fact, is the fact. Unless and until you take Hazrat Ali's name your Swādhiṣhṭhān Chakra cannot be cured and all the Sahaja Yogis know about it. And in the Sahaja Yogi Pūjā we have to take the name of Mohammed Sahib again and again and that of Hazrat Ali.

And also we have to take the name of Jesus the Lord, who is the Ashraya [Refuge] of all this world, described by Śhrī Kṛiṣhṇa in the Bhagavad Gītā, He was the Mahāviṣhṇu. You can read it for yourself and you'll be

surprised that all the things described about Mahāviṣhṇu are absolutely the same as Jesus Christ was.

So, I request you not to be so small-minded. You have not known the truth so far.

So, try to understand it, to be subjective, to feel it, to understand it. All the books are saying the same thing as I am saying.

Only thing, I can do it. I am not doing it. It is just happening. I have come on this Earth just for this ignition. This is the last point of ignition. This has to happen and this will happen. Let us see, in this country, in this beautiful Yoga Bhūmi, how many people accept it.

May God bless you all. Again and again I bless you.

I am going to now London on the 25th and hope all of you who have got realisation in the last two days will again come to our program in Bhāratīya Vidyā Bhavan on Tuesday we have at 6:30.

We have also a very nice center in Altamonte road.

I hope all of you will take deeper interest into Sahaja Yog, learn all the methods and master the Kuṇḍalinī. There are so many people among us who know about it and you can talk to them; even in the programs... you can listen to My lectures by which you will understand. But it is not the understanding through your hearing, but it is the understanding through your heart and through your feeling of vibrations only, you can judge the Kuṇḍalinī.

Yesterday I have very much requested you and again I am requesting you that to understand Sahaja Yoga, you don't need too much of brains. What you need is a heart, is a Shraddhāvan [with faith] heart.

And if you have that, it will work out. The time has come for many flowers to be fruits. The time is there.

I thank you again and again for showing this great love to Me. It's like a... when I feel the ocean of My love, when it flows to the shores of all your hearts, the shore gives it back as a reaction. It's a parabolic movement. When My love passes through you and comes back to Me as love, I enjoy it. It is such a beautiful experience. I mean, it is a different experience, perhaps, that cannot be coined or put into these mortal words.

Thank you very much again and again. I thank all the trustees and all of you again and again.

May God bless you with all His prosperity, with all His goodness, kindness and the Eternal. The Param-Chaitanya should descend on you and on your awareness.

Contents: 1977-03-22 **Advice at Bharatiya Vidyā Bhavan, Questions and Answers, Mumbai, India**

Yeh light isliye di hai ki āp doosron ko prakash den. Agar āp iska prakash doosron ko nahi doge to dhire dhire ye prakash khatam ho jāta hai. Is prakash ko āpko aise marg pe rakhna chahiye jahan log andhere mein bhatak rahe hain na ki is prakash ko table ke neeche le ja ke rakhna chahiye jahan woh bujh jāye khud. Aap log wahan āyiye āpko koi taqleef hoyegi, āpke yahan koi beemar hoyega, koi pareshāni hoyegi uske liye bhi batāyenge aur waise hi Sahaj Yog ke bāre mein bhi ye log batāyeinge. [Marathi.] They have mastered the Kuṇḍalinī completely. There are some, you know that, but there are some who have got realisation last five years and they don't know a

word. On the contrary, they'll just come and ask us, “My mother is ill.

So please treat her." “My father is ill." “You treat me." “My this thing is ill." That's all. They are good for nothing.

So now you have to also give to others and you have to realise yourself and to be the light of Sahaja Yoga. It's a great pleasure. It's a greatest joy to give it to others and you all don't have to spend any money for that and you don't have to earn any money for that. It is just a free flow. But you must give. Otherwise, if you do not give then you stagnate; absolutely, it stagnates.

Today we have so many people over here, I'm very happy to see. I hope you'll keep up the number. At least on a Monday keep it.

[Marathi:] Aap sab ko chāhiye ki Sahaj Yog mein gahre utrein yeh nahin ke uthlepan se.

Sahaja Yoga is not a thing to be taken that frivolously. It works. It works in you in no time effortlessly, but after realisation for all human beings, it is necessary to understand the complete working of the Kuṇḍalinī and of the vibrations. You must know the complete science. Otherwise, what is the use of getting money which you do not know how to spend or use? So best thing is to get to it and by you will find that even if you are sick and cured by Sahaja Yoga, you'll find you'll become so much healthier and better. You'll be enriched much more. If you do not take to Sahaja Yoga, gradually you'll find your vibrations will be lost after some time, because God doesn't want to waste His vibrations on people who do not want to give it to others. There are some people who give explanations, “We have a family. How are we to give

up?" Now I have also family. You know I have grandchildren also.

This is the only good thing you can do without paying a single pie. You have got it without paying a single pie and you have to distribute also without paying a single pie and you have to enjoy yourself.

Only you can enjoy if you can give. You have to learn all these things. By God's grace you have so many people here. Here now at least fifty percent people, I would say, are such that they can tell you about Kuṇḍalinī *[UNCLEAR* quite/quite well] and you they are going to work out with you. They are going to tell you about this; nothing to feel bad, because once you master the Kuṇḍalinī you will become just the same.

So there is nothing to feel superior or inferior or anything. Only thing is that you today you have jumped into the sea and you have learnt how to swim and they have learnt it long time back and gradually you'll pick up very fast.

Some people pick up so fast that it's sometimes astonishingly speedy and even the people who have been with Me for years cannot beat them.

So it is only your simplicity and earnestness to be that. You work it out very well.

Atah, I would like you to ask Me questions because when I go away I don't want the half-hearted people to ask questions because then the, if the questions start, then the murmuring souls will start and they will try to bring out people who are not yet half-baked and then they will puzzle out.

So you have to completely mature into Sahaja Yoga. Do not listen to anybody because he says so. You ask him, `What is your authority? Do you know anything about Kuṇḍalinī? Have you, how many how many people you have given realisation to? How many people you have given Jāgruti to? None. Then you keep quiet.' That's all. You have seen Kuṇḍalinī moving. You have seen its pulsation. You have felt the vibrations.

Now, anybody who talks about against Sahaja Yoga is very easy, anybody can, any Dick, Tom and Harry can say, very easy to criticise anything, very easy because how much does it take? You don't need any capital for that. You need not be knowing a word about Kuṇḍalinī.

Some might say it's a myth, it's a psychological thing; all kinds of nonsense they will say. But if you are a serious people, then you must understand that you have felt the vibrations, they are there and that you are going to proceed further.

It is for your own good and for your own asking you should get it. If there are certain problems on your Chakras they must be corrected.

So what is the question now?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Ego and superego; these are the two institutions. They grow within us as we grow older and older because when we start growing. I'll give you an example how the ego and superego grow. A mother is nursing the child and the child is in complete peace and bliss. The mother is in complete bliss when the child is being nursed. Now, what happens, when the mother

moves the child to another side, then the child doesn't like it.

So he puts in a reaction. This reaction comes in [Marathi] for your information hān... [Marathi.] Our eyes are ruined by because of the turning our eyes all the time here and here. Our Āgñyā Chakra gets spoilt. You completely lose control over your eyes. Eyes are the most important things. They carry the light of your heart of your Ātmā and Spirit. At every small spot must you see? [Marathi.] This is the problem with us, that we don't understand our own values and we don't understand what should be our priority for what are we here. We must have that seriousness about ourselves. Anybody comes in or goes in or anything happening, your attention should be on to yourself. It's very necessary at this time when you are in meditation. This is the first time we are trying to see ourselves.

So why should anybody interest us? It is only a very short time when we are, so now I'm telling you a very important thing.

[Marathi.] Question: Why God has created this ego and superego within us?

Shri Mataji: From our stomach the Medha, what you call the fat globules, you can say med, in the stomach rises into our brain, passing through all these centers, evolving to be the cells of the brain. Did you follow this point? Because med even the brain is made of fat cells, what you call the Mendu.

So for the Medha to become the Mendu it has to evolve to achieve a certain amount of charges of awareness of human awareness and the brain, human brain, is the

most precious one because it has a dimension, which animals do not have, a mental dimension, you can say, an emotional dimension. Its physical dimension also has another dimension. We can say that on every dimension we have four sides. Emotionally we understand love. We understand how to receive, how to reciprocate. We understand beauty, we understand poetry, we understand sweet gestures. We, we can create these things also. On the mental level our dimension has a fourth dimension, I should say, by which we create things. Animals cannot create; we can create. On the physical also we have a special advantage that we have lifted our heads up, our hands act in a different way than our feet, we have a better capacity to hold things. Not only that but we can use this body to lift much higher things that are here; for example, we can create a crane and lifted it.

So we have also got a power by which we can have mastery over the matter. This is not among the animals.

So we have already a higher dimension which is reached in our brain.

Now, such a beautiful human brain is created.

So at this stage of human evolution when man has reached this stage we should say it is still in a transition. A little more he has to jump and he becomes that for which he has created.

So in this transition it is necessary to protect that brain very carefully, one purpose; secondly, to make this brain independent of the will of God and to make it use by itself so it develops another dimension of wisdom. By faltering, by making mistakes, by correcting, by falling,

by going into extremes, man starts coming in the center and understands that this is the position. Now see in our country the political news how from the British we came to, British had to give us up, then we, now the new this thing we started that didn't fail; that failed.

So we started another style.

So we started another style like that. You see, you go on changing from this to another, experimenting and you reach a position where you see this is the position by which you really progress. All this is done by a human brain.

So a human brain is the most coveted thing, most evolved thing and with the brain heart also, human heart also, has to be correlated to the brain and so the both the things evolve very well. Our stomachs are evolved very well. Actually, our stomachs are much more subtle and they cannot take gross things.

They require very fine and sophisticated things for digestion and so many things as you know that we are different from animals.

Now at this stage to protect this brain also you need a kind of a hard covering.

So God has created this system by which you just get completely covered up, by creating an ego and superego which is just a sort of, you can say, a by-product of your activities. Any activity a human being does, has a reaction. For example, if he tries to say `no' to something it has a reaction: he creates his ego. If he accepts something he creates his superego. This is also done because it is done with the help that the brain of the man is made triangular and prismatic in nature, prismatic. It's

prism-like plane and in the prism of the brain when the rays of God's Divine Power flows in, it goes into refraction, into different angles and by the principle of parallelogram of forces, part of it escapes outside, this side and this side. That's why a man can think of the future and of the past, but the animal does not think of these things.

So that's how our brain is a specially made one. It is protected by creating a ego and a superego completely by which our Tālu, where the fontanelle bone is covered, you are separated from the All-pervading Power, by which you get your independence and freedom, to act as you like, to use your brain as you like, to learn, because the evolution if it has to go any further this is the transition period when you have to try. We can say like this for a simile, because simile should not be drawn too far.

But supposing this instrument I prepare. After preparing it, I first try it on a small cell separately and then I put to the mains. In the same way, first it is tried separately, individually with an articulation. The other day I gave a simile of a, of an egg, which might have sounded little funny to Marathi people, I don't know why, that an egg is created by articulating it completely. It's protected till it reaches a complete stage of its rebirth, is Dvija -*'twice-born'*. Then only, you see, the mother bird pierces the egg and the, there is a rebirth of the little chick. In the same way, you are made protected so that you are made ready. Ultimately, you reach a stage where you are just ready to jump into another state and it happens. In the incubator also, if you put these eggs with the warmth,

you see they feel the warmth, warmth is the love and with that they grow and at a point all of them hatch out, I mean not simultaneously, but we can say little difference, but most of them hatch out within two three days' time.

It is in the same manner today's Sahaja Yoga is working out, that you are just ready to have it. You've had a very great past, you've been seeking, you have been going round, you have no ideas to what you have been doing. And today you are wearing ordinary dresses like ordinary people and today you are here for a lecture with Me and at this time this happens. This is the greatest miracle for some people, but for Me it is just a happening. It has to happen at this time. For us if we see lots of flowers turning into fruits we never call it a miracle because we have taken it for granted.

So many miracles of life we have taken it for granted, but it has to happen to human beings and when it happens it happens like that.

Naturally for you, you see, it's My child's play. It is for Me, it is My child's play because that is My job is to give you Moksha. I am Moksha Dāyanī; no doubt about it. If that is My nature, if that is My nature then I will do it. If the nature of the sun is to give you the rays of the sun, it will give. It is not difficult because that is the nature. You see, if it is your nature as a human being to see things and colours you will see. What is so great about it? What is to be proud about it? I mean, I don't understand; if you are that, you are that. What is there to be higher or lower? I can't just understand. This is all because of a human ego that a man has evaluations. He thinks this is higher; that

is lower. In a way human beings are higher than men and human beings are much higher than Gods and much higher than God Almighty sometimes, because He has to beg of you to come to Sahaja Yoga, because unless and until you are absolutely freely accepting Sahaja Yoga it doesn't work out. You have to be absolutely free. I cannot entice you. I cannot hypnotize you. I cannot do anything. It has to be there. And that's why if it works just like that, why should you feel that there is something wrong in it? It has worked with so many people.

So many people have felt it. You will also feel it. It is your due.

So you are feeling it and supposing there is something wrong with the seed or something wrong with the flower, then we'll correct it also. May take two days more; doesn't matter. It is not something extraordinary for Me. Yes, it is in a way, because in all My previous lives I have not done it.

So I feel very happy.

For example, when you are a leaf you can't do the things of a flower, when you are a root you are not doing that at all, but when you are a flower then a bee can come and do it. What is so much surprising about it? Because it is been promised. Many a time it has been said. Even Vivekananda has said that, “Mother will come and She will do the job." He has also said that, “Buddha is just a part, a little drop." He has said all these things. When you quote Vivekananda, read him properly. He also says, “I can't do anything. It's Mother is going to do. Everybody is putting on that Mother." Shañkarāchārya said, “Mother will come." In the Bible if you read John's Revelation,

written that, “A Woman will come and She will be giving rebirth and She'll be afraid of giving rebirth. She'll be protecting Her child." All these things are there and now when the Mother comes in you say, `Why are you there, Mother?' Now who the Mother must come with a horn or what should She do? But if I'm the Mother Who has to do the job, I have to do the job. Now you start finding faults with Me.

So what to do with you people? I mean, after all, what should I have? Whatever I thought proper, I have. What else do you want Me to have? See if the, if Gaṇeśha has a trunk of a elephant it has a meaning and if somebody has something else it has a meaning. We say that Surabhi the cow, the first cow which appeared in the Brindabana, in the, in the Vaikuṇṭha stage she appeared, all the Gods were inside her. We accept a cow but we can't accept a human being who has got these powers. It's all right.

Don't accept. I'm saying not that you should flatly accept Me because once I say that there are many Mātājīs all over now. What I'm saying, you should feel the vibrations yourself. You should take them. If you feel them, if you see the Kuṇḍalinī rising, that is the first sign. If you see the Kuṇḍalinī rising, you should.

When I went to Amarnath there was one Janārdan Mahārāj. He had come, you see, because he had heard about Me. He came just to take My Parīkshā *–‘test, examination’*, whatever it is.

So he was sitting on near the stage and people told Me that, “He may not accept You, Mātājī." I said, “Let Me see. If he is a realised Soul he may” and when I went inside on the stage he just fell at on My feet. Then he told

Me, “I saw everybody's Kuṇḍalinī rising as soon as You stepped inside, I could see." They can see also. He saw everybody's Kuṇḍalinī rising as soon as I came in. They would not rise but the Kuṇḍalinī rose. “We wish You welcome." So if they know, many people know.

Gagan Garh Mahārāj knows. He's told many people. I have not met him. He has told many people about Me. I never met him before. Then I went to see him and he talked to Me as if he would talk to an incarnation, he would. He never talked to Me as if he would talk to Mrs. C.P. Srivastava. He didn't know.

He asked Me [Marathi], “Why has She given you? What have you done? How many of you are going to give your life for Her? She has given you this precious thing. You cannot part with one farthing. What are you going to do for Her?" He scolded all of them. He said all these things; it is on the tape.

There's another person Mister, his name is Mister Prahalad Brahmachāri. He's from Calicut. He went to America. He told people about Me. They know about Me. He told that, “She has come now.

There's nothing to worry." But for you people, you see, you people are so egoistical that you cannot bear to hear such a thing about anyone. That is the trouble: you are too egoistical. Adhajal gagri chalkat jāye. Empty vessel makes too much sounds. It's a sign of emptiness. You see, they, those people are telling Me even that...

[Aside:] What was his name from Amarnath?... Nāgnath Baba, he said, “Mātājī, they can never accept. They never accepted any incarnation and they are not going to

accept You, try Your level best." And Mahārāj says, “For twelve years You try.

If they are all right, then I'll come down." Otherwise they are all hiding themselves. They are afraid of human beings. Really, it is true. There are so many like that.

Three very old people came to see Me in Haridwar. They said the same thing. Now are you going to behave yourself or are you going to behave in a manner that is going to be detrimental to your progress in spiritual life? What are you going to do, it is for you to decide. If you are, if you have read few books you cannot sit, settle Me into those books.

You see, there is Yoga Shāstra. Now take Yoga Shāstra. Now yesterday he told you there is Sattvik Yoga Shāstra this. What should by Yoga Shāstra for Me what is it? Did Rāma read any books or Kṛiṣhṇa read any book and I am going to read any book? Am I going to use this Yoga Shāstra? You see, this is for people, for human beings who have to climb up. I know everything.

So why should I worry about these things? I have to just pull you out; that's all. I know all the job. The person who knows the job doesn't have to do this. And it comes to this that I have to tell you these things, you yourselves should realise that if Mātājī is doing like that just by Chitta.

Now see today there was, I'll tell you a thing. Today there yesterday they told Me about somebody who, who is a brother [Marathi] who drinks too much and he is in Goa. I said, “What to do? How can he come?" He, he came today [appo āp]. He came just like that. Just it is My attention, you see. If you put anything to My attention it

just works. I don't have to bother. It is something like a human being can lift this. Now an ant will say, `How did you lift it?' I mean, it is possible for a human being to lift it and for Me it is easy to lift your Kuṇḍalinīs and to do all these miscellaneous things like that because it is My attention, My attention, Chitta. My attention itself is Ānanda. It is itself, is bliss and it is itself, is the knowledge. I don't need any intelligence to know anything because I know everything in My head there is all the libraries there.

Now you have read one book that fellow has found out something from somewhere. Now how am I to tell you how this mad man has found out something where from somewhere and how did he find in darkness he what did he find? He might have found somebody's leg and was thinking it is somebody's hand. Now for a person like Me it is so difficult to go to every person. Anybody who has read a book there, a sentence here, will come down. I said, “Now leave it. Now you want your realisation. Come along have it." And then the greatest problem is all this is love. I mean, I'm just a form of love; that's all. It's nothing but love. It's just love, you see, which expands, gives you vibrations, again recedes back, expands, it comes back. It goes in a parabolic like that, what you call the Pradakshinā of a Shakti you are seeing. What is Shakti is, Shakti's this thing is a parabolic and now Einstein is talking about parabolic.

We had a parabolic long time back here. We knew it was Shakti. See, you can explain all your science and everything. In this life I learnt English language and little bit of science and psychology and all that, but these

psychologists are so one-sided people. Yoga Shāstras are so one-sided people. Now they do not match each other. I'm telling you the basic principle between the two. Both are human efforts. I'm a different person. Now what should I do if I'm like that? How can I become like you? I mean, if I know how to come up, how should I become like a little baby and say, `Oh, no, I must crawl up now gradually.' I'm an old woman of thousands of years.

So I know everything. You are still little babies.

So how can I become like you? See, the simple thing and today is the day I thought I better tell you about it that you just don't worry about things how I do things. I really do it. I cure people. Now here is a gentleman. He's a heart patient, ask. Even before I met him he got quite cured and I cured him. There are so many here who will say that. [Marathi.] Why? The question, the person who asked Me the question, you ask him.

He has a friend who is in, who's a Frenchman and the Frenchman asked Me a question about the Western life.

So I didn't answer it. I started saying something else. He's a very intelligent boy, this Rajesh.

So Rajesh said, “Now, you see, Mātājī has not answered your question. That means She has recorded it and it will act” because in his case it has acted.

So God, whatever He has done it is for your good. He has given you ego and superego not to be exploit and finished. Now you cannot blame God for that. Supposing God has given you light to go that way. He has told you, “Now take an independent light to find out that." And if you start burning yourself with that light, what can God do? It is not God's mistake.

Many people think that this ego is horrid. Ego you must have. Ego you must have. You are not to fight this ego. Only thing is that your ego should become one with that of God. That's all. It's a very simple thing. If you just become one with that God, now supposing this has a ego, how can I talk on this? I'll say something; it will say some. But if it has no ego, its ego has become one with My saying, then it carries My voice. It carries My sayings, everything. It is so simple.

What is so much complicated when people start telling Me about big, big things I really get a fright.

I think, what is so complicated? It is like, you see, somebody wanted to know how do we make Puris, you see.

So a foreigner had come, a lady.

So, she learnt, you know, how you make Puris this thing and one lady just tried to make fun of the whole thing. She said, “We make one Roti here, one Roti there. Then we put it one on top of another and then, all sorts of things. And inside we put something just to make it big and then we blow it out with a Phunkni” and all those things.

So this poor lady, she said that, “How are you making it just like this, coming up like that. You are putting in the kadhai, it's coming up?" They said, “It is working out because it's the simplest thing to do” but for her she said, “No, I was using a blower, blowing in because I thought that that's the only way you can do it." It is, it is a simple thing for any housewife to create this thing.

So you see for, when I hear all these big, big things about Yoga, this, that, then I said, “Baba, what are you doing?"

Now it is very simple. It is a very simple thing, but you can't do it, is the point.

So I'm here. Once you are awakened, once your light has come, you can do it also. Why not? And I've told Gagan Garh Mahārāj, when he started telling Me, “Why I cannot give realisation to people like this the way these. I've gone so much and I've done so much of this thing [Marathi] and useless and how are You, how are these people doing it? They will become very egoistical." I said, “They will not." He said, “How do you know?" I said, “They are made after the pattern of Śhrī Gaṇeśh; same powers they will have. Even with the finger moving My sons can give realisation. They can. Who are you to challenge and ask Me?" He kept quiet. He said, “You are a Mother. Do what you please, but aediya gabade te kām nave." I said [Marathi] I'm not giving to them. It is a fantastic thing, that's why. You see, it is rather difficult for people to understand, but anything like this has to be fantastic.

And we have to prove the existence of God. We have to prove that He exists and He works and all those people, Chaitanya Laharis and all that talks about Kabīra and Nanaka and Hiranya Sanhita and all your Yoga, I'm going to prove it to you before. Have you ever seen any Kuṇḍalinī pulsating before? I will show you the pulsation of a Kuṇḍalinī. You have never heard that there are on the fingers anywhere the vibrations are coming, nothing, but you have felt it not only but you can diagnose a person. You can tell a person what he's suffering from. You can cure a person. Now you will say, `How is it possible?' and somebody says, “Ten thousand years

before we never heard of these things." Everything must happen ten thousand years ago. Then why are we proceeding further? Better go back. What kind of a argument is this? After all, we have discovered going to the moon. Then we never say, `Why did we go to moon?' You see, that's a simple question there. We do not.

But we have to know that somebody is searching inside for you and I've found it out. I've visited all these Rākshasas also. I've visited all these Gurus, all of them, very nicely befooling them and I tried to find out what are they up to. Now I also know their tricks. I know what they have done to you and that's how I can correct.

So I've studied all the permutations and combinations and everything, everything of Kuṇḍalinī, whatever is possible because, you know, it's not so simple with human beings. They are very, very easily, they are very easily can be persuaded. They can be enticed. They can be hypnotized, I cannot be hypnotized, but you can be very easily hypnotized. Anybody can hypnotize you like that. I've seen thousands of people getting hypnotized, taking out their clothes, dancing, jumping. I've seen some people just making all kinds of faces, like this, like that, all sorts of things. It can be done and the hypnosis is so much that when they come before Me also they start doing that. They just get into the hypnosis because they are used to it. It's like Doctor Jekyll and Mister Hyde. They just become Mister Hyde and Doctor Jekyll is lost. You become that; it's very common.

So for you it is wise to understand that I know all these things and I will tell you everything. I've got it for you specially and I know all the permutations and

combinations. You don't have to do any research about it. No money is needed to be spent. Still, you see, there are people who have been with Me for seven years. Still they are saying, “Mother, every time You say something we have to learn." This is this, this is that, this is combination, that is combination, everything. Even five lives will not be sufficient for you to know a little bit about this knowledge.

So why worry about these research and things? Just listen to Me and use your hands and learn and discover also for yourself that this is the truth and don't listen to everyone, third person coming round the corner, somebody selling the Pān there will tell you [Marathi] done. As if we have no brains at all, you see.

So, you should not listen to everyone. You must, you are special people. By God's grace you have got vibrations. This is a very big thing. Those who haven't got will also get it. I would request you every day you have to sit on the water for seven days to see that you are cleared out now after realisation and also later on whenever you are tired. It's better; that's a bath for you. Every day do that treatment yourself. It's a bath. You cleanse yourself because you gather. I do not gather. I, nothing happens to Me, but it happens to you.

So you must have a bath in the night, take out all the problems on that water, throw it away. Water with salt is a sea which takes away all your problems.

So try to do that and there are so many ways. We can use Ākāsha –*ether’*. We can use Pṛithvī –*‘earth’*. There are people; they can tell you; they know. I've told them that

five-six people should come here. We have a brain trust. They will be all sitting down here and talking to you.

So next time when you come, if you have any problem you can ask them. Now maybe you are learned but you can learn from them. Even person like Justice Vaidya told Me that, “I must know more about Sahaja Yoga." So I said it is more practical than theoretical and if he comes to the program or if somebody can go to him or if he can work it out with his hand, gradually he will be become a master of this because as it is he has knowledge. It will fit into it as if, as if the Ganges will flow into the, all the, all the ditches or all the things that are made and to receive the water and it will just go and settle into it, perfectly.

Your reading is not going to be wasted, but you will know what is right what is wrong. Now if there is another question for one question I've taken so much time because it was a very important question.

[Marathi.] The photo has the vibrations; is a fact. Also, there are many things that have vibrations. For example, even this statue has got vibrations. Even these two statues have, but not so much as they are from Me. First of all, I am a living being. Another is that their proportions may be wrong because they are created by human beings, by their imagination, but the Swayambhū Lingās, all of them have got.

For example, now supposing you have a prostate gland problem, if you go to the, say, to any of these [Marathi] Rānjangāon, Rānjangāon Gaṇapati. You see, I went there. It has complete vibrations.

[UNCLEAR Chichwāra] because it is, you see, too much visited by people.

So it gets crowded sometimes, but Rānjangāon I found still all right; but as soon I say Rānjangāon everybody will go to Rānjangāon and the Rānjangāon also will be *[UNCLEAR]* because after all these are the, these are the special statues which have come out by Mother Earth. She's thrown them. Mother Earth thinks, She creates these things and She throws these things and they give vibrations.

So you take vibrations from them all. But My photograph is a photograph as a reality. [Marathi.] Another thing is, you see, whatever I speak, because I'm that, it is Praṇava flowing. It is actual Praṇava.

My every talk, everything, is a mantra going into and when I just put My finger also into it I found that My vibrations can be turned around. Even when I [Shri Mataji blows air from her mouth] do like this, those who are realised can feel it. On their Sahasrāra they can feel; is a fact.

So why should it look so funny to people? [Marathi.] Question: What is `bath' [foot-soaking]? How to take it?

Shri Mataji: It is a simple method. You put My photograph in a proper place, put a little light before it. Candle will do, or you can put a Nirānjan, whatever you like. Put both the hands towards the photograph. Now you put both the hands towards the photograph and feet in the water with a little salt.

You can have little hot water, cold water or warm water according, according to the need. Supposing you are sick, suffering from cold, so better to take the warm water. Put a little salt in it. Put your hands towards the photograph. You'll be amazed that the whole trouble will

go away into the water and you can throw away the water in the W.C. and you'll be very much clear. Now this gentleman you ask. He did that. He had a heart attack. He was very serious. Everybody can do it.

Now for Viśhuddhi Chakra, especially this Chakra, another simple thing you can try is to put your right hand towards the photograph first and take out the left hand. Supposing you find the vibrations are flowing into it, then you put left hand towards the photograph and right hand outside and you will be surprised that the whole thing will clear out this Chakra very well. And if you keep your eyes open towards the photograph and put your hands like this or sometimes like this on the Ākāsha, you'll be surprised that your eyes can be very much improved, very much with this. Mother Earth also; if you put your head on the Mother Earth, just touch Her with your forehead and say, `Mother forgive me for touching you with my feet,' and She's your grandmother. You ask for anything and you will get. They are all waiting to give you whatever you want. You can ask the help of Hanumāna. You can ask the help of Gaṇeśha.

The other day the newspaper people told Me, they are two disciples of Mine who are correspondents and they were going somewhere and they had there My photograph with them. They said, “It was so amazing that we were coming and while coming driving our driver just bumped into a truck and we said, `We are all finished,' and we closed our eyes. When we opened our eyes the truck was ahead and we were here. We didn't know how we were saved, all of us. And the driver had also closed his eyes. We didn't know how the truck went

that side and how we were here." So accidents are avoided. Things can happen and people have seen. They live long and you have good health. Everything is there. After all, we have to, we have jumped into the kingdom of God. Only thing is keep your seeds all right for the time being.

Then the whole thing will be lifted like this into Sat Yuga. Already the Sat Yuga has started.

[Marathi.]

Seeker: If we see all the six Chakras nearly each one there is the some or the other endocrine gland.

What relation this Chakra has with this gland?

Shri Mataji: Endocrine, huun. Now endocrine glands are controlled by the Chakras also. For example, now we can say Mūlādhāra Chakra controls this prostate like that. Even the Āgñyā Chakra controls the pituitary and pineal, both of them and that's how it controls the ego and superego.

So it has a controlling effect on that very much. They are the growth agents of that. You see, for example, to control all the nature God has fixed up the stars. Certain stars are there, nine, nine stars mostly; the seven stars, as you know and two more are placed there to control the Universe and the everything. It is controlled through those points and you know so it affects our physical, material life, the whole planet.

Seeker: Respected Mātājī, please give me the knowledge and show me more clearly the way. First, what are the vibrations: physiologically, scientifically and spiritually? Where do they, these vibrations come from, from You,

cosmos or atmosphere? What way do the vibrations benefit us? What are the dos and don'ts for Sahaja Yoga?

Shri Mataji: Very good question, very good. Who has asked the question, very good. First question is about what are these vibrations. I told you yesterday that in our heart there is a flicker of light which is burning all the time, which is the Ātmā which is the reflection of Param'ātmā in our heart. In short I'll tell you; the details I will not. Now what happens, the Kuṇḍalinī rises, she opens the Brahmarandhra and there is the seat of the Sadāśhiva, the Pīṭha. You see, the Pīṭha is here, but Shiva is in the heart reflected as the Ātmā. You see the Pīṭha and the Pīṭha is created because, you see, the Pīṭha receives the subtle, you see. It receives the subtle energy which is all-pervading, the gross. Inside all the pervading, for example, this collects My voice. Voice is a subtle energy which is collected through this. Here now we have all kinds of pictures and all kinds of music going on, but if you have a radio it can capture. In the same way the Pīṭhas are in the brain and the Pīṭha of the Sadāśhiva is higher up here which is opened out so that the subtle, the Sūkshma in the gross passes into our heart through a very subtle channel and just like a gas light it has a flicker and when the gas opens out the Prakāsha comes in. Now the vibrations are, are the, that Prakāsha going through us.

These vibrations start flowing through us. Now what do I do? You will say, `Mātājī what do You do?' I do nothing but I just try to give you that force which is the, we can say, the gas power. That is the gas power because the Kuṇḍalinī knows that when I am before you, she rises,

she opens out and it starts flowing. It is flowing through Me throughout, but unless and until you are subtle you cannot feel it and you have it. It is, you can say that I am like a, you can say that I am the finite in the infinite, or you can say the infinite in the finite; infinite into the finite and also the finite into the infinite. I'm both.

So the energy that is emitted into all the subtle energy is passing through Me, is the Virāt. From the Virāt, say, the whole thing passes. It is going into the all-pervading. It is all-pervading everybody. Everywhere it is going. Even it is in a cell in everything. In a carbon atom it is there. Into all atoms, into all arrangements it is working. It is the subtle energy that is emitted through Me. When you become subtle you become like a radio; you start receiving it. Now how will you know what is correct, what is incorrect? You ask the subtle and the subtle answers you and you get the answers on your hands. It is like that.

So these are the vibrations which you receive from the All-pervading Power and the All-pervading Power is emitted out and you receive it from Me or from the All-pervading. It's just the same from everywhere these are the vibrations.

But the Self-realisation means, which is a very subtle point, which you try to understand now that it is so far is an unconscious for you. Your Ātman is in the unconscious. It is not in your awareness; it is in the Achetanā. It is in your unconscious, means it is in the Achetanā. You are not yet Chetit about it - you are not aware of it, all right?

But once you are realised it starts flowing into your awareness, means you start feeling it in your central nervous system, because your central nervous system is your Chetana, is your awareness. The human awareness is nothing but is central nervous system, but his central nervous system starts feeling now the vibrations, the light of the Ātman through it.

So that, that is why it is known as Samādhi. Samādhi means the unconscious. When the unconscious becomes the conscious, it is called as Samādhi.

So people think beshudha hone, beshudha nahin. It means you become aware of the unconscious. Not only that, but first you become Nirvichār, then Nirvikalpa and then a complete Self-realisation.

So the Samādhi is a word, a great confusion. Samādhi just means an universal unconscious.

It means the universal unconscious and unconscious [Marathi]. If you are unconscious in the sense, now supposing somebody gives you an injection or you take a drug you become unconscious, means what? You go into subconscious or into supraconscious, but this is a super-consciousness and super-consciousness, is all-pervading Sarva-vyāpi, Sūkshma. Yesterday what he told you about three types of Sādhanās: Sattvik and Rājasik and Tāmasik. Tāmasik goes to the left side, means into the subconscious and collective subconscious connected with the libido on the left hand side and right side is the supraconscious connected with the Piñgalā Nāḍī which is the willpower, as you call it and connected to the supraconscious side, goes to the collective supraconscious. Dev and all these people are sitting that

side, dev, Devatās and these are officers, you see. Gaṇas are on this side on the top and all those who fail into that, they go into hell.

But the center is the super-conscious. For the Suṣhumnā the people rise above the super-consciousness.

They gradually start becoming more and more aware. They have the same body. For example, if you look at a cell of the brain, is the same as the cell of a, of a fat globule, but there is a difference.

So the difference starts taking and by the time you open out from here, then there is given a greater dimension to that cell, your brain, that it starts receiving the vibrations and can understand it. And then even is a greater, in Nirvikalpa you get another dimension where you have no doubts; you are knowledge. And the last is the Self-realisation where you are just in joy, complete in joy, no problems. You do not catch; nothing happens. I would say our Vaidya Saheb is very much near Self-realisation, very much near. The way he got his Self-realisation itself is remarkable because he felt two ice cubes coming into him and melting out, but he doesn't catch, you know. I told him about somebody. He said, “I know he is no good. He is a tamasik fellow. Let him go according to his Karmas, Mātājī. What to do?" You see, he doesn't catch, but you people will catch.

[Marathi.] Physiological, physiological, you can feel it on the hand. You can feel on the fingers. [Marathi.] Sociological. [Marathi.] You see, scientifically you can say the parasympathetic gets activated. You get the control of the parasympathetic. You jump into the unconscious,

the universal unconscious. These are the two points you can say. Now what is the...

[Marathi.]

Seeker: Where do the vibrations come from?

Shri Mataji: From everywhere. I am the emitting force, all right. Accept it.

Seeker: *[UNCLEAR]*.

Shri Mataji: Hān. Now this is the vital force of life. You see it; it gives you a complete balance. It corrects your physical being, it corrects your mental being, it corrects your emotional being, it gives you a complete spiritual oneness with God and it integrates you completely. I mean, as far as I am concerned, I have no Pashchatāp. I don't understand what is Pashchatāp. I don't understand what is temptation.

I don't understand these things because I am complete one with Myself. Every, every finger I move, every hand I move, everything I do, it means something. I have to do, I mean, it is done without thinking, but there is a big thought behind it. It is done because I say hān, I say hān, I say hān. Hān means there is a noose, you know it. There is a formation of a circle which works. Now it's difficult you know My mechanism is different from yours.

So I can't explain what I do because you don't have those mechanics within you, but it is like that. Even saying huun, hān, hein, all these are tremendous words. They create a kind of a force and a kind of a whirlwind, we can say. A kind of a formation takes in which it engulfs all the bad things that are there or all the Rākshasas and all those things and can pull them out. Now I gave it in the

matka; just I put My breath in that. It's Praṇava itself, complete and that Praṇava, you see in the night when they will be sleeping, will come out and take out all these things gradually and bind them and put them inside. You have seen many mad people are cured like this, but to look at it looks like matka and people say, `What is this Mātājī is telling matka matka?' and this and that.

And I have told you about the Civil Surgeon of Ahmedabad, what happened to him. He told Me, “I can't do all these nonsensical things." He was so angry. “You want me to befool me. I can't listen to all this." I said, “All right, you go ahead. I don't say” and he had become little bit loony. I said, “All right, I don't say. All right, don't bring matka” and third day when I was giving a lecture he was coming there with such a big matka on his head.

So I said, “Doctor” after the lecture. I couldn't help laughing. After the lecture I said, “Why did you bring such a big matka? I had not asked you to bring such a big matka.

I had asked you to bring such a small matka." He said, “Mātājī, you are Māyā. That's how you have killed my ego completely because in the market there was no small matka available. Only this big one was available.

So I had to bring such a big matka." And he was walking through the whole thing and I was looking at him and I didn't know where to look. I said, “Look at the Civil Surgeon” and that convinced people.

[Marathi.] Poor Civil Surgeon, but he is a very good man and he's cured, thank God.

So it is like this. Then he retired also after that and he is a very good Sahaja Yogi, still.

So it doesn't matter. You know these things are not important. Mother says, “All right, matka to matkā." [Marathi.] You will not find it in any book. You will not know it anymore but Mātājī knows. She knows all the tricks of Kṛiṣhṇa. After all, She's told you all His tricks also.

[Marathi.]

Seeker: What are the dos and don'ts of Sahaja Yoga?

Shri Mataji: Don'ts and dos; first and foremost things that a Sahaja Yogi cannot smoke or drink.

One absolutely one hundred percent sure, because if you drink or smoke you will find after some time you either you'll lose your vibrations or you'll start vomiting. You cannot smoke. If you smoke your Viśhuddhi will be caught. If you drink your Nābhī Chakra will be caught and whenever you'll place your hand towards the photograph all the Nābhī Chakra will be burning absolutely.

So you'll say, `What is this happening?' And you'll give up. You sort of, many people have done it without any difficulty. They do not have any difficulty; they just give up.

So this is one of the most important things that you have to gradually give up. Just take My name; you can work it out. We have people here, they will tell you they were alcoholic, they were taking drugs and they were doing all kinds of things. They've given up all that and now they are absolutely normal people. First thing is that: don't drink and don't smoke. Secondly, don't fast. When Mother is there you are not to fast. Only fast on Naraka Chaturdashi; that's all. One day you should not have Phalāhār [Marathi]. If you don't feel like eating, eat

something else but don't leave your stomach empty. You can have some fruit juice or milk or whatever you like. These are certain things about the food and the stomach, Nābhī Chakra.

Secondly, the eyes are very important things where you have to be careful not to move your eyes very fast anywhere. Try to keep your eyes steady and mostly on the Mother Earth. You see, you have heard about Lakshmana. He never saw the feet of Sītājī, never, never saw Her face. He only saw Her feet. How can that be? He was always living with Her. He had never seen Her face; he had just seen His feet.

So you can imagine what should be the position and for fourteen years he had to lead a complete Brahmachārya's life. He just, She was like his mother. He knew She was Ādi Shakti, but he just saw Her feet.

That should be our case, this thing, that we should lead a sanctified married life. Now supposing somebody is married; then he should not run away with other women and the other women should not run away with other men. And lead a sanctified life, create a nest of family, a proper family house, try to adopt, compromise, adjust, make your wife realise or make your husband realise and bring peace in the family because there are many great souls who want to take birth, many of them.

As soon as you'll find that such marriages will take place they've seen now in our case, you can ask some people from we have here. Ask these girls. There I told them that you must marry.

So one girl married and she has a daughter absolutely realised.

So many people have got realised children. *[UNCLEAR]*.

So many those who got married like this, they have all realised people.

So you must try to get a family life, a proper family, proper relationship.

Do service to your parents, to your mothers. Don't find faults with your parents and try to be kind to them, also to the kind to the wife's mother parents also and try to be good in the family. Try to bring more peace if they are difficult. I mean, it's all right. Don't spoil the children also. Correct them, make them loving. Make a nice society. Every one of you should be the carrier of love of your Mother, everywhere.

If you are Sahaja Yogis and if you change and transform in your behaviour, naturally Sahaja Yoga will have its own reputation and everybody will start taking to Sahaja Yoga [Marathi]; impossible. If you do anything like that, immediately your vibrations will go away.

There was a gentleman in America, who got realisation and he started a ashram of Sahaja Yoga, started taking money. When he came here people told Me, “Mātājī, we get a chakker with this man.

What's wrong with him, You tell me." Immediately in meditation I knew what was it is. I said, “Give Me the pamphlet." He gave Me the pamphlet. I said, “You can't earn money. If you earn money you'll have a bad time” and he had a very bad time after that and he had earlier also. Now he's all right. He says, “I will do some other work." You cannot earn any money from Sahaja Yoga. Do not have Sahaja Yogis for business partnership. No, they

are Sahaja Yogis. Do not use Sahaja Yoga for making money [Marathi].

You see, this kind of this limit, this type of people can never be Sahaja Yogis. You have to be generous people. You have to be absolutely honest.

[Marathi.] They are thieves. They just come here for thieving. They are not Sahaja Yogis.

So such people are also there.

[Marathi.] This should not be done. There are Ten Commandments, as you say and you should not take anybody's things and be satisfied in your heart. This is a very simple way of doing things, but you have to lead a chaste life and you have to also see chaste things. For example, [Marathi] you will not like it also. Your priorities will change. Your friends will change gradually. You will not like dirty jokes, nothing. You'll just change and you'll run away from them. I've seen these foreigners; now they are telling Me that they just cannot stand all these things now. Once upon a time whatever they could tolerate and enjoy also sometimes, they just cannot stand it and bear it because now you have become saintly. You have to be decent people.

[Marathi.] So don't dabble into all these rumours and frivolous things. Don't waste your precious life. You are Sahaja Yogis. Not a single moment to be wasted on nonsensical things. Every moment should be spent in having dignity for yourself, for others, for loving others.

[Marathi.] Don't be misers at all. Miserly people are against Sahaja Yoga and if miserly people come I give them trouble. If you are miserly you get lots of trouble.

So you don't get miserly, hān, I'm telling you and don't be too talkative also. If you become too talkative and troublesome, I can stop your talking and if you don't talk at all that's also not good. Means don't go to extremes of anything.

These are certain things which you have to know. And don't, women should not dress up like men and men should not behave like women. All these nonsenses you should not do. You should be yourself.

Supposing you are something in something you are doing you should wear the dresses as you are; now no need to wear funny dresses and go round and have your hair up to this much or try to show off. You see, all these are mythical things. Be normal, natural people and lead a normal, natural, decent life and it's not so important. Food is not so important. Whatever you get you get you eat and don't talk too much of comfort and don't also sleep on the thorns, no, no, no, but don't be absolutely a waster. Be in the center; is a very simple thing for Sahaja Yogis.

And you see with your vibrations if you have to take a decision, `Should I take this house or not?' Take the vibrations. Anything you see, `What should I do? Should I have, who should I have as a Prime Minister?' Now, see for yourself whom do you want to have a Prime Minister. See four people you put in; see the vibrations. Who has the best? Now, you think of the person. He will not be the one the Prime Minister. You cannot say that he will be because maybe that there are so many horrible people. In a democracy anybody can be brought in but the one, who is a good one, is a Sahaja Yogi. He should be the

Prime Minister and you should ask. If the more people ask for it, he may be.

So decide everything with vibrations, for yourself, for collectiveness or anything and the most important is you give it to others.

And Sahaja Yoga doesn't work in your houses, families, or in small little groups but it works here in Bharatiya Vidyā Bhavan when all of you are here because I'm here. It is a collective work. All of you are cells of one body and the more cells are awakened, the more the body is active.

So you have to come together, to be together. Love each other. Mix up with others. Do not form groups, no. You should talk to each other very freely, whatever is your language, nationality or whatever it is. And you should mix up with others; is not proper, is a sense of insecurity is expressed if you have a group [Marathi]. This kind of a small thing is not there [Marathi]. Foreigners are sitting together in a group like that. You see what I'm saying: there should be no grouping done; no need. Be open. All of us, all of us are born of one Mother, we should not feel insecure, we should be not together. It is not that you should avoid also, if you are together all right, now together is all right we are all brothers and sisters.

Be very friendly and kind and do not analyze others and criticise others. Better to criticise yourself than to analyze others. Will sit down, `He's like this because like that.' [Marathi.] We should watch ourselves and not others. Why somebody is behaving like that, you just don't worry.

How are you behaving yourself? Are you all right? Are your vibrations all right? And that's how with love,

patience, understanding, I'm sure one day we all will feel the oneness, all of us and we should help each other. If somebody is sick we should help.

Somebody tells you [Marathi] somebody.

So there is nothing to get angry. Actually, it's a great thing he has told you that he can cure you and you cannot see [Marathi].

So it is a story told by a person who is not connected.

So you should not sort of identify with yourself. You should identify yourself with the eternal life that is within you and you are going to enjoy it very much.

So don't feel insecure, don't have too many desires for something and you'll be surprised that suddenly you'll find [Marathi]. If it works out, well and good; doesn't work out well and good, because we are there after all. And if the car gets punctured, all right, we are there after all. Even if the car is not there we are there. We are not lost.

So don't think of the future, don't think of the past but think of the present and enjoy. That is the message of Sahaja Yoga and perhaps I've covered most of the points for you people and never try to criticise anyone, never, never, never. And be firm and know that you have just now crossed, so many of you just crossed.

So be steady, steadily [Marathi] what is going to happen, let us see. Let us see. Be with that. Suddenly, don't be bumptious about it and otherwise you'll be rippled back again, you see.

So gradually grope the whole thing. When you have got the mastery over it then grip it. But if you are bumptious,

anybody can push you down saying that [Marathi]. There are many like that.

So be careful.

You see, everybody is trying to push you down. In this world there are Satanic forces and you are very special chosen people. That's why you have got vibrations. There are so many people in Bombay [Mumbai] but how many have felt it? You are the very few who have felt it.

So be careful about it and meet together in this same number. All of you can be realised fully if you come together and sit together.

They say when Mātājī is here, they are here. Then Mātājī is only busy all of the time.

[Marathi.] Those eight or ten people who have been attending it regularly are the best and they are also busy cleaning you [Marathi].

Today is the last day because I'm going on the 25th evening. I'll be back again in December, I hope so, for one or two days. We'll have a program, not a long program because we are going on a holiday, first time in My husband's life.

So I hope you won't mind. Then again I'll come back next summer perhaps I don't know maybe or maybe next year I may not come. By that time I hope you people will keep to the pro...

[Audio ends here.]

Contents: 1977-04-27 **Letter, London, UK**

As sometimes, we, in our memory, relive some beautiful moments of our past and feel the same joy, in the same

manner, every idea of a realised Soul can be materialised (Sākār –*'having form'*). We do it unconsciously many a times when we paint an unknown picture. We imagine and enjoy our imagination and then recreate and enjoy more. But a Sahaja Yogi can weave a beautiful pattern of joy by suggesting joyful, beautiful ideas to oneself.

Contents: 1977-05-00 **Quote, Lounge, 2, Parklands, Ice House Wood, Hurst Green, Oxted, Surrey, UK** (month not sure)

The power of God actually just goes to the back of Me. I am like the source and it's just flowing behind Me.

Contents: 1977-05-00 **Letter to Gregoire, 2, Parklands, Ice House Wood, Hurst Green, Oxted, Surrey, UK**

You can cure human beings but cannot force them to accept me which it seems is the only condition that deities are not asking to compromise with. If it is not done by human beings Sahaja Yoga has to fail and we have to accept the verdict of the "Pralayankāra", the destroying aspect of God (Sadāśhiva).

Jimmy Carter is talking about human right but does he know that human beings have certain duties towards themselves? Does he realise that they have no right to spoil their Mooladhara and the Sushumnā by their egoistical freedom? Does he understand that Americans are under another kind of captivity? It is your task to write in your book very clearly that they cannot proclaim anything about right and wrong when their own instruments are rotten.

yours most loving mother, Nirmalā

Contents: 1977-05-01 **Letter (Marathi) to Indian Sahaja Yogis, UK**

My dearest Sahaja Yogis: My Blessings to you all, News has been conveyed to Me that a new Center is functioning in Muskwadi Village [near Rahuri], where thousands of people are getting Realisation. The achievement has been made only because the `workers' over there have knit themselves in bond of wonderful Love. They never try to complain to anyone about anything but instead overlook and ignore in case someone commits what may be described as an error. This broad-mindedness is capable of generating feelings of happiness in one's self and acts like a magnet where others are concerned.

This broad-mindedness is the quality of a human body and gets multiplied with the awakening of the Kuṇḍalinī. This is she manifestation of divinity. But, those people who remain in `artificial' environments only, they cannot enjoy this Bliss. Your Kuṇḍalinī has been awakened; and it has pierced the apex of the brain (Brahmarandhra); but still the heart also has to feel `awakened'. In case one's heart is like a stone and he is unable to shower Love on any one; he uses unpleasant language in conversation with others and is very particular to stress that he himself is really someone special; then he is not fit for becoming a Sahaja Yogi. Of course, such is the nature of certain people. Many a time, I have observed that before Myself, some of you try to push others or frown upon them with anger, etc. When someone speaks harshly to

little children, then I feel a stab on My heart. Tell Me, in Sahaja Yogi, should not there be exhibition of loving feelings? People who are the offsprings of the same Mother very often fail to realise that they are the children of their Mother in reality. This fact is well-known to you. Then, why should you have the feeling that someone else is superior or inferior to you. Are you without blemish and capable of being such a judge? People talk of universal brotherhood of man but is this feasible if we don't love each other as we should? At the moment, all I have to say is that you must use Introspection and Discrimination and rid yourself of such `poison' as it is only then that you will make a real Sahaja Yogi.

In case a Sahaja Yogi comes to your place, invite him as if he is one of our own brothers. Look after him nicely. This will purify your household. I cannot understand how and why Sahaja Yogis form `groups' as with every passing moment your position improves or deteriorates. Such formations can lead to total annihilation of the Self. You should try to own whatever is good in others and ignore what is not so as this can be looked into by Me. In meditation, you will realise that this is the Door to ETERNAL BLISS.

One who remembers you always MOTHER NIRMALA

Contents: 1977-05-12 **Letter, London, UK**

India has now won back its democracy and the leaders are talking of Gandhiji. That is a very big step forwards towards the new style of government. Gandhiji believed in LOVE of God. He believed in Dharma.

He believed in integration.

Contents: 1977-06-00 **Letter on Guru Pūrnimā (likely Hindi or Marathi), London, UK**

My dear Children Sahaj Yogis, I am happy to learn you are celebrating Guru Pūrnimā on 1st July.

It is very hard to be a Mother and a Guru. Mother is the Guru of Gurus. Mother has to be a Guru to her children but She does not perform this duty the way the Guru does. She reduces the distance between Her disciples and Herself by treating them as Her children her own part and parcel. But, Oh! My children, you are really born out of My Sahasrāra. I conceived you in My heart and gave you the new birth through the Brahmarandhra. The Ganges of My love has carried you into the realm of collective consciousness.

This love of Mine is too great for My human body. It nourishes you, soothes you and gives you security.

Gradually it opens your awareness to bliss and joy. But this love also corrects you and prunes you. It guides you and directs you. It reveals itself in the form of True Knowledge. It absorbs your shocks and settles you like a gliding leaf on the hard surface of truth. It strengthens you to fulfil your aspirations of reaching spiritual heights.

After all what is the Guru principle? It is that aspect of this Divine Love that guides and warns, which gives you the dos and don'ts. Because if human beings fail, they become Rākshasa and Dānavas, which is a fact.

All your ancient scriptures are singing praise of the incarnations as Gurus. Dattātreya, the three fold innocence that guides the path of Dharma. There are ten

basic Dharmas of human beings. They must be guarded, respected and are to be identified with Tadātmya.

There is no compromise but human intelligence gives ideas by which human societies have gone into horrible conditions. They play of mind takes us to sin and we become insensitive to sin.

Today I want you to resolve that you all will become absolutely Dharmic. It is hard to be a Dharmic.

The society and the environment forces you to be Adharmic. You are born in innocence and later you go on compromising and accepting Adharmic patterns as normal.

For a Sahaj Yogi, it is difficult to be Adharmic. If he tries to do a wrong thing, he is corrected by the vibrations. But if you go on killing your awakened conscience you are free to do so and kill all your chances of ascent.

One aspect I would emphasizes this time. “Do not commit Adultery" (“pardareshu...") Christ went further to say that, “You should not have a adulterous heart or mind" because you are Self-realised. Your behaviour pattern moves from inward to outside. Introspect yourself. Do not confuse your lust with `Love'.

I have heard prostitutes singing the love song of separation.

They are the ones who create the agony of separation for a Gṛuhalakṣhmī and act as the oppressed. Be careful you are not acting and playing the games of Adultery. The sin becomes subtler and subtler with sophistication.

Respect your marriage institution. Women have to be Gṛuha-lakṣhmīs. Firstly she has to be dedicated and

completely fidel. Secondly she is to be worshipped like a Gṛuhalakṣhmī. This is the double meaning of yatr naryestu pujete. The word pujete means the one who is worshipable and is also worshipped.

In Sahaj Yoga you have to forget the past as you have been bathed with Divine Love, like a newly born baby. Purity of heart expressed as fidelity in marriage for both husband & wife is the most enjoyable virtue and is the most powerful. When you understand the purity of relationship, you enjoy them the most. You do not confuse your sensitivity to joy. Your mother is a mother and wife is a wife. Here in the West, it is all becoming a confusion. Very young girl are marrying old men and vice versa. It is all the game of money. If you have too much then stupidity becomes the pattern of the society. They become so blind that they call it Love.

This stupidity is very very dangerous. Beware of it. Steady your attention by keeping your eyes on the Mother Earth. Thus you get the loving bandhan of your Nani and you become free of enslavement to your lust.

May be some of the marriages are not alright but exceptions should not create a mass disturbance.

They should suffer it for the masses. Once the citadel of virtue starts tumbling down, the whole building of Sahaj Yogis will tipple down and who can suffer, but this mind which does not touch you who is a witness. Enjoy the tragedy of your life as a witness and think of what image you create for others to follow.

Realise what is the role of a Sahaja Yogi in this disturbed self-destroying world? Thus arise into new role.

There are other `Dharmas', all very important, meditate on them. I find My love reflected in your shining Dharmic eyes.

With all My blessings to you all, Yours as ever always remembering your all Your Mother, NIRMALA

Contents: 1977-06-30 **Talk to Sahaja Yogis, Guru Pūrnimā Day, (unlikely) Caxton Hall, London, UK**

So when you get your Realisation, first and foremost thing you must know about your physical Self, which is not known to you so far. As soon as you jump into the unconscious you have witnessed that you come to know about your physical being, first about yourself. You come to know what is your physical problem, where are you suffering. Automatically you know that this is what you are suffering from. You don't have to go to a doctor to ask him what are you suffering from. Supposing your Nābhī Chakra is catching, you know that there is trouble in the stomach. If you progress a little more with the frequencies of that immediately you will know that it is in this part. Even on the finger, on the right hand side if you get burning more on the left hand side of the finger then you must know that the trouble is more on the left hand side than on the right hand side. By practice you understand exactly what kind of a trouble it is.

But after some time you just say that it is the trouble and that *[UNCLEAR* it] is what it is. It is like a computer you become.

So the Self-knowledge, which is first experienced, becomes the actualisation. This we can say is the second stage. But definitely in the first stage you get the

experience of your physical being. Now see the beauty of it, how it is beautifully done. When you put your hands towards Me you understand your position, first of all. You do not realise Me, but you realise your Self. Immediately you feel the burning or you feel the cooling, or you feel the smarting, or tingling, or whatever it is. All that it is not indicative of Me but is all *[UNCLEAR* indicative/indicating] of you. Then by the vibrations that are flowing through My *[UNCLEAR* being] they are corrected. All these problems are corrected. Then when your machine is corrected, then the same *[UNCLEAR* wash] machine that Myself emits the vibrations or you receive the vibrations which are really Me. But that to an extent... to that extent, which you have achieved the clarity and the sensitivity.

On the other hand, when you want to know about the health of other people, then your machine does not feel your problems but feels more the problems of another person. And once you have corrected the problems of the another person then you start feeling your own problems. How beautifully it is arranged, you see, so that you *[UNCLEAR* are to/have to] you are compelled to cure another person. If you do not cure the other person you cannot feel yourself. That is how the unconscious is trying to guide you, how to be universally aware. This is the beauty.

Now, to know about our autonomous nervous system, about sympathetic nervous system, even the doctors have to use at least hundred days to take your cardiogram, to take your blood pressures and to pass you through all pathological tests and this test and that test

and you have to do all kinds of things and lots of money is to be spent, still one *[UNCLEAR* does not] knows if they can really say this is this.

But the Self-knowledge is so correct, that even a child can say this is the thing. Now it's not only the knowledge... For example now if you have eyes, if we can see something, is not that we can see it, but by seeing it, we can correct our movement, we can correct our vision. Supposing something is lying there and we have got the light in our eyes, we can see it.

So we will not topple down over that. In the same way, in Sahaja Yoga, when you come to know about your physical elements and physical troubles you also have a power to correct it. You can correct it only by paying attention to that part, because your attention is now enlightened by God's love. You just pay your attention to that and you can do it. This maybe at a later stage, you can say. But in the earlier stages, even if you move your fingers in clockwise manner in that part, if you try to take out that trouble you can, by various methods of putting that trouble into the matter, which is created out of five elements. And the trouble also your obstruction is also out of that.

When all these elements are in balance there is no problem. But when the balance is lost in them you get into trouble.

So when in your body that the balances is lost whatever it is a trouble is thrown out into that element and that's how the balance is established and you feel quite all right.

So you have the knowledge of your physical being, for which you do not need a doctor or you do not need to go to a laboratory to be a guinea pig.

Secondly you know about your mental being. Mentally you understand that you like someone or you hate someone. But you do not know why. But after Realisation you can say by vibrations that you somehow *[UNCLEAR* rather] cannot stand that another person. Why? Because he's giving you heat vibrations. In the beginning the dislike was in such an abstract form that you could not understand why you just can't stand that person, though he is a nice person. But you don't like that person because that person is emitting such and such vibrations, which are against the Divine vibrations, if you had any. Or if you were of the same type you would like.

So mentally also you understand *[UNCLEAR* emotionally] that why you somehow from inside, intuitively you call it, you don't like a person. Or you go to some house... You don't like that house at all. You feel terrible in that house, but you don't know why you feel outside like that when the house is so beautiful. Then through vibrations you can immediately find out what is the reason and you'll find out on your hands that *[UNCLEAR* there is/theirs] Āgñyā is burning.

So you know what's the problem there. Now... now you can correct that. If the person is cooperative, you can tell that person that such and such thing is there let's just get rid of it. And if you become an expert, even without telling him you can get rid of the trouble.

So the knowledge of your behaviour outside emotional behaviour or emotional outburst for anything is

understood through Self-realisation, that you understand why yourself, you are behaving in a particular manner. Moreover, supposing you are a possessed person, you get a possessed feeling. You go outside, you get headache, you feel funny, you get *[UNCLEAR* fainting], you start fighting, you become horrid, people don't understand, you don't understand, you get confused. But with Self-realisation you know that you have been invaded by some sort of spirit and you know how to take it out. And once you take it out you feel completely relieved and that's how you know your emotional Self if it is being attacked.

In the hand, for example, after Realisation, you get more vibrations on the right hand side and less on the left hand side. Immediately you understand that Mister Ego is trying to press the Superego.

So you can balance it by putting your Ego hand on your head and putting the left hand towards the Divine force that you give more force into this and you can balance it.

So you understand your Ego and Superego more. That's how you understand your inner being. This is still in the gross form, still in the gross form you are understanding yourself physically and mentally.

Now *[UNCLEAR* intellect] also is charmed or we shall say enlightened by Self-realisation. Whatever you read before Self-realisation you get a very superficial idea of the whole thing. But once you are Self-realised you think `oh, this is the thing that they were saying about' and that you must have noticed yourself that whatever you read you know which is to be accepted and which is to be discarded as false.

You laugh at foolish statements and you accept those things, which are regarded *[UNCLEAR* as naive and foolish] as the absolute truths. Your priorities change, your *[UNCLEAR* proprieties] change and you become a person absolutely one with the absolute reality. Because if you try to accept anything falsehood you immediately start getting burning in your hand. *[UNCLEAR* to what extent/to an extent] It helps you to an extent, because it has to maintain your freedom.

So Self-realisation helps you to a very great extent. Unless and until, deliberately, you *[UNCLEAR* want] refusing all the messages from the reality, it goes on helping you. But still you go on, sort of defying it, then naturally it disappears, you lose the power of getting the messages. But this is why it is Self-realisation because not only the Self-knowledge you get, but you know how to correct yourself.

Now, people create. They create things, they think they are great artists... They cannot explain how it happens. And there are people who appreciate also, they don't understand why they appreciate a particular art or why they do not, a particular type of thing. But when you see *[UNCLEAR* universally] when the greatest *[UNCLEAR* cognizers] sit down and appreciate an art, then an ordinary Sahaja Yogi can go and see and tell exactly if the art is aesthetically rich or not, because the vibrations will immediately tell you. If there was even the slightest thing from that part *[UNCLEAR* you'll/we'll] find terrible vibrations coming. If it is completely harmonious, absolutely in tune with reality, which is joy, complete joy giving quality if it has got in its perfection, then you get

the vibrations that are congenial to you, not only congenial, but are overpoweringly joy-giving.

Sometimes you feel the flood of joy coming over you, dropping throughout and flowing over your being, completely cooling and soothing. And that's how we decide about an art, artist or an art piece that whether it is real creativity or not.

So you understand the art created by others. But supposing you want to create... If you already have the technique, well and good... Then the artist will find that he starts creating some fantastic things which he could never have dreamt of and continuously he will go on creating.

So he taps or we can say reaches that source. Because if you find even the greatest of greatest artists, they will create about, say, ten pieces nicely, but at his thirty will be useless. But if he becomes a Sahaja Yogi not even one he will be creating that will be useless. All of them would be first class, the reason being that he is one with the source, so no question of making any mistakes. But the people who just get a glimpse, once, twice, trice, might be misguided and so they can make mistakes.

But an artist who is a Sahaja Yogi is there at the source and full with the technique. In doing any work outside, say in your business, through Self-realisation you get that confidence of your being. You feel confident because you are part of that life, light and you feel so relaxed because you are just a drop on the ocean.

So you are not thinking of cheating others. You are not thinking of bluffing. You are not thinking of all these useless activities into which people indulge and ruin their

health and ruin the health of other people who come in contact with them. They have never a very healthy relationship between such people.

You may cheat a person for one day, you may cheat him for three days, but later on the relationship becomes very unhealthy.

So even in your business relationship you find that you understand the power of Self. You experience the power of Self and because of that experience you rise in your Dharma, in your sustenance. And when a person stands on his sustenance, you see, such a man has a very powerful personality. And he, when he tries to do business, then people depend on him, rely on him and he is the best businessman because he is not only helped by his own powers, but at the time all the powers of the unconscious are at his disposal.

So by knowing yourself, you develop your confidence and you know others and dealing with them. Even if you are cheated, say, once and twice, you will know that you are never cheated. On the other hand, the other person who tries to cheat you gets cheated. It works out like that, that's the magic of unconscious! Now, what is the knowledge in a business? That you get the knowledge of creating wealth out of nothing. This is the beauty of Self-realisation, that you can create wealth out of nothing, like an artist does. By little *[UNCLEAR* tilting], here and there, suddenly you find the same thing, which could not have materialised into wealth, is working wonders. In India there was one gentleman who got his Realisation and he found out somehow that we make small little baskets, in India they worth nothing and he thought that

in America they will be selling like hot cakes. *[UNCLEAR* Somehow/Other], you see, it came into his head and when he started exporting them, today he is one of the richest men in India and he started with very ordinary things. Because of Self-realisation, you see, you can penetrate into your own being and see at a thing as others would appreciate. For example, by Self-realisation now I, though I am an Indian born, I can become an Englishman through collective consciousness. I can know what an Englishman wants, but normally an Indian can't. Now the *[UNCLEAR* plight/pride] of Indian export is that they are exporting things to England, thinking you are all Indians. *[UNCLEAR* Even] they could be English by any chance, they *[UNCLEAR* can/can't] export the things that you really need here.

So they will send you *[UNCLEAR* six yard] sarīs *[UNCLEAR* are useless] with such horrid colours, which you think horrid, which Indians think are great.

So you can identify yourself with another person, with his ideologies, with his ideas and can handle the needs of other nations, other people much better.

You see, we sell something, when others need something. Normally people sell it because they think this is to be sold. But by Sahaja Yoga only you can do this kind of a thing even to the material side of it. How Sahaja Yoga helps is an example *[UNCLEAR* that you] how you understand your surroundings, which formerly you were not able to understand, but now with Self-realisation you understand, because you can identify yourself with another personality. And that's once you start understanding others outside, then you start

understanding the outside life, so-called outside, that is not yourself, but it is actually part and parcel of your being. And that is how the whole thing becomes a homogenous thing.

Now, the greatest advantage of Sahaja Yoga is, the greatest of all, is that you know the techniques of correction. People are realised in this world, many are born realised but they do not know the technique.

How to correct themselves, how to use their vibrations... They don't even know that they have vibrations, so many of them.

So, the Sahaja Yoga gives you all the technique how to use those vibrations, how to correct yourself. Because of this a person who is a Sahaja Yogi can become Dharmic. I do not mean any particular religion, *[UNCLEAR* which you now] understand very well, but your sustenance power by which you sustain yourself to be... yourself. Because unless and until *[UNCLEAR* you know] what is wrong and what is good, what is absurd and what is congenial for Divine, how will you be able to decide? And that deciding power is dawned upon you, You see, these people don't understand what I mean by “dawned upon you” but you people understand that, that you can feel it, that this is not proper, is not to be done. If you do it, you know you have done wrong, because immediately you know through your vibrations that you have lost it. Or something has happened to your vibrations, or you are a little confused and you find it out.

So this is the greatest thing that can happen, that you know what is good and what is not. Is not question of matter of opinion *[UNCLEAR* with you anymore] but it is a

fact. That is why it is Self-realisation. Because *[UNCLEAR* itself/it's sense] is a part of the Absolute you must get the values of absoluteness in you. And if you can really evaluate everything in relation to Absolute you have no problems, that is what is Self-realisation. What a technique! What an advancement! That so far everything is a confusion. You don't know whether this is right, that is right, this part of the culture is all right, or that part of the culture all right, *[UNCLEAR* whether] this what they say is all right, or what these people say all right, all kinds of ideas, confused ideas have come up... Everybody has written books, anybody who felt like writing, anybody who have five *[UNCLEAR* pounds] can write a book. Now what to believe, what not to believe, where to go, what to do? All the confusion gets sorted out, because you are now on a pedestal to see the confusion very clearly and your own pedestal, too. That is why it is Self-knowledge because you know what is your sustaining power.

So you know the beginning of your spiritual life. Then also you know what others are doing to harm their Dharmic life.

Sometimes they are really troublesome to you. But gradually you start sympathizing with them, that they do not know what is Dharma, they're angry with you because they are suffering from an unconscious inferiority complex. They think: `Look at this people, they are saving their money, they are not wasting their money into these things,' so they are angry with you.

Sometimes they think `They have got their family life quite intact,' so they are angry with you.

Sometimes they find you're very happy people, so they are angry with you. What Christ have done? Did He do any wrong to anyone. He only cured people, what else did He do that He was crucified so badly and so brutally along with the thieves? Only thing that He did was *[UNCLEAR]* all their ego was hurt. He just said: “Because I am the Light, I am the Path." Only for saying that much, He was crucified, because they couldn't bear anybody saying that to them. When such a great incarnation comes in also so far in the history of this world and universe nobody recognized them and they were just a waste and all were misused by all the people. When they died, of course, they were so-called, you see, sort of worshipped, without any connection being established when they lived. But only through Sahaja Yoga and your Self-realisation through Sahaja Yoga now you can make out who is the person who is really an incarnation and who is really a realised Soul. This is the first time you can recognize Christ. Anybody who says `I'm Christ' you are not going to believe him, because you can recognize. Because the instrument that is your Self, that light is now burning within you and you can see through that. Because you are really enlightened. That's why it is Self-realisation.

Otherwise so far, you see, anywhere great men were born; Socrates, just what happened to him? And what did he do? I mean, just think of it! He did not do anything wrong! Galileo, anybody... because never truth was accepted by people who were not realised. They cannot, because they do not have the power to bear the truth. And that's why always, who propounded the truth was

killed by people who really did not want to commit a sin, but out of ignorance they did it.

So now you are enlightened, you are wiser and your ignorance is removed. Now you have the light. That's why it is Self-realisation.

Now through your Self-realisation you can feel the pain of others. Supposing now you are born an Englishman.

The average Englishman will feel unhappy because some Englishman is punished *[UNCLEAR* somewhere]. But a Sahaja Yogi Englishman will not, if he knows that he was a brute and he should have been... Because he detaches himself from that misidentification, as far as a particular nationality is concerned, because somebody [if] is an Englishman or an Indian he should be excused... It is a very limited view of the whole thing. Why? Because after all we are all human beings. Anywhere in the whole world, wherever anybody tries to dominate and destroy the innocent human beings that are created by God is to be punished, whether he is an Indian, Englishman or anyone... Such a generous light enlightens your *[UNCLEAR* path/heart] and you become a different person. For example we can say [of] Abraham Lincoln, a man we call him very great. What was the thing about him? He was very big. Why? Because he could see that when I do not want to be enslaved, why should I have a slave? So you *[UNCLEAR* have reached/are placed] higher only because you have stepped into the realm of Self. Otherwise you cannot, otherwise you are misidentified all the time: I am this, I am that, but you are not Self. If you become Self then universally you accept whatever is the truth, then you do not misidentify, your Self with things.

..... *[UNCLEAR* actually] you are not satisfied. On the contrary, when you try to do something you feel all these three forces [are] very beautifully balanced are helping you. And you're doing the whole thing, as you say, with all your heart, with all your mind and with all your body. All integrated so beautifully and balanced, that there is no problem for you doing that. You do not feel hesitant about it if once you are established in your Self power.

So by Self-realisation you feel the power of Self.

Now power doesn't mean domination by any chance, but it means the balancing power. Gradually you start discovering around you how you help others by your balanced personality. Then you also discover that you *[UNCLEAR* heal] help the atmosphere, help the nature, after the light of Self has come into you.

You find that you become a vehicle for the unconscious, which flows into the matter. This *[UNCLEAR* was/has] never done by human beings before, that they could flow the unconscious into matter. Now you do, because you can see that by your giving vibrations you can make some flowers so very fragrant, so very beautiful, some trees giving so much of fruits, some cows giving more milk, that you're surprised how you have given this power of Divine Love from the unconscious to the nature.

So far man has been only *[UNCLEAR* abstracting/obstructing] power, or getting, gaining something from that. But no one has ever been able to give it any power to the nature that surrounds them. By giving power you mean that you give the vibrations to those which are other things, not human beings, like all other living things, like plants and animals. And you find

that they also change in their productivity, in their beauty, in their taste, in their colour, in their glow... That is how you enrich this Mother Earth from whom you have got *[UNCLEAR* so much].

When there are Sahaja Yogis together, if they live together, when they recite mantras and when they sing the praise of God, when they say prayer to God, the atmosphere itself changes. There is a change in the metabolism of the whole atmosphere that you can feel by the working of it. If you try that, supposing some Sahaja Yogis go and visit a country where there is a lot of strife is going on, problems are going on, immediately you'll find there will be a balance established, there will be peace established only by the presence of the Sahaja Yogis. That is how you realise how in so many ways the Self manifests itself when we become identified *[UNCLEAR* with it]. Why is it that so far the Self has not identified? Because it had no vehicle. You provide the vehicle and that's how the Self becomes knowledgeable to you, you get the knowledge of the Self and you give that knowledge as vibrations to others.

There are so many things one can say about Self-realisation, which you can tell from your own experience, how you have been able to know and verify *[UNCLEAR* various things]. Now take the case of *[UNCLEAR* Bart] he didn't know much of Indian music, he had never studied them, had never heard it, but now he's understanding the beauty of that music and he knows what is going on in that music. In the same way, an Indian who has never heard English music, say your symphonies, he doesn't understand what is the beauty in it, because that has

come from the unconscious and now once he becomes Self-realised he immediately recognizes the unconscious, the joy giving unconscious which is hidden in those beautiful notes, which are beautifully *[UNCLEAR* powered] and integrated through the instrument of that artist *[UNCLEAR* who has created it]. Now whether he's an Indian, whether he's an German or an English makes no difference. But the unconscious has used that *[UNCLEAR* creator] but that has been used partially. Sahaja Yogi can immediately make out which note is not good, which is striking, which is too much heavy, which is not in balance, which is creating a disharmony, because he is now an instrument which records, judges and also emits that what is reality, which is joy giving.

I have to again stress one more very important aspect of Self-realisation. Self exists in the heart of human beings. I mean, it is reflected in the heart.

So a Sahaja Yogi who is realised and is depending on his heart or is trying to enrich his heart is definitely a more sensitive person. By rationality, by intellectual pursuits, of course you can accept Sahaja Yoga better. But a person who can feel it through the heart, the feeling of oneness with your heart, surrendering yourself to your heart, humbling down your intellect before your heart, that's the temple of the Self, where the Self when it enlightens the heart, the heart is reflected in the brain. When the integration between [the] heart and the brain is completely established, then a complete integration between your intellect and the Self takes place. That is when you start getting the knowledge from the Self. This

is at a latter stage, when you start receiving knowledge from [the] Self.

Not only the discriminatory knowledge, but knowledge of all the things. Whatever you want to know will be there. You just become a sort of a panoramic screen and you are surprised how the unconscious is throwing everything on your brain and you are surprised what knowledge... "Oh Lord, such a lot I haven't *[UNCLEAR* known] just through this" and when you start seeing it you are not afraid of ignorance or of ignorant people, because you see that so clearly thrown before your vision of awareness that you start recording it and seeing it, telling it, verifying it and using it with all the confidence. And that is a time I feel that Sahaja Yogi understands much more.

Today is the day when *[UNCLEAR* the/a] Mother is being worshipped as a Guru and is a very unique thing.

So far mostly the Gurus have been men. [I] too has a Guru and his name is Dattātreya. And this Guru is also created by Ādi Shakti Herself. It's a very funny relationship that exists because He is the father, He is the son, He is the brother, all the sublime relationships that can exist between a Guru and a disciple who is a lady, who is a woman.

Now, this Guru was created when the world was created itself. Because *[UNCLEAR* we one] had to create a Guru before the world was created in Vaikuntha stage only. But then He did incarnated many a times. At the time of Rāma, very early, even before Rāma came into this world, much earlier than that, He was created by Satī –*'good wife'* Anasūyā. She was Herself a part of the Ādi

Shakti, who created Him out of the essences, the innocence of Brahmā, Viṣhṇu and Maheśh. There's a *[UNCLEAR* legend] about it which I will tell you some time. And She created Him, actually She created Him so She is the Mother.

But then, She becomes the Guru. When She is born as Sītā, He becomes the Father.

So Father is her Guru. Then, when Rāja Janaka is born as Mohammed Sahib, then She becomes again the daughter. But when He is born as Nanaka, then She becomes his sister.

So the relationship exists and whenever He is born, She is born in a way that, you see, that relationship is kept as a blind relationship. I *[UNCLEAR* need/mean] to say that they are never born as husband and wife.

But this is the first time I would say that I become a Guru. I've never been a Guru in My previous lives. Guru means a person who tries to help the evolving souls to evolve. Helps the people who are trying to swim ashore the shore of Kingdom of God by their guidance. This is a Guru. This time only a Mother had to become a Guru. Because they being men, they were a bit too harsh and when it has to be an en masse movement, it was necessary that a Mother had to represent the Guru.

So, I had to come as a Guru to human beings and talk to you and tell you in a motherly way. But a Mother's position is the worst when She becomes the Guru. Because children take Mother for granted.

And they take always a great advantage of the Mother. They can talk quite rudely to a Mother but not to a teacher. They can be quite arrogant and can be quite

quarrelling with the Mother, because that is the relationship of the Mother. But before a Guru you don't even raise your eyes.

So, this is a more difficult Gurudom than a normal one, to be a Mother and to give you birth and to guide you, because [is] the most hateful thing for Mother is to hurt the child. Even when he's doing wrong, She feels hurt. But a Guru does not. He won't mind slashing you out in case you are doing wrong. He *[UNCLEAR* won't mind/he even don't mind] throwing you down from a hill if you have done wrong. He don't mind slapping you if you have done wrong. But for a Mother it is a very difficult task. But a Mother *[UNCLEAR* does it] to understand the children whom She has given Realisation.

So I am the Guru and also a Mother.

Today is the day peoples, this is created by human beings and not by God, as Guru Pūrnimā. Because as God has created days of *[UNCLEAR* their advent], human beings have created days of their surrendering.

So this is the day when you have to give something to the Guru. And Guru does not have to give anything to you. This is the time you have to say what you are going to give, what you are going to do for your Guru. Because so far the Guru has been giving. If you are in meditation supposing you say we'll meditate because Guru Pūrnimā is there. That's not the way the Guru Pūrnimā is to be celebrated, because if you meditate you are taking from Me. If you try to correct yourself you are taking from Me. If you are going to get cured you are taking from Me.

So now what can you do for Me? Is the point you have to think about. What can you do? Now I have sent the same

question to India, *[UNCLEAR]* I asked them to find out what can you do for Me. You will say: Mother, what can we do? After all, what are we? That's a way of evading the issue. But if you really want to see, you can do a lot and that is what it is that you are My witness. You are My publicity.

So today you have to take some vows. And you have to say that we are going to do these things. We are going to talk about Sahaja Yoga, we are going to propagate it, we are going to spread it and what may come we are going to surrender ourselves to Mother even if She's, supposing, scolds us, or says anything it is for our own good and we are not going to get confused. And that's how you have to absolutely vow that you are going to dedicate yourself to Sahaja Yoga to help others, to emancipate and to create atmosphere for the completion of this universe, of this creation for that *[UNCLEAR* full, full] day when you will say that the Kingdom of God has been brought on this earth.

So today is not the day for Me to give, but for you. You have to announce. For example if *[UNCLEAR* you see] there is somebody who is in India, I do not know his position here, but supposing there is someone you want to celebrate or you want to reciprocate, then what they do: they write in the newspaper that such and such man has done so much for us, so, we thank him very much for this. In the paper you see, you get a complete *[UNCLEAR* threefold] newspapers put together. You will find all the such advertisement appear all like that. You see, so this is how you do it that you tell people, talk to them and do it in this way, so that the publicity for Sahaja Yoga spreads, that you surrender yourself as a vehicle of this

machine, of this great work. This is what God wants you to do.

So today is the day of certain determinations that by such and such deed, or such and such time we will have these things and we will do these things. This is what you have today [to] decide and think about and this is what you have to manage and this is what you have to give. This is the only thing that you can give to God, is to become the instruments of God, complete surrendering yourselves to Him, so that this world of yours, this universe of yours, because I do not belong to any universe or any creation whatsoever.

It doesn't matter with Me if this creation is gone or lives. It is for you people. It is only for you that you have to have this creation and so only thing that you can do is to give Me the assurance that I should feel that by creating this universe and by this world God has not gone wrong and by giving you Realisation I have not gone wrong, because you are going to help in the complete emancipation of humanity.

This is what Guru Pūrnimā is. When you think on those lines, immediately you will know what you should do for next Guru Pūrnimā you have to plan it now.

So maybe I don't know what in India they will do. They may have a big lecture, arranging *[UNCLEAR* My absence], may arrange some big people to come and speak about Me and talk about Me. I do not know what they will be doing. Of course I do not like you to take out the procession as these people are taking out. But there may be some methods, which you can think of, by which you

can announce the advent of a Guru as a Mother, who is trying to help the people to find what they are seeking.

Contents: 1977-07-01 **Guru Pūjā (first more formal Pūjā in the West), Lounge, House, London, UK**

Pat Anslow [offering flowers]: Mother, be careful, there are thorns in them.

Shri Mataji: I have to take the thorns, too. Can you tape record, this, My talk?

Contents: 1977-09-02 **Letter, 2, Parklands, Ice House Wood, Hurst Green, Oxted, Surrey, UK**

The Kundalini is like a rope with many threads. She rises by unfolding her coils piercing every Chakra.

The width of the Kundalini or the number of threads start diminishing as She ascends if the higher Chakras are not open or if the piercing points in the Chakras are constricted. If the lower Chakras are open the Kundalini rises as a whole, but if the higher Chakras are not open then the constriction does allow few threads to pass.

So it is very necessary to have at least the lower Chakras cleansed. In the western mind the higher Chakras are better but as their Mooladhara Chakra is in jeopardy, the force is very weak and their own sensitivity very poor.

When the Kundalini rises without any hurdles, it reaches the Āgñyā and spreads on the lower brain plate like a cloud, so a heaviness or sleepy feeling crawls. I say that first the mother puts you to sleep. The second feeling is when the vital force of Kundalini melts down over the Ida and Piñgalā. As if the cloud of the vital force starts pouring bliss. Gradually the head feels as if the lead is

being taken off. One feels relaxed. Now again these two channels carry it down up to Nabhi and now a new force from Kundalini joins it.... Then the triple force rises which opens the Āgñyā. At this time eyes get closed. The pupils start dilating.

Now the head gets clearer but some feel a mild pressure or throbbing at Sahasrāra. The Āgñyā crossing creates the thoughtless awareness. You feel the silence of Sahasrāra. At Sahasrāra the Kundalini accumulates.

A kind of release starts as the Brahmarandhra (fontanelle bone) opens. It works slowly with some, but with most of them it is with a gush. At that moment, the Sādhaka (disciple) feels the Cool Breeze of the vibrations. This is “realisation". There are many who have got Jāgruti (awakening) and have got the curing power but they cannot remain in thoughtless awareness. They touch it for a minute or so. But the process of Kundalini oozing out works out with time and ultimately they reach a stage of doubtless awareness.

With some like X it was a quick permanent ascent, he felt as if two bath of ice fell on his hands and started melting. The cooling crawled into his Being. If the Viśhuddhi is doubtful or stretched and constricted, then, one does not feel the vibrations despite realisation, meaning the piercing of the Brahmarandhra.

The collective consciousness is felt even before the Kundalini pierces the Brahmarandhra fully. You start feeling the burning on the fingers and also the discriminating styles of collective consciousness are manifested.

Contents: 1977-09-09 **Letter (Hindi), 56 Ashley Gardens, Ambrosden Avenue (near Victoria Station), London, UK**

My dear son Anil, I got your letter and was overjoyed to read that you have taken Sahaja Yoga to Abu Dhabi.

Yes, the answer to the question that you asked is that the real name of Sahaja Yoga is “Antar Yoga" [Inner Yoga which transforms you from within]. In this Yoga instant transformation of human beings takes place and only with the transformation this [Yoga] starts benefiting. And only then the Yogi can progress.

The life of a human being is based on the foundation of Dharma. If someone tells us to build a strong/solid house on a muddy foundation then what can we call such a person. As you can understand, this is common sense. The advantage of Sahaja Yoga is, howsoever is the foundation even after the house is built, the foundation can be rectified.

The only thing required is the will to do it. Sahaja Yoga is very powerful and at the same time equally loving.

That is why by using or practicing it we only will get benefitted and not it [Sahaja Yoga].

I had sent a letter for Nikkoo but possibly he wouldn't have got it since Pramila had left her house (shifted from her house). I had sent it on her address.

I hope that the amount your Mother loves you and respects you, you will also estimate (value) yourself accordingly.

I keep busy that is why the reply to your letter is delayed.

Yours always, Mā Nirmalā ***1977-09-09*** Letter (Hindi) (Original Writing)

Contents: 1977-10-16 **Letter (4th Day of Navarātri), London, UK**

I laugh aloud at the idea of writing a book! God saves the reader! Great news for all the Sahaja Yogis. The first public lecture is on the 24th of this month at Caxton Hall. We have advertised and have invited many people. Let us see how it fares.

The way you plunged into dangers, you have really hurt yourself too much. The other Sahaja Yogis in London are also of the same type. I have to work very hard I know.

Contents: 1977-10-24**, Public Program (first advertised one in Europe), Caxton Hall, London, UK.....**

All I am here for is to give you Love.

.....

Contents: 1977-11-21**, Public Program, Tantrism, Caxton Hall, London, UK**

My dear seekers, I'm thankful to Gavin Brown that he has been able to sum up some of the things I've said before and I don't have to go into all the details of what I told you last time.

Some of you have come for the first time here. [GAP] As he said Tantra is the technique. It's a technique and Yantra in Sanskrit language means the mechanism.

So the technique of the mechanism.

Now what is this mechanism we are talking about? Is there any mechanism outside or inside us? Or is it worked through some subtle method? All these questions should come to our mind if you are thinking and if you are true.

But I see that in the West people though are very much developed materially, they have sorted out very material questions and problems, they are very well equipped, but as far as spiritual life is concerned, they, they are very naive. Though they have such a great personality like Christ to follow about a model form but maybe because of an organized religion perhaps it was not possible for people who were seeking truly to penetrate into it through meditative methods.

So this Tantra or the technique which works out our Self-realisation is to be known, to be understood fully and the Yantra that works out you have already got and thanks go to Patrick who has made a beautiful sketch of that Yantra which is within you, is the instrument which is within you. But when we think of an instrument with our human mind we cannot think of an instrument which is a living instrument. It is beyond our conception to understand a living machine. This one is a living instrument within you.

When you see a tree sprouting out of a small little seed, working out its blossoming one has to know that there must be some technique of some mechanism that works out this beautiful tree to grow. And when we evolved from amoeba to this stage we have to think there must be some mechanism which thinks, understands,

organizes, loves, which has brought about this human stage from that amoeba stage.

In the ancient India, long time, people had lots of time they went into themselves, into their being through meditative understanding. `They' had a glimpse of this mechanism and they talked about it and wrote about it and that's how this Yantra, the mechanism and the Tantra, the manoeuvring of it, the technique of it, came into being. But it was a secret science. It was a very secret science and it was kept hidden from general public.

It was used by very few great masters who lived in the jungle, had one or two disciples, worked on them for years together and taught them about the technique of Divine. They had to leave everything, their family, everyone, live with the Guru, lead a complete separate life and go into a complete transformation under the guidance of their loving Gurus.

This was in ancient times. And what did they achieve and what did they have, is all written in our scriptures. What do you expect out of Self-realisation is written in the Bible, in the Koran, in the Torah and also in all the Indian philosophy. Only people say it that in some of these scriptures it is written in a very secretive manner, under some words that, “I will appear before you as tongues of flames." Now nobody knows what's `tongues of flames' is. There are so many sentences which you can find out now that you go and read which nobody can explain unless and until they have had an experience of Kuṇḍalinī.

This is the Yantra, the mechanism, is the Kuṇḍalinī, is a living force within you, It exists, it is there, is placed for your Realisation, for your jumping into another awareness which is promised to you through various scriptures, through various incarnations. It is within you. Nobody told you lies. There is nothing but truth written in these books but it was to be guarded. It was to be made into secret because people would have used it for their purposes. And they have despite all that.

First, I would like to speak about Self-realisation because that is blissful and then answer you about the so-called Tāntrikas. I have to talk about it though I have told about these things in the previous lecture because there are many here that were not here.

I have now shown here all the centers and all the mechanism that is within us. We have also given you a picture of that, I have told you which are the deities sitting on all these different Chakras as we call the centers which have incarnated on this earth, have built up our being one by one gradually in different evolutionary processes and how we have become human beings, this I have told you last time.

This is the Yantra and the mechanism that is this Yantra, Kuṇḍalinī, is a holy mechanism. And this mechanism is specially created within the being of the One Main, of the One means the Macrocosm and we are the cells, all of us, in that. We were made aware as fishes of the soil, we became reptiles. We were made aware of the food available at the heights, we raised our head. Gradually we became human beings.

After this state we started thinking of God. We started thinking on something beyond. Man is the only animal who thinks of God and of searching. Is the man aware that he has to become something? Why is he so confused? Why is he under so tension? What is he searching? He is searching something of which he has a glimpse, a glimpse of that Joy he kept with him and that Joy comes from his Self, Ātmā, in his heart, he has not felt. He has not been able to manifest the power of his Self but there is a mechanism placed within him, properly built up inside, all the time present in all the human beings just like this as it is placed in the One Being. In His image it is also placed within you.

As I said last time that you are all built to be just like computers. Now the job is to put you to the Main's. That's why you are seeking. That's the only urge you have in life. All other urges are actually the side issues. You think you are searching in money, in position is a myth. Those who have money are dissatisfied, those who have positions are dissatisfied, everybody is dissatisfied. The satisfaction time only comes to you when you will reach the real thing which you are searching and the real thing is your Self and nothing else. All other things are useless because you are not searching anything else, you are only searching your Self and that Self is the reflection of God almighty, that is within your heart.

Now the mechanism that is placed within you is this beautiful thing inside which is placed inside your spinal cord and not outside except for the last Chakra which is in the red colour that is outside in the prostate [the pelvic plexus]. And this is a very, very important Chakra which

controls the survival within us, I'm sorry the Pelvic plexus within us. It is very important because it is very sensitive and also it is very delicate because it is placed outside the spinal cord.

This mechanism that is placed outside the spinal cord, down below there, is the most important Chakra and was created first. When the creation started this was the first thing that was created and what does it emit holiness, innocence. It emits innocence. And the deity sitting on this, is the embodiment of innocence. This deity was created in another dimension and He is, you have seen there, is Śhrī Gaṇeśha.

This is the image of Śhrī Gaṇeśha that was created at that stage and what does it represent is the stage between the animal and the man and the head is that of the animal showing that an animal does not have any Ego, that the man is different from an animal, that the animal is innocent. He doesn't know what is sin, that's why he is innocent. Because you know what is sin that's why `you' are innocent but you can become the fire of damnation. He is innocence but *[UNCLEAR* only fire He's seldom]. [Slightly laughs.] And He incarnates too on this earth. He incarnated as Jesus Christ, Lord Jesus Christ. He took His form as Lord Jesus Christ and because He is innocent, He's made of that essence of Divine nature of God that we call as Param-tattwa, the highest essence of God. And that's why His body is also made out of that and that is the reason He could resurrect.

By reading Bible which was written by disciples of Christ how far can you go to understand Him? Because He was created beyond your thoughts, beyond your mind, in an

unlimited Unconscious. And how can you with your limited mind understand Him or copy Him. It is said that even Brahmā, Viṣhṇu, Maheśh cannot reach Him. He is so pure. He is purity. He is innocence and He exists at that point and it is He at every point, every Chakra He bestows upon you the blessings of His innocence. Innocence was the first thing created on this Earth.

Before creating anything else it was innocence already there and He bestows that innocence by which you get your Self-realisation.

On the left hand side of this mechanism there are seven stratas. On the right hand side there are seven stratas, down below there are seven stratas and on top there are seven stratas. What are these stratas and what do they build? The left hand side Chakras, the left hand side channel which is called as Iḍā channel represents the subconscious, the subconscious mind within you. You listen to Me through your conscious mind and put it back into the subconscious mind. All your experiences go into the subconscious. That is the limit of your subconscious of present here. Beyond that gouge is your subconscious of previous lives and beyond that gouge is the collective subconscious.

When you listen to Me you have got a conscious mind which receives it at this moment and there is a preconscious mind which takes it to the subconscious. This preconscious mind is on the right hand side.

This also has got seven stratas on this side. Just now the preconscious mind is the future that you are thinking about. Beyond that is the supraconscious mind means all the ideas about future you have had before, many lives

before. Those ideas are there. And beyond that is the collective supraconscious.

So, on the left hand side you have subconscious and the collective subconscious; on the right hand side: supraconscious and the collective supraconscious. Down below are the seven stratas of Hell. H-e-l-l.

Sometimes the words are so small that it doesn't register. If I say `supraconscious', then people say, “Ah! Mātājī has said `subconscious'." But `Hell' ! And Hell is a truth. It exists within us. It is there. And there are seven stratas of that also.

Conscious mind [on Suṣhumnā Nāḍī, central channel] also has got seven stratas which are built in within us through our different evolutionary processes. And these are the seven stratas which are placed here of the conscious mind and then you go on top of the head into super-conscious mind which is the subtle mind, is the eternal mind, the unconscious in which you have to move in seven stratas. You may say, “Shri Mataji it's too much!" But it's not. You are already built-in for that.

For example if I tell this light, `You have to get enlightened and cover the whole hall,' it will say, `Oh! It's too much.' No, it is built like that. You have to just press the button. It opens and works because it is built that way, has been organized that way, is placed that way that it works.

When we face things that seem difficult we think we have to do it and that's why we are worried. You don't have to worry: it's already done and it will be done also by the One who is organizing it. Only thing what we have to do is to witness. The One who has created this universe very

well, the One who has created all the greenery then human being very well, He is the One who is going to do this for you and the time has come as Gavin has said it beautifully that the blossom time has come and it will work out.

But it's surprising you know, human beings sometimes I cannot understand. When I told that it is going to work out they said, “How can it be? It has to be difficult." Before even starting about it must you sit down with this idea on your head: `Oh! It's going to be very difficult.' I say it is the easiest and the simplest thing. Being so important it cannot be difficult. Anything important like your breathing if it becomes difficult and if you have to read about breathing, `How am I to breathe?' Now you go in books and see, `Now, you have to do like this.' By the time you take the book, you are out.

If you have to read about your Self-realisation then God saves the Self-realisation and God saves you.

It's your right that you are going to get your Self-realisation. I'm not pampering your ego. But that's how you have been made.

Even your ego which you are condemning every morning and evening was an essential part of this being.

Only `you' the human beings have evolved the ego to know something on their own.

So this mechanism was made specially in such a manner that through your ego and your superego you have become an `I' personality. Like people say, “This is Mister Kumar. This is X, this is Y." You become a separate identity from that big One personality of which you are just separate. And the consciousness of that comes to

you that you are a separate identity and you have to see the oneness with that. And that is what is Self-realisation. Nothing else! That you become that. Not what you do but is the becoming of it. Like you say a seed becomes a flower. It becomes a flower. You don't, the seed doesn't go and read a book, `Oh! I know what it is.' Or it doesn't listen to any lecture of Mātājī or anything, it just becomes a flower. In the same way you have to become that and not just to be brain washed or to be done something else which I will tell you later how per misuse you can do in the name of Self-realisation. [Laughs.] So many of them are aware, it happened so. They know that.

But what happens you can know. What is the mechanism? How it works out? Let us see the positive side of it and then I will tell you the negative side.

There is a Kuṇḍalinī placed in that triangular bone that you can see pulsate. We have a doctor here he will say that, yes, he has seen it. You can see the pulsation of the Kuṇḍalinī very clearly. You can see the rising of the Kuṇḍalinī very clearly with your naked eyes. You can also feel it coming up. It comes.

How it comes? How it works out is another detailed program which I may be able to tell you later on or I have already told quite a lot about it.

This comes up, the Kuṇḍalinī and pierces your fontanelle bone. Pierces! What is this Kuṇḍalinī? It is a residual force within you. Is awareness which understands, thinks, loves and organizes, is an energy.

Now we cannot think, human beings cannot think of an energy that can think, love, organize. We cannot. This is the energy that comes up you can see the pulsation. You

can see the bringing of it with your naked eye. That's what you can bring here. It comes up and pierces your fontanelle bone and you can feel the baptism that you become like a child because your fontanelle bone becomes very soft. I mean, but that doesn't mean that if you have a soft bone here, that doesn't mean that you are a Self-realised person. No.

When you enter not on left side or right hand side but when you enter onto the top, onto the first strata of the super-consciousness, then what happens? First thing that should happen to you is that you become one with the collective being. “You become” again I say. It is not lecturing, `We are all brothers and sisters. There should be no racism.' All this is lecturing. I'm not saying lecturing. It's `become'. How? When this thing enters through this into that subtle form you start feeling from your hands a Cool Breeze flowing. This is described in our scriptures. If you read even Christ has said, “Something passed out of My body when somebody touched Me." [Luke 8.46.] But in our scriptures it's given very, very clearly. Here, in some of them, for example I would say Shañkarā, Shañkarāchārya described that as Saundarya Lahari. He called it as Saundarya Lahari this force somewhere. He called as vibrations.

So many people are talking of vibrations but they don't know what they're talking.

These vibrations that flow from your hand are cool vibrations and also they understand, they think and heal other people. When you put your hand towards another person you start suddenly getting a burning here. Left

hand side burning on this finger is the Viśhuddhi Chakra, is this one.

Now, if you know the deity who is there and if you take the name of that particular deity who is sitting here... If you know and if you are a realised Soul then only. If you are not realised you have no authority.

You have no authority to take to any mantra unless and until you are a realised Soul.

Supposing I give you some mantra. You must know it is a misleading because whatever is said, whatever is the center in danger or in trouble, you must get that one. The one who is not a realised Soul cannot make out what is the problem, where is the problem. And the one who is not realised if he is given the mantra, his mantra has no authority. Like if I want to go and see the Queen I must take a permission.

I must have some connection with her. I should be able to go and meet her. But if I go and meet her straight and say, `Oh! Queen, come along.' The way we call God sometimes is most surprising. You wouldn't even call any servant like that the way we call Him, `God, come along! Do this. This is my problem. What are you doing for me?' `I have faith in God' as if we have sort of we are getting obligations. As if He is obliged to us, `Oh! I have faith in God, Mother, then why did He miss it?' Who has faith? I mean, He exists. He's an eternal being. If you have faith in that, `you' are very false fine, not `He'. You cannot add to His Dom.

Any mantra is given to you just by any Dick, Tom and Harry. Anyone coming, “I'll give you a mantra." I'm going to tell you about them later on. All those mantras that

are said are for the deities, were done by these Gurus as I told you in ancient times for very few people. They used to raise the Kuṇḍalinī very gradually. They used to take it from that seat which is the Mūlādhāra, not the Mūlādhāra Chakra, from that triangular bone and they used to raise it one by one.

For seven years it used to hang into one center then they would give one mantra, “All right, now, go and get it! Work it out! Cleanse it! Do it!" Then again another one. Then again another Chakra. All right. It has been done like that: very slow process.

As in India, you see, they said that they have to go to Kashi or Benares. They used to sell out their houses, everything and they knew that they may never return. Or even if they go they might take so many years to reach Benares that by that time they will be absolutely old people and they would not have energy to return. Now, if you have to go to Benares only thing what you can do is to go from here to Delhi and take a plane and go direct.

So `that' time is over and Kuṇḍalinī `now' can be worked out just like that because the time has come for you to become. There were never so many seekers in the world before I can tell you.

Only people who existed in the name of religion were orthodox, rabid, horrible people who crucified Christ, who killed Mohammad Sahib, who tortured Gnyāneshwara, who tortured Kabīra, who tortured of all the things Shañkarāchārya, Buddha, Mahāvīra, Yuri *[UNCLEAR]*, everyone of them. All these horrid people in the name of religion tortured.

And today we have got this Satanic thing coming out of that hell. They have suffered there, you see, they were punished and after their punishment they are coming out. It's a double force. It's a new subtler method of befooling you people.

In Self-realisation you get complete tranquillity, the collective consciousness and you can manoeuvre this power yourself. It is `your' power that is manifested and nobody else. But as you have been to all these Satanic people, most of you have been, last time I saw it and when I told them *[UNCLEAR* that I tried], means I'm working very hard, you know it. I'm working very hard but some of them have really spoiled their path of Suṣhumnā, the central path.

So that is they have spoiled it that unless and until they give up all that it's not going to work out.

If you are truly seeking I'm there to work for you. You don't have to pay any money for it. No, never think of that because this is Divine and Divine cannot be sold in the market.

First thing that should come into your head as Christians specially that Christ has taken a hunter in his hand and hand it, beating those people. That's the only time He really lost his temper on them when they were selling the religion. And today all of them are selling it and you very, very humbly go and bow.

All kinds of these beggars and parasites have come in this country and all over the western countries.

They are nothing but beggars take it from Me. Worse than beggars they are the worst culprits.

So, this is what Self-realisation is and in Self-realisation you get all the blessings of God, gradually you go into thoughtless awareness and then into doubtless awareness which we call Nirvikalpa and then into Self-realisation completely. In that we have some people in India, they have met them, who are completely Self-realised and who, sitting down there, can work out the Kuṇḍalinī of other people. They are living in the family. They have got their children. They have got their grandchildren. And they are working it out.

You don't have to run away from it. No extremes are needed, nothing. It is `within you' and `within you' it is going to work out. These outside things and these extreme things are not needed. Just be normal people. God has created this world for you to enjoy. It is for your enjoyment, you see, these blessings that you have to feel through Self-realisation. When the light of the Self flows in you see the joy pouring. You see it pouring from your head downwards and you are just drenched.

All your tensions go. All your problems go away. The ego and superego which he has shown here [on the Chakra Chart] as the black and the yellow, both of them open up and you see they're going down. It happens. There is an imbalance, there is a, some sort of a, hurt in you.

Sometimes I can say there could a very great wound into you, could be there are some spies sitting in you, could be that you are possessed without knowing that you are possessed.

You don't know how these people have manoeuvred and I hope I will be able to tell you now how they have manoeuvred and what sort of horrid people they are.

I should take off Sūrya shoes perhaps.

So, about these horrid people now.

In India since long, if you say the origin of so-called Tantrism which is juxtaposition of real Tantra which is Sahaja Yoga, of the genuine Tantra. If Tantrism is to be considered as a genuine stuff then it is Sahaja Yoga.

But these Tantrisms, these so-called, came into being in our country since long. Ancient times when these Gurus were having those few disciples with them, three, four disciples were taken with great difficulties. But they were, after all, human beings.

They used to be competition with them and Guru would accept only one out of them or two out of them, would take them a little ahead and would then leave them out saying that, “No. We cannot treat you anymore. You cannot be helped. You'd better go away." Such a useless, half-baked person would come down to the public and would start a method by which `he' would put up a show against *[UNCLEAR* these fools]. This is the beginning I would say.

So he would now sit down and meditate.

Still, you know, as a Mother, I don't want to condemn all of them. I will give them a benefit of doubt and the benefit of doubt is this that when they were concentrating they tried to lift you into their Mūlādhāra Chakra which you cannot enter in, which is below the Kuṇḍalinī. This Mūlādhāra Chakra controls the sex. Why? Because it is innocent. It's a child and the child as he doesn't have sex that's why it is not contaminated by it. It is like a lotus coming out of the mud of sex.

In that lotus sits Śhrī Gaṇeśha. These people tried to peep into that thinking that through sex you might be able to see things and they might have seen, it is My own way of putting it, not seen completely but the trunk as you see. And they might have confused it, still I say, that trunk to be the Kuṇḍalinī.

When I tried to understand human beings I thought it may have been because how could man be just entering into hell directly with all that sex. It's too much to Me.

So by mistake maybe, that they saw this. All right? So first the Tāntrikas came in. Tāntrikas were the first. Then we have Tāntrikas, basically I'm telling you, these evil geniuses are. In the fact, you see, you cannot divide them into all geniuses but you can give a basic broad outline about these Tāntrikas.

Tāntrikas are the people who use sex for so-called Self-realisation. Māntrikas are the people who use mantras for so-called Self-realisation. Then there are *[UNCLEAR* Jakanikas] who use evil geniuses to be introduced as evil spirits into human beings, called as *[UNCLEAR* Janganikas]. Then Paiśhāchikas are the people who used supraconscious devils into human beings. They are over dynamic, overambitious sort of people. We have got Aghoris who taught them to put, say they can put a, put a diamond into their hands. Aghoris. Then we have got *[UNCLEAR* behunt]. *[UNCLEAR* Behunt] are the people who can do horrible horrible gestures, you see, they can pull their stomach in, push it here, push it there, all sorts of things they do. And we have also sexo-yogi. Minimum.

I have categorized them as that but I don't know how many sides of things there are because when it comes to

evil they come and prosper like viruses. Viruses they are. And they know how to hit you off.

They themselves are destroying, they cannot see you constructing. They cannot see you evolve. That is one of the basic reasons where they are out and oldies.

So these Tāntrikas were started their jobs. In the Rāma's time, say about twelve hundred years back there was a Yagñya, a kind of a ceremony known as Ashvamedha. It's written in the books about that.

Even that, the books, the scriptures they ruined by saying that Ashvamedha was nothing else but was a sex act. The Shakti and Shiva, which is God who is innocent and His power the Shakti like light and the lamp or the sun and the sunlight. There also they introduced the symbol of sex.

This happened in the sixth century. It was at its heights Tantrism in our country, a complete bend.

was taken. Say Satjakuna *[UNCLEAR]*. It was to Khajuraho.

So much so they were influence people that all other scriptures were thrown into the rivers and Tantrism became the scripture of the Hindus.

Thank God, by organized religion at least you would not allow people to tamper too much with Bible.

Thought it was but not so much. It could have been. There is so much freedom, that licentiousness to do whatever you please with that scripture. To get...

Can you imagine? From this scripture they started spoiling in the sixth century. Now what was the historical background for that? That was the best time, best breeding time of these horrible people. Because at that

time, as you too have very extreme type of orthodox people, Jainism, now we have a sect of people called as Jainism. Now, horrid. I mean, all of them are. But one of them, horrid things I can tell you, that they believe in vegetarianism to such an extent! It's horrid thing to tell you because, I've already told Gavin that for the first time I'll be shameless to tell you people, that they do not want to destroy even the insects that are in the filth. To them an insect [GAP].....

So that lots of bugs can bite him and take out his blood and they pay him lot of money. Is a fact. Even today they do sometimes in the villages. They think it's the greatest Puṇya, is the greatest.

What you say `Tapoyajña', means? Puṇya is a good deed, you see, religious deed, Is to make a man get inside a hut and bugs must come and they take the blood.

So these Jains, so-called vegetarians, horrid, they were the ministers you know.

Some way or other they became ministers.

So. And the Mahārājas, you know the word `raja' is for the King, were the Hindus. And Hindus as usual are very indifferent to religion.

Whatever one may say about it, I agree it is a very great country and all that but Hindus these days are even worse because now, they have all become English, you see. With English education all of them have become English. Westernized. They don't think we have anything in our country.

So these, that time, great Rājas who are so indifferent to religion, to their sustaining power, to understand what is

in their scriptures, licentious and permissive like your Roman kings, horribly Rājas, once they used to put their money to some sort of an arrangement for all the licentious people around, so they thought of a very genius method, you see: build the temple of God and make all kinds of erotic pictures in the temple. Can you believe that thing? In the name of art. If art is pure as people say, why do you need this vulgarity? Horrible erotic things were created through big competitions.

Now you are having competitions in this country but that time, of course now you are also becoming Tāntrikas as far as erotic things are concerned, one better than the other. And they were given special prices, even Jagirs, as they call the lands, were given to those people, it's written in the history, for creating those pictures. Despite that, you see, despite all that provocations and despite all that temptations, you'll be amazed, the Konark, that art is departed.

There has been another thing, a simple thing is, “Not. We're `not' going to do it. On a temple we are `not' doing it." So these clever intelligent people, you see, they told them that, “If you do this, it will be good because all the dirt that is here should be placed there” you see, “and inside should be clean.

Outside we must accept to God that we are like this." This is a concession. See the brain, `This is a concession you must make what all dirty things you are doing you put them out there.' This was the, this was the historical side here. And that time these Tāntrikas were, you see, absolutely horrid they came. You have only one Soho. We have Sohos and Sohos and Sohos in that great country.

You won't believe when you see those things, you know, foreigners are surprised that in India such erotic things are there. Wherever there is religion, wherever there is a saint, these Satanic have to reach there to destroy all that is pure. That is their style, their `happiness'. This is a crucifixion of the purity.

And such temples were created and those Tāntrikas then came forward. They brought about all their women there for Konark. If you go there is the Chausath Bhavani Mandir, they call it “the sixty-four goddesses". Imagine Goddesses' temple! Now what do they do? Now what is the principle behind all that, you must know. It is a very secretive principle that they use. They establish the picture of a Goddess or create a statue of a Goddess in a chapel and before the Goddess they do Nirvicara, means sex act of sixteen varieties of different types. Horrible! In the beginning Śhrī Gaṇeśha gets angry. They get all kinds of blisters all around. They, they say that Kuṇḍalinī is angry. Kuṇḍalinī, why will She be angry? It is Śhrī Gaṇeśha who is angry, but in such a temper from the right and the left and they get all blisters. They start dancing, jumping, they behave like frogs, they have horrid things. They get blasted in the head, they get headaches, everything they get. But still they are adamant because it is said that, “You have to go further. It's a terrible task, it's a difficult task. These are your Karmas that are coming to torture you. You have to take out your Karmas. Through your sex you do better Karmas or bad Karmas." So they go on poor people.

Then, by that, beyond that what happens is deities slip off. They go away from there. The area is built-in. The

realm of God from there disappears as light disappears in the darkness. They work in the night. They'll never work in the daytime. In the night they work and then they call the spirits. You can call them. Last time I told you what happens to you when you die and how the spirits are there and what are the horrible spirits that are hanging around us to enter into you.

So I will not go into the details of that but later on I'll tell you all about it. I'll tell you each and everything. You note it down.

So they start, they call the spirits. When they call the spirits, spirits have the lust in them, greed, they're greedy, you see, really dissatisfied and they manoeuvre them. They can give them the name of say `Rāma', then `Aim', `Hrīm', `Klīm', all sorts of names they can give to these spirits, these evil geniuses manage them. And then they put these spirits on the king, onto his big ministers. And these people are captured and possessed. And they say, “We are very erotic. We are running after, we used to run after only two women, now we are running after hundred women." Mad! They lose all their sense of Self. They have no understanding of what they are doing. Like mad they do. Even some saints can be affected but they get reactions physically. Saints if they indulge into it immediately they get reactions. They get reactions in the head, in the body. And the reactions could be very strong on them.

Sometimes they vomit too much.

So `these' people start putting those horrible sexes on you, capturing you, taking out your being.

In India there was a Tāntrika like that who amassed lot of money but his wife *[UNCLEAR* has pushed] him throughout and he built that horrible temple of that Konark [Temple near Puri]. If he had not put any erotic's there it would have been a beautiful temple but with that erotic you feel like vomiting all the time when you go. I mean, if you are healthy, you just can't bear to see those kinds of bathroom, the way it is done. Tomorrow they will ask us to watch these people sitting down there for the morning ablutions! Filth and filth and filth! The whole place is nothing but filth.

And then his own son defied him, this horrible Tāntrika. This Tāntrika was killed in a very funny manner which is worth reading how he was killed. And the son came down and he completed that temple [in legends the architect's son committed suicide jumping from the top of the temple] but he told the King that, “Your kingdom will disappear." All these, all these kings disappeared once for all. They had no children, they had nothing and they became just shamble and all of their temples were covered with stones, earth and they were just mounts.

Later on the English came there and some of them excavated and found out. They found it artistic, I don't know how they found it but it was there. But in Konark you will find the whole thing is so vulgar, so horrid, where the artists, poor things, had nothing to say. And I met the artists of that place who are living around. They said, “We are paying through our drones all these days for what our forefathers have done and we don't want to see that." Even today in India an unmarried man and an unmarried woman will never go to see a Konark. Now the

only explanation they have is this, you'll be amazed, that after marriage Indian women are so innocent as that they're married quite young, they don't understand what is sex, so teach them how what is sex.

It is made for the marriage and only the husband and wife should go there. This is the only explanation our Indian artists could find out to give for that.

But we have to accept. You see, in every country there could be a Satanic force working. Why should we identify ourselves with those horrible Tāntrikas and why should we be ashamed of that? In Khajuraho the other Tantric place you will find there are some places where you find eroticas. But if you are alert and if you watch, these are kept in corners somewhere while the gods and goddesses have big form, back, very great attachment, such a thing.

So it never comes to your notice unless and until you are taken to it and shown out that this is an erotica.

But surprisingly most of the foreigners are specially Japanese bringing their camera from this angle, from this angle. Why don't they take their own photographs like that? What is there to go all the way to Konark to take those photographs? Shows your search! Shows what you are asking for! The way from here people take all the way those big, big, cameras and go round. They take photographs like various angles they look. What is there to take photographs? In that what is there to gain? Sex, animals know, everybody knows, dog knows. What is there to teach about sex? You have done so much of mentally that now there will be impotency. And in there, you know that, in America, the highest number impotent

are there because of this kind of perversion and ruining your innocence within yourself.

Beware of it! This so-called freedom is nothing but abandonment of your sustenance of your Dharma that is within you. Is built-in. It is there. It exists. You cannot from, “Thou shall not commit adultery." Christ has said, “Not only adultery but I will say, `Thou shall not have adulterous eyes.' " And you see people, all the time they... And they say, “We are intelligent." What did happen? Where are you looking? Where are you seeing? Where is your attention? This human attention built up ages.

So much has been worked out. You have been brought from that level to this level today. Where are you getting? Into gutters, into filth, into dirt.

Rise! And see your glory. Have your self-respect. As a Mother, I tell you that. And these horrible Tāntrikas and Māntrikas who are teaching you all kinds of things like putting a Maṇḍala, the other day somebody told Me and putting your sex there. What is a Maṇḍala? Do you know is the aura of God? You are showing your sex to God! Have some brains at least if nothing else. It's the greatest shameful thing you are doing if you show your sex part to God. Are you all lunatics? Can't you understand? It's a ceremony! I get upset with those because you don't know. You will lose all your chances of Realisation. Your seeking is going to be lost completely, believe Me.

Stand in your own glory. Why should you run after women? Why should you run after men? If you are a

glorious person, stand in your own image. That's the best way you are going to be a human being.

This kind of licentiousness and permissiveness is going to completely finish that Chakra in the Nābhī.

If you see that one has got ten petals which are built so carefully, delicately, beautifully, with love. Do not confuse love with licentious behaviour. It is `not'. It's sanctified love. I don't say you become Sannyāsin, not at all, I'm against that also, another extreme.

Then I'm going to tell you about sexo-yogis, the third time. The sexo-yogis start as a people who are suppressing their sex. They do not marry. [GAP] They use, they use the skull of a lady. They need skulls for that. To be in the subconscious you have to have a skull.

So they kill people, take out their skulls and keep it with them.

Some people are coming, please open door.

So the, they keep those skulls with them and those skulls they use it for drinking water, for eating food, all the time these skulls are there.

Now there is a very good story written by a great writer in India, Bankim Chandra [Chattopadhyay], is known as Kapal Kundala. This girl, there was a girl whom a Kapali *[UNCLEAR* Mahadji], he used to make her nude, he used to make her dance, he used to make her go in the sea and used to control his sex sitting before her. And there are several also, very sexual acts he would control also. He went on like that and ultimately he wants to kill that girl. That is the height of complete abstinence because you kill the person whom you were supposed to have. Just

imagine, what perversion! What brain! What habits! I mean there's no limit to this. God has not given you freedom to break your head and to say that, `Oh, bull come and hit me!' And this girl was preserved and then someway or other she ran away and she got married to a man.

He visited her, brought her back and killed her.

These are the Kapali. If you don't listen to them, they will take you to the Shmashāna that is the burial ground, cut your head, take out your skull and keep it. They will see to it that you go to the subconscious strata and they handle you better there. They would like to die through their stamina. They do it.

So many of them are doing like that. Even today, you have no idea. And people are so much enamoured, so much under the obsession of these things are, that even if you tell them that your Gurus are doing like this and they have found out, still they will be there to kill you. Absolutely rabid people. They are possessed, brain-washed completely. And if some people should be saved, to say... I always say that if a sari keeps flying out, even if you could hold a little bit of it, we can save this sari.

The sanity must come to you to understand that these horrible methods are not going to give you Self-realisation. You must know what is Self-realisation.

Now some people think that flying in the air, jumping somewhere is something great. Which incarnation did? Did you hear any incarnation who walked... who sat like this and was floating in the air? Which incarnation did that and what are you going to do with floating in the air? You are going to create a problem on the traffic. These

nonsensical things why should you do? There is in Pūna [Shivapur], they say there is one saint who died, you see and there is a stone, if there ten people take the name of the saint, it can come up. And you can put a finger, it can come up. I said, “With that what God should do?" Think of it! And when I went there I found out that there was a big spirit sitting there and he said, “I'm going to sit down here Mother. I'm not going to do *[UNCLEAR* other thing]." And the spirit of that horrible fellow is all the time sitting there. He doesn't want anything.

He just want to meet good people and sit down there and listen everybody's taking his name, calling him a saint. When he is not a saint why should we accept that he is a saint and be happy with it? Because human beings can do anything. They have given that power.

And moreover God is powerless before you because He cannot take away your freedom to be idiots or to be foolish or to be self-destroying. He cannot do it. He can only weep and cry, beg on you, `Please don't do it, please don't do it,' but He cannot stop it. That's the only problem. And that's why all of them have taken you. They have all come from somewhere like spiders. At least I know fifteen of them.

And three horrible women. They're all there making money, making money, befooling you.

Why do you need a Guru for telling you a mantra? Any Dick, Tom, Harry can tell you. You must see the result, the proof. What's happening out of it. You must think. You are intelligent people. You understand everything, why don't you understand this, `I'm possessed.' Are you under the complete obsession of such people? Or

perhaps you have paid them so much money that you think, `Oh how we have paid so much now what, we should see through the whole thing.' Like in the drama you go and you don't like the drama, still when you have paid the money, then stand.

It's not that casual. It's a very serious thing. You are going into the den of devils, finishing your Kuṇḍalinī completely.

Now there are at least twenty-five people among you who will say that. It has happened to them.

I've been correcting them. I'm doing it. They get it back. I only feel sorry for one thing, that you have been genuine about your seeking. You have been genuinely seeking and I can assure you that I went to America in 1970 to warn on you but that time they were, all of them had become something special type of possessed. They would not listen to Me. I told Ravi Shankar. He said, “Mother you just don't go near them. They will eat you out." That out to have experiences of torn fulsome drugs.

In India how many people have seen the drugs, ask them, anyone of them? Ha! Do they even know what is the difference between bhang and this and that? These drugs and all these things were used by Tāntrikas. And they are out here. They have brought out that.

Things that go against your awareness whether drugs, alcohol, anything is `not' going to give you that higher awareness about which I'm saying. Don't waste your life. It's very precious. The most precious and the greatest time has come. Please respect yourself. And please understand your value. What you have learned before,

find it out and do not waste it. You have already wasted lot of your time.

Means all these, I told you the seven stratas, on the left and right have names which I think that time I have no time to tell you but there are names and names and names for everything. Hākinī, Rākinī, Lākinī, Shākinī, like that on the left hand side they have got. This side is Gāyatrī and Savitrī and all that sorts of things. It goes on both the sides. All these are nothing but like resonances. They throw you from one to another strata. You are sort of tested in every strata and when they found you are a gone case you go `direct' into hell. These are all achieved! So I have to make a very simple statement that keep your Self, respect your Self. Try. If it works with you, well and good. I'm here to work out the raising of the Kuṇḍalinī, the bringing it out of it.

You yourself would be able to do after some time but cleansing is needed and it should never be given up because there is no way out.

Nanak, Guru Nanak, he has written at least three-four chapters against these Tāntrikas and Māntrikas and these Paiśhāchikas –*'demonical'* and these Jains. In India it's an abuse to say, I mean I have first time used these words for that on My tongue, is an abuse to call somebody like this. If you say that to someone they will take you to the court. They are kept outside like lepers. Kabīra has written books after books. These Kecharīs and this and that he lashed them left and right, He was a great poet. Everybody fought with him, tortured him.

Christ was the same. He is the one who said not to go towards spirits at all. This is all spirit's job.

But you go in London every fifth house is a spiritualist sitting there, “Free hypnotics!" Why do you want to get hypnotized? Why do you want to get ESP, what they call, Extra Sensory Perception? All these so-called geniuses also, these prodigies are also possessed. I've seen many prodigies. One of them came to Me. I told, “All right, in My presence you calculate." She could not calculate even in one because I put a bandhan to her possession. I said, “You get out!" I've had many such experiences which I can tell you. Last time I've told you how people who are possessed came to Me and how they leave.

Now there is still time and we can move into Self-realisation experience. It will, it might take to some people in five minutes but to some more. In any case you must have patience. And don't be angry with you. Because when Gavin said ego, I was fired when he said, because if it is not ego then the superego comes, `We are the worst people, we are the horrible people. We...' you see, from one extreme to another.

You have to stand in-between. You are glorious. You are not an aggressor neither you are taking aggression from anyone. You stand within your Self and through that you have your own powers.

You don't have to depend on anyone, nothing. You just are. But you have to depend on the deities that are within you, which I'm going to see. There has been a problem. They have to be corrected and you have to know where are the deities, where are they.

In the Sahaja Yoga, modern Sahaja Yoga I may call it, there is no mantra given. No. Because every second the Kuṇḍalinī is going like that. Now there are people who'll

say, “This I can tell you, this I can tell you." It is here they saw that. You must have seen she came to Me, She tells Me that, “Mother I've caught that." All right, finished. Āgñyā catching.

So nobody is given a mantra but you know where is the catch. You yourself say. She herself came and told Me, “I've got it caught on Āgñyā." And you know what's the extreme Āgñyā catching means, you know: paranoia. But she doesn't mind telling Me because she sees herself away from herself and she told Me, “I've got an Āgñyā clearly." All of them say, “The Āgñyā is there. I can see those coming inside me." He told Me that, “I can see these entities now coming into me." And I throw them away and they have a nice, a nice program. If you all talk to them, they will tell you their experiences.

Some of them went into trance; I had to take them out.

So many things happen now. People just like you came to Me and gained. And you'll also gain but be sensible about it, be wise. Be wise. You have to expect gains and nothing else. Nothing else you can found.

So, may God bless you.

You can go into a little meditation just by putting your hands towards Me and if you could take out your shoes it will be better. It works better because the Mother Earth's there and she helps no doubt. All the elements help you. They're all around. You see, it was very cold in the street. At this time it's not so much. All the elements are there to help you. It was extremely cold and now so nice. You can take out your coats and you'll be all right. There is this, your coats you hold out and you can feel comfortable, then you'll feel very nice.

[GAP]

Contents: 1977-11-24 **Talk to Sahaja Yogis, Mind and its Relationship to Kuṇḍalinī, 2nd Floor, Gavin Brown's House, 160 North Gower Street, Euston, London, UK**

[Aside:] You get sit back? You have to just in any way be positive about it.

[Aside:] You people to come forward.

The problem is much deeper than you understand. Very serious problem it is. They all were just waiting for you people to come after them and to attack you. That was their whole strategy and they caught you into their webs.

[Aside:]... He's asking Me how to make it *[UNCLEAR]*.

Today I'm going to tell you about the mind and its relation to our Kuṇḍalinī.

[Aside:] Don't do that, disregarded. You just put your left hand towards Me, right hand outside. It will work out. You can sit that side, here, that side. But not, you need not open it much. Just...

[Hindi.]... Kingsley asked Me that we expect, all of you expect to get suddenly God's Realisation. I wish I could give you that.

You should but actually, you know, you have had problems and very serious problems. And they have seen to it that the path of Kuṇḍalinī is completely destroyed so that you lose your chance of Realisation permanently. Absolutely that's what they have done. And each one of them I find is working on different Chakras. And so, if you go to two-three of them, then God alone can save you. And even if He can, I don't know, because it's very

dangerous and they know their job very well. Moreover you are so much under their obsession you can't get out easily.

When you go to them you don't even, cannot even ask them one question, cannot even talk to them.

But with Me you'll be arguing as if they have given you a job of a pleader for them. And you don't realise also that you are arguing only because they are in you.

Despite the fact you are realizing that this is the truth still you go on with it and waste your time.

I would say first keep yourself open completely. This cannot be argued out. It cannot be with your mind. It is something of the beyond. Keep yourself open. Receive as much as you can. Get yourself all right. Understand. Don't waste your time.

So many of you touched, you see, just that's what I have to do with all the force, you see, that you touch the Sahasrāra. It works out. You all get Realisation so that you get the glimpse of what is Realisation and you feel it, the vibrations, to convince you that this is the truth.

But I can't retain it on My own power. You have to retain it yourself, on your own power Without Realisation nothing is possible. That is a fact. But to retain it you have to work it hard. But some people it does not require at all. They just get it and they are there, you see.

[Phone conversation in background: What's it there? Oh, forget it. Forget it. Forget it. It's just...] Now today I will tell you the position of our mind.

Now, the idea of mind that we have in our mind about mind is very confused.

So let us first see what is mind, how are we placed as far as the mind part is concerned.

[Aside:]... If there's a board or something.

[To Sahaja Yogis entering:] How are you Andy? How are you? You are all right, uh? And what about you? Better? Yes? Put your right hand on your heart. Right hand on your heart. Discussion with them.

He's come for the first time? You? Did he get Realisation? Did you get the Cool Breeze? Answer of new one. What he says? Yeah. Re the board: Is it a good paper? Bigger one if you can.

Sahaja Yogi: Djamel phoned from Algeria.

Shri Mataji: How is he?

Sahaja Yogi: Very French. He will be here the 24th...

Shri Mataji: Very French! [Laughter.] What does that mean?

Sahaja Yogi:... He will be coming for two weeks....

Shri Mataji:... Did you get some good paper?... Please place it somewhere...

Now this is the mind by which you are listening to Me. Whatever I'm telling you at this moment you are listening to Me. Your attention is on Me, you are listening to Me. All right? This moment you are absolutely conscious of what I'm saying. You are receiving it within yourself. This is the conscious mind, conscious mind.

Every moment we are conscious. But when you listen to Me then you take it through another mind which we call as the preconscious mind into the subconscious mind. Through the preconscious mind you put it into the subconscious mind. Did you follow this? We receive it

through our conscious mind put it in [GAP] the preconscious mind receives it. This is a monkey. The symbol of this is Hanumān. He receives it and puts it into your subconscious mind. All right? This is happening throughout since when you were an amoeba this has been happening and now it's happening much more when you are absolutely in the full stage of mind development.

So...

[Aside about the positioning of the paper board:] It's better now.

Now actually the scientists they believe that the conscious mind is on the top, then there is preconscious mind and there is the subconscious mind. That what they believe into but that is not the fact. The fact is that all this is placed like this within us.

This is the conscious mind, this is the preconscious mind and this is the subconscious mind.

In the subtle form when they are placed in our spinal cord there are three channels that work it out.

The one that is the subconscious mind is worked out through the Iḍā Nāḍī which is called also as Mahākālī channel, Mahākālī channel. And this one on this side is worked out by Piñgalā Nāḍī which is on the right hand side. In the center this one preconscious mind comes only up to a point, or we can say they go down much more.

Now what they do is to have a loop here and a loop here and they come around here and this is what forms the

Chakra. Do you understand now? So they, once it moves like this it passes over its information.

This preconscious mind passes over its information to this.

In the Chakras it is decided what is to be stored, where, what is to be done. All the decisions take place in the Chakras.

Now who takes the decisions? Is the deity there. Now, how can we know there's a deity? Say, for example, in a human body anything that goes inside it has to be thrown away. But the foetus of a child is preserved, conserved and looked after. That's done by Gaṇeśha at the Mūlādhāra Chakra here.

He organizes it, he arranges it.

There are many other things which the scientists cannot, cannot explain. One of them is this that they cannot explain why the two chemicals `adrenalin' and `acetylcholine' react in different manners in a human being. They cannot explain.

For example if one has to augment, that is to contract, sometimes relaxes. It's a chemical after all it's a chemical. How is it that by the same chemical sometimes it augments and sometimes it relaxes? They cannot explain and they have very frankly confessed it that the mode of action of these chemicals in a human being cannot be explained. All right? But they cannot go further: why it is so arbitrary, what guides it, how they guide it. They do not know.

Of course now somewhere or other in the awareness it's also coming up that there is another nervous system that

is guiding this. Now they are coming to this point also. They are saying this that, “There is another nervous system which guides all these things." Now you see here is the conscious mind, is half way and the preconscious mind and the subconscious mind meet at a point here. At these Chakras, there are many Chakras, this comes only up to a point much above the heart. And this we call as the Suṣhumnā Nāḍī. Suṣhumnā means this Suṣhumnā channel, you see, central one is the Suṣhumnā channel. Now, this, these represent outside.

Now this I'm telling about the subtle things that are inside the spinal cord. All these channels are inside, out of which these two are expressed outside and they are called, gross form, they are called as left and right sympathetic nervous system. You can see with naked eyes the left and right sympathetic nervous system. But the channels that guide or the powers that guide them are inside the spinal cord.

When you are seeing the Kuṇḍalinī rising and pulsating these channels work out in the spinal cord.

Outside the spinal cord you can see the chain of nerves and you can see the parasymp..., the sympathetic nervous system. Parasympathetic nervous system you cannot see because it is from brain, little lower, up to the end of the brain. You can say it comes up to *[UNCLEAR* enhancing there]. But its effects are up to the heart Chakra, we can say up to the heart Chakra are very much there. After that all the Chakras lie in the void as we have shown here in the..., in the diagram.

So these channels... Now you see mind is not only here. Mind is also in the spinal cord.

You think that thinking is done by mind. All right. But all organs do not act according to the mind.

They act according to the Chakras and these Chakras control the gross plexuses which I have told you. The Chakras are subtle things inside the spinal cord. They are not the plexuses but they are the subtle things that control these gross things which we can see with our naked eyes.

None of these Kuṇḍalinī books have described this. `Not one' has described this. Imagine the basic things they do not know! Basic things that there are two forms of things, one is the subtle form which is inside the spinal cord and the gross that is outside. Can you imagine? They have written such big-big books and they have not described the basic things about Kuṇḍalinī.

Now you can see with your naked eyes. I will show you how the Kuṇḍalinī moves. All right Now, as you see there is a gap here. The gap is much more.

[Aside:] You draw it out? You can see it's a very big, much more, gap. But here also this is a big way because I want to show the upper part of it.

Now when these two channels start working, all right?, then what happens? If you start a machinery there are certain by-products like the fumes.

So these fumes are to be accumulated somewhere.

So they bloat in the brain like this, like a balloon and one from here like a balloon. They bloat and then they join together.

At that time this bone which is a soft bone in the childhood becomes hard and you develop your identity

as `I'. `I, Mister *[UNCLEAR* God at the latest]'. You become `I' and that `I'-ness comes to you deliberately. God has put this thing in you.

It's a very important way, important thing that He has done in a human being. I'll show you that which is placed here. A little complicated, you don't get upset about it [turning the paper board] *[UNCLEAR]* because, as I said, to put on the switch is all right. You just press it, it works out the way it has worked in you and you think: `How can that be so easy?' It's not easy! It's all built in you. It's all there and it works because I know the job.

Now this is the brain of a man. What is the speciality of a brain of a man and an animal is that man reaches this apex not the, uh, animals. Animals always have a flat. This apex is reached. Why? Because this is the apex which one has to break through there, so the Ego and Superego when they make a balloon.

Now I must tell you the difference between Ego and Superego maybe some of you may not be knowing.

Ego is when the mother is, say, nursing the child. The child is in complete joy. Then the mother removes the child from one side and puts him to the other side. He doesn't like it.

So he comes up with his Ego, “Why is it?" He gets very angry.

So the mother says, “Don't!" [Shri Mataji cries while saying this] like that.

So his Superego receives it *[UNCLEAR* going poisoned].

Ego is that by which we try to do something, by which we are aggressors, we plan for future, that's the same thing.

Is the Ego that comes out of the preconscious mind by which we plan for future, “I must do this. `I' am doing this” and the another is the Superego in which I receive it, `Oh, I should not have done it. It's wrong.' The conditioning. Or some Guru comes and says, “All right, come and bow to me.

All right." Superego! So the bowing of that is Superego, asserting of that it is Ego.

So where should man go? You might say, `Either, Mātājī, you become egoistical or you become a dormant personality, absolutely a dwarf, Nabot! Now why have we got that Ego and why God has made us like that?' He has made you like this that with this mechanism you start using your freedom and balance them so nicely in between that there is a space left and you come up.

Without using all these instruments properly your human awareness is not reached that state where `you' can understand His working.

For example at the time of Christ, imagine to those fishermen how could you talk about Kuṇḍalinī? Was that possible? Even talking about Kuṇḍalinī in these days to such learned people is a difficult task.

So in those days, to talk to the fishermen was an impossible thing. And those days we had only fishermen who could come to Christ. None of these *[UNCLEAR* colleged] would go to Christ at all, you see, so that was a problem. But now the awareness has come to this stage that Ego and Superego is balanced and when it is balanced there is a space in between and then the Kuṇḍalinī which is the residual force here...

That I will tell you later how it comes a residual force.

Now, here is the brain. [Long silence... perhaps drawing.] All right. This thing flows into this one.

This one flows into this one. The drawing is the same as God has made His creation. Same as My own work. Alright.

So this, you see, this is the Mūlādhāra Chakra here. Cha-kra *(cha –'move', kra -'do, make').* And this is the Mūlādhāra the triangular bone in which the Kuṇḍalinī is placed. Now, this part of it, you see, comes inside and settles down. When the child is in the foetus stage then only the Kuṇḍalinī or you can say this force comes in.

Now what is this force? Is known as Mahālakṣhmī force which comes through the Suṣhumnā.

Now, this is the force of evolution. This is the force of existence. And this is the force of creation.

This is the one which we call as the Mana in Sanskrit language. This is the one... Not mind! There's a confusion between English style and English, uh, Sanskrit. This is the Mana and this one is the Prāṇa, you see and Yoga means when Mana and Prāṇa meet in the center they say Yoga can be achieved.

This is Ha and this is Tha. Ha and this is Tha. This is Haṭha Yoga. Or, Ha means Sūrya, means Sun.

Tha means moon. This is the Sunlight and this is the moonlight.

Ha-tha Yoga. When they tell you big stories about Haṭha Yoga you'd better get a book of Patanjali itself and read it and don't listen to them.

Now Haṭha Yoga is a way of climbing up in Āgñyā. Hanging there, there are two walls here. Put one foot

here and one foot there and go on crossing. Again you come down. Again you come down. Then you go up like that, up to this point. From here you get into your Ego sometimes, Superego sometimes. Then sometimes by chance, with great luck if you could go into this way your attention, I means this is a very hazardous thing, then you penetrate through this, all right? This is the Āgñyā Chakra.

And then you get in here and hang over here for some time. [Laughs.] Then sometimes the grace of the Mother comes in and then you may get your Realisation.

But by doing this exercise you are a strong person and moreover you have done your *[UNCLEAR* sheerty] so you are a great person too.

But this state sometimes, the one he was telling Me that he has taken twenty one thousand years since when he was a frog, you see, like he's staying in the water, it's the same as John the Baptist. Twenty one thousand years! So when he met Christ he must have been nineteen thousand years. You see that is what he did.

Now ours is a simple method, all right? That's Shri Mataji's method, all right.

You see this Kuṇḍalinī is here and She's My part, She's My own. As soon as you face Me with your hands like this, through this, you see, these are the hands, you see, hands are coming out, say about this point here, your hands, hands are small here, through the hands, the invitation of Divine vibrations flow in. They go inside. First of all they inform Gaṇeśha. First of all they inform Gaṇeśha that, `It's the Mother sitting here.' You'll be amazed if you are facing Me, you cannot have any sex

feelings. Try it. You cannot. It's closed. This door is closed because it's your Mother sitting here. You have some shame about it. This door is closed and Gaṇeśha is `fully' established.

If you try and do any such thing then it's a very much punishing style. It punishes you very badly.

And that's why you be careful about this gentleman Śhrī Gaṇeśh. He is one of the most dynamic as well as a very sensitive deity.

Those now who teach you to pay attention to Mūlādhāra Chakra and raise it towards some deity or Maṇḍala or anything are committing sin themselves but they are then putting you into terrible sin.

Spirituality has nothing to do with your sex. Nothing whatsoever. Whether you are impotent or potent or a girl or a woman or a man or anything you can get Realisation. But if you are using your sex for such purposes, very difficult. Because that is the basic point and then, you see, Gaṇeśha first is to be satisfied.

That's why in the Indian mythology or in Indian life or in Indian form, first of all they praise Gaṇeśha because we must first of all create the holiness.

He is the embodiment of holiness. He is the one who came to us as Christ *[UNCLEAR]*. He is celibacy.

And you who have known Christianity, why should you accept these horrible, dirty, lusty, I don't know.

I don't have, you know, such words. What to use? But they are monsters and they've advised that you should do sex in the name of God.

This is what, this point to begin with, first thing you have to do is to establish here because this is the main person who guaranties, `All right, he is the best. He's alright.' This is the first certificate you must have to enter into the Kingdom of God, is Gaṇeśha. Throughout He is there to that but main basically there.

People don't like it when I tell them but I have to tell you the truth whether you like it or not. You must have sane ideas about sex. Because of ruination of this Chakra in the Western countries it is very difficult for Western seekers.

Apart from that, these Gurus have done-they themselves have jumped into it. Why do you need a Guru for that? After all you have reached to the end of everything. And that's why all kinds of diseases are coming up. It is so unnatural that your body reacts against it. Impotency develops, bad relationship with everyone. And human beings become extremely sensitive. I mean, even the slight thing you do, people feel bad. You go on this way you feel bad, you go that way, you feel bad.

On the other hand a person becomes so shaky he doesn't know which way to walk: `If he wears this kind of a dress will they like it? If I take it like this will they like it?' I mean all the time a person is trying to please the another person. Never trying to think, `Where am I pleasing my Self? Or not?' Because my Self is first of all sweeting you. A very major part of your Self is here because you must look nice for other men to look at you or other women to look at you. That is the first criteria. In this shape, if you're handsome you are handsome, if you are not you are not. What does it matter? You are saints and you are

seeking God. He has created you. First thing is holiness and holiness and holiness. Even hundred times, hundred and eight times is holiness that is needed in us to begin with.

So establish your Self there at the holiness.

And you have had. Most of you have had *[UNCLEAR* mean] about this Christ. And even then the way you have denied Him, this is the sign is of the too much of activity of this side.

Too much of activity of the right hand side, of the Sūrya Nāḍī is that, `I'm doing this. I'm doing that.

We must be competent. We must do this work. We must do that work. And we must show on, want and earn so much money. And if the wife is not earning, she's a useless thing, everybody laughs at her, but if she's a carrier girl, she's great because she's earning money.' All this is due to the activity of the right hand side. This is all activity of the right hand side going beyond all limits. And you suppress this part.

All imperialism, all despotic, everything comes to this point. This is the Rajas point.

`Rajas' means there are three moods. This the Tamo Guṇa, this is the Rajo Guṇa, this is the Sattva Guṇa.

So by doing this what happens? You press the Superego so much there is no balance and you start asserting your Ego without knowing about it.

The part about Ego is that if you suffer from Ego you will never know you are suffering. People even say like that, “I'm never egoistical, you see!" All they say like that, “I'm never egoistical." They'll hit you hard, “Oh, I never boast

about myself." They're like that. They say, “We never want to praise him." They go on praising him. They start like this, “I'm not going to speak much." They speak *[UNCLEAR* honestly].

So this is what it is. There is no balance. We go on and go on creating things. And in this we go so mad, we forget every kind of balance that has to be.

For example now we start judging ourselves by the things we produce. Out of proportion through the Mother Earth productions we start producing such a lot and you must have machines to produce.

Thousands of things we produce.

If you go in a house you feel, `Oh, God! Where have we come? To a junk house or what?' Something drubbing from your head and you don't know where to put them, where to put them. Now all this built up a lot.

So people like you came in and you said that, “This is all junk. Throw it away and let us become hippies." So you get all away.

From this end to this. From this extreme to this extreme.

Now here, for the Superego side, all indulgences, all this drinking, going to the subconscious, seeing hallucinations. And then also what else? Drugs, drugs. And then also living just like pigs, even worse than that. This is self-destroying. This is destroying others and this is self-destroying. Is another style started, self-destroying.

You live in such conditions that the whole body becomes absolutely dead and you talk of death all the time and

then you start using spirits also. Death, death, death everything.

This is death and this is life. But not the consciousness, is in the center.

Then the Haṭha Yoga means this one, `Tha' in the normal way that people think of. This is not, this is the balance of both, is Ha-Tha Yoga. But normally, people what do they do, these people who are on this side? They will go to the runaway extreme of these people, you see, they don't want all this.

So what they do? They will go on to the other extreme of this. And what is the other extreme of this is: “Give up materialism. Give up this." And then you become a horrid personality. They're so hot tempered. These people try to control, you see, their sex, they will not marry, they will not have faith, they will drink urine. They will do all kind of nonsensical things.

Why should they drink urine? I can't understand. You see, they drink urine, they don't understand this simple thing: whatever is thrown away by body why should we drink? Our body knows better than `we' do. And then do, then they do all kind of nonsensical things also like hanging themselves, you see, upside down and some of them running for miles together. And some of them doing exercises of extreme type. And they are very hot tempered dried people absolutely because the sunrise they get up.

The Prāṇa here, you'll be surprised, acts on the heart because heart has to balance this.

So what happens all these people suffer from a stone heart. They have a heart of a stone. They don't believe in

any love business, nothing. Wife, they will not see. They'll have nothing to do.

Only one person who has gone this way was Buddha but he was born long time back as I told you to Rāma and Sītā so He could do that way. And the one who is the Divine personality who moves on this is the Hanumāna.

So Buddha came this way and settled down here. Mahāvīra came this way and settled down here. But they forgot that they did not come this way at all. They came this way and they were absolutely tired, they were sleeping and suddenly they came by the same route as you all have come.

Because the Kuṇḍalinī is here so how can She come this way or that way? Kuṇḍalinī being here She cannot go to the left or the right at all.

When they said `Haṭha Yoga' what they did was to use the Kuṇḍalinī. Gradually they pulled Her from this side to this side. Again from this side to this side. Again in the center only. It has to come by Suṣhumnā. There is no other way. Kuṇḍalinī does not rise by any other way but Suṣhumnā itself.

But the reactions can be felt on these. Supposing you upset Gaṇeśha. When he gets upset he gets heated. Both centers completely heated and their heat is communicated on both the sides.

Sometimes even you will find blisters coming. People get blisters.

This Rajneesh, his one disciple who came to us. He is in the book, Gijere, Gijere? He had all over the blisters. All over the blisters. And then he told Me, “Mātājī, cure me,

do anything." And he gave it in writing, everything he published in the paper. Then Rajneesh people gave him ten thousand rupees and took him back again and put him the dress. This is what it is. Is it money? I don't know what is it that makes people so much mad after money! They go to him to seek God and then they become so materialistic that they don't mind having any trouble in the body just to advertise for him. First he gave money to some women that, “You become naked when I'm giving lecture." So they all started. Just like your manipulation of these, what you call what you had these, singers, four of them who started singing first of all? Beatles! They started the same way, you see. They paid and made some women to get drunk and then they started singing.

So these women started reacting to that and then they gave drugs and all that. I mean it was all a bargain. The Beatles' own uncle, you see, one of them, the one... the manager's brother, I would say, not uncle but the manager's brother was on My ship when I was travelling and he told Me the story. That's how they managed and now everybody's like mad, you know. It goes into everybody's head that when somebody's singing you must go mad like that. What is the need? If there's something inside then there is no need to go outside like that. Inside whatever is happening should happen, not outside. They think unless and until you do it in the full *[UNCLEAR* gusto] it will have no effect on this.

So this is what it is that is due to the over-activity of this and then the extreme movement this side.

So now there are seven channels on this side and seven channels on this side. By these seven channels you are

made to pass like resonance, you see. You move from here to here, to here to here to seven channels.

Once you go to the seventh channel, you are on the last one, then you are thrown into the hell here.

Same here are seven channels where you are given chances and chances and chances. But if you don't listen then to the seventh channel you go to the hell again.

So all of them are settled down here by the lower in the hell.

There are seven hells also. All right, I need not tell you but Mahāvīra has described them very well because he went through Superego. He went into hell. Even Buddha has described it. Worst is Mahāvīra's description because if you read that for three days you won't eat any food. It's horrid. But he is a fact.

What He's told you is a fact.

Now this is, this is the Kuṇḍalinī that is going to rise from here to here. This is the gap. These are like three ladders. But this can only go this way, so this ladder is useless for this and this ladder is useless.

But because of these ladders they have a loop on this one and a loop from here and these Chakras can be completely destroyed if their activity on these are more. Do you understand now? Like this as I told you, like this is the central part and from here one comes as a loop, another comes from here. Now if they go on moving too much they may come out like that and they become on their own and that is how cancer settles in, malignancy.

The people who are very egoistical can also become malignant by temperament, because they forget that

they are a part and parcel of the vast Being. They are just a cell in the body of that vast Personality and they cannot on their own start working. They have to relate themselves to Him.

But this is only possible if this Kuṇḍalinī rises and comes out and enters into the subtle Being which is around you. And this has to happen, there is no way out. Any religion, any thing, any saint has to happen because this is the primule which sprouts in the seed and which has to come up, go up and become here.

Is a very simple thing because as soon as I, they see Me they know and they become. This is awareness which understands, thinks, cooperates. There's a telecommunication between your Kuṇḍalinī and Mine.

I put My force into your Kuṇḍalinī. I take it on My Kuṇḍalinī and take it up. This is the first Kuṇḍalinī, as the Ādi Kuṇḍalinī you call it. And you have the secondly Kuṇḍalinī inside. And when They see Me then They can assure that They can come up. And that's how the Kuṇḍalinī comes up.

But this could not be done earlier because this was not completed. But when it was just to be completed what human beings did was to press this very hard and before I could start off this, the pressing became so hard [GAP]... this way.

So now we have two extremes. We have very egoistical people on this side or we have the other type who are destroying themselves every moment by every chance. And to help them we have very egoistical monsters who have come from the supraconscious.

Beyond this is the supraconscious and beyond this is the collective subconscious. From that and from this, collective supraconscious and collective subconscious they are. From there you are getting spirits who are entering into your psyche through your Ego and Superego and they are working out for you. Through your eyes, through your nose, through your mouth, through your ears, they can enter through anything, through your Āgñyā. They enter inside and go into these and they start giving you ideas.

Now as you had asked Me the question that with these things like chanting the mantras and that I told you before also, you say some funny name given to somebody.

All right. You give that name to someone who is a devil, genius, absolutely genius evil and that evil genius is given a name, say of Rām, all right? You can do if you have no conscious, if you have no fear of God, if you are just a Rākshasa as they call it a monster of the worst type you can give this name to anyone.

So you give this name to someone like that and then they tell you in your ears: “Call the name of `Rām'." Alright? You start calling the name of `Rāma'. Immediately what happens the actual place of Rāma which is the right side of the Heart Chakra, Rāma slips off there. He's so angry with you for this nonsense that, `Why did you go to such a horrid fellow? Why did you not use your brains fully? Why did you go to him? Why did you deny God and why did you accept it?' So Rāma slips off. Once He slips off somebody else comes in and that is this evil genius who is called as `Rām'. He comes in and

once he comes in he starts working in your right side heart.

Now what is it? It's juxtaposition of Rām. What was Rāma? Rāma was a very obedient son. First of all you become extremely disobedient to your parents or else maybe that you have no feelings for your children as a father. You may go into abortions without any difficulties.

Some girl you will sleep with, “She has conceived? It's alright, go into abortion." *[UNCLEAR* That's so?] No feelings as a father. No value for the life of your children. That develops with this kind of a chanting.

Then He was a man known for his Maryādās, means for his boundaries: how far to go, how far to rule, how to look after a wife, how to look after the country, how to... He was a person who is known as Maryādā Purushottama, means, `Highest among all the human beings.' This is the ideal for its boundaries.

Now if you say, “A boundary" then they say, “What about liberation?" Naturally you think liberation is nothing but abandonment.

Now, if there is a pilot sitting here, alright? Supposing you have to build an aeroplane, if you do not put it into certain boundaries then when it goes high up in the air everything will go helter-skelter. All liberated nicely! And nothing will be left out of that liberated soul.

So there are certain boundaries which we have to put ourselves as human beings with our wisdom and understanding.

That was done by Rāma and that's why those who catch on the right hand side must know that this is the,

something lacking in your character has come to them. Perhaps it might be lacking beforehand and might be it has been added up by this fellow because he must have read your mind and seen: `Oh, there's little bit in him, little revolt against the father and the mother. All right, put into him.' Then he starts thinking: `Oh, my father, you see, he's a horrid. he's this, he's that.' And there was a boy, as I told you, *[UNCLEAR* Gene] who came to Me and he told Me: “I now was wanting to kill my father and mother, both" when he was chanting the Mantra. And when he could not kill the father and the mother then he started killing himself. And when I asked the monster sitting on him, `he' told Me that they want more people in the subconscious or the supraconscious area so that they can bring them come into the souls.

So they want them to die.

See this. Death I don't mind. Even if somebody dies they can be born again. There's no problem because you don't die.

But this is not death, this is enslavement by these people. When you die you go into `their' realm and they use `you' for this purpose. And then you cannot get out because when you are living then it's possible but if you are dead you are absolutely under their hands.

So many of them that are into your mind they ask Me for Moksha. They say that, “You promised us that you will liberate us from these horrible people" or “You'll give us Realisation." And that's why some of the very horrid ones also get Realisation for a second. That's all. Because I have promised that. But then they don't come further,

they just give up. Because they are, because I have promised them so I just give.

But if you have to continue, then you have to respect yourself and to understand that you are saints.

You have been seeking and you cannot be frivolous about it. You cannot be vain about it but you have to come to Me with great humility and receiving power. The more you try to receive Me, the better it is for you. Then you will go further and further with Me because you must know you have already been attacked, you have already been possessed, you are already under somebody's enslavement. You must know all of you are.

Sooner you see the better. There I'm happy Bohdan suffers but he sees at least. If you start seeing them attacking you it will be better than to be attacked and just numbed. You don't know, you feel very happy, you are numbed like drunken people. Better to be aware of the pain than to be deadened so that you do not know if something is coming onto you. Because you are a special fibre and special people.

So be careful about this because your subconscious and your preconscious, both have suffered quite a lot *[UNCLEAR* of that autism] not so much in previous lives as in this short life that you have had with the help of these horrid people. You have to come very positively to this and to understand that you have to cure. But if you are still identified with them it's better that you spare Me at least and the Sahaja Yogis.

You have to understand that it's going to be tremendous task for all of us to work it out. You know how difficult it is. Then, say, you have seen how we were doing it.

Tomorrow when `you' will be realised you will know that you will have to do the same thing as these people have been breaking their heads, beating here, beating here and the needles and pain, the needles and all kinds of screwing up that was going on in their heads and things. The way they were trying to push your Kuṇḍalinī, it was so difficult you have seen it yourself. And which you will have to do yourself and you will be giving it to others.

So you must understand you must cooperate and be wise about it.

Don't come into the charm of these people. They have given you nothing so far except for emptying your purses and making them light. They have nothing to give. I have to warn you because most of you have been to such places.

In India when I started My work I never talked about it for three years. But then we got some groups which were going outside and we had a terrible time. And those who were realised did not know why it was happening like this and I had to tell them about this that exists. I never told them. You'll be surprised if you read, if you hear My first lecture in America I never mentioned about these people. Nor did I mention about the spirits that are within us but they are. And that's how they have brought such a confusion, such a confusion.

It was never that bad, you see. In the Gītā Krishna has said: “Paritrānay Sādhuna vināshāy cha dushkṛitam" [Bhagavad Gītā 4.8]. Meaning: “I have, I come again and again on this earth to destroy the monsters or the Duṣhṭas or the cruel forces, Satanic forces and to give protection to the saints." But here the saints are

confused with, I mean this Kali Yuga is terrible. Where are the saints? I find the saint has got something sitting on his head. And it's so delicately woven it's very difficult to take it out. Unless and until you all cooperate with Me it's going to be very difficult to solve.

But once some number of yours is nicely done and coming up then you will see it will work much faster.

Much faster, I'm sure.

The same thing happened in India. For two years, imagine, twelve people I was working on. And twelve people got Realisation out of twenty-five. After two years! So it's much better now. And `you' get it because you are saints. You get it `that' fast. But you are shifty people. It doesn't stay. With Indians they take time but it stays because their Chakras are *[UNCLEAR* formal...]. But they are little, not yet seeking. You were seeking but you went into the cut in your seeking. All these broken bones have to be put right, all this broken hearts to be brought right. And you have to just cooperate and understand that it is all for your good.

Denying is the easiest thing.

So don't deny. You all have experienced, most of you has the experience of vibrations and you can see there are some people who are here who can feel your vibrations and can tell about it. `You' can also get it and `you' can be also of the same type and of a much higher type if you little bit cooperate with Me and work it out. And don't get disgusted with yourself. One day indeed it will be like this, next day it will be like that. Doesn't matter. In any case you are progressing.

So don't get upset. I know why you are upset but that we'll look after. All right? So just be patient with yourself.

You have to be patient because you have had a problem.

[GAP] How did they accept this horrible Maheśh yogi? How? Why did you accept him? Bending your head before him, why did you do it? Before all these Gurus? There's another one *[UNCLEAR* Pia] who came from Sweden, uh?

Sahaja Yogi: Denmark.

Shri Mataji:, Denmark. She tells Me, “I can't accept you, our Mother." I said, “Why? What did you do with the Lama?" With that Lama everyday she had to go to him and bow before him one thousand and one time. And she did it for one month. And she couldn't accept Me, you see, very nicely. Because it's difficult to accept the truth. One thousand and one time she had to do. Every day she did. And she couldn't accept Me so she went away because there was another lama sitting there I think in her head.

And she's a gone case. Now she's having a very bad time and she's gone.

But thank God, sometimes, you see, we have to thank because such horrible people if they enter into us they trouble us a lot also. They divert your attention, they take away so much of your time discussing, arguing, arguing, taking out our time.

How can you argue it out? This is a happening. You cannot argue it out.

Still I'm quite good at arguments and answering your questions. I'm quite good. I've learned how to defeat you. And I've too much patience but why do you want to

waste your time? Better have it. Better have it. Best thing is to get the blessing soon, as soon as possible. I'm anxious to give you, anxious to do it. What's the use of talking about food? Better have it. Enjoy it! The whole world is created for your enjoyment, for your blessings. I know you have spoiled yourself, doesn't matter. I'll wash you. Completely.

Everything I will do for you but cooperate. Don't waste your time. Four years we took to create these seven people. Seven. Four years because you must know you are the first in this Western world to be that steady. Many things can be done but only one thing I can't do, is to force you, *[UNCLEAR* doesn't].

How many people have had Nimbus [lemons] with them? So, any questions? Of course. Any questions? Then we can have food and then I'll see their Kuṇḍalinī. That is the last.

How many of you had Nimbu’s, no lemons? Hold your hands. Have you thrown? Are you better now? Getting ?

Sahaja Yogi: I feel a space out...

Shri Mataji: Spaced out? That's it. Spacing out is the point. You never felt that before. That's it.

Are you feeling any cool in the hand? How is it? David?

Sahaja Yogi: He just gave up smoking in a day.

Another Sahaja Yogi:... very strong experience of nausea...

Shri Mataji: These are My feats, you know. I'll stop your smoking. Yes, I will. Because once you start doing that then I have to do something, isn't it, to stop it. The smoking has to be stopped because it's very bad and

Krishna doesn't like it at all. It's very bad for Viśhuddhi Chakra and for the stomach.

It's very easy to stop. Very easy. You will be surprised within on year's time, you'll be surprised how much you'll do and how you'll give up these things. Except for few things you won't give up which I'm going to tell to very few people [laughs].

Ha! Better now, better? How are you David? Mister David?

Sahaja Yogi: He says he's pleased to be here tonight.

Shri Mataji: Is it? But uh, that's not sufficient. That's very diplomatic. What about your Āgñyā Chakra?

Sahaja Yogi: Well it doesn't do what it's used to do when I first came in to you. I think it is still...

Shri Mataji: Pain? Pain is there? No pain at all? Pain is gone completely?

Sahaja Yogi: Yes.

Shri Mataji: All right. Are you putting your eyes on the ground while walking on the roads or you're looking at the girls?

Sahaja Yogi: I haven't really put my eyes on the ground.

Shri Mataji: You should put your eyes because ground, you know, the Mother Earth she takes away all the heat from the eyes, all right? Very necessary. Gaṇeśha is made out of Mother Earth and if you put your eyes to the ground she gives you that soothing feeling. It's very good.

Say, for example, in the morning time, of course winter staying here is very cold but otherwise, if you, during summertime without wearing any shoes or anything if

you walk on the grass it's very good for the eyes. Very good. And taking, you see, cool bath in this part is very good during summertime. Not winter here because winter is very severe cold is also bad but a day when there is quite hot it's so hot you can bear it. Then you should do it. It's very good for the eyes.

There are many things which are good for eyes. But the best thing is to pay no attention to anybody's eyes because you catch from everybody's eyes. Here every man like a, you see, watch tower is going on.

What are you looking at? Where are you looking? Where are you going? Watching whom? With two attitudes: one is how many are looking at me and how many I have to look at. It's a mad world. It's such a loss of energy.

Eyes have nothing to do with sex. It's perversion. Absolutely perversion. That's why Christ has very clearly said that, “I'm not talking of adultery but I'm talking about eyes that are adulterous." [Matthew 5.28: “But I say unto you that whosoever looks on a woman to lust after her, has committed adultery with her already in his heart."] We should not have adulterous eyes.

Eyes are very important you see. They are on the Āgñyā Chakra. They are the windows. See, from the eyes it should be only going, nothing coming. It should be so, such a clear eye that from the eyes it's only going to others. Absolutely it should be clear. Nothing taking in. Then it's all right, you can look at people. Even I don't look at people because sometimes I think that they might faint or they might get a Kuṇḍalinī suddenly up and all. That's why I'm little bit worried about that might happen

with Me, because so much love also very few people can take in, you see.

Eyes should be absolutely clear, going outward, not receiving anything into the eyes from others because what you receive is dirt and filth.

This is how you receive all the spirits from the eyes and they go into yourself. Most of these Gurus touch your Āgñyā and put the spirits into it through this. That's why, you see, Mohammad Sahib said: “Never bend this before anybody else." If you have bent this before anybody else but a person who is really an authority then all your, this is the sign of your human, of you being a human being. And when you bend this before anybody else then they hit you hard and they come into you and they work it out.

[Aside:] That's enough for everyone I think). Be silent. How are you now *[UNCLEAR]*? Better? Alex is much better now. See how he was poor thing. That Lama *[UNCLEAR* of...] he has tortured him completely. He is supposed to be a Lama and the things he did to his wife is terrible. It's all horrible people. Beat them with shoes and throw them away in the sea. They want your women, they want your money, they want everything. They are looters.

[Aside:] Uh! Better? How are you? Now don't start condemning yourself too much. You have not to condemn yourself. You love yourself.

Respect yourself. You must respect. Not to condemn but love and respect because you are the, the chosen ones. You are chosen. Not to condemn. Forget the past, finished. Forget it. Now, don't think about all the things, “I did this in nineteen hundred and nine." *[UNCLEAR* That's...] I do My duty isn't it? [Laughs.] And that's why

you don't have any questions. [Laughter.] Ah! Don't do all that. It's good for nothing. Useless things. Finished is finished. Past is past. Is lost. And future doesn't exist.

So enjoy the present. The present you must enjoy. It's most beautiful.

Hum! Good? Myriam, what do you say? Better? Myriam is a born realised person. See, so she has advantages over you that she doesn't catch much. And if she catches she throws away in no time. We have another one you have seen is Kevin. They're many people. In this world there are many people who have, who are born realised. Now and many children are born realised. Many children. I mean, so many of them that you'll be surprised. Now, most of the children we see now are born realised. They are all coming down then but you are the foundation. They are all going to come down to Sahaja Yoga. All of them are going to help us within ten years. You'll see they'll be all standing there. They all know about Kuṇḍalinī.

For example now, Kevin, you don't have to tell him. He knows everything about Kuṇḍalinī. Kuṇḍalinī everything he will tell you about. First time he came to see Me he knew everything about Me. And I went up and he said, “How did She go up?" She said, “Why? She went by staircase." He said, “But where is the red carpet? You must spread some nice carpet for God. What do you think you are? And what She is? You've done nothing?" Like that, you see. He knows all about Me, he knows all about Kuṇḍalinī. He is born like that.

My own grandchildren are like that, realised. And when they were very young about six month age, two grand-

daughters, they used to sleep with Me in the night. They would get up in the morning and start sucking My feet. Just *[UNCLEAR* follow that] for half an hour. And their mother would come and say, “What? What are they doing, Mommy? I can't understand. What are they doing to you?" Because they could feel it.

They talk like that. They have seen Me. My grand-daughters have seen Me. They talk like that.

They'll understand everything. They know about Kuṇḍalinī. Even a little one which is newly born one, she was hardly, I think, four months or five months something, she had just started crawling.

So one of the Sahaja Yogi had come you see.

So she saw him, she was at My Feet. She came down and starting hitting him on his Āgñyā and his Āgñyā opened out.

They understand Me because it happened to them inside and they know where is the obstruction and they work it out.

Only thing you people, all of you, should decide about yourself, to make yourself strong *[UNCLEAR* as I said]. Each one of you. Don't depend on others. Yourself. On no one. And then it will work out.

It's good now. And what about food? They can have? Then we'll have a little session of this. Humm...

[Aside to a Sahaja Yogi:] Put a bandhan on the liver. Right hand, right hand, all right? She's come for the first time? You told Me...

Sahaja Yogi: She was here before, Mother, but she's always kept in the background.

Shri Mataji: I had never seen her before that's what I was thinking... Come here, come here. She's very good. Sit down, sit down, sit down facing that side, you see. Facing that side. Look that side. Uh? Sit down, sit down properly. Can you sit on your *[UNCLEAR* foot]? Ha, like that. All the machinery starts. All right? [Laughs.] Workshop.

Now tell Me. All of you here are realised. Now let's see, even Karunā, when you will give, then only it will flow. It's not going to be given to you free. You have to work it. Come along now. Tell Me.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Tell them. That's it. How about, where is My hand? On the Viśhuddhi Chakra. Just My hand is there and you are feeling that. She has a problem there. Everybody is getting it on these fingers? Burning? See. What's wrong with you? You are all right, you can feel it. Come along now. Is a... ? How are you? Feeling it?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Which one? This one you are feeling? Put a bandhan to yourself and see now. Making on your own. You can. I think so.

[To a Sahaja Yogini:] Just. Just to... Nothing at all to happen to you.

Sahaja Yogini: Āgñyā... bandhan [Hindi].

Shri Mataji: It doesn't have. You see, I have done it to them. All right, coming. Hum? It starts working better, all right. Let her be... She has fears, you see.

[To a Sahaja Yogi:] What is? Āgñyā? You put your right hand on the heart only, uh? [GAP] There is God and also

we know that He is reflected in us, in our heart as Spirit, as Atma, as Self.

Now when we know about the three channels that are working within us of Mahākālī, Mahālakṣhmī and Mahāsaraswatī, the three powers of Iḍā, Piñgalā and Suṣhumnā which create the subconscious, preconscious and the conscious mind are working in our consciousness. That means we are conscious of them. We are conscious of our left and right that is Iḍā and Piñgalā, sympathetic nervous system. We are not conscious of the parasympathetic.

That means that we can increase the rate of our heart, we can increase the rate of our breathing, but we cannot decrease. The decrease or what you call the lowering down of the rate is done by parasympathetic.

So the parasympathetic is active but we are not conscious of it in the sense that we have no control over it.

The Spirit that is God which is reflected in us resides in the heart. The manifestation of the Spirit in our heart controls the parasympathetic. But this Spirit is the reflection of God Almighty in our heart as if in a mirror. And Divine love which is the light of God is reflected in us through the reflection of the Spirit as the unconscious mind.

So within us there is an area about which we are not conscious. That is why it is called as unconscious.

That area lies so far away from our conscious mind that we cannot control it. We are not conscious of it but it acts through parasympathetic activity. How it acts? I will give you a simile.

Supposing there is a power works somewhere and it is acting through this light over here. You don't see the power work or the factory or wherever the power is created but what you see is the manifestation here and you see the light. But supposing you do not see the light nor the lamp nor the factory but you are affected by it. That is the situation of a human being.

A normal human being who is not a realised Soul is not aware of that factory which is God or the light it has got, is not aware of the lamp that he has got in his heart and is also not aware of the light that the lamp is emitting. But it is acting.

So the unconscious mind is nothing else but the projection of God's will through the light of Divine love.

I'm giving this simile again and again which is very good and act, that these two powers that are within us, one on the left, another on the right hand side are there and we are conscious of them and we use them. Out of them, the right we use it in absolute awareness. Left one we know is used as subconscious mind and, sometimes, if you take drugs or if you do something like that then you go to your subconscious also.

So you can become aware of the subconscious area also.

So you become, you are aware of the right hand side already and you are aware of the subconscious sometimes when you try to get aware of it.

So these two powers that are within us are all the time vibrating in a wave and the points at which they meet they create the throb or you can say the center. Center is created, a Deity is placed but there is no light for us to see or to feel or to be conscious of the Deities.

Deities are fast asleep. When the Kuṇḍalinī rises... Now Kuṇḍalinī is the subconscious. You'll be surprised that Kuṇḍalinī is the Mahākālī power. She's absolutely pure, in the purest form because she's not used. You can say part of it is used in us, our subconscious.

Sort of you have kept some water separately which you have not used so far.

So first of all we use the subconscious water and the preconscious water and, but we dirty it, we exhaust it. Then the stored up power rises and does the last cleansing. But when She rises, She creates a third current. Still that third current when She is rising doesn't have the light. But when it reaches the Sahasrāra and pierces it then it becomes one with the universal consciousness. Because what is God is the One who controls the universal consciousness. He is the controller of the universal consciousness. He emits the light and when this Kuṇḍalinī rises it gets that frame on it.

So now all the deities get awakened.

Now you may say that, `It is in the heart, Mātājī, you are saying. You are saying it is here.' There's a confusion people think but actually it is all-pervading. Say God is a nucleus you can say or a factory which has a light all over and is reflected in the heart.

So, when your Kuṇḍalinī, a particular individual Kuṇḍalinī touches that, then this light takes place. Then the heart, in the heart the Spirit is ignited or sort of it emits his, it manifests, projects and His projections are these vibrations.

So through this you know the will of God. Through this you have a dialogue with God and you understand what

He wants. And what does He want you to know? There are three qualities of God which you can feel through this.

One, what is the Truth. You ask any questions. If you are asking for something and if it is in `Yes' then you'll get too many vibrations. If it is in `No', vibrations will low down. That's how you can verify what is right, what is wrong. What is the truth, what is not the truth now you can know. Nobody has to tell you. You don't need any clergyman or anybody to certify. It is there. Through your vibrations you can feel it: this is the truth or not. Is it a correct place you have come to or to the wrong person.

Then also the various combinations and permutations of these, you see. It is true but still there is a little point which is wrong in you.

For example if you say that Christ was resurrected in person: `Yes, that's true.' You get more vibrations.

But if you see now that if you say, `Is it Mātājī the Mother of Christ?', if you do not accept it, you will not get it on the Sahasrāra. It should be on the Sahasrāra...

[GAP]

***Contents: 1977-11-28*, Public Program, God and Creation, Caxton Hall, London, UK**

As Gavin has already explained to you that today's subject is really a vast subject and one has to pay a concentrated attention to understand the subject. As Gavin has already told you that it is Mine subjective knowledge which can be yours also and you have to verify it only through your vibratory awareness. Because that's the only awareness that can be the Absolute.....

Contents: 1977-12-00 **Talk to Sahaja Yogis, 2nd Floor, Gavin Brown's House, 160 North Gower Street, Euston, London, UK**

[Shri Mataji informs that She will be leaving for India. Patricia Proenza, just 1 month in Sahaja Yoga, feels and looks aghast by this news.] Shri Mataji [taking the hand of Patricia]: Do not cry. I am always with you.

Contents: 1977-12-18 **Talk to Sahaja Yogis (Hindi), Nirvichar Mein Raho (Be in Thoughtlessness), Mumbai, India**

I am saying, whatever questions you have leave it to the unconscious (Divine), that is flowing in My Feet.

Any questions you have, let's say about your daughter, you don't need to put your brains into it. Any question, just leave it, you will get the answer. Now you should not think that you will get some profit (benefit) by doing so [leaving it to unconscious], it's not like that. Whatever Divine wants, whatever is for benevolence will happen, that even you cannot do.

So leave it to unconscious (Divine). Why are you hindering in-between? Why are you getting worried? There's no need to be worried. You just leave it.

There's a big committee [referring to Deities] sitting to solve all your questions, you just need to leave them to Them. In Sahaja Yoga this is the miracle that all the burden on your head is removed and they [big committee] take it on their heads. Leave it to the Divine, you will see great miracles. But man has a tendency to take it upon himself. Till the end he thinks `I have to do

it, I have to do it.' He stays entangled in this. How much ever you do, in the end you will find that you reached nowhere, just ended up in a mental institution.

There's a big committee sitting to solve your questions (problems). In that, the sustainer of five Elements, Śhrī Brahmadeva, is there, the creator of all Dharmas, Śhrī Viṣhṇu, is there and Śhrī Shiva is sitting there witnessing the world and giving the rhythm to the Universe. At least give Them a chance sometimes to solve your questions (problems). Or do you want to solve them on your own? The moment you start getting into thoughtlessness, these three powers will develop within you and will get better with the establishment of Dharma, Artha and Kāma. These powers will establish properly. By staying in thoughtlessness there will be a cosmic change within you. An internal happening in the core.

For example, if one man has a habit of drinking alcohol and someone comes to Me and asks, “Mother please help him rid of this habit." Now as soon as his Kuṇḍalinī is raised, his internal cosmic state becomes such that whenever he drinks alcohol, he vomits. It can also remove the intoxicating effects of alcohol as well. When the power is awakened, whatever is negative can be destroyed. But all the problem starts happening when you try to solve them with your small brain. Just stay absolutely thoughtless.

Even at My Feet, people keep thinking. I am surprised, at least leave thoughts (questions) when you are at My Feet. But the thoughts are still there. I am trying, moving My hands, legs, trying to improve your state, Tāṇḍava Nṛitya [dance of destruction, to destroy negativity] is

happening but people are still with thoughts. At least you should learn to leave thoughts at My Feet and then slowly you will get this habit of getting into thoughtlessness. No matter what questions you have, just stay in thoughtlessness.

Generally, I advise you on why some Chakras get caught up and you should understand these little things like keeping your body clean and healthy, keeping your mind healthy. There are many diseases [problems] of the mind. Like women have a problem to always take care of man [husband] specially which spoils the attention. Men have other problems. There are many problems like that. Keep your attention clean and try to be thoughtless. Just by doing this, the Light of the Self, which is sitting in your heart will start spreading. And it is the same Light which flows as vibrations. This Light of your Spirit [reflection of the Divine] within you spreads in the world and comes back to you. In a parabolic movement, many of these waves flow out and come back to your heart.

Take care of your `wick' [of lamp], your body, take care of your power, fuel and don't spend it in mental activities. Keep the flame [attention] straight and stick the top part of your flame to Mother, connect it to Her Feet, the flame will stay strong in thoughtlessness. And when such a man stands then people will be impressed by his grace and will ask `Who is your Guru? From whom did you get it?' This is what you have to do for Sahaja Yoga. Be in thoughtlessness as much as possible. I am helping you by raising your Kuṇḍalinī to get you into thoughtlessness. You should also try and thoughts will stop.

And you should not put your head down [bow down] in front of anyone. Remember this, whoever it is, don't do it. I have seen Sahaja Yogis put their head down [bow down] in front of other Sahaja Yogis.

These are just useless things. Even in front of statues only if their vibrations are good then it's fine. You yourself are a great statue. You are a complete temple in yourself. Does that statue understand your vibration? It is just giving vibrations but you can raise Kuṇḍalinī by your hand, give realisation to others, you can correct others Chakras. Statue can only give vibrations.

A lot of work has been done in the Bombay [Mumbai] center for Sahaja Yoga, no doubt about that.

And people [in Mumbai] have risen to great heights. A lot of work has been done in Maharashtra in a small village, Rahuri. The deeper you go in meditation, the deeper work gets done. We don't need a lot of people; we can do with small numbers but whoever is there should be strong.

Contents: 1978-0000 **Quote on Catches, Shri Mataji's Bedroom, Ashram, East End Road, Finchley, London, UK**

[Two feet tall candle flickering. Patricia Proenza asks if it is flickering because of her negativity.] Shri Mataji [laughing]: I am clearing the catches of the whole world.

Contents: 1978-0000 **Talk to Sahaja Yogis, How to Meditate, Seminar**

As soon as they see Me *[UNCLEAR* they'll see that] I become black like that, dilated. That is how.

Now here I have very few [children] but in India I've so many children, thousands of them in villages.

How do I know they are My children? By their *[UNCLEAR]*, immediately. And you will know them as your brothers and sisters, only by feeling. Is a real happening where you really feel what is in other Kuṇḍalinī. You can feel it on your fingers. You put ten children, there was a scientist we had and he tried these things *[UNCLEAR]*, ten children he put them together and asked one man to sit there. Who were realised Souls. And he closed the eyes of the children with a little cloth. Now, the person who had come to see this was surprised that all of them raised the same finger: now this, now this, now this, now this. He couldn't understand.....

Contents: 1978-0000 **Letter to Raulbai (Marathi), 56 Ashley Gardens, Ambrosden Avenue (near Victoria Station), London, UK (other years 1979,1980)**

Here too much time is spent on writing books, still work in London is going well. Nearly twenty peoples are good and ready but not yet well-conversed with worshiping. Unless you do Pūjā, the jaḍa [heavy or strong] attachments cannot get removed. Pujya Mahārāj [Gagangiri Mahārāj] used to say to Me that “You are [the] Goddess and [the] Goddess likes the praise [Stuti-priyā].

So without praising [the] Goddess one cannot achieve anything." But, I see that without properly inviting deities Chakras never work. And these Brahmā, Viṣhṇu and Maheśh they never listen to [if not properly invited]. Even until you all human beings accept Me [as Śhrī Ādi Shakti], Śhrī Gaṇeśha, Christ, Hanumāna or Bhairava-nāth, no-

one gets awakened too. Then every time I have to request Them all [to get awakened]. And here [in oversees countries] these big People [all Deities and Gaṇas] they take their attention back. [In] addition to that, Śhrī Kṛiṣhṇa [is] playing his diplomacy all the time.

So unnecessarily you all call Me Mahāmāyā. In reality all credit goes to you [Raulbai] and all these Kings [all Deities]. I am just witnessing. Now I do not know how to explain all these to these English people.

1978-0000 Letter to Raulbai (Marathi), 56 Ashley Gardens, Ambrosden Avenue (near Victoria Station), London, UK (other years 1979,1980) (Original Writing)

Contents: 1978-0000 **Visit to Temple, Saswad (near Pune), Maharashtra, India (year not sure)**

[Shri Mataji cures a blind person outside the temple. In the temple, Shri Mataji sat next to the Samādhi place of a saint. She touched it and moved Her hand around it with all compassion.] This son of Mine suffered a lot but from now on if anyone will try to trouble My devotees, I will not tolerate it.

Now I have come to you as a Mother and from now on whoever tries to trouble Sahaja Yogis or make them suffer or come against them, I will make them straight or give them a left and right.

Contents: 1978-01-00 **Conversation, Jaipur, Rajasthan, India**

[Special sari and something that looks like real pearls are offered to Shri Mataji by Pai family].

Shri Mataji: Why are you giving this to Me? Avdhut Pai: All that you give us is in the fourth dimension and this is all in the third dimension, so it nothing.

Shri Mataji: Why don't you give Me in the fourth dimension? Why are you giving Me in the third dimension?

***Contents: 1978-01-31*, Public Program (Hindi), Void, Heart, Viśhuddhi, Channels, New Delhi, India**

..... Jagadambā resides here in your heart. It is in the centre of this Heart Chakra. And the heart is in your left hand side. Śhrī Shiva's place is in the heart, which is called as the Spirit. That Shiva resides in the heart..... If a person says that he has a heart attack and if we tell him that “you should ask for forgiveness from God. You should just affirm before Him by saying that, `Oh, Karunā-nidhi [the bestower of compassion], if I have committed any mistake, or by any chance, have ever committed anything wrong, then please forgive me' [`Kar Charan Kritam, Vāk Kāyajam Karma Jam va, Shravan Arayan Jam va, Mānasam Va Paradham Vihitam-avihitam Va Sarva Me Tat Kshamatsva Jaya Jaya Karunabdhe He Mahādev Shambhu']." This is the mantra for that. If his heart doesn't get alright with this mantra then you can tell Me anything and I am ready to lose everything whatever you say. But it is not going to work out just by your casual chanting. It needs an affirmation by a realised Soul only to work out.....

***Contents: 1978-02-03*, Public Program (Hindi), Triguṇa (The Three Guṇas), New Delhi, India**

..... But the specialty of Sanskrit language is that every letter of alphabet is a mantra. Like in Devanāgarī script each alphabet (akshara) we have like `a', `ksh'; like what we pronounce as a, ā, i, ī, etc. etc. they are all the letters of alphabets [Sanskrit] that move within the Kuṇḍalinī, that which emanate out from there.

We have learnt these alphabets, letters and syllables in our meditative contemplations and then inscribed them in scripts.....

We have learnt language from the flow of sound notation emanating from Kuṇḍalinī within the human beings. When Kuṇḍalinī moves like this it emit sound notes like Śha, Ṣha, Sa, here in the middle [Shri Mataji points to Mūlādhāra Chakra]. At every place (Chakra) it emits different notes, different sounds.

Like, here at this place [Āgñyā Chakra] two syllabic letters have emerged as `Ham' and `Ksham' [Notes are `H' and `Ksh']. It happens. The syllabic word that we pronounce as `Om' [in Sanskrit]..., that which we inscribe as `Om', like we write as `A' what you inscribe in script as `Om' [in Sanskrit], you can visualise the word `Aura' [in Sanskrit] here, when the Kuṇḍalinī is awakened then its light falls on this particular Chakra exactly the word `Om' is inscribed here as a script, as you write it..... is also reflected on this Chakra.

And whatever the letters of alphabet a, ā, i, ī etc. is written..... as you write them in Devanāgarī script in Sanskrit language..., that too, when the Kuṇḍalinī strikes there [Chakra], within us and when its Ninād [sound note in form of reverberation] is produced, it is at that moment of time that simultaneous happening of that

Ninād [vibrations] along with its inscription [of that alphabet] takes place.

It is so subtle..... You should understand what is your heritage and from where they have come.

They have all come up and originated through meditative contemplations. It is nothing artificial that we learnt from outside but, in fact here, the Sanskrit language has become like the language of the pundits [erudite], fools and donkeys, who even do not know its proper pronunciations and also do not understand the essence of it, because we have all become English people as we study Shelly and Keats.

This language is generated and also gets inscribed within us. Each and every individual alphabet and in its inscription holds its own meaning. How was the word `Om' created? How was its creation done? What is the mechanism of creation of this word `Om'? Inscription of the letter is expressed exactly as the word `Om' only. Look, I am moving My finger and your Āgñyā is also moving. It is so scientific because, it has relation with the reality. What could be more scientific than this? My Chakras do not respond until you recite the couplets (Shlokas) in Sanskrit. It is indeed surprising! If you recite in English it does work but only in the Āgñyā, where Isa Masih [Jesus Christ] had Himself written it. Because, here in this Chakra, it is His place and on that whatever He wrote is in Hebrew script as Lord's Prayer. However, recital of the same in English also works out, yet, it is Kṣhamā Swarūpinī [forgiving personality]. Here, one has to pronounce the syllabic word `Kṣhamā' only, because this place has the note `Ksh' here. For that reason one

has to forgive, pronounce the word Kshema. In spite of pronouncing or reciting all these one has to say Kshema [forgive]. Just see our Sanskrit language and its foundation, how deep and subtle it is.

Now regarding these three that I told you, Mahākālī, Mahālakṣhmī and Mahāsaraswatī, which are there within us. These three likewise have three powers within us, which we call as Aim, Hrīm and Klīm.

Because, their corresponding sound notes (Ninād) are Aim, Hrīm and Klīm.

`Ree'... R... R is the word of energy. `R' like Rādhā, `Ra' means Energy and `Dha' means `Dharan' [`that holds' or `that sustains'], `Rādhā', `Rām'. Kṛiṣhṇa. The word `Kṛiṣhṇa' as I told you comes from word `Kṛishi' [reaping or farming]. Just, with the initiation of pronouncing the word `Kṛi' of `Kṛiṣhṇa', at once it starts working on the Viśhuddhi Chakra.

So Kṛiṣhṇa is the word one has to say as Śhrī Kṛiṣhṇa has His connection exactly at this place. It has a connection with the Viśhuddhi Chakra only.

So `Kṛiṣhṇa' can only be His name. Just imagine how scientific it is and how subtle is the subject. But Sahaja Yoga is basically our path of love. And in love there is no need to fathom [interpret] or go into that much of depth.

Just by mustering of a single letter of word love (Prem), one can become a Pundit [knowledgeable]. [Shri Mataji quotes a phrase from Śhrī Kabīr:] `Ek hi akshar prem ka pade so pandit hoye'; this is our Sahaja Yoga. There is no need for you to become a great Pundit [intellectual].

`Padi padi pandit murakh bhaye'; with too much of reading, an intellectual (pundit) becomes a fool (murakh). Therefore, may God save from the Pundits, may God rescue us from those Pundits [intellectuals] who have come here after a lot of reading and studies."……

Contents: 1978-02-20 **Talk to Sahaja Yogis, Spirit, Attention, Mind (Will and Surrender, Nābhī), Ashram, East End Road, Finchley, London, UK**

As I've said. Now Christine had asked Me ah... of this surrendering. And he [she] has asked Me if we have a free will or not. Alright? You have a free will of your own. Especially human beings have it, not the animals. You have the free will to choose we can say good and bad, righteousness and again *[UNCLEAR* this/unrighteous/unrighteousness].

Now you can choose to surrender, or not to surrender to the Spirit, to be dominated by your own will.

Now she asked Me, “What is the surrender?" Surrendering as I am saying, that is to be done in three stages.

Especially here in this country where people think, rationalise, analyze. Because is not easy. If you can do it otherwise, you can do [it] automatically. Supposing God, Himself, was made according to your certain conceptions. I don't know what sort of conceptions you have towards God, but supposing your certain conceptions, individual ones. Everyone has individual conceptions for God. And maybe that you see that He is so Almighty and He's Great so great; you just bow to Him without thinking. But that cannot be.

So the first point is to surrender by understanding rationally. Nobody is unconscious, nobody is in the subconscious. You are all very conscious as to what you are doing and what's happening to you.

So when you see that `the Divine Force is flowing through me, it is coming out as vibrations, it is working out,' [that] you can also manoeuvre it, then rationally you must know the Will of that Divine Power which is flowing. Because your will is still not up to that Will of vibrations.

Still, when you rationalise things, you may not be doing the same thing as the vibrations will be wanting. To begin with, I am saying. Now you want to go to the right, but supposing you have to go to the left, for what? For a gain, for your evolution, for your more understanding of the Divine [Power], for the dissolution of your ego.

Now ego and your will are two different things. This is the point I think, perhaps, that is bothering you.

Sahaja Yogi: Yes.

Shri Mataji: You have reached that point now.

Ego and your will is to be found out. How? By finding out your Self.

Now, what is your Self? Is the Spirit within you. Alright? How do you know your Self? Because, after realisation, It vibrates and It tells you.

So your will becomes the will of your Spirit, not of your ego; because you are also superego. And with ego you have done mistakes, you have achieved no evolution. You have achieved nothing through your ego. But you don't trust your ego, don't challenge it, you don't over

power it. But you replace it by the will of your Self. That's a part within you.

The more you start learning about vibrations, learning what they are saying to you, how they teach you, you will learn about your Self. For example, a child uses his hands first of all, he puts the hand on the hot plate and sees it's hot, then on the cold plate and sees it's cold: trial and error. He learns what is correct, what is incorrect, what is what. Actually [he learns] what is the reality. Actually in hot and cold there's nothing like `bad' and `wrong', but it's the reality: this is hot, that burns your hand; cold that freezes you.

In the same way, when you start using vibrations, you start learning about your Self. That's the first time you are using your Self, because that Self is so far not known.

So the free will to know your Self is there. If you don't want to know, nobody is going to force you.

This free will has to be achieved yourself.

Within your Self this free will is active through your egoless Self, but not as ego but [as] the completely conscious mind. Now there is a difference between the completely conscious mind and the ego. This differentiation must be brought in, then you will know what is free will and what is the ego.

Your preconscious mind is on the right hand side and the complete right hand side channel, starting from your ego, up to the Mūlādhāra, the complete channel, is the preconscious mind, that you call as the Mana, in the Sanskrit language. This preconscious mind is the horse. Now you also guide that horse.

Now the part that guides that horse is which part? Is that which guides even that horse. Is it the ego or the whole thing? So we should say that, ego is known as Ahaṁkāra, is the complete thing. And the `Aham' part, the `I'-ness, that is... I don't know in English what do you call it? The one, that `I' that does it. It operates this ego. We can say that it's the shadow of Self within you. Or we can [say] there is someone who is all the time seeing you. You are not connected with the Self but you know the dictums of the Self. There's somebody who's watching all the time. We can say the shadow of that, which is spread in our being, of the Self, is that. We know what that wants. When we are committing mistakes, we know we are committing mistakes. If we are thieving, we know we are thieving. That Light is all the time there, that is the Self Itself. We know that it is there but there is no other side of what is touched. That is, you see the projection of that in you, but you cannot reach from where the projection is coming.

That's [the] One who known as Kshetra-gnya, is the one who knows the field, the Knower of the field.

Actually it is the Self Itself. But His vision in us, the vision of that, you can call, that's what I call is the shadow, the vision of that Self, we are all the time conscious about it. It is watching us even when we are alone, when we are in company and everywhere, It is watching us. This One in the [Bhagavad] Gītā is called as Kshetra-gnya, `Kshetra' is the field and the One is the Knower of the field [is Kshetra-gnya].

Actually the Knower is the Self, but through its vision, through its power of knowledge it is knowing everything

and we know that It is there. `We' that means the ego part. The ego knows that somebody is watching it.

In Sahaja Yoga, everything, what happens [is] that that vision that you have throughout, becomes the vibrations: in the sense that you can have a rapport with that point from where it has manifested. Did you follow Me? If you have not you tell Me.

Like this is the [electric] light, alright? This light has an aura or it has a light spread out of itself.

What do you say to that light which is spreading out? Apart from the light that is there. I'll just call it the shadow, alright? Alright? So the light that is spreading out from there is knowing about what you are doing and you know that shadow force. It's like a shadow within you. You know in your Self what you are doing. And that is the shadow that carries all your deeds onto, also your Kuṇḍalinī and it sits down there. That is what sometimes you call as `human awareness'. That light is the human awareness as you call it. But ego is not the same because It can see the ego, It can see the superego. But, what you say is the `I': the light that is closed in this room, by this candle or by this [electric] light is what you call the `I', the closed one. And this knows about everything and you know that this Light knows that [about] what you are doing.

This [electric] light does not know. It's just the opposite the other way. This light that is inside this room does not know what you are doing but through this light you know what is in this room. Do you follow this point? The light that is spread in the room, that light has no awareness. Alright? But because of this light we can know what is in

this room. Just the opposite is the Light of Selfs. The Light of Self knows what we are doing and because of that Light we also know what we are doing. If we were unconscious we would not know we are doing.

So that Light or that aura of Light, sparks at the conscious moment, at the conscious moment. Like this, you can say: supposing this is the past and this is the future, in the center is the mind, is the... is the conscious mind and in this conscious mind you see the Light of the knowledge, what you know.

Sahaja Yogi: The conscious [mind] is the Self?

Shri Mataji: No, no. Conscious [mind] is the area in which the Light of the Self makes you aware of what you are. Like the gleam of the light passing through, you can say. From the side the light's come alright? And it enlightens the conscious mind and the conscious mind knows, in the conscious area, in the conscious area, that Light knows what you are doing. And you are also aware of that Light.

Gregoire: What difference [is there] between the preconscious mind and conscious mind in the location?

Shri Mataji: The location is conscious in the center and preconscious on the right. Alright? Preconscious is on the right and conscious is in the center.

Now the preconscious mind, whatever the preconscious mind is doing, we know in the area of the conscious mind. This Light gives us the awareness of it.

Gregoire: Of the light.

Shri Mataji: Of what? Gregoire: Of the light.

Shri Mataji: The Light is the aura of the Self.

Sahaja Yogi: It's like a mirror.

Shri Mataji: Hmm?

Sahaja Yogi: It's a mirror. The conscious mind is a mirror for the preconscious mind.

Shri Mataji: You see when you say `mirror' it becomes one-sided, that's the point, that's why I'm saying. It is not one-sided, It is all-sided. If you just use as a mirror, then it has to be one side, you see.

But it's not like that. It is on all side[s]. The aura is on all side[s], or you can say it falls onto the edges of the conscious mind, of the preconscious mind and the subconscious mind, in the center, in the conscious area. But that's the Light part. The conscious mind itself, the conscious itself, mind, has no meaning if we are not aware. The conscious mind can sleep off if you are not aware of the Light.

So that Light which is coming to you, the Self becomes Light.

Now human beings have that Light much brighter than the animals have. That's why I call it a Light, it's not only the conscious mind, because the animals also have the conscious mind. But your Light is different from their light. Your awareness is much higher and is built up. How? By developing your Chakras.

Say, for example, we can say, or if you can say yes even reflection you can say that the, in the center is the Light. Alright? And [if] all the sides are reflecting, then you can use the same waves. Or supposing this is the conscious mind, this is also the conscious mind, so the light is in the center and the light is reflected on these... these walls. Now the conscious mind of the human beings, supposing, are these walls and they are evolved and developed to

such a point that they see what wrong they are doing and they can see for themselves.

If they keep these walls clear and clean, the conscious mind I am saying, that means you are alert about what you are doing with your conscious mind. Then you keep these walls absolutely clean, then the reflection is very clear. But still there is no rapport established between the walls and the light, vice versa I mean. This way it is, for light knows the walls, walls also know there is a Light which knows about it, everything. But the rapport, in the sense that the light cannot do anything about the Self and the Self cannot do about the light. Did you follow that?

Sahaja Yogi: Of the wall?

Shri Mataji: Of the wall.

But that Light exists. It exists. It tells you the reality. It tells you `This is what you are. Here you are. This is your position,' this Light is telling you. This is the Kshetra-gnya, the one who knows the field, the one who is... He just tells you. It makes a clear-cut idea to you that, `You are here. This, you have got spots on your wall, you have got spoilt your walls, there is no reflection properly coming' or `there is reflection coming,' if you are alright. Now the better you are... the better you are, the better is the Light and there is no conflict coming, nicely going on. That's why I said to be in the center.

Now, you can say that the attention, say, is in the walls, your attention is spread on the walls. Alright? From there it acts. It acts inside and outside. The attention acts outside, as you know, it's very easy to act outside. But inside it acts only as far as knowing that, `I know

everything what I talk.' Did you follow that point? Attention is on the walls. Human attention is on the walls. This attention knows that there is a light inside it and it puts that light, I mean, as far as possible, outside also it can extend its light outside. In the sense that, supposing a person, he is not realised but he's a Dharmic fellow, so his light is quite alright, no problem, he doesn't have any conflicts [as] he's Dharmic. He's a nice religious man and he knows there is light, he knows and there is no conflict between the light and himself.

So the aura is absolutely nicely put. Or supposing there's a conflict between this and this: the aura will be disturbed. But actually there is no disturbance in the light itself. But because of these walls, it may be looking disturbed. You see, because, you see, when the light is falling on something, like you see the water and if the water is not steady, you see, it's moving like that. Alright? So, like that, the attention is here [on the walls]. Attention if it is unsteady, then the image you get is blurred, of the light. And the light that you throw out, outside, becomes the blurred image of that light. Alright? So, now we are coming to the conscious mind.

Conscious mind is the one, in that area which is a very shortened time, very short time, between the future and the past is just a little time, very little time. Is called as Vilamba, in the Sanskrit language. Is a very-very, very small, little time. And we cannot stop there.

So [in] that area suddenly you touch the aura, you can say, the light and there you see.

So then you know what it is.

Then again you are thinking about the past, or you think about the future. That time, you know what you are thinking. But then you come to the conscious area and *[UNCLEAR* you think, `Oh I have been thinking like that I should not] do it.' Because you are moving all the time on waves, in between these two waves is the conscious mind. A little bit, a very little bit is there, in the beginning. Alright? Now below that is the unconscious mind, you can say. Actually it is above but we can say, below, just now to explain. Like, the waves rising this way, that way, in between there is little gap and there where, in the conscious mind, you are touching that light of the unconscious mind.

So that unconscious mind, what we call as unconscious mind, is that aura or the Light of the Self.

So every moment you are conscious, you are conscious of your unconscious mind. Conscious in the sense that you know that the unconscious mind knows, that's why.

It's really remarkable how it's made. For example you can say like that, you come up on one wave, you find it's here, `Oh yes, I know all that what I'm thinking.' Then again you go on thinking, thinking.

Again you come to the conscious mind, `Oh yes, I know what I'm thinking.' Like that the conscious mind [knows]. This is the Light of the unconscious mind. You can think like a... waves. Alright? Do you follow Bohdan? Dr. Bohdan: Yah.

Shri Mataji: Try to follow it you see, then it will be nice.

Now questioning you don't ask. Just now you try to follow, because it's a subtle subject and if you have to

understand the subtle, you see, I have to use analogies which are not subtle.

So, in analogies, don't get lost. I'm just trying to tell you how to understand what is the unconscious mind within us and where do we stand as far as the conscious mind is concerned.

The edge of the unconscious mind is the unconscious; edge of it. And there is the attention also.

[UNCLEAR]. Now what happened, you are moving, say, your attention. Now attention, let's see, the attention is moving, say, you can take it, to the future or the past. Now the attention goes like that. And at the conscious mind, suddenly you know you'll become aware of it. Your attention becomes aware, `Oh!' Otherwise you are just thinking, thinking, thinking like that. But when again you touch at the conscious mind, again you become aware. Again you move like this, then you are lost, again you become conscious.

Now this Light is coming from where? Is from the Self.

Where is the ego and where is the superego in this? Now this wave is the past and this is the future.

So, all the time you are moving from past to the future, past to the future, like that, you see. But in this jumping there's a little time in between where you are conscious of it. And whenever you are moving from one to another, before realisation I am saying, all this I am telling you about before realisation, you are conscious that there is something under flow, which is knowing where, how we are `jumping', whether this or that. You are going this way, that way, this way, that way, all the time, you see,

forwards, backwards, whatever it is. But you are moving [in] this way.

Now, the movement of the conscious mind you can see, but it's a split of a second, just a split of a second, before realisation. Did you follow this point or not Doctor Bohdan? Make it very clear or not? So we move on to another point.

Attention is moving which is on the edge. You see, attention is, you can say that attention is another light or you can say another sort of a, which is the human side of it, you see, which is moving from there, energy, then the attention is another energy, which is moving like this, on the edge. It is generated from your liver. This energy is generated from your liver. And it comes out and it is just like a very thin edge, you can say, the attention.

So the attention is recording where are we. But when it touches the conscious mind, it becomes conscious of what you are, “This is me." Maybe when you are stealing you are not conscious, but when you have stolen, suddenly you come back, “Oh God, I did that!" You become conscious of it.

So the attention is moving like this, which makes you aware of that.

Now, the human attention has been evolved at the edge of the preconscious and the subconscious mind.

Do you follow this point or not? On the edges.

Sahaja Yogi: Shri Mataji

Shri Mataji: The human attention... Yes. [Shri Mataji stops the talk to enquire with a lady in Hindi about the health of someone who has just arrived. She then seems to

recap what She has already explained for the benefit of that person.] Aaye, baitho. Aa jao [come here, sit down]. Just to explain to you...

This is the unconscious mind here. Alright? And this is the right hand side, is what you call the preconscious mind and this is the subconscious mind. The attention is in between, you see, connected with the unconscious mind as you can call it. But this unconscious mind in the angle I have shown like that.

Just to show you [that] it's the unconscious mind I will show you. But actually you know, the unconscious mind is a part of it in the Kuṇḍalinī and part up there.

So it is, just to show you, I have shown [it], saying you can call it the aura of Kuṇḍalinī you can call it. But now here it is easier to understand, it *[UNCLEAR* is very easier to understand from this diagram] is like this. Alright? It is like this, the attention is spread out, throughout. And this area I've enlarged it's not such a big area, I've just enlarged it [on the diagram]. This is the area of the conscious mind, which is a very small area. And this part is the ego and the superego is here. And this lining is the conscious mind.

Sahaja Yogi: This is in the head?

Shri Mataji: No, no, no! This is in the human being, column, the complete column, the complete thing, I'm telling you. The Iḍā and Piñgalā. This is the Piñgalā and this is the Iḍā. At the *[UNCLEAR* edge/deck] of that you see is the *[UNCLEAR* unconscious mind] and inside it is the conscious mind is put. This is a very small area.

Now what happens, that, here is the Kuṇḍalinī. Alright? That is also the unconscious mind, part of the

unconscious mind. And here is the unconscious mind you can say. I have shown you [that] here is the Self. And the Self, the Sadāśhiva's seat is here. This sees, from here it sees all over. It comes out, your Spirit comes out, goes round and sees you. It is on your head, resides on your head, mostly in your... up in your heart and it is watching you around. It knows, it is all the time knowing about you. And this light that is here, we are also aware that it's there. We know that this light is recording us, we are aware of it. All the time we are aware that this light is trickling down and there's a little glimmer of that light coming in that little gleam of Light, you can say, into the conscious mind.

So we are aware that this light is knowing about us. What we do is to, by raising the Kuṇḍalinī is here... [GAP]... that the attention gets enlightened... [GAP]... pushes this out and take this attention into this.

So a rapport is established between the Spirit and your Self. If you can think, if you can make it a small one, you see, the Kuṇḍalinī a small one, but supposing I had made a big one; so the Kuṇḍalinī rises, touching the attention like this, all over, goes up here, focuses, becomes one.

Gregoire: Because the attention is on the whole Nāḍī from the Mūlādhāra up to the bottom it's not in the mind.

Shri Mataji: What?

Sahaja Yogi: The attention.

Shri Mataji: No, no. Attention is not in the mind alone, attention is all along and is generated through your, is generated, I mean it is not generated we should say, but we can say it is, sort of, looked after or maintained or attended to, through your liver. But, you see, the

evolution of mind, as the mind grows up, this attention becomes improved. In an animal, attention is not like this. He is just a straight line, from here to here, you see.

In this the attention becomes wider, bigger and intelligent. It has both the things fully developed. In the animals it's just a few layers developed there and they are in a straight line. You see, this doesn't come up in an animal, this is ego and superego when they meet they stick over itself. Because of this, you see, closing down, it develops its own awareness. By closing down it develops itself, as Gregoire has said it, as an egg, you see, sometimes.

So this is the crust that is formed and it develops within itself, so it is self-contained.

Now for developing this you use your ego or superego. But if you do it in equal way, keeping to the center, so there is no increase on this side or that side. Now, what is the ego? Is a bulge out here. And what is the superego? Is a bulge out here. It goes up like a bulge here like a mound, comes out bulging [laughing].

Do you understand? Now no use pushing it down or doing anything about it. What you should do is to put attention in the center here, center.

So because of Dharma, Dharma is the one which keeps the bulge there, you see, attached to you.

So the proper, proper road comes in, up to the Nābhī is the bulge, then the waste and all those things drop out and you keep like this. This is a proper sensible person. But normally it is not. Normally it is the question will be like this and this one just hanging out. Normally the person is not like this, you see. This comes up like this, I

mean, in the West I am saying and it's attached like to a peg like that. This one is rudimentary. Now where do you take out? Here? This hand? It's like that.

So now you understand what I mean. Now is it clear now? Attention, supraconscious? It's a difficult subject. It's a difficult subject.

You understand mentally.

Then above, the God's attention is not like yours. You see, your attention is much more than an animal's attention is, that you can realise. But God's attention is manifold dynamic than yours is.

So when you become [one] with That, you see, That attention, becomes your attention, It starts flowing through you.

So it forms in another way, that is the God's attention and you start getting the vibrations in the hands.

First time you start, in the conscious mind it starts flowing and you develop that sort of a sheath here, you can say and you start feeling the vibrations. But again when you go this way a little bit more, it stops; or this way more, it stops. Again you bring it in the center and gradually allow the space to be more. Now this is what is the surrender, is the space more there. Because you don't allow this to work out [ego], or this to work out [superego] but just allow a space so it starts opening out and the Light starts working.

Sahaj Yogi: It's like in Indian music, when they go like that and they come back to the note. That you just did this now.

Shri Mataji: `Sum' that is what it is called as, sum. Sum means actually `equal', sum. Like when they come to that point, you see, to the first point, in the Indian music you see, they go on playing, notes, this is like say, sixteen beats. They go sixteen into 10 but again they'll come back to the same point you see. This same, must meet in the same and that's it you see.

So `sum' is equal. That point, everything has to meet.

And when all this is opened out, actually, here I've shown it like that, but if you put the Chakras, connected to the point, in between. This attention goes and is actually connected to the Chakras here, you see, so the Kuṇḍalinī passes through the Chakras. We can see there is a Chakra here and a Chakra here and a Chakra here and a Chakra here.

When you allow this space to increase more, you see, then what happens [is] these Chakras also open out. In these Chakras your own Deities are there. They have their own thing and they are one with it, you see.

So it works in unison and that's why *[UNCLEAR]*.

But this space, leaving this space itself, means surrender, in the normal understanding. Because the dynamic is there. Dynamic is all-pervading, it is working out. Alright? It is all good. It is working out It's job. It is there. But the problem is your attention has not grown that subtle, is to enter into it. When it becomes that subtle, only human beings can become that, it opens out. Actually the Kuṇḍalinī adds that subtleness to it, the subtle system and She brings it up. And then that subtleness gets *[UNCLEAR* triggered] gives you a lining of subtleness and

that becomes one, subtle with this, you see and it starts pumping through that subtleness areas, vibrations start.

The more you open out this part, you become one with this.

So what? You become the Self.

Now, this Self, here, this Self is the nucleus in the body and that body is a cell in the bigger body.

Alright? So, you become one with the All-pervading Force, that is the Will of God, which is known to this Self, the nucleus you can say. Every Self knows what God knows, fully, completely.

So as soon as you allow your `knowledge', so-called, to drop out a little bit, the Real Knowledge starts pouring [in you] and then, oh, you can order about. Then you can say whatever you feel like [and] it just works [out]. But because of this, an ancient stuff with you, the lining being the new one, you see, it's difficult to identify that lining fully with yourself. If you could, then, you would be just there, no problem of clearing anything and it's all cleared.

This light, when it flows, this passes through all the Chakras and comes out. First the Kuṇḍalinī comes up. She opens the Chakras, makes the place, opens it out. Also, by Her coming up, you see, there's a little light that comes up. But when this starts pouring down, you see, It covers this much more. But It doesn't cover directly like that but through the Chakras It passes through. That's why your Chakras are to be cleansed out. Because the passage is through the Chakras, there is Chakras here all opened out Chakras here. Alright? Did you follow this? Michael, how are you feeling? Put it straight. It's cold?

Very cold that hand? You can take it up, you take it up. It's alright. Close the door. Yes. Now, put your hands together.

Today, as we know that, this is the day of Mohammed Sahib's birthday. And we have to understand that all these incarnations came at different times. They all came at different times. And They came as a continuous process of evolution of man. No question of conflict or anything with them. No question. You see, human beings can't understand, because they create conflict, they are built for conflicts with this thing closing down, you see.

So They just came on this earth, nobody's property. They came as incarnations on this Earth, all of Them. He [Mohammed Sahib] came after Christ. You see His position. Because Christ came as an Incarnation which was the Son of God, the Son aspect of God. And He talked [of] forgiveness.

And the Christian doctrine... doctrine has call it the suffering and the Christians must suffer.

So, all those Christians must suffer, you see, there's sort of a thing just branded on you. Then anybody kills, you should accept killing. Anybody wants to hurt you, you must accept. `You must suffer'. Even if you don't suffer you must inflict suffering on yourself.

This funny doctrine, you see, everybody is surprised, “From where did they get it?" Christ did not suffer. He cannot suffer. How can They suffer? If He could suffer then how was He the Son of God? He could not. It was just a drama. Actually His message was resurrection. But the Christians started using it as a suffering: so They [the Deities] said, “Oh God, now what to do?" So we said now

we have to send Somebody else, “Now whom do We send?" Someone Who will be able to teach them there's no suffering.

You have to defend, you have to fight! How they have been made to suffer.

Like I'll tell you somebody from Muktananda had come to My program, horrible fellow he was, sick.

He came and he started saying all kinds of things there.

So the Sahaja Yogis got angry, you know, Modi and all that. He said, “We'll beat you if you don't shut up!" He started saying “Oh, you are like this, you are like that." He [Modi] said, “You don't say anything to our Mother otherwise we'll beat you." He said, “You are Sahaja Yogis and you should bear it." He said, “Jolly well we'll bear you out." “Throw him out" I said “just now and give him two kicks! Just now you throw him out, immediately." If he had said anything to Christ's Mother, He would have taken the same cross and hit all of them nicely. That's why it was arranged that nothing should be said about Christ's Mother because that would have been the sensitive point. On that point He would never have compromised.

So this foolish idea that all these religious people should suffer. And then why the religion? Why should you have the religion? I mean if you have to have suffering on account of religion [it's] better not have such a horrible religion! You see, it is like purchasing fruit, sufferings. No! Where did it say? I don't know. Where in the Bible it is said that “All the Christians must suffer"? I don't know what point you get from where! Gregoire: Je... Je... It is reported in the Bible that Jesus said to a young man that,

“if you want to follow me take your cross” or something like that.

Shri Mataji: Alright. That doesn't mean that you suffer! “If you want to follow me take your cross." Now, what is cross? You know [that it] is the symbol of innocence. I say take your cross, because you see, if you are coming here, as you are, you have to be moulded, you have to be brought to the proper balance, so you a little bit suffer. When you try to test other's vibrations, you do get a little bit of that burning and all that. That's not the way, you see, to have understood, “Carry your crosses." Now what is your cross? I mean [it's] absurd, I tell you, the whole understanding of Christ. You see, you make such a Great Personality into nothing, absolutely! You see, He came here to teach you to suffer? I mean can you think of such a thing! What brains and what intelligence all your, these `great' priests are using to say that, “He came here to teach you to suffer."

Sahaja Yogini: *[UNCLEAR* The problem, they'd trouble with their liver...]

Shri Mataji: Ha? They are what?

Sahaja Yogini: *[UNCLEAR* The problem, they'd trouble with their liver,] they feel naturally miserable so they think others also should.

Shri Mataji: [Laughing.] No, no, but the preaching is that, “You must suffer."

Sahaja Yogini: Oh, ye. *[UNCLEAR]*.

Shri Mataji: Now even if you take like this a position. You can say that it was that, that if anybody says [something bad] to you, you just don't bother about it, don't bother

about it. But why suffer? Suffering means that you bother about it! Otherwise you just don't bother.

Sahaja Yogi: I think it's just a rationalisation of impotency. I think it is that way. Because they were unable to do anything, the priests were unable, they were seeing people suffering around and they were not able to help them, then they said that, “Accept your suffering and enjoy it." I think...

Shri Mataji: And enjoy your suffering? No it's an absurd doctrine of nonsense.

Sahaja Yogini: The original doctrine was that you offer whichever sufferings to God and then it got twisted there that you have to feel miserable. But the original idea was...

Sahaja Yogi: Suffering was like tapas or something like that.

Sahaja Yogini: The... what...

Shri Mataji: Tapas.

Sahaja Yogini: What suffering comes to you, you have to accept it and offer it to God. I mean, some people do still teach the... the... the right thing but most people just think that you are to feel miserable.

Shri Mataji: You see, it is, I wish, you couldn't say, it's an offering or anything. God's name or God Itself is a balm *[UNCLEAR* to you]. You see, you have pain in the stomach, when you put hands towards Me, supposing, you get alright. Finished! Now what are you offering to Me? I'm not going to get anything.

It's such a different thing altogether, you see. Suffering and God are two different things. God is the One who

balms [cures] your suffering. What is that 23rd Psalm is? Does it say you suffer? Where, which one is such a great thing that such big doctrine has come up? From where I don't know: that we all should suffer. It is all the time promised [that] even those who are suffering will be helped, “blessed are those."

Sahaja Yogi: It was always an actualisation of the promise. *[UNCLEAR* Gavin Brown].

Shri Mataji: Gregoire...

Gregoire: If it... Mātājī if you wouldn't have come.

Shri Mataji: Hm.

Gregoire: OK and we are suffering.

Shri Mataji: *[UNCLEAR]*.

Gregoire: OK, let's say one life earlier.

Gavin Brown: Say, supposing that you had not come? Gregoire: Now, let's say one life earlier.

Gavin Brown:... we would not have understood what Christ was about.

Gregoire: We are suffering because there is a mess around.

Shri Mataji: Alright.

Gregoire: And the only way we can bear it, we don't see any issue, the only way we can bear it is in thinking that our suffering has a meaning. And the only way we can think of our suffering has a meaning is in... *[UNCLEAR]*...

Shri Mataji: The simple meaning is, because of your mistakes you are suffering! Gregoire: That does not help!

Shri Mataji: It's a very simple thing, you know. It's very, very simple. You human beings, put them on one side, God on another side, alright? You cut each other's

throats, God has told you to cut each other's throats? If there is war, Then who? God has created war? Physically also, if you neglect yourself, you do all kinds of things, then you suffer! Who has asked you to read so many books? Who has asked you first of all to create so many books? What do you know to create so many books? That's it! So, you see, you are doing it, so you face it also here! Did God ask you to write so many books and read them and condition yourself? Who has asked you to listen to Freud? But inside you, He's all the time talking and telling you. It's not that He's given you up. He's all the time guiding you. Only thing you should have done is to accept His advice. All the time He's telling you, “It's wrong, it's too much you are doing it." You can even see your ego, what more do you want to see? When you know your horse is being a fast one, so why not make it a slow [moving one]? You know you are missing your targets, why not straight on? Did God tell you all these things the way you doing to yourself miserably *[UNCLEAR]*? Now this girl has *[UNCLEAR]* husband has met there. The one who has committed that sin, did God go tell him, `You go and commit that sin?' He must be going somewhere in a hurry, he must go?... [GAP]... there is God and also we know that He is reflected in us, in our heart as Spirit, as Ātmā, as Self....

Now, when we know about the three channels that are working within us, of Mahākālī, Mahālakṣhmī and Mahāsaraswatī; the three powers of Iḍā, Piñgalā and Suṣhumnā, which create the subconscious, preconscious and the conscious mind, are working in our consciousness. That means we are conscious of them.

We are conscious of our left and right, that is Iḍā and Piñgalā sympathetic nervous system. We are not conscious of the parasympathetic. That means that we can increase the rate of our heart, we can increase the rate of our breathing but we cannot decrease it. The decrease, or what you call the lowering down of the rate, is done by parasympathetic.

So the parasympathetic is active, but we are not conscious of it, in the sense that we have no control over it.

The Spirit, that is God, which is reflected in us, resides in the heart.

The manifestation of Spirit in our heart controls the parasympathetic. But this Spirit is the reflection of God Almighty in our heart as if in a mirror. And Divine Love, which is the Light of God, is reflected in us through the reflection of the Spirit as the unconscious mind.

So within us there is an area about which we are not conscious. That is why it is called as unconscious.

That area lies so far away from our conscious mind that we cannot control it. We are not conscious of it.

But it acts through parasympathetic activity. How it acts, I will give you a simile: Supposing there is a power [that] works, somewhere and it is acting through this [electric] light over here. You don't see the power work or the factory or wherever the power is created, but what you see is the manifestation here and you see the light.

But supposing you do not see the light nor the lamp nor the factory but you are affected by it, that is the situation of a human being. A normal human being who is not a

realised Soul, is not aware of that factory, which is God, or the light it has got, is not aware of the lamp that he has got in his heart and is also not aware of the light that the lamp is emitting. But it is acting.

So the unconscious mind is nothing else but the projection of God's Will through the Light of Divine Love.

I have given this simile again and again, which is very good and apt: that, these two powers that are within us, one on the left, another on the right hand side, are there and we are conscious of them and we use them. Out of them, the right we use it in absolute awareness. Left one, we know is used as subconscious mind and sometimes, if you take drugs or you do something like that, then you go to your subconscious also.

So you can become aware of the subconscious area also.

So you become, you are aware of, the right hand side already and you are aware of the subconscious sometimes when you try to get aware of it.

So these two powers that are within us are all the time vibrating in a wave and the points at which they meet, they create the throb, or you can say the center. Center is created, a Deity is placed [there], but there is no light for us to see or to feel or to be conscious of the Deities. Deities are fast asleep.

When the Kuṇḍalinī rises... now Kuṇḍalinī is the subconscious. You'll be surprised that Kuṇḍalinī is a Mahākālī power. She is absolutely pure, in the purest form, because She is not used. We can say [that] part of it is used in us, our subconscious.

Sort of, we have kept some water separately which we have not used so far.

So first of all we use the subconscious water and the preconscious water and we dirty it, we exhaust it. Then this stored up power rises and does the last cleansing. But when She rises She creates a third current. Still that third current, when She is rising, doesn't have the light. But when It reaches the Sahasrāra and pierces it, then it becomes one with the Universal Consciousness. Because what is God? Is the One who controls the Universal Consciousness. She [He] is The Controller of the Universal Consciousness.

She emits the Light and when this Kuṇḍalinī rises it gets that flame on it.

So now all the Deities get awakened. Now, you may say that, `It is in the heart, Mātājī you are saying, you are saying it is here.' It's a confusion people think. But actually it is All-pervading. Say, God is a nucleus you can say or a factory, which has the light all over and is reflected in the heart.

So when your Kuṇḍalinī, a particular individual Kuṇḍalinī, touches that, then this Light takes place, then in the heart the Spirit is ignited, or sort of it emits, it's manifest, it projects. And it's projections are these vibrations.

So, through this, you know the Will of God. Through this you have a dialogue with God and you understand Him, what He wants. And what does He want [is for] you to know there are three qualities of God which you can feel through this.

One: what is the Truth. You ask any questions, if you are asking for something and if it is in `yes' then you will get

too many vibrations. If it is in `no' vibrations will lower down. That's how you can verify what is right and what is wrong. What is the Truth, what is not the Truth, now you can know.

Nobody has to tell you, you don't need any clergyman or anybody to certify it, it is there. Through your vibrations you can feel it, this is the Truth or not? Is it a correct place you have come to or to the wrong place? Then also the various combinations and permutations of these, you see, it is true, but still there's a little point that is wrong in you. For example, if you say that, `Christ was resurrected in person?' Yes, that's true, you'll get more vibrations. But if you see now, that, if you say, “Is it Mātājī the Mother of Christ?" If you do not accept it, you will not get it on the Sahasrāra.

Contents: 1978-03-00 **Talk to 40 Indian and Western Sahaja Yogis, Haridwar, Uttarakhand, India**

(date not OK) The Kuṇḍalinī is flowing just like the river Ganges and as you allow yourself to flow with it, you enjoy all the nature around you and you become thoughtless. You mature in meditation by Nirvicharitā. Sahaja Yoga only works in thoughtless awareness and the present is thoughtless awareness.

[Sahaja Yogis flow with it. The flow continues during cooking, eating and walking. But their attention always remains alert on her.] Shri Mataji [smiling]: You have entered the river of Tao. Its thoughtless awareness will give you peace and a witness state to enjoy the drama of life.

[Little by little, she stepped in the Ganges at Har Ki Pauri and allowed her children to wash Her Lotus feet. Suddenly the Ganges rose and circumambulated her Lotus Feet.]

***Contents: 1978-03-20*, Public Program, We are all Seeking, Caxton Hall, London, UK**

[Gregoire de Kalbermatten introduces Her Holiness Shri Mataji Nirmalā Devī:]... and we are very much blessed, because Mātājī herself has accepted to grace this function.

So with your permission I would like to welcome Her with a mantra, a mantra being a kind of auspicious ritual prayer that they say in India.

Om sākṣhāt Śhrī Parameśhwarī Paraśhakti sākṣhāt Śhrī Ādi Shakti sākṣhāt Śhrī Bhagavatī sākṣhāt Shri Mataji Śhrī Nirmalā Devī namo namaḥ Sahaja Yoga is a very big thing and those of you who have seen `Time Out' [a magazine] know that we have gone on records to say that Mātājī will grant Self-realisation. Now this is very big thing and the process of Self-realisation itself, what happened, how it happened, Mātājī who is the master of that art will explain to you herself. What I should probably tell you is what My own experience has been.

My experience is identical to the experience of many many people. Before meeting Mātājī two years ago, two years and a half, you see I was looking for something. I didn't call it always God but... I was looking for God. I was looking for beauty, for justice, I was looking for truth and I had enough sense to realise that our society wasn't exactly offering that. We have been many like that. I

have friends like that in the United States, in this country, in other countries where we have been seeking in all possible directions.

Well, all those directions haven't been very successful. We have gone through various things such as Guru shopping, such as drug, too much attention in external things, too much involvement. When I was in the States two years ago I was in a pretty bad shape, I could not stop my thought process anymore.

I mean I was thinking at terrific speed which was rather annoying, I mean I was thinking while sleeping also, which isn't the best way to have a good night. I had gone into the American drug culture, it is called, `cause' I wanted to see what they found there, but they didn't really find anything. They were very much more confused the more they sought.

Yet, in all the scriptures it is said that fulfilment of human life is found by finding oneself, by going inside and that inside is the source of joy, peace and happiness. Now the only snag is how to do it. Fine, when I was in America I met a boy in Berkeley and he was, well he's actually one of... probably one of the wealthier chap in India. He's a very sweet boy, also very bright, he was doing an M.B.A. in economics in Berkeley and he saw that I was completely frantic.

He saw that, I mean... I was running left and right and he told me I know someone who can answer all your questions and who can give you what you are looking for and, I know that she is that and that she can give you Self-realisation. Now I have had heard many things of

that kind, you see, I mean today there are very many Gurus around.

I mean plastic Gurus, rubber Gurus, all kind of Gurus.

So, I mean I wasn't impressed until he showed me a picture of Mātājī and until he told me that she is a mother and a Guru and she has come many time in the past as Rādhā, as Sītā, as the Virgin Mary. Now this was very very big statement and I knew that you can't grasp the truth or the untruth of such a statement by the mind, these things go beyond the mind.

So maybe it was right, maybe it was wrong. But it was big enough to catch my curiosity, certainly and my attention.

So I decided to go to London and see Mātājī.

Now, when I met Mātājī for the first time, I mean I was really in a bad shape, I mean, externally I was pretty normal, but I knew that I had a lot of nervous stresses although I had managed my studies and my job alright. I knew I couldn't carry on very long time without getting quite mad, in a way.

So what happened was absolutely stupefying, because I felt absolutely at home. Mātājī was, I mean, very very... just loving and simple and just like you'd like feeling being with your mother after a long long time and even my mother wouldn't give me this feeling because my mother is pretty spaced out also. And it was something very great. And what happened is that after some time, you see I began feeling things, I mean Mātājī said you are in a bad shape and it will take time for you, but things can be taken care of if you really want the real thing you will get it.

So, I began feeling something in my hands and the more I was feeling it, I realised that this kind of breeze, well it is like a breeze and you know, I mean it can be just a creeping at the tips of the fingers, then I realised that it was slowly changing my state of awareness. I mean, the activity of the mind was dropping down.

I was very much more quiet inside which was for me a big achievement. I realised also that, I mean in this silence, you see something was kind of downing and this thing was like a silent joy. I mean, I felt incredibly happy to exist which was not a very familiar feeling before, although you see I had read that all this takes place, that God is Sat-chit-ānanda, which means truth, consciousness and bliss, although I knew that realisation is the point where you begin enjoying these things. To read it doesn't make you feel it and to understand it with you mind doesn't make you experience it.

So, I went through this absolutely bewildering experience that I was just, you know, getting what I had been looking for. And that was...

[GAP]... I couldn't take it. You see, if you look for something for very long time somewhat you take to like the habit of looking for it, you know? Then it is a very big reality and probably I was too small a stomach to digest it right away.

So it took me sometime to really understand the importance of the whole thing.

I would say that, well probably, I was certainly one of the slowest to grow in Sahaja Yoga, because in India where I have been working with the United Nation in Nepal for

some time, I took the opportunity of visiting Mātājī's disciple in India.

Over there in India, see they have a blessing that we don't have, is they are very simple. I mean, they haven't over-developed in their own brain and so they are less inclined to go into one less... speculations.

That makes them much more perceptive than we are and I realised that they were much higher in a way, but with the possibility of meditating, I improved Myself gradually.

Now what happened about couple of days ago was rather impressive. You see I brought my mother here to see Mātājī because, I mean my sister, my brother felt the vibrations, went into this state I mean things began happening to them in a very positive way. Problems they had were solved. They confronted all the surroundings of their life much better.

So, I brought my mother to see Mātājī, because she had health problems and I wanted her to be cured. And also I wanted her if possible to get realisation.

Then what happened is that my mother wouldn't get her realisation until some specific mantra would be said and before telling you what that is, I should like to go back a little bit to the past and to tell you that we have to realise one thing is that Self-realisation is something absolutely fantastic. I mean it is something that it takes thousands and thousands of years of people to achieve.

There is a great saint in India who know who Mātājī is, his name is Gagangiri Mahārāj and he said, “Why are you giving Self-realisation to people in a matter of seconds or minutes when it took me twenty thousand years to get it?" And, not only with Mātājī Self-realisation can be given

in a couple of minutes, but it is given at that mass level and we feel each other in collective consciousness, that means if I put my attention on someone I can know what is the condition of the Chakra in this person.

Even ourselves, I think, hopeless as we are, I mean we have the power to raise the... I mean to grant realisation of somebody in given circumstances. I mean this is something, which is unprecedented, it just didn't happen before. What you read in the scriptures is that great saints, you know, had to go to the jungle, on the Himālayas and meditate, you know and do penance and do all these kind of things. Now we are here, I mean we have jobs, we have eventually wives and childrens and still we get our realisation within the world.

This is something absolutely incredible.

So, this lead me to what should be, I mean, I take too much time, I'm sorry, this lead me to what should be really the main point of this introduction and... See, try just to imagine if we would have been, you know about nineteen-eighty years ago in Jerusalem and a man is coming in the city sitting on a donkey, would we recognize that man to be the Christ of God. Would we? This is not an easy question and the answer is not obvious. You see what we have been doing usually is to crucify an incarnation and then to worship Him, that's human smartness I suppose. This time by the grace of God things are very very different. We have been given informations to understand the crucial happening of the modern time. It has been said, that Christ said I have to leave you, because if I don't leave you, the Holy Spirit will not come.

Now people say, OK the Holy Spirit came on the head of the apostles, but Jesus said also the Holy Spirit will come and convince the world about righteousness and sin and judgment. And obviously if we use our intelligence we can acknowledge that this has not been done yet, because if the world would be convinced about righteousness, sin and judgment the world wouldn't be sinful as it is now.

So. That means that the Holy Spirit was to come after Jesus. Now, in India they have a word for Holy Spirit and this word is Ādi Shakti. Ādi, means primordial and Shakti means power. Ādi Shakti means primordial power or the very power of God. The Ādi Shakti is also said to be the Mother of the universe.

Now, in our Christian tradition we have a Divine Family where you have a father who is God the Almighty and we have a son who is Jesus Christ.

But do you know of a family where there is a father and a son without a mother? So the third is what we call the Holy Spirit. Now, you see, since two years we know these things. Since, I mean two years we can check by vibrations. We can ask questions to the unconscious.

You see, very briefly, those of you who are familiar with Jung and Fromm, Erich Fromm and the latest theory of the psychology on the universal unconscious you know that there is something which is called the universal unconscious and this is from there that all the great intuition and creative thoughts which start arts, science, philosophy, religions, the greatest monuments of mankind, come from the universal unconscious. OK? Now. This universal unconscious is within us, but we

cannot reach it. We can reach it once we have gone through the experience of Self-realisation and we can by vibrations ask questions.

So we have asked questions. We have asked, `is Mātājī that?' And the answer has always been `yes'.

So, I knew I was going to talk at this meeting and I didn't know really what to say, because I am a coward. I was coward and actually we all were. You see? We didn't dare telling you what things are, because it's too big. We are all, I mean, rather small... and to be the conveyor of a big truth you have to feel that bigness also. But what happened when my mother got her realisation is, you see she had to go, I mean, she's a very well educated lady and, you know this kind of European background.

And for her it wasn't obvious to prostenate [prostrate] herself at the feet of Mātājī. Yet, she did it.

And when she did it she got her realisation only when I said to Mātājī a specific mantra, you see? So experimentally, we can say that we have had plenty of informations to tell you. What I'm intending to tell you now and...

In the name... of all the prophets and of all the saints, in the name of Lord Rāma, in the name of Lord Kṛiṣhṇa, in the name of Lord Jesus, in the name of Allah, the merciful, the compassionate, all the Sahaja Yogi of the five continents bare witness to the truth, to the fact... that Mātājī Nirmalā Devī is the incarnation of the Holy Spirit. You can't, maybe, believe it, but we don't ask your belief, we don't ask neither belief nor disbelief, this you just can't digest right away. But what we can propose you is to have the honesty, to trust your own experience.

You see? If some of you are going indeed to feel this breeze, then refer to the gospels, it has been said that at the day of Pentecost a mighty wind rushed into the room where the apostles were. You see? The Gnostic fathers said that the spirit is associate with Pneuma or *[UNCLEAR* noos], which means the breath.

Ādi Shañkarāchārya speaks of Chaitanya, which means Divine vibrations.

So we are equipped to understand this time what is going on. The Ādi Shakti is coming in the Kali Yuga, Kali Yuga is the age of darkness in which we are still, I don't know maybe the golden age has already begun, in fact, it has.

The Holy Mother has come as Mahāmāyā, which means the great illusion.

This means that she cannot be recognized offhand. I mean, it's a great blessing and a great grace to be able to recognize who she is. But, you see the experience of Self-realisation is something which is scientific, in the sense that... OK. What is a scientific proposition? A scientific proposition is a proposition which can be experience and communicated, these are the two criteria. Now, we can experience Self-realisation.

We have all experienced it.

We know it is something which gives you peace and joy and which are soothe your whole being which keeps you in a state of happiness, daily, minutes after minutes, we know that. And we can communicate this experience also, in other words, the conditions for a proposition to be scientific, is fulfilled. And this is what spirituality and science meet at the opening of a new age, because the experience of spiritual awakening can be communicated.

This is by the grace of the Divine Mother and... I shouldn't feel any shyness to tell it that this is the truth, because you have a right to know it. While I was meditating, before, two or three days ago trying to think what should tell, you know, I realised that when I was within myself saying, I prostenate [prostrate] myself before the One who verily is the Almighty Sacred Mother.

While I was saying this the vibration, I mean the wind was so tremendous and I would just go in state of, I mean contemplation which I never knew before and it fits with every single word of all the scriptures, not only the Christian scriptures, but the Indian scriptures. And what more do we want? I mean we all know that this world is not the best place. I mean we all know that there is boredom and ugliness and vulgarity and injustice and oppression and that this world deserve to be changed. We know that we cannot change the world before a change in man. And we know that we cannot change man without man becoming himself. How to do it? This is the time, if we can't find this, that will be total destruction. And it is at that juncture that Mātājī has come.

You see, we are not getting votes. We are not even seeking followers. You will be surprised how many people who come to us and we say sorry we can't help you please leave us alone. We are hoping that by the grace of God all the genuine seekers of reality realise this goodness in themselves, realise that there is a spot in themselves which is innocence, which is sweetness, which is beauty, which is love, but that this spot is really hurt so badly, is really oppressed so badly by daily life.

There's those genuine seekers of reality who want to live in that state and to know what they have been looking for during lives and lives of quest; those are the people that we are calling, because everybody will... not everybody but many many people will get this experience, but you must realise that it's an experience which leaves you absolutely free. You see, you get your realisation, then you walk out, nothing has changed, apparently.

I mean something has changed, but the freedom to go further and do the right thing and not do the wrong thing is left to you. You see? It's not that just overnight you see you are completely pushed in something where you just haven't the facility of making choice anymore. After realisation we have to settle down. We have to do some things like meditating, it's necessary.

We have to avoiding doing some things, some other things which have been described as not being the moral behaviour, I mean, you cannot go on hurting people around, you cannot go on smoking or drinking too much, because it's hurtful to your psychosomatic instruments.

So there are various things we are meant to but after all, if this prize is so big we should be able to, you know, adjust a little bit and this we found out... I mean myself, I found out before realisation I had absolutely, I mean I was into... well, I mean you know, the whole story, girls, alcohol, drugs, I mean whatever. And, I mean I was amazed, after realisation, I mean just dropped like that. And it dropped because I didn't feel any need for anything. I mean I was just perfectly happy being myself. And that was, you see, I mean my sister was very much

impressed, because she thought I was useless at, you know, running around and she just found myself completely changed.

So. This is an experience that many people have gone through. This experience can be yours and maybe we can all humbly ask in our heart. You see, I mean, “God we are searching thee, please forgive us our weaknesses. Let us know you for you are the source of all bliss." I mean, let us try to feel that in our heart, because, I know in the west we feel we are quite smart, we have big brains, but what have we achieved, what have we achieved? Look at the world around. I mean, walk around. You see I have been in Nepal for two years and here every single child on the street is smiling. People are smiling and laughing all the times. They are just simply happy. I mean, walk out of this place and look in the street how many people are smiling. I mean, we aren't very happy. Our society hasn't brought the greatest happiness or the greatest number, that's for sure.

So, if we want to be able to change something about it we should begin by changing ourselves.

I think... OK, may God all bless you. That's the only thing that I have to tell you and that's the only thing which is going to happen this evening.

[Shri Mataji speaks:] Gregoire has said so many things that I really don't know what to say after that. Really dumbfounded.

I know it's a fact and you have to face it, though I'm bashful about it.

You were all seeking and I think from the time I remember I haven't met anyone who was not seeking.

They may be seeking in money, in power. But so many of them were really seeking something beyond. In the West, I always felt all the great sages of the old and the ancient times who were seeking God, are born.

I could see, the way you have abhorred materialism; the way you have achieved a kind of a understanding about life... is new thing.

At the time of Christ it was not possible to see such people except for some lepers and some sickly people. There was nobody else who was willing to look at Him. Times have changed no doubt. But, in this seeking, many people have committed lots of mistakes. Mistakes can be forgiven always. They should be rectified.

I've been born with this. I knew I had to do this and I knew I had to be in London one day. All the people who are of a very high, evolved status, I can say, who do not live in the humdrum of life, who do not roam about as Gurus and earn money, who do not claim to be pundits and the temples' and the priest people, those who live away from all of you, hiding themselves in the jungles, they knew it was to happen.

They knew about it. But when the seeking started in the West, like a demand the supply came in. We have so many Sahaja Yogis here sitting down. I would say they are real seekers because they *[UNCLEAR* denied/renite], defied.

There few things, you can make it out very easily when we have, before us, the life of Christ, by which you can make out who is the true person and who is not. It's not

difficult. For example, a person who takes money from you, cannot be, cannot be a person who belongs to God. Person who belongs to God doesn't think much of money or anything. If he's rich, he lives like a rich person. If he's poor, he lives like a poor person; but at heart he's a king. Christ was a son of a carpenter. I see His pictures and I see His Mother's pictures adorned with jewelry. She had only two robes to change. Perhaps it was never realised that money cannot purchase God. In the name of God and religion things have gone so far, so far that I do not blame human beings for taking to science, instead of God.

The misinterpretation has been so much, one can understand. But when there are so many false things in the world, copies, then one must know that there must be something... absolute. Has to be. London is regarded by all those I have been describing about, the people who are great sages, all over the world, as the heart. It saddens Me to see sometimes how people of England have not realised the value of this great country. In this country, long time, much before, much before even Christ came in, people have worked with Kuṇḍalinī. Your Stonehenge is nothing but the Kuṇḍalinī. Vibrations have worked in this country for ages now.

Only I am here to introduce you to them. There is some gentleman I saw copying this Kuṇḍalinī that we have already made for you, all the drawings and everything, for you to see and to understand where are, what are the Chakras and what are the deities ruling them. You should not accept Me even when Gregoire has told you all about

these things. Could be wrong. No blind faith is going to lead you to reality, not at all.

By saying “Just believe me” is a wrong style. You should not. But you should not also deny Me. Keep it open. For you are seeking and if I have to just enlighten you because you should enlighten other people, one should not feel hurt about it.

Somebody has to do it. You may be in this place or I may be in your place. Makes no difference. If there's a candle, which is enlightened, it can enlighten other lights if they are ready.

Perhaps, maybe, that I may be knowing all the tricks of the trade. I may be having all the knowledge about it. I may be *[UNCLEAR* worth/work] it, to know all about that. Let us not be very serious about it, just because Gregoire has struck such a serious note. It's just a play. It's just a play. It's not that serious as we think it to be. It has to be a play because it is so important.

All those things that are important are easiest for us, example: our breathing. Supposing for learning how to breathe, if you have to go to Caxton Hall in the rain, walk all the way, listen to a big lecture and then learn about it, you'd be finished. In the same way if we have to get our realisation by standing on our heads or by renouncing the whole world or, I don't know, dancing on the Oxford Street and all sorts of things, then God save the people who are seeking.

It has to be extremely simple, has to work out that way, because if evolution is complete, we would not have been in confusion. It is not complete, that's why we are confused. Till the animal stage, there is no question of

thinking about it. Only when you become human beings you start thinking about it. Only at the human stage you are given freedom to think about it. Animals are in collective consciousness all the time, in the sense they are not conscious of it, but they are driven by it.

[GAP] [Perhaps referring to a book:]... that the whole nature works in such a manner as if there are some organizer which are arranging their coordination, their harmony, their working. Not only that but the death of one thing helps to give life to another. For example, in the nature the leaves have to fall down to the ground to give nitrogen to the ground. Again, to be again renovated, say... you can say, regenerated into the body of the tree to come again into its new foliage and to its bloom.

All kinds of... we can say, real experiments he [the author] has given; but if you now go and read it you will know he's just talking about the collective being, the mass being that is there, the one in which we all exist ourselves and that He is looking after us in every way; and how everything in nature is interdependent; how animals understand; and how every amoeba and paramecium, is a unicellular cell, also understands: what its group is doing and what are the signals and how he receives it; how bees understand where is the honey and how they go and come back the same way, there are no road maps, nothing.

Miles together how do they travel? It's very interesting. And there are many books like this, which you can find from any biologist *[UNCLEAR* or what is Hedoin `n why] he's a great biologist, I must say. Biologists, because they

deal with life, I think they are very much nearer the point.

Another one is Jung who had experimented with collective consciousness. He says that there are dreams we get which are universally the same as far as the symbol is concerned. The symbols that they see whether here or in India or in Australia or in Timbuktu. They're all... when decoded... express the same thing.

For example if it has to express a fear, harmony, anything, it expresses that.

It's surprising. After all there is somebody who is throwing these symbols in the atmosphere where we live. From our unconscious, he says, these are coming. But all these things are like the finding of people who are probing in the dark: they find something here and find something there, you find something there and you put it together. All these things can be put together. All these things can be bridged together, integrated together and can be shown, very easily, if you get your Self-realisation.

Self within you, is in your heart. Your Self. You know there is somebody who knows everything about you. There is someone. If you murder someone, That one knows. If you do anything, That one knows.

And That one that knows is the Self. Now when we talk of God, people have already negated God: they say, “Where is God? Let us see." Without Self-realisation, you cannot know Him.

You cannot know Him through all these so-called conditionings that we have. Like we go to churches and pray, go to the temples and pray, sing songs and mantras and this and that. No. You cannot know Him

through these things because still you are outside. You have to come inside. During all these steps, everything, you have to come inside, inside the door, sit down and receive it. Self-knowledge is not the knowledge that: you are a sinner, you are good for nothing or you are a king or you are such and such. This is all outside. Self-knowledge is that, that you are an instrument. You are an instrument and you have to act for the dynamic forces of that Dynamic One, the vast personality whom we call as God Almighty. You are that.

Only thing is the instrument is not yet connected with That. I said till the animal stage we are one with it. We have no problems. Only when we become human beings then *[UNCLEAR* above shown] there you see on the left the black, right the black and another side is the yellow-coloured in the head.

These are the two balloons, which grow with our activity, ego and superego. And they cover our head completely, by which this fontanelle bone, which is a soft bone in the childhood, you have seen children they're so much one with the collective consciousness, when it becomes hardened up there it is because these two meet and overlap. Man is made like that. He has been given the freedom. He has been given the `I'-ness. He develops this special thing. He has been given freedom because this is the last stage of evolution now. Man has to jump by himself, understanding it.

You do not know how you became human beings from amoeba to this stage. But human beings will have to know how they become one with themselves and how they enter into the kingdom of God. That is their right

and to have this right they must have freedom and they must develop their wisdom and discretion, their temperance, how to use that freedom. For this purpose, in our being there is already placed a residual power, which is called as Kuṇḍalinī, at the base of the spine. It is there.

Now. Many Sahaja Yogis, I would say thousands, in America and in India and also other places, have seen it with their own eyes the pulsation of the Kuṇḍalinī at that spine. If there is obstruction in the stomach by some disease or may be some other trouble then this pulsation is much heavier and you can see the Kuṇḍalinī pulsating. Very clearly. The pulsation travels upward when the Kuṇḍalinī rises. You can see that also. You can also feel the different Chakras, is the centers, which are placed inside the spinal cord, not outside as some books have written.

All kinds of funny things they have written about Kuṇḍalinī. Anybody who felt like writing has written.

From the books they have taken something, they have written such big, big books. It's shocking because this is a very subtle thing and a holy thing. Most auspicious. The way they have handled Kuṇḍalinī is something one cannot imagine.

The most highest and the holiest of all has been insulted, has been ruined by this kind of half-baked people just for earning some money. How long do you carry your money with you? Are you going to carry it with you all your lives? Also cheating people or for overpowering some people, all kinds of things have been done in this world in the name of God, in the name of Kuṇḍalinī. It really

sometimes amazes Me, how people are really seriously giving sermons and talking big in the name of God, wearing diamonds all over... bought by somebody else's money.

And how can we the thinkers, the ones who have got brains, accept such a situation where we find, where we find that those who are so much interested in all these things and trying to impress others by getting it from others. We have been really misled. It's a sad thing. It's the saddest story. It wrenches My heart, but I feel the innocent, the simple, the seekers... the seekers have been the greatest victims.

They have been, for money, for vindictiveness and also there are Satanic forces that have come up. They are trying also to exploit. They have come in their complete force, in their full regiment they are up here.

It's hard to understand for you people how you are gradually dragged into their clutches and into their jaws and they're about to just clutch you. But you must know that God did not create this creation to be destroyed. He did not create you to be destroyed. There's nothing more powerful than God Himself and it is going to work out and you all are going to get it. I have no doubts about it. I have no doubts.

Maybe some of you may not get it today. Possibly. But you can't say that you will not get it tomorrow.

You will and you all should have it because you are seekers.....

So the Swādhiṣhṭhān Chakra which is placed second now is the one which has got six petals. And this is the one

which controls the Aortic Plexus within us. That also has got six sub-plexuses.....

Contents: 1978-05-00 **Letter (Hindi) to Delhi Sahaja Yogis, London, UK**

Dear Sahaj Yogis of Delhi Your loving letters put Me in the same plight as after worship, every pore of the body oozes out the Chaitanya. It gives Me great pleasure to learn that you all are engrossed in your Sādhana. A mother only wishes dear children should stand on their own and that her acquire their own wealth.

So long as this does not happen, our life will have no fulfilment in spite of (in the midst) all achievements. No Sādhana becomes possible without turning within (inward) we should speak of only that in which lies our ultimate well being and piety. What else is there to achieve in the human life except God? Sahaj Yoga is an unparalleled discovery. The entire humanity will have to be acquainted with Sahaj Yoga in the same manner as a scientific invention is made known to all, only an individual makes an invention but he extends its benefits to the entire mankind. This is the way of man. Another thing is that an inventor can work only on the basis of the knowledge accumulated in the past. Similarly the day has now come when, after several past revelation man has been brought within the horizons of his goal. But when we enter this beautiful shrine we should not forgot those steps which have led us to it. The builder of those steps which have led us to it. The builder of those steps and the maker of this shrine are one and the same.

When we say God is one it does not mean that he is an inanimate monolith like the Govardhana mountain. The one who is the source of life cannot be lifeless. When a human being assumes various roles for different function such as mother, sister, brother and father, what innumerable manifestation the God must be living.

God has revealed to us all the things so that we take to worship and meditation. In the west the people have ample free time. It is on account of this excessive free time that people get completely bored with their empty life and commit suicide. These days so many people are taking recourse to self annihilation.

But through Sahaj Yoga they can find the meaning of life. Man can get contentment only in the perfection of life. Because no one really dies. Only the earthing sheath of the human being is cast away as we cut out our nails. All the rest remains. The unsatisfied should go to the world of the dead and wander as spirits making the lives of themselves and others miserable. One should, therefore, obtain the satiety of Sahaj Yoga and should commend it so that it grows.

What is unconscious, you know well and you are benefited by it. But you do not yet full trust it. It feels offended by this lack of faith and its attention is diverted from you. Therefore rejoice in excellent revelation and sing into praise. There lies your good. Who waxes ignorant even after knowing and who becomes blind even after seeing will remain deprived of God's grace from birth to birth. God is pleased with the innocence of his children not with their cleverness. He knows there all.

Therefore again and again, I say “grow in your inwardlyness." Ever remembering you MOTHER NIRMALA

***Contents: 1978-05-15*, Public Program, Question Time, Caxton Hall, London, UK**

You have to come with *[UNCLEAR]*. Alright? I will see you.....

***Contents: 1978-06-05*, Public Program, Doing the Divine Work, Caxton Hall, London, UK**

They've advertised that Mātājī is going to grant you Self-realisation. It's too much to bear, I mean.

Think that somebody can grant you. And I told them you should not have written this granting. Because after all...

***Contents: 1978-06-12*, Public Program, Rationalism, Emotionalism and Wisdom, Caxton Hall, London, UK**

... Then what can rationality do? There must be some reason for having rationality in us. Why God has given us rationality? He doesn't waste his diamonds like that! Rationality gives us the sense to understand that we cannot reach there through rationality.

Because, unless and until this thing happens to you, you are not going to believe in it. You are not going to believe in it that, this rationality, on which we depend, which is our support, which is we; we all the time think that our identification is complete with rationality. And we are very rational, we are proud of our rationality also.

So then, you reach a point when, through rationality, where you understand that this is not the horse which

will be useful any further. This is the use of rationality! One way it takes you to that culminating point where you think it is to be discarded or cannot be depended upon. On the other side rationality gives you a view, a view which can be related later on, when you get the experience. You start understanding why rationality was failing you.

So it's a teacher on a negative way. It's a teacher on a negative way.

But it is essential because man was given freedom and he started using his freedom, he started using his rationality.

When he reaches that point then he starts depending on his wisdom and wisdom is the balance between his emotionality and rationality, in the center of it, between his heart and his mind. It is a center somewhere there, in the central, or you say in the fulcrum.

So if you are too much on the emotionality or too much on the rationality you have to move further into the center and balance it at a point; then only you are in wisdom and that's how you rise within yourself. Any extreme behaviour, on the left or the right, or dependence, is not going to help you.

This you can understand through even emotionality. A person who's very emotional, he sort of `loves' someone, `loves', you see; and he goes ahead with sincerity after that love and he gets into infatuation.

And then he realises, `Oh! This is not joy. How could I have failed?' So he says, “I have a broken heart." It's better that he realises that.

So he turns to his head. But he turns to his head to such an extreme that he gives up his broken heart completely. It is in the center, in the center of your heart and your brain, lies this fulcrum point. Rationality and emotionality are two extremes, but in the center of it.

So wisdom is an abstract word, what is wisdom? You ask somebody, “Is it wisdom? This is wisdom? That is wisdom?" Then how do you understand the wisdom? By discarding, by saying, “No, this is not wisdom, this is not wisdom, this cannot be wisdom." Here you use both your emotionality and your rationality when you start deciding, “This is not." That is why I said these are negative teachers: in the sense that they drive you towards positivity, in the sense that they drive you towards the Reality. They teach you that this is not the correct. Take any one of your, say, political enterprises I have to call; I mean, they are political institutions. Take communism, take capitalism, take all these sorts of isms that you have all around: all experiments, all your political experiments which you have found through your rational approaches, they cannot give you a solution. Democracy fails, communism also fails. Any other monarchy fails. In the same way the demon-ocracy also fails, everything fails! Then you realise that, “Is there any Truth in going through these things? Is this the way are we going to reach anywhere?" Then you start understanding that, “No, no. We all have made some mistakes now there." But this is not possible for people who are running the race: who are running the race, it is not possible. For example, I cannot talk to bureaucrats,

impossible! Because they are holding, they are carrying, the bags, you see.

So, some are democratic some are communistic, I don't know what sort of ways they have.

So these Big Johnnies are not going to listen to us! They cannot, because for them that is identified.

To them that, what they call, is a perfect political institution, is the whole of life and everybody must come to it! That's why when these different ideologies and different isms start flowering you find that they have not yet reached any flowering and they just shrivel up. They lose their existence, because rationality doesn't give you that complete picture. It doesn't give you the complete idea as to how far man can progress with rationality and how far he's going to achieve the result. What is the result? What do we expect? Is to have joy. But [in] any democracies or any communistic countries or any despotic countries, anywhere you go, you'll find the people have no joy; they have forgotten how to even smile! You have to give them an injection to make them laugh! So, this rationality gives us an understanding that all our endeavours or all our enterprises which have been brought forth through rationality are not fulfilling. They show us something but finish off, wither away.

Same with our emotionality: Like we have faith in God. You have faith in God, so anybody who says, “I am God" people run after such a person. There are many who are crazied [crazed] like that! The other day only, I was watching a TV show where they showed a man who said, “I am Christ" and he was the follower of Hitler and he was killing people and he was doing all kinds of things

and he had a big following! And the people were crying and weeping for him when he was facing his trial. One cannot explain these things, how these things happen. How can God be that poorly? And how could people who are talking about God could be like this? Because they play on the emotionality of the people. They think, `Oh I feel very fine.' `I could [get] many people to come in,' `Oh I feel very fine in his company, that Guru met me,' `Oh I feel very happy here!' What did you feel? How do you feel fine? What does it appeal to you? It is such a subtle type of diversion from the reality. It's such a subtle type, that you cannot even make [it] out, specially rational people cannot, they are befooled the first! The so-called ego-oriented people are befooled the first with emotionality. To them, anybody who comes with emotions, you know, stands up with very big emotions and tears in the eyes and shouts at the loud speaker, and, as if he is just going to die with the pang, or something like that [laughing] appeals so much [to them]. Because that's the balance for their rational mind that they fall a trap.

So this kind of a emotionality, also, can go to another extreme of madness! Like you've seen people singing songs of separation from each other. It sickens Me sometimes, you know. Sickening! I don't know how people like it. The other day we had that musician who came to Me, so I said, “you sing Me a song” he said “What type of song, Mother, You want to hear?" I said, “Sing us some song of Joy." “Song of joy?" He was lost! He said, “We have produced no song of joy for the last twenty years in this country anywhere. None of them in

the English society or the Western people." I said, “No song of joy?" He picked up something somewhere and which also had a sense of crying and weeping in it. I said, “Now there is no absolute joy anywhere!" Just think of it! The emotionality has reached to such an extent that you have lost all praise of joy, completely.

So, you cannot depend on that kind of an emotionality, that in the church, you go and somebody stands in the pulpit and says, “Oh, I am like that you see!" with all the vibrating sounds and all that drama of emotionality. And you say “Oh! What a great..." If such a thing is accepted in life, I can tell you, be rest assured that when such a thing appeals to you, you must know that you are not facing the reality at all. You are not prepared to face the reality. You do not want to face it! You might give any excuse about it. You might identify yourself as, “Oh, no, I am too much of a rational person, I am too rational, I cannot, I cannot accept this. This is beyond me, I just cannot” or you may even say, “I am English, bit too English I cannot!" Or somebody may say that, “I am too much of an Indian, I cannot accept this kind of life." But when you say you are an Indian, first of all, you are misidentified and secondly you are misidentifying with one extreme or the other extreme.

So before starting about your seeking, you have to understand yourself [on] which extreme you're standing. Very important it is. Very important it is to understand this part, “Where do I stand before I ask for Self-realisation?" The another thing about Self-realisation is very important, specially in the Western mind, which I must tell you, I say `Western' because the Eastern have

not gone to that end of rationality, that's why, that, one has to understand that we are asking for Truth and Truth is not going to fall at your feet. It is not a clinic opened out here where you have paid the money and you go to the doctor and tell him, “Do I have fever?" Despite the fact [that] you gave him medicine! And you report to him that, “What is this? I paid you ten pounds and nothing has happened to me so far, what about my Eczema?" You cannot demand from the Truth anything like that. Now, this is difficult for a Western mind to understand! To Me also they treat in the same manner, while I'm just good at receiving something.

So I must warn you, nobody is going to fall at your feet or run after you that you get your Self-realisation. No. That absolutely must be understood by all of you. You cannot purchase it. You cannot pay for it. You cannot control it. You cannot ask “How?" It is a great *[UNCLEAR]*. It is with human beings cannot understand. We have never done like that, we have never seen like that. Everything is a shopping with us.

So our shopping style of mind has to be changed a little. We are not shopping God. There is no shopping involved.

Whenever I meet people I find this attitude in them. As if you have gone to the river Ganges to fill up your bucket and the bucket instead of putting from the side where there is the place for the water to enter it, you are putting from the other side and then you say, “How is it Mother I didn't get it? There must be some trick about it." Yes and there is, so please give Me up! It is difficult because we are used to pampering. Even doctors pamper us, they tell us lies. Even if there is nothing wrong, they'll

give medicinal water injection to `save' us, because they have to do their business! Everybody pampers, tells lies. But here there's no question [of that]. There's no need to be pampered. You must know that those who come for you will never leave you. They are doing it because they want to make money out of you. They want to befool you. They want to take advantage of you. They will never tell you the truth. Why should they? If they tell you the truth you will never give them money because Truth cannot be purchased through money. They will never say this. They'll pay attention to your purse, to your position. They are not bothered as to say that the human race has reached a stage where it has to jump, it has to breakthrough, it has to get into that collective consciousness. It has to become that. It's an important thing. That is most important thing.

They are very low people, but they appeal to you because they appeal to your baser sense. Even rationality is a baser sense in man, take it from Me. Through rationality you can do all kind of baser things. Too much rationality can give you ideas how to plan, how to rob a bank. What success that is? How to rob a bank, how to kill a President, how to disturb somebody who is doing something good. It's a fact. Very well through rationality. And people wade through all that without feeling any compunction of their consciences. “So what?" So even rationality, if somebody appeals to you, for God, you should know you are misled. Because it's very nice to pamper your ego, “Oh, what an intelligent man, you are, you are very intelligent” done forever! “Oh, you are very well read” done forever. Never believe. You cannot read

the Truth in the books. You cannot understand God through your brain. If you have such ideas, you cannot get to Him. How much was the reading of our Lord Jesus Christ? How many professorships He had? What school He went to? And all the saints of the world with him, any one of them, did they study? So keep away your rationality outside there, just like your shoes. Be humble.

This of course doesn't appeal because rationality pampers the ego and the ego is a big balloon, you see. You press it from one side from the other side it comes and attacks. But I am quite clever and I am a Mother. I am a Mother, so I know how get it down slowly. You are not your ego by any chance. You are neither your superego. You are joy. You are eternal. You have lost it so please find it. And don't dwell upon these out of date ideas. I counsel you, but on Reality, on Reality and not on something that is falsehood. You must have seen in the history that whenever a great sage came a great incarnation came on this earth, they could not talk to intellectuals. Kabīrdas, again I wouldn't say, who was a very outspoken fellow and very outspoken, he said, “Padhi padhi pandita moorakha bhayo" meaning that, by reading the learned became damn fools! And the and the Hindi poets you see, even today, criticise him that his language was very vulgar, was very rude, was very a crude person, they call him `satukari'. Whatever you may say but he said the Truth.

And this is the big Himalayan task for you, I can tell you this much. With all the rational people you are trying to solve the problem: everybody very capable. They will talk like this “I believe". Now what do you believe? What do

you know? Big things, you know. “I believe that this should be done!" Big things! Lectures! What do you know? Do you know that not even a leaf can move by your beams and faiths and by your talking and jabbering and breathing. Nothing! It is He. It is He who moves everything in this world. It is He who manages, organizes. It is He who looks after each and everything and it is He who has created you and He who has created this great Universe it is not you or your, this stupid rationality.

Please try. Please try to understand. Because I want you to find that which is joy, which is very beautiful.

Which is great. And the time has come, the time will come, you will find it. Time has come. But in your freedom you have developed such a big balloon in your heads! Rather difficult sometimes to take it down.

And the Divine plays tricks with such people, lots of tricks. And such people do not get what they want.

You cannot ask God to get crystallized in your own moulds! You have to accept Him as He is. Just as He is. You have to just say, `Lord, we can't [do it]. Now, let us just enter into Your Kingdom. Let us see for ourselves what is it like.' Come with an open mind. But you cannot just command that, `We know this is not the kingdom of God!' and, `That is not the kingdom of God!' and, `This is not the Truth!' You see for yourself. Humble down! Have you found Him so far? The other day somebody came to Me, he said that, “I want to meet God. I don't want Self-realisation!" As if they have voted for Him and elected Him as their God! You want to meet God. Who are you? Very simple question I am asking. How do you demand? What have you done? Do you deserve it? Why should

God meet you? First of all your Self must be clear, in that mirror only you can see God.

What I want is not the point, because we have seen in the BBC people go round on the streets and ask them questions, “Now, what do you say? What do you say? What do you have to say? What do you have to say?" It is alright for political elections you see, or if you have to sell some material, but for God your opinion does not matter. It is the opinion of God.

It is His way, it is His kindness, it is His compassion. It is His understanding about you which matters.

And that is why, everywhere, whether in religion, or in politics or anywhere, we are nowhere near Truth, nowhere near. You go to a church: Oh God! It's a headache. You go to a temple: another headache. In Indian temples these days they are selling hashish! And here in the church, that day I went, I found that all the girls and boys were dressed up to attract each other, that's what they were doing! And nobody interested in God or anything! As if they have gone to some discotheque fete or some sort of a club there.

So, this kind of attitude doesn't help. It's a very great thing to achieve your Self-realisation. It has been made easy because of modern times. It had to be, as you could never go to the sun or the moon, you could never think of moon, you could never, even see what was on the sun. Now you know what is happening to sun, you can reach the moon, you can land there. This has happened only last fifty years.

Everything has happened so quickly, dramatically! Fifty years back nobody could even think of going to moon.

And hence, Self-realisation has become now an en masse phenomenon. But it is not cheap. It is not vulgar. It is not sellable. It has its own dignity and its own protocol.

The person who is proud of his rationality, or of his intellect, or of his wealth, let him stay where he is.

He cannot enter into the Kingdom of God. The one who is proud of his Father, the one who is proud of his God and the one who knows that He looks after us, every moment, every time, will be saved.

My Grandmother used to tell Me a story, that there is different talk of religion and to be in religion.

And as she told Me a story of a man. She said that he believed in God and that was the Truth for him.

That was the Truth.

So, one day, he found a man, of course it's a story, going to meet God.

So he asked, “You are going to see God. Will you do me a favour?" He said, “Yes, what can I do?" He was lying just on the side of the road, one side and he was saying, “You see, you go and tell God that, you see, I am little hungry these days. You better arrange for my food." He said, “What?" He said, “You just go and tell him." He said, “Look at this man! He is just ordering God that he should give him food!" Then he went further on and through the forest he was passing. He saw one yogi, you see, standing on his head with all his stomach inside, all bones showing off and as if now going to collapse into a very frantic state of devotion.

So he asked...

[MISSING.] That's why you must have Realisation. Because then you start feeling the vibrations, you start feeling the different centers, you start practicing them. Then you settle down with the Truth and you know it is the Truth. Then you forget you are a Westerner, Easterner, you forget you are rational, you are emotional, nothing! You become a citizen of God and a citizen of His Kingdom. Because you start enjoying the powers. And the power doesn't mean oppression, it means love, the enjoyment of love of God. It doesn't mean sex and the nonsense of that. It means love of God, which is a pure, joy-giving and blissful thing, which makes you one with the Collective Being.

But a person has to get out of his limited sphere and limited ideas and limited things. That, ideas he has formed about others and about the surroundings and all that. Just that is all Māyā, is illusion.

Reality is only God Almighty, the rest is all illusion. And you must know this illusion when it ends, you are amazed that, this from, how can it be? How it works? It's dynamic. Then you start enjoying the beauty of His grace and you start seeing it. And you are amazed at yourself that, you were this, so great and you are this.

Now that you have seen. I wish to all the people good luck, let's see how it works out.

So don't you get desperate, it may [work out].

So, please take out your shoes if you don't mind. You have to put your feet, little bit to the Mother Earth also. She helps us. We are made of Mother Earth, that element is within us. And I told one lady to take out her shoes; she wouldn't even take out her shoes! The another fellow

says, “I don't believe in any rituals." Now what is a ritual? I mean if you need an operation, I need to move my hands or not? Isn't it? I mean such demanding people I tell you! One day somebody might come with a hunter in his hand I think here, demanding for Self-realisation! “Are you going to give me or not?" [Laughing.] It's so funny sometimes! So, How are you Anna? How are you Ah? You must get Kabīr some time here, I am dying to see him.

Sahaja Yogini: I've brought a friend Mother.

Shri Mataji: This lady? She's good, she's very good. You have such sweet nice friends I must say. I mean, they say, “Birds of a feather flock together” in the same way.

Anna is another beautiful person, she's born-realised Soul. And such people are really very good. She was misled by someone but when I told her, she was little bit shocked and then she was alright, because she's a born-realised, she has a much more power to understand the Truth. But even if you are not doesn't make any difference. You can make *[UNCLEAR]*. You need to know your own child. She has a son who is very much dynamic, Kabīr, he's very wonderful and very wise.

Now, should we... have your hands like this.

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The problem of our Western society is this... You see, the Eastern society has its own problems and Western society has its own problems. Basically they are two different problems, absolutely two different problems and

to discuss about the problems of the East will be of no use to you.

For example, in the [Bhagavad] Gītā, Śhrī Kṛiṣhṇa has said that, “Yoga-kshemam vahāmy’aham." “I look after your Yoga” means the union with God. `Vahāmy’aham' means: I carry that, carry that process or I'm the person who has to do that process. And `Kshema', Kshema means the well-being, “I look after the well-being." But in India, people absolutely believe that God looks after our salvation. I mean they do believe, I mean that's the faith they have. Which is a very big advantage, they don't believe that they can do anything about it. Most of them, I mean except for a very few westernized, otherwise normally they think that is only God who is going to do it for them. In whatever way possible. He might send an Avatār, or an incarnation, or somebody who will redeem us. They don't believe that they can do anything about it and they are right, they are very right, absolutely that's the correct attitude about things that, Yoga cannot be managed by, `Yoga' means the union, by anyone but for the grace of God. That is no doubt. Like Ādi Shañkarāchārya has said clearly that, “Na yogye, na sankhye [Neither by Yoga nor Sankhya you can achieve it]." By anything, by doing this, you see, acrobatic things or taking postures or doing anything, you cannot achieve your salvation. By doing any, sort of a Sannyāsa it is called, asceticism, you cannot achieve it. He's very clearly said it: by doing all these tricks you cannot achieve anything, but by the grace of the Mother. He believed in the Divine Mother, so he said by the grace of the Divine Mother only it will work out.

Those who try to do it by themselves, will be landed themselves in the hell and will be very hard. He has very clearly said it, but nobody reads Shañkarāchārya, they don't understand Him, you see. He's too high for them, they think. They don't read him. Because he is at such a plane, from where he talks, people don't understand, at all. Like that everywhere, in every religion, all great religions, all the great scriptures, this much is all, everywhere said, that, it is God who gives you the salvation. You cannot achieve it. You can be in the Dharma, means you can be in the central path, you can be there, you can keep yourself clean, you can keep yourself ready, but the salvation is given by the grace of God.

But Western mind is different, is differently made and has come out in a different style. The second part of Kshema means `well-being'. Well-being means He looks after your well-being: this part Indians don't believe into, at all. The first part, the Westerners do not believe into, the second part Indians do not believe in. The second part is that He looks after your well-being, He is your father.

So they do all kinds of thieving, they do all kinds of... I mean, material problems they create for themselves. And even rich people in India are quite capable of taking out black money and smuggling things and all those things. I mean they are all interested in money, absolutely in that, they have no other interest! And if you go to India, people are told that you must keep everything locked, otherwise they will be stealing your things.

But it is not to that extent, but, still I would say, that people have their interest in money, all the time they are thinking, even if they come to Me they'll say, “Mother, will I get my daughter married? Will I get my house? Will I have food to eat?" All these things they ask.

So their question is different from yours.

Now, your first question is of your salvation and salvation, you think you can do it! I don't know from where, which bird has come and told in your ears this thing! That we can do our evolution. It is something like a seed thinking that it can become a flower by its own effort. It becomes, but not by its own effort, but because it is built in that way. And a gardener is needed to pour water and put it right and to bring it to that stage.

So this misunderstanding, I find, is responsible for people not to take to Sahaja Yoga much.

A kind of a terrible obstinacy about it is there. Why? Why this thing works out, let us see now. The thing is, the whole society, as in the Eastern society and the Western society, they have a two absolutely different problems. They are based on two different sides of life. The first one perhaps because you were worshippers of Sūrya, worshippers of the sun and you wanted to show something to the world. You wanted to show that you are nothing *[UNCLEAR]* and you had to work it out, so you started working out your problems. Your material problems you worked through science and you worked out many problems that are called, say economic problems and the worldly problems. But the one side of your life is completely neglected. In the same way, in India, we can say that, one side they worked out well, is

their society, their family life, their emotional life, but the other side they neglected completely.

Now, because of this loss of family, from very childhood you are being taught to be on your own. I mean, it would be something like a little leaf saying, “I will be on my own." How can you be? You are a part of a big tree! To think you are on your own, to be on your own, is wrong. You have to depend on the big tree, which is going to sustain you. Now, `on your own' is being taught from your childhood. That may be helping your ego to be satisfied, maybe your parents have helped, maybe something happened. We have to be on our own.

I have seen children of twelve years, early in the morning when we were in Oxted, in a very terrible cold, you see, our neighbour's children, quite well-to-do people, very well-to-do I should say, some of them were lords and ladies and things. Their children would come up driving on a bicycle, distributing newspapers.

I was amazed! And I asked their parents, “What are you doing to your children? Such small children, young girls of sixteen years, early in the morning, going about distributing the things." So the mother says, “What's wrong?" I mean, I couldn't answer the question, you see. But to an Indian mind it cannot come, because, “Oh God, a twelve year old child, early in the morning to get up and go?" It's too much to bear, to understand, to feel that your own child, which is twelve years old, has to earn for his own living, at this small age when he has to play about. That's the time for play. To be on your own, at that time, is not, that is to be on your own to play. That's

the age to play, to enjoy, to see the nature. But from twelve years of age you put the child to be on his own.

So he's on the bicycle, already his heart is catching. Such a strain on the heart. And then the child, what does he want? He wants to feel that somebody wants him and somebody loves him and also pampers him a little bit. It doesn't go wrong. Nothing is going to go wrong with a child if you pamper him. It's a wrong idea, absolutely wrong idea. If you do not pamper your children, whom are you going to pamper? If you don't love and kiss your children and hug them and take them to your heart, [to] whom are you going to do it? Are you going to get a dog? And they do it! I mean, they really do it! They will have dogs and cats in their bedrooms and the husband, wife will be sleeping separately from children! It's wrong.

They must be given love. They must feel they are very much wanted. They must be important, very important. While husband and wife are fighting among themselves, you see! Or the wife is a bride and the husband is a bridegroom. Even [if] he's 80 years old, he's a bridegroom! Still ready for marriage! I mean, what sort of a thing! Absurd it is! The attention is not on the children at all.

The children have to get complete love from their parents, complete assurance and a picture and a model that marriage itself is a boon. The integrity and fidelity between husband and wife, in love and harmony, gives them that feeling. But, it is not so. I don't know how it works out, that, people do not want to show their love to their children, they are afraid. Perhaps maybe somebody has brainwashed you? Our children in India, that way,

take too much liberties with us. They have our keys, they can take away whatever they like. They can use any one of My sarīs. There's no problem. I mean, they have to do it, but then they feel responsible. They don't waste so much money as the children here do. If you keep them fulfilled, I mean they never ask for anything. But this is the basic problem: from the very childhood, to be on your own.

So even in Yoga you become on your own! First, the first cutting point comes here, first of all, that you really do not know how to depend on love. Only through your parents do you know what is love.

So I hear many cases like this, that, the father ran away, the mother ran away, this thing happened. Now what should the poor children do? I mean, it's a very sad affair, it's a very sad thing that could happen to children, that, the parents are separated: no love. Then, you fight with your parents, you fight with your parents, get out of your families. I mean, this is another great Satanic thing, I can tell you, because in the family, only, the auspiciousness and the blessings of God exist.

So, you'll find faults with your mother. But on the contrary, if you tell anything to My daughter against Me, she will be your greatest enemy, she can't tolerate, she says, “Whatever it is between me and my Mother." But even her father cannot tell her that, “This is this." So, we say our mother is bad, our father is bad and also your psychologists teach you that, morning till evening, that, “Something wrong, Blame the mother, blame the father” so another sensation starts.

Now, those people who do not have that assurance from their parents are just like orphans, believe Me! It's an orphans feeling of terrible desolation, complete desolate to feel, you feel so lost in life. I mean, mother and father are part in yourself, within you. You know that, we have seen now, in Sahaja Yoga, how we have to correct your mother and father Chakras. They are within you, you cannot get rid of them! So this is one big problem is facing us is this, that, you have lacked love. Without love, the seed of human being is dwarfed, in a way. You may be, because of ego orientation, you see, this gives rise to ego. You are on your own, so, you are on your own. Big ego starts working out. `Oh, I'm going to do this, I am going to do this, I am going to be like this.' The ego orientation starts, then, even when you come to spirituality, the ego orientation is there, to such a great extent, you'll be amazed. Such a great extent! The other day we had one boy, Andy *[UNCLEAR* Kerr], his friend had come and we had another American gentleman with, his legs were sort of absolutely paralyzed and he was in, what do you call them? Crutches, you can say, crutches. But they were attached to his knees. He came to Me and then I treated him, he was alright, he threw away his crutches, he started walking and I was talking to this boy.

So, still he was on, “No I would like to do my own meditation, I can do my own!" I said, “Now look at this one.

Now he's seeing that I've cured this fellow! There are so many people who are realised. Still he doesn't want to see this is the Truth, one has to accept the Truth." He was not willing, he was arguing with Me.

Because he's on his own! So, you have to realise you are not on your own at all. You are a part and parcel of a Primordial Being, one Primordial Being, you are part and parcel of that. The moment you think that you are on your own, you become arbitrary. Like a cell in the body, how the malignancy sets in. If you are a doctor, you'll understand, that one cell starts feeling on its own and starts growing, growing big and big and big. By this growth, what happens, that's what we call as malignancy, by this growth, it oppresses the other cells that are around it and becomes out of proportion. For example, the nose, if it doesn't meet the base with the whole body, it will become a big nose like this, you see. Or one ear, imagine, coming out like that! Or one hand going like this! No proportion, no harmony, no relationship to the whole body.

So how will you look like? Apart from that, what's the use of such a big hand which goes up to that? You can't even scratch your head.

So, that kind of an arbitrariness, when it sets in, in the mind, that “I can be on my own in everything!" a very subtle type, very subtle type I should say, of blindness sets in, very subtle type of blindness. You just cannot see the Reality. The other day I had a boy from, British wife, now he is not an English, his mother is English his father is a British *[UNCLEAR]*. And he came to My house, he's only fifteen years of age and he came and sat down. He said, “Do you have any good music?" Very rude, you know, he came there just to see My husband for something. I said, “Yes we have, what do you want to hear?", “I don't like very much Indian music, but if you have something in

sitar I would like to hear." I mean, this is extremely rude. “I don't like this! I don't this thing!" I said, “A fifteen year old boy!" Even My husband, who is 60 years now, he wouldn't raise his eyes before his own brother. But I mean his brother doesn't cut his throat: what I'm saying, nothing, on the contrary, they are friends. I mean, they are funny, it's something like respect. This subtleness comes in.

Because the main point of your respect is finished. The sense of respect is finished. You think you are everything, you are very correct and the rest of the world is all imperfect, you are the only perfect person you know. It is a very subtle understanding. Though you'll be saying, “Mātājī, my ego is very troublesome” you will say that. You say that to Me, quite alright! You have said it many a times, but again I find the Mr. Ego coming from somewhere and sitting down there in front of you and you are behind. What do you say Patricia, is correct or not? So many of them. Now why is it that you do not feel the ego but you can feel the superego? Means if somebody possesses you, there's a possession on you. Immediately your neck will go like this. You see, if there's a possession from the left side, your neck will go like this, or you'll get a pain, you won't be able to sleep, you'll be scratching your head, you'll go mad. Or you'll be jumping, or something will be happening to you. But if you are egoistical, nothing can happen to you but to others. You'll be dominating others.

You wouldn't even care for your own wife, for your own husband, for your own children. You wouldn't. And you wouldn't know that you are not caring. You see, sort of a

narcissism. You can say it a narcissism, like a love, self-love. You are on top of everything. Self-love! You will see in the mirror ten times, you'll groom yourself very well or you may not groom. The other side is, can be, that you'll become so extraordinarily funny also. You may put a round, here, red thing and you'll put a red thing here and put something in the ears and, you see, I don't know what sort of a thing you will do: just to show that part. It is all self-love, try to face it. We wouldn't care even for the nearest and dearest. It is self-love and self-love is such a subtle, such a subtle kind of, that we do not see it. But it starts like this, “I don't like it!" Now who are you? Some people talk to Me as if they are Duke of Norfolk. I have not met him so far! I've not met him, but even he would be humbler than those people I can assure you! So, the ego-oriented societies lose their faith, that's the way it happen. Think of it. That's a very important thing, is faith. They have no faith in their own parents. Now on whom will you have faith? You don't have faith on your own children, then on whom will you have your faith? That's a vicious circle we have. First the parents had no faith in their children, so the children have no faith in the parents. Where to cut it? Let us cut it at this point and see, wherever we are, let us have faith in ourselves. Faith in ourselves. And when we have faith in ourselves, faith is not the same thing as ego.

Faith in yourself is a thing which is born out of wisdom. It is not born out of rationality. Faith is born out of wisdom. Wisdom comes out of balance of the heart and the head. Ego orientation is only cerebral, is only brain. You see a horn coming out like this, malignant. What do you think

Bohdan? [Laughing.] Yes, there are horns! We become unicorns sometimes you know. We do not know we are. In a crowd we go and we really hurt others very badly. Like in the way we say curt things to people, I mean we cannot believe that we can say such things but we do and we should not. There is no care, there is no concern within us about others, because it is self-love, the whole circle is our own.

“My own domain, my own room, my own house, my car, my, my, my, my, my!" But it is not, it is Thy, it is Thy. Kabīr says that when the goat is living she says, “Mei, mei, mei" means “I, I, I” but when she dies and when her intestines are taken out and made into a part of the... you don't have that kind of thing... we use it for spinning the cotton, then she says “Tu hi, tu hi, tu hi" [meaning] “you are the one, you are the one, you are the one." So we have to face ourselves. Now why should we face ourselves? Because we have to be our Selves.

Because if you go too much with this also, there will be a relapse and the relapse will be so sad, we will start thinking “Oh God, what a horrible world I have created of my own!" So you throw it on one side and you go to the other side of superego! Then the drugs and this and that and escape. You see? You want to escape from yourself. I'll give you an example of an international, or you can say a universal, or you can say an international example. People created atomic bombs, alright? They created. God did not create atomic bombs, human beings created them. They created a big monster of an atomic bomb, they put it there. Now they are afraid of the same bomb!

Ego also acts like that, it also acts like that and then the second phase of thing starts.

It is in the center, it is in the center that you find your Self. It is neither on this extreme or that extreme, but in the center, in faith. But faith doesn't mean church going, by any chance. There is no rationality about it. Church going has no rationality, it's mad! You see a priest, who is just selling God! Why should you go to church? It's correct. How can you listen to a priest? It's correct. But then you cannot go to a pub [either]! This is another extreme. Either you go to the church or to the pub. Is there something in between or not? This is the point. That we have to be in the center, we have to come to a point where we find our Selves. In the center, where we started wondering. Where the faith works. Start wondering about faith.

See anything, it's so wondrous stuff, you see! See this Universe: we take it for granted, we take it for granted. See this Universe, see these stars, millions and millions and millions and billions and of billions of years they have been there. And look at this Earth, Mother Earth, how She's creating things, how She's producing things, how She's so beautiful. Even if you see your eye, which you have taken for granted, this eye that is here you'll be amazed [that] it is one of the greatest cameras you could think! Nobody has been able to make a camera like this with all your ego orientation! Just watch this body of yours, just see this being yourself. It's so great, to marvel at how have we become like this. And there must be some purpose of God, that he has made us from amoeba to this. But what are we doing about it? We have to have

that faith within us, that, no, there must be some reason why Nature, if you don't like to call it God, has created us, why we are here. And that is only possible when you really respect your Self and love your Self, in the real sense. When you love your Self immediately you will love everybody else.

Immediately. If you really love yourself. I'm saying really. Because you'll find, everybody is connected. It is such a joyous thing to enjoy: being with others, feeling your Self in others, is the most joyous thing. See them laugh and you laugh. See them enjoy, you enjoy. It's such a beautiful thing to see, that others are shining through you.

But no, we don't go there. If something good happens, nobody turns up. People are jealous. You see, everybody becomes very unhappy.

Somebody gets a promotion in the office, for example, that person who gets the promotion also doesn't smile out of fear. The rest of them are very serious, but if somebody dies, there will be hundreds of them going down there to cry and weep.

So try to enjoy others within you, by not arbitrary behaviour, never! But by feeling that they are all within yourself. They are part and parcel of your being. If you are doing good to others, you are actually doing good to yourself, to nobody else you are doing good. Please remember that. You will find this very true in Sahaja Yoga that, in Sahaja Yoga, this doesn't become a lecture, this is not brainwashing: then you become that. You'll jolly well, you'll have to do it with others, otherwise you'll be

unhappy. You'll become collectively conscious. You actualise it. It's a reality which you feel.

So lecturing is not going to help. It's the feeling, the actualisation of this thing. But the what thing [which] comes in between, is the ego in the beginning. It's very difficult to push people who are egoistical.

So, what happens? The Gurus come here. They pamper your ego, very much, they pamper. First the ego is pampered by saying, “Alright, five pounds, if you pay me, I will do it." So your ego is a little bit satisfied. “Alright, I can purchase this Guru!" Purchase! Secondly... you see, then they cheat you, you see, this is one of the ways of pampering your ego, I really tell you. I went to America: there, one gentleman was charging $275, for what? For initiating one spirit into that person. They asked Me also, they said, “Mother, they will not understand unless and until You charge them." I said, “This is too much." I mean, this is an insult! So this is how, first of all, they pamper your ego. Then there are so many other ways by which they pamper your ego. Or they try to completely neutralise you, make you so weak that you just surrender to them. Both are wrong things. Enticement, hypnosis, all these things are absolutely wrong. If you have to be your Self, you have to be in complete awareness, in complete freedom, in complete choice. It cannot be forced on you. Even if there is one person, I can't help it. Even if there are three persons I can't help it. Even if there are thousands it's alright. But it cannot be forced onto anyone. It has to be asked for! Then, only... It should be your choice then only, you can do it.

Now, one more point I would like to press and then we'll have session for checking up on you.

Let us see now, how do you really do it and how we want to get it into ourselves this... because of this problem, what happens to us and how we deny it. And it continues for some time, people will say that, “It continues for some time." That's why it is difficult to retain it, because it is a very subtle thing and the point that I want to make is that God has His own protocol. You cannot treat Him shabbily, you cannot treat Him cheaply, you cannot treat Him with indifference. Then, only, it stays, otherwise it can pass out, it can go away.

It is a very subtle thing. And that's why I would request, because the whole society is charmed like that! In India I have to tell them another thing, is that, you don't worry about your money problems, you don't ask Me for money. You see, that's a different thing, forget about that part. But this part, this is the point [that], though materially you are affluent, you are alright, you don't have to seek food now. But still for spiritual food you have to ask for it, otherwise you do not get it. It's a very, very subtle thing, and, as a Mother, you can say, or as a mediator between Divine and yourself, I would like to tell you, very frankly: it is a very subtle thing.

And that's what happens with our Sahaja Yogis: they come here, they get Realisation and then they disappear. Then after three, four months they come back. “Mother, I got caught, caught up again." So I just tell them that, “How many times did you come to the program?" They said, “Mother, we had no time, we couldn't come, we couldn't do this and all that. This happened, that

happened." But I said, “Then, you do not expose yourself to Sahaja Yoga, you do not keep yourself, then you do not retain it. It goes down." And that is very important! Getting Realisation is not that important as I would say, because it will work. At the first shot it works very fast, because your Kuṇḍalinī is waiting, just waiting for a chance. As soon as She sees Me, it goes.

Kuṇḍalinī awakening takes place, I see that, very clearly the Kuṇḍalinī suddenly rises up like, you see, like the rivers flowing towards the Ganges, with a fast movement. But it goes back. You get your Realisation alright, but the Kuṇḍalinī again goes back and corrects at different places.

So you have to follow Sahaja Yoga in total and understand that. Still, if you are going arguing about it, it doesn't work. It's not going to help.

So you have to know what you are seeking, what you are trying to find out and I would like to know before we start anything else: what are you seeking? What are your problems? You should tell Me and then I will tell you how Sahaja Yoga can answer all your questions.

All your problems can be answered only through Sahaja Yoga. Of that, I'm sure. Hundred percent sure! But only problem is that we do not take guidance from our unconscious, we take guidance from our ego. As long as we are having our guidance from our ego, it is going to mislead us, because the mind, if it is ridden by ego, it won't work for us. We have to ride the mind and not the ego. When the ego rides the mind, the mind goes hither and thither. But when we are on the mind, mind is also happy and it is the mind which takes you there and which

leaves you there at that point. Because, you see, when you have reached your destination you have to leave your mind also.

So, one must know that we have to ride our mind and not the ego or the superego. Superego is the one when people get possessed. That's the one, that's the point.

So I would say that, for retaining the vibrations, you have to do certain things. And some of those things could be that we have now got some tapes here. You should bring your tapes and get them taped for yourself, that's a good idea. And you must learn how to give vibrations and give Realisation to others.

At a point wherever you can. And work it out! All of you can get the tapes from here. You yourself can start it in your own friendship in your own circle. Like that, you see, it will work out fast. In India it works out that way. But here you know, it's such a slow movement and, I mean, as soon as a Sahaja Yogi starts talking, any Western Sahaja Yogi talking about Sahaja Yoga, people say, “Oh shut up, you are no good." Immediately! “Mātājī must talk to them, otherwise they are not convinced." Because the ego clashes with them, such a clashing goes on. But in India it is not so because the ego part is less. That's why it is not so.

Supposing there is one man, whom I gave Realisation say, in Pune, he goes to his village and he tells them, “I have found it! I have found it! I have found it!" They say, “Really? You have found it?" “Yes!" So all of them gather near him. Then he tells, “This is the thing I have found, this is the thing, you just verify and you see for yourself" and goes [away] and, finished, that village is finished and

that village, I don't have to bother. When I go there, all the villagers will come to a big village somewhere where I live.

It's so simple. But here, you see, nobody is easily convinced. You have to break your heads and I have to break My head, morning till evening. Today I broke My head, for how many hours? Tell Me. Hours together! Convincing that please try to retain your vibrations! But for small, small things they give in.

Even things like, if I say, “Take out your shoes." Even that hurts them. I mean, this is bit too much, isn't it? I mean, they think that God should come with a garland and with a candle light and garland them and put candles around them. Is it possible? Do you expect God to do that? It is too much to expect! Isn't it.

I do pamper you, as My children, I do. I know, I pamper you, as My children. But I would not like to pamper you to that extent that you lose your vibrations. That would be wrong, you see, because My motive is just that you keep your vibrations alright and you be there, which is a subtle thing and you rise gradually. If you start losing your vibrations then gradually your position will come down.

Today I said that I will be little informal because very, very few new people are here and I could talk about it to you.

So, I would also like to know if there are any questions or anything. Before that we would like to see these three people getting their Realisation. Now, put your hands like this, alright? Let's see.

Like this. Now Pauline, are you feeling any Cool Breeze in your hands? She's very much in the center, because she

came walking with Me, I could see. She's a person very much in the center, very much, no extremes she has. Now, what about you? Are you feeling anything? What do you say? Left Heart.

Shri Mataji: Now, what work? You are a very hard-working person are you?

Seeker: Sometimes, not always, sometimes.

Shri Mataji: Sometimes. These days? What are you doing?

Seeker: Cleaning.

Shri Mataji: Cleaning. Cleaning what?

Seeker: Cleaning a factory.

Shri Mataji: Oh God! That's it. Too much of imbalance. Don't you have machines to clean the factories?

Seeker: No.

Shri Mataji: You see, if you use too much of your activity on the right hand side, physical labour and things like that, then the left side, you see, is completely neglected. And that's why your left side is weak.

But it will work out.

So you put your right hand on your heart, alright. On your heart, on this side. Yes, little lower, yes that's all. Now, what about him? David, can you tell? Today I don't find Philip here. He didn't come? Liver, heart?

Sahaja Yogi: Center Heart.

Shri Mataji: What's it, what's the problem? Are you feeling secured in life?

Seeker: That's a difficult one.

Shri Mataji: Why? Come here. Come here. Is she alright? She's alright. Just sit down, turn round.

Sit comfortably, absolutely comfortably. Are you comfortable? Sure? Alright, now hold your breath.

There's one compulsion in Sahaja Yoga. You have to wear a singlet inside the shirts, you cannot wear shirts without singlets. You see, this gives you catching of the cold. I'm mean, it's a simple thing, you know, M mother has told Me, I feel so funny but it is true. You shouldn't wear only shirts. I know it is very hot, but in India you wouldn't find one person, even children. They will wear always a singlet, because when it is warm it is more necessary. Because what happens, that you perspire and you catch terrible cold. It can lead you to pneumonia. I hope you are not feeling hurt, if I say that?

Seeker: No. I came in a jumper.

Shri Mataji: Alright. Even with a jumper you must wear a singlet inside, alright? Now, how about this one. He's alright. Now, hold your breath, can you? Alright. Please. What do you say? Hmmm. Your shoulder has some problems?

Seeker: No, I've broken my neck.

Shri Mataji: When? When did you break?

Seeker: Six a years ago.

Shri Mataji: Oh God! She's alright, I think she's got it. She's alright. She is also very hard working.

They are all feeling you. Pauline, you are also very hard working?

Sahaja Yogi: She's been a teacher of Yoga.

Shri Mataji: Oh! Teacher of Yoga? How long?

Seeker: years, years.

Shri Mataji: Oh! That's the thing... heart. Just put her into balance. I'll tell you about Yoga, alright Pauline? I'll tell you, it's no good, no good. It's meant for an actress or for wrestlers, not for yogis, it is not. It's good now. It's better. Ha! Still on the Sahasrāra. Let's put it out. But you see, if you have been a Yoga teacher, I can tell you, it will go back to your heart again.

So be careful. I mean, where is the Yoga teacher gone? He has not come today? Oh God. When will he be coming? Tomorrow?

Sahaja Yogi: He's working for two weeks continuously, early in the morning until late in the evening.

Shri Mataji: Is it? Very bad neck he has there. How did you break your neck?

Seeker: I was in the parachute regiment, in the army.

Shri Mataji: Parachute? Human beings have developed all kinds of funny things in this world I tell you! I just can't understand, what is the need to do parachute? Why do you do it? What is necessary? Even our prince is going there to do the parachute. I mean, you better tell him! It's no good. I mean, it's all absurd you know. Why do absurd things, morning till evening?

Seeker: Yes I know

Shri Mataji: Oh God, you'd better write to the prince that, “I broke my neck” I don't want to have a king who will have a broken neck. Why do all these horrible things? I can't understand what. There's no need to parachute. It's better now. But you promise you'll never do that again.

Seeker: Oh I won't.

Shri Mataji: Then I will cure you, otherwise I will not. Because here I cure you, again you go back and break your neck and come back, you see! Because it's a mania also with people. You see once they parachute they cannot stop it, I'm told. [Laughter.]

Sahaja Yogi: It's probably the first case, Mātājī.

Shri Mataji: No, I mean, I'm told like that. That once you start doing something... [GAP]... who are having parents and all, they don't join you. You see, they just don't do it, because the parents put a restriction on them, you see. When I asked My daughter what sort of husband she would like to have, she said, “One thing, we'll not have someone from the military, from the navy." So, that's what it is. That's all, that's it. What to do? It's a horrible thing, this Haṭha Yoga. You know, I'll tell you about Haṭha Yoga now Pauline. You know these, Haṭha Yoga has come here through one gentleman, who was in India, Śhivāṇī. And he started it, I think, about twenty years back or so, maybe little earlier. Because he went to Himālayas to get his salvation and he couldn't get it.

So, you see, there are six things that are to be done, with a Guru. First of all, you have to be absolutely celibate, Brahmachāri. Then there is yama-niyama *–‘self-restraint’*, but they are hard. Īshwara Prāna-nidhān, Mana. All these six things you have to go through together, under a realised Soul. That is the compulsion. If you read Patanjali, who has introduced Haṭha Yoga. You go and read him! Now [in Haṭha Yoga] all that is left out.

This fellow came out from there, most frustrated.

So he knew certain Āsanas that are to be done. Now these Āsanas are related to your Chakras within you. We

have got certain Chakras in our body, they will tell you, seven Chakras and these are for those Chakras at a particular time. To be done when the Chakra is in danger. For example, you have a headache and I start pressing your hand, what will happen, your hand will also pain! There is a big science about it. Now, this fellow brought it down and because of these so-called exercises, you see, you will definitely lose weight, quite a lot. But there are other problems that develop and you go into such imbalance, that the left hand side the heart, is caught up.

We do not have here Alex. You should ask him, he has a friend who is a Haṭha yogi and he just can't bear it. Because such a people, you know, too much of left side neglect become so much dragging that they become absolutely dry. And most of them will have divorces with their wives, because they become dried out. They go so much to the right that they become absolutely dry.

Now, this is nowhere in the medical science described, that you must be emotionally also strong, you should be physically also strong and you should be mentally also strong. There should be a balance and integration. Nobody thinks of that. A doctor is a doctor and he'll just look after your body. Psychologist is a psychologist he'll look after your left side. That's why the balance, he's not bothered about. Then what happens? These problems come.

But we have to get the ultimate isn't it? Why you do not want to do it, for any other reason but to get to God. Spiritual Yoga should be asked for and for that, this Haṭha Yoga, you have to be with a Guru for years together. From very childhood you are taken down there

and they do the cleansing. Now there are two ways out. One method is that there is darkness in the room, you come in the room and I'll tell you, “You put this right, you put this right, you put this right and you do it like this." Another could be that I put on the light and then tell you, “Now put it right." So Sahaja Yoga is that system by which, first of all, the light has to come on and then you can put yourself right. Alright? So these Haṭha Yoga and this has a basic difference. And that was a very difficult Yoga because only very few people could do that, very few people achieved it and it was to be done before the age of twenty-five years.

Despite that, very few people got Realisation. But, with Sahaja Yoga, you get your Realisation first and cleansing later. This is the difference. Alright? Now, this difference is there. You are asking for what? You are asking for bliss, joy, happiness in life. You are asking for the Divine life to come into you, to be able to emit that life to others, to help others to get that life. If that is [what] your seeking is, then Sahaja Yoga is for you.

But if only seeking is that you reduce weight of people, say for example, you see, you have to create actresses now, they are all anxious now they haven't got some measurement, this should be the measurement, that should be the measurement. And even the old women of My age are working hard to be that! I mean, I don't know, we lose our purpose completely. I mean, what is the purpose of life? Is it to actresses somewhere? I don't know what is the need of such a thing. Even the doctors are, I'm surprised at them.

Everybody will, they will say, “Don't eat sugar!" I mean, this is absurd. Sugar is very much needed for liver and in this country especially where it is ego-oriented, your liver gets spoiled and if you don't eat sugar, what are you going to do then? Your attention is going to be all mad. No wonder people land up in the lunatic asylum. They start thinking they are suffering from paranoid troubles. I mean, sugar is very important for liver.

So, general prescriptions are there for everyone. For a housewife, for a woman who is going to lead a normal life, there is no need to go into such drastic stuffs. Only for women who want to make money out of their body, which is a dirty stuff. Why to make your body that attractive to every man? Spoiling his attention and your attention. What's the need? The whole ideology is wrong. Nobody feels attractive actually. Now that it has become such a mundane stuff. And even that attraction, it's so temporary and so useless. It spoils your attention, it spoils others attention, all your life you become nothing but a nail painter all the time morning till evening. I mean, we must value our lives much more than this. You are very precious people.

But perhaps people don't realise in this country, or in the Western countries, that they are mostly saintly people born. Really saints, they are seeking God. They are not seeking anything else, even when they are doing Haṭha Yoga they are seeking God only, you see. But they do not know. They're all seeking God. They are not seeking all these cheapish things at all in life, they hate it. But somehow the society is such that they fall a trap into it. But you get out of it and see for yourself.

You have to seek God, you have to meet Him and you have to be that. That is the main thing and main thing and main thing. That's the only thing to be asked for.

“Twamevam sharanyam, Twamevam varyenyam" It is only You who is to be sought after, It is You only to be surrendered to.

Nothing else we want in this world. Then everything comes, you get it. Alright? Pauline, do you understand? This is the role of Sahaja Yoga is. We have to make it very clear to you. To all of you. This is the role. Better now?

Seeker: Yes.

Seeker [who's not paying much attention]: Can you do Haṭha Yoga for balance?

Shri Mataji: No, no, no, no. You see, I don't mind, sometimes you see somebody who is suffering too much from possessiveness, you see, possessions say.

Somebody is possessed. Then if he takes you little sort of exercise, walking about and all that, he puts the right side. May be little balancing. But the trouble is, you see, we are extremists. You see, like a pendulum we are, we are real extremists. We are like a, what you can say, a spring. We go this end and try to go to the other end we never stop in between. We just go to the other end. And that has started, that phase has started in this country already. This hippyism and all this is the second phase. From first to the second has already started.

So you see, if you start using Haṭha Yoga. I mean, once in a while, of course I tell you, how to, for example Viśhuddhi Chakra can be cured by Bhastrikā [a breathing

exercise]. But Viśhuddhi Chakra is only needed and at that time you should do Bhastrikā which is a very simple exercise, which can cure him. But that should not be an addiction. That is only till he gets cured, once he's cured he need not do it. But if you over-dose yourself, what will happen is a simple thing! Are you better now?

Seeker: Yes, but you started the shoulder now, I've dislocated that too.

Shri Mataji: Now I'm massaging you well. Alright, now let Me see, put your hands under feet nicely.

Now close your eyes. Now very good, Still? Now how is Pauline? Is she better? Yes, see, they are showing two Chakras! [Laughing.]

Sahaja Yogi: It's very cool on the right hand side.

Shri Mataji: Good, she's good, you know she's a seeker. She's a real seeker.

So you keep to your being, don't take to fashions, that somebody says, “This is this, this is this." No! You are a seeker. You are a seeker of the Truth and keep to the Truth. Alright? This is what it is. Not to listen to anyone. You see because we must have our own personality about it. What I feel, when we have ego, at least we should have our own personality. We must decide for ourselves. Hā! It's better. Because you are a seeker and don't now try to allow others overpower you. No. You should be there to know that you are a seeker and you are a saint.

So you must become a saint. You must assume your own powers. Alright? Close your eyes, let's see. Just close your eyes. Now what about him also? Just sit down.

Sahaja Yogi: He read Aurobindo.

Shri Mataji: Oh, Aurobindo you have read. We have also read Aurobindo.

Sahaja Yogi: Yes, that's why.

Shri Mataji: Alright, we'll manage him. Now give her a bandhan, she's alright, she's very good. He'll be alright, no problem. This Aurobindo! His ladyship [wife] is building a big, has built, a very big place in France. She was going to become young, you know, old woman. At eighty she was trying to become young! Is she better now? She is much better. Give her a balance and bandhan. Now, how are you sir?

Seeker: I'm OK.

Shri Mataji: Not OK as yet. I have to press your neck you see. Another parachuting. This parachute should be internationally banned. You see, really, I just can't understand! I mean, I can understand small children jumping from something and you have to tell them [off]. But grown-up people do this like children.

I can't understand that. If they take to horse-riding, God save them. Anything, football, like mad. How are you now? Better? Just see her, Mandy, can you see her vibrations. Abdul, how are you? Did you meet our Djamel who is holding his neck because I think he's feeling it, you see, everybody is feeling the neck there. You see, because I am holding your neck everybody is feeling their necks. It will be alright, I'm sure. Now, just keep it like this, loose.

Seeker: Oh, that's it.

Shri Mataji: Alright? Better now?

Seeker: Yeah.

Shri Mataji: Good! See? Alright. Good? Normal?

Seeker: Yes, much better.

Shri Mataji: I had to first loosen it, it's very badly stiff, absolutely stiff, all the bones had jammed together. Better now? What do you think about her? Abdul, can you see vibrations? Come along Djamel now, come along. Don't you worry about your neck, I'll put them right. See him, come here, both of you.

No, this lady, this one, just see her vibrations. Your feet should be straight. Ha!, that's right. Is it better here now? Are you feeling any burning or anything? No. In the hand, nothing? Where is it?

Sahaja Yogi: Swādhiṣhṭhān.

Shri Mataji: Swādhiṣhṭhān, left? Only? That's the only problem?

Sahaja Yogi: She also has a problem with left Nābhī.

Shri Mataji: Nābhī, what else? You mean right. Right? and Nābhī? Left Nābhī. Better now? Now where is the Kuṇḍalinī? 59

Sahaja Yogi: Nābhī area.

Shri Mataji: Swādhiṣhṭhān?

Sahaja Yogi: Nābhī area.

Shri Mataji: Still Nābhī? Why are you so serious? Seriousness doesn't give you health, be light, likable, it works out. I'm trying to make you laugh all of you, all the time. Joking. Why you look so serious? Pauline, you don't have to be serious. Ha! It's good now, she's alright. Raise her Kuṇḍalinī she'll be alright, I'm sure, she's good. How is this gentleman? Now, how are you?

Seeker: Good thank you.

Shri Mataji: Good, now are you feeling any throbbing in your hands? Hold My feet, just see. Both the hands? He's got it. Now close your eyes and see is there any thought in your mind.

Sahaja Yogi: She feels fine.

Shri Mataji: She, fine? I think she's alright, she's great. What's your surname Pauline? Pauline: O'Donovan.

Shri Mataji: Odon? But you have to be little careful or it will go back. I'm not saying, maybe, because all the Haṭha yogis had a problem, you see, so I must tell you. But they come back, they are do it well. Who else we had, a Haṭha yogi here? Among you I don't think but... How are you now? That's his pain you are getting, put yourself into bandhan. How are you Dominic now? Everybody is feeling. That is his pain, he has a pain. You see, collective consciousness, that's why, in collective consciousness you feel it.

Better now. Are you feeling the throbbing alright? It's good, now sit down. Is there someone to tell him how to do? Be careful, he's sleeping. Alright? Take your time, sit down on the table, sit down there, ya! That's good. Better now? Now you are not feeling the pain. You see, because you were feeling Me, because I was touching him. But I'm not feeling any. You were feeling it. Now you know. If there is pain in the body, here, all the nerves feel it but the brain doesn't. In the same way. Now you're not feeling it at all. You are feeling happy. Finished! Still a bit there. You had that, so that is your own. That is your own, but his pain is over. Is he alright? Oh, it is to be seen how Sahaja Yoga works. It's a wonderful thing.

How is she? Now you can go and sit there and let Pauline come I'll see her. Pauline come here, come. Sit down. Anyway you can take now, because you are a Haṭha Yoga teacher, you can take a Padm’āsana or something that's it! Siddh’āsana you know? How to? Or Sahaj’āsana like this, straight. Like that, straight.

And Sahaj’āsana is absolutely spread out. Very good. And you put your left hand on your liver, Debbie, on this side, little higher, yes, little higher. Left side. Raise it, put it to the balance.

***Contents: 1978-06-26*, Public Program, What happens after Self-realisation, Caxton Hall, London, UK**

The question is “what happens actually after Self-realisation to us?" Of course, I mean, you feel thoughtlessly aware; you feel collective consciousness; you can feel the Kuṇḍalinī of others; you can raise the Kuṇḍalinī; you can feel the Chakras. This is all you know. But actually what happens in a deeper way to a human being has to be seen.

So first of all, let us know what are we as human beings before realisation; so we will know what happens to us after realisation. Now this subject is very subtle and I would like you to listen to it very, in a very, very great concentration.

Today I am not going to talk about abstract things but absolutely about something that is very much matter of fact.

A human being is created out of evolution, you know that very well that he is created out of evolution.

Now there is a big controversy going on. They don't understand this; that's why there is a controversy.

But he is developed in seven stages. And that is why it is said that seven days it took to create this world. We can say the whole universe took about seven stages. But as you understand a seed has got all microscopic things in it to manifest all the parts of the seed. In the same way human beings were created.

And as the seed is again recreated in the flower, or in the fruit and then again manifests itself, in the same manner as the basic tree had done; in the same way you can say that every human being also has all these seeds in him.

So let us go to the very beginning of the creation, absolutely to the very beginning. Of course, I have told you about how, firstly, the separation between the power of God and God Himself took place. But then, after that when the power which was basically one power giving rise to three powers. One power can give rise to three powers. For example, electricity is one power but it can become heat, it can become magnetical, it can become anything. In the same way, one power of God, of Divine Love, can give rise to three powers and these three powers moved in an elliptical way. This much I had told you in My creation lecture. But today because we are so close and very few, I think we can tackle this subject better.

Now these three powers we can say like this, three powers, this one first, second and third. Or we can say, this one on the left hand side, this one in the middle and this one on the right hand side. These three powers started moving in an ellipse like this. Now the central

point, say is the God and these are His three powers. But there is no one line only, you can say, but three of them together moving like that, like an ellipse. And back to that point. And again move like this. They can move in 360 degrees and to them also different directions. But by this movement only, they created the space and also the time that took them to start from one point and to reach another point. And the space was in between these ellipses.

So individual movement, every individual movement, created a space and time. This movement, when it came down like this, it went round and round at a point, one on top of another like a spiral coming up you can say. And then it again moved back. When this movement had only taken place, this round thing that is formed, or circular thing, now has three powers around it. One in the center, one on the crust and third one around it you can say. These three powers in the Sanskrit language are called as Mahākālī, Mahālakṣhmī and Mahāsaraswatī. There is no word for these in English language. That doesn't mean we discard all scientific words, but there are no words like that.

These three powers, out of which the one that was Mahāsaraswatī, is the one that had five elements in it, one power had five elements. The second one is the Mahālakṣhmī, was the one that was carrying the genie in it of evolutionary power; so this was the evolutionary power. The third one was the desire power, is the Mahākālī.

Now these when they move in a circular way, like that, the outer crust as you have seen, is formed by

Mahāsaraswatī power. These are the five elements. When this circular movement became very dense, then the whole thing sort of solidified. I mean in English language only you can say `solidified'. There's no words for sort of expressions otherwise. But we can say `solidified'. And when it solidified, it cracked, but it had all these three powers.

You can imagine. We cannot understand. We can understand the five elements because we are scientists, but we cannot understand the power of evolution. But it is there; we see its operating. From where does it come? And we cannot understand the power of desire. It is there. But we don't believe in it; we can't believe in a power which has got these three aspects. But it is there; it exists. But we do not want to accept it. Because, you see, it is a gross eye we cannot see it. You cannot see the desire of a person.

So will you say that person has no desire? These three powers existed. And with the cracking of that round, big thing, it's called as the `Big Bang', I recently learnt it that it is already written in the science books that it's called as the `Big Bang'.

Actually I did not know that they have already discovered this part.

So and that is how the Big Bang was created. And these again started, you see, these fragments started going round and round. And by their movement, you see, their angularities were cut out and they became round bodies. But still they had these three powers in them. With the first power, which had the five elements in it, that those five elements have worked out in a human being, or we

can say, manifested in the human being as the body of your centers, Chakras, the material body of your centers comes from these five elements that have come from the Mahāsaraswatī power. Now these elements, in the same proportions have created certain stars.

That's why because these stars have the same kind of proportions and we too have the same elements within us in that proportion, we say that stars act on human beings. We need not go into that; that's not important. For evolution that is not important. Our main interest is evolution. Our main interest is to evolve into a superhuman being.

So the second power is the evolutionary power and it works throughout. It works when the matter is freed. First, the matter is just, you can say, the lava you can call it, or the heated gases which are formed, which have these three powers in them. And then they consolidate. Then these three powers coordinate, cooperate and work it out.

So the desire power is inside them, which desires, which controls the desire of God. It is God who desires that these things should happen and then it works out.

Now for a scientist to believe is impossible. But scientists must know, even if they desire, they cannot change the quality of matter. If carbon has got four valences, it will have four valences. If you put hydrochloric acid into, say, sodium solution, sodium hydroxide, you will get a particular type of reaction you cannot change.

But for God, it is His desire that created this universe. And through His desire, He created all these elements that you know of. The carbon was created; it is all

evolutionary power. From desire it leads to evolutionary power and the evolutionary power then works it out on the elements and then the elements get divided and get into their different manifestation of these elements.

Now, when this happens, gradually the same desire power works through the evolutionary power by giving different religions, *[UNCLEAR* to] different powers.

Now there is no word for Dharma as we were trying to find out, you see, trying to find out a word, could say decorum. But what is a decorum to matter? It's nothing.

I was just thinking about it. I mean, the matter doesn't have any worry about decorum. But we say the original word decorum means the inner understanding.

So the inner understanding is the desire of God, to understand the desire of God and to manifest it through your own being.

But up to the human stage it is just done the other way round. That the human beings can desire for things, they can ask for things. In the same way animals can ask for things but their desires are fulfilled by God's will, till a certain stage of human beings. I'll tell you how.

Because God created, say carbon, carbon never desired, all right? God wanted to create a carbon; so He created it. He never desired, actually He never thought of it, never. But from carbon He made other things and elements, other elements came. It was not desired by matter at all.

So, at the time of matter, the desire power was dormant. God's desire power acted. But carbon was not conscious of it, neither the carbon asked for it. It's a simple thing.

Second point we come to the animal stage, which was also organized by God only. I mean, from matter to human beings we have not come by our desire or by our doing at all, at this, is it? It was God who desired; so He created animals out of elements. When animals were created, I mean the life, as we can say, when life was created and when life came into being, the desire started manifesting itself.

For example, an amoeba desires to eat. But the desire comes to Me and he fulfils it in the sense that he sees something, he goes and eats. He desires and he asks for it. Still the evolutionary power is not evident anywhere, only the desire power.

So first, only the matter is there, evident, then the desire power comes in, `till they come to the human stage.' Till the human stage, the monkeys never wanted to be human beings. I don't know; if you consult them, then they'll say: “Oh God, please save us from that nonsense; we are happy people." Because to be human beings was not asked by them. Neither they had any idea as to what it was like.

So up to this point, this evolutionary power never played any role. But when you came to the human stage only. And also at the very evolved stage of these modern times of Kali Yuga, at this time, we can say...

Of course, this desire existed since human beings were on this earth, to know the beyond, this desire was not existing before the human stage. They never cared for the beyond.

But it's only the human beings. You know how the ego and superego developed and how they become

separated, seceded from the main force and how they want to be. Now to make somebody think about the beyond; how do you do it? First, you create an atmosphere by making him feel that he is imprisoned. A bird who has got all the sky to fly out, doesn't bother about the sky. But put him in the cage, then he starts thinking of the beyond. In the same way a human being... I mean imprison it is all very ugly and very cruel. But it is not that way. What I am trying to say, the shelling of man is played because his ego and superego developed because he raised his head in his evolutionary process.

And when these two meet then this `I'-ness, this separateness, this bondage, human bondage started.

Now the desire came to go beyond. Now for the first time, the evolutionary process has started working itself through us. This desire to go beyond, the evolutionary process, started working in human beings.

It started moving this side, that side working out that, doing this. In this search so many sorts of ideologies, so many sorts of `isms', so many types of Yogas developed. They *[UNCLEAR* saw] anything.

To go beyond.

But it is to be understood that everything has been done by this desire. If you could just know that `Thy will be done' is the theme of evolution; if you could feel that from your heart you are Sahaja; that's what it is.

This is a very difficult thing for human beings, especially in places where people have done, `Oh, I have done this.' You see their statues are erected with their swords in their hands. What have you done? Killed many people. Created problems. What did you achieve? Have you

achieved joy for anybody? Have you achieved the evolutionary ascent for anyone? What have you created with all this beauty around this whole place? They all are absolutely stupid together, everything, all human effort. Have you been able to break that bondage? Simple question. No.

But to accept `Thy will be done' is the most difficult thing for human beings and that is why to be Sahaja is a difficult thing.

If I tell you, `You stand on your heads' you will do it. Isn't it? If I tell you even, `Take out your intestines,' you will try, if you are to meet God.

If I tell you that, `You come and see Me,' they will say, `No, better to go to India and see Mātājī there than to see here.' Because, you see, some effort should be there, something should be done.

What you mean in Caxton Hall freely, you just go there, Mātājī will give realisation? It's beyond human conception. Beyond his own powers, because he thinks, `Oh, that's the part where I'm missing myself.

So far I've done everything by myself. How is it possible?' That's the first doubt that comes into the mind. But this evolutionary power has to be sought, has to be asked for. And this is why human beings are living on this earth. If not today, tomorrow all of them will have to come to this. Otherwise all kinds of problems, physical problems. Say cancer. Cancer cannot be cured unless and until you get it, cannot.

You try. You go on removing the nose, the eyes, the ears. It will spread. It cannot be cured. You have to jump into that beyond stage, otherwise it cannot be cured.

Even in religion. People keep in the bondage and follow the religion. You cannot. If you are under the bondage, you are not following any religion but your own ideas, your own concepts. You are not following the will of God.

Once you become that, then your will becomes the will of God.

So what happens that through your being the vibrations start flowing.

The parasympathetic nervous system, which is within a human being, is the desire of God carried out through *[UNCLEAR* it]. Then this desire of God starts flowing through. Integration takes place; a complete [integration] and the manifestation of the evolutionary power takes place, in the sense that desire is put on the elements.

For example, we had a lady here and her husband was a drunk, a great drunk. And she couldn't come and see Me because her husband was a drunk. And she said, “Mother, what should I do? Must do something with my husband." I said, “All right. You bring some limes." Because limes are very good receptors of vibrations. It's a fact. It sounds funny but they are. What can I do about it? If the limes are like that, I have to use the limes. If any other thing is like that, I have to use that. But limes are the best.

So I said, “All right. Bring some limes." So I vibrated the limes. I gave it to her. I said, “You put them under his pillow for seven days." And next week, the gentleman was here.

Now what did I do there? Nothing, I didn't even think about it, to be very frank. I just put these vibrations, which are the desire of God, into those limes. When the

limes were put there, the desire power of My desire power, which is the will of God, started acting.

And they convinced the people who were inside him, the entities might have been inside him, maybe. Or they might have convinced his mind also, or his desire power they might have somehow or other managed.

That his desire power was brought to such a level, that he didn't feel like drinking anymore and he was all right.

Today you'll find one boy will be coming here, an Indian boy. You have seen that little boy who comes to Me. And from his childhood, you see, they didn't know what had happened to him. When he grew up a little, they found he was extremely restless and he would not sit at one place. And he could not even speak, either. He used to run about and cry and weep. And all the time they had to, I mean, really chain him just like a dog. And no doctors could help. They went to all kinds of things, to make it worse they went to spiritualist, the horridest thing that you can do to a child. I mean this is absolutely anti-God business, you see. Anti-God.

So nothing could happen. Then somebody told them about Me, they came to Me. And I just did the thing. And with the limes, the child is now sitting all right.

And today she says, told Me on the phone that, “His understanding has improved a lot. He understands that it is decent to sit properly and he now doesn't misbehave. When he goes to other places, he sits all right and he's all right. He's started speaking a few words." Now, I didn't do anything, you see. Or perhaps I touched that boy only once.

The vibrations that you know of, these Divine vibrations, are the desire of your Spirit. But the existence, itself, is a desire. Existence, itself, is on the desire. That moment the desire finishes, the existence finishes. That's why it is such an important thing to human beings to exist. They'll try anything to exist. Because that is the last. Once the desire finishes off to exist, then that's the finish of a human being, means that as long as, as we call it, that the desire is in the heart. As soon as the heart stops, we are dead.

Now this desire we have. We have desire to have a house. Everybody wants, you see, to live in Buckingham Palace, all right? We want this matter; we want that matter; we become that. But this is not the desire of God. This is our own desire and there's a bondage. Then we are under the bondage, `This is our desire, we ask for...' Even Sahaja Yoga, sometimes people ask Me, “Mother, what about my marriage, will it come through?" Leave it to God. Now, if it has to come through, if it has to be, all right, then God will work it out, not you.

Which is very subtle and difficult for people to understand. Then, what Kṛiṣhṇa had said one can understand that: “Karmany’ev’ādhikarsate ma phalesu kadachan." We have to do what we want to do.

Karma we can do. But the fruit of that, leave it to God. Because He knows. The desire of God has to work. The desire of God is to be accepted and He has to work.

But that is not possible by giving a lecture to you, by giving you a brainwash, `All right. Leave it to God!' This God can be pope, God can be some cardinal, or God can

be somebody in India, some sort of a priest who's selling lies.

I mean anybody can that way be a God. That's not the point. The God in you, if He is desiring, then He does whatever is best for you.

So, after realisation, what happens that your desires get vibrated.

Your desires, the priorities, start changing. The importance starts changing. Because through you, the desire of God starts working.

It is really interesting: today only, once somebody told Me that he used to go to Germany and would always go and have some wine. Because wine was his favourite and he liked German wine and this time was wine festival or something. But after realisation, very expensive wine he thought, `Let's try it,' so he bought it. He took two, three sips and he just couldn't take it; he didn't like it; he threw it away.

But I didn't say there that, `You just don't drink.' But it's the God in you creates this feeling. And you feel his desire. Your desire becomes one with Him. And that's how you start discarding. And this is the greatest thing that happens and that's why your priorities change.

There was a lady who was a very efficient housewife. And she knew how many clothes she had and how many her husband had and how many children she had and what was the phone number of XYZ and of the police, of this and that and everything she knew by heart. Absolutely efficient. Extremely meticulous. And everything polished and everything in her house.

But if you went to her house, despite all her efficiency, you'd feel like running away by the back door.

Straight off, see. No warmth. No love. And you would feel, `Where to sit?' I mean, to do that it's so meticulous, you wouldn't feel relaxed anywhere to sit down. Because the lady was so particular about everything.

So, she gets realisation. And then what happens? Her priorities change. She came and complained to Me, “Mother I am forgetting most of my numbers; I am forgetting how to cook; I don't know where are my things." I said, “Really? It's very sad." She said: “But one thing nice is happening to me." I said, “What is nice happening?" She said, “I get it done better. I am cooking much better. People don't run away from me. Things worked out, You see." I said, “How?" She said, “I don't know.

Somehow or other I have got the idea of now of timing and not of time." How do you get timing? Difference between time and timing, you have to see the time. And the timing is that you know what time.

Today only, we were coming down. And I said, “Let's get the taxi." So he went to get the taxi. We were upstairs. After I don't know how many minutes, because I never see My watch; is always out of order, I told them, “Let's go down. The taxi's there." When I was there, the taxi was waiting. He didn't even press the bell, we were there in the taxi.

You see, you get the timing. It's so fantastic that people can't believe it, how is it possible. Then what happens, that's the God's time. He organizes things in such a way which we call the unconscious.

The unconscious becomes conscious within us. What is unconscious is the desire of God. The desire of God becomes, in us, conscious and it starts guiding us all the time. And the guiding, if we leave it to its guiding, it guides us through and through and through. I mean a simple thing like a taxi, I mean doesn't matter, even if I have to walk it makes no difference. But I'm saying even that part is looked after.

So why worry? You sit down nicely. Just do what you feel like. And it's there. It happens. You see this point? We say, `We leave it at Your feet, oh Lord.' What does that mean? With a single movement, He can create this universe. Really, He can. Believe Me, He can. He has done it. You have not done it.

You cannot even create a little atom.

So when we surrender ourselves, after realisation, before realisation, nothing has meaning. No, after realisation when we say, `We surrender ourselves to You, oh Lord.' Oh, He has telecommunication of His own. He has a dynamic force.

So you'll be surprised that it is a power which has the desire of God in it, every particle of it.

Now, can you think of a matter which has got evolutionary power, the vibrations and which has got the desire power? Every part, every particle has that.

But when that light is lighted in you, whenever you touch anything, you get it. That thing, whether it is matter, whether it's an animal or whether it's a human being, gets touched by it and changes. Only thing is that the human beings are aware of it and the others are not.

So today somebody came in and he had a bandage. I said, “All right, take my shawl, rub it on it." Finished, he's cured. You see it happens. If you call it a miracle. But so many other miracles we take it for granted. Look at our eyes.

So the basic thing that happens to you is that your desire power becomes one with God and that everywhere, wherever is the desire power of God, which is no place, because that's the last thing and the first thing. It was the first which started manifesting and it is the last where we are going to end up.

So it is the first and the last. All those spots; and there is no place where these spots are not there. That's why you say you are everywhere. There is no place where you do not exist. It's like that and works. Only in the case of our dear brethren, the humankind that they can deny it, the great freedom of humans to be stupid exists, to be foolish, to be arrogant, to be egoistical, to be blind is respected. Under the name of `scientific', under the name of `rationality', all kinds of things people do and reach nowhere.

But as you say that human beings have freedom to be stupid, foolish, to be superficial, to be peripheral and somehow they have accepted that kind. That's why to get people on the Sahaja is a difficult thing.

Moreover the desire of God thinks, understands, organizes and loves you, but it doesn't pamper you.

It loves you but it doesn't pamper you. If you are really seeking, then only it dawns upon you. Otherwise it does not. It is very subtle; it is a very subtle happening. It happens to those who really desire it, that their desire

should become one with God. Only such people get realisation.

So, in the democratic way, you cannot judge Sahaja Yoga. No, you cannot. Because democratic ways you can say that, `How many people there are coming to Sahaja Yoga?' No, not at all. The less they come, the better it is. That shows, because most of them you see are foolish and stupid people in this world, what to do? Then the more they come, it only means that there are more people who have become wise, they want to become wise, they want to improve themselves; they want to change their lives. They are truly seeking.

Because this is not a superficial stuff, which normally people take sixty percent. And at least thirty percent more are the people who want to take something in, which they can play some role.

So ninety are correct.

Because “they must play some role." I don't know. Even if I tell you, “You pull your hair like that"...

You see there is a community in India, in which, I mean, we have all kinds of people, you see, but this one is special. They are called as Digambara –*‘sky-clad’* of the Jainism. They don't wear any dress, see, nothing.

They are absolutely, they don't even wear bikinis. You see, absolutely they live without any dress. Very embarrassing, you know? Actually it so happened to us that My husband worked, when I was very young, he was the collector of a district. And we were invited to a function by these Digambara Jains. Till then I didn't know that they lived like this all through. I thought that at least in the presence of others they dress up.

But no, they made the collector and his wife sit in the front, with all the honours and all the people were there, at least thousand people. And these Digambaras were sitting on a platform which was about four feet high. Imagine the embarrassment. And I didn't know where to look, you know. And they would go on scratching their body and all that. It was most embarrassing.

So ugly, everything. But even that they are willing to do because they thought by that they become Digambaras, means they become great saints, you know.

So they are willing to do that ugliness and that horrible shamelessness.

But apart from that, the worst part was that they were all pulling their hair.

So we didn't know why all the time they are pulling their hair and this thing.

So the another thing is that they are not supposed to go to any barber. And they are not supposed to have any hair on the body, so they are all the time pulling their hair you see with their...

Sort of it has become an autism.

It's a fact, I tell you. And there must be, I think, five, six thousands like that in India who are doing this nonsense, you know. They walk on the street and when they walk, nobody charges them for nudity.

Otherwise, in India it is not allowed to be nude on the road, you see, you are charged for that.

But these people we have too, you see. Because in the laws, they will say: “This is our religion, you see, you

cannot stop us from being idiotic religion." Just, so they have to agree to such a thing.

So imagine, there are thousands of people who are doing this kind of a nonsense just in the name of religion. And they are very superior; they don't look at anyone: `No, we are great. We have sacrificed our shame, our rationality, but greatest of all our wisdom we have sacrificed in the name of God. And that we are going to sit on the right hand side of God when we enter into the kingdom of Heaven.' This is one extreme case I am telling you. Because, when I describe extremes, people understand absolutely the extremes to which we go into our conceptualisation of reality and of realisation of that reality.

So to be there one has to know that the greatest mantra is `Thy will be done.' Little bit of relaxation of your mister capital letter E, capital letter G and capital letter O. If it could be little bit given room for a while, then it works out like that [snaps Her fingers]. Rather difficult. Because that is the instrument that was used so far to express yourself. But to express God, you'd better give up that one.

But then once it happens, then after realisation you overpower all the elements. What are these elements after all? They are nothing but the dust of His feet. Only the human beings have put them on His head and given them the freedom to choose. And that's why I have to beg of you to take to your wisdom, to surrender to your wisdom and give up your e-g-o for a little while. Then I'll manage. Let it touch the Kuṇḍalinī and touch it again. It is all built in; it is all in you; it is going to work out and it

works out; it has worked with many and it will work with you.

But it is an individual question. It is a question of an individual as far as ego is concerned. But it is also a collective force. Like many channels, you see? For example, it works much more in India because there are much more channels to work it out. You see these are the hands. God uses Sahaja Yogis as His hands to work it out. You must have heard of the Goddess who has got one thousand hands. She has these powers behind Her and they are the hands. And She uses different powers, because she has to do a complicated work, somebody has to pluck your hair; somebody has to pluck your nose; somebody has to pluck your eyes. The trouble is, you see, we are so much stuck up with everything, this is somebody's proud of, even I have seen people are proud of their ties which you can purchase in the market.

So, these things are to be taken away. Once you relieve your ego and all these powers will work it out, you see and things will be alright.

Naturally the instrument changed; the ego instrument is changed.

So the priorities change. But what do you get, as a result? The bliss, the joy. All the promises of all the scriptures. The time has come and you should have it, you should have it. Master it and use it. That's the way it has to be.

But I have seen people come from Sahaja Yoga, they get realised, they telephone to Me: “We are very nice, Mother. We are feeling very nice." They sit at home also meditate. But you have to come here.

Because it is a very deeper way of cleansing. And who is going to cleanse you? I am the washer woman.

I have to do the job.

So better come to the laundry, that's the point. And work it out. And once you are established, you'll be amazed at yourself. Even with the movement of your hands, you can raise the Kuṇḍalinī. You can. Just see. You can give realisation. Just try; because your desire merges into the desire of God.

With the ego orientation, with the ego working, the worst thing that has happened to human beings is that his attention is disturbed, is spread out. His attention is not concentrated. The ego orientation has brought about such a disturbed attention, we cannot keep our eyes at one point. Either we look at others, or we want others to look at us. All our attention goes about like this. We cannot look at ourselves, where the attention has to move.

And this is the worst thing that ego has done is to spread your attention around. That is the reason, you see, if you go to the antique shops you can find in this very country there were people who were creating beautiful things... [GAP] You know, just see how the unconscious has worked. I tell you. Have you not seen a *[UNCLEAR]*, you see. Have you not seen it going out? Have you not seen it before? Everybody's attention goes, this is unconscious working. Again. You see, at this time, why should it go out? Attention will let it go down.

I am telling something important and very important. Your attention immediately looses. This is God's will. He said it.

I'm saying the attention can be concentrated now, after realisation only. But even realised Souls have to work it out. This is the biggest problem that I think I see. That our attention is so distributed, we cannot do anything in a concentrated manner. That's why there is Guru shopping also going on. We also cannot do our Sahaja Yoga in a concentrated manner. Because once we do Sahaja Yoga, we're all right, `Oh we felt very nice, happy, Mother.' Finished. Because attention doesn't stay at a point, it becomes mobile, spread all over. Doesn't reach any depth or height either. If you put them together, then it will work out.

And to make it worse, to make it worse ego orientation which has led us to sex orientation.

The attention has become filthy and that's why you can say that it is stagnating by ego orientation, but it is getting fermented because of filth to which we pay attention.

So to clear the attention, clear this garbage into that clear-cut, beautiful lake, you have to go within.

You have to allow it to sediment. You have to take pride. By its own nature it will come, the beauty.

And then you will see a ripple in that lake within you, a peaceful space in which you will see the bliss of God flowing into you, through you, you observing it and seeing it manifesting into other. That is what needs to be asked for.

No mental activity can do that. It is only the desire to be that works it. Only the desire to be one with God works it. Mental activity, rationality saps it. Through rationality, you cannot reach to God.

So humble down in your heart. That's why it is said, “Those who will be blessed have to humble down in their heart." It is very true. It is very, very true that we have to humble down in our hearts, so that it will work.

And keep your attention steady. Is it too much that I'm asking? You started with a very humble heart as a child. Only in this life all this has been accumulated bit too much. In past life you were not like that, much better off.

Only in this lifetime only you have crossed the limit a little bit. It's not difficult to recede.

So just try to humble down in your heart and it will work out. Every time you get your touching of the Kuṇḍalinī, or you can say the breakthrough, every time you get that experience, keep it in your memory and desire that and it will work out. Do not keep in memory the faults that you have had, where you have been.

When you climb up on top of a hill or a mountain, you don't remember all the ditches you have fallen into in your childhood. You enjoy the atmosphere on the hill top.

Make it a strong memory within you and try to keep it there. I know for some people it's difficult, they come down, again go up. Because of the problems they've had before, the Kuṇḍalinī comes down.

But in Sahaja Yoga there is all arrangement. But if the desire is strong, not the mental activity, but the desire, it will work out. And that's why I told you why it is to be, “Thy will be done." Accept it from the very beginning. This is the basis of what you're going to rise. But the whole details I'll give you later on. But this is the basis which you'll have details of.

Now can we close our eyes and put your hands towards Me.

Just say, “Thy will be done." Put your hands towards Me like this and just say in the heart, `Thy will be done.' Suddenly you will find that the thoughts have gone beyond thoughts.

***Contents: 1978-07-10*, Public Program, Talk about Kuṇḍalinī, Caxton Hall, London, UK**

Those who have come for the first time, please come forward, it will be better. Those who have come for the first time, please. Just, no, you can sit on the first and second row so we'll know that. Because those who have come, are here. Please come. There's nothing to be afraid of. Makes no difference. Come along.

... goes to other people. And we have to realise one thing: that a human being is born in a different *[UNCLEAR* style/time] than an animal. A human being has a sense of ego. A human being knows what is repulsive, what is not, a fragrance that we call as beautiful. Maybe that if a buffalo is passing that way, may not notice it and he would not mind any kind of filth around. God has made human beings a very special one. Now with our intellect, with our growth, in our understanding of things, the awareness that is developed, of course through our ego, our effort. But still, when human beings reach a certain stage of development they realise that the joy of life is not in matter. They realise it, rationally, not through any experience, but rationally they see [for] themselves. They see around and they find those who are materially equipped are not happy; rationally. But there is

something innately built in a human being, that he tries to think beyond. He wants to know beyond. He doesn't feel satisfied with himself. You may have everything that is asked for, like Gautam Buddha; he was given all the comfort, everything, all the indulgences, all the pleasures of life, but still He wanted to know something beyond. And that beyond is within us.

You'll go to various places to satisfy this spiritual urge within us. We listen to it. In different ways, we run about. Even in the pleasures that we find, there's nothing but is the hidden spiritual ascent. Because we do not find any joy in these things that's why we turn ourselves to God, to spirituality, to Christ. But we do not know how to find Him. You try the same *[UNCLEAR* cruel/tool/old] method which you have used so far. Supposing you have to find something for yourself, you will use your effort; you think you have to put in an effort. That's the way we have lived all our lives. By putting effort only you have been able to exist. Even from the stage when we were amoeba, the amoeba had to put in some efforts to get to *[UNCLEAR* his food/this state].

So this style of our life has been through effort. But then, even when we think of the beyond, naturally we think of putting in some effort about it. What will you do? So we read books! They will read bibles, we go to church, we go to temples, we go to mosques. Then we start going on seeing people, the holy people and still you do not find it, because it is within us. You are trying to find it outside. It is said everywhere: it is within us. It is *[UNCLEAR* within that all the source]. It is in our heart that the source of joy exists. But we go outside; we try to find out from others.

Human beings have developed really surprisingly. Many seers have been seeing this, like science; we can say, like psychologists, other sciences like medical sciences and things like that. And they have also reached the Moon. But still outside.

There is no way of going inside. You do not know how to take your attention inside; that's the *[UNCLEAR* way it is/that's] the main thing. That's how you feel frustrated. You reach a point when you say, “No, this has not *[UNCLEAR* achieved/worked for me]." You try to do every sort of thing whatever somebody says, “Alright, by standing on your heads you will get it” you'll stand on your head.

I mean, not that you have failed yourself. You've not *[UNCLEAR* failed/felt], you've done whatever was asked for, but still you did not find it. Or they may also say, some of them are really talking like this that, “You have to find it within yourself." But you don't know how to find it. You don't know which is the way to find it, how to take your attention inside. You are listening to Me, you are paying full attention to Me, but if I say, “Please pay attention to yourself, within” you cannot. But supposing you are paying attention to Me and this glass falls down, something happens, immediately your attention will be attracted towards that.

So to attract your attention inside, some happening has to happen within you.

There has to be a happening.

Something has to happen within you by which your attention is attracted inside. Now this is not brainwashing. If somebody brainwashes you, “Alright,

you do this, you do that and you do that", very simple way. A happening must take place within you so that your attention goes inside to know yourself. And if that is the step ahead of you, if after this human stage, you have to jump into that, then there must be something built in us. After all, God could not have created us from amoeba to this stage for nothing at all.

Now people, there are some people here having a big controversy about evolution and God. There is nothing like that. You see, it is so integrated. God has evolved us; scientists won't accept, but He has, whether they accept it or not. He has helped us to come to this stage and so many scientists have accepted this, that it would not have been possible to become a human being in this short time, till the time as *[UNCLEAR* preceded/receded] from the Sun. It was such a very, very little short time that even a living, one unicellular animal like amoeba could not have been created by the law of chance. But they do not want to explain it. You see, whatever they do not want to explain, they cannot explain, they *[UNCLEAR* stamp]. Another man says, “This is God” but still, why should you accept that? Why should an intelligent man accept God? Because Mātājī says so? Why should he? Why would any scientist accept God? “Science is alright set him out." So the time has to come where you have to prove Him, you have to convince; not mentally, but by experiencing Him, by understanding Him.

Like there are many psychologists who believe in the Universal Unconscious and they have proved it, that there is a Universal Unconscious which this gives us in our dreams a lot of balance, courage, harmony.

And they have tried to prove how people who depend on their unconscious are always helped in life and are happy. But they too being human beings could not grow at the complete synthesis, synthesis of this Truth, but only part of it. Like they can come into dark rooms say, “This is this. This is this." Another comes from the other side. He says, “This is this. This is this." But the complete Truth, they could not put forward.

So they are also denied.

Now the style of human mind becomes a denial style. It goes on denying. He says, “No, not this, this is not true. That is not true. Even science is temporary. It doesn't exist, so it's not true. God is not true, no Guru is true, nothing is true." Then he's *[UNCLEAR* slept on it]. But there is an urge. If there is an urge for drinking water, that means there must be some water provided for. If you believe that there is God who is compassionate, who is kind, then you cannot think Him to be that cruel as not to give you the water of life. And who, so many of them, the great people like Christ, Kṛiṣhṇa; they were written about all these things, they cannot be all wrong.

But there has been always a gap between the people who are born at that level and people born at this level. And they could never explain; only those who are sensitive accepted them.

So now we are at a juncture, at a time, where something has to be done to prove it. This has to happen. The happening must take place, that too, en masse. This must happen to many people otherwise if it happens to one person, he's crucified, he's given poison, he's treated as mad, insane, till he lives. When he dies they'll make

temples, churches, wear diamonds, move about seriously, preach about Him. When He lives, murder Him.

So the time has come for us to have a new awareness, a new dimension by which we can make out who is good, who is not; by which you will reach that universal unconscious, by which you get connected with that Collective Being about which everybody has been talking. Even Lyall Watson [author of `Super nature and Life tide: A Biology of the Unconscious'], the recent biologists, talks about a being which is a collective being and he thinks that it can embody himself and come round to tell us and decode about the universal unconscious. Everybody has their hoping for this so it must happen. It has to happen. And it happens because you have got within yourself a complete mechanism built-in through your evolutionary process, which is now shown here. This is a very subtle thing. It's an energy and you cannot see it; the doctors can't see it. We have here about two, three doctors sitting down and they find that medical science is irrelevant now after getting to subtlety. Because whatever is available through the senses, that's all we can grasp. But whatever is beyond the senses, you cannot. Either we should develop an awareness which is beyond the senses, like a person should have a microscope to see things on the microscope, or you should say, “It doesn't exist." You cannot force people to say something which they do not feel.

But I am just telling you about this instrument that is within us; but you need not believe Me. But you need not deny Me also. It is both ways. This instrument is within us placed like this. Now I'll tell you, there are seven centers

placed. The first is the red one that you see. Down below is the red center which is called, I mean, only in the Sanskrit language we have names. It doesn't mean that it is Indian, but it is only in Sanskrit language we have the name. It is not the property of Indians or anybody, it is the property of the whole world and everybody has it. But as in the medical sciences, the names are only in English. And there are so many things where the words are only in English, like `economics' and all that. One doesn't deny it. In the same way, if some things are in Sanskrit language, you shouldn't be angry about it and you shouldn't feel that, `How can that be?' Some things can be known by others also who do not know English language.

So it is like that. Because India is a country where people are more leisurely and there were some people who sat down into meditation and who really worked to find out what is beyond. And they have seen and they have felt and they have understood these things that exist within us. But you also, once you are realised you will also know that it exists and you will see the pulsation, you will see the rising, you will see every Chakra and you can feel it. All this will happen to you after little maturity, after your Self-realisation. But you have to little bit work.

As I said that, this is our evolutionary process, so it is a living process. You can understand a seed growing that way. In the same way we grow up into our own manifestation, into our new awareness. Now, a seed becoming a tree: do we ever think that this seed is going to become the tree? But it does. We take it for granted because we see it every day. It happens every day, so for

us it's not a surprise. But, for people who have never seen it happen, would be quite a big surprise. In the same way, this Kuṇḍalinī when you will start seeing it, you'll be surprised that it exists. It exists at that round pink place which is at the base of your spine, the triangular bone. You can see it pulsating. It is to be awakened. It is a residual force kept there waiting for your evolution. That is like a primule, or what we call in Sanskrit an `Aṅkūra': is the part of the seed that anchors itself in *[UNCLEAR* there]. That is placed within you, it is there, it is existing. But you know, I have to tell you one thing very frankly, because I've read so many books on Kuṇḍalinī, I am aghast at that, aghast. I don't understand. Specially the foreigners. I can understand Tāntrikas doing that nonsense because they were definitely Satanic. They wrote it because they were Satanic; they were horrible people, sinful people. But I can't understand Westerners who have known Christ, to confuse sex with Kuṇḍalinī. How can sex give you Realisation? How can sex be part of your evolutionary process? It cannot. But it helps us to believe [this], because that is one thing we can do! Awakening of Kuṇḍalinī you cannot do, it is beyond. You cannot achieve it, it is beyond you. It is like a light which is not yet enlightened and it cannot enlighten itself by itself.

Some enlightened light has to enlighten it. You cannot do it.

So here clearly you can see the red spot is the spot where the deity for the, all these reproductive functions of human being is placed and is known as Śhrī Gaṇeśha. He is Śhrī Gaṇeśha. Śhrī Gaṇeśha is the Deity

embodiment of innocence. He is the One who was created long time [back] and He came on this earth as Lord Jesus Christ. He's the source. He doesn't belong to you or to any Christian, He belongs to the whole world. He came for the emancipation of the whole world. If you think that Christ belongs to churches, He does not. You take it from Me. Neither Kṛiṣhṇa belongs to temples, neither Christ. You just open your eyes towards your churches, towards your temple. You see, you have put up some clergymen, appointed upon and you say, “They are the people in charge of Christ." How can they be? How are they related to Christ? What do they know about Christ? You can read Bible, you can interpret Him. What is their model before you? You are also people paid by you, they are your parasites. How can the parasites criticise you and say, “We are that"? But you do not want to think about it. Because we are members of a church, we club together; we want to deceive ourselves on this point. You have clubbed together, but you are a seeker. Church is not going to give you what you want, it is your own temple in your heart where Christ has *[UNCLEAR* described]. *[UNCLEAR* You didn't know it till now] and that is what you should ask for. That's the thing, that you are the master of everything. And nobody can give you religion but your own.

It is written in the Bible, in the Koran, in the Gītā, everywhere [that] those people who think they are in charge of religion are really misleading. Same about Hindus, same about Muslims, all of them. And a kind of a fanaticism that has spread out has brought down the whole conception of religion. And now today what we

find, the young people are not interested in the churches, not interested in the temples, not interested in the religions. Why? If there was some Truth in this, they would have been. But the Truth is not with these people, they haven't got the Truth. They are there because you have chosen them. You have started a social organization! Image, in this country where so many Christians are living such a sex perversion and such a horrid thing that is going on! How is it possible if the churches are *[UNCLEAR* functioning] properly on religion? They are not. They are most illusive things. I was Myself born as a Christian and I know what they are. It is no about it, but understanding pure witnesses of the things they have been illicit to. And the reason is, they do not know the Truth. Neither there is freedom for a church-goer to think for himself. Your spiritual freedom is individual in all these so-called `religious bodies'. We know of our political freedom very much, economic kingdom we are very particular about, what about our spiritual kingdom? We have to see our spiritual kingdom first of all. You think about it, think out of those cells and now let us face what it is and if it is so, then you have a right to get it, you have a right to have it.

But if you are in a cage how can you y? How can your wings work out? So first of all is, when you are here with Me, please free yourself from your *[UNCLEAR]*. I would say ideas or you can say your misidentification; I call them `mis'; you can call them identifications. But just now you be yourself and I will tell you what you have got freely. And face it. You must bravely face it and see for yourself. All these churches and all these temples will have a

meaning as soon as there is light of truth in them. They will have such a beautiful meaning to them once they accept the light of the Spirit. This has happened at the time of Christ also, as you know and He was crucified by the people who had their *[UNCLEAR]*, they crucified Him. They destroyed Christ at that time. And He said that, “I have come here to complete your work. I have come here to explain it." Still they crucified Him. And that should not be repeated again.

So please, see for yourself without denying. See for yourself. These are the centers, are placed within you. Now the lower portion of this red center looks after the reproduction and is presided by the Deity of Śhrī Gaṇeśha who incarnated on this Earth as Lord Jesus Christ. And this Deity is the embodiment of innocence.

Before anything was created on this Earth or in this Universe, it was holiness and innocence that was created. We have spoilt the atmosphere by our mistakes, by our misidentification, by not understanding.

You should not confuse a religion with holiness, with *[UNCLEAR]*, with love. It's not perverted. It is not destructive. It is constructive. The religion is the sustenance within us by which we become human beings, by which we become superhuman beings. The religion is the sustenance by which the carbon atom has four valences, by which you have ten religions within you which are described in the Ten Commandments, what happens to them when we do not obey. Then all our machinery goes out of order, all our being gets disturbed and because of that, this happening takes time, much more than it should have taken.

As you will grow further in Sahaja Yoga you will realise yourself that it happens. It's a living energy within you which rests at that point, triangular bone and which rises when it is awakened. Kuṇḍalinī awakening has been always conceived, wrongly, by wrong people. I was amazed how they take this. “Oh God, they do not know anything about it. What are they talking? How can they tell such lies openly to people? How can they mislead people?" There are people who are writing Maṇḍalas, this, that. There is some books on Sanskrit language, I don't know from where they read something and they put it in the book. It has no meaning, no relevance to reality, take it from Me. It has no meaning. When you will get your Realisation, when you will get your Realisation, when you'll become your Self, you can decide for yourself [whether] whatever I am saying is the truth or not. I have to tell you, I have to tell you because it has been [a] bit too much! You have been real seekers, real seekers. You have been seeking not [only] in this life but in many lives you have been seeking and that's why you are sitting down here. But before you come to Me you have had lots of problems, you have had lots of misidentifications and lots of wounds are there in your Kuṇḍalinī. I have been treating Kuṇḍalinī with big, big holes. My compassion starts triggering within Me, starts flowing. It makes you feel, itself, very gentle. Absolutely gentle and subtle, you see that, that Kuṇḍalinī. It is so subtle, you cannot imagine what a Mother feels when such a Kuṇḍalinī is face to face with Me. I know you are seekers, I know you are My children, I know how to give you, I know. And then I find you indiscriminate.

So please, now do not play with yourself. Do not destroy you anymore. You have to *[UNCLEAR]*.

And please, it is for your good, I think for your emancipation, for your salvation, for your evolution that you have to take to your Realisation; because you must know that there's a short time now, very short time. In this short time you have to come up because the time has come for the Creation to mature. The maturity time has come, the blossom time has come. And in that blossom many have to mature. Those who will not be matured, you know that the Rider is going to come for the last record, for the last finishing time. He's going to sort out everything, but there is no time left. He's not going to be compassionate.

He's going to come with his eleven destructive forces. It's described in all the scriptures who have said.

So it is necessary and that's why your urge is also now. Urge is also deeper and that's why you want to have it.

But some of you have spent all your energy in wrong things, like running after some false fellow.

The other day I had a German girl come, she hasn't come today. And she told Me for months together, she was working for a Guru. And she went off, all the way to Germany, she went all over the places everywhere. She spent all her energy. She spent all her energy in this, in this man. And then now she's so fagged out [tired]. She said, “Mother, I'm tired. I know I've found You but I'm so tired. What to do? I have spent all my money. I'm a broke. I've divorced my husband. I've sent away my children. I have no energy left. I'm absolutely a broke now, absolutely finished. Now what can You do about it?"

Then I said, “It's alright. They'll come round." It happens. People are tired of their seeking.

So one should not bother, everybody is not that badly off and one is not that hopelessly tired, are they? At least you know I am there. I'm going to work day in and day out. For four years I'm going to be in London. I'm going to work it out for you and it's going to work out. But you must know that you must ask for reality and the Truth. All the time for the Truth. But it cannot be decided by your rationality but by your experience.

So you must awaken yourself to the experience. If you haven't got the experience then [you should] know that you are not yet sensitive. Next time you will get it. But do *[UNCLEAR]* and then you can achieve it.

Some of you really take some time. You have some people here who took lot of time; they used to get vibrations, again lose it, get vibrations, lose it. But it's not bad. You have to be there. You see, It is a salvaging and even if somebody is pulling you out you again go back and again you're pulled out and again you go back. But come back and put your foot there! That's how you can manage.

In short, I've tried to tell you that there are these seven centers within us. There is the Kuṇḍalinī rising.

And also I have told you that, after Realisation, you get into a new awareness by which you can feel the collective consciousness. You can feel the centers of other people, you can feel your own centers, you start seeing yourself. Because of this happening, your attention goes inside and you see your Kuṇḍalinī also rising and you feel a pressure, a gentle pressure working

it out and you start seeing everything. You can cure yourself and you can cure others. Your health improves naturally because the vital force which works through your parasympathetic starts raising into you. First of all you get to the mains of the vital force.

Your baptism takes place, means your fontanelle bone opens, which is called in the Sanskrit language as `Brahmarandhra'. Means you open yourself into the Brahma, means the subtle, this subtle All-pervading Power of God, is Brahma. And this flow opens into That and you become aware of That [and] by which you become collectively conscious.

Sitting down here you can feel the vibrations of another person. Sitting down here you can cure people. Sitting down here you can awaken the Kuṇḍalinī. But about Realisation you cannot do it, because Realisation has to be asked for, it has a protocol of its own, you have to knock at the door. If you think you are a great personality then Realisation doesn't come to you. If you think you have already found it, Realisation says that, “Alright, you go ahead!" But you have to say that, “No, I want to have it” and you get it. You have to ask, you are to knock at the door. If you do not do that, if you're not asking for it, you are at liberty, absolutely free to do it. You cannot be forced. You cannot have people mesmerized like that! No, you cannot. Absolute freedom. Even when you have got Realisation you have absolute freedom to fall or to rise. Because freedom is the thing that you have to have and how can you take out somebody's freedom and give him freedom? You cannot.

So the first Freedom comes to you about that, whether you want to have it or not. This is the first freedom that God has given you: to choose right and wrong and He's going to go beyond it, He's not going to take away that freedom once He has granted you. Which is throughout mental; and then the complete system, the knowledge and ethics, whatever you know, you will be surprised that you will know it much more clearly and that I will tell you the decoding of it and when you will tally it you will find it works.

For example, when we have these five fingers here and five fingers here, when you get Realisation, you'll be amazed, that from your hand a Cool Breeze like thing start here. It is mentioned in the Bible that the Holy Spirit emits Cool Breeze. You will start getting Cool Breeze. This Cool Breeze goes into you and you will cool down. It will cool you down completely. Your system will be cooled down and then you will feel that from your hand also a Cool Breeze is flowing. When you put your hands towards somebody like this, you'll be amazed, that person maybe little burning on one finger, maybe little numbness on one finger, maybe little heaviness on another finger. Now when I decode it and tell you that you ask that person, “Is he suffering from this trouble?" The other day I met a lady. I said, “Have you got a liver problem?" She said, “I have yes, how do you know?" I said, “Don't ask Me. If you come to Sahaja Yoga I'll tell you, because unless and until this happens to you, it has no meaning." Now, how can you get cured? Because these centers are like this and this is the left and the right sympathetic nervous system. The parasympathetic is in the center but the

limited amount of energy we have from the parasympathetic gets exhausted, then you get sick. But by Kuṇḍalinī rising, the Force that is Eternal starts pouring into us, soothing us and it supplies [energy]. Again they come back to normal and that is how people get cured. Yes I have cured cancer patients. Cancer can only be cured by Sahaja Yog, nothing else. This is a simple thing which doctors cannot accept; it is the over-activity of the sympathetic nervous system that causes cancer. Cancer came on this Earth since I was born, because of the wars and people started taking into sympathetic activities. Too much of sympathetic activity creates cancer, any kind. Then we can say even a sickness can create a sympathetic activity. Then people say, “It is due to cold [that] cancer has come” “It is due to rubbing of the nose it has come." It is not! It is an over-activity that has caused this cancer and can be completely cured through Sahaj Yoga. But first of all you must get your Realisation. Without Realisation, you should not ask for curing. I mean, they are cured, no doubt but they can be cured, also by touching, it's alright, but that's important.

You see, you'll be surprised, there is some magazine I've seen which has published about Me in, I think, Tanzania and some places in, I don't know, East Africa and all that, about how I have cured people and how I have done and this is a very miraculous power and all these things. Thousands of letters are now pouring down here, saying, “Mother, you cure our disease, cure this, cure that." Because for them curing is the main thing! But there are so many wrestlers who also come to Me and say,

“Mother, give us peace." So this is just a by-product. Curing is not the main thing, it just happens. Once you get it, you get it in a bundle, the whole thing. That is your physical being, it works definitely because the vital force supplies you the physical energy. Also your emotional being gets absolutely settled because you become one with your Self. All your fears, all your, all your doubts, all your insecurities settle down because you know that you are the Self. When you start seeing through your Self you become a witness. The whole thing becomes like a drama. As if you are standing in the water and you are afraid of the waves. But once you jump into a boat then you start seeing the drama of the different waves that were frightening you one time and you get settled, you start seeing it like a witness. You have to be a witness. But by saying, “You have to be witness!" you cannot be. It's a happening. When it happens to you, when you become witness you cannot afford to be worrying because you get a hole here [Brahmarandhra] and while you worry, all these things pass out.

On both sides of this hole, here that is the soft bone you have seen amongst children, there you can say, the ego and the superego are built up and that's how our brain is covered like this and you develop a feeling that, “I am X, I am Y, I am Z." This `I'-ness develops. But when the Kuṇḍalinī rises, it sucks from both the sides, the ego and superego, into these two channels which are on the sides, which are related to our subconscious and to our supraconscious. Supraconscious is the future side of it. But in the center there is a state; you can feel the state because you become thoughtlessly aware, you become

thoughtless. To begin with you become thoughtless. You really become blank, you start feeling the silence.

Then the Kuṇḍalinī opens this path. When she opens this path, then what happens? The Brahma, the All-pervading subtle Power that is Divine Love of God which is all over, in every part and parcel, in every anu, renu as they say in Sanskrit language, in every molecule and atom, this pulsates; you become one with it. Once you become one with it then you start feeling it. Actually, you lose all your so-called powers and you become The Power. You become a part of that Power. You become a hollow personality and you start seeing the beautiful flame, the melody of that power within you and you start enjoying it.

It is their right to have it. You have to have it. But be prepared. You have to accept it. You cannot rationalise it. By rationality you cannot go into that Unlimited place. It is a thing that happens. You just become that. What rationality brought you to this human state? You were amoeba. You became human beings. What rationality a seed has to become a tree? It's a spontaneous process, brought forth by God's Divine Love. He works it out. You cannot even create one flower, if it's plastic, you can, but not one living flower you can create. The One who creates thousands of thousands of them, millions of millions of them, this beautiful, these things, fragrant flowers of this Earth. The One who creates all this that you see, the *[UNCLEAR]* and things that we see all around us; such beautiful human being that He creates, so many of them. How can we say that we did anything? It is He does it and that's why you have to leave the effort at this

point. No effort. It just works, it just works. Even I do not put in any effort, you'll be surprised; no effort at all. Only I have to move *[UNCLEAR]* to put your Chakras alright, sometimes your back bones are little tricky or something has gone wrong, or supposing some people have been dancing too much, or running too much or doing something to them [then] I have to put it little bit straight. Or they've been smoking too much, or drinking too much. I mean, they're after their lives, you see.

Some people run for miles together I mean, this is madness, tell you. I know of an old lady, she was eighty years old and she fell from a horse. Why should she do a horse riding? What is the wisdom? You know, all sorts of things, we are after our life all the time: after our physical life, after our emotional life, after our mental life and our social life.

So respect yourself. First of all, respect yourself, because this is the temple of God. Respect your body.

Respect your being and achieve it. You have to awaken and achieve it that's all. There's not into details I would not like to say much because, into details it is too much and sometimes it can be quite a headache.

Like I would say, when I have to tell you about this room, I can put off the lights completely and tell you, “Oh, it's a very beautiful thing. It has a door. It has a red this thing and it has that." All those descriptions I can give you and still I may not be able to tell you much and moreover, I may completely bore you stiff with that. But I can put on the light for you and see for yourself, that's much easier for Me and for you and most enjoyable. But if I have to put on the light, I just put the switch on, but there is a

mechanism behind it; there's a very big mechanism. Apart from mechanism there's a history of electricity coming down. Since four years I've written a lot about Spirit and there is also a very good organization which is working it out. For one [person] putting the light it is so much [of organization]. In the same way, in you, there is and behind you, is a great army of angels and great army of all the incarnations who are working it out. You have had a big seeking of thousands of years when you were just a carbon atom or even before that, just a lava from the Sun and today you are a human being settled down here to know about your evolution.

Now the last step and which is very important and very vital for us to understand that so far you have not known your evolution, you have never felt, even you were not aware of it. But only at the human level you will know. That is the reason human beings were given freedom. In their freedom they are going to know that we have definitely evolved, you have changed, you have gone transformed. We must get our transformation. If it is not so, all other work such as it is, just talk, talk, talk, talk, talk and talk. We have to get our complete faith within ourselves where you become your Self and that is the experience you should ask for. It has to be, it is invaluable, so you cannot charge for it. Anybody thinking on those lines, must know that you are insulting the Highest of Highest. Anybody who takes money, you must know, are the parasites. It's so precious, so great, you cannot purchase it, you cannot. It's more principled, very subtle and extremely sensitive and It thinks, understands.

So please be on a subtler level, not on a gross level, then it will work out. Try to be on a very subtle level. You don't miss it. It is so subtle that you won't miss it.

So be careful about it. It is for you, it is your own. You have to have it.

So it's not a shop, you see, the way people are, “Oh, I didn't like Her lecture so I'm going away!" That's not the sort of a thing [it is]. It is not a shop. It is a salvaging process which is trying to help you out.

It is there for you, for your seeking, for your fulfilment, complete fulfilment. And this is the way you are going to be convinced about the existence of God and the existence of this Divine Power. And you are the people who are tomorrow going to change all this Universe into a different Realm, about which they have described, the Kingdom of Heaven.

May God bless you, may God bless, may God bless.

Now, for the experience, can you close this? [Aside:] This is a born-realised child, you know? It's very great.

Now. And one more thing I would tell that, you see, people come here but they are not always informed about this meeting. They get Realisation, I know, but today somebody telephoned and somebody came and saw Me and said they were not informed. But you must know we are not collecting any money, we have no organization, nothing. Only we have a telephone number, where you could find out. We have it always on Monday at six o'clock. And the more you expose the better.

So you should come yourself and try to come as many times as possible.

As it is, you see, it is too much that everybody should write you a letter that, “We would like you to witness the ceremony” and all that, you see, it is not possible. And you must know that you must also show your own urge to come in.

So when the lady telephoned and she said that, “Mother, they have not informed us” I said, “You should inform everybody else." No, none of them are responsible in any way less than you are. Everybody is responsible, for themselves and for others.

So you have to come yourself, find out yourself and attend yourself and get the full advantage of it and you should join others also to understand it. It is a wise thing, it's a wisdom that should be with you, that you should do it in a way that you should feel responsible about yourself.

So this is no excuse. Otherwise, you see, maybe, these people might not have written to all the people possibly. Possibly, you see, they are working very hard; there are about ten or eleven people here working this out. You should come forward and you should say, `We would like to help You. We can write some letters to people.' Because there are some people who are very lethargic about it. You see, they'll be very quick if there's a ballroom dancing, but for raising themselves up, to come up, they are not bothered, you see. Because this is to be sought, this is to be asked for, this is to be found out. This is the joy, joy of the joys and real joy. Nothing else is needed.

So please put your hands just like this now, just like this. Now, why do you have to put your hands like this? It's

just because these are the antennae and it works through them. Just put your hands like this. Keep your, both the feet straight like that on the Mother Earth, because that has as earth element.

Yes and keep your hands like that. Take out your shoes, if you can take out your shoes.

So, feeling cool? Good! Very fast. Close your eyes now. Now just don't think, because you're not thinking at all, you see, you're blind. Now enjoy this thing. This experience is the maximum, you see, first time that you get an experience is the maximum, because the Kuṇḍalinī is so happy, that after so many years *[UNCLEAR]*. Can you feel the cool now? Close your eyes. Just close your eyes. Close your eyes.

Those who are feeling cool, just close your eyes. Just enjoy it in silence. Because the Kuṇḍalinī is just rises, you see and touching your Sahasrāra and She's so happy that it happens so spontaneously. Are you feeling the cool there? Not yet. Just sit comfortably. There is no need to sit very straight or anything.

Comfortable, be comfortable. Be comfortable. Whatever pose you are, it will work out.

Thank God, you see, it's written in the Bible that you will feel this thing, you must feel the Cool Breeze and the wind has been described. Still, it's not easy to convince people.

Very beautiful people today. Better.

Keep your head little open, your forehead, if you don't mind.

***Contents: 1978-07-16*, Public Program, East, West, Love and Money, Caxton Hall, London, UK (other date 07-17)**

You were there too?

Sahaja Yogini: *[UNCLEAR]*.

Shri Mataji: First time? Alright. What we can do, those who have come for the first time, should I just sit on that side? I mean it should be quite obvious to see I would like to see *[UNCLEAR* somebody].

[UNCLEAR]. Or in front it would be better. In the front raw would be better. *[UNCLEAR]* that could be better so that you give them a support from the back, those who are already realised. [Shri Mataji laughs.].....

***Contents: 1978-07-21* Guru Pūjā, Avenue House, Finchley, London, UK**

The worshipping of your Guru not of your Mother but of your Guru. The Guru establishes the Dharma, the sustenance in the disciple. He gives all clear-cut ideas about what is the sustenance power for the disciple. He may preach for the whole world but for his disciples he gives very clear-cut instructions. Most of the Gurus when they do it they actually chisel out every disciple. First they weigh what is the urge of a disciple. How much a disciple really can receive and then they accept somebody as a disciple after verifying if the disciple is really capable of receiving even the instruction about Dharma. But not in Sahaja Yoga because your Guru is a Mother so she initiates you without finding out what is your urge, what is your capability and what quality of a personality you have. It's a very different style of Guru

that you have which looks after your body, looks after your mind and looks after your problems and then bestows upon you the blessing of Kuṇḍalinī awakening but normally the Gurus do not do the listening. They are only Gurus not Mothers. When you do the Guru Pūjā, what do you do to your Guru. You must understand that. That means you worship the principle of Guru in you by worshipping Me. The principles within you which is to be awakened, which is to be blossomed by which you become the Gurus and the principle is that of Dharma so one has to know that when you are doing My Pūjā I would like this time really to give you that blossoming within your being which makes you fragrant with Dharma. But as you have seen after realisation you have to be very careful in the same way after becoming Guru it is even more necessary to be pure because as you know that in the West we have ego problem. The Westerners are ego-oriented and this principle must be established. Guru means higher. Guru means the one who has more weight. Guru word is used even for magnetism which has more weight, gravity. Such a person has more gravity than others have.

So he can teach others *[UNCLEAR]* to be a higher person. When this awakens into you has to be sustained with complete observation within you that you do not succumb to the *[UNCLEAR]* of evil. Also you should not have irreligious behaviour nor you should have indecent behaviour neither you should be hot tempered nor should be servile but should be in the center. You are the Guru. You are the higher personality than the rest of them.

So you have to maintain a certain higher values of dignity of your own sustenance which has to be higher than those to whom you teach to become your disciple. If you are defective, it would be a very big loss for the Sahaja Yoga. Like you become the activated organs of the body. Supposing one cell dies, makes no difference to the body. Even many die, makes no difference. But if the organ fails in its functioning then all that depends on that organ fails completely. May be it may be finished. Now with ego, superego also becomes very active and many people feel that then how can we bear with load Oh Mother and the another receiving state starts. As soon as I say that there should be no ego expression, people do not like it and they want to escape it by saying “Oh we can't do it. It's too much for us." How can we come up to that point. This is a typical example of too much ego, superego.

But it is not at all difficult. It's not at all difficult. First of all you must have faith in yourself and faith in Sahaja Yoga. I will definitely today awaken that in you. No doubt. I will. But keep it enlightened.

By understanding that you are a Guru, you will understand your responsibility. We change our positions very easily in general life. If you are made a *[UNCLEAR]* you immediately assume as it is. In the same way when you are the Guru not by bestowing upon you any names or anything I call you a Guru, but because it has happened in you, in your Nābhī Chakra and in the void that you become the Guru. It's a happening in your awareness that blossoms you into that position of a Guru. It is not artificial. It is no brain washing or anything it happens in

you. But to retain it one has to. That the biggest thing on the ego is playing games. That is the biggest thing.

Some people try to show that they are very innocent.

Some people try to show that they are very clever. Playing games is the worst thing of ego and that's why you must know as a Guru, you are not to play games. You have to be absolutely straight forward, absolutely straight forward. Everyone can make you out what you are. As soon as you are a Guru, you have to be absolutely a transparent person. Face yourself. You make mistakes makes no difference at all, doesn't make any difference at all if you make some mistakes. But do not pretend something which you are not. Try to put up some sort of a face and all these things are not going to help. Sahaja Yoga is a genuine thing, is a true thing and we have to be true. It doesn't happen by just giving somebody a name now come along you become an initiator. It's not that way. You have to raise the Kuṇḍalinī and give them realisation and tell them that unless and until it is realised it won't work. You could be better Gurus than Me. I can assure you for today. Firstly I am a Mother so the love principle is much more always it supersedes the Guru principle. You have to love others no doubt but in surrendering you can help Me much more than I can help. For example, I will give you the example of Bala. He has a center in Birmingham and he had some people and he came down to Me yesterday I saw him. Of course he, he had lots of problems, tremendous problems on his Kuṇḍalinī but his surrendering capacity was so great that he just started sucking My vibrations just started flowing with it and it was only because he came through Bala.

Because Bala must have told him that the only way to do it is to surrender. And that has gone into his being so clearly that he has done it. He has been to all arguments everything and he has finished them off and when he came to Me he just started getting everything into him and he was so much changed by the... and he was amazed... saintliness coming out. I was amazed at it. But you yourself have to be very careful. You have to be loving no doubt. But loving doesn't mean that you show fear about things and go out of the way to please people. No, it never means that. Neither it means shouting at people or getting angry with people but it never never means for a Guru Tattwa never means that you go on asking for *[UNCLEAR]*. Have a little indifference about it. If the disciple accepts, well and good but you are not going to throw *[UNCLEAR]* for these animals to trample it so that dignity, the protocol of your own personality is maintained. That is very important because such people are extremely *[UNCLEAR]* and nobody will accept Guru who is like this. Try to show that you are afraid of them. If you are afraid how could you be the Guru or trying to show you are very innocent or very sweet overnight and looking after food this that. No. They should look after you not that you should look after them. When you are the Guru, they have to look after you. Of course, you have to be kind and you have to be nice to them as your Mother has been but you just don't run after them. That will reduce your quality as a Guru. Try in your own dignity and understanding. I know some of them which is *[UNCLEAR]* makes no difference.

Somebody will laugh at him makes no difference.

Contents: 1978-08-17 **Letter (Marathi) on Rakshā-bandhan and Pūrnimā Day (08-18), London, UK**

Many blessings, Received your Rakhis conveying your deep love. Rakhi is Protecting Power. Its bond is very strong and extremely tender because it symbolizes the noble love of sister. Customarily, tying a Rakhi to someone is establishing a place of Pure Protection. However, man's ability to understand love has become so feeble that tying of Rakhi has become merely a mechanical process. All beautiful human traditions become lifeless and dry formalities if there is no warmth of faith in them.

I have taken birth in this world in the binding of Sahaja Yogis and have been moving around only in their binding. I am desireless and hence My everything depends upon your desires.

You have to ask something with Rakhi. Please consult all Sahaja Yogis and ask what you want by writing a collective letter. I am keeping good health because you are desiring it. There will be only minor operation on My ear and it should not make you anxious at all. Moreover, I have no trouble whatsoever.

So do not worry.

Rakhi Pūrnimā is a day of great significance. On that day you should ask for perfection, make big decisions and keep attention on high ideals. Sahaja Yogis should not destroy their attention on trifle issues.

Lot of work has yet to be done. Those Sahaja Yogis who have progressed should get busy. New centers should be

opened. People should be cured of their diseases and their attention should be drawn towards God realisation.

Please show this letter to all Sahaja Yogis.

Always remembering you, Your Mother Nirmalā ***1978-08-17*** Letter (Marathi) on Rakshā-bandhan and Purnima Day (08-18), p.1, London, UK (Original Writing) ***1978-08-17*** Letter (Marathi) on Rakshā-bandhan and Purnima Day (08-18), p.2, London, UK (Original Writing)

***Contents: 1978-09-11*, Public Program, The Principle of Brahma, Caxton Hall, London, UK**

Today I want to tell you about something, perhaps I have never touched that point before. Or I have not talked about it, that elaborately. It is about The Principle of Brahma: What is the principle of Brahma? How does It exist? How is It born? How does It manifest? And how, It is detached and also attached.

The Principle of Brahma is different from Brahma Itself, in description. Like the principles that I follow, is different from what I am.

It's a very subtle subject and requires real meditative attention.

So all criticism of your minds, please put them off, as you have put off your shoes. Have you put off your shoes all of you? Please. And just listen with little, little subtler attention to Me. Can you come forward! You all can come forward so that those who will be coming later can come later on. Come along forward! I think better is to come forward, because we have no mic here. It's better to come forward here.

As the principles on which you are based are different from what you are, in the same way, the Principle of Brahma is different from The Brahma itself, but is The Brahma and contained in The Brahma. But The Brahma Itself is sustained by the Principle. In dimension, you may say that Brahma is wider, larger and, you can call it even, deeper, but the subtler is the principle.

This Principle exists with Brahma at the beginning of The Universe, of Creation. At the very beginning It exists, but as it is an eternal play of creation, destruction, sustenance in between and in Sanskrit they call it sthiti: `state of performance', you can call it. In all these three stages, Brahma Principle changes its forms according to the container that it has. Like here the light looks like, the shade, looks like of the shape of the globe that is covering it. Looking like, is the Māyā, is the illusion.

Something that looks like something which it is not: this phenomena is the Māyā, is the illusion.

So the principle acts, pulsates the Brahma and in the Brahma exists all the powers which, later on, manifest The Creation.

So the Principle, which is the Divine Power, the aura of that, or the thing that it sustains is the complete Brahma and that Brahma has got three powers, namely, one of existence, second of creation, third of sustenance. The Principle is the pulsating power of the Brahma. And it is represented as Om.

When we say, “Om", this was used also in the Christian prayer as Amen, it's the same as Om, there's no difference. When we say, “Om” actually the action of this principle is in the form of Om, like this, which is written

on your forehead, if you can see it inside, in that way, here.

This principle is the, we can say, the foetus. This principle is the foetus of the Divine Power. Then the same principle, or you can call, the seed, then it divides into three channels and enters into the creative, sustaining and the existing power of the Brahma Tattwa and manifests in it. We haven't got anything to write, otherwise I could show you... but it permeates, just like the rivers flow and permeate in the soil and nourish it, in the same way, this Principle of Brahma flows, permeates, pulsates and nourishes the surrounding area of Brahma.

So when the attention, which you call as Mahat-Chitta, or the Attention of God, you can call it, is on this Principle, then Brahma doesn't see it. Are you following it? When the Attention [of God Almighty] moves from the Principle, it doesn't leave it. When the river flows, it doesn't leave its source. When it permeates into the Brahma, it starts creating.

This principle is detached, as the light or the electricity inside this globe is detached. But it permeates.

It may permeate through it, it may permeate into this room but still it is detached. I wouldn't say there could be any proper simile for Brahma because that's an absolute stuff and an absolute cannot be compared; as they call it `Atula', it cannot be compared with anything.

So now people think then, `What is God?' Question comes in. “Where is God? What is He? What has He got to do with Brahma and the principle that is Brahma?" God is The Principle, He is the Attention, He is the Joy and

He is the Truth. And the Brahma that surrounds Him is His power, permeated, enlightened by His existence.

The same Brahma has got a capacity to get itself transformed into the creative, sustaining and the, you call it, existing or destructive powers. We can see a small little seed, how it manifests a tree. We never think, from where do the shoots come out, from where does the root comes out, what creates the flowers, what gives it the fragrance, for the seeds do not have any fragrance. But there is definitely a mechanism, which is very microscopic, inside the seed, placed there. And seed is the form where there is no movement, no manifestation, no creation. In the same way Brahma can be in seed form.

So, the sustaining power within us or the creative power within us, or, what you call, the destructive power or the left side power, which we call as the Astitwā, is the existing power. All these are manifested by Principle of Brahma but by themselves they are nothing.

So Sat-chit-ānanda, the Truth, the Joy and the Attention, the nature of Brahma, which is this, is God.

“Why, what is Shakti then?" The question comes in. The Shakti is the complete Brahma plus the power of God. Like the cotyledons in the seed, the primule in the seed, the cotyledons support it. Through the cotyledons, the primule takes all the powers and creates beautiful flowers and all the beautiful fruits.

The roots also are created. The food is given by cotyledons: it sustains them. Out of this, the principle that does it, the generating power, the germinating power that is in it, is the power that we call as the Shakti.

But in a seed, which is a material thing, it has no awareness to do it. It's a very subtle point, try to understand it. The seed itself cannot germinate itself. It has certain other power within it, which is placed by God that germinates it. It cannot do by itself. That power is the God in the seed and also in the ground. The germinating power is the Shakti, that power which makes it do it but the seed is not aware of it. When you reach to the human stage, you have to know that power and you have to be aware of that power and that is Self-realisation.

The Power that has created you, The Power that has given you all these three powers: Iḍā Nādī, Piñgalā Nāḍī, all Kuṇḍalinī, everything, The One which is the desire of all that. We can take a simile just to understand it. The owner of the house... I hope it will work out but, sometimes, you know how human minds are confused. Supposing the owner of the house walks into the house with his money and creates everything that he wants to do about his house. Now the master goes out, he's not there. When you see, you see a house created, you see the power of all the workmen who have done the job and somebody who has established everything. But you don't know whose desire it has created. In the same way you have seen your body being created, you even see the mind that is you have got, you can see your emotions, they are there, of course. You can also see you are a human being. You can also see you are much far away from the animals. And if you have some wisdom, you understand also you are much wiser than anything that is created so far. And also if you have some foresight.

But the power of desiring, desiring power or we can say the projecting power or the one who is the owner of all that, the owning power. I mean, I don't know how you understand the master of the whole thing. He is the God. And then His power of desire, Mahākālī's power, is His Desire, then manifests everything else. His desire, He manifests. His Mahākālī's power that you see here on the left hand side is manifested in the human being as Iḍā Nāḍī. [It] creates all the rest of the Universe and everything later on. But first is only the desire.

But the one who desires is the God. In us He is placed in our heart away from all this filth. And He just desires. We do not know Him but He knows us. We know one thing, definitely, that He knows us.

There is Someone who is definitely watching us, as in The [Bhagavad] Gīta, they say Kshetra-gnya, the one who is the knower of the field. The Knower of the field is there. Once you also become the knower of your field, you are Self-realised: this is Self-realisation.

When people talk about Self-realisation cheaply! I'm really shocked. The way people have taken into their hands, such a revered subject and just try to mould it for making money! Just think of it! From that level to this level, it's a bit too much! I mean, this, only human beings can do, I can tell you. Nobody can do like this but human beings. Even if they are Rākshasas they know that this is Divine Power and you cannot misuse it by any chance! So this principle works, say, in a... in the matter it works. As the electromagnetic force, you can say.

But not as the electromagnetic force, it works which brings about the electromagnetic force. Inside that, can

you follow the point? Do you? Say, here is electricity, but the one who sends the electricity is The Person and He's aware of it. Till you reach the stage of Self-realisation you are not aware of it, you cannot control it, you cannot work it out. It works by Itself and that's why the doctors call it as autonomous nervous system and the psychologists as unconscious.

After realisation only, the whole thing becomes your own, in the sense, you change sides.

So far you have been looking things from there, now you sit with Me and see the whole story.

But this principle of Brahma lives in this mood. It can be in such a mood that it has no duty at all, it has no duty, it just exists. It has no duty. It is not the duty of a owner of a house to something about it, it is His whim, if He wants to do it, He'll do it, otherwise He'll live like a hermit. He has no duties. I hope you understand the meaning of `the owner', because the human laws are funny, whatever you may be the owner, still you can't do many things. But if you can think of an absolute owner of this place, absolute owner... Yes, very true, you're smiling, but in Oxted we had a freehold house [but] we couldn't cut the tree, we couldn't plant the tree, we couldn't do this to the hedge, you couldn't do that. But He is an absolute owner, absolute owner. Understand the `absolute' word! Where no law, but His own laws work out. His laws operate. Nobody's laws can reach him.

Then you may say, the question comes in, “Then how is it Mother, it is said that `we are free, freedom has been given to us'?" Only the freedom is so far as to choose Him: for your betterment, you are not going to better

Him. You are not going to better Sahaja Yoga by coming to Sahaja Yoga, you are sadly mistaken [if you think that]. No! Sahaja Yoga has no duties. It's a whim. It has no problems. It is standing on its own mastery, it's not bothered whether you come here or go away. It is Nishprayojana [aimless], it is without any... Prayojana: cause, the cause, it is causeless; it's not bothered.

So it has to take a form in which it has to bother. Then it creates, like a master of a house need not bother about anything. He's the master, who's going to criticise him? Who is going to argue with him? Who is going to challenge him? Who is going to put a quota against him? He's the Master of everything! Absolute Master! God, means, He is not only Almighty, but He's the Master of all that He has created. He is the master, if He wants He will do it, otherwise He will not do it. It is His whim that He has done it.

So He's not bothered, but then He takes a form, sometimes, of a person who wants to do something.

He wants to bother, just as a whim He bothers Himself and He starts creating. And He creates. And He creates this Universe and He creates you. He creates because He wants to see it with many eyes, what He has done.

So he creates His own children, grows them up, gives them eyes so that they can enjoy what He has got. He gives them their power to see.

This essence of Brahma is the Ganga [or Gam] Tattwa: as, in the Sanskrit, He is called as the Ganga [or Gam] Principle. From here, we have to understand that is the first principle and that is the principle of innocence. That is a principle of holiness, that is a principle of chastity

within us. That is the principle by which we preserve ourself, by which we respect ourselves. That principle has been incarnated on this earth, as I have told you. He's created as Gaṇeśha but He's incarnated as Jesus Christ, is the Brahma Tattwa. He's detached and that's why He could be resurrected. No other incarnation could be resurrected.

He was not born, it was a conception, desire. And that's why He was resurrected. You all, perhaps do not know that: what is difficult for God? I mean, for an Indian it is very easy to understand that Gaṇeśha was created by Pārvatī, Yes! She created Him. We can never doubt it, because He's God after all. He is an absolute personality. He can do whatever He likes. Of course He does something that is intelligible to your mind, tries to. But if He has done something which is not intelligible to you, it should not be discarded as something mythological, or something out of the blue, not to be believed. Because if you say that, then are you the most absolute people to judge Him? Let us know that we are not, we are not, but we have to be! He wants you to be aware of Him.

And in this creation. When He creates, He creates Himself into a One Primordial Being. He becomes that, He assumes that position of being the One Primordial Being. And then He selects His cells which have to play an important role which are to be awakened. Now the brain cells are the ones which are aware. Have you ever thought, that, how these brain cells know? How, how come... everything...? This little boy asked Me this question, because he's very much there, but very few people ask this question: “How there is gravity? Why this

becomes red? Why that becomes green? How it has happened? Who has done it?" We take things for granted, everything for granted. That's the only trouble with human beings, taking everything for granted. If we do not take for granted everything and just in all humility say that, “O Lord, we know very little about You, we'd like to know” He takes you up and makes you sit in His brain, so that you become aware of the powers of His brain, of His heart, from where He loves you. Where He is the ocean of compassion, you become a drop in that Ocean. And you, also, with your waves, you jump up and down and enjoy that compassion of His. Just a drop you are, but you are the Ocean. This is what explains what Kabīra says. You see, these great people have described Him but it becomes absolutely ambiguous for you.

The human rationality cannot explain all these things.

So your rationality has to improve onto vibratory awareness. You have to go through that level, minimum of minimum, to understand God. You cannot understand Him at this level.

So don't come out here with ideas that you are going to give something to God, no! You have to take, you cannot give anything to Him. But in your humility, if you express yourself, He likes it.

The master loves when a little child brings some flowers for him. When a little baby brings, say, flowers for the mother, the mother likes it. Not likes, but in Sanskrit there's a word, `Kautupa'. I don't know, there's no word in English for that, I am sorry. `Kautupa' is the happiness, the joy that one feels when he sees this child come up, when the person sees the child returning the love, in its

small way, after all children are, what are they going to do, you see? Like this one, you see, one day he brought 2p for Me. He says, “Grandmother, you can buy a sarī with this, yes, you'd better keep it with you." You see, he found it somewhere, he said, “I haven't earned it, but I've got for you, so you can keep it and buy a sarī." Then the feelings that come into mind, there's the Kautupa. The feeling that comes within at that time in a mother's heart, is the Kautupa, the sweetness of that, the beauty of that, you cannot understand by your dry rationality, it can make you parched, completely. It has no feelings, it has no sensitivity, nothing. O God, this ego, I tell you this so-called ego, has really parched human beings completely of all the beautiful things that have been flowing in them, all the sensitivity. And horrible books and horrible things that people have taught you have really finished all that's beautiful that was within you. Such beautiful flowers were created with such beautiful fragrance to be emitted, have been parched completely, I feel, by this foolish ego of human beings which is so limited.

It was given to you just to understand a few things but you have covered yourself completely with that mud and it's such a difficult thing, I find such a difficult thing.

Some examples can be given. A boy came to see Me, the other day, with a friend who is a very great Sahaja Yogi I must say, he's not here today. And he is, I would say, just to please the Sahaja Yogi I said, “Alright I'll take him out." Found the boy had a terrible guilt within him, because he had done something horrible, absolutely horrid. But I told him that, “You have a guilt and it's forgiven, so give it up.

Try it, try it." But nothing works out with him, so egoistical, so egoistical; and such a small thing he was. I mean, if he was anywhere near the Truth I would have understood also that he thinks that he should get it or do it and all that. But nothing of the kind. He goes back and tells this Sahaja Yogi, “Oh, I think She is just a ordinary housewife, that's all, don't take Her seriously." Then the Sahaja Yogi said, “Oh, really, what a business! How many people have you cured? I have seen people suffering from cancer even, cured by Her. I have seen, with my own eyes, Kuṇḍalinī rising, I have seen people getting realisation. There are so many I have seen with my own eyes. I have to disbelieve all that and believe you?" I never knew that he was that superficial. And this is his answer.

But as I had told you that you can take the position when you are bothered. And when I take a position like that, that I am bothered about you, then I think that really you are still very, very ignorant.

But at least see, at least ask for it and it should be done because the creation has to be completed, it has to be fulfilled. And you have to know the meaning of your being, you have to know why God has created you and what are you. That is a must! People waste their time with this and that. There's no time to be wasted any more I can tell you this much. In the West such a wastage of time I find. Same in the East is, they are doing what you have done before, like they are trying to build bridges and they are trying to do now underground trains. And those who have done it are now committing suicides. Between these two ends where do I stand

sometimes, I start looking at My face. What should I do with these extremes that are there? So please also put your Mister Ego outside with your shoes, so it will work out. If it does not work out, that's not My concern, nor is My problem. It is your problem that it has not worked out. If an operation is not successful, then the doctor can be blamed because he takes money for it, but not Mātājī.

Not because I don't take money, but I'm not bothered about it. I'm only bothered that you should get your realisation. But I'm not bothered if you have not got it. Can you understand that part? I will work morning till evening, evening till morning to give you realisation, but if you don't want it, I'm not bothered, see. Neither if it does not work out, I am not bothered, it is a simple thing. This is the only difference between a mother on this earth and I, the Mother, who has to really give you the keys of your kingdom, the keys of your joy, the keys of your Truth: I have to do that. And I don't give you by taking anything from you. This must be understood, because egoistical people immediately are on the guard.

What have you got to give in Sahaja Yoga? I do not take anything from you. I give you, because I have got it with Me and you can have it, because that's your right, so you better have it. But if you don't want to have it, I am not going to force you. And then I play some tricks, which I must confess, because I'm not bothered. And with the tricks people disappear, reappear then disappear.

So be careful on that point.

This is the Principle of Brahma which is detached. The Principle of Brahma is detached, that acts and takes away the interest, the interest goes away, the attention

goes away. You are not bothered about it. This principle cannot be overcome. It is The Principle Itself. It cannot compromise, that's the point, being absolute. Absolute things cannot compromise. For example there are some people who may say...

you see, there are some people who do say that, “Mātājī says that you have to lead a Dharmic life." Indeed you have to. I mean I cannot give realisation to Mister Hitler if he comes to Me. There is something which cannot be compromised. You have to do something, you have to be in a position to receive it and even if you receive it without that position it can be worked out.

It is also not the principle that goes out of the way to demand something, no, it doesn't. To a point only, but it won't. But it is such a living principle, the beauty of living principle I will tell you. Which perhaps you know it but you do not know it. When the principle is dead, like say this house is built, it has got a foundation, then it is built up, then a house is brought in and then everything is done. Then once done is done. If the foundation is weak, it is weak forever, you cannot improve it. But the Living Principle is, whatever may be your foundation, it will penetrate into your foundations, into your backgrounds, into everything and can correct it completely. You just ask for it. Whatever may be your conditionings and whatever may be your guilts, whatever may be your problems, whatever sins you might have committed, whatever wrong things you might have done, the Living Principle can penetrate into it and can reform the whole thing and transform it into the fruit. You have seen it, in a tree, supposing a tree is sick, if you treat it you

completely can manifest *[UNCLEAR]*. But if you vibrate it, then you see the whole beautiful stuff, becomes very beautiful.

So this is the Living Principle and that's why Christ has said it, “I'm the living God." This is the difference between the living principle which enlivens or awakens every part of your deadened Chakras, every part of your deadened psyches. It awakens in you, it cures in you, it purifies in you, it absolutely neutralises all that is filth, dirt and ugliness, all that is called as sin. It doesn't talk, it works out, but you have to just ask for it. Just ask the question. That's the beauty of the Living principle.

That's why, when people get cured with Sahaja Yoga, don't be surprised, it's just a by-product, it's nothing important. Even when the mad people become alright, nothing surprising, it's just a by-product.

Because it's a Living Principle which penetrates into everything, it breaks every bit and bit of it, cures it, makes it alright, beautiful; makes it into a flower. And that is what is promised.

But then people come down for Sahaja Yoga, “Mother, I have a problem." I said, “Then what's the problem?" “My friend has not written any letter to me, will You help me?" Now this is sometimes puts Me down. It's too much. It's alright, even that can be solved, these problems. After all a Mother has to solve these little, little problems of Her children. But ask for the Highest. Twamekam sharenyam, Twamekam varenyam. There is nothing to be asked for but for God. Don't ask *[UNCLEAR]*. The rest is all dust, is all that will finish off, is all Chalayman. Is coming and going, finished. Ask for the Eternal, ask for that is stable, ask for

that is the Highest and the Purest. Don't make Me come down to that.

I play with you, when My child asks Me something, I have to tell him, “Alright, have it." But when you mature you must ask for the Highest. Do not ask for a job and things. Alright, if you have a problem, it works, but you can understand now, from where to where.

For today it's alright because I'm bit too much in a Nishprayovens condition. And I was telling just now to these people, “I don't know what I'm going to talk” but I have taught something and if you have any questions please ask Me. In the meanwhile I would like some Sahaja Yogis to see these people and then we'll go in for a meditation.

I'll have some water if there is some? Can you close that? Can you see these people now? No, just go and see one or two patients that are there. Tum logon ke hath me thanda ka ā raha kuch? Aisa rukh hath, aisa rukh. [Did you feel Cool Breeze? Hold your hands like this.] All of you should sit with hands like this. Better? How is he better?

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Today the vibrations are too many. I mean, there's no need to talk. But, when I was telling just now Gavin that your minds have a habit of talking all the time, so I have to speak to stop *[UNCLEAR* the talking] [laughing].

Today most of us are here realised people, people who come down and have known a lot of Kuṇḍalinī have learnt a lot, perhaps. I do not know if you realise how

much you have matured, how much you really know, such a lot about Kuṇḍalinī, about human beings, the Chakras, about catches and about the Divine Power that is all-pervading and so subtle. All these things have come to you so suddenly and as if you are open to it, suddenly got it and it's all dawned on you.

So the whole thing looks like a sudden awakening within, an awareness that has enlarged the *[UNCLEAR]* and you can feel everybody's vibrations, you can feel their Chakras, you can raise their Kuṇḍalinī, you can give them realisation, I saw people who have been never able to speak a word about anything on a platform can now speak about it because confidence has come through experience, because they were just ready for it. In the sense that you are all built to that way, like suddenly we find on a tree lots of flowers appear and then suddenly one day we find lots of fruits appear. In the same way it has happened to you, suddenly flower becomes a fruit. And the fruit is not aware that it has become a fruit and then he starts seeing that he has become a fruit and he doesn't realise how much he has suddenly achieved as a fruit as a matured personality. It is a very spontaneous inbuilt process, which fulfils itself. But since some of you have been with Sahaja Yoga for quite some time and naturally they know much more and they are much more deeply aware about many things which all of you are not. And that's why if they are having the seminar, I hope you all take advantage of it. That will help you to do better justice to yourself and to your realisation. It's a good a chance to be there. I hope I'll be there as many days it is possible, I will be there.

Today's subject is, which is not Kuṇḍalinī so much, because I talked to you about Kuṇḍalinī. But there are again new people today and it's rather difficult to shift to another subject on which I was intending to speak to you very much and I don't know if I should really cover it up or not? So what should I do? Again going through the Kuṇḍalinī process, should I tell you how many are new people can come forward, I think let's see how many are we? Let's count. Come forward. Those who have come for the first time, you can sit here.

I give you in very short, what is a Kuṇḍalinī, what is Kuṇḍalinī awakening, how it rises, how it is placed within us. Now you can see in this diagram, now you don't have to believe in whatever we are saying. Those who are new people, for them I am saying this because those who are not, they have already experienced it. They have seen the Kuṇḍalinī rising, they have seen the pulsation of the Kuṇḍalinī with their own eyes and if you want we can show you that. But you have to keep your mind open and see for yourself.

Some of you will not have experience at the first round. Most of them have it.

Some of them get it and lose it because of certain problems that you have within yourself and the Kuṇḍalinī tries to improve you, cure you and again She establishes.

So it is not a instant business. But it is also for people who are very innocent or who are not hurt so far by any damages or who are absolutely in a perfect health, condition, mental condition, spiritual condition.

But normally you don't have people like that.

So the Kuṇḍalinī rises no doubt, but it goes back again to those places to cure them, to put it right and make it again healthy, the portions that are not yet working or have not yet started working, because it is a nourishing energy, it is a vital energy, it is all energies put together.

Now, I will show you the three energies that are there within us mainly. Of course we have the fourth one, which we need not bother just now. But the three energies I am talking about which are expressed in the medical terminology as sympathetic nervous system, left and right and also the central system of parasympathetic nervous system. But these three systems are gross systems, which we see outside. But there is a subtle channel inside, which shows, which expresses or which manifests those gross systems that work in our body. Now the two left and right sympathetic nervous systems are manifested through the left and right channels those are shown here. Now see the left one is the one called as Iḍā channel. It is the subtle channel within us placed on the left hand side of the central channel and the right side one is placed on the right hand. Now this one is called as the Piñgalā and the left one is called as the Iḍā Nāḍī. The central one is the one, which expresses our parasympathetic nervous system, is placed, if you see it in the brain half way down, it's not complete, is the parasympathetic. That is up to that point human awareness has reached. It shows that in our central nervous system only up to that point our awareness has reached.

Now this is all nothing important, you don't worry. May look little bit too much for the brain.

So you just don't worry. It's as simple as putting on the light. But putting on the light has a mechanism behind it, which works it out.

So it's My every day duty now whenever I come here to tell you about the mechanism first and then give you the experience, because you see your mind won't stop. That's why I have to tell you about the mechanism and that's why I'm trying to tell you the mechanism that is within us, which works out our sympathetic and parasympathetic systems.

So these three systems are absolutely in a subtle way exist inside the spinal cord. And these are three channels which are there, out of which the central one breaks through and the most of it comes down into the triangular bone and is settled down there as the germinating force or you can call the residual force is settled down there waiting for its time and chance when someone who is authorized to give you your rebirth, it rises. Now Kuṇḍalinī awakening is a subject dealt with in the Vedas, even earlier than that.

So you can say that thousands of years back many seers in India, because see India you know is a very ancient country and people have seen this Kuṇḍalinī there and they have seen how it rises and all that and they have mentioned about it. It has nothing to do with a particular country or with a particular religion of anything, it is within every human being, it is placed there. But the confusion came through by; I don't know how people confuse things. Always they confuse, see.

So they confused Kuṇḍalinī with something very, very funny and they confused it with sex. And this was

happened, perhaps may be, that because in the last center you see the red center is there, which is placed below, below the Kuṇḍalinī meaning it has nothing to, the Kuṇḍalinī awakening does not have to pass through this center. This is the center that controls the sex. And this center is governed by a deity, which is innocent. Which is called as the embodiment of innocence; we can call it as Gaṇeśha in the Sanskrit language, but as we know Him, who incarnated on this earth as Jesus Christ. Is the same.

So this innocent deity is sitting there, because innocence doesn't know anything about sex, it doesn't understand. It doesn't know what is sex is.

So the confusion between the Kuṇḍalinī and sex started by some people. And that was the first gravest mistake and greatest insult to the Mother Kuṇḍalinī, which is your own. Everyone has this holy Mother, the loving Mother; the Mother who has cared for you in every life, in every ascent from the time you have come on this earth; again and again in her search it has been with you. It has recorded all your hankerings and all your askings for and all your temperaments and all your subconscious problems and everything in state into that little Kuṇḍalinī that is three and a half coils. And it is just settled down there and when you come before Me or anyone of that kind then the Kuṇḍalinī just rises up suddenly and shoots off and integrates into these six centers which are above and passes through your, center of your brain here and comes up to the fontanelle bone area and pierces through. Then your attention becomes one with the subtle.

It is easy to understand if you understand a, say an ant. Now, ant when she crawls on this carpet, she doesn't see the beauty. Animals as such they never see the beauty. You pass them through the dirtiest possible places they'll just walk through. They won't see that this is dirty or filthy, they'll walk. But human beings are subtle. They can feel it, smell it, it's dirty, you get the filth; you are walking through the filth. You see but there are subtler filths, which they do not feel it. And they can develop that sensitivity, insensitivity I would say later on by accumulating lots of nonsensical things by which they become insensitive to themselves; to themselves as human beings and then they do not mind all kinds of filths, getting into their being, which people call it as sin.

So this is what happens to human beings and because of this problem, because of this complication what happens when the Kuṇḍalinī rises, it should rise very easily, absolutely smoothly. If your instrument is absolutely smooth and if it is absolutely in the perfect condition, the ascent or you can say the take off is absolutely smoothest possible. It works out, it goes up and it crosses and pierces the Sahasrāra.

Now this has been built up in thousands of years within you. It's not today's job. Now when the fruit is created, you should know it has started from the seed and now it has come to the state of a fruit. Now the fruit doesn't know how it has become a fruit. In the same you are a human being, which is being created with very great care and with very great understanding and you have been told all the time how you should sustain yourself, you should keep on to human level, don't go to extremes, be

in the center, be in the center, by all great religions. But we are great you know, we have denied all that. We said we are on our own. What's wrong in this? I mean nothing wrong; you can go and break your head against the wall. Nothing is wrong in it. You can go and take poison. Nothing wrong. What is wrong, after all? The wrong is, the purpose for which you are created. That is wrong. For example see a vase is being created, beautifully it has been laned, supposing it's a glass one with a very beautiful work on it, to put it before say a... *[UNCLEAR]*. I can break Myself. All right, go ahead, nothing wrong. You see it is, it is the same way we become *[UNCLEAR]*, our ego is challenged. You say, “Oh! What's wrong? Why shouldn't we not do it? Why should we not do it?" But it is whatever is wrong, is wrong whether it is today, whether it was ten thousand years back, is wrong, is wrong and that spoils your path of ascent.

So we should understand that whatever we have accepted as good is not fundamentally good. Fundamental good is an absolute stuff and that absolute stuff you will only understand when you will reach to the area of absoluteness. The area of absoluteness can only come when you are reborn, that means there is a little stage left in between. For example this, say this one is a recording instrument and it is not put to the main switches and it is not recording. Now what's wrong? Nothing, it is not recording, that's all.

All the care and all the effort we have put in to this, making of this one is useless; that's all it is. I think nothing wrong. You see that way relatively if you see it is nothing wrong. But it has lost its power to be what it is.

So that is what you have to be yourself. That's why this special instrument very delicately was prepared, given you and has been kept there and the sustenance of it has been told to you, has been asked that you should keep to the center, a certain amount of auspiciousness is to be kept and a certain amount of understanding of your being and its respect must be kept. If you have not kept it then what have you done is, you have destroyed yourself. Then on top of that you are a seeker also. Here what's wrong when you are a seeker? Now a seeker must know that there might be some mistakes in your seeking or may be that you are not yet equipped and if that is so a seeker should never feel hurt if he is told that this has to be done, My child, this has to be corrected. It is necessary; it is necessary which is to be done. All the time whenever great incarnations came on this earth they told it very frankly, they had to tell because people would not listen. You see, they had to tell that this is it, this is it, don't do like this. Like Christ said, “Not I talked of adultery but of your adulterous eyes." Now tell Me in this London how many people are without adulterous eyes? This is Christ had said? How many of us have adulterous eyes and how many do not have? How many have that innocent look on their eyes? Children who are even twelve and thirteen years of age, thanks to our great creations of our books and BBCs and human endeavours to make us very interesting and entertaining. What we have done is, ruined our basic concepts.

Now what's wrong is the point is that it is all wrong. For example I say now grafting is going on everywhere. Everybody is breaking everybody's neck and the big,

these five six cars are going together and everybody dying once and all, why do it? What is the need? What is the need to have such a thing? I mean it is simple for a Mother, she will say what is the need to have this magnet, what is the need? To break your necks, why? People like to see some people die or what is the thing in this sinister happiness within us that you want somebody to die, something to happen. Is it so? Are we that bad? Are human beings that bad? They cannot, they are created by God in love. Newspaper people, you go and tell them that you see there is something good happening. They say, “No, we are not interested in." If there any war, was there somebody killed, in your India how many people died of drowning, let us know that. But if something going good they don't want to tell that. Nothing to do with us. Then they say there is no joy in life. I mean you are bent upon killing your joy, every moment it is there.

So we have to understand today why the Kuṇḍalinī doesn't rise in some people and why it falls off and what things happen? But it's a very large subject. I have talked about it many a times. But today I want to tell you about the few things, which I have not yet talked so, so much in detail especially for the Sahaja Yogis who are, realised people.

So I think the new people have understood the little bit I have told you in short about, about the Kuṇḍalinī. If you have any questions you first ask Me. Then we try to give realisation and then I have to tell them about some points, which I have not yet covered. It's all right? Because it is a combined talk, you see. We have here one

year old children and also we have got here one day old children and there are some who are not yet born. You see if you put all types of children in one God and if the mother has to look after them, some in bottles and some in absolutely complete care and some are grown ups, it's very difficult. But then what we can do is to ask the grown up children to help a little bit, to give the others a little help to come up and once they come up then these people also grow up and that's how the, we can say the whole group increases by which more people can come inside.

So it is nice. But I have seen many people come, more people come down but they do not understand the seriousness of the whole thing.

Some of them are, some of them do get into realisation and some of them get it and then they feel very happy and go home and say, “Oh! I've got it now” finished. “Take Mātājī's photograph, I can manage on my own” you cannot. This is another condition of this thing. Once you get realisation you cannot manage on your own. You sit down at home, work on My photograph all that, but you have to come to the collectivity. Because now the time has come to work on a collective being, like a complete body is needed, you have to have a hair, you have to have a heart, you have to have a liver, you have to have everything. You cannot just live as one finger somewhere and another finger somewhere. The work of this emancipation is tremendous, for that we have to have collectivity. And that's why you have to come to collective exposure. You all should expose yourself more and more and those who have followed it up only have

matured. Those who have not are still dwarfs. The other day I happened to meet somebody who has been to My programs and she was praising Me a lot, she said Mother you gave us something and this and that. But I was surprised at her. She has developed no sensitivity much, neither she has done much about it and five years she's done nothing.

Another example I can give you that some people go to absolutely wrong type of Gurus and fake type of people and get stuck up there also. Now when they are told that you are stuck up, instantly they feel very hurt because as if the Gurus have paid them, they have not paid the Gurus.

So it's very difficult to talk about their Guru because the Gurus have a sort of, you see grabbed them. You cannot tell them that this is wrong in you and that's why it's happening.

So sometime of course they realise. We had a very good example of that I will tell you, is a man. He was a justice of a high court in India, he came to Me. And as being a justice you see, all the people, these Gurus are more interested in the justices and the ministers and all the rich people, you see they grab those people, because their main interest is this, to have more power, to have more money, to have, you see, all these material things.

So they stick on to these people.

So this fellow when he came to My program and at the first shot he got his realisation in very wonderful way and I felt it, his realisation. Because he felt some two ice balls just came and fell upon his hands and he started melting and I felt the thing that way about it. And it went into him

and he completely got drenched into it. But when I went to his house and I could see within him also, you see even if there is light that doesn't mean there are no shortcomings in this room. You can see all the doors and more with the light you can see much more.

So because he was a powerful man he got a good light no doubt. But I went to his house and I saw all these horrible Gurus photographs.

So I told him, “Sir, will you please throw them away in the sea?" He said, “Mother! What are your saying?" I said, “You just see the vibrations, how clear they are!" He would not listen to Me. He would not listen because he was a justice.

So I didn't know how to handle and tell him. But I told him. Whenever I went to India he made it a point to come and see Me and meet Me and do all kinds of things. But you see he was, I would say still he was not concerned about himself, you see. If he was he would have disciplined *[UNCLEAR]*. But he would not and I told him that these are all fake ones and gradually one by one they started showing their colours and somebody was found smuggling watches to India, so his photograph he threw away. We found another person having lots of girlfriends or another one having lots of money from others and all those. Because he was a justice so he was getting these cases so they started dropping one by one, one by one like that. Still he stuck on to one or two. But I was amazed at his attachment the way he was that, he is, in his vibrations I could not find any defect as such. He used to receive My vibrations tremendously and he loved Me very much also. But I was always worried that these

people at this time when he will be little bit unaware, then they will crack and they will definitely pester him. Of this I was very sure. And it has happened. I always wrote letters to people in India when they wrote about him that how surprising that he is following this Guru and that Guru, despite Your warnings still he is all right, his vibrations are all right. I simply aware one day he is a strong fellow, but a day will come when it will crack. And now that has happened and he landed up himself into a cancer hospital. Normally after realisation no one gets cancer. Cannot. It's impossible.

Now there is another case is, there is a lady whom I know, she stayed in England. She is here. She is an Indian lady. Her husband was My professor in the medical college where I was with him and he remembers Me very clearly and I met them suddenly here. He has heard about Me because I addressed there also, medical institutions in India.

So he was telling Me, he would like to see this and all that. His wife came in. I tried to give her realisation, many a times I tried, it failed.

So I asked, “Who is your Guru?", then she said this man is my Guru and he is great and he is like this and he is a great personality. I saw this fellow had nothing, he was not realised Soul, now how to convince her? I said, “He is not a realised Soul, believe Me, he is not realised Soul, how can you call him a Guru?" She said, “No, but he was a great man, he was great man." I said, “But, how? You must get realisation." You see even a person on the street could be a realised Soul, may be a person who is a priest may not be. If you are not the realised Soul you are

not. Whether you are this or that makes no difference. This is not outside, this is inside. She would not believe. She said, “No, no, Mother, I have great faith in him, he was this and that, you give me realisation, this thing that thing." So I told her, “Now please listen to Me. You give up this Guru and this thing." She said “All right, whatever you say I will keep it out, I will not remember him." I gave her realisation.

All right, she got the realisation. But you see the grip is so great of these Gurus, she picked back all his books and started reading them every morning and evening and all the nonsense he had told her.

So here she is and if you are in a wrong this thing then the void, that is shown there, gets caught. This void gets caught. You can see it. You can see the Kuṇḍalinī just doing like this, there are people who have got the void problem here. You can ask them where they have had this. The Kuṇḍalinī shows all pumping inside all around void. You can see with your own eyes, absolutely. Absolutely this you can see yourself and then believe and then it happened like that.

So you see, I told her, “Still why your void is catching, there is something wrong with you." She said, “No, no, Mother, it's all right, I am getting the vibrations, all right." I said, “But don't deceive yourself, there's a void catch." Now can you believe it, what happened to her? She got cancer and cancer where the peritoneum, see now the peritoneum that covers the stomach, is all completely engulfing. Now there is no way of entering into the peritoneum, you cannot touch it because it is a closed shell. Now she is in the hospital. And now she has put My

photograph and she has confessed to Me that, “This is what I have been following." Now I said, “Now look at this." So headache for Me, morning till evening to cure these cancer patients. Now I come on this earth to cure these cancer patients? Morning till evening these people don't want to do anything that I tell them and then they get cancer. Now that cancer grows from her stomach to her lungs.

So to a *[UNCLEAR]* what a headache! You ask these people they go. Now she is so anxious. She is willing to come to My house, she is willing to do anything, she will throw away the photographs, now she is beating the Guru with her shoes and all. But why make Me so miserable? Even after getting realisation, getting these vibrations also people are not deep enough. They do not pay attention to themselves as they should, they do not go deep into themselves, they do not work it out and then they come and ask Me the question “Mother, why is it he is giving realisation to so many people, how is it she is working out you well and now why here." Now you go and ask the person what he is doing about it.

Contents: 1978-10-02 **Letter (Marathi) (1st Day of Navarātri), London, UK**

To, All Sahaja Yogis, Many blessings Today on the first day of Navarātri your attention should be on Śhrī Gaṇeśha. His devotion is infinite.

He has never worshipped anybody else except Mother. Hence He is so great. All other Gods appear very strong. Everyone has some specialty. What is Mother's specialty? Her ego (Aham) is nowhere felt by others.

Hence Śhrī Gaṇeśha who has surrendered to such Mother, is so wise and venerable, Mother has nothing with Her. Her very name begins with `Ni' e.g. `Nishkanchan' having no wealth, `Nirlepa' unaffected; `Nirvichara' thoughtless; `Nishprayojana' having no motives, `Nigarvita' egoless, `Niricchā' desireless etc.

Therefore, surrendering to such Mother, who has nothing with Her, needs some kind of subtle thought, in that, Mother has nothing with Her and therefore, nothing can be asked from Her. It shows how Śhrī Gaṇeśha by himself, is fully satisfied. Where does this contentment of Śhrī Gaṇeśha come from? It is own power.

When the gate of the Self opens, nothing else is required. It is the Mother who opens this gate and therefore, She is so dear to Śhrī Gaṇeśha. Complete Self-realisation is that stage attaining which nothing else is required. Thereafter, only enjoying the bliss and the satisfaction of fulfilment.

You are made in the pattern of Śhrī Gaṇeśha. Therefore, your power is unmatched, but for that, you should have devotion and innocence like Śhrī Gaṇeśha's. Then Mother would admire you and the whole world would witness that beautiful sight.

I have worked in the operation and Iḍā Nāḍī of all has become much lighter. Iḍā means past and all good and bad impressions. All that is bad should be removed like cleaning of an excellent cloth that gets back its colour and new look, thereafter. But right side improves by discipline. I Myself will observe fast and clean your right side, so that your power to do the work increases and you start Sahaja Yoga work with new vigour. However,

left side can be kept clean by discriminating between good and bad deeds and strictly doing only that which is good. That means you have to do only that which is auspicious and helpful. Right side can be activated by discipline, Balance is very important in Sahaja Yoga. Age old maxim, “Ati Sarvatra Varjayet" [Extremes should be avoided everywhere] really holds good.

I am very eager to meet you all.

Your Mother, Nirmalā ***1978-10-02*** Letter (Marathi) (1st Day of Navaratri), p.1, London, UK (Original Writing) ***1978-10-02*** Letter (Marathi) (1st Day of Navaratri), p.2, London, UK (Original Writing)

***Contents: 1978-10-02*, Public Program (1st Day of Navarātri), Knots on The Three Channels, Caxton Hall, London, UK**

The Kuṇḍalinī rises, but that is not the end of it because human being is the instrument in which this light is manifested but once it is manifested it is not necessary that it will be all the time solving problem.

There is a possibility, mostly it is a possibility that the light can go out in the room, outside is amazed, that it can go out. It can also subside a little bit it may come out it may flicker; it may dwindle a little bit. Because human beings as they are, they have got into three complications as soon as you become human beings these three complications start. And because of three, these three complications, one has to know that if you have to get out of that you have to break certain knots they call it Granthi [knots] in the Sanskrit language, which are giving you this falsehood in the meantime.

Falsehood that we think that you see in this world after all everything is science and everything is what we see and everything beyond and all those sorts of things are really false because unless and until you rise into reality you believe in them. After all what is God and what is all this talk of religion? What is the talk of Christ? And what is the talk of all these things? So all these problems become sort of identified with you absolutely you believe in the falsehood all the time. You are more concerned about the falsehood than about the truth. Even if you are concerned about the truth when you are born with a seeker mind, seeker's minds, then you try to see and you try to think of something that is beyond. And you try to understand that there must be something beyond and something must happen but still you see you are bound by these three complications in life by which by these three complications we accept the world as it is because we do not know the reality. The problem is we do not know the reality. Till we come inside the reality, we really do not know even what is reality.

What is the basic substance of our being? How do we live? What is the subtle being? How do we live and what is our aim? What we have to fulfil? All these questions are very weak in our mind; then we start seeking here and there, we go round here and there and try to find out. We talk to people, we read books and especially we go to books which are philosophical and try to find out about what must be done about reality. Why are we born towards this? Why are we not happy? Why do we feel dissatisfied in life? Why do we all the time hanker after sometimes something and we do not feel fulfilled within

ourselves and why don't we understand the meaning of our own being? Why are we driven like this? All these questions come to us. All these questions come to us and we start seeking about it and actually our priorities, before we get into it, are so false because we do not know reality.

So I mean it's not your fault except if you do not know reality and then actually for example somebody has to catch the train itself is very important then to go in town is very important then to get some money is important and to get a house is important and then to *[UNCLEAR* get/have] some children is important all these things become very much more important than they should be. Why the main thing that is to seek within yourself. The point what are we to seek and what is so important about it, that every scripture has talked about this that you must seek within yourself, you must find out yourself who you are. What is the reason why all of them have been so much stressing? So until you enter into it you will not enter.

It is such a vicious circle because of these three complications I was telling you but because if as it is described that your spirit is absolutely a detached personality it's a detached being; it is not contaminated by anything it is absolutely complete by itself. It is joy. It is bliss. It is the truth. Where are we then? Why are we in such a mood that we have something very important for us in our lives, very special for us? We think that, this must be done or I must do these things. Then why, if that spirit is such a powerful thing, then what is the complication? What are the complications we have and

how do we get rid of these complications? Through your evolution from the amoeba stage you can see even from the absolutely from the, we call it the `Jada' the dead from the absolutely from the material stage to this stage it has achieved quite a lot of detachment in a way. Detachment has come in a way that you understand that you are not the dead; no, you are not, that much at least everybody knows, that you are not. There are so many things you are identified with but at least you know that you are not dead. With the growth of materialism and by changing matter and its forms and all that, then you realise one more thing that matter doesn't give us happiness. I mean many people through evolution realised this, that matter is not the end of our lives and it is not going to give us happiness; then in a subtler form when you evolve even more, then you go into the art and the dignity of the matter then you start seeing a little deeper then what the matter means to you and you start thinking about its beauty, its forms, its combinations and its harmony.

So the subtleties about matter develop, up to a point. You give it rationality and understanding, that you realise that this is this art, also has its finite nature, I mean how far can you go with it? I mean even if you have art and you become an artist and you are destined to be very rich. There are people who can be called as masters of art and those who are really aesthetically evolved people, but if you go and see their lives you get a shock you realise what kind of artists are these? I mean they are producing art and beautiful things and nothing goes

inside; they are very materialistic, they can be mad people or they can be absolutely obnoxiously, boring.

So why is it that these artists you see, those who are creating all this, supposed to be something which is joy giving are so boring themselves and nothing goes inside them and apart from that they are so oppressive and so much sometimes can be very egoistical or can be very very methodical or meticulous and they could be absolutely mathematical about things. You start understanding that they are not that abstract, as they produce. You see they give some ideas and projections they do but they are not so.

So again when you start thinking how is it that this matter, which has gone to this subtle state, which is called as art and artists. Why is it that this matter has not anything in it to offer us of, of that eternal value or of that nature which is promised to us through our scriptures? So some people do at this point. Definitely they step over and I say or they just, just collapse on that point. And in the sense they think oh, there's nothing in scriptures, its' all a mess, it's all wrong, there may not be anything. You see it's a tall story told to us and there may not be any truth about it; that there is All-pervading Power and there is this God and you can become one with God. It cannot be true after all you can see that there is so much of poverty in this world, there is so much of pain in this world, people are so unhappy, how can there be a God? Alright, all this! I get letters of that kind many a times, you see; that how people are so unhappy and they are this and that and then how can you talk of God? So this is the one complication we have

and this is the complication comes because we the Ātmā, the Spirit is enveloped by our attention into the matter; because the matter has risen our attention, has come from outward and it has risen up to a point where there is a knot by which we cannot see the spirit but we see the matter.

This knot, I mean, you see there is a big controversy about names. I would not like you to confuse it but we can say like that, this knot is a knot which is a knot between the spirit and the matter which is called as Jada-prakṛuti in the Sanskrit language. This is the first knot which is a very difficult knot. We think this gem is mine or we think this chair is mine. You see even if somebody offers you a chair: come along sit here and then another person is still a little oh, she has given her a chair which is higher. You see, all kinds of complications human beings have. It's very delicate. They are, they are so foolishly identified with things, that supposing a person is more and more you see in the politics now. There's a prime minister and he thinks that someone is sitting on a chair; and he thinks that somebody is going to occupy that chair; and then you see all kinds of funny things start in his mind and all kinds of complications start. And he thinks that he'll be dislodged from that chair by which he's been a prime minister, so he starts working out his own plans and things. I mean the priorities are so much that you start what you call candidacy for him and everybody going for an election and everybody fighting. The whole world is at these days, you see how to achieve that chair, that position by which he can become the prime minister. And the other one doesn't come and the

others are working it out and you see it is very important. And what is he putting on the chair, is another dead stuff. You see one dead is down back on another dead. He's dead as far as so many things are concerned which are thought as the truth.

Because he doesn't know the truth. Now supposing you meet somebody as a high priest. Now he is a high priest on a chair; to Me, I see one dead thing sitting on another dead thing, that's all, because the chair doesn't understand these things, the one who's put on the chair doesn't understand these things like that because it doesn't got the awareness to see what is the truth. What's the use of doing such a jocular thing? It's really a joke but people are very serious about it very serious, absolutely they do all kinds of things for these relations its' so serious but if you stand from this angle and you should see that you must try *[UNCLEAR]*. You see it's quite silly. But we have to accept it because we have decided to identify through this one Granthi or you can call it this knot of the Jad-Prakruthi or what you call as this matter.

Now for a Sahaja Yogi it is essential to see how far he is identified with his Jad-Prakruthi. It's very important to see how far he has identified with his, what you call the attachment or the covering of this deadening. All that is subconscious is all what you call conditioning is done. Everything that is dead is dead. Whether it is your dead matter or a dead thought. It's just the same and the more you harbor on it, you see there are silly people I have known, I mean they have come to Me in the thing. You see supposing a wife has died, say about thirty five years back alright? Say he is here weeping and crying;

write poetry about her she's dead, up to thirty five years back. She might have been reborn as a child somewhere or something like that, he can't marry her again, nothing of the kind. He is writing poetry about her crying, weeping and he expects everybody to weep. There are people, I have seen, they sit down and they just weep about it. They just play records and things, melancholy things and just wasting all their precious tears on something that is dead and finished. Now there is no need to weep about it but they'll go on like that and they enjoy such a thing very much and they appreciate it very much. It's no surprise but people go on wasting their energy they enjoy it in a way that we it is written down the whole melancholy of singing their dynamic experiences *[UNCLEAR]* is with them in memory.

Whatever was false should become nothing in your mind when you reach reality.

So a memory in a Sahaja Yogi is of no value much value because whatever he had was in a dead condition he was not sensitive to All-pervading Power at that time. He was just dealing with the dead stuff you see and that was what I was surprised when many people told Me “Mother, after becoming a Sahaja Yogi we can not read any melancholy poems." I said “thank God a lot of time is now saved for meditation"; otherwise imagine all of them coming with very melancholy faces to Me and saying that Mother you know this poet has already has a department of people who read all kinds of books, that why such a person should write like that and why such a person should write like that. In the same way they would say, why such a person ignored by Me? I do not even see his

face. You see when we pass that way, I see really melancholia personified and he made everybody miserable himself. What was he crying about? I mean if you see that whom did he make happy? If he made everyone happy, why was he crying all the time and making everyone unhappy? So this kind of a person is there all this is dead and takes yourself to dead.

So dead and dead things can never give you happiness. On the contrary it gives you habits they give you habits and these habits come to you like say, you have you have appreciated to sit on the chair you can not sit on the ground. Now if I tell the Sahaja Yogi's they must learn to sit on the ground they will immediately start that we must sit on the ground. That's not the point! What I am saying the habit the chair has given should be gotten rid of but for that you don't waste your energy, for heavens sake! Because if I say that then you shouldn't try wasting your energy in getting rid of the habits that were there; on the contrary if you put your attention to your spirit to what you have achieved, to where you are gradually you'll find your habits will drop off like that. We have known that.

We have had alcoholics with us here; terrible alcoholics who could not give up alcohol. And they have given up. We have had people who have taken drugs; they have given up without any difficulties, cigarettes they have given up. There are some also higher vices and bigger vices also people have given up. And some vices we can not mention, people have given up.

So this happens when your attention goes to your spirit and this is a very big detachment that comes to you

through your ascent, into that realm where you feel the all-pervading. It means automatically your detachment works. It means your attention has changed definitely that oneness with reality, otherwise why are you getting detached? And spontaneously it happens suddenly you mature so much. Sahaja Yogi's mature so fast, I mean jet lag maturity, I think. Because when they rise nobody understands whenever they say something people say what are you talking about? Because they are at such a different level that others just don't understand what they are talking about. And they find it very difficult to understand. Easy whenever they talk, others say “what are you saying about, we don't follow?" So the attention went to this and to that, your habits drop but for that it is essential that your attention should be on your spirit.

Now what is the beauty of spirit is for a Sahaja Yogi. What does he get out of spirit? What is the manifestation of spirit is that when his attention is absolutely one with the Ātman, with the spirit then there is a manifestation of vibrations. You start getting Cool Breeze in your hands. Now these vibrations are there from the very beginning of the matter, up to the vibrations, where you come up to a human level.

Say you can call them, these are electromagnetic vibrations. But when they go on improving, you see in the beginning, they just look like electromagnetic, then they look like more. There is emotions in it, you see then you go a little ahead then you find that these vibrations also act, these vibrations also think, they also report, so you see gradually you will find that with the growth of

human being as a human being from matter these vibrations have also manifested into different categories.

So begin with, these vibrations are only electromagnetic, you can say in the matter. Say you have Sulphur Dioxide as a molecule you'll find Sulphur and Dioxide both are vibrating all the time like that, but when it goes on manifesting more and more that's the basics then gradually the manifestation of these higher things can be perceived through our understanding of Sahaja Yoga but for a normal person it is only electromagnetic.

Now supposing a matter which is say, just a matter, say a dead matter, it is. Now it is not aware that it has got vibrations to begin with, it has not aware. It doesn't even think about it. I mean it has no awareness at all of any kind, it's just, so but there are vibrations there are electromagnetic vibrations which it is not aware. Now supposing such a dead matter if you tell that dead matter that you have vibrations it will say, “What are you talking about?" I never felt it, but somebody else can feel it that there are electromagnetic vibrations in the same way every human being has got these vibrations within him in the spirit but they are only manifested when he gets realisation.

So the second category of the same thing, the same vibrations start expressing higher and higher qualities about it; like from one seed a tree moves and flowers come out and different fragrance like that, you see the growth is more and more. But the basic is electromagnetic vibrations that you can feel it everywhere in the matter with your naked eyes, a human being can see. Now see your own growth. Have you

recognized it that animals don't know that there are electromagnetic vibrations but human beings.

But a Sahaja Yogi knows that there are not only electromagnetic but there are all kinds of manifestation of these vibrations.

So electromagnetic are important at a point and then other vibrations are even much more important.

So all these vibrations are combined together absolutely completely in human beings which they manifest gradually and they act according to the need of the time.

So much so that in these vibrations there is a somebody who thinks, vibrations who think, the vibrations who cooperate, who cure, who relate things, who report things all that you think in the human awareness that you are doing like telecommunications you have got big telecommunications sitting down here. You say can show something that is happening in India or something like that. In the same way these vibrations can be blown things to *[UNCLEAR* near meaning]. The complete telecommunications is built in these vibrations then you can cure people sitting down, you can raise their Kuṇḍalinīs sitting down, you can work out on people sitting down here all these far fetched things are possible. Those who have been Sahaja Yogis have realised it and seen it and worked it out. And it's more surprising now we have a lady here sitting down; say her husband used to drink a lot, everybody knows her story very well and we just send some vibrations and he stopped drinking. He stopped his drinking and just to rinse that through vibrations it was done. I used something which is very simple it's a lime. It's a living

lime and we put all the vibrations into that and we put them near the head of the patient and they suck the negativity of the person and the person gives up drinking.

We have seen one boy who used to come here, a little boy who would run all over the places and would not sit down for even for a minute. He was possessed, he was horrid and now he is a sensible boy. He started going to school. He never used to attend even a word and now he started speaking.

So all these things happened with the lime.

So, what how is it, Mother a lime is such a thing now, for a very up to date person it is funny to see limes being used for vibrations. They are actually ultramodern things you know, ultramodern. I am not talking of only modern but ultramodern things are limes; are very ultramodern things because you vibrate the ultramodern limes by your vibrations and you put them under the pillow.

Now these limes have a specialty these have been found out by many people long time back that they have a specialty to suck in the vibrations and contain the vibrations or to not only electromagnetic but quite a lot of vibrations can be in it, because they are living and they have a coefficience. They have a kind of coefficience by which they suck in these vibrations in them and then they relay, they throw these vibrations whenever it is necessary. It is not the limes who do it but the vibrations who are containing in them that they do it. How they are, I'll tell you.

You can think of a battery that you are creating. You create a battery. Now the battery can not do anything

but if you take the battery near some points then it starts working because it is inside. In the same way we really make it into a battery. When they are near the heads of the people, these limes, you see they are doing nothing; but these vibrations come out and they start working it out. It's a perfect field.

They do it. They know they are perfect. You don't have to tell them. They understand much more than you do. They are controlled much better and they know how to find the ways to extract the negativity, It sounds very funny to other people. You see that's why I tell only Sahaja Yogis don't give out all the secrets just now, let them come in slowly, let them settle down, let them get vibrations and then we'll talk because I've seen a few times if you not only talk but if they see some limes some people will run away, thinking it's all hocus-pocus. You see they don't want to hear it. Really it's a fact because people believe in some sort of a funny thing. Supposing I have big circles and all those things that the people do, I don't know what all they do, but some sort of a funny thing. You see they like it. For example, if I make you all jump on your heads and shout loudly and make some nuisance out of it there would be thousands coming to this group. I can assure you; but you see, if you are really knowing about reality and if you are handling these vibrations, well then, you people won't come and that's why many people go to that. Why? Because the same, the complication, the complication is still at work you see.

So to please them you have to use their complications. And those who do not want people to know reality or those who I would say do not know reality, those people

who just want to make use of all this, they use this complication.

So they try on human beings and that's how they trap the disciples and that's how they manage thousands of people bringing money and giving them honour and all those things which are useless for a person who has known reality.

For him money makes no difference. I mean he understands the joke of the money and he understands the joke of everything else but those who have want to use this complication.

So this one is described, I will use the name that was used by Shañkarāchārya. Because you see everybody is not a realised Soul and of a great authority but we have to have some people as authority so Shañkarāchārya has called Brahmā Granthi he calls it Brahmā Granthi . Brahmā Granthi because the Brahma is the vibrating force, Brahma Om that is the vibrating force because it's the vibrations as they called it of the Brahmā Granthi .

Now the second one is the one by which we think that we can do something. Now this one is the superego one, the first one I told you about creates the superego, this Granthi, the knot. How do you have a knot? I'll give you an example of a balloon. Say for example, a balloon. Now a balloon has lots of air in it but it will all pass out, it won't be there if there is no knot there. You see but if there is a knot which can hold the balloon, alright and this is the balloon we have in our head which we call a superego which we can see here clearly, can you show that? The black one, you know the black you know what is this one is the superego by which you see you get

possessed, you get all mad and you do all kinds of things. This is the Brahmā Granthi . This knot is there. And this knot, you see it first starts at the Mūlādhāra. It starts from there. The knot starts from there, can you imagine? It starts from there! Because this one is made of Pṛithvī Tattwa it's made of the earth element so from the very beginning from the earth element itself, the knot starts. But as there's a knot you see when you make a knot always there is an unwinding, always.

You come by a staircase you always can go down. Is there a staircase by which you cannot go down but only come up? In the same way, if you have made a knot there must be a way of going out of the knot you see.

So the going out of the knot is worked out through Sahaja Yoga; that also is done through vibrations That the first, this knot has to be released. Once this knot is released then only the Kuṇḍalinī starts.

This is the first knot, is much more important.

So this first knot is very strong among Indians and is not so strong with you. Though in a way you have done not great harm, but his one is not so strong at least those who are seekers you're not so materialistic, in the sense at least in your rationality, I think you are.

But I would say that you are not so much worried about your food and things like that as the Indians are.

I mean they can't help themselves. They have to worry about their food and all these things. Of course *[UNCLEAR]* you are not so much worried about these things, but there is also another problem that comes with all this affluence, that in a very subtle way, very subtle way you are materialistic. Because if you see, if there is one bean

increased the whole thing topples down. It's what happens in India. Even if there are three beans increased nobody would bother because they know we will have another because they are so much used to a kind of calamity, all the time falling on them. Alright if you can't get bread we'll make something else. Alright they are not so much disturbed as you people are. You become overly sensitive even to your materialism you are very sensitive and your materialism starts becoming so funny that it amounts to fuss. It's fussy, it's a fussy materialism which is such a headache, I tell you. That I mean even what people are wearing and how they are dressed.

Now supposing you are wearing a suit. Then they say he is a very suity fellow and if he is not wearing a suit then he is very casual, you see.

So that everything has a name something like that and everything can be regarded as a banner I mean who has got time to think about who is wearing what, who's a suity or a booty whatever it is. But these things make you sort of brand a person. That a person is his house is like this so he must be like this. It is not so. You see here the knot is so subtle in a sense that rationality you see gives you this sense, that by judging it, by that you judge a person, judge a person by his appearance.

Say supposing I were a form and I tried to do some tricks. You see some juggling. I showed you some money taking out some sort of a ring or something like that. It really, really makes you feel that there must be something about it or even higher than that if I say that alright, you can have your sex habits as you like. You can have ten women around you. It doesn't matter and if you see

someone like that you can call him a Sādhu, it is such a big myth that it is such a falsehood, it is absolutely nothing but I would say complete darkness, it is. People will accept it, because it will sound fantastic to them, because it will support that materialism that a person like that. You see in India, say there is a sage and you say that by sex you will go to God. Immediately people will jump on it because you see we are so much endowed with sex energy. All these things happen in a society which is supposed to be absolutely non-materialistic so this materialism works out and this Granthi, what I call the Brahmā Granthi , is the involvement or you can say the falsehood, the falsehood of matter; the falsehood of matter works through this and one goes on believing it and believing it.

So the second thing starts with it that people say let us give up this falsehood. And they start all kinds of another artificial method. After all materialism gives you artificiality in the sense that when you are, your attention is involved into things which are not real which is not reality, the natural interest in artificial stuff. Everything becomes artificial. And when the artificiality becomes too much. Then what happens, artificially you try to give it up, this is the second side. The second side of it, artificially you think we should give it up. For example, alright today I am going to wear a dress like an ascetic. We had some people who said that we cannot give up these dresses of primitive people. I said “but why?" Because we want to become primitive. Now you cannot become primitive. It's a fact! You must accept it. Yes, alright dress up as you like, there's nothing important.

You dress up like anything but you don't think by dressing up anything; you're going to become anything. It's not! It is not important at all. Whatever way you may dress up, whatever thing you may dress up, whatever you may do has no bearing on your inner Yoga. Inner Yoga works out by itself, it works out through Chakras, it goes inside, it's a subtle thing which is a detached thing from how you dress, how you walk, how you talk. It's not the point once this Yoga works out then of course, the things change outside; because your face glow, you become magnetic, you talk in a way which is authoritative, you start curing people you start doing many things which shows that you are a different person. That's a very different thing all together. But normally by doing it outside, artificially doing something, you see this is another kind of a Granthi, they call a knot; and this knot starts by identifying yourself by thinking that if you do something then you are going to achieve by sort of doing some sort of an effort or by doing some sort of a penance or sort of standing on your heads or so-called Haṭha Yoga.

You do all these things that people do in the name of God also. Also all these things you think you are going to achieve is another falsehood because with this falsehood that knot becomes stronger and stronger doing anything what you call is the Rajo Guṇa is the right side action, the left side action is now described to you it starts at the Mūlādhāra and the right side action which is the Rajo Guṇa which is within you which is the activity within us by which you do something we want to do something which is done through our Ahaṁkāra, is through your ego

which is there and all this falsehood doesn't lead you anywhere. Because whatever you do, you do not do any living work, you do all dead things. Supposing you have made this chair what have you done? You have just changed a tree into a dead stuff and then made a chair that's all. Dead into dead, you have not created any living thing just all dead; any human beings have done nothing.

And if evolution is a living process you are going on living you have to do something living, on the contrary if you are doing something dead and believing that you are doing something living then it's even a greater falsehood but if you realise that we are doing nothing, that is living. For that something has to happen that we should be endowed with that power by which we do living things. If this is accepted then the things work out, otherwise not. If people say no I am the prime minister say I am the king, I am the xyz you may be anything state or you are a dead person. It matters nothing. You might be an engineer, alright you are, you arrange machinery alright you are say for example you arrange in machinery or something to work out they're going to the dead and coming back dead. What have you achieved? Put them on your heads? What living thing have you done out if it? Just think of it.

What efforts! What mind! They commit to religion, also behave in the same manner, meaning if we go to church, for example, some people believe in it.

Some of you are sensible enough to understand that by going to church and listening to a priest you are not going to achieve that, in a sensible thing that way.

Even by going to temples, you are not going to achieve, take it from Me. Going to any lectures, you are not going to achieve. They are just going to talk, talk, talk, which is a dead thing, which becomes dead in your mind. Nothing but conditionings. By reading books, you're not going to achieve it either. Books are dead. You read the books; you accumulate more dead on your left hand side. By the right side, you do the thing by accumulating the left side. But you use also the left side for your right side because you say you read a book so yes, yes, yes, you see now Mātājī is not that person. You see because this was written and how Mātājī explains that. All the time you are playing with these two knots within you Rajo Guṇa and Tamo Guṇa. These two knots are within you and that's why your attention is not on the spirit.

Thirdly, Sattva Guṇa we can call it is the one by which we try to know God is the one by which we try to see things that, no, this is not alright. We give up this and give up that and we should take to Rajo Guṇa. But we should give up Rajo Guṇa; we should take to subtler one. Is the central path, where we try to say we must do God. But what can we do to do God? You people think by meditating. You see some people have told Me “Oh, I have been meditating Mother for the last twenty five years." I say, “What have you been meditating?" I mean there have been people I know who have been meditating. But where, but how? It's funny you know how people can do it. We had neighbours there and somebody had given them a mantra and he was a man, a very big man.

I should say he was a governor of Bank of India and they would get a photograph six o'clock they were meditating and saying some sort of a mantra absolutely rumble tumble and they were doing it and doing it and doing it till it was about twenty years. And they absolutely became dilapidated. Their hands become like this, feet become like this and swollen bodies and all that, then they died. Till then they were going on and on until the end and even when they could lay down in bed they could not watch even for one minute they had become completely dead. You wouldn't believe how they had become. I wish I had shown you their photographs. Absolutely bedridden and their bodies were swollen up and they could not even move their legs and food was given to them and somebody used to take them out and do everything. I mean they couldn't move any part of their body. They were all deadened and finished like that. And they still were saying the mantras. I said now where are you going after these mantras? They said, you see our mother; they have a mother; and their mother had promised when you will die you will *[UNCLEAR]* They died, nothing happened, the body was so *[UNCLEAR]* nobody could *[UNCLEAR]* It was a big problem so they were deadening themselves all the time they were deadening and deadening instead of going towards life, they were deadening themselves. Now you see I could not tell them anything because they were not well. They would not listen to Me. They had become so much addicted to that habit of saying mantra that even doctor could not do anything about it. Nobody could do anything, they would not take medicine they would just do mantra and their

mouth was saying mantra and the whole body was stiff like that.

And people said what great people have died, you know we must take *[UNCLEAR]* you know. You start looking at them and say “why?" Oh, you know the people they came and they said great people have died and they took the name of God. And then you blame God; why is that they took the name of God and why did they die? I mean you must see where you are hitting your head. Supposing that is the door and you go on hitting your head here then you say Mother we hit our head twenty years why didn't you tell me the way I mean this is not the way. The way is there. That's the way we have to get it. If this is not the way, why are you hitting there? This is because of the Rajo Guṇa problem, the Rajo Guṇa problems that we can do something about it; people just cannot believe that you just cannot do anything about it because in a very very subtle way Mister E-g-o is present. You say anything to them immediately it comes up like a snake, I've seen it. Oh, Mātājī said that “no, I can't bear it." Why did she say that? Why did I say that, is that I see things, that's what I'm saying. You will also come on this side one day and you will start seeing what and see what I say is absolute truth or not. *[UNCLEAR]* why should I say it is the main point. I do not want to disturb you. I've brought you; I've called you here to give you something special. Alright if that is so, let's have a compact some sort of a compact deal about it that I give you something and then you receive it and the compact the whole thing should work in you and then you decide about it. Instead of that if one body says immediately, a mistake comes,

“Oh, she said this to us, that's wrong." Now what should I say you're alright. You may not see you're perfect. Is that the way should I pamper your ego; no, it should not be so. Neither do I condemn people. I do not say, “It is because you are like this you're condemned” no, but you must see the reality; that you are not there as yet, the reality has not come to you. The reality as a whole.

For example, I am a Mother and you are hitting your head here. Now if I tell you, “My child for heaven’s sake don't hit your head, you'll break your head. Go there there's the door." And then you say “I am on my own who are you to tell me?" Now this is too much for a Mother to bear. Now she says please see this is the door you get out of this door. That's why you need a mother. You don't need anybody else because anybody else would just say, “Oh, alright go ahead and break your head and finished with it, good ridden to bad rubbish." But a mother is not like that. She thinks about it, she thinks, `Oh, My children are there, they are seeking, they are seekers.' I have to go on telling them. Telling them, at least but they go on hitting their heads, whatever you may talk, you see unless and until this wisdom comes into the head. It's such a vicious circle, I tell you. And this wisdom cannot come until this lowest Granthi breaks, the lowest knot breaks, where a person starts understanding one simple point that human beings cannot do it. God has to do it.

So the surrendering starts. God has to do it. We cannot do it. The only thing we have to say Lord please, that's all. You have to just knock at the door. You don't have to argue out whether Christ was correct or not or Buddha

was correct or not, don't discuss any dogmas. All these people, all those who are supposed to be in charge of religions have created nothing but useless dogmas to quarrel and fight. I am amazed to see these people when they have their meetings and we have to discuss, who is going to be elected for this and what is going to be the agenda for the budget of this thing and then lastly what will be the menu for next year? That's all they do. I mean if that is God's job, I am quite surprised and you should be. I mean is this the way these people are going to bring reality within you by bringing you all kinds of unreal and useless things? And they are doing it and we are in it all the time, we are in it, we are identified with it because see we think.

[GAP]... this yellow stuff is absolutely. It gives you also, to Me, nauseous a feeling of... most of these people, egoistical, have bad liver and also they have what they get as known as migraine and also they get all liver problems and this yellow colour specially is expressing their liver. Then they think on top of that, what's wrong in doing it? Already we are on one side and what's wrong, then we start drinking.

Because we must deny all that is good. Now let Me tell you one thing whatever things people do which are egoistical, you think that they do that destroys them. You see it's not a thing that they want to destroy themselves perhaps in a subtle way the ego wants to destroy itself. It is such a thing that they work it out such a sub human way. For example, for a person like I cannot understand a man who goes to a pub and sees another person coming in and falling down all over, you see such a man coming

out then how do you get entertained it's like a lunatic asylum. I mean if you go to lunatic asylum and you see a lunatic coming out then you would not like to go inside. But this is I can't understand how human beings can conceive.

Now you know it very well that nobody so far has been even honoured because he is a drunkard. Has there been any one in the whole world? The whole world might preach but is there anybody honoured? In the history I would like to, anybody honoured? Any man who has deceived his wife and his married ten women has been honoured for that? Is there anybody honoured? I mean they say that's many geniuses, I call them `geni-asses' are like that he maybe. They are just like radiograms you see from there some music is coming but it doesn't do anything inside. And there if they become your models you might be become geniuses without even any genius in you.

So all fine models we set up but do we ever erect their statue? Do we garland them? Do we worship them? Why? Whatever you may say against Christ I don't say that to you. Anybody can stop you I mean because you are on your own. You see, on your own trip is one of the worst trips that I could think of. What have you found so far to be on your own? Nothing! You haven't found your own properties. You haven't found out your own making. You have not found out the beauty that you are. What are you? Will you go out anywhere without taking any money with you? You don't even have a ticket.

So just it's a joke about that you are on your own; you are not! You're not because your own is missing, is

missing. It's not there. You have to find out that own. Our attention should be on that own and why? Why do we always indulge into these three complications all the time like even in the center? Even not so subtle? Because we feel and people do that's also a very modern, modern blessing, I would say that everyone feels the need to seek.

But when you see how Joan of Arc was punished and how kings happened in past, how people were mad and dogmatic and egoistic in the name of religion. You don't know what to do. You see the funny people, then you get all these horrible Gurus coming here and taking money from you and doing all kinds of things. You think what's all going on, then you see people, these are some giving sermons and lectures and all their private life. Nothing in them bubbling, nothing so special, nothing so sweet about that. Then you feel what is this going on? And that is the central path where you are really seeking and then you say `no let me do it myself.' I can assure you, you cannot. It's not meant to be, why? I mean if somebody says alright you come to my house. Just come down and you'll get it. Why do you want to do it still? What is the reason? There are many people who have been here who don't like when I tell them please give up this mantra of yours. It's not going to do any good to you. They say, “why Mātājī?" They become the mantra and the mantra itself is rumble tumble, you know. Nobody knows a word about Sanskrit; nobody knows a word about what it is means, where to take which mantra, there is no living process behind it, nothing. I'm shocked at it sometimes.

Sometimes I feel, “what are you taking upon yourself?" But when you tell about the reality and you tell them this is how it works out. And it has to work out within you, it is an internal working, it is an internal Yoga which has to work out, which you have to feel it yourself. You have to see yourself and you have to see it in others and you have to work it out. This is also because of the third, beside integration you have of your Sattva. Because artificiality starts from the very beginning the artificiality goes on and on till even you come to Sattva Guṇa which is the seeking. In seeking there's also artificiality.

Now if I may tell you that I can see you through and through, it's a fact. I can. Now you put up a show before Me whatever show you want but I can see it. But I do not show, I don't want to show it. It's alright sometimes I'm very unhappy when I see some people; I know there's a big problem about them.

Because you haven't got that experience but supposing when you become a Sahaja Yogi you experience it.

Those who have got it can feel it. You feel so concerned about things and sometimes you feel very elated to see some people are in a very good shape and some are in a very elated shape. I can see you through and through, I can see everything but still My love is such subtle. It doesn't allow Me to see, those things that will recede My attention. I can see My love. It tries to build *[UNCLEAR]*. Then My attention is a very special stuff you see it goes to a great extent. Now the love and the attention *[UNCLEAR]*. In My case you see My love is in My heart. This is My left side and this is My right side. It plays hand in

hand with the attention. Now attention is in the center and My Sahaja Yoga is on the right hand side.

So the attention is also very stubborn. It plays to a point, it goes up to a point then it recedes back, again, it goes down. It's alright, you forget it. You just can't do it. Because you see love can also spoil so they balance like in a driving role I'm an accelerator and you can put an accelerator to a point but if it goes beyond a point then it might spoil the whole joy *[UNCLEAR]*. It has to keep in relation with the whole program, with all the people around. Now say there's a person who comes here. He's a very troublesome fellow, he has very bad vibrations. He drinks and he troubles. And he just comes here to disturb, he argues. One day I tolerate him. Second time I tolerate, the third time he doesn't turn up, just doesn't turn up people don't know how he didn't come. Oh! He was transferred. I didn't do that but it happens. Attention just to see. No one knows what happens to such a person it's just because what is in a *[UNCLEAR]*. Thousands and millions can be cured just like this. Why should God worry about people who are not interested in their own well being? He's not going to fall into *[UNCLEAR]*. He can create the whole universe; I mean He can create all other types of human beings.

So this is also there for attention. You see it's very proud stuff. It has its own protocol and these protocols are divided into these seven centers. And any one of these Deities specially Christ, the Lord as you call Him, He is really the Lord you know *[UNCLEAR]* if He gets angry, it's impossible.

He loves you; no doubt, but to a point. He loves Me much more than He loves you. If He finds that there is a problem for Me. He will have nothing to do with it. As long as you are receiving it and behaving yourselves alright. Same about Mahāvīra, same about Buddha. We are on one side, so they all support, they all help and all of them are absolutely in unison and has complete understanding. Nobody fights them. It's complete integration. Only I'm the person in between you see trying to say, “Alright, let's have it this way and that way. Let's do it." Like the chairman sitting on the chair telling alright, this is alright, please forgive! Please forgive him! But somehow it happens then for a Sahaja Yogi it is essential to know there are certain rules and regulations of Sahaja Yoga. Immediately your vibrations are less. I don't do anything. People say, “Mother you have taken away my vibrations?" I say, “why should I, why should I?" I'm fed up with this. I would love to give everything, all this to you but there's something wrong with you, what am I to do? Now supposing you put a lid on top of a pitcher and put it in the Ganges and say, “No! Ganges is not flowing and what am I to do?" Remove the lid! And it is very subtle, very subtle. You don't realise how subtle. It's only in vibrations. “Oh God! I've lost my vibrations." That's all.

So vibrations are the most important things for Sahaja Yogis. Most important thing is to achieve a complete state of vibrations when your realisation is completely integrated, your physical being, your emotional being, your spiritual being is complete *[UNCLEAR]*. It's a complete balance within you then only the vibrations flow and

that's why Antar Yoga is important. It is not only lecturing will help you but of course there are vibrations, they work out. I try to through My vibrations of My words to *[UNCLEAR]* but that is to a point. You have to yourself take up and work it out the Antar Yoga, the inner Yoga. By working it out in a way that you sit down meditate and do various things that Sahaja Yoga has suggested.

Now I have you know that My grandchildren are realised Souls and they're very high quality realised Souls and they understand a lot about Kuṇḍalinī from early childhood. Yesterday one of the girls was feeling the left Nābhī very much, all over you see. She said now I will know how to do it and she brought pieces of paper and she tied them round her neck then she took vibrations so she said they are all passing into my this paper. Actually while doing she was giving bandhan to it she was moving her own vibrations around it, she was winding it and then she put them and she said alright put them in the fire and they burned them and her attention was reduced and everybody felt better. *[UNCLEAR]*. And now this girl is seven but I have a granddaughter she's had it too. She just comes on to the point. This is the problem and I have a grandson who just climbs on somebody and he clears them out. His vibrations are clear, people have seen and there are many children like that, who are born in this country. How are you going to understand it? Only by attending to some sort of a meditation course or something like that, paying for it? No, you have to be *[UNCLEAR]*.

Sahaja Yogis should realise one thing that they are the foundation of the new era. This is a very big

responsibility and the foundations have to be very solid. They are made out of stones, no doubt but they have to be really solid; absolutely solid because they are in the foundation. They are chiselled out much more, they are to be cleared out much more but if the foundation is not good we cannot do it. A complete edifice cannot do anything about it. First, the foundation is important and that's why it's nice we have a few people but it's taking bit too much time, I think the foundation itself. Every stone has to look after themselves and has to work it out in a much deeper way and work out the vibrations and must evolve with methods, all the methods by which your depth is done. Nothing is important like this, that every one of you should be real quality. In the end, I will just tell you that the subtle part of these Chakras is how to understand that. The first side, the first entanglement with the Jaḍa-Prakṛitī as you call it, the matter is through the auspiciousness, auspiciousness. What is auspicious? What is not auspicious? If you understand the auspiciousness then you will understand that you can overcome the binding of the matter.

Now even auspiciousness can become quite maddening to people. I've seen it. I've seen people washing their hands sixty five times, pulling their hair hundred times. That's not the way but you must understand what is auspiciousness. For example, we can say how we sit in a program is not important so much, you may be little bit sometimes pushing back, pushing forward may be sitting anyway. That's not important but the auspiciousness of sitting is that have you reverence in your mind when you are sitting there should be reverence in you. When you

are sitting for your meditation, are you taking upon yourself that “oh, I am going to achieve it today" or out of reverence you are sitting in a surrendering mood, in a surrendering position? The reverence part is very important. Once you start understanding reverence I've seen people putting both their legs close you see sitting down like that. I've seen people with very arrogant ways of sitting. For example, sitting like this you see before anybody who is supposed to be revered should not sit like this. If you sit like this then there is no reverence. This is you, sit when you are in authority of yourself with your both legs like this and sit in reverence. Now this pose is not important. You can be absolutely burning within you and could be sitting like so I'm again telling you auspiciousness is what is within you, what you think about it, what is happening to you? Are you feeling revered, reverence within you? Are you feeling the reverence by yourself? This is your own judgment. This is your decision. This is nothing to do with how you should sit, whether you sit on your one leg or two legs. This is not the most important but do you feel that by this you are relaxed and you are in a reverence position? This is the thing if you feel you are in a reverence position, that's all. That is what you have to do is to understand auspiciousness.

For an example, of auspiciousness. For example, now you are a wife in a family, you are a husband in a family; now how you treat your wife. Do you treat her like a goddess of the family, do you? Do you treat your husband as a man who brings God into family? You see this auspiciousness is the way, how you feel about, is the

auspiciousness. How you feel about a chair. You sit on the chair; say for example now how do you feel about the chair? Do you feel it's a chair because it's very expensive; because it is your own or because somebody has given you? The reverence is there, about the chair, that no, it is the chair which was occupied by my mother, which is to be revered by my father, which is to be revered, or it is just a chair which is handled just for utility or you have just got it for a some sort of a *[UNCLEAR]* thing.

Wherever you sit, now say for meditation you are sitting in a place. I've seen people sitting all kinds of funny things, in the name of meditation. For example, they'd be smoking first, you see, now what are you going to do the smoke, what you call the ashtray would be just there and then they would put their feet like this. Now let us do the meditation. This aspect is very much missing here because people have lost all that. I think they had it there very much there, but it is lost and auspiciousness is a very subtle thing which gradually when you train yourself you will understand. And by auspiciousness you will understand the value of matter. You will not value the matter but the auspiciousness. To you the important thing will be say a hair from the head of Mohammed Prophet. It's much more auspicious then all the world put together.

See I went to Kashmir as I told you and just crossing through I asked the driver, I said, “What's this place?" He said “Why?" I said. He's telling Me, “What's this place? It's so beautiful?" My husband looked around; he said “What's beautiful about it? I don't understand there is

nothing here, around." I said “No, there is nothing, but there's a place just there you can see that by where the hair of Mohammed Prophet." So that's it. No joy, beauty I could ever get it from anywhere from any place, could be very beautiful, you may feel that this is the heaven here, for Me it may not be, it's really that place where one hair of Mohammed Prophet is there, it's auspicious.

Auspiciousness is judged through vibrations.

So you can not say how are you to judge the auspiciousness? So through your vibrations you can so use your vibratory awareness for auspiciousness. That's how you can look after your left side which I have told you in a very short way. For that you don't have to read books and you don't have to say, “How many times, Mother, I should wash my hands? How many times I should give you these bandhan and all that?" It's only when you get your vibrations that's the most auspicious time. Keep it at that point, because again and through the rituals you'll go, hold it with your left hand and hold it with your right hand and all going wrong and then some, “Oh, Mother I did the wrong way, what is it?" That's all. The thing is the essence of it. If you get your vibrations alright, that's what is the auspiciousness. Maybe when you are sitting down you are not getting your vibrations, think that maybe something might go wrong with you. Is it I'm not revered properly? Let me have the vibrations. Why what's the matter, why is it that I am not feeling the vibrations? Well, that's how it should be. You can judge it through your vibrations. Now auspiciousness is very important for Sahaja Yogis because all that they do

should be auspicious. Whatever is inauspicious you should not do.

Now you'll be surprised sometimes you might think that say going to a particular place but maybe you will find that you lost your purse or you cannot go there or may be that somehow or the other that the road is blocked, you might have to go back. Accept it. May be that is auspiciousness may be that you have to go that way, maybe there is somebody who is waiting for you there; you have to give your vibrations to that place. There is some need there because you are an instrument of auspiciousness. You have to spread the auspiciousness. And what is auspiciousness? It is nothing but the blessings of God. You feel the blessings of God. He blesses you all the time. His hand is all the time on you. He looks after you. When you seek auspiciousness you seek His hand. You are always under His hand. He is your shepherd. You're all the time under His guidance. That is what auspiciousness is, in the real sense. To feel it, all the angels around you. Everybody, that everybody is trying to bring you to reality that is the auspiciousness of it. Once you start doing it gradually you will aspire the joy of giving the joy of God's blessing to you. When you will feel His hands. It is not important that you become very successful person. I've seen such successful people in life, so-called `successful' so unhappy, so miserable, so terrible, so boring and so troublesome.

They are good for nothing. People say, “Oh! He has died, it's a good thing." They've been no good to anybody, nobody bothers about them. When they are in position people look after them once they are gone nobody even

bothers about them. Auspiciousness give you right idea of Divine importance means where divinity flows behind you, goes around you and takes you around and gives you the complete joy, the movement of the wave. It's a beautiful thing to be auspicious. It takes you away from inauspiciousness when you ask for auspiciousness. But do not make a ritual out of it, which I want to tell you hundred and hundred and one times that do not make a ritual of anything because you deaden it like all other people have done it. I hope after My death you people do not do that. Because then it becomes a superstition.

Auspiciousness should never be confused with superstition. Because people were not that alert and not so subtle they could not make out what is ugliness, that is superstition and what is beauty that is auspiciousness, they made all mistakes and they committed all this craps. But you people be careful, because you are subtle people. Do not make it a superstitious thing but an auspicious thing. When you speak it should be auspicious. I've seen many people who have a habit of speaking very inauspicious things, especially with the left Viśhuddhi. Very inauspicious. Like we invite somebody to your house for a dinner party. And he says, “Oh! I saw such a crowd coming in I felt that there was a fire on." What a thing to say! He thinks he is smart, a smart man to say such a thing or he'll utter a very dirty joke at the time when there is a wedding going on. There are many people. You see the inauspiciousness can form such a Satanic force; most of the Tantrism has come out of it inauspicious. Do you know this that Tantrism is nothing but inauspicious mastery. Before the Deity, before the

Gods, if you do something extremely inauspicious, you may lose the attention of the Gods and all its' protection to get out of it. Then you'll do all Satanic things. This is the basis of all the sub-Tantric.

What is hell? Is nothing but inauspicious living. Because the attention of this God is not on you, the blessings are not there. Then you will understand, that vibrations teach you auspiciousness. You think of somebody and you get stingy. Oh God! What a man he is? You may think he is a very big man.

Immediately know and he is inauspicious. Sahaja Yogis should not aspire for the worldly success and worldly things but for auspicious things, so that they get the blessings of God. Because those who have got also all kinds of worldly things are the most wretched souls ever living and are cursed with this Mother Earth. She is fed up with them. They are sinful. I do not want to tell you if people behave in this manner where they will go and what will happen because that's too much for Me to say at this time. But that is what it is about your I would say your great poet say Blake has talked about it and told about it. The Hell, he described about it.

So many of them have described I do not want to elaborate.

The other side is the right side how to get out of the second side of it. What is the subtle point of the right side? Is discipline. You see, first you have to say, England was a very disciplined country; over disciplined, artificially disciplined, militarily, regimentally. I do not mean that discipline at all. The discipline is within you, it comes automatically. Not regimentation, again the

confusion should not be there because I'm going to make it extremely clear. It is very easy to confuse things because of these knots.

So when I say that you must have discipline, is an inner discipline, absolute inner. You don't have to do anything about it. Because it is built in because you start enjoying that discipline within you. Discipline in Sanskrit language we can call it as `Sad-āchārya', is good behaviour actually if you translate it. But it is much more than that. Sad-āchārya is much more. It is a discipline. What we get up in the morning? How do we meet in the morning? The sun has risen. What's wrong in getting up at 10 o'clock? Nothing wrong, but you are losing the beauty of the morning. Morning time is the time when the sun is coming, the rays are coming. That is the special time when the sun throws its' real rays of divinity. Actually the right side is the sun side. It starts with you rising in the morning, very much. But not the Haṭha yogi style where you become `bony' people. Where you fast for three hundred days and then three hundred days you go on shouting at people and three hundred days you start cursing them. I do not mean that. By discipline I mean that a certain amount of respect for yourself. It is a respect as there is auspiciousness. This is a respect of your own being because it is ego. How much you respect your ego, Let Me see? Assert your ego is different from respect ego, your Ahambhava, your dignity. Your position in life, how would you respect? Do you sell it for money? Do you sell it for a chair? Do you sell it for any positions in life? Kind of a discipline within yourself. Not to jabber too much, not to talk less. But that doesn't mean that

you are trying sort of balancing it. It's something innately built in which can work out through Sahaja Yoga if you see your vibrations again. You have to be respected. In the first one, you have to respect and in the second one, you have to be respected. Respect yourself. People think that supposing if they don't bathe their body. Or must do it. What's wrong? Nothing wrong. If you do not going to respect yourself, nature is not going to respect you. You physically you should respect, mentally, emotionally. If say you, if you'd like to see pornographic photos. You have no respect for yourself. If you want to eat filth, you have no respect for yourself. You do not think much of yourself. You want to waste your eyes; you want to waste your attention. You should not like that is absurd, useless, frivolous. You shouldn't charge your Chakras with something nonsensical and filthy. When you start respecting yourself you will really know how to respect others. Those who cannot respect themselves cannot respect others. And respect that is good in others. And do not worry about their faults but respect them for their good so that you also have good in you and you respect yourself.

That is not asserting, this respect is never asserting. All it's very comforting, extremely comforting. A person who respects himself is the most congenial person to live with. He doesn't come forward too much neither he recedes back too much. He's just there. He provides you know he's there. You can always adore such a person. He doesn't do anything outwardly. He doesn't try to show off. He doesn't try to create sort of all rob out here you know. He's not boasting about himself. Ego can be easily

handled if you respect yourself. Then you will not feel hurt. Because who can be insulting but yourself to yourself. Supposing there are some dogs barking at an elephant. He just, he goes on like that. Have you seen an elephant? Very interesting. He walks like this and he finds some dog barking, very nicely he puts them like that you see. Like a little child *[UNCLEAR]* his majesty.

So huge that the dog is alright. He is not bothered as to how they treat him. They bark at him and he just walks. That's why we say that an elephant is a very dignified animal. It walks with dignity. A person like that doesn't take to cheap fashions and cheap things. He is in his own dignity. A person like that doesn't take to cheap fashions or things like that. He's in his own dignity. He does not try; he does not try to adjust himself to the norms of things that they have created. You cannot play into the hands of these bogus people, who say that your weight should be, I don't know how much? And your this thing should be so much. All the women trying to do that.

Tomorrow they may come and say your hair should be so long.

So you become like this so all the women trying to do that. You must wear wigs, so everybody is trying to wear wigs. You don't play into their hands anymore once you start respecting yourself.

Like in India, they started a fashion of sleeves you see. They started first from here, so much sleeves.

They said so much sleeves, so much sleeves, then some said so much sleeves. And some said so much sleeves, you see it goes on.

So somebody asked Me what about you? I said I'm alright. From the very beginning, I'm going to happen that way only because it's too much to run this race. I cannot. Because I'm a tailor I have no time to waste for all this nonsense, why? What is the need? Whatever has been found out traditionally is accepted. And you will find all these fashions drop out just like that.

In our sarīs industry we have fashions coming. There were fashions of sarī where they wanted to have a mini sarī. You see whatever fashion *[UNCLEAR]*. You don't know what it is. It's very interesting.

They used to have mini sarīs. The mini sarīs used to be only up to this point. They started going up to this point, you know.

Some people tried to do it on all of them then they gave Me. This is nothing this doesn't look nice. And it was started by a company because they wanted to sell more young, you see. By mini sarīs they could sell more young and charge the same for a sarī because half sarī and you sell it for a mini. It's only mini and money is double. *[UNCLEAR]*.

So the sarī remains the same. Then they started printing on front part of the sarī. It's the new fashion then another. I said nothing doing you better buy one traditional sarī it lasts you all your life. It was sorted out. All these things fall off you see. Like you in Victorian times they must have worked out many things it falls off then something falls off.

Something traditional that is there may not be useful to you but something eternally traditional will be there for you.

And that is really traditional. Whichever falls off goes off people find new replace and that they are no good they throw it away.

Now when you think that you are doing, for example nowadays people are putting those hair. What they are putting pins inside the cheeks. They are putting them I've seen, putting them in nose, putting a pin here, putting a pin here. This is all will go you see after sometime you'll see putting something in their hair. Let them do it. They are foolish people but this is nothing. They can do something in a very subtle manner. You see like you already have. Because Elizabeth Queen had some problem with liver in the back so they started *[UNCLEAR]* so everybody started. At the time of Victoria she shared some sort of a problem at the back here.

So she started wearing it so everybody started wearing it. For what? You have your attire, dress, sitting position. You are thinking itself is not fashion baggers. It is only fashion through your vibratory awareness.

Immediately if you read a book it comes on to the point and you see oh! It is not good but is this what truth is? Immediately you start studying the books you know which is the truth and which is not the truth because you don't read nonsense. Because you know it's all falsehood all story telling you do not want to read something nonsensical.

So you just understand the sense and the nonsense of it.

So it works out. And that's how when you start respecting yourself. Respecting your thoughts, respecting your inspirations, your dreams, your aspirations, your visions. Write them down. Whatever thought you get write it

down. Whatever inspiration you get, write it down. Whatever visions you think you should have ten for yourself, write it down, all that you think that should be the future, write it down. And pray for it.

The greatest quality on this one is when you respect yourself when you respect yourself, you are respected, by whom? By the Gods, by the Divine force, by all the angels. And whatever you want to do will be done, then it comes. Thy will be done! But that will has to come out of respect for yourself. If it is coming out of some other considerations.

For example now in Bombay [Mumbai], they want to have an ashram. People have all funny ideas about ashram. They want to have an ashram, why having this ashram.

Some people are very clever I know all of them. Because they can make some money out of it. Foolish things as they are. Then some of them think that by staying there we can pass our old age very nicely. You see it will be a cheap thing, because Mātājī is not going to charge anything for stuff, so it will be a nice cheap thing. Let's buy one.

Some of them are thinking it's very good place where in young age we can go there and it will be a good idea, we can run away from work. We stay in the ashram and after all Sahaja Yoga won't be that hard work you see.

So it will be nice living there. All these considerations when they are in the minds of the people you'll never get your ashram. Take it from Me. We'll sleep till ten o'clock, who is going to wake us up? We'll do whatever we like in the ashram. We'll use it for our own purpose. We will not

do any meditation. We will not do anything, whatsoever. We'll do no work at all. We will not help anything in the organizing of Sahaja Yoga or organizing people. We will not bring them. After all what will happen? You'll lose your vibrations.

If you respect yourself, expression of yourself must be respected. Tell your body to behave itself. Tell your mind to behave itself and tell your emotions to behave itself. I've seen people hankering after a girlfriend or a boyfriend and asking for this and asking for that. And then coming to Me and telling, “Mother, what can I do about this girlfriend or a boyfriend... or some sort of a thing like that?" All these things are not going to help you. You have to respect yourself. You are an entity by yourself. You are not going to bow down to anyone. You are not going to accept anything. You are not going to accept anything that is not respectable for you. And this is how you are going to manage your rights.

Now the center part is very important in your seeking. In your seeking you have to know that you are seeking your spirit. You are seeking that your attention should now go to your spirit. You are not seeking the spirit but you are going to become one with the spirit. That is your seeking is. For that, it is very important to know about your all Chakras. You must know how they are caught up and face up to it. You must face the truth. You have to be absolutely honest and truthful about it. That's the point in the center. If you are honest, the center point will work out. For example, I tell you, I cured a gentleman who was suffering from say, cancer. I cured him, alright. He's gone away and he didn't even write a letter of thanks. And if

anybody asks him he says “Oh no, I'm still waiting." Four years passed, three years have passed. I'm still waiting for it. He wants to write in three months time. He has been dishonest to God. He should have told people “No, Mother has cured me." Then he gets back his cancer. And then he blames God for that.

So truth must be accepted. You have to be truthful and honest for the central path, absolute on the truth. This is the truth we have found out, we have felt the vibrations. You are not feeling the vibrations or there is some mixture. Yes I'm catching on this. There are many people who say, “No Mother, I'm not catching." I know what is happening to them. They tell lies. Who are you telling lies?

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That, the central one [channel] is the sustaining power, means is the power by which we evolve that means we get our sustenance as it is. This sustenance that we have got as a human being, when it is to be manifested on the five elements that we have within ourselves, the source is there, but we have to reach it through its different elements. When this interchange takes place or we can say when we have to put this force outside, that is to be done through establishment of Dharma on these.

Like a superimposition or you can say the connection. Like you can say, say there is sun. Sun is the source of light and the source of light has come to this earth which is created out of the five elements.

So the sun's rays have to come. But when they come inside, in this move, what do they do? They enlighten this world. But it's only possible if there is Dharma, means the light is there, the rays are there. The rays can be obstructed by many things. If the rays are obstructed, then there is adharma.

So the source of Dharma, the spreading of Dharma and ultimately the manifestation onto the five elements is a complete thing that is Void. This play goes on within us. Our evolutionary power which has worked from the very beginning, from matter, when the matter got itself organized then we had carbon as tetravalent, then from carbon the life started, all this is the work of the sustaining force. Then we became human beings.

Now we have got ten Dharmas within us which we have to keep alright. These are the main ten commandments. These ten commandments we have to look after. And these are looked after by the people who are the primordial masters, as you call them `incarnations' like Rāja Janaka, like Moses, like Socrates, like Nanaka, the last one was the Shirdi Sāi Nāth. This is the principle is there, is the primordial master. Now, there is another principle that is in there by which you receive it, this is called as the disciple principle, the primordial disciple principle, represented by the moon and the sun, presided by Buddha and Mahāvīra.

So, this disciple element if it is not in you, you cannot receive it. But when you start getting, receiving it, this Dharma gets into you and then you become the Guru. You become the Guru when this is completely sustained.

It starts as a disciple and then ends up as a Guru. This is the Void part within us.

First of all, as the human beings are, we do not observe the first ten basic principles. In this country for example, or in the West, we have, we observe the five of them because of law. In the countries like India they observe the rest five, because of their society.

So in any way we are lacking some of them. Five are missing here or five are missing there. This is the situation of the Dharma today. The Gurus and the disciples they do this connection and then the matter, which is created out of five elements, get vibrated.

You can enlighten the matter. When the Dharma is complete you can enlighten the matter. The rituals that these people used which was called as Siddhu Dharmic rituals they call it Dudharmic, these are the deeds of Dharma, is to worship, to do Pūjā and to pray to God and to do all these things, prayer. All these things after some time became absolutely dead in it, because there was no realised Soul as a Guru and no realised Soul as a disciple.

So it was just a joke going on, you see. It has no meaning. Supposing I tell somebody who is not realised to give himself a bandhan, he cannot.

[Aside:] *[UNCLEAR]*.

So this Void is so important because that is how you establish your receiving *[UNCLEAR* ends/eggs] in your being, the five elements within you, meaning the five elements that exist. In Sahaja Yoga we try the other way round stuff...

[Aside:] *[UNCLEAR]*.

Now, what to do? This Dharma is all ruined. It is. There is another way: all these elements are represented in your Chakras, different Chakras.

So why not take the Kuṇḍalinī through these Chakras and enlighten the elements themselves? Even there is no Dharma in a person you can do it. But then the Kuṇḍalinī goes back to all the places which you have missed. But if you have been to some Guru and you have bent your head before him, then the Kuṇḍalinī stops at a point. It doesn't move it goes here, there.

It just stops, it doesn't move, very difficult. You have seen the Void pulsating so badly. It just doesn't rise it always goes back into that bottomless pit as you can call it. It's always sucked into that again and again if you have not a good...

So we try to remove the Guru from your mind by so many ways. Deny them completely, absolutely so that they get out of your minds.

And again raise the Kuṇḍalinī and from the innermost, the Brahma Nāḍī as they call it, the innermost Nāḍī, the Suṣhumnā Nāḍī, otherwise you cannot reach there, from outside you go on cleansing, cleansing, cleansing until you reach there, you find you cannot pierce it. But outside cleaning helps you in one way that the Brahma Nāḍī becomes wider, the Nāḍī that is in the center of Suṣhumnā. If you, there's less pressure then it is a wider one so for Kuṇḍalinī rising there is a better chance.

But in Sahaja Yoga, subtlest of subtlest Kuṇḍalinī we catch and thread it microscopically inside and take it out. And by taking it out what happens? These Chakras definitely get enlightened, they expand.

That's how we expand the Suṣhumnā. Expending Brahma Nāḍī. This was, this is the trick of Sahaja Yoga. Because this cleansing is going to take too much time as you say. The whole thing is to be cleansed out and then it is to be released and then you have to meet some Guru who has to take it.

So this Sad-āchāra [virtue, correct action], whatever Buddha has said, the right, the right action, the right that he has said is the one that is done. That's what it described. But that doesn't work out with human beings, it's meant for people who are realised Souls. Most of these religions are meant for realised Souls, you can find out.

Actually realised Souls only took to religion before. Those who were born again, Dvijah, Brahmins, who took to religion. But the time has come for people who are not realised also to take to religion and to receive his blessings. Sahaja Yoga is the only way one can do it, is to take it in the subtle most inner most Nāḍī, enlighten every Chakra, increase the size of the Chakra, pierce a little bit here, then again raise another thread, then again the third thread, like that, go on expanding.

[Aside:]: This is it, you're alright... Better.

This is how it works out. In our case, I did the same, I mean just talking to you.

Now the main thing about Void one has to remember: there is no rationality. It's the hunger inside the stomach and hunger has no rationality: if it is hungry it will eat. It has to eat, no rationality can satisfy it: if you are hungry, you're hungry. And when you have spiritual hunger, the

same hunger becomes subtler and subtler ultimately it becomes the spiritual.

First the hunger starts of, say, food, of primitive things. Then hunger for sex life, hunger for women, hunger for men, then for power, then for money. Then the hunger for spirituality starts.

When that hunger is concentrated and starts rising without any rationality about it: you don't know why you are seeking. Like Buddha he had everything, he had a wife and his father had provided him with everything. Still his heart was seeking. Why was he seeking? It's the hunger that is not rationality, that isn't explained.

And then this hunger starts and the way we quench that hunger is Dharma. The way we keep it intact is the Dharma. Supposing you are hungry: you go and eat some poison. Then it is adharma. I know you are hungry but you have to eat proper food. The knowledge about that is Dharma: what food you must eat, what book you must read, what people you must meet, how you should live, what should be your attitude towards others, others' things, other's wife, children, daughters. Everything related to the other, all that knowledge is Dharma. But it has no rationality. Like, you see, a man ran away, say, with somebody's daughter, he would say: “What's wrong?" I cannot answer. I cannot answer. If a man has bad relations, say, with his own mother. He says: “What's wrong in this?" You cannot answer, there's no rationality. It is wrong, it's a fact: “Though shall not commit adultery." Christ has said even to have adulteress eyes is wrong. But at the time, it was Christ who came. At the Moses time people did not know this eyes business, but

Christ would see that and He had said that “Those who have even adulteress eyes are committing the sin." So, how to deal with others? Say, materialism now: you are so attached to matter is also problem with the Nābhī. Materialism is a false identification with matter: all false *[UNCLEAR* word] with matter, with human beings, with books, with all that is created is the problem of Nābhī so you can understand how important it's now. And the one that prescribes it is the Dharma, is the Guru. They did not come like Gurus to convince you and argue out with you, they said: “Thou shall not..." That's the commandment.

Commandment means there's not to reason why. It's a commandment. There's no rationality in Dharma.

Now, the one who is Dharmic does not think about sin at all. Now, I'll tell you about Myself, say, I go to a party and they start a cabaret dance. I do not think about it whether it is illegal or whether it is wrong with this adharma, nothing. I do not think but immediately I vomit. My grandchildren, you see, we one day were watching the TV and three of them came vomiting. I went and saw the TV and it was a horrid thing going on. They just came and started vomiting. There's no rationality about it: it is again human sustenance. It is subhuman.

Like animals cannot feel the dirt or filth we can. We feel horrible smell coming, but those who work, say, in filth cannot feel any smell. If you go near a factory where sugar is produced you feel terrible there get the smell of this molasses and you can't bear it, but those who are working there, are so much used to it that they cannot feel it. Those who live in sin cannot feel the sin after some times, they become insensitive. But sin is a sin.

So the insensitivity when we develop within ourselves we become adharmic.

When we are sensitive about it we are Dharmic.

On the left hand side, the intuition about it, the auspiciousness of it, is the thing that one has to learn: auspiciousness. Housewife is to be respected, honoured and comforted because it is auspicious. A wife has to be respectable. A housewife doesn't, hum. It doesn't look nice for a housewife, you see, to be dressed in a funny way.

Once the chief cabinet secretary from India, his wife had come and she used to think she's very young and smart or something. She was wearing these tied jeans and things like that, you see and the poor husband, you see, looked this side, that side. He didn't know what to do and she's, I mean, very big nonsense, why? And she came down in London, she was thinking how she's great, smart, thin. And they were invited to a dinner, you see, it's real thing, you know, real thing that has happened. And when this man was to go from somewhere and she had to go from somewhere else.

So, when he went there, he said: “Where is my wife?" They said: “She hasn't come yet." He said: “No she was to come, she's not like that, she's much smarter than me, she must have arrived." He looked around, he couldn't find her. And there was a lady standing, he said: “There your secretary has come, she's standing there." And he didn't know what to say because she really looked like a secretary and not his wife.

So the housewife has to be dignified and respectable and she is to be respected. It's the part of that

auspiciousness. And the wife, that essence of a wife is the governing so you can imagine those women who stand for lib and all that those who try to sort of say that: “Why should we be respectable if the husband is not, if he is carrying on with other women I should also carry on with other men." You must know that you are being holding that great position in the stomach, on the left hand side of every human being. And that's why the left Nābhī catches in England so much and America, I think it's missing it already.

So, that is to ask to, say, to a man, you see, who is so developed and so he thinks no ends of himself, you see and the civilization where work is so important and money is even more important than work is, *[UNCLEAR]* to think that a housewife's respectability is so important in the play of the universe? Yes it is. Where the women become disrespectable the whole, you see, that's the breaking point of the society.

There the human beings will start destroying. That's the real atomic bomb you've got. But it is so, I cannot rationalise it, it is made like that.

All the Gurus have said: “You should not drink." Even Moses. Every one of them have said it: “You cannot drink” means take any kind of a alcohol or any things that will take away your awareness because that is the place of your awareness. In the sense that whatever goes wrong here spoils your attention and if your attention is spoiled your awareness is spoiled. The attention is here. The attention is in the stomach, in the Void.

So, how important is your attention. Wherever you put your attention, that works out. When you are realised, then your attention is realised.

Wherever you put your attention it works like a spade, it works like a sword, it works like a loving hand, it works like kiss, it works like a comforting heart. It is an enlightened attention in your stomach.

You see the mother has a child in the stomach, how it looks after the child, a little baby, how it protects. All that is there, is given to us through our Gurus, our own beings which are our masters, true teachers. The stomach teaches you, your stomach is your Guru. Amoeba became a human being through this stomach only, through the hunger it had. If it did not have hunger it would not have evolved. And the hunger teaches you and when you learn it properly then you become the Guru yourself of the whole world and the universe.

Void, that' why, is very important and when you have had bad Gurus, you've read horrible books, accepted them as facts and truths, then your Void gets spoiled, your attention gets spoiled. It goes to wrong things. Attention, when it works through your eyes, can also go to wrong things. Everywhere wherever attention moves, it can do wrong things if it is adharmic. But as I said, there is no rationality about it. Dharma is to be accepted. You cannot rationalise it. To a point one can, but how far it harms you, you cannot rationalise. Then the curse of Divine comes on you.

Any kind of fanaticism or identification with one ideal, like Muslims thinking they are Muslims, they're adharmic. They're not Dharmic. Dharma is that you have to respect

all the religions. It is a sin not to respect any incarnation. It is a sin not to respect any religion. And to identify with one and denounce of other.

So, give up all these false Dharmas and come to that one Dharma which evolves you, which gives you light by which you can see the oneness among all these religions. As I've said before, that they are like beautiful flowers on one tree, nurtured by one sap, adorned by one tree, but fools take the flowers out, say that these are our flowers and kill them. And when these flowers die, ugliness becomes the so-called religions.

So, in essences, respect all the religions, all the incarnations. Fanaticism is absolutely against Nābhī and against the Void, because the whole balance of your Void has to be kept. In a very subtle and subtler form you'll be sticking onto it.

Say, you are born a Christian, so whatever you may try you can never get out of this feeling that we are Christians. You'll have much more respect for Mary in heart than for, say, Lakṣhmī. While, you are a Hindu, you will have much more respect for Rādhā than for Mary. That will be lingering on and lingering on.

When you develop that balance alright then you are Dharmic. That balancing has to be done.

So one realisation is within you like this and one realisation is this way, among you. And this is Dharma.

Among all of you there has to be another integration, a complete integration of understanding. Whether you are white, black or red. Whether a Hindu, Christian or anything. You must know that there is only one way that is the living way of evolution and that there is only one

God. And all of them [Incarnations] are aspects of the same God and there is no quarrelling among them. Why are you quarrelling? This goes against the Void.

Complete integration works out in the stomach. And when you are completely integrated, you'll be surprised, rationality drops out. Automatically it drops out. Rationality kills this integration, because if your heart says something rationality says: “No, it's not right." But, if you take out your rationality there and just see for yourself, then wisdom comes in and you just do it whatever is wise and good for your spirituality.

[Aside:] How are you now? Better.

So, Void we use in Sahaja Yoga in many ways. First of all, we have to first of all see the Void of a person, how he has got the Void. You can see it, very easily because it might be pulsating. Maybe not be in your presence, I don't know, but in My presence it does. But immediately you can feel the Void. The Void you feel here, on the here or on here. Now, just see these are the bases of all the Chakras. You feel the Void here, or here. Bases of all the Chakras you can feel, so you can understand how important is the Void.

Now, if it is catching here anywhere or catching here, then you have to ask the person about these various points: whether he's a materialist, whether he is a fanatic. But these questions you cannot ask out directly like say: “Are you a fanatic?" You hit Me hard. [Laughter.] Not to be very, very clever about it. Now how to ask a person whether you are a fanatic or not? Very easy. Say, he's a Muslim.

So, you just ask him to put your hand, saying that: “Should I put some Kumkum on your head?" His fanaticism will come out immediately: “I can't do this!" If he is a Christian, then you just ask him: “Can you put a Swastika on your head?" Cross he'll accept. Swastika: “No, I'm not Hitler!" That's how you can make it out whether he's open minded or not by suggesting things like this, you see.

So then he comes out with his fanaticism. Then what do you do? You do not condemn him as a fanatic, no. That won't be Sahaja style. You say: “Alright, alright, I've got it. The cross, would that be alright? Alright, take the cross.

So, if I say that cross was first Swastika then it became cross, will you be angry?" Gradually it will work out.

But if he's a fanatic, you go outside and tell Muhammad to be him nicely. He will do the job. Shoe-beating is very necessary for all fanatics. Nice shoe-beat. But fanatics are one of the most difficult persons.

Then those who have been to other Gurus also will be showing up. These days you don't get fanatics so many to come to Sahaja Yoga. Mostly they are Guru beaten. You see there are *[UNCLEAR* frocks] beaten people, there are Guru beaten also. I mean, mostly they are Guru beaten. [Laughter.] Then you ask them: “Have you been to a Guru? What your Guru has done? This, that." If you tell them sometimes they can be fanatically attached to their Gurus. Then they might be angry. They'll do it, but what to do? It is sometimes, It's the food?

Sahaja Yogi: Yes It is...

Shri Mataji: It's good they are looking after the food very nicely. [Laughter.] Otherwise if you have to cook also then all your attention is there.

So it's much better that your ashram. [Laughter.] No headache, nothing, your are having a nice time here and their food is ready, now serve, come along, have your food.

So, the right time we are talking about Void. [Laughter.] I'll sit here.

Sahaja Yogi:... the Nābhī satisfied.

Shri Mataji: Yes, make the food also Dharmic and everything. Good. How are you now? Better?

Sahaja Yogini: Yes.

Shri Mataji: How are you now? [GAP during the meal] It's such a wide subject that I cannot cover it in one lecture, you could write many books, but the most important thing about Void is that, that once you are enlightened you become Dharmic yourself. The Dharma starts flowing through your hands. These vibrations have a capacity to establish Dharma.

So, when you put your hands now towards the five elements. Say you put your hands towards the water or you put your hand in the water. The water gets enlighten, vibrated, but if somebody takes that water it will establish Dharma into that person. Supposing somebody is a drunkard, now you put this vibrated water to him, give him to drink. He feels nauseated after drinks. He'll throw away the drinks, then he will stop.

Some of you have noticed that when you came to Me first you felt terrible nausea within you and you felt like vomiting, sometimes you felt uneasy, you see.

So these vibrations through the water now pass into your stomach and they establish Dharma there, the proper relationship. It so happens that if you go on taking this water the right side is that physically you feel alright and the water can give you such a power, that you can never get cancer of the stomach, cannot get any trouble with the stomach. But left side side, which has greater power, this water, that it cleanses you, your sins and puts your attention, fixes it up on Dharma.

So, your attention doesn't do, you're not tempted, that's how you've seen people who come to Sahaja Yoga can give up drinks easily. Because it turns your attention towards Dharma, then if you want to take drinks, you just don't feel like after some times. You feel like vomiting, you feel like headache and all that.

And it happens so easily. Now we know somebody here he gave up all his drinking in no time. Otherwise it's not possible to do that, but because of this happening in the stomach, now you cannot drink.

Just imagine. This is the great thing about Void is that once you are enlightened you can give something to the nature. You have been drawing everything from nature so far. First time now you start giving something to the nature. And what you give to the nature is so nourishing to it also. Supposing you give vibrations to, say, fruits, or to trees, or to flowers. You will find they will be ten times more, the growth will be much more, they will be lustrous. And they will be very juicy, very tasty and the

whole atmosphere will be different. Maybe after sometimes these trees if they will be standing there everybody passing that way if he touches that tree they will get the vibrations also.

So maybe a tree may become a curer, something like that. All those waters and all that, we talk of `curing water' are nothing but vibrated waters. They are vibrated.

So, if the vibrated water goes inside, you get cured.

So, this is on the left hand side it works that it establishes your religion within you.

All the problems we have had is all completely cleansed out by them. In the same way if you enlighten a light now here. You have seen so many times how you can enlighten a light.

So it starts going, see, both are there but this one is working a bit. That one also is going a little bit but this one makes a *[UNCLEAR]* taking out the blackness. It is because it is enlightened. That is also enlightened, now we also? But this one actually in the hand is taking away the... If you see these lights you can feel they're like pulled out like this. As if, you see, the realised lights are pulled out like this, straight. And, I've been to some of these churches where they have these lights and as soon as I enter these like they're all going like `kakakakakak'. It is interesting to see how they start suddenly glowing like that. But people do not notice it because they do not understand why it has happened, but you can understand that.

So, if you put the light, enlightened light, say, yesterday, the other day, we had that Havana, is the enlightened

light. Havana we had made it enlightened, Jāgrut. Then whatever we put into it, you see, our badhas, it burns whatever we wanted to burn away. What is the beauty of fire is, that, say, if you have some mixed up gold and you put into fire, you find the gold will be separated and the filth or dirt or whatever is inside, it will be separated.

So, this quality which is the right hand side quality of the fire is becomes in the left hand side is that when you go near such a fire or you use such a fire or a light, then what happens that whatever is unwanted in you is burned away and you get the pure thing.

So it purifies. Fire is a purifier and it is a melter, it melts your heart. This fire melts your heart and you feel the compassion.

So that's how every element can be enlightened and this is the work done in that Void by your Kuṇḍalinī. Kuṇḍalinī goes to various places and She enlightens all these elements in your stomach. In the stomach the basic principle is of water. The Void is covered with water and in the water there is salt and the salt is nothing but is the Dharma. Is the Dharma, the salt. That's why when we give you salt what happens the salt that is vibrated goes and helps you in the stomach. And salt shows its own nature there by absorbing all that is in you which is, we can say, in the mobile there. A person, supposing is, hum, has got a cancer of throat, then he should take salt. If he has a right hand side problem he should take sugar.

So these are the two qualities, you see, the five of Dharmas are done by salt and five by sugar. And these are the best solvents in the world as you know.

So, all these three things put together water, then salt and the sugar, they solve the problem of the Void.

That's why we use these two things. If you remember Christ has said that you are the salt. That means you are the Gurus. Salt is the Guru. That's why he said: “You are the salt." Because you are the Gurus. And salt dissolves into water. Water is the Dharma. They are the absorber, always have a water of crystallization. The, it cannot without, the salt cannot exist without water.

So, the water and salt put together means the ocean.

So Void is the ocean within us. That's why it is called as Sāgar. That means all the oceans of the world are in our stomach and if you want to hear them sometimes you can put your thumb in My ears and you can hear coming *[UNCLEAR* as one sound...]. You can hear it.

So this is all the times socially churned and out of it comes out all that is good and whatever is bad is burnt away or washed away or made to, whit the air, it is made to be swept off.

So the air element is also there, air element that we see all around. [GAP] So the vibrated air is a very important thing and it helps a lot.

[GAP] So I've talked to you about all the *[UNCLEAR]* of the fifth Ākāsha, the ether you can say. That works out when you are a realised Soul. Then you, you also vibrate the Ether. That's how our, mean, collective work is done, through the Ether, you see. Now, supposing I want that you should get a proper seat or *[UNCLEAR]* or something.

[Aside:] Alright, take a seat up there.

Anything materialistic you can say, “oh, my chair is going down there, how is it?" I have to just worry about it, immediately it'll go *[UNCLEAR* order some set] [snaps her fingers]. Alright? So, Saint Michael and Saint Gabriel, both of them say now: “What should we do? We must find out a proper place." So, they take down into consideration. They bring him down here and find out a nice *[UNCLEAR* place] is all done through Ether.

Ether, is the..., when it is enlightened, you see, then it communicates the ideas, the things that shall be done, or the desire, Divine desires are carried out. And then you are placed in His hands sometimes you are surprised: “How am I here? How are you here? How do I meet you? I mean, I was not to come this side and then now how did I come?" All these things can be done through the Ether which, even we get our television and everything through Ether. But on the television, if the Ether, if you, say, enlighten then it will so happen, that a bad *[UNCLEAR]* program won't materialise. It won't materialise.

It can work very dynamically. You cannot imagine how these miracles take place. And real miracles are felt, of course we do feel the miracles of all the other elements but it's not so obvious as that of the Ether because you're suddenly surprised: “How this...? Why?" And it's everybody's surprised at it: “oh, here in the plane, you get all this." So, this is done by Ether and it is so miraculous. It is so miraculous that it is hard to believe that it is possible.

Now, this Ether works day time and night time. It doesn't take rest anywhere, you see. It's all the time working for us, means it's all the time ready to work out the Divine

work. All the time it is ready to work out the Divine work. It doesn't wait. It doesn't wait for anyone to give orders or anything, it's just, just waiting there. As soon as it sees that this is desired, alright, nothing is to be told, just to desire and you'll say that: “Oh, what will be happening to such and such person?" Finished, it's done. It is being transmitted.

The same Ether that transmits the, what you call?, the air transmissions which you receive on the radios, radio transmissions. The same one, when enlightened, does all this job. He works it out everything.

Everything that you want it works it out. And there's how the angels show their [Shri Mataji searches the word in Marathi] miraculous feats. But it is worth noticing all that and watching it and witnessing it and noting it down: “Oh, how it helped and how it worked out!" It also, ether when enlightened, brings people closer to Divine Power. It arranges how *[UNCLEAR]*.

But, now, one would ask what is the necessity for God to have such complicated methods of `enlightening the matter'? Why not it has already the enlightened matter? It's the question one should ask, I mean, I'm asking as you people are there, so I'm asking you. Let's see the answer.

[GAP] That's a problem. Yesterday I told you to say you are not guilty.....

Be joyous, be happy for what God has given you.

Watch the birds in the morning time. See the flowers in the morning time. What do they have? Just standing in the sun, in the rain, just facing the nature all the time. Imagine the delicate petals of the flowers. Would they

show any signs of negativity or of aggression? They only emit fragrance. Till they live they will emit the fragrance. When they will die, they're not bothered.

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***Contents: 1978-10-09*, Public Program (8th Day of Navarātri), Talk about Kuṇḍalinī, Caxton Hall, London, UK**

(likely)... gives us our evolutionary ascent. This central force as *[UNCLEAR* actually shown] here, is first in the residual form kept in the triangular bone and is called as Kuṇḍalinī. The word Kuṇḍalinī in the Sanskrit language means, Kunda means..... Now this is the residual force.....

..... we can say. That is all your subconscious. All your lives, even from amoeba to *[UNCLEAR* these days]. Whatever you've being doing, whatever had been your search, whatever lives you have had, whatever genes you'd passed through. Like we can say, if you can say a lion, it is all recorded.....

***Contents: 1978-10-14* Talk to Sahaja Yogis, Advice on our Powers, How to handle Scientists, First Western Seminar, East Hampstead Park (near Wokingham), London, UK**

... thing you are doing you do not know. It could be something like the lights which are burning in the dense forests to guide thousands of lives. They are not aware of it. It's a tremendous task and when you have such a big load on your mind how can you sleep? You are caring their loads also.....

Contents: 1978-10-14 **Talk to Sahaja Yogis, Bīja Mantras, Śhrī Lalitā, Śhrī Chakra, First Western Seminar, East Hampstead Park (near Wokingham), London, UK**

When the Kuṇḍalinī rises it makes sounds. And the sounds that are heard in the different Chakras can be pronounced in the following way, these pronunciations are being used in the phonetic language of Devanāgarī, which means `the language spoken by the Devas.' At the Mūlādhāra, where there are four petals, the sounds are: vum, śhum, ṣhum, sum. Out of which the last, ṣhum and sum sounds are very close, but the difference is, when the snake hisses it makes this sum, the third sound.

So, vum, śhum, ṣhum, sum.

At the Swādhiṣhṭhāna, where there are six petals, it makes sounds, six sounds: bum, bhum, mum, yum, rum, lum.

Maṇipūr it has ten petals. It makes the sounds dum, dhum, num, tum, thum, dum, dhum, nnum, pum, phum.

At Anāhata there are twelve petals. It makes the sounds km, kum, gum, ghum, ṅgum, chum, chum, jum, jhum, ñgum, tum, thum.

At the Viśhuddhi, where there are sixteen petals, it makes the sounds of all the vowels, a, ā, i, ī, u, ū, ṛ, ṝ, ḷ, ḷ., e, ai, o, au, ṁ, ḥ. At the Āgñyā Chakra it makes ha, ksha.

At the Sahasrāra one becomes thoughtless and no sound is made, but the pure Anāhata, meaning the throbbing in the purest form as in the heart is all *[UNCLEAR* lub-dub, lub-dub, lub-dub].

When all these sounds are sounded together and pass through the spiral of the body, if the body is like a conch, the sound that comes out of the synthesis is Om. Like the seven colours of the sun ultimately become white rays, or you can say the golden coloured rays.

There are three Granthis, means the knots: the Brahmā Granthi , the Viṣhṇu Granthi and the Rudra Granthi.

With Agni, means fire, when the Brahmā Granthi meets between the Kuṇḍalinī, Mūlādhāra Chakra and the Swādhiṣhṭhāna, means Mūlādhāra Chakra, Mūlādhāra and Swādhiṣhṭhāna Chakra, then Agni Brahmā Granthi is established.

Viṣhṇu Granthi when mixes up with the Sūrya, that is between the Nābhī and the Hṛidaya Chakra, Sūrya Viṣhṇu Granthi is established.

When Viśhuddhi and Āgñyā auras meet, then Chandra Rudra Granthi is established.

Altogether there are fourteen Nāḍīs. The names are: Alambusi, Kuhu, Vishvodhari, Varuna, Hastajihva, Yashaswati, Ashvini, Gandhari, Pusha, Śhankhini, Saraswatī, Iḍā, Piñgalā, Suṣhumnā.

Apart from two Chakras, which are Sūrya and Chandra, there are nine other Chakras: Mūlādhāra Chakra, Swādhiṣhṭhān Chakra, Maṇipūr Chakra, Anāhata Chakra, Viśhuddhi Chakra. Lambikā Chakra, this is also called as Haṁsaḥ Chakra, Āgñyā Chakra. Between Āgñyā and Sahasrāra there are two other sub-Chakras, known as Nāda, Bindu.

So we have: Mūlādhāra, Swādhiṣhṭhān, Maṇipūr, Anāhat, Viśhuddhi, Lambikā, called as *[UNCLEAR]*, called as Haṁsa, Āgñyā, Nāda, Bindu, Sahasrāra.

Apart from that, there are nine Chakras on the sides, like Śhrī Lalitā.

And they have different yoginia, yoginis, means the powers, the Shaktis, guiding those nine Shakti Pīṭhas, or you can call them as Avaran Nava Chakras.

The first one is Śhrī Lalitā, the Goddess Śhrī Lalitā, which is the Goddess of beauty. She is the joy giving, Sarvānanda-māyā. Gives the joy from everything. In every created world, in every particle, in every form, there is a power which gives us joy. This power is the joy, is the power of Śhrī Lalitā. She is called as Mahā Tripūra-sundarī, Para Para Ati-rahasya Yogini. Means Para Para Ati-rahasya, the one who knows the secrets. The Para Para means the one that is beyond of the beyond, the secrets of that area. The one who knows is Śhrī Lalitā, who is the Yogini. At this state She is Bindu Sarvānanda-māyā, She is the dot which is joy giving.

Second power, or Āvaraṇa, means the enclosure, is like a triangle. She is Sarvasidhhipradha. She is the one who gives all the siddhis. She has got three sides. She's called as Tripūramba: Kameshwari, *[UNCLEAR* Buddhveshwari], Bhagamalini are the three yoginis.

Third one is called as Atharva Sarvarogahara, this is another enclosure. The name of the Goddess is Tripūrasiddha Atirahasya, meaning these Goddesses know the deep secrets of all the siddhis. The Chakra is called as Sarvarogahara and the enclosure is called as Ashta.

The eight powers are called as VagaDevatā, means the power of the speech. First is Washini, means which attracts, Kameshwari which excites, Modini which makes you happy, Vimala which makes you clean, Aruna which gives you colour of the face, Jayani which gives you a feeling of victory, Sarveshi which connects you to everyone, Kaulini is the one which gives you boons.

The fourth enclosure is called as Antardashar. Chakra of this enclosure is called as Sarvarakshakari, the one that protects. The Goddess it's called as Tripūramalini.

The powers are: Sarvagnya, the one which is all knowing, SarvaShakti, is all powerful, Sarveshvariprada, the giver of all the bounties, Sarvagñyānamayi, the knower of all the knowledge, Sarvavyadinivashini, the destroyer of all the diseases, Sarvadharaswarūpa, the support *[UNCLEAR* of all/or all], Sarvapapahara [Devī], the destroyer of all the sins, Sarvānandamayi, the one who makes everyone joyous, Sarva-raksha-swarupini, the one who protects all of them, Sarvepsitaphalaprada, the giver of all the phalas, means fruits, rewards.

The fifth enclosure is called as Bahirdashar Sarvartha Sādhaka. Bahirdashar is the name of the enclosure and Sarvartha Sādhaka is the Chakra's name. Tripūrakshi, Tripūrashri is the name of the Goddess.

She has powers: Sarvasiddhiprada, She gives all the siddhis, Sarvasampathapradha, She's the one who's giver of all wealth, Sarvapriyankari, She's the one who is beloved of all, Sarvamangalakarini, She's the one who gives all that is auspicious, Sarvakāmapradha, the one who gives all of our desires, Sarvadukhavimochini the one who is the destroyer of all our pains,

Sarvāmṛutushamani, the one who, who pacifies the dead, Sarvavighnatanivarini, She is the one who is the remover of all the hurdles, Sarvāngasundari, the one who's all, who makes every side of life happy, Sarvasaubhagyadāyinī, the one who is the giver of good fortune.

The sixth enclosure is known as Chaturdashar Sarvasaubhagya. Tripūravasini is the name of the Goddess, Chaturdashar is the name of the enclosure and the Chakra's name is Sarvasaubhagyadāyinī. The Goddesses' name is Tripūravasini.

The powers are: Sarvasamkshobhini, the one who burns off everything, Sarvavidravini, the one who can *[UNCLEAR* perverse], Sarvakarshini, the one which attracts everything, Sarvahaladini, the one who is the giver of joy, Sarvasammohini, the one who can entice the *[UNCLEAR* world], Sarvasthambhini, the one who makes everyone alerted, [Sarvajumbhini], Sarvavanshakari the one who is the, who is the controller of all, Sarvaranjani, the one who entertains all, Sarvonmadini, She's the one who gives all the special joys, Sarvarthasadhini, the one who gives the meaning of all things, Sarvasampattipuruni, the one who gives all the well-being, Sarvamantramayi the one who is residing in all the mantras, Sarvagandakshayankari the one who destroys all the dualities of life.

The seventh Avaran, or enclosure, is called as *[UNCLEAR* Ashtadara]. And the Chakra of this Avaran is called as Sarvasamkshobhanikara. Here She is called as Tripūrasundari.

She's the one who gives the beauty to women, to be attractive wives. Ananga Kushumadhini, She smells of many flowers; Ananga Mekhaladhini who is the wisdom, solid like a rock in the family. Ananga Madanadhini, the one who is attractive. Ananga Madanatura *[UNCLEAR* Devī], the one who gives desire to meet. Ananga Rekhadhini, the one who destroys the different boundaries. Ananga Veghini Devī, the one which gives you speed. Anangankushadhini, the one who gives power of Ankusha, means the controlling of man. Ananga Malini Devī, the one which is very gracious.

Eighth enclosure is called as Shobhashadara. The name of the Chakra is Sarvashaparipuraka. The Goddesses' name is Tripureshvari.

She's the one who has got sixteen powers. The first is Kāma, means the attraction of body, Buddhya 22, is the attraction by brain, Ahaṁkāra, attraction by ego, fourth Shabda, attraction by words, fifth is Sparsha, attraction by touch, sixth, attraction by beauty, seventh, attraction by esthetics, Rasa, eighth, Gandha, attraction by fragrance, ninth, attraction by attention, Chitta, tenth, Dhairya, attraction by courage, eleventh, Smrtya, attraction by memory, twelfth, Nāma, attraction by name, thirteenth is Bīja, attraction through the seed, fourteenth, Ātmā, attraction by Spirit, fifteenth is attraction by eternity, sixteenth, attraction by warmth of the body. These are all the attractions which are subtly and are in the Goddess, which act in a way that the sādhaka is attracted towards Her.

The ninth one is called as the Bhupur, this *[UNCLEAR* way up], enclosure, whilst Chakra's name is Trailokya

Mohana. The name of the Goddess is Tripūra. There are ten powers in this Chakra. Its first is Sarvasankshobhini. Sarvavidravini, Sarvakarshini, these three are already explained, Sarvavanshakari, the one is also explained, Sarvonmadini, the one who excites *[UNCLEAR* a man], Sarvamahankusha the one who controls. Here the Ankusha means the weapon that is used by the elephant driver.

So how he controls the elephant in the same way She controls all. Sarvakhechari, the one who attracts all, Sarvabīja, the one who is the seed in all, Sarvayoni, the one who exists in all the yonis and Sarvatrikhanda, the one which exists in all the three dimensions. Yoni means the ellipse which is the power of the Mother.

Apart from that there are other Goddesses, which exist as the yellow light known as Muktashaktayama.

The Mother Goddesses are called as Mahendrī, Chāmuṇḍā and Mahālakṣhmī. The siddhis that people attempt to achieve are Anima, Laghima, Mahima, Ishatwa, Washitwa, Prakamya, Bhukti, Icchā, Prapti, Mukti. Anima is to become like a small particle. Laghima is to become small, Mahima is to become a big form, Ishatwa is to create Gods out of human beings, Washitwa is the attraction, Prakamya is the manifestation, Bhukti is the enjoyment, [Icchā is missing] fulfilment of desire. Prapti is the attainment, Mukti is the salvation. These are all the siddhis that Sahaja Yogis can have.

[Shri Mataji is breathing into the microphone seven times.] Now.

[Breathing into the microphone seven times.] It's like a mountain.

[Breathing into the microphone three times.] Change your hands please, again.

[Breathing into the microphone three times.] [... continuous repetition of this exercise...]

Contents: 1978-10-15 **Talk to Sahaja Yogis, Void and Zen, First Western Seminar, East Hampstead Park (near Wokingham), UK**

[UNCLEAR].

So what's the use of reading it? Only praise the Mother! That's what He said. People asked Him, why have You praised the Mother only? Why don't you write something else? He said, that's the only way you can get it. What's the use of giving all Avidyā, non-knowledge. I am giving the real knowledge, you praise the Mother and just do it. And all those learned Pandits and all that, they challenged him and they tortured their lives. Now what is the present Shañkarāchārya Shringari doing, do you know that? This Shañkarāchārya took a Sannyāsa because he had to work and dedicate Himself and He went all over the world whenever it was possible for Him. He went to Kashmir and all these places and He did such a lot of work, while this fellow who is a small little horrible thing, he is now *[UNCLEAR]* whether you like it or not.

[GAP].... all I have to say. He is *[UNCLEAR]* trying to collect money. He has to make an Amṛut *[UNCLEAR]* of Gold. And He has to *[UNCLEAR* put] diamonds on that and this are seven stones will be put and nine stones will be put on that umbrella and one day, when he is sitting the *[UNCLEAR]* fall on. [Sahaja Yogis laugh.]

Sahaja Yogini: Could I apt to you that *[UNCLEAR* all the discussing masses is of his reception]? Another Sahaja Yogini: *[UNCLEAR* The truth is not for the masses]. The truth is the hardest thing to find...

Shri Mataji: Yes, that's it!

Sahaja Yogini: That is said, so people would kindly *[UNCLEAR]*...

Shri Mataji: But, but, you see, a truth can only, truth can be found when you remove the clouds.

Sahaja Yogini: Is the *[UNCLEAR* sun doing this]?

Shri Mataji: No, no, no, no, that you have to remove yourself.

Sahaja Yogini: *[UNCLEAR* It has to begin because the wind that chills before me and...]

Shri Mataji: No, no, you can.

Sahaja Yogini: *[UNCLEAR* So take forth.]

Shri Mataji: You see, it is your own mind that forms the cloud. If you are on the truth the clouds will disappear, but you must tell people there are clouds, you have to tell them. Not only, you have to tell them the fact, because you see, we are getting people here from different sources and different types, you see? I have been facing people in Japan aft-, for example I faced lots of Zen people and I have to talk to them.

Some of them did accept, some of them did not, what can I do about it? Another Sahaja Yogini: *[UNCLEAR* It wasn't made so, you come and there people could make new clouds like forcing this, so I think...]

Sahaja Yogi: This support needs to be the advantage of the people.

Sahaja Yogini: Yes, but you can't convince that, so therefore that you, you learn some *[UNCLEAR]*, from where? You just walk round.

Shri Mataji: That's very nice to say, but doesn't happen that way. They block your way because they are in your subconscious. You have to face that. You have to take them out, you have to cleanse them.

With Sahaja Yoga, what happens? That you can see them and you can clear them, but if you just say, now I am realised, all it's all right, it is not so. It is not so. That's why they did in, in the ancient times the Haṭha Yoga style was first to take a person from childhood away from the madding crowd, keep him there, cleanse him, keep him in pure conditions and treat him very well and them give him a realisation, gradually from one Chakra to another Chakra and take him up for, this was done in many ages, in many lives of those people. They were again selected, brought in and again it was done. It was a very long process.

But now, after getting realisation you can do it yourself. You can clear yourself, clean yourself, but you must face what sorts of problems there are. Now for some people here, I mean most of them, they have no this problem anymore now. They do not think that these Buddhist and any one of them, whether Lamas or Damas or anything, they have any contribution made towards spiritual life. They are convinced of it.

They do not contribute anything to spiritual life. These children do, such realised Souls. It's a realised Soul.

Now if he is a realised Soul and if the, if the head of the Zen is not, what can you do about it? It's a fact. And

those who follow Zen are not following because they have to be realised. First thing is they should be realised and who will realise them if the head is not realised? If one light is not enlightened, how is it going to enlighten other lights?

Sahaja Yogini: Anyone has to do, the same is as they have been realised so they have got realisation from here people anyway near thinking like that. It's not after have been cured you really face it. Vienna, Milano, Geneva...

Shri Mataji: Ah! Now you better tell them Sheila about yourself. You see, you are sticking on to this. Now just tell what happened to you, Sheila you tell them.

Another Sahaja Yogini: There is just one point...

Shri Mataji: Ah.

Sahaja Yogini:... making list her she has to go the long way round to come to...

Shri Mataji: No, no, no, no!

Sahaja Yogini: The point is that, you can't dissolve that...

Shri Mataji: It is not. Now I tell you one, it is, you are saying this, that you people all believe that you are all guided that way. Your it is not. You see conceal guidance but nobody is going to force you that way. It's your own choice. You make mistakes through your choice, your freedom is all the time there. What I can do is to tell you, what is what and leave it to your freedom. That if you think that if everybody has to go, then why should I be here?

Sahaja Yogini: Now I think they have to hear that when going once that people need a choice to see, they are not

using just walk straight into the open door, they are going to crash into the wall on the way.

So therefore people who come to you finally will be yours.

Shri Mataji: Hm.

Sahaja Yogini: They would do that, I mean, but they...

Shri Mataji: Yes, they do.

Sahaja Yogini:... they think that...

Shri Mataji: Yes, I agree.

Sahaja Yogini:... they have to choose...

Shri Mataji: Yes they do, I have all the patience, I know, I have, I have all the patience for them, but what My thing, My Job is to tell them, this is a wall and you don't hit your head. And being a Mother, you can imagine, I see them as little babies now newly born.

So I feel concern and I tell them very positively, very clearly that don't jump into that pile. But still they do, some of them, Sheila did that.

Another Sahaja Yogini: *[UNCLEAR* That's turn out said to Gregoire that snoring, you know I love him and haven't got to, You think now Shri Mataji's Terminal after burning but I am just gone put one thing a little bit to make sure and once it's worthless Gina gonna walk another illuminating it's just straight sure, completely.]

Shri Mataji: She didn't identify it all, she just visited that once. Once only.

Sahaja Yogini: I was very ill, physically and everything and intensive what just has being round by and then he was a man. I don't like doing the same thing. [Sahaja Yogis laugh.] Not to name it out, a good job.

Shri Mataji: Just imagine...

Sahaja Yogini:... there are all persons limited...

Another Sahaja Yogini: *[UNCLEAR* When there is no talking, when there is...] [all Sahaja Yogis laugh.] 25

Shri Mataji: And now you see the people from Canada, now just see My position is, take up from Canada here, so many of them. I cleanse them, I clean them, I put them right. I tell them whatever it is, why they are sorry, lots of problems, how it happens. I mean I have to work really, really very hard for them, really very hard and then they again are going to some drama.

So it, I have to point it out very clearly, that as long as you identify with falsehood you will not be realised. You cannot get it. You have to give up falsehood, see for yourself, work it out! The best judgement: your vibrations. You must get it.

Now see this girl has been reading certain books and things and that's falling on her head and she herself can feel it that there is a blockade in her head. You can feel it yourself, isn't it? [A baby makes a little noise, the Sahaja Yogis laugh.] If the sensitivity is all right then you go to the right point, but no, you see, your sensitivity is very much blurted and obstructed. Feel that, come here! Now ask Me other questions, all right? So it is for your own good, your own good and I'll tell you, I am not telling even one thing that is not auspicious and I will know it, whether people like it or not.

So sometimes I camouflage, because things do not go straight into their heads as I told, that if somebody is stupid you shouldn't say, you are stupid. [Yogis laugh] Yes.

One has to go in a round way, that's a Mothers style, but I have to tell you this, I am telling you the truth. First thing you should do is to establish your vibrations. First thing is that, then you talk about *[UNCLEAR]*. You should say nothing than, first My vibrations. There are so many people who have established them. Why not, why not, I must get it. That's the thing should be there. If that works out... it's very good. If it doesn't work out, then work it out. That's the only thing that you have to get, nothing else.

To understand, now I asked her, what books did she read, what happens? She told Me. You see.

So I can now correct it, I know where is the problem, you see, by telling Me facts, what is the problem, I can correct it better. Like a Doctor is to be told, what is the thing. Because most of the things here in the Western mind is mental. Our reading, our, you see, past life and all these things in the subconsciousness has come and also our ambitions and our aspirations and all that, all these things work out, through Me.

So we have to clear ourselves, we have to be absolutely cleared out, this is what Buddha wanted, is enlightenment, what else? Did He want people to form for fighting? Nothing of that kind. He wanted only to get enlightenment, to, to be able to read themselves and not some books, you see. Buddha wrote no book. Nothing He wrote and those who write about Him were not realised people either. He said that you should not worship anything, because He was so fed up with the people who were worshiping all kinds of nonsense, so He said, no

worship. Now they are worshipping His clothes, His hair, his nails, this, that...

Of course to Me I know, it is great, everything has a meaning, but to these people it has no meaning.

They cannot feel the vibrations of that, so what are they worshipping? Like in Kashmir I went and I went to a place and I just got tremendous vibrations and I said, what's here here? Is there a Temple or something? They said, no. I said, this place seems to be really vibrated. I stopped the car and asked the driver. He said, you knew there is a big *[UNCLEAR]* that is the one hair of Mohamed is put there. Oh, I said, that's great. And the driver said, what's great? This hair has caused so much problem her. People have been fighting over it, there has been so many murders and this, that.

Now what the poor hair has done? You see, just imagine. To Me it has given Joy and such feeling of oneness there. And to others it has given fighting. The Muslims have been fighting, because the hair was lost and this and that. Then when the hair was returned, they did not know whether it was a true hair or some other hair... [the Sahaja Yogis laugh]... be contra-versus about things.

We, ah, went to... there is one place of, ah, Valmiki Ashram near Bihar, you see. On the other side of Bihar in Nepal and I went down there, you see, wading through a river. You see, to see that place.

Just to feel it, I know it is that.

So then when I came back and see one of them *[UNCLEAR]* very learned men from Bihar, he was also there. He said. Mother what you think, is this the place where Sītājī lived? I said, yes She did. She did. He said, how do You

know? I said, I know it, for one thing, it's My own experience that it was so apart from that. You can ask any Sahaja Yogi, they can say, that this is the place She lived, because you feel the vibrations throughout.

He said, really there are books and books written against it, that this is not the place, this is not the Indian soil, not on the Nepali soil, this, that, all this things... Just imagine! That fighting about the Divine Mother, whether She was born in Nepal or here. She was a Nepali lady, She was born in Nepal, no doubt about it. But Nepal is no good, they are no good neither the Indians are. All are just the same.

Horrible people, fighting anything good you bring it, they start fighting. What to do with this human nature. Actually these people did not realise, none of them knew as I know you people, really I can tell this point. Even Christ did not know how human beings are crooked. They are too good. Humanization has to be completed I think in this life of Mine and I get horrified. Still people think I am ignoramus, I don't know much. I have to still read lots of things to understand human beings.

You see, because of their so-called Intelligence, which cheats them, because they think is all-, they can manage, they think they can manage everywhere. Who are they not managing is themselves, their own choice, their own properties, their own wealth, that's what they are not managing, that's what they are not feeling, that's what they are missing. That is within them so great, bubbling, manifesting, anxious to come out. That's all missing. Now what are they managing like fools? This is out of show.

Somebody has to say it and can convince you. I am here to convince, I am here to convince you, about Buddha. And do you know Buddha took His birth again, He was Hassan and Hussein, one of them was Buddha, another was Mahāvīra. See the silence. Buddhist won't accept, because they got frightened their lives, the way the Buddhist were all souring.

Mohammed Sahib took His birth as Nanaka. If you read Nanaka's life, I mean if you read what He has to say. All the time He is saying, oh God, how are you fighting among yourselves, the Hindus and the Muslims, or the Mus-, the Muslims and the other people, I am just the same. How are you fighting? You see, when He died, Mohammed Sahib, when He saw where the Religion was taken by Muslims He was to be born again. And tell them! But when He was born again and He started telling people stoned Him.

And this Sikhs asked them, this fools, You go and ask them what Moham[med], what He has done? All His life He was trying to unite both of them, because He was so much surprised at this and imagine the Sikhs all their lives they are fighting the Muslims and the Muslims, the fools, they are fighting the Sikhs.

I talked to some Arab ladies, they agree with Me. There is no meaning who agree with Me, you can see, after all they are intelligent enough to see. But something of it lurks in us which must be taken out, which is false. You must give up all that is false, because falsehood keeps you away from reality which is beauty and joy, which is yourself. When I talked in 1970 first time and I unlatched all of them, they called it spiritual jugglery. Left and right

all of them I said, that everybody was so frightened. There was one Rāja of Mundi, he came, he said, Mother they will go, come and kill You. I said this time I am going to kill them. Nobody is going to crucify Me now, don't you worry about Me. He said, I am worried about your well-being, you are saying like this, you see, people will feel very angry with You. I said. Let them come. This time I am going to face it. It was all right before I took up the show, but now no more. Let's have it out.

Somebody has to say it.

It is very nice for Me to go about, oh pleasing all of you, oh very good, you, this society is very good, that church is very good, Pope, you are My love and all that. [Yogis laugh] And get all of them together, because I am a realised Soul in and out and I can say that, oh I am this, I have got curity [curative] powers, I am raising Kuṇḍalinī and this and that and get all of them put together. I could have done that way, but *[UNCLEAR* it is not] going to work out. Of course, if they come to Me, I'll manage, because there is a certain protocol of the truth.

Christ did not go to these people and tell them. He argued with them and told them, what was the truth. Buddha preached non-violence, He thought that by non-violence methods these people will accept.

But He found by do... doing that, what has happened, all the horrible Rākshasas are sitting there very nicely. Anybody who is a good person is to be tortured, that was the law. Anybody who is a religious person must be killed. Anybody who was a realised Soul must be crucified. This was the pattern of life.

So they came as Hassan and Hussein and fought it. If the time comes the wrath of God will come upon these people. He has a very tremendous wrath. If in one incarnation if it has not shown, it doesn't mean it does not exist. It does exist. It's all right for Christ to say, that if you put, if somebody slaps you on one face, put the other around. It is just to dim up your patience, put when you slap on one face of a realised Soul, one side is cleared and when you put the other cheek, the second side is also cleared. Both the sides are just cleared out, that's why it was said. The deeper sense is like that. And then the person falls at your feet, asking for forgiveness.

Just see, a wasp hit Me here and the vibrations there, hundred times more. Isn't it a funny thing? It is a very deep secrets of Mine, but at least you must know that and unless and until you have given up all that is falsehood, which keeps you floating on the surface you cannot go deep down. These are all bubbles, you know, you must have seen people floating with two, ah, two balloons, jetting out, you see, in the same way our ego and superego keeps you floating. It doesn't allow you do go deep down into yourself.

So by rationality you cannot understand it. You give up your rationality, come deep down in the center.

You have to go in *[UNCLEAR* directly]. Buddha did His job, He build up here on left hand side of your personality. Mahāvīra did His Job here. Now it is My job to do it, is to break your Brahmarandhra and let Me do it. They are all within Me, they are part and parcel of Me and there is in Their mind every minute, every second, every moment

They are here. Don't worry about Them, you have to worry about yourself.

You just think how far you have gone with your meditation, how deep you have gone into yourself.

If you have not gone, it's not a mistake of Sahaja Yoga, it is your own mistake. It is something wrong somewhere, just went down, where is the mistake? Is your ego floating out, or is your superego floating out? What is not keeping you dive into your being? See now how much I am working hard on you, days in and days out. It is a simple thing. In Derby We had someone who belonged to a big organization and he came round and he started arguing out.

So one of the Sahaja Yogis asked, “Now come and tell me, how many people you have given realisation to, how many people you have cured?" He said, “None." Then he said, what are you talking to Mātājī? She has given realisation to thousands, you have seen. She has cu... cured thousands of people, we have cured also, so better take it from Her instead of getting angry with Her and telling Her about this big organization that you have. When the fellow was changed and when he went and told his organization people who would follow him as a Guru. They said, oh he is gone mad, they left him and they selected another mad man to be their Guru.

Nobody is going to stand by you, organization-wise, I can tell you, all your organizations will never accept Me as a whole, never. Because they stand on some falsehood, they will never accept Me, the whole of it. None of these organizations are going to accept Me. In America I have seen the same thing. It is a sad thing, but it is the same

thing. There is one Lady who is running, she calls it `light of the universe', she invited Me there and she is going to *[UNCLEAR]*, she had aimed for Me a three days conference, I know that, you see? At the end of it She took Me down into her house, down *[UNCLEAR]*. There she had made a temple and all full of bhoots and she said here I call my master from Tibet. I said, very nice and why have you called Me? I put a convent to her and all that I came the way.

So some people left her completely, joining Me. She was writing to Me that I should go to her and again like this, because she makes a lot of money out of that, but I told her not to meet her for some time.

So the whole of it won't come to Me, because the basis is wrong, the basis is wrong, absolute falsehood it is. The basis of all these organizations is wrong. It has done no good, if you see it very clearly and honesty, they are doing no good. At the most they are philanthropic things, like, ah, like ah, we can say a council which is rendering help to some sick people, to admit in the hospital, some this and that, that's all.

At the most if they are correct. You see, you are like council members, you see council members. But why bring in God there? It's all right, you are social workers, do the social work. It is not spiritual. Spiritual work is spiritual question where you have to be awakened. You understand? So all those societies or all those religions, all of them, one and all, hundred percent. You are saying twenty-five percent, I would say even if one percent is there, I'll thank My stuffs. Even one percent I am not saying, a genuine one which is based on giving

realisation to people in the real sense of the word. This so-called, these daya-makas place I have been there. This Yogananda was not a realised Soul, you will be shocked that `Papaji' and `Dadaji' and all of them were not realised Souls at all. Now the people who were there have come and told Me. You see they, there was a Doctor we had, he died of that. He used to do all the Catharis, he used to cut his tongue, put it back, put it here, you see. Imagine all these things and always his tongue used to wag like that and he had to put some sort of a hold for his tongue, otherwise the tongue would wag out like that. He had cut if for his threat and turn it up, put it here for raising the Kuṇḍalinī, just imagine! Now if somebody comes like that, what should I say? Now you cut your nose and put it inside? [Shri Mataji laughs loudly.] Just imagine! There are people like that. This is Yogananda's school, they are doing Catharis. Kabīra came and He lashed them, completely this Catharists and all that. He said, one day your tongue will be cut, your noses will be cut and this will happen. You will be hanging down head downwards in the hell, the way you are treating these people, those who are seeking.

These are the people and they publish books, you see. Their books will be published and all that, they will have BBC programs and everything will support them and help them, because they are all based on falsehood. What did they do to Christ? Did any scientist accept him? Did any bureaucrat accept Him? What did they do to Buddha when He lived? He had a very bad time. After His dead of course everybody started making money and things like that. But what could have they done? Japanese supposed

to be the most, ah, as you say Japanese are Buddhist. Cruellest people ever known, cruellest people are Japanese. Cruellest of all, you see they have such a funny system, I went to Japan, I was amazed that any good looking woman does not marry in Japan. This has come out of Buddhism, just imagine, a system. No good looking woman would marry, neither an educated woman would marry, only dishwashers marry. The woman who are absolute useless, good-for-nothing, ugly looking horrid women who are maidservants in other places, they marry and they are the mothers of the children of Japan.

The mother, even if her husband beats her, does anything, has to bear, he can make keeps in the house, Concubines there, he can go and visit the Geishas, she is not supposed to say anything and that's why in the whole world, you know, a Japanese wife is the best. She is worse than a slave to him. And if you go to Japan nobody will invite you to their houses and homes.

See I went without My husband, so they didn't knew what to do out of Me, you see. They couldn't take Me to Geisha houses and they, they couldn't take Me to their houses either.

So they didn't know really what a pickle I was. And I read, they didn't know what to really make out of Me. I told them I would like to go to Geisha houses also, to see there what's it. And there I found with these Geishas, when I was talking to them, that they are fed up of this nonsense. They said, you see, we are beautiful women, so we don't marry, because we get the money. And we are part-time also carried girls. There were some part,

part-time Geisha and part-time careerist and they all meet in there. You see they are absolutely open like that.

Here they do it also, I mean the way the women go out for dating is what is Geisha business. Dating is what? I mean, there they call themselves at least honestly they are Geishas, but here dating with a man, poor man has to pay for them every evening... when it is too much. All this is in a very subtle way here.

So you see, you say there is no prostitution and there is prostitution. I mean, ah, they said, what are the laws of prostitution? You cannot there sort of advertise it, but you can have a *[UNCLEAR]*-bath or something. I mean some sort of a thing that they have made here with their intelligence.

But in Japan it is clear-cut, Geisha is a Geisha, a housewife is a housewife, but if you see a housewife, her hands, there is no softness, really hard hands, just like the bark of a tree. If you see the feet, if you see their legs are bent, their bodies are bent, very young women look so old there. We were invited to a very rich man's house. There I saw his daughter-in-laws were beautiful, but they had to pay a lot of money to those girls and to their parents to get them there. No girl would marry.

Then the children, when they see their mother being treated like this, what will happen to them? You see, after all there is a mothers pride within them and they can't bear it anymore, so Japanese are the people, outside they are really disciplined, you see, there like the way the mother is disciplined outside, than go on buying it. See, if you don't stop, they go on. If you stop it, then they will stop. They will not stop all here, but if there is

an accident they'll get down, bow to each other, but in the crowd, if they find a foreigner they will put their heels round them. They kill people in such a butchery way, they are butchers, I tell you.

They are very disciplined, because one is talking, nobody will talk. They are just like machines.

Hiroshima gave them a shock, that really gave them a shock and they were *[UNCLEAR]*. The young people are, the young women are revolting against it, they are realizing it, but I don't know the way sometimes the young go also another mad, crazy day. But there is an awakening in Japan.

Now you can't blame Buddha for this, you cannot blame Vidhitama for this, the Zen man who did this.

He was a realised Soul, no doubt about it. They do not understand anything of it, Zen, they do not. They said, this is all very difficult for us. They have certain things like `No playing' which I went and saw Myself and I really enjoyed it. They couldn't understand why I was enjoying it. They couldn't understand why I enjoyed their temples very much, what it was to convey, you see, they have Temples which create like, ah, you can say a Mass Temple is on top of a hill, you see, you have to go through a building in, on top of a hill.

When you come out there is a little place like that only, ah, there is one and there is a little mount made like a, like a drop, you see? And a little drop here, like a question mark, you can say, on drop here.

And is a hill with small plants of moss. You can see it through the, through the, ah, what you call, ah, magnifying glass, beautiful different, different, you see,

mosses are there. Now anybody will say, what's this all the way to brought us here, what is all this? Is it a Temple? What's sort of a Temple? Now that is a Zen-style, that when you see it, you cannot answer why, how? You just stop there in thoughtless awareness. It was to awaken your thoughtless awareness.

So the Zen people said, “Now You tell me what is this?" I said, is it what Zen has told you? This is what which should not make you talk and think. You just say that, what's this? And do not ask any questions, become one with it. That's what the Zen people tried to do. They thought that by doing this, by telling people that, watch this without thought, watch this without thought, it will work out. But they did not know that these people were not even awakened. It's only possible for people who are awakened.

They were of that high, they did not realise, that these people were not even awakened, how can they do things without thought.

And all these Temples are useless for this people. There is another place where there is lot of, ah, sand, it's spread out and a beautiful pattern drawn on it and there are some, ah, stones of various forms put there and you have to go sit around it and see that. Everybody knows that, they said mad people *[UNCLEAR* do that]. They take you to a temple and then you see all this and the Americans said, say Mister *[UNCLEAR* Kai-san] wow! Wow, what's this? All the way walking up, oh God, I lost My feet and what's this? What is it? And nobody can understand, the Zen people don't understand, you see, to see what it is, very beautiful, you must see, this is very beautiful,

they are telling in their funny English. These Americans, I must say, are really and they have to walk bare-feet, you see, all the way down. They can't understand why all this circus was done for them and the ones who are explaining do not. It is nothing but the same thing, that you watch a thing, which does not communicate to you, so you become quiet.

Then they start comparing as usual our ideas are, that, oh!, this is like an Ocean and in the Ocean there are these boats. It's rather not like a boat I must say. [Sahaja Yogis laugh.] There are other who have some idea, that this is this, this is this, but that is the thing, you don't have to do, you don't have to compare it with any, you just have to see it, without thought. That's what Zen wanted to do, to watch a flower without thinking, just watch it as it is. How can you do it unless and until you are thoughtless aware? And He didn't, they did not know that people are not thoughtlessly aware. That's possible only with the Kuṇḍalinī is above the Āgñyā.

They thought minimum that must be with human beings, you see, that their, the... they are thoughtlessly, they can become thoughtlessly aware. They did not know that that is also missing, because they were of a very high quality people. All of them were born realised, actually. Twenty-six of them in six centuries, can you believe it? Sixth century it started, till the twelfth century there were twenty-six, after that there was not one Kasha. Is a fact, it is written down. I am not telling you a lie.

So who can explain what is what? In every religion, in every book all this nonsense has been done: Blind explaining something that is light. It's an impossibility! I

do not blame them for that, but I blame them there that they think, oh we are the enlightened, oh we are the Buddha, we, we know everything, we are Christ! The Christians think, they are all Christians, means they are Christ themselves. This misidentification is very wrong.

You understand now? This is what it is.

Sahaja Yogini: You said that the Buddhist, all the Buddhist I know never say that enlightenment comes this age. It could take a thousand lives.

Shri Mataji: That's, that's the best way of deluding people, you see. It takes thousand times, it's correct, at what time? When they were Zens, it was very difficult, but not today. It was very difficult at the time of My grandmothers time to think even that you will go to the moon. And even when people went there she would not believe it. She said, “No, no, you are just showing a picture, just befooling me.

How can anybody..." Even if you showed her any, thing she would not believe. She said, it's all there coming to the Earth and this is what you are just there, just befooling you, don't believe them. They must be befooling. Even today if you tell her she is not going to believe, because it was impossible even when I was a Student. You see, they used to say so many million years and billion years it will take to go to the moon. It has not taken anything like that.

So the growth of life, when it comes, in the beginning one flower appears, a second appears after three, four years, then when the tree comes up and when the blossom time comes so many flowers come up. This is a living thing. First one fish became a reptile, then after many years

second one came in, but after some time schools of them became, it's the evolutionary way.

What they said, was correct at that time, is not correct today. Because they say, are you going to stop your realisation, even if you are getting it? For them it is impossible, not difficult, but it is an impossibility, they can never get realisation.

So what they say, there is truth in it. It's difficult, this Lamas never, none of them. Not one of them is going to get realisation, take it from Me. Not one.

Sahaja Yogini: I am depending now, this organizations are tall, I agree with it and earning...

Shri Mataji: I am just telling you,...

Sahaja Yogini: Yes.

Shri Mataji:... I am not telling you, I am not addressing to you, but in general I have to say. I am just saying a general statement. Part of it is across your mind I am speaking also and also again your glorification. These Lamas are parasites, absolutely parasites living on other people's money, opium, other people's money. Being an opium it's the best way. Are leading an abnormal live and doing all kinds of abnormal things. They never would have given any guidance to the whole world. Must all guidance how they could live without spending any money.

[UNCLEAR].

First of all it is difficult to give realisation, you can see that. Then when you give them also they again go down to it. Then again build them up, again they go deeper. If it is not working out, it is not working out. Now as it is, if

you say that my left hand is tingling, I am not telling you that, you are saying that. It is happening to you, it is definitely there.

So there is something wrong.

So you must cure them, it's a simple thing. I am not giving any auto-suggestions that your right hand is paining, or left hand is *[UNCLEAR* heavy]. It is there and it is dead and you yourself are telling Me.

So what I am trying to do is to help you out, to take it up.

And it is not so easy also giving it.

It's better? Hmm it's good?

Sahaja Yogini: Sahasrāra calmed down *[UNCLEAR]*.

Shri Mataji: Ah, it is Tina, she has certainly *[UNCLEAR* understanding it]. This one is so cool and this one is so hot. Now I am not telling her anything. [Shri Mataji is rubbing Her hands.] Hmm. Put your hand here down. It's all right. Right hand on this side. You see one hand is cold, one is hot. How to explain? You cannot.

Sahaja Yogi: Mātājī, *[UNCLEAR]* he didn't know much about this Void, because it seemed a very important part of it and Nābhī and Swādhiṣhṭhāna around it, innately he didn't knew that much about this...

Shri Mataji: Hmm, hmm.

So what do you want to know? 31

Sahaja Yogi: *[UNCLEAR]* how the Kuṇḍalinī passes through it, because it is not written by one of the disciples of Indian saint university that could demonstrate...

Shri Mataji: What is it?

Sahaja Yogi: He said, because the most difficult *[UNCLEAR]* rich. [Shri Mataji laughs.]

Shri Mataji: For them it won't. [Shri Mataji is sniping with Her fingers, longer pause.] A-ham, what we call Void, maybe that's, because in the Zen Void has a different meaning, but in Sahaja Yoga, what part is called as Void? You see, in Sahaja Yoga we do call it as Void, a part of it, but if you want, you can call it Bhava-sāgara, or you can call it Void, or Gap, name as a Gap all that. This is the stomach of a human being, it is a *[UNCLEAR]* and it has work two important Chakras, you see, one is the central one, which is called as the Viṣhṇu's Chakra and another one is Swādhiṣhṭhāna which is circling it. The relationship between the sustaining power that is within us, which is the evolutionary power, which gives us this human form, form, from amoeba, which is the evolving power within us, placed in our stomach, on the solar plexus. This relationship between this power and with the five elements is the area which is Dharma, is the Ātman, is the Rūh... *[UNCLEAR]*.... themselves. For example, supposing you say you are a Buddhist, supposing one says, I am a Buddhist, you don't become Buddha, by any chance, you don't. And this understanding goes on disappearing after some time, you see, among human beings and I was amazed that really the head of the Zen is not a realised Soul and I told him and he told Me, they had only twenty-six Kaśhyapas so far, only twenty-six realised Souls there. And he was travelling with about five of the disciples and he came to India and none of them were realised. Is a fact. You see, now supposing here in India and if I tell here to someone that in India people these Temples are now the fortress of Tāntrikās and people are loosing their Temples which, which has

living Deities,... it was something wrong with him, people won't like it. But it's a fact. If you go there, you will be amazed.

See I did speak with them, these Zen, because they had invited Me for this. I told to them what is real and I told to them what your Temples mean and how you go into thoughtless awareness and all that. But first thing is realisation. Without that nothing happens, you see, this is all prescribed for realised Souls.

Zen, Zen means Dhyān, Meditation. Those who are not meditating, means who are not realised cannot understand Zen at all. You have to go in, otherwise it's just a joke going on, it's a Drama going on, you see? People are just thinking and by reading Zen and all that you are going to achieve something. You cannot achieve anything by reading. Only if you read Bible or Gītā you cannot achieve anything. It's only reading.

Sahaja Yogini: I *[UNCLEAR]* me and and is, I, I, wish that needed are people, let's say from all directions...

Shri Mataji: All of them are reading.

Sahaja Yogini: Yes, yes.

Shri Mataji: None of them, not one...

Sahaj Yogini: I want to say, if you find, you said it, five percent...

Shri Mataji: Hundred percent? Zen, I will tell you, I have travelled all over the world, I have travelled all over the world now. I have been up to Chile, up to Argentina, up to Colombia, accept for Australia I have been everywhere, but I have met many Australians and I can tell you, I haven't met one, one Zen which has anything of truth left

in him, not one Zen, even on the religious part of it, not even one.

Like people like in India, there was a very descent one, a Brahmacharya was a great man, I mean he was like an Incarnation, like that he was. His disciples are, I was amazed that even they, when he had just done the sentence that I am telling you that you have to get your realisation, without realisation... but they were also just the same, they are also following, let's say, something that is dead.

It is, supposing you are not realised and you start doing Sahaja Yoga to someone, moving your hands like this, raising the Kuṇḍalinī, what will you do? You cannot do anything.

So before, you see, feeling anything about what I say, you get your vibrations all right first of all, you get your Self-realised, that's the main thing. Once your vibrations are all right then you can judge it better, because before that you cannot, because there is no rapport with the Truth and with the Absolute. You must get your vibrations corrected, first your vibrations must be corrected, you must be realised and then you must judge it. Otherwise you cannot. This is why, you see, we can spread anything which is false, because there I don't have to put a condition on you. Here you have to be realised, you have to be settled down, then only you will understand. Without that, by paying money, say by joining any community or by becoming any member of it you cannot, you cannot become a Sahaja Yogi. A Sahaja Yogi you can only become if you have got the vibrations,

if you can raise the Kuṇḍalinī, then only you can be a Sahaja Yogi, this is a very big condition.

I mean if you have some sort of a society, as you have Buddha's society, or you can have a, say, a Church or a Temple or any society, anybody can join it. You can join it, but you cannot be called that.

And this has to be, because of this problem only, a person like Christ has been brought out and thrown up to dust, a person like Buddha, a person like Mahāvīra, all Incarnations. They were very great, too great for human beings to understand and because they never got realisation they just brought back to dust, absolutely to dust. Buddhism have taken to such perversions, *[UNCLEAR]*, if you go to Ladakh, Tibet, these Lamas, now see, the Lama is speaking, now would you call it Buddhist?

Sahaja Yogi: Some of the Lamas are not religious at all, they just head to the, their Community, they are not religious people.

Shri Mataji: But they are not realised. I have not met even one Lama who is realised. You know this Panchen Lama and this, what is, Dalai Lama...

Sahaja Yogini: You may call him politician.

Shri Mataji: I tell you, they are politicians.

Sahaja Yogini: I know.

Shri Mataji: That's a hundred percent, not to Me, but they are possessed people.

Another Sahaja Yogini: But do they, make the people...

Shri Mataji: You see, apart from that they are possessed, you see, that's how they get their `third eye' and all this

nonsense and they got those visions and things. I was, My Husband was with Lal Bahadhur Shastri and Lal Bahadhur Shastri's wife was a little shy lady and she could not go out. Normally I used to attend to people and I used to sit next to them.

So this, when this Dalai Lama and this Panchen Lama came to Bomb[ay], ah Delhi I was sitting next to him. I just could not sit, I was getting such burning from him and I felt little nervous sitting next to him, I mean funny...

So Shastriji asked Me, why are You not happy there? I said, if you don't permit, if you permit Me, this man is not religious, can you sit...? He, he recognized Me, he said, just please, if You want, You can sit on the other side.

So I moved on and then I gave him Bhandan and all that.

They are parasites apart from anything. You see Tibet people are so poor, so poor... Have you been to Tibet? Very poor people, so poor, you cannot imagine, the poorest of poor are there and these people live in complete luxury, in palaces like this. They take their milk in silver bowls and they have marble *[UNCLEAR* inlets] and the people are in absolutely *[UNCLEAR* die out] poverty. They do not have houses, you know, they have touched things and, I mean, you cannot imagine the poverty there. Out of those people to suck the blood and live like this is only possible for the Rākshasas, I tell you. If you, if you do not like it, I have to say that. You will feel the same way, if you are sensitive of it.

I went to *[UNCLEAR* Bhendabhat], to Gokul and I came back and I told them, all the Rākshasas, all the *[UNCLEAR]* which are the, the, the servants of Kaṁsa, all the Rākshasas are now the Pandas. Now you may not like it. When

Christ hit people with the hunter, they did not like it, but that doesn't mean they do not deserve it. I am going to Ganges lustrous anger this time. All the Pandas had to run away.

You see, they are the people who are making money on the river Ganges. Sitting there, looting people, how can it be God? It is anti-God, absolutely anti-God...

Sahaja Yogini: I know this.

Shri Mataji:... absolutely, hundred percent. Whether people like it or not, I have to say the truth.

I am not here for seeking elections. All these are to be punished and are to be thrown away from the society. These are the ones who crucified Christ, these are the ones who hit Buddha, these are the ones who tortured Mahāvīra, these are the people who are today become, have religious people, trying to propagate religion and trying to make money out of it. A very ingenious method to, to build up a so-, a religion to earn money, it's floating and enterprise...

Sahaja Yogini: They really do that and Buddha might *[UNCLEAR]* knowing criticise, you see, my interest in Buddhism is not in Buddhists, but the philosophy is good...

Shri Mataji: That's what is Sahaja, He is nothing but Sahaja...

Sahaja Yogini: So they are following what was the criticism, because you see, if you bend...

Shri Mataji: Not about Buddha I must say, I never criticise, how can I criticise Buddha? I mean we use Him for the clearing of our Āgñyā.

Sahaja Yogi: Other people do still that.

Shri Mataji: It is... you see, how could I criticise, it would be saying tomorrow that I am criticising Christ, I mean how could I criticise Him? I mean how could this idea go into your head? Never! How can I criticise Him? On the contrary I am criticising those who are using Him for their own purpose.

Sahaja Yogini: You better *[UNCLEAR]*.

Shri Mataji: That's it!

Sahaja Yogini: *[UNCLEAR]* Christ *[UNCLEAR]*...

Sahaja Yogi: Yes, this was such a decision for long...

Sahaja Yogini: They said that every spiritual leader, you know, even Mahatma Gandhi, he has been so abused and he hasn't been *[UNCLEAR]* now and I think, I think that they are the leader *[UNCLEAR]* people with him. This is what I knew.

Shri Mataji: Yes, but somebody has to say it. [Sahaja Yogis laugh.] Somebody has to say these things. Isn't?

Sahaja Yogi: Somebody has to speak out and say it's wrong.

Shri Mataji: Yes. You see, you all, you see I am giving voice to what you want, you feel within yourselves. Isn't it? That's what, how can I criticise something that's My part and parcel in My being.

How could you think like that? [To a child:] Hello, Sue. [Sahaja Yogis laugh.] Hello Sue. Look at that! It's good.

So you don't be draggling to these things. You see, this is a very important thing that you must all get your realisation. All of you must get realisation, because of this, this one snag, one snag in all the, ah, religious

leader. This snag has done all the harm. You see Buddha was absolutely correct, but that was not the time for giving realisation to people.

So He thought that if He organizes people, they will be ready to receive the realisation. That's what He organized, you see and that's why He created a Sangam but as all people are, I was also just the same, because I, I had to learn a lot about human beings. You know these people are to pure to understand how human beings are crooked. Even you see some of them have said that you must not tell lies, you must not do this, you must not do this. It's useless for human beings! If you tell them, immediately they take a Bible, *[UNCLEAR]*, have a congregation, have a church nicely and give lectures. You should not tell lies, these are ten commandments... Christ came in and He is our father, He is this and that... Go home and do the same thing and take all the money from the people! *[UNCLEAR* Istu] Tukārāma is there. We had a very great Saint like Gñyāneśhwar, take the greatest of all is Ādi Shañkarāchārya, the one who came, you see, He did not come to refute Buddha, He came to refute Buddhism, the way the Buddhism was going and what He said is exactly the same that you are doing, exactly the same. He said, *[UNCLEAR]*, neither by Yoga nor by Saṅgha is this kind of report and all that and by doing all these Saṅgha Shakti and all that. Nothing! Only by Mothers grace that it will work out and that one has to get realisation. He said it so clearly but you will find hardly few Indians who are supposed to be Hindus reading Shañkarāchārya. Can you believe it?

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No doubt, everyone will have to go through this process, but how many really want to be themselves? There are certain people who say, “We are seeking." When I ask them, “What are you seeking?" they say, “We are seeking joy, peace, happiness..." Some of them are worried if they are worthy of it or not, whether they should really know their Self or not.

There are two types of problems about such seekers: One which I call as “the left hand side problem" of the Iḍā Nāḍī, where the people are very emotional, subdued, who bear all the oppressions of others on themselves. They say, “We are unworthy of this great position, Mother. How can we get Self-realisation? We are sinners. How can we be... that higher evolved souls, when we have sinned, when we have done wrong?" This is one type.

The another is the one who uses his rationality and he thinks, `How can it be possible? How can we get realisation?' So many of them cannot believe that there could be a phenomena within us which works out Self-realisation. They do not even understand that God is compassion, He is love. I wonder if such people of this category also really believe in God, in His all-powerful nature. They may have a photograph in their houses. If He's compassion, if He's love, then He's not going to allow His own creation to be destroyed by foolish human beings, by some foolish people.

So both ways, one has to understand that every one of you will be exposed to His grace. But if you deny, if you do not want to get exposed, then even the compassion of God recedes; attention of God recedes from such people who do not want to receive the grace of God.

He is anxious, very anxious. You will see that now in Sahaja Yoga which is a very different phenomena which you have never before seen, you have never witnessed this before. Is a working of compassionate nature of God. First of all, God, you have only heard about Him in the churches or in the Bible or in the temples, mosques, but you have never seen God at work.

With the advancement of science, it has become really difficult for human beings to even conceive of anyone like that which we call as God. There also two types of reactions come in; one type which thinks, `Look at the world. How dirty it is, how meaningless it is, how the cruel people are ruling us! The people who are most undeserving, irreligious, who have no scruples are so successful in life!' The another denial is even stronger, another type, they say that “How can God be that cruel to create such horrible people on this earth? If He had any understanding of the sufferings of the people, why should He not come down Himself and put an end to all these horrible people, why doesn't He kill them?" Is natural for a limited rationality to suggest all these ideas. The rationality does not understand the unlimited compassion of love of God, it does not understand its minute understanding of the problem and it does not have full idea as to how this compassion works. Neither it

understands what is death, what is agony, what are the miseries of this world in the eyes of God.

The limited understanding of a human being can be seen manifested in every day-to-day life. For example if a son is arrested by the police, the father gets very upset. Instead of feeling ashamed of such a son who has done something bad, he goes and supports the son, he tries to take him away from the prison, he doesn't want that there should be punishment for his own son. But the same thing if it is done by somebody else, his attitude is different.

So man's attitude towards life is absolutely limited and when we know about God who is unlimited, His attitude towards life has to be unlimited. He cannot limit His compassion to your needs, individual needs.

It is unlimited source which is flowing all the time on this earth. It's emitting every minute, everywhere, not even a single molecule or an atom is without it. You believe it or not, but it is so. But as soon as it enters into the mind of a human being, it does not want to see its unlimited nature; it sees its limited effects.

For example, what we are trying on this earth with all our human civilization is to get happiness. But do we know: happiness is always combined with unhappiness? The human idea of happiness has always the other side which is unhappiness. Happiness cannot be without unhappiness. For example, you think that by developing your country, you will be happy. For us Indians we think like that, that we have to develop our country, we have to build the big things, to make our country people happy. But go to the people who are developed, to the

most developed, go to Sweden. The number of suicides are maximum in the most developed country. It is a very shocking thing but it is so.

The more you try to take to happiness, there will be unhappiness. Why is it so? The reason is, one side is, as I say is the left side another is the right side. There is no balance in this pursuit. Balance is only possible if you can control. For example children, say when they grow about eighteen years of age in this country, have a feeling that getting out of their parents' homes and houses, they would be very happy.

So they say, “Oh, on our own we are now, we are going out to, on ourselves, we'll have a house of our own, we'll live on our own, we'll have everything on our own..." Are they happy people? If they are, then why do they take to drugs? Or else you can think of somebody who comes from a poorer family, he thinks that if he could get lots of money, he'll be a very happy man.

So he, for example he might do some sort of a puzzle or may go to... all kinds of races or whatever you have here, competitions to get more money, sort of thing and may win a prize for it. Supposing even if he gets any amount of money, I have known some people who have won the prizes and they are the unhappiest people ever known. Because from one side the money comes in, from the other side the unhappiness comes in, as if they walk hand-in-hand.

We must keep our eyes open to this fact: that why in all the affluent countries, there is such a lot of unhappiness, why people are committing suicide? But do not go to the other extreme also, where you just don't do anything, sit

at home, do nothing, lethargy about it. As you have seen the left hand side, which is the existence power within us, we exist whether we are lazy or not. Whether we work hard or not we exist. Here, there are many young people who first came to Me, they said, “Mother, we are successfully unemployed." They think by doing no work they will achieve their goal and they will achieve God; this is another falsehood.

One-sided attitude makes it limited. Those who run after money and position, those who run after women and run after all other worldly things and possessions of the world, are equally unhappy as the people who are killed in the wars. Or maybe even more unhappy, because they're at least killed and finished. But here everybody is living in a state of agony.

So the human attitude towards thing is that if you think there is a war and some people are killed, we think that these people are unhappy. But why in some of the countries people go and kill themselves then? If death was unhappiness, why they run away from unhappiness to another bigger unhappiness? If you kill yourself, then do you think it is going to be happiness? And if somebody else kills you then it is unhappiness? I'm already saying all these things, before also and today that this is what is called as `falsehood', is mithyavād [speak falsely, lie], both things are false. It is for you to see the falsehood of one thing and falsehood of another. Say for example Mister Ian Smith, the great hero he thinks himself to be, in his aggression is trying to kill people. Is he a happy man who has achieved it? Or are they happy those whom he has killed? God has no play in this kind of foolishness.

God never asked these aggressors like Hitler to start a war, he did it in his own freedom.

Then what must we do to create people who would not get into unhappiness and a mirage of happiness? What is where are we going to control the balance between the two? The one side which is the left side, we can see the developing countries are using it. They are poorer people, I went to Colombia and I went to Chile and to Argentina and to many other developing countries, to China. I was amazed that their families systems are still intact, their societies are still intact, their families are doing very well. They have no problem about their families, even in India we do not have.

The developed are on the right hand side are the people who are developed.

So many think that they are happy people. The have accumulated money, they have earned a reputation that they are developed, but their families are broken, they are so insecure, maximum number of, say breast cancers are in here. The insecurities are built-in. It is more surprising how nature works its balance in a human being. When you are very much insecure on the left hand side, which is the result, you'll be amazed. The insecurity of the left hand side comes when your right side is over-developed. When you are over-developed, the families are destroyed, the houses are destroyed, the children are destroyed, you are alone, individual, on your own, hanging in the air. Then there are problems of the left hand side, in the sense you feel very insecure in your emotions, you cannot trust anybody, you don't know, you will go home and “What is going to happen?" The

husband today goes to another woman and the woman goes to another man and all sorts of things are going on. These are the problems of the left hand style, to *[UNCLEAR* start] with the people who develop their right hand side because they neglect their left hand side. On the contrary...

who develop their right hand side, try to develop, like the developing countries... I'm sorry, those who develop their left side, their society and family. Here we hear that people kill their children, but in India there could be many people who are making bad money for their own children. They are not afraid of law if they have to look after their children, they could be dacoits for their own children. They won't live for themselves, but they live for their children and they think they are doing right because they are doing it for their children.

So those who are working out the left hand side are having the problems of the right hand. And the right hand problem is that they are all the time insecure about money, insecure about their positions; they'll cut each other's throat to get to a position. They are hankering after, supposing there is a, say a secretary and a higher position, I don't know their names, you see it's all prepositions to Me, but somebody who is a higher secretary and somebody's a lower secretary. The lower secretary will cut the throat of the higher secretary to get to that. All his life he'll be wasting in that. Like Mister Ian Smith.

Their aggression is in the power, so the people deny that power they say, “No, we do not care for power..." Then they move to the right hand side, that is Rajo Guṇa. They

say, “All right, we do not want any power, we do not want anything, we'll be very simple people." But they cannot be that way either, hippies who did that, they painted themselves they said, “We have nothing to do with this cloth and all that and this uniform that one has to wear, we do not care, let us become hippies." They thought in their minds they were becoming primitive, but they were not.

So they take to left hand side *[UNCLEAR* deepest] life, that is to take to drugs, is the deeper left hand side thing. Going to the dead in a deeper way, so you are left from one to another, from that when you develop, you come back to another. It's like a pendulum as I have told you before, many a times.

But nature controls it, even by itself, also. Those people who are working on the left hand side, means who are very busy with their children and are looking after their families, but are not worried about their wives and about their mothers and fathers, but who are worried about their positions and power and money, left side people, they will get mostly heart attacks. If they try to work very hard, as they say, Me, I mean they are actually working on the right hand side, if you see their nature is. Left handed people would work on the right hand side, you see the difference: that those who are the people who have not yet developed, who try to develop themselves.

So this is a juncture at which, what we find, the people who are not developed are developing themselves and those who are developed are trying to become underdeveloped, primitive.

At this juncture we are, at this position when I'm speaking to you, today.

So there is a possibility that when the movement starts, suddenly from this right to the left by the developed people, people will become mad. They'll be crazy, their head will fail. This is the control of the nature. When you try to work very hard, go to your office morning, evening, you are worried about your positions and you think you must achieve this position and go ahead like a horse in the race, then you get a heart attack. Imagine. What a balance! You should not get a heart attack for this, why should you get a heart attack, it is on the left hand side. But those people who neglect their left hand side, means they have no families, they have no children, they are over-developed, they are not worried about money, they get their doles all right; you go nutty here, quite nutty. Such stupid people that when you look at them you are amazed at their stupidity. They do all kinds of stupid things, which they do not understand: this: ego has made them such a fool.

It can start from anywhere to anywhere. For example now we are in England, so we have to discuss about our problems in the West. It may be that people would put those nails into their bodies, they might paint their bodies. Might be an eighty-year-old man trying to marry a sixteen-year-old girl. All their lives they would not know what to do when, wisdom would be missing. They are so stupid that when you read it you are amazed. But they go on doing it you know, the stupidity, they do not see ego. Ego has that capacity to cover you so well that you do not see your stupidity. Such idiotic things people do, that

one cannot understand that such well educated, highly qualified people, could be that stupid, like your Lord Byron. I mean he was a real stupid fellow, no doubt about him. Though he might have written some great poems, or whatever he might have done, with his brain, but if you see his lifestyle, he was a stupid fool.

We do not realise it, but now when you come to Sahaj Yoga, one has to tell you that this is stupidity.

That going to the extremes of the right side is as stupid as going to the left side. Those who are selfcentered people only worried about their own children, about on their own families, about their own circle.

In India we have also caste system, this system. These people are also on one extreme, I would say, as you people are on the other extreme. You do not have all this, but you have other things. But the result of all this is: those who try to run after positions, run after money, run after material possessions, are never happy people, can never be happy. You accumulate any amount of them, you will find they are unhappiest people ever living.

Because I have told you that happiness and unhappiness goes hand in hand. On the other side when you love your children, is all right. But if you love them more than the collective being, like you see, say in our country or any country, where people would do anything for their children, they will sacrifice the whole country for their children. Under such circumstances also, a person cannot be happy.

So what is the balancing factor between the two that we have to see? What is the source of happiness that comes

to a person? There has to be some balance about it. And this balance is the balance you learn in your Dharma, in your religion, in your sustenance, that is: in your stomach. That's why sustenance is a very important part which gives us the balance of our being, really happy, if it is done in Dharma, with control. Say for example we'll take the right hand side people, those who are trying to... I mean those who are working on right hand side, trying to learn a lot and trying to achieve a position, are of the Mahāsaraswatī channel as we call it. If you see the Mahāsaraswatī's, Saraswatī's symbol that was created by those old, ancient sages, you'll be amazed, how they knew that we would lose our balance; the way they created Her image is most interesting.

Those who run after money are worshipping actually Lakṣhmī. Lakṣhmī also has an image which is so wonderfully balanced, that you cannot imagine how it is suggested that: if a person has to have Lakṣhmī, what are the things needed? Lakṣhmī is the Goddess they say of wealth and well-being, but it is the daughter of Mahālakṣhmī you can say, or in the small form of Mahālakṣhmī, which is the Goddess of sustenance, which is the Goddess of your evolution. That is the power by which you evolve. This Goddess has got four hands; She's first of all a mother. That means a person who is a rich man must be a person full of compassion. Where do you find such people? The man who has lots of money, must get with money, side-by-side, lot of compassion. And such a man will never suffer if he has money, but if he has no compassion in his heart then that money is going to eat him off. His children will run away, he will do some

sort of wrong things and he will suffer on account of that money. And if you see Lakṣhmī's hand, with one hand She gives. The rich man, so-called `rich man', must have rich heart, if he's a miserly fellow, if he's a miser, if you go to his house and he cannot give, then he is not a rich man.

For example what I find in the advertisements you read anywhere, these people always when they try to advertise, they will say, “Save three pounds to buy this." This is the advertisement. I mean the whole accent is on saving and miserliness throughout, not on quality too. Miserliness is a sign of horrible poverty of the heart; even a poor man who is generous is thousand time richer than a miserly rich person. He stinks of miserliness.

She gives. She doesn't take but She gives. If riches are accumulated by taking somebody's money illegally or troubling somebody and in a grabbing way, all the time thinking of collecting more money and more money and more money, I can assure you it will never lead you to happiness. But if you are getting money just to give, just an agency just to give, you are there to get it and to be given, not only to your children and only to the people who are dependent around you or those who try to be your friends, who come for drinks and eat your food, but in a very unknown manner that you do not know how you spend your money where and you do not talk about it, you do not tell about it, you do not say about it, that is a real rich man and such a man never suffers from the dearth of money.

This symbol was given to us through the unconscious itself has prepared this symbol for us to understand that

riches are not with the people who accumulate money. You will find a common example: those people who accumulate money with miserliness, people talk so ill about them, they make fun of such miserly people, they just laugh at such people, they just can't understand. That is another stupidity to be a miser.

The another hand is like this. This hand suggest the protection, the protection given to anybody who needs help, anybody, again I am saying, that is the real rich man. These are ideals, of course everybody is not perfect but these are ideals. Anybody who comes to your house and ask for help, give him help.

“It's very difficult” people will say, “It is very difficult to help anyone who ask for anything, `All right, you take it away.' " How can you say that? But you'll be so rich, so rich that you would not know what to do with your things and how to get rid of them. Anybody who comes in your way, you say, “All right, you want this, all right take it." Try sometime My formula, worth trying. I've lived like this all My life.

I'll give you an example, you see in India women prefer nylon sarīs very much and I don't like them very much Myself, I'm a different type I would say. And I had one good nylon sarī with Me and a friend of Mine said, “Oh, I haven't got one good nylon from the foreign country." So I told My niece-in-law, I said, “I think I should give her this sarī. She's My elder, but we can give it on a Dussehra day to an elder something, so I'll give this sarī because she said it." She said, “You have only one and that You want to give away?" I said, “That's all. She has said it, that's sufficient, I'm going to give her this." When we were

talking about this in the kitchen you will be amazed somebody rang the bell. And one gentleman had come from Africa and he said, “I have got something for You from East Africa." I said, “What?" He got two nylon sarīs, one of them was of the same colour as I had and he said the lady who had gone here had, she needed some money so You gave her in Bombay [Mumbai], so she has purchased these herself. I said, “See, the proof has come." The same colour, exactly the same sarī was there. I said, “See, two. Now are we going to wear two of them or not?" You just try, if you believe that there is compassion, there is God in every, every movement of every small little molecule. If you really believe in it, then try this.

Of course I mean, there's nothing that you, if you do not get, one should not worry, because if you are really lordly and if you are really kingly as we call it bādshah. See Guru Nanak was called as bādshah, not that He was the emperor of India, bādshah is a thing that is the temperament as they say, the tapir, is the temperament of a king. Even if you could put a king, if he's really rich why should he worry about the great comforts, no comfort can dominate a kingly person; he will sleep on a stone like a king, he'll walk on the rugged road like a king, you can see his majesty and his dignity in his grace whether in adversity or in where the people are praising. He's above all those things. That is the sign of a kingly personality.

In Sahaj Yoga when you come in, as I have told you Sahaj Yoga not like this that you take a toothpaste, all right, you rub it and you'll get the results. No. You have to also

do the Antar Yoga. Once your Kuṇḍalinī has tried there, you have to do the Antar Yoga, means you have to raise your Kuṇḍalinī again and again and raise your sense of beauty, your aesthetics, not in buying the antiques, but by enjoying the joy of aesthetics of life.

So miserliness is unaesthetic hundred percent. Anybody who talks about miserliness should be absolutely an ugly person whatever he may be wearing, whatever may be his money.

So, with one hand She gives, with one hand She gives protection to people, protection to people: ashirvād. Abhaya, this is the abhaya [fearlessness]. Those who come for the help of such a person, he gives protection. The two other hands have got beautiful lotus flowers in the hand. They are pink in colour and you know the pink colour suggest the love, the love, the warmth. Such a person should be a warm person, not to the people of your equal ranks and high rank but to anyone who comes.

When somebody comes to your house and if your face shows discomfort, then you are not a Lakṣhmīpati you are not blessed by Lakṣhmī. Must have that grace and that beauty. “Oh! God, somebody has come at this time, what must be the difficulty, why has he come in the night?" You should feel that within yourself, “Oh, I hope everything's all right. What should I do for him?" The warmth of the heart, the coziness of the lotus, the black bee, which is a very big black thing, is one of the ugliest and very hard, tough thing and the legs are covered with thorny, prickly ends, but the lotus opens its leaves and

the lotus is extremely soft inside; it takes in this lonely, black bee and it rest there, in that comfort.

The comfort that one indulges into for oneself, if it is not shared with others, that doesn't mean that you call people for drinks and share the drinks and the sin. Sin is very easily shared by people; it's a common practice to share the sin. It's very much person enjoyable, you see, such a person is regarded as “Extremely jolly and a nice person” who comes and says, talks about very filthy things. But comfortgiving, love-giving things are never shared with others. Try to share and see what I say is correct or not.

You will feel so elevated within yourself, you start enjoying that comfort that the other person is enjoying.

Is the most enjoyable time when you see others are enjoying comfort because you have done something and that is the greatest fulfilling thing for Me, to see that others have had it. This, in short, is the image of Lakṣhmī.

The image of Saraswatī is to be understood also very well, is the image of the Goddess of learning.

Of course I've known many learned pundits in India and also abroad. Lakṣhmī is a married lady but Saraswatī's not. Learned people who are really of a very high quality, are little away, are little above, because they have to solve the problems for the society. They are not mundane type, they have to sacrifice a little of their married life and their personal life, because they are the people who have to give the vision to society. And She has in her hand a vīnā and in one hand She has a rosary,

in the another hand She has the knowledge, that is books.

Of course, She must read, no doubt. Means that those who are learned must be knowledgeable people.

And I have seen so many of you have been to Gurus and I was surprised the rumble-tumble knowledge you have about Kuṇḍalinī. When they told Me that “These are the bīja mantras and these..." I was shocked! How... [GAP]... and you are shocked the way his knowledge is, he's just a show. You get somebody, say a great historian, supposed to be a great historian and you find that his knowledge about history is so factual there is no depth, there's no vision in him to see why these things happened, why in history these thing changed and what have we to learn from history. No vision of any kind. The books are in the hand, means the books are not sitting on you but they are in your hand, you have mastered the books. Mastering of the book doesn't mean that you should know them by heart and go and tell people about what knowledge is there in Gītā and what knowledge is there is there in the Bible, or any other book. No, that's not the way the knowledge is, the knowledge is when you tell that the application of it in your own life and in other's lives, when you show the practicability of that knowledge, when that knowledge is a light in your life, it is like a light for others, then he is a learned man.

I met a very great philosopher of India, he has written many books on philosophy. And I found him to be such a superficial person, such a shallow person, I was amazed. I said, “How can this man talk of philosophy? In his life there is no light of philosophy, there is no light of

compassion, there is no life of understanding of any kind. What is he writing about? It's a lifeless writing." The another hand has got the rosary. Now rosary has the significance of the religious life. A learned man has to be a religious man, a man who is bowed down to the knowledge of God, the one who is seeking the knowledge of God. The man who seeks, say, the knowledge of economics only, what's the use? You know that wants are not satiable in general.

So what's the use of running after such a knowledge? But if you are religious and if you have studied also the knowledge of religion, then you can relate that knowledge to religion. If you have no idea of religion, then you cannot relate this knowledge to that. Such a knowledge is absolutely useless. If you study physics and if you have not known what is science of inside, you cannot understand Kuṇḍalinī Shāstra at all. If it cannot be related to the ultimate, it is a lost knowledge. Like the tributaries of the river, all the tributaries must fall into the big river Ganges to go into the sea. That is the end of all the knowledge and the knowledge that does not connect it with the superior knowledge is a waste. That's why you will find so many big people came, they wrote books after books, they are all just become nothing, but see them.

Only those who related their knowledge to something higher, even Einstein, a man of his calibre, he could not do without God's ideas; Bernard Shaw could not do without God's idea. All of them had to relate their knowledge to God's knowledge. Otherwise it is like a knowledge which has no roots. It's a dead knowledge.

That is why the rosary in the hand of a learned is given. And in the hand is the vīnā.

Vīnā is the instrument which is the first instrument that was created, that is the primordial knowledge about aesthetics of sound, the primordial ideas about aesthetics of colours, the science of beauty. He has to be a man who understands beauty, in its glory and not in its condemnation. Such learned people are to be respected. And these are our ideals as far as the movement of your being is concerned. You have to move with the idea that whatever extreme you are trying to do, avoid it, be in the center and keep your eyes on the ideals that we have to have these other sides also otherwise only the nose will increase or the ears will increase or the eyes will increase. The whole has to be increased by balance, then only you can have the real joy out of it and not the combination happiness must go with unhappiness.

But the greatest thing of getting the joy is Self-knowledge, is to know your Self. Once you have known your Self, it's like a light which gives you a complete balance. Once you have known your Self, you will know the collective being and then you will know also that all this knowledge, whatever you have got so far, is for the use of the collective being within yourself. Then you will be rightly using that knowledge for the right purpose, the wealth that you have cumulated for the right purpose. And then the real joy will come into you and it has to be understood in its complete form and not in its part here and a part there.

Those who lead such partial life, are imbalanced and can never be happy. As long as they are running they may be, but when they stop they'll be very unhappy.

So never confuse happiness with joy; joy is something very different from happiness. Do not seek happiness, but seek joy and blessings of God by which our lives are blossomed, that we receive all the dimensions as I told you that you all have sixty-four dimensions which are to be exposed, sixty-four dimensions all of you have got. But they are not possible to be even felt before Self-realisation, so Selfrealisation is the first step which one should achieve.

Now those who think that “After all we have to live in this world” everybody lives. Do not divert your attention to something that is not so important. Now the time has come for you to put your attention to the right thing so you achieve the right results with your life. As it is, you will find that you have already wasted your time, in the way when you will think over it, you will think, `Oh God, I have been doing this, all this my life.' But now the time has come for us to respect ourselves, evaluate ourselves and make the best and the maximum out of it.

Today I have given this lecture, because after eight days or so, on the same day, today, Monday, there is a Diwali in India, where we have really a combination of four things and one of them is this Lakṣhmī Pūjā. On the Diwali day, when next time I speak, I'll tell you all these four days what do they show. But those who think by denying God, by not paying attention to Him, they could be happy and they could be joyful, they are sadly mistaken. Ultimately it is He who is to be achieved, it is

He who is to be manifested, it is He who is to be worshipped and to be enjoyed.

So those who think that anything else is going to replace this are sadly mistaken. You will see, those, thousands of years back those who came in the name of God were not the people very successful or very rich or something like that, a very great seducer or people like Duke of Wellington. But they were great people, they are the milestones of our creation and not these who just arbitrarily behave without understanding the universal nature that is within us.

May God bless you all.

Let us have some meditation and see how it works out for all of you.

If you have any questions, anyone of you please ask, any questions are there, we will do for five minutes, not much time is to be wasted on questioning.

Have to take out your shoes.

[A small section of the Hindi talk:] How are you? Body shakes in front of Me. Your Guruji Mahārāj, God save you from him! Each one is...

Keep your eyes open. Are you feeling the Cool Breeze, little.

How are you all? OK.

[Talk continues in English:] Who are the new people today, absolutely new? Now... Who else is? Gentleman: This lady's for the first time.

Shri Mataji: You are also for the first time? You had come earlier.

Lady: Yes, from Birmingham. Bala asked You.

Shri Mataji: Oh, I see. May God bless you. She's already got realisation. Bala is a great Sahaj Yogi he is, must say. He started his work in Birmingham and he has given realisation to so many people. And he just can't understand how, by raising Kuṇḍalinī, how he's being able to give realisation to people, how it is working? Every one of you can do it, those who are realised, but some people have courage like Bala, who has just taken up upon himself and even these two gentlemen's friend Subramanyam, he came to see Me in Bombay [Mumbai], in Delhi just to, he was driving a car to drop some people and he came to see Me, got his realisation, as today he's a very great Sahaj Yogi, in Delhi he has cured so many people and he is doing such a lot of work.

So it is only for the Sahaj Yogis to take upon themselves. See those who take up, they can work it out very well, it's not difficult. All of you are enlightened and you all can do great work.

It's what I was wondering, that I have not seen her before and how she is realised? Lady with German accent: I've searched for the truth for so long, I know the truth is in You, I know that, without any, I read this paper *[UNCLEAR]* and I knew immediately and in thirty-three years I have searched for someone who really speaks the truth and doesn't bend the truth and you don't find those...

Shri Mataji: Yes, that's why you find it, also. If you accept something as truth and you linger on it, then it is a wrong thing, you see? And then what happens that you are identified with it and it's very difficult because these misidentifications cannot drop out, you have to give up this misidentification, then only the truth comes within

you and truth is the most joy giving thing, I mean it is joy, truth is joy and that's beauty, Sat-chit-ānanda. It is not a harsh thing. Truth is not harsh, people think truth means harsh stuff, no it is not, it's the most beautiful thing. It's the most delicate thing, it's a very subtle thing and it's the most joy-giving thing. It's the truth that when it ripples, you see when it pulsates, then you get the joy. The pulsation of truth is joy. It's not harsh, it's extremely kind, compassion, love of God is truth.

They say, “God is love and love is God” but people don't understand what does that mean? Do you have any questions? Is there any question? [To a gentleman:] You have come for the first time? Gentleman: Mmm.

Shri Mataji: You, you can come forward here. I would like to see you. Who else is there? Come along, come along. What's the matter? Hmm? There's one space here. Please be seated. Sit there.

[Shri Mataji asks a question in Hindi.] Now put your hands like this, just like this.

With comfort. Don't strain yourself, just put it like this, just like that. Is nothing to be done much.

Truth is silent, it doesn't speak, it just works.

Start getting Cool Breeze in your hand and go into meditation with that. Breeze-like thing.

Those who cannot close their eyes properly must keep their eyes open. If you can close them nicely without any difficulty, without any flickering, then it's all right, that means you are all right. But in case there is any flickering in the eyes then keep them open. They shake sometimes, quite a lot, before Me.

Are you feeling the coolness in your hands? Are you feeling the coolness? Open your palm, open your eyes. Don't close your eyes.... *[UNCLEAR]*.

Sit with your hands open. You must feel the coolness in your hands."... there's a Cool Breeze-like thing should come in the hand. If it is not coming, you don't worry it will work out. It's coming? That's good, that's good.

[In Hindi:] Yes it is coming. It will start coming slowly.

[Shri Mataji asks someone in Hindi:] What about you? You have some problem, it will become all right. It will come. How are you now? OK. Are you feeling the coolness in your hands? No not yet. You come in the front someone will see. Doctor, you sit here.

[In English:] Just sit down. We'll see.

Keep your right hand on your heart. His back with... Heart, on the... right hand on the heart, yes.

Put your hand on his back just rub it a bit.

[In Hindi:] Do you have a Guru? Audience: No. I don't have any.

Shri Mataji: Look here. Are you a devotee of Devī? No. Do you worship Durgājī? Do you worship Durgājī? Who do you worship? Viṣhṇu. Viṣhṇu is also like the Sun God. Whether you worship or not *[UNCLEAR]*.

Come sit here.

How are you Sardarji? OK.

That's it you have become fine.

What have you got to do? Yes, now your Mother has also started looking nice. Come here and sit.

Come and sit. Come sit in the front, move your hand, straighten both your legs. *[UNCLEAR]*.

That he has a problem, the whole right there. Hmm. Just like this. You put a little pressure there.

Hmm.

Now it's done, can you feel it? [Conversation in Marathi.] The heat has to go out, too much heat he has *[UNCLEAR]*.

Don't keep your eyes closed.

So how are you feeling? So how's the lady? [MISSING 7-10 minutes in Hindi.] [In English:] Very hot. Just imagine, he's feeling cold and he's feeling hot. See before he was not.

Both of them of the same thing they have come together, but he had a problem, your see? *[UNCLEAR* Words] was heating on his body into you. Now that's the reason and I told you that's a wrong thing, eh? And he's just looking and he said, “Is he?" It's a kind of a disease he's got.

Better now? Gentleman: I was feeling from You going down.

Shri Mataji: Yes, the heat has to go out, you see. Too much heat you have within you. That is what it is. Rub his back. Want some water? How is he? Lady: He's very good.

Shri Mataji: He said “Yes" to Me last week last week, ha? Last week.

Problem is... Let her sit there.

Just put her left hand like this. Just tell him to move like that.

Don't keep your eyes closed. All right? Keep them open and then pay attention on My feet, you can *[UNCLEAR]* for a while.

So how is the lady? Oh! Oh, she is very normal now. Isn't she? How are you? You are finally normal now, much better, much relaxed. *[UNCLEAR]*.

What about you, how are you now, are you better? Better? You don't need that feeling now. *[UNCLEAR]*.

So how is it but how are your parents? Did you go and see them? Lady: Not yet *[UNCLEAR]*...

Shri Mataji: You can't really work on her? How are you? You're all right.

***Contents: 1978-10-30*, Public Program, Sahaja Yoga as a Hypothesis, Caxton Hall, London, UK (very likely)**

How many have come for the first time today? You? *[UNCLEAR]* for the first time, please come in front. Alright? As much as possible, closer and then...

It's your friend? Good.

You can come here.

***Contents: 1978-11-06*, Public Program, Attention and Fulfilment, Caxton Hall, London, UK (likely)**

And because, you see, the sympathetic system is here and here it passes and *[UNCLEAR* it propels] into your being vibrations. And the Kuṇḍalinī is invited and she rises spontaneously. Because I am an enlightened person that's why it happens to Me. Tomorrow you'll be an enlightened person and you can do it also.....

***Contents: 1978-11-13*, Public Program, Evolution Beyond Organized Religion, Caxton Hall, London, UK**

... experience it is, [to just] and it starts mesmerizing you. And this is the greatest faltering point. You have to mature. And it is not like this, that, like a toothpaste, I say, “All right, [you've] got this toothpaste.

Your teeth will be shining." It's not like that, because you have problems; you are complicated. You must know you are complicated. And the Kuṇḍalinī though it catches, you see, first time it will shoot up and come here. She is so happy that She has got [you to this state]. She is so anxious. She is your mother and She wants to give you realisation and She wants you to be [happy]. [You do catch]. It comes, connects, but again goes back.

Supposing you are a liver patient. Most of you are liver patients *[UNCLEAR]*. We call you the *[UNCLEAR]*. If you are a liver patient, poor thing the Kuṇḍalinī, your Mother has to go there, work out there and you can actually see with your own eyes the Kuṇḍalinī pulsating. You can see the pulsation and you know... Now, even if you are not a doctor you can tell anybody you are suffering from liver very serious and *[UNCLEAR]*.

So many problems have come to us *[UNCLEAR* through our looks/to our roots] and [even] menopause.

[UNCLEAR Yesterday I heard/But just imagine, for a] doctor the menopause. In India there is nothing like menopause. No one knows *[UNCLEAR* what it is/whatsoever]. We do not have all these problems of what you call that generation gap. People don't know what is generation gap. It's a continuous life of people there, there must be generation. They [don't talk] about it, you see and they do not understand what is adolescence, you see. They do not understand all this.

This is all created by you, by thinking, thinking about it. You see, a person who has got a brain, you see, it's a devil's workshop. It must be the adolescence, it must be this, that. Now why the women here get menopause because that's very insecure old age; such a horrid thing. I mean, nobody should become old in this country, the way people are. And everybody is going to become old. Nobody doubts about it, *[UNCLEAR* do we/nobody]. But the way they treat our old people and the way the old people, you know, get so insecure, they are so stupid poor people you know, they try to act like young. They are very stupid poor things; they have lost all, all sense of wisdom because they think big of themselves. We, the way we discard them, *[UNCLEAR* with/we] the way we try to disrespect [them], they start behaving like young people. I mean, I have seen women of eighty years [still] talking like sixteen-year-old [girls], you know. *[UNCLEAR]* [I mean, I just don't understand, what's the matter with the woman?] The reason is that is how you can only live in this world.

So the menopause is lost if the woman knows, `I am a grandmother.' I am a grandmother. I can live with My age and I am very proud of My age, of My wisdom and that I know that I do better than My children. I've seen much more of life and can guide them much better and I am in My own age and My own way and I am enjoying it very much.

Like in India we have four types of, we can say, the experiences. And this is My senior part of life; it's the time when both of us, My husband and Me, should really live together, not in [the] separated ways, look after our

children. Or we should really go to the forest and live with our grandchildren once we are there. Now we don't have that facility. But it automatically works out. Imagine a sixty-year-old man talking of the marriage, or an eighty-year-old man talking of the marriage, or a thirteen-year-old boy also talking of the marriage. I mean, there is no maturity. There is no growth. You should grow. You should mature and people should respect that maturity.

Because of this kind of all the complications these lazy minds or, I should say, the overactive minds are... You see this point. Cancer is the disease of the West [and] not of the East. I mean, people don't know what is cancer, at all. In the whole Ayurvedic Shāstras there is no description of cancer. How the cancer is formed? By over-activity of thinking. Diabetes is also because of this ego. Heart trouble is because of this ego. Either they go mad or they get heart trouble, one of the two. Those people who are so they bear it up the oppression of people who are thinking too much... Because the one who thinks, he always dominates. “You must drive like this. You must go like that. You stand like that. You must sit like that.

You must eat like that." All the time worried about others, minding others, such a person will get a heart trouble. And the person, apart for us, you see, somebody gets a heart attack we are very *[UNCLEAR]*. I mean, if you see, he actually, he doesn't judge much of the things and the person whom he has dominated and got this heart attack because God is angry. But the other person, poor thing, the one who suffers too much gets a *[UNCLEAR*

madness/maddening] and we, we laugh at mad people. Our attitude changes.

Those who have gone mad have really suffered too much. And those who have heart trouble are the people who have dominated. All ego-oriented people get heart attack. Actually, we have to ask forgiveness from God that, “Oh God, please forgive us." We have to appeal to His forgiveness if we want to have to avoid heart attack. Oh, but if I tell this to anyone who had heart attack he'll *[UNCLEAR* give Me a heart attack/leave immediately]. I cannot say this to anyone that, “You are very ego-oriented and you have become routine. There's no need for domination. Become humble in your heart. Become humble in your heart." They'll immediately get angry with Me because [their aroused] ego will come forward. They'll say, “You are *[UNCLEAR]*." So this kind of a thing they do.

I would request you to understand the complications we have in the West. Now I am not facing an Indian talking. It's all right for Me that is Eastern which is on the other side of it. Take it from Me.

Eastern people have another problem, terrible problem they have. You see and that is the different thing today I am facing you and that's why I have to deal with/believe it is your problem as it is and see *[UNCLEAR* if/which] I have seen, we can *[UNCLEAR]* which I have noticed, which I've heard, if we can work it. I have gone into everybody's Kuṇḍalinī to find out what's the problem with these people.

And that's how I found out.

So you have to humble down in your heart. If you have to evolve, really humble down in your heart. I've seen even the priests, even the people who try to preach, they are so ego-oriented. There is nothing like love in them. In the love also there is so much ego. See, love is full of good *[UNCLEAR]*. It doesn't emit. All these things are there and the responsibility for them goes to our overuse of our ego. We have used it for our *[UNCLEAR* struggle]. Because of use of ego, our intellect, we think we can manage. But don't try to fight the ego. If you try to fight it will sit on your head. The same ego is supported because through this ego only you are tired. You are fed up with yourself and you are not going to venture. If there was not sufficient ego you would not have been *[UNCLEAR* like this/on this earth].

So you have felt it. Now you are going to manage it and it can be worked out. Not to hate yourself, because you have been egoistical.

Because the another type *[UNCLEAR* would/could] be and we have some people who are another type, they are even worse. They are all the time crying and weeping, “Mother, I've committed this sin and that sin." So going from this, this extreme to that extreme, is not needed. I've known many people who come and tell Me, “Mother, how can You cleanse me? I am such a sinner." “Now who are you? You are coming to Me. If I am your Mother, then I will have to worry *[UNCLEAR]* for you. You just don't worry. Don't you worry about anything." But still they go on. They write letters after letters to Me, such big letters saying what sins they have committed. Now what am I to do with those? This sin is finished and gone, because the

sins are on this side, all of them, so-called sins which are all forgiven. They are to be forgiven. God is very kind. He is the ocean of forgiveness. He forgives you. If you ask for forgiveness He forgives. Even for asking He forgives you. *[UNCLEAR]* This is one side, [which] is this side. The another side is this side, is where some people get very much egoistical about it and the another side is where you feel very [great pain]. Both sides are useless. If the extremes are to be avoided, just surrender.

Then you are in the center and the whole thing opens out, the ego and superego. Ego and superego, both of them are sucked inside. And you become [one with] your Creator and feel the beauty of your being which is nothing but it's joy, it's truth, it's [that much]. It's love. And I told you love has *[UNCLEAR]* these vibrations are nothing but they are love. If you touch anybody he feels the love. If you touch anybody he feels the love. It's the love. Your talk and even thinking is [very] together and like that you will be able to change this world, this society which has to get all its transformation into a newer society in which you will have no race, no religion, so-called religions, no dividing countries. God never made all these nations or anything. He just created this earth, just that. Then we, the great thinkers, you see, wished and divided this one into different lands and then we call this as India and that as England and that [all].

And then very nicely, with all our people we started fighting. Then we had wars. See, not *[UNCLEAR]* human beings.

So best thing is not to worry any more about that part and not to blame yourself. Now I know there are some

people who *[UNCLEAR]* feel guilty, very much more guilt, but there's nothing to feel guilty about. Both things are nothing but extremes. You have to just take your realisation and you have to be universal. This is a very simple thing. Now...

Seeker: Can I ask you a question, please? Can I ask you a few questions, please?

Shri Mataji: Yes.

Seeker: First of all, one has nothing to do with the other. First one is that You'd like me to get realisation I've seen [and You mentioned so].

Shri Mataji: Yes, of course.

Seeker: Now, I would like to think for a while that people must be at different stages of realisation at the moment. People must be in different stages of spiritual consciousness. Therefore, is it possible for them not to feel, to have visions about that but not to be aware of it?

Shri Mataji: Not to be...?

Seeker: Not themselves to be aware of this state of mind.

Shri Mataji: There are many realised Souls like this in this country...

Seeker: In other words, yes...

Shri Mataji: There are many realised Souls in this country. You see, I have seen many realised. We had one, is William Blake. Blake is a realised Soul. And, but you see, these realised Souls are suffering [further] all their life through *[UNCLEAR]*. But there are some people who did suffer from this point of view. They are realised Souls and they are different types and they are aware of it that they are realised and they are *[UNCLEAR]*. But they do not

[UNCLEAR dream/raise]. They [touch] somebody and the person gets cured.

So they think this is some spirit it has given. Or they do not know how to become.

They don't know what they have done. They have no idea about what is inside them, how it has worked.

They have no idea. I mean, there are two types of curing, curing people also. One type, who deals with the spirits; it's a wrong thing. This one is wrong. But another type is by this power, only they have it.

There are many realised Souls in this country and many realised Souls are born in this country. This is a specially blessed country. But the problem with them is that they do not know anything. They are just aware that they are different from others, you see, that they are a different type, that they are awakened people, that they are aware. But they are not master of the knowledge, you see?

Seeker: Exactly.

Shri Mataji: So the thing is that they have to become master. They have to know each and everything.

And I am going to tell you all the secrets. Everything I am going to tell you, so why are you not express *[UNCLEAR* this/it] into wishes, that you should know what you have got, what is your property, how to deal with it. You are naive about it.

So the whole knowledge has to be whole *[UNCLEAR]* is to be achieved, that variety. And there are many like that. But they have a problem, as I said once, that, that you see, they got this Self-realisation without even knowing. It's

very hard for them to believe that they can really get [this state] within. Secondly, when they were born-realised, you see, there were different people from the society, most of them.

So they were attacked. They were never liked by others and people thought they were rude, different type and all that. They were calling them, you see, mad people and all that.

So they developed a cynicism. And this cynicism gives a funny type of reaction, towards, *[UNCLEAR* everything material/everyone], [even] towards [pain]. I found that. And they come round, but they first of all waste their *[UNCLEAR]* energy before they find it.

So also they have a *[UNCLEAR]* because of this cynicism, you see. And they, because you see, you develop a mechanism by which, cynicism is nothing but a mechanism, by which you face the world. Then when you come before Me also, you face Me in the same way. It's a mechanism that is built in.

So I would say that for them, I am here; they are there. *[UNCLEAR* Actually/Should] we agree *[UNCLEAR]*? I told them, “I am very proud of you." And they are here for this purpose.

So there is nothing to be [upset about]. It's a very good thing and accept Me to be your master *[UNCLEAR]*. Now, what is the second question?

Seeker: The second question is that as I always *[UNCLEAR]*. And that's a free process in *[UNCLEAR]* keeps around you. Certainly *[UNCLEAR]*. Could You do? And don't ask...

Shri Mataji: No. There also, the same path is there, Buddhism. You see, Buddha, Buddha also had His realisation through Sahaja Yoga only. His Kuṇḍalinī rose and he got His realisation, enlightenment, as you say. But Buddha is a different style of personality which was created specially for this purpose. He is the one who conquers His ego *[UNCLEAR]* [vibrations] are from this side. Because if you see the ego is on the other side.

So Buddha's position is about here.

So He stays there and He is there.

Now Buddhist people *[UNCLEAR]*, Buddha [isn't there]. Buddhists are the same, Christians are the same, Hindus are the same and even then what you call the Zen style is the same. All of them are just the same style. None of them are [not good], none of them were *[UNCLEAR]*. There were many Christians who were realised Souls. I've read some books and I could see that they were realised Souls, but they were ill-treated by the Christians who were in charge of the Church. There are Hindus who were realised Souls. Even, you see all the Shañkarāchāryas *[UNCLEAR* behalf/disciples] are not [realised Souls]. All the Shañkarāchāryas are not good, except for one who was there, but he was taken out. He is taken out.

You see, anybody who is a realised is thrown out. They are [afraid] because they are challenged. You see, these organizations are run by people who are people who have no faith.

So I have not met one person I have been to, say, I will tell you the name of the greatest of Buddhist leaders is Thich Nhat Hanh and the another one is Dalai Lama. I have met both of them. They have been sitting next to

Me and telling Me all this. Both of them are not realised. They are possessed. What can we do? They are. But they begin listening to Me. The things that they tell you about, it's not realisation. Realised persons talk to Me differently. *[UNCLEAR* He says/Let's say] that *[UNCLEAR* realised persons/a realised person] *[UNCLEAR* talk/talks] in this way that his interests are different. Let's say, for example, I can quote Kabīr. Kabīr says, [Hindi.] “I get twenty-five of them together and put them into one head. This is the mind of a [realised Soul]." He thinks of the collective consciousness.

But these people will say that, “We will know who is going to be the next Lama." Who cares who is going to be the next Lama? You see, whosoever may be. They see all this things. Their third eye is nothing but a devil, is telling them that that one should be the Lama. Do you know that poor country of Tibet is squatted completely by these people. They live like lords and today even they are given alms.

And you'll be amazed, sometimes *[UNCLEAR]*.

So keep yourself open. I am just telling you the one who is Buddhist can be quite dangerous, as dangerous as any Hindus, or Muslims or anyone, who have even got lot of the *[UNCLEAR]* until, you'll be amazed. The other day we had a girl from Italy and there is a Buddhist who has come to Bombay [Mumbai]. He wrote to them that, “We don't touch, you see, anything but a marble floor.

So you put marble floor for us." They couldn't imagine, for an ascetic who was willing to have a marble floor. Ascetics should be able to sleep on the street. They must have a marble floor.

So poor these young people, you see, *[UNCLEAR* from/in] the foreign, places *[UNCLEAR* from/in] the Western countries, where *[UNCLEAR* there is only much naivety/their parents won't be much delighted].

They worked hard for one year and collected money to [fulfil] his desire, worked for this horrible parasite, this *[UNCLEAR]*. And what did he do, do you know? He makes them bow to him one thousand [times], one thousand [times]. And one of them, a person felt tired that she has lost the conscious because you see, it was too much. This is what they do. But how will you know if they are true or not? Not by any *[UNCLEAR]*, by their talking. They can talk very big. They can be very great speakers. Still it is coming to *[UNCLEAR]*. But how they can give you realisation, or whether they are true or not. And for your benevolence and for your growth you take your realisation first and then you can see. Do not criticise Me because I am telling you this. I have to tell you the truth. I am not here for any position.

I am telling you the truth and you will know the truth yourself when you'll realise with your vibrated awareness. Immediately, you'll know.

Now, I will give you a simple example. My granddaughter, she's [about] five years of age and she *[UNCLEAR]* more and there was a lama sitting there with his head was shaved and with, what you call, a maxi was wearing and was sitting down. And everybody was touching his feet. Even My son-in-law went and touched his feet. My daughter also touched. Now this girl couldn't bear it. She went and pushed the `holy man'. She said, “What do you mean? Only by shaving your head and

wearing this kind of a dress you cannot make others touch your feet. You are not a realised Soul." Five-year-old girl just told him off.

And it is only possible if you are really realised and you have *[UNCLEAR* true/full] conviction. Even a small little child [can do that, they will immediately say what] is catching in you. You have seen that little girl who is My granddaughter. She was telling everyone, “This is catching, that is catching, that is catching"; even a two-year-old little granddaughter. It is a fact.

So you become that in Sahaja Yoga. Now do not decide because you see here the problem is Christianity was a headache for these people. They realised that Christianity was nonsense and these churches were nonsense.

So they took to anything that they know, Buddhism, they took to Hinduism, they took to another `ism'. None of this isms have worked.

Take it from Me. All of them are nothing but organizations, just like your church.

Some of them are even worse, especially the Hindu temples where you can go and purchase Ganga. If you have to purchase Ganga in India it is not very good. For *[UNCLEAR* wash the/washing] sins. The Ganges River was angry because of that [name]. Horrible people, I tell you, in the name of religion, in the name of God they have bhoots on. We *[UNCLEAR* have/had] one gentleman here; he was going to a lama in Tibet. Where is he from?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: He was beaten up by them. They talk of love; they'll beat him up. They had some priests; they are sadists, [I tell you]. And then he said, “I had no money.

So they, they used me for beating up." Very nice. They said, “Those who have no money should work or should accept beatings, or those who have money should give money." Is this Buddhism, by any chance? Have you done any registration? Actually, you'll be amazed, in all these organizations Buddha Himself is angry and He is going to come down [on them]. With all these organizations which run after Christ, Christ Himself is angry. [He doesn't care]. Now think of yourself; now you are a gentleman. You think like this that supposing you have founded something and the people are doing just the opposite towards what you have founded. Then how furious you are going to be? In the same way all these deities are [angry].

So for every open-minded man it is necessary to forgive and forget *[UNCLEAR* all/only]. Just forget all. If I had seen any sense anywhere I wouldn't bother.

Now you'll be *[UNCLEAR* surprised/saying that] Zen is such a great thing. Zen is nothing but meditation in Sahaja Yoga only. If you read Zen that there were only twenty-six Kaśhyapa, only twenty-six realised Souls. But the Zen, the head of the Zen I have met and he is not a realised. Now what should I do? Should I not tell you this? If they were realised I would really have gone, even climb to them. You wouldn't believe, I have gone to see realised Souls. Seven miles I have climbed. And I have met very great people, but they are hiding themselves. They do not want to come to the cities, *[UNCLEAR]* the very bad

time they faced. They do not want to be Gurus because they think you will crucify them. If you have crucified Christ they don't know what you are going to do. Already they have suffered. These are all money-making propositions and there will be surrounding the cities, *[UNCLEAR]*. In some way people harm the Spirit. It's only I who has ventured to come down and tell you the truth. And I would say you stand by the truth. You'll find it out. Do not deny it because I am saying this, but you just find it. You just find it. It is for your experience. Because why are you a loser for anything? After all, you are not identified with Buddha. You are not identified with Buddhist society or any society. You are identified with your Self to have the [blessings] of Sahaja Yoga. Achieve it for you. You have to achieve it for your own and do not identify with any organizations. We are not going to finish *[UNCLEAR* ourselves/our search] for anything like that. Because supposing, I agree you must have spent lot of time with that. Doesn't matter. You are not going to miss it. That's a good experience. When you'll get another Buddhist society, then you'll not like too much. Buddha if you know, you'll become an expert also, identified.

Seeker: I am not, I am not, I'm not, I am not a believer in Buddhism in particular... just it so happened that *[UNCLEAR* I told You about/I've fallen apart]. [But I actually see the nonsense and agree with these things.] 50

Shri Mataji: Yes, yes and now you will know Buddha better. When you'll be realised, My child, then you will know Buddha. Unless and until you are realised you will not know Buddha, what are His visions.

He knows you. It's a fact I just tell you, without [your] realisation. Actually it's the mistake of all the people who came on this earth before Me. They were real Gurus, but you have not even known your Spirit.

That's why they said all these things to you. If they had known that you are not even awakened they would not have *[UNCLEAR]* means it is difficult enough even when it's done for people who are. This was the difference and that's why you see, I say this in My human realisation that [I'll continue doing].

Seeker: Just one question that *[UNCLEAR* I have to make which is better asking/I would like if it's possible to ask You] that as far as what you said about realisation and also about enlightenment, in the same way the question is this: What should an enlightened what the, an enlightened person's lifestyle when a person becomes realised...

Shri Mataji: When a person becomes?

Seeker: When a person becomes realised...

Shri Mataji: When a person is...

Seeker: Enlightened...

Shri Mataji: You see, that is.

Seeker: Then what should his lifestyle be? What, what sort of person should he be innate, should he be *[UNCLEAR* innate/behind] this situation?

Shri Mataji: You see, the, the behaviour automatically changes. I will give you an example. We had a doctor; he's not here. He got his realisation by another doctor, who gave him realisation and *[UNCLEAR]*. All right. He's there, all right, he's there.

So, now, he gave realisation to a doctor and this doctor came in the worst condition because I must say he must have been a great seeker in this life and he was a genuine person but out of fashion, he was doing lots of things and so he said, “All right, let me go and have a drink." He went to have a drink and when he took one sip he started vomiting. You see, the, your religion is enlightened and you just do not feel like doing it. And he just gave up. Then he said, “All right, let me have a girl with me." Because there's a fashion; you must have a girl every day out. It's like another parasite. Every day girl you must take out and give her food. I mean, it's all nonsense. If you are earning your money honestly, why should you waste this money with such people? But it doesn't matter.

He took a girl and all that and he took her down there. And he said, “But *[UNCLEAR* just/this] I felt so funny with her." And I just said, “You just get out from here and I just can't bear it." And he just did it, you see? So what happens is that *[UNCLEAR* the whole/we go] [religious with experience], we do not waste any effort, there is no concession *[UNCLEAR* to/of] it. As far as I am concerned I can tell you this, that I do not rationalise anything. I mean, I do not work through the wise and what we have *[UNCLEAR]*. But what My stomach itself gets, it automatically works, you see? Supposing I have to meet someone, I go to somebody's house. Now I feel quite *[UNCLEAR]* in Sahasrāra *[UNCLEAR]* and then I find the person is mad. And then I find it to be very *[UNCLEAR]*.

So you see, you don't have to rationalise. Your whole being becomes so sensitive. Sensitive to pollution, that

gives you that trust that somebody *[UNCLEAR]*, that somebody catches [indeed]. Right and wrong, this sense you can get only after vibrations. Like a man like Christ, imagine standing by the side of a prostitute, defending her. It's only possible for a person who is a realised Soul; is a fact. Otherwise whatever you know, right and wrong, is relative. Absolute right and wrong can be known only after realisation. That's why I say deep in meditation and enlightenment your whole being becomes sensitive. Now I never told the people who were taking drugs to [give up as it is wrong]. They just did it. Because you start enjoying yourself. There is one, that comic book he gave Me. Which one is that?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Ha, in that there is a character who is a realised Soul. You see that. That's one realised Soul in that book. And his behaviour is different from the rest of them. And then you can see a realised Soul. I could see that one there and very enjoyable *[UNCLEAR]*. You see, so the life patterns of a realised Soul are different patterns *[UNCLEAR]*.

Seeker: What a realised Soul must do then, if he finds work in some place of work which is, which is under someone's position that he is asking you to do something unspiritual, some work which is not Christian or not right. Means should that realised person...

Shri Mataji: No, he would not do that, normally. You see, but somebody...

Seeker: He would not do that.

Shri Mataji: No, he would not. But what happens, I will tell you. It happens like this, I would say, that supposing you

are a realised Soul, now and you just don't feel like doing this, you see. But if you just try to do it because you have been doing it, you just try to value it.

Soon after you see, because that practice that you are doing, you may lose your vibrations. *[UNCLEAR]*. That's the punishment: you lose your vibrations. *[UNCLEAR]* I have someone... Sheila has come? Where is she? We have one girl here. She is naturally very good and she got her realisation. And then just out of curiosity she went to one of the *[UNCLEAR]* the first I knew, we have some more over there. She also went there and did like this. She lost her vibrations. When she came to Me she fell at My feet and I saw the whole Kuṇḍalinī *[UNCLEAR]* immediately I asked her whether *[UNCLEAR]*. “I should not go." She felt it, that it is so foolish of coming to *[UNCLEAR]*.

Seeker: That's a *[UNCLEAR* rather/a matter of] justice... I mean following what You're saying it was quite *[UNCLEAR]* having people who start drinking wine *[UNCLEAR]*. I was going to say about alcohol. And if you have a very moderate, very, very moderate circumstance I should say seven lemonades with that, seven *[UNCLEAR]*.

Shri Mataji: That goes *[UNCLEAR* out/on/up]. You see, I will not say, `Don't take alcohol.' I'll say even you go to pub, but you'll come back [again] with a five hundred miles. I will not say, `Don't'. I will not. I am not the person to say, `Don't', no.

Seeker: That's what I'm asking.

Shri Mataji: No. But you will just give up yourself, because it's *[UNCLEAR* wrong/rotten], because it goes against your awareness. Even this much can go, this one also doing the *[UNCLEAR]*. Now do you know that your

forefathers, they're known in our country specially that Englishman is known by are a little thing moderate, but today they are the [remission] they were the pioneers of this moderation. They started with this. And their third generation is now all the time sitting in the pub.

So who is responsible? The one who started this moderation. That is the beginning of the end.

Seeker: But they [were very moderate].

Shri Mataji: True, they were very moderate, but that's how everything [has] started. And there is no end to it.

So why do we need it? You see, truth has no compromise. But you don't have to worry because you start quitting. You are so much drunk in the joy that you don't want to drink. I mean, you are so spirited. Actually the trouble is the `spirit' is a wrong word for alcohol. Either you don't use it for the Spirit that is Ātmā, or don't use it for alcohol. I mean, you are so full of spirit; maybe that is the reason the spirit word must have reason. Because when people ask Me, “Why don't you drink?" I said, “I've been I am so much over-drunk, that if you try your drunkenness with Me and I can *[UNCLEAR]* in nineteen years."

Seeker: Is *[UNCLEAR* that/there] a way back to the cause?

Shri Mataji: Aah?

Seeker: Is there really hope to get back to the cause?

Shri Mataji: Yes.

Seeker: Or we have *[UNCLEAR* gone wild/get wise]?

Shri Mataji: No, no. You see, because such a lot *[UNCLEAR* it is/has been told]. Death is here.

Because of death, you see, we know we have to die, all right? Because of that knowledge within us we try to do

something bad. Supposing that we are eternal, then we would not do. All right? First time you'll be able *[UNCLEAR]*. Just put your hands towards Me *[UNCLEAR* in a simple way]. Put your both the feet... Now what is it in a humble way we have to get it for ourselves. This is our right. It's our right to get it. Just take out your shoes. Now if I tell someone to take out shoes people are [annoyed]. You see, you should not, because this is just we are, everybody is doing it.

So just rest, you're just put into it. *[UNCLEAR* Gavin]. See *[UNCLEAR* this/for] yourselves.

Now those who are *[UNCLEAR]*. And those who are *[UNCLEAR]* should get their realisation. They are. Enjoy yourselves. Close your eyes and enjoy yourselves. Feel within *[UNCLEAR* you/are] more relaxed, you see. Those who have *[UNCLEAR]*. Have you got Cool Breeze in your hand? Cool breeze in your hand? Have you got it? No? All right. Just put your hands towards Me. Close your eyes. Enjoy it, enjoy it. Just enjoy it. Just enjoy yourselves. *[UNCLEAR]*. *[UNCLEAR* And/You] do not think about it. It should work. That is the thing you must have. You must have that; it is your right to have it. You have been seekers. You have been seekers. You must get it. If you haven't got it, doesn't matter; we'll work it out. We'll work it out, definitely. Close your eyes. Enjoy yourselves. Sit comfortably. Sit most comfortably. This is the point in it. You must sit very comfortably and enjoy yourselves. Just enjoy.

Put your hands on your lap like this. You'll feel hot also. Next time I will tell you what happens after realisation. *[UNCLEAR]*.

Some of you might find that, “I did something which people shouldn't do." *[UNCLEAR]* you just enjoy yourself *[UNCLEAR]*. You are fine?

Seeker: Yes, Mother.

Shri Mataji: I said those people who get twinkling in their eyes when they close them can keep their eyes open. *[UNCLEAR]* and there's a physical thing that happens when it climbs in *[UNCLEAR* Viśhuddhi/valuation] *[UNCLEAR* that/then] it gives more chance to understand. It's a very smooth [line].

Some people do not feel at all how it works out and suddenly you feel silent and the Cool Breeze starts flowing. But as I said it, this is an experience absolute, [UNCLEAR... people/comes] to you spontaneously. But you have to *[UNCLEAR* carry it out/stabilize] it [UNCLEAR... individually/you have to mature]. Can you close your eyes? Are you getting Cool Breeze? Close your eyes. Close your eyes. Close your eyes. You'll feel better like this. Are you all right? Close your eyes. Just pay attention to yourself. Just enjoy yourself. Put your attention to your heart. Enjoy yourself. Close your eyes. Do not pay attention outside, anywhere. This is the time for you to pay attention to yourself. You have paid too much attention outside. Put your attention to yourself inside. Please, put your attention to yourself inside.

I'll give you one more method that I have [made] for you. But you keep your eyes closed. *[UNCLEAR]*.

Some of the Sahaja Yogis have to get up to give seats to the people who are coming. Now, there are some people who are realised in Sahaja Yoga and they can come and test you, because those who are realised are to be tested

again and that's how you would know whether you are realised or not. And then you are realised; then you can also see for yourself and all that. Please put your hands towards Me like this.

[UNCLEAR Mister/Rustom], all other people have to be here. Please let them come.

Yes. Now if you could be seated in your seats and don't you worry. These people will just come and see it, because from their hands the vibrations are going and they know how to manoeuvre it and they will also teach you how to do it. It looks little funny for you to begin to see how they have to use their hands, but from their hands the vibrations are flowing, from all the fingers. But they how to manoeuvre and what is to be done.

So you shouldn't have any objection for that, which you will realise later on gradually how it is done. Are you all right?

Seeker: *[UNCLEAR]*.

Shri Mataji: Those who have had Gurus please raise your hands. Those who have had Gurus before.

Some Gurus, if you have had Gurus, raise your hand.

Some sort of a Guru or someone. Teacher, teacher.

Maharishi, all those who you have been to Maharishi also?

Seeker: *[UNCLEAR]*.

Shri Mataji: Why? Have you had anyone? Have you had any teacher?

Seeker: *[UNCLEAR]*.

Shri Mataji: Now, have you got Cool Breeze in the hands? Yes, that's your, that's your Guru. He is the one, you see,

he is doing harm from the right side, he is the one who *[UNCLEAR]*. What about you? [Dialogue between the seekers and Shri Mataji].

Contents: 1978-12-09 **Talk to Sahaja Yogis, Our Understanding of Sahaja Yoga, Seminar, St. Mary's House, Uckfield Park, Buxted, Sussex, UK (does not fit somehow)**

Today if you ask Me one or two questions it would be better and I will give you the answers because this is between us, those who have had the experience and those who are practically there and there are very few new people here I see. But those who are at least acquainted with the vibrations and all that, should ask Me questions to begin with, because then otherwise I will be tackling new persons later on. Hmm.

Sahaja Yogi: Mother you said in Caxton Hall that if a person doesn't speak to their mother for a long time... can you elaborate on that theme again please.

Shri Mataji: You see, you are born from a Mother, alright? You are not born hanging from a tree and neither you are thrown from the heavens and suddenly you are found, born on this Earth. You are born from a mother in her womb. Her blood flows into you for nine months. You live upon her. You are a part and parcel of her being for nine months, which is the most important time of your life. Now, she is there to give you first the sense of security. In a mother's womb a child feels secured. If the mother is upset it has an effect on the child. If there's something wrong with her then that is affected on the child, in the sense, physically, also. It's such a deep relationship

exists between you and your mother that I'll have to write a book to tell you how much it is deep within you.

But, within us, the power of Kuṇḍalinī is the power of a Mother and not of a Father. The Father is the Witness as a Spirit and the Mother is the Kuṇḍalinī. And the Kuṇḍalinī has to rise. Now it is the Mother in you that is the Kuṇḍalinī and your own mother. It very much depends what kind of relationship you have with your own mother.

Supposing you do not know how to love your own mother, you can never love your mother country, you can never love it. That is the beginning. The training starts there only with your mother. If that point is lacking then you cannot have a full blooming of that love. Now maybe the mother has not been a very good mother possibly. There are according to Sanskrit words, as I told you, there cannot be a bad mother, Kumātā, but sometimes she could be bad also.

So the idea of a bad mother is more brought forth by the intervention of law into mother child relationship. When mother is being punished by law for correcting her child or doing something, the artificiality starts; when people can sue their mothers. The responsibility of the law is not to disturb the natural relationships. If they start disturbing the natural relationship, the artificiality starts. And that's why, in the countries where law has taken charge of children and such things, without understanding the basic thing that it is a natural thing to love your child. Instead of that, if they had encouraged mothers who were more loving, more kind, if they had even training to mothers, how to be more kind and

gentle, if they had given more impetus to people to be good mothers. Instead of having beauty contests if they had `good mother contests'. If motherhood had been upheld by political and economic institutions, then it would have been much better.

But the whole society is turning to self-destruction.

So the law first takes over, so the child is quite sure of itself. Now an eighteen year old boy in the family, who gets the dole [unemployment payments], then he thinks no end of himself. He answers back his mother, he talks in a very rude manner to the mother.

It's alright to say you have done it for an eighteen year old boy but you don't know that he is the eldest boy. The other children in the family follow him up.

So they pick it up when they are even very young.

The idea of giving money to boys at that age also is extremely harmful because when he gets the money the other children think they must also get some money, so they start charging mother for the work that they are doing, you must pay 5p for bringing a glass of water for the mother.

Then the mothers now are of a different type. I mean there are so many mothers who say that, “It is not a thing that we should love our children, it's not natural"! Artificial has become natural and natural has become artificial.

How is it, within these [last] ten or fifteen years, suddenly the mothers have become so funny? Now, because of these pressures, what happens is that we develop a feeling against our mother, we start judging our mother

and father. We should never judge them. We are not to judge them because we have chosen them, they are there, just as part and parcel of ourselves. Supposing your nose is broken, do you start judging yourself, “My nose is broken, my nose is broken"? Do you discard your nose? In the same way your parents are. You cannot discard your parents! But the whole society is working like this, it's a vicious circle.

Now if I say, “You go and talk to your mother” then you can say, “My mother is not a good person.

She is this and that." Then I have to say, “Alright, then you forgive her." Then you don't like it. You would expect Me to tell you, “Alright, just go and bash her." You would be pleased if I tell you like that, some of you would, “Go and beat her up!" But I would not say like that because that's not the way Sahaja Yogis are going to work away.

You must know that the whole society is in a whirlwind, it's a whirlwind, so somebody has to steady oneself and stop and try to change the winds. And that's why a Sahaja Yogi has to stand up and understand that respect and reverence of parents is important. But it is an actual thing, because if you are not good with your mother your left side is weak, you have seen it on the vibrations. Whatever I say you can see it on your vibrations. You will be the loser.

So forgive her. Know that she has given you birth. Maybe if she has been harsh to you, angry with you or done something, forgive her. And you will be amazed, you can win her over, it's not difficult because by your goodness to her, by your over-goodness towards her, relatively it will work. And maybe, exceptionally, one person may be

this thing but you cannot make a rule out of that; exceptionally one may be. But if you have to change the society, the whole thinking, somebody has to stand up.

And it is a Chakra within you, you know, where it touches a point of Void, where the left side touches the point of Void. That is a centre, a very important centre for a mother, which [it] makes. And do you know it is very near the centre of existence, because your existence depends on that. Supposing a child had no mother: he can never be a good husband, very difficult for him to be a good husband. Because all the womanhood, all the kindness, the sublimity the greatness of women is known through your mother to begin with. Or a woman who does not have a mother, can never be a good wife or could not be a good mother herself.

All these things are there so we have to stop it and change it. This is the point Sahaja Yogis must know that we have to change and transform ourselves and that is the point [where] they feel bad. We are not only responsible for our change but we have to bring about the change in the whole world, where the society is getting destroyed, the human beings are getting destroyed, so we have to stand up.

So we have to change our way of thinking.

What's wrong in talking to your mother? She's not going to kill you if you talk to her. Why don't you talk to her? Because you hate her. You want her to feel bad. I mean, you don't go and hit your mother, this is the only way you can really be harsh to her, is not to talk to her, [so] she feels rejected by her own child whom she has

created. God must be feeling that way also the way we reject Him.

Everybody's left side improves now.

But try to love and you will enjoy because loving is the greatest thing you know. To love someone, is adoration, absolute adoration, is reverence. If you love someone then you know that it is so great, it makes you so great to love someone. It's a very great feeling that I love someone; it's like a Lord one feels, “Oh I love this one and I love so many and so many are there!" And that person need not love Me, I mean I don't think all the Sahaja Yogis love Me so much as I love them, maybe. But I'm very proud of My Sahaja Yogis and I love them.

This is the most joy-giving thing is to love, yourself. To be able to love, that's the greatest ability a person should have: is to love others. And in love, forgiveness is the most; that's why Christ said forgiveness is the greatest weapon. And what do you achieve by not talking? I mean, what do you achieve? Let us see the other side of it; what do we achieve by not talking to someone? Rationally. It's a sweet method of course, if sometimes children do, “I am not talking to you” you see. Then you can have a little play about that. But it should be just a play. If it is a serious stuff it's nonsense. It's just to play about, is very good that, “I'm not talking to you, I'm not going to talk to you for some time” he knows that. But then it is not serious, it is just to bring out certain points and it's nice that mother should come and cuddle you and persuade you and try to help you, that's a good thing. But the way we are serious about it is something wrong.

Sahaja Yogi: Can you tell us what the vibrations are?

Shri Mataji: Vibrations, as I said, that is the manifestation of the Spirit. But it is a very vague way of expressing it. Now see, if there's a nice flame before Me, this candle has been enlightened. Now what does it do? It gives you light. Alright, but how does it give you light? By throwing light towards you, by emitting light. It is the emitting of pulsation from the Self. This light, this is light. Actually there is sound, there is light. Very high frequency sound, very high frequency. Actually many types of sounds are mixed in. There's is magnetism in this, in these vibrations. It has all the five elements, the subtle of all the five elements [Tanmātras] inside these vibrations only. They are talking, they are telling you, they are guiding you, they are helping you. It's because the Spirit is working through them. Like this light that you take in your hand: you go in the darkness and you see that there is an impediment in between [and] you have to cross it.

So you get the idea with this light. The light is doing that for you.

So, when the Spirit pulsates in your conscious mind, in your conscious mind, then it is a Self-realised personality. But in the unconscious it is there, all the time working. Actually the Spirit Itself comes out.

It's as big as your thumb is. But you can contain your thumb in your heart. That is the reflection of the God Almighty within us, because heart receives that image within itself, it is pulsating and is emitting the Knowledge through our unconscious. Spirit is an unconscious being till we are realised. Once we are realised it becomes conscious, it starts emitting itself and pulsating. And what is Spirit? Is God Almighty Himself, in a miniature

form, which is reflected within us. The more we clean our heart, which represents all the seven Chakras within us. There are seven auras around our heart. All the seven Chakras which are here in the Sahasrāra, the seats are there and all the seven Chakras that are there, within us, have seven auras around our heart and when all of them are clear-cut absolutely clear, pure, integrated, then the complete emission starts, of those vibrations.

They are much more than I can explain because, say, the other day, a lady was writing a letter to Me and she was saying that, “Mother I am so sorry. I have my accommodation problem is at the climax..." and, very frustrating letter you see, to begin with and absolutely as if she was going to be doomed and all, the way she was writing it! And I mean, such a trivial thing like that, but she was very concerned because she didn't know where to go. And first half of the letter was like that. Second half was this that, “Mother, just now I have received a letter from the authorities that they have allotted me a very beautiful place" in such and such place! [Laughing.] Now, I would say this is all vibrations because it is all-pervading now and you become one with the All-pervading Power so how it helps! Because when she was writing to Me, the vibrations were feeling it, what she was writing from the paper, so they communicated to the All-pervading Power. And as the Angels or you can say the Deities, also, can understand and they must have thought, “Why bother Mother with all this nonsense, better give her the letter as soon as possible, finish it off!" So in the second letter she says, “I'm such a fool to

write this but I must write to you to give you the night and the day of my life." So she wrote to Me.

So, it can work out that way, that quick.

So the vibrations are actually the things which are the doers and the enjoyers. They are the one, who enjoy also if they find a very good Self-realised Soul coming, then you just feel the Self-realised Soul and you say, “Oh very good. Come along, come along. Just have it." Everybody starts enjoying that joy that's coming from that person. And that is what it is, that you start enjoying that beauty in that person through the vibrations. It's a multi-dimensional thing, though it looks so simple, that you are feeling in the hand, that's all.

So it is a multi-dimensional thing just like the God Almighty. And for your information it is only He does everything.

So only the vibrations work out everything, we really do not do anything whatsoever, [if we think we do] we are living in a fool’s paradise! For example, a tree dies and you chain it over and make a nice seat for Me to sit down, so what? Tree is dead and you make a seat and you say, “Oh, we have built this, we have done that!" Nothing! What do you do? Can you sprout even a small, little seed? You cannot.

But these vibrations only, which connect you with the All-pervading Power, which are part of the All-pervading Power, these pervading Almighty's eyes, you can say, they are the ones who look after each and every minute thing in this whole world. Can you think of such a multi-dimensional thing? Now you have seen how vibrations work on people, how they dissolve even the thick bones

and how they bring out the Kuṇḍalinī here and how you see the softness on your head. Just you cannot explain how.

Because they only do everything. They have the universal communication centers and they have universal broadcasting stations, they have universal TV centers there. Everything is there. In short, you just copy them a little bit and you think you are doing something but you really don't do anything whatsoever.

That's why it is said that Brahma, this is the expression of Brahma, these vibrations are the Brahma, is the only Truth, the rest is all is all Avidyā, is all a Māyā, is just an illusion. We live in illusions you see.

He is the Enjoyer, He is the Doer, you are just in between to see Him. It would be like mic *[microphone]* thinking that he's giving the lecture of Sahaja Yoga, it's really like that! So to explain what is vibrations may not be so simple in all its details. But the overall idea I have given to you. Is it alright? Rustom: Mother, I wanted to ask what is the function for the left Swādhiṣhṭhāna in all of us because it's been catching all weekend.

Shri Mataji: You all had it? Alright. I'll ask *[UNCLEAR]* and then this. What's that? Who asked Me there? New person: You were talking about the mother and child's relationship with their parents and you said that maybe you don't like them, but that's too bad, we have chosen them. Would you elaborate on that?

Shri Mataji: We have chosen our parents. Oh we have definitely chosen. I mean, most of you have, because mediocre people, those who are absolutely mediocre, just like very primitive souls. We should not say,

`primitive people' but we can say `primitive souls' because there's a difference between the two.

A person may be, say the king you had here, who killed his seven wives, he was a very primitive soul.

He might be a king but he was a very primitive soul.

So the primitive souls, they are not so particular as to who is their father or mother and they also, sometimes, choose horribly primitive people as their parents, also, sometimes.

So both the extremes choose, those who are very primitive and those who are very advanced always choose. And you being the seekers, you have also chosen your parents before taking your birth, definitely, through the All-pervading Power.

So many of you have had parents because of your previous relationships with them. You might have seen that if we attach to some people like a mother, sometimes like a father, in this lifetime also you might be feeling that way. Because in India also the situation is a little funny but still in India it's very common that you start feeling for somebody as if she is your mother you see. Yesterday I saw that Starkey of your BBC1 feeling for a lady, something like that.

So imagine that Starkey, such a strikingly dry person, having that kind of feeling for an old lady! So the reason is that he might have been connected with her in his previous lives and might have been his own mother, like that.

So maybe you might have felt about someone like that in previous lives that, `Oh, I wish she was my mother.'

Maybe she was the mother of your friend or someone and you thought that she was a very good mother, so you have it. You want that mother? Alright? Now when you see her you get frightened of her.

So you will not ask that type, now you will ask for another type.

So you have to go through many types, but better do one completely so that you don't have to come back to the same.

So better know about one completely by loving that person then you are finished with one type; you get another type then.

So coming to his problem of Swādhiṣhṭhān, left. Are you all having catching here? Sahaja Yogis or new people: *[UNCLEAR]*.

Shri Mataji: I am happy you could see all that. Actually, Gregoire told Me that, “Mother, if you come from the very first day then the attention will be on you and then we want to talk among ourselves about things. And there are some people who have not known much about Sahaja Yoga and we would like to discuss." I said, “Good idea, you go ahead. I think it's a good idea and you should do it." Gregoire: No, not exactly that Mother, this I can't say! 57

Shri Mataji: But what I'm trying to say is that your intentions were good that you were going to see for yourself, meet everyone and all of you suggested that to Me. I mean, somebody, everybody said that, “We would like to discuss among ourselves." Now, so there are children of different types. You said, “Let's see now what happens." But it's a good idea, very good idea, because I

would like you to mature like this and to understand, because this is a very good thing that has happened. Now, I will say why it is good. Alright? Because, supposing you are all the time under My sarī, hidden down here, you are never going to face these horrible things. And some of you, even today, do not believe that there are [dead] spirits. It's better to face it. Better to face it. Now there are also people who get possessed, also there and they know what it is, but those who were never possessed do not believe in it. Actually they do believe because I am saying it, but actually inside they do not believe that there are spirits.

So it was nice to face them here, first of all, alright to know.

Then secondly you are not to remain all the time under My sarī. This is called as Palla in Sanskrit language you see.

So you have to face it. And it's a very nice thing that has happened that you have been able to face it. Now you're over that. Now any place you go to all the devils will run away from there! Not only that but nobody of this kind would be going to those places again.

So, that's a very good thing that has happened. And, that you have taken it up upon yourselves. It's a very big thing, I liked it. I really liked this thing, that you wanted to take it up and come down here and that you could feel it.

Now, I would say that none of you are harmed, none of you is harmed actually. None of you. Only thing you felt that, because you are in collective consciousness. You must feel the aim of your life, you must know. And also

left Swādhiṣhṭhāna is caught by people who indulge in unauthorized ways of God.

And so you recognize that, all of them who have been here have been unauthorized. Without any argument you know.

So, that's a training and which you understand it, first of all.

Secondly none of you are caught up now, just if you see, none of you have got anything of Swādhiṣhṭhāna left [remaining]. You never catch actually. After all you are the instrument so you are the indicator. You just indicate. If you could just learn how to be a witness to that indication you will never feel [that] you catch.

Now, what you have felt catching is the left Viśhuddhi actually: is that you are feeling guilty about it, that, “Why where we panicked?" [Laughing.] So if you say one thing, the other thing comes up. What was there to be panicked? [Laughing.] So the left Viśhuddhi is catching and showing. See the joy! Sahaja Yoga is such a joker I tell you.

Sahaja Yogini: We thought, why were we here, last night?

Shri Mataji: You must have been blaming the place, you must have been saying that, “Oh, Why did we come to this place? We could have gone to some other place and worked it out. All these people have been here!" No, you have to work very hard. You have to go to much worse places than these are. You are soldiers and soldiers have to be on the battlefield.

Sahaja Yogi: We won a few battles I think.

Shri Mataji: You have, you have won it! But you are not enjoying the victory because you are involved into it. Once you know, “Yes we had to win. We have won it” then you enjoy it. But on the contrary now you are feeling, “Why did we panic?" So this is it. You never catch. But the more you start thinking that, “We are catching” then you really catch! You are the Eternal Being. You are the one which cannot catch anything. You are the one which cannot be destroyed by anything. You are that, so how can you be caught up? Only change your attitude about things and then you will know that you have not caught up. It's all a drama: Mother not coming in the beginning, when she's coming, it's all a drama, nicely done. I was very happy and I was happy also that Gregoire suggested it. Though I don't know if he suggested it with the idea of becoming a big soldier but he did become! His idea was good, very good idea. And it was not his, but everybody was feeling, I could read your mind that you all wanted to go beforehand and talk to the new people and tell them about it and give them a little lecture about it because they have not known much about Sahaj Yog. They have been much more with the others and some have come for the first time, for them it is all Greek and Latin! So it was a good idea. It was a very good thing and this is very much related to what I am going to say to you today.

So now can I say? Oh this question, alright.

Is that a question [you want to ask] or taking out your badhas?

Sahaja Yogi: Taking out. [Laughter.]

Shri Mataji: No you are alright. That's why you were responsible I think, so you were taking the responsibility too much and that's why you were heated up. Now you are cool. Alright? You are not responsible for anything.

Sahaja Yogi: At the last meeting at Caxton Hall a person I worked on someone and he was taking lots of drugs and this person kept recognizing various people. He would say, “Oh yes I've seen that person before, Oh yes, I've seen that person before." Now, do you think it's because the person had been taking lots of drugs that they were going into the collective subconscious?

Shri Mataji: No, no, no. You see, he's a drug man you can't bother. I have seen some people who were drunk, quite funny they are, you see, somebody came to our house and they were given drinks and he came to Me and he said, “Oh you must meet Dr. Gan!" I said, “Alright” then again he said, “You must meet Dr. Gan!" Again he said the same thing. I said, “Why is he saying?" So, I couldn't understand. Then My husband told Me something he's heard from someone that, “You have to meet Dr. Gan” so he's telling you all the time the same.

So you see these drunk or drug people are diseased, you are not to bother as to what he's saying. There's nothing, no truth in it, what he's saying. If he says, “I recognize you” it's just maybe another trick of the bhoots. I don't know, it's nothing important. They can do anything and they can say anything. They are not normal people. They are sick, they are sick people, temporarily sick, so you cannot just trust them.

And there is a big craze in the West to say, I have heard people saying that, “I was in Egypt" [in another life]. I

said, “How do you know?" “Because such and such person told me I was in Egypt." I said, “What difference does it make whether you were in Egypt or you were in India or whatever?" Whatever you are today is the point! So they are paying money for that, to know what they were! That is also there, it's a big craze going on. But that's not [the point that] you have to find out what you have been. I mean, how do you explain it, why people ask? I don't know how to answer this question. I don't understand, why should you ask anyone, “Where was I?" Then people make money on this kind of a nonsense if you have, “What was my previous birth?" Then somebody was telling Me, “I was a pig in my last life” He said, “Mother do you agree I was a pig?" [laughter]. What should I say? Because if I say, `yes', she may not like it, if I say, `no', she may not like it.

So I just avoided the question. But some sort of a thing like that. It's very silly but human beings have funny ideas you know. Now, to be a pig! I mean, I would hate to be a pig! And the stench! But they wouldn't mind calling themselves. I mean they are so funny that they would not mind calling themselves pigs when they are human beings you see! I mean, you don't know what to say.

I mean this is how it is. They are not to be taken seriously, very seriously. But it's surprising that people are taken very seriously sometimes. We had a group of people coming to Gavin's place and there was one, a realised Soul who had become a drug addict, I don't know how. He fell into very bad company.

And the another fellow, whom he had regarded as something great, was really mad, absolutely mad! Isn't it

Gavin? He was so mad [that] I don't know how this mad man was accepted by all this group as something great. He said, “He's beautiful Mother, you don't know, he's beautiful” I said, “But which part of the thing is beautiful? You just tell Me." He is irrelevantly talking, has no sense and nothing! He's mad, actual mad. You can see, he went into [a] lunatic asylum. I said, “I don't understand the worshippers of lunacy." This is like worshipping lunacy. You just cannot understand this also, so you just can't say.

Next time, when you come to any such programs or any place, now you ask Me, “What should we do Mother with all the mad people?" And I will tell you what is to be done so that you will not have so much of mosquito drama. It was just a mosquito drama but I'm happy you have handled it very well and you have gone just there where you were.

Now, today, I am going to tell you about Sahaja Yogi, as you are Sahaja Yogis now. You are reborn and you are realised Souls. And what we have to think about ourselves. That is a very important thing.

After Sahaja Yoga, as you say that, you have got realisation, you have powers also and lots of powers are there which you are not aware of, that powers we have got.

Now, the first power you have got is to correct yourself without conditioning yourself. Before this, if I said, “Don't do this, don't do that!" or you did that way, you were conditioned. Let's see what is conditioning then you will understand it better. Say, it is all darkness and I cannot see anything inside out, I am just involved into my own

body and I want to treat myself, then I put my instruments into wrong places. And the more wrong I do the more I try to recorrect it and it goes even worse and worse and worse. But supposing there is all light and in you is the doctor who comes out of you. You get separated from that doctor completely and the doctor, who is not involved into your pains and into your troubles.

Who can see through what's wrong with you and he is the only well-wisher you have, then the operation is perfect. There is no conditioning because there is no wrong doing anywhere, he knows what to open, what to close, where to put it right. This doctor is the Witness in you, he's your Spirit. When you start seeing through that Doctor, everything, you do not feel bad about it. Just now, as you said that, we are catching on the left Swādhiṣhṭhān, it means a terrible thing. It means that you are practicing something which is unauthorized. That means it is blasphemous. You are doing something anti-God. Taking the responsibility upon yourself to do that. But you don't feel bad about it because you are separated from yourself and you see that, “If I am catching on this, that means there is an effect of something on me by which this part of the centre is suffering and I must correct it." And you start correcting it because you feel the pain within yourself. Supposing your Āgñyā is catching here: means you are egoistical, you are dominating, you are non-forgiving, you are like a Hitler. But you don't feel bad, once your Āgñyā is catching, it's paining, you say, “Take it out Mother my ego is colossal. Take it out!" You don't mind saying that.

If somebody had told this to Napoleon that, “You are egoistical” he would have killed him. If he had told this to Hitler he would have finished him off. He carried on with all his vices, all his self-destroying things with great pride but a Sahaja Yogi cannot.

So he has much more chances and much, much instruments to clear himself and to make himself alright, to change himself, without feeling hurt about it, because he's no more identified with his vices. He's not identified with his ego so he does not mind correcting himself, his ego. He can do that very easily without conditioning him.

You see, about religions, the greatest objection was that it conditions people, so they started the other side of it to decondition people.

So the permissiveness and licentiousness, the other side, started. One was conditioning, the other was deconditioning. But if you cannot be conditioned what is the question of deconditioning? So, for a Sahaja Yogi, there is the power given, of loving himself, that he corrects himself, in True Love.

I don't know how much, really, we know how much we have to love ourselves. If you truly love yourself, truly love yourself, then you would like to do something of which you are really proud, within your heart.

Say, giving realisation to someone, is such a joy-giving thing within yourselves. You feel so happy about it. You may do hundreds of things in this world but you won't feel that way as you would feel when you have given realisation to someone. Because it's a living process which you can do. But when you really understand yourself, the need of your Self, then you really love

yourself very well. Otherwise you really do not know what to do to love yourself. To love yourself means, you must know that this body of yours is a special body, now, because it is emitting vibrations, it's a temple of God so respect it. Respect your body. Don't be vulgar about your body.

We really had, like Mary Magdalene somebody in India, who came to us...[GAP]... keep it clean, in the sense, yes I mean washing and this thing, you know that's not the point. But even many people I have seen, are not aware that we get uncleanliness from others, like shaking hands. I mean, if there is someone, you have to shake hands, alright, if you are that much developed that you do not get unclean it's alright. But if you are not, be careful before shaking hands. Better to say, “hello" and things. You have to be a little particular about it because I have seen people, when they shake their hands, they do receive more bad vibrations than [they] give good vibrations to others. Shaking hands or hugging others, or bringing your body to them only, the vibrations, one has to be very careful as to [see that] you do not spoil.

Then this body is nurtured on food: so food also, is important that a food that is cooked by a person who is loving, good, nice, is good for this body. But if you eat a food cooked by a person who is, say, a murderer, immediately your body will revolt, your stomach will revolt against it and that's why, to keep your stomach alright, try to avoid such places which give you bad vibrations. Your digestion will be very bad if you go to places which are not good. For example, going to Soho I always feel like vomiting! Always, as soon as I go there I

feel like vomiting, the whole of My stomach and I must have vomited once or twice in that area, I'm sure about it. Maybe more. But first I didn't know it was so related, I discovered that it was in Soho that this happens. And this kind of a feeling comes up when you go to places like that.

So avoid all such places of vices and things. Even if you see such pictures and all that. Not that something goes that you are not above it, you are, but I mean nobody likes filth, you know. We are above everything but we cannot sit in the filth. You are sensitive to this.

As animals are not sensitive to many filths that we have around, but we are, in the same way you start getting sensitive to the filth, the inner filth, that subtler filth which we do not see, so you avoid it. Try to avoid it and you will feel much better. And you will yourself feel your priorities will change, your friends will change, your everything will change and automatically you will not like many things that people are talking about and just your interest will go away. For example, now I asked people just for one's sake, “What about Jeremy Thorpe?" [A homosexual British Member of Parliament accused of murder]. They said, “Mother we are not reading that these days." Normally some of you would have known the whole case so well, even better than the pleader himself. But they don't read it now, just don't read it. “It's filth. It's horrid, horrid." It's like that.

Your tastes change, your styles change. But allow it to grow and manifest itself and accept it. Gradually it will work out. If you press on it, say you are used to the smoking, you will give up smoking, you will not like it.

First you will feel like vomiting about it and all that. But still if you insist, “No, I must smoke, I must smoke” then you can accept it [the smoking] because then you are giving chance to your ego to accept yourself. Now this is the part I'm saying about the body; now you see all the angles of it, that how we affect our body very much.

Another thing is that, too much interest in food will go away, should go away. You should not be too much interested in taste and food and this and that. Also there are crazes about things: the other day I Met a lady, she was very thin, I mean and absolutely I didn't understand and I said, “What's the matter with you?" So she said, “Now I eat all healthy food." I said, “How do you call it healthy?" She said, “There's a `health store' I go to and I waste my things from there and only that thing I buy." All this is a craze! Spiritual health is very different from the so-called `vitaminized' health. You see, Spiritual health is the health you get from love, the food of love. It's different from food of so-called wrestlers bodies, the kind of thing the wrestlers eat. Food of love, we have to take it with love and give it with love and made with love, that is the food is of the highest of all.

So, that's the body part of it, we can see how to look after the body is to not to think too much about food and spontaneously, if somebody gives you something with love, you just take it. That's how you should eat. But if anybody gives you with hatred don't take that food. It's better not to eat such a food than to eat a poisonous thing. It's poisonous for Sahaja Yogis.

Then another thing is to give to others also. We have to be giving to others, food especially. I don't know how

many of you bring chocolates for each other, or something like this, or something nice that you find: supposing you go somewhere and you find some nice cherries or something, then how many of you collect it and give it? Do you bring them for Sahaja Yogis? “Alright let me take it for, say in Sainsbury's [shop], when I am there, let me take this money when I am there." This is how you are going to have the articulation, means that you can articulate, you can communicate through this kind of love. You see, a small thing like that, you go somewhere, for Mother you do bring, I know, but for each other, something small and to find out what does he like. Now, I know Dinesh is uncomfortable because he's a tall fellow and I have been telling him that you sit somewhere on a high thing, because I'm feeling it, I can feel it within Myself because I love him and I can feel it because I know tall people have a problem, there height is too much and their centre of gravity is all the time going like that. There's nothing wrong in it. Anybody who should sit next to him should say, “It's alright, come along, sit down properly. Come along, sit down properly." It's good. And somebody who can sit on the ground should offer a seat saying that, “Come along Dinesh, you can sit here." It should be that way.

You see what I am trying to say [is] that: let's see small, small things that are needed by others. It's a very sweet way of living together is, let's see what do you need. I mean, you are going, say, to Germany now so I'll be very happy if you bring something for a friend of yours than for Me, hundred times! Because that is much more nourishing for Me. That's My food, to think, `Oh, My child

has been so generous and has been so generous.' One day Gavin really gave Me the very great happiness and I told him that. You see, one day he invited Me to his place and he had lots of people that day and I was embarrassed. I said, “Now Gavin has invited people for dinner but how can so many people be fed? There are so many." Of course, I knew it would be sufficient but it was just a play I should say.

So I allowed about fifty percent of them to disappear and I said, “Let's have dinner now." So then he gave us dinner but he was a little bit unhappy. Next day he got up and he said, “Mother why did you ask half of them to go away? And then why did you ask for food so late? Because I had cooked for all of them." And this was something so joy-giving. I didn't mind those twenty-five going away for this joy that I got, really. Out of that same is that: how much we do for others? Small, small things, you see. And we should not be jealous in that part. Like, supposing Mia does something for, say, our doctor, then Lindsay should not be jealous of that, on the contrary he should realise that it's nice that he has done; he should feel happy because doctor is also part of your being.

Actually as I feel happy, you should be happy. From this you should know that, if it is done for others and if you see that, it's much more joy-giving than if it is done for yourself. I tell you it's a headache, it's a headache sometimes if something is done for you, you get into a problem you see, “How am I to now pay it off? Oh he's done so nice now. I must somehow or other try to pay it [back]. The same way as he is." You feel that he has been so nice and so kind here and so sweet and, “I am

not that much, I have never thought of these things how he is capable of these things." So, this idea can come because you have seen [that] you go from one side to another, so as soon as these things happen, that will happen. And also jealousies can come. Both things should be avoided. And should really enjoy to see a friend [happy].

Why we do it every day? You don't know we do it every day that way, in a very unknown way. Supposing you read a nice story and what is the story you enjoy the best? When you find two persons are loving each other without any selfishness. I mean why do we enjoy? I mean, none of us are there. The girl is not we and the boy is not we, we are something different, but we enjoy because we really enjoy that, in the universal happiness that somebody has done that for someone in that genuine way.

Those, I mean, the Indians who have been reading novels and things say that there is a very great writer that we have in our country, Śharad Chandra and if you ask them, “Which is the story that you like the best in that?" We'll say, “There's one `Rāmeśhwar,' " is the story. And in that story it's the beauty of the artist, of the writer is this way, is they show a sister-in-law an elder sister-in-law having great love for the small, little brother-in-law, a little one, who is a step-brother of her husband. And this little brother-in-law first of all wants to find out about his would be sister-in-law and goes and tells his brother that, “You see I must go and see the girl first of all” as in India it's a custom that the elders go and see the girl, “I must approve of the girl otherwise how can you marry her? I

must approve of the girl” like a grandfather, you see, just all that. Very sweetly built up the whole thing. But it comes to the climax at a point where this lady has her mother there and she's a horrid thing and she hates this boy because the daughter loves that child. And he's just a little boy and he has the half property and all that and he doesn't understand, an eight year old simple boy you see.

So whatever he does she tries to find faults with it.

So he brings one tree of banyan, small, little tree he gets a shoot somewhere and he brings it up in the centre of the house in the courtyard and he plants it there. Of course it's not going to live, it's a dead stuff, but like a child he brings it and plants it there.

So the climax is brought out by the artist, I must say the way it's brought out is beautiful.

So, when it is put there this old lady comes she gets very angry and throws away all the thing out.

So the boy comes out in the morning time and he sees that the tree is gone, now it's no more there.

For him it's something gone out of his life, he feels so unhappy.

So he goes to his sister-in-law and she's standing before him and he goes on the steps and he starts asking, “Why did you throw away?" She says, “I did it” because she didn't want the mother to be there. “Why did you do it? Why did you do it?" You see, he starts breaking his head before here, showing all his tortured being, that, “Why did you do it?" So she just takes him to her heart and she says, “Do you know why I did it?" So he says, “Why?"

“Because if you put a Banyan tree in the courtyard then the death of the elder sister-in-law takes place." He said, “Oh God! Really? Then have you thrown it permanently? Throw it away in the river! I hope it will have no effect. Put something there. Bring something just do something that it is finished off." You see, the whole thing is so beautifully brought in. And the beauty of love between them we enjoy when we know what it is. And that's how we should look at things when anybody does for anything. Where does the jealousy come in? Just to kill our joy, just to kill our joy.

It is nice to see this is done to others, so much beautiful. That's why the people who have been described in the novels may not have enjoyed so much as we are enjoying them because we can see that much better and feel good. But in every day to day life we do not do it, we do not do it. For example, a stepmother-in-law, if she's horrid or stepmother she's horrid, she'll go and see a picture of a stepmother and will weep there at the way the stepmother is stern and at home she will come and again beat her own child. Human beings are like that.

So try to enjoy that. You don't know, human beings are very complicated. If I see it I don't understand, really, why they do it that way. But when we can enjoy the novels, why not the novel is just here between the friends, between all of us? Let's have a novel and a play among ourselves, how we do beautiful things and how we try to love. This is how we have to work out among ourselves by doing little, little things here and there and that's how we are going to beautify ourselves.

Now this joy-giving quality of enjoying others is present in you already, is awakened now through Sahaja Yoga and trying to make your life joyous. I have seen many Sahaja Yogis who say, “Mother, we have got knowledge no doubt, our attention is there, but what about the Ānanda, the joy?" I mean, you are killing your joy every moment! You are bent upon killing your joy every moment, what can I do about it? Those who have been able to overcome that part, then there is more possibility.

On the other side of it, supposing somebody you see, who is not doing the proper thing about Sahaj Yoga say, somebody who has started drinking now, after Sahaja Yoga: Then you should go and fight it out with him. Sit down with him for day and night and fight it out with him and see to it. You just say that, “I'm going on a fast because you have taken to drinking." Work it out! Put all the pressures that are possible under your command. Tell all the Sahaja Yogis, all of you work it out.

You know, I was very happy sometimes people told Me, “Mother, will you please put attention to such-and-such” all of you put together, if they say, then I say, “They are on right stages." “We are all fasting for such and such person. We are doing this for such and such people. We are working on such and such person." And go and fight with that person, tell him on his face and do it. That something is great.

This is also another way of, really, to communicate between yourselves, to think about the emancipation of others, about the awakening of others and to put them onto right stages.

You will find, all of you have some sort of a problem by which you do not open out to each other. Open out to each other, talk to each other. Openly discuss it. When you will go to India, those who are coming, will see how these people are that way absolutely shameless! They will say, “Come along, this is catching, take it out! Beat me with shoes, do that. Take my shoes and keep it with them and use that for taking it out." And they'll say, “You beat me with shoes, go on just beat me with shoes! I am catching here, you go and beat me with shoes." Unless and until you get after your weaknesses you cannot get rid of them. You should ask yourself, `Oh Mister, come along Mister Sahaja Yogi, now what is your name, this is your problem, alright? So now let me take you to task!' See to your weaknesses. See to your weaknesses and the strengths of others. And build up your strength and ignore the weaknesses of others. But, if it is destroying that person, then get together, many of you, not one, many of you and go to that person and save him. This is how it is going to work out among yourselves.

Now the biggest problem of the West, because now we are dealing with the majority of the Western people, is E-g-o, absolutely simple. It's a very simple thing and I have given you the reason why there is so much of ego and why we have been working through ego and how we have been depending on her. Now this Mr. Ego is the one which gives you ideas. It goes to such a limit of ideas giving that even people commit sin because their ego is satisfied by saying, “What do I care for this God? Who is He?" “What are these scriptures? What do I care?" So this Mr. Ego can take human beings to any limit, any limit of

self-destruction and one has to be careful about it. This Mr. Ego only gives you a sense of jealousy, because it gets hurt immediately.

Now in this program, if I do not take the names of two, three people, immediately their ego will be hurt. They will think, `Why didn't you take my name?' And ego identifies with many things, which is a very big problem also, which is such a subtle thing. Now, for example, two friends are there, so they will always club together. Then, if I say one thing to one friend he'll say, “Mother, why don't you say to the other friend?" They will say, “Why don't you say this to other friend?" But not to the whole congregation but to the other friend. All the time that friend is pushed forward. He says, “Why don't you look after this friend of mine?" Or they'll push forward in everything, somebody whom they think must be pushed forward. And this kind of identification in someone is ego's job. And that's how it keeps you there. It gives you identifications, this way, that way. And you have to disentangle yourself. Know, “As far as my growth is concerned, I'm alone. There I am alone. As far as my own achievements are concerned, I am alone. I am not identified with anyone. I am identified with Truth." But as far as the Sahaja Yoga and the whole thing, is concerned then all of us must do it together that way. We should all feel it, that way, together.

So there won't be any problem when you all live together but you will enjoy yourself.

Small things like saying, “Why don't you come to my place?" Call them over. Then you tell others like this. You are all saints. A day will come when you will be respected much more than all these kings and queens put together.

You are saints and you have to behave like saints towards each other, you have to respect because you are saints and that God is in you now emitting It's light as vibrations. Every Sahaja Yogi must respect another Sahaja Yogi. And it is a simple thing which one should know. But we do not know it so well because of the one problem, is ego. But in India people understand it because the ego is not so much developed there, that may be why. I wrote to them about a lot of people might be wanting to come to India, what about them? So everyone wrote to Me, “Mother, what a great pleasure that saints are coming to our country now. To our country they are visiting. Oh we'll be having a big festivity. We are going to have a festival of things." And they were going to take a house in Bombay for 30,000 rupees for a month for you people, because “it should be proper, it should be comfortable." I said, “Now, nothing doing! There will be hardly twelve people coming and you just don't spend so much money." They would have given you a red carpet treatment and those who have been there, you can ask them how they have treated them. “Because the saints are coming and we must serve the saints and they are saints and we must respect them." This is the idea they have there. In the same way, you should know we have to respect each other because we are all saints. We have entered into the Kingdom of God. We have been blessed by Him and we have to understand that we are all individually dear to God and He has bestowed upon us that Light.

If you do not respect each other properly Sahaja Yoga cannot work out. And not [to be] identified with anyone,

like I said. I sometimes see those acrobats you have, in the air, when the aeroplanes go round; how they are keeping the distance alright, respecting each other properly, everyone. They do not collide and they do not bump into each other. In the same way, the whole thing should move. See this Universe, see how beautifully God has created it, with so many stars are moving, so many satellites are moving and there's no collision. And this Earth is moving with tremendous speed and we are nicely settled down here without feeling the speed or the noise of that moving mass. How beautifully the whole thing is worked out and how delicately it is all placed. In the same way, Sahaja Yoga is a tremendous Universe and that Universe you have to move with that respect and love and understanding for each other. Arrogance to each other or saying hurting things to others, or even disrespect, even showing your tongue and things, you should not do that. You are saints, you are matured people.

I mean, I have seen, even in the Parliament, the way people behave towards each other is most surprising and shocking, how can they? But you are the chosen ones by God, you are all dignified just like all great sages. Behave in that manner and respect each other! And be very much thankful that you have so many like you here, with whom you can share your ideas and can talk to each other and can be kind to each other and can also be absolutely one with each other, absolutely one with each other.

It is a very special position you are into. Because of this ego we really try to be very, very in-dignified and

misidentified. This you can bring about very carefully in the house, if you can write in your rooms, “I am a realised Soul." It's writ large on your forehead! Absolutely I can see clearly. It's writ large in your eyes.

Anybody who goes to India, say, need not tell Me that they are going, Sahaja Yogis will find out who they are in no time. Even looking at a person one can say, `Yah, you see, he's a realised Soul.' It's writ large on your faces.

So identified with your Self that you are and not that what you were, it's finished, you've got your Self-realisation.

So all the franticness the panic, the indignity, the disturbances, all will gradually settle down now. Just shake yourself, because now that's like the leaves on the tree which are dead now, will fall down and the new leaves have to come out.

This is a thing I wanted to talk to you about your Self and about the Sahaja Yoga, internal Yoga. One is internal Yoga here and another is a Yoga between all of you, is very important. Gradually you will be developing new and new dimensions and new and new visions about each other. When you will start seeing this on others, you will start seeing in yourself. Try to see good points of others and bad points of yours. But don't condemn it [yourself] because there's another side to this, is that this left Viśhuddhi, is to feel guilty about it. That's not the point. Guilty, feeling guilty is not done by a person who is in the Witness State. He doesn't take up anything as bad because he can remove it.

So you remove that and remove this and be in the centre. Just be in the centre where you receive the complete blessings.

Sometimes, even if you lose vibrations, doesn't matter. You are a realised Soul and you will be a realised Soul. Even if you are reborn you will be a realised Soul no doubt about it. You are not going to lose it. And if anybody says anything to you [it] doesn't matter, makes no difference, because you are a realised Soul, you are above it, so let them say whatever they like. Whatever you are you are, they cannot change you. You can change them and they cannot change you. They cannot change you.

So it's something that is so much you own so why should you bother if others do not appreciate you? It doesn't matter. But try to help them out. You are just doing it because you want to help them. If you think that way everything will be alright. And for doing it you have to be in meditation to see yourself [that's] very important, to see yourself. And you have to try on others also, if they ask you. You should ask others to see you and watch and find out what's the matter with you, where are we and what is happening to you. But there are now, lots of unanimous feelings among you which is surprising and good when there is an attack. This is the best part of the whole thing is that, when there is an attack, there's a collectivity much more, in emergencies. Like there was an attack here and you felt much closer to each other. And there was quite an unanimous verdict on this that it was a horrid, horrid place we had come to. But the whole thing is transformed into a beautiful place now. Now even

somebody coming here and sleeping might get his Kuṇḍalinī awakened you see. You can transform. They'll be a master, they'll just laugh at these people like the elephant walking and the dogs barking like that, it makes no difference to the elephant, he just puts his ears just like this here [laughter].

So, for the morning on this if you have any questions a little bit I don't mind, but on this subject.

Ya?

Sahaja Yogi: Some Sahaja Yogis have been getting colds. Now, if they are getting vibrations, should they be getting colds? And if they are getting colds, are they doing wrong things or eating wrong things?

Shri Mataji: That is the `blessing' of this country [laughter] that you get cold. I mean, this is also a human nature, you see. Just see the beauty of it. You see, in India, now, for example, My husband, at least, wears seven sweaters, you won't believe it. See now, he's [a Sahaja Yogi in the room] wearing a sweater which is covering his neck. Those who come from the hot country keep themselves much more protected than you people. I have always requested all of you to buy one scarf each of a very thick thing, that you should always keep your neck covered with a scarf.

So, I have been requesting everybody that you bring it, I'll vibrate it, I'll give it to you, do that. And also you should know what it causes because of hot and cold you see. Never take anything cold after hot. Gradually you start from cold to the hot.

Now, the another thing which catches Viśhuddhi to begin with, is when you do not have consideration of the

collectivity, in a subtler way. In a subtler way it starts like that. When you are aware of the collective being then the Viśhuddhi is much better. Because of the ego problem here, also, the Viśhuddhi catches because once the ego is there you are move individualistic, “I am this, I am that” so it goes hand in hand with that.

So one has to be more careful that we should keep our neck covered and use also some balm or something, just to give it some soothing thing. But, what is the best thing for your throats, is salt.

You see, at this point you become the Virāt, the All-pervading, you can say, the Primordial Being. Now, pervading into everything is done through salt. Salt dissolves into all the solvent things.

So salt is the thing, solution, for this. From the ocean you take out the salt which is clear-cut and then you put it here.

This is, also, is Virāta's thing.

Now, all these Gurus, in the stomach, have praised that Virāt, is the Akbar, is the Great Being, He's the one here [Viśhuddhi].

So the salt, that they are, you have to use them here. It pleases. Salt is like the sages. You are the salt. Do you remember this? And you are the salt, all the Sahaja Yogis are the salts.

And the salt is very pleasing to Śhrī Kṛiṣhṇa, to your Primordial Being here.

So when you take salt, in that way, is to gargle your throat and to put a little salt if you want to here, with your fingers, with this finger is good. Use this finger for

this thing. And look after that part because this is the demand of this country. We have demands of other troubles in other countries, like India is malaria, you have to protect yourself from malaria. Or maybe somewhere it is plague, I don't know what countries even have, what sort of things. But here it is cold and catarrh and all these things are there.

So a few things like that.

And also inhalation and there are some things we know, very simple things, which cost nothing, is this ajwain ka dhuni, which they will tell you how to do it. All these things you must take and look after your throats. It's very important to look after your throats. And that's why people catch cold.

But what is wrong in Sahaja Yoga is this, that you have not respected your Viśhuddhi Chakra. You have to be careful. You catch from other people also so many times, so be careful as not to contact with other people. But it can be easily overcome if you develop your Witness State better and if you concentrate on your Viśhuddhi Chakra. It can improved and it can be settled.

What other trouble people have is liver. It's common with people. Most of you have it because you are all the time thinking too much and the liver doesn't get sufficient of energy so the liver is there.

So, for liver also, we know what is to be done. And it's more liver here than in India I think, yes. Extremes should be avoided, like sitting in the Sun and bathing yourself for hours together and all that is not necessary.

And there's no need to expose your body. You can cover your body and still the Sun's rays go into you.

There's no need to expose your body. Actually the exposure of body is very dangerous for your nerves and everything, it's very bad. You should not expose your body so much. Even in the water also, directly, you should never expose your body. You must cover your body in the water also, because water also attacks you.

So exposure of body should be in a very limited space and in a very limited way. As far as possible body should not be exposed too much. It's very dangerous because then you allow your Chakras to be opened to these entities and a kind of a vulgarity walks in you.

Now, this is another thing is that, in this country, people sleep without any clothes on them. I mean, this is the coldest country where people should cover up themselves and sleep. I sleep with the sweater on and everything on to be very frank, you see! Although we have the central heating on, but we all sleep like that. And here it is a very common thing that you find. And one Indian gentleman told Me that's the reason the children don't sleep in the same room as the parents sleep. And we always had children with us because we don't take out our clothes, we just sleep as we sleep normally. And there's no need to be all the time in a perpetual nudity to enjoy your sleep. Or I don't know what is the need to be nude in sleep because it's a very bad thing is to expose yourself in the night especially because night time all these nocturnal people, all these spirits are hovering around and if they see anybody like that they might end up in them.

So it's a very dangerous thing. But this idea I think you have started very recently.

Somebody must have given you ideas that to sleep without clothes is very good perhaps, which everybody starts doing that way. You see all these, also there are lots of spirits who are writing books so be careful if somebody says like that, “If you take out all your clothes you'll behave different." You'll find anybody here who is all the time *[UNCLEAR]* nobody. Everybody has some sort of a *[UNCLEAR]* all the time. It's very bad for the mind. You see the mind is never alright. Like, I would say now, I was coming and I saw a very nice church and with that all these graves, all the crosses and graves there. I said, now anybody going to the church will be possessed. But at least when you go to church there's one thing you do is to wear a clean dress, go with a mark and all that, so that, if they see you clean and neat, then they are a little afraid to come into you. But if you go in the night without any dress there when you get in bed, you can become a booboo next morning [laughter]. That's what they do all these people, this `Nārāyaṇ' and all that, all of them go do it there. And not only but they go to the temples where the Deities are and before them they become naked and do all kinds of dirty things and then get all the [dead] spirits to come down there because no more the God's attention is there. And that's how they work out with dead spirits, so it is like that. All these certain things you have to change. This is not your culture and do not insult your culture by saying, `This is our culture.' It's absolutely nonsensical. This is not English culture, neither it is Western culture. They were all sensible people and they were never that nonsensical, the way we are now and so we should not say this was our culture at

all. I mean, this would be an insult to the culture. Only a few kings used to misbehave and everybody criticised them, nobody liked them.

So, I mean that vice has become now, in democracy, everybody becomes a king as far as the vices are concerned, not in the good points. That kind of a democracy is of no use. And so, that sort of a thing it has happened but this was never your culture before. A very great, sensible people and known for your wisdom. You know England is the Heart of the Universe and how could it be that foolish? Just think about it, it's the Heart of the Universe, it is heart shaped also. It's a very important thing and that's why I am here with you.

So try to respect it and respect its traditions.

Sahaja Yogi: Shri Mataji is it easier for evil spirits of bhoots to get into Sahaja Yogis?

Shri Mataji: No, it is more difficult but you can feel them. You see the thing is, when you are not a Sahaja Yogi you cannot feel it. You can get possessed, you can get depressed, you can get all kinds of things, you might even become a lunatic person, you may. Whatever may happen but you won't feel it.

But as soon as you are a Sahaja Yogi you can feel it and that's how you can guard yourselves. It is very difficult. And if you know all the methods of guarding then it's even better. And actually Sahaja Yogis do not catch, as I said, but if you go on feeling, `I have caught, I have caught,' so you have it!

Sahaja Yogi: As far as I can really see that before one can really get in control of one's body from the start one is especially vulnerable [to bhoots]. Is that so?

Shri Mataji: No, no. You are much less vulnerable. But only you can feel it because you are sensitive.

Like, if you have a pain, they may kill it with some sort of a numb effect. But when it goes out you feel it. In the same way, you are numbed before realisation and after realisation you aren't. And that's what Sahaja Yogis think that, they all attack us and all that. They are literally frightened of you because you are much more powerful. It's an idea that, “We are attacked because we are Sahaja Yogis." [Laughing.] The idea is that. Nothing of the kind. On the contrary they run away, they run away. But you should be someone, in a beautiful way that they run away, they just don't come near you. We have three of them in Rahuri and some of the possessed people they told that, “Please tell these three not to go together. Even if they have to go they can go single people. Because, after all, we have left the bodies but we have to live somewhere and they go on their motorbikes” so he said, “tell them not to go that fast. Give us some chance at least to get away from there." So it's like that! [Laughing.] So you are not attacked more. But they come more in your awareness you see.

But there are certain ways of judging you. Like there was a girl in America, she used to run a shop of her own and what happened [was that] she was very good at remembering everything; this is this, this is this, that one is yellow coloured and this is pink colour and this price is so much and everything. She was very good. Once she got realisation she forgot all that, she couldn't do that way. But the profits were four times [larger]. And she was surprised, with all that thing and she used to get a

headache every day. She could not sleep with the idea that she has put this here and she should have put it there and all that. She was [now] not doing anything like that. She was just doing spontaneously, just existing and the profits were four times. She was so amazed. Because the attention you pay to [things] is very limited and with your limited idea. But after realisation you just become a vehicle of the dynamic attention which works it out. And it's amazing how it works, amazing.

Sahaja Yogi: Mother, can one be too passive about witnessing one's realisation? [Laughter.]

Shri Mataji: You see, passive and active comes from the way we are either in the ego, the way we are acting, whether we are acting through ego. But in Sahaja Yoga you are neither passive nor active you are just there. This is the difference here. What are you saying to Me? “Am I passive?" Or “Active?"

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: You are active? You are not. I am passively active. I am acting but I'm doing nothing but I am acting, you can say, in the same way that you have got powers to do. But if you think that you can do it just by sleeping over, that's not the way it will work out. You have to be. Like I have told many people, “Why don't you get up in the morning? If you do not have time in the evening to meditate, meditate in the morning." Because you have to do it. Still you are not there, that's why you have to be active about it. First you become absolutely a Witness State, then you don't have to do anything, you just sit down and you are in it. But still I have to travel, I have to go and meet people. I have to talk to you.

I have to talk to you for hours together.

Sometimes I have to sit in one place for ten hours continuously.

So, I am quite active in that way. And I am also inactive because I am not doing anything, I am just watching it. If I see manifested?

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[UNCLEAR As asked] today we are talking about the sixth Chakra called as Āgñyā Chakra. [Pause].

The `Gñya', `Gñya' word means `to know', Gñya is to know. And `Ā' means `the whole'. Āgñyā Chakra also has another meaning. Ā-gñyā, Āgñyā means `obedience' or `to order'. It can mean both the things. If you order to someone it is an Āgñyā –*'command'* and the one who obeys the order is an Āgñyā-kārī. The one who does the Āgñyā.

This sixth Chakra was created in the human beings when he started thinking. Thinking is language expressed.

If we do not have a language we cannot think. But it does not mean there is no thought coming into us. If we cannot express it, it does not mean there is no thought process working in us. But at that subtle stage when the thoughts are coming to us they are not in language, so they are not communicated to us and that's why if we do not have language we cannot understand what we are thinking.

That's why you must have seen children cannot communicate to us what they want because they cannot say what they are wanting. They feel the urge in the

stomach and they want to ask for, say, water or something, but they can't say it to us and that's why they cannot think what they have to say about.

But afterwards when you start thinking and putting it into language, that language is stored in our brain as shown in the picture on the left hand side and also on the right hand side of that yellow and black, then it comes back to us as, later on as, thought waves. As if somebody is talking to us.

But before the language starts, we can call it the inspiration or the thought process, at the very early stage, comes to us in certain forms and those forms are in light and shade. They are not in language but in light and shade. And after coming to Sahaja Yoga if you go deep into your thoughts you'll find they are nothing but lights and shade that are covering our Āgñyā Chakra.

One after another a light and shade, like a circular lighthouse, they give a kind of a pattern in our head. Now these patterns are moulded into language by us at a very early stage and these are sort of filled into the cups of language and then these cups are kept reserved in the brain and they come to us that way.

When we think we really understand because it's a language that comes to us.

So what happens to the animals? Do they think or not? They get a thought, an inspiration but they won't be just thinking about it. Now, these inspirations come to them as words when they start living with human beings.

So these inspirations go into the thought again as we do. For example you give somebody a name, say you call

him say Tom, or something, you call a dog, so now he knows that this word means `calling me'.

So he connects himself with that word. But when he does not have the word, when he's just an animal, he's just there, he doesn't think. That's why they are very spontaneous and we are not.

Animals are extremely spontaneous because they do not think the way we think. And this has created the greatest problem for human beings: how to get beyond thoughts.

It's a little complicated thing because perhaps I can see that very clearly, as you cannot see the light.

And then the light forms the language and then language, according to us, becomes our thoughts. But these thoughts are really conditionings on us and they are not inspired things. They are not coming from inside and that's why we are not spontaneous.

For example if I am sitting here, now I cannot keep quiet as a human being. I'll be thinking about something. I'll be thinking, `What am I going to say?' Then `Should I say this or not?' “What if I say this, will that be alright or not?" “Will that go to their heads or not?" All sorts of thoughts will be coming into my head. Then from one side I will be questioning myself. From the other side the answers will be coming, “Alright you say this and if you say like this they may appreciate you. Go this way that way they will understand." Like that you see.

So the sorting out goes on in our brain through our experiences of this lifetime of ours.

Whatever have been our experiences in this lifetime in dealing with people in getting experiences from others:

all these are conditioned into our brain and the whole thing becomes a thought process, which comes to us through this interaction of thought and action, action and thought, which just starts waves, which action to take, what thought to be put in, how to solve it and we think we are analyzing ourselves.

It's a very superficial thing. Actually you do not analyze anything whatsoever, you do not. As I told you the other day you do not do anything.

So your thinking is nothing but a bubbling going on. Because when, like a sea even, which is, so deep down, so quiet, when it touches the shore it has a action and reaction. In the same way when you are seeing at something, because your attention is outside, immediately a thought wave is created out of that, which goes back and gives you all the images about it, whatever you know about that particular thing and it comes back to you as thought process.

It's going on all the time and it can be so maddening that we cannot stop our thoughts: it just goes on like mad. You don't know, you can't sleep because thoughts are coming.

Sometimes they could be horrifying, sometimes they are gratifying, sometimes romantic, sometimes absolutely negative, sometimes very positive.

Sometimes you feel “I must do this” sometimes you feel “I shouldn't do this." But when you [are] actually doing, you do not think. It's surprising, we never notice that when we are doing that particular thing, supposing I say I am going to speak, these things. Now when I've thought about it that I thought say about ten minutes before

when I'm speaking it, I am not thinking that what I was going to speak. Because that time I think I've built in that process of thinking into My brain and put it somewhere stored and then, now, when I have started this talk, that is coming direct to Me.

So human beings have developed, I should say a process, which can be a very sickening thing, very, very sickening. And this comes out of both of these. Is one the left side that we call the ego, which has gone this side and the right side we call the superego. All the conditioning on the right hand side of the superego, is, gives us, the fears, the dangers, the possibilities. Whatever we have experienced before. As they say those who have been burnt by milk also [will] take a cold drink after blowing it a little. Because you have been burnt you know something liquid has burnt you so you think this may also burn your tongue.

So you may try to do that. It is so spontaneous that time that you feel that, “Oh it is very spontaneous” but it is not. It has been stored before in your experiences and something there that you are afraid of and that's why you do it.

If we, once, realise that this thought process is absolutely not necessary for us to exist. There is no need to have any thought about the future or about the past if you want to exist as human beings. Animals do not bother. For example animals know that they are going in a jungle. Now suddenly they find some other animal coming from there and they know that you go there. Now what's the use of thinking about the animal that is going to come? Supposing it does not come then it's such a

waste. But they have a hole here and they no problem as we have because have a hole the whole thing goes out. It doesn't stick for more than a minute here. But you can condition them also. By experiences they are conditioned. By experiences that they have had so far, about other animals and things, they are conditioned. And they act accordingly.

So there's a tremendous difference between us and them is that we think about everything. I mean, we think it is a very great thing to sit down and think about it. And we think it is very wise to sit down and think about it. Any problem comes in you think, “Better sit down and think about it." But now what do we do when a problem arrives? We think about it in relation to whatever we have been doing before and whatever our experiences have been. In the same way they want to think about Sahaja Yoga.

Now you cannot think about Sahaja Yoga. First of all you become thoughtlessly aware in Sahaja Yoga to begin with. You cannot think. But it is a happening about which you cannot think. It is a living happening, thinking is a dead movement, it is not a living movement. Whatever [is] dead in us comes back to us as thought. Inspiration is living, not the thinking. Inspiration is very different from the thought.

For example, books are in the library, everything that we have thought of or have got it or experienced, this is in the books. Whatever is new coming to us is the inspiration. Now just find out how many new things you are thinking, perhaps not even a sentence. Mostly you say that “This gentleman said so” “That gentleman said

so” “That gentleman said so” or “I said so." If you can think about that is coming just now into you, you don't have to think for it, it just comes out, it is inside you, it just emerges and expresses itself.

So that is the spontaneous living thing. That is what we call as inspiration: is a sudden glimpse of the knowledge that we get. But whatever we have [been] thinking about is all the play of the dead.

So this is a center of Christ. He resides in the center of Āgñyā and He is, in the Devī Purāna if you read, was born long, long time before, was created much earlier and how He developed into Mahāviṣhṇu also you can read it for yourself because it's a big chapter and I wish you all could know and read about it and find out how He developed into Mahāviṣhṇu. It is very interesting. Because all these things were written in Sanskrit language, we should not say that Mahāviṣhṇu was not in the Bible, because Bible itself was not written at a stretch by one person.

So that part is a part of Christ's creation before He came on this Earth as Christ.

Actually Christians do not know anything about His becoming: how He became Christ or what was the need to have Christ or a son to come down [and] why not God Himself could do the job. And this is the reason why I would request you to read for yourself the incarnation of Mahāviṣhṇu by which you realise why Christ was born.

And it is the most important incarnation because He is the principle, He is the principle of creation, the Tattwa, as they call it in Sanskrit language, He is the Tattwa. Gaṇeśha, though resides in the Mūlādhāra gradually

evolves to be Christ at this stage. From that red Chakra up to this Chakra He becomes Christ.

He is the principle.

Now what is the principle? Within us what is our principle? Is, say, the Kuṇḍalinī you can say. In this [microphone] the electricity is the principle of this one is. In the same way the creation, the whole creation if you take it as such, it is the principle and the support of this creation. He represents the essence, the essence of creation.

Like we can say we have a family, husband and wife and the child. Now the child is the essence of husband and wife, he's the essence of the family, of the house. The whole thing is sustained for him, is created for him. Till they did not have the child there was no meaning to that house, no meaning to their life. But when they had a child then they had a meaning. In the same way, Christ is the essence, is the Tattwa itself.

He's the Omkāra as they call it. He is the first sound, first sound that was created, Om., when the Primordial Father and Primordial Mother separated, They created this sound. And He is that sound which is filled into All-pervading Power and looks after and supports. Actually it is more the support because looking after is done by the Father you can say or by the Mother. But is the support of all the Universe.

And because He is just the essence, the essence never dies. Say My essence is My Spirit, it will never die. The body dies or the creation will die but the essence has to be there. If the essence is lost then nothing could be

there. That's why He's the most important incarnation, because He is the support.

Now this incarnation is placed in this Āgñyā Chakra of ours, here in the center, where the optic nerve or optic thalamus cross each other like this. In the center is a very subtle point which moves both the sides like this and like that and it creates two sounds `hum' `kshum', `hum' `kshum', `hum' `kshum'. `Hum' is on the right hand side where you have seen the superego is there and `kshum' is on the left hand side where the ego is. Now these two sounds create two kinds of vibrations. The `hum' sound creates the vibrations, which make you think, `I am, I am' `hum', `I am'. This comes from our existence power that we know we have to live in this world, we're not going to die. Any human being who tries to kill himself is abnormal.

Normally every human being... why every animal or any living thing tries to retain its life? That is through this power of `hum', that, `I am'. Now the superego on the left hand side and ego on the right hand side is `kshum'.

But now I'll tell you about the right hand side, superego. In this superego when you are conditioned by so many things, then you are frightened and you are worried because these experiences make you that type of a person which has fear in the mind. And this fear is all settled in your superego. This starts from your amoeba stage you can say and is, still today, is being stored there. You are afraid of police, you are afraid of that, you are afraid of this.

Some people are not afraid of these things but are afraid of something else, because whatever have been your

conditions, whatever have been your experiences, are all put down here.

Moreover when somebody reads the book of Dracula now he's afraid of the word Dracula but the children who do not read they do not know what is a Dracula is. If you say Dracula has come they say, “Alright, let's have a look at him!" But those children [who] have read about Dracula, they are literally frightened and they say, “Oh God, Dracula is coming, something terrible is going to happen!" So you see whatever you have read, whatever you have gone through whatever experiences you have had, all is in the superego.

So this superego in that, this center, sends [this] message, “I am, you are, you are” `hum', `hum': “don't be afraid, don't be afraid” “you are." So the people who come to Me and you have seen some people who come to Me are victims of superego conditioning. And these are the people... actually at this stage only, you can really discriminate between the two types: one who are very aggressive, the other who are absolutely we should say subordinated, frightened.

These people when they come to Me, I have seen, they go on crying and weeping, “Mother you know this has happened that has happened” and I really get tired talking to them. And there are so many of this kind that really you have to pay attention to them as Sahaja Yogis because you'll have to deal with them, how to manage them and how to work it out. Now at that time if a Sahaja Yogi says, now you go on saying `hum', `hum', `hum', `hum', a Sahaja Yogi, if he says [that], then the vibrations will drive out his fear. Even if you are under

any fear and you are walking around and you feel that there's frightened, you just say `hum', `hum', `hum'. Now with this saying the vibrations will clear out this side very nicely.

Apart from that, that is the way you can get help from the Divine by saying `hum'.

Now there are many things about hum and kshum but as the time is you know, so I do not want to go into great details about it. But I would say the mantra for the right hand side is `hum' and for the left hand side is `kshum'.

The right hand side is the ego, which is real problem, you understand that! Is a real colossal one you have to face them, I mean, [if] I say anything small here and there I find the whole thing coming up onto My head like that.

So what is the solution for a colossal ego? Colossal ego can only be conquered by forgiving others.

Those who have ego must learn, if they feel hurt they must say, `forgive'. Then another person hurts them, say, `forgive'. And not only forgive but ask for forgiveness. Both things should be done, more asking for forgiveness. You have to ask for forgiveness if you have too much of ego. It is very important. Because if you have too much of ego means what? That you have pampered it too much. That means you have used it too much. You have dominated people and that's why you have such a lot of ego. If you have such a lot of ego you must all the time try to humble down in your heart.

Now in the heart resides the Spirit. The ego, too much of ego in a person, always takes you away from that Spirit. That's why it is said, “Humble down in your heart." The reason is, in the heart resides that part of yours which

gets completely obliterated or forgotten once you start pumping up your ego. But ego has its limits, it ends up into stupidity and foolishness. You take any person who is egoistical and who's blowing his own trumpet, you will immediately know because he'll be stupid, without understanding what he's doing, he'll be doing such stupid things that you will start wondering, especially children, “What's the matter with this fellow? Seems quite funny!" And then the stupidity, you see, faces the person, then he sees for himself, “Oh God! how did I become so stupid?" But stupidity comes to you because you forget the existence of God and your relationship with the Whole. You think, “I am on my own. Why should I not do this? What is wrong in this, what is wrong in that? I should do these things." I mean in this country the way people are fighting for things, I mean, you must, anybody, I mean, those so-called developing countries can't understand: what's this kind of a thing happening to these people? Because the other day My son-in-law Luv was reading an article that people are demanding now that a son-in-law should be allowed to marry the mother-in-law [laughing] and he just couldn't understand how can people gather together and ask for such an absurd thing like that.

She is your mother. How can you say that way? I mean it is something an impossibility for people, normal people to think like that, that a son-in-law can marry the mother-in-law. And what is there to make a law about it and to talk about it. It's a very difficult thing.

All kinds of stupid things we are doing in this country, which really makes everybody roar with laughter.

Is because of our Mister Ego companionship.

It is not easy to understand how he befools us. It goes on befooling us all the time and then we think “what's wrong?" An eighty-year-old man running after a twenty-year-old girl. And the twenty-year-old girl befooling this eighty-year-old man, supposed to be a statesman this, that and his statue is erected somewhere there. How is it possible? It is only the ego makes you do all these nonsensical and stupid things.

Once you are in Sahaja Yoga, you don't know how to control your laughter sometimes, the way people are foolish, extremely foolish. And this is what it is; it ends up in stupidity absolute stupidity. I mean even if you want to write a novel you won't get such beautiful characters as you could around you, when you listen to them. And you're shocked, “Oh God what's this going on!" And very embarrassing too, extremely embarrassing. And they become so foolish with their ego that one cannot understand how thinking man, because by thinking you get your ego, becomes foolish.

There is no wisdom in a person whose ego is completely developed like that. If somebody has an ego like that there is no wisdom in him. You can see that he does not know what is wisdom. He behaves in such an immature way. He may be an elderly man, great grandfather of somebody but as soon as he opens his mouth you are shocked at him. You think from where this joker has come? The maturity is completely lacking.

The other day somebody told Me that, “Mother how is it our parents are so stupid and we are searching God? And the elderly people are so foolish and we are searching

God?" And then I said, “No, maybe because of war the parents are disturbed, you see. Most of the parents were disturbed during war" and they said, “Majority of them are like this. And the younger people are searching God and much wiser and we don't know how to compromise with them because they are not searching God. Why is it they are not searching God and we are searching God? And if there are some searching, they are very few". Now I said this may be due to war but somebody said, “Then what about America? You see, in America the people didn't face war so much” the stupidity that they have is sometimes surprising. That is the same thing as I said, is the development of ego in a human being.

Now ego is the thing that makes you think about everything. For example, now we have to, say go from here to Birmingham, alright.

So we think now, `how will I go?' Simple way is that I'll take a train or I'll take a car and go away. If there's no reservation needed I will just jump into the train or go by the car. If the car is available I'll go by car or by train finished! What is there to think about? But `No! Then we must plan it out, I have programmed! Now, I have to go!' You go to the station and find the train is not there because there was some accident so the train is not moving.

So you're absolutely upset because you think that `The train has gone now what to do?' In that upsetting you do not even remember that you have a car and you have to go by the car now. That whole thing upsets you because you had plans to go by train and you had planned everything, now you cannot reach there and what will

happen? Now you are sitting here and worrying about it. As a person who is spontaneous what will he do? “Alright depends on, I may go by train or by car whatever I feel like at that time." He's sitting tight.

So he goes to the train, sees if the train is there. If it is, nicely there's a space available, he gets into it. If the train is not available, alright, he comes home takes his car and goes away.

So now you have informed the people that you must meet at such and such a place. That's also is there, you see.

So those people are running up, down there and they will be there at the station. Now what's the matter? Even if they're at the station you can meet them at the station. You go by train and you can meet them. What is there to be that much upset about it? You see you can always contact them.

But the way we get upset we have spoiled the complete program of going to Birmingham, which is a very beautiful program that we have got. We have to meet new people, we have to meet many people, we have to enjoy ourselves. That's all finished! Because we had planned something and it did not work out, we are finished! All these things make us a miserable person. And we are so miserable and so grudging and so boring that those who are next to you just get fed up with it and they say, “Now shut up! If you are not going to Birmingham, if you are not going don't go. But don't eat my head now!" is a common experience of many. It's this Mister Ego he's so, he doesn't want you to be happy. He doesn't want you to be relaxed.

He all the time gives you ideas and tells you, “Do this and do that and you must get it done and this is to be done. You had better inform that person, be meticulous about it” and it will go to such details that anything fails you are finished because your nerves are already finished and shattered. Anything, even a drop of inconvenience comes into you or even a feather of disturbance is there, you are finished. And so everybody is rattling, “We have tensions. We have problems." Why? What is the advantage of doing all these things? No advantage you know that. But then why do you do it? Because you have a big ego, it won't allow you to rest. Whatever you may try it won't.

So what is the solution of that? Morning till evening ask for forgiveness from God. Pull your ears from both the sides and say, “Oh God, forgive me. Oh God, forgive me. And, oh God forgive me” so this balloon of ego goes down a little.

Remember Him morning, evening, every time. Remembering Christ brings down your ego very much.

He did everything that was possible that you should not develop your ego. Everything that was possible.

He was born as an ordinary carpenter's son, lived in the most ordinary conditions, kept Himself behind the whole scene. He could have been born as a Roman Emperor. He could have been anybody there. But no He was born Himself. You know that He took his birth in a place where even ordinary people do not take their births. But, there also the light was there. Wherever He was born there was light and joy.

And this is the thing we have to know, that we have lost the joy because we have forgotten God Almighty. When we forget Him, that He is love and He is joy, naturally joy is also forgotten. And then we see people are not at all happy; they have affluence, they have money, they have everything, but still they are not happy. All the time they are in such a mess that you don't know how to talk to them. If you say this word they'll be angry, if you say that word they'll be angry. They are not at all normal human beings, they are sick people. Sick with their ego.

Is a very simple thing is to ask for forgiveness, but how many times do we do that? Not even once a day, not even once a month, not even once a year. Even on a Christmas day if we could say, `Forgive us Oh Lord for whatever we have done so far.' It will work out. But that day we must champagne to forgive Him more.

So we must have gossips and we must have all the arrogant things by the time it is the end of Christmas.

This ego, yellow side one, is the one that presses your superego too much. It does. It presses it so much sometimes that a person forgets that others are hurt by what they talk. On the contrary they devise methods how to say things which are cutting, which are hurting, which are painful to others. They say such things, I mean all the time if you see, a person say from a village if he comes and sees he'll think, are they quarrelling, what are they doing? I mean the whole discussion, even in the parliament, I was surprised the way they talked to each other, no bull will treat another bull that way, you see. Even a dog normally does not bark at another dog. No animal in the world all the time is barking at its fellow

man. No animal in the whole world I can tell you this much. Only the human beings if two people are there all the time they are going, “ha ha ha ha" all the time, that way. How is it possible? His ego and her ego or maybe both his ego are dashing at each other. And there is a kind of a funny type of feeling that `Oh I have mastered the thing, I have got the thing, I have got the point. I have proved the point.' But in that I have lost everything that was so beautiful and so much joy giving within me.

Actually a sensible person would recede from the place where two people are having an argument.

Argument is a sign of tomfoolery. I haven't seen any argument coming to any end whatsoever. If it is then it is alright, but it never does come. Because, if say, you ask Me questions I answer you, alright. If you do not like the answer give it up. But if you argue with Me still and I argue with you where will you end? Argument is not going to lead you to any knowledge but a very terrible ego developing into you.

The whole modern concept is ego-oriented. All Western countries are ego-orientated. They want to develop your ego and pamper it. There are so many other ways by which they do. Why I'm talking more about it [is] because we are all supposed to be Western people and affluent people you see. Supposed to be very wise and leading or misleading, I don't know, the developing countries.

So we have to understand ourselves where are we as far as our understanding of things are concerned.

How ego is pampered within us is by a large-scale methods. They work on your ego throughout to have all these so-called enterprises. For example to a woman

they'll say, “Oh you must have a waist like this and you must have a face like this and you must have..." For a man, “You must this kind of a body. You should be Mister Universe or you should be something” so the man starts working on it, immediately.

You must. There so many people I have seen running on the roads in this cold, I don't understand. Like mad, you know and some of them are Members of Parliament! The whole night they keep awake and the whole day they are running about. I say, what are you doing? What is the need to do this? “To keep good health you must do it." To keep good health don't work like mad, be a sensible and a wise person.

Wisdom is to be sought to keep good health, to be alright and not this kind of mad ego-orientated things.

So then, the one way is to excite your ego about your physique. Then there is ego about, you must have a big car. You see, people try to show off their possessions. You have a big car, then they're going about. I mean they really look, to Me, like jokers. That's all they are. I mean, car I can understand is a convenience and a good quality car, if somebody can afford, should have it, because it is a headache to have a bad car.

So it's alright. But by having a car you become something great. You may not have food in the house but you must have a very good car to go about. And all these ideas come. Then they will advertise, you see, “This will be a very good car for you." What is it for you? It is nothing but to pamper your ego. All these advertisements are nothing but by which your ego is pampered. All these things they are created.

Now in America, if you go, every handle has to be different, everything has to be different. Why so much difference in everything? Why do you want to have everything so different? Is it some aesthetics, you think in that? It is none of the aesthetics but is just to pamper your ego. Even the so-called art connoisseurs are nothing but ego-pamperers. Your stamp collections, this, that, all this is nothing but ego pampering. And what a waste of time, you just think about it.

This ego thing comes into us because we are, first of all, as I said, that, in the West, the living was very difficult, they had to fight the nature. And when you have to fight the nature you have to develop your ego to fight it. Or actually, when you are fighting the nature, the ego develops within you. And then, once that momentum has started in you, it is very difficult to bring it down. It is such a terrible disease that people have taken it for granted that that's a part of their lives.

You are not your ego. You are not. When I say that you must surrender yourself to God they say “Mother why should we surrender?" `Yourself' means that ego with which you are identified. I don't say that you surrender your wisdom. Or I can say: surrender your ego to your wisdom.

But it is so difficult to give it up, because we have learnt to live with it, identified with it. We just cannot think of life without our ego, we just cannot. And it is gone to such an extent that we don't even realise how far we have gone in cruelty. Like, “I like this kind, I like that kind". You go to somebody's house and you say like this: is indecent to talk like that. It is vulgar to express, “I

like..." Who are you? Are you God? “I want this. I want that. I am very particular about this. I am very..." Who are you? Just ask yourself a question, “Who am I? I am the Spirit. I am that eternal being. Have I become that?" On the contrary we are hurting everybody's Spirit by our ego. Every moment, when we talk to others, we are hurting them. Actually people have lost faith in God, because those who are in charge of God are so arrogant and so egoistical that it has become impossible for anybody to think of God, which is beyond your ego. You'll be surprised, ego is absolutely superficial like a bubble. It is just like a balloon, which can burst just like that! And it should go. It should go so that you should rise. It should disappear so that your attention rises in your Spirit and that you see the whole world as a part of that Spirit that you are.

This is the boundary, which you have to cross and for that we have to take help from Christ.

Christ crucified himself. Why? Because what did He do? Did He loot people? Today you have thousands of these thugs coming here and looting you: nobody crucifies them. What did He do? He just challenged the ego of these Romans and of these Jews, those who were angry with Him and that's why He was crucified.

And we have to crucify our ego now through His cross, otherwise we are going to do the same again to ourselves that, in our own being, we crucify our Christ by our ego. It is a very symbolic death of Christ.

His birth in the most humble place, in a very humble place. He is born in the optic thalamus, you can say: is the place where there brain, all activities coming and, all

the, all sorts of problems there, facing you and there He lives. And you have to just awaken Him there so that your ego is crucified once for all.

But I don't say, `You fight your ego,' because it is not that important to fight. You are fighting with your shadow. You have shadow, which is called as ego: Which is not to be fought and to waste your energy on him. There's no need to fight him. Only thing [is], if you stand in the center of the light, you don't see any shadow. It is so simple as that. If you stand in the center of light that is Christ, you don't see any shadow anywhere. But when I say this I may sound like other people who give sermons, “Stand in the shadow of Christ" or “Stand in the light of Christ." Now what does that mean? Where is that light, where is that place where you should stand? And that place is here in the center of your optic thalamus where there is no thought. You have to stand in thoughtless awareness.

Many people who have had a problem with Āgñyā, many people who have come... [GAP]... thoughts will stop and they will be beyond thought. And this a very, very important Chakra for Sahaja Yogis because when the Kuṇḍalinī rises above, above the Āgñyā Chakra, immediately there is no thought. You do not get any thoughts from ego or superego. But there is a wobbling in the Āgñyā because of your imbalanced ways. And the imbalanced ways are, that sometimes you are with ego or with superego.

This has happened to our people in the West because we have had so much of ego [that] we got really tired of it.

We got frightened with it. Then we started taking to drugs and things to increase our superego.

But by doing that, what we are doing is pushing by one end and bringing by another end and that's how we are wobbling our ego and superego, by which we are not helping ourselves at all.

So what one has to do is to rise within oneself up to the point of Āgñyā and try to steady your Āgñyā.

There are many people have asked Me one question: “How to steady the Āgñyā?" Āgñyā is placed at the crossing point of our nerves and also optic thalamus. Now, so it is said that, if you have wobbling eyes, you'll have a wobbling Āgñyā. You have to steady your eyes, you have to soothe them. Now it is very, very out of date, ancient, old and all sorts of names that you call it, to a thing like that, but you must steady your eyes and steady them in such a way that it is very soothing for the eyes. [That] which is the most soothing thing for the eyes is the green grass. If you could see the green grass with your eyes, means you walk with your eyes on the ground, your eyes will be soothed, your Āgñyā will be alright.

That's why Christ said that, “I tell you about the adulterous eyes." He talked about adulterous eyes.

The eyes with which you do adultery. Is a very common thing these days. Every woman, a man must see; every man, a woman must see. As if it is the most important job, if you have not seen one woman you are finished! I mean this is being modern. But I am an old fashioned lady, and, as at the time of Christ, He said, “You should not have adulterous eyes." And the ones who have adulterous eyes are, no more than any other, but our

Western Christians, who all the time, even in the church, even when they're giving sermons, their eyes are moving with adultery.

These eyes have to be very, very pure, very, very deep and very, very loving when you want to have your Āgñyā alright, because you receive through your eyes. Say, if you have closed your eyes, you do not put your attention to anything because your eyes are closed, you are not adding more thoughts to yourself. But if your eyes are open you are adding much more thoughts because everywhere the eyes go, the attention goes and you see things and create thoughts and put in them.

So your attention which has to go to the Spirit, which has to go to God, which has to shine through the window of Divine: this beautiful thing is ruined by the way we use our eyes and we do not respect it.

There's nothing so pure and beautiful as the grass on the ground or the ground itself, which takes our feet, which supports us, which looks after us, enriches us. We should put our eyes on the Mother Earth instead of looking at every person.

But from Sahaja Yoga point of view, now many of you know what happens to your eyes when you look at somebody: maybe an entity might enter your eyes. And it is, you'll be amazed, that it is the play of the entity what we call this so-called flirting is. I have talked about it, before also and people didn't like it when I told them about it, but I have seen actual entities entering from eyes to eyes. I have seen very simple people who come down to such places, say in a party. In a party, people are just exchanging entities from one eye to another.

Once it goes to another person, he puts his entity into another person and that goes into another person. All the time your attention is diverted and you feel it is attracted towards something, you do not know why it is attracted.

Now the certain symbols are also made like that. To add up to the problems, you see, all the society is working at it, that you should appear in such a way that every man should look at you, every woman should look at you. Why? What is the use? Supposing I look at you what do I get? What do I get by looking at a person? What is the advantage? Just looking at a person? We are wasting such a lot of energy for what? In the same way if you are walking on the roads, on, say, some, we are seeing some beautiful things, alright. If you have to buy something, alright go ahead, see those things, whatever you have to select is alright. But all the time just because your eyes are such, you are just doing it and you do not know the reason why you are doing like this, all the time why your eyes are wobbling. And that is a sure and certain sign for a person to become mad. Absolutely, that's a sure and certain sign is, when a person is mad how do you make it out that a person is lunatic? If you see his eyes the iris in the eyes are all the time wobbling, they cannot keep it steady. Or [if] they are sick they're also, you can see that these eyes are all the time wobbling, there is no steadiness.

Not only this but you have seen those people who have come in the Sahaja Yoga when they close their eyes they find their eyes are flickering. Their eyelids are flickering. That means there's some sort of a disturbance in the Kuṇḍalinī rising. Whole tension if you call it as hundred

then at least 80% of it comes through our eyes. Then how important it is to protect our eyes from all kind of useless activities we are doing.

Christ, Christ's life shows so many aspects of how to respect others. But one of them which has been very much misused throughout is that of the prostitute. He saved the prostitute, He saved her no doubt. But you spoil the prostitutes. A good woman you make her into prostitutes. You give her ideas by which she becomes a prostitute. A good hussif [housewife] is turned into a prostitute by an egoistical man. Young small girls who are virgins are being destroyed by your dirty glances. Do you realise this? That you are doing just the opposite what Christ had done? And you say that He saved, Christ, so even if we are prostitutes He'll save us. But why be prostitutes? This is such a stupid style of thinking. That we should become prostitutes so that Christ will save us.

One has to think about all these things in the proper light of Sahaja Yoga. Unless and until you are realised, My talk is just useless for you. But once you are realised, you will know that, if you glance at someone, you might suddenly get a headache at the back, you might feel a dart has gone into your head or something has happened, you might feel that you're blinding with somebody's face and you will get all kinds of experiences by which you will know how important are your eyes.

All your nervousness and everything can be cured if you have pure eyes. But it is such a vicious circle that, through your eyes, you gather all the bad and is accumulated in the Āgñyā and you have to clear the Āgñyā to make the eyes clear. It's a vicious circle. But it

can start at a point as I said, we have to ask for forgiveness. Secondly we have to bring Christ in our Āgñyā Chakra. Thirdly we have to give up all drugs and all intoxicants and all smoking.

That happens automatically when you are a Sahaja Yogi, it will work out. But eyes express the whole of your being, your brain, your body, your limbs everything. And if your Āgñyā is alright then your eyes are perfectly alright. They emit nothing but love wherever they glance. Only with a glance of your eyes you can raise the Kuṇḍalinī. Only with the glance of your eyes you can cure people. Only with your glance you can bring joy into the destroyed and the ruined people.

So these eyes which you see are the windows of your being, of your heart. When the Spirit is expressed through your eyes, you must have noticed yourself that, when the Kuṇḍalinī rises then the eyes become dilated. And a realised Soul has got black eyes because they have these eyes are dilated. At least when I see them they are all dilated black eyes. Apart from that, a realised Soul can be made out by his eyes which are sparkling, there's a sparkle like diamonds; they sparkle all the time and you can make out from the eyes that this person is a realised Soul. There's a tremendous difference between a non-realised Soul's eyes and the realised Soul's eyes.

So you can imagine how your Spirit sees through your eyes, but if the eyes are not pure It doesn't stay there long.

So if we have to understand Christ, physically, we have to respect our eyes, mentally, we have to give up all that is impure in our mind.

Now, so we come to the impurities of the mind: And the impurities of mind are, I mean, there are so many poisons, you know, about. I mean there are books and books written about the poisons. And the psychologists are supposed to take out all your poisons. I don't know if they can do it at all. But they have the worst Āgñyā. All these psychologists have the worst Āgñyā and I don't think they are capable of really giving any relief to people who are suffering mentally. Mental sufferings are of two types. Say the same thing is that one is... vibrations are so much... One type of mental troubles are where people oppress you very much, you see, you go on bearing the cross! Now this is a very wrong idea people have about Christ. Bearing the cross doesn't mean that, anybody who tries to oppress, you should go on taking the enslavement upon yourself. You're not to enslave to anyone whatsoever. Anybody who tries to make a slave out of you, you should deny it absolutely! You should say `hum', `I am', `Who are you to dominate me?' Anyone whether you are of a black skin, or a red skin or a yellow skin, nobody has right to dominate anyone in this whole world and if anybody is doing it, “Oh what to do now, after all you see we are poor people, or we are like this or he's supporting” and all that: then they are running away from their duty towards themselves. Such people cannot get Realisation. Slaves are not going to become kings.

So the slavery that is supposed to be confused with bearing the cross is another confusion of modern times, you see. We have to rise in our self-respect and we have to understand that no one in this world has a right to dominate us.

But then what is bearing of the cross is? First of all the people of His level never suffer. It's just a joke going on. It's a leelā, it's a play going on for them. They never suffer and even if they so-called act as suffering, they just do it because they want to do it. They are not helpless people, they are not slaves.

And those who think that by bearing it up and by suffering it we are becoming Christians, they should know they are psychological cases. And if they are crying and weeping and all the time saying, “What to do, you see, I am in love and my lover tortures me." You are neither in love neither you have a lover. It is a kind of a psychological clubbing. That he is a dominating man and you like his domination, that's why you are together, is a simple fact.

So every human being has his own self-respect. And he must respect his self that is the Spirit within him. And nothing should dominate it. Whether you belong to this country or that country, or this ism or that ism. All this will break down. Under the rule of God nobody has the right to dominate anybody's Spirit. But when you are given freedom, you go to the other side that is Mister Ego. You do not know how to use your freedom, so you try to dominate others. Your freedom is [making] everybody's freedom is in danger. You are on top of everyone and torturing everybody's souls. And you are dominating by land and by properties or by possessions.

So either this way or that way, mentally if you are of this category or that category, you are against yourself.

Just be in the center and see for yourself. Just be looking at it. Are you emitting love towards another person? If

you are a slave, how can you love? You cannot. If you are `free' and abandoned, how can you love? Love has its own bondages, very sweet and beautiful. You have to live with them. You enjoy those bondages. For a little child will come to your house and he will spoil your house, no doubt and that he should do and you should enjoy that spoiling. Then your freedom, if it is challenged by a little child's crying, then you are not wise people. This is abandonment! Or I would say it is loneliness, it is cutting out from the Primordial, from the Big One, from the large one that you are: is not to be able to tolerate the freedom of others. A child has no freedom to cry in the house? What sort of freedom you conceive of.

A mother has no right to say something she wants to say about her child? Which is her duty to tell him what is right and wrong. If the son does not have [the] right to eat whatever he likes in his own mother's family then what sort of freedom do you have? It's such a confusion of things.

So this kind of freedom is just the opposite and extreme of enslavement. But in the center is love where you are bound by everyone. I am bound by My children; yes, I am, I am proud of them. They bound Me and I bound them too. It's a mutual bounding which we enjoy among ourselves. There is such a give and take when there is such a bondage of love. But do we understand the importance of bondage of love? At the slightest pretext we break it. Say a wife says, “I would like to go out today." The husband has said “Why? I am very tired don't you understand?" Or if the husband says, “I feel like eating something” or some particular thing, he says

pancake or something, a small thing. “Oh I am very tired every time you are demand..." If she could just think [that], by making that little thing, he would be so very happy. She should be dying to know what he wants. And he should be dying to do what she wants. And then enjoy each other's company or you are wasting all your properties that you have as human beings.

You don't know how much you are wasting from each other. Every moment is filled with such beautiful bondages, where exchanges are there. What have you gained? The way you are fighting, the way you are going about: what have you gained let me see? When you die you have to announce in the paper that “X Y Z is dead" and you find there is nobody.

And you have even to pay for people to visit you when you die. This is the case today. Such dryness, such emptiness, such loneliness exists. What have you achieved through this? So this bondage we have to [have]. And there is no question of sacrifice you see, the way we must sacrifice for the family. What are you sacrificing? I mean if you pay for your family you get the joy out of it, that's why you do it. If you have to lead a nice good life you are not sacrificing anything but you are gaining by that, leading a good life. If your wife says, “Don't go to the pub” and if you do not go there, then you should not say, “She is an orthodox, old fashioned this that, that and that and that." But instead you should thank you stars that, in this modern times also that, there is somebody who's telling you the truth. Because the whole edifice has come up, do you mean to say that truth should not be told? All this is falsehood in which you

are living and if you have to be happy, come down to Reality.

Friends, also same thing: With the friends what sort of relations do we have with our friends? What do we expect from them? Sending them a Christmas card and then if they don't send, feeling bad about it. There are no deeper bondages, we have not lived with them. If you allow our self to be bound by them, they will be bound by us. You better try this. Try to be bound by them, don't be afraid of anybody else.

Just try to be bound by others and you'll be amazed how much they will be giving you. I am a living example of this. I can tell you, I am a living example of this; I am bound by all of you. If somebody says, “Mother when are you going to leave us?" No I cannot. I cannot. I am just bound by you. I just do not want to leave because I love you very much. How can I leave you? It's impossible for Me.

So then, what do I gain out of this life? Everything that is in this world! What do you want Me to get? I cannot even count what I can get out of it. Immeasurable ocean. I become an ocean Myself. Break your ideas about your own personal freedom and liberation, [what you are doing] is liberating your intelligence, you are liberating your own wisdom. And the sweetness and the beauty which is never perishable, whether you are old or young. That is going to be your own.

But these poisons that are being built outside and inside you, please throw them away. These are mental poisons. Through Āgñyā you can take them out. You see, this is an opening also through which many things go out. Try to

work it out. Look at the tree with love and you'll find that the tree itself is giving you the joy of its creation. Because you'll become thoughtless. And the Creator who has made that beautiful tree will be pouring all that joy which is stored into it. Every human being is a store of joy, unlimited! I assure you, believe Me. And don't waste them because somebody is not properly dressed, or he's not according to the way you want him to be: which you learnt in your public school! Every doorstep, everywhere there is beauty lying, do not miss it. But if you have a possessiveness about it, an adultery about it, then you can never enjoy them, you can never enjoy all that beauty, all that store, all that wealth that is in every human being: every moment it is bubbling.

For Āgñyā it's a good thing, Christmas is coming. And at the time that, when I have to wish you a Happy Christmas, that, at this occasion, I am speaking about Āgñyā Chakra in which, what I said is, Āgñyā is: one must know what to order and how to obey, obey the Divine, obey your elders, obey your Self and not your ego and then you can order also others; not only human beings, but you can even order The Sun and The Moon and all the winds and everything in the world. Everything you can control, everything with this Āgñyā. You try one thing. If you know somebody is going to do something wrong, just take his name and put it to Āgñyā: He'll not do it. Try it! This is a trick I'm telling about for those who are realised Souls not for those who are not yet realised. But those who are realised can try. If the other person is doing something wrong you can try your Āgñyā.

Anything you order on your Āgñyā will be respected but your Āgñyā must have Christ there. Because you have The Great Support awakened within you, which does not exist [only] here, but into every man's head. It is all-pervading, into all small atoms and molecules, it is everywhere into The Sun and any place you go. It is there.

So try to develop your Āgñyā, that is the mastery of yourself. Those who have a good Āgñyā can master anything. And understand that the idea about mastering worldly things and mastering human beings and mastering this and some of them are mastering in, say, other crafts and things, best thing is to master your Āgñyā! And you really become the master of yourself by which you can master many things.

And today on this great day when I'm wishing you a Happy Christmas, I wish you to have the most powerful Āgñyā, that people, when they see your forehead should know that Christ is reborn again within you.

May God bless you!

Contents: 1978-12-24 **Talk to Sahaja Yogis, Christmas Message, Thankfulness, Dollis Hill Ashram, London, UK**

Only thing to do is to come down as a human being, to live like a human being and suffer like a human being. And He came down on this earth, to know now, to know the world that He has created, from inside out. That's how He came just to save us. But I mean, he was talking and his Āgñyā was such a big catch that I was just paying [UNCLEAR... this/his] thing he is talking about itself is

evident in him, that there is no sense of humility left in him, the way *[UNCLEAR]* the sort of Ego he was using Christ for that and a very horrible Āgñyā and I cleared it out. The whole thing was later, I was thinking he was putting up an act. And then the most miserable part was later on when he said that, “What is your message for the people of other communities who are here and what do you say?" He said that we should love our neighbours and that's how we must love you and it's for the well-being and that's why we had started [a plane] by which we give people jobs and look after them and the thing was that philanthropic thing and then it became a union, a labour union and then he became a social worker and ultimately he ended up with an employment exchange, you see, [laughing] and I didn't know what sort of a bishop is he? When is he going to talk about the emancipation of the Spirit within? When is he going to talk about the evolution and when is he going to talk that we have to be aware of ourselves, and. Nothing, not a word, you see, what he spoke was this and so disappointing *[UNCLEAR]*. I mean, all the way Christ came only just to give you jobs, or? And then they had a man put up there who talked about how they give jobs to people, who don't have jobs and how they create jobs.

So the whole thing became an economic activity, you see? So understand God and His humility by saying that He should come all the way on this earth just to give us employment exchange, you see, I mean this is how if you are going to judge God's incarnation. I don't know what you are going to get out of them, because this is a wrong conception you have about God and His way, absolutely.

And people listen to him, I mean without any questioning or anything because he was a bishop elected by all of you and he was on and on and on.

So this is one has to understand, why did Christ come on this earth? Why did He come all the way with all humility? Why did He come as a poor man on this earth? And why did He, at all, wanted to get crucified and to sacrifice His life for the people who were supposed to be sinners? This is what we should find out, you see, not for an employment of getting you a material gain because He Himself has said that a rich man can never enter into the Kingdom of God.

So to get jobs for people or to get them some, there was a disabled person and a disabled person should be helped and that is the job of the church and that's what they were describing, that how they were helping the disabled people in this country.

So because He cured certain people that doesn't mean that He came to look after the disabled hospitals and things like that, I mean. But He came on this earth for a new awareness being shot into our being.

He was born at a time where human beings had no idea as to what is the eternal life, what is the Spirit is, what we call the Ātmā is, that they never even thought that there is something like that. He was born in a place where they did not think on those lines.

And though in India, say, we can say that people have been thinking about Ātmā and Param'ātmā since long, but they also achieved nothing because they were, I should say, all these so-called religious leaders of India were busy collecting money, then Christ came in, you

see. And they were, I don't know what sort of temples they had or what sort of Pūjās they used to have, or what ideas they had about God because He came out 2,000 years. At that same time, Buddha, Buddhism also was spreading in India and all these things of, if you see in the collectively, it is very disturbing to see people using Buddha in that fashion, you see. And it was necessary that Christ should come on this earth to tell them that it is the Spirit that you have to find out, you don't have to worry about other things, but it is the Spirit which is to be reborn, you have to be reborn, you are to be *[UNCLEAR* Christian] and that's how we came on this earth. But He could not cross the limits of Bethlehem. I mean He was just, sort of, we can say of, absolutely gated into that place because of the ignorance of the people. His message never spread out where He lived.

So His purpose was to come on this earth, on the Āgñyā Chakra, as you know that, to open it and to give a new dimension to our awareness by which we try to understand what Kṛiṣhṇa had said that *[UNCLEAR]*. Kṛiṣhṇa had said that, “The Spirit cannot be destroyed, it cannot be killed, it cannot be wiped out, it cannot be blown off." *[UNCLEAR]* “It cannot be sucked in by any air." And when Kṛiṣhṇa said that people said, “What sort of a Spirit is that? Where is that Ātmā? What are you talking about? Which one is this?" So Christ came on this earth because He is the essence and He showed by His resurrection that Spirit does not die. And He showed it very clearly what Kṛiṣhṇa had said, because He was, you know, He was Kṛiṣhṇa's son and that's how He did it. But before He could deliver the complete thing to human beings they

crucified Him and that is the way they respected Him and that is the way they came to Him.

Now in Sahaja Yoga also, we must know that if you go to Sahaja Yoga, it is not you are obliging Sahaja Yoga. You see, this is how a person talks today when Christ is no more. That Christ came on this earth, it was His humility because you understand how great He was. I mean, at least, you try to *[UNCLEAR* quote that] you understand, then you say like that. But when you come to Sahaja Yoga, you think that Sahaja Yoga should oblige you and not you are being sort of under the obligation of Sahaja Yoga.

Essence about your spirituality through completely humbling down yourself because it is the grace of God that must be sought for. And somebody's grace you cannot force it down, you cannot demand it, you cannot ask for it. You cannot say that `I am such and such, such a big king,' and something like that, `so the grace should come to me.' No, it may not come to you at all, even you may be the highest priest of the Church of England, you may not get the grace of God. To get the grace of God you have to ask for it, you have to be humble. It is like we expect to go to the king *[UNCLEAR* Salem/Samuel] and then we want that the king should come forward, we should kneel down and he should take you by hand and make you sit on the throne. I mean, this is something absurd, you can understand that. But even more than that is an incarnation. An incarnation comes down in complete humility, not to be humiliated, but to make you understand that an incarnation has come all the way for your emancipation and for your spiritual growth, then

you should with great surrendering and great humility should accept it. But the general attitude, you have seen how Sahaja Yogis before coming and after coming, how they realised how others are behaving towards Sahaja Yoga. They have no humility about it, they're thinking, `Oh, we'll come and judge Mātājī, we'll see how She is, we'll watch Her and we'll do this, or we'll come and see that Sahaja Yogis are like this.' They never come with the idea that they have to receive it out of their own humility because they have asked for it, that's why they are going to have it. On the contrary, they behave so funnily. Despite that, they get it. Despite that, they get their Realisation. Despite that, they get everything. But one should know that, somehow or other you should try to tell those who come, now you'll be coming down here, see *[UNCLEAR* Albena] is not here and they'll be coming to see you, many people know about *[UNCLEAR* you]. Then you should tell that we have to realise, if we have to get something then there should be an area created within us through our humility. Like if you throw a stone into the Ganges you do not get any water out of it. But if you are a pitcher, if there is an area which can take that water in then only can you fill in the Ganges. Now, if you go to the Ganges and tell Her, abuse Her and say, `Oh, you Ganges, come along to my house.' Will She come to your house? In the same way one has to understand an incarnation, or a blessing of God, or grace of God, you have to ask for it and humble down for it, they have all the rituals. For example, if you go to the church, *[UNCLEAR* I/he] said, “Kneel down” even the priest would say, kneel down before him though he may not be a realised Soul or

anything, this bishop of Canterbury or somebody who spoke today, he is not a realised Soul, his Kuṇḍalinī is deaf frozen, but the way, see, everybody was sort of, very humbled down before him. He never deserved it, according to Me, he never deserved it, but we'll do that. But to an incarnation not only that you are not humble to Him, but we are extremely insulting, humiliating and we crucified. We have to see that, human nature, it is such a terrible thing to do and if this is done often then the wrath of God has to come, we cannot stop it because the way we are behaving and the way we are looking at Him.

Now, think of Christ, how He was created, as you have seen in the Devī Māhātmyam, the Mahāviṣhṇu stage, how He was created specially in the heaven and then how He *[UNCLEAR* was got it], you have read it in the Devī Māhātmyam, His creation. With all those things which are being done to Him, all the powers that were given to Him and was specially asked to come on this earth, to live like a ordinary human being. Say, if you tell a king to go and live in a shack, or you can say in a place which is not meant for human, even human existence, in such places, if you ask a king to go and live, it will be very difficult. But they do it, they have done it. And when they come here, the attitude of the people, should be completely surrendering to thank God, that you have done this for us. Thankfulness and the thankfulness is the way to joy, there is no other way. We get everything but we never thank, grudging type we are. Today is the day of thankfulness that He sent His only son, as we say and He came Himself so many times on this earth and how we have been helped by His coming here this aspect coming

down on this earth. The thankfulness if we do not have, you'll never enjoy what we have, whatever you have got, whatever God has given you out of His grace, out of His compassion, out of His love. There is not even a second, which you can spare, but thank Him all the time, only thankfulness and when you thank Him, the waves of joy will rise within you. Because we do not know how to thank Him for what we have got it, you see, there is no joy within and we are joyless people, we are very unhappy, whatever we have, we are not happy about it.

So, this is the point is that, Have we thanked Him? Have we thanked Him every moment of our life, whatever He has given us? Is the great thing, the greatest thing is that He has given us Realisation and He has given us the way of Sahaja by which we can now find out ourselves fully.

And the another thing is, unless and until that is done, we cannot perfect anything in this world, nothing can be perfected. All your institutions, all your endeavours are going to be imperfect, human being has to be perfected and he has to get cured. And for that only simple thing is to humble down, humbling down is the only way you can get it. There is no way of arguing about it, there is no way of talking about it, or imposing or anyone, nothing of the kind. But how much you are humbling down within yourself is the point. Always look into your heart, humble down, humble down and humble down and thank every moment, every minute and that is the key to spark the joy out of every moment. Every moment has an ocean of joy in it. But to spark it you must thank whatever you have got. But if you are a grudging type, all the time if you think that, `Oh, I haven't got this, I haven't got this, I

haven't got that,' then you can never enjoy whatever you have. And that is what is the message for Christians, for everyone, is that Christmas is a day of thankfulness because He gave His only son to you and He came as an extremely humble person, in a very humble abode, in a very humble birth. And that is a thing one has to know, that we have to be thankful for what we have got, materially, physically, emotionally and mentally also whatever we have learnt. While He lived in complete poverty, with complete thankfulness within it.

So may God bless you! I am very much thankful for this house [Dollis Hill Ashram], that My children have got it. I am very much thankful that My children are all here and they are enjoying. I am very much thankful that I am with them and that your problems are solved. I don't know how to thank for all this, your love that you've shown and all the beautiful things *[UNCLEAR* here are], *[UNCLEAR* in thinking] and singing and how you have taken to Sahaja Yoga and working for, there is no end to it. But you also enjoy it by thanking all the time.

May God bless you!

Contents: 1979-0000 **Quote on Music**

Now, one thing is there that we have to have music because music is so wonderful. It, I really have seen that, when she was singing that in music, see, the whole vibration started, you see, raising My Chakras.

You have to really please these deities, you know. What to do otherwise they do not start. You know, they are very, very meticulous people and they know how far to go with you, when, say, it is said in the heart and in the

stomach, you see, immediately I start pulsating, I mean, I'm in their hands, what to do. I have to tell them now that, “Please, now start your work." They say, “No, make them sing! Then we'll do it."

***Contents: 1979-0000*, Public Program, Mumbai, India**

[After the program, Mr. Harishchandra Kohli went on the stage and Shri Mataji asks him to turn around facing people.] Look at his Kuṇḍalinī rising. He is a realised Soul and was one of the fisherman with Me on the boat when I came as Christ. He is Saint Thomas.

Stop catching fish and now you start catching people, within a few months.

[Mr. Harishchandra Kohli sold his four boats and devoted his life to Sahaja work.]

***Contents: 1979-0000* Meeting Seekers after the, Public Program's Talk, Caxton Hall, London, UK**

[Shri Mataji was working on a young gentleman sitting close to Ruth Flint and asking him what is his name.] Gentleman: Mikhail.

Shri Mataji: Do you know what it means? Gentleman: No.

Shri Mataji: It means Almighty God.

[Gentleman starts behaving very strangely and Ruth Flint feels afraid.] Shri Mataji [after sitting on Her chair, turning around towards Ruth and putting her in bandhan]: Don't worry, you have My complete protection.

***Contents: 1979-0000* Letter (Marathi), Human Chitta**

Dear Sahaja Yogi, Human Chitta has many illusions. When they are removed, human Chitta becomes

enlightened and blissful. Many of your illusions have been removed by Kuṇḍalinī awakening.

1. You have realised that Kuṇḍalinī is not an imaginary but a living power in man.

2. This power is within every human being and its awakening takes place spontaneously in a normal person.

3. This awakening does not take place by any act. But, if a person has committed bad deeds, awakening is not possible because, even in the dormant state, She is aware of the past deeds of the person. Kuṇḍalinī has righteousness and, although she is Mother, in witness state she knows what is good and bad for the person. Diseased body and mind get cured by the grace of Kuṇḍalinī.

4. Kuṇḍalinī Shakti is the power of desire of Bhagwati. She is easily awakened just by the wish (Sankalpa) of Bhagwati. A person of very high order has to put in great efforts for it. But it is not his fault.

5. Brahma Tattwa which is flowing within you in the form of vibrations cleans all your three sheaths, body, mind and ego. When any of these sheaths becomes impure your vibrations give you the indications.

6. You get the bliss of the Spirit, if you become of sound body, pure mind and egoless. Vibrations of bliss flow from the Spirit because its light beams unaffected *[UNCLEAR]*.

7. How has this Universe been made? Why was it made? Is Param'ātmā existing? These doubts are basic. Even Gods have not understood them. But what I have told, if

it's right or wrong, can be ascertained on vibrations. For that, your vibrations should be good.

When you will learn with your experience's that love and Truth are one. And when, with your experiences, you will realise your very subtle Brahma Tattwa, then your illusion, that Brahma is detached, will go. Brahma Tattwa will blossom from within you as a lotus and its fragrance will spread. Impurities will go from the physical, subtle and causal bodies. When your Chitta becomes Brahma Tattwa then the illusion due to unreal will be destroyed.

8. Although Brahma Tattwa is like the sun, its rays reflect on the unreal (water) and that disturbs your attention. It will not be disturbed when your Chitta becomes Brahma (sun) itself. This illusion will go by meditation in the company of the ever loving Bhagwati.

9. You have become collectively conscious. This power of collective consciousness which is awakened within you, is Brahma Shakti and it is present in the Universe, in different forms and even in molecules. It is the solidity (jaḍa-Shakti) in solids, in living beings it is beauty (Saundarya-Shakti), in waking state it is the power of bliss, in Sahaja Yoga it is the power of consciousness bliss, in Param Yoga it is supreme bliss and within Bhagwati it is the power of being Brahma (Brahma-bhootwa Shakti). You have understood all these, but should experience them. You should have a steady mind and, surrendering your heart, become free from illusion.

These are My blessings.

Ever yours, Mother Nirmalā

***Contents: 1979-02-01*, Public Program, Creation, Man and his Fulfilment, Gandhi Bhavan, University, New Delhi, India**

In this lecture I should talk about the creation. I would switch on from the time, when we were just amoebae.

It is not difficult to find out how this universe is organized. Every scientist who is open minded can see for himself that this universe is a beautiful cosmos, is very well organized and has run very smoothly and can also deduce that the creation of this particular universe has led to the creation of this Mother Earth.

About five million years back, this Mother Earth which was in gaseous form condensed, was cooled down. How was it cooled down to the extent it did? Scientists accept this fact just as it is, they cannot find out because they have limitations. Why this thing happened? How it was started? It is easy to say there is no God but very difficult to explain many things without saying that there is God, e.g. the time that was taken for this universe to create a human being, is so very short, that nothing else can explain it.

If you use the law of chance, we can find out how many times the permutations and combinations have to work to create even a living cell. For example, in a test tube if you have fifty red pills, fifty white pills, all arranged in such a manner that all the red ones are at the bottom and that white ones are at the top, You have to go on shaking them and the arrangement of the pills gets disorganized completely. Then to organize it back fully into the original arrangement, how many times one has to shake? They have discovered a formula, that is n

raised to power something, something. According to this formula, if human beings are created by chance, it seems an impossibility; because the time that is taken so far is so short that only, at the most, may be, some living cell could have been created.

Why a complicated human being has been created and so beautifully it is organized within himself, that it is hard to believe that some juggler was not behind the show. There must have been some scientist who has achieved these results. It could have only been possible by some special hand to do these things; I mean if there was no organization, no thinking, no planning, no powerful personality, The Almighty behind it, it could not have been possible.

As science has its limitations, of course, we cannot find out how was it expedited, how it took place? But we can see, that we have achieved something in the field of science, by one method, perhaps similar to one that was used to trigger our evolution so fast.

When I was a young student in school, at that time I could never have believed that we could ever reflect the moon; none could have believed. If anyone would have said that, the people would have laughed at such a conjecture. Even today if you tell My grandmother, she does not believe it. She thinks it is just a story you are telling. But we have reached the moon, no doubt.

In this system, we have used a very wonderful system of putting five capsules one to another and the first capsule, the lowest one explodes and triggers the movement of the rest of four capsules. When the second one explodes, it gives an acceleration many more times

than that with which it was already moving; the speed increases in such a tremendous way that suddenly we find that the acceleration is a very high multiple of the first one; then the third one when it explodes gives another push to the capsule. Next, the fourth one explodes; then the fifth one which contains the spacecraft. Through this kind of explosions from one to the other, through that built-in mechanism, we have been able to achieve a very high acceleration for the spacecraft.

In the same way our evolution has taken place. We got this idea without even knowing about our evolution from the Unconscious. We have come to know how it has happened, but we cannot correlate both these together.

So, in the same way a human being was created out of amoebae or amoebae was created out of all the elements. In the same manner we can say that we were made again of five capsules.

The first one is the physical, our physical being. Inside the physical being was kept the emotional being.

Inside the emotional being was kept the spiritual being and inside the spiritual being was kept the spirit or our attention.

We can say, Kuṇḍalinī is the one that triggers, that is the one that explodes.

So Kuṇḍalinī force is in everything, but in the most affective, the best, the highest form, it is in human beings. It is this force which exists in everyone and evolves everything, say from carbon to the amoebae stage and from amoebae to animal stage and from animal to human stage. Even in elements it exists

because the elements also evolve. We do not know how they evolve but it happens in Nature, that elements start changing their forms and mass and they become different elements; we have no idea of this because we have no way of measuring the quantity of this change that is taking place. Then the animals also change, from fishes, many become reptiles, out of reptiles many become mammals, from mammals, many become primates, monkeys and then human beings. All this happening takes place. How many are destroyed, how many remain, how many are transformed, nobody has kept any account of it.

Today, we talk of population problem, perhaps many animals have taken birth as humans. You can, see the effect of that, the way people are behaving; you can be sure that many animals have taken human form and they have yet to go through lot of evolution and training as a human being to understand the value of human life. A human being starts evolving within himself.

Now we have been human beings, as they say, for 14,000 years and we have been growing inside through our freedom, human beings are the only people who get freedom to evolve themselves to understand what is wrong and what is bad. This freedom is granted because without freedom you cannot go any further.

For example, when you start studying in a school, you are told to learn tables 2 x 10 = 20; you learn by heart and do not question why it is so, but just go on and on. But when you reach a certain standard of education, say graduation or post graduation standard, then you are given freedom to write on this subject, why is it that

when you multiply 2 by 10 it is 20? It is because you have reached a certain stage of development. At this stage you are given freedom to find out for yourself. That is how you are developed and then by this development only you can teach the other people who are coming up. This is the way the evolution has been.

So far you have not felt your evolution from amoebae to this stage. You do not know how you became a human being, you take it for granted. Even if you see your eyes, they are so complicated. It is such a complicated organ that if you start studying them you will be amazed how things are made. If you just prick a pin in my finger, immediately there is a reflex action. It is so nicely built, it is so nicely arranged; it is so quick, it is so efficient, that one is surprised and amazed at the wonders of this kind of organization, that is this human body. But you see what human beings are, they are inefficiency personified. I sent four telegrams to My daughter and today she says, she received one telegram after one month.

Human beings have been given freedom to understand, to develop their own efficiency, to receive the ultimate knowledge of the Creator of this creation and the powers of the Creator. That is why, the Kuṇḍalinī is placed in the human beings alone though there is Kuṇḍalinī force and there is Kuṇḍalinī in another form in everything that exists. Only in the human beings, this force is kept in the triangular bone in dormant state, to trigger their last jump into the unknown. Now this Kuṇḍalinī exists, this is there.

But to begin with, if I say before starting all this creation, who was created first, it is most interesting and may not

be very congenial to the mind of a scientist. It is much beyond science I am talking now, that much before anything was created on this Earth.

Holiness was created, that we call the Pavitratā. Śhrī Gaṇeśha is the deity of that Holiness, God has created this Holiness to protect this creation. This atmosphere of Holiness. He created to protect all the people and all the creativities which are there and which are being created by Him, otherwise nothing would work out, Just think if one of the Oceans was deeper even by ten feet the balance of Earth would have toppled down; just imagine what a speed this Mother Earth has, it revolves with such a tremendous speed goes round the Sun regularly in a proper way, not in a round way, but in a special style as you know. She creates day and night for you. Day to work and night to rest. How she herself has created this beautiful atmosphere for you and has maintained the balance and the temperature that was given to Her, is only done by the power of Holiness that was created first.

Now, man in his foolishness is challenging that Holiness. He thinks he can challenge God, that is the sign of his awareness. If he had risen to that height where he could feel God pulsating in everything he would never have done that. But before he could reach that state of perfection he has started talking about God. Who is going to challenge his authority of this stupid man, who does not want to achieve his perfection and wants to talk big.

All-pervading Power is of Holiness which corrects, which guides which coordinates, which loves and which organizes everything for you to get this awakening within you.

So one must understand, how Kuṇḍalinī awakening is the most important thing that has to happen. Kuṇḍalinī awakening is the only way you are going to know your spirit. This is the most important happening in the history of creation.

It is like laying out the garden, then you plant the trees, the trees have flowers and now the time has come, the fruits must appear. It is the most important thing and has to happen. Every individual who is seeking the Truth will know it.

The trouble with truth is, that you have to seek it with all humility in your own being. Nobody can hypnotize people for seeking truth, those who are hypnotized cannot understand. In all your awareness, in all your dignity you have to get the knowledge of truth.

But it is..., not just giving, you a lecture that you are going to understand. It is not brainwashing that has been done by all nonsensical people throughout. It is the happening, the actualisation by which you reach that state of awareness by which you develop the dynamics of collective consciousness, by which you become collectively conscious, is an awareness which develops within you, is real actualisation.

As you are a human being, you know that when this capsule of human being was triggered you got lots of things, e.g., your awareness is more than that of animals. The University itself, animals do not have any universities. Animals don't understand gardens, they don't understand dirt and filth, they don't understand beauty. All this has come to you, deep within you manifested as soon as you become human beings.

So, as soon as you become super human being through Kuṇḍalinī awakening you become aware of yourself within and you become aware of others within. This is the collective consciousness, this is what Sahaja Yoga is. Sahaja Yoga is the system of nature.

The way this creation took place is also Sahaja. `Sah' means with and `ja' means born, Sahaja means born with. Everything is built in within you like in a seed.

If you see a seed it has a primule within it to sprout. Seed has the complete power of tile tree it is going to be. The whole thing is in the seed, in the same way in the human seed the whole picture of what he is going to be, is built in the whole mechanism, is placed within.

Now there are the undercurrents of your being, which I will be describing to you. What are the forces built up inside human beings? Only thing I would like to say that you are like a computer, you are already made like a computer, only thing is that you have to be put to the mains. If you are put to the mains then the computer starts working by itself, but it is the way you understand a machine, You are a human beings, you know what is love. To a scientist I cannot talk of love, I am talking of Divine Holiness, the love of God which has created you, which wants you to know Him. Through science you cannot do that.

Every scientist must be loving somebody if not his children at least, his dog. He must be loving flowers, if not flowers he might be loving his horses, but he knows what is love. And if he can understand that spark of love, from where it has come, love that I am talking about is a synthesis of all these powers.

Science deals with only a very little portion, I will also tell you which part of this power deals with our physical being and out of which how much a scientist knows. You will be surprised that if knowledge is an Ocean, the scientist knows only a drop. And to know the Ocean, the drop is to be dissolved in the Ocean.

But a drop cannot by its own effort, become the Ocean, the Ocean has to dissolve the drop. And that is what Ocean has to do, it flies creation has to have its fulfilment and His beautiful creation is manifested in the human being. The human being must find out his fulfilment. If he cannot find out his fulfilment, he cannot reach perfection in anyone of his endeavours. God, Himself will not rest till he does that. For, who would like to destroy one's own creation. In thousands and thousands of years of time this has come to its fulfilment and if it is to be done by Me, if I am the person who is supposed to trigger your Kuṇḍalinī, why should you have any objection? Thank God, I was not a scientist, otherwise I would have finished My life making an atom bomb. Thank God, I am not a psychologist, otherwise I would have gone mad, listening to mad people.

Thank God, I am not a politician, you know how they are. Thank God, I am none of these, I am just your Mother, concerned, absolutely concerned, about your ultimate well beings and not about superficial things.

May God bless you all.

Contents: 1979-02-08 **Press Conference, Mūlādhāra Chakra, Kovalam, Thiruvananthapuram, Kerala, India**

.. [to the] deity then the deity disappears from them, all right? The attention goes away from the place.

Then they bring the Satan there and play the havoc. See these Tāntrikas have no relationship with our ancient Scriptures, no relationship at all. For example Rajneesh will never mention any one of our ancient Scriptures, nothing. They have no relationship with any deities. They have no relationship with any great writers we have had, like Ādi Shañkarāchārya. Not a word. Holiness is the basis of religion and spirituality. In which Scripture this is written? Does he mean to say that he is, he has nothing to do with Christ, nothing to do with God, nothing to do with anyone, but only sex? *[UNCLEAR* Allude you] people are really, why don't you think are you only sex point?

Interviewer: So many things are written about it.

Shri Mataji: Because you people wanted.

Interviewer: *[UNCLEAR]*.

Shri Mataji: Where is it?

Interviewer: *[UNCLEAR]*.

Shri Mataji: No. No, no, no, no.

Interviewer: There's nothing about sex?

Shri Mataji: Not a word.

Interviewer: *[UNCLEAR]*.

Shri Mataji: No, no... What? You see that way these people have spoilt even Ashva Medha Yagñya which was the..., such a great thing, you know. They have used it for their own purpose saying that this is the symbol of this. Even Shiva and Shakti, nonsensical people call it sex. How can you do that to God? You sublimate into

that, the greater thing. What is sex? Every Dick, Tom, Harry can do sex...

Interviewer: We are used to do it so...

Shri Mataji: Yes, then what? That's why they are telling you to do it and, but if you do it in a wrong way you'll have diseases, you'll have impotency, no children will be born to you if you misuse it. There is a sanctity about it.

Interviewer: May I ask you a question?

Shri Mataji: Yes.

Interviewer: Do you say that one should never use sex?

Shri Mataji: No, no, one should. One should be married. One should use sex. It's meant for a happy married life and for having children and leading a very happy and a good life. You must have a good sex life. You see, we do not think of sex at all in India. Never. This is spontaneous. You see, we never think of sex and all this nonsense. We don't read about it. I mean, I can tell you except for few anglicized and westernized Indians whom you meet, you will hardly find anyone asking. Now they have met villagers.

They don't even think about sex, is a thing, relationship with the wife, very sacred relationship. When you are with your wife, you see you indulge into it at the extreme point. That's all. We do not sit and read about sex. Why should you read about it? This is spontaneous thing. Why should you read? Interviewer: I don't read this.

Shri Mataji: That's it. But that's what they are doing it. This is another kind of Hitlerism. I can tell you this is another kind of a cruelty to human beings. See, you will be enticed absolutely; you would not find out, you will

not know that this is a mistake. You'll get into it and then you'll realise it's a mistake.

This is a destruction of your own being. By wars you have destroyed others. By this you will destroy yourself. What I say has a bearing in the Bible, has a bearing in Quran, has a bearing in what you call any of the Scriptures, of Upanishads and all that, every word of it, Gītā and also of Ādi Shañkarāchārya, every word of it.

He has made forty crores of rupees. This also you don't understand that he's playing on your ego. You think you can purchase him, you can handle him. You don't understand this, you see. He is too cunning for you.

Interviewer: But how can you explain that so many Western people...

Shri Mataji: Mad...

Interviewer: ... went to him and go to him every time?

Shri Mataji: How can you explain so many Germans wanted to kill thousands of people like so many of them were burnt alive and put in the gas chamber? Do you, can you explain it? Very easy to befool you people, very easy. The trouble is you all think you are very clever. You can be outwitted by a cleverer cunning fellow. You are not cunning. You are only clever. Any cunning man can outwit you just like this.

It's very easy to befool you. Then you should also think why is it that Indians do not even take his name in the morning? Indian Government is anxious to oust him. Why don't you think like that? If India is a place of wisdom, then why he is not at all respected in this country?

Interviewer: In fact in all houses his name is also mentioned he's considered most inauspicious *[UNCLEAR]*.

Shri Mataji: Inauspicious. In his house, you see, if anybody mentions his name in Indian homes we think it is inauspicious; we think he's a Rāvaṇa. He's the incarnation of Rāvaṇa, Rajneesh is.

Interviewer: Incarnation of?

Shri Mataji: The Rāvaṇa.

Interviewer: There is a...

Shri Mataji: The one who fought against Rāma. Demon, he is a demon no doubt. He is what, is he not? He is, hundred per cent he is Rāvaṇa. Be sure of it. [Hindi talk to a child.] She's a born realised child.

He is very nicely playing with your mind. In London, just imagine, in London, nine people got hold of a basement and took out their clothes and danced ecstatically, just take out all your clothes and say, “No, no, no, no, no, no." And they have within five months time, I don't know, they have thousands of people.

They are buying the whole of London. Why can't you see this stupidity? I mean, at least at the time of Hitler you could say that people had this feeling to kill others. But in this, to be stupid is the feeling, is it? Absolute stupidity, nonsense. If by becoming naked you can reach God, then in the bathroom every day you are like that.

I told you that don't go in the sun too much. Be careful. You see, this is also very wrong the way you expose your body to sun. You will develop skin cancers. Believe Me, you will develop skin cancers. You shouldn't burn your skin so much. It's not a good thing, you know. For sun

also, you cover yourself and take the thing. Otherwise you will develop skin cancers. You should not over-do anything. Extremes should be avoided. That is how you land into difficulties, *[UNCLEAR* or/for] how many people in Sweden are committing suicide today? You are rich people. Why are you committing suicide? While you find there Indians so happy, don't you? They haven't got riches or anything. How are they happy? Even when they are starving they are happier. Why? A person: I'm not sure whether they are so...

Shri Mataji: Not all, not all, but many.

The same person: Because India is also *[UNCLEAR]*. They are much influenced by Europeans as well as *[UNCLEAR]*.

Shri Mataji: No, no... They could not influence us... They tried, they tried...

The same person: *[UNCLEAR]*.

Shri Mataji: What is it? People: Cultural...

Shri Mataji: What he say? The same person: I think he says that also the India's cultural background is been modified like that, by the West.

Shri Mataji: That is true but still we are Indians.

The same person: *[UNCLEAR]*.

Shri Mataji: Yes, I agree.

The same person: But you know it can be about of the mind of the Indian people, you know the source and the education of lot of Indians, you know.

Shri Mataji: That is what you are doing now to give us ideas. You see, you people are coming and give us, giving us ideas. See, we never knew that hashish could be sold like this. Now you are giving us ideas. Apart from

that you are trying to develop our country, I agree, I agree, but there's a great aggression still on. But our this culture cannot be destroyed. Because our culture is a very deep thing, is very deeply built in our inside, you see. Our family structures cannot be destroyed easily. These are just permissions on the periphery, but inside India you cannot enter. You cannot. This is also another aggression, you don't know, for us even the sex is an aggression from you people. We never had these ideas. For us it is difficult to maintain these horrible demons in this country but for you people who are maintaining them there. We would like them to be sent to you people so that you leave us alone with our auspiciousness, holiness and spirituality. It's a very subtle aggression coming to us and you people are saints. You must understand you were saints in India in previous lives. You have to understand our difficulty. You can have your sex, you can have your sex shops, you can have all nonsense, all your lives, doesn't matters, but for us you spare us now.

In India we have a very, absolutely different ideas about the saint. A saint has to lead a very holy life.

He has to be a holy person, very kind, *[UNCLEAR* affected/effected/affectionate]. He doesn't take any money from you. He's not a parasite. He lives with self-respect. Villagers just laugh, you see. They cannot understand. If you tell them, “Why do you go and sell them hashish?" they said, “Only the children go and do it. We don't do it." I said, “The children will have the sin. Why do you go and tell them?" They said, “No, the children go and have bath in the..., they don't know. They are innocent so they don't understand." But they

are committing sins by doing these things. You must understand it is a very serious matter, My children. It's a very serious matter and responsibility will be your own. You are saints and how are you going about it? Where is it, in which Scripture it is written that sex should be the criteria for a saint? All right, I don't say suppress it like that. Your churches have done nonsensical thing. Of course, that's all nonsense, I agree.... But this is another extreme, one is the suppression of sex, all right? Like nunneries and all that *[UNCLEAR]* that's all nonsense *[UNCLEAR]* but the other is even worse. You are going from one extreme to another extreme. God is in the center. This overexcitement and these wrong ideas, I don't know how I accept. *[UNCLEAR]*. It is high time you people now understand because it will be very late, later on. As you said, “Why?" to Me, now I am giving you an example. It's a, it's a...

sort of a hypnosis, a kind of a hypnosis. You are just hypnotized. He does not explain how he does. He does not as I do. They know how to do it themselves. They know all the methods, how it is done, how Kuṇḍalinī is brought up, how your heart has got the Spirit, which is brought into your parasympathetic.

It's all written down in our books, how to make it out.

As yesterday, that music you heard? Of Chit-ānanda Lahari, you see you get these vibrations you must *[UNCLEAR]* that. This is what is written in our Scriptures, is there and this is how one has to achieve.

And even a person like Shañkarāchārya has said that, “Na yoghe na shanghena” means “neither by Yoga” means the way you do Haṭha Yoga “neither by

collectivity works out" but it works out through the grace of Mother. A person like Shañkarāchārya, Ādi Shañkarāchārya, such a learned man, who wrote Viveka Chūḍāmaṇi, later on he just wrote the praise of Mother, that's all. He said, “Nothing more is needed." Now Rajneesh is just the opposite of it. He's teaching you how to insult your Mother.

Nothing was wrong with Freud as you can say, because you cannot understand what was wrong with him. You do not have the complete idea as to what you are. I will tell you just now what you are and what you have to achieve. I'm waiting for all of them to come. You just think over; it's a very big responsibility.

You people have given up materialism, you have started seeking God. Why? Because you were saints in your last life. It is described that saints would be seeking much more in the Kali Yuga, at this time.

When these demands started all these thugs have also started supplying. What is the transformation of the person who talks to you intermittently? What did he get within himself, an experience? What is an *[UNCLEAR* experienced/experience]? You see if he says is an experience you should say, “Can you make out what's wrong with me?" Ask him. These people can make out. He told Me this Chakra is catching, you will also say. Isn't it? I mean, there should be some knowledge of yourself. You must get some knowledge within yourself. Your consciousness must have a wider dimension, you understand? Now he told Me that your left Viśhuddhi is catching.

So I asked you left Swādhiṣhṭhān to be, to be settled. It pains you there also. Now he doesn't know where it pains you. How did he tell Me? See now.

So he could feel that is Chakra is catching.

The same person: Catched.

Shri Mataji: Catched, caught up. Now I ask you, “Do you feel guilty?" That's it. It has been other things also. All of them can tell you. All of them can tell you what's wrong with you. Even if you have ten realised children here if you tie up their eyes they will tell the same thing, that this is catching in this person and you will also feel the same. You put your hands and you will feel this finger burning. See? When your sensitivity will improve you will also tell about others. It is your instrument must start working. What are the experiences you are talking about? Like a hashish experience, then like a hallucination experience, then other experience; you had many like that, you see. “I was very high.

Somebody says I'm very high." But what did you get? You see, you are, you are just regarding to something by some sort of a chemical thing or a hypnosis. Still all of us have not come.

You have taken the photographs? Very nice then, I must say. I have professional photographs also. I think you are very good. Did a good job and we are all surprised. If you want you can take just now but they all have not yet arrived.

Sahaja Yogi: *[UNCLEAR]* not coming?

Shri Mataji: No, but let Mister George come and see Me. Tell him. Because he still gets sick, you see. I must

[UNCLEAR]. You tell him today because tomorrow I won't have any chance. All right? If you want you can. Come along, come forward. This sit space is free if you want to get...

Now you are better. Much better now, see. See, you are in a way more sort of connected with Sanskrit language. You are the *[UNCLEAR]* connected with Sanskrit language. But I was surprised that how Germans were influenced by this horrible Tāntrikas. They, they don't know superficial things. You know, to know about Tāntrikas is like entering into the house through the sewage. First enter into the sewage only and then they got, I mean they never got any knowledge. No German has written about Shañkarāchārya.

Most surprising. Not a word. They have written books after books over Tāntrikas, which is sewage for us, absolutely sewage. They could never enter because perhaps some way or other they were guided into it or taken into it. Mislaid completely. Even Jung I was surprised, even Jung, you see. Poor thing, you know, they, they come to whatever they read and whatever it is, they could never reach the reality. We have to reach to the bone of this country. Then only you'll get that peace and bliss which is promised. You must understand them not from outside but from inside. For that you have to go inside. But these all superficial experiences, if you depend on, then what's the use? [Hindi.] What's your name? You've done really that photograph? Eldon? Really? You see here you're walking or what? That's all right. She has got light also. Whatever comes in, in a general way... This is a very subtle happening; it's a very,

very subtle happening. It is not a gross happening where you think of women and think of these dirty things that you've before liked having casinos and busy life. It is not like this.

It's a deep happening. It's a very, very deep happening and a very subtle happening for you will have to be very, very religious people. While you have no idea of religion in that country, I can tell you. Religion is within, not without. Like there are some priests and they are coming... We don't believe in our priests *[UNCLEAR]* just for play sake we do *[UNCLEAR]* but we don't think that they are saints. Saints are very different.

So the value of saints is so much reduced because your Pope has started certifying somebody as a saint. Naturally the Pope himself is not a saint. How does he know somebody is a saint or not? So I don't blame you, naturally. You are quite a sort of disillusion, absolutely correct. But by, but once this disillusion melts you don't go to another religion also.

What is the reality? By knowing yourself you should know your inner being and you should know the inner beings of others, isn't it, Peter? Supposing you are an engineer, take it like that, all right? If you are an engineer, if you have become an engineer you will know about the instruments that are in your house and in anybody else's houses. [Hindi talk.] Sit down, sit down. This is what should happen, by knowing Self-knowledge means knowing yourself. What are you thinking about these experiences? You see, anybody can give you by putting you out somewhere. The experience of the Spirit is that by which you get the knowledge of your being and the

knowledge of another person. Then something that you cannot achieve yourself, it has come *[UNCLEAR* and dragged you as...]. It has to come [and drag you as...].

If you can achieve God then He is no more God. If He is the Almighty then you cannot capture Him. He has to come to you, He has to give you, He has to do the job. This is like a kick you get, you see? What you call a kick, that kind of a kick which brings you *[UNCLEAR* down]. It gives you a kick. The way it is given a kick, you come down the same way. Nowhere in the scriptures is described it. Either you wipe out all the history of human beings and put these horrible people on the list, or this, their behaviour, their theories, must tally with the theories of the previous people. They must relate to that.

So as I say, this is not a superficial thing, just a kick. It's a deep, embedded thing, which works out, flowers out. It's a reality and reality takes time. Thousands of people going to Rajneesh itself suggest like it is plastic.

There are Gurus and Gurus one better than other.

Interviewer: Can I *[UNCLEAR]* Dalai Lama?

Shri Mataji: What Dalai Lama has done, also, think about... See, what you should do is to use your brains. Because somebody is a Dalai Lama must you accept? All right, what Dalai Lama has done, think it over. Has he given Realisation to anyone? Has he transformed anybody's life, by which his life has become a king of happiness, joy? Has he given any peace to anyone? Think it over. You see, somebody says, “Now this is the place where you will get peace." You at least see the people who are coming out of it. Dalai Lama, I never knew was such a crook, to be very frank, till I sat just next to him

because My husband was with the Prime Minister in Tibet. The Prime Minister sat so I could not come out, Lal Bahadur Shastri.

So I sat next to him. I was just burning, all burning.

So the Prime Minister said, “What's the matter?" I said, “Oh, God” I said, “Ma" in Hindi language, I said “You put Me on the other side." He was a parasite, *[UNCLEAR* took tributes of] such poor people. Sit down, sit down, good. He was just a parasite... Hello, how are you? Better? Now, that's it. Come along, sit down. If you want you can take another... Yes, good. He was like a parasite and they were so poor, Tibetans were so poor, *[UNCLEAR* when/well] this man had nothing but some spirits, because of supraconscious. You will see that in Sahaja Yoga. See, we have people in this country who have called these spirits, what you call these, as we call it a Shmashān Vidyā. What do you say to Shmashān in English? Crematorium, the knowledge of the crematorium, you see.

So they master some of the spirits and they use these spirits for this purpose. They will tell you what horse you are going to win. Even that they can tell you.

Now we must understand what is the interest of God in these things. Why should God tell you who is going to win the horse, what's wrong with your father, who is going to become Dalai Lama, this, that? God has no interest in all that. He has only one interest, only one interest, that you become your Self, that you get connected with the mains and start understanding Him and that the instrument that you are should have your fulfilment. That's the only interest He has. He doesn't believe in giving you kicks and these experiences so-called of such sort of a hashish

and things, no. He wants to give you the complete understanding of yourself through your awareness. It's an actualisation. It is not just lecturing that I lecture you. Actually I was not going to give you a lecture because you said, “You must give us a lecture” so I am giving you. You ask them. I've been working on their back for hours together now. He will tell you, from Denmark. I have to work hard. While this Rajneesh works no hard and he has made forty crores of rupees. Just he is telling you that you go into sex like this. I still cannot understand how can you ask for a Guru for this. Even a dog and a bitch knows. Don't deviate yourselves. You are the Spirit.

You are not sex points. He will leave you to impotency, complete impotency. He'll destroy you completely.

He's just trying to pamper your ego. He's just trying to say, “Oh, you are great, you are..." Then “You'll *[UNCLEAR]*, you are very great." If you are a rich man then you are even greater. He knows all about your status and everything. He has all the interest in the rich people. In India also he's using the Indian women who are rich women and supplying them with men. We had a boy known as Mario, who came to Me and told Me that he was used by a lady of sixty-five years old for six months and this lady was giving money to him. I know her name also. Her name is Sharvishtak. I get disciples from him who had this illusion. But I would blame your brains only that you cannot understand these things. How can he? You understand machines, but you don't understand human beings. He plays on your ego, he pampers your ego and you like it. You have forgotten Christ completely. What was Christ like? A person:... He was a good man.

Shri Mataji: He was a very good man.

Same person: He was very, very... full of knowledge more than other people at His time.

Shri Mataji: Not only.

Same person: If He lives now He would, He would...

Shri Mataji: You would deny Him.

Same person: He would get better over the time than some people around here.

Shri Mataji: No, He would not. You would deny Him much more than you would deny anybody else because, you see, He would not fit in to your conception of heavenly and Godly people. But only through Sahaja Yoga you will know that Christ exists within you here. You will know that He is there. You see when the Kuṇḍalinī stops here you have to say Lord's Prayer and you have to take the name of Christ.

Indians do it just like that because they know who He is and they know more than you people.

Same person: I was thinking that still in everybody of us there's a Father God working.

So we can...

Shri Mataji: Yes...

Same person: So we can...

Shri Mataji: You can become that, all right. That's it, that's it, I'm...

Same person: I came just to see You. I've seen You one year ago, I don't know. You must remember, I've seen You in Delhi, [Kali Baba]. You were there, about a year ago.

Shri Mataji: Is it? Same person: Yes... You gave spontaneous Realisation.

Shri Mataji: So now, that's what I am saying that there is a part in you now I will tell you today, once for good, all right? Now. Now this is the human being and *[UNCLEAR]*... All right? Now please pay attention fully. Just see here. All right. Here now this is the human being or you have read that God has made man in His own image.

So God also, you can say, this is a microcosm on the base great God and you all are cells in it made in the same image as this one. Now how are you made? You are made from amoeba to a human being. All right? First you were even carbon, even matter. You were evolved from amoeba to this stage. Why were you evolved? How were you evolved, that you know. But why? These are different places of your evolution. Like when you are making a machine first you create a part of it, the base and then the upper part and the upper part, like that. The whole being that you are is created like this and these are the three main undercurrents, which have made you as a human being. This, this one, the first one, gives you the existence, the first one. This channel is called as the Iḍā Nāḍī. This channel gives you existence and passes over your heart where resides your Spirit. The Spirit has nothing to do...

[Hindi.] Come in, come in, come in. Sit down. Come this side. Sit down, sit down. You can come this side. The men can sit that side. You can come this side and the ladies can... [Hindi]. Ah, you can sit there. They will come to this side. All the men should move this side. The ladies can sit there. It's all right.

So Indians know this better, that because it has the Virāta, you see, God Almighty you can say, the Virāta, in which we are small cells in His being. We are made the same way as the Virāta is made, the Great Primordial Being, is Virāta. In that blue line that you see is the undercurrent for our existence and called as Iḍā channel within us. Now these are subtle channels within us. It is for our existence and also it gives us the activity of our emotional life, left side. Also it gives you your subconscious area. Where whatever you are listening to Me now, goes into that, in your past. This is a recording of all your past and all the subtle recording of your past goes into this.

On the right side there is another channel here, which is golden colour. This one is called as the Piñgalā Nāḍī or the Sun line. This is the Moon line and this is the Sun line within us called as Piñgalā Nāḍī, which gives us the physical being of our physical being and also our mental being.

So we have left and right, two channels, Iḍā and Piñgalā. One is the moon line, another is the sun line. Now, this one outside is expressed, these two are expressed outside, this is the subtle current inside. In the medical terminology you can call them left and right sympathetic nervous systems. In the center is our evolutionary path by which arising from the amoeba stage, from here, we have gone up gradually like that. From here we came first of all, from the carbon state to the amoeba state. Then we rose and there have been altogether *[UNCLEAR* line/nine] incarnations so far of the Divine power of evolution.

So here the aspects of evolutionary Divine Power worked while this side the aspect of the existence and desire, aspect of God worked and this side this is physical being and the mental being or the creative being works on that.

So God has mainly three aspects: one is the existence; second is the creation; and the third is the evolutionary aspect. This one represents the Shiva Tattwa, is the principle of Shiva or Sadāśhiva. This is the first and the last, it starts with this, manifests all these, again dissolves back. That's why it is called as Sadāśhiva. Then the second principle of creation is represented by Brahmadeva and His power is called as Saraswatī. The third one in the center, which is the evolutionary, is manifested through the incarnation of Viṣhṇu, of Śhrī Viṣhṇu. Śhrī Viṣhṇu is here and when He grows to his full maturity He becomes this Virāta. You go on developing from here up to this point. When you reach that point then only your Sahasrāra, this petalled, as a thousand lotus petals, opens; it has got thousand petals. But you have to grow into a human being.

Now this is the point, lowest, is the center, is the center of innocence, occupied by Śhrī Gaṇeśha, it has nothing to do with the evolutionary piercing. You see, this, this force that is here, the force residual energy that is here, the Kuṇḍalinī, passes above it. Only this controls the protocol of this force, which is inside; this is the triangular bone called as the coccyx. You have got the triangular bone. This energy is placed in this; you can say like the coil it is kept there. This is the main.

So this coil has to come out to go to the mains. Now this is a living process. It is an evolutionary, Divine process. You cannot pay for it, first thing.

It's like the primule or you can call it, it is like the germinating force of a seed which sprouts by itself. You cannot force it. You cannot. You cannot do it. It just works spontaneously through the grace of a realised Soul. You cannot do anything about it except for one thing that is this portion, which you see here it gets stuck. This is the place where a human sustenance is regulated. This is the part of sustenance, of evolution. Now this portion of the stomach is being sustained and is guarded and guided by the forces of religion *[UNCLEAR]* not the religion you know of outside, like some Brahmins coming and doing Pūjā, or say some Pope giving you a lecture, not by that, but by maintaining it through your balancing system within yourselves, leading a life which is balanced and not extreme. Any extremes will take you out this side to the left, to the subconscious, the collective subconscious or this side to the supraconscious.

So any extreme is against Me.

All the Ten Commandments described in the Bible are the ten religions we have to follow. This one is a very important thing for Western people to understand. Of course in India they know that. I was just telling you that if you ask any Indian that you can reach God through sex, they'll just pull their ears to hear such a thing. But they have been told like this and they believe into it. The surprising *[UNCLEAR* is/thing], just imagine. Even I mean, My husband when I told him he said that, “No, no. You see, they may not be believing but they must be just

trying. They cannot. How can they believe such a silly thing?" He's an intelligent Indian and we have many here people intelligent... Can you ever think such a thing will be accepted to us in India? She's a lady doctor sitting here. And because this is placed down below here, He's an embodiment of innocence. And this is your Mother, the Kuṇḍalinī, sitting there. She's your Mother. Everybody has that Mother within him. And this Mother has to rise and open it out. This is not possible by forcing it. Nothing. If you are ready it will work out. Like a candle if it is ready, if it is not wet, then an enlightened candle can enlighten it without any difficulty. But if the candle is not all right, then the candle has to be put right.

That's what I've been doing for the last three days, you know, is to put your candle right. Once the candle is put right, then only the Kuṇḍalinī is going to rise and give you that experience of the being by which you get this chit-ānanda Lahari, these vibrations, which are described in all the Scriptures that when you are realised these vibrations start flowing not just talking. I've seen many people just talk, “not good vibrations, bad vibrations." How do you know? You are not yet connected to the mains. Like this instrument, when you are connected to the mains the record is established, like a computer. You are made very carefully. For thousands of years this body has been created as a human being. And this is the last evolutionary thing that has to happen and get. For that you don't have to be very well educated. There is no need for you to know much. On the contrary, simpler people get it just like that. The more you are complicated

the more you'll get problems. Now cancer is the answer, because without cancer you will not understand.

So cancer has come, just to teach you. This is the parasympathetic nervous system in the center, which is giving you the energy to both the sides, like this. I will show you. This starts...

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..the Deities that are in these centres, the Deities just sleep off and the malignancy is set in, cancer is caused. Cancer cannot be cured unless and until you get your Self-realisation - if be!. Whether you are a doctor or anything I'll tell you this! He is also a doctor from England. We have cured a cancer recently. I mean I can cure many cancer patients but my interest is not to do that.

The only thing that will happen to all the saints, if they go wrong any more, will be cancer itself. Because ego, ego is too much, and ego comes from over-activity here, it bloats out like that and from this another side where is the emotional side on which we get a superego. So you are clutched like that.

Now what has happened in the West we must understand; that you had too much of over-activity, your ego really bloated like a balloon and pressed this (superego) down. So you got fed up with it. You just said, "To hell with all this materialistic development!" Now we are trying to develop materially. You see, Indians must open their eyes, they have to short-

circuit. They want to go into the same circuit of getting into the affluence and then coming back to their own norms.

So they should feel their satisfaction within themselves and try not to over-do anything. By over-doing it you just got tired of all the activity, so you said “Give up that!” That’s how you have given up that life. Alright? But by that where did you go? From one end of the pendulum you go to the other side. That’s why you have taken to the other side by which you take drugs and things – so you go away from yourself. It’s an escape. As this is an escape, this is also an escape. But face yourself in the centre.

So all of you are catching on the left for the same reason. While Indians will be catching more on the right because they are developing now, advancement.

Advancement only should be of the Spirit. Once you get the advancement of the Spirit, Krishna has said, “Yoga kshema vahamy’aham.” That first you get your Yoga and [then] your Kshema (comfort, well-being) is looked after.

But Indians, they may not accept these nonsensical ideas about sex but about material welfare they must get people from Russia, from Germany, from America and from England to teach us. Now, you have to tell these people that this material thing has led you to this kind of life – you are fed up of it, the complications of it – and that our people should not follow you and go into the same ditch and come back with some drugs.

Tomorrow Indian children are going to give up God, the way you people negated there – all the churches are telling this. Because in the temples you find all kind of nonsense going on!

So we are on one extreme, that once we give up, we become absolutely people who do not believe in God. So to avoid all this, you have to stand on your legs. By the rising of the Kundalini the Spirit here is expressed through the Sadāśhiva, the God Almighty, there. When this touches, passes, through this it integrates you completely, enlightens you, and there that principle of Sadāśhiva starts flowing through you, through your hands as vibrations. Cool vibrations come into you. Then, as soon as this happens, the whole instrument starts working – that your fingers start telling you what's wrong with the other person. You start feeling on your fingers what is the chakra catching. Even a child can tell you. This is what has to happen to you.

Then you get the state of sat-chit-ānanda. 'Sat' is the knowledge: you get the knowledge about yourself and about others. 'Chit' is your attention – becomes so powerful that you can pay attention to somebody and can cure the person. You can find out what's wrong with the person just [by] paying attention to him. Just paying attention to a person! It's like a dynamic communication that is established in the Collective Consciousness. You become, you become! It is actualisation, it's not lecturing. You really become collectively conscious, in the sense that you start feeling others. You attain a state of awareness in which you become aware of others, automatically, spontaneously. Anybody, even a child can

say, “Yes, this is wrong with this person. This is catching, that is catching.” You just become. It is not lecturing or brainwashing. It’s the happening which should take place. This is what you should ask for and not for some sort of a ‘kick’ and a hallucination or some sort of a mesmerism that’s going on.

And you must know that a person who is a religious person, a person who talks of God, has to lead a very, very moral life, has to be an excellent person, has to be full of compassion and love and should be above all these worldly things: he should not take money from you. How can a parasite be a Divine person? These are all parasites! For them, money is so important. They divert your attention to money. All the time they are diverting your attention to money! You cannot purchase such a person. Such a person is a king! You cannot purchase such a person. You cannot capture such a person. You cannot handle such a person. He lives beyond!

But this is a big thing going on. People are creating a big rigmarole, and a very big enterprise. They sit down and find out how to propagate, how to have a big advertisement, how to do this, how to do that. And they work it out. They know. They are psychologists, they know how to handle your psyches. Without doing anything for you they have become multimillionaires!

People are disillusioned, no doubt. But say, about today there are one thousand people with them. Out of them five, six, they are disillusioned first, so they get out. Then again five, six get disillusioned, they get out. Like [in]

Penang, I would say. This 'Maharshi Yogi' started his work in Penang. In Penang now he dare not go there, because people will really kill him! Because they are all like a junky car. He went there about fifteen years back. They are just like junky cars, rattling just like that. They cannot take the name of God. One man told me, he cannot go near a church even [because] he starts rattling – like a junky car. This is all known as Śhmaśhāna Vidyā (Knowledge of dead spirits) in this country. You have no idea as to what you are facing with these people. You must only ask for this Eternal, of absolute values. But you ask for something cheap – then go and purchase it. There are markets for you. People are doing guru-shopping, go do it! If that satisfies your ego, go ahead! You will be born again and again doing the same work. What's the use?

If you are saints, take to the right things. Only because I do not take money from you and I cannot pamper your ego, you should not give up what is Reality is. I will give you whatever is the Reality; for which you cannot pay, which you cannot manoeuvre, which you cannot get with your effort, but through your spontaneity you are going to get it. Just ask for it!

I am your Mother, I am going to tell you the truth. I am not going tell you, "Go and smoke and do whatever you like." None of these gurus ever say that, "You don't smoke!" Nor do they ever say that, "You don't take drinks!" At the most they will tell you that, "You become vegetarians." That's the best way of making you people weak! This vegetarianism of this extreme type is also not necessary. All right, those who do

not need [meat] should not [eat]. But that does not mean a person cannot achieve spirituality if he eats other things; like Mohammed Sahib was a great person, Christ was a great person; even Rama was a Kshatriya (warrior), Krishna was a Kshatriya! So only thing you can do is to control your food. By controlling food and all these things you cannot achieve God. You have to control your whole religion within yourself. And that can come later on, once you get Realisation. So my style is first to give you Realisation outright, [to] start your machinery, whether [it is] second hand, third hand, fifth hand. Whatever kind of a car it is, let us start it off, then it will work out by itself, you will correct it because you will know where is the trouble.

This is how my work is going to affect you and give you health. By this, your physical being is first corrected, naturally, because, if God has to enter into your being, if He has to be enlightened and enshrined, your temple has to be corrected. You must respect your body. You must respect your body! Then, your mental being is going to be corrected. If you have any mental problems, psychosomatic problems, they will be corrected; naturally, because the mind that is going to receive the knowledge of God has to be all right. And you are going to be emotionally absolutely stabilised in love, in pure love, and not this lust love that every time you look at a woman you have a feeling of possessing her, every time you look at a man you have a feeling of possession. But flee from all this enslavement into a real dignified life of yours, that is what is Sahaja Yoga is. For which you have to understand that it’s not a cheap thing. It’s a very subtle happening. And if it happens to you,

you have to maintain it. And how to maintain it and all that, we have worked it out.

I have started my work with one person and now, as you know, in London, we have thousands. And that is three hundred very good Sahaja Yogis who were just like you. They were taking drugs and everything. They have given up – I never told them to give up -because you start enjoying yourself so much that you just give up. Because when the vibrations are flowing nicely, you feel better. And then you start doing with your hand all the miracles, the raising of the Kundalini. You yourself can do it. You can give them Realisation. You can do it. Now you have felt it isn't it? You have felt the vibrations of others. Didn't you feel it? You felt it, what was burning, what was happening, isn't it? All this sensitivity comes to you as soon as you start opening it out.

Now, the only difference is – you are the people who are really ardently seeking it and renouncing it – but you have spoiled your Kundalinis by this kind of a plunging into all kind of nonsensical things. So I have to put them right. While Indians have got beautiful Kundalinis, they get it in no time, but they do not seek it! While the [teach?] is; where there are teeth, there are no Chana (roasted chickpeas), and when there is Chana there is no teeth. Indians are only then, when I go to them there, they'll say, "All right, we have had darshan Mother, now we are alright!" That's all they're interested in, my darshan – finished!.Or at the most, somebody is sick, somebody is ill, just to cure!

They are not interested in my programme, because now they want to develop themselves, you see. You must

frustrate yourself! Worldly developments have brought no peace to you, no happiness to you, that you know, but they do not believe you. In this country, it is so great, that we can live with very little. In London, I have seen, that you cannot go out without wearing a coat! And you have to have centrally heated your house, otherwise you will die. You have to struggle all the time. That is the reason people have paid their attention outside to overcome the natural problems. While in this country there is no need. That's why in our country, only, these great people like Ādi Śhaṅkaracharya, like Nanaka, like Kabira, like recently, our Shirdi Sāī Nath, and all these people were born because there you can live just in the jungle. You don't have to pay much attention to your wellbeing here you can get everything nicely.

This is the reason why Indians are so much religious. Their attention is religious, their traditions are religious, we started religion. But we have got such a big heritage, but where are we looking forward to? America and to Russia? Just go and see yourself how they are then you will never look forward to them. We have to look forward to Adi Shankaracharya, we have to look forward to our Nanaka, and to our great saints, those who lived in complete joy, peace and happiness. That is our heritage. We are not to play and go to these horrible things like casinos and things. That gives no joy, otherwise why are they (foreign seekers) here?

We have to manifest our own, project our own; our own image, which is actually based on the Self-realisation only, nothing else. Let us be proud of it that we have got

this heritage. And they are not going to respect you unless and until you are yourself.

So, for Indians also, one has to learn a lot to be an Indian to understand what they have got already. These are all saints, you see. Really they are saints. Believe me, they are saints, reborn to seek God. But they are misled and with the thugs that have gone from your country only, so you are responsible to see that you give them love and to bring them back to normalcy.

I would like you some time to come and visit the villages where I have done a lot of work. I don't want publicity, that's why I don't have much publicity. City is useless for me. City is meant for people like Rajneesh and all these, who can go and put their bags filled up there with all the money that the city people have!

I go to the villages, and in the villages, you will be amazed, how they will assimilate you. Because you dissolve into yourself, and they dissolve into themselves so you become just one! You can ask – these boys have been – how they were dancing and jumping with them and loving them and kissing them.

All these false ideas, nonsensical ideas: this Freud, who has separated man from man, woman from woman, woman from man, husband from wife, children from mother. All this nonsensical fellow, this Freud, was another attack on the innocence, and you accepted him so readily. That is the reason why such people, like horrible people like these sexologists are thriving at your cost. Ask any Indian if they've read anything of 'Kamasutra' or if they want to? None of them! See the

innocence here isn't lost. They won't even understand half of what I am saying. They are so simple. If you talk to them you will be amazed. You have complicated yourself for nothing at all! Tantrism is the sewage of this country. Don't come to us through that sewage! Come to us from the main door, then you will know what side of the sewage is.

All right, thank you very much! May God bless you, let's have it. Now, that you get your Realisation and settle down with it.

Contents: 1979-03-00 **Message from The Life Eternal, 1979 Issue, p.1, New Delhi, India**

The whole creation of God is Sahaja and the ultimate is the Sahaja Yogis. God has crested man with His Shakti and man has to know Him and recognize Him through Kuṇḍalinī awakening. Blossom time has come and many ancient seekers are today getting their Self-realisation.

My heartiest congratulations to all the Sahaja Yogis for enlightening the path of Self-realisation for the seekers of Truth.

Contents: 1979-03-03**, Public Program (Hindi), Day, Town Hall, Dehradun, Uttarakhand, India (other date 0304, Day 2)**

India had to move to the north so that Kailāśha could rise to complete the seventh Chakra [Sahasrāra] of the universe.

Contents: 1979-03-08 **Talk to Sahaja Yogis, How to Realise the Self, Seminar, New Delhi, India**

Shri Mataji: For the very first time? *[UNCLEAR]*. First time? *[UNCLEAR]*.

Please come. Just come forward. *[UNCLEAR]*.

Please keep your hands like this. What are you doing?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: *[UNCLEAR]*. What am I to speak? I don't know.

Sahaja Yogi: How to realise Self?

Shri Mataji: *[UNCLEAR* Hari], how to realise Self? *[UNCLEAR* hain...].

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: This is a very nice question, “How to realise the Self?" The first word, how. *[UNCLEAR* On this] one can say, that Self can be realised and is to be realised, will be realised. But you cannot realise Self. You cannot. You have become a human being from amoeba. How did you become? What did you do? You got it just as a blessing from God. In the same way, Self-realisation is also the blessing of God. It is spontaneous. It is a living thing. Anything living happens spontaneously, by itself.

Do you ever say, how am I to sprout the seed? It will sprout by itself. Why? Because all the mechanism, all the energy that is required for it to sprout is embedded in it, is built in it.

In the same way, all that is required to reach to your Self is embedded within you. It is waiting there for that moment when it has to happen. Once you start doing anything about it, efforts about it, you go wrong. As I've told you that there is a force, which is sleeping, an energy, which is called as Kuṇḍalinī, in the triangular Bone. That is the Aṅkura, that's the primule. That rises,

which connects you with the mains, just like this one you can say, a cord that opens out and connects you with the mains. But can it do it by itself? No. The one who has made this instrument has to do it.

So it is God who is going to do that for you. Or somebody appointed by God can do it.

So how does it come in? Now can you tell Me how does a seed sprout? How does a flower become a fruit? You don't even see when it happens. It is done in such a manner that you cannot even see it with your naked eyes. Of course, if you had some sort of a camera which gives you delayed actions and things, then you might. But with your human eyes you cannot even see that. And there are thousands and thousands of such things happening.

Now your Self-realisation is the most important thing and has to happen. The time has come. You are created for that, you have to have it. The blossom time has come and all of you have to become fruits.

The time has come. It has to work out. Only thing what you have done through your effort you've spoiled the flower.

The other day only I was reading about Rāja Yoga that people are doing. I'm not against Rāja Yoga by any chance. But Rāja Yoga is a happening within yourself. With the Kuṇḍalinī awakening, you see, when the Kuṇḍalinī is awakened, then all these happenings take place, all these closing up of certain *[UNCLEAR* bandhas] and all that, that takes place and the Kuṇḍalinī rises. But it happens in such a short time, in such a split of a

second you can say, that you cannot feel it's rising, in Sahaja Yoga, in this modern Sahaja Yoga.

Haṭha Yoga is also the same. Is the way how you cleanse yourself gradually and then the Kuṇḍalinī rises. Say I have to come to Delhi. That means this is the Yoga, the union. As long as I am away from Delhi, I'm away from Delhi, whether it is one mile, two miles or three hundred miles. When I meet that's the point, that's the Yoga. And that happening is absolutely spontaneous. Whether you come by train or a bullock cart, it depends. Now ours is a jet style. All these things happen within yourself spontaneously.

If you start doing it, if you do Haṭha Yoga, you are one.

Some realised Soul who is a Guru, he knows what Chakra you are catching, of course that's a very different style of thing. That's Aṣhṭānga Yoga you have to be in the jungle, absolutely celibate, unmarried before twenty five years of age. You have to do all the ashtangas, not only one for making yourself slim, or something like that, to be a cinema actor. It's the union with God. If you pay so much attention to your only body, physical being, then you are an imbalanced person, you're just spoiling the whole thing.

Unless and until it is a realised Soul, who is of a very high quality and who lives in the jungle, as your father he works on you before you are exposed to this worldly life. While our so-called Haṭha Yoga means only you create cinema actors out of them.

Today only I had a Haṭha Yogi, today in the morning. He's not come today, I think. Poor fellow he got a heart attack, it is inevitable. Every Haṭha Yogi is going towards that.

Because when you start using too much of your right side, then the left side, which is the Spirit, in the heart, feels unhappy. Why are you paying so much attention to your body, this material being? So it is so unhappy that you get the catch.

So he was told Haṭha Yoga to overcome his heart.

So how do you get it is not the point, we just get it. The Kuṇḍalinī rises, it does, I can show you, it will pulsate, you will see in the triangular bone. And the most what we can do, what is required to be realised, what sort of an instrument is required. For example, children get it so fast, because they are so uncomplicated, so simple, they are not artificial. Secondly, the people who lead a simple, Dharmic life in the center. Those who are married, have got children, leading a very simple life, satisfied people. They are the best. Villagers are the best. City dwellers are not so good. City dwellers are horrid. They give such a headache. They will give it to you also when you will be realised. Because you have so many complications in your heads. Moreover they read such a lot, that the reading goes into their head and they are nowhere, they are lost in the reading. Without seeing the reality they have already got an idea about reality.

So they dwell upon those ideas not on the reality itself.

So such people are difficult.

But normally we have seen now even in the city, horrid city like London, we have been able to do [Yoga]. Quite a lot of people, now about three hundred Sahaja Yogis are first class there. But apart from that, thousands of them, I should say, have got it in different places.

So in, such a country where, you see, materialism has come to its verge of collapse, it's easier to work out because now they know that there's nothing in materialism. It's much better to work out there. Here we are now supposed to be advancing and we are developing ourselves, getting into the same bitch into which they are. What I'm saying, we can short-circuit, we can short-circuit through Sahaja Yoga.

So it happens, you will see for yourself, the Kuṇḍalinī will rise, it will break through and it will come out of the Sahasrāra. What is the other question? Audience: Mother, what is Sahaja Yoga?

Shri Mataji: Sahaja Yoga. Sahaja. `Saha' means with, `ja' means born. Sahaja means it is born with you. Yoga is born with you.

So that you have the right, it is your birthright to get union with God. It's your birthright. You are born with it. Sahaja, it has a double meaning, as you know, Sahaja also means easy. But actually the word Sahaja comes from this, sa-ha-ja, saha means with, ja means born. Born with you. And Sahaja in our talking it says: Sahaj *[UNCLEAR* mein] means easily, because it is born with you. We are breathing now so easily, because it is born with us, it is Sahaj. Supposing for breathing if we have to stand on our heads, or we had to, say, read books, we would have been dead long time back.

It comes Sahaja, spontaneous. We cannot do anything about it, it's all done for you. Unnecessarily we are breaking our heads here and there. Just wait and see, it will work out. The time has come. This is Sahaja Yoga, is the Mahā Yoga as they call it. They call it as the Mahā

Yoga because this is, this is the highest of all, where the Kuṇḍalinī rises just like that.

But many people have used Sahaja Yoga just as a greater convenience, you see, without using the essence of it. I mean you can give any name to anything and they do all a-Sahaj things. You don't have to do anything whatsoever. Nothing! Those who are realised here, people, will work for you. It is simple like this. Supposing you are trying to learn swimming, or you are getting drowned. The person who's trying to save you will tell you, “Keep quiet, don't beat your hands here and there. Just keep quiet." And the one who knows how to swim will lift you out from there, put you on the shores and can teach you swimming.

Then you can help others. It's very simple. It's like one light, which is enlightened, can enlighten another light. But that light has to be all right.

So it is that simple. It's absolutely simple. Now how do you light one light into another light? How? 06

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Yes, that's how! A light, which is already there enlightens another light. Now you, this light doesn't take any credit for that. Nothing! It's just your own. You have to be enlightened, it's your own right, you have to have it. But you want to have some sort of a difficult situation for everything.

Can't eat food like this, you want to go round and round. Why not eat like that? Then go ahead! If you don't want to eat straight away then what would I say? That all right, you go ahead. Break your necks, come to Me later on, I'll

put them right, now what to do? There are many who come like that to Me, very difficult cases.

So be simple, be like children and have it. No problem. At least here seventy five people are realised.

At least seventy five persons.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Fifty? Why these are not realised, that's all?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: All the rest are. Doctor is realised, then who else?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Ha? Here and there. Who's not realised here? These got his Realisation yesterday.

Everybody is realised.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Isn't it correct? [Laughter.]

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Those who are not realised, can be realised in no time.

What is the second question? No question. He wants it and that's it. That's it. That's like a real seeker. Ha.

There's one more question, which you are not asking, which you are feeling it. That you have known that Kuṇḍalinī awakening is a very difficult thing. Isn't it true? So. It may be difficult for people who do not know how to do it. Which is not for Me. Is the easiest for Me. My nature is to awaken Kuṇḍalinī.

So for people who do not know the job it may be difficult, it may be very, very difficult. They must be doing all upside things.

Supposing I do not know how to operate this, I may burn My hand. And then I'll say, “My Kuṇḍalinī was awakened, I burnt My hands." How can that be? Kuṇḍalinī is your own Mother. Everybody's mother. Can you imagine God can instil something in you which will burn your fingers, which will give you headaches, which will make you jump like a frog? How can it be? But there are mad people like that.

One gentleman came and he was sitting with both feet towards Me.

So these people said, “You can't sit like this." He said, “No, my Kuṇḍalinī is awakened and I jump like a frog." So, we said, “Why do you jump like a frog?" He said, “My Guru said, it is written in the book, that when your Kuṇḍalinī is awakened you start jumping like a frog." I said, “After Kuṇḍalinī awakening you become a super person or you become a frog?" Now the human being has to become a frog or a chicken, or I don't know what it has to become? According to these people? Ha? So it is quite silly, you know, the way people have written, such big books they've written, all silly. I can assure you: when you'll get your Realisation, you'll be laughing at it. It's a big joke. Everybody cannot talk of Kuṇḍalinī awakening unless and until you know about it.

Seeker: We are new people. How would we know that our Kuṇḍalinī is awakened?

Shri Mataji: You see, what you will feel once the Kuṇḍalinī is awakened? In Sahaja Yoga as I said, if the instrument

is perfect it happens just like that. You see like a very, we say, very smooth landing, so the Kuṇḍalinī lands up very smoothly. For people who are simple they just do not feel anything except that they feel absolutely relaxed and from their hand they feel this Chaitanya flowing, these vibrations start flowing. Now, once this get it, supposing I give you pounds and you do not know what is the value of pounds is you must spend it. Then once you start using them then you realise how powerful they are.

Simple things happen: first you get thoughtless awareness, which is called as Nirvichara Samādhi. You are listening to Me but you become absolutely thoughtless. There is no thought, you become blank.

When the Kuṇḍalinī crosses this, when it crosses this, you start getting this in the hand and the whole thing becomes absolutely relaxed. Now, after Realisation, you have to steady yourself, that is the most important thing, where we fail. Because though you are brought to the boat, still you are just going like that, because you have come from the wobbling system.

So, after that, you have to settle down. And that settling takes some time. And if you could devote your time to that settling, then you can be a very good Sahaja Yogi, you can give Realisation to people. Just like that, moving your hands, just like this.

Children can give Realisation, this child can give Realisation, she's a born realised. Then, you can make out people who are realised, who are not realised, you can make out people who have written the books if they are realised people or not. You can make out the temples which are really Swayambhū or not. All absolute

questions can be answered with Sahaja Yoga, because you start getting these vibrations, you can ask any question which is absolute, even like, a question like, `Is there God?' Immediately the vibrations will start flowing in the hand. And you will start feeling that cool. These are very soothing vibrations, absolutely soothing, they soothe you completely. And if you put your hand on somebody after Realisation, that person also feels that soothness and the whole thing starts melting away. You find the whole thing melts.

When the Kuṇḍalinī rises in some people it can show also if there are obstructions. Like if it is, at the Nābhī Chakra if there's obstruction, you can see the Kuṇḍalinī absolutely there, on the triangular bone.

But supposing at the Swādhiṣhṭhāna it is, then on the sides you see the Kuṇḍalinī bursting out. You can ask the person, he might be suffering from uterus, he might be suffering from liver or something like that.

Then, if the person had a bad Guru or somebody who has misled him, the Kuṇḍalinī comes and throbs here, throbs very badly. And when it throbs there, you can make out that the person had a wrong Guru who has misled him. Then here you have to awaken the Guru in him.

Then it comes up to this, if you have suffering from sense of insecurity, then also the Kuṇḍalinī can stop at this point. Here you have to awaken the Jagadambā, then you come up here, it is the Kṛiṣhṇa's Chakra at the back. When the Kuṇḍalinī stops there, then maybe the person has been smoking or has been saying something. See, there are many complications about it, because there are

sixteen thousand, sixteen thousand Nāḍīs attached to this one.

So this is a very important, very, very important Chakra.

Moreover, if you have been using any mantras, then this is spoiled. Because mantra has a big Shāstras, you should not accept any mantras from anyone. Because nobody can give a mantra. When they give a mantra, you should ask them, `Why are you giving me, why, what is the wrong, what is wrong with me.

Why this Chakra, why that Chakra?' They don't know anything, I can tell you.

The example of this is, there was one yogi who had come from, so-called yogi, from South Africa.

He gave such a horrible mantras to the English boys there and some of them told Me like, `inga', `pinga', `kinga', sort of things. [Laughter.] So even an ordinary Indian can understand that these are all rumble-tumbles.

He did not even know Sanskrit.

So Mantra Vidyā, if you know, then you know the whole Vidyā.

But Mantra Vidyā can only be known after Realisation. Not before that.

Yeh to ho gaya kam, ā raha hāth mein thandak sa pār ho hi gaya baithe baithe [This job is done.

Shri Mataji asks whether you are feeling the cool in your hands.

So you are pār while sitting].

Just put your hands like this. All of you should get it. All of you. Now don't look at others, you have to look at yourself for a change. Aankh band karo [Close your

eyes]. Now if you can't close your eyes, then you keep your eyes open. Aa raha hai, thandak ā raha hai. [It's coming, coolness is coming].

Please close your eyes, please. If you have come here for Realisation, at least close your eyes.

Aankh band kariye bhai Sahib, hāth dono meri or kariye, ānkh band kariye aur hāth meri or kariye.

Agar namrata āp mein nahin hai to kabhi āpki Kuṇḍalinī nahin uthne wali. Aa janam janamantar ki cheej mangne āye hain. Uske liye bahut namrata ki jaroorat hai. Agar namrata nahin hogi to Kuṇḍalinī baithi rahegi neeche main bata rahi hoon. Yeh koi dukandari nahin hain. Aap apni Mā ke yahan āye hain, namrata poorvak sweekar Karen. Isko ekdam halka chor den ek dam halka. Jyada se jyada apne hāth ki or Dhyān de Kitāben pari bahu sarī. Bilkul shant hokar baithe. Hilna Dulna nahin. Shantipoorvak baithna chahiye. Agar āp Dhyān mein 5 minute bhi shanti se nahin baith sakte to kaise Kuṇḍalinī Uthegi.

Aa raha hai āpko kuch thanda sa. Jis jis ke ā raha hai hāth upar Karen. Thora sa. Aap jara kale moje utar deejiye. Kala rang nuksan karte hain. [Close your eyes, brother, put your both hands towards Me, close your eyes and put your hands towards Me. If you don't have humility, your Kuṇḍalinī is not going to get up. You have come here to ask for the thing of many, many previous births and humility is very essential for that. If there is no humility, to Kuṇḍalinī will not rise, I am telling you. This is not the business. You have come to your Mother's place. Accept it with humility. Leave it totally without any weight. Maximum is put your attention towards your

hands. Have read so many books. Just sit down in silence, total silence. No shaking. If you cannot sit in silence for five minutes, how the Kuṇḍalinī will rise? Are you getting the coolness? Raise your hands who are getting it. Little bit. Please remove your black socks. Black colour harms you].

Are you getting any Cool Breeze in the hand?

Sahaja Yogi: *[UNCLEAR* Yes].

Shri Mataji: You are, in both hands. Here? All right, yes. Keep your eyes like this. It should work out. Aa jayega [It will come].

Are you wearing black socks? *[UNCLEAR]*. Are you wearing black socks? Socks? I think better take them out. It's better. Yes. Just let it loose to your feet. Hm. Better.

Aap logo kea a raha hāth mein thanda [Are you getting any coolness]? Slightly? Better? Just wait, it will work out.

Bahut punyas the janam janamantar ke. Aapki kya halat hai? Kuch nahin. [Good deeds of previous births. How are you feeling? Nothing.]

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: *[UNCLEAR]*. What has he got? Catching on?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Hot? No vibrations? Kuṇḍalinī not rising?

Sahaja Yogi: Void, Mother. Void.

Shri Mataji: Also Void. Accha Beta āp jāyeye, hamara bas ke nahin. Mushkil kām hai. Aap jayeeye sab disturb ho raha hai. Accha. OK. Aap kal āyega. Aap jayeee. Jo log par hona chahte hain unko hone deejeye. Aap jayee Meherbani. Who ānkh band nahin karenge, meri or hāth

nahin karenge, what do do? Yeh meditation hai na, āp lecture mein theek hain. [I cannot do. It is a difficult job.

Everybody is getting disturbed. You come tomorrow. You go. Those who want to get, let them get. We will be very thankful. Let him go, let him go, He will not close his eyes, will not put his hands towards Me, what to do? Today is meditation. You are all right in lecture.] No good. Good. *[UNCLEAR]*. You have to tell them out. *[UNCLEAR]*. Also you are all getting now.

[UNCLEAR].

Anybody who's coming in a Sannyāsī's dress tell them to change their dress and then come. We cannot give Realisation to Sannyāsīs.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: I knew that. If he goes away, he helps us a lot. These boys have got it now. Aapka ho gaya thanda na [You have got the Cool Breeze]. Now what I would say that you take these boys together and work out with them, because you...

Tum log Sahaja Yoga mein āoge ke nahin, āyene, hamari madad karoge ke nahin, definitely? Yahan par hazaro ko par karte hain phir pata nahin kahan chale jate. Aur phir āye samajh mein nahin āta kam kaise hoga. Dhyān mein āna hoga. Har Friday hota hai. Mahine mein ek bar. But in your own place, kahan rahte ho tum. Aap sab milkar shuru kijiye. Yeh kam sabko Karma hai. Bara bhari kam hai. Isse samoohik chetna ā jati hai. Aapas mein prem barta hai. Aur tum young logo par jimmedari hai iski.

[Whether you will come to Sahaja Yoga, we will come. Whether you will help us. Thousands of people get it here

then where they go don't know. Then come again and it is difficult to understand how to do this work. You have to come in meditation. It is on every Friday. Once in a month. But in your own place, where do you stay? So you all start together. You have to do it together this job. It is a very great job.

It brings collective consciousness. Love is increased among yourselves. You young people are responsible for this.] Put your left hand on your liver. Liver. Please tell him... [Shri Mataji asking everyone whether they got it.] *[UNCLEAR]*. What about you? This gentleman, he's got vibrations? Getting cool.

Sahaja Yogi: Mother his finger is sweating.

Shri Mataji: Which one, right... All the fingers.

[Hindi dialogue.]

Shri Mataji: Only in one. And the rest you are not getting?

Seeker: *[UNCLEAR]*.

Shri Mataji: All right, keep it for a while, we'll see you again, *[UNCLEAR* Accha]. What about you? Seeker *[UNCLEAR]*.

Shri Mataji: We'll work it out. All right? We have to clean that out first.

... the Chakra, if you give it too much of thinking or of thinking becomes your disease, which is a modern thing, you see, everybody starts thinking. You cannot stop your thinking. Then also the liver gets spoilt.

But the worst enemy of liver is alcohol. Absolutely it's the worst enemy. I mean, if you want to die...

best thing is go to a pub, take drinks and die. It's like buying your death. Like calling a bull, `Come and hit me. I will give you money.' It is something like that. It's

absolutely self-destroying. And only after Realisation you are so relaxed and you enjoy your company so much that it is very easy to give up.

Now, the another thing that is very important in this case is our eyes. Are very important, which play a very big part in this Swādhiṣhṭhāna movement. Now, those people who move their eyes too much here and there. You see, I don't know, this is the modern style also, too much to move, everything they must see... like that they are going on, mad people. I don't know what is there to see like that, you see. Actually, in former days, when we were young, we were told to see the Mother Earth all the time, not to raise your eyes higher than that. The reason is the Mother Earth soothes your eyes. But if you want moving your eyes too much, the attention is moving, wobbling, all the time. Now the attention is sustained by liver.

If your liver is not all right, your attention cannot be all right.

So those people who have a habit you see, sometimes they'll see through the back of their eyes, or from here, there, they think they are doing something great by doing these things, such people can never have good livers.

So to keep a good liver, keep your eyes down. Don't give them too much work. We are giving too much work to our eyes and that's how it is keeping our attention all the time wobbled out and if your attention is out, then you can never feel happy.

So the liver sustains the attention and for you to be best Sahaja Yogi is to put your eyes down, on the Mother

Earth. Walk with less raising of your eyes. Respect your eyes. You're not to waste your eyes on all the time anybody coming up your... I've seen even in meditation people can't keep their eyes straight. You have to keep your eyes all the time in a mood that you're enjoying yourself and not enjoying others. But just enjoying yourself, you cannot enjoy others, you have to enjoy yourself, to enjoy somebody else's vibrations. You can only enjoy others through their vibrations, not through their seeing.

And because of this, once you have this kind of a habit, then your liver always gets into it. Then you curse yourself, you do all kinds of things... that's no good. Just tell yourself, `*[UNCLEAR* Hold] my eyes on the Mother Earth.' She sustains, She takes away all your problems and everything.

So liver I've told you today and the same thing applies to other organs, which I will tell you tomorrow.

One every day I am going to tell you about one organ, how to keep it all right.

Sahaja Yogini: What about heart trouble?

Shri Mataji: Heart trouble. Now heart trouble comes just as a warning, because nature wants you to stop being silly. That's it. Simple! Absolutely it is so simple as that. Heart is the temple of your Spirit.

If you pay attention to anything else too much than the Spirit, you get a heart attack. Because the right hand side, Piñgalā Nāḍī, if you are using too much.

[Aside:] What's happening? Head is hot. You have come before, [Marathi dialogue].

If you have used your right side, which is called as Piñgalā, Piñgalā Nāḍī, which is the right side sympathetic, doctors do not differentiate between the left and the right. But they are two different things altogether. The one that is on the right hand side caters for your mental activity. If you are doing too much mental activity, or physical activity, the left hand, just see the nature, how beautifully it is, the heart, which is not responsible for your thinking at all, stops. Or it gives you a push. Or it sort of, suddenly collapses. Or it gives you a warning: you get a pain.

On the contrary, if you are using your left side, see, left side is for your emotions. If you are too much emotionally built up. People are very emotional some of them all the time crying, weeping, all that. Such people, their brain goes out. See! The combination: the brain has nothing to do with your emotions. But the brain goes out. See the balance! How nature has built you up.

So the heart says, Now, it's too much.

A person, who's running too much after position, he gets a heart attack. Person, who's running too much after money, he gets a heart attack. A person who runs too much after thinking that he's doing a great job and that this is his responsibility, this thing.

So the Spirit, the responsibility is that of the Spirit, is not of you.

So you get a heart attack. If you over-do anything, physically or mentally the heart is the one that checks you. It's very simple to get rid of it.

It's to raise your left, put it to the right. Raise your left, put it to the right. Twenty one times, every day you

should do it. Immediately you'll find that you're, by raising your left, you are raising your superego, reducing your ego and ego and superego both of them come down like that and the Kuṇḍalinī can open it out. Otherwise, in the conditions when the people are working very hard, the ego is actually on the left hand side, though...

***Contents: 1979-03-09*, Public Program (Hindi), Śhrī Lakṣhmī Tattwa, New Delhi, India**

Śhrī Kṛiṣhṇa told in `Gītā' that there should be union (Yoga) first then comes the well-being (Kshema). Till the time you don't get the Yog or union, God has no concern with you. People blame God that they do Pūjā every day and do many things to please God but can't find God.

So to meet God one should have Yog.

.....

***Contents: 1979-03-11*, Public Program (Hindi), Day 2 (morning), Gandhi Bhavan, University, New Delhi, India**

Work starts at 4 o'clock in the morning and it takes time till finish all. Yesterday I told you that [today] I will tell you about Kuṇḍalinī. Can everybody is able to see this chart? Those who cannot see come and sit on this side. Come here and sit here nicely. Those who cannot see come to this side.

[In Marathi:] Wind is very strong, right.

[In Hindi:] Yesterday I told you that the constitution with which human beings are made up of, that constitution has done very special work in us and due to this only we are created. The things which I am going to tell you now

are not discussed (described) in current modern sciences. As I told you current modern sciences only knows those things which are comprehensible or can be actually visualised and this vision of human beings is not yet having light of spirit. Still human beings are not enlightened (matured).

Things which now I am going to tell you can be known only after enlightenment (maturity). Whether these things are really existing or not existing within us, that you yourself can see. First thing is that human beings gets situated (settled). Firstly his existence is formed. Whole universe also initially get its condition. If it does not get its condition then cannot happen.

So when this condition is created is due to power of God in us, the power which we call as energy (Shakti) of Sadāśhiva or energy (Shakti) of Shiva. Due to this energy our existence is created. Ṛiṣhi munis named this energy (Shakti) as `Mahākālī'. This energy comes in us through our right side and settles on our left side. As it has been shown here... [In Marathi:] you show... show Iḍā Nāḍī... from top to bottom.

[In Hindi:] The channel carrying this is called by Iḍā Nāḍī [channel].

So all these things are very minute.

These are subtle things. These cannot be seen from outside. But due to this channel only left sympathetic nervous system is being manifested in us.

So like this as condition is there, the way in which our existence is also there. If there is no existence we reach to death. It means that when this power is not there within us, we get destroyed. Therefore many people's

know this as `power of destruction'. When sun sets, all over gets darkened. In the same manner... as existence of one power or not existence both are symbolizes same power. This power has to symbolize both existence and set.

Another power which is moving in us due to which we create, due to which we thinks, which retain body, due to which we keep this body moving. This energy is called by energy of `Brahmadeva' and this energy of Brahmadeva is called as `Mahāsaraswatī'. I am talking in English because we get confused in Hindi language in left and right. This energy passes through our left side and settles in our right side. The channel carrying this energy, which is very minute very very minute is called as Piñgalā Nāḍī [channel].

The channel which is first is also called as `moon channel' and this [second] channel is also called as `sun channel'. Due to this channel within us right sympathetic nervous system... this is subtle channel but the material channel i.e. right sympathetic nervous system which can be seen with eye which is active channel is manifested. This channel is responsible for physical and mental work is performed, due to which we think.

First channel which is called by `Moon channel' or `Iḍā channel' activates subconscious in us. As you are now listening to My discussion; at this moment at present you listen to My talk and immediately you throw it in subconscious mind. You are listening this in conscious mind and from conscious mind you move this in subconscious mind. And due to this mind; conditionings (saṁskār) get developed within you; may be those are

good conditionings (susaṁskār) or bad conditionings (kusaṁskār) which is called by conditionings in English.

Due to this channel our past is created, `Bhava' is formed. Means whatever has happened in past which is called as `Bhūtkal' [past tense], whatever is over is stored in us and very minute recording or collection of this [past] is kept in Kuṇḍalinī. Kuṇḍalinī Shakti is also residual Mahākālī Shakti. Shakti of Sadāśhiva is always static as in one seed there are these two energies enlightened and at the end absorbed in it only and that's why it is called as Sadāśhiva. Because this energy is always static and other energies gets awakened from this and gets absorbed in this only.

Other than this there is one more energy in between in us; the channel carrying this energy is called as Suṣhumnā channel.

Some say it as Suṣhumnā, some say as Suṣhumnā. It's having different pronunciations but Suṣhumnā is proper pronunciation which can be sing in Mantras also.

So this Suṣhumnā channel is carrying our activity of ascent, evolutionary processes. Due to this channel we became from amoeba to human beings. Through all these three channels whatever is achieved, whatever is worked out, whatever a being obtains, whatever is happened that is stored on our central nervous system which enters in us through rear side of brain going to downwards. Today whatever is having human beings consciousness, like now at this moment whatever you have obtained that's is settled completely in your conscious mind.

So likewise I have told you four systems. The central system which we call as `Shakti' of Śhrī Viṣhṇu.

By Śhrī Viṣhṇu's power firstly Dharma gets retained in us. Through retention of Dharma only we ascent gets developed. Like if you see periodic table in chemistry you can understand how properly neatly God Almighty have arranged all elements there in it and how he has given different types of energy or special Dharma have been allotted to them. They have 8 valency and this you can ask any specialist of chemistry or medical science and from these 8 valency some of them have either fulfilment with 8 or with 4 valency in case; if they are complete and due to lack or excess of one or two or three [electrons] transactions takes place in between them. This has been created very delicately. This retention also, this retention of Dharma also takes place due to `Śhrī Viṣhṇu Tattwa'. As gold is having quality that it never gets spoiled, it never becomes black, untarnishable. This retention of Dharma is due to Śhrī Viṣhṇu principle. When this Viṣhṇu principle is spoiled then our ascent is stopped. This Viṣhṇu principle mostly we have to *[UNCLEAR* use/follow/practice] in Sahaja Yoga and this mostly we have to consider.

Before I told you that Kuṇḍalinī is residual conscious of Mahākālī power. It is having collection of whatever we have done till this time, what mistakes we had done or what religious acts we had done, what we had gained, what kind of conditionings we are having good or bad, all our diseases, problems all not just of this life but of many lives are stored in this and this is your Mother who have stored all your conditionings (saṁskār) in her and is

moving with you every time. That's why this is called as Sahaja Yoga as it is settled on your triangular bone in 3½ coils. Why it is having 3½ coils is topic of great discussion... if I start to talk on this then time will not be sufficient...

You can see with your eyes whether this Kuṇḍalinī is there within us or not. When Kuṇḍalinī is being raised you can see that how it is vibrating on this triangular bone. When there is clutch in Nābhī Chakra then specially these vibrations can be seen so strong that any small child also can see this. This does not require any proof. For this we have prepared film also which we will show on BBC TV. Kuṇḍalinī resides here only at this place. You can read some of the books have been written down about Kuṇḍalinī.

Irwin Sāhab has also written such a big book about Kuṇḍalinī. Till now he also don't know that where is Kuṇḍalinī residing exactly. Then why they are writing about this? Who has given them rights to write such a big book? If he is British that does not mean whatever they feels can write. By reading books and without experience by observing he had written may be Kuṇḍalinī is in stomach... or may be little bit below this or may above sit.

All things made by God are never little bit here and little bit there [not flexible]. Truth is unique.

All this confusion is there only in human brain that whether it is here or there. Things which have been created by God are just at that place only and not at any other place. You can see this with your eyes.

This Kuṇḍalinī residing at triangular bone is moving with you for many lives. Even after death she is wondering above your head and when you again take birth then enters in you and resides inside. Death and birth are work of very great compilation. If we start to talk on this topic then will take a big lecture.

But we don't have any connection with death at this moment. Now we are just related with present and we will discuss only about it. As left side channel `Iḍā Nāḍī' is related with our subconscious about past in the same manner channel from right side which is called as Piñgalā Nāḍī is related with our future and the channel which is in our middle is related with present, now, at this moment. See this there is gap between these due to which human beings cannot stay in present; either he goes ahead or stays behind but cannot stay in present. Cannot stay in present.

Now see what happens due to awakening of Kuṇḍalinī. When you hold your hands like this in front of Me, then energy or vibrations flowing through Me enters through your hands through fingers and these fingers see these fingers. They have not shown this in chart but another chart have shown this. These are also having center. On right and left on right hand and left hand are also having these center and all these fingers its edges at that place are center (Chakras). And when these Chakras or center are awakened then you can feel on them that your which Chakras are caught up. Due to this you can understand Chakra from both left sympathetic and right sympathetic and when you know Chakras then due to Chakra you can cure any diseases due to Chakra. Like yesterday one girl

came. She was having multiple sclerosis which is incurable, nobody can cure this. Then why it was cured by Sahaja Yoga? Because in this first diagnosis is that which Chakra is being caught up. Mūlādhāra Chakra is caught up. Heart Chakra is caught up. If you awaken Śhrī Gaṇeśha on Mūlādhāra Chakra and in heart Śhrī Shiva is being pleased then immediately that person will be cured because his Chakra which are subtlest, which are basic are cured then that person will be cured. Diagnosis also will be done by human being. That person who get realised he himself will diagnose, will give treatment, give medicine and can give Self-realisation to others.

The first Chakra is below Kuṇḍalinī. God almighty has kept this here with proper wisdom.

So this Chakra is adorned due to Śhrī Gaṇeśha. It is called by Mūlādhāra Chakra and above this is Mūlādhāra.

Triangular bone is called as Mūlādhāra.

Some peoples call it by Murgund. Many names have been given.

But Śhrī Gaṇeśha resides on Mūlādhāra Chakra and it's very necessary to understand this Mūlādhāra Chakra. Our sex is controlled by this Chakra and Śhrī Gaṇeśha has been kept above this. Śhrī Gaṇeśha is an innocent child. That's why he has been positioned there because he is so much pure that no dirt can touch him. That's why is being seated there. Because small child is having so much innocence that all such things are all above him, that's why Śhrī Gaṇeśha is seating there. By residing there Śhrī Gaṇeśha [protects], Kuṇḍalinī which is Gaurī swarūpa [form of Gaurī], means She is married but still did not meet to husband, still virgin, in virginity only She

has created Gaṇeśha and kept him here. See such a beautiful organization is this and she is residing there waiting for husband, waiting for meeting with Shiva. For the protection of her chastity, for her protocol Śhrī Gaṇeśha is residing there. Now on this I will tell you what Māntrika's [Tantrik's] have done mistake. Because I am Mother I will not say that they do this deliberately.

But this can be greatest sin, this can happen by mistake only.

Initially when they started doing Manan *-'meditation'* because was not having so much pure mind due to which it might have happened that's why may be they feel Śhrī Gaṇeśha's trunk as Kuṇḍalinī and due to this they considered Kuṇḍalinī at that place where we sustain Chakra. Where there is Śhrī Gaṇeśha, there is no Kuṇḍalinī and that's why they developed such theory that by doing sex Kuṇḍalinī comes up. May be initially this mistake has happened. Might have happened but being Mother I cannot blame them. They are also My children. But human being have never done any mistake more than this. See Kuṇḍalinī is your Mother and this is so strong to blame on her. But by this mistake all Tantric society was created.

In sixth century there were riots in our country and all kings, emperors who were filled with dirty lifestyle were giving more support to such activities. They ruined it to such low level that our all architecture, scripture as much as even in our all sciences they featured it. They started saying that Shiva and Shakti were homosexual and they also started saying that `Aśhva-medha Yagñya' is also unisexual. The person whose eye becomes blind in

Shravan [August - month with greenery all around] he see everything as green.

Such a highest virgin great principle they brought very low level and ruined it. Tantric are actually we, we knows its technique (Tantra) and we know how to operate this technique. This is your technique by which Kuṇḍalinī comes up. But these bad peoples named themselves by Tantric. It is like as if one thief has come and is calling himself as a king and due to this confusion human beings cannot understand that while discussing about Kuṇḍalinī why Mātājī is saying about purity. Actually this Kuṇḍalinī which is purest thing and peoples get astonished when we relate it to purity. Such a darkness is here. Then when such peoples who do not value character in their life, who are not pure, those who are spending their life by wrong ways, those who have completely prepared themselves for their destruction so if such peoples when try to raise Kuṇḍalinī then it's must that heat will be created inside them. They will start jumping and will do many funny things. Those who have faced such experiences is natural because Śhrī Gaṇeśha is survivor of mistakes, he cuts all sympathetic nervous system.

We have such peoples when their Kuṇḍalinī was raised then bristles came out from here to here all over their body. This is not due to raising of Kuṇḍalinī but its reflection of sympathetic due to... see here its flowing through two sides. You can see that you cannot raise Kuṇḍalinī through Gaṇeśhajī. He is residing at rear side but I feel that when peoples come from foreign countries to our country they come from bathroom or from

drainage and they write explanation of that [drainage] as explanation of our country.

They are donkeys only. If they want to come then they can come from main gate and then understand what is culture (civilization) of our country! Such a learned man like Jung, I admire him a lot; he was also donkey because he came from same way and he spread all Tantric and its importance. No Indian is remaining with us to tell them the real truth. Because Indians do not study and also do not try to understand these things that what is the science of Kuṇḍalinī actually. When your Kuṇḍalinī is awakened, you will be surprised to know that you just become like innocent child because Śhrī Gaṇeśha is awakened initially. At the beginning Śhrī Gaṇeśha receives vibrations which are flowing through hands. Your hands are towards Me. Vibrations enters through your hands and informs Śhrī Gaṇeśha that now Mother has come and you become like small child. Because he breaks the way in between.

Then after that Kuṇḍalinī rises. Kuṇḍalinī never rises till Śhrī Gaṇeśha do not sanction. If you are very impure person then Kuṇḍalinī cannot rise or if anybody has damaged your Mūlādhāra then also cannot rise. Now a day's mostly Gurus do this dirty work. These peoples break your Kuṇḍalinī. Peoples become unhappy with Me if I say something against their Guru's “Mātājī, don't say this." Then what? Shall I adorn them with garlands? Or shall I do Ār.ti to them who breaks your Kuṇḍalinī, who destroys your chance to have second birth and dispel you from your own right to get this. These peoples are just interested in money. They eat your money; I don't have

problem. They crook you; I don't mind. Whatever they want to do, they may become thief, they make your women dirty. If your women are so stupid; let them become dirty. I don't mind. But when they troubles Kuṇḍalinī and makes your Kuṇḍalinī dirty then they should be called by `Rākshasa' [demons] and they are demons only. I know such demons who were killed by Goddess many times and they have born again and again and again they are born in this Kali Yuga and six Rākshasin *–'female demons'* also have taken birth and peoples worship them. Such senseless peoples are. They don't have any limits.

This Kuṇḍalinī is your Mother. She is waiting that a day will come and her child will get his second birth. She only gives you second birth. Due to her you are known as twice born. If you are superficial person, if you don't have any depth in you, if you don't feel that Kuṇḍalinī to raise on her own, even if you have done some mistakes still she is telling that he has done this mistake. From your Chakra it can be known that you have done this mistake, you have done that mistake and in this way we can know completely about Kuṇḍalinī. But if you have carefully kept your Kuṇḍalinī properly like as Kabīra has said "das Kabīr jatan se odhi, jaisi ki taisi rakhdini chadariya." At that time Kuṇḍalinī of such peoples get easily awakened. Now after this next Chakra above this is called as Swādhiṣhṭhāna. This Chakra comes from our Nābhī and is moving around this [Nābhī]. Due to Swādhiṣhṭhāna Chakra our attention is activated.

Wherever we put our attention there Swādhiṣhṭhāna Chakra starts working. That's why when we think too

much at that time Swādhiṣhṭhāna Chakra converts, transforms fat from stomach so that it can be used in our brain. Brain is also having fat globules in it. These fat globules which we use are transformed in stomach by Swādhiṣhṭhāna Chakra and transfers them to brain.

This is the Chakra which keeps control on our liver, pancreas, kidney and some part of uterus. This is the center of creation. Whatever we think about future, we feel like to create, whatever we do planning for future then this Chakra starts working and it enlightens our attention. It enlightens our attention. The person who has bad liver, his attention is always sad. He will not like anything, it's not his fault because his liver is not good. That's why it is called as liver as it is related with your life. In the same manner person who thinks too much and do too much planning his liver also becomes worse because either it is doing work of thinking and supplies continuously to brain which or will look after all these organs? From these organs when Pancreas becomes bad then you get diabetes developed. Diabetes can be cured a hundred percent. In this manner due to excessive thinking right side of a person is doing excessive work and left side becomes orphan aged or becomes sad gets neglected. Due to this when person thinks too much, does too much work, does too much physical efforts then he gets heart attack. When he gets heart attack then he should understand that “Now I have done too much." He becomes imbalanced. He should understand immediately that now he should pay attention towards emotions and try to bring balance. In Sahaja Yoga after Self-realisation

there is very simple process to bring balance, raise left side and put it on right side.

Just now many people came here who were not able to get realised, their only left side was raised and put it on right side only three times then immediately their Kuṇḍalinī came out.

As you can see here that when you think too much or when you are very busy in work then your ego gets developed, as shown above. Which actually goes through your head up to here revolving like a balloon and when you develops conditionings in yourself means when you try to press this ego then superego is awakened in you which is called as superego. In this manner two different types of balloons are developed in you. When one balloon is more developed than another balloon then it tries to control another balloon and it exerts pressure on another balloon. Nowadays ego is more developing in Indians because we are developing so we do much planning. We are very active that's why due to thinking our ego is increasing.

Nowadays in Western peoples superego is increasing because initially there ego was so much grown up that it completely controlled superego.

So they were disturbed and through ego they started thinking there should be some control over this and they started taking drugs etc. Due to intake of drugs superego was increased. As superego gave push to ego then ego came here and superego was expanded. Now wobbling is going on in between these two. They are pushing each other from here to there and nothing is at proper place. All the time wobbling is going on in between two in their

mind. They are having very different worries. As you know that those who are very wealthiest countries as like Sweden are having more number of suicides because in their mind this quarrel of ego and superego is going on. Living is not in their tract [they are not having capacity to stay live]. In one minute you can see in America hundreds of peoples; somebody's nose is moving, somebody's head is moving, somebody's eyes are flickering, somebody's mouth is twisting. They cannot sit in peace for one minute. If you see young peoples can see big wrinkles over here due to worries.

The reason for this is quarrel between ego and superego which is continuously going on within them and so much fallacy and confusion is going on in their mind that they don't understand `What is it?' and by taking benefit of this demonic powers or negativities enters in their brain and that's why they follow such things so that they can run away from this and can run away from all problems in this world. This Swādhiṣhṭhāna Chakra is very important. Because those peoples who do excessive work either goes to extreme, we call this as supraconscious area which is on right hand side; so when it's transgressed then we enters into collective supraconscious. In this manner when they are transgressed on left side then he enters from subconscious into collective subconscious. Upper part of human beings is of collective consciousness.

The person who thinks too much about dead persons, about death specially in Buddha Dharma [religion] this has entered. It's surprising I don't understand that why Buddhist have given so much importance to death.

Actually according to Me Buddha never conformed it and Buddha said that don't worship any dead things. Buddhist peoples are just opposite to this. If you go to Ladakh then, many Buddhist do necromancy, Tantrism. With Mahāvīra followers is also same thing. But these peoples go to more extremes than Mahāvīra followers. But at least Mahāvīra's followers due to his going backward whatever may be like but they will prepare temple, will prepare caves, will do drawings, if not anything else then will work for cloth shop, sell clothes these kinds of work. And Buddha followers but Buddha who never talk about death. Surely Mahāvīra has said about death and hail but Buddha never talked about death. All are just going on discussing about death. In Ladakh there is science formed about which person is to be seated by which way? How person is to be kept in funeral? How he his hand is to kept? How to have management for him? In which Buddha's book this has been written I don't know. But he can never write this thing.

All this necromancy, Tantrism all forces them towards left side and with this you have the equations about whom you must have heard `Dākinī, Shākinī, Hākinī' etc. etc. in this way have seven resonance. With its resonance a person is just pushed forward in collective subconscious and in collective subconscious all those persons who are dead are there who are afraid of their life, who run away from life, sly being those who are very wicked in nature are also there, very nefarious peoples can also be there. But they don't have courage to do this work openly. They

do this dirty work very secretly. Those people who are not satisfied in this way are also wondering there only.

Our place is beyond this. When we are dead then we stay in collective conscious and we are waiting for the day when we will get rebirth. We don't believe that you wonder here and there with unsatisfied emotions. These wondering beings are very bad in [their] left side and when they enter in our body through our Āgñyā Chakra then a person can get infected with diseases or becomes mad or many other different diseases. These all diseases are of Iḍā channel and those diseases which psychologist treat are due to our left subconscious.

So our Fraud Sir was only Intelligent according to Me he was just having one eye and don't have another eye. He just saw one side but he did not saw another side. He used to say that `it's all conditionings and nothing else and it has already started with sex.' He brought all things to the sex...

if he would have read at least little bit of Indian Psychology then he would have become little intelligent.

But his vision was so much one sided, he just used to see only one side and he himself was very disgusting.

He was having bad relationship with his own Mother. He brought all creatures and deceived them in dirt.

And this must happen because if psychologist all time stays with mad peoples then he himself will become mad. All that dirt comes in him which he see in mad peoples. This may be psychologist don't know and the one who has come with Me here. He is very very good psychologist there, he himself told this. Because if somebody has got TB then we understand that he has

got TB, need to protect ourselves. But we don't understand any way to protect ourselves from these spirits, possessions. We meet them, we talk with them then it might happen that we also take something from them and due to this reason they cannot cure many people's diseases because they cannot see them. This is very subtle thing. It resides inside us and it is there surely there and this is settled in us.

Now if you go to right side then in right side you reach in supraconscious area then from there if you go beyond then you reach in collective supraconscious area. At this place those peoples who are very ambitious people stays there. They are very ambitious peoples those who always talk about future. But as Hitler is dead he must be there. Because he is still not satisfied. Many ambitious peoples are in this place.

When you go to supraconscious then one of these gentleman enters in you. When these spirits enters in you then you become mad. Extremity of anything... in this an ambitious spirit is filled in you. Spirit named `Rām' is filled in you then you starts working. They starts working on you. In ten years your condition will become as like broken car starts doing sounds. Now I went there they used to do trans. There who ever have followed it, listen carefully because when you go in trans then you go in supraconscious and after entering in this supraconscious then these spirits ride on you. Spirit named `Rām' will ride on you.

Whatever is your own is all lost. You take somebody else's load on yourself.

Try to understand if Hitler comes and sit above you then how will be your condition. It might happen that you become very successful person. Very successful person. All world can see this. But after ten years your condition will become such that you... That's why somebody have very bad spirit then can be seen within one year. Will tell you one example from here only. Last year when I came here he started saying that, “Mother, my condition is such that if from any place some fragrance comes my breathing starts becoming faster. My condition is that I cannot go through any temple or Masjid. If anybody says name of God then my breathing becomes faster. What is this?" I removed his possession and now he is better.

So this also can happen and that's why you need to understand that both things are wrong.

We have to do in center, Middle way. This has also been told by Buddha. Same thing has been told by all, that we have to be in center. In Chakra from Nābhī Kuṇḍalinī which is... about which I told you yesterday that Nābhī Chakra of our country is spoiled. One thing is that we god... first thing is that why you want God? Why God should give you peace? Why should give you health? Why should give you joy? You don't have even seeking of him. You don't even desire to know him. You are wondering here and there.

All kinds of teasing going on. I am asking on behalf of God to you that “Which God have you seen ever?" He has created all this nature for you and you are just overpowering it. You are quarrelling in between.

Even two brothers cannot stay in peace then why should God look after you? Whatever problems have occurred in

this world are all human problems. This is because human being itself has adopted demonic power in him and forgetting all about God he is walking on wrong path. Then why should God almighty look after you? What is that for him, today he has created you tomorrow he will destroy and will again create another world. He have no concern with you. It's Me only that I am Mother and feel that no children's should be saved and this will happen. What do you think, that you will be sitting relaxed? That thing is going to happen. It all right that now time has been given, now you get realised then it's all right. Else Kalki incarnation is going to come and when it will come he will not see anybody, he will not give realisation to anybody, will not give lectures to anybody. As now I have requested you, he will not request you that, “Baba, come, come, come..." With one sword he will just cut your neck and will finish.

And will do so much destruction that you will not understand that where you are.

That's why must understand that now last time has been given to us and last chance also and we should achieve it. Don't spoil your life by walking on wrong path by hankering after wrong things because your life is very precious. Through so much difficulties you have been created. See all Chakras has been created by God almighty within you. Firstly beautiful center like Mūlādhāra on which Śhrī Gaṇeśha is residing. Then Kuṇḍalinī, through which you will be reborn. Second one is Swādhiṣhṭhāna due to which you can control whole nature. See when I was coming here these peoples told Me that in Delhi it's raining a lot. I said Don't worry since I

have arrived. The day when we arrived rain has stopped. Suddenly rain stopped. It's not difficult work. I will say that even sun and all that to make it proper is not difficult job.

But human beings are very difficult. Most difficult thing is human being. Sun, moon, stars all are under gesticulation of God. It's no difficult task. But human being who are free; in front of them even God is also bowing low. How, by which way he should persuade you that see how beautiful thing he has created within you? Through this beautiful thing achieve God. Get joy through this. But human are not relieved for even two minutes that he will sit and settle in God, achieve it, clear in it and give it to others. But they don't have time though actually they always have watch. For which purpose God has given you time? For what God has opened all secrets of nature which you call as science? From where did you get all these powers? For what purpose you will save time? Everybody will save time. We want to save time. We want to save time. For what you will save time? They will say that we want to go to pub. What we will do by saving time? And will say we want to go to ball room for dancing. You need to save time so that you can do meditation, settle in meditation and achieve yourself. That's why God has given you all these powers.

And above this you can see is Nābhī Chakra about which I told you yesterday that how much important is this Nābhī Chakra. That's why will not tell you more. But human being get evolved through Nābhī only.

When he achieve God then only he becomes right. Then only his vision becomes good. If his attention is always

on money, status, politics on all lower level things then Kuṇḍalinī cannot cross this Chakra and this Chakra is very important Chakra within us and this needs to be well preserved and understood. `How our Nābhī Chakra can be kept properly? What can be done for this?' These things you can discuss with these peoples. They will tell you about this.

Chakra which is above this is very necessary center. It has been created specially in us. As by Nābhī center developed role of ascent, role of evolution in us then as you know Dasha Avatāran [10 incarnations of Śhrī Viṣhṇu] took place. Means one by one incarnations took place. As firstly fish incarnation took place. Means initially fish came out. After fish when fish touched to earth then became reptile. Then incarnation of tortoise took place. All these things are in science and also in our. In this way one by one creature were developed. Incarnation means life comes and shows to you. But this live achieves to partly form (ansha swarūp) of God and tell to you, guide to you and his place is within you.

So from this whatever incarnations took place mostly took place in Void and helped you from there and at that time many people tried to achieve God but whenever they tried demonic or Satanic people attacked them.

At that time as you know Goddess `Shakti of God' itself incarnated. Like this has been told about 1,000 incarnations but she took many incarnations. And she protected all those peoples who were doing yagñya etc. with the purpose of crossing void and protected them. Yagñya were performed with the intention to enlighten all five elements in nature. That's why yagñya were

performed. Now there is no need to enlighten these elements. All of them are already enlightened in you therefore you get electricity and you can use this energy. Due to enlightenment of all these elements you can do agriculture and have all these new advancements because all these elements were enlightened. That's why now there is need to go beyond all your Dharma's. To achieve last stage of our evolution means to get introduced with your own spirit. This is your job. All other jobs are finished. Only this last job. Now as I told you Goddess [incarnated] for your protection and she has 1,000 names and about them it's very difficult to express in words. You know all things that how are Divine Powers? How it is dynamic and how it is subtle. It's not easy to express about this. Means it's so active, so loving, so subtle that if one of finger of that is moved and then all world will be moved. It is having so much power. This Goddess has incarnated many times and destroyed demons so that you can follow your Dharma.

Now in this right side which is Heart Chakra is having place of Jagadambā who is your Mother. When you forget that Jagadambā is your Mother then sense of insecurity gets developed in you and when this happens then you get disease of breathing. Disease of breathing which is called as asthma.

So asthma and in case of women they get Brest cancer. This is also caused due to sense of insecurity. This sense of insecurity is developed because this abode of Śhrī Jagadambā remains destitute and it is cured with awakening of this abode of Jagadambā. All such diseases like lungs cancer etc. are cured due to awakening of this

center. But till human being don't know that we have abode of Śhrī Jagadambā in us. To know all means to enlighten. I don't mean that to know means knowledge. There is a lot of difference in between knowledge and enlightenment. When one gets enlightened that Jagadambā resides in us then only he gets his ascent. The Chakra which has been shown on its right side is Chakra of Śhrī Rāma. Here have incarnation of Śhrī Rāma. This is abode of Father. On left side this there is abode of Jagadambā. In the central have abode of Jagadambā and on left side have abode Śhrī Pārvatī who is our Mother. This is abode of Mother. If you are having catch in your left Heart Chakra then if you are asked about your mother then will get to know that either your mother is sick or she has been dead. If you have catch on left means you have heart disease.

After this the next *[UNCLEAR* Chakra/center] which is above is very important Chakra, is called as Viśhuddhi Chakra and through this 16,000 Nāḍīs or channels are spread throughout the body. This is the abode of Virāta. Which is called by primordial master which is all this is primordial being and in which you all are these small small cells which is called as microscopic in English.

So in this Great God almighty you are these small small cells. When these cells are awakened then this Great body is also awakened.

God almighty is awakened who has created you as human being and now you know him and achieve him.

This is your enlightenment. He creates you and that's why this center is important through Sahaja Yoga point of view. Because in Viśhuddhi Chakra is having abode of

Śhrī Kṛiṣhṇa. We cannot understand Śhrī Kṛiṣhṇa now. Śhrī Kṛiṣhṇa was very Great Diplomat. If you want to learn from him learn politics and that's why you cannot understand all Gītā. Because he was such a Great Diplomat that he thought that these are foolish and these foolish peoples cannot understand straight way if you tell them (cannot take out ghee with straight finger so it's better to bend it). That's why he told you all things in puzzled ways.

This I will tell you after some days as there are many things to be told now. As it has been told in Gītā that achieve this, seek for this, you get to know yourself.

[MISSING.]

***Contents: 1979-03-12*, Public Program (morning), After Realisation, New Delhi, India**

Kya bhole you just tell me, really, I don't know what to say. [Laughs.] [Hindi] what do you want to know? Gentlemen: *[UNCLEAR]*.

Shri Mataji: Ha? Gentlemen: *[UNCLEAR]* do's and don'ts.

Shri Mataji: Do's and don'ts. Ha. Ha. Good. [Hindi.].....

***Contents: 1979-03-12*, Public Program (Hindi+English), Day 1, Mūlādhāra Chakra or Realisation of Divine and Spirit, New Delhi, India**

For that something should happen within you, something should happen. I had said that in the morning to you.

Second thing which is very important is that if the realisation of Divine and Spirit is experienced only by couple of selected people and common people remain untouched by it, then it has no meaning. In that case

there is no meaning of Divine or this world. This creation has no meaning either. This realisation should be experienced by common masses. If it is not experienced by common people and is limited to selected few, then same situation will happen as everyone faced before. Those who were like this were accepted by no one. Tell me, how does it matter even if they are accepted?.....

Contents: 1979-03-24 **Talk to Sahaja Yogis (Hindi), Chitta, Seminar, Day 1 (morning), Bordi Shibir, Maharashtra, India**

..... But some people are also strange, such as one lady has come and said I believe (worship) in Renuka Devī. Now, particularly, we should not believe in (worship) Renuka Devī's incarnation. And people believe in these kind of insane things.

Some people simply believe in who we believe as incarnations.....

Contents: 1979-03-24 **Talk to Sahaja Yogis, About English Sahaja Yogis, Seminar, Day 1 (afternoon), Maharashtra, India.....**

Do you think Christ was a namby-pamby skinny sort of a fellow? No, He was not!.....

Contents: 1979-03-28 **Inauguration of The Advent, FICCI Hall, New Delhi, India, from Anant Jeevan, Issue 1 (Jul 1979), pp.5,12**

Our respected leader Śhrī Gulzari Lai Nanda, author of the book The Advent Mister Gregoire, members of the

Sahaj Yoga Society of Delhi and Bombay [Mumbai] and you all the seekers of Divine.

I am so very thankful to all of you for giving Me this opportunity to stand before you and say a few words about Divinity and about God's compassion and love for all the humanity that He has created.

We are not aware or we do not know that we have become human beings through His grace and through His own doings not by our own efforts from amoeba stage to this stage of human awareness. We never think why God has made us human beings? What is the purpose of our being itself? As I said today.

Gandhiji always wanted we to be Swatantra –*'independent'*. That time the meaning of was political freedom but today the meaning has changed, like a flower ultimately becomes the fruit. Swatantra means: Swa is your Self, the being and Tantra means its mechanism. We have to become the mechanism of our being. We are the instrument of our being. This is what today Sahaj Yoga is manifesting. Sahaj, as you know very well, is `Sah' means with, `ja' means born with you Yoga is the right to be united with Divinity, with God almighty. That is your right as a human being because God has given you that special right that you have to be united with Divine, with God Almighty. This is Sahaj Yoga, but this has been working not today, has been working since long. But it's a living process. If you understand a living process, the seed sprouts, becomes the shoot and the root, the shoot develops into a proper tree and then the flowers appear at the blossom time. Many fruits are manifested out of those flowers. In the same way the

living pro cess of life started long long-time back and today we are at a point when blossom time has come and many have to receive Self-realisation. The time has come. Kṛiṣhṇa has said Yoga Kshema vahāmy'aham first I give you Yoga and then Kshema. All of them had said the same thing. The only difference is: the different stages of human evolution took place when all these incarnations came on this earth.

Incarnations have to come. If you reason it out you will understand why an incarnation is needed to come on this earth e g. if you are to be guided there are few ways by which unconscious can guide you. It can guide you through symbols which appear in your dreams about which Yoga and Freud have written a lot. There are so many other ways by certain happenings the unconscious, the Divine can guide you; but it is all vague, extremely vague. The unconscious must have a mouth to explain itself. It must have proper body to be able to communicate what it has to say, otherwise how are you going to have a rapport with unconscious.

If you take the position, that everybody has got a Guru within. Yes, it is so. Everyone has a Guru within, no doubt but still the Guru is asleep, means that Guru is not in your conscious mind. You can not consciously talk to that Guru. If you think that you are talking to your Guru or God before realisation, I think you are under some illusion.

You cannot have any rapport with the Divine unless and until you are realised, unless and until you know you are [the] Ātman, your Ātmā. Before that whatever you may try may create a depth in you, a serenity in you, a

character in you but still you cannot have a direct rapport. You are to be connected.

Now somebody has to do this job. That is why many incarnations came on this earth.

But somehow human beings do not like them. They have never liked them. The reason is man does not like himself. He cannot believe that in his life time an incarnation can come. If he knew how great he is what a great wondrous thing God has created in him, if he knew what a great mechanism is built within himself, he would not have resisted against incarnations. At the time of Rāma He decided, it was decided, that he should not also remember that He is an incarnation of Śhrī Viṣhṇu because even that memory may spoil the game. But you know Paraśhurāma recognized Him. There was a trick in that. Paraśhurāma is also an incarnation of Śhrī Viṣhṇu and Śhrī Rām is also an incarnation of Śhrī Viṣhṇu. Why these two incarnations came together? Because when Paraśhurāma came, He was a strong man very strong, fiery, extremely fiery and in those days people only cared for very strong people. He had captured the hearts of people through His fierce nature. In human beings there are of different levels at different times. Then when Rāma came and when Paraśhurāma recognized him then people had to recognize Rāma. At the time of Śhrī Kṛiṣhṇa when He came on this earth, today we worship him in the temple, we talk about him but when he was here you know he lived with ordinary milkmaids and cowboys in a village, as a very ordinary person and the people did not recognize him much. They played with him and in his play He displayed Sahaj Yoga. When Śhrī

Rāma went to all these places in search of Sītājī, He wanted to vibrate this motherland of yours. That is why He went without wearing any shoes or without anything between him and the Mother Earth. When Kṛiṣhṇa played his game of Rasa: Ra means energy, Sa means with energy, it was another kind of play for Sahaj Yoga because at that time there were no such halls, there were not intellectuals, there were not people who were over-read, there were not people who were willing to come to a hall and sit down and listen to Śhrī Kṛiṣhṇa.

So he caught hold of people who were playful, played with them. When Rādhājī went to the river Yamuna and put Her feet in the river, the vibrated water from Yamuna was carried on Her head. He used to break the pitcher with a stone to allow that water to fall and vibrate and when the milkmaids carried that water on their heads he used to break it at the back so that whole water would fall on the Kuṇḍalinī and Kuṇḍalinī would rise. As a child when he played, Goptal Kala, when He tried to steal bread, butter which was kept in Chaja at top. It was a pyramid he created. On top of the pyramid he would stand and the flow of Kuṇḍalinī, with his feet, you see, he would press it on their heads. Now it was not possible in those days for any' one to stand like that to put the Kuṇḍalinī in such a way that the flow comes to the Kuṇḍalinī and the Kuṇḍalinī rises. Even when his mother punished them for stealing butter and put them together, tied a piece of cloth from one naval to another and he started moving the energy of Kuṇḍalinī through that. There was a gentleman who got his realisation in America and I think he was one of the Gopis with Śhrī

Kṛiṣhṇa and he described this experience when he had never heard of Śhrī Kṛiṣhṇa. This was the Rasa, this was Rādhā, Ra is the one who sustain, Dha is the energy.

Afterwards, Jesus Christ came on this earth, He is nobody else but Mahāviṣhṇu, the one described in our books. I do not know how many read Devī Bhagavat. People have no time to read these outdated books. Mahāviṣhṇu was a special incarnation created and when this Mahāviṣhṇu came on this earth, it is all very beautifully described in Devī Bhagavat, what he is going to do what he is going to be, what is his relationship with Kṛiṣhṇa. Kṛiṣhṇa is the Father that is why he1is called as Christ and Mary, the mother, was nobody else but Rādhājī Herself. It is all written in the Devī Bhagavat. I am not telling you a new story. Only thing I am giving a mouth to unconscious to tell you that you can verify it yourself. His name was Jesus because you know that in U.P. [Uttar Pradesh] `Yaśhodā' is called as `Jasoda'. It is Jasoda's name Rādhājī wanted to give Him and that's why called Him Jesu or Yeshu. Now if Lam telling you lies or if I am telling you tall stories, how are you going to know? Are you going to believe Me whatever I say? Is it proper that you should blindly believe Me? That would not be alright. That is not going to help you at all. But how are you going to know whether it is absolute truth or not You cannot know, because you are not yet on that level or state where you have realised your Ātmā. Like this instrument that is created here it has to be put to the mains. You have to be put to your mains otherwise you do not know even your meaning. Once you are put to your mains, you can ask the question, you can ask all the absolute

questions, everything, even a question like `Is there God or not?' Immediately you will get the vibrations flowing into you. About Me also you can ask questions. There are many ways of recognizing because in this life, you have to recognize. You have never recognized an incarnation so far. You have to recognize. That is compulsory and that is done through Sahaj Yoga because unless and until you are realised, how are going to recognize them also? But even if you have not recognized them, there was no need for you to crucify them or to torture. Then all the Gurus who came on this earth, the real ones, Fakes are never Gurus. They are not Gurus. The real ones that came on this earth, say, we can say Moses, Abraham, Nanak, Mohammed Sahib, Kabīr, all these are incarnations of Primordial Master whom we call as `Dattātreya'. If they are or not, if Mohammed Sahib and Guru Nanak are the same personality, same people who came in different times then what justice are we doing to them? How are we to find out? How are you to believe Me about it? I will give you an example. There was a Muslim gentleman from Iran who came to see Me, who was suffering from cancer. He asked Me: Mother, I want to get cured. I said “you a Muslim” he said “Yes, I only believe in Mohammed Sahib and nobody else!" I said this would be something like that I only believe in my nose and not in anything else. He was such a fanatic and fanaticism brings about the cancer of Nābhī Chakra as we call it, the stomach. You will be amazed fanaticism is Sin, Sinful. It gives you the cancer of stomach. I asked him “Will you worship Nanak Sahib?" He said, “No, why should I? I am a Muslim." I said, “Do you know Mohammed Sahib himself

is angry with you and you have to worship Nanak." He would not but it happened for months and then he had to accept. Any extreme behaviour of this kind is prohibited in all the religions. When Nanak came or when even our Shirdi Sāi Nāth came, they talked about Sad-achār. Even the Goddess's name is Sad-achār Pravartikā. Sad-achār is the most important thing. The Dharma is the most important thing. One has to be in Dharma. If you are Adharmi how do you expect Me to give you realisation, you just tell Me. Today I went to see a tailor of Mine who was saying “Mother if lam bad you tell me but why should not I get realisation." I said, “True, why should not you?" Alright ask a question “Mother are you Nanak?" He asked Me the question. Normally the vibrations start but would not. He said, “what has happened to me?" I said, “See where is your Surati?" Nanak has described `Kuṇḍalinī' as `Surati'. His Kuṇḍalinī was pulsating at Nābhī. You could see with your naked eye. His friend or his proprietor was also seeing that. It was pulsating there. I said “you have a liver. Do you drink?" He said, “I drink quite a lot." Then I said “how do you expect Me to give you realisation in the name of Nanak who has prohibited all this?" When I say this people brand Me as anything.

Licensiveness and permissiveness is not the way of religion by any norms, by any measure. They are translated in Hindi, if you see them, the words are badchalini aur badmashi. In Indian languages there is nothing like licensiveness and permissiveness as a good word. It is a bad thing. Absolutely it is wrong. It is very fashionable these days to become sort of a disciple of a

Guru! It is a fashion these days Divinity is not a fashion. It is the way of life. It is the need of your being, You have to be that Guru, shopping is on; people are going and shopping for Gurus. How can you pay for God's work? Christ, the person, who forgive the people who crucified him with, the shopkeepers who were selling things in front of the church.

What about selling the church itself, selling the God himself? How can that be religion? You have to know that truth is not going to fall at your feet You have to fall at the feet of truth if you want to achieve it. But it has happened before many a times and you did not recognize You did not recognize You did not like them. You do not like people who tell you about the truth. People had always made fun of such people. You have not one but many in this country itself. We had people like Tukārām, Gyāneshwar.

Thousands would go after something that is falsehood and how many disciples did they have? The fakes are very clever. They know how to tamper your ego. I am your mother. I have to tell you the truth whether you like it or not. They just Pamper your ego. The first way is to say that you can purchase them. You can pay for it.

So you do it. You have paid for it and you go on with it because you have paid for it. After all we have paid we should somehow make good of whatever we have paid. Then the second thing they do is to pamper your ego by saying that you cm do something about, it They will make you stand on your head, they will make you jump, they will make you frogs, I do not what all kinds of things they do.

So you think, `we have sacrificed such a lot for God!' It is very difficult for a human being to feel and understand that you cannot do anything about it. Only thing, you keep in balance. Do not over-do things. Do not go to Ati, to extreme.

This is the simple thing human beings are to do. Human beings do not want to be simple. They want to be complicated. There was no need for people to go to such extremes as to spoil all the Chakras within yourself, why? After all you have become human being from amoeba without doing anything and if you have to become something more it is God's job. He is doing for His own sake. When you feel the need, when you are seeking, that is also God's job.

So the Kuṇḍalinī is placed within you. It is the residual power within you, God has placed it. It is there to give your rebirth. It is your Mother. It is the holiest of holy. We have forgotten the word holy nowadays because it is not fashionable for people to be holy. People are afraid to say that you have to be holy because it offends people. To be righteous is another thing very important. All the ten commandments described in the Bible describe all the ten Dharmas we have to have. Gandhiji, also, has described them. We never understand that Gandhiji's coming was a historical event for us, is the base of Sahaj Yoga, absolutely. If you read this book [The Advent] you will know, what follies so-called developed countries have committed and into what ditch they had fallen into? But we are so pseudo westernized that we do not like these ideas.

We do not want to hear anything against this. This is the sad part. 1am not against Western people or Eastern people but what I am trying to say is that if we commit one kind of sin, they commit another kind. We commit the sin that we do not believe that God almighty is our Father, that He has created us and that He is going to look after us in thick and thin.

He is the one who has said Yoga-kshemam, the one who has given us Yoga; first you get your Yoga, then your will be looked after. Yes it will be, but first get your Yoga, Kshema will be looked after, is promised.

It is time for you to find out if it is true or not but first get your Yoga. Then your Kshema will be looked after. Then you will give up all these corrupt ideas and the corrupt ways we are living in this country. It is absolutely ridiculous and absurd the way we are. We get rid of this as soon as we get our realisation, because our priorities change. We feel so secure within ourselves. As soon as we know ourselves, we feel so happy. We feel so relaxed that we give up all these corrupt ideas Because we are insecure, that is why we take to these corrupt methods. Because once you know the Swārth, the Arth *–'purpose, meaning'* of Swa, meaning of Self.

Swārth people think is selfishness, it is not swārth. The Sanskrit word means `the Meaning of self'. If you know the meaning of Self, you feel so secure, so happy with yourself because it is such a joy giving, it is such a powerful thing that you just do not want to compromise with all these useless worldly things. You do not think that they are of any importance. You just go through them without paying much importance.

Your whole being is transformed. But that has to happen. In the same way, in the west people commit sin again the Mother. They will not steal anything if they come to your house. No, they will not touch even if there is a diamond ring lying they will not touch, but they may runaway with your wife, may run away with your daughter. They have no objection and even the daughter may not have any objection. Whole society does not have any objection as if this is the only Dharma they have to look after. It is amazing For an Indian it is shocking when he see all these things.

So we have to understand that if we are committing this kind of foolish thing, also can be forgiven by God because He is the ocean of forgiveness. She is Guru Nanaki. She is Dayā Sāgar. He has to do it because he has to complete His creation.

So be assured about it that Sahaj Yoga is your fundamental right, is the one that God has bestowed upon you, is going to happen to all of you but why also argue about it. There are so many people who come, “Mother Kuṇḍalinī raising is very difficult. That you can only raise it up to Nābhī or something like that." We can live up to the ten Dwaras and all sorts of ideas.

But supposing this is done through this being just like that. There must be something with Me. I know the job. The one who does not know the job, supposing I do not know how to put this right I cannot.

Whatever I may try I may break this. I may break that, I may go here and there. I may break the plug.

But If I am a mechanic. I know' the job. I can do it That is the only difference but for that why should you be so

much hurt. I mean you know so many things which I do not know. I do not know' how to cash a cheque. You will be amazed. Till this day I do not know how to cash a cheque.

Somebody has to guide Me how to write a cheque I am so hopeless in so many things. But if I know another thing why should you be so angry with Me for that? Why should it hurt you? And if I am going to give you, what you have been asking for, the physical, the mental, the emotional and the spiritual being is within you, all that is there All your sciences, all your enterprises, all your knowledge is analytical. You treat somebody for one eye, you need another doctor for the other eye, something like that. But this is something else. This is what I am talking about your under currents, which ultimately becomes one current. That is what you have to get. Once you get it, you yourself start manoeuvring it, it starts flowing through you. It is always being promised to you.

Kuṇḍalinī knowledge is very much known to us. Actually we are so much anglicized, thanks to lord Macaulay that a very few people who even know the word Kuṇḍalinī. If you read Kabīr, the whole thing, Kabīr is nothing but Sahaj Yoga. How many of you read Kabīr? For fashion sake even if they read they don't know what he is talking about. Nanak has talked about it. Gñyāneśhwara has talked about it. Christ has talked about it that I will appear before you like tongues of flames. What is the meaning? Christians do not know about it.

So it is being promised. Ādi Shañkarāchārya, of course, the greatest son of our country has described it so elaborately, but those who call themselves also Hindus,

do they know the word Kuṇḍalinī? While throughout in the Mārkandeya Purāna, such a great sage, the one who has not read the Mārkandeya, I would not call him an Indian at all. One of the greatest sages of this country is Mārkandeya who has written a complete knowledge about the Devī to such a little extent, to such a small detail that you will be so surprised, how he could see all these things. Did he enter into the body of Devī to find out these small small minute things? But all this we have done in this country much more than any other country.

There will be Prakopa of Devī. There will be fury of Goddess. You do not know when it will be. If you have to go out, you have to take half an hour to get ready to go out otherwise you are finished. The nature is so misadjusted, it is so furious still that it is to be balanced, brought to proper levels, was done by our Rishis long time back. They harnessed the nature by doing `Yagñyas' It is because of their Yagñyas only, we have been to discover sciences. We have discovered sciences long time back. At the time of Rāma, we knew about Vimān [aircraft]. This was all done by our Rishis because they did not have to fight outside so much. We can live in a forest. Really we can live in a forest without difficulty. That is how we have been able to find out about inner being. This is `The Yoga Bhūmī' and you are the `Yogis'. You are the special ones to be born in this country. You have to do great Tapasya to have a great Sampada but we are not aware of it. In this country, in this great country of ours, Sahaj Yoga was to be born in this new way. When I was born, My father was himself a realised Soul in My family. He was a great man and he told Me

that unless and until you find out a method by which the common people (sarvsamanaya) get this realisation, nobody is going to accept God because one or two flowers here and there do not convince people of God. You have to work it out. My mother also knew about it. Till her death. She was asking Me, “Have you been able to find out or not?" When I told her I have, she was very happy.

It is a mass experience today. It has to be. It is a mass experience, no doubt. In villages, it works much faster than in the cities, because city people are very complicated, very artificial They try to dodge the truth every time. They are over read. Kabīr has said: “Padhi padhi pandit murakh bhayi." Just imagine what a contrast! Pandits have become stupid by reading too much. What does that mean that we condition ourself with all kinds of knowledge whether it is knowledge or non-knowledge, whether Vidyā or Avidyā. Vidyā and Avidyā, we cannot discriminate between the two and we get all the things that are not congenial to this beautiful human personality of ours. We consume it. We go on consuming it, destroying ourselves all the time and anybody who comes up with an idea that you are destroying yourselves, we brand him, `Oh! He is the school master, or something more I do not know.' In England they have real definite words of describing such horrible people who tell you not to destroy yourself. This is modern style of crucification, I call it. Because now you cannot crucify Christ.

So you are going to crucify Him like this. Anything about self preservation is wrong. We must preach self

destruction, Is this the way arc we going to achieve for which God has created us? But why, I cannot understand because if by getting Self-realisation, you get that bliss, that joy, that happiness and you also become collective conscious, what we call in Hindi, Samūhik Chetana, you become. It is an actualisation, you start feeling another person. It is not brainwashing, just telling you that he is my brother. Hindi chini bhai bhai. All that is not done. It just happens. You start working out that way. It is a part and parcel of your being. If it is so why not have it. Why not try and get it? I know it is a very big thing to say that you have to recognize an incarnation. I am avoiding for the last so many years of My age. Even Śhrī Kṛiṣhṇa dare not do it. He said: “sarva-dharmān parityajya mām ekam sharanam vraja"“Give up all the Dharmas and follow Me." Christ said: “I am the light. I am the path", He was crucified.

It is tactless to say these things, people know and I am very tactful.

Normally I would not come into your askings. But one has to find out. One has to find out, One has to find out not Me but yourself. First find out yourself then you will know Me. As I said, I am your mother. I have to work it out. You have to be reborn. That is your right. Better have it. Better get it.

For Me you are just children. Whether you quarrel with Me, you fight with Me or you argue with Me or if you are humble to Me and surrender to Me, you are My children. The one who are sensible will get it faster, those who are not, will get it later, but all of you who are here must get it. Now for such a short time I cannot tell you all

elaborately, what are the advantages of Sahaj Yoga but the e is nothing else but `Sahaj Yoga' which is advantageous because your physical being gets alright, you get rid of most of the doctors; your emotional beings receives balance; your mental being jumps into thoughtless awareness and your spiritual beings becomes that is Sat-chit-ānand. You become collectively conscious Your priorities change. All this happens to you It is a revolution inside out. It is the revolution within yourself, that all yourself gets integrated and you change yourself entirely automatically. Now somebody says that I cannot give up drinking. I say alright, come along. Have your realisation. After realisation be does not drink at all, just does not drink. He forgets. If he tries to take, he vomits. You become that. Do you know by becoming human being, you know so many things. You know the shape of this room, you know the colour combination, you know the beauty, you can feel the dirt and filth. You can smell it. An animal cannot.

In the same way, when you get realised, you can see the dirt and filth of morality. Nobody has to preach you. You just do not like it. You do not like such a person who talks of these things because you start getting burn ing on your hand. You do not like it, you feel heavy in your head. You do not like it.

You just get away from such a company. You do not like a word against God. You cannot enjoy anything that does not have the beauty of God. You just talk about it. Now, we have here many Sahaj Yogis. In Delhi itself we have lots of Sahaj Yogis. If you go and just listen to them, you will be amazed, they will be just talking about God

Nothing else but about God. They have no I other enjoyment. They do not believe in gossips, they do not believe in any criticism or anything. They are not bothered about what money they have got but they are just enjoying the Divine that is flowing. They will just give their experiences.

“I was sitting in meditation, breeze came on me and I felt so happy." They will only describe all the things how they have cured people. How the people have been cured by them. You do not say `I cured.' All this happens to you. You can imagine Gregoire has done 419 pages of Sahaj Yoga. He has written such a big book and they have done 85 tapes in London. Still they say, “Mother every time you always say something new." But you just get into it and start enjoying every wave that comes. Simple thing.

Why not have it? This is the `If you do not like Me being here what can I do.' This is how it has to be. But then somebody is going to come. As Gregoire has pointed out, is a fact and then it will be last sorting out.

There would not be any arguments. There would not be any realisation. Nothing, it is just sorting out.

So let us have it. It is the thing that has to work out within all of you and it has to happen to you and if does not happen, you should not be upset. It will happen to you, if not today, tomorrow. It has to happen. There is nothing to criticise if it does not happen today. Nothing to get angry. More over it is a very subtle happening. It happens en masse but again you have to settle down. We have no center as such We have not been able to get such a place so far because I have made one compulsion that we shall not pay any black money for any land and

so we have not got an inch of land in this country. In London I have got a place where I can say this is My set. But still there is somebody's house we are using now. You can get the address. Please, after realisation also, do attend the programs. It is a very humble place. In a big hall people think, it is prestigious to go there and that is how people think that you should get your realisation in a prestigious place. But God always goes to the humble people.

So humble down yourself in your hearts and come to the centers and try to establish yourself. We have many Sahaj Yogis like that: they just come when I am here and then say, “Mother we lost all the vibrations." “Did you go to your Centers?" They would say, “No, mother we did not." Because they are too big, they have big cars and they are big people. Before God, nobody is big or great. We have to know that He is God almighty who is all powerful. He is the Highest. We have to be really humble about it if we want to kindle the light within us and also if we have to maintain that light kindled all the time.

May God bless you.

Contents: 1979-04-00 **Quote on Loneliness, London, UK**

(month not sure)

[Patricia Proenza, once return from India, thought that she would be so lonely.]

Shri Mataji: So many times I have been by Myself. Just meditate and you are not alone.

Contents: 1979-04-00 **Letter (Marathi), London, UK (before Apr 8)**

My dear Sahaja Yogis, Received your loving and beautiful letters and messages of greetings. Here, I am busy in the work in London and could not write.

Once I told you that Sahaja Yoga is beginning from [Spring] Navarātri this year. That is, Satya Yuga, for which you were so far preparing, will now be seen. As a tree has to sprout first in the earth and then its sapling peeps out, in the same way, on the first day of [Spring] Navarātri i.e. on 8th April the sapling of Satya Yuga will be seen.

It is the day of great joy. Whole Nature will now have new life. You must understand that the importance of this day will be known only if the whole mankind is enlightened with vibrations of love.

In this world Brahma Shakti was awakened from the very day of My birth. You have received it to some extent and are using it in many ways.

I was telling you that light of that great power of love will spread all over the world. The first lamp will be lit on that day. But night of Diwali is blind. It cannot see the lamps. In this Kali Yuga, this work will be done only if many lamps are lit.

Whatever is God's work, it will be over. Hence all should be alert and awake and also awaken others.

My life is dedicated to you. Every moment it is working. All I want is that pure gold should enlighten human history while getting heated in the hell of Kali Yuga.

My blessings are: may this lamp be kindled in every home, may its joy spread in the society, may the cheers of its victory resound all countries and may this power of Brahman fill in every molecule of universe.

I have to be away from you for very long time. But your brothers are living here and also in other countries. You will meet each other in course of time. But I often feel that one day of such great joy of love should dawn in our life. Whatever you desire will happen. Therefore, your attention should be fully on Sahaja Yoga. I have offered My body, mind and wealth, everything.

You have to take care of only your Chitta because only that will be enlightened.

Always remembering you, Your separated Mother, Nirmalā

Contents: 1979-04-16 **Talk to Sahaja Yogis, Āgñyā and Lord Jesus Christ, Phillipa's House, Barnes, SW London, UK**

Are you all right? [GAP] You have to have any time also. It's a part of the whole cycle *[UNCLEAR* formation].

Sahaja Yogi: Sorry...

Shri Mataji:... I had to... *[UNCLEAR]*.

[Aside:] It's all right.

This may be omitted completely.

People are expecting Sahaja Yoga, no doubt, when they talk, when they write, when they express themselves, you can see very clearly that they are expecting some sort of a break through, sort of they have reached a certain frantic condition in which they expect there has

to be something. Otherwise how can they explain the creation? How can they explain God? How can they explain that there is some force which is looking after us? So everybody is expecting some sort of a breakthrough. Not only that, but there is also a search for others. You can see that very clearly, everywhere. But the trouble is, you see, one has to understand that it is God's job, not yours. That it is to be done by God, not by you.

That is very difficult to express, but when we accept our own life as a human being you should know that we became human beings by ourselves or by God? We could not become human beings ourselves, from amoeba-state, can we? Can any amoeba try to become even a turtle? It cannot.

So how did we become human beings? By some sort of a force or some sort of an energy or some sort of a guiding hand which brought forth this happening that we became human beings. And in the same way if you have to become superhuman beings or we have to become something else more than this, or our awareness has to achieve something more, it has to happen. Only thing, if we had not spoiled ourselves, our own being, which is perfectly all right, there is no need to do anything extraordinary. Because in this frantic search we might ruin ourselves, we might ruin our instruments which are within us, because there is an undercurrent within us which works out all these things. Like the seed has its own femur, in the same way there is something within you also playing; you should work it out. But when you try to do something about it, it gets spoiled.

This is a very simple thing but we cannot get out of the idea, because we *[UNCLEAR* seek in our wisdom...] by our effort. We think we do this, as Sahaja Yogi, but do we? See these flowers, how do they come up? What is there that you have done to create them? We do something dead. We do not do anything living, we cannot do anything living. Now just stupid this, what do you think have we done? Nothing at all! Everything that is dead we are converting into different forms. Say, the tree is dead so we make a furniture, we say, `Oh we are great, we have done this furniture.' It's from dead to dead. What living work have you done? Once we realise that we have done nothing living so the living God has to do this. He has to do it and he will do it through his own, he can seed, he can grow. He is not going to make you do it. This he has never asked you to do anything. Why should he now trouble you? He has created you in his own love, this beautiful universes just for you to enjoy. But this is all a brain wash as long as you do not have the sensitivity to enjoy. But the sensitivity is lost. Moreover the sensitivity is there at last has to be again manifested in a different way to really absorb the beauty and the joy that God has created. It's a very delicate instrument which lies within you.

They have told you that it is called as Kuṇḍalinī. Of course they have played havoc with it, you know that. They have really made a mess of what is called Kuṇḍalinī? They have ruined it, completely ruined and that's how they have ruined your inner being. It is shocking, really shocking. And in your frantic search you also believed these horrible people who are just out to

ruin you. These people have no relationship with reality, they don't know who is Christ, they don't know who is Mohammed, they don't know who is Nanak. They don't know anything about the great Incarnations who came on this Earth.

They don't want to talk about it! There is no relationship, there is no historical background to what they are saying. After all if there is a tree and everything within comes in a circle. This has a history; it was a seed first, then it grew up to big tree and even a seed has its history that it was a seed and then a flower.

So when these people just start talking to you off hand without any relationship to the historical background or to their, you can say, to the surrounding, they are just... In English language you can say, they are talking nothing. But why do we believe it? Because they have something in them for which they control us.

Now you have your own conceptions say about God that God should be like this, God should be like that. This concept cannot be your own, how is it your own? How, now how do you say that God should be like this, or like that? What is your ideal? But why do you decide that God should be like that? What is your basic? Ask questions please! Then it will give you different *[UNCLEAR]*. What is your basic purpose? What have you read about God? Who looks as he read? Can you discriminate between a person who is real or who is unreal? Time has one very great advantage that in history you can find out that time crops down everything that is false. Everything that is false is cropped down and whatever real remains.

Like about Christ you see, where he lived how people just see. They said, you know what things they have said against Him and they crucified Him. Now they have the biggest problems how to explain His resurrection? Who has asked them to explain? Now why should they explain? What is the need to explain His resurrection? He was resurrected because He was very different from you people are. He was not a human being.

You cannot even explain how a flower becomes a fruit, which you see every day, can you? You cannot even say why there is gravity on this Earth. From where did it come in the Mother Earth? Can you explain? You cannot explain anything whatsoever through your science, can we any `why', how can it be we cannot explain? Then how can you explain the resurrection of Christ? But you want to explain that, if you cannot explain then you stand on two legs. Either you say that you are exhausted, it is not so, how can you? I met some very frivolous people in Argentina, they said, “Why was Christ poor, why did He take birth as a poor Man?" I said, “Who are you to decide about it?" I mean, you will take to His birth according to His own wish, because He is really free. This you cannot understand, you know, human beings cannot understand that free, free personality, because you are not. He can take His birth anywhere He wants to take, He can do whatever He likes with Himself, because He is freely free. And in all this freedom whatever He does is for the good of the whole. While when we are free we do something that will be absolutely nasty and maybe very much destroying the whole, because our freedom is too very lunatic. We have no sense of judging a person, not

at all, because we are not *[UNCLEAR* inward,] realised. At least that should happen to human being where they achieve a sense of freedom. This is absolute.

So they have a problem, what is resurrection of Christ, let us explain, let us understand. One way, as I told you, is to just to say that we cannot explain, so it's all wrong; you shouldn't believe anyone, He was just like that; shouldn't believe in any Incarnation, there were no good; resurrection is falsehood, it was all a myth, so we feel very happy about it. You are being very honest. Then you do not know the whole truth. What is the sense of your honesty and dishonesty? Say I do not know this house, how it looks like, all right? Then I should say I do not know, is all right. But then to form a complete idea about this house, even denying it. You see denying it, means you are not honest.

So this is one way of looking at it, especially intelligence you see. It makes you think like that and you think you are being very rational. But rationality if it is of that much limited shows egocentric, as you can call it, which cannot see things beyond, it is no rationality. Why do you in the rationality think that perhaps He was resurrected, because there was something special about Him, which we could not understand? Rationality should see things that happened, which rationality cannot explain. Like as I said a tree having flowers and then becoming fruits. A tree that is a mango tree can give you mangos and a rose bush will give you roses and the birds that are cuckoo birds will sing the way they are. What is the rationality behind it? Why do they do it? What is their place in this universe? Through rationality you can

recognize one thing that rationality is silliness. It cannot pass the barriers communications of understanding.

The second style is that you don't believe in, then it's all right, He was resurrected all right. He was resurrected all right, so believe in Christ and believe in Him.

So we believe in Him, we don't believe in anything else, we just believe in Him. Now even if Christ comes and stands before you and says that I am Christ now, see for yourself, you are not going to believe. You believed in the Christ who got crucified because you were not there. Who were there never believed Him. But when He comes back and says, “Now I am here sitting before you, now you try to recognize Me and find out if I am Christ or not." So then you'll say that how can that be? We like to believe in Christ who died, now He is finished, now what do you do? This is another style.

So we get two extremes we can say, is one side is fanaticism. You can say awkward and very detrimental for human growth and when you turn away from that, from one thing to another; you go to the other side where you start feeling, `Oh how can you believe it?' So we do not believe.

So this is the same, in-between these two where we stand. In many countries all over the world, all the young people are awakened to this fact that fanaticism is something stupid.

So they are moving to the other side towards the rationality, the intellectualism. But a simple thing one should understand, does rationality give you joy? It is so dry. You go on building words after words, at the end you are tired, fagged out, jittery. You have had a discussion

with an intellectual say twice or thrice and say, “Better you go to a pub." You will be in the tension and really you will become jittery.

As I was just now telling, I went to Switzerland and I was surprised about them. Just all they stand, this is an argument. This one is saying something, the other one is saying something and the whole argument was on and on and on and people were so jittery. The vibrations were, all the children were shattered as if they are moving on a, what you call it as a wheel, no as if a wheel is *[UNCLEAR* rotating] and the people are moving on a wheel, so much shattered and everybody got shaking like that. What sort of vibrations will be there? Children themselves were *[UNCLEAR* shocked] and the whole atmosphere was beautiful.

The nature was so beautiful and the nature was looking absolutely tired, fagged out and dissatisfied and the people were, I don't know what they were *[UNCLEAR]* their brains were shooting off their all very very speed, extremely speedy.

So what have they achieved? Are they happy? Has that rationality done any good to them? Nobody seems to be happy in that affluent country where rationality is the way they look at things. And even when we talk of selfishness, I said, “Unless and until you discover yourself, how can you be selfish? You can be only shellfishes but you cannot be selfish!" In Sanskrit the word is Swārtha, for selfishness is the word Swārtha. Swārtha means, Swa means yourself, the being and Artha means the meaning. If you know the meaning of yourself, then it is Swārtha, but how will you know? If

there is an undercurrent working out, if there is something that is working it out you see. It would be a folly not to expose ourselves to that and to understand our own value, our own place in this Universe and our own meaning. Why are we here? So rationality, if it is based on wisdom, then you can see very clearly that it is wise to wait and see.

But wisdom is only possible if you understand the limitations of rationality. If you are too much identified with rationality then wisdom becomes dimmer and dimmer.

So we have to know ourselves, that's very important. You are not to be guided by the tricks of people who just want to get money of you or some sort of a reputation or I don't know what they want to make out of themselves, but what you have to do is to really know ourselves. Unless and until you know yourself you are not to believe anyone. But that doesn't mean by any chance that you close yourself. Just say to know this house is to come inside this house. In the same way to know yourself is to enter into your own being. Now how can you enter into your own being? Which is the way? It is a typical human question, how? But I ask you a question: `Now how does a seed grow?' So you say, `We don't know.' All right, so you do not know `how'.

Somebody has to know it. If you do not know, say I know. Why should you be angry with Me for that? I say, I know. Supposing I don't know, I don't even know how to make a candle, I don't know how to run this transistor, I don't know even it is Mine or it is [Douglas's], am so bad. I think I don't know so many things, but if I know this then

why should you be angry for that? Why should you feel hurt? Then this hurts people! If you know, well and good, that's a very good thing, if you know it's a very good thing. But if I know that, now what should I do about it? Should I not tell you how to do it? I should. But that hurts people very much, you will see that in the history of all the saints, of all the incarnations, if you *[UNCLEAR* want it/understand], it hurts them.

What did Christ do, that you should have *[UNCLEAR* been/Him], Christ crucified? So the question comes in, why do we feel hurt about it? Let us have it! Do you feel hurt if somebody gives you a diamond? If your property is locked up, do you feel hurt if I tell you that this is your property and you will use it? What is there to feel hurt about it? Now where does your rationality go when it comes to reality? At this time the rationality should help you. And the way people judge it is also something very, very absurd. When you know yourself, as I say, you will know others also. Now when you know yourself, how will you know you know yourself or not? You should feel yourself. You do not know what is within. By any chance it happens to you that you start `seeing' what is within you, `seeing' is feeling.

Then you start feeling the others, their inner being and yours, then still should you be no doubting about it? So why should we doubt? What is the advantage? Say people are getting drowned and there is a boat, there's a boat of love that is coming trying to save you, you can feel it, you can feel the boat, you can also get out of the water. You can feel that you are out of the water for the time being, again you jump back. Now what you should

believe into, is the boat. If you don't believe into the boat, how will you have a stronger grip? This is the problem, this is the problem of the Western mind, you have to feel it. I's not the problem of the Eastern mind so much, they have other problems. They have other terrible problems, but you forget about them, we discuss about our own problems here in this country and around, in all the Western people.

You have achieved affluence to effort as they think. You believe in Christ. Because whatever you see to be in this way, it's not absolute. I can prove it to you just now. If you bring a television set you can see in that, that those pictures are also here, otherwise how are you getting it? They are in the atmosphere.

You are sitting down here, you can't hear the music, but if you bring a radio I can prove it to you that this music exists here also. You have to *[UNCLEAR* respect/just connect]. All kinds of things from all over the world, if you have really a very sensitive radio, a extremely sensitive, you can catch the music from *[UNCLEAR]*. Do you realise that? Even as you are your awareness is, you know you have increased it through all these various methods.

So we have to understand that whatever you'll know through this human manifestation, whatever you have is not complete, is not perfect, is not yet that level. If this could be understood through your rationality, rationality has done its job. But even that much is not possible.

Then it's going to be difficult.

This understanding about yourself has to grow. This, of course. I mean you do feel it. Do we really do not understand ourselves and our fellow being? We know

that, we are sure of that, you are quiet sure of that and that's why you are confused. But if there is a method by which you can clear this points and if it works and clicks in you, then you have to believe into it. That is what is called as faith and not the blind faith. Why should there be, be two words like `blind faith' and `faith'? If faith means blindness, then there should not be two words? That means that there is something like blind faith and there is something like faith. Even in Sanskrit language we have one called as `Andha Śhraddhā', another as `Śhraddhā'.

So the faith starts after the experience and we come to a point now that we all should have the experience of the self to begin with and we have to believe into it and through that faith we have to mould it. Rationality also has faith, otherwise rationality cannot exist. Perhaps we do not know how we work out our rationality. Supposing you are going by a car and you say I have no faith in the way the car moves. You get into the car. Then you know the car moves well so you *[UNCLEAR* press the key into the...] and you have faith in it. I mean at every step you have faith, otherwise what is faith, is nothing but your experiences which you have seen. And the rationality is the one that accepts, accepts that faith and proceeds further.

In everything that you do out of rationality you do not go further unless and until you have faith in what you are doing is correct. You have to believe into it, otherwise you cannot exercise your rationality.

You follow this point? But by no chance it means `blind faith', this is another madness as I have told you.

There is a very easy method for people who are blind, just to open their eyes. But those people who are blind and believe that they can see everything, it's an impossibility. Those who say, “We are blindly following something” then you can say, “All right, if you are following, blindly following we will show you where you are going." You can hold their hand and put them on the right track and then open their eyes and they will be very much willing to open their eyes. But what about people who are blind, but think that they can see everything and can analyze everything and can rationalise everything? They are a little difficult.

So we have to bring our rationality to a point that so far we have not been able to achieve it; let us have it. Once you say that, it works out. In some people I have seen Sahaja Yoga works wonders, works very fast. They jump into it much more faster than others.

Some of them really go very deep into it and they settle down there. In some people it works very slowly; in some people they think they have gone very deep and they come out very fast.

So one has to know it is for your own being; it is for your own selfishness because that goes into our rationality. If something is for our selfishness we understand it better, but it is, hundred percent it is for your selfishness and for the selfishness of the whole of which you are a part and parcel.

It is the method of love, of God. Because God loves you, He has done all the things. He wants to entertain you, He wants you to grow big, to mature and then to have the beauty of His own creation completely enjoyed by you.

It's all His love. His love is working out His power to love, there is a living energy that does it. How can it harm you? We talk of love, talk of universal life, we talk of universal organizations also. We have so many organizations which are universal, they talk of those things. I met so many of these people also, but there is no love. Love is the universal energy, love is the universal thing that exists. It is so pure, so purifying, it's so joy-giving. But we have to have faith in that and not in ourselves as long as we are in imperfect condition. When we perfect ourselves then you will know that you are nothing but instruments of love. God wants to use you for His love. He wants to express His love and He wants His love to flow through you so that it goes to others. And He wants you to make so beautiful that you become absolutely sensitive to the beauty of love. This is the new dimension that He wants you to enter into and that is what is the kingdom of God.

So if you could put down your mind a little bit and tell him not to be so jittery, it will work out. You have depended on a horse which has been playing around with you. It will become your friend and it is going to look after you. It has been may be miserable sometimes, it has been neutral and it has also may be egocentric and egoistical in a very subtle way which you do not know and it has been playing around with you and has been keeping you away from reality because it is testing; it is your friend. The moment it knows that you want that, the absolute, it settles down. This is Sahaja Yoga, is the power that is bestowed upon every human being to be united with that Divine Power to be an instrument of this

Divine Power, this is the ultimate of our evolution which has to happen. Do you think God is going to leave it without being completed? If He is the All Mighty then He is going to do it.

There is only one snag that it is your freedom. God has made you free because to enter into His kingdom where complete freedom is to be enjoyed, you have to be there in your own freedom, not in bondage.

So your freedom is there, you chose between ego and wisdom and then you have to enter into that arena. This is your own, acting through your own.

Now if you have any problem, you ask a question! You couldn't see anywhere as I said, could you? You could? That's great, that's great. What you say? Some questions should be there.

Sahaja Yogi: Too many!

Shri Mataji: Too many are there, ah? I know. What's that? Another Sahaja Yogi: I am just new to Sahaja Yoga...

Shri Mataji: Yes.

Sahaja Yogi:... what should I be doing?

Shri Mataji: Perhaps, feel it. What should I tell you, you dare not to do anything. First it's like you people are drowning *[UNCLEAR* in all these things/as we say,... examine] and then they are to be saved. Now who does that, is the swimmer. Then you come to the shore and you learn to swim.

Completely! Then you know all that swimming, then you can help others, it is as simple as that. Now this, say, one is enlightened but I have a candle which is not, just I have to face it towards that, it's that.

You are built-in, everything is there. You are computerized already, the computer is in, only you have to be put to the mains.

Seeker: Shri Mataji, do you believe in *[UNCLEAR* what Christ has done] and what have you done?

Shri Mataji: What's it?

Sahaja Yogi: He says, do you believe that Christ was a *[UNCLEAR* dancer]?

Shri Mataji: What? What? Sahaja Yogis: That Christ was a *[UNCLEAR* dancer].

Shri Mataji: Who is this one? Come forward! Now what does that matter, whether I believe it or not? [Who are you?] Now sit down, sit down! Come along, come along! Come along, sit down! Now whether I believe it or not, what does it matter, tell Me! Why do you want to go into headaches? They are all headaches, I tell you really.

Seeker: I think I couldn't make it another question. Are I?

Shri Mataji: You see the thing is I believe not only believe, but I know all of them are correct.

Absolutely true! But you see, what has happened with human brains, whatever is told to them, whatever is coming, is coming from their unconsciousness. Then we make a dogma out of it and start fighting.

[GAP]... not understanding because all of you, I would say those who look at it, all of them have only one eye and that too partly opened.

So somebody sees this, somebody says that. Things that can be seen clearly only when you are fully open to it, isn't it? Now you come in this room for example and the whole thing is all darkness, I can't see.

So I jump on to this table say, “This is really a huge thing” then I say, “This picture is the thing” then I say, “This light is the rope." It is like that.

So whatever is discovered in the Virāta quite clear to Me. It's not clear.

It is so simple. I'll tell you about, recently I asked her, “Why do they go for theosophical works for Christianity?" I just couldn't understand, you see. I said, “Did Christ say so anywhere in the bible?", because I have not read it. I haven't read. *[UNCLEAR* He was a baptizer, so I really tell you this, I haven't read it either?] So I know what it is.

So I said, “Did He say or anywhere or in the Bible it is written that there should be philanthropic work done by Christians?" They said, “No, but it happened once, you see, when Mary Magdalena wanted to anoint Him with some oil. And Peter said, `Why should you do it? Why shouldn't you try to use this oil, sell it and make money and give it to the poor?' " It is typical, you know? He was no Prophet.

So Christ said that poor are with you all the time, headaches you see, but I am with you for a short time. He tried to emphasize the importance of Divinity, of Divine Light that is with you, very important thing for Christians. But if this is the example for it, I mean this is stupidity.

So if you go into the arguments and to the finding out of all the different Vedānta, ideals and things like that, it will be another sort of a problem. But the best way to see the unity of it is to go to the point where you are united.

Like now say, if you say, “Do you believe in this flower?" Then another will say, “Do you believe in that flower?"

“No, I believe in all of them." “How?" “Because if I am in the sap I believe into all of them." So let us go to that point which is universally supplying knowledge to all of these branches, all right? If you reach there then you'll be amazed to see how this diversity has such a unity *[UNCLEAR* after all]. You have to go to that unifying factor to see this so-called diverse things, having the same unifying power in it. All right?

Sahaja Yogi: Yes.

Shri Mataji [to a Sahaja Yogi]: You have read Vedānta?

Sahaja Yogi: No, no, but...

Shri Mataji: The truth!

Sahaja Yogi:... in India one can't...

Shri Mataji:... get out of it...

Sahaja Yogi:... get help very much *[UNCLEAR]*.

Shri Mataji:... oh, oh, horrible people in that country. Oh, you don't know, they are mad, real mad *[UNCLEAR]* I tell you. Don't go near them! Another Sahaja Yogi:... Rākshasas, Asuras...

Shri Mataji:... Asuras, Asuras...

Sahaja Yogi:... Asuras...

Shri Mataji:... Asuras. They are Rākshasas, real Rākshasas some of them are. Imagine they challenged Ādi Shañkarāchārya I must say. When he wrote His Viveka Chūḍāmaṇi, they got after His life.

So He gave up everything, He said, “All right, I will just sing the praise of the Mother, finished! I am not going to talk." He has been a very clever man though...

Aside: *[UNCLEAR]*. How are you? Good? All right? You have to do it! They danced before the inward eye. All right?

You see, it is the bliss of God you see. What a beautiful picture! *[UNCLEAR* This is a place to take birth] for the realised Soul, no doubt. You have so many of them here.

So this is the problem and you can't just get out of it. You see, if you go to India there is a lot of muck around. But you don't go from the backside, that's the problem. You go from the front side and to enter into India is through the villages, not through these cities. Even Benares, horrid, never go near it! All horrid people live there...

Sahaja Yogi:... Kunda *[UNCLEAR]*...

Shri Mataji:... What? Kundas, Kundas! And the Rākshasas and a horrible, terrible people! They are all to be thrown away. They are being already punished by the river Ganges and the Yamuna has punished them. Horrible people they are, cheats; they are even worse and...

Sahaja Yogi: They all want paisa. They all want paisa. They all talk about paisa.

Shri Mataji:... Paisa, paisa, paisa! Now thank God there is somebody, you please record him! When I say that, people get very angry with Me. When I tell them that all these Pandas must be thrown into the Ganges, but why spoil the Ganges also? You can find some better place to drown them. But why do you, how are you impressed by them? Indians are not impressed by them. I am surprised how are you impressed by these horrible hypocrites?

Sahaja Yogi: Shri Mataji, can I come in there? I am not actually an Indian born Indian, I am an African Indian, I was born in Africa, but I know a lot about Indian and when you say, “we are not impressed by" like I mean Shañkarāchārya and...

Shri Mataji: Shañkarāchārya they are, but not by these horrible Goondas –*'thugs'* who live in the temples and things and sell hashish...

Sahaja Yogi:... true but if You, when I was in Uganda you see any persons who's been there, You know, they were as You described, even so these people, You know like you said Paise, where we go money is there. And a lot of us, you know, the younger ones who have seen all this, not heard about it, are not so impressed by it.

So once I have heard about You, I was really impressed. I also heard about other Swāmīs and all that like, what's his name, I can't remember his name...

Shri Mataji: One better than the other. Don't take their names. They are all horrible. One better than the other, I went to East Africa for your information and I saw horrible things happening there, too...

Seeker: All right! I know this.

Shri Mataji:... you see all kinds of these horrible people are being exported from you. You see, because they don't need any license for its exporting or importing. And they very nicely go and settle down in East Africa there might be hundreds, hundreds of these thugs, sitting down there, doing Pūjā, this, that and collecting all kinds of people around and exploiting them. And East Africans are very traditional people, you see, they went there long time back, they are still keeping up their traditions and *[UNCLEAR* Divine] and then they took Me to a temple there and in the temple when I was there they all were doing `hooh, hooh, hooh, hooh', all were possessed! In My presence they all got possessed and I asked, "What sort of a Temple is this one?" and it was a Kālī's Temple, just

imagine! I said, “He is wretched” not because from where have they come. And I asked them, “Who is the one, who is your Guru?" The Guru had run away, you see, that he was not there. I bashed them nicely and I told these ladies that throw him away, this is what it is and you are all wrong.

There is so much of black magic, this, that going on in that East Africa. It's, you know, every third person was possessed. Horrible things were happening and maybe in Uganda also and you have such a horrible, this Rākshasa there living. Now thank god is finished and all these people, were so much impressed by these, from this pandits and pandas coming from there. I know, I know it is, you are right there, absolutely right. But you go and see what I told you and when I was in East Africa I told all of them, even these Jainis and all of them and I shouted at them and I said, “You will go all of you to hell." And they were so much frightened, they said, “What are You saying Mother?" I said, “All these will fall down in no time, all these temples and all these." But here are also the same things I find, My child, it's nowhere an exception, except it is very clever here and it is very crude there, but also here the same.

Sahaja Yogi: But Mother, I have the same feeling when I was in Brazil they worshipped together Mary and black magic. Then I wondered and they wanted to talk about the things to me and they stopped because I talked about Your name and they stopped to speak about it.

Shri Mataji: Very true! You see, this is what it is, without Self-realisation you cannot understand God. Without Self-realisation you can even worship a demon or a man

thinking that is God. That's why you must have Self-realisation, that is the only way you are going to know that. One small thing will people do not understand, how can you purchase God? How can you pay for God? In East Africa I know, it was so, I am so, people were mad and you don't know why. My host himself his wife were so sick. She was so sick, she was mentally so upset and she was getting into fits and things like that, but we have to do something about it and I told that this is all wrong, throw away all these people, same in Uganda. This is all money-making propositions but you awaken to it. You see, there is a fashion now in East Africa. `Who is your Guru?' Everybody must have *[UNCLEAR* attain] here; they must have a Guru. Why must you have a Guru? I can't understand, but you do not know whether he is a Guru or else he is a Rākshasa.

Sahaja Yogi: So You see, when I meant in that sort of things later means that when I talk about You to them, You know, it is the same thing, they said that if She is to you so much, he is to me just as much, you see?

Shri Mataji: `But what have you gained?' is the point, you should ask them. All right, you should say that. `What has he given you?' You have given him money, you have given him fruits, you have given him clothes, you have done everything, what has he given to you? He is suffering from all kinds of diseases, what has he given? You see, if he is at a higher position you should get something from that, isn't it? What has he given you? But when you come to Sahaja Yoga, what happens to you? You are physically, mentally, emotionally you are put right. Spiritually you start feeling the vibrations, you can

cure people, you know there are many Sahaja Yogis who have cured people. You can cure cancer! That is one-sided, only the person who can give is the Guru, not the one who can take. That's why he is called as Guru.

If they say so, you should ask, `What have you achieved?' Only you have cleared out with your purses, given away all that you possessed, now you have become a beggar, that's what you have achieved. They are possessed by these people, that's why they can't see. They can't see, you know they posses you, that's why you cannot see.

In India we had a cult called, now even today it is, after Vandan'āchārya they were called as Vaishnavas and all that. I don't know what to call them, because Vandan'āchārya himself was a realised Soul and he had eight disciples who did not get Realisation, very unlucky. And when they started following this `ashtachap-vaishnava-dharma'. In this you know, what they had? You will be shocked, if I tell you. The head priest was supposed to enjoy the bride on the first night. Any bride! And he was invited to anybody, anywhere in India. A person had to spend lacks of Rupees and this is what the blessing from the Guru they were given. Now what to say to such silly, stupid, useless, what should I call them? Now I don't know many bad words.

What do you say to such stupid people? You see, that's why we need intelligent people for Sahaja Yoga, to understand. But not intellectuals, there is a difference between it, you should be intelligent.

Intellectuals are the people who just enjoy the mental fields, you see like sucker. They are nowhere, they are

just moving in the same, *[UNCLEAR]*. There is no where somersault, you see, some somersaults you should have. But these, this is very true, this kind of a fanaticism is there. But you young people can fight it out. That's why you are born at this time and you are young. You have to tell them that this is wrong, *[UNCLEAR* not many], also I must say in East Africa within eight days time there was such a change, such a change, tremendous change came and they were *[UNCLEAR* elderly] people also, even I went to the, actually the Jainis had arranged My program, then I gave them right and left there all about Jainism and about Mahāvīra I told them, “What are you doing? This is not Jainism." Not a word! They started thinking about it.

So it is true, they are like that, it's a sad thing, but there is a trick in Sahaja Yoga by which you can turn them round. I will tell you later of it. There are lots of tricks by which you can make these people come around. Oh! I worked out lots of permutations and combinations. Only thing you must decide to learn all these tricks. For fanatics also we can work it out, only thing they should know that they have not achieved anything, then it works out. They know when they get sick also. There is one society in India which they invited Me to address, their name is `Servants of God'. I said, “All right." As soon as I reached there they came out with their problems mostly physical. They said, “This is wrong with us, Mother. You must cure this." I said, “Now what kind of servants of God are these?" All of them are sick people, now what have I to do with them? But they realised it was a sickness that if you were really servants of God and you are really

serving God, then you should be *[UNCLEAR* perfect/first fit]. That means something is wrong.

So all those who had been to India, before getting Realisation, raise your hands, I wanted to see.

Before getting Realisation, went to India. *[UNCLEAR]*. You, You have been to India before getting realisation, you went down?

Sahaja Yogi: I haven't got realisation.

Shri Mataji: That's it, so now you are one of them. Now who else? You have been there too? You better write down all the nonsense of Indians, all right? Next week we have to *[UNCLEAR* publish it/publicize].

May God bless you! May God bless you! You write it down, all your experiences, because after realisation we forgive them and you will not even remember, you better write it down. You! They way they have used you and troubled you, very important! You see? You have to inform the government of India about it, they are busy...

Sahaja Yogi: I am going to tell all about the Pondicherry Ashram, I won't forgive them in the Pondicherry Ashram. I got beaten up by the gym master there. I am not going to forgive them for that...

Shri Mataji: All right! I am with you, for that! Please write it down! [Sahaja Yogis laugh.] Sahaj Yogi: All that thing is a tack stall, the whole thing is run by Mahiṣhāsura.

Shri Mataji: Ha, Ha! That's good! Now will you please write it down for Me, I'll give it in writing and get more things.

Sahaja Yogi: I was certainly will. I tell You the whole story, he was a gym master, he was making love to his girlfriend in the mothers shrine and he...

Shri Mataji: She is not a mother!

Sahaja Yogi: What?

Shri Mataji: She is not a mother.

Sahaja Yogi: No, she is awful, Rākshasa...

Sahaja Yogi:... absolute... a terrible Asura.

Shri Mataji: That's it! Thank God there is somebody else, talking like that. Horrible people, one better than the other...

Sahaja Yogi:... and Rajneesh, he is another.

Shri Mataji: Good! Good! You see, this Rajneesh has bade a woman to write about against Me.

Another Sahaja Yogi: You can see. What has he, what, if he does that,...

Shri Mataji: He has done it.

Sahaja Yogi: I would give, I would give the whole dope against him...

Shri Mataji: And she came poor thing, you know she was, she, she couldn't find anything against Me and whatever she wrote was all wrong. You see that, whatever she wrote was I never do this thing, like she said I had eaten `Pān' I never eat `Pān' and all sorts of things, when I was wearing a jade, I never had a jade and all kinds of things she has written about Me, so when I have seen the Māyā played on her.

I am very happy that somebody is talking about it.

Sahaja Yogi: Shri Mataji, I think you and we all can to get together and get Rajneesh because he is Mahiṣhāsura...

Shri Mataji: He is more he is a Rāvaṇa, I think, he is a Rāvaṇa, he is a Rāvaṇa, you see, Mahiṣhāsura is the other one. You see, the one who is after Mahishāsura has now come to London, he is coming tomorrow to see Me. He is, this Mahishāsura as you know, is this Asatya Baba, Asatya Baba. You don't know him?

Sahaja Yogi: I don't know. I don't know. Asatya Baba?

Shri Mataji: They are called as Satya Baba, but he is Asatya.

Sahaja Yogi: Sāi Baba?

Shri Mataji: Sāi Baba, not the old one, the new one. You see, I was, our ex-prime minister, Mister Gurjari Lal Bhandari, you see, he has spoke very well about Sahaja Yoga, this thing and that thing, but next day somebody wrote to him that you praised Her such a lot and you did all this, but do you know one thing about Her, She criticises all the people, even like Satya Sāi Baba and even like your that another woman, what's her name is?, that philanthropic horrible woman.

Sahaja Yogis: Manga mai.

Shri Mataji: Anandamayi and all these people, you see.

So he was telling, “But Mother *[UNCLEAR* what's to/must you] criticise?" But I said, “Did I ever criticise to you?" He said, “Not to me, but people say your disciples did shout and say, `oh she is Rākshasi and he is a Rākshasa!' " I said, “They must be the one who have been beaten up by them, so they must have said it with that loudness." But he said, “What do You say?" I said, “They are correct." “Are they?" “Yes, I think they are correct, what they are saying is correct, you don't understand." So I

said, “Now wait, wait a minute! There's one gentleman who has come just now to meet Me and you must talk to him." So this one was Mister Bharani. *[UNCLEAR* You remember at him/You must] *[UNCLEAR]*.

He's another interesting person, you see, Mister Bharani. He was head long with this fellow, you see.

He was the co-pilot of the whole school in Delhi. Where if you had got with this horrible Rākshasa was there, all the traffic jams, nobody could go anywhere, never such a population gathered for these great Rākshasa. And then this fellow, Mister Bhalani was the main person behind the whole show, he spend Lacks and Lacks of Rupees on him and he did all that. And then, what happened? That this fellow told his wife that see you should become a Sannyāsīn, you must give up your husband, you must come and stay with me and it is not good to be with your husband. He vanished with this all the money and the property she had in self r, all ornaments and everything and she went down to his ashram. Now this Bharani has now realised that he has been befooled, so he came to see Me first day, you see, with terrible anger in him and he said that Mother, if you don't mind, I want to tell you something. I said, “You see I will mind if you say something which is not decent, because be careful about Me, you must not say indecent things to Me." He said, “No not indecent to you Mother, but I want to tell you something about someone whom people regard as a Guru." I said, “All right you tell Me, I know about whom you are going to tell." So I told him, it is Asatya Baba. He said, “How did you know?" I said, “I can see what you are catching from your Chakras that he has affected you." So

then he told Me he is writing a book now about Asatya Baba and he is going to do this and he is going to do that.

So I told him that you come and see Me on such and such point. That time this ex-prime minister of India was talking to Me. I said, “Now talk with Mister Bharani." So I solved the problem both of you. And Mister Bharani was on the subject *[UNCLEAR]* and he told Me how *[UNCLEAR]*.

[Aside:] Nothing of that kind.

But they have done their job, they have, they have *[UNCLEAR* lynched] all your money and they are settled very nicely now. They are gathering new people, now you have to warn the new. All of you have to talk about it and write about it, take the responsibility. I have been saying this, I said this in nineteen seventy.

Sahaja Yogi: If we write about it, the Rākshasas who come back at us, you know, isn't it? 42

Shri Mataji: No, but you have to be careful. You have to be careful.

Sahaja Yogi: They are very strong Asuras. Yes, I need *[UNCLEAR]*. To beckon us, *[UNCLEAR]* the Asuras, too many of them are around.

Shri Mataji: All sorts of Lamas...

Sahaja Yogi: Lama.

Shri Mataji: Horrible!

Sahaja Yogi: Ooh!

Shri Mataji: *[UNCLEAR* You have some lamas now...].

Sahaja Yogi: You should have seen the one who came last week.

Shri Mataji: But why do you garland them? Why don't you beat them with shoes?

Sahaja Yogi: Didn't they got Mahāsiddhis, you know, they are attempt to nothing, that flying [all laugh] man *[UNCLEAR* child stuff...] that, that leads to beckons. I even do what to master them because they are the people who helped Hitler, they are helping the Russians now...

Shri Mataji: Correct!

Sahaja Yogi: now... they are horrible...

Shri Mataji: Have you read the book written on Me, you haven't got the book here, yet?

Shri Mataji: *[UNCLEAR]*.

Sahaja Yogis: Yes. Yes. Yes.

Shri Mataji: You better ask him to read the book. He will know quite a lot we have tried to do.

Sahaja Yogi: The Advent.

Shri Mataji: Advent.

Sahaja Yogi: It is a beautiful picture on the...

Shri Mataji: The picture is beautiful and you see inside also. We have exposed all of them one by one, but in that, you see, we have to be careful.

[Aside:] Hallo Biggie! Biggie: Hallo!

Shri Mataji: We have to be careful about them because, you know, there is a law which says we should not condemn them, they can condemn us, but we cannot. But still you can say about your own experiences, this has happened. You should gather people around, but now you are already looted.

Another Sahaja Yogi: Looted?

Shri Mataji: Yes you are already being looted.

Sahaja Yogi: By?

Shri Mataji: By these!

Sahaja Yogi: By these Asuras.

Shri Mataji: Of course.

Sahaja Yogi: By these Tibetans?

Shri Mataji: Of course. Tibetans are the worst of all.

Sahaja Yogi: I think so. I think so. But I haven't got, this is England.

Shri Mataji: But there is one Englishman also here. You've got very nicely settled down in England.

Sahaja Yogi: Which one?

Shri Mataji: What's his name?

Sahaja Yogi: *[UNCLEAR* Arun Apansanyaylane] that...

Shri Mataji: No, no. What's his name?

Sahaja Yogi: *[UNCLEAR* Yāk].

Shri Mataji: Yāk, Mister Yāk.

Sahaja Yogi: Yāk. [Laughs.]

Shri Mataji: You don't know him? Another Sahaja Yogi: No.

Shri Mataji: Oh! He is sending his emissaries to Me. You don't know him?

Sahaja Yogi: No.

Shri Mataji: He is an Englishman, he has taken a tip.

Another Sahaja Yogi: Who's name, which one? There is another English fellow who is trying to *[UNCLEAR* sabotage us] all the day.

Shri Mataji: Who?

Sahaja Yogi: Someone called Benjamin Cram.

Shri Mataji: Where is he?

Sahaja Yogi: He does a strange thing. Whereby they hold a wire and they say they get in touch with Jesus.

Shri Mataji: With the wire?

Sahaja Yogi: Yes.

Shri Mataji: Was Christ made a wire or *[UNCLEAR]*?

Sahaja Yogi: We, we have raised somebody's Kuṇḍalinī and he started saying, “Oh this is very dangerous” you know. [He talked and so he is off or... goes off].

Shri Mataji: What's name you said?

Sahaja Yogi: Benjamin Crame.

Shri Mataji: Cream?

Sahaja Yogi: Crame.

Shri Mataji: Crame?

Sahaja Yogi spelling: C-r-a-m-e. That's right.

Shri Mataji: Who is he?

Sahaja Yogi: Hm, yah.

Another Sahaja Yogi: What can you tell on him?

Sahaja Yogi: Oh yes, I have seen that before. I know that.

Third

Sahaja Yogi: He was not very lucky because we are, he was just in front of this and your teacher was just a test. This school *[UNCLEAR* master] I think he was not very lucky.

Shri Mataji: And he started shaking and what happened?

Sahaja Yogi: Now he, they, a person came and we raised their Kuṇḍalinī and he started saying, “Oh this is very dangerous, some say `cause they are not allowed to do it

and it's all business." Another Sahaja Yogi: But he ran away, he disappeared for the rest of the afternoon.

First

Sahaja Yogi: But everybody asked, “What were you doing?", you see, the people, the people who were with him, so what about we were doing? And we started saying something to him.

Shri Mataji: Ahh! I think the time has come, I really, now you are doing this. Do that as I tell you, do that as I tell you.

Sahaja Yogi: But...

Shri Mataji: Do this, not condemning them [with that emphasis], but what happens after Realisation, you become mild.

Another Sahaja Yogi: You lose interest in that Māyā.

Shri Mataji: No, but you have to think of others, you see, there are so many who are going to be with us. Who will, are going to be really *[UNCLEAR* disturbed]. Be careful, you have to do that. For others you have to do it.

Shri Mataji: It will be better if you pull back the curtains, because this is the light that should be on My face *[UNCLEAR]*. Oh God! How many people you have been to, My child? What's your name? Sahaja Yogis: *[UNCLEAR]*.

Shri Mataji: You, I am asking you.

Sahaja Yogini: *[UNCLEAR]*.

Sahaja Yogi: I saw her.

Another Sahaja Yogi: Ah, now, I am not really, I am not really, I am not doing the *[UNCLEAR* vote consequent] politics. I don't know them all. I have been to millions and I...

Shri Mataji: Really?

Sahaja Yogi: I have been to, I have been all across India and found the Dana and lost and harming again and lost it again and I looked for the heavenly tika Master Kung-fu-ze, known as Lao Tze or Confucius and I found the man of the Dana and I found Gopal Swāmī and then I lost him again. You see even this Rākshasas, Digambaras Sādhu came up after Gopal Swāmī had died I didn't get to his deathbeds and he died and I wasn't there and didn't pass on the Dharma and Satana Dharma and so I, I... They were all wild and...

Shri Mataji: This Digambara Swaraj will beaten up...

Sahaja Yogi: He took me up on a hill for three nights, said mantras over me and bought, now all this Shanti and you know this Anāhata Chakra was before it, after Gopal Swāmī's eldest son when, like that, you see, he lights up. Then after that the digambaras and said all his mantras, it is like a spike to the Anāhata Chakra, you know, bang!, but it's like black and in the middle of the and the petal of Maṇipūra, you know, it's very tough. That's what he has done. That's the Digambaras That's the Jainas!

Shri Mataji: Horrible!

Sahaja Yogi: Horrible, an Asura! That's a real Asura.

Shri Mataji: They talk of vegetarianism. This is what they do, the Digambaras. *[UNCLEAR]*.

Another Sahaja Yogi: Tum shaitan! Shaitan! Tum jao. Tum shaitaṇ [You are evil! Evil! You go, you evil.]

Shri Mataji: Who these Digambaras said? Avoid it! At the funniest time, point at it, Digambaras *[UNCLEAR]* I confronted them when I was very young you know, just

married. They had invited My husband to inaugurate something, I don't know, some sort of a Temple or something. I did laugh all the time and these, there were about forty of these Digambaras. Now `dig' means directions, you see and direction and `ambar' means the cloth, so they have no clothes. Directions are their clothes, imagine! All these horrible people sitting on a stage and We both were sitting in front of them. And they were scratching themselves and horrible people and ghastly, forty of them, you see? My Husband looked at Me and said, “What is this style?" I said, “I don't know, This is the first time I am facing these horrible dirty people. I don't know what to call them." And everybody was very much surrendered to them, you see.

After ten minutes we just couldn't manage. I came out and I was vomiting, vomiting and vomiting. They are horrible people, you see!

Sahaja Yogi: I didn't know of that. Oh, oh, pretty well.

Shri Mataji: So now you are in politics, that's another nonsense.

Sahaja Yogi: We are...

Another Sahaja Yogi: The whole tour it was after midnight and he was a little party governor.

Shri Mataji: Oh that's good. I am with them, am with them.

Sahaja Yogi: That's good. And imagine...

Shri Mataji: *[UNCLEAR]*. But you have to enter politics after some time, perhaps, maybe. Maybe we may have to be, if you are really liberated, in the sense that if you achieve that and there is no harm in becoming that. But just now

let us concentrate on assuming our own powers and then only you have to fight it out, because, you know, even our laws are not such.

Now we have in India many Justices, Chief Justices who are Sahaja Yogis. But there are no laws so far prohibiting any black magic in India, because they do not believe in the existence of black magic in India. Can you imagine that? This is thanks to our *[UNCLEAR* Lord Mc Coley] who went to India and tried to help us with our laws, you see.

So like people in England they did not believe in any laws like that.

So they said, “We know that there is black magic and these people are working out black magic and we cannot do anything about it." And sometimes these laws are very handy for these horrible black magicians. Like Rajneesh they cannot catch, they cannot catch all these people and even the CBI Chief who had come and who is a Sahaja Yogi, he says, “I find it very difficult to catch them." So you can imagine how terrible it is.

First of all let us assume ourselves, let us become ourselves, let us feel ourselves, let us know our own powers and then we can fight them out much better than we can do it this way, because you have to pass certain laws now. You have to bring the attention of the people to this dimension which is not known to them and they think this is unknown and that's why it is something Divine. This is the confusion which we have to clear out. We have to have more Sahaja Yogis.

So how many of you are not yet realised? [Shri Mataji counts:] One, two, three, four... Only four! I tell you there everybody is realised at the back?

Sahaja Yogi: No!

Shri Mataji: No? Who else is not? Do come up! Come here! In front! Now it's better. Just come in front!

Sahaja Yogi: This is Bill.

Shri Mataji: How do you do? Come along, come, come! Who else is there, not realised? You are not? All right! What's your name?

Seeker: Sako, s-a-k-o from Paris.

Shri Mataji: Sako, from?

Seeker: From Paris.

Shri Mataji: From Paris! Oh I see.

Sahaja Yogi: He came with Oliver *[UNCLEAR]*, as far as I know.

Shri Mataji: He came to the ashram, is it? You see, you are from, otherwise from Mauritius?

Seeker: I come from Africa, West Africa.

Shri Mataji: West, what part? What?

Seeker: Mali. Near Algeria.

Shri Mataji: Oh I see. We have an Algerian here.

Sahaja Yogi: Yeah!

Shri Mataji: Yes, we have an Algerian. Good. We have from Mauritius also. We have met people from Mauritius, don't you think so? [Sahaja Yogis laugh.] Aside: It is better you get My sweater also and all of that. It is for *[UNCLEAR]* or should I sit that side will be better, there is *[UNCLEAR]* it melts My Vibrations better than can, you bring? [GAP]

Shri Mataji: But what are these vibrations, what you have got? It is something so great that we cannot achieve it.

So there must be something special in Sahaja Yoga, not like that. Now what is so special about that, what happens to you after receiving realisation, what you can work it out? How it works, how it works within you? You first work on these things. Do not divert your attention to other things. First of all you settle down with it seriously and find out what are these vibrations, how are they helping me, how are they helping others, what changes are coming within you? We should go that way.

But in case you find it absolute transformation within you, you find its absolute joy and happiness within you, then you don't have to think about these things. But it is so funny that this human mind doesn't stop easily. You see, it'll come back. It is to doubt something, so what? You got vibrations, so what? All sorts of things will be there.

One of the reasons why in the West you do not often understand about these vibrations because it is not talked about it. People do not, but Indians know.

So there is no argument on this part, once they get the vibrations they know it is something. But here you do not know, you see, so we do not know what they are. Now what are these vibrations and how they come to us, this is to be understood in full, full way, not in a half-hearted way.

So like a seeker you might humble down yourself and now see for yourself how these vibrations were coming? How you can raise the Kuṇḍalinī? How can you give realisation to others? How you can work it out? So for this you have to come to different programs we have. Settle down yourself, settle down these vibrations within you.

How to manoeuvre them? How to decode them? What things work with vibrations? What finger means what? Then you have to verify and find out if it is true or not, work on other people and that's how it is going to settle down. Because in this country I have seen that you give realisation to many. Now I've become very conscious.

So what happens, they go home, then it starts working in their mind, the whole thing, because still the mind is not steady and the ego, you see, might come up and give you some ideas or else you can say come might come over somehow or the other. And what happens that you now lose vibrations. Once you lose the vibrations then you cannot understand. The first thing is to steady these vibrations, that is the most important. But people just do not steady it and then they get very upset.

I would advise you that you should go through the...

[Aside:] *[UNCLEAR]*.

But now you can feel the vibrations of others also. From everywhere you won't get vibrations, but say, now just now if you see his vibrations, I mean I would not like it, because if you see his vibrations you will know that he has got lots of problems within himself and these problems can show on the vibrations and you can see on your Chakras and all that. And the fellow who has come here, he too has the problem.

Now he has problems because of his, what's the name?

Sahaja Yogi: Now, TM.

Shri Mataji: Ah, we call it TM, but his Suṣhumnā has opened out, but still his Viśhuddhi is catching, that's why his ear is not all right. If I work on his Viśhuddhi then he

will start feeling the vibrations, but otherwise he is realised. You can see, on his head, you can see on your head also. Now see on your head, who has got realisation, you feel the cool coming out of it.

[Aside:] Just feel it! Come along, feel it! Do you feel something cool coming out? Or some hot breeze?

Sahaja Yogini: No!

Shri Mataji: Are you all right?

Sahaja Yogini: Yes!

Sahaja Yogi: Got Nābhī!

Shri Mataji: Nābhī?

Sahaja Yogi: Nābhī.

Shri Mataji:... and?

Sahaja Yogi: And Swādhiṣhṭhān.

Shri Mataji: She has Nābhī, as you said.

Sahaja Yogi: Yes Nābhī, very strong.

Shri Mataji: It's the heart must be put all right, because what happens, the Kuṇḍalinī sucked it from the heart. I mean from the heart the *[UNCLEAR* force] is given. With the connection, if it is established with the heart, then there is no problem. Must be first Heart, then Nābhī. See when it reaches that stage of Heart, you should attend to Heart first and then to the Nābhī. A sort of it is quite there...

Sahaja Yogi: I feel heart in the center...

Shri Mataji: After all that is the alarming thing. Now Simon are you better? Another Sahaja Yogi: Yes, first...

Shri Mataji: Ah?

Sahaja Yogi: I can't feel much difference.

Shri Mataji: It all has been inside your head.

Sahaja Yogi: The head is full.

Shri Mataji: Just say, are you thinking?

Sahaja Yogi: No.

Shri Mataji: No, there is no thought?

Sahaja Yogi: Oh no, there is a thought, I was thinking about Lancaster.

Shri Mataji: Ah?

Sahaja Yogi: I was thinking about families in Saint John's Wood.

Shri Mataji: About what? Another Sahaja Yogi: About some people he knows in Saint John's Wood.

Shri Mataji: All right, now you just tell yourself, I am not going to think. Now, turn down. You turn down t. All right, you try the one thing. [To another person:] Come along! Here You just stay, turn around and see My face. Without thinking you will see My Face, all right?

Sahaja Yogi: All right.

Shri Mataji: You have to try all that, now you put your hands like that, all of you. Now you tell Me, if there is any burning or anything in any finger? You have been right. Both the Nābhī, correct. Now just sit, you will know, gradually, you see this is the sensitivity one has to develop, all right? Gradually, because they are so enamoured.

So much of flow is there, that you are not feeling. Are you feeling? Correct! From there you felt, correct. Now your heart is very week. Because it is an extol on the heart you have to be careful. That works on the *[UNCLEAR]*. That can be very temporary but must be within first.

Sahaja Yogi: You have said a very deep heart problem?

Shri Mataji: No, no, no, you see, it starts when the Kuṇḍalinī moves to a certain height in any Chakra, it will slow down. That's all about it. That's somewhere existed. You know, are you better?

Sahaja Yogi: No.

Shri Mataji: You feel now? Another Sahaja Yogi: I can't feel any difference, I just...

Shri Mataji: It's all right, but are you feeling better in the head? Another Sahaja Yogi: Oh yeah! I mean...

Shri Mataji: That's the main, yeah...

Sahaja Yogi:... I am cured.

Shri Mataji:... that's all. Bringing down your speed, all right? You have done too much of reading.

What's your age?

Sahaja Yogi: Twenty-seven.

Shri Mataji: And you have read so much?

Sahaja Yogi: Yes, I want, I said today of, how can I read the liberal party manifesto, now it, *[UNCLEAR]*.

Shri Mataji: [laughs].

Sahaja Yogi: I really did, I am sick.

Shri Mataji: Oh they have this manifestos. Not just one, but three of them, I see, you have to go to understand, Keep out of it for the time being, all right? Fine! Now you feel better? It's good? Are you feeling better? Now can you feel anything, anyone of you? Another Sahaja Yogi: I do feel some *[UNCLEAR]* sensation in my thumb.

Shri Mataji: Thumb? In your thumb? All right, now let's keep it that. Now what do you feel? Nothing? All right, just now he is so much opened up. Now what about you? Bad thing?

Sahaja Yogi: Now I do feel this finger very strong.

Shri Mataji: This finger, now... there... all right.

So now you have the thumb and you have, you don't feel anything no, then he feels on this, this finger, all right.

So who else is there? What about you?

Contents: 1979-04-22 **Talk to Sahaja Yogis, Give up Misidentifications, Dollis Hill Ashram, London, UK**

... and because of the cleansing of the Feet of Christ, you see, they said “why should we waste such a lot of oil? You can sell it and give it to the poor." And Christ said, now see what He said, that Christ Himself has said these words and if they are depicted the same way. You just see the meaning and what you should take out. He says that, “These poor are forever, but I am for a short time." You see? How clearly He has said that, there's no philanthropic work involved. But people take, you see, the other meaning! I don't know from where you get the other meaning, that you must look after the poor! That's not your job at all! Alright, Atul? That's not your job to look after the poor. What we have to work out, in the middle, by which we can put the right and left to both the pans. You have to be in the middle. And when we are in the middle course, we first of all settle down ourselves nicely and then the left and right can be engulfed. The poor and the rich.

The over-rich are horrid people! They smoke, they drink, I mean they are wretched people. Gambling, this, that, all sorts of things they do. They waste their lives. They don't know how to face themselves.

They are in the worst possible condition. And the poor are another style. Labour class and all that.

So you have to bring them to the center. But how? You yourself have the depth within yourself. You can pull all of them together into this. First solution has to come in the central path. Alright? So this is it, that, when you start doing your philanthropic work you cannot do it in Sahaja Yoga. You cannot. Of course, I mean poor is alright. In the Indian villages I can work it out. But very poor, they will not take to Sahaja Yoga. They'll take to drinking, smoking, or if some time is left, then burgling or cheating; they will take to these things. Because for them eating is the main thing, you see, just like [an] animals *[UNCLEAR* they are]. And for the very rich, they are another type of animals. You see, they are vultures. They cannot live without sort of being parasites on the society. If you tell them anything they will not understand you.

So, the upper classes is useless, the lower class is useless for us. Ours is the middle class which has to settle down with the values of Sahaja Yoga. And then once they see you, the river flowing, they can be enriched and they will come to us. You are like a river and we have to enrich both the banks; this side or that side. That is important. One side you have to cleanse, on the upper class and the lower class you have to enrich them. But if you do not have that within yourselves how are you going to do it? Sahaja Yoga is going to work for the middle class. This is the point. Not for the poor and the greedy.

And that's a very wrong thing to do [that] attention is put to the poor. That's not our job. We have not created poor

have we? We have not. Who has created them? The upper class. We... we [can] club them together, [the] upper and the lower class.

So they'll say, “We'll have Labour government." Both are just the same! That's it you see. They say by denying God you see, we are challenging God. [They think] if they deny God then God will fall at their feet. That's why they deny. Otherwise what is the need? What matters? Is he standing for any election? Is He contesting any election that you are saying, “We do not believe in God!"? What does it matter? So that is how we understand you know, that these are fools.

Maria: Is there any way, Mother that *[UNCLEAR]*...

Shri Mataji: That's what I said that the way is that the middle class, see, the middle class should be developed.

Maria:... for these people who are on the extremes like that to say, “I do not believe and I am angry."

Shri Mataji: Then let it be. You don't make them believe.

Maria: Yes, but is there any way of helping them to come to an understanding *[UNCLEAR* in the beginning/or through educating]?

Shri Mataji: You see, you... you... if you think that you can make these people believe, you cannot.

It's wrong. They will not. They will not. Because the more you'll try to do it, the more they'll [continue], because, you see, their ego is hurt. They are the people whose ego is hurt because they find some people rich, you see. Say, the person on this bank and this bank. He sees this, he sees this. We are somewhere down below here, alright? And they are seeing each other.

So their ego is hurt very much. And here there are people who are egoistical.

So both do not believe in God. What does it matter if they believe it or not? There is God.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: You see, they just want to say it out. Here it is a big words. I have seen everybody [saying], “I believe." Now, who are you? Everyone. You see he says, “I believe into..." I mean, believing, from where it has come? From where did you get this belief? What is your experience? So that's how they do it.

So they have to say, if a politician comes up and gives a lecture. “I believe that this is this." So everybody hears that, so they go on home [and] they say, “I believe in this!" It's like ringing one bell, putting into another bell and the resonance starts and everyone says, “I believe." [Laughter.] You see, I find in this country, even an ordinary beggar talks like that! There's no humility of any kind.

That's why they talk like that. They lack of humility. They are so aggressive. You just see how aggressive they are. They have aggressed all the cultures of the world. Now today's article, I brought it for you to see specially, you see now, in say, Tehran [Iran], whatever they have done, Tehranis have done, they have put a Chaddar on a lady and say, “You wear a Chaddar." So an English lady writes about it. She says, “They have made our body…" You see now, your attitude towards life, you can say a British attitude or you can say the Western attitude is that your body is very beautiful so you must show it. Why, why cheat yourself? It is not because your body is beautiful

that you are showing off but [because] you want to catch it. It's simple. It is as simple as that. Face it! But you want all the world, all over the world the women should be like you. It's such a subtle aggression. You don't know. They have killed all the cultures of the world with this kind of an understanding that, “We are the best” you see, “most educated and sophisticated people." But others also must exist. They have their own cultures, understand them and think. If you do not say, `Please, give me this,' then he's uncultured. You know, it is such a subtle aggression, if you see, on everybody's culture. That's how you have removed all the Indians, from, say, South America and North America. Everywhere, wherever these people have gone they have finished the cultures. It's a very, very special type of aggression these people have. And aggression has a reaction always. Either the other culture's people, those people who have other cultures, would strive to be this culture because this is supposed to be the greatest of all. To say like that, that, “We should not be afraid of showing, we should not be ashamed of our body." What is something like privacy within us? Is there nothing like privacy? We should respect our bodies! Now if this is the attitude taken, that everybody, “Oh, this women is inhibited because she does not show off her body." The showing off of the body is nothing but is a subtle prostitution! You see it's on and on and on. It's very subtle. Now another suggestion comes in from there that, for twenty-five years they cannot believe that people can remain celibate because in this country people cannot. But there are so many

countries where they really remain celibate till they are married.

So many of them. But according to them it is not possible so those who remain must be wrong, they are telling lies and they force this on others that, “You become like us only! Because our noses are cut so you also cut your noses." On all types of people. If you go anywhere, all the Western people, what they have ruined is the culture, is the variety of culture. And such subtle cultures they have reduced used to nothing! And by their aggression they have told people that, “We are the highest of highest. English language you must know! You must know French! You must know this!" So, you see, what I am saying is: when we understand we have to change, we must know we have to be really humble, not in language, not in behaviour but inside, to know that we do not aggress others.

Alright? So this Labour [Party] and this one problem is only of aggression. One community here, you see.

Now, say, you take an elite person, so-called elite. That's why I liked `Evita'. They have made a big satire on all the elites. The dancing how they do. They have made a big satire on all the upper classes and all the lower classes and all that type. It's a very good one, I must say, it's a very good satire, `Evita'. It's a very good satire ever since long.

So, now, if you have that aggression within you existing, then better take it out. The culture of the Spirit has to come in you, that is to be there. If that culture doesn't come then these all cultures are very aggressive and they can never give any happiness to anyone. Labour

[Party] people think that they are hurt by the elites, or by the rich or the upper class. But what are they aspiring to be? They are aspiring to be the rich people themselves! They are hurt by the rich and they want to be the rich. You see it would be like if you are hurt by somebody's shoes you become the shoe yourself. If you are hurt by the rich people then why do you want to be rich? It's a simple question. For a person like Me who has no materialism I cannot understand it.

Simon: Can I say something about our political system?

Shri Mataji: Yes.

Simon: It was set up on the three Guṇas, you have radicals who are Rajas, Conservatives who are Tamas and you have in the middle the Liberals who are Sattva, intelligence.

Shri Mataji: But I tell you Liberals also need Realisation! They are to be reborn. Otherwise you will had one horrible Jeremy Thorpe [a homosexual MP accused of murder]! Why did you give him anywhere the seat [in Parliament]. You gave him a seat, why should you give a seat? You should have courage to say, “Better not be there." He has got a seat!

Sahaja Yogi: He's going back there.

Sahaja Yogi: He's going back to his seat. He's standing for his seat again.

Shri Mataji: Yes, What I am saying is... You see, but I'll tell you what: unless and until they take to Realisation it will not work.

Sahaja Yogi: I told David Steel about Mātājī, I told David Steel about Mātājī.

Shri Mataji: You see, what I am saying [is] just by proposing that you are in the center you do not become. “Sahaja, Sahaja” you see. Kabīra has said it, “Sahaja Sahaja, saba karata” [meaning] “They all say Sahaja, Sahaja, but they are not!" You should be ashamed of such a horrible leader you had for so many days! Simon: Jeremy Thorpe? Well he's better than some that we've had.

Shri Mataji: No, no, horrible he is! You just see his vibrations. Horrible person he is! No, no, no.

All of them are just the same! To Me all of them are just the same, there is nothing to choose. But if you have a choice...

Simon: You see England, we aren't an aggressive nation and I don't like you saying that we are an aggressive nation!

Shri Mataji: No, no, no. You are not aggressive when it comes to something else. But when it comes to cultures, you do like this.

Simon: Well we are uneducated, I admit. When we came to India we didn't know what we were doing, so we cut off from it and we wouldn't have anything to do with it.

Shri Mataji: What English brought from India? Pyjamas [laughter] Jodhpurs, verandas. And what else did you buy? So, you are aggressive that way, you see? So, all these things have to be changed, like Indians must change and they should not accept whatever you give them.

Simon: Our aim of being in India was not an aggressive one. And we weren't aggressive!

Shri Mataji: In India? New gentleman: I don't like hearing these things!

Shri Mataji: You may not like it but we have had it!!! You don't know how they treated us. You have no idea Simon.

Simon: When I go to India and why do they say, “Victoria Rani"? I want to know why in India they say “Oh, we want [Victoria] Rani back."

Shri Mataji: Arey! If you pay money to someone..

Another gentleman: Well I've met Indians who like Germans for kicking us out because they say without the second world war...

Shri Mataji: No, no, I tell you very simple. Just Simon, Simon. Listen, listen! I'll tell you. You will understand. Very simple. It is very simple. It is a poor country. You give them money, they can sell you anything. They gave, you see, Kitābs and they gave these... we never had these. Like they called somebody [with a title]. What do you call that? All these M.A.D. Ph.D.'s and all that that you have here? `Titles!' They gave titles and they gave this and that. You know, English know how to do it. And they collected some people to say something about it. But the way they had to fight it out you don't know.

You don't know. You were not there.

Simon: Have you seen Satyajit Ray's film `The Chess Players' *[UNCLEAR]* Satyajit Ray is the best filmmaker in India.

Shri Mataji: That's what you people think because he tells all about our poverty! He doesn't know anything about our Indian culture. Not a word. He doesn't know anything about spirituality, Satyajit Ray. He is alright, people like

him because he sings the saga of communism. That's why people like him.

That's not India! He never represents India. It's alright, he is very good at getting very old people have somewhere showing all their ribs and stomachs and this and that. That's how he does and people like it, because there is a kind of a sadism: we like to see poverty, we like to see some people being tortured because we feel we are tortured. It's very subtle Simon, I tell you. You are a different person, you cannot understand it. But now you are different. I am not talking about the people who came to India, but I am saying today also as the Western mind is. You see, with your rationality, with the so called scholarships that you have, the so called we can say industrial...

Simon: Indians these days go overboard for Bertrand Russell...

Shri Mataji: That's what I am saying! You see, this is what I am saying. The same thing as you are saying, I am saying the same thing. You are giving them and they are taking it, whether it is poison or anything! This is what I am saying. They are another type of fools! You are one type, they are another type. You see, you aggress and they take it. If anything comes from India they will accept. If anything goes from England they will accept it! It's a funny thing going on.

Sahaja Yogi: But we get all these fake Gurus all coming out from India.

Shri Mataji: Yes, that's what I am saying! You take from them, they are another sect. They are sending some

Gurus to you, you accept them! And, you see, this is the mutual understanding going on.

There's a big fraternity of thugs!

Sahaja Yogi: After all, you built a fantastic Wembley building for them!

Shri Mataji: [Laughing.] See now! You see the joke! Whole thing! Once you say that, “We are British or not”, finished there. You just say, “We are human beings” and then you can see the whole joke. If I say, “I am an Indian” I'm gone, finished!

Sahaja Yogi: It's not a political thing.

Shri Mataji: See, it's not politically. It's much higher. You see, you don't identify yourself with any group and then you can see the joke. If you are identify then you cannot.

New gentleman: You don't have to take it literally you have to take the essence of what Shri Mataji is saying. You listen you take the essence not the literal thing of what Mātājī is saying.

Shri Mataji: No, no, no. If you listen to Me, the whole thing you will understand it, very clearly, what I am trying to say. Don't get angry. When I am saying “aggression is there” you see, what I do not understand that people do not study others and just [try to] bring about your own ideas onto another, that's great aggression. Now, in My own house, My two daughters are there: I have not told them what is Kuṇḍalinī! Can you beat it? Can you beat it? Even not told them what is Kuṇḍalinī, leave alone giving Realisation. Same with My husband. If they do not want it, I am not going to

aggress. This is non-aggression. But that doesn't mean I accept aggression from them.

So, when you accept aggression is the same as if you give aggression, if you do aggression. For Me, both things are just the same.

So, when we have to change ourselves, we should say, “What do we do?" “Where are we?" “Are we aggressing others or are we taking aggression?" Now, say, Atul feels guilty, then he's taking in aggression. If you feel like egoistical way that, “This is wrong! That is wrong!" then you are aggressing others. All these things must be seen in its full context and in the full view of the whole thing, so you will understand.

But what happens, we identify ourselves with one part of life. We say, “This is the thing." And either we aggress others in that case or we take aggression. This is sickness. This is the sign of sickness. Anytime this happens, sickness starts. And this is the cause of sickness of all the human beings all over the world.

But once you identify yourself with the whole then you start seeing the whole as a diseased thing. And then you feel [like] treating that disease as a doctor. Then you do not identify yourself with any sickness.

Alright? That is what means `Sahaja' life is.

So, now if you have somebody sick, alright, so now you understand that by helping that particular sick [person], of course, if it is your desire it will be done, because you are one with the whole. But the approach towards that sickness is difficult. Do you understand My point? It's one way to help because he's sick, he's poor, is different. What I am saying: the approach should be that we

become absolutely confident of Sahaja Yoga. We establish our own powers, absolutely. And then we make them also the same. Because they will fall sick, they'll have all problems, unless and until they are alright.

So that is the primary thing that must be done. Because on one side they are the people whose ego is hurt, the other side are the people who have been suffering from their egos.

So, if you have to help both of them, you have to bring them in the center. Alright? Do you understand My point now? Now, to bring them in the center is not to appease them. Not that way. But by developing the center.

You see, let the center grow far, on both the sides, so it engulfs all that. Do you understand Maria? Maria: Yes Mother.

Shri Mataji: They will never believe in God because that is the way they can assert their ego. Indians are another set of fools, absolutely set of fools, because [of] the way they are following you people! I mean you are already in the ditch, where are they going! Firstly, they do not have any values about honesty about them, that's finished. Now even if they are getting the other values also from you then these sickly people where will they be? As it is they are thieves. When a thief becomes an immoral person, now what will happen? It's like somebody has been bitten by a scorpion and on top of that he takes wine, then what happens to such a person? So the aggression is within which is to be corrected. For all realised Souls, it is important to see if we are taking any aggression within us is equally wrong as giving aggression to others.

You see, we have to develop a set of people who have the idea of reality, those who understand what is reality. Those who are going to set in another type of way, which will cut down this vicious circle. We have to have that kind of mind by which we see the disease of the whole and try to correct it. That's how we can manage. But if you start identifying, even today, I would say, with anyone of them, you are mistaken. Now do you understand My point? You just don't identify with any one of them! You have to identify yourself with reality, with your Self, to begin with. When you become that...

Sahaja Yogi: Nirguṇa!

Shri Mataji: Not necessarily Nirguṇa. You start with saguṇa only. Because I am [also] in saguṇa, what to do? If you do not come in saguṇa, saguṇa is `with forms', if you do not come in the form, nobody understands, who will talk to you? A Nirguṇa cannot talk to you.

So the saguṇa had to come.

Now you establish within yourself the complete understanding of the saguṇa. Now, don't doubt too much.

If you are a doubting Thomas you will end up with zero! I can tell you this much. We have had people for years together. There is one gentleman coming for seven years and you know him and nothing could be done [for him]. And he's supposed to be a wrangler in mathematics.

So, you must see the people who have understood the saguṇa and how far they have gone. And if you have to progress you try to understand it now. First of all.

Secondly, you must also understand that you are going to be the people who are going to lead the whole world

into a new awareness, into a new life, into a new dimension! So don't identify with people who are still blind, who do not see. They'll make you more blind. Identify yourself with people who have seen something. The ones who have had experiences you identify with. Put your attention to them, then only you can see. And that is only possible when you start giving up your misidentifications.

Do you see? As long as you have misidentifications you will be mad! You would not know what to do about it. I have seen this. You got involved into misidentifications naturally, you see, because the atmosphere is like that, the whole surrounding is like that. From all sides you are people who just engulfed [you], they club you all. They are to jolly well come in to it! you. You are not free to think about it. And that's how you are not free from misidentifications. To begin with you were alright, but gradually you started getting enveloped and identified with your misidentifications.

How are you responsible for what your forefathers have done in this country, or My forefathers have done in My country? Tell Me. Who are they to you? They might have been born in China now with chinky eyes. [Laughter.] It's possible. Or could be in *[UNCLEAR]*. Or could be running away this Amin as his soldiers. Could be anywhere. And we are not responsible for them whatever they have done.

Alright? Keep it at that point.

Now, if you feel responsible even for anyone who belongs to your tribe, still it's wrong because you are different people. When you become that you must identify

yourself with the new tribe, the one who has known the Reality. But human beings identify very easily with something so much illusory, like if you are born in England you are English, if you are born in India, you are Indian. You could have been born in Timbuktu or any place! Then with these identifications also you go into that complete circle. If you are an Indian, you start speaking like an Indian, behaving like an Indian, all the good and bad of Indians: same with English same with French, same with everything. Gradually you start misidentifying. It starts working in you. But you are the Pure Thing inside. These all impurities cover you.

So to free yourself from all these impurities, of any kind. I tell you this is like possession in you. To be free absolutely of all these things is the ultimate aim.

So, all these ideas when they come into your head, please know that all these have come to us because we belong to a particular society, a particular race, a particular religion.

Now, for example the other day you know there was a gentleman who said, “I feel very guilty all the time." So I said, “Are you a Catholic?" He said, “No." So I said, “You have no business to feel guilty then!" [Laughter.] Because if you are a Catholic, you are made to feel guilty all the time! It's a collective [of guilt] you see. You are just from childhood, if somebody gets brain washed all the time, you see, a little child doesn't understand. You go on telling, “You are a sinner." He will say, “Oh!" You go on telling him, he'll say, “Am I a sinner?" Then he goes to the church. Then they tell you, “You are a sinner." French

Sahaja Yogi: `Repent, repent!'

Shri Mataji: Repent, repent. Now he says, “What should I repent?" So you thinks about it, he goes to the priest and he tells him that, “I repent for one thing." He said, “What?" “Because I opened the tap." He said, “What?" “I opened the tap and my mother's forehead got wet. I repent for that." So it starts from there, you see! And the whole thing starts working out. Then poor thing repents for something else.

But inside, when he's repenting, he's building up a guilt. And that's how these horrible people, so-called `Christians' or so-called `Hindus', all of them just the same. But I am saying about these, how they have gone against Christ. If you make somebody feel guilty and you have it! Absolutely Satanic! Is there any mention in The Bible, that Christ wanted somebody to confess to him? Where did he mention, by any chance? Sahaja Yogis: No, no.

Shri Mataji: Then why these people have started this confession business? Who are they compared to Christ that they ask for confessions? Appointed by some theological college! Elected by some people where the smoke comes out of the chimney [in the Vatican when the new pope is elected]! All these silly things you digest without thinking about it and then you are misidentified also Maria.

Alright? So, you must understand. Be happy and joyous that you have found that eternal life and be one with it. Alright. And you tell them off that, “You are all silly fools. And you go ahead with your idiocity! And when you are absolutely drowned, then come to us!" Indian

Sahaja Yogini:... that's what I used to say to spiritualists. I used to tell them what I thought of them.

Shri Mataji: But why? You see, a spiritualist whom *[UNCLEAR]* you have, who *[UNCLEAR]* has all this, poor thing. Same in India! We have all these horrible Tāntrikas, this, that. If you see, Tāntrikas are mostly prevalent in Bengal, in Bihar, in U.P., in Kerala, in Madras, Assam and there you find the poverty! And maximum are in Bihar which is the poorest country. I mean, see the absurdity of that place, that place we went to Kovalam [Beach], is in Kerala. The people are extremely poor and for the newspaper people, you see, this is the main issue they have, that poverty. They want to sort of take advantage of it all the time, poverty. As if they are very poor, live like poor. And these people arranged My program in a hall it was a carpet or something, I don't know what it is.

So they published that she was living in suites of *[UNCLEAR]* with wall-to-wall carpet and this nonsense, you see. I was, poor thing, living with these people! But why? Because they wanted to imply that she lives in luxury or whatever it is. You see, I live always in luxury whether I am poor or rich makes no difference to Me! So, this is what is the accent they had. But why there is poverty, why don't they think? Do you know, in that country, such a wretched condition is that Śhrī Shañkarāchārya was born in that country. And these people told Me that, “We do not know who he was and also we do not know that he was born in this country." They should be ashamed of themselves! And the second thing that they did that they tortured him because when he came back, when his mother was sick, they would not even give him water,

they said, “You are a Sannyāsī, you have no business to come to your mother." And when she died they would not burn her.

So, he burnt her in the house itself and he used all the banana tree to burn her. And then he cursed that country that, “The way I had to burn my mother, you will be doing the same." So now, they cannot burn.

So what they do [is] they dig the graves and put them just in front of the houses.

So imagine every house is hovered by all the thousands of horrible people who are dead. We went to one village and the condition of the thing.

They all ran out! They said, “Mother, what sort of a village is this?" And then you talk of emancipating these horrible nonsensical people! We want to run after the Tāntrikas, then the bhoots come in and how can you have your problem of poverty solved? Tell Me any country where there are so many bhoots and there is riches. Always you'll find the poor people indulging more into spirits than the rich! And once the rich start indulging into it, you also give up. It is a very simple thing. I can understand if you people do not know but Indians know these things, still they do it, that if there is one bhoot coming inside your house, all your Lakṣhmī will be finished. Everyone knows this, but still they do it.

Rustom: There's no doubt Mother that the moment that you return to London the left Āgñyā goes. And when we leave we can feel it release. When I was in the plane going to Germany I could feel it release.

Shri Mataji: You see no use bringing up Labour and Conservatives and all that. If they want to listen to Me,

destroy all these Tāntrikas from here! One and all and you'll be alright. You try any trick and you will have problems. But who will listen to Me? They used to believe in witches and all that once upon a time. There used to be witch hunting and all that, but they have stopped it. Now witches are very nicely settled down you see.

Simon: Many Christians are witches.

Shri Mataji: Yes! So called Christians! Simon: It doesn't mean that they are bad. No! It doesn't mean that they are bad.

Shri Mataji: They are not bad but they are bad, in a way, because they bring all the bhoots from outside.

Simon: No, they make the fields grow and we have to keep witches here otherwise we'd get no harvest.

Shri Mataji: Are some witches picking fruits? [Laughter.] Or some bhoot is picking some.

Simon: I'm sorry.

Shri Mataji: Simon, you are correct, but you see there is a witch in you that is speaking, you are not saying that. You see, how can you say witches should be here when I have just told you all about them, how they do it? Do you want people to suffer, to have poverty? Suffer from all kinds of diseases and troubles? You don't want them in. What you want you do not know. First of all you find out what you want. Write it down and give it to Me. First of all you should get rid of all these operations on you. You see in your room itself, there's a problem. These witches are there now. All of them are here. You must cleanse them. We all have to get up from this country. If by My coming here, if I cannot manage that, then what's the use of My

coming? But if you are identified with them then what can I do about it? All the churches are doing that. As I have told you already that this confession business is very wrong. Whatever is the problem of a particular country is to be handled in that particular country isn't it? In India also we have the same problem. But that's a very different type. I mean it is not an organized religion so I can wipe it out better but it is organized here! The Seventh Day Adventists, these another horrible ones the Pentecostals, they are organized, they are accepted by law, they are doing all these things here through law!

Sahaja Yogi: Don't you think that, when they give you the sense of being guilty and all that through the Christian and Catholic Church they want at the same time to increase their power?

Shri Mataji: Of course! This is the play, this is the play. But only and intelligent man can see that truth you see. They make somebody feel very guilty, they say something to brainwash you! You see, it's only brainwashing. As Hitler could brainwash Germans, these people have also brainwashed you. In India, also, they do the same thing, brainwash you. They have done all kinds of brainwashing but the only difference is that the Western religions are all organized.

So when they are organized they become firm and they have much more power than a religion which is disorganized. You can hit them better! Now the priests here are so much respected! In India the priests is not respected so much. Ask him, he is a brahmin! [Laughing.] You see if a priest comes into our house we do not respect him. He takes money, we know he takes money.

We do not respect him the way here the priest is respected. Because it is organized.

They have made their norms and things by making up *[UNCLEAR]*.

Sahaja Yogi: What is terrible, the game, the illusion and during the middle age they give to the Western countries an illusion of knowledge because instead of the knowledge they wanted to introduce a religion.

Shri Mataji: So you see what is the circumstance.

So you must decide it and you must give up your misidentifications first of all. Because all your diseases come from your misidentifications. Alright? Say now you are Greek. Now Greeks also have certain misidentifications, quite a lot of them! [Laughing.] So, once you start becoming a Sahaja Yogi or a universal personality, you just take to Sahaja Yoga, you do not stand for that. But if you are a real Greek, then you must tell all the other Greeks also that, “This is what it is!" If you really love them.

Sahaja Yogi: I would be pleased to say that to my aunts you know.

Shri Mataji: [Laughing:] [About] your aunts I am not so much worried! Because that's an age now, they are gone. But what about the future that's coming up? Now the people who belong to such organized religions, as they have, which has happened in India, in the same way it's going to happen here also that they are not going to believe into anything whatsoever. The other side has started as you said! They don't believe in any God and they are not going to come.

Maria: I don't really know what I really need to find out.

Shri Mataji: Nothing, you see it's just a swing from one extreme to another extreme, that's all. There is no direction, there's no guidance. It's just a swing from believing into it too much, fanaticism, to another where it's not. Our Sahaja Yoga is not like that at all. Extremes, you know, extremes.

So from one extreme and to another extreme they go just automatically. I mean it is absolutely inevitable. We have to stop in the center. And those who are stopping must grow so they engulf all that. This is what I am trying to tell you. Alright? And when you start seeing them, then you will know how horrible they are.

Sahaja Yogini: It's very painful.

Shri Mataji: It's very painful to see how horrible they are, it's true. We have to of course cure them, but first we should be alright all of us.

Rustom: I don't know Mother, I've noticed about the way that negativity works is that it attacks people and then it makes you feel sorry for them and then it sucks all your energy so that you have no chance to do any work for Sahaja Yoga.

Shri Mataji: You see also negativity is there. Like Rustom had this problem before, he was over-sympathetic.

You see, if you have sympathies, if you see the meaning `sympathy' means `sharing pathos'.

You share their pathos isn't it! [Laughing.] So this is also there. And now why I said this is that you have, in these Western countries, you have seen the aggression, so you are taking to the other course. You see, you are over-

sympathetic. And that thing is going to tell against you, absolutely. There is nothing to sympathize. There is to be so strong that you just solve the problems like that. Sitting down here you should be able to solve the problems.

So develop your powers. Alright Simon? That's what it is. You must develop your powers. And how will you develop them is by becoming silent and silent and seeing what is the solution. You have to just assume! You have powers already. You have been enriched by all the *[UNCLEAR]*. Everything has been done. You've got it. You are already empowered. Just use that.

Can you doubt that you are not empowered? You already have got powers and also most of you know what is to be done. You know what is this power to reach God. You have the knowledge. Assume, you have to assume! Maria: We need the wisdom as well.

Shri Mataji: You have! You don't need Maria. You have a lot of wisdom. Only thing is don't sympathize with them. Just don't worry about them. They are foolish people.

Maria: This is what I have been doing all the time.

Shri Mataji: That's not proper. You don't waste your energy on that, that's why you have thinned down so much. There's a saying in Urdu, “Kazidli bidli ka shayed ka deshakte" they say, “Priest, why are you so sick? Because you are worried about the whole world!" [GAP] Pay attention. But your attention must be detached in that case. If it is not a detached attention you cannot do that.

Maria: I think through Sahaja Yoga that I start feeling a lot of extra powers. A detachment. But I still have a long way to go.

Shri Mataji: No, no, not difficult. It's only one second you need. You just say, “Go away all of you!" Child: Go away!

Shri Mataji: So, you see, we had an example of that in Delhi. We had those Rāmakṛiṣhṇa mission people. There was a lady who had cancer from the same ashram and she said, “Why I was with that, was I was helping others. I was looking after them." I said, “Then why did you get cancer?" She said, “Now in I've got it." So I said, “You enjoy it now!" You have paid for it for doing Upakār [charity]! You just do it without doing it. You just do it without doing it. You even do not know you are doing it. It's so simple as that. Alright? Maria: It becomes part of your being.

Shri Mataji: Yes, otherwise, you see, you think you're doing something, that means pride comes into you and the whole thing is spoiled.

Sahaja Yogi: But Mother, the more we surrender and the more we have faith, the more it will be alright.

Shri Mataji: Yes, it will be alright. You see, if you are alright, if you are strong people, in the Virāta becomes alright, the Primordial Being is alright then you become a strong body. You see, if some part of the body is sick you can cure it. How many cells you need to fight them? Not much.

But we are the fighting cells. We have to fight them. By not becoming identified with them. You see, you have to fight with them in such a way that you do not weep for them. [That] means you are affected by them. No! You

are detached. You just say, “You will be alright” and they will be alright.

So much powers you have! Do you know that? But once you start weeping for them the power is neutralised. It should be done without any guide, anything, you just say, “Alright, you will be alright." Which is all well and good otherwise there is no question of prestige for us! If somebody is cured, well and good. We have not taken everybody's bond that we should do it. We'll do if we want to. If we don't want to we'll not do it. It's in complete freedom that we do it. At least I do! It's in absolute freedom. If I want to do I will do, otherwise I will not do. In the same way you should do it.

So then the detachment comes. You see, complete freedom is also complete detachment and that is complete love.

Maria: Sometimes Mother when I go to some place people say that they used to know me before feeling very much for them and showing it and that, if through Sahaja Yoga you become unfeeling... that's how they interpret it.

Shri Mataji: Unfeeling? No you should say, “Now I understand that what was lacking. And I have too much feeling for you. You become Sahaja Yogis." You see they always depended on you. “I want you to become that." You see, sitting down and weeping for somebody is no good. But some people are like this also.

Maria: They like the sympathy?

Shri Mataji: You see, they like the show of the thing. Say you go to a place and they say, “Oh have you seen. Is he with her?" All that should go away.

Maria for a person like Me, I'll just, I may not even bother, it's terrible.

Why should I? I'm not attached. But then you see, people like it if somebody comes into My house.

That's not feeling. Feeling is when it is in pure detachment. You are not feelingless, you are not emotionless but you are emotion. You become the emotion. Emotion is identified with you completely. Do you understand? Maria: Yes.

Shri Mataji: You are the emotion. The complete ocean, ocean of emotion. You generate emotion! When you are with people they get into emotions. You can inspire emotions in them. But nobody's emotion should affect you, then only it is possible. Even the ocean cannot become a dwarf thing.

Maria: Do you remember Mother, in the letter I wrote a sentence that I have a little bit of a problem of work. This was the problem. Although I put the people’s names in a bandhan and I would pray for them at home, at work I would be detached from their emotions and their problems and because of that they would be upset why they could not attract my attention. You see, my attention was attracted but not to the point that become part of it and that would upset them and that's why I had the problem because they sent very negative vibrations back which eventually I could not tolerate and feel..

Shri Mataji: No, you should be tactful about it. You should be tactful. You should be tactful about it. That is not the thing. Only thing is, you see, even if you read, it does not matter as long as it doesn't hurt you inside. If it's all

outside. It's alright. You see, attention when you give to somebody, you should be fully attentive to yourself.

Maria: But the attention they needed was a selfish one which I did not entertain.

Shri Mataji: Don't entertain them. You see, what I am saying is that as you are realised you will be surprised that you are in a different wavelength absolutely, on a different position. And it is going to be a little difficult to adjust with others because they want you the same person. You cannot be the same. You are different one. It was only that you could do something for the time being, that's how. But now, they will know that you have curative powers, you can cure them you can do things, your value [to them] will go up much more! So you need not try to worry about these things. Gradually they will accept you. There are thousands of people behind you! You don't know there are Chiran-jīvas [eternal beings] there are great personalities behind you.

So you just let go. And we are not to be guided by their norms, not by them.

We have to put our own norms because we are different people. But first have confidence in ourselves! Are you better Atula. Now, Simon how are you? Are you feeling guilty about something? Gentleman from the audience: *[UNCLEAR]*.

Shri Mataji: Now you don't swing from one end to another, just try to keep in the center. You have read a lot and you know a lot, that's called as Dhyāna. You have got Dhyāna. But you are not Bodha.

Means your Dhyāna is not enlightened as yet. Aright. One is to know and the another is to know that the knowledge

is enlightened. Do you see the difference between the two? The other day Gavin asked Me, “What is Samādhi?" I told you [that] it is enlightened awareness.

Enlightened awareness. You are aware, but you are not enlightened. Samādhi is that.

So in Sahaja Yoga first you get Nirvichara Samādhi, that is thoughtless enlightened awareness. And secondly you get Nirvikalpa Samādhi, that is doubtless enlightened awareness.

So to go to doubtless condition you must know [how] to avoid doubts. You have to change your style of approach. You see other things you might have achieved through dissolving.

Gavin Brown: You even have to pretend that you don't doubt to begin with.

Shri Mataji: You have to go on pretending with yourself. Tell your mind, “I am not going to doubt." Go on for a while. Then it works out.

There's nothing like the faith. Faith I am saying, not the blind faith but faith. You have got the vibrations now. Now believe into them! Those who have taken to doubting will never approach it. You'll be thrown away all the time with doubts. And a time may come when My attention may recede and you'll drop out just like *[UNCLEAR]*. You just cannot do it, Sahaja Yoga, that way. But blind faith is not needed. First you feel the vibrations, you see it for yourself. Either we absolutely have blind faith or we have rationality. Can't we have something in between? The people who are absolutely blind are useless.

They might be saved because if they can ask questions to Me that, “Are you this? Are you that?" Then they can be saved. If they come to that point! But those who are rational they can never come into it because it's like jumping like a monkey, from one branch to another branch. You can never land down [like this].

It's only through faith, Śhraddhā, surrendering, you are going to achieve that state. And then small ripples here and there, nothing is going to disturb you. You are going to enjoy that state within yourself.

Allow your faith to dissolve you.

You know the time is very short. You've got your realisation and you take so much time after that to come up to that and that time is very much lost. Why do it? Now you have seen people who have Śhraddhā how far they have gone, so why not follow them? So that is very important that, by doubting you are not going to achieve anything! You'll be tossing.

But you are to really put...

[To children:] Big girls have gone out [laughter]. The big girls have gone out to play, you also go out and play with them, alright? Child: Ok. [Laughter.]

Shri Mataji: Alright. See, how confident! Because they are innocent. They have faith in themselves.

So stop your rationality. It is not going to take you anywhere! You have to learn to develop your Śhraddhā.

Even you get realisation, you cure people, you do anything. We have an example of somebody you know of.

His mother was cured just like that, he was cured just like that, he got a job just like that, he got whatever he wanted and then suddenly he drops out, without any Śhraddhā.

So that is what it is.

So many have done like that because if you do not have Śhraddhā, you get tired of jumping from one to another. All the time you are doubting in this. It's just a mental feat. We like to do circus for a while, it's alright, but forget it! Now jump into it and get it! Now what do you lose? You lose nothing!

Sahaja Yogi: We lose ego.

Shri Mataji: Ego. You lose your ego but you get your. What do you lose? Nothing. You get all the powers. Now the time is too short and you are taking too long to do it and some of you will be tired, jumping like that all the time with your doubts, this way, that way. And what are you doubting? It's all free. You don't have to do anything about it. And doubting people can be quite foolish. They doubt about every nonsensical thing which has no meaning at all. They see things which do not exist because it's just a habit, or you can say an indulgence, you can say an entertainment for people to doubt into this and then doubt... You see they are just jumping like monkeys. Stop that! Any one of you who goes [deep] down into Śhraddhā and dissolves becomes a great instrument in the hands of God! Even to say that, “I doubt” is wrong. These people think we are very honest by saying, “I doubt, I doubt, Mother, this thing." Please give up such `honesties' ! Absurd! This is ego which is

making you say these things that, “I doubt." Because by saying that, it exists. And you feel you are very honest.

It's not you are doubting, your ego is doubting. When you realise that, that your ego is doubting, it will become dissolved. “It's not I who is doubting, it's my ego which is doubting. Or maybe some possession in me which is doubting." “Am I playing into the hands of some possession or my own ego?" That's what it is, hundred percent! Because those who have not doubted have gone too far. You have seen people in India. You have seen Dhumal, he never doubted! His own brother, he was helped so much in this.

He had no money to eat his food, he had gone to that condition because he had put a lot of money in a business which was failing. When he came to Sahaja Yoga his business started earning just like that. He became a moneyed man. His child was sick, he was cured. He was sick, he was cured. His wife was sick with something incurable, she was cured. But still he was doubting. He started taking to drinks after that.

He never used to take drinks [but] after doubting he started taking drinks. He did all that was prohibited in Sahaja Yoga just to prove his point and where is he now? I would say pay attention to your Self and not to your doubts! The doubts are coming from some dark corners of your mind which is with you. What are you going to lose is the point you must know. What have others lost? They have gained. Those who have doubted have lost, lost time.

So don't waste your time on useless things. There's nothing to doubt. Every word I say is the Truth and the Truth.

See the vibrations. You see! I have to boast [to make the vibrations flow]. You see! Every word.

So don't doubt it. Just take it and take it and take it. I know all this Myself. I am not going to achieve anything by telling you these things, except that you will know Me and I will know you.

You are not to lose anything. You have to gain.

So you tell your mind to shut up. It is already running at a very fast speed. We want to get to that state of complete doubtless awareness and for that are we going to carry these doubts in our pockets? They have no meaning. They will all be neutralised. You have seen people who have neutralised it. But those who do it [doubting]... I have no word. Steady your Śhraddhā, steady it. It's a force. It's like a flame of a candle. Steady it. But by your doubts you are putting a heavy pressure on it and it has to face those doubts. You are weakening yourself! Steady, all of you steady it.

Simon you have to get well. You are a seeker for ages now. In many lives you have been seeking and now you are not going to play about anymore. Alright? You are going to be a certain...

Simon: Mātājī may I go now?

Shri Mataji: Alright. You may go. And you throw those away and bring seven more [limes] to Me in My house.

Simon: Tomorrow night?

Shri Mataji: Tomorrow night.

Simon: What time would you like me to turn up?

Shri Mataji: Oh any time from about five onwards that's better. Five, six, anytime. Come to My house, bring them. And ask Philippa to come and see Me also tomorrow evening, if possible, because I'll talk to her about this, what is to be given.

Simon: Seven chillies as well as seven limes?

Shri Mataji: Yes, yes. Alright? And as I love you try to love yourself. And now don't get after yourself.

I tried to tell you because there's time today I can tell you about it, for certain Chakras how to clear them, even physically you can try. One of them is of Viśhuddhi Chakra. Now for Viśhuddhi Chakra I have told you many things but you can try one more thing which will help you. Is to put your head on the ground like this, near a bed, with your feet on the bed, resting on the bed. And try to come on the bed more and more, the body, push it on the bed so the whole pressure comes up here. Alright. And then keep My photograph handy. In that stage you see My photograph you see My photograph. It will improve your Viśhuddhis. If you have the right Viśhuddhi then turn your face to the left and see My photograph, that will help you because all of you have Viśhuddhi problem. This will be of help.

Sahaja Yogi: You mean the neck on the floor?

Shri Mataji: On the floor if you lie down. Lie down now, facing that side towards the... yes, now go ahead, like that. Gavin be careful. Now, go down. You go down and more, more. You see again try to bring this lower portion on top.

Rustom: Bring the body straight.

Shri Mataji: Yes, you see.

So that there isn't much of a Haṭha Yoga on you. Can you see? Yes.

Sahaja Yogi: You rest it on your shoulder or your neck?

Shri Mataji: More on the Viśhuddhi. That's it. It's better now?

Sahaja Yogi: Where do you have the photo if you're not going to look at it?

Shri Mataji: No, no. You have the photo whichever side you are going to look. You see.

Sahaja Yogi: Yeah, I know. But if you're not going to look at it?

Shri Mataji: You turn your photograph with you. You see you must look at the photograph isn't it? Because your Āgñyā always. You see if your Āgñyā is cleared out with that. Otherwise the Āgñyā is blocked you see. Better? Gavin Brown: Hmmm. It's very good.

Shri Mataji: It's very good this way. You see? All of you should try this thing. I have told you for Swādhiṣhṭhāna what should be done. That you remember?

Sahaja Yogi: Should I show them?

Shri Mataji: Yes show them what is to be done for Swādhiṣhṭhāna, physically.

Yogi: And you say the mantra?

Shri Mataji: Yes you can say the mantra, would be a good idea.

Now for people who have a problem of Mūlādhāra, or those who cannot sit on the ground and sort of a things, for them, is to practice with both your legs like this. Put

them like that, you too have the same problem. Put these two [feet] together like this. You see, you cannot stretch it much, try to stretch it down [the knees] on to the ground! Try to, try to, as much as you can! Not, in one shot you cannot do it!

Sahaja Yogi: You have to [try] to pull your knees down.

Gentleman from the audience: *[UNCLEAR]*.

Shri Mataji: Yes. Put your knees down. They must touch the ground. I can do [this] quite a lot you see, despite My fat! Gradually you have to do it. You do it in a month, you will work it out. That's very good. You lift this so only your Mūlādhāra is touching.

Gentleman from the audience: Is it possible, it's on the floor Mother?

Shri Mataji: First you do this exercise then that one will work out.

Just try. See! It's working out. It's much better now. Gradually it is. It is working out. You see, it is much better now. You see gradually it will work out, gradually, if you do it.

It's good for Mūlādhāra. For all the people who have Mūlādhāra problem, this would be a good idea.

So gradually we should see to different Chakras and then. Now for Haṁsa also, Haṁsa, I'll tell you what is to be done. You lie on your body like that, on your stomach.

Sahaja Yogi: For which Chakra?

Shri Mataji: For the Haṁsa. Now come along. Put your these things Mūlādhāras here on the Haṁsa and now ask the Mother Earth to suck in your problem. Now you move it. Better? You see you can feel the sensation at the ??.

Your, even, pressure will go away from your? you see you'll feel relieved from the pressure.

Now meditate.

With your Viśhuddhi here, would be a good idea, to the Mother Earth.

It is Omkāra and it becomes Christ here.

So take Omkāra here. No Deity because it's a Nirguṇa.

This is only relaxing and for relaxing your sides you can lie down you can put your hand on Mother Earth. Any of the cheeks on Mother Earth, you see. But this is not the end of everything! You have to use the mantras and with dedication and devotion.

Better? Much lighter now.

It's good. How are you? You have been at sea?

Sahaja Yogi: No, not at sea but I have been going into the sea.

Shri Mataji: Good. [Laughing.] That must have solved all your problems! It's a good idea. That's what I say, get into the sea.

Sahaja Yogi: Because these places where we go it's surrounded by people who come for non-dharmic things, so you are in the midst of them and you jump into the sea!

Shri Mataji: But now they are having a bad time. Everywhere you see now, all these resorts are having a bad time. Earthquakes are coming to resorts and things. Earthquakes and also lots of hurricanes and all these things are happening, because if you do adharmic thing then the sea itself gets angry.

Sahaja Yogi: Do you remember last year in Spain with the fires, nine hundred people died?

Shri Mataji: Yes very much. That also happened. All kinds you know. This Greek ship this tanker, landed. In France there is one resort which was all finished by this thing. And in Spain it was finished when they brought a gas, this thing.

So everywhere. Now there's a hurricane and the other day I read about an earthquake coming.

Sahaja Yogi: Well in the Caribbean right now there's a volcano erupting.

Shri Mataji: Yes, Volcano is bursting. All the Caribbean sea that was misused for adharmic things.

Arnaud: I read an article in the Herald Tribune I read an article that said that, not only wars but nature is coming to be angry and we must be very careful. And I gave Gregoire this article.

Shri Mataji: But this is all wrong you are doing. Imagine behaving like this before the sea!

Sahaja Yogi: But in some parts of the Caribbean they are very Dharmic people. I saw a program where an old lady was reading a Bible. She was in charge of the cash register and she would serve the customers and then read the Bible.

Shri Mataji: Something is coming up there also.

Sahaja Yogi: But it's mixed with a bit of spiritualism.

Shri Mataji: Nothing clear cut, you know. Nothing in absolute way, you see.

So, these small, small patchworks, what are they going to help? You see. You need a volcano! Really! What to do?

That's why I say, “What's the use in having sympathy with these horrible people?" The whole of Caribbean sea they have ruined. Whole of it.

Sahaja Yogi: And California.

Shri Mataji: California is another! That's going to blast out very nicely!

Sahaja Yogi: Last year they did have a fire didn't they, which damaged quite a lot of the properties and areas. Do you remember?

Shri Mataji: Oh they had recently something there?

Sahaja Yogi: Yeah.

Shri Mataji: A hurricane came in I think.

Sahaja Yogi: California?

Shri Mataji: Yes. Very recently.

Sahaja Yogi: Not California, Florida.

Shri Mataji: No, no. California itself. There was.

Sahaja Yogi: A fire.

Shri Mataji: A fire broke out yes, fire broke out.

Sahaja Yogi: I drove through that place where the star's homes are. They couldn't stop the fire.

Sahaja Yogi: Hollywood is one of the worst places in the world.

Shri Mataji: They generate sin.

Sahaja Yogini: And they export it all over the world.

Shri Mataji: Yes, they generate all that is blasphemous. They teach people how to sin. They give people licentiousness. Give them all the power that is needed to fight the Absolute, the Truth. They brainwash you.

Contents: 1979-05-00 **Sahaja Yoga a Unique Discovery, Article in the Yoga Today magazine, London, UK (month not sure)**

Man in his search of joy and happiness is running away from his Self, which is the real source of joy. He finds himself very ugly and boring because he is absolutely unknown to his Self. Human being seeks joy in money or possessions, in power or human limited love and ultimately in religion that is also outside. The problem is how to turn one's attention inward.

The inner being which is our awareness is an energy (I call it energy of Divine Love). All the evolution and manifestation of material energy is guided by the Supreme energy of Divine Love. We do not know how powerful and thoughtful this unknown energy is. The silent working of awareness is so automatic, minute, dynamic and expansive that we take it for granted. At first it appears as silent throbbing vibrations through our being after Self-realisation. Because we cannot fix our attention on to something that has no form (abstract being), our attention is wandering outside on forms. Now a method has been found out to tap the Divine power and this is called as “Sahaja Yoga".

At the very outset, I have to say that the working of “Sahaja Yoga" is very simple, although the operation within is quite complicated. For example if you want to watch television it is very easy. But to explain the engineering technique of a television set is very difficult and complicated. It also needs a qualified engineer to understand and explain its working. I will try to explain it in the simplest way but please note that it is really

complicated if you want to know it in detail. The best way to enjoy television is first to switch on and watch and then to understand its engineering. As a mother I would say that I have done the cooking for you. Why should you worry as to how it is done. If you are hungry you should start eating. If you are not actually hungry but only inquisitive what can I do? I cannot force you nor can I make you hungry by discussions or lecturing. I leave it to your wisdom and to your freedom to feel the longing from inside.

The word `Sahaja' (Saha + Ja) means born with you (inborn). Whatever is inborn would manifest without any effort. Hence “Sahaja Yoga" Is the name given to my system, which is effortless, easy and spontaneous. It is natural to Nature (you may call it life's source, vitality of Divine).

To understand life let us take a case of something that is living, a germinating seed. The seed grows by itself into a tree, blooms into flowers and the flowers get transformed into fruits. Any human effort cannot change the process of growth of a seed into a tree. The gardener can only look after the growth of the tree. In the same way the process of growth of our consciousness to further the evolution takes place effortlessly.

When the foetus (child in the womb) is about 2-3 months old in mother's womb, the column of rays of consciousness emitted through the All-pervading Divine Love, pass through the brain to enlighten it. The shape of the human brain being prism-like, the column of rays falling on it gets refracted into four diverse channels corresponding to the four aspects of the nervous system.

They are: 1. Parasympathetic nervous system 2. Sympathetic nervous system (right) 3. Sympathetic nervous system (left) 4. Central nervous system (This need not be discussed as it is the link with objectivity).

(1) The set of rays that fall on the fontanelle bone (apex of the head known as Tālu) pierce in the center and pass straight into medulla oblongata through a channel (Suṣhumnā). This energy after leaving a very thread like thin line in the medulla oblongata settles down in 3½ coils in the triangular bone placed at the end of the spinal cord (Mūlādhār). This is known as `Kuṇḍalinī'.

The subtle energy enters through the center of the brain (Sahasrār Brahmarandhra) and precipitates on its way in six more centers. The gross manifestation of this subtle energy in the “Suṣhumnā" channel of the spinal cord is termed as Parasympathetic nervous system and “Chakras" are expressed as plexuses outside the spinal cord. Surprisingly we have the same number of plexuses and sub-plexuses outside as the number of “Chakras" and their petals inside the spinal cord. Very little is known about this system to the medical science. It is termed as the autonomous nervous system, the system which works spontaneously on its own. For example if we want to increase the rate of our heartbeat we can do it so by exerting the heart (activity of the sympathetic nervous system) but we cannot reduce the rate of the heart (activity of the parasympathetic nervous system). The parasympathetic nervous system is a system which is like a petrol pump through which the petrol of Divine Love is filled in us. But as soon as a human child is born and the navel cord is broken a gap is created in the

`Suṣhumnā' and also outside, one can see the gap between the solar plexus and vagus nerve of the parasympathetic nervous system. This gap is known as void in the Zen system of religion and Māyā (or Bhavasāgar) in the Indian thought. Later when ego and super ego bloat up like balloons and cover our brain at the apex of the left and right sympathetic nervous system, the fontanelle bone gets calcified and the All-pervading vital force of the Divine Love gets cut off completely.

Then the human being identifies himself as a separate entity and the consciousness of I (Aham) presides.

This is the reason why man does not know his universal unconscious." He is served there from by his ego (I).

The sympathetic nervous system is created to use this vital energy. There are two systems i.e. left and right. These two channels which carry this energy in subtle form in the medulla oblongata and are known as Ida and Piñgalā respectively. The left side system (in the right handed man) caters to the emergencies of the active consciousness (extra efforts and emergencies) and the right side system, (medically they say it remains dormant), caters to the subconscious mind of the psyche (libido).

Haṭha Yoga comes from words Ha and Tha, meaning the Sun and Moon. Both these sympathetic nerve systems are called as the Sun and Moon channels (i.e. Sūrya Nāḍī and Chandra Nāḍī). By this Yoga, you can control the activity of the sympathetic i.e. you can use more energy that is stored or else completely stop the activity of the sympathetic for a short time. By using the stored energy

you cannot achieve eternal flow of the Divine. With control over the sympathetic you can slow heart rate or even stop heart for a short time and may achieve all physical gross symptoms of parasympathetic but you cannot activate the parasympathetic which is the channel for your real Yoga (meeting of the Divine). With Haṭha Yoga you may even control your mind. But the mind thus governed is heavily conditioned for the spiritual fight into the Divine. One may keep good health and good mind to be a good citizen in a society but that is not the only aim of life.

Both sympathetic and parasympathetic act on the plexuses but in opposition to each other i.e. the parasympathetic relaxes the plexuses but the sympathetic squeezes the energy by constricting them. One fills in the vitality and the other consumes it. There is a gap in the parasympathetic nervous system (Suṣhumnā) but no gap in the sympathetic nervous system at the navel point. This is the hurdle that has rendered all our search and entry into the parasympathetic fruitless so far. It is like three ladders, two of them touching the ground while the central one is hanging in the air.

So whenever we try to rise in our consciousness, we move on to the sympathetic system. If we pass towards the left side we enter into the activity which goes on bloating in the balloon of ego. Thus we feel responsible and active. When this activity increases beyond limits, like a growing tree whose roots are not equally grown, the being falls to the ground. Over activity of sympathetic nervous systems causes tensions,

sleeplessness and ultimately all deadly diseases like cancer which are caused by the constricted plexuses which are drained out of their energy. If you make parasympathetic dominate left side, then we can antidote the effects of over activity and all the diseases and the effect caused by this side get cured automatically.

The right side sympathetic nervous system (libido) has the power to store all that is dead in us. It connects you with store houses of the subconscious mind and also with the collective subconscious (Bhūtlok or Parlok). At the backside of the brain at the apex of this channel the super ego exists like a balloon. It becomes heavy by storing, the conditioning of the mind through libido.

So if the tension is heavy it breaks the super ego into many fragments. If you still over exert by conditioning a partial vacuum is created and this sucks another dead personality from the collective subconscious (Paralok) in your super ego.

So in your pursuit of truth if you take to further efforts and indulge in concentration in training of mind or forced abstinence or forced meditation or complete slavery to emotional attachment of the mind, the libido with the aid of the affected super ego may connect you to the collective subconscious (Paralok) where all dead souls, bad, good or saintly, exist. These souls start manifesting through you and you get Siddhis or extra sensory perceptions. Actually these are the different subtle (dead) personalities dominating us through super ego.

There is another method which may be effortlessly employed by many so-called teachers by which they turn

the “Chakra" in the direction of the libido and this can put you into your subconscious. This method either makes this aspirant go into a trance or accept the complete domination of the dead spirits introduced by the teacher through the plexuses.

In the first case the Sādhaka feels relaxed, his mind is switched off, but after a few years of practice, he realises his weakness that he cannot face reality and he takes to heavy drugging. In the second case, the aspirant becomes a complete slave of the teacher and starts giving away all the material possessions to the teacher without understanding the logic behind it. These teachers never explain the technique they have employed nor do they give their powers to anybody else. In short all efforts that you put in the name of religion or mishandling of Kuṇḍalinī by so-called realised people, can only activate sympathetic nervous system (Ida and Piñgalā) that cannot make any progress to bring about the play of parasympathetic (Suṣhumnā).

All mesmeric powers such as materialisation power (enslaving masses for money power or fame), visionary powers (Dṛiṣhṭi Siddha), speech powers (Vāṇi Siddha), curing powers, transcendental feeling (power of switching off the mind), separation of body and many other powers are very ordinarily found among those who practice the control of spirits (Preta-Siddhi or Shmashāna Vidyā). All such powers can be proved as powers of the dead in any one of our experimental Centers.

These are no Divine powers because the Divine has no interest in these gross subjects. It is only interested in

the miracle of the inner being and its further manifestation to bring about human evolution.

Thus those who indulge and use their attention (i.e. Chitta) on such “Siddhis" and those who run after such gross miracles find it difficult to follow “Sahaja Yoga".

We have noted that when such people confront “Sahaja Yoga", they start trembling and shaking like lunatics who also behave in the same way. If with very great difficulty such a person reaches the state of Self-realisation, he completely loses all interest in such powers and in their exhibition. Actually then he is freed of all extra dead personalities who dominated him. There is no need to pass through the subconscious strata to jump unconscious. The subconscious is an end by itself and one gets lost who enters into its realms. These stratas [strata] are placed vertically and the only direct way is through parasympathetic through Suṣhumnā, the central path which takes you to the Divine, the universal unconscious through “Sahaja Yoga".

It is very dangerous to use the powers of the subconscious which may become uncontrollable and torture the practitioner and Sādhaka. Those who are temporarily benefitted may suffer irreparable loss to body, mind or grace.

All religions have promised inner silence when you reach the state of Self-realisation, the inner miracle of the subtle awareness and not gross jugglery. The Gītā says that you become the witness (Sākshī Swarūp) of the play of Divine. Many modern thinkers are also talking about the new awareness. This has also been described as `thoughtless awareness' which results in collective

consciousness. We hear of many prophesies made by ancient and modern writers about the evolution of a new race of super human beings of unique awareness. These are no more empty words.

Through the discovery of “Sahaja Yoga" it is possible to achieve the transformation of the human consciousness to higher planes promised by the various seers.

The subject of Kuṇḍalinī is no more a book knowledge. You can see with naked eyes the breathing of the Kuṇḍalinī at the Mūlādhār and also can feel the different “Chakras" existing in the spinal cord with your fingers. Formerly, bridging the gap in the “Suṣhumnā" was the insurmountable problem but it is being discovered that if this gap could be filled with the vibrating power of Divine Love, the Kuṇḍalinī rises like a majestic mother and breaks the apex of the brain (Brahmarandhra) without giving the slightest trouble to child (Sādhaka). It happens in a split second in the short-spell between two successive thoughts.

Of course, if the aspirant (Sādhaka) is diseased or his “Chakras" are constricted by over-activity of the sympathetic nervous system, the Kuṇḍalinī being the mother of every individual and embodiment of love, knowledge and beauty knows how to reveal her love beautifully and to give rebirth to her child without causing any hurt.

There are many descriptions about Kuṇḍalinī warning us against the dangers and perils of the “taming" of Kuṇḍalinī. Also many books describe various gross or frightful experiences of the Kuṇḍalinī awakening.

Actually this is caused because Kuṇḍalinī cannot rise without the “Sahaja Yoga" i.e. if it is tried to be awakened by someone who is not Self-realised, the Kuṇḍalinī does not leave her seat or else without the proper invitation the Kuṇḍalinī becomes adamant and angry. Thus the sympathetic gets into activity.

When she is accused of sex, she sends heat waves over the sympathetic nervous system which causes the constriction or blockage of the plexuses and the path of the Kuṇḍalinī is completely broken down.

Sometimes one gets into funny gesticulations or loses complete awareness of the outside. Moreover with mishandling of “Chakras" and Kuṇḍalinī due to the ignorance or greed of the teacher, the chances of realisation of the aspirant can become very poor and sometimes impossible.

The mind that is very much conditioned or the mind which is the slave of self-indulgence or of egoistic actions and thoughts is also a very slow conveyance for “Sahaja Yoga". Even if you read too much about the deconditioning of the mind, you may get only conditioned; if you try to decondition by efforts, you can become conditioned much worse than what you were. Deconditioning is only possible through Divine Love. The main condition of the “Sahaja Yoga" is that your will and freedom are all the time respected.

In “Sahaja Yoga" the person is fully aware and alert and receives inner silence and experience without doing any unnatural movements. He sits in a completely easy pose throughout or he may also lie down (Sahajāsana or Shavāsana). The breathing is normal or less than normal.

Religions are also the expressions and experiments of the realised Souls, the seers. They also talk about the inner being, second birth and about Self-realisation. In the beginning, in India, they tried to take the attention inside by introducing symbols that they saw of this unconscious universal being within. This gave rise to pantheism and aspirant's attention got stuck to the symbols (Sākār) and to rituals which killed the main objective.

So the other type of experiments of talking only about the abstract (Nirākār) gave rise to many other religions which ended up as dogmas or isms. The reason is obvious that talking about the flower or the honey cannot take you to the honey but can only create dogmatic isms in the mind. You have to be a bee to reach there i.e. you have to be reborn. This has to happen within, to take you inside.

It is too great an achievement and unbelievable but I feel the search of ages has brought great results.

The mind, with a child-like innocence achieves very quick results. Whatever may be the loads of the mind, if the longing is honest and earnest, sooner or later, the aspirant can get Self-realisation.

After reaching this state, the vibration start emitting from the extremities. They are described by Ādi Shaňkarāchārya in his work Ānanda Lahari.

These vibrations are the waves of Divine Love which can fill also other person's inner being and give him same experience of Self-realisation. This is how the chain reaction starts. One light enlightens another.

The physical manifestations are as follows: The pupils of the eyes get dilated. (Parasympathetic action); The face becomes radiant; the body becomes light; The tension is completely removed; Rising of the Kuṇḍalinī can be seen by others and felt by the aspirant; First the throbbing is clearly felt at Sahasrār (apex of the brain) and when it stops, the complete silence is felt within and in all awareness; The flow of the grace is felt coming down, cooling the whole being. As the attention moves to the subtle, the gross attachments drop out. A person gradually loses identification with falsehood and artificiality. In the matter he sees beauty and not its possession value; In the knowledge he identifies himself the truth and he is not afraid to profess, nor does he indulge in the double standards of life; His flow of love becomes spontaneous; generous, without any tingle of attachment, possession or any return and, the person becomes ageless, a hollow personality.

Now let us see what happens inside.

The attention of the consciousness moves to inner being (Kuṇḍalinī). As the thread (Sūtra) of a necklace is passing through every bead of the necklace, the inner consciousness (Kuṇḍalinī) is also passing through every human being.

As soon as our attention moves to our inner consciousness we can move on to the everybody's Kuṇḍalinī.

One starts feeling the Kuṇḍalinī, its nature, its position in other persons. Collective consciousness is thus established. Now you become a universal being. After some days you cannot say who is the other person? The

power of love is so great and dynamic that with the movement of your fingers you can move the Kuṇḍalinī of thousands. It becomes child's play.

This is how the en masse evolution of human beings will take place. These are the signs of advent of Golden Age of Truth (Satya Yuga). Let us forget whatever hardships we have suffered in our search in the past. It does not matter if some could not find it before this. You have to open your mind and understand that though the discovery is unprecedented it does not make any seeker or predecessor small.

If some experiments are made it does not matter if ultimately we have found out the way. It is a collective achievement. Perhaps in the chaos of Kali Yuga it was to happen and many of us, who have been earnestly searching it in many lives, are reborn to have their promises fulfilled by the Divine. May be we were our predecessors.

On the tree of life there might have been very few flowers but now the blossom time has come. Their fragrance of longing has collectively materialised the manifestation of Sahaja Yoga. Many are going to jump into the realm of thoughtless awareness where you get introduced to yourself and start identifying with your universal nature. Those who deserve will get the throne of their inner being which rules the skies of peace and the oceans of Divine Love and supreme knowledge within, which is limitless (Anant).

Contents: 1979-05-05 **Sahasrāra Pūjā, Dollis Hill Ashram, London, UK**

So today is a very, very important day, you know that, because in the history of creation, you know, till the time of Christ, in the human awareness, only the sense of resurrection was created, that you can be resurrected or you can be reborn. That sense came down with them. I mean, people recognized it that it could happen to all of us, sometime. But it did not happen, actualisation never took place. That was a problem.

And without you entering into the Reality whatever one may talk about, it sounds imaginative.

So, one has to jump into the Reality, into the Truth. This never had happened before and, as I have told you, that, if it had happened to one or two people it makes no difference, at all, to the masses and nobody accepts it. And like the small little river flowing in the desert it disappears in the thin air. The Truth also, whatever was found out, never had any roots. And all kinds of funny things started, with this reality, which these people preached.

So it was to be the culmination of human consciousness, where he becomes one with the Divine, that he becomes one with himself. It was to happen. And that too was to happen at the time, which was most opportune, the best time. Because, unless and until the human desire is very strong, the human will is very strong and is asking for the Reality, the Reality does not go into action. Other things, of course, as far as the creation is concerned, creating the animals and all the trees and the fruits and flowers, all these things are done. But the human evolution could not have matured earlier because there was not so much of seeking.

So when the time came, when the necessity was so great, that the necessity itself brought forth Sahaja Yoga.

And it happened that I really saw the Sahasrāra. Of course, you know there's a difference between your Sahasrāra and Mine. And I saw the Sahasrāra, which is the Great Sahasrāra, opening out beautifully. And the petals were just like flames, rounded flames, not like flames but rounded ones, rounded beautifully coloured flames of different colours. That's why I wore today a blouse of many colours and a sarī of many colours. Because I saw so many permutations and combinations of these. It opened out so beautifully. And as if every petal was individually, absolutely complete and perfect, but so integrated at the base. And the way it opened out and the movement was so rhythmic and so harmonious. There was no problem. Such a harmony was between them. No fluctuation anywhere, as if they were dancing to the tune you see, they opened out.

And the colours, all spread out their light around the aura. And in the center I saw the Āgñyā *[UNCLEAR]*, or you can say the Sun colour and all the Chakras from there also emitting out, but the Chakras were darker in shades and they were emitting.

So dark that they were all looking blackish, you see, so dark, sort of condensed colour they had. And they were also emitting light all over. And the light, as soon as the whole thing opened out, the light absolutely spread out and then I said “It's done” it can be done.

So, first I had to open out My Sahasrāra itself, then your Sahasrāras could be opened out. And then I felt that, a tremendous flow of My grace, started flowing.

So much grace even upon Me, My own face, like torrential rain, you see, on Me. Absolutely I was so drenched in that joy, really I was lost, absolutely lost.

Sort of, I felt that the whole creation is now resounded with that Universal Consciousness, just like that.

Everything was finished, only the joy was permeating. It was such a beautiful time. And then I started My work.

But as you know, in the beginning, it's very difficult to talk about these things. To begin with it is very difficult for a person to say that `I am such and such.' It's a very embarrassing stuff, it's extremely embarrassing to tell someone. I mean if you have some power, or something you feel shy to talk about it, you just don't want to stand out and be singled out, you see. You feel so lonely about it and you don't want to mention it to anyone. I managed it for quite some time, but when the Sahasrāra opened out, I knew that I will have to come out in My true colours. Of course, not yet, I have not yet come out because that would be terrible, you see. But as it is when the Sahasrāra opened out I realised that the instrument is now operative.

So this Instrument that is before you is the Instrument by which you are going to know the Truth, you can find out the Truth now, through this Instrument of Mine. Because through this Instrument you will get your Kuṇḍalinī awakened, you'll get your realisation and through your vibrations you will be able to know the Truth. You already know that the rapport between you and the Truth has started. You can ask any question and you get the answer.

So first of all the Truth will be known and that Truth, once you know, will be followed by another dimension of that Truth and another dimension. And I knew a stage will be reached where I will have to give the whole of it and the whole of it you know what it is. But this Instrument has a special thing about it because Sahasrāra is, the essence of Sahasrāra, is integration, is Ekāgratā –*'one-pointedness'*. I have told you what is Ekāgratā: that is all the holes of all the needles if you put together and thread them together that is called as Ekāgra: `Agra' means the end, `Eka' means one. All the ends are put through one string. Now what does this means? In a very subtle way if we understand that all the Chakras are threaded into My Being. That means all types of patterns that have been created, all types of religions, all types of faiths, all types of ideas, all types of enterprises, science, Yogas, everything! All of them are threaded in this Being.

So supposing you are a Haṭha yogi, then you have to just ask question, `Mother, are You Haṭha Yoga?' finished. If you are doing Rāja Yoga, you just ask, `Mother, are You Rāja Yoga?' If you are a Christian, just ask, `Mother, are You Christ?' If you are a Muslim you just ask, `Mother, are You the Prophet?' Say now, even if you are people who do not believe in God, say, `Are You the Abstract Image? Are You Buddha? Are You Mahāvīra?' All of them are with Me.

So that all of you, wherever you may be, whatever you might have developed, nothing is wasted, but is given a proper meaning.

But with that meaning you will be integrated with others also, because there's One Personality, which has all these within. Like one thousand names of one Goddess.

So automatically they will be integrated.

You can be a Hindu, you can be a Muslim, you can be a Christian, if you want to call yourself something like that. But once you become a Sahaja Yogi you are all integrated. You can go to Church, if you want to, you can go to a Mosque if you want to, but you know who is the person who is there. Do you follow that point? This is the essence of Sahasrāra. And for that reason we have to give up our misidentifications. Like if you say, `I am a Christian,' then how are you a Christian? `I am Church of England,' that's not the way to understand. You are a Christian, alright. Then you are following Christ, because I am Christ.

If everybody is following one lamppost, you can say, then they are all integrating. You may seek from one angle another may seek from another angle. But by this integration you will realise that The Light is the same.

So all these years, the way people have been fighting and quarrelling, all that is going to be absolutely neutralised. This is the beauty of integration is. Anywhere in the world whatever they are following can be answered. But supposing it's some sort of a falsehood thing, like voodoo, then, then I am not that, of course not. I am not falsehood.

Whatever is the Truth, whatever you have followed something which is called as Truth, which is called, also. In the sense, like Christianity is not Truth, Christ is the Truth. But if you are a Christian and followed Christ in a

false way, because following pope is not following Christ at all. Or say, becoming a Church of England, this thing, is not following Christ. But, if you have been following Christ, even through Church of England, it's alright. Even through pope is alright. Because now, you have found out the Truth.

So this was a very important and a crucial day I would say, the 5th of May. And it all happened very dramatically, extremely dramatically, that, you see, I went to a program, not a program, but I went to find out about one of the horrid Rākshasas places, to see what sort of a thing he was about to.

And of course I had made My own arrangements and I stayed in a friend's place. But I went to the camp to see what he was doing. What was he up to, you see. In a very simple innocent way you see, he could never have guessed that I was up to some mischief! Extremely simple and innocent. I look so innocent don't take Me for that, you see, I am very clever! So I went down and the fellow thought Me to be a great disciple of his and all that. [Laughing.] So, then I went to the seashore and I saw what he was up to, you see, I was so angry, she said, “Now, what is it?" I said “I must hurry up. It has to be done now, it's no more time needed because just see what is he up to!" He was working on a very bad... very on a Chakra, which is to be worshipped and I felt that I must do something about it. And really it happened, that I could just open out the Sahasrāra.

[Then] I said “That's it!" you see. You see, because as you must've heard that Goddess has no, She's Nishprayojana, She's purposeless, She has no purpose at

all. But, if the purpose comes in Her way then She may do something. But She doesn't have Her own purpose, She's absolutely purposeless, useless! Without any desire. Imagine! Without any attributes also. What a thing and a half you see, whatever it is! Such a personality when It is faced with a demand like that, comes up with its form.

So now you understand from there that, on this Sahasrāra day, you have to also demand. I want you to demand and ask, because I have no desire. And you just go ahead! You have all the rights to demand from Me. And ask for the biggest and the highest and the most fantastic and the most dynamic that you want to do. Put up your minds and heads together and ask for something big. This is a very great day today; go home, think about it. Collectively also you decide.

I'll go now.

So then you decide and put a demand and it could be done! Now, thy will be done, not Mine.

So, I will make a move now. I hope all of you will come on the 7th and bring all your friends and all that. We might get a big crowd, I can't say. But crowd is a crowd you see. Sahaja Yogis are Sahaja Yogis.

You might get a big crowd out of which, you see, we put in them in the sea you'll find only two remaining back.

So Sahaja Yogi is different. We might get a crowd I don't know depends on Caxton Hall maybe, I don't know because *[UNCLEAR]*. Thanks to Caxton Hall Meeting that My children lost all their seats and all their *[UNCLEAR]*.

Douglas Fry: I thought something would come of it.

Shri Mataji: Ha ha! You knew that.

Douglas Fry: I knew something funny would happen, it had to!

Shri Mataji: There is a saying that `When the fox has to die, he runs towards the city.' Then they told Me they are coming to the Caxton Hall I said, “Very good idea. You see that's a very good trap." And not a single person, all of them lost their vibrations.

Sahaja Yogi: They went down.

Shri Mataji: You See hatred is not going to work out anything. It's nice, in a way this lady has also come, let's see, she's after all a woman and we can work on her though she is also very proud.

Sahaja Yogi: She has a lot of ego.

I shook hand with her, raised her Kuṇḍalinī and the speed with which it raised wow! I'll raise her Kuṇḍalinī all right. Don't say. Not much hope from her but you see. We might get a good group. There's Lord Hailsham you see, I met him in a dinner very, very intimate dinner we had. Doctor Nagendra Singh was there and he told that She is a very big spiritual leader of India, this and that. He said, “If you want to know anything about Truth, She'll be able to tell you." He said, “I know all about the Truth." So he [Doctor Singh] asked Me, “What do you know about this one?" I said, “His Kuṇḍalinī is frozen down below there." He was a very proud fellow you see, “I know all about Truth” imagine to say that.

Sahaja Yogi: Should I take some vibrations from you.

Shri Mataji: Nābhī, most of you have a left Nābhī...

***Contents: 1979-05-07*, Public Program, Sahaja Yoga and Christianity, Bharatiya Vidyā Bhavan, London, UK**

..... It is a very good question. Is Sahaja Yoga a religion? I will tell you what is a religion and what is Sahaja Yoga.

The idea of our religion, what we call as religion, is that you find certain truth about things like there was Christ, He lived on this Earth, He did this, He did that.

So some people take it up. They are not realised Souls. They have not felt the Divinity. They have not known what is Divine life. They pick up the authority among themselves. They organize it. Now this is the religion of Christianity. Same about Hinduism: some pandits get together. They have some dry discussions among themselves and they are not realised. They also never read Ādi Shañkarāchārya and they start a religion.

You cannot start a religion. The religion is within you. It is the religion of evolution. The religion is in your stomach. Do you know that? It is in your stomach existing now.....

It means that every human being has a sustenance. For example, gold has a sustaining power. Because it is untarnishable, we can say that is the sustaining power of gold. In the same way, every human being has got a sustaining power as a human being. If he does not have this, then he faults in his Dharma in his religion.

Whatever is false or falsely made is not a religion. That is why people are turning away from religion.

Religion exists in your stomach, but you can deny it, you can defy it, you can say that `I don't believe in it.' You

can have cancer of the stomach because of that. You may have some disease because of that.

Fanaticism is not religion. Fanaticism is a disease. I am not talking of disease. I am talking of something that is within you.

So if you think evolution is a religion, then I would say Sahaja Yoga is a religion. If your evolution you call it as a religion, then Sahaja Yoga is a religion. But it is a religion which makes you beyond your sustenance, beyond your religion, Dharmātīt, beyond your Dharma.

We have among ourselves Hindus, Muslims, Christians, all creeds of people. You know That. All these people can feel it within themselves. It is the religion in their stomach. They can feel it. They can find out where is the religion because I say the religion in the stomach's looked after by the Deity of the Primordial Master, whom we call as Dattātreya in the Sanskrit language. That doesn't mean Hinduism.

It does not mean Hinduism at all. But He is called as Dattātreya in the Sanskrit language. In English He is the Primordial Master. He is the same who incarnated on this Earth as Moses, as Abraham and incarnated as Mohammad Sahib, as Rāja Janaka, as Nanaka and also as Shirdi Sāi Nāth. Can you believe that Mohammad Sahib is the same as our Nanak...? The living religion is within us..... Your religion automatically awakens and you just do not have to bother. Nobody has to tell you..... This is the religion that is within you, which is enlightened through Kuṇḍalinī and then it works out. But it is an absolute religion in the sense that you all feel the same. If you feel one finger, the other is also going to feel the

same, so there is no argument about it. There is no argument...

When the enlightenment comes, when the balance comes in, when there is light within you, the darkness goes away, the darkness of the subconscious and of the supraconscious disappear and you become an enlightened person.

If enlightenment is the religion, then I would say Sahaja Yoga is.

***Contents: 1979-05-17*, Public Program, Seeking and Evolution, Caxton Hall, London, UK.....**

So today we'll have a little introduction to Sahaja Yoga to begin with because there are some new people.

You have read in many scriptures that there is the power of God that works our everything. Moreover, a human being.....

***Contents: 1979-05-24*, Public Program, Seeking and Rationality, Caxton Hall, London, UK**

Every time we have some people who are new and I have to come with an introduction of the subject because after all it's a subject of the absolute knowledge. And if I suddenly start off then it will be difficult for you to follow it.....

Question: What is Self-realisation?

Shri Mataji: Connection of your attention with the Divine.

***Contents: 1979-05-24* Talk to Sahaja Yogis, Seeking and Rationality, Dollis Hill Ashram, London, UK**

In our searching, we are asking for the actual experience. In all the scriptures it has been said that we will be born again. We are looking for a second birth which is within us. All the religions talk about it.

We have to stabilize ourselves to get the experience and it will work out. We search with our minds and rationality for the truth. This mind is not connected to the whole. We are not aware of the whole, we have so many problems. Thinking, unenlightened rationalisation and awareness are different. Rationality has all the time been living with the ego.

We can't separate the ego and rationality, neither are perfected nor mature. If we are mature enough to know why there are vibrations in the molecules, through rationality we cannot discover this. We cannot give answers to questions, e.g. Why are we human beings? We take too much for granted. If we try to rationalise everything we'll go mad. Our rationality is not mature enough, it is not enlightened. The `I' within us knows the rationality, but rationality doesn't know the `I'. We can't know each other's point of view. Why human beings are made out of an amoeba, through rationalizing and logic? The process has been worked out without any effort required. We breathe, our heart works, etc. without our doing anything. Therefore everything has to come spontaneously, like the sprouting of a seed. Only human beings believe in God, not animals. We haven't our fulfilment. People are seeking. The awareness is responsible for the seeking. We have to keep our rationality clear. I ask you not to believe Me, but not to deny Me because you can't rationalise.

Now is the time of blossoming and many are going to be converted and have fulfilment. Our instrument, existing on many different levels has started to become enlightened. We pass from gross to the subtle of Mother Earth. Subtle Mother Earth is fragrance. The cause of Mother Earth is the axis. Ultimately we go to the primordial cause, which is the spirit, the reflection of the God Almighty.

The real Gurus working in the forests and the great people like Moses and Abraham knew how difficult it was to raise Kuṇḍalinī. When people are authorized it is an easy thing to do for others. When it moves up the center and pierces the fontanelle bone, we achieve Self-realisation. We aren't even aware of what has happened to us, what we have achieved. It's so spontaneous and so simple but it's a very dynamic process, an all dimensional working, which makes the Kuṇḍalinī rise.

I am a simple housewife who has this unique technique, I am your teacher and can get us broken into the Unconscious. You mustn't be upset because of My simplicity. Jesus Christ was a carpenter's son. His Mother was an uneducated woman. Kṛiṣhṇa was a cow boy. When we find something like this, it is a beginning. Having been able to get our own power risen is enlightening our rationality. It is simple love.

Mother can't keep all her love to herself. Christ was crucified for us to have it and to understand what we have; understand the mechanism, master it and we can give light to thousands. To help them mentally, physically, emotionally and spiritually. Not to waste this wonderful gift. Our rationality will see the power flowing

through us and we will enjoy the bliss and joy of this wonderful happening.

May God bless you!

Contents: 1979-05-27 **Conversation with Sahaja Yogis, TM, False Gurus, Industrial Revolution, Christ, Go Slowly with New People, Seminar, Day 1, Dollis Hill Ashram, London, UK**

[Conversation with Sahaja Yogis is not clear: many parts are MISSING.]

Shri Mataji: Is all right for you to say because he is just there, you see. He was just to be raised when he came to Me, got it. [clapping with hand]. Then, I wish all of them have even that much of you it will work out.

Sahaja Yogi: Since then...

Shri Mataji: Yeh.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Yeh.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Hmm.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: *[UNCLEAR]*. We have to save them. You see, with TM My attention is very much there, very much there. Last time we solved the problem of that “Divine Light". That “Divine Light" is out now. Only have his brother, you see. I went to Geneva. I wanted to see TM also, but he, you see, it started raining and all that and I didn't go. We could have gone up to that place, would have been better, but doesn't matter.

So he, the brother, drove Me down to the center in Geneva and said he is the one, you know, that is wrong, that. I put a bandhan, within a week's, I mean, out in jail now and now fourteen years. Thank God. [UNCLEAR... started].

So all this works out this way.

So My attention is very much on TM these days, very much. And, if it works out...? So, here we are.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Very much.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Good. It's working through awareness. If it breaks, it will break completely. You'll see that. Because this is a bubble, this is just a bubble, it will go out.

So happy about it and this should happen. Actually, you see, even going of this Divine Life Center business. I do not know how many of them will come to Sahaja. That kind of... It's better that it works through your awareness, so that you come to Me. Otherwise you see that kind of a what you call, a removal of one person may not... They may still come to Sahaja Yoga, I don't know. Because Gregoire was saying he's going to start something in Geneva. Let's see *[UNCLEAR* if it will] work out.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: *[UNCLEAR]*. Yes, I mean your life will show that, see that you are different. Now, Douglas. Look at Douglas. If Douglas has impressed you, so you can imagine. Douglas can tell you what was his condition. He was in a mess because the poor fellow has been really tortured and troubled very much, was in a mess,

absolutely in a mess when he came to Me. Ask him. He'll tell you. And now he's achieved this power that shows how great he is. See he was in a complete mess, you don't know.

My husband is very much impressed by Douglas. For one reason, he says, “Whatever You tell him, he just obeys. He never questions." I said, “That's something." He says, “He never feels bad." So, you see, one day he was watching TV for a long time. I said, “Douglas, not good for your eyes. See your eyes are very bad." Immediately he stopped it, went away. He said, “He didn't even take a second to think about it and he just stopped it and went away." “So” he said, “but what makes him do that?" I said, “Only thing he knows is that I do it for his good, absolute good. That's why. *[UNCLEAR]* he never feels bad, whatever you tell him." He's quite surprised at this. Surrendering I would say. The way he has achieved that power. That's the only way. You need to be very frank. That's how you achieve, no other way but that.

Now. Who's is this one? Yours. Are you better? You did how many years? Five years or eight years for Haṭha Yoga? Eight years?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Five years?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: It's five years? Sahaja Yogis: Yes. It's five years.

Shri Mataji: This is another problem, you see, this Haṭha Yoga. Very wrong.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Yes, absolutely wrong. You know, this is not Haṭha Yoga. Where is `ha' and where is `Tha' in it? Nothing.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: *[UNCLEAR]*. Oh God! Now I am going to stop it absolutely, anybody is... Yesterday, you see, that old lady was saying, “Mother, is it wrong to be non-vegetarian?" I said, “I don't mean that." But those who are not vegetarians, why you should force them to be vegetarians? I can understand, you see, certain meats are not good. Like I would say horses' meat, you see, is not good and it's a big thing, you know. Even cows' meat is very bad for the teeth, you see. That's how you lose your teeth here.

If I eat the cow's meat, immediately, by mistake also, I get a swelling on My *[UNCLEAR]*. Complete vibrations start flowing from My teeth here. All My gums become swollen up.

Sometimes even My lips have, when I've, when I take the soup becomes thickened like that.

So that means that there is something in the fibre that is bad for your teeth which spoils or may be vibrations-wise. I do not know whatever it is. But the horses' meat is the worst of all. Now they eat horses' meat, even in Yugoslavia?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Yes. That's why I must tell you that in Yugoslavia, I went and ate a salami and I said, “What's the matter with this salami?" So they told Me. “What you make out of it?" They said, “Horses." “Horses' meat?"

[Laughing.] Oh, I couldn't understand it. And they eat anything. Like in China they eat snakes, you see. There was a man, head of the Scientific Research Institute and he said, “You know why we are so brainy?" I said, “Why?" Said, “You know in my childhood I must have eaten at least fifty-six snakes." I said, “That's why you are brainy?" He said, “Yes, the serpents are very brainy people." I said, “But you don't want to become a serpent." “But, I want to become brainy." It is wrong to eat serpents. I mean, one should understand this. That's how they are, this I am telling you about the South Koreans. He is a South Korean. He has eaten so many serpents, you see. And he said, “Only Americans can be all right if they start eating serpents. See, they are all right, they are intelligent but they are not like serpents. That's why they are failing everywhere. If they could eat serpents they will be all right." So this is what is the analysis of people.

So this horses' meat you have to give up. All right? But you have to eat meat. No need to go to extremes. Like one side you will eat horses' meat, tiger's meat, every meat and on the other side you do not eat anything. You see, what am I going to do with the chicken, you tell Me? Why do you want to save them? Can I give them realisation with their two legs? What is the need to save the chicken? Save the human being.

[MISSING.] There's another vegetarian sitting down here. [Laughing.] Still you are?

Sahaja Yogini: No, I wasn't ever really.

Shri Mataji: So it's good. You have to just do it.

Sahaja Yogini: I was thinking about it when I met You but I never really did it.

Shri Mataji: I mean, they said, told Me, “Mother, we are cruel to animals." Something like that, you see. I said, “Now, don't worry about the animals, you see. Nothing dies." Of course, you can do it in a better way. You may not be cruel; you can do mechanically, something like that. But you have to live on them. You see, the body has to live on their meat. Part of it has to be there.

Now the other extreme of vegetarianism is, if you see, then you will know what it is. Like Jainism they have. I don't know if you have idea of Jains we have in India. Did you meet them anywhere? No? Thank God. See what they do is that they get all the bugs of the village in a hut. All right? And they put one Brahmin there and give him lot of money.

Sometimes they give him a house also, later on, if he comes alive out of that ordeal.

And they put all that in a hut and the Brahmin and lock it up. And the bugs are supposed to feed them on the blood of that Brahmin. Poor fellow, you see. And then they give him a house or a money or something. And is regarded as the greatest charity done. And everybody will pile up money for that, to give to the Brahmin, that he should give his blood to these bugs. Now what am I going to do with these bugs. *[UNCLEAR* I think] all these Jains are going to become nothing but bugs, I can tell you, in next life. That's what is due for them. Such foolish people. Why don't they understand? In evolution a man, human being is the highest. How much God has worked them from bug

state to this state! And now to reduce the one Brahmin to a bug. See, you require at least billions of them.

So this is what it is: they have no sense of proportion, these vegetarians. I don't say that you should be gluttons also. I mean *[UNCLEAR]* I must give all the sides of it because people start going to the other extreme. Like, you see, some were starving and fasting.

So I said, “In Sahaja Yoga no fasting is allowed.

You are not to fast." In that also people have done lots of funny things. You know, this is all Tantrikism.

It's really surprising. Fasting. If somebody tells you to fast, you must give one real boxing on his face.

That's what they deserve. It is sign of a real devil. He tells you to fast. He should fast himself instead of telling everybody else to fast. It's a horrid thing to do, is to fast this way. Of course you can fast for your health or something, but in the name of God to fast is something so nonsensical; which I'll tell you how it works out. I mean it's not only silliness but it is cruel. It's very cruel to make people starve. And make them fast, you see, when they are hungry. This way, I will tell you how they do, fasting in India.

Like these horrible Brahmins we have in India. All these so-called Brahmins, you see they are all devils.

All of them are Rākshasas born as Brahmins, living on in all these temples, you see. One day these temples are going to topple down on them and they are going to be killed under these temples where they have earned money out of people. But apart from that, anything that they do is that they have started a new method of

attacking people. Like, they have got fasting. Now in the fasting system is, the day when a deity is born, that is the day they say you will fast, just imagine. Now supposing a little child is born in the family in any Indian home, or any English home, or anywhere. What joy? See everybody celebrates it and makes it... Imagine the day Christ is born, you are asked to fast. I mean that is the day is of merriment. Of course, here is another extreme is that they all end up in pub. You see. [Laughing.] You see, so I want you to avoid all the extremes. Because that's not the point. What I'm trying to say is the day, say, Gaṇeśha is born. That is the day they will fast. All right.

So you start your fasting.

So what happen, Gaṇeśha goes mad, He goes mad. Now absolutely a concrete story I'll give you. There was one great Sahaja Yogi from Poona and he got a prostate gland problem and he was a great worshipper of Śhrī Gaṇeśha. He came to see Me. And My Prasad is channa. You must have seen channa that I give as a Prasad.... You haven't got some channa today? No? Will you? All right? Let's have it.

So I've prepared also channa for you today.

So this channa, I took it out and I said, “Take My Prasad." He looked around, because on that day you are not supposed to eat any cereals. *[UNCLEAR]*. It's not as a cereal but channa is not one of the things used for Prasad.

So the other fellow said, “Mother, today he doesn't eat anything." “Why?" He said, “Because today *[UNCLEAR]* is the birth of Gaṇeśha." I said, “Why? Why not on Gaṇeśha?" “Because the Brahmins have said so." I said,

“Really!" Look at these devils. This is the best way to insult Gaṇeśha.

So I said, “You eat it today because I tell you." And, imagine his prostrate was out. He was perfectly all right. Gaṇeśha got awakened into him.

On this point Gaṇeśha was angry that on His birthday instead of celebrating it, he is going into fast.

So that's why I say that these are devils. They have found out so many ways. You see, all these devils have entered into the rituals of Hinduism. And there are so many rituals in which they have put these things.

Sahaja Yogi: Christianity...

Shri Mataji: Christianity also, they have done it. But, you see, one thing about Christianity they have not done it so deliberately because perhaps they were possessed. But Indian ones are real ones, you know. They are the ones. They are not possessed. They are the devils. Here the Christians are possessed by devils.

So little bit excuse is there for them. But for example as I told you, in Westminster Cathedral, I lived facing. And in the afternoon the only activity is the beer barrels coming in and going out, you see. [Laughing.] I was surprised. This is the activity going on in the church, you see. Morning time all people going to the church and afternoon all that, the barrels, you see, coming in a truck and unloading and loading in the truck. I said, “How many barrels these people consume?" These are the priests. They just drink beer, I think, they don't drink water.

[MISSING.] [Aside]: I had. I had some coffee. Thanks a lot. No, I don't drink that. Thank you.

Sahaja Yogi: *[UNCLEAR* Bible, Popes rewrote the Bible].

Shri Mataji: A hundred percent.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: To a great extent. I have never read it, you see. But I know. And whatever now for example the other day, they told Me that... I said, “Why did they do this philanthropic work, these churches, missionary work?" Somebody told Me that they did, Mother, because once there was a, before Christ was crucified, they brought some oil. He was to be rubbed with some very expensive oil.

So Judas gave a explanation, saying that, “Why do you want to waste this oil? Why not sell it and give it to the poor?" you see.

So Christ said that “Poor are all the time with you, but I am with you for a short time." See, now in that they start a philanthropic work. I said that is that said that divinity is important and not this...

So I said, “Why did they follow this?" I mean, what He said was that divinity, the Divine life is much more important than looking after these poor. But they have used it in the opposite direction. I don't know. I have not read the whole of it but must be some books they must have read.

[MISSING.]

Sahaja Yogi:... I read it, Apocalypse...

Shri Mataji: Ha.

Sahaja Yogi: And suddenly when I read something I had such a terrible pain here in the center of the palm.

Shri Mataji: What was that?

Sahaja Yogi: I don't know, it was a description of the destruction of the universe. And the description was symbolized as a woman. That hurts me a lot. I don't know why.

Shri Mataji: Destruction was a woman?

Sahaja Yogi: Yes...

Shri Mataji: Let's see what's that. I would like to see that.

Sahaja Yogi: In the bible in the Apocalypse, she was called as the symbol of fornication and she was a symbol of a woman and a whore. And two pages before they were describing the woman as a Goddess.

Another Sahaja Yogi: *[UNCLEAR]*.

First

Sahaja Yogi: Yes. Of course. But I saw it myself that the description the same two pages afterwards hurt me so much that I had a pain here. Because I don't know if they mixed up the thing.

Shri Mataji: You see, they should have symbolized it as some sort of serpent or something would have been much better like it, but not as a woman or anything, you see. Because woman, that's very cruel.

But the destruction is going to come through Kalki.

[Aside:] *[UNCLEAR]*.

Sahaja Yogi: How soon?

Shri Mataji: *[UNCLEAR]*. No, not so soon. Don't ask for it. Because there won't be any emancipation then, you see *[UNCLEAR]*. We don't want that just now. Let's have more

time to save all of you, all right? So we don't want Him just now.

[Aside:] Who else? We have to do a lots *[UNCLEAR]* before that. But is possibly. In the Bible also.

It's not a thing they have introduced. Yes we have to find out. You see because they wanted to put down women, might have been *[UNCLEAR]*. They have done all kinds of things. Here they have Mary and then they want to put Her down. And then the Protestants, you see, they wouldn't accept Mary as the saint. All sorts of things are there. And about Mary also very little is written down, *[UNCLEAR* about] her also. And it is in... I think because of the changing of all this... The languages have become very mysterious also for people to understand within the confusion.

[MISSING.]

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Yes. I think Julio give Me a little because everybody is having so I must have *[UNCLEAR]*.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: You see, the Bible, the first Bible that was written, has been turned. Actually this Bible is written five hundred years after Christ died. I don't think that is the only one. It is through the unconscious. It has been guided. All these scriptures are guided through unconscious.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: The unconscious manifests quite a lot. But still they try to do somehow. Like Islam, Mohammed Sahib said that “Now I am the last prophet. Now nobody

is going to come and tell you." He just wanted to frighten people. That they should take to Dharma, so He said like that. Now these Islam people are using it as a... But imagine anybody who says that `I will never come to you,' and, `I will never do that,' like a father. You see, these horrible people again working it out in a different way.

So He has to come back.

I mean the incarnations are not obstinate people. He must have said it with the understanding that these people will do this, because if I tell them they will accept religion properly. But He sees all of them drinking, all of them going down, doing all kinds of wrong things in the name of God.

So He has to come back. How can you be obstinate? I only do like that many a times and say, `I will never go and meet you,' Then I go. Because that is love.

So what can you do? You forgive.

[MISSING.] He said? Just see his vibrations. His? Just let's see. He has right Heart. You're getting vibrations all right? You're getting cool vibrations?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: *[UNCLEAR]*. But *[UNCLEAR]* every day you're changing very fast.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Absolutely. I hope I'll be able to recognize your friend from Yorkshire. You better tell Me. All right? Otherwise he may feel hurt. But the way people change I really cannot recognize *[UNCLEAR* them].

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: *[UNCLEAR]* you're back? They've gone?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: The one who had to go to Cambridge?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: She decided to go earlier? Her smoking has gone down she said *[UNCLEAR]*. She smoked very few cigarettes.

Somebody asked Me the other day, “Why this time the power of Divinity is so much, so much that people are getting it?" I said, “But the other forces are also so strong that you have to increase this power, you see." The other forces are so very strong. You will see smoking, then drinking and all this, you see, spoils your being. From everywhere you see how much. There are sixteen horrible devils have taken birth, sixteen and six women who are the top people. Horrible. They have taken birth.

Can you imagine? How much force is needed to kill one Rākshasa?... was sufficient in one life. But here, just think of it. And they have entered into your own being. And how much force is needed. Inside out...

[Long Part MISSING.] Did he use this mantra, Narak’āsura Mardini, or something? Did they tell you any mantra for this one, for this Maheśh Yogi? Did some give you any mantra for this Maheśh Yogi...?

Sahaja Yogi: Yes.

Shri Mataji: What did he say?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Narak’āsura Mardini?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Sarvamantra Siddhi, Sarvamantra Siddhi and Narak'āsura Mardini. I think this Suraka Mantra Mardini was *[UNCLEAR]*. That's the reason you have got them steady still. I hope you get your friends down here. Yeah. That will be nice. Then I'll come to Yorkshire.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Yes I will I can. We have time to go out. Second of July, third of July, again. Apart from all other programs. Now Birmingham is fixed up *[UNCLEAR]* for David.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Is it?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: You asked David that Mātājī has called you. He should come and see Me. Maybe one of these days. All right? David and... He said, "I'm free Mother." The other fellow, Philip. I said, "But you get well first of all." So David and Philip both can come. I like them *[UNCLEAR]*. I said Julio you can give Me a little tea. Because everybody is having so I should have, little bit.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: If so *[UNCLEAR]* was all right.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji:... don't want to trouble you.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Yeh, You should ask Me questions, absolutely you should.

Sahaja Yogi: I'm interested...

Shri Mataji: What? You are interested in...?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji:... in the same line...

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: I'm going to talk about it. That's why...

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Neither he, nor his Guru, nor their Guru...

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: All of Babaji...

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji:... horrible...

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji:... horrible, that Babaji was.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: *[UNCLEAR]* one of these Rākshasas *[UNCLEAR]* I don't know. *[UNCLEAR]* was the devil of devils. Babaji. They and this Yogananda's Guru was Lahari. And Lahari's Guru was this horrible fellow Babaji. Now this Lahari's grandson is in Bombay [Mumbai] and he came to see Me.

So he told Me, “Because I was his grandson, Mother, I became a Kriya Yogi and did all that nonsense of taking out my tongue and this and that and I did everything." Then he met another one, was this, em, who's that? Kṛiṣhṇamūrti. Was very much impressed by his personality and the way he talks and all that, you see. He plays those tricks. And he said that “This man is very good." He went to him. Then he became a Kṛiṣhṇamūrti fan, you see.

So he came to Me afterwards.

He said, “Now Mother You cannot cure me." I said, “Why?" He said, “On one side I'm a Kriya Yogi. Done forever. Then I went to another horrible one who was Kṛiṣhṇamūrti. I can give better speeches than Kṛiṣhṇamūrti can on the things of this *[UNCLEAR]* talk." And now he told about Lahari, Baba, his own grandfather.

And he said, “What upsets me, was the kind of man he was. He was a very materialistic person, very harsh, extremely cruel. They had no love for his children neither for his grandchildren, a very funny type of a person. And then I started thinking, `Why this fellow is such a big yogi when he has no love for anyone, he has not good to anyone? Why is he?' And so I went this another one. And there I became an expert orator. I speak very well. I give big lectures about him. I talk, talk, talk, talk, talk and nothing happens to me. Now, can you save me, Mother?" He came to Me. You'll be surprised. Till today we have not been able to maintain his Kuṇḍalinī awakening. It comes up and goes down because suction is too much in him. Poor fellow. Every time I go to India he comes down, quietly sits down. Still we have not been able to fix it.

So Bodi, one of My disciples, was so fed up with him.

He said, “Now I'm going to get a nail to put it on his head so that will fix up the Kuṇḍalinī there." Poor fellow now so unhappy, very unhappy. But what to do? He said, “I can give better speeches than all these people put together. But what to do?" He said, “I used to pretend I'm very subtle, I'm very sensitive, I understand this. I used to do all that. Now I realise that it is all pretension." [UNCLEAR.]

Sahaja Yogi: *[UNCLEAR* Are they really manifestations of...]?

Shri Mataji: Nirvikalpa.

Sahaja Yogi: Yes.

Shri Mataji: No not at all.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: They said, “They are Nirvikalpa." In a way they are. Because Vikalpa means doubt.

They have no doubts about themselves that they are the greatest crooks, you see.

So they are in Nirvikalpa [laughing]. That way you can say they are in Nirvikalpa.

Now we have had great saints in our country, no doubt. Even a person, like wiki. What a great saint we had! And he was in the same line as Macchindranāth, Gorakhnāth, then Gñyānīnāth and then his father there was *[UNCLEAR]*. And he initiated him and we had a great Guru-parampara *[UNCLEAR]*, Guru tradition in that Nāth Panthi. Even he, Gñyāneśhwara, who was a realised Soul, no doubt and his brother was really a very great saint. Even he, when he writes about the Kuṇḍalinī awakening, he doesn't do the way you Sahaja Yogis do. I wish you could read Marathi; I could make you understand. And how he has raised the Kuṇḍalinī, what happens, he could give realisation to two people in his life time. You see.

So, you can imagine that these devils, they talk of divinity. For people like them also it was not so.

So what these people are talking about? I mean is not even the particle of that ocean, not even the particle.

But they are just talking about. You cannot achieve it at all, by any chance. They cannot go near.

[MISSING.]

Sahaja Yogi: *[UNCLEAR]* Maharishi.

Shri Mataji: Yes, he can talk of these things, you see. But, if God is like that, you see, so He will bestow His powers in you. You have to be also omnipotent in a way. If you are one with Him and you have to be omnipresent and you have to be all doing. But it is just the other way round. Instead you limited yourself and you don't know where you are going to land and hanging in the air, you cannot control yourself. While in Sahaja Yoga you control everything. Sitting down here you can give vibrations to your mother, to your father, to anyone. You see, if you are doing all, then you should be able to do it.

But you cannot even control your own movements there. He just lifts you, you hang in the air. You fall down. Now, why do you need these things? I can't understand that.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: You see, I mean, apart from that it is so evitable to see that you do not need... It is so evident that you people do not need these things, because already you are raised from this earth by your 81 planes, you have gone now to moon. Now what more do you want? It is so clear-cut. Because, you see, if you understand that this is tomfoolery, that's the way you are going to solve it. It's just playing tricks on you. That's all...

If you are omnipresent, all right, that is you are present in everyone, all right, you are. You can feel the vibrations of everyone. When I move My hand like this *[UNCLEAR]* on your hands you feel the Cool Breeze on your right hand, or left hand. *[UNCLEAR]* I'm moving My own hand, I am

giving this, you are feeling on your left hand. Now on your right hand.

[End of tape 1. Audio quality of tape 2: MISSING as it is too poor to be able to transcribe it.]

Contents: 1979-05-28 **Talk to Sahaja Yogis, Seminar, Day 2, Talk 1, Ego, Nābhī, Money, Love, Dollis Hill Ashram, London, UK**

..... because you are really enlightened. That's why it is Self-realisation. Otherwise so far, you see, anywhere great people were born.

Socrates, what happened to... what did he do?

Contents: 1979-05-28 **Talk to Sahaja Yogis, Seminar, Day 2, Talk 2, Christ the Gate and Shri Mataji the Destination, Dollis Hill Ashram, London, UK**

Sahaja Yogi:.....

Shri Mataji: Oh God! Alright, so now I take all your guilt upon Myself, now you forget it, alright.

And I forgive you and I give you all My grace. You see, the one who carries the, guilt is your Ego. Alright? And if there is no Ego who is going to carry your [UNCLEAR... Can you hear Me?] There it is? You see, if the hand has no Ego, the hand is *[UNCLEAR* alright]. Alright then whatever the hand does is My job? Is My responsibility. *[UNCLEAR]*. Put your right hand on the heart, right. See, the advantage of guilt is this much, is that you correct it, that's all. But one should not allow it to be a guilt One should... supposing this is the mistake you've committed, then if you realise that it's a mistake then you try and

correct it. But if you allow it to become a guilt you'll never correct it and you will enjoy that guilt even.

It's an indulgence.

[GAP]... your spiritual being is all moving in a linear direction in all the sides, you see and this is the movement is achieved because of [UNCLEAR… lated] you have done to yourself, I mean with science we have become nothing but different parts within ourselves, you see.

So, like as I always say that you have to have two doctors for one nose, for one side is one doctor.

So, but if so, if you have one common point between all of them like we had in India, you see from ancient time is God. God is the centrifugal force, you see, that is what you have to achieve, you see.

So, whatever may be the movement outside you have to go up and up towards God you can say like a pillar it is and on the pillars is, say, you have to come up, reach God. Now, for that, you may go on the left and right but the attention should be on the central path is to, how to rise to God; and this is the real way a living thing always moves, see: living.

Dead things move in one direction but living things move in all directions. But the central thing, the central nucleus is kept intact. The whole has, whatever is the whole has a connection with the center and from the center the movement starts, you see. You never leave the center and you are always coming back to the center, you see, whatever you achieve on the periphery goes back to the center. And like that, like the amoeba whatever

experiences it has goes back to the, is *[UNCLEAR* kept] back into the center, the nucleus.

So nucleus again grows, you see, it becomes, it divides and then it improves and it evolves like that.

So, when you move on all the sides and give all that knowledge whatever you have from periphery back to the center, you see, the center then starts evolving, the nucleus starts developing, the chromosomes start *[UNCLEAR]*, you see, the number of chromosomes increases gradually till you become a human being.

This is the way evolution is which is a living process again, it's not a process which can be brought out by thinking which is a linear process, you see. Linear process cannot bring forth the evolutionary living growth. That you can see in an ordinary cell or group of cells, whatever it is. If there are group of cells it will have a, some central point, you see.

So, all the group of cells will work it out, leave it to the central point, give all good things and the central point will also tell all these, uh, sub-points in every cell and then they will be connected.

So, this is the way it works out while linear movement is similar type and only one movement like this, you see it has, uh, all the information and goes on collecting information, collecting information, never reach back. And even if it tries to feed back it again moves in the same direction, does not take, uh, the advantage of the rest of it. You see, this is the way the linear movement is.

In mental, of course, adventures, you see, what you do is to go find out something and then you keep it back, society's fed back again and then the society also gives

you information about that problem and then again you move in this linear way. Also on the social plane also if you see it works out the same way.

Societies are grown also the same way, but, what I mean to say, that the plane of mental activity is separated from the social activity. The plane of the social activity is separated from the spiritual activity.

So there are different planes, they work on different planes, so the movement is all the time on that plane only and there is no co-relationship between all these things with central path.

Now, when, say, this is, supposing which has to be a living process, so first human beings were born, say, in a country like India.

So, they just thought that we are faced with the matter, we have to know what is in the matter, how the matter is to be controlled, *[UNCLEAR* handled by us], how are we going to overpower it, how are we *[UNCLEAR]* to use it? So, the first is they have to fix the point because if they move too much they'll be *[UNCLEAR* drift] out, you see and what is the point is the Īshwara, the Supreme Being, that's what they achieved. Then in that time, in the beginning they did not talk even of Shiva, or many Gods, or Deities, nothing.

So, this I'm telling in ancient time when the Upanishads were written, or the Vedas were written.

So the first problem to the man was: `How to handle the elements?' So they started putting God there.

Now God must be having His own, uh, deities in the elements.

So they started finding out which are the deities of the elements. Because first problem was of the elements.

So then they discovered Varuna and they discovered Indra and they discovered all other like for the, uh, Savitā for the sea and all that.

So, they discovered all the deities that are controlling the elements. In the science this is negated, nobody believe in any deities or... Because they thought if you have to move from God, then, say, supposing if you have to go from the president downward then you have to find out up to the district level also who is the district officer. You see if you move that way. But if you have to move from the other hand that you just go to the *[UNCLEAR* minister... what will you have? You see, nothing]. You'll have no information that way.

So they thought, first of all we must go to the deities of the elements.

So we must excite and we must, uh, invoke the deities.

So they sat down to find out what are the mantras by which we can really invoke.

So then the Śhrutis were improved and Smṛitis were improved and they started exciting these mantras.

Now, simultaneously, at the same time, you see, there was also left hand side acting. This is the right hand side acting, as you know the elements are on the right hand side.

So left hand activity was there, was also Bhakti . The Bhakti is devotion to God and you must worship God and they, all that was there.

So both things were put together. That there is a heart movement also and the brain movement.

So they started going to the supraconscious area, trying to find out about the Sun, about the Moon, now this is what they... Sūrya Maṇḍala and the Chandra Maṇḍala and all these things they tried to find out, then what is the subtle deities which work out this movement you see.

They went up to the Aṇu, Paramaṇu. Aṇu is an atom, Paramaṇu is a molecule, they went up to that and by the time it was Rāma's age, you see, the mastery over matter was great. You know Rāma went by a plane, a *[UNCLEAR]* to Ayodhya and they say that there were 268 *[UNCLEAR]* in that plane and there were no machines, you see, only the *[UNCLEAR]* there will move the thing and they had the pilot-less bombs in Mahābharāta if you read the war in Mahābharāta you will be surprised the kind of weapons they had. And *[UNCLEAR* Yuddhas] is the siege, sieges, you see: how to plan the siege, how to plan a siege that the army cannot get out. Now they were only five Pāṇḍavas who had to fight Kauravas who were so many of them. Apart from that they had a big army.

So Kṛiṣhṇa was very clever. They went to Kṛiṣhṇa and both of them said that: “You are equal to both of us, so you cannot take sides." So He said: “Correct, I cannot take sides, so what should we do?" He said: “There are... You see, we would like to have Him for him. *[UNCLEAR]* to help him." He said: “Now, I can divide Myself in two halves: one is Myself and one is My army. Now whosoever wants Me can have Me and whosoever wants My army can have My army." So, you see, like fools these Kaurava said: “We'll now have your army." While

Pāṇḍavas said we'll have you. And He said: “Yes, but one thing: I'm not going to take... And they said the compulsion is that you are not going to take any armour in your hand *[UNCLEAR]* no weapon nothing. I'm just going to do the chariot's job for Arjuna." Imagine.

And that's how they fought the war.

So because Pāṇḍavas were blessed by Kṛiṣhṇa they had all the supraconscious powers with them and that's how they knew all the Chakra Bhima.

Abhimanyu, you see, was a great general expert on Chakra Bhimas and he heard his father telling Draupadi about the Chakra Bhima, you see, when she was pregnant. And he heard that time and remembered, but ultimately it, the end of it.

So he failed and he died somehow *[UNCLEAR]*. Young son. Now this Abhimanyu was the son of Arjuna, see.

Now, all this shows that they were very developed people. They had pilot less bombs, they had guided missiles and all that, you see. Even Rāma used to send guided missiles. From Lanka He went to, from there He could guide them going up to Rāvaṇa to kill him directly. All these weapons.

But simultaneously the left side was also working It's not only the right side was working. Even on the right side there were many *[UNCLEAR]*. For example, on the side of the men, it was, uh, they were doing these Havanas. Now what is this Havan normally is, normally is? Is the, is to control all the Grahas, you see, all the planets. Because if you control the planets you can control *[UNCLEAR]*.

So all the Navagrahas –*'nine planets'* they will make and worship them. Then all these Sūrya, Chandra and all these Maṇḍala, all these they would worship and offer them things.

Then fire worship was another thing: to worship fire because if you worship fire you can control fire, you see. And then to worship water also, worship Ākāśha, all these things are, ether. All the elements are to be worshiped and to get to the, to get to the *[UNCLEAR]* we can call it.

So for example if I want to have the Sun, I don't have to bother, [I tell the Sun and it is there, you see]. I can ask the rain to stop, I can ask the Sun come in, I can do whatever I please if I want, you see it is very easy because they're under My command, you see. I just call them, they're there. But because they were not under your command, so the human beings started working on their sides: means to command the Sun, how to command the Moon. And they did like Parāśhar Muni had the power to control the Sun, he had the power to control the Sun, you see, there's a story about him Vyāsa's father Parashar muni. But he did not understand everything which he should have understood, it was of move towards the right hand side movement, you see.

Now, this movement started with Yagñya and and all that and the Śhrutis and Smṛitis and describing all the Maṇḍalas, how to get *[UNCLEAR]* the Maṇḍalas and all that. They also went up to this point that they could find out the mines under the earth, you see, in those days, imagine. There were no mines, I mean there were no way of finding out the mines also there was, uh, you see, now you have such instruments to find out all these things but

there were no such things to find out. How you can find out the mines? We have so much of gold in our country. From where did they get it? Then how did they fish out the pearls? And they had much more wealth than we have now in that country, you see. And how did they built these big houses? And they created Māyā Nagaris and all kinds of things, you know, if you switch on a *[UNCLEAR]* it will come out, the whole city will come up. If you switch off the whole city will disappear, again it would come up. Means like that they had all these things. If you read the Mahābharāta, how these people created, specially Draupadi...

Sahaja Yogi [interrupts]: Is this called Ṛitambhara Pragñyā?

Shri Mataji: Yes, they called as Ṛitambhara Pragñyā that Pra-gñyā. `Gñyā' is knowledge, `Pra' is enlightened, you see, this was the Ṛitambhara Pragñyā by which they discovered all these things and they could master it and they have really mastered all this. How? They had to develop it because there were two types of horrible forces which were going against them.

Means one of them is the elements and another was the demonic force, you see. And the generals had realised that, as there are deities, also we can use some horrible, these spirits.

So, they had mastered those spirits. Now there are some spirits that they could use like they can bring the *[UNCLEAR* whirlwind] they can create turmoil. There are some spirits if you know how to control them, they can bring these viruses, you see. This virus infection is nothing but dead, these are the spirits of the dead. See, so, they

collected all the dead animals for spirits and then *[UNCLEAR* looked at] those spirits and then *[UNCLEAR* use] these spirits. They went to that side and that's how they *[UNCLEAR* were mastered] so they had to do something about these things so, uh, they wanted to master the deities which are residing in the elements so that they could *[UNCLEAR* harness] everything that was disturbing their *[UNCLEAR]*.

So first then this was started. *[UNCLEAR]* I said, there were other planes.

On the right hand side also was another one where the wives, you see, the dedicated wives you can say the devoted wives as called as Sat... one are known as Yatis –*'self-restrained'* and other as Satīs –*'virtuous'*.

So, the ones who tried to find out about elements and overpower the elements and all those things, they, they were Yatis and the ones who tried to find out about, uh sought the mast... have the mastery with their will power, you see were the devoted women. They do master the *[UNCLEAR* elements] as well. Though the devoted women are regarded even higher than Yatis, you know, Satīs are higher than Yatis. Uh, Satīs are called as, uh, in Sanskrit name is Ucchadas they are much higher than the Yatis so their achievements were much more in dimension because what they have used their Bhakti also, because they were dedicated to their husbands. One of them you can give is Rāvaṇa's wife is taken for example, Rāvaṇa's wife. She was so powerful, such a powerful woman She was. Of course She was Mahākālī Herself so that should give Her *[UNCLEAR]* Mahākālī She was Herself, but She was a Satī *[UNCLEAR* as She came].

So She had the Sahaja Āsana. She had the Sahaja power, but there are many Satīs who achieved Satī power. And this *[UNCLEAR]* lady, you see this Satī, Mandodarī, She was Rāvaṇa's wife. Now when She married him She had to marry though She was Mahākālī, there's also a big story. If I go through that story also is very interesting [that She was meeting Rāma also] so She was married to him and when Rāvaṇa, you see, was fighting Rāma, She was the Satī and She was a devotee of Śhrī Viṣhṇu and She always used to worship Śhrī Viṣhṇu.

So She threw Her *[UNCLEAR* Kankan] [Bracelet of thread used in Pūjās] very interesting.

[Aside.] So all these *[UNCLEAR* Kankan], you know, She threw it in the air. She threw it in the air.

And Rāma's arrows were coming and they would return back *[UNCLEAR* around] because Rāma cannot cross beyond the power of a Satī also. He has to respect Her because She was the devotee of Rāma first of all and which you know that Kālī is the sister of... Umā is the sister of Viṣhṇu, so you see how can He kill the husband of...

Sahaja Yogi [interrupts]: His sister.

Shri Mataji: You see all of these points are there. And this Kaṅkaṇa was in the air, is projected. Everything failed, you see, nothing would go, even Sudarśhan Chakra would be going backside.

So Lakshmana said: “What are you doing? What is it? You are getting back your, here arrows. Why don't you control your arrows?" He said: “But you know, see Umā's there"... He saw this Mandodari moving there... He said: “Oh, God, now you have it. Is this not going to work out

then? Am I useless then?" Even Lakshmana was sitting very much in frustration. Then Yama, the God of death, He thought: “The time is coming and what is this Kankan doing here... you see, so must try to solve this problem." So, He is the clever one. He went into the heart of... or He went into the mind of Rāvaṇa and told him: “Oh, you are not one of those winning the war. It is your wife's anger." And his ego was challenged. “You see in the air, you the that Kālī is there. That is the one that is protecting you." Very angry: “What does She mean by challenging my manliness?" And so he went down to his palace and he saw She was sitting there smiling.

She said: “I knew you will come back." He said: “What do you mean? I cannot fight the war? It is all done by your powers? Will you quickly get back your Kankana...? It's my order." So, as a Satī you have to obey the orders of your husband, you see. She said: “Alright, I will take back." You see.

So, but you can find out loopholes, you see. That, that's the *[UNCLEAR]* so She said: “Now, I've taken back My Kankan." Then She sat before Viṣhṇu. She said: “How dare you kill My husband? I will not eat food till he comes back here alive, I will not eat." Now Viṣhṇu had a problem: now what to do? He cannot kill, Rāma being Viṣhṇu, you see, He cannot kill Rāvaṇa. Viṣhṇu said: “What to do?" So He told Lakshmana: “This is a big problem!" So Lakshmana informed Yama: “Again see the problem has come: She won't eat food till Her husband goes back." So Yama said: “I know it's very dangerous but I have to try this trick otherwise I'm in for trouble. This man has to die, you see the time has come." So

Yama said with a very big respect, you see to Satī: *[UNCLEAR* “Why you go fighting also this...?]" He said: “Alright, I will manage it." He took the form of Rāvaṇa himself, He became, He started looking like Rāvaṇa. And He went there and He stood up in the *[UNCLEAR]*. He said: “Now, see, I've come now." She said: “Did you win the war?" So He said: “Yes." He said: “Alright, now, will you eat your food?" And the food was hanging before Her. And She made a mistake there: She ate the food. Before your husband has taken the food you are not supposed to eat your food, that's why Indian women will never eat it. Because this gives them power, you see. To be a dedicated wife means power.

So they do not mind, even if their husbands are bad, even if they are Rākshasas, they're anything: they will be dedicated to their husbands. They'll love their husband so that they keep their own powers and by that they save their husbands' also.

So He stood up there *[UNCLEAR]*: “Eat your food." As soon as She ate the food, not even She ate the first morsel, *[UNCLEAR* Rāvaṇa felt cursed]. And the head fell at the feet *[UNCLEAR]* and then, you know, He, Yama get His own form and She cursed Him that you will be a dog. And He became a dog *[UNCLEAR* Later on He has become].

So, they are so powerful. But this I'm telling you about someone who was sort of a Sahaja *[UNCLEAR* Samarthya].

Sahaja Yogi [interrupts]: Which dog was this, Mother? Which dog?... This dog was in the car which... in company of Yuddhishthira...

Shri Mataji: Of course He was, yes. You see, actually it is uh, after Rāma whatever curses and anything were carried on during the time of Kṛiṣhṇa.

So, you can say His dog, the one who followed Yuddhishthira, you see, Dharmaraja.

So, this story tells you about Mandodari who was uh, Kālī, Umā, She was Pārvatī Shakti, so it's different. But of an ordinary lady Gandhari she was the wife of Dhitarashtra who was a blind man, the father of Kauravas. And this Gandhari tied a cloth on her eyes all her life, she never saw anything because her husband was blind. She said: “If he's not going to see anything, I'm also no going to see it." And she worked it out that way. Her eyes became so powerful, very powerful because of that closing of her eyes. Going to that extreme she developed that power of *[UNCLEAR* Bhasmat] Dhrishti they call it. This is called as *[UNCLEAR* Bhasmat] Dhrishti; And there's another Dhrishti is *[UNCLEAR* Anant] Dhrishti by which if you see anything that becomes, that cannot be killed.

So she called her eldest son who was Duryodhana who was a horrible fellow, who was in the war. She called him, she said: “You'd better become naked. I'll put my, I'll open my eyes and put my Dhrishti, means the vision, on you and you will be absolutely Amara, means you will not be... you will be immortal." And she made him vain, sort of a... he was very much happy about it. But he thought: “I'm such a grown up boy, how can I be naked before my mother fully?" So he said “I'll wear a little *[UNCLEAR]*" so he could face his mother because it is shameful to face your mother like that.

So when she opened her eyes, she removed the thing, her eyes came on the body and that part which was covered, you see, did not received her blessing.

So he was weak in that part.

So when Bhima, you see, killed Duryodhana he knows this trick, he knows that part is weak so what he did he put one foot on his one leg and another leg he opened out because that was the weak point and he made him *[UNCLEAR]* that's how he was killed. Otherwise he could not have been killed by anything because that was the weak point he had which *[UNCLEAR* it up] that's how he killed him.

So these were the power of the devoted wife so this was another plane where they developed power of a devoted wife and a dedicated wife.

Then this power was used also, misused, abused, people did it, but even, you see, this same Gandhari, the one who has done this was a very powerful woman during the time of Kṛiṣhṇa. And she told Kṛiṣhṇa that you are Viṣhṇumāyā, you are the one who is this and you can take birth many a time but the way you have killed all my hundred child of mine, you've finished my complete dynasty, no more Kauravas left on this earth means the same way Your dynasty will be finished. He's of the Yaduwamsha, you see He's the Yadavas, He was the Yadava. All the Yadavas will be killed and you will be killed in an *[UNCLEAR]* and Kṛiṣhṇa had to accept that curse on His and He was killed in an *[UNCLEAR]* of, because Satī is the one, is the purest form of devotee to the wife, you see it's easy, to the husband, easy to be dedicated to God because God is perfect, you see, God is perfect. He

gives you love, He gives you this... But a husband gives what? He gives you nothing. He tries your patience all your life. To be dedicated to such a person... gives you a real training in dedication UNCLEAR [if you keep on saying...] you see, like the Gurus, you see, same way, they try the patience of the Bhaktas, you see, they say: “Go ahead, go ahead." That's the same principle, based on the same principle as the lady, you see, who worships her husband who is a horrible fellow, like Rāvaṇa is. You see. *[UNCLEAR]* Dhṛitaraṣhṭra, the *[UNCLEAR]* fellow.

Like there was another one Anasuya was another very great woman in Indian, Anasuya. She was so great She changed, I mean She made the sun wane, she made the river change its course, She did all kinds of things for Her husband who was a horrid fellow. He was absolutely the greediest possible fellow with all *[UNCLEAR]* because of *[UNCLEAR]* all his life, you see. And he would, he cheat her and everything, then he got horrible diseases because all his life he was so *[UNCLEAR* frustrated]. Then he got leprosy, he got this. She took him from one place to another to all the *[UNCLEAR* temples] and everything and She defied all the nature *[UNCLEAR]* such a powerful woman She cured Her husband, she got everything done, you see, very powerful woman. And then Narmada, the river, see, that we have, She Herself was the deity. And now She is the, uh, She was actually, uh She never married. When She loved somebody and wanted to marry, you see, She dedicated Herself fully to that love then She became this river, you see and it's the Virgin River.

So, in India, you see, people do not take out water from that river Narmada; they just say: “Alright, this is the river we are not going to touch, we are not going to take out the water out of this river." I mean, it was so deep into us, you see, we had known all these things all along.

So, the Satī used to be feared very much, you see, I'm also a little afraid of them, the way they are, you see. Oh, as if someone has a husband, you know, who is wanting a divorce from a Satī, I think: `I'm out of it. I'm not for it, you see. Keep Me out. I'm not...' See, they are not to be disturbed. We have examples of them in modern times also very much in India, you see, terrible Satīs, like Padmini, a terrible one. Padmini was a very beautiful woman and she was attacked by this King who was... who heard about her beauty and he asked that he should have a *[UNCLEAR* leave] with her.

Sahaja Yogi [interrupts]: This is the one whom he saw... in the mirror?

Shri Mataji: But then Padmini said: “Otherwise if he's going to attack all the country, I don't mind if he can see me in the mirror." So she can see in the mirror.

So he went and saw her in the mirror. Then it became even worse, you see, he said: “I must have her otherwise I'll have to attack." So, Padmini said that...

[GAP] You see they could not understand how can they allow their queen to be passed to other people because this would be the greatest insult, you see, it's a very different country altogether, the *[UNCLEAR]* is different not like you allow your queens to be *[UNCLEAR]* by a king even. What sort of a thing it is? A queen is a queen, he may be king.

So they would not allow such a thing, they said: “No, this time we are going to fight it out." So they sent a word that Padmini is coming with her maids and they all dressed up like ladies, you see, that inside the palanquins and the king stands on the palanquin of the queen, you see and they had many palanquins, one thousand palanquins. And inside the palanquins stands all these *[UNCLEAR* ladies] dressed up outside like a sarī they put and inside they're all armor and everything they put. And the men, four men carried one palanquin, you see.

So, the four men were also warriors, all covered with things and they had all the things put inside, all the arms put inside the palanquin and that's how they walked into the enemy's camp and they. And they had told these ladies: “If we win, well and good. If we do not win, then we'll lit a fire at a particular point and they'll see the fire from the port. Then you have to go on a pyre." It was a common in India to have a fire made and on that a woman would burn herself out, you see, it was a *[UNCLEAR* tapah] you see. English did not understand *[UNCLEAR]* the Satī system. They cannot understand, you see, when we believe that that way we get our powers.

So they made a pyre, fire a pyre because they would not allow other men to touch their bodies Indian woman does like any men to touch their body unless and until they're younger than them like children is different but as older person like that they don't like, you see, that other men should touch them because they think their power will be gone if they have bad lust or anything in their head then that power will be lost, you see.

So, this pyre was made is called as Jauhar, you see and all the women climb on the pyre because they've also, they lost the battle, see, they saw the fire. And the whole thing burned out, you see, nothing was left for the king when he came to the *[UNCLEAR]*. But we had a Muslim Satī, see, we have *[UNCLEAR]* Satī *[UNCLEAR]* and that's how our country is so great, with these great women who are not only respected but are extremely respectable. Women of great strength *[UNCLEAR]* now this is the age of they say Nur Jahan. Have you been to Fatehpur Sikri? All of you did not go but some of you did go to Fatehpur. Now, she's the one who created Fatehpur and she was the one who was in love with Salim the son of Akbar. And Akbar although he was a good man, he was a little *[UNCLEAR]* conscious, I think, so that he wouldn't allow this *[UNCLEAR]* Sāhab to become...

Sahaja Yogi [interrupts]: She was a dancer?

Shri Mataji: No, no, no, she was not. She was an ordinary queen... uh, actually, there's a story about her, how she came from Afghanistan to India and what happened on the way. She, you see, when uh, she like *[UNCLEAR]* she was and he saw her there till he fell in love with her because she was so innocent.

He had two doves in his hands that he just gave her that: “You just *[UNCLEAR]* till I'm coming back." So she was holding the doves and when he comes back he saw that she had only one. “What did you do to another one?" She said: “I didn't do anything it just flew out." He said: “How? Otherwise she *[UNCLEAR]* it up and the other one also flew out this way." So he laughed *[UNCLEAR]* and that's how he fell in love with her, so innocently it was. But

after it came to *[UNCLEAR]* he said no, no, my son cannot marry *[UNCLEAR]*. But then he wanted to compensate for it so he *[UNCLEAR]* her to Sher Afkhan another, you see, court...

Sahaja Yogi [suggests]: Courtier, c o u r t i e r.

Shri Mataji: to one of his courtiers and he sent him to their wars *[UNCLEAR]* so that there is no disturbance with their marriage, you see. But it so happened, you see, when Salim became Jahangir, the one *[UNCLEAR]* and in the war with Afghans fought against Jahangir and he lost his life.

So, you see, this girl developed a feeling against Jahangir, telling things like, she thinks: “He has killed my husband because he wants to have me." And she came to Delhi, because she had a house there so she went [down to] Delhi and then what happened that he said that: “You must marry." He forced her marriage she said: “You can marry me if you want but you cannot have me as a wife: you have killed my husband, you cannot have me." Now, he was the emperor of India that time and she refused to marry. And she was in love to begin with but once she had a husband she forgot about her love and she was dedicated to her husband.

And they are Muslims. Now this girl went, uh. Then after some time what happened then this Salim could not bear this idea that's she's here and I cannot marry her and he was so *[UNCLEAR]* that he developed a terrible disease. And the physicians said that unless and until you marry this girl you won't be saved.

So his mother was in *[UNCLEAR* New Delhi]. Akbar had married Jhodabai. It's very, you see, our Indian life, name is `nanatva' means is full of varieties and beauties.

So this Jodhabai, imagine, Akbar married her and if you go and see, I don't know if you have seen the Agra's fort. Did you see Agra fort? Yeah? Alright. Then in Agra they have this fort in which Jodhabai is *[UNCLEAR* lies/died] there.

He made all in Rajput architecture, Indian, uh, hindu architecture, you see so that she could come to there. *[UNCLEAR]*. And Jodhabai just thought of a trick, she said: “Now, I must try some trick to save my son." So she became an ordinary maid servant and she went to her.

So, she was the mother Queen, imagine. For her son's sake she *[UNCLEAR* made] to this lady and tried to serve her as a maid. She looked after her and gave her love and was very kind to her.

So this, she said: “What can I do for you? What? You ask me anything." She said: “Will you give me anything I ask?" “Yes” she said “if it is in my power I will give you." So, she said: “Alright, I request you to marry my son." She said: “Alright I will marry your son." See, she was willing to marry the son of her maid but she would not marry with the emperor. See the character. And then that turned out to be Salim with which she had to marry. Then she married him and she never used to drink, Nur Jahan never drank. But Salim would drink so she made Fatehpur Sikri for him and *[UNCLEAR]* take him to beautiful place, gave him all the pleasures of life and she actually [ruled the place]. And Salim is known for *[UNCLEAR* fair play], you see, for justice, he was known for justice. He

would not deny justice to anyone, everybody gets *[UNCLEAR* vice, you know, it's normal] but he had one vice of drinking. This is the story about modern *[UNCLEAR]* they say *[UNCLEAR]*. Maybe in modern time women who are dedicated to their husbands and by that they have powers.

So, this was another place they've got.

So we have Yatis or you can call them Yogis or people who had such powers that they could just look at somebody and *[UNCLEAR]* just make them into ashes. We had people of that. But these were destructive powers in a way, you see. But the cunning of Kṛiṣhṇa has used many a time these powers to kill the Rākshasas. Like there was one yogi, you see, he was sleeping for ages, he was sleeping only, he was enjoying his sleep because he had achieved through, he thought that: “I've achieved achieved whatever I wanted." He was just sleeping like this in a cave, you see. He was in a cave and he was sleeping in a cave all his life, you see. And it was said that the one who will awaken him and the one whom he will see for the first time will be killed.

So, this was the thing given to him by Shiva. Shiva had given him this *[UNCLEAR]*, so this boon.

So, there was another one Rākshasa who was horrid and he had so many boons from Shiva that he had become actually *[UNCLEAR* invulnerable] and nobody could kill him, you see. And in the war, with, with Kṛiṣhṇa, Kṛiṣhṇa found it difficult: “How to kill him now because he has been *[UNCLEAR* blessed/saved] by Shiva? Now, what to do?" So, he thought of this trick, you see, He started running out of the battlefield, so He's called as `Ranchordas', the one

who runs away from the battlefield. Ran away from the battlefield, you see, is a `ranchordas'.

So He ran away from there and He ran up to this cave, you see. There He went and He was wearing a shawl, you see and He covered this yogi with the, this shawl completely, very carefully He did so that he was not awakened and He hid Himself. Now this fellow followed Him and ran after Him and he also entered into the cave and he saw this was sleeping with the shawl on, Special own methods of Śhrī Kṛiṣhṇa, see? And he saw he's sleeping now, so he [said]: “Now, I know where you are. This is a, you've calm now, you are tired of running and you are sleeping. Now, I see how You are wicked." *[UNCLEAR]* and as soon as he pulled the shawl, you see, this fellow got up and saw him. This is of Kṛiṣhṇa's time.

So, but simultaneously as I said other people working out the Bhakti *[UNCLEAR* cult] was there.

People used to have also Bhakti , they used to worship Gods and they used to ask to meet them. This was the another type which could not read the Upanishadas and could not recite the Mantras and all *[UNCLEAR* Prakrut], the people, the general public was doing Bhakti and asking God the help and all that. While the rishis were there who had *[UNCLEAR* empowered]. Lots of story were there even in the Purānas there are the story of a people who are very great saints, who have got Bhakti , through that they had powers. And there was one story, very beautiful story which is, I would say, in one Purāna, can't remember which Purāna it is, that there was a man who had developed lots of powers, you see. He could kill *[UNCLEAR]* birds looking at the bird, you see.

So, he went out and he went in the, he was meditating under a tree and there was a bird who started disturbing. The bird started chirping and he got disturbed and into temper and the bird died, you see. And the bird died, fell down, he was very proud of killing the bird.

So he went to next village and there he begged for food, you see, from a house you see, so he sort of knocked at the door and the lady came out and he said: “I want some food, you see." She said: “You see, my husband is not in the house." It's a custom now, without the permission of the husband you are not to give alms to, even to any Guru because that's how Sītā was taken away by Rāvaṇa, you see.

So, she refused, she said: “No, I'm sorry, my husband is not in house I cannot give you food." So, he looked at her she said: “You cannot kill me the way you killed the bird this morning." “How does she know?" So he touched her feet, his power was useless. She said: “I know through my Satī powers but the one who is higher than me, you see, is such and such, you go and meet him on such and such date, you see." He got a shock, you see, he was shocked. He said: “You go and ask for such a name and you will be meeting then." So he went down to the another village and there, you see, he went and asked where is the *[UNCLEAR]* he said: “You have to see him there, you see, that shop." There was a man standing there and he was selling meat and he was cutting all the things there nicely, he was a, uh, what you say, butcher, he was a butcher and he was cutting the meat and he was distributing all full of blood and all that.

So, he said: “Are you such and such?" He said: “Yes, so what?" He said “You mean you are the one who is higher than that lady?" He said: “Who told you that?" “The lady has said." “The lady, did she? Oh! I don't know about that." So, he said: “What are your powers?" So he said: “My powers are Sahaj." Now the left side power was of the Bhakti , of dedication and that's how they developed this Bhakti Tattwas but the central power is the proper *[UNCLEAR]* of *[UNCLEAR]* which is absolutely suitable for growing...

[GAP]

***Contents: 1979-05-30*, Public Program, A Higher Life, AWorld of Bliss and Joy (The Three Paths of Evolution), Caxton Hall, London, UK**

I am here to talk to you about a higher life than what we know of, about a power that pervades, permeates every other power and about the world which is called as the world of bliss and joy.

You must have heard about all these words before also. But I am here to tell you about the instrument that resides within us. All nicely planted within our being as clear as you see here in the picture, which is a living instrument, which you can also see pulsating actually with your own eyes when the Kuṇḍalinī, this coiled energy, rises.

We have already been blessed to have this ascent into our own being, the breakthrough into the unconscious, to enter into another new dimension altogether in our awareness by which we really can find out answers to all your absolute questions.

So far in the ancient India we had three types of movements.

I don't know if you are aware of all of them, but we had three types; and the reflections of that were manifesting in that country, also in other countries even in England. We have had people who have been very busy finding out the answers to many fundamental questions, absolute questions.

So the seeking has been everywhere in the whole world; but, as I have told you before, India was perhaps the best country because of its climatic conditions and because there was lot of scope for people to go into secluded places to find out the answer to their seeking.

Today I would like to tell you the three methods or three ways we have been seeking and the results of that. The first one is on the left hand side, if you see, is the path by which they had devotion to God, what they call the Bhakti . They sang praise of God without seeking Him. They called Him. They asked His help. In the beginning they thought that the greatest challenge they have is from the elements; so they tried to overpower the elements. And in that overpowering of elements the movement was on the right hand side in which they used many methods by which they could excite or could innovate, as they call it, the deities or the subtle principles of the elements.

The first one was that of the devotees and the second one that of the people who were trying to find out the way to master the elements.

The third one was in the center and there were two types of people who searched. I would say the one who

searched, the another which incarnated on this earth to help and this was the evolutionary path of our ascent. The evolutionary path of our ascent came into light, you will be amazed, much later than Kṛiṣhṇa Himself came on this earth, even after Christ, people started talking about the methods of evolution within us.

So we should have no confusion about these three methods.

Because of the Bhakti of people, because of the asking of the people, the different aspects of God descended on this earth as incarnations. Whether all this I say is true or not, you need not believe because I am putting a hypothesis before you and then later on you can find out that if it is true or not. You have to keep only your mind open like a scientist to know about it.

Now the middle path of evolution is the one that we are going to discuss here. The one that deals with the mastering of the nature, is the one they used in the Vedas where they did not mention even the deities, they did not mention anything about God Almighty, but only talked of the Brahma Tattwa, the one principle by which all the five elements are governed. And all those mantras and shlokas to excite the elements were recited just to get the benediction of these elements as well as the control over them.

So once upon a time, say twelve thousand years back, in India we had pilotless bombs, we had instruments that could work out much better than your missiles. They achieved it through this method of right side innovation. When I went to Colombia I was so surprised that they also used the right side method.

For that they used to also take a kind of a intoxicant which we call somras in India; it was an intoxicant which would not give you a habit but would take you to a state where you could understand that there is beyond something. You can say something like LSD maybe.

But this LSD that you take is very different from the one they used. It was, I should say, a holy thing which had something to do with God; because whatever in India they tried to search, they kept the centrifugal force acting on them, which was the assumption that there is God.

So they did not deviate too much from the right side. They did not go too far.

As a result of that search, science came to us. It came through the unconscious, all the discoveries. But our awareness, after all this world is one whole, our awareness was tuned up to a point where we could understand science. As a result of that kind of innovation, they mastered lot of things and they organized many wars as we are doing nowadays. And in those wars there are descriptions of aeroplanes and all kinds of *[UNCLEAR]* they call it weapons, which are fantastic.

But there was another movement going on, on the left hand side where people did not care for all these things. This was meant for the Kṣhatriyas, the kings who were very ambitious and wanted to overpower the whole world.

But the left side, gentry I would say, the people who were dedicated to God, who always asked for the help of God, were busy organizing dedications and what we call worships, Pūjās according to their own understanding.

But the central path was occupied or, I should say, the central path was looked after by two forces.

The first one: those who were the seekers under some Gurus, who were realised Souls of a very high level.

And the another were the incarnations who came on this earth to protect, to save the devotees of God.

This movement was very secretive in the beginning, extremely secretive. Only one or two people they would employ to this kind of work from the whole society. In one generation you could hardly find five or six people doing this work of evolving people into new awareness. This I am telling you at the time even before Vedas were written, because the incarnations that were to come, who had not established, was kept as a very guarded secret. The reason was that if they had disclosed that these are the incarnations who are going to come, then the negative forces which were trying to pull down the evolution would organize a method by which they would destroy these incarnations before their coming.

But, still, as you can see in the life of Christ that coming of Christ was declared much before Christ came in by the prophets who made prophecies. All these prophets belong to the category of the Gurus I am talking about.

So all over the world three types of movements were on, for example the scientists on the right hand side, we can say and the left hand side are the devotees of God who sing the praise of God.

And in the center there were people like Moses, like Abraham who came on this earth just to prophesize, just to protect the devotees of God.

Now this middle movement of evolution today has reached its peak, because all the incarnations have arrived now and have done their job within you. They have occupied their position within you in your awareness on these different centers.

So the first center that we have here which is established in the carbon atom. Carbon has got four arms in the same way this center has also got four arms. You can see the four sides of this center. That means up to the matter stage it is even below that. Then the carbon started the living. This carbon atom actually ignited the living process in the matter. Though the time taken for this, since the time the Earth seceded from the sun is very, very short. I mean nobody can explain why, how it could happen.

Some juggler could only do that job.

So this carbon atom started the triggering of living beings.

Afterwards, we can say, that the incarnation of the center, this green colour center, which we call as the Nābhī Chakra, the incarnations started on this point, one after another taking different forms of living animals in the evolution. Like first the fish. It came as a fish. They say when Noah was having a bad time with the deluge, this fish helped him. They came as an incarnation, that aspect of God which we call as evolutionary. That came as a fish on this earth and then, then it came as quadruped. Then it came as a short man. That it came as a strong man. On and on and on like that till we reached a stage where the top one you can see, over here. This is

the stage where Śhrī Rām, who came eight thousand years back.

This was established within us like a milestone. They were the leaders of our evolution. They led us into evolution as well as they left a mark for us there and they exist within us in that path.

So on the right side of this center, this is called as the Heart Chakra, as you can call it Cardiac Chakra or we call it as Hṛidaya Chakra in Sanskrit language. On the right hand side appeared Śhrī Rām. Now why did He appear, Śhrī Rāma, on the right hand side, because He was to forget about His incarnation.

He was to forget that in essence He is the evolutionary aspect of God which is Śhrī Viṣhṇu, who resides in the center here, because He was in there in different form.

So He was to forget about it. He had to behave just like a human being so that no human being suspects Him to be an incarnation. He became a king, a benevolent king, an ideal king with all the limitations of a king and the beauty of a king. And that is how this incarnation came on this earth about eight thousand years back.

At the same time when this center which is the, we call it as Void, but you can call it as the whole universe, you can say, this was full of people who were negative and were trying to destroy the devotees of God. Then the primordial power which is called as the Ādi Shakti, the primordial Mother, She came at that center, much earlier than Rāma. She came there about twelve thousand years back to protect these devotees, from twelve thousand years, in one thousand incarnations. Of course I think there have been much more but one thousand are the

main incarnations which came on this earth as primordial Mother, they came to protect Her children, Her devotees.

Now the topmost one, not the topmost but the second one, this center is the center where the Viṣhṇu Tattwa or the evolutionary aspect of the God completely manifested. The complete manifestation of this principle took place and that is the principle of Śhrī Kṛiṣhṇa.

So Śhrī Kṛiṣhṇa is regarded as the complete manifestation of this evolutionary process. But God Almighty as we know Him is everything. He is not only the evolutionary principle. He is also the existence on the left hand side and He is also the Creator on the right hand side. But much before all this started another state of awareness was there. In that state of awareness this second center that you see here is the Creator's. He created through His powers all the universe, through all the elements then this earth. And on this earth the cycle of life started. All the centers are within us.

Now last of all, about two thousand years back, came the greatest incarnation of Christ. He was the son of God, the innocence. And He came on this earth. At this point where you see this red mark, behind in the brain, between the pituitary and the pineal there's a very subtle center. He came there for us to ascend, to us give the knowledge of the eternal life, to give the knowledge that whatever you see on this Earth is not the permanent thing. There is something beyond and in His resurrection He showed us that how we all can be resurrected. This was the thing, gate into the limbic area, what we call it as the Sahasrāra, because it has got one thousand petals. Now these petals, as they look like lotus, it is

actually like that within us, but in a sleeping state. You can see a candle. Now when the wick is there, you don't see this form of the wick. Only when it is enlightened you see them in that form. Now when you put one thousand like that they all put together look like a lotus. But when it is not enlightened, you only say there are one thousand nerves but when these nerves are enlightened, you can see the light which is in different colour.

So today we are here to know that within us all these incarnations exist. And the force that really brought forth, really manifested, who live like human beings and work like Gurus, that force which existed in this area, which created religion within us. Religion as we understand, organized religion is not the religion. But the religion means your sustaining power. You are a human being because there are ten sustaining powers within you.

So they came to sustain us and to give us full idea about these ten powers and to establish us in our religion as a human being.

So these Gurus who lived in that area worked out the sustenance and helped us and this is one of the greatest forces we have got, which resides within us. And whatever they have said has a very great meaning. Actually we should say the main Gurus are ten but there are many other Gurus. And these ten Gurus could be described as Rāja Janaka, then Moses, Abraham and in modern times you can say Mohammed Sahib and even up to Shirdi Sāi Nāth in Shirdi that force came in for a short time and then He disappeared. Nobody knows how He came there, He lived there and He died. Also if you

know Nanaka, He was also the same force, the same primordial master, who was born on this earth.

Now this is not the time to tell about individual people. But I think one day I will talk to you only on this subject of the Gurus.

So these Gurus first started under the primordial master Himself, He was called as Dattātreya. And this Dattātreya is the one who is comprising all these forces: the existence force and the evolutionary force and the creative force, all of them, in its innocence. I don't know if you understand it, but there is a story about them, is that there are three deities which belong to these three forces. The left one is Shiva's force, then the right one is Brahmadeva's force and the center one is Viṣhṇu's force.

So they say that all these three Gods felt that the wife of Dattātreya was a great, devoted woman. And she would, with her powers can curse anyone she feels like.

So they wanted to take her test and wanted to find out how far she was a devoted wife.

So they went to her and they told her that “We want some alms." And in India, it is regarded as a great honour to be able to give somebody alms who come to your house.

And three saints, they were dressed up saints, they came on the door.

So when they asked for alms, she said, “All right, I will get you some alms." They said, “No, we'll come inside the house and you have to become completely naked and then give us the alms." Because to become naked

before a man, you loose all your powers as a devoted wife, as a sati.

She said, “All right, if you say so, I will do it” and she started taking out her clothes. As soon as she touched her clothes, you see, they became small children, absolutely small children. She took out her clothes and gave them the alms.

So these three small children put together made the Dattātreya, is the Guru, is the one who is innocent like a child, innocent like a child, who has no sense of sex.

So we come to conclusion: a Guru who has interest in women, a Guru who has interest in sex, is not a Guru but is anti-Guru.

Dattātreya is the innocence of all these three powers and this Guru was the one who then had a big tradition of Gurus. In the same tradition we had many Gurus in our country and specially in the area near Bombay [Mumbai], which is called as Maharashtra. They came as Nath. They were called as Nath.

So the first one was Ādi Nath, then Dattātreya, then Macchindranath, then Goraknath, like that a tradition of these Gurus came. But all their knowledge was kept as a guarded secret, it was a Gupta Vidyā, is absolutely guarded secret, a secret knowledge about Kuṇḍalinī. They never talked about it; they never told about it. Because they thought that “Just now let us experiment with it fully and then we will give some idea about it to people." But as you see everywhere it happens, even it happens with us here sometimes that we get people who do not get realisation or are half-baked and they cannot rise much higher. Then they get, sort of you see, very

angry or sometimes they take this half-baked knowledge and start working on it and they go absolutely wrong on this side or that side.

All such horrible Gurus came up in those days also, but they were neutralised because, I would say that, people were spiritually very, very sensitive. Nowadays the people are not. They are very naive.

They have no sensitivity. You see, from the face you can make out that a person is such and such but they have no sensitivity left, you see. They are so much used to masks. I asked today why people cannot understand and why do they always have a mask on their face. Nothing is beaming out of them, what is it? So someone told Me very interesting answer was that because they listen to news and they see that the newsman is reading it and he gets lot of light on his face, so he has to keep detached from the news, he cannot show his any impressions or anything. He has to be absolutely detached when he is describing some news.

So his face is just like a mask and that is why it happens.

Whatever it is we have become really naive as far as spirituality is concerned and the people take advantage of it, full advantage of this naive behaviour or naive nature of others. For this you don't have to go to books, you don't have to go to any Guru for this. Is only a thing of a society in which you live.

Natural societies have much more sensitivity to spirituality than artificially sort of brain-washed, you can call them, or brought up in a materialistic atmosphere. They loose their sensitivity to spirituality which is spontaneous, which is spontaneous; because we loose

our spontaneity, we loose that natural, we call it as Sahaja means spontaneous, knowledge to know who is a real person and who is unreal.

So this force started manifesting itself gradually in the caves, in the very secret caves where only one or two were asked to go there. And first they were tested very badly. I mean the way they were tested, some would run away.

So for years together they would not get even one disciple who was capable of coming into this training. And at long last if they got one, they would work on him and then he may die without the experience. Then again he would be reborn, again he would die, like that it would go on for ages until they found that the truth is within you, till they completely cleansed themselves and they became one with the higher being within themselves. But this was achieved so little that you will be amazed that Jain system of religion is exactly the same system, is the Avadhūta, we call the Nath style, the same style is. And they say there have been only sixty-five Kaśhyapath, they call them Kaśhyapath. Sixty-five, just imagine, sixty-five in six centuries.

So I think it would be one point something, one every century.

So these were the only people who got realisation. And it was a very difficult procedure because they would raise this Kuṇḍalinī up to a point and it would drop out. Then they would raise it and cleanse it. And then again cleanse it and again push it forward. It would be something like pushing a car which doesn't start. You push it, it comes back. Again it goes forward, it stops. Then again you

cleanse it and take it to the garage. You see it's no good. Then you take it again back, wash it, clean it, again get under it and try to cleanse it again, the machinery, again it goes out, like that it goes on and on and you get so fed up that you think, `Better let it go back to the factory to be completely renewed.' Then they made it again, put it back and like that it moved, the movement of this evolution very, very gradually.

And in this gradual movement they had, because if you move gradually you see many things. For example, if you are now going on a bullock cart, you don't have any bullock carts, we still have bullock carts, you see, if you have to go to villages, you have to go by bullock carts. And the speed of a bullock cart is maybe two miles per hour or maybe even sometimes less, depends on the whims of the bullocks, you see. If they sit down in between, you can get down, cook your food and have your food very nicely, then again get back into the bullock cart and then again start moving. It could be very, very slow movement and then when you stop, you see, you get so bored of that stay that you get out of bullock cart, you go around and see things. And that's how they started seeing things around and they described them and poor things got sometimes so upset with it that they used to get into Tantrums and their Tantrums also are nowadays called as Rāja Yoga. I was so surprised that these Tantrums were there because of frustration and because of time.

But now today, the condition is terrific because the blossom time has come I'd say. The time has come that evolution has to be en masse, has to be en masse.

Actually this en masse evolution has started much earlier as I said, from the sixth century when Ādi Shaṅkarāchārya started writing about it. He was the one who proclaimed it, who said that this is the force that what we have got, we have to work it out.

Now people talk of Ādi Shaṅkarāchārya and not a word about Kuṇḍalinī. What do you say to such a knowledge? You see this is the basis: the basis of Shaṅkarāchārya is Kuṇḍalinī and the bhav is, means the emotion that substantiates it, is the complete dedication to the Guru. But the Guru has to be a real Guru not the way money maker or what you call this womanizer and all sorts of things, abuses which are absolutely never conceivable to a Guru. He remains absolutely away from these things, all such things are, I would say, these are meant for criminals. Or you can say, I have no words but you can say horrid people.

It is not meant for Gurus, who are the choicest flowers, who are the best people that God has created, who are the highest people above all these things. They do not organize, they do not do anything, they just sit and watch and they just impart you the power by which you become one with God. That is all their job is.

They are not busy buying, you say, airplanes and Cadillacs and some had some, I was told, Rolls-Royce.

They are not busy with it.

These Gurus first took to Sannyāsa because it was a very intensive work needed, very intensive work.

In the early times they took absolute solitude as their home and they didn't have children, they didn't have wives, nothing. They would just dedicate themselves to

the search. This is very early I am telling you, say twelve thousand years back but about eight thousand years and at the time of Rāma, all the Gurus practically were married. Most of the Gurus were married. Imagine eight thousand years back, in modern understanding people cannot even conceive of a priest who is married. They found out without the marriage the balance is not established. You must lead a very sensible married life and they got married and they had children and wife and they lived in the forest looking after the small children from the family.

And when the children came down there even the grandparents came with them because according to the four ashramas we have got, the grandparents after fifty years of age have to go to the forest to live with the grandchildren near the ashram. And they have to look after the children and forget about married life.

They have to finish it at that time. At fifty a grandfather is really promoted and he looks after the children.

He is not bothered about his married life so much as the husband and wife reach their culmination of the beauty of their married life and understanding from twenty-five to fifty years of age.

So we have a division that till twenty-five years is the education system then the twenty-five years of life is the married life and twenty-five years of life is this life where, vanaprastra ashram they called it, where they had to live like grand parents with their grandchildren, give them love and they looked after and also if they were not realised or they wanted realisation, they worked for it.

So in this system it was perfectly all right because afterwards the husband and wife died after that age so they took to Sannyāsa, means they just detached themselves and rose high.

So the pattern of life was such that you had to achieve God in your lifetime, you have to work for it and all of them aspired for it and they worked for it. The whole life pattern was built up to that. Of course very few people got realisation but they led a very righteous life so that they maintained it for the next life and again they were born next time, they tried it from where they had lost, again they went up and up like that. That was the system of that society which is, of course is, now very much westernized and they think you people are much more successful in life so they are running after you and try to become like you.

But this is what it was. But we can see today that is not the situation, we are in a very different situation. It's a Ghor Kali Yuga they call it, where righteousness has no place. If you talk of righteousness people will run away. Like today, you see, they wanted to put up an advertisement for some university and the lady who was being there, she was telling, “No, no, no don't put Self-realisation." Then I said, “What should I put?" She said, “Put something like enjoying, you see." “All right, enjoying.

Then what else?" “You don't talk of God, no, of righteousness, no." Then should I say now I thought that you can enjoy and come to a discotheque or something like that? Is that the way we are going to attract them? And then every other person got fed up. They said,

“Mother, we are not going to fall at their feet. We need really sensible people, people who understand their value, who want to achieve something higher; they may be few but we cannot manage with this frivolous people. We cannot do anything about these frivolous people. Let them have one or two shocks in life.

Then they'll come to us." But you see, for a mother it is rather difficult to think that `Let them have a shock. Let them put their hands in the electricity so that they get a shock and next time they won't do it.' You see, for a mother it is rather difficult to accept such a situation.

But it is so, because we had another gentleman who was a hippy. He came to Me and I tried to give him realisation. Then again he went back and he started his drugs and he went into that. Again very seriously he did it. He did it very well that doctors declared that he is going to die within twenty-four hours, you see he did the whole job very well. He had all the drugs within him, you could open a chemist shop, you see, the way he was and mounds of things he had in him. And then he came to Me with a cirrhosis liver. Liver of, you see, liver which was having cirrhosis. Thank God, My husband was not at home, so I said, “All right, get in” and he was there still when My husband came next day. He found him in an absolutely horrible condition. He said, “Now, if You have anything to do with this young gentleman, if he dies here, the police will really arrest You and You will be in for murder. Now You please don't go in for that." But we treated him and, you'll be amazed, within eight days he was perfectly all right and he's such a great Sahaja Yogi today. Now he's in Australia; I always remember him. And

you know, he was a professor of physics and he was a very learned man, but he did all this tomfoolery just to go to hell directly with a running jump, you see and it was very difficult in the beginning to convince him. But later on, you see, what he told Me was most shocking because he told Me, “Mother, most of us have to be that way, otherwise we'll not come to You." Now this is too much for Me to understand that, that it should be so hard on anyone who are seeking.

Now you will be amazed that the seekers who were there at that time are today born more in the West than in the East. You are real seekers. Perhaps you have never evaluated yourself and you have lost that sensitivity to seeking. That is one thing true because the way you have been Guru-shopping, one can understand that how could it be possible that you have been going from here to there not understanding this. But, you see, because you were seeking, I would say, because you were seeking, you jumped onto someone, you jumped onto another one, jumped onto third one, just to get the, what you call, the feeling that you were seeking.

And this jumping from one to another has really been very, very wrong because by that you have definitely disturbed your Kuṇḍalinī. The most dangerous thing about these people is that they disturbed the path of your Kuṇḍalinī, which you will learn; when you will be realised, you will know. All these Gurus, apart from giving you diseases like cancer and all that, have been destroying your Chakras, destroying your Kuṇḍalinī. I have seen big holes in your Chakras. I have seen burnt portions in the Kuṇḍalinī. I have seen horrible distortions

and mutilations of even the private parts of people because you can see on this Chakra, this last Chakra, which is dealing with your private parts, you see, that they have really ruined you completely, to such an extent that it is I feel irreparable, but still, we would try our level best to work it out and to get it done.

I would only request you to have an attitude of openness and little relaxed. Like somebody has an appointment say about seven o'clock, so he comes to attend My program, six to seven, Mātājī's lecture.

Seven to eight, third lecture. Eight to nine, another lecture. Such a person is no good for Sahaja Yoga.

You have to have patience with yourself and you have to have patience with Sahaja Yoga too because some people from the jungles and who are not in the open, who do not come to London or to America, these people have told so many Sahaja Yogis that “We don't know why Mātājī is giving you these vibrations.

What have you done?" All sorts of questions and they are quite jealous and they don't even understand how these Sahaja Yogis can raise the Kuṇḍalinī so easily.

So one can say that it is happening and it is there, you all should have it because you are the seekers and this blessing was to be bestowed, is promised even in the Purānas it was said that in Kali Yuga those saints who are seeking God in the hills and dales will be blessed in Kali Yuga, in this time, modern times and they will be born as ordinary householders and they will get their ultimately truth, it is a fact. You have to see it. And no use, I was told some people are coming here for spying. I say, “What are they spying?" You see, this is for your good.

What is there to spy in this thing? It is all very open. This is for your good, for your betterment, for your own life.

For whom are you spying? What are they going to give you, madness? They'll take away all your money. As a mother I must tell you, you have to be careful. They may pay you little money for spying but what's the use of loosing your spirit and getting that little money, all the false promises. Best thing is to get it within yourself, your own powers and know yourself and know what is your self-interest and don't be just wasting yourself for all these nonsensical things like crusades and, what you call, stories about it.

People have misused all the knowledge that was in the Bible, in the Quran, in the Vedas for exploiting others, it is something very sad but human beings are like that, they are really like that.

So we have to be very, very careful and we have to understand that we have to have our own power.

What is the use if I am very powerful? What's the use? If the sun is very powerful, what's the use unless and until it does some good to us? If I have the power, say, to move all this, what's the use? You must have your powers. You must feel your powers. You should be able to exercise your powers. That is what you must ask. This is the main theme of Sahaja Yoga: that it is your own power which starts manifesting.

So, thank you very much. I hope the lecture was not too great for you. But today I was just thinking that today I will tell you about this Guru dynasty because this is the way the Gurus are there by the dozens.

You must know that what is a real Guru. And how they came in and what was their job.

There's one more point I would like to tell you that here there are two more small Chakras, one that belongs to, which we call as the Sūrya. Sūrya is the, means the Sun, the Sun center and the another as the Moon center on the left hand side. And these two are governed or, we can say, is bestowed upon by two great people who are the disciple elements. And disciple elements were first, were born to Śhrī Rāma and Śhrī Sītā as the Luv and Kush. And then they incarnated many a times on this Earth as disciple. One of them is, we can say, was Shañkarāchārya, another was Kabīra, like that.

Then we can say, later on like, before Shañkarāchārya, they came as Buddha and Mahāvīra. Then Shañkarāchārya and then I told you, after Shañkarāchārya came the advent of Hassan and Hussain, who were the grandsons of Prophet.

So these have been incarnating and they have been moving from one side to another and telling people that “This is extreme, leave it, this is extreme, leave it. Come in the center and be in the center." That has been their job and they are the ones who are sort of imparting you that awareness by you become a perfect disciple.

And this is a very important point because it comes quite often that we do not understand: like Prophet Mohammad said that “I am the last prophet." All right, He did say that He was the last prophet.

Supposing I say, I am the last person to come here. All right I would say just to frighten you that you better take to it otherwise this is the last time I am telling you. But it

is never that because when He died He found out that, you see, these people are mad caps. “I didn't tell them this, what are they doing out of Me?" So he said, “I better go back again” and He came as Nanaka and He told them that “Hindu and Muslims are same people, following the same religion, why are you fighting among yourselves?" He came for that unity.

Then as Nanaka He came; so in Nanaka's system also the Sikhism came in and they started a warrior class and this and that. I mean imagine, the Sikhism ended up by having wars within Muslims and Hindus.

So then He came as Shirdi Sāi Nāth to teach them. Now this is not a very important thing that, say Mohammad Sahib said, “I am the last." Say He is the last, all right, even take that position. Who are you to him? How are you related? Through what? What is your authority? How do you appropriate Him to yourself? Because you say you are Muslims.

So what? How did you become Muslims? Did you get your certificate from God? Like Christians are, you see. They say, “We are Christians." How are they? They are baptized. How? They go to church, somebody puts the hand. Who is he? Is he authorized by God? Does he really break your fontanelle bone? Does he really blesses you? He is just appropriating God to himself. How are they concerned with God? I don't understand. They are nowhere near Christ, I can see that clearly. If they were, they would have been doing something else. They would have given realisation to people and giving them the second birth which Christ has told again and again that “You are to be born again." I am talking of the eternal life

and not this life of organizing churches and making profits so much so that the half of London should belong to a church.

Same with Hindus, another silly people. One would think they did not organize it so it could not go further. Even there is one of the Shañkarāchārya's, he is trying to collect money.

I said, “For what is he collecting the money, this fellow?" They said, “Oh, no. He wants, now he is trying to, you see, sort of, compete with your Pope." So he wants to begin with, he wants to have an umbrella of gold, embedded with all precious stones. He's a tiny little fellow. I don't know how he is going to look with that big umbrella around him.

All such people claim. It is such a misappropriation. What is the authority you have got? This is something I can't understand. Everybody goes to theological college. How can he learn God in the college? What college did Christ go? I mean of all the things, when you have Christ before you why don't you judge according to His standards? Which college did Christ go? Which theological college? If He had, if He was to come here, people would say that He's good for nothing. They may put Him in the prison again. And in America sure, because if you cure anybody in America you are in the jail. That's what it is.

So the whole misappropriation has been worked out. By this awareness, the vibratory awareness you get after realisation, you will know that you cannot be misappropriated, by which you become that. Once you become that, then you can feel it, those vibrations flowing into you, you can feel your heart emitting those

vibrations because the Spirit is awakened and you can feel that and you get that vibratory awareness by which, as you see on the hands, you can feel your Chakras. That is Self-realisation: knowing about yourself and also you know about others. It can happen just in a second, in a split of a second. With some people it takes time, doesn't matter. I have patience, you have patience. I'm only for this job here and I am going to be here for years. Now I hope so, for some years at least and we are going to work it out.

So thank you very much. Now if you have to ask any questions, please ask Me for a short time because then we should go to the workshop.

Shri Mataji: Yes... little louder.

Question: *[UNCLEAR]*.

Shri Mataji: The coming incarnation is the Kalki, as they call it, Kalki is the one which means Nishkala finka, means the one which is blemishless, there is no blemish on that person, you cannot put a blemish on Him. If you try to do it, you will be destroyed. But this One is going to come just to do the last sorting out. You won't have anybody to persuade you, to tell you that, “Get your realisation” nothing of the kind. You see, He will just come as we have after the whole harvest is done, then the last cutting of it.

He is just coming for that; He is not going to talk to you; He is not going to listen to you, nothing doing.

The time from this to that is short, so you better get yourself in the proper shape and don't ask for His coming just now because it will be very hasty. Just now let all of you be there in the boat properly settled down, let us go

onto the other side and then let Him come, because He's coming with eleven powers, which is known as Ekādaśha Rudra. They are all placed here in the head of the primordial being and He will be manifesting all these in such a tremendous manner that you would not know how people will be destroyed and the destruction will be of the worst type that you have ever seen that's why try to mature; became the fruits and be in the kingdom of God. All right. Thank you.

Yes, My child? Question: Who is Your Guru?

Shri Mataji: Nobody. I have no Guru, I'm a mother. I don't need any Guru and I have been like this since ages now. I'm very ancient.

Question: *[UNCLEAR]*.

Shri Mataji: That's My own. I have no Guru, neither I ever had, but I have the Guru, I call him as Dattātreya, if that is so, but that is also within Me. In My stomach is the Guru. You ask this question, `Mother, have You any Guru?' Just ask this question in your hand and you will know it. To know Me is not so easy because I'm very elusive, extremely elusive person you can think of, you see.

So just now you just know yourself. All right? When you will have that awareness, you will know Me. All right? Question: *[UNCLEAR]*.

Shri Mataji: Because you don't have those eyes to know Me. Good question also. Who was the Guru of Christ? Who was? His own mother.

So, no more questions? Question: *[UNCLEAR]*.

Shri Mataji: Correct. Absolutely that's what... very true, yes. No. Yeah.

So what is your question in this? All right, I will tell you one thing that, you see, if you go to these temples and places where you think that they are misappropriating or not. Now as I have said to you already that the job of a person who represents God or says that he is God or he has the power of God within himself should do only one thing, is that he should be able to connect you with God, that's all, the rest of the things is absolutely useless. If he cannot connect you to God then he is absolutely useless person. For example we get a person who says he is the Secretary to the Queen, her Majesty the Queen, then he should be able to get at least an appointment for us otherwise how are we to believe that they have any authority? Now if you say that people believe in things and that *[UNCLEAR]* now, you see, believing into something has led you nowhere, see it is blindness, on the contrary this kind of blindness has led to complete exploitation. You have seen in our country or in anywhere, you are completely exploited. You do not realise it how much you are exploited by these organizations which claim and appropriate that God is with them or sort of they are serving the God. The only thing that they should do to find out the way and methods of connecting you to God. If they cannot do it then one should know that there is something wrong with them. They have no authority of any kind.

Question or comment: *[UNCLEAR]*.

Shri Mataji: Can organize? No, not at all. They cannot. It's a child's play going on. They cannot.

You see, you cannot organize God, you must have authority, you should be a realised Soul, minimum, connected with God. Say, supposing this is not connected, all right, with the mains. What can you organize it? You better put it down there, isn't it? Otherwise you cannot use it. What else can you do? Supposing this is not connected with the mains, it is not working, that's all, simple. You try everything, you organize, you organize a committee, bring many people to plan it, it won't work out, unless and until you connect it.

So-called, so-called baptism is useless, but the real baptism is there, the Kuṇḍalinī rises, you will be surprised this portion becomes absolutely soft here, just like a child. Actualisation is important, if they cannot actualise it, what are they doing? This is like, you see, you send an invitation to people, `Please come and have dinner with us and come along and we have organized a very good dinner and everything,' you go there you find a table very nicely laid down and everything is there, they ask you sit on the chair and all that and then they will say `Will you eat?' and there's no dinner, nothing, what means? They say, `It is very tasty dinner.' Everybody looks at each other, `Yes, must be.' You see, the one thinks that `Maybe we are blind, you know, maybe that we are little foolish, we cannot do it.' You see, so it would be like that, you see.

***Contents: 1979-05-31*, Public Program, Hall in City Center, Birmingham, UK**

Introduction by Sahaja Yogi: *[UNCLEAR]* spiritual personality and who has reincarnated on Earth and She has given many of us here realisation of our true natures and I hope you'll all sit here with an open mind tonight and try and receive what She has to give you. And all I can ask is you just hold out your hands towards Her, relax and listen to what Mātājī has to say.

Shri Mataji: I am thankful to Bala and Philip, all My children, who have been able to arrange this hall and have you all here for this program.

Modern times are really very different from whatever time the incarnations came on this Earth. There's such a tremendous differences when Christ came on this Earth and today when somebody has to face the seekers. There were no seekers at the time of Christ, not a single seeker. When He came on this Earth, He had to actually persuade people, He had to put some sort of a explanation for them that they should seek, that there is something beyond which they should ask for. But today it's a very different thing, today we have seekers and not one but millions of them; especially in the West, people are seeking.

The seeking comes to us through our capacity to conceive something beyond. We do not know why we are seeking, what we are seeking, but there's a craving within us which makes us feel uncomfortable all the time. Despite the fact we have such a lot of affluence around us, I mean as far as our food and our clothing and our housing questions are there, most of them are solved. Despite that we feel that we have not been able to feel

happy, joyous and have not been able to understand our own fulfilment.

We do not know why we are on this Earth, why we have to be born as human beings, what is our mission in life. But there are so many who do not think about it, they're not bothered about it. For example, the scientists of the West do not think why they have become from amoeba, a human being, why God has made them from an amoeba, a little unicellular animal, into a human being; and why such a complicated instrument has been created and how it has been created. What are the undercurrents? What are the powers that have created this wonderful thing known as a human being? They have not been able to find out the why of it. Of course, whatever they see they can tell you that “This is what a human being is, this is what is, this is his nose and these are his eyes" and whatever factual things they find out, they tell you that “This is what it is." But what is our destination? What is the purpose? And this is what they cannot answer and that's why we have another type of people who are the seekers. But for your information, I have to tell you that God has already made all the arrangements for you. You have come up from amoeba stage to human beings. What did you do in your evolution? What effort did you put in for your evolution? To become a human being, just think of it. They say that you were monkeys and, today you are human beings. What did you do? Do you remember what you have done to become human beings? Who has done all this? Somebody who has done with his own effort. And that is the same thing that will happen to you when you have to

go further in your evolution, that source or that energy or if you like it I would say, the God Almighty who has created us, is going to give us that special being, a birth within us. We are going to achieve that through His grace and through nobody else.

Now it is being said, not only by Me, what I say I have a complete historical background. You can go up to Socrates and you can come up to Christ, everywhere you will find what I say is written down there.

I do not have to quarrel with them at all; they are My own, they are with Me. But I am here to convince you that whatever they have said is the truth. Not by preaching about it, not by brain-washing, not by writing books about it, but by giving you the experience of your being, actualizing it, what they have said that there is a Spirit within us and we have to be born of the Spirit. And what is that Spirit is? And how do we become that? That is what we are going to experience.

As soon as I say, `You cannot put in any effort about it,' our ego gets challenged. How is it? It's difficult for a modern person to understand, that God's grace is going to work out. Even Shañkarāchārya, you know Ādi Shañkarāchārya, the one who propounded Hinduism in India, said that “na yogena, na sankhyena” not by any of these things that it is going to happen, but by Mother's grace it's going to work out that you are you going to be realised, there's no way out. No way thinking about it, writing about it, preaching about it, talking about it, it has to happen to you.

It's a living thing that has to happen to you. Like a little seed, it has to sprout. Now no use standing before the

seed and doing all kinds of asanas. No use giving a lecture to the seed. Just a little water of love and the seed sprouts by itself, it comes up by itself. And that's how your own seed is going to work out, the whole process of manifestation, spontaneous. But we think of effort because we are used to it.

For everything we have to have effort, so we think even for realisation we have to go in to some kind of a terrible effort, but that's the wrong idea altogether.

It is a spontaneous thing, it's a living process, you are made specially like this since you were a little animal called as amoeba. Till today you are looked after, you are brought to date and now you have to happen. How are we built within ourselves and what is the specialty that brings forth this manifestation? We have to see about it. But when I'm talking to you, you need not sort of blindly follow that whatever I have said to you. But you should not also close your minds about it, because by saying it's not going to work out, it is going to work out by some other method; and when it works out within you, you yourself will know that it has happened.

I will not have to give a certificate; you will yourself give a certificate about it. Now here I'm going to tell you how we are built within ourselves. As I have said, you should not close your minds about it; it is a hypothesis which you should see for yourself. If it works out, if you find that whatever I have said really works out and you can work it out and you can manoeuvre it and you can understand all the powers that are within you; then you just believe into it, then don't deny it.

So to bring forth your rebirth or your Self-realisation, already there is a mechanism made ready, we can say that as we've got this mechanism made ready here, in the same way there is a mechanism within us which is absolutely ready to act. We can say like a computer, a computer is being built in us, only thing you are to be put to the mains, like this cord has to be put to the mains. That's the only thing now left and if you have put in effort, I'll have to little bit what you call, demolish that much of effort of yours. Because there is no effort needed. Only thing is I have to take this cord and put it to the mains.

But supposing I do not know how to do it, then I will spoil this. Or this by itself cannot do it.

You can see a candle and candle itself cannot light itself. But if there is an enlightened candle, it can enlighten that candle. In the same way if there is somebody who's enlightened, can enlighten your candle if he knows how to do it. This knowledge has to come to you and you have to get that enlightenment within you, then you can do that enlightenment for others also. Like that you'll find there are at least here eighty-five percent people who know that, who have got realisation and why not the rest of them should get it? They should; that is their right, that is their birth right and they must get it.

Sahaja, Saha means with, ja means born. It is born within you. It is within you, the right is within you to get it; and you all are meant for that and you have to just get it, for yourself.

Now here is the instrument, I would say placed like this, out of which if you see, the three energies that are

flowing. Is: one of the left hand side, this black one, then another on the right hand side and one in the center. Now these three energies give rise to three autonomous nervous systems within us. The left one gives rise to our left sympathetic; the right one to the right sympathetic and the central one is the parasympathetic. These are the subtle energies placed in the spinal cord also in the cranial bones. Now these energies are: the left side gives us the existence, by which we exist, by this energy we exist. But this also stores up our subconscious or we can say stores up all that is conditioning within us because, say I am telling you something, now you are listening to Me and all that you are listening is going into your subconscious, all that is stored up here.

On the right hand side, the energy that is there is for our physical and mental activity. The left hand side is for our emotional activity and the right hand side is for our physical and mental activity. By this energy we do our physical, any emergencies or physical activity. Like if you have to run, you do Haṭha Yogas and you do all kinds of frantic things. Nowadays in London we have a group of people who are dancing nude all the time. You see, all such things are done by this energy. The upper part of this channel provides for our mental energy by which we think, plan and all that we think about the future.

So we can say that this energy is for the future and that is for the past, the central one is for the present.

Now you cannot be in the present for more than a second, even a split of a second and that is what is the energy you have developed through your evolutionary process, by which now you have become a human being.

Now the whole system is just like this, it's seven centers within you. You can see for yourself: the red, the yellow, the green, the blue, the smoky and the brilliant white, or you can say the goldenish and the top. Like that there are seven centers, these are the subtle centers all within you, placed within you; they are all there, already there. I don't have to create them they are just ready and placed beautifully there inside you and these, all these centers outside manifest what you call `the plexuses'. For example, the lower one manifests the pelvic plexus and the aortic plexus, then we have solar plexus.

[GAP] *[UNCLEAR]* has to take place. When these two activities, the emotional activity and your what you call, the creativity activity start working together, as a by product we assimilate in our heads two things. One is called as the superego and another as the ego, you can say the smoke out of these activities accumulated there.

So the ego and superego meet like this in the brain and it all fuses together and we get this fontanelle bone completely covered. When this happens then you become Mister X, you become Miss Y and you become Master Z. You become different people, you get this `I'-ness within you and you are separated from the whole.

Like I can say, first of all I separate this instrument and try it on its own battery and then I put it to the mains. You have been given freedom. By giving you this `I'-ness, you are free to do what you like with yourself.

So you start seeking, you start thinking, you start a job or every sort of enterprise in your life comes in. We have seeking for money. Those people do not have seeking for money have got seeking for positions or for power.

Some people of course have seeking for the Divine. But in all these seekings, we go out, like horns. We do not stay in, we seek it outside; we cannot take our attention inside. For example when you are listening to Me, if I say, `Take your the attention inside,' you cannot. The attention is all out, it has come out because of this kind of arrangement that is the brain and if I tell you all about it, it is going to take another lecture. But how it comes out is also a very interesting thing. Only among human beings it is like that, because our brains is like a prism and because of that the energies that coming to us, actually go very little inside, most of them go out, that's why our attention is outside.

Now, how can an attention be taken in? Say you are listening to Me, all right, now suddenly if something happens, it falls out, or something happens within you then your attention is immediately drawn to that.

Though you are very attentive to Me, still your attention will be drawn to that. In the same way, there has to be some sort of a happening within you. When that happening takes place, immediately your attention goes in and the happening will start by a circular thing, which is kept there, which are three and half coils and that is the energy which we call as the residual energy, which is kept there like a coil.

As I told you that you are to be put to the mains so-called and this one is called as the Kuṇḍalinī and this residual energy has to rise and when it is awaken and when it rises, it passes through all these centers and integrates you completely and then you become one with the Divine. You are opened out to the Divine and you find

that both ego and superego open out like that and you enter into a new consciousness, into a new awareness, by which you become collectively conscious. Now this is little bit too much to understand what is collective consciousness is. But as I would say that you must have heard all U.N. people and everybody saying, “We are all brothers and sisters and we should not fight with each other” but it is all outside. It is all outside to say that we are all brothers and sisters, we do not think that we are brothers and sisters. Or to say that this whole Universe is one, we are all one, part of the One and the whole primordial Being is there and we are just part of it. How are we to believe it? It's all stories.

But it happens to you that you start feeling the another person, on your fingers you start feeling the Chakras. You see, here I'll show you when you are enlightened you start feeling your centers on your fingers.

You start feeling what are the problems of another person. You start feeling where is the imbalance in those energies, which energy is more, which energy is less, how to raise it and how to put it right. Because you are open to the mains, all the tension drops out, you become absolutely blissful.

Supposing your car has got little petrol and it's about to finish, your patience goes out. But if you know that there is a pipe which is all the time flowing into your car, which is filling that tank, then you are not bothered. In the same way you get open to that All-pervading Power, that grace, which is all the time filling you later on and you feel absolutely blissful. The tensions go away and you start feeling the another person, his Chakras and her

Chakras and you can correct them also. Now we have cured cancer, no doubt and only this Self-realisation is going to cure cancer. Now this I have been saying from the year 1970. When they get cancer they come to Me, even doctors. They get cured, but when they say that “Mātājī has cured us” people just don't believe them. It is too much for them to believe that cancer can be cured by Self-realisation.

Now what is cancer? Is nothing but over activity of these two Nāḍīs, or these two channels. They are like this, this channel is say the right, this is the left. Now this is the channel and these are the centers.

When they start working too much, whatever it has stored, little energy you start losing it. When you use them too much they separate and when they separate they are on their own. Once they are on their own, then they become malignant. With Sahaja Yoga what do we do is to pour that energy more into them so that they again come back to the normal state and then the energy is sufficiently flowing in there is no exhaustion at all and the person feels perfectly all right.

But if you say this to anyone else but a Sahaja Yogi, they don't believe it. I did My medicine because I had to talk to doctors and I will be talking to doctors now in England, London, when I come back from India and that's why I did My medicine. And I find that My professor who was teaching Me, his wife got cancer and she had a secondary cancer. And then his wife said, “Why not try Her, after all you people cannot cure me” and they said that “It's a secondary stage, it's horrible” you just can't say about the patient. Not that she is cured but there is

no trace of it and the doctor cannot explain how it has happened.

I can explain to him absolutely, scientifically that we have managed the parasympathetic nervous system, which they call as autonomous. They say it is run by itself, by auto. Now who is this auto? You say it is a automobile, all right, there's somebody sitting and running it, isn't it? But who is running this? This you cannot explain. Doctors say, “We do not know the mode of action. We cannot say, how it works we do not know." They are truthful about it. But when I say, “You can jump onto it, you can just control that parasympathetic” they say, “How can that be possible?" It is, believe Me it is possible, it has to be. After all if some instrument has been made with such care for years together, for thousands of years, do you think it is just a wasteful activity of God? That He would not do something about it? That He will not give you your fulfilment? How is it possible? Any rational person can understand it; through rationality you can understand all these things but the happening is for change, is a living process and works out by itself.

Now there are some people I've seen that in seeking they have gone to wrong places, they have been hurt, they have been troubled, they have been tortured, they have been misled, but doesn't matter. It is a living process and living process is very different from a dead process. For example something goes wrong with this say, a hall, then you cannot do something about the foundations. But if a tree is say in a mess, you can treat the tree in such a way that the whole tree can be all right, the roots can be

all right. In the same way, this thing is absolutely a living process everything can be all right and has to work out. Now but the biggest problem of the West is Mister E-g-o, which is colossal sometimes and it's very difficult for people to understand that they cannot pay for God, they cannot purchase Him; you cannot. Maybe in your churches people take money and live like parasites, but God is not a parasite. These are horrible people, maybe in your temples, maybe in your mosques, maybe anywhere people are purchasing God; but that's a myth, that's absolutely a myth and insult of God. Nobody can purchase God, nor can you have a say of His grace and love.

So this is a big challenge and people don't want to accept it. And so many thugs who have come from India, I take the responsibility as an Indian, if you call Me an Indian, that of course they did come here to rob you. But you are also partly responsible. Your ego was satisfied that they said, “You can pay for that” that you were robbed by these horrible people. And if they have robbed you they are going to be punished, no doubt they are going to be punished, because you are seekers they have robbed you. It's the sad part of it. If you were ordinary people they would have not bothered about it, but because you are seekers they've harmed you deliberately and they have robbed you.

If they are robbers they should become, say, burglars. They could be good burglars; they can earn much more money by that; they should take to smuggling. But why trouble the seekers? It has happened with so many people and so many that are here who have got

realisation also have gone through not to one but four, five of them, one after another.

In America people told Me, “Mother we've been to Guru shopping." I said, “Now will you settle down somewhere or are you still shopping?" They get into a mood of shopping so they cannot stick on to it. It is a terrible thing and that is the worst that has happened in the modern times.

To awaken this Kuṇḍalinī they say is a very, very difficult thing, they say. I don't believe it. It is not, it is the easiest thing for Me, it's My play. I can just do it like this, I can raise your Kuṇḍalinī like this and you will also do the same. Once you are realised, you will also start moving other's Kuṇḍalinī. You can see for yourself that how the power of your Spirit grows. You can raise their Kuṇḍalinī, you can cure them, you can understand what's wrong with their Chakras and you can look after all the people whom you want to pay attention to. You can do it too, because the time has come, the blossom times has come.

It was difficult when only one flower was to flower, then only three, four flowers came in. Now it's a blossom time, so many have to become fruits and many are changing fast. It has to be en masse, it is working out that way. It has to work out for many of them, otherwise the creation won't stay anymore there. Already the destruction has settled into our minds. This time the destruction is not going to come from outside but from within because we'll be frustrated that we are not been able to find out what we have been finding out.

But people are of varied nature. Just now Bala asked Me on the way, “Mother how is it I am such a fortunate person that I should, I should get it so easily? I haven't done anything about it and I get it." Because you are blessed specially, you are especially blessed, that's how you are going to get it. Now in this Birmingham I saw nothing but people and people and people, all kinds. But here how many do we have? This is what it is, so there is a choice and there is a selection and there is a way of getting the right people at the right time. It can only work out with people who really deserve it to begin with, but gradually it works out in a very much bigger way and a very much bigger way and many people can get it and can work it out.

If you have any questions you please ask Me because it is such a vast subject, I don't know how will I cover up in one lecture? Tomorrow I am going visit Bala. Those who want to come and see Me personally, can come and see Me there I don't know his address he will tell you. Tomorrow I'll be there till 12 o'clock.

All of you are welcome to come and see Me, but here also if you have any questions you must ask Me and also we'll try to work out the realisation part of it.

Question: *[UNCLEAR]*.

Shri Mataji: All right, now Karmas are, this is also Karma. Who does the Karma? Is your ego.

You do not do it. If you ask, say an animal, say you ask a tiger, he does not do any Karma. We, in our ignorance, think that we are doing the Karma because we have our ego there nicely placed and because we are something that suggest the Karma. But supposing I remove your

ego one side, then who is doing the Karma there? You are no more there, you go into Akarma. Moreover if I am something, say I am something, then I can cleanse it also, possibility is there. All right.

Do you know My name Nirmalā, what does that means? Means `Purity', if I'm anything of My name, I may be able to cleanse it completely. If I'm your Mother I have to do it, that's My job and I'll work hard.

So don't you stick onto your Karmas, do not identify with them. They are nothing for Me, I know how to cleanse all these, very well. I've studied all the permutations and combinations of all this. All right? These people have also put ideas into your heads that you have very bad Karmas, especially you see in the church you say, “you are sinners." Sinners, morning till evening.

Those who say are the greatest sinners I can tell you that and those who receive from you confessions, I am surprised they are not mad as yet. They should become the way they are taking confessions from everybody. Just think of it, absurd. Human beings are the most beautiful things God has created, the most beautiful: he has done some mistakes, all right, but God is the ocean of forgiveness. You know this: what is an ocean? So do not worry on that kind. Not only I, but you will raise the Kuṇḍalinī and give them realisation. All right? Some question coming into your mind, Sir? Question: *[UNCLEAR]*.

Shri Mataji: Already your the Kuṇḍalinī has risen very high up. When it crosses this point you do not think even, you become into thoughtless awareness, Nirvichar Samādhi. Already even if you have to think of a question,

you'll have to assert a little pressure. [Laughing.] That's the trick.

Some questions? Question: *[UNCLEAR]*.

Shri Mataji: They are just like you people, like the human beings are. You see how human beings live, they will go to the church and from the church direct to the pub. How do you explain that? You see your own mother dies in the house and you have a champagne. Human beings are like that. In the same way these are just ordinary human being, they are not realised Souls. A realised Soul will never hurt anyone.

So they try to be good; they try to be bad. They are half-hearted, half-baked people, so they are like that, but why take help from anybody else, why not be yourself? You see, we do not like to take help from anyone normally, you see, especially in the West people do not think they should take any help. “I on my own." But why in spiritual life you want to take help from a spirit? You should not, because they are parasites. Once they get stuck onto you, it will be impossible to get rid of them; and then they start doing all kind of tricks, you see. In My presence the other day, “This you remember Maria had come in our house, we had a program and there were all spiritualist there." And one of them got up suddenly and he started moving his hands like this, *[UNCLEAR]* going on. He said, “I cannot control it." I said, “You better control. You say you are a spiritualist, so why not control your spirits?" So it was going on like that and like that he cannot control.

So, these are the permutations and combinations of all types they are but basically they are the left and the

right, but they can combine as I told you and they are horrible. The sooner you get awakened to their cunningness and to their stupidity better it is for you because you are seekers. You are not seekers of this life only, you have been seeking for lives together.

It has been said at the time of Nala and Damayantī, just imagine at the time when it was Satya Yuga, just at the end of the Satya Yuga; you can say a little at Dvāpara, thousands of years back it was said that you will be born like this. Because, you see, this Kali, this modern times, the one who is the Kali Yuga as you call it he is responsible for, you see, intriguing people against, intrigue and confusing people.

So he is the one who is the, we should say the driver of this Kali Yuga is.

So, this Kali was caught by Nala because poor Nala was once intrigued by this Kali and was so much tortured that he gave up his own wife. He gave up his own wife, you see and he was tortured and this Kali was again was caught up by Nala and he said that “I am going to now kill you, So, because you are the one who is an intriguer, who confuses people and who try to create all kind of problems. Because, you see, there is going to be a Yuga” as he said, Kali Yuga. He knew at that time everybody would be in a confusion.

So he told Nala that “You see, you wait for some time and I will tell you, explain to you what is my importance is, what is my Māhātmyam, importance is. When you will realise my importance then you will leave me." So he said, “All right, you tell me." Said, “You give me some time to explain to you” and then he told him that “In the

Kali Yuga when I will be the driver of that Yuga, you see, the people who will be born will be the seekers who are today seeking." In those days, you see, Dvāpara, long time back are seeking in the caves and in the jungles and in the forest, “Who are seeking God, will be born as ordinary human beings, living as house holders in very ordinary way and they will get their realisation. And that's why you should not try to kill me, because Kali Yuga has to come. If the confusion is not come in, people do not seek it that much and that's why out of confusion only the light comes.

So that stage had to reach, of that culminating point had to reach and that only I can do it, so you just spare me” and he was spared.

Now this is, when was this? Dvāpara means at least six thousand or eight thousand years back. This was, that had happened. Eight thousand years back these things were said or even earlier we can say even before Rāma's time, would be about nine thousand years back.

So this was said nine thousand years back, that you will be born.

So you are seekers and you have been seeking for many lives, not this life only and now you have come to a point when you should get that what you have been seeking, so just ask for that.

Why ask for these rope tricks? You see, that vanishing tricks, rope tricks, all these tricks, because this means all spirits. This is not your own Spirit, the Ātmā is. And the English language has one confusion is that the spirit is for everything. Spirit is your Ātmā, is the reflection of God

within you in your heart; spirit is also a dead body and spirit is also what you sell in the pubs.

So all these things confuse. You see, is a confusion, again is a very big confusion. But you must know that within your heart resides God and once you become that power then you become yourself. That is the self which is to be realised, that is to be achieved and that you must ask for; all the rest of the things are useless.

These are all outside; even what is the Āsanas for? For having a good body, for what? All right, we should keep good health I can understand, but all the time your attention is on your body, what are you going to do? Are you going to wrestle somewhere or are you going to join these, what you call these boxing bouts? You are seekers, you are a different clan altogether, you are not one of these horrible people who take out the bone of their nose just to box each other. You are not those people, you are different, you cannot make jokers out of you. I mean you are different people altogether, the flowers of the creation.

How can you accept all these nonsensical things what others are doing are doing? You cannot. You try, you will try it for a while and then to give it up. Because there you will not find what you have been seeking, is the self, your own being within yourselves. Now how are you to believe into yourself also, how are to know what is Self-realisation is? This is the point because that is what one should know; what we should know when we are Self-realised.

First of all, it is all described in the scriptures, whether you take Bible, Koran, or anything. But supposing you do

not understand. But still after Self-realisation what should happen? When you realise your self means you have enlightenment. What happens when you get the light in this room? You start seeing everything, you starting seeing yourself and you start seeing others. In the same way when you get realisation, Self-realisation, you should see yourself first of all. That means you should feel your Chakras, you should feel them. Now you put your hands towards Me, you can feel your own Chakras whatever is catching in you, you can feel it on your hands.

You can feel the silence within you and you can feel it. If you are not feeling anything and Cool Breeze is coming then your Chakras are clear, that means you are seniors. After sometime you'll be amazed that you will see within yourself the Kuṇḍalinī rising, putting its pressure here, going there. You can also see in others, the same thing. You can say, “Where is the Kuṇḍalinī?" When I ask you say, “Mother, it's here” “Mother, it's not yet risen." Not that I don't know, of course I know, but I just ask you and I show all the *[UNCLEAR]* that is possible because I want you to learn and work it out you see.

So I say, “Oh really it's there! I didn't know." But I play an illusion by which you just don't, you hear Me but you don't believe in it, you see and so next time you will do it very seriously and I like it, because then you learn this art. Otherwise you see you will say, “Mother, You are doing everything then why should we do it?" So I want you to learn this art of Kuṇḍalinī fully, that you know about yourself, that you know about your own Chakras. You find out where is the Kuṇḍalinī is, how it is working. Then you know about others, you know about others'

Chakras, where it is, where it is moving and how it is working, so that you get into collective consciousness by which you know others and Self-realisation by which you know yourself. These two things happen.

Now what happens thirdly, thirdly it should happen that you should feel that you are one with the Divine so there's no pressure in your mind, no tension. Now, how do you feel you are one with the Divine? Say for example how do you feel it is connected? When it is passing the energy through you, isn't it? Now when you see the energy passing through you, you just say, “It is going, It is coming” you don't say, `I'm giving this.' You are the channel, but you never say that, you say, “It is going” “It is there” “It is not there." You start thinking about the third person. You separate yourself from that and you start seeing “It is going, it's not." And, moreover, you do not say that I am doing it, neither you feel that you are doing it so your ego is finished. You just say, “It's going." You cannot say. Now yesterday as we were working a doctor was there and these people they Gavin was there. They said, “No Mother, not yet. No, no, it's not done." They could not say that `We are doing it,' neither they could say, `Yes it is done.' You cannot just say it. If it is done, it is done. If it is not done, it is not done.

See, maybe your own son cannot get realisation, maybe a problem with that also. It is quite possibility, So it is the truth and it can happen to someone and may not happen to another. Truth is a truth, you cannot force it onto anyone. It has to get into a place and it is has to work it out itself.

Say, here is the light. Now here is the light so you can see, but if there is no light in the other room, you cannot say there is light. You cannot force, you cannot give a certificate, a wrong certificate, `there is light.' You can clearly there is no light, so it's all right there is no light. You are not attached to it.

You cannot say that `Because he is my brother, oh, he must have the light,' you cannot say that. Or you cannot say falsely also that there is light, because you can see clearly. No, there is not; so there is not.

So you are identified with truth, first of all. By Self-realisation, you are identified with truth. If you try to identify with untruth you cannot. You just cannot even if you try, you cannot, because how can you do it? Because you can see for yourself it is not working out; it is not going up. It's not happening, so how can you say? So first you are identify with truth and truth is the nature of God, is the nature of God's truth which is expressed through your Spirit and the vibrations that you are getting is nothing but the pulsation, the Spirit speaking, the Spirit is talking to you. There is a rapport between your awareness and that of the Spirit. Actually, the Spirit is giving you this light through you. You have become the lamp of the Spirit now and the light is enlightened so you are identified with the Spirit. You become the truth.

Then, the second point is that you have to become, you can say steady person. You have to be steady into it. Like you see believe into something, All right, now you know that this is yellow colour or this is white colour, but supposing somebody says, `No, no, no, this is not white, this is black,' and you start figuring whether it is really

white or black, is it true or not. You see you are not sure about it, the surety of it, the surety of it. Even if you put ten children together and tie their eyes and ask them to see the vibration of a particular person, all of them will raise the same finger, everybody is catching on this, everybody will say they are catching on this, nobody will say that *[UNCLEAR]*.

So you get the sure and certain truth, the truth is a sure thing, there cannot be two truths, it has to be one. You understand this? So the truth that you see is absolutely `the one' and what is the one truth is very subtle, which is very difficult...

Contents: 1979-05-31 **Workshop after, Public Program, Bala's House, Rosemary Road, Tamworth (near Birmingham), UK**

Since you must know that I will not tell that whatever is not the truth, because I'm not here for any political gain, of commercial gain, no sir, I'm here for your own gain, about *[UNCLEAR* Genu] if you want to gain, *[UNCLEAR]*. Now see for yourself if this is the truth or not. You can see with your naked eyes. These people have seen, the Kuṇḍalinī pulsates, you can see it pulsates when people touch My feet, in many cases, it pulsates, they have seen it. They are not all liars and why should they lie? Nothing to gain. No money, first of all, that's cut out.

So what is the other truth? This Kuṇḍalinī rises and you can see it rising, passes through all these Chakras and it stops at a place where you have a problem. For the other day we had a very big man, when he came to see Me and his Kuṇḍalinī came up and was just pulsating here like

this, like that and the whole of this part was pulsating and only that part.

So the people asked him, “Are you all right?" “Yes, I'm all right." “But you have a liver problem?" “Yes I have." You can see Kuṇḍalinī *[UNCLEAR]* it pulsates, so you have to correct the liver, you have to correct the whole thing and so many problems, physical, mental and emotional. But whatever may be the problem I've sorted out, all permutations and combinations I've worked out now, there is no permutation that now I can say that is not worked out, except for one that is the worst of all is misidentification. If you carry on with misidentifications, truth cannot help you. You must know that you must identify with yourself and with nothing else. Then only it works out, that is the only thing is the misidentification with *[UNCLEAR]*. Ask for the truth and truth will be given to you, but ask for the truth, not the truth that you have made as truth. Truth is as it is, you cannot make it, you cannot give it a form, you cannot say, `This is the truth,' no, it is what is. You have to see it, you have be that, you have to appreciate it, you have to become that. People, how they pass remarks at Christ, even person like Christ, everybody has become so ego-oriented, I mean they think they have a right to criticise everyone. Christ is a person about who you cannot think. For Sahaja Yogis I cannot challenge this part. They are realised Souls, when they start thinking about Christ they become thoughtless. He is beyond thinking, how can you rationalise Him and bring Him to this level and put Him to this level that you become absolutely *[UNCLEAR]* asking questions, “So how did You have Your resurrection?" How

can you understand, what do you know about Brahma? What do you know about Divine workings? What do you understand this kind of divinity? This little human mind can only become a drop in the ocean. It cannot understand the ocean and its work.

This is the thing you have to realise and once we realise that we are part of this ocean, we become the ocean all right. But this is not lecturing. Again, I'm telling you, it is a happening. You start feeling others immediately. When you are a drop outside the ocean, you do not feel what other drops are there in the ocean, but once you jump into the ocean, you start feeling everyone in your hands, absolutely, rationally, which can be understood in the fingers, on the Chakras. Now this knowledge about Kuṇḍalinī, was not known even to the greatest sages, even to I would say people like *[UNCLEAR* Naria/Naga] people. It was not needed, the time had not come. You know when, say for example, electricity is not created, what is the use of telling them about the switches? They were realised Souls, all right, they had vibrations, all right, but they did not know about that, this is Chakras and their character and these are the things are missing. They did not, but I know *[UNCLEAR]* they think: What have these modern people done that they should get all this knowledge? That they waited is the main point These people try to show off so much, all right, go ahead, they are fixed as some officers, some men in charge, they are not going to be the *[UNCLEAR* inheritance]. For example all these people like Indra and the Gods who are in charge of the weather, or all that, are settled down very nicely on the right side of God. I made things easy for you, as

the caretaker of this things. But you are the people who are enjoying the fruits of it. What can we do? You waited, you've got it and if you get it, that is in your right. But this I do not, to pamper your ego again too, because you have to get it, you have to settle in. And the third knowledge is the thing where you are just in the center, where neither you are in the ego nor in the superego, you are in the center.

And the space is created on your forehead, in the Sahasrāra. If you see it when the Kuṇḍalinī rises, the gap between the center where the Kuṇḍalinī rises and she opens this Sahasrāra, which we call as baptism and there you to you enter into that subtle awareness of collective consciousness. But as soon as your Kuṇḍalinī passes this Chakra of Āgñyā, immediately you becomes thoughtlessly aware, means you will be aware but there won't be any thought which is described by Jung and what he has talked about, collective consciousness, from where these ideas of his. Means it becomes your own nature. It is an actualisation; it is not talking, it is an actualisation in your body. Like a human being you become a super human. From animal to a human being there's definitely difference in awareness. In the same way, there is a difference in the awareness of a man and a superman, but the only exception is that in your own consciousness you see it happen. It's the only human being can see their evolution and not the animal, because you have been given freedom to see that, but the way the freedom has been used, you can.

So better not go into that, let us forget about it if we can do without, for instances mistakes which we can manage

it better do, but if the mistakes are there, we'll face them all. I'll be with you throughout, absolutely with you and it should work out. Now if we say that this is wrong, we should not do this, don't get angry. For example the other day I told somebody that “drinks and alcohol goes against Sahaja” he got very angry. He said, “Do You own a shop?" Why is it, I mean it's a simple thing I'm telling you, should I tell, `you go get drunk'? Should I tell you, `It is a good thing, you can do anything with your sex life'? Now you tell Me what, in this whole world where you have all kind of moralities so-called, where is a man crowned for drinking? In the whole world. Tell Me, any man crowned for drinking, getting drunk, or *[UNCLEAR]*. Have you seen any man being garlanded for being licentious and perverted? That means collectively human beings never accepted this kind of nonsense.

So far, I mean I don't know, collectively everybody becomes *[UNCLEAR* a Satan, God only knows] but even in the Roman Empire when it was the worst of all at that time, this was not.

So collectively human beings have always accepted the holiness, righteousness and *[UNCLEAR* as the right thing]. And even since today, those people who lived in ordinary houses and huts are respected and huge, big properties are being made in their name, because that name itself gives them that power *[UNCLEAR]*. They are insulting them, they are actually hurting the souls of all these people [souls, bhoots] but what to do? What are human beings do it for *[UNCLEAR]*, they do it out of ignorance. If they do it out of ignorance it will be forgiven, everything will be forgiven, take it from Me and you will be amazed how it

works out. Now I would say, if you have any questions you better ask Me, because I felt still I have not still able to answer all your questions, despite I know what is in your mind.

So anyone of you has any questions, please ask Me before we start the program, but not too much of it, because some are just there and if you ask funny, foolish, stupid questions, we are going to divert our attention again.

We have not achieved it, we are not there. We are still nervous, we are nowhere.

So please don't disturb others. That is important, if you are doing only for your Guru, fake Guru, otherwise you are here just to show off, the other day somebody said, “In this book this is written." Now, am I to answer for all the books that are written? No. Actually, I am not even a graduate. How much did Christ study? This is another knowledge I'm talking about, so don't waste your energy and My energy and everybody else too.

And if you have come here show off, I would request you go out, because this is not to show off but to show in.

So *[UNCLEAR* that's...] do not try again and again I request, you have wasted a lot of your lives *[UNCLEAR* in seeking] and the time has come. *[UNCLEAR* Gregoire said...] you would not be there. Otherwise you would be there you would be sitting in some discotheque, or if not there in some race course somewhere there, but when you are here you are the saint who have the right to get it, but you have to be a saint. *[UNCLEAR* Nature should have seeking of the real type...] I would like you to ask Me

questions if there is any explanation you get or anything which you think...

Contents: 1979-06-05 **Conversation with Sahaja Yogis, Illusions and Collectivity, Northampton, UK**

... any dimension it must be, just think of it. Now the permutations and combinations are, as I said, are thirty-four, thirty-five *[UNCLEAR* the roles of permutations and combinations].

So I told our great mathematician Mister Nemai to work it out. He said, “Impossible!" And he told Me some number; up to that we can. But this is too much. How can you work it out? How many permutations and combinations there must be in thirty-five *[UNCLEAR* paroles.]

Sahaja Yogi: Three hundred and fifty million.

Shri Mataji: That's only, that's the basic point, you see, but how many permutations and combinations out of them are active and how they work it out? But the only thing that the human being has is to take it. You see, this is the most difficult thing. Even if you have the best on this earth, what's the use? If human beings are not going to turn their hands towards Me, what can I do about it? Now all these permutations and combinations are fixed and very nicely done and they work very fast. They are very busy, I have seen it and they work all over the world, all over the universe. But this little brain here is covered in something called as Mister E G O and it's very difficult for these little little things to ask them to open. It's very difficult for them. They find it impossible and it is such a funny thing going on, you see, that every time a river flows and the people have to fill the cups that have

to open, either they put the cups on the other way round or they put some stones and say that, `We didn't get anything.' So this permutations and combinations business is so tremendous that I wonder at Myself sometimes how I speak to them, you see, to speak. You see, currently with all this going on you can imagine what must be the sense and but for My sense of humour I would not have existed, allowed Myself to live. The amount of things I have to tolerate and the amount of *[UNCLEAR]* to which people come to and the way they behave, it's fine, finding it out sometimes and sometimes it's the way they question Me. Then only thing I can do is to just laugh it out and use My sense of humour and be there and work it out.

So this is the big problem and this problem is not so easy to solve, but some people do feel bad sometimes and they behave in a manner that makes Me know that they know about it very well and that's why they are so frightened and they understand it very well.

So now we are today going to tell you about collectivity. You must hear the first part of this, is very interesting, but I am doing the second part now. Now, collectivity is a thing, is to be understood in a much deeper way than we have thought, you see. First of all, in collectivity, when we say this body is a collective instrument made out of many cells, all right? Then what do we understand? That first thing is, in collectivity we must realise that there is interdependence. We have to depend on others. Like he has to depend on her and she is dependent upon him. But when it comes to ego not only that it separates you

from each other, that's not the only thing it does, but it teaches you not to be dependent on anyone.

You have to depend on others. You are not to exploit others but you have to depend on others and others have to depend upon you first thing very much. On this subject I'll tell you a little more.

Now, for example there is one Mr. X and another Mr. Y who are Sahaja Yogis and X and Y have to depend on each other. Say a position like that comes up.

So what should we do? We must try to find out the common point first of all. If there is a question of common point, it will not work out.

So common point is, of course, you know that there is a common point between both of them, that they have been thinking and they have got through Sahaja Yoga and that I am the person whom they think will resolve all the differences between them.

So this is one common point, but the dependence between the two is to be prepared in a country where we don't really go near them. First of all, when we try to depend on others, have we been able to create an atmosphere of dependence? Say, supposing you know I do not want my son to stay in my house, so how will I talk to my son? I will say, `You are good for nothing. You are such a liability. You are all the time on my head and you are troubling me such a lot.' All right. Or, `You cannot earn five pounds even.' What have you taught him? He gets hurt. `All right, I will show you.' So he goes out, digs a hole. He'll do anything to show his mother that he can earn money, see and that's how he'll work it out, isn't it? Another thing could be, simpler way, is to just throw him

out, you see and then you should say, `Look at him,' and you are having bad relations. I mean, you have done everything that is possible to create bad relations. Now, it's just the truth. I mean, when you work it out that way, what do you expect to happen? The simple thing is that you have bad relations with each other. I mean, it's the whole thing is worked out bad.

So what is the other thing one has to do, is to prepare a ground.

Now how I would act if I want somebody to come to Sahaj, for example? I would find out what does he like to eat. What is he fond of? Or is he an intellectual? Then I should try to tell him that, `I don't understand much or have not read much,' so that he feels all right with Me, that She's all right. She is not an intellectual. There's no confrontation at that point.

So it's all right. You see, intellectual is a trick, you see. I do it.

So he comes in. Then when he gets realisation, you see, how two people can interdepend on each other after realisation. You should see that supposing somebody is catching, all right. One way would be direct to tell, `Oh you are catching on Viśhuddhi. Get out. We don't want you. You get out.

You are horrid. You just can't stay.' That's one way. Another is to say that, `Perhaps you know I think I am catching here on the Viśhuddhi, or are you catching?' So prepare a proper seat for him in your heart.

If you offer a seat in your heart, you see, half of these problems will disappear because he'll have confidence

that he has, because he will feel that at last he has found out someone who understands.

So the preparation should be more on this side, not on the other side of anybody who comes in, give him a punch, just like this. You must have seen these boxers have a punch in the house, you see and any time they are passing by they just try to, I am sorry.

So and if they are intellectuals then they will try such punches which will be very subtle and intelligent. But a little bit, you see, put a little what we call a, in Indian language, a Phuljhadi, you see. Just put a little of a crackle here and there. And he goes out.

He finds the crackle just bursting out, you see.

So all these tricks are self-destroying because you destroy yourself sometimes.

... yourself watch your own being. That is, how much are you disciplined in Sahaja Yoga? What are you doing for Sahaja Yoga? How much you are working it out? You see, I have seen, say, in a bhoot, you see. I always play such tricks with you, which I must tell you, that if there is something I'll shout and say, `All right, now what are your suggestions?' So from the suggestions I know where you are.

So I immediately know what is the position here, you see. I'll take all the suggestions from you. Of course I do. But how much I agree, that only God knows, you see. But, so the suggestions come in very seriously and I find that there's a lot of negativity.

So, it's better not to suggest too much because if you suggest maybe you are a medium of negativity.

So, you first of all ascertain yourself how far you are, without feeling bad about it, because collectivity is the place where you belong. You do not really belong to this individual being that you are. You belong to collectivity and that's why you have to be there and to be there you have to face your, all the time yourself and find out how far you are away from that collectivity, how far you are deciding things for yourself and not for the collectivity. You have to be very much on the alert and this is the discipline you have to pick out yourself.

The trouble is, you see the discipline we, if I tell you, `Get up at four o'clock,' you may get up. If I say, `Shave off your heads,' you can shave off. If I tell you, `Shave off your eyebrows,' you will shave off. If I tell you, `Just stand before Me for hours together,' you will stand on your heads for hours together. If I tell you, `You jump in the sea,' you may jump. That's very easy discipline to do, nothing so difficult. You can do that. But if I tell you you have to be alert all the time, within yourself to see that are you in collectivity, are you doing something in collectivity, or you are doing something for yourself? Do not deceive yourself at this point because deceiving yourself means you are deceiving your collectivity. Your chances of being there which is beyond, which you have achieved.

So try to do something which is congenial, helpful to collectivity. I've seen people, just wives talking to each other on Sahaja Yoga also. They'll just pass a remark on someone, “Oh, he thinks he is being very clever” you see. Now we have dropped a poison in the ocean of collectivity. Pour love, pour wisdom, pour understanding.

Put your fragrance of goodness. Do things in good faith. People have faith in you and they should not be shocked by the way we are. This is the discipline one has to have and this discipline, if you have within yourself, for that you don't have to do anything extracurricular or something very much hazardous. No, to be on the alert, to be on the watch upon yourself. Am I there or am I doing it just to please myself, or to please this ego of mine? Myself is all right but this is the ego that one tries to work out and that's why interdependence is very difficult. You see, if I tell you, `Don't be interdependent,' then you'll do one thing.

You'll not borrow money, say, from others. That's very easy. You'll not borrow money. If I say, `Return every the money that you borrowed' all right, you'll return every money. You'll keep all accounts perfectly.

I know you can do that and you can also have, “All right you can also have, all right you pay one `P' all right, well one `P' for one and a half ", what do you call, “slice of bread, to buy." You can do that. That you have done already and that's not difficult for human beings. Equal distribution, absolutely perfect, honesty about it is possible. That one can do is to have a complete idea of how to maintain this beauty of honesty among yourselves, you see, that you do not depend. I do not mean that interdependence. I mean much subtler interdependence.

Interdependence comes in very, very easily.

So, now you are sitting down here, now you know somebody is, for example, the name of the person, *[UNCLEAR* sitting with a person for a long time, just better

check] somebody's uncomfortable. You think about it. You are thinking, did you see that everybody is watching them? Are they all right? Give others a place in your place. If they are not feeling that you are thinking about their body, about their problems. Like I have seen when you love someone, you know that happens just to please him. That also not so great, just to think of that person more than yourself.

Then you detach yourself from your ego. Have you been kind? Like this, there are so many things. In the night, have they got water to drink? All right, then you put a little water for them. All these small, small things you think of when you start loving. Oh, I am going to meet such and such a man. Now should I take something that person would like to have? A little thing, not much. This kind of feeling we should have all the time for others. Then interdependence is there. Then you will be amazed that the other person will depend on you entirely, entirely. Is not the independence of earning or money or anything that is important to such a person. If you can think that much for another person, that person can give everything to you and will entirely depend upon you.

Do you know I entirely depend upon you? Do you know that, that My complete existence is there because of Sahaja Yoga? Otherwise I would be finished at this moment. Perhaps you do not know it. I would not exist in this world if you people gave Me up. Is a fact which I must accept and which you must also agree. Because see now, if you do not take My vibrations, they will all be here frozen. I would become a frozen mummy, only emitting vibrations, that's all. I won't be speaking. It

happens now. See, the left Nābhī is just now, I am catching, is coming hard. You have to take out My vibrations. If you do not take My vibrations I am not going to exist any more as a human being walking, you see. And as something else maybe, but not as a human being as you see. I'll be just frozen. If you do that to Me imagine how much I should flow to you. I mean, My existence is because of you. It is. Perhaps you do not know it.

Do you know that I am here on this earth only because of you? Otherwise I would have been very nicely somewhere else: *[UNCLEAR* tough luck]. But then also you must know that as I depend on you. You also depend upon Me, but more I depend on your collectivity.

The moment you start becoming unaware of your collectivity, immediately cancer starts going in My body. I get physical troubles because of that.

So the collectivity is not what you think of yourself, to be something great. It's not that you are above everything and you are this and you are that. How much you have done to enhance the collectivity of understanding, of love. Because say if My, this hand doesn't know this hand, now what do I do? If we are a living body, just think of it. I mean, if I do not know my one eye to another eye, if there's no connection, what will happen to it? And when you do all this it becomes a funny personality out of Me, you see. I don't know how to manage Myself.

So to sustain this interdependence you must learn to depend on each other. Now coming to the practical side of it I've already told you to think all the time of another person in a loving manner, not in a criticising manner,

not seeing to the loopholes of a person. See your loopholes and another person's greatness. I mean, some people are real, I tell you, what we call drags, dragging down.

Some people are like that. But to drag you is boredom you know sometimes, because they'll talk about you, `Oh, this happened. Then my mother said so. Then my father said so. My grandfather said so. Then my aunty said so. I was coming, there was a seeker who did this and all round yourself.' Is very boring! Just thinking about yourself, then you are not thinking of collectivity.

But a person who is collective is the most interesting person. The one who is not that way, he may think himself to be something great, so let him think, but he's not interesting, extremely boring and people run away from such a person. The reason is he's not collective. He's not auspicious.

So, to become collective you have to you watch yourself like a *[UNCLEAR* pussycat]. Now I would say for that, collective meditation is very important, which you have already experimented without finding there, those who have done it up to a point and collective thinking. Now when ten people think together and are thinking collectively, it should move like one force. Even the water which is a dead thing for all that, it runs towards the slope, isn't it? Or does some water run upward? I mean, it has one Swabhava. It has one style of thinking. In the same way Sahaja Yogis all must run towards God, towards Sahaja Yoga, towards collectivity. How can they run upwards? There is no individual working on this point.

Once you start doing that way you are doing just the opposite of what you should be doing.

Then they'll say, `Mother why we are not good? We have been working for so many days. It doesn't work out.' This is the problem. If you are in the collectivity, even if you are not so good, you will be pulled in to it. Now what happens, it's such a vicious circle that when you are not all right, you will always oppose others and create some sort of a silly situation, or you'll bring out silly propositions or something like that you see, like a boulder inside the flowing waters. *[UNCLEAR* So we find a little water]. And the suggestions from negative people will be always negative.

So if there is negativity within us better to keep quiet, to work it out. That is the biggest thing, negativity. Better to keep quiet if you have negativity within you. Better to keep quiet. Try to remove the negativity. Because if you do not try to do that they act as mediums and they can use you as mediums and you become a medium of Satan instead of God.

There you become very collective really. There's a big fraternity among them.

But after realisation the drive should be much more that you can resolve because there's lots of mud sticking on the lotus which has come up. But when the lotus is high enough the fragrance is emitted.

All the lotus in the beautiful pond emit the same fragrance and intensify. Nobody goes and says that the fragrance is from one lotus. The whole lake is named after *[UNCLEAR]* imagine. The lake becomes smaller after the lotus flowers. That kind of fragrance of love should

grow between you and such excitement and joy should be among yourselves, then the collectivity. Now for that you must know that you have to have self-preservation. It's very important.

Like you say you are ten Sahaja Yogis here, all right? So you must have the style of lotuses and you must have sense of self-preservation against other things. Now see somebody outside has come in. Then you all should immediately come together and form a nice club of your own, you see. Then the other person comes in. With all this force he will be dragged into it. But as soon as he says anything against anyone of you, you all jump on him. Then he will know they are all one. But normally you will find if somebody comes in like that, possibly you may join the other fellow who is no good, who is going to create a problem between us. There is a possibility.

So remember when facing others you are all one. Among yourself you can talk but facing others you should know they are the people who are still away from us.

So this is the self-preservation thing which is very important you should have and the self-preservation in Sahaja Yoga is to be preserved. In its purest it is very important responsibility on you people, because future Sahaja Yogis may not see Me, but you have seen and you know what is the truth.

You see here the way we have lived a very pure ideal and pure Sahaja Yoga, absolutely above all kinds of nonsensical things. In the same way the people who are going to come after you also must think in the same way, in the same fashion.

So you have to make a very pure relationship and a pure club among yourselves by which the people who are going to follow the progeny which is going to come is going to say, `This is what is being in Sahaja Yoga.' So the self-preservation also means the preservation of Sahaja Yoga in its purest form.

Now I'm here a living Person. If you have any problems, you want to know God, whether it should be done or not, you can ask Me. Clarify it, but do not accept anything because Mr. X, somebody told you this, Mr. Y told Me. Nothing of the kind, never do like that. You are, do not quote anyone else, even that person may be in Sahaja Yoga. I must warn you of this. Never confuse each other that somebody said so or another person has said so or someone said so. No, if you are doubtful ask Me. Verify it. And quote it only when you have verified it. Quote should be very important because you are the foundation stones of Sahaja Yoga and you have to be, every one of you have to be perfect so that this huge big mansion is not going to close down because of you. There should be no weakness left in you. That's why it is important to understand that the self-preservation, preservation of Sahaja Yoga in principles.

***Contents: 1979-06-11*, Public Program, How God's Aspects are Expressed within us, Caxton Hall, London, UK**

... Thank you. Come along. See those who are... You come in front, all right? Better thing is that the new people sit in front. It's better. Yes. Hello. Good. Very good.

So I would like to give you a little idea about this picture that we have in front of us. Now whom we call as God Almighty, the One who is eternal, who doesn't incarnate, who is all the time there watching the play of His power, the Primordial Mother, is manifested through Her Power into His three aspects here, clearly, within ourselves and within the Primordial Being who is the ultimate which all the created people have to reach.

Now there's a difference between the two, the Almighty God, as you call Him, the One who never incarnates and the One who incarnates on this earth and occupies a position like this, just like a human being and He's called as a Primordial Being or you can say the Virāta. You can call Him the Virāt.

Actually, though He's called as Primordial Being, He's an aspect of God.

So these are two things if you understand, I will be able to explain to you how the aspects of God are expressed in us.

So the first aspect of God is His desire to create, His desire to create and in His desire to create...

Oh, you were outside there Linda, I didn't recognize. Come along, I'm sorry I didn't recognize you, I never recognized you, I'm sorry, I never recognized you, I thought, `Who is this one'" Sorry.

So, this side would be better.

So His desire to manifest, His desire to create, that's the aspect within us which is represented by this blue coloured line which is called as the Ādi Iḍā Nāḍī, or you can call it the primordial Iḍā channel by which He desires.

Now as the desire can be born and can be finished off, can be switched off, in the same way, His desire to create also can be over. His desire to create any more may be over. His desire not to create for the time being could be there.

So if you understand your desires, you can understand His desire also to create and that's why when He does not desire to have it anymore, the creation He can destroy.

So He is the One through which we exist and through which we are destroyed, too.

So He's the One who manifests existence and destruction of creation. That's why He is called as Destroyer. This aspect is represented by the principle of Shiva, which never incarnates because this principle is the one which is the germ, which is the beginning and which the end of everything. Like a seed becomes the seed ultimately, in the same way this Shiva Tattwa, this principle of Shiva, germinates, creates and then it again becomes the same principle. That's why the principle of Shiva never changes. It is called as Shiva, means it is permanent, it is eternal. The rest of Them go into manifestations.

So first He desired and He wanted to create.

So He had to have His aspect of creator being put in and the second aspect of creator...

[Aside:] Can you show?... is the, this yellow line that shows here is the Piñgalā Nāḍī, called as Ādi Piñgalā, the primordial Piñgalā channel by which He has created this universe. Now the center of this figure you can find this green round circle and this one is the one, is the space in which He created. He created in this space and that's

why this space is called as Bhava-sāgara. Is the Ocean of Creation. Bhava is the one that is created.

Bhū, Bhava means the one... exactly it is the one that is done. Bhava is done, means created.

So the creator then produces all the stars and the, all the galaxies, solar plexus, lunar plexuses, all the so-called Maṇḍalas. He does all that work.

But as you would say that first of all this blue line, if you follow it out, goes absolutely to the first center, here. Now this line represents, though it manifests the Shiva principle, it is manifested or, you can say, it's carried on through the power of Shiva that is known as Mahākālī. That's the power of Mahākālī.

It descends up to the lowest point there which is the first center that is created by Mahākālī Herself and this center is called as the Mūlādhāra Chakra. On this She has created first of all the first deity. First we can call the Ārādhya Devatā -*'God to be worshipped'*. The one deity which is to be worshipped first in this whole world is the deity that is the embodiment of innocence.

So innocence was the first thing that was created by God and not cunningness. Cunningness is our by-product, you see. He created innocence and holiness and that is how he put the deity there and that deity is called as Śhrī Gaṇeśha. It's a, later on you will know that the same embodiment of innocence incarnated on this earth as Jesus Christ. Now this is a very, very important Chakra or the center about which I will tell you later on. But then after creating this, you see, God is a very, I should say, a very, very compassionate and affectionate being. He is the source of all our compassion and affection because

He resides in the heart as Shiva there, you can see His place there. And then He wanted to produce somebody who would, after creating this. First He created the Chakra for the innocence. That was the most primarily important thing, was to create innocence on this earth, to protect people. Innocence is auspiciousness, is called as Maṅgala-kārī –*'creating auspiciousness'*. Is the one that gives you auspiciousness. Now about auspiciousness also they have had a tape with them, you can ask them what it gives. And it is a thing that was first created, means that for us the blessings were created even before He started creating these galaxies.

So He created a place in the space from where He could emit His blessings on this earth.

So secondly, then, He, before even creating the Creator, He just thought, `Let Me put Him up. Let Me have another aspect manifested,' which is the central, center path, in the, from the center path which is known as the Suṣhumnā, is the center path of sustenance, of your Dharma. Before creating anything else He created this one because this is the center of seeking, is the center of seeking. And this seeking was created even from the smallest of animals you know. When amoeba was created he's had a seeking.

Otherwise he would never have evolved. And the, of course, the seeking changed its mode and its tone but there was a seeking first implanted at that point and for that He had to create a deity of His aspect of sustenance which was called as Śhrī Viṣhṇu. His power is Mahālakṣhmī which is that channel, is the center power.

Now the third one that He created out of it actually *[UNCLEAR]*. These are from here, what He made first of all from here is very formal and *[UNCLEAR* for about 15 sec] and this power is called as the power of Mahāsaraswatī.

So you have got three powers of Mahākālī, Mahāsaraswatī and Mahālakṣhmī.

This universe then was created through galaxies and through many...

Solar systems and if you happen to read one of the so-called article of Mine on solar plexus or on the creation itself you will know how we were created very carefully, how the earth was created, how it was taken away. Part of it was taken away from the sun, taken very far away first and then adjusted, brought to a point where life could grow. All that was done and so the earth was created.

Now the first Chakra, as I told you, is the Gaṇeśha's Chakra. Now this Chakra is most important for us because this is the center of Śhrī Gaṇeśha who is the son of Mahākālī's residual power which we can call as the Gaurī. It is that, you can see in the center, it's also called as the Kuṇḍalinī. After creating the whole thing, I mean desiring the whole thing, He put part of that, that's why we call it residual power, into that Kuṇḍalinī, the Ādi Kuṇḍalinī which would record all that is happening within and later on when the time comes it would give you your second birth.

So this is the Kuṇḍalinī here. It is placed in three and a half coil because three and a half coil brings forth eternal movement like your watches which are, say, automatic are... also have got three and a half coils just to put it in

automatic way. That's how this idea must have come to somebody that we should put three and a half coils to have automatic watches, you see.

So this is the three and a half coils there placed. And that's the Mother. That's the Mother. That's the Virgin. That's the One sitting down there.

Now this is the Mother who had not yet met Her husband but was married, but still a virgin. And the story is very interesting how She created Gaṇeśha. She was worried that somebody may come inside the bathroom so She, out of Her body these things, what you call mala, the dirt on Her body, She took out some soil or clay that we use in India for washing the hands. Our clay is very good. And She put all the clay and took it out and made out of that a Gaṇeśha. And put Him down there, at that point because She wanted somebody to protect Her.

[Aside:] Somebody has come? If you lock the door, how will I know? It's all right.

So this protection was created there for Her. But actually that's the One is also protecting Her protocol.

That means this Chakra nobody can enter into. Nobody can touch it. Through this center anybody who tries to come in will be punished. Now, those people who say that Kuṇḍalinī can be risen through sex are, I must say, either sadly mistaken or are sinister people, because that's the center is to protect Her protocol.

He never would allow anybody to enter through that point because that is the point which regulates and controls the sex.

So that is a very, very holy place through which you cannot enter. The reason is, say, if there is mud and if there is all kind of filth, best thing is to put there the most purest form of deity who'd never gets embellished or who does not get hurt or in any way involved into that filth.

So He, being the purest, He was placed there.

Like Christ came on this earth to a place, like horrible place like Bethlehem and all this, just because there was no other way out, you see. He was the only one who could come there and sustain these people who wanted to crucify Him later on.

So He came down later but this embodiment of innocence was put there. Innocence is a thing which never is cunning and intelligent as you think intelligence is supposed to be. It's very different type of intelligence it has got that it just works out. You may be any amount of intelligence you may have and you may try to trick the innocence by any chances or by any, any sort of fraudulent ways. You cannot cheat. Innocence is above all that. And that is what was very important and that's why He was placed there.

Now the people who have been practicing this kind of a nonsensical stuff like going to Kuṇḍalinī through the sex are really doing a very abusive and horrible thing to their own Mother, who is the Kuṇḍalinī.

Kuṇḍalinī is your Mother. She has been with you for ages and She has been waiting for this day when you could get your Realisation.

So those who try such tricks on the Kuṇḍalinī, on their Mother, you can imagine how much they should be

punished. That's why so many people get all these horrible experiences, of getting blisters in the body, they get heat in the body, sometimes they get a temperature and they get stuck up and all sort of things happen because of this kind of unauthorized behaviour.

The another thing could be to freeze this Gaṇeśha, is to become a person who is absolutely running away from sex. One does not have to run away from sex because sex is one of the activities of Gaṇeśha because He's a child, He doesn't understand what is sex is. He's Abodh. He's innocent. He doesn't know that sex is something. You see, He has no consciousness of it. Like a child when He sees sex, for Him it is just like seeing flowers so nothing... he, he doesn't understand it. After a certain age only people start understanding it.

So those people who also run away from sex are equally the same because there's nothing to run away and there's nothing to run to. It has to be understood at this point that sex has to be a very sacred and a secret thing between two personalities that is husband and wife who should be really married, collectively. A marriage which is done secretly somewhere and marriage secretly done somewhere is always brings problems.

So marriage must be done in a open way and should be sanctioned collectively.

Marriage is not an institution came to human beings from somewhere outside, but it has come to them from within. God Himself has brought this institution within them and it is to be respected in full way.

And family life is the basis, absolutely the basis of human beings. Every human being must have a nest to grow when they are children.

We are playing havoc with this principle of family life everywhere and we are really out to ruin our children through abandoning the norms that are required for a human life. I mean, we have taken up everything into our hands, you see, as if we can do whatever we feel. Perhaps by that we do not realise how we are giving no fair chance to our children to grow in a proper, secure place.

So family life is a very important thing and must be dealt with in a way, the way you do a Pūjā, you do a worship.

The home is a temple where you must have all the holy things, to give children the holiness, the innocence that is required for them to continue. Here if you find now the children are so precocious, sometimes you are shocked the way they are precocious because the parents talk all these things in their presence and they say, “What's wrong?" Like you are teaching children about sex. What is there to teach? I really can't understand. What is there to teach? Every dog, every, I mean all these birds, everybody, they know what sex is. Oh, no, human beings need a teaching out of it. I mean, Indians who are supposed to be most uneducated people, they are doing much better than all of you are doing here. It beats Me to understand how you people start thinking about teaching everything, even sex. You see, it is of course to be guided properly through family channels but not to be talked so openly, you know. In the beginning it was very difficult for Me even to open My mouth. But when I saw

the whole thing is so filled with it, let Me talk about it. Because it is not to be talked, it is not to be mentioned, it's a very sacred thing between husband and wife and to be kept as sacred. But if you excite it too much, from the childhood if you give ideas and all that, you see unnaturally people are brought up in that way into a very unnatural atmosphere and you become nothing but a sex point.

The amount of, you see, importance is given to sex life, you see, as if, as if they are impotent. I mean, it is something like that. It amounts to that, the way people are, it's such a natural thing. It's such a spontaneous thing. It's available to everyone. What is there for people to think so much about it and plan about it, talk about it and make the whole thing so vulgar? There are certain rules and regulations that are to be followed. I mean, you have to be very, very chaste about it and there's a certain protocol and certain beauty of making it a secret. The more I find now here people, I'm just talking about the West because we are concerned with Western problems. Indians have another type which I will tell you later. They have another horrible types of problems but this is another type we have. Like a, like we find two people going up the escalator, they must kiss, you see. They shouldn't miss one point even. Every step they must go on kissing. All right. And where are you going? To the divorce court, that's what it is. You know, it's so absurd.

There is no deep understanding of the marriage institution. We cannot exist without marriage institution.

Marriage institution is a gift of God to human beings and not to animals. We are not going to become again animals. They study the sexual behaviour of, say, of fishes. I mean, are you going to become fishes now? Are we to learn from pigs? I mean, have we gone that low that we have to go down up to fishes' level and find out how to behave? I mean, it's absurd.

So this is this center which is very important and it's very sacred, but the other side I told you that is to running away from sex. On this point I would like to speak because perhaps I have not spoken so much as that. This is another craze that people have, is to suppress the sex, is to have nunneries, to have places like where the fathers are living in a very unnatural manner, create situations where there is no husband-wife relation existing. I would say Navy has this problem, too. And thank God now Navy has decided to have women on board and the wives on board, you see. And actually it has working wonders because they are very good husbands, people have found out and it gives them some chance to exist normally. I mean, imagine that every port you get, you get some new girl and end to a complication, fighting with another.

All sorts of problems come up. This multi, multi-women business is going to make you mad. I mean, to live with one woman itself it's sufficient. But to have many women is much more dangerous.

So the another thing starts.

See, human beings are like that. If they cannot they'll go one side, complete indulgences. They'll have ten women, get hit, beaten up, finished by that, absolutely broken up,

becoming insolvent. Ultimately they are left like that. Then they become Sādhus. To the other end they will go. They become the Sādhus and the Sādhus start, you see, then, `Give up sex. Have nothing to do. Don't see a woman. Just you can't bear her.' You see, this is madness.

Why go from one extreme to another extreme? Why not see it in a poised and a proper manner that marriage is important, husband-wife is an important thing. But that's not the end of life there also. But still running away from it is something one cannot explain. Otherwise why God has made you women and men? One should understand about it. And secondly, those who run away like that, I mean if the women run away, God save this world, but if men run away what do they get? You see, they run away from it to another, another style. And what happens with that? You just have a look here. This is the Chakra of the Devī which *[UNCLEAR]* to run away from. Now there is no way. You cannot go to this one because it is a... this is the one which is *[UNCLEAR]*. Thus your attention is just from there you go. There is no attention at all. No attention there *[UNCLEAR]*. *[UNCLEAR]* convert your fat into a proper fat which can be consumed by brain.

So as soon as you do that you start thinking about sex. That is what it is. People are not spontaneous but they are thinking. They'll plan out about it. Everything is planned out and then what happens you start thinking about it but you don't have any sex.

So the people who say, “We are nuns, we are nuns” they are thinking about it all the time. But they do not have the actual thing which should be done. It would be

something like eating food with your nose, try to push your food through your nose.

You see that there is no thinking needed for this and you start thinking about it.

So they start thinking.

How can they get rid of it? You just tell Me. There's no sublimation, so-called sublimation and all that nonsense. If there is no chance of sublimation only the attention will move. How will you sublimate this part when there is a barrier here and this one is as the special one sitting there, with a big rod in his hand? We call it as the Parasha. How do you cross that point? You cannot just cross it.

So what you do? You remove your attention from there and predict. Now this is the one which we call as the, also called as the sun line. It's the sun line, called as sun line.

So you move towards the sun. That's why you people are such worshippers of sun.

Now, then burn your body. You see, you will not have sex but burn your body and make yourself look what you call that brown colour and do all kind of nonsensical things to your body. Be unkind to it. Try to do your level best to ruin it. That's what you do. And then this sun line starts acting. Now, sun line takes you away from the left side. You see that if too much activity starts here it's because your whole attention goes on this side and it is... *[UNCLEAR]*. That's why you become extremely dry. I mean, such a person, I would say Hitler, Hitler was nothing but this. Hitler had no feelings left in him at all.

There was no emotional thing left in him. He was drained out. And all these yogis also of this type have this. Like we had a Guru in our, you see, in Durvasa. I mean, if he'd looked at somebody he would burn off. Just imagine. Such horrible ones, what are they going to do for the emancipation of human beings? What are they going to do for the Kalyāṇa, for the betterment of human beings who haven't got a grain of love within them? All your idea of love is drained out.

Then you must have heard about these Gurus, that the way they are. Most of them I've seen, even the realised ones, needs lot of love within them. I've seen so many realised ones also but they believe in beating the people. You know, anybody comes to them, first of all they'll put a big Chimta on them, hit them, cut. `Oh, you are not good.' They, they test your head by hitting. And you know, sometimes tears would roll down My eyes seeing all that cruelty.

I said, “How can you do this to them?" They said, “You don't know these human beings. They deserve it. We were like that. Now we are better." I said, “What are you better? You are hitting the same way." But they are realised people. Can you imagine? Even without knowing much about love they get Realisation and then they start saying, “Now, go into absolute Vairanth." Take the case of our Buddha.

Now Buddha was one of the very great incarnations in the sense that He was the son, one of the sons of Rāma who incarnated on this earth, Buddha, to occupy the highest life on this earth.

So He had to take Sannyāsa because without that He could not show that. But there was no need for anybody else to take Sannyāsa. But in His case mistakes, I mean, why there were some mistakes about things, because when He tried all these tricks of Sannyāsa, going here and there He never realised that this is all not needed.

He was so tired and fagged out, that suddenly, spontaneous, the Primordial Mother Herself gave Him the realisation because He was so tired.

Now supposing this is Caxton Hall. To come here you go to, say, Reading, then you go to in the north to Leeds, then you go this side and then you go to Brighton and come back here. And you tell everybody, “If you have to go to Caxton Hall you better do all that." It is just like that. It is just like that, very misleading. Because when He found it out, as you have found out too, you do not realise how you have found it. You do not know how you have done it. If I do not tell you that it is God who has done it, how are you going to believe it? You will think, `I've done Self-realisation, all right. I am a Self-realised person.' Self is most important. That's why He believed this Anīśhvarvād - means atheism. He said, “There is no God. Only thing, the Self is to be achieved." Naturally, because there was nobody to tell Him that you have achieved through the grace of the Primordial Mother.

So He was to be born again as one of the sons of Fātimabai who was the daughter of Mohammed Sahib. Then again He was to be born as Mārkandeya and again as Shañkarāchārya, just to neutralise what He has been preaching.

So you will see that in the sixth century Shañkarāchārya is the one who put end to Buddhism, the nonsense of Buddhism in India.

Because apart from what Buddha's understanding of the whole thing is His disciples made it so perverse that somebody had to come down to tell that marriage system has to be re-established.

And this is how this right side was controlled through various incarnations coming down. But now we come to the center point, is the Viṣhṇu Tattwa, as I told you, the principle of sustenance within us. By this sustenance force only we have within us our Dharma, means we are human beings. Human beings have to have some sustenance. Otherwise he would have two horns. He would have a tail hanging around.

But he does not. He doesn't have. Why human beings do not have horns? Why do not they have tails? I mean, they behave sometimes like that but still they don't develop. You see, in churches in children it is very common to tell them that “If you behave like this you will start developing a tail." Immediately they'll start looking. “Have we already developed?" Then you have to tell them, “Not yet." “But then be careful about us, you see. Better tell us. Otherwise we'll develop it." So this is how we are, that we are human beings. If we were not human beings our noses would have been like that or could have been like that. But we are human beings. That's why we have a particular type of a face. We have a particular type of eyes. You have seen in the animal kingdom how the eyes are placed. Like fishes, how their eyes are placed according to their environment, according to their

evolution. Now why should we try to be fishes? Have you got eyes like fishes? We are human beings. We have to be human beings. And the human beings have got as in the four Varṇas –*'castes'* are described, they have to move in a evolutionary process with their understanding. This is the biggest difference between a human being and animal.

So far from animal to this stage you do not know how you came up. You never felt your evolution.

You never knew that what, how you evolved into it. But only when you have become a human being you can feel it. That's why your evolution had to be in such a manner that you can feel it. And you have also got a special faculty of deciding for yourself, of freedom by which you develop yourself in such a manner that you can feel it. The fishes never felt it. The amoeba never felt it. It's only you who can feel your evolution because you are at the topmost position of evolution and if it has to move forward it has to be in your own awareness with all respect to your freedom.

So freedom was given to human being, not only that but also that they are going to see their own evolution within themselves. They are going to feel it.

You'll feel so different as soon as you are evolved, because you are the highest. Human beings, if they had ever evaluated themselves, even if they had asked this question to themselves, `Why did I became human being from that insignificant amoeba?' then they would have realised, evaluated their value. But when they evaluate themselves, when they try to understand themselves they become egoistical. This is the problem. And that

also comes from the same sun line. You see the ego, that's the yellow, that balloon of ego, when it covers the whole being a person just, you see, he talks as if he is possessed. He can never understand what he is talking about and what he is meaning when he says, “I, I, I, I, I” because you are not a separate entity. You are a part and parcel of the whole. And when you start saying, “I, I” you actually secede yourself. You cut yourself short of your connections with the whole.

With this understanding if you see, here the center Chakra which is the, what we call the Nābhī Chakra. Here the sustenance was established and through its establishment, the seat for your evolution was created.

So we evolve through our sustenance, through our evolutionary process by which we have a complete incarnation of this principle of Viṣhṇu, is Kṛiṣhṇa who is placed there.

So from this Viṣhṇu Tattwa when you go around the Bhava-sāgara till that point you are still trying to come out of it and at this point you come out and here is *[UNCLEAR]* Śhrī Rāma. Normally this place is occupied by the deity of Mahākālī? or you can call *[UNCLEAR]*. Which comes from here, this power, normally and then She incarnates in this Bhava-sāgara where the seekers are trying to find God. Because every time the seekers tried to find God there were evil forces which tried to put it down.

So She had to incarnate. They say She incarnated only one thousand times but I think She has incarnated many more times. But whatever it is, She incarnated one thousand times and She protected these, Her Bhaktas or

Her, what you call, Her devotees to be saved from the Satanic forces. Now this one is the incarnation of Vaikadesha but before that all those incarnations that came are up to this point. Now this one, one must understand is, these Devya were actually normal human beings. They could not come up. Because Rāma was not regarded as an incarnation. He was seen as absolutely a human being who was still on this sun line, the Rajasa, the absolutely human being. This is the Rajasa. That is the Tamasa, on the left hand side. This is the Rajasa.

And the center one is the Sattva. That's why He was placed there.

Now this Goddess is the power which exists in your Heart Chakra in the center. Now when the child is small, you must know that all the antibodies develop in the sternum, in the sternum. And these antibodies are actually the fighters who fight evil or any harm to the body. These bodies, what you call these antibodies, spread to the whole being and after, say, twelve years or so they start acting automatically or, you can say, even spontaneously.

Sometimes they are on their own, because they are trained in this area, in the sternum area, how to fight the disease, how to fight the outward invasions. Even the mental trouble which comes to you comes through some sort of a Satanic force which can be in a very, in the form of a small lacuna and then they attack there. And that's how they work out.

So this is the, in the sternum here is placed the power of the Durgā or you can call the Mother, the Mother of this earth, Jagadambā.

She's the One who is the Mother of this earth. And She, Her power comes from the back here, where you have a center called as the Hṛidaya Chakra but we can say that it looks after the cardiac plexus in the human being.

So those people who have got say asthma are suffering from the same. Those women who have got, say, breast cancer have suffering from the same, means the sense of insecurity. If you have sense of insecurity then these, these lungs start breathing fast. You have seen suddenly you, if you meet with fear you get that breathing very fast in you. And this breathing is denoting or is pointing out to some sort of a fear that is working within you. It could be due to previous conditionings or could be immediate, but this center starts working, breathing starts moving at a very high speed and that is the sign of this center that it starts emitting power of protection when if you start breathing heavily. But it is automatically done. And the women who suffer from sense of insecurity get breast cancer and that also this is the center. While I will be talking to you about various diseases how we can cure through Sahaja Yoga then I'll tell you more about it.

Now the highest point of the sustenance is here, just here. When man raised his head upward, this is the point where Śhrī Kṛiṣhṇa, the, the highest goal of human evolution reached its completion Pūrnārtha.

At that time we, we should say that when we raised our heads up He established Himself in our Viśhuddhi Chakra. And He is the one who is this Primordial Being. He is the One who grows into that Primordial Being. About Śhrī Kṛiṣhṇa also I will tell you, I think, later on because you

can understand He has sixteen petals. He has the largest number of petals which in physical way look after your ear, nose, throat, these mastoid muscles and teeth and all, all this portion. Apart from that if you notice it that this ego and superego, you see, actually they do not rise that high up. They rise from here it starts, from this center only give the complete start. Complete start from this center... *[UNCLEAR]* but they cross at this center which we call as the Āgñyā Chakra. Now pumping of the ego and superego comes like the, we can say, the fumes from a factory. Like when you are overactive on the right hand side you develop your ego as a by-product. If somebody says, `I have no ego,' well, it's wrong, not possible. There is all the time ego within you. Like people said, “Kṛiṣhṇa has said that `Oh, you, you just surrender everything to Me,' and that's how I have surrendered myself to Him." It's wrong. You cannot do it, because you have got ego.

You have to cross beyond. Unless and until you cross behind, beyond, you cannot get over your ego.

So these ego and superego, if you see, they cross.

So the superego is, say, from here to here. The ego is from here to here. But as the human beings started growing the superego which is the conditioning in us, the conditioning as seen by the psychologists, they call it the psyche part and they never realised that there is also ego. If you remove the conditionings completely from human beings, do whatever you please, you become egoistical. They never realised this subtle point and they allowed you to do whatever you liked and they allowed you to, sort of fully assert yourself. Then they did never

realise that on the other side is also this ego developing within you. And that's why we have got now countries we can say which are ego-oriented. Others are superego-oriented.

But now the stage is such that nothing much to choose, it's such a confusion and a muddle. Because when ego-oriented society developed too much of their ego, they tried to push the superego down like that which went to such a limit that it started hurting people. They couldn't bear it so they came up with their superego. And this is the beginning of people talking about, “I feel very guilty” “I'm very sorry” “We must have some sympathy for others” “We must look after the people who are suffering” and all that kind of a thing. Then they take to also drugs. Also you can see that all this left side is more sort of meant for people who take drugs and who go into lethargy and more sitting down and dreaming for poets, all sorts of things.

[MISSING part] went to India and invaded India and now I am responsible for that. You start feeling guilty for somebody who's died and is born somewhere in Africa or maybe born in Timbuktu. You see maybe that you are the one who was a saint in India and who has been looked after the Mother and today you are here crying for nothing at all.

So this is the situation of today's muddled up world and the superego, or the others who were supposed to be superego, non-aggressive people, say like Indian people, now are, they are developing, they are getting sophisticated, you see. And they think that to wear a suit is a very big thing. If you wear a suit they start speaking

some other language. And to them you see to be posh, to be very impressive and all that is very important. Whether they have food or not doesn't matter but must dress up well to impress people, you see and that's why I tell always My disciples that when you go to India don't go like hippies. Better go like very well-dressed government servants. And you can only impress them only... And there, so we are developing now in India and we are becoming very materialistic, extremely materialistic.

I mean not that you people here in the West have left your materialism to that extent but I mean here every Dick, Tom and Harry is not a materialistic person. Specially the people who are of a higher style, they are not that materialistic. But like, your, you see, the labour class here you can say as they are very particular now... Today was the budget day, last day so all the shops were on and everybody was buying even the jewelry, then everything, in the shops, you see. But the Indians would be the most, you see, because they must see what is happening here. As soon as... I wouldn't say Indians, all the Asians I would put like that, not only Indians, because you see when they come to England they see in the shops, you see. They make the list of sarīs they have to take home. They make the list of things they have to take home. They are equally the same as you have been long time back. Like you'll be amazed that once upon a time plastic was a big, big craze for you people here and nylon was also once upon a time. Now we are trying to wear nylons for you. It's a good exchange, I think, but this is what we are in the muddle, either in the superego

or ego. We cannot just fix the person. He could be one moment in the superego, one moment in the ego. He'll be just going from one side to another.

The thing that really gives you the balance is the sustenance, is the sustenance, Dharma. If you do not have that then you could go, shoot off like a pendulum from this side to that. But in Dharma also there could be a problem and that is one of the worst possible, is of fanaticism.

So I mean if you try to make the Dharma a fanatic idea like none of these incarnations, like Mohamed Sahib who was an incarnation of the Primordial Master and all others like Him, Moses, Abraham, anyone of Them who came on this earth, ever thought of fanaticism. Never they realised that when they told, “Don't do this. Don't do that” some sort of people will take up upon themselves that “We are the chosen ones. We are the great." I mean, this they could never understood and whenever they found it was happening again they took birth. Again they took birth to tell people this is not Dharma. To form any kind of a cult or an organization and religion is against God. It's blasphemous.

How can you organize God? You cannot. Those who have done it always have brought absolute fall of human beings. You see, that's why you cannot control. Like the other day I was saying that our Pope has good intentions of going to Poland. But in a way I like Polish Catholicism more than the Irish one. If this is the freedom what Catholicism is, better not have it. You see, if this is what you are going to achieve through your Catholicism, better not have it. In Poland, say, for example, people do

not do philanthropic work, you see, like helping the poor. Is that the work of Christ? I asked somebody, I said, “How did you come to this conclusion that Christ wanted you to help the poor?" They said, “Because You know once He was to be, He was to be anointed with some very expensive oil” and I think Judah said that “How can you spend such a lot of money on Him, on His body? Let us sell it and give it to the poor." So He said, now, see, listen to this one carefully, He said that, “Poor are forever” means it's a permanent headache, you see, “but I am for a short time." That means spiritual life is the thing. Now, in the same way He said that “No rich man can enter into the kingdom of God." Both are just the same. Poor are just the same as the rich. Do you find any difference in them? I do not. One hankers after money; another one gets spoilt by it. I mean, both are the results of the same.

Because one doesn't have, he is no good and one has, that's why he is no good. If the rich had little less money it would be better for them. And if the poor had little more it would be better.

So our Sahaja Yoga works for the people of the middle, middle things. Now immediately you will say, “Then what about the poor of the world?" Immediately the attention will go there. “Mother, what do you think?" Now you don't worry about that part. There is God who has created them and He is going to look after them. Are you an economist? Then you are, you have done all bad things. Because of faulty planning, because of selfish nature, because of conservatism, because of thinking that you are the person who should enjoy all your wealth, you have created these disparities. Human beings have

created, not God and when you have to achieve God you don't have to think all these problems that human beings have created.

Like somebody came and told Me, “What about Vietnam?" I said, “Are you a governor appointed there?" You see, he had a problem of his own. He was coming from an asylum and he asked Me, gets up very seriously, said, “What about Vietnam?" Now tell Me, this fellow is really half mad. He's gone to that asylum from where he has come and why is he worried about this Vietnam? Now, what does that show? How is he going to help Vietnam? This is how the attention of human beings moves. I mean, what you have to do is to achieve that within yourself, your own powers. Everyone has to achieve that power.

Even if you are poor you can achieve it. What is poverty? It's just mental idea, “It is poverty." You see, for people I've seen, horrible people who are supposed to be rich just like beggars, I tell you, absolutely beggars. Even if they could get out of you one torn handkerchief, oh, they will be very happy. Horrible people, I don't know, what riches, it has not gone even skin deep. Even I would tell you that if you put so many pounds just posted on a donkey he would look better than these people are. I mean, it has not touched them at all, you see. And the way they talk you know how the people are, how licentious they are, how permissive they are, how careless they are about their children, how they are irresponsible, how they are killing others just to save their reputation. I mean, there's nothing that they cannot do.

Same with poorer people; they are just the same. You see, if you go and talk to them, now our Maria had this, this thing, they said, “We, we want this man to be cured by Mātājī but we are not going to believe in God." Now what can you say to that? Only you can say to take two running jumps and go to hell. That's what it is meant for such horrible people. They want to take advantage of God's power and then, “We don't believe in God." See, this is poverty. And the poorer they are the worse they are in their arrogance, in their assertions, in their asking. They don't want to do any work. They want to have this. They want to have that. All these things will be only explained once they achieve God. Otherwise they will not move. They all must rise. I mean, that the way the churches have now become nothing but union offices, labour union offices. See, poor people go there and confess to the priest. Now, it's madness.

He cannot do anything to them. What is he after all? He himself is an ordinary human being, ordained.

Which by whom? God has ordained you? Or who has ordained you? All such organizations will only create headaches and people who have got nothing but some sort of an idea that they are something great. You see, you ask anyone, “What are you?" “I'm a Catholic." What does that mean? “I'm a” what you call that, “Church of England." In India specially, the Indian Christians, if somebody is from Church of England he will not look at the person from Church of Scotland. You should see Indians, you see when they are Christians you must see the way they are. “Oh, we, we don't talk to them." I said,

“Why?" “Because they are from the Church of Scotland, you know” or Presbyterians you see, or Lutherans.

So according to them they are the highest because Church of England. Now they must come and see the condition of Church of England to understand. You see, this is the trouble. It is really, I tell you, like lunatic people. It's absolutely like lunatic people. They are brainwashed, completely. And by that they are not going to achieve anything.

We have to achieve the reality. We have to know that we have to achieve it and for that we have to stand by reality, face it moment and moment and then the enjoyment of reality will be uncovered and will be absolutely manifested within you. But we have to stand by reality and not go by thinking, “I think, Mātājī, You were wrong there." I said, “Where? Where was I wrong?" “Because, You know, You told us this” and that's why I was wrong.

I said, “How do you know?" “I feel that way." “Now, how can you feel about what I am thinking or what I am saying? You have to then understand rationally. But when I say rationally, do you understand?" “Rationally I understand but I don't feel that way." Now, what is this feel? See, a thing which is told to you rationally must be understood rationally. And whatever is to be felt is to be felt through heart. But they will feel a rational thing and they will think about the love. It is something absurd. That's why it is crazy. The attitude itself is crazy.

So open out yourself because there is an invitation. There is a great invitation for you to enter into that kingdom of God which is promised to you. You must know that God

has created this earth. He has created you. He is not going to allow His creation to be destroyed, will He? What are you worried about? He is the One who is going to take you across. He is the One who is going to tell you each and everything that He has, to possess all the beauties, all the blessings that He has, to enjoy them. He is going to do everything for you. But when the boat is crossing, keep quiet. Don't run here and there. All the time the children are running from here and there. You go on catching them. “Come along. Come along." Sometimes even they get drowned. Just keep quiet. Everybody is going to get it, everybody is going to be taken into it and everybody is going to enjoy it.

For today I think it was quite a lecture though I have told you that Christ is on this Chakra has come and that is the last Chakra of Sahasrāra which opened on the fifth of May in India in 1970 and since then the new awareness has started becoming, dawning into people. The vibrations have started flowing. And it's a very great thing that you are born at this time and you are the people, the foundations. You are the people who are going to receive it completely. I don't know about the future, what is going to happen to the future and all that but I am sure it is going to work out. And in this London, London which I have always said it's the heart of the universe, we are going to do it with great understanding of the problems of the whole world. If heart is all right everything will be all right because through it everything is going to circulate and going to improve and going to nurture and going to develop this beautiful universe that God has created for you. But first thing you must know is

to give up all your misidentifications. And do not go on hankering onto them and again getting identifying yourself with them but keep a complete alert attention on your progress in Sahaja Yoga. I'm sure it is going to work out. May God bless you all! Thank you.

So, any questions? Now, ask questions which are related to this lecture. Because if you ask them out of the blue questions, you see not out of the blue questions, see what is there, now I need another lecture.

You see, I cannot just say what is God is and things like that.

So you please don't ask such questions.

Ask something relating to this lecture that would help you and everybody. And ask questions which are constructive.

Question: *[UNCLEAR]* 5th of May.

Shri Mataji: That happened... That is the day when the en masse Realisation was established...

Why? Question: Where?

Shri Mataji: Where? In India.

Question: *[UNCLEAR]*.

Shri Mataji: It happened in My brain. And it happened on a sea shore in India when I saw it... And of course I will tell you some time how beautifully it worked out and how beautiful it was.

Question: *[UNCLEAR]*.

Shri Mataji: One of the names it is in the one book I have given you, is that Nirvicharitā, is thoughtless, beyond thoughts. That is the power. All right, so I bring you down. Now you think of that thought. You see, now you

cannot. Can you? Try. No, no. That is the fact. One must accept. You have crossed the Āgñyā. You see, now you cannot. Enjoy it. Enjoy it. It's very good. Now you can see the thoughts also.

Are you returned now? Are you feeling better Hester? Good. This is very beautiful.

Enjoy it. Forget it. Forget about that. We are going to meet again and again and you'll have ample time. But the more you will be meeting the more you'll become thoughtless, the more you'll be enjoying the silence within you, more you will be going deep into your own silence, really enjoying it. Actually after Realisation you don't even feel bored. You'll be surprised. You'll be sitting for hours together without getting bored, absolutely without getting bored. And that's how people give up, you see, all these habits of say, smoking and all those because when you are bored you don't know what to do so you take to these habits. That's what you get it. You are not to be forced, you are not to be told but once you start enjoying yourself you just don't do it. [Hindi.] Are you better now? Not yet? [Hindi.] He's a born-realised, still.

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... *[UNCLEAR* through/to the/it is a] living power, I mean. There are so many more facilities and also capacities to work out that no camera can replace it. And there are so many eyes we have here *[UNCLEAR* when/gained] without any effort, without any money being paid for. Only we realise *[UNCLEAR* as human beings] when we have a

problem, at that time. In the same way if we have to achieve something higher, if we have to get something more than what we are, if we have to perfect ourselves, the One who has created you, the One who has manifested this human awareness within you is going to do it and He has to do it because it is His creation and He is going to see to it that He achieves the completion of His *[UNCLEAR* creation]. They were *[UNCLEAR* quite/first] shocked, *[UNCLEAR* country/quite a few] people, when we start talking of God. That is something very, very usual I have seen in people that they do not like people talking about God because they think God is a myth. Now I would say that before we start of, *[UNCLEAR* for instance/nuisance], problems, that are against all Dharma, let us first see whatever is said about God. Is it *[UNCLEAR* worth in it/working out]? Is there *[UNCLEAR* some/common] sense in it? Let's find out that point. If we can find even a little bit of it then maybe we might be able to see the truth.

So first of all it is said that there is God's All-pervading Power which organizes everything, which works out everything and which loves. How many of you can say that they have a catch? Very few. What is the reason we cannot feel that within us or around us? Now, for example, here if I say there are all kinds of pictures around Me which you cannot see. But if you put a television immediately you'll *[UNCLEAR* get/catch] all these pictures. That means you are not the television as yet to see that. But as soon as we put the television it can *[UNCLEAR* catch]. It has a more sensitivity, more capacity to capture that which *[UNCLEAR* is/you see] absolutely

people *[UNCLEAR* alone/never known] cannot see it. In the same way we have to be something more than muddle, to feel that, to understand that. And that's what gives you *[UNCLEAR* this importance/the reason] for our seeking. We do feel we are not perfect.

Something is lacking in us. We have to go beyond; it's not sufficient for us to be satisfied. That's how we are seeking. What is that and how we are going to reach there is the second problem which we face. I would say that truth is truth by itself and you cannot conceive it through your own understanding. When you are not in the truth, for example if you are dreaming, then in dreams you cannot think of the truth.

Supposing you are all in a dream, you have to be awakened to know the truth. In a dream you do feel everything being truthful. You think that yes, there's a *[UNCLEAR]* I see light means all these things are here. But when you are awakened then you know that *[UNCLEAR* you are awake]. In the same way we are in a dream which is just a statement from Me, which I'm the Guru for you and for that I'm *[UNCLEAR]* is that you must keep your minds open and not suddenly jump to any conclusions because you have something against the Divine Power. But just try to feel because this is your right, this is what God has given you that you should manifest that awareness within you by which you can feel the All-pervading Divine Power and this is not going to be denied to anyone who asks for it.

But God is not going to fall at everybody's feet that, `Please ask for it.' That is your freedom. That is what you have to ask for. You have to desire it. You cannot give up

your freedom nor it will be denied. It is respected. In the same way you cannot take God's *[UNCLEAR* freedom/free will] which doesn't fall at your feet. I request you to seek it.

So now I'm talking about that All-pervading Power which you cannot see. I would say it is like a mirror which is God's reflection of various things. We cannot see the mirror because we stop at the reflections. Our attention is on the reflection *[UNCLEAR]* that's why we cannot feel the bliss *[UNCLEAR]* while the mirror is the one that is reflecting and all the reflections are changing.

But because our attention is still in that dreamland of reflection we cannot feel that All-pervading Power.

So now, is there any method within our being which is being raised by God Almighty? Because if He has created us He must have power which triggers this happening within us by which we become aware of that All-pervading Power.

I say there is a method; there is a special instrument within us which is being placed by God. Through our different stages of evolution He has placed different centers within us which are subtle centers in the spinal cord and there is a *[UNCLEAR* gain/gate]. Now these centers do exist within us and if you want to see these centers you can with your own eyes. You can visualise it. You can see, some people, I will show you, when they, we try to raise their Kuṇḍalinī you'll see that this Kuṇḍalinī will start pulsating. You can see with your naked eyes that triangular bone. In the triangular bone you can see the Kuṇḍalinī pulsating and then you can also see the rising of the Kuṇḍalinī if I tell you. And you can also see

the pulsation of these centers in some. This may not be in every person. It may be in some few people this could happen, but not in every person, because if there is an obstruction here and there then only the Kuṇḍalinī pushes our centers too much, too hard and that's how you see the pulsation very clearly. But some people have such beautiful centers and such beautiful Kuṇḍalinī and such beautiful desire that it just rises straight, just like a jet.

You do not see anything and you just become thoughtlessly aware when it crosses the Āgñyā, this center here. And then when it opens out this part of the head, which we call as Sahasrāra or Brahmarandhra, here, the opening of the Brahma, there the whole thing becomes as if you have become a holy person, absolutely a holy person. And at that moment you feel cool vibrations flowing within you. This is a happening and an actualisation and not a sermoning and a brainwashing. Now say, even if it's My own daughter, if she is not realised, she is not. I cannot say you are realised because it is a happening which happens to every individual and one has to be honest about it, that you cannot guarantee it to anyone. If it will work out well and good, *[UNCLEAR* you won't have] to work hard on him, to pull the Kuṇḍalinī up. Only the difference is that only those who are realised have got the power to raise the Kuṇḍalinī.

Otherwise any Dick, Tom, Harry *[UNCLEAR* cannot so do it/can also do].

Like, you see, we think that everybody has right to talk about God. Everybody has, you see. Even Napoleon,

Hitler, I mean, anyone, they can talk about God. I mean, nobody is going to catch their tongue and say, `How dare you talk about God? What right have you got? What your authority is?' In the same way about Kuṇḍalinī also everybody talks, you see. Talking is different, raising is absolutely different, is only possible if the person has that authority from the Divine, is the sign of a person who is realised, the one who can raise the Kuṇḍalinī, who can show you the raising of the Kuṇḍalinī and can give you Realisation. This is the first time a human being is doing a living work.

So far what living work have you done? Say if you have painted this, may be, all right, very good, artistic, all right, but is it a living work? We cannot germinate even a small, little seed, even one. But here you'll be germinating the seeds of human beings. And this is a force here which is kept here, you see, very close, awaiting for that happening which is called as Kuṇḍalinī. She sleeps there in three and a half coils very nicely settled down and She is your Mother, because she gives you your rebirth.

Every individual has an individual Kuṇḍalinī and your Kuṇḍalinī is so sweet a Mother, settled down there and like a tape recorder. She's taking down all that you have done in the name of God, in the name of such, even if you are a materialistic person, She knows. She knows everything and while rising you know She indicates what sort of personality you are, what's the problem, what centers are catching. There could be physical problems, there could be mental problems, there could be spiritual problems but She feels so anxious to give you the rebirth

that at the first shot Kuṇḍalinī will rise. And then She settles back again, into these centers and tries to nourish them and bring them right. Now these centers are *[UNCLEAR* so/though] subtle things inside the medullar oblongata. You can see them manifested outside as plexuses, as the doctors call them, by these things.

For example, this center manifests the pelvic plexus which also looks after the sex. Now one has to remember that Kuṇḍalinī is above; so sex cannot have anything to do with Kuṇḍalinī. And this and the deity on this center, is the embodiment of innocence. Say a child who is innocent doesn't understand any sex. That's why He's put down there. Then He incarnates again at this point, as Christ, same personality.

Now this one is here at this point where you see My mark is. Inside the brain there is optic chiasm[a], crosses each other, at that point it is. It controls your pituitary and pineal. Then the another one is this center which moves round your stomach. This one helps manifest our aortic plexus and looks after all the physical organs that are over there, like the liver, a part of liver, say, pancreas, our spleen and again kidneys. This is the creative center which looks after the creative side. This is the creative side within us.

So if supposing somebody is catching on this center, supposing he is catching on the right hand side, it's definitely he must be an artist. That means he is losing too much of his creativity; he is imbalanced as far as creativity is concerned. Say if he is catching on the other side, on the left hand side Swādhiṣhṭhāna, then that means that person has been indulging in some sort of a

black magic or is being under the influence of the black magic. Means just the opposite of the creativity which is of mind, in the sense that he has been used, his mental capacities has been used, his emotional capacities have been used for wrong things. And that is how we know when you catch on Swādhiṣhṭhāna that you have this problem.

Mostly people who are possessed, people who have wrong type of Gurus, they have this problem; they catch on the left Swādhiṣhṭhāna. Or you can see on, here is the palm, onto the palms, you see thumbs indicating. When you are a realised Soul you start feeling all these centers are here on your palms.

So if you start feeling heat on the right or the left accordingly you will know what is the position of your problem and what is actually wrong with you. Say for a liver patient immediately you catch here, right hand side, means your liver is wrong. A person who is sort of very much all the time thinking, mentally using his capacity to produce something for the future, because right side is for the future.

So if you are a big planner and all time you are planning and if the planning has got into you as a habit then these Chakras start working very fast and at this stage what happens then the other side is completely neglected.

Because of the neglect this side becomes frozen and that's how such people develop diabetes, because of the imbalance.

One side is used too much; another side is not used at all. Like you are, *[UNCLEAR* in the morning], you get up, have a wash, go to the office, come back home, *[UNCLEAR*

fight/to wife], work out, then again you go through the next day. You have no value for your wife, or children or anything. Busy man they'll find [they're] hypertensive. That's what it will take you a little worse.

So the nature tries to give you balance. Such people also get heart attacks because the left side being neglected brings you heart attack.

So that is to say that in life whatever imbalances come to us are also because of using of this side or that side. And like that all these centers, one by one I cannot tell you today, in such a short time, all these centers show that you have to be in the center.

If you are a temperate person and not in extremes, you keep to the center. At that time, then, the person is absolutely in the center. He is neither too much of on the left or on the right. He is not too much emotional, neither too much mental. Then at that time the Kuṇḍalinī rises in a proper way. Because when you are on one side, I would say the left and right sympathetic nervous systems, both on the left and the right as you see here working out, when you move too much on one side this is also very dangerous and that's how we develop a, a sort of a disconnection, or it's just, the connection between the two it is lost.

When this is lost, it starts working on its own. When it is starting working on its own, now see this center if it starts working on its own it loses its connection to the whole. And that time cancer is settled down.

Cancer is not so very old disease. It's a modern disease, cancer is. How it has come to be this cancer? It's because these fifty years we have realised that we have to find

something how to evolve. We all are conscious of it, whether we like it or not, but we are all conscious of it that the present life that we are living is nonsense. Because of this consciousness and because of the developing of the ego in us we start understanding that we have been working on something that is not the *[UNCLEAR* aim/purpose/end] of our life or there's something more and that is why the tension you see. Say our forefathers, say three generations back, didn't know what was tension was, what was cancer. This is a very modern stuff, is the tension.

When the tension is built up again the imbalance starts and when the imbalance starts you start moving either to right or to the left. In the beginning it is maybe just a disease or just a little problem here and there but it can develop into anything serious like depending on the centers which are catching.

Specially if in this part there is an imbalance then cancer of the stomach is settled. Leukaemia, leukaemia is just *[UNCLEAR* cancer/this problem] and leukaemia can be cured through Sahaja Yoga *[UNCLEAR]* you'll be amazed *[UNCLEAR]* but don't bring all the leukaemia patients to Me because we need people who are doctors themselves, who themselves are first of all cured and then you can cure leukaemia patients.

You can see that by giving them a full balance in this area, they can [be] cure[d]. Now these signs of God's own method is absolutely *[UNCLEAR* perfect/purpose]. There cannot be two opinions about it.

There cannot be. Like if you go to the doctor, he may say something's wrong with your eyes, he may say

something's wrong with your brain, he may say something's wrong with your throat and you just have temperature.

So you don't know what to say. I mean, it could be anywhere wrong, anywhere, according to every doctor you come up against. But in Sahaja Yoga when the Realisation takes place and the Kuṇḍalinī pierces through or as I told you when the vibrations start flowing, you don't have any two opinions about it; everybody feels the same. Say you have some children who are realised Souls. There are many children in this country who are born realised and they have vibrations. You put ten children together and tie up their eyes and ask them to feel the vibrations and they *[UNCLEAR* all will/always] tell the same thing about the person. There are not two opinions. There cannot be two opinions about it.

And this is how once the vibrations start flowing through you, gradually you start understanding their language. You understand what they mean. The whole decoding is explained to you and you can verify it yourself. For example, somebody comes in, all right. “You, you catch on this." Today only we had a patient and she was catching on this one.

So I asked her, I said, “Where is your father?" She said, “He died suddenly. I couldn't meet him." Then she came up with the whole problem about her father. She said, “I'm so worried because you see I am catching and he's died” and this and that. And then she told Me the deity she worshipped, find out was the same center right hand side, you see, right side hand side, heart, a center here. And so I asked her, “Why don't you ask your father to

leave you alone now and then promise that you are all right and that he should take his rebirth if he likes, but he should not bother about you?" And she felt better. And she had asthma.

It's very simple, but everybody cannot do it because you must be a person who is authorized. You must have your vibrations flowing; otherwise it has no meaning.

So it is absolutely one; absolutely it is to be understood, but you cannot make a *[UNCLEAR* circus]. You cannot sort also make a hypocritical announcement about it and you cannot force, `Oh, that *[UNCLEAR* I know/no] you are that.' If you are that, you are that. If you are not, you are not. It is so simple and once you accept this part you will be amazed that you will progress much faster but one should be able to face it which is a very great thing.

The first concentration comes from your own ego. It's the horrible stuff sits on the head here. Or this is the ego, is the by-product of the activity on the right hand side, I must say. And it presses this one down to such an extent that you can become congested on the Āgñyā and the *[UNCLEAR* whole thing].

So you can become a *[UNCLEAR* Napoleon/napoleon in] as far as your thinking is concerned, can bring you that. And when it starts pressing it, you really don't understand, `How my ego is now giving me ideas.' And the ideas you will find are so idiotic and so foolish sometimes that you realise suddenly after Realisation that this is not you. This can't be because you start seeing also. First of all, as we see now, you can see Me. I can see you. I can see this lamp. I say, “Oh, this is the lamp." That means I am not that lamp because I can see it. All right? Then I can see

this room, or this is the room. That means I can see the room. That means I am not the room. I can see these hands.

So I'm not the hands. Now I say I can see this body.

So I am not the body. I can know My brain.

So I am not the brain. I can know My thoughts. Then I am not the thoughts. It's something definitely wrong with the person, that's what you are. We see no-s *[UNCLEAR]* and understand. And that's what resides in your heart, reflected in your heart as the Spirit. In Sanskrit language is called as Ātmā. I'll give you some Sanskrit words for which you must excuse Me because I'm not so good at English first of all. And moreover you see in the Sanskrit language only there are some words which are very expressive.

Perhaps as you have developed your science and your outward life much more, in the same way in India perhaps people didn't have to face life in the way you had to face here the dangers of nature. Or we can say the life in India is naturally much more peaceful because there is sun, there is no problem of rain, is not rain cycling, you have clear-cut what you call the different seasons and so people know how to manage their life in a simple way. That may be the reason that they tried to search within themselves and from ancient times they have been finding out what is the way to be transformed and in that finding they were coming, it's about that coming to Gurus. And in that coming to the Gurus, of course it should be popular but some people who *[UNCLEAR* can deliberate/have celebrations] about it. And those *[UNCLEAR* deliberations/celebrations] have created I

would say three types of *[UNCLEAR* schools] which are to be understood. One is that goes onto the right, another comes onto the left and another one goes to the center.

So we have got on the right hand side, the supraconscious area, we call it and beyond that, is collective supraconscious area. On the left hand side we have got the subconscious area and beyond that is the collective subconscious area. And on top here it is supraconscious area where we enter into the subtleness of Divine Power and start *[UNCLEAR]*. That is what one has to achieve. That is what is to be born again, to be twice born.

So many people I've seen saying, “Mother, I'm already twice born." I didn't know what to tell, because they are wrong. If they are I would love, I mean, I would love to see that they are, because these people, same language they'll understand, *[UNCLEAR* up to a point/they have that power]. But when this happens to you, it's best to take *[UNCLEAR* place/this], you get connected to the whole.

For example, say, this is God and you are a part in that, once you get Realisation what happens is that you get connected with God and you start feeling the whole and that's how you assume, I would say assume, you actualise, collective consciousness, because you just start feeling the centers of others as well as yours. You start seeing yourself because Self-realisation comes and you start seeing others because you become connected with the whole.

So everybody is conscious that we have to be part of the whole. If we do not understand this cycle, if we do not

understand our position in the whole we become malignant, we become cancers.

Now the idea of `on my own' there cannot be any life that could be on its own. I was amazed, the other day I was listening to one of the programs in “achieving whole is a long search" and they were all talking about wholesomeness and that people are searching for wholesomeness. And the most amusing thing was that they ended up in milking a goat. I just don't know how it comes to that. To become the whole if you milk the goats how do you become one with the whole? I just couldn't understand. But they blame all the modern sciences and the modern technology and modern living for all the tensions that they have got.

And that's how they say, “If you take to goats it will be all right." This is not so. This is an absurd, very misleading conception of life. I agree modernization *[UNCLEAR* and/has] too much of artificialities of life, have taken you away from the beauty of life, I would say aesthetics of life, or the strongness of life, peacefulness of life, but it has not taken your way from reality by any chance because reality is there to be taught to you. On the contrary, some of the science things are of great help to Sahaja Yoga and I must pay My tribute to it. For example, now, My photograph has the vibrations of very, I mean I wouldn't say as good as Me being there, but quite a lot the presence you can feel it. And we have cured people through My photographs. Now, if there were no photographs I don't think that people [would] have worked that fast.

Then there are many other things which work out. For example, I speak on the loudspeaker. And one of the disciples told Me in India that, “Mother, we see Your vibrations getting into the mike which You are using. But again, we see them again relayed out from the loud speakers that *[UNCLEAR* they are/are there]." I said, “Is that the thing?" So I started using the mike on My Chakras *[UNCLEAR* plan] and it worked wonders. I was surprised that how it is expanding.

So all these discoveries have come to us as a blessing from God. He Himself has given these to us, for us to finish our mundane work, day-to-day work. Imagine you could not have been here today. You have been ploughing your field somewhere and you must be walking for miles together to come this Church Street, you see. But when this it's worked out in this way and saved so much of time. And people know that time is important. They are having watches and they say, “You must save time. You must save time." For what? What are you saving? You ask somebody, “I must save time. I'm very late." Getting late? What's it? “I must go to London." I said, “What is it?" “I have to attend a ball." That's the thing you need time for. Also you must ask somebody else's, he'll say, “Oh, I must go to the pub with the friends” you see. Is this the way are we going to save our time? So the, even the unconscious is trying to give us a proper guideline to be finding that superior power.

By running away from anything you are not getting it. You don't have to run away from London to get it. You run away to any furthest place from London, still you will be there with all your problems, with all your ideas about

things. I've seen people who have been in the jungles, who are living in the jungles, all right. But they will have a compound to their house. I said, “Now, why you have a compound?" Then they have a locker. Then they...

So I said, “You are still carrying the same germ in your head. You think you have achieved a lot of freedom by running away." What is there to run away when you are free? If you are absolutely free what is there to run away? You can face reality and enjoy it when you are absolutely free and that absolute freedom is to be achieved. But the idea of freedom also is so much clouded in us that we think that if we play into our weaknesses we are the freest beings. If the society allows us to enjoy our weaknesses we are blessed. I mean, I wouldn't be surprised tomorrow some sort of laws may come up that you must allow people to thieve. Possible. How can you say they *[UNCLEAR* will come]? Because people are so fond of thieving, you know. If we have some kleptomaniac in majority, say in any country, they may say that, `You must allow us to thieve, because we are all kleptomaniacs. We enjoy that.' And they may have a complete enterprise which is *[UNCLEAR* legit/limited] to all kleptomaniac style of habits to be pampered, you know.

So to allow any our weaknesses to sit on our head is not the way we are going to be free. Freedom comes by which we become so powerful that nothing can enslave us. We enjoy our freedom and we worship the freedom of others. We understand them. We never aggress on others, nor do we take in aggression but we stand in our own *[UNCLEAR]* of our own free will. That is what freedom

is. But that, all those ideas I cannot correct by just standing here and giving you lectures. It's another brainwashing. But what happens when the Kuṇḍalinī rises She enlightens all these centers. By enlightenment you start seeing the whole thing. Like in this room if it is dark I can't see anything. But if there is light I can see everything clearly and I can create everything you can become. I know what is what, what is the use for what. But if there is no light I cannot see. And this is what is the enlightenment, when the Kuṇḍalinī rises. She enlightens all these centers and when these centers are enlightened within us we have physical, emotional, mental and spiritual enlightenment by which we get completely integrated and we start seeing the things as they are, relating them as they are and we find our peace within.

Now it sounds very fantastic. It's too much to believe. “After all, see Mother, we can't explain." That's true. I must say, it is fantastic. I mean, I am Myself surprised *[UNCLEAR]* persons here the way it's really fantastic. But it is not also, because this all building up has taken thousands of years within you. It has been built up all everything nicely. It could be if you supposing take a nice television set in India and if you have electricity by chance in the village which is probably not. But supposing there is electricity and you put the television and if it starts working people say, “How can it be?" Because it is unbelieving, it's a miracle, how can it happen? Or telephone for example, you see. People when first the telephone started, I remember in My house, telephone came for the first time when I was seven or eight years old. And we used to ring up the whole day

and the whole night to our friends and were so excited about it. We couldn't believe how we could talk to some people who are away from us. But this is what it is that your instrument is all ready but when it starts working, it starts working. And the whole thing then *[UNCLEAR* it looks/becomes] so fantastic and you start feeling that power within you by which you know also all the answers to all your *[UNCLEAR* absolute/absurd] questions like, “Is there God?" You ask the question now in your heart, “Is there God?" and the answer will be given through vibrations, you see. You ask about any absolute question, a rapport will be established. Like you are a computer and the computer which is very minutely built in so many years and ages and so many *[UNCLEAR* kind/guidelines] of wisdom that now it just starts. It is just that.

Now if I have to say that it can be understood rationally you cannot understand because the triggering takes place by which you enter into the realm which is beyond and there you see everything and you feel the whole thing is just a *[UNCLEAR* game/dream], a drama and you are just a witness which is also established in the value system. Now I am just separating [parts] here because we are mostly have come through that *[UNCLEAR* train/way]. But I was amazed that if you are sincere about, Christianity also *[UNCLEAR* about/got] churches and they think that they are good for nothing.

So then I have to say that Sahaja Yoga is not any religion outside. It's not an organized religion by human beings. It is a thing that is within us, is spontaneously happening within us and it works out absolutely without any concern to your community, race, or to your colour, or to the

nationality, or to the position or whatever may be the relationship you may have with each other. For the husband may get Realisation; the wife may not.

My own two daughters are not yet realised. Can you believe that? But My own grandchildren are born realised and they are great people.

So this is what it is possible. And whatever is so and in this country, I must say as I have said it many times that I think this is the heart of the universe. That's how I was just placed in this country. I didn't come otherwise. I was just placed. As you know My husband got elected to this job and I had to be here.

So I came down and saw how people here are very much more balanced and are very wise and really scholarly types and if they get to anything they do it very fast. Get to anything itself it's very difficult.

Americans, perhaps they have been disillusioned by so many nonsensical movements that everywhere they go they are *[UNCLEAR* searching only] and they want to see it. *[UNCLEAR* And/Now] let's see what's it all about. It's another story UNCLEAR [for you all].

So I have to tell you one more thing that you haven't come to give Me anything. Actually, you cannot give Me anything. That's the sign which is. I'm the One who can only give you. Like you take so much from nature. What can you give it? You cannot. But after Realisation you'll be surprised you can give vibrations to the nature. And this can be done in a way that nobody can do otherwise. If you, if you see a farm which has been vibrated and which has been tilled by realised Souls you'll be amazed. They produce ten times more wheat and the wheat has a

special glow about and it is so nice. I've seen with My own eyes and I was amazed. I have been amazed about it. You see, these things are so much to be understood and you can deny but unless and until it happens to you, one should not believe it but once it happens you will be amazed and then you must believe it. Because even then if you do not believe then it's a dangerous thing because then the vibrations will die within you and they start disappearing from you and then you are amazed and then you call Me and say, “Mother, it was all right first day. I got it but then I lost it." So that should not happen to all of you.

I wish you all a very good life. Let's see now what is the situation with all of you and let's work it out.

We have people here who are just like Me and they got realisation and now they are growing and they are enjoying their life and they are not at all bored. Also they are doing no compromises. I do not want to tell you at all, `Please do not do that.' About many things that *[UNCLEAR* should be] understood. They are aware of it, you see. And it will happen Your all priorities will change and you'll be such a different person that you could just not do that because you *[UNCLEAR* won't/want to] enjoy yourself.

When you start enjoying yourself, when you get the nectar of life, when you get this *[UNCLEAR* and want it/worth within you] then you do not go for these cheap, frivolous *[UNCLEAR* things/states], then you won't destroy it. It is automatically from within. It is not done by any force or by any conviction, or by any talking about it. It just happens.

So may God bless you.

Such a big *[UNCLEAR* lecture/large subject] you know that I cannot *[UNCLEAR* talk/cover] in this short time and I have to tell you why I have been late at you. *[UNCLEAR]* perfect but I was very late and I went round the *[UNCLEAR* whole/suburbs] *[UNCLEAR]*. Perhaps the vibrations had to go round and I had to go round. Gavin is always saying that. And that's how Gavin got lost. He never gets lost normally. *[UNCLEAR]* and again, after all, he represents part of you but there are so many others who can master it and I had to go later.

So I was enjoying this. And now I was saying, “It is very late but I would like to see how the position is." Before that I would like you to ask Me sensible questions, but why I say sensible questions because you know there are some really cracked people, some just coming from the lunatic asylum. We had one like that. And he came out with such a horrible question I looked at him and I knew where he came from, *[UNCLEAR* went all right/were not] Linda? But then we realised that he was very. He's cured now. He's cured. He's very much better.

So all kinds of people we have.

So I would request you ask sensible questions as good to you and which will be helpful to your *[UNCLEAR* life ultimately/ascent]. *[UNCLEAR]*.

Sahaja Yogi: *[UNCLEAR]* vibrations.

Shri Mataji: I am all right.

Sahaja Yogi: You look fine...

Shri Mataji: I'm all the time all right. I wish everybody could have that. Very good. You ask the questions.

Sahaja Yogi: Excuse me, Mother, I have *[UNCLEAR* a handicap with hearing and such but/the theory in Sahaj] but if I look at your photo *[UNCLEAR* I'm able to/I did] feel the coolness in the hands immediately and I'm terrible for rests and I did feel after a while *[UNCLEAR* not only] just now, *[UNCLEAR* the/that kind of] pain disappeared which I had *[UNCLEAR] [UNCLEAR* questions/for discussion] etc. But it will that be sufficient, if I done *[UNCLEAR* nothing/that] each day and then do that for about ten minutes and I mean apparently I was being worked on as well by someone. *[UNCLEAR* Will/Would] it be OK *[UNCLEAR* with it/later]?

Shri Mataji: Yes, yes, it should be. You see, once you have touched it, also you've touched it. You are just there. But you have to maintain it and keep it up. I would say the situation is like this that if you are getting drowned, you see and you are brought in and put in the ship or on the boat, now you still remember that, you see, so many again have toppled out.

So steady yourself. Now somebody asked Me, “Mother, when are we steady?" I said, “When you are steady you are steady." You don't find this question anymore once you become steady.

So there is no guarantee of time or anything but it can be just a minute, a second also it can work out.

Sahaja Yogi: Thank you Mother. I am trying concentrating on the *[UNCLEAR]*.

Shri Mataji: It's already, you see, worked in you. And your ears can be improved also. It's not difficult to improve your ears. We'll tell you some methods by which, because of this center being in trouble your ears are

affected. If you can improve this center your ears will improve, you see? All right?

Sahaja Yogi: Maybe it is something in.

Shri Mataji: *[UNCLEAR]* get anything? On both hands you are getting cold?

Sahaja Yogini: No, I suffer from epilepsy.

Shri Mataji: What?

Sahaja Yogini: I have got epilepsy. *[UNCLEAR]* also clearing.

Shri Mataji: Yes, that is clearing Haṁsa.

Sahaja Yogini: My Haṁsa?

Shri Mataji: Yes. All right?

Sahaja Yogini: I suffer from epilepsy Mother *[UNCLEAR]*. Doctor said...

Shri Mataji: I can quite understand, you see, because your Āgñyā is caught. But now I would say that... it's just for a short time. Now when did you get epilepsy?

Sahaja Yogini: I got the epilepsy last year.

Shri Mataji: Did you go to any Guru or anything? [MISSING.] Now, we should have brought. You know you'll be amazed we use some chillies or lemons *[UNCLEAR]* chillies and lemons, you see. And those lemons you can vibrate. They have such absorbance of vibrations that they keep the vibrations within themselves and in the night the vibrations come out and work on a person and then one could get all right.

So you worked it out? Good, good, all right.

So we'll work it out for you. Now, what else? What is the other problem? Epilepsy is cured but you have to be a bit cooperative, all right? Are you feeling better now?

Sahaja Yogini: The main thing is I've got it *[UNCLEAR]* since I got the epilepsy last year disturbing *[UNCLEAR* the right/of the] Āgñyā.

Shri Mataji: Shoe-beat, all right? It's a question of this center being blocked. And when this center is blocked then that also sucks *[UNCLEAR]* and that spoils the Haṁsa. But do you know a simple method of curing this one after Realisation is the mantra for this center is Lord's Prayer. After Realisation you have to say Lord's Prayer to get it cleared because Christ is the One who actually keeps us away from the spirits and, I mean, these horrible dead spirits, you see, who live on this. They don't want to leave you now. They hang around where they enter in, to live and trouble you. It's worse seeing the way they affect people. But I've seen in the churches; now for example here is a church and I'm going round and I saw huge, big these blocks, say, which are used for the tombs, you know.

So they must be having lots of dead spirits. Where is this? Now if you go to the church you will not get realised, but you get possessed.

I don't know from where this idea came into the mind of people to put all the dead in the church, in the city. I mean even if you want to have a church for them you can have them outside. That is only for the dead. But your children go there. You all go there. I mean, no wonder people are getting mad here because these are all dead spirits and out of them maybe at least five per cent are dissatisfied souls and five per cent are *[UNCLEAR* despaired] people. Because whether is a saint or *[UNCLEAR*

different person, a sinner] they are all put *[UNCLEAR* there/together]. And they might be affecting you.

So I saw and I was rather amazed, such people used *[UNCLEAR* mugging/mumbling]. Have you seen? Have you noticed? Are all placed against the bottom. I mean, you should watch better now when are you going to the church where the deads, *[UNCLEAR* because look, how many are going to reach] the God? So this is what it is. You must understand all about all these things that can affect you, that can trouble you and then when we realise it then we can control them, I mean control our own problems and can control them also. They have no reasons to be here at all. We have nothing to do with them. They are dead and gone. We are in the present; they are in the past. They should be in the past.

So they want to just enter into this area and want to manifest.

Sahaja Yogini: Mother, You talked about the dead entering the living. Could that have happened to my mother? She was knocked down by a car and banged her head and three months later she found my father dead and since the *[UNCLEAR]* she is not the same person anymore.

Shri Mataji: So she can be cured, My child, absolutely that. Absolutely, she can be cured.

Sahaja Yogini: This is my father fault. *[UNCLEAR]*.

Shri Mataji: Yes, of course. Yes, yes, absolutely. It's not question of haunting, you see. The father feels for the mother that he thinks that she is been knocked down by the car and he feels concerned about her.

So he is to be told and he can go.

Sahaja Yogini: I have thought that inwardly but I haven't able approach her for the moment and want to very much.

Shri Mataji: Where is she now?

Sahaja Yogini: She is in *[UNCLEAR]* in Yorkshire. She's not here tonight.

Shri Mataji: But you can *[UNCLEAR* get/give her] *[UNCLEAR]* and then *[UNCLEAR]*. It's not even *[UNCLEAR]*. All right? So that's now very common. It's a very common disease, very common disease. All right? It's very common.

Sahaja Yogi: Mother, from my house, I have to speak on behalf of my wife, who let me here, you see, because she can't speak herself but she did write you a letter and we brought it this morning but there was nobody here so could get be in.

So it's actually a letter from her explaining the problem.

Shri Mataji: Can you tell Me *[UNCLEAR* just now what is the problem/the matter then]?

Sahaja Yogi: Pardon?

Shri Mataji: Can you tell Me just now what is the problem? You can ask her. If you can speak about it, but if you feel that it is not all right then I don't know.

Sahaja Yogi: No, the problem is that last August she began losing the power of her voice and now she can't speak at all, not to any extent. If she spoke you won't be able to understand her. And also she finds it very difficult to swallow and feels that she's choking when she swallows. And she's seen doctors and specialists,

consultants. They don't know what causes it and they say they haven't any treatment for it.

Shri Mataji: Absolutely. It's just the same. It's nothing so difficult. All right? She's catching on the Viśhuddhi Chakra, here, this one, there, at the back and that's how she has got it. Very common. Then you come, you come and see our program.

Sahaja Yogini: This is the lady.

Shri Mataji: She's the lady?

Sahaja Yogi: Yes.

Shri Mataji: You can work it out on her.

Sahaja Yogi: My little boy here cannot speak or hear. He's deaf and dumb. Could anything be done? 36

Shri Mataji: *[UNCLEAR]*.

So got any problems? You have?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: About you?

Sahaja Yogi: The Heart Chakra.

Shri Mataji: You have a heart trouble? Are you frightened?

Sahaja Yogini: No, not really, I'm not frightened. *[UNCLEAR* I've got this cold/Not frightening is the only problem] I don't have the energy to do anything. It is coming from the angina.

Shri Mataji: Angina is curable. You have to meditate. It's all right. Have faith. What do you want?

Sahaja Yogini: *[UNCLEAR]*.

Shri Mataji: This *[UNCLEAR* sacredism] you told Me it's a very small *[UNCLEAR]*. This, see this is a bondage itself. But

this is *[UNCLEAR]* not very cold, you see. *[UNCLEAR]*. And certain thing it is totally absurd about *[UNCLEAR]* I mean, especially during the winter *[UNCLEAR]*. But really, you must have a bath. Whatever may be the cold or anything, you all have baths, every day. And then you go out, you see. And they take here because it's cold, they take bath in the *[UNCLEAR]*. But I was amazed [when] I was in some of Himālayas villages, they never take bath, always is cold, absolutely cold. You see because the difference in temperature is so much there, they don't do it much. That's why if you look to the persons here, they do not take bath too much. And solve lots of problems, see, of having very few bathrooms and this.

And secondly the another thing is that even if they take it, they take it in the night. But that should be religiously and should not be avoided because when you take your bath you should not go out at least for two, three hours because it catches. And secondly I've seen here when you go out mostly what happens that, I mean this portion is always kept opened because you see this portion is regarded as something which should be shown *[UNCLEAR]*. It will look hardly to cover this portion of your mouth and *[UNCLEAR* nose]. But I think this might be one of the reasons some women have *[UNCLEAR]*, some problems. But if you could just, you see, if it is very, very cold by any chance if we could just cover this portion of our mouth, of our nose and the part of the mouth, you see, it would very good for us because there, you see, these troubles starts because of the sinuses and the sinuses get swollen up because of this cold coming on the nose. I mean, we cover the whole body, we cover everywhere but the nose

is exposed. And because of that exposure, complete exposure, this portion gets inflamed and then the sinus starts working out here and because of that, you see, we get this trouble.

Now this is the Chakra which controls it, is called as Haṁsa, is this center here, which *[UNCLEAR]* come from there, which is quite *[UNCLEAR]* just below, yes just below *[UNCLEAR* the center] *[UNCLEAR]* here, which works it out. Now the best way to get rid of this coldness is to be cautious about the climate, cautious about, vigilant. But secondly there are so many things in Sahaja Yoga to cure this center which is the guiding one and which they will tell you how to cure this center, how to cure also this center. If you could cure these two centers then you cannot catch cold much. But another thing which is very good for the throat is salt. And there's a simple grandmother's *[UNCLEAR* recipe/receipt] for this *[UNCLEAR]* that you take and heat a little salt and butter and put that in your throat and in sinus, little warm so that it clears out and the salt absorbs the cold. It's very nice and you'll feel very much better if you go for that. And you can take an onion and roast it and foment it here, cut it into pieces, cover this portion nicely so the sinus could be cured. It should be *[UNCLEAR* done twice or three times/maintained for some time] before sleeping *[UNCLEAR]*. And there some other things also one can try.

But there is another method by which we can cure cold forever so that we can ever elude it which is called Neti in what you call, in the Yoga. Because we use Yoga wherever it is required and wherever the point is. We do not use Yoga in the way people do, indiscriminately but

wherever it is required. Like Neti. It is required for people who catch very much on this center and get diseases. It's a kind of a water carrier that they have. We call that *[UNCLEAR* bluh]. And that one has a, what you call, as a snout which is coming out just like a, just like a kettle. And when you put a little tepid water and salt in it, you can start pouring that water from one end to another and you'll be surprised that because of gravity from the other side it goes down in a proper manner, just like as if the water is poured down, you see, it goes on falling down. And when *[UNCLEAR* it/the salt] *[UNCLEAR]* it sucks because of the vacuum that is created. It sucks all the mucus and everything from this center to the end and you can also use it the other side, like that. If you do it for some or ten days both the *[UNCLEAR* types/sides], you see, that you can gradually reduce it and gradually reduce it. Then you absolutely get rid of cold. You do not get cold much. Because the salt goes there, sucks our all the problems and say about the treatment lasts about for few months or so which I can also teach you sometimes but *[UNCLEAR]* because I'm not experimented with it. Try to see. Because this is the first time I've seen that in this country I also catch cold. Because I have to have vibrations for your cold so I get cold. When your throat is all right My throat is all *[UNCLEAR* sore/swollen] because I accumulate that vibrations as cold and then it passes through you and you feel all right and I feel ill. It's like that.

So it is the cold is the problem which you have as the national problem. And it should be dealt with it on a national basis on these days and this can be worked out. It will become absolutely cleared. It's not difficult. But if

you have that problem you can work it out sometimes. You can get rid of the sinusitis. For the time being you can just heat the onion *[UNCLEAR]* it is very good *[UNCLEAR]* and use that butter. Butter, heat a nice butter to a boiling point and put some salt in it and let it cool down as much as you can bear it, I mean. Put it in the, here and see that it is quite cool and good for *[UNCLEAR* throats/thoughts] and then you can pour it through the nose and sip it up. It will be useful. It soothes your membrane and also salt is sucked, what you call it, through osmosis, it's sucked to inside. It is another grandmother's *[UNCLEAR* recipe/receipt] which is very good for that.

If you have the salt here I can vibrate it for you. It's very good for the throat. You should use vibrated salt for the Viśhuddhi. For liver also if you can use vibrated sugar it's good. I think that many people are suffering from liver, which you have not here but you all come there and I know you are a lot.

So if you have *[UNCLEAR] [UNCLEAR* bring it to this program/this is the problem]. Now what we do is to, from the hands, you see, the vibrations *[UNCLEAR* start/are] flowing. When we do our hands in such a way that we put a sort of a *[UNCLEAR]* or sort of enlightening our aura so that nothing enters into us and you can enlighten others' auras also. There are so many ways how to put the bandhan but the vibrations must flow. That's the first. If there are no vibrations just get bandhan *[UNCLEAR* again/at the throat].

So it is about physical *[UNCLEAR* system/fitness].

Something else you are worried about?

Sahaja Yogini: Can I help a dog with a damaged spine, Mother? *[UNCLEAR]*.

Shri Mataji: Whose?

Sahaja Yogini: My mother's dog. It's very cute. It's got a damaged spine through *[UNCLEAR]*.

Shri Mataji: Yes, yes, by all means. Why not? You see, it's such, you got the vibrations, go. It's very simple, you put one hand to the dog and another hand to the photo. Just feel. It's *[UNCLEAR* good/cool]. *[UNCLEAR* I might say] it's your mother's; otherwise if I told you or anybody else's you would not have tried. Try, it's very simple. Just put your hands, just try. Give bandhan.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: How are you *[UNCLEAR]*? Are you all right? Are you feeling any Cool Breeze in the hands?

Sahaja Yogini: Yes.

Shri Mataji: Good. Are you feeling also? You'll be amazed, you'll start looking much younger, all of you after *[UNCLEAR]*. I mean, I couldn't recognize people after Realisation. Then I used to get realised Souls, I must say. They said, “Mother, we've been to You. Have you forgotten?" I said, “Oh, what happened to your faces after that?" And they were so relaxed, you see. It's good, living in any place where so many people got Realisation. What about you? Are you feeling the Cool Breeze?

Sahaja Yogi: I feel.

Shri Mataji: You?

Sahaja Yogi: Thoughts and swirl.

Shri Mataji: Let others see you. Come along here.

***Contents: 1979-06-16*, Public Program, This is not the Work of Mediocres, Doctor Johnson's House, Birmingham, UK**

I am really sorry we got here, achieved here such a late but I would say but the things have to be done according to the timings of the Divine, you cannot plan out your own things. That's how sometimes one has to be later and sometimes one has to be earlier. But one thing is definite: the time has come for the final happening of your being. This being has been passing through various phases of life. You know that, that you have been a small little amoeba and then a fish, a reptile and that's how the evolution went on till you are today sitting here as a human being.

All this has happened to you without your knowledge, without your deliberations. And you have taken for granted that you are a human being and all the rights as a human being are your own. In the same way you have a right to be something more than what you are, because even today you do not know what is your purpose: why all these effort was put in to create you? What is the meaning of this life? Is it pointless? Just you were created for nothing at all, for thousands of years? In such a manner that so many things were discarded, so many shapes were discarded, so many forms were discarded and then gradually, one by one, they started disappearing from this Earth. Ultimately we find there are so many human beings now on this Earth that it is not easy to explain how, in this short time, you were created and so many were created.

Whether you believe it or not, but there is a Source, there is a Controlling Power, which does that.

The human beings themselves have been talking about God, have been writing about God, themselves.

Of course they were guided by incarnations who led them do this kind of a decision, no doubt, but still, animals do not think of God, they cannot think of anything abstract.

So there is an awakening within every human being that we are not complete and there is something of the beyond.

Now if I say that just now we know about this Universe through our senses, it's just a dream: is a fact.

Is just a dream. You are not going to believe Me that this is all a dream when you can see it very clearly.

But don't we see everything in the dream clearly? In the dream are we not related to all the things that we see, in the same manner as it exists today? So when I say that you have to be awakened out of this dream and jump into that awareness, which is complete awakening, you might say that is it going to be from one dream to another dream and from this dream to another dream? How is it am I going to prove that even that awakening which is of the beyond is? You start feeling the vibrations as you have heard about it. But how are you to believe that even those vibrations that you feel and the Supreme Power you feel, the All-pervading Collective Consciousness you feel within yourself, is also [not] another dream and you have to be awakened beyond that? I would like any one of the Sahaja Yogis to answer this question if possible. Can you tell Me that? I would like to know if any Sahaja Yogis can say definitely that

the dream, that you have come out of it now, because you are feeling the vibration, you are feeling the collective conscious within you yourself is also not another dream. I want you to think about it. Can anyone give explanation? Can anyone think of an explanation that even that All-pervading Power you are feeling is not a dream?

Sahaja Yogi: The dream doesn't change.

Shri Mataji: Beg your pardon.

Sahaja Yogi: Dream doesn't change.

Shri Mataji: But how can you say? That you are still in a dream and how will you say whether it will change or not? How can you say definitely that it is not going to change? Supposing you see why should you believe Me also. You should find out well I am taking you from dreams to dream and again to another dream. Bala let's have you: you are very clever. Gavin, you are intellectuals. You know I told Gavin that I'll ask you a question. How do you say that these vibrations that are there, you are not dreaming about them?

Sahaja Yogini: If they are there how can we dream about them?

Shri Mataji: You see, but may be that, in this case they are there because you are in another dream state, the third one!

Sahaja Yogini: This is my personal opinion that this dream for me. It is one that has come true.

Shri Mataji: True, but what do you say that for the next dream, what about the next dream? Maybe something else would be there.

Sahaja Yogi: We can test that by vibrations.

Shri Mataji: But even vibrations could be dream! You see, you just think about it, why am I saying that you don't just accept Me as I am saying it? You should keep your mind on the alert.

Sahaja Yogi: We don't think.

Shri Mataji: You don't think about it. Why not? You can also think about it and this is the point.

The point is not that you don't think about it, but, that in the dream whatever you have, now you have come to this state of consciousness where you are just conscious. Then whatever you have in this conscious stage cannot be used in your dream; you cannot relate it to your dream. But when you get realised then you can use that finding, in Sanskrit called *[UNCLEAR]* to solve the problems of this dreams. You see? That is why that is not a dream. Whatever creates the dream, the ignorance, you can face it by the findings of Sahaja Yoga. Every minute you can face it as you have done.

So, it should not be a criteria that I do not take any money from you, so you just believe Me. No, you should not believe on this point.

But the thing is, if your dream, that is today's conscious mind, where we are in the center in the conscious mind, when this conscious mind receives super-consciousness, then that consciousness can be used to solve the problems of this dream. And this is why we have to know that whatever you achieve through Sahaja Yoga breaks all the dreams.

Later on you can even use it for the dream itself, because you will start Absolute State and you have that absolute awareness which we call as Chaitanya Lahari, is the vibration by which you can judge everything: the dream that was there and this conscious mind and also the future that is God and his ways. All these things can be felt through these vibrations.

The obstructions which come your way not to feel, we call them as badha. Obstructions are called as badha: means by which you cannot feel them fully. Maybe the instrument is not alright, maybe there is something wrong. But the feeling that you get of these vibrations are not clear-cut in your mind and there is a Vikalpa. `Vikalpa' means doubt. The doubt is there because your feelings are not quite clear-cut.

There is a vicious circle on this point. Even when you do get your vibrations, then doubt comes in, because your feelings are not yet all right.

So when you feel the vibrations perfectly well you can be doubtless. It's a vicious circle. Because of the doubts you do not feel the vibrations and because there are no vibrations you are in doubts. This is the point, even after realisation, [that] one has to know beforehand because we have had experiences, because people came to My program, got realisation and they never come back. The reason for that is, this time is very important and that is the time when your Kuśhal, your capacity, achievement, is tested.

Realisation people get it, vibrations they do get it. But your capacity to be steady into that state is only possible if you, yourself, you are determined to do it. Otherwise

you are again thrown into the same plane. Like if you are getting drowned and somebody tries to save you, brings you on the boat, but still you are not sure whether you are in the boat or sinking deep and slip down back again. Again he puts you back. Again, you slip down. This thing goes on. But if you could stick on to the boat with determination it helps much more, because that is how you are going to know your meaning of life.

Because of this little problem I have seen, in Sahaja Yoga, we get people who are excellent. This is not the work of ordinary people, of mediocres. There is a saying in Marathi language [of Saint Tukārām], *"YERYA GABALYACHE KĀMA NOHE"* "It's not for the lousy to come into it." So this is the point where you have to achieve that and that point is very important. Why I have today started with it [is] because I have seen many a times [that] all the efforts sometimes are lost just like that.

Now here placed within you, all the Chakra that are shown here. Would you like Me to tell you the names of these Chakras here? Yes. Now this Chakra is the first Chakra of the center within us, which is in a subtle form we do not know about, but we know about it in the gross form, again in the dreamland, we can say. The gross form is called as the pelvic plexus. But it is manifested by this subtle Chakra known as Mūlādhāra. This is a very, very important Chakra within us, because that is how we started having life.

You can say carbon was introduced in life. Without carbon you cannot form life. And so this is the Chakra where, this is the state when we really became living beings, the life pulsated in us and that is how it is

demarcated. It also represents all the matter that we have been. Because carbon stand in the center of the periodic table, as you understand and that is the highest evolved element because when carbon was introduced then only we started pulsating as living beings. But it has nothing to do with Kuṇḍalinī.

So all the living beings are at this level now, but while you have a higher position, all of you, built in you, though they also have the capacity to have all these.

So the human history starts straight from here, is the base. That's why it is called as `Mūlādhāra' Chakra, [meaning] the base of the root, the base of the root.

Now which is the root is this one [the Kuṇḍalinī]. This one is the germinating force within you by which you evolve to a higher state and this is placed within your triangular bone which you can see with your naked eyes. It exists. But if you tell a doctor he won't believe you. I was Myself a student of medicine and I would say “Now, how to talk to these people? It's better to learn their language so that you can talk to them." It exists there and many of the people who are here have seen this pulsating in them. This one.

And this Kuṇḍalinī is the force, which is kept there, residual force, which is kept there for your rebirth, as they call it. The Brahmin is called as a Dvijaḥ means the one who is born again, reborn. As Christ himself has said, that you have to be twice born. Like an egg of a hen, you are born, living in this dream and in the cocoon of your own being. When you are ready, the Mother can pierce on the head of the cocoon and can bring you out, though the transformation has been done by you, within

yourself, without feeling it, through the Divine force. And I feel today is the time, you are just ripe for hatching, as they say.

The blossom time has come. The time of transformation has come. And thousands have to be transformed.

You have to know the meaning of your life because you were created for a purpose. From amoeba to this stage you were brought. And now the One who has created you, the one who has given you all the beauties and bounties of this Universe, wants you to know Him and enjoy all the bounties, like the Father bestowing properties, all His enjoyments on this Earth, out of His love. Is the manifestation of His love that has brought us to this stage. And His love only is going to give you that status by which you are going to be enthroned into the Kingdom of God. Instead, I know people have been harmed much more.

Is very, very simple proposition, which is difficult for human beings to understand, that this was desired as a father desires for his son, even when he is not his father, he thinks of a son, how he is going to bring him up and how he is going to bestow all his love and all he is earning on that child. In the same manner, the Great Father has planned the whole thing in such a beautiful manner and He is going to look after His own Creation. No one can destroy it. He is Almighty. Only thing is that you may destroy yourself, because He has made you free. He has given you freedom. He has treated you as a friend. Because if you have to be enthroned, you have to be a free person and you must know how to enjoy the glory of freedom.

In that freedom if you have chosen something wrong then you cannot blame God for that. But even if it is just a mistake then He will work it out with thousand fold of His glories and mercies to see you, that you are safe. He's going to use all His powers to see that you receive that beauty that is promised. That is what Sahaja Yoga.

Sahaja means spontaneous. Perhaps we do not understand the full meaning of `spontaneous', because `spontaneous' itself is an abstract word to understand. It's just His spontaneous power that works it out. He is spontaneity Himself and His powers are spontaneous. His love is spontaneous. You can see everywhere how nature is spontaneously doing thousands of things which we cannot answer, neither can we understand it, nor can we appreciate it. Like a little flower becoming a fruit. We just take it for granted; if there are flowers, all right, take it, they are there. If there are fruits, we eat them. In the same way we have taken for granted everything and we have taken for granted Sahaja Yoga also. It's going to work out, it's going to be within you and all of you are going to get it.

In this center, the second center which you see this center first, because this is the center, which is called as the Maṇipūr center, which controls our navel organs or, as we can call them, as the solar plexus. There is a solar plexus which controls all the organs in the stomach, all the viscera and this center [Swādhiṣhṭhān] actually comes out of this center. It is an additional center of this, which revolves around this area and looks after organs that are inside the stomach. As God has made you in His own image, you can see that, that this is the place where

God has created this Universe, where the stars and all the galaxies are created.

And then the Earth is created down here and we have a sun and a moon.

But in our being itself also we have got all these centers placed within us. This is the star of Jupiter you can say. All of them have also stars which are like push buttons as they say. All these big stars, are push buttons in the viscera or in the stomach, abdomen of God Almighty. In the same way, we too have got this center, it's very important. If you can see here that it is surrounded by this water element and this center is meant for your freedom.

So, first the life started existing in this water and the seeking started.

The seeking started because we have in-born, built-in, sense of seeking. Amoeba seeks the food. Animals seek also food and also other things like protection. It learns how to protect itself. But the human being seeks the meaning of his being. This seeking here is our something today. This side is the, this blue line [Iḍā Nāḍī] that is shown within you, is the line of your existence which manifests your left side sympathetic nervous system. And the line, other line that is shown here is the line of your creativity [Piñgalā Nāḍī], of your physical being which is represented by or manifested by your right side sympathetic nervous system.

In the center [Suṣhumnā] is the seeking. And you see that there is a void, there is a void in between.

You do not know how to approach from there. Human being have this center as critical point because after the

point of protection, animals rise, they learned methods how to protect themselves. But this is a point, which is very important, where human beings have raised their heads up. This center is a very, very vital center because that is the point where human beings have accepted their responsibility. They have accepted the situation that they are something. The `I'-ness started with this center. Because at this center, as it is shown on the figure is slightly wrong [because] you can say that is connected on both the sides, at this center, when the human beings start using these two powers within them, of one of existence and another of creativity or we can say emotional, mental and physical power, they released from their being fumes of tensions. And these two fumes as we have shown there, go into the brain and form on this side the superego and that side as the ego.

Now how super ego is formed and how ego is formed and what it is, I will tell you in short. As in a factory, when there is activity, you see the fumes coming out; in the same way, when we have our emotional activity or our physical mental activity, the fumes, which represent all the activities of that *[UNCLEAR]* are accumulated in these two balloon-like structures. These two balloon-like structures, when they meet then a human being is separated from the mains. Animals are not separated. Only human beings are separated. They have [been] given that freedom. When they are born, in the a Fontanelle area as you can see in childhood is very, very soft. And you can see the pulsation through which the power flows into the limbic area. But when a child grows and his two activities grow just like that, there's

calcification of that bone and you find that the head here becomes hard. That's why sometimes people say `hard nuts'. This hard nut is the place where this Kuṇḍalinī has to pierce. She has to rise from her seat, go upward and pierce that Fontanelle area. Which we all know is called as baptism. This was the baptism that John the Baptist said, not that you get Baptists from some theological college or from some training or some sort of a clownish looking people. They cannot do it. They may dress up like clowns and say, `Alright I will baptize you.' It's absurd! What is their authority to do such things? And that's how when, in the modern times you feel, if you ask people, “Do you believe in God?" “No." “Why?" “Because our clergyman is like that." But the church should not assume that they are representing God.

In the same manner, in every religion, the so-called Hinduism, which you think is something very great and people have exploited you is even much worse and much worse than Christianity could be any time.

This sort of exploitation is one of the greatest hurdles in your getting the realisation. One side the seekers, the innocent seekers who are seeking. They don't find it in church, so they go to an Indian temple, where they may purchase some ganja and end up in some *[UNCLEAR]* or something like that. That is one of the greatest hurdles I say today, that the way the innocence of the people is being exploited by people who think that they can sort of make money. They are not worried about their own seeking. How can they respect your seeking? Or [they do it] for some sort of a flagrant or you can say sadistic happiness out of it? This center, the whole of this center,

which is supported by your sustenance, is disturbed [by that].

Here a human sustenance is retained and created and looked after. And there are great incarnations who come on Earth to teach that this is the sustenance you should adhere to. But there are also horrible, wicked, evil geniuses who come on this Earth. They come in this area and they disturb your sustenance.

That is the, as I said, the greatest problem that is facing Me. Actually, it would be something like a beautiful garden I come to and I find beautiful flowers around and I'm just coming and here I find the flowers mutilated for the selfish end of the absolutely depraved and low type of human beings, they should have horns actually and tails; that is how depraved they are. Even animals with horns are thousand times better. They want to retard your progress. And that is how we find today the situation is at the blossom time. That all the flowers have *[UNCLEAR]*. Otherwise they were to be fruits, very beautiful. It was to happen with all of them with great care and concern, to form that peach. But now they have come up to this level and here we find them suddenly destroyed by the nonsensical horrible people who actually are of no virtue. You cannot understand the anguish. Now it is for the flowers to understand this.

I was happy to learn that people have started calling themselves `flower people'. It was a good idea.

But they started another style of self-destruction out of frustration. Others are destroyed as well, as you are also destroying yourself. The other side of it is also very, very

tragic. I met one of the Sahaja Yogis here who had broken his back because he did parachuting.

So I said, “Why did you do this?" What a thing to do parachuting, of all the things! Because I know his value. I know he's substance, I know this he is a genius. I said, “You should not have gone for parachuting. You are not the type, from planes." He said, “Sheerly out of frustration I thought better get my *[UNCLEAR]*. Still I came out of it, then I thought I must get something more the way I did it. I did it very well. But still it is there. There must be more there." But some of you have over-done everything. Why? Because you have not been able to evaluate yourself and find out about yourself, to know about yourself and what is the material you are.

When you are the hope of the whole Creation, how is it that you did not [take] heed to your own being? And this is the second hurdle that I have to face, you have to face [and] all those who believe that they should get realisation have to face.

This is how I am describing the void here. Just I'll have to do in a very short time and you know that subject matter is very great.

I would suggest that let us have The Light first. Let us get the Enlightenment. Then it would be easier to talk about it. Without Light, what am I going to describe? And why should you believe? So better have your light. Better feel it, manoeuvre it, understand it and then use it. First time when this Kuṇḍalinī touches the Brahmarandhra or when it opens out at this point, then you start feeling the cool vibrations.

So actually, that has happened? Let us see, in medical terminology the central path, which is the Suṣhumnā, represents the parasympathetic nervous system. I do not want to bore you with the medical terms because I have been bored Myself quite a lot. The central path of this Suṣhumnā is manifesting the parasympathetic and if you go and ask doctors, they'll say, “Oh, we don't know much about it. Don't ask." This is the point; this is the line by which we manifest our present. Now today, just now. Today is also true, but this moment. We cannot stay on this moment, either we go to the past or to the future, but we cannot stay here. If we could stay here, then we could see these two things clearly. But we are all the time jumping and we cannot see because the past is finished and the future doesn't exist.

So we don't see anything. Sum total is, that we don't see anything.

We can only see something or feel something if we could steady ourself on this parasympathetic, which we cannot; medically, they say that we cannot tap the energy of parasympathetic. Now this is what we have achieved up to this point as human beings. This is our achievement, which is felt in our physical being, in our emotional being and in our mental being. But also, there is another being which is our Spiritual Being which we can aspire but we cannot feel it and that Spiritual Being resides in the heart as Spirit. That Spirit sees you, It knows everything about you, but you cannot get to it. Your own attention does not reach that, that's why you cannot feel it. For example, you see this pillar; so the pillar is not you, you

see these flowers [so] flowers are not you, you see this hand, so this hand is not you because you see it.

So there are two things going on all the time. Then, you see, you have a brain, that means you are not your brain. Then you see that you think, then you are not your thoughts. Then the one that sees everything is the One that resides in the heart. This is the reflection of God Almighty, Who resides on your head, on your heart.

Now immediately, if you start jumping as a jumping jack, that how do we talk of God. I am just talking of it, I am not saying that, `Here is the key.' Later on we'll find out really all what I talk is true or not.

But for the time being it's just a hypothesis and you just listen to this as a hypothesis.

So the reflection of God within us is the Spirit and when the Kuṇḍalinī rises, she touches the feet of the God Almighty, this is symbolically I am saying, [then] immediately, you become enlightened by the Spirit and it starts pulsating in you, in your heart there is pulsation. But you cannot feel that pulsation in your body usually. When that happens you start feeling that pulsation when the Spirit pulsates. And when He is the One who is part and parcel of the whole, you get connected to the whole, you start feeling the whole and that's how you actualise. You actually get it within yourself, the manifestation of collective consciousness.

It's very much higher than that of animal consciousness. You are very much higher than that of a animal awareness. Though many human beings aspire to be animals, it's surprising! Like, if the animal has to pass through the filth, he doesn't feel it, but human beings

can't. They do not feel the colour, they do not, I mean, they do not enjoy the colours. They cannot enjoy the a good painting, for an animal, if you show him a painting, he won't understand what is a painting, he doesn't know what is the beauty.

So, in the same way when you become your being, your consciousness becomes collectively manifesting.

That means you become one with the whole. Say you are yourself somewhere here in the image of God, then this self becomes connected with the whole. You can feel the connection, that's how wholesomeness is established within you. How it's happens is that you start feeling the vibrations flowing from your hand and all those Chakras, which are enlightened, get enlightened here and activated. All these colours will tell you which Chakras are related to which finger here. With this sketch here, you can make out all of them.

Now when these are activated, you start feeling others on these activated hands. You can start feeling their centers. You can start feeling your own centers. This is what is Self-realisation, that you can feel your own centers. All other nonsense has no meaning.

People talk of Self-realisation and end up by going to some sort of a cemetery. They try to show that from the dead they are going to get you something that is above limits. This is the only way that you get your realisation. If you say a seed sprouts through its primule, that's the fact. But if somebody says that you can sprout a seed through, say, the trunk, can you do it? Or through the cotyledon *[UNCLEAR]*.

In the cotyledon you can have the germinating power which is not. It's all programmed in its place and built-in within us. And this is the instrument, which is there within us and only through this instrument you are going to get your realisation. There is no other way out. And this one is such a beautiful one because here is your Mother, is your individual Mother waiting for this thing. She is the one who guides you. She is the one who took you into spirituality, She is the one, She told that there is something above and she is just waiting for a chance to rise and give you back that realisation.

***Contents: 1979-06-16*, Public Program, Bala's House, Birmingham, UK**

So, all the centers which are in you or in anyone are reflections of the centers of the Primordial.....

***Contents: 1979-06-17* Talk to Sahaja Yogis, Bala's House, Birmingham, UK**

(perhaps part 2 of 06-16) Now in this world[s] there are [cults], as they call them, [are not good]. They have made a mess of this Kuṇḍalinī knowledge. If you read some Kuṇḍalinī book you do not come to *[UNCLEAR* master it/might know]. They think in the *[UNCLEAR* most/worst] *[UNCLEAR]*, ever born, *[UNCLEAR* that/like] Christ perhaps they thought as if He was a [immoral]. All sorts of perverted things they have said about this Mother *[UNCLEAR* Earth/of Christ] while She is the most loving thing that you have ever had. She is the one who is going to bestow this bliss on you. Why I'm doing it? Horrible ones have tried to malign Her, defame Her, insult Her

and have tried to rouse such things that insult absolutely, accordingly. Every time I have to tell you about these ugly things which I don't want to talk about because it's so ugly to talk of this horrible play. But they are there in the [body] and I have to tell you. I have to warn you all the time. You have to be very, very careful about it.

Now, I think this is such a big subject that I don't know how will I be able to, to give the complete idea about it. But so far I think I have explained to you that you have a purpose in life and there are milestones of your evolution. They are put in you as centers, subtle centers which you can see with your eyes *[UNCLEAR* concretely/completely] and can feed through the second [force] and there is ego and superego within you which has given you the freedom as independent personalities and you can act as independent people and with this personality only you achieve that higher state as well you achieve *[UNCLEAR* that/Dhyān] the manifestation of that Divine force through you starts flowing. To end up that I would say that you become a holy personality, that you become the real instrument of God, that the power starts flowing through you and you see it flowing and working and *[UNCLEAR]*. Of course again [talking] about the [states], they give you [no] powers whatsoever and take *[UNCLEAR* along/away] all the powers [that you have]. But the whole creation has been created and you have been [manifested] as human beings to achieve your own power.

So, there's a sweet story about Rādhā and Kṛiṣhṇa. Once, you see, Rādhā was jealous of Śhrī Kṛiṣhṇa's flute.

So She went to Kṛiṣhṇa and she said, “What is this? All the time you are putting her in the lip. I don't like it." He said, “Why are you jealous?" She said, “I'm very jealous of her. What is her specialty? What is so special about her?" He said, “Why don't you go and ask her? It's a better thing you go and ask." So She went and asked that, “What is your specialty that He's all the time [taking you] near His heart and all the time He gives you [His lips, this]?" She laughed and laughed and she said, “You know what is My specialty. My specialty is that I have no specialty here, that I became a [hollow]. I'm absolutely a [hollow] and He plays and the world enjoys and I still looking [forward to do it] and I just [watch for] all that and people say that it is the [Mur.lī] [looking for, it is] the flute that is played. But I am *[UNCLEAR]* and [that I am] just a [hollow] personality." So Rādhā went to Kṛiṣhṇa and She said, “All right, next time You [bring forward, wait for] hollow personality [on Your lip, all right]." [That is what it is].

So whatever is promised *[UNCLEAR]* has to be done. God never makes promises which He *[UNCLEAR]*.

May God bless you all.

I hope you all will get your realisation and you will be steady. That's very important because, as I've told you, it's not meant for lousy people. Thank you very much. I'm so happy to see so many of you, who [have become], who are deep people, who have been seeking all *[UNCLEAR* their lives/the time] and they have to realise that *[UNCLEAR* this/it] is the only way it has to be done.

In general, I don't know how people charge money for it. If something it's within, it's very, very low type, [to grab

the money]. You cannot charge money for your love. I went to India and they told Me, “Mother, can You give us the list of people [whom You have cured]?" “What? It's very odd. You don't ask Me such questions." “Just [if] can You give us a list of the people whom you have cured." I said, “I have not made a list." So he said, “Oh, really! Why not?" I said, “Do you make a list of people whom you feed, whom you love, [which is the] *[UNCLEAR]* your own children? You make a list of all that. How many times you have *[UNCLEAR]* to your children? Only you enjoy yourself.

So where is the time for these nonsensical things as to list?" It's very *[UNCLEAR* joyful/joy giving]. It is that beautiful [play of Divinity, is that].

May God bless you again and again.

Let's see what happens, how far they *[UNCLEAR* go/grow].

I would say you ask some questions. Then if you can ask some questions. But you should not be very sensitive about it because people ask Me very, very direct questions. Then when I give them answers they feel hurt.

So they want to hurt you for everything because you are already very much hurt. I do not want to hurt you but it happens. It happens like that, that you ask horrid questions and when I tell you the answer sometimes you feel hurt.

So just ask Me questions.

Sahaja Yogi: We had also relaxation and *[UNCLEAR]* from both of these. We have done already that.

Shri Mataji: [What sort of the relaxation], My child? Just tell. I can [agree] if there are some results.

It's effective. It's a possession. Only thing they possess people. They get the pain. When they are possessed they get the same [thing]. But they relax because somebody else has taken their responsibility, but physically they can't bear the pressure and [they will have] contortions. It's very easy to find out.

You must be having lots of lunatic asylums here. [You must go and see them] since they are possessed, how they behave. The epilepsy is one of them. If you have seen in epilepsy how people get into a kind of a posture from where they cannot get out for hours together. It is possession. It's not only that your stomach is absolutely relaxed but even relax the stomach of others.

Sahaja Yogi: Only thing is through God's realisation.

Shri Mataji: Beg your pardon?

Sahaja Yogi: Only thing is through God's realisation.

Shri Mataji: What is?

Sahaja Yogi: The Self-realisation, it's only through God.

Shri Mataji: Of course, of course. You see there are, some people just arrived there they are, in fact, but some people go to a certain stage. The first stage of Realisation when the Kuṇḍalinī crosses over the Āgñyā Chakra is called as thoughtless awareness. Only in the thoughtless awareness you can start curing people. You can cure people if your Kuṇḍalinī has crossed the Āgñyā.

So far there are many people who can cure but they don't know how they do it. They don't know how to manoeuvre it. And then you have this Kuṇḍalinī rising above the fontanelle which we can call, as [the time] I call it a Self-realisation, because that's the time you

become another human being, [you go into collective] consciousness. [With that] you can start giving realisation to others, correcting your own Chakras, everybody's Chakras and you can start feeling it.

So many things will happen. [I mean there is endless] if I, I cannot tell you how you realise the bliss of the Divine like that. It's something so wonderful, you should be amazed. Like [these days] we have here one Sahaja Yogi. In the beginning, you know, I had only six of them for four years, for your information, in England.

So I worked with six of them. And while [there], you see, in the beginning I said, “Let's see how this thoughtless consciousness works." So he said, “My father has not written any letter." I said, “All right. You don't write to him. You just think about him and feel his vibrations." He started getting a heat here and a burning here.

So he said, “Mother, what does that mean?" I said, “All these centers are of your father." So I said, “You telephone to him and find out. He must be having bronchitis." He had bronchitis. But when this fellow talked to him, bronchitis he got all right. It's that fantastic, so fantastic. I told you that from thoughtless awareness you jump into collective consciousness, collective awareness. This collective awareness gives you the powers of collective consciousness by which you cure others. You are sitting down here; you can cure other people, you can awaken their Kuṇḍalinī, even give them Realisation. But then the person must talk to you, say, on phone or somehow. He should be connected. And that he should know [about, that] this, there is a movement by

[some] deliberations of somebody who is, we call it, Sahaja Yogi.

Then, the third state is complete Self-realisation. You get that state, which comes when there is, we call it as Nirvikalpa Samādhi, means *[UNCLEAR* where/when] there is doubtless awareness, that you have no doubts anymore left about it. It's not the rational, but it is a state in which you settle down. In that state you have no doubts anymore about it. Then the powers are dynamic and you start working on so many dimensions that you are amazed how things work out.

For example, I'll tell you we have a lady here, (she's doubtlessly, I'll not say) she's doubtlessly aware.

She worked to the every Chakra, [or her Chakras are]. All the time her vibrations are flowing [out]. She wrote a letter to Me saying that, “Mother, there's a girl who has got cancer. She is about ten eleven years of age. And I don't know how we can help her. She has come all the way from this Hong Kong. And they are saying that she has to die within [this year] time." I said, “All right." And she's now going to America for further check.

So she went to America and the American doctors said, “She has no cancer, nothing.

Who told you she has cancer?" This is one of them. No more cancer, [dying], nothing happened. And thus you cannot believe, it is so fantastic.

So this is the stage of doubtless awareness. First is the thoughtless awareness; then the doubtless awareness. Now, the awareness word, you see, is a, in the dream we call it awareness only. Say, my wife says that normally what we are in conscious mind [we may be] in a dream.

So this is also awareness and even after that is awareness. But in Sanskrit there are two words: one is Buddha; another is Prabuddha. You should put `pra', means enlightened.

So, we shall, we should call it enlightened awareness.

So it is thoughtless and enlightened awareness and enlightened awareness is also termed as Samādhi.

So is Nirvichar Samādhi. And the second one is the doubtless enlightened awareness, is the, the Nirvikalpa Samādhi.

So there is no Vikalpa. But this has no effect for the [them] as to understand very carefully what is a Vikalpa. And that I think that I will tell you some other time. And this is what is the Self-realisation.

When you have achieved that, from then there is God realisation starts. Then you start controlling the nature, you start controlling all that you see and you become the master of all that, but you do everything for the Hita, means for the well being of yours and of the whole. Your connection with the whole becomes absolutely clear-cut, when you become God's realised, means your awareness becomes so pure and so much effective, as if people will say that, `Look at this man. How does he do it and how it happens?' That is the state also is possible. After all, the whole creation has been through Sahaja Yoga, spontaneously.

And in the same way this is also spontaneous. There are only two persons who were born to incarnations who were Divine and who became themselves incarnations. They were born as human beings but became

themselves incarnations. But even that can, can be covered by love.

Sahaja Yogi: Mother, You also say that there are many, many people which are now [in demise] and in *[UNCLEAR]*. Why does God allow this?

Shri Mataji: He doesn't allow. You allow. I've told you; you have to think of it. First thing, you should not allow any who takes money how that can be in the name of God. You remember? You have Christ before you. He [rose], He took one whip and whipped these people, in the church. A man like Him who said that, “Forgive them for they do not know what they are doing." He whipped those people. That's what they deserved. And you go to them and bow to them. [Though, While] you are all very intelligent people and now such intelligent people are being attracted to this kind of a nonsense and an absurd thing, while poor, simple, uneducated are better off. They know all that, “Oh, we understand all that." They know such things. They are not stupid, you see. You must understand when you have money all these thugs are going to come along with it.

I say the other position now. Let's see. Supposing somebody comes out of the jail in India. He has no social position. He cannot live socially valued.

So he says, “All right, let me take another form or let me have a drama." He makes a camouflage out of it. He makes a person who is very friendly or very good.

Now he [needs you] be clear or other, there, or even runs after some other persons, makes no difference.

Then he comes out. He says, “You see, I will show you the water will come out of this pot, just now." Previous

that he must have arranged that there might be a pipeline going and he must have put some sort of a clock there and which he must have picked up and showing that the water is coming out. And people will say, “Oh, this is a great miracle. You see the water. He hit there and the water has started coming out." So a [calculate] person has to go from the back door and see how it is and see about the pipeline.

He should be on the alert. This alertness if you do not keep in spirituality. Even after realisation you have to be alert about your attention. First, the alertness is about others, but after realisation the alertness is about you, because within you there are thieves who have come inside.

So you have to watch them. But you people are so simple and so innocent. But I really don't want to involve in your freedom or dreaming.

These are taking the good job of it, no doubt.

Sahaja Yogini: Mother, means could, we could get Realisation from then we become really that organization? Do we have to be [thinking] of that or we have...?

Shri Mataji: No, no, you have, you see, with some people it just goes up and goes down. There's one horrible Guru we have in India. I don't know what he does that you raise the Kuṇḍalinī and bring it up and it is again sucked back. Again you bring it up and again it is sucked back. *[UNCLEAR* Or/Oh,] you don't know how much one has to work hard. It's hard thing to be seen now. But one has to work hard morning till evening, the whole night. Last night I didn't sleep just about 2:30. Though it's a terrible

job, it has to be done. There is no guarantee about it. Now you will understand one thing, very simple thing, because you see, you are coming from a different experience that here nothing is selling, nothing is reality.

Is the will that you get your realisation. It's God's will that He gives you realisation. It's in complete freedom that *[UNCLEAR* you could get it/there]. He cannot overpower your freedom because He's not speaking English. You are all elected. Is the other way round [story], you see, so there is no guarantee of anything. Do you understand such a situation?

Sahaja Yogi: If face to face deny that, if we have to deny that for God. And we go to Gurus means that this is something new between us that we may know. It's going to be an issue that we all agree.

Shri Mataji: Yes. What?

Sahaja Yogi: As far as understanding our rationalisation or the others.

Shri Mataji: Yes.

Sahaja Yogi: It should be.

Shri Mataji: Yes.

So you have said the other part.

Sahaja Yogi: Or how can these people, these men continue and speak of God as if they own Him? *[UNCLEAR]*.

Shri Mataji: But I know Kuṇḍalinī in them is almost damaged. They have achieved their doom long time back. You see, a person who is absolutely shameless, what can you do about it? They will not wonder affects you. You see, [they know] so I was telling you that there are, [your] Karmas he is playing with you.

And one of the monkey's tail was cut.

So he wanted everybody's tail to be cut. That is they are [ascetics].

They want everybody's tail to be cut. Only thing that you can do is not to have anything to do with them.

Sahaja Yogi: But how do we know an authentic, a person who is not such a Guru?

Shri Mataji: How do we know? Because if a person makes you authentic that person is definitely authentic.

Sahaja Yogini: How?

Shri Mataji: If, if it is, you can see very clearly, it's even though they say they will give you these powers [and these] you cannot manoeuvre them. You cannot understand them if they do not even have the `know how'. See, why I am saying you are all authentic engineers because you know engineering. All right? That's how you are authentic. If you do not know how to do anything how are you authentic? So the one who gives you the authenticity itself is authentic. If he gives you the powers by which you all will know how and you all then can bestow *[UNCLEAR* that/your] powers to others, then you can say that he is authentic within. Or you all know all about it. I tell you what happens. Now I'll tell you what is this [within you]. Now it has happened [and is there]. You see, they are Greeks.

So they have to be translated. Don't get upset about it. What has happened? Really, should I tell you? Now the thing that has happened is that you developed your societies, you developed your countries and you became developed countries, all right? You developed your brains

also too much and the whole thing was right side movement, as we call it. Too much mental activity; you started analyzing everything. You thought you can analyze everything, something like that. And you developed too much of ego.

You can say about a fifty years back the ego of, say, British persons was so great that it was pushing all the superego on one side. But then the suppression became painful and hurting, you see.

So the other people who followed them, they tried to push it back, all right? They said, “No, it is too much of ego. We just can't bear it. *[UNCLEAR]*. You have been too egoistical." So they started pushing your superego.

Now when they start doing that, what happens, that the wobbling starts in your brain. And you [are not] sure as to whether it was ego or superego, you are playing with [it]. You could not understand.

So it was first to begin with. Then the war broke out. Hitler came in and he broke your families. He broke your value system in something sublime and supreme. All these things happened. Then people like Freud and all that came in to give you another kind of a thought which also destroyed you. Now the very uncertain conditions and uncertain thinking, you were all placed in that permission.

So when something came from a foreign country, about which you had no knowledge and ignorance because better not think about it because by thinking what have we done? By thinking we have invaded other countries, by thinking we have ruined our families, by thinking [you had that].

So better not think about it; let's accept it. Whatever they say let's accept it. And when they came out with great words that we set the [world], the domain of this and that you just get *[UNCLEAR* charmed/chocked] like that, but natural. Though I would say that you are the right people for, Sahaja Yogis. You are the people, You are those supreme people who have been selected by these thugs. Because now you know all the method of the thug and now you are not going to go more in that. This is for the immunity to be developed within you that you have to go there and there's nothing to fear [now] because your Mother is quite [protective]. You were the last crucified for others because you could only do that. It was only your strength that could bear it up. It was nice that strong flowers were taken up. If they were just the weak flowers would have been finished.

So you have to play that role. Why worry about it? We are going to work it out.

So don't worry about the cars. You are a master of it. Doesn't matter.

Moreover, you'll be surprised, unless and until human beings go through that first, experiences [that], they do not come to Sahaja Yoga also. Do not feel that this boy wanted Me to go to Brighton. I said, “Right. You go to Brighton. Then I'll join, not now." But they always try to remind Me what sort of a place it is. “Mother, I don't know but poor things, You know, they are *[UNCLEAR]*." They went back to Brighton. And not a single soul came to *[UNCLEAR]*. But they found [them all that have gone there] which they are all jumping, shouting. Their intrigue inside

was so much that they had to [take, mount on] another play and another play. It's going on there.

So let them go through that. What am I to do? I cannot force you. You know I've started My work in 1970 actually, but with one person. In this England for four years I worked with six people, as I told you. But it's all right. Most of them, even they come in a big group sometimes. Yesterday, for example, we went down to another place and most of them were there, most of them, except for two or three. They were six and I was trying improving their throats and one lady was having epilepsy, another one having another trouble and was just improved. You are the ones which are described what we call the real [valuable people].

So what does it matter? Nothing has gone wrong with you. Not to feel [bent down]. [I'll do it] very carefully. You won't be hurt at all. You're going to get the whole of it and all the secrets, all the secrets. And you are going to master this art and you are going to change the whole world; don't you worry. You will know your powers very soon, how [bad] of it you are.

So doesn't matter about it. And don't [hover] about the past.

Somebody must be [keep in the row]. It's nice they chose such strong children of Mine. I'm very happy that they did not put their hands on the crippled ones.

So there's nothing to worry about. All right? May God bless you all.

[Aside:] What's wrong? Following a wrong question. What?

Sahaja Yogi: Can you a bit explain about Karma?

Shri Mataji: Karma, all right. That I must explain to you. *[UNCLEAR* They are/The/They are, the] another story, but where do they get it, I do not know, that you have done your Karmas, you must cleanse these.

So why are they there? What are they doing? These are the sweepers. Why don't they sweep all the dirt? Why should we clean the dirt? You are paying that. They are paid for it. Who does the Karma? You know that? The ego does the Karma. Do the animals feel that they have done any Karmas? They do not accumulate any filth. Why do we accumulate of the [whole, the Karmas]? Because of our ego is there. Because we feel, `I am doing it.' All right? *[UNCLEAR* Oh! Only] you don't do anything actually, you know. I tell a story about some villagers going on an aeroplane and they were told not to carry too much luggage.

So they were very *[UNCLEAR* powerful/cautious]. When they sat down they took all the luggage and put it on their head. People said, “Why?" They said, “You see, we don't want that the aeroplane to carry too much luggage." In the same way you are carrying your Karmas. It is absurd. It's only your ego does the Karmas. When your ego falls down, when you are [opened out], you do not do Karmas. You know that you do not do them. It's very nicely explained in the Gītā book, because these people have not told you anything about it, so clear-cut, that the Karmas become Akarmas when you get realisation. Gñyān, what is Gñyāna is [the] awareness. Now when the awareness is enlightened then you become Prabuddha. That means your ego falls down and moreover it's sucked

in. Ego is no more there *[UNCLEAR* is, and] the myth of doing Karma is finished. And these people play on that myth, by saying “You see, all right, you are carrying this luggage? Now you better carry even the aeroplane on your head." You better put all these aeroplanes on their heads. And their Karmas? Who is going to cleanse them? Have they thought to it? They are talking about your Karmas; what about their Karmas. Karma is a myth as long as you are in the [myth]. For example, in a dream you are running fast to save yourself from the police. For any [fault] you cannot find the ladder. You find half of the *[UNCLEAR* dimidiate].

Then you jump onto this and jump onto that.

So the dream is over if I tell you, `Now, better you jump,' you'll say, `Oh! The dream is over.' Instead of awakening you if I say, `All right, run, run, run. Still the police is after you.' Then the police will catch hold of them, those who did it. It's all mythical.

It's said very clearly that it becomes Akarma. Like the sun giving you the rays. Does it do any work? No, it emits, you see. It just emits. Like people say, “Mother, You must be very much working hard.

You know all." But you know, you see, I just emits. I don't know do any work, nothing. It just emits.

That's My nature. It just flows.

Some say, “Mother, how can we return it back?" Like we have a girl, she said, “Mother, I know very good how to massage Your Feet." I said, “All right, come along. Do it." She started massaging My feet and her feet became relaxed and she felt relaxed and she felt [light]. She said, “What's this, Mother?" I said, “This is what it is." Because

I don't do anything, absolutely a lazy person. Just sitting down. It just emits, it just flows, it works. Like the sun's [rays] come and change the whole world. The chlorophyll is created but the sun. The sun doesn't say, `I do it. I have done this.' This is exactly what happens to you when you get realisation: the vibrations start flowing. Then you say, “Mother, it is not rising." You never say, “I'm not doing it. It is not coming. It is not working." You talk in third person. You never talk in your own way that, “I have not done it. I have not achieved this. I have given realisation." You never say that. You say, “He's not realised." Now your own son is there, He's not realised. You say, “Mother, it's not working. What to do?" So the Karmas whatever are done, are not felt.

So what is the Phala about it? What is the fruit about it? Nothing.

I'll have to give you another lecture on Gītā. I think then you will understand, that you do not do any Karmas and there are no Phalas about it. See, it is just a myth and this is what Śhrī Kṛiṣhṇa wanted that you to realise.

So He played His diplomacy and I will tell you about His tricks because I'm the only One who knows. [And you'll all know] about His tricks, that you don't do any Karmas.

So there is no Phala about it. But when you are in the dream you cannot say it. When you are awakened, then you just know.

You do know, it's not going, it's not coming, it's not working. It has to work out. It's not solved.

Today before coming here I went to see the *[UNCLEAR]* place. Again the others were saying, “Mother, no, it's not going today. It's not coming *[UNCLEAR* along/up]." The left

catching, the right catching, there's nothing left. But the moment I felt [she has touched] Realisation, she was telling, “Mother, see my left is bad." She herself was saying so.

So they say, that is left, that is right, that is first, that is another one. Like the children say. If you take a child and say that, “Now, will you [not] go home?" So they said, “This boy will not go." That means they are different from this boy now. “This boy will not go." They speak in third person, in the same way you also speak in third person. The whole thing becomes Akarma.

So the myth has to [vanish]. The dream has to be dissolved.

Sahaja Yogi: If there is no Karma does that mean there is no reincarnation?

Shri Mataji: Well, how can you say that? There is no Karma. There is no reincarnation. All these are their ideas; nonsense they talk like that. Then why did Kṛiṣhṇa Himself reincarnated so many times on this earth? Did He have any Karmas? He was Yogeshwara Himself. You should ask them.

Sahaja Yogi: Who? 51

Shri Mataji: Why did He incarnate? Did He not? He came as a fish. Then He came as this and that and that and then He came as Rāma, Paraśhurāma and then He came as Śhrī Kṛiṣhṇa. Why? How? Because He at least was beyond Karmas. Actually, I will explain that how it works out. You'll understand, this is all right side activities. That when the whole machinery was set up, the whole office was set up, you can [so there, you can take a hall]. [You have] to [become, be some] officers appointed.

So, the people were selected out of their good deeds and good behaviour. They were made into Gods and were put permanently into places to act as officers. Like you have an officer here who will allow you to come inside the hall. A public place or you can say a public office has got officers appointed. But you are the people who are going to be received, you see. For example, the Queen has to come.

So you appoint somebody to see to the coach. Another one is appointed to see to the laying of the red carpet. Then third is appointed with the flower bouquet they are standing. And when the Queen comes, they are positioned in their places, then *[UNCLEAR]*. But you are to enter into the hall. You have to come to the stage. It is you, for whom these all these permanent fixtures were created. Why do you want to become permanent fixtures there? They are *[UNCLEAR]* about that. Who is going to come on the stage? Who are going to be [adorned]? We are in the central path. They are all settled on the right hand side and left hand side. These are called Gaṇas on the left hand side and on the right [MISSING]. Why this Universe was created? Why all these elements were created? And their Gods were created. Why? All these Chiran-jīvas were created. Those who achieved the state of permanent Chiran-jīvas are. Why? Just about you. All right? Which is the other myth they have given you? [Aside:] You can, *[UNCLEAR]*. Yes, I'll have some tea more.

Sahaja Yogi: Can You talk a bit more on ego escapes?

Shri Mataji: What's it?

Sahaja Yogi: It seems that the ego is, is the main problem. We have to go beyond [the ego].

Shri Mataji: No, no, no, it's not ego. It can be both, My child; it could be ego or a superego. You see actually nowadays, you see, it is more superego; you will be surprised.

Sahaja Yogi: Like You are saying going beyond the ego.

Shri Mataji: No, not only ego.

Sahaja Yogi: Yes.

Shri Mataji: It could be ego or superego. You see, I'll tell you how. That people, I must say, you are not ego and superego so you'll understand. That, say, an example of ego is, that say a child is having the milk from the mother or in complete joy the child is. And then you remove the child from that joy.

Then he develops a ego. He says, “Why has he done it?" Then you tell him, “Don't do like that." Then he develops the superego.

So the conditionings come through superego and the ego is the one through which you assert yourself and the superego is the one through which you receive conditionings.

So both could be there. And with the people who have been to these funny, horrible people, more is superego than the ego, I tell you. I wish they were more egoistical so really slapped them nicely on their faces. But they were not. They were so humble to accept them.

So they are conditioned, they are more conditioned and much more affected by ego run by [evil people]. And say of superego run by [fake Gurus].

So we have so many cases of superego nowadays.

Sahaja Yogi: How can we be obstructed again in Divine road?

Shri Mataji: Instructed?

Sahaja Yogi: Obstructed.

Shri Mataji: You, you can be. If there is something wrong with your Chakras, there is an obstruction.

But the Kuṇḍalinī Itself looks after you. She Herself works it out. Then you can get vibrations there by other Sahaja Yogis. They can help you. They will have to jolly well help you because they will feel the obstructions within themselves. Unless and until you feel all right, I am not going to feel all right Myself.

Whether it is two nights or five nights makes no difference, you see. It is that what it is. I mean, [it's] even otherwise. If you try to save somebody who is getting drowned. If you think that you are doing it for others, you are sadly mistaken. It is somebody in you who is getting drowned. That's why you are there.

Contents: 1979-06-18 **Talk to Sahaja Yogis, Questions and Answers, Jim Proctor's House, Cookridge (10 kms NW of Leeds), UK**

Shri Mataji: *[UNCLEAR]* most of them. He has done three for you, I don't know how we could do it.

Sahaja Yogini: *[UNCLEAR* Now we can do it perhaps just...]

Another Sahaja Yogini: *[UNCLEAR* It's also near, this fellow said, that we can't do so...]

Shri Mataji: Now what have you done, My child? Why do all lament about you? What have you gained?

Sahaja Yogini: Not anything I do. *[UNCLEAR]*.

Shri Mataji: Than what, why do you pay for it? You pay for something where you do not gain anything? What have you got?

Sahaja Yogini: I have not gained anything.

Shri Mataji: Hmm? What? What have you gained?

Sahaja Yogini: I feel a so much more relaxed person, I feel so a much more tolerant person...

Shri Mataji: You are not at all relaxed, how do you feel you are relaxed. I can show you just now you are not at all relaxed.

Sahaja Yogini: I must say it's a bit cold. [Sahaja Yogis laughing.]

Shri Mataji: You are not at all relaxed, I must say. Find out. There is now a different thought.

Sahaja Yogini: Hmm?

Shri Mataji: You have to take life as it is. You see? This is not the way you can *[UNCLEAR]* but it will happen. You see, when you will have all the bangs, you might be a beginner or something, then the bangs will start you will come to you. You must understand where you are going by the path on which people have fallen and faltered into... See, the man, is the man who tried has been hurt, the person who is the bang must understand and understand for himself. If these are not so, it is not working, it is not wise. You must learn from the people who are gone ahead and have faltered. If you do not learn from them, then you are not wise. Do go ahead, have a nice time there and then come back to Me. I may be available, will be...

Why are you supporting? I don't understand? How much money you want to pay now for this country? I have seen how it works. It's better for you all, I do not know who else, everybody know that. You cannot sell Gods Love and another thing, it must relate to something. After all you must know that when a tree comes up for blossoming time it had a seat, it had roots, it had trees, branches, then it came up, it has flowers and now the fruits are there. All right? It must have a big tree behind. And the whole thing should be related to each other. Unless and until you are related to the whole you cannot understand.

Sahaja Yogi: This is all very important, so what will be...

Sahaja Yogini: This is what we heard before? Yes.

Sahaja Yogi:... we have talked a lot over this. *[UNCLEAR]*.

Shri Mataji: What goal are you related to, if you are related to a goal, what should happen? That you should be able to tell about another part. For example, you see our hand is, our body is old. See now, see now, because you cannot ask him this question, but you should ask Me. It is a good idea. But don't waste your energies to much of doing that. You cannot ask any questions to Me, you are not told anything. He doesn't know, tell you anything, what's or ever, all right, it doesn't matter if I tell you. See, We are the whole, all right? Your body is all right.

If I get a pinch here I know, My body knows. Another hand goes and helps you. If you are the whole, did you ever feel that we are about each other? But here see now, he was there, everybody says right is catching, left is catching. Yesterday you didn't feel any vibrations. And he, everybody was telling Me about you. Today if I tell

you, he is telling about you. And everybody says the same. How are you connected to the whole? That's talking, it's different, this is actualisation I am saying. Talk, talk, talk, talk. We have had too much. Aren't you satisfied with that? What has happened to you? That's the main point.

Another Sahaja Yogi: One Yogi, ah who for some time did TM, told me that, ah, this is non Sahaji, was a great carrot stigma, they always kept a carrot on the front.

Shri Mataji: What?

Sahaja Yogi: Carrot and stigma.

Another Sahaja Yogi: Carrots and stigmas. They all are saying...

Another Sahaja Yogi: Carrot.

Another Sahaja Yogi:... a carrot. Like what we put before a donkey, to keep donkey moving and he would say, hmm, TM helps you to find that Siddhis you cannot get, so you can do this, do that.

So we all followed to get Siddhis. But no results, accept this feeling bad, lethargic and working other people, hmm and this ridiculous flying thing. They are not flying at all.

Another Sahaja Yogi: Not a bit, they have *[UNCLEAR* linkest] one.

Another Sahaja Yogi: And you do just, ah, remember? Because Gñyānadev...

Another Sahaja Yogi: I do no more.

Another Sahaja Yogi: He was talking. Now Gñyānadev started with the new courses for manifesting...

Shri Mataji: This...? Another Sahaja Yogi: Manifesting apples out of your hands and things. Quiet for that what turns on.

And you paid another fifteen hundred pounds *[UNCLEAR* and after sitting in]...

Another Sahaja Yogi: In, in, ah, what's gonna be the end of it? Say!

Shri Mataji: Go ahead! And you can't get apples otherwise in the market?

Another Sahaja Yogi: *[UNCLEAR]*.

TM gentleman: I want to say that my, my interpretation of such things as known is that is a physical manifestation of a material truth, it isn't the apple that's much of this, it's the fact that we don't know, we are not interested to do things like that. May be itself doesn't made it to no consequences. Now this flying in itself, but it just teach you that those things are possible.

Shri Mataji: He, I tell you, he won't do any magic personally, the one who teaches magic, all right? He teaches you all these things, he can even get a billion out of your head. It is not difficult. You see, that's what he is going to do with you, but that doesn't matter, what I am saying you should see to the main point. I mean if you are people who are really of a superior type and you think of one thing, what is the interest of God in giving you apples like that? Is that the thing He is going to give you? What do you think of God to be? What are you asking? TM gentleman: Is it not the proof that all things are possible?

Shri Mataji: What is possible? TM gentleman: Just something, it is an instant perhaps.

Shri Mataji: *[UNCLEAR* no things are]...

Another Sahaja Yogi: Now has anyone, do you know...

TM gentleman: Yes.

Another Sahaja Yogi:... is limited.

Another Sahaja Yogi: You see in anybody why...

TM gentleman: What I heard, that you have the authority? [Sahaja Yogis laugh.]

Shri Mataji: All right. You see, this is, even if the river *[UNCLEAR]*.

Another Sahaja Yogi: Now I told you, I was on the first course ever in Switzerland and we were told, all right?, that there were people lamenting and it was on the video tape.

So much about that.

TM gentleman: *[UNCLEAR]*.

Sahaja Yogi: I could tell you things that would make your hair stand up right away.

TM gentleman: But not whatever is you rather talked about it.

Another Sahaja Yogi: Exactly.

Shri Mataji: That's it.

Another Sahaja Yogi: But why? 54

Shri Mataji: Apart from that you see if you are possessed. And the other day I tell you there was a lady who got possessed. She started saying all kinds of things to Me. In possession you don't know what you talk. You see, any

possessed person, you go and see the lunatics, they are possessed, how they do talk.

You don't understand what they are saying. You are possessed. That's how they manage it, is it not if, if somebody hypnotizes the person, you see, you can make him a little child. And you can give a bottle and the person, such a big person, like sixty years old person starts sucking the bottle. Have you not seen Hitler hypnotizing? It's just the same. It's just hypnosis. Another is your ignorance, you see, which he has used. Complete ignorance, you have no knowledge of Indian life or Indian things. He has to pay money to Indians to go to him, just to show that he has some Indian disciples.

Sahaja Yogi: I mean, you can't honestly say in what level of truth within yourself that you can actually...

Shri Mataji:... find.

Sahaja Yogi:... fly. I mean, if the ego is going to be hurt, something incredible, you got a method to yourself.

Shri Mataji: Rather difficult.

TM gentleman: But no longer, not just to me, I fly a lot to it.

Shri Mataji: Towards the same? Another Sahaja Yogi: In their methods it doesn't matter to them very much.

TM gentleman: Because it's the manifestation it seems to me.

Another Sahaja Yogi: Never the same. They lie.

TM gentleman: Just don't think...

Another Sahaja Yogi: What is the manifestation of a lie? Another Sahaja Yogi: What is the manifestation of them? Not a *[UNCLEAR]*.

TM gentleman: We all know for instance that in, in, ah, everyday terms it is impossible for a person to *[UNCLEAR* agitate], we know that in everyday ordinary ignorant terms.

Shri Mataji: What is it? TM gentleman: But apparently some people can prove. I don't know, you *[UNCLEAR]*, I know.

Sahaja Yogini: I thought there was some...

Sahaja Yogi: *[UNCLEAR]*.

Sahaja Yogini: Some are taking so whatever they can.

Shri Mataji: You see, don't listen to rumours.

Sahaja Yogini: How that? TM gentleman: That is well.

Shri Mataji: Would you pay for rumours something?

Sahaja Yogi: But that's not about rumours.

Shri Mataji: Why do you pay for rumours? TM gentleman: But I am not going to.

Shri Mataji: That's what *[UNCLEAR]* now. You see what I am saying. If somebody has sent you, all right, forgive.

TM gentleman: Yes.

Shri Mataji: All right. You must, that's what it is. That's why they have come up so much, but I tell you they are first class people. They way they have done it, I must say My hats off to their sincerity.

The way they are admitting it is a great thing and for you to open your eyes now to see for yourself.

Sahaja Yogi: Maharishi *[UNCLEAR]* says, Shri Mataji, shall I tell him about Maharishi's attitude to women?

Shri Mataji: You better tell.

TM gentleman: The attitude to what? Another Sahaja Yogi: To my wife.

TM gentleman: M-hm.

Another Sahaja Yogi: We wanna hear you all, please.

Another Sahaja Yogi: But, I am, I will not proscribe, I was one of the chiefs of the movement, I was national leader in various countries. My wife has been initiated for twelve years. My wife was slept, you could say raped by Maharishi in sixty-nine. She got pregnant, she aborted it. I can name at least seven women that he has slept. They did, believe me...

Shri Mataji: At least *[UNCLEAR]*.

Sahaja Yogi:... more than I could tell you, which would make your hair stand on their head.

TM gentleman: I would not strain any more.

Sahaja Yogini: You can't *[UNCLEAR]*.

TM gentleman: *[UNCLEAR]* it was voluntarily, these abuses.

Another Sahaja Yogi: What?

Sahaja Yogini: *[UNCLEAR* He carried on finding, but he don't find at all.] Another Sahaja Yogini: *[UNCLEAR* Do you want to tell more?]

Another Sahaja Yogi: Why, because I honestly and did there honestly believe that Maharishi would help her.

Sahaja Yogini: Ah, do you know?

Shri Mataji: You see they put him on a pedestal, because they are all very, you are all very simple people, are very simple people, you see and if somebody knows how to make a show you can be befooled.

Even the cleverest of Indians were befooled once like that. You see, We had one man, he was a different type

of a person, he came to India saying that he has lots of money in the foreign currency, this, that and is a very big Doctor, he called himself Doctor *[UNCLEAR]*. Of all the persons, of prime minister Jawaharlal Nehru whom you know, is a very great man and a great person and nobody can believe that he could be befooled.

He and his wife befooled him so much that they gave him, you won't believe, three hundred Crores of rupees, three hundred Crores of rupees, without even finding what sort of a man he was. Can you imagine? And this man started a shipping company, but he was a cheat, you see? Even with that money he could have managed very well, if he had some sense. But he started cheating and he was found out in two years from now. Then he was put in jail. They had to freeze all the assets, but nobody could believe that a person like... even our prime minister today went for the inauguration with that fellow.

If you read his story you will be shocked. Indians are very clever here, that way, because you see they are quite cunning, they can, as they can cheat others, they know more who cheats them. You see, one better than the other, We can say, but even in India, in that country when easily people are not cheated.

You can do something else to them, but cheating is difficult. You can overpower them with your guns or something, but you cannot cheat them. In cunningness they are very clever. And they were cheated and they believed into it till yesterday. Imagine, when he came out of the jail he threatened somebody and something and he *[UNCLEAR* did not really care far away from it]. Can you imagine? And he, there are so many like that.

TM gentleman: Is everything that he says correct, so said the Maharishi, even to persons as he says.

What did he want, ah, learn to meditate, they were asked to *[UNCLEAR]* a thought, so it's not to give a Mantra away and he had great words, like you do. He has asked him about the mantra. He filled secretly proud, that these people who had given one promise stupidly one man, it's a great *[UNCLEAR]* they are terribly easily to You on the other day.

Shri Mataji: What does he say? Another Sahaja Yogi: What he is saying is this, to the, the felt proud because someone may have promised to someone on one day. They should easily break it, or give it up to *[UNCLEAR]* another time.

Shri Mataji: If you are made a promise to a crook you should. It doesn't matter even to tell Me or not. These are not Mantras, nor anything, but I tell you what...

TM gentleman: I don't think it matters particularly, I just find it quiet surprising now that You who is, who, who is helping to show the way to enlightenment should talk by making people, or not making but asking people to break promises they have made.

Shri Mataji: Of course, you have made a promise to a devil I should not ask you? Oh I feel, see, you must understand that promise that is made to God is a promise and not made to a crook. For example, I'll give an idea. This is a thing, you have lost your discrimination. Discrimination should be like this, for example it is nice to tell you the truth, all right? You must tell the truth. This was said by, long time back, one, one of our earliest writers, that he said that truth must be said and the, you

must also tell, say something that is very, very appeasing and appealing, that is called as Priya. He means say the Satya and the Priya. Then Kṛiṣhṇa came and people asked Him, how do You combine this, because if you say something that is truthful may hurt others, they will not like it, it may not be Priya, it's not Priya, You see.

So Kṛiṣhṇa said, there is a difference. You must understand with discrimination between the two.

Say now something is, I tell you may not be today very much appreciable to you, but it is the truth. It will be appreciated by your spirit.

So what did He say? Satyam Vade, means, say the truth. Then He said the second sentence, Hitam Vade, in-between the two He said, Hitam Vade and Priyam Vade.

So that means, you must say something which is for the well-being of your spirit.

So ultimately it also becomes good and pleasing. Today you may not like what I am saying, but it will be pleasing you. Now discrimination sometimes you need. Now very simple: You see, I have lost that sense. That's what they do, by possession.

For example, `always tell the truth' is a thing everybody understands. Now somebody is coming with a tiger, say to kill you. He comes and asks Me, Mother where is that fellow I want to kill. Shall I tell him, he is there? Tell Me. You should not! TM gentleman: I don't really think that,

Shri Mataji: All right, I tell you, TM gentleman: *[UNCLEAR]* on, on, on what I am talking about.

Shri Mataji: This is absolute detached, because you are not understanding it. Now what I am saying, what should

I tell you, why should I not tell him? The reason is, it is called as *[UNCLEAR]*, means it is unauthorized. He is not authorized to ask Me. He is not authorized to ask Me, that where is the person.

Now as you have come to Me for this thing your Chakras make no difference, till you get your realisation.

And why I asked you? I would like to see how much you are still identified with him. If you are identified with him, I cannot do anything about you, because evil is evil, good is good.

TM gentleman: Can I take your followers, who have a great deal of moral sense, for two minutes in the garden?

Shri Mataji: They have much more moral sense than anyone of you.

TM gentleman: *[UNCLEAR]* which You make to break their words.

Shri Mataji: No, no, no. Your idea of morality is very different. It is not a morality of the *[UNCLEAR* thugs]. The *[UNCLEAR* thugs] can combine together and keep, you see, promises.

TM gentleman: I don't think it makes, I don't think at this stage it matters whether or not Maharishi is right or whether he isn't. The fact, the matter is,

Shri Mataji: Now that's quite enough and that's how it's a fact, TM gentleman: No, not at all, if I make, if I make a promise I'll stick by it and I think it's seems like a cheap trick, to want to get them on to break that promise.

Shri Mataji: What cheap? You see, what am I getting by cheap tricks? What am I getting out of these cheap tricks, I mean when you say this cheap trick, I would like to

know what am I getting out of these cheap trick, why should I do it? Cheap tricks are on him, to break a promise for him.

TM gentleman: Possibly in the end I laugh,

Shri Mataji: Hmm? TM gentleman: Possibly in the end I laugh, I got in the end a laugh. One paper *[UNCLEAR]*,

Shri Mataji: You got it, you are not a judge, you are not a judge of Me. I do not think your laughter.

An Idiot can laugh at someone, what can you do about it? It's not the point. The point is what am I asking you, your Mantra you have bought, because once you give up your Mantra you give up your miss-identification. Otherwise I cannot help you.

TM gentleman: Now possibly if You would have explained that before hundreds of reasons for giving up the Mantra, because that wasn't explained in it, it just came out of people, quite easily.

Shri Mataji: You see, TM gentleman: In other words, have there been an exploitation before hand, in an acquirement between two people whom you stop to meet them You,

Shri Mataji: Now I tell you why, TM gentleman:, *[UNCLEAR]* stop to meet You.

Shri Mataji: I did this when I started talking this Lady talking this and you are talking that. At least some who have got realisation would not *[UNCLEAR]* also God knows. Because you are not talking, that's somebody else talking through you and they are manoeuvring it. At least I didn't want to miss the chances of others. That is why I did not discuss. I always give a lecture, but this time I did

not, because I know you are all going to talk and talk and talk. To that Maharishi how much did you talk and how much did he talk to you? But with Me you are taking all the liberties and saying all these things to Me.

Why? Have I given you money? Why are you saying all these things to Me?

Sahaja Yogini: *[UNCLEAR]*.

Shri Mataji: It's a fact.

TM gentleman: I said, the TM movement...

Shri Mataji: Than why, you are, TM gentleman: *[UNCLEAR]* it is a right of men, it is a fact,

Shri Mataji: Just ask Me. You have come here to take something from Me and you are talking all these things to Me. Did you say anything to that Maharishi Yogi of yours. Why didn't you ask Me?

Sahaja Yogini: It's not the debate you have.

Shri Mataji: You see, you must understand it's no question of debate and that's why I didn't want to talk, because I know that all of you would have talked. You see, this is it, that's why I did not talk, because you think you are all very brainy people. The way you are befooled you must understand that.

Not to feel hurt. He has really befooled you. Accept this fact and that is the reason you do not want to accept.

Sahaja Yogi: No ask for me.

Shri Mataji: It's all miss-identification.

Sahaja Yogi: We really have enough.

Another Sahaja Yogi: It's all right.

TM gentleman: Would You tell Me to me please, that when we have finished, with, with what things asked,

Shri Mataji: You see, I will tell you a last word on Maharishi Yogi. You see, I will tell you one thing, I am not interested in what you do with him or how you deal with him and how much you give to him.

I'm not interested.

TM gentleman: Hmm.

Shri Mataji: I'm only interested in introducing you to yourself, to giving you realisation. I have nothing to do with that man, but if you ask about him, I have to tell you the truth.

TM gentleman: Hmm.

Shri Mataji: You see I have nothing to do with him. You go ahead with him, you give all your money to him, when you are bankrupt, even then you'll come, I will give you, all right? TM gentleman: Yes.

Shri Mataji: But as far as he is concerned, if you ask Me the question I will have to tell you the truth...

TM gentleman: I wasn't going to ask about anything to do with TM...

Shri Mataji: Now you ask something else.

TM gentleman:... or Maharishi or anyone.

Shri Mataji:... because you see, I don't want to...

TM gentleman: I want to ask something...

Shri Mataji:... talk about him anymore.

TM gentleman: No I don't and this is why I...

Shri Mataji: All right, now tell Me,...

TM gentleman: *[UNCLEAR]*.

Shri Mataji:... what is it you are asking? TM gentleman: A-ham, what is the thing that you are going to...

Shri Mataji:... give you...

TM gentleman:... Give and I remember the best, the nicest thing I have heard is that You are teaching us to relate to the people and to, ah, release of illness of all description, to help to do that any more...

Shri Mataji: Of course.

TM gentleman: Is it correct?

Shri Mataji: You see now you must, you are talking that thing, what, what makes you sick, you must know, what makes you sick, why do you get sick, how are you made, what are your problems, what are you? All these things you have to understand. Not just to accept Me in the way you have accepted other nonsense, you see and that is why I wanted you to open out, but if you have these Mantras, these Mantras are the names of devils and if you keep them with you, if I know them I know how to ban them.

TM gentleman: Why have you not such meekly *[UNCLEAR]* for a Mantra.

Shri Mataji: Because I could do that. I could do that.

TM gentleman: Yes.

Shri Mataji: But within, you see the problem is, so it is that he got the vibrations and everything, but I knew it, he is going to catch it again. And he catches, he catch Mārkandeya. You see, some people grow very fast, but some do not. They are mediocres you can say. You go on like this all the time. We have people who are so. Now We have thousands of people here. You can ask them.

Some of them shot up like that. Now he is sitting here, he is from TM, Martin. How much time it took to settle

down? Not because he is mediocre, because he went one to another to another to another... Now he is settled.

You must understand what are we, what are our problems, what are we inside, what is our subtle being, how to raise it and how to do it. It was all right to give a lecture, otherwise I would have given you a big lecture, all right? Till you have argued with Me much more. There is only two persons actually who doing arguing on this point. But otherwise they would have been the whole thing, don't you think so? [Shri Mataji laughs, then the Sahaja Yogis too.] He knows it, he knows that, because he is seeing something happen. You see, I wanted you to see for yourself. You see, if this thing is down, all right? And I tell you that in this school there are these things *[UNCLEAR]*. You are not going to believe, because you have freedom to argue with Me, you are not like you are with Maharishi or anyone of these. You have freedom. You are not going to believe Me when I tell you there are these things. It's better to put the light on and show the person. All right? There could be some blind people, still, but at least you will know those who have eyes. The blind you can't see each other, but at least those who have eyes can. Those who do not have eyes, we can open them later on, but at least eighty percent people will have eyes to see. All right? And another thing is people who would be here. You see their brain is overactive, they are in a speed, they are overactive. It is necessary to sooth their brain a little bit, their speed is to be reduced and then talk to them. They have to be tuned. *[UNCLEAR]* you will change, no doubt. Most of you will. How many will raise this I do not know, because I should say

most of them should, because I have a feeling that England became people of very good, I feel that.

I don't know about the Americans, I haven't seen many of them, but Indian TM people are the worst.

I could not give realisation to one person in India who was from TM. Actually We were avoiding them. We never wanted them. You will be surprised how My disciples could stand outside, asking them, have you been to TM? They said yes. There is no program. One of them rang Me up. I said, no, there is program, I don't know why. They said, Mother we don't want to break our head.

You see, they were working hard, We were not working hard, you saw that. You are doing nothing.

Now you first of all change your attitude towards Me and Sahaja Yoga, but this is not a shop. And you are not bargaining for anything, more over it is a gift to you. If you want to have it, have it. Otherwise just don't have it.

[A Baby cries da da da, the Sahaja Yogis laugh.] [To the baby:] Da da da.

TM gentleman: *[UNCLEAR* That was not my question at all].

Shri Mataji: Now in Sanskrit it means gift, *[UNCLEAR]* yes. In Sanskrit means gift: `da da da'.

[Aside:] Have you meet? I must say that, I am sorry for all that did happen and you are going to feel sorry also. As a Mother I, you don't know how I feel... They are all My children, you don't know how I feel But be wise, try to be wise. If you have no wisdom I cannot help you. That is one thing I cannot put into you, you have to be wise. On small things like that you slip off. I am here to give you the ocean and you are closing your eyes. Do you know

even when a little thing goes into the eyes you cannot see the sky. Don't do like that.

I am not to gain anything out of you. Keep yourself open, you are going to be the looser, not Me.

TM gentleman: I wasn't really attacking you.

Shri Mataji: Ah? TM gentleman: I wasn't really attack,

Shri Mataji: Nobody is attacked.

TM gentleman: Now I was a bit closed, my eyes were very wide opened.

Shri Mataji: Now the way you said, you see, what I am saying...

TM gentleman: You are talking to TM, I could have attacked TM *[UNCLEAR]* and to me both of them are wrong, because they are going, a-ham, to *[UNCLEAR* Astemoon] *[UNCLEAR]*.

Shri Mataji: How many have you be, how many years have you been with TM.

TM gentleman: Two years.

Shri Mataji: Now how many times, how much time have you been with Me?

TM gentleman: Tonight.

Shri Mataji: Will you please have some patience?

TM gentleman: Yes, yes.

Shri Mataji: All right. Please sit down. Before that you will have some patience, all right? If it works out, well and good, if it doesn't work out it's all right. If you think you can go you can go.

TM gentleman: I bought the *[UNCLEAR]*.

Shri Mataji: You better go, because you are spoiling everybody's chances.

TM gentleman: I am sorry, I am sorry...

Shri Mataji: If you are disturbing everyone, you can go,...

TM gentleman: All right.

Shri Mataji:... that's the best.

TM gentleman: OK. I must really say I appreciated what we have done *[UNCLEAR]*.

Shri Mataji: No, no, no. Why should you say like that? TM gentleman: Because I really did, because *[UNCLEAR]*...

Shri Mataji: You are disturbing for nothing at all, you don't want to hear what I have to say. When are you going to give Me a chance? Here you are, you are saying I should have discussed. All ready it has around one hour has passed, you are not being satisfied talking about it. Now,

Sahaja Yogi: Just listen to Her.

Shri Mataji:, nothing for you to open. Why don't you keep quiet for a while?

Sahaja Yogi: Just listen to Her answers.

Shri Mataji: Just listen for a *[UNCLEAR]*.

Sahaja Yogi: Please, bitte.

TM gentleman: I am doing.

Sahaja Yogi: Yeah, just listen.

Shri Mataji: You can't, TM gentleman: I just answer,

Shri Mataji: You better go out for a while.

TM man [angry:] I go out, I really! Was it that.

Sahaja Yogis: He can getting a tab. [Sahaja Yogis laugh.]

Shri Mataji: That's better. *[UNCLEAR* All the children have to be asked]. *[UNCLEAR]* he will be all right. Nothing at all, you see, what I am saying. He got his realisation, he got his vibrations and some sense else. *[UNCLEAR]*. This is the position, you see now, where are you and where are they.

You see, I told you, that will be a *[UNCLEAR]*. All of them are not going on the same level. It doesn't matter.

So, let's talk of something else, all right? [Shri Mataji laughs.] That's how we stand.

[Aside:] Put your hand here, you see this *[UNCLEAR]* the right has to be moved. You can get in one hand, tell Me, all right. Come along! Ha ha! It's gone.

Sahaja Yogis: *[UNCLEAR]*.

Shri Mataji: All right, you give one *[UNCLEAR]*. You see, we clean ourselves, ourselves, all right? And our self can be cleansed. Let it, just keep your *[UNCLEAR]*. I could not take out your watch, *[UNCLEAR]* all right? Just listen! You see, if it does not work out, it does not work out. If he comes up, you will be surprised, My two daughters are not yet realised, My own daughters are not. What can I do, what, you see, it is a thing that has to work out, if it works out very good, if it not works out, time! What can you do about it? You see, We can only try to work it out, try to cooperate, that's all. It is a gift of God, it's a grace of God, it has to come into you. If it works, well, if it does not work, then you cannot blame Me for that. Now you should blame yourself. Try to, this is what you are seeking.

Sahaja Yogis: *[UNCLEAR]*. [Sahaja Yogis laugh.] The children are *[UNCLEAR]*. [Sahaja Yogis laugh again.]

Shri Mataji: They know how to manage, these children know it better. They said, why bother Mātājī, let's *[UNCLEAR]* go on! [Shri Mataji laughs.] It's all right.

Sahaja Yogi: I mean it, I need a lot more communication.

Sahaja Yogis: I agree. I agree with you.

Shri Mataji: You just have patience, all right. Again the same thing I tell you, you have been with Me and you follow one hour or two hours, all right? You did something, it's a very fast subject that I am going to give you, the complete, the most secret, the most human talk, all right? Come along. But one attitude, again I am telling you, that you are doing it for your own wealth. All right? Secondly that, when you want, you should change your attitude, that you are going to a market.

It's not a market, it is not a selling any things here and instead of I be with you, actually you are with Me. That has to change next, all right? So try to understand this point. This is what it is. Say if I am a Divine Person, then you have to please the Divine Person. The Divinity is not going to fall at your feet, all right? You understand that? And when you understand that, then you can go further.

You see, if you go to any Guru, real Guru in India, first they will hang you by your neck, then by your legs and [Shri Mataji laughs] till they reached you with a *[UNCLEAR* paper, Chintā they call it], you see and they will not allow you to come near there. Anybody who comes, they throw the stones. They'll go on torturing till they find you are absolutely ready they will not agree. Me, I am different, I am a Mother, I teach you and understand you. Apart from anything, the greatest desire is to save you people. All

right? Have you got this chart here or something to talk at night? If you go to the *[UNCLEAR]* I will tell you.

Sahaja Yogi: It's all right.

Other Sahaja Yogis: *[UNCLEAR]*.

Shri Mataji: Who is there? What's he saying?

Sahaja Yogi: *[UNCLEAR]* agreement.

Shri Mataji: No, no, no.

Another Sahaja Yogi: Now I must sit here with my feet towards you and I *[UNCLEAR]*.

Shri Mataji: All right, there is the protocol.

Sahaja Yogi: Yes.

Shri Mataji: Say now, supposing if I am Christ, you have to be respectful, you see? Something because of that type I *[UNCLEAR]*. Supposing they do that, it has an effect, all right? But you have to be respectful.

So here it is, now can, have a look at it. *[UNCLEAR]*. Now turn round a little, I will tell, now, come along, see for yourself, isn't? Here it is. You can put the other way round, yes. See now, this, ah, picture is here of you which shows what you are, all ready and how much you are developed up to the human level. This is the human being as it is to Me, all right? Now these are the subtle centers within you. Now if these centers are in within you or not you can see with your naked eyes. When the Kuṇḍalinī moves you can see them moving.

You can even see the pulsation of the Mother Kuṇḍalinī. In certain cases you see them very clearly when there is obstruction.

Now which is the Kuṇḍalinī...

[Aside:] *[UNCLEAR]* sit here!... is that you see a coiled thing that is the Kuṇḍalinī. Now what is this Kuṇḍalinī? This is a renew, a germinated force within us, which gives us the second birth, which connects us to the whole. Like as every instrument has a coil you see which connects it to the mains, in the same way God has placed His residual consciousness within us and that triangular bone for our rebirth.

Now this has got, if you see there are seven centers: one, two, three, four, five, six, seven centers, which are the subtle centers within us and they give manifestation to the gross plexuses which we know in the medical science. Moreover if you see for the left hand side, the blue line, it represents the aspect of the existence within us. That is also aspect of God. And when this aspect is shut off, there is destruction.

The other side, if you see is the yellow line which gives us the aspect of creativity, of our mental activity and physical activity. Now both these aspects are represented outside in the gross. These are the subtle points. These are the undercovers by the left hand side sympathetic nervous system and the other one by the right hand side sympathetic nervous system. Now our evolution up to the point you are is shown by the white line that is there in the center.

Now the central line is called as Suṣhumnā, which represents, which manifests outside in the gross as parasympathetic nervous system. All right? So we have three systems within us, one is the left side one, which gives us existence, the right side one which gives us mental and physical being and the central one which

gives us our evolutionary state, for which we have evolved.

Now we must think why we have evolved from amoeba to this stage as a human being? Now if you are evolved with some purpose there must be some purpose for us to be *[UNCLEAR* unfolded]. As we are not yet perfected we have not known our meaning, we are you can say confused and worried.

So there must be some method God must have planted within us to be that. It must be His plan, has to be, because if He has created this creation, He is not going to destroy it.

So now what is that thing that is within us is this, the Kuṇḍalinī, this residual force which is placed in the triangular bone, which rises, passing through all the Chakras and pierces through the brain which we call baptism in the Christianity, that is the fontanelle bone here and then it enters, our attention enters into the subtle being that we are, by which we get connected with each other.

Now you can turn your faces I tell you, you can turn your faces. You all are like say birds and there is a string going through Me, but you cannot feel the string, you are on the bird, your attention is on the bird.

So supposing by any chance it happens, it's a happening, you, your attention goes onto the string, then you can pass into everybody's bird. In the same way the collective consciousness is established within you. It's not talking, it's not lecturing, it is happening, it's actualisation which is being promised long time back, that you are going to get your own Self-realisation, that

you are going to be the fruits and that you are going to be one with the whole is being promised by all the religions and all the scriptures.

Now why these religions look so separate, because the integrating point was not there, otherwise they are all flowers on the same tree. And they are taken away by the people, they say, this is my religion, this is my religion.

So they become dead and ugly, that's how the religions are formed, you see? But the basic point is that all the great incarnations, who came on this Earth, exist within us from all these centers.

Now let's start from down below, all right? The lowest point is the center called as Mūlādhāra Chakra. Now what is Mūlādhāra? Mūla means the root. It is the support, support of the root and what is the root, is the Kuṇḍalinī.

So this support of the root lies below, below the Kuṇḍalinī and this is the one that manifests the pelvic plexus within us which also controls sex. Now this center doesn't play any role in Kuṇḍalinī piercing, what you call *[UNCLEAR* chaida], it just lies there dormant down below and looking after the protocol of the Kuṇḍalinī.

On it resides the Deity of Gaṇeśha, who is the embodiment of innocence. There, from there the innocence comes forward. Now He, this Gaṇeśha has incarnated on this Earth as Jesus Christ. He is the One who is the embodiment of innocence and is the highest, the purest Incarnation. The reason is, because His body was also made of the principle of Brahma, means principle of, say, what should I say, from Brahmadeva *[UNCLEAR* what should I say] principle of Divine Power, I

say, for the time yet, because to that I will come to that later on, what this Brahma Tattwa is, all right? Now that is the principle, is, He is the embodiment of that. That's why His body was resurrected. Now this is a very important Chakra, because this is the center where the innocence is there. Now see what this Maheśha means to Me, now when We come to this center. To Me He is the jump of *[UNCLEAR* arya], Him is the jump of *[UNCLEAR* arya]. Now the center of, this center is that important making your seat, so you jump on your seat.

So basically that is the force, that is the force of Kuṇḍalinī. If that Chakra is harmed then it's very difficult to raise the Kuṇḍalinī.

So first you do is to finish that. You see, the chances of your realisation will be reduced by so many, he had this problem. He had this problem.

So many of you had, he had this problem. Who else was there?

Sahaja Yogi: Kate.

Shri Mataji: *[UNCLEAR]*.

Sahaja Yogi: Hmm.

Shri Mataji: He had this, they all had this problem. There was another gentleman whom I remember very badly who made it hard to bring it up. All right? So this, ah what's the gentleman, on the left hand side he is sitting, or the one who was your friend...

Sahaja Yogi: You mean Peter.

Another Sahaja Yogi: Peter *[UNCLEAR]*.

Sahaja Yogini: It's Peter who just came up so.

Shri Mataji: *[UNCLEAR]*. He had that problem, very bad. I don't know, he must have jumped too much. Perhaps he *[UNCLEAR]* for that, that's all right, but now it's better.

So what I am saying, now to hit up on that center which is the basis of your divinity, innocence. See the subtle attacks he has made, all right? So and then their Kuṇḍalinī is waiting there for the moment to rise. Now the other centers, who are also there, the green center, you see, is in the center here. It's, it manifests the solar plexus within us.

The solar plexus looks after all these areas on the stomach, physically and mentally it looks after other things, like say if you are a fanatic it is spoiled, if you are a fanatic it is spoiled. If, if you starve too much, fast too much it is spoiled, if you eat too much also, any extreme you do, it gets spoiled. It is also spoiled, you see, all the Ten Commandments that we have in the Bible are represented by these ten petals that are there. You see? Around that is that area where actually it exists in the stomach of God, We can say, this is the Bhava-sāgara. This is what we have to cross, you see there is a void, from there to there is a void and this we have to cross. And this is the thing which is crossed by the Kuṇḍalinī awakening.

Now what happens that around that, ah, that water-like thing that you see there, you see that is the one where ten, the primordial Masters were born, *[UNCLEAR]* primordial Beings. Now they were incarnated of innocence of all this ten aspects and they were incarnated on this Earth, say from Abraham, Moses, then We had, ah, Mohammed Sahib We can say, or We can

say Shirdi Sāi Nāth, then Nanaka, Janaka, all these people incarnated as Gurus.

Now what do they do? They, they, they give you sustenance, they give you sustenance. Now sustenance is, is, for human beings is different. For animals it's different. For example now this is gold, all right? What is the sustenance of gold, is that it is untarnished, it cannot tarn, you see? What is the sustenance of carbon, that is a valency, you see, it is just tetravalent, all right? In the same way, what is the sustenance of human beings that this Ten Commandments which are going to us have to be intact. If you miss that, then you get spoiled, your human being can catch if you lose this sustenance, all right? So this is what is religion, if you can follow, because, the English word I don't know, but the Sanskrit word `religion' comes to us from a word known as *[UNCLEAR* dhara eti sadhana], means `the one which is sustained', is the Dharma, is the religion, that sustains us, by which we become human. By which we become animals is the ani... is the Dharma of the animals. By which we become human beings is our sustenance. And this sustenance is maintained by the Gurus in that area and they look after us, they are born again and again, again and again to tell us about it.

They, people might say, what's wrong in drink? Why did Mohammed Sahib say, you should not drink, Nanaka has said, Moses said that you should not drink. Why He did this? Now there is a reason which you cannot stop it. If I tell you, don't drink, you cannot drink. I give you a very good reason for that, absolutely scientific, absolutely scientific, but you won't stop.

So what should I do? You see which is the other way is, why do you drink? First of all I should find out the reason for it.

I find out the reason that because you get bored, that's why.

So because you do not want to face the reality, you have an escape.

So I do it in such a way that you say face the reality. Once you face the reality, which is so beautiful, you start enjoying it, you don't even remember that you have to drink. People have to remind it and when you drink you get a stomach pain, so you just don't drink. Automatically you do not drink. You are not to be told, that you don't do this, you don't do that. That's not necessary. Just by raising your Kuṇḍalinī it can work.

Now all these Sahaja Yogis who are here used to drink, used to take drugs. They had given up their jobs, you are supposed to be seeking. Now they are perfectly all right, they have given up drinks, they are enjoying themselves, they have given many realisation, they are curing people.

So this can be done if your sustenance is put right. All right? The sustenance is also ruined by these methods. How? You see, they will tell you to be celibate.

Now the age of celibate according to all Indian standards is only up to, at the most twenty-five years, because till twenty-five years you are a student, studying with the Guru, there you lead a celibate life.

Then after that you have to marry for twenty-five years and marry `one woman and one man relationship' should

exist and you should live happily, have children and when the children are about five, six years of age they have to go in a forest and there lead a celibate life and studying. Only for the students is celibate life. But here in the student life also they will marry and when they grow up they will not marry, because we are confused. Now celibacy after a certain age has no meaning, it's a ab,... [MISSING.]... which is decided by Śhrī Kṛiṣhṇa and there are sixteen petals, which means we have got sixteen sub-plexus which look after our nose, our eyes, our ears, our throat, our *[UNCLEAR]* the joints and the tongue and all that and also that.

So this Viśhuddhi is a very important thing, because it's all our face, Viśhuddhi is all our face. Now if your left Viśhuddhi is catching that means that there is something wrong with your idea about yourself, that you are suffering from a kind of a guilt, maybe, or maybe that your relationship about your sister, or the sublime relationships you are not sure about it. You do not say, for example, a person has a bad Viśhuddhi.

Sometimes it maybe that he is having a bad time with his Sister. He is not treated very well. You see your sisters, can you imagine, your sisters to *[UNCLEAR* cry sometimes] and if you have a bad time with your sister this can work out. If you just say that I, I, I love my sister, finished, it comes all right. With very,

Sahaja Yogi: How about the brother?

Shri Mataji: Ah? A brother is, brother is right Heart, right Heart, the brother is right Heart. For mother is heart and father is also right Heart. You see, brother is right Heart and this is, left is, ah, sister. And also this points [Shri

Mataji shows] brother, but I won't say it is so much as brother as here [Shri Mataji shows]. You see it is a very *[UNCLEAR]* way, because your elder brother you can feel it in the right Heart and the younger brother here [Shri Mataji shows].

It's quiet, in details if you go it's very interesting to see all these relations be in such a *[UNCLEAR]* way. Why? Because you have chosen them. When you are born you choose your father, mother, everyone, you choose all of them. That's how family is very important, but the way the families are today, you see, I can't even tell for example if I have to tell him, you will tell Me, no, no, my father is a very bad man and he does this, he does this, he does... You see the whole system is spoiled because of the Dharma, because of the Religion, you see? A father doesn't understand his duties as a father. The son doesn't understanding his duties as a son.

You see, who had asked you to go experimenting with everything. They have also experimented with family life. With everything they have, be on our own, children are on their own. Now if you are on your own you are cancer, you have a cancer within you. How? Because the cell which becomes on its own has no relationship with the whole, is a cancer, say, is a malignant, say. Say, ah, say loyal is there Nābhī, they can't understand, supposing somebody says, I'm on my own, I don't observe any laws. All right, you better go to jail. That's what it is. In the same way when we start doing all these things without relating ourselves to the whole, we commit all these mistakes and by which we spoil our Chakras.

Now this Chakra that is in the center is, is on the cross of, We can say the, where the optic nerves cross each other, We can say optic, hmm, Chiasma as it is called. On that point it is a very subtle center, which controls your ego and superego, as you can see it... all right. And it controls your eyesight at the back. Now he had, say ah, a weak back because of his eyesight you can see that here [Shri Mataji shows] and this weakness, you see, was stopping the Kuṇḍalinī. First the Kuṇḍalinī was sublime there, you will get up a much better eyesight and even not Me it is backed out, come, because the light when it will start spreading here it will be absolutely a different point. I give you an example of this man, you see, he wrote a *[UNCLEAR]* of area, he was suffering from cancer and I shouldn't tell you, but I did cure him and he *[UNCLEAR]* cured. The secretary was here early, he told Me another story when I went to his house, the Presidents house and this first secretary told Me there is one boy who, one girl, she is gone blind, because there was fire in the house, you can say her eyes opened out, her eyes are open but she is absolutely blind and she cannot see and she just sees downwards.

So I said all right, that's it, let's have a look at her. She came down and what I found when she saw the fire some spirit went into her, because she got a fright.

So that was all setting down. Just as sure as you have a light, just like this she loses her fright. There was light in My head and in My hand and the girl started looking. Because she saw the stripes on my hat, you see, she was very innocent child, when she saw this *[UNCLEAR]* was

there. And then she said I can see it and she was absolutely cured, hundred percent.

There are many cures like that, but what I am trying to say, that it is only possible if you have a light yourself. Supposing you are not enlightened, then how can I enlighten another candle? So that's why I said, first of all get enlightened. Then we talk about it. All right? Otherwise there would have been at least *[UNCLEAR* cowing] numbers, I can't say. But at least eleven numbers are, I say we mean, are *[UNCLEAR* delated]. I have to deal with only two person and I couldn't sell it one, but another one did came to Me, thank God.

So you see that one, that is what, this was, I would never had another talking, all would have talked so much that there would have been no talk.

So I said, better let them find it, because it's a better idea so that I can talk to them and have some *[UNCLEAR]* all right.

So this is the Chakra which We have got here [Shri Mataji shows], it is, which is in the center, which manifests at the back and in front. Now in front this manifests where you have got a *[UNCLEAR* trunk].

Actually it can't be *[UNCLEAR* called] a center. We should say and this one is the Kārttikeya, that is one of His powers.

So Christ has come at this center and if he pierces from here than He is in the center, on the Optic Chiasma *[UNCLEAR]* there. He came here because He said, I am the gate. That is the gate, you can see that, He is on the gate. And She came here to show how to cross the gate.

So His resurrection is this *[UNCLEAR]* Chakra. That means you all can be resurrected. He had made the gate for us and we are all going to be resurrected through that gate. He didn't say, I am the destination. He said, I am the path and I am the gate, I am the door.

But He is not the destination. Now where is the destination? Is there, disappears the darkness. This center is to be opened out and that is the Mother's job. And if that is done, then only you have a meaning, otherwise it has no meaning. Any work that is not completed has no meaning. In the same way you have no meaning, you don't know why you are here. What is your meaning? Once that breaks properly then the vibrations start flowing through you, then you can see the manifestation. Within one minute you can start it, it's a very moment, you, out of you something will started growing.

And imagine, you can't partake it, too much vibrations of yourself, because you know, as I told you, TM is a horrible thing, that you should know who this fellow is, but some of the people came. I was so horrid *[UNCLEAR]* and *[UNCLEAR]* point out, it would not add to it. It's just odd, behaving like a wounded Mother, all kind of taking Her names, hate like *[UNCLEAR* endorsing] is that, very unhappy.

She is your own Mother! And She is the One who has lived with you all your lives, all your seeking. And She was just saying that I cannot come up and I am wounded. And there were *[UNCLEAR]*. She looks wounded and that's how I came to meet this horrible fellow whom you know.

I am not telling you any to befool you, if I tell you, he was shocked. He must have gone wounded *[UNCLEAR]* how to go back.

So when he started with his Mantra may I started giving you realisation to clear people. Otherwise you would have got caught up. And some of the Sahaja Yogis were very upset and they said, Mother what about these TM people? They are very pitiful. What do I have to do? I said, I know.

Now it is wisdom that you must seek God and then you come to Sahaja Yoga. Get your realisation first! Do not just start talking about it, with your *[UNCLEAR]* guest. Get to it, learn it, I will tell you all the *[UNCLEAR]*, everything I will tell you, every details about it. But now what his priority is, that also I will tell you. He takes you either to the right or to the left. With anyone, where will you *[UNCLEAR]*. Many here did sympathize. What happens others? Left hand side is the subconscious area and beyond the subconscious area is your gate to subconsciousness. There all these types you must try, horrible and bhoots and all that, they live there, there live everybody dissatisfied souls and they are all there.

As soon as you cross over it gets over. Now the names that he had given are the names of the left side bhoots hugged, that type of people are there. But with Christian names he has given all the left side names which again all start to the left side and for the grown up people on the right hand side, because when you are grown up, then your ego is developed and you start moving on the right hand side. That's why he has given you the other one. But it has only a meaning up to this, say for

example *[UNCLEAR]* all right? So I move on the, this side from the line, but after I need not, this is the main thing, they *[UNCLEAR]* is true, the rest of them are nothing, but just bhoots.

You tell people now for example, a Mantra *[UNCLEAR]* `you are raised up with pigs,' all right? It isn't a Mantra of Chakras, it isn't a Mantra of Deities, it isn't a Mantra of Kuṇḍalinī and whatever it has to do with a Mantra? Another thing and it is very simple to understand as I have told that before to you that supposing there is given a name or even one *[UNCLEAR]* say you go on saying: `Elisabeth, Elisabeth, Elisabeth.' It is too ridicule enough, you see? It's a *[UNCLEAR]*, finished.

Now I am talking about the Queen of the world, Queen of the universe or say, King of the world, King of the universe and you say all: `Rām, Rām, Rām'. Is He your servant? Call Him what an *[UNCLEAR]* to call Him? You have not even entered into the Kingdom of God, you are just talking for this, sitting down here. Who will be coming from servant to that place. There could be a very light in the name Elisabeth. I can *[UNCLEAR]* Queen Elisabeth is not going to come running, unless and until if you are connected. If you call somebody there it's a *[UNCLEAR* recombination] of servants, if you go there, you *[UNCLEAR]*, all right? But you are beyond that, maybe there is God.

So you have no authority to call Him, but again I say *[UNCLEAR* a Mantra has a meaning] it has no meaning.

All the Mantras have got a meaning, because *[UNCLEAR]* has a meaning. *[UNCLEAR]*. But if there is no meaning it is evil, even *[UNCLEAR]* but they say nothing like you, no

[UNCLEAR], nothing. In Sanskrit language it is *[UNCLEAR]* very scientific, every *[UNCLEAR]* has a meaning.

[UNCLEAR] without any mud, means *[UNCLEAR]*. Any name you take *[UNCLEAR]* has a meaning, every *[UNCLEAR]* has a meaning, everything has a meaning. It is never no meaning at all, that it has no meaning. Now he found out *[UNCLEAR]* has no meaning. At the most it *[UNCLEAR]* and the Kuṇḍalinī rises, all right? *[UNCLEAR]*. For example here it means *[UNCLEAR]* these are the sixteen and these are the sixteen petals there are, if you have any one of these spoiled, if you say with this *[UNCLEAR]*. But why do you go to that? I think, even if it is later on *[UNCLEAR]*, but what *[UNCLEAR]*.

***Contents: 1979-06-19*, Public Program, What Have We Done Towards a Higher Life, Caxton Hall, London, UK.....**

Every time we have some people who are new and I have to again introduce the subject, tell you about it.

We are here because we are seeking. We are seeking something of the beyond because we have a feeling within us that there is something that is beyond. But we have no guideline to understand what we have to do about it. In all the scriptures it was described that there is higher life, there is eternal life, there is Kingdom of God where you have to enter, that you are to be reborn. All this is Greek and Latin to most of the people and how to achieve it is another problem that faces us. For this we must ask one question to ourselves, `What have we done to achieve this human state?' From amoeba to this stage

how did we come? Do you know what you did, what effort you put in, how many times you were standing on your heads breaking your bones? Did you see any cockroach working it out? Did you see any dog doing that or did you see yourself any time? Have you any memory of that? What have you done? In any human behaviour have you seen that for doing anything important we had to do something about it? For example, we have eyes. We have them. We haven't done anything about getting them; they're fixed properly. And this nose being fixed just in the center, we haven't done anything about it either. All this that we are supposed to be, of which we are very proud, we think we are Mr. Such and Such and Such and Such you see, the Mr. Ego part. We must know first of all that this we have not done, we have not created ourselves.

What else are we creating? Let's see. We have created this thing here. Now this is all dead, from dead to dead. What living work have we done, anything? Can you sprout a seed? Can you, even one? Even one you can't do.

So that means we have done nothing so far. It's only a myth that we believe into that we do this and we do that.

Some people travelling by train, if they put their luggage on their heads and think that they are carrying the luggage, what will you call that? It is the same way, is our being created specially for a special purpose. You may call it God. You may call it nature, whatever you may call it.

But it is not done by you by any chance. Once you understand this then the second point comes in, how are

we to be Self-realised? How are we to be in that consciousness? So the answer is you cannot do it Sir.

If it is a living process, you cannot do it by anything. You cannot work it out. Is difficult to understand this proposition, but it's a fact that you cannot do anything living and you cannot do this most dynamic thing within you that you take your second birth. If you could accept this assumption then we can go further, that you cannot do anything about it.

So now we come to this conclusion that somebody must do it. The one who has done it so far is going to do it again. The one who has made this has also put a cord with it. He has made all the arrangements.

In the same way, the one who has created you has made all the arrangements in your machinery, in your instrument, in this living machinery. He has created you so beautifully, you can't imagine. And then here you are today just to be connected. And this can only be done through the Grace of God.

A light which is not enlightened cannot enlighten another light. If you could accept this concept about your seeking, then we can go further with it. But if you think that by standing on your heads or paying Me some money you can achieve your realisation, I am sorry, this is not the shop that sells it. This is a gift from God, is a Grace of God which is bestowed upon you, which you have to receive it. As you have received everything else, you are going to receive it also. But while receiving this being as a human personality you never said anything about it, you never questioned it. But when it is the Self-realisation, I find everybody's mind is very, very active.

Now, you did not do it through rationality. Did you go to books to know how to breathe? Imagine if you had to read about it to find out how to breathe, what would have happened to us? Half of population problem would have been solved just like that. Very easy to do that way, isn't it? But people just go and read books about how to get realisation. It's most surprising thing, I feel. How can you find it in the book, something that is living, which is to be actualised, which has to happen to you? How can you do it? But, you see, in our human understanding we are on our own, you see. Everybody is running amok, everybody is on their own. They think they have no connection with the whole. They are made by themselves. They are created by themselves. They are great people and they can run themselves very well, which is not a fact. You are a part of the whole and the whole has to decide for you how He has to enlighten you. It is He who has to make all these arrangements and it is He who has to bestow that gift upon you. This is Sahaja. Saha means with, Ja means born. It is born with you. Like a seed has got all the manifestations it has to pass through, all the maps that it is going to create, manifest, many trees that it has to go through in that little seed in that microscopic way, in the same way God has also placed in you long time back all the maps that you are going to be.

So your plans have no meaning compared to His plan. Can you plan even one seed like that, even one? [Aside remarks apparently referring to a member of the audience:] Just laugh it out. It's all over, all right? The joke is over. She is one of them who has been jumping for it. That's why she is laughing.

Now, so it is effortless. It is spontaneous. No need to grow horns for it and wear funny dresses like clowns going around very seriously you see, that you are religious people, you are this, you are that. Whom you are proclaiming? The one who has created you knows you very well, thoroughly well. You wear any dresses, wear horns, or wear anything, He knows you too well and He knows who is ready for it and who is not. Supposing you paint a leaf like an apple or like a flower, do you think it will become a fruit? In the same way, even if you paint yourself as seekers write down and they put something like nails into their cheeks and they do all kinds of things in the name of God... Oh God, I tell them why don't they have wisdom to sit down quietly? It is His job. He knows when to do it, when is the blossom time, how to do it. By doing all this, you have really ruined your instrument which is inside you like this.

Now you may say that, `Mātājī, how do you know about this one?' You should ask Me a question that way, `How do you know that there is an instrument?' I say that you should not immediately say, `All right, whatever You say is all right,' no. But it will happen to you that this germination will take within you and then you will start knowing how I know. But for the time being let us see that as if you have entered into the first year of science, then once you have got something in you then you can see for yourself what happens. But a boy, who is shy of going to school, or of college, is just standing in the door and the mother is pulling him in, “Come along. Sit down. Sit down." He says, “No, no, no, I am going away." Like that if you behave then what am I to do about it? So just

be open, come and sit down and I will tell you what is your being, what is the beyond and what you have to expect. And when it happens, you see for yourself, then only you believe into Me. There is no use having blind people because you have to be awakened. If you are blind people, how am I going to awaken you? So you have to be absolutely open-minded.

But, say, somebody comes from somewhere. He has read some book in Tibet or even Timbuktu. He comes to Me, “Mother, in that book such and such thing has been written." Now, am I to go and read all those books for you? First of all, leave all your books outside. That's the best way we can manage because most of you, I know, have read too many books and these books are sitting in your head and they will not allow any ideas to go into your head.

So you have to vacate it a little bit, little bit for Me also.

The other day I had to ask somebody to write all the books he had written and he took about fifteen minutes to write them down. Then I said, “Forget the books. Write the authors only." Still he was thinking and thinking and thinking. It is so horridly sickening here the way people go on reading everything that we get, everything that we get. Even if they see a parcel which is covered with a newspaper, they will read that. Every advertisement we'll read, every shop we must read, every... I mean such mad people, I tell you. They don't have to buy something, but they will read the value of that. All the time we want to read something. That's why, after so many days, somebody has written a book. I said, “All right, you read it because without reading you won't listen to Me.

So better read it." So this is a happening within us, which is spontaneous as I told you and this is the instrument we have within us. Now, if there is instrument or not you will not know. Like, in this room you come in, it's all closed, It's all dark and you cannot see anything and I tell you that go and speak on the mike. `Where is the mike? We can't see it. How to speak?' Then you come around groping for things here and there.

You may hold something as mike and start speaking. And you said, `I'm speaking to everyone there,' and there is no connection at all. It is all darkness. You can't see anything. Anything could be a mike for you. Maybe somebody's hand you might hold and say, `Hello, how are you?' and all that. Yes, you can do anything in the darkness. Anything is possible.

So it is necessary that there should be a light, all right? If there is no light how are we going to see? But it is difficult for human beings to understand that there is already a button within us which works it out. You don't bother about it. But the problem is they think they are going to enlighten themselves, when they are in darkness. How are you going to do, I don't understand that. But because Mister E g o, ego, is so strong that you cannot believe that you cannot just do it. It is nice to watch your Mr. E G O. He is an interesting fellow, you see and he comes to you in such a funny manner that he denies all the truths of the world and you take to something that's absurd. Like, if I tell you, `All right, you have to pay me five hundred pounds per month,' you will starve yourself, eat potatoes, collect that and bring it to Me and come down and sit down and you have to stand

on your heads. You will do that, three nights, three days together; you wouldn't mind. But if I tell you, `You don't have to do anything. You cannot pay Me anything. Just sit quietly it will work out.' You say, `What? She's useless, nothing. How can it be? She doesn't take any money, nothing. How can it be? It's absolutely useless.' So it is discarded.

This is the ego pampering that people have used in their propagation of ideas. Try to understand it. Ego can make an idiot out of you, I can tell you, absolutely an idiot out of you. And they know how to pamper your ego. They will say, `Come along. You are the Archbishop of Canterbury.' So you become Archbishop of Canterbury. They'll say, `Come along sit here. You are this, I'll garland you, you are Bhogānand, you are Dhongānand.' Indians understand the meaning of this. And they will put you into new garments. You'll say, `Oh, I have become such great saint, you know and this...' You'll wear a garland and this and walk about. What is that a sign of? Just tell Me. Only you feel like laughing at it. But they believe into it. They make you believe, you know, that you are great saints. All right, then you are great saints. You are awarded such and such great position. You think, `Oh, I am so great.' It's everything empty inside. When are you going to face up to yourself and see that, no, no this is not the way? There must be some genuine innate within us that God must have placed that we are going to get it.

It is He who loves us, He who is compassionate. It is He who has created this beautiful universe and He's is not going to destroy it. He will not allow you to destroy it, let the whole Satanic forces work out.

He will see to it that it is safe and that you get His powers so that you enjoy them. Like a father who earns all his life, saves his property, makes a beautiful home for the children for them to enjoy. In the same manner, you understand the Father of fathers; how much He must have thought of you, how much to give you, what bounties to pour into you.

So, this is the instrument as they, as you see them here.

This one is the cord as I said, the germinating power called as the Kuṇḍalinī. That is called as Kuṇḍalinī in the Sanskrit language because Kuṇḍala means a spiral, Kuṇḍala. And there are three and a half seeds placed within you and this is an energy. This is an energy which starts from here. This is a residual energy *[UNCLEAR* which has created the whole kingdom... created by God of the child.] It resides here. The residual one resides here for the last happening of your evolution that is the breakthrough in *[UNCLEAR* the awareness]. It is set down there very nicely placed in the triangular bone so that nobody can touch it; it is so well *[UNCLEAR* boxed] inside there. It stays there quietly recording all that you are doing in the searching. There it records spontaneously not because you belong to a certain clan or a certain club or certain dress, because you are a human being. Only the human beings have to surrender to the Kuṇḍalinī within them.

And this is through this Kuṇḍalinī only you get the desire to know of the germinating power. Within you all these centers are placed in such a way which you can see with your naked eye when the Kuṇḍalinī start pulsating there. You can see the pulsation of the Kuṇḍalinī also here. It

starts pulsating very violently in people who have an obstruction *[UNCLEAR]*. But in people who do not have any obstruction *[UNCLEAR* it does not pulsate]. But in this also, *[UNCLEAR* as it is,] as the people are very anxious, to have it; they will have it somehow. We have had as a demand *[UNCLEAR* if the thugs are] there.

So there is an *[UNCLEAR* aura/argument] when Kuṇḍalinī is there. But they said, “No, Kuṇḍalinī needs help with because that *[UNCLEAR* pulsating]." You cannot enter into this Kuṇḍalinī unless and until you are really authorized by God. *[UNCLEAR]* here outside this prostate gland where there is a pelvic plexus. According to them this center which activates or which manifests the pelvic plexus, there is the Kuṇḍalinī so that they say that is *[UNCLEAR* sex energy].

And it suits us very well to understand. Now everybody does sex in *[UNCLEAR* animals]. Are they going to get realisation faster than you? They don't have any sex education. Are they going to get any such state? How can it be *[UNCLEAR* insane]. *[UNCLEAR* This plexus] which is under our control.

It has to be in a place which is not under our control because it is spontaneous and can only be handled by an authority. Say, for example, I have something on which I have an authority. I keep it in a place where My servants can't touch and nobody can touch it. Only under My control, isn't it? Or should I keep it open to everyone? Then what is My control? But it is very hard for people to understand that it has nothing to do with sex. Sex is a different thing. It is the ultimate relationship with husband and wife. Kuṇḍalinī has nothing to do with it.

That's why it's placed below here *[UNCLEAR]*. When the Kuṇḍalinī pierces it doesn't even touch this Chakra. On the contrary on this center there is an embodiment of innocence which we call as Śhrī Gaṇeśha.

He is the one who incarnated later on here as Jesus. He is innocent and that's why innocence means in the purest sense which cannot be contaminated or destroyed by these things. That is the source of our evolution. But then I find they *[UNCLEAR]*. I met somebody a great psychologist. And he told Me that he went to India and he read about Tantric, Tāntrikas and was very much impressed by it. “Really." “Yes, they told me great thing that you can achieve your realisation through sex." If you go to some country *[UNCLEAR* to its gutters and its outlets and its buffoons], how can you understand the reality of that country? You do not go to any country *[UNCLEAR]* in a wastepaper basket, do you? But I don't know why these wastepaper things are even worse than that, are so much impressive to these people. I have nothing to say more about this subject because it's a sacred subject of *[UNCLEAR]* I agree *[UNCLEAR* if you want to have sex have it/with it, they want to have this happening].

Nobody has to run away from the sex. It is another style of *[UNCLEAR]* not only that they will say *[UNCLEAR]*, all right, let him enjoy the way. Why because in the *[UNCLEAR]*. And you take it very easily into your heads like that. Now it's a big warning today. You will know that all these things, either running away from the sex or running towards the sex, is not going to take you to your realisation. Only what is going to work out the realisation is God's grace. For this you can't allow *[UNCLEAR]*.

There was a gentleman from *[UNCLEAR]* who came to see Me on the way to the airport, imagine. He was just going to the airport, coming there to learn about Self-realisation, you can imagine, *[UNCLEAR* such a short time]. Of course, I don't *[UNCLEAR* do this by-the-way]. And he came there, on a running horse stopped for a while. And he would not listen to Me, see. And somebody saw this photograph outside *[UNCLEAR]*. What did he learn? He said, “He said that the Kuṇḍalinī is in the *[UNCLEAR]*." Oh God, I never said that. He wrote it down like that very nicely. And so many people started writing letters to Me. “Mother, when will you come here? You see we want to have our Kuṇḍalinī awakened." Because it was connected with a sex symbol, just imagine what absurd thing. Everybody was interested in talking.

So I told them, “What is this nonsense?" There must be *[UNCLEAR* a misunderstanding]. This fellow was out of his mind. *[UNCLEAR]* I don't know how *[UNCLEAR]*. They all stopped writing to Me.

They're not interested. Do you think God's temple is a brothel? What have we done to Him? How much we have insulted Him? You think.

Now the Kuṇḍalinī comes up to that center here *[UNCLEAR]* which I have told you last time is the solar plexus. It is very important *[UNCLEAR]*. I told you about these things *[UNCLEAR]* first the animal state *[UNCLEAR]*. I mean, that they *[UNCLEAR]*. Then at the human state when [they reach] they raise their heads *[UNCLEAR* start thinking of God/start thinking].

Animals don't think of it. They take it for granted *[UNCLEAR]*. There are many human beings are like that.

They don't know. They take it for granted and settle down nicely, morning read the newspaper, go to the office, come back home, go to the pub, come back home. All their life is lived like that. *[UNCLEAR* They used to/First they] die, again they are born, *[UNCLEAR* they used to die].

They have no seeking. There are many human beings of this kind. But there are some great persons who have been seeking, seeking and seeking for ages. Now this seeking starts at this level and the solar plexus is the one *[UNCLEAR]*. You start thinking about the beyond. It comes to us in our previous life, in many guidelines in many *[UNCLEAR]*.

Various incarnations tell us that there is beyond. For example *[UNCLEAR]*. There are ten primordial masters *[UNCLEAR]* the principles of *[UNCLEAR]* within us *[UNCLEAR]* all of them are there. All those *[UNCLEAR]* came as incarnations actually placed on this Chakra and are within us. These are the ones *[UNCLEAR]*.

So that's why we have to imbibe all these primordial masters, the real ones, I have to say. They *[UNCLEAR]* that there is a light beyond. This is all is a dream. Is all is myth the reality lies within us.

So we start thinking about this awakening of this dream.

The other day I asked the question, because I want to ask questions also, so that the knowledge is absolutely open. There should be no secrecy about it. I ask the question say that you can say that `Mother if this is true, then the second one could be also secondary.' But it is not. Because the findings of the secondary whatever they are like vibrations *[UNCLEAR]* can be used *[UNCLEAR]* and that is why it is not *[UNCLEAR]*.

Now these things have been described to us by many Gurus and, we can say, many great incarnations who came on this earth and they told us about how we have been conducting our life and how we should conduct our life, how we ought to live our life. All these great people and the scriptures have given us the idea that there is a life beyond, there is an eternal life which we have to achieve.

So the supply starts also from the people who want you to achieve that eternal life.

Now, the people who try to do that, first they must know that as it is a spontaneous thing you cannot pay for it. For example, how much money will you pay to sprout a seed? You don't put pennies there and pour water. This is the first principle we must know, absolutely. It is a gift. The second principle is that if somebody has to give us something then his life has to be above board. But many people like to cheat themselves morning till evening wasting their lives in the name of seeking. You must know that human life is the most important thing God has created and you have to find out your meaning. You have to get it. You are the ones who are going to get it and nobody else. They go into all kinds of nonsensical things in the name of seeking. Like, they will say, `All right, if you eat potatoes you will get God.' Yes, there are people who say like that but we believe into all these, we will starve ourselves and then die. Because as it is, the pocket is finished so you die. We have to live on a diet *[UNCLEAR]*.

Secondly, we have to know that when you get Self-realisation, you should get your own powers. You should

not live on the powers of somebody else. But you should manifest your own powers and that you should get Self-knowledge. How will you get your Self-knowledge unless and until your attention goes above you? Unless and until your attention can see you, how can you get your Self-knowledge? For example, now if I say that you are this light, you say, `No, Mother, we are not,' because you can see. If I say, `You are this chair,' you say, `No.' `You are this body.' `No.' `Then you are this thought.' `No.' You can see all that. But what is seeing it? The one that is seeing it is the Spirit is the Ātmā within you. Unless and until your attention touches that spirit and sees through the window of that spirit, you cannot understand what is the matter with you. If you are sitting in the house, how will you know what's the matter with the architecture of this house? You have to go outside and see. In the same way, unless and until your attention goes to that position from where you can see what is wrong with you, you cannot understand what is yourself is, what is your being is, what are your Chakras like. But the most surprising thing is that when it happens to you, when the Kuṇḍalinī rises piercing all these centers and opens out of the fontanelle bone, then you start feeling the vibrations flowing in your hands, is the actualisation.

What flows through you is the pulsation of the Spirit. And you can see the pulsation flowing through you through which you can judge your own centers and the centers of the others, because you jump into a new awareness called as collective consciousness. Actually, it is actualisation. It is not lecturing, “You are my brother; I

am your sister” till there is a war. As soon as the war starts, forget it. It's a fact.

It's an actualisation within you that you start feeling others within you, that you know that we are part of the whole. Not through your brain, but through actualisation in your awareness it happens. Unless and until that happens to you, you are not to believe anybody. We are seeking the wholesomeness, our wholesomeness. We are seeking our relation with the whole. We have to become the whole. For that, there is this mechanism placed within you and when this happens, you start feeling the whole. And this is what is you are seeking.

But actually what happens [is] that it works on you like a human awareness, you get another awareness which you can call as super-consciousness. But there are other consciousness which we can call as the subconscious mind and the supraconscious. Like in the past is the subconscious. Supraconscious is the future. That's on the left and the right. You can start moving on these lines. And there could be some spirits, some dead spirit, they may jump on to you and you will start behaving in such a manner that you cannot control. What is going to happen is that the Kuṇḍalinī rises very smoothly within you and gets that state. You become that. It is the becoming through this happening. We should certify and not anything else. Talking about it or giving lectures about it or collecting money for it, this is all absolutely nonsense. When you'll discover it, you'll be shocked.

So first thing you must know that you have to achieve it within yourself as an experience, as an experience, not as a shock or a sensation.

Some people feel very happy I told them, they went to somebody to see, they said, “What happened to you?" He said, “I was getting shocks all the time." I said, “What, shock?" “Yes, there was sensation about it." I said, “Will God shock you all the time?" I mean, imagine how they you expect such things to happen to you that you are shocked all the time? Another one was shaking all the time like this, you see, shouting all the time. I said, “What is all that?" He said, “That is what I have got now, Self-realisation." I said, “Oh God." Somebody was shouting like a... you can say crying like a crow, sometimes like a, like a lion roaring.

Are we going to become crows now after becoming human beings, or frogs, jumping like a frog? Why are we cheating ourselves? Don't you want to become that superhuman being? This human life is very important. Don't waste it. It's a misidentification. You have to become the higher personality where you feel the whole is the main point, where you can feel your own powers emitting by which you can cure people, you can give them mental peace and you yourself can raise the Kuṇḍalinī with your hand. It's so simple. Now people say, “How can it be? It's so difficult?" Yes it is. It is for people who do not know the job.

Now supposing you want Me to fix it up here, I cannot do it. I just cannot. I may fix it there or there; I don't know how to do it. And it will take four hours for Me to fix this one, I can tell you. But, say, Douglas knows the job. He does it very well. I have no problem because he can do it. If he can do it, I do not feel inferior to him. Why should you feel inferior if I know the job? Why do you feel

inferior? Immediately everybody will ask, “How do you do it?" But I know the job. You should see for yourself if I know or not. If I know it, you better have it. If you know some job, I do not feel inferior to you. In the same way, if I know, what's the harm? I mean, somebody has to do it. If I had not done it, you would have done it. But perhaps they selected Me. I don't know why. I have to do it and I can do it.

So it is better not to quarrel with yourself, misidentifying with your... with things which are not true, which are false and keep yourself away from the truth. Try to achieve it for anything whatsoever. It is most important is to know your meaning, to get your powers. What I do is just to give you the key. It is your own power.

It's all your own. It is your own right to get it. There's no obligation at all, nothing. Nothing in return.

It's just love that flows and works it out. You don't have to pay for it. You don't have to do anything.

You just receive it. It is a gift. Do not criticise it but receive it. That is the way it is.

Now this is the subject, as I said, cannot be covered in such a short time. And I have been talking and talking in various places, in *[UNCLEAR* Charlington]. I would say if you have any questions, you can ask. But ask, please, sensible questions. You see, not like, `In that book I have read something,' and all that, but something sensible. Don't try to show off your knowledge, because with your knowledge you have achieved nothing. If you had achieved, then you *[UNCLEAR]*. The other day one lady told Me, “I am all right. What's wrong with me?" I said, “Nothing, you go home and sleep, that's the best thing.

Why did you come here? That's the only mistake." If you are seeking, then all right, come as a seeker and then have it.

You do not know anything about yourself, where are the centers. You do not know about others. You cannot do anything about others. You cannot say where is the other person is moving, what is his trouble, what is his problem. And then if you think that you are perfectly all right then thank you very much, but don't disturb others.

So I would request you to ask Me questions which are sensible, which are good for your evolution.

I know who are the real seekers and who are not. And despite all that you will be amazed, Kuṇḍalinī awakening is blessed on everyone. But those who do not take to it, do not accept it and do not go about it, lose it. God is not going to fall at your feet for it. But I have seen, because in Sahaja Yoga there is complete freedom for you, complete freedom for you... And I am in My own complete freedom. That's why I respect your freedom. But that doesn't mean that you should try to disturb others. That won't be good. You have to be considerate about it and please ask questions which will help you and help Me. May God bless you.

Question: *[UNCLEAR]*.

Shri Mataji: I have already told you, My child, that you did not know anything about you and you became a human being. In the same way, even if you do not know through My lecture, you can become that and you get the light within. And then I'll tell you all about it. If you want Me to tell you all, all, every detail, you'll get bored and I'll be bored too, all right? So let's have it. Like I would say I

have done the cooking for you so you have it; enjoy it. And then I'll tell you from where I got this *[UNCLEAR* Gurupad], all right? Is that all right for you? Nothing to worry. You cannot know it through language. It has to work out. It has to work out within you and then you will know. And you'll be amazed how you will grow, how you will mature. We had a boy of sixteen years who came to Me only six months back and if you see his knowledge you will be stunned, you will be amazed.

Question: *[UNCLEAR]*.

Shri Mataji: See, it is not a power of electricity. It is a power that loves, that coordinates, that thinks.

Can you think of such a power that loves? So it's all right. You will see it and work it out. You'll be amazed how it works, that it starts flowing through you, all right? Then you, you, somebody is suffering, he's got a pain, you just put your hand there. It's a state which is described in the Bible, all right? Sit with your hands like this in any case when the questions are asked. Put your both the feet straight on the ground. Just, just stay. You need not be very serious. Neither should... you shouldn't be very frivolous. Is the, is the thing of play, you see. It's a play of God.

So it happens, nothing serious. If it doesn't happen also today, doesn't matter. I am going to be in London for minimum six years.

So you can have it. See if it can happen in a second then why should you worry? It is going to work out. Please put your hands like this, just like this. You may close your eyes if you can.

Some people might get little utter in the eyes. There's nothing to be worried about it. Keep your eyes open. That means your eyes are very tired; just then keep your eyes open.

Now you watch your thoughts. Just see, ask your mind, `What are you thinking?' Just watch your mind, what it is thinking. If it is blank then the second step you should see if you are getting any Cool Breeze in the hand. Which means the first one where you have no thought. And the second one, one may feel heat in the hand or tingling in the hand or may also feel a numbness. But after a few minutes you will start feeling the Cool Breeze. And it works so wonderfully that second time you come I won't recognize you, such a change that comes.

Now those who are feeling Cool Breeze in the hand please raise your hands, all of you. Those who are feeling Cool Breeze, all of you. What about the Indians? [Hindi.] Again let's see, good. Again let's see, good. It's working out, very good. It's working out, good. See, it will work out just like the tree, if you see the blossom time the flowers are turning into fruits, you see. Gradually it works out.

So leave it alone.

It should work out. If it has not, there's nothing wrong, just allow it to work out, just allow. It's the greatest thing that should happen to you, just allow. Close your eyes it would be better because when the Kuṇḍalinī rises, you see, eyes get dilated.

So just close your eyes. You'll feel better. Just close your eyes.

Liver, very bad, horrible liver and suicidal tendency; heart, very bad. You look after him. He's your friend.

Do not disturb others. Keep quiet. Be quiet. You have to be there for five to ten minutes at the most.

Please close your eyes.

Please close your eyes if you are asking for something eternal. Be humble about it. Be humble about it.

You say the mantra of Gṛuhalakṣhmī. All of you should keep your eyes closed. Now those who are feeling Cool Breeze raise your hand. All those, all those who are feeling Cool Breeze raise your hands.

Good.

Are you feeling? Not yet? They'll all come and see you if you are really that or not, so nothing to worry.

If you are not feeling it's all right. If you are sure you are not feeling then raise your hands. If you are not feeling, you are sure, please. Who else? You, what about you, are you feeling? Are you feeling? Are you feeling any Cool Breeze in the hand nothing? This lady, nothing? You two, three and four. [Hindi.] All right, you got it, Cool Breeze, yes. Are you sure you got it? Good.

Have you been to some Guru? Have you been to some other Guru or someone? Nowhere, nowhere whatsoever? Have you been to someone? Have you been? It's all right.

So somebody should attend to them. Come along, just see. Now you come along. You just get up and see for yourself the powers.

Contents: 1979-06-20 **Talk to Sahaja Yogis, When in darkness, Dollis Hill Ashram, London, UK**

Then he starts treating people. Then he passes negativity more and it starts appearing to be something good, you see.

Sometimes you also feel such a desire to acquire more powers because these spirits are very cunning and they establish that kind of an atmosphere.

So one has to be careful. You see, there's a regular warfare going on. And that's why we have to just keep our spirits all right. And cowardice has no place in this war.

The whole thing will work out very well if people are identified with the truth. But truth, as you know, is very difficult to identify with, very difficult for human beings, absolutely next to impossible. If you tell them to be idiots, they'll accept it. If you tell them to be stupid, they'll accept it. Any sort of a thing that makes them look absolutely donkeys, they will do it. If you tell them to be false, they will do it. If you create any atmosphere of falsehood, they'll accept it. But the truth? Very difficult, very difficult. Even you may know that some people will see My photograph, all right? And they get the Cool Breeze. But when they see Me fully, they cannot. Because when they see the photograph there's a lot of darkness still in them.

So they believe into Me because of that part of that is darkness, because I'm just a photograph.

But as soon as they see Me they just don't want to accept Me.

We had a very nice place in Delhi. I asked Gregoire to go and speak to the girls of Delhi University, him being a young white person and handsome and all that. They

were all very much impressed. *[UNCLEAR]* when he was saying that there's somebody like that they were feeling the vibrations all right. But when they came to Me, they never felt any vibrations. Just imagine, from Gregoire they were feeling, not from Me. But then they recovered from it and now they are much better off. This was the thing.

So because of this, you see, the people who represent darkness and falsehood are more successful. The spiritualists are much more successful than a saint.

Someone makes a comment: I never had to pay any money.

Shri Mataji: This can be also because they do not know; they're well intentioned and they think they've got powers. They assume it. And by that they have a satisfaction to say that we are doing good to others. But they do not know the know-how, you see. That is the point because here the people are not that cunning as we have in India. If they know that they are doing harm they will not do it. We have very cunning people in our country. Even if they know they are doing harm, still they will do it if they get some money out of it.

So they haven't got any conscience about it at all. Here if the people see that they have done good to someone then they start believing it, you see, thinking they have powers, this, that.

Because sometimes also they get a vision, sometimes they get a feeling. All these things can be there due to these spirits coming in, you see.

In India it is a very common experience of many people. They worship a deity all the time and suddenly they find

that the garland that they put into the neck of the deity gets up from there and comes into their own necks. Then they think, `Now God has accepted us as great saints.' This is their idea. Now it is nothing but some dissatisfied soul, you see, puts it on them. And they start believing into it, that it is God who has done it. Then they will start a big place and they will announce to everyone that, `I am a saint and this will happen and that will happen.' And people are also impressed you see, with this kind of thing. And they would again ask this thing to happen.

There are people who start getting this red kumkum from their hands, you see, flowing.

So people believe into it. They think that yes, must be something great otherwise how can this red powder flowing from their hands? Or sometimes ashes start [owing]. And we have got, say in Bombay [Mumbai] we have a temple, we have a temple of Mahālakṣhmī and they think that Mahālakṣhmī temple is the place where the Goddess resides. No doubt there is a very genuine temple, I would say not temple, but even the statue is absolutely genuine. But the people who are there are so funny that they get hold of some maid servants you see and then spirits comes into them. They start doing, “Hhhmmm, hhhuuu” like that. This is called as *[UNCLEAR* Dhagini Terrini] means there's a big pot you get for water. And in that water they go on saying, “Huuuun, huuuun” inside the water. And they get those spirits into them and then they go on, “Huuuun, huuuun” like that. All the people go on like that, all these maid servants. And then these people come and ask them questions. Like what is the horse we are going to get? Where is my

brother? All this and they answer. Then they believe into it.

So they get some money. But these women are horrible women in their own lives and they are always sick and they are very unhappy. But they believe into it. They believe into all these things and they do it. And while doing it, they don't know that they are doing anything wrong but they get sick and they are very, very unhappy and ultimately they die a very bad death.

There was one like that in Poona, whom they called as Mamaji, means uncle. And he was a very, very famous man in Poona. Even the police used to use that man for doing this spirits' job. But they knew that these were spirits and these are not Gods. Only these women, the way they do it, they think it is the Goddess has come into them. Now Goddess should have some sense to come into these horrible women, isn't it? But people don't think about it; so they believe into it. But this man, this gentleman who was in Poona, because I was staying with the police commissioner there, the police commissioner called him.

And so he came and he told Me, “Mother, I really wanted to meet You for one reason that I'm now fed up of these spirits that I've used and if You could get rid of them I'll be very happy, because now I'm being tortured by them. And I know what sort of a death I'm going to have. They are going to eat my flesh one by one and I'm going to die much earlier before my death, the way they will torture my life." So all this, you see, he was frightened about because he had seen other also people who did this kind of work, Tāntrikas, suffering.

So he was very much frightened.

So I said, “All right, then you ask for the Parama, means the highest. You ask for that superior thing, superior most." He said, “All right, I ask for it." I said, “All right, say thrice that you ask for it." He said, “Yes, give me that, Mother. Give me that. Give me that." I said, “All right, I give you that." And he got his realisation.

So he got the vibrations and all that.

I said, “Now you have lost all these horrible bhoots and their powers and now you have your own powers coming in and they will act. Your own powers will act which you can be able to manoeuvre and help others." He could not believe in Me you see. He thought that whatever he had for twenty-five years, how can he get rid of them just like this? So he went to the police commissioner and told him that, “Oh, Mātājī is telling me like this. I don't believe it. I can always call the spirits." The police used to use him you see, for detecting crimes and things.

So he said, “All right, if you think so why not call one of the spirits? Say your mantra." He started saying mantra. Nobody would come in. He tried for half an hour, nobody would come in. He said, “Do you mean to say I've lost all that?" He said, “Yes." He said, “Now thank your stars you will have better death at least." That's how it works out.

But even in Sahaja Yoga you will be surprised, in the beginning of Sahaja Yoga, even in the beginning of Sahaja Yoga...

So it so happened that I went to America. Before going to America I told this lady that, “You are all right but your Guru has been doing all these tricks of spirits.

So you will get those spirits into you and it will try to entice you, because they don't want to give up their people. They have no freedom and once they try to get out, they just try to again entice you." So she told Me, “No no, You just don't worry about me Mother I will keep myself all right." Then you know, in her own house she started a center, put up My big photograph. And people who come to her and she started first giving them Sahaja Yoga and this and that. Then suddenly she started feeling something falling from her hands and they were some rice, the rice which is being reddened by this kumkum. We call it as Akṣhata. And she was so surprised at it that it has started falling from her hands. And gradually everybody was surprised and they said lots of people started coming to her. Then they started asking her questions like, “Where is my brother? Where is my father? What is the horse?" this, that. And she started answering that, that, “You know this horse is going to win this race” and they won that race.

One fellow had put lot of money somewhere and he had forgotten about it, in a big house.

So she told also where is the money. They were all very much impressed, you see, because they are very materialistic people. They are only interested in what money we are going to get or what health problems they have.

They are not interested in Self-realisation. Very, I should say, low graded people they are.

So they were just worried about this, not worried about Self-realisation. And all such people started coming to her who were not interested in Self-realisation, but in all

these things. And she became very popular; she became so popular that there were, sometimes used to be three thousand people. And she had to take a hall and this and that.

And I came to know about it somehow within Myself and I immediately sent a telegram saying that, “Please stop all that nonsense and please don't do all this." And she could not believe Me. Then when I went to India about a month later, you see, she had not yet stopped. And by that time what had happened, she said, “No, Mātājī came to me and She told me that to carry on and I saw Her standing before me, She said so” and all that. In that short time that I was there, I mean one month or so I was not there, she started using a big birch you see and a big stick to hit people, to take out their devils, she said. And she used to hit them back very badly on their backs. And it was so horrible that some people broke their backs and all sorts of things happened and she was using a stick. And sometimes a very flexible one, you see, so that they would get marks on their body. By the time I reached, you see. And she came to see Me and some of the Sahaja Yogis joined hands with her.

It was so silly that I just could not understand how these people all joined hands with her. And then she came to Me and she said, “I've started a very good organization in Your name Mother. You must come. You must come." So I told the Sahaja Yogis, “None of you need come. I'll go Myself." So I went down. She came and she opened the door of My *[UNCLEAR* thing] and she washed My feet and lots of water she brought and she then washed My feet with milk and all sorts of things. I was just feeling very

embarrassed you know, of the whole thing. I didn't know what to do. I went up to the room and she made Me sit down there and all these people were singing My praise. It was very embarrassing. Everywhere I could see all these horrible, these spirits sitting down there, you know and mocking at her. I said, "*[UNCLEAR]* you are going to *[UNCLEAR]* great *[UNCLEAR]*." And you know I didn't know what to do and how to tell them that they. And then they started, "Hoooon, oooon." I said, "Had it now here." I said, "All right, I'm all right. I'm going back." She said, "We'll do your Pūjā." I said, "No, no, you are not well. I'm going back home, you come and see Me." She was very happy. Next day she came, she thought I am going to say, `Oh, bravo. You have done very well.' So when she came and sat next to Me I said, "Now see." She said, "Mother, see how many powers You have given me. I am so powerful." I said, "Really? I must say you have some powers isn't it?" She said, "Yes." I said, "All right, will you tell this gentleman about him?" So she started telling him that, "You were born in such a place and you have a house like this." He said, "Not me. It's not me, you are telling about somebody else." And there was a lady sitting there. She said, "You are a person who has got a clerk in your business who is like this, whose name is this." She said, "I don't have a business. I don't have a clerk." She looked at Me. She said, "Mother, have you taken away all my powers?" I said, "If they were your powers I would have respected you and loved you. But these were somebody else's powers. As soon as you have entered into My house they have left you completely. And now you go back you can get them back again

unless and until you say that I want the eternal, the eternal and eternal. And after this you have to be very, very particular and watch yourself, your attention, whether you are accepting these negativities or not." She said, “Yes, I want the eternal, eternal and eternal." She was all right. She went back home and she was all right for about fifteen days.

But you see, popularity of that kind is very difficult. To avoid the temptations, you see. That's why it is said, “Lead us not into temptations” with that same thing, “but deliver us from evil." The same evil, because evil is standing in every corner and watching us. And she fell into this. And when she fell into this, she started another organization of her own. She started this and that and she is so *[UNCLEAR* frantic]. Nowadays, for your information, she is a very serious patient in a lunatic asylum.

So human beings are like that. They take to such things. I mean, that time only about one hundred and fifty or two hundred people used to come and meet Me, while she was getting three thousand. People want darkness, they want falsehood, they want that somebody should hoodwink them, they want somebody should befool them. They want to live with the befooling, you see. And those who know this and know how to handle it, they will just keep you on the run, you see. They will keep you on the run all the time that they befool you from this place to that place and that place to that place.

Now, there can be people who are extremely simple-hearted. But the simplicity goes to this limit that they

cannot recognize the reality. You have to be in the center. Otherwise you can become a simpleton.

And that simpleton-ness can really be very killing. But if the person is say, very intelligent, who relies on the intelligence, then they will be *[UNCLEAR* unreal]. They'll pump up your ego. They'll do this and do that and somehow or the other they will get you there because they are extremely cunning people.

They are the embodiment of cunningness.

So you cannot outwit them because whatever intelligence you have is limited while they have such a lot of intelligence of such a crooked nature that you cannot go to their level. After all, you have your conscience with you.

So they have no conscience. They play about so much that they really hoodwink you and you do not know about it.

And that's how you will find that all the incarnations who came on this earth were killed, crucified, poisoned, like Mohammed Sahib was poisoned, or harassed, or sent to forests like Rāma and Kṛiṣhṇa tortured by many Rākṣhasas who went to kill him. All sorts of things. I mean, there is no incarnation who has not suffered.

So that now people think that if you do not suffer you cannot go to God. See this is another madness people have, that you must suffer to go to God.

So they are all carrying the cross. It was for Christ to carry the cross, not for you.

So there is no need for you to be that miserable and take the sufferings of the people. There is no need at all to

suffer. There is no need at all to unnecessarily torture your bodies, unnecessarily torture your being to such a limit that you are absolutely useless for the day when you are going to be crowned.

So this is what I tell you, that falsehood is easily acceptable to people. People accept falsehood with such gusto and with such force and they do not even see what is happening. They just rush to it because we have lived with it. First of all we have lived with matter. We are identified with it because we have lived with it, because we do not know what is the truth. We have lived with untruth. We have lived with the dreams. We have not lived with awakened state. We are not yet identified with that awakened state. That's why you are awakened, then you go off to sleep. Again you are awakened; again you go off to sleep. You are more identified with sleep than with awakened state. That's why it happens all the time.

Sometimes people say, “Mother, Sahaja Yoga also when we get realisation again we go down." But what can we do? You see, it's not the responsibility of Sahaja Yoga that it should just shoot you off to that place. It is also your responsibility in a way that if you have had problems within you and there are pouches and ditches where you are physically hurt, mentally hurt, everybody hurt, so then what happens? That power which has really touched on top goes back and tries to stand up. It happens like that so nothing to feel bad. It will again come up. It has to make your instrument all right because your instrument has gone into horrible things.

Especially very funny habits one develops by these horrible devils coming into them. Even a person, if he

drinks too much, then know that he is possessed. If a person he talks very much, or he jabbers, or is harsh, then know that he's possessed. All the time if he has a habit to snap at someone, shout at someone, or strict at someone then know that he is a possessed man. Or if he has a habit to be quiet unnecessarily, you see, tries to be quiet all the time, then know that he is possessed. Any extreme behaviour is only caused by spirits. Actually what happens that when we go to the extremes our human awareness cannot bear it.

Then what happens that we just ask for help from outside. And there are many busybodies around. They just enter into you and start munching. There is no need to strain your being so much, to go to extremes.

You have to be just in the center.

Actually, this country or any of the Western countries, I thought, could have been very good for you because you are saints and that you would have lived with a very temperate *[UNCLEAR* temparent] life.

There was not such problems as we had in India or in any other developing countries. I thought you will be much better off here, but on the contrary what I find: the material life that provided everything for you made a slave out of you. You even have habits of matter. Now when you have habits of matters there are some other habits can be put into you. And the habits that are put into you by these...

Any man who has left no sense of, you can say, the Dharma, or of his balances is a man who is possessed.

Anyone who is doing a crime which he does not understand is also possessed. Or a human being, say a

man having a relation with a man, is possessed condition. If a woman has relations with a woman, it is a possessed condition. It is not a condition of a normal person. And human beings have to be normal human beings. If a woman, if she doesn't care for her chastity and she leads a fast life that means she is possessed. If she goes about with many men that means she is possessed. If the men do that they are also possessed. They cannot be normal people who do all this.

You see, whatever are the sustenance of human beings are also the powers of human beings. Like that we can see the people who are in the center, the people who are sustained, they do not have all these temptations. I mean, they just don't like it; they are just normal people. And that is what one loses gradually by doing extremities. And you don't even realise. The whole society could be like that, possessed, with ideas. We can see what foolish things we are doing in this country. I know in India they do all sorts of nonsensical things. But like telling lies and cheating people, fraud and all that is very common in India.

But here the other things are there. Like the way we are wasting our energy in nonsensical things about sex and about flirting and all this nonsense. Flirting is nothing but a virus infection of sex. You see, your eyes are caught up. Really, it is the infection of the eyes and it comes into the eye, you see.

Then you start looking here and there. You don't know what you are doing. Flirting, if you ask them they have no joy in them. You just see round, you see one face to another, one woman to another. Then the woman got it,

if the woman gets it you know. You are just looking like this. You don't know why. It's a such a waste of energy. Actually, I didn't know what was flirting. But once when I went to America, in seventy three, a young boy came to Me and he said, “Mother, why do I look at all these women? I waste such a lot of energy. Why can't I keep straight? What is the need to look at them?" They do not know anything. Any woman passes. Then the woman also would dress up in such a way that she would attract *[UNCLEAR]* others.

So that, you see, this is also another kind of fraternity working. And the whole game starts. You find even in places like people are above sixty years, they do the same nonsense.

Something surprising that even they are not mature, because if you get this poison into you then you do not mature. It's like any fruit, you see, which is infected cannot mature. It's an infection. When it comes into you, you do not mature. That's why you find even eighty-year-old people behaving like, just like silly young twenty-five-year-old, you see. That sort of people you find so common here, where you feel so ashamed and embarrassed. When a eighty-year-old woman starts telling you about her love affairs you just don't know where to look. And it's very common; they boast of it and they talk like that. Their talking is so funny that you can't imagine. It's most embarrassing, the way they talk about things and the way they live.

There was a lady who told Me, she is a lady from a good family and an ambassador's wife and she told Me there is a very great writer here, she was about eighty years of

age and she writes lots of books on philosophy and things.

So she invited this lady, the ambassador's wife, for a lunch party. And she said, “Why lunch? I could come for dinner with my husband." She said “No, no, no, I want you for lunch and give you a nice time. I'll get you a boyfriend." She said, “Are you joking?" She said, “No, I have one of my own, about twenty-four years. Of what years' age do you want?" She was shocked. She said, “What? I don't want all that." She said, “You must know. You see, you women are no good. Eastern women are no good. You must learn how to enjoy life." She said, “I'm sorry I'm not learning that." She just put down the phone.

Now this lady is writing books on philosophy. See the stupidity to which people are doing. And she is one of the most successful writers in England. I don't know her name. She didn't tell Me the name. But this is what it is. She is successful because she is spreading darkness, because you know people want to live with whatever they were in. They were in darkness. They were just matter. See, this dead matter is just darkness. It has no awareness in it. Then the animals have little bit of awareness. And they come to a point when they are human beings. They have passed through millions of years with that ignorance and that darkness and they more adhere to it than to something that is beyond. They only evolve because God's grace is there. Otherwise they would never have evolved. Because God has put some sort of a seeking in their stomach that for food, for other things, they start evolving. And when they start evolving they reach the stage of human consciousness.

Now at human consciousness if I have to say that you have to face the reality, why should you? You think that if I have to face reality then I have to work for it. Because that is another thing you have done so far. You think that you have done something all the time to achieve something. If you have to achieve something then you must put in effort. Then you do not want to take that path when you were dark, that we have done nothing to become a human being. And that if we have to go further we are not to do anything about it. On the contrary you start running fast, very fast and if you know the place that you take two running jumps and go to hell. It's like that, for example and you speed up so much on that that you land into difficulties. That's why it is necessary to understand that you are human beings. At this time you are given freedom, absolute freedom, because you have to see your own evolution. Because you are free you can see. If you were part and parcel of God and if He had done for you then you would not have seen it, like animals have not seen it. But this you have to see and you have to be aware of it. That's why you have been given freedom.

If you are not away from Me how will you see Me? And this is the reason you were separated from the whole, so that you can see that you become the whole, while the animals do not see it because they're dark. They are part of the whole, they are looked after, they live like that, they don't get ego, they don't get superego, they do not speak up suddenly, they do not do all these things, as you do. They do not have insurances. They are sensible, we think.

So we go down to them and want to learn something from them.

And what do we learn from them? Their sex behaviour, imagine. This is human brain, you know, specially made. We are clowns. The way we look at things I don't know how. Whatever is to be done we just do in the other way round. Like what you have to learn from animals that they are one with the whole, the trees are one with the whole. When there is spring the trees will bring out yellow flowers, when there is the summer they bring out the red flowers and that's how they express the colour. While they are looked after whether they are here or anywhere, they are looked after, the nature looks after them. There is a circle between them. If the trees have the leaves they emit carbon dioxide. Then that has to have a circle again.

So the leaves have to fall down into the ground because nature must take nitrogen from them and must replace it back to them, to nourish them again so they can go into that cycle of movement and from how it moves from one end to another. How carbon dioxide goes into the air and how it is again reconverted back and how the whole thing is worked out in a cycle is done, but they do not know all about it.

They do it blindly; absolutely blindly they are doing it, because they're blind, because they don't need to know. Like the small little babies and puppies of the dog, if you see, they are blind; they don't know how to go about. They just feel their mother and just go and start sucking the breast and take feeding.

You've seen them, very sweet ones you see. They can't see anything. They just smell something and they go down there and eat.

So the mother looks after them at that time and she does everything that is needed even when they are blind.

When you are also little children, when this is not covered up, closed, your mother looks after you.

Your father will look after you. They treat you just like a part of them all the time. All the time they are worried about you. Not in modern times, of course. Modern times are one of the most convoluted times. But they used to do that. But you are grown-up. Then they give you freedom to know that you are grown-up. And that is how God wants you to know that you have evolved. You have received your realisation. That you have become what you have become, because you have to now really re-manifest God's powers. This is the thing we have to understand. And then we should know what is our role in life and what are we doing, where are we, how are we placed, what is our position. This should give you the complete energy to get to the sap and work it out.

May God bless you.

***Contents: 1979-06-25*, Public Program, Seeking the Life Beyond, Caxton Hall, London, UK**

Only think I would request you not to get into Siddhi. Try to control. If it happens, I think best thing is to go out for a while. Because I do not want others to be disturbed in the hall. Though I will try to control. [Pause.] You are all here because.....

Contents: 1979-07-00 **Phone Conversation with Linda Williams (could be end of Jun)**

[Linda Williams returned to Scotland to an ocean of problems. Shri Mataji calls and Linda informs Her that she feels too far gone and that Shri Mataji could not save her. Shri Mataji replied if Linda does not face herself then it would be another ten thousand years before she would have another chance.] Linda Williams: Please do anything, anything at all, to put me right.

Shri Mataji: [asks Linda to move to London so that She could work on her and help her]. You must always do one thing, just trust Me.

Contents: 1979-07-02**, Public Program, We are all Seekers (We Feel there is a Purpose in Life), Caxton Hall, London, UK (other dates and 07-10).....**

We are all seekers. That is to say that we all feel that there is some purpose in our life. That we realised that we have not had our fulfilment, that we know that we do not know why God has created us.

We also do not know for definite if there is a power that is called as God's power, His Divine Power. It is said that, in all the scriptures, that the Divine Power permeates.....

Contents: 1979-07-08 **Guru Pūjā, Dollis Hill Ashram, London, UK**

Today is the day of Guru Pūrnimā, this is a full Moon day, that's why it is called as Pūrnimā. The Guru has to be like a full moon, means completely growing, completely matured.

There are sixteen Kalās or the phases of the Moon and when the complete Pūrnimā comes in, the full Moon day, all the sixteen Kalās are completed. You also know that in the Viśhuddhi Chakra there are sixteen sub plexuses. When Kṛiṣhṇa is described as Virāta, He's called as the Sampūrna, the complete incarnation of Viṣhṇu's aspect, because He's got the sixteen phases completely done.

So today's number is sixteen. Six plus one, seven.

Now we have to understand the importance of Guru. Why should we have a Guru when we have God? We've got Shakti, then why should we have a Guru? What is the need to have a Guru? Guru means `the weight', the weight. We get our weight from the magnetic forces of the gravity of the Mother Earth.

So Guru means gravity, a gravity in a person. Why do we need a Guru? Because to know God is easy, specially in Sahaja Yoga, to be one with Him. As soon as you get your Self-realisation in Sahaja Yoga, the modern Sahaja Yoga, immediately you become entitled to give realisations to other. It was said that Guru is the person who makes you meet the Divine. That's not true, because any Self-realised person in the Sahaja Yoga can raise the Kuṇḍalinī and can give Self-realisation to others, immediately after they have touched the Sahasrāra or opened the Sahasrāra. But normally a realised Soul cannot do it. Any born realised Soul cannot do it on its own, it has to have authority of Me as I am today.

That's why it was said that Guru is a person who makes you meet God; he raises the Kuṇḍalinī and makes you one with God. Because in those days when the Gurus were Self-realised, when the Gurus were realised, they

had the authority and power of raising the Kuṇḍalinī only after they had reached a very great state of evolution, complete purification, complete detachment.

So it was not possible for people to give realisation when they just touched realised state. Most of the Gurus in the olden days started by first cleansing the people. First cleanse them, one by one, raise the Kuṇḍalinī, brought it to every Chakra and then gave them realisation. It was a different technique altogether. You can say it was a bullock cart technique.

That's why one mantra was given for particular Chakra where was the problem, where the Kuṇḍalinī was stopping. For about, some people used to get it for even for ten years they would work out on one Chakra. I've known people who have been working on Āgñyā for ten years, twenty years. But you know in Sahaja Yoga we clear it out just like that. That has something to do with your particular Guṇa *[UNCLEAR* ulterior].

So the first conception that a person who makes you meet God is the Guru. Has to be little bit advanced because for you now it's a child's play to raise the Kuṇḍalinī and make them one with the Divine. But still you don't become Guru in the Sahaja Yoga terminology. Even if you have Vikalpas, you have doubts about Sahaja Yoga still you can raise the Kuṇḍalinī. Even when your Chitta, attention is not clear-cut still you can... the pure truth, how? How it has worked out that way, so beautifully? It has worked out I would say at this juncture, maybe later on I will tell you. But it’s pure Divine, which is not contaminated by whatever state you may be, its flowing, absolutely pure Divine. With others it was

different, they had to cleanse it, clear it out. As an instrument you are perfect, but as a Guru you are not.

Whatever maybe your defects or whatever you may be lacking, you raise your hands the Kuṇḍalinī will vibrate at your beck and call. On your fingers it is going to vibrate tremendous power. You can ask anyone they'll tell you they are surprised and jealous of you. They can't understand that how by raising your fingers that you are perfect instruments because you are created by somebody very perfect.

But you are not perfect Gurus, that one has to understand. And that is why you need a Guru to tell you that what is percept.

Now as I told you that Guru means gravity. You cannot say where is the axis of Mother Earth is? You cannot see it, I mean you cannot see it, you cannot feel it. But they say there is an axis on which Mother Earth rotates. It's an energy, an energy on which this Mother Earth rotates. In the same way you have an axis, which is your Suṣhumnā, which gives you the gravity.

The first important thing for a Guru is that your gravity point is one, everything centers on gravity.

Unless and until your attention is completely fixed on to that gravity point within you, which is called as Dhruva -*'constant'*, in the fixed point, you cannot become a Guru.

So the gravity in you comes to you by clearing your attention by looking at your attention where does it go? How do you reach your gravity point or anything that has a gravity point? How do we discover it? We go on balancing it and when the balance is complete that time we say this is the gravity point.

In the same way your attention should hold your gravity point in complete balance.

So the first thing is that you should be balanced. But a balanced person is not a fixed person. He is not rigid. But an imbalanced person is a person who runs here, there, there. Even after coming to Sahaja Yoga running after this, running after that, running after that. Such a person cannot achieve much. Fix your gravity point, balancing point in Sahaja Yoga.

This is much important than doing anything else. First of all fix your gravity point, then you'll be amazed that whatever you see apart from Sahaja Yoga in the light of Sahaja Yoga you'll realise that how it relates to Sahaja Yoga and it relates to you gravity point.

Say it is against it, still you will see where it is against. If it is for it, you'll see where it is for. For example you'll read books immediately you will know what is the truth, what is not the truth. But if you do not have that point fixed or attained, then you'll be slipping down this side or that side. Everything else can attract; you can slip down from truth.

So that point has to be fixed first of all within ourselves.

`Dhruva Pada' you can call it. The Kuṇḍalinī position of the fixed point from which we understand that everything radiates from it. Everything is controlled from here, the light within us by which we see what is darkness and what is reality. But to all this even if you glorify and say all the names and chant everything it has no meaning unless and until you develop discipline about it. Discipline is the `Sthai Bhav' or you can say the `emotion of permanence' for a Guru Seva or becoming a Guru.

You must discipline your body, discipline your mind, discipline yourself. Say in Sahaja Yoga it's such a simple thing to have, I mean you are just collectivity, but you are not a Guru.

So how do you discipline yourself? Some people, say, have awkward way, in their body. Then they should get to it, they have a proper way in their body. Mould your body. It is not to torture your body but to be master your body. For example: I would not say that you go and sit in the cold ice water. It's wrong, you freeze yourself and make your bones horrible. But you must do all that is required to give you a supple body and a body that can live under any circumstance. Little bit of course you have to insult also that you should be able to sit on the ground properly, that you should be able to sleep on the ground properly. There should be no problem about these things. You have to discipline.

Sahaja Yoga is a real blessing, but can be sometimes a blessing in disguise. If you take it for granted you'll drift out. You won’t go very further.

So the body should be such that it should be able to take lot of load upon itself, should be able to do lot of work. This is for you to decide about your own body. Now you see your Gurus body how it is? I take lot of work out of My body. I work for hours together. I can keep awake for hours together. I'll never even once say that My body is no good. It is such a nice thing I have. But it, there is a very great Tapasya, penance. Tremendous penance, because it's a human body which has to work out some things, you know at the time of Rāma, He had to walk bare feet all the way.

He was a king and He had to live in a hut.

So do not be dominated by luxuries and comforts. I do not mean to say that you unnecessarily torture your body, that is not the point at all. Because I must give a balancing point always. But do not pamper your body that is become a hurdle for your penance. Keep your body clean. Respect your body. And it will be very happy when it will know that you have used it for the diving purpose.

There's a Indian word, which we call it a `Bhaitak'. I don't know if there is a English equal to that.

But `Bhaitak' means the power to sit. That's the gravity. How long can you sit in one posture? “What is your `Bhaitak'?" Like any studies or anything they'll ask, “What is your `Bhaitak'?" “Have you got the `Bhaitak'?" Is the power to be seated on one point. How long can you sit continuously? That is how you judge your gravity. Unless and until you have a `Bhaitak', you cannot be a Guru.

So the body is to be brought round properly. It has to be sublet. There's no question of becoming thin or fat but the body should be such that you should be able to use it for your purpose as a Guru.

Sometimes, you will find you can't sleep on the ground. When you sleep on the ground 3-4 days, your body will be very happy. It will pain 1 or two days, it will pain. But do not insult your body.

See the other side of the situation, we don't take our bath, we don't keep ourself all right. Then we are insulting our bodies. Look after it. You may have to look after its softness, gentleness of the body.

Treat it with respect. By becoming barbaric you are insulting your body.

So the body is very important.

This is made of five elements. And all these five elements within us, as Gurus, has to be sparkling.

I can go on like this but now you think about it. You think what have you to do with your body. How you are going to use five elements within your body to cleanse them, make then beautiful so that your light sparkles. The gravity comes to you in your body this way that you start generating your power or your principle of Gurutva, principle of your mastery through this point of your gravity.

The second point is your attention should have that gravity. Your attention is very important. A person who is easily disturbed is not a deep person. Or easily taken to something like say emotions or easily to some other say intellectual pursuit. As Gurus there will be temptations. People will be challenging, if a person comes out with a very big intellectual fleet or something like that. Then immediately you'll feel challenged about it and you say, “All right let me handle the situation." Handle it at the Sahaja Yoga point, on your gravity. Just sit down on your gravity and see to itself. Immediately you will know how to handle the situation. You need not talk to that person, you'll handle the situation all right. Not on intellectual level but on your gravity.

The attention has the gravity; it pulls down the ego and the superego of other people. Then you will not be frustrated off-right. Also if you can start from the outside it may work out in human beings; it works out. Like study

your behaviour how you behave towards others. Or study your attention how it behaves towards outside, what attracts your attention? What attracts your attention? Study your attention, by that study you will be able to fix your attention in its Maryādā, in its boundaries. Once you put the boundaries to the attention then the depth starts developing. The person who has no boundaries can never have depth, he will be spreading just like that, always, no depth at all.

So you have to put boundary by understanding your attention, that no not more than that, all right not more than that.

Some people in Sahaja Yoga I've seen, they get interested in a patient. For them that patient becomes important. Or get interested in some person that he must get realisation, say my mother, my father, my, my. And all the time they are talking about it, my jobs, my clothes; some sort of a my and they don't know how to draw the line. You must know where to draw the line, is Maryādā. Otherwise the whole thing will utter away, you'll become a frivolous person. There won't be any gravity.

So you must know how far to go with a person when you are dealing as a Guru. Then you are a master. But if you do not know where to draw the line, you may be crossing the line and getting into his clutches.

So the best way is to handle the situation is to get into thoughtless awareness. Again and again and again and again you establish that.

Some of them complain to Me that it's not easy thing to do. It's the easiest thing to do, if you give up all other

useless things that you are doing. And then gravity will give you the wisdom to do the right thing at the right time.

Ashram is the place where one has to learn to be a Guru, but I find it is a not always a good experiment.

Once they have an ashram, they take it for granted. They think this is the place for us to nicely come and live and some people will work, some will be enjoying, some will pay some will not. It's most. You must immediately find out the person who really has the spiritual authority and try to follow him. Instead of that we try to mix up with people who are of lower spiritual authority. And he sleeps till 9 o'clock, everybody sleeps, in an ashram nobody should sleep after 6 o'clock, it's an absolute thing. Absurd, you must sleep early get up early. You all must get up at 6 o'clock, you know what time your Mother gets up? And what I find that nobody is up here. In India they all get up very early. But I find that nobody is up here and My attention is on Me.

And you don't realise that how important all these things are this is the training time for you. For this you are born, you've been seeking this for ages now, you got it now, you must discipline yourself, but I've seen in Ashramas where people pay a big amount, they get a better service 4 o'clock, 3 o'clock, because in Sahaja Yoga everything has to come from you. This is the time it is.

At the most I can ask people who are not all right to go out for a while live outside and then join ashram. That helps a bit, but not more than that because I am also a Mother though I am a Guru. It is you who should mature yourself you'll mature much faster than I force things on

you. Finding faults with others but not with yourself. Must have a discipline, a time in the morning to get up, do little Pūjā or something; at least spend half an hour all of you together. You should be ready by 6 or 6:30, sit down, do meditation. I have to lay down rules for you now because you do not want to lay it down. I am also amazed that many people do not know My Ār.ti even after so many years, by heart. That is what Sahaja Yoga is, is because it's a Mahāmāyā.

So you have to learn it yourself, you have to do it yourself.

It’s easy to talk about Sahaja Yoga, very simple stand up and talk because you've heard from your Mother, you talk. It will have no impression on another person; it will flitter away, because must come from your center of gravity. This is the greatest thing you can do to yourself is to discipline yourself fully.

And completely disciplining yourself and make your body all right, your attention all right.

Attention is corrected by many ways. As I said watch your attention, where does it go? Now what else are we going to talk but Sahaja Yoga? Is there anything more beautiful or more interesting, more manifesting than Sahaja Yoga is? And what is the job of the Guru? Is nothing but to expose the Parabrahma itself, the whole working of the Divine, that is the job of a Guru. To expose the complete working of the parabrahma is the job of a Guru in the modern times. Not only raising the Kuṇḍalinī. But after raising the Kuṇḍalinī you should be able to tell about all the Divine Powers and everything. For that you have to learn, you have to read, you have to understand.

Do you understand now the difference between old Guru and modern Guru? Because they brought with such tremendous discipline that hardly one or two would be Guru. They went through such studies and such interrogations and examination and test that by the time they were or so they became Gurus. But we have to be quick and the best way is to rate yourself.

Perhaps the tradition of the Western countries do not give much impetus for discipline. That's called cutting off yourself. But a disciplined person is the only one who can be a Sahaja Yogi. Spontaneity works best in a disciplined person. Discipline person is the one who knows the technique and the energy is the spontaneity. But a person who is frittered away what will spontaneity do with it? It cannot work it out, the instrument is so horrible.

So you discipline yourself and others will be disciplined by your behaviour.

Once you have disciplined yourself, when you become a Guru, you have certain privileges as master.

And it was used as a weapon by many masters before, you need not use, I am just telling you as a side issue. All the Gurus had tremendous temper. Like I would tell you Allaudin Khan Sāb who was a great musician, was the master of Ravi Shankar and My father was the political advisor to this Mahārāja of Mayyar and we went down there, I was there also. That time Ravi Shankar was artist of fame a bit here and there. I mean he is quite a good artist still though his Guru had a very great respect for My father.

He used to treat My father very revered.

So he was playing something, he was very good at Mridang. He played the Mridanga for My father.

So in that days the tune, the lahara is there, tune has to play was a simple tune just to play the mridangam to be played on that.

So My father asked Ravi Shankar to play.

[MISSING.] And at the slightest they will take a bass and hit you, see.

So people used to be very careful when they were sitting near the stone. The people would stay away from them. They would throw stones; they'll keep a chimta, big chimta like this. Anybody coming near them they would hit them. At the slightest thing they gave a chimta to a disciple. It was a long thing, you know, made out of iron and a chimta is a double prong thing. And they would hit the person thomb like that. It was the situation before I came in here as you know a Guru, you see it is difficult to be a Guru and a mother I cannot do both things together.

But that was the situation, even those great artist today who are playing great things like you'll hear now we'll have Khan Sāb you go and ask him about his Guru, how much time he was beaten up, absolutely beaten up any swara they did wrong, was absolute chastity, absolute discipline. If the Guru said, “Five o'clock tomorrow” even if Guru comes or not, five o'clock you have to be there. For any art in the Indian style was like that, complete discipline. Without discipline not even education was imparted. Terrible taskmasters. And that's what they used which you need not use, here in Sahaja Yoga.

There is no need to use temper in Sahaja Yoga. That is because I've not given you, imparted any knowledge to

you, with temper. Perhaps there could be hardly anyone who has seen Me in a temper.

So that is not the way we Sahaja Yogis are going to impart knowledge to others. We have to be very mild and sweet because in the pattern of your own Guru, because She's sweet, She's very mild and She's very persuasive and kind. In the same way you have to be, because that pattern you haven't learned. That's why don't take to that kind of a pattern where people are in a big temper and they come out with a big temper. It doesn't behoove a Sahaja Yogi to be like that. I mean, they had such tremendous powers also that they could just make somebody into ashes, see, with such a temper they lived. And they had one Guru somewhere like a, I would call it Rock of Gibraltar, that you face him and you hit your head. At least one surprise, you must have a good hitting from him. Otherwise he is not your Guru. That was the system.

Now we have a great artist sitting here. He must be also remembering his, *[UNCLEAR]*, his Guru, who must have really beaten him nicely before he imparted knowledge. They said, “Without you hit and chisel you cannot make a good disciple." And this time you are going to challenge that and to prove that our Mother was extremely kind and still you are chiseled out beautifully by your own chiseling. That's why I request you to do it yourself because I cannot do it, as a Mother.

And that's why it is your responsibility. I mean, that way today is the day where we all have to decide that we are going to be Gurus now. I am going to retire as a Guru; it's all right to be a Mother to you people. Now you have to

be Gurus of other people and for that you must know what you should achieve.

You have all the powers within you; you can manifest them also. But you cannot have a following unless and until you become a Guru. This is the only difference there is. If you want to have a following then you must chisel out yourself in that fashion that as soon as people see you should say, `Here is somebody,' with that gravity.

I think that would be sufficient for today. We have Pūjā. Only thing, a last, most important thing is that you cannot make a drama out of it. It has to be a reality. See, by standing like a big, imposing person, you do not become that. On the contrary people will think you are mad. It should be from within that you should develop that dignity within yourself, that poise, that balance, that understanding, within yourself.

A kindly poise, a beautiful personality, benevolent but standing above everyone else by his gravity, depth, gentlemanliness, generosity, proper bearing, neatness, cleanliness, above all, love, heart like an ocean, most forgiving.

I'm sure next year we'll have some Gurus here who have already got some disciples around.

May God bless you all.

Contents: 1979-07-00 **Seminar (About one week long), Crosscraig, Loch Rannoch, Scotland, UK**

One day I must tell you about all these [herbs]. This flower [foxglove] is sacred to Lord Shiva.

***Contents: 1979-07-16*, Public Program, How Truthful are We about Seeking, Caxton Hall, 10 Caxton Street, Westminster, London, UK**

The other day I told you about the instrument that we have already within ourselves, for us to have our own Self-knowledge, which is an actualisation, which is an experience, which is a happening by which we become That. It is the becoming, it is not any brain washing or sermoning but it's a becoming I'm talking about. When we say, we are the seekers of Truth, how truthful are we about this seeking? This is one point we should try to understand. Are we really, genuinely seeking? Are we genuine about it, or we are doing it because it's nice to say that we are seeking the Truth? If you have to seek something genuine, you have to be truthful yourself.

This is one of the greatest hurdles in Sahaja Yoga. Sahaja Yoga is a system by which you jump into the Truth itself. You become the Truth, you don't see the Truth, you don't understand the Truth, but you become the Truth. It is most amazing thing that human beings don't understand what to expect out of Truth. They are seeking Truth but they have no conception about the absolute value of Truth. Truth, we cannot compromise. It doesn't have two sides: like you have day and night, you have right and wrong.

It's absolute! There is no compromise about it.

For example, as the other day I told you that when you get your realisation, you start feeling the cool vibrations flowing from your hand. And these cool vibrations are the indication that the Divine power has started flowing through you. Now, these vibrations that you have are

flowing through you like a Cool Breeze, are absolutely genuine, they are much more genuine than genuineness, because human beings always have relative idea of genuineness. For example, say, if you take carbon atom, it can be placed in any way, it has got four valencies, but it can be placed any way in a molecule. You can change the form of it, but still, if you go to the details of it, the carbon will remain carbon. And a hydrogen will remain hydrogen, in it's basic structure.

So, the Truth that is the basic thing, cannot change. You cannot mould it, you cannot befool it, you cannot act it. When these vibrations are flowing from you, if there are no vibrations then you are not there. Nobody can say that you are there, that you are a realised Soul because you are carrying a big horn on your head. You may carry any signs and signatures saying that you are a great person, you have so many following and there are so many people running mad after you. But still you are not a realised Soul and you are not. Even if you are crucified and you are a realised Soul you can feel it that this one, the one whom we have crucified, is the one who is emitting vibrations.

But if the seeker is not truthful or is conditioned and he's trying to cheat himself all the time, he is not going to gain anything. In Sahaja Yoga you have to gain. Nobody else has to gain, it is you who has to gain.

So, you have to be genuine about it. You cannot purchase it with money. You cannot hide it by any false means. You cannot kill it. It is eternal. If you loose your vibrations in your hands, many people have told Me that “Mother, we've lost the vibrations, now, what to do?" As

if they have achieved something great by loosing the vibrations, sometimes I feel. It's a mistake! There's something wrong with you somewhere which you must get it corrected. If you think by talking or by befooling, by hiding things you are going to achieve anything, you are sadly mistaken.

So, we have to be extremely truthful to ourselves, we have not to cheat ourselves when we are facing God, when we are facing Truth.

There are some people in this world who destroy others and there are some who destroy themselves.

In the same way, there are some people in this world who cheat others and there are some who cheat themselves. There are so many things in this world which helps you to do that, is to cheat yourself.

So, be on the alert! Like you read some books, they pamper your vanity, sometimes, pamper your ego and make you feel `Oh, I'm all right, I feel all right!' And you think that you have really achieved the goal that you wanted to, because certain books say `so, so, so, so...' Or maybe, somebody is a man who is not interested in your well-being and your Truth-seeking, may give you an idea that `All right, this is the Truth, all right!' So, you believe that this is the Truth and you accept it, that this is the Truth.

And with that kind of a conditioning, with that kind of an idea within your head, you go ahead and carry on your life. One life, two lives, three lives... You are supposed to be a seeker of Truth! How many lives are you going to waste seeking? Are you really genuine about it? Or is it, because there is a fashion that one has to talk like that or

similarly *[UNCLEAR]*? Of course, to cheat other is, of course, is a sin, no doubt. But to cheat yourself, itself, is also a big obstacle in the seeking of Truth.

So, we have to realise that we are here to face the Truth. And God has created us in such a way that He has placed everything so beautifully within us for this thing to happen, for us to get our Self-knowledge.

You are not to go in wilderness to find it out! You are not to read anything about it! Which university did Christ go to, or Kṛiṣhṇa go to? What education did Rāma have as far as university education is concerned? You have to read within yourself, your own book is within yourself and to see for yourself, in a very humble manner to understand, `Where am I?' Sahaja Yoga is a system which says, `saha-ja', `saha' means `with' and `ja' is `born'. It is born with you. Everything born with you is genuine. Do you know that? We do not know. Our hands are genuine, they never cheat us. Our feet are genuine, they never cheat, do they? Our eyes are genuine: you see something white, it looks white, it is white. Our eyes never tell us that it is black. Only when we are sick, then the whole composition changes and you get all kinds of wrong information from this body of yours.

Your heart is genuine, but we teach our heart to cheat, we teach our eyes to cheat. We have pretensions and the Truth knows you.

When I say this we should not have self-pity about ourselves. It is never the way to go from one extreme to another. This is a very common condition of human being. If you tell them one thing, they go from one end to another end. No, you just stand in the center and see for

yourself: How much genuine are we to receive the blessings of God? Are we really seeking God or we are seeking something else behind the name of God? I tell you, everyone who professes any religion should just have this test and he'll be surprised that either he is seeking money out of Him or he is seeking power out of Him or he is seeking some sort of a physical or maybe a material advantage of Him. That is how we are disillusioned by these people who teach us about Truth, because we find that they are not seekers of Truth, they are cheating themselves. A seeker of Truth has his attention all the time inside, on his seeking. He is not bothered about other things.

The seeker wants the Absolute, the Perfect. The seeker doesn't want something that he's not seeking.

That's why innocence is the best way one can seek. Like a small little child once was lost in a fair.

So, the child started crying for the mother. And the police people got the child in the hand.

So, they said, “All right, just now wait, we'll get your mother, but first of all you have something else." They gave a nice balloon to the child, to play.

So, the child says, “No, I don't want any balloon, I don't want. I want my mother." So, they said, “All right, let's take you down, we'll give you some ice cream to eat, some chocolates." The child says, “No, I don't want any chocolates, I don't want anything like that. I want the presence of my mother. I want my mother. I won't have anything else." They tried and tried their level best to pacify the child, but the child would not take anything else but would just ask for the mother. Because child had

lost the mother and it was seeking the mother, it was doubting everything else but that.

But our sense of discrimination, our sense of understanding, our wisdom is so developed, is so foolishly developed, I would say, that we always miss the Truth and grasp the untruth. I don't know how human beings can do it? It's difficult for animals to do but human beings just manage. That's all we have done so far in the history, if you see. Such great incarnations came on this Earth. What did we do out of their lives? We crucified them, gave them poisons, we put them in the jails, we did whatever was possible out of them. How many followed them, one or two? But take Hitler now. How many followed him? Because we have a special identification with falsehood, not with Truth, we have lived with falsehood all our lives. Moment to moment you'll find we are doing like that. In the name of money, in the name of power, in the war, they say, everything is fair, in the name of so-called love. With all this, we expect to find the Truth? Also we expect that Truth should fall at our feet? So, to all the seekers of the Truth of this world, I request to know that if you are seeking the Truth, this time you don't miss it.

It is a genuine, absolute, eternal, joy-giving, being within yourself. Yourself, within your heart it resides, is the Ātmā, is the Spirit within you. It does not like cheating. It knows you are cheating, it knows all the field, Kṣhetra-gñya [knower of the field]. It knows what you are doing, what you are playing with, what you are doubting? It knows everything.

Because this Spirit within you is one with the Whole, it keeps absolutely in harmony, unison, concord, with the Whole. It is we, with our intelligence you may call it, or ego, or superego, whatever it is, we try to cheat it. It doesn't like it, at all.

If you have to become that, if your attention has to get dissolved into that Spirit, then keep your attention pure. Purity is the way you are going to get into it. It is something between you and yourself.

It is something which is your own concern within yourself, it is for you to decide and to understand.

If you are getting vibrations in the hand, if the Cool Breeze is coming, if your Kuṇḍalinī has touched the Sahasrāra, maybe, it is the Grace itself is pouring into you. But do not take it for granted. You will not progress fast if you go that slow way. You can only progress if you go on drenching yourself in that Grace. This is the first problem of Sahaja Yoga, I find, specially in the West. And that's why I have seen, that you are more enamoured by people who are not genuine and least bothered about someone who is absolutely genuine.

The second point that comes to My mind, which is very important, the other day I hinted at it, that when you get your Self-realisation, it's just the Grace that you get it, at the first shot, you do get it. It's just the Grace that you get it! To maintain it, is your job. You lose it very fast, so many of you.

Because as soon as you get it in Sahaja Yoga, you start doubting it. Firstly maybe, because you do not think that you are capable of getting a Self-realisation. You undervalue yourself, because you don't know how much

God loves you. His creation will be destroyed if He does not give you Self-knowledge. It is out of this Divine Love that you have got your Self-realisation. But you lose immediately the vibrations so many of you, because you start doubting.

What are you doubting there? Because you are confused! What are you going to gain out of doubting or lose out of doubting? There is no shop here. There is nothing selling. You have paid no money for it.

You are not going to lose your powers or anything. If you are a king, you'll remain a king, may become even a greater king. If you are a student, you might become a better student. What is there to lose that you've started doubting and playing with it? Perhaps, very few realise the value of Self-realisation. I've seen the sick realise it more than the healthy people, sometimes, because sick feel comforted in their body. But how shallow we are! Just think of it.

Sometimes, this Ambrose, this Amṛut is given to someone who doesn't know the value of this.

I had some great saints in India who told Me, who know Me and who know My work, that, “Mother, You are wasting Your energy on these people, they are no good." They don't want to come down.

I say, “Why do you say like that? I know they are seekers of the ancient times, they're great people who have been seeking the Truth and today they are born as normal householders." But they said, “They are so identified with other thing that it is going to be very difficult for them to accept the Truth." You have to steady yourself on the platform of Truth, which itself plays around. It tests you.

There are ways of testing you. Every minute it is testing. You have to settle down on it. While, I've seen many people saying, “Then why should we lose vibrations?" I mean, see the attitude, I'm saying. You are a seeker. Truth is not the seeker, sir. You have to settle down there, isn't it? You have to sit down there, isn't it? Because you are going to gain, you are going to get the joy that is Truth, that is Love, that is Eternal. It is you are going to benefit.

So, why be that shallow? Why be that frivolous? Because you are people, of ancient ages, have been seeking the Truth.

There're people you have seen the other day, I had met a man who was on the TV or something and he was talking big thing about wholesomeness and also of seeking and Self-knowledge. When he confronted Me, I found him absolutely shallow, good-for-nothing, absolutely useless fellow.

He said, “I must have the experience." I said, “Why must you have, sir? Why do you entitle? Because you can give big lecture in BBC, because you have read this book of this man, that book of that man?" It judges you, My children, it judges you every minute. You are judging it, but it judges you! Perhaps, I hope in My lifetime, I may be able to see that Truth is dawn upon this Earth, in your heart and that thousands and thousands of you, who are really the seekers, receive it. But it's a living process.

It is not a artificial process. It is not just a movement, linear movement like that. It is a living process.

There are so many things that have to work it out. Like you can have many plastic flowers, but to get one flower,

how much time one has to spend watching it blossoming? This growth does not cut anyone, it doesn't move in a linear way as other growths do: like your power, like your political, economic growths. They move in lines, they have no relationship with others, you see. There is no relationship with the Whole, they have no sense of proportion. Like somebody's nose increasing, somebody's ears increasing. It's a cancer! All these movements will lead to cancer, means they will eat you off. They have to eat up somebody to make their way. They just start blindly moving one side, then they cannot turn round.

It's a wholesome, living movement. And that takes time. It can work out very fast. It can go into a chain reaction. I can assure you: if you all decide to be genuine about it and humble about it, if you little bit change your attitude about Sahaja Yoga: that there is nothing selling here, that you are the seeker, you have to knock the door, you have to ask for it and then you will be blessed.

This is the biggest gap I find and that's why sometimes, I feel extremely helpless. Please, try to understand. Please, understand this is the situation: you are seekers, you are really genuine seekers, you have been seeking for thousands of years. It has been said in the scriptures. And you are born on this Earth to get your right as the citizen of Kingdom of God. But seek That! Do not seek anything else, because nothing else is important, neither fulfilling, nor rewarding, neither perfect.

Today, we are going to have the meditation now after this. In Sahaja Yoga the meditation has only one simple meaning is that the Kuṇḍalinī has to rise from the

triangular bone there and has to touch the Sahasrāra, here and open you to the subtle point. This is a simple thing, is meditation.

After realisation also, meditation means the same that you keep your Kuṇḍalinī high up hanging there.

You are with the subtle collective consciousness, with the Universal All-pervading Power of God's love.

Once you are there, you are just hanged up into that blissful state. Then diseases don't come to you, then mental tortures don't come to you. You become a witness and you become the instrument of that power, which is all-pervading and you get the collective consciousness within you. It happens to you.

If it does not happen to you, then genuinely, there are some defects somewhere, which one has to correct. For which I am willing to work hard. And there are so many who have got it also.

So, you are also going to get it and you are also going to feel it. There is no problem about it. It is a gift, it is not an enticement. Do not mislead yourself any longer, you have done quite a lot. Now please, receive the gift and establish it within yourself.

Do not identify yourself with all false ideas. Say, if you are a Christian then, `I am a Christian. Only Christ is the One.' Yes, He is the One, no doubt, but He means many thing. Or if I'm a Muslim, then Mohammed Sahib is the only One. Or if I'm a Jew, then I do not believe in Christ. There are many like these mad caps all around. You are not that type! Get over these boundaries and false identifications and raise your vision higher, which is called as Adhiṣhṭhāna, you put yourself higher than what

you are. Which you are! And just say that, `I'm a seeker of Truth! Does this behove me, my personality. How can I think like that about it!' The Truth has to be universal and has to be for all of them, whether they are Christians, Jews, Hindus, Muslims, atheist. It has to be for every one of you.

So, you do not put it into compartments and strangle it, because then that is the end for your seeking. That is the death of your seeking.

As I told you before, a tree has many flowers and it has beautiful, one, whole personality. People take the flowers with them saying, `This is my flower. This is my flower.' They remove it from the whole and the flowers become ugly and die out. The sap of life moves in the tree all over, it does not stick on to one flower because it is one in unison with the power of God.

We, human beings, are separated, specially for the purpose of our independent development, but, in our wisdom we should be able to see all this around us and learn from it. There are so many thing which teach us that do not get into compartments. Does a tree say that `I belong to England' or `I belong to India'? If it cannot prosper in one climate, it does not, that's all.

As human beings you are the highest and are the wisest and the best. Let God see how this blossoming time flowers you into beautiful fruits of His work, of His creation.

May God bless you all! Will you put your hands like this, towards Me, just like this and take out your shoes? Now, you are here for seeking and not for any mental acrobatics.

So, please, tell your mind to shut up for a while.

So far you have not been able to find it.

All right, so let us go ahead. And now do not put your mind to any exercise. Just put your hands in a very simple manner like this, in a most comfortable position. Do not put any strain on your body. If there is anything tight, please, remove it. And let us sit little comfortably. Just most comfortably, but put both the feet touching on the ground.

[Pause for 2 minutes.] Please, close your eyes. Please, close your eyes, because when Kuṇḍalinī crosses over the Āgñyā, there's a dilatation of the pupil. And then eyes little bit, you see a little bit, blind for a little while, but please, keep them closed, otherwise the Kuṇḍalinī won't cross, you see, because She doesn't want to disturb you, you see.

So, She'll keep below the Āgñyā.

Now, if you cannot close your eyes properly, in the sense that there is a little flickering in the eyelids, please, open them.

[Pause for 30 seconds.] Don't be angry with yourself, you see. It is not true of everyone what I said you. But it is a little bit in everyone of us, a little bit of that lacking sometimes, you see.

So, please, don't be angry with yourself, but love yourself. By loving you will be able to judge it; what is good and bad for you. Just don't think about it. It will work without thinking. With thinking it is not going to work out.

So, just leave your thinking one side. You've not to think. Most of you have become blank.

[Pause for 30 seconds.] You have to get it like a small child wants to have his mother. In the same way, you have to get to the Truth. That's all, very simple. But tell your mind to rest a while, not to take you to too much thinking.

That is very important, because this mind only cheats you all the time. Train it up properly.

[Aside:] You should record it, vibrations.

[Pause for 2 minutes.] If you are getting any Cool Breeze in your hand... All those who have come for the first time should see if there is any Cool Breeze coming in your hand, through your fingers, fingertips.

[Pause for 30 seconds.] You are *[UNCLEAR]* to the experience. Very good.

[Pause for one and half minutes.] Now, those who are getting Cool Breeze, please, raise your hands, all of you.

[Addressing someone in Hindi:] TUMHE NAHI Ā RAHE? [You are not getting it?] *[UNCLEAR]*.

Those who have come today for the first time, please, raise your hands who are getting Cool Breeze.

For the first time...

[Asking a Sahaja Yogi:] AA RAHA HAI UNKE COOL BREEZE? NAHI Ā RAHA? UNKO BANDHAN DO TOU TUMHARA Ā JAYEGA. [Is he getting Cool Breeze? Not getting? If you give bandhan to him then you will get it.] Now, those who have come for the first time and are not getting Cool Breeze, please, raise your hands.

First time and are not getting Cool Breeze, please, raise your hands.

Have you come for the first time? Have you? This lady... ask her. Have you come... Yes. Are you getting Cool Breeze in the hand? Then raise your hands.

Did you follow My point? Those who have come for the first time and are not getting Cool Breeze, please, raise your hands.

Hanna is he getting Cool Breeze? HĀN? [Yes?] What's the matter? Doubting? You are going to waste all your time, like this, My child... *[UNCLEAR]*. How are you going to listen? Please, raise... Are you getting Cool Breeze? No. Then again, raise again... All of you who have come for the first time and are not getting Cool Breeze, please, raise your hands. Are you getting Cool Breeze? Good. *[UNCLEAR]*. I'm so happy! Very happy! You all have got. Are you feeling better now? One, two, three, four... and four... What about that lady there? Are you getting Cool Breeze, no? Getting it? Very good! All right, let it work out. Close your eyes, it will work out, all right? Only four people are not getting vibrations. Have you been to any Gurus? Have you been to any Gurus? Guru, Guru.

What you call them, masters or Gurus or I don't know... what all names. What do you say to Gurus?

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... a lady from this place and she told Me that: if there were some film stars coming or some film was to be shown then there would be many more people, the whole place would be packed out, but people have no time for

God. It never amazes Me, it's very true. We have taken everything for granted but we cannot take it for a longer period. You have seen that, in all the affluent countries, wherever people have achieved their well-being through material advancement, [the people] have reached to a stage where they start thinking, why are they created? what is the purpose of their life? Why are they here? Are they here just to be born, earn some living, spend some money, run after power, run after other superficial things, which do not give you a fulfilment [of] the joy that has been promised to us through all the scriptures.

And then they start thinking `After all what is it we are here for?' One has to think why we are made human beings from Amoeba stage. What was the need for us to be human beings? There must be some purpose for our living. When this stage is reached then people don't care for cinema stars or for any awful personalities, so-called, politically or economically, but then they ask for something that is of an eternal nature.

So today we are here to find out if there is something of that kind existing or not. I say there is, but you can't see it. It is all-pervading, you just can't visualise this. You have heard about it that there is God's Divine Power, All-pervading Power, around us. For example if I say that there are lots of pictures around, you just can't see any pictures, except for these bare walls. But there are many pictures here. If you just open the television set you will know that there are many pictures around, but there has to be a television set to catch it. And that catching has to be done by our awareness. But our awareness, as it is,

the human awareness, as it is, is not subtle enough to catch that Divine Power about which I am saying.

Now in India we have been talking about it for thousands of years. Even in this country you know that there are so many people who are seeking truth. That stage has come now to many countries and has to come because, when one realises the futility of life one starts thinking `After all why are we here?' When God has made us from Amoeba stage to this stage, He has placed an instrument within us to achieve our last stage where we can become His instruments and that His Divine Power, which is all-pervading, that is flowing through us, we can perceive and we can visualise it.

It's a question of actualisation of this experience, it's not sermoning, that I stand here and talk about God and all `You must be like this and you should not do this and you should not do that.' But it's a question of actualizing the experience of that Divine Power within you. If there are some medical students here or medical doctors they will understand that, within us, there is a system which we call as Autonomous Nervous System, which looks after our Autonomous work, means which is done by `Auto'. Now who is this `Auto'? In Sanskrit language, if you translate it, it would be Swayam Chalit –*'self-movement'*. Now who is this Swayam, who is this Auto? This is what they have not been able to say. For example, if you run fast your heart will start beating fast but automatically it comes down. Now who does it? There must be someone who does this job. Even the heart that is beating, who is beating the heart? Who is digesting the food? Who is

looking after us? How are we born? Human beings cannot even transform one flower into a fruit.

While there is Someone who is doing millions and millions of such living things while human beings are doing only dead work. Like there was these dead stones and dead clay out of which we have created this beautiful hall. But this is all dead from dead. We are just changing the forms. Living things we have not been able to achieve and have not been able do.

We have to become really living or enlightened. Unless and until we are that we cannot do it.

Now what is the system, within us, that God has placed is to be understood, in short. Because if I start telling you all the engineering you will be bored stiff. There is an engineering, for example if I have to tell you to put the lights on, I just tell you that “Please push that button” and it would be on. But, if I have to tell you all the engineering that worked out this electricity here and then all the [description about the] way the history has brought this progress in electricity, you'll be completely bored stiff. That's why I said, first of all, you get the light inside, by putting your hands towards Me and getting the Cool Breeze flowing into you. I wonder how many of you have got it? Those who have got it and those who haven't got it, both of them, we are going to look after that.

Now the thing is, it's a living process which has to happen to us. Or I would say it's an evolutionary process, the ultimate of it, the end of it the Yoga. Yoga means the union with God. It means two things, one is the union of your Self with God and secondly it means the deftness,

the Kaushala, the technique, how it happens and which way it works out and how you can manoeuvre. These are the two sides of Yoga.

Now when we think of Yoga, normally we think about standing on our heads or reducing our weights or something like that. It's just a very wee, wee part of the whole Yoga even according to Patanjali. Patanjali has brought Haṭha Yoga on this earth, but it was to be done only up to the age of twenty years, when you lived a very celibate life in the jungles. And the few things that we are doing, called as `Āsanas' has a very big significance, no doubt, but it is to be used with a proper understanding of it. For example, it's an exercise, physical exercise, to keep your particular centers, in your being, alright. But if you do not know what are the centers, what's the matter with you; supposing you do not know what's wrong with you, what exercise are you going to take? You might be harming yourself.

We do not take all the medicinal shop just to cure one disease and if you have no disease, what's the need to take such a strenuous thing like Haṭha Yoga. I mean it is such a mistake, I would say and such a misappropriation of the knowledge that people start thinking that, if we have to take to Yoga, it's only for our physical being. But we are not only the physical being; we are also emotional being, we are also mental being and we are also spiritual being.

Yoga means our union, the attention of human beings should become one with the Divine Power. This is a simple meaning of Yoga is `the union'. The rest of it is just a means to an end and those means if they are used

in such an imbalanced manner and so much in a biased manner, or you can say, only a wee part of it, then, you can imagine, what will happen to this body.

This Yoga has to take place. According to all the scriptures that is the way we have to be. Unless and until that happens to us, we can never be peaceful, we cannot feel alright and cannot feel that we have any meaning in life. But it is much more than that; like, in the scriptures, in the Bible, Christ has said that you are to be born again. Now what does that mean? Even in the Koran it is said that you have to become a Pīr. First of all you have to become a Muslim, means you have to surrender yourself and then you have to become a Pīr. Only by surrendering it does not work out.

So all these things that we heard so far and the science that has progressed so far, lead us to one point that: there is still something missing in us; we are not yet perfect beings. We have to know our meaning.

We are not yet perfect and something has to happen in us that should give us the complete idea as to what we are. For example, now this [microphone] is an instrument we have created here, for a purpose, but unless and until it is put to the mains, it cannot work. In the same way, if we are not put to the mains the instrument that is a human being, cannot work it out and that's why this happening must take place.

But for that what are we to do? What did we do to get this nose? And what did we do to get these eyes? What did we do to get this body? Nothing. We have taken it for granted. In the same way, what are we to do for our future evolution? Nothing.

What did you do to become a human being from a monkey stage? Nothing. And in the same way you are not to do anything, but this has to happen by God's grace. It is His grace that is going to work it out. And when somebody who has the authority of this grace, or somebody who can manoeuvre this grace and the one who is already graced or, we can say, the one who is already a Self-realised person can only do this. Without this the life has no meaning, no joy, no happiness. Many people these days you find are talking about tensions. “We have too much tension, we have too much of worry, life is very fast. What to do how to live?" The reason is, you are still lost in your ego and superego, because you think `I have to do this, I must get it done' and `This is my idea of doing' a particular thing. You depend on a certain conception of something to be done and when you find it is not done you get frustrated and unhappy.

Because all your attention is on what you can do and not on what God can do to you. It can only happen if you become a part and parcel of that Divine Power. Otherwise, by giving lectures, that `you just leave everything to God' it is not going to happen. It's a happening which has to work out within you, that, suddenly you become that, you become the part of that great dynamic force and it starts flowing through you. And through this only, you'll be amazed that wondrous things happen and miracles take place. For example, we'll say cancer.

Now the disease of cancer cannot be cured, except for with Sahaja Yoga. You'll be amazed, we have cured so many patients of cancer. And once you get your

realisation it is very hard to get to cancer. The reason is, the power that we have got stored within us, we are using all the time through our sympathetic [nervous] system. Now that power is limited and that limited power gets exhausted. When the energy comes to the least position then we get so excited that the cells in that system start growing on their own.

Like, in a broken home, a child starts running amuck.

So these cells when they become amuck, or they start on their own, they overgrow and malignancy sets in, that's how cancer is caused.

Now this cancer can be absolutely corrected if you, somehow or other, pour that energy into that person, into that patient. Now this energy is all-pervading as I say. I mean, you need not believe Me, but if you keep your mind open you will know that this power exists around us. And this power is stored within us up to a point. If you could, somehow or other, open up yourself to this Divine Power then the power is all the time flowing in you and you do not have any problem of exhausting it. For example you are going by a car and the car has got limited petrol and you are worried and you are in tension, because you think the petrol will be over. But supposing by any chance, if you are connected to the mains and all the time this petrol is flowing in the tank you won't have any problem. In the same way if you could be connected to this Divine force you will be surprised, you will not worry.

As you know, rationally also, that worry doesn't give you any help. It never gives you any help, on the contrary it exhausts you. This worry is a myth and all such myths,

we have so many of them, one better than another. And we are so much misidentified with all these mythical things of the world and we are so much worried about useless things that [in spite of] this beautiful life that God has created us as human beings, for us to enter into His Kingdom, to enjoy His blissful presence, we have become the most miserable animals. No animal is as miserable because they never commit suicide. We are the only animals who commit suicide and who try to do all kinds of nonsensical things. We are the people who are known for creating all kinds of institutions like insurances and such instruments by which we suggest that we are extremely insecure. Animals don't have any sense of insecurity. They live in the jungles, they have always the danger of a higher animal trying to harm them, but they are never that upset, they are never that worried. Why human beings have to worry so much? The reason is simple, that the human beings have not yet achieved this oneness with the Divine.

Now this oneness with the Divine has to be achieved, by human beings and God has given us freedom to be ourselves, to begin with. He has given us freedom for one reason, so that we should know what is right and what is wrong. In our own freedom we should decide. No use going to churches or to temples or any place where people give you lectures saying `Don't do this and don't do that.' You are a human being and a wise person, you know for yourself what is wrong and what is right. But why is it that we do not take to the right course? For example, we see a man coming out of the pub, falling all over, people beating him up and taking him away to a

police station. But here we are anxious to enter into the same pub, to come back in the same way.

Now, you cannot explain these things. Why human beings knowingly do such things, but they do.

The reason is they are not yet clear-cut about what is their being. They have not evaluated themselves, they have not been able to understand what an important thing it is to be a human being and once this happens, this happening takes place, I'm not saying it is a lecture but a happening, it takes place, you immediately become a transformed personality, a different personality, a different personality and you'll be amazed after this what happens. It's a wondrous thing and I hope it will happen to all of you.

Now today, somehow, our people from London have not yet reached and we have had a little misunderstanding about timings and things. But whatever it is, whatever is the small number we have from Cardiff, I would like to work on you people and to see and tell you all about it, what we have within ourselves and what is the thing that works out your system. Now within ourselves, we have, at the back, if somebody can stand here I'll show you. He's Doctor Rustom from England. He's come, he's also a psychologist and he's with us now. If you can turn round I will show them now.

In our body, here in the triangular bone, resides that germinating force and that germinating force is there, which rises through the spinal cord, through six other centers and emerges out of the Fontanelle bone area in the brain. Now what we `baptism' is the same thing. When this happens, this portion becomes absolutely soft

like a child's portion. When you are a child you are not yet free, in the sense that God has yet kept you under His care. But when you start growing the ego and the superego, on both the sides, start developing and you form a complete `I'-ness.

So you become `Doctor Rustom' or you become X, Y, Z. Now the same thing is lying down here, that germinating force and She rises, She's called as Kuṇḍalinī and She rises straight on, like this, between, passing through, the different centers which are denoting our evolutionary force. Like we can say that we have all these stages of our evolution within ourselves and these are all the stages which are placed within us and these are all the different centers, which are seven in number. One is below the Kuṇḍalinī and there are six above it. Out of them, the one that is here, is the center between the Optic Chiasma, where the two optic nerves meet. And that's the point they call the `third eye' and that's a very important point and this is the point of Christ. This is the point where you see this red mark [bindi] is the point of Christ and when the Kuṇḍalinī rises She awakens all these deities. For example, Mohammed Sahib, is in the void. All the Guru's like Mohammed Sahib, all the prophets, are in the void here, in the stomach. Because these people haven't arrived I haven't got My map [Chakra Chart] here but they might be arriving any time then you can have a look at it.

And like these centers that are here, we have all these deities, these leaders who came to save us, on this earth. We call it in Sanskrit `Dash Avatāras' [ten Incarnations]. And then we have so many prophets like Mohammed

Sahib and like Moses, Abraham. All these are great Prophets. They are all settled within ourselves here. You will be amazed that they are in a dormant condition. When this Kuṇḍalinī rises upward She gives power to all of them and they start working and then they open out here, on the head, on top. You can see Dr's head, he's here, is absolutely like a child here. Is just like a child has a dimple, or you can say a portion which is very soft. In the same way it happens to you in your head and you become one with that All-pervading subtle Power.

And this, once it happens, then you get all the blessings of physical health, emotional well-being, many mad people have been cured by this and also of mental enhancement; that you start seeing things as they are. Because you enter into the realm, as soon as the Kuṇḍalinī crosses over this point [Āgñyā], you enter into the realm where there is no thought. You are aware, but you become thoughtless.

In thoughtlessness, only, you can see things much more clearly. Because supposing you see a particular scene, there is a thought in between. Then you start thinking `how much it must have cost? From where it must have come?' and you cannot enjoy that scene directly. But if there is not thought, like a rippleless lake, the whole joy of that creation is reflected in it and you start enjoying it. But it only happens if the Kuṇḍalinī has crossed up to this point. But when it pierces through this [Sahasrāra] you start feeling the Cool Breeze in the hand, flowing.

Now all these centers are reflected on our fingers here. All these centers like, from here you can say, one, first

one is here. Second and then the third and then the fourth fifth and sixth and this is the seventh.

All these seven centers are reflected on our fingers and hands, on this one and this one. And after that you can start feeling your Self and others on these fingers, to begin with. Later on as you grow in it and mature in it, then you start feeling within yourself. For example, this starts moving from, say, this center, which is below the Kuṇḍalinī. And this does not take any role in the awakening of the Kuṇḍalinī, except that it informs, [the Kuṇḍalinī] that, there is somebody who knows the job.

Now this Kuṇḍalinī rises without any harm, without any trouble, in a very straightforward manner.

Now there are books, you might have read, some of you, that, “Kuṇḍalinī rising is the most hazardous thing, it creates lots of problems" and all sorts of things. But here I am before you. I must have given Kuṇḍalinī awakening to thousands of people in India and abroad, but have not seen this thing happening to even one person. This thing happens to people who do not know the job because supposing you do not know what is electricity, you'll always get a shock. And then you will say that “electricity means shock." If you do not know how to manoeuvre the power and if you are not authorized to do it, if you do something unauthorized, you are going to fall into problems.

This is what happens and this is why there is such a lot of writing against Kuṇḍalinī. People say Kuṇḍalinī should not be risen. After all this is the germinating power within us. It's like a primule, it's the `Aṅkura' within us, which has to sprout to make us living and enlightened. This is what

we have to achieve and this is what we call, is to be `born again'. And this Indians know very well that we all have to be `born again', we have to be Self-realised and we have to have Ātmā-sākṣhāt-kār. Everyone, who has a little idea about the scriptures, knows about it.

Now as far as the science is concerned. Science people cannot understand it because they deal only with the wee part of life. What is science is, that you are dealing with the dead. Whatever is available, you just take it out and see for yourself that it is there. For example, you can say that there is gravity.

Alright, but why? How gravity has come into it? Why gravity has come into it? No scientist can answer.

But they are such arrogant people that they think that there is no God. How can they say that when they cannot answer a few questions like this? For example in the body, in our own body, he's a doctor and there are many other doctors. I Myself have done medicine and they cannot answer many questions like, for example, there is something like acetylcholine and adrenaline, two chemicals in our being. Now when they are in the body, their mode of action is that they have to augment or to relax, cannot be explained.

And they say that they behave like human beings, we don't know how they think about it. It cannot be explained.

Another simple example could be that when any foreign body goes into your stomach, then you throw it away. Anywhere in the body, if there is a foreign thing coming in, it is thrown away. But when a child is to be born, you know that the foetus is retained. Not only retained but

looked after and nurtured and matured. And when it is ready then, exactly at the right time when it is absolutely ready, then it is thrown out of the system. Who does this? Who does this understanding? And who manages this? The discrimination between the two, doctors cannot understand. They can say that “here is a finger and if you open it there is this muscle" and “there is this thing and there is a heart" but they do not know why it is there, why this finger is placed here, what does this mean and what does it relate to.

Now with your naked eyes, you can see the rising of the Kuṇḍalinī in many people. Now as it is there are very few and most of you have got it, but when there is somebody with an obstructed second Chakra or third Chakra, then you can see the pulsation of the Kuṇḍalinī.

So many of these, who are here, have seen it. With your naked eyes you can see it. Then as, it rises higher and higher, you can see the rising of the Kuṇḍalinī, you can see the wave moving up. And inside you can feel absolutely peaceful in your brain.

You become absolutely thoughtless and aware of it. This happens in a split of a second, if you are really ready. For children it takes no time, it happens just like that.

But, you see, for elderly people, or people who are involved in some extreme habits, like a person who is an athlete. We had, the other day, a big tennis player coming over and it would not rise, because he was full of it, you see; he was a big tennis player and a big man and a great person; so the Kuṇḍalinī said `alright, wait for a while. You're too great for me!' So it would not rise.

And then with some people who are `Atikarmis' –*'very hard workers'*; working very hard, doing something too much. With them also, the Kuṇḍalinī doesn't rise. Those people who are temperate, who are in the center, who are not arrogant, who are humble people, only for them the Kuṇḍalinī rises. And I have seen people that cannot understand why, in very simple, ordinary people who come to Me, the Kuṇḍalinī rises and when these big, big people come to Me it does not rise. It's a simple thing is, that, are you a human being who has led a normal, balanced, simple life? If you are an abnormal person, then the Kuṇḍalinī is not for them. It is for the middle type of people, the people who have led a life of a middle path; not of extremes. There are so many factors to explain to you, especially if you have a physical problem. Say somebody's suffering from diabetes, which is a common disease of the modern times and doctors cannot cure it. We can cure it, no doubt. The reason is that diabetes is caused to people because there is one center which thinks and which looks after, also, the pancreas and also the spleen, the kidneys, the liver. Now if you are a person who is a planner all the time, planning for tomorrow and planning too much and `we must do this'. And all the plans fail. If you plan too much the plans will fail. If you just see the plan of God and fit your plans with it, that's the way to be successful in your plans.

Now when you start planning too much, you plan it so much that this particular center, which we call as Swādhiṣhṭhāna center, which manifests the Aortic plexus within us, is given such a lot of work that it stops supplying any energy to the pancreas and, as a result,

we get diabetes. But if you could give a balance to that particular center, by giving power to it, you can cure diabetes very easily. Diabetes, people who lead a very temperate life, they do not suffer from such a disease like diabetes.

There is heart trouble now. Heart trouble is a very common thing that people suffer from. That is also caused by the over-activity of the mental self. For example, Haṭha Yogis, so-called, who are worried about their physical being and everybody is trying to be a wrestler or a cinema actor. They run, I have seen people running for hours together and miles together. They lose all their power, even, to feel. They lose all their feelings for anybody else. They become dry people and such people can get a heart attack in no time. Those who are great thinkers and those who are planners and are great politicians, you can say, or great economists and all that, those people also get to heart attack. The reason is that the life is very imbalanced. They do not see to the left hand side, they do not see that they have an emotional being also within them which is being starved. And they freeze the left side. By that freezing they get the heart attack.

Once you come to Sahaja Yoga, you become one with the Divine. The force starts flowing through you and you become radiant. You become much younger. You start looking much healthier and your temperament becomes very happy and jolly. You don't worry then because there's a hole here [at Sahasrāra] and all the worries pass through that hole. You cannot worry. Even if you want to you just can't worry.

You don't mind, you take things as they are. If there is a palace for you to live it's alright, if it is not you can sleep under a tree and enjoy yourself. Such a person doesn't take any sleeping pills or any such medicines that requires attention from people who are all the time worried about something which is very, very temporary.

Once you get this eternal thing flowing in you, this gives power to all your beings and completely integrates you. For example, those people who do some work, then they think `Oh, mentally it's alright, but emotionally it's not alright. You see, I'm working in the office but I neglect my wife. I don't know what to do. Now this is alright but that is not alright. Should I do it or not?' All these problems are solved because you get completely integrated. All your being supports you. You start feeling your Chakras.

That is what is Self-knowledge. You start seeing them, feeling them. You start understanding what's the matter with you, where is the problem, where is the catch; `where am I catching? what is troubling me?' You start curing yourself.

You can feel others also because you jump into a new awareness called as collective consciousness. For example, in every country, if you go, or in United Nations, if you go and here there, people give big, big lectures. They'll say “We are all brothers and sisters." Now how are we to believe this? It's not a fact for us. You see, we have to just tell ourselves all the time “We are all brothers and sisters” but we are not.

That's what we realise. We think we are all separate people, how can we be brothers and sisters? But by this happening you just become one [with them]. Like you

become a part and parcel of one being. You can feel your own finger. In the same way, you start feeling others.

What happens is that, now, as you are all sitting separately, you are all connected with each other through a thread that is passing through you. But just now you are disconnected because there is a blockage in between here, in the head. Once this connection is established then you start becoming one with everyone. Like if this finger has, supposing, lost its nervous feeling. It cannot feel other things and the body doesn't feel it either. But supposing the nerves are opened out, then it starts feeling the whole.

In the same way we can understand it, that, supposing there are many pearls and there is one string passing through them. If your attention is on the pearl, then you think `You are separate, I am separate, he is separate.' But somehow, if your attention passes into the thread then you can pass into everyone, and you are collectively one.

When it happens, then only, this unity that we are talking about is established. This wholesomeness is established. It is not by giving lectures and telling people that we are brothers and sisters and we should live together. Husband and wife cannot live together, let alone the whole world. Unless and until this happening takes place this won't work out and that's why this has to happen.

It is that the time has come. This used to happen to one in a million. At the time of Rāja Janaka, who lived in Bihar as you know and there are many people from Bihar, there was only one, Nachiketa, who got realisation. Can

you imagine that? But today the time has come, the blossom time has come.

When there is the beginning of the tree only one little flower appears. After some time there are three or four flowers appearing. But when the blossom time comes many flowers are transformed into a fruit.

And this is the time that has come and if people miss this time, it's going to be very difficult because the time is coming when the last sorting out will start and all those who have not achieved this will be sorted out and will be taken away. Like the husk of the wheat which has not yet ripened.

So the time is very important. Give up your ego. Give up your arrogance and just get it. To get to it you don't have to pay for it because you cannot sell love. This is God's Divine Love. Those Gurus who take money, know that they are the ones who are here just to cheat you.

You cannot sell it in the market. You cannot sell it. Those who are selling it are sinful people. God's love cannot be sold in the market. But we have lots of these commodities being exported these days, from India also. Here also, I have seen, there are many people who have come up and, about them, all the Purānas, all the scriptures have talked about calling them `fake Gurus'. “This cannot be sold. This cannot be worked out. It is effortless" is written everywhere and that's why it is necessary for us to understand that, when somebody tries to say that “Alright, you can pay for it” he is just trying to pamper your ego.

You cannot learn it by education. You cannot get it by talking about it or by arguing about it. It can happen only

within you if you are in a mood, in a condition or in a deserving position to receive it. But there are so many deserving, I am amazed that, there are thousands and thousands who are deserving. If they only come to Sahaja Yoga it can work out.

So the system of Sahaja Yoga is not My own, as such, as people think, that it's My own. It has been going on for ages and ages. Everything that has happened in this world, that is living, has been spontaneous. Even the creation of this world has been spontaneous. In the same way, this happening, where you jump into this new awareness, where your evolution has to culminate, you have to become that, is also spontaneous, effortless and done through the grace of God.

May God bless you all.

I would like to have some questions from you and then I would like to see if you get this, because that is the main thing, is to get to it. Have you any questions? Please ask.

Question: *[UNCLEAR]*.

Shri Mataji: That's it, correct. That's the trick. He's got the right point, you see, how the Kuṇḍalinī rises. As I said it's a spontaneous thing. Now how a flower becomes a fruit? How a seed sprouts? It works out this way, it's very simple to understand. When the sun rises the sun’s rays fall onto the fruit and the fruit has got the built in mechanism within it, or the seed has got the built in mechanism within it which just starts. In the same way, you have got the built in mechanism within you and maybe I am authorized for that and it works out in My presence. But once it works out in you, it works out in others.

It's like one light enlightening another light. For example, only a candle which is enlightened can enlighten another candle, isn't it? But once the other candle is enlightened you can equally enlighten another candle. It's like this. Maybe I'm the one who started this joke. Do you have any objection for that? And then you can do it and the others can do it. It is something, just enlightening another light.

Because it's all ready. Your candle is all ready. Once I enlighten you, you will start enlightening another person. It is that spontaneous. Alright? Question: Do you need to put in any effort?

Shri Mataji: Nothing, nothing. You do not need to put in any effort. If you do not put in any effort then it works out faster. Effort spoils it more. It's like this, I would say, that supposing you don't know how to swim and a person who knows how to swim comes along and he tries to save you. Then if you try to put in an effort, you make it difficult. But the person who knows how to swim, can teach you how to swim, later on, after saving you. And then you can teach others also.

So just now if you put in effort it might hamper the progress. But it just works out in a very very simple manner.

It radiates from My being, what can I do about it? It does. And it was there since I was born. I knew about it. But I started My work much later because I wanted to do it en masse. That it should happen to many people.

So I had to study what the problems with human beings are, how they are obstructed. You cannot do it with effort. That is one thing which is difficult for man to

understand and accept, because of our ego comes in. What did you do to become a human being? Just think like that. Nothing. But the beauty of the whole thing is that, only after you have become a human being, at the next stage of evolution, you are going to see it, you are going to watch it and you are going to know it. This is the only thing is that, because you are a free person, God has given you a speciality. By raising your head you have developed a center within yourself, by which, you have become separated from the whole, no doubt, but also you have developed yourself in such a way that, when you get your realisation, you can feel it and see it, that you have become a different person.

It sounds very fantastic but it is very simple too. Now how do you do it? If I tell you, as I have told you, that you have to just put both your hands towards Me for the time being. Just like this. Just like this. And it works out. In the way we do to a Mass *[UNCLEAR]*, you see, in the same way, you put your hands towards Me. Your finger tips are manifesting all the sympathetic centers within you and they receive. And it passes through your hands and gives an invitation to your Kuṇḍalinī and it works out. But even, say Doctor Rustom, or any one of these who are here, realised Souls; they look like you only, but you can see from their faces, the way they are, that they can do it too. And you can do it too. It's a very, very simple method which should be worked out and once you learn how to manoeuvre it and understand it, it works wonders.

But it happens, in this country I've seen, especially and in the Western countries, especially, it happens that, after realisation they start rationalizing it and thinking about it,

“How can it be?" They forget the experience that they had and then they go down.

So please, do not go down, but go higher and higher today. It is an experience. We have, from Cardiff, somebody sitting here who has received it. He came all the way and he got it there and he's just here and so many of them have got it all over the country here.

They have lost their identity as, say, `Britishers' or Indians and all this and they have become so much one with each other. Such integration has taken place, you have no idea.

May God bless you all.

Let us see if it works out in you. And if it does not work out we'll have to see what are the centers, where are they, how we have to work it out. It's only with movement of the hand that you can do it, because the force is flowing through your fingers. It happens and it should happen to you because it has been promised and that is what God wants to see, His creation coming to its fruition. He won't allow His creation to be destroyed, which he created with such care.

Contents: 1979-07-21 **Talk to New People (evening), Jim Proctor's House, Cookridge (10 kms NW of Leeds), UK**

[Shri Mataji arrived in the afternoon and stayed overnight.] It is such a pleasure to come back again to this house.....

Contents: 1979-07-24**, Public Program, We have to Seek our Wholesomeness, Caxton Hall, London, UK**

Come a little forward because when the music will come in, they start coming forward, you see.

So that they get disturb. *[UNCLEAR]*.

Yesterday, I met a lady and she told Me that she was seeking God. I said, “What do you think of God, what are you seeking?" When we say we are seeking, do we know what are we supposed to seek and do we understand how we are going to feel our seeking complete, that we have reached the destination? As last time, I told you that seeking has to be genuine, from a genuine heart and that you cannot purchase, or you cannot put in effort about it. But today I would like to tell you what are we seeking.

Let us see how the seeking comes within us, from where? As shown here, there is a center called as Nābhī Chakra, which is here in the center *[UNCLEAR]*, Nābhī Chakra, which is placed in our spinal cord and manifests the solar plexus which is placed midway under your navel. This is the center that creates the seeking within us. Seeking is only possible when something is living. For example, what is the seeking of this chair? It cannot think, it cannot move, you can put it here or you can put it on the street. You can smash it and throw it away, again use that wood for some other purpose or make a stool out of it. It has no seeking of any kind. Only when a thing becomes a living being like a amoeba you can take a unicellular egg. It starts manifesting seeking because it is supposed to seek. Not the dead.

So those who say we are not seeking are as good as dead. Those who say we are seeking are living and also kicking. The little bit if you understand that a desire is

created within a little animal, called as amoeba, by giving him hunger.

Just think of it. It has no brain. It has a just a small nucleus but it can feel it is hungry. It has to eat something to grow. It also knows it has to reproduce and then it starts seeking. It also knows how to take the food in, but it does not know how it digests. That part is not his job. Even for us just the same.

So the seeking starts in a little amoeba and the whole evolution is based on that seeking, gradually improving and improving the ways and means of seeking, while the desire is that of food only, alone. There is also another desire or, you can say, an emotion, in the smallest of amoeba is a sense of preservation. It knows the dangers that can finish his existence. When this little amoeba becomes a human being, in thousands and thousands of years, then the seeking is changed. In the beginning it starts, of course the food seeking is still there, that's the basis, you must have food to begin with. Of course the methods are improved, changed, evolved for the seeking of food, but there is also a great understanding of how to preserve yourself and your clan. The clubbing starts from a very early age, even ants understand that.

So they understand that we all have to club together, unite together, integrate together, if we have to protect ourselves. And this seeking of wholesomeness also develops gradually in the human beings and the expressions of that is, you can see, all our efforts to preserve ourselves and to be clubbed together. These efforts are expressed in our political and in our economic enterprises. Now in the human being a new seeking

starts: is to have power over others. Animals do not seek power, they have. For example a tiger is much more powerful than, say, a poor rabbit. He is born like that. And a rabbit does not want to become a tiger. He does not try like every Dick, Tom and Harry would like to become a prime minister. But a rabbit would not try to be a tiger, he understands `I am a rabbit and I must develop my means of defences and my means of offenses by which I exist.' In the same way the tiger acts, he is aware of his powers and also he is aware of his limitations. And some of the animals also have a power of leadership in them. They become leaders.

You must have seen some birds that they have a leader, one leader going and wherever that leader changes the direction, all of them change as if they are like the tail of that leader. In the same way, the same way that goes that bird goes, the leader goes all of them follow.

So this also is expressed in human being in a very big way that there are some born leaders who lead a group of people to some destination in which they fulfil the seeking of that group. Now the seeking of the groups could be money, mostly it is. Now money animals don't understand, this is the creation of human beings only.

So for them money becomes very important because it is their own creation. We had barter systems, but then we thought it is better to have some sort of a medium which will convert one good into another, so we start the money.

So the focus of man's attention from food goes to power and from power to money.

Sometimes if somebody has lots of money, then he wants to have power. It's but natural. There is nothing wrong in it, as such. Fundamentally, it is a thing which is natural for human beings to run after money and then run after power or vice versa.

But beyond that starts another seeking, is the seeking of knowing why are we here? What are we doing here? What is the purpose of our life? Why God has created us? To what purpose, to what end or it is just a joke going around? Are we just foolishly being born, getting married, having children and dying like amoeba? Or have we any other purpose? Many human beings do not go beyond money or health, they want good health. I mean animals don't take any exercises as far as I know. But human beings can go to any extent to preserve their health, but for what? I mean, you may be a wrestler, for what? Just to fight each other? You might be the healthiest person living on this earth, but for what? You are just a waste.

What is your use? You may be the wealthiest man going in the best cars and the whatever you may call it, all the so-called luxuries of life and material well-being, but for what? When such a question comes into our mind the new kind of seeking starts, which asks the question, why are you here? Are you here just to run in this rat race morning till evening, earning money and earning power and doing all useless activities, pleasing others to show off your money or to extract some money from others? Is that the aim of your life? Now this is the beginning of the fourth enquiry, or the fourth dimension in your awareness. This enquiry is also the flowering of the same rudimentary thing called as hunger: hunger for

spirituality, hunger for God, hunger for higher things of life. It starts within us, that I call is the genuine happening. In this seeking, we get confused, because by the time this seeking starts in you, you are already famished and finished. How? Because you are already conditioned by all kinds of nonsensical things going on. You may be calling yourself a British or a Indian or some sort of an Australian or I don't know all sorts of things that people call themselves, but in the eyes of God, you are just a human being, You are, I mean you don't have a tail to begin with and you don't have your head bent down like this you have your head upright.

Whether you are in Africa or India, or in England or America, it's just the same. As long as your head is up like that and you don't have a tail, of course some people must be having, the way they behave, you are definitely a human being. And if a human being if he is evolved through various experiences of life and realises that none of these experiences have really given him the fulfilment and the answer to his question `Why are we here?' then the turning point takes place in his life and he becomes a seeker. Not before that.

Those who go to Gurus and say, “Mother, will you please give a job to my son” then you don't know what to say, you should say to such a person, “Now my child, you are not yet fit, you are not yet mature to come down yet." Or if you go to someone to ask for, say, a diamond ring. Or anyone says that I give diamond ring in the name of God and you are quite satisfied with such an answer, then you are no good as a seeker, no good. Useless for Sahaj Yoga specially. Or somebody who says, “I will cure you" and

for *[UNCLEAR* curative] you go to someone, alright, the person may cure you, but you are no good as a seeker. Why should God cure anyone who is not seeking God? I mean, why should I repair this instrument if it is not going to carry my voice? Or else some of you, if you go to a Guru and if he tells you a story like this, that you have to pay me some money for this, because if you don't pay me money you cannot be involved into this kind of a thing, you better slap such a Guru on his face and tell him that `What do you think of me?' It's complete indignity to your seeking. He wants to involve you through taking money from you. Can't you see that he is insulting you by saying that you are such a materialist, that when you give me money then only you will be attached to seeking of God? Just think of it. All such arguments people give you and if you accept them and if you follow such Gurus you cannot mature for seeking.

As you have to be genuine, you have to be wise to understand that you are seeking your fulfilment.

You are not seeking money and diamond rings and these tomfooleries that are going on and you are not there to witness them and these foolish magical tricks of people, but you are going to witness the magic of God. Then in the seeking also you must know that if God is the universal being, anybody who professes that we are the chosen ones and nobody else can be a chosen one or he was the only prophet and he was the only God and because you belong to some organization, it is nothing but absurd fanaticism and ugliness.

Do not deceive yourself. Please try to understand: self-deception will never be forgiven by God. Amoeba, does

he deceive himself if he sees the food there, does he? Or a lion or even a frog, it has such a little brain. It understand what it is seeking, Will he deceive himself? But human beings deceive themselves morning till evening. We have to seek God. We have to seek our fulfilment. We have to relate to that wholesomeness that is God, the primordial being. The whole of it, this is what we have to seek. You are created for that.

If you study a little foetus in the womb of the mother, you will be amazed that the whole of the foetus is looked after by the navel cord from the mother and though all the portions of the foetus are not yet fully developed as to get connected with the brain completely from the very beginning, still through one channel it is fed, looked after, managed. Then the child is removed from the mother when the child is born and gradually all the sensations and coordinations of all these different sensory organs and organs of motion and organs of automatic functions are created gradually, very gradually, as he starts growing. But once the connections are established, a human being starts acting. On his own the whole body acts together; it knows when it is pinched. Here in the finger the whole body knows that you are pinched, the whole knows about what has happened. The whole connection is established. It's a living process, it's a growing process which works out. But with human beings there is a very big problem. The biggest problem I would say that they are always identified with imperfections, with wrong ideas and only in the human being these things happen, that's why one has to be careful. Dog can smell better than you do and it

knows what to eat, what not to eat. You don't know. You don't know what is a real Guru and a dirty Guru and horrible Guru and a vicious man. You cannot make out.

Somebody runs out of the jail, he wears a dress, comes to England, “I am the Guru", great and thousands will be running. They don't know and the more he has, the better it is.

But there is a way. God has already placed that within yourself. For your growth he has placed within you, only He is testing your genuineness but if you are so obstinate as to stick on to some misidentified nonsensical things you cannot work it out. Be free from all these things, open out yourself. You all have to be aware of the whole. You all have to get Self-realisation. Though by that, God will feel your fulfilment of His creation, no doubt and He has to do it, He will do it, but He'll have to work very hard. And still and still if you do not accept the truth, then the truth will be expressed, no doubt, but then, the untruth has to be destroyed. And at that time, those who are identified with untruth will be also destroyed. Before that, take heed to your wisdom and know what we have to seek? We have to seek our wholesomeness, which we have partially expressed in our political and economical and social clubs.

All this has to be integrated, all the great religions which have been propounded in the growth of human beings, which have substantially helped in the growth of human beings, which are the substratum of their living, has to be integrated in that habit. For example, I meet supposing a Hindu, then he says, “Mother, how do You talk of Christ? We don't believe in Christ." Now you are a very great

person not to believe in Christ. Who are you not to believe in Christ? What do you think of yourself? What do you mean by saying that you don't believe in Christ? Do you know it is blasphemous to say such horrible things about any great incarnation on this earth? There are some who say, “We do not believe in Moses, or in Guru Nanaka or in Mohammed Sahib." Who are you? I don't believe, I don't believe. What is your belief? On what it is based? Why do you say such things? What do you know about them? Only by going to churches or going to these mosques or going to these synagogues. They are blind making you blind. What have you achieved but nothing but stark fanaticism? It's a disease. It's sickness.

Just come in the Kingdom of God and you will see that they are all seated there on the dais, they are all together and you like fools are fighting. Did they ever say that, for example, when Christ came did He say that Moses was wrong, did He say so? When Nanaka came, did He say that Mohammed was wrong? Did anyone of these great saints say so? Then who are you to denounce them? This is one of the greatest hurdles of so-called seekers. Then they are identified with their Gurus. I asked them one question, “If you are so much identified with your Guru, go ahead with them; why do you come to Me?" “I come to You, Mother, because I am suffering from asthma, since I went to that Guru." “Then ask him to cure you. Why do you come to Me? If your Guru has given you whatever you wanted, why should you come to Me? If he is a real Guru, I would see it written large on your face. I can make it out and I'll worship that man who is a real Guru. I will go all out to meet such a person and I will

regard him as the greatest blessing for Me also, but they are very few and all hidden in the Himālayas or some places from where they do not speak.

Nobody listens to them. They are very few. One of them tried to go to America; within five days he was back in India. He wrote to Me saying, `Mother, very difficult.' " Because you are identified with games, with playing games, you like people who play games with you.

You do not like people who tell you the truth. This is it. You have to have it but you must know is the concern. How can anybody who loves you can tell you something that is detrimental or injurious or absolutely dangerous for you? They will not tell you, those who are fake will never tell you about anyone.

They will say everything is fine on the other side of the earth, till somebody genuine comes up. They are not going to say a word about it, take it from Me.

So in your seeking first of all your misidentifications must drop out. You are so misidentified with so many things, like people would say, `Why should we follow Christ, He was a Jew.' I mean, He has to be born in some place somewhere. And as it happens you have to belong to some religion somewhere. You have to be born in England or you have to be born in India, or maybe in Timbuktu. I mean, you have to be born in some place.

So the rest of them say “No." And those who live there also say, “He is no good because he was just born like us here." They want somebody to drop from heaven. It is so funny.

So for us, those who are genuine seekers, must open their mind fully and if you want to waste your time, go

ahead; you go ahead with your Gurus, go on wondering their marvels, giving them money, giving them your women, giving them your property, giving them everything that you have, getting sick, mad, ending up in lunatic asylum, I will not say `Come, My child, come to Me.' But even then from the lunatic asylum also if you realise your mistakes and come, then God is the ocean of forgiveness. But from the very beginning I have to warn you, all such people are wasting their time and My time.

So please all such people who are still very much misidentified, please do not trouble Me with their arguments too much.

Because always I find that they are supposed to be true seekers like the lady yesterday and she started telling Me, “Have you read this book?" and “Have you read that book?" I said, “I would, but by reading that I do not find anything in you. You have read them, what have you achieved? Have you achieved anything?" Nothing. “Have you seen this Guru and that Guru and that Guru and that Guru?" I said, “Maybe, but what about you, what have you got?" She has asthma. One eye is blown off, she cannot sit, she has got a rigid body because she says she has rheumatism. She is actually possessed. And there she is a seeker and then she asks Me a question, “Mother, I am a seeker and why should God be so unkind to me?" “You did not use your wisdom, My child." Even today, take heed to wisdom and know that thy God loves you with all His heart, with all His soul whether you love Him or not. He has placed this seeking within you. He has placed all these instruments within you. He has placed all the things so beautifully that spontaneously it works in

no time. But people are such, they come for realisation and if I tell them “Alright, you come and sit near Me." “No, won't sit." “You please take out your shoes” “No, I wouldn't take out my shoes." There are many like that. Even if you tell them “Why don't you sit down with both the feet like this because you will be relaxed, you see." There are many more reasons for what I say, why I say so. But still “No, why should I do?" There are certain things which are very important for Self-realisation if you want to have it. You better do that. The whole attitude should be of understanding, that here you have to take from Me something. It's a gift for you and there should be no obstinacy about taking this gift. I mean, that we do not do in normal courses. If there is a gift for us, then we do not become obstinate about it. Do we? Do the human beings become obstinate when there is a gift coming in? But only when it comes to God they wouldn't even take out their shoes. It's such a great thing you are asking for, which is the flowering of your seeking from amoeba stage to human stage. In the human stage also thousands of years you have been seeking and today when you are at the threshold of it, why are you obstinate? I say in Sahaj Yoga you get your Self-realisation. No money is to be given or taken. As a by-product, you get your health alright. Of course your material things also are alright. Many things improve as a blessing of Sahaj Yoga. But the real thing that happens to you is that you get Self-knowledge. You get Self-realisation. That there is light enlightened within you and you start seeing yourself, your centers and the centers of

others because you also get contacted with the whole, you get your wholesomeness.

This is what Sahaj Yoga has to offer to you and if you want to have that, please have it. The rest of it is just a by-product, because if there is a light you do not falter, you walk straight. You don't say, `My legs improved because there were lights.' No. “My eyesight improved because of my light. Because there were no light there was a problem." As soon as there is a light everything becomes alright and you start understanding the whole, you know how the whole thing is and you start walking straight and you know where to sit and what is the chair and what is the person.

This is what you are seeking, then you are a seeker and you are a true seeker and you are to be blessed and it's My job to see to it that you reach there. You get your own powers, not of your Guru but of your own. And that you understand yourself you get your Self-knowledge and the knowledge of the whole. But if you are not that, My children, I am sorry, you are still a baby in the seeking, you have to still grow more and grow more and then you come to Me when you are grown enough. Otherwise it's a headache to work on a person like that, or to give them Self-realisation or anything whatsoever. They are using sometimes Sahaj Yoga for curing people. You do get cured, no doubt. Even cancer can be cured with Sahaj Yoga. It can be. It can only be cured by Sahaj Yoga. That's the point in it. But again it will come back to you.

We cannot promise, guarantee anything. Unless and until you rise in Sahaj Yoga and become the master of Sahaj

Yoga we cannot guarantee. You may get back the disease again.

Why should God not have a sense of giving for something as you have? He loves you, no doubt.

He wants to give you because He loves you, but if you are wayward and if you are prodigal by nature, why should He continue to give you is a simple question that you should ask yourself and then ask for realisation, you'll get it. After getting it also there is a period of doubts because first you get thoughtless awareness, which is called as Nirvichar Samādhi. When we say awareness in the normal terminology, it means alertness to anything is awareness. But when we say Samādhi it means enlightened awareness.

You get thoughtless enlightened awareness. And then you get doubtless enlightened awareness. The stage between the two in some people is so little that they just are there. I have some people here who just got it and are there. They don't pass through these two stages. But there are mediocre and there are also absolutely bullock carts I would call them, they cannot move with the time of the jet. In these modern times, imagine a bullock cart being pulled by a jet, big problem. But if you are of that calibre and that quality you get both the stages just like that. There is no doubt after that. But then there are some who get into doubts. I don't know what they doubt here. They had the experience, they feel the vibrations coming, they see Cool Breeze flowing through them. They see it working on others. They see the pulsation of the Kuṇḍalinī, the rising of the Kuṇḍalinī. They're getting better in health and everything improving.

Still they are doubting and wasting their time. And everything is delayed, their cure is delayed, everything is delayed because of that. Alright, so we have here jet planes, we have here supersonics, we have missiles and we have also bullock carts.

See, it takes lot of things to make this world, isn't it? And so I take everything. All right. With all My love I engulf them. But I would request you not to slow your progress like that. What are you doubting is the question, that I do not want anything. If you are paying for something, then you should doubt it.

You are not paying for anything. What are you doubting? What am I to gain from you? But still so many of them sometimes come and tell Me, “Mother, now we are doubting." I say, “Alright, go on, when your doubts will be over, you do come and see Me." That's how it is. I would request you to try to tell your mind that you have done all kinds of things. You have been to all sorts of Gurus. You have been to all sorts of nonsensical books and you have been to all kinds of doubts. Now settle down for a while. Settle down. Tell your mind not to mislead you and get it. This is your own; this is your own property; this is your own right to be there.

So get it and if any doubts are coming, tell them to wait for a while.

May God bless you all.

I don't mind answering your questions at all. I would love to answer them. But My experience is when you tell them to ask a question they speak like possessed people. They have certain things, kinks in their heads and they come out with it. And they would not bother that Mother has

little time to give realisation to others, such a great thing has to be done and they'll take out from somewhere something small and will go on harping on it and disturbing all the others and taking the time being very, very selfish. And then the quarrel starts which *[UNCLEAR]* to answer their questions there are some here who will say that I have too much patience with all of them. And I try to give all the answers, as far as possible, so I will try to answer. But if you are just fond of talking, talking, talking, then I am really tired, I would request you to get your realisation, settle down with truth and glorify your being because you are glorified by God, the Lord who has created you. If you have any questions you can ask but as I have said it be careful that you are not disturbing others and asking foolish, stupid, useless questions.

Question: *[UNCLEAR]*.

Shri Mataji: This is a very easy question, Madam and I don't think I should answer at this stage, why? Because this question you ask yourself and you'll get the answer, alright? Questioner: But I have got an answer *[UNCLEAR]*.

Shri Mataji: Now see... Alright, I'll tell you one thing, alright? The question is alright, this comes to everyone, when they see Me they ask such a question, but I'm little tactful, I would say, because when Christ said, “I am the light, I am the path” what did you do to Him? Questioner: *[UNCLEAR]*.

Shri Mataji: Yes, he said so, so what did you do to Him for that? Questioner [replies]: *[UNCLEAR]*.

Shri Mataji: Alright, you did not but others did, alright? When Kṛiṣhṇa said, “I am the One you should follow, I am the One you should surrender to” what did you do to

Him, did He tell anyone else? He just told Arjuna, why? Questioner [replies]: *[UNCLEAR]*.

Shri Mataji: Then what's the use of telling you about it also? Let Me work it out, then you will know. It's better you come in the light and see Me, alright? And see yourself.

So, that's what let us do because this is a question which can be answered in the light. Like you can say, “Is there a charge, or not?" Questioner [replies]: *[UNCLEAR]*.

Shri Mataji: Alright... alright. Yes, now, as a Guru is a guide to that God within you. To become that because that God in you is away from your attention. Your attention is not speaking to the God's kingdom. Your attention is away from Him and this is a method by which the attention rises and becomes one with that spirit which is in your heart, which is knowing you, which is understanding you, which is correcting you, also guiding you and protecting you, but you are not there, you, the one you are today is your attention is not there and that's why you are not yet collectively conscious.

Questioner [intervenes]: *[UNCLEAR]*.

Shri Mataji: No, it's alright, but your attention is not. See the difference! For example, My brain, alright, has its attention, say for example, on My finger, alright? But My finger has no attention on My brain.

Questioner [intervenes]: *[UNCLEAR]*.

Shri Mataji: You see the reality can only become there by being there.

Questioner [intervenes]: *[UNCLEAR]*.

Shri Mataji: No, you cannot, unless and until you become the reality. You have to become *[UNCLEAR]*.

Questioner [intervenes]: *[UNCLEAR]*.

Shri Mataji: No, then you see you are not there, you can see only see Caxton Hall from outside.

When you come inside, do you see the whole hall? Questioner [intervenes]: *[UNCLEAR]*.

Shri Mataji: That's true, but you have not become... you are seeing from outside, you are not inside.

You have to enter in, that's why. You see, you have not yet entered it. You are there, but you have not yet entered it. That's why it is said you have to enter into the Kingdom of God. You have to be reborn.

Your awareness has not entered into it. Once it is entered, then you'll be amazed, then you will be able to feel everybody else's centers and you will know what they are inside, where is the problem and you will know also where is the problem with this.

Questioner [intervenes]: *[UNCLEAR]*.

Shri Mataji: Who? I don't want to say that, I am very tactful, but there is something about Me, no doubt, which you will find out, there must be something...

Questioner [intervenes]: *[UNCLEAR]*.

Shri Mataji: Alright? So let us have it. It's true, there must be something, but I do not want to say something now, some of them know and you will also know it and you will also know the whole thing, but gradually let it work out.

Questioner [intervenes]: *[UNCLEAR]*.

Shri Mataji: Christ told His disciples who never believed it till He resurrected *[UNCLEAR]* and today I tell you anything,

you will not believe Me, I do not want to make you useless, so you first get your realisation and then you'll know. First you know yourself and then *[UNCLEAR]*. Let us have it now, alright? Questioner [intervenes]: *[UNCLEAR]*.

Shri Mataji: I know, yes, that's why I said your attention is not there. Of course, no doubt about it.

Yes, that much I must accept. I have to accept and *[UNCLEAR* boast] many things, I know, but I'm little scared of that! Alright? [Shri Mataji speaks in an Indian language with another questioner.] He has asked Me a simple question which is a very sincere question. He said, “How are we to believe there was Śhrī Kṛiṣhṇa or Christ and this and that?" That also is another very important question, is that how are we to believe that They were there? Was He, were They there or not? Now this is a question, which, OK isn't it I don't know tactfully if it is correct or not but I would like to tell you that these centers, all these Chakras, have got all these deities in them about which I have been telling you. Christ is here and Kṛiṣhṇa is here. [Interruption.] Now, just a minute, just a minute. Now, how do you know if they are there or not? Is the point. When you get your Self-realisation you will find that from your hand a Cool Breeze will start flowing. You'll become that, then you will enquire how it has happened. It has happened because these centers [recording becomes inaudible in patches as Shri Mataji probably moves away from the microphone to point to the various Chakras on the chart]... top part of your head... here, at the fontanelle bone area... and then you start feeling the Cool Breeze... After that, you'll be amazed...

[MISSING: it seems that Self-realisation follows but it is difficult to decipher this from the tape.]

***Contents: 1979-07-26*, Public Program, Modern Seeking, In Search of Joy, Enfield (North London), UK (other date 07-25)**

It is really very fortunate that I could come to this place, as it was arranged by My first Sahaja Yogi, I feel very proud to be here. There are so many others who live in this area but so far they have never arranged a program in this area, though they belong to this place. And there must be something in this area, that so many of them are already there.

Today, in these modern times, we are standing at a very precarious position. On one side we find our material affluence has not rendered us any help as far as the Joy of the Spirit is concerned. We have achieved no joyful state by achieving all kinds of scientific discoveries and the so-called flights of our scientific mind. In a way it is nice that we have started realizing that it is not this matter, which is going to give us joy. It is a simple thing one has to understand, that matter can never give us joy but can only give us domination; it can dominate us, can enslave us. For example, if you make a chair out of the wood, then you cannot sit on the ground; and if you get a very comfortable sofa set made for yourself, then you find it hard to sit on a chair made out of wood, so that you cannot live without the habit that is formed within us due to the subtle domination of matter. We go on changing forms of matter, one after another and we find

that we have not really achieved anything, as far as our real joy is concerned.

Now we must know what is joy is: as it is described in all the scriptures of the world, joy is a state of mind which does not have duality. Like day and night, like happiness and sorrow, it does not have that. It's a state in which you feel you are beyond all the waves of thought, all the waves of identification and you start enjoying yourself. This joy that we talk of doesn't come from matter, nor does it come from your mind; it comes from the Spirit, which is in your heart. You may say, `How are we to believe that there is a Spirit?' Of course, you have to know that there is a Spirit only in a hypothetical way. It's just a hypothesis I am putting before you. You need not accept it at this moment, but I say there is a Spirit in your heart.

Now, Sahaja Yoga is a system by which your attention enters into your Spirit; it's an actualisation. It is not talking, it is not sermoning, it is not conditioning, but it is a happening. And this happening takes place within us because we are made that way. God has created us specially for this last happening within us, where we become connected with our Spirit and thus we become connected with the Spirit of all the people and actualise the experience of collective consciousness. It's no question of giving any, what you call the brainwashing about it; it's just a happening that has to take place within you. And this has been promised in all the scriptures: they say it is your second birth or they may say it is Self-realisation; and there are many other words people have used but it is just the same.

Now, if God has made us, I mean, even if you do not believe in God, say Nature has made us, a human being, out of a little cell like amoeba, then why has He done that? What is the purpose of our life? Has He just made us to live like other animals who come in this world, enjoy their life and die, or reproduce, at the most, or to create these things out of matter which are not joy-giving? Has He created us for that, or there is a purpose for it? The way we have evolved very beautifully from amoeba stage to this, we can see that there must be some purpose behind the whole program. Even if you read chemistry or physics, in chemistry you can see there are periodic laws and if you see the chart of periodic laws you'll be amazed how beautifully every element has been organized and how these are placed in the chart and how they act according to the valencies they have. It is a remarkable thing the way even the periodic laws of elements, who are supposed to be dead, are so beautifully working. When we come to any such programming we start wondering how one could have achieved this tremendous power. For example, we see so many flowers turning into seeds, without our knowledge they grow up really microscopically and suddenly you find lots of fruits are available. We cannot even sprout a single of seed and here we find thousands and thousands and millions and millions and billions and billions of these seeds sprouting every moment and the One who is doing it has to be some great personality.

But what about us, when we are facing life with questions: Why are we here? We start thinking about it and we find no answer to it. This is what I call is the

modern seeking, which is such a blessing for us, that we are seeking something beyond and we are not satisfied with whatever we have. This is the greatest blessing and, once you have this blessing, then only you can be really rewarded for that blessing, because you have to knock at the door, otherwise the door won't open.

Now, let us see here within us, what sort of a programming is there on display. Now, all that is put here you need not take it for granted just now. You can only say that you cannot see these things within you, but as a hypothesis it's an absolutely new knowledge for you, so just keep yourself open to it. This is the body of a human being and, as God has said, that you all are made in His own image, you are made absolutely in His own image, but still you are not aware of yourself to be aware of the whole. For example, if this is the Body of God, all the small cells on this body are human beings and they have to find the connection with the whole. If the Primordial Being is the whole, we have to find out how are we connected with that and how we become wholesome. This is the basic seeking we have got within us. In this seeking we are actually seeking that point by which we really get connected to the whole. And that point is the Spirit within you, in the heart. This mechanism is placed within you; it is there, it exists. And there is a residual force in the triangular bone, in the coccyx here, which is kept ready as the germinating power. This is called as Kuṇḍalinī in the Sanskrit language. Now, if I use Sanskrit, you shouldn't think that it is something Hindu, because there could be a confusion like that, that it all about Hinduism I am talking about. But there is nothing like

Hinduism, because there is no one God about Hinduism, it's only, you can say, a philosophical discovering of the seers.

Now, this Kuṇḍalinī is present in every human being. Because India was such a country that they did not have to face problems of the nature so much, people went into meditation and saw this residual force existing in human beings. Even in the Bible it is written that, “I will appear before you as tongues of flames." Now, we do not understand, neither anybody can explain, what are these tongues of flames. In every religion there is an indication about Kuṇḍalinī, in quite a clear-cut words, but because we have no idea as to this knowledge what it is, because it was kept as a secret knowledge for quite some time, we get confused and in that confusion, what we do is to condemn it as a knowledge belonging to a particular region. These are all universal things and they cannot belong to any region or to any language or to any nation as such. It belongs to every one of you and all of you have got this residual force placed at that point in the triangular bone.

Now, when the Sahaja Yoga, which means: saha means `with', ja means `born', the one which is born within you; this right of union with the Spirit, with God, is born within you. Saha means `with', ja means `born' and it also means the `spontaneous'. And whatever is the spontaneous is the easiest: like our nose is born with us, our eyes are born with us; we don't have to do anything about them. In the same way, this also Yoga, means this power to unite with the Divine, is born with you, in the sense that this germinating force is placed within you.

And this germinating force is the one which connects you with the Spirit. This lies dormant there, in three and a half coils. And when this Sahaja Yoga practice starts, you can yourself see with your naked eye, the pulsation at that point. You can see it moving with your naked eye; anybody can see it. You can even photograph it; you can even take a film of it. You can see the pulsation in the triangular bone absolutely there. Then you can even see the pulsation rising onto different centers. All these centers are subtle centers of the power within us, which has given us evolution. And when this rises within us, it enlightens all these centers that are within us, these subtle centers. From down below if you see, the lowest one it doesn't touch there, it is already there, it is the center of innocence; then the second, then the third, then the fourth, then the fifth, then the sixth and the seventh.

So it crosses only six centers. And each one of them manifests outside. These are the subtle centers, as I have told you, inside the medulla oblongata, or you can say the spinal cord and also in the brain, as shown there, there are two centers in the brain, one here and one in the limbic area. They manifest outside: the gross plexuses which look after our organs; like we have got the second center, which is there, is called as the Swādhiṣhṭhān Chakra and this one manifests our aortic plexus. Aortic plexus looks after our kidneys and our liver and also pancreas and the spleen and another kidney and also uterus. That is the center which goes round and round over that green area and looks after these organs that I have talked to you about and supplies the energy

that is required through the right hand side energy that is coming into it.

This is the energy of creativity within us.

Now, the center, the one which is called as the Nābhī Chakra is the one that manifests solar plexus.

It also looks after our visceras and our intestines, stomach and all our digestive organs. Now, this is the center for our seeking. As a small, little amoeba we seek for our hunger of food. When we become human beings, hunger of food is there; then we have got also seeking for, say, money; then seeking for power. But we reach a certain stage where we start seeking the Divine. All these seekings start from that center which is called as a navel center, which gives rise to the solar plexus. Now, the solar plexus, which is manifested outside in the gross, as I have told you, looks after your digestion and other organs, which surround the viscera.

Now, the center above that is called as the Hṛidaya Chakra, or you can call it as the center that gives you cardiac plexus as a manifestation. This center is very important; if a person suffers from, say, a sense of insecurity, this center goes out of order and when this center goes out of order then one starts feeling the palpitations and also the breathing becomes very difficult. Now if this center is spoiled then we get a disease like breast cancer and lung cancer. Cancer is a disease which is caused by the malfunction of these centers. And because doctors cannot reach these centers, they cannot cure the cancer, because they can go only up to the plexuses, which are gross manifestations. They cannot go into the subtle, because

they have not themselves become the subtle. When they become subtler they can enter into these centers and cure it. But it's very difficult to convince a doctor that he is still not perfect in his awareness and he has to perfect his awareness and then he can treat people. Of course, we have some doctors also who have become Sahaja Yogis, but they have not been able to convince many doctors either. But when the doctors themselves get sick with cancer they come to us for treatment. And recently we have treated one lady whose husband was My professor in medical college and who is himself a very well-known doctor.

But his wife is now sick with cancer, so he came to Me, the one who was My teacher, to get a cure and we did cure her.

So this is what it is: that cancer and all such subtle troubles, can be only cured through entering into these centers. But the entry comes through the awakening of that Kuṇḍalinī only. Unless and until this Kuṇḍalinī awakens, you cannot enter into these centers.

So we treat outside and we cannot enter inside.

It's only not for physical, even for mental trouble. If you have a mental trouble, say, the above Chakra is there, the Viśhuddhi Chakra; this is the center when human beings lifted their heads, this center developed, now, if people are suffering from mental trouble, this center on the left hand side goes completely out of order. If the left hand side power is out of order, then a person can be absolutely possessed and could be in a lunatic asylum. We have had recently a girl coming from a lunatic asylum and she came to our program and she got cured

completely. She went back and they said, “No we don't want you here. You are perfectly all right. We don't want to waste one bed for you. You are perfectly all right." She's all right; she has three children, of course, her husband had divorced her. But she's all right now, she's absolutely, perfectly all right.

It's a very simple thing, because if the light passes through that, it opens out also this top Chakra, between this Chakra and that Chakra, the one higher is, the top Chakra. When it opens out you start getting the Grace of God coming into you and then all the energy that is exhausted or malfunctioning is *[UNCLEAR* completely all right]. That time you start feeling in the hands Cool Breeze-like thing and you become that.

Now, the center above it is a very, very important center for us because it is the center of Christ. It is the center where Christ has entered, as He said that He is the door. He had to enter through this door.

Now, how are we to believe that this is Christ's center and not somebody else's? When this Kuṇḍalinī is rising, which you can see with your naked eyes, as I have said it, you'll be amazed that when the Kuṇḍalinī stops at that center, unless and until you take the name of Christ it won't open; you have to take His name. On every center there is a deity, but specially this center where you find My red mark is, inside in the brain, where there is a crossing of the Optic Chiasma, there is a very subtle center which controls your ego and superego in your brain and which gives you really the path, or you can say the gateway opens out for the entry of your attention to this Kuṇḍalinī into the Kingdom of God, which is the

limbic area in your head. The Kingdom of God is in your head here. When you pierce this topmost center, which we call, in common Christian language, `baptism'; which is a happening, which is not that you go to church and somebody who says, “All right, I'll baptize your child." It is not that way, because these people are not authorized, they cannot raise the Kuṇḍalinī. Unless and until you raise the Kuṇḍalinī, you cannot say a person is baptized, you are just mechanically done. Anybody... you cannot get his certificate in the university that you can do; it is a thing that has to be within you; you are to be empowered by God. And through your movement of your fingers, the Kuṇḍalinī should rise. Only such a person is really entitled to be called as a Baptist, is called as a person who really gives you the baptism. And you can see, when the Kuṇḍalinī enters here, you will see that the fixed part of the head becomes softer. And that is the time you start feeling the cool flowing through your hands.

Now, you can see on your hands all these centers that are there, you can feel them on left and right hand side[s]. They are demarcated with these colours by which you can make out, if you place your hands towards, say, Me and if you are getting catch on this finger or this finger, you can make out what center is catching. And then the method, the technique, of how to cure that center is also absolutely exposed in Sahaja Yoga.

Within one month's time I have seen people have become masters, absolute masters. We have here *[UNCLEAR]* the one who has organized and so many others who are sitting here; they are all masters of Kuṇḍalinī. They are normal people; they are just like you, to look at.

You don't have to change your dress or announce something or denounce something or give up something. It is just a happening; you become that. And it is within you. You know, you can see, you know you have it. But you do not put a signboard on you that `I am a realised Soul.' But such a person can feel another's centers and can feel his own centers. This is Self-knowledge side. First the Yoga takes place by which the knowledge side. The first stage is of knowledge, that you start knowing about your centers others' centers, because on your head here, where the Kuṇḍalinī touches, is the Feet of God Almighty and They are expressed in your heart and your Spirit and that's why you touch the Spirit within you. And once you have touched the Spirit within you, you touch the Spirit in everyone. You start feeling; actually it happens to you. Small children even, when they get Realisation, immediately they start telling: “This is the finger catching, that is the finger catching." It's a subjective knowledge; means you become the master of it; you have that knowledge. Like human beings have much more knowledge than animals have. They know what is bad smell, what is good smell; they know what is beauty, what is not beauty. Animals cannot say that. In the same way, here it becomes your power. Your awareness itself develops a new dimension, an enlightenment, by which you start seeing in others what is the matter with them and what is the matter with you.

So the second stage is the start of knowledge, that you start getting the knowledge as to what is your centers and what is the centers of others. Now, at this stage, when the knowledge starts, you see, we are so

conditioned that we have sometimes some conditionings within us and we pick up one sentence here and there and we start doubting. This `doubting Thomas' is a very great thing in this country; I have seen, I'm sorry to say. But In India the Kuṇḍalinī doesn't rise so fast as it rises in the Western countries, because you are really saints and you are seekers and you are genuine. But the second stage in India doesn't happen so much in India as it happens here. I sometimes say that you have got food to eat and some people do not have teeth to eat the food and some do not have food when they have teeth, something like that.

So the Kuṇḍalinī rises in the West so fast.

Specially in America, I was surprised, thousands of people came to My program and suddenly the Kuṇḍalinī rose and they got the experience and the second moment they started doubting. Now, this is something, for Me, it was very queer when I visited America, when it was in year seventy-three, I was amazed that how people could start doubting about it when they had an experience of it? Why don't they see whether it is true or not? Before that only they have started doubting, without even seeing what it is, whatever She has said is correct or not. Then they are walking off without even seeing it. I just could not understand their mind. I said, “What's wrong with these people. Why are they behaving like that?" I just could not understand them that time. But now I understand, I understand it now: because of your questioning mind, you see, you cannot get out of it very easily and it starts questioning. You must question about everything; that's the style it is; the life is like that, that

you have to question about everything. And you must question; it's a good thing; you should not follow anything blindly, readily. But when you have got it within you, still you go on questioning because, when you are standing, say, in the water, you are afraid of the waves, but you are aware of the waves and you know there are waves. But supposing somebody lifts you from there and puts you in the boat, still you have the same thing working on you, sort of, that feeling of giddiness that was there and you still think: `I am sinking.' And then you start questioning: `Am I on the right path or not? Am I on the wrong path?' Because of this problem so many fake people have taken advantage of you, so many fake people have taken and they have really minted money in this country and so many other countries. They come and tell you, they are something very big and bombastic and they tell you: “You are not to ask us any questions. You have to pay so much money to us. You all don't have to tell anybody what we tell you. You all should be separated.

You must meet us separately, privately." And a secrecy develops establish; I call it a `spiritual Mafia' and people are literally frightened of them. They are so afraid of them they think that: `If we divulge this thing, then we will be finished in our progress.' And there are many people who have come in this country, your country, also in other countries and have really exploited you completely and taken full advantage of your spiritual naivety.

One has to know that it is a living process, the end of your evolution. This is the time which I call as The Last

Judgment. In this only, you are going to be judged. And this is not going to be paid for. You cannot pay for it, you cannot pay for it. You have to just see that you are judged where, that's all. It is a different attitude when you go to a Guru who takes money and a different attitude when you come to Sahaja Yoga.

Please remember that this is a gift for what you are. And also, if there is any problem, it can be corrected and can be put right. It's all free and it's a gift, because it has to happen, it is all promised.

Just think, the whole Creation will be wasted if God's children, like you, do not know what He is and you do not enjoy your fulfilment. That's why this has to happen.

But if your attitude is like going to a shop and you start asking that, `How many times should we do it? What is the way should we do it?' then it does not work out. It is a very spontaneous thing like, I would say, a candle is there and I have to enlighten another candle.

So one candle which is enlightened just enlightens another candle because it is just there. In the same way, if I am an enlightened person, I just enlighten your candle, because you are just ready for it. And the enlightenment has to be absolutely free, absolutely free of charge. You cannot pay for God; you cannot pay for your Self-realisation. I wish that the Western people could understand this. When I asked some of the people that, “Why did you pay for this Guru and why didn't you ask him a question that, `Why we have to pay so much of money?'?" So they said that the Guru said that, “You Westerners are such that unless and until you pay for it you are not involved." I said that, “You should really have

seen that this man has no respect for you. What does he think of you: that, unless and until you pay for God, you won't be involved in God? To that limit?" Because all these institutions, so-called institutions, I call them, which have worked for God, have been working on moneymaking. Anywhere you go: “What are you doing?", “Oh, we are collecting funds, we are having a fete." For what for the fete? Is this the job of God. Is He here to look after the poor and the rich through you people? Who has created poor and rich, is the human beings have done it. God has not done it. God is here to bestow upon you that bliss, that joy, which is surpassed by all material enjoyments and happiness.

Once you get this, you just start enjoying it so much that you understand the futility of all these things.

And you can live with very few things and you can be the happiest person. I have seen people who came to Me who were alcoholics, absolute alcoholics and the next day they gave up drinking. Because you start enjoying yourself so much, you never get bored; you get so relaxed that you just stop drinking.

But the only problem, as I have told you, that you go home and start doubting and then I cannot help you. You have to know that there are imperfections in all these centers. As a Mother I have to warn you that there are imperfections because of your naiveness about things. Nobody has guided you properly.

Some of the people who have been to some of these Gurus and some of the other cults and things, have bigger problems than the rest of them. If you have led a very temperate life and a normal life, it works in no time

and you do get it. And as it is, I have told you that you are real, genuine seekers who do get it. But the Kuṇḍalinī is again sucked back if there is a problem in any one of your centers. For example, you are a liver patient; so at the first shot, after seeing Me, the Kuṇḍalinī will shoot up, it will give you an experience but again it goes back. It's your Mother, so it goes back to your liver. And you can see it pulsating, you can see it, everybody can see it will go there and suggest that the liver is not all right. And it will supply to the liver, look after the liver and then comes back and then goes.

So it is so, that if you have any physical, emotional or mental problem, the Kuṇḍalinī comes back and goes; so you have to have patience only.

It is not just like touch and go. With some people it does; for example, Cooley, the one who was here, first day he came to Me in a very big crowd, I would say and such cool vibrations that I started calling him `Cooley' because he was really remarkable. He's a Greek boy from Cyprus and I was surprised the way he got his Realisation. Nobody got that cool, so I called him `Cooley'. And I had met one doctor Cooley, he was a very fine man and a realised Soul who, you might have also heard his name, he was doing heart operations and things. He looks also like him, so I called him `Cooley' and though his name is Anthony I started calling him `Cooley'. And since that day he is keeping up, though he catches a little bit on his heart, because he has done all kinds of things like Karate and Haṭha Yoga and all kinds of things for his physical side and he has put a little imbalances, but his vibrations he has never lost. There are many like that we have. And

there are some people of such high calibre. Recently I met about five-six of them; I was amazed, such great saints I said...

So it is the judgment you will have of your own, but do not judge Me. I am beyond your understanding, just now. Till you have your vibrations established, you won't be able to judge Me; it's rather difficult.

So I would request you that it is a question of judging your Chakras, your centers and it's a question of judging the centers of your friends and other people and understanding them. And when you will understand all that, then you will start understanding Me also. Because many people do like this: that somebody will see, in India, I was wearing a white sarī without a border and he said: “Why are You wearing a sarī without a border?" I said, “Now this is too much." Such frivolous and shallow people; do you think they should enter into the Kingdom of God? They really require more seeking and understanding of the subject.

So we have to understand, this is the greatest chance of our life. We have been seeking and seeking all our lives.

It is described in one of the Purānas that once Kali, is the one who is ruling nowadays, the modern times, is the worst of all evil persons, who was caught by another, Nala *[UNCLEAR]*, who was harmed by this evil personality. And he said that, “I am going to kill you. And you are the worst of all. And I don't know why do you exist on this Earth." Then he told him that, “You can kill me but I also have a meaning.", “What is your meaning and what is your fulfilment and why should you be there?" So he said that, “My importance is that, when this Kali Yuga, this

modern times, is come, then people will go all wrong, confused and be in a big confusion. But that is the time all the great saints who are now roaming about in the jungle and forests and finding God, will come back as ordinary householders and will find the Truth." Nala said: “For that reason, I must leave you, because you must exist and this should happen, because these saints have been seeking God for so many years." And that's how it has happened.

Now, for giving lectures, you see, there's no end to it and I've been lecturing and lecturing, from Greece [in 1978] to Scotland, to here, to all the places and they have got many tapes about it. Because this is vast knowledge and, if you gradually get exposed to it and you'll be amazed how great you are and how much knowledge there is within us.

So far whatever you have seen is not the Truth; It is beyond.

Whatever you see now is just an illusion of the Truth. The Truth has to be within you. When the Light will come in you, then you will understand, the truth is that you are an instrument of that God. Like this instrument is connected with the mains, now we can use it; in the same way, when you are connected with the mains, the Divine Power starts using you. You become a hollow personality and you can manoeuvre it and you can place it and you know how to use it and how to apply it, how to explain it and how to give others also Self-realisation.

You'll be amazed; we have people here who must have given realisation to hundreds of people. But in India we have people who have given Self-realisation to

thousands. And some of the saints are very highly evolved saints who lived on Himālayas and on so many mountains in India, who do not want to face the public. They came to see Me, one by one and they said: “Mother, what are You doing? Why are You giving these powers to people? These are ordinary human beings." I said, “Maybe it's the will of God." But it's not that, because the time has come, the Blossom Time has come. When in the tree there are one or two flowers, when it is a small tree, we are not bothered and we do not see it. But when it is a blossom time and the tree is fully grown, there are many flowers and these flowers easily turn into fruits; and that is what is happening today. But we have to see how many of us really can get it. And this is the attitude one should have; a humble attitude one should have.

Thank you very much.

Of course I would like to have some questions from you, but you must understand that we are dealing here with many people and you should not completely bring some prestige point, or some sort of a thing that you have been doing before and keep everybody clogged to it, so that everybody benefits by it.

Thank you very much.

May God bless you.

Question: *[UNCLEAR]*.

Shri Mataji: You see, when I say `He is on top of your head,' it has a symbolic meaning. It means God is everywhere; His light is everywhere, all right? And `He is on top of your head' means that, as you are a human being, now, you see in the picture, as shown here, that there are two sides within us: left and right side. One is

our emotional side, we can say and the other is the mental and the physical side.

Now, when these two sides start working in the human being only, then what happens, because of their shape being like this and the brain being in a prism-like form, a kind of a by-product of our activities of emotional side and of our physical and mental side, starts coming out as balloons, I mean, this is all psychology I am telling you and that is called as ego and superego in our brain. When this ego and superego start growing in childhood, when the child grows to about twelve years of age, then what happens that our fontanelle bone area, where we get our baptism, becomes calcified. And that is how we get separated from God, in the sense there is a power of God within us, in the heart, expressed as Spirit, but the God's All-pervading Power is not felt by our awareness, we cannot feel it. We know there is God.

I'll give an example, a simple example, for example if I say there are many pictures around here, you won't believe Me, but if I put a, for example, a television, or video tape, or something like that, something like that which will catch it, you will get all these pictures in that, but you do not see. What I mean is that God is around you, His is everywhere, His power is everywhere, it is all-pervading, but in a subtle way.

And the Kuṇḍalinī has to rise through our fontanelle bone and enter into it. This is the way we have to enter into that All-pervading Power. This is what I am trying to tell you. When I say God is in your head I don't say God is sitting there; no, I don't mean that. What I'm saying that His Power there, is to be felt through this baptism only. It

does not flow to your hands or your feet; it flows upwards. It flows upwards and comes out. That's how we are made; you see, we just can't help it. For example, if it is from here, it is from here; you cannot question it.

So, when it opens out, our attention gets permeated into that All-pervading Power and we start feeling it within. You can understand? It's more symbolic. Literally, if you take it, I mean, it will look odd. He's all everywhere, no doubt, but you cannot feel it, He's not in your awareness, means your central nervous cannot feel it, isn't it? But then you start feeling it, you get connected then and a rapport is established. It's like a, I can say, a computer. You ask questions like: `Is there God?' Immediately waves of Cool Breeze start.

Question: *[UNCLEAR]*.

Shri Mataji:... When it settles there the Grace descends on these two centers, we call them Iḍā and Piñgalā Nāḍīs, these two channels they start... But if you have read about Kuṇḍalinī: horrifying experience, you see, all sorts of nonsense, forget it. Because those who have written also in English have not gone into it that thoroughly and are misunderstanding. I don't know what sort of translations they have made, because they have said that there are four types of Kuṇḍalinī rising: in one which is described like an epileptic fit, I think; another one is something like a possessed person; the third one is another jumping, hopping type; and the fourth one is the one that I am talking about.

So they call it, this is in *[UNCLEAR* Mahā/Sahaja] Yoga, they call it `Sahaja Yoga', you see, or Siddhi Yoga. These are the three names of Sahaja Yoga: one is Mahā Yoga,

means the `greatest Yoga', another is *[UNCLEAR* Siddhi/Siddha] Yoga, or the Sahaja Yoga; they call it by three names. But they are saying that there are four types of Kuṇḍalinī Jāgruti. This is not; there are four kinds of people who proclaim to be the Gurus, actually. You see, the one who is a demonic person, when he gives awakening, he has no authority; on the contrary he puts a spirit in you and you get these epileptic things, you start jumping and you start hopping and you start shouting, sometimes you roar like a lion. All these things happen when a person who is not an authorized Guru but a demonic personality.

But we can think they could not translate some of the words perhaps. I can only say that that must be the misquotes. They must not have understood the words they called as Rākṣhasas and Piśhāchas as we call it. I don't know why they have not been able to place it and call it its type. You see, it is unauthorized. Any person who is unauthorized who tries to raise the Kuṇḍalinī can do tremendous *[UNCLEAR* damage].

It's very practical, you can understand: if I do not know how to handle this and I put My finger in to some two holes I find, I get a shock and I say that Kuṇḍalinī rising is a shock, because you don't know where to handle it, what to do it. And there also people who are absolutely dangerous and you can call them absolutely unauthorized. And if such people try to be holy people, they really are troubling the Sādhakas, means the ones *[UNCLEAR* who are seeking].

So one has to have an authority and one has to be a Sahaja Yogi, means the one who has the power to raise

the Kuṇḍalinī. If he does not have a power to raise the Kuṇḍalinī and to know how it rises, what are the Chakras, then whatever he is doing is absolutely absurd. The one who does not know cars, for example... *[UNCLEAR]* if you are not a driver and you start driving, then... In the same way, you do not say that car moves in four ways: by one it kills people, by another it jumps out of rock. You do not say like that. In the same way, this Kuṇḍalinī rising has been written in such a funny way in some of the very, very thick English books, that I was amazed, how could they not see this simple thing? Perhaps, you see, they have read some books and taken some translations from them and they didn't have the experience or a proper man to guide them. But there is nothing like that happens in our centers *[UNCLEAR]*. Now in London itself we might be having about three to four hundred people who are really very good Sahaja Yogis and really... in London city itself. And we have had thousands of them in England; nobody has said like that. But I have seen funny people coming. One man came in India itself and was sitting with his both his feet towards Me and the people said, “You cannot do like this. You cannot put your feet towards Her." He said, “Let me sit like this, otherwise my Kuṇḍalinī... *[UNCLEAR]*" “What happens?" He said, “I start hopping like a frog." Now the simple thing is, after becoming human beings, are we going to become frogs? We should understand, we are not going to become frogs and animals, that we are roaring like lions.

And then another thing we should understand: if it is for our evolution, will God put something like this and torture us for nothing at all? He is the Ocean of Compassion and

He is the One who is going to give us all the properties that He has within us and is bestowing on His own loving children. Is He going to make us miserable *[UNCLEAR]*? Even, people talk of suffering, that you must make your body suffer, why? Why should you make your body... God has made this human body... these self-destructive things are not needed at all.

You don't have to destroy others, neither to destroy yourself. You must have real compassion for yourself to begin with. All these methods of starvation and doing all kinds of horrible things to your body, are nowhere near *[UNCLEAR]*... are not to be done. It is not necessary. As if we didn't know that Christ Himself crucified just to pass through that gate and to make a way for us. Then why are you still crucifying yourself for nothing at all? Are you Christ? If you are doing it, then why? Everything He did is useless. That's why I felt that it is of importance that here is the... *[UNCLEAR]* the area of your fontanelle bone, here is the Kuṇḍalinī. And there are many people... in Sanskrit language, in Hindi language, it is said that, “Here is the Anāhat Anāhatā, here is the pulsation. You can feel your pulsation when it comes up, then the pulsation disappears and you become *[UNCLEAR* one with it]." It is very simple, has to be, because whatever is important has to be simple. For example, your breathing: now if it is for that you have to go and read some book and then take it from some man by paying him money; how many people would exist on this earth? Everything important has to be very simple and spontaneous. Except when somebody is sick.

Any questions? Or would you like to have the experience? Question: *[UNCLEAR]*.

Shri Mataji: You see, acupuncture and all these systems, were started by, in the Chinese, there was a very great Sahaja Yogi was Lao Tze. He started acupuncture actually. And He has described Self-realisation in a very clear way, absolute clear way and He has said that nobody who is not a Self-realised should do acupuncture at all. He has prohibited it completely for people who are not realised Souls; but everybody is doing it. When you do in an unauthorized way, you do cure, but you create an imbalance in the body. I'll tell you how... For example... *[UNCLEAR]*. Both these centers look after the liver; this one and that, part. Now, these are the two points where they put the needle, supposedly. Now, what happens, that by putting the needle there, a sort of an emergency is created in these two centers; for example, this one and this one, all right? When the emergency is created within us, these two centers start exhausting their energy, they start giving more energy and more energy to the Piñgalā, in the sense they start giving energy to liver and liver gets cured. But there is no balance, because liver gets all right but you may develop some other diseases. You may become a person who is absolutely dry; you will be such a person that you will have no feelings for others. Because, if you start using this power too much, then the left side is neglected. If the left side is neglected, it will freeze and you will have the heart of a stone.

And we do not see human being as a whole, we see him as a part, that's why we do not understand that liver-

curing is important, but what is important is that the whole of the man should be all right. What is the use of curing liver and getting cancer? It could amount to something like that.

Now, a man who thinks too much, you see, works through this center, who plans too much, thinks too much, works through this center, because this center converts the fat globules for the use of the brain when you are thinking. Now, such a man neglects other organs which are looked after by this center. The man who is a great planner will have diabetes as a disease because his left side is completely frozen, he never uses it. He becomes emotionally a dry person and he develops diabetes. Doctors cannot cure diabetes, why? Because they do not know how to give a balance to man. But supposing if a realised person does it, then he connects the person, the patient, to the mains. And then if you take energy from there for one person, doesn't matter because you are exposed to the mains and it is flowing all the time. You see, this is the difference. That's why, in acupuncture, I have yet to come across people who are Self-realised, I have yet to come across; and I have met many. And they don't like it when I tell them, “Don't do acupuncture before Realisation." One should not do anything in a naive manner, because you are creating problems for others and for yourself also. Because by doing such things you are creating bad Karmas for yourself. You are doing bad things, you are ruining people and that's the bad Karmas are coming into you, because you do not know what you are doing. For example, if you tell somebody to put your finger into the

hole, they will get a shock, unknowingly. And he gets a shock, of course he gets a shock; something will happen to him, no doubt, but something will happen to you also, that you will have bad Karmas in you. You will have a much less chance of Realisation than others have, because you have done something wrong to others, by mistake also. That's why don't enter into something which you do not know; is a wrong thing. Never enter into that thing about which you do not know. First you should get into it, see for yourself how it is; otherwise people may take you into very difficult situations. I have seen people in extremely difficult situations. I know of a lady, she had a Guru with her, she had cancer. I was amazed: most of the people who have Gurus, wrong type of Gurus, get cancer. It's most surprising, but I have seen it. Because the left side catches. Most of them have Gurus or they go to spiritualists, left side catches.

So all these wrong cults and things that have started, without actualizing the experience, are very dangerous and one should not do it. But nothing to be that worried and upset. It's a fact, see, one has to understand that, if you go into anything... supposing there is fire and you enter in, you'll be burned.

And also some spiritualists also cure, I've seen that, but they put another spirit into you. I had a lady in India, she came to Me, she went to a spiritualist to cure her husband from drink.

So he gave up drinking and he started *[UNCLEAR]*.

So she went to him and he became an insolvent, you see, very rich man.

So she said, “This is even worse than drinking." So she said, “Somehow or other, remove this from him." So then he became a thief, a kleptomaniac, he started thieving things from her because he had no money left also.

So he used to thieve things; he did not know what he was doing. And then she got the fright of her life, because this man suddenly became all these three and the whole thing was there and he started manifesting all three devils within him. And still today we have not been able to cure him. It's like that. And the woman herself is now suffering and she gets these *[UNCLEAR* fits].

So these things are very dangerous, like calling the spirits; one should not play with these spirits at all; we should keep them out. Try to tell *[UNCLEAR* God], because He is really the one who keeps us away from spirits.

So we are really surprisingly funny, in England, I have seen, all the churches have got all the dead bodies there down below your feet. Your children go to church, everybody. I don't know from where did you get this idea of putting all the dead in the churches. All right, if you want to put them in charge of God, have a different church for them. You are taking your innocent children, your people there. All of them are just under your feet, they are sleeping there, you disturb them and they catch hold of you; they are not yet *[UNCLEAR* reborn]. And that is what it is; we have not to go near spirits. Spirits and all those things, are not going to give us any powers. May seem all right at the time, but we have to ask for our own Spirit and our own powers. They give terrible trouble to Me also because, whenever a person comes from a spiritualist, he is singled out and it's very difficult to give

him Realisation and it takes the maximum time. But even if you have been, I mean, *[UNCLEAR* we have worked, we have done it], so nothing to worry. Once we cure, you see, if we cure about five or ten people who are coming from spiritualists, I'm sure we will solve that problem.

So shall we have now? Now, how do we do? You have to just put your feet, in a very relaxed manner, on the ground. Why on the ground, like this? You have to be relaxed, so that your body is little bit relaxed and there is no problem of your Kuṇḍalinī to move. If you have very tight belts or something, you can loosen it, if it is very tight. If it is lightly tied it is all right. Or a tie or something, you find it tight. If it is not tight, it's all right; makes no difference. But there is a little expansion of the spinal cord when the Kuṇḍalinī rises, so better to give it a chance to rise. And you just have to put your hands like this, just like this.

Now, these are the fingers, as I have told you; all the sympathetic centers of the left and right are here. And when the power flows inside, it invites in the Void, there is a void in between, they are shown connected but they are not really connected within us and when it enters there, the Kuṇḍalinī receives the information at the point, I'm sorry, when it reaches the last Chakra through these two: Iḍā and Piñgalā Nāḍīs. You see, these two; Iḍā and Piñgalā Nāḍīs, through them it reaches the first center there, you see; then a kind of a bridge is created on the Void, because this center informs the Kuṇḍalinī that somebody is there who is authorized and then She just starts pouring out by itself. And it passes here and you become one with it.

At that time, what happens? First of all, when it crosses this center, Āgñyā Chakra, then you become thoughtlessly aware, means there is no thought. You are aware, you are not fainting or anything, but you become peaceful, no thoughts are there. If you watch yourself, some of you must have been already without thought. To test it you watch Me without thinking, can you do it? If you can do it, that means you have crossed this point. When you cross this point, then you start getting Cool Breeze in your hands and you feel really relaxed. After this, how to use the Cool Breeze and all that, you should again meet and understand it. But one feels extremely relaxed and it's a very joy-giving experience.

After that, one should try to keep thoughtlessly aware; try not to think. Tell yourself, `I don't have to think, I don't have to think,' and go off to sleep. You get a very nice sleep. If, after this, you get this Yoga Nidra for, say, about twelve hours, nice sleep; or, say, ten hours, nice deep sleep, then you will be surprised that you will be established at a point where the doubts from the thought do not come into your mind. Because that's the one thing which is very dangerous. But when it establishes a little higher, then you become `doubtlessly aware', when it becomes absolutely a conviction, then you do not have any doubts. But it is not through rationality; it is through the state you achieve within yourself. And, after that time, you start giving Realisation to people, and, only if it crosses even Āgñyā, you can cure people.

But don't do that. First thing you establish yourself, know yourself fully and take it. Nothing to show off, but to understand that we have to know ourselves fully and we

have to explore all our powers and to be ourselves, genuinely, with all humility and then only we are going to give it to others. Let our lights be fully established and then you'll be put on top of the rock where people can see you and can know that here is the Light which is guiding us. Let's have it now.

Please put your hands like this. You can put the paper down here if you want to, for the time being.

Sit in a way that you are not uncomfortable. Comfort is important at this point. You should not be uncomfortable, because attention isn't running; just put your hands like this. But while sitting you must allow your feet to touch the ground fully, touch the ground fully; because the Mother Earth is one of the elements which has created some of our centers, so She sucks in some of your problems.

So put your feet directly on the Mother Earth, just like this. If it is easy for you to take off your socks also, it would be a good idea, because mostly socks are of nylon and they insulate you completely from Mother Earth. If you feel like taking off, you should take it. It would be good thing.

Now, what happens, as I have told you, that in your hands you start getting Cool Breeze. Close your eyes because there is a dilation of the pupils when the Kuṇḍalinī crosses over this; so please close your eyes. There is no hypnosis; you can see that. You have to close your eyes and see if there is no thought.

You just keep your eyes closed. But some of you may not be able to close them because there will be a flickering in your eyes; maybe some of you. If so, then you can open

your eyes. But if there is no flickering and if you can silence it, close your eyes and keep them closed.

Some of you might be feeling in your fingers a little heat also, possibly. If so, just throw it away like that. Or maybe some tingling, maybe. It's due to some physical problem in the body. Just throw it away, if you feel the tingling. Now put your hands back.

Some of you who are wearing specs also; if you can take it out it will be better.

You'll be all right.

Some flowers become the fruit first and then later on, one by one, they are transformed. In the same way, it doesn't happen to everyone at the same time; so be a little patient with yourself.

All those who are getting the Cool Breeze in the hands please raise your hands, all of you. Raise them high; even Sahaja Yogis. Good, good. Don't open your eyes; it will work out, just work out.

So many have got it and so many are going to get it. Gradually it will work out. If it is not working out, nothing to worry; it will work out, it's working out.

Now let us have people who have got Cool Breeze, all of you. All of you who have got Cool Breeze please raise your hands. [Shri Mataji asks people individually what they are feeling. Mostly inaudible.]... Can you put your left hand on your liver. Liver is the common problem in this group...

... Did you go in the graveyard?

Contents: 1979-08-00 **Conversation with Linda Williams, London, UK** (month not sure)

Linda Williams: [asks Shri Mataji if She could know everything].

Shri Mataji: I can know all thoughts, words and deeds, past, present and future, simultaneously.

But I can't be bothered.

Linda Williams: [asks how much was Shri Mataji's ability to cure someone and how much it was their faith in Her].

Shri Mataji: One hundred percent your faith.

Contents: 1979-08-00 **Second Visit to Scotland, Crosscraig, Loch Rannoch, Scotland, UK (maybe 0900)**

[While fishing with Sir C.P. Shri Mataji says:] Sir C.P. will not get any fish because I am protecting them.

Contents: 1979-08-06**, Public Program, Self-realisation and Fulfilment, Caxton Hall, London, UK**

So much already has been said about Sahaja Yoga. As I also told you before, for new people I would like to say that `saha' means with, `ja' means born. It is born with you; it is with you. The germinating power which is going to connect you with the Divine is born with you. As you have a nose, eyes and face in this body, in the same way this germinating power is within you, has been there for ages. In all your seeking it has been with you and now the time has come, the blossom time has come, you can say, that people have to receive their connection with the Divine. Otherwise, Divine will lose its own meaning. Unless and until you have your own meaning, unless and until you have your own fulfilment, your Creator, who has created you, is not going to get His own fulfilment. That's

why this grace, this special gift to the modern people, that you can really get your Self-realisation.

But as Regis has pointed out very rightly, that we have all the instruments very nicely placed within us, but since we are born we are attracted all the time by people who come forward with theories that they can introduce you to Divine, or sometimes you feel that you can find it out.

Sometimes we waste our time in very shallow life, all the time destroying ourselves or destroying others. All these things have a bearing on your instrument, which is a fact.

So when you come to Sahaja Yoga I would request you to understand that there is no *[UNCLEAR]* here.

It is for your betterment. It is your right also to achieve it and to get it. You are made human being from amoeba for this only. But this right comes to you because you deserve it. If you are not of that calibre you cannot get it. You have to have that calibre to get it. Those people who come here, I know, they do not get realisation and then they start saying that, “Oh, Mother, we never got realisation” as if they are very proud of it. There is nothing to be proud if you do not get your realisation. One has to be serious about it and should get your realisation now and here. If your calibre is very low, what can one do about it? What can one talk about it? I mean, in these days when people are so ego-oriented no one wants to listen about it unless and until you are hypnotized. In your freedom you do not know how to be humble sometimes. If you could be humble, if you could know one thing: that so far you have not got it and you have to get it, because that is what you are seeking, that is your own right to have it, that you are created for this,

that you have been seeking for ages now and you have been mislaid, have been misused, hoodwinked and you have been carrying on for days together, for years together with all kinds of tomfoolery. But when you come to Sahaja Yoga you want everything like that. That's a sign that you are free. That's a sign that you are free also to argue. It's a very good sign. I feel happy about it. But sometimes freedom can be abandonment. Freedom which does not have the background of wisdom has no meaning at all. Use your wisdom. This is not a place where you can pay for, no. You are going to cash your seeking. If you are genuine seekers, all right. Even if you have had problems, even if it was mistake, one would go all the way to see that you get it and you will get it.

But are you really seeking, is the point. I have seen people come here, just sitting down because they belong to a particular group or something, just to come and see, what we call in Hindi Tamasha –*'theatre'*. It is just the show they want to come and see. Is this the way are you going to waste your life? You have to evaluate yourself. You must know that you are seekers of the true nature and you are not bound to anyone because you have faith, because you are carrying somebody's symbols on your heads. You have to be yourself. If you pay respect to yourself, I'm all with you. But if you have no respect for yourself, if you do not evaluate yourself and you want to waste your time with nonsensical things, what am I to do? You just tell Me. What would you do in My place? I have limitless patience for you and love, lots of love for you.

I have told you that I am going to work it out for you and work it out and work it out. I am not going to be tired of that but you must little bit cooperate because you have to gain something, not Me.

First thing you must understand that you cannot hold Me. I am a very difficult person in a way that you can only hold Me through your sincerity. I know everyone who is insincere, out and out. You will yourself pay for it.

So be sincere to yourself. Is it difficult to be sincere to yourself? Be just sincere to yourself.

Do not be conditioned by things which have not given you anything so far. Be sincere to yourself, respect yourself, evaluate yourself that you are definitely something of a higher level that you are here today. You could have been in the pub.

So you must get for which you have come here. There is no difficulty at all in getting that. On the contrary, on the first day most of those who have got realisation here, will tell you, have got the realisation with such a tremendous experience but have also lost it because when the Kuṇḍalinī, which is in the triangular bone dormant lying, when She knows that there is somebody who can give you realisation, who has authority to give you realisation, She rises. You can see with your naked eyes. We can show you. The other day we had taken a picture of a person whose Kuṇḍalinī was pulsating. It was interesting to see how clearly, even in the film, it was showing. You can see with your naked eyes. This is what should happen to you is the rising of the Kuṇḍalinī.

The other day I was amazed that somebody told Me that in the Patanjali Yoga Shāstra it is written in the third

chapter that, “You must put your attention to the Deśha." Now, what is the English translation they have taken for Deśha? What is the Deśha? Is the `country', is the `nation'. What translation they have taken is the `territory'. Now this is something absurd, because supposing you have to pay attention, say, to your heart, heart center is governed by the deity of Primordial Mother, Jagadambā. She governs it. She is the Queen of that Deśha, She is the one who does everything. When you have to do the correction of this area, you have to go to the Queen, ask Her permission, let Her know your difficulty and She will correct you. While they are saying that, let us say, bronchial tube. This is just a territory. Now supposing we are in this area sitting down, all right? Now this is a territory of this place. We have to do something here. Can we do it? Are we supposed to do it? No. We'll have to go to the authority, ask the gentleman.

He will put his own people or his own artist or his own architects or whatever is the job is and correct it by his own authority. Can we correct anything here if we want to? But these small things also you have not been able to see so clearly. *[UNCLEAR* it is] that by calling some name of the Caxton Hall, Caxton Hall, Caxton Hall, do you reach there? All the science of God is going to be exposed before you, completely. You are going to know the complete science of Divine Laws. They are very different from the ordinary laws we know. But first enter into the Kingdom of God. That's why I say first get your Self-realisation.

Some people, of course, in the former days, cleansed all these Chakras one by one, but they were all realised

Souls. I don't find any one of these people being realised Souls. First important thing, a realised Soul never takes any money from anyone. It is beyond his dignity to live on the money of other people. Secondly, he doesn't show of his powers, but he gives you powers. Thirdly, he never keeps anything as a secret. Is it a Mafia going on, that we should keep secrets? When we are talking of collective consciousness, when we are talking of the consciousness of the whole, how can you keep it a secret? Every one of you have to know what's wrong with others, what's wrong with you, what's wrong with the whole. Otherwise, what is the use of such secretive people? Imagine in this whole body of ours, if one cell becomes secret, it does not communicate what is has got and another becomes secret. You may develop gangrene or you may develop horrible diseases like cancer and something like that. A person who is a realised Soul is an open, open slate. Anybody can see such a person. It's an open slate, absolutely an open slate and you cannot by any chance purchase such a person or dictate such a person. He lives in his own world and once you get your powers you become the same.

In Sahaja Yoga when the Kuṇḍalinī rises, I mean, by no other means it rises, only through Sahaja Yoga it rises, when it rises and opens the Sahasrāra here then you become one with that All-pervading Divine Power. You become. Is an actualisation, is not a lecture or anything like that, is no impression on you, no cinema, nothing. Is a thing that happens to you by which you start feeling on your fingers the different Chakras and the different happenings in other people.

Now the trouble with us is like this, we have had many fake people, many scriptures, many books.

Some say the Christianity disillusioned them.

Some say Hinduism has disillusioned them. They are all disillusioned so they think everything is an illusion. Now one should know that if there is a copy, there has to be something, the absolute. Every copy must have an absolute. Otherwise, how do you get the copy? But you can make out a copy. Say, in his days Constable was copied by somebody very well. All right. He sold also. But they found it out that it was not Constable. Then the reality that is expressed and manifested through a realised Soul, can anyone copy it? You can find him out in no time, just like that, if you are little bit intelligent and alert. That's the second point. Not that you are not intelligent; you are all very smart. But there is somebody who can outsmart you. And that outsmartness comes in confidence in your own smartness. The person who has outsmarted you is the one who has copied. And this copy can be found out only if you are a connoisseur. Now how do you become a connoisseur? Not by surrendering to every person, no, but by getting the degree as described in all the scriptures. Now what is the degree described in all the scriptures? Is that you must get your second birth. You must get your Self-realisation. Did any one of them say that to you, except for Me, that you are here to get your second birth? You are to be born again. While they will tell you, “Yes, but it is very difficult. You will have to pay for your Karmas. You will have to do this. It's not an easy thing. You go on for fifteen years." I don't say that. But what do you have to give Me is difficult, is your

sincerity. When you pay money you become sincere about it. There is something absurd about human beings I really don't understand. Actually, when I pay money I should become little bit confused about it. But people become really sincere when they pay money. You see, you go to see a cinema, all right? You pay money for it and it's a horrid one. You cannot enjoy it anymore. I mean, it's terrible. Still you say, “Let's go through it. After all, we have paid." So the payment of money is the fixation, I tell you, first of all and then you think that, `Oh, we paid it.

Now we should pay little more,' like a competition starts. And you do not see what the other person who has done twelve years where is he and I have done one year, where am I. You are all running a rat race there, reaching nowhere.

Self-realisation is a thing which is an actualisation, should work in you. At least in some if it has worked, it is there. How many there are people who will say that, “We are Self-realised"? Recently I had a note from one Guru because by mistake I said perhaps he [touched] Self-realisation, to come and verify from Me whether he's a Self-realised or not. Very few people will say that, that, “I am a Self-realised Soul." Very few people will say that because they know what they are facing then. Self-realisation does not give you any horns, on the contrary, you become so humble. I've seen people who are Self-realised who are sitting down here, have given realisation to so many.

We have one boy, Mahārāj, in South Africa. Today only he rang Me up. He has given realisation to so many people

that he says, “I can't believe it." He's cured people of diseases, he has done this and he has done that. He says, “I can't believe it, Mother. For what have You given me all these powers?" Just now somebody from Glasgow told Me that he has given ten realisations to people on one day. You can see the Kuṇḍalinī rising, you can see the working of it, there's actual in it. You are the scientific people. Why do you believe into some make-beliefs like that? That you go on for years together and ages together, killing yourself, killing your money, killing your wife, killing your children and achieving nothing whatsoever. You have to have the knowledge of the Divine. And that is only possible when you have the eyes to see. Those who cannot see, how can you describe the colours, the beauty of that love, the working of that love? So I say, I request you, that you get your realisation. Be sensible children, be nice, be good to yourself, get your Self-realisation, that's most important and then work it out.

Now for Sahaja Yogis who are already realised, a little bit of it I have to talk to them because I'm going to India for a month. And what I have to tell to Sahaja Yogis today is that they are realised, most of them have got vibrations, they are getting vibrations all right, they get caught up very much and they are getting involved so detachment is to be worked out. Now detachment is a thing people don't understand what it means. They will wear some sort of a dress to show they are detached. They'll take one cot and sleep under a tree and say they are detached, you see. There also they will have a lock to

their box, you see. Or else they'll go in the Himālayas and they'll think they are detached.

Detachment is a state of mind within. It's not without. It is not to *[UNCLEAR]*, cannot be expressed in clothes or in a kind of a way of life or and all that but it is a thing inside and the best way to judge it is when you try to give realisation to someone: Are you in sympathy with that person? Because, say, he is from the same Guru you are, so are you giving realisation to that person? Are you more concerned with that person because he's from the same clan from where you come or from nation where you come? This so-called sympathy, sympathy is a wonderful word, sym-pa-thy. `Sym' is to share and `pathy' is the pathos.

So you will share the pathos. It's the best part of what sympathy is. Sympathy is not the thing.

Compassion, it just flows, just flows. You don't have to sympathize with anyone. Just it flows and works.

That is compassion that comes out of detached being which just flows, is not bothered about what clan he comes from, what country he comes from, no association with your outside, whether he is your brother or sister or not, whether he is your enemy or not. You just work for that person out of compassion, like the river flows, like the sun shines for everyone. In the same way you become a Akarmī, means you are not attached to the Karmas that you are doing.

This is a very simple rule one has to follow, is not to sympathize with anyone and then this leads to another problem. You sympathize with someone and you will get hundred and one every day who will be just telling you

and crying and telling you how miserable they are, absolutely miserable.

So how will you correct them by sitting with them and crying or just telling them, `You get your realisation first.' All this is coming to you from your left side or from your right side. Be in the center. We will work it out. It is a different state of mind where you reach; it is a different state of awareness where you are. It is super-awareness where you see the whole thing just like a drama where there is not unhappiness and happiness but only joy *[UNCLEAR* giving]. This detached stage is an achievement which Sahaja Yogis should develop.

It's very easy being alert about your oneself, when you start taking interest in others or in whatsoever, whatever is the thing. For example, a child, if you give him a child, now if he comes here, it will start running all over the places, touching everything, jumping over it, doing this, doing that, finished. It might collect few candles, make some sort of a toy out of it, throw it away and go away. The child is not bothered as to what is the future of that or past of that. It just works out and finish it. It's just a play. But I cannot do it by giving you this sermon. You have to achieve it.

Sahaja Yoga is experiencing and achieving. The one who achieves, achieves for himself. The one who experiences, experiences for himself and when he does that, he does for the whole. He creates a nucleus for the whole and the whole starts working in such a manner that you are amazed how in a collective way so many people start getting realisation. Each one of you who are Sahaja Yogis are capable of giving realisation to one thousand people

every day, minimum. But you don't try, you are shy, you are humble, you do not want to claim that you are a realised Soul. Actually, I should ask them to put on their heads saying that, `I am a realised Soul.' What's wrong in it? But you feel shy about it, you don't talk about it, while I have seen people without any knowledge, without any authority, will have a big flag and a big ashram and will be somebody, will be beating the drums, `Here, stays the Falana Yogi. Come along, come along, come along.' And everybody will be piling up and you go and find some horrible hypocrite sitting down there, wearing artificial moustaches and artificial beard.

But for Sahaja Yogis it is important to find out as many as possible, to give them realisation, to bring them to realisation. Work it out in your own way. Find out what's the matter with people, why they are like that. Sit down, discuss it, find out why people are not coming to realisation and going to false things which are of no use. Think about it. You are the best to tell Me and you are the best judge.

For you meditation is very important because after realisation you can see in your light what are your problems are, without being afraid of them. And also you know in Sahaja Yoga techniques how to cleanse yourself, how to take out your Karmas, how to cleanse yourself completely and how to get completely rid of all your problems. Take it up seriously, meditate. You know how to meditate, you know how to clear out, you know what are the Chakras which are caught. Help others. Meditation must be done religiously and regularly. There aren't much `don'ts' in Sahaja Yoga, because Sahaja

Yoga itself looks after many of your things. You cannot keep your old habits. It just drops, you see, drop automatically, but you must meditate, you must learn how to meditate and if you have any particular problem you can ask your friends, no harm in asking, not to feel shy about it and you all must help each other. We are all part and parcel of one being and we have to help each other as much as possible. And if those who have known Sahaja Yoga for so many days and who are now quite well-equipped with the knowledge of Sahaja Yoga, you must ask them. Take their advice what is to be done, how to work it out and steady down yourself. You have to steady yourself. Unless and until you have a proper attitude towards Sahaja Yoga it won't work out.

If it is just a tertiary matter or secondary matter it's not going to work out. It has to be the first thing in life and the rest of things should be secondary because you are evolved, all right, but your evolutionary is not yet steady and you have not been able to give that fulfilment to your being which gives you complete satisfaction and complete joy. Unless and until you achieve that state you are not going to be happy with yourself either.

So please try to meditate and meditate. People give excuses: “I can't meditate here. I cannot meditate there. I can't do." This is all wrong. This is not the way you are going to improve. It is for you to achieve. Wherever you get the chance you try to meet these people in the ashram, see there and try to find out places where one can work it out and one can give realisation to others. All shallowness of life, all foolish hankerings and things will drop out gradually. But if you want you can also because

now you are Self-realised, you are well equipped and that you have got special powers to do that.

Now I am going to India. I am taking your message to your brothers and sisters in India. They are in thousands, you know that and in the villages they are so simple and nice and spreading like fire in India in the villages, not in the cities, because city people are developing themselves. They are getting sophisticated. I think the village's people are very simple and Sahaja Yoga is working wonders there. In the same way you can also find out here many people who are of very simple nature who would like to come to Sahaja Yoga. Through many methods you can invite them. For example, I would say, this boy in South Africa, he came down here, stayed here in the ashram. He was realised long time back, but he learnt all the techniques. He went back to South Africa and he, first thing he started was to give out the photographs to people for treatment and many people got cured gradually and then he had some problems. He telephoned to Me that this is happening, that is happening, but for such people who are in need of physical benevolence it is better to work it out that way with some people and then the news spreads and then gradually people come to you. But there must be some people with sound physique also who want God, who are seeking God.

In Sahaja Yoga you will find meaning to all the religions of the world, to all the great incarnations who have come on this earth because they came here to give you all the steps which are required for your evolution. You all should now concentrate on the Chakras which are not all

right within you. Concentrate on the Chakras and the deities on the Chakras. Wherever is the problem, you just concentrate on that and put your attention to it. With your attention you can clear it. Take the name of the deity at that point, as you know the mantras are, you know how to coin the mantras yourself. Now you know all the Shāstras of mantras.

So you put your mantras properly wherever is the need. Then you put the complete attention flowing Dharana absolutely, you see, till it sustains it completely, continuously and then you go into your enlightened, enlightened awareness, Samādhi.

So this is Dhyān, Dharana and Samādhi.

Enlightened awareness is, first of all, is thoughtless awareness.

So try to keep in thoughtless awareness and also later on into collective consciousness. These are the two stages you have already reached. Try to maintain them, clear them and establish yourself there. This is the way it should be done. And as we call in Hindi language Bhaitak, you must have a Bhaitak, means you should be able to sit on it, you should be able to do it for quite some time, but not with what you call a kind of a obstinacy about it, but out of joy.

As long as you feel the joy of it, you start doing it and you will be amazed to see how you establish your Chakras and your deities and at the beck and call of you, just even a mention of that, it will start working like that.

I want whatever I am, I should give it to you, all that I have, because I have nothing to gain. I had all these, all years, all ages. What I want is that you should have it

now and let Me see you prosper, like the Mother Earth flowers in the blossoms and the fragrance spreads. I would like to see all of you blossom and your fragrance spreads throughout the nations and the whole of this universe, the whole of this world, the whole of these nations should be transformed into the new world of this grace and bliss of God. May God bless you.

Every one of the Sahaja Yogis must get at least ten people by the time I come back. Try. You can do it. Thank you.

The Master is going away. In the same way you should also know that whatever talents you have you must increase them and increase them and get more and more people for Sahaja Yoga.

Those who have come for the first time, please raise your hands. For the first time, please raise your hands. Now, can you come here forward? I would like to see you. Please come. Let them sit down. Sit please. Give them some chairs. Here, that's comfortable.

And the obstruction in the Sahaja Yoga comes from physical being very much. If you are not keeping good health, then first that hurdle is corrected, when the Kuṇḍalinī rises. The second one is from your mental being. Supposing you are a very disturbed person, also you get a problem, in raising the Kuṇḍalinī there is a problem. Now and the third one comes from your mental attitude. Say, if you are over-read and some conceptions are in your head about Self-realisation, also it takes time. The fourth one, which is the most important thing, that if you have had any spiritual drawbacks, initiated by some people who want to sort of exploit the situation, then that

becomes a very big hurdle to you. Even if you have been interested in, say, in the spiritual sort of thing, going to the spirits and all that, that also has a very bad effect.

So one should not worry. Even if there is a problem, it can be corrected, it has to be corrected and it could be corrected. But as I said that realisation is within your reach, nothing to be frightened about. If there is any such problem, we'll correct it. For that we use a method, a technique which all the Sahaja Yogis know.

For example, they raise your Kuṇḍalinī. I can raise also. I raise My own Kuṇḍalinī on which I raise your own Kuṇḍalinī. This is called as Dhyāna Yoga. Actually, Sahaja Yoga is the Mahā Yoga. It's the greatest Yoga by which, you see, you can raise the Kuṇḍalinī of another person with your own hands because the vibrations are flowing from your own hands, the Divine vibrations, which can revitalise *[UNCLEAR]*. It can give you a balance. If it is more on the right or left, you can give it a balance. If any centers are in problem you can give them vibrations and the centers can be all right. You can cure the centers.

And the centers can be given more power to come together and work it out. Like cancer disease now, for example, in which the centers are suffering, these two centers get separated because the cells become on their own, start extracting the energy too much and there is no control left. Now when this happens then it is necessary to bring both the centers together like this from the left and the right and put them together like this. For that it is necessary to give vibrations there and that is why some people will have to give you vibrations *[UNCLEAR]*. But that should not upset you. You see, it is so

surprising that some people when they are given vibrations they don't like it. They don't like this. They are so sensitive about them. But there is nothing going to go wrong with you. See, when Mohammed Sahib taught people how to do Namaz they all used to laugh at it. What He taught was nothing but the Kuṇḍalinī rising. He just taught the Kuṇḍalinī rising. And by Kuṇḍalinī rising He wanted people to get realisation, but they all went wrong because there was nobody Self-realised to do all that job except for Him or His son-in-law, his daughter or His grandsons. The rest were all good-for-nothing people perhaps or maybe they declined after sometime. And the whole system of Namaz became just what you call a formal stuff and nobody knows why, what it is like. But they are just doing it because they are told; nobody laughs at it now.

When it was genuine everybody laughed at it.

In the same way the technique of Sahaja Yoga is to be understood gradually by you. If others are giving you vibrations you shouldn't mind. Tomorrow you will be giving, you will be giving realisation to others. You are going to do it yourself, everything that they are doing today. And there is nothing to feel funny about it, just they will just move the Kuṇḍalinī at the back just like that or they might just give you a balance like this. There is nothing to feel so much upset about it. There is nothing nonsensical about it. It's a technique which is written in all the Scriptures. Kabīra has described it. Nanak has described it. All the other scriptures of Shañkarāchārya has described it. If you read Mārkandeya he has described it.

Nothing new about it, but because you do not know it you are naive about it. That's why *[UNCLEAR]*. But nothing is going to harm you. That is how you cure people and make them feel better. There is nothing to be upset about anything whatsoever.

Now we have some people here who are born realised and they have the knowledge of Kuṇḍalinī within them. They are born like that. We have one little boy *[UNCLEAR]*, he's a born-realised. He lives in Holland. There are many children who are born-realised and they understand Me much better and they start working on Kuṇḍalinī in no time. And most surprising I find most of the Sahaja Yogis' children are born-realised. Even those who come to My programs, their children are mostly born-realised. And I request people to bring their children because perhaps they are here because of their children and they understand it very well. They know how to work it out. They know how to carry it out. I don't have to tell them anything.

So one has to know that there is something which is very, very genuine and clear. Only thing is you do not know about it, you have not seen it, felt it. That's why you find it little different. But it is different.

It is a different thing, isn't it? After all, when you come to London, you find London is little different from India. And here you have to use something which you do not use in India.

So, is little different, but still you have to use it if you have to live here. In the same way when you enter into the Kingdom of God, you have to know how to use your hands, how to use your fingers, how to use your whole

movement of your Kuṇḍalinī and [UNCLEAR... of which] that gradually you will learn.

So, nothing to be afraid of. But again and again one has to say that it's a serious matter. *[UNCLEAR* You cannot prove]. You may get your realisation just like that, you'll feel very nice, but do not give it away. Come back again, assemble together, establish yourself and then you will know what you are fully well and how much you are capable of. May God bless you.

It's all right. You put all your hands just like that. You may close your eyes. Now, just watch. If your eyes are closed without any strain or without any flickering of the eyelids then it is all right. But if there is any flickering please open them. If there is no flickering in the eyelids then it is all right. You can see yourself. Now when the Kuṇḍalinī rises above the Āgñyā Chakra which is this where My red mark is, in the center of the brain where the Optic Chiasma is, then you become relaxed. [MISSING.] *[UNCLEAR* poise] and with great understanding, you just watch yourself. Is there any thought in your mind? Just see for yourself. It is you who have to certify yourself. Now, if there is no thought then you pay attention to the top of your head very slowly, not in a very pushing manner, you see, just here, pay your attention there.

They are putting off lights because there should not be much strain on your eyes.

Now what happens is you start feeling Cool Breeze in your fingers coming towards your palm. Maybe you are feeling hot. If so, throw it away like that, if you are feeling hot. Keep both the hands not together but away from each other and pressing both fingers like this. Just press

them forward like that. But both the hands should be on both the feet. Now keep your eyes shut because the dilatation of the pupil takes place when the Kuṇḍalinī rises.

Those who are feeling Cool Breeze in the hands, please raise your hands. All of you who are feeling Cool Breeze in the hands. Good. Are you? Little bit? Not yet? Are you feeling? Little bit, little bit, it started just both *[UNCLEAR* feet] you are going to get it very soon. What about you, My child? No? Please put your hands here. Are you keeping all right health wise? Better now, see. Put both your feet like this straight on the ground, here. Feet on the ground like this, separate, better. Are you getting? Are you feeling? Little bit, yes. Are you feeling? Not yet. All right. You don't feel it? Just see. Wait and see.

It will work out. It will work out. It is going to work out. It works out.

Just you can feel there, if they are feeling all right. You can get up and see if it is there. Come up.

Should get it. Come here. Yes, she's got it. She's got it.

[UNCLEAR]. It started uprising? [Aside:] She'll get it till the end.

Keep your seat. Keep your eyes shut. This is the greatest experience of the ages now. Keep your eyes shut. Enjoy yourself, absolutely. Enjoy yourself. What about you? Not yet. *[UNCLEAR* Otille] you have some problem here? Here? All right, that's it. It is there. Where you are? All right. It is at liver, liver. Just you look after your liver. [I'm very] sad. Is he all right now? Good. It is. *[UNCLEAR* Let Me see. He hasn't got?] Got it. Heart. Put your hands on his back, *[UNCLEAR]*. Just hold your *[UNCLEAR]* all right. Hmm, liver.

***Contents: 1979-08-18*, Public Program (Hindi), Ātmā and Param'ātmā, New Delhi, India**

[In August 1979 Shri Mataji returned to India from UK at a very short notice.] The sudden arrival is for various reasons. In Sahaja Yoga sudden arrival has a special significance. We must have seen many incidents in our lives, which have suddenly happened. They do not mean anything to us. If we try on intellectual level, we cannot understand why a particular incident has taken place in our life.

It has been the way of human being, that he wants to understand everything through reasoning. This is correct on his part because his awareness is not yet awakened. When his awareness is limited and when he is searching the proof of everything through his intellect it is difficult for him to adopt some other means which are outside the scope of reasoning.

You have heard a lot about Param'ātmā, Ātmā, Ādi Shakti etc. You have also read about them in books.

Every now and then, man talks about Ātmā and Param'ātmā. There have been many incarnations, who have told that you should first realise your Ātmā because man cannot reach Param'ātmā, without knowing his Ātmā. As you cannot identify colours without eyes in the same way, you cannot attain Param'ātmā unless you meet your Ātmā.

You cannot intellectually understand Param'ātmā. It is only through Ātmā that you can understand Param'ātmā.

So far, all saints have said “be alert in the observance of your Dharma, search your Ātmā, understand the Ātmā that is residing in you." What is Ātmā? What work is it doing residing within us and how is it related to Param'ātmā? It is said that Ātmā is the reflection of Param'ātmā in our heart. This reflection is like that of the sun in water.

Although reflection of the sun is seen in water, he is away in the sky and not in water.

Similarly Ātmā is as much as it is seen, it is beyond all that and not limited by it. But, for any reflection to be clearly visible the mirror which is the cause of that reflection must be clean. If the mirror is not clean, or instead of mirror a stone is there, the sun's reflection will not be seen in it.

In the same way, that man looks disturbed who has not yet become clean like mirror, so that he can see the Param'ātmā's reflection within himself. Although the sun is seen taking different shapes on the ripples of flowing water, he is steady at his place and it is only his reflection that changes its shape. Similarly, the reflection of Ātmā appears to be absent or it just shines for a moment and disappears, in the person who is full of sin and wickedness or whose heart is loaded with false ambitions and desires. It thus entails that all these, body, mind, intellect, ego etc. that we know, should be converted into a mirror. It should be transformed into a mirror.

How will it happen? God has made that arrangement within us.

Many incarnations have worked for evolving us from amoeba to human being and have brought us into our present stage. When we are moving about as alert human beings. We are alert but not enlightened.

A blind man is very alert but one who has sight sees everything without being bothered about it. A blind man can perceive small, small things. He knows small details of every place. One who is having the sight looks at only those things which are worth seeing and which he wants to know about. Kuṇḍalinī Shakti that is residing in us has been placed in us by Param'ātmā and has been created by His desire.

Kuṇḍalinī Shakti creates our mirror, develops it and cleans it. Slowly She makes it capable of receiving in itself the reflection of Ātmā. In Sahaja Yoga you know that awakening of Kuṇḍalinī is very easy and spontaneous. But Sahaja Yogis must know that they have come to Sahaja Yoga primarily to clean their mirror, to wash their sins and past deeds, to become purified of all the dirt that has been accumulated within from time immemorial. They have not come to collect sins and dirt, but to become pure. Many Sahaja Yogis are aware that Kuṇḍalinī is that current which passes through their Chakras and awakens their Chakras. When the light comes on your Chakras you can know their condition even on your finger tips.

This is the knowledge. This alone is to be known.

So far the knowledge that you have had was not enlightened. There was no light in it. Now because of the light, you can know which of your Chakras have

problems. There is a way to clear the Chakras of those problems. How to do it, is also taught in Sahaja Yoga.

You cannot see the filth as long as there is no light. It is not visible in the dark. You will see it when light illumines within you.

So the first object is, to accomplish the light, to what people call, achieving the truth or knowing the truth. First we should know the truth and in the truth we initially come to know what our qualities are. In Sahaja Yoga, man easily accepts his faults, because he can see them in the light.

Suppose there is a spot on this sarī and it is dark. If someone points it out, we won't agree and may even feel offended. But if we see it in light, we would be surprised that there is such a big spot and we have not noticed it! We won't feel bad about it and would like to get it cleaned somehow, immediately.

Suppose if there is a catch on some Chakra, say on Āgñyā, you will understand it yourself. You will have some pain or some such similar feeling. In the light you will understand that you have problem there; and you will clear it. But if you are not sensitive and do not feel the problem, you may go mad and may land in lunatic asylum without even knowing that your such and such Chakra was caught and such filth entered inside you. Similarly you never know even if you contact some disease, because you are sitting in the dark. In the darkness you do not understand whether you are sitting on a snake or some bomb has fallen on you. When the light shines inside you, you realise which calamity you are facing.

So the first glimpse of knowledge is regarding yourself. You know your problems.

In Sahaja Yoga, people get the realisation. Immediately thereafter man sees his own faults and as human nature is, he starts running away from Sahaja Yoga. Initially, he gets scared, the very moment he starts seeing his own faults. He cannot believe that so many faults exist in him. He is scared and then he starts doubting. You have seen; thousands of people come and get the realisation but they do not come again. What is the reason for it? If hundred people are realised only ten per cent come back. It always happens.

Therefore Sahaja Yoga is developing rather slowly. That does not matter. It's reason is that man is so much identified with himself that he does not want to know his faults; and when he knows them, he starts running away. But it is better to know your faults and correct them, rather than carrying their burden from life to life. People do not know what time has come. It is the last chance. You won't get any more chance. In Bible it has been described as the `Last Judgement'. Your last judgement is in Sahaja Yoga and how it will be done can be judged by yourself. When the light comes within you, you judge yourself.

“See my such and such Chakra has been caught." Then you say “Mother, I have a catch on this Chakra." You know that I am ready to put in all efforts for you. You can also work on each other. Thereby you can completely clean all your faults, problems and sins etc. Why should you carry that burden? Instead of throwing it off people are running away from Sahaja Yoga. This is human brain.

That keeps thinking and always remains worried. There is nothing to be scared of. If you become little steady, you will realise how big is this power, which not only brings into light your faults, but also removes them and removes them completely.

So, first of all you must know, that Kuṇḍalinī Shakti is extremely holy and virgin. This virgin power makes us clean and pure. In Sahaja Yoga. She is very much pleased to give you the realisation.

Then there can be only two possibilities. Either you recognize the Self-realisation within you and rise up to its greatness and go deep in it; or leave it altogether. There cannot be a third alternative. As someone asked, “How many turns are there in London?" Only two? Left and right.

Either you completely accept it or leave it. If you have decided to accomplish it and to completely clean yourself, then the reflection of Ātmā will shine in you. In this Kuṇḍalinī Yoga you become aware in collective consciousness, you remain aware in collective consciousness and you clean others also while cleaning yourself. Others' sins are also washed. It is regarded as auspicious, here.

Some persons are very auspicious whereas some are quite inauspicious, latter ones bring calamities in the house or in the country they enter. There will be difficulties, wherever they stay. One gentleman came to Me. He was a young man of 23-24 years. He said “Mother I am quite inauspicious." “How do you know?" I asked. He said “I am very inauspicious. Even children are afraid of me. When I go to a house the family has to face some

difficulties or the other, or some bad event occurs, that people are now convinced that there is something wrong with me and I am inauspicious, because it has happened repeatedly." Such people are inauspicious because all darkness of sin is associated with them and it is so deep that like a blind person they face tremendous difficulties, grief, sorrow, sickness etc. and ultimately they are finished in that. If such a person visits a family someone from them may even die.

Considerations regarding good or bad omens is in vogue in our country since time immemorial. Those who are saints, although they are care free, have no place of their own they may not be bothered about their clothes and food and may be staying in jungles, bring prosperity wherever they go. This is also told about God. If you want to recognize God, His biggest identity is that the biggest auspicious is in His hands. He does good to all and makes all happy. Touch of His feet makes everything auspicious. There are six gifts of God, which bring prosperity, well being, happiness etc.

Whenever incarnations came, great and auspicious works were done. But now the time has come in which that work will be done, which is the most auspicious work ever done, thereby, you also will be the doers of auspiciousness and will realise the Spirit residing within you. This is the ever great work of Sahaja Yoga and the incarnations. It should inspire the entire society. In this great eternal life, when shadows of Kali Yuga are enveloping the whole universe, your torches (flame) should burn high and in their light you may attain auspiciousness, joy and prosperity. It is necessary, for

this, to keep your lamps clean, you should wash your sins and past deeds. Your past deeds are washed along with your ego.

Karmas are done by your ego. You must have observed that after coming to Sahaja Yoga, you can very easily see your ego [Ahaṁkāra] and how it works. In Sahaja Yoga also, you come across many temptations and in that when your ego dominates, you forget whether you have to go to Sahaja Yoga or Sahaja Yoga is to come to you.

Many people when they surrender to their ego, turn their backs to Sahaja Yoga expecting Sahaja Yoga to follow them. As long as your ego is enveloping, you cannot have the glimpse of your Spirit. But it is useless to fight with your ego. In Sahaja Yoga you do not have to fight with your ego, but you have just to see because your attention is itself awakened.

Your ego cools down by just seeing, as your attention is enlightened and in that light you witness the play of your ego any laugh at it, any laugh at the ideas given by your ego. As you start seeing yourself, your ego starts getting deflated and as your ego is deflated you rise in your light.

Sahaja Yoga is a very subtle process. Few people know that it is a very subtle process. Suṣhumnā Nāḍī is extremely small, extremely thin, exactly at the center of Brahma Nāḍī, reason is man's attachment to his Karmas. That extremely subtle channel Brahma Nāḍī is loaded with sin and dirty things and thereby gets so much narrowed, that very thin fibre of Kuṇḍalinī could pass through it. Imagine that Kuṇḍalinī is like an enlightened rope made of small fibres. Its very thin fibre could pass through Brahma Nāḍī. This is the condition.

You have all seen that this is a very subtle, very deep process. Most of you have seen Kuṇḍalinī's movements and pulsations. She tries to make, somehow a small opening at the bottom, so that it becomes possible to pass at least one strand through the extremely narrow passage of Brahma Nāḍī and with that very subtle strand She pierces the Brahmarandhra.

Initially this happening takes place very easily in most of the people. But She again coils down due to the pressure of the burden and then they even forget that the peace, serenity and cool vibrations etc.

which they had once received are no more with them.

They are shocked when they see in the light that these things are embodied in themselves. Then they get scared and become suspicious. Man's intellect comes up with many doubts. The first doubt which is very common, is “Who is Mātājī?" This is the first question. I want to tell you that you cannot understand Me as long as the eyes of your Spirit are not open and you should not even make efforts to understand.

First you open the eye of your Spirit.

When Śhrī Rām came, people said that they accepted Parashurām, when Śhrī Kṛiṣhṇa came they said, they accepted Śhrī Rām and at the time of Śhrī Nanaka, they accepted Śhrī Kṛiṣhṇa when Christ was here they accepted Abraham. All of them had taken human form. But it is all the play of Buddhi [the intellect] how interesting it is! Now, I have come and people are accepting Śhrī Sāi Nāth [of Shirdi]. But when he lived here, he did not even get anything to eat. Why was it so? He was also a human being. As long as he was alive, he

too was considered useless and tortured but when he died he was regarded as Bhagwan [God]. What is the reason of this all? Why has man been like this? You will have water of the Ganges, where She flows. If She is flowing here, will you say `We do not accept Her as the Ganges!'? There may be nothing at the place where She was flowing earlier, or may be, only a Nullah at present. If you want to take it as the Ganges you go your way. If the Ganges is flowing at this place, why not accept it? It is not easy to understand human intellect. It is the most difficult job in the world! It is easy to understand God, because He is what He is. He does not have such double dealings. Man has a variety of qualities, not just double. All animals from snakes and scorpions to elephants, horses and lions are residing in him. You will not understand at all, why his brain is working in this way.

Now when the Ganges is flowing why don't you take water from Her? Imagine this plug has been connected here. Will you connect in its place a plug which is out of order? It is quite pragmatic. I cannot understand what hallucination is there on human intellect, that he does not accept the truth which he is seeing but accepts something that is not seen? Its reason was understood long back and that is Ahaṁkāra [ego]. Man has too much of ego. If you had accepted Śhrī Rāma in his days, he would have told you to get your Kuṇḍalinī awakened and get the realisation and get established in Sahaja Yoga. Had you recognized Śhrī Kṛiṣhṇa, he would not have played Sahaja Yoga in Gokul, but would have given you the realisation and told you to practice Sahaja Yoga. If Śhrī Nanak had been accepted, there was no need for

him to break his head telling you to do different things. He would have simply taught Sahaja Yoga, but very few understood him in his days.

Now, when he is not here, you have built Guru-dwaras in his name. When Mohammad is not here mosques have been made, because they think now Mohammad Sahib is in their hands. Now Rāma is in their hands and they can make his temple and say, “This is our temple, this Rāma is our property. We have authority over him and whatever you have brought, all money and other things, offer them to this idol." You say all this because you think you are the authority of this idol. It is sheer ego because of which man thinks, that he can keep God in his control and for that he is making all the show. Every time the same show was repeated. Even now, I see big temples. What is happening in them? What is going on even in those temples having `Swayambhū' idols? Ego makes donkey out of man. Even donkey has its respect. Donkey also may have some sense of propriety but an egoist can be worse than a donkey. If a man is equated with his ego, then the result is a donkey. I always say, you will be surprised to see how the ego is inflated in a man. If one gets excess of money he goes astray. One out of one lakh rich people, talks sense. If they receive money, they will think in which pub they would go or to which dirty woman they would go etc! Never would that man think, that the money he has got could be spent on the work, within himself and without that would be acceptable to God and would bring His blessing. They will make the show of ego even in that, they will make a temple and inscribe on it that the temple of Śhrī Rāma has been built

by such and such person in the name of his father. What will you call it, if not madness! If his father had done some work, automatically he would have become famous. By seeing such dreams of false ego man remains away from the truth. Even though man sees the truth face to face, the ego teaches him not to accept it because by accepting the truth he would be free from ego.

It has many remedies. Say a man receives plenty of money and becomes very powerful. Excessive power also makes one a donkey. One behaves like a joker and becomes a laughingstock with too much of power because that goes to one's head.

If a woman becomes extremely beautiful and she takes it into her head that she is a ravishing beauty, then she goes down to a Nāḍīr. Why does man become a donkey when he has excess of something? Its reason is, he cannot wield it. If he is an emperor, even millions of rupees have no value for him, but let a pauper have some money and he will be flabbergasted.

If a real king comes to power, it does not matter for him at all. He lives in the world like a king and is not bothered by small and petty affairs. But an ordinary person cannot, because he has no ability to wield an excess of anything.

He cannot go to an extreme when he attains the extremes of his Spirit, rest everything becomes valueless for him. On the contrary, due to his ego he loses his freedom and day and night he remains in such nasty hallucination that like a fool he thinks that he is being praised. Never can he think as to what he is doing and which is the right path for him.

Now the time has come to stop and see. It is now time to rise and to know. It is time for you to stop wherever you have reached on the mount of your ego and look back.

So far, you have not achieved anything, you do not know anything. Accept it with humility and let it be imbibed in you. You have not yet understood your Spirit. With your every step, you are getting more and more involved in dead things that put you in the fetters of dependence and enslavement of your six enemies [passion, anger, greed, pride, temptation and jealousy], stop for a while and see your mirror there itself which is within you and you will find the Param'ātmā of your eternal Ātmā residing within you. Know Him and go deep. Enjoy that bliss and with that light dispel darkness of the world. This is very great work and many people are not sticking to this great work. That is the difficulty. Thousands will come here if I start mesmerizing.

One such fake Guru reached London. He emptied the pockets of ninety thousand people, he charged $6,000 from each person. Sixty people from them came to Me, they were suffering from epilepsy. I asked them as to what he taught them, which mantras he told. At the cost of six thousand dollars, those poor things, got the mantra, inga pinga tinga! This mantra was passed to them secretly in writing and they were told that by chanting this mantra they would get many siddhis.

Today, those people are on the roads, their homes have been ruined, their plight is miserable. Had they been wise and tried to understand, they would not have gone to such a person who was pampering their ego. Always he would tell them “you are a great person, you are

phongan and all should come in their best etc." Those who fill their coffers, keep inating other people's ego and all people in the world like such persons.

Big newspapers, will bring out their advertisement and write their praise because those persons have money which attracts money. Big celebrities would call on them. But inside, there is a big falsehood. Can we say man worships falsehood? But man himself lives in a big falsehood, which is his ego.

One who preserves such falsehood and is carried away by it, invites his disaster. Why, I am repeatedly asking you, why are you inviting that disastrous end? What is the reason for which you do not want to know yourself? Why don't you want to surrender before God? Why are you following wrong people? You are ready to sacrifice even your life for those who are robbing you, destroying you, who have done all harm to you because they have mesmerized you. Have you got no capacity of your own to understand what is going on? Param'ātmā can be known, only in complete freedom. You are getting scared of whatever little freedom you initially experience in Sahaja Yoga and want to go back to your old state of dependence. Sahaja Yoga is very simple, but you people are not.

There are many complications in cities. You have to pass through considerable pressure and strain, because of which you have to face big problems. Hence, initially, you have to become simple.

You know, that My work has great impetus in villages. Ego is more powerful in cities. Due to small things, people become egoists and that is why they surrender to

those who pamper their ego and run away with their money. You just keep looking at them and receive disease. You will be surprised, all those patients of deadly diseases, like cancer, etc. whom I have cured, all of them without any exception were the victims of fake Gurus and Tāntrikas. I have not seen any cancer patient who was not connected with a false Guru. That's why it is said that doctors cannot cure cancer. You would now understand, how wicked, inauspicious and harmful these people are! Even environments around them are bad. Those who go into their environments come to such a tremendous grief that you will be shocked to know. Very large number of people have died in Morvi, some of them were innocent, but worst kind of sin was to be committed at that place. You have heard that those people had decided to buy for a Sādhu a huge land in Kucch.

Man must see and think in whose hands he is playing and how he is inviting his own disastrous end. I am telling you as your mother and persuading you not to go to such wicked people and invite your disaster.

Do not destroy your Spirit by going to such people. You should understand your Spirit. There is no need to spoil everything in the oscillations of questions and counter questions. Get realisation first. First know your Spirit. I will do the rest.

On what basis will you ask questions before that? Have you got any means to ascertain who is genuine and who is fake. You must know your Spirit first.

So long as you do not know your Spirit it is useless to discuss because it is a very subtle subject and not shallow, that you could come and see somebody's face

and say something and that's all! Never get into such a mess that you cannot come out of it.

Sahaja Yoga is a superb feat, it is extremely great.

Sometimes I Myself am amazed at it! It is such a fantastic thing. It looked really very difficult how would it take place in a man and then grow further.

Jesus could be considered as the last man, to do a lot of work and after Him we can say on Guru principle Nanak Sahib came. Even in his time so many could not know their Spirit. He was breaking his head on advising the people. He had taken human form but still He was not recognized.

I was with Him, in fact with all of them. I am glad that there are about 10,000 persons in this country who have come to Sahaja Yoga and attained their Spirit.

This is the last judgement! Let us see what happens. Whatever people come is alright for Me. Even if they do not come, it's still alright. Remember, God will not bow before you. You have to accomplish Him in your own freedom. If you have not achieved Him, it is not His fault, nor is it of Sahaja Yoga, mine, or that of Ātmā.

You, who are having your ego, will have yourself to blame. It is your wealth or your asset and it has been given to you only because you should accept it, know it and enjoy it.

May God bless you.

Contents: 1979-09-24 **Navarātri Celebrations (3rd Day), Kuṇḍalinī, Śhrī Shiva Shakti and Śhrī Viṣhṇu Shakti (Marathi), Amar Rundal Mandal Bhadar, Mumbai, India**

Until and unless power of Shiva is not united with Spirit, there is no Yoga [union]. When this union takes place then only your realisation is complete. Shiva always lives in the heart in a detached way (one who knows every thing about us).

Someone is there inside our heart who knows every thing about what we are doing. We know that if we befool ourselves and torture ourselves, there is someone residing in the heart who knows every thing. One who knows, is Shiva. He is residing in our heart as Spirit. Till the power of shiva and the Spirit are not united, both the powers should be understood as separate. The power of Spirit is detachment and eternal. It cannot be blotted. None can kill it. It is detached and it is not attached to anything. It sees everything separately. Take an example of a Gas Lamp which has glass out side and the fire inside like wise in our heart that is fire which is Spirit which resides inside and is awakened and emits light. Rest of all is not awakened. To get awakened means to get collective consciousness. This is called eternal which enlightens in our attention. I have told already that there is a fire inside Gas Lamp which produces big amount of light. Like wise is union but the Gas which is inside the Lamp is not awakened.

Awakened is that fire in our heart it is awakened in the form of Spirit. Rest all is sleeping. Kuṇḍalinī in all of us is the power of Shiva. The pure power of Mahākālī is in our Kuṇḍalinī. We have not used this desire. This is pure form. That is sitting in the Kuṇḍalinī. Fortunately, if it is awakened it gets united with Sadāśhiva. Then the Spirit

residing in our heart is sparkled and that sparkle enlightens the Spirit.

The power of Shiva is not the power of Shiva but it is too. In the beginning you saw that God and his powers are same. Sun and its rays are one, moon and its light are one. These are not separate. Likewise moon and moon light are not two. But human beings cannot understand that both are not separate but they are not united also. Because creation is taking place. If it is in the God nothing can be created. When God's realisation takes place creation is there. There is union of shiva with Kuṇḍalinī then the power of creation takes place. Union of creation power and Shiva power results into the power of Viṣhṇu. Viṣhṇu is the power of knowledge means everything that came into our consciousness is knowledge. Bookish knowledge is not knowledge. When human being searches God then we can say that his Viṣhṇu Element is enlightened completely. If it is not awakened then he is of lower standard.

This power of Viṣhṇu is located in the Navel. We have several misconceptions about Dharma. But Dharma is pure and eternal. It is not imagination but is reality. It means that if the atomic number of carbon is four then every carbon atom must have the same atomic number. If the colour of Gold is yellow and it doesn't fade then it is Dharma of gold. Everything has been given its Dharma (snake, scorpion).

This is the power of Viṣhṇu. This Dharma has reached up to human level through evolution. Human beings have got ten Dharmas (valencies). These ten Dharma should be present in human beings, if it is not there then the

man is devoid of Dharma means he is not human being. Either he is a devil or animal.

To become a human being all the ten Dharmas should be present in void. This is truth and now to look after these Dharmas God have created a different arrangement in human beings. Human beings do not know that we should remain in these Dharmas. Viṣhṇu Shakti incarnated in the World up to the level of human beings. You know that God has incarnated. First of all you were fish then tortoise then Varah [in the form of pig]. It means everywhere you saw that at each step of your evolution God took birth and showed you the directions because none could do it and only the power of vishnu takes incarnations. None of others takes incarnations. For evolution there is need of incarnation. Evolution is the power of Viṣhṇu Shakti only, so Viṣhṇu Shakti only takes birth. We call it as Mahākālī or the power of Shiva. Mahākālī Shakti sometimes takes birth whenever Her followers were in trouble. She protected them but the main incarnation that is helpful in our evolution he is Viṣhṇu.

Now Śhrī Kṛiṣhṇa is the whole incarnation of Viṣhṇu that is why he is called as whole. He is Virāta.

To understand you see that if this World is Virāta, you are a part of it.

So this part should be awakened and should feel that they are the part and parcel of this whole and that is why I have given you Sahaj Yoga.

Now you came up to Viśhuddhi Chakra. This is the Chakra of Śhrī Kṛiṣhṇa. It has sixteen petals and 16,000 nerves. On Viśhuddhi Chakra human being raised his head. His

speciality is, he got `I', the ego. I am this, I am that. This feeling of separation happens by special process. Our super ego and ego meet near Brahmarandhra [Sahasrāra]. When both of them are bloated Brahmarandhra is blocked. Then you become man, you are, `a', `b', `c', `d.' Likewise you become. You take yourself as separate. I am special, he is special, they are like that etc. But in reality, you are not separate. Everyone of you has same power but until and unless you get that consciousness you cannot think about it. That is why God has created you separately.

God has created you in a different manner. God has given you freedom. You are different than animals.

Now you should learn something. When you will know yourself then only you will feel that you are the element of same matter. When this component would meet the whole then only the completeness takes place. Till Dharmas are created and to establish it only Kuṇḍalinī pierces the Sahasrāra as realisation takes place. There is none other procedure.

Someone says how is there only one way? There is only way for fruit to sprout in the tree. Likewise there is only one way for Kuṇḍalinī. Now what other religion say? There is much dispute about it. You take the religion of Christians. Jesus Christ told that I am the gate, I am the way. Śhrī Jesus himself was the way and gate. But he didn't use the word Kuṇḍalinī. Now if someone says that is there the knowledge of Kuṇḍalinī in Muslim religion, I would say, yes it is there completely.

Namaj means nothing else other than this. How to raise the Kuṇḍalinī is only told in the procedure of Namaj.

Mohammad Sāhab told that stretch both of your hands on knees and pray through Namaj. Then everybody used to laugh. Why to do? Now today we cannot even talk to the followers of Mohammad Sāhab. Mohammad Sāhab was incarnation of Ādi Guru Dattātreya. But how were the circumstances you should see. The incarnation of Dattātreya was not respected. People did not understand. Yet he told about Namaj. You pray like Namajis, all the methods of praying by Namaj awaken your Kuṇḍalinī. This second power is Viṣhṇu power which reside in you. All these Gurus are the incarnations of Ādi Guru. We respect them a lot in Maharashtra. They are in our Void. Many people are the followers of Ādi Gurus.

But they have problem of stomach. This is amazing. If you worship the Ādi Guru, you should have good stomach. Your void will be in trouble because it is not awakened. Dattātreya is not your slave. Who is Dattātreya? I know him that is why I don't explain. Are you prepared for it? Have you authority? Now a days there are egoistical false Gurus who try unnecessarily and are present everywhere. They don't have authority to talk about Ādi Guru. All these authorityless persons go towards their destruction and take their disciples too. In the same manner you have thought of awakening Guru Tattwa, it has many defects and that is why your stomach is in trouble.

Now, through Sahaj Yoga you will come to know about the problems. How to balance its integrity? How to awaken Ādi Guru Dattātreya within? Once Dattātreya is awakened within you, then the religion will spontaneously gets awakened. Then it becomes very

difficult to do adharma [anti-religion]. The most important thing is that all these Gurus said that you should know it. First thing is that human being should not be addicted to any drug or intoxicant. They say that Shirdi Sāi Nāth used to smoke. He was different But you don't have to smoke. Any addiction whether it is wine, tobacco, liquor, etc. all are against your Guru Tattwa. Why you should not drink? Because by drinking, your Dharma and Guru Tattwa are damaged. Then fanaticism and conditionings of religions are also very harmful for Nābhī Chakra. If we have fanatic people with us, they will have the problems of stomach. Because fanaticism is harmful for your Viṣhṇu Tattwa. Not only this but even Guru Tattwa is destroyed by such thinkings and conditionings of religion. The one who is fanatic, means `I am very great hindu, Muslim, Christian and all others like this' can never do Sahaj Yoga. What do you know? Today you are born here, tomorrow you will be born in China or in another religion. By which way you decide? I cannot say this in India because we know here that you are reborn.

So, what were you in your past life? Do you know? May be that in your previous life you were an English man. All the great saints of India have born in England and in West and those English and Western people are born in India.

By seeing the politicians today in India, I am doubtful that may be the Western and English people are born in India? Now, you all should understand that when we talk about religion then it is more within than external. There are many examples for it. You can take example of Śhrī

Rāma. There was an old lady without teeth, living in jungle, without taking bath. She brought the berries for Śhrī Rāma by tasting it that if they are sweet or sour and offered them to Śhrī Rāma. In Maharashtra they are very particular about this that they will not eat of it is eaten by others. Will you eat those berries? But Śhrī Rāma enjoyed them with love! He told to Sītā that, “I will not give you even one, I will eat them all. I never got such taste ever." Then that old lady said that I have more and they are broken by my teeth. Lakshmana became very angry seeing all this. Then Sītājī said that “it is true that even I have not tasted such berries ever in my life. Give me more and also to my brother-in-law." It is described so beautifully.

Śhrī Kṛiṣhṇa went to Vidura's home and had the meals. He himself took birth in the caste of Milkman.

You are very special personality. (Fanaticism) means you don't know what is Hindu religion. Everyone has same Spirit and rest all revolves around it. God is in everyone. This has been said instead of that castism is made by us. Caste is according to your nature and everyone has different nature. This should be understood. `Swa' [Self], `Bhav' [meaning], you don't know yourselves. What is the basis of classification of your caste? This is reason of blocking of your Viṣhṇu element. Means to plan and make imagination, this is not right, that is not correct: how did you know it? How will you identify it? For this your Viṣhṇu element should be awakened. This is in your Nābhī Chakra. After enlightenment of this Chakra, I said that creativity develops from Swādhiṣhṭhān Chakra. Workalcoholics mostly suffer from the problems of this

Chakra. As you know that the power of Viṣhṇu is absorbed by Swādhiṣhṭhān Chakra. The one who is workalcoholic doesn't have time for his evolution and does not know his meaning.

He cannot think of it. They suffer always.

Now there is the power of Viṣhṇu and Shiva. Swādhiṣhṭhān Chakra is originated from Viṣhṇu Chakra only. When Kuṇḍalinī crosses six Chakras, it is called as complete Nirmal Vidyā. The desire of God enlightens all the Chakras and pure elements are established in you, means all the deities get awakened.

They are awakened and you start getting their attributes.

You know the effects of awakening of Lakṣhmī element. Lakṣhmī does not mean a very rich person.

Lakṣhmī means charity by one hand and by one ashray [protection] in by two other hands lotuses. Misers don't have this element. The person who is like a lotus, is very loving and caring means if anyone comes to his home, he respects and expresses his heartily feeling for the guest. He has Lakṣhmī elements. How many have this quality? It is equal to nil. But you feel that the follower of this element are those who have plenty of money to carry on the donkey. They cannot be Dharmic. Śhrī Christ says that people having plenty of money cannot inter the kingdom of God. Any camel if put in the hole of needle, can cross it but such person cannot stay in Sahaj Yoga because he would see nothing except money. None, neither father, mother, son but the money. Only how great am I and how much money do I have? Now if money is not there he has nothing. More money means more ego. Limited amount of money which suffices your

need is needed. Such thoughts if you have then only your Viṣhṇu Tattwa is awakened, means if your attention comes on solution instead of money then you are on ascent. If you feel that solution resides in getting money means you make one home, then you feel to have motor car, then a building. No end of your needs! You are never satisfied. Money is static.

So you get this attribute from money. If you are static then there is no solution. If someone is habitual of chair, he cannot get rid of the chair. To be static is to make habits. If you are involved in any static things then you are attached to it. You loose your dynamicity and ruin yourself.

You can find the solution from nothing except that is dynamic. God's Power can give you solution.

Until you become Spirit you do not have solution and satisfaction. You earn money, get the higher position but still your face is wry. But who has this power is in joyous state, is a prince. You will see him and come to know that he is in connection with Divine Power. You must ponder over now. There should be the solution. We were artificial, we did this and that, over now. What to do now? Then you proceed towards to your Dharma state. Now still your mental activities teach you like you will call a Brahmin [Hindu priest] and say I will pay you for worshiping! Otherwise, you would go into the temple and give donation. You feel great that you have donated or will construct a temple. What about the temple inside? God is there? Did you awaken the God inside. Residing inside is your Spirit. God is inside. Why don't you awaken him? Reason is that it is very difficult for you to face

yourself. He can't face himself. For that Kuṇḍalinī is there. Kuṇḍalinī rises and awakens the deities. Many people think that it is very hard to awaken it, but it is not true. You saw it yesterday how easy it was? How many people got their realisation. They felt Cool Breeze. This is very easy. One who knows should do it one who doesn't should not. Need not to try if you don't have authority. Everything that is very important [like breathing, heart functioning etc.] should be easy going. The power of Shiva resides in your left Heart because he has Spirit and power both.

At this stage when Kuṇḍalinī pierces Brahmarandhra the light scatters the surroundings and lightens it and you achieve a new state, new dimension. Your consciousness gets a form and is enlightened. You have a lamp inside which is burning. It has no meaning. It is not awakened. Likewise is your attention.

It is enlightened and emits light and it can see everything. Now if you cannot see anything what is the solution? You must have your realisation. Without it there is no achievement. This has to happen. This is work of God. God has created this beautiful universe and if this creation is not nourished, God has no meaning.

So He has to do it and how to do it He knows it.

Some people say mother I am devotee of Shiva. Yet they have the problem of heart? Yes, it is true [without Kuṇḍalinī awakening] devotee of Shiva will have cardiac problem. Un-authoritatively if you worship He would be angry. He is the source of your existence. If you do it, your existence will be in trouble. That is why you suffer from heart diseases but what is the solution? What to do

now? Ask for the forgiveness from Shiva. We should say `Oh God! Please forgive me. You are ocean of compassion and pity. Please forgive us. We would not stray now.' Now here in Maharashtra there are many Gurus. None is true except a few. Rest all are cheater. More than that you keep their photographs in your homes. Now I declare that Kali Yuga is over and Satya Yuga has started. Those false Gurus can give you cancer and except Sahaj Yoga you will not be cured.

So beware of if you worship these false Gurus. You would be ready to face the results also. Being a Mother I am telling you all this in My compassion.

Sahaj Yoga brings light in you. This light will make you know how much filth is outside. Falsehood is growing faster. Fanaticism is in the action and people are wasting their lives by going here and there.

You don't know God has created you with compassion. You have crossed many generations to reach this stage of human beings. You should gain something from this freedom who are we? How much labor has He made to make us, in compassion, by giving nourishment, beauty. Human personality has reached to a stage. You must think over it. You should know who are you? Like a soldier who knows where should he go, he knows the map and understands what he needs. Come and have your well beings. Do not waste your time behind these Gurus and find yourself and know to get rid of these Gurus. Don't have argument with them. This is not your job and you cannot do it.

This is true that how much powerful you are but still they are so negative that you cannot fight with them.

So I would say again if you have gone to these Gurus, leave them easily. If you do it you are going to be benefited.

Sometimes when I see the varieties of these false Gurus I am sad, I am shocked and so angry that if destructive powers are used they would be easily finished but what to do after destruction? All the condition is because of Kali Yuga: “Yada Yada Hi Dharmasya, Glanir Bhawati Bharata" but who are the Yogis of this type? “Parittranaya Sādhunam, Vinashaya Cha Dushkritam." Evil is in Yogis, so evil is to be separated from their minds. Then only they can get complete realisation. I can see it they are there in your mind. They should be thrown out, clear your mind. I have to take them away from you and give you your authority, position and your attributes to settle in you.

May God bless you.

Contents: 1979-09-27 **Navarātri Celebrations (6th Day), Śhrī Kuṇḍalinī, Shakti and Śhrī Jesus (Marathi), Hinduja Auditorium, Mumbai, India**

The subject `Śhrī Kuṇḍalinī Shakti and Śhrī Jesus Christ' is very attractive and interesting. It is altogether a new subject for the common people because nobody has at any time before, attempted to establish any connection between Jesus Christ and Śhrī Kuṇḍalinī Shakti. On the Virāta tree of religion, saints of various kinds bloomed as flowers in many countries and languages. It is only the Virāta who can know the relation inter se amongst these beautiful flowers. Wherever they went, these flowers spread the sweet fragrance of religion. But even the

people surrounding these saints could not grasp the significance of that fragrance.

It is therefore, futile to expect the common people to understand the relation inter se between a saint and the Ādi Shakti, the primordial Mother.

You would be able to experience or understand My view point if you could attain the plane from which I am talking to you. Because at present, you do not have the necessary equipment to comprehend whether or not what I am telling you is the truth. In other words, you are not yet equipped to understand what the truth is. Until you are able to understand the meaning of the Self, the physical body would remain imperfect and would be unable to verify the truth. But once the physical instrument is connected with truth You are able to verify the Truth. It follows therefore, that first you have to accept Sahaja Yoga and get Self-realisation. After Self-realisation, the vibrations of `Chaitanya' begins to flow from your hands.

If a particular matter is true, then waves of cool vibrations would start flowing into the palms; but if the same be untrue, hot vibrations would be felt. In this manner, you are able to know as to whether any particular matter is true or not.

Whatever the Christians know about Lord Jesus Christ is on account of the Bible. This book is very enigmatical. It is so much deep and profound that many persons have not been able to understand the hidden meaning of the Truth embodied therein. The Bible says “will come to thee as tongues of flames." Israeli people explained this to mean that, “When the Lord would incarnate, He would

be emitting flames of fire and therefore, they would not be able to witness Him." The real meaning of this is that “you would witness Me in the Sahasrāra Chakra” You will find many references to the Kuṇḍalinī Shakti and and Sahasrāra in the Bible, but only a brief reference is possible here.

Jesus Christ has said that, “Those who are not against me, are with me." It means, “The persons who are not against me belong to me." If the Christians are asked to identify these persons, they have no knowledge about them.

Two great powers are combined in Jesus Christ. The first power is that of Śhrī Gaṇeśha, who is recognized as his original power and the other is that of Śhrī Kārttikeya. Because of this, the incarnation of Jesus Christ is of complete `Brahman Tattwa' or `Omkār'. Śhrī Kṛiṣhṇa, He being the father of Jesus Christ, bestowed a number of boons on Jesus Christ prior to his birth. One of these boons was that, “You [Śhrī Jesus Christ] would dwell on a plane higher than that of mine." This could be explained to mean, that while the plane of Śhrī Kṛiṣhṇa is the Viśhuddhi Chakra, located at the base of our neck, the plane of Jesus is Āgñyā Chakra, which is located at the junction of the optic thalamus [pineal and pituitary glands].

The second boon granted by Śhrī Kṛiṣhṇa was that, “You [Śhrī Jesus Christ] would be the support of the whole universe." The third boon was, that “You would be the first to receive one-sixteenth part of all the offerings made to Me in Pūjā." In this way, after bestowing a number of boons, Śhrī Kṛiṣhṇa permitted Śhrī Jesus Christ

to incarnate on the earth. You would understand these things better, if you read `Mārkandeya Purāna'. Śhrī Mārkandeya, the author of the Purāna has beautifully explained a number of such subtler points.

In the same Purāna, there is a graphic description of Śhrī Mahāviṣhṇu. [See Nirmalā Yoga, Issue 18 (Nov-Dec 1983), p.26.] If you would listen to this description while in meditation, you would notice that the description is of Jesus Christ only.

Now, if you study the etymology of the word, `Christ', you would know that the word has originated from a corrupted form of word, `Kṛiṣhṇa'. As a matter of fact, the father of Jesus Christ is Śhrī Kṛiṣhṇa.

That is why He is called' `Christ'. The manner in which his name Jesus' originated is also very interesting.

The mother of Śhrī Kṛiṣhṇa, Śhrī Yashodā Mātā; was addressed as `Yesu'. Even today, we notice that in northern Indian somebody named `Yeshu' is not addressed as such but as `Jesu'. It is therefore, clear that from `Yashodā' came the word, `Yeshu' and then further became the word `Jesu' and finally the name `Jesus Christ'.

Whenever, Jesus Christ told stories about His Father, he was actually speaking about Śhrī Kṛiṣhṇa, he was talking about Virāta. Although, Śhrī Kṛiṣhṇa did not reincarnate during the period when Jesus Christ lived on the Earth, his teachings centered round the theme as to how the seekers should know the `Virāta Puruṣha' or God Almighty. The Mother of Jesus Christ was the Goddess Mahā, Lakṣhmī, herself.

Mother Mary is none other than the Goddess Mahālakṣhmī. She is the Ādi Shakti the Primordial Mother.

Therefore, Jesus Christ used to address his Mother as the “Holy Ghost".

Jesus Christ possesses all powers of Ekādaśha Rudras, that is eleven powers of destruction. These powers have their centers located around the cranium of our head. When the incarnation of Kalki takes place, all these eleven powers perform the work of destruction. Out of these eleven powers one is that of Śhrī Hanumāna, the other of Śhrī Bhairava. In the Bible, these two powers are named as Saint Gabriel and Saint Michael respectively. After Self-realisation in Sahaja Yoga one can awaken these powers by addressing them in Sanskrit, Marathi or even in English. The Nāḍī on our right side, which is known as `Piñgalā Nāḍī', is activated by the power of Śhrī Hanumāna. Whenever, any sort of pressure or constriction develops inside this Nāḍī, it is instantly relieved by Chanting the mantra of Śhrī Hanumāna. Similarly, even by chanting the name of Saint Michael one would experience relief in the Iḍā Nāḍī. Iḍā Nāḍī is on our left side and and manifests the power of Saint Michael or Śhrī Bhairava, Obviously, chanting the Mantra of their names relieves any trouble or constriction on the Iḍā Nāḍī.

The aforesaid matters can be verified by any person after Self-realisation in Sahaja Yoga. The purport why I am telling you all this, is to impress upon you that it is absurd to quarrel against yourselves after grouping as Hindus or Muslims or Christians. If you could see the

principle behind all this, you would realise that all these saints are like many flowers on the same tree of religion and are connected with each other because of the one and the same power.

Perhaps, you would be surprised to know that in Sahaja Yoga, the awakening of the Kuṇḍalinī very much depends on the condition of the Āgñyā Chakra of the seeker. In the present age, many persons are found with highly inflated ego [ahaṁkāra]. That is so, because most of them lead an extremely egocentric life. It is on account of the egoistic attitude, that man fails from his true religion. Man is misled and therefore remains continuously busy working, thinking etc. Which are complementary to the growth of the ego. Jesus Christ is of great help for securing freedom from the ego.

As Paigambar [prophet] Mohammad wrote about awakening of the Kuṇḍalinī and the ways of protecting oneself from wicked [Satanic] powers, so also Jesus Christ told in very lucid manner about the powers in us as well as the weapons.

The first among these weapons is `forgiveness'. The one which operates in the `Proksha' form in Śhrī Gaṇeśha principle, manifests itself in the form of `forgiveness' in human principle. In fact forgiveness is a very powerful weapon. It protects man against the ego, If somebody hurts you or puts you in trouble or insults you, then your mind is engrossed in contemplating on these matters and you get disturbed.

You continue to think all the time about such a man and by repeated remembrance of these events you put

yourself in trouble. To overcome such troubles, we advise every such person to forgive one and ail.

Forgiveness is thus a very powerful weapon we have received from Jesus Christ. It enables one to get rid of troubles caused by others.

I have told you earlier that Jesus Christ possessed a number of powers and that He was endowed with the powers of `Ekādaśha Rudras'. Then how is it that He was crucified and could not save Himself from this dreadful event? Jesus Christ, with His several powers, could have completely annihilated His opponents in a moment. His Mother, Mary, was none else but Ādi Shakti, the Primordial Mother Herself. She also could not bear the atrocities on He; son. And yet it happened. Perhaps God desired to stage a drama.

Really speaking, Jesus Christ was beyond happiness or sorrow and he had to enact the drama in perfect and faultless manner. How foolish were those who crucified him! Jesus Christ rode on a donkey so that foolishness among the people of those days could be eradicated. If you suffer from headache and you pray to Jesus Christ to forgive all those who have put you in trouble, you will be cured of your headache without the aid of any medicines. However, before such a thing can happen, you have to awaken your Kuṇḍalinī by accepting Sahaja Yoga and get Self-realisation. The reason is that the Āgñyā Chakra, which is the Jesus principle in you, becomes active only after awakening of the Kuṇḍalinī in Sahaja Yoga and not otherwise.

Āgñyā Chakra is very subtle. The physicians are also unable to notice it. There is a very subtle door in this

Chakra. That is why Jesus Christ said, “I am the door." Jesus Christ incarnated on this earth for facilitating the passage through this door and he himself was the first to pass through it.

People crucified Jesus Christ because of their ego. They could not conceive of an idea that some human being can appear on the earth as an incarnation of God. Their intellectual pride could not accept this idea and they rejected the Truth because of the ego. What was the bad deed for which Jesus was crucified? He had on the contrary cured many people of their ailments. He preached the Truth and taught many good things to the people. He showed them the way to live a very cultured life. He always preached Love. In spite of this, the people tortured him. But they would bow before those who teach filthy and rotten things and make a fool of them, What a height of stupidity! These days any Tom, Dick or Harry becomes a Guru, robs the people, squeezes money from them. Such persons are held in high esteem. On the contrary if a good person, who stands by the Truth, wishes to show the true path, the people, not only won't listen to him but assault him. To educate such very stupid people God Almighty sent His beloved Son, Jesus Christ, on this earth. But the people crucified him. They have been, ever since repeatedly doing the same thing. If you read, you will find that whenever God incarnated, or any Sage or Saint took birth on this earth, the people have harmed them and tortured them. Instead of learning from them, they behaved with them stupidly. We will notice the same story about Śhrī Gñyāneśhwara and Śhrī TukāRāma, the great saints of Maharashtra.

Similar treatment was meted out to Śhrī Guru Nanaka and prophet Mohammad.

Man always runs away from the Truth and tries to embrace the untruth.

Whenever there is an incarnation of God, or a Saint is born and you ask a question whether such a person is an incarnation or whether he is a pious Saint, a Sahaja Yogi would immediately feet the Cool Breeze on his palm, if the answer is in afirmative.

The past events in one's life, result in strengthening the ego; for instance one boasts that he is a disciple of such and such person etc. Man is unaware of the factual evidence facing him. Obviously due to the strengthening of ego, he loses sight of the real meaning of the Self [Swa]. It is therefore necessary to understand the meaning of the `Self'. Suppose the river Ganges is flowing from a particular place and you go at some other place and say that Ganges is flowing from that place and that you are actually sitting on the Ganges, this will be ridiculous. Therefore, accept only that which is factually or materially present before you. In the case of Jesus Christ, the circumstances were similar. Jesus Christ tried to awaken the Kuṇḍalinī, but with great difficulty could give realisation to some twenty one persons. But in Sahaja Yoga, thousands have got realisation. Christ could have given realisation to many more but His disciples thought that He could only cure sick persons and that there was no other significance of realisation to them. On many occasions Jesus Christ demonstrated walking on the surface of water. This could be because He himself was, `Praṇava' *[UNCLEAR]* `Omkāra.' In spite of all this,

people could not understand that Christ was the son of God. In Sahaja Yoga, a number of seekers have got Self-realisation and got rid of the diseases. Man should, therefore, understand that the ego is very subtle. Another thing I want to tell you, is about fighting with your ego. That is not correct thing to do. The ego is not in any way effected by your fighting with it. It should get absorbed in your own Self, When your attention is focused on the Kuṇḍalinī and it pierces your Brahmarandhra and therefore, merges with `Virāta', it is at this stage that ego is absorbed. The real ego is the ego of the Virāta Shakti. In fact Virāta is the real ego. You cannot free yourself from the ego. What do you do? That which I do is ego [`Aham Karoti, Sah Ahaṁkāra']. You just ask yourself as to what is it that you actually do? You can do nothing except changing the form of dead matter. Can you transform a flower into a fruit? You are endowed with the nose, the face, the beautiful human body, How did this happen? We achieved this human form from amoeba. How could this have happened? It is undoubtedly the grace of God Almighty which enabled us to have this beautiful human form. Can we repay Him for this? Can you do anything which is similar? After man succeeded in producing a test tube baby, his ego swelled considerably. Really speaking here also man did not create any living organism. As in the case of crossbreeding of two plants, so it has been done here by uniting two living human cells. But how much it has inflated the ego balloon! Then, Man reached the moon, how much further ination of his ego took place! What is our ego in comparison to His, who created the sun, the

moon, the stars and the whole universe? In fact our ego is false. It is fake. The true ego is the ego of the Virāta Puruṣha. Because it is the Virāta that is doing everything.

You, should know that it is the `Virāta Puruṣha' who alone is doing everything. Therefore, let all things be done by the Virāta, you are just like a machine. Suppose I am speaking before a microphone and My voice is carried to you through the medium of the microphone, then the microphone is only a `Sākshī' or a witness. It is I, who is doing the speaking and the power is flowing through the microphone.

In the same way, you are simply an instrument of God Almighty. The Virāta has made you, so let the power of Virāta flow through you and understand the meaning of `Self'. In order to explain the meaning of the `Self', Jesus Christ incarnated on this earth with his seat in the Āgñyā Chakra. Āgñyā Chakra is very complex and is the seat of the subtle principle of `Omkāra' or `Praṇava'. In fact Jesus Christ is the `Omkar', the `Praṇava'. The connection between the Kuṇḍalinī and Jesus Christ is the same as the one that exists between the moon and the moonlight or the sun and the sunlight.

The Kuṇḍalinī, that is Mother Gaurī, created Śhrī Gaṇeśha by Her willpower, Tapasya and noble deeds.

It was when Śhrī Gaṇeśha prepared himself for incarnation that Jesus Christ was born.

There are many things in this world in respect of which man has not been able to find any satisfactory explanation. Have you ever considered how a seed sprouts? How you breathe? How you make movements?

Where from the power in your brain comes? How you came into this world? There are many such things.

Can any man satisfactorily explain these things? We say that earth has gravitational force. But from where this force came? A number of things need unfoldment. This is because you are under the influence of an illusion. You have yet to come out of that illusion. Your illusion has to be blown up, otherwise it would grow from strength to strength. For spiritual evolution of man, it is necessary to demolish his illusion. At every stage of evolution, the incarnations have appeared. All of you know that Śhrī Viṣhṇu incarnated as Śhrī Rāma and wandered in the forests. He staged a beautiful drama to demonstrate the life of an ideal king. Similar was the life of Śhrī Kṛiṣhṇa and the life of Jesus Christ.

When we study the life of Jesus Christ, one thing is noticed prominently. That is the stupidity of the people of that time. Because of that stupidity this magnificent personality was crucified. And what height of stupidity! When the people were asked to express their opinion as to whether a thief or Jesus be released, the Jews demanded that the thief be released and Jesus Christ crucified.

We know the state of these people today I The sin committed by them will not be washed away in many many lives. And even now these persons are enveloped in their ego. They think that they have done a virtuous deed. Even now, if these people seek pardon of God, saying that, `Oh God! pardon us for crucifying your sacred principle. Forgive us for destroying your sacred principle,' God will immediately forgive hem. But man

finds it very difficult to apologize. He commits a number of evil deeds. How many persons can be found in the world who have worshipped the Saints? Take the instance of Śhrī Kabīr or Śhrī Guru Nanaka. The people have persecuted them at every step. In this world the people have not given anything to the saints except harm and torture. But I tell you now, that circumstances have changed.

The Satya Yoga has commenced. You may try, but now you would not succeed in persecuting or torturing any saint. This is due to Jesus Christ himself. For Jesus Christ has set in motion a mighty power in this world which would make such wicked people suffer. They would be punished. The Ekādaśha Rudras of Jesus Christ are all in readiness to strike. Those who would now torture any saint, would be completely ruined. It is a great sin to torture any saint. You try to understand this from the example of Jesus Christ.

Do not commit such stupidity hereafter; otherwise you may get completely ruined. If one great lesson is to be learnt from the life of Jesus, then that is that you have to remain contented in the state in which the Almighty has placed you. Jesus did not change his mission, He did not separate himself from the society, considering himself to be a `Sannyāsī'. On the contrary on occasions he attended certain marriage ceremonies and made the arrangements. Tile Bible says that at one marriage occasion he transformed drinking water into fresh grape Juice. Now, man has picked up this one incident to suggest that since Jesus Christ made wine out of water, he used to drink wine. In Hebrew language you would

notice that the word wine means pure juice of fresh grapes. It does not mean alcohol.

Jesus Christ incarnated to open the Āgñyā Chakra and to dissolve our ego. My job is to awaken your Kuṇḍalinī power so that it could pierce your Sahasrāra Chakra. This work is of collective nature; I have therefore, to do it in the case of one and all, I want to tell you about Jesus Christ, Guru Nanaka, King Janaka and a number of other incarnations and the way they relate with the collectivity. Similarly, I wish to talk to you about incarnations of Śhrī Rāma, Śhrī Kṛiṣhṇa etc. and also about Śhrī Shiva because all the powers of these Gods and deities are in us. Now, the time has come for collective consciousness to manifest.

In this Kali Yuga, all those who are seeking God shall find Him and millions of people will be able to do so. Sahaja Yoga is the Last Judgement. This is described in the Bible. You are judged only after you come to Sahaja Yoga. For that purpose you, however, have to surrender yourself completely after coming to Sahaja Yoga. After getting that, which means everything, it is important to dwell in it, to be settled and stabilized in it. Many people ask Me, “Mātājī, when would we be stable?" The answer is very simple.

Suppose you are sailing in a boat. Then you know when the boat becomes stable: so also while riding a bicycle, you' understand that when you do not wobble, you know you are in balance and stable.

So also in Sahaja Yoga our stability is understood. The judgement in this matter is to be made by the individual

himself. It is only when you stabilize in Sahaja Yoga, that the state of thoughtless awareness is established.

So long as the Kuṇḍalinī power does not pass through the Āgñyā Chakra, the stage of thoughtless awareness is not reached. This is the first step in the way of thoughtless awareness of the seeker. As soon as the Kuṇḍalinī crosses the Āgñyā Chakra, the thoughtless awareness is established. It is the power of Jesus Christ which is instrumental in opening the subtle door located above the Āgñyā Chakra. For that purpose you are to recite the' Lord's prayer' composed by Jesus Christ. After crossing this door, the Kuṇḍalinī power enters the limbic area of the brain. It is after the Kuṇḍalinī enters this area, which is also termed as the Kingdom of God, that the state of thoughtless awareness is established. In the limbic area of the brain there are Chakras which activate the seven main Chakras and also the secondary Chakras in the body.

Now, let us consider the reasons why the Āgñyā Chakra is spoiled. One of the main reasons of this deterioration are your eyes. You should take great care of the eyes, as they are very important. Then the Āgñyā Chakra is also spoiled on account of bowing before or touching one's head at the feet of an unauthorized Guru. That is why Jesus Christ has told not to bow one's head before every person or place, because by doing so, you unknowingly lose everything whatever you have gained, You should bow your head only before an authorized person, that is the one who is an incarnation of God. Do not bow before any wrong place. This is very important. If you bow your

head before a wrong person or place, your Āgñyā Chakra will get constricted.

In Sahaja Yoga, I have noticed that nowadays, many parsons have spoiled their Āgñyā Chakras. The reason is that these people follow a wrong Guru or bow before or touch their heads at wrong places. Many of the eye diseases are caused due to such wrong practices. In order to keep the Āgñyā Chakra in proper order, one should always read the scriptures and the sacred texts. One should never read unholy literature.

Many people may say, `What does that matter? On account of our profession, we have to do certain things which may not be strictly proper.' But then, by doing such unholy activities the eyes get spoiled. I never could understand, as to why people are bent upon doing wrong deeds. Even by looking at any unchaste and filthy man the Āgñyā Chakra may get constricted.

Jesus Christ firmly told, “Thou shall not commit adultery. But I tell you, thou shall not have adulterous eyes." Thus, it again comes to the eyes. If your eyes are unholy, you have eye troubles and your eyes get weakened. This does not mean that if you have to use spectacles, you become an unholy or improper person. It is the law of life that you have to use spectacles at an advanced age. The eyes are spoiled because you do not keep them steady and are always moving them from one place to another.

So also the attention of some people is constantly shifting from one object to another. These people are not even aware that such action spoils the eyes.

The other reason of deterioration of the Āgñyā Chakra lies in the manner in which you work. If you overwork

then you become work conscious. The work that you are doing may be good, but even then, if it is beyond the normal level, be it over-reading, overstitching or overthinking, it will spoil the Āgñyā Chakra.

The reason is that while you overwork, you forget God. During the course of such work, God consciousness does not stabilize in you.

The Kuṇḍalinī is the Truth. It is sacred. There is no hypocrisy in it. It is not some thing which can be purchased in a shop. This is the absolute Truth. As long as you cannot recognize the Truth by following Vama Marg or the wrong path. When you will merge into the Truth, when you will get absorbed in it, only then you would understand that you are but an instrument of God Almighty, the Holy Father, that you are the instrument through which the power of God flows and that you are the instrument of the same power of love of God, which pervades the whole universe and directs all movement therein. This power is made available to you only because of Jesus Christ, through His crucifixion, What a great sacrifice on the part of Christ! It is due to Him that our Āgñyā Chakra has opened. If the Āgñyā Chakra of any person does not open, Kuṇḍalinī would not rise, because the Mūlādhāra Chakra would also remain constricted till the Āgñyā Chakra remains constricted. If a person's Āgñyā Chakra is too much constricted, the Kuṇḍalinī power would not rise, whatever efforts you may make. For removing the catch on the Āgñyā Chakra, we apply `Kumkum'. This has the effect of reducing the troubles of the ego as also other troubles. When the

`Kumkum' is applied on the forehead above the Āgñyā Chakra, the Chakra is opened and Kuṇḍalinī rises.

Such is the intimate connection between Jesus Christ and the Kuṇḍalinī Power. Śhrī Gaṇeśha, who is stationed at the Mūlādhāra and protects the modesty of Śhrī Kuṇḍalinī also opens the door at the Āgñyā Chakra, for the Kuṇḍalinī to pass through it.

What is it that we have to do for maintaining the Āgñyā Chakra in order? The ways are many.

Extremity in every action spoils the society and therefore excessiveness in any walk of life is not proper and should be avoided. Maintaining the balance enables our eyes to get rest. In Sahaja Yoga, there are a number of remedies for this, but it is absolutely necessary to get Self-realisation, first. Then there are many exercises for the eyes which help to keep the Āgñyā Chakra in a healthy condition. One of these is to watch your own ego and think of yourself that, `Yes Sir, what is the plan and where do you propose to go?' This is how you may address yourself as if, you are observing your own image in a mirror. If you do this, the strain on the eyes due to ego will be minimized.

The other area which is very important is that part of the back of the head that is exactly behind the forehead. It is in the area which is at a distance of about the thickness of eight fingers [about 5 inches] above the base of the neck and is known as the area of Śhrī Mahāgaṇeśha. Śhrī Gaṇeśha incarnated as Mahāgaṇeśha and the same incarnation is of Jesus Christ. Śhrī Christ's place is in the center of the forehead and is surrounded by the kingdom of the Ekādaśha Rudras. Jesus Christ is the Master of that

kingdom. The Ekādaśha Rudras comprise of Śhrī Mahāgaṇesha, as also Śhrī Shadanan [The Lord with six faces]. If you open your eyes, after awakening of the `Kuṇḍalinī' you would experience that your vision is somewhat dimmed or blurred. This is so because when the `Kuṇḍalinī' awakens, the pupils of your eyes are dilated and get cooled. This happens on account of the action of parasympathetic nervous system.

Mere thinking of Śhrī Jesus Christ or contemplating or meditating on Him would relieve Āgñyā Chakra.

At the same time it should be remembered that merely following the conventions or traditions and the lines of succession made after Him does not mean contemplation of Jesus Christ.

Now, I will be telling you some eternal truths. Foremost amongst them is that looking at any women with evil intentions is a great sin. You can realise the extent of the enormous sin that is being committed by several people who stare at women at road sides with evil intentions. Jesus Christ told about this matter some 2,000 years ago. But He did not tell it so openly. That is why I have to remind you about this bad habit. Jesus Christ told about this matter and was crucified. Jesus only told that this should not be done, because it is filthy. He did not tell about the bad consequences of this action. This habit makes man behave like a beast, as his mind is day and night engrossed in evil thoughts. In our Yoga science it has been advised that the mind should be controlled and kept on the correct path. You should approach God with all attention centered on Him.

We are made out of Yoga. Our's is the land of Yoga. We are not egoistic, nor do we want to be so. We desire to live on this land as Yogis. A day will dawn, when the whole world would bow to this country, India in reverence. Then people would know who Jesus Christ was and from where He came! He would then be worshipped with due respect on this sacred land. In India, even today, the modesty of women is protected and they are treated with proper respect. All over our country, we regard the mother with great reverence. When the people from other countries would visit this land they would know that it is in this country that real Christianity is practiced with great devotion, but not in countries which profess the Christian religion.

Jesus Christ said that “we should be born again." In our country we refer to this process as “Dvija' or born for the second time. The second birth of any human being is possible only by awakening of Kuṇḍalinī power.

So long as the Kuṇḍalinī is not awakened, one will not acquire, the second birth and so long as we do not have rebirth we will not be able to recognize God. You read the Bible after realisation. You will be surprised to know that Jesus Christ has told nothing but the importance of Sahaja Yoga. Everything has been explained with minor details. Those who have no insight, misrepresent the matters.

In reality, giving Baptism means the awakening of the Kuṇḍalinī power so that after it rises and pierces the Sahasrāra, there is the union of the All-pervading Power of God and the Kuṇḍalinī power. This is, in fact, is the final job of the Kuṇḍalinī power. But the clergy know

nothing about this. On the contrary, they are vainly trying to do something which they are not even authorized to do. Otherwise you will find these clergymen involved in all sorts of acts of kindness, kindness to animals, service of the poor, service of patients and so on. You would say, “Mātājī, these are all noble deeds." Yes, certainly they are noble deeds, but then, it is not the work of God. It is not the work of God to serve the poor by paying them money. The real work of God consists in helping the people to enter the Kingdom of God and to enable them to unite with God. To make their life full of peace, prosperity, happiness, beauty and grace, is in reality the work of God. God will not catch the feet of the persons who commit theft, or speak lies or wander around because of poverty. To help such persons is an act of kindness and can be done by any person. You would notice some Christians involved in proselytizing work. They would go to a remote corner where the Ādivāsis [Aboriginals] reside. There they would do some work of service to the Ādivāsis people and then convert all of the Ādivāsis to Christianity. But one thing should be made clear, that this is not the work of God. The work of God is eternal.

In Sahaja Yoga, the patients get healed when their `Kuṇḍalinī' is awakened. In Sahaja Yoga, we do not perform any work of pseudo-kindness. If we go to any hospital, we can easily heal 25-30 patients. With the awakening of Kuṇḍalinī they are automatically healed, because within us is the power of Love. Due to awakening of `Kuṇḍalinī' this power of love starts flowing through their bodies and the same power cures them.

Jesus Christ healed many with the same power of love flowing through him. Jesus Christ did not help anybody with materialistic things. We have to understand these things minutely. Do not repeat the mistakes of the past. You get yourSelf-realised. This is your first duty. After Self-realisation your powers are awakened. These awakened power have healed diseases like cancer which are considered as incurable.

In fact you can cure any disease. Diseases like cancer can be cured only in Sahaja Yoga. But those who get cured again resume their old paths and habits. They are no more in search of God. Such persons remember God only when they want to be cured of some disease. They do not otherwise think it necessary to seek God. Why then should God care for those who do not desire to be the light of God? Such persons, whether cured or not, would not spread the light in this world, God would light only such lamps which would spread the light in the whole world. Why will God cure the stupid people? Why will God help those who do not wish to do His work or those who do not want to seek Him? The work to relieve poverty or social work should not be mistaken for the work of God.

Some people degrade the relationship with God to the lowest level. At one place, I observed on an advertisement board: “Śhrī Sāi Nāth Bidi." To use the name of God in such filthy manner is an outright insult of Him. By relating every petty and mundane things with God, you commit great sins. You should know this. “Sāi Nāth Bidi" or “Lakṣhmī Hing", advertising like this is an insult of God. What do these people gain by doing so?

Some people say that, “Mother, this will do us good." What is this good? By that expression they mean they get more money. If a business is carried in this fashion, one or the other day it would surely bring them in trouble. This is the insult of God.

Jesus Christ came to save and liberate the whole mankind. He was not the personal possession of any particular sect. He himself was `Omkar' incarnate. He was `Praṇava' and the `Truth'. The bodies of the other incarnations were made up of `earth principle', whereas the body of Jesus was made of the, `soul principle' *[UNCLEAR]*. That is why He was resurrected after death. And it was only through the resurrection that His disciples could know that He was no other than God Himself. Then they started beating the trumpets, started reciting His name, started delivering lectures on Him. The most important thing is that God incarnated. If the people should recognize Him and secure spiritual development and bliss, this would enlighten the soul and spread happiness and bliss everywhere.

May all of you acquire the Yoga of God. Many many blessings.

Contents: 1979-09-28 **Navarātri Celebrations (7th Day), Kuṇḍalinī and Kalki Shakti, Sunderbhai Hall, Mumbai, India**

Today I am going to address you in English language, as desired by you. Even tomorrow perhaps we may have to use this foreign language.

Today's subject is the relationship between Kuṇḍalinī and Kalki. The word Kalki, actually is an abbreviation of the

word Nishkalank. Nishkalank means the same as My name is, which means Nirmalā: that there it is a spotlessly clean, something that is spotlessly clean is Nishkalaṅka, without any spots on.

Now this incarnation has been described in many Purānas, will be coming on this earth on a white horse, in a village of Sambhālpur, they call it, Sambhālpur. Is very interesting how people take everything so literally. The world `Sambhāla' means: `bhāla' is this forehead, `sambhāl' means `at that stage'. That means Kalki is situated on your `bhāla'. Bhāl is the forehead. And here He's going to be born, that is the real meaning of the word Sambhālpur.

In between, Jesus Christ and His destroying incarnation of Mahāviṣhṇu, called as Kalki, there is a time given to human beings to rectify themselves, for them to enter into the Kingdom of God, which in the Bible is called as Last Judgment. That you'll be judged, all of you, will be judged on this earth.

The population of the world is the maximum, they say, because all those, practically all those who had aspirations to enter into the Kingdom of God are born in the modern times and are going to be born very soon. This is the most important time, because Sahaja Yoga is the Last Judgment. It is fantastic to hear this, but that's a fact and it's the Truth. Though you can understand that Mother's love makes it very easy for you to get to your realisation and that the whole story of Last Judgment, which looks such a horrifying experience, has been made very beautiful and very tender and delicate and doesn't disturb you. But this is the Last Judgment I tell you and

you all are going to be judged, through Sahaja Yoga, whether you can enter into the Kingdom of God or not.

Now in Sahaja Yoga people come in with different kind of attentions or Chitta. There could be people who have too much of `tamasi krutya', or what we call the inertia or the more sort of sluggish or slow moving temperaments. These, when they are exaggerated, people take to spirits or take to alcohols or to some such things which take you away from Reality and make you numb within.

The other side is, as you know right hand side people, who have got too much ambitions. They're extremely ambitious people, they want to win the whole world and they want to become something independent on their own, malignant and cancerous. They do not want to keep their relationship with the whole.

You can see in this Kali Yuga, how people have gone to their extremes.

Some of them are very much indulging into too much of alcoholism or you can call it something, running away from your awareness, from your Self, from Truth, the Beauty. The others are, denying it, they are denying everything that is beautiful and are ego-oriented.

So we have people who are superego-oriented, very much conditioned and lethargic and lazy and absolutely primitive. The other side is that we have people who are extremely ambitious, dominating and are destroying each other by their ambition and competition. These two types of people of extreme nature, are rather difficult to enter into Sahaja Yoga, but, the people who are in the center are easily absorbed in the Sahaja Yoga. Moreover people who are less complicated, simple hearted as they

are in the villages, are very easily absorbed by Sahaja Yoga and they take to it without any difficulty. Say in the city you can see the result of so much of work of Mine that there are hardly about 2 to 300 people today over here. But, if I go to a village, the whole village, say up to five to six thousand people come round and all of them get their realisation without any difficulty. Because here people are supposed to be very busy, they have so many other preoccupations. They think other things are much more important than seeking God and wasting your time in such pursuits like seeking God.

Under such circumstances, Sahaja Yoga takes its roots, very sweetly into the heart of all the seekers.

It works very spontaneously. You get your realisation without any difficulty, without any effort, without paying for it, without going into any sort of strenuous exercises.

But, when we talk of Kalki we have to remember, that between getting our realisation and entering into the Kingdom of God, we can falter very much. This is called as `Yoga bhrashta sthiti'. People take to Yoga, they come into Yoga and are then enchanted still by their pravrutis [tendencies]. For example an ego-oriented man or a money oriented man or a man who wants to dominate, can form a group of people whom he would dominate by his ideas and can go in for a fall and the rest of them will also go down.

In Sahaja Yoga itself. This has been happening in Bombay [Mumbai], very, very often, it's a very very common thing that has been going on. But this is called as `Yoga bhrashtata', where a person falls from his Yoga, he

comes down on his Yoga, because Sahaja Yoga gives you all the freedom, whether to fall or to come up.

But if you go to any other Guru, doing any other sort of Yoga in which purification takes place and where people are trained and disciplined from very childhood, in those Yogas a Guru will somehow or other see that you are injured or you are hurt so badly that you have no connections with anybody else, like an operation. They take out that personality and throw him out.

But here it is left to your freedom to understand that, you have to keep to the mains, you have to keep to the group, you have to keep to the whole and not to one person here and there who is trying to overpower the rest of you.

In Sahaja Yoga anybody who tries to come up too much comes down, because in nature you have seen, nothing grows out of bounds. Like human beings are of a certain height, the trees are of certain heights, everything is controlled. You cannot try to show off in Sahaja Yoga, neither you should try to make a different group or a different type of some special thing. Specially I have seen in Sahaja Yoga there are people who come up and ask people to touch their feet. It is most surprising that invariably such people get exposed in no time and one knows that they are gone cases. Because their Chakras are caught they're badly caught, though they may not feel for a while. Their vibrations may be there, but they go down and down and down, till they are completely finished. Now this `Yoga bhrashta sthiti' is the worst thing that can happen to anyone. First of all you don't get your Yoga. And if you get your Yoga and then jump to

this sort of a condition, about which Śhrī Kṛiṣhṇa has described that you go into Rākshasa yoni.

Those who come to Sahaja Yoga must know that you have to stick on to one thing, properly, otherwise what is the yoni left, if you die without Yoga maybe you are born again, maybe, of course your... this life is wasted! But if you try such tricks after coming to Sahaja Yoga and try to impress on others that you are a very great realised Soul or that you have achieved this and achieved that, all this nonsense that you have been doing before getting to realisation, then, there is a very serious offense and you are punished for that. This is the power of Kalki, which is secretly working behind Sahaja Yoga.

For example there was a lady who came to see Me, wanted to publish something about Me and she was paid by some horrible fellow. And she published something nonsensical something that I never do.

So everybody was very annoyed and angry and said: “Mother You must punish her and we must take her to courts, you must do defamation, this that." I said “I'm not going to go to court, you better go give up these ideas." But nobody would listen, you see. It so happened that that paper closed down for three and a half months; and they had such a big setback. Of course this is not done by Me I would say as far as Mātājī Nirmalā Devī is concerned, but is done by Kalki. Kalki, means there are eleven powers, which are, guarding, the beauty of Sahaja Yoga. Anybody who tries to play around with Sahaja Yoga is harmed very badly.

So today is a day of telling you about, the dangers of playing with the Divine.

So far, people have been taking them for granted. They have tortured people like Christ, they have tortured great saints, all the time human beings have been torturing and I've been warning in every lecture practically, that, don't try that trick today, because Kalki is already on! And don't try to trouble anybody who is a saintly person who is a good person! Be careful about it, because Kalki is on! And once this power comes on you, you would not know how to hide yourself! Not only those who are Sahaja Yogis, but this I am telling to the whole world today, that, be careful! Do not try to harm others. Do not try to take advantage of others and do not try to show off your own power! Because once this destruction will start in your life, you won't know how to stop it! Once I went to, I think I have told you before also this thing that I went to Andhra Pradesh and there I told people, that "You should not grow anymore of this tambaku, tobacco." And they were very angry with Me, because they thought this was their living. They were minting money and indulging in all kinds of things making too much money and doing all kinds of `pāpas' [sins].

I said "In this world today you have come not, for creating more pāp and more Karmas on your head, but to do the cleansing of the Pāpas, the `papaksh talana.' You have not come here to add to your sins, but to cleanse them. This is the time of cleansing, that's why I am here as Nirmalā, to cleanse it, while, what are you doing is to add to your Pāpas, what are you going to gain out of growing this horrible tobacco?" But they would not listen to Me; and then, in three of My lectures, it is on the tape, people are saying, that I said that, "Be careful! The Kalki

in the sea will take the spite on you. It will come on you!" And you know what happened in Andhra.

Same with Morvi, I will tell you. Only last year some people met Me from Morvi, some very big people from Morvi. And they all believed in a horrible `saint', who was a horrible fellow and who has really destroyed families after families. I told them: “Why do you believe in this man, he is taking your attention to materialistic things? Why do you believe in him?" Every house in Morvi had the picture of this horrible saint. And when I told them they would not listen to Me, they thought that, I was just warning them because I was sort of jealous of that fellow and you know what has happened about Morvi. Is a fact! All these things have been said in the presence of other people, so that they have noted it down, that what has happened, in what place and how Mātājī has said.

Before that, also in Delhi once, I met some of these people from Vrindavan and who were telling Me, about the pandas and this and that and I said: “All of you give up your professions horrible people you are! What business have you got to make money in the name of God?" And all those pandits and pandas and all these people are horrible parasites on the society. You get out of your jobs or this... the river Ganges on which you have been feeding yourself will one day, ruin you completely." And when the floods in the river Yamuna and the Ganges came in I was in London, I saw on the TV all these pandas running away with all their Khomchas and everything.

Of course, with these horrible people when you associate, when you live with them, you also suffer.

The innocent suffer. Why should you be impressed by such people? That's the thing you have to pay for! When you are impressed you are so compromising. “After all doesn't matter we are going there, so we must give something to this fellow also, he is a panda, of our forefathers, sitting down there and begging money, sitting before the river Ganges." Imagine: the Giver of Love and the Giver of Joy is flowing there and these people are sitting with their backs towards the river and asking money from you. What silly people they are, such stupid, useless people! And you pay them money and you think that you have done a great Puṇya by donating money to them! This sort of life we have been leading, a compromising, not understanding, what is Truth, what is not Truth. One side is a complete blind faith into all this kind of thing that is going on in this country and all over the world but specially too much in this country. We are simple innocent people, with lot of `bhavikta' within us. That's true, but that doesn't mean we should be stupid and fools.

For example, the other day at a meeting in a place called Awargaon, I said that, these people, in the Viṭṭhala's mandir, called as bhadaweii, should be nicely punished for the way they are ill-treating these saints, going down there on their feet for days together and something must be done to them. And everybody was a little annoyed when I said, because for these poor people, these bhadawas, who are Rākshasas incarnate, are something great. They break the heads of the people, who walk all the thousand of miles there, they break their heads just like coconuts and all of them have pain in the head. Such

cruelty they confer on these innocent simple people and do you think I should support them when I stand for Truth and for Religion and for Compassion? When I said this some people, you see, who had some vested interest, must be the relations of the bhadawas or whatever it is, got angry with Me. But thank God, within three months time, the whole thing has been taken over, by Government.

It is so common with us that we see with our open eyes what is happening. Still we will be going on doing the same thing in the temples, even in the name of God, we are doing sins after sins! We are adding sins to our sins and, instead of clearing it out and understanding it through our developed brain, we just go on adding it. This is what I call the people who are tamasi, who do not use your brains, they are mulabuddhis. They just follow somebody because there's some sort of a hypnotic influence or some sort of a charismatic movement that is on in the West, you can see, these charismatic people will take thousands of rupees from them! Thousands of rupees! And they will give them epilepsy, gangrene, if not that, madness, lunacy all sorts of things. But people like mad are running after all these movements and are adding up to their destruction, to their, pile of sins that they have committed, instead of spending some time in cleansing their sins. This time, what we have got, is a most precious time and one has to be very careful and alert about oneself. One should not depend on any other person for help in this. But should try to completely consolidate, one's own being into the Kingdom of God

and occupy the highest seat in the Heart of God Almighty.

Because when Kalki will come, He will slaughter all these people without any compassion! He is devoid of any compassion! There are eleven Rudras in Him, means there are eleven destructive powers absolutely powerfully settled in Him and when I see all that, because I can see all that, this emergency grows into Me and I tell you: beware of it! Don't play fool with it! Don't take it easy and do not compromise with nonsensical people! Stick on to the right! Otherwise, the day is very near when Kalki is going to come! The other type of people are, who think no end of their intelligence. They have denied God. They say “Where is God? There is no God. We don't believe in God. It's all nonsense, science is everything." What has science done so far? Let's see that! What has science done for us? Science has done nothing so far, it has only done all dead work! It has only made you ego-oriented. All the West is ego-oriented, they are finding all the methods of committing sins. How to commit the worst sins, they are finding methods and there are certain Gurus in India, who are also supplying the knowledge: how to commit even worse and worse and worse sins.

So, they can easily go with two running jumps to hell.

Whatever is wrong is wrong, whether it is today, tomorrow or yesterday or thousands of years back, whatever is wrong for your Dharma, for your sustenance, is wrong! The new phrase, is that “What's wrong in this, what's wrong in that?" That question will be answered by Kalki only! I'm just telling you that it is wrong and it is

extremely wrong, it is against your ascent, it is against your being and then you will not have any time to repent and to ask this question, “What's wrong?", you will be chopped off. That is what, is the Kalki incarnation. He is going to come on a white horse, as they say. It's a tremendous thing that is going to work out! Every human being is going to be sorted out and nobody can then claim! See? Everything is being advertised. Everything is being published even this instrument [tapping the microphone] that is created by science, we can use for spreading Sahaja Yoga you know, that if I put it on My Chakras you get the vibrations and you get your realisation. The whole science is subservient to Sahaja Yoga. Like, the other day some TV people came, they said “Mother we want to have your TV done." I said “You be careful. Before doing it. I don't want any publicity, but whatever you do it, do it properly." Through TV we can give Sahaja Yoga. Supposing I am there, on the TV screen, I can ask people to put their hands and there can be thousands who can get realisation, only seeing on the TV. Is a fact, that this is emitting from My being, is a fact! Why should you feel angry about it? Why don't you come and test it? Why should you be hurt, why your ego should hurt you if I am like that? If you are different, it doesn't hurt Me at all! If you know one work of say, organizing this or that, I don't feel bad. Why should you feel bad if somebody is a Divine Personality? Why did you feel bad that Christ was a Divine Personality? Why did you murder Him? Why did you kill Him? Why did you torture all the people, who were such saintly people? You were very wise and sweet, isn't it? You have been very kind and

nice people, running after all kinds of wrong type of useless misguiding people. There are so many, now, who have come to misguide you. They are taking money for you for misguiding you! They are taking money for giving you sins. They are nicely, booking you up for a trip to hell, they themselves are booked nicely there. And when I say, about them, people feel very hurt that why should Mātājī talk against these Gurus? They are not Gurus, they are Rākshasas! Once Christ stood up and said “These devils and the children of devil will have to go to hell!" Then people got after Him, they said, “Why do you say such things against them?" They don't say anything against each other. Christ said “The Satan is not going to speak against his own house." They are very friendly with each other. There is no problem among them. They are very kind to each other, now all the disciples are being distributed: “You take such a lot, I take such a lot and all of us will go to hell directly." It's properly organized like one train is going first then the second train will leave, then the third train will leave.

The other side of this kind of ambitiousness and the kind of ego-orientation and money-orientation we have, all the time we are busy with this money! I call it a `bhrama', call it a hallucination. It's a big hallucination with you people, that you are running after money. It's another hallucination that you are running after pretātmas [bhoots] and dead bodies. These are two mirages you are running after. What are you going to get out of this money? Go and see somebody who is supposed to be a very, very rich man! Just go and see, is he a happy man? What is the analysis of his life? So-called successful

people, you just go and see them, what is the success they have? Who respects them? When they turn their back, people say “Oh God, whose face have I seen let me go and wash my mouth!" Are you auspicious? If somebody sees you, does any good comes out of you, some `shubha' [auspiciousness] happens to that person? Are you `kalyanamay' [full of benevolence]? Are you `mangalmay' [full of auspiciousness]? What sort of a personality are you, just judge yourself and that judgment can take place, here in Sahaja Yoga.

We had a patient who came to Sahaja Yoga and he told Me “Mother, I'm a young boy, but I don't know what has happened to me, that I have become inauspicious." I said, “How do you know?" He said, “Wherever I go there's a quarrel between husband and wife; something goes wrong with the children; the children start crying and shouting and screaming. And now I'm hated by everyone, everybody says `there is something wrong with you.' " I found out about him, what was the matter, he got cured. Now he is emitting beautiful vibrations.

You can have very negative vibrations going out of you, you might be, doing sins without your knowledge and you would say, `Oh, Mother, I'm getting all the vibrations, I'm very good.' Such people always deceive, themselves and others, very good at it. `Oh, nothing wrong with me, I'm in first class condition, my vibrations are the best' and, that `I'm doing very well.' Who is going to judge you is your deed. What good have you done to others? Recently we had a mishap like that. And I found all those people who were touched by that gentleman, had left Swādhiṣhṭhāna catching. Very bad! And when I told them

that this was a wrong thing to do, is to make this man so important, they all got after My life. There was a doctor who had come to see Me, who is a Sahaja Yogi.

His son came to see Me, he is eight year old and a very good boy, had a realisation, but he had a very bad Swādhiṣhṭhāna.

So I asked him “Does this man come to your house?" He says, “Yes Mother, he comes very often." Despite My warning he would go to their house and they would entertain that gentleman.

Instead of telling him that `You go to Mother and get yourself cleared out!' You see they are enticed and hypnotized by such a person. I asked him, I said, “Have you got this man coming to your house?" “Yes” he said. I said, “All right! Go and beat him with shoes, as we do in our Sahaja Yoga." And the boy got cleared out.

Do you want to ruin your family, your children, everybody, because you're adhering to some hypnotic fellow? At least have some consideration for them! There are many like this, but in Sahaja Yoga it is very easy to desert and even in London I know who is going where, what they are doing. I write to them, I tell them, “Don't do it! Just don't do it, have nothing to do!" Immediately you must understand, that, our Mother who knows these things. She knows and if She has told us it is the thing that is to be done. Not to be argued! Did you get your vibrations through arguments? But still in Sahaja Yoga also people falter and that's the worst thing they will do, because Yogabhrashtas are the most condemned. Where will they go? I have to warn, all the Sahaja Yogis who are here, because Sahaja Yoga is the Last Judgement! Not

only that you will be judged, that you are entering into the Kingdom of God, that you become the citizens of God, is correct. But apart from that, that you are capable of being there, whether you have the complete surrendering and understanding of Divine laws. Even if you are belonging, to say, India and a citizen of India, but if you do mistakes and if you commit criminal laws you'll be punished. Even then! So, even if you become the citizen of God, you have to be very very careful about it! The second thing, I would like to tell you, is about the destroying powers of Kalki. Today's lecture is going to be very sharp for you, because the incarnation that you have asked Me to speak on is a very sharp one, is the sharpest of all. We had, say, Kṛiṣhṇa's incarnation when He had Hanana Shakti [Killing Power]. He has killed Kamsa, He has killed so many Rākshasas, you know as child also, He has killed Pūtana and so many people. But, He had leelā also. He had love and He did give concessions to people, He forgave people also.

But Christ, who is the embodiment of forgiveness, forgiveness of Christ is nothing, but is the power of sustenance within Him. If He explodes... the whole forgiveness can come on us, as a big disaster if we are not able to understand the value of His forgiveness. He has said very clearly, that “Anything said against Me will be tolerated but a word against Holy Ghost won't be tolerated." He has clearly said it! And now you have to understand that Holy Ghost is Ādi Shakti.

One has to understand that such an incarnation is imminent. And Kṛiṣhṇa's powers, are given to Him, which

are only Hanana Shakti. Brahmadeva's powers, which are only Hanana Shakti are given to Him.

Shiva's powers, which are just Hanana Shakti, the part of it which is a Tandava [dance of dissolution], is given to Him. Then Bhairava's Shakti, which is also, you know what Bhairava has got as a symbol of killing, is a big sword-like thing and also Gaṇeśha's Parusha; and also Hanumāna's all Navasidhis, which are going to destroy, are given to Him. All Buddha's forgiveness and Mahāvīra's Ahimsa is going to turn upside down. All these eleven powers are going to come on top of us when we will be finished with Sahaja Yoga, when we will be absolutely sorted out and the last killing will be done by Him.

I wish it was just a killing it is not going to be ordinary hanana [killing] like even Devī has done.

Because Devī has killed all these Rākshasas thousands of years back, but they are back in the seat again, all these Rākshasas.

Now the problem is very different, at the present moment, which you should try to understand. That in the olden days, till the Kṛiṣhṇa's time when He says, that “Yada yada hi Dharmasya, glanir bhawati bharata. Vinashaya cha dushkruthām panitra na echa saguṇa." These two words you must understand.

To destroy the Dushkruthām, means the cruel people or the negative forces and to save the saints.

“Sambhavami yuge yuge” “I'm going to come again and again." But the problem of the Kali Yuga is that there is no pure and simple person as a Sādhu or as a Rākshasa.

So many Rākshasas have entered into your brains. You side with so many people who are wrong, who are doing wrong, who are doing all kinds of wrong things in the name of politics, in the name of religion, in the name of progress and education and all that. Once you have sided with them, then they are in your brain, they are within you. And when they are within you, how to destroy the dushkruthāms? They are within you! You may be a good person, but you may be destroyed because of having them in your heads.

So there is no hard and fast rule as to say who is a real negative and who is a real positive.

Only the Sahaja Yoga is going to cleanse you and make you absolutely positive, positively good people and religious people. This is the only way, because your aṅkura, when it starts giving you realisation, you feel your Self, you feel your Self and with that Self you know that you are your Self and not this mirage. You start enjoying that Self. Once you start enjoying it, you give up all these things that make you compromise and make you a horribly mixed-up person. All this confusion can go away! So it is essential that we should take to Sahaja Yoga in the most dedicated manner and redeem ourselves of our all wrong doings and also others whom we know and this is the only thing that we can give to our friends, relations and all the world around! People invite others for dinners, have drinks, this, that. What do you give them? Nothing? They will give presents on a birthday they'll go round and give garlands and exchange good wishes and everything.

There in London when there's a Christmas day, the cards pile up to such an extent that no letter can be sent for ten days before Christmas. And where is Christ? On the Day when Christ is born they'll go in for a champagne. Such foolish people, even somebody dies they'll go for a Champagne. Champagne is their religion now and whisky is their Kuṇḍalinī. They cannot understand God. How can they, when they have made God according to their own conception of falsehood? As a Mother, I have to warn you, be careful. Do not play about with your Self. Do not go down, but come up, come up and come up. I'm here to help you. I'm here to work for you day and night, that you know I work very hard for you. I'll spare no efforts, to help you and do everything that is possible, to make you all right to pass this examination of Last Judgment. But you have to cooperate with Me and you have to go headlong about it and devote most of your time for Sahaja Yoga and for imbibing all that is great and noble.

Kalki is a very big subject, and, if you see the Kalki Purāna, is such big book, of course lot of trash is also in there. But, when is the time coming, if people say, we'll say this is a living process. When the work will be finished, when we will see that there's no more chance of having any more people in this life, Kalki will come down. Let us see how many come in, but there is a limit, also, of that.

So, I would request you, to go out, call your friends, call your relations, call your neighbours, all of them.

Tomorrow is the last day of My program here of Navarātri, where we are going to have a little felicitation from the Mother. To Me the greatest felicitations will be

when in this Bombay [Mumbai], I will find more people realised, taking to Sahaja Yoga seriously. And after coming to Sahaja Yoga not to indulge in backbiting and small petty-mindedness and getting angry with each other, but being sensible and wise.

It is most surprising those who are supposed to be the cream of the nation, the most sophisticated people, are so petty-minded and useless.

I have to tell you these things because of the immediate emergency that is coming forward before Me.

And I am only praying that it should not be in Bombay [Mumbai] that it should start. Bombay [Mumbai] had gone into the verge, if you remember, the day when Rajesh Shah phoned Me that, “Mother, what about rain, what about rain, what about rain?" I wouldn't answer him, till he said: “Mother, I know you are angry with Bombay [Mumbai] people, but still forgive them, once again!" And that is the night when you started getting all this rain.

Next calamity, beware of it. I have to tell all Bombay [Mumbai] people, every time I come back, I find this kind of a nonsense of these Sahaja Yogis, getting after one man somewhere and getting lost.

And the another thing is that Bombay [Mumbai] people are still most unaware of what is going to fall into them. Most unaware how they are made from amoeba to this stage, what God has done for them and what they have to do for God. It's a very very sad affair, extremely sad, for the whole of the country because people try to follow this Bombay [Mumbai]. There are so many people who would like to follow an actor and an actress than to follow

God. This is the trouble, with our superficial temperaments.

I have to say that we have tomorrow a very good program and also a book has been written The Advent by Gregoire de Kalbermatten, who is a son of a baron and a Swiss boy and when he came to Me I could see clearly that he's a seeker, though he was a gone case, he was like a schizophrenic person. He was absolutely a gone case, but I could see in him, that there's a big seeker within him and I had to work hard with him for a year to bring him round to his normal senses. But when there is not even seeking within you and when you go that astray, what is going to happen to you? I don't know.

So be careful, be very very careful. Today is the day of warning you, because you have asked Me to talk about Kalki. He is placed on our forehead. When the Kalki is caught up, the Chakra of Kalki is caught up, the whole of murdha [brain], on top, goes out of order. In the Kuṇḍalinī awakening, we find that the murdha is all out of order, it doesn't rise. The whole head becomes a blockade. Such people do not allow the Kuṇḍalinī to rise above, the, we can say, the Haṁsa Chakra. At the most they might try to raise up to Āgñyā, but the Kuṇḍalinī falls down.

Of course one of the reasons as I said that if you, put your forehead before wrong Gurus, also, you suffer. But too much thinking also creates a problem on the right hand side here and one of the aspects of Kalki gets spoilt and there is an imbalance is created, on this side.

The whole forehead, if it is full of lots of bumps, then one must know that the Kalki Chakra is out of order. If the

Kalki Chakra is out of order, the person is about to go into some sort of a very bad calamity, is a sign of a person who is going to get. When the Kalki Chakra is caught up all your fingers start burning.

On the hands and on the palm, sometimes even in the body, you get terrible burning. A person's Kalki Chakra catching means, he might be down with a horrible disease like cancer, maybe leprosy. Maybe any such diseases, or maybe that he is about to collapse into some sort of a calamity.

So Kalki Chakra must be kept all right in balance. At least there are eleven sub-Chakras of the Kalki Chakra. And out of them, at least try to keep some of them alive, so that the others can be rescued. But if all the Chakras are ruined, then it is very difficult to give you realisation.

What is the thing one should do, to keep your Kalki all right? To keep your Kalki all right you must have that awe for God. If you do not have awe for God, if you are not afraid of God, if you are not afraid, that if you do wrong He is there with His wrath and that He is a wrathful God and that He is full of poison for us, if we try to do anything wrong, if there is no fear of that. Not that it is to be hidden from Me, or from anybody else but not, you yourself know that you are doing wrong. If you are doing something wrong and you know in your hearts of hearts that “I am doing something wrong” please, don't do it! Otherwise your Kalki will go out.

When you have that awe for God and you know that God is all-pervading, He is all-powerful, He has powers to raise us, to this state of higher being and also He has power to bestow all the blessings that He has. He is the

most compassionate God, or we can say the most compassionate Father, that one can think of. But in the same way He has a wrath. And that wrath, when it falls upon you, be very very careful! As a Mother I have to warn you, be careful about the wrath of your Father, because if He comes on you with that wrath, nobody can stop it. Nobody can stop it and the compassion of Mother also, will not be listened to because He may say that “You have spoiled your children by giving them too much looseness." So I have to tell you, that please don't do anything that is wrong and do not, make Me feel bad about it. Because, for a Mother it is very difficult to tell these things. It's very hard, for a Mother, who has a tender heart and a kind heart for you, to say all these things. But I have to request you that don't play about because your Father is full of wrath and He can punish you if you do anything wrong.

But if you do anything for Him or for your own being, for in your Self-realisation, you will be placed in the highest position. Today you may be the biggest millionaire, you may be the richest man, you may be the greatest political leader, you may be the prime minister and all that nonsense, in the presence of God, those who are dear to God will be placed at the highest positions and not all these worldly things which look so interesting and enchanting to you. The most important thing, where are you as far as far as God is concerned, that relation you must establish by first finding out your Self, your Ātmā, through Sahaja Yoga and then relating yourself to that.

May God bless you all! Now we'll have a session of Sahaja Yoga for you to get corrected and I would like

those people who have not been here before to come forward, to get their realisation and all the Sahaja Yogis to help Me today, because today being Kalki's day, vibrations have been bit too much!

Contents: 1979-09-29 **Public Felicitation and Advent Seminar (8th Day of Navarātri), Joy and Depth, Sunderbhai Hall, Mumbai, India**

Śhrī Vijay Merchant, Mister Rakure, all the Sahaja Yogis who have come here to express their love for Me and all the rest of the people who are in the search of truth. It was really a very gracious of Śhrī Merchant to come and inaugurate this book. I have been from My childhood watching his cricket. I must say I'm quite a big cricket fan Myself. I think cricket is the game which is really Sahaja, between one extreme of football and another boring game of golf. And I always have been appreciating the way he has been managing our teams and has been such a good captain to our country and I've been admiring him, the way he has been able to handle the glory in the field of cricket. Even after that, instead of wasting his life like all other successful people of this life in retirement, he's doing such a great work and such a feeling he has for all the downtrodden and the poor people of this country shows that he is a very sensitive personality. I'm very thankful to him the way he is being kind to all of us and have been here and spoke to us about his own work. I agree with him entirely that the downtrodden or the ones who are not so well off as we are or, we can say, the one who is not such a good batsman, the weaker one, has to be helped and sustained by the stronger one.

This is exactly what we are doing in Sahaja Yoga. What we are doing in Sahaja Yoga is that we are reaching to the roots of poverty. We are not just trying to do the, do the patchwork of just improving the material conditions of people. Because you have seen in the world people there have been very affluent in the countries like Switzerland and Sweden where people are very affluent and they are committing suicide.

The maximum number of suicides are coming from Sweden. I've informed you last time that we had some people coming from Sweden and their vibrations were something like the dead bodies. We have to know the roots of our troubles first of all. If we just try to treat the symptoms we cannot go too far. And maybe that we may cure one symptom but may cure another symptom.

I'll give you a very simple example of My husband's sensitivity to his organization which is World Shipping Corporation. He is another philanthropic gentleman and he wanted to do a lot of good for the drivers who were in the organization. And he said, “Their pay is very little and the women and the men are really living in substandard conditions. We must do something about them." And so he started raising their pay. After three months or so suddenly I had a call from a lady. She said, “We are the wives of the drivers and we want to come and see You." I said, “It's a good idea. You all must come and see Me” because in Shipping Corporation I always had a very motherly role towards all the employees and they would always come and tell Me if they thought that it would be difficult to talk to My husband. Now they came round and they told Me that, “It's nice that he has given us lot of

pay, but do our drivers know how to handle that additional money? Now they have taken to drinking, they have taken to bad women and they are not even giving us money what they were giving us." What is the basic root of poverty? It is not God. It is human beings, the human beings who have got too much ambitions, human beings who are all the time running after the mirage of money. In money-oriented societies of the West have created this kind of mentality, even in the East where people want to have everything of the world. They want to have today the house, tomorrow the car, day after tomorrow the helicopter. Maybe they may like to have even a big jumbo jet to themselves. How do you curb this? Unless and until you bring those people who are en-massing these money too much and extracting the money from the poor and on the other hand the poor who do not feel responsible enough to create work for themselves and not to be parasites on anyone. These two factors must to be tackled at the same time and Sahaja Yoga is the only way you can win.

Now you must have seen that in Sahaja Yoga mostly the people of about middle class people are there.

Very poor people are also there; we have lots of poor people from the villages. In the Sahaja Yoga when the Kuṇḍalinī rises you get your own power within yourselves by which you feel satisfied and this too much of hankering after money, position and all that dies out and such a person himself thinks of the others who are around, because on his vibrations he can feel and he can feel the needs of others. As far the sick that are poor or

sick who are the rich, even diseases like cancer and leprosy can only be cured by Sahaja Yoga.

We treat people without taking a single pie. We have cured thousands of people all over the world without taking a single pie from them, whether they are poor, rich or anything. Mentally there are many people who are disturbed. For example, most of the money of the poor goes for drinking. They drink like fishes.

They waste their energy in drinking. You might think I am talking on prohibition, but drinking is against human sustenance. Now you cannot ask people to stop drinking. It's an impossibility. If you tell anybody that, `You stop drinking,' he cannot stop. Most of the poor people so-called poor, sometimes I feel have lots of money to waste on drinking. We must see to the other side of the poor also. By giving them more money, are we really making them responsible, are we making them better people, are we making them good citizens and are we making them one with the Divine force? So supposing a poor man comes to you and he is a drinking fellow. Now you cannot tell him, `Don't drink.' If you tell him, `Don't drink,' he'll hit you hard. If there are ten more, that's more danger and such prohibition has never worked. But you'll be amazed to know that in the Amart Nagar district there are thousands of people who have just given up drinking just like that by getting this realisation. Now what is realisation? If we understand in one stroke you will know that this is what we should have first and then other things should follow. Is that you by realisation you get to know yourself. You get to know your own powers, which

are again within. You get to know what are you and you get to know the absolute.

As you said, is very true; without getting to Self-realisation, you will not know what is really right and what is wrong. There cannot be any absolute value because you have not yet discovered your absolute.

Everything is relative. That's why there is a confusion. But supposing you discover, supposing I say, keep it as a hypothesis, you discover your Spirit, the absolute. If you discover that then relative whatever are the problems you know through the vibrations that are flowing through you, you can make out whether it is right or wrong. If it is wrong the vibrations will stop immediately. I've been saying that cancer cannot be cured by anything else but Sahaja Yoga and we have cured cancer of so many people.

The other day I went to Saskar and you know there were lots of sick people around. Out of them was a blind man from the year when he was five years and for about twenty-five years he has been a blind person. His both the pupils were turned upside down and he could not see anything; he could only see the white retina. And he started seeing within ten minutes time. If you want to write you can write to the President's sister and ask the secretary, Mister Madapa. There I have also cured our President, no doubt, but apart from that there was a little girl who was the daughter of a sentry who was a Muslim gentleman. And he called and he said that, “This girl cannot see at all, Mother and she's a young girl of seven-eight years and she's lost her eyesight because there was a fire." She also within five or ten minutes started

seeing so clearly that she saw My husband's suit which had white lines on it.

Sahaja Yoga is the only way you can solve the troubles of the downtrodden. There's no other way out because unless and until you are realised you have, must have seen how these social workers react.

I have also been in the social work and I have seen their reaction, how they behave. Because they are imperfect. Till this instrument is put to the mains, this cannot work out properly. It is still an imperfect instrument. You must get the instrument perfected. It's all ready. The instrument is within you; it is just to be perfected. All your diseases can be cured.

Now what about poverty? Poverty, as you know is the Lakṣhmī Tattwa. It resides in your Nābhī. The Lakṣhmī Tattwa resides in your Nābhī and if your Nābhī Chakra is cured, your Lakṣhmī Tattwa is cured.

In our country because of black magic, because of horrible Gurus, because of all kinds of bad things we think about others as far as Nābhī is concerned, because of fasting, nonsensical fasting, because of going to temples and taking bad Prasādas, all these things have caused the augmentation of the Nābhī Chakra.

Now here the Sahaja Yogis who have come have definitely gained materially. All of them have gained materially. If there is anybody can stand up and tell Me, “We have not gained." We have had very poor people coming to us. We had one gentleman coming to us from Kalwa. He told Me, “Mother, since I have joined this Sahaja Yoga I'm very well off." I was surprised because every time he would come from Kalwa bring Me a

garland. I said, “What happened?" He said, “I don't know but I was walking on the soil of my land every morning and suddenly one day a gentleman came to me and told me that, `Will you please sell me your this clay from your land, at such and such price?' Because it's a very good clay, very good fabric make. And he started paying me such a lot." “Perhaps you do not realise, sir, that these vibrations are dynamic, are blessings of God and once you touch them, the Lakṣhmī Tattwa improves just like that." You don't have to bother to look after the downtrodden or anything. Anybody, whether he is rich or whether he is poor, when he comes to Sahaja Yoga he gets related to the whole.

This sensitivity in all the people who are doing work, good work for helping the poor, becomes really enlightened. Only by touching a thing you can cure people. By just standing there you can stop accidents.

By just thinking about it you can manage the whole show. It is that is how, by going deeper into it, with a deeper being, that is the whole, the Virāt, you learn that you are a part of the whole. Only you have to be connected; the dynamic starts flowing in. But of course you cannot become very rich in Sahaja Yoga, neither very poor, because as in the nature these imbalances are never there.

The other day I told you a human being grows up to, say, certain height to five, six, seven feet; that's all, not more. Even the, say, a mango tree grows up to a certain point. The nature looks after. God looks after you. He does everything. Let us be connected only to God and He looks after this. I agree that philanthropic work is a very

essential part of a country like ours. But we have to know that philanthropy is not the job of God. Human beings have created poverty. Human beings have created all these problems.

So they should solve their own problems. It is not the work of God. God's work is to bless you, to gift you. When you go to Him, when you enter into the Kingdom of God, He blesses you. Not too much, not too less, but the satisfaction and the and the joy of owning it. Actually, we do not own anything.

Whatever we own, so-called, is just a myth in our minds. Even in our poor people we have given them sometimes very wrong ideas and they have formed the sort of a group thinking they are very poor and they can assert a political pressure and all sorts of things. You have to be careful that when we want to do something for the poor, let us do it from the within and not from the without. Actually, this is such a wonderful country. Here you don't need much. You have seen Me: I can sleep on the street; I can move about *[UNCLEAR* anywhere/any way] I like.

There is no need to have too much. That's why Gandhiji always said that we should press on our Sāgara –*'void'*. He told all the Gandhivād, Gandhi, Gandhian people that you should have less. But what you find, most of the Gandhivādīs have the greatest amount of black money, the greatest amount of diamonds and the greatest amount of money. They might wear ordinary clothes but I have heard they are not. This heart has to be changed. Unless and until you change the heart of the people, unless and until sincerely they really feel the way you

feel, not only that but they just feel it as an actual feeling within themselves.

For example, if there's a poor man standing before Me, immediately I can feel his Nābhī Chakra. I can put My hand on Nābhī Chakra. I can solve his problem, just like this. It's a fact; you know that. All the Sahaja Yogis who are here most of them are Sahaja Yogis will say that Mātājī has done. The poorest of poorest can be touched by Lakṣhmī Tattwa and can be cured. That is the most important part, that his Lakṣhmī Tattwa must be cured and not his money or materia.

Now the difference between Lakṣhmī Tattwa and materia you must find out. Lakṣhmī Tattwa is a person.

He may be just an ordinary driver, but he can be like a Batcha. You see, we had a driver with us for many years. He was just like a Batcha and I knew that he was like a king because he was a king in his previous life. The way he was like a Batcha, that nothing would disturb him and everything would satisfy him. If you tell him that you have to wait for three hours he'll wait. If you tell him he cannot stay here now, you can go and sleep anywhere, he'll do. Whatever you tell him he will not hesitate and he was such a happy personality. Now, the reason is, I would say he's better than many rich people who cannot sleep in the night and who are all the time thinking about dirty tricks that they are going to try and many of these politicians who are just planning all the time all the dirty designs. We have to purify ourselves from within. Poverty is just a mere myth of that symptom. Now to say that people are very much tortured, I know that they are being, of course, very much put down. But what is the

solution you have? If the solution is to give them some money, or to have them money wise or to just put little cure, that is not going to help. You have to awaken their Lakṣhmī Tattwa.

I am going to the essence, to the base of it, from where the problem comes in. Lakṣhmī stands with one hand like this, one hand like this and with two kamala in Her hand and She is a woman with a very simple sarī, white sarī. Be sure a Lakṣhmī pati, a person who has got Lakṣhmī, the satisfaction of Lakṣhmī has always a way of giving. All the time he is giving. If the Lakṣhmī Tattwa of all these so-called multimillionaires is awakened they will be frightened of keeping all these black money with them and extracting the blood of the poor. If the Lakṣhmī Tattwa of the poor is enlightened they'll be ashamed of begging and being parasites. No use developing parasite tendencies into them. A parasite is to be hated like leprosy.

In this country we have had enough of this beggary. Our leaders also have become greatest beggars of the world. All over the world if you go, you feel so ashamed. It does not matter if half of this country is damned because they can be born again. But live with your self-respect. This kind of beggary that is on and this kind of begging that we are doing with other countries is so shameful for us because God has given us such a blessing of this Yoga Bhūmī. What a mess we have made out of it by not understanding our own values, our own culture and our own heritage that we have got from God.

This is the only country in the whole world which is Yoga-oriented. Do you understand the importance of this

country? Not only that it is Yoga-oriented but also, also it is a Puṇya Bhūmī. Here all the great saints have come and lived. Even Zoroaster whom Parsees worship is nothing but an incarnation of Dattātreya and you know how we worship him in our Sahaja Yoga, how we worship Mohamed Sahib in our Sahaja Yoga, how we understand where He stands within us. The deeper, the intercurrence of all these problems of the whole world can be solved by you people, the Indians. You are being blessed to be Indians in this country and not to feel so bad if you don't have one helicopter or one transistor. Poverty is of the mind, I can tell you. It's not more of eating or non-eating. If a person has a mind which is sickening he may be the multi-millionaire still he'll be crying, `I don't have this. I don't have that.' Nothing can satisfy human beings and you know the economics law is such that, `No want is satiable in general.' In particular, everything is satisfied but nobody is satisfied. With Sahaja Yoga you can give them satisfaction and self-respect. Develop their self-respect. Teach them how to come up, not to look after them as just downtrodden.

I have had a very good opportunity of working for a blind school here. And the blind school people wanted to collect money and this and that and all that and I said, “Nothing doing. You are not to make them begging girls. They can all work out something for themselves." They started working out. Then they made some nice things and bed covers and this and that.

So they said, “Now, who will market?" I said, “You go all out to do the marketing for them." But then I told them that in Japan I was surprised that the blind were taught

massage. I said, “You give them realisation and let them do massage. If a realised blind person gives massaging, all these foreigners would be paying them at least hundred rupees per massage, minimum. And if that person is blind it's much easier to do the massage." But the people could not accept this kind of a thing. They said, “No, no, Mātājī, then, You see, You should not give them realisation." Here we lack the understanding of the depth of our problem. They, they said, “Mātājī, how can You give realisation to these blind *[UNCLEAR* too/people]?" And the blind people would have got it in no time. Only they could have been cured and they would have had this realisation. But because that organization belongs to other great people of great thinking and wisdom they would not accept such a situation where I would say, `All right, you bring all your blind and I'll try to give them their eyesight.' They are not willing to accept this.

I will tell you a very simple example that I cured a leukaemia of a little boy of ten years who was a patient of blood, blood cancer patient in Delhi. Of course, we never charge a single pie. No Sahaja Yogis allow to charge a single pie for whatever he does; you know that. Not a single pie. And this boy was cured. He was brought by Doctor Mulher and Doctor Mulher referred Me to the medical institute. The medical institute came to Me and just see what was their proposition, “You give us the list of people whom You have cured, how You have cured, where they live and all." I said, “For what? I'm not asking for any money. Nothing is selling here. You are as if you are going into cross-examination, as if I am out here for any donation from you. You just come and see for

yourselves. I don't write the names of people whom I give food or how many morsels they have eaten. This is My love that is flowing. It's My love that is working out. You people can't understand love. You want Me to write down all the people I have cured.

I refuse to do it." This is the way they look at a thing. They do not know the power of love for us now.

It is necessary first to generate the power of love through Sahaja Yoga. It is very easy.

Sahaja Yoga is not the blessing of one year or one Yuga but of all the Yugas. You have to get it. You have to get to know your Ātmā. You have to know your Self and the Last Judgment is here now. There is no need to think of another Last Judgment coming in. Here, now, by knowing your Ātmā you will get the power of God flowing through you, like when I put it to the mains, the power starts flowing through us. And then this power can communicate that dynamic power. What is this poverty? It's at the Feet of that Lord. You can just throw it away. I agree that going to temples and churches there is no God.

But even going to poor will not help, I can tell you this much today, but going to the roots of poverty, by understanding why there is poverty and why human beings behave like this. You have to transform the whole thing. You are still in the flower state. You all have to become fruits. All of us have to become fruits today. If we are not fruits we cannot solve the problem of our country and of another country. If this takes place, if this tremendous transformation takes place in our country today, then the whole world is going to be led by us and

in any case it is going to be led, which I am sure, hundred per cent sure, that the time it's coming when the whole world will have to listen to us on this point to solve their problems.

There are countries, communist countries are there; people have everything. I've been to all the countries. I've been to Russia. Those who talk of communism should go to Russia and see for themselves.

Those who talk of capitalism should go to America and see for themselves how stupid and silly and useless people they have been, how their society is finished. Money cannot bring you happiness. If you want to make people happy then awaken their Nābhī Chakra, as they call it, or you can call it the Lakṣhmī Tattwa.

And the Lakṣhmī Tattwa can only be awakened, only be awakened through Sahaja Yoga by which the whole country will be transformed. Like you go to a barren garden and you see the garden absolutely in a barren condition. Suddenly water comes in and the power of the water generates all that affluence and suddenly you find the whole place bubbling with joy and that's what is going to happen to this our country, which people think as to be poor. Still I would say we may be poor outwardly because we don't have very good clothes maybe, according to them and we don't have too many plastics with us. What is their affluence? It's nothing but plastics and rubbers. They eat plastics and they sleep on rubbers.

They don't even have so much of natural cotton with them. Our affluence is our Yoga, is our power, our sustenance, our humanity and our humanity has to be sustained.

We have to have many more people like Mister Vijay Merchant who think of the whole, of the all the people who are suffering, but philanthropy of Sahaja Yoga is different because for Me who is the other? When somebody is just a part and parcel of My being, itself My finger is paining; I'm just rubbing it and I must do it. For that I don't have to awaken people; they just get it. You just stand near a person, you get a headache and you ask the person, “Have you got a headache?" “Yes." You rub your head and rub his head and just finish it off. You just cannot help it because the macrocosm, the Virāt, informs you when you are one with it that, `see, the other fellow is suffering.' You become that. You become collectively conscious. It is not a lecture or anything but it's a becoming within you that you start feeling on your fingers, on your fingertips, what are the centers catching, what is the problem of the other person, how to cure it, what to do it. Everything, all this knowledge is given in Sahaja Yoga, absolutely free. Out of so many who are sitting here you can ask how many have been suffering from diseases have been cured completely and since they have been realised not a single pie has been given to the doctors.

It is not necessary to look after your health, not necessary to do much about it. We have had people who have had three heart attacks and now they are going strong. We have had people who had leukaemia, who had all kinds of diseases. Today you won't believe they ever had that disease because now the inside is completely into balance, integrated and blessed by God's Divine Power within you. This is our heritage.

We have to cash on it. And by this only we are going to remove the poverty, one day you will see and not by patching up few things. I would request Mister Vijay Merchant and we have another great social worker with us, is Gidubai Kotak, that you should pay little more attention to our Sahaja Yoga and see the dynamics of the Sahaja Yoga. You'll be amazed how one person, the person who spoke to you just now, was from Rahuri, these two persons. They have given realisation to ten thousands people. Just go and see their houses. Just go and see their children. They are bubbling with joy, with happiness and you do not see any poverty in their hearts at all. Their hearts have been enriched and they are doing so well.

Because the energy comes within you, the Saraswatī Tattwa is also enlightened and you start thinking as to what is to be done and how to, how to make your life happy.

But money is not everything; food is not everything. Unless and until you get to know your Ātmā you can never be happy.

So go to the roots and it's so easy. You don't have to pay anything. You don't have to have many organization, nothing. It just works, just like this.

So why worry and why just think of something terrible? Now more we are ahead, talk to Gidubai also that they were enamoured by one Guru who were showing some miracles. And I, I had met somebody from Morvi who came to see Me and I told him that you just don't have anything to do with this horrible fellow, because a day will come when Kalki is at work and there will be

destruction. He wouldn't listen to Me. I went to Andhra. For your information I tell you I went to Andhra. I told to Andhra people that, “You don't grow this tobacco." In Andhra there are two types of people: one who are making lots of money; the other are the so-called poor who are doing lot of black magic. I talked to both of them. I told them, “Don't do black magic because if you do black magic Lakṣhmī Tattwa will disappear." If the black magic comes from this side, the Lakṣhmī goes from the other side. And they just didn't listen to Me. And I talked to these people who were growing tobacco. They wouldn't listen.

There are on three tapes, there is a lecture, where I said that the sea is the incarnation of Dattātreya.

It will take a respite, I, believe Me. And that's what has happened with it. We have to understand that God knows all of us. He knows us in masses and He knows where we are going and what we are doing.

Your Bombay [Mumbai] has escaped recently a very big drought. But please take heed and take to God. It is no question of going to Himālayas, of course and no question of running away from it. But get it within yourself, try, as many as you can bring in here, if the saints are there. Those who are Sahaja Yogis are saints. Then God definitely will bless you, definitely will bless you. And the same people who are realised today have done tremendous work in the villages. They have emancipated so many villages without any money, without anything. When I go in the villages I'm really surprised how people get cured, how they are helped,

how they get energetic, how they understand things. It's most amazing.

So the power of all the powers, that is the power of God's Love, let us take to it. Let us take advantage of Him and leave everything in the hands of God. Only get Him into everyone you think who is suffering. You get Me hundred people who are suffering, I will see to them. Today if the whole hall was filled I would have cured all of them. You know that I have done it. It is not difficult. It is no boasting. It's a fact. It's a fact. It works in five minutes, for so many people can get it. But people do not want to face reality and they do not want to attend to it.

Now we have already so many Sahaja Yogis in Bombay [Mumbai].

So you can imagine I've worked here for nine years. We have some more of course in the outer centers but here in the center we have so many or little more.

So you can see how people are. And the work you are doing from outside, it's all like a blind person going doing this work, that work, that work, that work. Politicians also think they are doing great work. All right, they are doing.

Social workers are also doing great work. Everybody's doing. But there's no coordination, there's no integration and there's no satisfaction of what one is doing. The reason is all of them belong to the one whole and they have not yet connected with the whole, which one has to do. We are finding our wholesomeness all over the world, whether we are Indians, Americans or anything. We are all just trying to find out our wholesomeness and the answer is Sahaja Yoga. It is Sahaja Yoga. There's no other

answer to anyone of these problems. Today I am telling you, again you can tell Me afterwards.

You give Me your problems. You tell Me who are the downtrodden. Let Me see. Let Me see who are the downtrodden.

Now you, somebody wanted Me to go and see the fishermen. I said, “All right, I'll go and see them." I'm sure if I, they get realisation, their fishery will improve, definitely, hundred per cent; I'm sure of it.

Everything improves because God's blessings are there and God has got the six qualities which makes Him Bhagwan. It's one of them is Shubha, Auspicious. Another is Kalyan. Another is Aiśhwarya –*‘dominion’*. Like these the six qualities of God. These six qualities emit from the being and once you face it you get it. You want to do Kalyan; all right, then face people to God and this is the way by which you can face it. You don't have to organize churches and temples or anything. It's just the energy which has to flow, Shakti that has to flow. Like you can see a wood is lying there, has nothing. But if you enlighten it, it gives you light, fire, everything. In the same way enlightenment is the only way to solve the problem and all of us should try to enlighten as many people as possible.

Our work, of course, is more for the middle class because the extremes do not take to us. But when the middle course increases, the river flows on both the sides. She can feed on the both the sides. Gradually the both the sides can also join [them], but the depth is in the center, in the Madhya Marga –*‘central path’* and there it works out. It is only the middle class, which can work it out

because they have the values necessary, they have the feelings necessary and they have the blessings necessary because they lead a very normal life.

Once they learn their swimming they must know themselves before helping others. You must help yourself, you must become yourself, before you help others. Once they achieve that, they can easy help, easy help others and that has been done. It is such a silent work of Sahaja Yoga that we have not maintain any statistics. We have not yet been able to say. Here there are people who have given realisation to minimum of ten thousands or eight thousands people. There are people who have cured thousands of people who are sitting here just like ordinary people, but they don't know about it and they'll say, `We didn't do, Mother.

It just worked. It was just happening. It happened.' So this is what is a very dynamic force.

I would request all the social workers to open their eyes to this tremendous discovery that has come to our country and to see for themselves what it is like, what it means. It transforms a personality into such a dynamic web that an ordinary boy can become a great cricket player. An ordinary musician can become a great musician. An ordinarily dull boy can become a first class student. It has happened. There are many who will say it has happen in their cases.

So many things have happen like this and so we have to depend on the mercy of God for this. Only thing is we have to desire and ask for it. I think, the other day I had a talk with one of the political leaders. I said, “Politics without Adhyātma –*‘God’* has no life." In the same way I'll

say, “Social work without Adhyātma has no meaning." Without Adhyātma, without the Ātmā in it, without the Spirit of God in it, you are doing it because in you something is dying, in you something is feeling, that what is feeling in you is the part of the whole.

So know the whole and you'll be so dynamic.

You'll be so great and the whole thing will flow from you and you can really help thousands of people.

I hope, it's a good thing today we have two great social workers here and I put forward to them this kind of a proposition.

So on behalf of all the Sahaja Yogis we render all our services. Any number of downtrodden people you have got, you send them over to our centers and we'll see to them.

May God bless you all.

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... has his own way for some time. I said, let him try.

[About the microphone:] Is it working or not? Hmm. Ah?

Sahaja Yogi:... It's just recording, it's just recording.

Shri Mataji: Ah, it is not a loudspeaker.

Sahaja Yogi: It's just a tape.

Shri Mataji: Oh, I see.

So then... now this is just... [Sahaja Yogi fixes the mike.] And, he had started, you see, doing some sort of tricks which I did feel about him that he had started doing some tricks about his realisation, because that's the only thing one has to be very careful, that one can get into.

And he had gathered spirits, because he got interested in curing too much. I told him not to cure anymore, I said you can give My photograph, but don't get into curing part, because if you get the spirits you wouldn't even know and will you be insensitive to it and then you will have problems. And then he had such funny spirits in him that those people who came to him, you see, were influenced to give him money by those spirits. And some people were compelled, I mean they couldn't help it. The only idea that worked into their heads was that they must give money to him. But this was nothing, he started showing My photograph in the eyes and photographs of Sāi Baba in the eyes and all such nonsensical things.

[Aside:] Hello. How are you?

Sahaja Yogi: Fine.

Shri Mataji: How is your back?

Sahaja Yogi: My back? I'm thankful I have got.

Shri Mataji: And that's how he did lots of bad things.

So one has to be careful, when you see somebody, this is happening to someone who is gone ahead, be careful about it, because the ego, you see, can betray you. He felt that he was a great Sahaja Yogi and he is doing such a lot of work and he must do lot of curing. Actually your attention should not be too much on curing because if you catch, also you would not know after some time and the whole thing will become, Hello Sudha, how are you? Come forward.

So now we have to be very, very careful as to what we are doing and how we are going to go ahead with Sahaja Yoga.

[Aside:] Very good! We have to keep the purity of Sahaja Yoga, Suchitta. It is called as Suchitta [a sound mind], is the purity of Sahaja Yoga. You must understand Sahaja Yoga in its pure form and that, now when you have got the Yoga, you have to settle down and also purify yourself in relation to Sahaja Yoga. Because so far, you have not felt the Absolute, before getting realisation. See, realisation is, that you become one with the Absolute. You know the Absolute. Once you know the Absolute then only you can know the relative. Unless and until you know the Absolute you are in confusion, because everything is relative and that's why nobody knows what is really right and what is not.

So you have to have an absolute point, like you have one `metre' in Paris, which is a fixed thing, then when you say it is ten metre, then it is ten times of that metre which is in Paris [from this point is calculated in kilometres, the distance between Paris and other cities]. But because we have not found out our Absolute we are in confusion. And in that confusion anybody can take advantage of it.

So the first thing is that we must find out our Absolute and the Absolute is the Spirit.

Spirit is existing and creating waves without any percussion. For example, if I have to make a sound I have to clap My hand with, one to another, or else you can understand this way, supposing you put a, supposing you throw a stone in the pond, then the waves start rising in the pond. That means the stone has to hit the water to create that pattern of waves, but can you think of some stone which is in the pond without any percussion

creating the sound? That's why it is said that Spirit is Nispanda [motionless], it doesn't, it doesn't, we shouldn't say it doesn't vibrate, it does vibrate, but doesn't create this Spandana [motion, pulsation], it is not a thing that goes into any percussion, just without any percussion it creates.

For example, I am sitting here, you can feel My vibrations, the waves are coming, without any percussion.

It just emits.

In the same way, your Spirit when you feel it, when you touch it through your Kuṇḍalinī, when it is awakened, it is an awakened thing, but when it is connected with your attention, then your attention receives those waves without percussion which flow in your hands as Chaitanya Lahari [waves of Chaitanya] as these waves. And because it is coming from the Absolute, you can get a complete answer about the Absolute from this. And on this point so many people have got Realisation in it, that you can ask any absolute question and have a realisation. That's why first is Yoga, then Kshema. First is the Yoga means the unity or as called in Sanskrit Yukti –*'connection'* of your attention, is called as Jīva and your Spirit called as Shiva, these two must meet and unless and until they meet, you cannot reach your Absolute. And once you have felt the Absolute, you can decide all the rest relatively. In Sanskrit it is Akbar, is Absolute. And there is no Paraspara [reciprocal], means there is nothing relative about it. It's an absolute thing.

But as you have seen that to know it also, you take time, fully. To be submerged into it, you take time. This growth

takes time and that's why one has to be careful, not only careful but one has to be alert and one has to work it out. To be absolutely one with it, one has to mature.

The maturity point starts when the germination starts. If you are not even germinated, how will you mature? So the maturity starts after realisation, you start also Kshema, you get your Kshema, means your well-being, after Yoga and then you gradually start maturing and once you mature understandingly, properly you have to keep a certain amount of purity, Suchitta, that one has to keep. If you do not keep that Suchitta that purity within yourself and that truthfulness about it, you won't progress that fast. I mean it is nobody else's business, it is your own business, it is for you to do it. If you don't do it you are the looser. I mean the attitude of all the seekers has to be that of a seeker, that means you are seeking and when you are seeking you are asking for it, you are asking for a gift. Now whatever is to be done for getting that gift one has to do, with full understanding, with full maturity.

Now when the maturity starts also in the beginning some people are quiet confused. If they are able to get out of that confusion then they can establish themselves, but if they cannot and they still remain in the same confusion then they can be, they can be there, they can be lost and they can never get out of it. This confusion has to be fought, has to be faced, has to be seen. Now the confusion comes because of conditionings you have had, lots of conditionings you have had, you have had lots of brainwashing, also you have had physical problems, mental problems and also the atmosphere and all kinds

of other things that have spoiled your instrument. But because of Kuṇḍalinī awakening your Chakras get enlightenment and as, through enlightenment, you can see everything. Now, if there is no enlightenment in this room you just don't know how to correct it, but when there is enlightenment you start correcting yourself and rising higher and higher.

Some people achieve maturity much faster than the others, despite the fact they may have been ruined by many, but still they do it, what does it work? What makes it very quick? It's the left side, what we call as the Mahākālī's Power or we can call it as Icchā Shakti, the power of desiring. If the power of desiring is very strong and comes from your heart, absolutely from your heart, then it works much faster.

So one has to develop an innate feeling from the heart. See, nothing is, nobody else is going to look at you, if you want you can deceive yourself. If you want you can land behind. But only from your heart you have to feel it, that you have to mature into it, you have to come up to it. Once you put your heart to it, everything will work out, because the whole force is coming from your heart, because in the heart resides the Spirit.

So only judging point is: am I doing it from my heart? Am I doing it superficially? And only thing, that you do from your heart gives you really joy. And when you really do it from your Spirit, then it should give you the greatest happiness and joy and you yourself now, so many of you are receiving the blessings of joy, the blessings of oneness with others, friendship, the pure friendship, pure relationships of just enjoying each other's Spirit. Not

anything else, not the body, not the mind, the intellectual pursues and talking and all that, but cheeriest feeling each other's Spirit and the fragrance of that.

So nice to see you all again here. [Shri Mataji laughs.] Now, say we have problems of different types for, I think it is more pertaining to the country and pertaining to the, I would say it's little localised type, like Bombay [Mumbai] people have their own problems and Delhi people have their own problems and most of them have the same style. It's most surprisingly. And like, we can say people from a village are, particular village in the style of that village is, they have their own problems.

So the Mother Soil has also to do something about it. Now in Bombay [Mumbai] I would say we have really some very great Sahaja Yogis, very deep people, but so far, the social side has been very poor, in the sense it didn't spread this way, but very deep and the roots have to go down and there are very few roots that are really required, but branches didn't spread out. Delhi is another, Delhi are like branches they went round like that and I think London are the fruits I should say or the flowers here, that the way things are, but very vulnerable, very vulnerable, because of being so placed, you see. And so many bees are hovering around. All kinds of problems are there, blessing you of developing immunity to all sorts of surroundings. Now if I exclude you completely from the madding crowd as you call it, then it will happen that you may not develop that immunity which you should have.

And if you go too near to these people also you might be affected which you do get affected because there are horrible negative people here.

So the best thing would be that first of all, you develop yourself, your Sahaja Yogis together, develop good bonds among yourselves and form a group and then go on enlarging that group, as a whole and that would be the best way we can all be protected and somehow it is working out that way. I am very happy, you have taken a very sane attitude towards things.

Now talking to other people about Sahaja Yoga and about this method of realisation, which is the only method, I find that in the west already people have gone on other lights. To them sex is more important than anything else, to them money is more important than anything else, sort of things are there.

So when you talk to them about it, you see, they may recoil on that point.

So you have to sit down and develop a brain trust among yourself, because it's a very delicate matter how to impress these people. You see, instead of impression you might create depression in their minds.

So the best thing is to sit down and discuss among yourselves, because you are one of them and they are one of you. And you know what are their problems, you see, how certain things are suddenly accentuated so much. And the main thing is, the main argument would be: “What's wrong?" You see, that's what I've faced “What's wrong?" “What goes wrong with it?" Unless and until they come to Kuṇḍalinī awakening, they would not know what's wrong, because then they will see for

themselves that the Kuṇḍalinī is stopped and it wouldn't rise because of this point and this point. But they won't come, you see, so how to bring the bull to the fodder, that's the problem.

Somehow or another you have to sit down, all of you, because now we have mostly Sahaja Yogis and find out ways and methods of how to approach these people when they, you have a discussion among yourselves, because I may not be such a good guide on that point, I think you would be the best to deal with the intellectuals of this country and the leaders of this country and the people who are supposed to be, models and ideals for the rest of the people.

So you can see for yourself what is so impressing about them and how to bring this to their heads, that if you do all these things which you do not see how harmful they could be. But for that, you know, in India what they have done for example as I was talking to you about Rajneesh, three, four Doctors got hold of some of the people who have been to Rajneesh, you see, just because they became little nutty there. They got hold of them and then they examined them thoroughly and then they found out what was the matter and they published a paper about it. See, like that, if you can, because you see they had complete faith in righteousness, in leading a sane life and all that, so they wanted to know whether they were correct or not. When they found out those people and they found out the problems they had, naturally they could write about it.

Something like that should be done, I think, to convince people that these methods if you take to, though

apparently they do not show any bad results, but inside they create such problems and vacuums and they are so injurious and how ego itself is injurious and how ego is pampered by these things.

If you could talk to them in that fashion it would be a good idea. That's for the Sahaja Yogis. If you have any questions you can ask Me, then We'll deal with the newcomers who have come down.

From the Sahaja Yogis, any questions? I haven't seen John Donne *[UNCLEAR]*.

Sahaja Yogi: He's gone to *[UNCLEAR]*.

Shri Mataji: He is still there?

Sahaja Yogi: He's gone by now.

Shri Mataji: So now, joined it, yes.

So anyone of you has any questions on Sahaja Yoga you ask Me, that's better. Then I'll talk to the new people.

So how are you? Better? Anyone seems to be very much better. [Shri Mataji laughs.] How are you Lindsay?

Sahaja Yogi: Perfect.

Shri Mataji: [talks in Hindi with a Sahaja Yogini]...

Mhm, she has written a poem in Sanskrit.

For your information Rajesh is also getting married now, ah he is marrying a girl from England, she is Chandaria, you might have seen that one. You must have seen him, some of you have seen her. She is a very good girl.

So our family is going to increase now in size.

So, no questions? Something? Shandor? All in thoughtless awareness? [Laughs.] I mean the name of our Sahaja Yoga is really Mahā Yoga, is the one where you meet, you know.

So this is a Mahā Yoga, because the whole thing has been Sahaja only.

From the very beginning it is spontaneous, everything, I mean our Nose, Eyes everything has come to us spontaneous, we have done nothing about it. But now the thing where we really meet the Ultimate, that's the point is called as Mahā Yog', means the greatest Yoga. Like till I came here, till you didn't see Me, it was still half way, so Yoga was not there, whatever it was it was not real Yoga, you see, you are making preparations, you are making all the arrangements and everything was there, but when we meet is the Yoga.

So the point where you meet is the real place and that's why it is the Mahā Yoga. Like you, I am coming to London by plane, till Frankfurt I am not in London, till I have landed in London also I am not there because I haven't yet met you. Till I met you at the gate there was no Yoga, so that's the point, that's the movement, the splint of the movement where you meet your Spirit, is the Yoga.

So it is actually Mahā Yoga, but in the beginning I didn't want to call you, call it a Mahā Yoga, because as it is the serpents of ego were there... [laughs]... with all their complete hood on top of My head so I said, better start it with Sahaja, because if I had said, this is Mahā Yoga they would all come and hit Me hard saying that: Oh God, how can that be? But it is that! And now it is being established that there is something about it, that it is working out because people have seen their Kuṇḍalinī rising, they have seen the, ah, all the Chakras being awakened and everything with their own eyes and now they believe in it, that they know that there is something about it and

that it is happening and there is something about this Lady also, that this is happening, otherwise it is a difficult thing. I mean it is very difficult, no doubt. To raise the Kuṇḍalinī is very difficult, but it would be something like a very naive person trying to do something, you know, like first putting the hands in the plug, then writing one book that Kuṇḍalinī means, you get a shock. Then another book that electricity means you get another shock, like that three, four books will come out like that and people would start believing that electricity means that you get a shock, you get a heart attack, you get, ah, get a, you start jumping with it... But the one who knows what is electricity is the only one who is a Sahaja Yog. But the one who is, supposing has done all the job of connections and things is the best engineer and for such a person everything is just a play. About certain diseases in this country also I have been able to find out. What We can do is one of them is this *[UNCLEAR]* or what you call this arthritis. Is absolutely curable, but I was thinking we need not tell them how We do it, because let them come to realisation, then we'll give them. It's very simple.

Is there somebody suffering from that? You are? All right, that is because...

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: In your neck?

Sahaja Yogi: Yes.

Shri Mataji: Yes, but still... but still, still, it will work out, in no time. Oh, ah, I can tell you how it is to be done. But ah, that's, that's where I may not help you, but all others can. It is because of too much vibrations there, you are getting it.

So if somebody, some, any Sahaja Yogi can put the hand, ah 070, that is you put your hand on his back and on his, this thing and just put your hand outside and it will all, it will be all going out in the atmosphere.

Another Sahaja Yogi: Shri Mataji *[UNCLEAR]* that?

Shri Mataji: The books? The books... [Laughs.] You know your Sahaja Yogi disciple there, your Sahaja Yogi friends I should say, or your brothers and sisters are ashamed about it. But what to do is see this is our, in our country is getting expert in being inefficient and they also started some strike in the ports, you see, so the ships were not thanked Bombay [Mumbai], they stopped sending all the ships from Bombay [Mumbai].

So most of the ships were coming from Calcutta or from Madras [Chennai], so I told them you better send all the books to Madras [Chennai] or to Bombay [Mumbai], ah to Calcutta and send them over, but then, you know, it was a very hazardous things to do.

Somebody has to go by with the books and all the way in the, they have to go by train and somebody has to put them.

So then I told them that what is the maximum time? Then they said, fifteenth of this month a ship is leaving. I said all right, so We can expect it within say a Month time from the fifteenth onward, so the books would be down here very soon. Before that you make all the preparations, send them things for the book. And they said that there is no income-tax for books in England and we were have been unnecessarily worrying about it.

So there are, the books are already, all packed up. They wanted to send a load with Me but I said, now who is

going to pay for the freight? Because if I had come per Air India I could have brought a big thing, but, you see, I couldn't come per Air India so also I couldn't bring the thing, but doesn't matter, it will be coming in any case. And people have given very great report about the book, it just came out very well and is very, very nicely explained most of the things. But one has to go into details now, somebody is translating it in Marathi and also in Hindi, but We have to go now into Details of many things.

Now in the book still it is not mentioned that this is the last judgment, I don't know if I have told you all ready that this is the last judgment about which we have been hearing. This is how you are going to be judged and that part We have not yet said in the book, which one has to see. After all, this is how you are going to be judged, what else? *[UNCLEAR trifle* that God] is learning German now somebody, I never received any letter from him neither I, but ah, some was saying that he got his addresses, brothers address also. You should find out! But some other books should come out from you people. A smaller book which can be given to people who are not yet realised, or something, would be much better. Who are all the new people who have come today? Can you come forward? Please come! Please come! Come up, come along, come, yes, come forward! Sit down here! Sit down! It's very simple! Who else? Please come forward, all those who have come for the first time, or who are not yet realised!

Shri Mataji: How are you, I am asking. How is he? All right? Ha? All right now? How are you keeping?

Sahaja Yogi: *[UNCLEAR* it depends].

Shri Mataji: Hard? Still? Very much better now? Much better, ah? Hmm. Just put your hands straight like this, put your *[UNCLEAR]*. Can you take out your socks, it would be better, because we have to earth the, you see we have to use the Mother Earth to take away some of our problems. If you could take out your socks, please? Just put them down on the ground like that, straight! Yeah? Just straight on the ground! Yeah? Just hold your ears and it will go away. Just... your... *[UNCLEAR]* is his Āgñyā a little bit, the Āgñyā is little bit...

Close your eyes, just close your eyes! Just close your eyes! Their Āgñyā is very strong.

You have come for the first time there? You got your realisation? Have you felt your vibrations? Good! Where is *[UNCLEAR]*? She has done lot of good. It will be recorded, this will be good, you see.

What they do is to record all the My vibrations and *[UNCLEAR* so they record] the lecture of that.

So it has a double effect...

What do you say? He said? Sahaja Yogis: Nābhī, *[UNCLEAR]*. Right Nābhī! The Nābhī.

Shri Mataji: This lady, it's better? What do you say? Hmm? 071

Sahaja Yogi: Right Nābhī! Right Nābhī!

Shri Mataji: Right Nābhī, hmm? That's all?

Sahaja Yogi: *[UNCLEAR]* Viśhuddhi. *[UNCLEAR]*.

Shri Mataji: Right!

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: All right!

Sahaja Yogini: Yes!

Shri Mataji: And this one?

Sahaja Yogi: Left!

Shri Mataji: Left Nābhī!

Sahaja Yogini: Left Viśhuddhi!

Shri Mataji: All left. Raise your Kuṇḍalinī, they'll get it. You all raise your Kuṇḍalinī, all of you.

Tie it! Just say the Mantra, My Mantra and just raise your Kuṇḍalinī! [Sahaja Yogis take the three Great Mantras.] I mean, try this one, is: `Twameva sākṣhāt Śhrī Twameva sākṣhāt Śhrī Mahā, Nirmalā Devī'. That's all! To establish Me as Nirmalā Devī is the point. namo namaḥ! Sahaja Yogis: Om Twameva sākṣhāt Śhrī Nirmalā Devī namo namaḥ.

a. Om Twameva sākṣhāt Śhrī Nirmalā Devī namo namaḥ. Om Twameva sākṣhāt Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji: Say it seven times! All this!

Sahaja Yogis: Om Twameva sākṣhāt Śhrī Nirmalā Devī namo namaḥ.

a. Om Twameva sākṣhāt Śhrī Nirmalā Devī namo namaḥ.

a. Om Twameva sākṣhāt Śhrī Nirmalā Devī namo namaḥ. Om Twameva sākṣhāt Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji: Ha, just see the vibrations! Let's see, it's all right! Feeling the cooler, cool in the hand?

Sahaja Yogini: Hmm!

Shri Mataji: Feeling it, Cool Breeze like this. What about you? Not yet? It's too hot! What about you? You turn on left to the right, you see? You went to some Guru or somebody? No? Did you take to drugs? Never? Hmm?

Sahaja Yogini: I didn't.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: What's that?

Sahaja Yogi: *[UNCLEAR]*

Shri Mataji: Small thing. All your ordinary secrets. Not that, another style.

She's got it, here just do this, close your eyes please, I care for it. Hmm? Put your attention absolutely loose! You are not to do anything, all right? Just leave it alone, just don't put it on a particular point, just leave it alone! Then it will work out! It has to just go up, so just leave it alone! Close your eyes! What do you say? Peter? Left to the right!

Sahaja Yogi: Yes!

Shri Mataji: Put it left to the right! Now, raise the Kuṇḍalinī! If Haṁsa is caught, catching you have to say Praṇava or you can say `Omkāra', if you say Praṇava or `Omkāra', you see, Om, the Mantra is for that. Let's try! Just say: `Oṁ Twameva Sākshāt Omkāra Sākshāt'. Just say that for the Haṁsa! Sahaja Yogis: Om Twameva sākṣhāt Śhrī Omkāra sākṣhāt Śhrī Ādi Shakti sākṣhāt Śhrī Bhagavatī sākṣhāt Shri Mataji Śhrī Nirmalā Devī namo namaḥ. Om Twameva sākṣhāt Śhrī Omkāra sākṣhāt Śhrī Ādi Shakti sākṣhāt Śhrī Bhagavatī sākṣhāt Shri Mataji Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji: See! See now! *[UNCLEAR* The vibrations have started from Me]. Especially for TM people.

Hello, Hester come along! May God bless you! You have been very dynamic? [Laughs.]

Sahaja Yogini: I couldn't *[UNCLEAR* come sooner].

Shri Mataji: Say, what do you say? Peter? Please come to the Sahasrāra, all right? While Sahasrāra is Moksha-dāyinī it works out better, the Mantra, just try! Sahaja Yogis: Om Twameva sākṣhāt Śhrī Moksha-Dāyinī sākṣhāt Śhrī Ādi Shakti sākṣhāt Śhrī Bhagavatī sākṣhāt Shri Mataji Śhrī Nirmalā Devī namo namaḥ. Om Twameva sākṣhāt Śhrī Moksha-Dāyinī sākṣhāt Śhrī Ādi Shakti sākṣhāt Śhrī Bhagavatī sākṣhāt Shri Mataji Śhrī Nirmalā Devī namo namaḥ.

Om Twameva sākṣhāt Śhrī Moksha-Dāyinī sākṣhāt Śhrī Ādi Shakti sākṣhāt Śhrī Bhagavatī sākṣhāt Shri Mataji Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji: He has got it! He has got it now.

Sahaja Yogi [to the collective]: Can you sit down please! Let us correct the center Heart!

Shri Mataji: It is the center Heart, but his vibrations are coming.

[To a Sahaja Yogi:] Little bit hold your breath! Little bit hold your breath please! You must have done some Prāṇāyāma, have you done some Prāṇāyāma, hmm? The breathing exercise?

Sahaja Yogi: *[UNCLEAR* Three years I have done/the breath I have hold].

Shri Mataji: You have done it. Hold your breath for a while, please! Om sākṣhāt *[UNCLEAR]*, Om sākṣhāt *[UNCLEAR]*, Om sākṣhāt *[UNCLEAR]* Om sākṣhāt *[UNCLEAR]*.

Now all right? Please tie it! Tie it up, you all of you tie it up! If you tie it up your own, you see, it will keep that thing tightened up.

You are better now? Put your hands like this! See...

[MISSING.] You have little heart, is it? So you come forward, let's see, you come forward and call him also. Hmm, let's see, come, come forward! Just you sit with your both the hands towards Me. All right! So all of you can do it now, sit down! Now, just put it, you all say the Mantra on heart, that is Shiva... Sit down! Sit down! Sahaja Yogis: Om Twameva sākṣhāt Śhrī Shiva Pārvatī sākṣhāt Śhrī Ādi Shakti sākṣhāt Śhrī Bhagavatī sākṣhāt Shri Mataji Śhrī Nirmalā Devī namo namaḥ. Om Twameva sākṣhāt Śhrī Shiva Pārvatī sākṣhāt Śhrī Ādi Shakti sākṣhāt Śhrī Bhagavatī sākṣhāt Shri Mataji Śhrī Nirmalā Devī namo namaḥ.

Om Twameva sākṣhāt Śhrī Shiva Pārvatī sākṣhāt Śhrī Ādi Shakti sākṣhāt Śhrī Bhagavatī sākṣhāt Shri Mataji Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji: Say the Ātmā Param'ātmā, all right? Sahaja Yogis: Om Twameva sākṣhāt Śhrī Ātmā Param'ātmā sākṣhāt Śhrī Ādi Shakti Śhrī Bhagavatī sākṣhāt Shri Mataji Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji: Say it again! Sahaja Yogis: Om Twameva sākṣhāt Śhrī Ātmā Param'ātmā sākṣhāt Śhrī Ādi Shakti Śhrī Bhagavatī sākṣhāt Shri Mataji Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji: Again! Sahaja Yogis: Om Twameva sākṣhāt Śhrī Ātmā Param'ātmā sākṣhāt Śhrī Ādi Shakti Śhrī Bhagavatī sākṣhāt Shri Mataji Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji: Is it better now? Sahaja Yogis: Hmm!

Shri Mataji: Hmm. Put your right hand to the heart, let's see! Is it better?

Sahaja Yogi: I don't know.

Shri Mataji: Is it?

Sahaja Yogi: *[UNCLEAR* I want to express...]

Shri Mataji: You all people raise your left to the right, better. Left to the right! Trice! Reach fully heart in it, do it with the full heart. Now raise your Kuṇḍalinī, come along! You are all right, both are all right, you have to work on her. She will be all right, don't you worry, just try to work it out. All right? Are you getting Cool Breeze in the hand? It is good, you are all right. Great, ha? Now what about her? Marcus? Both! Both! You are too young, too small, can you guess? When did you start?

Sahaja Yogini: *[UNCLEAR]*.

Shri Mataji: Hmm?

Sahaja Yogini: *[UNCLEAR]*.

Shri Mataji: Now you are all right, isn't it? You are all right, I think, *[UNCLEAR]*. Better! You are this. Haṁsa is a problem. You did Prāṇāyāma, isn't it?

Sahaja Yogi: *[UNCLEAR* Now I does and that's why I really did come to this program.]

Shri Mataji: Hmm?

Sahaja Yogi: *[UNCLEAR* That's the reason why I did come to this program.]

Shri Mataji: Here? All right, that's why... It's very bad here, still. But you are all right otherwise? You feel all right? What sort of meditation you did? What was the name?

Sahaja Yogi: *[UNCLEAR* I have to say, I am selling books and, ah, in the first moment, Shri Mataji, I cannot.]

Shri Mataji: Oh! [Shri Mataji works on the Sahaja Yogi.] Now, better? I think, keep your eyes open might help. That's it, that's Sahaja Yoga really does that job. You did it for many years? And there was no picture, nothing? *[UNCLEAR* On your own need it] just like that. This *[UNCLEAR* Rombard]-fellow, is it? *[UNCLEAR]*.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: But who bought you this, this, ah, Pradak? Who told you about this style, who was the man?

Sahaja Yogi: I read a book, some book of *[UNCLEAR]*.

Shri Mataji: What does he say? That's why you get this wobbling. What is there, Marcus, how is he? They are all in meditation, all right. Ah? Another Sahaja Yogi: It is Nābhī, left Nābhī.

Shri Mataji: Wobbling? In the head?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: The whole thing gets upset with this concentration...

[Aside:] Patricia come! Come! We try! *[UNCLEAR]*...

This is why you were getting all this trouble.

Better now, is he settled down? Ah? Better? Some Patterns I have to teach you also... but you have to make it. Better now?

Sahaja Yogi: A little. Nābhī.

Shri Mataji: Ha?

Sahaja Yogi: What I feel is left Nābhī.

Shri Mataji: Left... better? [Aside:] Just it takes away the energy.

Now better? Hmm, better now! Much better! That's why you met with an accident, you know? Because of this done by left *[UNCLEAR]*. Hhm? Another Sahaja Yogi: Also left Viśhuddhi!

Shri Mataji: Yeah! It is left, you know that.

[Aside:] That is very bad. Better now?

Sahaja Yogi: It's a...

Shri Mataji: Ah?

Sahaja Yogi: *[UNCLEAR* Two of them vibrate, only...]

Shri Mataji: Left he... ah!... Now, better now?

Sahaja Yogi: [laughs].

Shri Mataji: [laughs also].

Sahaja Yogi: Better!

Shri Mataji: Now, left Āgñyā. All right!

Sahaja Yogi: Left Āgñyā.

Shri Mataji: Ah?

Sahaja Yogi: It's really left Heart and left Āgñyā.

Shri Mataji: Left Heart? It's all right, it's all right, it is just *[UNCLEAR]*.

Now they have become active, you see? Now! Good! Ha? Left! See how active! You can see the difference between this and that! Now? Here I...

Sahaja Yogi: It's a...

Shri Mataji:... thing. Give Bandham to this new people, all right! Good now, it's better. Ah! All right, give him a bandham! Right Swādhiṣhṭhān! Ha! Raise it! Still on the left? *[UNCLEAR* Is it really touched in realisation? Is it because of this action?] Now!

Sahaja Yogini: Viṣhṇugranthi!

Shri Mataji: Ha?

Sahaja Yogini: Viṣhṇugranthi! Yeah!

Shri Mataji: Is it? Sahaja Yogis: Right Viśhuddhi! Yes! It is all right Viśhuddhi.

Shri Mataji: Right Viśhuddhi is it... Right Viśhuddhi... Hmm! Right Viśhuddhi Mantra is: Om Twameva sākṣhāt Viṭṭhala Rukminī sākṣhāt...

Sahaja Yogi: Vitala?

Shri Mataji: Vitala Rukminī!

Sahaja Yogi: Vitala Rukminī.

Shri Mataji: Aha! Sahaja Yogis: Om Twameva sākṣhāt Śhrī Vitala Rukminī sākṣhāt Śhrī Ādi Shakti sākṣhāt Śhrī Bhagavatī sākṣhāt Shri Mataji Śhrī Nirmalā Devī namo namaḥ. Om Twameva sākṣhāt Śhrī Vitala Rukminī sākṣhāt Śhrī Ādi Shakti sākṣhāt Śhrī Bhagavatī sākṣhāt Shri Mataji Śhrī Nirmalā Devī namo namaḥ. Om Twameva sākṣhāt Śhrī Vitala Rukminī sākṣhāt Śhrī Ādi Shakti sākṣhāt Śhrī Bhagavatī sākṣhāt Shri Mataji Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji: Hmm? Good? Yes? See if the Mantras are awakened, how powerful they can be. All right? It is good now? You are really all right? Taking the vibrations... Let's do this way! Put your hands towards Me! I tell you, you see, if somebody doesn't get the vibrations, why? If you turn on the Swādhiṣhṭhān like that, all of you, on the Sahasrāra, like this, you see? It works out! Come and see for yourself! Come! Come! Just turn it! You see, how... it's better? See, it *[UNCLEAR* soothes]. Let's turn it like the, like a numb, you see, it is actually the trouble of, ah, Shiva. The other way is that way, trouble ah,

Sahaja Yogi: *[UNCLEAR* That means He is troubled].

Shri Mataji: Trouble, you see? That's the trouble. It is troubling.

Sahaja Yogis: *[UNCLEAR]*.

Shri Mataji: It is all right? Get the Cool Breeze!

Sahaja Yogi: It is really, Shri Mataji!

Shri Mataji: That's good! Sahaja Yogis: *[UNCLEAR]*.

Shri Mataji: That hand! Sahaja Yogis: *[UNCLEAR]*.

Shri Mataji: You see? Just try, he too has a heart trouble, just try somebody on him, come along! Marcus is *[UNCLEAR]*, just try on him! Come in, you just try! This way! Put one hand towards Me and put your on the,... you can help each other! Just put your hand, left hand towards Me! No! No! On the left hand, yes on the left hand!

Sahaja Yogi: Can you just *[UNCLEAR]*?

Shri Mataji: Yes! Like this! Little open fingers, open finger! Yes, like that. You see?

Sahaja Yogi: It is very hot.

Shri Mataji: For your Heart to open out it is.

Sahaja Yogi: Very hot, very hot! In the left Heart...

Shri Mataji: Left Heart is...

Sahaja Yogi: The *[UNCLEAR* austerity] is not doing it! 075

Shri Mataji: You see, it is opening up, you see... first still become hot, then it will become all right, you see?

Sahaja Yogi: Mother, I can... it is very hot.

Shri Mataji: It is going to the Heart, you see? Now to the Āgñyā, now turn to the Āgñyā, turn your Āgñyā! All right! Sit down, comfortable! It just works out. [Laughs.] Back Āgñyā, is it? Back Āgñyā.

[Surprisingly and very loud:] Ah! Ah! One! Another Sahaja Yogi: It is Haṁsa, still...

Shri Mataji: Haṁsa is the point, you see, Haṁsa is the point. Take it out from My Haṁsa is the best way, you see it? Then greatest hanker is Haṁsa, that's the thing you have done it. Let's put your hand like *[UNCLEAR]*, you see? How many people must be doing like this... place your hands... This man who has published the book must be prosecuted.

Put your hand towards Me! Really, they should be prosecuted. They have no business to teach such methods from which you get headaches, you get all kinds of problems, just get...

Give him your vibration! Another Sahaja Yogi: Also goes to right Heart, I think Mother. Across! Then up to right Viśhuddhi, circulating I think.

Shri Mataji: Now Sarva-Chakra-Vibhedini, we just say it, if it is going from one to another, we just say Sarva-Chakra-Vibhedini...

Sahaja Yogis: Om Twameva sākṣhāt Śhrī Sarva Chakra Vibhedini sākṣhāt Śhrī Ādi Shakti sākṣhāt Śhrī Bhagavatī sākṣhāt Shri Mataji Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji: Say it! [Shri Mataji laughs very loud.]

Sahaja Yogi: Say it again?

Shri Mataji: Again, again! Sahaja Yogis: Om Twameva sākṣhāt...

Shri Mataji: Right among the other! Sahaja Yogis:... Śhrī Sarva Chakra Vibhedini sākṣhāt Śhrī Ādi Shakti sākṣhāt Śhrī Bhagavatī sākṣhāt Shri Mataji Śhrī Nirmalā Devī namo namaḥ. Om Twameva sākṣhāt Śhrī Sarva Chakra

Vibhedini sākṣhāt Śhrī Ādi Shakti sākṣhāt Śhrī Bhagavatī sākṣhāt Shri Mataji Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji: All right now? What do you feel in both the hands? It is all right! Much better! Put yourself into Bandham! May God bless you! It's all right, keep it up! Only the Mantra is: Omkāra. For the head: Omkāra. It works out especially. You see, it is very much spoiled, you know. Be careful! So say Omkāra, Omkāra always, it keep you all right! Just how it is all troubling *[UNCLEAR]*. All right, may God bless you! Now let's have you here! Should we... I would like to see all of you, today, because we are most of us are sick. Just see, it is... just you put your hands as shown under My Feet, let's see and witness the problem. It is the heart, it is a low blood pressure also... low blood pressure...

Sahaja Yogi: It is the Swādhiṣhṭhān.

Another Sahaja Yogi: *[UNCLEAR* We did work on the centers of him].

Shri Mataji: Now you said you have given up...

Sahaja Yogis: *[UNCLEAR]*.

Shri Mataji: Still there! After it, you get this after... you hold it here, it's the best. You hold it here! What I find is that your Superego gets combined here just forming a loop.

Just hold it tight! Now all right. [Loud:] Now! Now!

Sahaja Yogi: Left Viśhuddhi!

Shri Mataji: Hmm?

Sahaja Yogi: Left Viśhuddhi!

Shri Mataji: That's it! *[UNCLEAR* Cemetrey!] Better! Om Twameva sākṣhāt Śhrī Mahākālī sākṣhāt Śhrī Mahākālī sākṣhāt. [Loud:] Ha!

Sahaja Yogi: That's it! Another Sahaja Yogi: *[UNCLEAR]* the Heart. How... left Viśhuddhi...

Shri Mataji: Hmm!

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji [laughs very loud]: Ha ha ha! Another Sahaja Yogi: We are so frightened, is it really, how you are laughing.

Shri Mataji: [all the time laughing very loudly in a surprising way.] Do you see? Always you get rid up all over London... Ah! Wah!... It is burning! All the cemetreies I give them a bandhan. All the cemetreies of London, England...

You are better now?

Sahaja Yogi: It has opened up.

Shri Mataji [very loud and surprising]: Ha Ha! Ha Ha Ha Hie Ha!... Hou!

Sahaja Yogi: It is open now, it works!

Shri Mataji: One is all right! It is all right, you see this is the only lecture is that, you have with you brought the problems of these people in the cemetrey. They should think they are back now and they should come back to get their liberty. Let's put them away! Now better?

Sahaja Yogi: They are capable of doing this.

Shri Mataji: Now what has happening this time? Better now? Is cool coming in?

Sahaja Yogi: Yes. I read them now.

Shri Mataji: What, you write the name of cemetrey? Get it nice there!

Sahaja Yogi: Cemetrey!

Shri Mataji: Cemetrey! Another Sahaja Yogi: Of sanction!

Shri Mataji: A letter, do that! When you write that you beat all the people who are there and they take away, all right? Another Sahaja Yogi: Shri Mataji, it is the last judgment and there must be the resurrection!

Shri Mataji: That's why they have to come, you see, that's to the thing it. You see, it is the last judgment! I didn't tell you this? You are all right! You have to be all right! It is an operation, that's why it is increasing. Good, may God bless you! Now you see this point now, let's see, it's a matter of fact. All you sit here! Placing that side! Now, place that side! Come along! What's your name?

Sahaja Yogini: Hellene!

Shri Mataji: Who?

Sahaja Yogini: Hellene!

Shri Mataji: Hellene! Now, you be careful, all right? Just sit like that! Can you...

Sahaja Yogi: Yes it's told, Hellene.

Shri Mataji: Now be there! What you call them crossed legs, can you? Come along! Now let Me see, what's the matter here? Oh God, you didn't get any pain over there?

Sahaja Yogini: Hmm?

Shri Mataji: No? This is like the tonsillitis, it is...

Sahaja Yogi: You see, look! Shri Mataji [very loud]: Ha! [Aside:] What's the time now?

Sahaja Yogi: Twenty to eight.

Shri Mataji: I would like to see all of you in My way. [Loud:] Hello! How are you! Another Sahaja Yogi: Three more new people.

Shri Mataji: Ha?

Sahaja Yogi: Three more new people are inside.

Shri Mataji: Yes... whom you have given realisation.

[Loud:] Hello! Come here, I would like to meet the new people. Hmm! This Lady…

Sahaja Yogi: This Lady *[UNCLEAR]*. She is the mother of Malcolm, she came to You before in...

Shri Mataji: Ahh! So changed! Let's come! Hello! Sit down! Sit down! Come along! Please be seated! Yes! Come! Come up! Better this way! Do it! I am talking that! Get it here, get it here for yourself, you see? Now can you put your both the hands on the mat, that's it! Hmm? Be careful now! Oh God! It is very hot, hmm? Ah, your hands are very hot! *[UNCLEAR* Your smoking made it that bad?]

Sahaja Yogini: That's why *[UNCLEAR]*.

Shri Mataji: Hmm?

Sahaja Yogi: She hasn't smoked that much, Shri Mataji.

Shri Mataji: What? That's why... I am seeing. Did you say any Mantras or something?

Sahaja Yogini: No, Shri Mataji.

Sahaja Yogi: Did you say any Mantras?

Sahaja Yogini: Nothing.

Shri Mataji: No, nothing? [To a Sahaja Yogi aside:] *[UNCLEAR* That would be a better idea, she should put the left to the right]. All right?

Sahaja Yogi: I can ask her. Have you... what work do you do?

Shri Mataji: What work do you do?

Sahaja Yogini: No at the moment, nothing.

Sahaja Yogi: What have you been in the past?

Sahaja Yogini: I have been a student for three years.

Sahaja Yogi: She has been a student, Mother! What else?

Shri Mataji: Hmm! What student? Hmm?

Sahaja Yogini: Arts!

Shri Mataji: Hmm?

Sahaja Yogini: Arts!

Shri Mataji: Arts. But you have been getting colds and things like that, in your past?

Sahaja Yogini: I didn't.

Shri Mataji: There is another problem, I think, you see, here the people don't understand hot and cold somehow. [Shri Mataji and the Sahaja Yogini talk silently:] *[UNCLEAR* It is working in that way... now you should see this... completely].

How are you? You know it? Please answer! You have to tell Me your names. Now I would like to go a little loudly. Please come here, very good at English names, come let's have it! Hm?

Sahaja Yogi: Kingsley.

Shri Mataji: Kingsley, it's a nice name.

Sahaja Yogini: Sarah!

Shri Mataji: Sarah.

Sahaja Yogini: Dowling, Dowling.

Shri Mataji: Dowling? Another Sahaja Yogi: John.

Sahaja Yogi: Yeah! Another Sahaja Yogini: Newart, Newart.

Shri Mataji: N-e-w-a-r-t?

Sahaja Yogini: Yeah! N-e-w-double n.

Shri Mataji: Double.

Sahaja Yogi: It is all right. Newart.

Shri Mataji: Mhm.

Another Sahaja Yogini: Olivia, Olivia.

Shri Mataji: Olivia.

Another Sahaja Yogi: Darrel.

Another Sahaja Yogini: Grace, Grace.

Shri Mataji: How you said? 078

Sahaja Yogini: Grace.

Sahaja Yogi: Grace.

Shri Mataji: Grace again. It is a very good name.

They have told you all about Sahaja Yoga? How to go deep into it? How to help others, how to help yourself? The next time I will starting the series on Sahaja Yoga again. Today I just wanted to meet all of you.

So have you been, anyone of you have been to Gurus or someone? No? None of you?

Sahaja Yogi: You have been! New

Sahaja Yogi: Yes!

Shri Mataji: To whom? Which one? New

Sahaja Yogi: I have been in it for a while.

So many Years backwards it was.

Shri Mataji: It is all right.

Sahaja Yogi: To *[UNCLEAR]* he was, Mother.

Another Sahaja Yogi: The Āgñyā, he got a big *[UNCLEAR]* across the Āgñyā.

Shri Mataji: They didn't beat you, or something? New

Sahaja Yogi: No, they have me not beaten.

Shri Mataji: But you see one fellow who was here, he comes quiet often, nay?, what's his name? *[UNCLEAR]*?

Sahaja Yogi: Roland.

Shri Mataji: They beat him also.

Sahaja Yogi: Oh, cruel!

Shri Mataji: Oh you can't say the whole, oh the poor thing. They used to beat him. Now they have started near over yesterday, there was a big program over these Buddhist and they...

Another Sahaja Yogi: That's why! I can see! Another Sahaja Yogi: That's *[UNCLEAR* one from Hare Kṛiṣhṇa] from.

Sahaja Yogis: Some are very...

Some nice directions... *[UNCLEAR]*.

Shri Mataji: Is he?

Sahaja Yogi: He came from the same place.

Another Sahaja Yogi: They are eventually off.

Shri Mataji: Ah! Really?

Sahaja Yogi: Yeah! Another Sahaja Yogi: They ask if you should come and if you say it, if you come they give you a book from them, I know.

Shri Mataji: But it may be against their principles, you see. Yesterday they were talking in a, now what they are doing? Nothing but offering food, how do eat the food, how to mix the food and all this nonsense, isn't it? Where is Sahaja Yoga and where is all these going on? So if I tell

them, now all this is not going to give you anywhere, they might be shocked. I can go and talk to them in any case, let's see. They wouldn't beat you anyway. [Sahaja Yogis laugh.] Because this is going too far, *[UNCLEAR]*.

I washed it a little bit and he was amazed, you see. One brought a bowl and talked of a sort of a protocol and he sat before the person, repelled his name and did go to the other fellow who did very seriously.

[Sahaja Yogis laugh.] Yes! There he mixed up something, then they made six bowls out of it... Isn't it? All this goes on! New

Sahaja Yogi: I didn't see.

Shri Mataji: You didn't go to this one?

Sahaja Yogi: He was in India.

Shri Mataji: He was in India? New

Sahaja Yogi: Ah a lots over here, from where I did come. *[UNCLEAR]*.

Shri Mataji: Hmm? New

Sahaja Yogi: I never heard... *[UNCLEAR* it was nice as they were talking about that].

Sahaja Yogi: But he...

Another Sahaja Yogi: *[UNCLEAR* Are you on TV now?] 079

Shri Mataji: Where did you go? You went to the same place where this *[UNCLEAR]*, business? New

Sahaja Yogi: Ah, no, I don't know.

Sahaja Yogi: This was somewhere in England...

Shri Mataji: Hmm, but where were you in India? New

Sahaja Yogi: Now I have been all over there.

Shri Mataji: Yes, he is. Let's ask one sentence. Now ask the question: Mother, are you the Himālaya?

Sahaja Yogi: Ask: Mother are you the Himālayas? New

Sahaja Yogi: Are you the Himālaya?

Shri Mataji: You just say: Mother are you the Himālayas? New

Sahaja Yogi: Mother, are you the Himālayas?

Shri Mataji: Again! New

Sahaja Yogi: Mother, are you the Himālayas?

Shri Mataji: Again! New

Sahaja Yogi: Mother, are you the Himālayas?

Sahaja Yogi: Shri Mataji ask him to say, are You the Daughter of the Himālayas?

Shri Mataji: That's going too far. [Sahaja Yogis laugh.] He has been in the Himālayas, is all right now. Better? That is not bad. *[UNCLEAR]*.

Sahaja Yogi: I feel very cool. It was just something about *[UNCLEAR]*. Āgñyā is a little bit hot...

Shri Mataji: Did they touch your forehead, these people? New

Sahaja Yogi: They said when I was one years old there was an accident...

Shri Mataji: Oh, I see. They did not touch you? New

Sahaja Yogi: One year of age, where I have been...

Sahaja Yogi: They didn't touch you there? New

Sahaja Yogi: Did they do it?

Sahaja Yogi: *[UNCLEAR]* wish you? New

Sahaja Yogi: I am not. Like we did it similar to the Hindu religion.

Sahaja Yogi: You got something about? New

Sahaja Yogi: Similar! *[UNCLEAR]*.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Better now? Are you better? Hmm? You get involved with things too much, is it? You get involved...

Sahaja Yogini: *[UNCLEAR]*.

Shri Mataji: You are? You keep aloof. Hmm! This also can work out. If you keep aloof before realisation...

Sahaja Yogi: You keep aloof!

Shri Mataji: Aloof.

Someone says, ah! You see? Before realisation, Nirvichara. They have to become this...

Sahaja Yogi: Ah I see, Shri Mataji, otherwise it is just...

Shri Mataji: It is artificial. You see upon?

Sahaja Yogi: So that's why the Viśhuddhi catches. She is too much involved in that play.

Shri Mataji: You see, she is not yet a Sākshī. Did you? You should be... That is just like taking a Sannyāsī, this is artificial. This should happen to you, isn't it? Aloofness should happen to you. You should not act as if you are aloof. You are not! Ha! You see? It's better now? You are not? Now let's see!

Sahaja Yogi: It needs more attention.

Shri Mataji: It just turned out. *[UNCLEAR* Jacky], you have got Cool Breeze? Come in! She got it.

Sahaja Yogi: I feel Superego.

Shri Mataji: A little bit is there. And you are still a student?

Sahaja Yogini: Mm, I have finished.

Shri Mataji: You have finished now? Where were you studying? 080

Sahaja Yogini: Ah, Manchester.

Shri Mataji: Hmm?

Sahaja Yogini: Manchester.

Shri Mataji: It's over?

Sahaja Yogini: They say it, up now. The time of now.

Shri Mataji: You are better, you have realised?

Sahaja Yogini: Mmhm, but the pain in the back, it is so much on me.

Shri Mataji: You see. Now. Better now? She will rise all right, she is all right. She will be all right, she has to be given Photograph and just to work out. See her eyes, how much dilated they are. See, a little black. [Surprising loud:] Hahaha Hahaha! Āgñyā, see your Āgñyā! Terrible! Now, it will come. It will be all right. You can take out your socks, it will be all right. Hmm?

Sahaja Yogini: *[UNCLEAR]*.

Shri Mataji: You got it stitched there, or?

Sahaja Yogi: *[UNCLEAR* No, the problem is the fat and all of them, they don't know him...]

Shri Mataji: Now I don't know. It is the same.

Sahaja Yogi: They don't want *[UNCLEAR* the oil].

Shri Mataji: It is the same.

So how they burn, just see, this is negative forces. How they attack a saint.

Sahaja Yogini: *[UNCLEAR]*.

Shri Mataji: Better now.

Sahaja Yogi: Her Haṁsa is gone.

Shri Mataji: Mhm.

Sahaja Yogi: Better Haṁsa.

Shri Mataji: All of that, I would say. Just take it like... on the Haṁsa is, that's why I was all the time today putting on to the Haṁsa. Now? I still worry. You are better now? More!

Sahaja Yogi: *[UNCLEAR* It is better her, left Haṁsa has caught].

Shri Mataji: Hello, how are you? May God bless you! *[UNCLEAR* Mala] couldn't come today?

Sahaja Yogi: No, he has to work.

Shri Mataji: Hmm.

Sahaja Yogi: He intends to come.

Shri Mataji: Hmm.

Now see how forgiving tears your heads, can you see? It flows down. Just now, you can see ahead just now, you see, later on you will know, you see, how many bombs here are hide, all right? The head is not evil, but when evil grow you will be amazed how your head will be very evil and producing any bombs or anything. And you all have a head. [Laughs.] The Nābhī also has caught, right Nābhī... all right?

Sahaja Yogi: Nābhī, Void, Swādhiṣhṭhān... full *[UNCLEAR]*.

Shri Mataji: Hmm!

Sahaja Yogi: Just to remind.

Sahaja Yogis: It is over the forehead... you see...

Shri Mataji [again very surprising and loud]: Ha! It's better? Another Sahaja Yogi: Lewis is going. You see?

Shri Mataji: Hmm?

Sahaja Yogi: Now they all are weak, all these Chakras.

Sahaja Yogini: Left!

Shri Mataji: Best to see.

Sahaja Yogi: Left Swādhiṣhṭhān.

Shri Mataji: Left Swādhiṣhṭhān. It's absolute.

Sahaja Yogi: *[UNCLEAR* Turn down!] 081

Shri Mataji: *[UNCLEAR* Turn down, turn down!] You see, left side? Āgñyā, you see? It's all right.

[UNCLEAR] [UNCLEAR It is all the peoples problems], even worse. They are the parasites, I tell you, real parasites. Yesterday they were all English people? Are they all English?

Sahaja Yogini: Some are Canadian.

Shri Mataji: Hmm?

Sahaja Yogini: Some are Canadian.

Shri Mataji: They are difficult. Canadians have a difficult. It's good, put your hands towards Me! It's perfect. Ah?

Sahaja Yogi: A catch in the Āgñyā.

Sahaja Yogi: How old are you? New

Sahaja Yogi: Sixteen.

Another Sahaja Yogi: Sixteen.

Shri Mataji: Mmh. You cure the... left to the right... Oh, what have you got? Mmh, where is Mammy, she is there? There are all...

Small child: *[UNCLEAR]* Mammies love.

Shri Mataji: Isn't? Small child: *[UNCLEAR]* Mammies love.

Shri Mataji: That Mammy you have. No one. That is a little one. Change with Mammy? Small child: Hmm.

Shri Mataji: Mhm. How many *[UNCLEAR]* of Viśhuddhi are there? You see it? How clear? [Sahaja Yogi laughs.] See how it clears the Virāt, you see, the picture where He controls the Virāt.

Sahaja Yogi: It is Kṛiṣhṇa who controls.

Shri Mataji: With Kṛiṣhṇa is... there is a great hight, you see and the *[UNCLEAR* pituitary] were it is *[UNCLEAR]*, you see both combinations are the connection between the two, not difficult for Me.

He is the son, He is the Father. This is... are his parents catholic?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Protestant?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: What church?

Sahaja Yogi: He doesn't go to church.

Shri Mataji: Now... better now? This is the place they come...

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Not married as you are...?

Sahaja Yogi: They are.

Shri Mataji: Hmm? Now they told you not to get married, or something like that?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Hmm? Another Sahaja Yogi: Nothing, nothing on that happened.

Shri Mataji: Nothing like that.

So now you think of your marriage, just for a while. Will you? Not of Sannyāsa. [Loud:] Ha! You see? It is better? Hmm! Another Sahaja Yogi: I feel some Void.

Shri Mataji: Void? Void are you feeling? All right, after the question you put the hands here, all right? You do that after the question, looking at My...

Mother, are You the primordial Master?

Sahaja Yogi: Mother are You the primordial Master?

Shri Mataji: Hmm, again!

Sahaja Yogi: Mother, are You the primordial Master?

Shri Mataji: Again!

Sahaja Yogi: Mother, are You the primordial Master?

Shri Mataji: Hmm! Feel it! Another Sahaja Yogi: He is clear.

Shri Mataji: Hmm? It has moved up. Most of Heart. Heart, Nābhī has come up to the Heart...

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Most of you are Sahaja Yogis here. *[UNCLEAR]*.

Now those who have got realisation, those who have felt the vibrations, must know that, they are now developing, into another being. The germination has started and you must allow the germination to work out its own way. But normally, when we get realisation also, we do not realise, that it is a tremendous thing that has happened within us. That this triggering, which is an impossibility, has taken place within us and it has to work out slowly. It has to develop and evolve us into that and because we do

not feel it, we do not take it that seriously as we should, our realisation.

Moreover, they are surrounded by people who have not felt the vibrations. They do not know this area, they have never seen it. As Guru Nanak has called it, it is Allakha. They have not seen it, they don't know about it, they don't know there is a power of God that exists, which understands, coordinates, cooperates with you, which is working in the collective being, which makes aware, you aware of that collective being and of others also. This Allakha, or we can call it Aparoksha, which is not seen by any one, which no one knows about.

They talk about it, they talk about Kingdom of God. They talk about, God's Powers, Divine Power.

It's all talk, talk, talk, talk, talk. But once you are triggered into it, you have to grow into it. Unless and until you grow into it, you'll be dwarfed, specially for people who have come, from fake Gurus and from false, things that they have been following. They don't know, how terrible these things are.

Like you are on a crocodile and suddenly you discover it's a crocodile, how fast you would run from that? But even the understanding that it is a crocodile and it is going to eat you off, doesn't come up so easily.

So this one doesn't realise also, as you do not realise that triggering which is the most difficult thing has happened to you, it is difficult. But it has happened to you, you know why it has happened.

You take that one for granted and also you take the devils for granted. At least don't take the devils for granted. Run away from them as soon as possible.

Meditate meditate and try to establish yourself, in the realm of Divine Love. I say it is Divine Love.

You can not understand what is Divine Love is. You cannot understand any human being who loves you only for love's sake. Just because that person loves you, he goes on loving because he enjoys that loving.

In Sanskrit it is called Avyāz, that there is no interest, Avyāz, it's just flowing. Even when it corrects you, it corrects you in love. And the protection of Divine Love is the only way you are, germinating. That love gives you that warmth needed, that strength needed, that confidence needed. Everything is given to you by that Divine Love.

So, one has to realise that it is love and love and love is the basis of all this creation. God has created this world, this universe, only because He loved and He wants to bestow this blessing on you because He loves you. But how far you love yourself is the problem. How far you understand yourself is the problem.

You do not evaluate yourself and that is the reason why, though the Kuṇḍalinī has risen and you have got realisation, your vibrations are flowing, the growth is very slow. Because attention has been outside and even after realisation it is outside.

Sometimes it is sucked in, again it goes outside. Then we do not change our old habits at all. We go on sticking to those old habits. Our structure of life, our styles of thinking, continue to be the same. Again we find ourselves lost into the same shambles.

Now Sahaja Yoga gives you realisation all right, but also it gives you a long rope to hang yourself. If you do not

pay heed to yourself and to your being, if you don't love yourself and understand that you are the instrument of God by which for the first time you are going to give realisation to people. You are going to save people from getting drowned and this is the first time you are made like that. This capability you never had and no human beings have, which you have got now today. Very few people had this capability, very, very few people. But now you have got that capacity and you do not want to evaluate yourself.

How important it is. If you could realise, then you would work it out. Allow the blossoming to come up.

On the contrary I find, today because you are all Sahaja Yogis I can talk to you like this, normally it is about Kuṇḍalinī and all that, but I find that, you do not see the movements of your Kuṇḍalinī. If you try to understand She's the one who loves you the most, because She is your individual Mother. And, if you try to follow Her you will see, that She's suggesting where is the problem with you, what you have to correct, what you have to do. Because She wants to perfect you, She wants to help you.

So if you start watching it, carefully, with love, with understanding, She's very playful, extremely sweet, full of beautiful plays like a little child. She will tickle you here and there, call for your attention. She doesn't trouble you. You have to be just alert about Her and She really matures you. You have seen people with time how they have matured. But you have to pay attention, to Her and to yourself, otherwise what is your value, without enlightenment? What is the value of a human being

without enlightenment? What is the use of having human beings if they are not enlightened? What is the use of this instrument if it is not put to the mains? The rest is all useless. Isn't it? And it is you who have to, raise the people.

You have to enlighten the people, as we have some gas lights, you see. A man runs up to the gas lights to lighten them. He only has the power of capacity to do it.

So he runs up the street, lightening all the gas lights. It is he who has to do, he is appointed for that.

Sahaja Yogis must realise, what is their value? What have you made out of Sahaja Yoga? How many people have you saved? How many people you have helped? Instead of your own problems are so many and you are creating problems for others by talking, by discussing, by arguing. You can not discuss it out. You must know, you can not argue it out. It has to work by itself. By arguing, discussing, fussing, judging, confusing yourself, you create a problem for your Kuṇḍalinī to work it out. Are you not seeking your Spirit? Are you not worried about the salvation of your own Spirit? If so, what are you doing about it? That's the most important thing. I think everybody realises this, that only achieving Self-realisation is not the end of it, because it's just the sprouting that has started. You have to go further, you have to have compassion for others who haven't got it as yet. You have to think about them, you have to give it to them, work it out, put all your minds to it.

But still I find people are busy with other things. They go back into the same circle. You should be busy I don't say that you should not do something for your living, you

have to do it. This is one thing very important for us to know, that we have to work it out. We have to allow it to grow within ourselves.

But I mean if you say that, “Mother, we have all faith in You, that's all." That's not sufficient. What faith do you have? What do you mean by “faith"? It is such a vague term. What is faith after all? Have you ever analyzed the word “faith"? Some people think that we have all faith in Mother. If we sing Her praise, finished. For that one has to reach a certain stage, like Ādi Shañkarāchārya had reached. Have you got faith in yourself is the point.

Who is having faith in Me, is the one who has no faith in oneself. You have to have faith in yourself and in all your fellow being, all this other Sahaja Yogis. I have already told you that Sahaja Yoga is not going to work out individually. Anybody who thinks that, `I am something greater than the others' is a gone case.

Nobody should work Sahaja Yoga for oneself in that way. You have to work collectively for every one of them. Any one of you who thinks that you have something higher than the others have, you are sadly mistaken. It's like one eye saying that, `I am higher than the other,' or one nose saying, `I am higher than the eyes.' Everything has its own place in the body of Virāta and everybody is so important, as well as, dispensable.

You know what happens in Sahaja Yoga very common in India, not so much here, I mean Indians do this way. They have certain very good points like, I mean wherever I go I find them very much matured and very much developed, because they are not such thinkers as you are. You are great thinkers, visionaries, intellectuals, you see. And I

was thinking all the intellectuals will be developing a horn here like this after some time and when you see them you'll know that these intellectuals who are denouncing God and denouncing all His ways.

They are not intellectuals I would say, to that extent. But they fail in certain things, while you fail in certain things. They always had this kind of a thing that somebody came up like a one man, he said, “No, I am something great” you see. Then, he says, “I am this, I am that." Goes on with this kind of harping and he shows down other people. And then suddenly, such a person is brought down and the people are shocked. “Mother, how... what happened?" You cannot, you see if you have to even pull a dead carpet like that, you can not pull one side of it, you have to carry the whole. Only one person can not shoot off, in the whole game. Now you take My, position. Yes I know I have all the powers, everything is there of course. I am supposed to be, much higher and all that, supposed to be, I should say. But confronting you, I have to come down, I have to fight the way with you up, the hill. Every step, we have to go together hand in hand. You know that.

Somebody's some Chakras are catching. All right so I put My Chakra into play. It works out. It works out that way, but you know that how much I have to struggle. How much I have to work hard. It's a task, giving realisation. My Kuṇḍalinī doesn't need anything. You know that, but still She has to carry your heavy Kuṇḍalinī on Herself and, raise it. It's a very heavy thing. Only a Person, of real love can do that. That's the only criteria. The one who does not have love, cannot do it. It is too much a

thing to do. The whole body, vibrating, every center vibrating. It's not easy. But it's just the love, the compassion between, you and Me, which soothes Me, which covers all the tasks and the labor and the thing that I have to put in. And sometimes it's such a wasteful thing I feel about some people. It is such a waste with them, but still the love, that has brought us together, gives that soothing feeling and you feel so cheerful, every morning you get up with a new, fragrance within yourself, feeling so happy about it.

So be careful. In dealing with people you have to deal with love, not with criticism or in any way showing them down in any... When you are not any way higher than anyone, then there is no reason it should be done like that. If you are getting any way higher, you are helping the collective being, but in that if you are feeling that you are higher than others you are again coming down because you are pulling down the collective being. If you put down anyone, or condemn anyone like that, then you are putting down that person. And, you should not also correct, because I am there to correct. It's not easy to correct others. You may hurt them. You don't know even the ways of correcting people. Unless and until you have those powerful vibrations which are emitting from your being just love, then you can do it.

Because of a ego-oriented society, we are very good at hurting others. We dominate others. We don't even know that we are dominating others. There are so many ways, I've learned in this country we have, by which we dominate, in a very subtle way. We talk to people, in such a way that we are dominating them. Do we ever

think, sit down, how are we going to talk to others, suggesting our love to them? I'll tell you again and again that Sahaja Yoga is nothing but love, love, love. How much you love others is the main point. Despising, criticising, is not good. Yesterday, you were just the same, today you are better off, they are going to be better off still. Of course, some people who are very heavy, who very troublesome, you should tell them plainly that, `Sorry sir, you are very negative, we can't bear you.' There are some cunning people also who may come in and try to trouble you. To a point is all right, then you have to tell them off that, `We are sorry.' But even to judge whether a person is negative or what sort of a thing he is doing, you are just thinking about it, you are rationalizing. Not through rationality, but through vibrations. Because rationality a person may appear to be a very nice person, may be, or a lady coming in, see and the lady will be a terrible stuff.

So how much you meditate, means how much you love. When you think of others, think how much you love them, just try to think how beautiful it is. If it is not love, it is hatred. It's like a scorching heat you see, which will completely take away all the beauty, the smoothness, of your heart.

Only through love, Sahaja Yoga is going to spread. All these, years you have seen the powers of hatred.

You have seen how people hate, how they talk about each other, how they treat each other. There's no tenderness about them, there's no kindness about them. How sharp they are with each other. You have to change all that now. You have to create a world of people who

love each other, for nothing. Not for money, not for positions, not for beauty, not for sex. Only for love's sake, only because, you have been blessed by love.

From next time we'll be advertising and there will be many more coming who are new people to Sahaja Yoga. And I am sure it is going to increase. But I have told you that all of you must find out how many people you can bring in yourself and work out. I must say Jim has done a good job, very good job. I'm very proud of him. He has gone and done such a lot of things and single-handed he has worked it out, fighting such a horrible monster there, but he's done it. All of you must support him and also such people who want to do something.

Put your mind to something like that. All the time we are thinking about jobs, this that, that. This is a very precious time which should not be lost. All our lives we have done jobs, earning money, marrying, having children and dying. This lifetime let us do something special, for which this whole universe was created. Open the gates of heavens for the rest of the people. You have to be assiduous. There's no compulsion in Sahaja Yoga you know that very well. There's no timing for it. There's no forcing for it, because I say it is love. If you do not want to do it, nobody is going to force you.

But, as I said Sahaja Yoga gives a very long rope to hang yourself, till you go into illusions completely and you wouldn't even know that you have lost all your vibrations. It is to that extent. If we have entered into something, which was unprecedented, we have to take the ways which are unprecedented. You can not go about with the ways that you have had before. You have to change your

methods. Judge every action of yours through love. How much sacrifice you can make for others? What can you sacrifice for others? What service can you do for others, Sahaja Yogis I am saying. There is no sacrifice in it. If you see it, what is the sacrifice? It is love.

If you love someone and you want to take say, a rose for a person and you go to the market, with great difficulty you get the rose. When you get it you feel happy. But then you get the thorn in the finger, still you don't mind. It's bleeding, doesn't matter. Then, you are just waiting to see the person there. And when you see the person, you forget all that is, gone in between and you give that rose, just to express yourself, symbolically. And how happy you feel that you have been able to give that rose to that person.

This we do everyday in our life. But in Sahaja Yoga, you do it without even knowing it. It's happening.

You are transmitters. Everywhere you are sitting in meditation you are transmitting vibrations, do you know that? At that time if you are thinking, say of your jobs and your other things which you have been thinking before, the transmission is poorer. Think of love. Think of the whole country, think of the whole world at that time. You are transmitters of these, waves of love and love will flow from you.

I told you once that you are made, in the form of Gaṇeśha and that's what you have to do. You know there are vibrations from you coming out. You are sending vibrations out, you know that. That means you are like any deity which is, thrown, out of the Mother's, I mean Earth's, womb and a big temple is raised and thousands

of people go to worship that. And they say it is a temple, of a Jāgrut Devatā, means a person... jāgrut means enlightened, awakened. And that's just, a stone, a stone that comes out and people build a temple on top of that and go there and worship that, while there are so many already sitting here, so many jāgrut, realised Souls. These are living, these are moving, these are understanding.

They manoeuvre. The stones only emit vibrations, to clear the atmosphere, but you, you can raise the Kuṇḍalinī. They can not raise the Kuṇḍalinī, you can.

And what are you doing about it? Such a precious thing you have got. What are you doing about it? Is it because there is no business with it, that we are taking it so slowly? Supposing it's an enterprise, then everybody would be up and doing. Is it? We have to change our ways and methods of understanding.

The reward of God is thousand-fold, than any enterprise can bestow upon you. When He blesses you, you wouldn't even have words to thank Him, to that extent He goes.

Are we depending on Him or on our own old ways? We have to change very much, we have to transform ourself into new style of thinking. It is very, very important. I hope you'll think about it, what I have talked to you today. Don't take, to life which, has not brought any happiness to you. You have your friends, who are Sahaja Yogis. Change your friends. Change your methods of life. You'll enjoy much more.

This is, for you to understand, about yourself and about the importance of Sahaja Yoga is. Unless and until it is an

enterprise, nobody takes it up seriously. This is, the style of, Western thinking. It has to be whether it is hocus-pocus or real enterprise, doesn't matter. As long as there is money exchanges, everybody is up and doing. But when it comes to Sahaja Yoga, they have no time, even to meditate.

Because we have not yet loved, we have not felt that love within ourselves. I wish you could all feel, that depth of love. Then you would go all out, to work it out for yourself and for others.

I would like to have some questions from you, Sahaja Yogis, if possible. But somebody should try to give him, he can get it in no time, realisation. Is there any question? Ask Me, anything practical.

Because we have very few new people today we can just have a very nice chat.

Lady: Would you explain to me about sometimes when You say if you put your legs out it's just not good for your Kuṇḍalinī, what's wrong? I mean if it's not sexual tantalisation or something what's wrong with having your legs just stretching out in front of you?

Shri Mataji: In front of Me? Will you do to the Queen of England? Lady: I don't mean if somebody is there.

Shri Mataji: Before My photograph? Will you spit at the... no, no what I'm saying if your Queen's photograph is there will you spit at her? Lady: Is that a spit?

Shri Mataji: Yes, it is! It is an insult. Putting your feet towards somebody is an insult. Is a common thing! Lady: Is it only a custom in India?

Shri Mataji: No, no it is a custom everywhere in the whole world. You have lost all your traditions, doesn't mean that there were no such traditions of putting away feet on somebody. Imagine, somebody coming down to see you, somebody whom you have to respect, you put your feet up? I mean, anybody can understand, even a child understands this. You see the sense of our respect has come to us from inside, not from outside. It's not rationality. It has come to us from our unconscious. We know how we respect. Say somebody would say that, `What's wrong in talking like this to someone?' You see. Supposing somebody says, now you know that, even a child knows if he is talking to elders, he'll put down his head.

But here, you see everybody is so abnormal. You don't know how to do everything because everything is rationalised, you see. Tomorrow, you might say, `What's wrong if I stand on my head?' I mean do it, but that's not the way. There are certain normal ways of protocol, of praying. How do you pray in the church? Imagine, in the church you go and sit with both your feet towards the priest. What will he say? “Put down your feet!" These things are innate within us. Human beings know already lots of things. They are not animals.

They know lots of things already. You don't know how many things are built in you. In a very beautiful way in your, understanding as a human being you know so many things. Nowhere in the world you'll find anybody putting up their feet before anyone whom you respect. It's not a sign of respect. There's no question of India or anything. Only thing in India people have yet preserved

all their sense of respect. In other places, they have so rationalised and so ego-oriented that they have no respect for anyone whatsoever.

Lady: You take it only as a sign of respect, supposing that somebody is sitting alone and they don't have Your picture or they don't have anything, is it all right to stretch their legs?

Shri Mataji: Then it's all right. I mean, you see it is.

Lady: Somebody said that if you put your legs out it's creating some bad energy or something. That's why I wanted to check.

Shri Mataji: No, no not that way, not losing energy. I was just thinking about stretching the feet before somebody whom you respect. Say, My Photograph is there or I am there. Now, you respect Me.

Isn't it? Then you will not like to sit with the feet. That's what I'm trying to say. But, you see, losing energy and all that is not there at all. Who told you that? That's not. You sleep like that. You don't sleep with the feet on the ground. How can it be? If anybody says that, you should not take it for granted.

You see I think all this is not so important also. Even you sleep, how do you sleep? I mean, it is so simple and natural.

You know this is what happening with rationality. See very simple things become so funny that you, I don't know what to say. That's why I said a horn will be growing from here, all of you intellectuals.

You'll be having a big horn coming out so people will know, all right, all right, we know these people.

Nobody will face them. You see, this so simple. Because you are so complicated, all simple things look so horrid. Is a question of respect and is a question of... If you are sleeping, of course you stretch your feet like that, straight. It's all right. While you sit down, you can sit like that, there's no harm. You need not be cross-legged all the time. It's not necessary. If you are doing some sort of a exercise or something, you can be like that.

But everything, now say, for example, you have got hands. Now this is for many purposes, all right? It is for taking vibrations, it is for eating, it is for scratching. Now, if you are eating at that time if you want to scratch, now what to do? It's a question like that. See whatever you have to do, you do at that right time, with the way you want to do. If you need your feet for something, running, you should run.

When you have to sit down, you should sit down. When you have to sleep you must sleep. I mean this is normal. Sahaja Yogis does not mean that you should cut your noses. No it doesn't mean that. It means you have to be more beautiful. It doesn't matter, you see even if you bend ten times. But it does matter if you pull back yourself, even once. Doesn't matter. To be humble, to be more humble and more humble, is so sweet and good. You see makes you more cultured, more harmonious and beautiful.

Gentleman: I have a problem.

Shri Mataji: What's it? Gentleman: I've been, in my humble way, devoted myself, to the spiritual realisation of myself, I adopted meditation, I completely lost number of years. I realised that state in subtle awareness and I

feel myself highly elevated from this material world, the feeling of bliss, absolute peace, happiness and joy.

And, I see, the Spirit which I construct upon in a very glorious, boarded way, in a boarded, shut, boarded way. That state continues for some time, but doesn't stay for a long time, for a long number of days. After short time again I find, you know, I come down. And this goes like a curve and when I find that from the height I have come down, I feel little disturbed. Why it is happening? And, I have found that more I detach myself, from my family, from my work from my friends from other things, the lighter I feel and the greater number of peace I get from meditation. Now, trouble stage is this... about one year ago, when I would see a beautiful girl, a beautiful lady, I would remain restless perhaps for two days, three days or something like that. When I learnt about Patanjali's Yoga...

Shri Mataji: What Yoga is this? Gentleman: Beg Your pardon?

Shri Mataji: What Yoga you are doing? Gentleman: Now, I'm just saying that now, I'm perfectly all right.

Shri Mataji: What was that you did? What Yoga did you do? Gentleman: Well, as a matter of fact I'm not following any Yoga as such but I have studied Patanjali.

Shri Mataji: Patanjali, all right.

Gentleman: And, then when I met... Now the concern is this: that attraction which I used to have sometime back is eliminated. But still I do find a stern will within myself to maintain that state of mind which gives me lot of bliss, for that moment disappears and then again I revert to

that. That is my personal problem. I think I've tried to be very open.

Shri Mataji: Yes, yes, it's correct. All right. Now, the first thing what Chakras are catching? That's it Now, see to do Patanjali was a mistake in the very beginning. As a Mother, I must tell you frankly, all right? Because Patanjali cannot be done unless and until you have some realised Guru behind it. If you start doing it, it is unauthorized. See, it is an unauthorized thing, to do. Like, supposing I am not a say police man. All right? And, I start behaving like a police man. I'll be arrested. In the same way, you did it in an unauthorized way. By doing in an unauthorized way, you see, you have started in the wrong direction, all together. The direction was wrong. And the bliss and all that you get it, is not the bliss that we are talking about. That's a bliss one gets when, you see, shirk responsibility, you can get it. You see if you can get out of your family and children and all that, one can feel blissful if he thinks that it is having a sort of a, pressure on you, or a kind of a, attachment or something.

But in Sahaja Yoga what happens is, that you become a personality when you are in the drama but you are just seeing it. You become a Sākshī. That should happen. That's the reality. That's how it should happen. Once it happens to you, then you will just start seeing the whole thing as a drama. You understand? What is he saying? He is getting? Yes, he is a realised Soul. Yes, he got realisation. He got it. What about this gentleman here, in front of you Marcus? So it should happen in the most natural way, in a spontaneous way. And, God has given you that aṅkura which is called as Kuṇḍalinī, which of

course you know Kabīr and all these people have talked about it. But it is a Sahaja method, it just happens to you, with a realised Soul only. You cannot do it yourself. If you try to do it, you will be making a mistake. And that's what has happened in you.

So now we have to completely sort of neutralise the effects of that. And then we'll raise your Kuṇḍalinī by which you'll get your realisation. By which, gradually you will get your vibrations and you'll start understanding. All right? So, you just now forget about that what you have done it. And it's going to work out. Then it's a permanent thing.

What about his vibration Marcus? Left, or right? You've got your realisation is it? I'm asking him.

Is it all right? There's a catch on the left is it? Are you feeling something? You get what? Anybody who has any problems about Chakras, any one of the Sahaja Yogis, anybody who has any problem about their own Chakras please ask Me you see because to, next time we'll be having lots of people here, then we won't be able to talk, so better ask Me about it. Danesh what is your problem? Āgñyā. I can see that clearly, from here. You have to forgive people. Do you understand that? Forgive and forgive. What about her vibrations? Now just see.

***Contents: 1979-10-19*, Public Program, Getting to Know Yourself, Gayton Road, Harrow (near London), UK**

Today we have gathered here to know something about ourselves and not about others. We know that we are human beings and that God has created us from a small

little amoeba to this complicated structure called as human being. But does He have any plan behind it? Why did He make us a human being, which is such a beautiful thing according to Me? What was His purpose in creating us? Have we reached that point to understand what is the purpose behind our creation? And that is why it is necessary, sometimes, one has to reach that stage to know what you are. Are you only your body, your mind, your intelligence, your ego, your superego, or there is something beyond within you? Is there any undercurrent, which works out the whole creation and you? Have you got any role to play in the whole plan of God Almighty? If so, what is the role and where do you stand in relation to Him? If I have to say that there is a great meaning in your creation of your own being and that you do not know your value, you are not to just believe Me, neither to deny Me, but keep a open mind of a scientist. Like a hypothesis if I put something before you, you have to just see for yourself it works out or not.

Now within us there is an instrument, a living instrument, which is being placed very beautifully, as it is shown in this figure, created by God every time we went from amoeba to this stage. And these different lines that you see, three different lines, are the undercurrents of our autonomous nervous system, which we call as sympathetic and parasympathetic nervous system. We take everything for granted. We take our own being, human being, for granted. We never think. How did we get all these? We take for granted many things, many miracles, like a flower becoming a fruit, a little seed becoming a huge big tree. But now the question is to

answer why and how these things happen. The time has come. This time had to come sometime, is promised in many Scriptures. Perhaps the time is there for you to see whether it is true or not. Now this instrument that is placed within us is shown here which has...

[Aside:] Can you take the thing from him? Just if you can lend your... we'll be thankful. Thank you very much.

... is called as Kuṇḍalinī. This is placed in the triangular bone of our being, is very nicely placed there.

It is the germinating power within us, the primule. In Hindi or Sanskrit we call it ankur which when sprouts gives rise to a new being within us, which we know from all the Scriptures, is called as the second birth. We have to have the second birth. It's described in all the Scriptures, all respectable ones.

Now what is the second birth? It's not some artificial ritual by some unauthorized people. People talk of Self-realisation. People talk of the All-pervading Power beyond. But it is there such a power existing.

It is there something beyond that we do not see. Now it is for us to see for and to find out, but how? How did we become human beings? We don't know, spontaneously. How did a flower become a fruit, just spontaneously. That's a living process. It is all built in, it is within the seed, it is within the flower. It is within you to become that. It's spontaneous, Sahaja. Saha means with; ja means born. It is born with you. It is spontaneous. You cannot do anything about it. You cannot stand on your head, you cannot do any exercises, you cannot jump about, you cannot say anything, but it has to happen within you. Now how does it happen? How do you

enlighten a light? Say there is a candle, which is not enlightened, you have to bring one enlightened candle and enlighten that. It's very simple. Because the candle is ready to be enlightened, you have to just put your candle near the other candle and it just gets enlightened. It is that simple. But the difficult part is you do not get an enlightened, enlightened candle easily. And if you get it, you butcher it.

We have had many such people on this earth before who talked about it, who said about it, who would have done this job, but they were butchered, they were killed, they were poisoned and they were crucified.

We always denied the truth. We would not accept it. What was the reason? Because we are identified with untruth. It is difficult to jump to something and to depend on something which we have not known and easy to depend on something that we have known is our ego. Now within us these three powers act.

One comes from the right hand side and goes to the left hand side...

[Aside:] No, it comes from the... yes... this comes from the right hand side, the first one... You stand up and show them it will be better.

Now, this power, left hand side one... yes, is, in the Sanskrit language this channel is called as Iḍā Nāḍī and this power is the power by which we exist, which gives us the power of existence. And in the same manner, the same power can destroy, because negation of existence is destruction.

The second power that we have is the power of creation, which runs from your left side of the brain downward to

the right hand side. Now the central power which you see there is the power by which we have evolved. And as far as you have achieved, as far as you are a human being, as far as is your awareness is expressed up to the point it has reached. But you can see there is gap in between and this gap has to be filled. And this is the gap I am talking about. And for this gap you have got this special power which is called as the residual power or the germinating power which is coiled up and kept there ready for your germination, is the Kuṇḍalinī. Now there is an instrument here and it has a coil too. If it is not put to the mains it has no meaning. In the same way if your instrument is not put to the mains you have no meaning, because you have to find out the absolute part. You are still living with relativity. That's why all this confusion is whether you talk of communisms or of capitalism or of democracy or of any other `cracy', it's all a confusion still. The reason is you have not found out your absolute, what is your absolute that is within you, in your heart there, inside, placed as your Spirit.

God is reflected in your heart as your Spirit, called as Ātmā. Unless and until your attention reaches that Spirit, talking about it, doing anything about it, it's absolutely useless. You have to be really born again. It's an actualisation, which should take place. It is not talking or doing any ritual or anything else. It has to happen within you. Without the happening, it has no meaning. And it does happen and it has happened, for thousands of people have been blessed by this. Now when this Kuṇḍalinī rises piercing those six centers, first of all it

integrates you. These six centers represent your different aspects of being.

When this Kuṇḍalinī rises, She integrates you with your Self. For example, your mind goes on one side, your body goes on another side, your heart goes on the third side. All these things get integrated through this piercing of this Kuṇḍalinī, through these centers which are six above and one below. The one below is for the protection.

Only human beings know that there is something like innocence. The lowest center is of your innocence.

Now, we never think in science that there is something like innocence and that innocence plays a very big part in our physical being. It is impossible for human beings to *[UNCLEAR]* because they themselves are disintegrated. For example, science analyzes you and disintegrates you. Maybe you will have to get one doctor for one eye and another for another eye. The condition is so bad that you are absolutely analyzed and you are, you do not know how to relate everything within yourself. Now this Kuṇḍalinī when it rises it goes through all that and pierces the fontanelle bone area which is called as Brahmarandhra and you become one with the Divine. Then you become one with that All-pervading Power and you become collectively conscious. You become. It is not lecturing that we are all brothers and sisters, we must all love each other, we must form United Nations and this and that. It is a happening that takes place. By that in your awareness it happens, by that your own being starts feeling it. Even a child gets it. Even a child may be a born-realised. And then only decoding is needed that on your fingers when there is enlightenment all these

centers of the sympathetic nervous system get enlightened and you start feeling all these centers in your hand.

For example, we had somebody who first came to Me, one of the very first ones and he just couldn't understand how could he, he had become collectively conscious though the vibrations starting flowing through his hands and he could feel the vibrations and this.

So one day he said that the base of this finger is burning. Now this is the finger for the throat, on the right hand side, for the physical side.

And he said that, “Somehow when I think of my father this base is burning." I said, “You telephone to him and find out what is the matter with him. He must be having a bronchitis or throat trouble. Because these are for the father and these are for the mother." And he telephoned and found out that mother talked to him and he said he is down with the bronchitis.

But then gradually you start using this. And you are amazed that you have become really a part and parcel of the great being, like a little cell in the body of the whole, like the microcosm with the macrocosm.

The relationship is established and you become collectively conscious. Again I say, you become. Then, only, you feel the peace, the bliss that is promised to you. And you feel that the vibrations are flowing through you like Cool Breeze in your hands. It is described in the scriptures, it is described in the Devī Māhātmyam that you feel it like Cool Breeze.

I was surprised the other day a Jew girl, one of the Sahaja Yogini, she told Me that it is called as Ruah in Hebrew

language, means wind. A Holy Spirit, Spirit is called as Ruah meaning cool wind. And even in the Bible or anywhere, any scripture, if you read you'll find the Cool Breeze is expressed for the Holy Ghost, for the Holy Spirit. And you start feeling the Cool Breeze which is all-pervading, If supposing there is a person who is possessed, then you find it little different. A person may start shaking before Me. But for a very short time, it doesn't trouble you. All the wrong ideas about Kuṇḍalinī have come from people who have been really naive about it. First of all, a person who is not Self-realised and is also a very holy person, a person who is not of that level, has no business to talk about Kuṇḍalinī. He's not authorized to do that. Like a village man coming over here and putting his fingers in the plugs. If he says that Kuṇḍalinī means a shock and the electricity means a shock, it's just the same.

I haven't seen even one person, I have been now to various countries and in My own country, thousands of people have got realisation without any shock or without any dancing or without any jumping. Nothing happens outside; everything happens within. But with your naked eyes you can see the Kuṇḍalinī pulsating.

With your naked eyes anybody, whether realised or not realised, if there is an obstruction in these, one of the centers, the second or the third, then you can see it very clearly. You can even follow it up with the stethoscope and you can see the pulsation rising and you can see the pulsation going up in the head, here.

It is that clear-cut.

Now it is better that we believe into it. We have done lot of nonsense by not believing. This is spontaneous, this is living, this is just emitting. You cannot do anything about it. You cannot pay for it, toll it. It's insult. It's an insulting thing to think that you can pay for anything that is spiritual. Those people who collect money in the name of God and live on that money are the most condemned ones. You cannot pay a single pie whatsoever for your spirituality. It is the love of God. How can you purchase? Only your ego people satisfy. They pamper your ego and you think you can pay for it, you go ahead with it and then you have all the money lost to them and then you start saying, `Oh, God, what has happen? We've lost all the money, we've given all the money and the fellow has run away.' They just won't take your money; they put spirits into you, they hypnotize you. They take away your money and you are left with such problems.

I've seen people developing heart troubles, epilepsy, horrible possessions, cannot sleep for days together.

They fall on the street, they just jump, they start shouting, screaming, growling like animals. Are we to become animals now? Or are we to become birds to y? What are we to become now? Or there are some people who have been jumping like frogs.

So are we going to go down to that level or are we going to become something more? Already if you see in psychology, Jung, I hope you have read, has described that you have to become collectively conscious if realisation has to take place. Many psychologists have accepted the existence of collective consciousness. They say that there is something universal unconscious within

us, which gives us dreams and symbols of universal nature. This is what you touch when you get your realisation and this has to happen to you, which cannot be argued. You cannot argue about it. I've seen many people who even get realisation go home and think about it. What can you think about it? What can you think of a fruit becoming a seed and a seed becoming a tree and tree blossoming and again becoming the fruit? What can you think about it? What can you write? All these writings you cannot understand unless and until you have found out the absolute. It's also relative. If you have to understand whether it is the truth or not, you must find out the absolute value of yourself.

Now it is such a wide subject that I've been speaking now for years all over and it could not be covered even, I would say, even a little bit so far. There's a big book they have published, we haven't yet received them from India, about it.

So those who are intellectuals can go through that and satisfy their intellect.

But it's no question of your intellect because your rationality and intellect is limited. This I am talking about the unlimited.

Something has to trigger it and that triggering takes place through this Kuṇḍalinī, which is within you. No intellect can do that, only the Divine Love or someone who is blessed with that and even people when they get realisation they can do it themselves. It is so.

You may not just now absolutely blindly believe Me, it's not necessary, but you must try to get to that.

After all, what is the purpose of your life? Aren't you asking for that? If you do not get it what will happen, people may say. All *[UNCLEAR]*. In these modern times, for example, cancer, heart attacks, physically, diabetes, all the incurable diseases, multiple sclerosis, all are awaiting, gout, all kinds of diseases, mental problems, people can't sleep. It's all going towards destruction. You are being destroyed because you have not achieved the absolute that is required today for your existence. Today is a very different time. One must know it's the time of Last Judgment that has come. And this is the way you are going to be judged.

This is the chance you have got to judge yourself and that God is going to judge you.

So you cannot avoid this. If you try it is not going to help you. As a Mother I have to tell you, you must have patience with yourself, respect with yourself and you must know that you are extremely valuable and don't fritter away yourself for small, small things. All the time we have wasted our life with all sorts of nonsensical things.

We have no time for God, we have no time for ourselves and we have no time for something for which we are born.

May God bless you! Let's have the experiment. That's the best. And if you have any questions ask Me. But should be sensible questions, you see. I've seen people always ask such nonsensical questions that the time is wasted and those who really want it, really don't like it.

So if you don't want to have it you are welcome to go away. If you want to have it, it's very simple. It will work

out. There's no problem. And if you have any sensible questions, please ask Me.

No question at all? So you are just waiting to have it, is it? That's the best, best group I ever seen so far, I must say. Let's see what happens. All right. Just put your hands like this. Take out your shoes. Now and don't ask too many questions. Now people say, “Why should we take out our shoes?" You see, just to get contact with the earth, you see. Especially this place is so good I feel that we are just really on the earth itself, you see.

So just take out your shoes, very simple it is and put your hands just like this, just like this. Now, you may close your eyes, if you can.

Some of you cannot because you might find a flickering in the eyes or maybe that you just cannot completely close it and some may be shaking their hands a little bit. All such people should open their eyes. The rest of them should close their eyes. Please sit with your both feet like this. Just tell this gentleman also to sit with both the feet like this on the ground. Yes, yes, would be better. Moje be neekal lijiye [If you take out socks would be even better]. [Hindi.] If there is something tight, say, on your back or, say, on your waist or something, just loosen it a little, if it is tight there, very tight. If it is not it's all right. You can take out even glasses. It's all right. Keep your eyes shut and see that there is no shaking in the eyelids or in the hands or fingers. [Hindi.] You will find that if you watch your thoughts most of you will find there is no thought coming to you. This is called as thoughtless awareness or I call it as thoughtless enlightened awareness because Samādhi means enlightened

awareness. This is Nirvichar Samādhi. It is very quickly it happens. [Hindi.] And then will be... just you feel in your own fingers, you see. You will feel first, maybe some of you may feel little hot breeze-like thing and then you will feel Cool Breeze coming within you. You feel very relaxed also with that.

Feeling it? Are you feeling in the hand? How are you feeling? Feeling in the hand Cool Breeze? Good.

Please keep your eyes shut properly, all right, till you feel the Cool Breeze coming in your hand.

[Hindi.] All those who are getting Cool Breeze in the hands, all of you, raise your hands. Let Me see.

It's good. It's good. Aren't you, not yet? All right, keep your eyes shut. Keep your eyes shut. It's good.

Now all those who have been to a Guru before and are not getting vibrations please raise your hands; those who have been to some Guru. But you are getting vibrations all right, so it's all right. Those who have been to any other Guru before and not getting Cool Breeze in the hands. If you have not been to any other Guru then it is all right but if you have been to some Guru, somebody else, then please raise your hands. It's all right. You are all right, you'll see. Have you been to some Guru? You have been. All right.

You come here. I'll have to see you. Just come down. Come in front door. We'll have to see you. Who else has been to the Guru? Just come forward. Those who have been to the Guru please come forward, just here. Now please keep your eyes shut till you get it. Just keep your eyes shut. Only the people who have been to Guru I would like to meet them here if you do not mind. Please

come for one minute. Just come. Please come. Nothing to be frightened of Me. I'm your Mother. Come along. Come off. Nothing will happen. Just come on. Please. Sit down, sit down. [Shri Mataji is inquiring in Hindi about the Gurus every person has been to before.] Now all those who are getting Cool Breeze please raise your hands again, so many of them. Now please put down your hands. Those who are not getting Cool Breeze please raise your hands. Three, four, five, six, seven, eight, nine. Now I would like to go down and see them. [Hindi.] Just go and see these people.

Contents: 1979-10-20 **Diwali Pūjā (Diwali Day), Dollis Hill Ashram, London, UK**

He was killed by Shadanana (Kārttikeya) was the son of Pārvatī and Shankar. Was the powerful expression of the Rudra Shakti, that is the killing power of God and He was created specially for this purpose to kill Narakasura. Then the, this one was, this Rākshasa, was such a menace and he had ruined so many peoples lives. He has done such a havoc and people didn't know how to find protection. That time when Narakasura was killed by the Shakti in the form of Shadanana [Kārttikeya] there was celebration all over, people celebrated the next night and the next night was the darkest night of the whole year is tonight. The 15th day of the waning moon is called as amāvasya.

So this is the darkest night. There are always dark nights every month once but this is the darkest night of the whole year and just before this Narakasura was killed and all the lights are put in the house and lots of these lamps are burnt. Of course electricity lights are different

from these, as you know that they burn badhas all the time.

So after the death of Narakasura, he had a big army of his own when he was powerful and he had hypnotized many people, so to get rid of the residual ones altogether they lighted all these lamps, so that all those devils who were still roaming about should all be burnt out and you can understand in Sahaja Yoga how a lamp burns and how a badha is taken away by a lamp. But still all the lights of the house must be lighted. You go and light all the lights in the house. Outside and inside everywhere there should be light. No room should be kept in dark because they hide in the darkness.

So no corner should be dark.

Then you know that Rāma killed Rāvaṇa on the 10th day of the rising moon. That was Dussehra and he was burnt. And He returned back by an aeroplane called as Pushpak to Ayodhya to His own capital where He was crowned as king on this day. Now we have got astrologically, there are 3½ auspicious days where you don't have to consultant any books of astrology which are called as Pañchang, to find out whether it is an auspicious time or not. For any Pūjā, for any good work you have to do, people consultant, in India, the Pañchang the book to find out which date is auspicious which is not. One of them is today.

Is a day you can do anything good, decide anything good. Today is the day to take an oath to think of something great, to visualise something big, to ask a boon, to do a big Pūjā, is one of the greatest day.

One of the what do you call them muhurtās which where you do not consultant these books. And that's why the Rājyabhishek of, I mean the crowning ceremony of Śhrī Rāma took place on this day.

So there are so many aspects [for this that] after Rāma had killed Rāvaṇa, the Satanic force, this Diwali was celebrated. Also this was celebrated much earlier when Narakasura was killed. And this is how we express our joy and happiness. Our gratitude to God that He has always protected us with His power, the Shakti and has destroyed all the rākṣhasas and all the evil forces of this world. This is the time of Thanksgiving. On this day we have to go to our elders and give thanks to them for whatever they have done for us. To all those people whom we have to give thanks today is the day when we have to ask God to bless all these people. For us also to be very jubilant, I am very happy today because now I feel from tomorrow Sahaja Yoga is going to take new strides. From tomorrow starts the new year. And the new year of the Shālivāhana, Shālivāhan calendar. There are two calendars, one is Vikram another is Shālivāhan, of the Shālivāhan and that is the dynasty, you know that that they were My forefathers who started this Shālivāhan.

Now there are two stories about Shālivāhan. One says that this gentleman was making a branch and was standing on it. That's why it is called as Shālivāhan but actually it means the shawl. The shawl is called as Shali in Marathi language and the one who carried the shawl of the Mother was called as Shālivāhan. And when some Sahaja Yogis went to India, if you remember that in

Rahuri, that is the place Rahuri Nandgaon, you have also seen where My ancestors lived and all that place. They gave you the shawls to wear. And I asked them why did you give them shawls? They said these are the Shālivāhanas.

All of them are Shālivāhanas now. That's why we have to give them shawls. They were very happy to do that.

So tomorrow is the new year day.

So now, why is it necessary to have a new year day in our life? By last year those who got realisation are very lucky people but plodding through Self-realisation one loses all the enthusiasm and idealism that one has when you get realisation. You think of doing so many things about it. When you get realisation you are so much engrossed into it. You enjoy it so much that you think that now the time has come for me to do this and that and that. And I going to contact these people and I am going to give this to this one, I am going to do this work, I will show to Mother that what She has given me, I have made it many folds. Because it was a new experience, great experience, the only experience you have been waiting for. And that you also decide that I am going to now become the torch bearer of this great light that has come into me. And I am going to form one of the lights of this dīpawali. Dīpawali, dīp means these lights and avali means the row of lights.

So I am going to be one of them. And we are going to enlighten the path of the people who want to have Self-realisation. All these great ideas come to us when we touch our depths. And we feel responsible for all the rest of the humanity. But then we gradually realise that there

are lots of problems with our ascent, own being and the Kuṇḍalinī goes back into it and comes up again and you realise that you have to correct yourself quite a lot. Then this correction portion starts you start thinking about yourself more than about others. And also other things which we are identified with us like our own personal problems, our own personal ideas, ambitions, professions and all the things that with which we have been enamoured so far start peeping into our minds. And we start forgetting that moment when we got our realisation and all that we promised within ourselves to do.

So, the new day comes to remind you doesn't matter whatever has happened has happened, it's finished. Today a new day has come to you again for you to promise again. Again start enjoying, knowing that the sun has come and now the refreshed, the newness, the freshness of life and then you again start with greater enthusiasm on the new day, with new ideas, with new promises, with new vows and with greater understanding about Sahaja Yoga. Those you have got now realisation they have to know actually what happens as you mature. You start changing your attitude. Today only, somebody asked Me a question, now that's what should happen to all of you. After sometime the attitude is changed, changed so much that you know that you are no more seeking now you have to give. We just talk of giving and not of seeking anymore because you have found it full. Till the pitcher is filled, the water can be poured into it, when it has come to the brim, then it says no and nothing. Anymore you pour into it will go into others.

So this attitude when develops in you, you should know that you are mature. This attitude is the only test to see that it is matured. No questions, no problems, only thought that really covers the entire space before us is how to bring others to this great heavenly atmosphere of Divine Love.

First one has fears then he develops protections. He is worried about giving all the time bandhans to oneself, looking after one's own vibrations. Then he catches he is worried, he doesn't want to meet some people, condemns others and he says that you are not alright and he shuns some people. All these things happen, gradually we become absolutely one with your satisfaction. And then the question starts how should I love this person? How should I give my love to this person? How should I express that he also jumps into the same heavenly bliss? Then the attention becomes stable. We don't pay attention here and there. All your attention is on this. You become thus the Gurus of the Sahaja Yoga. This attainment has taken place in many of you. You had ups and downs. No doubt but forget all that. It is so gratifying, so beautiful to see that in My own lifetime I am seeing this thing happening within you, that you feel so responsible about it. You cannot force others about Sahaja Yoga. That you must know.

There cannot be any coaxing about it but only your love should convince another person. Your love should make another person feel that he should also follow the same path which leads to such beautiful life of love. Your example itself would show. The whole priorities change. The whole atmosphere changes. And you become

something very very different. If somebody asks what happens when you enlighten the light? Then it gives the light. What happens to it? Really it was not giving the light was the problem. Now, it is enlightened for giving the light to others. But the light goes like this in the beginning.

So those you have got realisation should know that it will happen. First that will happen are doubts that you have become into a light. Because you belong to a society which doubts everything especially sanity. And you start doubting it but doubting or thinking about it, you never got it. You got it just like that. Why did you get? You got it because you, somebody has loved you very much and has been gracious. Because you have had this seeking in your previous lives, you have done lots of goods which have been rewarded. Your checks have been cashed in the bank. How are you doubting it? That means you are doubting yourself, nobody else but yourself, because you cannot believe that you have got it.

So don't go into another trip of doubt. By doubting you will go very slow. And sometimes it reaches such a point that I start doubting also for a change about your capacity, that your calibre as to how far you are going to go in Sahaja Yoga. Because Sahaja Yoga is not the job of useless people. They have to be very very special type. If they are ordinary people they can never take to Sahaja Yoga. They'll come up little bit and again go down, they will again come up and go down. But once you come into it you are not to be goaded much really if you start enjoying it then you will go on with it, you cannot give up. Because that is the source of all enjoyment.

So today is the day of enjoyment. Let us be happy that we have killed the darkness within us and we have put our lights out for others to be enlightened to give light to others of God's love.

May God bless you all.

***Contents: 1979-10-22*, Public Program, Problems of Ego, Caxton Hall, London, UK**

From next time I'll start the series because those who are not here, I mean, sort of lots of people will be coming when you will be advertising. Cooley [Tony Paniotou], did you advertise for today or for next time? He's also not here? Not, yes, so we'll start it from next time, you see, the series like that. Would be better for people to follow.

Those who have come for the first time should sit in front, is better. You see, I can look after you better. All right? Just put your hands like this.

Today I was thinking of telling you about the ego problem, because I think everybody feels that that's the biggest problem they all have; and there's a big ego trip one gets into and they don't know what to do with it.

So first part I will tell you how the ego rises and how, what it does to us; the second how to understand it, how to tackle the position of ego and put it in its own aspect.

As you see in the map here, the yellow stuff that you see on top is the ego. The balloon that is yellow is the ego. You see down below it starts from the Swādhiṣhṭhāna. This is the colour of the bile within us and this Swādhiṣhṭhāna Chakra which is for our creativity is directly connected to that ego there. And when it starts rotating round the Void and going to the various parts of

the Void, it collects all the problems of the Void. Void is that green circle within us where physically we have in the Void, we have uterus, we have kidney, it's a complete viscera: all the intestines, ascending, transverse, descending colon, liver, is the upper part of liver more, then also pancreas and the spleen.

So all the problems of these organs are collected by this Chakra which moves. It comes out of the Nābhī Chakra and moves round and round and round and collects all the problems. It nourishes, gives power, the vital power to these organs and also it generates necessary power for our creative action. It also collects the fat cells of the Void, convert it into the proper cells for the brain, for its use, for the grey matter. All this work it has to do, one Chakra.

It manifests aortic plexus outside. On the physical level we call it as aortic plexus and it has got six sub-plexuses which look after all these organs. This is meant for our action. When we go into action, this Chakra starts working. By the first power, which is on the left hand side, we desire. But by the second one we go into action and it's called as kriya Shakti. Now when this action starts within us, it produces the byproducts or we can say all the problems of these organs, which are to be deposited somewhere and they are all deposited in the brain as ego.

All the problems that we have out of these, this creativity and the action of all these organs are to be counterbalanced and as a counterbalance the ego develops. For example, now I have to come and meet you all here. I had to get out of the house, I had to

change, I had to drive, whatever it is, then I came, I had to put in effort. I had to plan out how I'm going to talk to you, that I don't do normally, but I'm saying in generally people do it. And I put in the effort to come in. Now how am I to justify this, all this effort? What is the satisfaction that one gets out of doing this effort, this kriya, this action? We go on doing some action and why should we do it? After all, action means, any activity means exertion, botheration, problems, so best is to sit at home and do nothing of the kind! But we do not do that, we take up challenges, we rush up to it. All this we do with our kriya Shakti, with our right action. Because we do action, we have to have a satisfaction about it. As a reaction to that, ego develops. If we do not have the ego we would not do anything, is a fact. But ego is the one that rationalises all our madness, the rat race we are running into. If we did not have the ego we would not go into this nonsense. The more we try to rationalise our activities, the more ego develops to satisfy. “All right, very good, very good. Now you are a successful man, see? You're a very successful man, you have got this, you have got that." Lots of misunderstandings creep in when we pamper our ego like this, or I should say that when we are satisfied with our ego, that we really get lost. We get identified with our ego and not with ourselves.

So if you do some work very well: supposing you have, say, made a beautiful poetry or, say, not piece of poetry but say you have made a very good painting, then you would like people to appreciate. If they do not appreciate you, you think you have done nothing, though you have done a beautiful poem, of a canvas. But still you will be

so dissatisfied with yourself unless and until people appreciate you. They must garland you, they must say, `Oh, you are great, you are really unique, you are a genius.' You know many artist who created great art, got trapped into this kind of misidentification. When they created some great art, the art could not give them satisfaction. They had to go to ego and Mister Ego would not be satisfied unless and until everybody says, `Yes, yes, you are very good. You have done this, you are a genius, you are this, you are that.' That's how the ego develops then within us.

But a situation can arise where even when we have done nothing, we want to take the credit. Then we call such a person egoistical who says, `I will do this, I have done this, I, I, I, I', then we call him an egoistical person. Because he gives words to his ego, that's why we call him egoistical. But all of us have got this Mister Ego there, sitting on our heads. When it starts bloating, the more successful you are, the worse it is. The more you indulge into planning and thinking, the worse it is. The balloon goes on, you see, pumped as if you are pumping a balloon, you see. The more you pump, the more it becomes. And you can never realise that you are not that ego. Then you start feeling very nice about it, because everybody says, `Oh, what a great man he is.' The whole society develops on those lines.

Today only I was discussing about the way people give you `C.O.B.', I don't know, `V.I.P.' and `M.A.D.' like that and we carry those banners with us. And we expect everybody should respect those banners which have been given to us, you see, because we've done some

work, somebody has recognized us, branded it, stamped it, so we believe really this must be something great.

So we accept that brand and we want to keep it up.

So there's a doubly fixed thing that you are really rewarded for what work you are doing.

That's why people start become nuisance also. Supposing in a society some people do not find any significance to their lives. Then they will go to Oxford Street, stand there, wear funny dresses, start jumping and singing something nonsensical and people make a nuisance out of themselves. We have seen people who paint their hair in different colours, put pencils in the noses, I think and do all kinds of mad things just to attract the attention of others; because we want to attract the attention of others, because our ego is not yet satisfied. But this ego is never satisfied. It goes on asking for more food, more food and you enjoy it too.

When such a ego is bloated within us, we cannot understand what we are doing. People can befool you like that. It's very easy to befool a person who is ego-oriented, than to befool a simple person. A simple-hearted man not, cannot be easily befooled, because he's not on a trip, you see. But those who are on a ego trip, you tell them that this is the best way to go to hell, they will be the first booking their seats. There will be a queue for it and people would be asking for it, `All right, if it is so, it's good.' That is how many Gurus in this world have come forward, have befooled you by telling you that you will get these powers, those powers, that will happen, this will happen. And they know how to pamper your ego.

For example, they might say this is a world organization of spirituality and you are the head of the world organization; and you believe it.

Ego means misappropriation. You believe in it because you think that `after all I must be something and I have done this, I have done that.' But actually what happens physically is then when this balloon spreads on your head all over, the aura of the brain surrounds the heart normally, normally; but when there is ego problem, then ego surrounds the heart. And when ego surrounds the heart, the brain is cut off from the heart.

So you are a non-integrated person, or we can say disintegrated. Your heart runs one side, your brain runs another side, your body runs third side, your emotions run fourth side.

So four people running four horses and that's how you are completely torn [apart]. I mean, it's impossible to stand on two stools, but if there are four with two legs, it's a big feat to exist.

So this kind of ego trip comes in, by which you start behaving and living in this world in a very unnatural way. And if somebody says that `No, not your ego, not that. That's not you. You have to be yourself. Ego is not yourself. Do not be satisfied with this ego,' then you don't like it. Because you are much higher than ego, much greater than ego, much more than what you think your ego can do. With ego what, at the most what can you do, say? At the most what can you do with your ego? What people have achieved through ego? Nothing. Whatever they have discovered even in the sciences has come from the unknown, from God's own treasures. If God has

given you some knowledge of the unknown, you should not feel pampered about it and think that `Oh, this is what we have found.' No, He graciously gave you this knowledge which has come to you, so just take it with humility.

And this ego is very, very dangerous for Kuṇḍalinī awakening. Now you look at the diagram, imagine the whole of your head is covered with that yellow stuff and this blue thing becomes a very small one.

So first of all the desire to seek, itself, is diminished. You see, you go for seeking as if you are going to a cinema hall. There is no combination of what you are thinking and your heart. You are not seeking from your heart, you are seeking just with your brains. Because you have read three, four books, there's a fashion, everybody is seeking, everybody is looking as if they are seeking something, so let us also seek. It is not coming from your heart, because you can see that the activity of heart has become practically zero.

You do not desire anything, it is what your ego desires you run after. Anything that doesn't satisfy your ego, you get upset about it. One must go on all the time saying that you are the fastest horse, you are the greatest person, you are the most unique personality, then only you are satisfied. It cuts you out so much from your heart. That's why we cannot find joy, because joy you can only get through your heart.

But this Mister Ego gives you some sort of a satisfaction which is very superficial, temporary, leads you nowhere.

With this ego-orientation only you get so many diseases, as I have told you before, like diabetes, heart attack, we

can say also cancer could be one of them, arthritis you might get. You also get with this too much thinking, paralysis, paralysis is because of that and kidney failures. The worst is liver. Because of over-activity, liver is neglected. We are least bothered about the liver. If you tell a child “don't eat chocolates" in childhood, I mean, it's an impossibility, you cannot talk like that. I mean, I just once said that why not stop giving chocolates to children, who cannot digest it because their liver is not that; or make something that is digestible to their liver from childhood, till they grow up. And why not dilute the chocolates also a little bit more? So the question comes in then, that `How can you do it, Mother? It would be chucking out everything and children would protest without chocolates.' Gradually they'll forget.

The liver problem starts within you. You become thin, lean, pale, aggressive, all the time grumbling, grudging, sulking; never in joy, never in happiness. You call it tension, stress, all these things, it's nothing but over-activity of this Chakra. Tension is because the whole of it is covered with this balloon and the balloon is still going on and on and on. That has to reduce. Sahaja Yoga is the only way really we can face our ego, because through Sahaja Yoga only we can see ourselves. But it is an impossibility with human beings to face themselves, even after realisation they find it difficult.

For example, all our misidentifications are there. Say I'm dealing, say, with English disciples here.

Before I start saying about the misidentification of the English, I must condemn all the Indians of the world and all the Japanese, Chinese, Greeks, everybody else and

then I should say, “There's also something wrong with English." Otherwise I had it! Unless and until at every stage I condemn all the rest of the world, I cannot talk of saying that we also have certain misidentifications which are sitting on our heads, by which we are oppressed, we think that this is the correct way of life; by which we have oppressed others.

And this ego business is so much prevalent in our society. Now, with all due apologies, I am talking about the Western society. When it comes to India I talk to them, but now I'm talking to you and think that I am also a Western person.

So I can see certain things as a Western personality. I don't feel bad about it. For in the so-called certain traditions that we have, today only I was discussing, you see, like on the table we have to sit for dinner. All right, simple thing it is to sit on the table for dinner. Now dinner is there because God has been gracious to us; for our well-being, for our friendship we are all going to sit down. But go to any formal dinner or you arrange a formal dinner, people would sit down, ten times discussing where is the seat of X and the seat of Y and the seat of Z. But if there is a slightest mistake in placing the people according to their date of birth, their face colour, their head colour, their height, their noses, their length, their upper lips; any difference is there found in the `Who's Who' book, you see, that somebody was placed little higher in M.A.D. degree, then you had it! All the good wishes of entertaining people, of doing some good friendship, of having, creating something very, very great is all lost. All the effort is lost and you are left wondering,

“Now what have I done? I did consult all the dictionaries and the `Who's Who'." I mean, this `Who's Who' is another ego-pampering, you know. But despite that there was a mistake somehow and the person has taken a very big objection that Mister X, who is one day junior to him, has been made to sit ahead of him. It's the greatest calamity to his ego. The poor chairs do not know what happens for their different shapes, you see! How much we fight over all such things, pampering our ego.

So on and so forth, we have so many things. But if I say `Scrap all this nonsense,' why don't you scrap it? Why to have all this, protocols, this, that? What is the need to have this seat for this gentleman, that seat? After all, if there are ten people for dinner they can find their seats, there won't be a chaos for ten people. Even for twenty people, even for three hundred. Why should there be seat allotted? If you have invited three hundred people, all right, they'll all sit down. If they are remaining they'll sit down for the second one or for the third one. What is the, such a hurry of having that program altogether, or in such a systematic way that everybody feels unsystematic after that, everybody feels disturbed and upset after the program is over? With all the system, with all the corrections and with all the great planning we do, ultimately we find all have become nitwits. There must be something wrong about it. And it becomes a frenzy, with mob-like behaviour people have, you see. Everybody will come out with very big faces, `Oh, what a mismanagement, you know, they did this.' What is it? One can't even understand what is the value of these things. That's why we have to be like small children. To

them it does not matter where they sit. And so we are grown-up and matured, supposed to be mature people also; while children are still innocent and still ignorant and still they have to grow up. We are supposed to be up-grown: what has grown within us is nothing but this Mister Ego, not you.

When this happens, when this happens in the worst possible way, you know, today's paper I was reading about this Ripper. Now the conclusion is reached that he's not a psychopath, but he is on an ego trip. He's doing all this for his ego satisfaction, because he telephones to the police, he sends a, what you call a tape to the police that he should be caught. He tells them “You'll meet me here” and still they cannot catch him.

So he thinks, oh, he's such a great person that nobody can catch him, the greatest thief ever born who could not be caught.

So that is what you call, he's not a psychopath, but I don't know what name will you give to such a man. I mean to a egoist like this, the one who lives by ego, tries to satisfy his ego and if his ego is not satisfied by something, he doesn't feel satisfied. I don't know what should you call him.

Now, how to overcome this ego? Because people start seeing gradually this: it happens. They start seeing Mister Ego, `Oh, very great, you see it's coming up, giving me ideas, all right.' You feel sometimes very depressed with the idea that this is Mister Ego I was identified with. All right? You see your ego.

Then when you see your ego, then what do you do with it? Or if somebody says “Better watch your ego” then

what happens? You start fighting it. You say, “No, I will not say anything, I'll just keep quiet. Let them say anything, whatever they like." Then you'll become another type. You become a person who is suffering from superego.

So you are left with desires, but do not act and you'd say that `Let others aggress me, I'm not going to aggress anyone. I'll be very careful about non-aggression.' But by this kind of a thing, what happens that when you raise the left side, I mean, left side which goes up on the right hand side, superego, it presses the ego down but again is bounced back and there's a kind of a bouncing going on. By this behaviour when you fight your ego, the ego sits on your head much more. The more you try to fight ego, it sits on your head.

You are not to fight it. Supposing you take a balloon and start hitting it, it will hit you back further.

Go on hitting it, it will go on hitting. Now, which is the way to deflate this ego? How do we deflate a balloon? In the same manner, take a pin and give it a prick. You just look at yourself, say, `All right, Mister So-and-so, now how do you do?' and you laugh at yourself. You said, “Oh, you were very unhappy, you see, when you saw that you were not placed very much. All right, now have a pin from me!" And that's how you deflate it, by seeing it, by all the time making fun of it yourself and piercing a pin into it.

Not by deating, in the way people say that you deflate the whole thing by pushing it down or by killing it, but actually just making a hole in it.

In the same way, if you start looking at yourself and make fun. Human beings only know very well how to make fun of themselves. No animals know that. If you learn how to make fun of yourself, your ego will go down. Otherwise this ego will suggest whatever you are doing is the best, `This has to be done, that has to be done. I am the best, I am doing everything good.' And you might be torturing someone, aggressing someone, you might be just playing into the hands of ego like a madcap. And you might be a real madcap, but you don't know that you are. Because with ego a person becomes successful, so-called, he becomes very brilliant, shines out, in competition he comes up; and nobody dare say a word to him, otherwise he'll have punch on the nose, you see.

So also he becomes very mighty and powerful and everybody hankers after such a behaviour and such a thing.

But a time comes when he realises that `I was hanging in the air. I forgot my basis and now I have to come down,' like Humpty Dumpty sat on a wall and they had a great fall. Such a beautiful... this thing is, written long time back. And all the men... all the king's horses and all the men could not put Humpty Dumpty back again into its own shape, you see? So don't be Humpty Dumpty and don't live with that idea of being a Humpty Dumpty. Is a simple thing to fight your ego. And that happens very often in Sahaja Yoga, is a very common happening in Sahaja Yoga where your Kuṇḍalinī itself, you see, creates such situations that you are flabbergasted at your ego.

You don't have to judge others, just see yourself, because it is for your own good. If somebody is egoistical

it makes no difference to you. Or non-egoistical, makes no difference. Only thing is, you should really see for yourself what is good and what is bad. That's how it works out. Otherwise, as I always say that when I give a lecture immediately we start thinking of somebody whom we think to be egoistical.

Actually I'm saying to each one of you to see it, would be a better idea.

Now this ego when it covers your entire head, the complete Sahasrāra which is shown there, the white area gets covered. Your Brahmarandhra, the portion from where the Kuṇḍalinī has to pierce also gets covered. It's very difficult, the whole thing is covered and this is small here, the gap is here. Now you cannot open the gap here. You have to open the gap here.

So this has to go back like that and this has to come up in the center like that. Then only Kuṇḍalinī can come up.

So what happens at such stage, you will find such people have a left hand very weak and right hand throbbing.

So you raise their left, put to the right side. Again raise their left put to the right, again raise their left put to the right, so you bring down the ego like this. And once the ego comes down, then this comes up and the gap comes in between and then you raise the Kuṇḍalinī in the center. Kuṇḍalinī will come out and then you tie it up.

This is Śhrī Vidyā. This is the knowledge of Shrī, of the Holy Spirit. All other knowledge of where you have to sit in protocol, what you are, is all Avidyā and nonsense. Reading `Who's Who' I don't know what you will become, monsters or maybe some sort of a Frankenstein-style personality. This is the Vidyā, Śhrī Vidyā is the secret

Vidyā of the Holy Ghost, by which you balance your ego with superego, your desire and action should be equal; and then raise the Kuṇḍalinī, put it up and tie it up.

All these days people who been realised Souls, great people, have tried to point out the problems of ego, have talked to you. They said, you shouldn't have ego; ego is the worst thing, one should not be identified with ego and all that. And as soon as they have said it people have started just finding out how to do it and in doing so they have become great `Gurus', themselves egoistical. The fact is, you do not do anything. This is not ego, but is a mirage of ego that you have got. You really do not do anything, everything is done by God. He is the Doer, He has the great Ego. Your ego is just a copy, made artificially.

Like He creates the flowers and you make plastic flowers and say, `Oh, we have created flowers.' He does everything. It is He who expresses His ego, while you feel you have done something.

It happens to you when you get realisation, when your Kuṇḍalinī pierces the Brahmarandhra, then you find the power flowing through you. And when you put your hands at somebody you find the Kuṇḍalinī rising there and then you find that you can feel the centers of that person and catching of his centers and you're amazed. You said, “Mother, how is it? Just now was nothing, suddenly what has happened to me?" Because your ego has subsided and has become one with that of God and you are giving vent to that power of God. You are playing the role of an instrument, of a hollow personality and through you is passing the power of God which is doing

the real work, while you are thinking `I'm doing it,' without getting realisation. But after realisation you just feel, `Oh, it's flowing through me. I can see it flowing, I can see it working, it is...' You'd start talking in third person, you don't say `I'. You just say, “It's going, it's coming, it's not there. This is catching, that is catching." It is in the third person you talk. You do not say `I am catching.' You do not say also that `I have risen the Kuṇḍalinī,' you say “The Kuṇḍalinī has risen." Who has risen it? You never say that you have raised the Kuṇḍalinī. You just say, “The Kuṇḍalinī has risen. It is not coming up. It's just going there” as if you have become an instrument of some power which is flowing through you.

And this is how we become one with that and all our Karmas dissolve into akarma. Karmas are only the effect of our false idea of our ego. When there is no ego, where are the Karmas going to be? If there is no one who is doing and the doer is lost, then who's going to do the Karmas and who's going to take the load of the Karmas upon themselves? Like when there is an organization, then it says, “I have got assets and I have got these debts and these are the things” you see. But the association or that organization disappears, then who has the debt? In the same way, you as ego disappear and there is no effect of your Karmas, all finished. All that was when one Mister Ego was there. When Mister Ego has gone, all liabilities have gone with him.

We are something different now. Now we have become the Self, the Ātmā. And when we have become the Ātmā, then we are one with that Universal Being and He is

making us do everything. Like My fingers don't have ego that I'm doing something and I'm touching the thumb, because it is a part of this body.

Our nose does not have an ego that it is something special which is breathing. We say “I breathe” we don't say `this nose breathes.' Neither the nose would say this mouth with which we eat food, it never says that this, `I eat because of my mouth.' When you become one with that whole, then you just feel that the whole is working and we as part are working with it; and all the responsibilities are finished.

This is a little talk about ego today, because I felt I should tell you that in Kuṇḍalinī awakening so far in the West, we have always faced this problem of ego. Also of superego; those who have been to the Gurus have been possessed by their Gurus. And these come as a relief to ego-oriented society, because you have been, a horse has been running, all right and you have been running on the horse.

So somebody comes and says, “All right, now, I'll tie you up to the stomach of the horse and I'll be sitting on the horse myself." This is the possession part of it.

So you feel relieved, you know, quite relieved: after all, you don't have to ride the horse, you don't have to jump. And the rider becomes somebody else, you see, you feel also that there's no responsibility, the rider is doing it.

But after some time under the belly of the horse, you start having all kinds of physical problems. With superego you have physical problems. That's why is better to have superego than to have ego, because you know you don't want to have any more of physical

problems. But if you have ego you never get physical problems, or physically you may improve; you know, you feel very fine, on top of the world, you see. That is the biggest problem. But you get mental problems: you can't sleep, you go on thinking, thinking like mad, you cannot stop thinking. You go on arguing that it should be done. You think that everybody should do your work, while you are the most important person ever born.

So we have only one choice left, is to be in the center, to watch your ego and superego. For all the Sahaja Yogis who are realised have to watch themselves, not others. You should not expect anything of others, just expect something of yourself for a change. With ego you do that and expect something of the others, in superego you do for others. But in Self-realisation you emit your Self as joy, love and beauty.

May God bless you all.

Now, should we go in for vibrations and realisation? Now for the new people I would request if they can take out their socks it would be even better, they'll be freer. Put both the feet on the ground and sit in a most relaxed manner. Now as you must have understood, it is a happening. You cannot force it down, you cannot work it out, it has to happen to you.

So no effort is to be put in, nothing. You just leave it, it works. Put your hands just like this, in a very relaxed manner. Even for Sahaja Yogis it is very important that they should go on exposing themselves more and more to Divine Power.

And then when the Kuṇḍalinī pierces the fontanelle, you'll immediately start feeling the cool vibrations in your

hand. But it happens in many various stages in many people. For example, some people may not even get the rising of the Kuṇḍalinī at all, some people, very few. With some people it rises halfway, again falls down. With some people it gets caught up in different Chakras, centers which are not all right.

With some people there may be physical problem, so you might feel some heat coming out. Specially with liver you get the heat coming out, lot of heat is there with the liver. And with some people it could be very cold. Both things are not all right: you have to be in the center. If you start feeling any cool in the hand, then it's perfectly all right. But if there is, say, a hot coming in the hand, doesn't matter, you can just throw it away and it will work out, in case it is hot. But if there is trembling in your eyelids when you close your eyes, then please open your eyes. Kuṇḍalinī moves up in everybody, it works in everyone; only thing, it has reactions according to the person who is facing it.

So if there is any reaction, or if the Kuṇḍalinī doesn't rise, there's nothing to feel bad or argue about it.

By argument if I could do, I would take you to courts and argue there things. But by argument I cannot do it, you see, it has to happen in you. I'm anxious that it should happen, in the same way you should be also anxious that it should happen to you. There cannot be argument about it, you see, it's a happening.

How can you argue about the sprouting of a seed? If it does not, you cannot argue with it, you see? It has to sprout. It's as simple as that. If it is not sprouting there's something wrong, all right? Then those people who are

realised who know this, those who know Śhrī Vidyā know how to raise it and raise your Kuṇḍalinī, tie it up and all that. But even that, people have objection. They don't mind becoming naked and dancing and doing all sorts of nonsense, but if somebody raises the Kuṇḍalinī and ties it up, they don't like it.

There is nothing to be afraid of Kuṇḍalinī.

Somebody told Me the other day that English people are very afraid of `Kuṇḍalinī' word. Now some English people who went to India came by the back door, I believe, met all kinds of horrid people who had no right to talk of Kuṇḍalinī, who were unholy people, unrighteous people: naturally they had very bad experiences about Kuṇḍalinī. As I say that some villager comes and puts his fingers into the, into the holes of two plugs and says that electricity is a horrible experience. In the same way it might have happened to many, but there's nothing to be frightened of. It works out very well and it gives you what you are asking for.

She is your Mother, eternally your Mother. She loves you the most than anybody can love. She's not going to give you any trouble. She's just waiting for you to have your second birth.

So there's nothing to be frightened of anyone. And also about Gurus, you shouldn't quarrel with Me. If your Guru is all right, I will Myself write a nice letter to him. But if he is not all right, he has ruined your Kuṇḍalinī, he's ruined your Āgñyā, he's ruined your Chakras, then I have to tell you that something wrong with the fellow, because you do not know. Supposing there's a policeman, he comes to your house and he says there has been a thief in your

house. Do you get angry with the policeman? In the same way you should not be angry with Me, because if your Guru is a real Guru, sat Guru, then I would really worship that man, I'll be really happy; but I have yet to come across, they are very few, very, very few.

So what's the use of being identified with your Guru? He never gave you your powers, he was just showing off his own powers and was promising you that today you'll become a frog, tomorrow you'll become a bird and third day you'll become a fish and then amoeba, I think. You'll end up as amoeba, I believe!

Sahaja Yogini: [comment].

Shri Mataji: Otherwise they, she's saying, another thing they can tell you: if they don't give you anything, they've taken away all your money and everything, that you must, you see, you must detach yourself from your money, your family, “Send your wife over to me, I'll look after your wife, you be detached, you see. Give me all your money, everything very nicely'", still she's saying that.

Then also you say that “Still, sir, I have given you everything, still I haven't got it." So they'll say, “Now you go to Himālayas. Otherwise that's the reason, you'd better go to Himālayas.

Give me your palatial building, I'll live here very nicely. Give all the money that you have and you go to the Himālayas. And you'll be an unmarried man, that's a better, you'd better divorce your wife. You see, she's the one who is standing in your way." And he sends you to Himālayas to freeze there and to die.

Sahaja Yogini: [comments further].

Shri Mataji: She says, “Where is the pure person?"... She says, “Among ten thousand, You are the only one." No, even if they are not pure, they should not be sinister. You are much greater people than they are, because you are not realised, you do not propagate anything, you do not preach anything.

These are not realised, nothing, they have no authority. They have nicely have their flags on and they are collecting money. Fundraisers! All right, put your hands towards Me again. Take out your sock, socks. Now, it's all right. Put both the feet like this, put your hands like that.

[Aside:] You want some water? Close your eyes, please close your eyes. Now, the first thing that happens is if you watch your thoughts, there is no thought in your mind. That means it has crossed the Āgñyā.

Sahaja Yogis must go in a chain. All of you hold each other's hands, all of you each other's hands you hold. Not you, not, the people who are realised already, who are. You just hold each other's hands, that's all. Put your hands like that, yes.

Close your eyes please, all of you. Please close your eyes. Are you getting Cool Breeze in the hand? No. Yes, close your eyes, it will work out. It has to work out, is the point. It will work out, you just don't worry.

Some of the Sahaja Yogis are getting more on the right, I think, less on the left hand. Should put their left hand towards Me, right hand up, in case such a situation is there.

Feeling something? Hot. It's all right.

[UNCLEAR] make straight, straight neck. Make it straight. Not it will, backwards, just make it straightforward *[UNCLEAR]*. Those who have come for the first time, those who are getting Cool Breeze raise your hands. In the hand. If you are getting Cool Breeze in the hand. Good. Both the hands? Very good. Please put down your hands. Left, left, not right so much. Right hand is the problem, what's the problem? Right hand is it? Alright, where is your father? Do you write to him quote often? No? Now you promise Me that you'll go and write to him a letter. Alright? Just promise. Put your left hand on here, yes and now you promise, put your right hand towards Me.

What are these rings you are wearing? Better take them out, is better thing. Is to take them out for the time being. And also your kala take it out for a while. Just for five minutes. You are getting something cool in the hand? Nothing so far? This gentleman here, are you getting any cool? There only, not in the fingers. It will work out, it will work out. What is he catching? Just see. Tell Me. Viśhuddhi. You are smoking something? Viśhuddhi is very catching. Now can you take out? No, it's alright, forget it. Forget it now, let's see. Alright, it's alright. [Hindi.] That also. Accha. Better cut it out.

Alright, put your hands towards Me. Put your hand, left hand, here. Since when are you getting this spasm? Since you have come to this country? Alright, just push it like that. Still Viśhuddhi's there, is it? Just come here Marcus, come. Just work out his Viśhuddhi. [Sighs.] This is his Āgñyā and this and that.

Now, have you been to any Guru or someone? [Aside:] Just Viśhuddhi's here... Viśhuddhi...

No? For this, but not to any Guru as such.

She's great, I tell you, she was teaching Me, She was telling Me that Nābhīs are catching on both the sides. And what about *[UNCLEAR]* what are the Chakras catching? You've been to some Guru? No one.

Have you been smoking? You too smoking. Are you alright? Are you getting Cool Breeze in the hand? Are you relaxed? Keep your eyes shut, it's the greatest thing that can happen to anyone, just keep your eyes shut. What about you? In both the hands you are now getting? Both the hands? Nicely. Good.

What's your name? What's your name please? Nick. What country you belong to? Cyprus. Cyprus obviously *[UNCLEAR]*.

And this lady comes from what country? England. Great. From which part? Answer: Essex.

Shri Mataji: Very good. You have not gone to any Guru or anyone I believe. That's good.

So what do you do? You are a housewife? Lady: Psychology.

Shri Mataji: Still I must say you have maintained yourself very well. Otherwise when the psychologists come here I have such a problem with them. They are themselves suffering from psychology.

[To a child:] Yes, come here, come, come, come to Me.

Let him feel the Chakras which is catching. Are you better now? Not yet. Viśhuddhi... Are you alright? Freddy? Getting it? Good. What's it? Left. Did you go to any Guru? No one.

Smoking you also? Not much. Put your hands there and one hand outside, just see. One hand outside like this. Good. [Hindi.] Better. Viśhuddhi is terrible. Good. Are you better now? Starting. Got it. Better now? It's improving. Yes. It will work out, it will work out. What have you been smoking? Something wrong? Hashish. *[UNCLEAR]*.

He feels the vibrations *[UNCLEAR]*. Heart. Now, Nābhī. Left. Now how is it? How is your brother now Mark? He is out of intensive now? Then it's alright. Better. How do you find the gentleman sitting before you, just see, here. And the lady there. They're alright. Do you live in London? Essex. You have come all the way from Essex today? Oh, I see. In this London university? Oh I see, I see. Now, is better now? This gentleman, are you better? Anything whatsoever, nothing. Warm still. Alright, let it pass out.

What about him? Much better now. Alright, good. Just see him, let's try. Still left, left Viśhuddhi. Left, here is left. You are the one who has really helped Me the most of all, I tell you.

So bring your friends also with you. What about her? He feels right Heart, let's help him.

Sahaja Yogi: Left Swādhiṣhṭhān.

Shri Mataji: Go and ask him to ask the question about Śhrī Rāma.

Are there new people? Have they got realisation? Warm. Put the left to the right, you'll be all right.

Who'll come, who... These two are realised Souls, aren't they? So they must, they must come and see here, you see, come and see things there, come along, one or two, come along. Come along, come along.

Put yourself into bandhan [Laughs.] Now come along, make effort, yesterday you asked Me that, come along, make some efforts now. With this gentleman first of all. Alright, try on her. She too had hashish so better try on somebody else. Now you don't do on that. What about you? Come along. What's...

Don, allow these people to work on you. Come along, you, come along there. Be careful Don. Work on her, those people who have not had hashish.

Marcus had hashish [laughter, She laughs].

Oh I see, so did you smoke cigarettes? Ah, you too. Cigarettes and hashish. What else? That's all? No, you have been smoking cigarettes and hashish. Both you have smoked. Both have today also, before just coming before here. Constantly. Alright, you put him left to the right, all of you, come along. You'll be alright. Once you'll find your Self you won't smoke, at all. You'll enjoy your Self *[UNCLEAR]*. You all go up to the, you see, this place.

Sahaja Yogi: [says that a lady's father died.]

Shri Mataji: Tell her to tell her father... she has to tell the father that he shouldn't worry about her. Did you ask the question? Did you ask the question? Now are you better? Not feeling much in the hands. Alright. Still. Alright, just come, alright? [Hindi. Then probably to a child:] Sit down, sit down, sit down, sit down. Yes? Good. Better now? Now rub My foot.

Now let's see. Yes, rub it. Rub it hard. Really hard. Rub it hard. Hard. With your fingers. Hard. You too. Press with both the hands, press with both the hands. Void is caught, catching, Void, Void catches with this one, the left Void.

Ah! Are you relaxing now?

Seeker: Yes.

Shri Mataji: Very well.

Seeker: [says he is feeling suspicious].

Shri Mataji: You are suspicious of?

Seeker: And frightened.

Shri Mataji: Suspicious and?

Seeker: And frightened.

Shri Mataji: Frightened of whom?

Seeker: You.

Shri Mataji: Me? Why? I am not as bad as hashish is! Why are you frightened of Me?

Seeker: I had another Guru.

Shri Mataji: Who is he?

Seeker: Mahārāji.

Shri Mataji: Who's Mahārāji this... you were not suspicious of him?

Seeker: I'm suspicious and over it.

Shri Mataji: That's correct, that's good, that's very good.

Seeker: It's good to be suspicious of everybody.

Shri Mataji: No, no. You must know who is the right and who is the wrong type. If you are sensitive you will know yourself. What do you expect is to get your own powers, isn't it? To become your Self, that's what should help you, not all other tricks of giving experiences and this and that. You have to become your Self. Isn't it? Like all others said.

Now, there's nothing to be suspicious about. I have not taken any money from you, nothing.

Nothing selling here. See? Alright? Now, you are asking for something great, something Self-realisation I am talking about, no experiences, it's Self-realisation. Yes? Now rub it on the Void, here. *[UNCLEAR]*.

Better now she? Āgñyā? She's never been to a Guru she said.

You did some Prāṇāyāma also? Prāṇāyāma? Breathing?

Seeker: Breathing, yes.

Shri Mataji [to a child]: Just see, just see! Is he alright? Is he alright? Really? Where is the problem? Come, come, tell Me.

Sahaja Yogi: Sahasrāra catching.

Shri Mataji: He said I'm doubting. Suspicious.

Sahaja Yogi: Sahasrāra, heart.

Shri Mataji: Heart also. Hold your breath. Good. Again hold your breath, hold your breath.

Sahaja Yogi: The Suṣhumnā has a hole... doesn't flow. Hole? How long were you his disciple?

Seeker: Four, five years.

Shri Mataji: And what did you get out of him? What did you get? Nothing.

Seeker: I never mistrusted him. I still don't completely mistrust him.

Shri Mataji: You do not mistrust him.

Seeker: No, because I don't know if he has done any harm and I don't know if he does any harm.

Shri Mataji: He hasn't said anything about hashish and cigarettes and why you...

Seeker: Yes, he said I shouldn't, it's since when I was first his devotee I didn't smoke.

Shri Mataji: Now you started smoking after becoming his devotee.

So this is the achievement.

See, if you have found your Self, *[UNCLEAR]* you enjoy your Self, your Self so much, alright? That you just don't run away from your Self, minimum of minimum, that should happen to you.

Sahaja Yogi: Mūlādhāra... And His Kuṇḍalinī doesn't move.

Shri Mataji: Doesn't move?

Seeker: No, I can't feel any movement, sorry.

See. This Raktabīja's...

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(other date 10-28) Every time I face the new people I have to give an introductory talk and Sahaja Yogis get sometimes impatient about it. But we have to understand that this is the knowledge of the Divine. And those who have not known about it are to be told. And those who have known should know that there are many things they have not known, which they have to know. Still there is a lot to be known.

Supposing I tell you all about it and you do not get your realisation, you do not get your Yoga, you do not get your connection with the Divine, then it is useless. Talk will remain talk. You may verify it; you may find it the

same written in many scriptures. Many saints have told you the same thing, it has no use.

The knowledge, Gñyāna, is useless without Yoga, without the union with the Divine.

When you get the Yoga, also, when you are realised, you get your realisation and I do not give you the knowledge, then your realisation is also useless. I've seen in this great country many realised Souls are born. They live as realised Souls, they don't know what are they, they act as spiritualists, they call themselves, whatever people call them. But they are not aware that they are realised Souls! They commit mistakes, they go onto wrong paths, get confused about their realisation.

So, it is necessary also to know what have they got, what does it mean, how to use it, how to go ahead with it and how to develop.

Many people who have been here in this hall have got realisation. Once they get realisation they feel so satisfied about it that they just don't come next time. And sometimes, after a year or two years they appear saying that “Mother, we are again lost." So, to get realisation is the most important thing, absolutely important. Because if you do not start your car, you do not move. You go on describing everything: that now here we are on Leicester Square, now we are here, but you are not there, you're just talking. The car has to move first, has to start and when the car has started then you must also know the roads, how to go. Then the car starts and bumps into something, then you feel `what has happened? Our car has started!' So, these are two things: one is the Yoga, is the realisation, true awakening

of your Kuṇḍalinī and the another is the Gñyāna, which is the part which gives you complete knowledge and mastery over your powers. For example, you go to a house and the lady gives you the keys, “All right this is your house, you use it as you like it." Say, I come to England and somebody gives Me the keys. I don't know how to use your washing machine! And I don't know how to use the oven! Though she has given Me the keys, I have entered into it; I should know how to use it. I should know also what are the don'ts and what are the dos.

Before entering into the house, what's the use of knowing, also? Of course, it may help you, if you have little knowledge about it. But you cannot practice anything because you have not entered inside it. The machinery is not before you, you are not facing it.

So, in Sahaja Yoga one has to first get into Self-realised state and then should know thoroughly how to use that state or how to be in that state, how to manifest it, improve it and stabilize it. For this you cannot go into courses, that is for definite. Should we do fourteen courses outside, has nothing to do with Sahaja Yoga. You have to get the keys.

Secondly, you cannot pay any money for it. You cannot purchase it. It is very difficult for human beings to understand this part: that you cannot pay for it. That is one place where you cannot pay and purchase. It is not that you are going to judge the Sahaja Yoga, but Sahaja Yoga is going to judge you.

It's just the other way round. It is not that you are going to purchase Sahaja Yoga, but Sahaja Yoga has to purchase you and has to accept you. It is very easy to do

any other nonsense, just you pay the money and you are there enrolled permanently. You become the member of any group, very easy. And you can club together and be satisfied, “Oh, we are this and that." You can bind yourself as anything but not as Sahaja Yogis unless and until you have got it. It is that essential, that authentic, that intrinsic, that innate, that you have to be that. You can be an Englishman if you get a British passport. You can be a director anywhere if you can qualify for that. But you cannot be a Sahaja Yogi by doing thing, any, anything that you have been doing to achieve for worldly things or worldly positions, worldly possessions.

We see so many such phenomenas in our life. Like we cannot see or cannot manoeuvre, cannot do: a flower manifest into a fruit; as we cannot germinate a seed, we cannot do this living thing, which has to be done by Divine Power and not by human power. Once you get it, the Divine Power starts flowing through you, then you can also charge the dynamo. There is no false certificate that can be given. You may be having a son who is not realised, you may stand on your head or do whatever you please, you just cannot certify unless and until he has got it. It is such a strange thing, so unique. But do you know this is what you are seeking? The rest of the things can be sought. This is the thing which can only be requested for, to be prayed for, to be asked for. You cannot demand it, only the grace of God can work it out.

Today I happened to read Bible, part of it and I was amazed how John has revealed so many things about Chakras and this, but of course, in a very mystic language. He calls Chakras as the plug in his genius and

the deities as the angels. He has also described the realisation. It is so wonderful to read it, but only after realisation you'll understand, because it's a very, very deep writing and you cannot read much from it, mystical, sounding vague words.

Now, we are here to seek ourselves. Everybody is floating an enterprise like that, everybody is saying, “Oh, we are here to help you to seek yourself." I may be one of them, too. Why should you believe Me, in any case? The first thought that will come into your mind is, `Why should we believe Mātājī?' You'll believe in Me blindly, it is not going to help Me at all. Neither it is going to help Me, if you are going to deny. Like a scientist, just keep your eyes open. Keep your mind open. Because this is what you are seeking, not in this lifetime, you have been seeking for ages. And unless and until you get it, you are not going to be satisfied; you are not going to find your fulfilment. This has to happen to you.

I don't know how far Gavin has been able to explain to you what to expect out of Sahaja Yoga. But it is the actualisation of this experience I'm talking about, which has to work out.

Here you see they have drawn a human being as he exists with his Divine instrument within himself.

These are the patterns of the energies which are undercurrent of the sympathetic and parasympathetic nervous system. The sympathetic nervous system is managed by two channels within us: one, on the left hand side you see with the blue line, is the power to desire, is called as kriya Shakti. And the another one, on the right hand side, with the yellow line, is the power to

act, which is called as the kriya Shakti, the first one is called as the ichcha Shakti. First, one has to desire and then he acts and these two powers exist within us as left and right sympathetic nervous system, which doctors can see outside the spinal cord, but this is inside the spinal cord and inside the cranial bones, inside the brain as you can see it there.

These all can be related to the gross nervous system that doctors can see, but they are subtle energies within us. The one which runs on the left hand side is connected with the seventh Chakras down below or you can call it the first Chakra. This gives us desire to live and also desire to die. All desires gives us emotions, it gives us existence and when we deny our existence, then it gives us death. The other one is the power of action for which we use our physical being and our mental being.

So, this represents our physical and mental being.

The central one is called as the path of knowledge, Gñyāna Shakti. But the knowledge we know of is very different from the knowledge I'm talking about; I mean the subjective knowledge that we have achieved as human beings through our evolution. For example, a human being is much higher in his awareness than the animal. His awareness is a thing that he has achieved through his evolution, which is built in you, which acts subjectively. For example, supposing you take a rose flower, you know it is a rose flower and you enjoy it. But for an animal, it makes no difference whether it is filth or a garden, it can pass through it most unawares.

So your Gñyāna Shakti, means your awareness or your knowledge, knowledge that is awareness. Human

awareness is developed to a point and still has to develop more, has to manifest more. It has to have another dimension, because of a certain gap in between. You can see the central line; this green gap gives you the Void, gives you an awareness which is not yet complete. The completion of human awareness can only be achieved if he reaches the absolute point. Supposing you have not reached the absolute point, then whatever you are talking is relative. Relative to relative creates confusion.

So, the idea of righteousness, idea of holiness, idea of sin, everything is relative.

You have to reach that absolute point by which you judge whether it is holiness or not, whether it is sinful or not. That we have to reach, that absolute point is within us, placed in our heart, which is called as the Spirit and is the reflection of God Almighty. In Sanskrit language it is called as Ātmā. That Spirit resides within us, it watches all our activities, it knows everything about us and it informs the lowest Chakra there, which records everything that we do, all our conditionings, all our ego trips, to that three and a half-coiled energy, which we call as Kuṇḍalinī. Kundalan means coils. This is the Kuṇḍalinī as called as the Serpent Power.

Now, horrible things have been said and written about Kuṇḍalinī. I read, I mean when I even heard about it, I was really shocked, the naive description of it! I've always said that it is like a villager going in the city and putting both the hands into the plug and saying that electricity I know, don't tell me about it. See what

happens, it gives you a shock and you just fall back and you break your neck.

Those who do not know about Kuṇḍalinī have written about Kuṇḍalinī because this is the only area where nobody can control you. You can write anything about God, against God or do whatever you please, who can check you? There is no law which forbids. You can write about Kuṇḍalinī whatever you feel like.

She is your Mother. She has been born with you several times. She is the one who is going to give you realisation and do you think your Kuṇḍalinī is going to harm you by any chance? Is going to torture you, is going to trouble you? And if you have to achieve the highest through the Divine Love of God, is it going to be torture some? Did you get this nose and these eyes and mouth and everything that you have as a human being out of some tortures? You never even felt how it has happened! How gentle it is, how kind it is! It is your Mother who is sitting there waiting for a moment to rise. Now the whole thing sounds very poetic to a scientific mind. But poetry is also part of human beings. If it sounds poetic, it is the poetic work, of the Kuṇḍalinī. God is not only science; he is also love, beauty. He is not only dry truth, he is also joy. He is joy: he is joy, because he is truth, he is truth because he is beauty.

So, when the Kuṇḍalinī rises within you through these six centers that are shown here, it pierces this area, which is called as the fontanelle bone and gives you Self-realisation. This is called as baptism. You cannot go to a theological college and become a Baptist. Nobody can brand you a Baptist. You have to be realised. This

fontanelle bone area has to be pierced through by the Kuṇḍalinī, then only you become one with the All-pervading Power, with that subtle power, it has to happen; this germination has to take place within you. You are still at a seed stage and just by branding a seed you do not become a tree.

So, it has to happen within us and has to happen beautifully and spontaneously because it is a living process of evolution. We have evolved into human beings from amoeba; nobody has done anything about it. And we are not going to do anything about becoming that for which we are made.

Somebody who has created this machinery is going to put you through to the mains if he wants to use it. But in between there's a little problem. Everything was ready, just perfect; just to be connected to the mains. But, the instrument was given the freedom to choose.

That is important for evolution, very important that you should be given the freedom, a complete freedom to choose whether it is right or wrong. Nobody can force that onto you. In all your freedom you have to choose whether you want to enter into the kingdom of God or not. Nobody going to force you there, to enter. It has to be your desire, it has to be your asking and for that, freedom has been given. To use these two powers of your desire and of your action which gives you the idea of your accelerator and of your brake, to know how to drive your own car, so that the master behind it hands over the keys to you and car to you.

It was necessary for you to learn these two powers to be managed, but in your freedom and in understanding

yourself, you have committed mistakes: you have bumped your cars too much. It was said that keep in the center. Do not go too much left or to the right or you'll get into bumps. Either you went into the left or to the right. And when you try to correct your right you went into the left, to another extreme, to correct to the left you went to the right. By going to the extremes you'll be bumping your car. And this is exactly what has happened to us. Doesn't matter; the car has to be repaired, it has to be done.

Little patience can work it out. There's nothing to get annoyed with oneself.

When the car starts it goes free fast. Then you should know how to slow it down, how to organize it.

Then you have to become the authority yourself of discrimination. I don't have to tell you that this is not good or that is not good. How is it possible? Because you become one with the Divine, you become one with the primordial Being, with the great Being, with the Akbar. And you start acting according to that.

Just is a subjective manifestation of your awareness takes place by which you understand what's wrong with you and what's wrong with others.

It is so precise and correct, you just feel on your hands, on your fingers as shown: all the centers that are within you, which are created out of different elements, immediately you know what is in imbalance, what is more, what is less, left is more or right is more, what is wrong with you. Even a born-realised child[ren]s of two years who can talk, can tell you what's wrong, because

subjective, you start feeling it: this is happening, that is happening.

All this understanding comes to you, because it is Self-knowledge. But when you know about yourself you also know about others, because you jump into collective consciousness. You jump into, I say, you become collectively conscious. It is not, I say, `We are all brothers and sisters,' you see. Have United Nations for it. And use it for giving jobs to everyone. It's not that way. It's an actualisation that takes place: you just become, jolly well you'll have to feel it. You cannot get rid of it, it becomes your awareness.

You just feel it and that's how you correct it. Everybody is a part and parcel of that great Being: as this finger can feel this finger and as when it is hurt this finger goes to sooth it, in the same way the whole is more important than individual.

So when we are seeking our wholesomeness we have to know only through Self-realisation by becoming one with the Self, you are going to get it.

Talks, talks, talks, we have had many. Let's have the real and get it. You cannot argue about it, it happens. Specially in this country, I've seen, because you are great thinkers and analyzers, everything you try to analyze. But this is beyond your thinking; you go beyond your rationality. Because rationality is limited and you have to be triggered into something unlimited, so you have to leave that. You have to go into that space; you cannot explain it by thinking. But then, when it starts flowing through you, you use your rationality to understand `why

this finger is burning?' it is decoded in Sahaja Yoga, all the knowledge.

In Sahaja Yoga you know all the decoding of all the signals you get from the Absolute. Your computer starts working. But who has to decode the computer and the numbers? All that is explained; that is what you have to learn, that is known as Gñyāna.

After realisation what one has to do? Also point comes up sometimes. Supposing, I have enlightened this one, what have we to do? Is to give light. What a question! When you are enlightened, after enlightenment what do you do? Is to give light, that's all. That's your job, is to give light. But how to manoeuvre it, how to organize it, that's the thing you have to learn. For which I'm willing to work very hard. And everything that I say, you have to verify it and you have to see for yourself. After realisation, if you start doubting, we had people who started doubting. What are you doubting here? I don't want anything from you. I'm sitting here just to give, not to take anything, then what are you doubting about? They start doubting and the progress is much less. But some people are of very high calibre in this country.

Are of a very great high calibre and once they get it, they just get it like that.

In *[UNCLEAR]* there was one gentleman who went to someone and was ditched and deceived and absolutely was looted. He just saw My photograph. There are, Gavin himself has got his realisation only through My photograph. There are many here who have got it through My photograph only. But they are people of calibre.

So, I said that Sahaja Yoga is going to judge you and you are not going to judge Sahaja Yoga, you cannot. You cannot measure it. It is an ocean. Just enjoy it and be your self. It's a gift which you have been asking, so just take it. It's absolutely free, you cannot pay it and don't think on these hopeless worldly ways. It is love of God, the grace of God, which one has to receive. Just enjoy it.

Just have it. That's what it is and we should work it out.

Now I have a system, specially in these countries, that people can ask Me questions. But it happened like that that questions were asked by extremely negative people mostly. I would answer them; they would take everybody's time who were anxious to have realisation. And then just as soon as we started, `all right let's have the realisation', the person would get up and go away. It's common practice. The person is not at all interested in Self-realisation, seems to be more interested in question. I thought if you give more chance to a person who is negative and useless than to people who really want realisation. Now, if there is a question, I still would like you to ask Me, no doubt. But be sensible and considerate.

Thank you very much.

May God bless you all.

Be considerate when you ask a question, but ask. It's nice to ask, you know, because I have no questions, that's the problem. Not to fear, please ask the question.

Lady: Have a question.

Shri Mataji: You have been always asking, I am not going to allow this time. She is useless. You asked Me.

Somebody else should ask Me. Her questions are always like that, has no meaning. You'd better get your realisation, perfected. Anybody else? Ask. She's been every time asking questions, but you don't want to perfect your realisation. You must perfect your realisation. Yes, ask Me, loudly.

Question: I'll try not to be negative, but I tried to come to organizations and I searched quite a lot.

Shri Mataji: I can see that.

Question: Of different organizations...

Shri Mataji: All right.

Question:... and always I come to the same question that people who are interested in truth, how could they come to such an organization as Yours?

Shri Mataji: I have no organization. We have no membership. This is not an organization.

Question: But...

Shri Mataji: Now, I'm very happy that... Please, sit down, all right? I know. He is a seeker; he has been to many organizations. There has to be. It is written already in the Bible, there have to be many like these, you see, coming up. All right? But first of all, I've requested you that here we are not selling anything, to begin with. We are not selling, nor are we going to loose in any case. Maybe, your ego a little bit, maybe. Because we are identified with our ego, we think our self is our ego, you see which may not be pampered also, as in another organization. I've been, seen people who are very honest, they go to other organizations and they find that only their ego is pampered and their pockets have been vacated.

No, that's not here. Now, I also do not guarantee that you will get your realisation definitely. It's like germination. If it works, I'll be the happiest person and you'll be the happiest. If it doesn't work, please come again, we'll work out.

So, again if you have started judging about it, it won't work out. There are fifty per cent people here who are realised people and they know your problems. They haven't given Me a single pie; nothing! But if you come here, you have come in your own right, because you are a seeker and I respect you for that and I love you for that. And I'm here for you. Not in London, I didn't come to London for that, I came by chance. You know that My husband was appointed here to this U.N. thing, he was elected and I had to come here. But also this is God's desire that I should be with you because there are so many seekers! So, I'm with you here.

If you have been to many organizations and many thugs also, I must tell you very, very frankly that you'll have problems much more than anybody else will have. It's going to be difficult to give you realisation, because all these organizations do spoil your Kuṇḍalinī and your Chakras. I've yet to meet one organization which doesn't spoil. Except for, there are some real people who live in the forests and they have disciples. But I can make them out: if they are coming from the real Gurus, I immediately know.

But no organization, so far, I have known, who has even kept your instrument intact. They have spoilt your Āgñyā; they have spoilt other centers, which are so vital, just to

get some money out of you. I don't know why they have done it.

I know you are tired of seeking, but no more you should repent about it. But if you have been to other Gurus, you must tell us, because we have problems correcting you. Even if you read the books, even if you just think of them or even if you have a photograph, it acts negatively. It's a problem.

So, I request you to let us know if you have been to any Guru. I wish I could tell you the experiences we have had how people who went to other Gurus and there were things that we had to correct. And most of the Sahaja Yogis are here who have been, at least half of them or most of them have been to some Gurus somewhere and have known this, that there is a problem. Doesn't matter; if your Kuṇḍalinī is preserved even by them, I'll be very thankful.

All right? Correct now? So, should we start now? Let us see how it works out? Now, put your hands like this.

One has to be extremely positive after realisation, about it. If you go down, you'll move very slow: it is like three paces forward and two paces backwards. When you will reach? You'll never reach. Before that, I do not ask for anything. But after that you have to do it. Secondly, when you put your hands towards Me, as shown there, all these fingers have got the centers, the Chakras dormantly placed on these fingers: one, two, three, four, five, six and seven, on the left, on the right: left sympathetic and right sympathetic.

So, when you are placing towards Me, like as you place towards this one, it radiates heat. In the same way, I

radiate this Divine Love. You will also radiate when you'll be realised, when you'll be enlightened.

So, when you put your hands towards Me you take this radiation within yourself.

It goes within yourself onto these: there are two very important Chakras, which work it down on your these two lines and inform the Kuṇḍalinī through the lower Chakra to rise. And you can see with your naked eyes the pulsation of Kuṇḍalinī in some people, who's this Chakra is catching, with naked eyes you can see. You can see the even rising of the Kuṇḍalinī. If you have the stethoscope you can feel the throbbing going up. When it reaches here, it throbs here and then it stops. That is the time you are realised. But some people have lots of imbalances. Now, how do we remove them, imbalances are? Supposing, the ego is too much on this side, there is no space here.

So, you have to push down the ego. If the superego is too much, you have to push down the superego.

So, those who are realised people, also radiate this, this Divine Love, this integrated force of vital energies and there, through their vibrations manoeuvre it by giving these radiations, they take it down.

You can also do it. You have to learn only that. And then they raise the Kuṇḍalinī, so the Kuṇḍalinī starts. If there is an obstruction you can see the Kuṇḍalinī going there. For example, somebody has a liver trouble. You can see the Kuṇḍalinī going there and throbbing. If you have, say, the kidneys trouble, the Kuṇḍalinī will go there; poor thing will supply to the kidneys and then come up. That's why the first thing that will happen to is that physically

you will be cured. We have definitely cured cancer. The president of India was suffering from cancer, was cured by Me. If you want you can write to him and ask.

Cancer can only be cured by Sahaja Yoga, by nothing else, is also another fact. But doesn't matter; don't get too frightened about it.

Just now, let us have the Kuṇḍalinī moving. Let us see if it starts. It has to start. By anything you cannot do it. Only through Divine radiation you can do it. But I've seen horrible Kuṇḍalinīs; I've seen doing this work. People are not aware of it: what we have done to harm ourselves? People are not aware and that's why sometimes it takes time, doesn't matter. As I have patience and love for you, please have patience for yourself because you are a seeker. You are a seeker of truth and that's why I'm here.

Now please put your hands like this close your eyes. And you have to put your feet on the ground.

The reason is that the Mother Earth sucks in lots of our problems. Now the people who are realised also can help Me, they are just like My hands. You have to also become My hands. But when they move their hands and all that you are not to get frightened of them. They are the people who are salvaging! They have to help you. If they know swimming they have to fetch you to the shores. They have to extend their hands to you. Don't be frightened of them. Come on the shores and you are going to do the same thing.

There is nothing to be frightened, we are not going to do anything, might be, they might feel, if you are realised or not.

So, just put your hands like this.

Now, you have to close your eyes. Close your eyes, please. But some cannot close their eyes because the eyelids will flicker.

So, please open your eyes, in that case. If your eyes can be easily closed without any flickering, then keep them closed, that's a very good sign.

Now, if you feel anything like little shaking in the hands or anything like that, then open your eyes.

Nothing extra should happen. If it happens, then open your eyes. Even if you feel heat in the hand, you will not feel much, but if you feel slightly even, which you think is little unbearable, then open your eyes.

When you close your eyes, most of you will find you have no thoughts in your mind already. This is called as Nirvichara Samādhi, is called as thoughtless awareness. If this Samādhi, if this state is achieved after thousands of years of meditation, as they say, is the most difficult thing, I agreed. But there could be someone for whom this could be only just a play.

Contents: 1979-11-11 **Talk to Sahaja Yogis, The Meaning of Yoga (Sahaja Yoga the Mahā Yoga), Dollis Hill Ashram, London, UK**

`Saha' means with; `Ja' means born, Sahaja, is something that is born with you, that is innately built in you that sprouts by itself in you, which manifests itself. Like you can see a seed sprouting into a tree. This is what is Sahaja.

Now all other Yogas, which go along with it are part and parcel of Sahaja Yoga. They cannot be separated from

this Yoga. I think the people have misunderstood that there are four limbs of Yoga.

That would be a misunderstanding as to think that they are separate or different. When we say that we have eaten this food, it does not mean that like a bolt it has gone inside the body and passed out of the body like a bolt coming out. Does it? It means that you tasted the food in your mouth; it means that it has secreted some saliva in the mouth, later on, it has passed through the trachea, esophagus, going down into the stomach part and then to the intestines and then to the larger intestines. All this movement along this passage is done through the other kind of the movement which is existing in the organs itself like the stomach itself pushing it down, coming from your brain. The sympathetic and parasympathetic coming into play and working it out. It is a big system and the organization that is working it out.

Now if you want to separate it; that the digestive system is different, the respiratory system is different and your heart system is different, other brain system or nervous system is different, I mean you can't take it out like that, your brain hanging on one side and your digestive system hanging on the other. It is one integrated form of organization which is a living organization, which understands each other, which reacts to the demands. You cannot separate the system, but as it is, our brains are so disintegrated or they are good at that disintegrating everything within us and without that we want to disintegrate the living thing which is Yoga.

Yoga is not a dead organization. It is a living process. Absolutely a living process. When it is a living process, you cannot do anything about it.

So it is Sahaja. At the most you can shift it a little bit and push it here or there, push it around and all that. If a tree is coming up, like in Japan and they will like to give it a shape, then they will cut branch first and bend it a little more another one and bend it this way, that way and give it a shape. But whatever is living is working out spontaneously within us with many complicated organizations which are living themselves and are aware of what they are doing. For example your body is much more aware of Me than your rationality. Say, you are a possessed person. You won't accept that you are a possessed person. I won't say Myself also because I don't want to get very kind of thing which is in stock there. I know human beings, that if you tell them something like that you could be out for any sort of trouble.

So I don't tell you. But the body knows Me and when you come before Me, the whole body shakes. Because it is a living body, it knows Me, it is not a dead body.

So whatever is living, is so well looked after, so well organized and in a living way which we do not understand because we deal with the dead. Suppose I have to start this instrument then I have to know that there must be a cord that I have to put to the mains. I always say that Sahaja Yoga is like that; you take out your cord and put it to the mains. But do you think it is that simple? You believe that? That you just pull out the Kuṇḍalinī and put to the mains? No, it is not. When the sprouting of the Kuṇḍalinī starts, when awakening starts

it passes through the various centers. How will you explain the Kuṇḍalinī which is at the base of your spinal cord rising upward? Now, If I tell you that this is even more complicated than your digestive system, that the Kuṇḍalinī which is an energy as we call it and which thinks, understands and loves you and knows each and everything about you in this life and lives before.

If she is so capable, she knows everything then she is entity by itself. And if it has to come up to your head, is it easy? It is the most difficult thing. If you have a stone lying somewhere, you can pick it up and throw it anywhere you like. Even if there is a little worm it knows how to get out of the way of a big bull coming round. And if a bull, if it sits somewhere, impossible to raise it. You try your level best. There are some very drastic methods for that in India. You have to burn some red chilies and put that smoke in the nose of the bull, like that. Then only the bull will rise. Otherwise you try anything it won't rise. It will be settling itself nicely on the ground.

So you come across such bulls also.

Sometimes it happens like that. But to make this Kuṇḍalinī, which thinks, which understands, is the individual mother of an individual which has been born with you all the time, who knows all about you and who loves you most and She is `the one who is going to give you the realisation, your second birth. She is your mother.' This kind of a Kuṇḍalinī that exists within us must be the most difficult person to rise. Has to be. That is why people say, Kuṇḍalinī raising is very difficult.

So one has to find the methods of how to make the bull rise. Because this Kuṇḍalinī is `absolute Dharma'

righteousness, absolute purity, ideal-most personality that you could think of, which does not tolerate any nonsense.

She is Nirmalā you can call Her. She is Purity personified. She does not accept any nonsense, no compromise She is within you. See how beautiful you are. She is not afraid of anyone, cannot be enticed, enchanted or tempted by anything. She Loves but Her Love is that pure that nothing is higher for Her than her own love. She cannot reconcile to anything. And she is the one who is going to give you your Self-realisation.

So, for human beings who desire to raise Kuṇḍalinī, they have to find out methods of pleasing Her.

What makes Her so unhappy? Why doesn't She rise? They have to find out the means and methods. And as a result of that probe has brought forth other Yogas, which we call as Rāj Yoga or they call it as Haṭha Yoga, or the third one they call as Kriya Yoga, I think Kriya and Rāj is about the same and Bhakti Yoga and Gñyān Yoga and Karma Yoga. All these are the methods human beings want to employ to make the bull rise. When they get frustrated, they want to hang themselves by the nearest tree.

So, that also is another frustrated Yoga. Then Sadistic Yoga, then beating Yogas, then beating others Yogas then it goes on like that, you see, flowering into better and better things. Then fanaticism, because human beings find it difficult to sit still they get a challenge. `Oh this bull does not rise, I will make it rise.' Moreover they haven't got the authority. Even those who are Self-realised they have no knowledge because Kuṇḍalinī is

not made by them. Like, even if I get this machinery, I do not know how to handle it, how to use it? I may try but I may burn my hands instead. Such a hotch potch of endeavour brings forth so many Yogas in this world. And everybody is baffled at it that how it is that there are so many Yogas and this Yoga and that Yoga and Buddha or Mahāvīr or Christ. Then Church Yoga “And what is wrong in witchcraft?" somebody said the other day. Nothing wrong but the bull will settle down better, it won't rise then.

Now, so they have tried to find out what should we do? Stand on your heads, bull won't rise, it won't.

So what should we do? We should know what is the Kuṇḍalinī that is within us. All these Yogas that have come up, have been depicted from the experiences of people. Because some people when they try to raise the Kuṇḍalinī `so-called' say they started jumping. The Kuṇḍalinī does not rise.

Some people started taking off their clothes or may be some such sort of a funny thing. They felt heated up.

So people thought let us take off our clothes and we'll find God.

Some people felt some sort of a grip on the stomach or some of them did see also these things happening within.

So they called it a Moolbandha. The `bandha' has taken place, something has gripped there.

So the KriyaYoga is that, you take out your tongue from here. You cut this thread of the tongue from here and you push it back here, touch the tip of the tongue here where normally it is wagging. Push it back here at the

Viśhuddhi center, they think the Viśhuddhi is here. The problem is that they think the Viśhuddhi is here.

So they push it back here. They think they will achieve the raising of Kuṇḍalinī by this. It is just the other way round, we are trying, you see. The effect cannot reach the cause.

You have to go to the root of cause to come to the effect. Did you see My point? Supposing the Viśhuddhi Chakra which is here, a very subtle center behind, is spoilt then the effects are felt, say, here.

And your tongue gets affected, your eyes get effected, your nose gets affected, your cheeks get affected, There are sixteen you see. All these can get affected. But by tickling your nose you do not touch the Viśhuddhi Chakra. Isn't it? Did you see My point? For example, something goes wrong at the center from where the electricity is coming here. By tickling it here you cannot correct that one there. You have to go to the roots. Or on a tree you find a fruit. All the fruits are getting rot.

So by treating the fruit, can you treat the disease? You'll have to go to the roots.

So these people when they saw things happening to human beings they formed different type of methods. All are wrong and all are right.

Try to understand, this is a very simple thing. After realisation all of them are right. Before realisation all of them are wrong, Before your car starts, if you start turning the wheel, or using the brake, you are spoiling the car. When the car has started and you know how to drive and you have become a master of driving, then everything is right. Otherwise the same car which has to

drive you from your house to this Ashram will land to somewhere. In the same way, the same thing before realisation has no meaning. After realisation only you start understanding.

So let us take the case of Haṭha Yoga. It is based on centers, no doubt. It is based on `Īshwar Pranidhana', no doubt, all the Ashtangas, all the eight sides of Haṭha Yoga. See from human point of view, I'm saying. For them why Haṭha Yoga came into being.

It's first that they should fix their attention on Īshwara Pranidhana means they should fix the attention into the existence of God. Not blind faith. But to understand that there is God, so that you humble down yourself. Then you should go to the realised Soul as a Guru. Guru means a realised Soul minimum. Any Tom, Dick and Harry becomes a, Guru, is a nonsense absolutely. He has to be a realised Soul and if he is a realised Soul he will say like that.

He doesn't talk of separation, he talks of authority, because he is there he has that authority. Those who talk of separation and crying and weeping and woes and all that are blind like all others. They have no business to be there There is no humility about it, I mean if I have a red shawl, I should say, “I have a red shawl." What is there to feel humble about? I mean whatever you are, there is no harm in saying what you are. When you are not that, when you don't have that and you say that you have, it is arrogance. But when you are there, you have to say. That Christ said, “I am the light, I am the path." I mean he was not trying to be arrogant about it. What is there to feel bad about it? So Haṭha Yoga itself is done under a person

who is a realised Soul. Not only realised but who knows. Who has mastered the art of Shakti-pat is the raising of the Kuṇḍalinī minimum. Of course Sahaja Yogis just raise it like that. It is different. But no other Yogis can do that. It is only you, because you are authorized, that you can raise the Kuṇḍalinī just like that.

So what these Haṭha Yogis have done they have boiled it down to only the physical sense.

So you have to have Īshwara pranidhana, Yama and Niyama and that too before twenty-five years of age, you have to discipline yourself in a way that you should understand, what is right and what is wrong. Now those who have done all the wrongs of the world before they are fifteen years of age, now at the age of twenty-five are trying to learn what is Yama and Niyama. How can you do it? Just tell Me now. Supposing you have spoilt the car completely. At the most you can ask for insurance, if you have paid for it. But how can you expect the car to come out absolutely new, as if it has come out from the factory? A house which is being completely mutilated cannot be renovated. Isn't it? That would be madness.

So one has to understand that these Yama and Niyamas and all these things are not meant for us. At least for the Western people, in any way.

Let us accept it whatever it is in experimentation or whatever it is we have committed lots of mistakes or may be we have been experimenting, again I'll say the same word. Whatever we have done we have done a lot of harm to ourselves, to our body and to our mind. Because we had nobody to guide us. Alright.

We didn't want to harm ourselves but by mistake it happened. Now what to do? It is a very sad affair. People are sick. They cannot do Haṭha Yoga. The atmosphere is sick. The whole place is sick. They want love, they do not want exercise. They do not want scouts. They want somebody to love them, to heal them, to cure them to establish them.

There is no word of love in Haṭha Yoga these days because you pay for it. One thing you cannot pay for is your love. How can you pay for love? And that's why this modern Haṭha Yoga is just a misnomer. But after realisation you can do Haṭha Yoga because you are purified, you are cleansed, you are healed, your wounds are alright. People are wounded, they are so much hurt. They are extremely unhappy. You touch them and feel it. Why talk about big things when they do not even have energy to sustain themselves? It is a strain on them. And none of them are realised Souls neither are they masters of Shakti-pat.

So that's why it was said, “You go to a Guru who is a realised Soul. Go into the jungles before twenty-five years of age you should be there and practice under his guidance in complete celibacy in the atmosphere of complete celibacy." Now come to Kriya Yoga. When we take to Kriya Yoga, it is taking out the tongue as I said cutting it out and putting it back here to tickle the Viśhuddhi Chakra. I mean I don't know sometimes, your rationality also goes out, I think. By doing like that do you think you can excite this great power within you, which is discrimination, which understands each and everything; you cannot be fooled by that.

So all these tricks which we have been trying by ourselves of poking yourself here and poking yourself there, we are just spoiling your instrument for nothing at all. But it happens, when the Kuṇḍalinī rises through the Viśhuddhi Chakra, that when the dilation of the Chakra takes place it happens that your tongue is pulled inside. It happens that your eyes get dilated. I hope they do not put Atropine to dilate their eyes to get their Kuṇḍalinī awakening.

So it happens like that Bandhas take place the stomach holds the Kuṇḍalinī with the Bandhas. It closes down the Chakras when the Kuṇḍalinī comes up, it closes down automatically so that the energy is kept upwards it is not allowed to fall down. All these things happen within us. These Bandhas happen which some supraconscious people might be seeing and they want to think that if you pull your stomach like this, put your tongue inside, Kuṇḍalinī is awakened These things happen as a result of Kuṇḍalinī awakening but by doing these things you do not awaken the Kuṇḍalinī. Now did you follow My point? Did you? It is clear now.

That is why these Kriya Yogas have started, this jumping has started. Even the nudity has started.

All this as a result of some people who are trying to raise the Kuṇḍalinī. Even in the center which it rises all these things happen. When your health is not alright you are sick, your heart is working, laboring very hard to look after your physical being, you try to make it even weaker by taking these strenuous things.

And by using the other way round methods, as I told you, you also spoil your instrument like the electricity has to

come so the electricity must flow from there If I start blowing from here or poking from here, with frustration also breaking this one here electricity is not going to come, only this will be finished. Do you follow My clear-cut idea? It is very clear that if you are going to spoil your own instrument you are not going to get the energy to rise within you.

But one who is a realised Soul he would tell you first of all he may raise of your Kuṇḍalinī, minimum, awaken your Kuṇḍalinī and ask you to make way for the Kuṇḍalinī to rise gradually. Human beings when they raise their Kuṇḍalinī they raise it by every Chakra. They bring the Kuṇḍalinī to, say, Mūlādhāra, of course they cannot touch it. The Kuṇḍalinī would come up to, say, Nābhī at the most. Then how to keep it there so they will say, “eat less, do not take away your attention too much, you must eat very little food so that there is no much attention on food. You must be detached." This is before twenty-five years of age. “Do not starve too much. Eat at regular intervals Do not pay much attention to anywhere outside" so that the attention is kept there so the Kuṇḍalinī does not drop down from the little inch of progress it has made in twenty-five years.

They are born again and they move at the pace of an ant and they fix your Kuṇḍalinī by inches there and they say do not lead any adharmic life, you have to lead a very virtuous life, like a horse, you see, when you have to train the horse you put these two blinds around so they have to train the horse before it starts really running the race. But with this the most important is the love of the grand parents who are with them, in those days they

used to be... to look after the children and the love of the Guru and the training and the discipline of the own self. The Gurus who take money from you what are they going to train you up in? Business management or dubious methods of cheating? Their own lives were so beautifully blended with their love, with their knowledge and their whole understanding that it has a direct affect on the character and the personality of the pupil. While now in India no body can write an epic like Rāma's.

We do not have any Rāmas now. We won't have perhaps. Nobody writes, they only write stories. Now we have poems coming out of India like your horrible Lord Byron, he is born in India now. He has left your country.

So like that all the dynamism in literature is also finished because there is no ideal before the people. They cannot think of a perfect personality.

So the epics are different in the same way when we go to learn these things we see our Gurus so-called, we see their lives. The impression that we have within us is also just the same and they cannot teach anything unless and until they themselves have the light.

Now this Kriya Yoga is also just the same thing. It is described by great saints in India that those Jalunder Bandhas and all these Bandhas take place, means the bondage take place in the stomach in the heart and all these granthis are broken. Yes, it happens in you also when the Kuṇḍalinī rises. It does happen because I am quite a big master. I do everything Myself. I do not leave anything to you, till you have got it. Only this thing you have to do is to freely choosing the path of Self-realisation. That is the only thing you have to do `to be

absolutely free.' In all your freedom you have to accept Sahaja Yoga. If I find you have not chosen it by your freedom you get out of it, very fast, you would not be there. You will simply run away. If not, I will see to it that you run away.

So one has to understand all these Margas, all these paths, even like Bhakti . I have told you about three types of bhaktas. One who are asking for kama.

So many have come to Me for, say, cures, so many of them. It is a good thing. It is a good chance forMme. Then they get cured; then they have that love since they are Mumukshus and they can become very great Sahaja Yogis. In India there are many who have come like that they first come for treatment and become very great Sahaja Yogis.

So they can pass through all these various stages.

So one has to understand that this is the time of Mahā Yoga. Where all these Antar Yoga means all these happenings inside take place automatically. I have something to do with your Kuṇḍalinī very much and she knows Me very well too.

So much so that as soon as she sees Me she is up there so happy. And the first impact is so great you feel she is got it. She rises with such thumping joy, you get it. But again you go back to your crutches, Even you have lost all your troubles and everything finished.

Now still you want to have your crutches because you are identified with them.

So you go back to your crutches and again want to become lame. This is just acting going on for some time.

But if you act for a long period you become lame. Because you have been playing games, you see. And now the game is over.

So you have to accept yourself that you are great. And that you have got it now within yourself. It is there now you are a light. You have to accept that you are a light now. You are not the same you were before and you are transformed into this flower. You should have faith in yourself and confidence in you.

Because you have been so far identified with people like that with bad experiences, indifferent experiences, you do not want to believe that there can be an experience of that kind. You do not want to accept it.

But if you understand it a little bit you will settle down nicely and I am here to make you the master of it absolutely the complete mastery over all this.

When Mahā Yoga comes in, you do not have to worry about anything else. All the Yogas are at your feet. You just raise your hands just like this and the Kuṇḍalinī will rise. It is a fact you just try. Anybody is sick, you put your hands like this the person is going to be alright. Try yourself.

This is Mahā Yoga. The culmination point of Sahaja Yoga. Once you achieve it you do not have to do anything else. Then you become that because only everything works for the Becoming and if there is something that just gives you the whole thing, then why should you do it. All things that have happened to you after you have come to Sahaja Yoga I am going to give you a list of those and what are they are called in Sanskrit language.

Thousands of years people have had to work for it. But you have got it just like that. It is a fact. It is difficult to accept that you have got just like that without doing any hard any big exercises, is not it.

But just wait and see what you have got. Of course some people do not get it because there is a problem.

Some problem is there. But do not bother, it will work out. But those who got it should know that they have got it because of something and that something you have to discover. That is what you have to find out for yourself. There is a reason why you have got it like that. Like mantras also, somebody told Me that there is a Guru who gives mantras according to the age. It is all nonsense. Complete nonsense it is.

You see, even a realised Soul would not give you a mantra, that is why it was regarded as a great thing if somebody could give you a mantra. Now every Dick, Tom and Harry like a donkey brazes in your ears and you think, `I have got.' They are trying to befool you, they do not know they are befouling themselves.

Whatever they have done they will have to pay very heavily.

So mantras are never given just like that you have to know various points of a person, as to, who is your kula-Devatā, the worship of your family, what is your personal worshipping God, what is your horoscope, what are the stars you are catching. At this point giving of the mantras, the time is to be determined, at a particular time of the horoscope what is the time of the horoscope that tallies with the Guru's horoscope.

That is why people used to have one or two people, Even a person like Gñyāneśhwara gave a name to only one person in his life time. Here these Dick, Tom and Harry are giving names just like they are distributing, I do not know what? Nothing is more easily available more than these names of horrible things. If I told these Indians they will know. [Hindi.] You should have some sort of an authority which you can use and every mantra which you say will be awakened. You know that after realisation it is such a wonderful thing to see that even if you are not yet out of your possession still you work it out. Still nothing happens to your Kuṇḍalinī raising system, nothing happens to that, still you can raise the Kuṇḍalinī. Isn't it? Still you can give realisation to people. You may be possessed all this time, fighting with the spirit but here with one hand you are raising Kuṇḍalinī automatically.

There are lots of spirits which are trying to possess you. You are feeling them with one hand that side and with one hand you are raising the Kuṇḍalinī. Nothing would go wrong with the person whose Kuṇḍalinī you are raising. To that purity. Otherwise to give mantra and to take mantra a person has to starve for seven days. Not to see a man's face or a woman's face. All sorts of vidhis *[UNCLEAR]* are there, then only you can get it. There some people tell the disciple to wash their hands 108 times every day. All sorts of these neti kriyas and all that has to be done before a mantra is given. It is a big ritual.

Why? Because you are so vulnerable. It is like a phosphorus. And you cannot put phosphorous into some body's hand. You have to make all arrangements till you can do it safely.

But supposing you become all powerful then what? Everything becomes a child's play. Everything becomes so simple. You are raising the Kuṇḍalinī. You know there are centers. You can raise it through the centers. You know how to awaken them. That is why it is Mahā Yoga.

It had to be this way, sometime, otherwise how are we going to save this world? How this creation is to be justified? We have to find. I mean God has to find some method by which all of you who are seeking Him are to be blessed and that he should be manifested so that His work should be completed.

So this is Mahā Yoga which encompasses all the Yogas. There is no need, now to go to stone ages to come back to human stage. It is something like that. Or else you can say that now if I have to go to India, I need not go like Columbus and end up in America.

Somebody who knows the way has come to you.

Who knows everything. All about it.

Somebody who has done all this who knows all the tricks of trade and also knows you very well, though still I am learning.

About human beings I have still to learn a lot. They can be quite queer. I do not know why they behave like this. Cannot understand, Oh God It is a great revelation sometimes when you see human beings, how they behave. Very interesting. Very interesting creature, I must say, they never behave the same way. You cannot predict. Most unpredictable. Do not know, what they will come out with? Very interesting. After Sahaja Yoga you will also enjoy very much.

[Aside.] This is about so many Yogas I have told you. Now if you have any questions ask Me sensible ones, again I say. Ask Me questions because I have told you in a short way but later I will give you a complete idea.

Now let's see this one. Now this lama business is all wrong; all I must say very frankly. They do some tricks to spoil this instrument. Hypnotize. Do all kinds of things. It has brought about lots of problems.

Now everybody has got it. You have not got it so it is a little problem, does not matter. You have to little bit cooperate with Me and you will get it. You must get it. It is My desire. That is your desire also. We meet on this point.

Kuṇḍalinī is the desire of God. Is not desire for God, is the desire of God itself within you.

So it can be only awakened by that desire. It is the desire of God within you that is being blessed and the desire of God is the Shakti. And the desire of God is that He loves you. His desire is to give you all His powers and all his loving capacity. This is His desire. It is placed within you and is dormant.

So when it rises, His desire is fulfilled. And that is how you get your fulfilment. Unless and until you are God, you cannot command desire of God. But after realisation He gives you, bestows His power that you can manoeuvre His desire. You can raise the Kuṇḍalinī in the people which is the desire of God. And you can make Him desire. [Pause.] That is the greatest one can achieve, isn't it? [MISSING.]

Contents: 1979-11-15 **Arrival, Railway Station, Brighton, UK**

[Few days (1979-11-1x) before arrival on a phone call to Pamela Bromley:] It's Mātājī here. And I want to come down to your meeting.

[Pamela wrote all the posters and Sahaja Yogis were amazed that there was a Cool Breeze coming out of the posters. The wording was “Come and find yourself." They thought the whole town was going to be jammed with people coming.] [Pamela was the only one with a car at that time and she goes to pick Her up at the station. She puts the children in the back and doesn't even have time to empty the ashtray.] Pamela Bromley [perhaps at an earlier time or during this visit]: I am having real problems trying to stop smoking.

Shri Mataji: Never mind, Pamela. Whenever you want a cigarette, just think of Me.

[They get to the station a bit late and there is no sign of Shri Mataji at all. They know Shri Mataji is coming by train and then the train comes in and they see Shri Mataji in the distance, at the far end of the platform, coming, walking and behind Her are Sahaja Yogis.]

Shri Mataji: See how the train waited for us?

Contents: 1979-11-15**, Public Program, The Significance of Brighton, Hove, Brighton, UK**

The name itself is so beautiful, Brighton. It has to brighten the whole country. I have been here twice before also and I always felt that if a chance is given to Me in this place, we can really start Sahaja Yoga in a big

way and can... one day... become a pilgrimage. There are mixed vibrations in Brighton.

You have the sea. Also, the Mother Earth here has special significance, but when something Divine starts emitting itself, the evil comes in a disguise and accumulates in that place and starts fighting... fighting the Divine and that's how, it's a very mixed vibrations, I felt in Brighton. But on the whole it is a very good place, where Sahaja Yoga can prosper.

They must have told you about Sahaja Yoga. `Saha' is `with', `Ja' is `born with you'. This is the Yoga, this is the union... that you are seeking with the Divine... is born with you. It is within you. Everybody has said, “You seek Him within yourself." Even Christ said “You seek Him within yourself” That means you have to seek... it is your freedom... which cannot be challenged. You have to ask for it, for example, if God could, at this stage of human awareness, transform you to higher awareness... without you coming into that play... your freedom coming into that play... he would have done it long time back. But he cannot. You have to choose Divine in your own freedom.

You are seeking, definitely. Perhaps you do not know what you are seeking. But one thing is definite.

You are not satisfied with whatever you are... you think there is something beyond which you have to seek. Maybe some of you know, some of you do not know, what you have to seek. But there is something beyond, no doubt, which has been told to you by all the prophets, by all the scriptures, by all the great incarnations that came on this earth. It has been promised also, that you will be judged one day. The judgement, will be first your

own... of yourself... whether you are seeking the Divine or some sort of a frivolous thing. If you are seeking the Reality and the Truth, then only, you are going to be chosen, then only, you are going to become the citizen of God's Kingdom.

Now, let's see who is this God and what am I talking about. In the beginning... it was just... a Silence... complete Silence. And out of the Silence, when it awakened, the Silence was awakened. That Silence is called as `Parama Brahma', in Sanskrit language. I am sorry, I have to use Sanskrit language, it doesn't mean that it is something Hindu. These ideas you must get rid of. Because in India, people have meditated much more, they didn't have to fight the Nature, like the one we were fighting now coming down to the hall. The atmosphere is so nice and warm, people can live even under a tree. They had lot of time, they didn't have to fight the Nature so much, so they had lot of time to meditate. And in their meditations they have found out certain things, for which they have used Sanskrit language.

So, this Parama Brahma, or you can call it, this Silence, the Absolute Silence, was awakened, got awakened because it, itself got awakened... like we sleep and we get awakened. And then this Silence became what you call Sadāśhiva, when it was awakened. And when this Sadāśhiva started breaking, in the sense that It wanted... It desired... to create. As we say, that the morning sun is breaking through the dawn... in the same way, when His desire started manifesting, His desire became His power and It got separated from Him. Now, whatever I say is just a story for you... you need not believe it, but I will

reach up to a point where you will see something which you can believe into and then gradually, step by step you can believe into this theory. This is just a hypothesis for you.

So, when this desire became a power, his power... It was called as Shakti or MahāShakti or Ādi...

Means Primordial Power. This Primordial Power assumed a personality and entity, it had to, if it had to act. If you have only a desire in your heart, it's no good. We have to transform it into some form, otherwise it will... the desire will rise and it will fall off.

So, this desire got into a form, we can say, or entity, which is called in the Bible, as Holy Ghost and in the Sanskrit language as Ādi Shakti.

This desire, then created out of itself two more powers, one to act and one to improve on its own creation. Like that, three powers started acting and these three powers were created. Now, as we know that people have not talked about Holy Ghost much, in the Bible... nor in many of these scriptures, which have talked about the Father, have been able to talk about the Holy Ghost. Specially, when Christ's Mother Herself was an incarnation of Holy Ghost, he didn't want to endanger Her life. He didn't even say that She was the incarnation of Holy Ghost, because if they had crucified Her, he would have come out in his own destructive powers. But, the drama was to be played and She remained a silent person.

Now, this Holy Ghost is important... for us, because Father is just a witness. He is witnessing the play, the game that Holy Ghost is going to play. He is going to enjoy Her creation. He is the only witness of that game

and She is trying to please Him by creating this, because it was His desire, to create.

So She created. With these three forces we have got, which I call: the first the Desire [Mahākālī]; then the second one was the Action [Mahāsaraswatī]; and the third one is the Sustenance, or you can call it the Evolution [Mahālakṣhmī]. These three powers acted, to create us, human beings. Now we are at a stage where we have reached, where one can talk about these things.

Even at the time of Christ, one could not talk of the Holy Ghost. What could you do with these fishermen? Just tell Me, how could you tell them about these things? That was just a preparatory thing, but you know, what a mess they have done. Quite a mess is there and people can't understand those who call themselves religious, how could they be fanatic? Fanaticism and religion are at dagger's ends. They cannot be one thing. You can see now in Iran, now. You can see anywhere, people, if they are fanatics, how irreligious they are, because religion is love.

God is Love and none of these `religious people' have expressed that love, so far, in a way it should be expressed. Nor have they taken over the work of seeking God. But other things they are doing, like philanthropic work they'll do, collecting funds, or having a jumble sale... or sort of a thing. That's not the job of a person who is seeking God. Under these circumstances, when we are face to face with people who are so-called religious, who have organized religions, or disorganized religions and fake people, we really get absolutely frustrated, we get flabbergasted and we do not know,

what are we to do, because we are born seekers. We are born as seekers. We might have made mistakes, in seeking, but we are definitely seekers. If you were not seekers you would have been happy attending some dinner, or a ball somewhere.

But, no. There is something beyond, something beautiful beyond, which is being promised, which you feel there is, you are aware of it, the existence of that beauty, you are aware of it, but so far you have not reached to the source. And that's why you are seeking.

Now, these three powers are within us, also acting and they have shown here, if you see, [indicating the chart], on the left hand side is this blue line that is going down, is the power of our desiring, by which we desire, by which we express our emotions... and when this desire is no more left in us, in the sense that this power, when it disappears, within us, then we also disappear. And they have not shown the Spirit, but if you see this... *[UNCLEAR]*... line, you can say that that is the Spirit they have tried to show. This Spirit, is the reflection of Father God or the Witness God, who is within us, in our heart, while these three powers, have created like a curtain, between our attention and between Him. Now the attention exists in this green coloured Void.

It is sustained by our liver and that's how these three curtains keep us away from that spirit. We cannot see that spirit, we cannot feel it. We cannot manifest it, but we know there is someone who knows us. In Gītā, it is called as “Kshetragñya" who is the knower of the field.

So, we know there is a knower and the knower knows all about you and is tape recording all that you have been

doing, your seeking, your mistakes, your turbulence, all kinds of things you have gone through, all is recorded in that tape and that tape is placed down below there, in the triangular bone which is called as the Kuṇḍalinī.

This is the residual energy of our desire, means when the whole universe was created, this energy of desire, Ādi Shakti, after creating the whole, She remains the whole, because She is complete. You can say, it's very easy to understand. Supposing there is light here and I put a film here, the whole film is reflected, but the film is intact. In the same way after projecting itself, what ever remains... is the residual energy, is this Kuṇḍalinī, means you are the complete projection of that Kuṇḍalinī, that power, which is desire power, which manifests later on into these two powers: the right side power, the one you see with the yellow colour, it's called the power of action; and the central power, which you have achieved up to a point and the rest is a void: you can see [where] the dotted lines are, is the power which is responsible for your evolution from amoeba to this stage.

We should ask a question, `Why did we become human beings, from amoeba to this stage?' Supposing I have some bolts, nuts, this, that... and I gather them together. Then, anybody would ask `Why are you making this?' So I can tell: `I am making a microphone.' But this microphone also has got a thread, here.

It is to be put to the mains. Unless and until it is put to the mains, this is not going to work out.

And this is what we have got, these three powers and the residual power there, which is the desire power, which is just sitting down there, which is going to desire your

rebirth. It's your own Mother and when She desires it, She comes into action only when She sees somebody who's an authority, who has a power to raise Her, who loves the same way as She loves you, then only She rises. Not by any tricks, by standing on your head, or having an exercise, or beating people or all sorts of things, they have devised now. It is a spontaneous thing, Sahaja. Sa-ha-ja. Spontaneously it rises. I mean, supposing now somebody comes to Me: “Can you guarantee that my Kuṇḍalinī will be awakened? Or not?" I say, “No, Sir. I am sorry. May be, may not be. If you do not argue, too much, then it will." Why? What happens with arguments? I must tell you what happens. I mean... I don t mean you should not argue. You must... argue because, I know you have a problem. You are too identified with arguments, you can't help it. Doesn't matter. But when you argue, you use this power which is on the right hand side. By thinking, what happens is that you create that yellow stuff there and that yellow stuff in common words is Mister E-go.

And when you think, this ego rises like that and goes on pressing the other one, that is the Superego, which comes from your conditionings.

So this Ego, when it sits on this one like that, how are we to raise the Kuṇḍalinī, because what happens is that there is no place, no space, it has to be balanced like that.

The more you argue, the more it goes on like that. By argument, I cannot raise the Kuṇḍalinī. That's why I say, “For the time being let Me see about it. Don't argue just

now." But, then people don't like it, you see, they feel challenged.

So, I say, “Alright go ahead." But what happens when you start arguing, the thoughts go on pressing you and that is why you cannot do it by any argument, by reading a book.

You cannot pay for it. It's absolutely impossible to pay for it. God doesn't have a shop. No, He doesn't know shopping, nor you can organize Him. We cannot organize God. He has to organize us.

So, any sort of an organized thing can not work it out.

It's absolutely like sprouting of a seed. You just put it in the soil, put some water, as I say I put some water of Love, I give you some water of Love, then it sprouts by itself. You have a seed, you have the primule, you have a sprout inside and everything is just ready. It has to happen. By getting angry, it doesn't work out. By anything that you can do, you cannot work out. You have to be effortless. You cannot put in effort for sprouting a seed. You cannot even transform a flower into a fruit. Actually we don't do much. What we do is dead. Whatever is dead we change into another, then we change into another. That's all. We have done nothing living. This is a living process and all living processes are to be achieved through spontaneity.

So, spontaneously it rises. It touches your Sahasrāra and you start getting the Cool Breeze in your hand. Now, apart from the Indian Scriptures, where it is described as Saleelām Saleelām, this Cool Breeze and Cool Breeze comes on you like a wave. Also in the Bible you have read that, it is the Cool Breeze.

So, the whole power is this power of desire, which has manifested into these three powers, this Ādi Shakti, is the Cool Breeze. It's like a Cool Breeze. And it is all-pervading. When this Kuṇḍalinī rises she passes through these centers, of course there's no time for Me to explain all those centers now and touches you. Now these centers are the subtle centers below our plexuses, which we know in our medical science, that these are the plexuses we have got within ourselves. And then you become Self-realised.

I cannot give you a lecture on that, or a brain-washing, you become Collectively Conscious. It's actualisation, that we should seek. It has to happen within you, so that you become that, is not just by branding anybody `you are a Sahaja Yogi', it cannot be. A Sahaja Yogi has to get the real baptism. His fontanelle bone has to become soft and the Kuṇḍalinī has to pierce it, then only he is a Sahaja Yogi.

You cannot have membership, you cannot have anything like that. It is so spontaneous and if it has not happened in you, then you are not a Sahaja Yogi. Till it has happened, you are still seeking. But it just takes a split of a second to happen in people, like children I would say. But it can take quite a lot of time with some people, because we have tried to harm ourselves, destroy ourselves. Actually in this country [UK] I have seen that there are very beautiful people born, very genuine, honest, humble. Great seekers of the past, of ancient times have been blessed to be born in this country and also in America.

But, they became impatient and in their impatience, they have tried to destroy themselves. And that's how if you have destroyed those centers, then there will be a little problem for a short time, we'll work it out. But you have to have it. You are born for this. This is evolution which has to take place. You have to know your Self. That's your right. You must get it.

But the way is not demanding, but asking for it. “Blessed are meek... blessed are those who are meek" has been already said before, that meekness is important, not your arrogance. If you sit on My head and say, “Give us realisation." You see that is not the way. I am not the one who is giving, I should say, but it's you, who are receiving it. Like the river Ganges flows you see, if you throw stones in her, you cannot get water out of her. You have to take a Pitcher, a hollow pitcher and dip it inside and it will fill, by itself.

So it is your own asking which receives... that fulfilment and you have to find out that fulfilment.

Without that you cannot be happy.

Now we have Sahaja Yogis in London of course, we are progressing with the pace of an ant, I should say. The reason is... it is Reality. You see all other organizations spread because, you pay the money and you become the great minister of state there, something like that. And you wear a locket, you become the great disciple of a great fake Guru you see, or something like that. It is very easy to do that way isn't it? But to become a Sahaja Yogi, you have to face yourself, you have to see yourself and then the beauty, when it dawns upon you, you can see

that it is the Truth, that you have to receive and I have to do it.

You should not feel obliged, because that's My Job. I am paid for that, You can say. Giving you realisation is My Own Job. I have to do it. Your job is to take it, because that's what you are here for.

It's no question of any obligation. It's Love, just Love. I have to love you and you have to receive the love from Me. It just flows, it emits, only I am telling you the way how to receive it. But our human love, you see, is so aggressive, that we cannot understand someone who says, “I love you." We'll run away “You love me, then I'd better run away” because love means possession. You see human love is such, love means domination, is aggression. This is just Love, which soothes you, which raises you to a new awareness, by which you can feel on your fingers the complete enlightenment and your hands can tell you what centers are there, what centers are catching, in you and in others.

There are so many blessings of Sahaja Yoga, which I hope to tell you about when we have a seminar perhaps there and all these people can tell you also. But I don't know what are your problems. I would like to talk to you if there are any problem or question, but not too long. Because Sahaja Yogis get quite worried about it. The reason is they all have asked Me questions you know, quite a lot, they feel quite ashamed... to remember that, firstly. Secondly, they feel excited, that why aren't you getting your realisation you see, why are you asking questions, better have it, is in your hands.

So they don't like it.

And thirdly, they find sometimes that you are asking questions of no value, to yourselves, or to anyone.

So, one thing if you remember, there is nothing selling here. You have not paid for it. It's something that's just flowing, you see. Such a thing, no one knows of, you see, in this world. It's just flowing, something beautiful, if you have seen a scene somewhere... beautiful scene, you just watch it. In the same way, if [with] that attitude if you come, just to open your eyes to that, you have to... it's called Unmesh means opening the eyes... just to open your eyes to that beauty, that is your Self. For which you should be ready, to do it and there should be no doubts about it, because it's not worth it... it's not worth it.

But if you have any, I would like to attend to them definitely, no doubt. Moreover, sometimes we get very good questions. I have seen that some people who ask questions, are really very good and also give Me some idea as to what is the problem.

So that will be also very much welcome. But don't sit down with the attitude of doubting Thomas, that's one thing.

So you have to ask Me, if any question is to be asked, please ask Me because Sahaja Yoga is a very big subject and it is rather difficult to explain whole of it.

But this is the one by which you get your physical, mental, emotional and spiritual integration, because all the centers come into play... and [that] brings enlightenment in all these four aspects of your life... into the totality so that you feel your wholesomeness in collective consciousness. Now... is quite a complicated sentence, I have said it in short, but if you have any

problem about it, you can ask Me, without any fear. Because I am a [your] Mother.

May God bless you.

[All the friends of Sahaja Yogis came for the program. Nobody else came from the posters. Not all get Self-realisation.]

Contents: 1979-11-18 **Talk to Sahaja Yogis, How to Go Beyond the Ego and Know Yourself, Dollis Hill Ashram, London, UK**

But Sahaja Yoga is that triggering great happening by which the creation of God is going to get its fulfilment and is going to know its meaning, it is that great! Perhaps we do not realise it, but when we say, “We are Sahaja Yogis” you have to know that, to be a Sahaja Yogi, how much identified you should be with the Truth of Sahaja Yoga and so many misidentifications which are hanging on to you must be got rid of.

People call it a sacrifice. I do not think it is a sacrifice. If you think something is hampering your way you try to take out that hurdle. In the same way, if you stand out from your obstructions, you will be able to understand that these obstructions are standing in your way and they are not your own and that they are stopping your progress.

So you should get this misidentification out of your minds completely and try to be more and more your Self and not a misidentification. This is one the problems, I think, people have here. Whenever I get any complaints or anything, I understand that still the level of understanding about Sahaja Yoga is not up to that point.

It is a tremendous task! And for that, if you are the people who have to come up and if you are the people who have to fight it, you have to understand it in its full extent and also understand where you stand for it: how much you have to do? how much you have to improve yourself? Because you are the people who are going to take the Sahaja Yoga to that position where it has to reach because as far as I am concerned, I have nothing to do anymore. I have done it. Now it is for you to receive, you have to imbibe into it and you have to change the whole thing; that is your job and that is why it is a serious matter.

The second point I always have been saying [is] that, due to ego problem, we are very much disintegrated.

We are so disintegrated that the connection with the Divine is never properly established. As I have said it, that this instrument [microphone] if it is divided into five parts and all the five parts are fighting with each other, you cannot get anything done through this instrument, through it is connected to the mains.

In the same way if you still remain disintegrated you cannot get that connection. For example, people come down here, I have seen, for Sahaja Yoga; now they have other interests and there's other priorities and other things are there which are very important for them. All the time, they are wasting their time for that and then they will say that, “Mother, we are not progressing much in Sahaja Yoga." If you decide, as he [Mr. Venugopalan] has told you that, “We have to do Sahaja Yoga first and the other things are secondary” then only the Sahaja Yoga can be really established into you.

We'll have some Sahaja Yogis of a very high level, I know that and we will have some of very mediocre level, some will be absolutely useless and some would be absolutely thrown away. We'll have all types.

That also I know. Now it is for you to decide: where do you come? How far you are going to? If you are going to waste your time in thinking about other Sahaja Yogis and small, small things and trivial things as he has said it, your disintegration is going to be increased, you are going to [be] separated much more because all this decision is taken through your ego: “I don't like it, I don't do it, I don't see it." If you could somehow or other see your ego working, then you can get rid of it. And that is the thing one has to do; not to fight the ego. I never say, `Fight the ego!' But surrendering is the only way your ego can go.

And that's why the progress in the West, as you have seen it, is much less than it is in India. Now, take his case, I would say, particular case of [Mr.] Venugopalan: he's really remarkable because he is a man who is holding a very big position in India. Here I see, even if a person is a dishwasher [and] he comes to Sahaja Yoga, still his ego is so big [that] even our Prime Minister won't have such a big ego as he has! I mean, the way he will talk that, “I don't like it, I do this, this!" I am Myself amazed the way people [talk]! You see, everybody has become the King of England or what? The way they talk! This is something one should tell people when they come here, that, `Don't waste Mātājī's energies in arguing and this and that,' because everybody thinks no end of themselves here and that is the biggest hurdle that they

have, when they even come first time, you find it so difficult! I have to show all My appreciation of their ego, all the time, just to satisfy them so that they come round. And this is how the progress becomes less.

Now, in his case, [Mr. Venugopalan] he is a person who has been to all kinds of horrible `Gurus' and his wife has been also to all kinds of horrible `Gurus' because of another extreme in India we have, that we must respect all the saints. But these days the saints are fake saints, not only fake saints, but some of them are devils! So they are not going to say, `We are devils.' When they do not say they are devils or whatever it is, they do not come in their proper form, these simple, innocent people, who are seeking God, just go to them, give their heart, do everything and then they find that they are devils. Once they discover they are devils, then they are surprised. Then they come back from there, they go to another Guru, they go to another Guru, but the harm is done. But they get rid of that harm because they recognize that harm has been done and they know, what is the Truth is, what is to expect. I would say it is the blessing of that country that people know what to expect. People would not like to go, those who are really of a very good quality people, will not go to a man who shows some sort of a a sensationalisation or some sort of a chamatkar, is a miracle, they would not go, but they will go to other subtler people, who are very cunning and they put up another kind of a show and just say that, “No, no, this is the way you can achieve the highest” and that's how most of the Sahaja Yogis in India also have been, except for the village people and the district

people, most of the city people have been to some Guru or someone. But despite all that, they have left everything. I have told them, “You have to beat them with shoes." They'll do everything morning till... every day he does his sadhana for one hour though he's a very busy man.

Here [England] even to get up in the morning, people grudge. I mean, what can you do with such slow moving people? You see, it is absolutely very difficult! And this is what I feel that we must understand that we have a very great responsibility, very great responsibility in the West, because this has to happen in London, it has to happen in England to begin with and that's why you bear a very big responsibility. You have to evaluate yourself and you have to evaluate Sahaja Yoga, again and again and again. And know that what makes you slow is your ego, or even superego is there, no doubt, but ego is the main problem. I must tell you [that] ego is the main problem but I dare not say to anyone that, `This is your ego,' because that will just jump on to My head.

But try to see your ego, how it is deviating, because it is your own joy you are seeking, it is your own property you are seeking, it is your own that is hidden from you, for which you have been seeking for ages now; that is what I have to expose for you. What is there to argue with a person, who is trying to give you the highest? It's just a waste of energy. Do not waste your energy onto these things, onto frivolous things, about finding faults.

Now he has been organizing our Delhi Camp, he is the one who has organized our printing of the book and all. I have not known any problems there. You just tell them

that, `This has to happen,' `Alright! I do not know how it works out.' You have stayed in Delhi. You have seen how many people were there. Never a problem! Did you hear anybody complaining? Or anybody quarreling or fighting among themselves? Nothing of the kind! You see, this is not the sign of intelligence either; of all the time trying to find faults with each other or trying to blame yourself. Both things are wrong. Best thing is to grow in wisdom, we must grow in wisdom. We'll, ourselves, see that we are becoming wiser and wiser.

Some of you are really very grown up and some of you still go up and down and some of you're still very low.

So all of us have to get up and all of us have to go together. If somebody has also achieved something it is of no use to Sahaja Yoga, as I have told you, it's a collective thing that is going to work out. All of you have to work it out and it is so sweet that you have real brothers and sisters all over the world today. When you'll go there with the full heart they are going to receive [you] as you have received him with full heart. But we all must come up! Come up to a point, where we can face each other with full love, with openness, without any worry about anything, without any fear of anyone; but just [that] they are your brothers and you are their brothers and that you have to love them.

That's only possible when we'll get out of our fears here. Because there is also another side to it that ego always has a fear; because it aggresses others it is afraid also because it knows others can aggress.

So this is a point we have got to think about. But that never means that in any way despise yourself, never!

You are saints, you must know that. You are realised Souls! How many there are realised Souls in this world? How many there are who can raise the Kuṇḍalinī? How many there are who understand what is vibrations? I'm going to tell you, on Guru Pūjā, what things you have achieved and how many things you have got within you, built-in now, which are working and how your Chakras are awakened through Sahaja Yoga. As he says, “Yes, it has happened." But what are we doing about it? It's is the greatest of the greatest that can happen to anyone; that you know. Also you know this is the greatest happening which was prophesized long time back as the Last Judgement. You know that this is the way you are going to be judged, so we have to work very hard, we have to work. It is effortlessly given to you, alright, but to maintain it, to keep it up to go higher, we have to religiously work it out with a very humble attitude, receiving more and more and more, imbibing it into your being. Let it trickle into your being, completely covering it. Let that joy, that Eternal Bliss come into you. I am so anxious for that. Do not make yourself a small person. Have a bigger vision, have bigger ideas because now you belong to the Bigger Thing, the biggest of all, the Primordial, the Highest, to the Virāt! If you realise your importance then you will work it out.

You see, if you see an Indian Sahaja Yogi, you will be amazed! He sleeps only for two, three hours or four hours, but he will not give up his Sādhana. If he can get his full sleep it's alright. First thing he sees is, `One hour for Sādhana in the morning. I have to get it out somehow.' But sleep? We have been sleeping all our

lives! We have to correct ourselves, we have to rise, we have to go ahead, to achieve your own. That's the main point is! See your own selfishness, I am telling! To know yourself is the greatest selfishness. If you do not know yourself, all the selfishness is useless. As you call a Swārtha, in Sanskrit it is said `Swārtha', Swārtha means `selfishness'. If you break it `Swa' `Artha', if you know the meaning of your `Swa', means your `Self', then it is the greatest selfishness.

So this is what it is and we are very happy that he's here. We'll be going to India also, next year we also are planning to go to India and you are going to meet [them]. Lots of them may come to Delhi and Bombay. They are all waiting for you, they are all planning how to receive you, they are so happy that so many of Sahaja Yogis from London and all over will be coming. And you know how they look after you and how they are happy and how they are joyous.

And certain things definitely have gone wrong with us, we know that. We should understand them because these are the troubles of our over-thinking and over-reading and over-domination but we can get rid of it very easily. It is just to detach yourself and see for yourself addressing yourself, `Now Mr. how are you?' If you say like that, immediately your attention will go, through yourself you will see your outer being. That is very important. The more you see yourself clearly, the better it is. You have to face yourself.

And you do not want to face, you are afraid of facing yourself, because you have been aggressing others and you are afraid to aggress, in a way that is towards

yourself. But there won't be any aggression because that's the perfect state where you see yourself and neither you aggress anyone nor you are aggressed by anyone, you just see yourself clearly. And that is what you have to see.

Gradually you start seeing your Chakras, seeing your problems, your thing and you know that how, gradually, it develops. But everybody wants a quick results. It's alright, if you want quick results, alright, are you like that? If you are like that you will get a quick results; if you are not, then be patient with yourself, not with Me, but with yourself, I am saying, you have to be patient, because there is a problem with you so you have to be patient with yourself and not with anybody else, that's is the main point.

If you are patient with yourself, this is a long promised thing which you are going to get. But you must learn to be patient with yourself and not to be angry with yourself, not to debase yourself or not to aggress yourself on to others. It's a very simple thing, it's the simplest thing to do, but because of our complex life and our complicated thinking we have become quite twined up into things. It can easily be got out of, you can just slip out of it without any difficulty. I know that you can do it so forget about all these things like, `My father, my sister, my brother.' All these problems will be burnt in no time as soon as your life runs straight. Everything will burn away, nothing will be left but your light and others who will come to you for enlightenment.

I know that you are going to have a big day for a Guru Pūjā. Before that I would request you to prepare yourself.

I may do something great but I must have a proper recipient so [for] that you must prepare yourself. Think about it, are you loving others? Are you in love? Are you in love with everyone? Just to think that you love everyone is so great! I mean you ask Me. Everybody says, “Mother, you look so young! How do you look?" It's because I always think of how much I have to love. You see, so much love I have to give to others. Just think how great it is to love others. You know how people treat Me sometimes, doesn't matter, I'll still love. I enjoy playing with it. In the same way you should love and love is the thing that is going to unfold beautifully like a lotus opens out it's petals and the beautiful fragrance starts flowing. In the same way, your heart will open out and the fragrance of love will spread throughout the world, it will ring into people. I know it can happen, the sooner the better and the choice is your own which you have to make a choice.

So I'm very happy because such a beautiful song to hear and just before Christmas which is a very big thing for Me, you know that. And in the same way we are having another Christmas now, Christmas to celebrate a new Christ, born within us. Let us prepare for His coming and how you prepare is not by running away from yourself, not by getting into frivolous things but by working it out, beautifully.

Cleansing, cleansing has to be done if the Self has to be established in the temple of this being.

May God bless you all.

Now first before meditating, in your heart, or, you should see in your heart and there try to put your Guru in the

core of it. After establishing in the heart, you must bow to that with full devotion and dedication.

Now, whatever you do with your mind, after Realisation, is not imagination because now your mind, your imagination, is itself enlightened.

So project yourself in such a way that you humble down at the feet of your Guru and now ask for the necessary temperament needed for meditation, or atmosphere needed for meditation.

Meditation is when you are one with the Divine.

Now if there are thoughts coming in, first you have to say the first mantra, of course and then watch inside. Also you must say mantra of Gaṇeśha, will help some people. And then you should watch inside and see for yourself which is the biggest hurdle.

First the thought. Now, for the thought, you have to say the mantra of Nirvichara, that, “Twameva sākṣhāt Nirvichar sākṣhāt Shri Mataji Nirmalā Devī namo namaḥ." Should say it thrice.

[Sahaja Yogis repeat a slightly different version of the mantra that Mother has suggested, three times.] Now we come to the hurdle of your ego because, you see, the thought has stopped now, no doubt, but there's still a pressure on the head.

So, if it is ego, you have to say, “Twameva sākshāt Mahat'ahaṁkāra...", Mahat means `the great', ahaṁkāra means `the ego', “... Sākshāt Śhrī Mātājī Nirmalā Devī namo namaḥ." Say it thrice.

[Sahaja Yogis again repeat a slightly different version of the mantra that Mother has suggested, three times.]

Now, even now, if you find that ego is still there, then you have to raise your left side to push it back to the right hand side, with your hand; one hand towards the photograph.

Push the left side higher and right side lower so the ego and superego get the balance. Do it seven times. Try to feel it, how you are feeling inside, you see.

Now you raise your Kuṇḍalinī up on the head and tie it up.

Again raise your Kuṇḍalinī up on the head and tie it up.

Again raise your Kuṇḍalinī and tie it up.

Now at the Sahasrāra you should say the mantra of Sahasrāra, thrice.

Sahaja Yogis [thrice]: Śhrī Kalki sākṣhāt, Śhrī Sahasrāra Swāminī, Moksha Pradāyinī Mātājī, Śhrī Nirmalā Devī namo namaḥ three times.

Shri Mataji: Now it's opened out if you see. Now you can open again your Sahasrāra like this.

Just take it down again and see that you are stationed there. Once this has been done then you go into meditation. This is like cleansing, you see, called as nyasa.

Now, if you find any other obstruction, you can also say, like, if you have got, say, Mahākālī's problem, you can say that mantra, clear it and then you sit down for meditation. Any individual thing, you can take it out, like, if you have the ego problem, if you think, then you should start with Mahat'ahaṁkāra.

It is what you have to find out: What is your problem? Where is the Kuṇḍalinī stopping? You can feel it within yourself.

Some of you may not feel. If you do not feel it, feel it on your fingers. If you are not feeling within yourself then feel it on your fingers, you can feel it.

Ah, better.

Reduce your breathing, will be better. Reduce your breathing as if stopping, but no exertion about it.

How is it now? Better? Where is the problem? Hmm?

Sahaja Yogi: Central Heart.

Shri Mataji: Central Heart? Alright, hold your breath. Not with great force, just ordinarily. Alright? sākṣhāt Jagadambā, sākṣhāt Jagadambā, sākṣhāt Jagadambā, sākṣhāt Jagadambā, sākṣhāt Jagadambā, sākṣhāt Jagadambā, sākṣhāt Jagadambā, sākṣhāt Jagadambā, sākṣhāt Jagadambā, sākṣhāt Jagadambā.

Alright? Leave it. Better now? Once again? Alright, hold your breath.

sākṣhāt Jagadambā, sākṣhāt Jagadambā, sākṣhāt Jagadambā, sākṣhāt Jagadambā, sākṣhāt Jagadambā, sākṣhāt Jagadambā. Hā.

Leave it. Better. Keep your eyes open. Again. Hold it.

sākṣhāt Jagadambā, sākṣhāt Jagadambā, sākṣhāt Jagadambā, sākṣhāt Jagadambā, sākṣhāt Jagadambā, sākṣhāt Jagadambā, sākṣhāt Jagadambā, sākṣhāt Jagadambā, sākṣhāt Jagadambā.

Leave it. Better now? Much relief. Alright? I mean, now left side. Put your left hand towards Me, right hand up there. Left hand towards Me, right hand like that...

Hmm. Like this. Douglas [Fry], like this. Better? It's liver. Overthinking gives you liver also. Better.

Better? Much better. It's coming down.

... Hmm. Better now? What is it? Where do you feel? Viśhuddhi? Better now.

***Contents: 1979-11-21*, Public Program, Seeking in The West, Caxton Hall, London, UK**

I'm really thankful to Gavin, the way he has explained to you. His method is very meditative by which he permeates. I think he articulates better for the understanding of the Western mind.

Now, I have been here in this country for so many years and I have been working on Western people and what I find is that there is a great seeking, no doubt. People are not satisfied with their life, with their mundane life. They think it is very routinous, they are bored, they think something has to happen.

Then there are some people who think that if these great books of scriptures have described that there is something Divine, there is something higher and there is something like what we call the All-pervading Power which is ruling this universe and if one has to enter into the Kingdom of God, then there must be some way out and we must find it.

From inside, they don't feel happy about themselves. They're insecure, because they think they haven't got what they have been seeking.

So there are markets open for such things and when the demand comes in there is a supply from everywhere.

Also from our great country that is India, we have supply of people coming down.

Today I was talking to the people who have advertised and this and that and they said that the market people have used all these adjectives, like: “It's a new way” “It's a new style” “It is what you're seeking, is inner experience, enlightenment” this, that, all that. Now one thing one has to say, that they are very clever, that they even say that there “No money is needed, no money will be charged, you will be accepted freely." So why are they doing this? I just can't understand. Why are they playing with the Divine? What makes them do all these things? It's a very dangerous game. If they really believe in the supreme Power of God, then they must know you cannot play with it. It's a very serious matter. Most of them sell it, all right? Most of them sort of have a go towards it.

It happens because of two things. One is complete ignorance, what you call, they are denying about spiritual life. They don't know what is God, what are His powers. They themselves perhaps are just leading, like a blind man, other blind people. They may be not be bad at heart. I don't say they may want to ruin others. But the others could be really negative, horrible people, Satanic and they give you certain concepts through their books, through their advertisement or whatever it is and that you accept and you live by that.

Now, whatever I say, they might say the same. If I say, `This is reality,' they'll say, `This is reality.' But saying is not the point. What should a seeker do? Seekers should ask for the real. Now, how? Say, I will say that, `Now, I'm going to give you a real cake to eat, or a real pudding to

eat.' You must taste and you must see that you feel the taste of it and that it should be a cake and not a plastic stuff.

Now when you start testing these people also, you may get some sort of a scorpion biting in your tongue. Or maybe they might spoil you with it. It is that dangerous. They have done to many people like that. Those who come to Me, most of them were affected by some sort of a horrible person hitting them, because they are seeking.

They will also say the same thing as, “We speak the language of love and of heart." I mean, it is very difficult and complicated in this world, where people are playing games with themselves and with others.

They live with it. We should not play with ourselves. We should not play with the lives of others. It's a very dangerous game, as I have told you. Not only that, but it may reduce your chances of Realisation today. We should find out, is there something happening within us? Are we getting transformed? What actualisation has taken place within us? This should be the criteria. Have you felt anything in us? Actually, I never expected that one day I'll have to speak like other salesmen are there, that “This is genuine"; because so many have cropped up now. But it is impossible to make people understand that “Seek thyself” or Self-realisation, means you should know about yourself and about others. It's to jump into the collective consciousness. It's an actualisation. It is not just talking, talking, talking, or just brainwashing. It's a living force. If it is evolution, the living force has to work it out. It has to come up by itself. You should see it, you should feel it, it should be perceptible. It's not something

in the air. But you have to give a little time to it sometimes, sometimes not.

Such complicated personalities we have developed because of our thinking and overthinking. We want to think about everything; as if we can even think about God. We go round and round ourselves, see, like a little cat getting into the circles of wool around her and then she doesn't know how to get out of it.

So we create our own cocoons in which we suffocate.

So it is necessary to little bit put down your speed and then see for yourself what you should expect.

When you say `Self-realisation', when you say `Self', what is it? Now, when I'm talking to you it is theoretical; you may think so. It's not, in a way, because Sahaja Yogis know it is not, but for normal people who are not yet realised, it's absolutely a theory. All right? You don't accept Me, but you don't deny Me, right? It has to work out. If it does not work out your need, we'll have to tell you that it has not worked out. It has to work out.

Now, aren't you wanting your Self-realisation? Why should you be attached to anything which doesn't give you reality? This, I cannot understand.

Some people, because they have paid the money, they think we should go through the, all the bad experiences. But it is not only an experience which doesn't leave its dent in you; it leaves a very serious dents.

So now we talk about what we are seeking, that is Self and Self-realisation and mechanism about which Gavin has said. Today I will talk about Self, because I have been

talking about the mechanism so far and would be nice to change over the topic a little bit.

Now what is the Self we are talking about? What is Self-realisation? As I said, you can take it as a theory for you. You can accept it as a theory for the time being. But then if it is a hypothesis, it has to be proved. Give yourself a chance. Do not jump into conclusions suddenly. Pay some attention to yourself.

You have been running a rat race. Stop it for a while. This is for you, only for you people. I don't need it; you have to get it. It's a gift. But that should not make your ego just stand up like that. After all, a mother can give you a gift, isn't it? What is there to be so angry about it? Now, the thing that we are talking about is the Self within us, in our heart. He resides within us. We should say `it' resides, it's better, because it does not have any bias, it is detached. It is the reflection of God Almighty which is called as the light, the light that enlightens, that light that flickers within us.

That is the Self. That is the Spirit. That's not spirit the way people understand the spiritualist. This is your own expression of the reflection of God within you. God is reflecting in your heart, of which you are aware, but you cannot see through it. You need to follow My point, this one. There is light. Light enlightens, there is the flame, the light and this light enlightens everything. There are three things. The one that is to be enlightened has to know the One that enlightens it. You've got your life, you are leading a human life, you are a human being. God has made you a human being. Or evolution has made you a human being. If you feel challenged even if I take

the name of God, all right, let us keep it that you are a human being because of evolution, all right.

Now this human being has to know that One, the One who has brought forth this evolution. Do we know how we have become human beings? Do we know why we have become human beings? Is there is any purpose to our life? Or we are just born here to enjoy life and die, or cry and weep and die? There is something to be known, but we have not known it.

So all these three things are in one personality, that is, the Self.

Now, these personalities are expressed within us in three ways. First is our attention. Through our evolution we have developed a personality by which we have an human attention. Attention is spread out like that. But directed attention is called as laksha in Sanskrit language.

So we have two types of attention. One is the attention as it is and once you put your attention to something, that is another attention, we can say, or the directed attention. This attention we have developed through our evolution; is within us, but is not yet, though directed towards Self, has not reached that.

So this Self, this Spirit, this Ātmā has got to enlighten that attention that is ours, because our attention is not enlightened. We have no discrimination. We are so confused. We don't know which to believe, which not to believe. We don't know why... is correct, or... is correct. We are so confused. Our attention is confused. Why? Because we haven't found out the Absolute. Why? Because in the darkness we are seeing our things. If our

attention is enlightened, then we can see everything clearly, but is only possible if you touch that Spirit within you, that light within you.

So you are attention, you are Chit, but unenlightened one.

So human attention has reached a certain stage of development, but is not yet enlightened. I say so; you believe it or not, but it has to be enlightened. I say so and it has to be done, which you also ask for.

So the Spirit can be only known through the enlightened attention which you have and it can be only enlightened by the light. This is the problem. Once you understand that there is a flicker within us which we cannot reach, there is Somebody who knows about us everything, Kshetragna, knows about the field, what we do. But we cannot attain that. Though we are aware of it, His being there, there is some sort of a curtain in between. What is that curtain?, is of ignorance. This ignorance also can go, only if there is light: again the same problem. There is a curtain of ignorance and we cannot see that light which has to enlighten, because the curtains are drawn. We are in complete ignorance.

So the ignorance has to go, by discovering the truth about it.

So we come to the second point, that is the truth. Now, what is the truth, people will ask, what is the truth? Without the light, how can we explain? Supposing you find a rope lying on the road or somewhere and you're frightened. How are you to be convinced that it is not a snake but it's just a rope lying, unless and until you put some light on that and show for definite that this is just a

rope and a myth? So your attention has to be enlightened, first thing and to get rid of your ignorance you have to find out the truth. And then you know that the Self, the Spirit emits joy, joy which is beyond the duality of sorrow and happiness. You have to go beyond that, beyond the duality, to be that. That's your destination.

So how to reach to that, is the problem. There is a way inside us, already created within us. The One who has created you, the One who has made you a human being, is going to arrange for you the same thing within you. Every seed has got a primule, a germinating power within it and it grows spontaneously by itself and it can create a tree. Then, is it not possible that God Himself has to worry about His own creation, which has flowered into human beings, that He should Himself do something about it? It's absolutely rational.

How much truth have you found out so far? Whatever is subjective in you, is the truth. The rest is only your endeavour, on your effort. Say, for example, if you know this is hot or cold, of course that is truth, that is subjective. If you can feel the numbness, yes, that is subjective. If you feel pins and needles, that is subjective. All the rest of it, whatever you do, is your effort, is to read something or to write something, or to inform something. God knows how much part of it is the truth and how much is not.

So the idea of truth itself is so confused, because the means of knowing the truth is so limited within our... You have to become with your Self as absolutely identified, then you can see through it what is the truth and what is

not the truth. But so far, as a human being, what have we discovered so far? That there is a moon hanging in the air or in the atmosphere and that you go and find the same sort of thing that is here. That's not the truth, by any chance.

Who has made the moon and the earth? Who has made even us, this brain, which takes you to the moon? No questions have been answered by science so far. If you ask one simple question, why there is gravity in the Mother Earth? Why? One question, why? You ask the scientists, they cannot answer. It's just whatever is there. You see this hall is made, all right. Then you have seen this is how it is made.

Yes, it is before you. You see it. What is so special? What is to discover in it? How it is supported, why it is supported. But still why? Why is so much weight there supports so much of weight? Why? So, no questions can be answered.

Why are we human beings? Because the truth that we have found out is through our rationality, which is a limited thing, which can only tell you whatever is in the matter around us, or whatever you see in the human psyche that's happening, which you can see clearly. But why it happens, nobody can say.

So with that, we should not develop an inferiority complex. No, that is the amount of achievement you have got now. You have to go further with it, that's all. Not to feel inferior or in any way confused about it, or in any way guilty about anything, but just to be in the center to see that we have reached a certain point and we have to go further, finished. This is what you are

seeking today: your wholesomeness. You are seeking in that, because you are just moving alone and you are not related to the moon. You do not know how you are related to England. You do not know how you are related to your own wife, or your children, everything. That evolution, the last bit of it where the instrument is completely created and that evolution where you have to jump into that higher evolution, into that personality which can perceive, which can perceive, I said. Again I'm talking about actualisation, which can perceive, can feel as a subjective experience, not as an objective experience, like for a poet, I would say, stand here and give you a big romantic scene out of this snow. And you may get into that imagination and enjoy it, but again you come down straight on the grass, on the ground. I am saying “the subjective experience” means that is to be built in your awareness. It's not just to be believed into or imagined into, but it has to be built in you, like a flower becoming a fruit. It is no imagination.

So then only you can get enlightened. Your attention will be enlightened. When the attention is enlightened within you, naturally you start seeing things from the real angle. The thing that looked like a snake to you becomes a rope. A person who looked like a bad person, starts looking something different, because you couldn't see the person. The whole entire personality changes gradually, but this movement can be very slow in some people, absolute snail's pace and in some people it is very fast. It trips very fast, depending on what sort of loads you have on your head, on your attention. If your attention is too involved and too much into... and too

much into all kinds of absurd things, you see, then it takes time.

But if you're like a child, it works very fast and the impact is very great. Then also not to feel bad about it, that if you do not get it very fast, it's all right. I have patience and you should have patience with yourself.

So this is the spiritual contract we have to have within ourselves, is that, that you have to have your experience because it is promised to you. You have to get it and that you have to love yourself as I love you. Full faith and patience we have to see.

So these are the three things which come into place suddenly by a certain movement. And what is the movement that we have? We had gas lights before in this country and one flicker would be burning and when the flow of the gas would start, it would enlighten that light and the whole place would be filled with light. The flicker is burning in our heart and that flicker is there. While something has to happen, that force has to come from somewhere and that force is kept within you. It's really in the purest form, absolutely preserved in the backbone. In so many people you can see the rising of it and it passes through the center, the central line.

Now there are three lines, as you see. The one left side is the one which is the existence, which gives you the joy. The second one in this side is the line which creates your attention and the central one is the one that gives you the awareness or the truth, as far as you know it. We are aware of many things. For example, we are aware of the filthy odor; an animal is not. Human beings are aware of

many things, but we are not aware of sin. We talk of righteousness.

We are not aware of a person, whether he is righteous or not. We are not bothered about ourselves, or whether we are righteous or not. We are very worried about our own cleanliness outside. We must have a wash, must always wash, put some good fragrance; you see, others should not feel our dirt and filth. We are not aware of the filth that we have within and others have that filth within them. We carry on; oh, we compromise: we can live with anyone we want to, we cannot feel it.

So “something new" means, what should happen? Should we start dancing, all of us? Or should we start singing or jumping, or standing on our heads? Or saying that we are very bad and something is wrong? There is this program coming tomorrow; they paid three hundred pounds for that nonsense. This all we can do. It's not difficult to stand on your head.

Some people were trying some tricks to fly and they were trying the tricks in a way that you do it in a circus, to jump on a horse, you see. You practice it and then you can jump quite high to get on to a horse.

So they were practicing, you see, that. You pay for it also, thinking they're going to fly in the air like that, you see.

All this foolishness and stupidity, we can all do it. It is in our effort. We are quite capable of being very stupid. Animals cannot be. This is other awareness we have got. If we want to be, we can be really stupid. Now, we see that stupidity around. We know that people are stupid, we have been stupid, playing stupidly. It's very interesting sometimes the way people are stupid, you

know, quite flabbergasted at such things. We are ourselves. This is also human achievement, that we can be stupid if we want to.

The other achievement human beings have very nicely achieved and have maintained, is that they can disintegrate themselves. They had a gentleman coming to Me. He said that, “Mother, now I have no feelings." I was shocked. I said, “You have no feelings?" “No, no feelings for my children, no feeling for my wife, no feeling for anybody. If somebody dies, I don't mind." I was quite surprised at him. I said, “How could you achieve that? What are you doing?" He said, “Nothing. I am running for three miles these days and jogging." I said, “With that did you develop this thing?" He answered: “Yes and what a nice state!" Instead of getting joy, you develop a dry, cruel personality. A tiger would be cruel, as much as he has to be. Means he has to kill people and eat, that's all. But human beings can be cruel to any extent. I mean, you wouldn't find anybody like Ayatollah in any animal state, you see, somebody behaving like this. We have all kinds of things we have made by our disintegration. That's how we become spies and all sorts of things we do. We have wars, because we start justifying everything by our rationality.

So this is the achievement we have got so far and here we are, seeking God. Now, God is integrating.

He integrates, while we are busy playing games. His game is very different. He will integrate you in such a way that you cannot disintegrate any more. He'll give you that joy, that you will not go any more to these useless pleasures of life which are for a very short time

and then you give up. He does that. He works it out that way. That's what we have to receive. If you try to do that, then He will know that you are doing it. After Realisation you start feeling it on your fingers, that you are doing wrong. Say, we can feel everybody's Chakras on our fingers, once you are enlightened. The centers by which you can guide others, by which you can guide yourself, by which you can understand yourself and others, is only possible if you are enlightened, if the light has come in your attention.

Now I feel this, I know it is cold. I feel that, I know it is hot. But if you feel somebody who is, suddenly you feel, you see, you are feeling hot here on this finger. Every person who is a realised Soul will feel this finger hot. Everyone will feel from that person. Now, what does that mean? If you feel this finger hot, what does that mean? That means the other person has a problem with his father, or he himself as a father; the fatherhood is challenged in him, just imagine. We have our father within us and the father that we are going to be, within us and you can feel it. No medicine, no human awareness can detect it.

None of your instruments can detect it. Like, this is the problem with this man, is that he is unkind to his father, or he is unkind as a father. You go to the psychologists, they'll ask you ten questions and end you up in the lunatic asylum. They will follow later! This is a little child, say, who is a realised Soul, can immediately say the same thing: `This is the finger that's catching.' And also you are to be told what is the decoding, what does this mean, what does this mean, what does this mean. You

need somebody to tell you and I'm here at your service. Not only that, but you have to also know how to correct. I've said it a hundred times and again I'm going to say the same thing, that cancer can only be cured through Sahaja Yoga and a Sahaja Yogi cannot get cancer. It's a fact, but it's not easy to convince people.

Yesterday I was watching the film made by Mr. Wallace who was a very great scientist of this. What he said, that in this country it is so difficult to establish yourself, because if you try to say anything that you have got, people will immediately try to find out what you haven't got and they will deny you and they are experts in it. I said, “I had it!" But it is for you to get something. This is one thing, if you realise: `We have to get something,' then you wouldn't be that critical, you wouldn't be that frantic. You will settle down a little bit: `Let's see what I can get out of it.' You have to achieve something.

This is what is Sahaja Yoga. Sahaja, `Saha' means `with' and `Ja' means `born'. It's born with you, spontaneously in your evolutionary process. You are here now at this point. As it is shown here, there are these seven Chakras within you and there's a Kuṇḍalinī there, for which you can get a chart from these people and you can understand, as Gavin has said, that: “Four, five years I've been realised and knowledge is so great." It's very true.

And every day I'm learning Myself from human beings what sort of things they are have gone into, see: many things I have never known, that people could be that stupid or could be that cruel, or could be that funny. It is very, very surprising how people play games, how they play that cunning. I'm really flabbergasted sometimes,

how they have lost their innocence and how do they believe that others have no brains? Give it up. It has no meaning. That's not you are here for; no, no! It's not meant for you. It's meant for some jugglers, or we can call them some horrible devils, not for you. You are seekers, you are saints. Evaluate yourself. If you are real saints, then you should not go in for anything that is not real: discard it.

About the mechanism, about the Kuṇḍalinī also, many people have written such a lot without knowing anything about it. Look at their audacity! I cannot imagine, how can you write about something which you do not know a word? Getting a shock somewhere, you start writing about electricity, its creation and everything; how can you do it? This is another achievement of human beings. They can write falsehood, they can tell lies, they can write lies, they can write books after books with lies. They can give you all that is non-knowledge, absurd, false, just because they think they must be significant somewhere. Or they can do anything. They can put their nose in such a way that it looks like eyes. Or something like that they are up to, something absurd.

Absurdity is a quality of human beings. Human beings cannot be absurd, but they are! Now, the animals are surprised at the absurdity of human beings. They just get confused: `Why is he behaving like this?' You might see your dog or cat sometimes puzzled at you: `Why is he so like this? What's the matter? Is he all right?' It has been happening to so many people around, you must have seen and you must be wondering, `What is it?' The thing is, they are not yet complete.

So all these things are only possible when you have the light. For example, when you are walking in the dark, a cat will see you because cat can walk straight on. A dog can walk straight on. There are some birds who can even hear the rumbling of the stones when the earthquake has to come. But only the human beings do not know anything about the future or the past and also does not know anything about the present. He is groping and his groping looks stupid and looks funny. But once the light comes in, then he walks straight. But his straight walking also is not going to help you, unless and until you walk straight and you get it.

So all the concepts we have about things may be stupid concepts. I have seen people, when they come to My program and if they ask too many questions I know that they will be the first to leave, just to disturb the meeting and to delay, just to show off, be significant. Mostly, ninety-nine point nine percent ask questions and they are the first to leave. After asking the question, they are the first to leave; is a very common experience that we have had before.

So Sahaja Yoga is a way of nature, is the way of God. He has given you the right to be that. It is your right that you get it. That you establish yourself is your own doing, where you put in your effort to establish yourself. But to get the light is all right, then you establish it yourself; look after it, grow in it, mature it, enjoy it. Then only, you enjoy. Unless and until you are grown, you cannot enjoy.

So you have to grow into it, then you will enjoy and that is the Kingdom of God which is being promised to you, in which you feel collectively conscious. This is what it is

and that is the Last Judgment, which has been told. How are they going to judge you? Are they going to weigh you on the scales like the beauty contest? Think about it: how are they going to judge you? [MISSING.]... *[UNCLEAR]* the judgement is here and also there is a way of cleansing yourself, going ahead.

And takes time. It's not [MISSING] be cleansed through this Kuṇḍalinī. She works it. She goes round.

She cleanses you completely. She cleanses all your problems, gradually and then you start settling down.

That is how you are judged. She judges you. She tells, `Here is the problem. That is the problem.' You judge yourself. You see for yourself: `This is the problem. That is the problem'; you correct yourself.

Once you have corrected yourself, then you accept that correction. You are told how you correct. It's very simple methods are there, because the radiation of Divine starts flowing through you. As Christ had said, “Something passed through My body." But you have your own gods, you have your own goddesses, you have everything of your own: it's just mythical. Face it yourself. You need not believe into anything, but you need not disbelieve also. Just like as you go into a college, you have to study, not believing into anything or non-believing, but you have to see for yourself. You have to experiment yourself. In the same way, it is very individualistic in a way, but works out in a very collective method.

Now this time is over, I think. I've spoken today a different language, of the Self, of the Spirit. We have to think about the Spirit. The rest is all useless. We have to get to it, not by reading about it, not by talking about it,

but by taking our attention to it. And you do not take it. Actually, it is the Kuṇḍalinī which is going to take. But let it work out; Kuṇḍalinī has to work out. It's very simple: like one candle which is enlightened can enlighten another candle, in the same way it works out. But if the candle is a little upset, then the same candle which is enlightened can also put it right. It is that simple. Not to allow your egos to be challenged in any way. It's a very simple method. Just think how you have become human being, in a very simple way. You never even felt. But first time, you are going to do your evolution, that you are changed, transformed, because it will happen in this lifetime.

I hope it will work out for those who are new and those who have been coming. They'll go deeper into it, to understand that it's only the light of the Self which one has to achieve and then you become that.

You dissolve into that. That's the beauty everybody has to achieve.

May God bless you all.

Now those who have come for the first time, I would request them to sit mostly on the first or the second row and the Sahaja Yogis can sit later on, because, you see, I can put more attention to them.

Oh, nice to bring the baby over. It's very sweet of you.

Please come forward, please.

These days I find many children who are born in England are born realised. They're just born realised.

You cannot make out between a realised person and non-realised person, but a realised person can make it out.

So many children we have seen are born realised and they have a special value. They have a special value: very special vibrations. You can make it out who are the born realised and they recognize Me, too.

So nice you brought them along and you must also know that if you have realised children as your children, you, too, have a very special value. If you do not come up to that, that's wrong. They have chosen you because they think there's something about you. Otherwise, why should they choose you? Self-realised people choose their parents with great care and it would be really failing them if you do not come up to that.

So, let us have the Realisation. Just put your hands like this: very simple way, is like that. If you could take out your shoes, would be better. Put both the feet on the Mother Earth, just like this.

Now, what do we do, is nothing but from your hands. As you know there are centers here, as I have told you. These centers receive the message in a subjective way. It passes through your Viśhuddhi Chakra there, because it goes here on to this center and informs here. From there it goes up and informs the lowest Chakra there, which is below the Kuṇḍalinī. This is the center of innocence, the first Chakra, is the most important and that informs the Kuṇḍalinī that: `All right, the message has come.' Then this Kuṇḍalinī starts rising through these different centers. These centers are landmarks of our mental, physical, emotional being and also spiritual being. And when they pass through that and the Kuṇḍalinī when it passes through that, it starts enlightening those centers and showing what is the problem. If it cannot move, it

makes an indication on the fingers of the realised Soul. Then they can correct it there. Then it goes up. Then they correct it, because it flows from their hands, this, from their fingers, this power. They correct it and then by correction they allow the Kuṇḍalinī to rise and pierce this bone here, which is known as Fontanelle bone. When it pierces this bone, then you become that subtle form, you become that subtle being which is collectively conscious. You become, again and again I say, you become. But first thing what happens is that your attention is enlightened, that is, you start feeling the cool in the hand. Or we can say that the subjective truth is dawned upon you, that you start feeling Cool Breeze in your hand.

Now, it's written in the Sanskrit language also and also otherwise in the Bible, anywhere you read, that “Salilām, Salilām." It's the Cool Breeze. The Mother flows like the Cool Breeze. The Primordial Mother, the Ādi Shakti, or the Holy Ghost, has the Cool Breeze.

So it starts coming like Cool Breeze within us. That's the light of the Spirit. That's the Power of the Mother. That starts flowing and you start feeling it gradually happening to you. It goes inside and you see that, once it starts coming into you, that you turn to some other person, to find that you are giving Cool Breeze.

It would be nice if I see some people who give Me Cool Breeze, but so far it has not happened. That's the only problem, but if they could give Me, I'll be very happy. It's always you get it from Me.

So doesn't matter, because My style is just to give and give and give. I cannot take.

So far, I've not been able to take. I wish one of you could do that; I'll be very happy.

This is the peace. This is the bliss and by which your fingers get enlightened, your attention gets enlightened, you start feeling others, you start understanding yourself, where are you caught up. If you put yourself into a cocoon like this and you see watching: `Where am I caught up?', you can see. Sitting down here, you can think about anybody, your mother, father, anybody; you will know which center you are catching and all these centers denote something within you. But if you want Me to teach you everything in one day, it's not possible. You have to give some time to yourself, that's all. I think that's the only thing needed, is that you have to give some time to yourself and you have to value yourself. You have to do it seriously and take it upon yourself, so that your physical being, your mental being, emotional being is all completely cleansed and you enjoy your spiritual being.

So let's have it now. Let's see. Just put your hands like this, like that and you have to close your eyes.

Some people cannot close their eyes because they get flickering. If that is the condition, then open your eyes. This is not hypnosis, not any brainwashing, nothing of the kind. If it does not happen, it does not happen. But we have people here who can work it out. I can work it out also.

All right, let's have it now. Ah, I hope you don't ask Me questions, because it's unnecessarily a waste.

Some people have something in their head, but just forget it. You get yourSelf-realised and then we'll see about it.

But it's not only today. You have to come again. Come again and establish it within yourself and all the knowledge I will tell you, everything. No secrets will be kept and you will become master of this.

Good.

***Contents: 1979-11-26*, Public Program, How to Get to the Spirit that Lies Within, Caxton Hall, London, UK**

... and how it resides within us and how we are lost in the curtains of Māyā.

Today I'm going to tell you how we get to that Spirit.

There are two types of methods people employ in finding out that Spirit. One is called as Anupāya and another one is called as Śhāktopāya *(described by Patanjali).* `Anu' means a molecule. When we are lost in the Māyā, as I had told you last time, actually the Spirit is eternal, It is all-powerful. It never loses Its power whether we are old, young, whatever condition we may be, the Spirit has Its own power, all the time. But, the reflection of the Spirit in us, the light of the Spirit in us, depends on the quality of our reflector, how we are. And because of the quality being so poor sometimes, darkness is created within us and in that darkness, we do not know sometimes, even to that extent, that there is something beyond.

So the first style of seeking is Anupāya as you call it, which is depending on separating molecules after molecules. Because under these circumstances, when

you are surrounded by darkness, you see Spirit just as a molecule or you can say a spark or a flicker.

Sometimes you just get a flicker of it.

As you know the thoughts arise within us and fade away. We see the thoughts rising and fading away.

And there are many thoughts all around us. Our attention is on those thoughts, moving all the time. It is very hard to find that space in between two thoughts, that's why what we see is just a flicker, you can call it, or a little atom of that Spirit, sometimes sparkling. And then the search starts among human beings.

From that darkness, from Tamo Guṇa they start searching and the kriya [action] starts within us.

So we can see in the left hand side as you see the Iḍā Nāḍī, by which we live in Tamo Guṇa, in desiring for it and then we move to the right hand side, on the Piñgalā Nāḍī, in which we act. In that action we try to find the Spirit. Of course, first we think it is in getting material advancement that you will find that Spirit, that flicker and so we go in for material advancement.

Now, material advancement is very different from the spiritual advancement. Or we can say the material happening, what we see, like a plane landing or a plane taking off or a collision of two trains or any such happenings are outside and spiritual happening is within.

Our attention is always attracted towards outside happenings and it is an impossibility to take this attention inside. That is why something has to happen within us to attract that attention inside. We cannot force our attention inside, so people try, normally, the Anupāya

is that what you call Ashtanga Yoga and other Yogas, by which they try separating themselves from myth, from darkness; for which you need very astute, honest, sincere people, very young celibate, innocent people, those who have to live in the forest with their Gurus.

So they keep out their attention, which is called as Nirodha [restraint]. They stop their attention spreading itself. They concentrate their attention with the help of a realised Soul.

If you come to India you'll meet some real sages like that who live on top of hills and mountains, who are not easily available to people. They do not sell their religion or they do not sell their Realisation to people. Hidden away from the madding crowd, they exist there. One of them has told someone, some Sahaja Yogis that he has practiced Anupāya for twenty-one thousand years from when he was just a frog! It's fantastic that he carried on for twenty-one thousand years, every year, life, he was born and still he cannot raise the Kun.

d.alinī of others very easily! Still he does not have the power to raise the Kuṇḍalinī the way you Sahaja Yogis can raise! It's most surprising! He has given Realisation to only one person, only one. In twenty five years he worked on him; the same way, Anupāya. These are the people who are detached, veetragas. Not that you have to run way from anywhere, but living in the society only you can achieve it through our Sahaja Yoga or Mahā Yoga. This is shaktopai. But these people still are afraid to come in the cities because they could not make people understand. They do not trust human beings and they want to keep away from them. They are not married.

They lead a celibate life. They live up to two hundred years sometimes, sometimes a thousand years also. But it is a very individualistic movement, works on one or two people. Births after births they cleansed themselves. This is Anupāya.

So the search for the Divine or for the Spirit has been on for ages now, it's not a new thing that we are doing here. And you also have been seeking that Divine in your previous lives and many lives before.

But you must know that for seeking you have to go inside. It's not outside. And how do you go inside? Is the problem.

Some people say that if you go on suggesting, `I'm going inside,' you go inside. It's all imagination, because when the attention is out, the knower and the knowledge, both are different. Like if I see this thing now, for example, if I am not a realised Soul, I'll see this one and I will just think, `How much they must have paid for it? What is it made of? From where did they get it?' All sorts of these superficial things as you can call it. At the most somebody might say, `It's very aesthetically placed and it has very great balance,' and all that. At the most! But it is all outside, because the knower who knows about it is outside the knowledge.

So there's a tremendous difference between the happening outside and happening inside. When you see a train colliding you will say, `Oh, look at this! What is this they have done? This driver is wrong!' and that, `These people have suffered so much,' and all sorts of things. You'll start collecting money. Whatever we do normally, you see. But the knowledge about it is outside

the knower that is your Self. But when the spiritual happening takes place the knowledge and the knower become one.

For example now this machine that is here, to a normal person as I told you will be, `It is so much, it costs so much,' or whatever it is, you see. But to a realised Soul it would be, `Is it vibrating? Is it emitting vibrations? What sort of vibrations is it emitting? It is good or bad?' Because then you start understanding it according to spiritual value and not according to material value. I hope you understand this point.

Spiritual value is an absolute value. And what is the measure of that is the spiritual joy. The vibrations give you spiritual joy, the good vibrations, I mean. What are good vibrations? Are nothing but the coefficience of this whole thing is emitting through it, the All-pervading Power, which is giving you joy. It is an absolute value. You take ten children who are realised Souls: you tie their eyes and ask them to put their hands towards one person. All of them will show you the same finger, which is burning; whichever is the Chakra they are catching. There will be no confusion, no second opinion about it, no quarreling, because that's what it is, because the knower and the knowledge is the same.

That is why when our attention is outside and we are seeking something or knowing something, then we start seeing it according to our thinking and who does the thinking is mister ego or maybe superego.

We are not there to think about it, so anything you give them, say for example you marry two persons in modern times.

So they'll sit down and work it out. How can you work out a marriage with your brains? It's a question of your heart. Just enjoy it. You give them food, they'll sit down and work it out, start analyzing it. They cannot synthesize it. The food will get cold, it will lose all its taste and the whole thing will be wasted. They make the same thing out of their lives. For nothing at all they create problems by thinking. Analysis starts outside, synthesis starts inside.

Now this Nirodha is the withdrawing of your attention inside as I told you is only possible through a happening within. Now how do you get the happening within yourself? For example, I am talking to you, you are paying attention to Me: supposing something falls down, immediately your attention goes to that happening.

So there has to be some happening within. Now, what is that happening, is Kuṇḍalinī Yoga and this Kuṇḍalinī Yoga is the shaktopai, is the, is known as Shaktipath, is the giving of the Shakti. Very few are entitled with this, I mean today these are all selling `Shaktis' there. There have their ashramas and this that, they are talking of Shakti, when that people start dancing, jumping, screaming like possessed people. That is not Shakti at all.

Only a person of a very high quality can raise the Kuṇḍalinī because he is to be authorized by God.

It's a very rare thing to give Realisation to people. Only such people who have been authorized by God can just move the Kuṇḍalinī straight forward.

So the Anupāya is a very slow action, is for few individuals who get out of this Māyā, this illusion and tell people that, “This is all illusion, is a mirage, you are

running after a mirage. Don't run after this mirage." But still, people can't believe them. They crucify them, they poison them, they beat them, they do all kinds of things to them. I mean, they did not do any harm to anyone whatsoever that they should be treated so badly by human beings.

So, it is to be understood that your attention has to be sucked in. The Nirodha has to work out. Not by denying things, “Don't look at the women." “Don't look at the gold." “Don't look at things, your attention will be spoiled." Not by those methods. Or by taking you to the jungles, leading you a celibate life, making a very holy atmosphere around and just forcing you that you do not see that [which] is evil.

But when you see it again you go back to the same! There's no immunity developed.

So the attention when it's sucked in by Kuṇḍalinī rising, the first thing you notice is that there is dilatation of the pupil. Now, dilatation of the pupil will cause a kind of a blindness, normally. There was a lady doctor who had come for her Realisation to Me once and I tried to raise her Kuṇḍalinī, it wouldn't go beyond Āgñyā. While she was driving suddenly she felt that her eyes were dilating and she couldn't see, so she took her car on one side and she said, “For about a minute I just could not see anything, I was quite worried. I felt my dilatation of the pupil is taking place and I was worried about it that how I've become blind." And then again she got back but when she went back, she was seeing much better and there was a sparkle in her eyes, eyes were sparkling. She telephoned to Me, she said, “Does it happen?" I said,

“Yes." To attract your attention from outside inward, Kuṇḍalinī does that to you, that She dilates your pupil. Now the doctors may come on My head and say that it is a parasympathetic or a sympathetic action. They do not know, they have not yet decided. It's the action of Kuṇḍalinī.

They don't know about Kuṇḍalinī. Even if you show them pulsating they will not believe it. They don't want to believe it. They want to remain outside, in ignorance. All of them are like that.

Now, everybody is saying that now outside battles are over, we have to have battle inside, we have to fight ourselves. Anywhere you go they will say that, “We must find our wholesomeness." Oh, big lectures you know! Conferences after conferences people are talking so big! Talk, talk, talk, talk, talk, talk, talk.

But when it comes to reality that you can have it, it's a very slow movement, still better than Anupāya.

By Anupāya who are living in the city they will not reach anywhere. They cannot. If you try to do all those things, if you do not have a realised Soul as your Guru and also the atmosphere, either you'll get into ego or into superego. You'll have a problem there. Either onto to the left or onto the right. Supposing you tell them, “Now, don't drink, don't smoke!" Immediately you'll get conditioned and Mr. Freud will stand up and say, “See, you are conditioned, you should have all the freedom. All right.

So go ahead! Do whatever you please!" So your Mr. Ego will become like a big balloon on your head, you see, if

you do whatever you please. And then you will have a big forehead coming out eating everyone out like that.

[Laughing.] And I've given a nice picture of Mr. Ego, how it tries to handle everyone and how we are raising against everyone. This Mr. Ego gives us the feeling that we are something and it is that is the one, which keeps us in bondage of ignorance.

And it's like, I sometimes feel like of the fist of a boxer, you know, anybody tries to go near it, it gives you a bang back! Anybody tries to say anything about it, it will come out with a big bang on your head.

So if you do not pay attention to your ego and say, `No, no, no, no I must not eat this, I must not do this, I must not do that' finished! You go out on the left hand side and then you get the conditioning and then you may fall into the traps of Mister Rajneesh or someone like that who is conditioning you. And you cannot get out of it. You try your level best, you cannot get out of it, because they entrap you with their hypnosis, you go into your superego, you are hypnotized, you are possessed and whatever you may try all such people are very difficult for Sahaja Yoga. They think I don't know what they are doing, but it is not My knowing, it is your knowing is the point. The loser is within you and the winner is also within you.

It is you [who] have to gain, not Me. Sahaja Yoga is not for Me at all. I don't have to do it. It is for you to do it to gain that knowledge which is your Self. Only thing I can do is the `Shakti path' but actually I don't do it either, I can tell you. I don't do anything. I'm just sitting quiet. It

just emits, what can I do? That's My nature, it just flows. It works out that way.

But we want, because of our ego, we want all challenges. Supposing I tell you tomorrow that, `You can only get it by jumping hundred times,' you will immediately start doing that. If I tell you, say, on another sort of a efficiency trick, that, `Supposing you do it hundred jumps in five minutes, you will get it faster,' you will do that. Or else I give you another kind of a `pralobhan' as they call it, temptation. Like you put five rupees today then I say, “No, no, you better put ten rupees” and you put that. It's like a running a horse, you know. Please, see how superficially we look at this. In this superficiality we are going to get lost completely. If you are really seeking then you find it and be there and get it, this is your own! We talk big; I find very, I mean I meet the people who are the cream of every nation, I should say cream.

And they are creaming each other, that's all. [Laughter and laughs.] Nothing more than that. They do not want to go deeper into it and talking about, “Oh, we understand, there has to be a Messiah, there has to be, something must happen to us; we should all become wholesome." Now they are finding fanaticism is troubling them so they are saying, “Now, these fanatics are there." And we are all fanatics when we are outside. I mean, if you ask Me, they look like mad people to Me. Such extremists, all [their] attention outside.

And an arrangement has been made within you, as I told you, of Kuṇḍalinī being placed at the triangular bone there. It's so beautifully it is constructed, just see the beauty of the Kuṇḍalinī. Even in seeking we have gone all

out to torture our Kuṇḍalinī. We are not honest to ourselves and to our Mother, the Kuṇḍalinī, the One who is sitting there for us to give us our realisation, our rebirth. She is there, you can see for yourself with your naked eye. For example, some... one of the Sahaja Yogis who is a doctor went and talked to the doctors. I said, “Now, what are they doing?" They said, they said, “Yes, we know, we got the Cool Breeze in the hand, all right." “Then?" “And yes we see, we know there is something pulsating in the triangular bone." “Then? Does not intrigue you?" “But still, how can there be Self-realisation?" I mean, it is beyond any one to drink water for others and digest it and enjoy it. You can take somebody to the water, make them drink, push them down into it, but if they just refuse, then what can you do about it? And then they will come out of it and have a big conference. Big conference having, a big, big conferences, halls they'll fill it. And what are they discussing? How to know that you are a part of the one living organism! Again you take out some books, read here, have a big discussion, have a big party out of that and finished. This `Sunday School' seeking, is not going to help us.

First thing we have to be genuine about it that we want to seek it. As you know in Sahaja Yoga, those who have advanced, those who have really worked genuinely, without paying attention outside, have been able to know the Divine, to enjoy It and to give It to others. But anywhere in life you see, without genuineness, what are you going to achieve? It's like some mad man who's a Liaison Officer, you see.

Imagine what a job and a half! He's a Liaison Officer, so he is running with the flowers for one person, another for another person, he doesn't know who is coming. He may give flowers to somebody else, all sorts of madness. In the same way, we are like Liaison Officers, without any feeling within our heart. But with this happening you start feeling the other within you; you start feeling, it's an actualisation as I told you last time. And when that actualisation takes place only thing you have to do, is to allow it to grow, because it has happened spontaneously without your effort being put into it and it is going to work out spontaneously. Only don't stop its progress by your own ego and your own style of looking at things. You cannot make a career out of it or a business. It is to be enjoyed! Now I am surprised how human beings are not selling their children. I mean they are selling everything.

They are selling their hair, nose, eyes, everything that is possible under the sun, blood. But the source of all the joy that is within you is in the heart, is pulsating. That is called as the `Prāṇa Shakti' is the pulsating power of the Spirit within you, which is just to be enlightened.

So the whole attention gets enlightened.

And the difference between an ordinary awareness, where the knower and the knowledge are two different things and where an enlightened awareness, where both become one, it is tremendous! But nobody wants to practice it and see for yourself how dynamic it is! This is what the whole world is seeking today. This is what we are talking about and that is how the supply department from India for all the kinds of thugs are coming here.

So it's a big circus going on everywhere! Do you want to also running in the same circus? I mean, it is not to please Me, sir, but is to please your Self because it is only the spiritual value of everything whatsoever is going to give you joy, nothing else.

Let the awakening take place. Give some time to it. You have problems, the Kuṇḍalinī rises, alright. It touches the Sahasrāra, that's also correct. But many people they say, “Mother, when it has touched, why should it fall?" Now, it's not My fault. Mine does not fall. It falls because of your faults, whatever you have done to yourself. The Kuṇḍalinī has to supply, she has to look after you. You have been so cruel to yourself or to others, whatever you have done. You have done all wrong things so far, so Kuṇḍalinī falls.

Let Her look after all these things. She knows you have a problem. But if you are not genuine, She knows also that you are not genuine. She'll just disappear into your... as they call it the Mūlādhāra there in the triangular bone and will never rise. She'll be very badly frozen. When you start thinking about the Kuṇḍalinī, you just close Her completely there and She just goes down, she sees `This man doesn't know anything.' He'll have to take another ten births perhaps to get his Kuṇḍalinī again back in place. But with some people you know, it comes up and stays there. You must respect it. You must value it. If you value that, you have valued yourself and nobody else. By crucifying Christ, you cannot reduce His value by any chance. You have crucified yourself by that, when you crucified you.

So the good time is coming, Christmas ahead. Let Christ be born within us on our Āgñyā here in the crossing point. Let us remember all these great incarnations and prophets who came on this earth, who lived like us, like ordinary human beings, in the most ordinary way. They led a very ordinary simple life.

Some of them married also, had children. Why? They could have lived on the hails and mountains very easily avoiding all the nonsense. No, they did come to give you a milestone in your achievement of your evolution and this is what is the evolution, the Mahā Yoga where you become one with the Spirit. All the rest is useless, of no value. Spirit is your Self, is you.

You are identified with your ego, so you want to always satisfy your ego, “I like it." “I like it” means Mr. Ego likes it, really, most of the time. And the Self doesn't say, “I like it." It feels it. It feels within Itself. It's absolute. This is the `shaktopai', which many people are practicing. I haven't come across even one genuine person who does this, so far. I mean we had: Nanaka was there, Kabīra was there, we had in India, great people. And they have talked about these fake people. Even in the Anupāya, also Kuṇḍalinī has to rise in any case! It has happened in the case of Buddha and Mahāvīra. But I told you that they were the children of Rāma and thousands of years later, they got their realisation and they are like incarnations only, you can say, but they are different styles.

We have no time to waste now. This is the Last Judgment where we have to give up all our nonsensical ideas. You see, it's difficult to talk to people who have made

business out of God, or some sort of a political issue out of a God. But sensible people should know that they have to know themselves first of all, they have to become themselves. And then they will know that they are really a part and parcel of the whole, of the Virāt, the Akbar.

You cannot know religion from outside like these people are saying, “Allah ho Akbar, Allah ho Akbar" and killing. Or sitting in the Church and, “Let's us sing hymn number such and such." Or in our temples selling all kinds of, what you call them, I don't know, drugs. That's why this contrast one doesn't understand how religious people could be like that. And then you get some nice people, `gentlemen', you know, `very good people.' Useless! “Oh, they are very good” alright, what will they do? They'll make some bridges or may have some tunnels or may do some creative work of writing some novels or something.

But still the knower and the knowledge is separated in them. They are useless to themselves, I am saying, not to others.

And the confusion has to go by achieving your Absolute. But all the time our attention is outside criticising others or finding faults with others or some sort of a trivial thing. All this sounds so trivial in this world, the way we are wasting our energy. Here is the store within us of our own earnings, of our own Puṇyas [good deeds] by which you have to get that is promised to you and to enjoy that and here is the key for you! Keep your minds open and take in. Have it. It's a gift as you yourself know that you have got so many gifts from God. How is it you have become a human being? What have you done to become

a human being? This is a gift of God, this beautiful human body, mind, everything you have got it. And now that gift itself is going to transform you into the greatest of greatest gift, is to know your Father.

The One who has created you is anxious to bestow all His powers to you, like a father wants to bestow all his property.

So take it with both the hands and have it and enjoy it.

Before realisation, I do not tell you that you give up drinking, smoking or any kind of Nirodha. No, I cannot ask you to do that. But after realisation, jolly will you give it. You just do it because you now taste the ambrose, the Amṛuta. Then you don't want to have anything else. But till you have tested it, give some time, have some patience.

You need not be very well educated for this. You need not have a very good practice of say, standing on your heads! You need not be going to churches or anything. If you are a normal human being, it is going to work out. But mostly, when we do all these things, we are abnormal. Even in saying that we are seeking God, we are doing lots of abnormal things. We have to be absolutely normal. It is like this room being dark, you are sitting down here. Now sit down, it's going to work out. But we start jumping here and there, we get hurt. It's like going in a boat: just keep quiet, just be in the centre, with the centre of gravity of the boat. Just be there! That is Dharma. In your sustenance, stay there. I mean to remain good, you don't have to do anything. I mean to become bad, you have to do something, isn't it? All these things will come to you automatically when there is light.

Just be quiet. All of you are going to get it. That is being ordained, that's being arranged, organized very well within you beautifully. As in a seed everything is arranged, to create a tree, it's arranged within you. But you have to be together, work it out, understand each other and this group grows in that understanding, in collectivity and creates a nucleus for others to follow it.

So, there should be no problem for you to understand that it is a special grace. Because you are special, maybe I am also special and special people needed somebody special, so I had to come down here! Let's have it in a mutual admiration way, it will be a good idea. There is no need to feel obliged because I have to do it. I feel loaded with it and I feel lighter when you get it. Like a mother, I tell you, sometimes I have to be stern. I know the job of a mother. You need not be afraid of Me at all. I know everything about you, somehow.

Like we had one Douglas [Fry] with us and I suddenly asked him, “What about your birthday?" He was taken aback, he didn't know, *[UNCLEAR* it's stigia], how I know... knew that his birthday was there. And he really had a rebirth from the life he had. And when I said, he said, “How do You know, Mother?" I said, “I know what about your birthday." And I went to his house, saw him.

So overjoyed to see him settle down. It is amazing how your seed grows and how fragrant you become.

May God bless you all.

If you have any questions, please ask Me. We have little time.

There are eighty-four tapes already with these people and, if you want to have tapes for yourself, you can give them the tapes and they can tape for you or perhaps...

Those who do not feel vibration should not get upset. There's something wrong somewhere. I may not tell you on your face, as I don't want to hurt you in any way. But doesn't matter, I am going to work it out, you see, doctor doesn't come and tell you that, `You have got all these diseases and you may die next moment.' If doctor can do that, I am after all your Mother, so I am not going to tell you.

You yourself will know, later on, what was wrong with you. Because by knowing that, you are not going to help yourself. On the contrary, you are going to feel dejected.

Now please put your hands just like this, just like this. And both the feet on the ground, straight. On the ground.

I think perhaps next Monday is the last meeting, is it? Two more? You are going to have Me till the end, is it? [Laughs.] Alright.

So I was thinking of next Monday I'll be telling about elements and all those things how we are made. That would be better.

Now close your eyes please.

If you watch your thoughts, you'll find there are no thoughts. Keep your eyes shut. Just see there are no thoughts in your mind.

Now, in your finger tips you'll feel a Cool Breeze coming in. That means the Realisation has taken place because the Cool Breeze is the sign of the Holy Ghost, in Sanskrit

it is `salilam salilam' described that the Spirit emits or radiates, you can say, Itself as Cool Breeze.

The light of the Spirit is the Cool Breeze. Power of God. It's a breeze like thing which starts floating or going inside your... If any one of you are feeling sleepy, keep your eyes open please. Be alert.

You have to be alert because this is the happening for which you have been desiring. See for yourself.

The more desirous you are the better it is.

Are you getting Cool Breeze in the hand? Good. Close your eyes and enjoy yourself.

All those who are getting Cool Breeze, please raise your hands, all of you. All those who are getting Cool Breeze in the hand, please raise your hands. All those who are feeling Cool Breeze in the hand, please raise your hands.

Now those who have come today and not yet realised and are not getting Cool Breeze, please raise your hands. Can you come forward? Keep your eyes shut, please. [Hindi.] That lady? You're getting the Cool Breeze in the hands? Are you feeling any Cool Breeze? Lady: Not so much *[UNCLEAR]*.

Shri Mataji: Not so much so, so you started thinking about it, that's all.

Alright.

So for that you ask for forgiveness, that, `I should not think about it' and it will start flowing.

Alright? By thinking you did not get it.

So, it's alright now. Good! See how clever it is! Sardarji ko dekhiye inka garbar hāl ha [Look at Sardarji, his condition is not all right].

Still wearing that? What is that? Now see him what's the matter. On the heart he is catching. Now, better now? It plays tricks.

John, see here, this side. Don't watch others at this time. You watch yourself, alright? Very important.

You catch people. Just don't watch. Watch yourself. This is the time to watch yourself, alright? David, come forward here. John, you also come here, I would like to see you. John, you come here.

David, you come here. Lindsey, you also come here. That's it. You sit down there, yes? Lindsey just come here I would like to see you also. Just there. Just somewhere here. Just sit there.

Is that Allen? How are you? Better now? Better? Can you come forward? You also. Just let Me see. I wanted to see your vibrations also. Yes, please. Come forward. Can you take two chairs? You must see your vibrations. We must get ourselves corrected. There may be some sort of a thing because the vibrations if they are not sucking in alright, then there is some problem. Let's get it alright. What is there to feel bad about anything whatsoever. Well, Allen, just come here, if possible. All right. You can take a chair here next to John. Allen, please open your eyes, please.

Keep...

Contents: 1979-11-00 **Heathrow Airport, London, UK and Phone Conversation**

Later [Before departure, security guards ill-treats Shri Mataji. Except one, no Sahaja Yogi jumped to defend Shri Mataji. Later on, Bala Kanayson who was given a later

flight time by Shri Mataji and thus reached the airport after the flight departed, receives a message to call Shri Mataji.] Shri Mataji [on the phone]: Bala, the guard actually hit Me on My back. He hit Me so hard that it caused a problem with the spinal fluid. [Shri Mataji was unhappy with Sahaja Yogis' reaction.]

Contents: 1979-12-02 **Guru Pūjā, The Declaration, Dollis Hill Ashram, London, UK**

A month back, I told Rustom, that you must have, a Pūjā arranged, this Sunday. It's a full moon day and he asked Me what should you call is it a Guru Pūjā, or is it a Pūjā for Mahālakṣhmī, or Gaṇeśha's Pūjā.

So I told him call it a Guru Pūjā. And he asked Me later on, much later, when I was going to India, that why not also have the Christmas Pūjā over here? Today is a very, important day. Because, long time back, when Christ was just a child, He read from the Scriptures and declared to the multitudes, that He was the Advent, the incarnation, who is the Savior. They believed that a Savior is going to come. Today, long time back, on a Sunday, He said, He declared that He was the Savior. That's why today is the Advent Sunday. He had to live for a very very short time.

So at a very young age He had to declare that He was the Advent. Now it is remarkable to see, that before this, no incarnation said publicly, that, they were incarnations. Rāma of course, had forgotten that He was an incarnation. In a way, He made Himself to forget, played His māyā upon Himself to become a complete human being, Maryādā Purushottama and Śhrī Kṛiṣhṇa also only told, one person Arjuna, just before he was to start the

war. Abraham never said that He was the incarnation, though He was the incarnation of Primordial Master. Dattātreya Himself never said that He was the incarnation of the Primordial Master. With all these three forces, acting through innocence, came on this earth to guide, Moses never said that... though they knew He was great, He had overpowered Nature, but He never said that He was the incarnation.

At the time of Christ, one felt it was necessary to say otherwise people won't understand. If at that time they had recognized Christ, there would have been no problem. But still, human beings had to evolve, further.

Somebody had to cross the Āgñyā Chakra in the Virāta, to go through that door. That's why Christ came on this Earth. It is most surprising, that in this tree of Life, when the roots give out the shoot and the shoot gives out the branches and the branches give out the leaves and the flowers also blossom out of the same tree, those who know the roots do not want to know the shoot, those who know the shoot do not want to recognize the flowers. This is typical human nature.

I never said about Myself. Because, it was felt, that human beings have now achieved another dimension of ego. Even worse, than at the time of Christ. May you blame anything, you can call it Industrial Revolution because you were away from nature, or whatever you may call it. But human beings had lost all contact, with reality. They were identified with artificiality and to accept such a great reality is going to be impossible for them, that's why I never said a word about Myself, till of course some of the saints, told about Me, some of the

possessed people also told about Me; and also people started wondering, that how the most difficult thing of Kuṇḍalinī awakening takes place, with that speed in the presence of `Mātājī'.

There was a temple in India and nobody knew about it, but they found that the ships which went near a particular spot, were drawn towards the shore. And it was difficult to ply them back and they had to put double force to take out of that attraction and they did not know that, there was some thing that was acting. They thought there was something wrong, with the depth of the sea... But, invariably it happened to many ships. Then they wanted to find out, after all what is happening to those ships. Why all the ships suddenly start getting attracted towards the shore.

So they tried to find out and when they went into the jungles they found a big temple and on top of the temple was kept a huge mass of magnet.

So through, rational understanding, people reach the point, that Mātājī has to be something exceptional, because, nowhere in the scriptures written down anywhere, that such an incarnation came on this Earth, whose mere glance, even thought, can raise the Kuṇḍalinī. Many saints, who are away from the madding crowd, sitting in the jungles, on the Himālayas, all know about it. Because their awareness is at a point, where they understand. They understand much more than you do, because you are still children, newly born. They are grown up.

But today is the day, I declare that I am the One who has to save the humanity. I declare I am the One who is Ādi

Shakti, who is the Mother of all the Mothers, who is the Primordial Mother, the Shakti, the Desire of God, who has incarnated on this Earth to give its meaning to itself, to this creation, to human beings and I'm sure through My love and patience and My powers, I am going to achieve it.

I was the One who was born again and again, but now in My complete form and complete powers, I have come on this Earth, not only for salvation of human beings, not only for their emancipation, but for granting them, the Kingdom of Heaven, the Joy, the Bliss, that your Father wants to bestow upon you.

These words are to be kept within the bounds of Sahaja Yogis only, for the time being.

And today is the day of Guru Pūjā, not My Pūjā, but your Pūjā as Gurus. I anoint all of you as Gurus and today I will tell you what I have bestowed upon you and what great powers you already have within you.

Among you, there are people who are still not... been able to recognize. My announcement will work it out within them, the recognition. Without recognition you cannot see the play, without play, you cannot have confidence within yourself, without confidence you cannot become Guru, without becoming Guru you cannot help others and without helping others you are not going to be in any way happy.

So, to break the chain, is very easy, but to build the chain one after another is what you have to do. This is what you were all wanting to be.

So, be confident and be joyous and be happy that all My powers will protect you, My Love, will nourish you and My nature will fill you with peace and joy.

May God bless you! Now I would like to give the books first of all. And then I'll... about what you have got already within you. All weeping and crying should be over now. You have to wipe out the tears of others. Get out of your small shells and little problems, here and there.

First book, Cooley, can you give Me. *[UNCLEAR]*. Where is the pen?

Sahaja Yogi:... want a pen Mother?

Shri Mataji: I would like to write in Devalipi, because it's a mantra, isn't it? It has to be written in Devalipi your names, would be better than in English, though utilitywise English would be better, but from, from Sahaj Yoga point of view, I think, if I write in Devalipi it would be better and you will know it is your name.

So the first book. Advent!, by which we declare, the advent of your Mother, your own, very own Mother. Today, I would like to give to Gregoire, who has really worked very hard to write this book, and, I have tortured his life... and also Gavin, Jane, who have helped him such a lot and Maureen who has helped him to type and read My funny handwriting which had mutilated all previous writings of Gregoire [Shri Mataji chuckles]. We have had a very nice time together and now the book is ready. We should also be very thankful to Indian Sahaj Yogis, for giving all their assistance, to Gregoire, for the publication of this book. They have given the money and all the assistance. There are so many people who are to be thanked, but actually this is your own book. And the most

important person whom you should thank is Cooley, or, Tony as you call him, because, he has taken the photograph, which turned out to be the best among all. He's not a photographer, by chance he had taken a photograph, it's such a Sahaja photograph.

And everybody said that this photograph should be... there. And everybody, not feeling jealous of anyone, have very sensibly behaved that the book should come out; and the involvement that everyone had; and they all helped...

Even the coming of book was so Sahaja, that, first it would not come. It has come at a time when we needed it the most: it should not have come earlier, because we wanted advent date for this book.

And, the coming of it was that, the ship people told Me that the books have arrived... and you have to collect the books and we have to take all... customs clearance and all that. But then they told Me that surprisingly, the customs people did not ask anything; they did not even open the boxes; they didn't want to know anything what was inside. They were all quite surprised. Normally, even if you say books they open it and see for themselves whether there are books or not, maybe something else coming in. And there was a niece of mine, who was there, who telephoned to us, that also spontaneously and I told her such books are lying with such people and just they arrived, it was that simple. And they t...

Should I write it here, or here Gregoire? Here would...

This is the cover, I would like, just show them, to give to Gregoire, just show round, with the peacocks. Peacock is the... is the Vāhana of Saraswatī.

Actually it is kept the other way round, you see? Sahaja Yogi [softly]: I think...

Shri Mataji: Beg pardon, what is it?

Sahaja Yogi: *[UNCLEAR* Chris] was trying to explain what Śhrī Kārttikeya was like.

Another Sahaja Yogi: He was just like Gregoire. [Laughter.]

Shri Mataji: Actually books are always done this way, you know? You can do it on the ground would be better. This way and then is covered like that, you see? It's always books are done.

Sahaja Yogi: Mother this way?

Shri Mataji: It's on this way it comes up. See? So, they are kept. Hm, I think then they go round.

Ya and, this is brought in... that side... this way and the pin must be put here or some sort of a thing.

Actually they have a ribbon with it, attached, when they tie it up the book like that. This is called as grantha, you see, the one which is tied, grantha.

All these books must be kept, tied in a proper cloth, in this way. And before opening the book you must wash your hands, properly. It should not be kept in every place you feel like: must be kept in proper places. And the due protocol of the book must be kept. It is very important.

Which are the names? Which are the people? Rustom: Gavin, your copy.

Shri Mataji: What is it?

Sahaja Yogi: We had to copy the *[UNCLEAR]*.

Shri Mataji: Alright.

So to Jane, to... second to Rustom...

Rustom [interrupting]:... Walter.

Shri Mataji: Ah? [Pause.] This is the Guru Pūjā, I'm doing. [Pause.] Jane? There you go. Now I'm doing your one.

I'll use it.

All of you must have your individual copies. That is very important. And as everybody has different vibrations, it must be treated with the same understanding that, you all should have your individual thing with you.

[Shri Mataji writes the names of all the Yogis in Devnāgarī in their copies of the books.] Let Me just finish the work, alright? So now... Tony? What should I write? Tony or Cooley? Tony: Tony.

Shri Mataji: What's your real name? Tony: Antonakis.

Shri Mataji: Anthony. Anthony. Anth...? Tony: Antonakis.

Shri Mataji: Anta...

Tony: An-to-na-kis.

Shri Mataji: Antonacis. Nakir, `r' is there? Nakir? Tony: Ess. Nakis.

Shri Mataji: N-a-k-i-s. Antonakis.

Sahaja Yogini: that means live *[UNCLEAR* land upon].

Shri Mataji: Yes I knew you had another... An... to... nā... kis, nakis.

Tony: Anto...

Shri Mataji: Antonakis.

Tony: Yes Mam.

Rustom: N, a, i...

Shri Mataji: N, a, i, Naikis.

Tony: No. An-to-na-kis.

Maria: N, a, k, i, s.

Shri Mataji: Oh. Antonakis.

Sahaja Yogi: Antonakis.

Sahaja Yogi: So at last we got the truth here. [Laughter.]

Shri Mataji: Keece or Kiss.

Tony: Kis.

Shri Mataji:... tokis. [Long pause.] Now, you must know the meanings of this: “To My beloved son Antonakis With love My blessings Ma Nirmalā" Now, who else? Tell Me the names now.

Sahaja Yogi: Barbara.

Shri Mataji: and Mark. [Long pause.] May God bless you. Now. Maria. That's your real name, Maria? Full name? Maria: And the only one.

Shri Mataji: Only Maria. [Pause.] Go sit down. May God bless you.

Sahaja Yogi: David Szpiro.

Shri Mataji: David Szpiro. [Pause.] [Hindi asking about the surname being `Spiral'.] Rustom: Spi-ro.

Shri Mataji [while writing]: Spi-ro. Szpiro. [Pause.] May God bless you.

Rustom: Malcolm Mother. Malcolm.

Shri Mataji: Malcolm. Ma-la-kom.

Rustom: Mal-kom.

Shri Mataji: MalkOm [Pause.] Rustom: Patricia.

Shri Mataji: May God bless you. Patreeshia, Patricia.

Rustom: Patricia.

Shri Mataji: Patrisia.

Rustom: Patricia.

Shri Mataji: Ta? Rustom: Ta.

Shri Mataji: Patrisia, Patrisia.

Sahaja Yogini [softly]: C I a.

Shri Mataji: But it is Tra [rolled `r'] or Tra [soft “r"].

Rustom: It's Tra.

Shri Mataji: Tee, are, but you see in Hindi we have two.

Rustom: Tra.

Shri Mataji: Pat-ri, Pat-risia, is correct? Patrici... Patricia, Patricia. [Long pause.] May God bless you.

Rustom: Hester.

Shri Mataji: Hm? Hester. It is... Ha-sta? Rustom: Hester.

Sahaja Yogi: Hesta.

Shri Mataji: Hestā.

Sahaja Yogi: Hesta. With an `a' no `r'.

Shri Mataji: Hesta.

Sahaja Yogi: H, E S, T A.

Shri Mataji: Tee. Ha?

Sahaja Yogi: A.

Shri Mataji: `T'. Hesta.

Sahaja Yogi: Hesta.

Rustom: Short `a'.

Shri Mataji: Hesta. [Pause.] Hesta, May God bless you. May God bless you. Now.

Sahaja Yogi: Harry.

Shri Mataji: Hm?

Sahaja Yogi: Harry.

Rustom: Hare, is your name, ha?

Shri Mataji: Hari.

Rustom: Hare.

Sahaja Yogi: Hari? Hari: Hari Jairam.

Shri Mataji: Hari Jairam. [Long pause.] May God bless you.

Rustom: You, Peter.

Shri Mataji: P, E, T, E, R. [Hindi regarding pronunciation of Peter's name.] [Pause.] May God bless you.

Rustom: Felicity.

Shri Mataji: Felicity.

Rustom: Usko apta hai Ma.

Shri Mataji: May God bless you.

Rustom: Philip... Philip.

Philip: Spelt with one ell.

Shri Mataji: You have...? Philip: Spelt with one ell.

Shri Mataji: What's he say? Rustom: [Hindi about the spelling].

Shri Mataji: Philip.

Rustom: Philip.

Philip: P, h, i, l, i, p.

Shri Mataji: Philip. [Pause]. You can put some Music.

Rustom: Oh. Malcolm? Music.

Shri Mataji: May God bless you. Hm? Rustom: Allan.

Shri Mataji: Allan.

[Sahaja Yogis recite mantras]: Mahāsaraswatī, Mahākālī, Trigunātmika, Ādi Kuṇḍalinī sākṣhāt, Śhrī Ādi Shakti sākṣhāt, Śhrī Bhagavatī sākṣhāt, Shri Mataji Śhrī Nirmalā Devī namo namaḥ.

Rustom: Om Twam sākṣhāt Śhrī Gaṇeśhāya namaḥ

... Keshavāya...

... Mādhavāya...

... Govindāya...
... Vaishnave...
... Madhuswadhanāya...
... Trivikramāya...
... Wavanāya...
... Shrīdharāya...
... Rishikeshāya...
... Padmanabhāya...
... Damodharāya...
... Sankarshanāya...
... Vasudevāya...
... Pradyomnāya...
... Anirudhāya...
... Purushottamāya...
... Adokshajāya...
... Narasimhāya...
... Achyutāya...
... Janardanāya...
... Upendrāya...
... Haraye...
... Kṛiṣhṇāya...
... Virātāya...

sākṣhāt, Śhrī Ādi Shakti sākṣhāt, Śhrī Bhagavatī sākṣhāt, Shri Mataji Śhrī Nirmalā Devī namo namaḥ I'll say the names of all the deities of the Kuṇḍalinī.

Shri Mataji: Now you pay attention to those deities within your Kuṇḍalinī. You can sit down. And just pay attention:

you know where are the... which are the deities on what Chakras are.

Rustom: Om Twam sākṣhāt Śhrī Gaṇeśhāya namaḥ... Nirmalgaurī Kuṇḍalinī Mātāya...

... Saraswatībrahmadevāya...

... Hazratali Fātima Mātāya...

... Ādi Gurudattatreyāya...

... Abraham...

... Moses...

... Zaratustrāya...

... Mohammed Sahibāya...

... Confuciusāya...

... Laotzeāya...

... Sāi Nāthāya...

... Rāja Janakāya...

... Guru Nanakāya...

...

Socrates...

... Avidut Adhirathāya...

... Lakṣhmī Nārāyaṇa...

... GṛuhalakṣhmīShaktimātāya...

... Durgā-jagadamba-mātāya...

... Shiva-parvatimātāya...

... Karuna rasa sagarāya...

... Daya sagarāya...

... Kshama shrayini...

... Ātman param'ātman...

... Kshetragñya...

... Sītā-Rāma Maryādā Purushottamāya...
... Viṣhṇugranthi vibhedini Shakti mātāya...
... Rādhā Kṛiṣhṇa pūrnAvatārāya...
... Yeshodā Rukminī vithalāya...
... Viṣhṇumāyā...
... Lalitā Chakra Swāminī Shakti...
... Śhrī Chakra Swāminī Shakti...
... Virātāya Virāt-āñganāya...
... Haṁsa Chakra Swaffminī Shakti...
... Praṇavāya...
... Omkārāya...
... Kārttikeyāya...
... Mahāgaṇeśhāya...
... Mahāvīrāya...
... Gautambuddhāya...
... Swaprakashāya mary and jesus...
... Mahākālī Shakti bhairavāya...
... Mahāshankarāya...
... Mahāsaraswatī Shakti hanumantāya...
... Mahābrahmadevāya...
... Mahālakṣhmī Shakti mahavishnuve...
... Ekādaśhāya Shakti rudrāya...
... Rudra granthi vibhedini Shakti Mātāya...
... Sahasrāra Swāminī Moksha [Pra]dāyinī Nishkalaṅkāya Mahāmāyā Mātājī Śhrī Nirmalā Devī...
... Ardabindu Shakti Mātāya...
... Bindu Shakti Mātāya...
... Valaya Shakti Mātāya...

... Sadāśhiva Ādi Shakti Mātāya...

... Param-brahman...

sākṣhāt, Śhrī Ādi Shakti sākṣhāt, Śhrī Bhagavatī sākṣhāt, Shri Mataji Śhrī Nirmalā Devī namo namaḥ

Shri Mataji: You did not say Viṣhṇu mantra.

Rustom: I said *[UNCLEAR]*.

Shri Mataji: You said Mahāviṣhṇu... it's alright. When you say Viṣhṇu Shesha also you can say where the Nābhī is then say Viṣhṇu Lakṣhmī and Sūrya Chandra. See they are also Chakras, Sūrya Chandra.

So the Iḍā Piñgalā Nāḍī Shakti you can also say, so that *[UNCLEAR]*... it now... *[UNCLEAR]*.

Rustom: Om Twam sākṣhāt Śhrī Lakṣhmī Nārāyaṇa Sheshāya namaḥ... Sūrya Chakra Swāminī Shakti...

... Chandra Chakra Swāminī Shakti...

Shri Mataji: See? How it's... *[UNCLEAR]*. You see? You can say Chandra Maṇḍal Madhyastha.

Sūrya Maṇḍal Madyastha. Means this superego and supraego.

Rustom: In the... they say Bhanu Maṇḍala Madhyastha.

Shri Mataji: Hm. Bhanu Maṇḍal...

Rustom: OK. Om Twameva sākṣhāt Śhrī Chandra Maṇḍala Madhyasthāya namaḥ Om Twam sākṣhāt Śhrī bhanu Maṇḍala Madyasthāya namaḥ.

Shri Mataji: [Hindi about Iḍā and Piñgalā] Iḍā and Piñgalā bolo.

Rustom: Om Twameva sākṣhāt Śhrī Iḍā Nāḍī Swāminī Shakti namaḥ Om Twam sākṣhāt Śhrī Piñgalā Nāḍī Swāminī Shakti namaḥ.

Shri Mataji: Suṣhumnā Nāḍī.

Rustom: Om Twam sākṣhāt Śhrī Suṣhumnā Nāḍī Swāminī Shakti namaḥ.

Shri Mataji: That's better. *[UNCLEAR]*. Much better now? Rustom: There's also Sarva Iḍā Granthi Vibhedini Shakti.

Shri Mataji: Oh. Iḍā Granthi Vibhedini is good.

Rustom: Om Twameva sākṣhāt Śhrī Sarva Iḍā Granthi Vibhedini Shakti Mātāya namaḥ.

Shri Mataji: Hm.

Rustom: Om Twam sākṣhāt Śhrī Sarva Piñgalā NĀdi Granthi Vibhedini Shakti namaḥ.

Shri Mataji: Hm.

Rustom: Om Twam sākṣhāt Śhrī Sarva Sahasrāra Granthi Vibhedini Shakti namaḥ

Shri Mataji: Suṣhumnā Nāḍī.

Rustom: Om Twameva sākṣhāt Śhrī Sarva Suṣhumnā Granthi Vibhedini Shakti namaḥ. Om Śhrī Mahāganapataye namaḥ, Śhrī Saraswatī Mātāya...

Shri Mataji:... Now before doing any Pūjā, one has to do Gaṇapati Pūjā, because that is the first thing is holiness... is innocence.

So we have to, first of all, establish our holiness within ourselves, before we do any worship... or the innocence within us. You have to worship our innocence within us.

So all the cunningness, should be left... outside.

Rustom: Om Śhrī Mahāgaṇapataye namaḥ Śhrī Saraswatī Mātāya namaḥ Śhrī Gurubhyo namaḥ Vedpurushāya namaḥ AishtaDevatāya namaḥ KulaDevatā bhyo namaḥ [Someone coughs]... eksthānaDevatā bhyo namaḥ Shachipuram dharabhyam namaḥ Kalka parashurame

Bhyo namaḥ Matru pritru byam namaḥ Adityadi nava graha devta bhyo namaḥ Sarve bhyo deve bhyo namaḥ Sarve bhyo brahmane bhyo namaḥ Etat karan pradam Devatā bhyo namaḥ Avi ghanam astu...

Shri Mataji: You're not registering. Can you make it loud speaker?... the loudspeaker. You see because you can't make... *[UNCLEAR]*. You see? Rustom: [Hindi.] I'll put it in here. It's ok I'll put it in my lap.

Śhrī Ma Bhagavato, Mahāpurushasya, Viṣhṇu Āgñyā Parvartam Mansya Ādi Brahmano Dvitiya Parabe Viṣhṇu Pade, Śhrī Shwetvarakalpe Vayvaswat Manvantare Englandeshe, Europekhande, Londonnagare, Thamesnadiye, Uttaratire Kali Yuge Kalipratamcharine, Ash...

Shri Mataji: Listen to it carefully, now...

Rustom: Ashtavinsha...

Shri Mataji:... See now see now what is it. It is localizing the point, you see? Now, now say again.

Carefully.

Rustom: Kalki Avatāre, Shālivāhan shake. vaganvartamane, Ānand Twam sarvantsare...

Shri Mataji: Savatsare.

Rustom: Sarvantsare. Hema rutu... Don't know what Mase, Mātājī, can't find that.

Shri Mataji: Mase is... Kun sa Mase wa?

Sahaja Yogi: [answers in Marathi].

Shri Mataji: *[UNCLEAR* Bhaidrabad].

Rustom: Bhadramase.

Sahaja Yogi: *[UNCLEAR* Māg, Māg].

Shri Mataji: Hm? Māg.

Rustom: Māg, Māgmase, shuklpāsh...

Shri Mataji: Pakshe.

Rustom: Pakshe. Kya Tita Mātājī? Kya Titu? [Mother, what is the Tita?].

Shri Mataji: Ti tau ayes Pūrnimā. [The tita is Full Moon.]
Rustom: Acha [Good]. Pūrnimā titau... Madhu yavasare, Aadidya divas dhanuvāsare, nakshatre, vishnu yoge, vishnu...

Shri Mataji: Kshatra, nakshatre ye to du.

Rustom: Ah, pit dhanu bha.

Shri Mataji: Dhanu.

Rustom: Dhanu, ah, dhanu, dhadu... ah

Shri Mataji: This is Sagittarius.

Rustom: Sagittarius.

Shri Mataji: See, we are putting the whole thing, where are we having the Pūjā, you see? So you have to find the location and complete that in London, where the River Thames flows and in the south...

Rustom: In the north.

Shri Mataji: Or, in the North of London and then at this time. And... what is the era and what is the month; what is the year; and what is the constellation, is Sagittarius. And what is the titi is the...

today is the full moon day... Like that, you see the complete location is being said.

Rustom: Acha.

Shri Mataji: This is to, inform the Gods.

Rustom: Viṣhṇu yoge, Viṣhṇu karane, London-ashramastite, vertamam chandrastite, Śhrī Sūrya Stite, Devgura shesha, shivgrahe shivyatav ata rashishtān-stite, shiv-satsu-evam gun.

a visheshan na visheshtayam shubha punya titāu.

Now we say... make a vow, so you have to repeat this after me.

Shri Mataji: Yes, you all have to repeat.

Rustom [after each name the Sahaja Yogis repeat]: Mama... ātmana... sarvadharmāsh... shastrakla... falapratyartang... āsmakang... sarveshang... Sahaj Yogi-kutambanam... kshem... starya... vijaya... abhaya... ayu... arogya... aishwarya... abhivrudyatam... dvipada...

chaturpad... sahitanang..... shantyartang... punyatang... pustyatang... tushtyatyang... samastha... mangalavapyade... samasta... abyudayartang... paramaChaitanyang... prapyatang... samasta-sakal Sahaj Yoginam... bādas-shantyatang... eshtakamsam... siddhyatang... kalpuktafalang... āvapyatang... yatashaktya... yata-Gñyānang... yata-militog-chadravay... Dhyānavahang... madi-shokoktchar...

Pūjām... karishye...

What have you got and what are your powers? [Pūjā seems to be underway. Shri Mataji is talking with the Sahaja Yogis.] If you say the mantra “You are the Mahat'ahaṁkāra." Mahāt means the primordial, the big and Ahaṁkāra is the Ego. It goes out. Just say that.

Sahaja Yogis: Om Twameva sākṣhāt, Śhrī Mahat'ahaṁkāra sākshāt, Śhrī Ādi Shakti sākshāt, Śhrī

Bhagavatī sākṣhāt, Shri Mataji Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji: Receding back, hm?... Just settle down. Hm! Now receding, that's much better.

Sahaja Yogi: Where's the Bowl the metal thing which was sent to be cleaned.

Shri Mataji: Better? Still. Quite a lot.

... We are talking of Christ. He's the one who is sitting down there to control our ego. To dissolve it.

Talking of Him. Christians have to be absolutely egoless if they think they are Christian. I mean those who follow Christ have to be egoless. Actually Sahaj Yogis are the real Jews are the real Christians are the real Hindus, are the real Muslims are the real Sikhs, because they're not fanatics.

Rustom: Nābhī's releasing.

Shri Mataji: Yes they are [Rustom discusses in Hindi with Shri Mataji about doing a Mahālakṣhmī Pūjā].

Rustom: Gregoire do you want to do the Mahālakṣhmī Pūjā? Gregoire and Jane, Gavin, Tony.

Shri Mataji: [UNCLEAR... go do it] all of them.

Sahaja Yogi: It's *[UNCLEAR* Debra].

Shri Mataji: Let's see.

Sahaja Yogi: Maureen? Rustom: All the people who did the book Mother, I thought I would get to do the Pūjā.

Shri Mataji: No-no-no... [noise on microphone]... as it is you have got the book as well as the Pūjā.

Those who have got the book should not *[UNCLEAR]* who haven't got it should.

Rustom: Not got it, but those who did the book Mother.

Shri Mataji: Oh did the book is a good idea. That's a better idea. Alright... I mean: I thought those who got the book. Those who did the book must, who else is there? Various Sahaja Yogis: Maureen, Gregoire, Tony.

Rustom: Those are the people who did the book? Who did the photograph?

Shri Mataji: Come along Tony, come along come.

Sahaja Yogi: OK Gregoire can you come along. [Microphone moved.] Rustom: Om, Śhrī Mahā...

Shri Mataji: What about your brother, Matt? *[UNCLEAR]*. He did the drawing.

Various Sahaja Yogis: Yes I thought of him Mother. Is he here? Pat? [Rustom reads shlokas while Shri Mataji explains how to decorate kumkum on Her feet.]

Shri Mataji: Put a line here. Put a line. Then, beyond the line you paint the whole thing. Now.

Get two more unmarried. Hesta where are you? Yes come along. Now you boys are to go away. Let them come. Then you see the married will have to come, five of them, for My sarī. Alright? Come along.

[Rustom continues.]

Shri Mataji: You draw a line, first of all. Here. Now you draw a line and you don't go beyond that line. No no not. But with one finger, one finger. Now you can use another finger.

[Shloka comes to an end followed by 5 min. of quiet while Mother's feet are decorated.]

Shri Mataji: Yes. It's alright. Doesn't have to look... Because we are going to put something now.

Give one to them.... two sides it has got... That is mangalsutra [necklace symbolic of a married lady].

Somebody, some married lady has to do that.

Rustom: Jane.

Shri Mataji: Jane. You can open it [the toe ring].

Rustom: Margy you can open it, it's just pressed apart. Pat. Ask Pat for the garland.

Shri Mataji: You should, pull it down further with that finger. *[UNCLEAR]*. This should be in front. You should see the thing coming... you see the ruby should come on this finger, it's a double-sided one. That's correct. Now this one, little down, press it a little.

Rustom: *[UNCLEAR]*.

Shri Mataji: Call somebody who's married. Sahndya, you can come along. Married women. [Marathi.]

Sahaja Yogi: *[UNCLEAR]*... hands...?

Shri Mataji: Hands? Married women will do My hands. [Marathi.] Ya. Come along, come here.

[Marathi.] Like that. [Marathi/Hindi.] Rustom: Towel. Pass me the towel. [Hindi.]

Shri Mataji: [Marathi.] You know how to do Swastik? [Directions for decoration of Hands in Marathi.] You see beyond this line, you have to put it on. With the right hand, with the right hand. All through.

[Marathi.] You draw the line like this Maria. Correct, now, you complete, you see, on the sides also.

No-no: sides of the fingers.

Rustom: You see the whole finger must be red.

So that no white can show up.

Shri Mataji: White, the white side of the finger. Backside. Frontside. Hm! See, how it's improving, see? [Marathi.] Good. Thank you. Like this *[UNCLEAR]*. Is alright. Now. [Marathi.] Peggy? You come here. One more married lady is wanted. Peggy has to be there. Peggy come here.

Six and seven? Yes come along. Pam is married too. How many here? You can put two and let Me also have two. Mary? Come along. Come, come, come. You have to put them together otherwise they'll break there.

Sahaja Yogini: Put three?

Shri Mataji: Yes, in My hands.

Rustom: Just put one on each.

Shri Mataji: Press My hand. Good. Now, you sit down here. Yes. Put *[UNCLEAR]* red on My feet. Right? Come along, put some red one My feet. Right hand. With all your fingers, all your fingers, come now. Good. Rub it here. Now on... *[UNCLEAR]*... Better now? Both the hands.

Sahaja Yogini: Both the hands?

Shri Mataji: Yes. Good. May God bless you. Is good. Come along. Both the hands. *[UNCLEAR* You twinkle] your fingers. Now. Half the *[UNCLEAR]*. *[UNCLEAR* Do] you make the line again. You see you are *[UNCLEAR* crossing], make the line. That's it. Stick to the line. Alright. It's good now.

Now do this one, also and... Take out, alright.

Feeling better now? Leave it here. Now, let's see. Little hot. Hm? Keep the line Hm? Alright. It's better now! Hard, rub it hard, very hard. Rub it very hard with your hands like that.

How are you now. Alright. Keep the line now. This line must be *[UNCLEAR* reformed/redrawn].

Alright, now, this one.

... Now everybody could not come, doesn't matter, for everyone they are doing it. You must think it's a symbolic thing, alright? So you do not differentiate. See if I touch something by My finger, I don't say I touch it by finger, I say I touch it. Understand that? That's how it is. `Cause everybody cannot do it: you need too much time. Now. Done. [Hindi.] The girls who are left will just come along. All the girls first of all.

Rustom: Kumkum acha hoon [Is the kumkum alright]?

Shri Mataji: [Hindi.] All the girls who are left, Felicity and others also. Anna come along. Come along Anna, you come along. All those who didn't may go. Yes now, let them come along now. Those who have been here, come along all of you. Let them give one by one? Rustom: Kumkum? Kumkum isn't there. I'll...

Shri Mataji: Take this, in your hand, alright? Now. You'll give Me, out of...

Rustom etc: [Hindi.]

Shri Mataji: For the lower portion... No, no, kumkum itself.

Rustom: Where's kajal? But kumkum we have Mātājī.

Shri Mataji: Where it is? Sahaja Yogi and

Sahaja Yogini: There, somewhere there.

Shri Mataji: All here. *[UNCLEAR* Nay] there must be the lower portion of this also, that has got kumkum.

[Soft talking. Shri Mataji directs the decorations of Kumkum and Kajal.

Someone takes some Photos.

Turmeric/Haldi is requested.]

Shri Mataji: Put on the right hand only on the right hand...

... You have again gone to the previous condition. Get over it. It's nothing serious. Is very simple.

Now. Alright?...

[Marathi.] Let him go and get the books now. How many more? Rustom: We shall need at least another thirty.

Sahaja Yogi: At least...

Shri Mataji: Bring the box, I think.

Sahaja Yogi: Eleven books here.

Shri Mataji: If you take Marcus, take... bring the book... *[UNCLEAR]* he will take them back.

Marcus, if you go with him you can bring it, but bring it fast, you see? Marcus: Thank you, Mother.

[Marathi.] [Sahaja Yogis sing Ār.ti Nirmalā Mātā and Saba Ko Dua Dena, recite the Mahā Mantras, Lord's Prayer and sixteen times Allah hu Akbar.] [Microphone is moved.]... *[UNCLEAR* Okist and] everybody had such terrible colds, that I also got a little bit of it.

So, that's one thing, and, if you want I can write it down for you and you can copy it.

So “how to cure colds and prevent colds?" *[UNCLEAR* Next time/That's...] Rustom: We can tape it Mātājī.

Shri Mataji: I would say better to take *[UNCLEAR* them and be comfortable], alright? So the thing that I want you really to know is what you have got and what are your powers, that is much more important. Now has he come back, Peter? Not yet. [Hindi question to Rustom.] [Noise on mike.]... talk about it? Should I tell you? Now, Alright?

Sahaja Yogi: [UNCLEAR... the best kind of technology].

Shri Mataji: You can tape this. Sit down, sit dow, sit down, sit down, sit down. Ha. Mm.

The other day I told you about Shambhavopaya –*'Shiva's method'* and Nishaktopaya –*'Shakti's method'*. These are two methods of... *[UNCLEAR* cleansing people]. One is by which you cleanse people, very few of them, you take a handful of them and go on cleansing them, so their Chitta is completely cleansed, all their five elements are cleansed and... then the Kuṇḍalinī is raised and people get realisation. That's called as Shambhavopaya, in which... your personality is cleansed out completely. Another is Śhāktopāya, I said where there is Shakti, which, makes your Kuṇḍalinī rise, whatever may be the situation and then looks after the cleansing.

So, in our Sahaja Yoga, we have used the second part because there is no time left for Shambhavopaya. There it would be impossible to do it.

So in Śhāktopāya, normally people... what we do is Shaktipath, is to make their power, that is Shakti, to fall upon another one, like the reflection. Or, as we say, "the light is falling on us." So, they let their power, or their Kuṇḍalinī's power, fall on to the power of other's Kuṇḍalinī and then gradually raise it.

But for that, human beings as they are, they have their very laborious methods, for that also. Is that they first, they will choose your, what is the problem of Kuṇḍalinī.

So, they'll go through all your history, find out what sort of parents you have had and this and that, what kinds of dreams you have; they analyze you completely. And then also they find out what kind of diseases you could have had. For example, anybody who has got, say, eye's trouble, or trouble with the nose, or trouble with the

throat, or with the stomach and all kinds of things, are avoided.

So you can imagine how many of us would fit into that category. And... then they would, also find out what sort of life they have led and what sort of parents they have got.

Mostly, it was done also to people who, actually at a very young age, went to the Gurus and asked for this Shākta thing, NiShaktipath.

Now, because of Me, it has become very simple, as you know is the Shaktipath, that what you have to do now is Shaktipath, means, to throw your light onto others. `Shakti' is power and `path' means to make it fall.

So, your Shakti can now fall onto anybody's Kuṇḍalinī and it can rise. Now, it was a very, very difficult thing. They said only person who is a `Vītarāga', the one who has conquered all his `rāga', `rāga' means any attachment, all the attachments, the one who has conquered. He's without any attachment, he's completely detached in life, can only do the Kuṇḍalinī rising.

So first of all, `Dīkshā' has to be given, is initiation. That you have already got. The day you came to Me you got the Dīkshā. You do not realise, that... how it happens. Such a lot of things have happened to you, telescopically, that you do not realise how many things have happened to you.

So, only for Dīkshā –*'dedication'*, you see, a person is taxed quite a lot. I mean, you have to look after your Guru quite a lot and you have to take some fruits and things like that. Money also some of these nonsensical people take, but that doesn't matter, but even there is,

some `Dakshina' has to be given, because, see, Guru has to be looked after by the `Chelas'. The Guru is after all, is not at all attached to your wealth or to anything that you give. But it is the duty of the Shishyas [disciples] to look after the Guru and that's why a little money is also... was to be given, to a Guru. I mean, of course they are now misusing the whole stuff, because the Guru has to live somewhere; he has to have a house and, all these things.

So a little money was also given, called as Dakshina. The whole thing is now so misinterpreted and has been taken to such a nonsensical limit, that people are just making it an enterprise. But the Guru had to be something, of that level, who would raise the Kuṇḍalinī. And that Guru was `Vītarāga', means the one who is, lost all attachment of the world, absolutely unattached.

Who's Chitta has been cleared so much, that there is no greed left in him, there is no temptation left in him. There is only forgiveness in the person. Such a person was regarded as a `Vītarāga' and when such a person, raised the Kuṇḍalinī he could. Only Kuṇḍalinī could be commanded by only such rare people.

So, first of all, you have got the Dīkshā of a Guru, without any, introduction.

So the Dīkshā you have got. You have got the Mahā Dīkshā also. First is the Dīkshā. Then what is the Mahā Dīkshā? The second Mahā Dīkshā is that you are given a Mantra, only one name is given, otherwise, normally, but this Mantra is also to be taken out. Because, the Guru, if he knows... I mean, these Gurus did not even know what Chakras you are catching. Just imagine! So, they used to consult your horoscope. “You have come at such and

such time to me” say, “today you have come to see me. Now what is your horoscope? So, what must be your trouble? Under what Nakshatra [constellation] you were born? What was the name of your parents?" Then, there's a big science about it: they used to count from A... B... C... D... like that, and reach a point where they would find the words. What is the second word, what is the third word, like that and then they used to consult, it's a big Shāstra. And after consulting that they would find out what is the Chakra catching in you. And then they would give you a name, “Alright, say Rāma." You go on saying `Rāma, Rāma', till your right Heart Chakra is cured. This may take two years, three years, maybe two lives, maybe a hundred lives, you carry on with one Mantra `Rāma, Rāma, Rāma', always.

But this was to be done with all those consultations of your constellation and everything, your family, house, everything and then to be brought to that point where the Chakra is caught up. Now, supposing, your four Chakras are caught up...

[Sahaja Yogini speaks in Marathi and Shri Mataji replies briefly in Marathi.]... Because, you see, whatever is his horoscope denotes what is the trouble you are having, isn't it? Or what troubles you'll be having, physical, only, to begin with.

So, they would know through your Kundalee, means your horoscope, what was the trouble you are having. Supposing you are having a trouble in your stomach, so they would go round and round and round and found out one Mantra for the stomach. Because, directly they cannot find out, like the scientist, you see. Scientist, how

they find out things? See, supposing you go to the doctor: he will take out your eyes, wash it nicely, put it back, say `eyes are alright.' Then he'll take out your teeth, make artificial teeth, jam them in saying that your teeth were alright [Shri Mataji chuckles]. He'll take out your ears, fix up something new, artificial, say it's alright, take out your heart, examine it, put another one there. It's like this, you see in the same way they used to do it, because, they were groping in the dark. As you people know about Chakras, they did not know what are the Chakras catching.

So, you can imagine, what a Mahā-mahā-mahā Dīkshā you have got now.

First is you have got a Dīkshā; the day your Kuṇḍalinī rises is the Dīkshā. Then you get your Realisation.

This is out of question they can never talk in one breath. You are kept hanging in the air, you see, all the time, upside down, just like bats in the night, you see? Then they would consult... other things...

like, they would see what kinds of friends you keep, to what people you are attracted, so the temperaments they will see. From that also they will judge. May give you another Mantra.

So, these Mantras you go on sitting and hours forgether [together] with them, all the time, reciting these Mantras, without paying attention to your other needs. And this was... when the mantra was achieved, they used to call it “All right. The mantra is `siddha' now for you." Means now this mantra you can use for somebody else, means only Rāma's mantra you could use, just imagine! Now, what have you got it? You have got your Realisation,

alright. But Realisation means you have got the complete knowledge as to what mantra is to be made for, any Chakra whatsoever. You can coin your own mantras. Then you also have got, the power to know, all the Chakras which are needing the help.

You've got power to raise the Kuṇḍalinī, of other people. You have got power to fix the Kuṇḍalinī onto Sahasrāra if it is falling down. You've got power, to cleanse the Chakras of the other people and your own.

You've got power to fix the Chakras also by giving it a bandhan. You've got power to protect yourself from all negativity through your bandhans.

You have got power, to direct your attention to any place, by which you can know about anyone, who needs your help. You have got power to feel the problem in the collective, also. Like, what's wrong with London? Put your hands. What's wrong with London? Like this, like this. Frank? Never towards Me, it's dangerous.

Sahaja Yogini [softly]: Left Heart.

Rustom [loudly]: Left Heart very strong.

Shri Mataji: Left Heart...

Sahaja Yogini [softly]: Right Heart.

Rustom [loudly]: And right Heart.

Shri Mataji: And right Heart. [Sahaja Yogis start mentioning various catches.] That way, everything... but minimum left Heart.

Sahaja Yogi: And right Swādhiṣhṭhān.

Shri Mataji: Right Swādhiṣhṭhān. Now, you've got a language which describes something. See.

You've got the language to this, *[UNCLEAR]* when you said “left Heart." But you have not hurt anyone, by saying that. You Londoners are catching on left Heart, means what? That means you are going against God. You are not interested in the Spirit; you are materialists. You are egoistical; you do not care for your Spirit. You are trying to harm your Spirit; you are drunkards. You are going to ruin yourself in drinking.

But all this you don't say. You just say “your left Heart is catching" finished. You don't even say that you should do any forgiveness and all that. You only just put your hand like this and ask for the forgiveness of all the Londoners on the left Heart and they are forgiven and they drink more and drink more and have a worse heart.

So, all these powers you have got now. Is to raise the Kuṇḍalinī and to remove the obstructions in the Kuṇḍalinī. If there's somebody's Āgñyā Chakra would be caught up, the Guru would not remove his Āgñyā Chakra, fearing that his own Āgñyā Chakra would be caught up.

So, they had to first do the mantras to be Siddha. Siddha means, the one which is proved now a, effective. Your every mantra is effective, you take the name of the deity and your mantra is effective, it's already Siddha. Like a bundle it has got everything into it. You open it and you get it. If somebody's any Chakra is catching and you just say the mantra and finished. And you have knowledge of all the mantras and you know what it is. And you have all the knowledge and it is so secret that others do not know. Even if you do not take the names, you point at... Everybody knows what's the matter; Where to go, What to say.

So, though it is so much secret, it is so much understood between you. See the homogenios [homogenous] understanding between us is. We know what is what. And then we do not feel bad, about ourselves and about others. Though I say that your Mister E - G - O is big, nobody hits Me back. At the time of Christ it was impossible to take the name of E - G - O. Now you can say and you can see also clearly your ego, your superego, your nonsense, this, that, everything you can see.

Even if somebody, has the power, say is a born-realised person, he doesn't know a word about how to raise the Kuṇḍalinī. He cannot raise the Kuṇḍalinī unless and until he has become a Sahaja Yogi! So those born-realised who think no end of themselves should know that they have to become Sahaja Yogis, otherwise they are not effective; they cannot be Kriyavati, they cannot go into action.

So, all these things you have got within yourself, that you have the full knowledge about the deities.

You know why they get angry; what is the problem; by what sin they get angry. Only if I say, “Don't Commit Sin” finished. You'll say, “What is a sin?" Then if you say that “don't commit this” but now it is not only that, but you try some tricks and you'll have it. There's a... compulsory bandhan on you, of your Mother. If you try to drink, you'll vomit. If you do anything wrong, your stomach will go out. If you try to avoid Sahaja Yoga, you'll have to be there. Because, though you are not feeling it, you have felt, inside yourself, the charm of Sahaja Yoga.

But, there is a group of people, still, who have been realised and who are not, yet there. Now what is the difference between the two is? Very simple, is the recognition. Those who have not recognized Me, will not be blessed. They'll be going round and round and round.

So it is necessary to recognize.

Now there are some people, like... I'll say, very good example is, Shirdi Sāi Nāth's disciples are there.

Now, he is no more.

So they believe in him. Now where is he? They don't want to believe in the present incarnation, they want to believe in something that is dead, they believe in Rāma, they'll believe in Christ.

Most of the Christians have this problem. Even they will relate Me only to Christ. If I cannot relate Myself to Christ they cannot be in Sahaja Yoga. Or they'll relate Me, only to Moses, or to someone like that.

You have to live in the present and you cannot conceptualise Me Your concepts are limited supposing you were born here. You would be Christian. But if you are born in India you would be a Hindu. If you are born in China, you would be Chinese, with your eyes like that. You could have been anything, so, when your misidentification starts working, immediately you know that you are misidentified, because vibrations will stop.

So the group of people which are in between, the people, who are not yet settled down fully into Sahaja Yoga, who are not fully empowered, are the people who cannot recognize. And they feel very proud about it sometimes that “we cannot recognize." It's foolishness.

Immediately your vibrations will start flowing as soon as you recognize. And the, such group of people, are the people who are coming from various sources of... we can say various sources of other Gurus and things like that. Then there is a problem about them. And such people, when they come to Sahaja Yoga, they get their reali...

[GAP] I'm generosity I should say. They all get their realisation whatever may be the case. Even the other day we had a prostitute there, she also got the realisation. And Sahaja Yoga also gives a very long rope.

You do not lose your vibrations easily, if you get them properly. But what happens just after Sahaja Yoga: being the light, you start seeing all your defects within yourself. Then you want to deny Sahaja Yoga.

Some people start getting tingling.

Some people normally feel alright but in My presence they start shaking, or going into contortions. As soon as some people see Me, you have seen, that they become heated up; they get pain in the stomach, because, when you face the light you start facing yourself. And you do not want to face yourself. The main thing is those who are not yet steady in Sahaja Yoga, are not willing to face themselves. If they would face themselves they would correct themselves so fast, because there is light, you do not identify yourself with your defects. You are the doctor, you have the light and you operate. Also you know how to operate. If you just decide on this point that `I'm going to face myself, let me see who I am,' all these defects will run away. But you do not want to face it. And that's why those who get realisation also don't want to come to it. Those who also get Cool Breeze, they don't

think much of it. Because if they think much of it they have to give up their ego, with which they are identified all these years. Moreover they will have to see themselves.

So, they say “No, I'm not better, I am tingling and this is happening, there are needle and pins in My body and that is..., how can I be? It is not helping me. Sahaja Yoga is taking me backwards." They'll start blaming the Sahaja Yoga for it, instead of seeing to people who have improved.

But whom are you blaming? You are blaming something that is going to save you. You are blaming your Saviour. Is better to see your own problems, your own defects and come up. To be very kind to yourself is this: that... you get rid of all these serpents and scorpions and all those, other things that are hanging around and just become pure. And the light has come. In this light you should start seeing what is the truth. Then your misidentifications will drop out and your real identification will be established.

Otherwise it cannot be done. You must learn to face yourself, never justify.

Now some people have a habit of justifying even their son, or their brother, or wife or husband. You are not helping them by that. Then these negative people have a thing to go together. Always two negative will join together, to put up a show. I'm surprised we don't even have any union here. See otherwise we can have `negative people's union, against Mātājī.' I mean you could be, facing like that.

Because *[UNCLEAR* you/they] always combine and, there is a big fraternity among negative people, big fraternity! Because, you have seen, that, those who are robbers, they always combine together. They are very friendly. They keep all the secrets. But two good people, if they combine, the whole world can be changed.

So, you must understand that try to go to a person who is positive. Otherwise you cannot develop your Sahaja Yoga. Who talks negatively: you do not go near them.

Now, in this country, there's another group of people. Because you are going to be Guru tomorrow, I am telling you all types. They do not want to face themselves, but there are many ways by which they avoid it. One of them is: as soon as they get realisation, they start analyzing it. You give them anything, they'll analyze. I mean in this country, they think they can analyze everything! I don't know from where did they get this idea. Maybe this... scientist or maybe these psychologist, must have, other intellectuals, so-called, they might have given this idea: that you take everything, this is this because of this. I mean you don't even have your eyes opened. You are such little babies still. How can you analyze all these things? So you start analyzing everything. Why this has happened, why that has happened! Once you start analyzing, you lose everything... Start talking about it, analyzing about it.

What you have to do is to receive it, assimilate it, take it more and more. Expose yourself. Do not find faults, with Sahaja Yoga, but know that there are faults with you which can only be corrected through Sahaja love.

There are people who even come on Me. “Why didn't you do like this, Mother? Why didn't you do like that?" I think I know My job very well. They try to teach Me also. “You should have done like this, you should have done like that." Whichever way you do, if somebody is jack-in-the-box, he'll always come up, because that's the nature of the person.

So you change that nature, `Remove your springs a little bit.

Settle down.' And these spring are nothing but this analytical business. Such people you will meet many.

So how to approach these people? What I have done about these analytical people, that is what you have to do with them. Now, listen very carefully. You give realisation to somebody. Alright? And the person feels the Cool Breeze in the hand. Now he starts saying, “Now, so what! I feel, so what?" Now you tell him, that “you did not get them by thinking, did you? Or through analysis?" “No." “You never had them before?" “No." “Then you've got it now... Now what are these? You explain." You cannot explain, so it is, something that has happened to you beyond your thinking power... Is a higher power than your thinking. You see, they... Thoughtless means they think he's a mad cap. You see? If you talk thoughtless awareness, they think,... `Oh, that means you don't think, means you are easily... primitive.' They think you are primitive if you do not think. It has happened through a power, which is much higher than you! By thinking what have you done? By thinking: you have cut your noses, cut your eyes, cut your hands, everything you

have cut. And now you are going to have a big war. Wonderful thinking.

So you tell them, “by thinking you never got it and this is some higher power." Talk of higher things, that has given you this.

So if you have to be in that higher power, this lower power of your thinking you put it down a little. That's how they'll come round. If you try to say, `Oh don't think,' they will say, `What? Don't think means it is not even thinkable. I mean it is that useless!' And this is to tackle these people who are egoistical and who think and who would not even accept even if they get Cool Breeze.

So gradually, you help them.

Then for a Guru, as you are now, you have all the knowledge, all the power and everything. But what we lack, is confidence... and we have inertia within us. I don't know, how this inertia is going to get out.

You know sometimes, people who are that inert, they also have a use and they are put in the canons, you see and blasted in a circus, so they can show their feats. They are so inert that nothing can disturb them.

But, you are My children. I have made you after the image of Jesus Christ, of Śhrī Gaṇeśh. All their powers are available to you. And this is one point I fail sometimes I don't know, how to remove your inertia. Because, you have not practiced Sahaj Yoga. You have not gone into any practice. You got it very easily cheaply. You do not understand its value.

So you just want to have as a side track, you know? You have to discipline yourself, unless and until you discipline

yourself, I leave it to your freedom, because I have always believed in the freedom of My children, because I think they are not that low type, that I should put freedom on them as a, sort of a bar, that they should not use their freedom.

You're absolutely free. If you want to go to hell, I will give you a chariot, to go direct. But if you want to go to heaven, I'll give you a Vimāna, an aeroplane, to go there.

So it is for you people, to become dynamic and to have confidence within you. You know every Chakras; you know every rising of the Kuṇḍalinī you know everything. Take it upon yourself! Then a person who takes it upon himself, you see I...

I can be very angry with all of you. Very simple. But no I have to get the job done. I have to talk to you nicely I have to sometimes scold you, I have to ask you this way, that way, you know? Marinate you, sometimes, sometimes put little grease, sometimes do this do that, sometimes give some heat, sometimes cold. Manage them, somehow, bring them round and treat them in such a way that they are there.

In the same way you have to treat those people. Not to get angry with them, to get angry is the easiest way, you see. Then have no problems. Once I get angry with you all, I'll have My own peace. No problem. But you have to be really very, very, patient with all of them. Extremely patient: your language must improve. [Long pause.] “Please” “I am sorry." You have lots of words here, but I think they have lost their value.

So we come to one point we must *[UNCLEAR* plead] from our heart, We must feel from our hear that `We have to

save this man. We have to help him.' Then sometimes you have to scold also, because you'll find most of the negative people, will be the greatest, fussiest ever born; they'll create the greatest scenes ever possible; they'll show off the maximum...

... All these people have to be saved and tackled very patiently... everyone individually: “What you can do about Sahaja Yoga." Make the list of people whom you are going to bring. Only those who come once to church... on...

Christmas, may send their subscription every Sunday, also some of them do, are alright, can bring up the rear, of Sahaja Yoga. But such a rear can be a load, just a load, unless and until we have a real force in front.

So you have to decide whether you are going to be just a load on Mātājī that, “We've come here... My father is ill my mother is ill my brother is ill” or “get me a job and do this and do that...

I must have..." all these things are just good for nothing, useless. To My mind, it is absolutely useless.

They have no meaning; I just do not think much of them. But now if you say, `alright, I am willing to do this and that for you,' in the same way, with others also, you should talk in such a way... `Why you are bothering about these thing? What is it so important? What have you to do... in life?' When you start talking like that your wisdom, your greatness, everything will be appreciated. The Gurus, have to know from where their power has come and they must have their ideal corrected. They should study Me, how I talk to people, how I show My complete ignorance even if I know that they are horribly

caught up and... I'd never tell them that `you are possessed', never, till absolutely they start shaking their heads and, absolutely they go beyond. I'd never tell them personally. In the same way you should not, also, suddenly say to somebody `you are possessed,' because that may, absolutely upset people. Any curt answer, any sharp answer, is not going to help. Is a thing you must understand, you see is a Gurudom, is different and to be a Guru is different. You have to be extremely soft and very sweet, otherwise these mad caps, they'll all run away and they'll be destroyed. They don't know they're good, you have to tell them they're good, you have to talk to them sweetly; you have to do everything, go all out, bring them out and do it.

So today all of you have to take a vow, that you are all Gurus and so, you are going to show... that you have, manifested, your Guru-ness. When I come back, I want to see what have you done about it. All of you should get to it.

May God bless you.

Any questions? Food can be served also... Any questions... Must ask questions you see? Because in the preaching of Sahaja Yoga you have problems.

Sahaja Yogi: Mother, what do the born-realised have that we don't and what do we have that the born-realised don't?

Shri Mataji: Born realised are the people who were realised long time back, before they were born in this lifetime.

So they clear out much faster than you do, because they have done the clearing before also, so they clear out very

fast. They normally do not take to all the perversions and all the temptations that you take to and they are very different type of people. They are unique and cynical because when they are born they find the rest of them are going the other way and they don't know how to deal with the others, because they don't know how to deal with the others and deal with the situation. They become cynical and they have their own ideas and maybe these born realised might develop their ego, also, quite a lot. Normally they do not take to temptations, normally, but if they go to it they will see to it that they have it fully, and, while you people have a very great capacity for one thing, because you know your realisation; it happened in your own awareness. When you were aware of it, you saw the happening.

So you understand the value of it. Supposing you are born in a rich family, then you don't understand the value of richness. But supposing you are not born in a rich family and suddenly you get lot of riches, then you can compare what I was and what I am. In the same way in Sahaja Yoga when you are not realised and you get realisation, you can compare. And then the value of realisation is much greater for a Sahaja Yogi than for a... just a realised Soul. *[UNCLEAR* yes/even/edis/if there]...

Some realised Souls also may understand but they are more individualistic, they are not so much collective, as you people are.

Secondly, because you have gone through that, in this lifetime and in your own memory all the wrong things you have done... you have much more compassion and understanding for other people, who have got these

things. While these who are realised people do not have much of that patience for others and they have their own way of doing things. If they come to Sahaja Yoga they could be very dynamic and very great, no doubt. But they will not take to Sahaja Yoga easily because they think they are `alright. Why should we accept anything else now?' Because, sort of, they are satisfied people. But they cannot help the humanity unless and until they learn the thing. Like a man, say, who's very clever, very intelligent, is a child born, very intelligent. He doesn't like to go to a school. But he misses all the other things of the school: the discipline of the school, the complete knowledge of the school. He maybe alright I mean, he's quite intelligent, but he lacks all that, which one can get it in a school in a proper way. Apart from that he lacks that companionship, with Me. Because I have given you realisation, so you feel Me much more than they can.

Supposing a child is born to a mother and the child has not seen the mother, then that child cannot have that feeling for a mother as you people can have.

So this is the greatest thing that you have got. And if the realised, born realised also, try to stick on to Sahaja Yoga they will also develop the same feeling and then the joy starts pouring in, because you start seeing how your Mother looks after you, at every moment, how She creates play and how She creates magic, because you forget your Mother when She... I have not given you realisation you forget Her... You think, `Oh, I'm already realised' sort of thing comes in you.

What other question?

Sahaja Yogi: It's probably a silly question, but can Self-realisation ever be lost, can you lose it, when given it.

Shri Mataji: No, it's not a silly question, it is not.

You see, it is like this: when you become a human being, you are born as a human child alright? But supposing the child is put in company of the foxes, the child grows like a fox. Then, it does not have human awareness, it has the foxes' awareness, but the body is that of a fox [child]. In the same way you are realised when you have jumped into another superhuman awareness. But if you do not allow it to grow properly, it has to grow still and it has to grow, otherwise it won't be manifesting itself.

So that's how it can be lost, in the sense that, you have to be born again and again it can come up. And it is lost in many. Intellectuals? Big problem. I don't know. Because I have never known, such silly people before, you know. This lifetime only I am seeing such silly people and idiotic ones. Those who get realisation also don't understand the value of realisation. Can you think of such people any time! Also realisation can be lost, say... after realisation you don't feel like drinking much or something and you try to force yourself and try to become a bad person again and again. Then the Kuṇḍalinī may not rise and that's how, though there will be an opening but Kuṇḍalinī won't rise, at all. Can happen.

I've known many people. I mean, this is something so new, you know? In Kali Yuga everything is funny, but this is the funniest thing. Really. I'm surprised. I'm Myself surprised at people, that they have got realisation; they'll come to program; they'll give realisation to ten people

and then settle back, losing all their vibrations. There are. Quite funny type you know? This Kali Yuga has created such combinations and permutations. Endless! It's impossible, to understand them.

So, the question is not silly at all, because you see, silly people are there. They think it fits in there. It is true, very sad, but it is. It happens. Such set of people. I mean, you can't think of such set of people.

I mean I never dreamt that I'll be meeting such people. I thought `Once I give them realisation they'll be just Sahaj Yogis, very nice...' you know. Here I was, you know, like have you seen any... any fruit becoming a flower? Ha! I mean, really! This reversion is possible I never knew but human beings with their ego can do this reversion also. They have achieved it. [Laughs.] You know after a egg is hatched the chick comes out, it cannot become an egg, isn't it? But it does in human beings. They are silly people My child I know, you are correct, that is true it can be lost. It has been lost in so many of them.

So you should tell them is better, you see the only way... advantage of this you can frighten them. You see `Don't do like this otherwise it will be lost.' Then they'll be alright. If they care for it. But human beings have become very superficial they just don't care, much. You tell them “You shouldn't do like this, is wrong" they'll say “I know, I know!" “Then why are you doing it?" “I know, I know!" Now what do you know? Now you don't know what to talk to such people.

Some of them are about to go to lunatic asylum. Or perhaps they are not yet in and we are facing them.

Some of them are like that. Half nit... wits and what d'you call them, all kinds. One thing you must know, that the people who ride the ego are mostly those who are archbishops of idiocity. And with the idiots if you deal, you don't know what they will do.

So it can be. You see an idiot you don't know what he's up to. How can you see? For a sane person it is very difficult. But I have seen it, happening. They look very sensible, when they talk, but they're idiots. You give them a diamond, tell them `this is diamond, look after it,' they'll throw it away. In that they think `Oh, I have been a very detached person. I'm not interested even in my Self-realisation.' Maybe this is the justification. I cannot explain, but it is true. But doesn't matter.

I will manage them also, after some time. But they are headaches, you know? They are headaches.

So first try simpler words, then the difficult ones. Always try first simpler words.

[UNCLEAR You] can see through vibrations; you know everything; you know how you are placed and how they are placed; with vibration you can fathom out your own achievements you can... I mean you know your moorings you know, I mean relative position *[UNCLEAR]*, everything you know.

So there is no problem and you know such a lot.

Hm what other question? *[UNCLEAR* Wathāpini?] Bala? So “Here you are” as Bala has said in one of his letters that a man has to have three things.

One rare thing is that he should be born a human being. Is very rare. Second rare thing that he should have desire

to meet God and the third is to get a good Guru. Here three things have happened... you have got realisation also, then what are we doing? This is the question. I mean everything has happened I mean it's all there! And what do you do? You give the light. Now they say are we... now maybe I have enlightened you. Then what do you do? Give the light! Finished! Keep your lamp clean and give the light. That's all. Nothing else is needed. But you don't take your light into some corner, or hide it under the sofa.

Are you better now? How are you? Good. Are you alright now? You, good. David? David: Yes I am, Mother.

Shri Mataji: Oh. That David also is he alright? Second David [with a Scottish accent]: I was just thinking about what you'd said Mother. How can we help people who are born realised? But, they playing hard to get, they won't come into Sahaja Yoga.

Shri Mataji: I know they are very...

Second David: How can we help them?

Shri Mataji: They should help themselves, David. Don't bother your head. Now this Mister Gent [said as in `get'] of yours or Gent [said as in `jet'] or whatever his name is. He's trying to study all the four, what you call, Yogas and this and that and *[UNCLEAR* on/all].

So what is he doing now? This is Mahā Yoga all the things are inside it and now he should come down to do these things. He just doesn't want to meet Me. He's avoiding. What can you do about him? Look at them. He's more on a supraconscious style, you see? And the Rāja Yoga and all that is all humbug, is all nonsense they have written, absolute nonsense it is. That's not Rāja Yoga at all! It's all

misappropriation and, I don't know what to call it like... You see as I was telling, the other day, it's written that, in Sanskrit language, that when the Kuṇḍalinī rises, She become Kriyavati –*'active'*, Gñyānavati –*'knowledgeable'* and all that. Means She become active, activity comes into her.

So, according to Rāja Yogis, when Kuṇḍalinī rises you start jumping like a monkey. It is not! But it means then the activity comes into you that you start moving the Kuṇḍalinī of others. That's how they formed a huge big area of the so-called Rāja Yogis. They said this is Rāja Yoga.

Sahaja Yogini [perhaps Italian]: Mother, can we work on other people's Kuṇḍalinī when they are not aware of it?

Shri Mataji: Yes yes, that you can raise but,

Sahaja Yogini: [UNCLEAR... When we...] find it easier to do it this way, because some people are, although they see the beauty of Sahaja Yoga, they... they refuse to come into it or have anything to do with it.

Shri Mataji: You raise their Kuṇḍalinī, then gradually they'll come. But, you see they have to be aware of their realisation; that is a compulsion.

Sahaja Yogini: They do. But I have come across some people that say they feel, so bad in themselves, that they say they're not ready for it yet.

Shri Mataji: But you should say `How do you judge yourself?'

Sahaja Yogini: Well, hm...

Shri Mataji: You can also say like this that `I used to say... say the same thing, it's in the fashion.

But now the time of judgment has come whether you are ready or not.' Nobody's going to pull them out of the graves and judge them.

Sahaja Yogini: So can we just put the...

Shri Mataji: *[UNCLEAR* If is] You will leave it to us whether you are judged... you are ready or not. These are all fashions, you know. This is a new style. “We are not ready. I am very bad Mother. I am good for nothing. I'm useless."

Sahaja Yogini: Some of them, Mother, they are too young that they feel that by coming nearer to God, they lose some of their freedom as young people. You understand. It's very difficult to say it indifferently but... I'm talking about the purity of the person and...

Shri Mataji: This is the problem. You should tell them that by... You see, freedom is different and abandonment is different. These are two things. One must understand. Say, there is a kite in the hand, alright? Then it is in your hand. But if you allow the kite to fly it wherever it likes, it is abandonment.

So the freedom is that in which you can manage to manoeuvre it, to man it, to take it the way you like, that is the freedom. Then you are free. But if you are in the hands of these... baselessly you are roaming about, then this is abandonment... for which there is always a punishment. Like, you'll be amazed at, in the Western country, the percentage of impotent people is so high that, unbelievably, it is like that. They talk so much about sex and do this thing is *[UNCLEAR* talking/shocking]. It never works out.

So much of impotency is settled in these Western countries. The diseases, the dirty diseases, which are caused by, these indiscriminate sex activities, are so much in percentage, that one has to be guarded against. You see if somebody says `give me freedom to put my both the hands inside the circuit of electricity,' is that freedom? And I don't understand what is the freedom they enjoy like this. Because there is jealousy, you cannot go about with many girls. There is jealousy; you cannot go about with many boys. There can be murders, you see. Why people murder these days? Their ego is hurt. Even with all this you see some, any drama or play and you see *[UNCLEAR* it], you'll be amazed, there is always a feeling of... Nobody says `Alright you have a boyfriend? Go ahead, I'm very happy' I have not heard anyone saying that. No one likes it, it hurts! They do it secretly. They cannot do it openly. If it is freedom it should be open.

Why there is secrecy about it. They'll hide from the man with whom they are connected and just do it secretly. This is not good. They are deceiving themselves; they were deceiving another person. Deception! And this is no freedom. Supposing like a thief comes in and wants to run away with something. He says “I should have freedom to take away." It's like that! When you put your eyes on somebody, who belongs to someone else, then you are thieving. In the registration office it is said that this belongs to me. Then that is mine. In the same way in the registration office it is said that you are the wife of such-and-such, then your husband is the owner. Or you are the owner of your husband. I mean this relationship is

between the two. But now supposing there is some sort of a relationship to be established like a thief, then you do it secretly. You understand My point? It is not registered anywhere else. Otherwise they become absolutely shameless, abandoned and then all of them end up in the orphanages, at the age of forty-five years, looking like old, dilapidated, secluded, excluded, what other name is, cut-off people.

So to deal with reality must be done with intensity. Even love must be intense. Otherwise you are just befooling yourself playing games. You see they just want to play games. It leads them nowhere.

So this is not freedom, this is tomfoolery. It is making fool of yourself. It's only you identification. Freedom means freedom to ego, not to wisdom.

Sahaja Yogi [French accent]: Mother do we have powers to kill Rākshasas?

Shri Mataji: Of course. You have. You have killed also so many of them. This is the minimum power you are.

Sahaja Yogini: *[UNCLEAR]* [something to do with using “Mardini" from the negativity destroying mantras together with someone's name].

Shri Mataji: You coin a Mardini with anyone, finished. You see it is like this: I'm entitled, you see.

I am the one who has killed all of them.

So I'm entitled. I've got the title you see if you take My name title they finish off there. All their powers are dropping down; so you use that; you have been empowered.

Otherwise how do you save these TM people, these people that people? Poor things they are under the grip of these horrible Rākshasas.

Sahaja Yogi [French accent]: Then they are finished, they don't come in another form?

Shri Mataji: No, I mean... You see they have so many other, styles of things, but you definitely kill some of them. Like in the war, you see? You are killing the enemies. You kill one, then another soldier, third soldier, forth soldier, like that.

Sahaja Yogini [Italian]: Mother, what shoe-beating does to a person who is full of catches and bhoots? If we should shoe-beat a person who is full of...?

Shri Mataji: No, d'you see we should remove our interest a little bit and give the photograph. Let them work on photograph, If they are not interested in photograph, just forget the person. You should not show interest in people who have no interested in the photograph. See that's the best way. Why unnecessarily waste your energy?

Sahaja Yogini: What happens if these people are in immediate contact with us, like living with us? We cannot just, you know, ignore these people, I mean...

Shri Mataji: No you, if they don't listen to you about these things, Try to cut off from them and also tell Me their names: I'll manage them...

Sahaja Yogini: *[UNCLEAR* I'm telling you will manage to get] *[UNCLEAR* red meat/really neat].

Shri Mataji: No-no-no. Give Me in writing. Give Me in writing `n give Me a photograph. Then I'll manage.

Sahaja Yogi: *[UNCLEAR* I'm living with some].

Shri Mataji: Ha?

Sahaja Yogi: I'm living with some.

Shri Mataji: Alright? If... You give Me the names [laughs].

Sahaja Yogi: *[UNCLEAR* No, Ma], I've been living with them for six years.

Shri Mataji: Yes but you give Me the names and the thing, I'll manage them. Can I have My sweater, is here...

Sahaja Yogi: No I mean *[UNCLEAR* there] is no need Mother.

Shri Mataji: Hm?

Sahaja Yogi: There's no need, You know?

Shri Mataji: There's no need at all. Forget them. You see no need to do that, firstly. Secondly is that you learn you see they're a good subject to learn. You see otherwise how will you know what sort of people they are? My sweater? Oh, there... What's happening to the Biryani? The first attempt was Biryani, [laughs] and they asked Me the recipe, and, God save them, I told them that “don't try all these things” but they said “No. We'll do it." So, they must have done something. Just give Me.

You see among yourself only you can find out. Just now they say “How *[UNCLEAR* Cooli/cooly] has answered the question." Just don't worry. Who is there? You are living with stones and you are living with so many other things. This...

Sahaja Yogini [Italian]: But, don't You think, Mother, of the children? Through their innocence they have more chances to get their realisation faster than the adults?

Shri Mataji: Children?

Sahaja Yogini: Yes.

Shri Mataji: Yes they can. But I mean, some children can be very nasty, can be horrible. Can you close the window?

Sahaja Yogi: Shut the curtain rather.

Shri Mataji: Better, let him do it. No-no I think better *[UNCLEAR]*. Sit down, sit down. Kya hala tumhara. Aap teek ho gay? Rustom: Abhi Ma. Almost. Hundred percent.

Shri Mataji: Achcha? Hundred percent. Sab pal tumha kya ha le. Aap teek ho gay? Bal tum lo gay si dira dev chalte ho...

[... Shri Mataji continues in Hindi and calls in Marathi to the Maharashtrians at the back of the room.] They can't hear Me. [Marathi.] Rustom: Mātājī, shall we bring the khana here before Your feet?

Shri Mataji: Ha? Rustom: Shall we bring the food before Your feet?

Shri Mataji: Kya what is it? Rustom: Shall we bring the food here, before Your feet?

Shri Mataji: All right, if you want to. There's no need. You do one thing, you take it.

Sahaja Yogi [offering food]: Mix something with it?

Shri Mataji: No that's all. Can I give it in something so that you can... just pour it in. Yes please.

Sahaja Yogi [French]: Peter is back.

Shri Mataji: [Marathi.] Very well done. Rustom? You have done it very well.

Rustom: The ladies should be thanked Mother. Maureen and Cathy.

Shri Mataji: Very good. Little salt is needed.

Rustom: Ah, that's true. I thought so too.

Shri Mataji: Very well done. [Niichessa purani kallo...]. That is how we all meet and love each other and... nice isn't it.

Sahaja Yogi [French accent]: Djamel is going to have an army of Ayatollahs on their backs.

Djamel: Mother, I was going to suggest *[UNCLEAR* dear cutting] around here, because all the Ayatollahs are going to be trapped by the Americans.

Shri Mataji: You know but, I must say I was surprised, thanks to you, that your president has done something about it. He's very much different. You know, he has helped President Carter in some way, because President Carter has thanked him very much. Your President. Algerian.

Djamel: Not supporting the...

Shri Mataji: No he has said something by which he, I don't know, for some “unknown reasons" they wrote, that President Carter thanked the President of Algeria.

But what do you think about this mosque? What are they doing there? Who could these be people.

Sahaja Yogi 1: It could be *[UNCLEAR* Lezri] Brothers.

Sahaja Yogi 2: It's a new messiah. Mother, one more.

Djamel: I think they're probably from the Muslim Brothers you know they...

Shri Mataji: From the?

Djamel: There's a sect called the `Muslim Brothers' you see they're very extremist.

Shri Mataji: More than these?

Djamel: Oh, of course. More than these... Ayatollahs.

Shri Mataji: They are from what country, from...?

Djamel: Oh, they're everywhere, mainly in Egypt.

Sahaja Yogi 1: Egypt.

Shri Mataji: But Egyptians are against this.

Djamel: We have them mostly in Algeria, but they are not regarded... well regarded by *[UNCLEAR* the officials] *[UNCLEAR]*.

Shri Mataji: What do they do, murders and things?

Sahaja Yogi: No, they just have their own fanatic ways, you see? And sometimes they can be violent.

[UNCLEAR Once in Egypt/An agent] if they have been in the past.

Shri Mataji: Accha. I mean they have those weapons and things with them?

Djamel: No Not, not, not generally no. But they are *[UNCLEAR* capable with that] If someone tries to lead them, to lead them or something or other they can...

Shri Mataji: Like we had...

Djamel: Organizing of so many coup de tats.

Shri Mataji: But dhal has salt quite a lot, tell them. So if you mix it up with dhal, you need not have salt. Something like `Anand Marg' we had in India?

Djamel: But nobody... In Algeria, nobody really likes the Iranians anymore.

Shri Mataji: Ah?

Djamel: They don't like this Ayatollah anymore.

Shri Mataji: I think so...

Djamel: They think...

Shri Mataji: I mean they have really insulted God!

Djamel: I mean... He thinks God is only for the Muslims, you know.

Shri Mataji: Oh look at our Pakistanis. You know Americans always supported Pakistanis and Bangladeshis against India. Americans always have a speciality of always supporting wrong people. Then they withdraw, but always I don't know why they do that.

Sahaja Yogi: Well but You see why, because the Muslims usually are against the Russians you see, so they *[UNCLEAR* like/lie] to Muslims. But then you see, this time it did not work out. You see Communism supposed to stand for... *[UNCLEAR* atheism].

Shri Mataji: No, it's a very generalised way of saying, that, because they are Muslims, they will be against Russians or they will be for Russians for Americans.

Sahaja Yogi: The majority are against the Russians because they... I mean they're against... `cause when You were saying...

Shri Mataji: Because they don't believe in religion.

Sahaja Yogi: Yea... Whenever someone says “Communism” automatically it's...

Sahaja Yogini: Atheism... yea.

Shri Mataji: But... against India, they have been always. Americans have been very much against India and against favouring these two countries in the international fields. Even Ceylon...

Sahaja Yogi: Will be supporting...

Shri Mataji: Even Ceylon, you know. They created all enemies for India to deal with. If *[UNCLEAR* only] God-

fearing people are to be supported, then Indians are very God-fearing. Americans are not.

Sahaja Yogini [Italian]: Mother, can we use some of that salt for our food?

Shri Mataji: Hm?

Sahaja Yogini: Can we use some of that salt?

Shri Mataji: Nicely made. Eh? They wrote down they whole thing.

Sahaja Yogi [French]: It's the first Pūjā where we sing something properly Mother.

Shri Mataji: Hm? Sahaja Yogi 2: It was the first Pūjā here where we sung something properly.

Shri Mataji: Gavin practices. I was so enamoured and so much, I must say very pleasantly surprised, the way you sung the Marathi Ār.ti. How did you get it? I'm just...

Sahaja Yogini: When we were in India we got it.

Shri Mataji: Accha.

Gavin: We also had a tape, so we checked.

Shri Mataji: Good. What about these Maharashtrian ladies. Have they gone? Or they are there?

Sahaja Yogi: Yea they were.

Shri Mataji: Ha?

Sahaja Yogi: No, they at the back Mother.

Shri Mataji: They have brought something [... Shri Mataji converses briefly in Marathi with those at the back...] Everybody should have something to eat.

Nābhī is very much vibrating. Lower Nābhī.

Cooley, some water for Me. To drink: water.

Sahaja Yogi: Mother. How can we help people who are born realised, who meditate with the photograph but cannot feel the vibrations.

Shri Mataji: Can't feel?

Sahaja Yogi: Can't feel the Cool Breeze.

Shri Mataji: How do you say he's born realised.

Sahaja Yogi: feel cool from on the palm from there.

Shri Mataji: Ha?

Sahaja Yogi: I feel cool on the palms from this person.

Shri Mataji: But he doesn't. If he doesn't accept Me, he cannot feel the Cool Breeze from Me.

Sahaja Yogi [with a Scottish accent]: This particular person has got the Cool Breeze, once or twice, the cool. Just feel it and then not very...

Shri Mataji: That means he has to accept Me much more.

Sahaja Yogi: Pardon?

Shri Mataji: He has to accept Me. He has to accept Me much more.

Sahaja Yogi: That may be the problem Mother, but this person hasn't actually had the chance to meet You yet.

Shri Mataji: But that's then how he'll get it. When he'll meet Me.

Sahaja Yogi: How many vegetarians?

Shri Mataji: You see, when he'll meet Me, he has to accept Me. If he doesn't accept Me he cannot get Cool Breeze. Deities know. Deities know about it. I'll tell you a simple example: We had a visitor in our house, his name was... what was it? `Shaha'. What was his name, Mukud? Your friend.

Sahaja Yogi: Mukuncha.

Shri Mataji: Mukuncha Mukuncha. He had his realisation and everything, he was a Sahaj Yogi, came to see Me but I was having My bath.

So he went upstairs and this Gaṇeśha was kept there. And he started feeling his own vibrations, he never got any vibrations, nothing. He was surprised, he got a shock. He that “what has happened" has he lost all his vibrations? And Gaṇeśha would not give any vibrations to him.

So he came down, I'd finished My bath, he said, “Mother, I don't know. What was I..." He didn't even touch My feet he was so frightened. “I've lost my vibrations; I can't feel any vibrations from Gaṇeśha!" I said `Really?" He said “Yes." I said “You touch My feet and now go and see." He touched My feet; he went up and the vibrations were alright. I said “He knows Me. You must touch My feet first otherwise He's not going to give you vibrations too."

Sahaja Yogi: This person I was talking about Mother, lives in Scotland, quite a long way off, so it's difficult. But they, they not well-off. They're on social security.

So, this person can't come down to see you.

Shri Mataji: I'll go to Glasgow, some day. And tell him to accept Me, more and more. Then his conditions will improve. Why is he on social security?

Sahaja Yogi: It's a lady and her husband’s on social security. He's deaf and it's difficult for him to get a job in Scotland.

Shri Mataji: Haven't they got a job? They should try for a job. Also social security people don't get vibrations. Very true. You see, you are not to be parasite on your society.

Sahaja Yogi: He's not a parasite Mother. He trying to get jobs there. But, because of his *[UNCLEAR* infirmity] deafness.

Shri Mataji: No once in a while is alright if you... but you must be trying for a job, I mean he shouldn't like that kind of a life. Alright? So you tell him both the things, that you must find out a good job for yourself, as well as, in this country is not difficult to make money, really not too difficult.

Sahaja Yogi: It is in Scotland, it's more difficult than it is here, Mother.

Shri Mataji: No, I mean...

Sahaja Yogi:... shortage of jobs there. Specially for people...

Shri Mataji: Even if you do babysitting, you can make money here. You can. You see if you want to live on... because of the social thing you have got it, you depend on it.

Sahaja Yogi: I'll tell them *[UNCLEAR* how/not] to do about it Mother *[UNCLEAR]*.

Shri Mataji: But don't tell him like that he'll feel hurt. You just tell him that “Mātājī was saying `you should try to accept Me more' and I'll get him a job also." He will find his job.

Can I wash, wipe My hands.

Sahaja Yogi: Actually, it's the wife who was meditating and her husband I think is born realised too, but, he doesn't meditate regularly. But he's got the Cool Breeze.

Shri Mataji: Oh I see. He'll come round, don't you worry. What's his name?

Sahaja Yogi: The husband's name is Tom.

Shri Mataji: Tom.

Sahaja Yogi: The wife is Jetta.

Shri Mataji: What's it?

Sahaja Yogi: The wife is Jetta.

Shri Mataji: Jetta. Alright. You see they have to accept Me, that's the only thing is. Many people, they get vibrations, say, from Gavin, but not from Me. There are some like that!

Sahaja Yogi: Sorry, Mātājī?

Shri Mataji: Hm.

Cooley: I said to one man, “See if you can feel the vibrations from this photograph" you see? He said “No, I don't believe in photographs." So as a joke, then I said to him, “See if you can feel `em from Me?" He was willing to that, but he wasn't willing to put his hands to the photograph.

Shri Mataji: See! He... Gavi... He's telling us a *[UNCLEAR* concrete result]. He's saying that there was someone whom... he said that “Why don't you see your vibrations from the photograph, if you get the vibrations." They said “I don't believe in photographs, I'll not feel it." So he said “Alright, you put your hands towards me if you get the Cool Breeze." He put his hands to Cooley but he would

not put to the photograph. Though Cooley would put his hands but he would not.

Cooley: You know I said to him “I got it from the photograph” and he wouldn't put his hands to the photograph.

Shri Mataji [laughing]: Typical. We have another one in India. Like Rajesh. He has got two sister-in-laws and they said that “we feel Cool Breeze from you, but..." [Śhrī Ādi Guru Havan. Shri Mataji explains the Sanskrit names before/after they are read by Rustom.]

Contents: 1979-12-02 **Quote, the day of Guru Pūjā, Dollis Hill Ashram, London, UK**

So, now you have seen how many qualities one has to have as a Guru; and your Guru is like that, all these qualities are in your Guru, so you should have all these qualities also; and they will come, it is not difficult to have.

Contents: 1979-12-03**, Public Program (morning), Realisation is not of the Intellect, Caxton Hall, London, UK**

Nice talk he gave and also I thank all of you for coming down here.

In his frantic effort of explaining to you that you have to get something here, is the expression of his own experiences about himself. He had problems of the same style as you had and he knows, that if you go on analyzing things with your brain and with your intellect then you are going to delay and because he knows what mistakes one may commit and he has also seen so many

doing that, that's why he's trying to tell you that at least if we have committed mistakes you be cautioned and you learn from our mistakes and try to come up fast and listen to it and take it. Now the seekers are there, as you know but, as he says they have labelled themselves as seekers. “We are seekers." And they are so proud of seeking, that he himself has told Me, that now they do not want to give up seeking even if they find it. It's a very funny situation and I said, “Why is it so?" That he says “No, you form a sort of a habit." Then you don't want to give up the habit because you'll go into sort of a funny situation if you give up the habit and that's why they just want to continue with it even if they have found it. I mean all kinds of complicated situations we have faced so far.

But a simple thing is this, very simple thing, is to understand that there is...

Something beyond...

which we are seeking. The beyond is the self within us is the spirit. The spirit that resides in our heart.

And this spirit has to come into our conscious understanding. We know there is someone who is watching us who knows all about it. But, He is not in our conscious mind, means we cannot see through Him. He sees us, we look at Him as something hidden behind the curtains. But now how to remove that curtain and to become one with that? By becoming one with that, what happens is, that you get connected to the mains. And to the whole. Of which you are part and parcel. The whole universe, the whole creation is a part and parcel of one organic being. Through our ignorance we start thinking

that we are separated from it. Till we are animal stage, we are going according to the will of the nature and we do not have the freedom, so in a way we are one with that Divine force... but we are not aware of it. Only in the human stage, it is said that you will become aware of it. Is said in all the scriptures, like Koran like Bible like Vedas like Gītā, which is a part of Veda you can say. Also great sages all over the world right from Moses, Abraham, Socrates, Lao Tze. In India: Janaka, Nanaka, Vasiṣhṭa. Later on, people like, we can say in the history, about 6th century, we had a very great saint or a great personality or an incarnation like Shañkarāchārya. All these people have been... talking about your second birth. That you are to be born again, unless and until you are born again you are not a Christian, you are not a Hindu you are not a Muslim. Keep it one name. There are ten names to one thing for `twice born'.

So it boils down to one simple point that you are to be born again. You are born again and again now. From Amoeba to this stage you are born again and again. There must be something continuous otherwise how do you improve onto it? So you reach a stage which is called as human being and now here it is said that you are to be born again. Only in this stage, when you're born again, it is in your own consciousness. All other stages you never felt how you are born again and again. And this feeling that you are seeking that you have to seek something comes to you from the unconscious because you are to be born again. And unless and until that happens to you, you are not going to feel happy. Like anything that is made, any instrument that is made if it is not put to the

mains it doesn't work, it has no meaning. And when you find life meaningless you turn to seeking.

But the one who has created you, so far, has made you a human being from amoeba, has made arrangements for it. What are the arrangements he had made within us for our germination for our second birth is shown in this figure. I am today talking to people because there lots of people who are new and they should be able to follow it up that we have all these arrangements within ourselves. Now this is not so complicated as we make it. If you think by reading about it you are going to have it, we have had many readers, so far. I mean we have books and books and books. We never read to breathe we never read to have a human existence. We just have it. In the same way if you have to have your realisation you are not going to read about it. It has to be something spontaneous, Sahaja, is born with you: `Saha-ja'. `Saha' means `with' and `Ja' is `born'. It is with you, within you. It is said everywhere. Everybody has said “It is within you." Now where is it? The spirit is in the heart. But where is the germinating power? I am sorry for this but this is what it is. Poor Cooley has vanished in thin air. [Laughs.] He's feeling very *[UNCLEAR* b]... Cooley has kept outside.

Sorry but today is the first day we have such a small room, you know. [Laughs again.] I'm sorry for this we have... Sit down sit. I think leave the door open otherwise it'll bang at you, you can sit here. Marcus you can come done here in front. Ise ki yes that mein.

Nahi nahi mere ke kene. Tuhi koi ayega to khol lega, khule honee kije ke rakhiye, bas. Ha [Yes], just now.

They'll come, they know. They'll all come. They'll find out after all. Jab koi ayega then you should be able to move out. This is what I am saying. Actually in Sahaja Yoga we have very tall people with long legs [laughs] and they find it difficult to fold them up you see.

Now as we have got this being... without any difficulties, it's nothing serious about it: it's just there.

Is the play of God's desire. You have got it. In the same way our realisation is also going to work out, with that living force which has brought forth this human being. Now that living force has also within us, through our evolution, has created all this. These are all different centers which are subtle centers, which are the, we can say the undercurrents of our being. These centers you cannot see with your naked eyes, because they are placed either in the spinal cord or in the brain. But they do give rise to gross centers outside. Now these centers are beautifully placed. The first one with the four petals is called as `Mūlādhāra Chakra'. Now this center is placed below the Kuṇḍalinī. Now mark, this is a very important point. It is placed below the Kuṇḍalinī. This represent the material side or we can say the matter that is within us, is the earth element within us, is the `Jaḍa' as they call it, is the, `dead' is a bad word, but I would say, `the thing that is not yet been awakened'. The mother element of earth is there, higher, but this is the child element, that is the innocence, is placed. The embodiment of innocence is placed under the Kuṇḍalinī that is, called as the Mūlādhāra Chakra and which controls also our sex. It gives rise to pelvic plexus which also has got four sub-plexuses. Now it is interesting to note that it is placed

under the Kuṇḍalinī so if the Kuṇḍalinī has to rise She doesn't go through this.

So sex has nothing to do with Kuṇḍalinī rising. Only thing is, that when the message from your hands when you are placing your hands towards Me, the message, please sit with your hands like this, the message that there is somebody who can raise the Kuṇḍalinī or the message to the Kuṇḍalinī or invitation to the Kuṇḍalinī, goes through your fingers, down, here, passes through these two lines that you see and inform that... deity which is sitting down there, who is Śhrī Gaṇeśha. Who when awakens and informs the Kuṇḍalinī which is the Mother of Gaṇeśha, Gaurī, sitting in the triangular bone, which is they call as a three-and-a-half-coiled serpent, because it has got itself in a shape of a serpent. It is three and a half coil. It has also got a very great mathematical significance, three and a half. Now this power, is the germinating power. Now it is called as the residual power. Means after creating the whole `binda', the whole zygote of a human being still it remains the full. This is the power that we call, is the Mahākālī power because, it is the power of desire of God. He desires that you should get your realisation. The desire of God is expressed within us through this left side power which you see left side channel, is called as the Mahākālī power. As long as He desires we exist, as soon as He doesn't want we do not exist.

So the left side gives rise to our desires and also looks after our emotional side. Means it is not yet materialised.

The second power you see on the right hand side, yellow one, is the power to create. This is called as

Mahāsaraswatī power. In the Sanskrit language these are expressed much clearly, we can call it the creative power. The creative power of God descends within us through this and is effective in giving us creative powers, of thinking power, of mental effort and physical effort.

So we put in our mental and physical efforts through this power, which is called as Mahāsaraswatī power. In the center is the power which is called as the evolutionary power which as you can see has gaps. And this is the power of Mahālakṣhmī power, which is not yet fully connected. This is the gap.

So we have three powers, in the same way in the gross we have three autonomous nervous systems. The one on the left is called as the left sympathetic, one on the right as the right sympathetic and the center is called as the parasympathetic. Now, left sympathetic acts for our emotions, the right acts for our physical and mental efforts and the central acts for our coordination, for our balancing and for supply of this power vital power.

But as these two side powers, left and right start working, as a by-product of these two powers we develop very big two balloons in our head, which can be called as Ego and Superego. One is yellow coloured and other is blue coloured and they cross over. Because of this the head gets covered and we get separated.

The fontanelle bone here gets calcified and you become `Mister X' and another becomes `Mister Y' and another becomes `Mister Zed'. Now you are separated from that All-pervading Power, because now you have to know it in your consciousness. Then you start seeking. It is something like this we can understand that evolution

could not go any further. Like a little... chick bird, which does not know how to fly.

So the mother hides herself somewhere and starts calling. Ultimately the chick bird gets the confidence and flies towards the mother. Because you have to know what this power is, you have to know how to manoeuvre this and you have to know how to enjoy this power of God, which He wants to bestow upon you. By this power the whole universe is ruled; is the power of Divine Love. It exists. It is everywhere and after realisation you are surprised that you become, again I say you become, you are actualised. It is no lecturing that you have to be this or you have to be that. Is actually happens within you that you be collectively conscious.

Means you can start feeling others on your fingers as shown there. And you get Self-realisation by which you see within yourself what you are. You start seeing your Chakras within yourself, one by one and you can correct it and you can correct the Chakras of others also.

Now I agree it's a very difficult task... as they say. But to some, maybe experts are there, some masters could be there. For example once upon a time, even... say... to come to London from India was of course an impossibility. Even to go from Bombay [Mumbai] to Banaras, people would sell out their houses, everything and everybody would cry as if they are going to die on the way. It was that impossible.

It was so very slow. But as the time has moved you have got now aero planes and you are going to the moon. In the same way, the Kuṇḍalinī Shāstra has improved so much, that today we have among ourselves, thousands

of Sahaj Yogis in India, who just get their realisation in thousands, in thousands. In the cities of course there is problem because people are very complicated.

In the west they get their realisation very fast, no doubt, because they are real seekers, no doubt. But they lose it equally fast. The reason is once they get their realisation as usual they must have read some books of analysis of some psychologist, `Mister Boen' I have heard recently a name, they go home and start analyzing. Once you start analyzing it's finished. You cannot analyze it. I am talking of synthesis.

And if you start analyzing it, the living thing is finished. Supposing you have to analyze this finger, just think like that, you cut it from here first of all, then you open it out one by one and see for yourself what is inside this. Here I am talking of synthesis. Moreover one should know: by thinking you have not got it, by analyzing you have not got it, you have just got it spontaneously.

So why should you analyze it? You should employ the methods which are synthesizing you, are putting your whole being in one line or you can say in one thread. That all your diversified temperaments and beings are just fixed together. That you become one with the whole, that you become completely relaxed. As I gave one example, which many people like it very much, that some people where told not to take too much luggage on their heads and they went to the... they... in an aero plane they went and they said that you shouldn't take too much luggage on the aero plane. They put back their luggage on their heads thinking that aero plane may be feeling more weight for that, so they were trying to

reduce the weight of the aero plane. In the same way we are trying to reduce the weight of the aero plane.

The one who has created us, the one who has made us human being is going to make us that great.

But Mister Ego says “No how can it be, I must do it myself." You cannot. You cannot even transform one flower into a fruit. We must accept: we have done nothing living, what we have done is all dead. Like creating this building now, is all dead. From dead to dead, just changing forms.

So if the smallest living thing God has to do then this thing He has to do.... for Him it is better that He does it, otherwise He will lose His own significance and meaning to His creation.

But what we have done in our freedom, is like, you were asked to sit in a... say a small little boat and we were about to cross, while everybody started jumping in the sea. For nothing at all, you started going on to the left side or to the right side. If it came to crying, weeping and troubling yourself, destroying, self-destroying, you did everything that was possible under the sun. Then when it came to destroying others you did everything that was possible under the sun.

So either to the right or to the left we have been going bit too much and that is why we have to correct that point. That correction also one can do with Kuṇḍalinī awakening. Everything is possible; it has to happen, it has happened to thousands and should happen. You can see with your naked eyes the movement of the Kuṇḍalinī. But in some places it is so fast that you just start feeling Cool Breeze flowing for your hand. It is said in the Bible

that from the Holy Ghost you get Cool Breeze. It is said of course, I mean in the Indian scriptures you know that they are full of it. There's a very beautiful shloka of Śhrī Shañkarāchārya, he says “Salilam, Salilam" a Cool Breeze, start flowing. He calls it as `Chaitanya Lahari', he calls it as `Soundarya Lahari', he calls it as `Ānanda Lahari'. But many things happen when the Kuṇḍalinī rises. It is not just... happens that Kuṇḍalinī straight off comes into... What you call the `Pranalay', `Manalay' all these things takes place, all the Rāja Yoga takes place within yourself, the `Bandas' takes place and then the Kuṇḍalinī comes up.

But it comes so fast that you do not feel any one of them. This is why this is Mahā Yoga stage of Sahaj Yoga. Mahā Yoga stage because, at this stage you meet: till you have not met Me, you have not met Me.

Maybe you might have come up to Victoria [station], even up to this place and if you have not met Me you have not met Me.

So if you have to meet Me, then that moment when you meet Me is the real point.

If you have not met Me, till that moment it has no meaning... In the same way all Yogas are useless, if there is no Mahā Yoga.

[Aside:] Just Come in. Come in.

So, the time of Mahā Yoga has come and you have to get it and it has to work out. It is as simple as that. That's why Gregoire is very frantic because he knows that you should take it because he has been to many Gurus... Most of them have been to Gurus and all sort of things they have been to. And they have suffered a lot; they

have gone through hell with this have really suffered a lot. They know that what they have gone through by going to Gurus. And that's why they are frantic, that “please now give up all that." For this you cannot pay, because this is love of God and you cannot pay for love of God. You cannot pay for love of God.

[Aside:] Come along, come here.

Is no question. Because it is insulting on the contrary, I think, that we think of paying. And anybody who talks of these things is a nonsensical fellow. Is absolutely nonsensical.

So first of all you get your realisation. Then one problem arises which I must tell you, which I have seen happening, apart from analysis and all that. The one problem that arises is, that you start facing yourself. First of all some of you, who have harmed yourself. Like the other day we had a gentleman who has been to a spiritualist. Now they look very harmless you see spiritualist people. But they very harmful people. Poor fellow, he had all kinds of diseases and everything when he came to Me. And he has been to the spiritualist church. Now spiritualists are nothing but absolutely, what you can call them, they are the people who put possessions into you.

So he was completely possessed. Apart from diseases he could not sleep and he was getting hallucination, an' jumping out of his bed and was feeling that his body's leaving him and he's going anywhere else, all kinds of complications he had.

So when he got his realisation...

[Aside:] Come along My love, come.

When he got his realisation, he started feeling pins and needles first of all, when he put his hands towards Me. In the hand pins and needles and things like that. He got a fright. I said “Why? Face it." Because that is the problem: in the light you start seeing everything. If there is no light everything is black. Well and good. No problem. If this sarī is not clean you cannot see if there are any spots. But as soon as you clean this all the permanent spots you can see clearly. In the same way you start seeing them.

Once you see them there is nothing to be frightened. Because you must know that now you are separated from yourself, which was dirtied which was spoiled which was aggressed. That personality is separated from you, believe Me. And then it is very easy to cleanse that. You have to be little bit, patient with yourself. Of course I am very patient no doubt. But you have to be patient.

Sometimes it happens that if the problem is there, you start facing it in the way that you may see that now this finger is catching, this finger is catching, “I'm getting... heat from these two fingers Mother, now what does that mean? I'm not getting cool all over?" That means something; these two fingers denote two Chakras. And if there is a problem in these centers, you can be cured. You can be alright.

So this Kuṇḍalinī not only connects you with the absolute, but gives you all absolute spiritual values.

After that if you want to ask questions say, `Is there God?', immediately Cool Breeze will start flowing.

The rapport is established. You are one with the absolute. Unless and until you have absolute, you cannot decide

about anything; whatever you decide is nothing but relative. And all relative values are confusing.

You do not know whether it is right or wrong. For example now if I give you a ring like that, you will say `Alright, it is ring, this thing this thing. It is so much price this.' That's all, finished.

Somebody will say “it is nice” somebody'll say “I don't like it” somebody'll say “is yes it's good, but this..." Depending on if you are French, if you are Indian or English. But, if you are a realised Soul, you will immediately know it is Mātājī's ring, all of you. How? Even if it is kept here and they'll know Mātājī's ring is over here. How? Because there will be vibrations oozing out. And you will know that these vibrations cannot be from anybody else but Mātājī's ring.

You'll be amazed, I was, I... we went to Kashmir and we were going in a car and suddenly in a jungle I felt tremendous vibrations. And I told My husband “There must be some sort of a big temple here or must be some living deity that has come out of the earth, must be something." So I asked the driver “Is there any temple?" He said, “No temple here, there's no Temple." I said, “No it's not possible there must be something." So I said, “Alright you follow this way” and we went nearer and nearer and it became hotter and hotter, in the sense cooler and cooler, because you start feeling cooling with the... with the vibrations. And amazement came to Me. The driver said, “Yes, that is true, there is a big place here called as `Hazratbal' and one hair of Mohammed Sahib is kept here." And when we went in, they were very kind to Me, suddenly I don't know what happened to

them, they didn't ask Me I was Hindu, Muslim or anything, just took us inside and everything. And I was just in full enjoyment of that place, with one hair of Mohammad Sahib.

So the whole value is decided and judged on vibrations, so you get a new awareness which is called as vibratory awareness.

So your awareness itself is enlightened. Means, the word that is used in Sanskrit for enlightenment is, `Pra'. You are `Prabudh'. Your awareness becomes enlightened.

That you start seeing the things or feeling the things which are absolute and knowing which are not, so your whole priorities change. And you become a dynamic personality, absolutely dynamic. Because your powers start flowing and you get such a big, canvas or you can say spectrum to work with. As Gregoire has told you that I'm a very good cook yes, I'm a very good housewife and I'm good at thousand and one thing. And also I run a big organization of Sahaja Yoga and all those things I do.

***Contents: 1979-12-03*, Public Program (afternoon), London, UK**

Come along. I wish, Djamel you had brought one of your aeroplanes here. [Laughs.] Come along. Is there somebody else coming in? Please come in. Come, come here Djamel. He's coming from Algeria. Hello.

Come along, come along, come along. Hello... come along, sit down. I'm sorry! You see this is the mess in which we are today, thanks to Caxton Hall. Ha āp log agar samne bhatjai, tho acha ho ga baisab. Aap jar hai?

Acha ho aye ham pyas peeka ājao. Hā. lekin bahut soch ke puchega. Waje ye hai ki, koi...

prashna aisa hona chahiye, ki, ha kyonki usse agar dimag logo ka uchal jaye, Chitta gar unka, uchal jaye tho cheek nahi kyonki bas soch vich, nazuk kām hai. Aap samaj hai? Ha. Kyonki is me puchne ka kuch hai nahi banne ki bāt. Ugar ban jaye, tho ban jaye. Aur nahi bane to nahi bane. Aisa hai iska hāl.

Waise tho āpke sare savalon ko mein javab de doon gi. Par is vaje sime ker hi hoon kin ka Chitta ek dam se doosre jagah le jayega. Banake cheez le jā rahe hai. Teek? Now he wanted to ask some questions so I have requested him that just now don't ask Me questions because just now I am putting your attention to something, your attention may be diverted. And... I don't mind any number of questions: you know that I have answered thousand and one and I don't mind answering, but that's not going to give us the realisation. What is it we want realisation, first of all let us work it out and then we'll talk about it. Because in darkness what is the question. In light then we'll talk. In light you can see better, then we'll talk about it. First let us have the light.

So now we come to the end of our lecture for today. I have given an introduction. The questions that are going into your minds I know. One of them is that, those who have come now is that they have heard horrible things about Kuṇḍalinī. I have to tell you... that those people who have no right, no authority to raise Kuṇḍalinī, if they raise the Kuṇḍalinī there is a problem. They have to be absolutely holy pure people. `Vītarāga' as it is called. Sahaj Yogis is different. They have a special authority.

But normally they have to be very highly evolved people to raise the Kuṇḍalinī. If they try any tricks... the Gaṇeśha who is sitting there in the first Chakra gets annoyed and they have complications.

So, if supposing a person like Me who is naive who doesn't understand what is this instrument is and tries to do something about it, it will only break it. In the same way, people break that Kuṇḍalinī, they break that instrument and we have had a very bad time correcting it. But why ask such a question also, that supposing it is easy why not have it? I mean that should be normal reaction. Why should we say that it is said that it is very difficult, alright, may be but we are going to do it fast so why not. Let's have it! That should be normal attitude isn't it? But human beings are very funny that way, isn't it? Because supposing I say `There's a diamond here free for you, come along... have it.' They'll come all the way from Australia! Then why not for this? So, I would request you to get your realisation first. If you think too much about it or if you analyze it, it will not work out. My idea is that you should get it. And that's why I'm telling you, to take it easy.

Do not, sort of... take it in a frantic way. Just leave it alone, it will work out. It's just like germinating a seed. It's like just enlightening a lamp. One candle which is enlightened can enlighten another candle, but supposing the other candle is all the time falling this way that way or if the attention of the other candle is not alright, then how do you enlighten it? So keep the attention in the center, it will work out. The most important thing that you should get it otherwise what is it? What... life has no

meaning. This is what you are here for, so you should get it. If you don't get it, then we'll find out the question or the problem.

Alright? Now don't put your mind into a questioning style, but just let it go. Let it go, let it work out.

Now here there are at least 60% people who are realised Souls, among you, sitting. Or I would say 70%.

And those who know all about Kuṇḍalinī, raising of the Kuṇḍalinī, everything they know. They have seen Kuṇḍalinī rising. Now you have to be one of them.

Today's a very international gathering here. We have people from France, we have people from Switzerland, we have people from Algeria, we have people from America and... all over the people have come today somehow it's a very great day. And it should work out, with all these great saints coming here it should work out.

So just expose yourself and it would work out. You must know one thing that I cannot take anything from you. I cannot receive; My nature is not to receive but just to give.

So you take it from Me, it's a gift. Just take it and have it and enjoy it! This is what you have been seeking, not in this life but many lives before and the time have come and chance has come, so better have it. Do not miss this.

That's what I have to request you.

[Aside:] Little water, Anna? Cooley has disappeared I think. Alright.

So please put your hands like... Bhai Sahib, aise baiti hoon. Just like that. Just like they are. Very beautiful

people have come today. I don't know where were they before. I just missed them. Just simple hands like this. You can close your eyes if you can, some people can't close they get a flickering of the eyes. If you do not get any flicker please keep your eyes closed. If you are getting flickering of the eyes then please open them.

Something is wrong with the center here... if you cannot keep your eyes closed.

You can't close your eyes? Are you getting flickering? Can you close? Put your forehead little open for Me to see, forehead. Just like this. You will start feeling Cool Breeze in your hand. To begin with, if you watch your thoughts there is no thought you will find you are thoughtless. This is the Nirvichar Samādhi is established. `Samādhi' means `awareness that is enlightened' and `Nirvichar' means `thoughtless'. This is the first one that comes to you. Second one, which comes to you is Nirvikalpa, which means `doubtless'.

You know how it works, how you manoeuvre it. How you go about it. You practice it.

Come along.

Sahaja Yogi: Should some of us go out, Mother?

Shri Mataji: Ye?

Sahaja Yogi: Should some of us go out...? Another Sahaja Yogi [slightly inaudibly]: A few of us... and some of us can go outside, Mother.

Shri Mataji: Just now we have space. When the space becomes that impossible you can go.

Sahaja Yogi nearly: Shall we *[UNCLEAR* stand/stay]?

Shri Mataji: If you have love we can do with much less space, you see... and if you don't have love... with even big mansions are not sufficient for one man.

Just put your hands like this, just like this, simple, absolutely simple. [Long pause.] Hot.

Now we have to forgive others. That is very important in Sahaja Yoga. We have to forgive others.

First of all let us forgive others. Then we have to forgive ourselves also because we find lots of faults with ourselves. That's a modern fashion. Know that you are that beautiful thing which is the source of truth, joy and awareness. And now you have to also ask for forgiveness if you have done any mistakes by doing something extremes or disobeying, the laws of nature... Anything like that if you have done, you have to ask for forgiveness. Ask for forgiveness, will help very much. God is so generous, so compassionate, so kind, that He forgives us for all that we have done against Him. All that we have done neglecting Him, ignoring Him, His importance. [Long pause.] Forget the past and don't worry about the future, because the past is over and the future doesn't exist. You have to jump in between the two, which will happen to you it just will happen. That you'll become thoughtless to begin with, there would be no thought in your mind, to begin with. And then we'll start feeling the Cool Breeze coming from your hand.

Today in a session, in the morning time, at least 90% people felt the Cool Breeze. 90% people, felt it. But do not condemn yourself if you are not feeling, may be something wrong physically, mentally, something wrong somewhere, which we have to correct. Left. Please

forgive. Will you all say Lord’s Prayer, I think that will improve a lot. Will you please open the door a little of this window please. Ha!

Sahaja Yogis: Our father who art in heaven, Hallowed be Thy name. Thy kingdom come, Thy will be done, On earth as it is in heaven. Give us this day our daily bread and forgive our trespasses, as we forgive those who trespass against us. And lead us not into temptation But deliver us from Evil, For thine is the Kingdom, the Power and the Glory, For ever and ever. Amen.

Shri Mataji: Again... [People start reciting. They do not hear Shri Mataji say:] Thrice.

Sahaja Yogis: Our father who art in heaven, Hallowed be Thy name. Thy kingdom come, Thy will be done, On earth as it is in heaven. Give us this day our daily bread and forgive our trespasses, as we forgive those who trespass against us. And lead us not into temptation But deliver us from Evil, For thine is the Kingdom, the Power and the Glory, For ever and ever. Amen.

Shri Mataji: Ha. You can say the Sahasrāra mantra this... *[UNCLEAR]*.

Sahaja Yogis: Om Twameva sākṣhāt Śhrī Mahālakṣhmī Śhrī Mahāsaraswatī Śhrī Mahākālī Trigunātmika, Ādi Kuṇḍalinī sākṣhāt, Śhrī Ādi Shakti sākṣhāt, Śhrī Bhagavatī sākṣhāt, Shri Mataji Śhrī Nirmalā Devī namo namaḥ. Om Twameva sākṣhāt Śhrī Kalki sākṣhāt Śhrī Ādi Shakti sākṣhāt Śhrī Bhagavatī sākṣhāt, Shri Mataji Śhrī Nirmalā Devī namo namaḥ. Om Twameva sākṣhāt Śhrī Kalki sākṣhāt

Shri Mataji: Sahasrāra Swāminī, Moksha...

Sahaja Yogis: Śhrī Sahasrāra Swāminī Moksha Dāyinī Mātājī Śhrī Nirmalā Devī namo namaḥ

Sahaja Yogi: It's very cool.

Shri Mataji: Worked out. Hm? Superego. Mahākālī, *[UNCLEAR]*.

Sahaja Yogis: Om Twameva sākṣhāt Śhrī Mahākālī sākṣhāt Śhrī Ādi Shakti sākṣhāt Śhrī Bhagavatī sākṣhāt, Shri Mataji Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji: You should not doubt much because your attention will be disturbed by doubting. For a while just don't doubt. We'll have lot of time to do that, later on.

Alright? All those who are feeling Cool Breeze in the hand, raise your hands. All! Great. Put down your hands please. Those who have come today and are not... are getting the Cool Breeze please raise your hands.

Today. It's great. Good. Those who have come today and are not getting the Cool Breeze please raise your hands. Are not getting, you are getting the Cool Breeze? No. Please raise your hands. Those who have come today and are not getting the Cool Breeze, please raise your hands, please! He's getting the Cool Breeze? Are you getting? Don't think about it, alright? Just don't think then you will lose it.

Just don't think. You are getting the Cool Breeze? Good. Are you getting the Cool Breeze? Great! I must say great people got it. See very great people are there. Who is that? Alright just... ā... little bit if you can move a little, one more is needed. [Chuckles.] May God bless you. See this. Ha! Those who are not getting the Cool Breeze again please raise your hands. Alright. Can I request you

to come forward please? Please, come forward. Please. Aaiye samne āiyenge. But the rest of them should move up backward. Now you all should those who have got Cool Breeze and who have come today, please sit down in meditation at the back and go into it deeply just enjoy it.

This is yours is it? Just sit down. Tsarai Bheti. But you have got it, You haven't touched the realisation.

A child asks: Shall I stay at this end?

Shri Mataji: Ha? Child: Shall I stay at this end?

Shri Mataji: You want to...? Child: Stay at this end.

Shri Mataji: You want to go? Child: I want to stay at this end. Stay at this end.

Shri Mataji: This end? Alright, you stay this end, is alright.

What have you been thinking? You lose all your vibrations, you had such a lot. Been thinking about it, is it? Man responds very softly: It's a bit counterfeit to sit near the door.

Shri Mataji: Ha? Man, softly: I'm confused.

Shri Mataji: Ha? Sahaja Yogi [with French accent]: He wonders whether the... what he feels comes from the door.

[Shri Mataji speaks indistinguishably and the softly spoken man speaks to the Sahaja Yogi.]

Shri Mataji: Now don't waste it on small things like that.

Now. What does he want to take her? Alright, she has to go too. She's better now. How are you now, better now? Better. Yes, yes take her. May God bless you. You better, now. Take her. Are you going with? No. Hm. How will you

go, how will you go there? Gentleman: Mother we not very far, Mother.

Shri Mataji: Is it? Alright. May God bless you. Are you comfortable there? If need anything let Me know. Blankets or anything? Lady: No we have pillow and bedding. We have pillow and bedding.

Shri Mataji: You have got? Alright. May God bless you. Aise rakhega. Ye āge *[UNCLEAR]*.

Now you close your eyes. Those who have got realisation don't think about it just keep yourself there and feel it. This is the greatest thing that has happened to you. Because it has happened so simple and in such a miraculous way, you are not understanding the importance of it. Just close your eyes. You haven't got the Cool Breeze, both of you? Got it? Good! You are real seekers, I must say. Alright. Close your eyes and enjoy it. Come along. Close it. Then I will teach you what it is, what it means. This lady she's got it Cool Breeze? It's good! Great! Must say. Great people you are. Just close your eyes and meditate don't think about it. Just I will teach you everything. See this gentleman somebody has to. Just... Hm. Christine? [Shri Mataji responds to a man speaking Hindi:] Hā accha yād āya mujhe, Kahiye kya hāl hai.

Accha āp āram se bathiye āram se. Aakhien band kariye. Now what is it, where is he catching? On the left? Guru Voru to nahi gaye the kabhi? Aap, Kabhi nahi, kisi ke pās nahi gaye Inko do. Sudha.

Just see him. Keep your eyes shut, is better. Bas choona nahi phir tum pakad late ho Nahi. You just do it, tell Me where is the problem? You haven't got it? [Man responds

softly.] Alright, now don't you worry. You see it is not the window. Is good-good. Now you go into yourself.

Now don't doubt yourself. Close your eyes. Why don't... shouldn't you get it? Everybody's getting.

Close your eyes. Close your eyes all of you. And you are going to learn it, alright? You are going to learn how to do it, you have to do it for others also. Just enjoy-enjoy close your eyes, enjoy yourself. Now forget about everybody else. Just enjoy, close your eyes and enjoy. And then you are going to go into it. It's a very deep feeling. Close your eyes. Raise their Kuṇḍalinīs all of them, those who have got also.

Raise their Kuṇḍalinīs so that they feel it deeper. Those who have got, raise their Kuṇḍalinīs also.

Close keep your eyes. Don't touch them you know. Ha. Just close your eyes please. Have you got the Cool Breeze? Have you felt the Cool Breeze? Lost it again. Now what are you thinking, close your eyes, just they will give you they'll put it back. Now don't lose it, it's a very sensitive thing; it's very subtle and sensitive. If you are gross in any way it will be lost, so be careful. Don't lose it once you lose it, it... difficult to get it back.

So be careful and honour it. And know that it's a very difficult thing, but it has happened to you so just be there. Right. Left or right? Left problem. All left. Now are you alright? What's happening? Left. Put your right hand on your heart. Just. Hā, Just watch here and try not to think while watching here. He's got it I think. *[UNCLEAR]*. What about him? He's got it, he's got it.

He's got it too.

Dekhyee in hidustanio ko dekhiye. Aur in logo ko kaise kata kat pār ho rahe hai. Chaliye ākh band kariye bahut padh liya na yehi gad bad hai. Hā, now. “Ki Mā kya āp shiv ki Shakti hai” āp puchiye.

Aank khol ke, mujhe dekh ke. danke ki chot par boliye. Puchye.

Seeker: Ma Kya āp Shiv ki Shakti hai? Ma kya āp Shiva ki Shakti hai? Ma kya āp Shiva ki Shakti hai?

Shri Mataji: *[UNCLEAR]*.

Seeker: Garam.

Shri Mataji: Kuch to āya garam hai na, garam hone ka yeh matlab hai ki against hai friction hai.

lakin shuruāt ho gaye.

Seeker: Ye bhi bata dijiye ki abhyas kaise karna hai.

Shri Mataji: Abhi pahle shuruāt to mujhe hi karni padegi Phir āpko pura pura, hā pār āpko is ki master kara dange. Bilkul master of Sahaja Yoga Pura isme koi shanka nahi. ek dum cool. sampoorna.

You see this is the difference, also. For an Indian, if he knows somebody is real then he goes all out.

He's a very learned man, that's the only problem, but that will help him also to understand, later on.

See? How is he? Aap kaun se bhagwān ko mante hai zyada? Sabko. Right hand heart par rakhiye. idher beech me. Ek to āp log kām bahut Mane ek zarurat se zyada kām karna, imbalance. Andar chudega, andar coat ke andar jāiye hā waha pe theek hai. Jaldi jao mein dekh loongi. Aankh band kar lijiye.

Uthao left se utha aur right se. mai chodiye. Is he alright? Āgñyā. Just ask him to remove his... You were watching? Haṁsa.

Rustom: Very hot though. He's very, very hot. Catching on the heart, all the left. He's been to many Gurus, he says.

Shri Mataji: You been to many Gurus, ha? The Kuṇḍalinī's in the stomach he's working out. See, it's breathing there, in the void. You can see at in the back also. Take his Kuṇḍalinī before with the *[UNCLEAR* kumkum]. Pair phela kar dekho. Aap bhait jaiye. John, John, look after him. Come along, You know how to give realisation? Aaeiye Bathiye baitjaiye, baitjaiye.

[Aside:] Just take out My socks *[UNCLEAR* Elli].

You've been to many Gurus?... Poor thing.

Sahaja Yogi: He says he doesn't want to mention their names. [Chuckles.] He's been to many...

Shri Mataji: Horrible! Now, will you please hold My feet? Rub them, if you can rub them? See the breathing, at the back you can see the Kuṇḍalinī. His Kuṇḍalinī you can see it. At the back... see, it's moving you can see it.

Now you, you come on My feet. Like, tell him how to do it and we can show them the Kuṇḍalinī.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji:... or go on your knees. Ya, now. Bring your hands under My feet. No-no, further, further back, further back, yes. Now put your hands under My feet, yah. Now fully and put your head down there; let's see the Kuṇḍalinī, now how it moves, see. Ha now. Let it, Leave

it. [Hindi.] See. It has gone on the sides. Void. Complete void. It's going like this and like...

Sahaja Yogis: Gurur Brahmā, Gurur Viṣhṇu, Gurur Devo Maheśhwarah, Guruh sākṣhāt Parabrahma, Shri Mataji Nirmalā Mā, Tasmai Śhrī Gurave namo namaḥ.

Gurur Brahmā, Gurur Viṣhṇu, Gurur Devo Maheśhwarah, Guruh sākṣhāt Parabrahma, Shri Mataji Nirmalā Mā, Tasmai Śhrī Gurave namo namaḥ.

Gurur Brahmā, Gurur Viṣhṇu, Gurur Devo Maheśhwara, Gurur sākṣhāt Parabrahma, Shri Mataji Nirmalā Ma, Tasmai Śhrī Gurave namo namaḥ.

Shri Mataji: Ah!

Sahaja Yogi: It's gone to Center Heart now. But left Heart is catching more, but the left Heart is catching a lot.

Shri Mataji: Now say...

Sahaja Yogis: Om Twameva sākṣhāt Śhrī Shiva Pārvatī sākṣhāt, Śhrī Ādi Shakti sākṣhāt, Śhrī Bhagavatī sākṣhāt, Shri Mataji, Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji: Ha! Ātman Param'ātman.

Sahaja Yogis: Om Twameva sākṣhāt Śhrī Ātman Param'ātman sākṣhāt, Śhrī Ādi Shakti sākṣhāt, Śhrī Bhagavatī sākṣhāt, Shri Mataji, Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji: Kshama Sagaradeva Sagara...

Sahaja Yogis: Om Twameva sākṣhāt Śhrī Kshama Sagaradaya Sagara sākṣhāt, Śhrī Ādi Shakti sākṣhāt, Śhrī Bhagavatī sākṣhāt, Shri Mataji, Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji: Getting it? Much more now. It's increased isn't it? Ha! Rustom: Cha Jagadambā Na.

Shri Mataji [chuckles]: Every Chakra now, alright. Now you can say... Jagadambā, Jagadambā.

Sahaja Yogis: Jagadambā, Jagadambā, Jagadambā, Jagadambā, Jagadambā, Jagadambā, Jagadambā, Jagadambā, Jagadambā, Jagadambā, Jagadambā, Jagadambā, Jagadambā,

Shri Mataji: Done! He's got realisation.

Rustom: I think it's catching there, Mother it's... hasn't [voice drowned by aero plane].

Shri Mataji: Take My name, Twameva sākṣhāt... ma... Śhrī Nirmalā.

Rustom: Om Shri Mataji.

Sahaja Yogi: Do the Mahāmantra?

Shri Mataji: See the Kuṇḍalinī. [Hindi.] More this side. Ha. Worked out.

Sahaja Yogis: Om Twameva sākṣhāt Śhrī Kalki sākṣhāt, Śhrī Sahasrāra Swāminī Moksha Dāyinī, Mātājī, Śhrī Nirmalā Devī namo namaḥ. Om Twameva sākṣhāt Śhrī Kalki sākṣhāt, Śhrī Sahasrār Swāminī Moksha Dāyinī Mātājī, Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji [speaking very fast]: He's got it also. See, the *[UNCLEAR* pressure] in the head.

[UNCLEAR] [means separation is] *[UNCLEAR* Lunder]. Ha! There.

Sahaja Yogis: It still catches there. Yes. Still there.

Shri Mataji: See for a person like that... Remarkable, I must say. A really...

Rustom [interrupts]: He catches on Rāma's seat, a lot.

Shri Mataji: Rāma's. Take... *[UNCLEAR]*.

Sahaja Yogis: Om Twameva sākṣhāt Śhrī Sītā Rāma sākṣhāt, Śhrī Ādi Shakti sākṣhāt, Śhrī Bhagavatī sākṣhāt, Shri Mataji Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji: Take the name of Jesus.

Sahaja Yogi: Is this Rāma?

Shri Mataji: Take the name of Jesus.

Sahaja Yogis: Om Twameva sākṣhāt Śhrī Mary Jesus sākṣhāt, Śhrī Ādi Shakti sākṣhāt, Śhrī Bhagavatī sākṣhāt, Shri Mataji Śhrī Nirmalā Devī namo namaḥ.

Sahaja Yogi: You can see it in the Center Heart now.

Shri Mataji: That's much better. I think it's gone to the...

Sahaja Yogi:... Śhrī Chakra. The Śhrī Chakra. The one...

Shri Mataji:... Has he not opened the Sahasrāra? *[UNCLEAR* just see here].

Sahaja Yogi: It's partial, it's very partial, Mother. It's very...

Shri Mataji: But still, I mean for a person like him, poor man has been to so many horrible Gurus.

Poor thing, the Suṣhumnā itself's been completely...

Rustom: The Suṣhumnā is OK, Mother... and what you'll expect...

Sahaja Yogi: Sarva *[UNCLEAR]* mardini sākṣhāt.

Shri Mataji: Ha? Rustom: Sarva Guru raksha sarva. [Everyone laughs.] Sarva aSatya Guru! Mardini.

Shri Mataji: Sarva ASatya Guru Mardini, Ha! [Shri Mataji speaks in Hindi as the Yogis say the mantra.] Sahaja Yogis: Om Twameva sākṣhāt Śhrī Sarva ASatya Guru Mardini sākṣhāt, Śhrī Ādi Shakti sākṣhāt, Śhrī Bhagavatī sākṣhāt, Shri Mataji, Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji: Once more.

Sahaja Yogis: Om Twameva sākṣhāt, Śhrī Sarva ASatya Guru Mardini sākṣhāt, Śhrī Ādi Shakti sākṣhāt, Śhrī Bhagavatī sākṣhāt, Shri Mataji, Śhrī Nirmalā Devī namo namaḥ.

Rustom: Lot of heat. Very hot.

Shri Mataji: [Hindi.] See the heat. Sardi bahut hai na, lag raha hai... āpko āraha hai hāt mein thanda. Hoi gai ye to pār. Sudha inko dekho. Aap sikhiyega sāb ko āp jaldi se pār ho jaiye. Aur sab ko sikhayie. sab ye to bhaite hain seekhne ke kiye. itna seekh gaya hai ki kamāl tho dekhe in logon ko.

Dekhiye, hum jo nahi samjha sake vaha, yeha samjha rahe hai. vidhi to bata rahi hoon. hāt aisa rakhiye.

Sudha ā bate.

Left. [Hindi.] left. Ha! I think it's done... It's open.

Rustom: Now it's done, now. Just the last bit is there. That's... [coughing drowns out words]

Shri Mataji: *[UNCLEAR* It's coming up...] Perfection. OK chalo pura pār ho gaye hain. Vahi brahmin ho, vahi vidh. Done! Feeling better? Let's see... [Laughs.] Let's see now, all your Gurus, everything. Ah... How are you feeling, little cold? [Hindi.] Rustom: Hm, it's done now.

Shri Mataji: It's alright. You got it little bit ha? Feeling it? Ah, good good. Now, you see because you have been to all these horrid people, you have to work little hard, hey? You don't mind clearing them.

We'll tell you how to do it but you have to cleanse, alright? They are there, horrible things. How much

money you have given them? [Laughs.] Were you flying also?... He was flying also.

Aur mantra kya diya. Aur mantra kya diya. “Ainga." Bataiye Ye koi mantra hai. Aise tamasha inhone kare. *[UNCLEAR]* bilkul gareeb gaye, paise noch noch ke. Dusht the. Maha Dhust. Ab uta ke le jayenge gathri bhand bhand ke, bataiye āp. Aap right hand yehan rakhiye, kya hai, Kāran teek ho raha.Karan bhi teek ho raha. Left side hai na emotionally problem hai.

Rustom: He come's from Indonesia, Mātājī.

Shri Mataji: Is it? Rustom: Lord Rāma went there.

Shri Mataji: No, No. He doesn't, he must be... *[UNCLEAR]*. No, Buddhist. Hindu, Ha? Christian.

Mixture! Doesn't matter. Better now, you see? Are you feeling better now; are you feeling the Cool Breeze? Only there. And in this one? Indonesian: No.

Sahaja Yogi: Look how he's sweating.

Shri Mataji: He'll work it out, alright? Let him stand here and put the right hand outside left hand towards Me, just... You'll have to work it out and... but you must have patience, alright? Ha.

Let us see this lady. Come along, come forward. She's just gone eh? Sitting down is a problem but what to do your Caxton Hall people are like that. Just come forward. What? Can you remove your headdress? Thanks.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: She's got it.

Sahaja Yogis: [comment on the headdress softly to Shri Mataji].

Lady: But... what's wrong with that?

Shri Mataji: You are not be identified with it, you see? You are your spirit, neither ego nor superego, neither your conditioning nor your ego. See? That's the point. All the problems of the West is due to ego orientation. Where everything goes well here, whatever you may do. If you want to cut your nose, they'll cut their noses. All the idiocity they will do in the name, “Why, we like it so we are doing it." But it is idiotic.

Ha, left Nābhī.

Rustom: Left Nābhī, ha, but it's mainly here, these two.... that's why it's not going to down...

Shri Mataji: Been to some Guru? No, no one like that. That's good.

Rustom: The Suṣhumnā blocks just below the arm here, because it...

Shri Mataji: What do you do? What is his job locale.

Seeker: Um... in the offices, entering things into computer.

Rustom: Swādhiṣhṭhānas are both very hot. And Mūlādhāra's also hot a bit.

Shri Mataji: Ekādaśha Rudra. Are you alright? So you have found it now, but now you must master it. Otherwise it is no use, you see? So, you come along next Monday I'll be here... Is there any other program we are having?

Sahaja Yogi: Harrow.

Rustom: Wednesday [Dec 5] we are having Harrow, Thursday [Dec 6] Twickenham.

Another Sahaja Yogi:... and Friday [Dec 7]. *[UNCLEAR* Inkville]. [General laughter.]

Sahaja Yogi: That's where he comes from.

Shri Mataji: But I must say I cannot go on Thursday. Friday I'll be there.

***Contents: 1979-12-10*, Public Program, Christmas and Its Relationship to Lord Jesus, Caxton Hall, London, UK**

... this day for us to remember that Christ was born on this earth. As a human being, He came on this earth. And the task that was before Him... was to enlighten human awareness... with the sense of understanding, but we can say it is actualisation, within the awareness of human beings, that they are not this body but they are the spirit. The message of Christ is His resurrection. That is you are your spirit an' not your body. And He showed by His resurrection, how He ascended into the realm of spirit, which He was, because He was Praṇava, He was Brahma, He was Mahāviṣhṇu, as I have told you about His birth.

And when He came on this earth, in a body, like a human being, He wanted to show another thing that spirit has nothing to do with money, has nothing to do with power. It is all powerful, all-pervading, but He's born in a stable, not in a palace or to a king but He was born to a very ordinary person, a carpenter.

Because if you are the king, as we say in Hindi language, Bādshah then nothing is greater than you, isn't it? It means simply that. Nothing is higher than you, neither anything can decorate you, because whatever you are, you are at the highest. All the worldly things so-called, are just like dry grass, Trinavat.

So He was kept in the dried grass. To many it makes... very unhappy and they feel very sorry, that Christ, the one who came to save us, was kept under such conditions and why not God provided Him with something better? But to such people it does not matter: whether you are lying in the dried grass or in the stable or in the palaces, everything is just the same for it does not touch them, they are so detached and they are completely in joy. They are the masters of themselves, nothing can master them. No matter can master them, no comfort can master them. They are masters of complete comforts within themselves, they have achieved all the comforts within themselves, they are satisfied people. That's why they are kings, they are called as kings, not those kings who run after things, or those kings who seek comforts in life. I mean if you have comforts well and good. If you don't have well and good, makes no difference.

So many people, specially in Latin America when I went there, they said, “But we can't understand why Christ was born as a poor man." This is again the human concept about God is, y' see he wants to command God, be born in a King's palace. You cannot order Him about. We have our own concepts about God that, “Why should He be a poor man? Why should He be helpless?" He never showed His helplessness. He was much more dynamic than all your kings and all your politicians put together. He was not afraid of anyone. Whatever He had to say He said it. He was not afraid of crucifixion or any such `punishment' so-called. It's only the human beings, you see, who have these false ideas about life and that's

why they want to put these ideas onto God also and make... try to make Him follow their own concepts. God is not your concept. He's not a concept at all. To also say that `Concept is after all is a concept' is also a concept, this I found out very recently. This is another myth people carry. Those who say, that `Oh, concept is a concept! All right? Mātājī says, all right.

So what?' But even this is a concept, because concept is thought. You have to rise beyond thought at a higher level into thoughtless awareness where you are not in thought but you are in the center of the thought. In the sense that one thought rises and falls and there is a place in between, another thought rises and fall. You are in the center of these thoughts. The Vilamba as we call it. The time where you pause. Then you will understand Christ.

He was here, partly of course to save us, because He had many aspects I should say, not only to save human beings He came on this earth. There were many more aspects, this is also human beings have a demand, you see, that that they must be saved, why? One shouldn't... I Mean from God's angle if you see, why should they be saved all of them? What have they done for God? How can you demand God that “You must save us?" Can you? You cannot ask for that.

So He did come to create the passage between as you see here, the Viśhuddhi and the Sahasrāra, this Āgñyā. In the primordial being the Virāt, He was born there, to open that door. In evolution, every incarnation has come on this earth to open a particular door within us and to

create that opening or that enlightenment in our awareness.

So Christ came precisely for opening this small little door, which is constricted by our ego and superego. Ego and superego are the two byproducts of our thought process. One the thoughts, that are of the past and the other, thoughts of the future. He came to make that gap, to cross that gap and that's how He has sacrificed Himself, His body...

For you it is a very big thing of remorse and repentance, but for such people it is not, it's a play. They have to play a certain role. That's why I do not understand why do you show Him to be such a lanky, panky, miserable creature. He was never miserable. Such people can never be miserable as you are. This is another concept of man, that He should be lanky, panky, tally, skinny, starved, bones coming out, count them one by one. Horrible! I tell you. From His childhood to His death He was jolly person, He was happiness, He was joy. To make you all happy, to give you the light of happiness by enlightening your source of joy, that is your spirit in your heart. That He came on this earth, not only to save you, first to give you happiness, to give you joy. Because human beings in their ignorance and in this tomfoolery, are unnecessarily beating themselves and destroying themselves. When nobody asked you to go to pubs to get into trouble; nobody has asked you to go to races and become bankrupts; nobody has asked you to go to horrible Gurus and get into troubles. But you seek your destruction morning till evening. Then He comes there, like a morning flower, to make you happy. First to make you

happy, to give you joy. You see any child... You see any child at least I know Myself, I don't know about the funny people here I mean, for them flowers also look like thorns, I mean I don't know how they manage that stuff. But you see a child anywhere, any child, such a joy giving thing it is. And this is the child of the Divine, that comes on this earth as a child, is the most joy giving thing. And that's why Christmas for all of us, for the whole Universe should be a festival of great joy. For He brought light for us by which you could see that there is someone called as `God'. There is someone, who is going to remove this ignorance. This was the first beginning.

So, for us, it is necessary to be first joyous and be happy and relaxed and not to take anything that seriously as we take. Because Divine life doesn't make you serious. Because it's all a play, it's a māyā. I have seen in all the rituals that people follow, in all the so-called religious people, they are too serious to be religious. And religious person is bubbling with laughter. He doesn't know how to hide his joy. And he doesn't know how to control his laughter when he sees people who are unnecessarily serious. I mean nobody's dead. The way they people say it, it's sometimes *[UNCLEAR* some thanks], you just don't know what to do with yourself. You just can't control.

So there's nothing in this world for a person like Christ to feel sad about. And if you really believe in Him, then please first of all give up your... this silly sadness and sulking and sitting down and becoming morose, not talking to anyone, silent bores allover.

That is not the way to look at Christ. See how He went and talked to multitudes, how He opened His hands to all

the people around and how He tried to give them happiness. He has said that you are to be born again. That means, He had to do this work... and that you have to get it sometime He had promised that you are to be born again. Christ is to be born within us. I don't know what Christians understand out of this. How do you become born again? Not by going through a ritual of christening, somebody coming from a theological college cannot make you a Christian. Like in our India we have some paid Brahmins, as you have here paid people you see, the whole day they will eat, drink, be merry and evening time they'll come and pray and preach, that sort of people. You have to be a person who is authorized by God. Unless and until you are authorized by God, you cannot give joy. And that's why I've seen all these people the so-called... big pundits and the big... priests and all of them are so serious because they are not authorized by God. Even on a Christmas day, I mean anybody who comes from a village may think there's a funeral going on. And after the funeral they go home. How do you celebrate? With a champagne! And after the funeral also real funeral also they'll celebrate the... I don't know why, but they take champagne. How can you celebrate Christ by insulting Him. He came to enlighten your awareness because He respected your awareness, the point at which it had reached, but you are trying to put it down. Is this the way to understand Him? And He has promised that you are to be baptized, you are to be born again. And now, in Sahaj Yoga, this promise is being fulfilled.

So be joyous, that here at the Āgñyā Chakra, again Christ is born within you and He's there and you know how you can ask for his help, always.

But the main thing that one has to understand, that the time has come for you to get all that is promised in the scriptures. Not only in the Bible, but all the scriptures of the world the time has come today. That you have to become a Christian, a Brahmin, a Peer, through your Kuṇḍalinī awakening only. There is no other way out. And that your last judgment is also now. Only through your Kuṇḍalinī awakening, God is going to judge you. How is He going to judge you otherwise, you think of somebody now. A person comes in, now here is somebody sitting to judge you. How? By how many hair dressers you have been to? Or how many suits you have stitched for the Christmas? Or what presents you have bought and how many cards you have sent? And to how many people you have sent some other things which may not be very palatable. That's not the way. Or is it, that at what price you bought all the things? The way we are particular? Which way are we going to be judged, by God? Not superficially people say, so what depth have we got, let's see? How far can we go in our depth? At the most we reach a point where we are nothing but a concept again.

So whatever depth we know goes up to only rationality up to the concept point beyond that we can not reach.

So how can we be judged? How do people are judged if you go to a doctor? He has his instruments, an' he works it out, puts the light in, sees for himself and says this is the position. And how your spirituality is going to be judged? How a seed is judged? By sprouting it! When you

sprout the seed and when you see its germinating power you know it's a good seed or a bad seed. In the same way, you will be judged by the way you are germinated, the way you receive your realisation, the way you retain it, the way you respect it. That is how you are going to be judged and not by the kind of dresses you are wearing. By the type of matching you do and the hair dressing you go to. Not by the big positions you occupy and the big politicians and big bureaucrats you become. Not by what kind of houses you have built and what kind of so-called Noble [Nobel] prizes you have won. You are not also going to be judged by your philanthropic work by that you think that you have given so much money so much so, because you, if you have given so much money there will be big ego somewhere hanging and it will bring you down your scale. This is a judgment in which the little feather is going to weigh more, much more than a ship. It's a different type of a judgment, of a personality. You can see how Christ was judged by human beings and how He was judged by God. He came and lived in the dried straw like a feather. His mother never felt His discomfort. In the same way those who have not by there being, oppressed others or taken oppression, are going to be judged as first class.

In the Kuṇḍalinī awakening itself there are inherent defects. Inherently the Kuṇḍalinī has some defects, because of your previous Karmas. Because what you have been doing in this lifetime. Because, the things that you have accepted as reality, which is just a concept. Because, when you have not known the absolute, whatever you will be doing, there will be a little of

ignorance with it. Whatever you have done in darkness will have a particle of darkness in it.

So without knowing realisation if you have propagated, “Oh, we are great saints, this that” you'll have no chance. If you think you are a very Divine personality and you are already a realised Soul, no chances! All the priests of all the religions, will be the last to get realisation.

Valmiki in his Rāmāyaṇa, has very clearly said, a very interesting story is there, that, a dog was asked what do you want to be in your next life? So he told “make me anything but don't make me a Mathadhish." A person... Mathadhish is a person like a `priesthood'.

So make me everything but not a priest anywhere.

Just imagine a dog having that wisdom. But I do not say that all of them are like that. There may be some who are really genuine, some may be really realised people, may be authorized by God. But I am sure they are not accepted, by the multitude, I am sure of that. Because I have seen your history and all that, I've seen all such people have been discarded and have been tortured. But now the time has come... to judge the right and the wrong. You cannot crucify anymore, you cannot. Everyone is going to be judged through Kuṇḍalinī awakening.

Now, we should know there are three categories of human beings. I don't know which way to start, not to shock you, one is human beings as we are, normal. They are called as Narayoni. The second categories are Devayoni. Those who are born seekers or realised Souls, mostly realised Souls are Devayoni. And the third ones

are called as rākshas. These are called as Ganas. Actually these are called as Ganas. But is the... We can say the species among human beings are Rākshasas. Means the people who are evil.

So we have evil people, excellent people and we have in-between people. Excellent people are very few. They are born realised. I don't have their problem much. But one has to deal with the people who are in the center.

They are looking towards good but have something hanging on to them, which is not so good.

So for these people, there are inherently some defects in the Kuṇḍalinī, which we must understand. The first of them is bad health, physical bad health, actual physical bad health. In this country specially people suffer from too much of cold and other troubles due to over calcium in the water, in the same way according to the countries, stanavishesh as they call it, you have your problems. Like in our country we have some problems; like in your country you have certain problems.

So, the physical problems are according to the country where you have taken your birth. Most of you have decided to take birth in particular countries.

That's why you are identified also to such an extent sometimes that you think there is no defect. Every country has a variety by which you suffer a certain amount of setback in your health.

So for a Sahaj Yogi one should know that health is a very important thing. Because this body is the temple of God and one has to look after your health. And you know also when the Kuṇḍalinī rises the first thing that happens that your health improves. Because of the parasympathetic

fulfilment. Because parasympathetic gives you enlightenment which flows into sympathetic and your health improves. I will not tell about it very elaborately today because time is short. But, if you read My... I would say I haven't yet written much, but if you listen to My lectures and some of them which are written down, you will know how Kuṇḍalinī helps to cure most of the diseases, except for which are being tampered by human elements, like a kidney trouble now has been cured by Sahaj Yoga. No doubt, we can cure kidney trouble. But a person who has been on the machine, we've tried, cannot be cured. We can give him longevity, but he cannot be cured.

But to cure people is not your job at all by any chance, you must remember this. No Sahaj Yogi should take to curing people. They can use My photograph. But not to take to curing, because it means you are a big philanthropic personality. I have seen people who have been curing, get into such a mania of curing, that they forget that they are also catching something and they are also getting some troubles and they never cure them self, ultimately I find they get out of Sahaj Yoga. But with the Photograph you can cure people. Do not think that it is your duty that you are a great sort of a... what you call a... benefactor, physical benefactor, no, you are not. You are a spiritual benefactor but as a byproduct, the body of the person improves because if Christ has to be awakened, if God has to come in this body, then this body is to be cleansed. It is done by Kuṇḍalinī.

But it does not have a separate work like hospitals. I have known people who were... went so mad with their

power of curing that they started visiting regularly the hospitals and they ended up in the hospital only. They would not even come to programs; they would not even come and see Me.

So this is one of the greatest hurdles you have got is the Vyadhi, is the bodily elements. And the bodily element also should not take you down too much. If the... we have some problem, forget it. Gradually it will improve, with some people it takes time to get all right. But the main thing is, to get to your spirit.

So do not always say `Mother, cure me, cure me, cure me.' But just say `Mother give me the spiritual life,' and you will be cured automatically. It may take time in some people, doesn't matter. You have been sick all your life, doesn't matter. Little more time. And also follow the methods which I have... we have told, about different diseases, specially liver in this country, colds and what you call this gout and all these troubles. We have remedies for all this. Diabetes, we have, but work it out as a duty towards your body, towards the temple. But that should not be the end of your life, that's a very little part. I mean it would be something like cleaning the whole place... and then you get out of it. They say “Why did you clean?" Like I have seen here people, you see, even we were in Oxted I was surprised, you see everybody used to polish everything you know and everything was, sort of, lawn was done very well and everything cleaned very well and not even a rat would enter their houses even. For months together I never saw any person getting in, only getting out and they were so particular. Husband wife, so particular about cleanliness,

neatness, everything... and the both of them would never even talk to each other, I have seen that. There were seven houses, except for our house and she was... they were all surprised at how many people are coming to our house, they said “Are you a[n] open house?" I said “Yes, it is a[n] open house." They couldn't understand what was wrong with us. Nobody would see that polished thing or anything, so, that's how it should be that we should not go to that extent. That it becomes a sort of real `Sahaj Yoga and the rest' which is the most important is forgotten. Health will improve gradually as I have told you.

But attention should be on your spirit. Attention should be on your spirit, because it is the attention, which goes into these various directions and gets stuck. You just allow it to work out and it will work out.

The second hurdle which I feel, is called as akarmanyeta. Osnath, they call it. Means a person... does not want to work it out. Of course those people who are useless, who do not want to have realisation, forget about them. But even after getting realisation, it's an innate problem with people that they do not want to work it out. They are lazy; in simple words, they are lazy. That is very much in this country, surprisingly. I mean the other day I saw a picture, where how, even from your country people went to Germany and blasted a complete machinery and a complete factory of that machinery which was sending pilotless bombs. And they have over-done everything so then our children are having a nice time, perhaps.

But, in Sahaj Yoga, you have to be alert. This what exactly happens in Sahaj Yoga when people come here:

they get their realisation, they feel the Cool Breeze and is lost again. The reason is, they do not want to work it out. This is another danger, akarmanyeta. Then, when it is lost, after one year they'll come back “Mother? We don't believe in it, but I have got some pain in the stomach, will You cure me?" Instead of... you becoming so equipped with all the powers that you have, you become another useless person coming here, just to take My time. These powers are all within you. This is your property. This is the property of your spirit which is there inside, which is about to manifest but, because of certain hurdles that you accept, that it does not. This is akarmanyta, we can say. Which is, not working it out, not knowing about it, not understanding it, what is Sahaj Yoga is, how to manipulate this, what are these vibrations are, how it works out? People just say, “Oh! It's too much." Because they don't want to face the reality. Because as soon as your Kuṇḍalinī comes up, as soon as the light comes in before, the eyes are closed, you see suddenly the light comes in, you don't want to open your eyes. Because too much we have been sleeping. Even if you open your eyes a little bit, `Oh God!' You don't want to face the light.

Because you are identified with that state, you do not want to open your eyes. Kuṇḍalinī opens your eyes, no doubt, but again you close it down.

So it is in your freedom, to give up that akarmanyeta.

Now this is also, can be very collective, I can tell you this much. It's a very big disease, which spreads.

Like, say a husband wife is there, the wife is one like that. Instead of the husband raising the wife, he will

succumb to wife, specially in the west. Just the opposite in India, because the... there the husband is more dominating, the women will succumb to a husband.

So what happens is, that out of the two those who have got it also are just wasted. Instead of that, both of them could be very well realised and could be there if the one who is realised, puts down his will, that `No, I'll keep my eyes open to see. Let me see. I must give a chance to myself.' If they accept it, then it works and then they go to the second step.

Everything cannot be just like a jet liner, sit down here and... next moment you are on the... moon? Even if you are in the moon, still you may start with the third danger which is there, is sanshaya. Is the doubting. I don't know how to describe this madness of doubting. For example, out of all of you who have been here, I would say, at least, I don't know how much percentage...

Sahaja Yogi [very softly]: Ninety.

Shri Mataji [laughs]:... have come out with the second day a very great statement “Still I am doubting." Is that the sign of wisdom? What are you doubting? What have you found out so far? From where does this come? Is Mister Ego, about which I have given lectures after lectures. Is Mister Ego that is doubting it? Because he doesn't want you to find the absolute. You are identified with your Ego and you do not want to find it because, this Mister Ego has been guiding your life throughout and now you don't... you want to doubt. Doubt what? What are you doubting? You felt the Cool Breeze, all right? Sit down then. It would be something like somebody entering into a college, university and they are going

sitting down firstly there, teacher says `Now, this is the diagram, I give you.' The students get up and say, `Sir we doubt.' Really? Then what should the teacher say. But they will not say that, because they have paid the fees. They have paid it. Even if it is a horrible drama, boring one, still we go through it because we have paid, you see? To go through it “After all, we have paid it” you see? What to do? But for Sahaj Yoga you cannot pay. I have seen all kinds of tomfoolery people accept in so many Gurus.

Like somebody says “I am going to teach you how to fly." They're absolutely ready for that. They'll pay money and not doubt, even a bit, that the fellow who is propagating is he flying? Have you seen him flying anywhere? Please at least ask that person to fly. They will see the Kuṇḍalinī rising with their eyes, they will see it pulsating, rising, breaking here, still they'll sit down and say “I am doubting." Now who are you? How far have you reached? Why are you doubting? What are you doubting? What have you known so far about yourself? Now, humble down yourself at this point Humble down in your heart. `No I have not known myself. I have to know myself. I have not known myself, I haven't got the absolute. With what instruments I am doubting?' This is one of the greatest hurdles of Kuṇḍalinī awakening and in after awakening, called as Samshaya.

The second... The fourth one we can call it as Pramāda, is the one by which we go on faltering all the time... foolish questions. I mean there are certain things one has to follow, if you are going on the road you see, you are used to say continental driving, so always you turn on the

wrong side, but in London you will be arrested. In the same way so far you have been doing continental driving. Now you are in London, so you better take to the ways of Londoners and understand the roads and the maps and the regulations that are needed and try to follow them. But you are doubting it. That's the main point. Then you don't want to follow it.

So the pramād is the mistakes that arise, because Kuṇḍalinī awakening is a free gift to anyone who comes here. To anyone who has been to any sort of hell or heaven or has done...

[GAP]... point about it. And why do you doubt. You are not paying any money. These two things go hand in hand, doubting and pramād is the mistakes that we commit throughout. Because we are doubting, that's why we do not take it up seriously, we do not understand it, the rule of the road and we just start driving. And then we have accidents. And then when we have accidents we blame Mātājī for that.

That is a very-very, common thing that happens, that we blame Sahaj Yoga. We blame that spontaneous happening within us; we never take the blame upon ourselves, that `No, I must have done this mistake.' All right, doesn't matter, if I make mistakes I will rectify, it's all right. Mother is forgiving, no doubt, I forgive, but sometimes My forgiveness is also of no use because unless and until you realise that it was a mistake you should go this way instead of that you have gone that way, so rule of the road is to be understood. That is the one comes to us, called as pramād.

After that, we have another inherent problem is called as bhramadarshan, hallucinations. We start seeing hallucinations, specially with people who take LCD and all the... such things. They don't see Me sometimes they just see lights. Or any such hallucinations you see of the future or of the past. They may see Me as something else and they may see Me as something else. If you see Me in dreams is all right, or see something in dreams is all right. But you start seeing some things, that's called as bhramadarshan.

Bhrama means illusion. Then you start developing illusions. But the worst part of it is that people start telling lies about it. I know about everyone. And when this bhramadarshan starts, it's the most dangerous thing about vibrations also.

Some people are absolutely cocksure about themselves, I see that. And they'll tell all the world, you see they'll dominate everybody saying that “The vibrations of this is not good, the vibrations of that is not good” while they have no mastery over it. Now if I, somehow or the other, see I have to be very careful I can't talk like a teacher, so I somehow or other say that “All right, you give yourself a bandhan and now you put your hands towards Me and you see for yourself” and all that. If they by any chance know that I've found out, that they are lying, then they are finished. I must keep up their falsehood everything in me. In by chance you see, I am very careful though because I know they are always on a slippery ground, so even if I mention in a way that is not so blunt or anything, still it might happen. But one must know that it is for our good, that we have to stick on to the truth. And

we should not be led away by our own ideas about ourselves.

Then the... another thing comes is, VishayChitta. In which the attention is attracted by objects of your previous identification. Like your attention has been, “You see I'm very found of cricket” “All right, you are." But you should not be a sick person. I mean cricket doesn't mean that you become a cricket bat. And you are good for nothing for anything else, for all practical purposes you are dead. That kind of craziness, for anything whatsoever, gets your attention into a very wrong state and is also not good for all the Sahaj Yogis. Today's lecture is more for the Sahaj Yogi.

So I am pointing out what are the inherent dangers of sustaining our realisation. Which is very important to understand.

Now the two other very big dangers which we suffer from, apart from that the people get possessed and get ideas into their heads, they start singing songs, this that Sometimes I am so embarrassed, I don't know what to say, I can see a devil speaking through them, but I just don't know how to tell them that `Oh please stop.' Even praising Me I know what it is. But they'll just come up and say, “Mother, we want to sing a song to you." “All right, finished." I can not say anything, because they do not know what they are singing. They do not know from where did they get this knowledge. It's something else doing this.

Because of all these problems that you get possessed, the other day somebody came to Me and said, that “Mother I'm feeling very overconfident about myself and

cocksure." “Really?" “And I feel like doing something very high handed” and he did it. First he saw the possession coming in to him. And then he did it and did it in a very bad way. Everybody's angry with him. I know, but I'm not. Because something is done in possession, you don't know what madness people can do when they get possessed. I mean they should end up in lunatic asylum, but because of being Sahaj Yogis, they do all these things. But still they are not stationed where they should be.

Then there are two more stages in which, a Kuṇḍalinī which rises also falls down. This is an inherent danger in a person. Many people have asked Me that “Mother, if we get realisation does it stay?" It does stay, part of it.

Sometimes it is very thin part of it, sometimes the whole thing is sucked back. It is sucked back. Is so, then you will say “Then we start doubting." Where is it written that, `You will be lifted up and put into something great, whatever may be your problems.' Is it possible? Even from here if I have to go to India, I have to get inoculations and vaccinations and I have to get My passport, go through an interview... While if you have to enter into the kingdom of God, then you are going to be judged, not only judged, but even when supposing you give a grace mark and all that and a person is allowed to sort of, get into the plane, may be that they may ask you to get down. Is possible. And that happens with some people that the Kuṇḍalinī falls down. Is very, very dangerous sign. It comes through many problems like Gurus and, going to wrong places also going to spirits and doing all black magic and, also bowing before people

who are not incarnations, worshipping wrong type of deities and also doing mad rituals. Fasting at wrong times and not understanding the signs of fasting and of ritualism and Chakras and the connection a complete synthesis of Sahaj Yoga. And it falls down. In some people you have seen that Kuṇḍalinī rises and immediately falls down is a very, very dangerous thing which really is very troublesome also. But still one can fix it up.

Last danger that we have which one should know that you start feeling that you have become God or some like an incarnation or something. This is the biggest danger. And then you start taking law into your own hands and start rebuking others or... doing all kind of highhanded business. Or getting over self-satisfied with yourself. This is a very big danger. Humility is the only way, to know that there's an ocean before you. You have got into the boat all right, but you have to know a lot, you have to understand a lot and you have to still attend to your attention, to your Chitta, to your awareness. And you have to still work it out in such a way that you really establish your self, as a full-edged Sahaj Yogi by which collectivity becomes a part and parcel of your being. By which you have no doubts left. From thoughtless awareness you jump into doubtless awareness. Unless and until that happens within you, is not mind, but is a state in which only the Kuṇḍalinī will rise, whenever you'll raise your hands.

Unless and until you have achieved that state, please try to work it out, don't be lazy. You have to see around yourself, meet people, talk to them, the more you talk

about it the more you do it the more you give it, the more it will flow. The more you sit at home, `Oh, I am doing my Pūjā at home.' Nothing.

It will stagnate and stagnate. You have to give it to others, you have to think of others. Thousands of them have to have it. And that's why it is important that don't get bloated with the idea that you have all the powers of the world, already manifesting. Never. When these powers really manifest you are really not aware of them. Absolutely. I mean imagine the Sun saying `I am The Sun.' Will he say so? When he is the Sun, what is there? If you go and ask the Sun `Are you The Sun?' He said `Yes, by the way I am, what can I do about it?' It's that simple, you know you become a very simple person, absolutely simple, because there is no... camouflage, there's no complication. You are that.

So, anybody asks you funny questions you say, `By the way, what is there to ask? It is so. I mean, if I am a realised Soul, I am, what does it matter?' With this understanding we have to go to Sahaj Yoga, which I must say I am surprised, how it is working, miraculously. And it is working out, but it is you who can settle it, within yourself. Now, among you some are only on the periphery. We keep them on periphery also, that you know very well.

Some of them come in the center. And some are very few, who are in the inner circle. All of them are still in a state where they can be thrown out, like a tangent go down, you see? And then you don't understand why a Sahaj Yogi behaves like that. If you see some Sahaj Yogi

behaving like that, going in a tangent know that you might do the same.

So be careful.

So, today, at this juncture, when we are celebrating the great event of Christ' life, let us know that Christ is born within us and the Bethlehem is within us. You don't have to go to Bethlehem it's within us. He is there and we have to look after it. It's still a child. You have to respect it and you have to look after it.

So the light... really glows and people know that you are realised Souls. Nobody will doubt that you are not.

May God bless you, all.

Is there any question? Cooley, can I have...

Are you realised? Not yet. No, those who are not realised should not ask questions, because, as I said, today is a day of realised people. Those who are not realised, still are in darkness, so I would request those who are realised should ask Me question to begin with and those who are not realised should get realisation first. You have read so many books, what more questions am I going to answer you better get your realisation.

Gentleman: We've come for realisation.

Shri Mataji: That's it, that's it, that's it, that's it, that's it, that you are going to get. That's it, that should be the spirit. Just ask for it! You have to just knock at the door and you'll get it. You are going to get it.

Any realised Soul ask Me questions, please.

They won't. [Laughs.] Come along. What's happening to My... see? Just take it out, I think. If you don't mind, yes please, here, thank you. Been walking for miles. Ha.

A man [speaks to Shri Mataji almost inaudibly]: What is the significance of keeping the shoes on the table?

Shri Mataji: Significance of what? Gentleman:... The shoes on the table. Who is She... *[UNCLEAR]*?

Shri Mataji: All right. These are My shoes are kept there. You are a Hindu you understand that.

[UNCLEAR Badat Tran]. You know Sanskrit or not? Gentleman: No. badat tran... can... I know the meaning of this... but what is the significance of keeping them on the table?

Shri Mataji: What is the significance of Bharata carrying the padoka of Rāma, in the same way? All right? Have you read `Rāmāyaṇa' or not, or your...

Gentleman: *[UNCLEAR]*.

Shri Mataji: Then all right.

So that is the significance and for this also, you have to understand first of all vibrations. Where are the vibrations? From where the vibrations are coming? Then you will know the significance. It is not mental significance, it's actual. Then you will know `What does these shoes mean? What these hair mean?' Everything you will know. Alright? But do not put your attention to these. For example, you see Indians always ask a question `Mother why do You where a white sarī, You are a married lady?' Alright. See all funny things these, this not important. The main thing is, you must get your realisation first, then you will know what everything means, what it says, because it's in another realm altogether. Like I've seen in England, anybody who sees My this thing [bindi], immediately start laughing.

Gentleman: Mother, sometimes we came to *[UNCLEAR]* the effects of the black magic.

Shri Mataji: Lack of what? Gentleman: Black magic, done to us by...

Shri Mataji: That, I said it, you see? That possession and all that I've said it. Yes very true. Very true, it is so. Black magic is a very big problem, I must say.

Gentleman: In India it is really a...

Shri Mataji: Very bad, I know. In India it is. Agree. Bahot bara hai, bahot.

Gentleman: *[UNCLEAR]*. [Everyone laughs.]

Shri Mataji: But, the problem is... You see I have a Chief Justice of one place who is My disciple, you see? And you must have heard about Doctor Rangarajan of the High Court of the Chief Justice of the *[UNCLEAR* viri/very] High Court in Delhi who was there. He's also My disciple. And I told him that “These laws must be changed, human laws, because God's laws are much deeper and all-pervading and they must be brought in." He says “Mother, when You will have 75% people in India, realised, then we can change the laws." Till then half of them will be finished with black magic and whatever half are remaining, will be taken over by our Gurus, falsehood. “I agree but what to do?" That's what he said, that “The law is the 75% people in a democracy must accept that law." Now you'll imagine what is a tremendous task is.

That great country with a big population, 75% people have to have realisation. *[UNCLEAR* Aba Buli.] [Shri Mataji calls people who have not got realisation to come forward for realisation also saying:]...

You have not come here to listen to lectures, there are many lectures, you can even buy some records, you see, of lectures. It's not lectures. You should get something by coming over. Come along, have it! Now, what about you? [Shri Mataji tells people to:]... Keep you attention free... Now keep watching on your thoughts. You will find that your thoughts have stopped, some of you not all of you. Please put your hands straight to wards Me, I mean fingers, but not under strain, but in a simple way. Just, in a simple way... Then you will find some Cool Breeze, light thing coming on your fingers. Before that, some of you might feel a little heat... in the hand. That's not a very good thing, will work out.

Some of might feel little tingling; some may feel pins and needles. Keep your mind at rest. Do not take any mood as such, just leave it, be simple, be simple... If there is any shake in the body, or pain in the body, please open your eyes.

But please put your hands straight, straight like this. If there's any shaking in the body, please open your eyes. [Hindi.] If your eyes are flickering, also please open your eyes. If the eyelids are flickering. Sit comfortably, yes...

[Shri Mataji tells the newcomers to sit and enjoy while others balance them. Individuals are given treatments to do. In particular someone is asked:] What happens to you? What goes wrong with you? Do you sleep well? You don't obey your mother, isn't it? You become an Englishman. Is it? Hey? You're not English, you are Indian. Alright? We are not to give up our bases, alright? Poor things they were very good people English also

were very good people, but this war has ruined them. We have had no war.

Sahaja Yogi [replies]: *[UNCLEAR]*.

Shri Mataji [continues]: Do you drink? You drink you smoke? Now you are going to take to drugs or what? Then what? Why not take? I mean if you want to headlong... then you must become a real English, you see? First you wear a striped one alright? Striped trousers. Then wear a jean. And then go to these horrible places and have some drugs, you see? Nice! Look at them. But they are seeking God.

When they are doing it they are seeking God. They are not like Indians. Indians are just doing it out of fashion. When they do it they do it because they are seeking God and the way give up we have to learn from them. They give up just like that. [Clicks Her fingers.] Indians are not seeking God at all, they are seeking money.

So why should you do all these things, those who are seeking God are doing out of mistakes. Indians are not seeking God at all.

Sahaja Yogi: [comment in Hindi].

Shri Mataji: [replies in Hindi].

English Sahaja Yogi [softly interrupts]: It's time to go, Shri Mataji.

Shri Mataji [continues in Hindi]: Please open your eyes. Just a minute. You did some Prāṇāyām? Did some breathing? *[UNCLEAR]*. Come along, come. Come forward, come on. That's breathing has caused this problem. Otherwise you are very good but this breathing...

[Shri Mataji recites some mantras and converses in Hindi while doing clearing.

Some are told to keep eyes open. Another is told:] Are you alright? Have you got Cool Breeze in the hand? You have a liver problem, do you know that? Put your left hand on your liver, that is here. Yes, little below.

[Shri Mataji converses with a tearful Hindi lady. And then comes back to the `breathing' man:] You've done some Prāṇāyāma is it? Breathing, have you done...? Gentleman:... Breathing, just a little.

[Shri Mataji continues and speaks to some others in Hindi and English.]

Contents: 1979-12-30 **Advice about Chakras, CKP Hall, Mumbai, India**

It is said that God is love. We have heard that many a times and many people have explained in their own ways what is love. But to feel that love is the best way of understanding it. Even if you explain or describe in all details, though it is described in all details, you cannot enjoy love without experiencing it.

This experience comes to us because God, Himself, has placed within us the mechanism to absorb this love and to manifest it. It is a very delicate mechanism within us, extremely delicate. This mechanism is placed in our heart and by our ignorance, so many times, we spoil this mechanism or disturb it, or sometimes even completely destroy it.

The light of love is joy. Anything else cannot give you joy. It's only the love that you feel in your heart gives you joy. This mechanism acts in seven layers within us. In the

periphery of these seven layers, we have got ripples of this joy arising; they come to the shores of our brain and create the bubbles of joy.

But again if the brain is a very rational rock then these bubbles dissolve, giving no effect to the rock.

So a loving person is thousand times better than a rational person.

But most of the people feel this love only on the periphery of the outermost layer, which is the light of the Mūlādhāra. As you know that Mūlādhāra has got excretory effects and how important or relieved we feel when our excretions are all right. It's a basic thing. But that relief gives you a kind of a joy and happiness. Is very gross, is very “low type" as they call it, but very important for us to get that joy. But to make this joy not so dominating over all other joys of deeper sensitivity, is to be innocent. I know one cannot be innocent, you have to be innocent yourself. But with Sahaja Yoga you can by clearing your Mūlādhāra.

So that's very important that our Mūlādhāras must be clear, our innocence must be established, so that these gross joys do not cover the entire spectrum of our life and make us slaves of these gross joy-giving reliefs. But to clean your Mūlādhāra does not mean by any chance in Sahaja Yoga, to get after any kind of obsession and obstruction, but to give a natural release, like an innocent child, to these ripples, which need not go back to all the other layers of joy.

You must have seen, when the ripples in a ocean touch the shores, they turn back. If the shores are made of very hard rocks this turning can be very deep and the waves

can go much deeper. If the brain is very ego-oriented, is covered with ego, then these joys have a much greater significance in life than normally it is. Innocence is the only way one can neutralise those ripples coming back on the other six very important layers.

As you go forward you know in the second layer is the joy of creativity. In the joy of creativity, when the joy of creativity comes within us, it again comes back to the periphery. For some people it is so important, so maddening, to create something, they are mad after it. And they think it is something so important to do, to create some thought, to create some book, to create some artistic impressions or something. For some people it's very important, so they create. And this creativity when it hits some rational mind, it gives him the same kind of a deeper reaction, that a person starts thinking that he is the greatest of all and whatever he does to the rest of the world is all right as long as he's a great creator of thought or ideas. Such a man can become very, very dogmatic, dominating and could be tyrannical, because he thinks whatever he does is showing results, showing success according to him. He rationalises the whole thing and the whole thing goes back, much deeper into him, covers all other his Chakras.

So the neutralizing of this second layer is thoughtless awareness, Nirvichar. When your awareness is enlightened, Samādhi and you are in Nirvichar state, then whatever you create, you just see it. In thoughtless awareness you really enjoy whatever you see or whatever you create. You are in thoughtless awareness. That is how it is kept to the periphery. It is important that

it should be kept, coming on the brain, because brain is the one which records it. And if the brain is such a solid stuff that it cannot record, it is not sensitive, most of it is lost in giving it a reaction and the whole joy is finished.

For example you create some painting. You just create it and just look at it without any thought. The complete joy of your heart which you have poured onto that canvas will be filling you completely and you'll feel the flow of joy going down. If creation is done in thoughtless awareness, then it's the most pure. Apart from that, it is the most beautiful, it is the most perfect, because such a painting or such an art or such a creation, such a thought, such a book, such an idea, will emit vibrations. The coefficience [coefficient] to emit vibrations will be complete if it is done in thoughtless awareness. That's why those who are realised Souls, when they create something, or they produce something, you find it easy to find out whether it is giving vibrations or not, very easy.

In the same way you go to the third very, very important center of your Nābhī, Nābhī or you can call it the Navel Chakra. The joy of feeling that you have eaten the food cannot be described. In Marathi they'll say, “Ata tsangla pote bharla amtza" [now my stomach is nicely full]. If you are hungry you won't even take to Sahaj Yog, you won't take to God. Even if God is standing before you you'll say, “First, fill my stomach, oh God, then I will talk to You." And when you eat the food the joy you get out of that also goes to the periphery, as usual. If it goes to a rational rock, as I said, then again the effect is deeper. If you start thinking about it, you feel, `I have had my food, others must have” and this and that and all those things.

And then you think that “I must have more of this and more of that. I must have something more to fill my, feed my stomach.' Now when you are, say, you have a limited stomach, you can't eat mounds of food.

Some people can eat, I don't know, otherwise somebody will start arguing on that.

Some may be eating quite a lot, I don't deny that. But normally people have very limited stomach. Then when your stomach is limited, you start thinking, `Oh! My stomach is limited still the joy of the Nābhī Chakra is not yet complete, let me think of something else.' So you end up with, maybe with alcohol, because alcohol you think takes no space in the stomach. You think it has a different spacing in the stomach. I have seen people drinking beer. I was surprised you cannot drink so much of water as people can drink beer! Most surprising, pints of pints of beer they can go on drinking and they never feel satisfied. At this time, the movement starts towards the left of the joy. This is the beginning of the left side, we start. And that time, you think that by getting drunk you are getting into a very romantic mood, or some sort of a nonsense like that. Then you start spending all your time, wasting your life, taking to laziness, to inertia.

You may take to drugs. This is, I would say, can reach up to the heart of a person or to the liver of the person. The liver goes on becoming solid and solid. The more you drink the worse you become.

So, man goes on, wasting his time trying to get joy out of something which is so dangerous for your being.

Anybody who says that drinking is very bad, people immediately say that “Oh, he is absolutely Victorian” or I

don't know, whatever it is they brand the person. Now how to get rid of Nābhī complication? Because these joys are so temporary, you will see in every case. Now Nābhī joy is also very temporary. And you do not also enjoy it much, if you could, you would not go into it again and again.

So the neutralizing point is satisfaction. You should feel satisfied. You have eaten all right two morsels, feel satisfied, even with two morsels you will be much happy than like a bakasur if you eat a mound of rice.

To be satisfied is the only way you can neutralise your Nābhī. In all your wants, material wants, there's no end to it. You go on supplying any number of things, you'll go on asking for more. But you have not enjoyed anything. You have bought one piece of cloth, you've made a shirt for yourself, you want to have another one because a person who is working in your office has got this kind of a shirt.

So you'll run all over the world to find that shirt. But the one who is wearing the shirt, he's running all over the world to find a shirt as you have made! So this madness goes on increasing and the Nābhī Chakra remains in a big turmoil.

So one of the neutralizing points, most important is satisfaction of Nābhī. At every point you should try to feel satisfied.

`All right, if I haven't got it, I am satisfied.' At that moment you will get the joy. `I have got this thing, all right I am satisfied.' You'll get the joy. And others will be also in happy disposition. Imagine a man who is

gregarious, living in a house. I mean you just don't like such a man, it looks so odd.

So satisfaction is the only way one can enjoy. Even say, I am speaking in English, if you just see are you enjoying the satisfaction of it? Supposing I was not a Maharashtrian, I could have been born a Japanese, or a Chinese. And supposing I was speaking in Chinese with three thousand words, `ting tung tang', then what who'd have understood Me? So again here we come to the same question, are we satisfied? Whatever we get. Those who are looking for Amṛut, for ambrosia, do not bother about the words, they just want to pick up what Mātājī's saying is the essence, pick it up. That's how you are going to feel satisfied.

Now the, you have seen now about... [Shri Mataji jokes as the microphone is moved:] I was even satisfied with this heavy stuff. [Laughter.] “Jaise rakha ho taise hi raho" [as Kabīr said, “Whatever way you keep me I'll enjoy"]. This is the theme of Sahaj Yoga. “Jaise rakha ho taise hi raho." For God the human race really... has remained in that condition, in the happiest *[UNCLEAR]*. With the greatest happiness, having been that way. If you want, I can eat more, more on a daily basis, or I can walk. If you do not want, I will *[UNCLEAR]*. The depth of Nābhī Chakra, can see, you have learnt... or can be felt.

Satisfaction. And a person who is dissatisfied would be dissatisfied with everything.

For example if I want to be dissatisfied now, I can say, `Why do you put it up, two colours before Me and this dirty handkerchief?' Or I can say something else. There's no end to madness, if you start with dissatisfaction. But if

you start with satisfaction, then that's the point. You don't have to go further, this way, that way, you just go deep.

In Marathi language also some things can be said “Mala udatatsa nai, mala tsalatatsa nai, tav lawala ki gele, asasts kara tasats kara." Such a person is such a headache I tell you [laughing]. He is such a person as soon as you see you feel, `Oh God, what have I done today to deserve this?' A person should live in this world like the flowers. You can't see them, how they bloom, what time they bloOm But when they bloom, can only feel their fragrance, their love.

Satisfaction you cannot have without realisation.

So before that, if I say, `You should be satisfied,' it's just brainwashing. You cannot be. After realisation, because you have found that what satisfies your Spirit. That's why your priorities change. You get satisfied for nothing at all.

You may do lots of labour to achieve something and you can be [an] absolutely frustrated and unhappy person and you can be all the time blaming yourself. And the same person can be the happiest person.

Some people do this much of work. You tell them, “Go and get a flower." “Oh Mātājī, very difficult these days, You know?" Started. To get one flower, it means, “Nowadays it's very expensive, You don't know.

It used to be one pies, now it is at least two annas. Very difficult." “Accha Baba, take two annas and go and get it." “But how will I go? The bus is very difficult these days..." Started. “The flower will never come, your two annas will be lost. Your bus fare will be lost." So a person who is satisfied is the most efficient person. Our country

suffers from Nābhī Chakra, that's why we are very inefficient people. For everything we have excuses. Like, “This is not working, because this was not working." Our inefficiency comes out of Nābhī Chakra problem. If you are a satisfied person, your work is very satisfying also. If a lady has a good Nābhī, when she cooks her food, with very little food you feel very satisfied. Whatever she will do will be excellent.

So for all Nābhī problems, one mantra one must remember is of satisfaction.

Now we go to Void, though in the seven layers it is little confused with Nābhī, but we have to see to Void also. In Dharma, in sustenance, we get happiness about it. When we try to be nice to someone we get happiness out of it. But some people who are supposed to be Dharmic can be horrid.

So boring that you would like to run away from such people all your life. They are supposed to be very religious people, they get up at four o'clock in the morning, torture everyone around, then they do their Ār.ti, rubbing of, what you call, the sandalwood. Then having a bath with a big stotra going on. Everybody must wake up.

Maybe, the mother has slept very little, she is looking after her children or something, something going on, they must disturb everyone, saying that they are Dharmics. Very hot tempered, angry people.

This Dharma can be neutralised in a very, very simple way, that, Dharma is your own concentration, inward. Like you want to donate something to someone, it's just

between you and God, there is no expression of it outside at all.

If you are honest, God save Me from many honest people, I tell you, some of these so-called honest can be so blunt that you cannot go near them. They think if they are honest then they have a right to cut everybody's throat. [Marathi.] In Marathi language you see, we have beautiful names for such people you see. Who are `karmathas' and absolutely `dandeshahi' we call them, `dandadharis'. Such a pundit if he is going from this side, go from the other side of the road. Otherwise he might just hit you hard. You ask him, “What is it? Why did you hit me hard?" “Because you are not supposed to take your parting to that extreme of the head. Mātājī has said, `The parting should be in the center!' " But it is for you I have said it not for anybody else. It should be concentrated on yourself, the Dharma is for ourselves. “Mātājī has said..." I am surprised sometimes at what I am saying.

So many people have this bad habit of going around saying, “Mātājī has said that this should be done. Mātājī has said this should be done." I don't know if I have said it or not. But why do you say? You should say, `I say.' Why don't you say that `I say as Sahaja Yogi.' But it is all your own. It's your own clearing that is important in Dharma and not anybody else's.

There's a relationship between you and your Guru. Direct.

Supposing you come and tell Me something that `Mātājī, this is between You and me.' That is between you and Me, though I'm not bound by it, not at all. If it is

necessary I may speak it out, but 99% I'll keep it that as a secret.

So it is the secrecy of your own Dharma. The beauty of it is like this. You see the subtleties, `sukshmat baga'. If you are a Dharmic man, it's so sweet, you know? Suddenly you'll find the shine appearing like a diamond suddenly, with all the facets. Suddenly you'll find a person, `Oh, what a beautiful man he is!' But you are not looking after yourself, looking after everybody's Dharmas. Then the same thing will happen, that the joy of Dharma will only be felt if you limit it to yourself. That cannot be shared. Virtues cannot be shared. Can I share My virtues with you? I cannot. You can support it.

Somebody has the virtuous man, then you can support him. But the joy of that Dharma, that rasa, falling into your heart, nobody else can enjoy it. You enjoy your own chastity.

It is of course written, “Thou shalt not do, thou shalt not do..." These are all commandments have come, but they can come only from God not from you. Once you start doing it to others, you are finished! You have lost the joy of your Dharma. Now we have one Mister Kulkarni here, his Dharma is like that.

There are moni like Mister Patil is there.

So many like that. I mean I don't want to name any more, otherwise “j" will start, jealousy. But we have lots of people, who have a Dharma within them, which just shows you, suddenly. And you try to test them, they will just tell you, “Pan Mātājī, tejat amtsa tsukel dar." Absolutely on the point of Dharma if you are, you will never teach Dharma to others.

Preaching religion is against religion. You cannot preach, how can you preach religion? I cannot understand, till today I have not been able to understand, how can you preach religion? We can only evolve our own, imbibe our own, except for the people who are incarnations. They can tell what is religion, but they cannot put religion into you. And when you start enjoying that religion within you, you start having that more and more within yourself, then you start respecting yourself. Your self-respect comes in.

So, we take it to this, that religion is the respect. The neutralisation of using religion for wrong things, is respect. Respect every other person; respect his religion. Respect the principles of other religions, of religion I am saying “nai tu utlen ani lagle bhootatsa mage" [“Otherwise you will get up and start running behind bhoots! (so I'm clarifying)"]. Again discrimination should be there. I am saying respect the religion that is within you and the religion in another person. Maybe, secretly that person is very religious. Outwardly he doesn't show off.

All the centers if I have to talk it will be too much.

[Marathi] [Should I tell everything? are you enjoying? All right I shall talk for another ten minutes].

Whatever you say, I have no desire! So we come to religions, which is a part of Nābhī. The satisfaction of religion is only possible when you learn to respect other people, their religion, their styles. Because in Sahaja Yoga very commonly...

There is a Marathi word for that, `khul'. In English I don't know. A `kink', kink, I think is the word.

That, `He's catching there, she's catching there, Mrs. that thing is catching, is that thing is catching...' Is a crack in the head. For Sahaja Yogis it's very common are, what is catching in you? Everybody is caught up by you and here you are, `That person is catching there, that person is catching there. This person has this catch, that... another has that catch.' This is how Sahaja Yoga is going to improve, or fall down? Without telling that person, without talking to him about it, you can correct his catches and your own. Why are you catching? Because you have some weakness. I never catch from anyone.

So to denounce somebody or to put down somebody is not proper, that shows that you have less strength.

So you should say that `Mother I have less strength and because that person has so much of this kind of a vibrations I feel little bad.' If the whole world is all right and then you are going to feel all right then what's the use of having this light? Just think of this. That we'll say that “All right, I am the light and I have to give light, I am a realised Soul. But when all the lights are all right, then only I will be with them." So what a light-and-a-half, what's the use of having such a light? We should have such lights that can go in the darkness and finish the darkness.

That light is the light of Dharma within us. It is not, how many times you meditate, how many times you sit in the water, put your feet in the water, or use My photograph or what you do and all these rituals, it is not that, it is how much Dharma is within your heart.

Sharayu's mother is another very great example, of that Dharma. There's so many of them, but I'm mentioning all

the senior people because you don't feel jealous of them much.

So try to imbibe the Dharma within yourself. And then you will see eventually you'll become a very generous-hearted person, very generous-hearted because you starting tolerating everyone. Even generous as far as money is concerned, that's something so gross. I mean, a person who is a kanjus [stingy] of money is absolutely gross. But beyond that is tolerating other people. There are some people who have a nice house, they don't want anybody else to come in. In London it's very common. I have seen in England, very common. They'll have a huge nice house, all the time they are cleaning, sweeping, swabbing, putting, polishing. Even rat won't enter that house! And they used to say, “You have a open house or what?" I said, “Yes, I mean you have a closed one?" I didn't know what is a closed house? Say, “Our comfort is ours.

Saturday, Sunday should be our own and we cannot share it with anyone” that sort of a temperament.

Then you start tolerating, you become generous. You start giving for others. Giving vibrations.

So, you know that I have told many people who catch on Nābhī or void, that today you do some dān [charity].

So they will go and give it to Indira Gandhi, because they want a seat in the election. This is the specialty of rational people. [Marathi.] So do some dān. There are so many places where one can give gifts. Of course Sahaj Yoga is one of the greatest places where you should give dān, but... there are so many places. But don't remember and go and tell them that `All right, I'll give you five

rupees, but you will have to put my at least initials in the marble.' Kan-ju-sha! You don't see initials, of mine, in the marble, with the black.

Generosity just flows, it flows and emits by itself and you just starting enjoying it.

Now the most important Chakra is that of the Jagadambā, is the heart and this gives you joy. At a point where you have relationships with your children. “Udara charitanām vasudhaiva kutambakam” [meaning] “The people who are generous, for them the whole world is their own children." For everyone the love flows. Everybody's worry is the worry of that person. This comes from the Center Heart that you try to mother every person. That feeling is there. But the anti, anti-joy people are, “This is my son, this is my daughter. Now the son will bring a dowry, so keep some good food for him and to the daughter give her some dahi bhāt [curd with rice]." Then goes little further, “This is my son and this is my daughter.

I must get all the money in the world, live like a miserly fellow, to spend in the marriage of my children." Why? Then? What happens to you? You are left high and dry, children go away, then don't even look at you. Then, “This is my father, this is my mother. This is my daughter, this is my son and I have to look after them after all.

So I can make some black market money, what is the harm after all? You see I have to look after." This is rationality against the heart. The ones whom we so-called protect, we put them into sin! Go further, “This is my son, this is my daughter. They must become prime ministers after me." Or they must get money. “So what

can I do? He is my son, he is looking after me, this is my son; he knows all these things that I have done.

So, after all even if the whole country goes to dogs what does it matter? *[UNCLEAR* I am a mother/I am a father], I must look after my children, that's my first and primal duty." So the joy is absolutely killed. Because you see your children misbehaving, you see your children going to dogs. You see them going away from God to hell. Many parents are responsible for sending their children to hell. They are supposed to be looking after their children.

Then the other extreme, of course you know that, when you get such examples then the reaction comes in where like [in] the West: you just don't care for your children, throw them in the dust.

So, these protective measures we take, or these paternal feelings we have, should be without any attachment and fear. Any fear! Insurance. “Children, must get insurance money, because tomorrow we die, what will happen to them?" What about these birds? They never insure themselves.

So insure yourselves, insure everyone, go on worrying about your children. [In Marathi:] Keep this for your daughter, as her dowry.

[In English:] All sorts of efforts we put in to give protection because we have fear, we have fear of the future. And this fear of the future could be got rid of; then our protection will be at a time when they need the protection, when they do not need the protection we are not going to give them any protection.

Then only our protective joy will be complete.

So the protection is given by the Goddess to Her bhaktas, not to abhaktas, not to Rākshasas. But you people do not discriminate in protection. To you a son who is born who maybe a rākshas also, “Doesn't matter, give him protection." Others are to be protected from him, but you are protecting [him]. People are frightened of your son, but you will be protecting him still, giving all protection and encouraging him to kill others, removing their protection and giving them fear.

So what is the essence? First and foremost is, essence of Heart Chakra is security, is to feel your own security yourself. Feel your own security within yourself. Only the realised can feel that security because they know they have their Ātmā, their Spirit.

At small, small things, we destroy our security; like supposing you wear a blue shirt and a black pant, finished, you can't walk on the street because everybody will start criticising. You will wear a red pant [trousers] just to match with the blue one and get some trouble. But you cannot wear something different because the whole world will be saying, “Oh God you are wearing this and that!" So the complete security within yourself is that, that you are the Self and these things are not important.

If you are a secured man your children will also find that out, that, their security lies in finding their own securities. They themselves will say, “Now, don't try to help us to spoil us. Do not give us things by which we feel more insecure." And such children would be really brave children, like Shivaji was. His mother gave him all the protection no doubt, but she made a Shivaji out of him.

Any mother who all the time sort of, we see hankers after the son or the daughter and weeping and crying, must know that she has to create a Shivaji out of him because, she is a Sahaja Yogini. They have to carry the swords of their Mother. These crying babies, what are we going to do with them? Feel your own security and then the joy of that security will take you to your depth. Why are you insecure in life? Money? Kasli vivanchana? [Which account?] The person who has God, who has got now the blessings of the Divine, what more does he want? Because your God is Almighty. Nobody's might is greater than that of your Father's. Nobody dare touch you on any point. But your faith is lacking and that's why start with your faith in yourself. Make the faith sit in your Heart Chakra and that faith is going to give you the joy of security. Faith is the answer for all the insecurities of the world. “Aata tsa bunda Parameshwar uba kelata samor tumhi. Anhi ti kai paijay?" [“You have made the Parmeshwar stand in front of you, what else do you want?"] So now we come to the Chakra of Viśhuddhi. Viśhuddhi Chakra can be divided into two is: here and Haṁsa, there are two Chakras. And Viśhuddhi Chakra is, as you know, is the Chakra of Virāt, where we have to seek ourselves in others. We have to seek our Ātmā in another person. We have to feel his Ātmā, we have to feel everybody's Ātmā, we have to feel everyone else, we have to feel it. And how to do it, Kṛiṣhṇa has taught us, is madhurya. “English madey kai shubda mana?" [“How do you say in English?"] Is the sweet... is the sweetness. Madhurya is the essence of sweet.

Feel others with the sweetness of it that, you are going to feel a flower; you are going to smell the fragrance of the other flower. Which has a different fragrance from yours. Feel that person with that sweetness as you feel the flower. How you catch the flower, how you smell it, how carefully you don't even break a little of that so that you get the complete fragrance. That fragrance you can only feel if you have that sweetness, that mamadhuryādhurya. And that sweetness of yours is so joy-giving. How you say things sweetly, how you express yourself sweetly. But in Marathi language, very difficult! [55 minutes in Marathi are MISSING.] Gujarati's are sweet to talk. “Pan tenza Nābhī gelele" [But their Nābhī is spoilt].

I think the sharpness of tongue, the cutting nature of tongue, sarcasm, the so-called brilliance of expression, sometimes it is better to be with a buddhu [fool] than to be with such an intelligent man who is all the time `shap shap shap', going on, hitting you, morning till evening. Then you say harsh things, then develop a guilt. Then you develop a guilt, then you have to say more harsh things. It goes on.

So this kind of a behaviour is because when we speak we do not have a sensitivity to feel another person.

Put yourself in the same situation. How will you feel? So at the Viśhuddhi level, madhurya, such a simple thing it is. Develop. You have to develop a method. Especially Maharashtrians must develop [Marathi].

The sweetness of your tongue, the sweetness of your talking, the sweetness of meeting people. The whole the thing, you know, the sweetness itself gives you such a

joy to meet such a person who is so sweet and nice. “Tu ala ki ge failawar" [Marathi]. Anybody who comes to your house must wear a shield.

[Marathi.] So, it is important that the language should be extremely sweet for a Sahaja Yogi. On that point they are going to judge you, I can tell you this much. Sharp-tongued people, nobody's going to accept. They'll say, “He Sahaja Yogi ahe? He Deva, amala tsa waita!" [This is a Sahaja Yogi? Oh God, I am going!] The other antithesis of this is, in Marathi it's better said is: [Marathi]. Is that, even if you cut the throat with a hair, you won't know the person has cut your throat and still he is talking to you so sweetly.

These are two extremes, which are very dangerous for Sahaja Yoga and for Sahaja Yogis, the center is very easy that when you speak to someone, say it with your heart. Say with the blessings of your Ātmā.

[Marathi.] Sometimes one has to say something sharp, it's important. Specially for Me, which is a very hard task, but I have to use sometimes some very sharp language because nothing goes into the head sometimes. But you people better avoid it. You leave it to Me, because I am so good at this, that from one side I'll say something, the other side immediately I know how to plaster you, properly.

So you don't try these tricks.

You see, this is My style, which is a very difficult thing! I do say things, but they are hitakari [which do benevolence]. If I even harsh with you sometimes, if I scold you sometimes, sometimes I have to be sharp, you

know that I love you very much, that, I've established within you.

First you establish your love in another person then say [something]. This is the way you can overcome this problem of Viśhuddhi and how do you learn? Just by witnessing. Like two nice friends talking to each other. Just witness how they're enjoying. [Marathi.] Just witness the drama! You'll pick it up in no time, just like that. The sweetness will be flowing into you. Become so soft in your behaviour, in your countenance, in your faith [Marathi]. People should say that `You are a realised Soul, I can see that.' It should be so evident.

So give up your last practices and habits. Try to be friendly with each other.

Śhrī Kṛiṣhṇa's beauty was that He had friends... Gopas. And what was the quality of the Gopas compared to Śhrī Kṛiṣhṇa? You see? But how He got friendly with them. Friendship. Friendship! Now, how I am to describe to you the friendship of it, you see? *[UNCLEAR* “Jivashchya khanthashya mitra."] Marathi language has great words, which I think, which you cannot express in English.

But in friendship you'll find that enjoyment. But if you are not a witness, then what you will see? “Kiti paishe dile undhar, azun paishe parat gele nai?" [How much money I gave hime, that much he didn't return?] In friendship it works both ways. You'd never trouble each other but whenever there is difficulty, you can smell it, you can feel it.

In Sahaja Yoga it has happened, miracles like this. One lady told Me, that she was in great difficulty once and she didn't know what to do. And she just thought of

somebody who was a Sahaja Yogi, she said, “Just now if you can come, my problem can be solved” and there was a knock and he was at the door. And she opened the door and she was surprised and he solved the problem. She said, “How are you here?" He said, “I don't know why, you know the bus stopped here, I felt like getting down and seeing you." So this samuhik chetanā, this universality, you can feel it on your Viśhuddhi Chakra.

So that you become a part and parcel of the Virāt. Once you are fully part and parcel, all of you can feel each other.

But without sweetness you cannot. Imagine the nose fighting the eyes and the mouth fights fighting the ears: what will happen to a person? Same is the condition of Virāt today.

Sometimes the ears are blowing, sometimes the head is blowing. The Virāt doesn't know what to do, because you all are fighting with each other.

Think of something sweet. But in that universality is the point, not one person “Karan te amche barobar, College laute madun" [Because he was with me in the college]. Because he was with me in the college is not there. Because you are born of the same Mother; you have the same Mother.

Out of Her Sahasrāra we are all born, that's why we are all brothers and sisters of equal merit and credit. This is what one has to feel.

So for Viśhuddhi Chakra: universality through sweetness, the sweetness of relationships.

Haṁsa Chakra is a part of Viśhuddhi Chakra on which I've spoken very little and which I would like to speak also later on, on a very, very bigger scale one day. Is the Abstract, the Inner Current of all this Universe that is created, it's Praṇava itself which is so pure, complete purity within yourself, absolute purity. Nothing but vibrations. That is only possible through developing your vibratory awareness and your discrimination. Nothing but vibrations, your vibratory awareness is the only way you see, smell, feel, everything through vibratory awareness. [Marathi.] I have seen people behaving funnily in that also, like in everything they'll say, “Let me see the vibration of this, let me see the vibration; let me see the vibration of that." Then they'll say, “Your vibrations are not all right. His vibrations are not right." This is not the way to make fun of vibrations. A state must come when you don't have to see vibration, just feel it! That should be the state, that sign [that] your Praṇava is full. I never feel anything, neither vibrations nor any Chakras, nothing. I have to ask you, because for Me nothing catches! Imagine such a gross person, nothing catches. Nothing I can feel, where is the problem, I have to ask you, “Baba, where is the problem of this gentleman?" It is so bad.

But only thing that happens is that anybody who comes before Me just gets it, gets cured and I'm nothing but vibrations. When you face Me, it just works. When I speak, it works. I don't do anything, rationally I don't understand. But these vibrations themselves, the energy goes, works it out, that works it out, that works it out. It works out all over, in the whole world. I do not consult It,

I do not ask It. It's working on Its own. If I want I will ask, otherwise I will not. If I don't want to feel you, I will not feel you.

There might be a Rākshasa sitting next to Me, he might be shivering, but nothing will happen to Me. I can stop his shivering if I want to, if I don't want I will ask him to shiver. I am not bothered! Because when on vibrations the responsibility is there, on vibrations, which is My Light, I leave them alone. They are very well trained [the vibrations]. They know everything, They are absolutely pure, as My name is, they are absolutely pure. I have no problem with them. I play here and there, that's a different point. I try to cover them up sometimes, I create a māyā, it's different, that's another style. But as far as the vibrations are concerned, they are absolutely pure. That's why they are so effective.

So keep your vibrations pure.

Without any intention. [Marathi.] Just now as I was coming, Modi was saying that “Mother, we pray to You that `let all the good people be elected for the election.' " I said, “As far as vibrations are concerned, let them go to this extent that they can create an atmosphere of understanding, but purification of vibrations is your job." If you are negative people, if this country is filled with negative people, they'll get negative rulers. Then they will learn through and understand it and get out.

So this is it. How far can they go? See they will act, do whatever it is possible for them. But it is your freedom which has to decide, so how it goes out.

Then we come to Āgñyā Chakra, which is the Light Itself. That is the one that enlightens your attention.

Āgñyā Chakra. That is the Light by which you see everything, after Realisation. And when you know you are the Light and when you know that you are the Eternal Light, that nothing can kill you, “Nainam chidanti shastrani, nainam dahati pavakah" [Bhagavad Gītā 2.23: It cannot be pierced by weapons, It cannot be burnt by fire]. Once you know that in your Āgñyā, then all the fears and domination disappear just like that. Because it is the Light of Love that does not dominate nor is afraid because it knows it is eternal, it is not afraid of death or of crucifixion or of anything.

So to allow the joy of Āgñyā to penetrate within you is to stabilize your Light. In that Light you will enjoy your sacrifice. Like the martyrs who kill themselves with joy. In the same way whatever trouble you have to put in for Sahaja Yoga you will do it with joy. Anything that you have to face, any kind of sacrifice.

Now the Sahaja Yogis are of a great understanding, have developed a lot, but in the beginning we had Sahaja Yogis, you don't know what headaches I had with them. They used to say, “Mātājī, we went there to talk to that man and we had to take some tea on the way, will you pay for that?" [Marathi.] How much Mātājī is going to pay for this and how much Mātājī is going to pay for that and how much She is going to look after us and how much money we are going to save out of this arrangement or that arrangement is calculated first of all. And by coming to Sahaja Yoga if you can become a leader, or if you can get elected, all these things were calculated.

But you have to become the Light, the Light that never dies, which is above all the joys.

The Son who crucified Himself for the sake of His Mother's work. Who carried the cross, in the presence of a Mother who was so powerful. Such children you have to be to carry the light. Sacrifice. The enjoyment of sacrifice. Otherwise... [Marathi.]... troubling your Mother for nothing at all. How much you can sacrifice, “tana, mana, dhana" [body, mind, wealth]. [In Marathi:] I don't want your wealth.

But sometimes money is required.

Sacrifice, for your emancipation, for your Light being kept alive. Early in the morning one has to get up at four o'clock, it's too much for a English people. That is the greatest sacrifice. You can tell them anything else. If you ask them they'll give you $10, but don't wake them up in the morning, because if they have to do Dhyāna in the morning is horrible, then if you ask them to take a bath, that's the worst of all! To get up in the morning, have a bath and then do Dhyāna, is too much.

But for Indians [Marathi]. Here Indians will get up, if you tell them four o'clock, [at] three o'clock, have their bath, four times they will have, sit down for Dhyān and all that they will do. [Marathi.] Sacrifice, what all do we sacrifice, these stones and this dust? For what? For the Eternal Light.

[Marathi.] Tenchya peksha [Compared to that] out of proportion. It's out of proportion you are going to get. This is not sacrifice, this is not even the slightest [fraction of] the value of what you are going to get.

Out of proportion it is. I don't know how to tell. It's out of proportion. But that proportion you can only see when you have Light. When the Light starts it goes to eternity.

In the same way this Eternal Life encompasses the whole world and you know the whole world within yourself.

So the last Chakra is of Sahasrāra, which is a very important center because it is in the core of your heart, it's surrounding your heart and all the seven Chakras have got their seats there. These are the seats which receive the joy and communicate to the heart. In Sahasrāra, if you are there, already so many things you have got. You've got your vibrations, you've got your powers. But it's the most tricky center. It's a Mahāmāyā. Kalki in a Mahāmāyā shape. Is a complete illusion.

In the Sahasrāra, the joy of Sahasrāra is the joy of the entire thing, because all seven seats are there. If you can capture your Sahasrāra, in complete recognition of this Mahāmāyā, complete recognition, which is a very difficult thing because always a māyā is there, then, there's nothing to talk about.

Then see how your heart enlarges, see now. Just recognize. See the expansion of your heart, it will cover all your entire being, just recognize! That's why we have Pūjā here. I have allowed you to have My Pūjā only for one reason, is that's the only way you can recognize Me by seeing vibrations, by seeing Chakras, by feeling them, by getting them more, by correcting yourself. This is why I've agreed to have these Pūjās. But if you do not recognize and do Pūjā, it is useless for you, it's very bad. Just recognize! [Marathi for 45 seconds.]

Contents: 1980-0000 **Prayer**

Give me strength so that I am genuine, I won't deceive myself. Give me strength that I may face myself and say

it with all my heart, that I try to improve myself. Please forgive me.

Contents: 198x-0000 **Quote on Mahāmāyā, Hampstead, London, UK**

[Shri Mataji explains to a Gemini that some people consider Geminis to be superficial, as they sometimes hide their depth. She also explains that in Her horoscope the star sign gemini represents Her Mahāmāyā aspect. To illustrate this point, Shri Mataji looks down to her recently varnished toe nails, in honour of a diplomatic function:] You see! I can paint My nails, go to these parties and everyone thinks I am just a diplomats wife and all the time I am the Ādi Shakti, that is Mahāmāyā!

Contents: 198x-0000 **Quote on Jazz, Brompton Square, London, UK**

It's very spontaneous music.

Contents: 198x-0000 **Quote on Present, Past and Future, London, UK**

One day you will know all about past and future, but for now stay in the presence.

Contents: 198x-0000 **Note on Ashram, 56 Ashley Gardens, Ambrosden Avenue (near Victoria Station), London, UK**

from The Divine Cool Breeze, Vol. 2, Issue 8 (Sep 1988), p.27 Mātājī Nirmalā Devi Srivastava 56 Ashley Gardens London SW1 Keep the Ashram clean & neat.

Keep silence in the Ashram.

Everyday do some physical work for the Ashram.

Keep Bathrooms clean Try to develop the Gardens, Mātājī Nirmalādevi

Contents: 198x-0000 **Two Quotes, Paris, France**

Quote 1: Sahaja Yogini [to someone who comes into the room where Shri Mataji is resting]: Shri Mataji is sleeping, take care.

Shri Mataji: I was not sleeping. If I was sleeping, this world would be destroyed.

Quote 2: You know, I have seven worlds to manage. I was somewhere else.

Contents: 198x-0000 **Two Quotes related to Visiting Houses, New Delhi and Pune, Maharashtra, India**

Delhi Sahaja Yogi [on a daily basis]: Shri Mataji, You must come to my house and have food.

[Shri Mataji would avoid by making some excuse or the other.] Delhi Sahaja Yogi [one day insisting]: Shri Mataji my house will be blessed by Your coming.

Shri Mataji: No son, it is not like that.

Sometimes skeletons in the cupboard come tumbling out.

You must be careful never to insist on My coming. If I want to I will come.

[This fact was confirmed when Shri Mataji came to Pune before Pratishthan was built and stayed at the house of a Sahaja Yogi. She could not sleep and was very uncomfortable for two days. On the third day She told us there was something there that was disturbing Her. She told us to look around. Then She pointed to a picture of

Her on the wall and said that something was not right with it. One Sahaja Yogi took it off the wall and behind it was a photo of a major false Guru, a Rākshasa from Bangalore.] See, all these bhoots come tumbling out before Me.

Contents: 198x-0000 **Quote related to Shri Mataji of Becoming a Resident of Pune, Pune, Maharashtra, India**

[In the eighties, Shri Mataji came to live in Pune.] Deepa Mahajan: Shri Mataji now that You have come to live here all will be well with Pune.

Shri Mataji: No, it does not happen like that. In My presence all the bhoots come out.

Contents: 1980-0000**, Public Program, Effortless Meditation, London, UK**

In the same way the vibrations, the vibrations are coming, they are radiated. What you have to do is to expose yourself to it. The best way is not to put in any effort. Don't worry at what point you have a problem. Say, many people during meditation, I have seen, if they catch somewhere they go on looking after it. You just don't have to worry. You just let it go and it will work by itself. It's very easy.

So you don't have to put in any effort. This is what meditation is. Meditation means exposing yourself to God's grace. Now the grace itself knows how to cure you. It knows how to mend you, how to settle down itself into your own being, keep your Spirit kindled. It knows everything.

So you don't have to worry as to what you have to do or what name you have to take, what mantras you have to do. In meditation you have to be absolutely effortless, expose yourself fully and you have to be absolutely thoughtless at that time.

Supposing there's a possibility, you may not be thoughtless. At that time you have to just watch your thoughts, but don't get involved into them. You will find gradually as the sun rises, the darkness goes away and the sun's rays go into every crevice and every part and makes the whole place lighted. In the same way your being will be completely lighted, but if you put in an effort that time or try to stop something within you or try to give it a bandhan it will not.

Effortlessness is the only way to meditation, but you should not be lethargic about it, should be alert and watch it. The other side could be people just doze off. No! You have to be alert. If you doze off, nothing will work. That's another side of it is. If you are lazy about it, nothing will work. You have to be alert and opened, absolutely aware, completely effortless, absolutely effortless. If you are absolutely effortless, meditation will work the best.

Don't think of your problems at all, whatever Chakras you have, anything. Just expose yourself. See when the sun shines all the nature exposes itself to the sun and receives the blessings of the suns, effortlessly, it doesn't put in any effort, it just receives itself when it receives the sun's rays, when the sun's rays start acting and activating.

So, the same way, the All-pervading Power starts working. You are not to manoeuvre it, you are not to do anything about it. Just be effortless, absolutely effortless. Don't take any names. Do not bother if your Āgñyā is catching, this is catching, that is catching. It is working out. It will go on working as long as it can and it will do the miracle that it has to do. You don't have to worry about it. It knows its job.

But when you put in an effort actually you create a barrier for it.

So no effort is needed, be absolutely effortless and say `Let it go, let it go', that's all.

No mantra's to be chanted, in case you find it's impossible, then you can take My name, but there is no need even. When you put your hand towards Me that's the mantra, sufficient, this gesture itself is the mantra. You see there's no need to say it more, but the thought, I think, in the mind, the emotion should be that we have now spread our hands to that and it should work. When this emotion is absolutely complete, there is no need to say anything and you go beyond it.

So one has to be absolutely effortless, absolutely effortless. That is what it is.

Meditation is for your own ascent, is for your own capital gains that you have to have. But once you get into it, you also achieve your powers. Like [when] you become a governor then you get the powers of the governor. At this time you don't have to think about anybody else. You are not put your attention to anybody else but just receive it, just receive it. Do not think of any other problem, but that, that you have to be effortless, absolutely effortless.

It would work best on the people who are just receiving it. You have problems, that's why you are here, but you cannot solve them, they are to be solved by Divine Power. This must be understood fully, that we cannot solve our problems. It is beyond us to solve our problems.

So leave it in the hands of the Divine Power and expose yourself effortlessly, absolutely effortlessly.

Sit in comfort and properly with both the feet on the ground, with both the hands relaxed like this.

Be comfortable, you should not be uncomfortable at all. You should be very comfortable because if you sit for quite some time and you try to put your attention to Me, within yourself, if you can, to My Kuṇḍalinī if you can. You can come into My Kuṇḍalinī and it will be done, just like this the hands should be like this, collecting.

So effortlessness is the key word, absolutely effortlessly, whether you are meditating before Me, or before My photograph.

Contents: 198x-0000 **Quote (Hindi), New Delhi, India**

There has be historical time always... to happen like such a big event like Sahaja Yoga `it is historical in its own essence.'

Contents: 1980-01-02**, Public Program, Deities on Various Chakras, Patkar Hall, Nathibai Thackersey Road, Marine Lines, Mumbai, India**

At Patkar Hall I have to speak in English language. I hope you will not start of *[UNCLEAR* with/which] language

problem. Because love does not have any language. I am talking about love, of God's love.....

Contents: 1980-01-04 **Reception of Sir C.P., New Delhi, India**

Beginning Talk by Sir C.P.: Mister Subramanyam and dear Sahaja Yogis and Sahaja Yoginis of Delhi, May I say first of all, how very grateful I am to all of you for the honour, kindness and affection you have chosen to bestow upon me, this evening. For me it is an experience which is very wooling and I assure you, I will cherish it for a long time.

Sahaj Yoga is now the very life of my wife, whom you call Mātājī; who still remains my wife and as Sh. Subramanyamji said, she has played the role of a wife, a perfect wife, if I may say so, a perfect Mother and now a perfect Grandmother and what she is doing now for the Humanity is something which makes me particularly proud and most gratified. Perhaps, I may mention to you that years ago when our two daughters were still little children and they were growing up, we both agreed that our first responsibility as parents must be to bring them up properly, educate them and to see that they are properly married and settled in life and then she would be free to devote herself to the wider family of Humanity. She kept her word and I kept mine. My daughters grew up. Credit for bringing them up naturally goes to her, because I was really very busy with my official duties and she gave me tremendous support by looking after the children and the house and taking over every possible responsibility except my office work, which I kept to myself. Now, when the daughters grew up, the question

of their marriage came up and that was the test of her upbringing and the test of children and so I asked my daughters, “That now you have grown up, you have travelled widely, you have been abroad to many countries and well educated, it is up to you to decide in what way would you like to get married." But as my Wife had brought them up in true Indian tradition, both of them said, that it was our duty as parents to find proper bridegrooms for them and so whatever we decided was their decision. Living as we were in Bombay [Mumbai], the people there sometimes did not even believe that girls, who have been so well educated and widely travelled etc. would get married in our traditional Indian style and custom, following ancient Indian values.

So as parents, we found bridegrooms for them, both are happily married and well settled.

Ever since then, my wife has been devoting her time, not only time I would say her soul to Sahaja Yoga and I have seen how wondrous her endeavours have been. In a world that we live in, when you look up the newspapers in the morning, you find strife, trouble, accidents and so on. She wants to bring peace, peace in a spiritual sense. Where there is animosity she wants to substitute love for that, where there is bitterness, she wants to substitute harmony for that and bring spiritual development of the individuals.

Now, to my way of thinking, the world is in turmoil. Not only in India, there is trouble everywhere. I find that really human being is in turmoil, within himself and outside. And then what is the need of the hour? Rich countries are no better. They might have more material

goods but inside they are even more troubled than we are. We, in India have a certain degree of contentment. We have a rich culture behind us, we have wonderful tradition. Our marvelous traditions have a very happy blend of materialism and spiritualism.

In the West, spiritualism has declined and therefore, there is more inner turmoil. Everywhere, the people are looking for something. They want to know what is beyond this material world we see; what is our destiny as human beings. There is now, a moment in human history, when some new revolution, spiritual revolution has to come about if the humanity is to be saved, otherwise war, conflict, strife will destroy humanity. It is in this context, I see in Sahaja Yoga the beginnings of a new movement for humanity and I, therefore, wish to assure you that I feel proud of what you are doing as Sahaja Yogis and Sahaj Yoginis, true selfless love for each one, for everyone, true dedication to the ideals which are being promoted and these are wonderful values.

I have seen the wonders of Sahaja Yoga in UK and I might tell you, what I have seen I lead a very busy life because of my responsibilities but once I was very grateful to my wife and Sahaja Yogis when they invited me to a function, about a month ago and there I saw a group of, may be 200-300 people, old, young, middle aged and children. They all seemed like happy family. They had come from different parts of the country. All were together, happy and cheerful with a face which exuded a certain amount of divinity. They were happy and peaceful, very different from the usual crowd you see, full of tension, anger and bitterness; nothing seemed to

affect them. One thing touched me most was that several ladies came one by one, some of them with tears in their eyes, came to my wife, while I was sitting by her side saying, “Mother, you have saved me and my son, who had gone astray, had taken to drugs and alcohol and has now been saved. He has come back to the family. Now we are a joyous family. How can we thank you enough for this?" Another lady comes along and says, “My daughter was going the way, we did not like and your Sahaja Yoga has brought her back to the family and now we are a united and happy family again." To my way of thinking, even if one individual can be saved in this fashion, it is a unique achievement.

If two can be saved it is better but if dozens and hundreds can be saved it is marvelous. I feel this is a movement which holds great promise for humanity, provided it is pursued strictly in accordance with your values. Values are very very important, particularly in today's world. Though, there has been a decline all over the world in these values which established our human society, yet we need to revive our values and sustain them. I want to assure you that values in India, my own country and I say so in all humility and sincerity, are about the best as anywhere in the world. There is no country better than India, there are no people better than Indians, if only we remember and become Indians. Being born in India is not enough, we must respect the values, which make India a great country and Indians, the wise people. Our tradition is marvelous, very very rich. But we sometimes cease to be ourselves. Now, if we become true Indians in the path of wisdom, which our forefathers

laid down for us and we really develop spiritually ourselves the way this lady, my wife, is propagating, I have no doubt at all, that a wonderful spiritual uplifting is well on the way.

With these few words I want to express my deep gratitude to all of you for the love that you are giving my wife, because you represent a fulfilment of her dream; it was her dream to build up a certain togetherness, a togetherness of spiritualism, a certain awareness of ultimate reality. Therefore, your presence here is to me the embodiment, the fulfilment of a dream she always had. I want to thank you for all the love and affection you have for her. I thank you very much for the kindness shown to me today.

I can only say that if in any way, my activities can be of slightest assistance to her, she has them; she has all her time for Sahaja Yoga and I am very happy about it. I wish she had not 24 but 48 hours in a day.

Whatever is available, she devotes herself in a very nice way. It is always embarrassing to talk about one's own wife, but this relationship is just a fact of life and there is a higher relationship that you have with her.

There are many qualities in her, which you may not perhaps see. She has believed in not taking but in giving always. You know we have relations of all kinds, some are well to do; many not so well to do; some are poor, some are in need and whoever gathered within our precincts at any stage of our service life, whatever we had, it was always shared between my children and other childrens in exactly the same way and there never was a slightest difference between our own daughters and

other daughters or sons who had gathered. This was from the very beginning. This is the kind of person that she has always been and therefore, I am not surprised that she is flowering into a spiritual person. Divinity is her own right. This is not something which has just happened today. It has been there for sometime. It is becoming known more, now. The movement is spreading. It is a movement which is voluntary. UK, France, Germany and other European countries, Australia and of course, India is the motherland for this. May this movement grow. May more Sahaja Yogis participate in its activities and may we revive in India the great Indian spiritual values of which we should justly feel proud. I shall conclude now, by thanking you for the honour you have done me today and the very thoughtful gift which you have chosen to present to me, Goddess Lakṣhmī. May Goddess Lakṣhmī shower on you all her blessings, Always.

Later Talk of

Shri Mataji: It is very embarrassing in this way to speak about Mister Srivastava. Today, I am very happy that you are honouring him because if he was not supporting Me I could not have done anything. Apart, from that, as he said about values, I have yet to come across a person who has values as Mister Srivastava himself has. The difference is that you can imbibe values after Self-realisation very easily, but even before Self-realisation he has them. He is a very honest man. He bought ships worth crores and crores of rupees and never he thought of any kind of dishonesty and he is a man of great discipline. I think what we lack is discipline. As it is, the countries which are disciplined have themselves grown

very much and helped others to grow. But if Sahaja Yogis do not have discipline of Sahaja Yoga, then Sahaja Yoga will be like any other nonsensical institution Mister Srivastava's discipline is so great that I do not know how he manages it. For example, for time, he is so particular, so also for consideration of others, for attending to his work, to see the people who come to see him, to see what he has to say, how far to say, what to say at the right time. There is so much Sahaja in him, so much inborn in him that at the right time, he will say the right thing. And above all the brilliance, he has, so much that he comes to the right conclusion immediately.

He was not a realised Soul, now I think he has touched the Sahasrār. But even before this, he would reach the right conclusion. As you have seen about Sahaja Yoga also, he has taken a right attitude. To take the right attitude is only possible, if you are really intelligent otherwise, those who are not, cannot Pure intelligence means that there is no bias of ego or superego, no conditioning and you could see it in its pure form. You can see that he has allowed Me to work. To accept that I should do all this work is in itself a very big sacrifice for a man. None of you would allow your wife to leave you for three months. It is a great sacrifice but because he has seen that this is the way, he not only allows Me, but you know how generous he is about everything. We see things and even understand rationally that this is good, still they are not identified with ourselves. While I see in him, his own discipline; when he rationally accepts something or thinks that it is correct then he just does it. This is something which you have to learn from someone

who has done this all his life. I used to be amazed, as to how he used to identify! There is so much integration in his actions and his understanding. This is something which really surprises Me, because after realisation after great Tapasya, one can achieve such a integration. We say one thing and do another, like so many people who criticise this, criticise that but when it comes to them, they will do themselves the same. If he has risen high; many people say that it is Mātājī's blessings even if it is partly that; still I would say that anyone like him would rise, specially in a country like ours, where people see the honestly and integrity and high moral character as something special. Since I have come to India this time, he has been honoured by so many institutions and so many people that I was amazed, how much he is respected.

After all, he is like any other bureaucrat, otherwise but the way he is identified with the ideals. He is a man of ideals. I am not an easy wife to live with because, as you know, I do not allow any hanky-panky in My own life. When he joined Indian Administrative Service, you won't believe that he was first selected in Indian Foreign Service. He was getting much more pay but I told him that first we have to serve our own country and not go abroad to foreign countries. He accepted to join I.A.S. not because I asked him to but because he thought it was proper that we should serve our motherland. He suffered a lot in I.A.S. but he still stuck to his ideals. I think, one should really imbibe from him this discipline of mind. This discipline of the mind is that, whatever one should accept with one's mind, should be in one's action. You should be

proud of your virtue. As you know, what company and status he has but he does not drink a drop of wine. One may just say that it is because of Mātājī. But, I have never told him to do so. Of course, I have said that I don't like drinking, but I have never told him not to drink; I am not in that way interfering at all. I have never told him about Sahaja Yoga also in this way. But it is his own understanding. If the people have that intelligence, then it would not be necessary for us to go round to persuade them.

Another thing is that when I was a child, My mother used to say that only Shankar can marry you, the way you are innocent and the way you are generous; because I saw anybody poor or needy I would take out everything from My mother's Bhandar [store] and give it. She would say “I do not know whom you would marry; the poor fellow will have to be poor like Shankar because you will give away everything that he will have." But I am like that, it is My Nature. If anybody says, I like a thing, I will forget and will give it to him. He has a complaint that I have even given away our engagement ring. But from one side I gave from other side it came. Now he knows that. This nature of Mine is not easy for any husband to tolerate; the way I am generous. Again, My overloving nature for all of you. He understands that, I have tremendous feeling for you. Of course, when you come and disturb Me, the people have been disturbing Me much more now.

Something happens, they must think of Mother, they must come. The emergency exists always; somewhere with somebody. He has been very patient in going through all this. He can understand Me as My husband.

He has all those qualities from his childhood. He is a self-made man, absolutely honest person, he never tells a lie, no hanky-panky, he never gossips I hate gossiping Myself and he never gossips. Again, he has created an image in his international world that it is a family that he is looking after.

So you people also have to understand, if you have to be Sahaja Yogis, you have to imbibe all these Values, otherwise Sahaja Yoga will be completely doomed. Sahaja Yogis have to come up, they have to decide that they have not to tell lies, they have to be honest, they have to believe that the God, the almighty is their father and he is going to look after his children. We have to change the map of this world, particularly of our country. It needs people of character and people who are fearless, who will face life as honest people. We have not lost anything; you have seen that with God's Grace when we had nothing also, we were happy. Once we had a theft and all My sarīs and all his clothes, everything was lost, nothing was left. As we had little money at that time and he had no clothes, so I told him to have his clothes first and I couldn't buy them for Myself; I had only one silk sarī for seven years. But we managed it and it worked out so well after that. Whether you have it or not, is not the point, the way you live your life is important.

Also, it is not easy to be My children, because I know what you do, I know everything about you. I also correct you, you know that. But when you are sticking to Me, it also shows that you belong to a category of people, bent upon evolving and being better people through inner transformation. To be a Sahaja Yogi is not an easy thing;

that you can pay some money and become members and become Mātājī's disciples. Even where you have become My disciples, you have to pass certain tests and you have to work hard for it, you have to do a lot of Tapasya, living in your family. That you have been doing, so I feel very happy and proud of you as I am of him [Sir C.P.] and I would like you to see how he has led his life.

You can ask people, how he is so honest, so good, so compassionate, to all the people. Whatever are our defects, we should see them first of all; we should not see the defect of others. We, Indians have particular type of defects, which we should try to cure. The other day, in our program, some people came, who are starting an agitation in Maharashtra. I told them, “There is no use of starting an agitation because when you had the Government, what did you do? At the most, you would, form the Government again, what will you do then?" They replied, “What could we do now, some sugar magnate has taken so much money, has hoarded all the things and has raised the prices and now he is cashing because he has been paying for the election!" I said, “Now you decide, from the Sahaja Yoga point of view, that you will not vote for a man who gives you money or sells votes for money. Even for food, we sell our votes; we do not have self-restraint." At least Sahaja Yogis must start. Let us all combine together and decide that neither will we have any dishonest methods from any corner, at any cost nor will we have anyone elected whom we know is not honest and upright. We will have to fight it, then only our country is going to improve. Now, to begin with we will have to do some sacrifices, as you have seen I

had also to sacrifice. But it is not so difficult to sacrifice. I could see other women who had such a lot of ornaments and this and that but I have never felt like having these. Instead, I am proud of the fact that My husband is a man of virtue.

This was the greatest ornament and pride that a woman can have. In the same way all Sahaja Yogis and Sahaja Yoginis must think of virtues. We have a little bit to assert our will power; everybody has little weaknesses. Instead of justifying it, they should just try to assert own will-power to cure it. I am sure a day will come when Mister Srivastava will see this country changing in real fashion, as he himself has been changing and may be one of these days, he will work side by side with us. We need such people who are seekers of divinity and have come on this earth to transform this pattern of things.

May God bless you.

Contents: 1980-01-27 **Talk to Sahaja Yogis, Transformation, Morning Seminar, Bordi, Maharashtra, India**

Everybody was feeling very nice when they came here, happy and they felt their vibrations were alright but it was not so. Should be on the alert, you see. Ask each other to check you. Be humble about it. You must go on checking. Unless and until you check yourself, how will you know what's the thing you are catching? Ask others to check you and be humble, very humble about it. Do not take things for granted because unless and until we transform ourselves Sahaja Yoga has no benefit. You see it would be very material way of expression of Sahaja

Yoga. Like this radio or this transistor or this loudspeaker are just radiating. We have to know that Sahaja Yoga is not just to pass energy through us, like all other material things are passing energy. This mic is passing the energy, this transistor is passing the energy and all other such things are just passing the energy, nothing goes into them. Like an artist is singing and nothing passes into the radio. In the same way, if our power starts flowing because somehow the Kuṇḍalinī has been connected to the mains; it has not done its job, neither you have done any justice to yourself.

So you have to absorb that flow of the Ganges within you and assimilate it and transform yourself.

The Ganges would be flowing but if it is flowing through the stony area, the stones are not going to absorb anything from the river Ganges. But if it is flowing through fertile land everybody will be making use of that water.

So you have to make use of your Kuṇḍalinī by transforming. Try to transform. See that, how much you transform.

Now, the expectation about Kuṇḍalinī becomes so `Sahaja', they call it in the very funny manner, that people think that Kuṇḍalinī should work it out itself while we are stones on both the sides and the Kuṇḍalinī is going to work it out. Which is a very, very wrong idea. If the river Ganges is flowing you have to go to the river, you have to fill your pitchers, you have to have beautiful pitchers; you have to carry them and you have to bring them home and then use the water for enrichment of your food, of your household. In the same way, if you

cannot transform yourself, if you cannot change yourself then this Kuṇḍalinī will be just going like a thin line and you will be catching all the time and there won't be much progress. The progress must be shown outside.

Those who think that by saying mantras morning till evening they are going to achieve much, they are sadly mistaken; it's all mechanical then.

So many people have a habit of all the time shouting mantras. It's not habit. Mantras should open your Chakras otherwise it has no meaning. They should be used properly at key points, with great respect, with a great understanding and then allow them to open your Chakras by which you take the water in of that great thing known as Kuṇḍalinī. The greatest blessing will come to you through Her love. But not the way, people are just taking [as if] there should be no transformation. If you are identified with your ego and think you are alright, you are sadly mistaken. You have to transform completely, within yourself.

Some people, if their circumstances are changed then they feel very well and they think oh, they have achieved the highest. It is not so, is only the circumstance that has changed, only the atmosphere that has changed and that makes you feel that you have achieved something great. You have to achieve it wherever you are. It should be retained and must be there. But by coming to a quieter place you can pay more attention, that's why you are here. But by coming here, if you just feel nice and think that oh, you have achieved everything, then you are sadly mistaken. You have to grow in this atmosphere;

you have come here to grow and to be changed to be a different person altogether.

Do not be identified with your ego and do not get satisfied with something that you feel you are feeling nice and good. That's not the way to look at things. You have to transform yourself and see for yourself how are you behaving? How are you feeling about things? Are you taking a new view of things or not? Now the worst thing that comes in the way of ego is obstinacy, of your own obstinacy. Obstinate people are extremely difficult and they find pride in their obstinacy and they'll go on saying that, “Yes, I am obstinate, what to do?" If you take pride in all such nonsensical things then you carry the load of these stones on your head, this life, next life and many lives to come that you are going to be. All such stones must be dropped immediately and you should shake them out because you have to achieve your beauty.

You have seen how a flower shakes off all that is not needed, blooms out, pierces its head outwards, opens out just to give fragrance to others. If you want to give fragrance to others, how far [is there] fragrance within you? Is there fragrance within you that you are going to give fragrance to others? So that is what one has to find out and has to do it.

First and foremost thing: how far you can love others? How far you can fulfil your duty as a husband, wife, child, father, mother, everything. It is not the way people understand Sahaja Yoga, is that you hang in the air somewhere and then you say that I am alright. Of course, there are difficult people and difficult relationships but a Sahaja Yogi must have a very detached view of the whole

thing and should be able to correct all those problems that exist and should take a very strong and stern view of the people who are not Sahaja in their family and around. And tell them off, that, `What are you doing? Are you going to carry on like this all your lives and are going to die with all this load on your heads or are you going to get rid of it?' But first of all you have to be alright.

Now in our being, we have Manas from the left hand side it comes to the right hand and goes backwards and we have also got ahaṁkāra which is the ego, which goes, comes up, on the right hand side... from the right hand side to the left hand side and in the brain it comes forward, on the left hand side it moves.

So these two things, ego and superego, mānas and ahaṁkāra we have got. In between these two is the buddhi, is the intelligence is between. But this intelligence if it is not balanced by wisdom, by subuddhi, it can be very dangerous. And it records all that you are doing, it knows what you are doing. But if you are identified with your ego and superego, the buddhi cannot go too far. In the beginning it may try to tell you that, `This is wrong, you should not go there, you should not do that,' but then it becomes silent.

So you have to be very careful about your intelligence also. Your intelligence becomes suddenly silent, it doesn't help you, then the ego takes over or the superego takes over. Then all your thinking, all your understanding goes according to the lines of ego and you go ahead with it and you just don't know where you are going, what you are doing.

So when we are in this place, we are decided to have a very good session of Sahaja Yoga, it is important for all of us to know, when we go from here how much changed are we going to be? Otherwise there's a Pūjā, there's a havan, there's this, every time and what is the progress within ourselves? We should see. Is it as much as a little ant moves in one minute or is it something much more? The progress is slow because we do not want to transform ourselves. Every moment try to see that you transform yourself.

I have seen people who have been living like a hippopotamus, have been living like hippopotamus. Those who are living like hyenas will remain like hyenas. They go on remaining with their own identification, feeling very happy about it which is a very wrong thing. You have to bloom out, bloom out like flowers, change yourself, transform yourself! This transformation is going to help you. This is like triggering into a new dimension of life.

Unless and until this triggering shows, your life has no meaning, Sahaja Yoga has no meaning to you.

So try your level best to trigger this transformation every minute of your life then you will be amazed at the enrichment of your life. Whatever I may try, just now I've cleared you out quite a lot, I think. I have cleared you out up and down quite a lot, isn't it? But, despite that, now it is for you to keep it there.

First of all your attention, I don't think is that alright. That's why you catch on the right Nābhī and on the liver. Attention has to be on one side but if you go on moving

your head, moving your attention then you cannot be on Nirvichara.

So to keep on Nirvichara you have to keep your attention first steady and when this steadiness is achieved then you just have to see that you are in Nirvichar. Put all your thoughts in that stream of Nirvichara and it will solve your problem.

But transformation is definitely a positive stage, where you see yourself. You see, you see yourself; you call yourself, say, you call yourself Nirmalā. Then you say, `Oh Nirmalā, now?' it is this the way to look at things.

Transformation is identifying yourself with that Self [Spirit] which sees you.

So that, once you start identifying with that Self and expressing something to this self, which is Nirmalā, then you are separated, then the transformation takes place. Because first you should see and then you should be identified with that Self so there's a transformation within yourself. Otherwise, only you'll be carrying some energy within you by which you may do little miracles, you may raise Kuṇḍalinīs, but, what about you? You will be where you were.

So it is important when we come to a place like that, that we must not be carried away by something very outward and absolutely of no value to Sahaja Yoga. Now in the, later, I will tell you how to raise your different powers but just now I think you must decide that we'll go from here absolutely transformed into a new person May God bless you!

Contents: 1980-01-27 **Talk to Sahaja Yogis, Powers Bestowed upon Sahaja Yogis, Bordi, Maharashtra, India**

I had told you yesterday, that we have to know about the powers that we have and the powers that we can get. First of all we should know what powers we have got and also we should know how we are going to preserve those powers and what more powers we can very easily achieve.

The first power that you get after Realisation is the greatest power on Earth. This is the power of Śhrī Gaṇeśha. It is only He can do this job that you people are doing today and that power is of raising the Kuṇḍalinī. No one so far in the history of spirituality has ever raised the Kuṇḍalinī in such a short time as you people are doing. It moves under your fingers; it is absolutely Śhrī Gaṇeśha's power which is given to you.

At the time when you are giving the Realisation, even if you are caught up in any one of your Chakras, or you have any problem, even if you are little bit possessed, even if you are not such a good Sahaj Yogi, even if you are not that much surrendered to Mātājī, even if you don't have much sense of obligation about Sahaj Yoga, still the Kuṇḍalinī rises under your fingers. This Gaṇeśha key is given to you by Śhrī Gaṇeśh Himself within you; to give you the confidence, to give you the confidence that you can raise the Kuṇḍalinī, but not the feeling that you are raising the Kuṇḍalinī. If you go on without surrendering yourself to Sahaj Yoga, after some time you will lose this power, very fast.

The another power which you have got: At the raising of the Kuṇḍalinī of anyone, you can notice it that, when the Kuṇḍalinī rises, that time there will be no obstruction of any kind. Whatever may be the obstructions around, say there's a possessed person next door, he would not disturb you at that time. In your family there may be a person who is a negative person, but if you are raising the Kuṇḍalinī, at that moment he will be kept quiet.

At the time when you are moving your hand on the Kuṇḍalinī [it] is the greatest power you are using.

I don't know how much Śhraddhā you have about yourself and about the power that you have. At that time there will be no obstruction on your hand by anyone whatsoever! Even by mistake, nobody will hold your hand or touch your hand.

The second power you have got when you are raising the Kuṇḍalinī, [is] that, at that time when you will be raising your Kuṇḍalinī, you will be completely attracting the attention of the another person within, like a magnet, by which you should understand that you can raise your Kuṇḍalinī wherever you feel like. When you are raising the Kuṇḍalinī, supposing there's lot of noise going on, there are all kinds of problems going on, supposing you are going in the train, there's a noise of the train, or any such thing happening, that time your attention will not be distracted, but the attention of the person who is taking the Realisation from you will not be attracted by outside things at that time when you are raising the Kuṇḍalinī. That means that you can give Realisation at any time because at that time you reside in the lotus which is closed.

The other power you have got, at the time of Kuṇḍalinī Jāgruti [awakening], that no baser feelings will rise within you. Even if you are a possessed person, at the time of Kuṇḍalinī Jāgruti you will not have baser feelings, impure feelings about the person whom you are giving Realisation. Maybe before and after but not during, when you are giving Realisation, these dirty feelings will not come to you, automatically, you don't have to stop your mind, automatically it will work out. You will be absolutely satisfied, even if you are hungry you will not feel the hunger or any physical need, at the time when you are giving Realisation.

There will be no distraction of any kind; you won't do anything that is in-dignified at the time when you will be raising your hand, because you are being blessed with dignity. At the time you are raising the Kuṇḍalinī, you will never joke, or you will never make fun, you will not be frivolous, automatically! You try, it won't work out.

But these are your supporting powers. All these five powers I have described are very few of the thousands others, but these are the five powers of Śhrī Gaṇeśh.

Now these powers can be maintained if you try to follow Śhrī Gaṇeśh. His foremost quality is that He does not know any other God or anybody else higher than His own Mother. A complete dedication and complete obedience to Mother. I mean, sort of He is made out of that obedience. Complete love and affection for the Mother. He doesn't argue, He doesn't question, He doesn't do anything and that's how these powers are, in Him, the maximum. If you think by arguing with Me you are gaining, you are sadly mistaken. You have to keep Me

pleased. Even Gaṇeśha tries every minute to keep Me pleased. Is a fact.

So, please don't try to displease Me. I may not say anything because outwardly I don't say anything, but your powers will be reduced.

The Gaṇeśha's fifth power is the power of wisdom and that whatever He knows He can draw it and write it down. Even that power you have got. When you are raising the Kuṇḍalinī, you talk to the person in such a manner that a person becomes wise. And you also talk to him only that which is wisdom and also you write or show him figures, automatically which are right. Even if you don't remember your figures, they'll come out right.

Now the three powers of Ādi Shakti work in you. One gives you longevity and a clear-cut idea about your desires. If your desires are right, all your desires are fulfilled by this power, all your desires, all! But the first one, one should know that your desires should be right. For example, now Sahaja Yogis want their ashram. Why do they want ashram for? How many are willing to stay in the ashram? How many are going to take their children in the ashram? How many are going to give their exclusive homes and take their wives or take their husbands who are not Sahaja Yogis in the ashram? And how many of them are wanting only ashram just because they will have some place to live in a cheap manner? What is the purpose of getting an ashram? Are you sure about it? Have you been able to find out why do you want an ashram? If your desires are clear-cut then they will be fulfilled, absolutely hundred percent. That power you can achieve only by putting your bandhan on your heart.

Whatever desire you have, you say it and put it on your heart. Means you're asking from your heart. Seven times, you just give it a bandhan and the work will be done. But don't use it for nonsensical things, because if you use it for nonsensical things, this power will go away. Use for something special, of a higher level.

Now, by your second power you will automatically meet people who are learned and who are Sahaja.

You will also read books which are Sahaja. Even if you have to read some other books, you will be able to know that this is not correct and this is correct. And by that you will be enriching your mind. When you will start speaking, people will be amazed. Those who have never spoken would be speaking very well.

Those who have never known poetry will be writing poetry. Lots of things will happen on the field of art also. Those who did not know art will do marvelously in art.

But by the first power, which is the Ādi Shakti's power or Mahākālī's power, you get the love of all the people around. Everybody will feel magnetically attracted towards you. And you will be always guided by great souls and angels. If you come across anybody who is meeting an accident, you will stop that man from going that way. If you are in an accident everybody will be saved. You will seldom have an accident, if you have it, you won't be hurt much. Amazing! All these powers come to you because you are the children of Ādi Shakti. The whole Universe of the subtle, Divine Power is looking after you individually.

You're all marked, the mark is on you, you are bearing the mark and They are looking after you.

So this power of desiring is the power that protects you. In all the way that is possible it guides you, it looks after you, it gives you peace. And this power gives you tremendous faith in Sahaja Yoga. Ultimately you become filled with the joy of Sahaj Yoga and you don't like anything else but Sahaj Yoga. To you, everything is Sahaja Yoga. But sometimes, you know, we are identified with our ego and we think our ego is Sahaj Yog, many a times I have seen that. People like it because it is identified with their ego. It should be separated from that and should be brought in our lives, in our day-to-day life, when we are meeting each other, when we are talking to each other, that joy one should see, one ripple falling and another rising, another falling, as you see in the sea. Becoming one with each other. This power is within you and it is working all the time that you are loved and you are looked after.

By the middle power, I have told you, you will give Realisation to people. You will be able to tell their Chakras. You will be able to correct your Chakras. This is all by your centre power. And by this power only you have a very great power over your will. If you decide that you are going to be like this you will be. If you want to be a happy person you will be. The transformation will be at your hand. You can transform yourself without any difficulty that will work out, if you use the central power of Mahālakṣhmī.

Of course, you will get better jobs, better money, prospects, but not too much of it.

So much so, that you will feel very much satisfied about it.

So that your attention is more in the centre. All other powers of Mahālakṣhmī you will achieve later on.

There are many other powers of Mahālakṣhmī which you have to achieve, but for that your Suṣhumnā has to be cleaned very much. For that, you have to develop detachment in life. Unless and until you develop detachment the deeper powers of Mahālakṣhmī do not come up. For example, even in the smaller things, like having connection with Me, even that one is to be a detached way. Even to say Ār.ti or to do something, to come forward, that, “I have to do it." Even to invite Me for dinner or this thing, every small thing, that “I should do it” is also attachment. If it works out, well and good; if it does not work out, well and good. You must say that, `Mother, You come.' But if I cannot come, there should not be slightest feeling an unhappiness, but should be accepted as a part of that. This detachment has to be developed for your Mahālakṣhmī Power.

Then you go beyond. Your timing will be worked out absolutely correctly, you won't have to see the time. There will be time which will be your own. Whenever you will go, you will find [that] everything worked out well.

So, to preserve this power of time, you must not hurry up too much, you should not be slaves of watches. Just let it go. Do not have any obstinacy about anything. Just doesn't matter: if it is ten o'clock, alright; if not, if ten fifteen, doesn't matter. Just allow yourself to be drifted with the flow of Sahaja Yoga. If it works out, well and good, if it does not work out, well and good. Just keep it like that.

Then only you will be surprised how this Mahālakṣhmī Power improves and the blessings of this power are tremendous.

Like that you have thousand and one powers already awakened within you. For example on Viśhuddhi Chakra, you have sixteen thousand powers and all these sixteen [thousand] powers are awakened in you, today as you are. Sixteen thousand powers are awakened within you as you are today. But when you speak you don't understand that when you are speaking you are a Sahaja Yogi [and] with all these powers you are speaking. When you eat you don't understand that this tongue belongs to a Sahaja Yogi; you should not hanker after anything. Like if somebody likes tea, he will go on taking fifteen cups. That's no good.

If he's fond of one sort of a food, he won't take another food. Thinking too much about food all the time, asking for food and organizing food all the time, that spoils Viśhuddhi very badly. Then talking ill about anyone, complaining about anyone to Me will spoil your Viśhuddhi. If there's some sense, if I ask, then is alright, but all the time talking ill about each other will spoil your Viśhuddhi.

If possible, try to talk good about others, always. By telling good about another person you will help yourself and another person. For example say, one Mr. X comes and tells Me something against Mr. Y, I'm just stunned, because Mr. Y has come and already told Me that Mr. X is a fine man.

So I tell Mr. X, “How do you say that about Mr. Y, because he was praising you?" So he keeps absolutely in a shocked condition and he doesn't know how to answer.

When you judge others, you should know that you are judged by God. If you are judging others, God has judged you also.

So in His judgment whatever marks you give to yourself and to others are not going to be consulted at all. It is His judgment which is going to decide how far you are. Those who are in Sahaj Yoga today, they may be some who think that they are great Sahaj Yogis, big people. But may be that they are not. And those who do not think that they are any[thing] great, they want to increase and improve their Shakti, they may be the people who are occupying very high places.

So, under these circumstances one should never boast and should not have wrong, false estimation about oneself. That is the way you can preserve your powers much better of your Viśhuddhi, if you [don't] start talking ill about others to each other. Also I've seen people start discussing Me and in a very funny way they do it. I think the best way to deal with the problem is not to speak about Me and if you have to speak, then know that it has to be absolutely positive, otherwise you are harming yourself and you are harming others. Then you don't blame Me for that! So that's how your Viśhuddhi Chakra's problems are increasing and they go on increasing. Specially when you try to confuse yourself and quarrel with yourself and you think that, you see, Sahaj Yoga has gained by your coming [then] you catch Viśhuddhi. You have gained, not Sahaj Yoga. Sahaj Yog is ruled by itself,

it doesn't need your help. If there is Truth, then by accepting Truth you are enhanced, your position has gone up, not the position of the Truth.

So this idea from your head must go right away, that you have any way obliged the Sahaj Yoga, or that you have obliged God by coming to Him! This idea must go down. This will definitely make your head again upside-down and your Kuṇḍalinī will be again back to its own position.

So to keep up even your Viśhuddhi alright is not easy according to many. But is the easiest when you keep yourself in a state of witness. And that is possible if you develop the habit after Realisation, that everything that you do or want or face is put into Nirvicharita, into thoughtless awareness. If you start that habit you will be amazed, your witness state will improve and that you will rise in your being.

This is very important to understand that without transformation, you have no meaning. Whatever you have been, have been useless, of no good. Whatever you are transformed, you are of some use.

So whatever you have been, you do not be identified with that. But whatever you have to be, you will try to be that. And this power you have got, that whatever you want, you will be that. But some people are so funny that if you ask them, “What do you want to be?" They will say that, “I want to be a donkey!" All such silly and foolish people are no good for Sahaj Yog, once for all you must know. No use running after such foolish people who have no sense at all and who are such gone cases. They will come back, afterwards. But put your attention on positivity and not on negativity.

Normally I have seen always negative people turn towards the negative people. If there's one negative person standing, a person who is negative will immediately go and talk to that person, find out about that person, he will have sympathy for that person; he'll like that person; all sorts of things will be there. And first sign is that such a person is a complete negatively possessed being. Alright. Now if you have done that kind of a thing, of being possessed or by getting impressed by these negative people, you are out.

Either you are in the sea or out of it. How can you be both? You'd better get out from there and spare the rest. But if you want to be in the sea then you must know that you have to know swimming and you have to take pride in swimming otherwise it has no meaning, it is of no help.

Now you have got curative power, you know that; you can cure people. But do not get into that mess because there Mahāmāyā plays Her part! If I find that you are getting into your head the idea that you are very much getting involved into a particular case of your brother-in-law's, father-in-law's, mother-in-law, then I'll stop it, or you get into trouble. If you start making money out of it I'll stop it. I do many things by which I just stop it. And then you cannot have that power in you. On the contrary, you will suffer quite a lot, because you do not know how to protect yourself from all these bad things.

So, I have to request you that before starting curing others, you first cure yourself fully and also you can use My photographs for curing other people. But you must know that there is a very subtle thing in human beings that they want, that everybody should say that, `Oh, you

are great, you have cured so many people!' in a very subtle way, on a very subtle base.

So, one should not bother about all these things.

One should keep completely detached about it. Because for one day or two day, or for say about a year people will come to you, “Get this man cured, that man cured." And then you will find that you have found nothing, they were all bubbles, all lost and completely vanished into thin air! So, do not cure anyone. If you have to cure people, then you please give them the photograph and ask them to work on them. You have got power to handle My photograph and give it to others. You have lots of powers which normally common people don't have because I do not tell them many things that I tell you. And thus you are a person of a very rare quality and a rare blessing.

Now write it down how many powers you have got, go home and you will write one complete book! Take it from Me.

May God bless you all.

Try to preserve all your powers. Respect yourself. You are a lamp that is burning a light which enlightens others in their mind. It's a very great thing: even one person like that who was born among millions and billions of people and now here we have so many of you. But quality-wise if you don't rise it's going to be a hopeless case.

So you must improve your quality. All of you must improve your quality, individually. Not criticising others, not looking at others, but individually you should understand your capacities and how much you have

given to others and how much you have really manifested out of what you have got.

You have control over the sun, over the moon, over the tides and over the sea and all those things, you have. But for that you have to do a little more, which I'll tell you some other time. Now I don't want you to control all these things and sit down on top of a hillock and start showing off! Better thing is you work it out first on human beings and then I'll give you all these, I'll tell you. You already have them awakened, but I haven't told you the trick, how to do it.

So best keep it to Myself.

May God bless you all.

[Recording continues with Yogis saying the Three Great Mantras. A question and answer session follows. Apparently Shri Mataji is not in the room at the time. The sound quality is so poor, one cannot make out what the Sahaja Yogis are saying.]

Contents: 1980-01-28 **Talk to New Sahaja Yogis, Seminar, Day 1, Bordi Shibir, Maharashtra, India**

I was told that I should address the gathering in English language. I know it would be all right for few people if I address you in English.

I think that it is time for us to think that why God has created this beautiful being, human being.

Why did He take so much trouble to evolve us from amoeba stage to this? We have taken everything for granted, even to talk of God in these modern times, it is impossible, because according to the intellectuals, He doesn't exist. They may say whatever they like, but He

does and very much so. Now the time has come, first of all, for us to know why are we here? What is our fulfilment? Have we come in this world just to be born, eat our food, produce children, amass money for them and then die? Or is there any special reason that God loved us so much, that He created a new world of human beings? Also the time has come for us to know that there is God and that His power of love exists and not only that, but it organizes, it coordinates, it's dynamic, that He loves and in His love He wants to grant us the kingdom of God, the greatest that was planned for human beings. Let us forget our frustrations and our turmoils and our so, called political and economic problems, for they do not exist. It's only a mirage we are running after, we are the people who are created this cobweb and are entangled into it and are worried about life. There's nothing to worry, for the Lord, God all mighty, who has created you is the All Mighty and He is anxious to give you the bounties of joy and happiness.

If we sit down and try to understand, we will learn that God has created us into a human being without anyone of us knowing about it. We did not know how did we become from monkeys to this state. We have no idea when did we get this great personality of a human being. What did we do to become a human being? We should ask this simple question to ourselves. What do we do to breathe so easily? What do we do when our heart beats regularly? What the timing it keeps the way it works! What have we done to achieve this kind of a beautiful body which works by itself? You have done nothing so far. At the most what we can do is the dead work, like we

might create a building out of dead stones, or if it dies we can create a nice, beautiful furniture. But have we done anything living so far that we are so proud that we deny the power that creates life? Thousands of flowers are turned into fruits everyday and I am saying thousands because there is no word to that, it's infinite. When this power is acting so minutely, infinitely and into such detail, for example if you have a mango tree, you will get a mango fruit only. If you have a rose bush, you will get only roses out of that. All that is controlled properly managed, everything done so beautifully. You are placed on this Mother Earth, which is moving with such tremendous speed and still you are just there, no problem. All these things, how they are happening? We do not want to face. We don't want to face the reality. Perhaps, we think that reality would be too much. But the time has come for us to know the reality because it is the most beautiful thing and that the reality and the truth is a very simple thing.

The truth is that God has created you all to make His power manifest to you. As we have created this instrument to make our voices go through it, in the same way, God has created you in such a beautiful manner that you can manifest His power, His Shakti, through your instrument. But the only difference between this instrument and this human instrument is this that you are aware, that you know everything, that you are capable of understanding the power that is flowing through you and its manifestation and a complete manoeuvring of it. And the last of it, the joy of it.

This has been told in various scriptures, especially in our country, which is endowed with God's greatest blessings of very beautiful atmosphere. We do not realise living in this country how much the other countries have faced to live with their surroundings. Say, if you have to live in London, you must know that you have to have a very big income, because it's so cold, you have to have a house which is central-heated, which is minimum of minimum. This country being especially made for a very simple living, without going into any encounter with the nature. We have seen that thousands of years back, in this great country of ours, there were many great saints who went into the jungle, because in this country you can live in the jungle with very little food, to find out about the underlying currents which are controlling this body. While in the West, people went outward, first of all, get their houses properly done up, to live even was a problem there. And then they went into things like science, outward, to see what comfort they can get out of matter, what help they can get out of matter.

But here the people went within themselves, they took their attention within to find out what was the underlying forces that have created this whole universe and created the human being. Supposing something goes wrong in the instrument here and you cannot cure it then, you'll start going to the mains and finding out if there was anything wrong with the mains. In the same way, some people are trying to do the job here, while some people were doing the job at the mains. They discovered that within us lies a power called as Kuṇḍalinī. This Kuṇḍalinī is the power lying at the base of the spine, at the sacral

bone, we call, some people mistake it because I say it triangular, because it's a complete triangle, the little small bones are called as triangular bones in the medical science. I mean that triangle that you can feel at the back, at the back, at the base of the bone is called the sacrum. Now this sacrum means sacred bone. Just think, how people knew that it was the sacred bone and also it is said that when a man gets burnt, whole his body can be burned, but this bone doesn't get burnt.

This has got three and a half coils, this Kuṇḍalinī. There is a special reason for having three and a half coils, because that gives the manifestation of an eternal being, but that we'll discuss sometime later.

Now, these three and a half coils of Kuṇḍalinī or the energy or the Shakti, it manifests the complete human being, as we call the Piṇḍa, a complete zygote is created out of it. She creates and still remains the same, like a Mother creates a child but remains the same. This Kuṇḍalinī is your Mother. She is the one who is only your Mother. Every individual has got this Mother, in the triangular bone, every individual and this Mother is all the time recording, watching, coordinating and trying to give you what do you call the symbol of the universal unconscious. They say this Kuṇḍalinī is sleeping. She is in a way, because She is not yet arranged it. Below this Kuṇḍalinī is a center, another center you can see, which is the center of reception of all the information of what you have done in previous lives and what you are doing today. All your information is kept like a tape, in the sacrum bone of every human being.

Now you may say that “How are we to believe Mother that there is such an energy?" In our Sahaja Yoga program there may be at least thirty percent people who must have seen with their naked eyes, the pulsation of the Kuṇḍalinī. You can see with your naked eyes that the Kuṇḍalinī pulsates and She rises, you can see it with your naked eyes. Not only that, with a stethoscope you can feel the rising of that `lub dub' as you see in your heart, or they say Anāhata means the sound of the percussion. All this was found out long, long time back, but everything that is Indian should be discarded as useless, have been our idea, for the last, I don't know for how many years.

Why? This is a country of Yoga, we are Yoga-oriented people. Basically we are Yoga-oriented. You may try to change the ideas and the new liberation and these nonsensical things, bring anything you like in this country but it's going to be very difficult, because this has been looked after, nurtured and being put forward as the greatest leader of spirituality. You try any tricks on this country, it won't work out because it is not one day's job, it is not two day's job, but thousand of years the sages have worked on this country and this part and please know that as you are born as Indians, you are the greatest, as far as spirituality is concerned. But the other day when they were having My television, they asked Me a direct question, “What do you think of Western seekers that you have and the Indian seekers?" I said, “Of course the Western seekers are ego-oriented, they go for ego trips, they will join a Guru who will give them some clothes, or will call them by some names, they want to

have some ego trips." But still they are seekers of a very long history, must have been, they might have been the great sages of this country born in other country perhaps, because the way they have gone into Sahaja Yoga and the way they have mastered it, is something so remarkable, while the pseudo-intellectuals of our country are extremely superficial. On this point they felt a little bit sad. But I said, “I'll have to tell you the truth." We have never gone into the details, into the findings of these great sages who have found out so many things for us, it's already ready-made, just like your Kuṇḍalinī being made by your Father, the Lord, God Almighty, who has put the Kuṇḍalinī just there for you, ready.

Now you have the first center, these are all the subtle centers I am talking about which are manifested grossly within, as plexuses. But here I will tell you about the subtle centers. The first subtle center is called as the Mūlādhāra Chakra. Now all if you must be knowing this much of Sanskrit that this Mūlādhāra is the support of the root. What is the root? Root is the Kuṇḍalinī, which is higher and this is the Mūlādhāra center. This is the center that averts, that informs the Kuṇḍalinī. Now, this has nothing to do with Hindu religion or Christian religion or any religion whatsoever. Everyone, whether you are from London or from India or from Timbuktu, has got this Kuṇḍalinī within yourself if you are a human being.

Now we talk of one world and one great understanding and that is not possible. That's an impossible task that you have taken up. The reason is that you have not gone into the undercurrents of all the people.

Secondly, you have not found out your absolute; it's all relative terminology. All your economic problems, all your economic theories and all your assumptions, as far as your political parts are concerned, are absolutely useless, because they are not based on the absolute. You are moving in on a plane which has no base. Nothing is absolute, actually that's why we always go to extremes, like, when we are discussing about, say, politics, see our all ideologies that work out: capitalism, one extreme; communism, another extreme. This is another extreme, that is another extreme. The river flows in the center and the more you are in the center, is deeper, all these ideologies will vanish into thin air as soon as you know you know your absolute and all these problems and turmoils and these useless talks will finish.

Let us find out where is our absolute within us? Now, when I talk to you, I know the questions that are coming up, that's why I have to refer to it whether I am talking to it out of something, out of the blue, or I am talking to you which is scientifically true. If you are a real scientist, I would request you to be open minded. Every scientist has to be open minded for you know that Avogadro's hypothesis was put forward, then it was again repelled, again repelled and then another. In the same way, I am putting a hypothesis before you and to prove it you give Me a chance and then you'll know that I am talking of absolute laws which cannot be changed, absolute laws of God which are written in the books of love.

This absolute resides in your heart as your Spirit, as your Ātmā. Spirit in English language, I find English language rather tricky because I don't think they ever had such

meditative experiences as we have had. Ātmā is in your heart, is the reflection of God Almighty. Within our heart is the Ātmā, is like a flickering light, we can say as the gas light, we have the flickering light, which knows everything, which knows everything, which is called as Kshetra-gñya in the Gītā. This one knows what you are doing, where you are going, what are your plans and what is wrong and what is bad. And this is the one we do not know that it is the one that we have to seek. But we are aware that there is someone, who knows all about us, whether you go in the darkness or you hide things, anything you do, you know that there is someone in your heart which knows everything about you.

But what we have to do now, to go to Him? Or to got to it, or to meet it? What have we done to become a human being? I again ask the same question. Nothing and even to know the Spirit, you don't have to do anything. What do you do to sprout a seed, nothing. The Mother Earth, She takes care of it. In the same way, to raise your Kuṇḍalinī, to meet the Spirit, what do you have to do? Nothing and that is going to be difficult to accept that without doing anything ourselves, how are we going to achieve it? That's why Sahaja Yoga moves very, very slowly. If I tell people that you have to stand on your head, for three hours, there will be ten times more people here. You cannot do anything about it, only an enlightened light can enlighten another light, is a simple thing you know. If you are not enlightened, how can you enlighten another light? How can you enlighten yourself? And what does it do when it enlightens another light? The another light also gives light.

This flicker that is in your heart is the Spirit and this Kuṇḍalinī is the one which is kept ready like a primule and Aṅkura within yourself, which rises slowly through these six centers and emerges out of this area which is the Tālu, as it is called, or you can say the fontanelle area. In the fontanelle area, which is called as the Tālu, the Kuṇḍalinī pierces through. From the Tālu, the Kuṇḍalinī pierces and when the Kuṇḍalinī pierces through this, the seat of your Spirit is on here, the seat is here. You'll be amazed that the Spirit comes out of you every night about twelve inch and the seat is here and when the Kuṇḍalinī touches the seat, you get your Self-realisation. When you get your Self-realisation, then you find your own meaning, before that this life has no meaning at all. Like, unless and until it is connected to the main, this has no meaning.

What are you fighting about God, if He's there or not, when our eyes are not yet opened? It's like blind people fighting amongst themselves and declaring that there is no God or there is God, both the thing is just the same. Whether it is blind faith or I would say very intellectual assertion, that there is no God, just the same, it has no meaning, because both ways you are not connected with God.

So the first and foremost thing is that you should be connected to your Spirit, all the rest of it, absolutely useless. Those people who indulge into other ego trips and think they are going to achieve God by jumping or by doing all kinds of nonsensical things, they are *[UNCLEAR]*.

This Kuṇḍalinī has to rise and has to give you Self-realisation. This is what Ādi Shañkarāchārya has said,

this is what Christ has said, this is what everyone who is a person regarded as the real person has said: that you are to be born again. How are you going to be born again? This is the Mother, which is sitting down there waiting for that occasion to rise and pierce these six Chakras, the centers on top, to give you the Realisation. The lowest Chakra it does not pierce. This is the lowest Chakra which has to look after the pelvic plexus and if you know the pelvic plexus, it also looks after the sex.

Sex has nothing to do with Kuṇḍalinī, I have said thousand and one times, but people have no sense to understand. That's your Mother. Now, understand that you are all Indians, not English. How can you say such a dirty thing about your Mother? And this is what people have been misled into. I will give them, because I am a Mother, I'll give them also the benefit of doubt. May be they were mistaken. May be that they saw Gaṇeśha's trunk there and thought that this was the Kuṇḍalinī because the deity, which is ruling on that center, is Śhrī Gaṇeśh.

When I say Śhrī Gaṇeśh, people should not think that it is about Hinduism, nobody has right on Śhrī Gaṇeśha. He's not anybody's deity as such, who just wants to pocket Him. He is the Lord who is ruling the whole universe and nobody can claim that He is Hindu or Christian or Muslim. This Lord Gaṇeśha whom we worship. Even the doctors, engineers, everyone worship do not know that He resides within you, on this Mūlādhāra Chakra, like, like a lotus in the mud, like a little child who doesn't understand the nonsensical side of sex, who is so pure. That child resides within you and here I would also like to point out that

many people think that abstinence is going to give them a great height in spirituality, are sadly mistaken. You are not to run away from anything. You have to have children, you have to live like normal husband and wife. That is what we have to have in Sahaja Yoga. If you are abnormally behaving like having a ascetic life and all that, I would request you that you better go and change your dresses and come back with normal dresses.

Sahaja Yoga can only be granted to people who are normal, not to extremists who believe in running away from home, or running towards the home too much. The people who lead a good life, who think of their society as well and who are very normal people in the middle course, not the extremists. The middle course people, we have never bothered about the middle course people. We are only bothered about the absolutely poor people who are beggars or worried about the people who are very rich. Forget them, both of them are in the same rank. You'll see this in Sahaja Yoga that they have the same characteristics, they have the same values, they are of the same standard. Only difference is one has too much money and one does not have. You see, this is the money that makes the difference, but that is the denominator to know that both are in the same condition.

Now I am telling you that Sahaja Yoga only works out for people who do not go to extremes, because you can see that it is in the center that lies the vertebral column, not on one side or other side. Those people who are simple people, who are leading a nice, good righteous life, are the best for Sahaja Yoga.

There is no need to make any experiments as the Western people have done. They have really ruined their society, ruined themselves completely, finished. You may call Me I am Victorian, middle class, as the intellectual have great words, you see, they brand somebody. But it's high time that they are realizing that such a foolish tomfoolery we have done in that country. We have ruined the society, we have ruined our children, we have ruined our family relationships, we have ruined a complete nation into Doom's Day, complete doom If you go and see those countries, miserable. They are going to end up their lives in the pub, that's what it is because they cannot face life. The life is so miserable for them, they have no family, no children, no wife. Where to go? So they go to pub.

So, all these experimentation are of no use. As a Mother I am telling you, “Please stop." Awaken your Lord Gaṇeśha within you, by respecting your chastity. Our Indian men think that chastity has no meaning for them. Only the women have to be chaste and men are not supposed to be chaste at all, is more surprising. Chastity is the most important thing for human beings, to be in the center because it is Śhrī Gaṇeśha's blessings one get, then only the Kuṇḍalinī is going to rise. Now Śhrī Gaṇeśha has incarnated in this earth, on this earth Himself as Lord Jesus Christ. He came on this earth as Lord Jesus Christ on this center, what you call the Āgñyā Chakra, where I am putting this red thing. But He has evolved a lot. There are eleven Rudras as we call them, there are eleven Rudras which are His powers.

All this is described in the Devī Māhātmyam, Devī Bhagavat. His name is Mahāviṣhṇu. He is called as the support of the universe. But who reads Devī Bhagavat? Or who reads, Mārkandeya's book or Ādi Shañkarāchārya's book? They will say that “We are great Hindus” and they have not even heard the name of Ādi Shañkarāchārya.

I went to Kerala and these newspaper people told Me that, “We have never read him." In Kerala, such a great man was born, Ādi Shañkarāchārya, I mean they have not read about Him.

He never preached any Hinduism, it's a wrong idea. He said, “Na yogena na saṅkhyena." He said, “Not by these philosophies you are going to get to God, but through Mother's grace only you'll get that position." He clearly said it, He never believed in any such secular sort of idea or any such ideas which meant that this religion is different, secular itself means that other religions exist. There is only one religion of God that exists. There aren't hundred religions as we think them. They are all flowers of one big tree. We have removed all these flowers, “This is my, this is my." And them how do you talk of secularism? It is one and it has been flowered with one Shakti, with one love. How can they be different? They are all one, absolutely unanimous. They are in complete concord and there is no problem with them, is the problem is with us, the human being. It is too much to believe but it's a fact, somebody has to tell you that it was Lord Gaṇeśha who came on this earth as Lord Jesus Christ and what have you done to Him? Think of it.

He was there for four years only, He did this kind of a work and what did you do to Him? And why did you do to Him? What was the reason? Because, again, you did not want to face the reality. Now this is the time has come that you cannot avoid reality. If you avoid, then there are great dangers waiting ahead.

You have to face the reality. And why? I'll tell you just that.

Within us lies the undercurrent of our sympathetic and parasympathetic activity. Three channels called as, first one called, on the left hand side, as the Iḍā Nāḍī. These are the undercurrents of the sympathetic nervous system, left sympathetic nervous system but you cannot see it with your naked eyes.

It is inside the spinal cord, while the sympathetic nervous system is outside. On the right hand side lies the Piñgalā Nāḍī which manifests the right sympathetic nervous system. In the center lies the parasympathetic nervous system, which is really autonomous and you cannot control it. It supplies all the energy that is being used by the sympathetic. Whenever you get into any emergency, you start using your sympathetic nervous system, any emergency, like say running. When you run your heart will start beating, but the parasympathetic brings it to normal. These are the six centers from where you get your energy for the sympathetic nervous system. Now when you over-do any activity, because you go to extreme, then that particular center refuses to produce any more energy and it is exhausted because you are not connected to the mains and tension is built up and if you go on more with it the result is cancer.

Cancer cannot be cured, you write it down today and ten years I have been saying, without Sahaja Yog, it cannot be cured. Why cancer is acting within us because we are exhausting our energy in different centers and there is no way of bringing back energy to us. You have to get some method by which you get connected to the mains. For example, if you are going by car and your petrol is going to finish, then you'll build up tension, normally. But supposing that you have a way of getting connected to the main and the energy flows within you all the time, you are inexhaustible. You are absolutely at peace. This is the one of the reasons that people are leading themselves physically into complete destruction.

Secondly, if you do not do that, if you do not get cancer, or any other such diseases, you will get bored in life, you get bored of yourself. Then to get over the boredom, you go to the pubs, you go drink and do all these alcoholism. Of course, nowadays people are singing praise of alcohol. You go on praising it, doesn't matter, I won't say you don't drink, you come to Sahaja Yog and you will give up. Thousands of people have give up drinking and why? I mean I don't tell them don't drink, not at all. I say don't drink only the bottle over here. Last time one gentleman brought a bottle over here just to hit Me, but if you come here, you find your absolute, the joy of your absolute and then you don't want to drink yourself.

Even if you want, you won't drink. I don't do anything to you, I don't tell you, I do not brainwash you, or I don't say anything about prohibition, nothing of any kind. Automatically, when you have found yourself, you are no more bored, you are so much satisfied within yourself

and you just don't take to it. It's a very simple thing and that is what is to be found out and the time has come for us to get our Self-realisation, is the most important thing for all of us to get our Self-realisation.

Now for this, you cannot pay. I mean, it's so absurd to tell, but people are so mad that I have to say these things. How can you pay for your Mother's love? Can you pay for your Mother's love? I mean Indians understand their Mothers. How can you pay for her, can you even talk about it? It's so insulting, so funny, but you cannot pay for it, you cannot pay for God. Anybody, whether he calls himself by any name, or anything, I don't care. But anybody who takes the name of God and takes money lives like a parasite on the society, is a very sinful man. And those who follow those personalities are also going towards the same side which goes to hell directly.

You cannot take money for this love. This love, this flows, this just flows. It doesn't want anything, you cannot pay it back. It just flows like light. It doesn't require anything, it just requires its flow. As long as it flows, it's satisfied, it doesn't want anything. Do not judge God by the norms human beings have about themselves. They are trying to organize Him also and they are going to buy Him. There are, I know, every institutions, so-called religious institutions, where the people are just parasites, living there doing no work, are making money out of religion and it is very difficult for them to accept when I say you cannot pay for it.

But I tell you that from your mother, you can know that this mother has little love for you but God Almighty has the ocean. You cannot pay for that ocean. Just accept it,

it will flow, overflow, engulf you and make you beautiful. The time has come for all of you to get it. Today I think it is sufficient, tomorrow I'll tell you in details about all the centers and about how to maintain them, but I would request that after the Realisation, you must know that every light which is enlightened can again go back because people are negligent about it.

So you must know after enlightenment, how to look after the lamp. If you could do it for few days also, it consolidate and then you start enjoying it and then you enter into a realm where there is nothing but enjoyment and laughter and happiness and joy and in that enjoyment, you are amazed to say that see that you are connected to each other so much like a part of the finger is connected to the whole body. It happens, it is actualisation, it is not lecturing that you are brothers and sisters, no.

It happens, you become that when the Kuṇḍalinī rises, the enlightenment on your fingers, on your being, makes you aware that you are part and parcel of others also. It makes you. You don't have to tell yourself, you don't have to educate yourself, it just becomes, it's actualisation. The collective consciousness become your Dharma. It becomes your being and that is what you have to gain and that is what you have to achieve. For that, no effort is needed and no money or anything is needed except that when you get it, you have to maintain it for some short time till it lit up properly.

May God bless you! I think we should go in for the experience and with little humility please accept it. If you are a very arrogant person, it doesn't work out. I've seen

people who asked the most arrogant questions are the first to disappear and waste our time for nothing at all. I assure you that this has worked wonders and it is going to work wonders for you. You are not going to have that attitude as you have in a shop. You have not paid for it. I have loved you, that's why I am with you and for that you have to behave in that manner. Respect it and not to be arrogant because with arrogance you may not get it. I do not want that some of you should miss it. Please listen to Me, I am your Mother and still you all are My children, whether you are ninety or hundred doesn't matter. In this respect you are all My children and you have to listen to Me, get to your joy, get to your happiness and get to the key of your being. Thank you very much.

May God bless you!

***Contents: 1980-02-02*, Public Program, Śhrī Mahālakṣhmī Shakti, New Delhi, India**

[Sahaja Yogi:] Two days ago I had the privilege to introduce Mātājī at a temple in Delhi and there was a big crowd who came. This crowd, at the end of the program, was very eager to touch Mātājī's feet and once more I realised, how lucky and blessed you are in this country because your traditions, your upbringing has given you a deeper perception and better sensitivity to the dimension of spirituality. You seem to be more aware of the Divine than many other people, other countries and civilizations. This is why so many of us have come to India since, I would say, about twenty. The process began with this century, but especially after the World War II a great numbers of seekers of the West came to India to find

what their own culture, own civilization could not give. This is the answer to a few basic questions of life, answer to the question of self fulfilment of the meaning of our destiny. Now, this story has been pathetic because there has been from this country thieves and crooks which have called themselves Guru and without any Divine authorization they had led, or rather they had misled a great number of seekers. When I talked to Indian people about these things, they said, “We don't believe in all these fake Gurus. It is you, the foreigners, it is you the tourists who support them. You give money to these people, therefore they go on." This is true. We are very naive; we are very stupid in matters of spirituality. We can be easily befooled.

For us you with the knowledge of your Shāstras are more likely to make out the difference between someone who is genuine and someone who is fake. Yet I would say that now, in the West, the era of the fake Gurus is drawing to the end. I know very well a very senior intelligence officer in my country and the police authority of Switzerland are absolutely fed up with Indian pseudo Gurus. There is one Swāmī Omkārānanda who is in jail in my county for fourteen years criminal indictment and is charged of rape, black magic and all this... All this came in the newspaper under the headline of Indian Spirituality.

Now I let you judge how helpful is it to the image of your country. This long and not very auspicious introduction lead me to tell you that there is one person which since very long has been telling the truth about all this phenomena, has been demystifying the fake Gurus, the false prophets and has been exposing the true genuine

authentic image of Hindu Spirituality to the seekers of all over the world and this person is Her Holiness Mātājī Nirmalā Devī. And therefore now is dawning the time in which She is going to be recognized. This process has started and nothing will stop it.

I want to tell you as Indians that I have an extremely great respect for your country but, so that I can respect you also, you must feel the responsibility that you have toward the world. There is one thing that India can give to the world and this is guidance in this field where India has outdistanced all other countries and this is spirituality. And there is one person which is at the edge of spiritual life today.

Why? Who is this person? This person is the one who can raise Kuṇḍalinī. This person is the one who can raise Kuṇḍalinī at the mass level. This person is the one of which it has been said that once side glance of hers brings all prosperities.

I have not accepted Mātājī overnight. I had come to Her with a very analytical mind. I have watched Her for long until I realised how totally genuine She is. How totally caring and how totally selfless and, above all, how immensely powerful She is.

Therefore, I have not the slightest doubt that Sahaja Yoga is going to achieve what God wants you to achieve. That is, the emancipation of all the seekers, the possibility for the *[UNCLEAR]* to get Self-realisation.

But I have doubts how seriously you in this country are going to take up Sahaja Yoga. We have made so many mistakes in the West that we know how dramatic the situation is. Europe is now in the fear of a third world war,

in the fear of a worldwide energy crisis, in the fear of the consequences of a self-destroying society where the production process cannot be stopped, generate goods which are not necessary.

We live in the Western civilization where family is destroyed, where one-third of the young couples get divorced; It's very difficult to bring such a civilization on the right tracks again. Whereas in India you are much better prepared than we are to take out the message. You are much more Dharmic then we are in the sense that you still respect woman, you have a sense of womanhood that [GAP] on challenging. You are pious people. All these conditions should enable you to get Self-realisation faster than we. The only question is do you realise the urgency of it? Do you realise the importance of it? Because your concern is very much with material things, material development, material security and because a tradition of religious orthodoxy has sometimes suggested that religion cannot be operative, practical and effective. Many of you, maybe, cannot perhaps see how immediate how immediately important it is in your daily life to experience *[UNCLEAR]* realisation. It is ridiculous to talk to introduce Sahaja Yoga to your intelligence, that this talking is in itself all meaningless. What is meaningful is the experience of Self-realisation, the actualisation of your own power.

If you come here, just to hear another Satsaṅg, just by curiosity because Mātājī is a very famous person and you want to know after all who She is, you will not go very far. But if you come here with a genuine heart, a heart which is asking God: `Please, I come here as Thy child,

lead me to You,' then I can say with great confidence that you may reach now the end of your life's long quest. It will take time for some of you to recognize who Mātājī is. And we do not ask that you should recognize Her out of what we say.

What we would like to suggest this evening is, grow into your inwardly-ness, get your own power, enter this new dimension of consciousness and from that point understand the importance, the greatness of what is happening to you, understand the immensity of the love and of the compassion of the one who has been able to grant this gift of Self-realisation. We are now, in the West, over thousand people, many thousand people from all background.

Some of us are gardeners, some of us are managers, some of us are poets, some of us do nothing, some of us are diplomats. And all of us, we have felt the Chaitanya, the vibrations coming out of the body of Mātājī which has been described in the gospels as the wind of the Holy Spirit.

We have felt our Kuṇḍalinī rising.

It is a fact. Either I am a liar, either I say the truth; but I say I have felt my own Kuṇḍalinī and I am not a great man, I am not a great spiritual person. I am a very common man who did a lot of mistakes.

So that should point out to you how incredible Sahaja Yoga is that a simple common man like me can get his realisation. And I am talking on behalf of thousands of people. We have only one concern at this stage. Is that you who are blessed to be born in this great country, in

this country which has been protected, that you take up the message of truth.

By so doing, not only you would do for yourself the greatest thing you possibly can, but you will spread the blessings of God on your whole family, you will bring the blessing of God on your own country. I know that this seems all far-fetched, that there are many people in town who speaks about these things.

Therefore, I don't give a lot of importance to my speech. But anyone who is honest and humble enough should be prepared to experience. For it is the scientific postulate that experimentation has to come first and conclusions last. And if there is this readiness in you, if there is this touch of humility which is very necessary then this evening and this series of talks on Sahaja Yoga will be a turning point in your life. I wish that I could better express, or what I feel for you, how deeply I wish that you get your Self-realisation.

How important is the time that we are living, it is a time which is short. I apologize for being such an inadequate messenger to announce Mātājī.

But the one who has to receive it is not your brain; your brain is basically useless to understand God, so was mine. This is what all the great saints have said: God can be recognized only by the heart.

So let us humble down in our heart today and pray that we may all get the blessings of God.

[Shri Mataji talks:] As I said yesterday, today we are going to start from the very beginning, since when this Sahaja Yoga started. When I talk to you, I've to again request that as a scientist you must keep your mind

absolutely open and do not hang on to any point which comes up in your mind. But try to understand that whatever I am telling you is today may be a hypothesis for you but tomorrow it will become a complete scientific thing, for you have to understand the science of God's love. Perhaps people cannot understand that all the sciences have come from God Almighty Himself. To understand God's love and divinity one has to open oneself to that absolute position from where all relativity disappears. You are living in the atmosphere of relativity. We have to find out our absolute. Unless and until we find out our absolute, we are always in confusion and we think that this may be alright or that may be alright, if this is alright that could be alright. We try to decide everything through our rationality. As Gregoire has already told you, rationality is a limited means and I am talking of the unlimited.

So if you have to go to unlimited, it has to be beyond the rationality.

So with the open mind, I hope you'll listen to Me. After realisation when the power starts flowing through you then you will be able to know how to manoeuvre it, how to understand it and how to keep it *[UNCLEAR* cool]. Like, one would explain about electricity first then give you an experiment with the electricity flowing and explain to you how to use it. By using the electricity you will be convinced that it is a scientific proof.

I could have started the lecture from creation but that could be too much to begin with. I would start it from your own being. When you are a human being, you are not aware as to what are you inside. As far as your

physical body is concerned, doctors only see the outside of your being. The inner subtle forces which are creating you, which are looking after you and which are making you exist, you are absolutely unaware of. In our being there is first of all is the power which enters into our being from right hand side and goes to the left hand side which we call as Mahākālī Shakti, is the power of Mahākālī. This Mahākālī Shakti manifests within us a power which runs through the Iḍā Nāḍī. Now this Nāḍī, or this subtle channel, is inside the brain and inside the spinal cord. This being the energy, you cannot see it when it is dissected.

For example, if you dissect this you won't find the electricity here. This Iḍā Nāḍī on the left hand side gives us our existence and at the *[UNCLEAR* eye] in the gross manifests our left sympathetic nervous system.

We exist because of this Iḍā Nāḍī. This is also manifesting all our emotional side of life which comes from our past, so it has all the past that is within us.

So Iḍā Nāḍī manifests, or we can say accumulates, all that is our past, atīt. This is our existence, we take it for granted that we exist *[UNCLEAR]*, we do whatever we please in our Ahaṁkāra [ego], in our own understanding. We try to do our level best to destroy ourselves and we reach a point where we have to give up. This is all decided for you how long you have to exist. It is all predestined. If you have to die at a point you will die. There is no one who is going to stop that.

So some people who come and tell Me, “Mother, somebody is dying or dead. Can you make him live?" If he has to live, he'll definitely live. Only [faith] in the

miracle of God makes you believe in Him; but your time of birth and death are absolutely destined, which must be accepted.

It is not the way it is described in your Kundalees, or in your horoscopes. In the horoscope, for example, a gentleman was to die about 5-6 years back and he came to Me. He got his realisation and he lived much longer after that; he's still living.

So he went to his pundit and he asked him, “How is it, you had predicted that I am going to die this year and still I am living?" Then he saw into the horoscope and he said, “By the way, did you meet any great spiritual personality?" He said, “I did meet someone." He said, “That's the reason. I should have told you that, that if you had met, if you meet this lady then this will be avoided." And it was to be avoided and he met Me.

So in a way there is a Sanyoga –*‘coincidence’* always. Because you are here, you should not think that you have deliberately come here but it was to be that you should be here.

Now if you do not take the advantage of this sanYoga, that freedom is with you. But sanYogas are created by God. He organizes and arranges that you meet the right person that you get the right thing. But it is left to your freedom to choose the right or the wrong. Mostly we go according to our own whims and understanding. Even then if supposing our understanding was a pure understanding and a simple understanding, we would know, we would be very sensitive to know who is the real person, who is not.

But normally when we live we play with our existence, we try to minimize our sensitivity. This left side can be described also as a destructive side because if it does not exist, it is destructive, it destroys you.

That's why it is called also a destroying power. That by this power you can be destroyed. If you are not to be existing any more, the same power can destroy you. Now, this left side power is very important and is very, very vital for our country, specially, where we have traditions within us.

Left-sided people, those who are indulging into left side too much, are very emotional and they take to Bhakti . If they take to Bhakti they'll go on calling God and working on that and doing all kinds of emotional expressions to get to God. This Bhakti cult developed into our country, God knows how many years back, but has been working and there have been many people who have been getting into this Bhakti cult. But when you cross a certain limit of this left side, you enter into collective subconscious area. If this is the subconscious then you go beyond that. If you go into collective subconscious, then you might find yourself attacked by people whom you do not know, or maybe you know and that's how we get people who get possessed. All your emotional problems, all your mental problem which are called as a lunacy and all that, are coming because of the defective behaviour in this area. If you go into the left side area, as I told you, by any means like supposing some people are very fond of going through the cemetreies. I don't know why, but they have... there are some funny people like that. We had a doctor in London, he is a Russian doctor

but now he is in Australia. He came to Me and he had a problem on this left hand side, Iḍā Nāḍī.

And I was amazed. I said how can this doctor from Russia and living in Australia and now in London can have such a problem like that. I asked him several questions, “Do you live near a cemetrey, or do you have somebody dead in your family? Have you wept for someone, somebody has shocked you or what has happened that this left side is so weak in you? Or have you indulged into too much of drug-taking or something like that?" He said, “None. Śhrī Mother, I have not done anything like that neither have I been this way." Then I said, “You try to remember." Then he remembered that his grandmother was very fond of going to the cemetrey and in his childhood she used to take him in the pram. Then she... when he was walking also she used to take him. Until he was quite old, she always used to take him to that cemetrey. Just imagine.

It's such a funny thing that we do not know in our past how we have indulged into this left hand side activity.

Now, in our country whatever traditions we have had all of them mostly come from the great saints, who have meditated. Not most of them, but I would say quite a lot of them. But we cannot say [that] there is not a single tradition which is wrong in India. But the traditions can get perverted later on; but basically if you see, our traditions are very sensible. Like, when a person dies whatever rituals we have is a very, very sensible ritual. We Indians are not aware of it, the rituals that we do. Of course in that when the Brahmins start taking money, that's the perversion. Nobody should take money if somebody is dying. It's very sinful to do that because

he'll be affected by the left hand side attacks. Those people who do all this kind of work and earned money out of the deaths of others are very dangerously placed.

Moreover, when you also find that somebody is dead in your family...

So many people when they come to Me, I find left hand side is a problem in India. The reason is this, if somebody is dead, say the father has died early or a mother has died early, then people start worrying about that person. If father has died at a very early age, supposing in the case of a girl, she feels very insecure. All the time she is thinking about him. Then that kind of a mind can create a problem on the left hand side and we have to clear it out. It is that's why very important what we do in India if *[UNCLEAR]* somebody dies is to [GAP] play the band and all that so that our idea is get out of it. Those people have died, have gone to another world. They have to go. They are not to hang around here and we are not to keep them back and keep them under our bondage of our emotions. This we should understand. You see, in modern times, we just give up everything that was old. It's a very wrong thing. Because, whatever they have discovered is of eternal. I've seen people, even if you tell them that you forget, forget about it, now don't worry about it, they won't listen. And then you find them getting into serious diseases like epilepsy, into lunacy and other mental troubles. Specially among women we find hysteria develops if this kind of a problem is there.

Now it is not easy to believe into a thing that there is something like dead bodies hanging around. It's very, very difficult for any educated man to believe into such a

nonsense, but they do. You have to know that they do exist. Now that doesn't means that you believe in their powers but that you must know that they exist and that's why you have to keep in your Maryādās. You have to keep in the center and don't go too much on one side. In Bhakti also when people over-do it like if they start weeping and crying and saying that “Oh Lord, You must come and give us some darshan" or something like that morning till evening they fast and they say that “Unless and until You appear before us, we are going to die." All these things when you try, is emotional style of working it out. You cannot achieve it because this is your Mānasa, this is your mind. Through your mind you cannot achieve God. By crying and weeping, you'll go into Tantrums. You'll do all kinds of nonsensical things that people may think you are madcap. They might think you are just acting or they... I don't know what they will think, but you do not achieve anything by this kind of crying. For example now we have in India a... I mean it started here I think, this Hare Rāma Hare Kṛiṣhṇa cult. These people are so funny that in Oxford Street if you go in London you'll find them wearing those dhotis and sarīs. They don't know how to wear and how to carry on with that and taking a dhoti in the hand and with great gusto they are going on `Hare Rāma Hare Kṛiṣhṇa, Hare Rāma Hare Kṛiṣhṇa' and the sarī falls off and the dhoti falls off and they also wears those *[UNCLEAR* bodhis] you see which are attached to the thing with a little clamp, I think or *[UNCLEAR]* or something. Because they don't have so they have to buy it in the market. They have made a market out of it. They are selling all these things in the market.

They are selling the dhotis, they are selling this, they don't know how to wear dhotis and there's somebody who will make you wear. They shave off their hair, they do all these things.

[Hindi:] Baith jaiye, uthiye nahin bicch mein. Logon ka attention bahut sensitive hota hai. Koi khara ho gaya toh āp zaroor use dekhenge.

Seeker: Dekhiye, itna critical hona thik nahi hai.

Shri Mataji: Aacha āp, āpko, āp bahar jāiye kyonki āp ke samajh mein āne nahi wala kyon critical hain. Aap bahar jāiye.

Seeker: Nahin, nahin.

Shri Mataji: Hame jo kehna hai, kehne dijiye. Dekhiye, Hame jo kehna hai kehne dijiye. Aap se kya matlab hai. Jahan critical hai, wahan critical hona hai. Woh toh āpko patha nahi ki Christ ne toh hunter leke mara tha in logon ko. Ham toh kam se kam shabon se hi bol rahe hain. Jo bāt jhoot hai woh jhoot hai aur jo sāch hai who sāch hai aur woh kahne mein hamāri himmat hai uski āp dath dein. Aapko, āpko abhi uska andāza hua nahi hai na. Aage ki sun lijiye ek minute. Accha, usse...

What has happened with that? Why I'm criticising? Or with all this when they come to Me, they have the cancer of the throat, now will you cure that. Will you clear that? It is very easy for you to shout here, this is not a political meeting that you come and talk.

Seeker: *[UNCLEAR]*.

Shri Mataji: No. But you should understand what I am talking. They are suffering from cancer of the throat.

Seeker [in Hindi]: *[UNCLEAR]*.

Shri Mataji: Dekhiye, āpko accha nahi lagta hai toh āp bahar chale jayiye. Jo mujhe kahna hai woh main kahoongi āpko sunna hai, sunein.

Another Seeker: It is better she is critical. By critical mind... being critical-minded, you can understand better.

Shri Mataji: After all, I am not going to say that you go and do the same thing. You know, these boys when they come to Me they are suffering from cancer of the throat. Now, is this gentleman going to cure? I have cured them and I have to go through it. What has he done so far that he is talking? He should keep quiet because he doesn't know anything, he has no authority just now.

Another Seeker: Yes.

Shri Mataji: And please understand that this is not the way to listen to Me. I'll say what I have to say, I am not afraid of anyone. And if anything is wrong, I am going to say it even if you crucify Me.

Another Seeker: Very good.

Shri Mataji: Now this, this is what I was going to that if you do such a thing, extraordinary thing, you develop cancer. Yesterday only I had said. How do you get into sympathetic activity? I am just telling you this is how you get into left hand sympathetic attitude. And do you know cancer is caused by left hand problem not by the right hand which is physical? Just have some patience about it. This kind of nonsense if you start doing in the house and if you get tomorrow the cancer... Now I'll tell you exactly the name of the person and everything, I'm not afraid of anything because I have cured. I've got the proof of it and I can show you that. That was Doctor Mulay, you can contact him. I don't know if he has come today. He sent

one boy to Me, only twelve year old boy suffering from leukemia, twelve year old boy. And he came to Me, he was suffering from leukemia and when I went into his history and all that I couldn't find any trace of his father going into any Guru or any wrong type of a person. But when I asked him about his grandfather with whom this little boy was living, he had a Guru and I also know the name of the Guru and this boy was suffering from leukemia. Now Mohammad Sāhab has told us the methods how to get rid of these horrible Gurus. You have to write the name of the Guru and beat him with shoes.

That's the only way you can cure. Now, at that time nobody would say that you don't criticise, because the child is twelve year old, suffering from leukemia, will die within one month's time. In all compassion, think of it how dangerous it is. And I should not warn? I am your Mother. I am not here for any political leadership or any sort of an election.

In all compassion I am telling you that don't indulge into such things. Now this fellow, when he got leukemia and his father told Me, I told him that you beat him with shoes. He called his father, his father also had to beat that Guru. You can ask Doctor Mulay there was no trace of leukemia, within three days he cured. But we had to work hard. I am not here to cure people. Why not I take precautionary measures? Supposing there is something wrong with the penicillin, won’t you say that there is something wrong with the penicillin? Is it criticism? Why should I criticise? What do I gain by that? I'm not earning any money out of you people. I'm not living on your any support. Why should I not criticise something that is to be

criticised? Whatever is to be said, has to be said by somebody.

Somebody must have that much guts, say whatever is right is right and whatever is wrong is wrong [the listeners applause].

So we come to this left side problem which I must tell you and warn you that if you go too much on the left hand side a kind of very funny situation develops to such an extent, you'll be surprised. We have another boy in... his name is Ronny, in London. He is a very well educated boy, everything and all the time what he does? He is crying. He's doing no work, sleeping in the bed. His name is Ronny... I said this in Hindi is Roni [everyone laughs]. We call it roni-surat, that's was he was and his mother is fed up of him. Thrice I sent him to his mother then she said, “Mother I cannot bear this boy, he is just doing nothing, crying." I said, “What did you do?" You won't believe if I tell you what he did, that how these things happen. He read Lord Byron, by heart. By reading such things, it works on your mind all these ideas of separation, ideas... I mean, he is not in separation at all, nothing wrong with him, but you start identifying. Human beings have a habit to identify. When you start identifying with such things, you do get into troubles and when you get into troubles you get direct to the lunatic asylum without even knowing that you are getting mad. Madness, lunacy... Yesterday only there was a boy here who said, “Mother, I have become mad now. They are going to put me to the lunatic asylum." Among you he was sitting and he came and told Me. Now if I discover what sort of a thing he had, should I not tell you that this

is the reason why people become mad and you just don't do it? We must understand that we always over-do things. Ati. Ati sadā varjet.

That's why it is written that it should be given up. We should keep to our Maryādās: don't go too much emotional also, nor too much intellectual, nor too much physical, but keep a middle path of everything. I am telling you this because this is one extreme I am describing, to which we go. We Indians are specially gifted by emotional beauty, that's no doubt, but sometimes the way we are attached to things can take us to very wrong things. Like, we may be attached to our family. It's a very good thing, you must do for your family, you must do for your children. In Sahaja Yoga there is no place for any Sannyāsī. There is no place at all for any Sannyāsī but that does not mean that you sell your country in the name of love.

There are people, you know, who can sell their country.

Now this is a country where persons like Śhrī Rāma have been able to send the wife, the One who was the power behind Him, in the jungle just to have a proper public opinion. While we have people in this country you know that for definite.

So many of them are there that just to look after their children, they do not mind doing anything wrong to their own countrymen. Is a very common disease with us and we must know that we should not over-do it. If we do it, if we over-do it, the relapse comes to it in the form of so many diseases; physically and mentally we get diseased. Such people can become mentally absolutely obsessed. They might become blind; they might become very, what

you call, dislocated people. Their old age would be very difficult. They might develop gangrene and they may develop even terrible heart troubles, heart attacks, all these things that follow because if you are over-doing such a thing it can work out. But surprisingly, it is a very great surprise, that when you indulge too much into your emotions, we feel the person is getting a heart attack because such a person will cry and weep and say all those things.

But actually, if you show to the doctor he'll say there is no heart attack. Actually what happens that when you indulge too much into the left hand side, your brain goes out. See how the nature has balanced it.

In any lunatic asylum, you go and find out, there won't be one heart attack. They will look like that but actually if you see, you will not find even one person dying of heart attack, because the brain is affected.

We are working with our heart and the brain goes out, see the balance the nature has got.

So going to the extremes are controlled by the brain. On the left hand side, one has to be careful as to how far you go.

Seeker: What is meant by going left side?

Shri Mataji: Now, that is what I am trying to say is to be very emotional, very emotional. You see, here I'll say ghazalbāz log, there are many here, I know that they're very fond of ghazals. Now, these ghazals are...

Some of them are sung in the name of God, in Milan [Union], in meeting with God. In meeting whatever is

sung, is beautiful. But all the time singing of separation is the beginning of the end.

Then you start feeling you are so miserable. You will have thousands of things around, but still you will be miserable. You think, “Oh what a miserable life I have, I am good for nothing. I have done this thing wrong." You will be torturing your wife and sulking about it. You won't talk to her. She will say that “Why are you not talking to me” and you will say, “I am so moody." This is the beginning; It starts like that. Then you start reading things how people have been tortured, what has happened to them, then with that you start also going... you see, the attention starts moving on the left hand side. Then you'll start attention on the dead. I met the other day a very young girl, very young you won't believe, hardly twenty-one, just engaged, very good girl, she had... left side was all finished. I said, “What books are you reading?" because I could not think of anything else in her case. And she gave Me this third eye fellow and then... what is that another one? I don't know, so many names she gave. They are discussing all about the dead and the devil. Why do you want, I asked her, to read about a devil? Are you going to become a devil? I mean the thing is, the knowledge which you are not going to use, why do you want to get into? So, indulging all these things take you to that. Then, further, you can go to some Guru who is an expert on Preta Vidyā, Shmashāna Vidyā, bhoota Vidyā. This subject is so stunning, you can't imagine how they mesmerized. They mesmerize you and create confidence in you. You'll be amazed that in Sahaja Yoga now though we have been

working for so many years, of course I am little shy of publicity because I sometimes I think if you publicize too much we'll get all kinds of wrong people, but still whatever publicity we have been making, we have not been able to attract so many people as these fake Gurus have. Though they take lots of money, people pay them money, do all kinds of things. Despite that people have been going to them. The reason is they have mesmerizing power. They just mesmerize you. Now how the mesmerism starts? See, even from, when we are religious people, mesmerism can start. Like, you go to the temple.

The gentleman who's sitting there will sell you some sort of a thread. You will be amazed, that thread itself may mesmerize. Then you'll go to the same temple, every time you must go. If you do not go, you feel very funny, all that. You will give money, money, money to this man till you discover that something is gone wrong with you. Your memory has gone off. You can't think; something is going wrong in your brain. The brain starts degenerating, when you get into these things.

Too much of outburst of your emotions should be controlled and you should keep in the center. But that does not mean that you should be unemotional. We are at one extreme in India; that's why I am stressing it too much that we are too much attached to things, which we should not be. To our family, everyone. We should not be attached to that extent that we do not even care for our Self-realisation. I've seen people who come with their children here and they'll say, “Mother first cure our child." But what's the use? You see, I cure the child, but

what about you getting the realisation which is the important thing? For them there may be more... most I can do for them is to cure their children, that they don't care even for their Self-realisation. Now this left side problem, as I must tell you, is accentuated by...

... in a very subtle way like as if they are Gods. For example, I don't know in Delhi but in Bombay [Mumbai] there are many women who get Devī into them like they are maid servants or somebody who washes the clothes or something like that, she gets the Devī in her. Then she goes on, “Hoo, hoo, hoo, hoo"... like that and people fall at her feet. Now, this is nothing but a possession. It's a possession. It's a regular possession. Devī... how can you bear the Devī like that when you do not know even how to bear your life? Devī doesn't enter into such wretched women who are good for nothing; they have no holiness in them. How can Devī enter into them? But people think there is the Devī has come in them, it's very great and they fall at her feet. The I.G., D.I.G. in Bombay [Mumbai] has told Me that in the villages this left side working is getting stronger and stronger and there are many people who are still like that. There was regular cases going on; there were lots of them but one of them was brought to My notice and then, with Sahaja Yoga, we could find out the culprit. These forces work out on people who have weak minds in the sense that who are very, sort of very emotional, on the left hand side. Also right hand side there are problems but left hand side I am saying.

So one should not be hard like a hard boiled egg, but one should not be in such a way that you can be influenced by these negative forces on the left hand side.

Now we can see in the West, in the beginning they were very hard headed people, had no attachment.

Even today, you won't believe that in England everyday two children are killed by their parents. Can you believe it? Regular children, there's nothing wrong with them, are killed by parents, everyday two children, in England. This is the statistics of England.

So you can imagine what must be of America? So they, they think they are detached; they don't mind even killing their parents or killing their children.

This is going to the other extreme of the thing is and that is the right hand side which I'll tell you later on.

So, first of all understand that emotions are to be guided by your wisdom. Any emotion that has no wisdom is useless. Actually emotions are nothing but expression of your love and if the love is not collective it has no meaning. For example, love is like a sap which rises in the tree. It goes to the flower, it goes to the leaves, it goes everywhere and when it reaches a point where it is just stagnated, say example, in one flower, the whole tree will die and the whole flower will die. In the same way, when we get ourselves completely involved into our family, into our only children and think of nobody else, we do the same thing to our love. We get stagnated; our children may exploit it and may become very bad children. They may take it for granted. They may become so horrid to that they would... might be criminals. They can be very spoiled children, good for nothing and they may not be able to do anything in life. We have seen many children of very fond parents are spoiled like that and they are sometimes, all their lives are dependent

and are parasites. Left handed people are mostly parasitic by nature. They are very parasitic, we start the parasitic by, say, we, we ask somebody to look after. Especially in India I think is a very common thing, we depend on servants. We have to depend only on our parents for love for affection and also for support and money and the parents go out of their way to help the children because their parents have done. That we have to do. But that doesn't mean we should exploit them. Exploitation of such things can cause left hand problem because gradually what will happen that your own right hand side will be absolutely underdeveloped, which is the will power, will be absolutely underdeveloped and you will be good for nothing.

So we have to understand that left handed side has one beginning, ends up into many things and the worst of all is what you call the epilepsy part, or you can say the lunacy part or when we say a person has gone *[UNCLEAR]*. These things can come in.

So be careful about it and don't go into too many indulgences of anything. But specially with Gurus. You may not like it but I have to tell you that most of these Gurus who are selling religion, who are selling their methods are attacking, most of them, left hand side. There are some who are attacking also right hand side. What they do is to give you a mantra. For example somebody gives you a mantra of, say, with Shiva. Now, one does not know whether the mantra is to be said or not, where it is to be said, why Shiva's mantra has to be given and on what Chakra it is there, for what it is to be used. They just give you: “Call the name of Shiva." Now

Shiva is the highest state, you know that. And you cannot take the name of God just like that. Supposing you have to go and see somebody here, somebody, an ordinary person. Even if you have to see somebody like a minister or someone, which is nothing compared to God or even a Prime Minister is nothing compared to God, you have to take help from so many people. There is a protocol, you have to take permission then you go there. But for God everybody is there. Just calling, “Shiva, Shiva, Shiva." “Is He your servant, the way you order Him about?" You look after my job; You look after this; You do this; every time you will take His name and say do this and do that. This way when you start working, your left side starts getting off.

Now, this is so common to give a name; even people come and ask Me, “Mother give us a name." What name? You see, the Kuṇḍalinī rises according to its own condition. Supposing your Kuṇḍalinī has stopped at the Nābhī Chakra then we have to take the name at the Nābhī Chakra, isn't it? But supposing the Kuṇḍalinī [is] stopping at Nābhī Chakra and you are taking the name at Āgñyā Chakra, what's the use? Because your Āgñyā Chakra has nothing to do. Moreover, the person who is raising the Kuṇḍalinī has to be authorized. He should be able to raise the Kuṇḍalinī with enlightened mantra. The mantra is not enlightened, any Dick, Tom and Harry is taking God's name. You have to enlighten your mantra. And how do you enlighten it? By becoming yourself, by becoming your Ātmā. When the Ātmā light falls in you or you emit Ātmā's light, when this vibration start flowing through you, when you get your Ātmāsākṣhātkar, then,

then alone you can raise the Kuṇḍalinī because then alone your mantras are enlightened. Anybody who thinks that his mantras are alright, he's taking this mantra and that mantra, he should know that he is spoiling that particular Chakra. Supposing you are taking Shiva's mantra, you'll be amazed [that] you'll be catching at the heart very easily. If you are taking Kṛiṣhṇa's Mantra, you'll be amazed, you'll be spoiling your Kṛiṣhṇa's place. It is such a dangerous thing to do. For example, I would say, now this is an instrument I don't know how to handle. Now I tell you I do not know whether I have to speak from here or from there, I don't know even if it is for speaking or not. Supposing I use this for hammering, what will happen to this thing [mike]? I have to know everything, isn't it? I have to know the whole science. I have to know where the Kuṇḍalinī is, how it is rising.

The difference between other yogis and Sahaja Yogis is this that Sahaja Yogis know how to handle the situation. They know how to raise the Kuṇḍalinī; they know how to put it up and they know what is the problem of others is. This is the only difference between ordinary yogis and Sahaja Yogis because the yogis that are in this world actually are very few. Those are of very great heights also do not want to come on stage. They say, “Let us remain somewhere hidden. We do not want to talk to people because they will not understand us, they will crucify us." I have known many of them like that. They just don't want to come. The real people are not willing to come down because they have to tell the truth and you are not going to listen to truth. You have crucified people, those who told you the truth. You like people who

will pamper your ego: “Oh, you are a very nice man." But a person who says the truth, nobody has liked so far. How have you treated other people, you know that. I need not tell you. But you dare not treat Me that way because I know how to handle the situation. It's a very different situation today. Even Christ could have finished the whole world, could had finished the whole world but why he did not because that drama was to be played. He just played the drama. Nobody can touch a person who is above everything, but you try to do that [and] you will be harmed and you will know that the harming will come to you in a way that your Kuṇḍalinī won't rise; nothing is going to happen to Kuṇḍalinī.

So, with this thing we should come to the point that the left side persons are mostly people who live in artificialities in the sense that they live with artificial thoughts. They will be thinking in their head about the Aga Khan's palace. Living in a hut, they will be thinking about Aga Khan's palace that `Oh I am sitting in Aga Khan's palace, this happened, that happened,' sort of thing. Not of the future that I have to live, but just `I am living there. It's a very nice place. I am just there...' sort of thing. This is what is the problem with us that we do not want to face reality. To face reality one has to know that it is the most beautiful thing. It is the thing that we are seeking in life. Once you have the reality, you will be so amazed at yourself, that `All this beauty and all this wealth is within me' and `Oh, no, I wasn't aware.' Is the source of complete joy which you have to achieve, which you have to receive. That's all within you, you don't have to run here and run there. You don't have to do anything

of this kind which is like, as I told you, going to the collective subconscious. Now in this one, you know that in our country, we have many people who try Tāntrikas and who go to other people like that. These are all, as I have told you, are all nothing but Shmashāna Vidyā, Preta Vidyā or bhoota Vidyā. But in that also what do we seek is that `What about my father, what about my mother, what about my job?' and all that. Now, these people, they may tell you something. Because these people are, have empowered some of the spirits. I am giving you all the details so that you should know all about it. They've empowered some spirits, they have some spirits in their hands by which they know many things. For example they will also tell you what was your father's name. Maybe they might also tell you why you have come there, with whom you have come, your name. They will do lots of things like that. But don't run after those things, which is not important. Why should God tell you what was your father's name or what was your name? This is a simple thing; I mean God is not going to tell you these things. What God is going to give you is the Parama, is the eternal. He is not going to tell you all these things. Then also they can even tell you the name of the horse which is going to come in the races. They might tell you what is the number or other things that you do, I don't know, some sort of what you call matkas and all that. All this nonsense is God going to do for you? What are you going to reduce God into, this nonsense? But many people, you know, indulge, that's the sign of superficiality, they have no depth. They have no depth and they indulge into such horrible things and go and ask

people such questions that “What is going to happen?" You know, to Me also they ask. They have asked Me horse's number, they have asked Me all sorts of things. It's most amazing, you know and to such an extent that countries like America and Russia are indulging it. You'll be amazed they are indulging into it. And if I tell them they won't listen, but it's a fact. They are all indulging into you under the name of ESP. Once they came to Me *[UNCLEAR]*, actually three of them.

They are scientists or something, I don't remember their names. But there was one Patanjali Shastri or Patanjali who was the editor in one of the magazines and he also was in `Times of India', I don't know.

He is the one *[UNCLEAR]*. He brought them. But he didn't come himself because he knew I won't like it.

And they came to Me and they said, “Mother we want to fly in the air. We want to leave our body and become astral." I said, “Why? You are all going to the moon? Now why do you want to do it?" Said, “No Mother we must do, we must have this astral body. We want to go through the astral body somehow or other help us to get this astral body thing." “And why do you want? It is a work of a dead spirit. A dead spirit will come into you and give you this astral body formation. Now do you want some dead body to overpower you? Do you want that? You'll be losing your freedom which you, you think is the highest thing and you will be losing that freedom?" “Yes still we will have it." I said, “Why?" He said, “Because Russians are doing it." I said, “Really? I didn't know that Russians are doing it." They said, “No, we, we must outwit them." I said, “If they are doing wrong don't go into it." I told

them very frankly. But I don't know. They don't want to listen to Me. This is it. We must know that when the body... you see many people have this experience of leaving the body. That is the experience of a spirit coming into you. That's not a very good experience. But what amazed Me the most in this incident was this Patanjali himself was to do this, to leave his body. His wife was very much worried and this and that and she came to Me and she said that “Mother somehow save this husband of mine, I'm worried about him and this is happening." Because she knew it was wrong and through Me she wants to cure that man. That fellow should send these people to get bhoots into them? And when they give you initiation, they initiate a bhoot into you, *[UNCLEAR]*. All this absurd things are done by such developed countries like *[UNCLEAR]* and Russia and *[UNCLEAR]*. Then what's going to happen to them? They will be in the cult of Satans. They will be empowered by Satanic forces.

How I am to tell them that don't indulge into all these things and we are the great generators of this horrible Cult? We are exporting them. We are sending them abroad and here also I find everywhere in every corner such Tāntrikas are sitting. Now we have here some people who came to Me after they had such experiences of Tāntrikas. Their families are ruined, they are absolutely finished, they are good for nothing and they have lost their jobs and everything is finished and Tāntrika is still flowering. Because for them, those who come they will exploit, again they'll have another person, another person. That's why I want to warn you not to

indulge into such things which are wrong, which are left-sided. Now the worst thing what we do very easily is, to get into left hand side, is to drink, is to drink. Now I don't say you don't drink just now because half of you may leave. But you get your realisation and then you cannot drink, even if you want to. Drinking, drugging, all those things take you to the left. What happened in England? Why people started drinking? It is not because of cold so much I would say. But why today? If you go in England you will be surprised half of the people are drunk in the pubs. Why it has happen there is this because they had ego-oriented life, right handed. Too much ego they developed, developed such a lot of ego that they wanted to run away from their ego.

So they didn't know what to do, so their children ran away from the houses, they took to drugs.

So that they run away from reality that is ego for them, they see the ego the horrid they are. The way they are oppressing others.

So they want to get out of it and that's why they are taking drugs. Now in India our young people, you see, they want to be westernized, sophisticated. Not understanding why they are drinking. They are just drinking because others are drinking, they are just taking drugs because others are taking. Because they are hippies, they think that `we should be hippies so that we will be very sophisticated.' This is a wrong idea. They are doing it out of search with intensity, they are really searching people, very deeply searching and they give up drinks and drugs just like that. I have thousands of [GAP] in England itself who have given up everything just

like that. Overnight. Overnight they have given up everything, but Indians are difficult.

Though they get realisation very fast and they are very good at realisation, they lose it also very fast.

The reason is because you do not know your value as Indians. I've being telling since yesterday that you are Indians, you are greats souls to be born in India. Gregoire himself said so that you are the people who are highest in spirituality. But what's the use of telling you when you don't want to believe Me? It is like sometimes a beggar is told that `you are the king.' He can't believe it. Even if you put him on the throne, he'll be getting up every time. He won't believe because he's used to begging. Even if you glue him down there, he, if anybody is passing by, will say, `Give me five rupees.' This is the way we are. We are great, no doubt; there's nothing to be confused about it, you are great people. But we are so habituated; we have been so much put down because of three hundred years of our slavery. Then, you see, we thought we have lost faith in ourselves. We think we are poor people. I mean, what is poverty after all? What is their affluence? Is nothing but plastic. Now after all this thing, you will know who is poor and who is rich. Are they… now how they are going to exist morning till evening, what are they going to do? You see, even they cannot calculate two plus two. For that also they have to use a calculator. How are they going to exist? Their brains are out, their bodies are out, they can't walk for ten, ten minutes. They get exhausted. Thank God that we are not that rich. Thank God. That kind of an affluence has ruined them completely. Of course I don't say that we should be

beggars. But think that God has saved us from many problems because we have got limited resources, we have lived with Maryādās. If we did not have Maryādās we would have been drinking, we would have been drinking like them, drugging, smoking, spoiling our children. The children would have been running away, wives would be running away, husbands would be running away. There would have been no society. Thank God that this limited amount that we get has delimited us and we have not crossed those things that they have crossed, those barriers. They are so foolish and so stupid and so idiotic.

You may call Me that I am criticising them but if you go and see for yourself nothing but laughing that's the way you can live there. There are funny, funny things which I don't know how to tell but there's more *[UNCLEAR]* of people also, but when you go there you'll be amazed how the people are there.

You are much more wise. But in one thing you are lacking behind that is their young people are really seekers. They are not fashionable about it. We are fashionable about seeking. That's not so. I would say, especially in England, I feel the young people of England are really wonderful beings. They are the best young people you can think of, I mean in England. If you see the quantity of them is much more.

Of course we have very good seekers in other way also. The quantity of very deep seekers are in English people and young people they are very different from the English people we knew, just the opposite of them and this is something such a remarkable thing that tomorrow

they might come here to teach you who is Ādi Shakti, what is Ādi Shakti. This is where we are today. We have no depth of any kind left in us because all of us have problems. We have no significance in life. We think we are useless; we are so confused about it.

So, again I would request you to seek your *[UNCLEAR]* that you do not unnecessarily put yourself down and think that you, you are looking *[UNCLEAR]* you are apart, all these things. You are very much [GAP].

Some of you do not get realisation. First there are something wrong with your Chakras, [GAP]...

Somewhere which are very good tomorrow. Very clearly I will be talking about it. Any gentleman who doesn't want to face the truth leave that hall. But you can not *[UNCLEAR* stop] Me from talking.

That's one thing for definite those who want to face the truth without feeling bad about it sit down here.

I would also request you if possible we have a book very well written by Gregoire which is what I've told them, just due charges we have put on that. That is because it's a very big book. It costs you about fifty rupees or something like that. Just the printing because I said no profit is to be made, I am very particular on that point, extremely particular. That's how it's just the printing charges that you should take after this program or before this program and go through it and see for yourself how the seeking works out.

Now we have here today this program and tomorrow again I'm going to speak to you about [the] other two channels but you know that these things take time. First of all tomorrow I'll be speaking about Gaṇeśha center

and I will speak about the right hand side channel which you [GAP] clean. With this channel you develop the balloon of psyche which is called as a mana.

So when we say that “mere man ne yeh kaha" you should know that it may be somebody else coming in.

So in our country you see that's a regular thing *[UNCLEAR* “jab udhar man chahta nahin toh tuh door baith jā"]. We want to guard ourselves against the mana's dictation. We do not allow ourselves to drift into that mana's state but if you start drifting into mana... Now he's bringing tea, this is what I wanted to see... we are so frivolous.

If somebody is bringing the tea, a little child is coming in, we must see. Everything we must record. Are we here sitting like Sarvalokiteshvara that sitting, everything must be watched, anything. You see, on the way when people go, I've seen in India especially, all the advertisements must be there. If one is missing they'll stop the car and read it. *[UNCLEAR* What's the use of it?] So, I am saying it's a very serious thing. It's a very serious thing and is *[UNCLEAR* it's the value that matters]. I'm speaking before you because *[UNCLEAR]* I know you are, but if your attention is in the dust what am I to do? Your attention has *[UNCLEAR* to be alert], that's all. Then I'll manage it. I'll manage it and you'll be surprised that how much powers are there, behind you. That all that is you I am going to tell you each and everything `guptatara guptatam' everything that is not so far revealed to you only thing is keep yourself in the center.

Today please go and buy some photographs, I don't know if they are selling the photographs. They are simple things, just buy them and meditate this evening. Again

tomorrow you come and we are going to again have a meditation thing. The more you expose to it, the better it will be. Go deeper into it, deeper into it. And then you will know what all these great saints and prophets have said. All the scriptures that have described that “to know yourself" is the aim of *[UNCLEAR]*.

May God bless you.

Seeker: But we have seen you, we have seen you face to face. By using you, purchasing your photo...

So in what way your photo is going to help us?

Shri Mataji: Now, photo is a very authentic thing. You see, so far all the murtis and everything are not so authentic. Because there is vibrations passing through Me... I've discovered to My great amazement and joy that My photo has the same vibrations.

So if you use the photograph you can work it out. If you don't want to use the photograph it doesn't work out to begin with. To begin with there is an ālamban of My photograph. But what is, why should you have objection to My photograph? If you could have Me there, why can't you have My photograph? Supposing you have anybody's photograph. See, you will have even Indira Gandhi's photograph. You have everybody's photograph. Why not Mine? What's such an objection about Me? About it? I don't understand. You'll be amazed it emits cool vibrations.

You see, this is the trouble. You'll have everybody's photograph. All kinds of nonsensical people you'll have photograph.

Seeker: We got your vibration right now?

Shri Mataji: Right now, but when you will work on the photograph you will feel deeply. You see, because photograph will remain with you, you just try what I'm telling you. You just try what I'm telling you, you see by that I am not going to get anything, again. You see, you are used to a shopping spirit.

You always do something as if you are shopping. Here you are not shopping. You are taking it. I'm giving.

You are not giving Me anything, you cannot give. I am at a point where you cannot give Me.

So you take it and how to take is very embarrassing but I have to tell you how to take it. I'll have to also tell you how to sit before Me. What to do? You are such small children, you do not know. Maybe by doing certain things you may spoil your vibrations. You must know how to respect your Mother. If you do not know, all of them are within Me, all these great saints are sitting with Me. They will not like it, you see.

So I have to tell you even that. Today only I was telling, it's very embarrassing that I have to tell everything to them.

Somebody I went to, they, they wanted to give Me water. You see, they gave Me in a plastic glass.

I said it's alright if they give Me in plastic glass. But it's not all right otherwise. You must understand.

This is not the way to give water to your Mother who is a Divine person. But you didn't know, I am not saying anything, but respect. You just get some dirty glass and give it to Mother, is not the way it is to be done. You see, you must understand after all you come from a country

which has samskaras, which knows what is a Pūjā, what is a holy person is and everything is. And then when you know that, you should understand that this is very important for that whatever is needed has to be done. If you have a photograph of a wrong person your, house will be ruined. Even *[UNCLEAR* diamond] you have seen it happens. If you have the photograph of a holy person, everything will be alright. It is for your good. I am not going to gain anything out of it. And photograph is not that expensive that you should think about.

First we start, just have. It's the minimum price, I think one Rupee. If you can afford it I'll be happy.

Thank you.

Chorus: Om Twameva sākṣhāt Śhrī Mahālakṣhmī, Mahāsaraswatī, Mahākālī, Trigunātmika, Kuṇḍalinī sākṣhāt Śhrī Ādi Shakti, Mātājī Śhrī Nirmalā Devī namo namaḥ...

Shri Mataji: Aankh bandh kar lijiye. Aankh bandh kar lijiye, hāth aise rakhiya...

Chorus: Om Twameva sākṣhāt Śhrī Mahālakṣhmī, Mahāsaraswatī, Mahākālī, Trigunātmika, Kuṇḍalinī sākṣhāt Śhrī Ādi Shakti, Mātājī...

Chorus: Om Twameva sākṣhāt Śhrī Mahālakṣhmī, Mahāsaraswatī, Mahākālī, Trigunātmika, Kuṇḍalinī sākṣhāt Śhrī Ādi Shakti, Mātājī Śhrī Nirmalā Devī namo namaḥ Chorus: Om Twameva sākṣhāt Śhrī Sahasrāra Swāminī, Moksha-dāyinī, Ādi Shakti, Mātājī Śhrī Nirmal ā Devī namo namaḥ Chorus: Om Twameva sākṣhāt Śhrī Sahasrāra Swāminī, Moksha-dāyinī, Ādi Shakti, Mātājī Śhrī Nirmal ā Devī namo namaḥ Chorus: Om Twameva

sākṣhāt Śhrī Sahasrāra Swāminī, Moksha-dāyinī, Ādi Shakti, Mātājī Śhrī Nirmal ā Devī namo namaḥ

Shri Mataji: Ab accha hai bhaut logon ko? Ayi thandak?

Seeker: Mātājī mujh ko to āy I...

Another seeker [in Hindi]: Mujhe nahi āyee.

Shri Mataji: Acha jinko āye hai, ayse kitne log hain, hāth oopar karein...

***Contents: 1980-02-08*, Public Program, Mahākālī Shakti, London, UK**

As I said yesterday, today we are going to start from the very beginning, since when Sahaja Yoga started.

When I talk to you, I have to again request that, as a scientist, you must keep your mind absolutely open and do not hang on to any point which comes up in your mind; but try to understand that whatever I am telling you is today, maybe, a hypothesis for you, but tomorrow it will become a complete scientific for you to understand the science of God's Love.

Perhaps people cannot understand that all the sciences are come from God Almighty Himself. To understand God's Love and Divinity, one has to open oneself to that absolute position from where all the relativity disappears. You are living in the atmosphere of relativity, we have to find out our absolute.

Unless and until we find out our absolute, we are always in confusion and we think that “this is maybe all right, that is maybe all right” “this could be all right, that could be all right” we try to decide everything through our rationality. As Gregoire has already told you, rationality is a limited means and I am talking of the unlimited.

So if you have to go to unlimited, it has to be beyond the rationality.

So with an open mind, I hope you will listen to Me, after realisation when the power starts flowing through you, then you will be able to know how to manoeuvre it, how to understand it and how to keep it cool. Like one would explain about electricity first, then give you an experiment with the electricity flowing and explain to you how to use it; by using the electricity you will be convinced that it is a scientific proof.

I could have started the lecture from Creation, but that would be too much, to begin with. I would start it from your own being. When you are a human being, you are not aware as of what you are inside. As far as your physical body is concerned, doctors only see the outside of your being. The inner subtle forces which are creating you, which are looking after you and which are making you exist, you are absolutely unaware of.

In our being, there is first of all is the power which enters into our being from right hand side and goes to the left hand side which we call as Mahākālī Shakti, is the power of Mahākālī.

This Mahākālī Shakti manifests within us a power which runs through the Iḍā Nāḍī. Now this Nāḍī or this subtle channel is inside the brain and inside the spinal cord. This being the energy you cannot see it when it is dissects. For example if you dissect this you will not find the electricity This Iḍā Nāḍī on the left hand side gives our existence and at the *[UNCLEAR]* in the gross manifests as our left sympathetic nervous system. We exist because of this Iḍā Nāḍī. This is also manifesting all our

emotional side of life which comes from our past, so it has all the past that is within us.

So Iḍā Nāḍī manifests, or, we can say, accumulates all that is our past *[UNCLEAR]*. This is our existence. We take it for granted that we exist, we do whatever we please in our ahaṁkāra; in our own understanding we try our level best to destroy ourselves and we reach a point where we have to give up.

This is all decided for you, how long you have to exist, which is all predestined. If you have to die at a point, you will die. There is no one who is going to stop that.

So, some people who come and tell Me “Mother, somebody is dying or dead, can you make him live?" If you ask to live, you will definitely live. Only the miracle of God makes you believe in Him, but your time of birth and death are absolutely destined, which must be accepted.

It is not the way it is described here in the, your kundalees, in your horoscopes. In the horoscope, for example, a gentleman was to die about 5-6 years back and he came to Me, he got his Self-realisation and he lived much longer after that, he is still living.

So he went to his pandit, he asked him “How is it that you predicted that I am going to die this year and still I am living." Then he saw into the horoscope and said “By the way, did you meet any great spiritual personality?" He said “I did meet someone!" He said “That's the reason! I should have told you that if you have met, if you meet this Lady then this will be avoided." And it was to be avoided and he *[UNCLEAR]*.

In a way there is *[UNCLEAR* san-joga] always. Because you are here, you should think that you have deliberated something, but it was to be that you should be here.

Now if you do not take the advantage of this san-Yoga, that freedom is *[UNCLEAR]*. But san-Yoga was created by God, He organizes and arranges that you meet the right person, that you get the right thing; but it is left to your freedom that you choose the right or the wrong. Mostly we go according on our own whims and understanding.

Even then, if supposing our understanding was a pure understanding and a simple understanding, we would know, we would very sensitive to know who is a real person and who is not. But normally when we live, we plays with our existence, why try to minimize our sensitivity.

This left side can be described also as a destructive side, because if it does not exist it is destructive, it destroys you. That is how is called also a destroying power, that by this power you can be destroyed. If you are not to be existing any more, the same power can destroy you.

Now this left side power is very important and is very very [vital] for our country especially where we have traditions within us.

Left-sided people, those who are indulging into left side too much, are very emotional and they take to Bhakti . If they take to Bhakti , they go on calling God and working on that and doing all kind of emotional expressions to get... this Bhakti kal developing to our country, God knows how many years back, but has been working and there are many people who have been getting into this Bhakti kal.

But when you cross a certain limit of this left side, you enter into collective subconscious. This is the subconscious when you go beyond that. If you go into collective subconscious, then you might find yourself attacked by people who you do not know or maybe you know and that is how we get people who are get possessed.

All your emotional problems, all your mental problems, which are called as lunacy and all that, are coming because of the defective behaviour in this area.

If you go into the left side area, as I told you, by any means; like someone if very fond going through cemetreies, I do not know why but there are some funny people like that; we had a doctor in London, he is a Russian doctor, but now he is in Australia; he came to Me and he had a problem on this left had side, Iḍā Nāḍī. And I was amazed, I said, “How can this doctor from Russia and living in Australia, now in London can have such a problem like that" and asked him several questions “Do you live near a cemetrey? or do you have somebody dead in your family? have you wept for someone? somebody has shocked you? or what has happened that this left side is so weak in you? or have you been indulging too much of drug taking or something like that?" He said “None, Mother, I have not done anything like that, neither I have been this way” I said “Try to remember" and he remembered that his grandmother was very fond of going to cemetrey and his childhood, she used to take him in the pram, when she was walking also she used to take him; until he was quite old, she always used to take him to that cemetrey. Just imagine,

it is such a funny thing that we do not know in our past how we were indulging in this left hand side activity.

Now, in our country, whatever tradition we have had, all of them mostly come from the great saints who were meditating. Not most of them, but I would say quite a lot of them. But we cannot say there is not a single tradition which is wrong in India. But the traditions can get perverted later on. But basically, if you see, our traditions are very sensible. Like when a person dies, whatever ritual we have, it's a very very sensible ritual. We Indians are not aware of the rituals that we do; of course in that when Brahmins started taking money, that was the perversion. Nobody should take money if somebody [dies]. It is very sinful to do that, because he will be affected by the left hand side attacks.

Those people who do all this kind of work and earn money out of the death of others are very dangerously placed. Moreover when you also [strain] that somebody is dead in your family...

So many people, when they come to Me, I find that left hand side is a problem [within them]. The reason is that if somebody is dead, say the father is died early, or the mother has died early, then people start worrying about that person. If father has died at a very early age, supposing in the case of a girl, she is very insecure; all the time she is thinking about him; then that kind of a mind can create problem on the left hand side and we have to clear it out.

That is why is very important what we do *[UNCLEAR]*. Those people have died, have gone to another world, they had to go, they are not to hang around here; and we are not

to keep them back and keep them under our bondage of emotions, this we should understand. You see, in modern times, just we give up everything that was old, this is a very wrong thing because whatever they have discovered is of *[UNCLEAR]*. I have seen people that even if you tell them that you forget, forget about it, now do not worry about it, they will not listen and then you will find them getting into serious disease like epilepsy, into lunacy and other mental troubles. Specially among women we find hysteria develops if this kind of a problem is there.

Now it is not easy to believe into a thing that there is something like dead bodies hanging around; is very very difficult for a very educated man to believe in such a nonsense, but they do. You have to know that they do exist. Now that does not mean that you believe in their powers, but you must know that they exist and that is why you have to keep in your Maryādās, you have to keep in the center and do not go too much on one side.

In Bhakti also, when people over-do it, like if they start weeping and crying and saying that “Oh Lord, you must come and give us a darshan or something like that." Until evening they fast and they say that “Unless or until you appear before us you are going to die." All these things when you try this emotional style of working it out.

You cannot achieve it, because this is your Manas, this is your mind. Through your mind you cannot achieve God. By crying or weeping you are going to *[UNCLEAR]*, you will do all kind of nonsensical things that people might think that you are mad. They might think that you are just

acting, I do not know what they will think. But you do not achieve anything by this kind of crying.

For example now we have in India, I mean it started here I think, this Hare Rāma Hare Kṛiṣhṇa.

These people are so funny in Oxford street, if you go in London, you will find them wearing those dhotis and sarīs. They do not know how to wear and how to carry on with them. They are taking a [dhoti] in a hand.....

Contents: 1980-02-14 **Prayer, UK**

You must pray to God and ask what you want. Ask for complete satisfaction in my heart, joy in my hear, bliss in my heart, so that the whole world becomes blissful. Give me love, love that I could love the whole world and that the whole world becomes one in love. Give salvation to this humanity which is suffering.

Take me to Your feet. Cleanse me with Thy love.

You'll see if there is God or not. You can feel it within yourself. He hears you; He understands you.

He's the glory of all the glory. He loves you, He protects you, He guides you. He's created you to reveal His love, but accept it. Any time any thought is coming, you pray and you will be moving in the wave of that ocean which is unconscious mind, He starts with thoughtless awareness.

If you cannot become thoughtless, pray to it. Forgive me for what I've done and forgive those who have done harm to me.

Contents: 1980-03-08 **Talk to Sahaja Yogis, The Value of Marriage, Dollis Hill Ashram, London, UK**

That Sahaja Yoga is first to start the germination, then it grows. In that growth, you have to become a wider personality and a wider personality. With the marriage you become even a better person. And you develop a better personality.

Now, why are marriages necessary for Sahaja Yogis? First and foremost thing, it is the most normal thing to do, is to marry. God has given you this desire to be married for some purpose. But, the same desire, if you do not use it for the purpose it is given, it can become a perversion, it can become a nasty thing. It can be very detrimental to your growth.

So one should understand this desire within us to have a marriage. Marriage means a wife, who is a part and parcel of your being. A wife on whom you can depend. She's your mother, she's your sister, she's your child, she's everything. You can share all your feelings with your wife.

So it is important that the wife should be such, that she should understand that this is the need of a marriage.

Now in Sahaja Yoga, as you have seen, all of you have problems either of the left or the right. Now, when these marriages will take place, mostly spontaneously, it will happen by the natures plan itself that you will marry a person who is a complementary personality to you. Because, supposing you are a leftsided person and if you have a person who has a left side that is very strong, it will compensate. And that's how you make a good marriage.

But, for that, one thing is very important, that you must share. You must share life, every bit of it, every moment

of it. If you do not know how to share life, it's going to be very, very difficult.

When it comes to love, how to be expressive of love, by sharing all of our joys and all of our pains, all of our problems. But in Sahaja Yoga, it's a little more, I think quite a lot more; in here you have to share the community. The marriage is not for individuals, in Sahaja Yoga, not at all. If anybody has this feeling that the marriage is between two persons in Sahaja Yoga, it's a wrong thing. It is two communities, it can be two nations, it can be completely two universes.

So, it is not to be enjoyed between yourself, if you are a good husband-wife to each other it's not sufficient in Sahaja Yoga.

That love should be enjoyed by everybody else, in the society, in the community. If you cannot do that, then you have not achieved Sahaja Yoga marriage. It's just an ordinary marriage as people have; it's just nothing special about it. Such marriage should be able to give chances for very great souls to come on this earth.

A person who is married in Sahaja Yoga, who are Sahaja Yogis, who are sharing their love equally with the Sahaja Yogis and the society that is Sahaja Yoga, then only great people will be born.

I would say Bohdan has done that. Bohdan and Mandy, they have done it. It's something surprising.

You see, they were engaged before marriage, they were married before Sahaja Yoga, they were married after realisation. I don't know how, it is clicked in their life, that they really share companionship with other Sahaja Yogis. Whenever he writes to Me, he always writes about other

Sahaja Yogis, he'll ask about every one of them, how are they, what are their problems. Unless and until it happens, the marriage has no meaning in Sahaja Yoga. At all, no meaning.

So, first test of a Sahaja Yogi marriage is that, how much you have been able to share by this marriage, other people. Now, for example, in a normal marriage, a man is the person who is the head of the family, as you say. Now, he has to be the head, the man has to be head for certain reasons. There is nothing wrong in man becoming the head, it's all right, you become the heart. Heart is more important than head is. Perhaps, we do not realise that how heart is important. You see, even if the head fails, the heart can go on. We can go on always up till the heart is going on. But, if the heart fails, the head fails too.

So you are the heart as a woman and he is the head of the family. Let him have that feeling that he is the head; it's a feeling, just a feeling. Like the head always feels that he decides. But, it's the brain that also knows that it's the heart one has to cater for. Is the heart which is all-pervading, which is the real source of everything.

So the woman's position, if she understands how important it is, she would never feel let down or dominated if she knows she's the heart. I think this is the point people, women, especially in the West, have lost and have forgotten and have not realised. If they had realised this point, there would have been much less problem.

You see it is not the way people think they control others and dominate others or sort of try to suppress them. It is

not that way. It is the heart which really covers everything. Heart rules out everything else. It is heart which has got power to envelope the brain, to sooth it. Brain is a headache, you know, it works, works like mad. But, heart is the one which can really cover the whole body with its love and can soothe it and can give it joy and happiness. It is the heart which contains the spirit.

So, heart is a very important thing, which is the power. The body like ultimately you have to become the spirit, which is in the heart.

Which brain, you know takes and that's why the man has to be the head. He has to go out, he has to work, he has to deal with people, he's an extrovert as you call it. And woman also has to work sometimes with this difficulties and troubles are. But a woman should not feel dominated, if the man says, all right you don't work. But if he says it in love.

Now, if the brain starts dominating the heart too much, what will happen? Then there will be dryness.

You see like, many men are very meticulous, very particular; they are headaches, absolute headaches to themselves, to others and to the whole society. Such people can become extremely dry and they can become all the time you see, like they can never enjoy their wives, they can never enjoy their children, they cannot enjoy anything whatsoever, you see because they are so particular. Like they said, “Come at 5:10." Now, if you reach there at 5:09 or 5:11, you had it. They're just watching time, just to find out the faults. You see, as soon as the wife comes, they'll be shouting, “What you've come so late." How many, 45 seconds, lost.

We see the is wife coming, the expectancy, the beating of it, the joy of it. You are going to meet your own heart, is lucky.

Now this brain can go all off the roof, it can go and it can be very, very taxing, it creates tremendous problems within.

So, heart must be respected. Heart must be obeyed. That's the point, you see. Heart must be obeyed. But, that doesn't mean that the women should dominate men. It doesn't mean that.

Obeyed means you must understand what your love says. See do it in love. If you do it in love, it's very good.

For example I'm lecturing you morning till evening, you're not tired of My lectures. Normally people should be, `What's this sermon going on this lady all the time talking to us?' But, you don't mind it for one reason. Why? Because you know I love you very much. In the same way the woman must establish the role that she loves. The man may become a little funny, but he'll come around. He'll go a little astray but, he'll come around. But, do not judge him in outward dominations like, you see, he says, “This colours is not good” “All right, whatever you like I'll put it." Then he says, “Oh, the one you had put was good, you know I was really foolish” you see. He will say like that, you just agree to them, you know. I mean I have experimented this in My own life, see, I've done it.

See, for example, say My husband doesn't know much of roads, you see.

So, supposing we are going somewhere and he would say, “I think this is the way you have to go." I said, “All

right you can go ahead." And I would walk with him. But I said, “No but I think it's not the road, I'll have to walk again back I know for definite but, all right, if you want, I can walk with you. All right I'm walking, I'm just enjoying.

I may have to go this way or this way." Then he starts wondering, “Is it true? Is it correct?" [Laughter.] Then he starts thinking you know that, “Is it really or maybe?", because she has instincts you see. She has intuition. She has so many things. She gets that, there's a word for it in English for that also... they get a hint suddenly, you know suddenly a hint. A hitch, they call it. They get a hitch. And that comes out to a... what is it? Someone in the audience answers: *[UNCLEAR]*.

Shri Mataji:... A hunch. They get a hunch. They get a hunch of it. And that's what it is. And once they start understanding, that the hunches of the wife is correct, then they follow her, in a way. But, what is so great in making your husband follow you? It's wrong. I think there is no need for him to follow.

You go this way. What is the need to do all that? We are going the same way. But we must know that somebody is on the left, one is on the right. The left has to be on the left. Supposing the left starts going to the right, we'll have only one wheel left. What are we going to do about it? We are all going on the same way.

There are no two ways about it. There are two wheels needed to give it a balance. But we are going on the same way. This people don't realise. They think one wheel has to go on the right and another has to turn to the left.

So, imagine what will be the condition of such a family. We are going on the same way.

Only understanding is needed. That one has to live with the powers of heart and another has to live with the powers of rationality, of understanding. When it comes to rationality, ultimately it will turn to heart.

Because it reaches a point where it does not know. Then it comes to heart. Once women realise this, that they have this within themselves.

But, you must nurture your power of heart. But you compete with them in everything, you see, if he goes on the horse, “Why can't I?" See, he does this, “Why can't I?" If he can drive, “I can drive." You see wisdom lies in doing things, many things by avoiding them. You see, for example, I don't drive, so everybody drives Me along. I don't type, very good. Everybody types for Me. But, I do some things which no body can do as well as I can do. Like I can cook very well.

So when it comes to cooking, they have to come to Me. It's like that. But, you don't do everything that the men want to do. Or you don't do everything women want to do. For men, will be cooking and women will be driving, it's a wrong thing.

Men should know all manly things and women should know womanly things. They must learn. They must put their heart into it. I mean women can be equally intelligent. Men can be equally intelligent.

Women can go on to the right hand. And men can go on the left hand. No doubt about it. But, you put imbalance to the whole universe by that, that's the point. It's not that by doing that you are in any way less or more. This

idea should go out of your minds absolutely. That men think that, “Oh, I'm the man who wears the pants." “All right, you wear the pants but, we wear the beautiful skirts." All right. That's the way it should be looked after.

You see. Once this goes away, you see, Sahaja Yoga will work out better. The domination only is felt when there is no love. You see, sometimes you like people to dominate you, isn't it? For example, let's say, “Come along, have this food, must eat, you must have this." You like it. Because somebody cares about you. There's a concern.

Somebody loves you, wants you to have this and wants you to do that. You like such a person, you want somebody to do that. You do not want to be left to dogs that do whatever you please. That kind of thing is no good. And once you develop that feeling, `You know that the person cares for me. You see, that person loves.' Then you also start caring for the feelings of that person. You also start to understand.

Now again the guilt is working. Now will you please stop feeling guilty about anything. I do not say these things to make you feel guilty. But, just to understand that you have to be in a very light mood, in a very light mood.

This balance has been created long time back, a very long time back. Say, even when Rādhā Kṛiṣhṇa existed. Rādhā was the power and Kṛiṣhṇa was the one who was expressing. This is the, as you say, the potential and the kinetic. And people only know about Kṛiṣhṇa, but Rādhā was the power. When He had to kill Kansa, He had to ask Rādhā, to do it. It was She who did everything, She had to dance and He pressed Her feet. He said, “Now You

must be tired, of it." Why did She dance? Because without Her dancing, things would not worked out.

So, it is so interdependent. It is so interdependent. As you cannot have a wick and you cannot have the light. You cannot have these two things separate. If you can understand that, then this balance is completely harmonious. It is between God and His power.

Absolutely, one. You can't imagine, how it is one with God and His power. His power, His desire, is the same as God. There's no difference at all.

But, in human beings you are disintegrated people. Your desire is different, you thinking is different, your asking is different, everything is so disintegrated. That's why you cannot understand. That's why marriages are also disintegrated. The complete integration is the intermingling, if the wife has to work, one need not work. If the man has to work, doesn't worry, as long as there is complete understanding of integration, of balance within you.

Of course, the women are responsible, grace of the family. She has to be gracious. It doesn't look nice for a woman to behave like a man because, man need not be that gracious, as the woman is, he is after all a man.

So, it's all right, I mean, in his behaviour, he need not be atrocious but, I mean, sort of, sometimes if he swears sometimes, doesn't matter. You see, sometimes in a way, for a man. But, for a woman, it does because she is a gracious thing. But, there are some things that a man cannot do is, you see like, taking interest in women.

Some men are so hot you know, horrible and absolutely, one cannot understand the way they take interest in

women. What dresses women wear sort of thing, you know.

All this rat-like behaviour. It's horrible. And this cannot be manly. That means that they are such slaves of women. They may call themselves something this and that. You know as I heard this Mrs.

Kennedy's clothes, you see, under clothes were for sale. And people from Australia were flying out to buy them. And I mean think of these men. What do you call them? I don't know what you call them in English language. But, they are just worst than earthworms. I don't know from where they come.

So, man has to be a man and man is a person like Rāma. You have heard about his life, how He was you see, how He loved His wife, respected His own chastity. A man who cannot respect his own chastity is not a man. He is absolutely an earthworm.

So, this is what it is. A man has to have a character, he has to have that chivalry in him, he has to have that courage in him, he has to have that protective thing. If thieves come in the house, the man tell[s] the wife, `Oh you go and open the door and I'm going to hide.' And when the thieves go away, he says, `I'm going [to] dominate.' This is not the way. The man has to protect. The man has to look after.

That's why it doesn't matter if he is a little crude sometimes. Doesn't matter, because he has to face.

He's, we can say, he's like a thorn and women are like the flowers.

Now, in the thorn and flower, you would like to be a flower, isn't it? But, in a man and woman, you would like to be a thorn.

So it's wrong. He has to protect, he has to look after the invasions on the family-life and other things. On the contrary, they are the ones who allow infiltration by wrong people in the family. It's the men. They bring in horrible women, they bring in horrible people, through the domination, “Oh, she's my friend, how can you upset her?" But, what sort of friend is she? He has to say, `Oh, I don't like these people to come in the house, they are not right type. They have to get out.' It is he who has to say. And the woman has to understand. But if he says just out of domination, it is nonsense.

So, everything has two sides, as you can see clearly. If it is done in love, it's perfect. But, if it is done in domination, then it is nonsensical. Why dominate? I mean, I don't understand this word `domination'.

When there are two wheels do they dominate each other? Can they? If one dominates, say one becomes bigger than the other, it will go round and round. Won't it? There is no question in domination in this.

But, is question of integration and understanding and complete cooperation within themselves, which must permeate into the society, into the family.

The marriages which are not helpful to the society are of no use, they are just a waste, just a waste.

See we have so many marriage like this. People get married live well happily among themselves and finish off. These are the marriages which are going to change the society, with their joy, happiness, make home where

everybody is expected, look after them, do for others. You see, there are many people who think nobody is doing anything for us. What have you done for others? What have you done? Have you done anything for them? This once you start deciding and understanding, it would be very good.

Normally a woman is, if not brought up properly, can be very, very conceited and can be very selfish and self-centered. Men can be also, but, woman can be because, I mean, if they're not brought up properly, I'm saying that. They may not like to spend their money on others, they would not like others to come in the house and share this and that. But, again we have to judge it, is it done in love or not? Like the husband you see brings his friends and they may not like the friends coming in because it means money, you see. They would like to have more ornaments to themselves, than to have some friends for their *[UNCLEAR* husband]. It can be. They can be like that.

Some men are like that also. But, both the things are wrong. This should be shared to be understood. And the whole things is that you must lavish your love on others, need not spend money for that. Need not. You can just be kind to them, nice to them and a little money to. You see, there is not harm in spending a little money for others and expressing your love.

You see, we are still very meticulous in our Sahaja Yoga as far as money is concerned and as far as love is concerned. We are very, very cautious. We are so much of fear within us, you see. Now domination should never come in Sahaja Yoga, at all. Say, for example, when I am telling you anything and outside you might think I am

dominating you. Because really I am touching very sore points within you, if you see it clearly.

It is there. Putting the left side too much, you are all feeling guilty, that's not good, come along.

So, this is also an escape, you see, that you start feeling guilty and you then just don't cure yourself. Just don't feel guilty about anything. See, I'm just telling you this because I have to tell you.

Now, one can feel that this is domination, if they do not see the love behind it, the beauty behind it, the compassion behind it.

So, never to feel that anybody dominates you, it's the best way. See, how can you be dominated? You are the spirit. Your ego can be hurt. You are the spirit. It cannot be dominated.

But, are you the spirit? Are you feeling your spirit? If you are feeling your spirit, you can never be dominated. No one can dominate you. But, if you feel that way all the time, that you are dominated, you are dominated, you will become a very, very nervous person. You can be a horrible person. You cannot face people.

So it is time you realise you are a spirit and your husband is also a spirit. Or if you are the husband, you must know the wife is also a spirit. And a mutual respect must grow in that level because both of you are saints, you are Sahaja Yogis.

You must respect each other because you are Sahaja Yogis. Everybody respects you because you are Sahaja Yogis, who have not achieved realisation, they are realised Souls. Just think when you were not realised if

someone had told you that he is a realised Soul, how you would have felt about that person.

You're not conscious about that. But, you should be conscious. By that, you should not become vain, but, you must respect others who are realised Souls. They're the children of your Mother. When talking to each other, you must understand that, more so when you are husband and wife.

The whole understanding that you had so far a husband-wife must be given up. It is, I think a contractsort of a marriage. In a marriage, you see, “How much he dominates, what are his powers, what are my powers, how much money I get, how much he gets, where's the money kept” what's all that. You see, it will only happen when you do not trust each other. But, go on trusting more and more. There should be a competition in loving, there should be competition in trusting, in being honest, in being kind, in being in service. Let there be a competition like that and then you would achieve results. The competition should be on the other side, instead of dominating, instead of being afraid, instead of sharing all nonsense.

There's another thing which I must point out which happens to married couples and which is very, very wrong also, that they, both of them, take up a role of very miserable people, the `Les miserables', you see, they sit down, they cry, for nothing at all. You see the whole world is collapsing before them. Now there are some great poets, like lord Byron or maybe some horrible people, who have written horrible poems like that and

they will recite those poems, so the sweetest songs are those and all sorts of nonsense.

Not for Sahaja Yogis. You are not to indulge in this kind of nonsense and sitting down and indulge into this kind of nonsense and enjoying the miseries of each other. For the present, you have no miseries.

Whatever has been there is past and finished. Now, you are new people, with new awareness with new things and you have no miseries.

So, forget all those things and try enjoy each other *[UNCLEAR* company]. If you start doing that, sitting down and enjoying the miseries, get out of it immediately and say, “Oh, I'm getting into the same play of lord Byron." I don't want to create lord Byron's out of Sahaja Yogis anymore.

So please remember, don't sit down and discus and analyze your miseries. You have no miseries of any kind.

You are the spirit. You are the source of joy for yourself and for others and you have no business to sit down and cry and weep and I don't know what is happening, I don't know why you don't know. You don't know your spirit. Don't you know your spirit? You know, then why don't you know. You have your awareness and still how is it you are saying you don't know. You have to know everything. And it has to be a very positive act to be happy to be fragrant with joy and to give joy to others. That has to be with you, otherwise, everything has no meaning.

You see, I try My level best to make every marriage a very pompous thing a very beautiful thing.

But, ultimately, what I find? Two crumpled up people sitting down there sulking. And then imagine the children who are going to be born. They'll think, “What these sulking parents, oh God, save us from these crying babies." So don't put My all hopes to My complete shattering state, by this kind of attitude.

Now, if you have any questions, ask because I don't know how far to say. Close it.

***Contents: 1980-03-13*, Public Program, The Meaning of Sahaja Yoga, Caxton Hall, London, UK**

Many of you here are Sahaja Yogis, means you have known Sahaja Yoga. Also many of you are realised Souls and many of you have achieved a great height within yourself. And many of you have assumed the Divine grace, its working, its manoeuvreing and its manifestation very well. It was to be so; it had to work out that way. Human beings have to evolve. They have to evolve, it's God's plan, slow no doubt, because it's a living process. It's nothing artificial. It has to happen within you. Today only as I told you that even if you may know about Sahaja Yoga, you may know a lot about it but you have to become, becoming is the problem.

Because there are many Sahaja Yogis today and very few new people, first I will of course tell something about Sahaja Yog and then I would like to tell you how to become, that is very important. New phase must start in Sahaja Yoga.

The first thing is what is Sahaja Yoga. Sahaja Yoga means `born with you'. `Saha' means `with' and `ja' means `born'. This right to unite with God is born with you. As

soon as you are born a human being this right you have. And that is why human beings are seeking. They are somehow aware of that right.

Now we have many books. We can call them the Holy Scriptures, those who have talked about Kingdom of God, they have talked about All-pervading Power. They have talked about God Almighty. They have talked about Holy Ghost. As in Sanskrit language we call it `Ādi Shakti'. All of them have talked about your rebirth that you are to be born again. But with the advent of science we just felt that this is all unknown.

To begin with, it was treated as something very unknown, very difficult, the union with God. But God was not denied.

But as the science started growing, the thinking mind was lost in the moorings and it started believing there is no God. It helped them a little to believe in them. But whether you believe in God or not, it makes no difference.

There are people who have ardently believed in God, who have been mad after God, who went to lunatic asylum thinking of God, so many things have happened to them. Of course, there are many scientist also who went to lunatic asylum.

So what was missing? This was the waiting period. And you had to choose the right and the wrong with your own awareness, with your own understanding. That had to be because you had to grow up to a point, your maturity has to come up to a point. Your awareness had to reach to a certain state.

You had to wait. There is All-pervading Power and there is God. But you are not yet connected. If you are not yet connected everything is just a story. Is so artificial, it has no meaning. It was to happen during modern times. It is all predestined. Of course, the results are fantastic.

But it was to happen, that thousands are to be connected with the Divine Power. But this is a living evolutionary process. This is born with you. This is within you. As you can not become from monkey to human beings, you can not become higher than human beings by yourself.

Somebody has to do it.

Somebody has to lead you. Christ had to come on this Earth. Kṛiṣhṇa had to come on this Earth. Rāma had to come on this Earth, just to give you a push in your awareness. But the time of your culmination has come where you have to really jump into that kingdom of God which is promised. But this is your right and for this you don't have to pay, you don't have to plot, you don't have to work hard. It's in your own right you are going to get it. This is Sahaja Yog.

Now for the Sahaja Yogis who have got realisation, in their own right again and it has worked with them, as soon as you get your realisation you start understanding vibrations, you start understanding the Kuṇḍalinī, you can raise the Kuṇḍalinī yourself, you can understand your own Chakras, you can understand the Chakras of others.

You start understanding what is vibratory awareness tells you. You have a new awareness within you.

An actualisation that has taken place in you, by which you can recognize what is right and what is wrong.

A rapport is now established between you and the Divine, you and the unconscious, you and God and you can get the answers for whatever you want. But still in the West we are more rational. Whatever we have found out so far is by using our rationality. Our movement in life has been through our rationality, through our thinking and the I.Q. is very high in this country.

But in the East people have more of heart. They have used their heart for their seeking, for solving their problems, while we have used our rationality in the West. Because of this the effects of Sahaja Yoga are felt in two different ways.

For example, for an Indian when he gets his realisation, if he's not westernized, if his I.Q. is not very high of superlative degree you see, or if he has not listened to your mastermind programs, then such a simple Indian gets it in a very easy way, thousands of them can get it. And they immediately feel the joy because joy is the quality of heart. Is the quality of your Spirit that it gives you joy.

But with rationality, the mind that has moved with rationality, the life that has lived with rationality, is identified with rationality, first gets the knowledge about Sahaja Yog. You people are much more knowledgeable about Sahaja Yoga than Indians are. For example, Gregoire's book if you give it to some Indian he'll say, “Oh, it goes over my head. I don't know why, what all this is about." They just can't read it. It's too much. They said, “Sahaja Yoga is so simple why should there be such a long lecture about it?" But for you it's a treasure. That is how in the West first you get the knowledge but not the

joy, while they get the joy first and then the knowledge. All these are the qualities of the Spirit.

Your attention can enter into your awareness. That means when you get realisation, the Spirit, you feel through your conscious mind. You start feeling the Spirit through your conscious mind. You start feeling the vibrations flowing through your hands. Your attention is enlightened, means you see that the flow of vibrations is recorded by your nerves, by your central nervous system. They can feel the flow of the Cool Breeze. They can feel the rising of the Kuṇḍalinī. This is the knowledge about the truth you get, that there is Spirit which is emitting these beautiful waves.

So, when you grow, you grow from knowledge towards joy while an Eastern person grows from joy towards knowledge. That's why the Sahaja Yogis of London are serious people, you see: knowledge makes you very serious. But joy, joy makes you like a child, you live like a child. You don't know how to become serious, very difficult.

So how to grow is the problem with the Western people. Now with the Eastern people I will tell them something else, but with you I have to tell you something else. You know that very well that we have to tackle problems which we face and not the problems that others face. You see, is very common human venture that people try to solve the problems that others are facing and never see their own problems.

So we have to face our problems that are confronting us, when we are Sahaja Yogis what happens? We start getting knowledge and knowledge and knowledge

through vibrations. We start understanding about Chakras. We start understanding as to what mantras to be said for particular Chakras. We also know how to manoeuvre the power. We also know how to save ourselves and also know how to save others.

We know how to cure others. We know all about medicines. We can cure cancer. We can cure ourselves and we can cure others. And all this comes to us so easily.

Apart from that we understand the relationship between science and Sahaja Yog, between economics and Sahaja Yog, between politics and Sahaja Yog, between physics and Sahaja Yog and between so many other branches of knowledge with Sahaja Yog because they are also part and parcel of human beings.

We start understanding psychology through Sahaja Yog in a new way. We start understanding all the scriptures of the world, because everything is enlightened and we understand Sahaja Yog. But we do not become fully that, which we have to be. We do not fully manifest our Spirit. If so, we will be completely in joy.

The reason for that is very simple, that in the beginning when we start feeling the vibrations, when you get the first realisation, it's in a very big way. You enjoy that experience. Then Kuṇḍalinī starts going to other places to supply, for example, to your brain to begin with because you have used your brain too much and still you are using your brain to know about Sahaja Yog. I think in the beginning when we had started our work here, people used to ask Me questions after questions. I mean, all sensible questions, I mean all about the knowledge of

Sahaja Yoga. It's all concerning the knowledge of Sahaja Yog, nothing outside because what is outside Sahaja Yoga I don't know. But still it was only questioning about it, not being.

So how do we grow in Sahaja Yog? When we have such a thinking capacity. First you jump into thoughtless awareness. Means a thought that rises within you and falls off and another thought that rises within you and falls off. The space in-between those two thoughts that is the one we achieve through our Kuṇḍalinī awakening. We have to establish that space. Now what is that space? That's the mouth of our entry into the processes of the Divine power. Say for example, this is the mouth of this mike. If I say something here or here it won't work out. It will only work out when I say something here. In the same way, if you have a problem, to begin with, a Sahaja Yogi will try to solve it the way he has been solving it before, like he'll rationalise it, he'll analyze it, he'll sit with other Sahaja Yogis, sit down and analyze Sahaja Yoga also. Is a very common pass time with some of the Sahaja Yogis. There's nothing to analyze in Sahaja Yoga. It is the synthesis.

So what we have to do is to feel it more within us and establish that thoughtless awareness.

Any problem you have, I'll give an example, a very simple example of Regis having coming to Me.

He had his thesis to be put for examination and he was fed up. He couldn't, he didn't even have patience to put into a proper bound and all that and he came to Me and he said, “Mother what to do with this?" I said, “All right, you bring your thesis to Me." I took the thesis in My hand,

that's all. He said, “Aren't you going to read it?" I said, “No, there's no need to read it." I just closed My eyes, I gave it back to him, I said, “You put it for examination” and third day he was Ph.D. Now what did I do? No magic, nothing.

It's no magic, it's so practical.

God has His own powers. He has His own machinery. He has His own government, He has everything which is dynamic! You can't imagine how many dimensions He can work it out. Just you have to put it in the mouth of that machinery. If you can do it you get the results easily. Only one thing God cannot do, that is to make you sensible, to make you wise, that's one thing that's your own look out, that's in your own choice. Because you are guided by your ego. You are identified with your ego and anything I say may upset you, or may appeal to you. God knows how you are going to react. But only way you can grow is to be in the center to see, not to go to extremes of anything. To be in the center. Even listening to Me try to be in the center. But human beings are funny as I told you, you see, they must go to extremes. You give them any job they must go to the extremes. Anything you give them they cannot keep to the center, they can never keep the balance.

Now see, this one, if it could not be balanced, how can I speak on that? I mean, in day to day life we never sit without a balance on a chair, do we? Do we sit on one side all the time? Or do we drive our cars on one side inclined like that? Do we do anything that is under imbalance, say for example, these lights how they are well balanced.

It has to be in balance everything but in our behaviour towards God we are very much imbalanced.

For example, if I tell you, `Stand on your heads [and] you'll get God,' you'll do it. You'll go on doing it.

Till you break your neck, land up in the lunatic asylum you will go on doing it. But you must understand that how can you achieve God by doing these things? These things anybody can do. All these things can be done by any one whatsoever. But can you pulsate Kuṇḍalinī in the triangular bone? You cannot, that's not possible for anyone. You can jump, you can shout, you can scream, you can fly [laughs], maybe, I don't know, but you cannot make your Kuṇḍalinī pulsate in the triangular bone. Now it is for you to see. But if you are coming with this doubting mind it just doesn't work out. I am not saying you should have faith in anyone, blind faith is just the same, another extreme of blind faith. They end up in lunatic asylum as I told you.

The other day one gentleman met Me in India. He said that “My wife was a great Kṛiṣhṇa bhakta and now she's ended up in a lunatic asylum." I said, “What Kṛiṣhṇa, which one? Was she connected with God? Did she know where Kṛiṣhṇa resides within us?" “No she gave up the family. She said, `I have become Meerabai.' " This is how we behave towards ourselves when it comes to Sahaja Yoga also.

Now somebody asked Me today, “How many, how much we have to meditate?" I mean you don't have to meditate at all, to be very frank. I mean, I never meditate. I am in meditation all the time. I don't know how to get out of it. [Laughter.] So you don't meditate. You are in it! But to be

in it you have to practice a little bit, because you have been identified with so many other things of life. Like, you can be easily thinking, I mean it's easy for you to think and very difficult for you not to think, because you have been doing like that.

At the slightest pretext you'll jump into that thinking and once it starts the horse it's galloping. It doesn't stop.

So you have to learn to be silent, to stop that thinking. This is what you have to do. But in Sahaja Yoga also we start thinking about it. What can you think about Sahaja Yog? Nothing! You leave it to thoughtless awareness, in that state.

So try to be in thoughtless awareness as much as you can.

But where do the Western Sahaja Yogis fail, we must understand that. I'm sorry there are new people and I shouldn't expose many things about you. But doesn't matter, they are our children, they won't feel bad about it. Where do we fail, We should face it. We feel this way, that so far we have been great experts in spoiling everything, through our thinking.

You give them a cake, they'll sit down and analyze it, till that the cake will get all cold, finished and you just can't eat it. You give them a marriage, they'll will sit down and analyze it `how to make yourself happy?' I mean, you are happy there why do you have to think about it? So make mess of your marriage.

You give them children, you'll sit down and read some books about children, by the time your children will be sick and would be good for nothing.

So because of our rationality we have learnt to make a mess of everything that is living, that is joy-giving. We have closed our heart completely with our rationality.

So to grow we should be little irrational in Sahaja Yog. For example, if you are very meticulous, very particular as you call it, you must try to give up that extreme nature. But if you are extremely careless or you don't care for anything, also that is extreme, that you have to give up. Both extremes are to be given up.

You have to be in the center in your attitude. Then only you can grow because you know the sap of life flows through your center, central channel of Suṣhumnā, the parasympathetic and that's why you should avoid all kinds of extremes. Even in Sahaja Yoga one has to be careful. It is a mission, but it is not a mission of missionaries. It is the mission of lovers, those who love, those who love human beings, nothing is more important than love in Sahaja Yog.

You can't be harsh with people whom you love. If you love, if you say something to them, doesn't matter, they won't feel bad. But if you don't love and then just go on sermoning and shouting at them, that's no good. First establish your love for yourself and for others. You have to establish your love. You should feel hankering for others.

Now the competition has to change, the style of competition among Sahaja Yogis, the competition should be how much you love. Who loves more, let there be a competition. Who obliges you more? Who shares more? Who serves others more? Let there be a competition in loving, not in hating, not in finding faults, in rationalizing I

should say of everything. Love cannot be rationalised. I mean, people can't understand why I am so mad about you people. There's so many people in India who are belonging to the group to which My husband belongs, that style. They can't understand they say, “This woman has everything. Is She mad? She's going to the villages and wasting Her life, why doesn't She enjoy Herself?" She, they can't understand, I enjoy My love.

This is what you must know, to enjoy your virtues, enjoy your love and you will be rewarded by it.

It's not hard, it's the easiest thing. Supposing you love someone, supposing, I mean it's a big supposition for many, but supposing you really, genuinely love someone. Think like that, I mean in imagination you can think of someone. Now that person is going to meet you, say. You have to go to meet that person and there are lots of odds, you cannot get a taxi, you cannot get a train, you are worried: “Now how to get to that person now? He would be waiting and he would be worried or she would be waiting. Now what must be happening to them?" You are all the time thinking. And you are worried and then you don't know what to do, “Should we walk?" Then you walk a little distance then you come back, “No might get a train, let's try this." You try all kinds of things, you see, just to reach that person. And then it's raining and don't have an umbrella. You get completely drenched. Absolutely fagged out, tired but still. And the moment you meet the person, see the person, all worries and all the turmoils and all the troubles and all the labor that you have put in, vanishes into thin air and the joy fills your life completely. How love is rewarding! So, one must

learn to love and not to rationalise. There is big scope in Sahaja Yoga to rationalise because you become even a freer person. You really become free. I mean, after Sahaja Yog if you want to go to hell, you can go faster than anybody else can, because you really become a free bird. And if you want to go to heaven you can do the same.

So, one has to know that we have to learn to compete in loving each other. We have some very beautiful Sahaja Yogis here, very beautiful and they have said sometimes such beautiful things about others that I sometimes in My vacant mood think of them and I feel very happy. It's just like poetry, to say something good about others.

Sometimes I provoke and then somebody says good words about others I feel very happy.

Without love we are not going to solve any problem whatsoever. What's the use of having, say even ten thousand people with vibrations flowing without any love among them? I mean, I just can't think of such a thing.

Once you are realised you should feel love. But you must fathom it. Because of rational habits, because of this misidentifications before, you cannot give it up. You see you are afraid, people are even afraid to express their love.

Somebody brought some sweets one day. I said, “For whom?" He said, “For Sahaja Yogis." So I said, “Why are you giving Me?" He said, “Mother if you give it would be better otherwise they may little bit doubt me." Sometimes we want to love, we want to express, but we are afraid that people will misunderstand.

Imagine, where are we? What sort of human beings we have become that we are afraid to express our love? Then the recipients also they do not want to have any love, how can that be? Is impossible. Every human being wants to be loved. They will be afraid today, tomorrow, day after they will be all right.

[About a child:] Hay it's a born realised child. See how, what a personality! It's a born realised.

So many children are born realised, do you know that? Now how many of you really know about realisation? These great children are born to you and you don't know anything about realisation.

So we have to be bold about our love a little shameless. Let people feel bad, let them think wrong about us, doesn't matter. But express your love.

But it should not be filthy love. It should not be a mixed love. It should not be with some sort of a possessiveness in it. It should not be love in which you are expressing something else. It should be pure love as the name of your Mother is, absolutely emitting from you.

Not with any idea, with any gain, with anything whatsoever, because you should know that there is something very beautiful hidden within everyone of you, which your Mother can see and She loves, loves that part that is within you which is about to be born again. And you are that beautiful. In the same way you should love all the Sahaja Yogis and all the other people of this world, because they are all beautiful beings just covered with triguṇas. Let them be that and then your Spirit will recognize the joy, will emit the joy. You will be a source of joy and you'll give joy to others. Give up all your wrong

ideas and your set ideas about things, absolutely they are all wrong.

Like Hitler believing that all Jews killed Christ. It was he who killed Christ and he was killing all the Jews because Christ was a Jew. He thought killing one Jew was not sufficient so kill all the rest of them.

All those who hate have reasoning behind it. They have to give some reasoning because you cannot hate without reasoning. Those who love do not need any reasoning. They have time to reason it out, they just love. Because they can see something, that love gives them that sight of the beauty of others which is hidden in them.

Sometimes some people can be very arrogant, you've seen how people have been rude to Me: makes no difference to Me, to be very frank, because I know behind this rudeness lies that *[UNCLEAR* liking].

So respect, respect each other.

And know that you have that joy and you have that power to give that joy to others and when you give that joy that joy returns back to you as joy.

So what lacks in us that we do not give joy to others.

Unless and until you give joy to others the joy doesn't return back to you. That's the lacking. Now do not rationalise that either.

Immediately people start thinking about it. We have done a lot, I can tell you, we are enjoying each other quite a lot. It's really enjoyable. If it was not so, you would not have been there together, because there is nothing binding otherwise between us, except for love, except for that joy-giving love. There's nothing else, because we

have no money transactions, there's no business on here at all, any kind.

There is no intellectual rapport going on between you and Me, neither there is possibility of Me get elected to the parliament [laughter], nor I belong to any leadership of any, you can say, these striking people. Without all these things how are we attached to each other? Because there's something supreme that we can get out of our relationships. That's pure joy.

May God bless you all! [To a new person:]... first time is it? Good.

Please put your, just your hands like this, just straight like that. Both the feet should be touching the Mother Earth just like..., with love, just touch you.

Just put your hands like this, straight. You may close your eyes. Yes close your eyes, just close. Please close your eyes, close your eyes, close your eyes.

Keep your feet steady. Steady, steady yourself. Just steady yourself and relaxed, relax. Put your hands on your lap, if you think it's strenuous. Got it. Yes. Just enjoy yourself, you have got it. All you will start feeling Cool Breeze in your hand, most of you. It's a tremendous experience, try to remember it.

If you can put your bag down, down will be better. And are you wearing a coat also? Is she wearing a coat? She has to be little comfortable. Yes. And, are you wearing a coat? Think if you take out your coat would be better, yes, be comfortable. Yes. Yes. Yes, yes. What's the matter? Lady: I had an open heart operation.

Shri Mataji: Eh? Lady: I had an open heart operation and I still can't walk, you know. These are shoes.

Shri Mataji: Alright. They'll bring your shoes, please.

Lady: I have..., I have in my bag.

Shri Mataji: Alright, let her wear the shoes.

Lady: Yes? Thank you.

Shri Mataji: Yes, please. It's now, you, I'll see afterwards little bit, I'll just treat you, so later on you can get it, alright? I will just treat you.

Lady:... my bag...

Shri Mataji: Keep them down there, keep the shoes down, just relax.

Lady: Thank you. I'm so sorry.

Shri Mataji: Can you remove this from here, don't be sorry. Just enjoy. Please sit down comfortably.

Be comfortably, it's alright. It's My job. You got it! [Laughs.] You have got it too! All of them are going to get it. Great people. You haven't got it as yet, his Haṁsa is catching a little bit. Have you got? Still here, you see, there's a little... if you keep your eyes open it will work out, you see, catch here. Are you suffering from cold? No, him. Yes. No? Gentleman: No.

Shri Mataji: No. Are you feeling the Cool Breeze in the hand? Gentleman: Yes.

Shri Mataji: It's alright, just remove your hair from here, a little bit. Yes, let Me see. It's alright.

Better now? Gentleman: Yes.

Shri Mataji: It's better now? Yes. Did you do any Prāṇāyāma? Prāṇāyām, did you do? Any Yoga asanas and all that? Gentleman: Not really, no.

Shri Mataji: That's little bit.

Gentleman: *[UNCLEAR]*.

Shri Mataji: I think they all have got it. Just see them, if they have got, these three people. Just see. You got it? Are you feeling the Cool Breeze? Good! Very good. Yes, they have. Except for this gentleman, we'll have to find out. Are you feeling? No. That's it. I can see that. Put your hands on your... this and be just, just relax, just relax. Close your eyes. It will work out. And put both the feet comfortably like this, it will work out. It's better now, see? Close your eyes, enjoy yourself. Just enjoy.

[To the lady who had heart surgery:] Better? If you had come to Me earlier, there was no need to have an operation for a heart is very easy to cure.

Lady:... I had a clinic and I tried everything and couldn't come.

Shri Mataji: But you have not tried God so far [laughs].

Lady: Just I tried everything, really. Couldn't, couldn't come. There was no other choice I had *[UNCLEAR]*...

Shri Mataji: I know. You see, but we work out through the parasympathetic. You see? Then through parasympathetic everything can work out. Heart can open, Swādhiṣhṭhān can.

Lady: *[UNCLEAR]*.

Shri Mataji: Now working out, is it? Left side. For all of you I think, left is weak.

Sahaja Yogi: It's still there. And Void.

Shri Mataji: Void.

Sahaja Yogi: The right.

Shri Mataji: Void. *[UNCLEAR]*. But she is a doctor she says. Left Viśhuddhi is strong, very strong.

Cooling this side? Lady: Yes, it is.

Shri Mataji: Good.

Somebody: Cooling.

Shri Mataji: Good. Left Swādhiṣhṭhāna.... Ask him to put his right hand on the Swādhiṣhṭhān.

On the lower. Yes, little lower on this side, on the left. You see, little lower. Here, now. Please say the mantra of Nirmalā Vidyā.

What about this gentleman, I wanted to work it out on him. Why didn't you feel the vibrations? From... Come along, come, let's see. What's the matter? Come and sit here. What's the matter? Gentleman: I don't know, Mother...

Shri Mataji: You haven't even felt it? Gentleman: No.

Shri Mataji: You have forgiven all the people, is it? Sure? Have you? Gentleman: OK.

Shri Mataji: You have to say that here. Now come along. Say: `Mother, I have forgiven all the people.' Gentleman: Mother, I have forgiven all the people.

Shri Mataji: Again.

Gentleman: Mother, I have forgiven all the people.

Shri Mataji: Again.

Gentleman: Mother, I have forgiven all the people.

Shri Mataji: Better. Is it raising? Feeling? Heat.

Gentleman: Is here.

Shri Mataji: Heat is there, you see?... Your *[UNCLEAR]* left side means it is... *[UNCLEAR* tepid]. Ah.

Gentleman: There's more tingling, Mother.

Shri Mataji: More tingling. In all the fingers? Gentleman: In the palm, it's here.

Shri Mataji: Here. But not in the fingers as such, fingertips. Are you getting any fingertips tingling like this? Gentleman: Yes, little tingling.

Shri Mataji: Little bit. See, you are perspiring, also. Can you put this out? Ah, left side. Just come and help Me. Come along, just help Me here. Let Me see what's the problem, because he hasn't been able to get his realisation. Raise the left, raise the left, left is very weak, you see. They're perspiring it.

Om Śhrī Gaṇeśha Aham sākṣhāt.

Ah. Now, What about your wife? What did you tell Me? Gentleman: That I've never married.

Shri Mataji: You never married? Gentleman: Never married.

Shri Mataji: Oh! Never! You never married! Kuṇḍalinī is not very happy with that.

Aham sākṣhāt Gṛuhalakṣhmī, Aham sākṣhāt Gṛuhalakṣhmī, Aham sākṣhāt Gṛuhalakṣhmī, Aham sākṣhāt Gṛuhalakṣhmī, Aham sākṣhāt Gṛuhalakṣhmī, ah!

Sahaja Yogi: Viśhuddhi.

Shri Mataji: Eh?

Sahaja Yogi: Viśhuddhi. On his left side...

Shri Mataji: Why don't you marry now? Will you? If you say you will marry, only if you say that, it will immediately work out. Alright? Better now? Sort of you don't have an aversion.

Gentleman: Eh?

Shri Mataji: You don't have sort of some anger for women or something, do you? No, no, no, no, no.

Ah... Still. Just imagine! Only for one reason God is so angry, that you did not marry. How can that be, isn't it? But your left, left Nābhī is catching, that's the place of the Gṛuhalakṣhmī, is the Goddess of the household, you see? He is not very happy. Without the wife what is the house? It becomes like a hospital.

Ah! Eh? Yes, that goes there, alright, doesn't matter. And even in Birmingham we are getting arrays of bachelors. Since that Bala married [laughter, She laughs]. I tell you, very bad effect! That's how you'll learn some balancing in life, you know, when you have wife, children, it's very simple thing like that. See, this is also extreme behaviour, isn't it? I mean, at this age you should be married. Is it better now?

Sahaja Yogi: Yes, I feel cool, but he has a left Viśhuddhi.

Shri Mataji: Left?

Sahaja Yogi: Goes down to the heart now. That's all.

Shri Mataji: Ha! No? Raise it and tie it up. It will work out. You get these hearing troubles some time? Gentleman: No, I had any trouble...

Shri Mataji: Stops there... We can see that. Yes? Gentleman: Feeling hot. It gives a lot of heat.

Shri Mataji: Should be alright. But it's awakened. That's the main point is. It's just here. You know, without a family life, we are not enriched fully, isn't it? We have to have children and family and all, then you see, the enrichment is complete, isn't it, in life. Otherwise you

become very dry. That's what has happened in your case. Now, is he better?

Sahaja Yogi: Yes... Right Sahasrāra.

Shri Mataji: Right. Done it! Close your eyes. Tie it up. Should be alright. Just tie it up, tie up, tie up. Three of you should put together. See, three of you should do it. Three people who are good at it. It started.

Are you feeling any Cool Breeze now in your hand? Gentleman: There isn't.

Shri Mataji: No? Not yet.

Sahaja Yogi: It's still there...

Shri Mataji: Comes up and goes down.

Sahaja Yogi: And goes down, yes.

Shri Mataji: Tie it up. Āgñyā is weak.

Sahaja Yogi: Haṁsa.

Shri Mataji: Āgñyā and Haṁsa. Now, toward *[UNCLEAR]* his Viśhuddhi it's very tight. What are you doing, Bala? Come along. Bala thinks you are a very happy man, you see, that's why he wants to be a bachelor now. [Laughs.] What have you been doing with him? Come along, raise his Kuṇḍalinī.

Philip, what's the matter? Why don't you give him realisation?

Sahaja Yogi: [says something like that he thinks whether it is better for him to work on anybody or not].

Shri Mataji: So again you are afraid of giving love?

Sahaja Yogi: Yes, Shri Mataji.

Shri Mataji: No, there's nothing to. Why will he have objection? Who can have any objection for Self-

realisation? Nobody can, come along. He has been coming to Me so many days, he should get it, why not? Left side Viśhuddhi.

Sahaja Yogi: His Viśhuddhi's...

Shri Mataji: Yes. Now don't feel guilty about anything, alright? Doesn't matter if you have not married, you are not to feel guilty about it [She laughs, laughter]. Ha! Done, now, see. Ah, alright? Alright, feeling anything cool? Gentleman: I felt on the right hand.

Shri Mataji: Good.

Gentleman: Yes.

Shri Mataji: Left is the weak side you have, so you have felt it on the right. It's good. Are you feeling alright? Good! Better now? Now raise up. Eh? You went to some Guru, is it? Gentleman: I didn't see him.

Shri Mataji: Eh? Gentleman: I didn't actually see him, but he is in India and in various subjects I liked his teachings.

Shri Mataji: Who? Gentleman: Shantanand Saraswatī.

Shri Mataji: Who is this new one? Gentleman: He's in the Shañkarāchāryas, I don't know.

Shri Mataji: Ah! All of them are Shañkarāchāryas. The Shañkarāchāryas himself are not realised Souls, you see, it's something like *[UNCLEAR]*. All the Shañkarāchāryas, except for one, who is now retired, he had to retire because no realised Soul can be a Shañkarāchārya. See, once they get realisation they are out of it. Nobody who is a realised Soul can head any religion, religious body, like that. Ha! What does this fellow teach you, this one, this Saraswatī fellow? Gentleman: It's a, yeah, way of life...

Shri Mataji: Eh? Gentleman: I think it's Advaita... *[UNCLEAR]*.

Shri Mataji: But for that why do you need a teacher? Shaking, you see? Good. They are good.

They are from Brighton. Ah, I told you! I told you about Brighton, remember? They all said: “Horrid vibrations." I said: “No, in between there are some very good ones." [Laughter, She laughs.] It's beautiful, they are all from Brighton. It's great! [Laughter.] Really! Just imagine! You all are so great [laughter, She laughs]. No, I did tell you. And you. I'm coming to Brighton for a day. That's... I told you about this *[UNCLEAR]* on My way back. Hm? Alright? [Laughs.] Just here, you know, there's something here that you catch. Just remove his hair a little bit. Little bit here, here, here, just here. No, on top, yes.

That's it. His Āgñyā catches, you see.

Sahaja Yogi: Yes.

Shri Mataji: Āgñyā and Viśhuddhi. It's a combination.

Sahaja Yogi: That's right.

Shri Mataji: You watch Me here. You watch this portion. Ha! Are you alright now? Feeling anything cool? Gentleman: I'm feeling it cool.

Shri Mataji: See, this is alright, started now. Alright? But now you have to give some treatment to the gentleman, otherwise he won't leave you. You saw how you were shaking? Gentleman: I have to...

Shri Mataji: You'll know that.

Gentleman: I'll have to know...

Shri Mataji: They will tell you.

Gentleman: Thank you.

Shri Mataji: Bala knows. Alright? Gentleman: Thank you, Mātājī.

Shri Mataji: May God bless you. I'm happy it has started.... too much left...

So that's left. Now the... have you been to some Gurus or someone? No one? No one at all. You see, just come here, I'll tell you *[UNCLEAR]*. Good. Get up, just face Me. Can you sit facing Me? And just pull your... yes, just, you see? See, this one is. Perspiring, this hand. It's perspiring too, it's interesting. You have been to no Guru or anyone like that? Gentleman: No.

Shri Mataji: To no-one? Gentleman: Yes.

Have you been reading these third eye people and all that? Gentleman: [replies no].

Shri Mataji: Something about, what you call...

Sahaja Yogi: He says he has a problem with his mother.

Shri Mataji: Good.

Sahaja Yogini: [tells Shri Mataji about some connection of the seeker's mother with the Hare Kṛiṣhṇa].

Shri Mataji: Kṛiṣhṇa? Hare Rāma. Only his mother has been.

Sahaja Yogini: Yes...

Shri Mataji: He has not been to anything. You feel alright otherwise, normally? Gentleman: Yes.

Shri Mataji: Alright.

Other Gentleman: Sometimes he can get a pain *[UNCLEAR]* in the temple here build up.

Shri Mataji: Build like that. And then, what about your sleeping? You feel nice, you get nice sleep or you feel restless? Gentleman: Just think.

Shri Mataji: Just think so? Now good. See, see how cold his feet are.

Sahaja Yogi: Void.

Shri Mataji: Eh?

Sahaja Yogi: Void.

Shri Mataji: But he says he's not been to any Guru. What sort of books you read, what are you doing? Gentleman: What am I doing?

Shri Mataji: Ha.

Gentleman: I'm just living in a place just waiting to live in the country...

Shri Mataji: What are you doing there? In the at, in the country? What do you do? Someone: [replies that he said he took drugs but he has given up].

Shri Mataji: Alright. But little drugs you take sometimes. That's why Void, that's why the Void.

No, no, it's not the mother's point, you see, it's the Void, his, his own problem is the Void. Do you get nervous here in the stomach sometimes? Sometimes you do, isn't it? Is Void. He is better? The hands are not perspiring so much, are they? Know you can give up drugs, no difficulty, you see? Just you decide you'll give up, hm? Gentleman: Yes.

Shri Mataji: It's better now? Good. You see, with some people I've seen, drugs don't have so much effect, but some are very sensitive. It won't suit you. See, you are a saint. You can't take drugs. You see, how white the whole thing has become.

Better now. Now, come up?

Sahaja Yogi: It's started to cool.

Shri Mataji: Good. He's a saint, you see. That's why he, even little drugs is, is, I can't even... it depends on, see, what fibre you are made of.

Some people I've seen they'll take drums full of it, nothing happens, you see, they don't get into drugged condition.

Some people get it so much and it affects some people very much. Better now. Better now? Gentleman: Yes.

Shri Mataji: Are you feeling Cool Breeze? Gentleman: No.

Shri Mataji: No, that's it. Your Āgñyā is there, still. You are from Birmingham? Gentleman: No.

Shri Mataji: From where? Gentleman: From London.

Shri Mataji: From London? Gentleman: Yes.

Shri Mataji: Alright. They are perspiring. Just put your hand there. Very slow heart.

[UNCLEAR conversation with a Sahaja Yogi.] You must take to garlic. Now, in his case you have to raise the right. Just the opposite of it. Better now? Now, is it better? Gentleman: Still heavy.

Shri Mataji: Eh? Gentleman: Still feels heavy in the right.

Shri Mataji: Ah, that's it. To raise it. You'll be alright. Just look at your father, he's enjoying himself. He wrote a very nice letter to Me. What do you say?

Sahaja Yogi: Āgñyā.

Shri Mataji: Eh?

Sahaja Yogi: Āgñyā is there *[UNCLEAR]*.

Shri Mataji: Is better now, see? Is improving. But right side very weak. You work out.

Sort of receding, you recede, you know? You recede away from things, isn't it? I mean, you don't like the world, sort of thing, you want to recede away? That's what happens to you, is it? Because people are nasty.

Gentleman: *[UNCLEAR]*.

Shri Mataji: Eh? But you just don't... you... what do you feel about life as such, what do you think? Like frustrated? Gentleman: Yes. I spend money...

Shri Mataji: That.

Gentleman: Yes. And worry about money...

Shri Mataji: Eh? Gentleman: Worry about money...

Shri Mataji: It's alright.

Gentleman:... feel a bit dejected *[UNCLEAR]*.

Shri Mataji: You're not to be dejected, alright? You need to come up. A little. Ha! See now.

Sahaja Yogi: Āgñyā.

Shri Mataji: Better now? Feeling better? Gentleman: More fresh, alright.

Shri Mataji: More fresh. That's it.

Gentleman: This is tinglish... *[UNCLEAR]*.

Shri Mataji: You see, that's it, you see? It's a thing moves from one to that. Yes? A small child [to Shri Mataji]:... flower...

Shri Mataji: That's good. You think if I give him the flower he'll feel better? Alright. You see, her son is saying “alright, just you have the flower, let's see." [Laughs.] Now, is it better? Gentleman: Right starts to get heavy.

Shri Mataji: Eh? Gentleman: Right starts to get heavy.

Shri Mataji: Heavy. Right.

Gentleman: Yes.

Shri Mataji: Ah. It's heavy. [After some silence during which there is probably some workout:] So.

Gentleman: It's slightly...

Sahaja Yogi: It's still...

Shri Mataji: Now you are better now. Are you? How are you feeling? Are you feeling any Cool Breeze? Gentleman: Slightly.

Shri Mataji: Slight. What is there to be worried about money? Gentleman: To be worried? I guess from that I invested some money and I'm worried that *[UNCLEAR]* to do these things.

Shri Mataji: To... to do? Gentleman: To do all these things that I intend to do… *[UNCLEAR]*.

Shri Mataji: Where have you invested? Eh? But you have invested money into what projects? Gentleman: [UNCLEAR..... Selling marijuana].

Somebody: Selling drugs.

Shri Mataji: Oh! That's dangerous! They are cheats! They are cheats! Gentleman: They won't sell drugs.

Shri Mataji: No, they can cheat you, they are. It's obviously, this is such a bad traffic! Money is not everything. Yes, that's it. And that's why they can cheat you. Alright? Now, I'll give them a bandhan. But if you get your money back, then you are not going to go into it anymore. Alright? That's the promise. Alright. You are literally, absolutely fagged out. You know? You may not. You have to look after yourself. See, the Void is all moving.

Sahaja Yogi: Especially on the right side in here.

Shri Mataji: In here. Void is, the lower side. Now. I would suggest for him, tell him the Void mantra.

Put him on the photograph. Let him work it out, it will clear. That will solve your financial problem also.

You see, it goes simultaneously. Alright? It's a problem of your Nābhī. He'll give you the mantra and you work it out. For a week, then come and see Me. [To Sahaja Yogis:] And also of Nābhī.

Sahaja Yogi: Yes.

Shri Mataji: Alright. Good.

[A small child's voice is heard.] Should be alright. Eh? Small child: Should I work on somebody?

Shri Mataji: On whom do you want to work? Work on hand, let's see. Eh? Work on Me. I see! [Laughs.] That's the easiest to do, eh? Very nice... See! I'll work on you, that's the best! [Shri Mataji kisses the child and laughs.] So, who wants to work on, the new baby: see? Wonderful! Nobody else, they don't want to work on anybody else: he's very clever! Ah ah ah! Ah ah ah! Ah ah ah! What is there to work? Just to take love!

Contents: 1980-03-16 **Talk to Sahaja Yogis, The Mother and Her Children, Mother's Day in UK, Dollis Hill Ashram, London, UK**

..... greatness. It's nice today it's Mother's Day and I find so many people waiting for You.

And also you see yourself as a mother, the heart is expanding to meet and You can't get out of some things. And then you enjoy that pile and that longing to see Your own, Your own children whom You love so much.

This is a great joy; in these modern times, it is described that in this Kali Yuga everything will go upside down because people will not recognize the motherhood. The mothers won't be respected and won't be respectable either. It's a fact.

And imagine now this has brought this Mother's Day to this country. It's something, such a recognition from the Divine, that one has to remember that motherhood is very important.

It is the Mother who created the universe; the Father was just a witness to the whole show. It is She works it out the whole thing. It is She makes it beautiful so that He sees the show, that He becomes the spectator, because She loves Her creation.

The Father wants that it should be such that He should be able to love it. He's a perfectionist. He wants everything to be perfect. But a Mother accepts as the child is, because that is Her own creation.

If there is a defect in the child She accepts that defect as Her own and She works for it; She works very hard. It's no sacrifice, because you enjoy it. You enjoy doing that. You enjoy working for your children.

And if it was not so, this world would never have existed.

You know what untold things mother has to bear when the child is to be born. Actually it is her test of her love I feel at that time. Still she goes on with it because she wants her child.

But when this motherhood is spoilt in its image, when the mothers are no more mothers, they are not respectable, then they are not respected.

And when the children don't respect their mothers because they have no respect for anything else whatsoever. I mean the first thing and the last thing is the respect for the mother. If one does not respect the mother, or the motherhood, that means he has no respect for himself either.

So how does he exist? He exists through his mother.

So, mother is a very-very important institution for the whole creation, for your creation and for the creation of your children and all the progeny that has to come.

Now let us see what does the Mother provide us with, what part of our being She is.

I would say that She is everything.

But your personal mother who has given you this birth, this body, this... is your own mother whom you know very clearly that she is your mother. As you know, she gives you the nourishment when you are in a foetus stage and later on when you grow up she, she gives you all the physical nourishment that is needed for your growth and she enjoys it. Otherwise she feels overburdened.

She wants to give it. And everyone appreciates that. It's a collective enjoyment, it's going on and it could be seen from all the paintings of the world, all over the world in every language, in every country, every religion.

The mother and the child has been the main theme of paintings and expression of the most joyous moments for painters.

Poets also have written such a lot on that.

Every way of manifestation of joy, in all the human endeavour has been on this theme, revolving on this theme.

But the mother who is your own mother, whom you know as your mother, who gives you physical birth, is the mother who gives you much more than you know of. Because her blood has her vibrations and when she gives you her blood she gives you her vibrations, she gives her sustenance, she gives you her desires and also she gives you a push in your evolution if she is an evolved person.

Now, in mother and the child relationship, mother gives a lot. She gives, makes your complete left side.

She creates all that left side in you, because she has desired for you; so she creates that. On the right side she gives you all the beauty of delicate things and also the hunches that you get in your business or all the flexible moments of your life that you think, “From where unknown I got something?", that's your mother's blessing for you.

You choose your own mother, too, when you are born.

So no use just condemning your mother because she's like this, she's a horrid woman and she's this and that and that.

Now, you have chosen her; so better have it.

And she is a very big part of you, I must say. But she has to be also something to be a mother.

It's the most responsible position is that of a mother. It is even a much more responsible than that of a king *[UNCLEAR* has], to be a mother, because the king can only

go up to material level or up to physical level. And up to rational level at the most a philosopher can go.

And the emotional level may be fulfilled by the wife. All these things may be done by other people, but spiritual level you can only achieve from your mother's place.

Any hampering you get in your spiritual ascent could be from so many other problems but basically it could be from your mother's side.

So mother also can give you her nervousness, she can give you her irritative nature, she can give you her bad temper, she can give you a very cunning nature. She can give you all that is bad in her, just in a bundle.

But you can also give her back something special. Supposing a child which is a realised Soul is taking birth in a mother and the, if the mother is not a realised Soul, then the child will try to clear the Nābhī of the mother and give her lots of vomiting, by which she'll clear out, or diarrhea or something like that and try to clear the Nābhī and the Void of the mother.

If she has been going to some Guru and all that, the child will take full care to see that she gets rid of all the bad things she has received from a bad Guru. And tremendous things happen when a woman conceives a realised Soul.

But even a non-realised Soul, when a mother conceives, her face just starts glowing because, see, she is creating something. It's a special blessings of God come on her.

But as a Sahaja Yogi, when you are reborn as Sahaja Yogi, you have your vibrations. Then what you do is to give back to your mother by giving her realisation.

Giving realisation is an obligation which cannot be repaid back. Every obligation of this world can be repaid back and the last obligation, is the obligation of mother giving you birth on this earth, can be also repaid back by giving her, her own second birth.

You becoming the mother of your mother is the best way you can repay her back. And so, though it is a difficult thing under the circumstances as they are. [Laughs.] I know you are all quite worried about this. Not easy, because due to war or whatever it is, in the Western countries the mothers have lost their positions, they have lost their moorings, they have lost their significance and they think they have not been all right as mothers. They think they have not been very helpful to the society by only by being mothers.

But they can be brought round gradually by showing that you are so significant yourselves and that they are the mothers. They are the mothers who have brought you to this world.

Once they start realizing that significance within themselves, I am sure it will work out. And that's how you are going to repay back.

And once you have done it, you have done the job.

So you don't have to worry about the other things.

You have repaid it.

So be happy about it, those who have done that and those who have not done it will be doing yet.

So on this day of Mother's Day I would like to bless you, that now you have to give birth to so many thousands of people.

So the power that your Mother has, of giving birth, the spiritual birth, be bestowed upon all of you so that you do this work with the same grace and with the same patience and love and enjoyment.

May God bless you.

Are you better now? So now, what is it?

Contents: 1980-03-16 **BBC Interview, Dollis Hill Ashram, London, UK**

Interviewer: .....

Shri Mataji: Yes, ah... India has a special advantage over many other countries as far as the nature is concerned. Because the nature of our country is such that people don't have to worry so much about combating the nature. It's a warm country and it's a very fertile and it doesn't require too much for you to exist in that place. You can even exist under a tree.....

Contents: 1980-03-17 **Interview with BBC Radio Broadcast, London, UK**

Reporter: Vibratory awareness. Now I need to place you in collective consciousness, the second birth. The places we call the hippy trend in the 60's with yellow roads and the solemn Gurus. [And today, After those days] it's [all] going very strong and today a new book is published to claim yet another new dawn to [call as] very good things to [present] out. The book is called The Advent and it deals with the vibratory awareness available through something called Sahaja Yoga and has been congratulative written by Gregoire de Kalbermatten of the Swiss diplomatic corp. Built in its London [precincts]

[UNCLEAR at/to] India House of the Indian High Commissioner and to the founder of Sahaja Yoga, Her Holiness Mātājī Nirmalā Devī. And it's very true and he set out to meet the lady *[UNCLEAR* who is/he's] not yet vibratory *[UNCLEAR]*.

Another Reporter: The *[UNCLEAR* movement/London] starts with Her Holiness Mātājī Nirmalā Devī [UNCLEAR... documents have been personally decorated with tapestries and traditional Indian wood carvings...].

The lady was introduced: Shri Mataji which means Mother. *[UNCLEAR* So the/A] plump middleaged woman dressed in a sarī *[UNCLEAR] [UNCLEAR* speech/and here over tea and Indian sweets] we discussed how to achieve vibratory awareness. And here comes the difficult part: in a debate lasting several hours She parried all my objections *[UNCLEAR* with/through] Her talk of thoughtless awareness and [evolutionary moot] with simple solutions. Then how is it done? The answer it seems, is Sahaja Yoga, the releasing of the potential in every human being but [for their] spiritual integration. I sat on an armchair, palms upwards and Mātājī made these curious passes over my hand, in fact various parts of my head, in an effort to encourage my natural *[UNCLEAR* life/vital] force [to expand it from within me]. She *[UNCLEAR* claimed/told me] she could see it; I certainly couldn't. She told me I had sinus trouble, which is true and liver problems which [such] as far as I know is not. I did feel relaxed, peaceful, exalted. Shri Mataji explained the benefits of vibratory awareness.

Shri Mataji: You'll get complete integration of your mental, physical and emotional being. Secondly, your

mental, emotional, physical being is completely benefited because you get connected with the main source. For example, if you are going by a car and if your petrol is finished, then you built up a tension. But if you are connected to a source, from where the energy is all the time coming, all your mental, physical, emotional energy is coming from one source and if that is opened out, in the medical terminology if you can master your parasympathetic nervous system, then there is no problem coming. And all the time you are [getting] dynamic and you start working the twenty-four hours. Also, you don't feel tired and you are absolutely relaxed. The tensions are lost and your diseases, [especially your, physical] diseases disappear, *[UNCLEAR* your/emotional] problems disappear and you become a very *[UNCLEAR* normal/healthy] person.

Interviewer: This sounds absolutely marvelous, [it sounds so easy] and why isn't everyone doing it?

Shri Mataji: It's the easiest thing [that anyone can do, people don't want to do]. You see, if I tell people to stand on their heads they will be very happy. They'll pay money for that if I tell them to stand on their heads. You see, people don't want to do easy things because that challenges their ego.

Interviewer: Do you charge for your knowledge?

Shri Mataji: Not at all. What can you pay for love? You can't pay [single pie] for God's love. It's so perfect.

Interviewer: *[UNCLEAR]* quite hard to swallow and so I was surprised to learn that the is endorsed by the Indian High Commission *[UNCLEAR]* Indian Government. Mātājī is not the first Indian Guru who claims to give increased

awareness. [Religious or psychological jargon Indian] [Yoga itself] is quite acceptable *[UNCLEAR* nowadays/these days]. But how is Shri Mataji's new method [is] different *[UNCLEAR* all the from/from all the/all the from, from all the] others [as that is supposed to be an escape to the nonsense]? 277

Shri Mataji: Some of them are robbers, some of them are fakes, some are affected *[UNCLEAR]*. I agree that they entirely that exists but if there is a method which is fake *[UNCLEAR]*, must be of these people, there must be something genuine also because if you find so many fake people, then everything fake must have some genuine basis and there must be something genuine. The only trouble is how to go about it? How do you find *[UNCLEAR* out/that] the reality? You need a proper understanding what you have to find out, what is an experience, all that you must know, you must be very strict about it and then only you can find out. But if you are nice they can make money out of you. Why not? That's how they are. They're all just like that.

Interviewer: So why then should I or anyone else listen to *[UNCLEAR* this belief/those believes/this belief, those believes] that You have something to offer?

Shri Mataji: You see, because I don't want you to believe, as I have told you. You don't have to believe into anything. You have to experience it. The power is to experience. You don't have to believe into it at all. There is no need to believe but you should *[UNCLEAR]*. Keep your eyes open just like *[UNCLEAR]*. But to say that this is a new idea, it's not true because this has been there. You are your own Guru. Everybody has said that you are Guru, is

within you. Only thing, is just to be awakened. I'm not a Guru. I'm just a Mother.

Interviewer: [And that is] Mrs. Mātājī Nirmalā Devī.

[MISSING.]

Contents: 1980-03-17 **Inauguration of The Advent, Indian High Commission, London, UK**

Presenter:.....

[`Sab.ko duā denā' is sang.] Presenter:.....

Gavin Brown: Presenter:.....

Gregoire:.....

Presenter:.....

Dr. Singh:.....

Presenter:.....

Shri Mataji: Doctor *[UNCLEAR]*, ladies and gentlemen and Sahaja Yogis My children. It is so enamouring that I have no words really.....

Presenter:.....

Peter Pierce:.....

Contents: 1980-03-23 **Birthday Pūjā, Guarding Against Slothfulness, London BVB, UK**

The birthday of Your Mother and all such celebrations have a very deep significance, because on such occasions, special vibrations flow in the atmosphere. When all the celestial bodies, the Eternal Personalities, Gods and Goddesses, sing the praise and that's how the whole atmosphere is filled with mirth and happiness. Human beings also, express there gratitude. Expression of gratitude and love is done in different, different ways

in different countries, but the substance remains the same and the forms change.

The substance is like the ocean which flows continuously towards the shores and the ripples which touch the shores are again repelled back and a nice pattern is formed. It is such a spontaneous thing and is so beautiful, creates such a beautiful pattern in the atmosphere. All these waves when they weave together the pattern of love they soothe human beings, they enchant human beings and the whole thing is very blissful.

On such occasions a special type of feelings develop, which we cannot express in words so the expression could be in any form. But the main thing is the expression. God has expressed Himself by Creation, by creating this Creation. While the Creation has to express it's gratitude by glorifying Him and this play must go on eternally. It's the most beautiful play. Those who indulge into this play lead an eternal life.

That life is unending, never breaks and binds the whole universe with it's beautiful music.

Today, specially, I have to speak to people who feel weak to follow Sahaja Yoga, who are fickle minded, those who lack strength, those who are afraid of taking Sahaja Yoga seriously. It is very important that fickle mindedness must be seen clearly, why we are fickle. Mostly it might be the ego that is stopping you from doing something that is very, very important. The fickle-mindedness comes to us by various ways, as I said one of them is ego. A fickle minded person can be frightened by his own ego and he may stop doing Sahaja Yoga after going up to

a point, because the ego might say now `Here forward, if you go, there is a tunnel which you cannot enter. You should not go any further. It's very dangerous.' It could be marred by your Sloth. Sloth is the curse of this country I feel. It's the curse of the Sahaja Yoga also. I do not know if it is the curse of the Western World but Sloth is something, is like a devil that can keep you very much glued to your own positions and will not allow you to move out. For example in the morning you get up and you think that `Oh, it's alright, what's the need to get up early in the morning? There is no need to do any meditation. I'll do it tomorrow.' Otherwise you start thinking that `It can be done after a month, doesn't matter, Mātājī is here, everything will be alright.' But you must know that there are so many imperfections within you and if you do no meditate now, seriously, take it up as a very serious thing, you may lag behind so much that you may be dropped out.

Mediation is very important after Sahaja Yoga. You have slept and slept all your life. Sleeping is not so important. You have to today promise Me that, from tomorrow, you all are going to get up in the morning and meditate. I was suggesting that if you take your baths in the morning would be better, so that you won't have your sleepy condition. Sloth is such a devious thing that you do not see it. It explains everything. If you say `Oh I am sick' it will say `Oh you are so sick you should go to the hospital.' If you say `I'm tired' it will say `You are extremely tired.' Why should you be so tired? It is nothing but your Sloth is telling you that `You are extremely tired, you better not do meditation now you

are extremely tired. You better take some rest, is important.' Sloth is worse than superego and ego. Is a kind of an inertia which pulls you down and that inertia you have to really throw away and get out of it. Because it explains everything, you like it, because it gives you little comfort and you want to rely on your Sloth. But Kṛiṣhṇa has said in Gītā, that Sloth is the worst thing that can happen to human beings. If they take to Sloth, if they accept Sloth, they will have all explanations for being Slothful. He, “Alasya” He calls it, is the worst disease according to Him, for any aspirant of spiritual life.

You may think that, `You see I'm not well now' or anything, Sloth can give you any ideas, because I don't have that so I don't know what ideas it gives you. But it can give you any kind of idea that would be very, very appealing to you. Because it knows how to please your ego. Sloth is a ego-satisfying thing, ego-pampering stuff and it make you feel that `Oh you are very tired.' What are you tired about? You are all young people, why should you be tired? You get tired so soon, is nothing but your Mister Sloth telling you you are tired. You will be surprised, after feeling tired [if] you run for two miles, you can run.

Now why Sloth works [on] Sahaja Yoga so adversely? Why Sloth works out against Sahaja Yoga so much? The reason is, because we are not yet identified with our well-being. We do not think that `We have to be better, we have to improve, we have to go further, there's a big gap, we have to do it.' We are not identified with our progress. Supposing if I tell you, in England, that if you run two miles, every day, in the morning [that] you will

get a beauty prize 99.9% of people, of women of this country, would be running early in the morning. Supposing if somebody tells men that you will get Mister Universe if you run every day five miles in the morning there will be, I don't know, 99.999% people may be running like that. Because we are identified with that kind of a competition which is very materialistic, which is of no value. But when you give up even that competition you fall into another competition [which] is everybody is competing [with] each other in Sloth. They will get up in the morning, see around, `Now, Cooley's still sleeping, alright, let me sleep.' So Cooley will think `He's still sleeping, let me sleep.' So there is a big competition on as to who is going to wake up first, who is going to do this. And if somebody gets up then one starts finding faults that `He got up but what? He was just taking tea' or `He was talking.' What about you? You were still in bed! At least he got up, was talking, doesn't matter. But he was kicking, what about you who was still slumbering in the bed? Now it's such a childlike thing, I mean, it's such a childish thing to talk about with such intellectuals as you are, such well read and such well posted people. That doesn't behove Me, a Mother of such great people, to talk like this, but sometimes I find My Sahaja Yogis are like two year old children and then I have to tell them that `Now you are grown up.' You see, you can explain it but how are you going to explain yourself? Because if you have to grow, if you want your tree to grow, you must change your priorities and your identifications. If you have to be a first class Sahaja Yogi, you have to put your attention to it. I do not know how to fix it up. Supposing

we fix it up like this, it's very childish but I have to tell you because I have seen this is the problem, that `The day I don't get up, I'll have to pay 10p,' let's keep it like that.

If you are getting much more pay then put it at ten pounds. But something like that. Or you can say that `That day I'll give up one sweater of mine.' Start it like that. It's very easy. People will say that “No Mother, when I meditate, you know, something goes wrong with me", means you are wrong, there's something wrong with you.

So you better sit down and meditate.

Now, I must say, if you do not meditate, you are very selfish. That's the main point is. Because when you come here, scorpions come out of Me [you] to bite My feet. There are snakes coming out of you to bite My feet. Do you want to do that to Me? Or else to others also. The other day somebody came to My house and Chaya and all these people were there. He was so caught up that they were reeling with giddiness and everybody was trying to take it out and work it out. If you want Sahaja Yoga to work out in this country and in the West, we have to understand our own value and we must work it out.

Every time if you are catching, every time you meet Me you are catching, then how are you going to feel the Kuṇḍalinī? You must know how the Kuṇḍalinī moves within yourself. Say, where it is, how far it has gone. At least there should be at least ten people like that, minimum, because I have worked here so hard. You don't know, I didn't work so many years in India and there will be at least 80% people who can feel the Kuṇḍalinī moving, it is here, it is there it is there. And some people

feel oversatisfied with their progress also. It is like a full group of people going somewhere, say a tug-of-war. Even [if] one person moves two steps forward than where he is the whole thing moves. But we do not see to the people who are moving it towards them, what we always see is how can we compete with the person who is not moving.

If he is moving back two steps, we can move back three steps. This kind of attitude will not help us. You know that Sahaja Yoga is the only way, is the only method that Divine Grace has given you, by which you are going to transform the whole world and lazy lumps how can they help Sahaja Yoga? Laziness is the worst thing, today, I know today is not a day to say all these things, but you all have to promise to Me that you are going to give up your laziness, Swāhā. That's what I have seen that, whenever I meet you people you are caught up. The another thing which goes against Sahaja Yoga is, I have told you hundred times, I don't know how many times, is to talk ill about other Sahaja Yogis. We are all part and parcel of one body, say we are all part and parcel of one hand. Now if this finger starts talking ill about this one, what is it going to do? Talking ill about each other is a very wrong thing.

So today also decide that we will never talk ill about anybody else but we'll look at ourselves, what is our position.

I've seen people passing remarks about other people who themselves are very badly caught up and not worried about themselves. Now, by this, how are you going to improve? If you do not pay attention to yourself and pay attention to others you cannot improve.

So another promise should be that we will not talk ill about other Sahaja Yogis. But no Sahaja Yogi should take anything for granted. We have to really work very hard.

So second habit of talking ill about other Sahaja Yogis should be Swāhā and thinking even about it. You are absolutely cutting the threads of Sahaja Yoga, which I have very sweetly woven.

Now you would be generous to Me, I know. You can be very generous, you have given Me a very beautiful painting, I am very thankful to you. But try to do it to others also, generosity. You should be really bound together and you can see then what we can produce.

You have seen how nicely we did the exhibition. Everybody was enamoured. Everybody was very happy that you did so well. It was such a joyous thing and everybody was congratulating, they telephoned to Me. They said “How they are together? There was no quarrel, no fighting, nothing. They did it so well." So tell your mind that `How dare you think against any Sahaja Yogi!' Do you know all of you are saints of the highest calibre? And this kind of wretched, nonsensical thing, so low level, how can you do? I may talk ill about others, I may say that `He's bad,' just to test you.

So many times I do that to see how you feel about someone. If I say somebody's bad just keep quiet. It will have two purposes. One will be that, if you are sympathizing with someone, so I am saying “Don't sympathize." Because you are sympathizing with a wrong person. Or maybe I am just testing you.

So keep it noted in your mind, if I say that person is no good, then keep it in your mind, `Am I sympathizing with

that person?' This negative sympathy is very common, so third promise should be that we will not sympathize. If you sympathize, sym-pathize means you share the pathos of others. You have to just share the joy of another person.

So we will not sympathize with others, with anyone, but we will share the joy of another person. The part that is joy of another person, we are going to share and look out for the joy. Try to see the good points.

Some people just cannot see. That's how you dominate each other. That's a wrong thing.

In a growth of vital importance it is important to know, what are the vital parts. If you try to press one vital part, you cannot grow also. Because you are all supported together.

So the third thing is, you have to promise that you are not anymore going to sympathize with anybody else. None of you can love as much as I can love. And then one should know that if you have sympathies, there is no need at all. But you should have feelings for everyone.

Now every human being has a character and a temperament. Apart from his Self, is his Spirit which is pure, in it's own form, it just gives you vibrations, tells you right, left and all that. But everybody has a character, is important, because the light that is burning in a candle can be different style, another different style. Looks nice, variety looks nice, it gives you beauty.

So your character you must know. Respect your character and enjoy the character of another person. I really enjoy your characters and how sweetly you behave

towards your own characters, but temperament is not your Self. Temperaments you must give up.

Temperaments are horrid things. You give up your temperaments but keep to your character. A character is something so great, is something so sweet and I see that character in a person and I feel like, how is it they are not identifying with their character but with temperament? For supposing somebody has a temperament of saying something silly, is a temperament.

So you just say `What is this going on? Why am I saying things silly? I better get rid of it.' Somebody has a temperament of getting boiled up very fast, so you see to it that this temperament is not your character. But some people are so low level that even in their character you can find something going on and on and on, which is, their temperament has become one with their character.

So try to separate. First of all you separate yourself from your temperament to your character and in that character you enlighten your light. See how beautiful you will be, you'll enjoy each other much more.

Now when you are with Me, I know everything about you, no doubt. Everything. In your mind, what's going, I read minds. I read everything, but what I see is your light. Then what I see is your character. I do not bother about your temperament, but a time comes when this temperament becomes more dominant thing. You become so much identified with [it], “I am like that! I am like that! What to do? I am like that! It happens to me. I... I... I... I... I." So the fourth resolution should be, No more `I'. We are not going to talk about `I', `I think,' `I believe.' Who are you? “I believe", now who are you? Are you

Jesus Christ, that your beliefs and your faiths are that great? So we should say `We believe,' `We are like that.' Now we have to move in one body, with all our different characters we have to say `We,' `We which are part and parcel of one personality.' So always say `We,' and this is how we must know that these temperaments are the things which keeps us out from everyone. Temperaments can be, somebody is a crying baby. Then that person will remain a crying baby for such a long time till I'll break My head. If somebody is a frightened person, he'll be always frightened like that. You say anything, frightened. It's useless. Why to be like that? You be normal. If you have that kind of a temperament you be normal. Is not good.

Some person is an aggressive person, or a hot tempered person. He'll be losing temper all the time.

That's a temperament again, that's not his character. Character shows in small, small things. I'll show you a character. Now a person has a character that he's very generous. He will say something which will be very generous. A person who is a loving character, he will do something which will show that he's extremely loving.

So you first find out what is your character. Supposing you are a loving person, then why not love each other? Why not talk of love? Why not be kind? We suppress that and we take our temperament as our own. And once you take your temperament as your own, there are problems and problems and problems. They are just like bubbles. These temperaments have no value, no substance, useless. And they are the greatest joy killers. If you have one person who is temperamental, [you've] had it. All of

you will know that this person has this temperament, they'll run away.

People have their own ways of doing things, that one has to merge, has to surrender to The Whole.

We must learn to surrender our own little, little things to The Whole and then you'll be surprised that we will become so congenial, so integrated, despite our different characters. You have to maintain your different character, different style of talking, different style of walking, different style of expression. But the character, if it is not brought forward, the whole thing is so ugly so horrid. Like the stinking, rotting leaves these days. But if you remove the leaves, these old leaves, these useless leaves, then you find the beautiful grass below.

So nobody should identify with your temperament. That is very important for Sahaja Yoga.

You must know that people are going to come to Sahaja Yoga because of you not because of Me.

They cannot understand Me. I am beyond them. I say something of the seventh floor. They just don't understand. They will understand you, not Me. This is very important, perhaps you people do not realise.

You are not, supposing, taking Sahaja Yoga seriously, you are not doing anything about it. You are still very much attached to things. You are not willing to do this, you are not willing to do that, you don't want to give up this or that. Then people will say “Oh he's a Sahaj Yogi, such a person. How can he be? What has he achieved?" You may say “I've got the Bliss, Mother has given me the Bliss” they'll say “Not, we can't see that in your face."

You are still criticising each other. Still you think no end of yourself, still you are catching here and there.

So it is you, you are the reflection of Sahaja Yoga, not Me. They will know, they will see “Alright, She is alright." I have seen people who are My relations, they will say, “Oh You are Beyond. Nobody can reach You and so we are not going to try." But if they see there are some people have reached somewhere, then they will come. Isn't it? So you are like people, say I'm placed on the seventh floor and you are placed on the first floor, all of you. Then you come to the third floor then people start seeing. The first floor people cannot see the seventh floor, but if you are there at least on the third floor they say “Oh there are some people on the third floor, let's go ahead!" It is like that, because people see what they can see, they cannot see what they cannot see.

So when they see transformation in you, they see that beauty in you, then they know that there is Sahaja Yoga.

So for Sahaja Yoga's sake we have to sacrifice certain things and I have told you already that we have to sacrifice all the funny habits or temperaments we have got. That today you have to decide that `I'll give up this,' and it is, today, as I told you, there are special blessings, it will work out. You have to become really good Sahaja Yogis. Now by comparing with each other you cannot. By talking to each other you cannot. It is your own, it is you who has to certify `Am I alright? Am I a good Sahaja Yogi? Am I really progressing?' You must progress, if you do not progress then you are not growing. All of you have to grow and grow and grow.

So the last of all is the day when we are very happy. Now this is the first time My birthday is celebrated in London, first time abroad and all the Indian Sahaj Yogis must be pining for Me. I am sure, all over, they must be terribly pining for Me, so we have to think about them also. Think about other Sahaj Yogis, what they must be doing. Think about them, you will feel happy. You sit down and think about others and you'll feel very happy thinking about those people because they also are your brothers and sisters.

And so nice it is to feel that you have so many brothers and sisters who speak the same language.

So we have to transcend that limitation that we are in England, no, we are everywhere and you can in your meditation, think of all these people who are there. Establish your relationships with them.

Establish your understanding with them. You write to them. As we have got pen-friends, you can get some pen-friendship and you can start writing to people. It will be a very good idea if you start something like that. But letter writing is another thing which is Sloth, completely. You see I write much more letters than anybody, anyone of you can write and despite the fact that I'm so busy. You know how busy I keep. Despite that, I write letters. But I have seen that English Sahaj Yogis have no time to write letters.

Nobody can believe that they have no time to write letters. First of all we must decide, that also is too much. Everything too much should be avoided. How much we eat, how much time we spend in talking to each other. Let us decide about it, find out about it and then you will

be amazed that if you really find out the time, you will see that you have lots of time which you can save.

So like a person who has limited money, he sits down makes a budget. In the same way you make the budget of your timing. You are always busy, doing what? So let us find out that time, that time when you have to allow yourself to grow. That time which is required for your personal attention, which is required for your evolution, that you must give. That is the due you have to pay because you are realised Souls now and the responsibility is your own.

In this, best thing is to take to wisdom. Sit down once and take to wisdom and think it over. Mātājī has given us realisation, alright. The germination has started, alright. Where are we? How far are we? Have we got even our roots or not? Have you got the shoots coming out or not? Where are we? Just find out for yourself. I know that Mātājī is pulling all of you and you are all dragged into it. You have to be jolly well going, moving somewhere. But if you give your motivating force, all of you. Not even one person should drag behind, because his weight is going to pull us back isn't it? So that's why I say it is selfish. If anybody lags behind, that weight we have to pull again.

So what happens, it's like the story that a person who walks three steps forward and five steps backward.

When will he reach? He'll never reach. When will he reach? Such a question, you see it is, as they asked in the mathematics, you see. “When will he reach?" Such people who move backwards faster than the forward.

So everybody must decide that I am moving backwards, I must move forwards. By that you are helping the whole grow and will be the ideal thing for Sahaja Yoga.

So your individual growth should be alright and your collective growth should be alright. It takes not much. Meditation you have to do.

You have to sit in Nirvichara. You have to give up your thinking. Try to be in Nirvichar, try to be in Nirvichar and you will be surprised how the thing will flower out.

Next year I want to see many more people to come. Apart from that I also want to see everybody progressing. You see even if you get thousands of people and of no quality what's the use? What are we going to do with them? We have to have people of quality, people who will work it out, who will get to it.

Who are identified but are not working it out is useless.

So everyone must work it out, must work hard.

Do not criticise others, do not sympathize and go further and further with your progress.

The other day I was finding out the meaning of the word `ashram', means a place for the ascetics to live. Ashram is a place, if you have to go there, don't carry all your luggage there. You have to take very few things there. You should be able to live with two [or] three clothes in an ashram. You see, Ashram is a place where you are trained to be temperate, where you are trained how to control your senses, how to control your attention. But there also what do we do? Let us find out, what do we do to control our attention? Best thing is that when you go to the ashram, take to the rigorous treatment of yourself,

absolutely rigorous treatment. “Alright now we are in ashram, let's go all ahead." Early in the morning you get up, you do this, you do that and you work it out in such a manner that you see to it that once you get out of the ashram, you are absolutely perfected. That should be the ashram. While it seems that in the ashram, if you go, people get worse. Is most surprising. And even they told My husband. He said “What, what sort of an ashram you have that people go and catch in the ashram? What sort of an ashram it is?" The reason is, who are in the ashram must maintain a certain discipline and get up in the morning and not indulge in too much tea taking.

Everything must have a balance, go on reducing. Everything you can go on reducing. See, if you can go on reducing your sugar it will be nice. I tell you how to give up tea, very easy. You first of all stop taking sugar, half of you will leave taking. Then you stop taking any milk in it, then the other half will give up and then you stop your tea. That's how it will work out, but one need not go to that extreme that you just don't have any tea. But also the other extreme is that, without tea you cannot talk to each other, every time there should be a tea. Now, just now you have had no tea, nothing, you have been sitting nicely. Since morning you have got up, you are looking very fresh and nice, nobody is tired. But then “I'm tired, I must have tea." All these things all work together.

So one has to take a very, very pragmatic attitude towards Sahaja Yoga and Sahaja Yoga related to ourselves.

Next year I will be 58 years of age. I don't know if I'll be in London or wherever it is, or we may celebrate it in

India. All of us may go to India, but it won't look nice if the Sahaja Yogis from here come down with Me and there all the Sahaja Yogis there will be shocked and look at you and say “What is this? Why are you like this? We can't understand” it won't be nice. Now for next time we are not going to do that. For next time we are going to go over there, much cleaner, much better. Why not compete in this? Instead of Sloth, why not compete? If he's getting [up] at four o'clock, why not I get [up] at least quarter to four? If, at least, five minutes to four. Let us try to compete in these things and it will work out. If you want to do it, it is very easy to do. But going to India and everybody saying that “London Sahaja Yogis, Oh God! What a headache, they are coming now, we'll have to clear them, this thing, that thing, all sorts of things." They have had very funny experiences so far.

For next time I would request you all to prepare yourself assiduously for one year. Only try for one year, not more than that. If you have to study, say, medicine, you have to study for seven years. Anything you have to do you have to study for years together, you have done it now! So one year religiously you see to it that you live in joy, happiness and friendship with others and with yourself in complete assiduity and rigorous imprisonment. Then only it is going to work out. With others [laughs] lot of love, lot of friendship, sweetness. With yourself complete rigorous imprisonment. If you have a temper, stand before the mirror and look at yourself when you get angry, you'll get rid of it, you see.

Then, all sorts of things can be cured. If you have any problem you ask Me, I'll tell you how to do it, how to

puncture your ego, everything I can tell you individually. But you come out with these problems, you say “Mother, this is my problem, this is my problem. I don't know, I'm doing this, how to solve it?" and it will work out. But by condemning yourself you are not going to work it out also. This is another fashion is, “I'm so bad, I'm no good” is a fashion. You are perfectly alright, nothing wrong with you.

Only thing you have to work it out and you have to come up.

So from one year that is finishing to the next year. We have to promise, we have to promise on the day of Mātājī's birthday. You have given Me such nice, beautiful things. I love them, such nice sayings.

But I have to tell you that this time I am giving you the discipline of Sahaja Yoga. Discipline yourself.

Discipline is very important. If you do not discipline yourself, any tree which is not disciplined cannot grow properly. You have to discipline yourself. If you do not want to discipline, only thing you'll be coming to My program and will be of no use to Me. You have to develop your depth, you have to go deeper into it and it has to be worked out.

This year we are going to have lots of other programs which I have already talked to other people. You can find out from them. We are going to Paris, we are going to Switzerland. We are going to America and you'll have lots of time. But even when you have no work, when you are alone, you can work it out. Every moment you have to work it out. This year you really dedicate, a year of dedication, for improving yourself fully, working it out,

meeting regularly and doing it. Not only writing. For example in the committee meeting, everybody's there. Now you all discuss, write it down in the paper, alright. “We have to do this we have to do that. We'll all get up at four o'clock" and till six o'clock everybody's snoring. That sort of a thing is not going to help.

So we have to work it out because this is what is in store for us. It's such a beautiful thing. A little effort and what a joy, little effort and what a personality! Little effort and what a power! Little effort and what a collective strength! So a little effort, `Have I put in little more than what I can put in?' And give up this idea of `I'm tired.' Nobody's going to get a heart attack, take it from Me. Nobody's heart is going to fail, take it from Me.

You have lots of energy, but put it in the right channel. That is going to help all of us. Also I would like to have from you suggestions. You sit down, talk to each other for arranging other programs. I am going to Brighton also, we have fixed those dates also for Brighton. But other places, wherever you want Me to go. Say Edinburgh or any place. I'm here May, June, July, like that I'm here. We'll fix it up, whenever you say we will do. But weekdays I can go, weekends is rather difficult. We have already fixed Paris and this thing for weekends. But weekends are difficult for Me because I have another things to attend to.

So now I am with you do whatever you please. But first and foremost thing is that you have to be absolutely alright.

You have to learn Sahaja Yoga, you have to know, you have to be experts. I have seen people who come only

yesterday became great experts while [those] who are slogging for seven years are still [slogging].

So we all have to work it that way and must have faith in ourselves as I have faith in you. I have great faith in you and I can see the beautiful time that we are going to have together and really enjoy ourselves thoroughly. Absolutely we are going to enjoy. You don't have any frights, don't take any steps which can spoil other peoples temperaments.

Either you are aggressive or non-aggressive. But it is never so. If you are aggressive then you give up aggression then you become a timid person. Timidness has no value in Sahaja Yoga. What is it, am I, going to do with timid people. Timid, tired, aged out. If you are tired, take some tonic, get well. All of you should get well and see that you really achieve that sparkling radiance within. You won't believe that your Mother works very hard. Very, very hard She has to work with you people and I have to really pull you through, really pull you through. But still you find Me very happy because I see something that is so beautiful, that is so nice, so sweet, so great in you and whenever I see that I just say “This will all go away after all, you see these are all dried leaves, they will have to go, autumn will be over and spring will be coming." So you see, I forget and I just don't worry about how much I have worked, how much I have to work out.

But trust each other, love each other and give more trust and more love and understanding and no sympathy of any kind.

So I don't know how to thank you again and again for making that function so successful. People are very happy about it and we are going, we are looking forward to tomorrow's program on the 24th and that is going to be really a very, very heavy day for all of us.

So after today's this thing, you will know that you are much better now. Keep it up. Put yourself into bandhan. Girdle up yourself and “Onward Christian soldiers." This is what it is, we have to be in that way. We are the people who are loving. We love. We distribute love. We emit love and we have to be that picture and that image that when people see they'll say “Oh these are the right type of people." We need not wear any dresses or anything like that, but only seeing you people blooming like that people have to believe that you are all great. You have already shown your great work in that exhibition and people were enamoured how you are so transformed and you are so great. I mean they were really enamoured how you did the whole job so well and so systematically.

So again I have to remind, on this day that we have to promise our Mother that `Mother, this year we really promise you we'll work very hard. We'll be very compassionate, kindness'... [Don't laugh at people], that's not your right, that's not the way to do it, you see you should not laugh, that's not good manners.

Just try to see, what is the person saying. Even if he's stupid, no use laughing at him. Just see what he's saying, what is his attitude and all this will bring forth a very, very beautiful image of all My children, whom I love very much. I will love and love and love. Whatever may happen I'll be your own. But still, in My love I request you

that I cannot feel happy unless and until I make you like Myself. Alright? Thank you very much.

***Contents: 1980-03-24*, Public Program, The Meaning of Reality, Caxton Hall, Westminster, London, England**

So first of all, I'll have to tell you something about Sahaj Yog and also about how people get made it up with other things.

The first and foremost thing one must know that, if there is something genuine, people do attempt to create something fake out of it. It is a fact. [Otherwise] one has to accept.

If you have real flowers, then you find all kinds of plastic plants, all kinds of copies of that. In art, it is a very good thing, to copy it. One Goddess create it and also to add to it your own feeling, than your own angles about a particular see. An artist sees much more than a normal man can, a normal impression of any material thing despite gross.

But artist [being] subtler because of his temperament and because of his own sensitivities. He sees much more and deeper things. And he reproduces that, which is created by God, in a better way. Because he exposes those subtleties which a normal human eye cannot see or perceive. As far as material things are concerned, it's a very good attempt and one should do it. That can really give people a subtler understanding of God's creation.

But as far as the real religion is concerned, you cannot play about with it. You cannot create copies of that

because it's a living thing. You cannot create copies of living things, because you cannot create life.

You can make it life-like, but it cannot be a living thing. Religion is a living thing within us. It is the sustenance within us which starts flowering from the very beginning of life where life changes, transforms, from one single-cellular animal to this complex human being.

You cannot show that transformation, by making a painting out of it. Because as soon as the human being touches the thing, it is dead. You can show a smiling flower. You can show at the most the mobile smile of Mona Lisa. That's also you make sometimes. But you cannot show Mona Lisa who is smiling all the time or changing her forms.

And that is why it is important to understand that when people try to copy the real religion within you, they make a good job out of it. They have to make it so good, that people should not be deceived any more. This has been our problem since long.

Christ was real, Śhrī Kṛiṣhṇa was real. But those who tried to copy him, did a good job out of it but still it was not real. And that is why whenever any such attempts are made. You find that it is very confusing for a person to make out real from unreal.

I've been facing this problem since I went to America in 1970. When I went to America in 1970, there were people who came out with their tape recorders and they have very complicated machineries. They taped Me and they taped whatever I was telling them. And some of the people who were organizing My program took an objection to it. And they said: “Mother, they should not

tape it." I said, “Why not? Let them tape it, it is vibrations, why are you afraid?" They said: “They'll make a copy out of it." I said, “Let them make a copy. By making a copy they cannot make Me out of that. Or they cannot make you out of that. They cannot raise the Kuṇḍalinī of people, they cannot give them Self-realisation. When it comes to a charity, they cannot do it. What do they do? At the most they'll talk." So there was a book, written as `New Awareness' in which words vibrations and all those things I have said was used. And they sent Me a copy of the book saying that, “This is what has happened out of You." And there were many people who started talking about these things, new dimension, new awareness, all those things. And they also started claiming that they can raise Kuṇḍalinī.

Up to that point, people can tell lies. Human beings have a special capacity to tell lies. I think nobody, no creation of God is that good at telling lies as human beings are. And without understanding that you will be tested, you will be find out, without any fear about it.

They are making copies of it because they can make some money out of it perhaps. Maybe because of that, they can have some sort of advertising advantage, or some sort of a material, baser advantage they will get out of it.

So I have to accept it. I said all right, all right, doesn't matter. But when it comes to actually giving realisation they're nowhere. They find out also other methods of making it look very attractive. First of all, it's a money-making proposition. Once you start making money, you

can spend also. On advertising, having a big circus about it. Talking in a way that would look extremely fantastic.

Even they got recognition by governments, some of them have earned millions of Pounds and billions of dollars. But then, one has to know that the mistake lies not only with them, but also with the people who are seeking the truth.

And I have said before and many a times, modern times are the blossoming time. This is the time when we are going to become the fruits. This is the time of real transformation, this is the time of real baptism. This is the time when you are going to know yourself. The time has come, it's the maturity that is important for life.

You have seen that in this human body, if we inject anything, it is thrown out. If you try to push anything into this body which is a foreign material which cannot be absorbed by this body, it's thrown out. But if you see a foetus, it is not thrown out. Not only that, but it is matured, looked after, loved and at the right maturity, it comes out at the right time.

In the same way, the development of spiritual ripening had to reach a certain maturity in the human beings to get to this breakthrough. Think of Christ, only about 2,000 years back. Do you think we could have got them for such a communication, people who are really seekers, who are seeking? They were people who never knew about God. They were people [that] did not know that there was something Divine. It was Christ who had to introduce this idea. In those days, in this England, what was the situation of awareness? People were fighting with the cold and all the winds that were blowing over this island. They had no idea at all that there was God, on

the contrary if they had anything, they used to think why so cruel a God.

This awareness had to mature up to a point, come up to a point and then this was to happen. It is in life, you have seen, everything has to mature. If you sow the seed and say tomorrow I must get the fruit you are not going to get it. But if you see the whole span of life, it is a very, very short time. Even the time from when the earth succeeded from the sun. And all that light, came into existence, then it become a human being itself is a big miracle. It could not allowed in such a short time than nobody can believe that it can be a thing of chance. On this point all scientists are agree that in mathematical calculation, if you use the law of chance, it does not explain at all that in such a short time human beings could be created. But as human beings are, when they are scientists, they refuse to accept anything beyond.

One side we have people, scientists who do not want to accept anything beyond the gross. The other side we have people who see something from the beyond and believe that it is spiritual, which is not.

Anything that is beyond the gross, may not be spiritual, need not be the real, it could be something else, which you have not yet seen.

So, under this circumstances of confusion the cunning takes birth on this earth and they find out ways and methods of exploiting.

Some of them are not canny, they genuinely believe they can help people and some of them are absolutely naive and they start this work with that naivety. Start getting little money out of it, or some sort of a recognition and

then they find that it's a good method of floating an enterprise and they do it.

But for this, we have so many ways of understanding what is the real. We have so many scriptures, which are true. That true or not, at least should be verified. Once you discard some theories or any hypothesis, you must know that you are not given proper respect and understanding of that. How can you disregard something which you have not read, which you have not seen? So that's how it works out and people start producing things which are fake.

Today, why I'm going to speak about it, because I had lots of questions, that people said, that many people come with the same ideas that you are saying. They are claiming the same thing and what is the difference between Sahaja Yoga and other things.

In one sentence, I can say, Sahaja Yoga is the actualisation of the experience of Selfhood. While others are just talking, talking, talking, talk. Now it is said, not only in India. Christ not being an *[UNCLEAR* Englishman/enmeshment], I would say he didn't say it in English. But when I, see your Stonehenge, I know there were people who were working on Kuṇḍalinī. But the other day I met a lady who was telling Me that now scientifically it has been proved that Stonehenge has no meaning. Now I said, how can they understand what is a Stonehenge [is], how will they understand because their awareness at this point is gross. By science you cannot understand Stonehenge, for that you have to have that new awareness by which you can feel the vibratory awareness within you, the radiation of the self.

How it happens? In the Bible it is written that I will appear before you like tongues of flames. There are many sentences like that. Now can you explain to Me what are those tongues of flames are? Because those who are also reading their Bible, are just reading the words. By reading the words, you can at the most say tongues of flames means this, that, anything they can put, but actually you have not seen.

So it's all a guesswork and imagination. That's why there are so many groups, so many religious organizations, so many Gods, so many up [everything]. But, if you have seen it, then you will know what it means. You have seen this hall, so you know what this hall means. But if you have not been inside this, what's the use of talking about it, when you have not been there. But it is another common human failing that one tries to do it.

As all the incarnations and all the great prophets and all the realised Souls were very simple people.

Perhaps I have had the greatest human realisation among all of them, I have understood human beings much better than they have understood. Because they were born at such a level that they could not see what a human mind works with. They cannot understand because at that level you have no temptations, you don't know why should anybody tell lies, you don't know why you should copy, why you should try to be nasty.

So many times I feel that way that when I hear people talking ill of others or anything, I say that, “I've no time sufficient to love and where is the time to sit down and to think of all these nonsensical things?" But human beings can be very nonsensical, this perhaps none of the

incarnations ever realised. I had to come to understand it, I believe. And after understanding human beings, I felt that the time gap was too much. And that's how they started groping here and there and did all kinds of things. And, in the meanwhile, this cunning has profited itself.

So first you just raise your attention a little higher and think from there that, `How can you purchase God in a market? How can you pay for an experience which is your own transformation, which comes through life? How can anyone who says he's a holy man can be a parasite? How can anyone who is supposed to be giving you religion, who'll depend on you for his living? How can you organize God and how can you organize that living religion?' A simple question one should ask, I think, before going into these things. And once you start asking such questions to yourself, you will be able to say like in Sanskrit it is said: "*[UNCLEAR]* neti neti." By saying not this, not this, not this, you reach the truth. But then when the truth's also comes you say then not this. Like our American friends who are doing nowadays Guru shopping. They also start saying not this, not his, not this, trust, they're jumping into it headlong, get a big bump. Then they go to another one have another bump there. By the time they are absolutely fagged out. They came up to Sahaja Yoga and they say, "Not this too." It is an interesting thing, how human being are going to miss the Truth.

What is the truth? Truth is that you are created specially, you are chosen specially, to enter into the kingdom of God, to manoeuvre His power, to get all His blessings and all His enjoyment, because He is your father God

Almighty who loves you. This is the fact and the truth and unless and until somebody gives you that, you are not to believe into anyone. This headlong plunge cannot be explained except when we have to accept that we had some sort of a weakness, or a some sort of a hallucination or mesmerized mind that we got into this nonsense.

Now for Sahaja Yoga, it has been written thousand of years back, not today. That in the human being is placed in the sacrum bone is a residual power called as Kuṇḍalinī which awakens and gives you your second birth. This is what Christ has said, “You are to be born again." You are to be born again, not your father, not your children. It is you who has to be born again, means when you are living you will be twice-born. In your own human awareness you must get this experience. Unless and until you have that experience, you are not to believe into any nonsense that's going on. Especially if it is selling. If you give up only one point that nobody can take money for this experience 99.9% people will drop out. One person may be there, who might be wanting some sort of a recognition or some thing, they might be doing it and might be telling stories that I'm a big *[UNCLEAR* fat tree/attractive] or some thing like that. All that you have to see what are they giving you.

When this Kuṇḍalinī rises, you have seen here in the triangular bone, she is placed, three and a half coils. She exists there as a living thing. It's a living energy which differs in different people, the colour is something you can say like a tube light in a person who is a very awakened person. But depends on what sort of a person

it is. In the people who are extremely gross, this Kuṇḍalinī looks like mud put together.

In some people, it looks a whitish mud. It has different colours and different illuminations according to the human being.

Now you cannot see it, I agree. But you can see the pulsation of this Kuṇḍalinī. When you see some people, coming over here, now most of them have seen and who are giving, who are given realisation.

You can see their pulsation on their backs; you can see that part of the bone, sacred bone which is sacred because it is sacred. Why is it sacred? This bone does not burn. If the whole body is burnt out also, this bone cannot be burnt. See people, this word had come from Greek Land had recognized that this bone is the sacred bone and that's why they called it as sacred. This bone in us contains this energy, which you can see with your naked eyes in the bone it is pulsating, you can see it very clearly.

Now, one can see there, that this nobody can do. This pulsation, nobody can do. People make you jump, dance, shout, shriek, wear dresses, wear uniforms, do all kinds of nonsensical things. But they cannot make this bone pulsate. And when the bone pulsates, it rises. The whole rising of pulsation you can see it and with a stethoscope you can hear it till it reaches the fontanelle bone area where also you can hear that pulsation just like your heart pulsation.

Recently, very recently I should say Kabīra has lived. He was a great poet and a great Sahaja Yogi, he has sung the praise of Sahaja Yoga. He says “Shunya shikhara par

Anāhata baje." He says all this silent peace of the head, `Anāhata' means the sound without percussion, this lubdub lubdup. You can hear that.

And when it becomes silent, then you have got your realisation. At that very moment, you start feeling the Cool Breeze coming towards you, if I'm there, but if I'm not there, it is going out of you. Now this Cool Breeze like flowing is the radiation of the self. This radiation passes through your body, just like My voice is passing through this [mike]. And you can actually feel it. Whatever you can feel is the real.

Whatever you can see is the real, whatever you can hear is the real. You can feel it flowing from your hands. Now I must say also that it doesn't happen to everyone.

Like every flower may not become a fruit but it happens to many of them and if you say, the time factor it acts on many people at the same time. But even once second here, two minutes here, later or early it's something like flowers turning into fruits. That's also a slower process still but Sahaja Yoga process can work out you can say within half an hour even thousand people can get realisation.

Now it is also written that it is very difficult but it is also written when the time will come it will happen en masse. It is a difficult thing, no doubt, it is a very difficult thing for human beings to take out the *[UNCLEAR]* or the germinating power out of the seed. You cannot pull it out to become a tree.

Whatsoever you may try, you can stand on your head. Do whatever you please, you cannot germinate. It has to happen spontaneously. Whatever has to happen

spontaneously, you cannot labor for it. You cannot work for it, it just happens. What works out you think, in a seed what works out. The germination! The seed is a built-in tree. It's all placed in there. It is all placed within you. The whole thing is placed in you, the evolutionary process. All these centers are your evolutionary steps, one by one, are the milestones in your progress. It is all placed within you. Because it's a living process it only acts to that which is living.

Like water has to be poured onto the seed, but it has to be water say if you put plastic or kerosene oil it won't sprout. In the same way one has to pour the Divine Love which one has to get passing through you, that Divine Power which is called as Brahma within you. This All-pervading Divine Power which you cannot feel normally has to be little bit poured into you. And somebody who can do it can sprout the Kuṇḍalinī and Kuṇḍalinī is awakened and you get your Self-realisation.

Now how are we to believe that it is Self-realisation? It happens to people in such a way. Yes, we have felt the Cool Breeze, all right. We're feeling very relaxed, all right but still how is it a Self-realisation? Such questions must be known beforehand, what are we expecting out of it? That I said that it is a new awareness, new dimension in your awareness.

So how do you get the new awareness, the awareness of the self, how do you get it? The awareness of the human beings you have got. But awareness of the self, if you're getting how will you find out? First of all self is that subtle instrument within you as shown. You start feeling on your fingers all your subtle centers which are controlling the

sympathetic nervous system. Here you can see the colours as shown clearly. These colours are related to the Chakras that are within you, the subtle centers. These subtle centers control the gross plexuses within us.

So you start feeling them, this is actualisation.

For a person, who is a very devoted, dedicated, simple Indian, say he is in India. He is laughing enjoying the joy, I've found it, I've found it he goes on. And for an intellectual say in England, he first starts verifying, analyzing what he has got here. He doesn't accept the joy part of it because his heart is closed.

So he starts finding out what is in this center, what is in this center, what is in this center.

By this happening what you get first and foremost is your physical fitness. You are physically completely cured through Sahajyog. For example cancer is a disease which is a modern disease. We're exhausting all our energies and that is why we are getting cancer. Cancer can only be cured by Sahajyog and I have cured cancer and many of the Sahaj Yogis have been cured of cancer, of leukemia.

What happens and how it works out we'll need another lecture, But if you can read one of My pamphlets which I spoke to the medical institute in India. Most of the diseases can be cured through Sahajyog. Except if you remove the bone, it cannot create but all the repairing work can be done through Sahajyog. But once you get your realisation you are amazed that you start curing people. Mental diseases can be easily cured by Sahajyog. You see this is like giving *[UNCLEAR]* chocolate, unless and until you do not tell them some material benefit people

are not going to listen to you. As soon as you tell them your diseases can be cured they pray, they start listening. If you say your mental troubles will be over they say all right, listen to this. Now we have people here who have had mental troubles, they are all being cured of their mental troubles. They are leading a very normal life. This is the minimum that can happen to you.

The third chocolate is that your material life improves, you have a center there just in the center where you see there is a light in gold that's the place if it is under any trouble then you have your financial problems. It's a very subtle thing why we have our financial problems but you do not become a multimillionaire with Sahaja Yoga, no! That's another problem. Sahajyog does not give you headaches, it gives you sufficient to be satisfied, to be generous, to be good. First of all it cures...

***Contents: 1980-03-30*, Public Program, Day 1, Seeking the Spirit, Brighton, UK**

... again to Brighton. I always had a feeling there are lots of great souls in this place who are sincerely seeking. And long time back I had wished that sometime I may be able to come to this place to meet them and I'm so happy to be here.

We have heard and learnt and read that we are not this body, that we are not this mind, we are not this ego or superego but transcending all this is the Spirit, is the Ātmā, which human beings have to seek.

But even when you have not read these things, some of you when you are born, you start feeling that there is something that we have to seek. You are not satisfied

with what you have. You have a feeling of inadequacy, that you are not yet fulfilled, that you have not found your meaning. There is something much more one has to get. This feeling is very strong and today it is much stronger than it was ever before.

What are we seeking? We do not know. Actually we have no idea what are we seeking as such, because that's an unknown thing, that is unknown to us. But we have a feeling, one definite feeling, that whatever we have is not complete, is not satisfy. It is not full with joy and bliss.

We start wondering about our lives that why are we on this Earth? Why God has created us, if He exists anywhere? Or why should we have a life just like, like an animal's life, like coming on this Earth, eating your food and having some children and then die. That you are aware, is itself is a big blessing.

But why do you feel like that? What is the reason? Even some children feel it. Even people who are not at all introduced to any religious ideas feel it. From where does this feeling comes within us that we have to seek something much more within us, something much deeper within us. And we feel earnestly from within a revolt with whatever we have and we want to do something by which we reach that point.

This feeling comes to us from our unconscious, from our mind, which is not in our consciousness. But our Spirit is conscious of us. Our unconscious is conscious of us but you are not, you are not conscious of the Spirit. For example, if you are, say, going by a train and you are watching a beautiful scene, you are conscious of the whole scene that is before you. But the scene is not

conscious of you. The scene cannot see or understand or is aware that there is somebody who is conscious of our beauty. In the same way this Spirit that exist within us in our heart, is conscious of us, it is guiding us, it is making us feel that there's something lacking in us. But we are not conscious of that, we are just conscious of the lacking.

And this seeking is the most important thing for human beings. Without the seeking human beings have no meaning for their existence. Say, in the animal stage, you are seeking food. When you evolve out of such seekings, even in human stage, you are seeking, say, power through politics or through conquering other countries. You are seeking also money, possessions, material things by which you think you will feel the fulfilment. But the basics of economics is that no want is satiable in general. In the sense one want may be satiable but in general the want itself is never satiable and this want is material want.

So material want is not satiable, your intellectual want is not satiable, your physical want is not satiable. Then which is the want that is satiable? Is the spiritual want.

And I must say there are so many beautiful people in this world, these days.

So many beautiful people those who have found out that these adventures and these enterprises have led people into terrible mess and they have even lost their human feelings. They are not even human beings if you start judging them properly. You may feel that these people are not human beings. The way they are treating each other, the way they are manifesting their own desires to

gain power, money or other things. It is so ridiculous and so absurd that it doesn't behoove a human being to be like that. This realisation is also very clear-cut amongst so many people who are born very beautifully. Who hate aggression, who do not like all the ugliness of life and they feels there should be something that should happen to us so that we all can face that beauty.

All this is already there, within us, if you read the literature, if you read these days many books and all that. I'm enthralled sometimes to read that how it's ready just now. Now what is it within us? If I tell you this, you need not believe Me. No! Not at all! I do not want any blind faith because your eyes are to be open more than what they are today.

So if you become blind, what's the use? You have to keep yourself open. Whatever I am saying just you have to see if it works, if it is so or not. It's just a hypothesis as any scientist would put before you. But the hypothesis must be seen from a very-very open angle and the hypothesis is this that within us resides that beautiful thing which you are seeking is the Spirit in our heart. Now which is shown here in the picture.

This is little bit bigger than actually what it is. You can see the whole figure itself is big. In this you see, find that in the triangular area which is the triangular bone in our body, which is called as sacrum.

Now see, even the Greece, in the unconscious, they gave this bone the name of sacrum. Now in Greek language, sacrum means sacred. And when the body burns completely this bone doesn't burn. It never burns and this is the bone, sacrum bone, is the bone in which there

is a Power, which is our germinating Power. Is the Power, which connects us with the Divine. This is again a hypothesis. Keep yourself open to this.

Now this Power resides there and they say that it is in a sleeping state, it is not yet awakened. And all these centers that are shown 1,2,3,4,5,6 and the 7, all of them are also placed within us, in our spinal cord partly and in our brain partly. These centers manifest outside the gross plexuses which we know them, we see them, we see them working also, which are known to our senses. But the subtle centers, which are manifesting those gross plexuses, we cannot see them, we cannot feel them, neither we can see them manifesting. These centers are within us, these subtle centers. The evolution within us has placed it there.

It exists, they are there.

Now when will you see them manifesting? There is a time when you can, with your own eyes, see them manifesting. If you see them manifesting then you have to believe that there is such an such Power existing, something existing, in the triangular bone which is a sacrum. Because what we believe into, what we see, what we feel, whichever is felt through our senses is acceptable to us. In the same way, in our seeking we should know that what we can see and feel, if that thing happens then only we can accept it as the truth otherwise we should not.

Supposing I give you big idea about something, why should you believe? Because whatever happens should manifest within you. It should be expressed to you in such a manner that you should be able to feel it and

understand it. It's not brain washing. Why should we accept any brain washing in a free country? And this is what if you understand that you have to be fully independent and fully free to see this manifesting. Because what you have to achieve is your full freedom. We are not free at all, at this moment because we are ignorant. Say this room is completely dark, I can't see anything in this room. I am not free to walk. If I walk I tumble down because I cannot see things. If it is enlightened and if there is complete light, I have the full freedom to move whatever way I like.

So in these seven centers we have got the manifestation of our parasympathetic nervous system which is in the gross, doctors understand a little bit but not much, means the system by which we get our refueling, by which we get our balancing, by which we get our coordination. For example, now as we were coming to Brighton, if our petrol was over, we had to go to some place where we could get our fuel. But supposing there was no such place in between, we would have been stuck up. In the same way God has made those refueling stations within us, which give us energy to replace the energy that we are using every time through our sympathetic nervous system.

Now the sympathetic nervous system is working within us all the time. For example, if you want to run, you can run very fast but your heart will start breathing very fast, this is sympathetic. In emergency you use your sympathetic nervous system but automatically it goes back and it comes to a normal position, now this is parasympathetic. You can make it work fast but you

cannot make it slow. Where you fail to do anything, parasympathetic comes to your help and these are the centers, which supply the parasympathetic energy to us, when we are existing without our realisation. But without our realisation we just exist. At the slightest point, we get upset. We get into tensions because our energies are over. We get tired; we don't know what to do? Here there is a seeking, a tremendous seeking coming, “We must have something, we must have something" and there it is you get so tired and fagged out, you don't know how to face it.

There is such a gap. And this gap is to be covered. How do you cover this gap? Actually if you think about yourself, how did you get this nose and how did you get these eyes? You'll be amazed; you just got it for nothing. You did nothing about it, you just got them. When you were born, you had them there. All stuck very nicely, breathing very nicely and talking very nicely and seeing very nicely. All those things were just there and they are your own. I mean you always say, “My eyes are paining." These are your eyes. They are very, your very own; these are your own eyes. You have not paid for it. You have done nothing about them but they are your own.

Now who owns those eyes, which part of you owns them, eyes? This is the point we have to find out because we have not yet found out the owner of this being, that's why we are worried. We have to find out that owner because that owner is you. That means you have not found out yourself and that's why you are worried. You are lost. You don't know if you are this body; you don't know if you are this mind or you are this ego. You don't

know really what you are. And because you are lost like a child who gets lost, you want to know who are you and that is the finding one has to do. But for that also as you have got your self, your being, free, you cannot do anything.

It is absolutely free, is the grace of the nature, which has given you, your nose, eyes everything, your breathing everything because it is so important, it is so vital that nobody can pay for it. Supposing you have to pay for your breathing, what will happen? Only the rich may breathe for a while and then they'll also collapse? Supposing you have to pay for your heart beating, what will happen? So you cannot pay for it, you cannot work for it. It is spontaneous, it is Sahaja. `Saha' means with, `ja' means born. It is born with you. The way your nose, your eyes, your lips everything is born with you, in the same way this Yoga, this right, to be one with that Unconscious, that Divine Power, that All-pervading Power, is born with you. It is within you, it is in your right to get it. You have to get it, it is your own. As you have a right to have the eyes and nose and everything this is also your human right that you should get this Yoga.

So when it is your right you don't pay for it, you don't pay for your dome, do you? In the same way you do not pay for your Kuṇḍalinī awakening. The first thing one must understand you cannot pay for it, you cannot work for it. You may destroy it; you may destroy that Yoga. For example, supposing a person has led a life which is not congenial to the Kuṇḍalinī awakening or may have led a life which we can say, a man who has broken his, say, spinal cord. Then it is rather difficult, it will take time.

One has to put the spinal cord in proper shape and then you can give realisation to such a person. But you cannot say that every person also will get his realisation because there are certain things like a person from lunatic asylum comes here and he says, “Give me realisation immediately” it is not possible. Is given to people who deserve it.

Now people may say that, “Mother, maybe I am not deserving." It is not for you to judge. Thousands get their realisation, no problem but as I said supposing Hitler comes and says, `Give me realisation.' He stands here; whatever he may try he cannot get it. He cannot be forgiven by God. He cannot be forgiven; he has to go to hell. That's what it is meant for him.

So one must understand *[UNCLEAR]* that and for that He has created this instrument, which triggers, which triggers your awareness to that point where you start understanding, where you start becoming aware of it. It's an actualisation. It is not just talking, brain washing or anything. It has to happen within you. If it does not happen, does not happen, you cannot give false certificate. It has to happen within you because it is reality and truth and you cannot play about with the truth. You cannot say, `No, no, no, it is white.' If it is white, it is white, if it is not, it is not.

So, it should happen to all of you and it would happen also but truth must be accepted as it is, you cannot force on it. Like somebody came to Me and said that, “Mother, I have done so much, I have read so much, I have done this, I have done that. I have been to Himālayas, I've taken bath in the Ganges, I have been, all sorts of things

I have done” but he doesn't get realisation. I said, “Now you are not getting it." It's like sprouting the seed. You cannot force a seed to be sprouted. It will sprout spontaneously, no doubt, but if it is capable of sprouting then only, it sprouts.

But as I have told you that thousands of people have got it and you should also be. Now for this first of all you must know that I am not a Guru that way, as you think of a Guru, who dictates and does that because I cannot dictate. At the most, I can tell you what's the matter but I cannot dictate you. Say, for example, one light, which is not enlightened can enlighten another light but the light which is enlightened cannot dictate the another light, it cannot. It can only guide and tell that this would be better if you come this way, may be, that I may be able to enlighten you better. If you have come the another end I cannot catch hold of your wick.

So the one light can tell the another light this much.

So one should not feel that there is any obligation. I mean, it is obligatory for Me to give you realisation.

I cannot help it because it is too much for Me, I must distribute. I mean, I should say it is the funny situation of paradox that a person who has all the Powers is like a capitalist and such a person must distribute it because he is a, he is a communist. You cannot help but to distribute it. It's a, it's a the thing that you only enjoy when you distribute it otherwise you cannot enjoy.

Now can you think of such a situation? So I have to come to Brighton, I have to go to America. I may have to go to any village, any place, just to distribute. I have to go on

distributing. This is My own life, My own nature. I have to do it.

So, there is no obligation on Me, on the contrary it's a obligation on you.

But on the contrary it's the obligation on Me because if you do not take it I'll have to find some other people to get it. It has to go on and on and on.

Perhaps I don't know, people have lost the value of love. They don't know what love is these days, in modern times, because so many artificial things have been put in love. But actually love is something, which cannot enjoy itself unless until it gives. Then think of Divine Love, unless and until it gives you, it is not going to be satisfied.

If you are seeking something for your own satisfaction you are most welcome, unless *[UNCLEAR]* you want to *[UNCLEAR]*. Now in that why should anybody feel that why *[UNCLEAR]* you? Same question could have been asked. Now God cannot ask everybody to do it. Supposing He has asked Me to do it, so what's the matter about it? I mean I willing to do it freely with all My patience, with all My love, with all My complete *[UNCLEAR]* pod or a communication or you can say, give and take business like this *[UNCLEAR]*. This is just enjoyment between the two parties. It is no question of obligation, It's no question of any ego coming in between *[UNCLEAR]* amount of happiness one can get *[UNCLEAR]* enjoys is the point. If you could have that attitude I think it would help much better.

For example, we have *[UNCLEAR]* newspaper and they came and they told Me that Mother *[UNCLEAR]* so they said,

“There are so many Gurus who have come here and have cheated us and this and that." I said, “All right, they have cheated you so I'm here to protect you." “And they have misled us." I said, “All right, I am here to accept all the things that they have done which is wrong and to correct and to tell you what they have done." But I said, “You were also very naive to go to them. You were also very wrong to jump into that. You were really attracted by their circus. You were attracted by their artificial methods. You were attracted by their manoeuvreing because they used public relations. They used all your advertising. They used all your medias to impress you and that's how you went to them. You were naive about it. You must know that if it is from God it has to be extremely simple and that you cannot pay for it. Apart from payment you cannot put in effort for it. If it is the grace, it has to come to you free because it is your right to get that grace. You are made like this." Supposing somebody who has made this instrument with all care for ages together from amoeba to this stage up to this point.

Now it is the *[UNCLEAR]* to be connected to the mains. It is something like that. It is God Himself wants you to have it and that's how you are going to get it. And why you should pay for God? He doesn't have to build houses or anything. Why should *[UNCLEAR]*? I mean this is a very, very simple question one should understand. Because of your naiveness, because of your obstinacy, you have got into a wrong track. Moreover, I would say one thing as a Mother that I have seen when people become frank *[UNCLEAR]* if he can get this realisation, if he can get there, what is our Spirit is, where it resides and which is the

source of joy, knowledge and complete awareness. The awareness *[UNCLEAR]* feel them in the hand and not only that but if you try to find out about yourself, you will be able to find out which one is burning, which one is numb which one is giving Cool Breeze. And that's how you will be able to find out because now you are enlightened, because your Spirit is radiating through you, because it is coming through unconscious mind. You can feel it within, on you fingers, what is wrong with you, where it is wrong, what are the centers? Now I am here just to decode it. *[UNCLEAR]* of the present *[UNCLEAR]* future or you think of the past in between is the present where this Kuṇḍalinī takes you and connects you with the [MISSING].

Like you can give realisation to others, you can give them realisation. Not only that but you can also cure other people. You can cure other people, you can give these vibrations, these radiations to flowers, you can give them to the Mother Earth. You can give it to the, say, you give it to the wheat field. The wheat yield would be at least twice what it is. The taste of the wheat would be different; it would be such a different thing. It is being now experimented in India very much, in a Agricultural University called as Rahuri University and they have were amazed, how even cows, Indian cows, started giving milk double the amount they were giving and better milk and a tastier.

So, for the first time, we have been taking from this nature such a lot, we have been using such a lot from the nature and we start giving back to the nature. First time, a human being becomes capable of giving to the nature. It is a fantastic thing once it happens it is so tremendous.

You can see, that supposing you have a very beautiful television and it is brought to your house and see it has a remote control and suddenly you find, you open it and you are amazed that how many *[UNCLEAR]* and have started working and with this remote control you are changing all the stations and you are getting all beautiful pictures one after another, so clear-cut, as if it is happening before you.

In the same way, when your machinery starts working, you are amazed at your own beauty, at your own glory, at your own strength and power. With this realisation, of course, as I told you, all the problems, physical, mental, emotional have to go out, no doubt about it. But the greatest thing that you achieve is your fulfilment. All *[UNCLEAR]* one can see the change in another person so clearly.

I had a disciple who's written a book on Me. When he came from America I was, I mean, I was thinking he's just going to land up in a lunatic asylum because he was so over read and was such a *[UNCLEAR* nitwit/nit fit], I mean he could not concentrate on Me. And when he came to *[UNCLEAR]* what I'm going to do with this *[UNCLEAR* mess/man]. But he got his realisation, he got his realisation *[UNCLEAR]*.

Respectable boy because now he is with the Foreign Service and all that. Apart from that his sister said, “Who has touched you? What a miracle! I can't believe." *[UNCLEAR]*.

Now the problem is these people who get realisation *[UNCLEAR]*. The reason is, the Kuṇḍalinī just rises because She has been waiting and waiting and waiting. *[UNCLEAR]*.

All this happen to these people who were seeking but some of them did lose it. Today only we had somebody and he told Me, “Mother, I have lost my vibrations." Now he has been to some wrong type of a person.

So all these mistakes that we have committed as well as our health is concerned, our habits are concerned, are inside us. They are also there.

Now somebody has lost his father, say, very suddenly. He has a shock and that shock is within you. It is absorbed but the system has not absorbed it, is the center that has absorbed it and you, that insecurity within you of losing your father or mother or somebody dear one is within you. You have felt it too much but you have not been able to express it or to say about it and that-that wound still within you.

So this Kuṇḍalinī comes back from there and tries to supply those parts of wounds because She is your Mother and you are the only child She has. She has been having for all these years, She is your Mother and the Mother who loves you.

So she goes back to all these places, to all these ditches, to all those wounds and looks after them, nourishes them, puts them right.

So some of the people though they lose the vibrations, again come back.

So, you don't have to worry.

One thing you don't have to worry after that, once you have touched your realisation, it is there. Today, we had another gentleman who got his realisation in Bombay [Mumbai] and I met him here. He said, “Mother, I don't

know, what to do? I went to some another man I got stuck up. This happened, that happened. Have I lost my realisation?" I said, “No, you haven't. Put your hands towards Me." And he started getting the vibrations again. But I said, “Whatever mistakes you have done, have to be corrected." And they, you start correcting it yourself. I don't have to tell you because you get separated from yourself.

You start seeing within yourself like the same Gregoire, who was, who written this book came and told Me, “Mother, I think, I can see my colossal ego. Now tell me was I Napoleon in my last life? If I was, don't tell me, I will jump in the sea." I said, “You were not, what makes you think that way?" He said, “Because I can also draw very well and I am very egoistical. I have not seen anybody so full of ego, as I am. I see it like a colossal balloon in my head." But now he is all right.

Like that you start seeing those things and you start feeling them and you know how to get rid of them. It is simpler, if supposing there is a spot on My body or spot on My sarī I cannot see, but if I take it out I can see it and then I do not feel identified with it. I would like to wash it. In the same way, you get separated from yourself, you start seeing yourself and you correct yourself automatically. There is a method about it, there's a technique, is very simple and you have to be simple people, to get to Sahaja Yoga. Sahaja Yoga is not meant for any extremist type of people, those who are very-very rich people or who are riding a very high horse or also not meant for people who are just a very *[UNCLEAR]* four years and then once they were established now it's

becoming very easy. In your Brighton only, I don't know, I have not yet counted but there are quite a number of people who have got realisation.

Now I have come all the way and I want that you also get your realisation and then give others also this realisation because when you will have this light, when you start enjoying it, you would like to give it to others. Now you cannot judge this through your thinking or through your rationality but you can go to a point and see for yourself that if I am talking of something that is beyond any limitations of the unlimited then with this limited rationality you cannot reach there. Like a space craft has to enter into the space you have to enter into the realm of thoughtless awareness where you become one with the present *[UNCLEAR]*.

Such a beautiful world of beautiful people. Moreover, I think it is more the responsibility of you young people who are tomorrows' citizens, who are going to tomorrows' people of affairs, those who are going to become the Prime Ministers and the Ministers and everything of this country and every country. It is the responsibility of you, to seek it and find it and become that and understand that God is a great being and we are all part and parcel of that being. You have to just get connected with Him and know that we also become that great, a drop falling into the ocean, that's what it has to happen to you. And then you will know that you become one with the desires of that ocean and just dance with the ways of that great ocean of love and compassion.

May God bless you.

I do not want to talk too much and tomorrow I think, I'll be able to do some more justice because tomorrow morning-evening I would like to meet you. I hope it is arranged by these people where I can talk to you personally, also your personal problems and all that and tomorrow evening I will give you more elaborately all about these Chakras and everything I will tell you. Nothing is going to be kept secret from you, but to bear truth you have to come up a little that also very-very sometimes difficult for people to bear truth. They could not bear the truth that Christ was the Son of God so they crucified Him. Imagine what *[UNCLEAR]* hundred times He was but they could not bear the truth. That's what is the weakness of human beings is that they cannot bear the truth.

But that's why you should not go to *[UNCLEAR* false Gurus/falsehood], doesn't matter, gradually you will grow your strength and you will be able to bear the truth. Not only that but a day will come when you will be torchbearers of truth. It is you people who are going to change this Universe into a beautiful heaven. It is your own ambition in life. Many of you have this ambition but for that one should know that you have to come up to that. You have to get enlightenment fully and understand your Self, understand your powers, understand what you are capable of and what you have to do. Everything must be exposed to you. Unless and until you are enlightened I cannot tell you much more about it.

So, I hope today it will work out and you will get your enlightenment and then tomorrow we will talk about it more and you settle down with it, with all the

seriousness. This is the greatest thing that you have to achieve but you have to have that seriousness. Frivolous people are useless for Sahaja Yoga. People who are egoistical are also difficult.

So try to understand, it is neither the ego, nor the fear, is going to give you. It is just standing where you are, you are going to get it because you have the right. Only have the dignity to receive it. That's all and you'll get it.

May God bless you.

***Contents: 1980-03-31*, Public Program, Day 2, What is Seeking, Brighton, UK**

I told you yesterday how you feel your seeking, why you feel your seeking, what is in us that works out this seeking. And this Yoga is spontaneous. There is no other way you can get your realisation. Because if you have to germinate a seed it has to have germination! In the same way, if you are to be germinated into your new awareness, it has to be though your awakening of Kuṇḍalinī because that is what it is there for. If you have to plug in this one [microphone] to the mains, you have to use the chord. There's no other way about it.

As I told you yesterday that this beautiful instrument is made, all the effort has been put. You have passed through, how much, much we calculated for thirty-five crores?

Sahaja Yogi: Three hundred and fifty million.

Shri Mataji: Three hundred and fifty million types of lives. And now you have become a human being.

So, after all, there must be some meaning to this beautiful human structure, this instrument [and] why it

was created. There must be some reason for it. And, as you have got your human realisation, as you have got your human body, if you have to get to a more evolved personality it has to be spontaneous.

You cannot work it out. Should be a simple logic. You have done nothing to be a human being and you are not to do anything to be higher.

But maybe you have harmed yourself a little bit, perhaps, by doing something wrong. And whatever wrong you have done to yourself also can be corrected if the seed has to germinate. You are made like that. God has made you specially for this purpose. He has made you from an amoeba, from a carbon atom. Whether you believe in Him or not doesn't matter. But if you see yourself, whosoever achieved this human body and human mind must have been a fantastic artist. And it has been said that, if you had left it to the Law of Chance, you could not have even produced a small, little uni-cellular amoeba.

So, in such a short time as that, if such a complex thing like Human Being is created there is a General behind it. Whether you believe it or not, that's not important, the thing is, it exists and it works.

Now within us we have this instrument placed. This very, very subtle instrument is placed with us.

Now I will tell you about the Kuṇḍalinī, how it works and what are the different Chakras are.

These are all very subtle centers as I told you yesterday. We cannot see them with your naked eyes but when the Kuṇḍalinī starts rising, when it starts ascending, then you can see with your naked eyes the pulsation of the Kuṇḍalinī and the pulsation at these Chakras. Till it

reaches here, you can feel the pulsation here and till it is pulsating you do not get your realisation. Once the pulsation stops then you must know that it has ended into that All-pervading Divine Power.

When that happens then you start feeling that Cool Breeze in your hand. You start feeling a cool radiation passing through you. That is the radiation of the Holy Spirit within yourself. That is the radiation you are feeling from the Spirit that resides in your heart. You can also feel your centers on your fingers because now they are enlightened.

Now all this, whatever I'm telling you, you can feel and verify. The time has come for you to verify everything that I say. It has been said before, thousands of years back, that within us lies the Kuṇḍalinī.

Ādi Shañkarāchārya, sixth century, he said it very, very clearly, openly, that there is this residual power which is awaiting in the triangular bone as you see there, in three and a half coils; which ultimately awakens and gives you your realisation, your second birth. He had described it very clearly, all the other centers also. But even much before, much, much before that, thousands of years back, people have been working on the Kuṇḍalinī awakening but it was kept a secret. They started working on few people as we also, in our scientific research, first use it in a very guarded secret, try to find out the different ways and methods and then when it becomes absolutely perfect then we make it public and make it known to all of the people.

Because unless and until any discovery is useful to the masses it has no meaning.

Today the time has come for you to know all about it and that's why now, here in Brighton, we are discussing it so openly and trying to understand it. Now here, as you have seen, in the triangular bone, is the Kuṇḍalinī, three and a half coiled energy. This energy is pure energy of desire of God. It is His desire which is within you lying dormant. His desire has been throughout [the] whole Creation that He should create His own children who will understand Him [and] when they understand Him, to give them all His powers for them to manifest. For them to enter into His Kingdom and to reside in complete bliss and happiness. That He is the Collective Being, He is the Macrocosm and you are the Microcosm. That you are cells in the big body and these cells are to be awakened and have to become one with the Whole, by which you get your understanding of the Collective Being. The Collective Being is conscious of you but you are not conscious of That. And that's how the whole device was made within you, how you are going to get it and how you are going to achieve it.

You can see there are three lines which are placed parallel to each other. The first blue line depicts the power to desire, is the emotional side it looks after. This is manifested outside as left sympathetic nervous system. Now the doctors do not know that the left and right sympathetic nervous systems are there for doing two different types of work.

So the left side is the power by which you desire, is the energy by which you get yourself conditioned, by which you live in the past. This channel is called in the Sanskrit language as `Iḍā Nāḍī'. The right side channel which you

see there, yellow coloured channel, is the power by which you create, by which you can go to future, you think of the future. This is the one with which you plan for the future. This is the one with which you do your physical things, which you want to do for future also. All sorts of future planning for your physical, mental and your financial, or any such lives, is done through this energy of yours, which is on the right hand side, which is called, this channel is called as the Piñgalā channel.

Now the colours are of the left side is the deep blue colour, as you see there, actually amounting to black.

And the one which is on the right hand side is the yellow colour. Now when these two energies start working within us, means one is of desiring another is of action. First we desire something and then we go into action. When these energies start working we produce a bi-product in our head like the fumes in a factory.

The fumes are called as ego and superego, as you see them crossed over. When you use the blue, blue side, which is the desire, or icchā Shakti as they call it, then you develop a superego and when you work on the right side, you develop the ego.

To understand ego and superego in a very simple way, is this way, that, say when a child is nursed by the mother, he is in complete bliss and joy.

So the mother changes the sides for the boy, the child and he feels very much hurt. When he feels hurt his ego rises, he thinks, `Why should she do it?' you see, in a very subtle way and the ego starts rising. This is the ego which you see there, starts rising on the right hand side. I mean there is nothing wrong in having ego, you have to

have it. It works out that way. As every factory has to have a chimney, you don't have a chimney so it accumulates there in the head.

On the left hand side, when the child wants something, or he's told not to do this, the mother says, “Don't do like that!" So you are conditioned. By that conditioning you're superego is developed. When your ego is hurt I would say, your ego develops. When your desire is hurt then your superego develops.

Gradually we start identifying ourselves with our ego or superego depending on what sort of a personality you are.

Some people think that, “I do this, I am this” you see.

Some of them are frightened, “No, it's too aggressive." But whatever it may be, either you have ego or superego. Both of them develop just like this as you see in the thing and if one becomes more heavy then it pushes down the other one. If this becomes more heavy it pushes down this way.

Now for Kuṇḍalinī to pass in between you have to have a space like that. If a person is of an imbalanced personality, then Kuṇḍalinī takes time to rise, She takes time. Now you can see the centre below the Kuṇḍalinī, which is a very, very important centre, we must know, about which I have to tell you in short.

This is the centre which is lying below the Kuṇḍalinī. It's not above. That means when the Kuṇḍalinī pierces through other centers it is not pierced through. But why is he there? Why is it there? It is there to give information to the Kuṇḍalinī. It is the instrument which receives all the information as to what you are doing, what are you

up to, what are your desires, what you are doing, what sort of people you are meeting, where you are going, what mistakes you are committing, what good things you are committing.

Everything is recorded in that Kuṇḍalinī, not only of this lifetime, but of many lives. It's collection of all that you have had with you, is inside the Kuṇḍalinī, recorded. Kuṇḍalinī knows what you have been.

So this little thing that you see there is the centre which lies very near the prostate gland and is the one who generates innocence within us. If you are innocent, you are like a child, your Kuṇḍalinī shoots off just like that, no problem! But if you are complicated then it takes time because the gentleman sitting there on that centre, informs the Kuṇḍalinī that, `No, still he has to take time, he's not alright, there's something wrong with him.' That's why this innocence is to be preserved and those who have not been able to preserve their innocence find it rather difficult.

But, after realisation, you'll be surprised, those who have lost their innocence get it back. That's the only way you can get back your innocence. It's most surprising that after realisation you get the same innocence that you had before and you start enjoying that innocence within yourself.

So this is the centre of innocence within us. Now we have innocence, but who can tell? Which doctor can say, or psychologist can say where is this innocence that is coming to us? It exists in that part.

Now the, we'll take the third centre, which is very important, within us. Is called as the Nābhī Chakra, which

is the navel point, about the navel point. You cannot definitely say where anybody's Chakras lie because that's not a definite thing, it's an energy which moves up and down a little bit. But about at the back of the navel point and it manifests outside, what we call the solar plexus, in the gross.

This centre, the centre that is in the Nābhī, is the navel, is responsible for all our seeking. We started when we were just amoebas you can call. That time our seeking was only for food. Then it grew up within us as we grew up. At human level we have seeking for food, of course, we have got seeking for possessions, money, we have got seeking for power, political or any way and also we have got seeking for God. This starts manifesting in a human being alone. This seeking of God starts when a person starts realizing or seeing that there must be something beyond, there must be something which is fulfilling, something that is really satisfying and he starts finding that absolute point from where there is no need to return, where there is no disgust, where there is no frustration, disappointment. And such a point resides within us in our heart as the Spirit. We call it `Ātmā' in Sanskrit language.

This Spirit in the heart is the witness, which witnesses us, which looks after us. But we are not we are not conscious of it. That means the Spirit is not flowing in our, is not radiating in our, central nervous system, that we are not conscious of it. We know there is someone, we know someone inside is there, we're aware of it, in a way, but it is not flowing through our conscious mind, through our central nervous system.

And this is what is the seeking for. We are seeking our Spirit.

As I have told you yesterday, that you need not take Me for granted. You should treat it as a hypothesis and sit here with an open mind as a scientist would listen to something that is new. Now the central, centre point which we call as Nābhī is connected to another point down below, which you see there, is the centre of creativity. This is the centre that creates and this has got six sub-plexuses, which are manifested outside and the plexus which is gross, is called as aortic plexus and it also has got six sub-plexuses. In the spiritual language we do not say that these are sub-plexuses but we say these are the six petals of the lotus of Swādhiṣhṭhāna Chakra. This works out the right side creative power, as you can see it, that through it is connected to the brain.

Now the centre one is the one which is very important, which gives you the idea that there is a gap between you and the Absolute. And that gap is shown here as that green coloured Void, all that. Above that is the channel which is responsible for what we have achieved so far up to the human level. Whatever has come into our conscious mind, up to the human level, is expressed by that channel which is broken and that gap we have to cover. Once we cover that gap we have finished with our evolution and we are there where we have to be, we have found out our use, we have found out our meaning, we become that.

This higher one, the one that is within us, is manifested and is called as parasympathetic nervous system in the medical terminology. And also the broken, these parts,

though these centers are there and that is also a part of the parasympathetic.

So we have these three energies shown here. The one which is for our desire, the another for our action and the central one for our evolution. That means in our awareness we have reached a certain point. For example there is a big difference between animals and human beings in their awareness. We sometimes condemn ourselves very much and think animals are better than us because they are not that much messed up maybe; or they may not be in such a problems as we are because we are free, we can think, we can understand, we are much more sensitive than they are. But if you ask any animal how does he feel about the smell of a part, he's moving in the dirtiest lane, he doesn't feel disturbed at all, but we are. He's not bothered about what kind of colours and forms you have. He can live with any colour combination, with any kind of horrid aesthetic mistakes people must have made in that stable of his. He can live in there very happily, as long as he gets his food he's perfectly alright! So our evolution has brought us to a point where we have become much subtler, much more sensitive and understanding. And when we are more understanding and there is a gap, you become tensed up, “Oh, this must be covered." You are also aware that your energy is exhausted. You are spending your energy through your sympathetic nervous system.

Both of them they play, by your desiring and by your action. When it is exhausted it is like the petrol in a car, if it gets exhausted, you also get tensed up. In the same way you get tensed up and you don't understand what to

do with your tension. Then to release it you take to tranquilizers, you take to other things, escapes in life. All these escapes work out because you are so tensed up. That tension comes to you because of the ego and superego in your head. It can be so strongly tensed up [that] you can get both the things overlapping each other and it can be extremely painful also for some people. And when such things happen you go for your `relaxation', you try all these things. But still it's not opened out as yet, it has to open out. This gap has to be covered and this gap only can be covered through the Kuṇḍalinī awakening.

Now once people come to know that, “Yes Kuṇḍalinī awakening is the only way one has to do." Alright.

So they bring out a circus for you. “We'll do the Kuṇḍalinī awakening for you!" “We'll give you Self-realisation, we'll give you this, we'll give you that." They promise you things. But it is the happening that is important. This they do for making money maybe, because they want to have power, because they are sadistic, maybe they are Satanic. Because they want that you should not get your realisation, that they want to kill all your chances of realisation. I don't know what their purpose is. But you have got this Kuṇḍalinī within you, which must be awakened and it can be awakened in thousands of people.

I have done that. You can do it. There is one gentleman who has given realisation to ten thousand people! Who is just very young and he has been moving from villages to villages. But you know as villagers are very simple people and they cannot be enticed by any such things

which we call as elaborate circusing about religion. They know what it is. They are too simple to believe all this nonsense of complication.

So they know who is real and who is not. Their sensitivity is very great because they live with the nature.

And they can make out a person who is real and who is unreal.

This third centre that you see here, or we can say the fourth centre, is the centre of heart. This centre of heart is the centre that is responsible for giving you security. Is the centre of the Mother. This gives you the sense of security. When you feel insecure you must have seen that you start breathing very fast, the breathing starts. When you are a child till the age of twelve years, all the anti-bodies are built in in the sternum bone which is here, you know the sternum bone, which is here. And these anti-bodies are spread out throughout, in the body, to fight any invasion or attack on the personality. These anti-bodies are actually as we would say in Sahaja Yoga terminology, are the armies of the Mother. They are built up there and this is the centre of the Mother of the Universe. Now the Deities we have on these centers also I will tell you one by one.

Here is the another centre which is called as the Viśhuddhi Chakra, is very important. At this point man has raised his head upward like that. He has raised his head with new aspirations, with new ideas. When he raised his head, only, he started developing this ego and superego. When the head was down below towards the Mother Earth this could not be developed because the energy would pass into the Mother Earth. But when you

raised your head like this then the ego and superego started developing very fast, by which you developed your own personality.

The meeting of ego and superego cuts you out from the All-pervading Power. When you are a child, if you remember, you had a very soft bone in the Fontanelle bone area and suddenly it becomes thick and thick and thick; ultimately it becomes thick like a stone in some people. Now this is the closing of the door to the All-pervading Power. Why it is done? Why are you closed away from that? Because you are given your own freedom, your own individuality. You become Mr. X, you become Mr. Y, you become Mr.

Z, because you find out what is right and what is wrong through your own experimentation. You become independent.

Supposing I am making this instrument: first I'll have to test this separately, then I'll put it here, isn't it? In the same way you are separated and you start experimenting with good and bad. You start understanding what is good and what is bad. Once you start discovering it, you start taking to the right path. But, as you have seen, human beings have not been able to use their freedom properly. Their sense of freedom has been very much changed. And this changed attitude or this changed behaviour towards freedom is also due to freedom itself because you are free to choose whether you want good or bad. And when this happens to you, that you become independent and you start choosing wrong things, then this becomes even stronger and stronger and stronger.

So now you have seen the centers up to this point [Āgñyā]. This is the centre where, in the centre of the brain, is the centre of Christ. Is the centre where our pineal body and our pituitary body, both are placed in the Optic Chiasma, you can say, it is placed in such a manner which is very subtle, that it controls your ego and superego, both. And this centre is called as Āgñyā Chakra. And it has only two petals by which you control your ego and superego.

On top of that is the centre you see, is the Sahasrār, is the last centre, is of thousand petals and is called as Sahasrār, meaning, flow of the seven waterfalls, you can put it like that, not seven [but] thousand.

Thousand is `sahast' and `sahasrār' means, we can say, one thousand, `the flow of one thousand', the flow of one thousand. These are one thousand petals there. You can see them.

Some people have seen them and you can also see them within yourself. They are placed in the brain and they cover the limbic area which is the vacant area there, is the limbic area which is very important nowadays because people have started experimenting with limbic area.

When the Kuṇḍalinī crosses that and pierces this portion, this is the baptism. Then you find this place becomes soft and suddenly you find the flow of Kuṇḍalinī, the flow of the Grace, coming into you, when she pierces into the subtle thing. Now there is this energy around us, it exists but we have to feel it. We have not yet felt it that's why we are lost, that's why we are confused, we have problems. All our political problems are because we are

dealing with something relative. Same with our economics, same with all our problems is that, now you are connected to the Absolute you can ask any question to the Absolute and you get the answer on your fingers, when your fingers are enlightened. And that's how you know that you are enlightened. Then you start feeling yourself and you feel you have expanded very much, you have become alive to yourself and to others because you can start feeling others also! Sitting down here you can tell what is happening in America to a particular person if you just put your attention to it. Because now your attention is enlightened and that's how you feel it.

The problem is it is too fantastic to believe, really it is. But supposing I make this place extremely fantastic and there is darkness, you can't see anything and I tell you, “Now it's a fantastic place, you just come and see for yourself how things start working there. Every instrument is so nicely placed. It starts working. And you'll get great results. And you just come in and you switch on the light." It works because it is built-in! And the whole fantastic thing starts coming in to you and you start seeing it. Because it is inside it. Only the light has to become and once the light comes in you start seeing it.

So why should you blame anyone for that or why should you be angry? After all it is all done for your joy and happiness. It's just a surprise I should say, like a Father Christmas coming in and delivering all the goods to you. It's all done before. It's all managed before.

Like we can say, first time I saw a television, for example, a colour television. And suddenly My husband, when he brought it to Me he said “Oh, you are going to see

something very fantastic." I said, “What?" I had never seen it before. He said, “You can see the film show. You can see everybody moving in it." I said, “Really? In the room?" He said, `Yes, you can." “Well how can that be?" “You just wait and see.

You just wait. A minute is needed." And he prepared Me very nicely to give Me a big surprise, you see.

He said, “You can see people here, talking and everything." And he just opened it and to My amazement it was working. It was not connected to anything as such, except for the electricity and the whole thing started working and I could see everything happening as he had said. It was really fantastic. One could not believe it! You start feeling it, “Really, it is true or not?" First time I saw the telephone, in India, absolutely when I was very young and I think, in our house it was remarkable that we got the phone and one of the few, first people who had the telephone, very few people. And that was, when we got it you see. We just couldn't believe, “How can it be you can talk to someone on the phone like that? You can dial to someone and talk?" Immediately we knew one girl who had a telephone so we telephoned to her. You see she was not allowed to touch the phone and we telephoned to her. The father said, “What? You've got the telephone? Now we've had it! And now you are going to telephone to her!" She said, “I had told you once, if you remember, that there is an instrument like that on which you can speak. But you never believed me. Now see, there is a telephone, isn't it?" Then we had to believe it, because it was all done for us. It was just to be connected and we started seeing it. That is the main thing is, that it is all

done. I have told you that three hundred and fifty million lives you have passed through to get all this thing done and fixed into it; this is built in.

Now if it fantastic why not have it? You don't have to pay for it. You cannot. What can you pay? Can you pay for three hundred and fifty million times you have passed through various lives? Can you pay for that? Can you pay for that love which made you a human being? It is too fantastic the whole thing is. And now what can we pay for it? Only thing is to accept it and take it and enjoy it, that's all.

We can't think, in modern times, that there could be someone who just invites you for nothing, gives you everything for nothing and enjoys only the giving part of it. We just can't think of such a beautiful person. That's why people are frightened. You invite them, they are frightened, “Why, what is it?" “Because I'm dealing with some and something, must be that." We never trust. It is true, because we have had very bad experiences. But we have [also] had people like Christ who gave his life.

Today is very important because we have started the week where he gave his life. To think of him. Will there be anyone like that who would sacrifice his life to say something that is the Truth? He gave his life for Truth. For what? Why did he? Because the giving has much more joy, much more bliss than anything else. If you reach that state of giving, you'll also enjoy giving. That has to happen. We have to discover that beauty within us which enjoys giving, which enjoys generosity, which enjoys fearlessness, which enjoys all the virtues of the world that resides within us. We have to just go deep

down into ourselves. And it's all done for you, it's all done, it is there.

So I think we should go in for the experience, that's the best. Because what's the use of talking about it all the time. You see, the cake if I have made it, better have it hot and enjoy it.

So many of them have enjoyed and I want all the new people should enjoy because as I told you yesterday, you cannot give Me anything. I don't need anything. I have not come here to do Sahaja Yoga. I've come in London because My husband got posted here and that's how I am here. I should say it's your own calling that I am here, so you are not to give anything to Me, nothing is needed. Only thing is, accept it and just enjoy it. It's a gift. It's a gift that you deserve, it's your own right. You are the son of God and you have to become that.

May God bless you all. Let's have the experience.

Now, if you have any questions you can ask questions. No harm in asking questions, but I would say that first have the experience and then ask the question, would be a better idea.

Now you put your hands just like this towards Me. I would request you to clear out your forehead, is important for Me, because, you see, sometimes there are problems on the forehead, mostly they are.

So can you clear out your forehead for Me? Just clear out. I mean, open it out. Remove your hair I mean, all the hair. Yes just... Can you also remove your hair a little bit? Yeah it's good. Just put your hands towards Me like this.

This cures your ailments, your physical ailments, it cures cancer, it cures many diseases. We have cured. Cancer can only be cured by this. There's no other way out. But what's the use of coming to Me after you have got cancer or you have got some serious disease? Better get rid of it beforehand?... It's working out. Now close your eyes all of you, just close your eyes. Can you remove your red scarf a little? Yes, will be a good idea. You see the Kuṇḍalinī has to pierce through and I would like to see here also.....

First of all watch your mind, is there any thought coming into your mind. First of all watch your mind.

Just ask your mind, `What are you thinking?' Don't put your attention anywhere fixed, into concentrated form but just leave it loose, absolutely loose. Do not concentrate anywhere... now just see if you are feeling the Cool Breeze in your fingers, because, you see, these fingers as I told you, at the end of it, are the sympathetic nervous systems which get enlightened.

So you just start feeling on the tip of your fingers, if you are feeling the Cool Breeze.

If you cannot keep your attention steady you can put your attention to the top of your head, where you had a soft bone in your childhood.

Thik hai [ok]? It's alright I think. It's working. Most of the Chakras have cleared out. Now you can see when you are getting Cool Breeze in your hand also there will be Cool Breeze from your head here, you can see it. Put your left hand on your head and see for yourself, if it is hot or cool. Could be cool could be hot also. If it is cool it's alright, it's good. Got it? You got the Cool Breeze too,

not yet? In the head in the hand? Not yet? It will work out don't you worry.

Now those who haven't got it please raise your hands. Alright. If you don't mind I'll ask them to look after you and I'll also come down to see it, alright? Please raise your hands those who haven't got the Cool Breeze as yet. Just attend to them! Keep it like that so that somebody comes to you. Will you please? I think best is the, if people from Brighton do it, is better. You also should, also you should also you should all come and help. But what I'm saying basically because they will know who they are, what is their name and all that. It would be better for Brighton people to work it out. And also others. Just see for yourself.

And others should join them just to help them out, you see, what's the problem. Let's see.

Is also left to the right. Most of them need sort of a balance from left to the right. Raise it from left to the right, with your left hand towards Me, you just raise it from left to the right, it will work out.

John, you see, he's also same thing is. Left to the right you see. Now this gentleman has got it? You've got the Cool Breeze? Good.

You can join, you can join John and see what it is. Just now you can see the whole fantasy of it. Come along. What's your name?... Those who got realisation yesterday also must work it out for themselves.

Come along.

Have a look and see. Is it Cool Breeze coming now? Are you feeling the Cool Breeze in the hand? You are not

feeling in the hand? It's coming out of your head alright. Are you feeling now? It's Viśhuddhi, He's got a Viśhuddhi, that's why. You put your hand on his Viśhuddhi. John, come along you also work it out, all of you who have got realisation. You got the Cool Breeze? All right, what about you? He's very good too...

[Shri Mataji continues to get Sahaja Yogis to work on people in the audience, giving them instructions as to how they should. She asks individuals whether they can feel the Cool Breeze and instructs others to continue working on them until they do, with several people working on each person... She then leaves stage to work on people Herself...]

Contents: 1980-04-01 **Quote on Departure from Brighton, UK (date not sure)**

[When Sahaja Yogis cries:] Don't worry. I'm not leaving you. I am always with you.

Contents: 1980-04-06 **Easter Pūjā, The Meaning of Easter, Dollis Hill Ashram, London, UK**

Like today I was talking to a Muslim boy and he said that “Mohammad Sahib was not an incarnation." “So what was He?" “He was a human being, but God has given Him special powers." That's a very good thing, because if you say that He was a human being, for human beings it is very good. That He was a human being, He came on this earth and we are at par *[UNCLEAR* with incarnations, you are not...].

So the awe and that Śhraddhā as you call it, that doesn't come in. One starts thinking that you are at par with

Christ, at par with Mohammad Sahib, at par with all these deities. *[UNCLEAR* They are].

Like here how people are playing around with Christ's life. They call themselves Christians and they show no respect to His life at all, because it is the becoming He talked about. He didn't talk about all these nonsensical things.

Secondly, we show no respect, there's no awe in our hearts that He's the one who has created universes after universes.

And what are we, compared to Him! We sit down on Him like... What ego human beings have, like bubbles.

Of course, He was made of the Brahma Tattwa itself, the Divine Love itself, so He could not be killed.

Moreover He had to be born after Kṛiṣhṇa, because Kṛiṣhṇa had said that, “This Divine Power of God does not die. It is not killed." Just to prove that, He took this form, this gross form of Christ, came on this earth.

But human beings, you know, they have no eyes to see anything. They know what is a diamond, they know what is a precious cloth is, but they don't know what a precious thing it was that He came on this earth.

Now think of it. The situation was horrible. No question of talking to anyone about God or about Realisation. But even to talk about Dharma itself, righteousness, was very difficult. I mean, what ignorance must have covered those people that they crucified Him? Then, even the disciples never recognized Christ. When He was crucified they said, “Now He is dead." Then when He rose nobody

would believe it. That all kinds of theories even about the shroud that they have found out.

Of course, there was a cloth which was tied on to His face which was pulled up, that's why His face looks that elongated and disfigured. But that cloth was left just there, I mean, what is so important about that shroud? I can't understand. It's the blood of Christ, one should be ashamed of oneself. The ignorance with which people looked at Him.

You can't imagine if you see from that angle, how people are managing themselves with their ego and living in complete darkness and self certifying themselves that they are the people who can judge even God.

And hardly they allowed Him to live for three, four years. He did not do any harm whatsoever to anyone. You cannot blame any community for that. If He was born in India, they might have done the same. What did they do to Mohammad Sahib? The same thing.

But why there are so many thieves as shown in His life, only a contrast, were allowed to get out? Why this compromise was possible and why it was not with Christ? Do we also do with us the same thing today? That we compromise ourselves with thieves who are negative people. And we do not mind Christ being crucified.

Now, as you know that He created all the Brahmāṇḍas. Brahman means an universe. Now, the universe of the Sun. Out of that universes come out this earth, out of that you have come out. And in your Āgñyā Chakra He has created a small Virāta, as they call it. He exists within your Āgñyā Chakra. This sacrifice is very, very significant and though it is gross, in subtle it has

happened. To take the awareness through this center of Āgñyā was done by Christ by His crucifixion.

He came as a gross person, just like a gross human being. His body died, but did not die. Because that body was also made of that imperishable Divine vibrations, as you call, radiations or this Brahma.

They did not die and that's why the body did not die and He resurrected with His body. He had to die to show that the body though dies, can be saved. That's why He had to be crucified. Otherwise He could not have shown you.

But it is actually, it was experimented in the Vaikuṇṭha as you call it that He died and then resurrected to show that this does not die. Kṛiṣhṇa has said, "*[UNCLEAR* Nainam siranti shastrani, nainam bahati pawaka]." It is not killed by any weapon, neither it is burned by any fires, nor it is blown by any wind.

"*[UNCLEAR* Nachainam claydayan thapo nashow thimarutha]." Neither, nothing can suck in. That Spirit is He.

When they saw Him being resurrected then they started saying, "Oh! He was the one." Then His disciples believed Him. What ignorance! What darkness! What darkness! It's like telling an ant about human civilization.

And this gross happening took place when in the subtle also the same happening had to take place.

Like when you say Moses crossed the river, this was the happening of Void being crossed by the Primordial Master.

So in the subtle, whatever is done, is expressed in the gross in this manner. And this exactly what happened when Christ was crucified.

But again, you cannot crucify Him. Now He has become Ekādaśha Rudra as described, the eleven Rudras as you know very well. These are all the powers of Shiva given to Him.

Up till now, till He was born, Kṛiṣhṇa had given Him His powers and that He became Mahāvirāt. He was even placed above Kṛiṣhṇa.

But now, when He will come, He will be bestowed with the destructive powers of Shiva, eleven of them.

One is sufficient to finish all the universes. And that's what is described as the coming of the Christ. You cannot crucify Him anymore. And the time has come for all of us to be prepared for us to receive Him.

We are not yet ready to receive Him. Unless and until you are realised, you cannot receive Him, because if you remain unrealised till He comes, you'll be finished, you'll be gone, you'll be destroyed.

He'll just come to destroy all the nonsensical things.

So this short time should be used for your emancipation and for your development.

Now, when we think of Christ, how human beings, you see, put up pretensions. All kinds of pretensions, you see, like they act, enact how Christ was crucified.

They wear all the beautiful jewels and everything and they will enact. It's mockery going on.

If you have to really come to resurrection then you must awaken Christ within yourself in the Āgñyā Chakra. If you

cannot do it, all this enactment, even I have seen some people in Spain, they say, are enacting as crucified. I mean, this is mockery going on in this world. We are living with pretensions and falsehoods. All these things are going to take us nowhere. We have to face ourselves, we have to awaken Christ within ourselves. We have to bow to Him in full understanding of how great He is.

On the contrary, we always bend towards people who are pretentious, who make a circus out of Him.

It's a mockery going on everywhere. This carrying the cross or any drama, I mean, it was such a miserable thing. And to enact it, I don't know why people want to do that, I just can't understand, I can't bear it.

But I mean if you have feelings, you can see within yourself. It cannot be a ceremony, a ritual, to be sacrificed and to be resurrected. It's the actuality, is the becoming, is not any drama. And people want to see a drama like that and be satisfied.

For us Sahaja Yogis it is important to understand the significance of Christ's life.

That His body was the only body was made of these radiations. All other bodies were human bodies.

All incarnations, even that of Kṛiṣhṇa's, when He came on this earth were having human qualities that Mother Earth existed in the body.

Now the Mother Earth exists as a magnetic force, She's nothing but a magnetic force. In the magnetic force is the only part of the energy of Christ then it cannot be destroyed.

But we are, as we human beings are, we are very gross and the magnetic force of the Mother Earth also we do not know. We do not feel it within ourselves. The day we start feeling that magnetic force within us, we'll give up all these nonsensical movements of extremes. We'll settle down into our gravity.

But we are not even sensitive to that magnetic force as the birds are.

After Realisation you do become subtle enough to feel that magnetic force. And you can ask the Mother Earth to take away your problems, to take away your sins, She'll suck in. Once you become that subtle, She'll work it out, no doubt, but you have to become that subtle.

Unless and until you become that evolved, you cannot touch Her subtler side, which is the magnetic force. While Christ's body was made of that magnetic force itself.

Now, when He was resurrected, they celebrate the Sunday, because as you have seen that He has millions and millions suns and He is made of Sun. He is the essence of Sun. The Sun has got the force of oxygen within it. And this oxygen is responsible for creating Brahmāṇḍas after Brahmāṇḍas.

You see, when the Sun's rays fall on the tree, we take everything for so granted, the tree blossoms, yield fruits, the fruits have seeds and then again they sprout into trees.

Without the Sun nothing could exist on this earth. And that is why we worship Him on a Sunday, because He was Sun. Actually He resides in the Sun, we can say.

Now when we go to the left, we actually go very much away from Him, to the negative side. We become very negative, like when we go to the left side, which you know, we go very much away from Him and our Āgñyā gets caught up as you say, the back side of it.

You go to your right extremes, then you disown Him, you cross your limits. You cannot go beyond Him and that is how when you go to the right you cross all sense of decency, decorum and humility.

So in both ways you go in the opposite directions much away from Him.

Ego is the result of right hand movement, because the Christ essence does not create the necessary action on people who move too much to the right and also on the left.

So on one side He fights the left side, the super Ego, on the other He fights the Ego in human beings.

That's why you have seen, if you are possessed you have to take the name of Christ. Only His name can take you away from your possessions. Lord's prayer has got all the essences to take away the possessions.

But not Lord's prayer said by any Dick, Tom and Harry. He is to be connected with Lord Jesus Christ, then only if you say it has an effect and such a mantra is an awakened mantra.

Right hand side when you move, you have to be humble in your heart. Because He resides in your heart as Spirit, because He is the Spirit. And this Spirit gets insulted when you go too much on the right hand side and that's why ego-oriented people get a heart trouble.

On the left hand side, in the super ego area Christ is a terror! They are frightened of His name. They run away from Him. Because they know the Ekādaśha Rudra that He is.

So on one side He is mild in the sense He recedes from, away from the people who are egoistical, ego-oriented, He doesn't like buffoons and idiots. Donkeys that He was riding, it's the suggestion of these donkeys who are ego-oriented, He tried to control the donkey.

But the left hand side are the people, these horrible negative people, they get frightened of Him.

Absolutely frightened, you take Christ's name and they just run away, depart, “No, nothing doing, we are not going to face Him. Oh God, He's come." Now this mark is the sign of His blood actually. And that's why this sign is described as the persons.

Even if you show this colour they run away.

But one has to understand the significance of Christ, with patience, with humility, because He is the one who has created universes after universes. Here you cannot just sit on a table, let's have it out or see, let's discuss it. It's no dogma going on, He is a living God and living God cannot be discussed by human beings. You have to become Super human beings to discuss Him, to understand Him. And the more you rise, the more you are filled with awe, “Oh God!" And when you realise that He is the support of the universe, He is our support, then you feel very powerful. That nobody can possess you if He is your support. But you cannot just, sort of possess Christ as your own. You cannot say, `Oh! The Christ is

mine.' You know nobody can possess Him. You have to surrender to Him so that you become His possessions.

So that He looks after you.

His greatness cannot be described in words. As a child, as a son He is the giver of joy. One cannot describe how He looked after His mother, it's impossible.

No words can describe the understanding of Christ for His Mother, His love, His gentleness, His care, His devotion, dedication, His Śhraddhā cannot be described.

And you know that He came as an evolved Śhrī Gaṇeśh. At the back He is Śhrī Gaṇeśh, in front He's Kārttikeya, very powerful, eleven Rudras. And this has given Him the highest position.

So on this day we have to think how He was resurrected for us.

More than Him, His mother had to suffer His crucifixion, it was too much. Because She knew all about Him. She knew all this was going to happen and She was in a human form as a mother and Her only loving son being crucified in Her presence.

We should not glorify the cross for one reason, because Christ was crucified on that. But cross is the sign of the Āgñyā Chakra also. Because the same Swastika, which was tetravalent, equally distributed is expressed as an evolved symbol that is a cross.

So when we glorify cross, we are glorifying our Āgñyā, by which we accept the life of dedication and of sacrifice. And if we look forward after the cross we know that it is resurrection. And the resurrection that you are going to actualise in this lifetime.

But now give up all nonsensical ideas about your seekings and useless rumblings.

Seeking means, not knowing about anything, but becoming something. For that Christ crucified Himself.

He resurrected Himself so that you all could be resurrected.

So you have to, today thank Him for giving you the lead of resurrection. And in this life time only you are going to be resurrected and you are going to see with your own eyes your resurrection, as the disciples saw the resurrection of Christ. This is being all promised and this must happen to all of you.

So we should rejoice and be happy that the time has come for a mass resurrection and such a great event we are facing, we are such fortunate people.

Give up our small visions and our petty hankerings. Our small, little lives in which we live like frogs.

Expand yourself and think that today you are facing the drama of mass resurrection.

Not only that but you are manoeuvreing it.

So rejoice and be happy. That's what Christ did 2,000 years back, today we are going to do it. That's why Easter is a special day for all of us. It's really a very special day, because in our lives the death has died and we are resurrected.

May God bless you all!

Contents: 1980-04-06 **After the Pūjā, in the Car from Dollis Hill to London, UK** (Pūjā date not sure)

Shri Mataji: People who don't feel vibrations shouldn't come to Pūjās.

Linda Williams: I have so many catches and don't really feel vibrations very well, so do You want me to no come to Pūjās? Shri Mataji [after a minute or two]: Do you love Me? Linda Williams: Yes, very much, Mother.

Shri Mataji: All you have to do is to Love Me and leave the catches to Me.

***Contents: 1980-04-10*, Public Program, How the Egg is Related to Rebirth, Caxton Hall, London, UK**

The other day at the ashram I spoke to you about Easter, about the birth of Christ and His resurrection and the message of Christianity that is resurrection. An egg is a very significant thing and it is written in one of the ancient scriptures in India [as to] why Easter should be celebrated with an egg, is most surprising. It's very clear there, if one can see, how Christ is symbolized as an egg. Now what is an egg? In Sanskrit language, a Brahmin is called as `Dvijaḥ', `dvihi jayeti', means the one who is born twice.

And a bird is also called, any bird, is called as a `Dvijaḥ', means twice born. Because first the bird is born as an egg and then reborn as a bird. In the same way a human being is born as an egg and then is born as a realised Soul.

Now see how significant it is that both are called by the same name. No other animal is called as Dvijaḥ unless and until it has an egg-form first and then it comes out as another thing. For example no mammals, none of the mammals, are called as Dvijaḥ except for human beings.

It is remarkable in the zoology, if you read, that mammals do not lay their eggs, they give birth directly to their children. And we are also mammals. But despite that, human beings are called as Dvijaḥ just like birds.

So that means human beings, when they are born are eggs, or they become eggs. How do they become eggs? Is the way our ego and superego develop within us.

Now you all being only Sahaj Yogis I think you understand what I'm saying. When the ego and superego develop in a human being, to the full extent and the Fontanelle bone area is completely calcified, then you become an egg. You get completely separated from your Mother, from all the Pervading Power of God and you are left to yourself as an egg till you mature within yourself inside the shell of the egg, in your freedom, to a point where you are ready for hatching. The Mother bird has to pierce on the head of the egg and you come out as birds. You are already, there inside developed and then you fly out into the space of All-pervading Power of Divine Love.

So how significant is Easter and why Christ? He came on this earth because He had learnt the idea, He had practiced the idea, or we can say that He was an expert on this, that He could Himself surpass that hurdle by which He becomes the Dvijaḥ. But He was that already. But how are you to believe that you can be Dvijaḥs, you can be reborn. It was said by every religion, by every prophet, that you are to be born again. Unless and until you are reborn, that means baptism, not this kind of baptism but the real one, unless and until this shell is broken on your Fontanelle area, you cannot become the

Dvijaḥ. It's written in all the scriptures, said by all the prophets.

Somebody had to show you that this can be done. He being the Divine Power itself, the Praṇava, He being the Brahma itself. His rebirth was resurrection, bodily resurrection, while yours is a resurrection which is in your consciousness and you see it clearly. This is what is Easter is.

Now we have to face, in Sahaja Yoga, ourselves in a full way. Christ was too great, but He came on this earth like an ordinary human being, went through all the pains and pangs of life, overcame the hurdle and became the eternal life. He was eternal life and He became eternal life and He is eternal life. But to show you that you have to also become eternal life, your consciousness must reside in that eternal life.

That is only possible after realisation if you know the value of that eternal life, if that is your priority, if that is the highest and you have to achieve that and nothing else.

But actually we have been identified with so many things, like we can say in the egg stage we had the yolk and all these things and we got contaminated by all the surroundings, that even when we are resurrected we cannot identify our self with the open space. Still our wings have to grow. Still we are afraid to fly. And at that time you are to be looked after. But if you are prone to go back into the egg stage, you can go back. This is the only difference between a human egg and a bird's egg. Though I would say a realised Soul never loses his realisation. But it can be so much overclouded that, could

be that, the growth is stunted. The atmosphere in which you live is responsible for that.

You must have your own willpower. You must have your own understanding, your own character to stand up to it. You'll be amazed that the chicken that we eat cannot fly but if you want to see them in the forest you'll be surprised they are one of the fastest moving birds. They are exactly the same as the chicken we have in the house, no difference, if you put both of them together you'll find they are just the same: In the colour, in their weight, in their appearances, in the way they walk, everything. But you put them together and at the slightest disturbance one will take off very high up while the other would not know where to run it will just burrow and go into a small place where it will be caught again and cut and finished.

So if human beings have to understand the importance of eternal life they must know that they can change the atmosphere. They are much more powerful than chickens are, aren't they? Chickens can be dominated by the atmosphere. But a realised Soul, through his vibratory awareness, through the radiations that are passing through him can change the atmosphere. He can change his surroundings, he can change his friends, he can change his parents, his brothers, sisters, his relations, his surroundings, he can change his town, he can change his country and he can change the whole world.

Now the Sahaj Yogis have a special responsibility because they are the first to transform themselves, I mean the modern ones. The old ones who are realised Souls do not know Sahaj Yoga so they should not be

called as Sahaj Yogis because they don't know about Kuṇḍalinī, they don't know how to raise the Kuṇḍalinī, they don't know anything. Moreover because they have certain amount of consciousness that they are different from others, either they are cynical or egoistical.

So the responsibility of the Sahaj Yogis of modern times is so great that they are the pivotal point, they are the turning point, they are going to turn the wave, a wave that can save or mar [kill in Marathi]. One wave can mar, kill, thousands of people by its upward thrust towards a wrong direction and the same wave can save them to the shore.

So the responsibility is very great and the importance of Sahaj Yogis is much greater than any saints who were born on this earth before. Because other saints did not know that if they were irresponsible what would happen to others.

Some of them have written good books but I am sure, in between they have made mistakes. Those saints who have been great and realised Souls did not know even one thousandth of what you know about Kuṇḍalinī and they did not even have the power to raise the Kuṇḍalinī of others and give them realisation. Except for very few. Like we can say John the Baptist, we had, who would make people go headlong into the water, into the water element to cleanse them first. Dip them inside nicely again and again and with his vibrations would raise their Kuṇḍalinī, but still I don't know if he gave realisation to anyone. He could give because none of the people at that time speak like realised Souls, still they are seeking,

their seeking has not come to an end. Still they are not knowing.

In India there are many people who have written about Self-realisation. They were at an advantageous position, because there are lots of books about it. While the disciples of Christ did not have that advantage otherwise they would have also written a lot. But writing is not the main thing. You can make out a realised Soul by the way he speaks. If he is not a realised Soul, if he's still half-baked you can find out.

You can very easily find out a half-baked Sahaj Yogi, as you can find out an egg which is rotten. You don't have to break it to find out that it is smelling you can see from the weight, you can make it out if the egg is alright or not, even by putting it in the water. There are so many simple methods of finding out if the egg is rotten or not.

There are some eggs which are about to be rotten, some are absolutely rotten and some are absolutely smelling, so forget about them! Now one of the first things that happens to realised Souls is that their attention goes to the most rotten ones you see and to oblige Me, they bring them down to Me, the most rotten ones which are incorrigible and I go on struggling with them. I do not know why such a psychology should exist within us that we get the most difficult ones to Mother to present Her with the most challenging task, to give Her the greatest holiest position! But, I have no regrets about it, neither I have any complaints, but time is wasted, time is really wasted quite a lot.

So is better to find out people who are not that rotten, to get people who are just alright, not very much spoilt,

otherwise if the shells have broken, if the whole yolk has fallen down then how are we to gather it.

Now we have most of the eggs quite safe but we have no way of approaching them, because the contamination that takes place on these eggs is because of heat [that] they get spoilt. The heat, as you have seen, in the body also is caused by diseases like cancer or anything that comes as heat from a Sahaj Yogi means there's something wrong. And the warmth of the Mother bird only gives realisation to the little eggs as birds. In the same way, it is the warmth of the Divine Love which does the job. But still human beings do not realise the importance.

Best are those who fly at the first opening. Those who do not, sit down and sulk and think and analyze or [are] afraid or frightened or start wondering their progress is very slow. Because at the instant of their birth is a Tremendous Force behind him and they can easily go out. But if you sulk and think of your fears, the fear will settle down in your limbs and in your wings and you cannot fly. The thinking and analysis that is going on after Realisation makes the wings very heavy. That's why I've seen people who get Realisation, in the villages of India, where the people are least complicated, take to their wings without any fear, just they, I find them are flying in the air. And they manage to learn flying as if it is their birthright. They are just there, no problem. Whenever they want they can come down and again be there. But those who become heavy with fears or with egos and their misidentifications, fly a little, again flop down, fly a little, again flop down. Every time they flop

down something happens to them, they are hurt, they try to hurt Me by blaming Me for what has happened to them. This is the worst part of it. Because they think I asked them to fly, that's why they have fallen down. I give even that much concession because they are still young, still quite naive. But best thing is to take to your wings as soon as you get Realisation.

Now why I'm telling you this, specially to the people who have already achieved quite a lot, [is] because you took lot of time, most of you.

So now when you bring new people, when you talk to new people, tell them that, `We have done all these mistakes and we were real slow masters. And we used to walk three paces forward and four paces backwards. Now we would request you take to this flight and have the joy.' The third thing which is very important to be understood is that the mind which is so confused-aterminology, I don't know what English word `mind' means, but if you think mind is your intellect by which you think, is the buddhi, then this mind has had many ramblings, in the West, specially, so the complication is much worse because the mind has gone round and round and round.

So the first impact of Realisation, of this resurrection, is seldom of joy. And even if it is of joy, one comes down. It may be in many cases that the joy comes only for an hour or so and then you come back to your position, then again you start rising.

Now when you start rising you face your complications and your complicated methods. First of all your priorities have been wrong because of your intellectual ways of

doing things. Priorities like wasting your energy on petty things as we do always. Say, now this is not fixed properly [perhaps the microphone], so, just to lose temper on that.

Somebody comes late then you are angry. The norms, you see, that are made as important, that you have to be in time, time is very important. For what? “Because we won the war, Waterloo war, because of time." But nobody's going to fight here a war, you see, we are not doing the same jobs what these people were doing, you see, we are not soldiers who had to fight a war, we are soldiers of patience.

So time is the... identification is too much with [this] `to-the-dot' [exactly on] time business, then there are double forces which comes into play: one is your identification with the time and the other is My play of befooling you.

You'll never get things in time after Realisation. It will be all untimely then you will realise that it was stupidity. Because straight away you do not understand. Simple identification like time, if you go little further with it, see now, in Kuṇḍalinī what is the timing? Can you say what time you are going to get your Realisation? At what time exactly according to watch. My watch is... just now is 7:30 but it could be 7, could be quarter to 7, could be 6, could be 1. It's My own watch I'll have it the way I want to! [Laughing.] In the same way you are not to be the slave of the watch. Now, the timing [laughing]...

if you try other tricks also, any such things like foolish things like that... For example, people are very particular about the mannerism of others, not their own, but about others! If the other has a little peculiar mannerism,

finished! Then they have no patience for that person. It is so outside a person. Because you are not seeing the inside of a person. And when these misidentifications stick onto you too much then I have to do something about it, isn't it. I mean there's no other way but to play tricks with you. Then you get confused with Sahaj Yoga. You think, “Oh I was very much alright, what's the matter?" There was a lady in America whom I gave Realisation. She was an Indian lady running a shop. Imagine an Indian running a shop in America! [She's] had it! Ah, I mean, she was nothing but a shop. She couldn't think of anything else but her shop. And she knew everything whatever was in the shop. She knew all the pricing, she knew everything, her profits, this thing, that thing. And when she got Realisation she forgot all about it. She just forgot and she didn't know where she had things, you know. And she was quite worried, she said, “What has happened to me now? I am not worried about the shop and I don't remember where I have put the things and this things happens and all that..." But the result was, though she was so much worried and upset, that she was making a big profit, much bigger than it was before. And she couldn't understand, “What was the matter? How was it she was in such a mess?" And she started telling Me, “Mother I can't understand, this has happened and I was so confused that I lost all my sense of direction, of time and everything and I was making such a lot of profit.

So how is it? What is happening to me? I mean I don't understand how do you work it out?" And she was very good at accounts, you see, but she could not do any

accounting. And ultimately she found that, without doing any accounting, the money she gathered was quite a lot and the things started prospering.

So I said, “Now leave it that way, why do you want to worry, to get back to the same position where you had to write every one dollar, two dollars?" “Now” she says, “I have to write for a hundred dollars, you see, the thing is like that!" Now what happens really, when this happens, [is that] you go beyond thoughts. And when you go beyond thoughts, accept that as a blessing, accept that as your achievement, accept that as your resurrection.

Because you go beyond thoughts and with thoughts you have been doing all these meticulous things, you see, your thoughts disappear and you do not get those information and those complete efficiency, you see, recording by which you know you are efficient or not. Your efficiency, to look at, goes down, but on the whole, because you are in thoughtless awareness the whole dynamism of God's working starts working for you and you are amazed at the results and you are absolutely relaxed. As if all of them start working for you and you are just watching the way it is and wondering what it is. But unless and until you understand the importance of that thoughtless awareness, that point. As this [microphone] is the point where I have to speak, in the same way, [unless] you understand the importance of that thoughtless awareness, of your resurrection, of your entering into the realm of Divine blessings, you will stick onto your thoughts.

Then you start working out on your thoughts and there I play that nothing will work out according to your

thoughts and [it] will be very obvious. You'll think of something, plan about something, it must fail. If it does not fail, you'll not give up your thoughts. And then people again get confused that, “Mother I wanted to do this” “But I wanted to do this” “I believed in it." So all your beliefs and all your wants get absolutely neutralised and you are bewildered. Because you have to leave all these things in the hands of God. He does everything, you do not do anything. He is almighty. When there is Almighty to do work for you, why do you want to do it unnecessarily? Just to pamper your ego? And the ego is also wrong because you do not do anything. Just think of it! God only can have ego because He does everything while your ego has no meaning, it doesn't do anything. And because of these ramblings around, the way you have made your brain, you see every time something comes up and then another thing comes up, the kind of a brain you have made here, you do not get to the joy part of it. But first thing that happens to you that you start feeling the collective consciousness, minimum of that. That you start feeling what's wrong with others, you start understanding, then you want to know what are the deities are there, then you want to find out *[UNCLEAR* all/how... these] are there, an' you want to find out all about the knowledge.

You want to know about Sahaj Yog. Not so much of becoming is there. When becoming is there, only joy.

Then you want to verify the Truth, so the Truth also dawns upon you. “Is he a realised Soul? Yes, he is.

Is he? No." Then, “This is... this book is correct? Yes” because the vibrations are coming. [MISSING.] “Is this a

place which has come to us as the authentic thing? Yes. This is not, that is not." Like that you start verifying everything. Even people verify “Whether I should buy this or not? Should I buy that? Should I do this?" Like that. They walk you see with their vibratory awareness all the time, using that.

So the Truth is born to them, they know what is Truth, what is not. They can verify through their attention, their Chitta, the Truth. First your Chitta gets enlightened, then in that enlightenment you find the Truth. But the joy is still missing because of your ramblings. But to an uncomplicated person, if he gets his resurrection he shoots off. He's not bother about these ramblings. Like a little birdie which is born out of the egg, starts thinking, `Now, how should I move my wings?' So it goes to a library and tries to find out! [Laughing.] If not it will consult other little, little birds, `Let us sit down and find out how do we move our wings.' The wings have the power to rise, allow them to rise. And that's what happens, that's why all these ramblings are there.

So you go to the one side, to the Truth finding of everything.

Then the attention is on more on collective consciousness and on the Truth.

So naturally, finding out truth about others, you see immediately you say, “Oh he is catching this, he's catching that, that's wrong with that and that's wrong with that." But if you are in the stage of joy, which I am... I don't know much about Sahaj Yoga, actually I come to know through you people. I am in complete joy. And there you see, you find, “Oh he's catching like this, he's

like this, some... this fellow has this problem and that fellow has that problem and that must be the reason that is there." Now they have all become birds, they are no more eggs now. Just a little bit of yolk here and there, you see it's clinging to their body. Mother will cleanse them, finished! But what happens is that we still think they are still in the egg because they, you see, still go back to the shell, they're afraid to fly.

So how can it y? You see it is in the shell and still worried about raising the wings out, you see. Doesn't want to come out.

So the shell has to fall off fully. Instead of taking out the shell, you also enter into your shell thinking, `Oh God why is he in the shell, I better get into my shell as well.' And [when] this happens, with that the resurrection is delayed.

Resurrection is only complete when you reach to the state of joy. But let's see what happens to a ordinary villager in India when I give him Realisation. He just has joy and he doesn't want to know anything about it. Knowing is not his job, he just knows joy. At the most he knows about the Chakras and how it works and all those things, I mean his style is looking from there [at] everything he sees everything so clearly, you see.

We have some very big Sahaj Yogis in India, you know that, of a very great height. The other day I received a letter from one of them and I was amazed the way he has, he's expressing himself, most amazed at it. He was talking just like Socrates. There's one fellow who met Me who was just an ordinary cart driver, you know these bullock carts we have. He was driving Me down in one of

these processions we have there in a village and I started talking to him. I was amazed he was Kabīra! Just like that he was speaking to Me. He said, “The whole world is open to us now, the whole universe opens at me and wonders what a lotus I have become and my fragrance fills" and... I was amazed at him, the poetry he goes on with, a bullock cart driver! Because he didn't have any ramblings, he's there, he's reached there.

And you ask him, “What's the matter with this fellow, how is he?" “Oh, he's coming up, he's very well, he's, he's very well now, much better, much better." Never would they tell Me that he's catching on this Chakra or that Chakra and all these details you see: “The schedule of the whole thing is that... At 5 o'clock he was catching on his Nābhī. At 2 past 5 he was catching in his Heart. At 5 past 2 he was catching on his Āgñyā and then suddenly he was catching on his left Swādhiṣhṭhāna." So now the answer [to the question]: what was he suffering from? Now you sit down for an examination! Because giving examination has been your habit, so you want to study the whole subject in a way as if you are appearing for your M.B.B.S. [Medical Degree] examination. And you want to write down the whole history of the patient and come down to a conclusion. And conclusion would be all wrong because by that time the person would have got Realisation and would be checking your Chakras! [Laughter.] This is the topsy turvy of Sahaj Yoga is. Is the most interesting thing the way it plays with you and makes you understand that it is not the way you people go about losing all your sense of humor, becoming such serious people and getting frustrated and then losing

your tempers. No, it is joy in which one has to get into. And that joy you can have [only] if you give up those ramblings.

Like, some of them wrote a letter to Me saying that, “Mother we went through Gregoire's book, it's very difficult for us, we just don't follow a word about it." While they are very great Sahaj Yogis. He said, “We've given up, You see we knew English alright but this is too much for us, it's too much we just can't get into it, You see? And part of it was alright when he said about seeking and when he met You. After that we don't know what is all that written there, we don't understand anything! So next time when You come, why not write another book, You see which just says what we've found." So simple as they are, they are all educated people, not that they are not, but they do not have this complication. And these complications as we have in the West, we should be careful about it. It's just, I tell you why because somehow the movement is set in, in the West and in everything we go to extremes, in everything. You give them anything, I mean a simple thing you give them, you know. You tell them, “Now, I give you ten flowers, alright?" “You gave me ten flowers. Alright." Then I take them to a vase put them there.

No. You give ten flowers to a Western fellow. He'll write a letter to you, “Thank you very much for the two daffodils and one Daisy and one this and one that" and more. “And I know from what shop you've got them." And then they will go in the shop and find out how much I must have paid. Then they'll find out, “Now how to repay it back?" You see, because you've given them ten flowers,

“Must be one more, eleven at least. How much will it cost?" So the costing will be there. Alright, then they'll sit down and find out what are the aesthetics of particular things are and then, “Which one things should we give?" And, I mean it's a headache I tell you. A simple thing like giving ten flowers, you see! This is going to one extreme.

Now the problem is, with all this going, with all these happenings, where are we reduced to? What are we reduced to? Do you recognize? Do you see? What is the most important thing now for us? Not our economic activity is it? No! Even drinking activity is not important. Of course that is one of the second most I think or maybe the third most [important for you]. Or drugging? Nothing is important.

The very rudimentary activity that every animal knows, has become the most important activity for a Western mind. I mean as if we are reduced to a sex-point. I mean it's something madness I tell you. I mean you are resurrected now, you can see it so clearly but what about those who cannot see, what do you say to them? How do you talk to them? And this is the biggest problem. That you do not know where you are heading for, where are you. You have lost your moorings, you see, because of these ramblings.

The moorings are lost. You cannot find out the depth where you are.

It's like going all over the places, you land back in the same place. Like I'd seen a picture that some people who got drifted, you see, in an aeroplane and suddenly got fainted and all that and they thought that they are going in the other outer space or something and landing in

some new place. And they landed in a place, suddenly and they found it was a very beautiful place. There was a river and a beautiful mountain. They thought they must have landed in moon or some planet which is such a beautiful, plentiful thing, you see. And they were very happily settled they said, “Now we'll settle down here nicely, make our home, just like Robin Hood and be very happy people." And with that idea they slept. And in the morning, they were awakened by an English policeman saying “Hey, what are you doing here?" And they were in England only. They flew from India [to] England and flew back into this place and they did not know where they were.

In the imaginary world of this sex, you do not know that you are at the same rudimentary point, at the very base of it and you have done nothing, [made] no advancement of any kind! Only thing you have created [is] a hallucination, a very melodramatic stuff of the whole thing. And [the] main basic problem is that. This is to be pointed out.

This is to be understood. And once you start understanding as Sahaj Yogis, then you will realise how important it is for you people who are in the West to take to Sahaj Yoga in a very big way. And that is the reason also that joy is kept out of you for the time being. Because you must know those ramblings to explain to them. Because supposing you meet a Western philosopher, intellectual! I meet many of them, headaches I tell you, because I'm not so good at these things you know.

And they just start, “Did you read Mister Madcap?" I said, “Who is that?" “Oh, he's Ph.D. in that, M.A.D. in that." “I didn't read him." “Oh, he says..." Alright! You have to read the whole library to talk to any one of them, you see. And then they will say that, “You see your this thing doesn't befit our culture, no." Imagine, is that the culture of English or of Western people? The modern intellectuals, you see, what are they? The same rudimentary thing, that's all. Nothing more than that. They are telling you to retain your ego, just to do that. Everything ending up there. And here you have to confront such fools so is better that you know all analysis to talk to them.

They don't want to hear about God, they don't want to hear about Christ, they don't want to hear about anybody else but a man who tells them to become just that. They are devaluation we can call it, not evolution. They are degradation. Such a person is accepted today and regarded as God.

So it is for Sahaj Yogis to understand and recognize the importance of their being Western people: how powerful they should be and how much willpower they should have to fight this. Because this is the turning point. And for Me also this is the turning point. [Shri Mataji moves the mike.] You all have been... all Sahaja Yogis, there's nobody, ah have you come before, isn't it? New person: No, I'm quite new.

Shri Mataji: Is it? I'm sorry. Can you, you give her her Realisation today because today I, as usual, the time doesn't sit for Me and I don't sit for time. I have to go for something, which you understand.

You are all invited in My house for dinner and everything is cooked there for you, those who want to go. Because I invited some they came in the morning, for lunch, but I couldn't tell all of them. But I am going out, though I'm there. Those who can go and would like to have something to eat can go to My house. There's, I hope it's sufficient. If not I hope somebody will look after that side.

[Hindi:] Achar-vachar bhi bahut hai ghar me. Sab nikal lena aur khurdi-wudi banwale nagarin kaise.

[There are pickles and lot of stuff in the house, take it out and make some food out of it.] Those who want to go to My house are welcome and can taste the food that I prepared and enjoy yourself.

I'm sorry today, you see, I have to go but you'll get Realisation no problem. Did you get Cool Breeze in the hand? Nothing? Sure? Now just see that. Again the business of flying. Just see now, are you getting Cool Breeze or not.

New lady: Here and here.

Shri Mataji: Then it's alright, done! Now you fly. Fly out fast. Immediately. Fly out fast. If you settle down again back into the hole then it will be difficult, alright? She's got it.

So nice, give her some papers. I didn't know you were new, you see, but still it's alright, doesn't matter. These things were meant for Sahaj Yogis you see, because they are really great people here, all very knowledgeable. [Laughing.] Actually I have to learn from you many things. I don't know so many things I tell you and it was such a knowledge, I tell you, really too much of it.

So thank you very much and somebody has to guide them. Chaya, Unko leke jao aur itna ke liye to shayid nahi hoga, lekin jarasa sotana chawal banalo. Aur kuch bana dega vo. Aise kaff hai gharme, saman.

Aj khanna de do sabko Jiten jana.

[Aside:] Chaya, take these people to home, there might not be sufficient food for so many of these, but you can make rice. And the other cook will also do something. Anyway there is lot of food in the house.

Today give food to everyone.

Those who can go, would like to go, can go. Alright? What's it?

Sahaja Yogini: Your coat.

Shri Mataji: I have learnt some things in England, is to wear a coat. In the same way you have to learn something.

[Shri Mataji gets up and moves away from microphone. She speaks to individuals before leaving:] May God bless you. Oh, thank you very much.

[UNCLEAR The reason is the...]. All kinds of *[UNCLEAR* visas] you are getting since I have come here. Only you used to have *[UNCLEAR* white], soon all ones, Do you remember? Do you remember that *[UNCLEAR* picture that] he could never seek a *[UNCLEAR* queen tapement]. Before I half recognized you.

It's beautiful. Śhrī Gaṇeśh again. Just to compare. Now what did you give.

The sarī which you gave Me if you remember, for Pūjā? Thank you.

Have you found out the address?

Sahaja Yogi: Yes, Mother.

Shri Mataji: Did he telephone?

Sahaja Yogi: No well he's been... can't find out the telephone number, Mother.

Shri Mataji: Beg your pardon?

Sahaja Yogi: He can't find out the telephone number. It's not in the book and the High Commission gave the wrong number.

Shri Mataji: Alright.

So, will take about fifteen minutes.

It's beautiful.

Sahaja Yogini: Going to meet Wilma *[UNCLEAR]*.

Shri Mataji:... Thank you!... Thank you so much.

Hello, how are you now? Better? You are looking much better now, much better, eh? Looking so much younger, see? Lady: *[UNCLEAR]*.

Shri Mataji: Now don't be frightened of Me, alright? It's going to work out.

Take big one Jeff *[UNCLEAR]*. What do you call that? Lady: Nutties *[UNCLEAR]*.

Shri Mataji: Hmm. We call it Nugget.

You can take them to My house. Our drawing room is lying very much in an upset condition. I hope you don't mind seeing. *[UNCLEAR]* is like that.

Alright, Bye bye. May God bless you.

Sahaja Yogis: Bye bye.

***Contents: 1980-04-12*, Public Program, The Force within, Birmingham, UK**

[Introduction by Bala Kanayson:] Ladies and gentlemen, I'm glad you could all come down this evening, we are all very glad, all of us in Birmingham and the other Sahaja Yogis who have come tonight, that Shri Mataji has graced us with Her presence and as you have probably noticed we have also had very good weather today and the sun has shone and kept it quite warm.

Now Shri Mataji has perfected a technique known as `Sahaja Yoga' whereby one attains one's Selfrealisation.

`Sahaja' means born with, so it is an... technique whereby one achieves realisation. Now for me to try and describe Shri Mataji's power and personality in words is impossible, so I'm not going to try, further more we only have a few hours this evening and I would like Shri Mataji to talk to you, so I won't take up too much of your time.

Now the technique deals with the Kuṇḍalinī which is an energy within you and Shri Mataji through Her power, through Her Nature, is able to awaken it within each and every one of us. Now for this to happen tonight, because it will happen in you, all you have to do is to keep an open mind. Now you don't have to absolutely believe anything but also you don't have to reject it before it even happens.

So I would ask you all first of all to place your hands towards Shri Mataji, like this, you can rest your hands on your laps, relax and listen to what Shri Mataji has to say with an open mind. Thank you.

[Shri Mataji's talk:] I'm extremely happy that again I'm back here in Birmingham to meet you all. As Bala has already told you `Sahaja' means born with you. There are many things which are born with us of which we are

aware: We are aware of our eyes, we are aware of our nose, our hands and we use them also with all our full awareness about it. But we have many other things within us about which we are not aware. Now the first part of it, that there is a residual force within us, which is called as Kuṇḍalinī, is partly believed and partly not believed.

In India, because people accept what saints tell them, they have seen that saints have been able to give realisation to people, they absolutely believe that there is a residual force called as Kuṇḍalinī within us. But in the West, where everything is analyzed before it is found out, where everything is discussed before one has reached there. It's rather difficult to accept that there could exist something called as Kuṇḍalinī as a residual force within us. Because of the habit of the mind one immediately jumps into a discussion, an analysis about Kuṇḍalinī, but the way to neutralise it is this way; that God has created us or whatsoever you may call it, Nature, from amoeba to this stage. He has taken so much trouble or the nature has taken so much trouble, to create this complex personality of a human being. What is the sense of creating someone like that if it has no meaning? If it is not going to do anything better than what other animals have been doing? What is the need to create a human being who can even control nature and can use nature to it's purpose and sensible man who thinks his time is valuable would not create anything which is useless. In the same way we can deduct an conclude that if God is a sensible gentleman then he would not spend his time, making us so beautifully assembled, evolved, to be

human beings without any purpose. There must be some purpose behind it and if there is a purpose, He must have already arranged something by which we achieve that purpose. For example, if you purchase this instrument in the market, you will immediately look out for some sort of a cord which connects it to the mains, otherwise this has no meaning. In the same way, within us there must be something placed.

Such a power exists within us, is a fact and you can see with your naked eye this power pulsating in the `sacrum bone'. `Sacrum bone' is the triangular bone, white one that you... see, at the base of our spine, which is a bone normally does not move even one thousands of an inch, even one thousandth of an inch, it's a fixed bone and you... see a complete heart-like movement of that bone when the Kuṇḍalinī rises, with your naked eyes, whether you are a Sahaja Yogi or not makes no difference, whether you are a realised Soul or not makes no difference.

So there is something inside that which pulsates. Then with a stethoscope you can feel the rising of the Kuṇḍalinī. You can feel it, the throbbing, going into your spine, coming onto your head here in the Fontanelle area and making this bone soft and after some time that sound disappears, you feel absolutely blissful, relaxed and a radiation of Cool Breeze starts flowing from your fingers.

Now one can say that, the second part of it, that there is a Kuṇḍalinī or not we have to treat it as if it is some hypothesis. Like any open minded scientist we should look at it from a hypothetical angle that see this is the

hypothesis somebody's putting forward, let's see if it works out or not. If it does then it proves the law, if it does not, it does not, because now we are talking about something unknown. But is it not that in the science also first when we hear of something new it is unknown to us because whatever is known is already outside and whatever is unknown is to be discovered and if there is some discovery then you must keep a very, very open mind about it. Because of various experiences of Mine I should say especially *[UNCLEAR* la...], this year, I find people have become very skeptical about this word like new awareness, new dimension to your understanding and all those things, because all these words are used these days to befool people and float an enterprise. Now I would not blame them so much as I would blame people who take to them, because that they are that cunning, because they are making use of your simple nature, because you are seeking. It's not only blame, but I condemn all they, all of them for doing such a thing to seekers. It's the greatest sin that a person could do is to mislead a true seeker and if they are doing that you must also know that you have every way of finding out if a person is truthful or not.

First of all one should know that if evolution has to take place it has to be absolutely spontaneous and you cannot pay for your evolution. What did you pay to be a human being? You cannot pay for God's love if God's love has created you into this beautiful human being. It's absurd. Just look at it, it's absolutely absurd that you.... Pay for anything like that. Now they may say that, yes, we have to pay for a hall, alright, that's not much. But why pay for

the maintenance of these lethargic parasites? But when it comes to such horrible people, I find, that the seekers do not question. They just go headlong into it. The reason is they are mesmerized, there's not freedom in them and that's why I like it that you are open minded, but you are alert and that you are not going to take Me for granted. You have to get it, you have to feel it and you have to know it, then you do not believe Me, that means you are adamant. That should not be so because you have been seeking not today, for ages you have been seeking. It was promised that you will be awarded. Long, long, long, many years back, Nala was, he was even before Kṛiṣhṇa, before Rāma, caught hold of Kali. Kali is the generator, generator of modern times and he asked him that. I must kill you, or you, the horrible fellow, when your manifestation will start on this earth, you'll create such chaos that people will try to commit suicide to get out of that kind of a life that you will be creating…

So he was threatened, he said “I must kill you." So Kali said “now Listen, you must know my importance, Māhātmyam, you must know my importance. If you know my importance you would not do that to me." So he said “what is your importance? Of all the things you are such a horrible Man; you are going to create problems in families, in nations, everywhere you are going to create such wars and things when you will manifest, why shouldn't I kill you once for all so that nobody goes through all That?" He said, “Only, there's one great thing about me is this, that when I will be manifesting, when my Kali Yuga will be coming, then all those saints who are seeking God, in the jungles and forests and in the

temples and in the churches and everywhere, at that time there were no churches but you say, places where they worshipped, all of them will be rewarded in Kali Yuga." And it has been again and again promised that the time is going to come and you'll be amazed that fifty years back there were hardly any seekers whatsoever. There were people who just were born produced children and died with a big insurance or something and give lot of money to their children with complete satisfaction. They never had this feeling and hankering, this er, kind of a.... urge to know what they are, what is the purpose of life. Is in, only in the modern times we find that there are so many seekers on one side and there are so many... on the other side. It's a big battle of wits among people that they don't know.

Now we have here in Birmingham two persons who are very good Sahaja Yogis. When they came to Me they were very badly off.

So I asked one of them, that “Give me the list of Gurus you have been." When he gave Me the list it occupied two and a half pages with both the sides written down, horrible [laughing] Gurus he has been, but I must tell you that he's completely cured and is back, in Sahaja Yoga with such a beautiful understanding of Sahaja Yoga. Enjoying the purpose for which he come on this earth.

So what is the purpose of human beings? We come to that. Again it is hypothetical. Don't start asking question because the mind is moving into a question. I'm trying to answer your questions in My lecture so keep your mind little silent to understand. What is our purpose in life?

What is the purpose of this instrument? It has to carry My voice.

So what is the purpose of human beings is, that they are so created by God, that they are his beloved children, that He wants to bestow all his powers upon them, that He wants them to reign in His kingdom, that He wants to feel and carry the powers of their father who is so generous, who is compassion, who is a father who does not want anything for himself but would like to give everything that he has to his own children. We can't imagine of such a father in these modern times but He is an Eternal Father. He doesn't change with timing and this is what He has decided long time back. He brought you up to this point and the time has come for you to get that power within you.

The spark is within you, resides in your heart as Spirit. This is the absolute point within. We are actually finding out our absolute. We live on relative termins all the time, relatively we start judging.

Thats's why there is confusion. There is no absolute understanding about any problem whatsoever. If you ask them, “What do you think of, say, Khomeni?" They'll say, “Maybe right, maybe wrong, the Shah may be right may be wrong!" You ask them any other problem about ination, they'll say “Maybe right, maybe wrong!" Nobody is sure... about it, what the reason is because we are living in a relative world.

But there must be some method by which we get connected to this absolute and when these radiations start flowing from your won being you start verifying them by asking questions. Say you ask a question `Is

there God?', immediately you'll feel a Cool Breeze flowing into you. A question just asked `Is there God?' is an absolute question and you'll feel a Cool Breeze `Yes' flowing. These are the radiations of your own spirit which informs you `Yes, there is God' and all absolute questions can be answered by your evolution into this new awareness. The term which is very badly used by so many false people. But when you believe them even seeing the way they are, you must know that you were mesmerized, that under that mesmerism you believed into it. You do not know what powers you have, you do not know where you are, you cannot find out your moorings, you move in them as if you are going blindly into some alley from where you cannot return, but in Sahaja Yoga you will know each and everything within yourself and within other people.

So first of all what you get is enlightenment of your attention, especially in places where people are more intellectual, where they are more rational people first thing that happens is not the joy. It's My experiences now. But you get your attention enlightened means wherever you put your attention you get an answer. For example we had a Sahaja Yogi, not now, now it's very easy so don't wore, be worried.

That was the time, so six people with whom I was struggling one of them when he got his realisation still he was skeptical, he said, “How can that be, I could be actualizing collective consciousness?" So one day his finger at this base, this finger started burning so he asked Me “What is this finger, Mother?" I said, “This is

the finger of the throat" or of the Viśhuddhi Chakra which has got sixteen sub-plexuses you can see that.

So I said “This is the place of your father, these are his centers, must be your father is down with throat trouble, Bronchitis something like that." He telephoned home, in Scotland and his mother said that the father is very sick with Bronchitis. For this is just the beginning but then it becomes a system with you, you just start understanding. Now he believed that he was collectively conscious.

So you become collectively conscious, you actualise it, it really happens to you. It's a happening that takes place. Not the experience like somebody said that you go to that Guru and he gives you... and how much did you pay. Three hundred pound for getting... And then hysteria ultimately ending into epilepsy.

Not that way. It is actually you can feel a little burning to indicate, to report to you what's wrong with you or what's wrong with another person. Also you know how to correct it. Cancer, now I have been saying for the last ten years or more, that cancer can only be cured by Sahaja Yoga. Of course there are many other diseases apart from cancer. Because there is seeing within and because one does not find it cancer is set in, because of the struggle, cancer is set in, now I will show you how we are within ourselves and then also I'll tell you how we contract cancer.

[Aside:] Can you see it clearly? Hum.

Now this is a human being we have shown in a magnified way and that is the triangular bone, you can see there

which has got the residual power, coiled together in three and a half coils called as Kuṇḍalinī.

Below that is a center and above there are six centers, you see it for yourself. Now this Kuṇḍalinī is the power which gets awakened and rises through these centers in the central path and opens here the area and you become collectively conscious because you reach the subtler awareness by which you become one with the All-pervading Power. Now whether there is All-pervading Power or not. Whether there is God or not. Wether Christ was a liar or he told you the truth, everything could be found out through this happening. Unless and until you are connected to the mains nothing can, could be found out and you must be connected to your mains for which you cannot pay, for which you cannot stand an your head, you cannot do anything, is a spontaneous thing which happens, it is happening to you in My presence but later on it will happen to others in your presence. It is like one candle which is enlightened, can enlighten another candle.

So there is no give and take, there's no er, problem of saying that I have given you this and you give me that, it's all ready made there and you just have to be connected to that All-pervading Power by which you get those powers which are radiating from your spirit.

So these seven centers are within us, about which I will be telling you tomorrow in detail.

So what are these seven centers are but these centers exist within us and are manifesting outside on the gross as plexuses. An the gross only for our physical being. For example the first center which is down below is

manifesting as pelvic plexus. Now you see there are four angles or four petals to this, in the same way in the pelvic plexus also there are four sub-plexuses but is only for the physical thing. Now the other one is. It has got six sub-plexuses, another one has got twelve, then you have got another one, the other, or, the one he showed green one has ten, the one he is showing now has twelve, the one that is there is sixteen, then two and there are one thousand. Like that we have got a, these centers placed within us.

Now this is not important to know at all, what is important is that you should be first connected.

Supposing you want to use this is it necessary to go into the whole machinery of it and opening it out so that you can never connect it? It is a very simple thing, is very simple, just like a primula, the germinating power in a seed takes it's own course, it's that simple. For that do you go into the seed and find out how does it do, you pull it out, it just happens spontaneously. In the same way if God has made you that way it has to happen within you. It is your right to get it, you are made for it and that's how you are going to get it. For that God himself is anxious apart from your seeking you do not know what anxiety he has about it and how anxious he is because he known why you were made. You see that beauty within all those who are seeking and you understand what they are, what beautiful personalities are hidden under these so-called unhappy people and a person who knows that will work relentlessly to expose that beauty, because even supposing I have that, cannot enjoy it. Unless and until you all get it. It's something where I

always say a capitalism and, or communism meet. That even if you have all the powers what's the use, you cannot enjoy them unless and until is shared.

So the whole thing becomes a sharing capitalism. And that's what one happens, it happens to all of you. You will have to do the same way and then you start living a very bigger life by which you understand what is your whole.

In our seeking we are actually finding out our whole... meness. We feel lost, we feel disintegrated. It's a situation when cancer develops within us. Same situation, that one cell starts growing, big, on their own, you see, naturally one cell becomes. A nose starts becoming big or the eyes start becoming big oppressing all other cells, not related to the whole. When that happens cancer sets in. As you will see here there are three channels. The first, the blue cannel represents the desiring within you, the power by which you desire. The second yellow one represents your power of action `Kriya Shakti' and the center one is the power of your evolution. Because of this central power you have evolved into a human being and because of the same power you are going to be higher human being.

Now these three powers are represented or we can say manifested outside in the gross as sympathetic and parasympathetic. The left one represents a left sympathetic, the right one the right sympathetic and the central as the parasympathetic. Now the parasympathetic nervous system gives us the balance, the coordination, the complete understanding and also the refueling of powers. The parasympathetic nervous system is not known much to medical sciences. They

don't understand it, they call it autonomous. They say it is run by auto, now who is this auto? By giving a name of branding something you do not solve the problem and this is the autonomous nervous system which comes into action. For example, when say you are running you increase the beat of your heart but, after sometime, automatically your heart comes to normal. Now what acts to bring this heart to normal is the parasympathetic and this parasympathetic nervous system is beyond our conscious mind, we cannot handle it, we cannot reduce the rate of our heart.

It is beyond our conscious effort but once this happens it becomes under our conscious effort so that you become a master of yourself. The idea say of liberty, of freedom is very relative today. We think supposing we are allowed to drink then we are very free, alright you are free in a way but you are not free in another way, because drinking will make you slave of drink. One way is that your ego feels satisfied. “Oh I'm allowed, I'll wand I'll drink otherwise I'll not drink no one can force me” but you start drinking the drink itself will sit on your head and make a slave out of you.

So our idea of freedom is very much relative but once you get your realisation you just don't drink because you don't need any drink. It is not that I tell you `don't drink' but you just don't drink. Why? Why do you drink? Because you are bored stiff. Why do you smoke? Because you are bored stiff. You get so bored of yourself but once you see yourself and feel yourself, which is such a beautiful thing to enjoy yourself and others. After realisation that you forget about drinking you forget

about all these things you have not time to give... and the love starts emitting through you. Then you are the master of yourself because nothing can dominate you.

Nothing can dominate you and you become master of yourself and this is what it is. What we call is the achievement of Sahaja Yoga. In Sahaja Yoga we do not say `don't do' that's not done. But you just don't do it. We have people here who have been taking very heavy drugs. I mean some of them came to Me and their conditions, well you can call them as absolutely gone cases, coma's. They could not understand Me, I couldn't understand them, I couldn't talk to them, they couldn't talk to Me. Their hands were so shaky that they could not hold even a big pencil. There were some who could not even write. After coming from Cambridge they become drug addicts. Now they are free to be drug addicts alright, but what about the drugs? They are dangerous... they sit on your head. Now we don't say `don't take drugs' no go ahead.

But you will not, you'll just forget them because you get that drug which gives you what you are seeking.

That's your power. That's what you are. That's what gives you dignity. That's automatically happening within you, you don't have to say `oh I have to be dignified,' no nothing. You just don't do it because there are no temptations anymore of anything; you are just a master of yourself. You start enjoying the nectar of that love within yourself. The joy comes on you, just like waterfall, the rain of waterfall and you don't know how to express yourself.

Many people who came to My program suddenly got it and they were so happy that they started laughing loudly. They said “Mother, if you forget, forgive us..." I said “Do it." Then they went outside and laughed aloud. One of them I asked, “Why were you laughing?", he said “I was so cheated all these days and now I have beaten them." I said, “Correct, that's what it is" and it was so enjoyable to see them flowering to their beauty. To Me it's so joyous like a gardener who sees the flowers blooming. It's very deep type of joy which so many Sahaja Yogis have felt and is such a promising thing that you just don't wait for anything. Just, just don't ask for anything. You are just there, for a light is to be enlightened; it is created for, created for enlightened. When this enlightenment takes place what does the light do? It gives light. When... over now. Everything is over, it just gives light it emits light. It just loves, loves in such a way that no-one can dominate you in that love, neither you dominate anyone but just enjoy each other. A complete ocean of enjoyment. You are made for that. God has not made you to suffer. Don't believe that he made you to suffer. Anybody may tell you, it's not true. He has made you to enjoy. But enjoy the bliss and not the curses and the enslavement. This is the difference in understand what is the freedom of your spirit. Ask for the freedom of your Spirit and not for your ego. To say that `Oh I can do this of course I can do that.' Ego shouldn't be identified with yourself. Ego is not yourself. It's a very horrid stuff. That creates a jail between you and yourself you and your heart and people who are ego-oriented could be absolutely devoid of all emotions, devoid of all

enjoyment only thing they enjoy is the pampering of the ego.

So the new trend among the seekers is very good that they didn't want to have all that ego trip, they stopped that, no, no more of that ego trip, is a very good thing. But at this time when we have given up the ego trip we should not go to the other side of the super ego, which you see there in the blue. Where you start feeling guilty. Now somebody dies. Say in Vietnam. We are guilty here. Or Lord Byron has written some stories and you are crying.

We have so many types of Sahaja Yogis some come with ego orientation, some come with superego and they are in such a miserable condition. I mean they feel so miserable sometimes that I tell them that there's not like that. It's just the shackles, just the covering of the ocean that you are. You dig down within yourself and you'll find the pearls of your belong and you'll be amazed what joy and what beauty lies within. Because this is all a drama, children also know that they are in a drama. They play with something then throw it away, but we do everything so seriously, so sincerely, getting involved into it thinking that we are the ones who are either sufferers or who are the persons who have to do it. Both these things drop out. You see the Kuṇḍalinī when she rises how she pushes ego and superego and that's how you get your mental problems solved.

Now as for things like cancer, when you start using too much power from your left and right hand side, for example, we can see here. The left hand power and right hand power pulled out of these Chakras, the centers.

Now when you start using them too much this side and that side they are pulled out like that and because of that your connection with the mains is lost. You become on your own and malignancy sets in.

Over activity of the sympathetic nervous system creates cancer. It can only be alright if you are connected to the mains by which the power starts flowing through you, your Chakras are again re-established and you start enjoying a normal life. Every moment we are setting cancer within us because if it is activity of the sympathetic nervous system but because we are keeping and normalizing it with our parasympathetic it is neutralised but if somebody allow it to work out that way then it can be that one. One Chakra may be broken and by that the cells might become on their own and malignancy can be set in.

Then there are many other diseases which we can cure with Sahaja Yoga. One of them is diabetes and such like kidney, liver I mean many, so many of them can be cured because these are caused due to imbalances within us. There's only one center which you see there. The yellow center which goes round the green void within us which has to supply energy to our liver, to our pancreas to our spleen. To our kidneys and among ladies to the uterus al..., as well. Now the same center acts through a... plexus to convert the fat glo... for the use of the brain. When you start thinking too much ahead, because this right side works for your future. You start planning too much then this poor center does not know what to do and it suffers a set back. It does not know how to keep a balance between other activities which it has to perform.

And the main activity of transforming these cells for your brain. And when it fails then it prefers to fail the system which are of these organs and that's how you get diabetes and all these things.

By giving a balance one can cure these diseases.

This is one of the things which is not talked about in medical sciences, about balance. Now the heart attack also is due to imbalance. Now the heart is just shown like that in a yellow way but there remains the spirit. Those people say, who are very ambitions, ego-oriented, they want promotions in life and success in life and they run after too much of success, they have an imbalance because they have no attention towards the seeking, they do not seek God. If they go to church “Let us sing hymn no such and such” well dressed people will get up to that. Finished. All their spirituality's ended up there. Or for an Indian go to a temple, give about er..., one rupi to the pundit, who may be a horrible fellow and come back home he thinks, oh, all his spirituality's over.

With all this kind of superficial action towards the seeking of the spirit, the spirit gets angry and when the spirit gets angry, when it... down you get a heart attack and people die with that.

So the heart attack is also another imbalance. The heart attack, normally simple people you will find do not get, women seldom get. There's another kind of imbalance which is very much within us, is the mental imbalance we can say.

Now the left side looks after the emotional side of human being. Now emotionally if you go on like er, some woman says she is in love with someone; now this carnal love

can go to any limits, now she is pining for someone and all the time thinking about the other fellow and other fellow is a er, deceiver or whatever it is. He is very cruel, all the poetry that is written about such things, you know. If it happens to anyone out there and if they take to that kind of crying an... and all the time making their lives miserable like that.

Is a very big imbalance and surprisingly when it happens imbalance is created and now you have seen. I told you, when you work very hard or you put in too much of physical labour your heart stops. Actually the heart should not stop. The brain should stop. If you are thinking too much your brain should stop but brain does not stop. Your heart stops. In the same way when you are emotionally very much working then your brain stops and that's how people become mad, lunatic, all the psychologists make money out of that and the psychology also is such a... science and I think they have not right to be psychologist because they hove not yet understood, the complete understand. The comprehensious understanding of a human being that, if you do not allow your psyche, that's the left side. To be fulfilled and if you just allow the right side to work as they say there should be no conditioning then you can become ego-oriented and you could be a very speed person. You could be a real madcap because you may be thinking so fast that you would not be able to stop your thinking.

So first thing that happens to you when Kuṇḍalinī rises, that center you see, which is placed behind this red mark of Mine in the center near the pituitary and the pineal

body, it sucks in the ego and superego so the thought which rises and falls and again thought that rises and falls. The space between them is increased and you become thoughtlessly aware, means you become blank.

Some of you must have already become. There's no thought from inside. This is the first thing happens when the Kuṇḍalinī rises. When She enters here and opens herself out to the All-pervading Power then this radiation starts flowing through you and with this power, if you start using it you will know what you have achieved. Say to a villager from India if you give him pounds, what will he know. He has to go to the bank to cash it and see what it means. In the same way when you get these radiations so easily you do not value them.

The third thing which is a waring. I would say that people get realisation here very fast, even in Birmingham. Many people have got realisation. But when they go back home after two days the Kuṇḍalinī comes bark. She has to supply to the other parts of the body. You get your realisation because you have been seekers and as soon as Kuṇḍalinī sees Me or any Sahaja Yogi She knows She is in good hands and She..., suddenly shoots up and you get the experience. We had one boy who was educated in Cambridge and he was erm. He did computer and all that and a son of a very loving father and mother and all that.

But he got his realisation when his Kuṇḍalinī was two feet high. You see, for two days he was in complete joy and they said, “See Mother, his Kuṇḍalinī." I said, “My Child, this going to come down" because I know that this river has own so fast that in that food you cannot see the

ditches. But the ditches are to be filled. After two days he started... like that and twitching and all that. I said, “What's the matter?" Then he told Me he has been to er, now what's the name? Angels? No, no, no. Hell's Angels. He's been to jail, he's been drugged, he's been this, he's been to this Guru, that Guru and all that was working, but then he can be cured again and he knows how to do it. He can be cured, he can come back to normal and he can achieve it.

So it can be done. For some people it's a permanent thing but some people do have this problem because Kuṇḍalinī must look after you. There is nothing to be worried about it, if you little bit have patience with yourself. The patience that I have, is an ocean I can tell you. But if you have little patience with yourself your Kuṇḍalinī could be perfected and could be alright.

So this is what is Kuṇḍalinī awakening. This is what Sahaja Yoga is. Of course I have told you in very short all the things because you know I've been speaking now for, for six years, in London, still, I mean people say that every time Mother, there's something new coming up. I would request you to understand that Kuṇḍalinī has nothing to do with the outside. It is inside happening. For example a gentleman come to see Me from BBC and as they are, you know very rude people to begin with. I mean they are trained to be rude you see to er. Just blast a person so he. The person loses complete confidence, you see.

So the gentleman came down and he saw My house and this and that and he was saying that “Oh, what a nice house you have." And I said, “It's not er, er, anybody

else's, My husband earns a lot of money and he's elected to a post and he's come here and he's holding a big poot. And that's how we have got this house and is..., everything belongs to him so I've not taken a single pie from anyone!" Then he was amazed and he said, “Now what about your organization?" And, “My organization also, I don't take any money from them, on the contrary if necessary sometimes I pay for things like that and they'll manage among themselves whatever it is. And we don't have any sort of accounting or anything.

We live on the very minimum of money, er business because then again it creates a problem." You know.

He did not know what to find... with Me because I said “I'm not here as an immigrant, I've come here because My husband got elected with hundred and seven nations electing him her. Now it's all God's doing." But he would not believe that there is God to do such a thing like that. You see and that's how I'm here. “But maybe" I said “if I'm here then maybe that God wants Me to solve some of your problems, maybe there are so many children who are seeking God and maybe I'm here for them!" So then he came to the other problem he said that, “What about your poverty in India. Why don't you solve that?" I said, “It can be solved, no problem, You see, we are not that poor as you think us to be neither we complain so much, but moreover” I said, “now if you are, have been rude quite a lot. And you..." “No I've been outspoken", He said. I said, “Can I be outspoken for a change?" You see.

So he said “What is it you want to say?" I said, “Very humbly I would like to say because I am in England now,

who is responsible for the poverty of India?" then he kept quiet.

So like that. You see, what I am saying, instead of getting to the point he was going on here and then he said, “What about your population problem?" You see, now I'm not here to solve population problem,... poverty problem, not economic problems. I'm here to solve er..., What you call. The spiritual problem and at that time a modern mind starts going in. Here and there and not facing the truth as it is.

So he said, “What about population problem?" Then I said, “I would like to say one thing that India is the only place where children want to be born, they would not like to be born in any one of the Western countries because now there are very few people who understand the value of children." Then he kept quiet. This is what it is.

So I have to warn you that this mind, is a revolting mind and I will not allow you to see the truth.

So be careful about it, because you have to find it.

You have to find that which is within you, which is absolutely about to bloom and just help Me in understanding that the problems that are with us are not the real problems these problems can only be solved if human beings improve themselves if they are transformed if this world is transformed then.

***Contents: 1980-04-14*, Public Program, Caxton Hall, London, UK**

..... *[UNCLEAR* essly] and she puts another sarī or a good dress and all that and then she locks up herself in the room and enjoys herself [laughter].

So it shows the essence of it is the sharing and the maximum of it should be achieved because the joy of it comes through sharing: is wisdom.

So we have our education which should teach us to share, which should teach us to help others.

Somebody falls down? Just try to help that person. That should be the education.

Somebody is knocked down? As if you are knocked down, the collectivity of it. It's part of you is knocked down.

Somebody is drowning, you try to save that person. Actually you are saving that person because that person is within you which is getting drown and you are just trying to help yourself. It's the essence of all good work we do for others, is just your own being you are trying to save and help, nobody else is being helped. Who is the `else'? Who is the other? Is all your own self after all whatever is our world is that we know of.

So who is the other? There's none. All that is there is yourself and the education should be such that we should understand the essence of our collective being which is present within us, which is manifesting all the time. Only after Sahaja Yoga it becomes evident. It becomes actual, you actualise it. As you call it: Pratyaksha. You get the sākṣhāt that you are a collective being who was manifesting it all your life.

You were not aware of it but after getting Realisation you start feeling them on your fingers.

You talk of someone, you get a headache: “Oh God!" That person has got a headache too. This is after Realisation.

So you'd better start curing your headache and his headache is also cure automatically.

But this which is present within us, this collective being which is present within us, which is manifesting in a way which is vague, becomes absolutely clear-cut and you start seeing that you are a collective being. You exist as a collective being. You cannot exist as a separate entity somewhere on my own like a malignant personality creating cancer all over. And this is the actualisation one receives through this Kuṇḍalinī awakening.

God has made you like that so beautiful but so we see to our beauty? We do not nurture our beauty through our education, do we? Small, small acts of beauty such people who are nurtured on those lines express and you remember those small things.

Like a little child went to Brighton with Me and she said: “Brighton is a nice place." I said: “Why?" “Because there is sea." I said: “Then what? Why sea is so nice?" “Oh! Then he can wash off all our problems and everybody can wash off their problems in the sea." Now she is thinking of the whole collective problem. That we have problems and there is sea.

So why not ask the sea to wash our problems? See, if there is little water it may be a problem because we have very very big problems and see...

So there is a sea which can wash out all our problems. What a thing it is to think of it.

Like My two grandchildren, two daughters, granddaughters, they told Me one day and they were very young, they told Me that: “We would like to be either an air hostess or a nurse." So I said: “Why these

two professions? What is so great about it?" She said: “Is there any profession in which you can give food to more people?" How sweet they are! This is the innocence we are fighting. This is what you are born and after education they know “My room, my cupboard then my keys and my this and my that" *[UNCLEAR]*.

So, I feel after Realisation also it is very important that we have to educate ourselves. We have to become extremely kind, we can and fearless to stand by the right, by the truth that we know. It is possible because now you are empowered, you have got your power of your Spirit flowing through you.

You can face any problem with it because you have understood the essence of everything. You are not afraid.

But still there are many half-baked Sahaja Yogis I have seen. They puzzle out at such nonsensical things is most surprising. And their sympathies also can be very misplaced. For example say there was a gentleman *[UNCLEAR* over the last] who, supposing, married a lady. Now this lady is tortured by that man. And the lady comes and tell the Sahaja Yogis that: “See, now, he is torturing me." Instead of having sympathies with the lady if you have sympathies with that man then what should we say? “You are very wise people." It would be having sympathy with Russia vis-ā-vis problem in Afghanistan. This is what happens. Our, you see, understanding of the essences of compassion and joy are so confused...

So confused that we misplace them completely and we puzzle out. But if you put your light correct and start seeing in correct light the whole thing your sense of compassion will be so clear-cut that the compassion that

could be harmful, could be very cruel, can be corrected immediately.

So many people who are compassionate, so-call, can be very cruel by their misplaced ideas.

So the discrimination of reality and reality, of compassion and cruelty, of sharing and selfishness... the discrimination becomes absolutely clear-cut as you become more and more identified with your Spirit.

Awakening can be done. You know that it takes place.

Sometimes it goes up to this point, the Kuṇḍalinī you can see there and you enjoy for two months and then again you go down. And then you start shaking before Me.

What have you done is the point to educate yourself? To retain that? You have to respect.

A river flows into a country which is a holy river is to be respected. If you start putting all kinds of filth into it and cover it with filth or put some heated *[UNCLEAR* clings] around the banks of the river whole thing can be completely soaked out, the water can be soaked out and the river will become absolutely barren. Like that the Kuṇḍalinī can be soaked out. Instead of you prospering out of the life giving force of Kuṇḍalinī you again go back to the same.

That is why for becoming one has to respect the Kuṇḍalinī is to know that you have channelized more and more of that vital energy within your being to manifest your beauty so that everyone who comes in contact feels that magnet of love. And that soothing feeling which covers the entire world I look forward to that beautiful day when people will turn back and see their beauty and

their depth that lies within their being which I see so clearly, which I see in everyone. And that's why I work hard. I labour hard dreaming all the time for that day to see this beautiful flower blooming into fragrance of eternal bliss and joy.

This is what is awakening and is becoming. You all know lot of it about awakening, you have seen Kuṇḍalinī awakened into many people but becoming part of it is a slow process for which we have to be alert and see how much of this vital energy we are using to beautify the garden of our life or we are draining it out by our dumb foolery or by our so-called serious thinking how to destroy it.

Now, I will be going to Paris. Those who want to come with Me... I don't know. You should tell Gavin about it and it should be organized. I don't know Paris. What is in Paris, I just can't say. The vibrations were very bad last time when I went down. I tried. Let's see what happens in Paris. Maybe there maybe at least two three people coming up if not many. It is your desire that is going to work out because I have no desire, as I said, I'm just dreaming.

You have to desire that the whole world should change and transform itself. You are the ones who can do that.

I wish you all luck. Thanks you very much.

[UNCLEAR].

There is no obligation on you neither there is any obligation on Me. But maybe there a little on Me, if any. Because I love you much more than you love yourself.

So by accepting this you have honoured My love.

So there is an obligation on Me.

Let's have your hands just like this and put your both the feet on the ground in such a manner, in a very relaxed manner. Just sit down in a very relaxed manner. Little far, little far would be better. Now, both the hands like this.

These are like antenna which receive the Shakti, the Power. And the Power goes inside from both the hands *[UNCLEAR]* and then invites your Kuṇḍalinī.

[Aside:] you haven't brought the... alright, doesn't matter.

You will see in the chart.

And then this sleeping Kuṇḍalinī, your primule, your germinating power rises and She pierces this area called as Brahmarandhra which is the area where we have soft bone in our childhood. Fontanelle bone area.

First when the Kuṇḍalinī crosses this point in the center, through the center of Āgñyā which is placed between the pituitary and the pineal body, you become thoughtlessly aware. You become thoughtlessly aware. You are aware but there is no thought. It is called as Nirvichara Samādhi. `Samādhi' means enlightened awareness. It doesn't mean a dead condition or a *[UNCLEAR]* condition. Enlightened awareness: your awareness becomes enlightened and effective.

But when it pierces this Fontanelle area, you start feeling the radiation of your Spirit passing through your hands. This is the first time your Spirit comes into your conscious mind. You start feeling it through your central nervous system.

***Contents: 1980-04-18*, Public Program, Day 3, Divine Power and Innocence, Paris, France**

Yesterday I talked to you about Kuṇḍalinī awakening, how it is awakened and why it refuses to be awakened within us. Those who have come for the first time I would like to tell them that we have a force, a germinating force, a residual force within us in this triangular bone which is called as the Kuṇḍalinī.

This is the force which helps us which gives us our second birth called as Self-realisation. You can see this Kuṇḍalinī pulsating in this triangular bone, called a sacrum, very clearly in anyone of the programs of Sahaja Yoga. When there is obstruction in any person you can see it much more clearly. You can also see the rising of Kuṇḍalinī in the spinal cord. When She arrives at the end here, the Fontanelle bone area, you can also hear the throbbing. When it stops then you get your Realisation, your baptism. Then your awareness gets a new dimension into All-pervading Power of Divine Love, then your attention or your awareness, it gets into new dimension of Divine Power which is all-pervading, the Kuṇḍalinī connects you with the Divine Power.

Today the subject is: Divine Power and Innocence.

There is a great deal of discussion already available for us in our scriptures about the All-pervading Power of God. But is is not easy to believe that there is such a Power which can think, which can organize, which can coordinate and which can act, coordinates, organizes and acts, because it loves.

Because of this ignorance human beings have denied even the existence of God Almighty. But the One who

has created you, has also created the means to know Him.

When this Power here, which is a part of the Divine Power around, awakens and connects you with that Divine Power, you can start, you can start feeling from your hands the radiation of the same Power.

When this Power, [Shri Mataji repeats to help the translator], connects you. That is the time when you start radiating your own Spirit.

Now first of all at the very outset we have to know that all this knowledge is unknown to you and to see it you must have an open mind. As I have told you the very first day that if I tell you anything you should accept it as a hypothesis and if it confirms with the proof then you have to believe into it.

Now let us see what is All-pervading Power is. All-pervading Power is the Power of Divine Love of God. We can say it is the aura of God. When Almighty God is reflected in our heart it is called as Spirit or Ātmā but its aura is not in our conscious mind. Because of, our conscious mind is not enlightened enough to see the aura.

When the Kuṇḍalinī rises and touches the Fontanelle bone or pierces the Fontanelle bone the seat of the Spirit which is on top of your head gets enlightened. Then the Spirit gets illumined in our consciousness.

In the same manner we can feel the radiation of the Spirit passing through our central nervous system, the radiation, Now these radiations are the radiations of the aura of the Spirit.

So they are the Power of Divine, Divine Power which is all-pervading. The radiations are, that's how, are of the Divine Power which is all-pervading.

Sometimes Divine Power, also after Realisation starts flowing on us, on our sympathetic nervous system as grace, [Shri Mataji repeats to help the translator:] the Divine Power, All-pervading Divine Power also starts flowing on our head, on our sympathetic nervous system as grace. When this happens then you feel the joy and the bliss.

Shri Mataji [to the translator]: Why should she be disturbing?

Sahaja Yogini: She has to, she has to... *[UNCLEAR]*.

Shri Mataji: Funny people. They come here for Realisation and have no sense. Please close the door.

[Towards the audience:] Anybody has to go, please go now. It's not proper to disturb, it's a serious thing we are doing. If you are interested in your Self-realisation, please be here. If you have no self-esteem, I do not want to force you. But this, nobody does in England! It's a serious thing, it's a solemn thing.

We must understand that we must have self-esteem. We must respect ourselves.

This All-pervading Power is anxious all the time to guide us and help us through our unconscious.

This Power when it starts flowing through your hands after Realisation, can tell you about the absolute value of everything, because your Spirit is the absolute. The rest of it is all relative.

For example if I want to know if this thing is radiating absolute or not, I just have to just place My hands towards it. If it is emitting absolute, is correct, is vibrating with spiritual values or if vibrating with Divine Power, it will emit vibrations towards Me.

For example if somebody is a realised Soul or not, you cannot make it. A thug or anybody who is a thief you might think him to be alright but he may be a horrible fellow. To make him out if you just put your hands towards the person and immediately you will know whether he is a realised Soul or not: by feeling the vibrations on your hands.

If you want to know about any absolute question, whether there is God or not, you just put your hands like this and ask the question: `Is there God or not?' If you ask: `Is there God?' vibrations will start flowing towards you with a tremendous speed, answering your question just like any, any very well built, uh, what you call that? Which gives answers to everything by itself?, Euh? Computer: a very well build computer which answers all your questions. In the same way any question which is absolute if you ask you get the answer. Sitting down here you can find out about any friend what is the matter with his centers as shown here. Yesterday I talked about it.

If any problem you have, if you put it to the Divine Power, She solves it. It is not a coincidence but it is a fact. You have to know how to put the question into the machinery of this All-pervading Power.

If you know exact method how to do it you can solve any question. But after Realisation your priorities change and your problems change.

For example we had another person who knows French very well our Regis who was with Me was doing his Ph.D. for years together and he was very much troubled about it. He had finished his money and he was fed up, his patience was over and he could not even make a book bound. He brought that to Me and he said: “Mother, I don't know what to do with this now." I just put My hand on the book and put this problem into thoughtless awareness of mine. [Interfering with the translation:] Into thoughtless awareness.

Awareness. No word no word? Awareness, you know awareness? Uh, without thought, you see, where there is no thought. In that area opens the mouth of this machinery. And third day he became a doctor.

I never read the book nor did I give any advice to him but he was alright.

Like that so many problems, even material, can be worked out. But after Realisation your priorities change so much that you want to ask for the highest. You don't waste your attention on trivial things nor do you ponder over something that is unimportant. The attention then goes in searching a complete method of Sahaja Yoga which is the spontaneous evolutionary method. Because you become collectively conscious and you become compassionate. You feel for other human beings. Because you have achieved your bliss and your meaning you want others to achieve that. Your main attention is on giving others Realisation.

For example till this light is not enlightened it can be used for anything else, the wax. But once it is

enlightened then it just gives light. When you become the light you start emitting light to others.

Now, this All-pervading Divine Power is the total Power within us. For example on the right hand side we have got this Power which works on the right sympathetic nervous system in the channel of Piñgalā which helps us to look after our body and think the future which gives us creativity. This power, this Piñgalā power, is made of five powers. These five powers come to us by five elements that have created us.

The body of all the centers here is made of these five elements. The Power that is all-pervading controls all these five elements. All these five powers plus the power which gives us emotional life on the left hand, the desiring power, which gives us memory and our past, plus the power in the center which evolves us from amoeba to this stage, all synthethize properly integrated into that Divine Power.

But Divine Power has a power to control all these powers. After Realisation if you move in a proper way you can control all these powers you become the master of them. Say, after Realisation you can also enter into the subtleties of all the elements. For example, now, this is a lamp kept here; Now this has got a fire in it. This is from the light el..., from the fire element you can say. This can be awakened by putting hands towards it if you are a realised Soul. By awakening it you can make it burn the negative forces around. We have cured many mad people with a single candle.

You can cure yourself if you have any problem with your stomach by going into the sea and putting your hands

towards the outside. After Realisation if you soak your feet even in ordinary water with little salt in it and put your hand outside and ask the water to suck your negativity it will. Now, in this hall there are more realised Souls than unrealised. Those who have experimented with this and they also know that we have cured cancer with this method and so many diseases which are called as incurable. But for that it is important that you must get connected with the All-pervading Power.

The first thing is you must get your Self-realisation but in ego-oriented societies people think their Ego is their Self and they have their arrogance about it. But Ego is just like a bubble you can see there like a big, uh, what you call it again?, balloon, you can see there that yellow stuff. When you do to much activity then this balloon goes on bloating up too much, so much so that it can cover the whole head. Until a person gets a heart attack he does not realise that there is something wrong with that person. This is the work of All-pervading Power to give you balance. Now, imagine how it gives you the balance.

You work with your right side, means your brain. You think too much, you plan too much and you do all the time thinking for the future. Means you use your brain but when you use your brain too much your heart goes out. But if you are very emotional, melodramatic and hysteric, then your brain goes out.

One doctor we have in London who is a Sahaja Yogi. When I told him this he was surprised because he said that: “We have some...", he is also a psychiatrist, “We have some cardiograph machines in our hospital and it is never used because no mad man gets a heart attack."

Because you have a limited energy within you. The Ego and Superego when they meet each other they give you the `I'-ness then you get separated from the All-Divine Power because at this stage the evolution has to be done through your own understanding and your asking. That is how you are given freedom because freedom that one has to seek. And if you have to be given absolute freedom you must know how to use freedom. That's why your freedom is respected.

You see, for example this lady who was sitting here if I had mesmerized her she would have been stuck there. That's what the fake Gurus do: you have no freedom left but to succumb to their mesmerism. Till you end up into something catastrophic you do not find out that you were mesmerized.

This All-pervading Power is called as Brahma. Brahma is the truth. The rest is all illusion. We live with our illusions and myths because of our ignorance. If you come in this room in darkness you will not be able to see anything in fulness. You may think the chair is the room or may think this mirror is the room. But if somebody can enlighten this room you can see the whole room and you can relate yourself to that room. You can also find out what is wrong with you and also what is wrong with others. This is enlightenment, but enlightenment of the innocence.

Innocence is the bud which gives the fragrance within us. That time we emit, the fragrance we emit is the All-pervading Power. Innocence is the very, very base of our being. It is placed in this lower center here and this center is looked after or is governed by a deity who is the embodiment of innocence. This deity is called as Śhrī

Gaṇeśh and He incarnates at that top center there as Lord Jesus Christ. Christ is the support of this universe because He is the embodiment of innocence. But what have we done of Christ? When He live we crucified Him and everyday we are crucifying Him when we are fighting our innocence.

It is very hard to say these things in modern times when people think that indulging in all kind of sex perversions is liberation. But to any, but it is very easy for us to see if you use your intelligence that it is no liberation but it is slavery of sex. A person who comes under every car cannot be called the driver of the car. In the same way a man who falls for every woman on the street cannot be called the master of himself. He is a slave of his lust. But it does not also mean that you should not have sex. That is absolutely another extreme. Sex is to be with a very sacred idea in a married life because marriage is a collective blessing. But people do not understand how to respect their marriage relationship.

In Sahaja Yoga we do not allow any Sannyāsī or any ascetic to come in and we do not also have funny ideas like people have that the Sannyāsīs can have sex life. Or such perversion that you take Sannyās and you can go to God through sex. Sannyās means complete abstinence. Any such funny ideas like marrying Kṛiṣhṇa or Christ is absurd. If you want to marry, marry human beings. What's the use of marrying Christ who is an embodiment of childhood? He doesn't know sex. Why do such insulting things to him.

This is like bringing your lew into the drawing room. We are very particular about designing our house but we are

not particular about designing our life. We make a complete mess of it and we say: “What's wrong?" We say: “What's wrong?" If there is no wrong in doing absurd sex then why there is people feel jealous? If it is a good thing people should feel happy about it. The society must prosper with it. But the society is going down.

Nobody seems to be trusting anyone. Is it this kind of life or society is in any way enriching the children? Moreover this kind of life leads you to horrible diseases: the nature is against it. I was surprised that in U.S.A. sixty-five per cent young people suffer from horrible diseases due to sex perversions and sex habits.

And in England where I thought wise people lived there are two children killed every week by the mothers themselves.

What's wrong then in any such a society which is so decadent? There is some Guru in India who cannot smell flowers but he does not mind, say, smelling the private parts of women and men and he is very attractive to Western people, specially French. Is it our culture? Is it proper for us to do such things? Will our children have any respect for us? Why should the children respect here the parents who have no self-esteem? You see, when you talk about liberation you are just fighting you own innocence but you cannot get your liberation. It is `so-called'. As soon as you will try to do these things you will be the unhappiest person ever living. You will be diseased, you will be impotent and joy will be lost. You will become a miserable person with the cheeks torn inside and there is no freshness on your face. The, `Les

miserables' ! Even Christ they have made Him look like that, like a lanky-panky person.

So miserable! They had no sense at all to understand that: `How could a person who is so full of joy and happiness and innocence could be that miserable?' I think there is some sort of a sadism in it, egoistical approach to Him that you make such a great personality into a *[UNCLEAR* wretched] uh, some TB patient. Can such a lanky-panky fellow carry a big cross like that? One should not try to avoid the reality but face it with bravery because it is so beautiful. It is so grand.

It is so majestic.

So, why not achieve that and rise in your complete humanhood? [To translator:] Rise in your, bloom... That's the way you are going to achieve it. [MISSING.] You were given freedom to test your intelligence, to know through your intelligence that rationality is limited, to know through your enterprises that matter is enslaving you, that matter is there just to reproduce the beauty within yourself. But you lost all your wisdom in your extreme behaviour.

At the time of Christ people were not that intelligent. They were naive but they were not seekers as your are. You are seekers of ages, do you know that? But you are satisfied with your Ego. You were not seeking your Ego because Ego you can find it everywhere in every shop. You go and buy a cigar and smoke it and you are in Ego. You drive in a big Rolls-Royce: you are in a Ego. You just cross all the laws: you are in your Ego. Defy everyone: you are in your Ego. It is very easy to achieve your full bloom of your Ego covering the whole head and then you

float very nicely in some imaginary world of yours which is called as `Fool's Paradise' till by some trick of this All-pervading Power the balloon is pricked and you come down *[UNCLEAR]* on the ground.

So, achievement of Ego has been of no use but achieving of All-pervading Power within you is the real expression of the Ego of God because His Ego is the truth while yours is a myth. Because He does everything you don't do anything whatsoever. And a little thing like making a chair you feel very great about it is all nonsense. You are made to be the instrument of that Divine Power just like this instrument is made to carry our voices.

You are specially made with great care, love and respect to carry that Divine Power which is All-pervading, which is very subtle. This is the Power that pulsates in every atom. [To translator:] Pulsates, throbs, pulsates in every atom. The same power pulsates in our heart. But with Ego we actually cover our heart completely and Ego makes a person an idiot. There are such idiots who think themselves to be very clever that you do not know how to stop your laughing when they talk. Like an eighty year old man believes that an eighteen year old girl loves him. And you ask this idiot what is he doing. He says: “I've written already thirty books on one subject: on love and romance." He is an idiot and a stupid fool: what is he going to teach anyone? The girl makes fool of him and she has her own boyfriends and the old man is supplying the money for her fun. And the idiot think he is very generous. There is no end to idiocity.

A man who is not wise, he cannot be called intelligent. Intelligence unless and until it is wisdom has no value.

Without wisdom the ungirdled... ungirdled intelligence can befool you. The All-pervading Power plays tricks and makes idiots of these people. They are respected for a short time then they die out as fools.

So, our intelligence must tell us that truth can be only found through going into the unlimited area of All-pervading Power. And this rationality is a limited thing and we have to be triggered into that area which is unlimited.

Some happening has to take place within us and all those great sages and prophets who have talked about your rebirth must mean something happening.

These things were said by many sages before also but they said it from the tenth story. The rest of them were on the ground floor. They couldn't see what they were seeing at the tenth story so they tried to torture or kill them. But this Sahaja Yoga, this modern Sahaja Yoga you can say, the Sahaja Yoga now is at a stage where it gives you Realisation, to masses.

So that you start seeing beyond that you start knowing that there is something beyond and feeling that you have become different. It... it's the actualisation of the experience which is important and you should ask for that. But it is not meant for mediocres. If you are a real true seeker you will get it and you will retain it.

If you are a true seeker I will give every drop of My blood for it. Because I am born for that. But the seeking has to be sincere and true. You cannot purchase Me with any money or with any show. Only through your sincerity of seeking you can buy Me permanently into yourself. This has to happen today or tomorrow to thousands of people.

This is the breakthrough which we were expecting all these years and this is what is before you today.

As soon as you get your Self-realisation the manifestation of the powers of Self, of your Self, starts acting but you have to know how it works and do it seriously. But most of the people they come to Me as if they are going for Guru shopping. This is absolutely a different stuff. Here you have to receive your Self-realisation you have to become Self-realised and you have to establish yourself. [To translator:] To establish and to become fully the Self-realised, to manifest it. There is no other consideration. Supposing you are rich or poor, I don't want to know. Whether educated or uneducated is not necessary. Belonging to the labour class or to rich class it makes no difference. Whether you are from black race or a white or a brown or a blue race makes no difference.

As long as you are a human being who is seeking God you will get your Realisation. That is My job. I will work hard because I am determined about it. But you also must have determination. Once you have achieved it you will be amazed how beautiful you are. You will start seeing the beauty that I see in you.

The other day we had somebody who was arguing with Me. He said: “Everybody is God." I said: `Who has told you that?" He said: “I believe in it." I said: “Who is this `I'?" This is all mental. It is nice to believe that everybody is God and I am the God's Lord.

There is God in everything but God is to be discovered. There is God in a chicken but I am not going to give Realisation to chickens. It is too far-fetched but that is how people escape the reality. Like the gentleman was

saying that: “Hitler is also God." You cannot insult God like that. If there is somebody Satanic then he is God is discovered by punishing him. It would be like honouring people who crucified Christ. There is no discrimination, there is no sense of understanding. There should be some sense of propriety when you talk. The sympathy should be with the people who need your compassion but not with the people who are aggressed [aggressing]. If you do all that then you will be punished and those who are cruel will be punished too. This is what the Divine Power does to us.

In India the Rākshasas or the devils who were born on this earth used to beg for one thing that they should be killed by an incarnation so that their sins will be forgiven by one punishment, sort of compensated by that punishment. They would go to the extreme of sinful behaviour just to get to that point where incarnation would kill them. But a saint, a seeker is a sensible person. He achieves all that he wants through the grace of God because God wants him to have all the powers which are Divine. Because God is your father and He wants to bestow all His powers onto you but these powers cannot be given by any elected body like a church or a theological college priest cannot give you baptism.

This authority has to come through a person which is born with this love. Such a person is a king.

Nothing can tempt such a person. Nothing is higher or lower for this person. Such a person can sleep on the street or in the palaces. Such a person has no fear of any kind. When Christ supported Mary Magdalena He was not

afraid of the crowds because He was sinless but He had compassion for her.

We should not confuse matters. Only after Realisation when you get your vibrations you will know that you cannot confuse. As soon as you try to confuse you will lose your vibrations. And with this new vibratory awareness you will know what is the absolute and what is not and then only you will know how powerful you are. Your whole life will be filled with joy and first time you will enjoy another personality.

We had taken some people to India from England. Simple Indian villagers so overjoyed to see the foreigners coming in. They hugged all of them and kissed them, fed them and then they started feeling the vibrations of the foreigners and they were enjoying themselves as if they were sitting in a big lotus flower. For the first time you would find any Indian enjoying the foreigners. Otherwise they are frightened of them. They are literally afraid of seeing a foreigner, specially the women of India. But the women cooked for them, prepared their bath, arranged for them to have their food then prepared their beds, put oil in their heads and made them sleep. Such love that flows is the greatest thing a mother can enjoy. There is no rationality for this. It is sheer joy and bliss.

So we have to rise and become one with that All-pervading Power which resides in every heart of human beings. You feel it flowing from you and when you feel it you know what is happening to you. This is spontaneous. You cannot `do' it. It is within you. Built in. Built in. Built in. Innate and it works out. It works out. We have among us here some people who were in the lunatic asylum and

they are completely cured. You cannot make them out. We had great alcoholics and druggists with us. They just gave up everything because they have become masters of themselves and they enjoy themselves. You never get bored with yourself then. Whether you are alone or in their company it's all joy. This is going to change the whole universe. It is going to transform this world into the new world that is been talked about.

This is the first time I have come to Paris. The response has been nice. There have been people coming and getting Realisation.

Some are repeaters.

Some are repeating, coming everyday.

Some came only one day and went away. But as you know after germination of seed it must be looked after. Otherwise it could be wasted.

So they should have at least attended these four days. But in any case we have here Marie.

She is one of the first disciples I had in London and she has dedicated her life to this work. Now I would request you all to help her to spread Sahaja Yoga. Those who get Realisation will be deepening their being and will be helping other on the periphery.

So many are seeking.

So many are deceived.

So many are misguided. It is now our great duty to salvage all of them. This is very important. Don't be misguided by your Ego. You must think of people how they are lost. You must learn how to swim and save others.

It's all free, full of love, so take advantage of it. A river starts like a small stream. In other countries like India and England we have many Sahaj Yogis. We have to see now what French have to offer.

May God bless you all.

We will have the experience now. We will work it out.

Ah! If you have any questions you can ask today because yesterday I has said that if you have any questions for about five-ten minutes not more. And do not be argumentative. Please come here. These new people can come down. The gentleman who is there. Any question? Let this one sit there also. This one there. Any questions, please? Seeker [in French]: J'ai une question, oui. Est-ce que vous n'avez pas peur *[UNCLEAR]* quelque chose ā decouvrir l'occidental en fasse un avoir *[UNCLEAR]* spirituel au lieu de rechercher son ^etre...

Shri Mataji: What did he say? Translator: Don't you think that if you show the Western persons that there is something to be discovered, that he should appropriate it for himself instead of becoming it?

Shri Mataji: Yes, you should. You should definitely. But what is your instrument? Translator: You should?

Shri Mataji: Discover but what is your instrument? Seeker [in French]: Il fly a plusieurs instrument, mais l'important c'est que ce ne soit pas justement l'Ego.

Translator: He says there are several instruments but the important is that it should not be Ego.

Shri Mataji: Shouldn't be Ego? Alright, then, uh, first of all you should know that you have nothing to offer Me. Alright? The second thing is that you have to ascertain it.

Why? Are you afraid of Me? You are? He is not. Then it is very simple: you enter into that area and see for yourself. I'm saying you have to experiment. But with these eyes you cannot feel, with these hands you cannot feel that All-pervading Power. You have to get enlightened. This is a gap that you have to cross.

Seeker: Lā je suis d'accord avec ce champ de conscience. Il faut rentrer dedans pour en avoir l'expfierience. Tout fica, je suis d'accord. Mais, la seule chose, c'est que j'ai peur que l'occidental refficoive votre enseignement comme un matfierialisme spirituel et non pas comme un ^etre spirituel.

Shri Mataji: What did he say? Translator: But he is afraid that in the West it should be used, the becoming that you have to give, should be used materially and not for becoming inside. [Laughs.] Ah! Have you got... haven't you got sufficient material thing just to bother your heads? Already people are committing suicide in Sweden, even in Switzerland. You want to go to that limit?

Seeker: Non, mais il fly a aussi autour de nous une enorme vague de matfierialisme spirituel qui aprfies me donne un retour de matfierialisme et qui cre aussi une vague de suicides et de chute.

Shri Mataji: What? Translator: He says that there is among us a great wave of spiritual materialism which creates a come back of materialism and also suicides, which make it come back a sort of return of suicides and materialism.

Shri Mataji: He means to say... Yeah, He means to say there is a very big grip of matter, isn't it? He means to say that.

Seeker: Aussi [That too].

Shri Mataji: Very correct.

So you have to become a master of that. That's what I am doing.

Seeker: Oui, oui, d'accord, ce n'est pas de votre enseignement don't je parle.

Translator: He says he's not speaking about your teaching.

Seeker: C'est de la faficon don't c'est vu et refficu.

Translator: He says: but the way with which it's read and received.

Shri Mataji: Oh! People? People. No, there are many beautiful people also.

Seeker: Bien s^ur, mais il peut fly avoir des chutes aussi.

Translator: He says: yes of course but people can fall as well.

Shri Mataji: They will... First few of you have to come up then the rest will see how happy you are, even materially enriched because it is: “Yogakshemam vahāmyaham" [Bhagavad Gītā, 9.22] After Yoga you get your Kshema also, well being comes in to you. When people will see that they will also be transformed because satisfaction comes in. Tell him that.

Seeker: Justement. Dfies le moment oū on dit: “Vous aurez la connaissance. Vous aurez par un meilleur equilibre plus de biens matfieriels." C'est faire du matfierialisme spirituel car au contraire on doit ^etre la Realisation, on doit ^etre soi. Peu importe qu'on soit pauvre ou riche... Peu importe la situation dans laquelle on se trouve. L'important c'est d'^etre.

Shri Mataji: What is he telling? Translator: He says: yes but again this material well being is misguiding, because the important thing is to be that and not in a material style.

Shri Mataji: You can overpower it by flowing All-pervading Power through your being. That is the only way you can do it. When the Kuṇḍalinī awakens, you see. When the Kuṇḍalinī which is here awakens your attention is attracted inside, is taken from outside attracted inside and when it goes through that center, this center here [Nābhī], it gives you a sense of great satisfaction within which overcomes your material greed.

[To translator:] When awakening takes place the attention is attracted.

May God bless you.

Not only that but the blessing of this center works out also your material needs in the sense that we have tried experimenting with the vibrations, say, on the wheat that grows in India and when we tried that we found it was five times more growing and sweeter and tastier that normal. In the university, the agricultural university. There are so many ways by which your are blessed by the grace of the Divine Power.

Very good question this one. I was very happy with your question.

Is there any other question? He is concerned, you know. He is concerned. That's the point is. What will happen to people? They are so much attracted by materialism. It's very good.

Will you please put your hands like this towards Me. Be comfortable, first of all be very comfortable.

Now come along. Marie can come in here. Marie! Little, little, she has to tell her. Please ask them to put their hands straight like that towards Me. And close your eyes, please. Just like this, straight like this because these are the antennae I told you of receiving the Power. Just like this. Straight like this. On your lap like this.

[... short directions during meditation.]

Contents: 1980-04-20 **Pūjā, Significance of Pūjā, Flat of a Sahaja Yogini, Paris,** France

I have told you before also but again today I want to tell you the significance of Pūjā. The significance is this, that when you do the Pūjā you recognize Me. By your recognition and your surrendering the deities get happy. They're overjoyed that you have recognized it. You are fully identified yourself that you are understanding Me in My full form, that you are coming closer to them. And I tell the brothers feeling happy when the younger ones are coming to meet.

So, they start releasing My vibrations with a greater force, much greater force. You have seen that after Pūjā sometimes when you do not absorb vibrations, I get little tired because the vibrations start coming out of all the Chakras and you do not absorb, so the give and take process is not balanced. The identification in the west is very slow because of mental activity.

Your attachment to your mental activity and your rationality is very great. With Pūjā the vibrations try to detach you from your mental activity, from your

rationality and then you are station into the realm of Divine existence.

Anything else, even My lecture, which is really mantra, but even that gives you a mental activity.

You start thinking about it. Then by thinking about it, you think, you know about Sahaja Yoga. Then by thinking you know, you become egoistical. You think you know such a lot about Sahaja Yoga. That again it, in a way, helps to bloat your ego. That you start thinking that you know so much about Sahaja Yoga.

The greatest grip on the Western being is that of rationality, analyzing. You start analyzing everything.

Which is only through Pūjā you just you are blown off, like when the fruit is ready, the petals of the flower out of which the fruit has come out, blow off and the fruit remains.

This complete detachment is possible in even one Pūjā. But that too takes time, because even Pūjā is rationalised. Pūjā should be done with your heart, feeling the love within you that you are worshipping your mother, who is an incarnation of Ādi Shakti, is a very great thing. Do it with your heart, not with your mind. That's why you know we do not allow many people to come for Pūjā, because that creates another whirlwind of rationality. Once you are detached from yourself, all your problems become so tiny as you see from the sky, from the aeroplane all the farfetched things which are not so important. And the problems that are going in the houses down below do not touch you. You go beyond clouds and you live in the area of that space of Divine Love. Then all your petty things irritating things, all your so-called

problems of live, all disappear and then only you can be effective more, much more effective, because you become a source of Divine Love. Pūjā is the only way I feel, you can stop your mental activity. Sahaja Yoga cannot be understood trough rationality. Mentally it may be, but to become you have detach yourself completely. You have to go beyond it, because this limits your movement.

Everything that you are doing here is significant, but it's not a mental significance, it has a Divine significance. For example even painting My feet now. What you do is to recognize Me first of all. Then the bottoms of this feet, this feet have been working, have been dancing for thousands and thousands and thousands of years.

[Aside:] Where is she gone...? Like we use lemons. Rationally we cannot explain how lemons can cure a person, but they do, you have seen. People being cures of mental troubles, of possessions. You cannot explain rationally. In the Divine way one can explain, that is has got a coefficience which can absorb the possessions which are foreign. But why and how? That's beyond your mind. You do not understand, you do not have that instrument.

So it comes, that Sahaja Yoga is to be accepted. It is the only way you can be a Sahaja Yogi. Acceptance is the only way. Go on accepting it so that you can develop. Like a little plant start accepting whatever the Mother Earth gives it and grows. It does not try to understand the Mother Earth. It does not. It just wants to grow on the riches of the Mother Earth. That is what is Pūjā by which you are blessed by the Divine so that you should of from

all the physical, mental, emotional and the so-called spiritual being, which was seeking into the realm where you have sought.

So today we must determine that we'll have no rational activity about it, otherwise you want have the joy of Sahaja Yoga, which is your achievement. Stop rationalizing it. With your heart you do the Pūjā. All these things that you are going to do has very, very great significance, which I'll explain to you some other time, but that explanation cannot take you too far. It is too minute to enter into the gross understanding.

So best is, to absorb it and absorb it and to enjoy it. Why do you want to enter into the whole machinery of electricity. You just use the electricity. All machinery is done for you, is prepared for you. Don't try to envisage it, to conceive it in your little mind. You must know, that you have to become the ocean and not try to understand the ocean with the drop of your brain. If you realise that, then you can become the ocean. Your limits are broken by Pūjā and you become one with the unlimited. It blasts you limits and your limitations. Tell your mind not to come and trouble you during Pūjā, then it will work out. May God bless you. [Shri Mataji gives order to somebody.] Little understanding must be develop, that there is a protocol of this incarnation and you should not try to pass over it. The greatest protocol is humility, this humbleness. Humility is the only way you are given this great opportunity to worship Me. If you are not humble, you cannot worship Me. It's not a ritual, it's the growing in yourself. Stop your mental activity now, just don't think, then only it will start working.

May God bless you.

This names stresses the excellence of Dakshinachara by implication, all right. It's all right for them.

The names 99 to 108 describe the Kuṇḍalinī Yoga briefly. The individual soul which has used a form of `Jīva' loses its sense of identity with the cosmic soul and identifies itself with the body and mind. The Kuṇḍalinī Yoga helps the individual soul to regain its identity with the Divine mother, which is the cosmic consciousness. Individual consciousness in its lower state is the wakeful state. The Jīvas name in this state is `Vishwa'. In this, the individual is mostly body conscious. It is normally difficult for the individual to transcend this state consciously.

The next one is the state of consciousness of the individual in a dream, `Sushupti'. Here the impressions are all mental. The body consciousness is mostly replaced by mental configuration or ordinarily an individual cannot get into this state or transcend to higher level of consciousness through ones will. The Jīva is here called `Tejasa'. Tejasa is the light. The next higher state of consciousness is one in dreamlessly.

Here Jīva is beyond both, the body and mind and is called as `Prāgñyā', is enlightened. Here the body and mind are both inactive. The Jīva be freed of body and mental activity has reached a higher level of consciousness. But here, though this consciousness is nearer the cosmic, it is still limited. It is only when he transcends this Prāgñyā state and becomes to `Turīya', Turīya means the fourth, that he regains his identity with cosmic consciousness.

In Kuṇḍalinī Yoga the devotee trough the grace of Guru and Śhrī Lalitā as Icchā Shakti, as the desire power of the Guru. But actually here Śhrī Lalitā is sitting before you.

So it's such a great thing for you.

[UNCLEAR Stirs...] dormant Kuṇḍalinī coiled up as body consciousness in Mūlādhāra and by conscious effort of will makes a pierce through the six Chakras from Mūlādhāra to Āgñyā. Once the Kuṇḍalinī rises and goes beyond Āgñyā the devotee becomes cosmic conscious or Turīya. The transition from one state to next higher state seems to be similar to opening a difficult gate or undergoing a tied up knot, Granthi.

The body consciousness of Viṣhwa seems to extend up to Swādhiṣhṭhāna and there is placed the Brahma-Granthi or knot. Brahma-Granthi there. From this the next state of consciousness of Jīva called Tejasa extends above Anāhata, where the Viṣhṇu-Granthi is placed, see Brahma-Granthi and then Viṣhṇu Granthi is placed. Granthi means when two things bind together.

So it is between Viśhuddhi and Heart this Granthi takes place, Viṣhṇu-Granthi. This state of consciousness of Jīva called Prāgñyā similar to dreamlessly extends to Āgñyā, above which is Rudra-Granthi. Between this is Turīya state, where individual and cosmic consciousness unite. Now see, all this three you cross and then the last Granthi you cross also. The Kuṇḍalinī rises just like a jet as you know in this, because of Me. But the Gurus have to do it one by one. The have to open every Granthi, they have to work it out and put it up there and keep it down, then again and this this.

[Shri Mataji scolds Sahaja Yogis, because they catch on their heart.] *[UNCLEAR]*.

From this the next state of consciousness of Jīva, I hope you have not recorded My scolding, where the Viṣhṇu-Granthi is placed. Give yourself a Bandhan. Give her a Bandhan. Every time she goes, she catches.

So, beyond this is Turīya state, where individual and cosmic consciousness unite.

Now all this from 99 to 108 is Kuṇḍalinī Yoga [from Lalitā Sahasrānama]. You should remember this names by heart, it's good idea. It's not much from 99 to 108 how many remain? nine names.

So, not difficult for you to know. They have given the Chakras on this, you see. Now, nobody knows Hindi.

[Shri Mataji gives something to Sahaja Yogis:] Give it to Linda. You all put it to, is good for all of you. Better put it, Just put it in your eyes and just smell a little bit of that, the Badhas will run away.

[Laughs.] Now, smell it, come along! See, if you have ladies as your disciples at the slightest they start crying, is the big problem. [Laughs again.] *[UNCLEAR]*. Now, read it! [Gaṇeśha Mantras.] [Somebody reads Names of Śhrī Lalitā:]

99. Mūlādhāra-nilayā: She dwells in Mūlādhāra Chakra as Kuṇḍalinī Mahim Mūlādhāra.

100. Brahmā-granthi-vibhedinī: She cuts the knot of Brahmā. She helps the devotee to consciously transcend his wakeful state.

101. Manipūr’āntha-rūditā: After cutting the Brahma-Granthi Śhrī Lalitā appears in Maṇipūra to the devotee. Here the devotee feels the unreality of awake-ful state.

102. Viṣhṇu-granthi-vibhedinī: She cuts the knot of Viṣhṇu. If this is done, the devotees perceives the unreality of his individuality as body, mind and live. He loses their consciousness.

103. Āgñyā-chakr’āntarāla-sthā: She is inside the Āgñyā Chakra at the junction of the eyebrows.

Here the devotee loses most of the sense of individuality, which act is completed in the next name.

104. Rudra-granthi vibhedinī: She cuts the knot of Rudra. Here after the Jīva loses his individual consciousness and becomes one with the cosmic consciousness Shiva.

105. Sahasrār’āmbuj’ārūdha: She is the essence of Sahasrāra Chakra. She dwells there as Sākshī or Chitkalā. In the liberated soul this is Moksha.

106. Sudhā-sārābhi-varshinī: She reins the [shower? UNCLEAR] of the nectar. The devotee feels incomparable bliss in his state. Here culminates the Kuṇḍalinī-Sadhana.

107. Tatillatā-samaruchih: She is dwelling like a lightning. This is how She appears to devotes in the sadhana.

108. Shat-chakr’opari-saṁsthitā: She is above the six Chakras.

109. Mahā Shakti: Fond of the feast of Her union with Shiva or She is His great power.

110. Kuṇḍalinī: [GAP]

113. Bhavān’āgamyā: She cannot reached through thoughts or mental processes [Shri Matajis explain this name and few further on: UNCLEAR].

***Contents: 1980-04-21*, Public Program, What is Second Birth, Caxton Hall, London, UK**

I again see today some new faces, who have come here and I have to explain again today, for the first time to them, what is Sahaja Yog, which has been promised in various scriptures that you have to get your second birth. You have to be born again. It is said. Christ has said too, the same thing. But people have not been able to ponder on this subject: what is that mean, our second birth? Are we not already born as human beings? We are born but the human beings, which are born, are told that you are to be born again. Now what are we going to do? So they asked, “Are we to enter into our mothers' womb again? Am I to be born again." He said, “You'll be born of the Holy Ghost, of the Holy Spirit." The Holy Ghost that He talked about is the Kuṇḍalinī within us. She is the part of the Holy Ghost, or you can say the reflection of the Holy Ghost, which exists as All-pervading Power. Actually, the All-pervading Power of Divine Love is the love of Holy Ghost or Her aura. This is reflected within us as the power of desire as shown in the picture in the triangular bone of sacrum and coils itself in three and a half rounds. This force, which is called residual force, is the desire of God which resides within us in a dormant way.

We actually do not know what is the desire of God is. We have our own conclusions, our own conceptions, our own ideas that I am doing the work of God. But you are not yet connected with God, how can you do the work of God? There is no way of really establishing any actual rapport with God and how can you say that you are

related to God or you are doing the work of God? It's all right that God is looking after you, He is managing you, He has given you this life, is correct. But there is no way of finding God in your conscious mind.

It's just your mental activity, maybe your Ego which says, “I am God." Some people say, “I like it!" But why do you like it? Because I think, I like it. Then, why, whatever you think is your own. It is not God's, how do you say with such cock-sure attitude that you are connected with God? Then they will start discussing about it. They sit down and talk about it. Yesterday only we had a very funny visitor in Paris and he started it like a tape record and he just started telling Me what he thinks. But your thinking is your own imagination. There is no actual experience in it. There is no actuality. I said, “This is fanaticism." When you start thinking about something and accept it as real, then it is fanaticism, of any kind. You can be a football fanatic. You think that a particular person must win. It becomes sort of your thinking.

Then that person must win, if he does not win then you are going to kill everybody else. If you go a little further with it, you think that you are a great benevolent person. Then whatever you think, you feel that this is the thing that is going to bring benevolence to people. But what is the proof? That what you think is the thing wanted by God. All your thinking is based either on your conditioning, whatever you have read, if you are born a Christian all your thinking will be Christian thinking means church's thinking, not God's thinking. If you are a Hindu, you will think like a Hindu, of a temple or some sort of a Guru or somebody who has taught you

something. If you are a Muslim you might become Khomeini, anything is possible! Are we going in the same direction with our thinking, or are we related to God? First, relationship with God must be established. That is extremely important before we talk of God because all our thinking is our conditioning or else our imagination. There are some people who met Me, they said they have met God.

I said, “Really? How, how does He look like?" “Oh, I met Him on the street." I said, “Very good." And somebody says, “I am Christ." Somebody says, “I am Kṛiṣhṇa." But what is the proof? I mean, supposing I say this is gold. Then gold has a density? You can find out whether it is gold or silver or something but you cannot just go on saying, `I think it is gold.' So it becomes gold, can it? In the same way our faith, because we think we have a belief in it, is mythical, as far as you are concerned, as far as anybody else is concerned. Unless and until you give the proof of God, nobody is going to believe in God any further, I can tell you this much. And this is the reason another mythical stuff is coming up is that there is no God. This is another myth. Either to believe that you are connected with God is equally mythical as to say there is no God. Because if you have not met Him how do you say, there is not? There may be, may not be, is a better situation. Just to denounce Him that there is no God, is another myth.

We some or other managed to live with a myth. It's very comfortable to live with myth. It's a comfortable life; we do not want to give up our comforts. As just now, I was telling someone that a little shell contains a little oyster

in it. Now, the oyster doesn't want to get out of the shell. It's quite comfortable. And a little bit of a sand comes in and is said troubling the comfort of the oyster.

So, oyster takes out his saliva goes round it, makes it softer, puts it there, curls up a little bit of its body and says, `Now I am comfortable, now I am very satisfied, it's all right. The shell is the thing for me.' And that's how we go on living with the shell, avoiding understanding that this shell is not the thing we are seeking.

So, one has to get out of that comfortable feeling one has. If you have a house, very nice! I've got children, very nice! I've got a wife, I've got a car, it's all right. I am very comfortable, I am very satisfied. But then, certain calamities come in. You are faced with them. Problems come in and then you think, `I never waited for this, it was more sun expected.' There are another set of people, who think, who `think', again!, that they have to search God.

And that's how they jump into sea. They jump into fire, they jump into water, they jump into all kinds of things without understanding what danger it entails.

So one side we have a comfortably coiled up an oyster and another is a oyster which is burnt up, which is either drowned or something.

So what should a human being do? He should be comfortable, but all the time he should think that, `I have not yet met God, I must meet. I have to watch and see. I have to understand.' Oyster in the shell is better sometimes than the oyster, which is completely fried out. But the oyster in the shell will die its own death. But

there is a possibility about the oyster which has come out that he might meet something.

Because he is a seeker God also looks after him, God also wants to help. If he could listen to his own unconscious, he could work it out.

Sahaja Yoga is not a new thing. Sahaja means `spontaneous'. Everything that happens in life is spontaneous. From amoeba to this state, you have come spontaneously, Sahaja, born with you. It is within you! Gradually, as a seed sprouts into a flower and then the fragrance starts emitting out from the flower, in the same way it is all built in you. You don't have to go anywhere, it is between your own thinking and your desiring it resides. You desire something and you don't think about it, that is the best way you can do it. We have two capacities within us, one is to desire. With this left side, the deep blue coloured channel within us, we desire. It manifests outside as left sympathetic nervous system, which is our emotional side, which is responsible for collecting all our past, all our experiences, all our conditioning.

This is the psyche about which the psychologists are worried.

So we desire.

And the right side one, the yellow coloured line represents the power by which we maintain our physical being and ultimately we start thinking. Between these two resides the power of our evolution.

So we have left side and right side sympathetic nervous system, manifested in the gross and in the center is the parasympathetic. Parasympathetic is a system which

shows how much we have evolved so far. How much we have achieved so far up to human level.

Only human beings think that they have to achieve God, not animals. They have reached that state that they think that they have to achieve God, they desire that they have to achieve God. There is a gap between their achievement and there is the desire. This is to be crossed. But their desire cannot work it out, only their desire can call for the help from God and the God's desire is within you in this triangular bone lying dormant. This God's desire is called as Kuṇḍalinī. That God's desire has to rise within you and it is He who has to give you the second birth or you can say that the She, the Mother, has to give you the second birth.

This is the Holy Ghost about which Christ could not talk to those mad people who really crucified Him. They were mad that they thought that Christ was blasphemous. Just think of it! And today we have churches and people and this and that. When He lived nobody accepted Him, nobody recognized Him.

When He came, they talked of Moses, Abraham. It is very nice to handle Christ, better talk about them, so that we don't have to face reality. Because if they had recognized Christ, then Christ would have said, “All right, if you are recognizing Me, then get your Realisation and understand yourself." They where not prepared for this. Only twelve people somehow, you see, managed to be there, somehow. They would not accept Him either. Till He was resurrected then they accepted Him, in a way. And then, what are you going to do but to create a myth around it. And to say that, “Of course, we believed in

Christ." Now what, which Christ did you believe in? Because that Christ, whom you had to face, you did not face. And now you live in imaginary world, you have your own paradise about it. Where does He live within us? Has He created any position within us? Is there any meaning to His life, which has left a permanent mark within us? Was He even one of the milestones within us? If so, where does He reside within us? How can we be connected to Him? Nobody made any exploration about it. Again the comfortable shell started. It has happened not once, thousands of years it has been happening, whenever an Incarnation came on this earth that's how they behaved.

When Rāma came they said, “We believe in Parashurama” when Kṛiṣhṇa came they said, “We believe in Rāma." Same thing with Christ, with everyone. But you better now recognize and know yourself and face it once for all, the time has come. How long are you going to live with your myths? The time has come.

It has nothing to do with east, west or north and south. Most amazing is that in the West people are afraid that this is Eastern knowledge. The other day only one lady who is a realised Soul, her son is a realised Soul, they said their teacher was very anxious about my son.

Because he said, “Why are you giving this Eastern knowledge to him?" How can it be Eastern? It is universal knowledge.

I said, “Why don't you go and ask the teacher that was Christ born in England or in America?" His cross is even, you can find it on the airport of London. Because I think that Christ was an Englishman.

So it's all right, he has to, poor thing, has to become an Englishman. What to do? His knowledge cannot be limited to Indians or to English or to anyone. It is God's knowledge, it is for anyone of you, it is your right to know it.

All of you have got Kuṇḍalinī. You can see with your naked eyes its pulsation; you can see it's rising.

You can see it's piercing through, you can feel it it throbbing here. You can see the piercing. You can see, when it pierces through, how you become actually collectively conscious, you do become. It's a fact! And how can you avoid fact? And why should you avoid? Because reality is so beautiful, why should we be afraid of facing reality which is so beautiful? There was a gentleman in Paris who got his Realisation and two days he was just laughing out of joy and he said, “I've never laughed all my life as I have laughed now" and just out of joy he was laughing; is so joyous.

He said, “Mother let me laugh now and enjoy myself, I'm willing *[UNCLEAR]*." Actually he told Me that he never believed in God, to begin with. He thought he was a very rational being. I said, rational beings are still half because they are dealing with something so limited, is rationality.

We have to cross these barriers of rationality and something is already within you, God has placed within you, because it is His desire that you should know Him, that His power should flow through you and that you should be the citizen of His kingdom, that He is your generous Father and He has made all these arrangements for you.

Now, 75% people sitting here are realised Souls. I'm so very happy, because I struggled with six of them for four years. It is such a remarkable thing but it is very, very hard for people to believe that you have to get an experience of God, you have to feel Him within yourself. As an actualisation, you have to feel Him in your conscious mind. Because if religion gets organized you also get believes organized. Then, whatever they say becomes perfect. Blind leading the blind. You cannot organize God, you cannot. He will organize. You cannot conceive Him, He has to conceive you. His graze must come on you; you have to ask for His graze.

He has already placed His desire within you. And this desire resides as Kuṇḍalinī. You have heard so much about Kuṇḍalinī before also, I believe. Maybe you must have read some horrible books, which are shown, to Me, that this Kuṇḍalinī gives you jerks and you start jumping and you start making noises and things like that. At the very outset, I must tell you that it is a desire of God, which is your Mother. And this Mother is your own Mother. You do not have any other Mother but this Mother and She does not have any child but you. Do you think such a Mother who has been waiting to give you this rebirth would be in any way troublesome to you? Even your physical mother bore all the pains upon herself to give you birth. Then why should this Mother try to trouble you? Then people asked Me, “Then how did these people talk of these things?" I mean you can talk of anything if you want to befool people. If you want to befool people, can't you? I mean, if you indulge into such

a thing you can. You can get possessed by somebody also, that you start writing all these nonsensical things.

So many mythical things have been written, apart from that, those who write that Kuṇḍalinī gives you jerks and all that maybe the people who were something like villagers coming and touching the electricity at a wrong point and getting a shock and maligning the electricity, maybe the unauthorized people who did not know anything about Kuṇḍalinī. For Kuṇḍalinī can only be awakened by an authorized person who is authorized by God, not by theological college or by any Pandit or by any ayurved school or anything. Christ never went to any theological college. It cannot be done by any such person who says he will read books and raise the Kuṇḍalinī. It's not the mechanism that works out that way.

You cannot even sprout a seed by reading, can you? You have done nothing living by reading. How can you raise Kuṇḍalinī by reading? This is in your every day-to-day life we really lack sometimes common sense. We go and read something, we think by reading something we are going to go to God, or we then sit down and discuss about it. You cannot do anything by this reading, which is just a dead thing! All your arguments, everything is dead.

It is not yet enlightened; otherwise every word could be living. That's the Mantra. The word that is living is the Mantra. These holy words, is spoken by a person who is not enlightened, has no meaning at all. If it is spoken by a person who is enlightened, because enlightenment means he is related to God and he can address to God, like you get connected. All right, if it is done, done, nothing to worry. Nothing to feel bad, if some people

have been very fanatically involved into it, it doesn't matter. Makes no difference at all today, I feel. All kinds of things, whatever are done are done in the past, finished. We have to get our Realisation. We have to actualise ourselves. This is the main point.

We are seeking ourselves. Unless and until you realise yourself you don't have to even believe in Me, but you should not deny Me. I would not like anybody to believe in Me blindly because blind people cannot get it. But you should not be also closed because closed people also cannot get it. When you get it then you must believe, that is what is called as Śhraddhā. In Sanskrit language there are two things are, one is blind faith and another is Śhraddhā, that is faith, pure faith. But in English we have to use an adjective, that blind faith and faith. But people are so confused that they forget the adjective of blind and they think my faith is. If your faith is that, one has to accept it. But your faith should be such that is based on the truth. Then you become an enlightened person.

After all God has made us into human beings, He has given us this nose, eyes, everything. We have done nothing about it. And if He has made us for a purpose, He is going to connect us, He is going to do it. It's His job. If He does not do it, He will have no meaning, His creation will have no meaning. It is His job! And decides that somebody else wants to do it for you, why should you worry? Once you get it, you can do it, too. Like one light enlightened can enlighten another light, you can do it.

Today I wanted to talk a little bit because 75% are Sahaja Yogis, who are realised Souls and who know Sahaja Yoga, they have given Realisation to so many, they have cured

people and I mean they are just there. And I am very happy that in Paris there was so many of them achieved their Nirvikalpa which is we called as the doubtless awareness. The first state is the thoughtless awareness. Awareness means enlightened awareness you can say, Samathi is the one where your awareness becomes enlightened. The first state is of thoughtless awareness. And then you jump into your Realisation, but still the state is not established. You mature then as doubtless awareness and this doubtless awareness is a state, is not a thing. “Now I have no doubts about Sahaja Yoga” that's not the way. It's a state where the rhythm of these vibrations, or the rhythm of these radiations achieve a certain depth and a rhythm which then you yourself start seeing that these doubts are something separate and you build up your own reserve against them. It's not mental state, it is the state of the being.

You can say a seed becoming a fruit and maturing, or you can say a flower becoming a fruit and then the fruit maturing. In this way, first you get your Self-realisation and you get your thoughtless awareness.

And then you get your doubtless awareness. But people who are not complicated so much, uncomplicated people, simple people with proper life, not extremist, not crazy about anything, such simple people can get doubtless awareness at the first shot. They get both things together. We have many people like that but because in the West we have had too much of rambling in our thinking we go a little round about way.

We get our realisation, after realisation we start verifying it. Mother has said all right, these vibrations, let me try

and then let me see the Kuṇḍalinī rises and let me see the Mantras, what She has said about the deities whether it's correct or not, whether these Chakras are all right or not you start verifying it through your brain, you go round and round and round. That's why the first thing you get is your attention gets enlightened. You put your attention to someone and you know about that person on your fingers, you can feel their centers and then you know through decoding what centers..., Supposing somebody is having a heart attack or something, you can feel it on this finger a heat or a kind of a spasm sometimes and sometimes numbness.

If a person is going to die, you feel numbness in all your fingers. There are many things which decode it.

Apart from physical, you have got also emotional problems which can be found out. The left side suggest the emotional problem and the right side the physical and the mental problem. If a person is egoistical, if his ego is hurt, anyway if there is a problem with his ego, somehow or other, in any way then you get this finger catching very much. But after getting Realisation you don't feel bad, if somebody says, “Mother, my Āgñyā here is catching." All right, you say it, you don't feel bad about it.

You say, “All right, clear it out!" This center is that of Christ. Even many people who call themselves Christians have the same Āgñyā as the Jews have and as the Muslims have. One because they are unauthorized, that's why Christ is angry, another because they are criticising Christ. Both ways is just the same. Christ wants, or

anyone of them, they want that you should realise them, you should feel them, you should know them.

Today specially for the Sahaja Yogis I wanted to discuss the right side very much because so far, we have not dealt with it very much. Normally, we got people who were on the left side, on the emotional problem. The right side is called also as Prāṇa Shakti, means the vital power of life. And the left side is called as mana Shakti. Now, this Prāṇa Shakti, which is on the right hand side, the Prāṇa Shakti within us comes to us through five elements. The five elements are, as you know, is, one of them is the earth, then we have got the water, then we have got the air, then we have got the light and then we have got the ether. These five elements are there.

Out of these five elements our body is made. These five elements create five cocoons around us. And that's how we have got five auras within us. These five auras can be detected by some machines because these machines are able to detect only the right side as they deal with matter. The whole of the matter is created by these five energies and they have also a causal energy behind it. And these causal energies actually make that.

For example: the causal energy of earth is fragrance. From the fragrance earth is created. Now, within us all these five centers that you see these are, these five up to here, are made of five elements. The body of those centers are made of, only the body part, I am saying, of those five elements. And the Deities residing in those centers are also born from those five elements. Because they were born of a particular element, they concentrated more on that and maintained the

knowledge more limited to that area, which dealt with that particular element.

For example, we can say the green thing is the one that represents the water, water element. This center in the stomach is the water element within us. It is called as Nābhī Chakra and around it is called as the Bhava-sāgara, you can say the Void, or you can say the Gap, or whatever you may say, the whole world as such, within us.

So the people who were born on this center, around this center, were born out of water element. In this Bhava-sāgara, Bhava-sāgara means the ocean of this world were born through this ocean of the world were born all the primordial masters one after another, we can say Abraham, Moses, we had Janaka, were Ādi Nath and Socrates and so many others like that Nanaka and also very recently we had about hundred years back a very great saint born in India known as Sāi Nāth. They all represent the same element that is the water element, be responsible or being born out of that they are anxious to maintain water element as the one which is within us for sustaining ourselves. We are sustained by water so they help us to sustain ourselves. They are the sustainers, tell us how to sustain us as a human being. And all of them have tried to establish religion within us. A religion doesn't mean outside, but the religion as a man means the capacity of a man or you can say, the quality of a man. What a human being should be like, what is the way to know if he is a human being or not, which is described in the Ten Commandments.

Now the way they have said it is all misinterpreted and all wrong things have come. But one thing is definite, that they have never talked of fanaticism. They are against fanaticism. They are against alcoholism because alcohol spoils the water element very much. If you see the effect of alcohol on water in the blood of human beings you will be amazed how the neutral position of hydrogen and oxygen only time is absolutely imbalanced by alcohol. And water cannot absorb any heat from the liver, which sorts out all your poisons.

And that's how people get bad livers, bad troubles and then people would say, “What's wrong?" There is nothing wrong as such because even nothing wrong in that. What's wrong according to theory of wrong and right of human beings, I think nothing is wrong. You can kill yourself. You can jump from anything. You can do whatever you like. There is nothing wrong. If you break this, if you break that, if you break anybody, do anything, there is nothing wrong what's wrong with it. But there is fundamentally wrong is that you are created for a purpose. You have not created yourself. God has created you with such difficulty. He has taken you out of so many evolutionary processes and brought you to this stage and now you have no business to kill yourself and destroy yourself.

This is wrong is that you are destroying yourself, you are destroying your community, you are destroying others and you are destroying yourself. If you are destroying yourself also because you are on your own you think what's wrong. You are a part and parcel of the whole. You are a cell in the whole and being created to know the

whole and if you destroy yourself you are destroying the whole as well. You become malignant. You become cancerous and that's why it's all wrong. In anyway if you destroy others or destroy yourself you have no right to do that. God has given you freedom, no doubt. By creating ego and superego within yourself with these activities, you become separated from the whole. And then you think you are Mr. such and such. And then you stand and say “I believe in this, I believe in” actually who are you? You are made by God. You are His own child. Still you are a child. It's like a baby saying `I believe in it, I believe in it.' You have not known the whole so far. How can you say that? You have to grow! And when you grow, your freedom is complete, absolute. But the ideas about this freedom are such that you are fighting your own innocence, you are fighting your own sustenance. And this sustenance was completely supported, protected by these great incarnations of Primordial Masters. That's why they talked against alcohol.

Christ did not talk about alcohol, all right, because He was at another point. But He did not say that you take alcohols, never. People said that He drank wine but wine means grape juice in that country, it doesn't mean alcohol. How can Christ say, you drink wine, which is fermented, which will go against your awareness? Just think of it! It goes against your awareness, isn't it? Your awareness is to be enlightened, He came on this earth to enlighten that awareness, do you think He will say that you get foggy with it? Does it not fog your attention and your awareness, is a fact. But He wants to do something else because He came as Divine Power itself. He was the

embodiment of Praṇava, not Prāṇa, all powers put together.

He was the embodiment of Om itself, the Brahma. That's why He came to prove what Kṛiṣhṇa has said, that it cannot be killed by anyone. It cannot be blown off, it cannot be destroyed. His body was made out of that and that's why He could be resurrected. All these things are knowledgeable only if you are a realised Soul, otherwise you cannot understand this.

Because you have not yet gone into the depth of your own understanding, you are still children as I say, you have to be born again and then you can find out for these vibrations. You have to ask just a question, `Was Christ embodied with Praṇava, or the Om, or the Brahma? Or was He made of Brahma itself?' You will get the Cool Breeze in the hand and that is the sign that He was. It is much deeper but the whole knowledge exists as experience to you. The whole of it, it is an experience within us. And one has to get that experience of oneself, which is knowledge itself and then everything trickles down just like actual thing within us, as we see white as white and red as red. Animals do not see, perhaps, but human beings do see. Thus, our awareness is enlightened.

I will be talking to other Sahaja Yogis in the Ashram about the right side later on because we have new people and they are to be looked after. And I think, next time when I meet, I don't know when, maybe.

[Discussion about the date of the next program is MISSING.] So just now, let's have the experience for the new ones and for the others also to deepen themselves.

May God bless you! All of you should put your hands just like this, before Me and close your eyes, just close your eyes! Put the hands like this and just close your eyes. You have to close your eyes because the Kuṇḍalinī, when She rises on the Āgñyā Chakra the dilatation of the pupil takes place. And if your eyes are open the dilatation doesn't take place. When people mesmerize they keep your eyes open because they put you on the sides.

I will tell one day how they mesmerize, also.

Contents: 1980-04-24 **Talk to Sahaja Yogis, Sympathetic and Parasympathetic, Dollis Hill Ashram, London, UK**

Acupuncture is actually is the tapping of the power which is already within us. Now for example, you have a certain power in your stomach. All right? Now this power is continuously supplied to your other organs in the stomach. All right? It is used for that. Now through the sympathetic nervous system, the parasympathetic stores it and the sympathetic uses it. Now supposing there is a disease in the stomach.

So now the energy in that vital energy, in that particular center, is sort of exhausted or is much less.

So what do they do? How to get well that person? They take from another center divert it and put it there and that's how if they try to cure that. But by that they create an imbalance because you have a limited area. You have a limited, absolutely limited, energy. Now this limited... supposing you have a limited petrol and another car you find whose petrol is all finished. Now if you push the petrol into another car maybe that car will go half way

and you will also go half way finished. You understand My point? So both of them reduce your longevity.

So it is the extraction of the energy which is within us, which is limited.

Sahaja Yoga is a very different thing. In Sahaja Yoga your Kuṇḍalinī rises and connects you with the All-pervading Power.

So all the time you are getting power, the vital power within you flowing. And there is no sort of dearth of that power. It's all the time flowing, the grace. But here when you tap one energy to another there's no proper understanding how much to give, how much to balance. And there is no need at all. Once you are a realised Soul supposing somebody has a stomach trouble you have to just put your hand on the stomach finished. That's the way you can cure. You can cure cancer, you can cure anything.

Because you become the source of that energy and your energy is not limited, you are getting energy from the All-pervading Power. You are connected with it so what ever you are doing it's just flowing like that and you just become a witness of that power which is flowing.

So you don't have to mismanage, mishandle anybody. You just look after that part which requires energy and you raise the Kuṇḍalinī and give realisation to that sick person; also so that he can give it to another. He gets cured; then he can cure others. It is like that.

So taping this energy was first started in China when Zen system came into action. Zen, you see? Now Zen is nothing but Sahaja Yoga, same thing as. But Zen had only twenty-six Kaśhyapas in six centuries. Kaśhyapas

means realised Souls. Only twenty-six in six centuries. And now there are none. I have met the chairman of the Zen who came here.

You see he is a chairman, I don't know how he is a chairman. His Kuṇḍalinī just closed on there. He cannot get realisation I tell you, he is beyond realisation. He was sick so they took Me to him. And they he said that yes You have healed me, this, that give me your healing power. I said you'll have to take your realisation. He said, how can I be a Kaśhyapa, there were only so many, how can I be a Kaśhyapa... I'm not still the... I said you will become. Why don't you take it? But see he goes on like this. He wouldn't take realisation. They want to live in ignorance.

So, main thing is you first get your realisation; you get your power within yourself and manifest it into others.

But no use putting oil from here to here and there to there. At least let one oil burn; you will have only stomach trouble. Otherwise the whole body will collapse, which was to collapse. Say the stomach trouble is there, then it's it is all right; you can continue with the stomach trouble. But, if you remove it from your head there, then within say five days everybody is finished. Moreover it has a... it attacks heart, it attacks heart that's the main point. And acupuncture is one thing I've seen, those who take acupuncture are difficult to get realisation. Even if they get it, it is difficult to maintain because of the imbalances created in the body. We should not create any imbalance ourself. Already we have created it at the most if you have to do anything balance it. Do not create

more imbalances and this is what is happening with these all things which are done in ignorance.

They do not tell you what you do really, they never tell you. Like TM they don't tell you what it is, it is nothing but possession. They are possessing you absolutely they are possessing you. They mesmerize you they don't tell you we mesmerize and put a possession on you. If they tell you won't pay money to this fellow. Isn't it? So they won't tell you. They say it is transcendental meditation. How do you go to trance ask any Indian, he'll tell you. You can only go into trance through mesmerism. Mesmerism comes through only Spirits. Spirits when they get when you get possessed then only you get into trance that's why they are behaving like this jumping like this. Now people are paying for getting convulsions and epilepsy. This look at this Verner *[UNCLEAR* level] such an educated man he writes that if you go to Rajneesh you get convulsions. I mean there is even more reason you should not go. You pay to get convulsions and to get epilepsy? First of all you cannot pay; first of all, if it is real. Because it is too real to be bought. All right? First of all. The first thing is this. And the second thing is that whatever you get should transform you completely into a beautiful person. Your health must improve, your mind must improve, you should be a fine person, your temperament must change, your habits must change, your priorities must change, you should be a person who is a Master of yourself. Instead of going to this man means or to that Guru means you become a worse person. That's what is happening. How can that be? And this is not to be achieved through rationality because

rationality is limited, is a state of mind where you jump into it. It's an actualisation; it happens to you.

Something that is actual should happen to you. You cannot just rationalise it sitting down Oh I am I'm God, I am Brahma. How do you become? Supposing sitting down here I say I am Queen Elizabeth. They'll arrest Me and put it in the jail. You see My point? So all these Gurus are doing the same thing. And now see you are having problems with that.

You can see that sitting and all that you are getting all these problems are because of that. Now will you please take to something real? You should take to Sahaja Yoga. All right? Now give up that Acupuncture for a while, a horrible stuff. It's sinful, I tell you; it spoils Kuṇḍalinī of others. Their chance to realisation is diminished. You would not like to do something like that. It's very wrong, it's very wrong. It attacks the base of human beings. Any one of these, any one of them is just the same. You can learn Homeopathy.

Homeopathy is better. Thousand times better than this, if you want to cure people. Homeopathy is better it is much more congenial to human nature. You can learn Ayurvedic you can learn any one of these things. But, I cannot understand this acupuncture at all.

Chinese don't use it in China. Can you imagine? In China they don't. No they are telling you lies; they never do it. I've been to China mainland. They never do it in China. All telling you lies. They don't believe in Lao Tze. They don't believe in him at all in mainland China. They don't believe in Lao Tze. Just they don't have it. They have other teas and this and that and they use certain roots a

more ayurvedic style but not acupuncture they don't have. I have been in China Myself. I asked him about it. They say, “Lao Tze... useless fellow” like that. You see because after Lao Tze very few people got realisation. And this one has to know what are the centers in the hand where they are. They are also using all wrong points all sympathetic points they are not using the right points which are the parasympathetic.

But that you need not do with realisation now why should you do it? It's all right. All right? It's a tremendous task. One side so many people are ruined; they are seekers they have to seek. And so many people have come round with all kinds of, you see, ignorant stuff. It's absolutely naive, absolutely naive and dangerous. The other side is the society, is going down; political people are mad; see its whole sided, if you see the whole world I don't know what's happening.

In America people are so mad. The other day I saw a picture; I don't know you saw that BBC thing, it was horrible. I mean, I don't know and then one of the interviewer even asked that this is don't you think this is too much you are going too far with this kind of mass nonsense? And why should you do it? Is it not that because of all these sinful acts the pressure is mounting up in this area and there will be a big earthquake? They said we don't believe in all that. We have lot of enjoyment and this and that and they looked horrid. I mean you could see from their faces that they were telling lies; there was no enjoyment.

Nothing, you could see sick people, absolutely sick horrible looking. All their Āgñyā catching, Viśhuddhi

catching, Mūlādhāra catching. What are they happy? How can they be happy? They believe in telling lies and believing in myth and living with it because they think, you see, that is going to help their ego.

We must ask for reality; we must face it; see it ourselves, accept it and be one with it. That's just like a warrior. Otherwise we'll be cowardly people. You can see reality clearly you can see. It's very easy. The time has come. It's for you people. You are all seekers of ages; for you only this is discovered. All right? How are you now? Are you getting the Cool Breeze? Lost it? Don't think about it; if you start thinking, you loose it. Don't think about it. Don't think. If you think about it, you'll loose it. It is beyond thought. By thinking you cannot reach there. All right? Again it started. How are you? Look after yourself. Now she's got it. *[UNCLEAR]*. Is it on or off?

Sahaja Yogi: It's on now.

Shri Mataji: It's a very good question. You see when you meditate; how do you meditate on different Chakras? Say you have to meditate on Mūlādhāra, now you pay attention towards Mūlādhāra and take the name of Śhrī Gaṇeśh. Say the mantra. You know there are four petals; so every that mantra should be every time should be four times should be said. Four into four you can say. Pay attention there. Now physically also say we have a Nābhī Chakra so many of you catch Nābhī. If you have a liver problem you can rub a little sugar on your Nābhī, will be a good idea. Or if you have the left hand side problem of Nābhī if you rub a little oil or ghee or something it will be a good idea. And then concentrate on that try to put attention on to that specially the Chakras which are not

all right. You just pay attention to it and meditate on them.

Pay attention to it is the main point. If you pay attention with the mantras say, that's how you can meditate on every Chakra. And if two people can do it is a better idea. Is, you see, in your back on your back; if you show the spinal cord, you can see what Chakras are bulging out. Other person can tell you these are the portions which are bulging out.

So you go on saying the mantras of that Chakra paying attention and the other person can tell you whether it is all right or not. For every Chakra there is a mantra, which you know. Apart from mantra you must know what things should be used which element should be used for which Chakra. For example, for using say Mūlādhāra Chakra best way to clear out Mūlādhāra Chakra is sit on the ground. Is the best way. I've told you how to do the exercise to be able to sit on the ground straight it's very good idea of asking the Mother Earth to clear out your Mūlādhāra.

For say example, if you have to clear out say your Nābhī, for Nābhī is made out of the water element and that's why you have to ask the water element to help you. And for Nābhī water element is the best. If you can use the water element to clear your Nābhī, it will be a very good idea.

Like that, every Chakra is made from some element as it is. Swādhiṣhṭhāna is made of earth and water; so the sea is the best for Swādhiṣhṭhāna. If you could go to the sea and work out on Swādhiṣhṭhāna, will be the best for you.

In the ocean or you can use salt and water for Swādhiṣhṭhāna; will be very good.

Then we can say that for the Heart Chakra, Heart Chakra is, has to do with the... what you call the akash.

Firmament, with the firmament, this Heart Chakra is with the earth. No not firmament, akash, akash. It is made out of air; air is called vayu, vayu is air. Air or you call it air as an element you call the word air? Or firmament? Firmament is ether in English isn't it? So air, you can say air, air element is for the Heart Chakra.

So for that, I have told you how to do breathing. Breathing is the best way of hold your breath before the photograph. Or you can take the breath in, deep breathing and releasing it for a longer period.

Cleaning it, all these exercises are there. Then you see the mantra is of raksha, is the protection, to ask for the protection is all with the air. All right? Then we come to this one is here is the akash, must be firmament. What is a firmament in English? Ether? Firmament is ether? All right, so this is the firmament. See I read one translation but I was not sure. This is the akash, is the sky. This is the sky, here, all right? This is made out of the sky firmament and this is made out of the light. Firmament is sky, is it? So this is sky; that's why it is Virāta this thing.

And this is your light.

So for Āgñyā Chakra you have to use the light, for this you have to use the sky. If your hands put up like this if you say Allah hu Akbar put both the hands towards the sky. See like that.

There are so many ways of using the sky, watching the sky, looking at the sky. And for this the sun and the light is to be used.

Now supposing you are suffering from say left side problem, is sort of you're possessed or something, then you can use the sun you see because the sun will give you balance. But if you have the right side problems, like ego and all that you should use the moon, put the left hand towards the moon. But always people do the other way round say these dramatic melodramatic people you see all of them will go to the lunar side, *[UNCLEAR]*. Moonlight. And those who are egoistical will go in the sun and burn themselves.

So other way round it should be. Like that if you use, you can work it out. All right? You yourself can manage it.

So these are different centers, which must be cleansed and meditated onto and or to be dissolved into their own. I mean if you dissolve them into their own element, then you get more strength you see into that particular body. It's like that.

Question: Can you tell us a bit about sunset; are we not to look at the sunset?

Shri Mataji: Sunset is not very good, sunrise, sunset is not good. That's the time the sun is taking away all the energies from this earth.

So it's not such a good time to see. It depends on for example ego-oriented people if they see sun would be better off. Little bit of their ego might go down. But people who have got a left side problem should see the sun rise, will be good. It's only the other way round. You

see now? Good question. Now any other question? Question: *[UNCLEAR]*.

Shri Mataji: Actually normally if your instrument is perfect you don't feel it anywhere. It just comes through and you just feel the Cool Breeze from your head and you can feel the Kuṇḍalinī's what you call the fountain coming out as Cool Breeze. But if your Chakras are closed or there's some problem or they are defective or sick or anything is there, then the Kuṇḍalinī goes there and hits it. Like specially Void, if you have a Void, this thing you can see it clearly at the back of a person; if the Void is caught up, you can see that at the end of the Void here; it will go on pushing like that. And if the Suṣhumnā, the central path is absolutely clear-cut, a person is absolutely in the center, then the Kuṇḍalinī just goes like that straight.

And they also never have any problem later on.

Question: *[UNCLEAR]*.

Shri Mataji: Heat? Heat comes in if you have a liver problem or a right side problem. In the right side is too much of heat; in the left side it is too much of cold.

Some people feel very cold and they perspire and this and that. If you have the left side problem then you get perspiration, specially with the heart.

Or some people have very low low blood pressure or who have left side problem, can feel very cold also.

The heat comes because of liver mainly; those who have too much of sun in them, the heat starts coming.

Also heat is a sign of over-activity in a person, a person is overactive. Cancer gives too much heat I have seen. Cancer also gives too much heat. Gives so much heat

that one cancer patient can really make the whole house heated up. You don't need any heater with a cancer patient if you know how to raise the Kuṇḍalinī. And the left side is... It's a common experience. It's very interesting you know; Sahaja Yoga is very interesting. Even cancer makes you laugh, the way the things are. But surprisingly, you'll be amazed that I have not come across one cancer patient so far who is just right-sided. Always he ends up in the left. Means he must have had some sort of a problem with a black magic or some bad Guru, or some sort of a thing which is unauthorized against God; something like that. Cancer is always, I have seen it always, leukemia, treated cancer of the, what you call peritoneum, cancer of kidneys, cancer of lungs; all of them had this. That means somewhere a Guru or somebody or some black magic or spiritualist or something like that, he has intervened with the personality and then you get this cancer business. It's a remarkable thing.

Question: Does the heat always indicate a cancer problem?

Shri Mataji: Cancer? No no no no. No no no no no no. Heat indicates liver, mainly liver. All right? And cancer is also; it's when the cells become ego-oriented. See, a person who is ego-oriented, they think too much, they work very hard, means they get liver. You see? Because one center has to do the liver, the pancreas, the spleen, the kidneys and uterus. Imagine. And the same has to make look after the cells for the brain, the same center, Swādhiṣhṭhāna. When it has to work both the things,

naturally, if you start thinking too much, then what happens? That these are neglected.

So you develop liver; you develop kidney; you develop diabetes, you develop uterus troubles. You see? All these things can happen. Apart from that, it goes further; by that time, when you do it, over-do it then your left side starts freezing and you get a heart...

So ego orientation of any society will give you more heart attacks. But when ego develops too much in a society, people start seeing it; then they get frightened of the ego and they must drink. Because just to run away from the ego that they can't bear you see themselves that egoistical.

So they drink, they take to drugs, these things to run away because they can't just bear the ego of people. They find they are really silly idiots you see going around; so they don't want to be like them; so they take the other side when they go to the other side they go to the left side. Now when going to the left side both things being sort of very much caught up there's a wobbling going on in your brain with that you develop all these problems. But if you are only left-sided you may be absolutely reading only Lord Byron and you can land up in lunatic asylum. I've seen one like that only reading Lord Byron could be possible because he just makes you miserable. He, himself, was a very funny man but he wants everybody to be miserable. You see and he always sings songs of such rhyme; such a man I don't know how he developed this kind of a melodramatic stuff. But I've known people who came to Me who have been just

crying reading this Lord Byron. He himself enjoyed life very well.

So one has to take a very, very wise and sane attitude towards life. That you are eternal life, that you are the eternal being and you have come on this earth to enjoy all the blessings that God has created and not for weeping and crying and feeling guilty. That's not your job. First thing is that this is wisdom. And you are not gong to make miserable about small, small things of life also. Like the other day I saw a very interesting story of a husband wife quarreling ending up into a divorce and poor husband had no house.

So he went to his brother's place. The brother's wife very particular about everything; she had three pets.

So he could not put the box anywhere because she would say, “No no no no no! There is another pet here!" Again, poor thing would lift it up. Then, “No no no no no! Not there! There is another pet"; then another there like that you see. All the time worried about small, small petty things of life. Also that can create a problem of ego orientation; live in a very careful manner. It's not so important but that doesn't mean laziness. I must tell you that doesn't mean la-zi-ness. Spell it with capital letters, all of you. By any chance it doesn't mean that; it means hard work, but enjoy it and not to be involved into things, which are of no importance at all, useless things. Here it is joy spread for you. Why are you bothered about these things? They're not meant for you. Isn't it? Ah ha... I... David, see thank God you told Me about it because I found, I remembered, that the Secretary of our Health Ministry in Delhi, himself, came to see Me. He was there

for three hours because our President has told him that Mātājī has cured him and he's very anxious to verify it. That saying particular sounds, say for the Viśhuddhi, like there are sixteen: `uh, ah, e, ee, u, oo lu, glu, gloo, loo, a, I, o, ou, um, ahum', sixteen. Now all these sixteen sounds are for sixteen petals, but you need not do all that. If you just say the innermost thing is Virāt. There is no need to have the sounds or anything. Just you say Virāt and it opens out.

No use knowing, unnecessary, because we have gone to the center most part, you see, called as the Brahma Nāḍī. You see if you have to go say from the leaf to the root, then you have to know all the way.

But if you are coming from the root, inside the root, then what is the need? When they move that way, then only they know all these things.

Say in this house or in any building you have a lift just in the center, you see and moving upward you don't have to know. You just move. But, if you have to come from outside every time, every Chakra, you will never be able to enter inside the lift. But you'll be doing all; you will know everything about that particular Chakra from outside. But you'll never get in; it is all the sympathetic movement.

So there is no need to know; like this I was telling you, this is the center and this is the left and this is the right. You can come from the left and go back to the left or you come from the left and go to the right. But, you cannot get inside and this inside getting is the point. That's the way you do it. All right? So there is no need to, this is all

again rambling. Better now? Better she is. What do you think; is she better?

***Contents: 1980-04-26*, Public Program, Day 1, Demystification of False Gurus, Lausanne, Switzerland**

First of all, I'm very grateful to Gregoire's family and him, specially, for inviting Me to come to Switzerland to meet seekers of Truth. According to him, there are many, many seekers in this country, who are frightened of the fake Gurus and are not venturing to find out much about God.

Today here selected subject for Me [is] to speak to you about the false Gurus, how to find out who is false and who is true. It is very important because now the Judgement time, the Last Judgement has started already. This is the time it will be found out whether you have used your understanding wisely or not.

We have to think that when somebody has to judge us, how will he organize the judgement. First of all there will be good and bad placed before you. In your freedom, in human freedom, you have been seeking Truth for many lives. But sometimes you are misled, you try to seek it in money or in power also and sometimes also the romanticism of love. And every time you have made some mistakes also. Mistakes are not so important because those who are not yet there are up to make mistakes. Moreover, if mistakes are committed by your spiritual naiveness, it is to be forgiven. After you have understood what is Reality and when you have achieved Reality, then only one can judge you whether you are all

right or not. It would not be a fair chance to a person if you ask him to enter into a dark room and then start judging his seeing power. He must be given a full understanding and also an awakening to see what is around. That means you have to achieve a better understanding through evolutionary method. That also means that your consciousness at human level is not sufficient enough to see the whole.

So there is an urge to find out your wholesomeness all over the world. I find in the West there are many saints born, who are seeking. But they are lost in the confusion of materialism. If they could understand what is Reality and could feel it, I'm sure, they'll go in for Reality and not for fake.

By Self-realisation you see your Reality, you feel your Reality, your Absolute that is your Self. Because before that you live in the realm of relativity. All human enterprises in political or economic field are all relative. You have to find the Absolute and that is your only urge behind all the other urges. When this urge is very great and when people understand that there is a market for such an urge, people come with their own economic enterprises in the field. It is but natural for evil to react like that. Apart from that, if human beings have to rise to a higher consciousness, there must be a Satanic effort also to pull them down. As Self-realisation is the last jump into your Reality…

[Aside:] It's all right, leave it, they are playing, all right. It's all right. What's wrong? Let him play…

As Realisation is the last jump into your awareness in this Last Judgement, it is a very, very important event in the

whole universe. Because of this emergency there is a cropping up of very cunning, hypocritical forces which will try to retard this process of Realisation. There were demons born before also, demonic forces came into being, but one by one, not at the time. But in modern times you find them so many, somehow or other born like mushrooms.

Some of them are really poisonous, dangerous and some of them are useless. I've been saying about it since 1970 but people did not like it.

Now, one thing you must understand: a person who is of a higher consciousness can never accept a parasitic life, he cannot depend on anybody for his maintenance. That means you cannot sell God in the market. You cannot pay even a single pai for that, it is so invaluable that you cannot insult it by talking about His sale. This is one of the tests one should put to anything that is selling in the name of God.

A person who is holy only gives. He may not give you material things but He gives the supreme. Śhrī Kṛiṣhṇa has said: “Yogakshemam vahāmyaham", when you get your Yoga, when you get union with God, you also get your well-being after that, after that.

So you cannot give anything to a person who calls himself to be holy or anything to do with meditation and you cannot have a courses of God's realisation.

You cannot go to a college to get a course on God's realisation. It would be like a seed going to a school to learn how to sprout, or an egg going to a school to learn how to become a bird, it is that absurd. You cannot learn

it, it is the becoming, how what you become. You cannot learn what you become.

For example, you cannot go to a school... if monkeys are sent to a school they cannot become human beings. In education you can at the most change the outer being, but not the base of a particular gene or... if you are a human being, you'll remain a human being. We have become from amoeba to this stage a human being. What did we do, to what school did we go, how much money did we pay, how many times did we stand on our heads? We have got everything spontaneously, it's all spontaneous, it is all God's grace which works it out. You cannot do it. In the same way you cannot get your realisation by standing on your heads or paying money for it.

But some of the horrible people, who decided to exploit the market, first studied the people who are the seekers. They divided seekers into three groups: those who have money, those who don't have much money, means who are seeking in money and those who are seeking power. And they came out in three groups. First of all they said that, “Unless and until you take money from the people who have money, they will have no value for this." It was a psychological trick. They say that, “They will feel that they have paid for it so they must go through it." Like you go to a theatre and you pay a lot of money and it's horrible drama, but still you have to go through it because you paid for it. And you just don't complain to each other lest one may get up and go away and continue with it.

So they have used this psychological question of impressing on you that you have to pay money. And because we are also, have been doing all such things, paying money for religion, we understood it very well. We should see how much money did we pay to Christ. He was just sold for thirty rupees and was crucified. This is what we gave to Him, this is what we gave to Him. And these people are taking money from us... there's one Guru who is taking money and having a bed full of diamonds, how can he be anywhere near God? That's why Christ took a hunter and hit all those people who were having a sale in the church.

It's all kinds of funny jugglery going on, has been, since long, about religion, because it pampers your ego. I met a gentleman who was a Jew and he told Me that he wants Me to get him a small little box from India, of gold, with diamonds embedded and he was a rich man, he would like to pay any amount for that.

So I asked him, “What are you going to do about it?" He said, “I have got a very expensive Bible which is minutely written, you can only read it with a magnifying glass, which I'm going to put here in that and is going to tie to my hand, arm." So I told him, “What will you do with that?" He said, “Oh, that's how God is going to forgive all my sins." I asked him, “Do you think God wants some bribery for it?" He was shocked at My remark. He said, “This is blasphemous. Don't say like that." So conditioned we are to this money that we cannot separate God from money. When we meet such people, we go to the other side and say there is no God and deny it. That is also the act of ego. If you have not known God, you should say,

`Let's see and wait: if it is there, we'll accept, if it is not there we'll not say anything.' There are many others, I've seen, who are paying lot of money to churches and temples in India while they are doing no God's work except for all kinds of social services they are providing. I lived near a cathedral in London and the only activity the whole day there is going on is the emptying of the barrels of beer. I feel London has gone down so much in drinks that even if you go to listen to any carols, you don't know where they are going, where the tune is moving. Everything is so *[UNCLEAR* shrillen/shriven/shrilled] out of tune and they cannot correlate with each other that you don't know what to do.

So many young people all over the world have denounced all these traditional religions, because they see to the shell of religion but not to the spirit of religion. I had a disciple from Algeria who got his realisation, who is a young man, who is a Muslim; he went back to his country and he gave realisation to five hundred of his age group who were all a communist, atheist.

So it happens that when we think money is very important, we go to a Guru who charges the most.

As if people go to races which is the most expensive.

So the most expensive Guru makes the most of the disciples also.

Now the other thing they do is to, apart from courses, they give some sort of a funny mantra. In a country where, I mean, in India, where people know what are mantras are really, nobody can befool them.

They are befooled by something else. If some juggler takes out a diamond out of his hand, Indians will be very

much excited. And in the villages if any *[UNCLEAR* will] distribute some few coins, they'll be over excited about that man.

But in the West people are more impressed if somebody can take their money, where they can spend some money, because that is the expression of ego. As you have got Saint Tropez, where people just go to spend their money, because they don't know what to do with their money. They can also believe that they are doing some spiritual work there. It is something on that basis when the money is involved in spiritual life.

Then one must understand that you cannot do anything about your Self-realisation. There is a candle here which is enlightened and can enlighten many other candles. And the best enlightened candle cannot...

best candle cannot get enlightened unless and until it is enlightened by an enlightened light. Whatever the candle may try, stand on its head or do whatever it can or pay any amount, it cannot get enlightened.

The unenlightened light is also, apart to be enlightened, is just ready for it. But something has to happen within. This is what we should know that when you go any fake Guru what happening take place. I'm having samples of all kinds of funny happenings that these Gurus are producing through their disciples.

Only about eight days back there was a gentleman from some very expensive Guru and he showed Me what happens to him: all his eyes became stuck and his hands started going and feet started going on both the sides and he came on the edge of the chair and he put his

mouth, pufied his mouth and as if he is about to breath out, but he would not.

So I thought he'll collapse. I said “Breath in, breath in." He could not breath in even.

So it was a horrible condition and we all were shocked at his condition.

In India there were three-four people who came in an Indian gathering and they started taking out all their clothes and becoming naked. For Indian society it is too much to see anybody nude, what embarrassing it was. And they were about to remove the last of their dresses, I said, “What are you up to?" So they said, “To show our health spiritual happening we have to become nude and dance." The other day in Paris I met somebody whose every muscle was twisting in every way and he was going into funny convulsions. I have cured the cancer of many people in this work of Mine, I've even cured the cancer of our president of India and I have seen that most of these cancer patients come from this black magic or left-sided, what we call, the Gurus and all sorts of infections. Apart from that so many I have seen from other Gurus who teach them under courses and take a lot of money, they suffer from epilepsy of a very serious nature.

Some of them who came to Me got such a shock that it was all wrong because they had all become bankrupt, they were very rich people. They went to see the doctors and the doctors said that there is a theta wave in their brain. And they said “Yes, this is what said theta wave." So the doctors said “It is only for the epilepsy patients you get this wave." There was a lady, daughter of a Duke

in London, who had become absolutely mad and her head was pulled backward and she would sit like this, screaming loudly for hours together. She has lost all her money and every hope to the comeback.

Even her husband in the same condition, not so bad but came to Me, both of them screaming, shouting and jumping.

So they told, I asked them, “What have you been doing?" They told Me, “We have been learning flying." I said, “Why don't you ask your Guru to fly, for a change." [Laughter.] At least if he can fly than he can teach you.

So we come to this point that we must verify from others what have they achieved through their practices and spending of money. They may just tell you that they feel very nice, they feel very happy as the drunkard says after taking some drink. But this is of no value. You should exactly know what is happening to him and whether there is any transformation in his temperament. I have seen some Gurus put such speed into human beings that you cannot understand them what they are speaking. Their words go telescopically into each other and some of them make them so mild that they become like worms. They cannot explain how it happened. Now I will tell you what they do.

You can see here a human being.

[Aside:] Can you...? This is what you are, in the subtle form. These centers exist within you. These centers manifest outside the gross plexuses: this one is pelvic plexus, aortic plexus, solar plexus, this is cardiac plexus, this is cervical plexus. This center is between the pituitary and the pineal which controls them and vis vis

controls the ego and the superego. This is the central part of your ascent. Already Goddess placed the energy within you called as Kuṇḍalinī here, like a germinating power in a seat. This has to rise, go through all these centers and open out here giving you the real baptism. The children have a soft area here at first, but when your ego and superego both develop it becomes calcified. This is what you can see with your naked eyes, the pulsation of this Kuṇḍalinī in the triangular bone, sacrum, in the raising of it and breaking them. This you cannot do like jumping and all standing on your head or taking out your clothes.

[Aside:] Enjoying the joke...

So there is already a force within us which has to come up, which has to, here to here and you have to feel that collectivity within yourself, actualizing on your fingers. Evolution is a living force, you cannot pay dead money for that, you cannot pay money for sprouting a seed and it sprouts through its *[UNCLEAR* primule], the germinating force. In the same way you will only through your Kuṇḍalinī awakening get your realisation, there is no other way out. These two forces give rise to the left and the right sympathetic and the central one what you have achieved here, up to this point, this is parasympathetic, gives rise to.

Now, these things you cannot create by paying money, by standing on your head or asking to fly. By the way, why do you want to y? Do you want to become now birds? You are already flying with your brain so...

So well equipped.

Now the person, who says he is a holy person, as I told you, doesn't take anything from you. He has to be an absolutely a pure person. If he lives on your money or on the passions and the greed and the lust on which you are living, what is so great about it? He has to be the master of himself, at least and not a slave of lust and greed. Such a person can only give you Realisation, that mastery which he has got.

It is like learning driving for a person who has never seen a car. They play upon your psyche by taking you to the right or to the left. Left side is all your subconscious area and the collective Subconscious.

On the right hand side is your supraconscious area and beyond is your collective Supraconscious. And here is in super-consciousness in which you have to jump so that you become subtler to become one with the All-pervading subtle Power of God which is Divine Love.

So what they do is to throw you onto your collective Subconscious or collective Supraconscious, collective Subconscious on this side, or collective Supraconscious on the other side, on the right side, left, that is the mesmerizing. All your mesmerism ESP, all those things are nothing but possession by spirit. I've had enough experience of that. There was a little petit girl in America from Cuba who used to drink a complete neat whiskey bottle, direct like that. And her husband brought her to Me to be cured and I saw on her the possession. I asked her, “Do you know any very well built negro?" She said “I see him, he is in me, he comes on me and he drinks this whiskey and I get the bad name." When I removed that possession she was a normal person. All mental cases

are due to this kind of a possession. Many people do not want to believe in ghosts. Is a very healthy attitude, but if they exist I have to work on them.

Now, these people become experts on inviting this possession onto you. They mesmerize you through these possessions which are in their hands.

Some of them are the greatest demons born long time back in India, about whom lots have been written. They have powers to mesmerize thousands of people through their eyes, through their talks, through their image. And they have practiced new methods of attacking the saints and that is all they have practicing to bring about all this kind of a nonsense which we call as the fake Gurudom.

I came to Switzerland last year with My husband and Gregoire took Me to one of the centers here, showing that “Mother, please, make something out of this center, it's doing very wrong things for the Swiss people." And within eight days the nurse who was helping this man to murder and give injections to people fell in love with a policeman and the fellow was caught up and he was sent to jail for fourteen years.

I must say you people are really very clever. In India they are trying their level best to catch these Gurus, but not easy, because they do not fall into the frames of law. There is a Guru in India who makes Indian women naked with this mesmerism, takes their photo, blows them up and sells them in America.

And he is making a big money and he had a broken cycle, now he has a Mercedes and all kinds of things.

He calls himself God and he cannot smell a flower. And when you go to meet him, everybody, they smell you to

find out if there is any good perfume you are wearing. There are thousand names of God in Indian scriptures, at least eleven of them are that He is fond of very good fragrance, He is fond of flowers, He is fond of lotus, He is fond of all that the Mother Earth is offering, take flowers to Him, these are the names.

We also here in the churches, we take flowers. Can you imagine we are not allowed to take flowers in a church! There is one who cannot stand the light of a candle. Another one is afraid of the garlic. If they are afraid of garlic, the vegetable, what are they going to do in this life? Still people are so mad, they go prostrate before them. It's a big joke going on. They give you a name and a dress. One of them wants you to wear suits which are worn by bureaucrats. He carries people in a gold gilded chair, saying “They are great” you see. And people are quite befooled by that, they think they are great people.

So just imagine how foolish people are. If you are really foolish then what can you do about it? But you are so beautiful inside, why are you carried away by these people, I can't understand. There are so many types that I cannot describe all of them.

But going to these Gurus you get heart attacks, epilepsy and cancer and so many such diseases which I am curing, Myself. And if you tell a word against those Gurus they don't like it because they are so much hypnotized. We had a girl who had multiple sclerosis and when we asked her to give up her Guru she got all right. And of course, we, there are some ways by which you can raise the Kuṇḍalinī and all that.

But again she fell back to the same Guru and she had funny romanticism about this man, horrible looking fellow, at least fifty years older than her. I don't know how to explain to this foolish girl, she will never see the point, she is very much mesmerized. She is a young girl of sixteen years. Imagine thousands of them are like this, paying for their stupidity! My work is tremendous. We are finding it impossible because they come to My program and they come out with all their funny *[UNCLEAR* fixed] and Tantrums. But when the Kuṇḍalinī rises there is no outer expression of it, except that you become first thoughtlessly aware when She crosses the Āgñyā Chakra and that when She crosses this you start feeling the radiation of your Spirit flowing through you as Cool Breeze of the Holy Ghost. You feel your peace and silence within yourself and then when you start using this power that is flowing through you, you realise that it is all activated on your fingers and on your palms. You can feel your own centers whichever are not all right.

That is Self-realisation, to know about your centers.

I'll tell you the story of Gregoire. He had a very bad Āgñyā. Āgñyā means ego. But if you tell somebody he has ego, he'll hit you hard. That time he had this ego problem and then he went to mountains or some place where he saw his colossal ego. And he came to Me frightened, he said, “Mother, was I Napoleon in my last life? If I was, don't tell me, otherwise I'll jump in the sea" [laughing]. I said, “What makes you think like that?" He said he used to draw from his very childhood very well and it intrigued him.

Moreover, he had a bad Āgñyā. But then he saw the colossal ego. All these combinations are dangerous.

I told him that, “You were not Napoleon, don't worry." [Laughing.] That's how you start seeing your ego and superego, means your conditionings. Then you learn how to clear them. The power that we have is limited here. When you use anyone of these methods, even acupuncture or any method, you exhaust this power or whatever there available. It is done through the sympathetic activity, over-activity of the sympathetic nervous system. For example, this is the center and the left and the right are pulling the energy, whatever is stored here, limited. And when the energy is too much pulled, these separate and no connexion is left with the main, with the whole. They become on their own. And once they become on their own, they start growing more then the rest. That is how malignance is set in, we become cancerous, malignancy. That's how we become cancer. Like our nose starts growing more than our body.

So to compensate this, we have to get this energy flowing all the time. Supposing you are going in the car and the petrol is about to be finished, you'll have tension. But supposing you have some means by which you have unlimited energy flowing through you, you will be perfect. That is how it cures cancer. It is very simple. All vital things are very simple because they are so important.

If you have to read books for breathing what will happen to the people? Reading has nothing to do whatsoever with your Self-realisation. Then those who cannot read you mean to say them you will not get their Self-

realisation? Whether we read or not, we laugh the same way, eat the same way, digest the food the same way. In the same way we'll have our Self-realisation also.

Actually, our Spirit resides in our heart. But in the ego-oriented societies the ego developed so high and the heart is here, it is completely clogged with ego. And when ego is too much, then you cannot even feel the heart. Then you start developing a new method of heart imaginary feeling, heart imaginary feeling. And even at the age of eighty years they are Romeos and Juliettes. And as far as their marriage life is concerned is absurd.

So, this Self-realisation takes place, because it is free thing that has to happen to every human beings.

But somebody has to tell you about it. Because only in human condition you are going to get it, when you understand everything. First time evolution is taking in one's awareness. When fish became a tortoise it was not aware of its transformation. But you will be aware of your transformation and it will happen in your conscious effort, conscious mind. That means first time in your conscious mind the Spirit will be emitting its forces.

So far you have not felt the Spirit, but Spirit knows you. By Kuṇḍalinī awakening the Spirit starts radiating through your conscious mind, so everything absolute starts manifesting. Now, if you want to know there is God or not, you just ask the question and the vibrations will come like a big wave at your hands. Ask for anyone who is a person as a Guru whether he is fake, if he is a fake your vibrations will stop completely. If he is a realised Soul you'll get vibrations coming in. All absolute questions can be answered.

In India where people are not that intelligent or so much their rationality is not so over-developed as it is in the West, it is very easy for them to feel the joy of their Spirit. Because rationality takes you away from wisdom. You can rationalise even murdering. Because of rationality and because of rational rumbling, when people get Realisation in the West they first become more aware of their attention. They want to know more about Chakras and everything. They want to study all about it and verify it with vibrations. But a simple person just gets the joy and the vibrations and he is so happy he doesn't want to know anything about it. He is at such a level that wherever he stands he emits vibrations. We have one person in India who is about I think eighty eight years of age and he is very active. He told Me, “I want to go and cure one of the persons who was very sick." So I said, “How will you treat that person?" He said, “I will take him in my lap and put his heart to mine and he'll be all right." And he was all right.

It is so simple.

So Self-realisation everyone has to get because the time has come, the Blossom Time has come. Many will have to have. I'm happy I'm in Switzerland, I hope the beginning may be small but I'm sure many will get it and it will spread fast.

Tomorrow what am I speaking about? Tomorrow I'll give you more idea about all these Chakras and the collective Consciousness and everything.

Thank you very much. If there are any questions you can ask Me.

Question: *[UNCLEAR]*.

Shri Mataji: The medicine has recognized, not I wouldn't say they have not because that wouldn't be justified. They have, but if curing cancer with whatever human awareness you have, you cannot do it.

You have to become a realised Soul. Now, the doctors are not realised Souls, you see. We have a doctor here with us. We have many doctors also in Sahaja Yoga. And another thing is that for example in India, when I cured our President, he's told our Health Secretary to come and see Me and he came and saw Me for three hours and he said that “we want it to be started through our Government." He wanted to spread it because we have seven hundreds millions people and we cannot give them even homeopathic medicine because it is such a vast majority. But because it works en masse if you can start your Sahaja Yoga, we are willing to go all out for it and help you. I told them, “I will, on one condition, I don't want any Parliament question." Because I am not having any money for it, nothing, everybody will do free work.

Only thing what you can help Me is publicity, that's all. Nothing more is needed, or a place where I can do it. And I do not want any Parliament question about it, because the Parliament is bound by all the things, which we have got there. Anything is *[UNCLEAR* extra ordinary], they will jump on a person.

So, I'm not taking anything, I don't need anything. I will spend My own money, everything. Now it is in a little, I would say in a melting pot because for Me I am not interested in only curing cancer. Because there is no end to it, isn't it? What's the use of curing the cancer,

although *[UNCLEAR]*. If the people are sick, if they want Realisation, then there is some sense.

Now think from My point of view. Now supposing a person is not willing to take Realisation. If I cure, what is the use? God can make many people, human beings in this world. What is the use? But if they are taking Realisation, automatically the cancer will be cured. There are many patients whose cancer is cured, who are with us, already Sahaja Yogis. But we do not want to go to the hospital and do the job.

Moreover the doctors may not accept because you are not supposed to pay any money. They will not.

There are taking up as the profession. This is a very noble thing which maybe doctors will not accept at all. But things are working out. I am sure within two years it will be accepted by some method but once if I do not work *[UNCLEAR]* if they charge money the vibrations would be lost. It's definite. It has to be a very pure person who can do it. Now how many patients I can attend in cancer, I can attend thousands of them. I can cure them, no doubt. But for that also a proper organization has to be done.

If I do that, it should not become another headache. Because I only want to give Realisation, not cancer curing. That's not My job. If that's a by-product, as a by-product if it's done, well and good. But not only on cancer patients, because, what's the use, if you want to improve this instrument, if it is not going to be used, isn't it? In the same way God doesn't want to improve people who are used… *[UNCLEAR]*.

Question: *[UNCLEAR]*.

Shri Mataji: I don't understand them. I talked to the doctors in India, we had a big conference with medical profession and the medical institute and they were all enamoured by it, they said, “You should do it” and all that. But I said, “For that, first of all you'll have to become Sahaja Yogis, you'll have to become realised. And that with no money." But they are so ego-oriented, I tell you, you will be amazed.

You will fight it, they are very ego-oriented. You will be amazed how they are, even psychologists are, very ego-oriented. They cannot understand an ordinary housewife like Me and say, “This can happen." No, though, when they get sick they come to Me. There is a very well-known psychologist, professor Adler, you must have heard about his name, he is the chief of Jung you see, the whole of Jung and he had some problem with an artery *[UNCLEAR]*. No, he is not interested.

Question: *[UNCLEAR]*.

Shri Mataji: Yes, they can become very good people also. We have so many people now coming in London who are Spiritualists. They get all tight and they get out of it. Because, I have to tell them the truth, you see, this is not good for you. Because it is not your power, it's the power of some spirit.

So you should have your own power; So they are very nice and they have improved. They are so many like that.

In London there are so many people they are, in India also in India also you have quite a lot of them.

They come to Me, they get cured completely and they became Self-realised, you see, because this is your own power. Why to take the power of any dead personality?

Yes, all of them, all of them. But first of all, it's better to handle simple things in a situation like this how will I have started in Switzerland? So, I would like to work more on simpler people and I mean people who can get Realisation and who can work it out.

***Contents: 1980-04-27*, Public Program, Day 2, Sahaja Yoga the Force within, Lausanne, Switzerland**

Sorry, I do not know how to speak in French language. But Christine knows both the languages very well and I'm sure, she'll be able to translate what I say very well. [Laughs.] Very shy, alright... I'm thankful to Gregoire for organizing this program and for the nice introductory lecture he gave. I think I could not follow the whole of it, but quiet a lot I could understand what he is saying.

I admire his bravery. I wish they were such brave people at the time of Christ. But I am the only lucky person I think who has got such brave people around. Who are not afraid to give the message of the truth. People don't like the truth at all. We are so identified with our ignorance that anybody tries to tell something else, we just defy it. But that is the source of joy. That is the source of bliss. In ignorance we live in confusion and in turbulence of our emotions. When we face truth and achieve it and become it, then it becomes a beautiful blossoming for us.

The fear comes to us through our conditioning within us. We have been told many things which never came true. And sometimes the denial comes to us because we are very much identified with our ego. Ego actually delimits us. Because it thinks and we think that what we think

that we are. If we think we are the king, do we become kings? People will call us a stupid fool, if we announce that we are kings.

So...

think...

Sorry...

So, one should not believe that what we think... that we are. Ego can take you to a very imaginary flight of stupidity. The worst thing about ego is that one does not recognize that he is having a ego trip.

On the contrary, if you are pestered by your conditioning, you recognize, because it gives you some physical pain, maybe some mental torture. And if you recognize also there is ego and you start fighting it, it starts bloating like a balloon which is hited back.

So, no use also condemning ourselves for our ego or superego... our conditioning. Both of them have their purpose in our life. When their purpose is served, they are sucked into your being.

[Aside:] My cup? If you put it there, I will be better off. Can you see Me? In this picture, we have drawn to show what we are in a deeper way. But you need not accept whatever I say. Because I do not want any blind faith to prosper. But you must keep yourself open, because this is a deeper subtler knowledge. You should accept as a hypothesis, like a scientist accepts any hypothesis that is put forward. But later on, if it is proved alright, then you have to accept it as a law.

Fortunately I'm facing you at a time when we can prove it. Say, at the time of Christ, they were no people who

would sit like this and listen to him... who were intellectuals. They were ordinary fishermen.

But today I'm so lucky, that I can face you and tell you what exactly is within you. Because human beings are now matured to that state, where they can understand it and can achieve it. I call it: it is the Blossom Time. And that is how many people... thousands... can be transformed into a new being.

When God made you, brought you to this state of human beings, He worked it very beautifully through your evolutionary process. Now, we have to think why God has made us...

Sometimes we must think what is the purpose of our existence. And also all the scientists must ask a question: `How did we evolve, how did we evolve from amoeba stage to this?' I will in brief tell you, how the whole thing has worked out. All these centers you see here, which are seven in number, are the mile stones of our evolution. As I have told you yesterday, they manifest the gross plexuses within us. But just now I'm talking about the subtle centers which are in our middle oblongata… or you can call it the spinal cord and partly in the brain.

Here, in the triangular bone is placed your germinating power which is going to give you your second birth. This bone is called as sacrum. Sacrum means sacred. Because this bone cannot be burned, even if a person dies,... dies... and is burned. That means even the Greeks knew about it. This germinating power resides within us, which rises on these centers and gives us our second birth. This is how you are going to breakthrough into a new

awareness. This... second birth... gives you a second birth...

This is a happening, which is spontaneous, which cannot be manoeuvreed by you. It's a living process, that works out within you: as you have become a human being, you become the other, by this process.

Sahaja means `born with you'. Means `spontaneous'. Yoga means: `the union with the Divine'. Also Yoga means `deftness', Kaushalam, Ah... the deftness is the... the technique of... yes... the spiritual, or we can say the Divine Technique.

So, Sahaja Yoga means: `The spontaneous union with God'. Spontaneous means living process.

So you cannot put in any effort for it, but it just works like the way a seed sprouts. As I told you yesterday, only in the human beings, we know of our evolution in our awareness.

So far you have not known how you evolve from amoeba to this state of a human being! Now: why ego and superego come into us... I will try to explain...

On the left hand side, this left hand side channel, which is called as Iḍā Nāḍī in Sanskrit language, is the one which gives you the desiring power, or the desiring capacity. This Nāḍī gives you your past. This Nāḍī on the right hand side, which is shown here in yellow colour, called as Piñgalā Nāḍī, which is responsible for your creative power. You use the power of this Nāḍī, when you live in the future. When you plan about the future. The center Nnādī is called as Suṣhumnā. And this represents your evolution so far, up to this point.

So, up to this point you are a human being and there is a gap in between.

Whatever you are, is expressed through your central nervous system. For example, human beings understand beauty of nature. They can discriminate filth and dirt and also clean place... like Lausanne.

But, if you ask an animal to pass through filth and dirt, he doesn't mind. Now, when you are not realised, that time when you start working with your left side, then you develop a pouch here like a balloon, which is called as superego, is all the conditioning. You read books... you condition yourself... people say: “Don't do, don't do..." All those things accumulate here as superego.

For example...

[Aside:] Sorry...

Sorry.

... For example, if a mother is nursing the child and is... the child is removed from one to another side, then the child feels hurt about that and his ego rises. And when she says: “Don't do like that!", his conditioning rises, superego. People like Freud started about the psyche which is the left side. He was not at all aware that there is also the right side we have. If you start deconditioning your left side, by saying that: “What's wrong, what's wrong?" in anything, your right side will increase and you will get a big ego just like that. In addition to that, some of the psychologists impress that we must nurture our ego.

Apart from that, industrial revolution has brought in a more ego, oriented society. Materialism has given a

greater push to that ego. People are known by what they dress and what they talk about. The sophisticated and the `elite' are the people who... who determine the norms of life. Then those who try to follow these norms get into a whirlpool of competition. It is a very big headache. To live in a ego-oriented society is not very easy.

For example, I came from India for the first time to live in London. And in India we never used to serve drinks in My house. But My husband said: “Here nobody will come to your house if you have no drinks." So I said: “They will come to meet us or to drink?" And in drunk condition, how will they know us. He said: “You will learn about them very soon..." Then he said we have to arrange for their drinks and we have to buy some tumblers. I was amazed that you have got tumblers for everything they are separate. The first lot of six tumblers and six sets we bought, we had to shell out about nine hundred pounds... it had to be first class because he is a... he is a diplomat you can say...

I just couldn't understand the justification; you can drink from one cup the same thing! Then for the pastry you must have a different fork, for another... another fork, like that it was a huge stuff! My house was so filled with things that I thought I had to live outside. And amazed how people also were so much worried as to whether we have used things up to the norms or not. He had to buy a dictionary about all the alcohols you drink. My husband said he would have to go to a college to learn all about. While in India he had never even served a glass of water to himself.

It was a very big mess and then I realised how people are thorn off by the so-called traditions. And that's what I found with My neighbours, they were so nervous when they invited people to dinner; they were frantic for two days before and five days later. This is the problem of ego-oriented societies. And when the ego grows, it covers the whole of your brain. It presses on to completely, onto this superego.

When the young people of these societies, Western societies, discovered that it was too much, they could not go any further with it, they revolted against it. And they started a thing known as anti-culture.

And they went into the other end. They pressed their ego so much down and brought out their superego by drinking drugs. This was the escape from your ego. Both things are wrong.

You live in the center. The development should be in the center. If you go to one extreme or to the other extreme, we just get torn. Imbalance is created in our being. If you use too much of this side, then you get diseases like heart trouble, diabetes, kidney... also your... uterus trouble, also sometimes you develop very great diseases like cancer.

Now, cancer can be only cured by the Kuṇḍalinī awakening. This I've been saying for the last ten years. Now, when I cured the cancer of our president in India, then they started thinking about it seriously. Otherwise, they would not listen to Me, they thought: This housewife, how can she cure cancer? On the other side, if you use your left side too much, like crying too much, weeping as the women always do... and the drugs that

people use... you get into terrible mental problems and you may land up into mental homes.

The nature gives you a control by checking it. For example, a person who is working very hard, he gets a heart attack. Now, imagine... the heart is not for your mental activity. Your brain does the mental activity. But the heart goes out. They understand each other heart and brain. As friends, they control.

Now, those who go too much onto the left hand side, is like crying, weeping and hysterics, get into a problem where the brain goes off. Actually...

Sorry... Actually, the heart does all this emotional activity, but the brain goes out. I have a disciple, who is a psychiatrist and he told Me... amazingly he has found... that all the mental hospitals he has worked, the cardiograph machine has never been used. But medical science doesn't see it comprehensively, because every science analyzes.

If you have temperature, you'll have to go to the tooth... doctor... dental surgeon, then to the eye, then one other for the other eye... They'll remove all your teeth, your eyes, to give you a certificate that you're perfectly healthy. This is the condition of our medical science. Same about psychology. Even the psychologists get very much involved into the patients and they get the same troubles as their patients have. Because they never deal with normal people, they always deal with pathological cases; ultimately they become pathological.

In London now, I'm treating many psychologists. They do not understand how they get these things, but they just talk like lunatics. How are they going to cure anyone?

They do not know how to protect themselves. Sahaja Yoga gives you the knowledge from within. When these centers are enlightened through Kuṇḍalinī awakening, a new dimension is opening to you. When the Kuṇḍalinī rises into this... above this... this center, which is called as Āgñyā Chakra, where Christ resides, you become thoughtlessly aware.

And when it pierces this point, which is called as Brahmarandhra, then you become collectively conscious and your hands starts radiating the spirit. The radiation of the spirit can be felt as Cool Breeze, as described in the Bible: “The Cool Breeze of the Holy Ghost." The Kuṇḍalinī is the reflection of the Holy Ghost within us. Even if you go to the realm of religion, people are so absurd and blind, that you cannot just talk to them.

The other day, I met somebody in Paris and when I started talking to him, he started giving Me a sermon. He said that Immaculate Conception is such a fantastic thing that I cannot get over it. I said: “What is so... What is so fantastic? It is God! God can do anything!" And if you cannot get over it, then you have really done a great harm to the whole... whole process of Immaculate Conception and to yourself.

But he was telling Me all kinds of stories which... it was not relevance with the present. It is a human nature to escape the present. It either lives in the future or in the past, never in the present. A thought rises and falls down, again rises and falls down. The attention remains only on the *[UNCLEAR* cusps] of these waves of thought. Between the thoughts, there is... between these two

thoughts, there is a space called as `vilamba'. That is the present.

But by brain-washing anybody, that: “You remain in present!"... You cannot do it. For that Kuṇḍalinī has to rise. When she rises, then you steady yourself in thoughtless awareness. But this awareness is enlightened.

So, in the religion area also, people believe in all kinds of artificiality. Because they will go into theosophical college and come and give you baptism! How can you learn this in theosophical college? I said yesterday, that a egg will have to theosophical college to learn how to become a bird.

It is not to know about it, but the becoming of it is important. You have to become. Becoming is the point, you have to achieve. Not knowing about it. For example, Gregoire has written a book about Sahaja Yoga, about two hundred fifty pages, very beautiful. By reading that *[UNCLEAR* book], you will know all the names of all these centers, you will know everything what they have, how they manifest and all that. But you, by knowing that, you do not become. While becoming is the living thing that should happen to you.

For that, God has already placed the germinating power within you. We all have to jump into this new awareness. It is the actualisation of the experience which is important. Nowadays in the market, there are many people they are saying the same words that I'm saying. In 1970, when I went to America, they were many who came with their tape recorder who were taping My speech. And the organizers...

Sorry…

And the organizer objected to it, but I said “Let them do it." He said: “But, after all they will use your terminology." I said: “Let them use the terminology, they cannot give realisation." Then they said that they will be misleading other people. And I said: “It's alright." But if you know the words, `awareness' and all that, you just start thinking about it and a new wave of curiosity starts.

So, talking is not the point. The Kuṇḍalinī has to rise. You can see with your naked eye the Kuṇḍalinī rising. You can see the force moving up, with your naked eyes. You can also feel the softening of this bone here, the fontanelle bone. You can also feel the Cool Breeze in your hand. When you start using this Cool Breeze, you know that your hands are enlightened.

In the hand you get all the centers, this is the first, this is the second, and, this is the third, this is the fourth, fourth... I'm just getting confused here... The first, second, then third, then fourth, then fifth, sixth, six centers and the seventh here. These centers get enlightened in your fingers on left and right hand side. And you feel in collective consciousness, you feel it; it is an actualisation, the problem with you. The centers which are in problem.

You can also feel what is the problem with others is. You can also see if there is imbalance. You can also give a balance to that person. Only if the Kuṇḍalinī rises above this you can cure the person. Just by placing your hand on the person you can cure. But if the Kuṇḍalinī rises above this and stays there.

Then the Kuṇḍalinī starts moving under your fingers. It is fantastic! But supposing I say, there are lots of pictures in this room, you won't believe Me. But if I bring a TV and put it to the mains, you will see all that working. In the same way, you are an instrument created very beautifully and very delicately. As soon as you are put to the mains, then the whole instrument starts working beautiful. And you become fantastically powerful. Powerful in your Divine Love, in your own purity. In your own innocence. You develop your security. You become the master of yourself. You are not enslaved by lust and greed. You become a magnetic loving personality.

Wherever you go, you emit peace and love. Wherever you touch, you make it Divine. This is what is going to happen to many of you in this country, as the work has now started. This happening is very important from the God's point of view. He has created you because He loved you so much. He is your Father who is Almighty. Any ordinary father also wants whatever he has to his children; give all that he has to give to his children. And this Father, who is an ocean of compassion and love... [MISSING.]... He wants to grant you the citizenship of His Kingdom. When you become that, His powers starts flowing through you and you can feel it. Now the time has come to prove God's existence. You can feel it within yourself working it. But unfortunately, people are still very ego-oriented. Doesn't matter, this Kuṇḍalinī is your mother and she works out, once she's awakened, she works out and removes the ego on one side and pierces thru.

Now the purpose of ego and superego is that you become a shell. Like an egg. You develop your `I'-ness. This freedom is given to you, because you have to recognize what is good and what is bad in your search. But, invariably and unfortunately, they go either this side or that side bit too much. I feel it is like children sitting in a boat, trying to jump in the sea all the time. If they sit in the center of the boat, it can be managed better.

When you mature in your awareness, then this shell is broken and the bird comes out. We see such fantastic things in this world, like a egg becoming a bird. We are not surprised, we take it for granted.

A flower becoming a fruit. *[UNCLEAR* If] Thousands and thousands of things like this are happening in this world. What human beings have done is nothing, but dead work! If a tree is dead, they make a furniture and think no end of themselves.

You cannot even transform one flower into a fruit! When The One who does that so many of them! How great He must be! But when He grants you His powers, then you are empowered to do the living work of Kuṇḍalinī awakening. First time you start doing that kind of a work, even if you give vibrations to a field of wheat, you'll be amazed that the... such a field of wheat will give you at least five times more yield! No use to put these dirty fertilizers. And the taste of the wheat would be also very nice and nourishing.

In India, we have a...

Some disciples who are professors in agricultural universities of Maharashtra.

They have done lots of such experiments and they were amazed how even cows yielded so much of milk.

So now, instead of getting so much from the Mother Earth for making your tumblers and things, we start giving to the Mother Earth. The Mother Earth is represented by this center within us and also partly of this center. The essence of Mother Earth is fragrance and when you get your realisation so many of them feel her fragrance.

And after realisation only you start enjoying other human beings, in the real sense. Once I was in Calcutta in a hotel, where a man came to see Me and he fell at My Feet. And he got his realisation with such a tremendous speed, that the people who had gone with Me, My disciples... in the other room, came rushing to find out what was there. Like telecommunication it was working. I said: “What happened?" They said: “We felt a tremendous grace falling on us.

So we just wanted to see who was facing you." So, I said: “You just feel him!" And his vibrations were radiating so beautifully that they were enthralled! And they were feeling it, for fifteen minutes they would not budge out.

But now, know that you are beauty. You are the truth. And that resides within you. I see that, that's why I love you very much. Only thing is it should be allowed to be cleared. That absolute point must come into your conscious mind. You must feel it in your central nervous system.

So that you'll have your self-esteem. And the self-esteem of others and the concern. It's such a beautiful thing to see. I do not see any filth around. I see the fragrant

diamond in you sparkling. I work day and night to expose it. I'm sure one day this world will be full of such beautiful diamonds sparkling all over.

All human problems will end at that point. All this imaginary relative world will disappear and you'll stand in the truth. I'm thankful to you for this opportunity to be here, to meet you all and I hope we'll work out the realisation and it will work out. Thank you very much. Thank you very much. [Short pause.] When you are approximately alright, it rises fast. And you get your realisation. But, first of all, you must remember that by rationality you cannot reach there, so don't think about it. Rationality is limited and you are to be triggered to the unlimited space. And the whole thing works out so beautifully, there is no problem.

So have no fear about it. Sit in a very light mood. Not... it's not a serious thing, it's just a game for Me.

Sometimes, I have to tell My disciples that: “Now you say cheese!" It's very simple. But it's very important. Very important to life and to the creation itself. This is how you find your meaning and the creation finds its own meaning. Your purpose and the purpose of the creation.

Now, please, place your hands before Me just like this. And both feet on the ground. In a little `apart' way. Little apart. Not close to each other, yeah. Please, close your eyes.

[Pause and speech of Gregoire in French.]

***Contents: 1980-04-29*, Public Program, Pure Intelligence, Geneva, Switzerland**

..... Even by blindly accepting it you have not been able to solve your problems. If we could put put our attention to this question that there must be some meaning to us and that there must be some arrangement within us to manifest that meaning [we are...] you are with Me. It is very easy to deny and defy everything intellectually and intelligence gives you capacity to cheat yourself all the time. Not only that: a capacity to avoid if you are facing the Truth. It can provide any argument, which may be absurd if you see it later on, to convince you that reality is this what you see with your gross attention.

But the pure intelligence is that which sees the game of this intellect and that which sees the limited function of rationality. I am here talking to you about unlimited things.

I am going to put forward before you a hypothesis which as good scientists or intelligent people you must keep your mind open and try to absorb it. If it is proved then you have to accept it.

There lies the real bravery of intellect. If intellect teaches cowardice it is not intellect.

So I have to put forward before you: what is within us which resides as our subtle being? First of all let us understand that we are made something like a spacecraft. You can also see how a seed sprouts: that from a seed the whole tree comes one after another. Spacecraft is not a living process but it gives you some idea as to how this living process of evolution takes place.

There are containers in the spacecraft. In the same way, we can say, we have got physical, emotional, mental and

spiritual containers placed inside each other. The spacecraft when it rises first with the outer shell contains all the other shells within it and it reaches a certain height, a certain velocity where it is triggered into an explosion and you get a much higher speed.

In this way, within us, when our physical being is exploded we get an accelerated velocity of our evolutionary process and we then explode our emotional being then the mental being and then the spiritual being is exploded. [To translator:] Emotional, mental and then the spiritual.

Now the spiritual being within you is placed in the bone called sacrum, in our triangular bone. Imagine the Greeks called it `sacrum' because it is a sacred bone and if the human body burns this bone does not get burnt. How from the unconscious they got these ideas? Now, when this spiritual being within you is placed on the sacrum bone you are a human being and your awareness is at human level.

When the last blasting takes place within you then you jump into the realm of Divine Power which is subtle, which is all-pervading, about which all the great saints and all the great incarnations have told.

[To translator:] Into the Divine Power which is all-pervading, which al the prophets and... Now, when you jump into that awareness your attention becomes one with that space.

If you know that in the space Newtown's law does not act because you reach an absolute state. In the same way when this Kuṇḍalinī rises and travels all the way to this position called as the Fontanelle bone area, in the

Sanskrit it is called as `Tālu', which is very soft as a child. When the Kuṇḍalinī pierces this area you get your baptism and you become one with the All-pervading Power. Your attention becomes enlightened. This is enlightenment.

As I would say that there is lots of pictures and beautiful scenes over here you would not believe. But if you bring a good television set and put it to the mains you will start seeing them. In the same way you are to be connected with the mains. We are not yet connected with the mains and that's why we live in the world of relativity. All our political and economic and all other enterprises are nothing but relative.

For example here we have on one side the power of desiring. And the other side is the power of creating, creativity. These powers are manifested outside as left and right sympathetic nervous system and the central power of evolution as parasympathetic nervous system. For our day to day work we use the energy from the parasympathetic [sympathetic] on both the sides, either from the left or from the right. As a by-product of these two activities we develop the Ego on our head or the Superego on your *[UNCLEAR* left].

When the Ego and Superego, both of them, meet on the head and there is calcification you manifest your `I'-ness.

So you become Mr. X, Mr. Y, Mr. Z. You feel your independence and freedom. This freedom is given to you because you have to seek the balance between life and death, good and bad, righteous and unrighteous, holy and unholy in your freedom. But mistakes does not matter.

We actually learn by errors but this freedom is given to you because you have to become the citizens of God's kingdom which is complete freedom. Because when you become one of the citizens then you become really the master of yourself. Nobody need tell you: `Do this' or `Do that.' You don't need any correction *[UNCLEAR* direction].

On the whole we can say that on the left hand side those who work form very orthodox religions and all the things that goes with all the melodramatic poems and poetry and all emotional stuff. By this you live in your past into your subconscious.

And the other side, when you denied it, you started all your denials by accepting science as the means of achievement and you come to the right hand side by [which] you start creating as you feel you are creating but you don't create anything. You do not create but it is a false notion human beings have that we create because whatever is dead you only transform into another dead. We cannot even sprout one single seed. We cannot even make one flower into a fruit, even one! With all our scientific development we have not been able to do one single thing like that. Only through science you discover what exists but you cannot say the `why' of it. For example you cannot say why there is magnetism in the Mother Earth. In the medical science, for example, they cannot explain many things. It is the nature of the body to repel anything that is foreign but when a child is conceived in the body, not only it is retained but also nurtured and looked after and repelled at the right time. Say for example adrenaline and acetylcholine, two chemicals, when they act in the human body from these

sympathetic activities they may augment, they may contract or they may relax.

Thus we can see there are thousand and one things we cannot explain how it works out.

Jung who was a great psychologist in My view tried to experiment with dreams of people and he reached a conclusion where he found that there are some universal symbols which appear in dreams suggesting something for our guidance or for our correction from somewhere which he called as unconscious. Jung also gave just a name as `unconscious' as a doctor gave this area of medicine as `autonomous nervous system'.

But: `Who is this Auto?' We should ask this question.

For example if you run fast then the sympathetic nervous system can increase your rate of heart but the one that depresses and brings it to normal is the parasympathetic in the center. This is done effortlessly.

Now, I say there is a power within us which is our germinating power which is just waiting to give us our second birth. We call it as Sahaja Toga. Means: `Spontaneous union with the Divine'. You cannot pay for this happening of baptism. You cannot do it by any theological college personality. All these decorums and all these decorations are of no use to this Kuṇḍalinī. No need for you to stand on your heads or do any such tricks: She won't rise. She understands everything. She won't rise for a person who is unholy and taking money to rise the Kuṇḍalinī. God does not understand money at all. He will have to come to Switzerland to learn banking.

This is one thing we must know that it is a spontaneous thing within us and the energy is put there by God

almighty which is going to work it our by itself. It has been described in various scriptures very clearly. While in the Bible it is described as: “I will appear before you like tongues of flames." All these petals from these centers which are very subtle appear like tongues of flames when you see them. But when people start living with the shells *[UNCLEAR* or shelves] and organizing the shells which are dead the whole that is the essence of that religion is absolutely dead.

All the religions of the world are the flowers of the great tree of life. They are nurtured by the same Shakti, by the same Power. But, we remove the flowers, call them as our own, organize them and after few days they die out.

So the quarrels of religion are also very detrimental to our spiritual growth. God is going to look after our own spiritual growth and that's why He has places all these centers within us which have gross manifestations as plexuses.

Now, we have seen here seven of these and two here, nine of these, the basic centers within us. These centers relate to our different beings like emotional, physical and all those. They are the milestones of our evolution. Now the first center that you see there is the basis that we have is the matter, is the Mother Earth itself, is the carbon atom in us.

The second center you see with six petals is the center which goes round and round over this area of void by which it creates [in this area] the Sun. This nourishes our attention. Also it transforms the fat cells for the use of the brain when we think too much. By doing too much of thinking we do not allow this center to do the other work

it has to do is to look after the liver, the kidneys, the pancreas, spleen and other important organs of the viscera. In the West, the action of movement on this is so intense that people cannot stop thinking. Yesterday in Lausanne, there was doctor who was looking very miserable.

He came to Me after the program and he said: “You can cut my throat, you can take out my brain but stop thinking." Actually like this is the left and the right sympathetic and the center is the parasympathetic. When we start taking too much from our left or right sympathetic, using too much energy, we get dislocated in the center.

So, we bec..., it starts working on its own you cannot control your thinking. Then it has no connection with the whole. If such a thing happens to any cell because of some irritation or any excitement to a particular cell, it becomes malignant. It becomes on its own.

We too, in the ego-oriented societies believe: “What's wrong?" Because we are having a Ego trip on our own we think there's nothing wrong in getting out of the whole. That is the reason in the affluent societies today the families are breaking and people are planning only one thing: how to commit suicide.

It is shocking but I have seen girls of seventeen years in London who came from Sweden. They were just like, giving vibrations like dead bodies. And I took them home and was very sweet to them and asked “What are you thinking all the time?" They said: “We are thinking how to commit suicide and plan it out." They are seventeen

years old young girls, think of it. Just blooming with dew they should be cheerful chirping like bird.

I'm told Switzerland is also following Sweden or has out-beaten them in this. You are so much being blessed by God. Such a beautiful country you have got. How much He has given you bountiful. Instead of enjoying the gratefulness and the gratitude for that bounty why are you committing suicide? You are very free people compared to thousands of them in the world who are not even free to talk. According to all the norms of development you should be the most happiest people living but I see the state of confusion everywhere. Then I start thinking: “What sort of development you are going to bestow upon poor countries like India?" Are you also giving, going to give us a plan how to commit suicide? We must understand we have made a mistake: we have gone too far on the right, in future planning and future thinking. Future does not exist: it is imaginary.

Some people have gone to the left too much like have romanticism artificial stuff and committing suicide for that. Both ways you move and you commit suicide.

You have to stay in the center. In the center is the present. But this cannot be done by brain washing.

Your attention is so much outside that to attract it inside there has to be a happening.

That is why there is an arrangement of a happening within you. Without the happening your attention cannot be withdrawn in. It's like a spring that rises and your attention is suddenly withdrawn inside.

Now, for this enlightenment one must know that whatever you have achieved so far as a human being

was not done in your awareness. But first time in your human awareness you are going to see your evolution taking place. This is an actualisation. It should happen to you. If it has not happened no use paying money for it or doing anything else is of no use. For example some people are paying lot of money to fly in the air. Do you want to become now birds and then frogs and then amoeba? These are anti-natural processes which may lead you to something like collective subconscious or collective supraconscious and you you may become a demon. I've seen people doing all such kind of extracurricular activities landing with epilepsy, cancer and all kinds of incurable diseases, leave alone the bankruptcy.

And then I'm supposed to cure all these things inclusive of bankruptcy. Now, this happening within us takes place and you have got now pamphlets and you can go home and read it but you must see that you get it. If you do not get it that doesn't mean that I am wrong because so thousands have got it from Me.

Many people who are My disciples apart from Me have cured cancer. They have become beautiful people now and they have become masters of themselves, not slaves of greed and lust. They have become peaceful and they have understood the meaning of their life.

When you put this machine with the mains it gets its meaning: it starts emitting My voice. When you enlighten a light it gets its meaning that it has to enlighten others and give enlightenment. Like somebody says: “Now, I'm enlightened, Mother, what should I do?" I say: “You give light, now. What should you do now?" So, we have to

remember that an enlightened light can only enlighten another light.

If I am an enlightened light then I can enlighten your light and you can enlighten another light. You just act as a catalytic agent. Why should the Ego be challenged at this point? Because I am doing it? You could have done it? I wish you could take My place. Last night I could not sleep till three o'clock working on difficult people. I go to the Indian villages and live in such conditions you cannot live. Because there lies the real seekers' essence, I think, in these simple people. But complicated people can take hours of My hard work. When you get enlightened you can also give enlightenment. Now, there are thousands of Sahaja Yogis we have got in the West also. In India we have many more. All their patience put together is nowhere compared to Mine because I see your beauty much more.

I see the diamond of that Spirit in your heart sparkling. The precious thing that you are. I don't see anything else while they see other things. They they get tired and fed up. They don't want to argue with any intellectuals. Gregoire was a big intellectual. All his brain was developing like horns on both sides. It took lot of time to give him Realisation. He was very argumentative, very over-read. He has read all sorts of books. I felt I am facing a library. But he got his Realisation because he is a seeker and he is an ardent, honest seeker. If you have self-esteem you will know that there is a Spirit within you you will cooperate with Me.

That is how you achieve your meaning. You don't have to pay anything for Me or [be] grateful to Me at all because

this is My nature and My job: I'm doing My job. I cannot rest without giving love to you.

My nature is to give. And why should you feel hurt about it? I cannot understand human beings: even if you give them *[UNCLEAR]* worth of things they feel so grateful. But if you say you want to give you the absolute that is within you they'll jump on you like a tiger.

The Ego behaviour is very interesting. When you will get your Realisation and see how people behave you will have a lot of laughing stock for you. Our Sahaja Yogis are all the time laughing with the stupidity in which we indulge with our Ego.

So, now, this intellect is given you to understand that to go beyond you have to give up the limited rationality. But that does not mean that you become irrational.

Supposing you come by car to this hall and you leave your car outside to enter inside this hall: is pure rationality. But if you are so much identified with your car that is rationality and bring it inside: what is that? But once you have received your Realisation then you will go back to your car in an enlightened manner and understand the rationality which is all-pervading.

Now, when the Kuṇḍalinī rises above this point you become thoughtlessly aware: awareness that is enlightened. That is called in Sanskrit `Nirvichara Samādhi'. `Dhi' mean awareness and `Samādhi' means enlightened awareness. [To translator:] Awareness... `sama' means enlightened... awareness.

But when you jump to this, you jump to a new state: you become, I mean, you become collectively conscious. Like we have U.N. system and all these systems saying that:

“We are all one. We are brothers and sisters." And all this but doesn't go inside. But by this happening you become collectively conscious means you start feeling the collective around. For example, now, you have seen here all these colours are shown on these centers and these are the centers here which are enlightened on the fingers. For example this is the center for your heart. Left side represents the emotional side and the right side your physical and the mental side.

The discovery is fantastic because your machinery which is so fantastic starts working out its miracle.

There was one gentleman who got his Realisation and when I told him that: “You can feel your father, mother on your hands and anybody on your hands." He could not believe it. Suddenly one day he told Me: “Mother, I'm getting a burning here in this area." I told him: “Right side is of your father, all these centers are of your father and this is that of this center, Viśhuddhi, so you find out what's the matter with him: some throat trouble or bronchitis." His father was in Scotland. He telephoned and his mother said that: “I am alright but father is down with very bad bronchitis." Sitting down in London we knew what was happening to *[UNCLEAR* Nixon].

There is a tremendous communication in this All-pervading Power as if like a computer you get connected with the Divine and you can ask any question like `Is there God?' On such an absolute question immediately you get tremendous vibrations flowing in your hands. You ask about any fake Guru: whether it is true or not. You will be amazed there will be no vibrations: it will stop. That means your instrument becomes so sensitive that

you can feel your own center, where is the problem, and you start seeing the centers of others.

Instantaneously Self-realisation also means the Realisation of the whole. But there are different levels of this Realisation. For example in places where, like in Nepal or say India, where people are not yet on the trip of their intellect so much. You can say they are not yet so developed. They jump first into the realm of doubtless awareness.

In that awareness you just feel the joy of being. But in the West because you have got so many rambling of your intellect you go round finding whether it is correct or not. Verifying whether it is, what Mātājī has said is correct or not. Decoding everything. Catching from other people. Then again you come to Me for correction.

My husband once said that: “When you have given them Realisation everyday what are you doing about it? Why do you have to work on them again and again?" So that time I had another disciple from Paris. She said, because My husband deals with marine, so she said: “Sir, there are some ships which are second hand. It has to be repaired from time to time." So they reach the space of doubtless awareness that is a state of mind, state of mind, by understanding a circuitous way. They don't want [to] it like this: they go round and it comes back.

So when you are developed still you see the Kuṇḍalinī rising: you see the pulsation in the triangular bone. You can see with your naked eye the pulsation here. You can with stethoscope, can see the pulsation just like heart: `Lap, lap.' Going up to that point and you can see the breaking of this because the bones here become soft.

You see it with your naked eyes but still you go on doubting about it. You still start analyzing it. It would be something like I give you a nice cake to eat and you sit down with your analysis.

It's so absurd as if an egg has to go to the library to find out how to fly or become a bird.

We had a great poet Kabīr he said: “*[UNCLEAR* Padi, Padi pandit murakh bahe]" meaning: “By reading these great educated people have become stupid." He was very-very straight. He has said “by shaving your head or by wearing your crown if you can go to God then what about the sheep which is shaved twice a year?" All such beautiful things he has said and then you start understanding the great poets like Khalil Gibran and all such poets which have reached the state of oneness with God. After Realisation you share their joy and understand.

When I was born, My father told Me very clearly that the people are born on the ground floor and if you are born on the tenth floor they cannot understand you. That's why they crucified Christ. What a mistake it was! When Kṛiṣhṇa came they said they believed in Rāma. Same here when Christ came in they said: “We believe in Abraham." Or when Moses came they said: “We believe in Abraham." That's how they avoided to accept someone who was telling the truth. It is naive to have somebody believe into someone who is dead because you can do whatever you like with it. He is not going to sit on your head and even if he comes back you will say he is not the same or kill him or crucify him or give him poison and torture him.

But for false people we will give them money, they will have beds made out of diamonds. Because they pamper your Ego. You want to pay for that pampering. But reality does not pamper you with falsehood.

When you will get your reality you will know that it is the most beautiful thing that you should have.

It is the source of all the joy and happiness. There is nothing else more pervading and all-consuming than this beautiful bliss of meeting the Divine.

Now, I have to say that it is such a big subject that in London I must have given at least two hundred speeches. Every time something new and still they are not satisfied. I've been speaking and speaking and speaking. But now, I would say that in this short time whatever is possible I have tried to put you through so that you can see that you are that beautiful thing which is been promised by the saints of the ages and that without finding it you are not going to be happy whatever you may have.

I have to work on you like a swimmer has to work to save people who do not know how to swim. And once you start swimming you have to save others. Unless and until you are a swimmer you cannot enjoy the ocean. You are frightened of it. I just say that it is within you to know it.

So, for the time being forget what you have read, what you have thought, what you have conceived but receive what it is.

I hope it will work out today for all of you and then you have to maintain it by understanding it fully your own problems of your centers. Because, as I told you that the germination takes place with a big speed but you may loose it again and again because you have to know how

to maintain it. This doesn't happen with everyone but it happens with some so I have to tell you the truth.

So, now let us sit down for our Realisation and get our Realisation and enjoy the bliss of the gift of our Father who is God almighty and who is very anxious to give all that He has to us because He is the Generous, the Compassionate, the Ocean of love.

Even if you have faith in God or not faith in God makes no difference: He still gives you the sun.

So it will make no difference to Me whether you believe in Him or not but you should not insult Him. On the contrary you must have an attitude that: `We have not yet met Him so let us keep us open and when we have to receive that within us we have to be humble about it.' If you are arrogant and adamant God is not going to fall at your feet. I am your Mother and I am concerned that is why I request you and implore you to be humble because there are deities in you which will refuse to act if you are arrogant. Please tell your mind to wait for a while and not to bother you just now. Through your mental activity you have not achieved anything.

So let the Kuṇḍalinī act in you.

May God bless you.

***Contents: 1980-04-30*, Public Program, Day 1, The Blossom Time, Zurich, Switzerland**

I'm grateful to this gentleman who is standing before you, Mister Arneau, to organize this program, especially in Zurich. It was so remarkable to find out that the five main cities of Switzerland have got five very great Sahaja Yogis [laughter] and they have asked Me to come to

Switzerland and this is the first time I'm in this country for this work.

While all the other fake ones have been here to settle their bank accounts before Me [laughing] but I have come in this country to find out which are the banks of spirituality, how many human beings there are who are really interested in the spiritual life. In My lifetime I have seen many rich people and also I'm told this country is very much blessed by them.

For example, the palace of a king may be very precious to human beings but a small little worm which is more aware than the palace is more precious to God.

So the value system is very different in these two areas and till we understand the value of God and His working we cannot understand our innate nature.

Today I'm going to talk to you about something very, very subtle which is beyond all your gross computers. We have another computer within ourselves which is very subtle in nature and unless and until we understand it we cannot use it.

It is every time acting within us and decides for us everything that we do, whether it is good or bad. And the Computer Engineer is a very, very intelligent personality. He has worked out blossoming of billions and billions of flowers into fruits. He sprouts billions and billions of seeds. [Repeating for translator:] Sprouts, germinates, germinates. The word German comes from germination [laughs]. The German itself word means germination, isn't it? The one who does all these things has also given us a special capacity to evolve. He has given us a capacity to desire through a channel on the left hand

side as shown. This capacity or this channel manifests outside as the left sympathetic nervous system within us in the gross. And the right hand side one is for the action of those desires. This channel is represented within us as the right sympathetic nervous system.

In the center lies the power to evolve ourselves.

The scientists never sit down to find out why did we evolve? Actually science does not answer the question, why. It only says it is so whatever it sees with the gross understanding. To answer the question why, one has to have a subtler awareness. For example, if you have to see a leaf properly, you have to use a microscope. But human beings, we have evolved to a point, the awareness has reached such a point that now we are all the time seeking, finding out ourselves. When we ask these questions to ourselves, we just know that we are physical, mental, emotional selves. We are only aware of these things within us through our human, gross awareness.

Now if we have to go further with it we have to go about it in a very hypothetical manner.

So for the people it is a hypothesis I put forward. This hypothesis must be accepted as you accept any scientific hypothesis. It is so fortunate that you are born at a time when I can prove this hypothesis. Earlier I could not have done it. Now we have to look at it from this angle that if evolution is a living process into which we are not involved we are not aware, then it is something beyond our mind, our rationality, we are not aware. We cannot accept that there could be anything beyond our mind,

though we see every day that living processes anywhere act on their own.

For an egg does not have to think how it will become a bird and he does, it does not analyze about it.

By analyzing a flower you cannot make a fruit but you can just kill it. That is analysis goes against life, against joy. Supposing I give you a bouquet of flowers to express My love and you start analyzing how much I must have paid for it, from what shop I must have brought it, you completely lose the point.

Freud brought out a point by saying that the desiring power, if you try to suppress it, then you get conditioned. But he did not understand that there is another power which may develop if you do not try to control your desiring power. By conditioning your desiring power you develop a superego in your head.

But by acting on all your desires you develop another horrible thing called as ego. The conditioning can show its results on the physical side and mental side but ego doesn't show any such signs.

Ego-oriented societies on the whole from outside appear to be very affluent and happy. Now these ego-oriented society if they were really happy why there is such a big rate of suicide? If ego is the most satisfying thing why people who are ego-oriented drink so much or take to drugs? Why do they want to run away from reality? Why do they have problems with their families? They appear to be very serious and miserable, never cheerful.

When you have to talk to them also you have to bring in some sort of a alcohol to induce some conversation between two human beings. Supposing we had said that

there is going to be a free drinking today, there would have been, this hall would have been filled. [Laughs.] But they have no time to face reality.

So, ego is much more dangerous than superego is. It eats you up from within and when it reaches its peak it will start, it starts destroying the all the human race.

So we are placed between ego and superego. These two institutions were necessary to grow within us and to be calcified in our Fontanelle area because that is how we felt our I'ness. These two institutions of ego and superego. Because we wanted to feel our `I'-ness. When these two meet in the head here in your childhood and get calcified, you become Mr. XYZ. This `I'-ness is given to us to know our freedom and to choose the right and wrong by developing our sense of discrimination, to be XYZ, to be Mr. XYZ, the freedom.

So an individuality is given to you. You become an individual. You become an individual. Now this little individual starts thinking that he is the lord of the universe and he just transforms something dead into another dead form and he thinks he's doing great works. Actually human beings don't do anything important. Even a small thing, our like our breathing, if we have to analyze it, we'll be all dead. This evolutionary power is within us in the center as I told you, comes to us by giving us at different stages the, what you call, sustenance. Sustenance, sustenance. What is the word for sustenance in, no word? I mean the quality. You mean, I mean as in carbon it is tetravalent. Carbon has four valences, the quality of carbon is tetravalent. Like the gold, it is untarnishable.

In the same way we get in our evolution a sustenance by which we rise gradually up to the stage of human beings. All these seven centers which I have shown you here are the milestones of our evolutionary process. In our evolution an incarnation came on this earth to help us to cross the ocean of ignorance.

That means every time our awareness was given a new dimension by these incarnations. For example, in the center of our brain where the pineal body and the pituitary is placed there is a center where resides the incarnation of Jesus Christ.

Now all that what I'm saying to you can be proved after your realisation, means your enlightenment Now to get this When you have [taking the German word from the translator] “erleuchtung” God has placed within us the triangular bone called as sacrum a three and a half metre coiled energy called Kuṇḍalinī.

The word sacrum itself is suggesting that it is sacred and it is amazing that the human body, when it burns, this bone does not get burnt.

Now this is our germinating power. You should say german power [laughs]. The word germ comes from German itself, isn't it? And when this power receives the indication that there is a light which can guide it then it sprouts the same way as a seed sprouts. This Kuṇḍalinī you can see pulsating with your naked eyes in the process of Sahaja Yoga. You can see it's rising with your naked eye and it reaches the height here. You can feel the throbbing just like a heart pulsating here on the Fontanelle bone.

When it breaks through then you can feel the blissful state within yourself. This is your baptism, which is actualisation and it is described that when you get your realisation then you get the radiation of your spirit which resides in your heart coming as a Cool Breeze. This cannot be done by any other method. All other analytical and dogmatic methods are absolutely artificial. I find a big joke going on in this world in the name of religion and in the name of baptism. There is no transformation by these artificial dramas.

People feel again through their ego that if they can pay for their evolution to some Guru or somebody then they can achieve their realisation. I've already told you there is a very different value system.

God does not understand money and banking. He understands seeking and love.

So when it happens to you the transformation takes place that first of all that your fingers get en lightened with these different centers as shown in the picture. You can actually feel your own centers and centers of others on your fingers.

So you can find out what's wrong with your centers and with the others.

And this power that is radiating from you can cure your centers. By this awakening you get rid of diseases like cancer and many incurable diseases like diabetes, heart and mental problems.

It is most surprising that so many people have come to Me after contacting cancer.

Some doctors and even our president of India have been cured of cancer and they are going to have now a regular method of establishing through our government channel to control cancer and other diseases by Sahaja Yoga.

But for this gross work also I think it is not possible that we can pay full attention as we have very few Sahaja Yogis in the West and why should God cure people who are not interested in seeking Him. Of course, He is compassionate but in His compassion He thinks that He can recreate you later on when you have a better body you will seek Him better. For Him nobody dies. He can always recreate new people.

So His main interest are the seekers. He's not bothered what money you have or degrees you have, what dress you wear. He judges you on this point, how much you are seeking Him. How much you are interested in your self evolution. How much you are genuinely, sincerely asking? Now you may say that India is very much poorer compared to all these Western countries. But in Indian villages Sahaja Yoga is working marvels. But Indian big cities are useless. They are westernized and they have new values and the value gold more than their own spirit. They are interested in speculation from [laughing] Zurich. They sleep with their telephone necks to their heads. They are all right for this world but they are not aware of the beauty within. They are becoming grosser and grosser. That's why they are better for these fake Gurus to spoil them. They get impressed by the circus of the fake Gurus very easily because they pamper the egos of these people.

No wonder Christ has said that it is easy to pass a camel through the nose of a needle but a rich man will not enter into the kingdom of God. [Laughter.] Now I know why He said it because money also gives us all the methods of ruining our subtler being. There's no love between the mother and the child when they are rich. Everything is valued on money. Same thing is about power. Same thing is about all the talents that God has given to human beings. Anything God tried to give, they have made a mess out of it. Imagine how much you are blessed by God, by nature and by all other abundance and imagine people are only busy planning their suicides. Unless and until you find your absolute in your heart or your wholesomeness you can never be happy.

The void you see here is the void between our awareness and God or Divine. All the Kuṇḍalinī's effort is to give you your second birth. She is your loving Mother. In every life She has been born with you and has been waiting for this great chance to give you the boon of the heavens and this should work out within you so you get your enlightenment. Like this room if it is dark, you cannot understand it. At the most you can understand it as a chair, or a table in a disintegrated manner. But once the light is put there you can see the complete integration. If there is light within you, you can see your own integration.

Then you can integrate your emotional, mental and your physical being. You can nourish it and correct it. When there is light within you, you can see the darkness also in others. As you can see your dark patches, you can also see the dark patches in others. And as you see your light

and your beauty, you see the beauty in others also. With your brilliance you just see the beauty only. I just see your beauty and not your darkness. That's why I have to work day and night to manifest your beauty. We have a very beautiful festival in India called as Diwali. There are lights, there are lamps put with oil in the row and one enlightened lamp enlightens all of them in a row and that they start giving light, emitting light. But sometimes the wick is not all right and the oil is not sufficient maybe, someone has to have a store of oil along with that work of enlightenment.

Sahaja Yoga means, Sahaja means born with you, is spontaneous union with God. That means you are already a readymade light of oil. Or a good, beautifully made candle. There is no obligation on anyone.

This has to be done spontaneously because this is My job. I have told you in brief in My introduction about Sahaja Yoga what actually happens to you when you get your realisation and also, you have got books to read about it. But knowing about it is not the purpose. But becoming is the thing. I was surprised in Switzerland only it has happened that after giving the speech people just went away without experiencing. And they were saying, “She speaks very well." I was thinking if it is a compliment to Me or an insult because this is the introduction to the happening that you have to face.

Like as you say that you come inside and we give you cakes to eat and you come inside and it's all cooked for you, you have all the computer within and you have to switch to the mains, but after getting the message, they do not want to have it. I have all kinds of samples really

around Me. [Laughing.] I'm talking of very serious things. This is the only thing that you are in this world for. You are created from an amoeba to this stage for your evolution. But you must have your self-esteem. If you do not respect yourself how can God respect you? You have time to waste for everything and you have no time for your only occupation. As a Mother I tell you that this is your coronation. Your Father is anxious to give you all your powers flowing which are really His powers.

He wants you to enter into the Kingdom of God and you should get it because it your right to have it and we will have now the experiencing. We are very few, luckily, it will work very fast. Just a split of a second if you are ready. But if you are not ready you have to look after your centers which may be sick. It should work out. I'll, I'll work every bit of My drops of blood for that because I see what mess you are in and without this happening the whole creation may be destroyed.

So let us start a small nucleus in Zurich by which you start propagating this living process.

Please put your hands towards Me like this and take out your shoes, if possible. You enter into the realm of present. It is the area of thoughtless awareness, which is enlightened. If you are still thinking then it is better that you forgive all the people with whom you are angry or those who have harmed.

***Contents: 1980-05-01*, Public Program, Day 2, Opening the Heart, Zurich, Switzerland**

Happy to see so many of you have been able to come to this program of Sahaja Yoga. I am also very much

thankful to Kalbermatten family, especially Gregoire and his brother, particularly Arneau who insisted that I must come to Zurich and talk about Sahaja Yoga.

We are really blessed by nature today. I went and saw your beautiful lake and the beautiful scenes in the sunshine, the way everybody was bathing and enjoying.

Today, I am going to speak to you about something very subtle within you. Many German writers have written about the power, which sleeps within us to give us Self-realisation, known as Kuṇḍalinī.

Unfortunately, none of them had the experience of Self-realisation.

So the description falls very much short of the reality. If you have read any one of these books, you will think that Kuṇḍalinī awakening is the most difficult thing. When we told our grandmother that human beings have landed on the Moon, she could not believe it. As we have grown outside so much, also there has been an inner growth within us.

Think at the time of Christ, the way people crucified Him; you can't do that to Me now. He had twelve fishermen with whom He had to talk about Kuṇḍalinī. It was impossible even to talk about Divine Power to them.

But today, at this time, I am facing intelligent people who will understand what I am going to tell them. Till Christ got his resurrection, they never believed Him. I am very fortunate. Now when you listen to Me about Kuṇḍalinī, you must know that it is a hypothesis put forward before you and you must keep your mind open like a scientist. Here you see in the triangular bone lies the Kuṇḍalinī, the power which is going to give you your second birth. She

awakens when there is somebody who has the authority to awaken Her from God. It cannot be awakened by giving money or by standing on your heads. It is absurd to believe in such things that by paying money you can sprout even a seed. Germinate. I said from German the word comes, germinate. Neither you can make any effort about it. God has made you beautifully from amebic stage to this stage and has placed all your various milestones within you as these centers.

When the Kuṇḍalinī arises, you can see with your naked eyes the pulsation in the triangular bone, which is called as sacrum, meaning the sacred bone. There are all kinds of fake Gurus who make you dance naked or I don't know they say they will fly, all sort of promises they make but nobody can make the Kuṇḍalinī jump or pulsate. Whatever you can do like jumping, dancing, taking out clothes, standing on your heads, is not that God can do. God does something more than you can do.

Something different. Jumping, taking out clothes, or shouting or flying and all that nonsense. Convulsions and all sorts of things. The Kuṇḍalinī rises spontaneously and it passes through all these six centers, the seventh center is down below and all these six centers it passes and pierces through the Fontanelle bone area and connects you to the All-pervading Divine Power. The Kuṇḍalinī awakening is very clearly described by Ādi Shañkarāchārya.

He has said it one of his couplets, “Na yogya, na sankhya." By all these tricks and by reading about Kuṇḍalinī, the Kuṇḍalinī doesn't rise. Only through the Mother's grace, it will rise.

India has been a Yoga-oriented country. Our attention and ultimate goal of life is to achieve union with the Divine. When I went to America in 1973 [1972], I felt so many saints are born in this country; they might have been Indians searching in ancient ages. They were seekers, saint and seekers. I felt they might have been the saints, who were searching in the ancient ages in India. I find so many them, so many of them in England and Switzerland and all over the West. I am ashamed the way Indian horrible Gurus have come to the West to make money and to loot. They have taken advantage of your spiritual naivety.

One has to understand first of all what are we and what we are to expect as our Self-realisation.

These seven centers that are within you represent the different emotional, physical, mental and other selfs, which are within you. They actually represent the different milestones in your living evolutionary process. These centers within us are in the gross, some in the medulla oblongata, or you can call the spinal cord and some in the brain. These centers are in a subtle way in our medulla oblongata or you can say the spinal cord and some in the brain; two of them are in the brain. In the gross, they manifest the plexuses.

These plexuses are like, the first one is manifesting the pelvic plexus. It's a general name. The second one is manifesting the aortic plexus. This yellow is the aortic plexus. The third one, which is the solar plexus, is manifesting the solar plexus. The third one, the cardiac plexus. The fourth one, cardiac plexus in the center. The fifth one is the cervical plexus. And the sixth one is

placed between the pituitary and the pineal body and the seventh one is placed on top here in the Fontanelle bone area which actually is a big center which we can call, which we call as limbic area. It lies in the limbic area inside the brain, where the optic is, here on the Fontanelle bone area, which is a soft bone when you are a child.

Now the left side that you see here of the blue colour channel which is called as Iḍā channel in the subtle form is expressing itself as the left sympathetic nervous system. The Iḍā channel on the left hand side manifests itself as left sympathetic and the right hand side, Piñgalā side channel manifest itself as right sympathetic. The left side is the one which is our past. Manifests all our past or collects all our past, is used for our conditioning. It is the power of our desire or a desiring power, you can call. Now as a byproduct of the left side is created a that black or deep blue coloured pouch or you can call it a balloon-like structure, is the super ego which we develop by our conditioning. And from the right hand side use, we produce our ego, which is shown in the yellow colour, that of the bile.

Now we have to understand how this happening takes place by giving you a simile of a spacecraft.

Now the spacecraft as you know has got many, what you call, containers set in each other like a telescope.

Spacecraft has got many containers fitted into each other like a telescope.

So the whole stuff first flies out or goes out towards the space with a certain velocity. The whole of the machinery goes towards the space with a certain velocity, to a

point, first, with certain velocity. Now when the first container explodes, the rest of it is triggered with a much higher velocity, say if it the first is V, it is V raised to the power, say, X. Then the second one explodes and the third one explodes and the fourth one explodes. Maybe the velocity now becomes V raised to power hundred or VX raised to power 100. At the last stage, the last container explodes and releases the spacecraft into the space. In the same way, your evolution takes place.

It is all built in the seed. It is all built in your seed, in the seed. Like the seed has the complete tree and all the trees that are going to follow, in the same way from the matter you start growing into human level.

It is very difficult for the biologist to explain how in this such a short time, a man is created out of a small, little amoeba. If you apply the law of chance, it is an impossibility.

So there has to be some juggler to do this job. Now when you want to run fast, the beat of your heart increases.

So that means in emergency, you can act ask the sympathetic to enact. But the reducing of the rate of the heart and of the respiration is done by parasympathetic. They call it autonomous nervous system. But who is this auto? The other question one can ask oneself that why have I become a human being from amoeba stage. The third question one should ask, “Have I found out the meaning of this instrument that is a human being?" For example, if I make this instrument, you will ask, “Why are you making this?" But once this is made, unless and until I put it to the mains, it does not work. It has no meaning. Supposing I say, `There is beautiful music on here,' you

cannot hear. But if I bring a beautiful radio and put it through the mains, you can hear the beautiful music and you are amazed.

I say verily the same way you are made a beautiful instrument just to be put to the mains. By the developing your ego and superego and by closing it down by calcification, you have become an individual to seek God. And at this stage in the modern times, you find that so many people are seeking. What are you seeking within yourselves? You are seeking that absolute, which gives meaning to all that is relative. You are seeking your wholesomeness. You are seeking your relation of this microcosm into the macrocosm, which is the higher being or the primordial being. Thanks to many psychologists like you and many biologists like *[UNCLEAR* Dunovu/Dunovar] and other people, we have heard the words like collective consciousness. But in India, it is a very well-known fact that you have to jump into your collective consciousness, that there has to be breakthrough into your unconscious so that it becomes one with your conscious mind. There has to be the breakthrough into the unconscious so that the unconscious become conscious. It has to become, is an actualisation. It is not story telling or brain washing. It has to happen to you. Your instrument must start working. Means you should get the subjective knowledge. Means the spirit in your heart, which knows everything about you, must come into your conscious mind. That means your spirit, the Ātmā, you must feel it on your central nervous system. Otherwise, all these tall stories had no meaning.

You meet, on broad based, two types of people who are seekers. The one who believe in all these prophets and are following some organized religion, they believe into something because they are born into it. If they are born in India, they believe in Hinduism. If they are born in England, they believe in Christianity. If they are born in, say, Switzerland, they believe in Catholicism. The other side is, the other people are the ones who have denied all these as absolutely false. They only believe in science and what they see with these gross eyes. But I say, there is God. He exists. And He exists in the center, not on left or the right, not in blind faith, nor in denial but in being. The first one, the first type, close their eyes; the others turn their eyes. But the ones who want to see can see now.

He resides within our heart and He manifests within us and we are aware of Him as somebody who is looking at us.

So whether you believe in it or not, it exists. Like two stupid people saw the sun going down. Two stupid people, they started quarreling whether it was a sun or a moon. The third stupid came in to help them out.

So they asked him whether it is sun or moon.

So the third stupid fellow says that, “I am a foreigner. I'm sorry." So all these things do not give any answer, which is absolute. Everything, your political ideas, your economic ideas, are all absolutely relative.

Some say Communism is good; some say Capitalism is good. First you discover your capital in your heart, as I have discovered. Once you discover that, you cannot help distributing it.

So you become the greatest capitalist and the greatest communist; you become. You do not profess anything. You just become. Now as I have told you that it is already it is within you, just like a candle has its all preparation to be enlightened. When the Kuṇḍalinī rises, She enlightens your candle. You start seeing the whole picture as an integrated being. Your physical being is enlightened, by which you are given your vital force and you overcome your physical problems. When your emotional being is enlightened, your emotional problems are solved. Same with a mental problem.

There is a very horrible Guru living in your Switzerland who is making the big money, has created lots of epileptic patients around Me. They say he has a bed made out of diamonds. He lives on other people's money like a parasite. You don't use your brains; that's the main thing. He is giving you flying exercises; you are falling on the streets as epileptic patients.

So many such sick people come to Me and give Me a headache. I have to remove their mental problem. There are all hypnotized; they are crazy people. They have achieved nothing. They go to India and there they become naked and dance and finish all their money from Switzerland. In India, people think you have lost all your heads. The villagers cannot understand how you intelligent people could be befooled to that extent. They pamper your ego, or what do they do, God alone knows. You are seekers of the ages. All your good earnings of your seeking in previous lives, are you going to waste them like this on these parasites? They don't know where are they moving, just like in a tunnel. And there's a Mafiā

on. Complete secrecy. A mantra is sold for 300 pounds. If there is any Indian, will know it means stupidity.

In Sahaja Yoga after realisation, you can coin all the mantras and you will know all the Chakras and all the deities. Unless and until you are enlightened, no deity is going to know you. Even if you go to church or to a temple or do whatever you please, you cannot take any mantras. It would be like a toy telephone, which is not connected to the mains, you are telephoning.

I have come on this Earth, to give you the complete knowledge of your spirit and of your being. And to give you that enlightened dimension to your awareness by which you will be able to make out who is real and who is unreal. After your enlightenment, you will know how to use this power, which is radiating through you. You will know how to cure yourself and cure others, mentally and physically. You will know sitting down here what is wrong with a person about whom you are thinking. You will jump into the realm of Brahma, that is the Divine Power, which is all-pervading. This power organizes the whole universe. This changes these flowers into fruits and seeds. This power sprouts the seeds. Kuṇḍalinī is the representative of the same power. That is your individual; everybody has their own Mother sitting down there. She loves you and She is waiting for an opportunity to give you this realisation. This has to be performed now and now, because the blossom time has come. Many beautiful flowers have to find their fruitful meaning. It will happen to all the nations.

But in the ego-oriented societies, it takes some time. Because this ego gentleman, he wants to keep us out of

the reality. It is very much misidentified from the very beginning. For example, to say that I am born of such a family or of such a country, everybody has to carry a passport, like a criminal branded with a number. God created this whole universe for your use and for your joy. When the Kuṇḍalinī rises and makes you collectively conscious you become collectively conscious; then your identification with all these nonsensical separation drops. All this misidentification stops. You know your self-esteem and you understand your dignity. You become the Master of your self. It's a beautiful happening. The ego collapses in the presence of reality, because human beings do not do anything. A tree dies; they make a chair. Dead from the dead. They sit on the chair; they can't sit on the ground. The chair sits on their head. After some time, you will find people carrying the chair with them. With all these enterprises we allow this matter to sit on our head. But the Holy Person who speaks in the name of God is not bothered about comforts of life. He can live in the greatest comforts or He can just sleep on the street. Because He is an Emperor, nobody can dominate. No greed or lust can dominate such a person. You cannot give any money, nothing, to such a person. Such a person just gives. He emits love. And He fights the stand with courage. He protects the seekers. And He is joyous within Himself because He's the embodiment of joy and comfort. We don't have to go too far. We had Christ for ourselves, only 2,000 years back, Whom we crucified. The One who had only two robes in his life, now people have made clothes and buildings and the half of London is owned by the Church. This is not Christianity.

In India, there is one Shañkarāchārya who is making a gold big umbrella studded with diamonds. While the Ādi Shañkarāchārya used only a dhoti [loin cloth], one dhoti, to tie up. He never had stitched clothes to wear. He walked bare feet; he had no shoes. Now our Shañkarāchārya is trying to copy your Pope. How beautiful he is going to look with an umbrella of gold, when it will fall on his head! They have no shame. It is for you young people who are thinking about it, to rise today to reality and not to be bowed down to any dogmas or any nonsensical ideas that have been so far ruling, nor you get possessed by science.

Science has only rationality, no heart. It is a heartless thing.

So when you move away from your heart into science, you must remember that you are a human being and you are not a machine. All the human beings are planning to destroy each other. What a sensible class of people! Animals do not plan like this cold-blooded. We are either being dominated by others or we try to dominate others. When are we going to understand that we are the most important creation of God? We have much greater purposes than to create these horrible H-bombs and atom bombs. In Switzerland, I have heard that people the rate of suicide is now more than Sweden. There is a big competition going on between these two countries [laughs].

With all the beautiful things God has given you, you are sitting down here how to commit suicide or to kill others. Everything seems to be in a mess! All intelligent people should understand that there are lots of complications

created by our own complications. We have to get ourselves sorted out. When you are in the waves, you are afraid of drowning. The thought wave arises and falls down and another arises and falls down. We live either in the past or in the future. By living in the past, we are frightened. And when we live in the future, we aggress. We have to be in the center, in the present.

But again, I have to say that I cannot do it just by telling you. It is a happening that must take place.

I have said it in 1970 that cancer cannot be cured by anything else but Kuṇḍalinī awakening, because the Kuṇḍalinī rises through the parasympathetic and connects you with the All-pervading Power, which is all the time flowing within you. Now for example, left and right are the two sympathetic, which are pulling the energy from the center. Now when the energy gets exhausted, the deities sleep off and you get into two divided portions. And then the energy starts working on its own because it is not connected with the whole and then the cell becomes malignant, on their own. Then the cells become malignant without any relationship to the whole. For example, somebody will develop a big nose like that, out of proportion to the body and will oppress other cells. But by this happening, the complete linkage takes place of these centers.

Now luckily, I, by chance, I cured the President of India of cancer of lung. He sent his Secretary of Health to Me to discuss how we can use Sahaja Yoga on a very large scale through government help. He has also received reports that Indian villages have been very much benefited by Sahaja Yoga even in their agriculture. But I

told them very frankly, “I don't understand red tape. I don't understand human laws.

And I do not want that when I am doing this work absolutely free, you put Me to the Parliament to answer some questions, because the human norms are so funny that everybody has to pass through it." So he is working it out and I'm sending Doctor David there and we have another doctor there to work it out so that there is no problem of facing the Parliament and the funny people. My brother also is a Member of Parliament and he has had two heart attacks.

Heart attacks come to people because of imbalance. If you work out the right hand side activity too much mental activity, then the left side is neglected and frozen. Now the nature is so balancing that when you do mental activity, your heart goes out. And when you do more activity of crying, weeping, all the melodramas of reading Byron and all that, all such horrible poets who good for nothing make everybody cry, your brain goes off. Actually we had one case like that who just read these melodramatic poets and his brain is off. Surprisingly his name is Ronnie, which means in Indian language, a crying baby. Because of this imbalance you develop diabetes, liver, kidney trouble, uterus. Now according to Sahaja Yoga, the second center, which is responsible for looking after all these centers, has to also convert the fat in the stomach for the use of the brain. But if you do all the time thinking and of the future and planning, all other organs are neglected. And when you start thinking too much, again the same sort of

malignancy of thought starts. When you start saying what's wrong, you are in for it.

This gentleman, Mr. Gregoire, came to Me in a state where his thoughts were growing like horns. He could not stop his thinking. The other day, I told you, one doctor met Me in the Lausanne and he said, “Mother, you can cut my throat, you can take out my brain but stop thinking, for heaven's sake!" When the Kuṇḍalinī rises on this point here, in the center, then you become thoughtlessly aware. You are alert, absolutely alert and also you know what others are talking and if you want you can think also but you are in silence. There is no bombardment from your ego and superego of the thoughts on your head. On the contrary, the awareness becomes so dynamic that you start seeing the essence of everything. When the Kuṇḍalinī jumps out of this Fontanelle area, then your fingers start feeling the Cool Breeze all over.

The whole hand feels the Cool Breeze. This gentleman who came to see Me yesterday, only through an advertisement, he just got it in a second. He said I just saw your advertisement. I have seen the first time such a great experience. Then on the fingers you get all these centers enlightened of the sympathetic and you can feel them in your hands.

With this feeling developed, you can tell what diseases the person is suffering; you don't have to go to pathological tests. One need not even go to any X-ray and starve yourself for the ordeal of X-ray. You also learn how to improve or to cure your problems in Sahaja Yoga. The greatest thing is that your computer starts working.

You can ask any question which is of absolute nature. You get the answer as Cool Breeze in the hand. I think this gentleman seems to be a very uncomplicated man.

So in his realisation, he has also felt the bliss and joy. But normally, the people who use their rationality too much and had their ramblings in too much reading, they first try verify. They sometimes doubt about it also. I have seen some people getting up and finding out if there was a draft coming from the window. But if this draft coming from window can cure your answer, then it is a miracle.

Sahaja Yoga cures most of the diseases, even arthritis, except for the diseases which are *[UNCLEAR* caused] and the organ has stopped functioning or is dead. But one has to know that God must have also little interest in you. If you are very arrogant and if you think no end of yourself, God said, “All right, have some little another chance." He is not interested in curing bodies, as I told you yesterday, because He can create thousands of them. But He is very much concerned about the sincere, truthful, humble seekers. He is the ocean of compassion. He is your *[UNCLEAR* Father Almighty/Father God Almighty].

He wants to bestow all his powers to His children and He wants you to be the citizen of His Kingdom. He has made all the arrangements within you and the time has come for you to get it. It is your right to get it. I'm here to tell you all about it, all the code and decoding of it. May God bless you. I hope most of you'll get your realisation today. And that you will become yourself by maturing into it. The Kuṇḍalinī matures you, gradually. I hope it will work out but don't think about it. It will work out. I'm sure. May God bless. Thanks.

I don't mind answering some of your questions but there isn't much time. If you don't mind, better have the cake and eat it. If you are really hungry, you will not ask Me how I have cooked it. Better have it. But if there is any sensible question, I would like to answer it. Thank you very much.

See for yourself, if you are thinking still. If there is a thinking coming from inside, if there is still thought in your mind coming in, then you must forgive everyone. You've to say, `I forgive everyone.' The mantra on this center is Our Lord's Prayer. But unless and until you are realised, this mantra has no meaning. Christ resides in this center here. This is the door He has talked about. You need not argue about Him; you will know everything about Him very soon. You need not argue.

So, you can now close your eyes, please. When the Kuṇḍalinī rises in this area, there is a dilatation of the pupil. It is better to keep your eyes shut, so the Kuṇḍalinī rises without any problem. Kuṇḍalinī awakening is just the opposite of mesmerism. In mesmerism and hypnosis, you become somebody else. But in realisation, you become yourself. Now just put your hands towards Me and wait for the moment when you start feeling a little Cool Breeze in your hands.

Some of you may feel pins and needles, a little bit. And some of you may feel a little heat.

Contents: 1980-05-05 **Sahasrāra Pūjā, Sincerity is the Key of your Success, Dollis Hill Ashram, London, UK**

We can say, in 1970, 5th May, [for the] first time, the collective Spirit of God opened out.

So far the blessings of God came to human beings individually as grace. And they received their Self-realisation individually, one by one. And the method for individual realisation was just the opposite of the collective. First they had to establish their Dharma, cleanse themselves fully, desiring all the time for their salvation, putting their attention to their salvation, as you call it Īshwara Pranidhan [desire for God], thinking of God, asking for His grace and acting in a scrupulous, Dharmic ways to keep themselves pure. They had to control their mind, control their desires, control their action in such a manner that they absolutely kept to the center path. And when they could get through all that testing and immunity and when they deserved [it], then only the grace of Mother gave them realisation.

This pattern was on for some time. These few people who got realisation did lots of wonderful things to prepare for Sahaj Yog. They were in every field of life, but very few and unique. For example, in India and in many other places in ancient times, they discovered the unique gifts of the Mother Earth; what you call as the swayambhūs, created by themselves. These stones or stone images, which were thrown out by the Mother Earth, were discovered by these saints. They put shrines there, they worshipped them and, by worshipping, they made these images vibrate, more of vibrations and vibrate that area. All over the world there are such stones, but only the saints could discover them.

Then they established the importance of virtue in life: how virtue can give you health, wealth and prosperity which is glorifying and not which is degrading or which is destructive. They established schools and universities, specially in India. And today, even today, in India, the families which belong to one university carry the name of that university as their `gotras'. And even today the families belonging to one [same] Gotra cannot marry. They prepared young children, educated them, in such a manner that they led a very Dharmic life, enjoyed their married life fully and then they matured in such a manner that they got their realisation and lived a life of complete enjoyment. Thus they distracted the attention of people which was outside, to inner, deeper values, by their own example, by their own behaviour, by their own style of enjoyment, by leading a very cheerful and a happy life. All this permeated a kind of confidence in God, religion and a very good, balanced life. They have really done a great job of first building the scaffoldings of the huge, great building of Sahaja Yoga which is going to come now. They are just like nuts and bolts in our whole working. Their desire to establish Dharma was so great that complete Divine force of Mahākālī was working through them. Then they put it to the action with such understanding and such wisdom. Great scriptures were written by them and for many years, thousands of years, they were the guiding lines [guidelines] for people.

Only in the modern times, if you say about a thousand years or so, people started doubting them.

Before that people used to doubt themselves. They used to doubt that, “We are not yet capable. We are not good

enough. We cannot do it better, but they are perfect. Whatever they have said is all right." There was no doubting about the incarnations or about these saints, what they said. But the doubting was about themselves that, “How is it that this is the good path, we know, this is the real path, we know, [but] still we are going in the wrong direction?" If you read the poems of those days, it's all the time [expressing] that, “Why, despite the desire to be good, to be upright, to be righteous, why am I roaming into wrong paths and wilderness?" The writers in those days always showed that a good righteous man was rewarded by God's blessings, but all this started toppling down with the ego developing and the superego challenging. Confusion started coming into the minds of people and they started doubting those great realised Souls instead of doubting themselves.

Because they could not reach anywhere near these great saints, some of them were influenced by many Satanic forces around and played into their hands and started doubting those realised people and all these great scriptures.

So, [on] the one side we have the doubting people, the another side the fanatics. Those who tried to adhere more and more to the teachings had to become fanatics, so they became fanatics. And those who started doubting also could not show any benefits of doubting, could not convince the fanatics that they were wrong.

So on one side we had fanatics and another side the doubting people, it's like standing between the two stools, the real religion in man collapsed. There cannot be a new religion. Religion is a continuous living process

within us which is our sustenance. It's like a ladder on which we climb, leaving one by one, step by step, but not leaving the ladder. All others are required.

So the ultimate had to be established because of these two types of emergence, one doubting, another fanatics. Both had not known God, both had not achieved Reality and they criticised each other because both of them did not know what Truth was.

I took My birth at a point where these confusions had started showing its results even on the physical plane. All imbalances of life react, physically, mentally, emotionally, also spiritually. When I started looking around I was amazed how ignorance had made people naive, like a cloud of ignorance which came on them. Formerly people had this much understanding, this much sensitivity to know what is right and what is wrong. Even if they were wrong they knew that wrong was wrong and right was right. But in this confused state [of the world in which] I was born and I knew I was to open the Sahasrāra.

So I started My work after My first shocks. I decided not to talk about it to anyone and lead a very, very normal life of a very ordinary person, not to be very striking. Because, like Christ when He was born, a star came up. That's how the king Herod came to know about Him and his forces worked and you know the story what happened. If you are born with any striking signs the negativity immediately finds you out. As it is it found Me out and just after the 15th day of My birth there was a very big accident as you know.

I had to really, really work, very, very, very hard to enter into your being to find out the different permutations and combination. First of all I had to find out your basic problems, what are your basic problems are. Once you handle the basics then you can handle the permutations and combinations. After finding the basic problems I started finding out your permutations and combinations and I was amazed how human beings were placed to their outside world and how they reacted to their outside world. And I identified that these permutations and combinations which formed within themselves were also capped by their other identifications, like the society in which they were born, like the nation in which they were born, like the ideas that were there. All these things became much more important than the Original Being, which is Universal, within you. And every individual had taken a very odd, funny, awkward type of a shape which I didn't know how to reduce and how to bring it to proper growth level by which they start their growth.

It was a very, very hard work and the nights after nights I used to work, while leading a very, very ordinary life of a very normal person. I used to deliberately behave like a very simple ordinary student and show all My ignorance about things, but sometimes, you know, Truth has an awkward habit of slipping out and it used to show itself.

Then this working started and one of the biggest major problems of human beings I found was the family life and that's why I married. I wanted to study what are the problems of family life. And then I started facing these problems as if they were My own and started understanding why people behave in this manner and

that manner. Because these connections are to be done, of course by you, but much more by the Divine Force and if I could know what are your problems I would be able to act.

Then other problems like political, economic and all these problems also I tried to study because they became so important for human beings, which are of absolutely artificial value, but they did.

So I had to see to that, what makes them do this and what makes them do that.

Sort of a Human Behavior Science I had to study for years. And then as you start unfolding or you can say unentangling or disentangling, or taking out the knots of a bundle, you reach a point where all the knots are opened out and one knot is still left, you see, which is to be opened out. And that was done on the 5th of May 1970. And once that had [been] done, the collective phenomena started working. And the greatest collective phenomena was that the Śhrī Chakra being on this Earth, could be felt through your fingers. This was never before so, nobody felt the fingers enlightened, nobody felt the vibrations on the fingers as such, but they felt it within themselves because the rising of the Kuṇḍalinī and everything and the way they developed themselves inside, they were more concerned about one individual. They developed their inner being much more than their collective being.

But now because the Sahasrāra of the Universe was opened out, everybody started feeling the vibrations around them with their own hands. That means the Chakras themselves were feeling before [but] now the

fingers, which are manifested from the power of a particular Chakra or Chakras, could feel the vibrations.

That means the sensitivity of the Divine, which was in the Chakras, spread out to peripheries to such an extent that the human being could feel it on the fingers. This was fantastic! So My job was to move from the center to the periphery. While moving that, whatever are the obstacles I met, I had to clear them out, one after another. And then, once all the obstacles are cleared out and all the network is properly done, then to generate the energy through this happening of Sahasrār Day.

So you can imagine how important is this day! Now this much is for Myself. I don't know how many of you really know how much the Divine had to work and how many of you are really thankful to the Divine for this tremendous work, which was done through ages and now specially for these forty seven years of My life. Relentlessly it worked, keeping up the facade of a very normal, ordinary person. Because it had to reach to the ordinary, not to the extraordinary but to the ordinary. And one had to take out the extraordinary qualities in the ordinary by making them deeper. This was the tremendous task. But then I must say, that the Sahaj Yoga, when it started working out, I also was given very great workers, tools of Sahaj Yoga, who took it up upon themselves as their own responsibility. And you all should be thankful to them because they really worked very hard with Me, taking [it] up upon themselves as their own responsibility. Very few, but they did.

The rest of them can be divided into many categories: Some of them just came for their own treatment or something like that, of a very low level.

Or for their relations; when they got realisation they got all their sick relations to Me.

Then some of them came for their financial and all sorts of mental problems.

Then some of them came for their family and spiritual problems, for getting rid of that.

But the ones who took it up as their own responsibility, that this is what they have to do, this is their life, this is what their complete meaning is, they put entirely their attention to it and they worked it out, whatever was possible, on their own level.

So today we have to understand one thing that we really need those brave people and those people who feel responsible, which is a very important virtue of Sahaj Yogis. While personal things, your own Chakras and your own problems and all that is not important because if the whole improves you are going to improve too. If the whole of the body improves you are going to improve. But if one finger improves [and] the rest of the body is suffering, you see, you are not going to be happy either.

So the main thing is what are you doing for Sahaj Yoga? What you can do? How far you can go? How you are going to work it out? In every walk of life and field of life, those who really work it out as a great responsibility upon themselves, are the ones [who] will be given more and more powers and chances.

Then in Sahaja Yoga you will find it's so simple and clean, absolutely clean. There is nothing hankypanky about it. Right from money up to the point of you people [who] are confiding things into Me, you have been telling Me all about you and I know everything about you, which I have taken into My Ocean of Love and have tried to help you in every way, outside inside solving your problems.

It is so transparent to see how Sahaj Yoga is so much a Mother to you. But whilst taking all the advantage with it, still you are more identified with your own enjoyments and your own idea of enjoyment.

You people still do not enjoy that collective Spirit which was opened on the 5th May 1970. You still, in companionship, in company with each other, you enjoy it more like people who are not Sahaj Yogis.

Now today is the day to make a big determination that you will start enjoying your collective Spirit.

Everything for the collectivity. Then the enjoyment will be maximum. You will never feel that you have sacrificed anything. But unless and until we have more of such people, the other dishwashers are of no use. Just dishwashers or of a very low grade Sahaj Yogis are absolutely useless. Who just want to take advantage and have a nice time and all that, type of people. They are not going to make much mark for us. You don't need much intelligence for that, you don't need much money for that, you don't need anything but a complete desire. And one should know that, here, we are going to gain our own flowering, the flowering of the whole, of which we are the part and parcel.

So you must make a determination not to bring Sahaj Yoga to your personal level or to your limited problems, or to your own relationships. It is the relationship of the Creation with God. It's not your relationship or anybody else's relationship. As in any machine, all the wires must be connected to the mains through one main wire, in the same way you all must be connected to God individually so that you all are connected among yourselves. I've been saying this again and again and again because at Sahasrāra you are being blessed of this collective Spirit.

The second very important point is of complete integration within and without. Within, unless and until there is integration, we cannot bring forth the outside integration. The complete integration within, comes by dedicating yourself to your own improvement. First and foremost is: time must be given for your development. Not to show Me or not to show anyone! It is between you and yourself. You have to work hard to cleanse yourself. Easy to live comfortably with all the horrible Chakras within us, but it is easier also and the best, most enjoyable is, to have very clean Chakras.

And it comes [by], first of all, is sincerity. First of all is complete sincerity. Are we sincere to ourselves? Sometimes it is misunderstood. People think if you have to be sincere to ourself we should deny Sahaj Yoga. Sahaj Yog is the union between you and God and the sincerity must be full, must be complete.

Any kind of insincerity which comes into you is extremely detrimental.

So you must know that, as your Mother has sincerity about you, you must also have sincerity about yourself.

Then you will start enjoying Sahaj Yoga. That is very important to create integration within you because if it is sincerity, it comes from your heart. If it is coming from your heart then your body, your mind, your intelligence, everything will work hard to fulfil it. But if it is not coming from your heart it is going to be a superficial thing.

So you try to feel it from your heart. That's what it means: sincerity. Do not depend on anyone, your wife, husband, children, nothing, mother, father. It's your own.

So you have to work in such a way that you get complete integration and the driving force towards integration is a very simple one: is sincerity.

Thus you will know that automatically you are getting integrated.

The another factor [which] is important is patience. You must have patience with others, because if you do not have patience your sincerity will start doubting itself.

So you must have patience and to get patience you must know what you have been so far and where are you. When you will know what you were, you will have patience with others, tremendous patience. And by having patience with others your sincerity will be all the time complete. By your sincerity you will be completely integrated.

So we come to the point of sincerity. Now let us go deeper into it: how the sincerity is to be maintained.

First of all we have to make some determinations, sankalpas [vows], of being sincere. Then we have to act by finding out how do we get insincere on what points. You are good at analyzing [so] you can find it out: how do

you get insincere, on what points you get insincere, what are the correcting points. Keep a control on your mind to see how does it become insincere.

You'll be amazed that it's simple to be sincere than to be insincere. Is the easiest thing is to be sincere than to be deceiving because you don't have to think. To be sincere you don't have to think. If you have to be insincere you have to think, plan out and to find out methods, all the loopholes and escapes, by which you have to run away. If you have to be captive of your sincerity you don't have to worry about anything and that sincerity itself is rewarding. This principle must be written down in your hearts that sincerity itself is rewarding. You don't have to go to anybody else to ask for the reward of sincerity, sincerity itself rewards you. And that's why you start enjoying your own sincerity. If you start seeing all these things as a witness, that how your sincerity has made you so beautiful, so dignified and how you have started rising in your self esteem, you'll be amazed how sincerity itself is a big force which will manifest its living dynamism in you and you'll be a transformed person.

This transformation within you is going to change the whole world. People are going to see that you are no more a confused person, you are not a person who is doubting and neither you are a person who is a fanatic. You are not a blind person and you are a person who is alert and aware and who can see things better than others.

So, Divine is only interested in such people. As I have told you before that Divine is more interested in a little

worm which is alert and aware than in a palace of a king which is dead.

The more alert you become the more Divine takes interest in you. But this alertness is nothing but the enlightenment of your sincerity. You'll be amazed how sincerity is the thing. That means you are loyal to yourself. You have to be loyal and not disloyal. The loyalty to yourself is sincerity and that is how I have managed Sahaj Yoga. But sincerity is My nature, I don't have to strive for it. I cannot get out of it. While, if I am your ideal you should try to imbibe My nature, within yourself. And then you will be amazed how you are connected with Me. Then we all move like one wave, one being, one personality. That is the achievement of this Sahasrār Day. Sincerity of purpose brought in action, not theory and philosophy, but in action, active sincerity, in every way and patience, all these things will bring forth the complete integration within.

Once your transformation starts working out, if human beings start getting transformed, tomorrow you will be placed at the helm of affairs everywhere in the society. Try to contact other people at your own level.

Whatever may be the category of life you are leading please try to contact them. By doing so you create an atmosphere which starts another circle of evolution which is the outside integration where the societies get integrated. All the people who profess different religions come to this Sahaj Yoga which is today the fruit of all the religions. The integration between political and economic situations, complete ideologies, will integrate because the source of all these is the same. It has gone into

disintegration because of its artificial identifications. That's how we'll integrate the whole world into a beautiful integrated Creation, with the purpose of blissful existence for all of us to enjoy! Good times are ahead now. Maybe next Sahasrār Day, if I am with you, we will start seeing what I have said today. But today all of you must know that you are the base of Sahaj Yoga in UK and in Europe. Try to become sincere and sincere and sincere and enjoy your sincerity.

I bless you all with your sincerity and today I have to tell you a few more secrets about Sahaj Yog is that, for the Pūjā we should not get people who are of mediocre nature because to bear up Pūjā is very difficult. People [who] have not yet understood the value of My Being, of My feet of My hands they cannot, they do not deserve to be here.

So do not get anybody because he is your friend, or a sister, or a brother just down here. Is wrong. You are spoiling the chances of the poor person because it is too much for him, he cannot bear it. It is meant for very few people.

So remember that it is not meant for many people.

Now what we call as the charan-amṛut is, means the ambrose of My feet, or you can say ambrose of My feet, is not meant for everyone. Neither the blessings of the Pūjā are not meant for everyone.

So try to avoid people who are not yet fully equipped. First thing they will start is doubting. If they do not doubt, also, there will be a problem with the protocol. They won't be able to accept it with that protocol.

It's a very great privilege to be here and this privilege cannot be granted to every person. If you could understand this is the secret of Sahaj Yoga and in this secret you have to get very few people to begin with. Everything is going to be exposed one day, but not to everyone. If you can recognize this that you are privileged, then you will behave in a way that you have been given this privilege.

Today's day there are many people in the whole world who are meditating. I am thinking of all those people. You have to also think [of] all of them and know that they are part and parcel of My Being as you all are and you are the alert ones.

So, at this time in this Pūjā, you are not only doing Pūjā for yourself, for London people, but for the whole world. Not only for Sahaj Yogis who are all over, of course for them also, but in this Pūjā you are expressing yourself as Sahaj Yogis, you have recognized Me and are requesting to bless the rest of the people so that they also recognize Me as you have recognized.

By this Pūjā I hope recognition will be much more clearer. By My recognition only you will recognize yourself and the whole thing will work out in a very, very beautiful manner. As I have said, next year, on 5th of May, we'll see the results of what I am saying today.

Only thing [is] I want you to be sincere, not to play games in Sahaj Yoga. It will harm you very much and harm also other Sahaj Yogis, so don't try to play games. It will harm you because you will be harming the path of emancipation and as a result you will be punished, as a result you will be the loser.

So please try to be sincere. It is not difficult. This is not the way to be taken: many people I have seen, they think I am chastitising [chastising] and all these words are wrong for Mātājī it should not be used, [that] there are many words which should not be used for Me.

It is just your privilege to be here and [you] must understand that privileges are given to people who are deserving. I am telling you these things because you are deserving. And in that condition you must understand that this is a great privilege that I am telling you all these things and that you should feel enamoured that I am telling you that: sincerity is the key of your success.

It's a privilege. I am giving you the key. While as it is, you see, the Western mind is, people think that, if you tell somebody something like that they can use a word like `chastitize' and all these words are not to be. “Must use words which are protocolish. [It's] not proper." If in your protocol you are not alright, you know how you start fitting wrong bolts into wrong nuts and spoil the whole joke, so be careful as to how you take it. Take it as a privilege. Is a VIP treatment for you. You are all VIPs. I cannot talk like this to the multitudes but I can tell you this because I want to give you the complete keys.

If you can look at yourself as how privileged you are and understanding it, understanding what all Sahaj Yoga is, then you will understand that, what a privilege it is for you to be here, what [good] fortune, what reward for what you have done. How many lives have been completely rewarded by being here. This will help you to do Pūjā in a more sincere manner.

May God bless you.

Now we must meditate, also, after Pūjā, because My vibrations you do not suck in without meditation I have seen. And always it happens, so far I have had very few Pūjās in which My whole vibrations were sucked in. If you have sincerity about it, really the sincerity part of it, you'll suck all My vibrations. Tell your mind not to ask questions and to misbehave but to suck the vibrations clearly. This is for your own nourishment, for your own growth, for your own enjoyment.

May God bless you.

Today I am so heavy laden already, that I can't open My eyes.

May God bless you.

Let us start the Pūjā. Alright?

Shri Mataji: You can start.

Sahaja Yogis: Om Twameva sākṣhāt Śhrī Nirmalā Vidyā sākṣhāt Śhrī Ādi Shakti sākṣhāt Śhrī Bhagavati sākṣhāt Shri Mataji Śhrī Nirmalā Devyai namo namaḥ.

Shri Mataji: Again.

Sahaja Yogis: Om Twameva sākṣhāt Śhrī Nirmalā Vidyā sākṣhāt Śhrī Ādi Shakti sākṣhāt Śhrī Bhagavati sākṣhāt Shri Mataji Śhrī Nirmalā Devyai namo namaḥ.

Shri Mataji: Again.

Sahaja Yogis: Om Twameva sākṣhāt Śhrī Nirmalā Vidyā sākṣhāt Śhrī Ādi Shakti sākṣhāt Śhrī Bhagavati sākṣhāt Shri Mataji Śhrī Nirmalā Devyai namo namaḥ.

Shri Mataji: The Swādhiṣhṭhāna is better now. Come along. Are you feeling alright too?

Person: Yes...

Shri Mataji: Good. Alright? Are you feeling the cool now, cool? Haven't you? Cool breeze.

Sahaja Yogi: Heart.

Shri Mataji: Right Heart?

Sahaja Yogi: Left Heart.

Shri Mataji: Left Heart. Is he better? Swādhiṣhṭhāna is better? Alright? [Laughs]... now come along. You see, if you can take out your coat you come along. I'll just see your back *[UNCLEAR]*... How many days did he... *[UNCLEAR]*.

Sahaja Yogi [replies]: I think maybe since two years?

Shri Mataji: Two years. Everything works out...

There. That's alright.

How are you now John, are you better? Better, relaxed? Alright. Now. One thing is you are not to feel guilty about anything. Whatever has happened has happened. Done so done, not to feel guilty, because that makes things much worse. Alright? Things like that, just don't worry.

Sahaja Yogi: Yes. Mother.

Shri Mataji: Don't worry. That's the point.

[Inaudible section. Shri Mataji recites some mantras.] Now. John? Yes. Left Viśhuddhi is cleared out.

Sahaja Yogi: Thank You, Shri Mataji.

Shri Mataji: See. Give it. See? Here? You can give bandhan for this... Give her a bandhan. Yes. Now. See your reflection, I'm not sure [laughter]. Ha!

Lady: Thank You.

Shri Mataji: What is you don't know? What is to be said. It works. Here? Here you are.

Person: Yes.

Shri Mataji: Are you cured? John, how are you? Alright, now you don't put your neck here and there, or anything, you sit straight! Because when the Kundalini rises you should be quiet and you should be steady. Steadiness is one of the signs of realisation. Should become very steady. I can sit on one posture from nine to ten, I mean I have sat, I don't know how much I can still! [Laughter], But I have sat on one posture. Alright? Bala? Yes. Hang on *[UNCLEAR]*. Thank you.

Yogi: Just a bit of right Heart.

Shri Mataji: Rama's mantra did you take that? Person: Pardon?

Shri Mataji: I said, Rāmachandra, did you do Rama?

Sahaja Yogi: I think he doesn't know, Mother.

Shri Mataji: Eh? Did you do any mantras, Rāma's mantras? You don't know.

Person:... I just don't understand.

Shri Mataji: You don't know.

Person: No.

Sahaja Yogi: So it is, so it is the right Heart.

Sahaja Yogi: [says something].

Shri Mataji: You are? What is it?

Sahaja Yogi: Kidding, kidding.

Shri Mataji: You really are? *[UNCLEAR]*

Sahaja Yogi: Yes, very much so [general laughter].

Sahaja Yogi: Kidding.

Shri Mataji: This is only for England or for anybody else? [Laughter.] Because this `ing', the only sound of England,

you know? Not in Sanskrit, wrong, there's nothing like `ing', of any kind [laughter].

[Long unclear section due to bad quality audio, conversation about sounds in different languages continues.] [Shri Mataji seems to say “Ing is not there." Then Shri Mataji says that in Sanskrit there is a sound, which sounds like Igan, “A very big combination" between “I" (pronounced I) who is the Mother of the Universe and `Gan' who is Gaṇeśha, “So it's a very big combination." The sound would be something like “Igan", nasal sound, “in Sanskrit." The Sahaja Yogi repeats the words `kidding, kidding' accentuating the final `ing'.] Put the attention to him instead. He'll be alright... just can't be negative. Really he understands...

that what is going to happen to him... Good. Better now. [Shri Mataji says some mantras.] Ha!...

Ha. It is a left problem... with his Āgñyā *[UNCLEAR]*. You just say the name of Mahāvīra, the deity of you know, left side. When you just can't take it out, it is Mahāvīra, because... his Āgñyā, Viśhuddhi... formulate the mantras... Mahāvīra. Say: Twameva sākṣhāt Shrī...

Sahaja Yogis: Mahāvīra. Om Twameva sākṣhāt Śhrī Mahāvīra sākṣhāt Śhrī Ādi Shakti sākṣhāt Śhrī Bhagavati sākṣhāt Shri Mataji Śhrī Nirmalā Devyai namo namaḥ.

Om Twameva sākṣhāt Śhrī Mahāvīra sākṣhāt Śhrī Ādi Shakti sākṣhāt Śhrī Bhagavati sākṣhāt Shri Mataji Śhrī Nirmalā Devyai namo namaḥ.

Shri Mataji: Are you OK? Are you alright? Should believe Me. You'll be very good. Should be alright John? Good. Better? Catching completely on his Āgñyā.

Sahaja Yogi: Devī...

Shri Mataji: Hm?

Sahaja Yogi: Devī...

Shri Mataji: Alright. Say the mantra.

Sahaja Yogis: Om Twameva sākṣhāt Śhrī Gṛuhalakṣhmī sākṣhāt Śhrī Ādi Shakti sākṣhāt Śhrī Bhagavati sākṣhāt Shri Mataji Śhrī Nirmalā Devyai namo namaḥ.

Om Twameva sākṣhāt Śhrī Gṛuhalakṣhmī sākṣhāt Śhrī Ādi Shakti sākṣhāt Śhrī Bhagavati sākṣhāt...

[Shri Mataji Śhrī Nirmalā Devyai namo namaḥ].

Contents: 1980-05-11 **Talk to Sahaja Yogis, TM and Ashram Behavior, Dollis Hill Ashram, London, UK**

..... very guilty, becomes absolutely passive, docile and just like a cabbage. Because when you are released from that thing, you go into sleep. And when you start getting into sleep and all that, then the subconscious takes over and then you become the other side.

So simultaneously you become a sadist as well as a masochist. All right? So you go into two roles. Now, it's very cunning. If he had put you on the one side only, you would have run away.

So better kept just *[UNCLEAR* lead/lean] you from one to another side.

So you never get out of it. This is cunningness. While this fellow, he has taken you to the right side by which espionage, this, that, you do. Then you are caught up. But if you, supposing you go as a, say, somewhere to attack first as a king, then they recognize you.

So then second time you go as a beggar. You see, you play all the time into double. This is his trick, all right? So, then he started these courses. First he made you supraconscious and he started your courses. Means you became ambitious, you see.

Sahaja Yogi: Yes.

Shri Mataji: By that you became ambitious. You wanted to fly. That was a flying sort. All right.

So he said you can fly. Now, this idea can only appeal to people who are on the supraconscious. Otherwise, who would like to y? See, you have no way of landing also. And the flying was nothing but an excitement that you must jump, you must jump and the competition was set in. We were all jumping, breaking our Mūlādhāras every time and we were absolutely unconscious as to why we were jumping, like hopping all the time on the thing and the mattress. And nobody was taken off or anything, nothing of the kind. We absolutely were sort of possessed and we all started hopping. And we were not in ourselves. The thing was like hypnotized we were, just jumping. You see, these people if they are [sent in the trances], you can make a person hypnotized. You can ask him to take the milk just like a little baby. It will start sucking the bottle even.

Sahaja Yogi: The fascinating thing is that whenever the course started and they were again doing the flying technique, before they did anything they always had someone [who was ready] who was able to hop around in the room.

Shri Mataji: So he introduced the ideas.

Sahaja Yogi: Yes.

Shri Mataji: He is the setter of the competition.

Sahaja Yogi: Right. Yes, he is.

Shri Mataji: You see, mass, this is a mass hypnosis, he is. He is the setter of the idea, you see.

So you try to follow and compete.

Sahaja Yogi: Right, right, right. But you, you didn't know, I mean if you haven't seen the person actually do it, you know and do what he did do they you would just sit there and maybe, you know, have a just [excitement].

Shri Mataji: Sure.

Sahaja Yogi: But I mean, the whole thing is that you have to see what was being done.

Shri Mataji: It's something like jumping on a horse in a circus, you see. If you train people you can just jump, you know and it's a more [abhyasa]. It's also practice.

Sahaja Yogi: Yes, right, [I've done] that time.

Shri Mataji: If practicing one can do it. You see, by pressing your knees on the thing can just start jumping a little like that.

So you put that on, that this kind of a jumping started. But now, these courses started. First of all mantras and then the courses.

So first and foremost thing, it stated with God to begin with, all right?

Sahaja Yogi: Yes.

Shri Mataji: Now, you, later on he stopped about God. But all these mantras like [Sanskrit] and all these in Sanskrit are all about Shiva who is the God Almighty according to Indian philosophy. [Hindi.] God name? Then what are all these mantras are? To whom you are doing Havanas?

See, to which one? It's not to [agony] or anything. You are doing it to Shiva.

Sahaja Yogi: Yes.

Shri Mataji: These mantras are for Shiva.

Sahaja Yogi: And then, most of [them] have mentioned about the reading that, reading the *[UNCLEAR]* and [Ten Commandments].

Shri Mataji: Yes and then he asked us to read a particular thing, which has no meaning. You can read anything. It is all unauthorized, comes out from the other side, make no impression on us, nothing.

On the contrary, by reading that, God knows what he did to us. We became more nervous.

Sahaja Yogi: And the other thing is that I should imagine that here is the ninety per cent of the people who pulled us free and this is very nice.

Shri Mataji: Because it was boring, it was Greek and Latin to English people, you see. Write it down.

It was all Greek and Latin; for that we were supposed to pay. He never translated it to us and only that is the thing we had to read. We could not read anything else. But by reading it we did not understand and by understanding we did not become.

So you bring in Sahaja Yoga.

Sahaja Yogi: Yes.

Shri Mataji: We were just the same. Then he said that there were certain rules and regulations about having a celibate life but he was never bothered. People led all kinds of horrible lives, had all kinds of bad relationships, all sorts of perversions. Everything was going on. But

everybody was deceiving. He himself never led a celibate life. He's the biggest, what is the word for such a man is, there's some word.

Sahaja Yogi: Hypocrite, Mātājī.

Shri Mataji: No, no there's a bad word. I don't know. In English language you have very selected words also. A man who has relations with many women, what do you call?

Sahaja Yogi: Adulterous. [Licentious], or licentious. Or [depraved].

Shri Mataji: No, no, no, no. Debaucher.

Sahaja Yogi: No, debaucher it's, no [it's a lovely name]. It's the *[UNCLEAR]*. That could be a debaucher, that's why I looked.

Shri Mataji: See, I know English better than you. I actually looked into *[UNCLEAR* the/this] meaning of Sanskrit into English and I found out the word. All right? I worked really very hard. And the cost of all these things you have to mention, different costs. And what did you get out of it? You did not know what you were doing. He already told you there was, everything was a secret. He said that, this is, you are not to know the meanings, first of all. Secondly, he did not tell us how it was going to affect us.

Thirdly, we did not know where it is going to work, what is, what is the results to be expected, except for everybody getting headaches, migraines, madness, lunacy, epilepsy, shouting, screaming, cabbage-like existence. Nothing else happened to anyone whatsoever. And not one person flew there.

Sahaja Yogi: Also couldn't we bring into some fact that how did, you know, there one actually had any *[UNCLEAR* vague indication/verification] of where he was.

Shri Mataji: You see, that you, you can say after Sahaja Yoga, you *[UNCLEAR* see/say] but you can say that we were sorts, as if we entered into some sort of a blanket, which was all dark and every time we moved any direction you see, as in the military they'll give this training. You know what sort of a training they give? They put people inside a cover and that cover is all dark. And there are [poky], what you call wires, which have got thorns coming out.

So if you raise your body a little bit higher, you get those thorns into you. And you have to move straight, just like that. That sort of a thing it was. And if you moved backward, you didn't know where you would go. You didn't know which way to move. You were just moving forward into it. It was, there was no way out.

Sahaja Yogi: And the fear they have it. The fear.

Shri Mataji: Achcha now.

So the first one was that. Then the fear was injected to us. Now what sort of fear was injected? First of all, first of all, ego. You see, you will be this, you will become a, that we are doing enlightenment. Nobody seemed to be enlightened, by any chance. They were all dirty people, doing dirty things. They were, of course, some of them were Nobel Prize winners, this, that. But they didn't have a good life. They came and stayed nicely. You can also mention Indian officers, how they came and stayed and enjoyed women in Switzerland, how they were paid for, free money and all that. They stayed there and that's how now he is blackmailing also Indian officers. All right.

How he, he, he asked some people to smuggle cameras and those things to India just to help some Indian officers there.

So these things can be brought in there.

So now for the courses of flying, you see, what you do exactly you must show them. You must tell them the mantras, what are the different mantras are and how these courses are done, then your yagñyas are. Yagñyas are nonsense that he has thought, you see. It has no meaning.

People just laugh [and say] when we tell the Indians the, it's, it's just a joke of a mantra and everything.

There is no sense. God knows to what they think he was doing. We had no idea. They told us, “These are few mantras that every Indian knows." There's nothing great about it. And then he said, “You do this” all rituals made by him to befool us. Then you should also say, whatever the, what is the effect because of their, you see, vegetarianism, forced on us, you see.

Sahaja Yogi: Yes.

Shri Mataji: Vegetarianism forced on us. And the starvation and the way they gave you the water of the potatoes to drink first and then the rind and then the boiled potatoes.

Sahaja Yogi: Then what else?

Shri Mataji: They will write this, the diet that they give them. Physically you were ruined because you had to jump like that, eat nothing, live in a Spartan way and supposed to be ascetics, you see. And he said this is trusty. You see, the thing is, he had an explanation for

everything. If somebody died or committed suicide he would say that's, not his thing.

Sahaja Yogi: He's very unstressing.

Shri Mataji: He's unstressing. Or he would say that he is now gone to Heaven. According to him is to certify now he's gone to Heaven. God knows how he knew all these. Or else somebody became very restless, unhappy; then they would, they would say that, “You go to psychologist” and they, ultimately they would land up in lunatic asylum.

Sahaja Yogi: There is one [beautiful nobody] who had lot of the [heavy unstressing] and that was putting people in hot and cold baths.

Shri Mataji: See, hot and cold baths. And what else?

Sahaja Yogi: Tearing clothes, [often] cold clothes and putting them on your spine. And running cold water you were getting there showered, have a Scottish showers you could and then you get into [cold] and then you have.

Shri Mataji: To develop immunity, they might say.

Sahaja Yogi: So this is first to help the heavy unstressing begin.

Shri Mataji: And nobody felt really unstressed. On the contrary, we had screwing pins continuously.

Sahaja Yogi: There was a, there was a, the question was asked by someone on our course because we've been reading, crest of the issue was, “Look what happened to [our God]." He was the appraiser. They were the appraisers. And...

Shri Mataji [aside, maybe to the mother of a child]: Rub it, rub it. Come.

Sahaja Yogi: And, Chapter three, verse thirty one.

Shri Mataji: You want to take the children? Yeah...

Sahaja Yogi: We must go.

Shri Mataji: Yes, poor things, they must be tired.

Sahaja Yogi: And it says that...

Shri Mataji: May God bless you *[UNCLEAR* as others/Isidor]. Your children are so beautiful and your wife is all right and everything is fine. I'm very happy about it. May God bless you.

Sahaja Yogi: There was this passage about that one had to be careful because one could get if [one who had] the desire of doing these things for their own game. Then one, you can put up with these, [any kind of godly services]. In other words does yogis who had gone to the [poor], were themselves been caught up with the ego and have died, you can get possessed by these things, so... it's says in this book and we asked him about that. And he said, “Oh, it's only mistranslation." Then why about it? And this is one of his major things and then he always said that books were not translated properly.

Shri Mataji: That's why, you put it in one this thing, whole thing is misguidance. And like this, you see, anything you told them, they will say, it is unstressing; they would say it is mistranslation, it was this, it was that. Like that, you see, explanation was ready for everything, you see.

Sahaja Yogi: Always.

Shri Mataji: Always. There was a no *[UNCLEAR* dirt/dearth] of explanation, you see. And it always would repel on

you. They would say that it was your Karmas. That's why you are suffering. Then why are you there?

Sahaja Yogi: Yeah, right.

Shri Mataji: You see. Why are you taking money? If we have to pay for our Karmas, what are you doing there? And no, no knowledge of any kind, nothing, you see. Then for physical problems, you should tell how physically you worked with possessions, what happened to you, that suddenly the body would become absolutely heavy and this and that and all these would happen. Physically you should say that a very big, this thing would come, what you call, a kind of a pulling on the Viśhuddhi, means you can say the pulling on the...

Sahaja Yogi: The headache...

Shri Mataji: Headache... Nei, nei, the whole, whole, whatever you call about, becomes suddenly very stiff.

Sahaja Yogi: Yes, something stiff.

Shri Mataji: Or in the body suddenly somewhere it would become just stiff like a cancer patient, you see. And people would vomit and just do all kinds of things, receded physically, you can say. Then emotionally you can say...

Sahaja Yogi: Depressions.

Shri Mataji: Ha, depressions and also suicidal tendencies, you see. What he did, by creating you like that, docile people, naturally such people cannot be aggressive, see.

So he said that the criminality is less.

But you see, either you destroy others or destroy yourself.

So he pointed out. He's a clever man.

So he said, “Why do espionage? Better make them horrible."

Sahaja Yogi: One of the tasks.

Shri Mataji: So he was destroying. He was just like Hitler. He made you so weak, so weak, that after all these, after ten years with him, nobody can raise his head. You are left without any money. You are left without any physical strength. Nothing is left to you and you just have to face it. All right? So this is the thing is.

So first you have written speedy thinking and all those things and aggressiveness in the beginning.

Sahaja Yogi: Egotism.

Shri Mataji: And then, you see, fogginess came. Then the fogginess came, the sleep came, we used to sleep for hours together. We could not get out of our beds and, I mean, we just became like cabbages. All right? Now in women he created romantic pseudo-feelings, you see, feelings of pseudo-romanticism and all that. It's all junk. Through his hypnosis, otherwise look at this face. I mean, which woman would feel any attachment for a junk like him? But you see, he did it, you see. He's no hero by any chance or anything, you see. Now, then, then he give you epilepsy, ending into lunacy. You can quote the names of the people, you see, what happen. People, did they get heart attacks, exactly?

Sahaja Yogi: A person at first did the research on [classing] documentation. He was called Doctor John Alison and he died in. Yeah, he did the research on heart, in the [aneurysm] and the heart [auricle]. And he did [it that's why] best way. He died in '76 [with] Mahatma Gandhi.

Sahaja Yogini: He was about fifty.

Shri Mataji: You see, in the beginning, the first half of it, if you had not entered into the second half, you see, the first half, where you were just aggressive, that time you will get heart attacks.

So some people died with that aggressiveness. It is always combined with aggressiveness or ego-oriented it is. Heart attacks come to people who are more on the ego-oriented or who, who also overexert their body. They get their heart attacks.

So these people must have got it. But those who become mad do not get heart attacks, you see.

So, so somewhere finished with heart attacks and somewhere brought to the, if the survived such a thing, then they became lunatic. Nervousness, nervous tension and biting the nails.

Sahaja Yogi: The person who is depressed *[UNCLEAR]* demand the treatments. Nails are down to the [ungues].

Shri Mataji: You should put all this point. Then apart from that, you should also say about this thinking. Thinking became very foggy, you see, or could go to a point only and could not go any further.

Sahaja Yogi: One will talk and yet forget what one was talking about.

Shri Mataji: Yes. All right.

So physically, mentally, emotionally, you are ruined. Then the best part was the financially. Financially people, the screwing pin and all that you have written, isn't it?

Sahaja Yogi: Yes, Mother.

Shri Mataji: And about, yes, financially, financially most of them became bankrupt, those who are senior people. They have no money. They sold their houses for the children, had no place to go to. They could not send their children to schools. They didn't have money to give food to their children, some of them, which you should name.

Some of the people are like this, you see.

So the money part of it, you should say financial ruined as you have suffered, you see. While he himself, his lifestyle is that he has a bed with a diamond, these things and all that. He lives, he has got his own air hostesses and he has got his own aeroplanes and this and that and all those things. And he calls it charity, all right? Then, now he has deposited his money in various banks. See, he's a yogi. Why should he worry about saving income tax? He's such an expert on all these, you see?

Sahaja Yogi: Or this educational...

Shri Mataji: Now, what is educational?

Sahaja Yogi: He kept that charity on educational, charity is *[UNCLEAR]*.

Shri Mataji: Moreover, whatever money you paid, you see and then you became teachers.

So whatever you earned was taken by another course, you see, sort of a feedback.

Sahaja Yogi: Oh, yes, constantly.

Shri Mataji: Constant payments.

So ultimately everybody landed without any money, you see. There was one tap from which you were getting and another big tap which was flowing out. The whole life was

joyless, powerless. You see, you were like morons, you can say. Either you were sadist or masochist.

Nobody was normal. And you were completely incapacitated as human beings, frightened, full of fear.

People had arthritis also.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Is it? Arthritis. People had arthritis and stomach troubles and all...

Sahaja Yogi: Migraines, incredible migraines.

Shri Mataji: All kinds of migraines and all kinds of troubles.

Sahaja Yogi: Is, is a headline about TM migraines, terrible migraines?

Shri Mataji: Pay for getting migraines.

Sahaja Yogi: That is a true fact. Starvation also. Many, last year some [really starved].

Shri Mataji: Really? Now... What's there?

Sahaja Yogi: There's a very interesting *[UNCLEAR]* clear, Mother, although I thought there we should...

Shri Mataji: Now from there only he had taken hard labor you were put to.

Sahaja Yogi: Yes.

Shri Mataji: You were given prisoner's food. You see, he is a little foolish.

Sahaja Yogi: Yes. There was something very interesting here as [marvel failure singer] University of California has *[UNCLEAR]* to interview July and many more. And more than four hundred former members were various cults. I

wonder if we shouldn't write to her and find out if she hadn't, had any of the TM people to the...

Shri Mataji: That's the, that's the side issue. But just now, you see, for these people now...

Sahaja Yogi: This one? 394

Shri Mataji: No, no. The way they put hard labor, given you hard labor, eat like a prisoner's food.

You were all the time on the run. Nobody was bothered about your conveniences. With children you were running about. It was such a torturesome life, you see. And you didn't know where to stay. He charged for children such a lot. And children we used to scream and shout to. They had a very bad time. Then, he charged money for children and all that, all right? Then...

Sahaja Yogi: Without specially [movement] he could *[UNCLEAR]*.

Shri Mataji: So ultimately what happened to people is that they got diseases, they got hysteria, they've done psychotic, suicides and deaths. This is what is the end of. Now, will he not know where the money was going, how it was spend? Nobody knows anything about it. And how the money was collected, how it was given. Only what we know that from here lot of cash money and those days when it was not allowed, was taken by bags by some people. You should, you could also say that, “Once I carried a bag to Switzerland and later on I discovered that it had money” like that. Then, the greatest thing was that, the, the character, you see, he did not allow us to built up our character. We had to give up all our values, we had to tell lies, you had to make stories and you had

to tell all kinds of things. Otherwise, he said you cannot go ahead.

Sahaja Yogi: He doesn't like [the perfect truth].

Shri Mataji: Everything was money-oriented. He said, “Now you learn these things and earn lot of money, again join new courses." But the best part of it, you see, we should say here now that we have found out that he talks [out]. He doesn't want to talk of God but the Sanskrit Shlokas are addressed to Shiva who is a Hindu God, who is a Hindu God of existence. And when we talked to some people who are authorized in this, I mean those who are very well-known, real people, you see, who live in the forest and when we found out, we found out that these, the persons who has to give mantras, has to be a realised Soul. While, most of these ones we gave also to, these mantras and we were not at all realised, nothing.

We did not know and he just gave us authority because we paid more money.

Sahaja Yogi: If you wanted to join a certain [kink], the inner [kink] you had to have, he's saying how much money you had?

Shri Mataji: Yes. All inquiries were made: how much money we had, how much we owned, how much...

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Yes, fill in. And what you were doing, you see, also. This is the most important thing, how much money you had. What spiritual strength you had, that was not necessary.

Sahaja Yogi: Yes, has nothing to do with it.

Shri Mataji: Nothing to do with it. Exactly. And neither he ever corrected anyone on that point.

Sahaja Yogi: Never.

Shri Mataji: Never said. He said, “Go ahead. If you have three women, have five. Doesn't matter, as long as you give me the money." He was least worried about your spiritual life or your character. This is the point you must make out. And this is not Indian style because Indian style of things is that in that you, your character is the most important thing.

Sahaja Yogi: Never interested in the individual's progress. Only he's interested in the *[UNCLEAR]*.

Shri Mataji: I mean, he made you lose all your values also. Whatever character you had, that also he made you lose, you see. Now, you have to talk about their Tantrism, that this is something like a, what you call, witchcraft. That is, is a Tantrism is an old cult of India which is, which is done in this way that they offer Pūjā, unauthorized these people, to a deity. And because they are unauthorized that they don't know how to do it, it is said that the deities, they go from there. Their attention goes away, it is said. And in that, in that area then appear all these horrible people because there is no attention of Divine there or of God.

So they come and then they capture this and then they handle it. It's a very old cult, it has been there for years together and this really came into being after, after Ādi Shañkarāchārya.

Sahaja Yogi: Yes, Mother.

Shri Mataji: Because just to harm his pure Kuṇḍalinī Yoga, you see. And he said Kuṇḍalinī is the one. Just to finish off, really these people came like Satanic, they are very Satanic forces. Well, this is the point, you see. Now, he's, we have heard that he is doing blackmail of Indian officers. He's got their, all their, what you call the, past and all that, confessions. He gets confessions from people. Then he used to call high officers for entertainment in Switzerland and his fares used to be paid and they were supplied with other things, whatever they needed, all right? They, they kept the government in good mood.

Sahaja Yogi: When we came here could Mister what was his name...

Shri Mataji: *[UNCLEAR* Kemillal].

Sahaja Yogi: And through *[UNCLEAR]* and he was asked, he was asked to go then, that they would pay him that time to stay here.

Shri Mataji: No, that's very common. Everybody knows. All these people went to there without paying any fare. They were given free these things. OK, we can find out who were those. OK? And why should they mind? You see, what I am saying, that government won't *[UNCLEAR* be in/give any concern] about it. Now the whole thing is, you should say it was such a mismanagement. Now [from] what else to what else we used to go? We did not know what was happening and all that and we had no idea, just like sheep, you see, sheep. And they were just driving us mad. We did not know what they were doing and they raped women and the children become mad, mad

screaming and shouting. Now the last part of it you should say that they took... [MISSING.] Now the last...

Sahaja Yogini: Esther received, Esther received some calls when [she left from TM people].

Shri Mataji: Yes, everybody is receiving *[UNCLEAR* calls/colds] and this thing and he's giving all funny, this thing, when they came to know that we *[UNCLEAR* have, are] disappeared. But the other thing which I have to tell you about, your personal thing, now your case is on. And I don't know whether if your name just now appears will be good or not. But this is just a preparation. You should say that, `My case is on.' So only this should take place when the case is declared within, say, fifteen days or so.

Then it would be all right. Because it's under jurist, you see.

So whether your name should be brought in or not, it's not proper.

Sahaja Yogini: Mother, I think, this very subject scares some people.

Shri Mataji: Aā?

Sahaja Yogi: We have to find out whether this subject it is [safe] for her.

Sahaja Yogini: Scottish Law is different. We may miss...

Shri Mataji: No, no, don't play with it. What I am saying is that we are not going to lose that money because of this.

So be careful. Better, it's only fifteen days more for this thing to act, isn't it?

Sahaja Yogini: Are we talking about the *[UNCLEAR]*?

Sahaja Yogi: No, no, no, no.

Shri Mataji: Or we, the sound that's gone out?

Sahaja Yogi: The sound that's gone out.

Sahaja Yogini: We have to check out tomorrow.

Shri Mataji: That's what I am saying.

So you find out if see, if see, if it's a substitute, then you should tell these people, BBC people, that, “We'll come to you little later." Or whatever it is, you should not take, you don't give your names just now. All right? Just find out. This is I am giving you a question about it. And then you have to tell all about it, what happened about that. And there are some here...

You did also TM? Hello. You did also TM?

Sahaja Yogi: Yes, Mother.

Shri Mataji: He did, these two children. Who else did? Marco. She did TM. And...

Sahaja Yogi: Hannah, Marco's...

Another Sahaja Yogi: David Szpiro.

Sahaja Yogi: David Szpiro.

Another Sahaja Yogi: He had problems.

Shri Mataji: Marco.

Sahaja Yogi: Marco. Mark *[UNCLEAR]* and *[UNCLEAR]*.

Shri Mataji: Did you go to all, *[UNCLEAR* Ethan/Iann]? Did you go to? 396

Sahaja Yogi: No, but I lived with somebody that, that is doing TM. And now, he wants to meditate in my room. And when he first started the TM, I, I didn't [mind] about what he was doing, anything, but I had [him] in my room at that time. And he had changed; his whole character changed when he started doing.

Shri Mataji: Hey, you can tell these things, you see. He can also join and say that, `Because of him I landed up in a lunatic asylum for some TM.' It's a better idea. Because you see, so many like Angie and all those, I mean, they did. God knows how you got into this also, is it? But best is Allan.

Sahaja Yogi: Well it's Allan and then it's John Pierson.

Shri Mataji: Yes, living with such people one can, you know, because they're mad and there's no way of protecting yourselves from madness. You see, if supposing a lunatic [slave] lives with you, you can become lunatic. Now you see how he shares the bhoots. You see, from Sahaja Yoga you can see. But to tell them, you have to tell that maybe that living with him I got also lunatic. That's the only way you can say. But you know how you share bhoots, you know. You can't tell them about bhoots but you can say that, `As if we were possessed and a sort of a possession came onto us, we absolutely became blind. We didn't think. Our thinking was zero.' Yes, what is it?

Sahaja Yogi: And there's one point about them, about their civic *[UNCLEAR]* Mother, for they, they require that any evidence is given must be clear fire board because they [have to able] to *[UNCLEAR]* before [completing the Pūjā].

Shri Mataji: What is?

Sahaja Yogi: Mother, he asks more evidence or evidence for other aspects in the movement.

Shri Mataji: What is it?

Sahaja Yogi: They want that the evidence should be able to be verified...

Shri Mataji: First, I mean, what is more evidence if they want? You have been there...

Sahaja Yogi: Mother, they just want to have the concrete case of the evidence.

Shri Mataji: Aāa?

Sahaja Yogi: They want to have the concrete case of the evidence.

Shri Mataji: Concrete or what more do you want? Allan has landed in the lunatic asylum. And she used to be full lunatic. You were half. All kinds. And you had to go through, [through various] improvements. That's how you got improved. And you should say what it used to happen to you, you see.

Sahaja Yogini: Mother, what about point that a lot of people are still evils and they can't see there's anything wrong with them.

Shri Mataji: That's what I am saying: the thinking becomes foggy, you were possessed, you see and they will say, `How it happened?' You should say, `You were hypnotized.' Because anybody you tell them, they'll say, `We cannot believe such a nonsense.' So then you should say, `Because you were hypnotized you could not see anything wrong in anything.' Whatever he said, you see, we just tried to. We don't know how he overpowered us.

Sahaja Yogi: Could we be able to do a demonstration to them how is like?

Shri Mataji: Yes, you should. You should tell them, `We'll demonstrate you.' Actually, this was actually happening

to us, but still we could never understand that this is all happening to us and why should we go on paying. You see, there was no more of money. You see, it's a kind of a hypnosis. It's a charismatic sort of thing, you see.

Sahaja Yogi: I think that would be a very good proof is to ask the validity about what they say about their flying.

Shri Mataji: But you should say, `Hey, Dick.' You should ask him to fly. You see, we would say, `All right.' At least he should show us flying.

Sahaja Yogi: Right.

Shri Mataji: It's all right. You see if you want you can use My fifth floor. Could drop him down floor.

You should give one circle at least to that [pigeon]. You should put this point. See the best thing would be to ask at least one man to fly. Or else he should fly. Like they broke the sandy layer of the ground, you see, floor, jumping here. And they would say the man [land] the ground floor just up to the sandy layer. Giving false these pictures and this and that and all that it was nothing but a... But these are, these BBCs are very good people.

So you be prepared. They'll say, “But why did you want to y?" So he said, “You, then you will only fly when your spiritual life is all right." So we were seeking. We wanted to improve our spiritual life. And that's what he said. Whatever he told us that, “Your spiritual life is going to improve. You are all going to get enlightened." We got only one enlightenment, that we are saved from lunacy.

Sahaja Yogi: He said you could take a post-enlightenment after the six months course.

Shri Mataji: Aāa?

Sahaja Yogi: After doing the, after doing the six month course you could even take a post-enlightenment.

Shri Mataji: Post?

Sahaja Yogi: He said that...

Shri Mataji: No, that part I know. What will you take?

Sahaja Yogi: You could even take a post *[UNCLEAR* during/doing] enlightenment.

Shri Mataji: Really?

Sahaja Yogi: That was his dream and...

Shri Mataji: But now they will come on you. How did you believe such stories? You should say that, `When you go there you will become the same. We can assure you.' You should tell them.

Sahaja Yogi: It's really something. Right.

Shri Mataji: Now what?

Sahaja Yogi: And especially if someone *[UNCLEAR]*.

Shri Mataji: And when they, you see, well, the main thing is that they put up such a big show with these Nobel Prize winners, TV camera and everything and the video and everything in a big... You just get enamoured. It's a circus, you see.

Sahaja Yogi: When we were sitting there in [Petersburg] and suddenly the phones going mad and the fan's [own peril] was the television staff, three cameras and oh, all the gearing of the *[UNCLEAR]* as a...

Shri Mataji: And if, say, if you have ten bhoots, so ten bhooty people, all right? You put the in twenty-five, the twenty-five will get bhootish.

Sahaja Yogi: Oh, right, just like that.

Shri Mataji: Isn't it? So this is how the things spread. And you should say that it is written by you that a physician gets sick with this thing. You see, a psychologist gets sick going nearer a mad person.

You should say, `You go near any mad person, you'll become mad. In the same way, we became.'

Sahaja Yogi: Right. And that when they were [aroused] the rumours about flying around, they were actually photographing people flying and then they *[UNCLEAR* brought/bought] up these photographs of people in media but only in photographs. And that's all they showed us. They said they see it happening.

Shri Mataji: Now what you should say, that they are showing in media all these photographs. Why don't they show in real, you see? A live show, you see. Let them do it. Come along. Let's have it. And we can have this fellow, Mister Maheśh yogi...

Sahaja Yogi: Mister yogi.

Shri Mataji: Mister yogi to brought down from there.

Sahaja Yogini: Mother, there was another very clever at flying [or it was supposed that]. It was that reason how we were *[UNCLEAR]*. Because this one is not fit for doing in the city. And if there were more people doing in the cities, the world consciousness will be so upraised that we'll all be [in Heavens] and it was dark.

So it remained *[UNCLEAR]* money and *[UNCLEAR]*.

Shri Mataji: But again they will ask you, “Why did you believe such a nonsense?" you see. Aāa? You were possessed; it's the main point.

Sahaja Yogi: Oh, yes.

Shri Mataji: You see, anybody stands up like that, what a face he has. Just see his face. Does he look enlightened? He looks like a goat to Me. Such a short fellow, four foot six inches. All these women falling in love with that four foot six inches pygmy. What, how do you explain? It is only hypnosis, you understand? Everything is possible with hypnosis. It is simple hypnosis. Because you were desiring your evolution he can tell you anything and you will have to believe it. I've seen hypnosis Myself, how the people hypnotized. And you can make anything out of hypnosis. You can tell him to talk like a little baby, cry like a little baby. “Swim now. There is water." The person will start swimming.

Sahaja Yogi: It happened to me.

Shri Mataji: Aā?

Sahaja Yogi: Now when I was saying, [Tina] was hypnotized...

Another Sahaja Yogi: Give her some toys.

Shri Mataji: So this is it. Come here. This is the letter which I want to send to *[UNCLEAR]* Prasad that I would like to, to... this thing is to be tide, you see, it is difficult payment to the Madras [Chennai] agents that you have... [MISSING.] You can write it down another way.

So, you see, what I am saying that tomorrow I can tell you on the phone, you don't mind, because I have no typewriter. Yes, all these things.

Sahaja Yogi: *[UNCLEAR]* because I don't have [typewriters].

Shri Mataji: And and I need some... This one also. I'll tell you the address and on the phone we'll talk about it. And

then we'll have to send it. All right? This could just... Put it in that *[UNCLEAR* thing/tape].

So, this is how it is. All right? And all the money that he has, deposits and all that...

Sahaja Yogi: Yes, Mother.

Another Sahaja Yogi: Mother.

Shri Mataji: Ha.

Sahaja Yogi: When would you like to work out the program for England?

Shri Mataji: Which one? Sahaja Yoga?

Sahaja Yogi: I told July, June 15th, no.

Sahaja Yogi: June 16th, Mother.

Shri Mataji: No, no, June 24th, I think.

Sahaja Yogi: No, June 16th You leave and You come back a week later.

Shri Mataji: All right.

So I will be. Twenty-fourth I'll be back.

Sahaja Yogi: Yes, so we organize one [program]. You can suggest, if you like.

Shri Mataji: Yes, yes. And also till August, till August I am here, 15th of August.

So June, July and August. I'm sorry for this, but I didn't know exactly when I was going. What is it, [Colleen]? Void. All right.

Sahaja Yogi: Mother, are You going to give us this routine?

Shri Mataji: Yes, routine is, routine is, in the morning you get up at 5:30. Let us put here that. Sleep at, earlier. Sleep much earlier, doesn't matter. But get up at 5:30 in

the morning. Then wash yourself nicely, come down, take your cup of tea in the kitchen, not in this place. Take your cup of tea and all that. Within half an hour you should all come here by six o'clock. Sit down for meditation, with one hand towards the photograph, with lights and all that and another hand outside. And the another hand again, right hand and left hand and work it out with lights and all those things.

Sahaja Yogi: First the left hand *[UNCLEAR* forth/forward] and then the right hand.

Shri Mataji: Yes, first left hand and then right hand. All right. Then the, when you, then you, after that you don't talk to people too much. And go and have your bath, or whatever it is. Then go to work.

Come back home as soon as possible. Take a shower, clean yourself properly and then you eat something, whatever you have to do and then meditate and then clean these photographs, show them Ār.ti and all that. You put them right. That is very important. Not, they are not decorations in the house. See, every photograph is so powerful; you have no idea. They are all one power each.

So put them in a proper place.

Do all the worship that you have to do, properly and then meditate and sleep properly. If you want, you can put, soak your feet in the water and sleep properly. Read something of The Advent. Advent also is very good. You can also My, in the ashram, you can get My book from [Colleen] and read it, part of it, like that. And every evening try to do it. And then eat your food and sleep early. Then again do it at 5:30. You have to do it like that.

Otherwise, you are not going to work out. All of you should get to it.

Otherwise, it's not going to work out.

You must know that your background has been very funny because of all social problems and other problems in this country and these bhoots again. All these put together, you see, your background has been very, very wrong. We have to work it out very fast. And that's how it would be. All right. Then, is, the main thing is respect. Respect is the main. And that's what I find because, you see, I'm prideless. That's My nature: I have no pride. I cannot have pride as others have.

So people start sort of taking advantage sometimes, not advantage but when they talk to Me and all that. Apart from that, when you even talk about Me to others or anything, you must know that respect is the only way. That's the solution. That's all. Nothing else is to be given. Respect. And I am telling you as your Mother, because you know I am just like a bubble. I have nothing to say. But you must all flower and you must blossom and that's why you must understand that these deities respect Me hundred per cent, absolutely. And they can't allow you to be disrespectful. And they will be kind and then hit you.

So be careful. I'm warning you, never to be disrespectful, not to be argumentative, not to talk in a way that is not proper, because these Gurus, see, how they keep you down. I do not. I keep you equal because you have a freedom to talk to Me. But you must know that you have to be careful. What's the matter? Are you all right?

Sahaja Yogini: No, that's to be dropped to *[UNCLEAR* Ethan/Iann].

Shri Mataji: [You are all] here. Everything all right. May God bless you.

Sahaja Yogi: Should we, should we have a routine for mantras, Mother?

Shri Mataji: Mantras?

Sahaja Yogi: Or should we just say that it's same *[UNCLEAR]*...

Shri Mataji: You see, what you do, mantra is a very good thing. I mean, if you want to work it out, you see now, you all have different, different problems. All right? Supposing somebody has heart, somebody has this, somebody has that.

So you combine it with Nirmalā and it will work out. I will tell you about that, how to make mantras. But you see, mantra, it's the only way you can really consolidate your Chakras, isn't it? Now, for example, I told you today your combination and that combination, if you have worked out, you've done it. But you see, you must know that you have to become very enthusiastic about it, extremely enthusiastic. There is no enthusiasm. How can you work it out? Iann, how do you spell your name?

Sahaja Yogi: I a n n.

Shri Mataji: I.

Sahaja Yogi: I a n n.

Another Sahaja Yogi: No, the surname.

Shri Mataji: I e.

Sahaja Yogi: My surname?

Shri Mataji: No, i e.

Sahaja Yogi: I a n n.

Shri Mataji: I a n n. And what is your surname?

Sahaja Yogi: Lewis. L e w i s.

Shri Mataji: I a n L e w i s. Hmm. It's good. May God bless you.

***Contents: 1980-05-12*, Public Program, Being Born Again, Caxton Hall, London, UK**

I think those who have come for the first time should be on the first row. It will be better for Me. All those who have come for the first time, please [sit down here].

Yes, good. You may take out your coat, it's very warm, if you think so, or it's all right whatever you wear.

It is said that in us lies the power to be reborn. In all the Scriptures it has been said very clearly that you have to be born again, that you have to be baptized, that you have to become a Pīr, you have to become a Brahmin. All these descriptions have come to us from all the great Scriptures.

It is very easy to say that we don't believe in God, we don't believe in any incarnations, we don't believe in Jesus, we don't believe in any religion, we don't believe in anything. It is very easy to say. Even it is easy to say that we believe in them; we believe in God, we believe in Christ, we believe in incarnations, we believe in Kṛiṣhṇa, Rāma, all that.

Both things are equally the same. When you believe in God, you believe in darkness and ignorance.

And when you do not believe in Him, also you are in ignorance. By believing into Him, you close your eyes, accept the faith and go along with it.

Of course, it shows that you're conscious of some power which is beyond. Such people have a great chance. But in

case, if you go to the extremes of these kind of things, then you start only believing in Christ, only believing in Mohammed, only believing in Kṛiṣhṇa, I mean, depending on where you are born. Imagine, how human beings are narrow-minded. If you are born in England, then either you will be a Catholic or a Protestant or maybe one of these witchcraft people. You believe into anything because you are localised in a place. There have been some identifications, because your mother believed into something, or father believed into something, or you paid for something.

And then this faith can really become such a blinding effect on people that you develop absurd type of groups which [we] call them as Christians, Hindus, Muslims or whatever you may say and are extremely, extremely exclusive, blind and fanatic.

Today one of the problems of our times, of these modern times is fanaticism. Now this fanaticism has been growing. The more people try to get out of fanaticism it grows more. For example, people who gave up religion, who gave up God, I mean in the sense they never gave up, we cannot give Him up. He has to give you up. But those who felt that they have been able to deny God, have done nothing good, they are equally useless. I mean they had, [think] by giving up God, they have given up all ideas of any control by divinity or anything. And what have they achieved? Suicides, bad societies, sick people. They have achieved nothing.

So one side is this fanaticism growing deeper and deeper into people who remain in fanatic ideas, while the other

side to prove that they were correct the other side also is growing also deeper and deeper; and both are wrong.

The main thing is that you have to feel God within you. You have to become something more by which you can feel the Divine, not through your rationality, not through your rationality by any chance, neither through your faith. If the faith is blind, you cannot know God. You'll become a fanatic.

If people could just remain faithful and do not become fanatic, then there is no harm. Or else even if you deny God and you do not become egoistical, then there is no harm. But that's not possible. We are *[UNCLEAR* progressive/progressing]. We cannot stand at a point. Once we start moving, we start moving in that directions. Either we have to be fanatics or we have to be absolutely egoistical and terrible.

That's how we finish off ourselves.

And all these extreme behaviour of human beings have brought such a shame to God, to His creation and to the beauty and joy that He wants to bestow upon you. Rationally, I can prove the existence of God, no doubt, but rationally I can also disapprove, because rationality is an illusion. It is an illusion, like the people in the West say, “You just can't say which way [it is]." With rationality you go about anything, like you can say, “What's wrong? What's wrong in denying God? Nothing is wrong." What is wrong itself, how are you going to *[UNCLEAR* define/detect], is the point.

Through rationality, you cannot say what is right and wrong, because rationality speaks on relative terminology, on a limited sphere. Now, whether to tell

the truth is right or not. How can you say? Supposing somebody is about to murder someone and he is asking where [is, then] the person has gone.

If you tell that person the truth that, `That person has gone this side,' through your rationality because you think truth telling is good, the person is killed.

If you see today's atmosphere, you'll find there's such a confusion. People do not know who is right, who is wrong. To some people it is great to be a fanatic; they think they are doing a great honour to themselves because they are fanatics. They are so confused that they do not know how far to go in obeying the religious warnings and religious, we can say, the saints. And how far not to go they do not know. It is such a confusion. In this confusion you the seekers are [there]. You are seekers of truth of ages. If you are not, Sahaja Yoga is not going to help you much. If you have come here just to rationalise something, this is not a place where you can discuss, argue it out or anything. It has to work in you. It has to give you that blessing. If it cannot bestow that blessing in you, then Sahaja Yoga is useless, useless for you.

So this is the central point where you recognize within yourself by becoming something else, that there is God. Not only that He is there, but His power is all-pervading, that He organizes, cooperates the whole universe and that He is the all-powerful, all-knowing. All these things you feel within yourself.

You recognize Him not through your rationality but through your feeling. Like if I put My finger to this *[UNCLEAR* plate/plane] it will be burnt. This is My feeling. It's My subjective knowledge.

Somebody tells Me it is hot, I'll say, “What's wrong? Let Me put My hand on it." But the feeling is such an absolute thing that when you will touch it, even a child can say that, “It is hot." So that absolute feeling within us which makes us feel through our organs, sensory organs, the hot and cold by which we hear and we see clearly, that subjective knowledge, whatever language you speak, whatever religion you follow, whether you are an atheist, or egoistical, or whatever [it is], that feeling when it gets enlightened, then you start feeling God, God Almighty. Then you can also rationalise it in the sense that when I burnt My finger I'll say, `Yes, what they said it's correct. It burns your finger. It's a fact.' But unless and until this happens to you, all other arguments and discussions are of no value, anyone whatsoever. I was amazed Myself when I was born, to see such ignorant people quarreling over something which they do not know at all, nothing of the kind. They are so ignorant. They don't know that there is power of God working. They cannot feel it. And what are they doing, whether they are church people or temple people, or these scientists? When they talk about God, they are at the level from where they cannot talk. But they are not even conscious that they are at that level. This is why we have to know that despite all effort to destroy our Scriptures, this knowledge that you have to become something else, that you are to be reborn, this knowledge they could not destroy. They have tried to manoeuvre it for their own advantage. They have tried to use it for their own building up because they must have big, big buildings, they must have big, big money projects and sometimes they also have some business.

Well, how can you do all these things in the name of God? Just think of it. But they are doing all these mad things and they call it God and the seeker gets absolutely shocked and surprised. But then he also gets into the whole whirlpool, he just cannot get out of it because he is a seeker. He says, “Let me go and see for myself what it is. Let me burn my finger here and there and find out for myself." Now I say again, like all these people have said, that you have to be born again. They have said [it] to prepare you all for this happening. It's My fortune that I have to do it. It has to happen. If they have said all these things, either they were all false and wrong.

So I am here to prove it. Not that they were wrong in any way. But they were the only people who were right. They were the only people who knew.

They were the only people who were enlightened. They had an eyesight to see much deeper than what you can see.

So within us lies that power and that power is anxious to give you your second birth. That power lies as shown lies in the triangular bone of sacrum. And you can see with your naked eyes the rising of this power. It has nothing to do what nationality you come from, what sort of cloths you are wearing, what sort of hair dress you have. It has nothing to do [with it]. But it has to do something with your inner being. And why in the inner being there are certain problems which you have created out of your ignorance. And this power is being your Mother, your sweet loving Mother who has been born again and again with you, knows your problems and She knows also how to correct *[UNCLEAR* it/them].

So I say that you don't have to do anything about it. It just works, has to work. But for human beings to understand that their evolution has to come spontaneously is very difficult, especially in the West. They think that they'll have to do something about God to fix Him up, appoint Him, pay for Him to give you Realisation.

It is that absurd. Of course it makes you laugh. But we are sometimes [ourselves] like that. We think that we can pay for Him, then He'll come down and bestow His grace upon us. We can purchase Him or we can honour Him by which He'll give us. No, it is His grace. It is His own compassion that He's going to do it, as it has been done before when we became human beings from amoeba stage. It is His Love, His own ambition, you can call it in human understanding, that He wants to bestow His Powers onto His own children, onto His own creation.

And as you are the flowers, human beings are the flowers of His creation. He wants to transform you into this beautiful fulfilment of your own being. These are the fruits of His creation, His garden. But all these words can sound very poetic and very enchanting and it should be so. The Kuṇḍalinī is awakened within us, all the time to help us.

I have seen to My very great sorrow that we have really hurt our Kuṇḍalinī and last we have really tortured Her. I've seen big, big holes, wounds in Her being. In our ego, in our useless ideas, we have really wounded our Kuṇḍalinī. I've seen this poor Kuṇḍalinī in a mess and I soothe Her. I soothe Her and tell Her that, “You, the Mother of this child, be contented that this child has got

desire to know." So the first stage has to be the desire, desire to know about God. If you have no desire to *[UNCLEAR]* know [about] God, God is not going to fall at your feet. At least you should be mature so much that you want to know God. That is why Sahaja Yoga is a slow process; it does not work out on people who do not want it. You have to be interested in knowing yourself. This is the only thing that is required in Sahaja Yoga, that you should be ardently desirous of becoming that. Then it will happen. This is the first basic thing; you must have desire.

Then also there are other things which are very important, which I've seen. Because now I've been travelling and I've been meeting people and I've been seeing that there are problems which have touched the path of Kuṇḍalinī also. The path of Kuṇḍalinī can be quiet rugged and Kuṇḍalinī may refuse to come up. And even if She comes up, out of pain She may drop out. The path of Kuṇḍalinī we have ruined by so many things. And these wounds we have caused to the path, in the central path by not remaining in the center but going to extremes. We have harmed ourselves. You, you have not harmed anybody else but you have harmed yourself. You have harmed your own chances. But even that can be cured because God is Compassion. He is Love and He understands that you have been childish, you have been immature and that you should be helped. But maybe that you still do not know the desire of this Kuṇḍalinī within you and that you may not be on the same level as She is. Still, She will work it [out].

All kinds of grace is given; grace marks, as you call. It is actually the meaning of your life. All your lives, what have you been? You might have been a Roman soldier. All right, then? You might have been Caesar.

So what? You might have been Napoleon. All right, so what? You might have been Louis the XIV or could be one of these horrible kings [who] killed his seven wives. You could have been the bloody Mary or someone like that, or you could have been a, some gracious woman. All right, so what? You have not known God so [far]. You might have been the mightiest of mighty. You might have been *[UNCLEAR* Ouzoo/Who is who] or you might have been in the history. Your photograph may be there.

So what? So far you have not known God. Till you have not known that absolute within you, you cannot know God.

Only by knowing your Spirit, you will know God.

Like, without My Eyes, I cannot see you. In the same way, without knowing your Spirit, you cannot feel God. And you have to know your Spirit. But when I say, “You have to know you..." that doesn't mean by jumping or by doing anything that you will do. But you have to get it. Now when you have to get it also, I don't know human beings understand or not, that you don't have to do anything about it.

Now there is no way of saying it that you just don't have to do anything and it will happen to you that you have to become that. As soon as I say that you have to become that, you'll say, “Then we have to do something." Any sentence you use like that, you think we have to put in some effort or some money or something else. But it is

an effortless *[UNCLEAR* being/thing]. It is the effortless happening which is beyond human understanding.

We cannot understand that we can do something effortlessly, but we do. We digest our food without putting an effort. We breathe without any effort. We've become human being without any effort. We've got the whole sky before us, the whole universe before us, without any effort. All things that are important are without any effort. These unimportant things like getting a chair or a car and all that, of course for that you might have put an effort, but to what *[UNCLEAR* avail/other thing]? Whatever is vital you've got it without effort and that's why this is going to happen to you without any effort. But try to bring your mind to a position where you must accept that it is effortless. The happening is absolutely effortless and after that happening your efforts have to be to neutralise your previous efforts.

This is the problem which is even worse than anything else. Happening is an easy thing, happening within [you]. But you have already you finished off many things within you which must be corrected. And to really become effortlessly thoughtless, will be your main problem.

But there are so many here, as you know, who have got it, who have found it and are managing it.

So you all should get it. But as I said, that as I've travelled a lot and I've seen that people have problems of a different nature according to the society they live in, according to the countries they live in, according to the ideas on which they have lived. All these things do create a problem in your centers.

And these problems are best solved if through your happening, if you would like to dissociate from all this misidentification. And this misidentification itself will start troubling you, then you'll have to give up. I'll tell you a simple example of such a thing. We have people from all kinds. Say we have a bureaucrat who comes to us and he has a problem, because the bureaucrats have a problem on the Nābhī. And they could be very horrid. Their Kuṇḍalinī can be absolutely frozen you know. It's terrible to raise their Kuṇḍalinī.

I get such a headache and the whole force has to be put in for a bureaucrat. One bureaucrat is equal to one thousand small children, I can tell you. Horrible they are and if they say there are bureaucrats or so I just prepare Myself, you see. And if you have to shake a hand with a bureaucrat you have to massage your hand properly, you see, before you shake it. But if you have to raise the Kuṇḍalinī, oh God, you, before and after you are just finished [within].

So now supposing there is a bureaucrat. He is misidentified with his problems. He comes to Me. I think he gets his Realisation, all right. But he cannot forget that he is a bureaucrat. He goes on identifying with himself, bureaucracy. Then he'll talk, “I believe." Then I look at him, “Still?" Still it is there. Still it is there.

Like we can take the case of now hippies who are another bureaucrats, I tell you. They are no less.

Hippies thought no end of themselves. They thought, “Whatever we do to ourselves is our own. Who is *[UNCLEAR* who/this] anyone to tell us?" you see.

So they had a real drugstore within them, you see. They created a real problem for themselves. Spoiling their brains, spoiling their whole Kuṇḍalinī, everything, Oh, they've got themselves into a real mess.

You see, if freedom means nonsense, then one can only conclude that people have no sense of freedom.

Like, you put some children in a room to play and there they start eating. First of all, if they get some sweets, they'll eat. Then they'll eat the tea. Then the tea is finished. Then they'll say, “All right, eat some *[UNCLEAR* ashes/ice creams]." Then they'll eat ashes. Then they'll eat some cow dung. It is like that. It is so stupid and foolish to ruin yourself like this. But they have done it.

Now you are given Realisation and after Realisation, still you go back to the same serious state of becoming great wise people who have been taking drugs. You cannot get out of it, you see. It's very difficult. That “This was wrong I did it. It was wrong, I've done it. I should get out of it." There is no wisdom in it.

So all these misidentifications, *[UNCLEAR* and/or] there are so many others like that.

Like somebody has been to some Guru. Now that Guru is a crook. He has made money out of them, all right? He has befooled them completely. He's been telling them stories. All right. They have become bankrupt giving money to him. Everything has happened. Now they have come out of it. Now you must understand that you were befooled and he was useless fellow and “I have nothing to do with him." But the misidentification still works out.

Once you get your Realisation, still you cling on together to all the people who come from the same Guru and you

share all the nonsense. Now you have no more belonging to any group now. You have become universal. All these misidentifications are useless. They give you angularities. They do not give you individuality. They give you angularities and these angularities are troublesome to the society and to yourself. They have given you demise. Your normal life has become extremely abnormal or subnormal.

So normalise yourself in Sahaja Yoga and you will be amazed that you are no more belonging to any country, no more belonging to any group, any democracy, bureaucracy or communism or anything, but you become a human being who is on absolute values as a human being. This is a tremendous thing; this is what today we need in this world, human beings who have jumped onto the absolute values.

Absolute does not compromise. It does not aggress, nor takes any aggression because it is absolute.

It is not afraid of anyone. Because absolute is compassion, absolute is love and absolute is truth. When your attention becomes enlightened by that absolute, it's a very limited again terminology to explain that it gets enlightened. But to understand it, one has to become. As one would say to a blind man, `When your eyes will be opened, you will know what is what.' That's all one can say. And when the people said like that, people did not like it. They crucified them, they killed them, they finished them *[UNCLEAR* off/out]. They are not *[UNCLEAR* even/in nothing] human beings. I mean, just think of that. That a person who told them that this has to happen to you, this should happen to you, was killed. Imagine! And

the people who say, “No, you must give us money. You must give us palaces. You must give us big cars and your women and everything." Such people we worship. We fall at their feet. And those people who were telling you the real, we have killed, crucified them and poisoned them. They bore it all; they bore it all. Not because they were not powerful. Not because they didn't have the powers. They had tremendous powers. If they had just lifted their finger once, the whole world could have been destroyed.

But that's not the game. The game is to make the whole world aware of God's Kingdom and to make them blissful with the powers of God Almighty; this is the job.

So you have to show tremendous patience with stupid and foolish people who want to crucify [you].

Because they are so ignorant. But now the time has come for all of us to achieve for which we are created, to be what we have desired.

This is the time, the blossom time as they call it, for which you cannot pay. You cannot appoint Me; I have to appoint you. It is the other way round business. You cannot demand. It's the grace. Otherwise it doesn't work out. It's the grace and compassion of God, which should be asked. Here the faith plays the part that, “Yes, it is God who has to bestow His blessing." That's why faith was there.

And rationality should play the part. To say that this is wrong, this is falsehood, these are fake Gurus, these are fake people. But you never used to *[UNCLEAR* both/bolt] the things properly. If you had faith, you would have never organized religion. Because you would have known that it is God's Hand, it is God's Grace which has to bestow us

and not this theological, college people and these self-appointed people. They cannot give us the grace of God.

And the other side of rationality, you never used it properly, because if you had used it you would not have become slaves of these horrible fake Gurus.

So both ways, mistakes have *[UNCLEAR* occurred/been put within]. But doesn't matter. The time has come to get your enlightenment. Now when I tell you all this first and foremost thing is I request you not to feel guilty. Because when I say that, it is very easy to become guilty and finish off *[UNCLEAR* everything/with Me]. There is nothing to feel guilty; you are all in My heart and I love you very much. Whatever you have done it is finished now for Me. As soon as I am facing you, it is all done. Whatever mistakes have been done can be cured. If a child goes and soils his clothes, mother has to clean it, that's her job, she is paid for it you can say. She is paid by other things not by money. I don't know what is the payment of feeling your love for others. It is such a tremendous joy that you love so many of them and all of them, despite all their defects and all their mistakes. It is such a tremendous feeling of peace and bliss; that with that feeling you do not consider any, any pain or any effort, being mentioned *[UNCLEAR* to you/even].

I wish you all get your Realisation, fully establish yourself. And you instead of facing Me come and stand with Me.

And also feel what I *[UNCLEAR* have/am] feeling. Once you start feeling that, then you will know the joy of Sahaja Yoga in the real sense. Still you keep yourself limited to your problems, all of you. Now direct your attention to

the problems of others. As soon as you do that, you'll be amazed the transformation will be very, very quick and fast.

Today there is no chart and all that, doesn't matter. Chart is of no use. As long as you'll get your Realisation, then settle down [in it].

In Sahaja Yoga you cannot just come to one of the rooms of Caxton Hall, first you are visiting that room and then you say, “Let's see what is going on here. Oh! So there is One Mātājī has come, all right, you come in, just sit down here." Then walk off into another room, it is not like that. Here you have to get it. Your search must end, you have to find it, that's what it is. It's very different from others. Here you must get your light. This is the point.

May God bless you all.

Now instead of counting whatever mistakes you have committed, please count your blessings. That's a better attitude: count your blessings. That's a much better attitude for Sahaja Yoga. You have to be cheerful. I would request all of you to put your hands towards Me. Now close your eyes. Watch your mind.

See if there are some thoughts coming in. Ask your mind, `What are you thinking? Please stop thinking.' You tell him that, `Now is the time for me to become.' If you pray for God that way or if you just watch your mind, `What are you thinking?' if the thoughts are still coming, then you have to do one thing; is to forgive. Forgive everyone who has harmed you. Mostly *[UNCLEAR* those/that] thoughts that are coming to our mind are about the people, how they have tortured us.

So just forgive them; forgiveness, forgive, forgive. Is the greatest weapon to get rid of your thoughts. Just say, `I forgive.' Now some people say, “It is difficult, Mother, to forgive” but I tell you it is a myth, another myth.

What are you doing by not forgiving? So just say, `I forgive.' Just say, `I forgive.' Forgive everyone. Try to forgive. Just trying to harm yourself by not forgiving.

Please put both your legs straight on the ground, touching the ground properly, with a pressure, little, yes. That's a good idea.

Forgive yourself. Try to love and understand yourself. This is the temple of God. Even if I say that you have committed mistakes, you have committed mistakes against yourself. But by not loving this temple, you are going to commit more mistakes.

So please forgive yourself. Forgive yourself for whatever you have done. Just forgive it. First forgive others and then forgive yourself. That's even more important, I think, for some people. If you do not forgive yourself, you are doing no good to yourself at all. This is, first of all it is wrong to harm yourself and then not to forgive. It's all right; in ignorance you have done it, in seeking you have done it. All right, finish it off.

You are going to be a different person now.

So forget the past. Just forget it. When the flower becomes the fruit, it doesn't think of its flower stage or its earlier stages. Close your eyes. Close your eyes. Try to close your eyes. There would be some who cannot close their eyes because of the flickering in the eyes. If so, then you can open your eyes. If your eyes are not flickering, then better.

[GAP] Try to forgive. Know that you are the Spirit, the eternal *[UNCLEAR* life/light]. All these small things of life are not important to the Divine. Whatever has happened, has happened, forget it. Your inner being cannot be spoiled or ruined. And the most apart to know it might be little bit harmed. All right, doesn't matter. That can be corrected. But you are the Spirit.

[Aside:] Douglas, have you got any lemons or something? Badhas.

How are you? How is she feeling? She's got it? She's got it now. Just enjoy. You've got it. She's got it. You just enjoy. That's a good thing. Now, how do you feel it, ha? The new lady: Pardon?

Shri Mataji: After getting [it], you just laugh for three days at least. It happens out of joy. It happens. It's nice you got it.

What's the matter, My child? Are you feeling hot in the hand? Is it hot? How are you feeling? Nothing? Are you not feeling anything? New person: Yes.

Shri Mataji: Are you feeling the Cool Breeze? Hotness? I know. You are not well, are you? Are you keeping good health? New person: Yes.

Shri Mataji: Something wrong with you? New person: Yes, Mother.

Shri Mataji: All right, it doesn't matter. That also is to be corrected. That's all My job. What to do? Got it? Got Cool Breeze in the hands? Close your eyes. Yes, yes, you got it. Close your eyes. It is there. Close your eyes; just see. [Hindi.] Close your eyes. It will work out. You've been to some Guru, or someone?

Seeker: *[UNCLEAR* No/Nothing].

Shri Mataji: No? [Then] you are not well at all. Come, come, just come. Here, what's the matter? Come. Were you not feeling *[UNCLEAR* well/with her] at all? What happen? Heh, yes? That's all? What's wrong? The lady [whispering]: *[UNCLEAR]*.

Shri Mataji: What's wrong with you? All right, but...

Something else? You get temperature with that? Do you get your temperature with that? What? You get rid of all that, all right? The lady: Yes, Mother.

Shri Mataji: All right, doesn't matter.

Put *[UNCLEAR* the/your] left hand towards the back. Put left hand towards the back, all right? Left hand. Put your left hand towards [the back], [good]. In a way it is good because [otherwise] you would not give up that nonsense. All right? It's nice that these drugs have bad effect; otherwise people won't give them up.

You must get people of your age group, Indians here. What are they doing? Fighting the British and British fighting them? You have to rise above all these things, all right? You better get some more, heh? There are many of your age group here.

They are doing very well here. They are architects this, that. And still they are not looking after themselves. I mean, this is, this is becoming your own country. And we are all becoming British. And British, *[UNCLEAR* they/you] are becoming Indian. It's not proper.

Hai na, must get more people [Hindi]. Let them get it.

They are all being really, all of them are the only for walking on Oxford Street with Arabs. Imagine! Indians

walking on Arab streets. Can you think? And that's Arabs are all right, but what about Indians? What a heritage, what a country! We are all becoming British, you see? More than British. After some time I'll find Indians wearing tailcoats here, when walking on Oxford Street. Sale and purchase going on.

Huh! Better? Now put your hand down, you are going to get Cool Breeze from the [plane], all right? A lady: Yes.

Shri Mataji: That's the best way to understand. Got it. You got it, too? Not yet? A lady: She'll work out *[UNCLEAR* for sure/don't You worry]. She'll work out.

Shri Mataji: Achcha? [All] right? The lady: Yes, yes.

Shri Mataji: Yeah, it is working out. Now come this side; it's better. Come this side. Give Me your left hand. [Ha!] Now put that hand towards Me. In a way, I am happy that drugs are becoming very expensive. I wish they make all the alcohols also expensive, [this kind]. Ination should work on alcohol, cigarettes and drugs and fashions.

Ah! You've got it! What about you? Not yet? Started? Good, good it will work out. It's going to work out. You see *[UNCLEAR* her vibrations/how are they feeling]. Get? See hers. Got it? Not yet? All right, it's working. Keep your eyes open a little, all right? Just a little. Now close your eyes, more over. Don't feel guilty about anything, all right? You just say, `I am not guilty.' As you, many people feel guilty about everything here, you know? It is so silly sometimes; sometimes so silly, you can't imagine.

Once a lady was wearing a black coat, you know. And she, she told Me she's feeling very guilty. I said, “Why?" We came home. I said, “Why are you feeling so guilty?" She said, “I must tell you now. You see, I was feeling very

shy." I said, “What happened?" She said, “I was wearing, by mistake, I was wearing a brown shoes, you see. [I should be] wearing a black." I said, “I didn't see it." What is there to feel guilty? All right? You get it? Right, that's what you get. These are the centers you catch, all right? The right finger? Is the one here, it's liver. Sahaja Yogis should go deeper, [well], each day. Go deep into yourself.

Where is he going to, Peter? Peter: Getting something for food.

Shri Mataji: Ah?

Sahaja Yogi: Getting something for the food.

Shri Mataji: Getting what? Ah? Another Sahaja Yogi: Means, I can get sweets for the [ladies but]...

Shri Mataji: No, no, you better get into your meditation. This is the time you should be there. What are you all doing? All organizing. Come along. Go into meditation. You needed the most. At this time you don't organize. Linda, you better sit separately with him. That's better. Peter, come this side. Come along. Don't organize at this time. You organize yourself. Come along. This is the time to organize? All My Powers are flowing and what are you doing at this time, to get some sweets? Just think of it. Ha! Close your eyes. Just feel, just now; it is all flowing out. Go deep into yourself. You have to go deep now.

[Aside]: Is it cooler?

Sahaja Yogini: Yes.

Shri Mataji: Sit down. Sit down. You sit that side. Just can you take [out your coat].

Yes, I'll carry My *[UNCLEAR]*.

Sit down. Sit down. *[UNCLEAR]*. Enjoy yourself. Close your eyes. Close your eyes. Just go deep into yourself. Every time you must go [into] deep meditation. *[UNCLEAR* And enjoying yourself/When you are in there, you know]. Don't allow any thoughts to come in and just go deep.

Douglas, Douglas, give Me another one, another one also. *[UNCLEAR]*. He's going to come. All right, working it out.

[GAP] Now if you all say Sahasrāra Mantra, *[UNCLEAR* till Sahasrāra opens/then Sahasrāra's opening].

May God bless you.

[Sahaja Yogis chanting Sahasrāra Mantra.]

Shri Mataji: I think you all put your Sahasrāra towards Me. [It] will be a good idea to open it out.

Yes, towards Me, not too low, not too high. Up, you are all right. Those who have got [it] today, it's all right. You've got it now? Not yet? Now you work it out. Keep your attention on Me, here. You got cold? Get sign of *[UNCLEAR* trouble/struggle]? Lady: Me? No.

Shri Mataji: *[UNCLEAR* Who is she? Do you know?/Not she? No?] You got cold? Just now? No? What is the problem here? Can you remove your hair from your head? Yes, from here, [from your] forehead, just this side.

Bend your head a little. Bend your head in such a manner that the Sahasrāra faces Me. All of you, please bend you head, little more, little more, little more, that's all.

Hmm, little, so that your Sahasrāra...

[GAP] Can you tell her problem to Me? Who is there? Behind him? Yeh? Jim? Jim is sitting there. Just tell. Just see what's the problem. Linda, just see what Chakras

she's catching. Do like that, pressure on your eyes. Do it; put a pressure on your eyes, hard, hard. Now, once more, once more. Just see now.

Where? Here? Why, you know her? You don't know? Start it. You are very good. Why not? Start it.

Just see. She knows also. Yes, come along. Esther, you come in front and see, tell them how to do it.

Hmm! These two can. Can't you feel these two? Why? Come along. Just start feeling it, all of you.

Ah, of course! Just see her. What's the problem? Hmm! You see? Hmm! Now this lady, somebody has to see. Jane or someone, anybody? Linda, someone? The lady you can come. See her, here. One or two person should see her. Got Realisation... [Hindi.] [Shri Mataji mentions while talking in Hindi:] Āgñyā, Haṭha Yoga, left Viśhuddhi, left problem.

What's the matter?

Sahaja Yogi: A bit right Nābhī.

Shri Mataji: Ah?

Sahaja Yogi: Right Nābhī. Right Nābhī.

Shri Mataji: *[UNCLEAR* What's that?/Achcha, Well] she looks thin *[UNCLEAR* now/enough].

Put your hands like that, just like that. She looks weak. It's all right. We'll work out.

A lady: *[UNCLEAR]*.

Shri Mataji: Yes, you see, liver and you have a little liver problem. You don't know but it is so. Symptoms of the liver is that you feel very lethargic in the morning; you don't feel like getting up sometimes.

Sometimes you feel like vomiting. You feel giddy. Liver.

The lady: *[UNCLEAR]*.

Shri Mataji: This is liver. You see, in the liver if the digestion is not all right. It's the liver, you see. It sorts out all your poisons in the body and all unwanted things and *[UNCLEAR* when/then] it is not healthy, then it will change within itself. You get heated up and it's a problem also like that. Body gets heated up; you feel heat in *[UNCLEAR* your/the] body with that. But you, you have been to some Gurus also, isn't it? No. You didn't you go to any spiritualist, or nothing of the kind? So the problem can be less. Are you a housewife or what are you doing? Heh? Lady: *[UNCLEAR]*.

Shri Mataji: You are a nun. Ah? The lady: I work on liver worms.

Shri Mataji: You have worked on the? What she's saying? What did she say? A lady: She works on the liver worms.

Shri Mataji: You have brought the liver of all the people here, you see. You are representing their liver here, that's why. Can you imagine? I have to work on all of them now. Just think of it. Very strong liver *[UNCLEAR* I think/can tingle]. Can you imagine? Better now, isn't she? Treating the liver patient, you get liver trouble. Treating the mad people, people become mad, absolutely. They don't know, psychologists all are patients are of psychology, even those who study.

We have had all kinds of permutations and combinations, all kinds of samples. [Hindi.] Ah! [Extraordinary!] Feeling it in the hand, yes? Good. Now put your left hand on your liver, here.

Yes, that's all. Yes, for all the liver patients, all right? And I'll teach you how to treat them.

The lady: [The patients]?

Shri Mataji: Yeah, you can, you can cure them. You know, fifty percent of these people were liverish.

Yes, it's a very common disease in the West. Better now, you see? Thank you! Got it? The lady: Yes, it's cool.

Shri Mataji: Good, good, on the head, just see, it is cool? Good! This lady is very good. She has got it. What about you? Not yet?

Seeker: Not yet, Mother. Must be coming for *[UNCLEAR* several/seven] times.

Shri Mataji: You start thinking, it will become hot. You just stop thinking, it will be cold, all right? You watch Me without thinking. Now what about this lady, just here. Is [it] better?

Sahaja Yogini: [To a certain point].

Shri Mataji: Yes, good, good, good, it's working out.

[UNCLEAR Ryan/Lynn] are you all right now? Good, your *[UNCLEAR* wife/voice] sounds very good? John, you come here. Just come here. Hmm! [Āgñyā?] [Hindi.] Just [starts no doubt. May God bless you.] And put your hand here, left towards Me, right [over here]. May God bless you.

How are you? A man: [How are you?] I have a problem with my Āgñyā, Mother. I see a light.

Shri Mataji: Ah! The man: I was sitting over there. I can't see You clearly. I see a light around You. Ah! Very fuzzy light, I don't know what's going on...

Shri Mataji: What's going on? It is drug? What else is there? It happened to so many people, to Pat and all these people.

So you see Me as I am.

The man: No, I don't see you in any different form, Mother just a...

Shri Mataji: Aura? The man: A circular light.

Shri Mataji: Where? The man: Coming, just there. It's like after You look a candle and You look white, something like that.

Shri Mataji: Aura or something. All right, now put your [hands] *[UNCLEAR]*, left towards Me. I think if you start wearing the dress suit that will be good. They will all run away. Must be some hippie coming around. And those who are wearing suits all the time should wear little hippie dress so that's *[UNCLEAR* how/out]. That's how it is going to solve the problem. I don't understand. Ha, all right? Sahaja Yogis: Yes. *[UNCLEAR]*.

Shri Mataji: All right. What was your mantra? Mantra? That horrible? Sahaja Yogi [to somebody]: Then Shri Mataji will tell you *[UNCLEAR]* back side *[UNCLEAR]*.

Shri Mataji: No, no what was, what did he give you as a mantra? Lady: Aim.

Shri Mataji: Aim?... Ah! Better? A person: Ha.

Shri Mataji: Ha! What about him, John?

Sahaja Yogi: He's on the left.

Shri Mataji: Left? Weak?

Sahaja Yogi: Yeah, that's a lot.

Shri Mataji: Why? Have you been to some Guru?

Seeker: Maharishi.

Shri Mataji: Ah! Better? Maharishi? Useless fellow. Such a useless man, I was calling him useless, I wish I could call him much more. What is that about? Hello. How are you?

Contents: **1980-05-1x Quote, Seminar, Old Arlesford, Near Winchester, Hampshire, UK**

You have to hang on to Me.

Contents: 1980-05-17 **Talk to Sahaja Yogis, What is a Sahaja Yogi, Seminar, Day 1 (morning), Old Arlesford, Near Winchester, Hampshire, UK**

You must know that Sahaja Yoga is a living process, it is the same type of a process by which a seed sprouts into a tree. It is a living process.

So it is God's job, He has to do it, it is not your job: to sprout the seed is His job. But the problem comes in because at this stage where human being is the seed, he has freedom. They have freedom. With that freedom they can spoil His manifestation, His work.

So the first thing one has to remember that we must have wisdom about it. The first point of wisdom, in fact, that it is God Almighty who is going to do this job. You are not doing it. You cannot sprout the seed. Then how can you sprout your seed also? And in that wisdom we must learn one thing and know within ourselves that you are part and parcel of the whole process. Though you have your own freedom, freedom also is a part and parcel of the same process. You are not separated from God. You do not have any separated entity. You are part and parcel of that whole process. All right? So to think that you have to decide something about it is also wrong. You are in the same machinery, brought to this stage when you are given freedom, for your further evolution.

So at this stage when you have your freedom, you must know that freedom wants to be given to you, to

understand the value of freedom. And in that freedom, you must understand what is glorious for you. Once you understand that, then you tell yourself that, `Now, you see, I have to become something more. That's why God has done this. The only thing I have to do is to completely coordinate, cooperate and surrender to His will, so that I become.' This is the first preparation we have to make. In that surrendering, you will do the greatest thing because by that, you do not interfere with His work.

Unless and until you surrender you cannot have the wisdom.

So first of all you understand this, through your little wisdom that you have and then you will have the full wisdom. First of all, understand this with the little wisdom that you have, that without surrendering you will be obstructing the way of God.

He knows what is good for you. He wants to give you the highest which you cannot achieve yourself. He's going to give you the highest. If you want to achieve it, you cannot achieve it. It is His doing. It is His dhan, as you call it, His gift to you. In that case you must know the best way to achieve it is to allow His working to work out.

Now when you think of surrendering, first of all the brain wave starts working. “What do I surrender?" You think by surrendering, say, your material wealth. That's not what He wants. It's all wealth He has given to you. What do you want to do? It's equal to even dust particle off His feet.

So that one is not going to help.

Sometimes you may feel that, `I should give my intelligence,' or that is what is asked. Nobody wants to have your idiots and stupid people.

So you don't give up your [UNCLEAR... hearing things yourself]. Then some people think that, `I give up my heart.' All right, some people say. We don't want heartless people either. Then some people will say that, “Mother, we'll give up our, what you call, the relationships with others." That also is not needed, because your heart should be there where it is. The light has to come in your heart. What can you give your heart to whom, when the one who has given you the heart, what's the use of giving Him back the heart? Isn't it? The One who has given you intelligence, what's the use of giving Him? Something that you have achieved yourself has to be given. What have you achieved, is your ego and your superego. What you have achieved is nothing but your ego and this ego you have to give up, which is a difficult task. Ego, if it comes, say, out of money, material things, it is better you give up some material things, not to God but somebody else; it's better. If the material things are creating that ego, if your intelligence is creating ego that you think you have a very high IQ, is better to bring it down a little. It is for you to judge. Watch yourself in what makes your ego bloated. If you could start looking at your ego you will be amazed, that any useless thing can bloat it and can also deflate it. It can get hurt from nothing at all. It becomes so important.

Then the superego part of it also goes. That is also what you have to give and in superego you can have your conditionings due to your Gurus and wrong types of

doings and wrong types of conditionings you have had from childhood, like, for example, somebody is a Catholic, you see. For him, Pope is everything.

Or somebody is a Hindu. For him a particular temple is everything.

All these are conditionings. Why they are conditioning that without finding out the truth about them, you have just accepted them as it is. This is the simple thing.

So if you can find out the truth about all these things, you will give it up. You may; you may not. There are many people who know the truth.

Still they do not give up. You see, human beings are complicated stuff. Even if they know the truth they will not give up. But supposing you try to find the truth about all these things, then you may give; you may not give. But going back into the whole thing, to find out each and everything, make a schedule of the whole thing that, “Morning time I'll find out about this and evening time about this” all your life you will go on finding one by one and ultimately you will find that you have gone now up to the grave.

So that procedure also is not going to help you.

By God's grace you are realised Souls and you can find out in a second whether you are on the conditioning side or not. If your left is catching you are conditioned. If your right is catching you are on ego trip. All right, so you, now you know very simple method is to know that through vibrations you can find out Mr. Ego is there or superego is there or you are wobbly. This is the biggest thing we have got because this is My preparation. My preparation is this, that first give you realisation; first

give you realisation. Once you are realised, then I won't have to say much. If you are conditioned on the left side you'll get pains, this, that. If you are conditioned right hand side you'll have problems with health or something.

So you will come to Me and I will be able to tell you. This is My own preparation, is to make you alert and aware, so that you have light to see things.

Now your preparation should be to use this awareness, all the time. For that I will go to say that to use this knowledge within you all the time. That people forget.

So the first, we must know that this preparation has been done for us. We have got the vibrations. We have got the knowledge to verify and we must use this. That you are in a new dimension, is the first acceptance. If you have that acceptance within you, then your judgement will be better. But this acceptance is missing. Now there is in Sanskrit a word, abhyās, that every day doing the same thing in that manner you will remember that you are realised and that your awareness is not that of the awareness of ordinary people.

So, first preparation is to prepare yourself, to tell yourself that you have this new awareness within you, is to make yourself known. You see, in the University when you graduate, there is a ceremony held for that. You have to go with a gown and they give you a proper role and all that. Why is it necessary? Because you may forget you are a graduate. Yes and that's exactly what happens to you, that you forget you are realised Souls. I mean, we have had a ceremony in the sense that, I mean, everything we have done to prove that you are realised Souls, but this is what is missing from our people, that

they cannot understand that they are realised Souls, that they are people who are on a level that nobody is.

You are twice-born people who are very, very rare. Very rarely you will find people who are twice-born.

I mean, I have found nobody, can you imagine, all My lifetime, except for My father and a few here and I mean they are not to be counted because My father I've chosen chosen; that's how.

So, first of all if you make yourself known to your own intelligence that, `I am a realised Soul,' you will be seeing that your priorities will be changing very fast. I mean, supposing somebody gives you a huge big property or a huge big wealth. Immediately, immediately you become conscious of it. You see, you start walking like this. When you are a student you walk like this. Suddenly you get the degree and walk like this. What about realisation? [Aside to a Sahaja Yogi:] So happy to see you here very happy, may God bless.

What about your realisation? Why you got your realisation? Then what are you doing about it? This is the first preparation, is of identifying that you are a realised Soul. We have to talk in a different way.

We are realised Souls now. We are people of a different knowledge. We are people of a different awareness.

As I told you, now see this beautiful building is, we all are enamoured by it and it looks very beautiful, is done so well, beautifully and is very important for human beings. All right? But for the Divine even this green leaf is more important than the whole building put together and all such buildings put together.

For the Divine, because that leaf is living and a bird which is more aware than that leaf is, is much more important to the Divine.

So you, the human beings who are now aware to this extent how much important you must be to Divine. How much God Himself must be interested in you, just think of it. Once you recognize this point, then relatively you will also know that you are very important in God's plan. Not world plan I am talking; it is God's plan.

So all the forces of his blessings and all his loftiness, all of them are with, to help you, to support you, to give you whatever you like. You are on the stage and they are looking after you. I mean, now you have entered on the stage.

But I find Sahaja Yogis, once they get realisation, I don't know what happens to them, that if they give up their ego then they become like, absolutely you see, I don't know what you call them. Bananas? Each one of you is the special one created by God. Now you see for yourself, just think of yourself. I mean, you are the ones who know such a lot about life. Even if you get a little bit possessed, doesn't matter.

But you know that you are possessed. Now think of it.

This is the second preparation one has to have is understanding that it is God Almighty himself, worried about you. He's sent everybody to help you, go ahead, so you don't have to worry about your money, you don't have to worry about all other things. The third thing comes automatically, that you don't have to worry about all these things at all. They'll be looked after. You all are being looked after. You know that.

Everyone has been helped, but if you know that He's Almighty and that He's compassion and that you have fallen into His grace, think of it.

Establish yourself at that point. This is the preparation one has to have, that He is the one who has given all this. Then, the modern Sahaja Yogis are specially blessed because they have a walkie-talkie with them. Any problem that they have are handled in form, in person. There was never such a lesson before, but ego is the point, how to. To begin with it is ego. You have seen it. If you have ego you will not accept you are a realised Soul. Imagine, how silly it is. If you have a superego also you will not recognize it. You will go back to the same position as you were. You will never accept that you are a realised Soul if you have a superego. You will never accept it. “Oh, how can it be, Mother? After all what, you see, I am an ordinary human being." You will go on like that, “How can I cure others? How can I give realisation? It is not possible." You see, this kind of a humility, nonsensical. I mean, it's all right, I mean it's like a sower saying, “Oh, how can I cure?" It's like that. It's like no meaning. This kind of a humility has no meaning for you. “How can I do it, Mother? What can I do? Oh, I am no good. I am no use." This language must be given up. And then it is ego. Then it is even worse. You can harm yourself and you can harm Sahaja Yoga at the extreme point. Egoistical people are extremely difficult. They are such a drag, because they try to do everything through their intelligence and understanding and this and that and such a rambling goes on and on and on and you try to pull them back again; they go back. It's so boring very

boring, because you know, I see the stuff supposing I know this is it. I want you to have it and between taking this cup to the lip, every time you are pulling it out. Every time you are pulling it. Now how am I to take it to your lip? It's very boring and this egoistical temperament is very prevalent in the West, surprisingly and I just don't understand. They can take to all kinds of filth, all kinds of perversions without arguing about it, you know. Just take to it, any kind of perversion. “What's wrong?" But it is for them the most wrong thing is to be accepting the fact that you are a realised Soul through Sahaja Yoga. They'll take anything else, but not the truth. This ego is like a horse sitting on your head. You have to sit on the horse and the horse is sitting on your head. You are carrying the load of the horse. Imagine, what is the sense in such a thing? If you start analyzing yourself, again you go into another trip. You see, here you have been such trippers, you see, like Jack-in-the-box, you see, because you have been taking trips after trips. That's sort of a spring. You see, you try to see your ego. You go on a trip of superego. You try to see your superego and you trip. I mean, a person who has been bouncing all the time, sort of, to this trip or that trip or that trip or that trip, you see? It's just like a person travelling all the time. He doesn't know whether he has to get down or has to go further. It's like that. The habit of the mind is so egoistical that you just take the ride on the thing, but the theory of it is not that you take the ride, but the ego takes you on a ride. And whenever there is any such a thing coming up it grabs you and the progress is extremely slow.

Now the trouble, the Divine is that it has Its own protocol. If the King has to come to your house you have to go and invite the King. The King doesn't write to you that, `Please invite me to your house,' does he? That's why he's King, after all and he doesn't implore people that, `Please invite me.' This Mr.

Ego expects that you should be invited by the Divine. That Divine must go out of the way to fetch you out. Ego, in simple words, is nothing but absolutely wrong ideas about one's own value, by which you think that, `I am everything.' What are you? Now go on to superego trip. What are we? Nothing. We cannot even sprout the seed. Every day-to-day life you can see this clearly, how ego jumps up. Supposing somebody says, that, “British have these qualities” one feels very happy. “Oh, what a praise it is. What a praise for British. Oh, we are British” immediately.

Somebody says that, “British lack these qualities” finished. You are absolutely, then that person is the worst person in the whole world.

First of all, you must know that neither you are British, nor Indian nor anything. You are just human beings. Ignorance is responsible for this ego. It is complete ignorance about yourself gives you this ego.

So once we are going towards light, we must know, what are our hurdles, is the preparation, is the ignorance, that we have about ourselves that's why, we are going to see ourselves and because of the ignorance, ego and superego both have come onto us.

So at least we'll have nothing to do with them. I mean, supposing you have to go on the Himālayas, all right?

Then you are going for an expedition. You are supposed to carry the lightest things that you have. You don't carry three luggage of different carriers, four luggage of this and five things of that to have a nice little bed there and sleep over. All that, you see, in the same way when you are going on the expedition of knowing yourself, all that is loading up yourself must be put down.

So again we come to ego and superego. Actually, these two are terrible elephants which must be kept down on the ground.

So we make our own study. You see, these preparations are needed because we have already gone on this side too much or that side too much.

So the preparation is to bring you down.

Come along here. Now you stand in the center or we bring you down here and stand in the center. The preparation is nothing but is just to bring you down here; that's all.

So with ego we move on and see what the ego has subtler and subtler and subtler forms. Even in superego you have subtler and subtler and subtler forms. To understand ego, you must see, what do you plan about your life? It's very easy.

What are your plans about future life? To understand your superego you must know what affects you very much, what makes you very unhappy or, you can say, what makes you more happy and what makes you more unhappy. Both things, happiness and unhappiness, are the shadows of these two trees. One is ego; another is the superego. Just watch yourself. What makes you very happy? Good clothes, good living or when your name

appears in *[UNCLEAR]* or all such nonsensical things which makes you laugh, you see, all that. You just see that. What makes you unhappy? When, I mean, some sort of a heartbreak and this and that, you see all this kind of a nonsense. Both things are not yourself. They are just outside.

So what is inside, if you have to find out, first the outside must be taken away. If you have to taste the fruit you take out the outside. You peel it out. In the same way, this must be peeled out.

Now this you should see within yourself and without also. You can see it very clearly without. It's very easy. How you deal with others is the point. What is your relationship with others? It is easier to know this outside than inside perhaps. When you talk to others, what is the impact they have from you? Are you appreciated by others or not? How about Sahaja Yogis? Do you respect another Sahaja Yogi as a Sahaja Yogi or not? Do you expect that whatever stage you are, the other Sahaja Yogi will also come up and he must be given the due respect? Also you must see that when any Sahaja Yogi who has achieved something or who is at a better level tries to pull you up, do you like it or resist it or get upset about it? If somebody tells you this should be done, that should be done, do you take it as if he has abused you? If he is telling you about Sahaja Yoga, you should be thankful. I mean, in all normal way I would, I feel thankful to you if you tell Me something that concerns Sahaja Yoga. Anything, even if you tell Me, “Mother this may not be all right if You say. You see, the human beings are like this” I accept it and I do it according to your wishes. Or

do you like it or not, this is how you will judge your ego. This is only your Mr. Ego. Actually, it is better to have another person to fight your ego and yourself both put together. If somebody tells you that, “This should be done” “Oh, I see, I have been doing that. Yes, all right. You come and help me. Pull me out. Work it out. Try and help me. I am horrible." That's the way; if you do it you can get over this ego. But the other person should know, “You are very nice. All right, do what you please” and then you feel happy. This person is not so all right and you are also not so all right. Because, you have to pull out people. For example, if you understand that you are in a crisis, you are in an emergency, people are getting drowned and some people are trying to pull them out, they themselves are halfway down, halfway up, they are trying to pull you out, at that time if they say, “Hold my hand!" now, if you feel upset about it then you are not wise.

Now in Sahaja Yoga there is no leader as such. I mean, nobody is appointed as leader. Anybody tries to do that, he goes down. But there is an innate leadership within and such a person is extremely humble and congenial and appealing and commanding, too, has to be commanding. And one should not feel bad at that time, because if he says, “Go and steal something or you go and join some” one of these nonsensical things, then of course he is wrong, but he feels saying that in Sahaja Yoga have to come up.

Even dominatingly if he says, I mean it's a very good thing, I would say. Supposing somebody is in your neighbourhood who is always criticising you. In a way is a

blessing because if there's somebody who is criticising us he's trying to perfect us. I mean, we should think it's not to feel bad about it. Supposing somebody is saying something about you, if it is not true then what is there to feel bad? If he is telling lies about you, there is nothing to be frightened about. If he is telling the truth, then you have to be thankful, though sometimes the truth can be very unpalatable. It could be very, very bad but it is a good thing.

There is a saying in Marathi, “Keep the house of the person who is a backbiter, the one who backbites.

Keep the house of such a man who is your backbiter next to you, next door." That you know your defects, you see, you correct yourself. Is the wise attitude because you cannot correct yourself.

So have a mirror by which you correct yourself. I mean, you should thank such a man that he is criticising you. See, by pampering you if he is going to completely destroy you. What's the use? This is what the Gurus are doing.

They are all pampering you and destroying you and ultimately you find that all of you have been different.

So if you accept the situation in which you say, “All right, if this is what is going to be the truth it's very much better for my ego and if it is not the truth then what is so important?" This attitude helps in Sahaja Yoga very much. A very wise attitude towards oneself and you will be surprised as you'll grow with this attitude, you won't be easily hurt by what people say to you. You won't bother. You know how much people criticise Me and say all kinds of things, argue with Me and I'm not bothered

because I know they are foolish. What is there? They are stupid people. What is there? Even if they praise Me, what is it? After all, whatever they praise Me is My nature, nothing so great. See, it makes no difference. I am just watching My Chakras working. I'm not bothered. In the same way, it will happen to you. You'll not be bothered, but this will help your unloading. This will help your unloading.

And, the unhappy part of it, in that we should prepare ourselves in a way that, `Nothing can make me unhappy. What can make me unhappy if I am a realised Soul?' you say, all right? Supposing you want to marry someone, take the concrete thing and you find the person has sort of misbehaved or triggered of, so what? “I am there. My value is myself I know." So your value, your self-esteem should be such that nothing should make you unhappy. It's all a drama going on. It's all a drama, but these things must be accepted by your great intelligence, because what I find here is the difficulty with the Western mind is this, that it has too much of IQ, you see, too much over-developed.

So it is such a polished surface that nothing stays there, everything. The first simple thing that you are a realised Soul itself settled down there somehow. And [tell] to your intelligence that, `You are a realised Soul now.' All of you believe in the heart, not in the brain, that you are a realised Soul, is first thing you must tell your intelligence and then you must tell your intelligence also that, `Nothing can make me unhappy and nothing can befool me.' If these three points settle down on your intelligence, you see, I will see the rest of it. You just fix

these three points on your intelligence. Then you will be amazed. You will become a very loving person, extremely considerate of others. It will all work out automatically because, you see, when your intelligence is like that nothing, you are all the time worried about others. Either you are afraid of others or you are angry toward others. You cannot go straight forward, you know. This is how it happens. If you could understand these three points clearly...

Sahaja Yogi or

Sahaja Yogini: *[UNCLEAR]*.

Shri Mataji: She says, “Nobody does that. That's the problem." Is absolutely. She's so practical.

She is so practical, you see. Just now in the cars she said, “Everybody does something or other. They do not do what is the first to be done." Like she said, “They'll marry, we have to marry and enjoy your wife and your husband and your children. They'll do everything else but that." It is that, you see, nobody does that. She's so practical, you know. If you do it, listening to Mātājī is not the thing I want you to do. Now I want you to do but the doing of it is, sit down and tell your intelligence, your IQ, that, “Mr. IQ, now please listen. This is what has happened to me and this is what I am. I am a realised Soul and nothing should pamper me and nothing should make me unhappy. That's all. Nobody can hurt me." Otherwise you are, `Ohhhh, ohhhh,' like this. You go in two ways, never in a straight way, where just you are compassion and you are love, absolutely relying upon yourself and then you have Me with you. And you think of those soldiers who had nobody to guide, nobody to tell,

nobody to talk to. All your granthis and all that, I am breaking. You don't have to do anything but only thing you don't create your own granthis, your own knots. If you do not create these things will work out. This is a very simple preparation.

So I don't have to tell, `Love your brothers and sisters,' and this and that. That's going the other way around, but you just tell your intelligence, `This is enlightenment of the intelligence.' If that intelligence comes into you then it is wisdom. That `Anybody is laughing at me or everybody's making fun of me or anybody is trying to dominate me,' all these fears or all these aggressiveness, all this will disappear just like that.

But now you are a flower and you are fragrant and the fragrance is knowing and many of these are going to come to you. That's what you are. This is the beginning. Go on telling yourself like that, if you could do that, if you can bring your intelligence to this level, not too high, not too low but in the center, everything can be solved in no time. I am now living with you people, going through your Kuṇḍalinīs, all that. I have found out at this point only, that you just don't tell your intelligence this.

So that you start giving up, all kinds of fanaticism, all fears and this and superstitions and all nonsense, because nothing can harm you. No stars can harm you, not your science can harm you, what time you were born. Nothing can harm you now. You are beyond it.

So astrology is finished. Horoscopes are finished. All other, what other things you have, like this. Karma, Karmas are finished. Palmistry is finished. Biorhythm's finished.

Biorhythm's finished. All that. I mean, you are beyond that. Now all these things, all such things.

Then the other side of it. All love affairs finished, all fear of love affairs finished, everything finished, nonsense. It's only love. Now whosoever you will get, you will love this person; that person will love you.

If he doesn't care or loves you, it doesn't matter. As long as you love, finished. All expectations finished, all expectations finished. Joy is singular, absolute. When we are in joy, you at a state where there is no movement. You're just there.

So get rid of this both feelings of, `I am very happy now. I am now in joy and established in joy and that's what I have to grow within, me not that my old stuffs.' That's dead, finished. When the trees drop out their leaves, people don't expect them to again rise and get attached to the trees. In the same way whatever is gone and finished is finished now. Now let us know what is new coming in and this is to be nurtured now. It's the joy; it's that dignified majestic, that beauty within ourselves. Then you don't get upset, not bothered by what others have to say about you. It will happen, it will happen, if you put it down on your intelligence and people will see that in you because you don't do anything funny, you don't do anything wrong. People like it. Even those who are not realised will see that dignity in you that you are so dignified, because you have your own understanding of yourself. It's a very simple thing, but as she has said it, nobody does it. Tell your intelligence. Even now I find that some people do have that joy within them trickling in.

But you have to prosper into that. You have to come into that, dropping out all that is nonsensical.

Otherwise you will go off like that and it takes hardly any time or hardly anything. Whatever is done wrong, stop it. Just to be finished off because it's dead now.

So why bother about it? Just to finish off.

Because if I tell you something, say, with a harsh tone, it will not stick on there. If I do it delicately also it will not work out, because, what I told you there's a polish. Take out the polish and what is the polish? Polish is the all understanding of norms, the all understanding of norms of life, Because you thought that if you were in this condition you would be happy. That's why you are doing it, because you thought, if you do like this there is a fear there's the left side problem. But if this all understanding of the mind, if you clear it out with your light, with your own wisdom, then you'll be amazed. This thing stick into you, completely. This wisdom will stick into you. Forget that old nonsense.

So many things you have already sorted out yourself. You know so many things which were nonsensical before. But the identification of all these ideas should be achieved. Should be achieved, is the point. You know that this is all nonsensical.

But is to be achieved. That's the preparation. You see, you have the light. You have the movement now.

You are moving into it, but the light is not here, dangles sometimes falls like this, falls like that. If you can fix your light properly, just by this understanding that whatever were the norms before were due to ignorance and we have to have our norms of our own now. What is the

Sahaja Yogis? And these norms are going to tell you how these norms are going to come to you. Like faith, like entire dependence on spirituality, entire dependence on the vibrations. All these norms of the new life, we have to accept. But to be achieved, I mean to say to be achieved, you see. Not just to be understood in a lecture.

So I'll tell you about that in the evening and tomorrow I will tell you the real becoming. All right? Thank you.

May God bless you.

Just go on saying, now are you for opening? You do not want to assume your positions. That's the problem. Better? This is what I am saying, you see moving out just say that, `Nothing can happen. No bhoot can catch me. I can catch the bhoots.' That's the truth.

Sahaja Yogi: Do you want your lunch in here?

Shri Mataji: I will have it in here with you people.

Contents: 1980-05-17 **Talk to Sahaja Yogis, Preparation for Becoming, Seminar, Day 1 (evening), Old Arlesford, Near Winchester, Hampshire, UK**

It is when you think of becoming then the preparation is done to become something and on the whole, when you know that it is your ego and superego which are loading you up, you have to scan them out with vibratory awareness.

Now there are two types of attention we have to pay. First is a constant attention that is a routine of a Sahaja Yogi and the second one is the emergency attention.

I have been saying that all the Sahaja Yogis must start writing their diaries. One [diary] with every day's

experiences. If you know that you have to write a diary, you'll keep your mind alert. And another one whenever you get any special idea of the past or of the future, also to jot it down.

So, like that, you should have two diaries.

For your constant attention, you have to fix up your mind on certain pegs. The first one, as I said, that if you keep a diary then you will know that you have to remember what important things have happened.

So your attention will be alert and you will be looking out for such points, where, what is the thing you see. And you'll be amazed, if you make your attention alert, what new things come to you, very brilliant ideas. And the miracles of life and the miracles of God's beauty and His auspiciousness, His greatness, His kindness, His blessings, how they work out if you start writing every day even two lines about it. It will make your mind constantly involved with it. That's a human style of doing things.

Also you can mention in the diary what happened. Did you, could you do your meditation? Did you get your time for meditation or not? A little bit as if you are appearing for some sort of a examination or something, you prepare a little note like that: `Did I get up in the morning? Did I?" Then any special path or any special movement in the center or left or right also should be mentioned so that you keep a watch on your mind.

It's a very good thing to maintain a diary. Also, you will see progressively how your ideas are changing, how new priorities are settling down, how you give more importance to real things and very little to unreal things.

I think this is a very, very practical side of human beings that one should have a diary. [The] same diaries, after some times, will become historical things and people would like to see what you all have written. Not to be hypocritical about it or deceptive about it but quite truthful and understanding. You should jot down few lines just before sleeping.

Now we have to see that we have problems for superego and ego. Now superego is the left side, is darkness, Tamo Guṇa and our past. Those who have left side problems should think of the future, gives them balancing if they think of the future. For example, a person who is lethargic should take to working.

Put your mind into working for the future planning: what to do, where to go, how to do. That will keep you away from [the] drag of the left side and gradually then you can balance yourself also.

Now the right side of a person, when it is activated very much, he has to balance it not with the left side but with the center. That is, a person who is very hard-working must develop a witness state. You try to do a work, any work, indulge into work, in thoughtless awareness, as a witness. Whatever work you are doing you just say that, `I am not doing it.' This you can do it after Realisation. You become thoughtlessly aware and start doing your work.

So the compensation of the left side is done by movement to the right and of the right side [by] movement in the center. Left side is the Tamo Guṇa, right side is the Rajo Guṇa, the center is the Sattva Guṇa. But still these are three Guṇas. That's not the state which

we have to achieve. About this I'll tell you tomorrow more [about] how to go further with it.

After scanning out which side is weak, you should plan out your style of life. For example, if you are extremely lethargic, you cannot get up in the morning, you feel very sleepy in the night, you do not feel alerted then start planning as to what will you do. How will you get up? Even Pūjā is a good idea, homa [havan] is a good idea. Do something like that, so that you have to do something, what you call the kriya, is the action, get into the action.

Some sort of a action you go into in Sahaja Yoga as well as in your daily life [then] you'll be able to change that mood and come to the right side and then you'll go to the, your movement should be towards the Sattva Guṇa, is to watch everything.

Now at the Sattva Guṇa point where you are in the center you have to see how much you are misidentified.

Say, supposing you are at the first stage of left side, then you will just do daydreaming, `Oh! This person is so much identified, that one is so much identified,' as if you are the best. It's just human nature, you see. `Oh, that person is like that, he is like that, this is very bad in the society, that is going bad in the society. It's better...' Then we can also go to this limit is to, `That Guru is very bad and that one is another madcap.' Like that, you see, all daydreaming going on. How far it is affecting you, how far are you improving by that is not... It's just, you see, thinking, analyzing. It is, it's a lazy stuff, sitting down and just analyzing, it's a lazy stuff.

The second thing could be when you come to the second side of it, is the kriya. Then what happens when you start doing it, then at least your attention is on what you are doing. It's not allowed to drift into something and which goes into any nonsense and can, I mean, then you don't know from where the funny thoughts are coming.

So, you start doing something. You can go and plant some trees or you can go and plant some flowers or if you want you can do some cooking, you can do some work.

Take to work! That will help you. Any work. But while doing the work the problem will be, you'll develop ego. That's why when you are developing the ego you have to tell yourself, `You are not doing, mister! This you are not doing, this is not doing, you are not doing.' If you go on suggesting to yourself [like this] Mister Ego will not come up. And then many things, you see, which normally trouble you and trouble others, like you have cleaned the room, alright. Then [if] somebody comes and spoils it you get angry with that person. Naturally! Because you think you have done. First of all you don't clean the room. If you clean the room then you be prepared, it will be dirtied, otherwise why should you clean? Now, if it is dirty, well and good; if it is not dirtied, well and good.

This type of an attitude you should take to jump on to Sattva Guṇa. On Sattva Guṇa you start accepting it. You become extremely mild. You become a mild personality. Then at that time you do not discuss as to, `Oh, I don't like it; this was wrong; this should not have been.' All these things do not come to you in Sattva Guṇa. You start seeing it. That time you see it that, `Alright, doesn't

matter. It's done, it's done.' On the contrary, you feel hurt if you are a Sattva Guṇi, that by any suggestion you have suggested your ego. Can you get that point? You feel ashamed of your ego, I mean to say, if you are a Sattva Guṇi. For example, even to say that “This is my car” you will feel shy. That's a Sattva Guṇi type. Or even to say, “Why did you spoil my carpet?" I mean in India nobody will say, I can tell you this! Is regarded [as] bad manners, absolute bad manners. If anybody comes to your house and the carpet is spoiled they say, “Let it be, doesn't matter." Even it is burnt, “I don't know. Let it be. Are you burnt?" They'll never say that, “You have burnt my carpet, or done anything to my..." Is regarded [as] bad manners. Like here, you see, if somebody's sleeping [and] somebody makes the noise. The person who is sleeping will never say that `You are making noise,' He'll just get up and ask, “Do you need anything?" That's difficult for people here to understand because ego is just sitting on the head. But is bad manners there. You will find when you go to India you'll find this. These are bad manners to say that. Or to say, “Oh, I, I feel very comfortable." I mean, to say “I feel comfortable" is bad manners. I mean, they never say. “I like it." So what? All these words are not to be said. If you are a Sattva Guṇi then you just don't say, you will say, “Do you like it? Is it comfortable? Would you like to have this?" The whole attention goes from your side. Do you understand that? That is the style one has to develop. Then you are a Sattva Guṇi. Otherwise, you are still on ego trip.

You see, whatever you may think, `I don't like that, I don't...' `I', who are you? First of all ask the question,

`Who are you?' If God says, `I don't like you,' I can understand, with good reasons, but for you to say, `I don't like it'... After all, how did you come on this earth? How did you get a human birth? How did you get all these things? Now think like that. `Who am I? I am nothing.' Anybody who thinks, `I am something,' he should know that he's nothing; makes no difference to God whether he exists or does not exist, you see, he's nothing, he's just a drop.

So, this point if you understand, that even if you do something, any work you do or anything you are doing: you are just doing it because you want to do it. That is how you come on to Sattva Guṇa.

But normally it doesn't happen. It happens the other way round. For example a person is, say, doing something [if] by any chance he feels hurt or he thinks that whatever he has done is no good. People don't appreciate, or maybe he might think that, `Oh, it's not up to the point,' or whatever it is, then the reaction for him is not that he does not try to rise to Sattva Guṇa, but he goes back to Tamo Guṇa. “Alright, I'll not do it. I'll sleep over it. Let them do it, why should I do it?" So the training you have to have through your Rajo Guṇa goes a waste. It's just a training period that you are with Rajo Guṇa. You are doing something. Now in that training period you have to learn only how to come in the center. For example now, water is required for you to swim. If there is no water you cannot swim. Alright? In the same way, Rajo Guṇa is required for you to come to Sattva Guṇi. If you do not do any work you cannot come to Sattva Guṇa.

So you are just working just to train yourself to be a witness. Now do you follow that point? You are not doing it because you like particular thing, you are used to particular thing, because you want to be this. This is not the way it is. You are just doing it to learn how to be patient. To practice your patience. To see how much patient you are.

Once you start doing it, you'll be amazed that you will never feel the burden of the work. But it never happens. Most of the people, if they find their work is not effective, they'll go back to Tamo Guṇa. There are many attitudes. Say, somebody's working, then he thinks, “Why should I do all the work? Others are not doing!" He'll go back to their stage. But those who are not working will not think that, `This person is working, let me also work.' It's other way round, you see. This can be an attitude of some people that “if this person is working, let him work." This is even a meaner stuff, [to] avoid, just. You go to a restaurant and somebody takes out the purse, others start looking this side, is very mean, it's a very mean thing to do. Everybody should come forward and once you have paid, you have paid it, finished. Then you just don't start counting, `Why did I pay?' Once you try [to do this]. Or any work has to be done, go forward with it, do it with your heart. Don't worry if others have not done it. Just do it for its pleasure and the pleasure only you will get when you will do it with the understanding that it's a training period, you are better trained than the other one is. You are at a higher class than the other one is.

So we have to be at a higher class. For that this is just a training on. And that's how we can really put our

preparation into practice, into all details to see how we work out our ego and superego.

Today, in the morning, I have told you that your intellect must imbibe this within itself, alright? And now I'm telling you that your action, action that you do, must be every time branded by you as just your training, any action you do. Supposing you have to drive for miles together, you are trying your patience.

You see they'll do in everything. Say they have to go for say helicopter, or say if they have to drop from the... what you call them, they drop down? Sahaja Yogis: Parachutes.

Shri Mataji: Parachuters! Or helicopter you take away or whatever it is. You go on doing it again and again, isn't it? You practice it again. You drop many a times, you break your legs, you break your hands, you do this and do that till you become a master. You understand My point? Driving, same way, till you become a master, you go on. In the same way, you are doing this work just to master your patience.

And then your love, is your love, how much you love really. If you really love someone, you are never tired of working. You are never upset with work. But if you don't love, you start counting, “How much money, how much work, how many hours, how much to be paid?" All artificiality comes because there is no love involved in your work. Whatever you don't want to do, you don't do it, to begin with. To begin with you just don't do what you don't like, to begin with. But once you have mastered that, then you have to master it that you do something that you don't like. Like meeting some bhooties, for

example. You don't want to meet, you want to run away, but you go little nearer it, you see. Then develop a immunity for these bhooties. After some time you'll not catch them. You have to develop the immunity, isn't it? Otherwise one person comes here and everybody's head goes out. Instead of the fellow improving, you all go out.

So all these things are, all these events are for your training, your immunity. Your immunity is to be trained and when it is so, when we are training ourselves we should take it as a job. But the attitude should be extremely positive, extremely positive and all that should be expressed in your notebook: whether you got dejected or you got upset and disgusted, you want to run away from it, all sorts of things. It's just a training to your mind. Whatever is the situation, wherever one has to live, whatever one has to do, we should do. Whatever may be the circumstances, conditions, you'll be amazed, you will not even know what you have eaten in the morning, what you have eaten in the evening, whether you have eaten or not you will not know. You'll not fuss about it, you'll not worry about it, you'll not think about it. But this being, the aim, is to reach to Sattva Guṇa, every other thing becomes zero.

It's the greatest hurdle comes to Sahaja Yogis I've seen, when they start organizing. They start organizing something. Now somebody wants something, so they'll run up to get the thing for that person.

Now just now I've said that you must look after the needs of others, but if I am sitting here and there's a lecture on then you'd better be just listening to Me. You see, this also is like this, that: how to have your priorities, at this

time when something [is] working on you. This is the first thing you have to do. Not that at this time you go and cook. You have known the story of two sisters attending on Christ. Alright? So at this time, what is your first job is to try to be more exposed to Me so that automatically you'll go into your Sattva Guṇa. This is the best! But if I am not there and when you are alone or when you are with other Sahaja Yogis you must now compete in rising higher and higher: from Tamo Guṇa to Rajo Guṇa and from Rajo Guṇa to Sattva Guṇa.

But actually by Realisation you have gone beyond these three Guṇas. You have gone beyond it. Actually that is what has happened. But, like clouds, they cover you again and again. And when the sky is covered with those clouds, you cannot see the sun, you cannot see the moon, you cannot see the stars.

So we have to know how these clouds are coming into us and that's how we go into our complete analysis. How these clouds are coming to us, you find about our different Chakras. What are the Chakras we are catching? Here comes the another constant attention towards our Chakras. Are our vibrations alright or not? Are we getting our vibrations? If not, what Chakra am I catching, what must be the catch? I must raise my Kuṇḍalinī, see for myself, where is the catch. Do I do my meditation or not? If I do it, am I doing it just dozingly or am I really in it? Am I really feeling it or not? Am I alert or not? All this is to be assiduously, sincerely, absolutely, truthfully should be worked out because it is a process between your self, `Atamany evātmānā tusht.ah' [Bhagavad Gītā 2.55: The Spirit is satisfied with Itself]. You see it's a very funny, it

is so funny relationship that it is the Ātmā is satisfied with Ātmā! You have to be satisfied with your Self.

There's nobody, Mātājī is not concerned, nobody is concerned. It is you who is concerned with your Self.

For example, you ask somebody and he says, “I am like this, Mother." Now think that you are Mother, one personality, another is, say, Mister Don or Kingsley or someone X. You are two personalities.

So when you are telling your Self, means that is Mātājī, that, “I am not alright” then Mātājī must come up and say, “What do you mean by this? Why should you say like that? What's wrong?" When you say that to your self which is outside, then the attention starts moving towards your Self which is Mātājī and you start becoming that and you start seeing through your Ātmā.

So your Ātmā is to be satisfied by your Ātmā only. There is nothing in between. It is you only in this dual personality has to satisfy your Self.

One is in ignorance, one is in knowledge.

Now try to identify yourself with that Mātājī, call it, or any X, Y, Z whatever you call it, Ātmā. And just for, just a drama, say. You just think that you are the Self, Spirit.

So how will you address yourself? Let's see. Supposing you have to sit in My seat, yes, take it like that, a position. And then you are sitting in front of Me also, alright? So you are sitting here and sitting there. Take a position like that. Now you put up your Self in a drama and you start addressing your self, `So Bala, how are you?' so Bala says, `Better.' So if you are identified now with Mātājī, gradually Bala will diminish, alright? But if

you are still identified with Bala, he'll grow and this [Mātājī] will diminish. You have to try to address your self as if you are Mātājī. It's a drama. You sit before the mirror. In the mirror you see this outside of yours and here you are sitting, whatever you are, Mister Don for example. Now Mister Don is addressing the other Don there and let him take up a role that, `I am the Spirit.' He'll say, `I am the Spirit and I am eternal. I am this. Nobody can destroy me. I am above everything.' That thing will go down. `I am a realised Soul.

I know what Spirit is. What are you talking?' It will go down.

This is how you start moving. But is only possible that first you become a Sattva Guṇi. If you are not a Sattva Guṇi, with ego, “I am this", then you become a Guru and you start minting money! First the ego is to be brought down. If there is still ego, then without becoming Ātmā you become an ego.

So first this journey should be brought in to the center of Sattva Guṇa. That is why I say that when you are talking or doing anything, you must know that it is your Spirit which is doing it. That's how you put your Spirit in charge or say at the pedestal, first stage.

Then when the Spirit is there, then from this stage to that stage, then you say that, `Now I am the Spirit.' For example, if you have a prime minister and a deputy minister and a minister, three persons, alright? Now, if the prime minister is your Self and the minister has to become the prime minister, so he has to first become deputy minister. After becoming deputy minister he has to become prime minister; but deputy prime minister and

then the prime minister. But supposing this fellow starts to jump over this, this will come up and hit him and he'll say, “I'm the one!" and this one is E-g-o.

Do you understand My point? So you cannot surpass it. You have to merge this into this and then this into this. The movement has to be like that. But if you try to just become this, actually you will become this, not this, because you cannot become this. Do you understand My point? So, even when doing this exercise of sitting before a mirror and telling yourself that you are the Spirit, you are the part of Virāt, that you are the Ocean because your drop has fallen into the Ocean. Then you must know that your drop has fallen into the Ocean. That's why you've become an Ocean. If that stage is missing, then you're saying that you are an Ocean is absolutely bombastic. And that is why one has to be very steady and careful, absolutely steady as far as dealing with oneself. Because you know how this intelligence can cheat you.

So be very, very careful and when you are dealing with you, you must know that you have to first overcome this ego. The best thing to overcome ego is to change your language style, is to speak in the third person. Is a very good way. Like you must say, when you are talking about yourself, `This Mātājī won't listen to me. This Mātājī won't do this,' you see, so what happens, this `Mātājī' means the ego part of it, you see. And once you start separating this Mātājī away from your self, then that ego Mātājī disappears. You understand? Like you can say, `This Bala is like that. He won't listen.' So whatever the real Bala is left in you is alright. That's how you get rid of your ego

and by understanding your centers, what you are catching, where you are catching, how you are catching; it would be very easy for you to get rid of your problems.

Now, see what Sahaja Yogis do. Supposing there are five Sahaja Yogis sitting. I mean you know that I know about everyone, everything. I don't have to ask, `Where is catching?' Now why do I ask? I show complete ignorance. Because perhaps I never catch also, to be very frank. But if I want to know where I'm catching I can find out but I don't want to.

So what I say, “Alright, Chaya, tell Me where is he catching." At this time one attitude could be that, `I must tell, otherwise Mātājī won't know.' This is very funny.

The second one could be and the second one could be that, that, `I know where she is catching and and I must tell and Mātājī also knows but She wants to test me.

So I should be careful.' At this point people make mistakes. If I ask them, “Where is it catching?" “I am catching on left Heart but very mildly!" Finished then! You, you'll get less marks. [Laughter.] You get less marks. You tell Me whatever you think, because at least you're honest. Whatever you think. Supposing the fellow is not catching heart but you are feeling the heart. You say, “Heart." That's being honest. Then I will tell you who is catching the heart. But if you are, `Perhaps yes, Mātājī. No, Mātājī,' then you get less marks. It's not a very good answer. `I am not alright, I don't know,' that's not a good answer. You have to tell Me who is catching where. Then you pay more attention that you have to pass this test. This is just testing. Why? Because tomorrow you have to

give Realisation. You have to become the Gurus. You have to know all this.

So this is all training period. I'm just training you by asking you to tell Me, but I have seen people even getting ego with this. It's surprisingly sometimes. That also gives the ego to people that I say, “Alright, you tell Me where is he catching?" “I told correctly!" Finished! You see, it is just a very, very, I can say, razor stage I tell you, where one has to see clearly.

So be a simple person like children are. They just come. This one, that one, finished. Then they'll go and sit down, “Now I'm tired, I'm sitting down!" They are not bothered that they should... they must say something or something show off, nothing. Whatever they see, they say. But only grownups will say that, “Maybe I'm catching, maybe it is his. I don't know." All this is done by grownup people because still the sensitivity is alright but they are not sure of themselves. Children are very sure. They are cocksure of everything. You ask them anything, they'll tell you, “Yes, this is this, this is this." But you ask anyone, “What is the colour of this thing?" They'll say, “Maybe green, maybe red." Like we had one old gentleman, not very old, as old as Myself, but he was to come to My house and he telephoned to Me. He said, “I want to come to Your house so how should I come?" I said, “This place is Oxted, you can come there but if you don't get a taxi then it's very difficult, better come to Hurst Green." He said, “Where?" I said, “Hurst Green." So he said, “Hurst Blue?" How he is saying blue to green, I don't know. [Hearse Blue is a famous colour.] I said, “No, it's Hurst Green." He said, “What did you say?" I said,

“Hurst Green." So he couldn't understand. “What is the second one?" I said, “What is the colour of the leaves?" He said, “Blue." I said it to Gregoire, I said, “Now listen to him, what is he saying? Colour of the leaves is blue?" So, Gregoire lifted the phone he said, “Alright, you come to Hurst Blue." [Laughter.] So he said, “Now at least..." I said, “What are you telling?" He said, “Now he won't come, Mother. That botheration is gone." Such a confused personality, thinking blue and green. You are fighting. That's what it is. The attention drifts.

So try to see that if you are confused, there is confusion, clear it out by clearing out your Chakras.

Now every Chakra, let's have a little testing of it alright, let's see? One by one.

So who are going to answer the questions? Let's see. Simple questions. Not `Mastermind' [a British TV competition of 1970s and 80s]. Very simple questions.

Now, say your Haṁsa Chakra is catching, what should we do? Who will answer the question? Haṁsa Chakra is catching, what should we do? Let's see, one by one.

Sahaja Yogi: Say `Haṁsa, Haṁsa.'

Shri Mataji: That's the name of the Chakra.

Sahaja Yogi: Someone said to me that you say Haṁsa.

Shri Mataji: No... you see this is the Haṁsa Chakra so you have to say that, `Twameva sākshāt, Haṁsa Chakra Swaffminī Sākshāt, Śhrī Mātaffjī Nirmalā Devī namo, namaḥ.' See, opened now. Now say it, all of you, because just now you are catching. Now put your finger like this and now say it. [Everyone says the mantra.] Say it again. Say it thrice. [Everyone repeats twice more.] See? Better.

Now, what happens in this center that both the Nāḍīs, Ha and Tha, Iḍā and Piñgalā, they come and meet and they cross over.

So, from the right Nāḍī, right side, this one, the left Nāḍī flows and from the right side, the one which comes from the right side flows into left side. These two centers meet here, I mean two naffdīs meet here actually, below the Āgñyā, it's below the Āgñyā at Haṁsa, you see and the problems come to you either from the right or from the left.

Most of you catch on Haṁsa here, because of cold or whatever it is. Now, I have told you many things by which you control your cold. But if it is due to the left side, left side catching is there, then for left side Haṁsa what should you do? Tell Me.

Sahaja Yogi: Keep your eyes on the ground, on the green.

Shri Mataji: That's one of them, but another thing, I mean as far as mantra is concerned what mantra will you say...

Sahaja Yogi: Ekādaśha Rudra.

Shri Mataji: No that's much higher, that's even above the Āgñyā.

Sahaja Yogi: Mahākālī.

Shri Mataji: Mahākālī, correct. But you can say Iḍā, Iḍā Nāḍī. Now see just now I have told you that it is the Iḍā Nāḍī which comes from the left and goes to the right.

So, you have to say Mahākālī or Iḍā Nāḍī, Iḍā Nāḍī Swāminī. Now say it. Just now you are catching on the left.

[Sahaja Yogis take mantra of `Iḍā Nāḍī Swāminī'.] Again. [Everyone says the mantra.] Again.

Now, then another thing, that supposing your right side is catching, or you have a liver problem, then what should we use, light, sun's rays or water?

Sahaja Yogi: Water.

Shri Mataji: See, right side is heat, is Sūrya Nāḍī.

So you have problem of Sūrya Nāḍī, right side.

So to neutralise it you have to use something else.

So that time what you have to say, is to, you can say, you can take the name of Chandra. You'll cool down. If there is heat on the right hand side, you should take the name of Chandra. If it is the left side catching, then you have to take the name of Sūrya.

For example you are possessed, then go and sit in the Sun, all the bhoots will run away. They run away from Sun. But supposing you are egoistical person then go and sit in the moonlight. Then you'll be little lunatic. [Laughter.] It comes from the word `luna', you see? But if you are a crying type and all the time overromantic [it's] better not [to] look at the moon and better see the sun. See the compensations. This is absolutely understanding that many people, if they have liver they put in this [fire]. What can the fire do now? There's already fire here. Adding fire to the fire again, see? But, also, what one can do is to take out this fire and give it to this one. Now, how do you do that?

Sahaja Yogi: Lemon?

Shri Mataji: No, no. To fire. Supposing I want to treat My liver with fire. How do I do it?

Sahaja Yogi: Put your finger actually to the flame so that it burns off.

Shri Mataji: No, No!

Sahaja Yogi: Take the mantra of...

Shri Mataji: That's correct but there's something, sometimes about it.

Think it over then, think it over, think it over. You see, you have to take out your heat and give it to this heat. How do you do it? Think it over.

I'll tell you simple thing is: this left hand is minus, this [right hand] is plus, you can take like that, alright? So whatever you do with left hand you suck in. Whatever you do with right hand, say, for example, you give out. Alright? So now if you want to now give out, what you do is to put left hand on your here and right hand outside.

So this is cooling it here actually and the heat is going there. But if you do the other way round, you are *[UNCLEAR]* heat.

But from the left hand side you do it like this. Just electronics! Now if you burn here is a good idea, very good idea for left Nābhī.

So the left Nābhī gets heated up. This side needs heat. This side needs cooling. This is the basics.

If something wrong with this side [right] you have to give it the cool. If something wrong this side, you have to give it the heat.

Some people get too much cool vibrations. They'll perspire and cool, means left is finished. Now what should they do as far as fire is concerned? Left side.

Sahaja Yogini [responds]: *[UNCLEAR]*.

Shri Mataji: Right hand on the heart, left hand here. If anyone perspires, it means his heart is weak.

So put right hand here and left hand on the heart. The heat comes in. Are you following the electronics, now the electrical?

Sahaja Yogi: Yes, Shri Mataji.

Shri Mataji: So the basics if you know that the left side is the cool side, the right side is the hot side.

And above the hand, this is the minus side, this is the plus side. Even you can do like this and you have balanced yourself. That's why in India we do, specially if you see a great bhootish [person] then you'll do like this, fully. You see? So these two sides are: one is the hot side, one is a cold side, while the Sattva Guṇa is the meeting point, is lukewarm. The Sattva Guṇa gives you the temperature that you have. Alright? And these two give you either very cold or very hot.

So we come back to now sinus again. It is which side problem? Sahaja Yogis: Left hand side.

Shri Mataji: Correct! Left side, because there are three things now in our bodies. One is... what do you say to that? Bulgam. Another is the bile and the third one is the gas or Vāyu. Alright? So the left side is the Kapha. All these colds and things are due to left side. And the right side is the bile. The fat is created from bulgam, which doctors do not know. Do you know that? When fat is heated up by the right hand side, then it dissolves and the gas movement is in the center. When these five types of gases which are within us, when they all combine together and get enlightened by the Spirit, you get the Cool Breeze coming out.

So the center path is the Prāṇa. When it gets absolutely heated up then diseases like tuberculosis, all these

things can come in. And when it gets heated up on the left hand side you get tuberculosis and all these things due to too much heat. When it gets heated too much, then it comes to the right hand side and you get diseases like liver and all these heatening things on the right hand side.

So though the left hand side is cold, if it is heated up then also diseases are caused.

Now we have to go into details sometimes to find out what, basically, are our diseases within our body.

We should know what is our disease.

Sometimes even if you have ordinary cold, it is a disease, according to Sahaja Yoga. You should be a normal person. Supposing you are suffering from, say, the terrible disease, the greatest nuisance and the blessing of London and England put together, is cold. Call it hay fever, day fever, or anything! So it is due to what? It is due to basically within us less resistance, no immunity.

Less resistance come to us because of lack of calcium within us. Those people who have taken proper care in childhood, taken vitamin A and D and good massage, say with cod liver oil or olive oil and things like that and proper sunning of the body is done, such people suffer less from cold. Specially the Viśhuddhi Chakra problem it is.

Now those people who have not been careful about their Viśhuddhi Chakra get the disease settled within themselves, but when this disease is settled, what happens actually? What is the reason, as we said that it is the left hand side problem. Cold is a left hand side problem. That means cold has something to do with your

emotional side. That means there's something also wrong emotionally with you.

So it indicates that you have some emotional problem. According to Sahaj Yog, to overcome cold one should see into this emotional life of oneself. What are you doing about your emotions? For example as soon as you're affected by emotions, you will start crying or sneezing. [Laughter.] This is a fact. If these are girls, they'll start crying. If they are men, they'll start coughing or sneezing.

They'll cough for nothing at all. You see [coughs] they will go. [Laughter.] Isn't it a fact? Unnecessarily they'll be doing like this. Is an emotional thing to attract the attention maybe or whatever it is. To say that how pitiable they are, you see, is a thing by which we show our pitiable condition. Is a thing, we reduce ourselves to a position by which we try to, you see, excite the pity in other person.

So this cold is due to our emotional problem. Now so we should see what is our emotional problem. We should find out how much `Romeos' we are [laughing]. And how much delight of life we miss by that. Once you start understanding that you are your own Romeo and you are your own Juliet, most of you will get rid of your colds. Take it from Me.

It is some sort of an emotional problem. Could be with your father. A person who is very attached to his father. `Attached' is the word best is, gets also attached to cold. Attached to mother is even worse. If somebody is very attached to her mother, you see, then all reasoning fails and then the mother misbehaves or something and the

child feels very hurt, the child cries, he gets the cold. Any such attachment which makes you foolish should be given up to get rid of your cold, I mean to say. Whatever makes you stupid, foolish or hankering after someone creates troubles like colds. `Romeos' specially. Then very beloved children, beloved fathers, beloved mothers, you see, the ones for them their daughter is important, their son is important.

Some people just don't love their children and if some love they'll dump them onto everybody else.

So these two types of it. You must know that you are just a trustee of your child and as far as your `Romeo'-ness is concerned, you are just to see drama of your Romeo, that's all. Then this detachment will take place and a simple disease like cold which looks so horrible, incurable, can be cured. As long as you people have cold, without having any romantic feelings Myself, I also get it.

So I request you to rise above these things and become more sensible and your attitude should be of enhancing mutual understanding, mutual love and not romantic feelings.

But worse than that is dry feelings, on the right hand side you know. Then if you have a dry throat you cannot even speak. Suddenly you find [that] you just can't speak because you are dried.

So the other side is where some people try some psychological tricks with their wives or husbands, like will not speak.

This I'm telling you just an emotional side life. “I'll not talk to her. I'll not speak. I'll behave like this." Dryness. That also kills the delight. The one is over-doing of it and

one is not doing of it. You see, either you'll take sugar which is one ton in one glass, or you'll not take sugar at all. You will not take one spoon of sugar, not more, not less, you see, to have the optimum delight of tea. In the same way, in life also, you should not take too much of something and too little of another thing. Now somebody who's married now, for that person, Indian women specially, husband becomes last one, then everything else is zero. Then such women are useless. Or men that I've seen here they are just mad on their women. For them also, life is useless.

So take a balanced attitude of the whole thing is that it is in you is the person who is loving your wife, who is also within you. You are your wife, you are your husband. Now the wife who is your wife outside, if she just does not tally with the wife that you have within your mind, that should not upset you, because that wife is always with you. Once this understanding develops, you see your partnership...

[Aside:] By the way I found your letter.

... the partnership of husband and wife will be absolutely perfect.

Now with the children as I said...

Hello, by what train did you come?

Sahaja Yogi: The late one. [Laughter.]

Shri Mataji: Real late one this one was! What about your food?

Sahaja Yogi: We both had some.

Shri Mataji: Really? Where?

Sahaja Yogi: In Winchester.

Shri Mataji: You were telling something else. Where? I mean if you are telling the truth you'll tell the same thing.

Sahaja Yogi: We had some chicken from the Fish and chip shop.

Shri Mataji: Alright. There is some food if you want, please have. Please let them have. We were just missing you all. Yes, very good, very cool and nice [vibrations]. Good. May God bless you.

So you go and have your food.

Now, why making it so light for you to understand [is] that marriage is not a serious problem! [Laughter.] As long as you have your ideal with yourself and you don't try to impose that on your wife, or the wife does not try to impose that on your husband. Let the wife be a wife and husband be a husband. But the wife should not become the husband and the husband should not become wife. If that happens, then I don't know how to correct it, because that's something absurd if that happens. Now, on that the main thing one has to know is that you are married to have children, not to be Romeo and Juliet anymore.

You better have your children. And then the children that will be born to Sahaja Yogis are going to be realised Souls, tremendous source of energy. That's why you are married, that's why you are going to have children. Then look after your children with respect, regard. Don't spoil them! And develop [them] in that love of Sahaja Yoga.

Now this we started with our Haṁsa Chakra. Now see the Haṁsa Chakra is the left and the right. The left is the woman, the right is the man. They meet at Haṁsa.

So this is the wedding place of your left and right. If there is no balance between the two, there is a problem. They have to be equal. But they are not similar. Left is left. Right is right.

So the right must be on the right hand side, left must be on the left hand side and here when they come, they marry and this is the point one must know that, whatever is the function of a wife is, she should do that first whatever is the function of the husband is, he should do that first. And then the secondary functions of life can be shared and understood. But it's not possible that the wife goes to work and husband starts producing children. You cannot do it! [Laughter.] And the other way round.

So whatever is the work is so important. To be a mother, I think, is the most important. Today if you didn't have a mother, which father would have done this work, you tell Me. Which one? Can you think of anyone? There may be `Father in Heaven', but Father on this Earth working with all Sahaja Yogis, let Me see which one is there. Anyone of these fathers, you call them. Nicely to sit down on Heaven and watch the whole stuff. But who's going to do the work? Washing the dirty linen and washing all the napkins and things is done by Mother. She does this with love and attention and with care and She is the one who knows how to grow Her children. Is the job of a mother.

So Mother's job Mother can do. Father can sit in the Heaven very nicely. All thanks goes to the Father. While the Mother is doing a thankless job here! Alright, doesn't matter. It is so, so should be accepted, whatever may be the situation, whatever may be the position.

Now at Haṁsa Chakra, this understanding must come that you must balance both the Nāḍīs, the left and the right. Now to balance the left and the right, the best way is to do some breathing, is to take the air through one nostril and keep it waiting here for a while and then allow it to go out of the other. Then you breathe in with this one, allow it to stay here for a while and then allow it to go down. But it is to be done very slowly. Not in a hurry, not too much. Only thrice [3 times].

Best thing that I've told you is neti. If not that, another thing I have seen that those inhalers, you see that you get, are very good. The neti thing that I've given you. If you fill the water below the spout and fill it, put in some two, three drops of one of those things that you get for inhaling and put that neti thing in one nose only and with another nose it goes up. Then you come, bring it here, it goes up and clears it out. It's a very good thing. If you do it every night before sleeping, in three, four days you'll be absolutely cleared out.

But the main thing is: it comes because of imbalances in our temperaments. Like a man is a man, woman is a woman, alright, so the woman starts dominating a man or a man starts dominating the woman. The balance is broken. Once you understand the woman is very important, without the woman you cannot, could not have been here. Alright? Without a woman you cannot be here. Man is very important that woman has no meaning without a man. You see, Shakti has no meaning without God. For whom is She working? For whom is She doing all this? For God to be pleased. If there's nobody to see the job, why should She do it? So both have great meaning.

And if you understand that both beings within us are balanced, understood, respected in their proper ways and shared and coordinated, the personalities in proper understanding, respect and love, your Haṁsa will be alright. You'll feel better.

So you have to correct your ideas about marriage, about women, about men, about yourself. That's very important because it is a very big emotional thing and, as the left side is weak, all people who have left side weak get cold. And all the things that has to do with your, they call it bulgam, is it? What's it called? Sahaja Yogis: Phlegm.

Shri Mataji: Phlegm. Phlegm. Phlegm. It has to do with your phlegm.

So emotional side is to be properly nourished and looked after and one has to know that your dignity is the most important. Anything in-dignified is not love. Love is very dignified. And if you keep your dignity, you'll be amazed how you will be able to solve certain problems.

Now, again I'll ask you a question. Now, how many have answered the questions? Most of them you answered very well. Now one more question I will ask. Very simple, not so difficult. That: what is a difference between a baddha and a bhoot? How will you make out? A hindrance and a bhoot.

Sahaja Yogi: Bhūts will move around.

Shri Mataji: And baddha?

Sahaja Yogi: Stays there. Just describing, it's a block at that point.

Shri Mataji: Though it's correct, [what] you said is correct, but it is not absolutely precise. It is like this, I tell you. It's

correct. I mean what he says is the correct answer but it's not so precise. Baddha will also move. I'll tell you how. Baddha is always on the centers or on your organs, say. If it is, say, in your, for example in the liver, this baddha may come in the center and then it will start moving from your here to here as the Kuṇḍalinī moves. Alright? But baddha doesn't have its arbitrary movement. As you move the Kuṇḍalinī, the baddha moves. `Baddha' means the hindrance. Alright? But a bhoot is arbitrary. It moves. It will be one moment here, it will be one moment there. It will move this side, it will move that side. It will go to the right Heart, then it will come to the left Heart.

If it is arbitrary behaviour, that means it is not controlled by your movement of your fingers through the Kuṇḍalinī awakening then you must know it is a bhoot. Alright? Now understand what I'm saying by decisive thing, that, one thing is arbitrary, works on its own and the another is in your control. You're taking it out yourself.

Like you can say that if there's some lump in the body, it may start moving with the, say, bloodstream or something, some force acting upon it. But by itself, it does not. But if there's a worm, living worm, it will move by itself.

So the last question is then, how do you manage the baddha and the bhoot? How will you take out the bhoot of other people without getting yourself into it? Otherwise the person whose bhoot has to be taken out will put three bhoots in you and five in the others. [Laughing.] I have seen many a times they'll come and tell Me, “Mother, he's possessed." Alright. And they

themselves are! [Laughter.] How do you take out? Come along.

Sahaja Yogini: Bandhan.

Shri Mataji: What? Bandhan? No!

Sahaja Yogi: You can throw the bhoot into a candle.

Shri Mataji: I mean, I'm saying a real one. He's not even afraid of candle.

Another Sahaja Yogini: Say the mantra to Mukti Devī.

A third

Sahaja Yogini: The Lord's Prayer.

Shri Mataji: There's no general thing about it. Alright? All answers are correct but they are not complete. There are ways and method according to different bhoots...

[Aside in Marathi with Sahaja Yogini:]... They are trying to solve the problems but [she] said it's rather difficult! Now, first of all, you see a person who is possessed. I mean you are sure he is possessed, so you do like this [laughter from Sahaja Yogis]. Take a form, you have to take a form because you have to fight it. You take an aggressive form.

Sahaja Yogi: Karate, Tony's Karate [Tony Cooley].

Shri Mataji: Karate, yes.

Something like that.

So then, I mean inside you become higher than that person. Otherwise if you go like [laughter from Sahaja Yogis]. After some time [more laughter].

So you go with a great force on that person. You put a bandhan and say, `Now sit down.' Talk to him like this. You don't go and say, `Please sit down,' because the thing will come and sit in you. Just say, `Now sit down.'

Alright. There you have to say as if you are not compromising on this. No compromises. Then you ask the person various questions, after giving yourself a bandhan and do that to verify what sort of a bhoot it could be. That's the best.

First of all you ask that person has he been to any Guru.

So now you know at least sixteen of them.

And you know how to take them out, also.

So you find out which bhoot he has been to. If it is a Guru, you just ask the person does he still believe in that Guru. If so, you have nothing to do with that person. You have no business. You say, `I'm sorry, sir'... Not sorry. You say, `Please go away.' If you say `sorry' it will come inside. Any inviting word you should not use. Just say, `Alright, finished!' you get out from that one. But in case he says, `I am possessed. I know I am in trouble, I've got this thing' and all that, then you tell that person that `What is the name of your Guru? What is the mantra you got? How many years you have been?' Like that, you ask the question. If he is truthful and if he tells you that, then you exactly know where the mantra is, what has happened to him. If it is a Guru, then it has to be in the Void. If it is in the Void you tell him to say the mantra of Ādi Guru, or ask the question, `Mother, are You the real...' on the photograph. Keep the photograph in front of your face like a mask if possible. Don't allow you yourself to be exposed but give the photograph to the maṇ`You say to this photograph.' Now if the person asks the question, the Kuṇḍalinī will start coming here doing `gragaral gagal', he'll also see the thing there, you see, bubbling up. Then you should say that, after asking the

question, `Now you say that you are the Guru.' If the person is possessed by a Guru, then if you know the name of the Guru, then you know the mantra.

When he's doing all these things, you go on saying `Narakasura Mardini' or `Mahishasura Mardini' or anything like that, whatever you have to do. Or `Sarvāsura Mardini'. For Guru this thing, best thing is salt, vibrated salt. You give some vibrated salt with water to that person to drink. It's not easy to get rid of the Guru, so you tell him very firmly that he's one of the horrible ones we have ever known, so you have to work very hard to get rid of it. You give him salt, give him all that, let him do it. And do not hurry up. Tell him it is going to take time, it will be alright and what troubles people had with this and [that] he'll have to work hard. This is one type of bhoots you will find. Then you find these are Guru bhoots and which takes time, which are very difficult and they can take you up, it can be very dangerous.

But say somebody becomes blind with a bhoot. His eyes are open and he's blind. That's sure shot [that] he is blind because of a bhoot. Two types of blindness are possible. Their left Swādhiṣhṭhāna will be catching and you will think it is due to bhoot. But it can be also left Swādhiṣhṭhāna catching and becoming blind could be with diabetes. Could be the combination of both.

So you ask him if he has diabetes or not.

If the person has no diabetes, then definitely it is the bhoot. Now what do you do to take out that kind of a bhoot?

Sahaja Yogi: Use a candle.

Shri Mataji: Not only candle, won't work. You take My hand. Photograph, only hand. You have photographs of My hand and put a candle before that photograph. All these photographs that you have separately have meanings. Put the candle and behind that is the hand and ask the person to see the light, if he can see the light. Gradually, you'll be amazed he will start seeing. This is to be used.

You see, in Sahaj Yoga, one has also precise just like the English words. If you are precise, it comes out. If you are not precise then you try this, you try that, it won't work out. But if you have a photograph of My hands you should ask the person to see the photograph of the hand. By seeing the light, gradually the person will start seeing the hand and then gradually the person will become alright.

I've seen one person getting the eyes within ten minutes time. But in that, if the left Swādhiṣhṭhāna is catching, if the person has no diabetes and eyes are open, then it is definitely a bhoot, nothing else. Even if some people might say, “She lost her eyes because of, this girl lost her eyes because there was a fire in the house." But she got frightened and the bhoots sat in here and she became blind. They are connected both things. Actually eyes cannot remain open if the eyes are burned out.

So if the eyes are open and absolutely normal to look at and the person cannot see, the light is out, that means there's a bhoot.

So these things can be very easily done.

Sahaja Yogini: How do you do it?

Shri Mataji: Photograph like this and light in front. It will improve your eyesight also. My hands should be used, very good for the eyes. My hands are extremely good for your eyes. If you can see My hands with the light, very good for your eyes. Now what are good My feet for?

Sahaja Yogi: Āgñyā.

Shri Mataji: Very good for ego. And also superego. Is very good for people who suffer from ego or superego, My feet. Because, such people are very gross. And the feet solve the problem.

So just use My feet.

If they see My Face, the ego will start working, “This face is like that, it should be like that, this, that." Superego might give problems. Even supraconscious will give you problems. But feet, even if you are supraconscious, they'll correct your problems. Feet are not only powerful but they go up to the grossest point where you are. Any type of person. Say, a drunkard and all the bad thing you are talking, a criminal.

Some sort of a man. You just use My Feet, he'll be alright. Face won't work for him.

Face is for the seekers. But for all such people who are absolutely incorrigible type, feet is the best.

Those who have extreme ego, those who have extreme superego, extreme. Feet are very important. You also sometimes watch My feet. That's a very good way, exercise. Just watch My Feet to get rid of your grossness. Just watch with your eyes. How are you going to watch through your Sahasrāra? [Laughter.] But also with Sahasrāra you can see.

Sahaja Yogi: Mother, do You think if we used Your feet in the photo in the newspaper advertising we'd get more people?

Shri Mataji: Will be better idea.

Sahaja Yogi: We'll try that.

Shri Mataji: But you see I don't know. [Laughter.] Try. Very good idea. You see on My books and all that we have tried. On so many things I have tried, put My feet. Indians understand it.

Sahaja Yogi: Do you think they'd understand in the U.S.?

Sahaja Yogi: Well, you don't have to say Your name in the same thing.

Shri Mataji: Let's put My feet.

Sahaja Yogi: Will just let it work through. We'll put Sahaja Yoga, we won't say anything about Whose feet they are.

Shri Mataji: Try. It is very good. They're tremendous. See all the lights reacting.

You see? [Some Sahaja Yogis start rubbing Shri Mataji's feet.] Putting on the feet. Come bring it here. I would like to give him there, alright, give him there so he can do it better.

Mmm. See the face. Now give chance to others also.

May God bless you.

Come along.

Contents: 1980-05-18 **Visit to Stonehenge, Wiltshire, UK (date not sure)**

Sahaja Yogis: We used to feel vibrations here and [now] we are not feeling any.

Shri Mataji: That's because I am here. Out of respect for Me, the stones are not emitting any vibrations. They are waiting for My permission.

All right, now! [And the very moment vibrations came from the stones in waves.]

Contents: 1980-05-18 **Talk to Sahaja Yogis, The Real Becoming, Seminar, Day 2, Old Arlesford, Near Winchester, Hampshire, UK**

... With all these mixtures, now think of it. This is only because I have given you birth. Nobody could have done before this, I tell you. You can cure others; you can give speeches on Sahaja Yoga. You can know your own problems; you can cure your own parents. You can cure your own surroundings. You can clean yourself and others. Only with Realisation it starts. It's all in a bundle. What a jump it is from the first awareness where it was just a desire and here you started everything. But all these things that were looking quite funny in the first one when you had desire, form a very subtler beautiful forms, you see and they come into you.

At this time, you do feel your Chakras, their problems. You start again analyzing them. The biggest problem in the West is they start analyzing. You give them a cake, they'll analyze it. Give them anything, they'll analyze it. Analysis they think is the biggest thing and that's how this analysis business is so maddening for them. Here it is they're clinging on to their Realisation, the other side is everything analyzing.

You see, the legs are analyzed, feet are analyzed, nails are analyzed, then they're taken in the microscope and

seen to. Here the legs are to be used for climbing up and here you're analyzing the legs and feet. You see, the whole purpose is lost when you start identifying with whatever was hanging on to you.

So now you should say, `Now finished, done! Now I'm another person.' The greatest thing is, in this awareness of yours when you are realised, you must accept that, that person that was there is dead and finished and gone.

`I'm a different person.' Even that acceptance, people find it difficult because Śhrī Ego is there. [Laughter.] It doesn't allow you. It says, “Oh God, how can that be? I mean to say that `I'm absolutely transformed.' " You are transformed absolutely. Can you imagine [that] you can give Realisation to people! You tell somebody, they'll say, “Oh, I know this." [Laughter.] They'll all run away! Nobody will believe [you]. But you know you can give Realisation. Nobody will believe.

That Mahajan Yogi who gave you Realisation, first he said, “Mother, how can it be?" He couldn't believe that he could give Realisation. Poor fellow has been working as a `yogi' for so many years, he couldn't believe it to begin with. Same fellow who has given Realisation to Felicity. Even if, I mean to believe that you can give Realisation, it takes time for people. They cannot believe it.

So what have you to do about becoming that is to at least believe, yes, you are giving Realisation after all. You see it like a white cloth before you, still you say it is black [or] Hearse Blue! So these dealings with these `Hearse Blues' is the worst case [referring to a joke from the previous evening talk ***1980-05-17***]. You are giving

Realisation. See now, Ian, who is supposed to be going to a psychiatrist, he can give Realisation to that psychiatrist! [Laughing.] The doctor who is going to treat you, you can give him Realisation. Believe it, you can. But when he says this to him, he thinks, “Oh, he's one of these!" But at least you believe into yourself.

This is the place where you must have faith, this faith that you have got Realisation through Sahaja Yoga. That it's a tremendous power and that there is All-pervading Power which is absolutely dynamic and that you have that power flowing through you and that you are giving Realisation and that your Mother is something special.

Faith. Not faith because I'm saying, because it's blind, but you have seen it. But this is what it is! When you see it, also you don't believe it, then what should I call it? You know for definite that this is happening but you don't believe into it then what should I say? If you believe that it is so, that is faith.

Imagine, faith means blindness. It's opening your eyes much more to what it is and accepting that it is so.

And then the faith must grow. At this stage, is the power of faith that helps you, nothing but power of faith. And power of faith is the greatest becoming power, I should say, because then you realise that whatever you had known so far has been of no value. This is something so great and so gigantic and so dynamic. It is something so much out of the blue which you have never known before, that you get really bewildered and then you start having faith. Now, then, when I say that you just put your hands like this and put a bandhan, it works, it does work. Then also you start seeing that when Mother does like

this just to Herself, we all feel it. When She blows on Her hand... [Shri Mataji blows on Her hand and all the Sahaja Yogis laugh.]... then we start feeling it that we are in Her and She is in us and that we are aware of Her wholesomeness and She is our wholesomeness. Then the faith starts growing. You cannot analyze it because this is beyond analysis, beyond thought.

So the surrendering starts. If you analyze now, you cannot. You cannot analyze it anymore. Only dead things you can analyze, living you cannot. And this is beyond living. The thing that gives life to living, this is what it is.

So you cannot analyze it.

So you start surrendering.

When you start surrendering and the faith comes in then your awareness rises higher than this. And these small, small, little, little things which have become subtler, they start departing from you. This is the third state where your triguṇas you can see, but they do not affect you.

So in the first state you have desire. In the second state, which is a very big thing, you see the desire being fulfilled but all these subtle things are mixed up with you.

In the third state you see them, third stage, but they do not affect you. This is the third stage when one has to see that they do not affect you. You do see catching, but then you do not call `catching', you say `recording'. You think you are an instrument, you are just recording. The effect of that [catching] becomes very small, very small. You become so powerful within that the effect of this catching is very little. You just record as an effect. This is the third state of your [ascent]...

[Aside:] Yes keep it for a while, doesn't matter, keep it with you. It's alright. It's alright keep it.

Now this, at this third state. To rise up to this third state, the only way is complete faith. Faith is, first of all you have to learn certain things about faith: one of them is the protocol. But with faith, if you learn protocol, then you will not feel bad about it. But if you are forced onto it, you'll feel bad. You see, the mixture state is still on.

So to develop faith you have to first of all tell yourself rationally, clearly, `Don't you see this is happening? Can't you see this? Can't you see it is rising? Can't you understand?' Tell yourself. Isn't it dynamic.

Just sit down, think how wonderful it is, how great it is. Just talk to the trees, talk to the ocean, talk to flowers, talk to these walls, they are better than many human beings! And tell them, `Don't you think so?' Go in the museum and tell all the statues, `I've found it, I've got it!' Tell yourself. You see, telling yourself, you'll develop this faith. There's no way out.

Many people have asked Me this question: “How to develop the faith?" Now, it is such a absurd thing.

Here you are moving the Kuṇḍalinī, you are giving Realisation and turn round and ask, “Mother, how do we develop faith?" It is beyond Me to understand that... I mean, what is happening here? Now what are you doing? This faith then starts encompassing also what I say: means absorbing, not criticising, not repelling back, but absorbing it. This absorption can be hindered by many other ways also. Absorption is the only way you grow. How does a tree grow? By absorption. What is the mouth of absorption? Is Nirvichara.

What is Nirvichara? Where you do not think about it.

Now when I say you are not to think, at a lower stage, people will say, “Oh, you know, She's very dominating, She's very dominating, I must say!" [Laughter.] This is the idea will come in. But absorption is only possible when you have the faith. And the whole thing goes into you. You just go on sucking it like a child. The whole thing goes into yo. Just like a lake which is without any ripple, it reflects the complete, entire creation in it, complete. If there are any ripples, then there's diūsion, there's confusion.

So this is the stage of faith which starts from the second [stage] to go to the third. For example now, we'll take a simple case of My photograph. There were no photographs before. Only in My lifetime the photographs have started, for your information. This photography also you have developed yourself on your own. Of course, with the help of the Holy Ghost, no doubt, of course, that goes without saying. But, you have developed it. I Myself did not know that, that this photograph will catch Me so much. I did not know Myself. You'll be amazed, that I started seeing that these photographs are more powerful than a statue which is made according to what I was before. Because this is the present thing. This is how I'm existing. I was amazed Myself that it is emitting vibrations and light and that My photograph can act so well.

You see the main problem was that, how to approach so many people? You can have, say, a hundred Sahaja Yogis, you can have two hundred, you can have at the most two thousand. You see for these thugs it is very

easy, you just have a registration, you fill the money and you're there. But Sahaja Yoga is [a] becoming, is awakening and Realisation. How is it going to work out? It was a very big problem for Me.

It's not that I can just give you a book and just sit and read it and say that, `Yes, I have got it, I have become.' It's real becoming, ripening, maturing, living process. Now how am I to do it? And here is the answer, is a photograph. Then your TV, that's also modern. Of course, the TV people have not allowed Me to go on the screen, so far, but I've gone on the screen in India. Only in Poona, not here, rather difficult. First, let them have all the thugs, then I'll go, that always has been.

So this is what it is, that all your medias can be used through My photograph. What a blessing it is! And the photograph, if you think, is representing Me, I think you are not expressing it fully. I was amazed that My photographs are much more powerful than any statues put together, even [those] produced by Mother Earth! Because [the] photograph has got so many elements in it. For example, you see, it has got light element, it has got water element, it has got earth element, it has got also air element. If the air is not all right, you cannot get a photograph. And also it has got the ether element. With all these five elements, you cannot produce a statue. Ether element it has got because if you have a photograph here, you can transcend it to any other place you can, what do you call that?, transmit it to any place. Photograph can be transmitted.

But you cannot transmit the statue as it is anywhere, only the photograph of a statue you can.

So it has also got ether element.

So photograph is much more powerful than any other statue. Moreover, it is a reproduction, no doubt, but reproduction of reality, with five elements.

So I shouldn't call it just a representative, it's quite Me.

Because My attention is there. We have experimented with this. This Sharayu Gadkary had a photograph of Mine and her relation came to her and she used to mock at the photograph and say all kinds of things.

She brought the photograph to Me showing that it had become all dark, black.

So I said, “Who was there?" She said, “It's My, some relation who had come she used to do like this. It has become black." I said, “You'd better put it in the sea now. My attention is not there, no vibrations. My attention has come away, receded from there, I can see that. You should not have put the photograph like that." So there's a very big difference between a statue and a photograph, because My attention is there. Of course, even the statues which are, I mean the ones which are swayambhū, which are created by Mother Earth, also has vibrations and they also show that they have vibrations, but they cannot give you awakening of the Kuṇḍalinī, because My photograph has got My desire, also, in it. They cannot. If they could, Stonehenge would have.

If you go to these statues and if I am standing there, they emit no vibrations. Only you have to put one hand towards Me and towards them, then they start emitting and then it starts. But you have to accept My permission. Even the statue you have got of Gaṇeśha, now it's all right, but in the beginning, it never used to give

vibrations till it was worked out this way. But they do not lack authority.

So the protocol of these photographs also is important to start developing that faith. You should keep one photograph with you all the time in your pocket. Respect it. As many as possible, respect them. Not for decoration, but to be respected. In the morning you see the photograph. Now I'm telling you because of faith problem. I have to tell it Myself, the whole thing, that's the worst part of this Incarnation is! Because other things you have done, for example, those who follow Christ, they will have His photograph in the morning. Specially if they are Hindus, then they'll touch the feet morning time, evening time, before singing, going out, coming in, they'll do that. In the same way, when you have a photograph, you work on that with that understanding, `It's Mother's with us.' You'll be amazed how things work out.

One of My nephews, Sarvesh, you know him. He is a great believer of Mother, that's Me and he always carries a photograph with him. He lost his diamond ring in our train here in London and he came back.

He said, “I know I'll get it back because I had Your photograph in my thing, it cannot be lost." And he found it.

Somebody deposited it in the police station and he found it, he got it. The credit goes to the honesty of British people, doesn't matter. But what I'm saying, that that's how you have to develop your faith and that love. Faith will help you, to just act as ointment on all these catches. You won't be such a person all the time going like this `Oh, I'm catching, oooh, weeeā, ooooh, weeeā' [making

sounds as if in pain]. You'll be just seeing, you see, like an elephant walking and all the dogs barking at it, it just goes on. It's like that.

So the third awareness comes in where you start seeing all these, recording it. This is the third state.

Then the fourth state comes in. In the fourth state, is called as the Turīya Dasha, is the fourth state.

Sahaja Yogi: Can you repeat that Mother?

Shri Mataji: I beg your pardon?

Sahaja Yogi: What did you say?

Shri Mataji: Turīya, is the fourth state. In the fourth state you dominate these three Guṇas. You control all the elements. At this stage, you just say and it works. You have seen yesterday what happened with Me. It just works. You become [the] master of these three Guṇas.

Like I used to describe that: first you are sitting in the car and somebody's driving you. He uses your left and right side, or you can say, the brake and accelerator and the car is driven. Then he starts teaching you how to drive. Then you start learning by using your left and right, accelerator and your brake. Then the third stage comes in where you become a driver but still you are worried about the master who is sitting behind, that still you are doing a mistake, you are doing wrong. But then the fourth stage comes, you'll become the master, you make others drive. [You] order here, anyone, order the Sun, order the Moon, order. Order means just tell them, I mean not question of any domination is there. Just desire it, just say it, it works out.

Now this fourth stage is called as Turīya Dasha. Then comes the fifth stage in which, I don't want to give you names because you'll stick on to those. They are not so clear-cut, they mingle from each other you see and they are mixtures. But in Turīya state when you mature properly then you jump into the fifth state, in which you do not even, you do Sankalpa, you do not even determine or say anything. You just, anything slips out of your mouth, may not even slip out and it works. Is a state. Where you handle the whole situation, sitting down here. Sitting down here, you know each and every thing. Then not only you have mastered it but in that you can enter into it. Now, for example, I'll tell you what: I can enter into your subconscious, into your collective subconscious, into your supraconscious, into all the areas, you see, I can go, if I want to. This is when you have mastered it completely, then you enter into it. When you are the master then you enter into it. When you are master of this house you can enter into any place.

Then comes the seventh state and that is the state where you, just you are. Your being there is sufficient. Just being there. Nothing exists but you, for yourself.

Now all these seven states you can reach because I stand beyond them and I have come down to the first state and I'm trying to pull you out. If you do not drag Me down I can pull you up very fast.

So [My] only request is don't drag Me down.

That's how the becoming is going to be. Now this is the basics, you can call the basic structure. Now you are filling all the beautiful things in between, how to do it.

And all the things can be nicely, again, arranged and redecorated and can be done properly. But this is the basic structure of becoming. Now do not try to fix yourself up at this stage or that stage because that's very common with people who are still thinking about it. Then, “Mother, at what stage I am?" It is, you see, it's common in you. When you grow yourself, it will happen to you. You don't have to determine anything. It should happen to you, that's all. Allow it to grow. Allow it to grow.

But at least you are at a place where you are doubtlessly aware, most of you. But still I would say the basic desire is still not that strong. The force of Kuṇḍalinī is not that strong, the basic desire is not. That should be cleared out. You see, sometimes it happens [that] the house can be demolished because basics are not all right.

Sometimes in the basics there are mistakes.

So you go down into yourself, dive down and find out. “Oh, this is the [thing] still there." Take it out. You have to weed out these things. And that weeding out requires real alertness. But don't get into self-pity or don't get into, what you call this `guilt' business. But a very positive attitude towards yourself that, `All right, that's my car, I have to put it right.' Even if you become the master of the car and the car is useless, what's the use? Desire is the car.

Kuṇḍalinī. Kuṇḍalinī is that desire. If your Kuṇḍalinī is weak, try to sustain it, try to improve it, try to raise it. Feed it. Feed your Kuṇḍalinī with desires of becoming. You neutralise all other desires with one desire. Before you say something, think of it, what are you saying? Are

you saying of one desire? You have the greatest fortune that you have someone here who loves you very much and who can give you all this. You are extremely fortunate people.

So make use of it.

May God bless you.

But at this stage, where you are, you have to develop faith. All of you require more faith and more faith, that's all. And as soon as this faith, this is the source, this is how you absorb, this is the sap in you which is going to grow this tree. More faith and more faith and more faith. Because you have crossed the limit of doubts now, so the faith is going to work it out.

We have time for mantras.

Sahaja Yogi: And you can see where they're sitting on this. Every thought we have moves around and You can see every thought we're having by... by me saying that you can see that it's sitting there.

Shri Mataji: If you see the bhoots sitting there, just get rid of them, very simple. You just tell them, `In the name of Mātājī, get out!' All right? And they'll all take a flight. But when you say that “in the name” what is the strength of your faith in that name? What is your authority? Do you see My point?

Sahaja Yogini: When you say You have one desire, that's to pull us up. You say You have one desire.

Shri Mataji: It's also your desire. You see it's only your desire. I have no desire. It's your desire; it is like your good will has come as Your Mother, all right? Your highest Self has come as Your Mother.

That's also your own. When I say that I want to pull you out, I mean that's your desire is, that's why. If you do not have this desire I'll not do it, all right? If you don't want, I'll not do it.

Sahaja Yogini: No, I do!

Sahaja Yogini: Mother, what did You mean when You said, “Please don't pull Me down" or something like that?

Shri Mataji: No, no you drag Me down in the sense that, you see the pressure I have to put in to bring you up, you see? And while you have still your attention into something else.

So when somebody's trying to take you out of that, try to disentangle yourself. Because then you drag down the effort of the person who's trying to take you out. Do you see My point? Because I'm attached to you and you have loads, so drop them! Alright? No? Are you better now Ian? It is only going to work out how much faith you have. Faith is the only word you have which is not good as `Śhraddhā' is, so I must use the word `faith'. Faith is the recognition, that's why.

Give them also one paper [of mantras]. You all share it.

[Followed by Pūjā with 108 names of Shri Mataji.]

Contents: 1980-05-26 **Talk to Sahaja Yogis, Attention, Questions on Joy, Dreams, Dollis Hill Ashram, London, UK**

Today I am going to talk to you about attention: what is attention, what is the movement of attention and what are the ways and methods of raising our attention. Keep it in broad ways. All right? But when I am saying also the attention that you have is the only way to know the

reality. Your own attention is important, not the attention of others or your attention on others.

This must be clearly understood. If you understand this point that the whole thing is to be consumed by you, through your attention to raise yourself to a higher situation, it will work out. Otherwise, it is like giving food to you and going to another person who is getting nourished, while you are getting nothing.

And that person also may not be able get nourished, because he doesn't know that you are throwing it to that person.

So today as I am going to speak to you about attention, you should know that your attention should absorb all that I am saying. It is not meant for anybody else. You better sit in thoughtless awareness, that's the best way, so that it goes into you. Otherwise it's like a lecture, you know. That you listen to Me has no effect. Every lecture will transform you because, after all, I am speaking. But because you always think of others and you think of your problems all the time, something nonsensical is going on, about which you are worried and the attention is so overloaded that whatever is said to you doesn't go into you.

So just now utilize it by being attentive and knowing that all these nonsensical things have no value. Is your attention that has to come up and has to grow.

So, attention is the whole of the canvas of your being. Is a complete canvas, is the attention. Complete canvas of your being is the attention. How much you have gone into it, how much you have discovered it, how far you have raised it is a different point.

Attention is Chitta and God is attention. How far your attention has been enlightened is a different point. But your attention is God, if you become enlightened to that extent. It is like a canvas. You can say it is like a canvas which is spread out for a film. And whatever aptitudes or, you can say, the drags or movements of your attention has, shows on that canvas. I don't know what is the word for vritti in English language. It's not aptitude, but a person gets prone to, or his attention is dragged to, I don't know there is a word like that in English language, vritti.

So our attention is just a pure, completely pure canvas and is acted upon by the three Guṇas we have, to begin with. And the three Guṇas come to you, as you know, one from your past, one from your future sense and one from the present. Now whatever have been your experiences about a particular thing or a particular occasion, so far is completely recorded in your memory. For example, if you see the black colour, all that goes with the black colour is recorded in your memory. As soon as you see this black colour, quite a lot of it comes up. That means, as soon as you see this with your attention, the attention gets muddled up. Or you can say the attention gets coloured with all the memories about this black colour. And then your action takes place according to the way your attention is affected. For example, just now something was burned by these flames. Now all of you became aware of it. Next time whenever you will see a flame, first thing will happen will be that you will be cautious about it. It is not going to happen again, but the whole memory will come to you

and you will try to be cautious or warn others, because your attention will become aware of that as soon as you will see that. Because that canvas of your attention itself will start throwing out these pictures out of itself, through your past experiences, on to the canvas. This is a living canvas.

Or may be that if you have got some ideas which you have premeditated, or thought of, of the future.

For example, you must have thought of somebody that “If I meet that man I will tell him like this." As soon as you will meet that man, your attention will start bubbling out with those ideas that are coming about this man and you will start addressing to him accordingly. It's all stored up within you. Whether it is about the future or about the past, is given out of the attention through that bubbling process which depends on your dragging nature, where are you dragged. That's called as vritti, but I don't know what you call it in English language. I do not know what is the, what you are prone to.

Vritti is a very neutral word. It doesn't mean anything bad. It means where you are drawn to. Vritti means a temperament by which you are drawn to. Whatever is your temperament, it acts like that. For example, if you see a man walking, say, blindly, he cannot see things. One person may get angry with that person. Another may have pity for that person. Third may come forward to help him out. Is the vritti, is the temperament that you have developed through your three Guṇas. That's why this attention becomes identified with you. And when you are identified with this, your vritti, your temperaments, then you are still in a misidentified area.

Let us take a case of somebody who has been possessed before. Now, coming to Sahaja Yoga his possession goes away. But the memory remains in the brain that he was possessed. And the memory is stronger in a person, left side is stronger, then that memory lingers on and as soon as that person comes in contact with anyone which has got something to do with the past possession, it clicks. And the whole thing starts coming into you bubbling out and you think you are again possessed. It is the memory which gives you. It's a myth. It's the memory that tells you, `Oh, you are again possessed!' Because your left side is weak, means you always live in your memory. Your memory is stronger than your Self. If you could make your Self stronger than your memory, nothing can possess you.

But after you get your Realisation, you are not still identified with that state of mind in which you see your ego and super ego as myths. Still you get caught up into your ego and super ego and that's why your attention is still in a mess. In a pure simple way of attention in an innocent child, he sees everything in pratyaksha, means in actual experiencing of something, for a child, because he has no memory.

So he'll have to burn his hand to feel that this burns. He has to touch something cold to know that it is cold. His memory is not yet built up.

So into the actual experiencing of it he lives, but that actual experiencing becomes memory. And once the memory is built up stronger, the whole personality is affected by memory.

All the conditioning of all kinds come through that. Your reading, even the whole atmosphere can come to you. You see, sometimes you smell a particular soap, or say a rose, you smell it. When all the memories of smelling such a rose sometimes comes to you and you may feel really elated sometimes, may be sometimes very unhappy, whatever may be the situation.

So you may feel happy or unhappy. Because whatever experiences you have had, has given you a memory.

This memory might have given you a super ego, or might have given you a ego. This scanning might have taken place. If it has been a ego and a super ego, then may be that if it was ego you must have felt happy. If it is satisfying to your ego, you feel very happy. If it is not, if it is super ego, if you are suppressed by this, then you feel very unhappy.

So both things like happiness or unhappiness are the states where you are still in the myth. Still the myth exists. You have to still go beyond.

So if you feel happy about some situation, you should know you are only happy before Realisation because it is giving some support to your ego to gloat. And if you are unhappy, then you should know that there is some sort of suppression on your ego and there's a super ego developing.

So both the situations have been of no help to you, of no help to you for your growth, except that both these institutions develop so much that you are away from the real experiencing. The real experiencing stops because your attention is so much muddled up.

So on one side if you move, on the left hand side, your attention is muddled up with fear, with pain, with unhappiness, with hopelessness, dejection. The other side, if you indulge too much on to the right hand side, little bit also, you start getting elated, excited, over-dominating.

The colour of the left side is blue and the blue colour starts changing to the black. While on the right hand side it is, to begin with, yellow, light yellow or you can say golden, then yellow, then orange and then red.

So you go to aggression on the right hand side. On the left hand side you go into a complete state of entropy, you can call it, or a state where you are separated from yourself into complete frozen state.

So one side you become completely frozen, on the other side you become completely heated up.

Both these things are again movement on the wrong direction.

Even in the center when the attention is kept, that you keep your attention more in the center, there also, because it's a very sensitive point, it doesn't stay there. For example, when we, say, use fire, we can use it for burning the house. In the same way we can use it for creating smoke. But we can also use this fire in its proper way, if we use it in its proper proportion for cooking the food, for giving us light. If it is too much, it can burn like a big fire. If it is too little, it can burn like smoke. But in the center when you know how to balance it, then you can use it for your own purpose, for cooking or for giving light and then for a Pūjā, too.

So in the same way when we really balance our Guṇas properly, then we become gradually the master of the whole situation. The attention doesn't get dragged into things that we have been doing or that we have understood through our memories, or through our experiences or whatever it is. And is not also dragged towards too much on the right hand side that we try to overpower, or try to dominate someone. Because if you move too much that side you have seen it becomes blood. It is difficult for people to understand how, when people become very religious-minded, like now Iran, the movement is on the right, all the austerities, all that, everything. Now bloodshed.

Christians also did the same. Brahmins did the same in India. Buddhists did the same, even they talked of nonviolence they got to bloodshed, because movement started right hand side. Left hand side movement will take you to very sly and dark methods.

So right-handed sided people like big nations who are supposed to be developed nations, they justify war. “We must have weapons to face each other." But you all, each other, are the same people from God's point of view! Why are you fighting? When God asks you, `Why are you fighting, what is the need? Why don't you sit down properly and listen to each other? What are you fighting about? You are fighting about land. Is it your father's land? It belongs to God! God has created this land. Why are you fighting?' But your attention is such that immediately you say, “Oh, this is my land, this is my motherland, this is my fatherland, this is my brotherland." But what about your land which is within

you? It's not your own? So if you go on telling these people that we should have no war they will not listen. Realisation is the only way. By Realisation your attention gets higher and gets separated from that strata from where these things bubble in. You understand My point now? The strata goes higher. The attention goes higher. At a higher state and these things that used to bring in, by right side movement you get vikshep, confusion.

First you get confusion.

Every intellectual, whatever brilliant he may be, he is confused. And the more confused he is, the more he asserts himself because he is confused. He is not sure of himself, so he asserts, “This is the thing; this is the thing." I mean, if it is so, why should you assert it? But he goes on asserting, “This is the thing." Then understand that now he is going towards lunatic asylum. Absolutely! And the way he asserts and goes on talking about it, all the time, that means he is not sure. He becomes like a possessed personality.

When he explains everything through his brains that “this is the thing, this is correct, we must all do, this is what..." and he convinces many others who are confused like him. They depend on him; he becomes a leader because, you see, they are much more confused and they find somebody who is not so much confused outwardly. They stick on to him and all of them get to war or some sort of a bloodshed or some sort of, they want to see blood. They become heartless, passionless, compassionless, you can say compassionless, loveless people.

The other movement is the blue side, is the blue, is the like the blue moonlight.

So further romanticism starts, you see. Sitting in the moonlight, you see! The ideas start coming from Lord Byron. And they come into your, in your attention. Then it becomes very strong passion with you. You think, “Oh, I am still, you see, I have to find out my loves, you see” and you go on in search of your loves and this and that. These things do not really are giving joy. That's why so many poems have been written that love is the most painful thing, is worse than death and all sorts of poems are written like that.

So why did you get into it? I mean, it's already written down. Books after books! Still why do you get into it? You are already warned about it that “don't go after love, love is deception, love is this, that, it is very temporary, it is for the little while you get that." By chance, if somebody could stop at a point by marrying somebody who is sweet enough and realise that love and marriage and all these things are in the center, are like the fire in the kitchen, are like the fire in the temple, looks after it and doesn't over-do something about it, then may be that this may be utilized.

In the same way the right side movement of the sun line, if people think that `Yes, the sun is important.

We have to have sun in the house.' But you are not to become naked and insult the sun and get your skin cancer. Sun is not for your skin cancer. But if you over-do it, also it is dangerous. A person who exposes himself too much to planning and doing that and doing this and doing all this, can land up into very great difficulties.

So you have to balance that side also and this side and you have to be in the center, in the equilibrium.

Now this word `equilibrium' doesn't exist in our day-to-day life. It exists only in the fiction or may be in the so-called scientific research. But as far as human beings are concerned, they do not know what is equilibrium is. Because of this, the attention, though after Realisation comes up, still on the sides they just go down this side or that side according to your vrittis. And when these identifications still act in them, they are prone to go down again in their attention and again start bubbling out the same thing as they had.

Now one has to become lighter in one's own mind and should think that we have dropped all that now why are we there? One should become lighter, with all that load flowing out, because you are here to raise your attention higher and higher so that you come up to a point where you become one with the attention of God. Already your attention is sparkled because through your attention you can see what's wrong with you, you can see what's wrong with others and you can see how far you are going with yourself. But the progress is retarded because you do not know that this attention is pure form and all that you get into this attention is a mythical stuff, is a myth. If you drop this myth gradually, treat everything as a myth and not depend on becoming unhappy or happy, just seeing the thing, your attention will take a flight and it will be at a much higher level residing there. Instead of that, every moment you go this way or that way.

You see, it goes on like that and the movement upwards is much less.

Even in Sattva Guṇa, when you rise, you can go much worse in that condition also. For example, if you say that `I am trying to be Sattva Guṇi.' In Sattva Guṇi it is that you start seeing everything, discriminating through your understanding, not through vibrations, through understanding. `Oh! Should we not somehow or the other take out our attention from here? Should we not give up this? Should we be charitable? Should we go and serve the people?' There are people who think, “Oh we are going to do something great." Like your Salvation Army, you see. Let them be salvaged by themselves, I don't know what salvation they are going to do.

So these ideas, ideas, I am saying, of Sattva Guṇa can also immobilize you and can really freeze you down once for all. And that also can work in you in such a sly manner, we can say, in such a secretive manner, that you won't feel it. All these ideas of helping others, being charitable, “Let's have a charity association." Finished! Once you work in a charity association, your attention is finished there.

But if your attention goes higher, say My attention is: I am only nothing but charity, I mean what am I?, it just flows. You just become the charity.

So the difference between a person who is a realised and a not realised is this that the attention which was giving myth as reality to you is gone now, is gone higher. It can see that it is myth. Attention can clearly see that it is myth. And you can see that yourself and you can remove yourself from that.

That... of course I have to give you a push no doubt and I am working hard on that to give you a push, but you

should also know that mythical things must be dropped out, otherwise you will not grow.

All mythical things must be dropped out. And the best way to do it is to be in thoughtless awareness, because as soon as you transcend these three Guṇas you become thoughtlessly aware. You have to cross Āgñyā. Once you cross Āgñyā, these three gun.

as, absolutely you go into a state where you are Guṇatīt, you are beyond Guṇas.

So you do not deliberately do anything, but it just works out.

But analysis is one of the diseases of the West. What are you analyzing? What are you analyzing? You ask yourself. I feel like laughing at the whole analysis that goes on. See, they will sit down, take out a hair, splitting the hair into hundred and great analyzers are sitting now. They cannot even say how the chromosomes have that spindle action and, I mean at that minute level the things are worked out. They cannot say how a cell divides. What are they analyzing sitting down here? Now, they have analyzed for a purpose, also done for God. Through their analysis now My things are recorded. Through their analysis I can go to the TV, if they allow Me any time. Because of analysis doesn't fit into Me, they won't allow, they may not. It might be expedited. But say, for example, if you had not discovered these things, for example take it like that and the science was not discovered, your attention would have been at least better off. Because of science, your attention is also very much in confusion.

So I don't know which one to praise, whether the science or the primitiveness. See, when you raised yourself to science also, you got to another extreme as usual. Till you burnt out your complete attention, you were not satisfied. I mean if you had kept your balance in science also it would have helped, but the balance was lost there. Give anything to human beings and they know how to make the worst out of it.

They will go to the extreme. You give them a horse, they cannot go ordinary trotting or galloping. They must have a double gallop till they fall and die. Every thing you see, they just are on the run all the time.

So first thing is needed is to steady down yourself and tell yourself that `Now all these mythical things I am not going to allow to come to my attention.' All these things are nothing but myths, but you are giving too much importance to myths. You are taking them bit so seriously.

They are just mythical. Now, I mean, when you are realised now you laugh at people who just go mad over say, a moonlit night. All right? But ask the fellow who is doing that, he will say, “You are heartless, you have no feelings." He will give you a big poetry out of it. You go and see anyone of these people who are riding a high horse, who are at the helm of affairs and you will feel like laughing at them. But they will think that “You are useless, you are doing no work, you are good for nothing, you are just wasters." So now for you, because you are enlightened now, is to understand that our attention has to move higher and higher, at a higher space. Now actually what has happened in Realisation, your Kuṇḍalinī

has risen and has come up. Just like you can say a small, thin hair, one hair, say. And that has broken your Sahasrāra. And now the grace is flowing into you. But it's a very small movement that has taken place, of course which is a very difficult movement no doubt, but it has taken place. Now you have not expanded like this. Your Chakras are only pierced in the center, but the rest of the attention is still intact.

Actually it is so intact, that you don't even feel that it is pierced. Now you have to expand that. Open it out so that more strands of Kuṇḍalinī can rise and your attention, which is in these centers, expands. By expansion it drives out all that is mythical on the sides. On every center we have our attention, which is being enlightened in the center through this light passing through. But light is too small for the darkness that you have collected.

Specially for the people of the West, I would say, your confusions, you must get rid of them. But still you identify. Because if I ask you any thing, “how are you?" Means what? Means you are still confused.

All right? Confusion should go. One confusion was there that “this is Realisation or not?" I hope that's over now with you people. At least now you believe it is Self-realisation. I had to tell people, “No, you are Self-realised now, you are." Still they would jump up like jack-in-the-boxes, you can say. “No, we're not, Mother. How do you say this is Realisation? We expect this out of Realisation, that out of Realisation, that we'll be flying out of the door if we are realised" or some thing nonsensical like that. Thank God, these ideas have gone away.

But when we are realised, there is light that has come in us, we have to grow it, only by separating our attention from the myths. It's all mythical. I also play with you. Because unless and until you are sure, I am not going to give you a wrong idea about yourself. I want to see how far still your attention is moving. And I know. Still you are not sure. Still you are not sure of yourself. That's why the confidence is not there.

First of all you have to learn how to drive, then you are tested. There will be five stones put together, the distance will be only that hardly a car can pass through and the fellow will say, “You bring it zigzag." And you cannot do it. Why? That's how he makes you a master. The mastery of your attention will come when you will start seeing that it is all a myth that upsets you. It's all a myth that upsets you.

Just throw it away. Just throw it away and understand that you are the eternal attention, that you are the eternal life. That only thing that keeps you away from it is ignorance and the ignorance is too simple to understand that you have accepted myth as truth. Just drop it, it's all myth. You will be amazed how your attention will rise and you will see all these nonsensical things which used to frighten you or to elate you will drop out and you will just smile at it. And then only you are going to enjoy yourself fully because your attention will be completely drenched into the bliss of Self. I am saying you will. I say you are already drenched into that bliss. Keep it up.

Now, how to do it? Actually, in every day-to-day life, how to kill the memory of the past? To kill the memory of the

past is to have new memories. You must remember when you got your first Realisation. Always think of it. Whenever any such memory comes to you, you try to think how you got your Realisation. Any memory that is troublesome or even so-called elating, you just try to remember how Realisation has come to you. When you feel aggressive about something or angry something, just try to remember how you felt the joy of surrendering. Just think of that joy of surrendering, of dissolving yourself.

So the new memories must be built up. If you start building up new memories, then you will start collecting moments to establish other moments which have such memories. Like a memory when you tried to help somebody, you raised the Kuṇḍalinī of someone. Now the problem would be when you will be raising the Kuṇḍalinī of others, you would be in thoughtless awareness, there wouldn't be any thought and thought is the only thing which impresses. But that time you can record the joy of raising the Kuṇḍalinī.

If you could record the joy of raising the Kuṇḍalinī of others, you will feel a new wealth of these beautiful moments will be accumulated. And all those moments which were giving you confusion or fear or so-called unhappiness and happiness will drop out and pure joy will remain. Because now most of the experiences you have had are more of joy. Joy has no thoughts. It's just an experience, pratyaksha.

That's why I said you keep your eyes open. I hope you'll understand what I mean by that.

May God bless you! [Meditation MISSING.]

Contents: 1980-06-00 **Message, London, UK from The Life Eternal, 1980 Issue, p.1**

As prophesied in the scriptures, the phase of `Last Judgement' has started. The testing ground is of great illusion (Mahāmāyā). Kuṇḍalinī is the indicator of our balance and wisdom. She will evaluate, correct and evolve us. Sahaja Yoga gives you a chance to be fully your meaning. Take Full advantage of it. Establish your attention in the Absolute (Ātman) and achieve the eternal life in the Kingdom of God. This lies more in the capacities and subtleties of subtler people. Later on the gross may follow. The early Sahaja Yogis are the foundation of this Empire of God.

May God bless you all.

Contents: 1980-06-00**, Public Program, Nābhī Chakra, Spirit, Brahma Principle Nābhī Chakra**

[UNCLEAR I explained as the] center of gravity of every human being. If it is not there, that means is going to be a little problem for you to get it in.....

Contents: 1980-06-06**, Public Program, Why Are We Here, What is our Purpose, Friends' Meeting House, 120 Heath Street, Hampstead, NW3, London, UK**

It is very kind of you to have invited Me to Hampstead which I have visited many a times before. And I always felt that people living in this beautiful area must be having beautiful ideas about the Divine, because you see the effects of Divine better in the nature, in the beauty of nature. And then you start thinking that how God has

made this beautiful world for us to enjoy. But so many things we take for granted, for example, our human life itself. We have taken it for granted. We've got a beautiful body, very beautiful personality.

You've got awareness which is much higher than that of anything that is living created. For example, an animal doesn't understand any beauty anywhere. An animal doesn't understand if there is anything filthy or dirty or something smelling awfully. Animal doesn't understand cleanliness, but human beings are so well created by God. They are so evolved that they can feel all these things, much, much more than animals or any other thing that is ever created before.

At this point of awareness also we start thinking about something that is of the beyond. We start thinking that this is not the end of life. Why God has created us? Why did He create us out of amoeba with such care, with such love, with such delicacy? Why has He created us to be a human being? Is there any purpose in our life? Or are we just here to exist like animals then die, at the most, having some insurances to be paid for our children? Is that the end of this human life which is being created with such care? For thousand of years a little cell of amoeba or, say, a little unicellular animal has gone through such a tremendous change to become a human being with this fantastic awareness. Why? Why has he come on this Earth? Such a question must arise in every intelligent mind. And when such a question arises, the search starts in the real way.

Before this all the search we have had as animals, I would say, has been up to a point, we can say, that it

was for our preservation, for our food, for our excretion and all such things. But the real search has started in a very deeper way, which manifested at the human stage, was `what is the purpose of our living?' We are seeking our wholesomeness. We are trying to find out our significance in the whole. Why do we exist in this world as an entity? And this search has really taken up very, very seriously all over the world during the last fifty to sixty years. Can you imagine? It was never that widely acclaimed or asked for as it is today. There were few people; in a million, one would come up to ask a question like that. For example, at the time of Rāja Janaka, who was a great saint and the great Sahaja Yogi, we can call it, one man called as Nachiketa came to him and asked him, “Sir, what am I?" So, Rāja Janaka who was a householder, who had not renounced the world, he told him, “My child, don't ask me this question. The time has not come. But if you want to know the question then you have to pass through certain tests." It's a big story about Rāja Janaka, how he gave him realisation.

So, there was one man mentioned at that time who came to ask, “Who am I?" But today the situation is very different, very, very different. And there are thousands of people who are seeking, even in this country, in a very sincere way. Not only in this country, all over the world, as I said it. But in the West the quest is much more evident. Because the quest that started earlier in the human mind was first about the knowledge, about the knowledge of all the elements around us. And they wanted to know what these elements can provide us. When they started seeking, then they discovered

science, they discovered all the utility of the elements for our day-to-day life. By doing all that it happened that we have overcome most of our problems to exist. We have lots of time. We didn't know what to do.

Except that if you do not spend them in the pubs and things like that, I mean, we have really lot of time.

And a feeling that we must save time started growing very strong in the modern human being.

This came to us because there was an urge to seek. The time we needed to meditate to find out “what are we." Now, when I'm speaking to you about something, what we are and what we have to be, you are not to take Me for granted either. That would be very wrong, because if there is blind faith it's not going to help you at all. If it is also a deny, it is not going to help you. It's a very simple, practical, common sense. I can tell you how. For example, I say that there is a room, a big room, beyond there. Now, if you sit in this room and say, `Oh, I do believe you.' You do not go and see the room. Secondly, if you say, `No, I deny. I don't believe you,' still you don't see the room.

So both ways it's just the same.

So, what you have to do, that is to see the room. And this is how you are going to see about the Kuṇḍalinī, all these forces that are existing within us, with that open mind that, `Let us see. If it is so, it's a very great thing.' Actually, human beings should be really very much thankful that there is a purpose in their life, that God has created them for a very great purpose. He has created them so that He can bestow His kingdom to them.

So that as a very, very loving and compassionate Father, He could manifest His light, His whole, entire desire by giving you what He has, is His kingdom. It's a fact. That's why He has created us. And for that He has made all the arrangements within us. As you would know that we have done nothing whatsoever to become human beings. I mean, nothing at all. And we cannot do. I mean, if you ask any one of the scientists to evolve a monkey into a human being, they cannot do it. You try anything. You cannot do it. That evolution has come to us effortlessly. We have done nothing about it. Let us accept this much, that we have done nothing about it.

So, we have to know also that if we have to go further with it, if there is something missing still within us, we cannot do it, anything. It has to work out by His Will. It is His plan that is going to work it out. If we accept that, it's a very big acceptance. Because once you accept such a situation then you know that you have to just watch and see.

For example, when I tell you that within us lies all these three forces that are *[UNCLEAR* showing/ shown] here, you have to see for yourself if they are there. Now we have shown here these three forces within us working, one which you can see, the left side one, which comes from brain on the left hand and goes right hand and goes to the left hand. The another force that comes from the left hand and goes to the right hand. What is the reason for movement and all that? It's a very big argument and, I mean, it's a very big subject which, you can say, is a thing that works here, is the refraction of the energy. Now, the energy that comes to us first from the right to

the left is the energy of our existence. Unless and until we exist, there is no, nothing can work out. It's just existence, your emotional being, is just what you are, created by your past. Is your desire to exist. The greatest desire in the human being is to exist. If this desire diminishes then one should know that that person is a gone case.

This desire comes to us, within us, as I showed you here and exists on our left hand side mostly and is responsible for collecting and manifesting all our past, all our psychic effects and what you call the psychic itself.

So, all that is our conditioning. All that we have gone through in the past is all there. This is the power of desire. When the desire comes into us then we act on it.

So we have to have the power to act.

And the second one, the one you see on the right hand side, which comes to us from the left hand side, is the power of acting. The power of acting comes to us because we have to act and we have to learn through making mistakes, the right things. Because the evolution in a human being has reached such a stage that he has to have his freedom, a complete freedom to develop himself fully, as he has to enter into the Kingdom of God.

For animals, they are one with the Divine Power. They do not have any freedom. They, for them you see, if a tiger eats a man he doesn't feel guilty about it. In the same way, you see, anything that they do, they think it is their nature, it is their swabhava, it's the manifestation of themselves.

So they do not feel responsible about it. They do not feel responsible for living or dying and there are not bothered about it.

But for human beings when they are acting, they act even for the future. Most of them do. Most of them only think about the future. “I will do this. I will do that. I have to go to Hampstead. Then I must start at five o'clock and I must reach there a little late, because if I go too early it won't be all right” and all these things we plan out.

All this planning comes to us because we can do it. We can think of the future and we plan it out. But mostly these plans fail and these plans fail so funnily that we start wondering, “Now, is there any sense in planning about it or is there some another plan working and we are not fitting our plan into it?" Now, this planning capacity comes to us, or thinking capacity comes to us, from the right side power which is called as the power of action, Kriya Shakti. These two manifest *[UNCLEAR* this/the] central power, is the power by which we evolve. By desiring, by acting on it, we start evolving by learning the methods which are proper for us.

So, the first thing human beings discovered was that going to extremes in anything is a wrong thing. That is the wisdom, not intelligence, but wisdom. When a person starts developing wisdom he understands that, “I'm going to extremes in everything." But when there is no wisdom yet awakened in a person he says, “What's wrong?" If you want to jump from the house top, “What's wrong?" If you want to kill yourself, “What's wrong?" If you want to do any harm to yourself you can ask the question, “What's wrong?" Because if you go on

rationalizing everything, everything seems to be all right. Even robbing the bank, “What's wrong?" Even, even any kind of *[UNCLEAR* harm/arm] or war or anything, “What's wrong?" if the point comes in, because there is no wisdom to judge that it is all wrong.

This power of action is very, very powerful in the West. Because we are now standing in the soil of England and that because we have to deal with the Western problem, I'll be more referring to the Western people and I hope you won't mind. Because when I'm in England I'm absolutely English. And when I'm in the West country, I'm absolutely Western. But when I'm in India I think I'm Indian. Actually, a person of My type is so abandoned that I really cannot identify Myself with anything whatsoever. But please do not feel hurt if I say that in the West the problem is because of overthinking. We cannot stop our thinking.

There was the doctor, the other day I met in Switzerland. He told Me, “Mother, You cut my throat or take out my brains, I don't care, but stop thinking." Our basic problem is that we have put our mind onto thinking process. And it is like a mad horse going straight forward into God knows as where and it is dragging us along with us and we really get tired thinking about it. In this action business, when thinking takes over, action is much less. It's only thinking. You see, we sometimes think, “All right, we've made a file out of everything. Now it is in the file." We think it's done. Nothing is done, but it would be as far as we are concern we've finished the job and we are sitting idly enjoying ourselves because you've put it down in the file and thought of it.

Actually, the evolution only starts when you start seeing the results of what you have done. And thank God today that is the situation in the West. If you tell this to the people who are developing today they will not believe, but this you can understand. When you have developed yourself economically so much, materially you have gone up so much, then you'll find that the peace is lost somewhere in the whole run.

We have lost the joy somewhere. We have lost our heart somewhere. We have become unhappy. [Now], not that does not mean by any chance those who are ignorant of this fact are also happy. They will also go through the same circle because they are getting sophisticated, while you are already oversophisticated and you realised that all this so-called sophistication has given us nothing but complete torture. We have alienated ourselves from others, we can not communicate with others and some sort of a funny individual we are and we do not know how to face ourselves and we look at ourselves and laugh and know, “Now, what it is happening to us, we just don't know." This is a situation when we find ourselves and then we start seeking again our wholesomeness because we think we have lost it. Actually, the whole machinery is so well-developed and so beautifully placed that whatever you may try, it cannot break permanently. I've seen all types, you see and all kinds who thought that suicide is the only way they can get out of it. I've seen they are all being put right.

So this machinery is a special made, much better than English machinery and any other machinery that you think is the best, like Germany, you may say. But is, I

must say, surprisingly is such a fantastic machinery, despite that it is such a delicate thing inside us. And I've seen certain people who have got this Kuṇḍalinī, this residual force, just trying to express its anger and its anguish, the way it has been ill-treated by individuals.

Despite all that, She is there.

Now, this is the power of germination within us called as Kuṇḍalinī in Sanskrit language. I don't think there is any word for it in English language. But they say it is a residual energy. Is the energy which has produced the whole being and still exists there. That's why it is called as a residual energy. And She exists in *[UNCLEAR* the/that] sacrum bone. Now, this bone is called as sacrum even by Greeks, sacrum means sacred. Why? Because when the body burns, this bone does not get burned. This is one bone which you cannot burn. It remains. And that's why it is called as sacred bone, maybe. But that shows how nicely this bone is specially made to preserve this delicate energy within us. Though it looks very delicate it's a fantastic energy. This is placed there just for our connection with the Divine. Just as you have seen here, there are cords which are connected with this, which are to be put to the mains. In the same way God has also put those cords in you which are to be connected with the mains. It is there.

You can see with your naked eyes that it pulsates. Thousands of people have seen it. Here are, there are at least fifty per cent people who have seen it, this Kuṇḍalinī pulsating in the sacrum bone.

So, when you talk of realisation, about God, of a higher life, one should know one thing for definite: it cannot be

something that you can already do. For example, some people think if they can jump they are becoming God. I mean, there are myths like this.

Some people, say, think that if they can fly they have become God.

Some people think if they can take out their clothes they have become God. I mean, all sorts of nonsense exist with human beings as they are. I don't know. How they can accept such a thing? Whatever you can do, cannot be Divine. You cannot make this bone pulsate by anything else but Kuṇḍalinī. When She starts wriggling, then you can see with your naked eyes the pulsation of this Kuṇḍalinī. You can see the rising of the Kuṇḍalinī, with your naked eye. May not in all people. If there is no obstruction then the [landing] is so beautiful. Then the rising of the Kuṇḍalinī is so beautiful, it happens in a second, just split of a second. And you are not even aware and you are just there. Immediately you say, “Mother, I am so relaxed, absolutely." The whole load has fallen down. The load is that of myth. It's a myth within you. You are living with a very, very big myth.

The biggest myth is that we are doing something. We actually don't do anything. Nothing we do.

What we do is to change one dead thing into another dead thing. Playing like children. But can you transform one flower into a fruit? One. It's too much to accept but it's fact. We cannot sprout one seed, to pull out those things, can you? It has to be a living force and all that is living is done by God, or I call It God, you call it Nature, whatever you may call it. But there is something else that works it out.

So we do not do anything whatsoever. Whatever we do is of no significance. But the One who does billions and billions of these things every moment, whosoever, He may be, has to do also this job for you. And this is what first of all we have to accept that we are not going to do it.

Now I must tell you something about Kuṇḍalinī because I know what you are thinking about, that you must have read some books about Kuṇḍalinī. There are books about everything in this country, I've seen and in every country. Surprisingly, I can't understand that how can you do Kuṇḍalinī awakening through books? I mean, you can't even cure a person through books. You have to take the medicine. How can you make this living process work out through a book? Supposing you have to light this. If you start reading before it, `For lighting this, you do it like that,' so will it get ignited? You have to do the ignition itself. Otherwise, how will you do it? And when people write books also we have to know how many of them are really authorized to *[UNCLEAR* do it/read them]. Now, for other things, even if you do not have certain authorities, doesn't matter. For example, if a doctor is there, say, if he is not a very holy person, it's all right. He can made some underhand money, doesn't matter. If he wants to take some more charge from people for operating or something or he's a greedy man, doesn't matter so much. He might have the debt that has to do it. Still, he can commercialise that. But Kuṇḍalinī awakening is one thing one cannot commercialise. You cannot pay for it. You cannot pay, because it doesn't understand money.

It doesn't.

For example, if you go to a tree. I'll tell you very simple example, common sense it is. You go to a tree and say, `*[UNCLEAR* Today/Hey] I want some fruits. You know, I'll give you five hundred pounds.' It is that simple. You cannot pay for it. It is stupid people to pay that. It's absolutely stupid, as if it would be stupid to pay the tree. Not only stupid but it is insulting. Because what is money? These all human beings have created money, this, that. See, it is not even the dust of God's feet. What is money for Him? And a person who talks of Kuṇḍalinī or who talks of higher life cannot be guided by material things. Cannot be. Such a person has to be above *[UNCLEAR* this/these]. Those people who have been taking money in the name of God or in the name of a thing are all absolutely wrong. You have no business to make any private earnings out of His name. Who has given you authority? I mean, when Christ lived here, He worked as a carpenter, because His father was a carpenter. He had disciples; did He ask them to pay them three hundred pounds for something and ten thousand pounds for something else? Did He? He lived with two robes.

And it must be understood by all the Western people very clearly that you cannot purchase God. You can purchase the whole world but you cannot purchase God. One thing you cannot do is that you cannot purchase God. This is only they pamper your ego and befool you. You cannot purchase a godly person and you cannot purchase God. That is one thing we have to accept. And once we accept that, you'll be surprised, our ego will come down. And people have exploited this ego in such a subtle way that I'm really ashamed, very much ashamed,

the way they have come to these Western people. They are so sweet and beautiful seekers, so wonderful things, nice; they have exploited them. But I've been saying it, this from 1970, loudly. I even took their names and told what they are doing, how they are mesmerizing, how they're hypnotizing. This is not God. But nobody listened to Me. They all built empires after empires and people were running after them. They wouldn't care for Me. When I went, came to America they suggested to Me that I should ask some money. Can you imagine? I said, “How much can you pay Me? Let's see. What have you got?" And this is what it is. This is the only thing that has really enticed the people, this befooling.

So, one thing one has to know in Sahaja Yoga, that in Sahaja Yoga whatever you may be, you might be the king or you, whatever you may be, in the presence of Divine you are just the same as anybody else is. And that if you want to become, then only you are a member of Sahaja Yoga. Nothing else. We have no membership, as you know. We have no regular anything. But so-called organization we have got which is not even registered or anything is so-called, is the organization of love and understanding. If you want to become, if you are genuinely wanting to become, only then we are here. Because that is what all of us are here for. Why are we human beings? To become something.

So beautiful. I wish you could have the vision of what God has in His mind for you. And He has made all the arrangements within you, as I told you, how beautifully He has made you. It all exists within you. All these seven centers are within you. And as soon as the Kuṇḍalinī rises

and pierces this fontanelle bone, which is the real Baptism, not the artificial one. Like you go to a theological college and you start baptizing. You cannot learn about it in the school. No, you cannot! It is an authority; [it] comes through the grace of God.

Such people cannot belong to any such organization, whether it is church, temple or anything. They cannot belong to anything. Everything belongs to them.

So you must first have correct ideas as to what to expect, as to what to get within yourself and what you should find and what you should become. In this, naturally, you will be faced with many problems. And the greatest problem I've seen with people is that they are definitely misguided by the circus and the whole big platform, these so-called Gurus and the fake people have floated in the market.

So, first thing if you understand that there is no shopping in here.

Finish off your shopping; leave it outside. And if you are still in inclined towards one of the shoppers, you better go back. Here it is only open to people who are really seeking.

Many people have criticised Me for this, that, “Mother, when You keep it free any Dick, Tom, Harry can walk in." I said, “As far as God is concerned money doesn't decide about the quality of a person." If anything comes in like that, also goes out by the other door.

So, we do not have to worry about this. Our job is to see that they receive for which they have come. Now it is impossible to believe in this modern times that there could be somebody who is doing this just for doing sake,

because there is a person who just wants to love the whole world, because there is somebody who is nothing but love and giving love is the only thing that satisfies the person. And there could be many like this. It is an impossible situation for people believe into.

So we have to keep ourselves open. That this is what it is going to happen to us that we are going to jump into our collectiveness. It is going to be an experience and not a lecture that, `We are all brothers and sisters,' and all that. No. `Let us form a United Nations or a world government.' Nothing of the kind.

We are going to become, again I say, is an experience, means that it's going to be awakened within us in our awareness; we are going to feel it, subject it. Means, when the Kuṇḍalinī rises out of these seven Chakras, the seventh one is just to guard, the six Chakras are pierced in. Then from your hands a Cool Breeze starts flowing. This Cool Breeze is the Breeze of the Holy Ghost. We called Her as the Ādi Shakti.

Is the breeze of the Spirit, the Holy Spirit, which is flowing on our central nervous system and we can feel it. It is an experience which we can feel it and it's a permanent experience. You can feel it, what are the fingers that are burning. You can feel it, what are the fingers that are giving Cool Breeze. And all these fingers denote your different centers. And these centers are within us. You can see here clearly how they are denoting the first center is here. Then the second center is here. Then the third center is here. The fourth one here, it's the heart; and the fifth one is the one which is here, is expressed in this one. And the sixth one, which is in the center of

pituitary and a pineal body, you can say, at the Optic Chiasma point, is this one. And this is the center here, is the limbic area or what we call as the Brahmarandhra, means the *[UNCLEAR* whole/hole] to the Divine.

Actually, you start feeling it. Now, if you have ten realised children, you put these ten realised children in a room and bring a new person inside, cover their heads with some sort of a, whatever they like, you know, you cannot force children to do something horrid, but if you can, cover their eyes. Now, ask them, `What is the problem with this person?' Immediately they will show you the same finger. For example, they show you this finger, means the person is suffering from bronchitis, because this is the finger of the throat on the right hand side, means this is the finger of the throat on the physical level. Left hand side is the emotional and the right hand side is the physical. But it must happen to you. First this must happen.

If it does not happen nobody can help you. You shouldn't be angry because it has not happened. One can work. One can work hard. I have been working for days [too many] and nights together. You can ask these people, I've been really working very hard. But this love sometimes is not received properly. Maybe you have some physical problem that has to be cured. And as a result of this many, many ailments are cured which are supposed to be incurable.

Now, I'm not a healer by any chance. Because I've seen some of the people immediately must be thinking about a third aunt, of the fourth husband, of the fifth son, like that, who is down with cancer.

Unless and until you get your realisation, you do not get the blessings of the Divine. First thing is your realisation. Once you get your realisation you'll be amazed that automatically your ailments will go away, because when you start using your energy through your sympathetic system, you start using your left or the right side. When you use your left and right side too much then the center suffers the exhaustion.

When the exhaustion is established, then you might get even malignancy, you might get cancer. You can get any disease due to that. But when the Kuṇḍalinī rises through these centers She nourishes them, She integrates them and when She pierces this Brahmarandhra the grace starts flowing. And it fills you completely. The whole, the whole integrated vital energy starts flowing within you and you feel absolutely blessed, cleansed and light and beautiful.

That is just a feeling I'm talking about, but the main thing is that you become empowered with your own powers by which you can give realisation to others and you can raise their Kuṇḍalinī. It is too fantastic to believe. Really, it is too fantastic. But I will tell you an example how it works out. Supposing, I say, there are lots of pictures and things in here and the music, in this room, you will be amazed. You won't believe Me. But if I bring the television and put it to the mains, it will start manifesting and then you'll have to believe into that. It is just the same. Your instrument is made that beautifully. I have to just prove it to you that you are a beautiful person. And not only that but when it manifests, it manifests all its beauty and all its dimension and the new dimension of

collectivity, of collective consciousness. This is the solution of the problems of the world.

For example, even on political level, if you see that when you have your powers you are the greatest capitalist because you have all the powers. I must say, I am the greatest capitalist because I've lots of powers about it. But I cannot help it enjoying unless and until I give it to others.

So I'm the greatest communist as well. Unless and until you share it, you cannot enjoy it. But this is not on the mental level.

It is the level of actuality. This is the level at which you are. And that is the level I'm talking about which will be. In that you jump into a new awareness. For this you must know that thousands of years back, people have worked it out. Of course, maybe there were one or two people. At the time of Christ also very few people might have been realised Souls. John the Baptist was a realised Soul and He tried his level best, even putting people into the water to cleanse them and did everything. But I don't think he could succeed with that, because perhaps the time had not come. For example, when the, the tree is planted you get one or two fruits coming out of it. But when there is a blossom time, so many of them, thousands of them, you see them getting converted into a new thing. It's not conversion of words, is not transformation of just giving a big lecture to you. It's a transformation which is an actuality. By finding out your absolute, by finding out your meaning, all other nonsensical things just drop out like that.

There are many here who have given up drugs. There were some horrible drug addicts. We had horrible drug addicts. They couldn't even see Me when they came to Me. They were under coma conditions when they started seeing Me. You see, they could only see light coming out of Me and all kinds of experiences they had. But today they are sensible people. I didn't tell them to give up. It just works out because when you have found out yourself you don't care for all these things. If you have found out the gold will you put on these false ornaments on your body? When you have found out the nectar are you going to drink this dirty water? That is what happens to you, should happen, is being promised before and that promise is to be fulfilled.

Now the question comes in, “Then why You?" That's very true. Why? Somebody has to do it, isn't it? Someone has to do it. Supposing you want to do it, please do it. I'll be very happy because I'm really tired. Can you do it? No. That's why Me. I really tell you: there is no way out for Me because I have to do it. But for this why should you feel [hurt], so hurt? I mean, so many people do thing for you, don't they? I mean, you feel thankful to them for anything if they do for you. But for this if I do it, why should you be angry and unhappy about it? I mean, you just think of it. If somebody is doing something for you, at least you should be thankful. I mean, this is My job, you know. I don't know many things. For example, if this goes out I cannot correct it. I cannot put on anything that is electrical. I don't understand your laws. I don't understand many things. Economics I'll read, but I'll never know. I don't understand your politics. I don't

understand human beings of all the persons. But something I do.

And that is this. I mean, you know so many things. I have to ask you. For example, I don't know how to drive. I mean, there's somebody who drives Me down, always. I do not feel hurt if somebody has to drive Me and I cannot drive. In the same way, you should see in this way, in a very simple way, that this lady knows this job. And I'm paid for it because I see the smiles on your faces, because I see the joy rising. I see you finding that which I have within Me. It's the greatest thing, the greatest thing that one can see.

There's nothing more joy-giving, nothing more fulfilling than this.

I want to invite you to this beautiful experience. I mean, on Kuṇḍalinī I must have so spoken, I don't know, hundreds of times in London and there are at least more than hundred tapes they have got on this, into very detailed things. I've talked about ego, about superego. You can see the ego, that yellow stuff there. It's the ego, you see, which through our action works out and it's there in the head, you know.

Sometimes can be very big. I've seen in some of them, you know, like a big turban, yellow turban coming up. Can be horrible. And, yeah and you don't know how to put it down and you have to be very, very careful with that. With this superego is on the other side where, by which you could be a possessed person, or you could be, just be a melancholic person. Like we had one gentleman who used to all the time cry in My program. I said, “What's the matter?" He said “You [know], I've read Lord

Byron." I said, “Now, what to do with this Lord Byron? Can't you read somebody better?" He said “No, Mother, I'm absolutely infatuated by him." `Now” I said, “all right, you take another life. Forget this man, Lord Byron. Then we'll see what to do." Because he would not stop crying.

Both the things are just the same, whether it is ego or superego. Both can affect your realisation. But still, I must say, I have worked out most of the permutations and combinations so far. Let's see if I find something new this time. It's an experience. It's quite challenging also. But one should not feel in any way diffident, because you might have read some books about Kuṇḍalinī, that when you have a Kuṇḍalinī raising you start jumping like a frog. I mean, are you going to become frogs now, in your evolution? A simple question. You start jumping like a frog. How can you be jumping like a frog? Or you start flying like a bird. Are you going to become a bird? Or else they say that you get the shock. How can that be? Now think: this is your Mother. And She is your Mother only. And She has been your Mother throughout.

Is She [going to] give you a shock? I mean, I've not known mothers who are waiting for ages together for the birth of the child, start giving shock to the child. I mean, you don't think God could be that cruel as to create something like that.

This is because people are absolutely unauthorized.

So many of them are absolutely naive. I would say, I do not want to condemn them much more than that. But I would say it is condemnable to get into something which they do not know about. For example, a villager comes to the city and he puts both the hands in the, say, into the

plug and says, `Oh, I got a shock.' An electricity means `shock'. What will you say to such a man? Who asked him to put both the hands in the plug? In the same way a person who doesn't have the authority, means that purity of heart, that purity of sense, that purity of dedication, has nothing to do with Kuṇḍalinī. They are not realised Souls. They're absolutely unauthorized. And if they have got these experiences are, just to warn them that they should behave themselves properly.

Kuṇḍalinī can never, can never trouble you. At the most a little heat some people feel. Specially I've seen in certain cases and certain diseases, you feel the heat. Now, the fantastic cures of Kuṇḍalinī awakening have been mostly of cancer. Cancer can only be cured through Kuṇḍalinī awakening. Now, this I have been saying from 1970. Now I've done this miracle in the sense that it has worked out that I've been able to convince our government about it. And they want to have a regular, sort of a working out of this special method through our Health Ministry. But I told them I don't understand Parliament, I don't understand any of that such nonsense, I don't want to have any questioning in the Parliament.

I don't know how you will make Me meet because so far always governments have been against all the saints. They crucified Christ. Anybody who came in was crucified very nicely. And all the horrible people were given great welcome in this world. See Hitler, see Napoleon, see all these people. While Christ was crucified.

So I told them, “I don't understand your Parliament. I don't understand all these things." So, for us it's a task now to establish it in such a way that it doesn't collide

with the norms of the things that people have created for us. We do not know anything about the political differences and all these human created problems. These are all foolish things just created by the foolish ideas of human beings. It's so mythical and so stupid that they, I don't understand why should anyone pay attention to it. They will all drop out, you'll be amazed.

When you come in this room, supposing it is all dark you'll be fumbling here and fumbling there. You might say that this room is just a book, if you feel a book there. But if you see everything in the light you think, `What foolishness they are doing and making everybody mad with their idea. They are all blind.' Sahaja Yoga is the one that says, `You get your light first of all.' You must get your light. If you get your light, then only you will be able to see what is the Truth. First you see the Truth, is the main point. Now, in that there is no argument. By arguing I cannot give you. I've seen people standing with the sword in one hand, “Give me realisation." Now, how, what am I to do, you see? You cannot argue it out. It has to work. It works out for people who are thought to be the absolutely gone cases, you see, absolutely wretched, horrible he is, useless, good for nothing. And he is the first one to get the realisation.

What am I to do? Now you may say, “Mother, how can it be possible?" If some people look very, you see, gracious and very helpful type, they are running three, four organizations of charities and feeling guilty for, say, Vietnam, where people were killed and all sorts of nonsense that goes on like this, may not get any realisation. And one who is just standing near the street

and says, “Mother” he might get it. This is the Last Judgment of your quality.

This is the Last Judgment. And one must know that the Last Judgment is not going to come with a big weighing machine. How are we going to know? Through Kuṇḍalinī awakening the judgment has to take place. And you are judged and judged and judged. But this judgment is so beautiful that you are not damned with anything, you are not completely imprisoned. But you are given a chance to improve, to reform, to be perfect and to enjoy the beauty that is promised, the beauty that is described, the beauty that we are, the beauty that is Truth, that is bliss, that's Heaven. That's what it is. I'm talking about Sahaja Yoga. It sounds very fantastic. Everybody has used My words. I went to America and for *[UNCLEAR* that/example], I was the first to go there and I was speaking; they had all tape recorders, everything they taped it. And those people who were there they told Me, “Mother, what are You doing? Why do You allow them to tape it?" I said “Why?" They said, “They will use Your words." I said, “Let them use." “And they will use your ideas." I said, “Let them use, very good idea. It will spread." Then they said, “They will make money out of these." I said, “Let them make." But they cannot give realisation.

They have to have to come to Me for realisation. They have to take their realisation and then only they can work it out. It will be all talk, talk, talk, talk, talk. What does it matter? I'm in no danger. On the contrary I feel better.

Some ideas will trickle into. It has worked. It has worked, no doubt.

So, if somebody talks about Divine and talks about God, everything, then one must know that by talking you do not get to God. It's a happening. If it works out, you are the most fortunate person, the most fortunate person. And we have had so many people in this great country. I think England is the heart of the Universe. It is the heart. India has the Kuṇḍalinī but England is the heart. I've said it many a times. People are not that shifty, neither that arrogant, in the center, but like rather hard nuts, you see.

They take time. They take time. They are little bit skeptical and could be quite wondering because it is too much for them. But still, they are very steady people and it goes down very deep into them. I've seen, I've always said it also, that the best young people are in England. I don't know for what reason because I have now experience from Russia onwards to Australia I go round and everywhere. But most surprising thing is that even Australia which is supposed to be they were convicts and things like that, is taking it up just like that. Only two people came from Australia and the way they are doing it, it's amazing.

So, let's see what happens today in this beautiful place, Hampstead. If it works out, very good. And it should. I'm going to be here with you for six years at least, I hope so and I'm sure within that period, many, many should get it. But you must know that here is only your dedication and understanding which is going to keep you persisting into it and nothing else. Because our habit is, if you pay ten pounds, say, to see a play and the play is horrid, absolutely you can't bear it, but you go through it. You

see, you paid ten pounds so you can't go back. Because you have not paid any money here, there is no binding force.

You have to little bit bind yourself and come down a little onto it and work it out yourself. Because you are in complete freedom, complete freedom to stick on or go away. Nobody is going to force you. It is for you to decide. Nobody is going to decide for you. At the most the other Sahaja Yogis may tell you that `please', you see, which is a trickiest thing. “You just see now, you are just going to slip out." They may tell you because they all have slipped out like that. Can you imagine, I was working only on six hippies for four years in London? Then, by chance, they all got all right, everything was fine and they are today very great Sahaja Yogis.

So, it can work out with everyone. And once it started triggering it is triggering very fast.

I would like you to ask *[UNCLEAR* Me any/many] questions if you have any. And I'll answer them.

But for meditation you must know you have to dedicate yourself with the idea that you have to get it.

The time has come. The moment may be today. Today is the time for giving meaning to all your lives and to all your seeking.

May God bless you. Thank you.

Shri Mataji: Is there any question? Any question? Please, ask Me.

[Aside to someone:] You can [read] this also.

Seeker: [This has no responses] Mother, to a person who has lost the desire? It's something that I've been carrying, I shouldn't mention that.

Shri Mataji: Forget it. Have you lost your desire to exist? Ha?

Seeker: All right, I think I don't desire to live much.

Some other time, not to kill myself, but.

Shri Mataji: You see, I know it's desperate sometimes, you know, the things are. But that is the sign of a great saint also. It's a sign of a seeking, you know. You feel, “What's the meaning?" After all, you have not found the meaning.

So you feel that way. It's all right. But not for Sahaja Yoga, I didn't say you are a gone case for Sahaja Yoga. All right? May God bless you. Like I met two girls, one was eighteen, another was nineteen, from Sweden, Sweden. Now, just imagine, Sweden. The people are so very rich there. And both of them had vibrations like a dead body, absolutely numbed out. I called them, “Is it [true]?" I mean, My heart was pounding, absolutely. I couldn't understand. Such love and such compassion started flowing and I said “You, the young people just now blooming out. What's the matter? What do you think about death?" They said, “We all the time doing nothing but planning about death." Can you imagine? How miserable it is, how horrible it is. But for Sahaja Yoga that's a good sign because you are really desperately seeking it.

But on the whole one should be a cheerful person. It's a good idea to be cheerful. After all, you are entering into the Kingdom of God. Now if you are, say, even going to

10 Downing Street and if you have a very long face, you see, people will say, “Put, put up a little smile." So we have, I have told them that if you have to say the first mantra is `cheese'. All right? What about you saying `cheese' once or twice? Will be good idea. Mmm. Good idea. It will work out. Mmm. Is there any other question? Please.

Seeker: Mother, we have a small talk from somebody before You, an any, he said You were prophesized in all the Scriptures, that, that he'd gone through.

Shri Mataji: Oh, did they say so? I told him not to say this. We'll get these problems, you see. Now, forget it, forget it. You better find out later on. All right? Who said that, Marcus? How dare you? No, no, no. Forget it. Forget it. You see, this is all to be found out later. It would be something like telling someone, you see, that as soon as you get inside the room you will find somebody like that and you just don't want to get in, you see.

So, please, forget all that. If he has said all this. Did you?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Could be frightening.

Sahaja Yogi: It's reality. This is reality. *[UNCLEAR]* and it is so nice to settle down and then these things really work. And he told me this and this and *[UNCLEAR]*.

Shri Mataji: Thank you very much. Now, the fragrance you will get because, because this is your own fragrance, for your information. Because you are made of the, one of the centers, the lowest one, is made from the Mother Earth, you see, the soil. And the soil, the essence of the Mother Earth, is fragrance.

So, it starts breaking up. You see, you come into your subtler being.

So first sometimes you get a tremendous fragrance also.

Sometimes you may just see a little light also coming into you or maybe you might see all these things. But what I would say, that when we have to go to the airport you don't see all these thing around. It's nice to see it, isn't it? But best is to go to the airport. All right? I'm happy you are having a comfortable journey. That's a good thing. Yes, it is just to give you some comfort that and it is fragrance you'll get many a times, whenever you think of Me. It's true.

Seeker 1: [So us to improve is the main reason You have to come to our country?]

Shri Mataji: Yes, I have. I have. We have...

Seeker 1: *[UNCLEAR]*.

Shri Mataji: Yes, in Caxton Hall we have the program every Monday. Caxton Hall. And otherwise also they are organizing My program all over. We have been to many places. Like Chiswick [a large suburb of West London and a village in Northumberland, England] in, in lots of, in Enfield and lots of places I've been to. And also all over England, I have tried to cover as many places as possible.

Seeker1: [How do we come to progress?]

Shri Mataji: How to progress? Yes, that is.

Seeker 1: [Not to be concernedly about].

Shri Mataji: No, we have also a little ashram which is rented by some of the Sahaja Yogis where we meet every Sunday in the afternoon, where we tell people how to

progress, how to go further and how to work it out. And there the greater intimate relationship is established among all of you to understand it.

And they'll look after also some personal problems and things. Yes? Seeker 2: Nothing, I have turned actually, I am a bit cold because, you see, that's my position. Unless [was the AC switched on] I was going to sit down there.

Shri Mataji: All right. I think... I would suggest...

Seeker 2: I also wouldn't stop it, stubborn for that, but then it keeps on my nerves.

Shri Mataji: All right, please, sit down. Here.

Seeker 2: It's one way [to have it] open.

Shri Mataji: All right. Just is all right. Now, what I would suggest, that if you want to have a tape of this My speech you can just... Please.

Seeker 2: *[UNCLEAR]*. If I had like *[UNCLEAR]*, then I would shut it down as I came in. That's what is all right. It looks as he only does it for me.

Shri Mataji: All right, all right. Now it's all right. You can take the tape. I mean, if you give a tape to these people, they will tape it for you and give it to you as much as you like, as many as you want.

So, just... you have to just give a tape to them because, you see, as I told you, we don't take any money or anything but we shouldn't expect others to pay for our tapes also. I mean, it should not be the other way round.

Seeker 3: I know that also *[UNCLEAR]*.

Shri Mataji, was healed and he was a doctor. *[UNCLEAR]* what it should happen, what, what should be done to Western Europeans [or this could] also cure them?

Shri Mataji: What should be?

Sahaja Yogini: What should be done to these Western Europeans [well] to cure them?

Shri Mataji: This is what I'm doing. It was necessary, you see, for you to progress that way, to see for yourself that there's something wrong. And this is what I'm doing here, is to raise your Kuṇḍalinī.

This is the solution of the problem. Not by running away from it, but just by facing it you will see that. It will happen. There are so many people already here who are all Western people with the Western brains, over-developed. They have become this.

Sometimes, some of them do get this Mister Ego coming back onto them, but now they can see it. Unless and until you get out of your car you cannot see it, you cannot cure it.

So to cure yourself you must get out of it. Then only you can cure it. Is it all right now? To cure it, all of you must get out of the car to see it.

Seeker 3: And once we see it?

Shri Mataji: Beg your pardon.

Seeker 3: And once we see it, what do we do?

Sahaja Yogi: Once we see it, what do we do?

Shri Mataji: Now, it is a question, is very simple and can be answered very simply that once it is lighted what does it do? Seeker 3: It turns then *[UNCLEAR* off/on].

Shri Mataji: And it gives light.

Seeker 3: *[UNCLEAR* Yes/Yet], it can also give darkness.

Shri Mataji: No, but you give light. All right? That's what happens. When you get it you give light to others. You become to others. You enjoy your own light. The light starts flowing through you. You enjoy that light. And you give light. A very good simile is given like a hollow flute. You become the hollow flute through which the melody flows. And others say that it is you who is playing but actually you see the melody flowing and enjoy it. You become that.

Seeker 3: But this light does not help us with our problems, the problems which influence my life.

Shri Mataji: The problems that influence your life are because of...

Seeker 3: They are important, too.

Shri Mataji: No, they are very much there, because you have not known yourself.

Seeker 3: Pardon?

Shri Mataji: Because you have not known yourself. You see, supposing I start driving the car I will jump into every problem. But if I, I know how to drive I'll manage it. You become the master.

Seeker 3: Not everybody.

Shri Mataji: Yes, he does. They have, necessarily. They do. It is necessary. That's why it happens.

Seeker 3: True, but the other people driving also know how to drive but keep it to their own; more often [do not].

Shri Mataji: It is, it is not like that, the way you are taking analogy too far. It is that you become the master of your

own problems. You start seeing the problems with a different angle. You see, now supposing you are, I'm giving analogy just to make you understand but you cannot pull it to that extend, you see, that confuses you. Try to understand it, not to confuse yourself more, but to understand. You see, to solve a problem you must try to face it and try to understand it. Now, for example, say, you are in the water. All right? Now, there are waves in the water and you are, you are in it and you don't know how to swim.

So, you are bothered about it. But supposing you know how to swim, you'll enjoy it. All right? That's it. Now, is it all right? Seeker 4: Yes. No, it's not. It's very bad, actually. Or I don't know if it's bad but it's also related to *[UNCLEAR]* more straight on the Eastern theory *[UNCLEAR]* in the East. *[UNCLEAR]*.

Shri Mataji [aside]: What is he saying? All right. You see, these are all problems of dogmas and all out of ignorance. I have to tell you that Christ is living within us. He exists within us. We cannot deny Him. He is within us here, as I told you, behind, inside there. He is there. But you have not yet awakened Him. You are not connected with Him.

That's the only problem. And we'll see ourselves how it works out. If all these deities are awakened within us, which are there, then they manifest their powers. Now, what is the power of Christ? Seeker 4: *[UNCLEAR]*.

Shri Mataji: What's *[UNCLEAR* he saying/the thing]?

Sahaja Yogini: It's something about [meeting] snakes.

Shri Mataji: Aha! Yes, yes. Yes, yes. The way he condemned, you mean to say. John had condemned

them, is it? You are saying about that? Seeker 4: *[UNCLEAR]*.

Shri Mataji: It all comes out of ignorance about it, you see? People try to dominate others; some people try to take domination from others. It all comes out of ignorance. All these things have come out of ignorance. Is even sum total, I would say. Because in one lecture you cannot deal with such...

So many varieties. But in the, on the whole I will say, it's all ignorance. See, when you are there you do not dominate anyone; neither you take dominations from anyone. You are just standing. It happens. It happens. Worth trying. Why not? All right? Worth trying, isn't it? It looks fantastic; that's all. If you forget that part, let's try.

Seeker 4: *[UNCLEAR]*.

Shri Mataji: Left and right is [what he means]?

Sahaja Yogini: [I don't know]. He said that it's a different thing. It's a different part of the body when, when they said evolution from, from the centers there.

Shri Mataji: But the evolution is going out?

Sahaja Yogini: When he said evolution and [he said it yet] means associate [to different things] which is expanded in different parts of the body.

Shri Mataji: Yes, that's all developed in our evolution. You see, the association comes like this that first our left side developed much more, you see and then the right side developed. And at the time now, today where we are placed, we are developed in such a way that our right side is much more effective and is much more effective

and it's much more dominating than the left side, especially in the West, you see.

But how it relates, how it relates to our fingers and all that, that you can see yourself. Gradually you will see yourself. It is to be seen as I said it. You cannot by argument understand it. You should see it yourself.

Seeker 4: So assuming that, then *[UNCLEAR]* paralyzed on the, my [right] hand side. The thing is that if I am jealous about...

Shri Mataji: Not paralyzed. They were not. But if you take a primitive man. Take it like that, all right? The primitive man doesn't have his right side so much developed. And the and the person who is over-developed his right side has a much more overpowering on the left hand side in the sense that the, if you see the yellow side of that balloon oppresses the left side and the person becomes very dominating person.

So, on the primitive person, say for example, some people who have taken to, say, primitive life, outside, they cannot become primitive, brain-wise. They cannot. You see, outside you might wear clothes of primitive people but inside the brain has developed like that.

So, by Sahaja Yoga what we do is to bring you to the balance. Both things are brought in the balance. Once they are brought to the balance you get it.

Seeker 4: *[UNCLEAR]*.

Shri Mataji: No, no, no.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: You see, whatever you have known. No, no listen, I'll answer this question, very simply.

Now, whatever you have known or read about anything, or have been discovered, what has it produced? What has it produced? What is the effect? Nothing. But you will see yourself that that is so. Even people, you will be amazed, I'll tell you, I've seen people who are very, must have been very egoistical once upon a time, all right? But then they took to drugs which take them to the left side. There are many drugs, alcoholic especially, not LSD but things like hashish and all that, you develop, start developing your left hand side. Specially people who go to spiritualists. They have a very strong left hand side development and the big wobbling going on, you know. It's very unsteady condition.

Sometimes this comes up this side, sometimes this comes up. And lots of permutations and combinations, but in a simple way I've told you. It works out in very, in lots of permutations.

Seeker 4: *[UNCLEAR]*.

Shri Mataji: No, no. I have seen that, but you see for yourself. What you are saying is out of your own knowledge which has no shown any results, but I've seen people who take LSD move more towards the right. They have supraconscious effects. They show more on the lights and all those things.

It's supraconscious. When you go deep into it you'll see yourself. You should see yourself. What I'm saying you should see yourself. Without that there is not assumption. I'm not saying you have to believe anything that I'm telling. But you see yourself. But if you have previous ideas, the fifteenth century ideas or something like that, that is no improvement to you. Today I'm sitting

before you, isn't it? Forget those fifteenth century things. Just now you should know that I'm sitting before you to show you something, which you see yourself.

Seeker 4: *[UNCLEAR]*.

Shri Mataji: What is it? What do you suggest? What is he suggesting? Seeker 4: *[UNCLEAR]*.

Shri Mataji: Yes. I mean, you see, you people are, that is one thing about the West, too much rumbling into useless discussion. You see, even in Sahaja Yoga, they get realisation. An Indian, you see, if he gets a realisation, he just gets into it. He enjoys it. But a Western man, you see, he gets realisation, then he starts thinking about it, he goes into this and goes. Oh, God, he is such a headache to himself.

No, no, please, please. Now, Colleen, don't handle it. Please, sit down. Please, sit down. I'll handle the situation. No, please don't. You are not to handle the situation. These are not Sahaja Yogis. You see, these have come for the first time. You must know that. They don't understand the importance.

So you don't say anything to them, ha? Please.

Seeker 4: By going from the left hand side, to the right side whatever the emotions and intuition, that is the left side of the body. And then left side of the brain and what does we next do *[UNCLEAR]* that more to go the right side.

Shri Mataji: He's got it. He's got it. He's got it.

Seeker 4: *[UNCLEAR]*.

Shri Mataji: He's got it.

Seeker 4: *[UNCLEAR]*.

Shri Mataji: Correct.

Seeker 4: *[UNCLEAR]* and therefore more rational.

Shri Mataji: Very good. He's understood it better. He is correct. But you don't worry about these things, My children. You don't worry. You see, we should see it, we should get it, we should become that and experiment it. All right? That's what is there, you see. It's a thing to be seen. It's nothing written in the book or some theory being propounded. I'm saying, “The proof of the pudding is in the eating of it." But, say, if I've done the cooking also, as a Mother has done it, no doubt, but if you are not hungry you will go on asking Me, “From where did You get it? From which supermarket?" That's true. All right.

I understand that. But if you are hungry, you'll just get to it. You'll get it, I tell you. That's how it is.

I was travelling to America first and luckily I went to *[UNCLEAR]* and there's a very famous doctor Yang, very famous doctor. And he heard about My coming, you see. I was having My lunch. And it was a split-level area where I was sitting and I was eating My lunch. He came and sat down. He said, “I'm Doctor Yang. Mother, I've come." I said “Really?" I left My lunch. I came down.

So, My hostess has said, “What is it? You left your lunch?" I said, “My child has come now, finished, done. I've taken My lunch." He got it. He got it in a minute. It is, it is that. What I'm saying is the quality, is that. That is the quality. And it's your own. You see, just see the common sense. Use your common sense. See, there is some chocolate here, all right? It's free for you. If you want to have it, you'll have it. Will you argue? But I find that there is diamond. And yet not diamond but a diamond which is invaluable. People will start coming

from Australia. Will they argue? I say that, today it is there. Better have it. If you are fortunate, you will get it. Is for you to see the fortunes.

Seeker 3: And then, [listening], they say when it happens, it happens. And we don't have any control over the happenings. It's God's grace and how to get it, well, that's the point.

Shri Mataji: He's very right person. Typical Indian. That is the difference. Tremendous. Yeah. That is the vibrations of the country of such. I must say I'm sorry but it is. We have to ask, `How? Mother, let's have it.' What important thing is that by which we get it. “Let's have it, Mother." All right? I'm requesting you just to have it, can you imagine? Settle down your minds. “Now why I ask questions?" Because this silly mind is like a mad horse, you see. It will start driving you. “Oh, you didn't ask this important question." That's why I said it. But there is nothing more important than becoming yourself.

For this you don't need any education. Nothing. You have to just feel it from your heart that you have to have it. You'll understand it in no time as soon as you have it. That's what it is. It's simple.

We have to *[UNCLEAR* look inside/reconcile] ourselves to *[UNCLEAR* want it/one thing], we have not found it so far. With all our thinking and dogmas and arguments and everything that we have done we have not yet found out the solution. If Mother says so, let's find out.

First thing is to experience yourself not by anybody else telling you. Just experience. You must change the role now. Then you will understand. There is no parliament going on [here]. All right? Like you can ask that I am

responsible, that you have elected Me. No, it's not that. There is somebody who is giving you something as a present.

Something who loves you very much has cooked for you a beautiful meal and is requesting you to have it. It's very different. You change your role and you will get it. That's the different point. Because we have never been loved that much so far. We have never been cared that much.

We have lost our self-esteem. Nobody has thought of us that way. Change that role, for you must know that God who has created us is love and affection and compassion. He is the ocean of [love]. And all that is going to work for you. Why worry? It is His job He is going to do for you. Just leave it into His hands.

[Let's see], if it works out. All right? Can we do it that? Now, how do we do it, it's the best point, which he has asked the question. *[UNCLEAR* Is there,/He's then] get to the point. How do we do it? Very simple. As I have told you, these fingers are representing all our centers.

So we have to get our centers ignited. How we do enlighten this light? *[UNCLEAR* Just/Is] just bringing an enlightened thing near it and it enlightens. Simple. The light is its own, the power its own, the whole oil is its own, everything is its own. Only one light comes near it, which is enlightened and enlightens it. That's all. Just put your hands towards Me like this. Simple. Please, take out your shoes, because shoes sometimes obstruct the flow, that's all.

Just put your feet straight on the ground. Just for a while. Just touching the ground will help you.

It's very simple. Take out your shoes, please, all of you. Will you please take out this? Seeker 3: I won't be able. I will get a problem.

Shri Mataji: Ha? You won't be able to? Please, take out. Please, take out, for five minutes. It's not much. [Hindi.] The virtuous understand things better, faster as it is said. These munis can understand. In the same way, try to understand it more than repelling it. It's for your good. Just put your hands towards Me just like that. Just like that. Now, close your eyes. I give explanation for whatever I tell you because without explanation you'll ask the question, “Why to close your eyes?" Because, when the Kuṇḍalinī rises, in this center of Āgñyā, then there's a dilatation of the pupil and to make the flow all right you better keep your eyes shut. There's no hypnosis on. Please, keep just your eyes and tell your mind that, `You have never helped me so far. Now please, for Heaven's sake, keep quiet.' Tell your mind that, `You have not helped me so far. Let me keep quiet within myself.' Keep your eyes shut and watch your thoughts.

As soon as the Kuṇḍalinī will cross this point you will find you are blank but you are aware, absolutely aware. You are thoughtless but you are aware. And when the Kuṇḍalinī pierces this point you will find the Cool Breeze will start flowing towards you.

Some of you may be already awakened people. Please put both the hands straight on the ground.

Must have self-esteem, must have self-respect and of all the things is love for yourself. You are doing it because you have to love yourself. Not to condemn yourself anymore.

Some people are having a fashion of condemning oneself. It's feeling guilty business. One must know that He is the ocean of compassion and He is the ocean of cleansing. There is nothing that He cannot cleanse.

Contents: 1980-06-08 **Talk to Sahaja Yogis, Subtlety, Dollis Hill Ashram, London, UK**

..... and it is only possible for people who are of a subtler nature to understand the value of Sahaja Yoga, to hold to the values of Sahaja Yoga and to retain it in this fragmented world. The world is fragmented and everybody is acting towards one's own destruction. All the values which people follow are gross values.

Most of the values are absolutely gross.

So for Sahaja Yoga we have to have people who are trying to justify their subtleties. Such subtler people have always been a little different from the mundane crowd.

And these people always express themselves in such a manner that their existence itself suggests that they are trying to cement the whole world.

Sort of you can feel that. Those who can feel that there is an element within us which makes us laugh at the stupidity of others, who may appear to themselves [to be] very seriously doing certain things. But to us it seems as if it's rather stupid to waste their lives.

This is a calibre of different people. First these people, with that calibre and that dynamism within them, will be settled in Sahaja Yoga. Not the ordinary gross type. But because our doors are open to everyone, because there is no charge or anything for anything, all sorts of people

come in. And when they come in they don't know what they want. Out of them some could be the grossest of all.

Some might be just walking in to take out some things, just to steal something possibly. I have seen all kinds of people coming to Sahaja Yoga. Such people when they find that there's something available, they come in and go away. Another kind, maybe, which is coming here, is the one which is extremely gross, but they can think that he can make some liaison work here. By having connections with different people he can exploit it and make some money out of it.

So money mindedness is a very gross thing. Is a very gross thing. If people are money minded then Sahaja Yoga doesn't work out well with them. If you always think about money, of your insurance, about how the carpet is spoiled; this has happened, that happened. Such people are very difficult. But lower than these are the people who come here to have some sort of an exploitation out of Sahaja Yoga. Such gross people also come in and when they find that they cannot work out their plans, they get out of it.

Now the third type of people who come here, they come for some material gain from Sahaja Yoga, maybe physical gain also. Like somebody is sick so they come for their sickness. It's a very gross way of looking at things, is to come to Sahaja Yoga for getting cured.

So when they get cured they disappear.

Quite stupid isn't it? Then some people come with the idea that maybe, with Mother's blessings, our financial problems will be solved. Only with that idea. Then they

also get their financial problems solved and they get out. But some of them do not.

Some of them cannot manage what they want to have, then they get upset.

Now the best calibre, of the subtlest form, is that which is just seeking Sahaja Yoga. Which is just seeking union with God, nothing else. That's the best calibre. That calibre works hard. It has very concentrated effort. It understands Sahaja Yoga very quick. Only thing is that, because ofWestern habit of thinking, some of the people, though they have a calibre, circulate around themselves. They go on thinking about it, discussing about, arguing about it and then they become stationed at a point. Otherwise it goes little round and round itself. They have a calibre, they have a height, they definitely have. As we say, they have that `weight' in them. They can feel their element but still they go on, as a habit you see, because they are used to it, they go on encircling round and round and round. They have to steady themselves.

But the calibre of a person who just wants to be, to become, can never be deterred by anything, because he is subtle, in a way. In his lifetime he feels the subtleties of the unconscious. He has felt his archetype images of these Deities. He has known them. He had these eruptions within him. He identifies and he recognizes the subtleties that he has felt and he tallies them with Sahaja Yoga and Sahaja Yoga gets him like that.

Now these subtleties which I am describing to you, come to you not through your mental effort of this lifetime, but comes to you from the experiences of many lives you have gone through and as soon as you come near Sahaja

Yoga, you start sucking. That is the best calibre. But, because the door is open ajar, the grossest of gross also can come in. But sometimes they come this way and go back the same way.

Some of them, they come half way and rush back.

Some of them come inside and get out from the other side. But those who stay are the people who are subtler by nature. It is a very subtle happening. If you have lost your subtleties say, some people as I said, even doing hard work with your fingers, you become insensitive. Even physical disrespect to your fingers, you become a little bit insensitive. Even when you get your Realisation, you may not feel the vibrations that good. But that is not so important. Of course, vibrations you must feel for Realisation, but maybe due to some external reasons also, or maybe due to some physical problem, you may get a situation where you may not feel the vibrations so much. But doubts would not rise in your minds because there are no vibrations. You would just think that: “Yes the vibrations are not there, I must get my Viśhuddhi Chakra alright. But it is there." And even if the doubts come in, a subtle person will fight it, will argue it out, but a gross person won't.

The subtle person is a brave man and his bravery comes from his built in capacity of those subtleties.

He does not succumb to doubts. He just sees it, he fights it. He does not succumb to it. But Sahaja Yoga is such a wonderful thing, even those people, who sometimes looked very gross, suddenly came out with such a beautiful manifestation of subtleties that it is surprising. But that is exceptional.

The mind in the human brain is subtle on certain points and gross on some points, it's most surprising.

Maybe [due to the] background. It's a very subtle subject you see. Please pay attention.

If a genius is created. They call it a prodigy, but I would call it a genius. There's a difference between a prodigy and a genius. Prodigy is a person who, for a short time of their lifespan, suddenly become very talented and after some time the talent goes away. And a prodigious person may be mentally absolutely very, very low. Very low.

So it is done by some sort of a spirit possession. But a person who is a genius is a person who has those sensitivities. The mind which is covered with thoughts, which is thickened, which is gross, can be thinned out at certain points and could be very sensitive to certain points. For example, some people could be very sensitive to music.

Some could be to art.

Some could be to human beings.

Some could be to other things which might make them rare people.

But these subtler things, which creates your personality, always indicate in your being that there is something of the beyond which is throwing some images within you. Such people are conscious of them, that there are some images which are throwing these subtle ideas within you. They are erupting some new commotion within you and once you start feeling them you are compelled to put them down somewhere.

That's how the poets are created, musicians are created, great masters are created.

Now the fashioning of these subtle ideas is another job, but the beauty of these subtle ideas is this: that they are universal in nature. If they were not, they would not be so much appealing to everyone.

So there is something universal in those and that universality, when manifested or fashioned into some expression, then it is absorbed universally. Now it depends on the person how much he is closer to those images and to the image of his Spirit. If such a person is a realised Soul, then the expression is heavenly. The fashioning of those expressions, of course, is determined by the surroundings, the different atmosphere, the traditions and all that, in which the people have lived. That is the fashioning part of it. But the universal essence of everything, that element which is universal, is manifested in a particular fashion.

The more a person is nearer to his Self, even the fashioning is very universal in nature. Then such a person doesn't try to be molded by traditions so much. But the traditions which have come through meditativeness, or through realised Souls definitely give him a better chance of expression.

So the fashioning also evolves, gradually, in every country in every place, till it reaches the point where people start understanding them in meditation.

Now there are two types of fashioning. One is the fashioning that comes from outside, the other from inside. The fashioning that comes from inside could be the teachings of the great masters, who are realised

Souls and your own understanding of the work of these great masters. The other style could be that you see what people have been producing, all of them and you gather out of that and fashion your manifestation accordingly. In the second type of thing they may be realised, they may not be realised.

Now when we go to Sahaja Yoga, even a person who is not a genius, who has never been a genius, who had no idea of any special expression in life, can get realisation and of the highest type. Maybe much more than a genius because genius might have become a geni-ass by now, you see. His ego must have bloated out, he might be a geni-ass instead of a genius! But a Sahaja Yogi when he gets his realisation, his realisation is a sign not of his subtleties, but of his Kuṇḍalinī, in what condition She is. If the Kuṇḍalinī is absolutely frozen, that means a person has no desire to have realisation. He is coming to Sahaja Yoga to make some money out of it or to make some name out of it. He could be a burglar coming as Sahaja Yogi to burgle away, say, My shoes. Such a person can be very difficult for realisation. But maybe with some people, who have some basic problems also, can have their Kuṇḍalinī completely frozen out. But people of very ordinary appearances, of very ordinary life, could be very subtle. Much more than all these geniis, geni-asses and geniuses put together, because they can feel their Self.

Such people do not cheat themselves or others, no question. Their whole attitude towards Sahaja Yoga is like a person who is dying and gasping for air. They are just struggling to get the truth. They have no other interest in them, but to get to the truth. Such people could be very

strong headed, could be very different from normal. They may think many things stupid. Even, you see, just to have a wife and children and family, it's quite stupid isn't it? That's not the end of life. It's quite a stupid thing to do. I don't say that you give up that, but it's not the end of life. It's alright, it's a part of it. You are not to be lost in it. We believe that marriage is important. We believe that, in the marriage, husband, wife should be very much understanding each other. There should be love between the two. There should be enjoyment so that the children also feel the security of the family, so the society improves. All this is alright, but that's not the end of it. In India you will find many families like that: where a husband, wife are carrying on nicely, children are nice, their money's in the bank. When they die, the money goes to the children; then the children are married nicely, then they have their children, money goes to the bank.

When they die, the money goes to them. Goes on day in and day out. Nothing. It's so mundane. That doesn't mean I believe in divorces. Of course, that's something nonsensical. But to be married, means just you have entered into life. At least you should enter into life. That is important as far as entering is concerned. Basic. But that is just the basic. That's not the end of life.

If you are a subtler person you will not think what is your advantage monetarily, or what you are doing, what is the thing, what gain you have got. Of course you will see that as Yoga is established, your kshema will be established, your well-being will be established. You will see that, clearly. It is to be seen. To be thankful. And the kshema is alright, because you should not have worry, of kshema,

but you should have free time to devote yourself to meditation and to Sahaja Yoga.

So that you don't have too much worry, that's how the kshema comes in. But when the kshema comes in also, one may start going into the same circle of greediness, having more and more money, more and more this, better clothes, better house, how to get this. This circle may start, there's no end to it, so you have to cut it down. I am not saying that you just have one dress and all your life you end up with one dress, it doesn't mean that. Because you know if I say anything, people will shoot off to the other end, I am trying to keep it in the center: that not too much attention will be required on one side or on the other; of indulgences or of asceticism. None of these. You are not to renounce anything or neither you have to indulge into anything, but feel your subtleties. Feed them. Nourish them. Look after them.

You should be proud of your subtleties: that you have these subtler values, while others don't have and that itself will be so self-sustaining that you can withhold all those values that you get from your subtleties against the whole world. Because the world is so fragmented, so cut off, that everybody feels lonely. But that does not, by any chance, mean you should be arrogant to others, you should be fighting with others, no! But in darkness a light shines. The whole is darkness. If the light accepts the darkness, then it becomes darkness.

So the light must accept that: `I am the light and I am the path,' and should stand up. Does not in any way means any arrogance to others, any showing-off to others. But it is the Light. And the Light, by itself, emits.

When this happens to you, you will not hate yourself first of all, but you will love and respect yourself and respect the virtues in you and not your grossness.

Kuṇḍalinī itself makes you subtler and subtler. But if you are a stone what can Kuṇḍalinī do? Now it is for you to see where you are stone. There should be a lot of heart searching. The greatest Stone Age is nowadays. Heart is like a stone, it doesn't move. When talking to others, it doesn't move. It has no ripple in it, there's no joy in it. It's like a stone sitting there to hit everyone. See anybody sees you, oh bother, he's coming! Go from the other road! That fellow with the stone heart! And you feel you are alright, you are a very good person because you are stone hearted. You think you can dominate the whole world because you are stone hearted, you can give psychological treatments to others, keep quiet, don't talk to anyone, shout at others, do whatever you please, because you have a stone heart. Nothing happens to to your stone there.

Now this stone heartedness is the sign that you should not be any more in Sahaja Yoga. You must have a heart as your Mother has, pulsating with love, with compassion, with joy, with happiness, with giving. That should be the attitude. Not rationality, nothing. It is the feeling, feeling for the pains of others. Feeling for their longings and feeling for their aspirations. Just feeling within yourself, is their desire to be the whole, to be the ocean itself, itself is so fulfilling.

We should not have our ideas among ourselves. Like, “She does this so why should I do?" “He does this so why should I do?" It's very mediocre. It's a very low-grade

business, to see others, to worry about others, to talk about others, is extremely low grade. A person who is of a calibre, has his standards so much higher that he cannot compare himself with others. It's really true.

So, if I start comparing Myself with you, what will be My position? I mean, I can't do it you see. Then you say, “It's alright for You Mother." It's perfect, I agree, it's alright for Me as I am. But you can be like Me also. But if I start comparing and thinking, `Oh God, what is this?', then I should give up doing anything, thinking: `Where have I come?' But when you know that you are not comparing, you are just giving. Question of comparison should not arise at all. At all. It's just feeling. I just feel. In the same way you feel each other, not in an artificial, courteous way.

Some people think that if they have given their seat to someone they have been really the generous people, the greatest generous people. Just be yourself now. Let's see. Just be yourself and that you are the Light. What is the comparison? The comparison exists when our calibre is low. If it is 24 carat gold, what is the comparison? It's absolute. If you are at an absolute point, there's no comparison.

So try to see that your calibre is that. That you are of that calibre and don't worry about gross people.

Gross are gross, will remain gross, you just don't worry about them. You keep your calibre alright and that is what is the most essential part of Sahaja Yoga.

Thank you very much.

Paul Wynter: They always told me that You are actually God, the Father God Himself, um, well I can't see that at all.

Shri Mataji [replies]: Alright, now put your hand towards Me. Ask the question. The simple is computer. Work out your computer and ask the question. Finished. That “She is the `E', means She is the One who is the desire of God Almighty. She's the power of God and it is only She who incarnates." If you read the Vedas, it is said that She created Her Child and the first sound that was created was the Child. And that sound is the sound, what we call as Brahma or the Logos as they call it.

So now, what is the difference between God and God's desire? What is the difference between sun and sunlight? What is the difference between moon and moonlight? What is the difference between the word and the meaning? So the God Almighty, Him whom people understand, is just a witness. The day these two things will meet, there won't be any world left. Till They are separated, all these things happened. When They meet and merge into Each Other there's nothing left. He just becomes the sound, Brahma. We cannot understand these things, because we have never seen two things, [which are] that merged together, as God and His Power. We cannot understand anything like that, because there is no parallel. Now, you can rationally also see things, that: people, when they bend before Me their Kuṇḍalinī starts moving. It is written in the scriptures only at the Feet of Ādi Shakti this would happen. Not only that, but you people, who have not been to any austere life or anything, have got realisation and that your own power is

giving them realisation. Isn't it? There is no one in the whole world today (there may be some realised Souls) who can give, the way you give, realisation. You go and talk to some great Gurus. They are jealous of you. They know who I am.

They have told people who I am. But they are jealous. They don't understand why of all the things I have given you these powers while they don't have. They can't give realisation the way you give, in a second like this. Nobody can. You can go and have a look at them. They are great people no doubt, but your Kuṇḍalinī works like a jet. They move like elephants from one Chakra to another Chakra. The Kuṇḍalinī doesn't move that way as it moves [in you], because I have given you the authority.

You can go and meet them and they will tell you. There are thousands of people they have got disciples, but they don't send them to Me. They said: “Mother You'll find Your calibre. These gross people, You leave it to us. We'll manage them. We'll send them later on. Just now You find Your subtle people." Why Sahaja Yogis are so few, because there are very few subtle people in this world of that calibre.

That's why I am always requesting you that: do not divert your attention here and there. Settle down.

Become good Sahaja Yogis. Unless and until you really become good Sahaja Yogis I cannot move to the second strata. Because the first strata has not yet settled down. They are worried about nonsensical things. I mean I just, sometimes, feel very unhappy to see that you fight among yourselves, I mean this is something so painful; that you say harsh words to each other. I mean you are

the cream for Me. You go and ask any one of the Gurus, if they can move the Kuṇḍalinī on their fingers as you do it. These powers cannot be given by an ordinary person. I look ordinary, no doubt. I have to. But also you have seen Me in other forms. That's not important. Important thing is you should see your own transformation and how many powers are manifesting.

If you go and tell somebody that: “I have started giving Realisation and raising Kuṇḍalinī." They will say: “You are mad! How can it be? Impossible!" Nobody's going to believe you at all. You see, you have got it so easily. Why? Because I recognize the subtleties in you. These Gurus recognize Me. They know about Me. They know who I am. They are telling others. There are so many of them like that. I told you the story of the lady here, American lady. She might come sometimes. I think you met her isn't it? Some of you have met her. She went to Rangoon and there she went to meet some very great, high soul who was living on a mountain and he would not meet many people. But she went there and he really respected her. And when she came in he said: “I am going to sit at a lower level than yours." So she could not understand. He said: “Because you have seen Mother with your own eyes. I haven't. I will have to die to come and see Her again." And then she was surprised.

But first of all know that you have got these powers within you. Then know that you have got them because I have chosen you. Alright? Good. See now! Only thing: you get rid of your egos, which give you ideas. You see sometimes they come like big balloons.

So tell yourself: `Oh mister ego please get out! These powers I have got because Mother has chosen me, has loved me, has nourished me and has accepted me as Her child.' It's a fact! Nobody can believe that you can give realisation I tell you. You go and tell anybody. You should, but they are not going to believe you. If this flowers says that: `I can become the lamp in the lighthouse.' Nobody's going to believe it, because the light in the lamp house is made in a special factory with a special this and a special that. But supposing this flower says so, or if this flower says that: `I can cure your diseases.', nobody would believe, but it may.

When something fantastic happens you have to believe that there is Divine acting and acting so dynamically.

Only thing, do not waste your energies in gross hankerings and gross wanderings and ramblings.

Try to be subtler and subtler. There is nothing that I have to ask for. Now you think about it from God's point of view. You have to be given realisation, first job. It's a headache you know.

Somebody has to take up the headache of giving realisation. It is much easier to be crucified once, but to be giving realisation a hundred times, to all kinds of funny Kuṇḍalinīs to be raised, risen, you cannot imagine! And then after giving realisation to tell you all about it. To decode all the Chakras, to show you all the Chakras, to tell you all about Deities, these archetypes and everything. And every word of it is true and acts and works.

You have experimented and found out.

Somebody has to come down. It has been My lot to come. I don't mind, as I told the other day, any one of you takes My seat I'll be very happy to be a Sahaja Yogi sitting down there. Really, I'll be the happiest person. I'll give you five garlands like this and all the flowers from the market I'll bring for you, if you could sit here and do the job for Me. It's very easy to doubt, but can you do the job? No, you cannot. This is the trouble with the Western mind is, that it doubts, you see. What are you doubting about? What is there to doubt? I cannot doubt Myself. That's very difficult. When you know that this is the tea [Shri Mataji has been given a cup of tea earlier] how can you doubt? Now if you doubt, what can I do? How to prove it? Best way is to understand My love. Through that you'll understand Me better. It's much easier to understand Me through your heart than through your brains, because I'm very good at blasting them and I play about with you, lots of things, by which I really give you a very difficult time. Because if you start thinking, I make you think more. If you start doubting, I make you doubt more.

So best thing is to see, as I told the other day that: whatever is in the next room, it's better to go and see than to sit down here and doubt, or to accept it and sit down here, no. Go and see for yourself.

You have seen it yourself. But just think how tremendous it is. Just sit down and think. How great it is! How dynamic it is! That you have seen it with your own eyes. Just think! That you have felt it. That you are the people who have got it. You are the first few who have known it. There may be thousands and thousands later. The whole

universe may take it up, but you are the first few. Improve your calibre.

Come up! I think if you can give Me leave, I would like to go because the whole day I have been really working very hard. I did My cooking and did that. Now, what's the matter with you? You, still no? Still no? Better! Keep like that! Alright. Now can I take your leave?

***Contents: 1980-06-09*, Public Program, The Subtlety Within, Caxton Hall, London, UK**

(The other) day in the ashram, I was telling you about our subtleties, the subtleties we have already within us which we do not understand. Could be from our subconscious mind, could be from our supraconscious mind, could be from anywhere that is unknown to us; but the subtleties that lead us to our universal being is the one we should bother about.

We have sometimes heard about people who get a hunch. Like somebody says, “I must buy this house, I get a hunch that I should buy it." Or sometimes people say that, “I always hear something, somebody tells me that this should not be done." But all such suggestions must be judged that they come to you to tell you about something of the beyond or something that concerns the mundane life, like buying a house.

God is not interested in what house you buy or how much money you are making, He's not. It's not important to God. One can understand, that isn't it? Also that God is not interested in telling you against someone in the ear that, `Beware of this man, he's a dangerous guy.' What if somebody is going to harm you physically? Maybe, to

some part, we can say that God wants to preserve your body. But this body is also not so important to God because He can create it again.

The most important thing that God has to give us is His love, His connection with us, His kingdom, His powers.

So the subtleties which we should really accept within us should be which takes you to the realm of joy, to the realm of collectivity.

Like suddenly you see a little child weeping on the street. You feel your heart is weeping, not that you feel guilty about it but you feel one with the child and you feel you are the... Then definitely that subtlety of compassion that is God, is felt. But you don't feel guilty about it and you don't give him two p's or something to insult his ego. You do something very constructive about it, extremely constructive and you do it secretly; you don't like to tell anybody about it because you think it is vulgar to talk about your compassion. You do it so sweetly that the other fellow doesn't feel it. The whole act is such a beautifying thing. You don't announce it in the paper and you don't publish it in Who's Who or you do not go for a Nobel Prize or something. This is all very vulgar for the subtle thing that you worship within yourself, because that element within you is so much higher than all these gross considerations that you just care for that.

That is what God is. That's how God shines within us. Even before our realisation, before our connection with God, He shines in some people even before they have been realised. You see that; they're quiet people. They're not show-offs. But they're very sincere, extremely kind-hearted. Such people when they face Sahaja Yoga,

immediately they get their vibrations. They're not people who are worried about money, or they're worried about the gross things of life or achievements that are so stupid. Such people may exist as very ordinary people; they need not be at the helm of affairs, mostly they're not; because they're not ambitious. They do not want much success in life; they don't see any point in being very successful.

They might be something very ordinary; they might be something, doing something very important also.

But in their lives, those who come in contact with them remember that, yes, there was a life or there is a life, definitely there's a spark. Because such a person being so subtle does not assert. Such a person cannot be very dominating, assertive, argumentative; such a person is quieter, his attention recedes from all quarrels and all squabbles of life. But such a person has a great position in the domain of God. That you've seen how in Sahaja Yoga suddenly you find people manifesting their divinity. Maybe such a person is too naive for all practical purposes. He might have been cheated, might have been misled by some horrible people who try to exploit his seeking but still it remains. This element suddenly gets ignited in Sahaja Yoga and for such a person, this is the most important thing is to feel that being which always kept him away from all the rest of the ideologies and greetings and have always given him strength and confidence and joy. He sees that clearly in Sahaj Yog; he adheres to it and when he nourishes it, he's amazed that he has found himself. Then it becomes his life.

There are thousands and thousands of people, everywhere. I say thousands, I don't say millions, I'm sorry, because they are not in millions, I'm sorry for that, I wish they were. They could be counted in thousands, maybe twenty one thousand altogether, of that quality. There won't be millions but they'll be making millions later on. There has to be few. These are people of special calibre, as I've said. But it is necessary that everybody must be given Self-realisation, every seed must be germinated, but how many would sprout into the trees and would render fruit is a different point altogether. First and foremost thing is that first let them all be germinated. In due course, all those who'd come back, but some would prosper into their complete manifestation in their full bloom in a very short time and that's what matters the most.

The Divine is not interested in useless people, it is interested in that special calibre. As I've told you, such a person may not be at all rich, maybe absolutely poor. That doesn't mean that rich cannot be so, can be very rich also. The outward appearances and status and all these denominations do not matter.

I'm talking of the spark inside; they can be called as gentlemen, in simple words, or the *[UNCLEAR]*. A serene dignity manifests through their being.

Sometimes it happens with their lives also, that they find it very difficult to keep to the norms of the mad world and they may be little cynical, sometimes, could be.

But cynicism is not that subtlety, but they may appear to people little cynical, but they have to be very delightful and extremely cheerful people. They cannot be morose,

sad, emitting unhappiness all around and big bores with a B capital and O capital, R and E, all capital. That cannot be possible. They're extremely enjoyable and magnetic and dynamic. They're complete in themselves, because they feel their subtlety, they live on that. Still, their seeking is there and the meaning they try to find to their own being. And they want to identify their subtlety with something that is universal.

In their expression in any field that they are, they appeal to the universal being within everyone of us. Maybe and they may not get a Nobel Prize, but a personality that appears that, emits that kind of congenial behaviour. Now if somebody is a person who is absolutely Satanic, will abhor such a person, possibly, but this does not concern to the subtler being because he is at a level which is not tarnished by gross attacks.

That is what one has to recognize in oneself and one should feel very proud and fortunate that, that exists within us. No more one has to feel lonely, because now we are so many of us, of the same creed and the same type. And so many of us who have found out, what is the reason, what expresses it, what manifests it within us. What are the deities that govern this subtlety within us, what you may call the archetype images; which archetype images are there which are real, not imaginary, within us. And all these discoveries, that makes you feel confident of all these great subtleties you've been enjoying so far.

Long time back, I had given a simile like this: that a mother bird puts the little child, or you can call, the baby bird, away from her. And the baby bird feels the mother's

warmth and she wants that. And she's calling for the mother. That calling itself is the last thing it knows of. That's the highest thing for the baby bird, nothing else matters. You may give anything to the baby bird, it won't be happy, it needs that; it needs that warmth, that love. And then it expresses itself by spreading its tiny little wings around and tries to hop and to express it. And then out of complete joy of its hopping, the mother bird herself comes down and engulfs that child into the wings, giving all the warmth necessary.

It is that happening within us, which takes place within us when the Kuṇḍalinī rises. The Kuṇḍalinī is the part of that warmth within us, of that compassion; it's a part of that beauty, it's the part of that desire. Desire, what's the matter, the door is open or not, come in, come in. They're waiting because they think, what's the matter. It's all right.

So the desire of God is placed within us as Kuṇḍalinī. And when the, all the external desires dim out within us and the real desire to be one with the Almighty remains, the Kuṇḍalinī can rise spontaneously.

That has happened to few people, very few people; you can say like Buddha, Mahāvīra. These people were human beings and they achieved godliness, not by forcing yourself to get rid of your desires. But through wisdom, understanding that, this is stupidity, this is foolishness. Where am I going? Just the wisdom acting, not a rational understanding. But the being itself projecting. First thing is our achievement through one's own evolutionary forces, also, there are so many other happenings, or we can say, the other supports, which

bring forth this kind of spontaneous rising of the Kuṇḍalinī.

There is somebody who wants to come and see Me because he said, “Mother you are an authority on Kuṇḍalinī and there are many books written about Kuṇḍalinī and I have to write a criticism, that the Kuṇḍalinī when she rises, you start jumping; when she rises she gives you heat, or you burn off yourself or you jump through the roof or something like that." All sorts of horrifying things; nobody wants to listen to anything about Kuṇḍalinī. If you read those books, you'll be really frightened. I think it is absolutely Satanic. And he wants to know about the authentic description of Kuṇḍalinī. I told him that these books are all of them should be thrown away into the sea, because they're written by people who have had no experience of Kuṇḍalinī awakening. Because they were people who must have been doing some sort of an adventure somewhere.

Like some people believe that even finding of God is another job. If you've no job, better find God, at least He might tell me to survive.

Some people do believe that instead of sitting idle, why not try to find God, would be good idea. And when such a thing happens and they venture into the search of God then first they're hit by the God of holiness. Because they're not entitled, they're not holy, they have no protocol about God Almighty, they have no respect, they're just doing it because they are ego-oriented, they want to have another ego trip and they want to become great explorers of Kuṇḍalinī.

You cannot do it; you have to have proper protocol. They lack all humility, all holiness, righteousness and all that is needed to ask the help of the Kuṇḍalinī. And they're hit by the first deity, which sits in the triangular bone, this they can also see sometimes, they have seen him, with a temper, in red colour, they call it or maybe in orange colour. Let him come, somebody's waiting there.

This deity is a very powerful deity and it is the wisest deity, because it is the deity which gives us wisdom. You need not argue with the gentleman, it knows you out and out, it knows every bit of you. If you tell some story, it would say, `All right, I've heard all this story before, now will you please keep to yourself.' It understands how genuine you are, how truthful you are. And this deity is the one with has given these bad experiences to these Kuṇḍalinī seekers and writers of Kuṇḍalinī.

It's a sad thing that a thief comes to the town and is caught up by the police, is put in the jail and when he goes back to the village, he tells them, “Oh God, terrible, never go to the city; they catch hold of you, put you in the jail, don't give you food to eat and then you cannot meet anyone for three years and then they send you back." And everybody is frightened of going to the city. It is like that.

Or the thief who goes to the bank from the backdoor, or sometimes they dig a tunnel or something like that, you see, great people in this world, you know, they have time to do all kinds of nonsensical things, to dig a tunnel to get some gold pieces, or something and dig another tunnel to go to the jail directly.

So these stupid people, when they try to do all these gross things, like going to a bank through the backdoor and are caught up. If you go and ask them their experiences, they'll say, “Oh horrible experience, never go near the bank, you don't put your money there, no, not at all." You ask them, “Why, what's the matter?" They'll say, “Oh, they'll catch hold of you, you know, terrible people in that bank." They could even go further with it to warn you. If they're cunning, they may come by the front door and tell you, “Why go and put money in the bank, you give it to me, I can look after it better. It's better idea and if you want, I can you to twenty percent more than the bank does." And if you trust their cunning faces, you just hand over the money and you're lost and the bank is lost to you. And then you may say that, “What is this bank?" In front of the bank there are people standing like this. What are these religions after all, what are these Gurus in the name of God, standing in front door trying to rob others. What sort of a God is this? So you start blaming the bank for the thieves who have cheated you.

You must learn to separate both.

This discretion is important even when you try to know about Kuṇḍalinī, that Kuṇḍalinī is the desire of God to bestow upon you His kingdom. The prince has to become the king. And such a beautiful desire, cannot be gross, cannot be ugly, cannot be painful, cannot be troublesome, cannot be hideous and serious.

Once you understand this, then you will respect your Kuṇḍalinī. She's your Mother, because She's going to give you your second birth and She has been with you for

ages in so many lives, just waiting for this great time when She's going to give you your realisation.

I'm telling you this because I know how beautiful She is.

So many have really tortured Her, have frozen Her, made Her into a stone by cursing Her, but still She's breathing feebly with a hope that the day will come when She may be able to give you what She has been living for.

This is Kuṇḍalinī; this is Kuṇḍalinī awakening. We have to give up our gross understanding of Kuṇḍalinī. Like you would see in Sahaja Yoga when you'll be coming, you have seen it all your life and you'll see it more that so many of them just come to Me for getting all right in health, only for that.

“I've got a back pain, I've got a stomach trouble, I've got arthritis” or, “I've got diabetes” there's nothing that is not there, “and I'm sure you'll cure me." It's quite a queer situation because the request that I should cure is all right, but what is the right for this request? Why do you want that Divine should cure you? For what, for what purpose? If Divine has to only cure people, it would open lots of hospitals and get some Nobel Prizes, something. But it is not the desire of Divine is go on to just cure people who are just good for nothing, useless, absolutely useless, thoroughly wasted. Why should it work, it has intelligence, it has wisdom. Is it going to waste its energy on curing people who are good for nothing, useless? Are you going to clean this lamp if you cannot put any light in it? If you have no utility in the Divine sense, why should Divine cure you? So all those who believe, “Oh Mother, you must cure people and that you should cure people” must know that all this is the work of Kuṇḍalinī when She

rises. She nourishes you, She cleanses you, because in this being of yours, God Himself is going to manifest. Because this temple of your body is to be cleansed, because God has to enter into it. That's why the Divine respects you as truth and helps you. Even it may help your, let's say, mother is there and her child is not all right, she's worried, so the Divine may cure the child, just to give peace to the mother, who is going to manifest God's power. Because God's power is the integrated power of all the powers.

You can see here, on the left hand side, all the desires are manifested, the power of desire. That means all the desires you have can be fulfilled and blessed by this power. Can you believe it? It has the power to fulfil all your desires, but after realisation, not before that. And after realisation, your priorities change and your desires become different. Then you do not ask for money or for children, or something like that but you start asking for something of very eternal nature. The priorities change. You start seeing your desire in a different aspect because light has come. For example, in the darkness when you're walking, you find that there's a big black bank in front of you, you can't walk, so you desire, `Oh this bank should be removed.' But when the light comes in you find there's no bank, nothing, it is all open for you.

So your desire is that you should be able to see everything. The whole priority changes.

So this left side has the power to fulfil all your desires. And the right side, where you see this yellow line, which looks so slender, has the power to act, to fulfil all your desires and the desires of God.

Here I'll take you little subtler. What are these acting powers? Tremendous. For example, this side is manifesting all the five elements. All the five elements await your asking. See this fire? You ask this fire, `Take away my problems,' it takes away. You have seen it, water element, you go to the sea and just go and stand in the sea, after realisation, you find the whole thing is sucked in. The Mother Earth sucks all your problems. It's so fantastic.

I was in Kuala Lumpur, you may write to him and find out, he was the speaker of the assembly, at his residence and there were at least thousand people. And sixty percent were sick and forty were attending to them. I was alone, no Sahaja Yogis, nothing. Luckily, they had a big garden and it was quite warm day. I said, “All right, let's go in the garden." I made them sit in the garden and I asked the Mother Earth, I said, “You better now do the job and I'm sitting down." And everybody started feeling better.

One thing I've never before seen being cured was, what you call this, what you call in English language, polio and a little boy, about eight years of age was sitting on the ground, his parents had brought him on the back and put him down. He just got up and started walking and the parents suddenly realised he's missing, “Where's he gone?" And he was running in the garden. It's a fact.

Some blind started seeing things, it's most remarkable. You may write to him, I'll give you his address. It's a fact, it happened. And for everyone the whole miracle was so simple that they took it for granted, they didn't find that there was anything so fantastic, you see, after all Mother

is here, so it has to work out. They did not rationalise it or anything, took it for granted. And even today, if I go there this may happen.

All the elements are waiting for your orders.

So the great angels on the left hand side communicate to the right hand side angels; all the angels of the world, though it may sound fantastic to many, but they exist. You have to just ask their help. That is what is a mantra, is the awakened calling, or you can say, calling which has meaning. For example, a policeman blows his whistle, it has a meaning but anybody else starts whistling, people will put him in the jail. In the same way, the mantra is the authority which is applied with the word. And with this you can awaken all these forces within you, they're so tremendous that I'll take at least seven lectures to describe, which I'll describe some time, of which you are aware already, most of you. How they work and how they help you. Even we take them for granted, Sahaja Yogis.

Because if you notice in life has one great mystery, I don't know if you're aware of that mystery, that whatever fantastic we get, somehow or other, we get it in such a way that we take it for granted. It's very sweet, isn't it? Supposing every time we get a shock or we get frightened, we said, “Oh God” we would become neurotic, or funny people. But the way it settles down within us like a leaf falling from the tree drying out and just touches the ground softly and the ground also takes it for granted. In the same way, all these we take for granted. For example, our eyes, our nose, our forehead, everything we take for granted, our human bearing,

everything we take it for granted, in the same way take even Sahaj Yog for granted and that's the best way.

But do we take it for granted, the way we take our being for granted, is the question. For example, we take it for granted our hand, all right, so if I have to lift my purse, I lift my hand, like this. When we take Sahaja Yoga for granted, do we use our vibrations for everything because now in our vibratory awareness, if we have taken it for granted, we should completely stand in it and work it out, I mean, I work that way.

To Me everything is nothing but vibrations; everything I do is nothing but vibrations, all My movements and everything is nothing but vibrations. I take for granted Myself very well, I wish you could take for granted all that within you, the way we take for granted. Say, I give you a television and you just take it and you put it to the mains and you see the thing, you do not jump and say, `Oh God, look at the miracle, imagine!' Nothing, you just take it for granted. Anything, computer or any marvelous thing that you see, you take it for granted. In the same way, maybe in the beginning one feels, “How is it possible?" One may start thinking like that for a while; too much thinking is also not good, because then you're not take it for granted. But afterwards, you must use it left and right, just try, you're empowered. Now your television is open, it has started working. You are a great instrument and created thousands of years with such care.

You do not know what forces have been used, how delicately and how dynamically. You have no idea as to how all the stars and all the heavens are moved up and

down to create this beautiful being that is the human personality, you've no idea of that. And now when Sahaj Yoga takes place also, you must know that Sahaj Yoga's working has been worked out in the very dynamic manner.

There are tremendous subtle forces which are working it out; you cannot make your Kuṇḍalinī pulsate without something special happening there, just think of a remote control that works out your Kuṇḍalinī, just think of it. There must be a tremendous mechanism. Why I say, take it for granted, because if you try first to open all your remote control and see for yourself and then breaking all of them, you start starting your television, you'll find the whole thing is finished, you have a headache, don't want to see anything.

That's what happens to Sahaj Yogis, specially in the West, because as soon as they get their realisation they go home and make a nice mess of themselves by thinking about it. They didn't get realisation by thinking, it's a simple thing. And then they go back and then after seven months they come back, say, “Mother I have been to you seven months back, now I think I was wrong." So I say, “Why you say seven months?" Today I hope you all will feel our subtleties flowering. Let us take ourselves down, those subtle points which we respect and the Kuṇḍalinī will nourish the attention. Wherever your attention goes now, this attention is enlightened.

Today I received a letter from Australia, somebody had written, “Mother, we had sent you a picture of someone, husband and wife and they're better since you gave them bandhan." And they were very serious faces,

they're really better. But I did nothing, really I don't do anything. I just looked at the photograph, that's all. I didn't even give bandhan, you know, to be very frank. I just looked at it, that's all. I didn't think, I just looked at it and it worked. Really I don't do anything, people thank Me for nothing at all, you know. When you don't do anything and people thank you, you don't know what to say, `Thank you for thanking me.' Thank you for being here and we'll have some meditation. I hope you'll catch some deeper stratas within yourself.

May God bless you.

You've come for the first time, both of you? You been once before, what about you? First time? Are you feeling the Cool Breeze? All right, so you haven't lost it. What about you, are you feeling the Cool Breeze in the hands, not yet? All right, it will work out, it will work out. What about you? Are you feeling the Cool Breeze? No? How are you? Good, good, good. Are you all right? Good. What about you? You are thinking! Now, please, please! See, thinking stops it. How? Between the two thoughts, for example, a thought rises and falls off and another thought rises and falls off, between these two thoughts there is a little gap, that gap has expanded.

For example, the thought that was, is the past and that is going to come is the future. In between is the space called as vilamb. And when you start thinking about it you jump onto the cusp of these thoughts.

You're beyond thought. An Indian will understand it faster, because it's called as Nirvichar Samādhi. It's a state where you become thoughtlessly aware. They know

that that's what it is. You cannot think about it, because rationality is a limited thing.

So you have to jump into the space. When you are in the space then you are not in the capsule. But if you're in the capsule you're not in the space.

Better now, see how it works. Even your problems, I mean, I've given big lectures on this, how to solve your problems, in your thoughtless awareness. That's the mouth, that's the mouth where you have to put the problem in and it works in your thoughtless awareness. It's the most precious thing, is to keep it up.

Are you getting now Cool Breeze? What about you, not yet? Now watch Me here, are you thinking? All right, you watch Me without thinking, that's another way you can do it. My face is such a funny thing that if you watch it for long time, you'll have no thoughts. Just it is something very funny. Today it happened, I went to the tailor and he just looked at Me and he didn't... My husband said, “Is he stunned or what happened?" Now watch Me, without thinking. Better? This is the face, you need it. What am I to do? This is the problem with Me, I don't know how to explain Myself. How are you now? Better? Everyday you'll be better and better and better. How are you? That means you're going down a little, all right.

So now keep it up. See, it is like a washing machine, goes round and round, a little bit, for cleansing, all right? They call it Mahāmāyā, we call it the great illusion, Mother is a great illusion, because She puts her people in illusion, I do not, you know we used to tell God, “Lead us not into temptation." Now why will He take you to temptation, but you do go, so you tell God that you keep us away from

that, that's all you tell God, that you keep us away from thinking, it works. Better? Your face looks different immediately. But you must come every Monday, see how, how many people they are giving realisation to, all right? You must come, this is the most pleasurable thing, you don't know. It is little bit you have to develop the taste. Because you're used to the gross stuff, you see. Like somebody who is used to wine cannot give up but once the wine from within starts pouring in, you just don't want it.

***Contents: 1980-06-11*, Public Program, The Knowledge of Self Within, Kingston-on-Thames, UK**

Today we have gathered here to know something about ourselves. If the knowledge is from the books, or from some person who says that he knows about the self, how far will it reach us? It can only go up to mental level and we can only understand it through our mental understanding. The mental understanding comes to us through our rationality, through our intellect, which in itself is a limited thing.

So we enter into another understanding which is still very limited. For example, if I tell you that there is a self within us, in our heart, which resides and that there is a power within us which is all the time waiting for an occasion to give you your second birth; if I tell you that, then you will only understand Me mentally. This is all being said already. What is so new about it? At the most I might give it in a very modern fashion, something quite intellectual, which will make you more have mental feats

to go round and round and sit down and analyze and reach nowhere.

I say there is a power, no doubt, which is called as Kuṇḍalinī, within us.

So many say that, because it is written, long time back, thousands of years back. Christ has said it, that you are to be born again, that you are to be baptized, not by theological college people, but somebody like John the Baptist, who had the authority from the Divine. This power does lie dormant within you, but everybody writes differently about it. Very few really agree. This is another confusion one faces, that there is a power lying within us and some say that it gives you electric shocks, some say you start jumping like a frog and some say you start flying in the air. Such a confusion, while you are seekers, seekers of ages. You have been seeking.

You are genuine seekers and then, while seeking, you don't know where to go, what to expect and you jump into problems.

The other day, when I went to Switzerland, one of My children, who had arranged the program, he told Me, “Mother, here people are very skeptical about Indian Gurus." I am happy about it, really very, very happy. At least they have started thinking about them. Because they have been deluded, they have been deceived and now they're disillusioned completely and they find it impossible to believe anyone who talks of God.

So the first topic that he wanted Me to discuss in My stay there was demystification of Gurus. Quite a challenging one! But this I said in 1970 in India, in 1973 [1972] in America, but nobody would like Me for that. They said,

“Why should you criticise others?" Falsehood is falsehood and reality is reality. You will now know, through some of those people who are here, that how you have been misled, how you have been deceived, for money, which you cannot understand because you've gone beyond it now. You are seeking beyond money. You know that money's not going to give you joy. You know that very well. But those who have not yet known that, still they are, sort of climbing up the cusp, have not seen the ditch down below. Such people try to come up and give you some sort of a charm and receive a lot of money from you. It's a very shameful affair, I feel in Myself, but that does not mean that there is no reality. If there is no reality, how can you have copies of that? If there are no flowers, how will you create plastic flowers? So, if you find somebody so unreal you must know that you have to find out the real and when you are finding the real, you must know that you must keep yourself absolutely alert about it, that we are not going to accept anything but real. But you can be hypnotized, you can be brainwashed, because you don't know all these things.

Somebody says some words in Sanskrit language, you get so enamoured by that, as if Sanskrit language is something out of the blue.

For example, some of the disciples who went to certain Gurus got mantras, which, if you tell an Indian, he will laugh out his stomach. Like the mantra given `inga'. Now tell an Indian, he'll laugh. And that people have paid three hundred pounds for such a nonsense like that, which means nothing, which cannot be a mantra. And why do you need a Guru for a mantra? There is a science

about it. Because you do not go into the understanding of it and just jump onto it, because they want you, because they want money.

Simple thing, it's an enterprise.

You have given up everything for the sake of your seeking. You have seen it that the value of these material things will not take you anywhere, you have seen beyond. Your value system is different, but if the value system of some people is different from you they can exploit you.

So the natural reaction, I can understand very well, should be such. But there is reality and that it exists within you and that there is Self within you, and, once discovered, you find your absolute. To tell you that you should become a very quiet, serene person would be absurd. To tell you that you should be such a master over your passions and your lust and your greed, that nothing should sort of dominate you, this is just giving a big lecture to you.

It has no meaning. You have gripped it yourself, these things and how will you leave it when your grip is so strong? You have to grip something else. There's a simple common sense. If you find something much more valuable, much more dynamic, much more joy-giving, establishing your sense of security, you'll give up all these nonsensical things. But see how this works out.

A gentleman who came from a horrible Guru to Me, who was absolutely pestered and finished by that Guru, he used to deliver only introductory lectures. I don't know if he's here, but and he said, “I used to get three hundred people for this introductory lecture, Mother, in the same

hall where you were giving lectures." What do you say to people then? Isn't it queer? He's a well-known person, who charges you money, who gives you courses, he has ruined so many people. It's like just now I was watching people going into the pub and coming out of it all drunk and others are attracted much more seeing them being drunk like that.

Sometimes it's impossible to understand human nature. And when the reality stands before you, you crucify that. How do you explain all this? And the acceptance of reality is your glorification. Are you going to add anything to reality? Supposing I wear a diamond necklace, it is going to adorn me and not to the diamond necklace. But this is billions and billions times brilliant than all these things which adorn us. If you accept that, you will be glorious and you will be lustrous, isn't it? Think about it. Because we are charmed by these outside things, their deceptive ways, their cunning ways and that we are hypnotized, that's the only explanation I can give.

That's how they have managed so far and one after another this hypnosis spreads like fire. You ask Me what did you find. Don't ask us, we are very happy people. After three days you find the person has committed suicide.

We are not aware still that this is the most important, the most fatal and vital time in the history of human beings. The Last Judgment has started. We are facing the Last Judgment today. We are not aware of it and all the Satanic forces have come out, like the wolves in sheep's clothes. And they're trying to attract you and you do not

judge them. You only sit down and judge the reality. It has started. It's a fact. It has started.

Now let us see, from God's point of view, how He's going to judge you. It is easy to say that `we don't believe in God,' very easy to say that `we don't believe in this government'; but if you do anything wrong then you know there is a government acting. In the same way, it is very easy to say that we do not believe in God. He's so compassionate, He's so loving, He's so kind, that He has given us our freedom to know ourselves. And we rely on it; we take Him for granted. He has made us human beings, from amoeba to this stage; He's spread out such beautiful world around us.

He's done all that, but there is a judgment which we have to face now. And the judgment that is going to come from God is not going to be the way we understand, that He sits like a magistrate and calls you one by one, `Come along,' then you have a pleader there sitting. But, in a subtler way, He has already put the judging forces within you. See, in the evolution He has worked it out. In the evolution how beautifully He has worked it out. From amoeba to this stage that we have come, many people, I mean we can say many animals were discarded. He saved some animals, like from the mammoth families He saved elephant. He saved so many animals and so many were discarded, one by one, all these years. In the same way, human beings who have been very much on the extremes have been discarded. You see the history.

Now, I mean, you won't find anyone killing his seven wives these days; I mean, impossible, you cannot do it. Person like Hitler came up, finished. Anybody who came

up with any extreme ideas of domination or anything, was finished by you. Those ideas die out; people are ashamed of them and new ideas come up into human beings accepting balance, tranquility, peace. We are talking about it: people talk about peace, but are you really wanting peace within ourselves? And, if we are really wanting it, what are we doing about it? Actually, the judgment has started and to judge you God has already placed whole magistracy within you. All the magistrates are already sitting down there. Christ has said, “Those who are not against Me are with Me"; these are the magistrates. And these magistrates are settled down within you on different centers in your spinal cord and in your brain.

I'm sorry we don't have any map to show you the magistrates and their seats. It's very interesting and all these seats have like a panel sitting in your brain. And when the light of Kuṇḍalinī rises through these centers, when these centers are enlightened within you, you start enlightenment being manifested on your fingers. The end of your fingers get enlightened. The sensitivity of your fingers tell you what centers are there affected within you.

This Kuṇḍalinī rises and comes up to this point, the fontanelle bone area, we can call it, or the `tālū' as they say, the soft bone here in your childhood and it breaks it, actually it breaks it. You can see in a person who doesn't have much hair here, the thing just going down like a little child. First it pulsates: you can see it with your own eyes. You can even see the pulsation of the Kuṇḍalinī in the triangular bone, which is Sacrum. And when this

Kuṇḍalinī rises you can see even the movement of this Kuṇḍalinī. Not in all, in some.

Because, if the person is first class, or you can say if the aeroplane is first class, the landing is first class, you see, this shooting off is first class and in such a person there's no obstruction, you do not see the Kuṇḍalinī pushing in. For example, when I came to this place, there was no problem on the traffic.

So, we just smoothly came away, nobody noticed us. But if there was a traffic we would be jamming here and jamming there. In the same way, when this Kuṇḍalinī rises in a person who has a little problem on his centers, it shows. You can see with your naked eyes.

This is what is Kuṇḍalinī awakening. Not that some people say, “We started jumping like a frog." Now, we must use our brains. Brains have to be intact in modern times. Are we going to become frogs now, after becoming human beings? Are we going to become birds after becoming human beings? Your sciences, like psychology itself, I mean, many of them, believe that you have to jump into your unconscious, achieving your collective consciousness, very clearly it is being said, by these people. Then we must expect something of that nature where we jump into our collective consciousness. It's not that because I am saying it or anybody's saying to it, but it has to happen to you.

The other day I was in Hampstead. I know what is happening with someone.

Some people did get their vibrations, did get, they did feel the Cool Breeze coming from their hands, but some did not. And they said, “Yes, we've got it" and they just

disappeared. This is not the way you are going to treat yourself, you have to love yourself and you have to adore your seeking and you have to get your fulfilment. As your Mother, I must tell you this is a very serious matter. There is no Guru-shopping going on here. You have to get your realisation. You have to get it. It's so fortunate that the time has come when you are living and that you can have it. Because of that you took your birth during this time, because you are seekers of very ancient times, as I told you.

It is written in one of our scriptures in India, called as *[UNCLEAR* Nalakhian/Nalah Khan] when Nalah, one of the tortured souls, by Kali, got hold of the Kali. Now, they said, this is the rule of the Kali.

Kali is the sinister fellow, is the one who brings all confusion and confuses people. He confused Nalah; by that he was separated from his wife.

So, when Nalah got hold of this Kali, he said, “Now I'm going to kill you. I'm going to kill you once for all so you do not create confusion into people any more." So Kali said, “All right, you can kill me, I accept, but first you know my importance, mahatmyam, know my importance. I too have an importance." He said, “What importance can you have? You create confusion in the minds of people; what importance can you have?" He said, “That when I am ruling” means when he will be in these modern times, `ruling' means creating confusion in our minds *[UNCLEAR* `everything is become relative.'] We talk like that, “Yes, may be alright, may not be alright, may be good, may not be good." That is a time when the confusion will be reining on this earth, that's Kali Yuga,

the modern times. Those great saints and those people, the seekers, the Sādhakas, who were searching God in the hills and dales and inthe caves, will come back as ordinary householders and they will get the reality. In this confusion only, they are going to get the vision of reality. They are going to become the reality; they are going to get their Self-realisation. And Kali forgot all his vindictiveness and his anger and what he had done to him. He said, “On this point I forgive, because I respect them so much. For that collective good I give up all my personal problems. Let this happen, that only in Kali Yuga the son of Satya Yuga, the world of truth, the Age of Enlightenment, is going to come." And those saints who were seeking the reality in the forest are born today in this world. You can see them. They are saintly; they can see the joke of the artificial life so clearly. They know it's all absurd, but then they don't know what is the real. But the time has come and it has to be worked out and it will be worked out. It has worked out in your great country. Now, I would say at least thousand people are there, very much in it, we can say, who have understood it. There must be about at least three hundred people who are actively working it out at different places.

And I'm very happy to come to this old city of Kingston, where the stone for the enthroning of the king was put, must be something special about this place. But people have lost their sensitivity to reality, everywhere; not only in this country, much more in India, you'll be surprised, they are all getting sophisticated. They are getting `developed'. They do not know what you have found by your development, and, anybody tells them, they think

that, `Oh you are, just want to enjoy all that fruit of development and you are just telling us lies.' So it is very necessary for you to understand, for definite purposes, that the Judgment has started and for that, Kuṇḍalinī is placed within you. But She is a great judge, I must say. You will never find such a judge anywhere in the whole universe, because She's your own mother and She's *[UNCLEAR* Nirwajan] She's just giving. She doesn't want anything from you, nothing whatsoever; She wants that you must get your property. You must get your Self. You must get all your powers. She doesn't want anything from you; that you should know yourself, that you should become your Absolute, that's what She wants. She is your mother, born again and again with you. She has recorded all the problems you have created for yourself, for Her ascent, She knows everything about you and She judges you on this point, how much you are sincerely wishing your ascent. That's all. She knows you out and out.

When She rises, She shows those symptoms; She shows what's wrong with you. But She's your own, absolutely. There's no-one greater your own than She is. She is your friend and She judges you because you must get the best, because She knows what is the best. For a child may like to put his hands into the socket, but the mother says, “No, don't do it." But the child doesn't listen; he gets angry. Still she says, “No, you cannot do it." She puts the hand aside because She loves you, loves in the purest form, where you do not expect anything from another person.

And such a power lies dormant within you, which is just waiting for an occasion, that, when She rises, when She sprouts like the germinating power in a seed, when She comes up, then there should be someone who should look after you. There should be someone who should guide. There should be someone who should decode and tell you that what you feel in your fingers means this, what you are happening, what is happening to you, means that. Otherwise you will not know your moorings, you will not know where you are going and you can fall into a trap of ignorance, or maybe, you may be still there not knowing much.

So She wants to use somebody as the mouthpiece for Her. It is necessary. The Unconscious has to speak to you through someone and that someone has to be a person of the same nature as the Kuṇḍalinī is. Those who make money from you and exploit you and leave you in the lurch, how can they be called as `Gurus'? They are the thieves standing outside the door and they're just waiting for an opportunity to catch hold of you, because they are already being judged, discarded and they are going to the jail and they want more people to be there with them.

This Kuṇḍalinī, when She rises, She first soothes you physically, really She soothes you physically, that's how, as, you can say, a by-product you get your health. For example, cancer cannot be cured without Kuṇḍalinī awakening. This I've been saying. When the doctors get the cancer they come to Me and they get cured. But I'm not sitting down here to cure cancer patients at all. Nor any Sahaj Yogis interested in cancer patients as it is, but

if you want to have your realisation, your cancer will be cured.

Your troubles will be cured, your health will be all right.

I mean, those who have got realisation who are sitting here, have been all, most of them, suffering something, physically or mentally.

Some of them were even epileptic and had very bad physical problems.

There were some who had blood cancers, some of them had other type of physical problems.

With all these things, you are faced with the Divine Love of God: His desire. Kuṇḍalinī is the representative of His Desire. Desire of the ocean of compassion and love, that He wants to bestow His Kingdom upon you, that He wants to make you the prince of His Kingdom.

This is a very, very serious thing and we have to concentrate upon this point: that the judgment has to be done and there is a power within us which is going to judge us. Now this power is the desire of God, of that God who is almighty, who has given us our freedom. He's not going to challenge it. His might, His strength and His powers are not going to stand against our freedom. But His desire is within you, existing on the Kuṇḍalinī and this desire rises within you. It enlightens you, but it doesn't force you; it doesn't take away your freedom. It enlightens you to see. You have freedom to be in this room.

It is not forced that you sit here or there, or walk this way or that way, nothing is forced on you. But you are given a room *[UNCLEAR]* which is enlightened, so you use your

freedom in a better way, with more understanding. Because you are enlightened you can see, then you know what to accept, what not to accept. First thing is to enlighten you. Unless and until you are enlightened you are in confusion and you cannot see through. Then it is left to your freedom to decide.

So, She cures you. She cures you; She improves you; She bestows all the blissful things upon you; She takes you away from the worries of grosser level, like after realisation many people have solved their material problems, not that they have become Mister Ford or someone like that, but the attitude changes and the material problems get solved. Yes, because there is a center for that also within us. Your family problems get solved; husband, wife's problem gets solved; so that you are freed. Your grip over these things, that worries you, is released and that now you can see it with greater freedom, for yourself, what you have to choose and what course you have to take in your life.

After giving all these concessions and all these advantages and all the possible help, then you are judged. Can you think of any magistrate that generous? And such a thing exists within us. We have to be very thankful to God for what He's done for us. We have no idea. We have taken Him for granted; for everything that is within us we have taken Him for granted. We have not been able to thank Him for what He has done for us. And how kind He has been to us! For a small thing we try to get rid of Him from our hearts. Still He exists. The Kuṇḍalinī exists within us. You try anything against it, She exists. I have seen some people having Kuṇḍalinī

which has been beaten up; there has been horrible marks of pain and anguish and She's just turning Her sides in anguish. But still She exists for that moment where She will give you what She's there for. What a blessing! Where can you find all this? Is all within you, which has to work out.

But when they get it, also, realisation, I find people just disappear. Even after realisation, can you imagine? The progress in the West has been like that; you move three steps forward and four steps backwards. Really, you will be amazed at people. I don't know what's gone wrong with the Western mind, which is so disillusioned about material gains. When it comes to Sahaja Yoga, their calibre is just of the lowest type sometimes. You cannot understand how can these people have no self-esteem, when in villages in India people just get it [snaps Her fingers] and they are just there. There's no rambling *[UNCLEAR]* nothing, they are just there. The complications are there, I agree, but you must have self-esteem. It is sometimes, sometimes, really, makes you feel sick.

Perhaps you do not know that in this country [UK] I have worked for four years on seven or eight people. Four years, can you believe it! Not that, there is something wrong with you, you are seekers, you are saints born in this country. But what has happened to your saintliness? Why so flippant, why so superficial? Why don't you touch it deeply, why don't you understand yourself? I just fail to understand this. Why don't you respect yourself? I respect you and I love you very much because I know you, I know you for ages. You are the lost children, I know that, but I don't know how to establish that within you.

And sometimes My condition is the same as that of your Kuṇḍalinī, I can tell you. You have to be ina great haste to get it. You have to become absolutely dynamic and blow it out and talk to people and tell them that this is the situation, an emergency. Can't you see what's happening in the world? Can't you see the confusion? But the situation is taken for granted, or, if it is even faced, it is faced in a very intellectual way, that you feel guilty about, say, Vietnam. Very good idea! Sit down here, easy chair politicians, thinking about Vietnam. All finely *[UNCLEAR* done] whole thing.

You are the chosen ones who have to receive it and who have to have it. But to take reality you will think a hundred times and to get into a dirty filthy circus, it just clicks. Whom should I blame for this, these horrible Gurus or these horrible people who have put up a show for you? Or it is your naive attitude toward spirituality? I shudder to see the way things are sometimes and the way people are taking for granted all these things. It is your responsibility today, the ones who are supposed to be the seekers, to see that you bring forth the reality to the people and tell them that please see it and get it, because you are their fellow men, they are your kith and kin. How can you leave them even if you get your realisation; and even if you enter into the Kingdom of Heaven you will not forget them, you will think of them. You cannot be happy with your realisation also, unless and until all yours, all those saints, who out of ignorance are lost, you'll think of.

I have to work out through you. I cannot work it out alone. If I could, there would have been no difficulty. If

God could work out just like this, give them realisation, finished, establishment all right, it will not, because you have the freedom. Why do you have the freedom? Because without your freedom you cannot come to that calibre by which you are raised. We do not realise it, where are we today, we do not realise it.

Sometimes I feel I am talking to walls. For example, you will find that some people are slaves of watches. They have no time for... “We have no time", very busy people. Why are you saving time? Why this idea has come to you, our forefathers never did that. Why are you so much saving time, for what? You are saving time for the becoming, not for wasting it in the pubs or in the horrible places like races and all these things, not for that. You are saving time for becoming, because you are a diamond. You have to be chiseled out; you have to chisel out yourself. You are not saving it to waste it. I mean, the best advertisement will be `Save fifty pounds to spend three thousand.' Something like that. You are saving your time not to waste it. Saving it for something extremely precious, extremely vital and important, something that you have been seeking, but I do not know how sometimes to keep you on that level of depth.

Of course, some of, some of the people are of such high calibre in this country, that even they are very satisfying. You do not know how much has been done in this country, also by God. For example, I went to see Stonehenge. Stonehenge is the creation of the Mother Earth. You can see the vibrations. You can feel it. There are so many things done in this country. Kingston itself is so vibrating, I was amazed.

And what do you find? At least hundred people went into that college and some came in here walking, going up and down, some walked in, some get out. They were deciding still. No still proximity to sensitivity, no sensitivity towards the reality. They cannot feel it. Maybe, maybe, it will work out. I'm sure it will.

I'm the most optimistic person you can ever see. Really, optimism is My nature, I believe. It is going to work out. Only thing, your so-called `freedom' comes in the way, so try to understand that this freedom is given to you so that you can become your self. Not that you should become an animal. An animal, what's the use of giving realisation to a chicken? Can I give also another point? Many people say, “Mother, I've done lots of good things." I said, “What good things you have done?" “I don't eat chicken." I said, “Now, why are you saving chickens for Me? You'd better save yourself." All sorts of funny ideas they have. It is you, the seekers, the buds on this beautiful tree of life, they are the ones for whom this creation is created. They are the ones who have to get it. They are the ones who have to have it. The whole universe has blossomed into them and they want to become what? Worms? Just think about it. Just think about it, by God's grace we'll start the program of realisation which will take even a split of a second, might have already worked out in you, because today I was a little trying too much, I think. Kingston is a good place. Maybe one day it will become a very great place, Ifeel, that's why I told Felicity that “Felicitations for this, is a good thing that you are in Kingston." But let's see how much you use what power is flowing in the area. I hope

something will work out. Now, after realisation, you have to take it up seriously. You have to work it out, because after finding it, also, it is not that you suddenly jump onto the sun, or turn to the moon; even going to the moon, what did you get? You couldn't understand anything.

So you have to go into all the areas of your being, because the movement will start inside. You have to take your attention to all the areas within you. You have to settle down your attention and now the attention will lose the grip over nonsensical things, all the priorities will change. The greatest thing is that Kuṇḍalinī, when she pierces the Sahasrāra, the joy starts pouring in and you start feeling that Cool Breeze coming from your hand, the Cool Breeze of the Holy Ghost and you start feeling it everywhere and you can find out. Now you can judge others and yourself and you can help others. Automatically, you don't have to go anywhere for that, you don't have to have medicine, you don't have to have anything, just you being there.

You help others in their salvation, as if the whole mechanism starts working, the whole technique starts acting like a television set you put in, you start seeing the whole thing. Just you are amazed at yourself.

But you have to know the engineering and you have to know how to work it out, on yourself and others.

It's great fun! We are all in a great fun mood and you should also join us. It's wonderful! No time for miseries, only thing one feels that why these people are doing like this, you see, like grownups, the mature people look at little children, `Oh why are they putting their hands into the fire?' and this and that.

May God bless you all.

Could I request you to put your hands towards Me in this way? Just like that, please and please take out your shoes, also, because the Mother Earth, you see, sucks in our problems, very much, very nicely.

What's this supposed to be? Aāah! So thoughtful of you! Even when they are dry they are fragrant, see? This should be, even when a realised Soul dies, he is fragrant. You can make him out.

So many saints who have died, you can make it out he was a saint, because you do get those vibrations. Even from stones you can get vibrations, then what about human beings? Can you... You have come for the first time? [UNCLEAR...]. When did you come? Mmm, may God bless you. How are you? That's right, much better, much better. How are you? Can you close your eyes and put your hands like this? Just like that. It will work out in no time. Just like that and close your eyes. You'll be amazed to see that you have already not got any thoughts within you. There won't be any thoughts coming to you; just watch your thoughts. Because your Kuṇḍalinī has risen, if it has crossed this point in your brain, between the pituitary and the pineal body, you will be thoughtless. Good. Ah! It's very good... what's the matter? Mh-hm. All right? Good. Sit down now. You're all right. It disappears for a while because you think about it. All right? You've got it back? All right, may God bless you. You don't think about it. Just be there, you didn't get it by thinking, so why think about it? Just let it, now it's all right? Started, please close your eyes, please close your eyes. She was realised and she lost again. Close your eyes. Are you

feeling the Cool Breeze in your hand? Not yet? Close your eyes, please, close. Eyes must be closed.

Don't say that `I've got it' when you haven't got it, is a wrong thing. Do not deceive yourself. Put both the hands on the... properly, both the feet properly on the ground. It's all right. You are nice. Are you happy? [Laughs.] Now you have more people today, isn't it, Felicity? Hmmm [clicks fingers]. It's good. Please try to keep your eyes shut. If you get flickering of the eyelids, then you can open, but if you can close them, then it's all right, it's nothing wrong.

Just wait, you will get it in no time. [Comments aside to Felicity.] Hmm! What do you think, G? Right side? Yes. Please keep your eyes shut. Your attention will be attracted inside by itself. Keep the attention absolutely loose. Just keep it loose, it will be by itself, because the happening takes place.

It's an effortless thing. Do not put in any effort, it just happens. It's all living, all living things happen effortlessly. Now, whatever I have said, you should not feel guilty about it, for heaven's sake. Just keep your eyes shut, that's all. [Comments aside to Felicity or G.] Are you getting the Cool Breeze in your hand? Are you getting any Cool Breeze in the hand? Not yet.

Please keep your eyes shut and please put your feet down on the ground and do not cross them, on both the sides; yes, that's a better idea. Now please keep your eyes shut. [Rubs Her hands together vigorously.] The experience is so clear-cut that you are not going to doubt it, so you just wait for the experience.

Better, mmm. G, done. Ha! [Snaps Her fingers.] First thing is that we must forgive others, we must forgive others because it's a myth that is working on us. We must forgive others, that is very important, is to forgive others. Just say, within our hearts, that we forgive all those who might have harmed us, because you are just torturing yourself for others' sake. You are not torturing them by remembering it, so best thing is to forgive others.

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I am sorry for being late today that it was a big confusion and still some people are missing. I don't know.

They are searching somewhere else. Today we are here to know that there is something within us which makes us seek something beyond.

[MISSING.] They could not have been false. They could not have lied to us. For example let us take the case of Socrates.

Socrates has told us that we have to leave our body for the second life and that when we live on this world, when we live as human beings on this earth, we have to keep ourselves in such a way that we do not spoil our being. That we have a sustenance within us, a quality that makes us human beings, by which we can be called as human beings.

What is the difference between human beings and animals? As so many others also have said the same thing, that we are human beings, because we are human beings we have to maintain a certain amount of

sustenance. After Socrates we had people like Abraham and Moses. They also said the same thing! There isn't much difference in what they said and Socrates had said.

Socrates had said one more thing that there are Deities within us and we have to look after those deities. We have to keep them pleased.

Moses, when he found Ten Commandments, actually he found those ten methods by which he was telling us that we should be able to keep our existence as human beings by following those Ten Commandments.

Sustenance means the one we sustain within us. In Sanskrit language it is called as `dharma'. “Dharayeti sa Dharma", the one which sustains within ourselves.

For example, if you take a carbon atom, it has got four valences [tetravalent]. Anywhere you go and find any carbon atom from any carbon compound, you will find it will have four valences. Every element has the same property in all it's atoms. That is the Dharma.

You can say gold has the capacity or a Dharma that it is untarnishable. If you see animals, they too have their sustenances. For example, you would not find a horse behaving like a donkey, or a lion behaving like a scorpion. That's below the dignity of the lion to be a scorpion. And a scorpion becoming a worm.

The sustenance of these people [creatures] is kept up intact because they have not been given freedom to choose.

Only at the human stage, God has given us freedom to choose our sustenance. To accept our sustenance as

human beings. Only human beings have been given this freedom.

So a human being can be at a point, could be a scorpion or could be a lion. Human beings can be all animals put together you don't know.

Almost unpredictable. You don't know which way they will react! He could be cunning like a wolf and he could be humble like a cow.

Human beings have capacity, because of their freedom, to show, whichever way they want to live. But all human beings were created by one God in the same manner, exactly the same manner. But variety that we see is superficial. Absolutely outside. We all laugh the same way, whether we are Japanese, English or Indians. We cry the same way. Everything that we do is human. But if somebody wants to be artificial, he can be little funny, but he'll be called a joker. He won't be a normal person.

A normal behaviour of a human being, whether he is an American or a Japanese makes no difference.

They are all just the same. That is the expression of their sustenance within. Within us lies the sustenance in this part where the green round thing is shown. Here the human beings have achieved their sustenance.

They have to be there. They have to do these things. If they do not do these things that they do not remain human beings anymore, is a fact.

But in modern times it's the most difficult to tell people that you have to be human beings. You can tell them to be donkeys or monkeys or tigers or anything but human beings. You can form cliques, groups, quarrel, fight, do all

kinds of things, but not to be normal human beings. If you become a normal human being there will be no strife, no problem.

To normalise you, all these great saints were born on this earth, in this void of the Big PrimordialBeing. And they exist within us, though they are not awakened as yet. We have had mainly ten of them.

In India we can call them, from a very long time as Ādi Nath who was thousands of years back. I've told you Socrates, Moses, Abraham then Rāja Janaka. Then we had, later on, Mohammed Sahib, then Nanaka, then the last one of them was Shirdi Sāi Nāth. He was another Primordial Master, a great one.

They are the incarnations of the One personality. They said the same thing and same thing and same thing, how to sustain yourself. Their job was not to give you realisation but to sustain you. To make you capable of your realisation. To make you a proper recipient of God's blessings as realised Souls. If the pot is not alright, if it has all the holes in it, what's the use of pouring Ganges into it? So they clogged all the points and said that “This should not be done." But as we have messed up everything we have messed up them also. All of us! Whether you are English, Indians or this thing doesn't matter. Whether you are Christians, Muslims or a Sikh or anything doesn't matter. All of us have made a mess of them by just disobeying them. We have really disobeyed them, because we have a freedom to disobey. We have moulded them as we liked.

I'll give you an example of Indians. How they have done it. And then about the Christians. It's very interesting to

note. For example Mohammed Sahib has prohibited, absolutely prohibited drinking, absolutely! A Sikh is not supposed to touch a drink. Not supposed to even touch smoking. Ask anyone.

Absolutely! And I tell you, in this country, I was amazed, they drink more than even Scottish people do! Horrible! Openly! They'll fight for a helmet, nonsensical things [Sikhs in UK don't have to wear a motorbike helmet on top of their turban!], but they will not understand the main thing that Nanaka has told them, they are doing.

Now take the Christians, the great! Christ has prohibited anything to be done with the dead. Not to use spirits. The number of spiritualists you have in all the Western countries you cannot find them even in Africa! Every church you go into you step into all the dead bodies! From where did you get these horrible ideas of putting all dead people among living? Your children treading over these dead people. Absurd it is! Taking help from spirits, ESP. The whole Western ideology is going to waste because they have taken to these spirits. After some time they'll become really aboriginals I can tell you, the way they on. All kind of devils are possessing them. To add to that they have taken to drugs. That can even be much more killing.

But one should understand that these things go against our being.

For Mohammed Sahib is the person who said, in those days when there were so many women and very few men, he said “Alright, if that is the case you must get married. Even to four women you must get married. There should be no relationship without marriage." That's

why they did it. Now the Muslims think that unless and until they have four wives they are not Muslims! But he had prohibited drinking, absolutely! Moses had prohibited completely too, all of them. But the Muslims, the amount of alcohol they consume I tell you. When the alcohol will be over they will be drinking their petrol I believe! Which has been absolutely prohibited! You can't meet one Muslim in this country, who has come and who doesn't drink. Impossible! And who drinks till he goes to the airport, takes a bottle with him till he goes to his country and finishes all that before getting down. And never go to receive such a person at the airport, that you don't know what you are going to face! This is the situation! Whatever was told was against you, we decided to do that.

Now take the Hindus the great! Who think no end of themselves as the greatest spiritual people ever going around. It is said that, in every human being resides God. In every heart resides God, is the basis of Hinduism. But they have started caste system! Caste system was according to psychological aptitudes. If you are a seeker you are a brahmin, if you are seeking in money you are this, if you are seeking in power you are a shatriya. All politicians are shatriya! So they made it according to your birth. Divided the country according to caste system and the curse the horrible, freezing thing, fanatic, is working in that country. How can it be when you believe that in every human being resides God Almighty? How can somebody be higher and somebody be lower? There's a big camouflage that they are brahmins. How are they brahmins? I cannot understand how are they

brahmins when they are not realised Souls they cannot be brahmins at all?Even a person like Valmiki who was a scheduled caste in the sense that he was doing work like a thief and he was just a fisherman, but he is one of the greatest brahmins we have! Vyāsa, his mother was a fisherwoman and he was an illegitimate child, he is another, the one who wrote [The Bhagavad] Gītā. And these people are saying, “We are brahmins, you are non-brahmins, you are this, you are that." Living in artificial ideas and useless things. And fighting about these things which are nowhere near reality, in the name of God! Just think of it.

If we are all human beings, we are all created by Our Father. And think of Our Father how He must be thinking that His feet, hands and eyes are all fighting among themselves and every cell in the body is fighting with each other. Think of His compassion and His love, what He must feel. That is what we have done to our society. We have funny ideas about ourselves. To Me it's such a silly thing and so stupid, it's so stupid [that] I can't just understand. I cannot identify Myself with these ideas, find it impossible. You see, a beautiful map was created there had to be some trees and there had to be some gardens, there had to be some rivers and there had to be some mountains as well, in that map. Who asked you to divide into different countries and fight like fools and carry your prison number, prisoner's number as a, what you call, passport? Why must you have passports I cannot understand? If we are human beings, if we are born of one Father we own the whole world, is ours. How can we possess anything? This all belongs to Him. To a

person of My nature it is impossible to understand. To conceive this idea. I cannot play this drama.

While you are this. Inside you God has made all these beautiful centers which Guru Nanaka and Kabīra... even in the Bible it is said “I will appear before you like tongues of flames” these are the centers. They exist within you. They are there. And the Kuṇḍalinī which is the residual power within us in three and a half coils, lies dormant in the bone called as Sacrum, the triangular bone. It resides there. When I say that, whatever emphasis I may put in you are not to believe. You are not to accept it, but you are not to close your eyes also and you are not to deny. It exists. It is within us. Is your Mother, placed within every human being, whether you belong to West Ham or to London Center, whether you belong to Asia or belong to America. In all of us this Kuṇḍalinī is placed there and She is the Mother within us. Everyone has a very beautiful Mother placed in the Kuṇḍalinī.

This Mother is waiting for an occasion when She will give you your rebirth. Everyone of you have a right to have that. And this is `Sahaja', means is born with you, `saha' means with, `ja' means born. It is spontaneous. It is a living process. It is a process that is going to manifest, after this human evolution, into a new one; when you are going to become the person who is in contact with the Divine Power. This Divine Power is within you, means rises through these centers, six centers which are maybe the milestones of our evolution and pierces this Fontanelle bone here, which is called as Brahmarandhra in the sanskrit language and gives you your realisation

and Yoga is established. The union with God is established.

This is the real baptism. Neither these priests who come from theological colleges or these horrible brahmins, so-called, they can give you this second birth. Is the only one who is authorized by God, who is a realised Soul, can do it. Every Dick, Tom and Harry cannot do it. Once the Kuṇḍalinī rises and you become one with the Universal Divine Power which is all-pervading, you start feeling a Cool Breeze of the Holy Ghost, which we call in sanskrit as `Ādi Shakti', starts flowing in the hand as Cool Breeze. And once that starts flowing, then all these fingers, which look so simple to us, get enlightened and you find that in these fingers you get the enlightenment of these different centers. The left had side and the right hand side have got five centers, six and seven, in the same way right and left. And then you can start seeing yourself what centers are suffering within you and what centers are suffering in other people.

You become collectively conscious. I don't have to tell you [that] you are all human beings, children of one Father, you just become. Is actualisation. It's not lecturing or `alright come along I'll baptize you,' not all that. It just becomes an actual experience. But after that actual experience, you have to work it out.

Now in England we have two types of people I would say. Of course, we have third type also. But one type, that is ego-oriented. For example, if a Guru comes in and says “Alright, if you get me 500 rupees I'll give you realisation” they'll sing “He's the great one!", you see, because he takes $500 from you. Because that inflates

your ego. “You can give $500 to get your realisation." And there's a competition set in, you see, like a race horse.

Somebody says “I gave him $500” he says “Oh what, only $500? I'll go and give $700!" These are thugs of the first order! Nobody who is of that quality will be a parasite. These are parasites of the worst type and I'm ashamed of them! Never think you can buy such a person. Do not keep yourself on that ego level. You can only win over that person through love, because that person has to be love. Nothing else is going to appeal, all kinds of artificiality should be dropped and approach the person with love. And the love acts and the Kuṇḍalinī rises.

This Divine Love works it out. How will you explain love in scientific terminology? You cannot. But ask them.

So many questions we can ask to the scientists they cannot answer. Just ask them that `How this Mother Earth is keeping us down?' They'll say there is gravity. “That we know but how? And why?" They cannot answer any `why'. They'll just say “This is this, this is this. There is a lamp burning there's a light coming." Nothing beyond. But why? They cannot answer that question because they are only one sided. They have no heart. Heart is finished there. There is no heart.

You have to combine the heart and the brain and the liver, three things together. You have to integrate a human being to get to know the answers to these absolute questions which is very difficult because you are so fragmented. This whole body is fragmented, they cannot have the idea of the whole. It's chaotic, confusing

people. But at this time only, this great work had to take place and it is taking place. Slowly but steadily. It does work out. It has to work out. Without that you are not going to achieve anything.

You are not going to achieve anything that is meaningful.

You have to know why you are here. Why you are created out of amoeba to this stage. What is the meaning of your life? Are you just born to be slave to your lust and greed and then die? Or is there greater meaning to it? We have to find out that. And that finding has been done in this great country by so many and it should be done in this area also. Why not? That's why I have come just to meet you and talk to you about it and to give you the experience.

Of course, in one lecture such a big subject cannot be covered. I think I must have spoken at least 200 times all over the country and we also have also a book about it, but by reading you cannot get the experience the main thing is of experience which takes hardly any time. You must get the experience to begin with. Once you get the experience then you must know what that power is. Then you must use it.

Like, one gentleman came to see Me, he's a big writer. He said “Yes Mother, I came to you, I had the Cool Breeze in the hand. I did feel better, I felt relaxed” but nothing! “I went home, I started thinking about it, I lost my Cool Breeze." That's all! No transformation! I said “It is like, I gave you a diamond and you don't know what diamond is! You go and put it somewhere. Cover it with something. There's no light coming in." You have to go and ask others. You have to test it. You have to

understand Kuṇḍalinī, you have to raise it in others. You have to value it by testing it.

You have to grow into it and you can see here there are many people who have got it and they have not only got it but they have got it in a very big way. It is your right to have it, you must get it. As the result, first thing, your health improves. This is the chocolate one has to offer, is a by-product. It cures also diseases also like cancer. It cures many diseases. I think 90% of diseases it cures. You don't have to go to doctor after that. It gives you mental peace, many mad people have been cured. Many alcoholics and drug addicts have become absolutely happy so that they don't need anything anymore now. Because the real alcohol starts flowing within you and you start enjoying that! Your absolute is born in you, your priorities change and you become a witness. The whole thing looks like a drama to you. Your attention becomes enlightened, your centers become enlightened. Sitting down here you start manifesting your powers. You can understand what's wrong with other people. You can understand what's wrong with you. As you grow in this new awareness, which we call as vibratory awareness, you become empowered with the power of raising the Kuṇḍalinī of others and giving realisation just like this.

You can see, with your naked eye, the pulsating of the Kuṇḍalinī, the rising of the Kuṇḍalinī, the breaking of the Kuṇḍalinī. All these things can be seen. Even small children who are realised Souls can tell you where is your Kuṇḍalinī.

This is the time, most chaotic and confusing. Confusion has to be there otherwise you do not seek.

Out of confusion you have to find it and the time has come, the blossom time has come for many flowers to blossOm This has to work out. This is going to solve all simpler problems, gross problems, material problems, family problems, social problems, political problems, racial problems, because you have found out the absolute.

All your problems are there because you live in a relative world. If you find your absolute, then you know what is right and what is wrong, because now you are connected with the mains and the rapport has started. You can ask any fundamental question and you will get the answer. Suppose you ask the question `Is there God?' ask a question, you'll find a Cool Breeze coming into you. But if you ask something else which is a wrong thing, there will be no breeze.

So you jump into your understanding in such a manner that it becomes an absolute value. Your value system changes.

This is what you have been seeking, you will be seeking, you have to seek. And this is what you have to have. Have, because The Last Judgement has started and you are going to be judged through your Kuṇḍalinī awakening. It's most surprising that, in this judgement, you are not given your punishment outright. You are given all that is needed. All the assistance, all the reformation that you need, all the transformation you need and all the information that you need. And once you accept in your own freedom this greatness, you are accepted as the citizen of the God's Kingdom and you

enter as a prince to rule there! It is difficult because people are so superficial, they do no want the depth.

The other day a lady told Me she's doing Haṭha Yoga. I said “That's very wrong, because there are Haṭha Yoga asanas for different diseases and different problems, but if you do all the Haṭha Yogas it is like taking all the medicine for your body. It's a wrong thing you must have discrimination. You must have the full idea about the scientific side of it, but you are doing that" She said “But you will be amazed, people don't come for meditation because they don't want to do it." Then I said “When will they come next life?" When are they going to seek themselves, why are they saving time? Just to seek themselves. We have to seek our Selves, there's no way out. You are not going to be in joy unless and until you seek your Self.

Even if you take time, you'll come back to this. I know that and I'm here in this country specially because you deserved it and you wanted it.

Thank you very much.

May God bless you.

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It's a fact. It's a thing you can see. It's an actualisation and we are so much lost in our own imaginations in our own hallucinations and misguidance, that we cannot believe that there could be something factual about God. But if God is a fact, then even this happening has to happen within us otherwise He doesn't exist.

If somebody's an atheist it's better in a way. Because he has not accepted anything blindfolded. But if somebody has accepted God with an open mind and has not followed some conjectures, is even better.

But if you follow any conjecture like that, that there must be God, some people told Me “Yes Mother. God helps me a lot." I said “Really, how does He help you?" So the lady tells Me, “I got up in the morning and I prayed to God, `O God, look after my son.' " That's all she could think of! That God should be only busy looking after her son, He has no other job! “So then, what happened?" “Then my son was coming by plane and there was some trouble in the plane, but he was saved. God helped me there. There is God." But if something had happened to the boy, then what she would have said? I don't know.

So to say that you are getting help from God that God has helped you this way and that way, is too much to assume, I think. God does look after all of us, He's compassion, He's love, He has created us, He has made a beautiful human being out of us. Within us He has placed all these centers. He has placed the Kuṇḍalinī within us and the Kuṇḍalinī has to rise, you have to get realisation all that is so, no doubt.

All this has to work out. That's also the truth is. But, still, one must know that He is not in your hand, you are in His hand.

There are many people who pray to God `Give me promotion. O God, you have to give me promotion,' and then if He doesn't give, `This God is not helpful to me! Why has He not given me promotion?' You should not

cheapen God like that. God is the one Who is Almighty, Who has created all this Universe.

He has created you and He has created you for a purpose and that purpose is something Supreme. That's not ordinary purpose, the way you think Him to be. He is not an ordinary person. He's Supreme and He will give you something that is Supreme.

Supposing you go to see some king, he will not give you 1p [$0:01] will he? He may give you a diamond.

But if you want to ask anything from God then you must ask for the Supreme and what is the Supreme? The Supreme is to know Him. Unless and until you know your Self, you are not going to know Him. He has placed within you that instrument by which you first know your Self. Once you know your Self, through your Self you know Him.

But the first important thing is that your attention has to be on Him. There's a very different thing to have attention on God and to have a blind faith in God. These two things are absolutely far apart. To have faith in God means, I have already told you, all the silly things we do in the name of faith. But to have your attention on God is to ask `When am I going to be my Self? When are You going to accept me as a citizen of Your Kingdom? When are You going to use me as Your instrument, O Lord?' This should be your attention.

If your attention is like that and if you are really of pure nature about it, it will work out, it works out. This is the only thing that is needed in Sahaja Yoga, is a clean heart to ask for it, to desire for it.

Those who have been ardently asking for it, they might have been misguided, gone to wrong path, they have done mistakes, they might have committed sins, whatever it is, but in the name of God, in the search of God, if they have been earnest, they have been granted realisation, they will get realisation no doubt about it.

Even otherwise, you will get realisation, is the Grace so overflowing these days, even the worst sinners can get realisation but how to retain it and how to ascend is then your responsibility.

So this is for the new comers today, because to go into all the Chakras and all the centers is going to be too much. These people have already printed about all these things. But today as there are more Sahaja Yogis here, I have to tell something important about their becoming.

Already I have spoken to you about becoming. But today, we have to understand one thing that the essences within us, for example innocence, is absolutely pure. Within us it is absolutely pure. In its own form it is absolutely pure. But, when it is reflected through our medium, it gets soiled. The way you are, the way you express it, it gets spoiled.

If you are a cunning person, the innocence cannot be manifested, it cannot be manifested. Your innocence, whatever God has placed within you is completely darkened because you cannot reflect it back.

There is no manifestation about it. Why it happens? If you are pure, if you are all right, the innocence is all right, then why it is not manifested through you? Why this cunningness can stop that innocence or any other essences that are within you, which you know which exist

on different Chakras? We must think about it, why it happens? That even after realisation, we cannot properly manifest our innocence, our primordial powers which are within us in absolute purest form. Why? What happens within us? The trouble is with our attention. When you became human beings you were given full freedom to put your attention on to anything you wanted. Say, if you want, you can put your attention on to any subject. Say I receive a telephone call.

So I put My attention to it. Now, I can go on identifying with it, thinking about it. All My attention will be enveloped and I will not pay attention to anything else that is happening.

The attention is so mobile, it has no base as if the whole thing, like a jelly, goes and gets attached to a thing. I mean today I received a letter from, say, Manila and it's a funny letter to Me, I must say. The lady writes to Me that My problem comes from Mister So-and-so. “All right, what is your problem?" “Is that, I have fallen in love with him, but he has fallen in love with another woman." She sends all the way to Me, this letter and “I am just very unhappy, Mother, what am I to do? All my life is wasted, I don't know what to do with myself, I am just lost, he's left me, that woman has played a tricks and all those things etcetera, etcetera." All right, so I just thought, look at this woman. Where is her attention? Is this the meaning of her life to waste for any man who doesn't care for her? She has no self-esteem. Why doesn't she understand that God has not made her to waste her energy on these useless things? He has made her to enjoy life, to enjoy herself. Instead of knowing her Self, why is she worried?

Even if she marries such a retched fellow who has run away with another woman, is he going to love her? I mean, it's rationality also can tell you that this attention that she is wasting, she is crying, weeping, she said, “I'll get tuberculosis." She will! I mean if you waste your attention on foolish nonsensical things, what's going to happen? So this is how we put our attention on to absolutely useless things, sometimes on to very depraved things also. We may put our attention to anything that we think requires our attention. But do you have your self-esteem? If you have, then where should be your attention? It should be on your Self. Where is your Self now? It is God Almighty. Is a part of that Great Primordial Being? Your attention should be on That.

After realisation, your attention should be in your heart, on your Spirit, which is the part of God Almighty. If your attention is on your Spirit, you'll be amazed, how your attention will act. You see like a jelly which attached to a point. It may little bit get disturbed, again it will get settled down. Again, it will get a little bit disturbed, it will settle down. It will not hang on to any point and will not bother you.

So to put all your essences properly, first of all, put your attention to your heart and to your Spirit because that's your absolute point which you have discovered. But it doesn't happen with many people.

The trouble is, when Kuṇḍalinī rises, She gives two kinds of experiences. One is called as Shambhavi another called is Shakti. Shambhavi is the feeling of the Shambhu, is the Shiva in the heart, means God Almighty. But the other is Shakti. Now with Western People it is the

other, because you know your problems. You have used your powers for all kinds of ramblings in your mental efforts. Everyone will sit down. “Alright, let us discuss realisation!" What are you going to discuss? What are you going to discuss about realisation? Did you get your realisation by discussion? You have to meditate! You have to go within yourselves. See your growth, work out within. You cannot talk about it, you cannot discuss it, you cannot argue about it, it is within! Because of these ramblings, we go up to the Shakti point. But Shambhu's We do not reach. But in the east where people are not that much intelligent, that well educated and sophisticated, I would say, simple people, it goes just there! And they just enjoy! If you show them any book, written about Sahaja Yoga, for example Gregoire's book [The Advent].

They'll say “Mother, we don't want it, to read, we don't understand this." They are just there! They are now there. What is there now? It's flowing through our body, every thing we know it's there. Why should we bother about these things and all the controversies and dogmas and what are the Churches I've told you and why they are failed and why this religion has failed? Who is bothered? So these problems come up. Because their attention has been on the Spirit alone, simple people have that capacity.

So now forgetting everything else, all your intelligence, all your books and education and all that you have had, forget it! And just put your attention to your heart, where lies the connection with God almighty. If your attention is there, you will be surprised that your attention will be

stabilized. Not only that it will be stabilized, but the source of joy is that and you will start feeling that joy.

In essences, even the primordial Master's essence which is called as `Guru Tattwa' is absolutely pure.

Now most of the Sahaja Yogis, who are here, are very great Sahaja Yogis and I salute to them. But they must try to put their Guru Tattwa alright. Means their manifestation of Guru Tattwa will be always affected by their own ramblings.

So they have to work very hard, in the beginning, to put it right. Ha! If you do not want to be of that level its alright, you can go ahead. It's alright. But if you really want to do it then, you must know that after realisation you have to work hard, before realisation I will work hard.

Even after I have to work hard? What to do? You know that, I have been working very hard [for] each one, after realisation.

But if you want to cooperate and help yourself then, you have to put your attention in such a way that, every problem comes in, you go to your heart, not to your brain. Any question comes in, go to your heart. There resides the blessings of God and you will be surprised how it will be solved. That's why I said “Go into thoughtless awareness." That is the quality of heart, because heart doesn't think. You go to your heart, means you put your attention to your Spirit.

Now, if you become a Guru for example, as a Sahaja Yogi also. Supposing you are a Guru of Sahaja Yoga. You are, most of you because the Kuṇḍalinī moves under your hands, you have so many powers, you can raise other's Kuṇḍalinī, you can give realisation to people and you can

find out the problems of other people, you have cured many people. I agree you are great people, no doubt, great Saints.

But, to go further, to perfect yourself we have to understand certain points that Guru Tattwa itself can be manifested best if the Guru Himself realises the responsibility of being a Guru.

For example, a Guru is still, say, smoking. He cannot become a Guru even after realisation! Because His disciple will also smoke.

So Viśhuddhi will never be all right. Supposing this Guru is so much worried about, still, about money matters. Say attention is still hanging on, because this is like a jelly I said, still certain ramblings, are there in money matters.

So His disciples will be also all the time worried about money matters. I have found this! There was a very good Sahaja Yogi, who gave realisation to at least thousand people at least thousand and he was very fond of taking tobacco, I knew he used to take tobacco. But I never told him you see, whenever we walked from one center to another he would go back and I knew he was taking that tobacco, I didn't say anything to him. I said “Let us see now!" But Sahaja Yoga is a wonderful thing, it's a great corrector! So one day [laughing] he came and told Me, I said if I tell him `Don't take tambaku!' he will say somebody has told Me and there will be a big guess work going on, who has reported to Mother? Why this has happened, that has happened, so I just kept quiet. One day, he came and told Me “Mother, I don't know what has happens when I sit before Your photograph, my face starts becoming like a Hanumāna. I feel it's becoming

bigger, bigger, bigger and expanding, expanding like that. What is it?" I said “Really? [Laughing.] Surprising! Now must be some reason, must you be doing something wrong?" “No, nothing like that!" “Viśhuddhi?" I said “This is Viśhuddhi. You are going against the Virāt, so He is showing you His style." He said “No Mother, I am doing nothing wrong. You know I am sure of it." “Are you sure?" I said. He said “Now I must confess to You Mother, I take this tobacco." I said “I knew that." Now try to give it up. He says “how?" I said “It is very simple! You just try this: Whenever you feel like smoking or taking the tobacco in, you look at your heart, you become thoughtless. After all, all habits are communicated to you through thought. If you just look at your habits, remember only this much! That watch your heart, watch your Spirit or think of Me or do whatever is Sahaja Yoga tells you.

For one second even if you do it, you'll forget about it." And he got rid of it! Because you have to depend on that stability which is within you. Once you feel the stability, you just forget about it. Because you feel unstable, that's why you take to these things. But if you can feel your stability then you say “Go to hell! I don't care for all these things why should I bother? I am not going to enslave myself for these things!" And he got rid of it.

So one has to work it out! It's very important for all the Sahaja Yogis to do it.

Now I've seen many Sahaja Yogis who came to Me were, I should say, they didn't believe in any work.

They were anti-culture people. For example, I'm just saying they were anti-culture.

So they never believed in working. They said “No nothing doing, we are not going to work, we are not going to accumulate any money." Alright. Then when they came to Sahaja Yoga, I said “In Sahaja Yoga, you have to work! You cannot sit idle, you have to work. You have to be in the center. You have to work for yourself. No Guru is going to earn any money in this and so you have to work. Everybody has to work." So when they started working, some of them, became so adheringly [adherently] possessive of their jobs that they had no time for mediation. They had no time for thinking. Then they became mad like that. Then it started reacting and they came to Me, they said “Mother, why is it happening?" I said, “I told you to work, I didn't tell you that you become a workman! You are a Sahaja Yogi out and out. You have to work for your livelihood. Keep down that working speed." Now if somebody has to work for his livelihood then, he must think that you should be satisfied. There is no end to your working is there? To your accumulating of money? And what people have got out of money? You knew this, when you had given up all these nonsensical ideas about money then you knew this. Then suddenly why have you taken it up again? Anybody who is in Sahaja Yoga must know that you have to be temperate. That is the basis that is the absolute fundamental thing of Sahaja Yoga. Nothing to be over-done in Sahaja Yoga. You have to be in absolutely temperas. For example, if I tell somebody you are very thin you have to eat more and have little weight in you: so then you will eat like an elephant and live like an elephant! If I tell them you are very fat, little bit you can reduce your habits of food,

reduce yourself a little, then he will come out like a TB patient! I mean I must tell you that going to extremes should be only possible when you are not attached to something. But now you are attached to your Spirit. You are attached to your God and how can you go to any extremes? If I tell them, alright, even doing meditation, that, “Do meditation." Then the whole night they will sit down for meditation. I never said so! I said your must look after your health but get up in the morning, do your meditation, think about God. All the time, you think about God as far as possible. But that doesn't mean that the whole night you keep awake, you have to be temperate to begin with. Gradually the wisdom will be so powerful and so enlightened that you, yourself, will see what is right, what is wrong, how far you are away.

It is so much necessary. Because the fruits of Sahaja Yoga, to Me, is that you should feel joyous. To Me it is that's all! That you should feel absolutely in the kingdom of heaven. That you should feel you are now absolutely secured and nobody can disturb you. There is within you is all the power. There's nothing to look forward.

For example, till this light is burnt, it is shaking, it is doing all kinds of things. Once it is lightened it gives light. It knows its responsibility. It gives light. In the same way, I want you to be absolutely contented within yourself so that you manifest that light outside. Give light to others, without any effort.

It will emit, it will emit.

Unless and until that happens, no use becoming a Guru in Sahaja Yog and I've seen with people. There are some people who are very ardent, extremely ardent and they

feel very much about Sahaja Yoga that they found out the truth, that the whole world should get it, they should have it and the whole world should manifest it, the whole world must be saved. But I must tell you very frankly, the whole world is not going to be saved. Most of it will be. But how do you expect Hitler to be saved? We must accept that part, that the whole world is not going to be saved.

When the flower becomes a fruit, lot of it goes out of existence. That's the part of evolution.

So there is no need be frantic about it. But you have to face reality as it is and you have to solve the problem most radically, pragmatically and not just to get frantic about it and get upset. As I have told you last time, that if there is a problem in the other room, better go, see for yourself, face it and solve it. Sitting down here, what's the use of jumping “There is a problem in the other room"? That's a typical way of escape of human beings is, that they'll be jumping in this room, or will be worried, or will lie down in their easy chairs and say “Oh! We are finished because there's a problem in the other room." So the best thing is to go in the other room, see for yourself what is the problem and face it like a human being and then solve it. That is the way you have to look at things. Once you start facing it yourself, the whole thing, you'll be amazed how powerful you are because you have not used your powers so far.

Any problem comes in, just face it yourself. Unless and until a ship is put to its test in the sea, how you will know how far it is sea worthy or not? In the same way after Sahaja Yoga, you test yourself, `Let's see what happens.

Let's see what happens.' And you'll be amazed at your own powers. Actually people have faith in Sahaj Yog, no doubt, but they do not have faith in themselves. This is what I am telling you that you must have faith in yourself. You have got realisation, no doubt. You are realised Souls, no doubt.

I say, you are. Even if the king comes to Me and says `I am the realised,' I can tell on his face `No, you are not.' But you are realised Souls and the whole Divine power, the All-pervading Power, all the powers of God and all the angels of the world are looking after you because you are aware.

You are the most important thing for the Divine. The whole thing, all this is all a waste and nothing of, no use to the Divine. You are the people who are to be lifted up.

So must know that we have to have faith in ourselves. For doing anything, you must know that you must have faith in yourself so that you stand up to it and every time you'll be surprised, any waves comes up, you ride over it. Every waves comes up you ride over it.

So just feel what powers you have got! These powers are within you already inherent. Say we'll take the question of now Guru Tattwa because today I am more on Guru Tattwa. There was a boy, a Sikh boy who came to see Me. He was a very good boy. He came to see Me and he said that “Mother, we are all followers of Guru Nanak, but somehow I am not convinced about the way Sikhism is going on. And Kabīra has said in our Granth Sahib that you should get your realisation and I haven't got it. Then how long are we to go on taking the name of God?" And I was surprised at his alertness about the thing that; you

have to have experience of God. I said “Alright, it's a very good idea." And he got his realisation. He is a young boy, very young boy. But when he got it, just like “Eureka! Eureka!" he went to his people.

He told all the Sikh people, “What are you doing here? Come along, there is a way, what Nanaka has said. There is a way to get it, why don't you get it all of you?" And he brought so many! And he used to speak. People said, “Mother, we could not believe this boy could speak!" They said he used to speak so well and whatever he had heard you know, he said that “Really, they used to read to Granth Sahib to him.

When" he said “I was half asleep, I used to be tired when they would read two and half days continuously, I would be tired. But somehow, all these things that they read, they came to Me." And he would recite all these poems and everything and he was telling about how Nanaka was saying about Sahaja Yog. People were amazed at his thing and so many Sikh people came to Me because of him. All, his own father, mother everybody.

This is what one has to do. If you really care for other people also, you have to go and tell them `This is not the way, find the real, find the real way.' Now the time has come for us to get something. We have been praying, we have been going to Churches, we've been going to Temples we have been doing all this, but what are, why are we doing it? But they get so much used to it that [if] you tell them “Now stop you have done quite a lot now you have your thing." They'll say “No, we'll still do the same thing." It's the matter of habit.

For a Guru it is important to be higher than other people. If he is not, there cannot work out it. You Sahaja Yogis have to be people of higher outward manifestation. Inside you are, but outward manifestation has to be higher. You have to be humbler people, kinder people, sweeter people, loving people, compassionate, understanding that; you were there, where they are today. Joyous people and cheerful people. Otherwise nobody is going to believe what is happening in the Kuṇḍalinī inside because whatever is happening is happening! You cannot see that.

It is important that it should be evident on your face, in your behaviour, in every thing. For that you have to understand that you have to stabilize your attention at the lotus feet of God. This is called as `Sharanagati', surrendering. By surrendering, by worshipping, by Bhakti , by singing songs, by absolutely settling yourself at the lotus feet of God Almighty. That's the only way you are going to achieve it.

After realisation, only, you have the entry into the Kingdom of God. Before that, whatever you try has no meaning. Muslims do all the Namaz, morning till evening, do not get anything! But we had some Muslims, you know that. Once he started after realisation, he said “Every time I bend I get vibrations.

Every time I say Allah's name I get vibration." It has happened with all of them because God exists, He is there, it's a fact and the time has come for all of us to feel Him and know Him.

By the way I went to Russia and the experiences of Russia, the whole thing, I won't be able to tell you just

now, but one thing I'll tell you about that, that when I went there they said “We are also giving all freedom for people to worship." So I went to see a Church that was there. A very famous Church they've got where there was one, say, Greek gentleman who started the Church and all that of the Orthodox Christian Church. And, actually, I was quite amazed because the person, the chief man there, was the Bishop and all that, he came to see us and receive us. His Kuṇḍalinī was absolutely frozen! And I was looking at all that. And very simple Russian people, all men and women, were there and praying you know and there was some lights they had put up and all that.

So I also put up a light there and all the lights started shaking with it! [Laughter.] Then My husband said “Why do you have put up light when you did not believe in it"? I said, “I did not believe in that gentleman but the light, I believe in it." And you see, I was amazed that this man was talking as if he was God! Actually! You know? That's the way he was talking to Me! And he said that “Our government has allowed us to follow this path" and this and that.

Now when I came out, one of the gentlemen who had invited us he told us “What do you think about it Mrs. Srivastav?" I said, “I am not going to say about it, but what do you think about it?" he said “Don't you think these are all silly people? They are doing no work. There are eighty monks. They are black coloured, they are black and white. The white are supposed to work and the black do not work and these people do no work, they are parasites. They are sitting here, they are doing no work!"

And these poor Russians who are there. I mean Russians are not that poor as we think them to be. They save their pocket money and give it to this institution to be run and these eighty persons are saying that we are praying. We are doing this and they are just doing no work and sitting there. We have allowed that. But, “Do you think there is God in this place?" I said “God is everywhere." He said, “Do you really believe in God?" I said, “Now this is the mistake you have committed. If somebody misuses the name of God, if he misuses the Bible or Christ or if he misuses any Temple or Church..." In India also all these brahmins are thugs of the first order! Absolute thugs! Do you know what all things they are doing these days? Because now people have found them out. They are selling ganja! All of these people are thugs and most of these people who are preaching about religion have come to politics now.

There's a big politics going on you see. Among Hindus, there's a big fight, among Sikhs there's a big fight, among Muslims there's a big fight. Among themselves I am telling you! On political basis. How can God be political? And naturally, I think, by seeing all this, you see, even in London, though, I mean, I must say, even in London, where we believe in God, I was surprised that only 26% people believe in God in this country.

Out of which they said about 16% are people from outside and 10% are only Britishers who believe in God. Imagine this is the condition.

So you have become atheist and they are selling churches and people are buying churches and making them into disco things. [Laughter.] Even in the church

now, I was told, in front of our church they are going to put a disco thing there.

So I asked, I said, “Why?" “Because they want to attract people." Means there is nothing living in that religion. There's nothing to offer. Nothing wrong with God or Christ or any one of these essences which are pure, absolutely pure. But mistake comes with the people who are supposed to be following that religion, supposed to be ruining that religion. And then when people see that, this is the reaction that “There is no God." I mean this is the greatest foolishness and stupidity where, I say that people have not used their brains to understand that anything can be misused and misguided but why not keep yourself open to see if there is God or not? And there is! It's a fact! It's the only Truth. He is the only Truth, the rest is all illusion. One has to understand that this is so.

In His name those who earn money are firstly stupid and secondly cunning, both ways. Stupid, because they don't know that this money, they are not going to carry with them and they'll be punished for that; and cunning, [because] from worldly ways they think they have been very clever. Very clever to go to hell faster! That's what they've been doing.

So all such people should not misguide you this way or that way. For example, they should not misguide you to say that `There is no God because these horrible people are talking of God they are telling about God and how can there be God? If these people are the followers of God then there cannot be God.' This is one way of looking at it. Another way is to blindly follow these

horrible people and not to see that they are horrible. How can they be Godly? To confuse both these things I think is not wise but to see that there is God and that you are the one who must get the experience of God and you have to aspire for it and ask for it for which He is working out Himself. He is anxious to do it much more than you are! Little cooperation, little hand just to be put into His hand who is standing in the boat to pull you out. Just a little cooperation and little patience with yourself and faith in yourself that God has created you in His image so that you may receive His complete blessings in His compassion and His is love.

Thank you very much, May God bless you all.

Now for the people who have come for the first time, I would request them to come in the first or the second line so that we can look after them and the rest of you please put your attention to your heart.

That's all right. You sit down. Those who have come [new] can come further on.

Shri Mataji: How are you Davi? David: Happy to be here.

Shri Mataji: I am also very happy.

Sahaja Yogini: Mother, when you said “Put your attention to heart" do you mean the Heart Chakra?

Shri Mataji: You cannot feel heart. You cannot know Heart Chakra, nothing! When I say that just say that, `I am putting my attention to my Spirit,' that's all. Your saying is a mantra itself. You know now you are a realised Soul. You are an enlightened person, your desire is enlightened and if you just say that `My attention is on my Spirit in my heart, in the organ of heart...' See now,

whatever you say has a meaning. Do you understand? Whatever you say is enlightened now, there's a light in it. Only thing is, if your attention is not all right still, then the light is still dim. You see in the dim light, you see half things, but you do see. But if it is a bright light you can see it very clearly.

So to brighten up the light we just say that, “Let me be in my heart." It works out, settles down you see? As if you order your attention to be there. It just goes like a, like a sweet little baby you see. Sits down there “Alright Mother, whatever you say." Just say like that. Just try to feel your powers. What you say, how it works out. Even when you say mantras, these mantras are also enlightened. Any other question? Must ask Me questions you know. I don't know what to say, what you are thinking about. Now ask Me questions.

Question: Russians are also willing to worship God?

Shri Mataji: Russians? I gave realisation to twelve of them. Now you see, that's a thing is, even if they believe or not believe, has no meaning isn't it? You have seen what's the use of believing in God.

But only thing I've seen in their system there's one advantage and even disadvantage. As here is one disadvantage that acts in a funny way. For example, in their system, I have found out, whatever people may say, propagate, you see, whatever I've seen is that their material problems are very much solved, no doubt about it. You see? No doubt about it.

They have no ination problem, nothing. They are not worried about paying any taxation, anything.

I mean no unemployment, no problem. Old age is solved, young age is solved. That attention is better.

This is an advantage. But disadvantage is, to keep that thing going, they have taken away the freedom of people, you see? Because of that, what happens, that freedom to think about God doesn't exist. Though the attention is much looser. Here the freedom to think about God is there. But the attention is, how to get a bread? Tomorrow [the bread is] 1p [$0:01] increasing. What to do? How to pay your rates? How to pay this? All these problems.

So the attention is more on these things.

Apart from that, another thing which is not so common there, which is here, is immorality. Immorality, in a way, I mean, here all kinds of immoralities. There is a restriction on that, you see. I didn't see anything [there], nudity and all that. All those things were not there.

So our attention is even spoiled by that, you see. And I didn't see men, women all the time looking at this, that, like that. I didn't see their eyes [roving]. Their eyes were quite steady. Here you cannot find anyone. Anyone you see on the road he will be looking [everywhere]. I mean, I was a museum piece because with this, wearing a sarī.

So naturally they were looking at Me and in a way [it's] good, because they were looking at My Āgñyā, so it was good for them! But on the whole, on the whole, they didn't have that kind of attention looking at every woman who was passing by. Even your neck breaks they go on looking. [Laughter.] All this stupidity was not there. It was quite a normal thing as a men and women do here you see and the women were not so much interested in

keeping their figures and to be attractive and all that was not there. Nobody was extra ordinarily glad like that. Very simple people I must say. Very simple, innocent and moreover, the most of the things that they had, they were satisfied. A very cheap place for every thing, it was very cheap. They don't have material problems as we have. But to control all that they have got this taboo then, because of their foreign policies which people say is all wrong and all that they were I've not discussed that. But whatever it is, that also might be a guilt on them. May be. But the main thing is you have freedom to be nonsensical and they have no freedom to be sensible. Which one is better? Now you tell Me. Sandor, What do you think? Which side is better? Sandor Elfies [a Hungarian actor]: I say it is most brilliant session that's what I am experiencing!

Shri Mataji: This is what it is. I really tell you.

Sahaja Yogi: A very good analysis, very good analysis.

Shri Mataji: So I don't know which one to choose. May be the whole of Russia will become Sahaja Yogi one day, when it will be established, you see. They know this. I have cured their President. This they know and about ten people came to see Me for that. They had heart trouble, this and I am going to work it in My own way but, we have to understand that with restrictions we fight. We don't like restriction.

But, do we have sense to use our freedom? Do we have?

Sahaja Yogi: We have the beast in us.

Shri Mataji: The beast in us you see. Really there's a beast. Must be. The way it looks here and there. I just can't understand. Moreover, everybody used to smile you

know, smile at Me. But when I first came to London, I must tell you they used to mock at Mine and I met many Indian Ladies who never wear this. I said “Why are you not wearing?" they said, “We do not wear because everybody laughs at you." There [in Russia] they appreciated. They wanted to know why I was wearing another [dress]. But here, everybody reduces it to zero. See everybody thinks they are wisest, you see. The dress they wear is the wisest, the face they have that is the best, everything they have is the best. They [Russians] are not like that. But still, you have the freedom to choose. What a great thing it is? And also to choose the hell.

I think you have too much responsibility. I wonder if you realise that, as if you are grown up people.

Very wise. Do we deserve that freedom? We have to ask ourselves. What do we do with our freedom? They have restricted many things like alcohol by putting a very big taxation on them.

So they cannot drink much. Every, all of them are heavily taxed. Cigarettes, everything, tobacco, so heavily taxed that they cannot just afford it but you'll be amazed, for going five miles in on a tube it costs you four pennies, five miles in a tube and coming back any number of times. Once you buy the ticket you are in the tube, you can go one side any, any distance and if you see the tube stations, it's just like palaces, just like palaces, you'll be amazed. Every tube station, I saw at least four, five and Leningrad is the cleanest port I have ever seen. I've seen now thousands you know. I've travelled such a long. See, our sense of freedom is very funny also. For example,

we'll fight whether you should wear a red sarī or a black sarī. I mean something like that you know, really absolutely useless.

So if you do not know how to use your freedom, it is too much. You see if you put the load of an elephant on a donkey what will happen? That's what it is. Either we have to be elephants or we reduce our weights. This responsibility is too much. But with Sahaja Yoga you can do it. Now Sahaja Yoga is spreading more in the West, naturally not in Russia. But once Russians come up I'll see in competition.

That would be the ideal day when we'll finish of all these problems of fear and quarreling and all that, when I will see My Russian children and English and Americans, all of them, giving vibrations to each other that would be the greatest day of My life. It will solve all the problems, international problems and this these problems of politics and all this nonsense. And our politics also here is, you see, our freedom is what we are just fighting with each other [for]. What have we achieved out of it also? We waste so much of our energy on fighting, quarreling. Politics is alright as long as you correct each other and do something progressive. But if it means static state you see everybody pulling one point. It is at a static point. What's the use of such a politics also? So if freedom is given to you, you must know that there must be some reason and how are we using our freedom? Anything else? They all will be believing one day in God because they will have the experience. I've already started it.

Sahaja Yogi: *[UNCLEAR]* on the seed *[UNCLEAR]*.

Shri Mataji: I have raised their Kuṇḍalinīs. Worked very hard. No doubt, it will work out. Human beings are difficult things you know. You want to solve a problem without restrictions of these nature, cannot be solved. Only way is Sahaja Yoga for the West. That's the only way isn't it? There's no other way left, because now they are feeling the pinch of the materialism, they are understanding that matter does not give them joy and they are now getting rid of it and they are feeling that they have to seek something deeper. This is the advantage of it and this may also happen there. It is possible in a different way, it may happen. But now it has already happened to you its happening. Now what are we doing about it? To God all of you are just the same whether Russian, English or American makes no difference. All were created by one God. He just created a beautiful map. He didn't want you to make different countries and nations and act like criminals. This all your doing. You have done it. Now look at it! He didn't do it. Any other question?

Sahaja Yogi: Is God male or female?

Shri Mataji: Now God is both. How can He be one? Alright? God is one as a male and when He becomes male and female then the female is His power and God is the witness of His power. Alright? First they are together. When they separate they become two. One is God Almighty who is the witness and His power, which creates. And He is the witness of Her play. You must read My article on Creation and there's a lecture on Creation also. He must be having, you ask him to give you that. I used to speak about it long time back. With Douglas [Fry]

has got a tape. He has lots of tapes and if you give him a tape he will fill for you and give it to you. You see, he's got some arrangements. I don't know what arrangements he has got. But you can get My tape on Creation. The Holy Ghost is a female.

So God, the Holy Ghost and His Son. All this I have discussed in there. And when I was telling about the faith in God, what I was meaning is, that unless and until there is Yoga, you cannot get your kshema [well-being].

So those people who just tell you that, “Yes yes I have faith in God, God has been very helpful to me, He has done this for me and that for me." Then you must know that it is just a myth. They are living with a certain myth.

Unless and until there is Yoga, there is meeting with God, you cannot get your well-being [kshema]. A well-being that comes to you is just a coincidence. But deliberately when it works out on you, it is when you have got your realisation. Alright, let us have the new people and all of you. Please take out your shoes and put your feet, both of them, nicely on the ground. Now as I've told you it's a happening. It's not a thing that one can certify, `Yes yes you are realised.' I cannot even certify My own children. It has to happen. Then secondly is that you have to, once it is done, you have to nourish it, you have to look after it. You have to establish it, for which Sahaja Yoga is absolutely capable and I am working also very hard. I've cancelled My program to America just to work on English people and also Europe.

So let's see how it works out. Please put your hands... *[UNCLEAR]*.

You have to face it up to everything. There's nothing to frighten of, everybody can be transformed.

Every one of you can be transformed.

So not to feel dejected for anything. Not to feel bad about it. Not to condemn yourself because this is the Temple created by God. Now close your eyes.

.....

First of all you will feel thoughtlessly aware. Means, there is no thought in your mind. But you are aware, coming from inside. Are you feeling? Frank? Thoughts, now, close your eyes. Because if you don't close your eyes, the Kuṇḍalinī won't rise above Āgñyā. Without its rising above Āgñyā your thoughts cannot be stopped.

So you have to close your eyes. There's no mesmerism about it you see. Be little patient with yourself, it will work out. Now the second thing that happens when Kuṇḍalinī pierces this fontanelle bone area, that your start getting a Cool Breeze in your hands. You're getting it now? Close your eyes, close your eyes, let it work out, let it work out. David, look at My Āgñyā..... Just feel, is coming in your hand.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Not feeling? You will feel it. Have patience, have patience, you will feel. Close your eyes, I am working it out for all of you. Just a second *[UNCLEAR]*. It will work out. If it is not coming, it will come. See it's a just a sprouting of your Kuṇḍalinī. Isn't it? It will take its own time. Are you getting it? Cool breeze in the hand? Alright, close your eyes, close your eyes, just let it go. Let it go.

Keep your attention absolutely free. Do not fix it upon to any point.

Contents: 1980-06-29 **Talk to Sahaja Yogis, How do We Prove the Existence of God, Dollis Hill Ashram, London, UK**

How are we to convince people, what is God? That we have to achieve something, as far as God is concerned? How are we to convince them that we have got all these centers within us and that you have to achieve that realisation? And also how are we to prove to others that you have achieved their realisation? This is the question which everyone who is not yet a fully Sahaja Yogi would *[UNCLEAR* feel up] and ask you questions and you should all answers to it.

The first and foremost question is how do we prove that there is God? Because you assumed that there is God because somebody has said, “There is God." Now what are the ways of proving this that there is God? So we have to attack the question, first from the reasoning point that we should be able to tell people that there is God through reason not through experiencing because they are to be prepared.

There will be many who really do not believe in God but just out of fashion they're saying, “All right we accept" because they want to keep up peace and the compromise. But how you start about convincing them rationally? Perhaps I spoke in one of My lectures if you have that, I don't know if you have got it.

But we can prove it, the existence of God. You may call it God or nature or whatever it is, from many point of view.

For example in short we can say, “There are many scientific things we cannot explain." We cannot explain how the periodic laws were established without somebody being there. Periodic laws of chemical substances of the elements that exist on this Earth is so regular and so properly plotted down that you can see there must be some plotter otherwise it cannot be done. I mean if you want to avoid it, you can avoid it but there must be someone. Say we come in this room and find everything properly organized, lit up and we should know there must be somebody who has done it.

Then a very good example is given by a very good French biologist, he says that if you use law of chance, the law of chance states that, if you have got fifty red pebbles and fifty white pebbles put in a jar and if you shake that jar it goes into a chaotic condition and the distribution of these pebbles is in a chaotic manner. To bring them back to their normal condition of having the red on one side and the white on the other side, you go on shaking it as many times as you like and they have found out, there's minimum of minimum so many times it has to be done otherwise it cannot be worked out. This is all done by chance. You see by chance when it has to come to normal condition. How many chances you have to take? There's a certain amount of a formula.

Something raised to power `n', call it `n'.

So as a biologist he tried to calculate that if matter has to become living, then to get to that density how many years are required by the law of chance to bring forth a living cell, one cell? And he found out that billions and billions and billions of years, if this law of chance works

out then only one unicellular animal can be created. But in this short time from when the Earth receded from the Sun and then cooled down and then life came into being, then human being were created who are very complicated, it is such a short time, compared to that time which is required by chance. That he has proved mathematically that it is an impossibility, it cannot happen. It is that fantastic. This is a scientific very good proof of a biologist that there is somebody, a juggler, who is doing that job. You may call Him `God'; you may call Him `Nature' whatever is, but the nature thinks. People like Jung have proved the existence of collective consciousness.

The existence of unconscious, which gives us dreams through which we get universal symbols. All over the world whether we are in India or in England or anywhere. The symbols are the same and he has done experiments with thousands of people. On the medical science also one can say as you know that one of the arguments we put in for is that *[UNCLEAR* aseticalene] and adrenaline which are two chemicals when they are in the body, human body, they act very arbitrarily. Means they have to augment, mean to contract or to relax. Those who relax must relax; those who have to contract must contract. But those who are supposed to be contracting relax, while those who are supposed to be relaxing contract.

So they have not been able to explain and they have written, all of the doctors, they say that the mode of conduct of these chemicals in the body one cannot say.

Another thing is that one of the very very important arguments that people have given is this that supposing a foreign body goes inside the human body, there's always a tendency to throw it out as soon as possible. Supposing something goes into your throat, you cough out. Supposing something goes in the blood, they will try to throw it away. That's the system it is. But when the foetus is formed in the body, then not only it is kept there, it is nurtured, looked after and thrown out at the right time. How can you explain that? There are thousand and one explanations people have tried to give but none of them are satisfactory.

Then this Earth is spinning with such a speed and we are kept glued to this Earth, we never even feel the speed. And so many things like that people have been able to say and the so many scientists have felt that, there is some force which is beyond us which is very dynamic, which acts in such dynamic ways that we cannot explain.

So we come to a point where we tell people that there is some force which we have to discover. Now then as Sahaja Yogis you can say that this hankering to seek. After a certain level of evolution because some people do not have a thirst seeking, you know that. They are just seeking food, to eat just like animals.

Some people are seeking power.

Some people are seeking money also. But there are so many people who are seeking something beyond. This seeking has come to us and this seeking that has come to us has led us to some sort of a path by which we should find out.

Now you have seen with your naked eyes, a Kuṇḍalinī rising at My Feet. You have seen the pulsation of the Kuṇḍalinī definitely that nobody can do. There is no mesmerism, nothing. When the Kuṇḍalinī rises, with the stethoscope you can feel the rising of the Kuṇḍalinī. With the rising of Kuṇḍalinī you have known that we have cured people of different diseases. Even a person who was just dying, whom doctor had decided that they are dead and to be buried very soon, have been cured. And it is so dynamic, the dynamism I'll tell you. It's so dynamic, like we can take the case of Eddy's brother. That he was so very sick and they said, “He has got blood cancer, he's going to die within eight days." I mean he just told Me this, that's all and he's cured.

Then Linda told Me that her mother was always angry with Peter.

[Aside:] Where is she gone? Where is she? Linda! So she told Me that the mother would never talk to Peter, she was very angry with him always, she would never talk to him. But she told Me all these things and suddenly she found that now she's become very good and congenial and nice and talking. You have seen such transformations coming among many, many, many people. How people are changing, transforming, this is absolutely dynamic; you cannot *[UNCLEAR* meet].

So many sick people are suddenly cured only through attention you know. There must be something about it and that is how you have to convince people about Sahaja.

But after getting realisation you just see the Kuṇḍalinī, you see the rising of the Kuṇḍalinī. You also feel the

vibrating force of Kuṇḍalinī. You also see how you got cured, how you got out of your problems? How you were in trouble? What problems you had? You had seen all these things and these things happen to you also.

Some of you were drug addicts, some of you were suffering from some mental troubles.

Some were having physical problems. All these, you see, are cured and you are much better people now. This has happened to you very easily without much effort being put into. It is not possible to get rid of these things easily. Definitely you can raise the Kuṇḍalinī, you can feel the Kuṇḍalinī. You can, you know for definite that when you say that person has got his left Swādhiṣhṭhāna or anything everybody says the same and you are sure of it. It is not possible for everyone to say the same thing, even the children saying the same thing about a person and he says also it is verified.

So part of it comes to you in complete proof that there is something about it.

Second part also comes to you as a proof because now you know there are vibrations flowing into you.

There's no jugglery about it. And then you can feel it very clearly. You have raised the Kuṇḍalinī of many people. You have given them realisation; even the photograph has given realisation. You know for definite it is so. And also you know that if you want to ask any fundamental questions, you get answer as a great flow of vibrations.

So when you ask the question...

[Aside.] When you ask the question, `Whether there is God?', immediately you get tremendous vibrations

proving that there is. You ask the some questions, which you know for definite and say, `Is it so?' And you know that it is not so, definitely you do not get any vibrations. That's how relatively you know when do you get vibrations when you don't get vibrations. If you ask a very big fundamental question, you get vibrations of a very strong nature. But in ordinary things you might get a little.

So it proves that the vibrations speak to you as vibrations. This should prove that there is God because you have asked on vibrations and you have found that there are vibrations and that there is God.

Now what happened in the case of Buddha that He got realisation as you got it and He had no way of finding out whether there is God or not.

So He said, “There is no God, only there is `Self'." But you have gone beyond it.

So if you find seventy percent of the proof through your own experiencing it and raising of the Kuṇḍalinī and all that. Then the thirty percent, whatever it is, is to be ascertained through the vibrations. And when you ascertain it through the vibrations, for example I say, “This is hot." How do I know? By feeling it itself, it is hot. Now anything that makes Me hot is hot. But relatively I know this is hot, that is hot, that is cold. In the same way on vibrations also you can ask various questions and find out `yes' and `no' and then you can believe it, that there is God Almighty and this All-pervading Power exists, not only exists but operates, the rest of it is all a myth.

But when you rise in Sahaja Yoga being Sahaja, you take it for granted, as we take everything for granted. All the

trees growing, the mango tree giving a mango, guava tree only gives guavas. We never try to find out how in one little seed so much is built in, so much is programed. We take it for granted all these great miracles of the world. In the same way we take this miracle also for granted.

This is what `māyā' is. That is makes everything look so simple and straight. And you just start taking it for granted. Then you have to understand that it is not to be taken for granted but is to be very much respected, worshipped and accepted. The amount of preparation you have, the amount of strength you have, that is the amount of truth you are going to get. Truth also weighs you very clearly whether you can receive it or not. There is no diplomacy that can work this out. No cheating, nothing. Truth knows how far you are. The more you become stronger, the more the truth manifest through you and you receive the truth.

Just now some of you are still little babies of three months and four months and something like that.

And still sometimes taken for granted you do things which you should not do and harm yourself. Its only question of harming yourself not harming Me or harming Sahaja Yoga, which cannot be harmed, but you harm yourself.

So one has to be very careful one should understand the laws and regulations as Gavin had read the last time, the statutes of God's laws. You must understand how it works. You cannot take law into your hands by taking it for granted. Law operates and it knows everything. It is the law of love. That's why it allows you to make little

mistakes to learn. But it will not protect you when you start saying that all right I want to do it on my own. “All right” it says, “All right go ahead." So one has to know that this law operates not blindly, lovingly and it tries to teach you also sometimes that don't do this wrong and don't do that wrong.

But when it comes to real punishment, the punishment is that this law leaves you alone. It just let's you go; the attention recedes, that the worst thing that can happen to anyone. That you are not in the attention of God is the worst thing.

So even if you make mistakes doesn't matter. Pray for the attention of God always because the attention of God is the law, law of love. You cannot cheat it, everything is known. Every word you say is known, every word you don't say is known, every thought that comes in you is known.

So purify yourself with love, understanding. Try to purify and tell yourself that I have to purify myself as much as possible. With purification only you will have the proper strength. If you have not purified, then there won't be any strength for you to bear the truth.

Once you bear the truth your own life will convince people that you are Divine. Your face will convince people. Everything that you do will convince people that you are Divine and whatever you say, people will know it is coming through Divine Force.

May God bless you.

***Contents: 1980-06-30*, Public Program, What is Happening in other Lokas, Caxton Hall, London, UK**

I don't mind to tell you about what's happening in the other lokas, which we don't see, of which we are not aware. It may frighten you a little bit, but the time has come for us to know how are we placed in relation to the Whole, what are the plans of the Divine and how are we going to fulfil them.

Now most of you are here realised Souls.

Some of you have come first time; you will also get your realisation. But the common point is that you are all seekers, seekers of God, seekers of peace, seekers of love, that's a common thing. But this seeking has come to you not for your own sake, for an individual ascent or for some achievements of a place from where there is no return, but this is the Last Judgement that all the human beings have to face. They have to go through it and to achieve their last, achieve their place in the kingdom of God.

Today you are sitting before Me, you have been with Me before and much before. But today especially when you are with Me, you have come here to face up to it and to see for yourself that you are able to bear the Truth, the love, the blessings of God. That you can enter into the Kingdom of God and abide there, in His reign, with all His powers flowing through you. It has been promised before. All promises are to be fulfilled. All scriptures are to be supported and are to be proved.

But we must know that there is a great war going on between Satanic forces and Divine forces and all the Satanic forces who symbolized as devils, in Sanskrit language they are called as Rākshasas, asuras and all that, have taken their birth on this Earth to demolish the

Kingdom of God. Imagine! What ambitions! But they want to demolish this kingdom of God in your hearts. The kingdom of God exists, will exist, it's eternal. It has created Universes after Universes. It has created human beings from amoeba to this stage. It has brought you to this position that today you are here to receive your ultimate goal. It all has happened now.

At this critical moment, at this precious moment when you are about to enter into the Kingdom of God, all these forces are built up to pull you down. It lies in your wisdom to understand that the forces are very subtle, extremely cunning, beyond your comprehension. Even after entering into Self-realised state you have noticed, how they act on you, try to drag you down, pull you down.

This war is played not on the conscious plane as it was played before. Say one Rākshasa coming in, was alright to kill him. He came as a Rākshasa, he came as a devil, he was killed, finished. But today they have come [disguised] as godly men, as god men, as they call them, as god women. They call themselves as god, Gurus. They have come in the garb of religion. These ancient Rākshasas have taken their birth and they have gone into the minds of the seekers. Thousands and thousands of seekers they have captured.

Imagine the situation is so, so precarious and so dangerous. They have entered into the minds of the people who are the seekers, who are the ones who are to be bestowed with this Kingdom, who are to be enthroned, who are to be crowned, have been destroyed, tortured, by these horrible forces. And because it is not in your conscious plane, you cannot see them, you cannot

feel them you cannot understand them, how dangerous they are. While they have learnt all the methods of coming into your ego or into your superego, to influence you.

That war we all have to fight. If we have to establish ourselves fully in the kingdom of God, we must know that we have to fight all those pulling forces. Sahaja Yoga is not meant for useless people, is not meant for people who have no courage, is not meant for cowards. It's not meant for people who run after money and who run after all these material things. Especially the first people who are the foundation of Sahaja Yoga, they have to be people of great calibre and of great desire to achieve their state of emancipation, because they are the people who are going to save the whole humanity. They are the redeemers, they are the one who are going to manifest the salvation of this doomed humanity.

Those who are weak can be strengthened because the energy lies within them. Those who are unhealthy can be cured. Those who are mentally disturbed can be brought round. But there is no place for cowards in this. You have to be courageous and cheerful people, for one thing, because you represent that Force which is fighting for the Divine, for God Almighty, you are His hands. And you have to be wise, also.

Stupid people are no good. Stupidity can never help you to rise. You have to be wise people. Useless people, those who run after nonsensical things, let them go wherever they like, they'll come back when their time and turn will come. We need not be many people for this. Very few can save the world, but they have to be strong

and absolutely established in their understanding of the powers of their Spirit, powers of their Father who is Almighty.

Don't worry what happened to you before getting Realisation. Those who ponder over these things will not achieve much. Past is past, is finished now. Today, you are facing Me and I am facing you. This is the present. It is not possible for Me to give you the complete vision of the great war that is on and how you are to be saved. The tempest I feel, in a boat, I am putting My children in. Try to keep in the center to keep the gravity alright. And when you will get strong enough, you will row the boat with Me.

Do not hate yourself. Do not torture yourself and don't feel guilty by which you become very, very weak. What is there to feel guilty? I don't understand. Imagine a warrior and a soldier feeling guilty at the time when the war is on. You have to be full of enthusiasm and full of valor. All these small, petty things, which destroy your Spirit, throw them away. No place for all these fashionable things of feeling guilty. This is the weakness of the West. If you have to progress fast and if you want all this to be achieved, time is very short. You have to realise that. There is no time for `hanky-pankies' as you call it. But there is no time also for going round the places. You have to settle down now, you have to get to it.

So many realised Souls are born today as children in all the communities, even in Russia, can you imagine? Russians are going to come to Sahaja Yoga. I have been there. They may be the first because they have reasoned out all the nonsense of the so-called religious and the

religiosities and all the nonsense of the false people who preach religion. There is no place for false Gurus in Russia, no place. Also for real Gurus there is no place. [Laughter.] So you have to get, enter there through their children and children will recognize Sahaja Yoga. Within ten years' time everything has to spark.

It does not matter how you do it but you have to do it. For Me and for the Divine you are the most important things. Doesn't matter if there is an earthquake and few horrible buildings fall down. It makes no difference to the Divine. What is important is how many are aware, how many are progressing, how many are settling down. Those who are very frightened type have no place in Sahaja Yoga. That means you are still playing into the hands of these negative forces. Imagine, frightened people coming as soldiers for Sahaja Yoga! [Laughing.] All the powers that are within you will start manifesting when you show your valor. When you are not even willing to raise your hand, how your sword is going to work? In India, now there are thousands and thousands of Sahaja Yogis and they are progressing fast. You have to see now in the West, how are we going to progress and how are we going to settle down.

It takes time in the West, no doubt to settle down. Though realisation is much quicker, Indians get, as I always say that they are difficult nuts to be cracked. Even British are like that compared to other Europeans. But those who get Realisation also go down very fast, sometimes but British once they get it, they get it alright in their `nuts', they are good. There's something about the tradition maybe. But still don't take too much time to

get your Realisation. Why should you get too much time to get your realisation? You just desire it and it should work. It's only your desire that is going to awaken it. Desire it from your heart, not outwardly.

It's a fashion nowadays to be a seeker. No, it is an urge! You cannot live without it. You have to find it out. You try anything else. People are committing suicide because they have not been able to find out their own meanings. And that's why it is very important that you must take Sahaja Yoga, not just like a shopping center, like Guru shopping, but very seriously, because your meaning is there to be found out.

But your purpose and then the manifestation of your purpose, that has to happen.

Sahaja Yoga started working in three phases in the West I think. First, that people got their realisation to see that there is [something] wrong with them, where they have got something wrong. The attention was taken inside by which they could see that they have problems. If you do not see your problems and somebody says that you have problems, you will hit that person, very badly. It's better that you see for yourself that there is a problem. Once you see that problem within yourself you will be anxious to see that you get rid of it. But if you do not see your problem you think that you are doing very great jobs and you are very great and you are perfectly alright. Or else if you see also some of the defects because some people write that, “This is wrong, that is wrong” then you become guilty. Both ways is wrong because one way you go towards ego, the other way you go towards superego.

So through awakening, you start seeing yourself which side you lie, what's the problem. You start judging yourself. The first judgement starts by yourself, `Mister so and so judge yourself. Here you are the mirror. Now see!' This is what it is.

So you judge yourself and you want to get rid of it, you don't want it anymore within you.

Then the second trouble starts when you start judging others. First you judge others, you get frightened, `Oh God! Horrible vibrations, run away. We'll get caught up!' [But] gradually you get immuned, `Ah, We've known this type, we've known that type, we've known that type, we've know that, all these types we know.' Then you do not condemn anyone but you love and in that love you judge. Because you want others to get rid of their problems, you help, you share their problems to begin with. And the joy of giving Realisation starts working in you, to others.

Now the problem starts when you look around, Western society I am talking about. You find your society is in doldrum. What's the problem? Why the society is in the doldrum? What has happened? What basics have you lost? What part of the sustenance of human being is lost? Why? Why? So you find about your marriage institutions, about your relationship with each other. That has to be settled. That has to give you joy, real joy, of companionship and love.

And in the third phase, the great who are trying to be born on this Earth, so many of them. They are around here, just here, watching. They have to be born. You have to be parents of those children. They are going to

blast all these Satanic forces because they know what these Satans are like and how they are to be blasted. They are experts. I have seen so many of them and you have seen also. They know what is Kuṇḍalinī, they know how to raise it and they know how to blast all these people. And then the whole society of realised Souls is going to pull out this humanity. Everyone need not be brought to Sahaja Yoga.

They'll be all pulled out. We must have sufficient pulling force within us.

So those who come to Me earlier have a greater responsibility than those who'll be coming much later, say after ten years. They'll be just jumping into it. You are the ones who are going to do that.

So judge your self-esteem and do not try to condemn yourself for anything. That's forbidden in Sahaja Yoga, you know that. You are all saints.

So many saints sitting here. Imagine! The Gods are singing. The Angels are showering all their joy upon you. What a meeting it is! What a Force it is! The auspiciousness of this meeting acts not only in England, not only in Europe, but in the whole Universe. But the channels have to be strong enough to manifest it. That's why today I said, “I have to say something really serious." On the 27th we are going to have a big [Guru] Pūjā, you know that and I would like you to think about what I have said today. And I would like you also to proclaim within yourself that you will establish this Mahā Yoga on this Earth, that you will bring the blessings of this Golden Age on this Earth, which was created for this. The whole creation will find its own meaning.

May God bless you.

Contents: 1980-07-00 **Visit to the Future Ashram, 44 Chelsham Road, London SW4, UK**

Shri Mataji [walks up the short path to the front door, turns round in the porch and looks at Linda Williams]: This is the house!

Linda Williams: But Mother, it looks as if it's going to fall down any minute.

Shri Mataji: Do you really think that I would let you buy a house which is going to fall down?

Linda Williams: [apologizes].

Contents: 1980-07-03**, Public Program, A Great Discovery of Modern Times, Room above Library, West Kensington, London, UK**

Today we are here to hear about something that I think is a very great discovery of modern times. We have made lots of discovery in the modern times. If I told My grandmother that we have been to the moon, they would not believe. None of them. All these old ladies would not believe it. And when we showed them even the TV, they would say, “Oh, something made up story. We cannot believe it. How could they go to the moon?" But we have. Definitely, we have landed there. In the same way today we are here to hear about a very new discovery. Because when we are progressing outside, maybe some are progressing within. And there has to be some progress within. If you see a tree, which grows very high, you must know it must have very deep roots. Otherwise, it cannot grow that high. In the same way when you are growing

so much outside, there must be some people finding out the roots to feed this over-developed civilization of ours. And this discovery is that the time has come for us to get en masse realisation that very few people received before, our Self-realisation, that is, to know ourselves, not through some brain washing or speech making, but a happening which has to take place within us in the course of our evolutionary process.

We have reached a certain state of evolution. We are human beings. All right, I hope nobody has doubts about that. But, still we do not know what is the meaning, why are we here? We have not found out our meaning. We have not found out our purpose of becoming a human being. Why not the scientists ask a question to themselves, `Why did we become a human being?' Why the evolutionary method has worked in such a way that a great thing like human beings are created? And then what are we going to do with this special personality of human being that has been incarnated on this earth? What is this specialty? What are they going to do? And what is their relationship with the whole, with the whole universe, with the whole creation? Where do they stand? What is the purpose of their being aware of many more things than the animals are? And why should this awareness be in such a condition that you cannot answer most of your questions? This question has never been asked by scientist because they are approaching outside, they have seen outside only not inside. This search is outside. For example, a doctor: he's searching outside. Whatever he does not know inside he says, “All right. We have that much, that far, not further." You ask them any

question they say, “So far is all right. Whatever we see with our five senses, that much we can say” or at the most microscope or something that they use but nothing beyond.

Because they cannot see, because their awareness is limited, they cannot go beyond.

Without the seeking you would not be here, no doubt. There is seeking everywhere these days. Everybody's seeking.

Some are genuinely seeking; some are in the fashion also. This is the fashion going on that you have to be a seeker. Otherwise, you are no more in the rank. But the seeking that is coming to us is also coming from His power to desire that. And if you are really seeking it, you should find it.

But firstly we do not know what we are seeking. Secondly, we do not know whom to believe and whom to trust, naturally, because there are many people in the market aoat. You don't know which shop to go to. Thirdly, our ego stops us from accepting anything that can be beyond us. We are so much filled with ourselves, “I, I, I, I believe, I think, I go. This is my house, this is my town, this is my country." All this `my' and `I' business, it's too much in the head. And we are pumped up with it. I don't blame anyone.

All this works together and stops us from getting to that point. But if you have to speak from God's point of view, He has done everything so remarkably within us. That if you just get rid of a little of your ego, a little of your ignorance and a little of understanding, it will work out. It

has worked with at least seventy percent people over here and it should work with the rest of them.

Within us lies this power, Kuṇḍalinī, about which you must have read many books. Also there are books of Yog. As soon as one start talking about Kuṇḍalinī there are books Yoga, of anything. Whatever you say there are books of yog about it, whether they are upraised or not. Can you imagine Hitler used to talk about God? Can you imagine Napoleon used to talk about God? Who is going to catch them? Which God is going to charge them? Anything fool men can come and say, “I'm God." What can you do about it? All right, at the most you will say that he is lunatic. That's all. In the same way anybody can write about Kuṇḍalinī. And that's how so many people I've seen are frightened to know about Kuṇḍalinī.

But She is your mother. And She has been with you. Not in this life but many lives She has been there waiting for this chance to give you your rebirth. She is the one who has loved you throughout. She is the one who keeps a check on you. She is the one who knows all about you, what you have done, what you have been up to. Everything She knows. And She shows it up when you come for your realisation.

But how we have treated Her is another point. I've seen people having Kuṇḍalinī of such horrible nature you cannot imagine it. I yet to see Kuṇḍalinī, the way we have treated our own Mother. It's wounded. It is so hard to describe even the agony of Kuṇḍalinī within us. Our ego has ruined Her many a times. And all these things are there in the heart of that Mother of yours.

Every individual has a mother. That's why it is called as a rebirth, as we call it the baptism or we call it twice born. In India we say a `Brahmin'. Now Brahmin cannot be born. It's a wrong idea. How can a Brahmin be born? He has to be realised Soul. It is an absurd idea that a Brahmin can be born. It would be like saying that a realised Soul can be born. But he cannot be a realised Soul because, his parents are realised? In the same way we have really misunderstood many things as far as religion is concerned. And the people who took charge of religion have also really misled us. I went to Russia recently. And their argument, really, they're fantastic.

What they said, “Now, look at this man. He's supposed to be the bishop here. He drinks, he smokes, he has all the weaknesses of the world. He collected lot of money for himself. He doesn't do any work. He is a parasite and everybody pays money to him. And he stays there nicely. Now, how are we to believe that this man has anything to do with God?" Naturally, I mean, we also feel the same way. But we have not rejected God. That's the difference.

So they say, “With this kind of a man preaching about God, we don't want to believe in any of their say." I said, “Why have you rejected God? Supposing somebody really brings you closer to God?" “Then” they said, “we'll believe, of course." And that is how we have lost faith in God. Now you have to forgive those people. And you have to see if you can really get to that position, if you can really feel it.

Now these Chakras and all that, there are books you can read them and you can go through all that.

I need not every time tell you all about it. Only thing I have to tell you what happens really, when you get realisation. That is important because sometimes I've seen people get confused.

First and foremost thing that happens when the Kuṇḍalinī rises above this center which is placed inside the brain, we have pituitary and pineal body, which is called as, actually that place has no name in the medical terminology, but you can say at the crossing of the optic thalamus this very subtle center is placed.

It controls your ego and superego and when the Kuṇḍalinī rises above that, you become thoughtlessly aware, means you are aware but there is no thought. You become blank, not that you become into a trance or you become something else. You're absolutely aware. But you find there are no thoughts coming from your ego or superego.

We always live on thoughts, the cusps of thoughts. From one to another we are jumping. Even for half a second we cannot become thoughtless unless and until we are possessed or we are drunk.

So in your awareness you become thoughtless. It's first thing happen. Then when Kuṇḍalinī crosses from here, you start feeling the Cool Breeze coming from your hand, a cool vibrations. That means in your central nervous system you start feeling the pulsation of your spirit, first time. You start feeling.

Sometimes you may feel a little hot in the beginning. Heat comes out, then the cool. And even from here you might feel the Cool Breeze coming out from your head here. Because a hole is created there, you are baptized.

Sometimes people feel a big draft coming out of you. And they're surprised, “How is this?" Like a cooler it comes out.

After this happening in the West I've seen there's a problem, not so much in India. India that who are not westernized but Indians who are really Indians, living in the villages, there is no such problem as we have here. Because you are rational people, you have had rumbling in the rationality and thinking, analysis. Everything you give to them, they'll analyze. For example if they came to My house. If I make a cake for them, they sit down and analyze it. By that time, the cake will all be finished and all the taste will be finished and they'll be analyzing it.

So the analysis starts and because of that. First they will feel vibrations of others.

They'll find out now what are the centers? Because I'm here to decode, I tell you, “This is this center, because of this center, this is the problem." So they'll find out, “Now, what's the matter with you? Why you are catching on this thing? Are you suffering from this disease, or have you got a problem with your wife? Because this is wife's center." Then they verify it. Then they are confirmed that “Yes. What Mātājī has said is correct." Then they come round. Then real joy starts trickling in them. But for Indians, I mean, say the Indians, real Indians, there is no problem of this kind. They are just there. They start enjoying, laughing, “We found it” finished. They don't go round and round.

There is one book written. I don't know if they have got it here. Have you got the book? There's a big book written by one of the Western seekers. He's a very scholarly

gentleman. And that book, when we gave it to these Indians, they said, “What is the need to read all the time? Now we have got it now.

What is the need?" I mean, “We are feeling it, we have got it, we have changed now, we are transformed people. Why should we read all this? This is not necessary." But to a Western mind it's a nice food for thought. They must rumble a little bit here and there. But it works. Then they come round and it works and works in the real way.

So when the people are confused, I have to just tell them even if you get the realisation.... though the Western are very good at getting realisation. I must say. Americans especially are very good at getting it and loosing it too. They are such shifty people, you know. They'll come out of this house, get their realisation, go to another. There five rupees now they would be sit down there then go to another.

So that's a rather difficult situation.

Now, the English are rather difficult. They are. It doesn't crack easily. It does, sometimes, very easily also. But mostly takes little time. Then they start sitting, you see, with their English mind, you see, “Let's see now. What about this?"... goes on a little bit. But it has worked and worked with so many of this beautiful people who are sitting here. And I always felt that England is the heart of the whole universe, no doubt about. Your laws have been taken away by all the countries and they are using the laws, English laws. And in the same way God's laws and statutes have to circulate through London, England. I came here by chance. My husband got elected into a job and that's how I'm here just by chance. And India, if it

has got the Kuṇḍalinī of the universe, I think, heart is here.

But in this ego business we have lost our heart. Ego covers the heart completely and we become heartless. I met people who came to Me, they said, “Mother, we have no feelings. Now what to do?" I mean you cannot think of a person who has no feelings at all. He has no feelings for his children.

I said, “How could it be? What have you been doing?" “I've been very busy. I've been doing lot of social work." I said, “You better do some social work to yourself. How can that be you have no feelings of any kind?" “You see, I've seen so much now. I have no feelings left." It's all ego that “I'm doing so much good; I'm doing such good work, you see. My name must appear in Who is Who and it should, I would like to contribute so much thing to that work." All that is nothing but is expression of ego.

But Kuṇḍalinī is so great. She sucks in everything, your ego, your conditionings, your superego, everything She sucks in. And you become what you are. You are really beautiful. And you are the spirit.

I see only your spirit. I don't see you, to be very frank. I just see your Kuṇḍalinī and see the problems on her, on her movement on the centers. But I don't see what country you come from, what place you come from. But the way you react and respond then I know, “Oh, you must be from Holland." Or if they are from Sweden, I will immediately know they are from Sweden because they are all planning how to commit suicide in a proper way, you see, in the most prestigious manner. It's very easy to find out. And it's very easy to find out a Swiss gentleman

from the way they respond to Sahaja Yoga. Their main problems are like that and that's how you discover people.

But the best part is when you get connected with the whole, you start feeling yourself and also feeling the others. On your fingertips you start feeling your own centers. These are five, six and seven on the left and right. Now the left is your power of desire and the right is the power of your action, means this is your physical and also your thinking and your planning. These two powers you can feel it in your centers, you can feel it on your fingers. And that's how you can tell whether a person has got physical problem or a mental problem, whether the person has got his liver bad or his head is off. It's very simple to find out.

Even children can do it.

Now we have many children in this country born as realised Souls, which you are not aware of. How will you know? How will you know if a person is true or not? How will you know that person is realised or not? There's no way of knowing it. See, I have seen people they believe that the more you pay the better the Guru. If you pay, say thousand, then “He's all right." But if you pay three thousand, they'll all compete for him. You see, it's like a race horse going on, you see. Who puts more money? And that's that how they think they are going to do about religion also. And there're some people... I mean, I don't want to describe all the horrible things that they work out, but only thing is that you are being befooled completely by all this jugglery going on. You cannot sell God, impossible. God has nothing to do with your money.

You do it in Switzerland all these things. It's not meant for God and godly people. They have nothing to do with your money, with your purse, or anything. They are not bothered. What is riches to a man who is saint? He's nothing. What riches have you got? How can you purchase God? Can you? It just ego pampering. In Sahaja Yoga we just see what is your Kuṇḍalinī, which is pure form of your problems and your spirit which is the pure form which you have to achieve.

So, if there is a happening that takes place, which will I'm sure, it's happening to thousands, so it should happen to you also. In Kensington I've great hopes because I've *[UNCLEAR* mow down] here in this place quite a lot. I hope so. If it works out, then you have to first of all establish it. But what happens? As soon as it works out people start thinking. It's like eating the cake as I told you. It has not happen to you because of any thinking, by any rationality. Rationality is limited. Like if I came in the car, I have to leave it outside. I cannot bring it inside.

In the same way when you have to enter into the Kingdom of God, you have to know that it is beyond rationality. You land into a space where you just feel the joy coming within... Your thinking ends up here when the Kuṇḍalinī goes above this red mark that I have, in the brain itself. Then your thinking will get over that thing. For example a thought rises and falls off. Then another thought rises and falls out.

There's a space in between, a very little space which we cannot feel normally. We cannot remain there.

We jump from one cusp of the thought to the other one. But there that space increases and then your attention is

in that space. That is the present. While the left is your past and the right is you future.

Either you think of the past or of the future. But by this you come in the center, in the present, now at this time. You go beyond all the shekels of time. And then you start understanding that God's clock are different from ours. That's why I'm sometimes very early, sometimes very late. My clock doesn't go very well with that. And I find that there're still five minutes I'll have to speak more to prepare you for that.

It is a very different thing. His plannings are very different. Our own plans fail because we don't know His plannings. If we know His planning, not a single plan will fail. And you'll be amazed how He helps you.

Now within us these seven centers that we have. The first center is the lowest, is called as Mūlādhāra Chakra. And Mūlādhāra Chakra is the center which represents our innocence which most of us have lost.

Innocence is the thing, which keeps us pure, holy and simple. The Kuṇḍalinī is placed higher. The matter is innocent. Above that lies the Kuṇḍalinī. We can say that when we were carbon atoms, at that time we were at Mūlādhāra Chakra. When we became living carbon atoms, we were at Mūlādhār Chakra. Then we lost our innocence because we have freedom to loose it or to have it. Then comes the Kuṇḍalinī, which is above it.

And above that is the center called as Swādhiṣhṭhāna which goes round and round and thinks and plans and works out for our future, is for our creativity. This center also transforms the fat cells from the stomach for the use of the brain. That's why when you plan too much you

have a problem with your heart. Now you may say that “How is it heart gone?" I mean I've cured many heart patients. I've cured many, many diabetes patients. How did I do? Very simple. Because in medical science there is now talk of balance in life. I mean even doctors have no balance in their life. For example they are working, they are working like, I don't know how to call that, but really working very hard. They have no balance in their life. They have no love left in their heart because they think, they are doing such a lot of work themselves.

They have no time for anything. Now this kind of too much work gives you the power to stretch your energy too much and you start using our right side so much that the left side fails. You become really unemotional. We do not love. You do not know you're happy. You neglect your emotional life. And that gives a pull to the heart I would say, because heart then puts down, put down, says, “Now better stop” and attack comes in. Diabetes also do such a thing. Diabetes is caused also by the same thing. Those who plan too much will get diabetes; if not, they'll get heart attack.

Planning too much, I explain that now. You have to go somewhere. All right, your planning starts.

Now you have to go there tomorrow, not today. Now, supposing in everyday life if you plan like that, you really go mad. For example, now supposing I have to come to Kensington. I say, it's all right. I've planned that My car will move only right side, will I reach here? In the same way we plan everything. If I have to buy a ticket, I should go and buy it today. What is there to sit down and plan it? I can't understand.

And once you sit down and plan it what happens, that the spontaneity of that thing is lost completely.

You are not spontaneous. And that spontaneity is lost and you become really a dead planner. No wonder these walls are made like this. I mean really look at this. I mean you look at them, you feel as if just like a, I mean, they make you very feel very dull. Don't you think so? I mean, who must have done this? You see, must have planned hundred times sit down that, nothing happens, when I will be buried or something like that, then I will see all grey around. I mean, just think of it. And this planning has come from a brain who must have thought him to be a great planner. But nothing bubbling out of it. You see no joy. I mean if there is anything, I would like to see. But there isn't any at all. This is so grave. You work on the street you find everybody [unknown]. What's the matter? They cannot smile at you. They cannot wish with a smile. Even if they wish, you feel, “God, are they going to a funeral? What's the matter?" The man can become so full of this kind of tragedy because of our death planning I tell you. If you stop it a little bit, it would help you and help all the world round. With planning what have you got? Wars, problems, divorces, children running away, drugs, all this is planned out. If you have to do anything wrong, you have to plan it, for example, robbery in the bank. But they sit down and plan it nicely you can do it very well. But to give realisation you cannot plan. I cannot say that you will get it. *[UNCLEAR* It may work out]. Can you plan out a flowering of one flower? Can you plan out the fruits coming out of the tree? Can you? Not one single living thing you can plan out. And when you try all

those tricks, the Kuṇḍalinī suffers. And what happens that your right side becomes very heavy and the whole heaviness reduces you to nothing but that yellow stuff that you see in the head. It is something like your bile in the head, is Mister E g o, ego. Every work that you do, you think that “I have done it." Now this “I have done it" cannot go unless and until you get your realisation.

Some people do tell Me, “Mother, whatever we do, we leave it at the feet of the Lord." I said, “How can you?" You cannot. There is a misunderstanding between yourself and your being because it is not possible.

As long as there is ego in your head, you are always knowing that you have done it.

So you cannot leave it at the feet of the Lord. But when you get realisation then what you say? “It's going. It's coming." Even if it is your father you say, “Mother, it doesn't come up. What to do? Kuṇḍalinī doesn't come up." Even he may be your son, *[UNCLEAR* your] son. “I don't know what to do? He is all hot." You become a third person. You say “It. It doesn't work out; it doesn't come up." Then really you become a person of non-act. You become a hollow person and you start seeing the whole thing flowing through you. And you start seeing the beauty of God's Divine Love that flows through you. You become really the *[UNCLEAR* tendon] instrument of God, the meaning that you are the purpose for which you have become realised.

You are the instrument.

Till you put something to the plug, it cannot work out. Say a, Take a television. First... But once you put it to the plug, you see the manifestation. You are amazed, a

television, just imagine. It is recording everything. How is giving out I mean, one cannot understand. In the beginning when we saw television for the first time, we were all amazed. Look at this box! In the same way, we are the most beautiful instrument God has created, not only that but we are the one who have to enjoy our own being. Can you imagine what a thing God has done for us? To enjoy ourselves, this is what we got because He is the gracious Father. He is the most loving Father and He wants us to be into His kingdom to be crowned as His children. Any Father would like to do that. But He's Father of all the fathers.

And that is what it is. It has to work out. It has to happen. We cannot talk about it. It's a *[UNCLEAR* work]. I'm sorry. It's a very different thing about which you have heard about. It's a very different thing. It's something so living. It is something so acting. It's actualisation, from you it flows.

You feel it yourself. It is not My certificate. It is your own certificate that is going to work it out. I hope you all will get it today. All the new people, it will work out. It's very great thing because you find your absolute `Self'. You become one with yourself.

Of course I must say as a by-product you all might get cured, completely. Your troubles get cured.

Physical problems get cured as a result if you get realisation. As a result, you get your mental problems...

We have epileptic patients and all of them got cured. There are some people sitting here were epileptic, are absolutely cured. These are the byproduct. But the main thing is you are to be realised. You have to get your

realisation and then you have become the light. And what does the light do? Is to give light to others. And then you just give it. As in Sanskrit this is a *[UNCLEAR* nirvachi], really without any gain in it. The giving is the gain. You just flow with energy. You just feel heart after heart. It's so wonderful.

Let us all enter into that wonderful land of complete purity and joy.

May God bless you! I would like one or two questions from you, but not too many. Sensible questions please, because later on when the realisation starts, your mind will start coming out.

So its better that you ask Me question before that.

Seeker:... what is realisation?

Shri Mataji: What's it?

Seeker: What is realisation what You're talking about?

Shri Mataji: I'm talking about *[UNCLEAR* noise] or something [laughing].

Seeker:... What You mean by realisation.

Shri Mataji: Realisation means you become one with yourself. If I say there is a spirit in your heart.

All right. Now, I'm saying this a hypothesis for our practical purposes. But if I say so, then I have to prove it. And if you become one with that spirit, that I call as Self-realisation. But in medical terminology I would say that on your central nervous system you can feel the existence of your spirit, to be very precise, or in psychological terminology you become connected with your universal unconscious.

Seeker: Is it some sort of a light come up?

Shri Mataji: Where? No, no.

Seeker: How do you get your realisation?

Shri Mataji: No, no. nothing. You don't see it.

Seeker: *[UNCLEAR]*.

Shri Mataji: No, no, no you don't feel.

Seeker: *[UNCLEAR]*.

Shri Mataji:... light, see.

Seeker: *[UNCLEAR]*.

Shri Mataji: You see.

Seeker: How do you get your realisation *[UNCLEAR]*?

Shri Mataji: No, no, no. It will just...

Seeker: *[UNCLEAR]*.

Shri Mataji: That I tell you later on, how to do it. But, it is, there is no light. Because light is just a shortcut you see. You just become, you just... You start feeling it on your hands. You start feeling in your being. It's a happening in your awareness. Your awareness is [not understandable]. For example, how are we human beings and how are they dog? Can you say? What is the difference? It's very easy to make out a dog and a human being. Now you put a dog in a dirty place, will settle down there. You put a human being, he'll run away.

In the awareness, in your awareness it will come, so that you become aware of it. You can feel... On vibrations you can say this is the center catching. Now those who are realised they can say what, where are you catching, what is your center catching. They know what center they are catching. They also know how to cure their centers. They know how to cure your centers. Ultimately, when you are cured, you are all right, then you start feeling that joy

emitted from your heart. The complete balance is achieved. And you can give realisation to others. You can raise their Kuṇḍalinī. You can see it, raising it like that with your own fingers.

Seeker: How long does it take?

Shri Mataji: It takes just a split of a second, actually, actually. But if there are problems. You know there are second hand, fifth hand, it's like an aircraft you see. Then it go rrrrrrrr, up like that and comes down, you must repair it again and it comes back. There are so many steps.

See like My husband was once saying that “What are You doing with them? Once You have given them realisation, why are they coming to You again and again?" So one of the disciples said, “You know, there are some second hand, can be fifth hand who be horrible cheat [unknown] lot of *[UNCLEAR* cleaned up, so]." It may be with some people it just falls off. Then again must prop it up, again it comes down. But once it is done, then it is there. Now you see so many people here are there who have got it. You can imagine when I started with one disciple, what must be My condition? Now I'm much better off because those who have got it are more than those who haven't. Any questions? Why are you so serious? Nothing? You must little bit smile before that otherwise, this is the seriousness I find. It's rather difficult. It's not a frivolous thing. But it's a joyous thing. There's a difference between frivolity and joyfulness, is the question of joy, no seriousness about it.

Seeker: That means that everybody could get this?

Shri Mataji: Sure, sure I mean that is My desire is, to be very frank that My desire is. But it doesn't work out. Because I've seen I give realisation to people. Even some of them are such foolish things they run away. They never come back, because their Kuṇḍalinī goes back. They think they are in business, then they get some disease, then they come back after six months.

So, you see, there was... when I was in the school. They ask a funny question: a man goes five steps forward and three steps forward and then five steps forward and eight feet backward and when will he reach? He never reach. That time I never understood, what does it mean. But now I understand what does it mean. You see it happens. They are not, you see, they are not ardently seeking. They are not there. They are just, they just, by the way like, as I told you, shopping is going on.

Contents: 1980-07-04 **Talk to Sahaja Yogis, The Joy of Life, Advice on Marriage, Wedding of Tony (Cooley) Paniotou, Hesta Szpiro's mother's house, Abbey Lodge, London, UK**

For today, specially I am very happy with Cooley [Tony Paniotou], Cooley is such an ardent Sahaja Yogi and Dawn has done so much spreading of Sahaja Yoga, brought so many people from Brighton. Both of them are great Sahaja Yogis. You all have to be really thankful for all these great occasions. Because of her people have Sahaja Yoga and because of him many have stayed in Sahaja Yoga and consolidated it.

So it's a very great day for us to feel very proud.

Moreover, I think this marriages seldom have been performed before, where so many realised Souls have attended a wedding! So the grace of God has descended on this earth in such a beautiful way. It has many dimensions of beauty and joy [that is] very hard to express beyond this feeling, understanding. It's really great.

My only advice is that, we must learn to enjoy, this capacity we have lost. That's the only thing we have lost is the method of enjoyment, everything [else] is there. Just you have to try to find out ways and methods of enjoyment so you will not get into arguments, will not try to criticise, will not try to find faults with each other. Just try to enjoy each other.

Enjoyment comes out of whatever is good. Say, if a fruit has got some part which is sour and some part which is rotten, you take out that part of the fruit which is alright and enjoy it. In the same way when you are dealing with your partners and friends, then other Sahaja Yogis you must put your attention to the good points of other Sahaja Yogis and then you will imbibe those good points within you. But your attention should be on good points because that is what is enjoyable in the other person. By seeing the bad points you become a miserable creature and make the other fellow also miserable. By that you do not help yourself neither you help the other person.

So the best thing to do is to enjoy the best part in others and you'll be amazed [that], by that enjoyment, the other feels very secured, happy, joyous and that goodness starts spreading to other parts of the body, to other parts

of the being, other parts of the mind and the whole can be made very beautiful.

And enjoyment can give you the real insight into the understanding of others. If you cannot enjoy another person that means something wrong with you, not with that person. After realisation, specially, it should be very easy. Before realisation of course I don't say, that could be very difficult. But after realisation one should try to see the good points. Like, in a room there is light, in another room there is no light so we take the light from one room to another, to another and another. We cannot bring light from the dark room. In the same way we have to go, move, from the part that is enjoyable to other parts and this has very subtle effect, extremely subtle. When you start enjoying another person he develops self-esteem and he tries to be enjoyable also.

But the relationship between husband and wife is very, very intimate and the enjoyment should be maximum between them when they are Sahaja Yogis. But they should give up the old patterns of married lives as there are, like: husband can do whatever he likes and he's free. And the wife is free to do whatever she likes, she's on her own and he's on his own and nobody should object and that sort of a nonsensical life. Because you're not on your own. You are part of the Whole. You're all joined together. You all have to work in such a way that you feel that unity within yourself. This is what one does not realise that we cannot be on our own.

Your freedom is in enjoying the freedom of others, not abandonment. After realisation the freedom lies in understanding the freedom of others not your own

freedom, the so-called. That is how you'll get over your aggressiveness. And for small, small things, for petty things, for useless things a Sahaja Yogi is not going to argue because he's found out something so high, so absolute.

I'll give you an example, how a Sahaja Yogi can behave and a non-Sahaja Yogi. For example, a non Sahaja Yogi comes to a room which is decorated say by a wife and now, he comes says, “Oh I don't like this colour, I, I don't like that colour." You see, “Why did you put that? And this could have been cheaper” some sort of thing like that. `I'. Or the wife can do the same. But when a Sahaja Yogi marries a non-Sahaja Yogi he says, “Do you like it? Then I like it. Did you like it? Really you liked it, then I like it. If you have liked it, I would like. Whatever you believe, I will believe into it." This `I believe,' `I believe, I like', these words go away.

Third is, `I think.' We do not think. Sahaja Yogis do not think, we are beyond thinking [laughing], so you should say, `I enjoy being with you.' `I enjoy being your wife, or your husband.' Our terminology has to change because now we have become the suckers of joy, not of misery. The whole priorities must be changed in life. How to please others should be the priority. How to make the other person feel the trust.

How much can you give, not take. Who out beats the other in giving, who is more generous between the two.

For example, say, one Sahaja Yogi has a friend and another is her husband or wife, whatever it is, then [if] the friend is coming, then the husband or wife who is not the friend must go all out to help the wife or the husband

to make the friendship stronger, purer, beautiful, just to please your companion but not to pamper the ego. This is a very subtle thing one should understand for which one should ask for wisdom, that you are not pampering the ego of the person, because you know what is ego. But if you think by saying something it hurts another person better not say.

Sahaja Yoga takes its own course and works out all those corrections; you don't have to worry about correcting others but just enjoying others. That you leave it to Me, that's My job. If you just enjoy each other and love each other, you have really returned all My love. That's all I want that, as I have loved you have to love each other, with all your heart with all your soul. Without expecting any return except that, the feeling that you have loved.

May God bless this marriage and all other marriages that are going to come forward.

As a Mother it is so fulfilling. Now I can retire gradually, I think I can. The great souls are going to be born, so we must await their coming. That's why it is necessary that establish good relationship and harmony because we all have to work together not separately on our own. Try to be harmonious as far as possible. We are thankful to Hesta [Szpiro] for inviting us to this place, she was very kind. Really she's been always very, very kind, extremely kind. Very sweet of you to have invited us here, all of us and we are going to have a very nice time now, very nice time. You wanted Me to be here in the night and we're all going to enjoy ourselves the whole night and it's going to be wonderful.

So what are you going to sing to the bride and the bridegroom? I would like them to sit on some chair at least. Ah, this is good for Cooley [Tony Paniotou] and both of them can sit together, come along. He's feeling more shy than the bride now give him a veil! Is better that he has a veil on him [laughing].

Hesta is looking so sweet in that sarī, very sweet [laughing].

I'm missing Malcolm [Murdoch] very much, he wrote such a sweet letter today, he's very sweet. I'm happy Alan is here, you have to arrange also Alan's marriage one day, alright? Here sit down, yes, sit down, sit down there. Sit down, sit down. First the bride has to sit you see, after marriage bride is important. Sit down.

So how did the ceremony went off? Good? So what is the program?

Sahaja Yogini: We had tea Mother.

Shri Mataji: Tea, alright.

Sahaja Yogini: Not very original suggestion.

Shri Mataji: Whatever I think let's finish the dinner alright? Would be a good idea. All Harley Street is now looking out for patients because Arabs are going away! Who's going to pay them? They are spoilt really, poor things.

What beautiful flowers uh? Beautiful.

About the petrol?

Sahaja Yogini: Well we went shopping today in Houndsditch [a market road in the City of London near Petticoat Lane where there are many Indian and Bangladeshi shops] today to buy some sweets and things

and when Hari was driving and when we went to start the car to come back it wouldn't start, we couldn't do a thing.

So first we thought it was the petrol so we went looking for petrol.

So we walked and walked then we got to the petrol station and they didn't do diesel so we stood around for ages waiting for a taxi and nothing came, then Hari said we better pray to Mother. And just that minute, somebody called him over and asked him to start their car, to push it. And they ended up taking us to some place where we got diesel, taking us all the way back and the car still wouldn't start [laughter].

Shri Mataji: No, but tell them, then the petrol was brought but still the car would not start. Then they had to go and get the oil, so they went and bought the oil. Then it would not open the bonnet you see so poor Hari was to learn everything about, so he learnt everything about the car and I was sitting quietly, sitting and watching everybody passing and coming down. Still it would not start.

So then they said, “It's automatic it cannot start." So I said, “Then it's alright." I was sitting at that point, at that place throughout, you see and then we had to take a train and both of us came by train, still I was enjoying Myself thoroughly.

So then what I said you should say, because Christine said, “Mother aren't you tired, sitting in one place and sitting just there doing nothing, aren't you tired." And it was such a negative, I mean there was negative forces and I had to sit there. But what I told her was the thing, you just listen.

So what did I say?

Sahaja Yogini: That you had to be there.

Shri Mataji: I had to be there, that's all. What is there to be tired, I mean that's My job? I enjoyed every minute of it and I had to come by train, that was also so, everything has to be, so you have to do it.

Linda Williams: And then Peter [Pierce] went there and just started the car just like that!

Shri Mataji: Whole thing was like a drama. But you can make it very laborious, horrible, boring stuff you see. Whole thing was such a beautiful drama and I saw all kinds of people coming, walking. Most of them I think had either a limb missing, or a hand missing or a finger missing. All sorts of faces coming up that road and all kinds of women, all types I think all funny also and very, very, very adharmic women were passing that way and I had to do something about them. I think that is the spot I had to go. Which Marcus has said that, “Mother I know why you had to go to Houndsditch now, it's a hound's ditch!" You see.

[Sahaja Yogini presents Mother with something.]

Shri Mataji: Oh, thank you very much. Oh My God, how many things!

Sahaja Yogini: Everybody has brought something.

Shri Mataji: Except for Me, I brought Myself. [Laughter.] Thank you.

Sahaja Yogini: You brought everything Mother!

Shri Mataji: Can you push this in a little so that I can put it alright? Such a nice idea, you know, to have a foot, rest. Very good, thank you. What about these

Maharashtrian ladies were coming, they said they were going to come.

Sahaja Yoginis: They were going to come we don't know where they are.

Shri Mataji: She has been asking Me to... Now Chaya [Camille] is going to tell another story. Chaya, come along get up and say. First of all tell how I got it so cheap for them.

[Chaya Camille tells a story about a buying a sarī at a very cheap price and getting a border stitched and needing red thread and having to go to an unwell yogis place to get the red thread.]

Shri Mataji: See because of the red thread. Now there are three or four sarīs selected out of which Cooley selected the red one and the red thread was with Patricia [Proenza], who was sick. If these people had not gone there she would not have been here and I would have missed her. Because they had to go and get the red thread from her and that's why she got cured and she's here. All these stories must be written down, isn't it? Just imagine what a small thing it is. But the sarī's a miracle, absolutely because we had a big fight. I said, “I'll not take any sarīs nothing, you're not going to waste your money, all that." Then ultimately I think Peter was on My back all the time. “Mother please, please you must accept, you must accept." I said, “Alright." Then Maureen [Rossi] followed Me up to My house, she said, “Fifteen pounds is not, we have put twenty one between both of us, not much. Twenty one is good, twenty one You must accept, twenty one." Big fight was on. I told her, “In twenty one you'll get a nylon sarī, I don't wear nylon.

So what's the use of giving Me a nylon? You can't get cotton here, nothing, so forget it." And there it is $22, I gave in, really this is the miracle of your love, absolutely. This is not My miracle, you're going to out beat Me I can tell you, in miracles! Because I was arguing and I thought this argument is going to hit the point but that also you have managed.

Now and for Guru Pūjā also same thing, I told him that, “I will not take a sarī” and I said, “Don't give Me any shawl, because shawls I have many." But he found a shawl which I do not have for Guru Pūjā.

Just because of his love, after all I don't need really anything. But just out of love things work out, just to suggest, you see, all these small things. How do you suggest. Red thread. That's why material things are just expressions of the movement of love, how the love works it out, how it puts it. Everything has that love pulsating.

It happened also once in Bombay [Mumbai]: I had a big quarrel on this sarī business. I said, “I'll take only khādi sarīs, you see, khādi sarīs. Don't give Me anything expensive, I won't take anything." So I said, “The price should not be more that five pounds, that's the limit. Five pounds now is about hundred rupees and a cotton khādi sarī is alright." But they had discovered that all cotton sarīs are lying in Bombay [Mumbai], they don't go with Me to London.

So Modi came to Me and he gave Me a sarī, silk sarī. I said, “I've told you not to give Me a silk sarī, why did you give Me a silk sarī?" He said, “Now Mother you really tell me, You won't believe the price of this is less than hundred rupees." I said, “How can that be, is an

impossible." He said, “Just I was wondering now what to do, I have to again get this cotton sarī, is Mother's instruction." A man knocked at My door and he said, “There are some sarī's for sale would you like to see." He brought in these sarī's and he said, “I have a very nice silk sarī for you, if you want you can take it and I'll give it you very cheaply." And it was less than hundred, which you cannot get. And he said then, “I was so amazed that it fits into Mothers price and how is it, you see, won't believe, you ask my wife, you ask my children they were all there. But the fellow disappeared after that." I don't know if it's a made up story. [Laughter.] But it has happened with Me a many a times, small, small things like that. I went to Delhi once and I saw a very beautiful Gaṇeśha made of stone, we call it serpentine, I don't know your serpentine is different from ours. It's a very expensive stone and I enquired in the shop I said, “How much for a Gaṇeśha?" I thought I'll give to someone, some Sahaja Yogis I can give one. And he said it was five hundred rupees. I said, “If I give it to one then what will the others say, then I'll have to buy all of these and there aren't enough." When I came to Bombay [Mumbai], Gavin and all that is not here, you were there, I was amazed Modi gave you presents of serpentine stone, this Gaṇeśha. I just started looking at it. I said, “How did he get that?" He said he had gone to Rajasthan last year, he got them very cheap from there and he had kept them for the Sahaja Yogis from the England, coming from England. You know I was so much enamoured by the beauty of Sahaja that I just desired that I would like and to each and every person he gave, he gave you also, you

were there. He gave you, you've got that one with you, you should show them. And I just watched him, you know. If I wanted this is five hundred rupees worth and to one person if I give I have to give to all of them what will happen. And here he is, all of them got.

So the working of love is so clearly seen, how it works out.

That's why little bit giving to others and taking from others is important in Sahaja Yoga. There's nothing wrong if you give to someone and you take from. For example, you know that I also give lots of things. Because it's not the money that is important, it's not how much you have spent but how you expressed your love through little things like giving flowers or anything that you give with love. It has such a meaning, it is such a great thing. Otherwise what is all this matter, is useless. But it has a meaning when it has that feeling behind it, then it becomes great. It's like a mirror which is ah, that you you put the mercury behind [the glass], then it becomes a mirror, it starts reflecting. In the same way anything which has that feeling it acts like a mirror and then it starts reflecting, the love and the beauty of that person, you see.

There are two nice stories about giving and one [is] about Rāma and one about Kṛiṣhṇa but I don't know if I've told you about Rāma stories and the Shabari an old aboriginal woman who was there and she gave the kind of a fruit [ber, Ziziphus mauritiana] [that is] like berries, after testing them with her teeth, to Rāma. Every fruit she took out, tested it nicely, I mean ate them in the sense that she pierced them with her teeth, to see they

were sour or not and then they kept them collected in a bunch, I mean in a basket. And when He came, you see, she took them to Rāma and she said to him, you see, I mean first she talked to all the leaves and all the trees and everyone that, `Give me the best fruits alright, He's coming now and I've adored Him, I have prayed for Him, now He's coming so you give me the best fruit.' And then she collected all those things and she was waiting for Him to come and when He came she washed His feet and made Him sit down and then she offered this fruit. She said, “Every piece I have tested, so you can eat all of them because they're not at all sour." Oh Rāma took that immediately, started eating it, “What a nice thing! Really I've never eaten such fruits, never in My life I have had such good fruits. What taste! Immensely delicious!" and Lakshman the brother was getting very angry with her that, “What is this?" In India what is regarded [as] uttishtha [forbidden]. You see, if somebody has eaten something except for [when] that person is a saint, you're not suppose to eat that and this lady had done all that, eating and he was enjoying it.

So He told His wife, Sītā, he said, “Oh, I cannot give you anything out of this, if you want to have more you should ask her to get some more. But I will never share anything!" So Sītā says, “No, no, no, no.

Little bit let me also enjoy. What is this? You're going to enjoy everything. It's no good after all I am your ardhani, I'm your half personality so you cannot eat the whole, You have to give Me little bit." Then she took some and she started eating, then She tells Her brother-in-law, She says, you see, “I've never eaten really such nice fruits, so

I'm not going to give You anything even if You ask for it, I'm not going to give You can ask Your brother." His brother said, “No I've shared with You but why should I share with Him, You can share with Him why should I share, this is so great” you see and She was praising and praising, then Lakshman said, “Alright, let me also have a little." So She says, “Alright I will give you only few." Rāma said, “Alright first you give, then I will see how much I can give." So She counted and gave Him, He ate. He said, “Really, there's something, something I don't know, it's like Amṛut phal” Amṛut phal is the fruit of nectar, you see, “I just cannot imagine what a taste it is." He asked Rāma, “After all You cannot be that selfish You are My elder brother You have to share Your things with Me. Better give me some” and they started, you see, quarreling about it. Such a beautiful description in the Rāmāyaṇa, of Shabari ke ber, the bers of Shabari. This is one of the things [stories].

The second is when Kṛiṣhṇa became the king He had a friend who was a, when He was a student, When Kṛiṣhṇa was studying, this friend Sudāmā was studying with Him. You see, they both were great friends. Then Kṛiṣhṇa became a great king and Sudāmā became a poor brahmin living in Dwarika. And so he said, “I must go and see the king and though He's my friend He won't recognize me.

So, doesn't matter, but I must go and meet him after so many years I'm going to meet Him, so I must go and meet Him.

Somehow I'll find ways of meeting the king." So he said now he asked his wife, “Is there anything in the house

that I can take for him to eat." She said, “We are so poor what do we have to give to a king, we don't have anything." He said, “Alright, if you don't have anything at least he'll be having" that we eat as called as something, `chiwda'. That is made from the rice, pounded rice and you see, he must have eaten that sort of a thing, it's very cheap stuff.

So he said, “Alright give me a little bit of that and I'll take this to him." She said, “Aren't you ashamed of yourself? You are going to see a king and here you are, you haven't got proper clothes and you are taking this chiwda for him which even you wouldn't take to a poor friend and to a king are you supposed to take this chiwda?" He said, “Whatever it is now then I must take something. I can't go like this after all I'm meeting My friend. For so many years I have not met him, after all I'm going as a friend and as children we used to enjoy everything.

So I will take it." So he tied it up in a small little bundle and put it in his covering cloth that we use. And he was a very poor man with all his bones and very thin body wearing a dhoti and little covering cloth and he just hid it under that covering cloth and went to see Him.

And Kṛiṣhṇa knew that he was going to come. He had told his wives, He had five wives that time, these were the five elements, you see.

So He said, “My great friend is coming, you all have to make all the preparations for his bath, for his food and he's to be treated like the greatest VIP and there should be not mistake at all! And you plan it out properly, if there's any mistake and you have to wash his feet and wipe his feet with your hair, so clean you hair first of all.",

To the Queens! Can you imagine? All these orders were on. And He had told all the people that, “There's a friend of mine who's going to come." So, all the people were informed, guards were informed that a friend of Śhrī Kṛiṣhṇa is coming, everybody should be on his best behaviour. And they thought he'll come on a elephant, you see, with a big trumpet blowing in front, His friend [was] coming, after all, Sudāmā.

So here Sudāmā walks, you see, with his little thing hiding here. A thin, lean, short gentleman and knocks at the door.

So the guard asked, “Who are you? Why are you coming here just now keep away, because Śhrī Kṛiṣhṇa friend is coming and we are all waiting for Him and where are you going you look like a beggar?" He said, “Alright which friend is coming?" He said, “There's somebody coming so you don't worry now." He said, “Alright but please go and tell Śhrī Kṛiṣhṇa that your friend Sudāmā has come, will you have some time to see me tomorrow?" He said, “Are you Sudāmā?" He Said, “Oh God, we are sorry!" You see, they all prostrated themselves before him. They opened the door, “Oh God you are Sudāmā why didn't you say, we are sorry sir, we are very sorry." And they all prostrated [before him]. They said, “We never knew you are Sudāmā." And then the news went that, “Sudāmā has come." Śhrī Kṛiṣhṇa has gone for his retirement and there were, His wives were pressing His feet. He heard it is true. He ran, “Oh my friend has come." He ran all the way, He ran from the staircases, He ran, running with His whole this...

He was wearing, that dhoti, as we call it. You see, it was all falling out and He was running and holding it and running that His friend has come and He went and embraced him and the tears started flowing from His face. And He said, “Oh my friend, how many years you have not even remembered me? Now you come down." And He took him inside and He made him sit in his own place and sat next to him. And this fellow was feeling very shy with his torn clothes and all that, you know.

So he said that, “Right now you have to tell me one thing first of all, my sister-in-law” is Sudāmā's wife, “must have give you something for Me?" He said, “No, no, you see, what can we bring for you are a king." He said, “No, no, that's not possible! Must be, there must be something." [Somebody gives some wedding cake to Shri Mataji.] Great! It's nice. Beautiful. Very well done. Very soft.

So Kṛiṣhṇa got after him, he said, “No, no, you have tell me what has she sent for Me?" “No she has not given anything." He said, “Now what are you hiding under that cloth of yours?" He said, “You know nothing, nothing." So he pulled it out. He said, “Oh this is what she sent for Me” and he opened it, He said, “This I'm not going to give to anyone” and He started eating like a glutton, you see, whole thing started with both the hands.

So Sudāmā said, “Still you are just the same the same, the same child." I said, “What do you mean, you want it? I'm not going to give you." So he looked at Him. Then He told his wife, “You don't look at him, don't feel jealous, I'm not going to give her anything out of it even a drop." So the Queen says, “Don't you think we deserve a little at least?" “Alright if something falls down you can have

it, but not from my hand I will not give. It is such a precious thing, is soooo tasty, it is so beautifully done. You cannot get it in the whole world like this." So the Queen knew what it was. She said, “Little bit if you give us as a prasad it will be good." So Sudāmā said, “Don't be so selfish, after all it's not that good you are just blufing, why don't you give?" He said, “I am not blufing." And then he gave it to them and they said, “Really? We have never had such a thing! What is this precious? What is this beautiful thing?" And they really all enjoyed. And then He said, “Now you have had a bath you had a nice sleep now I want to show everyone my friend, so we are going to take you out in a procession." So He made good clothes for him and He said, “Now we are all going to go out, celebrate." He said “No Babā, my cloths are alright." He said, “No, but, for my sake, it won't look nice you see. I'll wear your clothes, you wear mine." So he took his clothes and he made him wear His own clothes. He said, “Oh, no, no, no, now you wear your clothes and I can wear these” and they got into the procession.

Now there's a question in India that, when a procession is taken out, of a bride or a bridegroom, they put money or something just to take out the bad eyes, you see. That's called *[UNCLEAR* vicharo]. They just start throwing on people like that. Coins and things and all kinds.

So Kṛiṣhṇa was throwing jewels and pearls just to take out his bad eye you see [laughing], there should not be any bad eye on His friend! So He had asked them to put. Now the poor brahmin, Sudāmā, was thinking, `Not even one has fallen into my lap and He's taking out my bad eye!' [Laughs.] “Look at Him, why doesn't he understand

that at least one should fall in my lap and the rest He's throwing it to others taking out my bad eye and that people should not have bad eyes on me.

So He's distributing this to the poor, but I'm the poorest of poor I can't even get one out of that!" And Kṛiṣhṇa was smiling! Then after the whole procession was over and the meeting was over and then they had food and everything and next morning he said, “Now I must go back to my wife." So when he went back he went in the same dress the he had come. And he couldn't recognize, his house was missing, everything was missing, he said, “What has happened?" There was a very, very beautiful palace there. He just stood there and they, all people started saluting him. He said, “You are our master.

Please come in this is your own house” and his wife all decked up in jewelry and all that comes out.

He started looking at it, “How is it that this is my house and you are my wife is it? And these are my children?" She said “This is all yours, Kṛiṣhṇa Himself came here and did all this when you were sleeping there." So you can imagine the love of God. For that. And then He was eating He said, “I cannot compensate this taste, this joy that I'm getting, even if I could give you palaces after palaces!" So this is what is giving and taking. See the beauty and the joy.

[GAP] So you see the people living in this country, they said, “It's all right sir we don't mind but as Cypriots” as called as from Cyprus, Cypriots, may be called as something else! [Laughter.] “We are not prepared for that" [laughing]. For *[UNCLEAR]* the idiots you see. For he really is a real idiot I think! There's another one [Colonel]

Gaddaff! Gadha means, in Hindi language means a donkey! [Laughter.] Really, it is. Gaddaff! [Laughing.]

Sahaja Yogini:... we were looking round and buying flowers and it was really nice.

Shri Mataji: There's another market which is of flowers, which is that called as?

Sahaja Yogi: Covent Garden.

Shri Mataji: Covent Garden, is the same thing, is a continuation, Covent Garden yes. Alright so? [Sahaja Yogini tells story about going to a market to buy flowers for the wedding and how they got a cheaper price for that and how sweet the flower sellers were.]

Shri Mataji: See now, they live with flowers you see, they live with flowers and they are so nice. But I knew something would happen even in the flower garden when you would go there, you see it works out.

They are very simple people and it will work out there much faster than anywhere else. I have to go one day. What beautiful flowers actually, they are really, I mean.

Ray Harris: I'll read the Hebrew first, read the chorus I'll just read it through because it's just such a beautiful poem.

Shri Mataji: Read loudly. Everybody should hear it.

Ray Harris: [Reads out a poem in Hebrew from the Torah presumably.]

Shri Mataji: Beautiful. It's like mantras. All these scriptures are nothing but mantras. Clears your left Nābhī. That is Gṛuhalakṣhmī.

[GAP] Who are not Sahaja Yogis and ones who are Sahaja Yogis, can you find any third [type]? I mean the second

category includes all bhoots, everything put together, from Rākshasas to anything.

So all of them on one side, Sahaja Yogis on the other side.

So any, any thing, which is so great as a scripture is debased because they're not authorized! If this is understood, you see, everybody's opening out, can you imagine what silence? So to claim that you're a Sahaja Yogi as just now read out, to be awakened, to arise and not be ashamed to say that.

So go out, all out and say that you are realised Souls. Like Pat [Anslow] told Me, that they said if you are a realised Soul you should be able to build a pyramid, are they mad? Why should we have pyramids now we have to build human beings. We have had enough of these nonsensical things.

You have to build human beings now. Once it is understood that we have to build the human beings and when you start talking like that then they will know that you are realised Souls. Your faces show that, anybody can see that you are flowers of the Creation. On a tree people know where are the flowers; that the leaves are leaves and flowers are flowers. You look [like] flowers. Nobody has to doubt on that. You all looks flowers but you have to tell them what to do now, these blind people, that we are flowers now, see our fragrance, they are blind.

[A child is singing innocently.] Very good, come here.

Sahaja Yogini: She's shy.

Shri Mataji: Bhava-sāgara can be engulfed by these horrible crocodiles which are around so we feel sorry for that and we have to pull him back, because he's so precious. I know his greatness very much that's why he's so precious. We never did this for Mister Sharma who wrote a very, what you call? Treatise, you see. Nobody bothered about him. Rustom of course we are bothered. I know him too well.

You are actually giving him strength to come out of that crocodile. [Must be giving bandhan.] Ha! You see better? You see, here there is no such judgment you know? Like somebody is very nice, somebody's bad, that's not the point! Today, where are the vibrations just now at this moment? All that is past. At this moment if the vibrations are alright, not alright you must help him. Next moment he'll be helping you.

It's the present point, at this point. Better now? Ray Harris: A bit caught up on the left.

Shri Mataji: Left is. Huh? Put it in the center.

***Contents: 1980-07-07*, Public Program, Is There Truth in God, Caxton Hall, London, UK**

All kinds of organizations have suddenly started working out God's ways. Like mushrooms during the raining season, they suddenly appear. And we really get lost to find out if there is anything truthful.....

***Contents: 1980-07-08*, Public Program, A New Type of Problems in Our Lives, Oxford, UK**

I must apologize for being late today because we were under a wrong impression.

We are today facing a new type of problem within our lives, which in the olden times people did not face. Most of them did not think of it; very few thought of it. They were contented people with their ignorance and they did not bother to find out what is beyond. Perhaps that time we were trying to develop ourselves materially. We were trying to build our tubes and our trains and our hospitals but when that is all over, a new seeking starts in the being, the nature of which is an urge. But what we are seeking we do not know. It's the first time such an urge starts. Before this we had an urge, say, to eat our food; we knew we were hungry, we had to eat. Or we wanted some shelters, we wanted to build our houses; we wanted comfortable life; we wanted to build our great civilizations, you can say, of affluent countries. But all those wants, very well known to us [so] we could plan about them [and] think about them, were all right till we reached a certain stage of evolution. Suddenly we got exposed to a new urge within us which wanted to know something of the beyond, which was really of the beyond. Because whatever is of the beyond is not conceivable from this end. It cannot be understood, one cannot plan about it, one cannot think about it. But you feel that dirth or, you can say, that kind of a gap within yourself which forces you to seek something. And great seekers were born in the west or in the east. Today I am facing you, I am with you, so for all practical purposes I am a Britisher and a Western person because we have to face the problem as we are.

This urge within us comes from something we have known before and that is the urge which is given to us

from our evolutionary process. We know about our evolution, that we have become human beings from chimpanzee as they say, or maybe from amoeba we have risen to this state; that we have come up to this state; that we feel that we are human beings today. And at this stage after the evolution, when we have finished with the so-called urges of our material wants and our mental wants, we can say in Oxford University... Naturally we wanted to read and know things and science and development and also many of our physical wants being completed, or sort of, we being satisfied about them.

Now at this stage of evolution, we are thinking of something else, a gap, there is a void. We feel the void within our lives. The nature of that is vaguely described, that we are seeking our wholesomeness.

Some people say that we are seeking our absolute.

Some are saying we are seeking our meaning.

Some say, “What is the point of living like this?" Now I have had people of different types and different styles and the expression that they give is of this kind of vague attitude towards their seeking. But there is a kind of a seeking which is making them so depressed and so frustrated that they are willing to do anything to get to it. They have done all kinds of experimentation. For example, drugs, most of them have done it out of seeking only. I do not blame them, because it was just seeking. They have gone to Gurus, they have gone to other funny places, they have read a lot, all kinds of books whatever is to be read or not read, they have read

all kinds of books, sorted it out and found it was useless so thrown away.

All this has happened and then we start thinking. Is there any sense in this kind of seeking? Before you when I am sitting and I am telling you about something of the beyond, you have to take a very scientific attitude, scientific in the sense that you have to keep your mind very open. And that it is a hypothesis I am putting before you, which if proved you should give it a full chance to be proved and then accept it. Because here I am speaking about the statutes of Divine laws, not of scientific laws, of Divine laws, of divinity, of divinity within us, the Spirit within us. And whether it is there or not it is for you to experience and by any brain washing it is not going to be experienced. Neither by giving false certificates it can work out nor if I tell you, you change your dresses, shave your heads, or stands on your heads. All these outside things are not going to work it out because you must know that you have become a human being without doing anything about it. But we have taken ourselves so much for granted that we don't bother to even know how it must have happened, what must be the force that must have worked it out that today we are human beings. There must be something, some sort of a force within us, which must have brought forth this evolution within us.

So we have before us a chart. Now this again is a hypothesis; you need not accept Me at all but you need not deny Me because you are here to receive something. I am here just to give you something which you can yourself see and receive it. There is no compulsion of any

kind and there is no conviction of any kind. It is something that is of a living nature, evolution, your evolution. The evolution has to take place still within us to know ourselves. We can say that unless and until it is put to the mains, it has no meaning.

Unless and until we are connected with the whole, we have no meaning. And if there is something within us which really connects us to that, is there any sense that is written in the scriptures? Like Christ has said that you have to be born again. Is there any such happening that takes place among human beings? Because it is said that a brahmin is a person who is twice born. A brahmin is called a twice born and a bird is also called a twice born. Now a bird is born first as an egg and then as a bird, but how a human being is twice born, that we'll have to see ourselves. If it is so, if it exists, let us face it. The trouble is we must learn to face it. It is such a tremendous reality and we with our knowledge whatever we have, with our rationality, cannot see it. You have to go beyond this rationality that is so limited.

Like if I have come by car, I have to leave My car outside to enter inside this hall. It is something based, I would say, on the space craft style. For example in a space craft you have many cylinders put one into another and the lowest cylinder, we can say, is the cylinder which is just the matter, or the physical being and then inside are placed other cylinders like the mental being and the emotional being and the spiritual being. When the cylinder moves, or you should say the space craft moves, the lowest one blasts the rest of it by which it gives it a speed which is in a multiple proportions from which it has

started. Then the second one explodes, then the third one explodes. In the same way today, at this stage, you have to be exploded into that last space where you have to reach. It is something on those lines the whole evolution works out.

Now within us, as you can see here... I am saying that you keep your mind open, not to accept anything that I say but to see for yourself if it works out.

If it does not work out, that is not My fault by any chance because it has worked out with many, many, many English people and with many, many Swiss and French people also. But it has worked out much more in India because Indian villagers are very simple people, they are not so complicated. They did not have the ramblings of the rationality. They have not gone into too much of thinking and planning and that's why I find that Indian villagers are very well suited for Sahaja Yoga, because they are very simple people and they get their realisation in thousands. It's changing the complete face of our Indian villages because people are transforming very fast with it.

Now within us is placed that connection in the triangular bone, which is called as the Kuṇḍalinī. She is coiled in three and a half coils, for it's a mathematical relationship which I'll tell you later on and She sleeps there as they call it because there are no words to say about your awareness, what it does, but you may say it sleeps. And when awakened by some authorized person, She ascends through those six centers which are shown here. Can you show, someone? And, six centers; the seventh is out of question.

Six centers. In Sanskrit it is called as shatChakrabhed. [Shri Mataji speaks aside to someone.] Start from Swādhiṣhṭhāna, first then second, then third, then fourth, then fifth and sixth. Now these subtle centers reside within our spinal cord and in our brain. Now when you see these three powers, the first power which is in blue colour is the power of our desire, of our existence. It is expressed outside in the gross as left sympathetic nervous system. The right hand side power which comes to you is called as the power of action, kriya Shakti and is expressing itself outside as the right sympathetic nervous system.

The central channel is called in Sanskrit language as Suṣhumnā Nāḍī but it is very partly developed into human beings and is known as parasympathetic nervous system. Our growth within has been up to a point that we are human beings and our awareness has been up to the same point as we are human beings.

Whatever we feel on our central nervous system is the achievement of our evolution and whatever we have not yet felt has to be achieved.

Now what do we have to achieve by this ascendance or by this Kuṇḍalinī awakening? What are we expecting? Why Kuṇḍalinī awakening has been kept there as the last thing that should happen in our evolution? As I said, that is like the chord which connects you to the mains, to the subtle, to the whole, to the universal unconscious. This Kuṇḍalinī is the residual force which is waiting for a moment when some authority on the subject, not in the theological college but from the Divine, a person who is a realised Soul and who has knowledge how to raise the

Kuṇḍalinī, can only raise it. It's a spontaneous process. It is effortless, like a seed. If you have to sprout it, you cannot pull it out, the primule out of it and sprout it; It has to work out spontaneously. In the same way this Kuṇḍalinī, when it finds the atmosphere congenial for its awakening, it rises. It passes through these centers and these centers are the landmarks of our evolution.

Now when you see that green center, which is called as the Nābhī Chakra, which in the gross expresses your solar plexus, is responsible for your evolution. This center has created you out of a carbon atom into amoeba and then to human being. This center is again very, very important. When this center becomes extremely powerful, then you get the higher urges of receiving higher heights in your awareness.

Now what do we have to become? You have to become the whole. You must have read Jung and you must have read all these people, who has talked about the universal unconscious, that there is universal unconscious, that there is an all-pervading consciousness, which exists in every person, which is subtler than our consciousness. If we can touch somehow or other that consciousness, we can become aware of that universal unconscious. Jung has said that he has experimented with dreams of thousands of people and he was amazed that in the dream the same universal unconscious throws symbols which are very significant and absolutely universal in nature. For example, a person is to be murdered, then he sees a particular type of a triangle in a particular angle. And if such an angle appears then one must know that there is some indication coming to him that he is going to

be murdered. But if he is going to murder someone, the same triangle appears in the opposite direction. He has verified it with thousands and thousands of cases and has said there is universal unconscious working.

Now we have scriptures on the other side which says that you are to be born again; you are to be baptized. Of course people think that by going to church you can be baptized. You can understand that is not possible. But you can be baptized through somebody who is a realised Soul. And that, also, we have so many other proofs of saying that one has to be beyond. Like medical sciences if you take, in the medical sciences they say that we can manage the sympathetic nervous system, but the parasympathetic nervous system we cannot control, it is autonomous. What is auto? Who is auto? Who is controlling your heart? Supposing you want to run fast, you can increase the rate of your heart. But who can decrease the rate of your heart? Who does that? And they say it is autonomous. It is like saying something unknown and give it a name, finished. Autonomous nervous system; by saying auto they at least accept that there is someone who is controlling the heart, of which we are not aware. Now there is something more than that. For example a foetus is contained in the uterus. Now it is said that any foreign matter that enters into the human body has to be expelled. But it is retained. Not retained but it is nurtured. Not nurtured, it is expelled at the time when it is ready to go out. Who does that? Christ has said, “Those who are not against Me are with Me." Who are they? There are many things like that, many, many things like that which human beings have not been

able to answer. Now before you I say that there is the All-pervading Divine Power. It exists. It is the most dynamic power which acts in every particle of this universe. When you see a sulfur dioxide vibrating, you must know that it is done through this power. Nothing moves without that power. It has got a special power by which it can communicate, it can control, it can love. And this power you can achieve through your Kuṇḍalinī awakening. There is no other way out.

Sprouting of the seed has to be done through the sprouter and there is no other way out. And this has to work out within you. I mean, on this subject one can go on speaking for hours together. I must have spoken, I don't know, two hundred times at least in UK And so far they say that “Still, Mother, you have to speak about this subject and that subject." So the knowledge is vast but by getting realisation you become one with your Spirit, one with yourself and the Spirit is the knowledge, is the joy and is the bliss. You have to achieve that state of Self-realisation.

By Self-realisation, what happens to you? First of all when Kuṇḍalinī rises and crosses over this center here, what happens? You become thoughtless but you are aware, absolutely aware. Between the two thoughts there is a gap and when you pass through that gap then your attention becomes silent. There is no thought coming to you from the ego and the superego. The yellow stuff is the ego and the left side, blue stuff is the superego. No thought comes from your attention, from your past or from the future. You just become silent, but it does not happen to everyone. It doesn't happen to people who are

superficial, those who are just seeking because of fashion. It doesn't happen to people who think no end of themselves, who are full of ego, whose ego like a balloon covering their head and their heart. It doesn't happen to people who are full of superego, who are possessed. It doesn't happen to many people who are sick, who have got problems of the body, problems of the mind. But they can be corrected, they can be cured and it can happen. As a result of this, diseases like cancer also get cured. We have cured cancer in your country. We have cured cancer in India. Cancer can only be cured through Kuṇḍalinī awakening. If you do not get your Kuṇḍalinī awakened today you are making cancer every day within you. Every minute the cancer is established. And once the Kuṇḍalinī is awakened, the exhaustion of your energy, the overuse of your sympathetic nervous system is brought to balance and all the time there is the flow of the vital energy within you. And you feel absolutely blissful, joyful and that energy then starts flowing through your hands when the Kuṇḍalinī pierces through your fontanelle bone area called as Tālu, Sahasrāra. It is called as the Brahmarandhra, means the hole to the brahma. Brahma is the All-pervading Power. When it pierces that, then only you will find the Cool Breeze flowing from your hand, which is described by Ādi Shañkarāchārya as Chaitanya Lahari. It is described by... in the Bible it is described as the breeze of the Holy Ghost.

You start feeling your own spirit manifesting that Cool Breeze from you. And when this starts flowing, you start feeling them differently on different fingers. Now they

have shown there how on these fingers you have different colours, the same colours which are in the centers. We have now here five fingers, six and seven. These are the seven centers within us and all these centers get enlightened. Then you start feeling yourself on these centers and you start feeling others on these centers at the very outset. You start feeling which is the problem. Now supposing I put my hand on someone and I get a sort of a pain or sometimes a little burning on this finger. This finger relates to the left side that is the heart and such a person must be having a problem with the heart in some way. But if this finger is combined with this finger, then such a person is full of ego. And if such a person is full of ego, his heart is gone into the balloon of the ego. But because of realisation, you start seeing it within you. Then you don't feel bad. You yourself say, “Mother, my ego, please put it down, it is colossal." You yourself start seeing your problems because you have got out of your outside self. You start seeing it so clearly. You start knowing them, cleansing them.

Once you have established your Self-realisation you become a person who is called as Nirvikalpa, means doubtless. You become that and from your hand you can raise the Kuṇḍalinī of people. It is so fantastic but unbelievable, people cannot believe it. It is too fantastic, but the fantastic times have come. For example if you take a television to a place where people have never seen a television and you tell them that there are lots of pictures around and you can see them, they will be quite surprised. How can that be? But as soon as a television is put to the mains, you can see those fantastic pictures.

And this is what happens. It is exactly what happens to you because you are the instrument made for this specially. You are the one who has to become that instrument. Your fulfilment is in becoming that, in knowing that.

It is not a thing which can be just told or could be read about. It is an experience. It has to happen.

If it does not happen, it does not happen. You cannot force anybody. You cannot say it has happened.

It is not possible. For this experience God has created you and all of you have to get this experience.

Otherwise, you will be left behind in evolution and you can never be happy. There are many who do not bother about it. They do not even have any seeking in this world. There are so many who have no seeking, very superficial people, but they all have to come. But there are also very ardent, real seekers. I have found them, so many of them are real. And once we establish them, I am sure many others would join.

It is a slow process because it is a living process. You can create, as many as you want, plastic flowers but to create one flower, you have to wait. But once the blossom time comes, many can get realisation and it is happening in many places that en masse realisation has worked out. In America and other places it works out. Two persons came from Australia and now I am getting letters from them that they have given realisation to at least hundred people in Australia. It is most surprising that they themselves have given realisation to hundred persons. It is very much encouraging that the world is today ready to receive it and they are seeking it.

I do not know how far I should go and how much I should say but I would like to have some questions from you. It would be a good idea because this is a place of the University and must be some intellectuals sitting here and I would like to have their enquiries about Kuṇḍalinī if they have to ask. Any question I will be very happy to answer.

It's just an introduction.

Question: I've seen the Chakra in the person... I've seen the white light, but I can't... *[UNCLEAR]*.

Moderator: He is saying he's had an experience.

Shri Mataji: Of the light here. You see, yes, that is a short circuiting. That is a short circuit. Your light has to come from here. There is nothing that you see. You become something. It is not perceived through these senses of a perception like seeing or hearing. Actually when the Kuṇḍalinī rises, you might see some light. You might also get some fragrance, maybe. But the best Kuṇḍalinī is that which doesn't see anything, just goes straightforward.

Supposing you are going to the airport, you may see some light, you may see something on the way.

But what is the main thing is what you have to achieve at the airport isn't it? On the way whatever you see has no meaning. But you may see, but some people just do not see anything, just they get it, they are just there. The best aero plane is that which lands most smoothly. This is what is the Kuṇḍalinī. The persons should get the minimum of minimum obstructions on their way and then they get the Kuṇḍalinī rising so smoothly. Suddenly you find you are there. You got it. It works. But can be; there

could have been such an experience as a short circuiting. It is due to short circuit and also some people have described. I have seen some people such big, big books writing about Kuṇḍalinī that it burns you and you start shouting and jumping and this and that. It is all unauthorized behaviour. Because supposing you do not know about electricity, you put both your fingers in the plugs and you get the shock and then you say that the electricity, I know, it gives you a shock. It is something like that. It's very, I should say, naive attempt because you have not known what is Kuṇḍalinī. She is your Mother. She is not going to trouble you. She has been waiting and waiting and waiting for ages and years together, so many lives and now when the time has come do you think She will trouble you? She is there to give you the greatest blessings of life. Alright? Any other question, please? No thinking. Thought has gone out. Your Kuṇḍalinī has crossed. You cannot think also, very difficult because Kuṇḍalinī has risen in many people. You cannot stop your thinking while being aware.

Any question? You must ask some questions to Me, I don't know what to say. It's such a wide subject, isn't it? It's a very wide subject.

Alright, it's a nice thing that there are no questions. That means it's working out itself.

Now you have to do a very simple thing. First of all you have to take out your shoes because we are using the Earth to suck our problems also. She does suck. Take out your shoes. Just like this in a most relaxed manner, not to cross your feet. Just sit like this. There is nothing to be frightened. We have had thousands of people getting

realisation and they have been cured and the other day I had a great miracle.

A lady had come to see Me on a wheel chair, in a very bad condition, about eight days back and I told her... Eight days back, did she come? When did we have our program? No, no, no, Thursday we had, Thursday. She came and met Me. Thursday she met Me there and Thursday I said, “Alright you put your hand" and this and that. Can you imagine, she came on Monday walking, just walking. And I saw her sitting down there. I mean I was rather surprised, looked at her; I said, “Are you there?" She said, “Yes, very well” and she got up. I mean it worked that quickly, I mean it can. It can work that quick.

Now another lady I know of who was absolutely dead because doctors said that “She is dying, you better prepare for her funeral." And they had removed all her oxygen and everything and that is the time when her grandson, who is a Sahaja Yogi, said, “Mother, you must come and bless her at the last moment." I said “Alright." Now if you say, I don't go to the hospital because My job is not to cure people but to give realisation. As a by-product they get cured, that's different. I went there, she was in coma, absolutely in coma and there she is. I saw her also yesterday there, walking into the hall, I don't know if you saw her.

She came and then she went away. I was amazed but I mean I saw her before that. She got cured, she went to India and the other day she came for the program.

So all these things can happen, this is nothing so great. The greatest thing is to become yourself...

when all your powers start manifesting, you people can also cure and give realisation. That is how it is going to work. One light which is enlightened can enlighten another light and the same light then can enlighten another light. Like that it goes on.

Just put your hands like this, like this, in a simple way. Put both the feet straight, on the ground.

Please keep your feet like this, yes. With Indian people like this it is so; it is very difficult. You remember one lady we had and she was so rude. They have no value for their own knowledge, not at all and that is why they come here. Just think of it. This is very common. We went to Wales, on My way I went to Oxford also, there was one Indian lady and she started arguing about something so badly. There were some very good Indians also, they felt very ashamed and they said that you see these women have come from India without any idea as to what they have to do and I said “Alright." And all the time she was disturbing, all the time.

Just put your hands like this, simple. Put both the feet straight on the ground. Aap log kripaya pair aise rakhen. Please keep your feet like this. Many people have negative *[UNCLEAR]* very difficult. You remember one lady we had and she was so rude. They have no value for their own light. Not at all. That's why they come here. Just think of it, I came all the way to Oxford. There was one Indian lady and she started arguing about something so badly. There were some very good Indians also and they felt very ashamed. They said that “These women have come from India without any idea as to what they have

to do” and I said, “Alright." And all the time she was disturbing Me, all the time.

Put both the feet on the ground.

It's very cold.

Working.

Close your eyes, close your eyes please. Please put your hands like this, all of you, please. What does it take to put your hands? After all, you have come here to get your realisation. Even this much is not possible? Just put your hands. Now as a Mother I would say “Be a nice boy, come along, put your hands like this." Are you putting your hands like this? Just close your eyes. Those who are hungry will get it, those who are not will be thinking still, what to do, what not to do.

[Aside:] [encouraging, asking Sahaja Yogis to help, comments to people.] If you have started feeling Cool Breeze in the hand, you will also feel Cool Breeze coming out of your head on top.

Better now? It's moving? If there is shaking in the hand, then keep your eyes open. If there is no shaking then please keep your eyes closed. If you cannot close your eyes, then there is something wrong.

Please close your eyes. Please do not watch others. Watch yourself. Today is the time to watch yourself.

You have been watching others all your life. Why not watch yourself for a change? When are we going to see ourselves and face ourselves? We have been just looking at other people, never at ourselves.

Do not think about it; it has happened to you so just keep it at that point. Do not think about it.

Allow it to work out nicely so that it is established within you.

[Aside:] [to individuals in the audience, helping with the experience of Self-realisation...] You see, when you suggest to someone, you can put them into a trance, but not in awareness. Not in awareness. In awareness it won't work like that. That's only mesmerism people do.

***Contents: 1980-07-09*, Public Program, Many People are Seeking, Montpelier, Bristol, UK**

Yesterday in Oxford I talked about the new way of seeking among human beings. There was seeking in ancient times also but not to this extent. Thousands and thousands of people all over the world are seeking. They are not satisfied with what they are. They have a feeling that there is something beyond they have to seek. There is some greater meaning to their being. They are not here only to earn, to live and die.

This comes out of some unknown self-esteem which dawns upon us and we start thinking, “What are we doing here? Why are we here?" All such questions haunt us and we take to seeking and as soon as this kind of news is out that people are seeking, markets get filled with people who are willing to give you some sort of a solution for your seeking.

Everything else can be solved through marketing, maybe, but not your evolution. For example, you have evolved from amoebic stage to this stage without going to any shop, without paying for anything. It is such a spontaneous thing. Though we have taken ourselves absolutely granted, as if human life is made by us, still if

you think about it, we find that there is some force which resides within every being that helps to give this evolution to us. By what thinking can we become something higher? Because by not thinking that we became human beings from chimpanzees, we spontaneously became. But very difficult to accept this concept at a human stage, that you become spontaneously what you are because evolution is a living force. It is not a mechanical force. It is a living force and everything that is living acts spontaneously, for example, sprouting of a seed. We cannot even sprout a single seed. Transformation of a flower into a fruit, the growth of the trees, birth of a child, all these things happen to us absolutely spontaneously.

First of all we have to tell our mind that by the mind's effort you cannot achieve living process. Hence, you cannot achieve your realisation.

Now it is very difficult in the West especially where people are thinkers and their mind is too much going very far sometimes to understand this little point and if possible people might try even to sprout a seed by thinking, by projecting their mind into the seed. But you know for definite that we cannot do it. Moreover, no effort can bring forth human effort. There must be some effort but not human effort.

So it is absolutely effortless. You do not have to put on any effort to bring forth the happening of this Self-realisation.

So we come to the point: what is Self-realisation? What is self and what is... What is Self-realisation and what is

Self? When I tell you about it you do not have to deny Me, but keep a very open mind like a scientist does.

It can be all proved whatever I am saying. If it is proved, then you have to accept this hypothesis. But for that you have to keep your mind absolutely open.

There is a force beyond us which does all these things, which brings forth the fruits that we see, which allows the trees to grow, which has made us human beings from amoebic stage. Self is within our heart.

It is said so and I say the same thing. It is the reflection of God Almighty. Many people in modern times don't like the word `God' but He exists whether you like it or not. He does exist.

Now the time has come for us to prove the existence of God because people talked of God without any proof. They made money in the name of God. They have used His name for such purposes that people are now angry with God. But one can use a good thing for their own purpose if they are not punishable by law.

On God everybody has spoken, even Napoleon, Hitler. Everyone had a right to speak about God and His powers. Without knowing anything about God they have taken everything into their hands and have spoken about it. What can you do about it? There is no law that forbids you that you cannot speak about God.

This spirit in our heart is the one which is the witness of our being. It is the witness that sees what's happening. In Gītā is it called as Kshetragñya, the one who knows the field, which knows the field. This knower of the field resides in our heart and watches us. He knows each and everything about us and He guides us. But we are not in

contact with Him. We do not know Him. That means He is not acting through our central nervous system. For example, we know our eyes, we know our nose, we know our ears because we can feel them. We can see the use of all these organs. But we cannot feel that which is in our heart, you see. That is our absolute. That is the one we have to know. That is the source of joy.

We may say that we are very happy to have this, we are unhappy to do this. But this joy that we have has no double thing. It's just sheer joy. It is not happiness and unhappiness. This Spirit exists in our heart. When you all are seeking, actually you are seeking that Spirit. Through that Spirit you know the whole, the primordial being, the macrocosm of which you are just a part. Like the whole body has cells, you are cells in that body. You have to know because you are created for that. As we have created this instrument, it has to be plugged, otherwise it has no meaning. In the same way, unless and until you are plugged to that whole, you have no meaning at all. Whatever you are doing with this instrument without plugging is all a waste.

On the contrary you are spoiling this instrument by using it without plugging. In the same way, you are to be connected to the mains. Unless and until you are connected to the mains, your seeking will go on and on and on. It will never end.

So I've come here...

[To new seekers just arriving:] Please come, they have no place. Please give them some chairs. Be comfortable. In Sahaja Yoga, comfort is the first thing you have to seek. Just come forward. It's all right.

We have been going on with our seeking and in our seeking we started with so many things. People, as you know, have been seeking joy in material possessions. Now in affluent countries they are fed up. Then they are seeking joy in power. That is also over.

So many people I've heard they say, “Stupid politics." Now they are seeking afterwards with that in some sort of a collective working. That also they get fed up.

The seeking is within and not without, is the point. You have to know yourself within and not without.

Because whatever is known without is relative; it is not absolute. Unless and until you know yourself, everything that you do is a relative thing.

Today I was discussing this with someone who was very much sort of impressed by communism. I have been to Russia only very recently and I told him that whether you take to communism or democracy, both are relative things. They have not been able to achieve any proper results by which people are really joyous. The trouble is all these things we have discovered through our rationality which is limited.

We have to be triggered into the space of thoughtless awareness, into collective consciousness. Unless and until we are on that level we cannot understand what is guiding us, what is the force that has created this universe which is guiding every atom and every molecule, which is guiding our heart and looking after our deviation and our whole constitution is managed by that force because we are not yet connected. But the time has come and that's why the seeking.

At the time of Christ only two thousand years back, not much; you could hardly get twelve fishermen.

Can you imagine the plight of talking to fishermen about Kuṇḍalinī? How could you talk to them about these things? But today there are real seekers born. It's described in the ancient books of Nala Purāna, very clearly that once Nala was very much tortured by Kali. Kali is the ruler of modern times because he is the one who creates confusion. That's why in the modern times we are in confusion.

So this Nala was so angry with Kali because he had made his wife separated from Nala.

So he got hold of Kali and he said, “What do you mean by destroying my life like this? I'm going to destroy you completely!" And then Kali got a fright of his life and he said, “Please forgive me. First you listen to me and my importance, my mahatmyam. I'll tell you what I am living for and after that if you want to kill me, I'll accept." He said, “My importance is that when I will rule on this earth, Kali Yuga will come." This is, of course, the end of Kali Yuga has come now. “That time people will be confused, there will be problems, societies will be destroyed, there will be mental problems, people will be very upset. Agreed. All these will be there, but in those days only the great saints who are seeking me in the hills and dales, in the forests, will be born as ordinary householders and ordinary city dwellers and they will seek and they will achieve their Self-realisation." He said, “Is it so?" He said, “It's a promise." That is happening today. Thousands and thousands of people are city dwellers are seeking God. They are not in the forest. They are living into day-to-day

mundane life, but they are seeking and they are not satisfied. They are not happy with what they are living.

These seekers have to be given their realisation and they have to achieve that realisation. This is their due. I am just like a bank manager cashing your checks, nothing more than that. Only thing I know how to cash it. This is your own property; it's your own earnings; it's your own sincerity with which you have done this and you have to have it. You have to get it. It's your own right to get it. You are born for this. Thousands will be realised later on by you. You will give them realisation, no doubt. You are the foundations of that.

But in the beginning we have to have people who have been of that calibre. In the beginning we cannot worry about people who are still halfway this and halfway that; superficial people who go to the pub and come here for the program, on the way, because it is free. That kind of people may not get realisation. But people of calibre, of sincerity, have to get their realisation. It is their due, it is their right and how can you charge for that? I mean, just think how absurd it is. I just cannot understand. How do you explain charging for a thing like that? It is love. Can you enjoy your love if you have to sell it? What's the price? Price of love is loving, is giving, your wage without any return. It just flows, it emits and it should happen to you because it is your due.

Today now I am going to tell you how it is placed within us, how beautifully the Divine has planned within us, among all of us who are actual seekers and saints. This is the sign of saintliness that we believe that material things are not going to give us joy, that belief that we

have to find something of the beyond that we cannot be happy without finding that is the sign that we are saints.

Now see how you are beautifully made. There are now seven centers within us. One of them, the lowest, lies below the spinal cord. The rest of them, six of them one, two, three, four, five and six they lie within our spinal cord and our brain. These centers are subtle centers inside the spinal cord and they manifest outside, the gross plexuses which are used for physical manifestation. These subtle ones are giving energy to that part, that area of the body and the mind. These are actually the milestones of our evolution, especially the one which is the green one. Here you see is the third center as called as a Nābhī Chakra, means the navel center, is the one that is responsible for our seeking.

We start seeking through our Nābhī Chakra. First if you see an amoeba, it seeks food. We seek the food first. That is the first priority and that seeking starts from there. Then this seeking starts transforming as we grow into our evolution till we reach a certain stage where we start seeking Spirit, seeking God. And that stage if it has arrived, the Kuṇḍalinī which is the residual force there, which is the One who is your Mother, who is waiting for this kind of a occasion where somebody who knows Her can raise Her, can awaken Her, She knows an invitation is sent to Her through your hands. That's why he was saying, “If you sit like this it will be better. It will work faster." Can you put both the feet like this, straight like that and hands like this? Would be better. Yes, like this, it will work much faster.

To raise this Kuṇḍalinī someone who can do it, the job. But the person who raises the Kuṇḍalinī has to have some sort of authority. And authority doesn't come from the governments or from the churches or from the temples. It comes from God and such a person has to be a different type of a person, has to be the person who loves, who only loves and doesn't know anything else beyond. A person who is interested in your purse or in your women, how can such a person raise the Kuṇḍalinī? A person who leads a licentious life and a filthy life and a sickly person who suffers from all kinds of diseases, how can he raise the Kuṇḍalinī? Because you'll be amazed when the Kuṇḍalinī rises, your physical problems will disappear.

Now cancer can only be cured through Kuṇḍalinī awakening. We have done it, not only here but also in India. Cancer cannot be cured by anything else but Kuṇḍalinī rising. I've cured even our President of India, Sanjeeva Reddy, of his cancer. You may write to his secretary and find out, but what I did was nothing but to raise his Kuṇḍalinī because Kuṇḍalinī goes into the parasympathetic nervous system and She builds up that force which is all the time flowing through different centers. For example, we can say that we have two left and right sympathetic nervous system manifested by left and right powers. Of one is the left side, is the power of desire and the right side is the power of creativity. For that we use our physical side also. Now these two powers start acting on the centers like this. If you start using on any center a particular extreme flow of the power, if you start exhausting it, it breaks. When it breaks, the

connection with the whole is disconnected, is broken. Because of that it becomes on its own, sort of, goes on, like a person on the motor bike. `What do I care? I can bang at anyone. Who can say anything to me? I'll bang at ten people. What do I care?' Once it starts, that means you are on your own. Once you are on your own you are spreading the malignancy of the society. You have no connection with the whole. You think, “What's wrong? So what?" You do not know that by breaking your relationship with the whole, you are a malignant cell and such people, you know, have to be sent to jail or some place where they settle down and their malignancy is cured.

In the same way in the body malignancy sets in, in the being and the coordinated growth of the body becomes discoordinated. Like a person might get a big nose coming out because the nose says, `Why shouldn't I grow big compared to others?' Or an ear becoming big like that. All this nonsense is nothing but simply cancer and this kind of cancer is settling within us every moment because we do go to extremes.

I've seen people if they are fond of tennis then morning till evening they are nothing but tennis racket. If they are fond of football they become footballs. I mean, you don't know they lose everything that is the whole and just become that and they are such crazy ones that they don't know what they are doing.

So all these extreme behaviours of human beings can lead them to a, if not to the physical cancer to the social cancer or to the mental cancer. Cancer is nothing but the

over-activity of the sympathetic nervous system on both the sides.

Now when the activity is too much within us and the whole cannot cope with it, it breaks the connection.

When the connection is broken, then you become on your own and how to now connect is the problem.

Supposing you are going by car and the petrol is getting exhausted, attention mounts and when the petrol is finished, you are finished; you can't move. In the same way when your energy gets exhausted or is about to exhaust, you get tensions, you get heart attacks, you get diabetes because of this kind of over-activity. For example, diabetes can be easily cured by Sahaja Yoga. If there is only one side activity of the right hand side which is very much in the West you get liver problems, you get diabetes, you get heart attack. It starts with liver, goes up to diabetes. If you don't get diabetes you get heart because you are using too much of right side.

Right side is responsible for your future, for your planning, for your creativity. And your body also works that power of action.

So when you act what you do that you start using your right side too much and the left side freezes by which your heart comes into action and it just stops. First, it sometimes gives one attack. Then you don't listen, you don't lie down, you don't rest, then second attack. Then the third, it finishes you.

It's just to create the balance within you. Another thing, in the heart, as I told you, resides the Spirit.

When you go too much, I mean, some people I've seen they do karate and after karate, I don't know, they are all becoming wrestlers. Then they become wrestlers, I don't know. One fellow came to Me, all his backbone like this.

I said, “Now, what is this?" He said, “Mother, I have done horse riding, Oh no. Then I have done motor racing, Grand Prix all that, jumping from the parachutes, You see and all sorts of things." And then, “Why did you do it? What was the need?" And he broke all his bones, I mean, nicely broken back he was, just like this.

I said, “Why were you after your life and after your backbone? What is the matter? Why did you do it?" I couldn't understand.

He said, “Mother, I wanted to know why am I living and I outlasted all these accidents.

So there must be some meaning to my life. That's why I have come to You." I said, “But for that, My child, what was the need to break this backbone of yours?" So I had to first put his backbone right and now he is a realised Soul.

So this is what happens with human beings: that they do not pay attention to their Spirit which is in the heart. All the attention is outside; you are paying attention to, say, our physical being. For example, people are doing Haṭha Yoga. Now Haṭha Yoga is, I don't know who has brought this kind of Haṭha Yoga to the West. Haṭha Yoga, as you know, is Ashthanga. There are eight parts of Haṭha Yoga. It used to be done till the age of only twenty-five years in the celibate condition. And the most important is the Īshwara Pranidhana, means Self-realisation. Īshwara is your Spirit, to achieve your Self-realisation first. And the

exercises are only meant if you have a problem on these centers. But the way we do it indiscriminately, every sort of exercise we do. It is like taking all the medicines from the medicine chest without finding what's the matter with you. And we say we are Haṭha yogis. And such people catch on the heart. You'll be amazed, all the Haṭha yogis, we can make out the way they catch their heart. We have three, four realised Souls here, who were real Haṭha yogis and also karate thing they did.

So My problems are like this, that all My children have been up to something and I have to first correct them. Then the Kuṇḍalinī rises. She does. Actually, She is such a kind Mother, such an affectionate Mother, that She rises again and again and She cures and controls and balances. You will get your realisation, I know, today but again it will go down because you must have done something extreme.

Now don't feel guilty. That's another fashion because if I say anything there's another, this center catches on the left hand side, Viśhuddhi, because you feel guilty. That's one thing please don't do. That idea of feeling guilty is very wrong, against your Self-realisation. Because you must know that God is compassion of love. And what mistakes can you commit? What guilt can you have? He will wash off all your guilts and He will wash off all your problems. He is ocean of compassion. He is not just a drop somewhere. He is the complete ocean which is so powerful and which is going to work it out.

So please do not develop this guilt when I am telling you about it. It's all right. Whatever has happened, it has happened. We have to think of today and not of what has

happened and what we have been up to. All that would be forgotten once we are there, when we reach a certain point of achievement in life. Like when people climbed over to Mount Everest they forgot all that was they had to face on the way.

So you forget all that had gone wrong with you, all that you did wrong to yourself and you just enjoy the achievement of your being.

After receiving realisation, as he said, the Kuṇḍalinī passes through your fontanelle bone area. This is called as Tālu and actually you can feel first the throbbing here. You can feel. You can see with your naked eyes the pulsation of the Kuṇḍalinī, with your naked eyes, when you try it. You can see the rising of the Kuṇḍalinī. Of course, some people are such a smooth sailing that you don't see anything. You are just there. But somehow obstruction in the Nābhī or the Swādhiṣhṭhāna, is the second center, then you do see Kuṇḍalinī trying to push, trying to push. You can see very clearly in many people. Then it rises.

You can see, with stethoscope you can hear, `Lap tap, lap tap' going on, till it reaches here. Kabīra has said that when it reaches to the silent point of triangle, means here, the Anāhata, the sound of the heart, sound like Anāhati, it is called the sound without the percussion, stops. That is the time when you get your realisation. That is the time you get connected. That is the time you become subtler. That is the time you become collectively conscious. You become. Now this is a very important word to understand, you become. You do not accept Me

on mental level. It is a happening within you. Your own awareness becomes enlightened.

For example, I would say this room you come to and it's all dark. When you come inside you see this chair, you think is the room, you think this carpet is the room. But when you put on the light, the whole thing becomes enlightened. The room becomes enlightened. In the same way your awareness becomes enlightened, means your attention becomes enlightened. Your attention is outside. For example, you are paying attention to Me. But if I say, `Pay attention to yourself,' you cannot. That's why this happening takes place. Because of this happening, your attention is sucked in. And then that attention becomes enlightened because that attention then enters into the realm of Spirit, the Spirit which is the light. I give an example of our gaslights. It's a very good example because we don't have them in India but here it is easy to give that example. If the gas light has got a little flicker going on, that supposing is the Spirit and the Kuṇḍalinī is the force of gas that comes in. When that comes close to this flicker, it gets enlightened.

In the same way your attention which is not enlightened becomes enlightened. That's how you become collectively conscious. Again I say, become.

For example, those who are realised here, they are just like you to look at. Maybe there's more glow on their faces, maybe. But they know where is your Kuṇḍalinī. They can feel it within themselves. They know what Chakras you are catching. You see on the hands. You start feeling all these centers are of the sympathetic.

For example, this is first, second third, fourth, fifth, sixth, that's seventh. These seven centers become enlightened. You can feel it on your fingers. If this is catching that means that there's something wrong with your throat. This is the center of Viśhuddhi on the right hand side, this physical side.

Now here we have Alan's, his uncle got his realisation long time back. He is a very great Sahaja Yogi today and he is an archeologist. He got his realisation and as usual as the Western mind is, you see, there were about very few of them.

So you start doubting whether it is correct or not; let's find out.

So when I told him that “You have become” he could not believe. “How can that be? How can that be? I mean, how can I become like that?" So he told Me, “Mother, just now I am feeling here lot of heat in this area." I said, “This is all father's side and this is the throat or this area of bronchus. You ask, telephone to your house, your father must be down with bronchitis." So he telephoned. The mother came in.

He said, “How is Dad?" “He is down with bronchitis." Then I said, “All right, you rub it here. Rub it nicely." Because his hands are now vibrating. It's flowing. That's vibratory awareness.

I said, “You rub it." Next day, the phone came, “He is all right, suddenly. We don't know what miracle has happened." It is a miracle in such a way that, say, I show you a television set here and supposing you are villagers, you have never seen a television set. And I say, “Now there are lots of pictures over here and sound and music

here." You say, “Where?" “It is there. I'll show you just now a magic." And I put on, put it to the mains and you start seeing the television and say, “Oh God, you are a magician!" In the same way when your instrument starts manifesting, you become a magician. It is all there just to be awakened. It's all just waiting to be awakened. All this magic exists and it is such a wonderful world and then you become collectively conscious. When you become collectively conscious you start feeling others.

For example, you are going with somebody, a friend of yours who is not realised and you are a realised Soul.

So you ask the other person, “Have you got a headache?" He says, “Yes, why? How do you know?" He says, “I know, I have a little headache." You see, there is an indication comes, little heaviness. All right, he'll be all right. He rubs his head and the fellow feels all right.

When you are realised you can raise the Kuṇḍalinī of others. You can give them realisation; all of them are giving realisation. But we do not carry a circus with us, you see? Like some people carry a banner or some sort of a big thing or they stand on the streets and sing loudly or they have a name. We do not carry any circus whatsoever. You are absolutely normal because the happening is within and not without.

It is not a cheap thing to do. It's a dignifying thing. It's your own dignity; you come up to your dignity to your glory.

And you don't do these cheap advertisements. All right, Sahaja Yoga has to spread slowly. It cannot spread just like that, that thousands of them will be there, because we cannot have only members; like we pay five pounds,

you become a member. In Sahaja Yoga you cannot. We have no membership, nor organization whatsoever. You pay some money, you become member. “Oh, we have so many thousand members." So what's the use of having such members, foolish things? You are just making fool out of them. Like saying that we'll make you fly, all this kind of falsehood and all that. Are you going to become birds now? Or frogs? Then another sort of things starts, “Let us be vegetarians." This is another madness. It's all right if you don't feel like eating; don't eat. But these things are not important. The way we become vegetarians, you see. Am I going to give realisation to chickens? You have to be human beings. And they are the most important thing.

In the eyes of God all your big, big palaces are of no value. He doesn't value them. These are stones.

All other material possessions you have, He doesn't value them. These are dust of His Feet. But to Him a little bird which is aware is more important, He will protect it. To Him a human being is much more, much more important than a bird. And to Him a realised Soul is the thing for which all the angels, all the beauties and all the guidance and all the blessings of God are made. If you are told, “You come and receive your Self-realisation” it looks really pretentious, I know. We've been trying all kinds of advertisement. I am a little, I should say, people say, “Mother, You are shy of publicity” whatever you may call it, but I said, “We cannot lose our dignity. Whatever you do, do it with dignity." Everything has to be done with dignity, because we have to achieve our dignity. You are free to choose.

There is no compulsion. But somebody said, “I take money because then it compels people to be here." But why compel? It's the main point. “Because if they pay for anything then they want to go through it. Whether, even if their legs are broken, doesn't matter." This is something very different, absolutely different. It is a living process. Only difference is that at the time of Christ, we never had such halls and such seekers. He just talked about God, for that He was crucified. That was to show how human beings were foolish and stupid not to accept the real. But falsehood, hypocrisy, nonsense, is garlanded, is paid for, has all the support of the kings and the queens and all that.

And the reality has to grow very slowly. All the saints who were real have been tortured. Nobody understood them. But how they were enamoured by horrible people like Rasputin. Even today it is happening. You have to know that first you find out your Self. Then you will know who is real and who is not.

The credibility of the whole thing should be this way that those who are following any type of procedure, what have they achieved? Have they manifested anyone of their own power? You see, your Guru may be a great. There's one gentleman who told Me that “My Guru can remove this glass from here to there, sitting down here." I said, “What is the use of removing this glass from here to there? I don't understand. And why should God do it from here to there?" Or, “He gives me diamonds." I said, “Really? He's an Indian? Then he should solve all our financial problems in India. And why does he give you the diamond? Because you are a rich man. And how much

you have given him?" “Of course, I have all the Śhraddhā for him." He gets one diamond and he gives him the money which is worth hundred. Why should God give you diamonds? If He has to give you, He will give you the absolute, because He is Absolute. He'll give you something of the highest value. Of course, as a byproduct, you get your physical being all right, your mental being all right, even your material being all right.

Kṛiṣhṇa has said, “Yogakshemam vahāmyaham." When the Yoga takes place, then the well-being works out, not before. Not before, He didn't say kshemaYoga. He said, “Yogakshemam vahāmyaham." First the Yoga. This is the union. When this takes place, then the well-being works out. How? Because there is the same center I was telling you. Is the center for our well-being and is the principle of Lakṣhmī. When it is awakened, our well-being is all right, but we do not become so rich that we end up in the casinos. We become sensible, wise people, materially all right, sufficient, satisfied, joyous, loving, understanding and a new race is to be born and a new type of life has to come. You are the seekers of that life. But you must know that you have to cooperate a little bit. *[UNCLEAR]* horrid stuff.

It just encircles your heart and you cannot see anything. And such colossal ones they are but unless and until you get realisation you will not know that. There's a boy who has written a book about Me and before that, before he wrote that book, he came one day very much frightened to Me. He said, “Mother, I have a colossal ego. I can't see it. I am stupid. And this colossal ego I don't know how to get rid of it.

It makes me stupid. But tell me one thing..." I said, “What?" “Am I, was I Napoleon in previous lives?" I said, “What makes you think that way?" He said, “Because I am French, because I know how to draw and have such a colossal ego. These three combinations, does it mean that? And if it means don't tell me, otherwise I'll commit suicide." You start seeing all that. Once you start seeing all that, you start correcting it.

You have to repair your car by getting out of it. When you are inside it you cannot. That's what happens to you. You become the other, you become the Self and the Kuṇḍalinī helps you to correct yourself and you correct it and you like to correct it. Because if this sarī is not Me, if I am not identified with the sarī, if it gets dirty, I want to get it cleaned. I don't feel bad if you tell Me there is something.

I feel I want to clean it. That's what happens to you and this is what has to happen. As I said many a times and I say again that I must have given two hundreds lectures in England so far, maybe more, I don't know, I have not yet counted all of them. There are tapes. It tapes every time I speak. It goes on the knowledge. I don't know, I don't read much. I don't have time to read at all. It all comes from here somewhere.

But all this knowledge will come to you and you will be amazed how you will be manifesting your powers in so many ways. The greatest power that you will be manifesting will be of love. You'll become such a loving person that all your seriousness will vanish into thin air and you'll be chirping like birds and blossoming like flowers. Please.

This is what one has to achieve and get it in one's self. There are all types of people and all types of flowers, but all of them can be blossomed because the blossom time has come. The time has come. That's how it is going to work out. Let us see how it works out within you.

Thank you very much.

Now I would like you to ask Me some questions. It would be a good thing, because as I told you it is a very vast subject. Maybe something you must be wanting to know which I may not have covered because I have not covered even this bit of the subject. Please ask Me questions.

Seeker: *[UNCLEAR]*.

Shri Mataji: Not important, at all, it's not important because, you see, your attention should not be on food. Attention should be if you ask Me, I don't know what I had for My lunch, you see? It should be not there. Because you are vegetarians and all the time worried about vegetarianism, is all wrong, there is not necessarily. It is, I mean, I don't say that you be a glutton. It doesn't mean that either at all. You see, you have to be in the center. Eat as much as required for your body, not overeating. The attention should not be on the food.

See, vegetarianism was introduced by Brahmins in India, because first of all in India, the Brahmins were the only ones who knew the Brahma, means the ones who were realised Souls. Realised souls were called as Brahmins. As Christian means baptized, you see? But then the Brahmins became a cult. They wouldn't accept that because, I'll tell you the example is Vyāsa who has

written Gītā himself. He was a son, illegitimate son of a fisherwoman but he is a Brahmin because he was a realised Soul.

So the Brahmin word means the person whose self has been achieved, is the Brahmin. Or the Brahmin jāti, jāti means the aptitude, a temperament, the one who has the temperament to go. You are all Brahmins because you are seekers of Brahma. You are the seekers of the Divine Power.

So you are all Brahmins. And then these Brahmins, you see, they, when they wanted to start a cult that a Brahmin can be born to a Brahmin and like a prenatal achievement. Just to establish that they started all this nonsense that you should be a vegetarian, you should... because it's very easy. See if I say you are, `Be a vegetarian,' very easy to be a vegetarian, what is difficult in becoming vegetarian? In India especially where, I mean mostly you have to eat vegetables. Nobody eats so much meat as you people eat here because we don't need it. It's very heating. Very little, people eat.

So become vegetarians, very easy.

So they took these things. Many nonsense they did. You see, like your priests have done it. It's like priests have said, “Become nuns." Now this is all nonsense. Christ Himself attended the weddings of people, His Mother was married. How can Christianity be against marriage? I can't understand.

So many things that Christ has absolutely said “No!" have been done. First and foremost thing which I see very clearly is that He said, “Have nothing to do with the spirits, with the dead." But you put all your dead in the

church, just imagine, walk over them. I don't know they are not thinking about it, that don't put these dead bodies there. They might be hovering.

In the same way the essence of Hindu philosophy you can call, Dante here we have, say, but Indian philosophy is that in everybody resides the Ātmā, the Spirit. Now how can you have castes? Like you are a born Brahmin and all, how can you be born if everybody has the same? You just tell Me. It's such a contradiction. But nobody reads anything. You see, they just depend on a Brahmin, pay some money, call him for the wedding, finished. The only advantage we have in that country is that there is no organization that runs it, thanks God. There are some and one of them is now trying to compete with your Pope. He is trying to make a big umbrella jaded with diamonds, such a big umbrella of gold, can you imagine? If it falls on him, that would be the answer, useless thing as he is. Other people's money, you know. Very nice parasites. All of them are parasites, one and all. They are not religious people. They have nothing to do with God. Depending on other people's earnings, they are beggars. How can they be higher than you? They call themselves Brahmins. And they do... that's why they are vegetarians you see, such gall and they are the greatest butchers ever born.

Now the government has taken over our most of the temples because they used to butcher women in these temples. In Kashi or what you call Benares there was a big case of a lady and they did it to many ladies. But this lady was wearing all the ornaments. They keep all dark because they say, “There should be dark, you see,

because the God doesn't like light” all kinds of their own theories. And they would take ladies inside and there was a trap door and the ladies used to slip down and they would kill the women, take out their ornaments and in the crowd people would think that the woman is lost, you see. They don't know where she is gone. And like that one lady was lost and they, now government has taken over.

So many temples like that. Even Shirdi Sāi Nāth who was a very great realised Soul, even there, there was a murder. They are murderous people. We have one in Pandharpur, a very big, very well known temple of Pandharinath, is Pandhurangas, is very famous, is a vibrating deity, no doubt. But these horrible people, they take the heads of the devotees and just break them, just like coconuts. And these people, these devotees go all the way walking, for miles together and these horrible Brahmins sitting down there, doing all this job and living on the wishes of these... I mean on the money of these poor devotees.

Russia I went to. They said the same thing. They said, “These parasites, how can they be anything near goodness? How can they be?" So they don't believe in God. But I saw the parasites there also.

They are all parasites, in the name of God and all these funny ideas. Now tell Me, in Greenland they haven't seen even a one green leaf. Are they supposed to starve if they became vegetarians? They say that by becoming vegetarian you become non-aggressive. All right, if you are an aggressive person take to vegetarianism, is different. That gives a balance. But Indians should eat

something; they are absolutely slavish people. If they see an English man, they'll immediately fall at their feet, even today. After three hundred years. Only after coming here they have become like that. But if you go to India then you will know how they treat an English man. They are still afraid that they may start to rule us. Depends on to what sort of a temperament you have got. I mean, supposing you have a liver trouble, then best thing is to take to vegetarianism but if you have some other trouble then you take to something else, isn't it? It is not, it's one prescription for everyone. Cannot be. Everybody has a different temperament.

Question: *[UNCLEAR]*.

Shri Mataji: No, that's a very big misnomer also. Prāṇa is what? You must understand. Prāṇa is the right hand side power; right hand side power is the Prāṇa, all right? And the left hand side power is the Mana Shakti and the center is the one through which the Kuṇḍalinī rises.

So that is the Divine Power in the center.

So the Prāṇa is only the right hand side. This is also used, going on. That Prāṇa is important. Now Prāṇa is, because it gives you the power of action and for power of action, I think you better take to protein food. I mean, if you have to have this *[UNCLEAR]*, I mean medically, use them. It's all a jumble going on *[UNCLEAR]* mumble jumble as you call it, because it's such a realm that nobody knows much. And if you want to exploit people, best thing is to give something and tell them, `Do this.' Like some people came to Me, told Me that they joined some group and they were trying to learn flying, all right? So they were said that “You have to pay three thousand pounds." They

went to Switzerland, paid three thousand pounds. One of them is here who paid three thousand pounds to learn flying. They said, “Your weight is too much. You have to reduce." For flying, you know, you have to reduce your weight.

So in that three thousand pounds, the food they gave them was first of all they boiled some potatoes. Now, water of that boiled potatoes was given to them for three days. Then for three days they were given the rind of the potatoes. And then the seventh day they were given some potatoes. They became absolutely dead people, do you know? Imagine, the people from the West eat well, they need food to eat and they were made absolutely dead. They said, “This is just to make you y” you see? And they did it. They were sick and they were all possessed. They ended up as, most of them are lunatics or epileptic and I have cured them, so many epileptic people. These are all the tricks of the trade.

You ask Me, I'll tell you.

[UNCLEAR The fun?] Heh?

Seeker: *[UNCLEAR]*.

Shri Mataji: Spirits I think, I don't know what. But spirits I should say the way they are. There was a lady who came to Me, I mean so many of them have now come to Me. I mean they all came after going to all various places. That's My faith, I should say. They read all the books of the world, they go around the whole nonsense, all the shopping centers they go to and ultimately in the corner, you see, they come to the temple. That's what I feel about it. And there was a lady, she came to Me. She is now all right and she's, she's very good. But she used to

go into a funny sort of an epileptic fit. For three hours all her body used to become stiff like this, all her neck and everything like that. But before Me she used to be for about an hour at least. Now she's absolutely cured.

But the last one was a gentleman who had become... who came to Me, but he was so badly off that when he went away from Me also, you could not do much about him because we have no proper place to do it, you see, because these people jump, see Me. One of them jumped twenty feet like that, straight off, you see. They just took My name and he jumped twenty feet, like that.

Some people go in to contortions, horrible things, you know. And everybody started getting angry with us in that area that “What sort of an ashram is this and what these people are doing?" Now this gentleman specially, he came to Me and we didn't know what to do because he came and he said, “Woh, woh!" like that. And we said, “Now, better go” because I said, “I cannot cure you here. We'll have to find out some place for you where we can cure you." The fellow went home and he got into the same sort of thing and he was admitted in the hospital and they came and told Me that for seven days he was in... What? How many days? Seven. Seven days he was in coma.

And then I, of course, I worked out his Kuṇḍalinī all the way. And he was there the other day. He came back from the hospital. He was walking a lot. Absolutely he had became stiff. All kinds of things are happening.

The other day somebody met Me. He had an Āgñyā, this center portion, all coming out like that and pulsating, horrible. I said, “Where did you go?" He said, “I went to

somebody in Glasgow” and I don't want to take their names because they will file a suit against Me. But this is you people have to understand then. And then he went to New York and he got this nonsense. He said, “I'm getting now crazy. I'm getting mad." And he's a gentleman who's expert on computerization. All kinds of harm they have done to you. I said, “All right, if you are smugglers, have money. You are cheats. All right, take money." But why spoil their Kuṇḍalinī? Just think of a Mother who is only for this job, who has come only for this job and She sees Her own children being ruined like this. How She must be feeling.

And this is what they have done to you, by giving you ideas, for this, that. Don't take any ideas from these people. First of all, know yourself. Then you will know what is correct and what is incorrect. They have no love for you, nothing. They are just befooling you. All sorts of ideas they throw in the air, all befooling. They come to Me, I find they have no powers, nothing they are manifesting, they don't know anything, they don't know Chakras, they don't feel anything. Nothing and the poor things, most of them can't even look at Me. They start shaking before Me. But this is so, you see, just like lunatics. Lunatics always shake before Me.

But I must tell you a very interesting story about Brahmins because I told you this. In Pune we had a program and they arranged it in a place which was owned by Brahmins. And they didn't know I was not a Brahmin. I am a born, I mean, so-called I'm a Christian in the sense that My father had baptized Me.

I took My birth in Christianity, because I felt that there is too much fanaticism.

So they might accept Me because I am a Christian. But Christians have denied Me. Christians in India are not My disciples; they are Muslims and Hindus. Christians do not want to see My face. They think that I have something wrong with Me and that's why I took My birth as a Christian.

So these people said that “She is not a Brahmin.

So we cannot have Her program here." But it was announced in the paper so the organizers, they said that “But we have announced it in the papers and everybody will say that `You are Brahminic people and you have done this.' " So they were frightened of that. They said, “No, no, no, no, they will have the program." And they never told Me all these things, you see and I was sitting and there was a big crowd sitting down and some people sitting on the gallery. Suddenly, I said, “Among you who thinks that he is a Brahmin?" So four, five came forward you see, like this, like big Romans. I said, “Please sit down." I said, “You think you are Brahmins?" They said, “Yes." I said, “All, put your hands towards Me, *[UNCLEAR]* like this." So I said, “Why are you shaking?" They said, “Mother, because You are Shakti." I said, “If I am a Shakti and you are shaking because of that then the rest are not shaking, why are you shaking?" They said, “See, these are shaking." I said, “Go and ask them from where they have come." They all had come from lunatic asylum. I said, “In the same way you are. Now you see relatively who they are and who you are, thinking like that, that `We are the chosen ones and Brahmins,' all falsehood."

It's all falsehood. They live with falsehood. By saying that I am the Queen of England I don't become, do I? In the same way, you cannot just claim something without getting it. Any other questions? One more.

Question: *[UNCLEAR]*.

Shri Mataji: There is no organization, My child... But, yes... How? How? You see what I said is to put your hands towards Me, all right? No, I'll tell you how it works out.

Interlocutor: *[UNCLEAR]*.

Shri Mataji: Sahaja Yoga has been, has been the working of the Divine, in all our evolutions. That's how we have reached here, you see, that is spontaneously we have been growing to human stage. But today it has become a Mahā Yoga. It's the Mahā, the greatest, where you meet the Divine. You are made for that. But on this we have small, little [cup] books. Booklets have you brought? They have some small little booklets. We have also big books. You can take them, read them and understand. It's like this, that supposing again this room is black, I mean, there's no light in this room.

So you want to put on the light.

So I have to just tell you that there is a switch, you just put on, all right? Or else I will start the whole theory about electricity, all the history and how electricity was created from Bristol, how it was brought here and everything, all the headaches and then I will put on the light.

By that time you will run away.

So it's better is that you have the light, all right? You have the light and then you will see everything, because as I told you, the knowledge is fast. You will enjoy it. But first have the light. Without the light you cannot see.

So first have the light. Light is the most important thing.

You must be enlightened. Otherwise the rest of it, it's just acrobatics of the brain. All right? We have books here. I am sure they have paper on this and all that but I would suggest even after Realisation for some time you settle down because even that gives you, you see, movement. It's proper that we should settle down into our realisation. You should get it and master it, absolutely master it. I'll tell you each and every secrets, everything, with love. Let's have it like that. Put both the feet on the ground. This ground we use, Mother Earth, because She sucks most of our problems. We use light because that also sucks our problems. Just put like this. Now you have to close your eyes. Close your eyes. Just close your eyes.

Do not fix your attention on to one point. Leave your attention free. Just leave it free. And sit most comfortably without any strain on any state, like this. Sit comfortably without any strain on any Chakra like that. Straight, straight, your sitting should be straight but no strain on the Chakras. Just like this, straight, with a relaxed, relaxed *[UNCLEAR]*. It's all right. It is going to work out. Just put your hands like this. It is going to work out for all of you. It has to work out. Just keep your eyes shut. That's important. Try to keep it shut. Even if you feel like opening, just keep it shut for a while. Just keep it shut. That's very important, because the Kuṇḍalinī doesn't rise above the Āgñyā if your eyes are opened.

It just stops there. It's a very important point. It just stops below the Āgñyā, because dilatation of the pupils takes place when the Kuṇḍalinī rises and She thinks twice before rising.

Once you start feeling the Cool Breeze in the hands, it's a very subtle thing. Our attention is gross and it's a subtle thing.

So you have to pay little attention to what's happening on your fingers. Just let your attention be absolutely loose. It will work out. Because as I said, you deserve it. Just keep yourself, yes, sit comfortably. It's better that way, if you like. It's better. *[UNCLEAR]*.

Just keep your attention loose. Don't worry about the past or the future. Just keep it loose. It will work out. If there is shaking in your hands very much or in your neck or anywhere in the body, then you can open the eyes for a while till the shaking goes away. If there is not much shaking then it will work out. Keep your hands stretched towards Me. That's how it works, stretched towards Me. Don't hold any finger with the thumb or anything. Just stretch it in a normal way.

Please open your eyes. If your eyes are closed, your neck is shaking, keep your eyes opened, all right? You'll feel better. Just watch Me here. It will work out. The rest of you should keep the eyes closed. If it is cool, it's coming in the hand, you can open your eyes, but otherwise. Getting? Keep your eyes shut if you are not getting it. It will work out. Only those who are getting some shaking, I want them.

Put your right hand like this, tell him right hand like this, towards, backwards, yes. It will work out.

Left is too much frozen and the right is too active. Better. Put *[UNCLEAR]*.

We have to forgive. You have to forgive others, all of them. Please forgive. Kuṇḍalinī is stopping at the Āgñyā, means you have to forgive. Please forgive. Forgive everyone. Just say, `I forgive.' Just say that. That is important, because that's heavy. That gives you a heavy feeling. Just say that `I forgive.' Forgiveness is very important.

Most of you have liver problem.

So put your right hand towards Me and left hand on the liver here.

Right hand towards Me like this. And liver is under the right rib area. The right hand towards Me, right hand towards Me and the left hand here. Lower. It will improve because there it is placed. Here, liver is here, from the right hand side, yes, under the rib, please. No, no, right hand towards Me and the left hand under the right rib area. Here. It will work out. Where the rib area ends there is the liver.

So on the right side of the rib area; put the left hand, lower than that.

Now better? Getting it now? All right? Getting the Cool Breeze? Enjoy yourself. Close your eyes.

Enjoy yourself. Got it. It is just like one fruit getting ripened, then another. It's like that. It should be most enjoyable.

Now don't think. Just don't think. And if you start thinking, you better open your eyes and watch Me

without thinking. It will work out. It's OK. It's good, great. It's going to work out in all of you.

How are the vibrations? You should start seeing. The Sahaja Yogis should see the vibrations for the people sitting around. Need not get up. Sitting down only you can see. It's where they are, there, one by one, those who are in front of you.

Has got it? Piercing, yes. Just raise it. Raise it and tie it up. Listen here, this lady has, I think, reached it. He's got it. He's got it. Raise. You can get it. That's it. Are you feeling the Cool Breeze? Still his right Heart is the problem. *[UNCLEAR]* tell him to put his left hand on the right Heart, yes, little heart. Yes, that's it. Just...

Has he, has he been doing some Yoga asanas and something? Yes, his heart. Nothing. But what about his father? Now, tell him to tell the father. This is right Heart is catching at this time. Just tell him.

Tell your father not to worry about it. Just tell him, `I am all right. You take your birth. You take your realisation.' Just right Heart. This one was breathing very heavily. Ha! He's all right. This gentleman has a Viśhuddhi problem, I think. Ruth, just see the gentleman sitting near the door. It's all right. He is realised or not? No? Just see on his head. Collie, just get up and see.

Collie: *[UNCLEAR]*.

Shri Mataji: I can see that. It's working out.

You watch here, you just watch here. Which Guru did you go to? To no one. To no one whatsoever.

Anyone. You have to tell Me. Rajneesh? You can see what has happened? He himself a diabetic patient.

What is going to take you to anyone? Can't move out from his places. He is teaching sex now. For that why do you need a Guru? He has to come here to learn. Perversions of sex. He'll go to hell and he'll take everyone with him. And he talks of bottomless pit, just imagine, openly.

It's written in the Bible that you will go to the bottomless pit. And he said, “I'll take you to bottomless pit" and people are going down. They have to go to bottomless pit. Just think. Madness. That's why you are shaking. It's all right. You'll be all right. I mean, we have cured so many people of Rajneesh.

So doesn't matter. It's all false ideas. Mad. Good, great, you found it. He's got it.

We had one actor said *[UNCLEAR]*, you see. One day he was so happy, he said, “Mother, can I go outside and laugh?" I said, “Laugh it out." Now you found it. He's got it now. He's got it. He's got it. Are you all right? It's good, great. See his eyes, he is a different person. Just see the joy. Are you? Did you get it, My child? Oh, put your hands like this. We'll work it out, all right? We have to work it out.

Contents: 1980-07-09 **Quote on Georges Ivanovich Gurdjieff after, Public Program, Bristol, UK (date not sure)**

He is within Me.

Contents: 1980-07-11 **Letter (Marathi), London, UK**

To, Sahaja Yogis, Received your cable on the eve of Gura Pūrnimā. The sentiments, which you have expressed in very beautiful words have gone to heart. On the occasion

of Guru Pūrnimā day celebrations in London, I explained what is Self-realisation and whether you have got it or not. I will send the tape recording of this speech with some one instead of sending it by post.

I suggested, in My earlier letters, to think of `Ātmā Tattwa'. Because you are `Ātmā Swarūp', your mind, intellect and ego, should be enlightened by the `Ātmājyoti'. The light of wisdom shines in the intellect only when Ātmājyoti illumines in its fullness. Then, mind emits fragrance of love and ego does great and noble works, the whole of your inner being is fully enlightened. You should be able to rely on the Ātmā Tattwa, accommodate others in it, but first stabilize it.

Many of the Sahaja Yogis have cured a number of diseases. They have immense love for Me and others. These people could do all this because they have become experts flowing to their `Pūrva-Sampada'.

However, there are many intellectuals among us who have not been able to go very far on the strength of their knowledge or wisdom. Sahaja Yoga is lacking in books. We will have to write books in each language.

Also, Sahaja Yogis should go to different cities and give lectures. Many people send their poems to Me.

We should collect all these. Similarly My letters can also be printed. Such publicity is necessary. Let it be known all over the world that Sahaja Yoga is the only way to save the world in Kali Yuga. I am writing a book but it is not useful to all at present. All should think on what I have suggested. Every center may also be accordingly advised.

Many blessings from Mother to all Sahaja Yogis.

Always remembering you Your mother NIRMALA

***Contents: 1980-07-14*, Public Program, Attention, Confusion, Ego, a Sign of Modern Times, Caxton Hall, London, UK**

These days in the modern times we are faced with confusions. That's the sign of modern times. At the same time the en masse urge to search the truth is manifesting. It's not only one individual who feels like that, it's not only eight or ten people who feel like that, but masses and masses and multitudes are feeling you have to search an answer. You have to find out why are you here. You have to know who you are.

You have to find out your wholesomeness. You have to find out the whole.

There is a big movement in a very subtle way that is moving masses towards this search. But we have no idea, perhaps, as to what is the atmosphere in which we are born. What is the situation, how the whole stage is laid, we have no idea. As we have taken ourselves as granted as human beings, we take everything for granted. We are born human beings through our evolution. We do not even want to think why we were evolved from amoeba to this stage. All the while we just shut down. Whatever is there we want to see through these eyes, through these ears, through these sensory organs we want to understand. But still the urge is there to know what is beyond.

The atmosphere in which we are born cannot be understood without having the light to see why there is darkness and darkness of such immensity, which never

pervaded this earth. It was never so much before, never, never before than it is today. That's why the confusion comes in. And it has an action, has a reaction in the same way. The more is the urge, the more is the confusion, the more is the darkness.

Now this darkness around us is not only of ignorance, as it used to be in the Vedas or in the scriptures, anywhere it is written that you have to enlighten yourself, you have to have the light. I used to say the same thing, not to frighten you about it too much. I thought firstly they'll have the light and then they will be able to see. For three years I did not say anything, a word about this darkness, the source of this darkness, till they themselves started seeing it. I knew they will see and then I had to start talking about it.

We have to understand that Satanic forces have been let loose by some horrible Satans, like convicts who are on the run. They are thousands and thousands of entities, controlled by some very sinister, evil people.

They call themselves as great people, as maybe Gurus or maybe saintly persons, organizers, whatever you may say. They are controlling this Satanic force and we are all surrounded by that Satanic force. As soon as we start projecting ourselves into their areas, we get caught up.

Let us see how do we project into them and why do we get up into that and what is the remedy for these Satanic forces. First we project into that through our subconscious mind, which has been described by many psychologists. They call it as psychic powers. It's not only psychic; there are some more things in about. Through our conditionings, through our fears we have a mind of

our own. Now mind is to be divided into two. The English mind is different from the Sanskrit Manas. Mānas is whatever is the superego in you. Whatever is condition within you is Manas and the ego is different.

So there is a superego and an ego to a mind, out of which the superego, the mind, it starts forming habits.

For example, human beings have a capacity to form habits very easily because of superego practices.

The one who is using now a chair, say he uses it for ten years, he cannot sit on the ground.

So the matter starts sitting on us and we start becoming slaves to the matter, when our attention is obsessed by matter, by materialism and we start projecting ourselves under the domain of materialism, of accepting whatever matter is dominating us. For example, a person is crazy, say, about football. It's all right to like something but we do not know how to de-mark it ourselves. We go on projecting into it to such an extent, there is no control, that we become slaves to it, so much so that we start identifying ourselves, our own achievement with that football. We go to such a limit that we completely lose our balance.

But psychic powers actually arise from sex habits. Once you start indulging into your sex and its perversions and all those things, you go into lethargy, into your subconscious area, into your collective subconscious. And in the collective subconscious all kinds of filthy people exist. Sly, intriguers, frightened, masochists you can call them, that type of people, they are there. They are let loose, so they are there.

They capture you. Then you go into all perversions of sex, all sorts of things. You go on asking, “What's wrong? What's wrong?" To keep to subconscious area you take to alcoholism, drugs. It's lethargic. You explain it by saying that “Those who are very active are aggressive, so we are taking to this kind of life by which we are getting into lethargy." But when you move too much into it also, all these horrible people capture you and you get into them and they try all kinds of tricks through you. They become very effective.

Now these Gurus, they give you mantras and things like that. These are the names of these entities which exist in the dark. You take to those mantras and you go into that. There are so many ways, all these spiritualists and ESPs and all sort of these things going on in this world. The way you can judge them is that they do not talk of the Absolute. They do not talk of the Spirit that rests in you. They will take the name of love but whatever they do is anti-love. They'll talk about your brother dying, father dying, mother dying, can you talk to them, if you want, you can have a conversation with them. All of them are tying you to the subconscious, to that horrifying atmosphere and you are not aware of it. You just accept it. All kinds of these negative forces are let loose.

The other side are even more dangerous, is the supraconscious area in our being on the right hand side. In one side you put your emotions, project them. When you project your emotions you can go on to any limit, like I've seen people who are crying and weeping and wailing and reading horrible, very horrible poems like Lord Byron, such people. They just throw you into that

subconscious where you feel happy to be miserable. You are happy as a miserable person. You do not want anybody to be happy either and you want to go on and continuing with that dramatic romantic method by which you think you are a very miserable people and all the world is torturing you and you are a very nice person yourself. In this process you destroy yourself, you destroy your being and you cover your Spirit completely with your subconscious ideas. You enjoy your miseries. Can you imagine? Even if joy stands before you, you'll say, “Oh, I don't think I will be happy” which you are not aware of it. You just start enjoying.

Now the other side when you use your rationality, which comes out of your brain. One side you use your emotions out of your heart, outward heart, I should say. And the other side you use your brain, your rationality. You start solving problems through rationality, but it has no control. You can rationalise even a Mother, you can rationalise wars, you can rationalise everything, every sort of aggression you do. If you ask questions they will say, “It is rationalised that they are aggressing Afghanistan." If you ask Americans they say it's rationalised that they are aggressing all the developing countries. Everybody think they are absolutely all right. Spanish people going down and destroying all the civilizations of, say, Argentina, Peru and all these places. Or the English thinking that they don't like somebody so they have a business, all right, if they say, “I don't like it” they have a business to say whatever they like, to ill-treat anyone they feel like. They can do it because they don't like it. Or any other such people.

So in the developing countries more the subconscious works out, much more and in the developed countries, the supraconscious works out. Both are just the same. Both are in the same darkness. There is no difference; only the colour may be different. One we can say, in the black fumes of the coal and another in the yellow fumes of the benzoin, both are equally suffocating.

The another side, the right side, is more dangerous because it doesn't show any signs. It's ego. You think it is rational. You start solving problems rationally. Where do you end up? In quarrels, squabbles, fighting, killing, violence. Any organization that is based on these two things, whatever may be their intentions, good or bad, they end up like this. On one side they go into intrigues, slyness and lethargy.

The other side they go into violence. Or also they can change hands.

Some lethargic people can be extremely violent but because they are so lethargic that they take time to react. It's not easy to make lethargic people very violent because they haven't got so much willpower left in them. The another side, the supraconscious, is so dangerously placed. Now this is managed by many Gurus. Of course, as I told you, psychic side is also managed by many Gurus who say that sex, through sex you can achieve God. I am not denouncing sex by any chance. What I am saying the moderation of sex, the sanctity of sex, has to be there.

On the right hand side I am not denying rationality. But rationality should be wisdom. If there is no wisdom, rationality can be very dangerous. But the danger comes

not from you yourself, but more from outside when you penetrate into that projection. You are controlled through your limitations. You can see here the left hand side, right hand side, ego and superego. It's like a balloon and the balloon moves like that, keeps you with you, like this and another balloon moves like that and both the balloons are pulling you on both the sides. They give you mantras. These mantras are nothing but projections of your rationality, your mind. We call them black magic, in one simple burn, or you can call one as yellow magic, another as black magic, whichever way you like. All these are the same thing and with this projection, people can kill. Sitting down here, people can kill. They can do whatever they like, sitting down here and they call it as power.

Now these supraconscious area people cover when they are fond of power. When they want to have power, now they have had supposing political powers. But they want to intrigue and what you call espionage people. I mean, imagine these filthy things people do. Imagine. This is politics, supposed to be, espionage and all that. These all filthy things are done by people who want power, more power and more power and more powers and this power is also ultimately is destroying the whole. One destroys the individual; the other destroys the whole. Hitler now, for example, was nothing but obsessed by these and he got these powers through his own projections. He started mesmerizing people, he gave them wrong ideas, he created a war and the whole world was shaken. It can happen to anyone, but now people don't want to take his

name. They shudder to think what a devil he was. But he became a devil.

These powers are around. So those who want to overpower things, now those who want to say, fly, or those who want to have supranatural powers, they call them, like you can hold a truck coming. What's the need to hold a truck? You can allow an elephant to pass over your body. I don't understand what's the need for elephant to pass over your body. How many elephants do you have in this country? And where will you face such an accident? Such people when they over-do it, they develop these so-called powers of killing others, they will create accidents, they create accidents, they kill people, they do all kinds of things. This is all known to Indians. Those who have read a little about it, they know all these things exist. You are people, you are still naive. You do not know.

Indians, also modern, westernized Indians also don't know. They think they are all Shakespeare. They don't read anything about their own knowledge. This is what it is. Now what is the antidote for this? The antidote of all this is Divine Love. Love can conquer all these devils. If a person has this Divine Love within him, if it starts flowing through him, all these things will disappear. That's the only way you can save this world, through Divine Love. Only through love you are going to win over all these horrible forces which are let loose and your confidence will be established in you. This Divine Love is all-pervading. The trouble is, human beings are not aware of it. It's the most dynamic force and is the only force that exists.

Darkness exists till the light is not there. It has otherwise no existence. It is a myth. In the same way when the light of Divine Love starts flowing in you, when you become identified with that Divine Love, then all these negative forces drop off. The mantras, so-called mantras, that they are taught to you which are used to invite these horrible entities disappear into thin air and actually the deities which are to be awakened, they get awakened. Say the fire that may completely demolish a place becomes a fire in the lamp when you see where to put the fire.

This light of Divine Love should come to everyone of the person who is seeking truth. This is what we are seeking. This Divine Love should flow through you by which you are going to save the whole world.

It's a very dangerous and precarious condition. Those who are realised Souls and real truthful people are hiding themselves in the Himālayas or some sort of caves somewhere in the world. They don't want to face you because they think you are too dark and your projections are like two horns and you, as soon as you'll see them, you'll come down like a bull on them.

You need tremendous patience and tremendous understanding and courage like a mountain to face all these things. God has made all arrangements within you. You can see yourself has been shown here, I am sure Chaya must have told you about it, that there is a power within us which can give us Self-realisation by which we can achieve that source of Divine Love and you become the river of that Divine Love, so that you are cleansed

completely and that others who are to face you, are also cleansed.

Every time I have to repeat about Kuṇḍalinī and about these things but I am sure you can go through the book and see for yourself what are all these things. But emergency is today that we have to realise that this Divine Love has to be brought into the awareness of human beings, into their consciousness, so that they can manoeuvre it and can once for all win over, be victorious over this dreadful enemy of the whole.

May God bless you! Thank you.

I used to say always that how it will work out because it was moving very slowly. Very few people get realisation in this country specially and they go up and down and difficult to establish them. It's a fact.

But we are establishing slowly, steadily and firmly. And everybody was very much worried that “Mother how are You going to do it, in such a big way?" or, “It's the Western people are out of Your program." And I always told them, “It will spark one day." And I think the first spark I have seen now. I am very happy to tell you about that, that a gentleman who came from Australia, two of them came to India, they got their realisation, they went back to Australia. They gave realisation to people. And today I've received a letter from an American gentleman who went to Australia who has a big organization of his own, who got his realisation and he has written to say, very beautiful letter he has written. I wish somebody could read it for you so that you will know how the spark has started.

Can you hand My purse as well? How is Jane? Have you got any report about... My purse?

Sahaja Yogini: *[UNCLEAR]*.

Shri Mataji: All right.

Sahaja Yogini: *[UNCLEAR]*.

Shri Mataji: Good. But now you are going there, I would like to warn you one thing. Don't talk about other negative forces, all right? Like the Buddhist chanting and all these chantings and all that.

Keep it very pure. Thank you.

I will just go through it. Very sweet of him, just see how much he is working hard. Only two persons have created such a thing in Australia, you see. You used to say that Australians are the convicts who went from here. It's just the other way round now, I think. They are proving to be such beautiful people now.

Somebody who can read very clearly, who? Can you put it up? SahajaYogi [reads the letter]: “Dear Beloved Mātājī, Please excuse the delay in writing You as I have been away in Australia with the message of love and understanding, with the work of polarity and junction and living force. I met Warren Reeves while in Sydney. It was not a planned meeting and the spontaneous nature of it fills my soul with joy. Upon entering his home, I felt the presence of the energy that comes through You. It was very powerful to feel this love. Even as I type this letter, I sense Your presence and of all of the people who have joined me in my realisation. There is much pain in growing and I accept the challenge. The experiences since experiencing realisations have been very profound.

Love is the main ingredient of my sharing and I am able to transmit it more fully since realisation. I am understanding more and sharing this realisation with those who are drawn to it. Many positive experiences have unfolded while in Australia and in America.

My consciousness seems reborn. Thank You.

I am enclosing information about the organization that I funded. It is called the International Holistic Center and I planned to put it in the hands of the right person who comes to take this responsibility. Why I tell this to You is because of the possibility of Your being helped by this organization upon You coming to America. When You are ready to come to America write to the organization. I will share with the new director that You might write and he could be helpful to You. Please know that I will do anything I am able to make this visit to America a sharing one. Warren has mentioned that this organization could be a wider link in the chain of Your coming to America. My plans seem me moving to Honolulu for a time and then moving to Australia to work with many in the light of the love energy.

May I hear from You soon, if possible and shall Your blessing work, continue with the strength that I felt in Warren's presence and shall Your blessings work continue with the strength that I have felt in Warren's presence. May I be in Your grace and love always. Thank you."

Shri Mataji: Read the name of the gentleman please and show his photo.

Sahaja Yogi: Stanley Telson. International...

Shri Mataji: See what a powerful man we have got now with us.

Sahaja Yogi: International Holistic Center Arizona.

Shri Mataji: It was lot of things published about him. He has sent these newspaper cutting, but this is his photograph after realisation. You can see that clearly. This is how it will make it spark now. Let's see. Any questions? Ask the questions.

I am Your Mother. There is nothing to be frightened of Me. I didn't want to frighten you, but that's a fact. That's a fact we have to understand, all these horrible spells and these magic things and the all that nonsense is going on. In the Western countries is much more, because such saints are born here. Don't be enticed by them. Be careful.

So, any question?

Sahaja Yogi: Now, just a minute to get in changing here.

Shri Mataji: That's it. Is it?

Sahaja Yogi: Just a minute to get in changing here.

Shri Mataji: I see.

Sahaja Yogi: His stomach has start rumbling. Stomach is rumbling.

Shri Mataji: Is it? Stomach is rumbling? All right, you put your left hand on the stomach. Kuṇḍalinī has come there, you see. She's trying to cure you. Right, right hand towards Me like this. Hm, what else? You see, we have been playing havoc with ourselves, isn't it? And sometimes we also spoilt our liver, sometimes our pancreas. If you are very hard-working man, a planner,

your pancreas could be spoiled, you see? And something...

So Kuṇḍalinī, She goes and supplies the energy to get it all right. You've got Cool Breeze in the hand? Are you getting Cool Breeze in the hand? Cool breeze in the hand, are you getting? No. Just put both the feet straight like that on the ground. Yes, fully. Just move a little further like this. Yes, put straight, you see, keep the feet straight, but, yes, sit in such a way that little pressure on the feet should be there. Pull, pull them towards you. Yes, now see that's how. Put both the hands like that.

***Contents: 1980-07-15*, Public Program, The Wonderful New Message, Cambridge, UK**

Don has already spoken so authentically about Self-realisation, that some of you must be wondering what sort of a gimmick we are up to. But one has to understand that only a person who is there can talk that authentically, or a person who is a complete hoax. It has to be two extremes. A person, who says maybe, may not be, perhaps, it is so or somebody who sings about his separation and his pains are definitely not there, because if you have met the truth, if you have seen the reality then you speak like Christ, “I am the light, I am the path." You speak like Śhrī Kṛiṣhṇa, “sarva-dharmān parityajya mām ekam sharanam vraja." Means “give up all the religions, religions means outside seeking and follow Me." The authenticity comes from the feeling, or we can say the feeling of authenticity itself. Unless and until you have achieved it, you do not speak like that, your language is different. Like, many poets and many even

devotees of God have sung the song, “Oh God, when are you going to meet us?" As long as they are singing such songs, then you should know they are not realised Souls. But we have lots of poets, you too have Blake. We had a poet like Kabīr. Many poets like this have sung the song where they said, “This is it. You better come up and have it" and all such people who have spoken like this are the people who have achieved it.

We can say in modern times Kahlil Gibran I'm told you people study. He was one of them. We can say Zen is also the same thing. There are so many people who have said this. Mohammed was the same.

All these scriptures which are written after these great incarnations on this earth, all of them are saying the same thing that they have achieved it and that you have to achieve it. All of them say that you are to be reborn. I do not know how in any religion people have given up this idea of being reborn. Nobody has gone to the seeking of it, especially when they have organized religions. They have never bothered to find out what is it talking about? It is taking about a rebirth even, even in the Bible. Not going to church, coming home and saying your hymns and finished. That can never, never satisfy our spiritual urge, which is much stronger, much more stronger than these kind of little bits of foods given to us. Unless and until we have achieved that goal, we are not going to be satisfied. We have to understood [understand] ourselves and we must have our self-esteem.

At least that what we are wanting is the reality, but there are lots of gimmicks on and you know there are lots of

shopping centers on which I have to talk about, which I hate to talk but I have to tell you about.

That people are selling these things, everything starts selling. If they find out there are people seeking, they try to sell it. You cannot sell your evolution, can you? How much did you pay to become a human being from a chimpanzee? And how much are you going to pay to become something higher? If it is a living process, you cannot pay for it. Anything that is living, does not know money, does it? Except for human beings, if they are living. I don't know, once they start knowing money too much, they also dead completely, they also become extremely materialistic matter itself. You cannot purchase it, the first point is. Secondly, you cannot put in effort any effort in it. They'll say, “Stand on your heads." By standing on your heads, can you sprout a seed? Some people might say that all right we'll give you a lecture on this.

What lecture can you give to a seed to sprout? It is a spontaneous process, means it is a living process. It is with you born. That's why it is called Sahaja. Saha means `with', ja means `born'. It is born with you and if it is going to work out, then you must have some experience of yourself, some knowledge of yourself and your power, your power of yourself should manifest. For some people are trying to fly for example. Now are you going to become birds in next evolutionary process? Or some are hoping like frogs. Now are we going to become frogs? We must think about it. What are we seeking to be? Some people are trying some other tricks like, there is somebody who says that by doing sex you can achieve

God. I mean it is nonsense. Animals are doing that everyday.

Are they higher than us? I'm not saying that I'm against it and all that. Whatever is natural and sacred is all right, but the way people are trying to exploit through your brain, through your emotions and through your baser needs. If you have to go higher, means what? What is going to happen? Let us see what psychologists have to say. Jung says that there is something called as universal unconscious from where you get universal symbols in our dreams and that is how we know that there is someone who is guiding us. Of course people don't accept Jung, they want Freud, because that suits you better. But what Freud has given you? Just think of it. He himself died of a very bad cancer. If he had of achieved anything in his own lifetime, he would have shown it. But we do not see the life of a person who preaches. Even I've seen people who talk about their Gurus. Recently there's a Guru in, I don't know where he is now. He used to be in England. They found out that he drinks whisky more than the Scotch men do and he has five, six keeps and mistresses. Still they are following him. He said he is above all sins so what does it matter and they are all becoming above sins like this, you see.

So we should not be in delusion about ourselves. If you are really seeking and if you are really wanting it then it is going to work out. It is going to work out first for the people who are of that calibre, not for people who are not of that calibre. If you have come here to sort of find out what sort of a lady is this and all that, I am sorry sir I cannot work it out.

You have to come here with the idea of getting it. For one thing you should know you are not paying Me anything. It is you who has come to take something from Me. I am not going to take anything from you. I have come to give you something.

So the question of examining Me and judging Me does not come because there's no shop running. You see our mentality is that of a purchaser going to a shop. We'll see how it works out and that and that. Here nothing is selling, first and foremost thing. Secondly, it is a spontaneous process. It is the cashing of the check as I say of all your good deeds and of your past life and your seeking. If you are a true seeker it works out. It works out despite all mistakes people have committed. I have seen some people who were supposed to be very much gone down, some people came to Me in coma also got realisation, people who took to drugs and were absolutely in it have overcome it and now beautiful... Because all these things human beings do because they are bored of themselves. Mostly it is done because of boredom or sometimes because of the fashions around, everybody is taking, “Let's try." But actually human beings that I see are nothing but their spirit. Their sparkling spirit in their hearts, which is so beautiful like a diamond. I see that. I see the clouds that cover it. I see you otherwise also but I know with My love I'll be able to remove those clouds. Now these people who are taking about God and organizing religions and also people who are talking about giving you something like realisation and every sort of word that I say, they must be saying. I'm sure about it. They have used all My language.

When I went to America first you see, people told Me, “Mother you better get your lectures registered or something like that." I said, “why?" They said, “They will print this and they will use this, they'll write books." I said, “Very good. Let the ideas move, but can they give realisation? Let them speak about Kuṇḍalinī, but can they do it?" It's good idea. Very good way, they are really propagating My ideas to people. It's easier that way.

Let them do it and that's how the market is full with all the same words that I am saying to you. But actualisation of the experience, raising of the Kuṇḍalinī is only done by a person who is authorized. Any Dick, Tom, Harry cannot do it. Now you may say, “Why You Mother?" Now what to do. I can only do it.

For example, if you have a professor say of mathematics, he's the only one who can teach you mathematics.

You don't feel bad about it do you? I don't know that. I don't know even how to drive a car. I don't know how to reach Cambridge, even to direct it.

So, you know so many more things than I know. I know only one thing and that is you are your spirit and that you have the power to become that. These are very simple things of life, which I know and if I know that, for that why should you feel hurt? It's My job, it's My job, I have to do it and that's why I am doing it. And one should understand that there is someone, there can be someone who does it out of love.

Need not be for anything, just for love's sake because love is the most powerful thing. You have no idea about love. We have never used the power of love so far; it's all power of hatred. All your nations, all your organizations

are nothing but handful of people who hate each other. They form a government, they form a democracy or a communism and this and that nonsense, just to fight. They don't know the power of love, which is the most dynamic power. The pure love of God, the Divine Power of love is all-pervading. Now whatever I'm saying I'm going to prove it to you. I'm not just telling you a story. It is going to be proved and you are going to find it out whatever I'm saying is true or not. You are going to also find out that you are that spirit. That you are that beautiful thing I'm taking and once you achieve your spirit you become collectively conscious. You become again I say. I'm not saying you have to become, We are all brothers and sisters. You just become. It just happens in your awareness; it just enlightens your awareness, in such a way that you start feeling another person.

Now, as the things are today, we know there are many diseases we do not know the cure of that. For example, cancer. Cancer is a disease people are really frightened of. Now I must tell you, I have been telling this for ten years and I have done the curing of cancer that Sahaja Yoga is the only way cancer can be cured. There's no way out. You have to get your Kuṇḍalinī awakened. If you do not get your Kuṇḍalinī awakened, maybe you might be a prey to some of these forces, may be the physical problem, maybe the mental problem because there are these evil forces let loose. They're around this mass hypnosis that took place of the children. Nobody can explain that but I know that.

So many people committed suicide you know in... Which country was that? Vienna? Yes all that was nothing but

the same. Psychologists are still children and unauthorized, they do not know what people can do on your minds and how things can work out, how these evil forces are working.

On one side is this, the another side, your projection of your mind, projection of your brain.

So-called rationality without wisdom has no sense at all. You rationalise, everything is rationalised. What's wrong, even killing your own mother. What's wrong? Can you explain? It goes on like this, whatever you do. What's wrong? At the most you'll go to jail, all right. It's all right but nothing wrong in it.

With rationality, you can rationalise all kinds of wars and everything, so the other projection moves.

Your brain projection, which is linear, moves like this and comes back onto human beings. All these big civilizations you have created and these big advancements you have made and what has happened? People are committing suicide.

For example, we had some people from Sweden, young girls at least seventeen, eighteen. Oh they were studying in Cambridge, I must tell you, they were studying in Cambridge, they came to Caxton Hall and their vibrations were so bad that I had to call them at home, just like dead bodies.

I said, “what's the matter with these people?" Young girls of seventeen, eighteen, I called them home, I talked to them and I found that they were planning all the time how to commit suicide. Seventeen, eighteen-year-old human beings who are created after thousands and thousands of years of work, so delicate and beautiful and

what they are doing is nothing to commit suicide? But now I am told Switzerland is competing with Sweden, which is supposed to be the most affluent country.

So what is happening with your advancement, you must also have a little rethinking about it. Is that going to give us happiness? Is that really going to solve our problems? We are running away from it. We are running away from it. Why? There must be something wrong in this and what is wrong in this is that we have not paid any attention to our spirit. That is the source of joy.

Today you find thousands and thousands of people are seeking en masse. Of course some are in fashion but so many are genuinely seeking no doubt. They may seek it in drugs, may seek it in Gurus, anywhere but they are definitely genuinely seeking. Of that I'm sure. I have seen that happening. Now why this seeking has suddenly come up on en masse level? It used to be individualistic, one or two people used to seek, say about twelve thousand years back, there's a mention of one gentleman going to Rāja Janaka and asking him the knowledge of Self. And he was put into so much of testing and all that and ultimately he was given his Self-realisation.

So why today, there is such a seeking everywhere? Because it was to be.

Today is the time of confusion. It's called as Ghor Kali Yuga means the blackest time. Blackest modern times where the kali rules and it was promised that at this time there will be such a lot of confusion that people will start seeking and the seeking will be blessed and that is what

is happening through Sahaja Yog. It is all been prophesized and the prophecy has to be fulfilled.

Now for you people, I have to tell you about Kuṇḍalinī because you must be anxious to know about it and talk about it. But the knowledge of Kuṇḍalinī is something very subjective in the sense that if you come in this room and it's a dark room, if I tell you about it, about the electricity, its history and the one who invented it and how it was brought to Cambridge and who started the first one, you'll get a headache.

Instead of that I can tell you, you come in and put on the light. Simplest thing is to put on the light and if you can put on the light you can see for yourself that what is all this going on here. Otherwise, it's such a headache to go round and round on that subject.

Now I've seen some people have written such big books on Kuṇḍalinī. Most amazingly, who have no idea of Kuṇḍalinī at all, absolutely zero.

Some of them are saying, see the book is like this: some people say the Kuṇḍalinī is in the stomach, some say it is in the brain, some say it is in the lower portion of the body. Now, if such a thing is to be written what others are saying, you can write even such a big book.

But there is no definite thing about anything written in this book of *[UNCLEAR* Mister Aven], which is such a huge thing.

Now there are so many other books also which have been written by Indians, the great, you see. Indians are... I hope there are no Indians here. Indians are very good at manipulating things, I must tell you and I am one of them and you have to take them always with a pinch of salt.

Because if they are genuine, they can be absolutely genuine, but if they want to be crooked they can be first class crooks. The reason is this: India is a Yoga Bhūmī, is a great country of good vibrations you can say, a vibration where lots of great saints are born, so the whole place is vibrating. I mean if you get our realisation you will see yourself what I am saying is true or not.

So in a country like that only two extremes are born: either very good or the very nasty. The very nasty are born to topple down the play of Divine.

Now in India people having a certain sense you see, they are having a certain sense of wisdom, I should say Indians to understand who are the crooks, you see because we know all these tricks of the crooks.

So now they being exported from India to other countries and these people are more interested in your purse, so they are not interested in poor Indians.

So they are all abroad and they are very nicely enjoying their life here, which you cannot enjoy. Already they have got their heaven here and their and your purse and they are enjoying it. But because of your naive, because of your naivety, I would say, because you are insensitive to spirituality, it happens. If you were a sensitive person, you would have known that they are crooks. You are seekers, you are very genuine but you are extremely simple. And this is the naive is the word for that because Indians know who is a crook. Of course some foolish Indians, may run after a man who gives them a diamond. He doesn't give to poor, he gives to a rich man a diamond. If he gives one diamond he takes ten diamonds from that fellow by mesmerizing him. All these tricks of

the trade are known to Indians. At least to elderly people of My age group but the younger people still are westernized, you see.

So the westernized are getting sophisticated and they have some place for these Gurus who are trying to befool them.

Now for you people I'm just telling you that you face the truth as it is. You should have that scientific outlook is to keep yourself open. Just see for yourself. Do not deny it, do not accept it blindly but let it work out. If it works out you will see the results. Then after realisation takes place, when the Kuṇḍalinī rises and breaks the Sahasrāra at this point, the baptism takes place in the actual way. Not through a theological college fellow, but through a real spontaneous happening then you start seeing for yourself and you have to maintain it and you have to work it out.

So this is a compromise between you and Me.

I am going to tell you something about Kuṇḍalinī but that also you do not take up too much seriously.

You see for yourself. It would be something like this: you are sitting in this room and I say that reality is in the other room.

So I said, you say, “All right, show us the photographs first of all." So I show you the photographs. Then you say, “All right, you tell us about it." I tell you everything about it. Still you have to go to that room. Unless and until you go to that room, all this is useless and meaningless.

So even if I tell you about this, that's not the last word. This is all because you so fond of lectures. I have been

giving now three hundred and I don't know how many I have already given lectures you see. I have been lecturing. I just now have been driving down from London straight here and another lecture is here.

But all right, lecture gives you an opening and apart from that, your rationality is little bit satisfied that Mātājī can speak English is something all right and all these things. But again you have to go to the other room to see the reality is the point.

So that's one thing is that you should be prepared to go there.

Now if you are egoistical, I'm sorry, it will show. We know where ego is. I mean those who are realised know your ego.

Some people have even like Napoleon even, bigger than that you see, like a balloon and it comes they are hard completely. They are heartless also. I've seen such egoistical people in modern times that history could not have produced such. I mean he maybe an ordinary man somewhere, absolutely uneducated, but he could be so clownish that you can't understand from where did he could get this ego.

So this modern time, specially in advanced countries, it sort of nourishes your ego. Every walk of life, you see the advertisement how they nourish your ego by saying things.

So all this works out towards ego.

Now the superego is also there, where we are so much conditioned, specially in a place like Cambridge.

Now your university, you have a library. You read all kinds of books from black magic to third eye to fifth eye, everything you have read so far.

So that is all going into your superego and you have a problem with that.

So all these problems are within you apart from your physical problems are there, then your family problems are there. There are basic problems of not getting love from your mother, father and all these things are there. All these problems are within you and that's how these centers maybe little difficult, but doesn't matter, I'm going to work it out, I've worked it out on thousands and it is going to work it out in you. I'm very hopeful.

Now England, I always call it the heart, heart of the universe. If the Kuṇḍalinī is in India, the heart is in England and it's the English wisdom that is going to do the job. I have all hopes about it because they are not shifty like Americans and they are not stern like I mean rock of Gibraltar I call them, *[UNCLEAR* jabals].

So it's something in between. Of course rather difficult to crack but once they are done they are very good and excellent. Now we have a person like Don and a person so many like that you see, who have really contributed so much, so much to Sahaja Yog that you will be amazed and how their lives are transformed and how they have become beautiful, I cannot tell you. I really just see them and feel so happy, that they are enjoying themselves and they are now giving realisations to others and giving them their own meaning. We have to find our own meaning, we have to find our own wholesomeness and we have to find out our absolute point. Because of

relative living, we are confused. Once we have got it, then you get the absolute knowledge about which I will tell you little later when I've told you about the Kuṇḍalinī.

Now, here it's a small map, our big map has not come but still you can see for yourself, is in the triangular bone called as `sacrum', we have got this residual force or we can call the primule. What is it in ordinary English word primule? We can say the germinating part of the seed in the triangular bone, which is called as `sacrum'. Now this sacrum is the bone which never burns, even the whole body burns out.

That's why the Greeks called it a sacrum, means a sacred bone. They did know the Kuṇḍalinī existed, maybe knowing, I don't know but they called it a sacred bone. Just imagine how it has worked. Now, this triangular bone contains that energy which is coiled in three and a half coils. Now it has a significance, three and a half coil. That of course I do not want to go into mathematics about it but later on sometimes you will know. Above that, these centers that are placed, all of them, six of them and one below it, seven centers are actually the milestones of our evolutionary process.

For example, the center here now is the center when human beings raise their heads from the animal stage to become human beings. At that stage this center came into full force. When this center came into full force, a new thing happened into human beings which does not happen into animals is that we achieved our freedom. Now I'll tell you in medical terminology how we have achieved our freedom. What we see here are three lines if you see carefully. On the left hand side is the first line,

blue coloured line, which is the line which shows our power of desire. This is the one which is the psyche. This is the one which conditions us, this is the one by which we live in our past. This is our desire.

The second power, that is the yellow coloured one is the power to create, is power of action.

So we use for this power our brain as well as our body. This is the power that takes us to our future. We plan for our future and things like that so this is the line that is for our future.

In the center you see another line, which is actually broken at a point, at a void we call it. I mean the Zen void, do not confuse with it, this is Sahaja Yoga void is.

So this central line which is there, is the line by which we sustain. By which we come from amoeba to human stage. This is how we evolve. Sustenance is our quality. For example, gold has a sustenance. Gold is untarnishable. In the same way human beings also have got a sustenance by which you know what is a human being. How can you make out an animal and a human being? Very simple method you should tell me grandmothers. How do you make out an animal and an... very simple is put them in a dirty bin. One would run away, another would sit down.

So the human beings are at this stage when they raised their head became human beings and because of that these two powers, left and right powers, which were acting within us started producing a kind of a balloon in the head called as ego and superego. The one which is the conditioning, another is the ego.

These two institutions developed into our heads and formed a very thick covering here. When this bone which was a soft bone in our childhood is called as a fontanelle bone became solidified, calcified and we became a separate entity, like you are Mister so, you are Mrs.

So, you are this and that. That's how you have achieved your freedom as Adam and Eve have achieved. Now you are a different person, you are a different person. Every human being is made a separate person and independent person. The reason was that at this stage it was not possible to go further with evolution without giving you freedom to choose what is good and what is bad. This experience you had to have within you and that's why it was done in this way that the ego and superego, both the institutions were created in your brain and you were given your freedom and that's how you have become a separate entity. Once you have become the separate entity you started choosing, this is good or that is bad.

But as human beings are, their attention goes out. That's also a reason which I cannot tell just now but the reason goes out. There's a parallelogram of forces works out. Our attention goes out. If I tell you to put your attention inside you cannot. It's always out. Attention cannot go inside and that is the reason because attention goes out. It has an action and a reaction and this ego starts bloating and this superego also starts bloating and the more you have it, the less you have your heart.

Now when these three things I'm telling you about, you do not see them in medical sciences but you see them as expressed as gross nervous systems called as left and

right sympathetic nervous systems and in the center is the parasympathetic. Now what you see outside is the gross form, inside is the subtle thing.

Now when you raise the Kuṇḍalinī you can see with your naked eyes the pulsation of the Kuṇḍalinī. Not in everyone or those people who have a problem in the second center called as the Nābhī center or the third center also called as the Swādhiṣhṭhāna. Swādhiṣhṭhāna you can call it second or third depending on its position.

So if there is a problem on these centers you find the Kuṇḍalinī trying to pulsate and in some people we have seen it so fast, I mean we have taken pictures and we have got also some films of that the way Kuṇḍalinī moves in the triangular bone.

Now one has to know that this cannot be done by any human effort. I mean somebody says, “You jump on your head, you will get to God." That's very easy to do.

Somebody says, “Stand on your head." That also with practice you can do.

Somebody says, “You hop and go a little higher with hoping you can do it" but with that your Kuṇḍalinī won't rise. Then you can see with your naked eyes the Kuṇḍalinī rising in some people who have obstructions, but with the stethoscope you can hear the sound of heart in the Kuṇḍalinī area and in the backbone. You can see it and it reaches here. You can hear also on this area that sound. It is described by Kabīra, “Shunya shikarapara ana hada vajiye." It is all described by all those people who are realised Souls. But we do not read them, we read horrible people like this Lampa Sampa what is his name is with the third eye business? We never read the real

authentic people like Shankara. We do not read people like Kabīra and Nanaka. Christ, who says, “I will appear before you like tongues of flames." Now what is that? What is that? That is the same as the centers. They really look like flames pulsating. You can see them clearly.

Now these centers are within us and when the Kuṇḍalinī awakens she enriches them, integrates them completely and when She crosses this center, this is the center of Christ. This is the center of Christ between the pituitary and the pineal body where the crossing of the Optic Chiasma. There's a very subtle center, which you cannot see with your naked eyes, which is called as Āgñyā Chakra. And when the Kuṇḍalinī crosses that you become absolutely thoughtlessly aware. You are aware, you are listening to Me but there is no thought coming from ego or superego. Actually we either live in the past or the future. The thought rises, falls off, another thought rises and falls off.

Sometimes we see the thought coming in.

So we jump from thoughts to thoughts and thoughts but in the center is the present. There we cannot stop.

So these thoughts are coming into us. When the Kuṇḍalinī rises in the center you stop at the present moment, means you become absolutely thoughtless. You are listening to Me but there is no thought coming to you from inside. That's called as Nirvichar Samādhi.

Samādhi means enlightened, enlightened awareness. It doesn't mean death.

Some people think that somebody is dead is Samādhi. I mean everybody is going to die, a dog, cat and a human being. What is there in a Samādhi? I don't understand

why death is so much worshipped by people and they think by dying only they are going to achieve something great. Nobody dies actually even if you try to kill yourself you will be back here like a *[UNCLEAR* bad] penny. It's not easy to die that way so it's better not to try such tricks you see, because that's a very dangerous stuff.

Now, when the Kuṇḍalinī rises She integrates you because She goes through your mental, physical, emotional being and you get integration. When She crosses this, you get thoughtlessly aware, but when She pierces this, She touches, touches your spark of spirit, which is actually residing in the heart but the seat is here. And then you start feeling the Cool Breeze in the hand blowing, coming out. And this Cool Breeze is described by Shankara in so many books. Even in the Bible it is called as the Cool Breeze of the Holy Ghost. Even in the Quran it is called as Rūh. This is what one has to feel is a Cool Breeze, which blows from your hand and you know the energy is flowing. Now you have become a hollow personality and the breeze has started blowing from your hand. Now with this breeze, you can manoeuvre it, you know how to handle it, you can give realisations to others, you can cure people just touching them and you can also feel others because you see there on the fingers, these five fingers. We have got seven centers, one, two, three, four...

We have got seven centers, one, two, three, four, five, six and seven. These are the seven centers of the right hand and there are the seven centers of the left hand.

So you start feeling your sympathetic centers and you know where is the problem and also everything is

decoded by which you know where is the problem. For example, we have one Cambridge graduate who has done his, Kevin has done his archeology, archeology very sensible man and he once he got his realisation, but still you know as the ramblings are of the Western mind you see, he was still thinking how can it be, Mother said it is universal.

So one day he told Me, “Mother I am burning here. What's that, that? What does that mean?" I said, “these are all the centers of your father and this finger is for the throat, so your father must be down with bronchitis." These are My words. He telephoned to his mother in My presence and father was not there.

Mother came on the phone and she said that, sorry, father is down with bronchitis.

The same sentence. He was amazed and we could cure him sitting down there. He knew about Nick's son, he knew about all of them, their Kuṇḍalinī. We are not worried about their political position but where is their Kuṇḍalinī? Where are their Chakras? What are they catching? If they are catching this means what? All is decoded, every knowledge about it is given to you absolutely with love.

The power of love is here and left and right side movement in your being takes you to these Satanic forces which are let loose. Either they could be very ambitious or they could be very sly. You have to achieve this position of supreme love and you will be amazed how dynamic it is. Of course, I would say, Kuṇḍalinī has been described since thousands of years, but the time has come for you to see the en masse manifestation of

the world, because the time of blossom has come. When the tree is just beginning, it has only one or two flowers. But when the blossom time comes, thousands of flowers can be converted because the time has come.

I would say this is the last judgment. God is not going to make you sit on some winged pan and see what weight you have got. It's the Kuṇḍalinī, which is going to rise. She is the one who is going to say what are you. And that is how the judgment has already started. You will see for yourself how one can judge another person, not on what dress he is wearing, how he is walking, whether heavy weight or low weight or tall or short, but on the Kuṇḍalinī. How far he is there, how far he is the spirit. That is being judged by their vibrations. Vibrations are such absolute things. If you want to ask any question. Say you want to ask, `Is there God?' Ask such a question even now, you will get it. You will be surprised. Like a computer you start working. You will be amazed all your questions are answered.

For example, Stonehenge. People do not know what it is like. I know what it is, I went there, these are the stones, which are thrown by the Mother Earth. We have many like that in our country. We saw the vibrations.

I said, “Sahaja Yogis, now feel the vibrations." Then later on people tried to cover them up and do all these things, but actually they are the stones thrown by the Mother Earth and it is written in the ten commandments, “Whatever is created by Mother Earth or by the skies are not to be reproduced." Now what are these things?... Are not to be worshipped.

Now what are these things? We never think about these things. What are these things, which are produced by the Mother Earth, which are created by the Mother Earth? These are the stones, special type of stones, which have a coefficience [coefficient] to throw vibrations. We have so many of them, but we have that sensitivity to know them, we have built up temples on top of that. It's not statue worship it's the worship of the real vibrations coming out.

It's a very deep science one has to understand, which integrates all the religions of the world and gives you a complete light over all the scriptures. Nothing is false, nothing is wrong. These dogmatic, horrible people who wanted to make money out of it or some sort of a power out of it, have worked it out in a wrong way. These are all the flowers of one tree. They have removed all the flowers from these trees and have made it ugly.

So when you have this realisation, you reach that absolute point from where you get all your absolute answers and the feeling is of complete relaxation and joy. Joy is not a thing, which is happiness and unhappiness. From your ego you get happiness. People say “I went there, I felt very happy." You go to a pub, you feel very happy too, but some people say “I felt very unhappy", that is superego. Joy is in between, it's complete, it's silent, it works, it coordinates, it loves and joy is the knowledge. Let's try if it works out with you people, but minimum please put your hands towards Me and both the feet. If you are not going to do it, you have to go back, because this is not proper to do that way, isn't it? You have not come here for anything else but to

get realisation so better to go. This is it. All right, thank you.

Question: The fact that there are only certain people who can have authority to awaken the Kuṇḍalinī.

Shri Mataji: What do you mean? Question: what do you mean by certain people?

Shri Mataji: There are some people who have this power in them, flowing in them, you see.

That's what I mean, it's very simple. Those who do not have this power flowing in them, have no authority to raise Kuṇḍalinī. For example, a person who has the authority is a realised Soul and such a person is above temptations. He is a very pure person, he is a person of love, he is a very sensible man, has to be. He is a higher type of a personality.

Now, we have some people you see who are very realised Souls in India also I know them, also in Rangoon there is someone. They are everywhere and we have known many people and I have seen people like *[UNCLEAR* Bishapercly] was a realised Soul too. But, some of them do not know what is Kuṇḍalinī is, they are just born like that and they are different type of people and they go against all kinds of dogmas and fight it and all that but they don't know what is working it out you see they are not aware of their own awareness you see.

Then some people are of course, there are some people who know about these things and also they work out Kuṇḍalinī, but for example now you will be amazed here, fifty percent people are here sitting who can raise the Kuṇḍalinī who are realised Souls, fifty percent people are here in this hall, so it can work out.

So far you see, those who are in the market I should say, I have not seen even one who has been, but those who are hiding themselves are realised Souls, lots of them are there and they came to see Me and I went to see them and I mean we are one unison and their idea about people is very funny and they think that you people will harm them and you will never listen to them because you like circus and you like all artificial things and you have always crucified people who have been truthful, you have always murdered them, you have always given them poison like Socrates or Mohammed Sahib, so they are literally frightened of coming down and they have told Me Mother “that you work for twelve years then we will come down." Now already ten years I worked so two years later I hope they are willing to come down.

Some of them have lost their limbs and suffering quite a lot. It has been a very sad thing but do, people do go to them, see them and sometimes once in a year they *[UNCLEAR* bring] people but still you see, one of them I asked him to go down to America just to try, he was there, he came all the way and went to America, he ran back, he just couldn't bear it there.

He said, “they are horrible people, I mean they have no sense of anything. They are absolutely in hell.

How can I do anything there?" I mean, you have to have patience, you have to understand that they are in a turmoil, they are beautiful people, they are seekers they are saints but they are so much mislead by these Gurus, you see their Kuṇḍalinīs are spoilt, their Chakras are spoilt, so many problems are there you see.

So you have to have a mother, what to do. All right, it's a right question.

[UNCLEAR Christ]. Because some people try all kinds of tricks and they get burning and blistering and all that. It is like a knife, a villager coming and putting his hand into the plug and saying that, `I got a shock from the electricity, electricity is shock giving.' It is like that. You have to be authorized, your character is different, your style is different, you become a different person. Once you are realised, you'll be amazed your priorities will change completely. Absolutely, your priorities will be very different.

Question: *[UNCLEAR]*.

Shri Mataji: Never, Never, no, no. You can never use it for anything wrong. Actually, what happens, the lowest Chakra has got a deity called as Śhrī Gaṇeśha. It's the deity actually of innocence, it is that deity incarnated as Christ. Christ is the embodiment of innocence I feel. That's the most powerful thing a human being has is innocence you see. And he sits there and anybody who tries to enter through these wrong paths you see, it is he who gets into temper you see and he sort of throws his heat on the sympathetic nervous system and when that heat crosses like that then you get all these things of people start screaming and shouting and all that because that deity knows who is who, that deity knows and the Kuṇḍalinī also knows. But Kuṇḍalinī itself, She is your mother can you think, not only in this life but in many lives, She has been loving you, She has been with you, She has been guarding you, She has been looking after and how can She harm you and She will never take you

to wrong paths, never, no question but because of this kind of behaviour, it happens. But how people work it out in a wrong way also I'll tell you in short because it's a very big subject.

Have you got some books from there? Could you bring some Advent. There is a very big book. He is a Swiss scholar, French-speaking Swiss, he has written a good book about Kuṇḍalinī and about My work, it's called as Advent, nobody has it? If you place your orders they will give you one, all of you should have that. In that I have explained, I mean through him that how people work out these black magic's and things you see, which is wrong.

What they do, say for example, you have a deity or you can say you have the presence of some person like that, say My photograph itself has vibrations, for example here. Now this photograph if you keep it here and if you start misbehaving or say doing something which is insulting to this photograph. The attention in this photograph will stay for a while otherwise, then it disappears. You'll find the photograph will become black and the attention will go away and there won't be any vibrations coming, sort of it slipped off, sleeps off the thing. Now, that area where the photograph is becomes like a vacuum for all the Divine vibrations and all the divinity. Then that portion they use for calling all the spirits and all these things. It's a very elaborate method. They go to the cemetreies and all these things and call the spirits.

Supposing some very ambitious man dies, immediately they go to his pyre and find out his body, bones and

something and work it out in such a way that his spirit hovers around and they use it.

And, so you will find that in temple say of a Goddess or a temple I would say now I've been to your `Notre Dam'. It's a temple where there is a statue of Mary and Christ and that is vibrated, you'll be amazed, that statue is vibrated. There are many statues like that but one of them, that is vibrated. Now, say they can work it out in that temple if they come to know about it you see.

So, they go to a temple like that if they know there are vibrations and that's a deity's living.

So, what they do is to do something like that by which the attention of the deity goes and they get a place there. They will do Pūjā and thing like that and say mantras by which they use that place for their own purpose and once they have used their purpose, then the whole thing becomes bad.

Even mantras, if they are not enlightened this is unauthorized. For example, supposing somebody gives you the name of `Rām'. Actually, in Sahaja Yoga there is nothing like mantras, only what you have to know is the centers and you should know what are the deities and what thing can awaken the deities and where is the Kuṇḍalinī and which one is to be used.

So it is moving from station to station, so you have to know everything. It is moves very fast in Sahaja Yoga, but otherwise in former days the Kuṇḍalinī used to move very slowly from one station to another station.

So, a realised Soul would give a mantra to that person that you are now supposing at Nābhī, so he will give you a mantra of Nābhī so that the Nābhī is cleared out and

the Kuṇḍalinī rises higher, but it has to be a realised Soul otherwise the mantra is not also awakened and it has no connection with the deity, it is unauthorized.

So what they do, supposing somebody gives you a mantra of Rām, who is not authorized and he gives you a mantra of Rām. It is like some policeman trying to do some policeman, who is not a policeman, trying to do something like a policeman, unauthorized.

So he tells you that all right, you take the name of Rām. Now he is not authorized, he does not know the protocol; there is no connection he has with Rām.

So when he gives you the name of Rām, you start taking the name of Rām. Now this Rām, you cannot approach the real one, so somebody, a man who died with the name of Rām, is a Rām, you see, these busy bodies, he comes into it, then he does all these material tricks, something like say, moving this place, this one from there to there, or suddenly locking the door.

I mean God does not have this interest. Why should you try to do these things? Removing things from here to there or sort of even they can kill you. They can do it, they tried all these things, killing people, they put you into mass hysteria they do, all kinds, I mean there are so many varieties. ESP is also the same. Even some people get this hunch, “Oh, that you better not go." This is also the same. These are all busy bodies, it all works out in them, it does no doubt.

So many things are like that, they work it out.

So, that is not actually God's work.

Like, I would say in India we had prohibition one you see, under Gītā book was used for smuggling. Can you imagine? They used to print big Gītā books and inside was hollow and they would put the brandy bottles from say Scotland inside and cover it up and nobody would open a Gītā book to see that was brandy, but that is the best way to smuggle it out.

So they used God to smuggle out all that is horrible.

That's what they managed, but it can never be used for bad. Whatever is good is good, whatever taste's sweet, taste's sweet. It does not do any harm to you.

Only thing is when you are realised and you do not establish your realisation, your vibrations are lost again. Once you have established it, it is there. When you go away from the attention of the Divine, then you do suffer in the sense that you do not have vibrations and you feel again the same thing, uneasiness, you feel tension and this, that. But when you have vibrations, you are absolutely relaxed, you are very happy, your health is all right, also your wealth is all right, materially you improve, but not you don't become Mister Ford, you become a satisfied person because of the third center of Nābhī opening out is the essence of well-being. Kṛiṣhṇa has said “Yogakshemam vahāmyaham” when you get your realisation Yoga, then your well-being works out automatically and how it works out? I'll tell you that also but it is not too much.

Now, I would say England. England could be very rich if you could get rid of all your black magic and spiritualists from here. This is all witchcraft. As soon as you get rid of them you will be surprised you will be very rich people. It

is working on your mind you have become so lethargic. It gives you all kinds of ideas, alcoholism, all that comes from there. There's no control over yourself, somebody else is leading. You get rid of all these horrible Gurus and all these horrible things like black magic and all that witchcraft; you will be rich people no doubt. In our country, those particular provinces, which are really very poor, are infested by these Tāntrikas, absolutely infested. Bihar, full of Tāntrikas, then we have got Kerala, it's full of Tāntrikas, horrible. Bengal are famous, Bengali are famous for Tāntrikas, but you see they have a certain personal gain so they do these tricks in the name of gaining something out of it. Even some people, even in England I have seen they want to contact their parents and something like that. I mean you should leave them alone now, give them their freedom. Why do you want to contact them? Another thing in the churches to have all these things buried, I mean this is very wrong. I don't know who told them to bury, I mean this is just the opposite of what Christ would have said. I don't know where in the Bible it is written that put all of them under the churchyard. It's very wrong, there is no sense in it.

Leave them alone and this is what it is. I live very near a church, a very famous church, cathedral and I always bless that church because I'm really worried, little children are walking inside, everybody is walking inside. It's a horrible place, it's a haunted place, absolutely haunted. But there are even worse churches.

I mean these are simple things people do not know. Christ has said it clearly. He drove out all the spirits into the pig and all that, isn't it? You know all about it. We've

forgotten Christ; we've forgotten everyone and I don't know how we have become that modern that we don't mind crawling upon or walking upon some graves and most of these are dissatisfied souls. They are not simple, normal people, you see. They are very ambitious, some soldiers, or some kings or some sort of horrible people who are laid down there in the church, imagine in the public church.

Now let's see how many people get Sahaja Yoga, how they come up, then we can change things we can understand. See, there are horrible things. Once you are realised you will know them better. Such a lot is going on everywhere even in Cambridge. I know for definite these things are here. Just don't go near them, horrible things. God has nothing to do with it. This is either left side or right side as I said, left side movement or right side. If you go to the left too much then you go into collective subconscious. All those sly people who are dead are there. If you go to the right, you go to the collective supraconscious where there all the ambitious, like Mister Hitler. What Hitler did the same. Hitler did the same. He used this power to entice people and used them for destruction. It's just mesmerism. We have to understand this.

Should we have realisation? All right. Is there any other question? A good question that you asked Me because it's true, many people have written that it harms and all that. It is unauthorized. You see, a person who has to raise the Kuṇḍalinī has to be a born realised or a realised Soul. He should know about Kuṇḍalinī and such a person is a beautiful person, a clean person. He becomes a pure

person. After realisation you yourself will know because you'll start seeing yourself and you'll start cleansing yourself.

The cleanliness will come through Kuṇḍalinī. You yourself will clean. There won't be any problem. As once you get out of your car, you can clean it. You can see, you see. I'm not identified with My sarī, if the sarī is say dirty, I can clean it. But supposing I'm identified then I cannot. This is what happens, just happens automatically. It's the greatest cleanser is this Kuṇḍalinī. She just washes you; “Wash me and I shall be whiter than snow." That's what it is. All right. Put your hands like this, please.

Contents: 1980-07-16 **Meeting with Juan Mascaro, Small Village (10 miles from Cambridge), UK**

[After the meeting, in the car on the way to the, Public Program in Norwich:] It's rarer that a great scholar should also be a great realised Soul.

Contents: 1980-07-17**, Public Program, Seeking the Force that Drives us, Northampton, UK**

Our life's journey is also like this. We don't know how to find our way. We are travelling and we are seeking.

The seeking is the force, which drives us sometimes crazy. We don't know what to do. We have to seek something. We are not satisfied with what we have.

So we go on seeking. *[UNCLEAR* Now/And] what are we seeking? We have no idea as to what we have to seek, a thing that will give us satisfaction, the place which will stop our journey, our abode where we would rest. This urge within us is very evident in the modern time. It was

never so *[UNCLEAR* clear]. This is the first time you find so many people are seeking. And they are genuinely seeking. They feel that there is something lurking in their being, there is something that is missing in them.

It is being said in the Scriptures, in all the Scriptures, whether Indian, Islamic or Biblical, that to be there you have to be born again. In Gītā Śhrī Kṛiṣhṇa says, “Those who see, can see. Those who cannot see, cannot see." “Yah pashyati sa pashyati" [Bhagavad Gītā 5.5]. The one who cannot see cannot see.

It's a simple thing. But to a normal human being, we can't understand that, “I can see everything. Why can't I see? I see the colours, I see the room, I see everything." Why it is said “that those who can see can see and those who cannot see cannot see"? It's a very mysterious statement.

Supposing I say that in these petals there are lots of cells and it's divided into many cells. Then you will say, “No, we see them. There are only petals. We don't see any cells." So you require a microscope.

You have to make a section of that and under the microscope you can see there are cells. You can see the cells clearly under the microscope. All that is material you can see with your material life. But there is something else about which these people are talking that you have to see it through your Spirit. It gets satisfied by itself. [Hindi.] “The Spirit gets satisfied by itself." These sayings sound extremely mysterious [to us].

But if I say, `This room is dark. Come inside and you can see,' but you come inside, you find it's still dark. You can't see anything.

So somebody puts on the light and you see everything. This is also outside us, putting the light, microscope. This is paroksha, is the outside, by which your material life can be projected more. You can see more. But if I say you have to see inside, you can't turn your eyes back to see inside. That you cannot do. Now, what is the method by which you can see inside or feel inside or go inside? Through our eyes our attention goes out. We see everything. But supposing tomorrow something topples down. Immediately our attention is attracted towards that happening.

So inside us there must be some arrangement for this happening that must be attracting our attention inside and that's how we must be going inside.

We have evolved from amoeba to this stage. We are human beings. Our evolution has come through our attention fixed outside. The happening has to go inside. But the evolution so far has been by going outside. Like some fishes felt the land and tried to crawl out and they became the reptiles. The reptiles wanted to run fast so they developed four legs as a tortoise. As animals they could not eat; so they raised their head. Things at the height they could not see, so they raised their body more.

So all the evolution so far has come through the urge of seeking only, but it has been outside. We have been seeking food, as human beings we are seeking power, we have been seeking money, possessions, comfort. But now the seeking has to go within. For example, when we are building a house we build all the outside and everything properly. When it is all done outside then you

go inside and start decorating. In the same way you have to go inside to achieve the last breakthrough. For example, we have made a fortress for ourselves and we have to enter inside the fortress to enjoy it. We have to penetrate inside the house to enjoy it. But our attention is outside. We cannot go inside.

So something has to happen that you are to be sucked in.

Some sort of a vacuum is created inside by which you are sucked in. It's a beautiful arrangement which has been Sahaja, means spontaneously growing within us. Like a seed has all the map of the tree it has to become. It does not have to consult A to Z or anything. It has its own map and it grows on that map spontaneously. In the same way our being has been growing spontaneously since we were just matter, lifeless matter. Gradually it was sprouting and we reached the stage where today we are human beings. But that's not the end because if it was we would have known our meaning, you would have known why we are here. Now the happening takes place through the awakening of this Kuṇḍalinī. It is placed in the triangular bone. It is there. You can see with your naked eyes it is there.

We are here to tell you the message that now this last evolutionary process which has to take place has started. Like every instrument has to be prepared first of all and put to the mains so the electricity starts flowing through it and starts manifesting. In the same way your instrument has been created so beautifully and the electricity, that they call as the Divine Power of love of God, has to flow through you.

To connect you to that power very beautifully God Almighty has placed this energy of Kuṇḍalinī in your triangular bone. I say this is the power of Divine Love.

There are so many powers we know of, of course apart from the material powers we had. We know that there are people who are indulging into all kinds of subconscious powers, into all kinds of supraconscious powers, because a person can just make these flowers gather together sitting down here. A person can just break this with one hand. But do you get anything out of that? If it is your living process of germination, do you get any transformation out of it? Supposing somebody breaks this, so what? We can otherwise also break it, if you put it to some electrical *[UNCLEAR* you can break it/it's how you can get it]. If somebody is sitting down here collects the flowers, so what? If anybody has any such powers, they are all outside powers. The electricity has to flow inside.

So to have your own power you individually has to be connected to the mains. What's the use of seeing somebody else's powers also? Best thing is you are your own Guru and you have your own powers. For example, when this thing is not lighted it looks as if it has no power. But as soon as it is lighted you find there is light coming in. It can burn. Not only it can give you light but it can burn. It can melt. It has all the powers of fire as soon as it is enlightened. Potentially it has all the powers but it was not aware of it. In the same way whatever potential powers you have got we have to *[UNCLEAR]* tackle it. These powers reside within us still unenlightened. As soon as you are enlightened, you become aware of your powers.

First we must know what we have before distributing something to others.

For example, you are a bankrupt and you start, “Oh, I am the very generous man." What's the use of such a generosity when you have no money in the bank? Are you going to distribute your debt? We must know what do we have in our bank. We must find out if we have any powers within us. If we have then we can distribute.

Now I say we have lots and lots of powers. We are really very powerful. And also I say that these powers are to be enlightened within you so that they manifest, so that you feel your powers, so that you can manoeuvre your power, so that you can know that this power of love is the supreme, is the highest.

Like if you are made a king tomorrow you'll feel very happy about it. With that happiness you'll also have powers to rule, powers to punish. When you get these powers of your Spirit then you become the citizen of the Kingdom of God Almighty who is all-powerful. And He is a very, very compassionate Father. He is compassion, He is ocean of compassion, He is ocean of love, He is ocean of mercy and He wants to give all these powers to you so that you are empowered to manifest your being.

When you get these powers also you feel absolutely enamoured, you feel absolutely quiet. Now you've found it. As we came here going round Northampton for forty-five minutes, as soon as we saw the name of the building we said, “We've got it." But the difference is that he knew the name of the building. Here you don't know anything. But the prove of the pudding is in the eating of it. In the same way you come to a point where you know,

“I've found it. I've got it." And that point you have to achieve yourself. You have to certify yourself. Nobody else can certify.

Even those people who get the Kuṇḍalinī awakening and also the piercing of the fontanelle bone in the beginning start thinking, because thinking is a disease of the Western mind. They'll think about everything, even about which they cannot think. This happening takes place without thinking. They start thinking, “Is that the one we have *[UNCLEAR* got/caught] it?" Then again you come down to the thinking level. Like supposing we come to this place and then we go back to see, is that the place we have to go? So you are still sitting outside. Now you have found it. Now just verify is it so or not. Get inside it. Get inside it. Try to find out, Yes, we saw somebody. Yes, this is it. This is it. Here it is we have to be.

Of course there are scriptures who have said that when you achieve your Self-realisation then you become collectively conscious, [Hindi: Samuhik Chetna]. You become. But it is a term which is very difficult to grasp before you are realised. Means what happens? What is collective consciousness? What happens to us is that you start feeling yourself and others on your fingertips, five, six and seven centers.

Doctors have reached a conclusion that these are the endings of the sympathetic nervous system. But they do not know the decoding of it. They do not know how they are, how they work out, what is their work.

Like now at the end of it you have got these tips. When the enlightenment takes place you get them on the tips. You don't enlighten them there. These centers get

enlightened. The light comes in. Now what is a light in awareness is sensitivity. Supposing this finger is numb, say, in leprosy you must have known that the fingers become absolutely numb, when the fingers are numb then you cannot feel anything. When the enlightenment takes place then the numbness goes away and you start feeling it. But when Realisation takes place then these fingers become even more alert, much more alert and you start feeling something funny. Like today one girl came to My house and she said, “What's happening to me? My fingers are tingling." Just as you would go near this you feel hot. Everyone will feel hot. This is subjected. Nobody is going to say that, “I'm feeling cool." But you when you are realised you start feeling cool from here. You'll be amazed. Even from the light you get the cool. You see, I put My hand here. There's no breeze over here. They have started moving. There's no breeze. Suddenly when I put My hand they start moving. You start feeling the breeze going through you. This is the breeze of the Holy Ghost. This is the Chaitanya Lahari described by Shañkarāchārya. Shañkarāchārya preached advaita, means we are like small drops separated from the ocean. And when we go back to the ocean we become the ocean. The powers of the ocean come into us.

This is the advaita of Shankara. That means you become powerful as the ocean is.

And this is what happens that a small cell which is now acting according to the dictates of the brain, becomes aware of the brain and can communicate with the brain. Or we can say a small cell becomes aware of the whole.

You become aware of the powers of Almighty. Not only aware but you know how to handle it, you know how to make it flow through you. You know that there are problems in your being but because of that is not flowing properly. You know how to correct it in yourself and you know how to correct it in other people. This is the Samādhi, is the enlightened awareness.

This is what should happen to you by which your powers start manifesting and giving light to others.

You have to be enlightened so that you enlighten other people. This is the thing we have to ask for. Before this all the things what people do have no meaning. You are not connected to the phone whom are you dialing. There are people who say, “Oh, we believe in God. We believe in Divine. We are singing of it." You are not connected. Kṛiṣhṇa has said it that, “Yogakshemam vahāmyaham." First you must have Yoga that is Realisation then kshema, means then well being [will] you look after [you].

Like some people you must have seen on Oxford Street with those hairstyles, dancing with the dhotis, you know, Hare Rāma, Hare Kṛiṣhṇa, like mad. What are they doing? They have no connection with God.

Supposing I have to meet the Queen and I have no connection with Her and I stand on the Oxford Street and start speaking, `Queen Elizabeth, Queen Elizabeth,' the police will catch hold of Me and put Me in the lunatic asylum. You have no authority. You have no connection. You have no protocol. How are you connected? How are you asking for anything? This is the truth that you have to become a hollow machine through which this Divine

Love has to flow. If you do not get it today you will come to Me tomorrow.

There are people, I met the other day interesting people.

Sometimes I really laugh. If there is a fake person who is showing such miracles like lifting the flowers there will be thousands of people to go and see the show. If there is somebody who is saying that, “I will give you a mantra” people are so mystified, they do not know what to expect. They go to him, pay money and thousands will be there just to pay money and he tells in your ear a funny mantra. Now, the other day there was one Guru who has given a mantra, he doesn't know a word of Sanskrit, called as tinga. The tinga means, this, you see, show like this to someone. In Hindi language it means tinga. It's not even Sanskrit. He's given that mantra to someone.

Just what do you say to that? He's befooling people like this, taking money from them and people are involved. Now what are you seeking? Are you seeking a mantra? He says that by saying these mantras you can fly. You should ask the gentleman to fly himself first of all. Take him to the seven story, drop him from there and see how far he goes flying. It's a simple thing. And then we should know, “Are we to fly now like birds? Have we to become now birds, flying in the air?" Why are we seeking such nonsensical things? What's wrong with us? Are we stupid people? What's going wrong? How can we seek these things? What are we seeking? We are seeking ourselves, ourselves, our Spirit.

Everyone has said this, that you are to be reborn. Like an egg is born first. We are really like an egg.

We don't know anything outside just like an egg, you see. That yellow stuff called as ego and that the blue stuff, deep blue stuff, sometimes even black it could be, called as superego, they just make you an egg. You are lost in yourself. You are separate. An egg cannot fly, cannot feel anything. It matures by itself. It has to be an egg. It matures by itself, spontaneously. And when the time comes, the mother bird pierces the head of the egg and here comes the bird. It's a miracle. But the bird is already there ready.

In the same way your rebirth takes place. In Sanskrit language a bird is called a Dvijaḥ and a Brahmin is called a Dvijaḥ. But these days the word Brahmin means nonsense. Brahmin means the one who has known the Brahma.

Brahma is the Divine Power of love of God. It's just love. Love is knowledge and love is joy. When the whole being, the attention of your being is filled with this love you just become the joy, you just talk with joy and every throbbing of yours is love. And that love gives you the knowledge of others. If you purely love somebody even otherwise, then you know everything about that person. In the BBC sometimes, you see, you see the husband and wife's game very interesting. What hair oil does she use? What kind of motorbike he likes? Such questions are asked, just to judge the knowledge of the husband and wife among themselves, to find out, because if they love each other they would know all these small, small things. But when it is pure love you just know. It becomes subjective, absolutely subjective because you become the subject of love.

So you know everything about everyone and everything is known through its essence. Now see this fire is here, all right? To you this is ordinary fire. I can enlighten the fire, doubling. If I enlighten this then the fire can burn away all the impurities within us. It does.

You know this Mother Earth. I was in Kuala Lumpur and the speaker of the assembly, a Muslim, invited Me to his house. And there were about thousand people who had come, I think out of which at least three hundred were sick. The rest have come to help them out. And they all gathered in a big garden, very big garden. And no other Sahaja Yogi was with Me. I was just alone. I said, “It's all right. You all sit on the ground." I just requested the Mother Earth, “Now, take away their problems." And She started sucking it. There was a boy who had polio trouble. They have brought him, you see, just brought him, kept him there. He could not walk at all. He was brought like a sack and put on the ground. Suddenly the mother said, “Where is the boy gone?" He had just got up and walked off! You can ask the Mother Earth, you can ask the fire because you are connected. You are at the essence of it. What is the essence of Mother Earth? Can anyone of the scientists tell Me? Any Sahaja Yogis? What is the casual [causal] essence of Mother Earth? Fragrance, fragrance is the casual [causal] essence of Mother Earth. And fragrance has the capacity of magnetism. And that's why the Mother Earth has got the magnet. It is most surprising. That's why people wear, you see, all these beautiful fragrances, to attract others or to soothe others.

So fragrance of the Mother Earth if you can enlighten. Even while Kuṇḍalinī is rising within you is the Mother Earth also, the element of Mother Earth. Where is it? In the lowest, that lowest Chakra, there is the Mother Earth. It's made from the prithvi Tattwa, from the Mother Earth, the essence of the Mother Earth. Suddenly you start getting lot of fragrance within you.

And you don't know from where this fragrance is coming. And you find that it is this center which is being enlightened and you are getting fragrance.

Then the second center which you see there is the center which comes from fire and Mother Earth.

The essence of that is fire and Mother Earth.

So we can use fire to cure that. For example, when you think too much this center revolves round [tours]. By thinking too much this center has to work very hard because it replaces your brain cells through these fat cells which are here. It transforms them and send them for the brain cells. It has to work very hard and when it works very hard then all it's working hard, work on the center called as the Āgñyā, specially on the back side, when it is obstructed, when it is working as obstructed, all that effort goes back here. When it goes back there then it affects your eyes.

Can you imagine, if you can somehow or other manage to enlighten the sun you can get rid of your eye trouble. Your eyes can be cured through treatment from the sun but you have to be a realised Soul. You can manage the sun all right.

The third center that is there is the center made out of water element. Now, water has the capacity to flow. It

has a capacity to cleanse. It has many capacities. It is shining, shining. This center gives you the shine on the face. Kanti Rupena Sahamstita. Now if this center is allowed to flow properly, properly is the word, if you allow this center to absolutely go wherever it likes, your attention will be flittered [frittered] up. But if you use it properly and allow it to grow within you your living process, because you know by water only living things live, then you reach a state where you can even enlighten this center.

And when you enlighten this center the first thing that happens to you is that your material problems get solved. It's a very deep science.

Many people who have come to Me had no jobs. They were in complete shamble, as they say, or in a mess, had no money, didn't know what to do. This center got enlightened and they got the essence and the essence is called as Lakṣhmī Tattwa. They got jobs, everything they were helped, they had a nice house.

People who had no houses, who were living in very small little houses got good houses. They don't know how they managed and how they got it, how this miracle took place. Because the essence within you of your well-being in this center is enlightened. If the second center is enlightened then you become suddenly very creative. Is the center of creativity. Then you do not think. Thinking makes you mad. For example, have you seen a writer writing something? He'll have file of papers torn out. He's writing something. And you'll find he cannot do it. He'll go mad. Again he'll write something. And then it's not all right. Then he put it down.

But when you are realised and that center is enlightened you don't have to sit down and think. It just comes out; you write it down. Because the essence of this center is creativity, it comes from within. By thinking you cannot bring out your creativity. You cannot. Only thing is that if you have the technique, the creativity comes from within and through the technique you express it. Musicians, poets, artists. I've known people who never knew how to sing, had horrible voices, now are melodiously singing like a cuckoo bird, after Realisation. Of course that is also another center which is here, when this one is enlightened.

Now every center I cannot tell today because it's a long [based] thing. But I just have to tell you that when these centers are enlightened, your powers of these centers start manifesting. Secondly, all these centers become integrated. You don't have a problem to integrate yourself. For example, some people are working here. In their mind is somebody else. They don't want to do it. They just don't want do that work, with *[UNCLEAR]* there. The mind is somewhere else. They are thinking of something else and asking for something else.

So they are divided among themselves. They don't know whether to do it or not do it. But when you get this Realisation, all your body, mind, everything gets integrated and whatever you do emits joy.

Now this is all too fantastic for you. I know it is too much, much too much for *[UNCLEAR]*. But why I have given you this is because I have seen yesterday and was very disappointed the way people are frivolous, the way people do not have any self-esteem. They are very

egoistical. Egoistical persons are stupid, always stupid, isn't it? You must have seen how an egoistical person talks, like they are stupid fool.

You don't understand. And they are so frivolous also. They have no self-esteem. They don't understand what they ought to see, what they have got.

That's why I'm telling you today that you should know that it's the most important thing, it's the only thing that you have to achieve. Do not go in for useless miracles. Ask for the miracles of your Spirit.

When the Spirit manifests you'll be amazed how beautiful you feel and how beautifully you work it out, because you have found out your whole, you have found out your destination, you have reached your goal.

I hope it will work with those who are here. I know they are few and people might think that very few people have come but it is a living process. For reality even to get so many people is, I think, is great.

At the time of Christ, all His life he could gather twelve fishermen. How could you talk about Kuṇḍalinī to twelve fishermen? But to get even this, this much of people for reality, I'm very happy about it. By God's grace gradually this living process will be accepted and people will take to reality and not to the circuses. We have to get the real within us. We have to know ourselves, fully we have. It has to happen.

If it does not happen in you, it doesn't mean it's wrong with the system, but it's something within which can be corrected, which should happen. In second city or the third city I am here to work it out and you all have to work it out.

It's a very long thing, which I did not want to say it now but there are so many lectures I have given, you can go through and see for yourself. Here in Northampton you have a very great Sahaja Yogini is Maria and her husband, *[UNCLEAR* name] that is a very great Sahaja Yogi.

So this has a special blessings all the way. When I came here first there were of lots of these black magic people, occultist *[UNCLEAR]*.

They all started dancing, this, that and I said, “Now where am I here?" But today I find the people are of a different style and different nature and this for such people it is, for people of that calibre who are seeking the reality.

May God bless you all.

***Contents: 1980-07-18*, Public Program, The Light of Truth, Brighton, UK (also 07-19)**

Last time when I spoke to you I told you about the power that resides within us in the triangular bone called the sacrum which is called as Kuṇḍalinī and which is responsible for giving us our second birth. In modern times the search for truth is so wide spread that it had to happen. It was all as if planned out that in modern times only the people who are seeking, who are seeking the truth, in various lives have to attain that awareness which will grant them the light of truth. The search is on, for example, a human being may be searching his joy in money, in power, in possessions, in seeking security for oneself but the search of the seekers is on and they have to find it and that is possible in this modern times. It has to work out but perhaps people are not aware that as the

modern times are best suited for this seeking for this enlightenment and also the modern times are the worst times. The reason is the modern times are the times of confusion. Everything that we do we are confused about it. We are not sure as to what we are doing is correct or incorrect whether we do in money, in power, or about seeking because this is the time where your wisdom is tested.

If you are wise then you will choose wisely and that is why a confusion is created, you can say like puzzle, say in modern times life is much more puzzling than it was ever. Before the life was much more smoother, in the sense we lived ignorance and ignorance was bliss, but seeking we must do. We can't do without it. This is the highest seeking that a man has to achieve. First, it started with food in animal stage continued with us but now we are seeking something much beyond our comprehension but we are seeking. We don't know what we are seeking. But we are seeking is a fact. Now the confusion is what to expect and then how to seek. These two points are there but first of all I would like you also to know that when this seeking of the saintly people, of the good people, of the righteous people, of the virtuous people, is on, there is also a very powerful force of destruction is executing. There are people who do not want you to seek. There are people who want to make money out of your seeking. There are people who want to make you slaves out of your seeking. There are people who want to give you something by which you are destroyed, your being is destroyed.

This kind, this kind of seeking of destroying the seekers has also built up into a very big force. It is not individualistic. Like we had in ancient times some Rākshasas, some devils who incarnated on this Earth whom the Goddess had to fight. They came individually one by one. They had their own armies but one by one, but in modern times perhaps all of them have taken birth because they think this is the best time of confusion when they can reap their harvest of evil. By this kind of a darkness around it becomes even worse, it becomes even worse, the confusion is even much worse. We cannot understand how to seek them, how to find the right path, so many circuses are out, so many personalities are there with different kind of advertisements and everybody supplying, something like as if in the market, there is demand and people are here to sell it out.

Naturally, one would be quite worried and one would be quite thinking about it. This is simultaneous but one must know if there are replicas, there has to be original, if there are plastic flowers there have to be real flowers, otherwise how would they copy? Now how to make out which is the truth? The point is, if it is our evolutionary process and in that we are going to achieve the truth that should happen to us in any case, normally because we have become human beings without putting any effort into it so if we have to become a higher human being it should happen to us spontaneously.

So one thing should be there that there should not any effort involved. This should be one of the criterias. Secondly, we have not paid a single Pai for becoming a

human being from chimpanzee, did we? We got it all free. You cannot pay for your evolution. You can pay for anything else but not for your evolution.

So you cannot pay, I mean, by paying or going through courses you cannot do it.

It is some sort of a living thing that is going to happen. You should see other living things, for example, a flower cannot become a fruit by paying any money to it. If it is a living process that is going to bring forth a fruit then we cannot pay. Then we cannot put any effort. It has to be spontaneously worked out.

And then it has to be with us when we are born. The potentiality has to be with us, when we are born.

Like a seed has got the potentiality to become a tree or a flower has got a potentiality to become a fruit.

In the same way this potential power should be within us. Otherwise how are we to be become something else? How are to be born again? If you come to that conclusion then you say that it is born with you that is Sahaja, it's born with you, it is with you. It is your own power within yourself.

So what is the difference? The difference is that as human beings now you have to know that you have become that.

So far, up to this evolutionary process it was not necessary for you to know that you have become from amoeba to a fish and from fish to a turtle and from a turtle to a pig and then onwards you have become a chimpanzee, from chimpanzee to human beings. It was not necessary for you to know but at this stage it is

necessary that you should know, but why? Again the question comes in because why is the problem of today. The question comes in why we should know. The question is all right but answer is like this, that the evolutionary process till you become human beings were done you have no freedom to choose.

At this stage, you have freedom to choose to develop yourself in such a way that you have freedom to choose. Now once you have freedom to choose, you choose rightly. And rightly when you choose you get it, because the evolutionary process, now is a much higher, much higher thing and meant for people of great calibre not for cheap people, frivolous people, people who have no self-esteem, it is not. It is meant for people of great calibre. Those people are of very ordinary calibre, of ordinary nature cannot get it, to begin with. Later on when this happens, this adventure is achieved by a few, many will follow but to achieve this adventure, the beginning of it can be done only through people who are truly seeking, people who are courageous, who would like to have the flight. And those who are not courageous enough, those who are not fully equipped for it, those who do not have that calibre cannot achieve it. Such people cannot face the truth, they cannot. It is beyond them. They just want to carry on with something, which is very, very simple, in the sense that which is compromising with their values and so-called weaknesses.

For example, if I have to say that in Sahaja Yoga you don't have to give up anything but later on you suddenly give up because your priorities changed. You just give up those things, which you could not live with, the things

that have made you a slave, to which you got addicted. You just get rid of them because you have become master of yourself. It happens spontaneously. It happens so spontaneously but if you are not a person who is believe to understand that you are a slave of these things and you have been really enslaved and it is going to carry you into a ditch later on, then you may just leave the place and think, “Oh God, this is too much for me." If a transformation takes place naturally, your priorities will change.

For example, there is no light in this room so how you walk, groping everything but if there is light you become straight and you walk straight to your seat. In the same way when there is enlightenment within you, your priorities change and you become a master of yourself, absolutely a master. You are no more enslaved by anything, nothing can guide you. You start guiding your own destiny and the destinies of many, by giving them enlightenment yourself.

Now these dark forces that are here can only be neutralised by the force of Divine Love. People talk of love but they have no idea as to what Divine love is. They have no idea whatsoever because it is said in Gītā the one who see can only see, the one who does not see cannot see, it's a very simple thing. No use talking to people who cannot see but I would say why not make them see the thing. Supposing they see the thing then all the priorities change. Not only that you get a transformation in your awareness you become dynamically aware. You start understanding, [Shri Mataji is asking a child to sit down and the children should not

disturb in the hall.] You start understanding the problems within you because you are separated from yourself. You start understanding the problems in other people.

For example, when the centers in your being, as shown here, are excited by this power of Kuṇḍalinī then these centers are empowered, sort of recharged and the centers, which are controlling the plexuses outside on the gross plain, also enrich those plexuses. And first thing that happen to us that we improve physically to such an extent that even cancer is cured. I mean, cancer can only be cured by Sahaja Yoga, by no other way. When the Kuṇḍalinī rises slightly higher than that, then you reach one of the centers there, the fourth center of the heart, various sense of securities established. Once the sense of securities establish your mental problems start dissolving. Those who suffer from mental problem become better off.

Their mental conditions improve but normally a person is mentally handicapped in the beginning finds it difficult because he get suggestions, like the gentleman who was here just now, they just can't bear it, they just run away. But if you have patience you can work on them and you can cure mental patients as we have cured epilepsy of the worst type.

There are some people sitting here who had epilepsy of the worst type. They would have been in the mental hospital. Once your sense of securities is established your mental conditions becomes normal. But one has to have little courage. There is nothing to be frightened in Kuṇḍalinī awakening. She is your Mother and She loves you and She has been born again and again with you and

She is just waiting for this chance to happen. If it happens, you will be amazed how you get changed and now here you know there are at least 50% people, may be more who are realised Souls and who have got this. But when this Kuṇḍalinī rises higher to this position then a person becomes a witness. He just feels that the drama is over. He is not involved anymore and then he becomes dynamic because if you are involved in a situation you cannot do anything about it. You are all the time frantic or worried or looking at your watches and things like that. But if you are above it then you can solve your problems better. You become a Sākshī, a witness which Śhrī Kṛiṣhṇa has said, Christ has said, Mohammed has said that you have become a Sākshī, a witness.

This is just a drama going on and you are involved into it and the drama breaks through and when this drama breaks you start seeing it, you start laughing at it, at yourself also that why was I worried, this is just a drama and then when the Kuṇḍalinī rises even higher at that point and crosses it you become thoughtlessly aware. There is no thought in your mind. You do not think anymore. You become silent.

One thought arises and falls off, another arises and falls off, in between these thought you just stand in the present, you become and when the Kuṇḍalinī pierces the last center, this one, then a Cool Breeze starts flowing from your hands, you start feeling the power flowing through. First time the central nervous system is feeling. At this time you will be amazed the, all the five centers here, six and seven centers start indicating, in the sense that all of them get enlightened and if you place your

hands like this, suddenly you will find there is a tingling going in here or in here, or in here and these all de-marked the centers which are in problem within you, on the left side or right side.

The left side is the emotional side and the right side is your physical and mental side. You start understanding yourself that here is the problem which is within us. For example, Brighton has a problem on here, mainly; now this stands for unauthorized working of God's power. For example, there must be lot of black magic going on here. There must be lot of people who are doing all kinds of Guru Vidyā and all sort of things, which should not be done, means people who are not authorized to do God's work are doing, this means that. And this percentage is quite a lot here. And when this center is spoilt which is very difficult because this encompasses even your mind and you get ideas from these people and you are so ruined by them that it is very difficult for you to see the truth. That's why again and again I come to Brighton because I know you have one great advantage that is of sea. And how much the sea can take away also I don't know. But there are lots and lots of people who are practicing these bad things here.

They perform all kinds of so-called miracles. For example, they remove this one from here to there. Now what does it matter in the eyes of God, just think of it, can't you remove yourself? They may give you a diamond just like this, you will think, “Oh God, I'll become so very rich." You might be having ten diamonds first then they give you one diamond, take away all the ten.

Why should God give you diamonds? What are diamonds for God? Just dust of His feet. To human beings it's all important the bank balance these things. God doesn't operate all these things. He creates all the diamonds of the world, why should He worry about giving you diamonds, all nonsense it is. Then there are some people who may show another kind of miracle like mesmerizing you. They really mesmerize you and you get enamoured by it like some people start jumping, taking out their clothes, why will God do that? I mean by taking out your clothes, do we become God, can you become? I mean, how do you get evolved? After all you used to wear clothes, now are you going to take it out? For so many years you have been wearing before that you never wore any clothes.

So are you going to now become very much realised, if you take out your clothes, start jumping like mad.

Then some people say that you can jump like a frog. There was one person in Kolhapur he was sitting with both his legs towards Me.

So some of the Sahaja Yogis went and said, “You can't sit like this towards Mother." He said, “I am sorry if I just pull my legs I will start hopping like a frog." So then I called him and said, “Why did you hop like a frog?" He said, “My Guru told me that when Kuṇḍalinī awakened you start hopping like a frog and mine is already awakened and I am hopping like a frog. All the time I am hopping like a frog." I said, “Now if your Kuṇḍalinī is awakened, are you going to become a frog after becoming a human being? You have to become something higher or lower than animal? Tomorrow you will be twisting like a worm and

become a worm?" Then there are some people who are going out for flight. There are some here who went for flying also.

Thousands of pounds they have spent for a bluffer who just blufied them. They should have asked the fellow to fly, to begin with, you see, drop him from some, from tower you see, this, what do you call it, leaning tower of Pisa. That's the best place I would say. Take him up there and drop him from there and see how far he can fly. It is very easy to do that to find out. But no, people paid lot of money, then we should think, “Are we going to become birds now?" It is nowhere in the scriptures said that you will be flying in the air. From where do you get this idea, anybody comes with such ideas why should people take it? Now you will be surprised we laugh at it but there are hundred thousand people, these Britishers, who are known for their wisdom, only Britishers I am saying, there are altogether two million people in the world who are following this man who is teaching flying. Can you believe such stupidity, such mass stupidity exists because it happens, because these are simple people they are mesmerized, absolutely mesmerized, to such an extent that they cannot think that thinking is zero, out of which these people who have come to Me, I've seen it.

They were in the most miserable state and even today they are and it's acting like a Mafiā. Nobody can say that they are in that condition. This is the stupidity to which we succumbed, when we are mesmerized we cannot even think, we cannot know how we are going, what are our movings, how we have to move.

We just go on under the blanket, black blanket and once we discover we are lost, we find that we are in the lunatic asylum, or in the jail. From the same lot we have had people who were in coma for ten days, just different like this, nobody knew this kind of a disease, this has come out of the so-called flying business, for which you pay and you become a lunatic.

So it is necessary also to see the other people who and it's very sad because these are all saints seeking God, who have been tortured and looted by these people. This I have been saying from 1970 loudly, I have taken their names and outed them and spoke everywhere I went, I spoke in America and everywhere I told that, “Don't trust these people, don't trust these people” but nobody would listen.

Recently I went to, Bristol I believe, where some Indians had come and some others had come and the people said, “Mother we are surprised that a Guru had come here about a year back and there were thousands to see him." And this Guru has no credibility of any kind. He came from right from South Africa and suddenly there were thousands to meet him and this Guru has now, been found out to be a drunkard and has got five, six keeps. What is his credibility? From where does he come? He says, “I have a big business." Whatever it is, why is he here? It is also necessary that we should find out, what sort of a life the person leads.

Now what should we expect to happen, I have told you that you become, there is an actualisation of the experience that you become, you become that superior person, endowed with supreme power of love.

You become that. It is not only giving you the lecture that you are brothers and sisters and treat everyone very happily and they are all your own. It's not lecturing, it's not brain washing. It is an actualisation, it should happen to you. You should become that. You should feel others within yourself. You should feel others are part and parcel of your being. Then only it is so. Otherwise we have got United Nations, we have got so many organizations, brothers and sisters organization I call them, all put together, but it's all rational. It is not the thing happening within yourself.

But when the Kuṇḍalinī rises, She enlightens the Spirit in your heart and then the projection of the heart's quality which is Divine Love starts manifesting and you start feeling in your hands the Cool Breeze, the cool radiance, the cooling radiance of the heart, which is described as the Cool Breeze of the Holy Ghost, which is a happening, again and again I am telling you. It's not just telling you something that it should happen and you should become like this. Now it takes only a split of a second. You are just ready for it. How much time does it takes to light this thing, just split of a second. But supposing the wig is not all right the petrol is not, I mean the oil is not all right there is a problem in here, something then it takes time to be corrected. If you are absolutely a normal person it should be that and once it is risen it doesn't fall down. But we have noticed that it doesn't work out that way, with many of you. Many people who get Realisation, go back home and lose it and they give it up.

This is another style of seeking. They find it is too much or I don't know what they find but if you take, a say a

hundred pounds from a person for a course on Sahaja Yoga, which you cannot, then they will come on because they think they have paid a hundred pounds, better go through it. It is a funny human nature.

And how to make this Divine Love fit into it, it's a very difficult thing. Unless a human being rise up to a certain position of self-esteem it doesn't fit into them. They have to recognize their Realisation, they have to understand that you have got it, that you have to establish yourself so I do not know how to make these two things meet. For example, it is very easy to pamper your ego and take out all the money you have in your purse or your properties and everything. It's the easiest thing to do is to pamper your ego and tell you lies. But by that you do not gain anything. Now if I have to give you something I have to make you equal to it, isn't it? If there is something lacking, if there is a hole in a pitcher, how are you going to fill in the Ganges? So you fill in the Ganges, go home and find the whole Ganges is disappeared and you think it is not worth it.

Come back, the hole can be filled in. The hole can be again fixed and you can be repaired and you have to contain within yourself. You have to contain within yourself that power.

So many of you have done it, now in England we can say we have lots of people, lots and lots and lots who have done it and all over the world we have to do it. Of course, in India, in the villages of India I should say, not in the city, cities are meant for all these moneymakers, not for Me. I am not interested in Indian cities, the people who are in the cities, even the Indians who are here I don't

know how I work out with them. I am sorry but it is the fact. Same in India, the city dwellers are getting sophisticated now. But the villagers who still are innocent and simple people get it in thousands, in thousands. We got the films of people how they get it, how they work it out. It is spreading like fire, especially in Maharashtra. Also it's started in other places and I am sure it will work out.

Now we have to see how many of you are willing to take up the challenge. It is the question of challenge to you to achieve it and to establish it and to know that you have all the powers, all the potential powers within you, just you have to achieve it, just you have to get it. You need not be a big minister for this, on the contrary they are difficult, rather difficult, such people are quite difficult because they have a very big ego in the head, you see that yellow stuff, it covers the whole head of so many of these people. They are rather difficult. You have to be a noble person, Sāmaniya, means ordinary, if you are over successful the ego has to be punctured somewhere, otherwise too much, very big, the Kuṇḍalinī cannot enter it. If there is balance of ego and superego in your head then it will be able to work out. But even if you have ego it can be given balance, you can be cured, even if you have sickness it can be done, everything can be done but today that the time has come where thousands can get their Realisation and can be established because the last judgement has started.

The last judgement is going to be through Kuṇḍalinī awakening. As if the Kuṇḍalinī is the pointer in the balance. It has started now. People are not aware that it

has started. They do not want to be judged as yet but time should not be lost but this judgement is so beautiful that when you are judged you get the powers of your own, of your love. You enjoy the bliss of your Spirit. You become so peaceful, all the tensions disappear, you become so dynamic and the blessings of all the well-beings come on you as Kṛiṣhṇa has said, “Yogakshemam vahāmyaham." First the Yoga then kshema, kshema is the well being. If you have not achieved your Yoga, the kshema is not possible.

People say I am preaching Adthvaitha of Shañkarāchārya, of course, it is the same, whether it is Shañkarāchārya or anybody. I am doing that. Only He was preaching and I am doing it. What Christ said, what Kṛiṣhṇa said and what Mohammed said is noting but Advaitha, that you have to become one with God. But there are many do not like it. They want to have Dvaitha. They want to keep their personality, so-called with them. I asked the other day one gentleman, was minister and all that, I said, “What do you want to keep back, what, which part?" He said, “Not my ego." I said, “Then what is it then?" It is that only, you want to keep back your ego. Unless until you become big, you cannot evolve and how do you become big, by becoming the ocean yourself. A small drop becomes an ocean as you become one with the ocean. You become one with the awareness of God. This is what Christ has said, “You have to be born again." It is said by everyone, Moses has said it, everyone has said it. But people are telling you no, no, no that should not be done, because these middle agencies losing their income. How will they exist without it? Try to see these

points, achieve your own powers of love. Achieve yourself, become yourself. If you want it, you can have it but if you don't want it, nobody can force this, nobody can take away your freedom.

If you want to remain as you are, you are left with them. Then you face it up and live with it. But if you want the ultimate, the absolute, it is there. That's the only way you can get rid of your confusion.

And get rid of all your ideas of relative existence, political, economical everything, can be only dissolved through the achievement of your absolute, because after Realisation you can feel, you can ask any absolute question, for example, if you want to ask the question, `Is there God?', immediately the Cool Breeze starts to coming out, tremendous, the answer come in. As if the computer you start working out because you are put to the mains.

So it is necessary for the whole humanity to pay attention to this because the time is coming when the sorting out will take place. That time nobody is going to persuade or tell you, fill the hall and request you. The sorting out will be there, better get it now and establish it. Whole humanity is to be saved, no use doing patchwork. Do something substantial. Substantial is only possible if you go to the roots of this tree of life and nourish it, enlighten it. That's the only way one can do it.

May God bless you all! If there are any questions please ask. Please ask Me questions but sensible one, not like this that Mr.

X has written in a book somewhere that is not necessary. Do not develop controversies. You are here to achieve

something, not to just getting into arguments and discussion. If you have any question, you can ask Me.

OK you are asking, just put your hand.

Question: *[UNCLEAR]*.

Shri Mataji: That you should answer yourself. These are the questions, you are quite good at it. Now the first is very good question is, what is enlightenment? Second one is little embarrassing. If I am the one who sustains it. I'll answer the first one to begin with, all right? What is enlightenment? Let us start with an analogy. [Shri Mataji is talking to someone.] Say, in this room there is darkness, all right? There is no way of judging things because you can see through your eyes only if there is light, all right and you come in the room you find this door, you think oh! The door is the one somebody says the chair is the one, somebody says chair is the one and somebody says the bench, the bench is the one, it's all relative. You do not know which is the truth, all right. You put on the light what you know, it's all there, in different places. It's placed here, it's placed there, it's like this and these removable, these are not removable, these are fixed things. Everything you see, all right. This is enlightenment.

Now what, in the real sense what happens? When you get enlightenment within yourself is the deeper enlightenment, it is now enlightenment outside but you get the enlightenment within yourself. Then what do you start seeing and feeling? You start feeling your different centers on your fingers. You start understanding what is wrong with you, what centers, you see the different colours, you have got here. You know that this center is

catching, means this finger supposing as I told you this finger is catching. This is on the left hand side of the Swādhiṣhṭhāna Chakra, which is on the left hand side. With this also you get the knowledge, I mean you are told how to correct. Supposing you are catching on the right hand side, take a very concrete example, may be you are a liver patient, you are suffering from liver and mostly all of you suffer, liver in this country because you think too much. Now you will be amazed to know that by thinking you suffer from liver, nobody can believe, doctors won't believe but this center, this yellow center when it moves on this side, right side it converts the fat of the stomach for the use of your brain.

So when you are thinking too much it is working out very fast and when it is working it out very fast it has no time to look after your liver which is supposed to be *[UNCLEAR* dormant] and this is the center which you think. And around it, the over activity of this center creates a tension and this center goes into a terrible thinking process. You cannot stop your thinking, just go on galloppingly thinking, it's like, you can say cancer of thinking, people develop. They cannot control their thinking, uncontrollable thinking creates a problem and then this center spoilt and it is not responsible anymore for your liver, you get a bad liver.

There are other things also to spoil your liver, in addition to that. Now you discover only that your liver is not all right, now you also know how to cure your liver.

So you know physically what's wrong with you. You know mentally what's wrong with you. You know emotionally what is wrong with you. You also know what are your

imbalances, what are your abnormalities, you know them on your fingers because it is all decoded. This decoding can be tested again and again and see for yourself, with others. I'll tell you an example, a simple example, somebody got Realisation in London. He is an archaeologist. When I told him, he could not believe it. One day he started getting a little burning here and he asked Me, “What is the matter with this?" I said, “These are centers of your father and this is the center of the throat so you can telephone to your father and find out whether he's down with bronchitis." He telephoned to his father in Scotland, his mother came on the phone and she said that the father is down with bronchitis. It is so much dynamically communicated. You are not enlighten about yourself but enlighten about others.

You put your hands towards someone, when you are sensitive enough, can immediately say what is wrong with that person. Also you know how to cure it and how to work it out. But with enlightenment you enter into the kingdom of God. You become the citizen of kingdom of God; means all the angels and all the Ganas and all the great people of the heaven start helping you. And you are amazed that of the miracles that have happened. How it worked out. It's something so surprising that one by one you start seeing the whole drama and you are amazed as if you are held by angels and helped by them. When you are enlightened you are absolutely blissful. There is no tension anymore because the energy start flowing from you, all through you.

We can give another analogy, when you are in the water the waves of water frighten you that you may be

drowned. But supposing by any chance you are put on a boat or learn swimming you start enjoying those waves. In human beings only we can learn how to swim, overcome these and then this is a overall enlightenment, overall in everything, even say, for example, people who never knew a word about decorations and art and aesthetics, suddenly become aesthetics because of this enlightenment of this same center. Every center when enlightens has a new dimension open within you, say, for example, the first center that is down below if it is enlighten through Sahaja Yoga you gain back your innocence which you have lost, absolutely. Innocence is the very big power within us we starts manifesting and you can overcome all kinds of hidden things. If there is a man *[UNCLEAR* with evil ways], he approaches you.

He will be neutralised. He will be transformed. He will be very kind to you, extremely kind.

The second power of the second center has the power of creativity. You get the creativity, which is living.

So far you never had, we take everything from the nature. We have never given anything to the nature. When this center is enlightened then you give vibrations, say to a field of wheat. In India they have done experiments in many universities of Agriculture and we have many scientists are doing it, they are Sahaja Yogis and they have found out that the same seed if it is vibrated can produce five times more wheat, not only that but they stored that wheat in a big store where there were other things stored up.

And the rats did not touch those bags, Gani bags which contained those wheats. It's worth seeing all these. There

were cows, Indian cows do not give milk as much as the milk as much as other cows like, you can say New Zealand or Australian cows but these two type of foreign cows are extremely aggressive and their milk make people very, very aggressive and the taste is not so good. But Indian cows give very nice milk. It doesn't make people very aggressive and the taste is very good. But the Indian cows when they were given vibrations, supposing they have given five measure of milk they have started giving at least ten measure or twelve measure, not so much as these aggressive ones have give but their longevity increased.

This is how you start giving these enlightened dimensions to things.

For example, see this wire here, now I put My hand there I can enlighten this wire. You will be amazed if this is enlightened, it can take away all your problems even with one candle light you can take away so many candles, it's what seen. There was a person who was possessed, we told him a method of working it out with one candle and the whole wall started to become black, black coming out that and he couldn't understand but he got cured completely, means you can enlighten all the elements with these vibrations.

The water gets the power to wash you inside out your sins and your problems. The light gives you the power by which you can burn off and fire out all your wrong things, which are spoiling you. Your skin becomes lustrous. You start looking very much younger than your age. You are absolutely relaxed. You become extremely kind and you enjoy your virtues of kindness. You never repent it. The

first thing that happens to most of you that you start laughing aloud. We have someone here who laughed in Bristol. He found himself and he himself said, “I laughed, where was I, what was I doing all this." There are thousand and one thing got enlightenment. But enlightenment actually means that your being is enlightened, means it has achieved the power of emitting love, of Divine Love. It means you have become a hollow personality that the Divine Love flowing through you. That on your central nervous system you start feeling that flowing through your being, it just emits. Like Christ said when somebody touched Him that, “Something passed out of Me, that energy of love." I hope, just now I cannot give you the whole thing but it will satisfy and the second part it devises the thing all right, I would say that if I am the gardener I have to look after the seeds, isn't? But it is your own. For the time being I may, for example, this light goes out, you put it on again you are looking after it because that's My job is to enlighten you so till it takes its own form of light I have to look after it. I do look after it but if I say sustain then I would say you sustain it but I look after it and I make you sustain also. Is there anything wrong? If you could do it I would be very happy, really, it's a tremendous task, it's is a sort thing to maintain it. Even today raising Kuṇḍalinī is not easy. I have to carry all the load upon Myself and day in and day out I am working very hard you can ask anyone. It's too much of a task. It's not easy thing.

People can't believe that somebody can do it, just for loves sake, for nothing at all, for no payment. They just

can't believe it. They have to see it and then believe it, all right.

Gentleman: *[UNCLEAR]*.

Shri Mataji: Absolutely spiritual, it's the complete. I am saying it's the manifestation of Spirit takes place. You see the Spirit when it starts manifesting what happens, you become collectively conscious. You become I say, you become collectively conscious, spiritual is that you become that.

The gentleman: [continues to ask].

Shri Mataji: That is what, that is what happens, no, no, it was down because you know Kuṇḍalinī is the sustainer within you. I said you are your sustainer, you see, the Kuṇḍalinī goes up, it gives light in different places and at the first height it shoots off and it gives you Realisation. You touch it, but if you have problems then She goes and looks after that. It is the Kuṇḍalinī who sustains you, isn't it? So She goes and looks after you then She goes another part and She looks after it till She has repaired you, She comes and goes. Then She establishes, it takes sometime.

Question: *[UNCLEAR]*.

Shri Mataji: No, it is, no, no, no, it is, it is a power within you, you see, no, no, no, it is a power within you, to connect you with the whole. You are not yet connected with the whole, you see, the whole is the All-pervading power of Divine Love. Then you connected with it, it is the connection, all right, the connection is within you. See, for example, the electricity is in this light, all right, but it has to flow through something, isn't it? All right, in

the same way you are connected by this Kuṇḍalinī to that Spirit which is universal in nature.

Question: *[UNCLEAR]*.

Shri Mataji: But supposing I am, supposing I am, Should I committed it to you? Because you will crucify Me if I say that. You wouldn't? Are you sure? You would not, but if I say that, you see, if I have to say that it is the fact. Otherwise how will I arrange the Kuṇḍalinī if there is nothing about Me, you understand My point? But I am tactful, why, I've learned a lesson, Kṛiṣhṇa's time was different. He didn't tell anybody. He just told Arjuna. He didn't tell anybody. Did He tell anybody? Only Christ...

Gentleman: [continues with his question].

Shri Mataji: Yes, but no, He just told Arjuna, that's all. He didn't tell anybody else, be careful on that point. Now then another one was Christ, who just said, “I am the light, I am the path." He was crucified.

So I've learnt the lesson in this life I am not going to tell the whole thing but I will later on. Of course, there is something about Me, no doubt about it. Yes they understand it, this question comes in, how can I raise the Kuṇḍalinī. There must be something about Me.

Question: *[UNCLEAR]*.

Shri Mataji: No, no, no, not at all, no, no, no, not at all, See now, there is light here but it is, it is been burning. It is not physical, in the sense it is coming out of that, or the electricity is passing through that, so energy can pass through something material. Energy doesn't become material, energy is energy, all right? So this energy is contain there. It is the energy that is, it passes

through the channels which are within, see and then you become all-pervading. You can see yourself, you become that. No, no, no, just now let it happen, what I am saying let us see.

Question: *[UNCLEAR]*.

Shri Mataji: That's the point, that's what I'll tell you, this is a very good point you have brought in. Sit down, I'll tell you. No, no, no, I'll tell you what. Sit down, sit down. I'll tell you what it is. It's not physical, it is a thing what you are saying is correct. The Kuṇḍalinī burns people, much burn horrible people who try; they have no right to do it. Supposing energy, energy of electricity it is not material energy, isn't it? I agree, coming through the plug if you put your hand there and you get a shock, will you say that the energy is nothing but gives you shock, now what about these lights? The one who knows how to handle can only handle the energy, everybody cannot. Those people who try to handle Kuṇḍalinī have to have a very Holy nature. They should have authority because it is unauthorized when they try it they get all these problems. Any energy can burn you. The same energy which is now giving here light, can burn the whole house. If you don't know how to handle it so that energy which is handled by wrong type of people will definitely burn them and give heat. But it is not that what happens is the waves of cool, always energy moves in waves, isn't it? The material things do not move in waves, it starts moving in your hands, you can feel it, like the energy flowing and the proof of the pudding is in the eating. If it is All-pervading power you can see just now I gave you an example, how a person discover, you can discover a

person whether a person is a realised Soul or not. For example, your Stonehenge in England, people have written so many books about it, they don't know a word. When I went there I said these are stones, which come out of the Mother Earth. They are all vibrating. You can feel it. They are spiritual people. How can you make out a realised Soul? How can you make out a realised Soul? You put your hands towards the person you can easily say he is not a realised Soul. If you are a realised person yourself otherwise you cannot, understand? If a person is a realised Soul, if a person has got spiritual powers or not, how will you make it out? Can you? Can you make it out? I make out all of them those who are realised all of them can make it out, sitting down here. Even those who are dead, they can make it out because if they are, they spiritual, if they are really realised Soul of that level you can make it out. There are many fake people who think they are very spiritual, you can make it out. Then there is no doubt about it. I am happy you are so much interested in spiritual part of it. You see, when I start talking about spirituality most of them disappear.

So I have to start from physical, mental and then emotional and then give them spiritual. It's the spiritual only. I am happy on this point very much with you. That is a concern if Kuṇḍalinī is really the spiritual thing. It is, it is 100%. The Spirit can be only enlightened through this energy of Kuṇḍalinī.

There is no other way out, but in this country people, are more rational and they start thinking.

So they have to be taken round and round. But in India people understand it very fast. It is the way to get out of

your Bhava-sāgara, illusion and the Māyā, all right, just sit down, you cannot argue it out, you have to find out.

Question: *[UNCLEAR]*.

Shri Mataji: It has no form, of course, what is the form, does it have? What form does it has, you tell Me, Kṛiṣhṇa had a form or not? He had a form, isn't it? Christ had a form, all right, but it was flowing through that form. It has no form but it flows through a form.

Question: *[UNCLEAR]*.

Shri Mataji: It is not, it is not, what is the text about? I'll teach you Gītā again, you see, what I am saying, you see, there is very great Gītā teacher in London. Now he has learnt the Gītā in a new way after the enlightenment. I think you go to him and learn it from him again. The thing is what Kṛiṣhṇa has said is the same as I have said, only thing is the style He said it, is different, you see, He knew that the human beings are mediocre at that stage.

So He just went round. He didn't tell you directly that, `You better get your Realisation,' He should have. He did not. He played the diplomacy. He told that you do your Karmas and put the fruit of the Karmas at the feet of the Lord. You cannot do it. You cannot unless and until you are connected with that energy. He put absurd condition. You because He knew people were fools. They will not listen. They will argue. He said all right, give them round and round way till they reach the conclusion that no, it is not the thing. He is very clever. But I am straight forward. He said Pushpam Palam [payam] whatever you have got it, I'll take it by giving it come to it He said, “Ananya Bhakti ” see the word, Ananya, is very important. Ananya means when you are not alone or when you are one with

that energy, it means that `Ananya'. In everything whatever He has said it. He tried first to say the truth. He said that you should get the Gñyāna, is the enlightenment of your awareness. But when you found that Arjuna said that, “You are saying you should become the Sākshī and then asking me to go to war." He said he is a mediocre. I can play the same trick on you, which I do not want to because it is the time for you to get it now. What He said enlightenment of your awareness is Gñyāna. You have read Gītā, translated by people who are not realised Souls. The one I met recently was Mascaro, he is a realised Soul and he was very different. He has written many books. He translated Gītā and Dharmapadha and all that and he said, “Mother the one who knows, knows." He recognized Me, no time because he is a realised Soul. [In Indian language:] “The one who see can see". The first thing he said was, “How are you going to." I said, “All right, I'll make them see." Kṛiṣhṇa did not do that. That's 6,000 years back. That was the situation. But today is not. It is the All-pervading Power of Divine Love.

I've said hundred times but you have got some fixed ideas, you never heard Me saying. You become that power which has no form. It is all-pervading. Everybody heard Me that. You can see on My tape also but if you come with fixed ideas you will fix to it and you will never go to the right point. And now better have it. I mean, if you get it well and good. If you don't get it I can't help you, depends on, it is not a simple thing. It has worked with so many of them may not work out with you. It does, of course, help you. As Kṛiṣhṇa Himself has said it,

“Yogakshemam vahāmyaham." You understand Sanskrit? Yoga means first you must have Realisation and then the Kshema. Kshema means well-being, well-being takes place, that is what I told you what is the well-being. But Yoga must take place. This is also said in My lecture. But you never heard Me.

So do not get your ideas fixed. In all these books, what are you seeking? Enlightenment, get that, no use reading books also." Kabīra has said, “Padi padi Panditha Moorga baye." By learning too much even the learned has become stupid people. It is very true because they will go on saying like Nanaka has said that, “You have to find it within yourself” they will go on saying, “You have to find within yourself, you have to find it within yourself” singing the song. Supposing I have a headache I say, “Take a medicine." I go on singing I have to take a medicine, I have to take a medicine, who is going to take a medicine? The reading is like that. It is all *[UNCLEAR* Pa….] outside, better get it.

The gentleman sitting next to you has got it and one step here has got it. And they are also know where you are stuck up. This is what is Sahaja. If they have got it why not you? You should also get it, all right. But over reading, conditioned mind and the Gītā you have read, I don't know whose Gītā you have read. Have you read Mascaro's Gītā? Your are reading is very little, little knowledge is dangerous.

Contents: 1980-07-19 **Reading from Devī Māhātmyam before the Talk on the Meaning of Pūjā, Brighton, UK**

Shri Mataji:... You have to conquer this war, how? Because this is our war.

Loudly. Very loud.

Sahaja Yogi [reads from Chapter 3 and 4 of Devī Māhātmyam]: “1-2. Then Ciksura, the great asura general, seeing that army being slain (by the Devī), advanced in anger to fight with Ambikā.

3. That asura rained showers of arrows on the Devī in the battle, even as a cloud (showers) rains on the summit of Mount Meru.

4. Then the Devī, easily cutting asunder the masses of his arrows, killed his horses and their controller with Her arrows.

5. Forthwith She split his bow and lofty banner and with Her arrows pierced the body of that (asura) whose bow had been cut.

6. His bow shattered, his chariot broken, his horses killed and his charioteer slain, the asura armed with sword and shield rushed at the Devī.

7. Swiftly he smote the lion on the head with his sharp-edged sword and struck the Devī also on Her left arm." [Shri Mataji tells some people where to sit.] 8. “O king, his sword broke into pieces as it touched Her arm. Thereon his eyes turning red with anger, he grasped his pike.

9. Then the great asura ung at Bhadrakali the pike, blazing with lustre, as if he was hurling the very sun from the skies.

10. Seeing that pike coming upon Her, the Devī hurled Her pike, which shattered his pike into a hundred fragments and shattered the great asura himself.

11. Mahishasura's very valiant general having been killed, Camara, the afflicter of Devas, mounted on an elephant, advanced.

12. He also hurled his spear at the Devī. Ambikā quickly assailed it with a whoop, made it lusterless and fall to the ground.

13. Seeing his spear broken and fallen, Camara, full of rage, ung a pike and She split that also with Her arrows.

14. Then the lion, leaping up and seating itself at the center of the elephant's forehead, engaged itself in a hand to hand fight with that foe of the Devas.

15. Fighting, the two then came down to the earth from the back of the elephant and fought very impetuously, dealing the most terrible blows at each other.

16. Then the lion, springing up quickly to the sky and descending, severed Camara's head with a blow from its paw.

17. And Udagra was killed in the battle by the Devī with stones, trees and the like and Karala also was stricken down by Her teeth and fists and slaps."

Shri Mataji:... Devas, you see? Even they are useless sometimes.

“18. Enraged, the Devī ground Uddhata to powder with the blows of Her club and killed Baskala with a dart and destroyed Tamara and Andhaka with arrows.

19. The three-eyed Supreme Isvāri killed Ugrassya and Ugravirya"...

Shri Mataji [corrects]: Īshvarī said with stress on the “Īsh” Ugrasya said with stress on the “ya." Sahaja Yogi [continues]: “... and Mahāhanu also with Her trident.

20. With Her sword She struck down BIḍāla's head from his body” Shri Mataji [corrects]: BIḍāla stress on “Bi." Sahaja Yogi [continues]: “... and dispatched both Durdhara and Durmukha to the abode of Death with Her arrows.

21. As his army was thus being destroyed, Mahishasura terrified the troops of the Devī with his own buffalo form.

22.

Some (he laid low) by a blow of his muzzle, some by stamping with his hooves, some by the lashes of his tail and others by the pokes of his horns.

23.

Some he laid low on the face of the earth by his impetuous speed, some by his bellowing and wheeling movement and others by the blast of his breath.

24. Having laid low Her army, Mahishasura rushed to slay the lion of the Mahādevī. This enraged Ambikā." [Sahaja Yogi realises he has been leaving out the middle `s' in “Mahisasura" but struggles to get it right, Shri Mataji helps the Sahaja Yogi to say “Mahishasura."] “25. Mahishasura, great in valor, pounded the surface of the earth with his hooves in rage, tossed up the high mountains with his horns and bellowed terribly.

26. Crushed by the velocity of his wheeling, the earth disintegrated and lashed by his tail, the sea overflowed all around.

27. Pierced by his swaying horns, the clouds went into fragments. Cast up by the blast of his breath, mountains fell down from the sky in hundreds.

28. Seeing the great asura swollen with rage and advancing towards Her, Chandika displayed Her wrath in order to slay him.

29. She ung Her noose over him and bound the great asura. Thus bound in the great battle, he quitted his buffalo form.

30. Then he became a lion suddenly. While Ambikā cut off the head (of his lion form), he took the appearance of a man with sword in hand.

31. Immediately then the Devī with Her arrows chopped off the man together with his sword and shield. Then he became a big elephant.

32. (The elephant) tugged at Her great lion with his trunk and roared loudly, but as he was dragging, the Devī cut off his trunk with Her sword.

33. The great asura then resumed his buffalo shape and shook the three worlds with their movable and immovable objects.

34. Enraged thereat, Chandika, the Mother of the worlds, quafied a Divine drink again and again and laughed, Her eyes becoming red.

35. And the asura, also roared intoxicated with his strength and valor and hurled mountains against Chandika with his horns.

36. And She with showers of arrows pulverized (those mountains) hurled at Her and spoke to him in urried

words, the colour of Her face accentuated with the intoxication of the Divine drink.

The Devī said: 37-38. “Roar, roar, O fool, for a moment while I drink this wine. When you are slain by me, the Devas will soon roar in this very place." "

Shri Mataji: The wine doesn't mean fermented wine... today. Ha.

Sahaja Yogi [continues]: “The Rishi said: 39-40. Having exclaimed thus, She jumped and landed herself on that great asura, pressed him on the neck with Her foot and struck him with Her spear.

41. And thereupon, caught up under Her foot. Mahishasura half issued forth (in his real form) from his own (buffalo) mouth, being completely overcome by the valor of the Devī.

42. Fighting thus with his half-revealed form, the great asura was laid by the Devī who struck off his head with Her great sword.

43. Then, crying in consternation, the whole asura army perished; and all the hosts of Devas were in great exultation.

44. With the great sages of heaven, the Devas praised the Devī. The Gandharva chiefs sang and the bevies of apsaras danced.

45. Here ends the third chapter called `The Slaying of Mahishasura'."

Shri Mataji: Read that little bit, when he's been slain verses.

He's again born, you know that, everyone.

Sahaja Yogi [repeats the requested verses]: “The Devī said: 37-38. “Roar, roar, O fool, for a moment while I drink this wine. When you are slain by me, the Devas will soon roar in this very place." The Rishi said: 39-40. Having exclaimed thus, She jumped and landed herself on that great asura, pressed him on the neck with Her foot and struck him with Her spear.

41. And thereupon, caught up under Her foot. Mahishasura half issued forth (in his real form) from his own (buffalo) mouth, being completely overcome by the valor of the Devī.

42. Fighting thus with his half-revealed form, the great asura was laid by the Devī who struck off his head with Her great sword.

43. Then, crying in consternation, the whole asura army perished; and all the hosts of Devas were in great exultation.

44. With the great sages of heaven, the Devas praised the Devī. The Gandharva chiefs sang and the bevies of apsaras danced."

Shri Mataji: Now the second part is the Devas praise then the Devī. That's a very good one. Read it also, Marcus.

Sahaja Yogi: “The Rishi said: 1-2. When that most valiant but evil-natured Mahishasura”

Shri Mataji: Rishi's the, what you call, rishi's the one who is relating the story.

Sahaja Yogi [continues]: “When that most valiant but evil-natured Mahishasura and the army of that foe of the Devas were destroyed by the Devī, Indra and the hosts of Devas uttered words of praise, their necks and shoulders

reverently bent and their bodies rendered beautiful with horripilation and exultation.

3. To that Ambikā who is worthy of worship by all Devas” Shri Mataji [asks as a child cries]: Can you take the child out a little for a while? At the back, you see? You can sit beyond Linda, would be good idea. Alright? When the thing will be over then you can bring the baby in. Ha. Hm.

Sahaja Yogi [continues]: “To that Ambikā who is worthy of worship by all Devas and sages and pervades this world by Her power and who is the embodiment of the entire powers of all the hosts of Devas, we bow in devotion. May She grant us auspicious things!"

Shri Mataji: Did you hear that? “Embodiment of all the powers." Sahaja Yogi [continues]: “4. May Chandika, whose incomparable greatness and power Bhagawan Viṣhṇu, Brahma and Hara are unable to describe,”

Shri Mataji: Hara is Shiva.

Sahaja Yogi [continues]: “... bestow Her mind on protecting the entire world and on destroying the fear of evil.

5. O Devī, we bow before You, who are yourself good fortune in the dwellings of the virtuous and ill-fortune in those of the vicious, intelligence in the hearts of the learned, faith in the hearts of the good and modesty in the hearts of the high-born. May You protect the universe!"

Shri Mataji: This is a prayer.

Sahaja Yogi [continues]: “6. O Devī, how can we describe Your inconceivable form, or Your abundant surpassing

valor that destroys the asuras, or Your wonderful feats displayed in battles among all the hosts of Gods, asuras and others? 7. You are the origin of all the worlds! Though You are possessed of the three Guṇas You are not known to have any of their attendant defects (like passion)! You are incomprehensible even to Viṣhṇu, Siva and others! You are the resort of all! The entire world is composed of an infinitesimal portion of yourself! You are verily the supreme primordial Prakṛiti untransformed.

8. O Devī, You are Swāhā at whose utterance the whole assemblage of Gods attain satisfaction in all the sacrifices. You are the Swadhā which gives satisfaction to the manes. Therefore You are chanted (as Swāhā and Swadhā in Sacrifices) by people.

9. O Devī, You are Bhagavati, the supreme Vidyā which is the cause of liberation and great inconceivable penances (are the means for your realisation). You (the supreme knowledge) are cultivated by sages who desire liberation, whose senses are well restrained, who are devoted to Reality and have shed all the blemishes."

Shri Mataji: See. That's why very few people stick on to Sahaj Yoga. The description of sages is clear-cut.

Again read it? Sahaja Yogi [repeats and continues]: “9. O Devī, You are Bhagavati, the supreme Vidyā which is the cause of liberation and great inconceivable penances (are the means for your realisation). You (the supreme knowledge) are cultivated by sages who desire liberation, whose senses are well-restrained,”

Shri Mataji: “Senses are well restrained."

Sahaja Yogi: “... who are devoted to Reality”

Shri Mataji: “Who are devoted to Reality."

Sahaja Yogi: “... and have shed all the blemishes.

10. You are the soul of Sabda-Brahman. You are the repository of the very pure Ri..." [Sahaja Yogi gets tongue tied on the words “Rig-veda."]

Shri Mataji: You are what? Sahaja Yogi [unsure]: Rishis?

Shri Mataji: Rishis are the people who are saints or sages.

Sahaja Yogi [reads]: “You are the repository of the very pure Rishis."

Shri Mataji: All the sages, you see they are repositories. Is all the sages.

Sahaja Yogi [continues]: “... and Yajus hymns and of Samans, the recital of whose words is beautiful”

Shri Mataji: These are Vedas.

Sahaja Yogi [continues]: “... with the Udgitha! You are Bhagavati embodying the three Vedas. And You are the sustenance whereby life is maintained. You are the supreme destroyer of the pain of all the worlds.

11. O Devī, You are the Intellect, by which the essence of all the scriptures is comprehended. You are Durgā, the boat that takes men across the difficult ocean of worldly existence, devoid of attachments. You are Śhrī Lakṣhmī who has invariably taken Her abode in the heart of Viṣhṇu. You are indeed Gaurī who has established herself with Siva.

12. Gently smiling, pure, resembling the full moon's orb, beautiful like the splendor of excellent gold was Your face! Yet it was very strange that, being swayed by anger, Mahishasura suddenly struck Your face when he saw it.

13. Far stranger is it that after seeing Your wrathful face, O Devī, terrible with its frowns and red in hue like the rising moon, that Mahishasura did not forthwith give up his life! For, who can live after beholding the enraged Destroyer? 14. O Devī, be propitious. You are Supreme. If enraged, You forthwith destroy the (asura) families for the welfare (of the world). This was known the very moment the extensive forces of Mahishasura were brought to their end.

15. You who are always bounteous, those (fortunate ones) with whom You are well pleased, are indeed the object of esteem in the country, theirs are riches, theirs are glories and their acts of righteousness perish not; they are indeed blessed and possessed of devoted children, servants and wives.

16. By Your grace, O Devī, the blessed individual does daily all righteous deeds with utmost care and thereby attains to heaven. Are You not, therefore O Devī, the bestower of reward in all the three worlds? 17. When called to mind in a difficult pass, You remove fear for every person. When called to mind by those in happiness, You bestow a mind still further pious. Which Goddess but You, O Dispeller of poverty, pain and fear, has an ever sympathetic heart for helping everyone? 18. The world attains happiness by the killing of these (foes) and though these (asuras) have committed sins enough to keep them long in hell, let them reach heaven by meeting death eventually at the battle (with me), thinking thus, that You, O Devī, certainly destroy our enemies.

19. Don't You reduce to ashes all asuras by mere sight? But You direct Your weapons against them so that even the inimical ones, purified by the missiles, may attain the higher worlds. Such is Your most kindly intention towards them.

20. If the eyes of the asuras had not been put out by the terrible ashes of the mass of light issuing from Your sword or by the copious lustre of Your spearpoint, it is because they saw also Your face resembling the moon, giving out (cool) rays.

21. O Devī, Your nature is to subdue the conduct of the wicked; this Your peerless beauty is inconceivable for others; Your power destroys those who have robbed the Devas of their prowess and You have thus manifested Your compassion even towards the enemies.

22. What is Your prowess to be compared to? Where can one find this beauty (of Yours) most charming, (yet) striking fear in enemies? Compassion in heart and relentlessness in battle are seen, O Devī, O Bestower of boons, only in You in all the three worlds! 23. Through the destruction of the enemies all these three worlds have been saved by You. Having killed them in the battlefront, You have led even those hosts of enemies to heaven and You have dispelled our fear of the frenzied enemies of the Devas. Salutation to You! 24. O Devī, protect us with Your spear. O Ambikā, protect us with Your sword, protect us by the sound of Your bell and by the twang of Your bow string.

25. O Chandika, guard us in the east, in the west, in the north and in the south by the brandishing of Your spear. O Īshwari! 26. Protect us and the earth with those lovely

forms of Yours moving about in the three worlds, as also with Your exceedingly terrible forms.

27. O Ambikā, protect us on every side with Your sword, spear and club and whatever other weapons Your sprite-like (soft) hand has touched."

Contents: 1980-07-19 **Talk to Sahaja Yogis, The Meaning of Pūjā, Brighton, UK**

Good. This will do tomorrow *[UNCLEAR* children can do it...]. We can even have a little havan if this sun *[UNCLEAR]* would be a good idea. [Soft laugh of Shri Mataji and of a Sahaja Yogi.] Now for Pūjā, one has to understand that without Realisation, Pūjā has no meaning, because you are not ananya. Is, you have to become aware of your whole.

Kṛiṣhṇa's description of Bhakti is ananya. He says, “I will give you ananya Bhakti ” He wants ananya Bhakti , means when there is not the other, means when we are realised.

Otherwise He says “Pushpam, phalam toyum" [Bhagavad Gītā 9.26] “A flower, a fruit and a water: whatever you give me I accept." But when it comes to giving, He says, “You have to come to Me with ananya Bhakti ” means: when you have become one with Me, then you should have the devotion, not before that. Before that, you are not connected.

Now Pūjā is the left hand side projection. It's the neutralisation of the right side, very much. Specially for people who are very right handed, atmosphere which is very right handed, Pūjā is ideal for them. Is the Bhakti , is the devotion... that you project.

Now what happens actually when you project this Pūjā? It has been found out and now as I am telling you, that first you have to awaken within you the Deities that are still asleep, by worshipping them. But as these Deities, Primordial Deities, are with Me, you worship Me and every Deity in Me is awakened, by which your Deities are awakened.

So first, your vibrations must improve, to receive. If the reception is not good what's the use of any Pūjā or projection? So first of all we, sort of, prepare our instrument, or prepare our projecting instrument.

That preparation is done by praying to different Deities, as we call that: a Kuṇḍalinī Pūjā. By praying to My Kuṇḍalinī you improve your reflection. Because then the vibrations from Me start flowing into yours and they awaken it. This is the projection as far as you are concerned.

Once the instrument is alright, then you project outside. And now how do you project? By worshipping the Goddess as the Protector of the whole Universe, praising Her different attributes, even Her Face, Her Hands, everything has a meaning. Praising Her Powers. By saying that, by repeating that, you echo in your projection Her Powers and then your projection becomes that powerful. It's a very subtle happening that takes place, it's miraculous. These things look so simple, like just like washing My Feet. Simple thing is washing My Feet. Now see these Feet, I don't know if you see, the whole Universe I see there and I really get stunned by them.

When you wash My Feet, what do you do? Actually, My Feet have been working very hard. And then you put a little water to soothe them, to suggest that you can feel the effort put in by these Feet. And a kind of a very sweet, melodious love flows out of these Feet there.

Like today I was coming and I suddenly saw Paul [Winter] standing. Same thing happened to Me.

See, what a care it is, what an understanding, “Mother is coming, She should not be lost!" Just that and the thing started melting. Because this love who understands everything, doesn't want anything, but is only excited if there is somebody to receive the love. Now how do you say you are going to receive? By expressing these small-small things.

So when you soothe My Feet, wash Them, clean Them, you know what They mean: you recognize.

That recognition, how are you to show? You see, these ceremonies, little ceremonies are important because they express your recognition. It could be absolutely dull, dead and finished and it could be absolutely living, if you know why you are doing it.

Then you apply some oil and things [to] again soothe My Feet. Just say, `Mother, You have worked very hard, Your Feet have worked very hard.' Just saying that itself, I mean makes no difference otherwise, if you say in a very rational manner, but to that Love that are these Feet it makes a very big difference.

There is sweetness: a little thing, a little baby just puts her hand on her mother's cheeks, you see, just to express the gratitude and the mother's heart starts jumping with love. It is a very reciprocal behaviour, it's

very subtle and that kind of a subtle working is fixed already: it works that way only.

The more you love from your heart, the more the joy will be there. The more you are rational and more mental, there won't be so much joy. It should be [that] first of all your cleansing is important but the projection should be towards your Mother, that is the height. Once you achieve that height, then you become all-powerful and then you can give to others. But that giving is nothing but is a very, very, as I told you is a very mutual and absolutely reciprocal. Because the Devī knows about you, everything. If you are trying anything else, She knows and She will also tell you frankly that this should not be done, that should not be done, should not be done, clearly, so that you do not be under any misunderstandings about it. But still, to work it out, you must know it has to be reciprocal, it cannot be one-sided. The sincerity cannot be one-sided, it has to be both sides, then it works out better. And a kind of a homogeneous feeling with that Love comes in, sort of a lubricant, a beautiful feeling of movement within yourself comes in.

Pūjā really is the triggering thing, it triggers you. It triggers you into another realm, it's really miraculous. Once you have done the Pūjā then you can project out, much more, in your silence only. Your silence itself becomes so powerful. Now in this special case of our Western lives, we have to established our innocence, very important, it is the first thing that is attacked, innocence is attacked by so many things.

So we have to established our innocence. And innocence is the most powerful thing: it doesn't see anything bad, it

doesn't see anything wrong, it doesn't see anything... It loves, just goes on loving, innocence. A child doesn't know that the mother hates the child. The child doesn't know if anybody hates. In innocence they live. And then they suddenly discover sometimes, they are shocked, how people are! They don't love! They don't love.

So Gaṇeśha is very important for the Western countries, very important, because that's the essence of everything, I think, that's the most essential thing. That's why we worship Gaṇeśha first. And Gaṇeśha was created first of all, because He is the eldest son, He's the first son. He's the eldest brother you have and though Kumara [Kārttikeya] is treated as an elder brother always, while Gaṇeśha calls Himself as a younger brother, though He was the first created! Because He remains young always, never grows.

So in a way, He's always younger to you also. It's a very, very subtle understanding: a very young little thing is so much wiser. He is wisdom. Can you imagine a little baby is so intelligent. A little baby so wise? Much more, He's like a grown-up little baby, a very matured, wise, little baby.

So by age, you are always older than Him, but by wisdom, He is the eldest.

Then like this you should understand how we evoke all the Deities within us by doing these small things, by saying Their mantras. Because now you are awakened, every word you say is awakened now, is siddha mantra. On this Guru Pūjā [, Temple of all Faiths, Hampstead, London, UK]***1980-07-27***] I'm really going to give you the way of how to do the Siddhārtha is the establishment of

the siddha. To master. To master every Chakra and every deity bestowed upon it. To master it, how to do it, I will tell you this Guru Pūjā no doubt. Going to work it out.

But this Pūjā is to be done with full understanding and with full recognition that it's a great fortune.

Even the Devas are jealous of you, all the rishis are jealous of you, so many people are jealous of you. The greatest advantage for you, greatest fortune. Make full use of it. And they are very simple things that can please, very simple. You know your Mother can be pleased with very, very simple things. It's like that only. It's how much heart you have put into it, is the point.

I think tomorrow we should have the Pūjā, today we have understood about it. It is more to be felt and understood and realised than to be thought about. Because you'll go into thoughtless awareness. It is more source of triggering.

For example, I think I'll ask Hari [Jairam] to give the miracle we had yesterday, would be [a] good idea. On our way we were coming, from... he was losing his way throughout and Regis [Camille] was navigating him [laughter] so we were all lost! But then we had a miracle while coming back: there was in M1 [road] a complete jam and miles together we could see there is no movement. And suddenly, within two minutes, what happened, what I told him and how he worked it out. Hari has a problem you see, I think Felicity [Payment] has the same mad problem. Where is she? Is she there? Yes? You see, like, to get after everything, to do it... Now he thought that I have told that you put your attention

inside. Now he has a slope in his left side, as she has too and when you do it too much inside, you go on the slope.

So Hari being a wiser person in this respect because he's not been a psychologist, he does not do that much, but Felicity does that, is to go over do it.

I mean she goes down very very deep into her subconscious. While Hari understands there's something's going wrong. I never said that you get after anything.

Now, “Put your attention inside" means: if you get Realisation by that. If you don't get Realisation, there's something wrong somewhere, you have lost your way, that's the main point is.

So I told Hari that, “You don't put your attention inside because you go on the slope, your car is such that it doesn't go the other way round, it goes into the slope, doesn't go to the heart.

So best thing is that now you [should] become active outside and forget about it [the inside]. And after some time you'll receive a balance." I said “At this point." Now he was trying to worry about the traffic. The other Mister `Navigator' [Regis] was also busy worrying about it! So I said, “Now, just now, you do not pay any attention anywhere, you just project outside and think of everyone, how we are going to get them realised?" Only I said like this and he started doing it. I said, “You never see the trees, you never do this?" And then what happened? You tell.

Within two minutes time? Everybody, Chaya [Camille, Regis' wife] was there, all of them. Suddenly they found that the whole M1 [road] was empty and they were

rushing fast, you see. There was not, hardly one or two cars. The whole M1 was emptied, absolutely! And they did not know how it happened. Just they were there. And none of the things that we were going...

Ray Harris: Was that yesterday afternoon on the M1 Mother?

Shri Mataji: Not today, yesterday.

Ray Harris: Yesterday. Because I was on a coach there and we were in the traffic jam.

Shri Mataji: Means you were in the traffic jam! [Laughter.] The whole traffic jam Ray Harris: We were 1 mile from the exit and it stopped dead. And then we stayed there and suddenly it cleared and there were no cars! [Laughter.]

Shri Mataji: Suddenly the whole thing cleared up! And suddenly and they realised and they didn't know how it cleared up. He speeded the car, I said “How?" He said, “The car, I don't know" and all the things that were in front of us and all that, God knows where they disappeared [to]! Such huge big things and on the sides and this and that. Nothing! This is what is māyā that upsets you. Project yourself outside.

There was another experience I told these people was this: that there were two journalists, one Mister Marathe and a friend who are Sahaja Yogis and I went to the journalist's association, they had a meeting.

And there is another one who told Me, “No, no Mother I have complete faith in You because there was a miracle that happened to a friend of mine, Marathe, who is a Sahaja Yogi." I said, “What happened?" He said they

were coming, by, from Poona down to Bombay [Mumbai] and their brakes failed and the slopes, you see, on the ghats [mountains], it moves very fast. And suddenly they saw a huge big truck coming up, with all the lights on top and they didn't know how to control and they were about to dash out. Just they closed their eyes and they said, “Now, Mother, save us!" And suddenly they found that the car had crossed the thing and the thing was moving upwards, the truck was moving. They didn't know, as if somebody had picked up that car and put it on the other side.

So these miracles can work out in case you project yourself out. But for projecting outside, first you should be cleansed inside. But for that also, all the time if your attention [is like this,] “where am I catching?", then you go onto rationality. “I must be catching because of this, I must be catching because of that." I have told you hundred times not to say `why'. Give up this word `why'. “Why am I catching?" It will settle down. This maddening must go away! You cannot answer `why' of anything in Sahaja Yoga, can you? “Why did I meet you?", “Why did you get Realisation?" Ask hundred questions, two hundred, three hundred, five hundred, you will not have any answer! So give up that. It's not your rationality, it's the Grace, it's the whim of the Grace that's working it out! What are you trying at? Just ask for the Grace. Finished! It's silent. It works out.

This is maddening! You'll become mad people. This is the greatest madness that people want to know why of everything. How can you understand? You don't have that chitti to understand it. “[Mother] Can you explain?"

How can I? If you make a little ant understand human civilization and this dirty politics you play it may understand. But you cannot understand `why' of God. This is the relationship.

So now, you give it up asking questions like that. It's too tremendous for this rationality. “Why God is doing? How He does? What are His powers?" Only thing [you can do] as scientists, you note down, “Yes, it is so, yes, it is so, yes it is so." Verify it and note down. Only your awareness is changed from the scientist, that you can see subtler working. But why it works? That's His whim! He'll do what He likes! Who are you to question God? How can you question God? Just give up asking this question `why' and you will feel very much better. “It is God, you see, He does it!" This is what is faith. Not the blind, but real [faith], with understanding.

I have told you this story of My grandmother many a times, as she used to tell Me about faith and which I have repeated to you so many times, but again I'll repeat it today: There were three people at different places and one man was going to see God.

So they came to know about it.

So one of them was in the forest, standing on his head, doing all kinds of Yogas and things like that and praying to God, must be with both hands towards Him and soaking the feet, may be, like mad, you see and asking, “Why don't You meet me? Why don't You meet me? I want to meet You! why don't you meet me?" And the man who was going to see God went through that side and He said, “Now please go and ask Him why don't You come and see me? You better come and see me, Why

don't You do it?" So he said, “Alright, I'll come, I'm sorry." He had become thin, you see, absolutely thinned down, condition very miserable. He said, “Alright, I'll go and tell God about you." So, then he went up to God, no, no, before that. Then he met another type who was sitting on the street and will be at the street side and he said, “Oh! I heard you are going to meet God?" He said: “yes, he is going to meet God." So he said, “Then communicate one small little thing." He said, “What?" He said that, “Just tell Him I have had no food, please send me my food now, I'm hungry." He said “What?" “Yes, you just tell Him that much." So he went up. He saw God.

So God asked, “Did you meet some people on your way?" He said, “Yes, I met a horrible one who is all time saying `Why not? Why this?' And `Why?', `Should I do it and should I not?' And this and that, is going on.

So, will You go and meet him? He's asking." He [God] said, “No, better tell him to do it little more, you see... still he has to do. He requires more effort. He won't be satisfied. Till he gives up his efforts, let him go on." I mean he would have become mad like that. But now God says, “Alright, let him go ahead! What to do? If you tell them, they don't want to listen, so let them go ahead." Then he said, “Then I met another mad fellow, who was on the street, he said that `I'm hungry, ask God to send some food for me. Please ask. Tell God that I'm hungry.' " He [God] said, “Really?" He called all His managers He said, “Please send his food. Have you not yet arranged his food and all that? Please arrange it." He was quite surprised. He said, “What is this? This man is just telling `I'm hungry,' and God is so much worried about this

fellow and not worried about the fellow who is standing on his head and asking such a lot of questions to God." So God knows everything, so He told him, “Now, alright you are going down, you just tell them one story to both of them and see their reactions and then you will know." So He told him a story. “You tell them that, `I went to God and saw there, God passing a camel through the eye of a needle.' " and he said, “Really?" He said, “Yes, you go and tell them." So he came down. This fellow was still on his head. He came back, “What did God say?" He said “you have to go on still for some time." He said, “Oh! Really? Well all glory to God!" He said, “Yes, he said so." He said, “Really?" Then, “Did you see something special there?" He said, “Yes, I saw that He passed a camel through the eye of a needle!" He said, “No, no, don't tell me stories! How can it? Such a big camel! How can it pass through the eye? After all it's impossible! It is impossible! This is impossible! You are just now trying to befool me. Because you have been to God you think you can befool me. No, no, I cannot take it, no, I cannot take it!" So he went to another fellow, he was nicely eating his food. He said, “Yes! I knew, you see, I just told you because you asked me if you have to tell you anything, I knew God will send my food and everything.

I'm quite alright." He said, “Did you see anything wondrous there?" He said, “I saw the wonder of wonders, miracles of miracles, that God passed a camel through the eye of a needle!" He said, “What is so miraculous? He is God! He's God Almighty! What? He can pass even Universes after Universes through that hole! What is it for God? He is God Almighty don't you understand God

Almighty? Because you have met Him, you think He's nothing! Because you did it so easily, you think He's nothing! Because He behaves like [that] you think He's nothing! He's God Almighty! So what? to Him, what is it?" Then he realised.

This is Faith. That is what is enlightened within you with Pūjā. Not your rationality which is brought down actually quite a lot.

So with this idea, tomorrow, we'll have the Pūjā, alright? May God bless you.

Sahaja Yogi: Jane just started labour, for the baby.

Shri Mataji: Has started? Good, good, good. It will work out. In Jane's case she never wanted a baby, big problem, you see. Funny ideas about children are developing in this horrible country, which is so shocking, so shocking.

I mean the mother is the one who should have feelings. Every day you read such horrible stories about these mother's. Can't imagine! They can be so cruel? The more I read about these things, one can't understand. How can they be cruel? I mean if you hear a little thorn has gone into the feet of a child your heart starts melting, you know.

Innocence, is attack on innocence. The whole country is after innocence. Is old men running after young girls, all this is attack on innocence. I mean, extremely Satanic, very Satanic forces are let loose.

They are attacking all the children of the world and everything.

Sahaja Yogini: Would You like some tea, Mother? Would you like some tea?

Shri Mataji: No, but I think we'll have food. Better to have food. I've got some food for you. Heat it up and I hope you'll like it.

Now. Got something for her.

Can you imagine where people are killing their wives, their husbands? Yesterday, today, My husband was telling Me there was a case where a wife was killed and was put in the fridge, deep freeze. Can you imagine? And then Peter [Pierce] told another story that a lady delivered her child in the loo and left the child [to] die there. I mean, this kind of people can you imagine? They have only sex-love and a sort of dirty feelings for others, they have never good, pure feelings for anyone else. What should you say to such people? I just can't understand. Very destructive. Satanic. You see but there must be something Satanic in people to accept such Satanic things.

I mean I cannot think of one case in India, one case, where a mother could kill the child. One case I cannot think. Even if it's a illegitimate child she would not like to kill but others may like to finish it off.

That's different, but she would not. I mean just can't think of such a thing. Unbelievable! Unbelievable.

They are so egoistical, so foolish. Donkeys they could be only. At the most donkeys are like that, I think, that's why Christ rode on the donkeys.

Donkeys, are they egoistical? I don't think so, they are not. Moreover they are not also full of hatred, donkeys

are not full of hatred. They are stupid people. You see, somebody must bully them then they are alright. The bullying starts like this: a French bullies English, I have seen it, puts them down. French think they are higher than the [English]. See the gradation is in the opposite direction. They think that the English are lower; I think definitely English are better than French as far as evolution is concerned, but the French have put them down.

Yesterday I met, there was one Bangladeshi who was going back to Bangladesh. He says, “Many have gone from here. People don't know how many have gone; if they write it down they'll be amazed, because they are fed up." And funny, funny things, you see he told Me, he lived with four types of neighbours and he got so fed up with them. First neighbour he lived with, you see, he said that, “He had a daughter and I had a daughter of the same age, fourteen years of age. And he [the Englishman] said `Why shouldn't we exchange our daughters, you see, for lovemaking?' " He got so angry and he ran away. Shri Mataji is laughing: How can he? This was the first thing. Then the second one was, he said that, You see, his daughter was, little nausea she had or something. She's just fourteen or something.

So she went to the doctor and doctor said, “Did you, have you start giving her [contraceptive] pills and things, you see?" This upset him absolutely then.

Like that he gave Me four horrible instances, the two others I cannot tell you to what extent it is. He said, “I'm not going to live in this country." I mean, they are just like stud bulls going round, I tell you, horrible. And the

women I don't know what to call them! What is the parallel? [Laughing.] Hawkers? Or what? The Hawks? What do you call the other side?

Sahaja Yogini: Hookers.

Shri Mataji: Hooker? Hookers.

Sahaja Yogini: They get paid for it.

Shri Mataji: Ha?

Sahaja Yogini: They get paid for it.

Shri Mataji: They get paid for. Yes they get paid for.

At least they can have a date and have some nice food somewhere in the Chinese. [Laughing.] Selling their chastity for cheap things. Different community altogether.

It's a very nice picture, eh? There's only a Rādhā and Kṛiṣhṇa both together in One Being.

You have got of My eyes in many of My photographs.

Some of these are. What is this one about? Really terrible.

Ramadan, you see. Yesterday I must tell you, where is he [Djamel]? Yesterday Ramadan. Yesterday these Muslims came in, you see, they were waiting for 8 [o'clock], something time, you see? And then they started drinking like hell, I mean they drank so much of [laughter]. By the way why did they do it? In the daytime what happened? What is the story? Djamel Metouri: Why do they do it? What do they do during the daytime?

Shri Mataji: No-no-no-no no, no, why, what is the story, why did they fast? Djamel Metouri: Well it's for the Koran, the Prophet Mohammed decided that every year there

should be a time when all the people should fast to keep all their *[UNCLEAR]* at bay.

Akbar: To keep all the attentions at bay.

Shri Mataji: They should fast, what...?

Sahaja Yogi: They should fast for one month because they have for at least one month in a year to keep away, You know, temptation from drinking and... Because at the time they were very licentious, You know they used to,

Shri Mataji: Dining and wining! Djamel Metouri: Well they do still, but at the time they were much more.

Shri Mataji: They used to drink like anything.

So He said, “You better fast for one month” because He thought if you put one month, at least for one day they will do it. [Laughter.] You see this is how, you have to put an extreme case, you see? But people say that, “Why they put an extreme case?" Because, you see if you put an extreme case then at least symbolically you'll do for one day or half a day. That was the reason, you see, because they never believed in fasting. They used to eat, gluttonous people, you see, horrible! They were living in tribes and very much eating, all the time attention was on eating.

Djamel Metouri: It was not just that, You see all men should not eat salt anywhere, You know I mean,

Shri Mataji: That all will start there.

Djamel Metouri: And you mustn't listen to anything harsh from people.

Shri Mataji: This was only for His disciples.

Djamel Metouri: He was trying too, Mother and to look at, Shri Mataji:, women, adulterous eyes. That they all do!

You see, at least He must have thought that, “Give one month a trial, the whole year you can't do.

So, one month give a trial like that” you see so He said, “Alright, try for one month." [Laughing.] But they can do fasting, is alright and then when did he say that, eat in the morning and eat in the evening? Djamel Metouri: Yes, it's said that you must fast from dark to, Other

Sahaja Yogi: Dawn to Dusk.

Djamel Metouri: Moonrise, I mean.

Shri Mataji: But they eat with vengeance at both the times! Djamel Metouri: But they do in the night, they eat...

Shri Mataji:... with vengeance, you see, so everything is put upside down. Why He said it because, you see, all these systems were for his disciples.

They would do Namaz for five times, He thought that He might be able to achieve the Realisation part of it, you see.

So He said, “All right, for one month, let's have a course like that." See they went on a course, sort of thing, “Let's work it out." And that thing has become a pattern now that they fast. It's all nonsense, it's madness.

Djamel Metouri: Mother I think it must be very good, if someone is going to meditate, You know, but for one whole month it's a lot.

Shri Mataji: See, if they are paying attention to their food only, waiting for the time to come to drink it's nonsense! Djamel Metouri: That's what they do.

But people go extreme You see even when they're weak person. A person should be able to stand it.

But they still do it. And they end up in hospitals and when they die they're considered as martyrs.

Shri Mataji: What do they say? Djamel Metouri: You know it's supposed to be very good to die in Ramadaṇ[Laughter.]

Shri Mataji: Imagine.

Djamel Metouri: And if there is a war you must be right in front line.

Shri Mataji: Yes, like in the war you are dying. That's a war in a way, because you war against your weaknesses, war against your habits and things, it's true, no doubt! But that is a regular stuff, which one has to do, but that's not done, it's something very different, you know.

Djamel Metouri: Crazy people live today, You know.

Ray Harris: But You know, Mother, Jewish Rabbis decide that it's blasphemy today that you are trying to achieve union with God.

Shri Mataji: Who says blasphemy? Ray Harris: Jewish, a Jewish rabbi, Mother.

Shri Mataji: Is it? Ray Harris: And it said in the paper that we should only do His commandments, to become part of God is blasphemy.

Shri Mataji: Aah, this is...

Ray Harris: That's what he said, Mother.

So we never aspire to achieve part of God that...

Shri Mataji: Because then his salary will go away.

Ray Harris: Because it's a silly Eastern religion.

Shri Mataji: Actually this is what happened with somebody who had come there, he says that, “I don't believe in Shankara." He's a South Indian he said, “I don't

believe in Shankara, because he believes in Advaita", that is "Becoming one" you see. Advaita, `Dvaita' is two, `Advaita' means `not two'. "I don't believe in Shankara's Advaita, I believe in dvaita, I want to remain myself, I do not want to get united with God, I want to remain myself. Why should...?" I said "Which part of you that doesn't want to become with God?", He said "Not my ego" I said, "How are you sure?" You see, this is the trick of the trade is. That's how they are going to continue. That's why they don't want to be one with God. Because if they have to be one with God, then these in-between religions will disappear, isn't it. [Laughter.] The agency will be losing its powers!

***Contents: 1980-07-20*, Public Program, The Force that Lies Within, Brighton, UK**

Only you can feel your Spirit.

This energy has been placed in the triangular bone at the base of the spinal cord, has been there for ages, for many lives, has been following us.

She is our mother and She's born with us every life, every time, waiting for an opportunity where somebody who is authorized to awaken Her. She takes birth with us again and again on this Earth. She is the reflection of the desire of God, His desire that we should know Him, that we should become one with Him, that we should enter into the Kingdom of God, so that we become the citizen[s] of His kingdom and enjoy, enjoy the bountiful bliss of our Father.

He is a father who is compassion and love and He wants to give you this love, His love, His power of love to you,

like any good father would like to give his possessions to his own children. The one who is the essence of fatherhood waits for you in His kingdom to bestow this great power of Divine Love through your Spirit.

Spirit, it resides in the heart. Spirit is the reflection of God Almighty. But the hearts which are filled with hearted, which are filled with evil, which are filled with domination of others and torture of others, cannot reflect the Divine. Only like a flicker, I give the analogy of a gas light: as in the gas light there's a little flicker, in the same way in the heart flickers the Spirit. When this residual energy, like the gas which is not enlightened, rises up to this point, it catches that fire, that enlightenment and your attention becomes enlightened.

Lady: *[UNCLEAR]*.

Shri Mataji: From where is the sound coming? Gentleman: The children *[UNCLEAR]*.

Shri Mataji: [Laughs.] Let them play.

The attention gets enlightened. This attention which is, so far, a darkness. The human attention is just like a pool of darkness. There's no light in it. It starts flowing into any direction it wants to. It is all a lost case, that's what people think. They don't know where to go, what to do.

Some people think that, “Alright, I'll be very happy if I could have a lot of money and enjoy myself." They have had! They have had everything, now they are fed up! Their children are running out of their houses. They said, “Let our parents look after the junks, we don't want it." The affluent countries, the most affluent now, like Switzerland and Sweden are competing among themselves as to find out how many ways there are to

commit suicide! So this idea of getting happiness out of money becomes a secondary one.

There are other searches also human beings have, but ultimately you come to the point where you do not know why you are unhappy. You have everything still you are very unhappy. Because whatever you are seeking in life is not money, is not power. Your human dignity is so much higher than all these things that you do not find any equation between them. You feel so disgusted with yourself that, `Why do you have to live it all this nonsense?' This is not the stuff you are meant for. Your dignity doesn't permit you to be happy under the circumstances which are normally accepted by people.

The seeking becomes subtler and subtler. People start going deeper and deeper into their own being.

And trying to find out a solution of this kind of a blind feeling from within that, `It's all darkness, it's all darkness.' We have to find out. We do not know sometimes, really, what are we do expect. We do not know where are we going to get that peace which is promised. We read scriptures and we read many books where it is promised that you will get [it], “If you knock the door, the door will be opened” and you go on knocking your head and nothing comes out of it! But in every endeavour human beings go to extremes. If they are fond of football, they'll die on the football field. If they are fond of anything they become really crazy. There's no balance in life. I wish the desire to know yourself, the desire to become that All-Pervading Power of God was as keen as [to what] we have for other things. It will take us really to the essence of joy: that is the Spirit.

Spirit is the Light which gives us knowledge about ourselves. When nit light comes into our attention...

[in] medical terminology we can say what is our attention, is nothing but central nervous system. Whatever we know with our central nervous central system is our attention. Supposing somebody is standing behind us, you do not know because we cannot see it.

Now I may not see someone but if somebody's putting something hot on my feet I can... on my back, I can feel it. Because I can feel it through my central nervous system. Whatever I can see, whatever I can hear, whatever I can smell, whatever I can actually feel is in my central nervous system, that is my attention. But the Spirit is not. Many people say, “Oh we have a way of finding God, yes, we know the way." Now, how do you know? Why deceive yourself for nothing at all? I mean, in normal life we never do like that. Nobody says `Alright I have got $10; with me and now I'm going to spend my money!' Of course you are a cheat then [it's] different. But normally in an astute, simple man doesn't do that way.

So why say that there is a way of finding out God? If there was, then the person would have found it. The way is there, the method is there, but that cannot be handled by you. As I told you yesterday that we did not become human beings from chimpanzee by doing anything. Supposing we had cut our tails, [for] example, or shaved our body, do you think we would have become human beings? We had to become spontaneously. That is Sahaja. Spontaneously. Everything has happened to us spontaneously and even [when] the attention has to

receive the light of the Spirit it is going to be spontaneous.

Whatever you have achieved on your central nervous system has been granted to you spontaneously.

For example these eyes with which you see, what have you done to see anything? Just they are there. We take it for granted. In the same way, if your evolution has to take place, it will take place spontaneously because the Creator Who has created you has to find you your meaning. For example, if I create an instrument and I do not use it what's the use of creating it? I have to put it to the mains to see that I use it. If God has to use you he will have to put you to the mains. That is His job! And that, He is going to do. Is a spontaneous happening. Or else He can do it through a person who has been authorized.

So far your evolution took place, perhaps you do not know, maybe by somebody who was authorized and you were not aware of it. But now at human level you will know it, the evolution. And when you will get that Spirit flowing into your awareness, radiating and acting, then you will be amazed that you, yourself will be do the same... you will be able to do it. Like one light can enlighten another light and another light can enlighten another light. The light is all ready made here, only thing is [that] some enlightened light has to come nearer. It's a very simple thing. It's the simplest thing. Actually to talk about it is like talking about all the history of electricity, everything instead of telling you that, `Put on the switch.' It's that simple. It's all done. It's built-in. It's all within you. I do not have to create all these things neither you

have to bother about it. But sometimes the connections are loose.

Sometimes the Chakras are spoilt.

But all this exists within you, only thing is that the Kuṇḍalinī is to be invited to be awakened. And She knows everything. She is your Mother. She knows everything about you. She knows what have you been doing, how you have been unkind to Her.

Sometimes I've seen people having Kuṇḍalinī with such big holes. And some of the Kuṇḍalinīs I have seen [with] bleeding-like colouring, bleeding colour.

Sometimes the Kuṇḍalinīs are just like a wounded serpent, go on tossing their heads.

Sometimes they are so beautiful, just like a radiant beam they just shoot off.

Now we have sometimes spoilt our Kuṇḍalinī, doesn't matter. I have learned all the tricks of repairs, so far. And all the kinds of troubles that people have gone through, I have try to master it.

First I was an expert in Indian style of temperaments. Then I met so many people who were Westernized in India. Then I went to America, there also I discovered lots of different style[s] of people. And then now I am in your country by chance and will be here for some time I believe, of course I travel a lot and I have found that English youth is perhaps the best in the whole world. I'm sorry to say, but it is so.

English youth are the best. I told somebody, some English...

Some Indian gentleman about it. He said, “Where do you find the best disciples?" I said, “In England." He was amazed! I said, “They are little hard nuts to crack, no doubt. But once cracked they sort it out." First, their scholarship, second their assiduity and I think the third and the most important thing, their astuteness, honesty it. Because this is absolutely an honest affair. You cannot be dishonest about it. Even better than many Indian youths I would say. Not the Indians villagers [who] are perhaps the best because they are too simple. But many Indian youths who are Westernized, are now trying to become sophisticated.

So they are thoroughly useless, you see, they are getting into a plastic affluence.

Under these circumstances it's most surprising how I find Myself here in England and this great work which is actually prophesied long time back, is taking roots in this country.

But it's a living work. It is easy to create thousands of plastic flowers but to create a real, one flower it takes time. It requires lot of concentration and labour.

So the thing maybe moving rather slowly but it is taking it's shape.

Lots of people all over the country are getting their realisation. But to neutralise your understanding [GAP] the Divine.

One should know that I'm talking not as a salesman, yah, nothing is selling here, certain things must be understood that this is not selling.

We are used to [do] shopping all the time. We cannot understand a person who can do something without charging for it. But it is an insult even to think that you can pay for somebody's love. We are so much used to this kind of a conditioning that we do not take things seriously for which we do not pay. I mean, it's a mad thing! You do not pay for the fresh air you have. You do not pay for the rain you get.

You do not pay for the sunshine you have. You do not pay for the breathing you do. You do not pay for your own body. Did you [To] whom did you pay it for that? All that is important you cannot pay for.

The second thing one must know [is] that you cannot read about it. By reading you cannot get it.

It's a thing that must [be] actualised, that must happen. It's like, say, Guru Nanaka has said that, “Go and find within yourself." It is to be found within yourself. Now these Sikh people are sitting and singing this. For two and a half days they are have a continuous process of singing the Guru Granth Sahib. And they sing that, “Let us find it within ourselves, it is within ourselves." Now what's the use of singing? Are you going to find it? It would be like saying that, if you have a headache, you go on singing about the prescription you have got. When are you going to take the medicine? Is the point.

So the second conditioning is that, “I have read in this book like that." Yesterday there was a gentleman [like that]. Of course, he was from some organization [and] just came to disrupt. Because you see there are so many organizations run, in this country, to make money in the

name of God, in the name of Realisation, in the name of Spirituality and all sorts of things.

So naturally they feel they are challenged. [GAP] He started talking about Śhrī Kṛiṣhṇa. Of course he was a very half-witted fellow! He did not know much about it. Still I talked to him. But now whatever Śhrī Kṛiṣhṇa has written, I say that this is completed in Sahaja Yoga no doubt. All of them what Christ has said or what Mohammed has said, everything is explained in Sahaja Yoga. Everything you will find completely manifested in Sahaja Yoga.

You will be amazed, even you will find out where is Christ within us, in what centre He exists. [Also] where is Mohammed Sahab, where is Nanaka, you will know their positions and you will know how to use them for this purpose.

But to bring in the controversy people can say “Alright, Christ said such and such thing." Alright, He did say, no doubt. And I can tell you about that. But just to create a controversy why should you bring in people? All of them will be explained through Sahaja Yoga, you'll be amazed. They are all with us.

Not against us in any way and absolutely cooperating and working it out. There's no difference between them and us. We are on one side. We are all flowers of the same tree. Only the people who separate us are the people who'll take them away from the Tree of Life and fight.

But the controversy, why one starts, is this way that, when Rāma came people said, “We don't believe in you, we believe in Parashurama!" Because Parashurama was

dead by then! Very good idea! Never face the reality when it comes to! Then came Śhrī Kṛiṣhṇa six thousand years back, so when Śhrī Kṛiṣhṇa started talking about Reality they said, you see, “You don't tell us, we only believe in Rāma!" When Rāma lived they put Him out for fourteen years in the forest, very nicely! They never believed in Him, they only believed in Parashurama. Now, when Śhrī Kṛiṣhṇa came they said, “You see, we believed only in Śhrī Rām and not in You." Śhrī Rāma was our thing.

So Kṛiṣhṇa did not tell anything about reality only told one disciple, that's Arjuna: that too [who] was not realised.

Then came Christ. They said “No, we don't believe in You and we believe in Moses. Our this thing [Messiah] has to still come. You are not Christ." Crucify Him nicely on this point! Then came Mohammed: They said “No, we don't believe. We believe in Christ." “We believe in this, we believe in that." But the One who is really there people don't want to believe. You know the tragedy.

It's a shameful thing. I think Christ's life has proved beyond doubts that human beings are really stupid people. That's why He must have rode the donkeys. Extremely stupid people! Such a Great Incarnation they crucified! Then Mohammed came: Mohammed was given poison, He's [He was] tortured. Then Nanaka came: [they] tortured him! Anybody Who is real must go through the tortures of people. Everyone who is false and fake is extremely attractive.

What's the matter with the human brains, I cannot understand.

I went to one place recently, Norwich: Two ladies had come. They told Me that, “We went to one Guru. He gave us a mantra." I said, “And then you heard [the news] about him?" “Yes, now we have heard that he's a drunkard and he has got five-six keeps. Still we will not tell you his mantra, we still have faith in him." I said, “Really? Now when will you lose faith in him?" I believe thousands of people went to see him when he was in Norwich. I said, “What was his credibility? Why didn't you find out from where did he come? What was his name? What was he doing?" He was in South Africa, living in a tin-shell.

From there he comes here and befools all the people and thousands of them are behind him! What is his credibility? Who was his father and who was his mother? And what good work he has done? And when he has taken away all their money still they want to believe him. Why? They are frightened. They don't want to tell the mantra. When he does not know a word of Sanskrit! Two of his disciples came and told me the mantra [that] was given! You will be amazed! The mantra was given was `tinga', like this! [Shows Her thumb.] What we call this one [thumb]. You see [in India, when] we show this one [thumb] to someone, that's called as `tinga' [in Hindi]! It's not a Sanskrit word, it's a Hindi word. There's some limit to our naiveness! If you are real the worshippers of the Truth and Reality, we must face it. And you don't know Reality's beauty. In reality you are beauty inside I see that Light in you, I see that Spirit. You do not see it, that's why you are frightened. There's nothing to be frightened of yourself. You are the most beautiful thing

within. The outside is frightening. That's why you know people cannot sit alone. For them is a jail if they have to sit alone. But after realisation you don't know when you are alone [and] when you are with others. You enjoy yourself because it's most enjoyable.

You are the most enjoyable thing the God Almighty has created. But you have made a mess out of yourself. Why? Because you listen to others. You are no more there. You depend on others to give comments on you and judge you. You do not have any judgement of your own. You have no self-esteem about yourself. Once you have Self-realisation you recognize and you find that you are that lustrous thing which is much more precious than thousands of these useless diamonds put together. And then you value yourself. The whole system changes, the whole valuing system changes. You give up your ego, you give up your superego and you become your Self, which is the Spirit, which is the Light which shines, the Divine Love of God.

When this Kuṇḍalinī rises, She passes through various centers. You see they are six in number on top and one is down below. The lower one is guarding the Kuṇḍalinī and Her protocol because She is your Mother. That's your innocence in the lowest one. And the above one[s] are controlling the different parts of your body on physical level, on mental level or emotional level. And when Kuṇḍalinī rises She enlightens the Spiritual Being[s] in those centers. When these Spiritual Beings are enlightened, you get more energy.

Many things happen when the Kuṇḍalinī rises.

When She crosses this center: This is the center of Christ [that] you see there, where the Optic Chiasma crosses each other. At that point is this center. It shifts a little because its energy after all it's not localised.

And when this center is crossed then you become thoughtlessly aware, Nirvichar samādhi. Means your enlightenment in the awareness comes in no doubt but there is no torture. You come between the two thoughts of past and future and you become silent. It is to be. Now one may say that, “Mother, it is sad that people spent thousands of years getting this realisation." They did, even [just] Nirvichar Samādhi.

No doubt. And there may be many saints who'd say, “Why should You” they have said this to Me, “Why should You give this to these people? Who are they? We have worked so hard." But on the Tree of Life in the beginning there were few flowers. But the time has come today, where thousands of flowers are to be converted into fruit. The time has come. The blossom time has come. And that's why it is working out.

You can see for yourself at the time of Christ how many disciples did he have? They were all fishermen.

Even today in India if I have to talk to fishermen, I don't think I can tell them about Sahaj Yog. But we have many Sahaja Yogis who are fishermen in India, you will be amazed. They just got it. Once they got it, they don't want to know it mentally. “Oh, we have got it. We are just there." You don't need any education for it. Even a small child if he is a realised Soul knows everything about it. Even in this country I have seen many children

are born who are realised Souls. Today only we heard about the birth of another one who is a realised Soul.

How do you know a person is realised or not? When the Kuṇḍalinī crosses this point which is called as the fontanelle bone, in Sanskrit it's called as Tālu where we call as the baptism takes place. Actual baptism, not by some theological college fellow coming and giving you baptism. No! Actual [baptism]. You actually see this portion becoming soft. And, at that time, when the Kuṇḍalinī reaches there and crosses that you feel a Cool Breeze starts blowing through your hand. The energy starts blowing. The cool pulsation, radiation, of the Spirit starts flowing. You can feel it. You can see this Kuṇḍalinī pulsating with your naked eyes if there is an obstruction. If there is no obstruction it takes [a] split of a second: it just shoots off. If there is obstruction you can see the pulsation; actually like a heart this triangular bone goes on, like this. You can see it clearly.

If a person has a liver [problem] you can see the Kuṇḍalinī going and pulsating there and telling that, `Oh he has got liver, I have to supply the liver.' You can see with your naked eyes. You can see the rising of the Kuṇḍalinī. With a stethoscope you can feel the movement of the sound. And you can feel it here, the sound, coming up as Kabīra has said, “Shunya shikara para anahata bāji de” that is, “at this summit, zero [sum]mit, you start hearing", here there is no sound otherwise, that's why he calls it “zero summit." “You start hearing the heart, anāhat” is the sound without percussion. You start hearing [it] here, “Lab, dab, lab, dab” and then it stops.

And the moment it stops you find this Cool Breeze starts flowing.

This is the time you have touched your Self, your Spirit and this is the beginning of Self-realisation.

This is the initiation, I should say, especially in Western countries. Because we are people who live with our rationality. Though those who are intelligent must have recognized that rationality is a limited thing and if we are to go to the unlimited realm of the Divine Power, we have to go beyond it, it has to be triggered. If you are reached that conclusion then you are really intelligent.

But still we try to ramble about, try to verify, “Yes it is coming, yes, true but now let's see if Mātājī has said that all the fingers get enlightened." As you see all the centers you start feeling. Is actualisation! Again I say because it becomes a subjective knowledge in your body. It starts, you can start feeling all these centers. And in that you start feeling your own centers realizing your Self within, you're being within and also feeling the centers of others. Because now your awareness, your attention, is enlightened by which you have become collectively conscious. You have become again I say. Not by giving lectures to you that, `You are brothers and sisters,' No! You have become. You just become.

Those who are realised know where is your Kuṇḍalinī, they know where is your problem, they know how to move the Kuṇḍalinī, how to manoeuvre it, they know what is their problem is, they know how to correct it and they know what are the blessings of the Divine: is the complete enjoyment of your being.

This should happen to everyone, will happen. But [you] must have some patience with yourself.

Many people touch realisation and think that, “We have got it now” and they disappear. It doesn't work out that way. When you have to learn swimming, you have to learn it well, otherwise you can go down. The same thing is about realisation. Even if you have touched your realisation still it is to be nurtured, it is to be looked after, you have to grow and mature into it. Like a human being, though born and `branded' as a human being and is put in [the] company of foxes, can behave like foxes. In the same way though you are newly born and your second birth has taken place fully, still if you again go into the normal life and do not know how to guard yourself and protect yourself, can again become the same as you have been. And that's how we have seen some people lose the vibrations.

Some people definitely lose the vibrations.

So after realisation you have to see for yourself that you establish it and fully master it. You become a complete master. I give an analogy like this: that we have two powers, left side and right side.

The left side power is the power of desire, is the power by which our past is created. Is, we can say is the psyche. The right side power is the power of creation, is of action.

So the left side power is the power of our emotions and the right side power is the power of our physical being and our mental being. These two powers are like [an] accelerator and a brake. Both these powers we use alternately, simultaneously, slowly, balancing them. We

try to learn the driving. [Pause.] And we try to learn the driving. When we have learned the driving then we... we become an expert driver. But still you are not the master. Still the master is sitting behind. When you have mastered your driving, you become the master, the Guru. That's what should happen to all of you.

Of course by this happening, of becoming one with that Divine Power, your physical problems get solved, your mental problems get solved and your emotional problems get solved. Apart from that even material problems get solved. The whole attitude towards life becomes that of a witness. You see the whole thing as a drama and the life becomes full of enjoyment.

As I said yesterday it's such a vast subject and the knowledge is so great. When you become knowledge yourself, when you become the Light, when you become the Love, then you, yourself will gradually know so many things. Like [with] this room being dark, you don't understand anything. But as soon as I put on the light, you see everything and find out all about it.

I must have given at least two hundred speeches in England so far, minimum. Maybe more. I don't know how many. And there are so many tapes these people have got in English. But still every time I speak they say, “Mother, every time you say something new." It's rather surprising.

So I would say that you cannot know it through lectures, through talking, argument, you better know it within yourself.

Now yesterday, we asked two gentlemen [who] got up and asked Me questions and they did... they were not

knowing what they wanted to ask. As I told you that they were paid by some organization. And when they found that they could not do any further they went away.

So it's such a waste, you see. We have to be fair to others. If you are not interested in your realisation it's better to go away. *[UNCLEAR* Because] there are many people of different calibre. They just come because they were walking on the road, they saw my photograph, they came in, finished! If you are really seeking then you better have it, you better get it because if you do not get it in this life you will be coming again next life for this.

This is the ultimate that you must find. You work it out and I am sure it will work it out. Pay a little attention to yourself not to others! When it works out also, we have a center luckily, in Brighton. And you have just now heard from Pamela. She's the one who is organizing here. We have other people also.

We have quite a lot of people who are good Sahaja Yogis and who know a lot about it.

Also we have some books for you, to guide. There was one book written by a Swiss... Swiss scholar who is a French speaking boy but the book was then edited in English, was inaugurated by our high commissioner and also is available not today but will be available if you order about it called as The Advent.

[Part 2 of 13:40 is MISSING]

***Contents: 1980-07-21*, Public Program, Auspiciousness, Caxton Hall, London, UK**

Hello! Good. How are you? It's a good day. Today is an auspicious day because twenty-first is an auspicious day

for us and today is Monday and the seventh month. All things come by today and it's a very auspicious evening.

So today I'll talk to you about auspiciousness because most of you are Sahaja Yogis. Who's come for the first time? One, two, three, four, five and six there.

So we have for the first time. Alright. [Laughs.] I am sure somebody has talked to them about introduction to Sahaja Yoga or something, huh and to make it short, the whole thing I don't want to repeat, as I was thinking of talking of a new subject to the Sahaja Yogis.

As you know all of you and you can see around also that there's a very big en masse search for the Truth, there is. I mean even in this hall you'll be amazed there might be five [or] six halls like this where everybody's sitting in some hall and doing and something about it. I mean there is no doubt a very big urge to seek the Truth. This urge has come through our own evolutionary understanding. When human beings have reached a certain stage of sagacity, you can call it, or dissatisfaction, like when you have achieved a certain amount of material well-being or have seen something which doesn't give you a complete answer.

Like Buddha, like Buddha when He saw an old man and then a dead man, He was puzzled at it; He was very much puzzled and He started wondering what is this death and why a human being becomes an old man. There was a prophecy about Him when He was a child that He may become an ascetic or that He may give up His family life to find the Truth, He might do that. And the parents were worried and father arranged for Him a very big palace with all the things available and a very

beautiful wife and a child. But still from inside He had a feeling of some incompleteness, of meaningless of life and, with that meaningless feeling, once He saw a very, very old man and then a dead man and this just went into His head. This was 2,000 years back, more than that. But today there was many buddhas living. When His first name was Siddharth. Siddharth itself is very beautiful, Siddh, Arth: the one who has mastered his meaning. The beginning of the name itself was very suggestive but then He become the Buddha, the enlightened one.

But you are all Siddhārthas who are seeking the Truth. He also went to Upanishadas and He also went to many people, He went to Benaras and was so disillusioned the way the people were in Benaras. He found there was no religion in them, there was no God in them, there was no goodness in them and they were making money out of all this. Then He went to some Gurus and this and that and everywhere He found that they did not know the Truth. He got tired, very tired. He had given up everything just in the search of Truth. And He was so tired absolutely tired; lay down under a tree, a banyan tree, we call it the ashwatha and then Sahaja Yoga itself, is a spontaneous awakening of the Kuṇḍalinī, took place and He got His Realisation.

But that time there was no Mātājī Nirmalā Devī to tell Him that how He got it, where was His Kuṇḍalinī. He just felt the Cool Breeze coming in Him and He felt His Self and He started talking about it and telling people. He felt that, “Because I gave up everything, that is why it has worked so." It was a mistake, I would say, or a misunderstanding. Because what do you give up?

Whatever you hold on to, what is there to give up? All these stones? What? What is their value? And this giving up is also a mental idea, just a mental idea, if you are not holding on to anything, what are you going to give up? So this idea of giving up came to Him because He thought that this must be the reason. Supposing I have to come to Caxton Hall, I go all the way to Tottenham Court Road and then I go to East End and then come down here.

So if anybody comes to ask Me the way I'll say, “Alright, go to Tottenham Court Road, then to East End and then through the traffic you can land up here." But it's only two minutes drive from My house! So it was that kind of a misunderstanding which led him to think that there is no God. In a way it was a mid step because if you talk of God suddenly... Even today if I say, `There is a God,' how are you to believe, you can believe your vibrations, you can believe there's a Cool Breeze coming in, you can see the Kuṇḍalinī rising, you can see the pulsation of that, but how can you say that there is God? Because I say there is. Because it is pervading and whatever I say now you can test it on your vibrations.

Now how will you know that these vibrations are telling you the Truth? It is very simple if you understand the common sense of relativity. Like, bring two mad people from lunatic asylum absolutely certified as mad, alright? And then, Paul is laughing and then get two sane people sitting down. Now you put your hands towards the people who are mad and you will get horrible burning in here, maybe in here, maybe in the whole hand on the left side. And they themselves, before My photograph will be going

on like this [shaking]. Many go. Even they look sane but they [do], many like that. All fanatics, all extremists, all sorts of people, they go on like this; spiritualists again, druggists, chemists [laughing], cancer patients. It's different frequency, different style in every way, alright? So you get ten cases like that.

Now you ask the question, `Is there God?' and you start getting Cool Breeze flowing into you. `Is His power all-pervading?' You start getting a Cool Breeze flowing. That is how you find out which is the Truth. Where, what I am saying, what vibrations are telling is the Truth or not. That is how you can test your vibrations.

This search is on and there are many shops people have opened. This is not a shop, this is a temple.

And a temple in the market place has a very little value. If you have to climb up seven mountains to go to a temple it has much more value but only few can reach there alive.

So the temple had to come down to London, to Caxton Hall, to talk to people. But in the market place if you have a temple you can notice that people just go in the marketplace, purchase something before going they may throw 1 anna [1=16 old Indian Rupee] there thinking, “Oh Lord, give me some profit when I am going there" and while coming back they will throw another five annas there saying that, “Oh alright, You have helped me, alright 5p is alright for your sake because I have got some profit I am giving You” because they have a mentality of marketing. Even with God they bargain. The mentality is of marketing, of most of the people. Must be but among them are real people also. Many, many real

people are there who are misled because they see the crowds going. Thousands of people going there, they are also misled.

Ultimately all those who are true seekers will receive their Realisation. Even those who are not will receive, but first those who are seeking are the foundation stones, they have to build up themselves in such a way that this big ediffice could be raised on its back, on its foundation stone. You people have to be such strong Sahaja Yogis, such strong Sahaja Yogis, that from your own life others would take the lessons and understand that this is something that has really transformed people because the time of judgment has come and of transformation. The Last Judgement is not direct but through transformation; it does not fail much, if you do not fail it, it is not going to fail, it is going to work out. All sorts of permutations and combinations it has worked out, all sorts.

Now there's no horrible Guru I have not tried, of course sometimes I hear some new names from somebody, the other day I heard something new, some other name. He's another funny thing, he's teaching people, I don't know, something very horrid he's teaching people. And maybe he may be successful for a short time but ultimately those who are true seekers will definitely come. Those who are supporting these wrong organizations will also come to Sahaja Yoga because they will recognize that by supporting these people what are we going to gain? We are going to go to hell. They will see their Gurus how they are behaving ultimately they will come of course but the time being they do not.

Sometimes it's quite frustrating. For example, in Norwich we met two ladies, elderly, quite elderly, but without any common sense and they said, “No, we have a Guru who has given us a name." I said, “Why do you need a Guru for that? You can pick up on the streets. A donkey can give you a name." “And what is the name they have been given?" One of the disciples of this Guru told Me a name has been given called as `tinga', means `a thumb', you see, you show somebody a thumb, it is `tinga'. Just imagine! It is not even Sanskrit! I said, “He doesn't even know Sanskrit! Now he has been found out with six women around him and he has got keeps and he's taking all Scotch whisky, all that, he's busy here." They said, “Still..." I said, “Still? How long will you go on like that?" Of course some common sense will come into them.

So these things are there, existing! But the true ones will understand the true nature of Sahaja Yoga.

It is so nice to see all of you here because we are going to have a very nice 27th, is the day we are initiating you as Gurus, that the day you will be initiated as Gurus and special powers will be given to you on that day. But our intellect is to be little bit brought low and our heart is to be little bit raised high.

If we could do that then we'll be able to create auspiciousness about us. Now I must tell you bit about auspiciousness.

What is auspicious? This word people know, this is not auspicious, that is not auspicious. If you find the horse's horseshoe, it is auspicious. Now do you know in modern times the symbol of Sahaja Yoga is a horseshoe-shaped, can you imagine? It has many meanings but why that

shape is auspicious, people did not know. People do not know why a thing is auspicious and a thing is not auspicious. Now this has been in England for years people were using horseshoe as an auspicious thing and it is 100%. The shape of a horseshoe emits vibrations. You can see for yourself. The shape of that horseshoe is the shape how The Shakti moves, how the power moves, always like this, ellipt, what do you call? Elliptical like that.

It goes to a person say if I love this person the vibrations will go like this and embrace her and then come back. The first movement is this way, the first dimension is like that but this can be *[UNCLEAR]* in sixty degrees it moves. The whole creation took place by the movement of the Shakti like this, that's why they sometimes see it parabolic. You see, like Einstein has been talking about it but they see partial Truth not the whole. Now when you have a shape or a form or a kind of assemblage of certain factors in a particular material could be, could be a particular tree, could be a human being, then you'll find from that person only the realised Souls can feel vibrations coming, because whatever emits vibration is auspicious and auspiciousness is the quality by which we emit vibration. Now purity is a very relative word in the modern times. People don't understand what is purity, I mean they don't understand even what is normal, leave only purity, everybody seems to be abnormal or subnormal in modern times, nobody seems to be normal, even the psychologists can't define what is normal is. Normal is that which is auspicious.

Now this is the knowledge of the beyond, with whatever senses you have, you cannot feel it. For example, I went to Stonehenge. Now you all know that there's something about Stonehenge, you know that there's something is about them. But what about them? These are the stones which have come out of Mother Earth which are emitting vibrations and the covering of that has been done later on, some people must have... they did not understand how these stones have come out one after another so they must have used to cover it. But if they were saints they would have said that this is a stone which has got vibrations. For example, when we say that we should not worship any statues in the Bible, it's very correct because it has said that whatever is created by Mother Earth or by the sky should not be reproduced, so Mother Earth is producing something. Now ask the Christians what are they producing. What is the element that is the earth is producing, what is the sky is producing? They will not be able to tell you. What is this Mother Earth producing which should not be reproduced, which should not be worshipped? Means something She is producing which should be worshipped and that should not be reproduced. This auspiciousness can only be felt by people who are realised Souls or people who are sensitive to spirituality. Those who are not sensitive to spirituality cannot feel it. They do not understand. They may like a person very much “because I like” but why? Why do you like a person very much and you do not like another person? That person may be any type, they will say “No we like" but children, not all, but many children, can feel the auspiciousness. Dogs can feel it, rats can

feel it, snakes can feel it, tigers can feel it, lions can feel it, but human beings are rather difficult. Horses can feel it; horses feel it very much. If you take them near a, say, a place where there are spirits or, we can say, some sort of a burial ground, they would not like to go down there much. First they would resist. But gradually they also get used to it; same with dogs. They can feel it a man who is a realised Soul, who is not a realised Soul. They can even feel an evil person.

There are very sensitive. A dog can always feel a saint; even a mad dog can be controlled by a saint.

This auspiciousness, the feeling of auspiciousness, can be felt through heart, it's the feeling from the heart not from the brain, not from the ego or super ego. It's either we get ideas from our ego or from our superego, from our conditioning, but if our heart is alive, which is a very rare thing nowadays, most of us have got hearts like frozen I would not say, like Rock of Gibraltar, because frozen can be you see can be defrosted.

So such a heart, Rock of Gibraltar, is living here, you see and you meet another person and you feel the other is just going to bang on you with that Rock of Gibraltar. I don't know if you have visited Rock of Gibraltar any time, I have. One day we were plying in a, on a ship you see and suddenly our ship stopped and what I found is a huge big problem, I said, “What sort of a thing it is?" Because no ship can go near any rock that near because no rock is that steep to give that much draft for the ship and this was just like this in front. I said, “What sort of a rock is this?" They said, “This is Rock of Gibraltar." I was

looking at it absolutely a solid piece you see and you thought it is going to hit you on your head.

Something like that human beings become, how can you feel the auspiciousness, it's a very sensitive thing, extremely sensitive and delicate. All the delicacy of the heart, I don't know where it is gone, like Lord Byron style. Look at him, what a life he had. He made everyone miserable in his private life and in his poetry he made everybody cry, took out their eyes, washed them, again put them back in the sockets. I mean, he was a very great sadist, I felt. Horrible, he could not write anything beautiful, he could not see anything beautiful, he could not say anything that was pleasant. And people I have seen have wept and wept and wept and this fellow was enjoying having a nice time somewhere. It's nice to laugh it out because we had two patients who read only Lord Byron and were gone cases. You don't know in England I get such cases some samples, he is no more here so I can tell you about him. He used to just weep and weep and weep and then we didn't do anything with him here, we couldn't do much, I told him, “Why are you weeping?" you see and then I discovered he was a patient created by Lord Byron. I told him not to take this poet very seriously and forget about him, he was just doing it to sell his books! But the fellow couldn't get rid of it, you see, always used to get into that mood and very serious mood and this and that. Then we sent him home, I sent some Sahaja Yogis to his mother and father, very nice people, I must say; they talked to Me on the phone, very good people. They said, “Mother, if you say, we'll keep him in the house", he's a big man, he's a big man about

thirty years of age, you know and third day the mother said, “Better chuck him out of the house, Mother." I said, “Why, where will he going?" She said, “He's still doing the same thing, he's in the room, which I have to serve him food, I have to wash his things and he's just sitting and weeping." So because, you see, the sensitivity is lost, whom are you giving your heart, to this Lord Byron, of all the persons? This is the problem with us, we do not know who is auspicious. For example, Blake people won't like, I mean the one who is the poet you have really, I would say, after Shakespeare. I wonder if Shakespeare was one man or many people put together but Blake was the poet you had, the greatest of all I would say. There were so many also others, Wordsworth was another: you can see those who talk of charming things or pleasant things and beautiful things are the poets, not these garbage cleaners. What is wrong with us that we cannot make out between the stink and the fragrance. Auspiciousness is the way we emit our fragrance to others. For example the other day two boys got Realisation and all the Sahaja Yogis ran to just to feel their vibrations and the rest were left behind because they were enjoying the person, the vibrations of that person. Then I shouted at them, I said, “Now, alright, now you have enjoyed, now go and see others are also there" and they would not go near somebody you see, he was thinking he was a great man sitting down there. Nobody would go near them, they were holding their ears sitting here, there everybody avoiding to go to that man and the fellow must be feeling miserable, I know that but I went to him and worked it out. But then I found that he was doing something very,

very wrong himself. And he said, “Mother, I am not evil." I said, “No, it's not evil but whatever you have done is evil, is to play into the spirits, call them down, put on people and is evil thing to do." “I did not know, Mother." I said, “Alright, it's alright, if you did not know, it can be forgiven." But this is what auspiciousness is that you to feel it from your heart which is awakened. The heart must be awakened.

In the heart resides the Spirit, which is not yet flowing in our consciousness, in our central nervous system. It resides there. The joy itself. I don't know if you have ever seen phosphorus taken out of the water and how it just gets ignited. It's like that inside the Rāmāyaṇa, the illusion, that spark is sitting there and when this Kuṇḍalinī rises and touches that spark, it starts emitting its joy, its auspiciousness.

Unless and until you have that within you, you cannot feel the auspiciousness of others. Take a coconut, for example: put it the other way round, you won't get vibrations. If you put it this way the coconut coming up you will get more vibrations. There are certain coconuts who give you very good vibrations, some give horrible ones. And you know human beings also have coconuts.

Some of the coconuts give such beautiful vibrations and some of them do not.

Some of them are tired.

Some of them are nothing but like a balloon of Mister Ego, or some of them have nothing but superego in them.

So this coconut is to be made auspicious.

Now, how it is connected with Spirit, that is a very important one. How our brain is connected with Spirit. Whatever I am telling you, you need not believe Me but you'll find it out for yourself that whatever I am saying is the Truth. Your heart has the Spirit, the light and the heart has got seven auras around it and these seven auras get enlightened by the Spirit, but before that it's a very instantaneous or we can say a simultaneous happening. When the Kuṇḍalinī rises there are seven centers also in our brain, in the sense there are the seats of the centers. These seven centers are represented again on the seat, you know that very well. All the Sahaja Yogis know where they are.

So when these centers are enlightened, the auras start shining in the heart and this center is actually the center seat of the Spirit. The Spirit has moved from there and has gone to the heart, that's why in childhood you'll find there's a opening here. It's a very soft bone called as fontanelle bone, Tālu, is here, because the Spirit comes out from there and is settled on the heart. You know, Spirit also come out sometime in the night sometimes goes round and sees. It's so. When these centers in our brain get enlightened by Kuṇḍalinī, one by one, first they are enlightened here, then in the brain, then the auras in the heart start getting enlightened. Ultimately when this center, which is the center of the heart here, Sahasrāra, this point, when this one gets enlightened, then the Spirit also gets enlightened, fully and then these auras become doubly shining. Then the auspiciousness is in many dimensions starts expressing itself. But to keep that light on, one has to keep the Kuṇḍalinī over here.

Then, what happens? Then we are ruled by our heart's indication than by our brain. How? Because the heart has the Spirit, which emits vibrations, is not the brain. And you depend on your vibratory awareness after Realisation. The more you depend on your vibratory awareness, the more you use your heart, your Spirit, not your brain. The more you use your brain again you go down because it is taken over now by the Spirit. For example after Realisation when you start thinking about it, I mean people can think of anything I mean I can tell you I've had such experiences that they would say why Mātājī is wearing a sarī like this, even to this extent you see they can go. But if you can just leave your heart to work it out and don't think because you are in thoughtless awareness after Realisation, if you try to maintain that state, pay attention to your heart and let your Spirit emit itself.

So that it clears out completely the confusion of the brain and everything. Then you'll be amazed that you cannot lose your vibrations. You cannot lose your Realisation. The simplest way is, I mean we have found out this, that after Realisation if you go for seven days' treatment with soaking feet before My photograph it works out. But immediately when I say “My photograph" finished, the ego comes up, “why Her photograph?" First thing comes up, “Who is She?" I may be nothing, alright I agree, I'm nothing, but I have raised your Kuṇḍalinī. I have given you Realisation. I must be something after all.

So why worry? I'm not taking away anything from you. Then you start establishing your auspiciousness, the sense of auspiciousness. Once you have established it,

then you do not lose it very easily. You don't like then inauspicious things, normally, if there is somebody inauspicious you say, “Mother, no, we can't do anything about this gentleman” alright.

Afterwards when you become very strong you don't mind working on anyone whatsoever, but gradually you have to grow up to it, I understand that, but I can't understand people using their rationality to understand Sahaja Yoga. How can you understand this great power with your limited rationality? I can explain to an ant about your politics but I cannot tell you how this Divine Power works. One day he asked Me, Djamel numerical, “To what extent it goes, to what dimension?" and when I told him he said, “It is incalculable." I said, “It is infinite." You cannot calculate. If you put two mirrors facing each other and put some object in between, you cannot calculate how many reflections you'll get. Even that you see but you cannot calculate. But here I am talking about something that does that, which creates this. You cannot calculate all the molecules and the atoms of one element. But I am talking about Somebody who has created them and who in every molecule pulsates. How can you understand with this brain? You can only become one with it and enjoy yourself, why worry? Why do you want to count the molecules? Why this madness? It would be like a madman going to the seashore to have a nice bath, starts counting the small little pebbles and the grains of the sand. Get in, enjoy, you become that. This is advaita, were you become one, all religions teach advaita. Advaita means were there is not the other, Ananya, you become one with that. With the whole ocean you become

one. A drop becomes the ocean, the all the powers of the ocean are there for the drop. That's what it is. But there are some people, who say, “We believe in dvaita, no, why we don't want to get lost." And you are not lost, you become the whole, but they want to keep their small limitations, you see. Now what is that small limitation they want to keep? It's called as Mister E G O, which is a myth, which is a myth. It's such a big myth, this ego, because what do you do you human beings? Let's see now. What do you do? You make a chair, alright, see people are even proud if they can make a chair these days because nobody can use their hands these days you know that.

Everything is done by machines. I don't know they cannot create human beings otherwise they may try that also.

So what do you do? You create something dead out of dead. Everything is dead, whatever you have created is dead. Have you done any living work? So one lady got very angry with Me, she said, “Yes, we have created a tube baby." I said, “You have not created. It was all there, the life was there you have just brought it together and it worked out that way, it's nothing. It's just like egg being, what do you say that?, egg, they put it in the incubator. It is that, simple thing. You have done nothing you have put life into that. Have you? Let us confess it now." We cannot convert even one flower, transform one flower into a fruit. Let us admit it. What is this ego, then? I do this and I do this, I would like that and I would have this and I, I, I. Who is this Mister I who cannot do one living thing? Just ask yourself, very simple question.

So you reach a conclusion, it's a myth, you do not do anything. As many times I've told you that some people going by train put all their luggage on their heads, so they say, “Why are you carrying so much luggage on your head?" They said, “Because they want to reduce the weight of the train." “This will go on like that on your head." “I do it, I do it, I do it” but by brainwashing you I cannot reduce it, how? The myth has to be broken.

The myth breaks when Kuṇḍalinī rises. Then how you talk is a very different language, it is not coming, it is not going, it is it. It becomes a third person. Then your power which is flowing through your hands, you see that going through your hands, which you are manoeuvreing, you don't say, `I am giving you Realisation,' you don't say. You just say it is going, it is rising, it is not coming, even if it is your son you'll say, “I cannot give” now what to do? Like a lady came with Me to America once and she was very anxious that I must give Realisation to her son and all that.

So I told her, “Look at this. Now you have come all the way, I know, for this purpose but now if the Kuṇḍalinī doesn't rise, should you want Me to say that he is realised?" “No, no, no, Mātājī, I know it doesn't rise." Then I said, “You give him a Realisation" “I cannot give him." “Alright, you try then." “But it doesn't rise." Then I said, “What to do? If the Kuṇḍalinī is not coming up, what can we do about it?" So, the Kuṇḍalinī has to come spontaneously, it's a living process but after Realisation you start doing living things. You can raise the Kuṇḍalinī, you can pulsate the Kuṇḍalinī, I don't know about pulsation, so far I have not seen any Sahaja Yogi doing it

but you can raise it alright, you can give Realisation, with My photograph it works better. You can give vibrations now to the plants, to the fruit, to any, any flower like this, if it is dying it will come to life.

If you give vibrations say, to a field of, or seeds of, say, wheat, they can be multiplied; they can be ten times more than what they were. Now you have started giving vibrations to the trees, to people, you are doing the living work, now you have become the ocean of life.

So far you were not because the power of life is to give life has come in you. Now you are living, before this you were dead in the sense that you were worshipping a dead God called Ego. Now it's a living God within you, is the Spirit. Once you start accepting your Spirit all your priorities change just like that because Spirit is joy and happiness. Spirit is everything, so you start losing all your interest into other things. This is what is, when your auspiciousness is of the greatest height that even your name can create something great and photograph can do wonders.

If you become auspiciousness, you are the holiest of the holy. For that we have to get rid of some of the dirt and the dust, we have get rid of some of the false notions that we have and myths of being, some people have the myth that they are guilty and some people as I told you have so many myths, but for giving up this Kuṇḍalinī works out, you allow her to work it out, that's all. It works. It has worked with so many from England and I am very proud of My Sahaja Yogis of the day. Anybody asks Me, “Where do you find the best young people?" I said, “It's in England." They were surprised. They are not

racialists; they are not all this nonsense of being fanatics, nothing, except for druggists and chemists they are. That also due to mistake, but that I can correct. But most of them are beautiful people, very sincere, very honest, very good because England is the heart, is the heart of the universe, of the world. Whatever happens in England gets known all over the world. You know these people had this siege; today I read in the paper they were giving an explanation about it. That “we did it in England, it was not because we wanted to kill anybody or anything, but we wanted to talk to British government, so that if anything happens in London it will be known all over the world." People still think that British are still the sanest people in the West. Still they think like that, which is the Truth.

So, we have a very good group of people here, this has to expand. You have to find out more and more who are seekers. But don't tell them just now that you have to give up anyone of their druggists chemists business, because if you tell them then they will run away; we, we made a mistake like this, I know that. No, they will just give up, you don't worry, let them come. Because once they have found it, even if we tell them they will not go back. Let them join.

Let them come. By your auspiciousness, by your vibrations and the fragrance of the flowers let all the bees start hovering, knowing that there is the scent of the beautiful nectar hidden under these petals. I'm sure all of them will come and one day from England we'll have the real spiritual upsurge for the whole world.

May God bless you.

Contents: 1980-07-27 **Guru Pūjā (Guru Pūrnimā Day), The Statues of the Lord (Laws of God), Temple of all Faiths, Hampstead, London, UK**

Today you have arranged this worship of your Guru, that is your Mother. Perhaps you are very unique people that have a Guru who is a Mother. Why this Pūjā is arranged? One has to know that it is very important for every disciple to worship the Guru, but the Guru has to be a real Guru, not a one who is just exploiting the disciples and who is not authorized by God.

The Pūjā is arranged because you have been initiated into the Statutes of the Lord. You have been told what are the Dharmas of a human being. For that actually you need not have a Guru. You can read any book and you will know what are the Statutes of the Lord. But Guru has to see that you practice them. These Statutes are to be practiced, to be brought into your own life, which is a difficult thing. And without a Guru, a correcting force, it is very difficult to follow these Statutes of Lord, because there is a gap between human awareness and Divine awareness, a very big gap and that gap can be only fulfilled by a Guru who himself is complete.

Today is a Pūrnimā day, `Pūrnimā' means the complete moon. The Guru has to be a complete personality to talk about these Statutes and to elevate his disciples to this level of understanding, by which they imbibe those Statutes. He is there to fulfil this gap and for that it is essential that every Guru has to be a realised Soul of a very high quality and greatly evolved. He need not be a person who is an ascetic, or he need not be a person who

is living in the forest. He could be a common householder, he could be a king.

All these outward manifestations of one's life do not matter. Whatever may be your position, I would say the so-called position in this world makes no difference to your being a Guru, as long as you have imbibed the Statutes of the Lord. Again, I say you have to imbibe the Statutes.

Let's see what are the Statutes. First is, `You do not harm anyone.' First principle is that we are not to harm anyone. Animals do harm without knowing that they are doing harm. If you go near a snake, he'll bite. If a scorpion is there he can put his poison into your being. Animals [Human beings] are not to harm anyone; they can correct but not harm.

So the principle of not harming was taken to a very, very... to a point where reality disappeared. For example, when it was said “Do not harm anyone” so people started saying: “All right, we'll not harm mosquitoes, we'll not harm bugs. We'll not kill them." And there are some people who are following religions in which they preserve mosquitoes and bugs. This is absurdity! Taking anything to absurdity cannot be reality.

First of all, we should not harm anyone who is walking in the path of God, the one who is a realised Soul. He may be wrong, there may be some mistakes in him, still he needs correction; nobody's perfect as yet.

So do not harm, always try to help. Secondly, anybody who is a real seeker, he may be wrong, he might have gone to wrong Gurus, he might have done wrong things; but have feelings, because you have been going on the

wrong path yourself sometimes; you have been misled before, so have more sympathies.

That's why, if you have done mistakes, in a way is good because you have more sympathies for such people.

Then you are not to harm human beings in any way. You are not to cause them any bodily harm, any emotional upsetting just for harm's sake; for correction it's all right.

The second Statute is that you have to stand on your own legs and know that you are here, one with the truth, the testimony, the testimony of the truth: that you have seen the truth, you know what truth is and you cannot compromise with falsehood, you cannot. For that you need not harm anyone, you have to just profess it. You have to stand up and say that you have seen the truth and this is the truth and you have to be one with it, so that people see that light of truth in you and they accept you. It's not for telling others that: “You have to be truthful and this is the truth we have seen, that this is what God's laws are, how they work out. Through vibratory awareness we have been able to see this is the truth." But be completely confident about it. But for that, first of all you must test yourself completely, otherwise you might be playing into the hands of ego. It happens with many people who start doing Sahaja Yoga, to begin with.

So be cautious, be sure that you are telling the truth and nothing else and that you have felt the truth in full ways.

Those who have not felt any vibrations, shouldn't talk of Sahaja Yoga at all; they have no authority.

They have to receive vibrations, they have to fully imbibe within them and then they can say: `Yes, we felt.' This is

a very important task Sahaja Yogis have to do in these modern times, is to tell aloud that they have found the truth. That part is very weak. In whatever way you like: you can write books, you can announce it, you can talk to your friends, to your relations and everywhere. Tell them that this is the truth now, that you have entered into the kingdom of God; that you are blessed by the Grace of God, that you are realised Souls, that you have felt the Divine power which is pervading everywhere and that you can give Realisations to others. This you have to tell others and know that by your accepting truth you are not adding anything to the truth, but you are adorning yourself.

One requires courage to enjoy the truth.

Sometimes people will laugh at you, will mock at you, may persecute also; but that should not be any worry to you, because your relationship is with the Statutes and with the Grace of God. When that is your connection, you should not worry about other people, what they have to say about it. You have to stand up, adorn yourself with that truth and talk to people, that people will know that you have found it. With that authenticity with which you speak, people will know that you have found it.

The difference between a realised Soul and a non-realised Soul is basically this: he doesn't talk of his woes and his separation with God, but he says: “I have found it now, this is it." Like Christ said: “I am the Light, I am the Path." Or anybody else can say that, but you can make out that it is not true. With the confidence, with that complete understanding coming out of your heart, people can make out this is absolute truth. And then all

kinds of falsehood must be denounced. Doesn't matter if somebody feels bad, because by telling that you are saving them and not harming them; but must be told in a correct way, not in a frivolous way. In a very persuasive way, you must tell them that: `No, this is wrong.' You must wait for the time when you can tell people, more in confidence. Talk to them: `This is wrong, this is wrong, you don't know. We've done the same thing.' This is how you are going to express your principle of mastery, or you can say `Guru Tattwa'. You have to be truthful: first, foremost thing is that you should know the truth, you should stand this testimony and that you should announce it.

The third thing for a Guru in Sahaja Yoga has to do, is to develop detachment. Gradually you do develop it, because you find that unless and until you develop that detachment, you are not receiving vibrations in full way. All kinds of detachments have to be developed, means your priorities change. Once your attention gets fixed up with your Spirit, the catch or the hold on things which are of no importance starts reducing by itself. For example, you have a father, you have a mother, you have a sister, this is a bigger problem in India. Here you are over-detached, but in India people are very much involved in their own children, in their own: “This is my son” and others are all orphans. Only your sons are the real children: your daughter, your sons. “My daughter” “I must do this for my son, for my father, mother", here also. Two types of attachments are there, one through mohah, through involvement into them; that you want to do this for them and that for them and give all the

property to them, insurance for them, every sort of thing. And another could be, the way we have here, that you hate your mother, you hate your father, you hate everyone. Both things are just the same.

So a detachment must be developed. The detachment is that you are your father, you are your mother, you are everything, your Spirit is everything to you. You have to enjoy only your Spirit, as everything.

Then the detachment comes from there and then you really do good to them by detaching, because you see the complete vision about them and about what is to be done. For example, people have also attachments to certain crazes. Human beings always become crazy after something, I mean it can be anything. One has to understand there should be only one craze: is to be settled absolutely into your Spirit. All other crazes will disappear, because that's the greatest joy-giving thing, that's the most nourishing thing, that's the most beautiful thing.

So the, all the other things fall off, you enjoy only that which is the source of all enjoyments.

So you get yourself attached to your Spirit: detachment starts working.

Sometimes detachment is taken as a license for becoming dry to others, which is absurd. This is only human quality also: make everything ugly, whatever is beautiful. Actually, a person who is detached is the most beautiful person, is the extremely loving person, he's love. Look at the flowers, they are detached. They are dying, tomorrow they are not going to live, but every minute they live, they are emitting fragrance to you. The

trees are not attached to anything, they will die tomorrow, doesn't matter; but anybody who comes to them, they give shadow, they give fruits.

Attachment means death of love, complete death of love is attachment. For example, in a tree, say, the sap rises, goes to all the leaves, goes to all the necessary parts, all the flowers, all the fruits and goes back to the Mother Earth. He is not attached to anyone. Supposing the sap goes and gets attached into one fruit. What will happen? The tree will die and the fruit will die. Detachment gives you the movement of your love, circulation of it.

For things now, things have no value unless and until there are emotions behind it. Now for example, a sarī, this one I am wearing today, was bought for Guru day, Guru Pūrnimā, but they had no sarī. The other day they wanted to have a sarī for Pūjā, so I said: “All right, use this." But I wore it again today, just to say that this was bought with that emotion that on a Guru day, Mother would like to wear something of a lighter shade: white, the pure colour of silk, it's complete detachment. But in white all the colours are mixed, then only it becomes white. In such a balance and unity it is, should be, that you become white and whiter than snow.

Detachment is purity, is innocence. Innocence is such a light, I tell you, light that really blinds you to all that is filthy. You wouldn't even know that a person has come with bad intentions. You look at the person, you see, say somebody comes to you, you'll say: “Oh, come along, what do you want?" You'll offer him tea and all that and he'll say: “I have come to rob you." “All right, rob me if you want to, it's all right." He may not at all rob you! That

is what is innocence, which one can develop only through detachment. Detachment is of the attention. Do not allow your attention to get involved into something too much, even rituals of anything. Say, now, we have not washed Mātājī's Feet, all right, doesn't matter.

You love Me, all right? If some mistakes are committed, what does it matter? If you see on the abstract plane, it's love. This is just a step forward. Like somebody ran very fast and fell down before reaching Me and he said: “Mother, sorry I fell down before reaching You, I should have not done that. But see how I prostrated before You!" It's complete poetry, detachment.

So one has to develop that detachment to be a Guru and that detachment doesn't mean Sannyās or anything like that. Yes, sometimes one has to wear those dresses to announce, because if you have to do lot of work in a short time, then you have to take such intensive behaviour, like Christ, we can say, Ādi Shañkarāchārya. All these people had a very, very short life and in that short life they had to achieve such a tremendous task that they had to actually take a military uniform, just to avoid problems, not to impress others. Nowadays people wear that dress just to impress others that they are detached and do just the thing opposite of it.

So we understand that first, one is not to harm anyone, ahinsa, not to kill anyone. That doesn't mean that you shouldn't eat meat and fish and all that, that's all nonsense. Of course I mean, you should not hanker after food, no doubt about it. `You don't kill anyone' means you do not kill a human being: “Thou shall not kill." So first thing is not to harm anyone. Second is to know that

you have found the truth and give the testimony of the truth. Third is the detachment, the way I have told you about detachment: not to get attached to any one person because he's a relation or a something, but develop a universal feeling.

And also not to hate anyone: that is even worse, that's a kind of a worse type of attachment. This word should go away from the mouth of all the Sahaja Yogis: `I hate.' It is called as a dandak, is the Statute.

You cannot hate anyone. Even Rākshasas, you better not hate them, give them a chance.

Now the fourth thing, the fourth Statute of the Lord is to lead a moral life. These Statutes were given by all the Gurus, take them from Socrates onward, Moses, Abraham, Dattātreya, Janaka, up to, say, Nanak, Mohammed Sahib and take up to the point where it was only about a hundred years back you can say, at the most, was Sāi Nāth. All of them have said that you have to lead a moral life. None of them have said that you do not get married, that you do not talk to your wife, that you have no relationship with your wife; all this is nonsensical. Lead a moral life. When you are young, not married, keep your eyes on the ground; Mother Earth gives you that innocence by which you develop that principle within you, is very important principle. It's such a pure principle, it really helps the society to develop its dignity. Now think, in a society where you do not know who is your sister, who is your brother, who is your mother, what complications it can create; what confusion, what unhappiness. It is one of the most

essential things for human beings, to be moral. For animals it is not necessary.

Most of the confusions and problems, specially in the Western life, have come because they have thrown morality in the sea and to accept morality as the very basis of society, it's very difficult for them, it's a complete reversion. But you have to do it, you have to turn the whole wheel back.

So, many things were done in the beginning of the society to establish this pure relationship. There are laws which act, as if there are laws of, chemical laws are there, there are physical laws are there, in physics and chemistry.

Indeed, there are human laws which one should understand. The relationships between each other, the sublimity of their relationship, the purity of their relationship must be understood and then only you can have a very, very happy married life, which is the basis.

“Thou shall not commit adultery." But Christ has said, perhaps He knew the modern people as they would be using their brains for this, He said: “Thou shalt not have adulterous eyes." What a vision, in those days to think; I mean, even I could not understand it when I was in India. After only coming here I could see that, what did it mean. It's a possession on the eyes, possession. It's a joyless, useless behaviour, it's tiring. Attention is frittered away completely; there's no dignity. Eyes should be steady. When you look at somebody steadily you should know that you have got Sahaja Yoga in you; with love, with respect, with dignity. Not staring at people and just playing into the hands of these possessions. The whole

society is possessed. All the Satanic forces have been let loose, I think and the way people are possessed, they cannot see through these things. And they are supposed to be Christians! Attention is to be looked after.

That's the most important thing, because attention is the one which is going to be enlightened.

So we have to know what morality is. Let people laugh at us, let them say that: “These are goodiegoodies” or this sort of thing. We are! We are proud of it. We are not ashamed of being righteous people.

This is a very important part of righteousness. Those who do not follow this will lose their vibrations very fast.

Then, for a Guru, he should not accumulate things, he should not have possessions, much possessions with him. If he has possessions, they should be just for giving away. A Guru must give away his possessions.

He should not have stamp collection and all kinds of collections that people go on. Whatever things are useful, beautiful, which give happiness and joy to others, to their eyes: such things must be collected, such things which give the symbol to his life. Very symbolic things he should have, which suggest that he is a Dharmic person. He should not have things which are symbolic of adharmikta, of irreligious life.

Everything that he has or he wears, or he shows, should be representative of his Dharmikta.

I don't know but, I don't know what was the situation here, but in India, when we were young, we were not allowed to listen to all kinds of music, not allowed, just not allowed. Not to see all kinds of filthy things and filthy

documentaries and things, not allowed. Anything that is impure, giving bad vibrations should not be possessed and even a, whatever you have, you should think whom you can give this.

So it means you should have possessions to express your generosity. Sahaja Yogi has to be generous like the sea. A miserly Sahaja Yogi, I cannot think of that, it is like mixing of darkness with light. Miserliness is not allowed in Sahaja Yoga. Anybody whose mind goes: “How much I can save money, or save my labor"; how? There are many labor-saving devices also and money-saving devices. Or cheating others, or making money out of certain few things here and there: all such things are against Sahaja Yoga, they will pull you down. Enjoy your generosity! How many times I must have told you about generosity.

I remember once I wanted to give a sarī that I had from abroad, you see, because in India people like that kind of a sarī very much; though I mean, I don't understand why they like it, nylon sort of thing. And a lady said that: “I haven't got any sarī from outside and I would like to have one imported sarī." And I had only one left with Me, because I am quite good at giving away.

So I told one of My niece-in-laws, I said: “I want to give away this sarī to her. On a holy day we can give it to elders, so I'll give it." She said: “You have only one left now, why do You want to give away? You have given away all You had." I said: “Now, I feel like giving. I'll give away." And we were discussing this in the kitchen, you see and I said: “Why do you tell Me? I am not going to take your advice on this point." And at that time the bell

rang and a gentleman came. He had brought three sarīs for Me from Africa and one of them was exactly the same as the one I had. Because I had given some silk sarīs to this lady when she was going to Africa, she thought she should send Me some sarīs, so she sent. You are just standing in the center, from one door it comes and at the other door it goes. It's nice to see all that movement, it's very interesting.

Apart from that, the way you give it, you see, the emotional side of it is so beautiful, you can't imagine.

I met a lady after, say, twenty years of her married life, in London suddenly and she said: “Oh, what a coincidence!" I said: “Why?" “You see, I'm wearing the same pearl necklace You had given me on my wedding day, today and I should meet you!" I mean, the whole thing, the whole drama changed, you know, that meeting. I mean it was something, nothing so great. It is how you give even a small thing, it's the greatest art of giving, one has to learn in Sahaja Yoga. Give up the mundane type of things, you see, like if you go to somebody's birthday, you send a card: “Thank you very much." Make it a more deeper, significant thing. Let us see how you develop your symbols of love.

And when you'll have these things of vibrations and then you'll give it to a Sahaja Yogi, he will know what it is. Never lack in generosity, specially amongst Sahaja Yogis. Gradually you'll be amazed how through small things you win over, as if the vibrations flow through those things and work out on those people.

Then for a Sahaja Yogi it is important to use things which are more natural in their character; to give up

artificialities, to be more natural. I don't say that you go and take out the roots and eat them, or you can eat the fish raw, I don't mean that. When going too far with things, always you must avoid. But try to lead a life which is more natural; natural, in the sense that people know that there is no vanity about you. Or some people can be the other way round, you see, they will dress up like a tramp just to attract more attention. I mean they can be both ways, you see. When I find some of the people, you see, colouring their hair and all that.

So you have to be natural person, very natural in your behaviour. It can mean anything absurd also to some people who do not use their wisdom. Wisdom is very important in Sahaja Yoga, that one has to keep intact all the time. “Natural" means you must wear natural dresses which are suitable to you. For example, in this climate there is no need for you to wear dress like Rāma used to wear. He would not wear anything on top, you see. There is no need. You have to wear the dress to whatever country you belong, whatever suits you for the occasion. Whatever you think is dignified and good, which speaks for your more elegance and your personality. Whatever suits you, you should wear, not like all the people wearing that Moss Brothers dress, in the grey suit, horrible looking and absolutely making clowns out of them. No clownish things are necessary, no dandy stuff is necessary: simple, beautiful dresses should be worn, which give you dignity.

Actually in the East, people believe that God has given you a beautiful body and it is to be adorned with the beauty of what human beings have created, just to

respect it, just to worship your body. For example now in India people wear, women wear their sarīs. The sarīs are expressive of their moods of these women and of expression of their worship of their body, because you must respect your body. Dresses should be such that should be for utility as well as dignity. There is no need to have uniform clothes for Sahaja Yoga at all, you see, I do not like it. There should be variety, as the nature is. Everyone should look a different person. For a Pūjā and all that you may wear something similar, doesn't matter, where your attention need not be on the variety, but outside, you should be a normal person. You are all householders, nobody has to announce something. Even you people, I do not tell you that you put on your red mark while walking on the street, because you should be like normal people, not to be pointed out. You need not be absurdly dressed or funnily dressed; in a normal way as others wear. To be normal is very important in Sahaja Yoga.

Then we have to know that Sahaja Yogis have to get over all kinds of discrimination and identifications according to races, colour or different religions into you are born. Because you are born as a Christian, you do not belong to a church. You were not born in a church, thank God, otherwise all the spirits there would capture you immediately. But these identifications will linger on. To accept anything new, you are to be reborn and you are reborn now. Now you are Dharmatīta, means you need not follow any particular type of religion. You are open to all the religions and all the essence of religions you have to take. You are not to denounce any religion any time,

to insult any religion any time, or to insult any religious Incarnation at any time: it's sin, it is a great sin in Sahaja Yoga; any one of them and you know who they are.

There should be no racial understanding of oneself. You could have been a Chinese or you could have been a Negro, you could have been anything. As long as we are all human beings, we should know that we laugh the same way, we smile the same way, we hold the same way. This is all conditioned in our mind of this society that you, some are untouchables, some are touchables: this is in our Indian community, horrible people. Brahminism of India has ruined India completely and you learn from them. For example, who was Vyāsa, the one who wrote Gītā? Who was he? He was illegitimate son of a fisherwoman. That's why deliberately he was born like that. All these Brahmins who read Gītā, tell them who was Vyāsa? `Brahmins' are those who are realised Souls and for realised Souls there's nothing like all these nonsensical things, like where are you born, in what caste and community you are born.

With all education and everything in the West, you find this nonsense of racialism; I just can't understand.

If somebody is fair or dark, after all God has to make variety, in colour, in every way. Who told you that you are the most handsome people going round? Maybe for some of the markets here, or maybe in the Hollywood it may fit in; but in the kingdom of God all these so-called handsome people will be denied entry; marrying seven husbands and all sorts of things. They will be all put in hell.

The beauty is of the heart, not of the face and that shows and shines. I mean, people are a little bit aware of it, that's why they go and tan their faces. I don't know. They are quite aware that it is too much showing off we are doing. But to have vanity, to have such absurd ideas! Some people like red hair, some like black hair, some like this; I mean, there have to be different types of hair. And why do you like a particular type of hair? This I can't understand. There's nothing like `like' and `dislike', whatever God has created is all beautiful. Who are you to judge whether `I like this' and `I like that'? `I', who is this `I'? Who likes is Mister Ego, which is being pampered by this society, which teaches you how to smoke cigars and how to have your lager, morning till evening.

All this training and all this conditioning has to be thrown away, just like filth and see that God has created all of you as His own children. It's such a beautiful thing! Why do you want to make it ugly with these ugly ideas? All this ugliness of `I like' and `I dislike' are nonsensical. Only there should be one word: `I love.' Forget everything. There's no need to remember what British did to Indians and what Germans did to Jews: forget it. Those people who did anything are dead and finished; we are different people, we are different people. We are saints. This is for your Statutes, I have told you, which you have to imbibe.

But today I authorize you to be the Gurus, so that through your own character and through your own personalities, the way you practice Sahaja Yoga in your own life and manifest the light, others will follow you. And that you will establish the Statutes of the Lord in

their hearts and emancipate them, give them their salvation, because you have got your salvation. You are the channels. Without the channels, this All-pervading Power cannot work out, that's the system. If you see the sun, its light spreads through its rays. From your heart the blood flows through arteries; they become smaller and smaller. You are the arteries [through] which is going to flow this blood of My Love to all the people. If the arteries are broken, it will not reach the people. That is why you are so important; very, very important. The bigger you become, the bigger artery you become, then you encompass more people. By that also you are more responsible.

Guru must have the dignity, as I have told you last time. `Guru' means the weight, is the gravity.

`Gurutwa' means gravity. You must have the gravity, by your weight. `Weight' means the weight of your character, weight of your dignity, the weight of your behaviour, the weight of your faiths and your light.

You become the Guru not through frivolousness and vanity, cheapness, vulgar language, cheap jokes, anger, temper: all must be avoided completely. With the weight of your sweetness, of your tongue, the dignity will attract people, just like the flowers when loaded with nectar attract the bees from all over; in the same way you'll be attracting people. But be proud of that; be very, very proud of that and have sympathies for others and care for others.

Now in short I have to tell you how you have to do it yourself, this, of the Guru's working. You have to work out your Void clearly. First of all, you have to know that

the Void catches when you have a wrong type of a Guru, you have had. You must know about your Guru entirely. Try to find out the character of your Guru. Rather difficult, because your Guru is very elusive, She's Mahāmāyā, not easy to find out.

She behaves in a very normal way and sometimes you are outwitted. But you see how in small things also, how She behaves, how Her character is expressed, how Her love is expressed, try to remember all that; Her forgiveness. And then you should know that you have the Guru which many people must have desired to have, which is the Source of all the Gurus. It is the ardent desire of even Brahmā, Viṣhṇu, Maheśha to have a Guru like that and They must be all jealous of you. But this Guru is very elusive.

So to improve your Void, say that: `Mother, You are our Guru.' Because of this elusiveness, that fear or that awe which is necessary, that respect which is necessary for the Guru is not established. Unless and until you develop that awe, complete awe within you, your Guru principle won't develop. No liberty is to be taken. I am telling you Myself, but I am extremely elusive. Next moment I'll make you laugh and forget about it, because I'm testing your freedom to do it, complete freedom. I'll play with you in such a manner that you'll be forgetting every moment that I'm your Guru, every moment.

So first of all you must find out about your own Guru. Establish Her in your heart. I mean you have a wonderful Guru otherwise, I must say, I wish I had one like that! And She is desireless and sinless, absolutely sinless. Whatever I do, it's not a sin for Me. I can kill anyone, do

whatever intrigue or do anything. I really tell you, that's a fact. Do anything, I am above sin, but I see to it that I do not do anything like that in your presence, so that you do not get one of these things, because that is My quality.

You have a very supreme Guru, no doubt, but still you must know that those powers of supremacy you don't have. I am above all these things. I don't know what are temptations are, nothing! I mean, I'll do whatever I like, it's all My whim. But despite that, I have made Myself very normal and because I must appear before you in such a manner that you understand what is the Statutes. For Me there are no Statutes. I make all the Statutes, isn't it? Because of you I do all these things and teach you every small, small thing, because you are still children.

In the same way, you must remember that when you are talking to other people about Sahaja Yoga, remember that they will see you all the time and try to understand how far you are in it. As I understand you, you try to understand them. As I love you, you try to love them. I definitely love you, no doubt, but I am Nirmama, I am beyond love: it's a different state altogether.

Under these circumstances you are better off, much better off, because no Guru ever goes to that extent.

Apart from that I am the Source of all the Shaktis, of all the powers.

So you can have all the powers from Me, whatever you like. I am desireless, but whatever desire you have will be fulfilled. Even about Me you have to desire, look at that: how much I am bound by you. Unless and until you desire My good health, I'll have bad health; it is to that

extent. But to Me, what is bad health and good health? And under these beautiful conditions you should really prosper so well. There should be no problem for you to be Gurus.

Now, the Void is to be established. First of all you must know your Guru and She is on every Chakra working, imagine! What a tremendous Guru you have! With that you'll feel the confidence. And because it is such a tremendous Guru, everybody is getting Realisation so easily. If you go to a rich man, for him he's not going to give you two `p's.' Because She's so powerful, you are getting your powers just like that.

So you have to feel very happy about it, extremely happy and beautiful that you have got all these powers.

At least, those who have been in Sahaja Yoga will know this, for some time; those who have come for the first time may be little bit puzzled with My lecture. All of you know, all of you know for definite what it is.

So to understand your own Guru power, you must know Who is your Guru: sākṣhāt Ādi Shakti! Oh God, it's too much! Then establish your Void. A Guru does not bend his head before anybody else and specially My disciples. Except for mothers and sisters and, you see, in some relationship if it is so, so you bow to that. But they do not bow to anybody else.

And secondly, you must know that your Guru has been the Mother of very great people. The thought of them itself should establish your Guru Tattwa. What tremendous Sons I have had, what great Personalities.

No words can describe them and so many of them, one after another. And you are in the same tradition, My

disciples. Keep them as your ideals. Try to follow them. Read about them, understand them, what they have said, how they have achieved such heights. Recognize them, respect them. You will establish your Guru Tattwa.

Imbibe all the Statutes within you and be proud about it. Don't be misguided by what people are talking, multitudes are talking. We are going to pull the whole multitude towards ourselves. First of all let us establish our weight, the gravity. As Mother Earth keeps everybody pulling towards Earth, we'll be pulling all of them to ourselves.

Today all of you must, within yourself to your Spirit, promise that you will be a Guru, worthy of your Mother.

May God bless you.

Now for people who have come for the first time, they should know that Pūjā is a thing not meant for everyone. Actually we do not get people here really...

***Contents: 1980-07-28*, Public Program, The Guru Principle, Caxton Hall, London, UK**

Yesterday I told you about the Void, the Dharma, which one has to establish. In modern times, people have used their freedom to such an extent, they have moved so much, to this extreme or to that extreme.

They have left their central path and have accepted and identified themselves with such an extreme ideas about everything, that it is rather difficult to convince people that they have lost their way. All extremes are wrong. Moderation is the way we really solve the problem. But human race is such that everybody starts running very

fast, you see and there's a competition set in: who goes first to hell.

It's not only in one direction, you can take up any direction, but all these directions are linear. They move straight forward and coil back and go down, any movement of that kind. For example take our, say, industrial development. We started our industrial development without understanding the whole, the world as a whole, that the whole world was created by God, not a part, one country. Without understanding the relationship with the whole, when we start moving industrially, we created industries and to pamper them we had to create other industries. Then also to keep the hungry machines working out, we had to feed them with something.

And thus we created a horrible system of extracting things from the Mother Earth, using them. We have so many things, but we do not have the thing which is your Spirit. We never thought that, after all, all this matter is for what? All these things are for what? For comfort? That also, if not done in moderation, we are going to be ruined, completely ruined. We'll become like worms.

The Mother Earth is available to you. That doesn't mean that you should be indiscriminate and use it for your comfort. She's there for your comfort, no doubt, She's the comforting element we have got, the greatest comforting element. But we do not know how to use Her for our comfort. The way we use Her is by taking out, extracting Her. Now if I say that, the other extreme would be: you'll have no possessions, nothing, you live, hang by the string, some shoestring somewhere. There are people

who believe in such a thing also, who want to live on a shoestring and have all kinds of diseases, physical, mental, because they're living abnormally, in such a way that they do not relate themselves to the Mother Earth at all. Either you abstract completely whatever She has or take away all Her flesh, blood, everything and otherwise you have nothing to do. These are two extremes.

And once you start doing like that, you find that you become slave to both ways, because you start forming habits with the help of this matter. Habit formation is slavery, complete slavery, even a habit formation like fasting. Now some people have to fast. Who has asked them to fast I don't know. What is the need to fast for people who are already suffering from liver troubles and thin like sticks? It's all right, somebody has to fast because, supposing he has too much weight, or say they want some rest to the stomach, is all right. But this fasting also can become such a habit, such a habit, that the day you do not fast you'll say, “Oh! You have done the greatest crime on the Earth. Oh God I did not fast on Thursday, I should have fasted." In India we get so many mad people like that. They go crazy because they have not fasted. There are some who get crazy because they have not eaten their food. I mean they are all right, but if they have not taken their lunch, for them it's the greatest injury, the greatest injustice done to them that they have not been able to take their lunch.

The matter starts enslaving you and your mind becomes a slave of that matter. You do not know in what way this Mother Earth, which is there to give you the ultimate, She's the one who resides within you at the Mūlādhāra

Chakra to give you the innocence, She gives you the innocence. Instead of taking that essence of Hers, the innocence, what you take is the matter which is dead. The living principle of Mother Earth is innocence, Her magnetism, Her gravity. Instead of that, what do you take out of Her is this matter. Either you run away from it, or you run towards it. Nothing in between.

Now matter is there for you to use, no doubt; but to use so that you do not get dominated by it, because you are the supreme thing God has created. You are the supreme most thing; all the elements are working in you. There's no animal in the world who has all these elements working in such a beautiful fashion that you develop your own will, your own freedom. It's such a intricate process which has worked out a human being, which we don't realise, where you develop your own will, your own freedom.

But again, with your own will what do you do is to lose your freedom all the time. For example, take a person who indulges in luxuries. I mean he's idiotic sometimes, I mean he really becomes an idiot the way he goes on. I mean you can see that he's an idiot and stupid fellow. The another one, he will say that this luxury is, indulgence fellow is very, very idiotic and stupid you can see.

So he says, “All right, let me give it up." He goes to another extreme, to such an extreme that he becomes a dry person, absolutely dry. The innocence is in the center.

For example, the best use of the Mother Earth is to watch Her working. Watch the nature. Watch every tree, what

beautiful personality every tree has. Every leaf of the tree stands against the sky. I mean it's such a poetry to feel Her with your feet. How soft She is when She produces flowers for you. You have to learn so much from what She does. She creates a flower to emit fragrance, to give, to give, to give...

She just gives. Her innocence doesn't bother as to what you are, whether you deserve it or not, whether you are a good person or a bad person or what use you are going to put Her resources, She just gives.

She doesn't judge you. Nirvaj, it flows. The capital flows without any interest. It just goes on flowing and flowing and... That's the word of nirvaj is. It doesn't think to whom She's giving to, whether they deserve it or not, if they are sinners or they are this or that. But now it is for you to use your wisdom.

And She has created this deity of wisdom within you and you have to keep that deity awakened.

He came, incarnated on this Earth as Jesus Christ. Look at Him. Look at His life. How He lived. He was a carpenter's son; He lived like a carpenter's son. He didn't amass money.

And what a dynamic life in thirty years of His age! What a dynamic life, out of which He spent only four years in the public.

With all our indulgences and with all our comforts, all our movements and aeroplanes and all this, how many there are who have created such a dynamic life? What dynamism have we been able to show, the dynamism of the Mother Earth. “We must have this, we must have that, we must get this, we must...

enjoy this” all right? But what is the ultimate, I mean how much we have been able to absorb it and what have we... giving others, what is our fruit of this tree that we are? The reason is, we have lacked wisdom. He was wisdom. He is the One who emits wisdom, who balances our ego, superego, everything. You know where He stands, that Deity. But the people who followed Him, who call themselves Christians, where is the wisdom gone? Wisdom is one thing lacking in all of them.

What is the reason? Because we just thought that He was crucified because He was a poor Man? Or I don't know what we thought of Him. I can't understand human beings, what is the lesson we have taken from His life? And the Christian nations have advanced so much materially. Can you imagine? They do not know that poverty is such a blissful thing sometimes. And then now a reaction has started. I'm sure reaction will also take you to another extreme, you'll miss the point. It's like a madman running to one end and when he goes from there he runs to another end.

Have you ever seen a wild boar running, have you ever seen a wild boar running? You see, it's very easy to get out of the way of a wild boar because he just runs straight forward, till he meets some opposition.

Straight forward. He wouldn't see this side, that side. If you can just keep away from the line from where he's moving he will not hit you. Then again he comes back in the same way. Goes this way, comes back.

That is our movement has been about ourselves. What have we done out of our life let's see. While we are capable, we are the seeds which are going to render the

real fruits. We are capable, you know now that. And that is why first of all we have done the greatest harm to ourselves by ruining all our sustenance within ourselves. As I told you the other day in the lecture, that how we have to maintain our sustenance.

I hope it was not too much for you if you feel that I was trying to tell this. Also there's a group of people who think that this is all conditioning. Actually we are so confused in modern times, about everything.

Supposing a plane has to take off, all its parts are to be in a proper proportion, are to be tied together to the main body. Otherwise everything will go helter-skelter, isn't it? Now if you have to jump into your unconscious, all your parts of the being should be attached to the gravity of the body, to your sustenance, otherwise you'll go helter-skelter. Will you say that a putting the plane in that way is conditioning it, for its freedom? You have much more freedom when it is properly done.

A person who is properly prepared for this flight, has much more freedom than people who think that one nose is lying this and ears are lying on the other side, then eyes are going on the other side, his mind is going on the third side, his stomach is going on the other side. Here he is listening to Me and he's thinking of his food. His eyes are looking at something else. His feet are moving. He's jumpy. There's no proper binding. And that's why the conditioning has a word in Sanskrit language as saṁskār. Saṁ-skār. Now `saṁ' means `good, beautiful', or you can say `which are good to your Spirit'. Even to add to that they can say `suSaṁskāra', means `good conditionings', where you are to be chiseled out. And in

that chiseling, if you understand it is for not only your good, but for your flight, then you do not give everything to the winds. And this is the biggest mistake we have committed, when we started on the flight of our freedom.

How can you have your freedom when you are bound by everything? You must go to the pub in the evening. You must go for your dancing. You must see a friend who smokes and must smoke with him.

You have to attend a party where you have to drink. You must sleep at some particular time. Because you cannot sleep, so you must take pills. You have to have girlfriends or boyfriends, spend money on their, I don't know what you call, dates and things like that. I mean how frivolous the whole thing sounds to Me. Same thing in India. I mean they have other frivolous... frivolities.

But when you understand through your Self-realisation your self-esteem, then you try to think, “Well, what have I done of my life?" You are like diamonds, thrown into dust. You must find out your relative relationship with all these useless things where the money is wasted, you are frittered away, your time is wasted, everything wasted, just find out. Once you discover that, then you start detaching yourself from that. But first and foremost thing I'm sorry to say, it isn't our conditioning or anything, are these important things are, ten things I told you the other day.

Now all the Gurus, all the Gurus who came, say from... we can start from Socrates, then Abraham, Moses, this is the Guru Tattwa, is the principle of master, primordial masters. The principle is born again and again. In India we can say the Ādi Nath, we had one Ādi Nath, the Guru

long time back. Then we had Dattātreya, we had Janaka, Nanaka, Sāi Nāth. We had in the Middle East Mohammed Sahib, Lao Tze in China, Confucius, all these great Principles of Gurus were born. They had one job to do is to establish your Dharma. Their job was not to give you Realisation, you must understand, everyone has one's own job. See Mine is a horrible job because I have to do everybody's jobs. But Their job was just to establish your Dharma. They came at that time, in those places where it was needed the most.

So these ten principles as I told you, They established. They are created in the Void, as you see here the Void part, this part is made out of the water element.

So whatever miracles They did, had something to do with water, like They could create water anywhere they wanted to. They would not cure people. All of Them have created water in the desert or in the places where... like in... Nanaka has created a Panja Sāhab they call it, everywhere They have been able to create water. Whatever They touched, They could create water out of it.

Water is the life, life force which sustains us; without water we cannot live, is the sustenance. But, They actually are symbolized in an ocean, in the ocean, because They give us the salt, the salt of life, which gives us the sustenance. If you see the salt, if we do not have salt in our body, we'll have no sustenance.

Christ has said, “You are the salt." Who are these “you” are the people whom I was facing yesterday and today.

You are the Gurus of today. But see with how many powers you have come. Just think of it. These Gurus did

not have to give Realisation. You can raise the Kuṇḍalinī, you can give Realisation, you can cure people.

Today Djamel asked Me that “Mother did They have the powers to cure?" I said, “Powers They might have, but They'd never use that power because They were not supposed to do; They were just to sustain and imbibe these great principles." They did cures, specially the last Guru was Sāi Nāth, He did cure people. But Djamel himself has cured a lady who was dying, absolutely.

Doctors had given up hopes and he cured. Now she's out and she's gone to India. Just think of it, that you have all the powers of these Gurus, though, though in Dharma you are still failing. You are not absolute; you have to get it corrected. Your Dharmas are to be corrected.

Now what is Dharma within us, is our attention. As our attention is, you can make out the Dharma of a person. Religion doesn't convey that word. Dharma means the one which sustains it. Dhāraiti sadharma, the one which sustains you. Your Dharma is the way your attention is. To have a complete balanced attention is just like the aeroplane, completely balanced and fully developed. If you have an imbalance in your Dharma, the first and foremost thing is fanaticism. If you are a fanatic, then you are the greatest adharmi ever born. Dharma is balancing. First and foremost is to know that all the Dharmas belong to one lotus: Nābhī. Nābhī has got ten petals and these ten petals are the ten sustenance within us. If you see the Nābhī has got ten petals, Nābhī center, the solar plexus, which manifests all of solar plexus. And if your, these ten sustenance are correct, your attention

will be so balanced. Unless and until a flower is balanced it is not going to blossom out into a fruit.

First is the balance. All fanaticism of any kind, of condemning any religion or any incarnation is against Dharma. That gives you an imbalance. That means you have not understood the essence of Dharma. Because you are blind.

To say that there's something wrong with what Christ has preached is as wrong as saying that there's something wrong what Moses has preached, or Dattātreya has preached, or Nanaka has preached. Actually, Mohammed Sahib thought that He has said whatever was necessary, so that there is no need for Him to come back. But when He saw these horrible fanatics, even today they are, He thought, `Better let Me take again the birth, what to do now with these madcaps. The thing that I preached, they are just going against it. Because I said I will not come, so they are becoming such fanatics.' He had to take His birth because, you see, human beings are such foolish things that these incarnations don't know what to do.

You don't know how they will behave.

So He took His birth again as Nanaka on this Earth and His own daughter, Ādi Shakti, was born as His sister. What Nanaka was preaching throughout and throughout was this: that Hindu and Muslims are the same in the eyes of God and that you all combine together and become one. If there is anything that He has taught or Kabīra has taught is this and this and this. But look at the Sikhs, the way they fight the Muslims; and look at the way the Muslims fight the Sikhs in India. We have created two nations out of it. Imagine! What He preached is just

the opposite people are doing about it. How do you explain I don't understand. I mean when somebody has said, “This is light” how do you make it darkness I can't understand. This is the speciality of human beings, is to create darkness out of light.

Now this Dharma that They preached, is preached by all of Them and They have been particularly against all that goes against awareness, because if your attention is not all right your awareness will not be all right. And so They were very anxious, all throughout, all of Them, that They preached that don't take anything that will reduce your awareness. That's why They were against alcoholism, They were against drugs and things like that. There were no cigarettes at the times perhaps, when Mohammed Sahib came in, so He didn't say, `Don't take any cigarettes,' because cigarettes came later. But Nanaka said, “No cigarettes at all." Now you are finding out that cigarette causes cancer. “It only causes cancer, it's all right, doesn't matter, because cancer, at the most the body will die again you'll be born again. Doesn't matter." It's not that. That creates a problem in the Viśhuddhi, so bad that you cannot get your Realisation so many of you, takes time and your poor Mother has to work for your cigarette enjoyment for days together. I've worked very hard, you know that.

Then the drug people. They have enjoyed their drugs very nicely. They have been taking drugs, you see, enjoying themselves, going high, or whatever they call it. Ask Me. How much I had to work, with tears in My eyes because I know you are saints, you are meant to be higher people and how much I had to struggle to get you

out. Can you imagine, for four years I was struggling with six hippies in London.

Six only. And first lot came to Me who were really pleased, they had done a good job out of themselves.

The only advantage was they had taken LSD and all that so they were on supraconscious level and they could see only light coming out of Me, they saw all supraconscious things, lights and things and all that, so they stuck on to Me. Or I stuck on to them, all right, but they also stuck on to Me. Today they are one of the best Sahaja Yogis we have here. They are the topmost Sahaja Yogis. They are the most beautiful Sahaja Yogis we can say, because they were saints I could see their Spirit shining. I could not lose that sight, worked very hard for them. They are saints. They got lost into drugs because they thought they are seeking. They did not do it out of fashion. In India you see, when the Indian young people see you taking drugs, they think, “Oh must be something great." You see, it's very fashionable nowadays in India for young people to take drugs and wear jeans. They think by that they are getting sophisticated. But they don't know why you did it, they really do not. They don't know that you did it in seeking. They are such foolish Indians, you see, that they are doing it because they think that it's very fashionable, you know. Everybody will call them `up-to-date'. They don't know why you left your homes, why you became like this. They don't know the deeper side of your life, they just see superficially. And it's very common now in the universities and things, this has started in a big way. But they are no good for Sahaja Yoga, useless people trying to copy. How can they copy

your seeking, that depth? That's why these people were very much against all those things that dulls your awareness. Even now I have seen people who have been taking drugs and all that, in Sahaja Yoga. As soon as they see Me they start, “hāh” sleeping. They go into sleep. Because immediately, as soon as you start taking these drugs or all these alcohols, you move towards your left side, or to your right side. Mostly to your left side. Alcohol specially, left side. By moving your left side you see you go into your collective subconscious, you cross over to your Iḍā Nāḍī and goes beyond your subconscious into collective subconscious. You become very non-aggressive, no doubt.

It is also because of too much of consciousness that you are egoistical, you have started doing this. You thought that “Oh, our ego is too much." You can't see your ego, so you said, “No let's have some drinks." By that you go on the other side. When you start moving too much towards the left you know what happens: you get possessed, because there are Satanic forces let loose, you get caught up.

Now when you come to Sahaja Yoga after that, you're always dragged, you always feel the heaviness at the back, all of you. Left Āgñyā, not the right, superego. You feel very sleepy; you feel like crying, weeping all the time; you feel very much frightened; you cannot take any decision; any question comes in, any problem comes in you shudder. It's an escape, escape from reality. Say the reality is in this room, if you run away from this room, this way or that way, you are running away from reality.

I would say, after war, so many people died, perhaps, perhaps, who were dissatisfied souls and in a very bad condition. Hitler was a Satan, real Satan and all these forces were let loose later on by these Gurus or whatever it is and they captured you, perhaps, that you took to these things. These are extremely injurious to our being.

I went once to Trichu. They had invited Me and all these people came in big cars to receive Me, I was quite surprised that seldom, Sahaja Yogis are never very well-off people I mean, to that extent that you'll have cars after cars. I said, “What business do you do all of you?" They said, “You see actually we are all people growing tobacco." And I said, “Very nice." They are growing now, you see, not only eating but growing also. And I said... In their houses you'll be surprised, they had tiles made in England, they had taps made in England.

All these ancient things that you have had which you treat as antiques today, they all had everything with them made in England. I said, “Made in England. How do get all these things in...?" The things you do not have here they had it there. I said, “How did you get it?" He said, “We are exporting tobacco to England." I said, “Very nice, what a nice work you are doing, exporting tobacco to England." I said, “Don't you think it is sinful to do like this? Don't you know as Indians that tobacco is against religion?" He said, “We know but we don't take. And if you give it to others, then it's nothing wrong." It's like a person who owns all the race course says, “I never see. I never put my money on a horse. I just collect. I've never seen a race course." That sort of a person, that sort of a, attitude they had.

So I said, “Very nice. You are exporting all your tobacco to England." I told them, “Don't do it. You are very near the sea and sea is the Guru, he will teach you a lesson of the worst type. I'm telling you today, now it is in the attention of the sea. Believe Me. Remove this. Do not send any tobacco. Do not grow, you can..." They said, “What should we grow?" I said, “You can grow very good cotton." There were three-four people who took Me seriously. They said, “All right, Mother, we will grow cotton." And they really started making a big money because they produced very long threads, just like Egyptian cotton they started doing. The rest of them didn't like Me. They didn't thank Me, they didn't come to see Me off at the station, all their cars let them puzzled out. I thought I had to take a taxi to go the station now.

But can you imagine, within one year's time, there was a typhoon. And there was another thing going on. These people were exporting this to England and selling tobacco, the... you see the cheap type tobacco, you see whatever are the remains, the molasses you can call it, they were selling it to the poor people; and poor people were taking that very concentrated, eating that.

So they took to black magic spiritualism. All of them were doing black magic. In their small little huts they were sitting doing black magic, can you imagine?, in their villages doing black magic. And the sea got so angry with the typhoon.

You might have heard about the big floods in that area.

I must warn Brighton people. The sea is taking a respite now, you just see that, because you are insulting the sea, all the time you are insulting him. This holiday-making

now, it's a disease with the Western people. Holiday. There's a girl in Sahaja Yoga, her sister also comes sometime, she was to have a baby, she's a lady doctor, sister, she has gone for a holiday, without any heart. She had a caesarean, can you imagine? All the Sahaja Yogis putting all their attention to the birth of the child and this lady has very nicely gone for a holiday because holiday she must have. You see without holiday, she's nowhere.

It's all programed; you must go for a holiday. What have you achieved by going to holidays I would like to know, what wisdoms? Except for sitting in the sun, getting a skin disease and a skin cancer for Me to cure. What is the need to go in the sun such a lot I don't understand. What are you achieving? Your healths are going from bad to worse. Your forefathers had much better health than you people have. Despite all these health things you are doing, what is your health? Your livers are out. If you...

That's nice, I'm happy the sun is coming, now you'll give up your alcohol. Let the sun scorch you, then you'll give up your alcohol. Otherwise you will not. Here, you go in the sun, sit there, take all the alcohols there, drink all wine, in the presence of the sea. No wonder all these oil tankers are breaking there and spoiling your health resorts.

That will happen. You have no consideration for the sea is there, is your Guru and you are drinking like mad. Nude women sitting down there tanning themselves. What's this nonsense going on? I mean I don't understand what is the need to tan your body like this? Who has told you that you look beautiful? You look ghastly with that. I really tell you, you look ghastly. Here you are

discriminating on racial points, saying that people are dark, why are you darkening yourself I can't understand, what is the wisdom? You know going to the other extreme. All right, once in a while you sit in the sun, do something, is all right.

But what is the need for you to be so extremely concerned about your holidaying and in the holiday drink, fight with wife, come back and have a divorce. Always after a holiday, the after effects of the alcohol you can see very clearly. In India, thank God we do not go out for holidays at all, we don't believe in holidaying, at all. At the most if you have to go somewhere, we go to some festival or to somebody's marriage or something; if there is an occasion only then we move out of the houses, we are gṛuhastas, we settle in the family, gṛuhastas who stays in the gṛuha, householders. We are not like vagabond gypsies all the time moving about.

It's all right once in a while, just to enjoy a picnic or something. I mean you are not scouts all your life. Yes, it's so maddening you don't know. My husband's office there are two great executives, British, they cycle down to the office. It looks so odd, you know, with half-pants. With such a big office, how will it look, two half-pant people coming down, with a half-pant and perspiring and smelling and everything.

It is absurd.

But there is something behind this all-frantic effort, is you are seeking something.

Some people think that by going to holidays you will achieve something. I mean music, what have you achieved in music now, I don't understand. By going to

these holidays, if you have achieved this kind of music which shatters every part of your skin, I mean when I hear it, you know, the whole vibrations go on, jamming into you *[UNCLEAR]*.

And your bad livers, think of that at least, bad livers, your skin diseases, your skin cancers. All this in the presence of the Guru, the sea. Can you imagine? There is no auspiciousness in this, you do not understand.

The sea is to be worshipped. It's a temple. It teaches you, it has given you such a lot. Think of the sea, what it has given you. Without the sea, what would have been your condition? In England specially.

It taught you challenge; it gave you ideas how to go abroad; it has given you such a lot. All your wealth comes from sea and what are you doing about your Lakṣhmī? And do you know, the Lakṣhmī Tattwa which resides in the center, is born out of the sea. Actually he's your grandfather. Do you have any respect for him? So much to learn, from the sea, from the Guru. It never leaves its boundaries. It keeps to that.

If you try to press the sea from one side it will show on the other side somewhere. Such a huge thing, it gets all the water from all over the world, but it keeps its boundaries. It never crosses it, unless and until you press it.

That's the sign of a magnanimous great personality: it keeps its boundaries. I mean, so far and *[UNCLEAR* not/now...] that. The dignity of it is. I don't know if there's a word like Maryādā in English language, is the boundaries of decency and decorum. Then it gives you the rain. It gives you the basis of your food. Sea is the

father. And where do they meet really in the most beautiful way, the sea and the Mother Earth? They meet at the Sahasrāra on the Himālayas where all the clouds freeze and cover completely the Mother Earth, where there is snow all over, on the Alps, is complete purity.

These are too subtle things for people who are not seeking, but I'm talking to seekers. You have to be subtler people to understand the beauty of the sea, its poetry of a Guru. When it roars, you see, the roaring of the sea challenges you: `Come up my child, come up my disciple, come up, come along.' To Me sea is like a father. I've travelled by sea so much, so much. And anytime I have travelled it has carried Me like a very gentle mother. Never a bad weather, such a nice weather. Always. It's so kind, it's so kind to Me. Once I was coming from Japan and they said, “There are typhoons coming." Five typhoons were coming. They never touched My ship. Nowhere. People were amazed.

And we were coming to Bombay [Mumbai] from Colombo, when we turned round it was monsoon.

They said, “Now." The captain was quite amazed, you see. He said, “But now, we cannot help it. The wind will go in the other direction and we are going to have a bad time." But what a smooth lake, just like a mirror, beautiful! Just like a gentle mother. It carried Me on its sarī I felt. So beautiful.

And such a sea you insult, because you're ignorant, because you're blind. I wish the sea forgives you, but Gurus do not forgive easily. Mother is different. Gurus are hard taskmasters, you see. They normally do not forgive you.

Now you have heard about Ravi Shankar who is a great musician who plays sitar. I know when he was studying in... He was in the beginning a student of Allaudin Khasa. Allaudin Khasa was a realised Soul, a great man. A genius. A genius he was. Absolutely a real Guru, you should say. He never drank. And he was a Muslim but a worshipper of Akali, you see and all that. And he used to call Me “Ma." Mother.

I was with My father who was the political adviser to that state, Maihar. I mean you could see he was really so subtle in everything. And he used to play that big drum which he said the best is produced in Maihar, that's why he settled down there, what we call is the pakhawaj is the very big drum, you see.

He used to play tremendously. He used to just go on into such echoes and beautiful rendering. And he was a master of so many things like sarod, his son himself is Ali Akbar Khan Sahib. His daughter Annapūrna is a great singer and all that. And I remember... we went there, he used to respect My father very much and also because My father was a great connoisseur of music and a realised Soul himself, a great man.

So, once he was going to play the pakhawaj and Ravi Shankar was also sitting there you see, hiding his face on the sides.

So when he had played his pakhawaj, My father said, “Why don't you also play some sitar to me, I would like to see how much you have learned." “No, no sir, not today, not today." So then he went inside, for something, the Guru. He said, “See, have you... can you see here something?" He said, “What?" Big lump you see was

here. He said, “He has broken my sitar on my head today because I played two notes wrongly. See sir." That was the thing. The Gurus are very, very, strict people, they have to be. And the way they used to treat the disciples. It's not like this. The Gurus you know are the Gurus who are trying to pamper your ego. Why? Because they want your purse. They don't want to enlighten you. They say, “All right, what, you drink? All right, doesn't matter. I can give you more. Whatever you want I'll give you. Just pass the purse this side that's all. Why do you want to have these, metal... this...

Some metal-like, metallic things like a, say a Rolls-Royce. What's the use, this metal thing? You pass it over to me. I'll look after it. What is the need for you to possess this grand palace? Pass it over to me. I'll look after, you must give up everything for me. I'll... I'll enlighten you." Even if you may have palaces and anything, the real Guru will not look at your face. He never hankers after people. Never. That's the sign of a real Guru: that he doesn't hanker after you. “Come along to me, come along to me. All right how many people are coming?" Now have an organization and run a big mission about it and then the people are coming and writing your names and you become the members of the society and all that. A real Guru will sit in some odd place, where you have to go seven miles up, walking, falling, somewhere hidden and there you go and you find he's not there. You break your legs on the way.

But they know so many things. According to them, you are not to be treated that kindly and they tell Me that “Mother, what is Your whim? We can't understand. For

us, we had to work so hard to get these vibrations." One gentleman has told that “I was a frog. Since then I've been seeking and I've spent how many years I don't know, so many thousand years to get vibrations, while Mother has just given you like this. What is your speciality? Are you going to give your life for Mother?" And all sort of questions.

So I asked him, “Why did you go tell them? I don't want their life. What's the use of their life? I want their Spirit." He said, “But why these?" I said, “Are you jealous?" They say that “Mother, You carry on with them. We can't face this, human beings are horrible." And I've told you that I asked one person to go to America; ran away, within two days. Within two days.

He would not face Americans, the real ones. The unreal ones are very nice, you see. There's mutual understanding going on.

So these hard taskmasters are so beautiful. From outside they look so harsh. Inside, they are so beautiful. You must know how to please them. For example, I went to see one Guru once and all the boys were against it. He said, “Mother, we don't believe in any Guru, why are you going to see?" I said, “I don't believe in any Guru, who told you? I believe in all the Gurus. I don't believe in the aGurus." I said, “You see the vibrations." We had to climb up and this and that and we went down there.

And it was raining heavily, very heavily. And the Guru was very angry he was sitting there, because he could control water, I told you. He could control rain, you know.

So when I went up he was doing like this, very angry. He wouldn't even look at Me. I went and sat down, all drenched in water with that rain.

He said, “Why did You not allow me to stop the rain, is it because of my ego that You wanted to punish me? I didn't want You to get drenched when You are coming to see me." What a great thing. I mean he talked to Me as if he knew Me, you see, the way he talked. He said, “Not even my Gurus and Gurus never had such an opportunity that You are coming to see me and I was just prepared here and here You are coming all drenched. What a shame for me I could not control this rain. It's all Your doing Mother, why did You do it?" I said, “Should I tell you why I did it?" He said, “What?" I said, “You see, you have bought a sarī for Me, isn't it? And I would not take a sarī from a Sannyāsī; but if I get drenched, then I'll have to take." The whole thing melted away. The whole thing, the whole temper, everything melted away. It was so sweet, so sweet. There was an artist with Me, who has done the painting.

So beautiful, showing the love, you see. He just fell at My Feet. He said, “Mother, people have praised You. What words should I use to praise You?" I said, “Nothing. Your sarī, you bring it for Me. First of all, I must wear your sarī I'm all drenched." So happy.

So beautiful the whole thing. This is what it is.

You all have to be the Gurus. I know, first thing you learn is to be very, great hard taskmasters, to begin with. That you should not do. You have to be hard taskmaster with yourself. And then, as your Mother, Who is your Guru, is very sweet and tolerant, very kind, extremely patient.

You have to deal with people like that. Because we are not dealing with people who are seekers of that quality, who will do anything to get to God. We are dealing with people who are confused, absolutely confused. They are saints, but they are confused. See people come to our program, disappear. They'll get their Realisation and disappear. Then you have to give them bandhans, this thing. You see they are still confused. And there are so many Gurus who are acting, there are so many things that are happening, so we cannot be aggressive with them. We have to be very patient and we have to think about our past, how we came to Mother, how She had to convince us, how much we argued with Her, what all we did.

So these people are coming, let us try to be kind to them and talk to them and tell in a way which is congenial, which is beautiful.

Not like those Gurus because they had only one Guru and one disciple, do you know that? The relationship was only one plus one. And that one also used to come down, many a times. Like one person I know, whom I met, he's told Me, “I have only one disciple and I've given him up. He's thrown in the sea, he's useless." I said, “What happened?" He said, “I trained him up for twenty-five years and he's a good-for-nothing fellow. Now he's having a nice time, earning money. He's a realised Soul, just imagine and he's having a nice time and he's making money out of it. This is the last story I'll tell you." I said, “All right, where is he?" He told Me his name, this Mahārāj. I said, “All right I'll see him, don't you worry." And when this fellow came in Bombay [Mumbai], one

lady telephoned to Me, “Mother you wanted to meet this Mahārāji, he's coming to my house." I said, “All right, tell him I'm coming to see him." I went down to see him, he was smoking cigarettes like this, sitting like this. “Oh Mātājī has come, very nice" and all that.

He, of course, I mean he touched My feet like this, “All right, sit down." And there were ladies pressing his feet and all that and he was talking to them very... trying to show lot of arrogance in My presence. I was just looking at him.

Then he said, “Oh.

So, my Guru comes to see You in Bombay [Mumbai]. Why is he leaving his place? Why should he do this?" and all sorts of thing he was talking, against his Guru.

I said, “All right, now I'm going, but I will put some sindoor on your head, just to put a tilak on your head” I said.

So I took some sindoor, put it on his head; Āgñyā Chakra I moved it. Then I said, “Now you put." When he start put... I sucked his hand, you see completely and he started, “Ahee-hee-hee-hee-hee he-he-he-he-he-he-he-he-he-he." He said, “Mother, Mother what are You doing, what are You doing?" I said, “What am I doing? Will you please take back all the words you have said about your Guru. You have no shame. Twenty-five years that man worked on you and you bringing all the shame here. Will you remove your hand?" He said, “I can't, I can't, I can't! What are You doing to me?" I said, “Unless and until you promise that you will not say a word against your Guru and hold your ears, with the another hand, or with your legs, then only I'll leave it." He said, “I'm sorry, I'm sorry,

You will drop...?" Now the others didn't see all this conversation, see, they just saw his shaking you see. When I went away he said, “See, how powerful I am? See." Fools as they were, they never realised that he was shaking and what shaking means, you see? And he made such a fool out of them. He took from everyone, one and a quarter tola [an old Indian weight equal to 180 grains, 0.375 troy ounces] gold, you see, as a dakshina, Guru dakshina and said that “See, even Mātājī, I was getting all Her powers into me, sucking all Her Powers into me." And these fools believed him, you see. And then one of them met Me at the airport and she told Me that “He's taken away so much money from us. That day only he made us pay for one and a quarter tola gold for the Guru dakshina." I said, “All right, I'll see him one day, again." But all of them were doomed like that.

So, this is what it is. And he's so attractive to people you know. And then he was sitting on a very big thing and the thousands are approaching him, there. But then I did some arrangements. Now he's all right, in the jail, direct. In the jail, direct. That's what it is.

But we had one Sahaj Yogini like this. She got her Realisation and I told her, “Your Guru was no good and you don't take anything from him, because he'll try to give you some siddhis and you will try to impress people." She said, “No, no Mother, I want the parama, I want the last, the absolute, I don't want all that." Because her Guru used to carry some snakes around and do all kinds of tricks you see, go into Tantrums.

When I went to America, I heard about her, that she's having three thousand disciples; I never had them in

Bombay [Mumbai] that time. I used to hardly get about two hundred people somehow or other sticking on to this... thing.

I said, “Three thousand. What is she doing?" I got really worried you know; I put her into bandhan and everything.

But when I came back, you won't believe, she had silver water carriers you see, these pitchers, she brought to wash My Feet and this. I was so embarrassed, so embarrassed. And she showed Me, “See Mother, what work I'm doing." Such a big photograph of Mine there, put and all the bhoots around. I could see all them hovering, you see, all of them.

I said, “What is she doing? What work has she been doing and what is she up to? Because she's completely gone darkened and gaunt." I asked her, “What are you doing with these people?" “Oh Mother, you don't know. I've spread Your name there. I can even tell people if they have lost their property somewhere, wherever is the hidden money, or I tell so many things... I can even tell the name of the horse which is going to come first." I said, “Very nice. What a nice Sahaj Yoga is going on here” you see? So I told her, “All right, you come and see Me tomorrow at home." And she came down.

I had two-three people sitting, I said, “All right, tell about them." She said, “You live near a bridge." He said, “No, never, I live near a sea. How can you bridge a sea?" Then she said this, that. He said, “No, nothing." Then she told another lady. She said, “Nothing." Third person said, “Nothing, this is not true. You are just telling something that is not true." So she rushed to Me, “Mother, have You taken away all my powers?" I said, “If they were your

powers I would have made you sit here. These are the powers of the devil.

What interest God has got to tell that `What is the horse coming,' and all that? Why should you tell all these things? These are not your powers, these are the powers of the spirits which are haunting you and which you have captured and your Guru is doing all this job." “Oh God, I never knew." I said, “It is that. All right say that `I give up. I give up.' Say it thrice." She said, “All right, I'll say, Mother. I want the parama, I want the absolute." She went home, but you know this popularity, this cheap popularity, it's a very enticing thing. She again carried on and now she is in the lunatic asylum. This is what it is, because these spirits which help you, come back on you and torture you.

So all those people who try to deviate, even after Realisation, are corrected by the principle of Guru only. With the principle of Āgñyā, you give Realisation, enlightenment. With the principle of Sahasrāra you give integration, but with the principle of Guru you give them Dharma. That's why so many people, all of you who came to Me, have very easily given up all these habits because you have found the Spirit, the joy. And then you don't want all that. I don't have to tell you that you have to give up, you just give up, you just forget it, because your attention is now attached to your Spirit. That is the job of a Guru. It is said that “Guru is that which makes you meet the Sahib." Means: “Makes you meet the Lord." He's the Guru. Otherwise all these are not Gurus. But the one who has not even settled your Dharmas, who does

not have his own Dharmas, how can you accept them as Gurus? May God bless you all.

This is a born-realised child. Hello, how are you? What are they catching, he's showing from his feet.

All over. Right side Sahasrāra. Right side Sahasrāra, means what? Superego. It comes to the right. Are you feeling the heaviness, on the right side the little child is showing.

They are working, they are busy all the time. All the time they are busy. Gavin's child's such a little thing... all the time. Trying to clear you out, great people they are. All the time they are working.

That's why I want you all to get married soon, with so many great children are to be born to you.

All right, I can make it cool for you, it's all right don't you worry.

You have to think of the moon who is your maternal uncle. He was born with Lakṣhmī. There are fourteen things that were born from the sea. One of them is also a hunter. The stick Gregoire gave Me yesterday was also, came out of the sea. That was the fourteenth thing. Better now? Now, those who have come for the first time should come forward, you see it's better in the forward line somewhere, would be better and the second line could be... It's all right. These people have come for the first time, all of you? All right, can you come on these first three lines, all right. Now who else is there? Come forward. As you know, Sahaj Yoga is a very subtle thing and the main thing is it must work, it must actualise. The Kuṇḍalinī must rise. You must get your Realisation, that's the main concern is. Whatever you may say, whatever

your arguments may be or any problems may be, we are not bothered about that.

What we are bothered about: that you should meet yourself. That's the main point we are at and that's what we have to achieve. Now the problems arise out of our imbalances in life and so many things.

But whatever it is, still, the force is so great, that you will get your Realisation. Why I'm telling you, that I find people, once they get their Realisation, they think it's done now, we are happy, then they don't come. It's just the germination has taken place, the Kuṇḍalinī has shot off, because She's been waiting all these days, you see, so the whole thing comes up as a big experience. But that doesn't mean that you have established it.

So the second thing you have to do is to establish, that's very important. Much more important than getting Realisation I feel, because the Realisation, if it takes place and it falls down, then what's the use? So you take your Realisation, which you'll get, no doubt about it, because you all look that way. But, then you must have self esteem and understand that you have got it because you deserved it.

Some people haven't got it in India who have been with Me for seven years, but you'll get it I'm sure. That I can see clearly, you are all going to get it. But that doesn't mean if you get it, that you again waste it, because this is what you have been seeking all your lives.

Because in the West the problem is: though such saints are born, they have this rambling of the brain and they start thinking. You do not get it through your rationality.

You get it through your Kuṇḍalinī, which you cannot think about.

So you allow it to grow, manifest itself and you become as good as others are.

Now they are all experts and Gurus, you know, they know such a lot about Kuṇḍalinī. You'll be amazed they are all experts that look just like you. They are raising Kuṇḍalinī, they are giving Realisation, they know everything about it.

So in the same way, you have to be.

It's a very simple thing which takes place at any age, any time, any race, anything. The main thing is that you must have self esteem, you must know that you are saints. You have been saints for years and you have been ages like this. You have been seeking and seeking and seeking. Now when you have found it, allow it to grow, because it's very important and you must know your value. That is important. Because I value you, because I see something much deeper that you can't see. But you don't see that, gradually you'll start seeing, all right? On this promise I'll give you Realisation.

Put your hands like this. Put both the feet on the ground, straight.

Sometimes I find, you see I've worked very hard on people and they get lost, I feel very sorry for that.

Left Swādhiṣhṭhāna, give him... Like a saint he's hitting you, great Guru...

Now put your hands towards Me, like this and close your eyes. Please close your eyes. Now what happens is that first you become thoughtlessly aware, Nirvichar Samādhi.

Samādhi means enlightened awareness. You get enlightened awareness, which is thoughtless. You become thoughtlessly aware. First.

And in the second happening, when it crosses the Āgñyā it happens to you and when it crosses, pierces through this point called as Tālu, the fontanelle bone area, you start feeling the radiation of your Spirit in your hands, like vibrations.

Are you feeling the Cool Breeze in your hands? Already you've got it! You haven't. There's a little problem. All right watch Me here, little bit. Here. Without thinking, just watch Me, it will work out.

Whatever I've said, you forget it. You see if you have taken drugs doesn't matter, don't worry. I can drink all that; just suck it out. Don't you worry about all this. Forget. Have no guilt of any kind, for heaven's sakes. I'm talking of Ocean of Love which is ocean. What guilt can you have? Just a speck.

So please, do not have any guilt, on the contrary say to Me that `Mother we are not guilty, I'm not guilty.' In your heart, just say that. That's the only catching point in you. It's a fashion also, these days, to feel guilty about everything. Now close your eyes. Please close your eyes. Know that you are not guilty at all, that you are very beautiful.

Right to the left. Move right to the... clo, keep your eyes... are you feeling? It will work out. Just let it be, let it be, you see let it go, let it go. Close your eyes. You must get it. Not to get upset with yourself. Are you criticising yourself? Are you? Gentleman: Frightened.

Shri Mataji: Frightened, about what? About the beauty that you have? Not to be frightened at all. Nothing to be frightened. Do I look frightening? Ha? All right now close, close your eyes. No, there's nothing to be frightened, it's the easiest thing that can happen, absolutely it is there, it's like the germination of a... just close your eyes, nothing to be frightened. Just let it go, let it go, that's all. Is the simplest thing.

She's got it. Just like that.

You have to be frightened of pubs and things like that, you know. I'm really frightened of pubs.

Left to the right. Move left to the right. Let's see his vibrations, come along.

Some of you come along.

At the back.

Just sit down, sit down. They'll just work it out. Close your eyes, close your eyes, they are just helping you out, just close your eyes. Just... you see it is like, they know the swimming and they are just trying to help you. Once you are on the shore, they'll also teach you how to swim and then you are going to save others.

Work on him. Close your eyes, don't think about it. Just enjoy, this is the greatest thing you have got.... Sahasrāra, right.... No, no. It'll work out, don't you worry, we know your problem. Just don't... close your eyes. We know your problem.... Right to the left.... We know your problem, we know everything where that's happening. Just close your eyes. There's nothing to be frightened, I mean, what's going to happen? Somebody is frightening

you inside. That's what it is, I must say. There's nothing to be frightened.

sākṣhāt Moksha-dāyinī, Aham sākṣhāt Moksha-dāyinī Aham sākṣhāt Moksha-dāyinī. sākṣhāt Mokshad āyinī Aham sākṣhāt Moksha-dāyinī Aham sākṣhāt Moksha-dāyinī Aham sākṣhāt Moksha-dāyinī Aham sākṣhāt Moksha-dāyinī Aham sākṣhāt Moksha-dāyinī Aham sākṣhāt Moksha-dāyinī Aham sākṣhāt Mokshad āyinī Aham sākṣhāt Moksha-dāyinī. Aham sākṣhāt Moksha-dāyinī Aham sākṣhāt Moksha-dāyinī Aham sākṣhāt Moksha-dāyinī Aham sākṣhāt Moksha-day...

With hand. There. Marcus just stand up and pull it down...

It's working. No, no. Just hang on, they are working it out. It's started, now don't... It's started, already has started. Close your eyes. It's working out. Don't you worry. It's working out. She's got it very well.

Contents: 1980-08-01 **Dinner, Restaurant, Inn, Sintra (29 kms NW of Lisbon), Portugal**

[Two little girls of about ten years of age rush into the restaurant, Shri Mataji smiles at them and they rush out again.]

Shri Mataji: Realised!

Antoinette Wells: Shri Mataji, please, could you explain to us, what was the christi, the communion [Christian mass].

Shri Mataji: Just wait. [She puts Her hands on the grapes for a while and says:] Now you can take the grapes.

[Before grapes were quite average, a bit sugary, but no taste. The grapes touched by Shri Mataji were absolutely succulent, full of a lovely nectar flavour. We just ate the

grapes and praised Her and said how nice it was and how good it was.]

Shri Mataji: Now you take this bread and share it among yourselves.

You see, when Christ shared the bread among His disciples, He could say, “Take that because it is my body” because this very bread was His own body. That's all. That's it. That's all of it.

Contents: 1980-08-04 **Morning Visit to Castello de Sao Jorge followed by Lunch in a Restaurant, Lisbon, Portugal**

[In the gardens, admiring the view of the town and far away on the other side of the Tejo River stood the statue of Cristo Rei, Christ the King.] [Shri Mataji asked the Sahaja Yogis to put their hands towards the statue: they could not feel very cool. Shri Mataji asks Sahaja Yogis to put their left hands towards Her and the right hands towards the statue.]

Shri Mataji: And now, what do you feel? Sahaja Yogis: Much Cooler!

Shri Mataji: You have one hand towards Me. Now the statue can give vibrations to the town.

Contents: 1980-08-09**, Public Program, What Are We Inside, Carr Lane, Birmingham, UK**

I'm really sorry for being late but your Grand Hotel here only delayed Me. We had ordered for a tea for forty-five minutes and they couldn't prepare tea for us.

So what's happening to us here? We have to understand that people are not normal in these modern times. There

is something going wrong with them somewhere. May be something serious is happening within us, which is giving such a collective effect outside. Now the trouble is we do not know what we are inside.

Unless and until we know what we are, unless and until there is light within us, we cannot understand what's the problem with us is. We just accept whatever we know with whatever our limited awareness is because the human awareness is not reached that state of fruitfulness where one can say that `I know definitely this is my use. I know definitely, why I am here. I know definitely, what is my purpose, why I became a human being from the amoeba stage, why all these troubles were taken by the nature to make me a human being.' You are not been able to answer these questions at all but the human mind is such that it compromises with everything.

You see, it is like a little oyster which gets a stone inside, it's a little house, a shell, so he says “All right, I'm not going to bother much now. It's all right." So it goes on weaving around that little part of that stone whatever it is which is just troubling. Then by some movement, he gets a little more pinch then he goes on again and again and again like that.

That's how we live in this world most of the time and we think “Oh! We are on top of the world. Nothing is wrong with us." Till we come face to face to something that is disaster.

Some disaster shocks us and then “Oh! How it happened?" Like war, till we reach to the point of war, we are preparing for war in many ways. But when the war breaks on us then we are shocked and we say, “Oh God!

What happened?" Today the war is within, within ourselves, not with out. We are not realizing how it is building up within ourselves. For example, cancer is the physical war within ourselves. We are not aware of that. We just accept our body as it is. Tomorrow we go to the doctor. He says “You have got cancer." We jump in the sea, finished! We don't know how it is caused, why it has caused, what have we done to ourselves? Another person is all right for normal purposes. Suddenly, the psychologist said that, “You better go to the lunatic asylum." And we are there, we find ourselves in a lunatic. We are wondering, “How is it I am here? Suppose to be sane." Then you find certain people who are seeking their spirituality or all other seeking. They think, “Oh we have got this, we've got that. We should have this and we are now on top of the world." And where do you find yourself? You've lost all your money, everything. You are nowhere. You are a recluse. You are fragmented. You have no relationship with your society. As you have come, you have added nothing to your society, nothing to yourself and have just finished your life like that.

We have given nothing to the nature from which we have taken, nothing to this society that we are living in, nothing to the country where we are, nothing to the universe that has made us and nothing to God who has created us. Because in the name of God also, I have seen such hocus-pocus going on. All kinds of hocus-pocus going on in this world, you don't imagine how far people can go with this kind of thing. They want to make money. All kinds of thing they'll start: “Oh, there's a place here. If you go, you'll get cured." All right. Thousands of people

will be going there. It's all hocus-pocus! Just imagine! All the money is exhausted, everything, you find that “Oh you have achieved nothing." Then you think that, “All right, let's have some fun." At least you have nothing to lose. “Let's have some fun." So what is the idea for fun is also really funny because the fun is that how we give up our respectability.

You see fun means: Today I saw, we went to a shop and the shop, we had parked at an angle from the main road and there was a big, ah, what you call, a pub where some boys, big boys, good, I mean nice boys, they're taking some beer or something and a girl came and parked the car in one place. Then she went away. They got down from their pub. They were on the balcony; came down, lifted her car, actually lifted all of them. Put it on the other side and put the same type of car in her place. They took about to do this half an hour and they thought they were having fun, laughing, joking, this thing, that thing.

How can such foolish fun make you happy? This is stupidity, wasting your time, idiocity. I mean, I can understand a little boy doing but behind it is something sinister. As if they were possessed, I felt, they didn't know how much the girl will be worried unnecessarily. On the contrary, if they had put in that an effort to do good to someone, the joy would have been much more lasting.

But this is the problem with human beings is that they do not recognize. They do not know. They have no their movings. They cannot fathom where they are, where are they drifting. As long as there's nothing that is troubling them, they go on moving onto dreamland. Of course, in

the modern times, despite all this, there is a big seeking going on. People are born with seeking. Children are born with seeking. From childhood, they find that there's something wrong. They find sometimes, even in their family, as if their parents, their relations are extremely narrow-minded. They are very funny. They find some people in the society extremely aggressive or all kinds of things they find and then they open their eyes and they start seeing relatively, “Am I also one of them? Am I going to be one of them?" Then relatively they start seeing, “No, no, no, no, that's not the life. There's something wrong." Because these people who are born like that are of a different calibre, of a different temperament, of a very different quality. But they also gradually loose their quality when they get into the mundane life. And when they accept other people so easily.

They also accept that, “Oh, all right, whatever was there was ego." So this was too much of a ego in us.

It was a colossal ego within us. By ego we dominated.

So they said, “All right. Let's go back." You try to become primitive. Now you cannot become primitive because the brain is not. Your brain is over-developed.

Even if you try, you cannot become primitive because in a primitive man, thinking process is very little.

While what you do, I mean, your only life is nothing but thinking, thinking, thinking, thinking, thinking.

Like two horns of thinking all the time growing out of you and creating a circle all around you. How can you become primitive? So also these are all only conceptions

within ourself, convictions that we'll become that. By convictions, you do not become.

Supposing I have convinced Myself that I am the Queen of England. Will I become? Or I get an idea, conceive an idea that I am this and this. Will I become? I have to become! I mean it is so simple as that, isn't it? It is so practical. You see, if I tell you that you have to have your tea, all right. Then you'll say “I've never had My tea." What is, what about the tea. Till you have it you have to have it. But you'll say, “No. All right, as long I'll say `I will have my tea.' All right, Better. Up to that point is all right. I'll had already." That kind of misconception we have that without doing it we feel quite satisfied about it.

And this is called as the great illusion of Kali Yuga, called as Mahāmāyā. Is the greatest illusion is this, that human beings are made to believe what they are not. They accept such a situation many a times.

It's alright to have drama. You are watching, say, a very big hero, say, Napoleon fighting and Wellington fighting. Suddenly you feel “Oh, I am Napoleon!" May be, all right.

But in real life also we get assumptions like that which are really falsehood which are not ourselves.

So we come to the point, what are we? Actually, what are we? If these are assumptions and conceptions, what are we? Really, what are we? And we are nothing but the Spirit. We are that eternal being within us reflected which is called as Spirit, the Ātmā. That is what we are. The rest of it has no meaning at all. For example, there is a lamp, which has no light in it. What will you do with it? Say there is a tube which has no light in it. What do you think

about it? Supposing this machine is here and it doesn't work.

What do you call it, a junk? In the same way, if you do not find out that light within us, if you do not enlighten ourselves with that light, we are not finding out our meaning, our purpose. We are wasting our life, either with our ego or with our conditioning.

Conditioning, of course, can be found out in no time, very easy to find out the conditioning, which takes place through this left side channel, which is called as the Iḍā Nāḍī, means a subtle channel within us called as Iḍā Nāḍī. This is the power we have got by which we desire. In Sanskrit, this one is called as Mahākālī power, the power of desire, by which we desire. Desire does not have materialised thing. You may have desire, you know people may desire to become the King of England but that's not so, isn't it? Just, it's a desire.

So the power of desire comes to this one which is called as Mahākālī. This power flows through in a channel called as Iḍā. Now this is, the names are in Sanskrit, the trouble is all this was discovered thousands of year back by seers who gave it a Sanskrit name. Also it has some meaning that these names they got it from the unconscious.

So these are not Sanskrit names but are the names actually of that thing.

So this is the Iḍā Nāḍī which manifests within us the power of desire. It is also called as Chandra Nāḍī meaning the Iza Abhi line of moon.

On the right hand side, you see another power by which we act, the power of action called as the Mahāsaraswatī power which resides within us as the power to act. In two

ways, we act and also power to act, to think. Like whatever we have to do, we think about it.

So, it can be divided in two halves. One is when we act because of our physical capacities and when we think because of our rational capacity.

So this, these two powers reside within us in a very subtle way and outside they express themselves in a gross as two sympathetic nervous systems called as left and the right sympathetic nervous system. By the left sympathetic nervous system, we accept all the conditioning, which Freud has described as conditioning, through this one because it takes you to your past.

So this represents the line of your past. The right hand side one gives you the future; that is the one, which gives us the idea of future.

For example, animals do not have much idea of the future. They mostly live with their conditioning.

Their only left side is really developed, so much so that the pineal body, which is in our brain, which controls our left side, is more developed in animals than in human being. Then as a human being, your right side starts working because we think, we speak and we think of the future. Right side is developed.

With the conditioning, you develop a superego by which you can be a person who is very frightened, who take aggressions from others, who are very subdued, oversubdued. You run away from your duties. You escape things. Lots of things are there if you are over-developed left side.

But if you have over-developed right side then you develop that horrible yellow thing like a bile called as Mister Ego. And this ego today is quite prevalent everywhere and is a big problem [laughing]. Because after Realisation we start seeing it and then you don't know whether to laugh or to cry the way things work out.

So this ego is also responsible for our funny behaviour towards others. Now the problem of ego is that people do not find it out till they really suffer badly because ego is something that doesn't give trouble to the individual so much as to the society. It gives to the society. For example, such a place or a such a community where the ego is prevalent, families will break and the societies will break. People will be extremely arrogant and troublemakers and they will be the ones who will have all kinds of aggressions on other countries and they will not allow anybody to aggress them. They will suppress other people. This is Mister Ego working.

So you do not find the mistake of the ego.

Ego can be developed with so many things by the society itself. Like you must have seen they always say that, “If you wear this dress you will look very nice." Now you think, “Ah, that's the one I should go in for. Oh, that's the one for me." All such pampering of that ego can be worked out in a society, which is absolutely hovering with you. Now to say that ego is better or superego is better, I say both are equally the same because both take you away from reality. While reality is in the center is the most beautiful thing and that is you. These are artificial, two balloons, they can be punctured in no time and you could be yourself. They are just trying to put you down.

Whether it is ego or superego, they are hiding your Spirit, which is in your heart.

Now we have an arrangement within us, which God has created within us, very beautiful because He has created everything within us. We have not created anything within us. Even if you want one hair to grow, we cannot make it grow. I mean everything He has done. We have done nothing about ourself or about nature. We cannot transform one flower into fruit, that's what we are. But we think no end of ourselves because of Mister Ego being there, you see, because he makes us feel “Oh! We are great!" Some people even say, “How can there be God? After all, we have done this, we've done that." No, I'll ask them “What have you done, except for changing a chair to a table and table to a chair." And then the chair sits on your head and the table also sits on your head because you cannot live without them.

The matter, which we have converted from dead to dead, is also giving us habits.

So we have done nothing! To think that we have achieved something is really tomfoolery. But see in the nature, see everywhere. A living work of God is so evident. What a tremendous power is working it out. After all, you have become a human being from amoeba. How have you become? There must be some tremendous power that has done this. And what is that power, that is what we have to become. Now within us also lies that special thing called as Kuṇḍalinī, which is a three and a half coiled power within us, which is our germinating power. This power we have to awaken.

If this power is awakened then She rises in the center, in the present integrating all these centers: one, two, three, four, five, six, seven centers, all of them representing our seven beings within us, also representing our growth in the evolutionary process like the milestones, integrating all of them, enlightening them. And She takes us to that point where we become, again I say “we become” we do not assume. It's not a conception. You become, you become that, become the Spirit. You become realised. You get Realisation.

It is not just talking about it.

It has to happen. If it does not happen, say, it does not happen to My own children, I say “It does not happen. What can I do about it? I cannot sprout your seed." The seed has to be sprouted and sprouting has to take place. It is not a plastic seed. It is the real seed. And every real seed must be sprouted. And every real seed can be sprouted. But unless and until it is sprouted, we cannot say that it is there. Now the sprouting of the seed takes place by the rising of the Kuṇḍalinī, going through all these centers and piercing through this area called as the fontanelle bone. Now you know that you are baptized. This word is baptizing but nobody knows what it means: `baptize'. Christ has said, “You have to be born again." Now how many churches have been doing that job? Only by giving a so-called blessing over here, you get awakening of your Kuṇḍalinī. I mean, let us face it. By going to any one of these Theological colleges and cures, what is called that uh, theo experts, can they produce this effect? Because this college is different, this is the college of God. Here authority doesn't come by wearing a

particular type of a dress and the gown and standing very seriously and saying “All right, I bless you." Who are you to bless? It's such a mockery going on. I mean, they have no right. They have no authority. They have no technique.

Same about Hindus in India, I mean, if you think that Hindus are sensible people, you are sadly mistaken. We have thugs, absolute thugs as Brahmins. They are not Brahmins, they are actually Roman soldiers born in India. You see their faces. In Banaras, especially they look like Romans, horribly dishonest and aggressive. It's all mockery going on in the name of God.

But when the Kuṇḍalinī really rises before a person who is an authorized person, you can see with your naked eyes the pulsation of the Kuṇḍalinī in the triangular bone, even above it, wherever it is needed.

Now there are so many people here who have seen. In London, we have so many people who have seen it. But, still the question of ego is quite a lot, it's quite a lot because people can't believe it. They just don't want to believe it. They want to continue with their nonsense. They just don't want to get it. And also, they feel “Why Mātājī? Why should She do it?" I mean, I said “Now if it is My lot, what am I to do?" Now you better do it! If you can take My place, I'll be very happy to settle down. Now, you know I've been travelling, travelling for months together. Portugal, from Portugal I came then this program, that program. It's too much! But what I feel that if supposing that's My work, I should do it, isn't it? And whatever is your work, you should do it.

But I don't feel that you know so many other things. I do not know. I don't know even how to drive.

I am so bad at many things, you know? So I do not feel bad. Why should you feel so bad if I know the work of Kuṇḍalinī? Moreover, I do it out of love, just love, nothing but love. In that, love I find this also happening and that is what His intention. I've come for that purpose only. It has to be done. If it is not done, what is going to happen to this human race? Nothing but destruction you can see clearly, written on it. It's not a frivolous thing that we should give up. We have to understand that we have to get transformed. The whole human race has to be transformed. And this is the last judgment today. It has started.

You're going to be judged by your Kuṇḍalinī. How? God is not going to weigh you, how many sins you weigh like the way you have your beauty competition. It is the Kuṇḍalinī, which is going to say how far you are. I have seen people in Birmingham before I've come. I've found, I'm sorry to say, but in Birmingham I've seen people are very frivolous. They come to My program, get their Realisation, finished. They are not bothered about it, to see what it is, what they have to do, why they got it. It's like Christ's parable that you throw some seeds here and some seeds there and so many of them are just wasted. It's such a sad tale of human carelessness and lack of self esteem. Absolutely, it is a very sad tale. You do not know what we are facing and that's why people play with their lives in such a cheap way. It is most surprising.

Tomorrow their children are going to teach them a lesson. And I don't know what's going to happen to your children.

So now, I have to request you to be attentive about it, to get to it, work it out, have it within you and know all the knowledge about yourself and about the Spirit. It is a very simple thing to give Realisation but very difficult, in this country specially, to maintain it.

So, for you it is necessary to put in an effort after Realisation, not before. Before you cannot, before that somebody will work it out but after Realisation, you have to look after yourself, look after your being, this is what you have to see, this is what you have to have.

Now some people have been to some other things like, now, I would say TM now. I went to Portugal.

I was surprised the boys were, had nothing. They did not know what they were doing. They did not know they had no feeling, nothing. They did not know if they were realised or not realised, if I was realised or not realised. They had no sensitivity. They had no awareness developed, nothing! What they were doing, saying some mantra. And by saying that mantra, they were really cutting out all the sensitivities within them because these were artificial things. I mean, you can do it. Why take mantra? Even if you say, `Stone, stone, stone, stone, stone, stone, stone.' Go on saying for three months. You will be in lunatic asylum. And the people from this TM now are coming as epilepsy. We have here two people who have come with epilepsy.

But I told you, “Why don't you tell your mantra?" They said, “Why do You want to know?" I said, “Because you

are under that conditioning which I have to remove. I know already but you have to tell Me to show the courage that you want to get rid of it." They said, “It's a secret." I said, “How can there be a secret? What is secret in nature? Have you seen anything? See the ocean. See the flowers. The best is open." Absolutely the whole Brahma, the whole truth is open. If it is not open, it is not truth. If it is hidden, how can it be the truth? Truth is light. It has to be transparent, absolutely clear-cut. But this secrecy business can be only with thugs and with Mafiās and things like that because they are afraid. They're afraid of the statues of God, of His laws. That's why it is a secret. In nature or in any God's work, in any great man's life, what was secret? They were standing on top of the hills and mountains and shouting “Be awakened, you the blind!" What was done secretly in Christ's life, I would like to know. Was there anything secretive in His lifetime? Why this kind of a secrecy working? Why not people understand? It is important that human beings must know that the time has come for them to transform, to enter into the kingdom of God, to be the citizen of God, to be looked after by His angels and All-pervading Divine Love. He is a Father who is compassion and love. He forgives all our sins and everything because He wants us to have all His powers and all His beauty. You cannot understand a Father of that kind who is absolutely, impatiently waiting for you, who is so anxious. And that is the only concern He has out of everything that `When are My children going to know Me?' At this stage, when we cling on to things, which are useless and nonsense. You must know that

“What did we know in our awareness?" This is the only question you should ask yourself. Do I know what's the matter with this person? Do I know what's the matter with me? If there is light, I will know. I will know the other person as well as myself. Supposing you have a light in your hand, you see yourself and you see the other person. But if there is light within you, you see your light and in your light you see the other person. That's what happens in Realisation that you get collectively conscious. You become collectively conscious. Again, I say, you actualise that awareness. It is not that I tell you, you are all brothers and sisters, but just happens to you that you start feeling others on your fingertips. This is a very dynamic thing should happen to all of you.

It's not per chance I am here. It looks like that because My husband got elected to this post and I had to come from India. It's not per chance. It is the tribute to this great country that I had to be here and tribute to My English children that I have to be here to look after them. For I must tell you, I have told so many people, now I must tell you, of course it should not give you ego but is a simple thing that English young people are the best in the whole world. Among all the young people, they are sensible, scholarly, wise, logical. If you give them logic, they are sensible. But for Birmingham, I cannot suggest that. Let's see how it works out. We have some very good high people, very great people but some, on the whole, England is the heart of the whole universe. From here, everything circulates.

You have no idea of this country. You have no esteem of this country. The way we have tortured our motherland

here, I wish people could know She is suffering within herself. Only Blake has cried. He has cried of Jerusalem and that's what I'm talking about. He could see that vision because He was that sensitive. He's the one who was a realised Soul. And He was that sensitive, He could feel it. And the way He has described, the way he has talked, the glory of this country. All this inertia, all this lethargy, all this curses that are settling into this country are because of our foolishness and stupidity. You are the most dynamic people. And not only that, in spirituality you are very dynamic. For your spiritual work, you can be very, very dynamic. You are the ones who are going to throw away all the shackles of nonsense and you are the one who are going to recreate a beautiful arena for the whole world.

That's why I'm here. I've been here for six years. You won't believe that. And again I'm here for six years, perhaps, I hope so. I hope something substantial will be done in all the parts where the English, who are My children, who are saints of the past are born in this country. Receive this and settle in to it and not waste the energy in the ego that your forefathers did who were nonsensical. They just wasted their life, because you are not the same. You are different people. You are people, very different. Your aspirations are different. Of course there were some great people also in the past, not, I'm not saying that but not, not so many as there are today. But they will be lost if they try to follow the mundane type of understanding of life. It is much subtler, much greater. Unless and until you are realised, you cannot understand what I'm talking. Kṛiṣhṇa has said *[UNCLEAR*

“Yasha, Pashatheesha, pashathe”] “The one who can see can only see” what's the use of talking to the blind? I went to see Mister Mascaro. You might have heard his name from Cambridge. Oh, the love and everything, the way he surrendered himself and he said, “Mother, *[UNCLEAR* y`asha, pashathesha, pashathe,'], `The one who can see can only see.' How many can see you? Can they see you?" I said, “I'm sorry not so many. I'm sorry for that." He said, “I have a friend who has a Nobel Prize and he has got developed this thing and he's got a Nobel prize. But he's so blind, he's so blind! He doesn't know, `Who has given you this power? How has he got this? Who has made this universe?' He doesn't know. But how can you talk to him?" I said, “He'll come. He'll come when, when he will be there. Then they start thinking, `Oh, so many have gone. Let's also follow.' " But the transformation is the only way which is the most convincing.

If there is no transformation in you, who is going to believe in Sahaja Yoga or in Me? Like many people who know Me personally say that “You are unique. You are different. But we can't believe that you can transform people." I'm not transforming. There is a already it's all arrangements there, all the code is there, just to be put to the plug to the mains. That's all I'm doing. I'm not transforming them. We are just ready for it and it works out.

So please take your Realisation. Maintain it. And receive that glory which is meant for you.

May God bless you.

Questions, please *[UNCLEAR]* not nonsensical *[UNCLEAR* ideas] in a book of a Tantric and this and that or that. I don't want to discuss any library and any controversial points. Please ask something sensible and I think you will know what to ask.

[Likely to an audio technician:] Thank you. Thank you very much.

Without any fear, I am your mother. I am not a Guru. Absolutely, I am your mother. You are your own Guru. Only thing, I have to give you the keys of your Guru-dom. That's all. Just ask Me a very simple question, coming from simplicity, not complicated.

Question: *[UNCLEAR]*.

Shri Mataji: How many? I must say we got fifty people. Just had one for a wedding, imagine, to have fifty people realised in such great love, you don't know how much. And the recognition is so great.

I mean, I was amazed at those people. I think poverty is a blessing in a way. Wonderful people, really beautiful.

Questions please. I mean, many of you cannot think because your Kuṇḍalinī has crossed this. When it crosses Āgñyā, you cannot think. You go into thoughtless awareness.

So just cannot think. Even if you want, you cannot think. That's the problem.

So just try to think. [Giggles]. This is your own Kuṇḍalinī which is transforming. In Australia today, I received a trunk call from Australia and they said, “Mother, we don't have to say anything about anything. Just the Kuṇḍalinī does the job." Now these Australians were supposed to

be convicts until, imagine their children are doing such wonders, much more than in England, for your information.

Two boys came to India. Two of them and they have got now two hundred people. Hm, what is it, what is it? Question: *[UNCLEAR]*.

Shri Mataji: What are you saying? “I, I, I will be here, I, I, I." Question: *[UNCLEAR]*.

Shri Mataji: What is disappointment? Is it selling something here? Your whole attitude is of ego.

You are disappointment in you or in Me? Huh? Hm. Hm. What are they disappointed? Huh? What is it? Related to them? No. Isn't it? Now, now you, ah. Right. Yes. All right. Hm. Yes, all right, yes. Hm.

A part of it. Hm. All right.

Question: *[UNCLEAR]*.

Shri Mataji: All right. You are a very nice boy. And this should work out.

Now what you said is correct that even if you want to love somebody, people don't like it. You see, they want to hate. It's impossible, I do not say. But now how to make people love? Even when we love somebody, we do not love the way it should be Divine. The Divine's love is something like the sap rising in the tree. It goes to every part of the tree, goes to all the flowers, doesn't get attached to any one and comes back. Supposing it gets attached to one flower. This is my flower, my child, my son, my, my community, my, my, my. All right? [Snaps her fingers.] It's finished. The tree is finished. The flower is finished. All right? So the Divine Love is, is all-

pervading. It exists all the time. It articulates within us. But still we are not feeling it. Like I would say there is ether here. There are lots of scenes and sceneries here. All right? But we cannot see. When you just plug a television, you start seeing them, catching them. In the same way, your television is not yet plugged. That's why people are disappointed. You are disappointed actually in yourself because you find that what is this instrument for? Sometimes it is loved by somebody.

Somebody it is thrown by somebody.

Somebody tries to mishandle sometimes.

Somebody wants to fondle it. What sort of an instrument is this one? But then you reach a point where you become the Spirit.

And the Spirit enjoys itself. The joy the Spirit has is enjoying itself all the time. Our Spirit is enjoying itself. It is not bothered whether other loves you or not, doesn't matter. The Spirit in your heart enjoys itself. All right? But what happens, we are not aware of it.

So when this thing happens to you, your attention becomes enlightened by that enjoyment of the Spirit and you enjoy. You become a different person all together. You forget all this. All these discriminations, nonsenses, everything drops out just like that because you become that universal being. This is not talking only, My child, it is happening. It has to happen. When it will happen, you'll see the whole world will be changed. That has to change.

After all, God never created some place here and a some place there, He created one universe and one world. It is human beings madly, you see they have now, this is your

territory, it is mine. It's all falsehood. To Me it is a myth. You know, till the end I had to go to Portugal. I had not taken My visa, can you imagine, in the morning. Then they asked Me, “What about your visa?" I said, “What visa?" “To Portugal." I said, “I never do. I have to take visa?" He said, “Of course you have to take a visa." So in the morning, you see, everybody has to rush from My husband's office to get their visa. I just travel just like that. I thought, “What is the need?" Like a criminal carrying the number of your passport and everything. Isn't it funny? Imagine to a person like Me who is absolutely naive in human affairs. It's absurd. Why to carry on this, after all, we are all human beings created by one God, on one Earth, in complete unison. We are part and parcel of that one primordial being. We are cells in that body of that great being. And we are fragmented. That's why once you don't know that you are the part of that then your fragmentation goes away and you become that, you become that. Then all your sense of security is established. All your Self-esteem is established. All your glory comes to you and you start distributing it.

I say “this is the meeting point of capitalism into to communism." When you have no capitalism means in the sense you have no capital of your own. After all these capitals, all will vanish. This is useless. But the capital of your Spirit, when you have, you distribute. You give. That's the greatest communism. You can't live without it. You have to distribute your love. See if I don't get any human beings then I'll get some plants or something or some flowers, I'll try to develop them. It's like that. All right? You just wait and see. And you get all of them who

are disappointed for nothing at all. Their connections are loose still.

I have to just screw them up a little. All right? [Laughs.] Not to get disappointed My child the reality is so beautiful. It's just lying ahead of us. Don't be worried. Everything is going to be all right. All right? May God bless you.

Now any other question? What a sweet thing to say, isn't it? Want to ask some questions? Lady: *[UNCLEAR]*. Can you tell us about death?

Shri Mataji: Death? Lady: Yes.

Shri Mataji: Now, why of all the things? All right, I'll tell you. Death doesn't exist. There is nothing like death. We are made of five Kakoos. One of them is the Kakoo of food called as annamaya ghosh.

That's only drops out. And also little bit of water within us also drops out. The rest of it remains, nothing.

I wish we could die like [laughs], we can't. It's just changing of cloths, you know? Like when I came to Birmingham, I just changed My cloths in the hotel and came here. To be refreshed, to be new, just like that. As our cloths become dirty, we change them, or become old, we just change it. That's all. Death doesn't exist. It's a myth.

But we believe, you see, this is another conception, that by dying we solve the problem. Like we had some Swedish girls, much younger, seventeen year old girls and they had vibrations just like a dead body.

I was amazed. I called them in My house and I said, “What's the matter with you? Why are you having such

vibrations? What are you doing? What is your pastime?" He said, “Mother, our main thing is that we are planning how to commit suicide." Can you imagine? Sweden, the most affluent country, the young girls of seventeen years, blossoming like flowers, should think of their death, why? Because what does not die, is your Spirit. You seek your Spirit. That's why people want death because they have not found that eternal thing. Nothing dies. It's a myth. You should think of life and of eternal life.

If we really want to be sensible, we should really not think of death because then we go onto the left hand side, into the subconscious then into the collective subconscious. Like these, you must have seen these supernatural business going on, you see and then you can be possessed by them and you can be very much in trouble. Now practically every day I must be driving them out in thousands, can you imagine? Yesterday I went to a place where there were all like a, all installed there very nicely, some old Johnny sitting there still. I said, “Why don't you depart and take your births? Or go to your own places?" They just don't want to go. They act as, what you call, these spirits and things like that.

So forget it. You have to live in the present because the most beautiful thing, absolutely beauty. What is in death, nothing to be so serious. It's cheerfulness is the sign of life.

What are you all upset about so much? What is your problem? Now tell Me. All the problems can be solved if you get your Realisation, believe Me, even so-called material problems. Not to that extent, the way you will

not become Fords but you'll be satisfied souls and also you will have sufficient. “Yogakshemam vahāmyaham" Kṛiṣhṇa has said this, when you get your Yoga, I look after your well-being: your physical, mental, emotional and your material. Everything He looks after. All right? It's assured.

Question: *[UNCLEAR]*.

Shri Mataji: You do recognize. May God bless you for that. You're very sensitive because people don't. If they had recognized, why did they crucify Christ? Just imagine these thugs whom we are giving so much of money and people are going to them. And the nonsensical people how they are using your women and all sorts of life they are leading. And how we are surrendered to them with all of our intelligence and rationality and to Christ? What did we give Him, the cross? You have to really have a proper sensitivity to understand truth. Really otherwise normally people are naive. If somebody comes with two horns, they like that person much more than a normal person.

One must carry a circus, you know. Circus is on. Truth is something which doesn't require any adoration with it, nothing. It shines by itself. And there are many realised Souls born on this land of your England like these children are. They are all born realised and they have feelings and some of them are born with the knowledge of Kuṇḍalinī, many, many. You don't know what dynamic people are going to born in this country, very dynamic. You have already had a birth of a very dynamic person in London. Ask these children. They are must be getting Cool Breeze. Are you getting Cool Breeze My children, in the hand? Is he? What is he saying? Not too good, but

still it is coming, yeah? See they never will be satisfied because other vibrations are also here.

Now, what about you? Let's see. Just see, not yet? Put your hands just like this. Let's see? Please put your hands like this. Just like, put both the feet straight and sit very comfortably but with a little alertness. Straight, like this, just like this. You start receiving that through your fingers. An invitation is sent to the Kuṇḍalinī when She rises. And now close your eyes. Please close your eyes.

Now what happens is that you start feeling a Cool Breeze on your hand, through your fingers, kind of a Cool Breeze which is known as the Cool Breeze of the Holy Ghost. That is the first thing. That is the first symptom. Put your both the feet on the ground. Touch if possible. If they cannot touch, it's all right, but normally and little apart. Don't open your eyes. Just keep them. It will be all right. Do not think. Do not think. Thinking should be finished. If it is not finished then open your eyes and watch Me.

If there is no thought coming then it is all right. Just open your eyes and watch Me, without thinking.

You can do it.

Better? Watch Me without thinking. Go to Haṁsa. Now don't worry about declining and all that, all right? Don't feel guilty about anything because I'm talking about the ocean of love. You see, you're standing before the ocean. Now what is your guilt? It's just a spec, all right? Now forget it. Close your eyes. Now don't think about any guilts or anything like that. That's a nonsensical thing, absolutely nonsensical because compared to the ocean of forgiveness, what is a guilt? Just forget it. You're going to just get it. It's freely being distributed. It's your own.

Do not condemn yourself. This is the temple of God. Love yourself, first of all, respect, better? Close your eyes My child. Close your eyes. You must get it to understand everything. You have to forgive others. Just forgive. We must know that it's a myth. If you do not forgive also we are just torturing ourselves. We are not torturing anybody else. Just forgive everyone. Just say, `I forgive.' Then only we can ask for forgiveness, isn't it? You just forgive and then ask for forgiveness from God. `That by mistake if I have done any mistake, by any sort of a aggression or any torture, anything, please forgive me.' And He forgives. Just forgive. Ask for His forgiveness and He'll forgive. Nothing needed. Just to ask for it and He'll really do it. But do not condemn yourself because your Father, the almighty Lord has created you and He cannot make any mistakes. You might have done some wrong but doesn't matter.

Om sākṣhāt Shiva Pārvatī Om sākṣhāt Shiva Pārvatī Om sākṣhāt Shiva Pārvatī Om sākṣhāt Ātmā Om sākṣhāt Ātmā.

Please pay attention to your heart now. And just say, `I am the Spirit'.

Contents: 1980-08-14 **Meeting with New People, Mark Callahan's Flat, Glasgow, UK**

[To a gentleman that had a bad Nābhī catch.]

Shri Mataji: Say, I will marry.

Gentleman: I can't say that. I don't believe on marriage.

Shri Mataji: It doesn't matter. Just say it.

***Contents: 1980-08-14*, Public Program, Finding out the Truth, Preston, UK**

No I was just waiting; I thought what has happened.

Sorry for this, for the confusion. I was just trying to find out. I am really sorry.

David spoke, did he? David must have told you what I am going to talk about, the introduction.

I am talking about the truth. And the truth we must find out. We have been used to talking about it quite a lot. People have told what is truth is. Many have said that this is the truth. The truth is that you are the instrument of God, that you have to become one with God, that you have to be born again.

But then, it's just saying that. It has not been actualised so far. It has to be actualised; that's the main point you see. Because talk talk talk talk talk has led us nowhere. And because of talk, people could give so many interpretations of the truth.

Truth is one, single and it can never be misinterpreted. To know the truth it is essential that whatever human awareness we have got, it has to be expanded. There is something still lacking in that awareness by which we cannot know God, we cannot know the truth. And that is why Christ has said you have to be born again. All of them have said. Mohammed Sahib has said that you have to become a Pīr. Hindus say that you have to become a brahmin. Means you have to be born again. Dvija means you have to be born again. Now what are they talking about? All the time when they say you have to be born again, then there must be some truth about it. All of them all over the world cannot talk of the same

thing. There must be something they are trying to tell, that we are not at that point where we can see the truth.

Like Kṛiṣhṇa has said that those who can see can see, those who cannot see cannot see. Means there is something that is less in us that we cannot see.

Something beyond has to happen within us by which we can see.

First of all, to know God you have to know your Spirit. Without knowing your Spirit you cannot know God. When you say that “Yes I know” what is your I? Who is this I? Which part of you is this I which knows? This I is not your Spirit. It could be your conditioning or could be your ego. Could be anything but it is not your Spirit. When you know through Spirit, you know it as an actualisation.

Within you lies this power, the dormant power, which is responsible for giving you your second birth. Is the germinating power within you. Like you have a connection for every instrument. In the same way you have got this germinating power with in you, which has to rise to connect you with that All-pervading subtle Power of God through your Spirit. Once you feel that power within you, you can actually feel it in your central nervous system flowing from your fingers, from your hand, from your feet, from your being.

In the beginning you just feel it flowing from your hand.

Now you can see this pulsation of this Kuṇḍalinī with your naked eyes. Actually you can see it when It is rising. You can feel the rising of It. You can feel the throbbing here and when the throbbing stops, immediately you become absolutely relaxed and you start feeling this Cool Breeze flowing from you. Before the Kuṇḍalinī crosses this, you

have all your thoughts around you. But as soon as She pierces this center, which is placed in the pituitary and the pineal body, in between there, at that crossing point of Optic Chiasma there is a subtle center, when it pierces that then you your thoughts stop. Means you can see your thoughts. You become thoughtlessly aware. You do not go into trance or anything but you are thoughtlessly aware.

When it pierces through your fontanelle bone area, which we call as baptism, this is called as Brahmarandhra in Sanskrit means opening to the Brahma to the Divine Power. This hole where we baptize, also must have heard people baptizing and many people are baptized like that. But that's all artificial because they have no authority. Even if they touch here and touch there makes no difference because from them the power is not flowing. The power has to flow. If there is no power, it has no meaning. But this power is the power of Divine Love. When that pierces, the Kuṇḍalinī pierces this, then you feel a cool sensation comes over. You feel as if you have got rid of all your tensions and problems, as if you have become a witness of your life. Depends on what sort of a personality you have.

Some people get a very deep experience but some do not.

Some people don't get Realisation, may even get pat *[UNCLEAR]* by the Kuṇḍalinī. Because supposing you have some problems down below, Kuṇḍalinī rushes out at the first outset. But She comes back again to repair the different parts, the different beings within you. When She rises, She integrates you. Completely integrates all your

beings. These are all different steps of your evolution. She integrates all of them. She supplies energy to sympathetic nervous system by which She gives you recovery from ill health, mental tensions, mental problems.

So many people have been cured like that as a by-product. But Kuṇḍalinī awakening is a process or a method which is employed by nature in human beings to know God, to know spirit.

As a by-product these things happen. It is not for the curing of people but as a by-product. Like, supposing I am coming to this house or room or like that, how they have decorated this, cleaned it. In the same way, if God has to be established in your heart, if He is to be awakened, your body is cleansed and as a result of that cleansing you get this curing. But it is not a curing by mental effort, by suggestions that `You are all right, you are better,' and all those things. It's not psychological. It's a happening, it's an actualisation.

Now when the Kuṇḍalinī pierces through your fontanelle bone area, in your hand you start feeling the Cool Breeze. It is now accepted in the medical science that these fingers and these portions represent your sympathetic plexuses. But here you can see that. But after Realisation you find that they have become awakened. Through them you can start feeling your self and others. For example, now those who are realised, they are just like you to look at but they are realised, they can feel your Chakras. And you will also, when you are realised, you can start feeling your own Chakras and the Chakras of other people. This is enlightenment, that

you start seeing it as an actualisation. It is not that you say, `All right, I may be feeling, may not be feeling.' It is not that. It's... actually you feel it in a big way and you start judging it and finding it out by which you can relate yourself to the absolute questions.

For example, if you want to know if there is God or not, as if like a computer you get connected with that Divine Power. And now you ask just a question `Is there God?' And you get a tremendous flow of Cool Breeze in your hand. This is known as the Cool Breeze of the Holy Ghost. All this is described in all the scriptures. But only thing in some scriptures it is described in a very mystic manner, like in the Bible, because people were so foolish. Even when people did not talk much about it, Christ was crucified within few years time. Such stupid people lived there that they wouldn't accept this.

But in India, lot of secret work has been done on this subject for thousands of years and they have talked about it. They have a name for Christ. They have predicted His coming and every thing has been there. They have predicted about Mohammed and every one because they are all one. Only people who are foolish and stupid, can't see, see them as different. All these great incarnations have come as flowers on one tree. But when we remove the flowers, they become ugly and they become separated. Not only that but they are dead flowers. And then we start fighting: “This is my flower, this is my flower." Otherwise they are all connected with each other absolutely. You can see this is the tree of life described in the Bible.

And this is the tree of life if you understand. You can see that at the culmination of it with a real lotus of one thousand petals that resides in our limbic area here. Around limbic area this petal is there. And this is the most important center now because it has got all the centers represented inside it. All the seven centers which you see here are represented in the brain.

For example, you start from here, now this is the center at the back. The first center is represented here at the back, one center. Then the second one is the center, that yellow one you see, is represented here. The third one is the Nābhī is represented here. The fourth one, which is the Heart, is represented here through which the Kuṇḍalinī passes.

So heart is the most important thing; if you have no heart it won't work out. If you have a frozen heart, if you have no love, it won't work out.

So at the heart point only it pierces out and you can see the pulsation there before it pierces out. In front of that is the fifth center called as the Viśhuddhi which is here, is placed about here, is the Viśhuddhi. And then this is the center Āgñyā. This is the center here as well as it is the center placed in the same place inside the brain.

Like that you have all the seven centers in our limbic area up. And these seven centers are controlled by the heart. The heart controls all these seven centers. It is the heart which controls the brain and not brain that controls the heart.

We are going the other way round. We cannot control our heart, can we? We cannot control our heart but we can control our thinking. We can control our projections and

things. But we cannot control our heart. Heart works on its own, it is independent. Now this independent organ, which is heart, has got the sprit in it.

So far we have never known the joy of our spirit. It is the spirit that enjoys itself and when our attention becomes one with that spirit we also get that joy.

Normally we will say we are happy or we are unhappy. I have met some people who told Me, “Oh we went to that Guru we were very happy." I said, “You could be happy in the pub also. What is happiness?" Happiness is not the way to judge any one, neither unhappiness. Unhappiness comes to you through this super ego and happiness through this ego. But joy has no double face, joy is joy. In joy, you witness, you witness the whole thing. And when you are joyous you feel the whole thing, the joy itself coming on you like grace falling on to you. It's so beautiful that you just get lost into it.

Now the time has come; the blossom time has come for many people to get Realisation. They have to get it. This is predicted, the time has come that you all have to get Realisation. This is actually the last judgment. But the last judgment is not going to start by the way people think it to be, like we will be put into these weighing pans and weighed. It is not that way. It is going to be through some sort of a happening within us and that happening is this Kuṇḍalinī awakening. When the Kuṇḍalinī awakening takes place, we start judging ourselves, leave alone others. We start judging ourselves, we start knowing ourselves. Where are we? What are we catching? What is the problem? Where, what is the center catching? And you start correcting yourself.

God is the ocean of compassion. He is not going to just throw you in the dust for nothing at all. He is going to give you full chance to improve yourself, to develop yourself, to mature yourself. He is going to look after you. He is your father who loves you the most. And He wants you to share all His powers and every thing and enter into His kingdom. But are we seeking that kingdom? If you are seeking, which is the way? It is through our heart if you are seeking, it works out. God has already planned everything so beautifully within us; every thing is done so well.

But we are extremist. We go to extremes; either we go to the left side or to the right side. Either we are overambitious or we are sly, we are slow [and] we don't want to take every thing upon ourselves. This type of behaviour in life leads us away from the central path, the central path of ascent and that's how there are problems within us. Of course these problems can be solved, resolved and every thing can be done. The Kuṇḍalinī looks after you and you do get your Realisation. I mean, so far I have seen wherever I have travelled, even in Glasgow yesterday, except for one or two people everybody got it. Everybody got their Realisation. But then you take time to establish it and that [establishment] should be done.

For example, a cancer disease cannot be cured by any thing else but this. This is the only way. This is the only way cancer can be cured. Cancer is setting within us every moment, every moment it is setting within us because of the sympathetic activity. We are all the time working out this or that [and] going to the extremes. And

with the extremes sometimes it so happens that one cell becomes more active then the others. Again it is brought to the normal through the activity of the parasympathetic which is in the center. But it so happens that you just sometimes get lost because of too much activity.

For example, say this is the left side and this is the right side and both are working. Now if some...

by any chance one starts moving too much and extracting too much energy, this connection breaks. And when this connection breaks, what happens [is] that this becomes on its own, this becomes on its own.

When it becomes on its own you become segmented and fragmented like a cell and that cell then starts moving on its own. Like, we are too segmented and very much fragmented in our society. We are so much fragmented that we are just like cancer cells. We are growing, we think “Oh we have achieved so much, we have achieved so much of thing and we are so successful” this that. But I think that's not the success, that's a cancer.

Success is when the whole gets enlightened. When you become one with the whole, that's the real success. To be one with the whole is the real success. And when that success is achieved, then you really enjoy that growth, that growth of your awareness which makes you one with the whole. That is what you have to know, is to become your whole. You are just a fragment, a segment, a cell. You have to become the whole and that can be done only through this connection. It is all being done, before also for thousands of years.

But on the tree of life there were very few people to begin with, one or two. And those who were also like

that, were crucified, murdered, or butchered. Nobody wanted to accept them. Imagine Christ had only twelve disciples who were not even realised Souls. They were fishermen. How could you talk to them about Kuṇḍalinī? Just ordinary fishermen. And He lived there for four years and when they crucified Him and when He was resurrected then only they believed Him. Before that they would not.

So His life was some how useless to them because they could not get their Realisation from Him.

In the same way, all the great real saints have been tortured and troubled by society. Never people accepted the truth; even today it is so. I have seen people who are false have a better turnover as they say than the people who are truthful. There was one very good Guru in Bengal and I asked him, “Why don't you go to America?" And within three days he returned back from New York. He told Me, “Nothing doing, I am going back home. I am not going work out with these people, I have no patience. They are very ignorant. They don't want the truth; they want some sort of a circus. Let them have the circus." This is what it is. See some people want to fly in the air, some people want to jump, some want to become naked. All these things you can do in any case. What is there so great? You have to get something that is beyond, something special, something unique that happens to you, by which you become one with the whole. This is what should be asked for, not for all other things that people ask for. Isn't it? That's the truth. You have to achieve it, to be in your collective consciousness.

Today the time has been too much and I think we should work it out. If it works out, it is a good thing.

That's the best thing that should happen. But if you have any question, I don't mind answering.

You got some water? Question: Mātājī, after the experience of Kuṇḍalinī and presuming the experiences of unity in consciousness, one has to start assuming go back and start working on the *[UNCLEAR]*... subtle system.

Is this period of time that we are going through quickening this particular cleaning or do we have to spend still a life time?

Shri Mataji: That's what may be with others, not with Me. I am quite an expert; I have jet Kuṇḍalinī.

May be with others, those who are naive. I am sorry it is so. What can I do? I have mastered this.

You see it depends on what sort of an engineer you are, isn't it? May be I am quite an expert.

Some people, supposing villagers, they come to the city and put their fingers in the in the plugs and say that the electricity gives you shocks. They do not know anything.

Some people have written books like that, you will be amazed, about Kuṇḍalinī. I was amazed. How could they write books? They have just got shocks from the Kuṇḍalinī and they have written about shocks. You must have read yourselves some books like that. They are absolutely naive; they don't know anything about Kuṇḍalinī. First of all, the person who deals with Kuṇḍalinī has to be a loving person, absolutely love and should be a holy person. He cannot be a person who is making

money out of Kuṇḍalinī awakening. How can you? How can you...

How can you do something that is Divine? Even living, you cannot do that by giving money. Can you transform a flower into a fruit by giving money to it? It's a living thing, it's a living thing. And this, one who knows and one who is an... authority is a bad word, I would not say because it is not a good word to express that. But the one who is in it, the one whose job is this, can do it.

This is all they are talking is that these are your Karmas, you must clean... Then why do you have a Guru? I don't understand. If you have to clean our Karmas and you have to do this, then why have a Guru? It is better to pickle them. And so many are there just making money out of you. Just, just imagine what they are doing. Befooling to the last. You can't imagine to what amount they have befooled people in this country, in a way, in America too. They are teaching them to fly they are... I mean, all sorts of things they are doing. If you listen to the stories of the people who have been to them, you will not know how to stop your laughter.

It's such a simple thing. It is simple for Me because that's My job. Like, when you put some seed in the Mother Earth, she sprouts the seed. That's her job; that's her style. See, but if you do anything to the seed otherwise, you make it hang up and down and do anything like that, it won't sprout. Then people say it takes hours and ages. It will. Put it in the mother's womb and it can be done. That's the nature, to do it. In the same way, it's My nature, perhaps, maybe.

Question: I have experienced the joy.

Shri Mataji: Pardon? Question: I have experienced the joy...

Shri Mataji: You are? Good, great; just enjoy it. That's your own right to have it. You all were saints seeking God, sometimes long-long time back. The time has come for you to take. But you must accept the truth. Why are you running after falsehood? People are running after falsehood, then what to do? Then they suffer, then they come to Me. Then I have to cure them, put them right, do this, do that and then they get it. It is so simple; after all, you have become a human being by doing nothing at all.

From amoeba to this stage who has made you? You just become that, isn't it? What are you going to do now, standing on your heads and doing all these things? What is so difficult about it? I can't understand.

It's all done for you. How much is done for you? See in the nature, how much God has done for us. Why should Kuṇḍalinī trouble you? Also, some people say that you start jumping like a frog if the Kuṇḍalinī awakens. Do you know that? One gentleman who came was sitting with his feet like this towards Me.

So people said, “No, you can't put your feet towards Mother like that." So he said, “No, no, I cannot sit otherwise." I said, “Why?" He said, “My Kuṇḍalinī is awakened and I am jumping like a frog." So I said, “Are you going to become a frog now that you are jumping like a frog?" It's, it should be logical, it should be logical. You are not going to become a frog, or a bird to fly in the air. You are going to become a person with a higher awareness of collective consciousness. You are going to become, again I say that. All right? Did you gave them

Realisation or something? Some of them have got it already.

It's so simple. In a split of a second the Kuṇḍalinī rises. Just like that. But there are problems on the way, sometimes you see, so She stops. Otherwise, it is the easiest thing to do, just to raise the Kuṇḍalinī, if the people are simple. If they are complicated, there is a problem. In India in the villages... not in the cities you see, cities all the thugs are there. But in the villages, thousands of them get their Realisation just like that. You see the whole blossom, as if all of them are converting themselves, transforming themselves into fruits. Just see that.

All right, let's have your hands like that. Close your eyes please, just close your eyes. First of all, if you watch your thoughts, you will find there are no thoughts in your mind. If you want to think, you can think. But you will find that there are no thoughts. And then you will find a kind of a Cool Breeze coming in your hand.

Some people might feel a little tingling or like that, doesn't matter.

Are you feeling the Cool Breeze? Jara Dekho, Sar pe Dhire Dhire Hath Rakh ke [Just see, by moving your hand slowly over the head].

David, just see. Keep your hands open. You have got it. Just fills Mother *[UNCLEAR]*, you can see that so clearly. Now you got it. Inko dekho... Hogaya? [Look after him... Has it happened?] He has got it. Got it, it's going up. You got it too. Inkeliye [I am talking about him].

Enjoy yourself, close your eyes, just enjoy. Don't think about it. Just allow it to work out. Growth has started.

Don't think about it, just leave it; you found it. Just leave it grow, leave it to grow. Got it, he has got it.

Just feel her. Just, just feel her. Can you feel above, on her head? You just put your hand and see.

This lady here. Yes. Please put both your hands towards Me, like this straight, yes. It will work out. Do not think. Just think... if you have to think you just say that `I forgive everyone.' That's all. Just forgive.

You have to forgive, just forgive. You have to forgive. May God bless you.

Don't cry My child, now you found it. Don't cry. Don't cry. See how much we have to do in this world.

Now the meaning of your life is coming through.

Phillip. Got it? Very good. Now you have a meaning and a purpose. Forgive, just forgive, forgive, forgive every one, you have to forgive. As I was saying that if you don't forgive, actually we are playing into the hands of people who have troubled us. We are harming ourselves by not forgiving. Just forgive.

Question: Actually I have not felt the Cool Breeze here...

Shri Mataji: There? Yes, yes. It will work out. Just raise it.

What do you say Phil? Phil: There is some heat coming out.

Shri Mataji: All right, all right. Let it come. Let it come out. Just enjoy yourself, just enjoy. Do not think about it; sit very comfortably. You can put your hands on your lap. Just enjoy; enjoyment is the thing which is lacking in life. It is all right, good... great. Just forgive, just forgive. See this gentleman.

He got it also; see this gentleman.

Do not think, do not think. Better now? Hahn [Yes]. Now it's better.

Good. Great! Dono ke Bahut Achha [It was good with both of them]. It's good.

Better? Now you feel relaxed.

Contents: 1980-08-16 **Quote on Playing a Game, Chelsham Road, London, UK (date not sure)**

You see, Sahaja Yoga is a game and you have to know how to play the game. The problem is I want to play the game with you, but you don't know to play the game. And if you don't know the rules of the game, it is very difficult to play the game with you.

Contents: 1980-08-18 **Talk to Sahaja Yogis, Every Country has its Problems or Dangers of Inertia, Caxton Hall, London, UK**

..... And to see all of you here is really great.

So many of you got their realisation and you all have felt the working of Kuṇḍalinī within you.

I received a letter from Australia. Today I've not seen [it] as yet. Only two persons came from Australia.

I gave them realisation and went back and now there are 200 people meditation in Australia. And they all look very beautiful people, very beautiful.

Every country has some sort of a problem which is to be overcome by Sahaja Yoga. We all must know.....

..... She doesn't rise, just as a primule comes out of a seed. There are much more complicated things than take place.

So Sahaja Yoga is the synthesis of all the Yogas. Only thing [is] human beings have a wrong notion that they can do something about it. It's all built in them. Like any good instrument it's all built in and as soon as the Kuṇḍalinī starts She starts working it out. And all these gadgets within us go into motion and they create that state within us by which the Kuṇḍalinī rises within you.

Perhaps, we take it for granted, Kuṇḍalinī rising so much because we do not see all that's happening within.

[Talking to a mother with a child:] Can you take him out? He's so happy that I don't feel [he's] disturbing but everybody [else] is disturbed.

Rising of the Kuṇḍalinī is the easiest for Me. No problem. Even working out those gadgets as I called them, Chakras and their different movements, constrictions and dilatation at a particular point when Kuṇḍalinī is coming up, is not difficult. But there are two other channels within us, which you know very well, which act our sympathetic nervous system. Which can be quite in trouble because of various conditionings within us. For example, some people have, say, a small conditioning like going to a spiritualist. Take a position, a very simple thing like going to a spiritualist. Now you ask the person, “Have you been to a spiritualist?" Because if you find burning on the left Swādhiṣhṭhāna and the heart catching a little, it's definitely he has been to somebody like that, which is unauthorized. If you do something unauthorized you can feel it on your Swādhiṣhṭhāna, that the person has been there. Now see, just say that he has been there, to a spiritualist, you can work it out by giving the bandhan to the spiritualist whose name he might tell.

Even if he doesn't tell it can work out. It is that subtle and it works that subtle. But that much one has to say.

Now, the reason for all this is this: that at this stage when you are getting Realisation, you are human beings, the highest that the Creation has created, highest. And that you have the freedom to choose the Good or the Bad. This choice must be made by you. If you make that willing choice, then Kuṇḍalinī is the easiest thing for Me or for anyone of you. But if there is hesitation about it, for example, a person may say, “Oh, so what's wrong? I went only for one day." Anything like that, Kuṇḍalinī goes back. She is a sensitive thing, extremely sensitive: any kind of refusal to Her or denial to Her She goes down.

And this is something if you understand that we are human beings and we are the highest, highest in the Creation. We have no self-esteem, I tell you. Human beings have no self-esteem. If they had, they would not have behaved like this. The way we are torturing ourselves, torturing others, I mean doing all kinds of nonsense. If they had that understanding of themselves there would have been no problem, but they do not have. Only when it comes to Kuṇḍalinī, then they have all their esteem. Most surprising! Then they will say, “Why not? What's wrong?" Anything you say that time, that's the time they should be most surrendering, that's the time they'll argue! It's human nature! Otherwise they will not argue, if you ask them, “Will you come to the pub?" “Yes, why not?" They'll never argue. Have you heard anybody saying that? Me even, I mean I tell you, I dare not. Say, people come to My house for a party and thing, My husband has to offer them drinks because they won't talk

to us if you do not offer them drinks. That's the thing in England. In India I never would allow anybody to even bring any bottles in the house. But here they said, “English won't talk to you if you don't have bottles in the house! How can you do it, it's not a house if there is no bottle!" That's the part of the culture, the base of it. But I dare not say even once. They will say “Why don't you drink? Is it not allowed in your religion? Why don't you drink?" But if I say, “Why do you drink?", finished! I have no manners. [Laughter.] I am most unmannerly person going round! You see My point? You are not supposed to say these things, you are not supposed to discuss these things. But if you say some sort of a dirty joke, really everybody will be very happy. There is nothing like indecency indecorum in those things. But it is indecent to say something decent! In the same way in Kuṇḍalinī it happens that when it comes to actual Kuṇḍalinī rising, one should be in the most humble manner, `Oh, God!' Just see the time, the moment has come for you to get what it is.

That time they'll be arrogantly like this, you see, sitting, “No, it doesn't happen to me!" As if it's a very great thing it's not happening to you! Just imagine! It would be like a king sitting on a throne and somebody is trying to put the crown on the head and the person says, “Oh, it doesn't fit me at all!" It's that silly, you know. But it is so. And this is why the Kuṇḍalinī, the Kuṇḍalinī doesn't rise and She stops. And once She is that way, little bit insulted She feels hesitant. You see, like a guest who has come into your house, if you put a punch on the nose, it will take time for you to patch up the whole thing, isn't it? And

that patching up is just so slow, I mean people just don't believe in patching up anything. And that's why the Kuṇḍalinī is so disturbing. It is so disturbing.

One should understand that She is extremely sensitive, She is your self-respect. Any fun you make out of Her is a waste: you are wasting yourself, you are wasting the energy of the Kuṇḍalinī, you are stopping your Realisation. It is very important to understand that She is Knowledge. Whatever you have read so far is not knowledge, is AVidyā. Humility must come to you for that, very important. You might have read thousands of books, makes no difference to the Kuṇḍalinī. She is Knowledge. That time all your knowledge will come, “Mother, I've read in this book this is written, that is written." Finished! [Then] your Realisation is a very difficult thing.

I'm here sitting down, “Oh please, have your Realisation, don't disturb Her." I'm sitting in between like a mediator, you see, between Her and you, “Now, don't disturb Her." Here you are, suddenly you come out with a special announcement that, “I've read such and such book" and that book must be from some bhoot or somebody horrible, has to be. And then you come out, “I've read that book and such and such, it says so...", finished.

Here we are talking of actualisation, of getting Realisation, not of books. You have to forget what you have been going through. You have to forget what you have been doing so far for Kuṇḍalinī. You have to forget all those things you have had so far through your Gurus and this and that and all other sorts of nonsense. You have to forget all that and you have to think it's a very

simple abode of your Mother where you have come just to have your food. Please come and be seated and have your food. With that simplicity of heart only, the Kuṇḍalinī will reflect. If you are a lord of some place, Kuṇḍalinī will say `Alright, go and be a lord.' Kuṇḍalinī is not bothered about you. She knows who is arrogant, She knows who is humble, She knows who wants Realisation. She has been recording everything what you have been doing since long, since ages, since many lives.

So She knows everything. And if She even now finds the same thing, She just refuses to rise. I've seen it's a common experience: if somebody doesn't get Realisation, he feels very proud, “Oh, I'm not mesmerized!" I said, “Is it mesmerism, is it?" If through mesmerism you could cure cancer, then I think mesmerism is a good idea, if it is mesmerism! [Laughing.] So first of all, before getting Realisation, one has to know that this is what you are seeking, this is what you have to have and the Kuṇḍalinī is the only thing that is going to transform you. There's no doubt about it. But even when you come to that point of Kuṇḍalinī, people have read books on Kuṇḍalinī also.

And everything they've read, already, they have sorted out everything already! So, then they ask, “Then what about that book? It says so..." Now you see for yourself, why don't you see what it is like! But in seeing also you have to be humble. Those people who have come to us with humility, with innocence, have got Realisation very well and they've established it. They have got it at a time, some of them, who were just dying, just dying, they came to Me at the time they were in coma. But they have

established themselves because they were true seekers. If you have to seek the Truth, you have to be truthful also. And if you are truthful you will see that this is truthful.

There is no hanky-panky in Sahaja Yoga, you cannot have. There is no befooling or anything. That's not possible. The Kuṇḍalinī has to rise, She has to give you Realisation, She has to get you alright. No other certificate is needed. This is the main certificate you have to have, that you get your Realisation, you feel your vibrations, not others.

Some other people can feel it.

The other day we had a very unique experience and there was a gentleman and the Kuṇḍalinī was trying to push the Sahasrāra and the whole Grace was flowing on him as if like a fountain coming out of here and nothing was going into his being. Can you imagine! The Grace, just pouring onto that dumb fellow. It was all falling on all the sides but nothing going into him! And the fellow was very proud, “Oh, nothing is happening to me!" you see. I said, “Look at this man!" The Grace has to be accepted. With folded hands one has to get it. With humility. How can we be arrogant when the Grace is coming on you? Is it sensible, is that good manners, by any chance? One has to be extremely humble. That will show to the Kuṇḍalinī that you want it, that you want to have it. At the smallest of points it has been stopped. Like I would say, if a little thing goes into the eyes, you cannot see the whole sky. In the same way, a very small thing, a very, very small thing can stop the movement of the Kuṇḍalinī. And that small thing, if somebody says, “Ask

this question. Please ask and get it. This is your due” you have to just, to be humble. If you cannot be humble it is not going to work out. That's something so simple but it's difficult for people to be simple.

Seeker: The word `humble' is misunderstood in England, I think, a lot. Does humble mean `no intellectual arrogance'?

Shri Mataji: No intellectual arrogance? Is a good idea, I tell you! Intellectual arrogance now...

Can you open the windows, please? Windows a little bit more. That you can open. There are so many people are here.

... that's a good idea! Now, let's see intellectuals. Oh, God! I've had enough of them! [Laughing.] Even the name gives you heat, I tell you. Now, let's see the intellectuals, the rationality. Rationality has lead us where? Just think over it. Rationality is nothing but your brain's own imagination. You can rationalise everything. `What's wrong?' What's wrong in anything? People are killing their own children, `What's wrong? What's wrong, tell Me? Basically, what's wrong?' I mean, they are their own children, they have produced it, they are killing it, they can produce more, what's wrong? Tomorrow, you will be amazed, there will be people coming out to say that, `If we kill our children you have no business to say anything!' People will come and fight the law that, `If they are our children we can kill them. We have produced them. We can produce more children. What's wrong?' You see, rationality can give all kinds of absurd ideas. But it is not wisdom. It is not wisdom, it's not logical. Everything has to be logical. Sahaja Yoga is

Absolute logic. Rationality is limited, but logic is not. When you sit down with the logic you can see that you have given birth to a child, he has a right to live and you have no right to kill, that's the logic. If you have right to kill then it is also rightful to kill you, because you are a child of somebody else, if your father kills you, is it all right? Reverse it back.

That is logic.

So, the so-called intellectuals, where have they reached? That's all nonsense. They've reached at a nonsensical point. Take any, any realm, say take politics. Of course I've nothing to do with it because it is absurd, it's a myth for Me. They are just playing with shadows. There's no Reality in it! None of the politics has any Reality in it which is today existing whether it is capitalism or communism or anything.

Because they have not yet found out the Real Laws. They have not yet found out the Power which governs the world. Only it is the Kingdom of God that can have some politics and is the natural politics. They are fighting about communism to capitalism. What sort of capitalism we have here and what sort of communism they have here? From fire to frying pan like that. It's all useless, absolutely mythical. Man has not yet achieved that state where he can decide about his politics.

After Realisation, you know that you have powers, you become a capitalist. And you have to distribute it [so] you become a communist. You become both, you have to be a communist and you have to be a capitalist and you are very happy that you are a capitalist because you can be communist. If you don't have your own powers, how

are you going to distribute it? The whole priority is changed and a big difference comes in. When you do not know your powers, when you do not know that there is All-pervading Power beyond, then what are you discussing here? It is something like, you have no money in the bank, there is no market available and you are just discussing here what to buy! So, this intellectual business is a mythical thing, is nothing but a myth. It's just a myth, believe Me.

It is nothing but a myth. Intelligence which is not logical is abandonment, is abandonment. You cannot have intelligence with arrogance, you cannot have. If you have it, it's not intelligence. Every intelligent man knows that he should not be arrogant, if he is really truly intelligent. Very simple logic: if you are arrogant, others can be arrogant with you, do you like it? No one likes it.

Simple, simple equations are there. If you are intelligent you may be anything, so what does it matter? “You hang yourself by the nearest tree” that's what people will say, if you try to be rude to them. If you are very rich and segmented, fragmented then you do not enjoy your riches with others: what's the use of all the riches with you? Life is so logical, it's so logical! But I think this logic you see after Realisation better and simple, because you start sharing, you can feel the sharing, you can feel it others, you can feel others Viśhuddhi, you can feel others Nābhī and all these Chakras and you know we are sharing now.

So, here we are that we know that we are not separated, we are all one.

But today I have to warn a little bit, all of you, that in Sahaja Yoga, we have people who get into Realisation, becoming angels, really. It's the boon by which you become angels, real angels. But angels should not fall. You must have heard about an angel called Lucifer who fell down and he became a Satan.

And it's very dangerous for a Sahaja Yogi not to be a Sahaja Yogi after some time. He has to take a decision that, `I'm going to be a righteous person, a good person and a good Sahaja Yogi.' He cannot be a policeman and a thief, he cannot do it. You think of a policeman becoming a thief, what happens? He is punished doubly. It is just like that: a policeman cannot become a thief.

In the same way, a Sahaja Yogi has to rise. If he does not, it's a very dangerous thing and I would warn you that you'll go out of circulation. You just get out of circulation from Sahaja Yoga, absolutely out of circulation.

[Baby is crying a lot.] I think it's hot for the baby. Take the baby out for a while, alright? It's very hot. Yes, take it. It's very hot. Please, open the doors and windows, it will be a good idea.

So, one has to understand that in Sahaja Yoga you have to grow. All of you must grow, allow your growth to take place, do not hinder it. The more you'll grow the more enjoyable it will be! But as we are human beings, have coming out of some sort of a falsehood into the Truth, Reality, we have to hold on to the Reality much more than to the falsehood. But still if there is clinging, please try to shed them off.

Throw them out, do not cling onto that. The growth has to take place.

Now the greatest calamity of our London, England, Sahaja Yogis, we should see that, because I know Indian Sahaja Yogis as they are, they have their own problems, but we have one and that is inertia.

Inertia is our problem. The whole country is set up with it, the inertia. It's a very serious problem for Sahaja Yoga. And I would tell you, I have been to Europe, I've been to Portugal, I've been to India, of course you know very well and also Australia, inertia is maximum in England. Now what is the reason? We must go to the root of this cause.

I have told you that England is the Heart of the Universe.

Seeker: Must be a joke, England is the Heart of the Universe?

Shri Mataji: You didn't know that?

Seeker: The Universe, is it?

Shri Mataji: Yes.

Seeker: Don't believe you!

Shri Mataji: That's too much ah? [Laughing.] [Then speaking aside about shifting to a bigger room in five minutes.] Now about this heart I will tell you downstairs, I think, if we can move down. There it will be better because it's very hot here and there's a food also is to be organized in that room.

So it's better to go now.

All right? Go and find your seats, I'll be just there.

[Shift to a new room takes place.] And you are the people who are responsible for the heart. Now heart is the most important organ in the body. If the heart fails, the whole body fails. Supposing the brain fails, still the body will go on. But if the heart fails, the body stops functioning.

So the attack is on the heart. All the Satanic forces and demonic forces and destructive forces will try to attack the heart, naturally, because if they attack any other place then the body will be still functioning.

So, first they will try all their methods to attack the heart.

I'm saying this because today there are at least 80% Sahaja Yogis sitting here, that they should understand their responsibility. If this heart becomes frozen through inertia, there is no hope for the whole world and neither for the Universe or for this Creation, there is no hope. That's why I'm stationed in England. I have been travelling and travelling in England, spreading vibrations. But I think English Sahaja Yogis do not think how important it is to awaken themselves and to work it out. The movement is extremely slow as if it is deadening. And I am sometimes really worried about it.

We have to see now how these negative forces work in us. They work in us in various ways. First of all, they will work in us through people who are vulnerable. We have people among us who are weak Sahaja Yogis. Who cannot sustain the Truth within themselves and they are very vulnerable for all these negative forces. These negative forces work through them. They give you ideas as a very highly developed center. There were some Sahaja Yogis who are really first class, they were given idea by one of the such vulnerable one that, `Why should we combine with others who are not so good? Let's have a separate entity.' Because, before this, one person used to get very important and he used to organize, `Do this!' and `Do that!' and used to boast. Because I stopped all that, they, these people who were really good and

sensible people, they were given this idea that, `Let's start our organization separately.' I mean, in the sense that, `Let's have a deeper meditation' or some sort of a thing. To a simple person it would look really good because those who are good should really go further, why should they be, sort of, tied with others. But one has to know that you cannot be segmented.

If this finger is sick it is more necessary to look after that sick finger. I do that way. If I look after someone much more, then know that person needs My help, that's why. To a point. But sometimes such people can come out to say that, “Oh, Mother cares for me so much. She has said this, She said that!" All sorts of nonsense can work out. It depends on your wisdom to understand.

Now, when these people said that they would like to have a another organization or, say, another deeper meditation thing. I said, “You have not even followed the basics of Sahaja Yoga though you have gone so high up. How is it?" Everyone is a part of One Whole and we have to articulate through them this Divine life. Nobody is to be condemned or discredited and put down. Everyone is important. If somebody is so sick that he should be taken out, he goes out of circulation automatically. It is managed that way. You have seen so many people have gone out of circulation. Then it is their lookout. But you don't worry about these things, you have to only worry how much one you are one with others. If one person says, “I am higher than others!" then know that his fall is imminent. This kind of domination is absolutely not allowed and such a person falls, you have seen, this happens.

So, no fragmentation is to be thought of. Everybody has to grow in a tree. Every bit is important.

In a body every part is important. Even if there is a slightest pain in one of the fingers, the whole body looks after it. Does it cut out the finger because it is painful? Or does anything in the body think that that is so important? Even heart? That feeling itself is taking you away from the whole. Try to find your wholesomeness among your brothers and sisters, try to patch up. Love each other. Love each other.

Now, no question of My saying as yourself, because you can feel it, that they all exist within you.

So that question doesn't arise. But those who try to exclude themselves and keep to themselves and just don't bother about others, are not going to grow. Neither those who try to dominate others and try to sit on their heads and try to show off, they are going to fall.

Why I'm saying this? Because England is very important to Me and this is a very common failing among us. When I'm talking to you, I'm talking as British, Myself. All those who are also here, Indians or whatsoever, they are all British and they all develop these qualities.

So, no kind of aggressiveness will be permitted in Sahaja Yoga. Such a person will have to go out of circulation. One has to be very careful.

The another very big problem of inertia is that people say, “Now Sahaja Yoga will do everything." Where is Sahaja Yoga? It exists within you. It's in your own Kuṇḍalinī, in your own hands, in your own feet. Before Realisation effortlessness is alright. After Realisation you have to be dynamic. For example, when you have to

enlighten the light, the light doesn't move here and there, otherwise you cannot enlighten it. But after enlightenment, it has to give light, otherwise what's the use of enlightening it? So, everybody has to start moving about and trying to work out Sahaja Yoga everywhere, every place, every person that you can. Talk to them in a way that they feel convinced that you are sensible people.

The other day I was telling them that: I do not say that you should dress up in a way that is aggressive, but also not dress up in a way that is repulsive. Right from dressing up you go further, the way you talk to people. Then go deeper into it. It's very easy for anybody to make out whether you are genuine or not.

And the most important is how far you have achieved in Sahaja Yoga is the point they are going to see.

Not Me, they are going to see you. We all have to spread Sahaja Yoga, it is very important. And England is very important, much more than Europe or India. And that's why I hope you all will understand your responsibility.

First and foremost is to be humble, try to be humble. Humble because so far you have not known what is the Truth or the Reality is. To know it you have to be humble, because it doesn't come to you out of arrogance. It comes through, it penetrates in you, it sieves through you if you are humble, otherwise it does not. I am warning you! It does not. It doesn't go to arrogant people and to aggressive people, it doesn't work out in them, it only works out among humble people. Try to be humble in your heart. We enjoy your humility. You really enjoy your humility. Actually humility gives you innocence.

Humility is the only way to achieve our lost innocence. Even if you have all the powers of the world and you are humble, how beautiful you look! Any person who is in a big position and if he is humble, people write legends after such a personality. Try to develop a humble attitude towards life, extremely humble. But with humility we confuse inertia, that's a wrong thing. Humility never means inertia, humility means dynamism. And that dynamism is extremely quiet, silent and beautiful.

Sahaja Yoga is a tremendous thing, it's Mahā Yoga. At this stage it is Mahā Yoga, because it has reached it's highest peak now. Never in any incarnation so many realisations were given. Kṛiṣhṇa used to do Sahaja Yog, He used to raise Kuṇḍalinī, Rāma did that, Christ did it, Buddha did it, Mahāvīra did it.

Nobody could achieve mass realisation. Today it's so fortunate that I am facing so many saints. It's My great faith and great fortune that you all have got Realisation. You don't know, My joy has no words to express itself. But let not this garden be ruined by abandonment and by foolishness. It is tender, newly blossoming, beautiful garden. Look after it with that care and gentleness. Otherwise it can all fritter away.

Most of the fake Gurus are being exposed now. They are all going to be exposed. They'll fritter away because they are false. But if Sahaja Yoga fritters away, you English Sahaja Yogis will be held responsible because of your inertia or your arrogance. When you are active you are arrogant, when you are not you are lethargic. Please, come out of these two extremes. I request you to

meditate on this about yourself and I'm sure we are going to achieve wonders, definitely, no doubt about it.

May God bless you all.

Those who have come for the first time, I would request them to come in front so that we can see them, all of them.

Contents: 1980-08-22 **Letter (Marathi) to Sahaja Yogi Petkar, London, UK from Maha Avatar, Issue 2 (Oct-Dec 1980), p.5**

My dear Sahaja Yogi Petkar and other Sahaja Yogis, There was no occasion to write to you for very long time. These days I write only when some work comes up in Bombay [Mumbai], as the work is in full swing in England. However, people here are addicted and everywhere laziness and negativity have their full sway. England is the heart of Universe but it is so much neglected that it must be set in order without delay.

All of you are very fortunate to have been born in a holy place, especially Poona which is the place of Śhrī Gaṇeśha. Try to understand that you have become entitled to God's such immense blessings only because of your several good deeds (sukriti) in your previous births. I have given you only what was already yours and nothing of My own. Much more is due to you and you shall get it. My attention is attracted to impediments and pit falls. There is no problem about Poona and Rahuri people. Please do understand that, I feel relieved [in this atmosphere] to see you enjoying in the ocean of bliss, so keep it up. We, here, are not so fortunate as you are. Work is going on continuously. There are many

difficulties, not for Me, but for these foolish people. How can they be set right? There are many such problems. You should take interest and solve them because I do not wish anything and therefore the question of fulfilment of My wish does not arise. All of you should therefore keep a desire in your minds and pray for helping out your English brothers and sisters.

Your progress is keeping the Sahaja Yoga alive in My heart. Whenever I feel fed up, I read your letters to feel satisfied. Therefore, please keep writing. All should write letters regularly.

Ever yours, Your mother NIRMALA

Contents: 1980-08-26 **Rakshābandhan, Caxton Hall, London, UK**

Today in India, we celebrate a special festival. It is called as Rakshābandhan `Raksha' means protection and `bandhan' means the bondage, the bondage of protection. It's a very nice, good, social custom to have this beautiful festival today. Today is the full moon day and this day what we do is to tie a band of threads around the person whom you want to protect. It is done between brothers and sisters.

The sisters tie this bondage to the wrist of the brothers and when we do that, they're putting all their love around the wrist, that it is the day for giving all their love, everything to their brother, as a protection, as a symbol of their protection through that thread. It's a very, very simple thread they use. And this is has to be tied on the left hand side. But people tie it on the right hand side,

which is a mistake, but it has to be tied on the left hand side.

In our Sahaja Yoga the significance of left wrist is that it is the left Viśhuddhi. Left Viśhuddhi, which is here. And this is the left Viśhuddhi expressed here, you know that very well.

Now, left Viśhuddhi is the place where our relationship of brothers and sisters exist. When they are disturbed within us, we start getting the problem of the left Viśhuddhi.

In these modern times, the talk of pure relationship seems to be quite boring for many people, but it's very practical and logical. I would say it is the most scientific thing to do. For example, every brother has a special feeling for a sister and her chastity is very dear to every brother, if he is a normal person. If he is abnormal, then forget it. But normally a brother is very particular about the chastity of the sister and he doesn't like anybody to, in any way, even pass a remark against the chastity of his sister.

I mean these natural things we might have lost because of, whatever you may call it, the modern style of thinking or the machinery that is sitting on our heads, but the normal thing is to feel that way, purely, about the sister. And the sister about the brother. Brothers' and sisters' relations are extremely pure and are also accepted in this country very well.

For example, even in England, if you go to a hotel and if you are brothers and sisters they'll say that “Sleep in two separate rooms." Because under law you cannot sleep in one room. But in India people will not understand,

because if they are brothers and sisters they should sleep in one room only. What is going to go wrong with them? I mean, people can't understand. It's an insult to say to brothers, sisters that “You should not sleep together, it won't be good, it is illegal." There is no law against this, because nobody does that. You see it is like, they say, we don't say that don't eat feces. In the same way it is, I mean, you are not to pass a law for a thing like that! So people are quite shocked at seeing such laws and first thing, people told Me, “Do you know what sort of laws there are?" I was amazed at this kind of a thing. I mean, people are so much natural, that it is naturally and comes to them that how brothers and sisters can be like that.

Apart from that, supposing you call somebody as your sister or as your brother it's a very well worshipped connection in India and should be with us also. If you call somebody a sister, then not only that you do for her the way you would do for your sister, but in all your relationships, in all your festivals, in all the weddings in the family, she is treated like a sister.

Now I had somebody like that who called Me a sister. When they got their daughter married, I told them, “It may not be possible for Me to come to Delhi on that date” so they changed the date. But they said, “For engagement we'll come to Bombay [Mumbai] and have the engagement, because You are there." I mean, I'm not related to him as a sister, but these things never crawl into the heads of the people.

When this brother of Mine, who might be at least, I think, sixteen or seventeen years older than Me, was going to

Delhi, My husband said, “Very good, he is going, so now You can go with him in the train." And they booked a couple for us. I mean it was quite natural, I mean that it should be. I mean, My husband would not allow Me to travel alone in any other compartment, but with My own brother. I mean, he is just like My own brother.

The more you think about it, the purity of it, just think how we keep ourselves clean, our attentions clean, our societies clean. For example, you go to somebody's house, the gentleman has three, four sisters.

Now, when you go to his house you are his friend, then they are also your sisters no complications. There's no problem. In the same way, Sahaja Yogis and Sahaja Yoginis are brothers and sisters. You have to understand that you are brothers and sisters and the relationship between us has to be purer and purer and purer.

There should be no choice going on between brothers and sisters. But, if somebody has a feeling for someone from the very beginning, not like a sister, then a relationship can be established. Or somebody sees someone for the first time, not as a Sahaja Yogini, but is shown as a bride or something, then it's a different point. But if the person is, has been a Sahaja Yogi and a Sahaja Yogini, let this feeling grow within you of complete purity. It will clear out many of our problems and you will be amazed, our attention will settle down really beautifully within us.

I'll give you a very wonderful story from the history of India. Once Alexander the Great invaded India and he was a very powerful man. He came up to a place where there was one king called as Puru, who arrested him.

When King Puru arrested him, he put him in the jail. But the wife of Alexander was an Indian lady and she did not know. Puru did not know that she was an Indian lady. But Indian lady as she was, very clever and she knew the traditions of the family. That was the day what is today is, of Rakshābandhan.

So when King Puru came to the courts, in one little plate, a brass plate or a silver plate, she sent one rakhi and covered it with a proper cloth and sent it to him.

So when on that day the rakhi came you cannot refuse it.

So he asked, “Who has sent this?" They said, “It's one of your adopted sisters has sent it. You are not to refuse that relationship." And when he opened it he found a rakhi there.

So the rakhi was tied to him. He said, “Who is this sister of mine?" So they said, “She is the wife of Alexander." He was so upset with that idea that “He is my brother-in-law and I've put him in the jail” he went there. He said, “Sir, please forgive me. I am sorry." He prostrated himself before Alexander. He said, “Come along now to the courts." He took him, he said, “You sit on my throne. I'm sorry for whatever I've done to you. Do whatever you please, you can take this thing." And he couldn't understand what had happened, he thought he'd gone mad or what? Anyway, with great pomp and show, he sent him home with all the jewelry and every thing.

And with all the things for the sister whom he had never seen before.

So when he went in the wife was smiling and he said, “What's the matter? How am I here? I can't understand. What have you done?" She said, “What do you have in

your hand?" He said, “This is the rakhi, I have got it." He said, “What did you do?" She said, “I just sent a rakhi like this to this Alexander. Did you see in his hand?" “Yes” he said, “it was tied on his hand.

So that's it!" He said, “What? For this he left me? I would devour this country completely!" She said, “Yes, he has left you because that's the symbol of sisterhood.

Sisterhood is a very powerful relationship. He cannot cross that." There are Maryādās. You cannot cross that relationship. If a sister is before you, you just stop there. That's a Maryādā. You cannot go beyond it.

And then Alexander just thought, “Look at these people! On a thread they are going to release a man like me who is so dangerous. What sort of people are they?" He just bowed to the soil of India and he said, “Oh Lord, please, I cannot do anything anywhere here." He returned back from Karachi and he said, “I'm not going to rule this country anymore. It is too much, they are too sincere people for me to do it." But in the society we have to know that you can only enjoy if you have one wife, really. Your society can enjoy better and you can enjoy a better life if you have only one wife whom you love and she loves you.

Now, what we see in modern societies today is that even after marriage, even having ten children, the old men are going searching for their brides. It's such a wasteful energy. It's such a boring stuff. It's absolutely a joyless nonsense.

So, let us settle down today and decide among ourselves that we have to establish our left Viśhuddhi by

understanding the purity of brothers and sisters. The purity of brothers and sisters has to be established.

Now, today is the day when in India we had a function held where people tied rakhi to someone, to someone whom they found to be a sister. And still now, it's now ten years have passed to those things, but that day they will call the sister. The sister comes, she ties the rakhi and the brother has to give some sweet present to her. And the sister makes some nice things for him to eat and everybody is very happy.

Even the wife is very happy at such a thing. Because if the husband does not have a sister, how will she enjoy her married life with her husband? Because he'll be always having bad eyes towards other women.

This sister teaches you to put your attention in such a way that you automatically become righteous.

Now, when we extend our righteousness, when we see, I mean, to Me, when I came first, I came a long time back as I told you, when I saw the women dressed the way they are, I was amazed. What are these women doing? They are writing, “Welcome' and like prostitutes just attracting men. Horrible it was! I just couldn't understand how have they lost their character. Just like pornography walking on the streets, it's ugliness. And, I was vomiting all the time, all vomiting, I was so sick. I just couldn't understand what are these women doing here.

And this is the sense of chastity the women must have first. We cannot put the responsibility on men.

The way women move about, the way they behave, the way they are all the time, here I was surprised that, men will button their coats if they see a lady and the lady will

open her clothes, will just the other way round it should be. What is there in a man's body to hide? But a woman has to be respectable. If she has no respectability, she has no business to complain for all these things there are going on like rapes and all sorts of filth and dirt.

As Sahaja Yogis, I would request you to pay attention to this side of your society, which is very important that how women in their foolishness are becoming slaves to the caprices of men.

In their esteem and glory they should stand and must know that chastity is their power. If a woman does not have a chastity and a dignity of chastity, why do they have rape business? `Rape is absolutely should be acceptable to us. It should be just absolutely just like going to the bathrooms. What is wrong in it?' But that sense has to be born when you have a brother and when you know what is a brother is, then you will know that, would you like to do this before your brother to walk on the roads in this manner, to walk on the streets like cheap women? For Sahaja Yoginis it doesn't behove! Sahaja Yoginis have to be dignified, there are so many dignified dresses in this country, I don't know where have they vanished. I don't know what has happened to them.

Now the way women walk here, I think from the dictionary the words like `prostitutes' and all that will vanish completely. Though it may sound very out of date, but it is the most modern and ultra modern thought, if you give it a thought to it. It will create an atmosphere for you in which you'll feel extremely secured.

Now, take the modern disease of women have, is of breast cancer. You know that breast cancer is caused

because of the Center Heart problem, as you see that. Now Center Heart is caused to a woman when she sees her husband is having those adulterous eyes as Christ has described. That starts working, she feels insecure all the time with a man like that, you see. She is walking hand in hand but inside this insecurity is building up. All women who suffer from such subconscious worries and subconscious, what you can call it, the fears, suffer from breast cancers.

So, those women who walk about like that are adding to it. Now those women who walk about like this also are losing Gaṇeśha's blessings completely according to Sahaja Yoga. Because you are just trying to be nothing but prostitutes, just think of it! And this is one thing I have been thinking of saying and today is the most auspicious day that I've said to you in such clear words.

So please understand that you have to respect your chastity and men have to respect women as sisters and not as every woman is for them for their use.

That's how they are reducing the value of their mothers and their sisters. And in the country where the women are not respectable, no Gods are going to remain. That's why all these horrible things are happening in this country and in the countries which are taking to this kind of life.

These horrible things are working out in such a manner that you cannot imagine what Satanic forces are working it. Prostitutes who have died are coming back as spirits, they are possessing you. All sorts of sly and filthy women, who are not to enter into the thresholds of the temples of households, are entering into your household

because you have accepted their way of life. And the only thing they say, “What's wrong?" The depth of it is to understand, it is the greatest cause of today's malignancy, not only physical, not only emotional, not only moral, but social malignancy.

You just see, it's very subtle, I know you are so many realised Souls, you can understand it. You go to somebody's house to have relationship with them, to talk to them, to be free with them. This is what is collectivity, isn't it? You go into a group of people where you want to have absolute free behaviour with them like children. You want to play, talk to them in a simple manner. You cannot do it if you have such an obsession, you cannot. Your eyes will be fixed on one or two persons; you will be running after one or two persons. Even in music, I've seen, people cannot enjoy their music because their attention is moving here and there for nonsensical things.

It's a very subtle thing, try to understand. It's by which your collectivity is killed. That's why here people are so frantic. Anybody comes they close the door. They are so afraid of other people, they do not want to talk to anyone. They do not want to have anything with them because they don't know what sort of attack is going to come. And the worst attack is this social attack, of which they are frightened.

Today being this day, I would say that you should ask for strength to rise above all these nonsensical ideas which have settled down and become those beautiful people, the special ones, the unique people who respect their

chastity and that of their sisters. Let this feeling grow; create health and wealth in this country.

And there are so many types of things which one can say. That Lakṣhmī and Viṣhṇu were married.

And the sister of Viṣhṇu was Pārvatī, the one who is the Mahākālī. And Viṣhṇu was a royal person because He is in the center, He was like a king. While Mahādeva, the Shankara, was a person who lived like a ascetic, you see, didn't bother about anything. He used to only rub those chandan and all those things on the faces and used to, His Vāhana is a big bull and He is not very well-covered His body and He lives like an ascetic, you see? You can call Him a hippie, all right! [Laughter.] And while She comes from a royal family and She's feeling very shy, “But look at this, My husband is such a fellow, coming on that horrible thing and His disciples have one eye or they have one horn or they have a tail coming out from here." You know, all kinds of things He's gathered, you see, as I have gathered also sometimes. And then She's feeling very shy and She thinks, “Oh, God! What are My people going to say and what are they going to do?" So She prays. She says, “Please, Viṣhṇu” She says, “Please let Me see what is Your position to My husband." And She finds that Viṣhṇu is washing the feet of Shiva.

I mean, just see, just feel it, how beautiful it is, how beautiful it sounds. You see, because, “He is the husband of My sister” and He says that “Even all the wealth of My being if I give You as the dowry for My sister, how can I adorn this ascetic or the King of Kings?" And the whole conversation is so beautiful, the brother and sister talking

to each other. She's feeling shy and He's trying to tell Her.

You see, all these beauties are lost because the whole thing becomes a sex point. All the manifestations and the sublimation of these things are lost.

Now, I would tell you today, because today is the day I don't want to talk about all the Kuṇḍalinī things, but one thing about Kuṇḍalinī I have to tell you. What is the way to bring forth these things? Like when a child is born in the family, as you know Gavin has got a little girl and Peter has a little son.

The child is allowed to sleep, should be allowed to sleep with everyone in the family, with the brother, sisters, everyone. That is the time when the innocence is complete and they then touch those sublime, those sublime areas within them, which makes them enjoy that sublimity all their lives.

But if you make the child from the very beginning conscious that he should not sleep with this one and sleep with that and if he sleep with that and that “don't sleep with a boy and don't sleep with a woman" and all that, see, they'll start thinking, “Well, what do we do? What is the matter with these people?" You see, they just don't understand. And then ideas start falling into them, funny things come up. The places where they have taken so much care and given so much training and all that, you find it's so perverted. While the places where they don't talk about it, it is perfect. They live naturally nobody does these things. And then under these circumstances, when you develop that sublimity within

you enjoy your chastity so to such an extent that it becomes even more important than your life.

Like in India, there was a case when a very beautiful queen, Padmavati, was Padmini, she was known all over for her beauty and dignity. The beauty doesn't mean like Elizabeth Taylor's style, you see, it's a different type. Now, this lady was a wife of a king and a Muslim emperor said that “I want to see this lady." So they said, “All right, you can see her, there's no harm in seeing." But she said, “No! Why does he want to see me? He wants to see with bad eyes.

So at the most if he has to see me, he can see me only in a mirror. I will not directly face him, because that's the question of my chastity. He can look at my reflection but not at my body." So she stood it and he saw her in the mirror.

Instead of feeling the sublimity of that chaste woman, he felt that he must get that woman. And he said that, “Somehow or other I must have the woman. If you don't give me this woman then I'm going to just finish you off. I'm going to kill you, all of you." Now they did not know what to do and they were not such a big kingdom and he was such a ferocious man. Now what to do? So, then they said, “We cannot do this, to send our queen to this man. This is against our manliness." Because, you see that sense of chastity, of saving the chastity of women was there.

So they sent a message that “We are coming to see you, we are bringing the queen to you." And they made hundred palanquins, in the hundred palanquins they put hundred sepoys, you see, inside.

And the king sat in the first one and four people were carrying the palanquin, in the palanquin were the arms and ammunitions. And they thus walked into the military camps that were there, just pitched for this. And they had told these women that “In case we lose, then you will see no signs from us. In the morning, if you see about five o'clock, a big fire then know that we have won." And when this emperor, he drank a lot and he came to the queen and opened the door, first his hand was cut and everybody started fighting. And a big fighting began, they fought to their last but they lost, because they were very few in number, they lost it.

So, these women were looking out for a thing and when they found that there is no sign, so they made a huge, big pyre on a fortress, all of them and they made a big, huge fire on that pyre and got into it and killed them before anybody could touch them.

There have been many such stories, but this comes only if you have a sense of chastity. If you do not have the sense of chastity you'll think, `It's foolishness, why should they kill?' Because nothing dies, this body doesn't die; but if you become unchaste, you are ruined. You have no respect for yourself then.

So we have to today think that we have to lead a life of very good brothers and sisters, with all of affection and love. From India all the people have written to Me. They've sent their best wishes to you.

They sent their love to you, they've remembered all of you by names and everything. They're very happy about the marriages that took place and they are very much anxious to receive you in India. They said, “Whatever is

possible in our small way we'll attend to you and look after you. But this day we all remember you, because we are your brothers and sisters." And they've also sent it to Australian people and to some Americans and to other people like Gregoire and all that.

So, all of them are today thinking of you, all you brothers and sisters are thinking about it which really has ruined our society, ruined our families, ruined our children and has ruined our sources of joys.

So, today you have to think about it how we are going to re-establish it.

Now, when I talk about these things you shouldn't think that India is perfect. Indians can be quite horrid on another side of it, which you are not. They are different type of people.

So, when I have to talk to them, I'll talk to them something else. But with you I have to request you to think about it and to put your attention to it. And you'll be amazed, when you will know about it that how much a chastity of a woman is important and graceful and energy-giving to her and to the whole society, to her own brother, to her own father, mother and everyone, to her children.

Because she is the one, really, who is the Shakti. And if she starts frittering away her Shakti like this then the Shakti of the whole community, the whole country disappears. And that is why all the Gurus, right from Ādi Nath or you can say, Ādi Guru up to, you can say, Moses and Abraham and Mohammed Sahib and all these people have been so particular on this point that even Mohammed Sahib said, “Supposing there are too many

women then you can marry four times." Doesn't mean that every Muslim should marry, but it was meaning that there were too many women on those days.

So he said, “All right, but marry them!" Once we start understanding them, our relationships with each other, with the nature, with everything straightens out and we get into a complete full picture of ourselves. How we are related to others, there is no confusion about anything and this confusion can be removed with little help.

I've seen that when I tell you these stories sometimes, people feel that this might be a legend, it's not, even today you might find such people all around. There are people, but they suffer a lot, because they cannot get any appreciation or understanding. They are regarded as bad people or useless people.

But now, among us, when we are in a group, we can form a very strong personality, if we have that pure relationship, that purity within us. And that is something very, very important.

We had another very great example in India of a queen which is always has enamoured Me very much.

And that was when she was an ordinary girl and there was a prince with whom she met and the prince fell in love with her. But Akbar did not want, the father, Akbar, who was the emperor, did not want the boy to marry an ordinary girl.

So he sent her away, he married her to another man. And he sent her away and gave her a big place, a big area to rule.

When this Akbar died, the son got the throne and at that time there was a war on and her husband was killed in that war. And she thought that, “This man has killed my husband on purpose to acquire me." He brought her, the emperor brought her, now, he was the emperor of India, her husband was the emperor of India, he brought her back from her place and he offered her that, “I would like to make you the queen, the empress." She said, “If you are under any misapprehension, please know that I cannot marry the man who has killed my husband." He tried his level best to explain. But she would not take any explanation. She would not listen to anything. She said nothing, she went into forest, took a hermitage, she was living there and she would not meet anyone. Now, this prince took it very seriously and he got very sick and then the doctor said that `Unless and until he marries this girl he cannot be saved." So, the mother was another lady called as Johordabai, I mean, Akbar had married a Hindu lady. She said, “All right, I'll solve the problem." So, she went to this forest and started serving this lady. Like and ordinary maid servant. After some time this lady said, “Now, what do you want? Why have you come to me?" She said, “No, I want you to promise me something. Will you give me that?" She said, “Yes, if I can." “Yes, you can give me." She said, “I want you to marry my son." Now, she was an ordinary, she went there as an ordinary woman, a maidservant. She said, “Yes, I am willing to marry your son, if you think so. Because I've given you word, so I will marry your son." And that turned out to be this Jahangir. And his wife was Noujjā. What a character it is! Then she married him, because she had given her

word. But what a character! Just think of that character! What a character it was, to be like that. Another story I would like to tell you today, because today is a very auspicious day and we should talk of stories and laughter and enjoyment.

That we had another very great king in Maharashtra called as Shivaji. And he was a king who was like Robin Hood, because he was trying to oppose these Muslim emperors who were dominating India. And the people who were his soldiers and things, they would go and attack people of the other, I mean, from the emperors side and would plunder them. Take their, just like Robin Hood, take their, all their properties and things and bring it to Shivaji. Once it so happened that a daughter-in-law of a Mogul, courtesan, you can say, or a man, who was like a Duke or something was going that way. The daughter-in-law and many people were with her. And she had lots of her jewelry and everything was going with her. The treasury was very large.

So, they plundered her and brought all the treasury and everything and plundered that lady and brought her to Shivaji. Now, Shivaji was sitting there and she had covered her face with a veil.

So, he said, “Please, lift your veil." Now, before the king she can't say anything, so she lifted her veil.

He said, see, the beauty of it is, I don't know if you can feel the subtleness of it. I mean, whenever I remember the words, really it fills Me with such joy. He said, “If my mother was as beautiful you are I would have been equally beautiful." See the expression. That means, “You are my sister." “If my mother was as beautiful as you are

I would have been equally beautiful." He took all the treasury and everything and forbid them that “Don't touch women. The moment you touch them you'll be ruined. It's not holiness." And he sent away all her treasury, everything, all her people with all great respect and complete release of all things that she had. He didn't keep even a farthing out of her, but he gave his own things to her as a sister and he said that “You can always recall on me, wherever there is a problem, I'm your brother." What a great thing it was! Just think of it.

Now, these relations are disappearing, which are to live again, to prosper again and to grow again and thus we are going to improve our left Viśhuddhi. Left Viśhuddhi comes out of guilt. But in the subconscious the greatest guilt in a human being is when he crosses the limits of sisterhood. This is the greatest guilt in his mind, which he is not aware. If you could clear out that guilt completely.

Left Viśhuddhi is only in the West, I find, I've told you many a times.

Now, the all other guilts are built up on that particular guilt.

Like feeling guilty about something happening in Vietnam, actually it is just shifting your mind from one to another. Actually, the guilt is this. In the very subtle way this is the guilt. That at every woman you have looked with lusty eyes is the guilt. And that guilt builds up and gives you another picture, because you do not want to accept the reality.

So, it gives you another picture, “Oh, I am guilty about that, I feel very guilty about the poor people." In Switzerland they told Me, “Mother, we feel guilty about

the poor people." I said, “How much have you donated out of your money? Have you even reduced your one bottle of whiskey per day? What have you sacrificed that you are feeling guilty?" So, this is what it is. And this is because we are here placed with this deep problem in the society. It is for us to remove it from our left Viśhuddhi. And then you'll be amazed.

If you have a left Viśhuddhi, you cannot even smile properly. There's no childlike smile. It becomes a very funny, when people smile also sometimes, I feel they're crying. Can't understand if they are smiling or crying, you know. It's very difficult.

Somebody was smiling and I was telling the person, “Don't cry, don't cry, please." And the person looked at Me. The cheerfulness, which is so pure just like flowers, cannot come up with your left Viśhuddhi.

So, do not build it up. Now, finished, is finished now, forget about the past, now, do not go onto the past. If you go to the past, you go to the left Viśhuddhi. And you'll be amazed most of the baddhas go and settle down into left Viśhuddhis, you've seen that. Anything you do, first of all it goes to the left Viśhuddhi.

And who stays there is the sister of Śhrī Kṛiṣhṇa, who was sacrificed to save the life of Śhrī Kṛiṣhṇa, which is another long, long story, which will take too much time.

So, I'll tell you about it some time later on.

Now, those who have come for the first time, for them it was quite entertaining story today, because it was a festival day. Doesn't matter! Even if you have come for the first time, it's nice to know about some things which are very important and vital for life.

Now, righteousness after Realisation becomes a need, because you start getting the pain here all the time. The hand is always here, one hand towards Me and another here. It's a common picture, it's a common picture, you see. I see here, slowly I find somebody's hand is going like this. If there is a scar they would like to do it. It's a very common picture I see.

So, I would say that, if we can basically purify ourselves.

And today let's try to find a brother for yourself, a real brother for whom you feel.

Now, the Indian Sahaja Yogis have sent Me three rakhis. This was by somebody else, but, yes, three of them, which is a very, very, another very poetical situation that, Modi has written that, “You are the protection for all of us. What do we do to put this onto You? And what are we doing it?" So, they said that “All the sisters of Sahaja Yogis are sending this to be tied on all the brothers of Sahaja Yoginis who are in Your wrist." And that's how they've sent three, of Mahākālī, Mahālakṣhmī, Mahāsaraswatī, three things which I will ask one of the child to come and do it. Because it is the work of a small little child, if, where are they playing? Just call them, they are needed here.

May God bless you! [Aside:] Now, some boy has to come and do it.

For the people who have come for the first time they have to know that Sahaja Yoga is the Yoga, which is the only Yoga, where you become one with your Spirit. Is the union with the Spirit. There is no other way out. Is the awakening of the Kuṇḍalinī, which enlightens your attention with the light of the Spirit.

And other things that people think of, that we can put in an effort or we can work it out. That is not true. That is not a proper method. Because it is a living process, it's an evolutionary process. You've evolved in such a manner that you have become.

Sit down here. All right, come and tie, right, you see. You have to tie it on My left hand.

Not a complete knot, but a half knot. You know how to make it? Like this. All right? Like a bow.

Can you make it? Like a bow.

Chaiya, Can You come and tell them? Like a bow you have to do it. All right. Just now you tie it like that. Then I will do it later on. Now.

You know? You know? That's good! Like a bow you tie. Yes, great, yeah, it's all right.

Great! That's it! Keep it out. It's all right. If you do it one bow it's all right. All right. That's all right.

Now, the second one. Last one *[UNCLEAR]* taken... Ah! Paining.

Oh, it's coming out. Now, tie it up in the center.

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I've been always telling you that Sahaja Yoga is the sprouting of your seed within you. When the seed is dormant you cannot visualise the maps it has in it of all the creations it is going to create, out of one seed, how many trees have grown, how many fruits have come out and how many seeds are coming out and how many they

are going to produce. You cannot understand how dynamic it is.

There has been talk about the Spirit within you. Many have said that the Spirit is to be brought into our conscious mind. We have to achieve our Spirit. We have to get our Yoga, the Union with God. When they said it, they meant it to be done, not to be just talked about. But as everything goes to waste much more than it is utilized, all these description of the Self to be achieved, how, when, everything, got lost because they started just talking about it.

People like to intellectualise everything, they do not want to imbibe it. Just to talk big about something, their ego gets pampered, they'll stand up and give big lectures on Gītā and all those things, but they have no idea as to what Gītā wants you to do: it wants you to find out the Truth, it wants you to get your realisation, to have your Yoga established. You have to be born again, you have to be christened as they said, you have to be baptized.

But the difference between the reality and unreality is such that we think if we talk about it, we have done it. This is the illusion, the Mahāmāyā. We live with it and we carry on with it, we are very happy with it because it means you do not have to face any reality. You can live with unreal life. But you cannot even live with unreal life, can you? That is not going to give you joy. With unreality you are not going to be satisfied. You are not going to get your joy, you are not going to get your meaning and you are going to discard yourself as a useless thing, unless and until you find out why are you here.

So everybody wants to find out in a way but honestly, but on a slippery ground He wants to find out the reality on one side; on the other side the slippery ground is always taking him away from the Reality.

The struggle is on, within us. You have to just keep yourself on the ground, not allow yourself to be slipped out into any extreme behaviour for anything whatsoever. Just be there, it works out. But we are extremists, in everything we go to extremes.

Just now today I was discussing capitalism, democracy and communism. Say, Abraham Lincoln was a realised Soul, no doubt. He had his vision of democracy. But he could not fulfil it because others were not realised Souls they could not come up to his vision and they could not imbibe these things within them.

They just praised him. He's their hero. They'll make a statue out of him, garland him, write books on him, but nothing of Abraham Lincoln goes into their being, nothing. They do not follow him in the way he lived his life. They'll call them `Lincolnists' or something like that.

Some sort of a `ism' they'll put to that. They will try to possess him, brand him into something, but not try to imbibe him into themselves.

Then, Lenin was a realised Soul, too, as I told you, he was a realised Soul. He had a vision of collectivity, very proper vision he had. But he found that people are going to fail him. He cannot do it.

So he had to, he shifted into another, he drifted. Anywhere you find a person who's a realised Soul, in his own way he has made contribution.

I'll say Shakespeare the other day I went to... Now, Shakespeare was a very great realised Soul, no doubt about it. His contribution is so beautiful, but people do not see it. They have no eyes to see what he's trying to show. Say we saw Hamlet. Hamlet is what? Is nothing but he's trying to show the futility of every nonsense we do. First of all a man killing another king. Then the woman running after that man.

Because the father is killed the father comes to the boy and compels him that you should take revenge. He taking revenge. One little girl, innocent girl, madly loving that fellow. I mean, the whole life is made into something so small. The mother's life, she has no esteem, she thinks that by loving this man she is the last word.

So she can kill her husband. The husband, so-called the second husband, he thinks by killing this man and getting this woman, he achieves the last. Then the third person is this poor son, who gets the ghost to tell him that “this has happened." The ghost himself should die and go away from this world and live where he is. But he comes back and tells him that, “You take the revenge." He is not interested in his [son's] Spirit, in his well-being, the father also. Now the son takes a tip and he goes on hating. He gets into this of destroy. He wants to destroy this man. In that destruction he kills the father of that little girl, his āncee and the girl also dies, she also becomes mad. Everybody becomes mad. Even Hamlet becomes mad.

What does he show, you see? I call him Shakespeare, an Avadhūta. Avadhūta is a person who's beyond. He's a person who's not an incarnation. Incarnation comes on this earth, plays with you, lives with you, acts like you,

goes with you into all kinds of moods and things you live with and tries to help you on that level. The incarnation can come down very little. They do not. They keep themselves there.

And what do they show? The futility, the futility of this kind of a nonsensical life people are leading. This is what he tried to show in Hamlet. Now, how many people who read Hamlet understand this point that the futility of even taking the revenge on his mother or the fellow who killed his father was there? It's so evident. All those emotions to which we pay so much importance and make it so much identified with your whole life, are nothing but wasteful and futile things, we are wasting our energy.

So he puts a drama before you. “See, this drama is a play. See now." Now what happens, you become Hamlet if you see that. You become one of the persons. If you see that drama you'll become Hamlet.

Immediately you start thinking, “How many revenges I have to take?" You'll make a list of people. You immediately become Hamlet. You do not become Shakespeare, you become Hamlet. “And now how many people have I to hurt? How many revenges have I to take? Which is the way I should do? Should I play a drama the way he played?" Or you can even become the lady. You can even become the person who killed. You can become anything, instead of becoming the person who has created it.

That's how we live in unreality in our life all the time. Instead of imbibing Christ's life within our life, we find another drama, we play with that drama and identify ourself with that drama. This drama is going to keep you

in that dramatic condition all the time. Reality is to finish the drama, to know that it is a drama. We are not part and parcel of that. This is what is the Real state of the mind. Unless and until that is achieved, you are not going to be happy, you are not going to be satisfied, you are not going to be your Self, you are not going to find out your meaning.

This is what Sahaja Yoga is, that a happening takes place within you, the Kuṇḍalinī rises within you. She passes through all these various centers and gives you that, what we call the Self-realisation, by enlightening your consciousness with the Spirit. If seed is the Spirit, then Kuṇḍalinī is the water that pours on it its grace and manifests it in our consciousness. It is manifested by itself, but not in our consciousness.

So our consciousness and our attention becomes one with that. This is how the things work out.

One has to know that God has created you. You have not created yourself. He has made you human beings from amoeba stage. He has brought you to this level and He's going to give you the Ultimate. He's going to do it for you. It's His job. It's not your job. Now in a case like that when you think that there is, say first case is we can take of people who believe in social injustice sort of going on. What should we do in social injustice? Which is the greatest force? Which is the greatest power on this earth? The one which manages all the other powers is the power of God.

Today as the time is, achieve that power and then work it out through that power and not through your intellectual power, which will create problems for you. Any social

injustice, if you work it out on your level, will never reach its successful stage. It will be just falling short of its achievement. Everything has gone wrong because of that. The power that controls the whole Universe, every part of it, every particle of it, every atom of it, is the power which is called as Divine Power of God. That is the power of God's Love. In His love He bestows all that is beautiful to you and removes all that is ugly in you. For that He may have to sometimes even kill you. He may have to even destroy. It's His power. It's not your power to destroy anyone. You have no right to destroy anyone. It is His power to destroy you.

Please put your hands like this and sit quietly. Don't make noises and things in Sahaja Yoga. You see, all these things which these Gurus have done to you and you are really ruined by them. That happening takes place within yourself and not outside. All these ideas come to us again from the same myth that we can achieve our realisation, we can stand on our heads, we can breathe fast, we can breathe less. How can it be? I mean, everything these things are done by animals and by every person. How can you do it? You cannot do anything to achieve your Self-realisation. This must be accepted with complete humility. It's also God's job. Everything He does. Only thing what you have to do is to merge into His Power and then you can tell Him whatever you like because then you become His Power and you can work it out.

But anything external that you are doing now before realisation has no meaning. When the power flows through you, then you can manoeuvre it, then you can

organize it, you can work it out. First of all, achieve your Spirit. Then allow it to manifest itself within you, fully establish it. After full establishment, then you work it out. There is no hanky-panky about it, one should know. And you cannot befool anyone.

It's something that has to happen within you. We are deceiving ourself. Do not do that. We do not want to waste our lives. We are not going to make ourselves so low as to destroy this being which is just there to manifest.

All those things that we worry about, say our personal things and natural things and this and that and that and that, you cannot help it out; you cannot cure it. Unless and until you are a realised Soul you cannot help it and that, too, a realised Soul in a very collective way. If you are collectively realised you can do it; otherwise, you cannot do it.

The whole emancipation and the whole great work of bringing humanity into the kingdom of God is only possible if you all get your realisation fully established. Now, after realisation also I received a telephone call today from someone that, “Mother, that day I got realisation all my worries went away, I got completely relaxed and the Cool Breeze started coming into my hand. I felt very much better. But now gradually again the tension is mounting up. Is my Self-realisation temporary?" Self-realisation is not temporary but you are temporary. How much attention have you paid to yourself? For example, some guest is coming to your house and you close the doors to him, will he come to you begging of you? If he comes inside also you do not

give it a proper eminence as the position is. The Spirit is the highest and if you do not give it the highest position, that my Spirit is the highest and I must pay full attention to my Spirit and you fritter away your attention on to other things, is he going to be there on your seat of heart? Is he going to be settled down there? How much attention have you paid to your Self-realisation? You have taken it for granted and then what have you done about it? The Spirit won't be happy with one person. When the Spirit starts manifesting through you like light, it wants that it should be put on a higher place from where everybody could see and get their Spirit. It wants its company. It seeks its collectivity. If it is not there it is going to run away. If you cannot enjoy the love of other Sahaja Yogis you are not going to achieve anything.

Now in this country of yours, I must say, we had a variety of Sahaja Yogis which is something such a great drama for Me also to see. And the varieties and varieties I have seen in the West I have never seen them before, specially in England because they are very cosmopolitan and international. Now the lowest level of Sahaja Yogis are there who think that they can exploit Sahaja Yoga to such an extent, I mean, they are such low types that you cannot imagine. They go to, say, a program in the ashram. Then they eat food, that's all, not even pay for it. I mean, that level we have. There are many who never just pay their money. Can you imagine? Of that level we have people who go to the ashram where they make others pay for their food. Just they want to go there.

Here you are paying for a wretched Guru, who came the other day and gave him a Rolls-Royce as a present. Do

you know that? Who is well-known, that he is a swindler, he's made money and all that, out of hypnotism. People starve themselves, beg, borrowed and gave money to him to buy a Rolls-Royce. And here is Sahaja Yoga which gets all kinds of lepers. One of them is this kind, I think this is the worst of all and this kind of people should not expect much in Sahaja Yoga. It's better they leave and go away.

They cannot rise: of this level of people who think that they can go to a place and eat the food and do not even pay and make others pay. I mean, this is too much, I can't even understand such people. I mean, these are not human beings. Must be some worms born here or some parasites.

Then the second kind are, there are some people who, who do not know that you have to work for Sahaja Yoga. You have to work for others. You are not going to die if you are working for others. You are not to judge that what others are working. If I were to judge how much you are working, I would have given up absolutely long time back! See the disparity in My style of working and your style of working.

You know that I work day in and day out. Nights together I keep awaken. I travel for miles together without any complaint. Today is the first day perhaps I'm here now. After all, I have this physical body and you know how much I have worked. Working on single person for hours together and also we lose that person so many times. It's so disappointing and so frustrating. And you people are avoiding work. You want others to wash your dishes

even. Why don't you wash the dishes of others for a change? What does it matter? You are not going to die.

But this comes out of, all these things come out of ego. But what, from where the first one I don't know from where it comes that you don't pay for your food. These people will never stick on to Sahaja Yoga unless and until they change themselves. One has to work very, very hard on yourself.

Now the third type people, is to keep yourself cleansed. You have to work. You have to see what are your vibrations, how are you, what are your problems. You all have had problems you created for yourself.

If you were beautiful flowers I would have done the job Myself. But no, you have really ruined yourself.

So you have to clear out yourself. You have to work it out. You have to clear out yourself. You have to love yourself as you have to love others. Now you have to love yourself. Now come to that point. You have to respect yourself because this is now the temple of God. You are a realised Soul. You are a saint. Respect yourself, love yourself. How much I love you, in the same way you have to love yourself and care for your body, care for your mind, care for your Spirit, pay attention to your Spirit. `Is my Spirit happy with me? Am I doing what I should have done for my Spirit or am I doing something for my ego or for my superego or for saving some money out of my food?' All these things are to be seen within us. I am not saying it for others. I'm saying for individual persons to see what are our problems are. Now even those who are ardently believing into Sahaja Yoga and are going into it must know that they have had really big

problems. I've never told but some of you are suffering from cancer which is settling in fast and I'm worried about them.

Some of you have serious physical problems which I have not told you.

Some of you have very, very serious mental problems.

You must see all those things. You must correct yourself. As I said, you must love yourself and understand that you are the saint. You cannot just play about with yourself and try to ruin it, just not paying any attention to yourself, just taking it easy. It's a precious trust you have with you, because your Spirit is enlightened, because you are the light for all the rest of the people of this world who are walking in the dark. Keep your light aoat, keep it clean.

You are specially you are bestowed this. Upon you this great grace has fallen. All this beauty, are you going to waste it because your light is not shown through your dirty panels? We have to think about it and that's how once you come up at least this much then one can work with you.

Face yourself as you are. You try to give explanations. Explanations are not wanted! Who wants explanations here? Whom are you giving? I am your Mother. I love you. What explanations are you giving? Even anything big happens to you, I will go out of the way to save you. Even if you beat Me and murder Me still I love you.

So what explanation can you give Me? No explanation is needed My children.

It is what you do to yourself is the point I am concerned about you. What are you doing to yourself is the main point.

And when you understand that, `Am I the most beautiful representative of Sahaja Yoga? Am I the person who can influence others with my light? Am I looking after my light?' It's very easy to make out, you get your vibrations. Your vibrations are flowing if you are in light. There is the way of finding it out where you are. It's not like other Gurus just taking money from you and you are walking in the dark.

If you know what Chakras you are catching, where is the problem, what is happening to you, why it is happening, what are the deities, what mantra is to be said, everything you know, despite that, why is it that there is no progress and growth? Because you have no self-esteem, you have no love or you are not in the center. Unless and until you are in the center, that's what these Avadhūtas have done all throughout.

They have tried to show that: Be in the center. Why are you going to extremes? Leave it to God.

Now, when it comes to that we are very clever to cheat ourselves. That's intelligence. Leave it to God.

So cleansing, you leave it to God, alright? That's what part you leave it to God, that God should clean us, that part is God's job. And what is your job? Then is to do, what will you do? If I ask then what are you supposed to do? If I have to do cleaning, I have to look after all your meditation, I have to put your Kuṇḍalinī up, I have to keep it there hanging and you have to pull that! That's your job. In every way possible if you try to pull down

your Kuṇḍalinī, how long is she going to be there? I'm giving you the extreme case but despite all that, Kuṇḍalinī is your own Mother. I am much more spread out than She is. She's just localised within you, she loves you really! She loves you very much and She tells Me what's wrong with you, She asks for forgiveness for you. She wants Me to, her child.

She puts forward all the problems you have. She wants Me to work hard. She works hard herself very much, day in and day out. Once she's awakened She has no sleep. Twenty-four hours she's working, She's helping you, She's guiding you, she's coordinating all the things that are needed for you. She brings all the blessings upon you to show that now you are awakened, you are growing, you are transforming, you are changing. “See, see for yourself." She is the one who pierces the Sahasrāra and the whole Grace falls into you. Without Her piercing the Grace is also useless. Without Her awakening I'm useless. Without her help I cannot do anything. To such a Mother what homage do we pay? What do we do for Her to please Her? We should find out. She's pleased all the time, that doesn't mean that you take Her for granted. It is your duty, your gratitude which expands you.

So to grow in the center is to be in the center, to see that you do not go to extremes. As I have told you that the things that are to be done by you should be done by you and whatever are to be done by God will be done by God. The simple example is that when it comes to cleansing your personal things you leave it to God, but when it comes, say, to telling others something which will hurt them, you take it up upon yourself, which will show off

your ego! We've had examples and examples of ego-oriented people, horrible people they were. They took up upon themselves Sahaja Yoga, they became the big like Gurus and they started preaching. I'm so frightened in My lifetime if they are doing like this what is going to happen? Humble down yourself in your heart. There resides the Spirit of your being, of your attraction, attraction for the Divine, for God Almighty to be gracious on you, to be happy with you and in Hindi language is to be prasanna is to be pleased with you. We say, “O God! Be gracious to us, be kind to us, bestow Your grace upon us and Your mercy upon us." We ask in humility. He loves you. No one can love like Him, His love is dynamic. He is so Great that you cannot describe Him in words, just you can feel Him. But we should not be thorn for ourselves and for Him. We are problems for Him. We are creating problems for Him. We are not helping in any way. We are nothing but problems and problems for Him.

A day will come [when] He will just recede from you.

Give up your personal things, personal problems and think of the bigger problems for which you have to ask His grace. Do not start solving yourself those problems but ask for His grace and be humble, be humble in your heart. Be a witness of the whole thing, the absurdities into which you have driven into.

Be a witness. As Hamlet has shown how he's ruined the family, his own and everybody's family. He was doing something right according to all human laws but not according to God's law. You have not to take the law into your hand, of God. God is going to. But, for collective things you have got courts and this and that. Let them

work it out. You don't worry about those. You worry about your own punishments you want to bestow on a person. Do not do that. Let God punish them. Why do you want to do the dirty work of punishment? It's horrible. I mean, if I have to punish somebody I don't like it. I mean, it's horrible thing to punish someone. Why do you want to do it? Do the beautiful, that is, love others.

Loving is the most beautiful thing, is the most energy-giving. When you love others only that the love flows into you. Otherwise, why should love come into you? If you are not giving the light, why should light comes to you? Love others as you love thyself but here thyself love itself is destructive. Christ never knew there are people like that who are all the time destructive to themselves.

There are, in so many lectures I've suggested what is the special problems of the West is and one of them is left Viśhuddhi and if you go to the subtlest of subtlest point where we are at left Viśhuddhi that we can always find out the injustice done to us and to others but not what injustice we are doing to others.

To avoid that we say that *[UNCLEAR]*. Supposing I'm my child. Now I would take up the blame on the family, what's wrong with me *[UNCLEAR]* [because I would say both the thing] that I will tell you, “What am I to do to understand?" or else what second thing I will do is to feel guilty. “Oh! I know. I know I should not but I'm." And in this small thing we can see how we are deceiving our Self. The Self which is your light, the Self which is your meaning, the Self that is Sat-chit-ānand. That's the one which is the Truth, which is the attention of God and which is the Joy, we are deceiving every *[UNCLEAR]*.

Better to be honest, face ourselves and put it right.

May God bless you.

Hain na, ho gaya na? Thik? ha. There was nothing to worry. You are all right now, you got it. See, takes time, but comes up. You are all right now? See, it's all right. Nothing wrong now. You are all right.

Takes time. Kuṇḍalinī works out. Have faith.

All those who have come for the first time, please close your eyes.

Hm, āj to bahut achcha hai, thik ho gaye nā [today is very good, you are ok]? Ha [Yes]. Just close your eyes who have come for the first time. Put both the hands on your lap and feet on the ground, touching the ground. When the time comes, then only you get your realisation.

A little time has to be matured, you see, for every person though it's working out. You cannot say what time exactly a flower is going to become a fruit, can you? In the same way, it's a living process, it takes its own time and as a by-product it gives you all the other things. But how far you imbibe it and how far you go further with it is to be seen.

Contents: 1980-09-02 **Letter (Marathi), London, UK**

My dear Sahaja Yogis, The programs which you have arranged at Baneshwar will certainly be very successful. Our attention is there. All God's work will now have a new dynamism. Sahaja Yogis of Pune have given fulfilment to the `Puṇya' of Pune. There is nothing special of Mine in it. Whatever is with you has been discovered by you and accepted. This is the source of joy.

Sahaja Yoga is evolving as Mahā Yoga. Baneshwar seminar will manifest that. Work has now commenced on very large scale in Europe also. This year many people will be coming to our holy land. I will come in November. Till then the message of Sahaja Yoga should reach every village.

My affectionate blessings to all.

Ever Yours, Your mother Nirmalā

Contents: 1980-09-05 **Conversation with Ratna, see also Maha Avatar, Issue 2 (Oct-Dec 1980), pp.21,22 (other date 01-05)**

[The moving finger writes and having writ it moves on, Nor all they piety nor wit can scratch a single word down.] [A young girl of sixteen fascinated by these lines so much that she lived on then for twenty-six years.

If there was a `Moving Finger' who could control your lives, then what was the need for temples, churches and worship? A question which haunted her for many many years to come.] [Then one day she heard a saying “Arise, Awake and Stop not till the goal is reached." It appealed all right and so she got up at 4 a.m. (called herself a Karmyogi) and kept on working, but still the problem of life and its meaning were not being solved. Everything appeared existing but what was her role in life? This was a question, probably an eternal one!] [May be we were not the lucky ones, like those born when Śhrī Rām and Sītā, Rādhā and Kṛiṣhṇa, Lord Jesus and Mother Mary came down on Earth to Bless them.

Sometimes I thought that may be we could still get a Darshan of Mahāviṣhṇu or have a vision of sākṣhāt Shakti

Herself. I kept on thinking and lo! we were Blest.] [In 1980, Her Holiness Mātājī Nirmalā Devī was in Delhi. She was here to Awaken the Kuṇḍalinī.] [This young girl now a mother of grown up children went to meet Her Holiness as She happened to be her Mamiji (aunt) by relationship, but when she bowed to touch Her Lotus Feet, she realised that more than a Mami, a `Mother' was needed. The change was all in a few microseconds. She asked Her Holiness to bless her daughter Ratna who was accompanying her. Ratna, a student of Miranda House felt completely relaxed in H. H. Mātājī's presence (for which she herself was surprised).]

Shri Mataji: How are you bete? Ratna: I am alright Mātājī, but I would like to know about the Third Eye which Lobsang Rampa wrote about.

Shri Mataji: Bete can anyone operate in between the eyebrows and open the third eye? In that case all the surgeons would be much sought for. [Laughter all around as no one can stop laughing in Her presence.] Ratna: Mātājī is it possible that the Divine power be converted into Evil as shown in the latest movies “The omen, Exorcist etc."?

Shri Mataji: The Divine Power always remains Divine, there is no doubt in it. It is a Power which can never finish. If you forget your path, I may give you a little jolt, that's all. My love for all of you is always there.

Ratna: In the spIritual Path, is it necessary to wear good clothes?

Shri Mataji: Once the Kuṇḍalinī is awakened, She passes through six Chakras touching the Sahasrār which is the final destination. All these Chakras have Deities to guard

them. Once the Mahālakṣhmī Chakra [Maṇipūr] is aroused, you have to respect Her by putting on your best and being scrupulously clean. Mahāsaraswatī demands precision and neatness and so on.

[The Goal was reached. H. H. Mātājī with Her Glances and Touches had given Ratna Self-realisation (awakened her Kuṇḍalinī).] [The Moving-finger moved on and Blest everyone in the room and now we understood that all that had been written for us could be scratched down with all H. H. Mātājī's Blessings.] [With Ratna and her whole family meditating and taking salt-water treatment in night, life seems to have developed a new meaning.] [No hurry, no worry, no taxis, no cars to rush you up to any place of pilgrim mages. She was the lucky one to have made it! Yes! Mātājī's looks and glances are enough. Even Her photograph Vibrates. It is absolutely true. Our beloved and revered Mātājī absorbs all our sorrows and this keeps us always smiling.

Smiling as we always are others want to know the secret.] [Then, as there are no secrets in `Sahaja Yoga' we told them say Jay Mātājī.] [Mrs. Varma] [B-18, Press Enclave,] [New Delhi] [5th Sep, 1980]

Contents: 1980-09-07 **Talk to Sahaja Yogis, How to Know where You Are, Chelsham Road, London, UK**

... vibrations on the photographs, that's very important. How to know where you are, as far as God is concerned. That's the main thing, isn't it? We are here for that: to be one with God, to be [in] union with His Power, to be his instruments. And how our connections get loose and how we can to correct it, we should try to understand that.

First of all, we must realise that you are not to think about it. If you start thinking too much about it, then you have seen that you do something funny which you should not have done. Do not plan out too much about it, also, because, in this country, if people start planning out, they'll get all the planning done.

For example, they have to go for a walk: then they must have proper shoes, they must have proper sticks, they must have this, they must have that and they must have gloves and they must have everything and they never go out! They are so exhausted with the planning itself. [Laughter.] In the same way, it happens with Sahaja Yoga. It very much happens the same way with Sahaja Yoga, I have seen that though I have told you not to plan it out, not to think about it, still you go on doing it and that is how you get into problems; that by thinking you cannot correct yourself. What you can do is to know that you can put bandhans or you can give yourself a balance with your hands. You have to move your hands and not your brain. Alright? Our brains are moving and hands and feet never move! And out of proportion our brains are moving but our hands and feet do not move. This is the society which H.G.

Wells had described, I can see it very clearly, that you have more brains than your deftness and than your understanding. Your fingers are not so sensitive and the brain leads you to artificiality.

So, you are not to use your thinking for correcting your Chakras. Now should I write it down in golden words? That, “You cannot think about it and sort it out." This is one thing people do not understand.

Now we have got mantras for different Chakras. Every Chakra has got a mantra which you know. If you do not know, you should find out. Now, if one Chakra is catching, then you work on that Chakra only and develop your mantra on that. For example, supposing you have to say something for your heart: then, first of all, you must ask for forgiveness from God. That means your attention has not been so much as it should have been on the Spirit. Or, if you have done any mistakes, ask for forgiveness, you ask for forgiveness. Now, you ask for forgiveness from your heart. Even doing with hand can be artificial, you understand that? It could be just ritualistic, but from your heart. Whatever you have to say, you say it from your heart. Ask for forgiveness from your heart, not [to] think about it. You see, this is the trouble is. If I say something then you start thinking about it and then you said then, “Now, I have to take out my attention from the center” and then you start taking out your attention. You cannot. With your brain, you cannot take out your attention from anywhere. It's only through your hands, or movement of your hands, or by saying mantras you bring in. Do you understand that point? Absolutely clear-cut.

Many people think that if they pay attention to something and pull their attention, you cannot. But what you can do is to, when you are saying the mantra, put your attention, without thought, to that particular Chakra.

So you master that Chakra ultimately, the one which is a weakness can become your mastery. But if you think, then you are catching again the heart much more. You have known that by thinking you catch your right side in

the sense that it starts [getting] overactive, it gets overactivated and left side gets frozen up, by which heart is catching. Your ego develops which engulfs your heart.

So the more you think about it, how to correct your ego, the worse you are. You fight it.

So then we know that you have to give a balance, bring down your ego, with your hand, with massaging, you can bring it down, because in your hand it is flowing, whether you are catching or not catching, it is flowing from your hand is there, the flow from your hand is there. You may not even receive from Me but there is flow already started, it's germinated, little bit is always there. Use that to massage your head, bring down your ego.

Then for heart also, do not think about it but give it, or you put your hand towards it. Direct the vibrations but don't think at that time. This is the important thing. If you are thinking and directing, it cannot be directed because your attention is engulfed in the thinking process. Do you understand that point? And here, the problem is people think too much and talk too much. I mean, they talk about everything. They know everything. It is such a wasteful habit of thinking and then talking about it.

Everybody is a monarch here because of ego.

So now please tell your ego, `You please keep shut, now we know you too well!' Try to push it back as much as you can, with force sometimes, bring it back, like that.

Try to bring it to its normal position and you will be amazed once it goes to its normal position you'll feel very much lighter.

So this is to be done with your hand.

You can use oil to rub on your body, if you have to rub, you can use even powder or anything for having less friction, but it is through massage, through giving bandhans, by taking it out, or through limbu [lime or lemon] or you can use even an orange or something like that. Try to take out these vibrations through these mediums and not through thinking. Through thinking, you cannot do it. Once you think about it, you have no power over yourself. There's a barrier between the Spirit and you, because you are thinking through your ego.

You must have noticed many a times, when I tell you that, “This you should not have done!" You said “I know." You see, this is something I can't understand, when you know that this should not have been done, then why are you doing it? [Laughing.] Now which is that `I' which knows? Is your Spirit. Or which is that is doing it against it? Is your ego.

So, identification should be with Spirit and Spirit does not think, it manifests.

So you cannot sort it out through your thinking. It's all false and faulty life. Anything you do with thinking, it will be all faulty. Now why you people in this country have lost your deftness in the hands? For the same reason. If I ask a question, say, on, say, some art, people can tell Me a lot about art, but if you tell them even to hold a brush in their hands, they cannot! In any art, any deftness or anything, they think. That's how the creativity, the spontaneity, is finished: by thinking.

And that's why you must have seen, the people these days who producing art, is also so horrible, that within twenty years all these artistic pieces will die out. They

will have no value. All these are produced in these, I see them everyday in so-called `modern art' and all that. The real modern art can only be done by a person who has got his Spirit manifesting, like Blake. The one whose Spirit is not manifesting, whether he's a poet or whether he is an artist or anything, whatever he is doing is going to finish in no time, has no value, because it cannot give happiness to Spirit. It can only give happiness outside.

So do everything in silence, not thinking, in thoughtless awareness. That's the main point. How much you pamper your ego, you just see morning till evening. It's very simple to see in life. We try to be angry and in temper, or sometimes try to be very, very gentle and sometimes very, very humble to look at, just to please that ego of ours, not to ourselves, the Spirit.

Now just fighting your ego, you are not going to achieve much, as I have told you. Just do not accept its existence. It doesn't exist for you any longer, does not exist. Ego is only existent in God because He does something, you do not do. That's why it's a myth. Your ego is a myth, you have no ego. It's a myth and you are carrying on with the myth. Now ego in a man is nonsense. Ego in God is all sense.

Now when you are facing the photograph, just to check up yourself, humble down yourself. First of all, humble down like a person who wants to perfect oneself. Before the photograph, you humble down yourself and try to find out what's wrong with you. Best thing is to give yourself a bandhan. Don't think again. `Humble down' means try to bring down your attention to your heart. Humble down. Bring it down to your heart. Don't think.

Now you put attention to the photograph without thinking and see for yourself what Chakras are catching. One should not immediately jump into conclusion, `Oh yes, I am catching for this, I am catching for that, I am catching for another person,' and all this nonsense is not needed. You need not take it to a rationality to judge it why you are catching, that's not important for us. It is catching, alright.

So do not go on a trip of thinking. I can ask, you need not.

If you are checking other people, then it's alright because you can tell them what is to be done. But then you find something, now left is catching.

So, now you know that this is because of your guilt, whichever is built in your subconscious you are catching on the left. It could be due to anything because you didn't have proper sense of morality. That's the basics. Left Viśhuddhi is immoral. If you have been immoral you get this. Basics. Then, sisters relationship. Then, guilt that is built in the subconscious. If you become immoral, in the subconscious the guilt is built. Any such guilt can come as any other guilt.

Like you see, the real guilt is due to something else, but people express it as something else. Alright? So, do not worry as to what guilt you have got. I never tell you what guilt you have got, if you remember it correctly. Never I tell you that you should say that you have got this guilt. Many people tell Me that, “I have got a guilt that there is war in Vietnam” or some sort of a nonsense, or “My forefathers went to Argentina and killed many Indians." All this is nonsense, you see? The guilt is a subconscious

action, is what you call the conditioning in the left. When there is some sort of an immoral behaviour that is done. Even you may not be knowing what is morality, you see, if you do not know Dharmas, might be something you are doing which you should not have done.

So forget about it, detach yourself. The one who has committed mistake is your ego, not you.

You are pure because you are Spirit.

So don't condemn yourself for that. You are not to bother. For example, if there is defect in the instrument, there is no defect in the electricity. Electricity is pure. It is not carried out because there is defect in the instrument.

So we have to correct the instrument. Now, if you think you are the electricity you can correct it, but if you think you are the instrument, you can never correct it because again you go to your subconscious, try to find out, `Oh, what things I must have done?' It could be from your previous lives, also. It could be you might have caught it by saying something very filthy which you do not remember.

So do not tax your mind. We are not psychoanalysts, at all, to find out psychologically what is wrong with us by asking questions and this, then troubling yourself too much with ego. Psychologists only think of the left [side] but they don't know when you try to do that you develop your ego. When you start thinking about it, from where this has come, immediately you develop the ego of a person and the person goes on to the ego trip and which is even more dangerous than subconscious problem. Because people who have ego trouble the whole community, while those who are superego only trouble

themselves. People with ego are much more dangerous and troublesome than the people with superego.

So you just, first of all, see what is the matter with you. Now, left Viśhuddhi is catching. Alright, so that means the Kuṇḍalinī is not properly going through the left Viśhuddhi. Alright? Then you be attached to your Spirit. Try to attach yourself to your Spirit. Then you clear it out. I see like that. Supposing I am the Spirit and you are the body. I see my Spirit and I see your Spirit. I am not bothered what you have got. In the same way, you see yourself in two ways: that you are the Spirit and you are not the body or the mind or anything.

So we have to clear it. They are paroksha, they are different, they are another. We have to correct it. As electricity is separated from this instrument [microphone], in the same way you are separated from your Spirit, but this separateness must be understood in meditation, that's why meditation is necessary.

For meditating, you should say that, `Mother, make me the Spirit. I am the Spirit. Mother, I am the Spirit.' You start seeing through the eyes of the Spirit everything, then you do not feel bad. You laugh at yourself, make fun of yourself and then you enjoy yourself, only with yourself. You play with yourself.

You joke with yourself. And the whole thing becomes a joke.

But for this, when you meditate, you find out first of all what is the matter with you. But not mentally you resolve it, through your vibrations and mantras. Mantras are very important for Sahaja Yogis. If these mantras could be said, loudly is better in the beginning. That is why, in

privacy, you can do all these things, in your room you can work it out. Now you can use lemons, you can use water, you can use light, you can use ether, ākāsh, you can use sea, all these things you can use to cleanse yourself.

Once you start facing yourself through your Spirit, you won't be so frightened. Because you do not want to face yourself, you are all the time in that mood of frightened, fear. But once you start facing [yourself], you will be amazed that, really, you are beautiful and all these things will drop out.

So there is no need to condemn yourself in any way, or to elate yourself, but just be your Spirit.

The best way to be with your Spirit is to forgive, forgive, because then your thoughts will go away. I mean, here there are people with superego, but as soon as you remove their superego, they get into ego very fast, I've seen it. I mean, they are really basically egos, actually, as if, from the horse they have fallen for a while and as soon as you take them away, then lift them, they just jump onto the horse again, it's like that.

So one has to be very careful about this point. Now when you meditate, how much time, again, you are thinking? All this meticulousness, if you try, then again you are thinking. You just take the proper place to sit down, keep the photograph before you and just feel your vibrations, where are you catching? Alright. Then you know how to remove your catches. Without thinking, try to do that. Then say the mantras on different Chakras, wherever you are catching, first of all. First of all ascertain them [which are catching], need not say all the mantras. Only say the

mantras in that part, with your heart. Remove your baddhas with your hand and movement, as you know that and it would work out.

[Baby starts crying.] You can take her out now because it's very congested now for children, she'll be better off. Too much for her to face.

The less you think, the faster you move with your realisation. This is the blessings of Indians. That's why you can ask Ray what he has to say about Sahaja Yoga. They don't think much. Now see My cook whom I wanted to teach cooking. In one month he learned: how to cook very well. But I can tell you I cannot teach you people for six months. Even I don't know if I can teach you that much even in one year.

Because very few things will go into the brain and then come to the hand is also difficult. You discuss anything, say, planning of the room, everybody will be arguing without thinking that, “Just receive the thing, let's see what it is” everybody will start arguing. In the same way, if you have to learn how to be a Spirit, do not argue it out. Do not think about it. Just try to become, to become, you have to become.

Now I have understood, [what] your basic problem is: that everything you want to sort out with your brain and don't want to use your hands and that's why the inertia is setting in.

People are becoming lethargic, you see. Unless and until you move physically, how the inertia is going to go out? Not through your brain.

So reduce your thinking. Do not try to sort out things through your thinking. It will give you a serenity, a kind of

a peaceful existence. While talking to each other better to whisper, talk slowly. In My presence, you shouldn't shout and talk loudly [but] in a very whispering way, it's a silence in which you are here. Normally, people talk as if, say, I am just a housewife or something.

One should understand that's not the way to talk, because then you are missing the point, you see? You are playing with My Māyā, which you should not come into. Try to [do that with] each other also. Because you are saints. Do not quarrel and argue. Reduce your arguments to minimum and minimum.

Moreover, find out all the ways by which your mind goes out and stop it. Try to stop that, because now your mind has thought for at least seven lives ahead. You don't need any more thinking, you have done enough. Whatever brain God has given you, you have so much bashed it, that now better leave it alone and don't think. Then the inspiration will come to you from within. And when the inspiration will be coming, then you will find it will be very different; it will be very beautiful, absolutely beautiful it will be.

I think if you read Zen, I am not saying go and read [because] immediately you will buy ten books and start reading! For heaven's sake, don't! I am just telling you that if you read Zen, you won't understand, normally. People won't understand. They'll just describe like a little flower standing, lonely, alone in the woodlands. They go see and enjoy it and see that identification of loneliness that: God is alone, He has no companion, He cannot share. But you cannot. You will think about it, put words on it and make something nonsense out of it. But they'll

enjoy, just enjoy. They'll make a pattern out of some stones and some sand and I have seen all Americans and all other people who go there, they say, “What is this? What is this? What is this?" It is a pattern to neutralise your thoughts, that you go into thoughtless awareness, you just see the pattern without thinking. You try to see, at least, My face, without thinking which My face, itself, makes you thoughtless. If you watch My face, it makes you thoughtless.

So, you watch My face without thinking. On the photograph you can watch My face without thinking and it will work out. Try to make yourself thoughtless. That's the first stage you have not achieved and you jump onto that. For no rhyme and reason, you jump onto that thought business. This is the only quality difference between you and Indians. They do not think about it, they just imbibe. Have you seen a child being nursed? It doesn't think, it's just sucking and enjoying. What they say is to take attention inside, but if you tell anybody here they will say, “We are pulling our inside attention!" With your brain you will be trying all tricks and doing nothing. Is to silence yourself, silence your mind and a serene atmosphere is there which you feel around, which I feel very much in India. Here, also, sometimes it sets in within you, during Pūjā time and all that. At the Pūjā time, now it's much better [but] before they used to quarrel, early in the morning, before Pūjā a big quarrel is on and then the Pūjā would start and I wouldn't know what to do with that kind of a Pūjā! And, the main thing is that we have to be one with our Selves. Without knowing the Ātmā, you cannot know God. You have to know your

Spirit. Once that beautiful personality is developed within you, people will know that you are Spirit.

If you think less, every work you will do will be good. I have seen, you ask somebody to connect one, say, pipe to another pipe, they cannot. There will be leakage, there will be some problem, because you are not connecting it without thinking. You see Douglas has that, now, capacity: he doesn't think. You have seen how much he has improved. He doesn't think much, he just does and that's why he's come up in Sahaja Yoga. Though he had gone down very much, he knows that very well. But how, by not thinking, he has come up! You people are over-developed so try to stop your brain acting any more and just make it humbler. All these, you see, ideas of hippism and all that, is actually the consciousness, awareness, of this over-developed mind. But just by wearing dresses, or living like hippies, or by taking drugs, you cannot stop this brain thinking. Sahaja Yoga is the only way and balancing yourself.

Also, there are many other things which help you. For example, physical things, you must learn dieting. What diet is needed for that, what exercise is needed for what kind of a thing. Get to it! Now I am going away for a month, you have to work it out. Actually, unless and until you impress others whom you are addressing or whom you are going to meet with that kind of love and that kind of serenity, nobody is going to believe! Secondly, what impresses people the most? Do you know that? What does it impress, even if it is false, impresses people very much? Simplicity. Simplicity of character, of talking of dressing up, simplicity. Even, say, if you are a dandily

dressed person, people know you are dandily dressed. Even if you are say wearing a jean and making a thing as if you do not care for a suit and all that, still you are trying to impose something. But if you just wear a normal, simple dress, you dress up in a simple way, absolutely in a normal way, people are amazed at you: how can you be that normal, simple? And the second thing that impresses people is what you have sacrificed for Sahaja Yoga or for anything that you are doing. How much you are dedicated yourself. Not what you have achieved out of it, but what you have sacrificed. That's very important. This second point is very important: what you have sacrificed.

You see, if you read what Indians write or even you people write and all that is there that: Mother has all the comfort of Her own, She has a family of Her own, She has Her grandchildren, but She's still, She's so much interested in us. She comes here and She doesn't mind anything and She sacrifices all Her time all Her enjoyment for us. She enjoys our company, She wants to be with us. I have many ways by which people get impressed, but you people: try to sacrifice something out of you.

While, you have noticed that some of you have been really parasitic. This is another thing which people will be shocked [about]! The Gurus also, obviously, they do not show. In the beginning they will show that they are very sacrificing, they have sacrificed their families, they are wearing a kashaya vastra [monks' clothes], they have become a Sādhu and they have given up everything. All these Llamas have impressed people with that! Of course

that's falsehood, we are not going to take to falsehood. But in our life, if we are sacrificing, doing things for others, every time if you weigh how much they have done...

So for example, if I start weighing, “How much the English people have worked out Sahaja Yoga compared to others?" And then I start paying you according to what you have done, giving you that much time as it should be given to you, immediately My work will not give Me satisfaction. I can't, I'm too sincere, I'm too genuine, I just cannot get out of My genuineness or sincerity, I just cannot. You people have that much freedom, I don't have any of these [freedoms], this is My nature, I just can't help it. Whether you come up or not, till the last breath of My life I'll work hard on you, but to make it easier for Me and enjoyable for you, you must try to work in a way where there's no thinking. You cannot understand Me through thinking can you? How far can you go with thinking? Only you'll go mad! So just don't think about it. Develop serenity within you. And no superiority complex is needed. You have got realisation, others will also get it. Maybe others may be better than you are today.

You will see that dignity and serenity coming in to you once you realise that you are the Spirit.

Realisation never means that, from your brain. You see, with my brain if I `realise' that I'm the queen of England, I cannot become! I have to realise within me, means it must actualise within me that I am the queen. It's an actualisation, it's not just thinking, just believing into something. It is the nature, the very nature, it should

become because actually you are the Spirit, your nature is the Spirit. You are nothing but the Spirit.

The time has come for all the manifestation of the Spirit and all these superficial and silly, stupid things that you are doing through your brain: drop it out! Do not waste your energy. There isn't much time left.

And with this I would like to bless you all that you develop that serenity within you and that affection and honour and respect for yourself and become that. The way I honour you honour yourself and love yourself and understand yourself.

May God bless you all.

In India they'll say, “Suck in the vibrations." Now you will say, “Well, how to suck?" Just become thoughtless, it will go in! Just become thoughtless it will go in. Just try to be thoughtless, you'll imbibe it. If the thoughts are coming from ego, just tell them, `Be humble, be humble, be humble,' and they'll disappear. Because your brain cannot suggest anything to you, sensible. Only your Spirit can manifest.

Just tell your mind, `Be humble.' The this relativity will go away that you have to be unique, you are some higher soul and something. All that is nonsense. You have to be the Whole, you have to be in the center.

You see, what happens is that you are in a center, moving in this direction, alright? Like that. In the center. And once you try to go to anything extraordinary you go like a tangent outside. You see, you keep to the centrifugal force or I can say the centripetal force. There's also a centrifugal force acting. Now when you try to go out, anywhere, try to do something exceptional or

better and all that and try to show off or in anyway you try to come out from the whole, you just go like a tangent: and in such a big way that you are amazed how you are left out! And such people then go out of circulation.

Better now. Don't think! But some people do not even soak there feet in the water, do not even meditate. I mean, I don't know how they are Sahaja Yogis, I just can't understand. Every day you must soak your feet in the water! Every morning you must beat yourself with shoes. This is a ritual of Sahaja Yoga. But if you do not do it you should not also be killing yourself for that but if you have a chance do it, because that's how you cleanse.

That's a part. Not by thinking that I've done soaking of my feet! I was amazed that some people just do not soak their feet even do not meditate at all, don't do anything. And they are supposed to be Sahaja Yogis. You see, Sahaja Yogis are to be decided by the Divine, not by if you become `members' of Sahaja Yoga [that] you become Sahaja Yogis. It is to be decided by Divine.

People think that, whatever we do, we are Sahaja Yogis. You do not become Sahaja Yogis at all, those who do not meditate. This is our way of life. You see, as in Islamic rules there are that there are Shariat is. Shariat means the style of life. This is our way of life, is to keep ourselves cleansed, how we cleanse ourself, this is bathing ourselves, our, all those things that are filthy within us to take them out and do it. That's the main thing. Then you'll be amazed that you won't be wasting your energy in, say, doing your work. You'll be doing your

work much better because you are wasting all your energy through your brains.

Then I don't have to give explanations, once you become the Spirit. You just enjoy. Alright? It's good now, it's working out let it settle down, let your attention be on the Spirit.

Hmm. Just watch. Āgñyā is too much. Can you take from My Āgñyā, right. Thinking you see, is the main point is: too much! Will you go into a *[UNCLEAR]* or something. Better thing would be.

Gone up to here. It's stuck here! You see, your thinking is reducing now. Try to watch your thoughts. Hold each other's hands and one hand should be outside. Should be left loose one hand. And what you can do is to hold her hand, one hand and one hand... Good. Better, thinking is going down.

Āgñyā is so sticky.

You can't open the door here is it? Yes, you try to open. What sort of arrangements they have made here? This is all thinking process! Open the door, it's quite warm today, very warm, open it! What has happened to Cooley, why is he getting into such a big ego?

Sahaja Yogi: He could have come earlier but he's trying to...

Shri Mataji: I know, he's trying to avoid Me now. You see, this is the problem. He has ego and you have ego too. You were having a fight? You don't join hands with him, he'll be alright. He has been neglecting his work. If you are not properly working, why will people accept you? You must show more sincerity about work and

involvement into it. If you do not think you will do it better. Cooley never used to do that. Now suddenly, I don't know what has happened to him. He has started thinking too much.

Don has really not done good to him. Don, please try to now be kind to him and bring him round, alright? He's a very old Sahaja Yogi and he should not be just gone out of the circulation.

If you don't work... you see, if you are a good worker then anybody would think, nobody would allow you to get out. On the contrary they'll say, “Please work for us." But if you are a bad worker they'll find ways and methods of throwing you out. Same in Sahaja Yoga. If you are genuine, you are simple. God knows [that] you are alright, you'll be there. If not He'll thrown you out. He knows everything. You'll go out. You'll be amazed how you'll be thrown out.

You are not to fight with each other. And try to understand that unless and until you work with complete devotion [and] dedication nobody's going to accept you for any work whatsoever. All those people who have come up, even in work field, have been doing things properly. If you try to pull him out John, you are his friend.

Try to help each other by telling, `Don't lose temper, don't get angry, everything will be alright. Take it easy.' On the contrary if one person says [to] another one things, another one says at a louder voice.

You all have not yet know your self-esteem, that's the main point is. You see, because, if you are born say in a royal family, you would have had some sort of a self-

esteem which was artificial. Now you are not born in that kind of family, you are normal people ordinary families.

So what? You can be born anywhere.

Christ was born in a manger.

So what? He never lost his self-esteem. How can Sahaja Yogis fight for like this? I didn't like it, tell Cooley and be sober down and be humble. Don't take the laws of God into your hands. Do not fight. Alright? Where is Peter? Where is he gone? All ego. Where is he, Peter?

Sahaja Yogi: He's gone upstairs Mother for something or other.

Shri Mataji: Just call him. Get him here. Very egoistical fellow. He'll get out of the circulation very soon. At the time when people are meditating what is he doing upstairs? And he wants to be the leader of the people! Peter Pierce: Yes Mother?

Shri Mataji: Sit down and hold the hands of people! And you must soak your feet every day and when you are meditating... you better sit here. And all those who have to be Sahaja Yogis and have to live in this ashram have to soak there feet every night and have to meditate! Because your egos pass from each other. It's contamination, complete contamination. Try to humble down. Now take it. Let it pass out. Such a lot of ego you can't imagine. See. See that? `Huk, huk, huk, huk' it's going on! You just say that, `Mother, you are our ego. You are the ego.' I am, you are not. You don't do anything. That will solve the problem. “We don't do anything, You do everything” you say like that otherwise it will not.

Be humble. And that's why there are no emotions, nothing. Just talk, talk, talk, talk, talk! No feelings, nothing comes up. Be humble! Be humble in your heart.

Ah, it's stuck up all here. See? Somebody come in I don't know. It's all hot. See? See that? Sickening, absolutely. And that's how you catch then Ekādaśha Rudra. You know, when ego develops too much you become Ekādaśha Rudra problem and that's the thing which sets in the real place for cancer.

Now don't worry and think that... when I said `cancer' everybody starts thinking, “Have I got?" None of you can have! You see, I know what you think all the time: real foolish things, nothing sensible! If you get cancer, do you think I'll rest in peace? Hmm, see? See how much ego and useless activity and the smoke of this horrible ego in the brain.

Such a lot, still sticking on.

See your liver is nourished.

What you have to surrender is your ego, means your thinking. If you are thinking open your eyes and say `I forgive, I forgive.' You see, to neutralise your thoughts, use mantras. `Oh Mother, I forgive' even if you take My name is sufficient, it can take out your... Taking My name is very good, helps you a lot.

Hmmm, taking My name is the best way of killing your ego I think! Aha, I can see now! You see? In the subtle way everybody thinks that, “Mātājī is also like us, so why take Her name?" Take My name, you finish your ego very nicely on that I tell you. I am not [like you], I am very different, absolutely a different person. I'm telling you again and again: don't be illusioned by Me. You see? I am

really an illusion, complete illusion for you, you cannot understand Me. Just take My name and it will work out. Better? Still sticking on here! Now it's better, isn't it. Aah, better? All the heat going out. It's better. Eyesights will improve.

Now on the left, it's coming more on the left. Hmm God bless you.

Just one thing you [should] do: to see that you don't think. Is it very cold outside?

Sahaja Yogi: Yes Mother.

Shri Mataji: Are you sure? Phillip, when is Bala going to Singapore? Phillip: I'm not sure Mother.

Shri Mataji: You find out. Alright? Tell him to give Me a phone before I leave because I have to give him addresses of people whom he has to meet in Singapore.

Phillip: Yes.

Shri Mataji: Because I'll go away on Thursday. Tell him to come and see Me before that.

Phillip: Before this Thursday?

Shri Mataji: Hmmm.

Phillip: Yes Mother.

Shri Mataji: Means must be Wednesday or something if he can come. Hā. See? It's clearing out.

Better? Do not condemn yourself you see, there should be cheerfulness that it's clearing out...

***Contents: 1980-09-08*, Public Program, The Dangers We Face, Caxton Hall, London, UK**

This has been the month of warnings somehow, because certain things I've been seeing in people how it happens

and, how people get into problems, how our inner being is disturbed and why sometimes Sahaja Yoga fails within you. One must understand the dangers we face as human beings.

No doubt you are the highest of this creation, no doubt. For you this Universe was created, for you this Earth was created, no doubt. And today you are at a situation where you have to get out of this illusion.

The time has come, everything is right. But on a tree if you notice the most delicate stage is that of a flower. Flower is the most delicate thing. The roots are tough, extremely tough: they penetrate through the land, hardest possible land; they go through different rocks and find their ways. But when it comes to the flower stage, it's a very, very, delicate stage: though the whole creation just waits for that time. The whole tree works it out and the tree creates that beautiful flower. It's waiting for that time, that blossom time, when the flowers have to become the fruit. Now that is the time, that precarious time, that beautiful time, that fantastic, dynamic time is. But we do not know how delicate it is and that's how, we really play too much with ourselves.

Before realisation, you have seen people who have come to Me who had terrible mental problems; who were mentally deranged people absolutely, epileptic and of serious type. They got cured, they got their realisation, they settled back. You have seen people with cancer, with blood cancer, all kinds of physical troubles: they got their blessings, they got their realisation, they have settled back. You have seen people from very false Gurus who have damaged their being completely, who have

been mesmerized, who have been absolutely misled and lynched and have been made into you can say just cabbages. Such people also came to Sahaja Yoga and tried and prospered.

But again it's the flower stage one must not forget and that is the time one has to be very careful.

At the blossom time only, imagine, the times are so precarious that the gardener has to worry that there should not be a hailstorm! And all the Satanic forces have worked up in their fullest form, with their greatest strength, with all their tricks and methods, to curb down the progress of this creation into its fruitful happening. At such [a] precarious time one has to be very aware of all the dangers that we can face.

The greatest danger comes to people when, after getting realisation also, they do not have faith in Sahaja Yoga. It's the greatest danger, because that's your anchorage, that's the way you are saved. Say if there's a boat, which comes for your rescue and you are drowning and it rescues you, you see it, you can feel it. Those who have not felt, alright, but those who have felt it, you come off the boat and then you do not believe in the boat, you do not have faith in boat, that's the greatest danger you face.

People have faith in all kinds of nonsense very easily, but to believe that you have found the Reality, to believe that you can be saved, is very difficult for people who are all the time drowned and are threatened and frightened. Because the habit is formed to be always drowned, harassed, haunted, by fears.

So that habit doesn't go and that comes over and you feel frightened and you lose faith in Sahaja Yoga. Whether you have faith in it or not, it works. It works on people who do not even have faith.

Today only I received a very interesting letter from India and a man who is suppose to be something big there. He told Me he read an advertisement about Me, that Mātājī is going to give realisation through Kuṇḍalinī awakening and he just came just to make fun of the whole thing, to the program. And there he felt that I was just befooling people, it is not possible, he sat with a very skeptical ideas. But his Kuṇḍalinī rose and he felt the Cool Breeze and he felt that calm and everything, he was amazed. I don't remember, he relays that I came to him and he said, “Mother you are so kind. Despite the fact I came with this kind of idea you gave me realisation." Because Indians know what realisation means, here people even don't know that, so the situation is much worse. They know that realisation means Cool Breeze, it means you must get Cool Breeze flowing from you. They know it, you do not know that.

So the situation becomes much worse here, that the faith in Sahaja Yoga goes.

Now this is not blind faith. This is the faith. One is blind faith and another is the faith, means that you have now seen it and now you have faith in it. It's not like people, many I have seen many people saying, “I believe" and “I believe" and “I believe” out of what? Is a thing that you have felt, experienced, you have had it and then you believe it. Of course you are not obliging anybody by having faith, that's one thing. It's the grace of God that

has really been kind, extremely gracious, to grant this to you. By that you do not oblige God or anybody, nor Me. But despite that, it's time. What grace, what grace, what beauty, what love. It happens.

But this faith does not settle down. Now the reasons for that are many, but is a very dangerous thing.

You can rationalise it. I've seen people who go away, then again come back and they said, “Mother we are sorry, I mean we were, we just doubted You, went away this that, I started thinking about it and I spoilt it and I lost it and I said `oh it was just temporary,' I went away." Why not, once you get realisation settle down with it for a while? Why not see for yourself what it is? All the Gurus who take money and have made a money making proposition out of God, which is absolutely against God, anti-Christ and anti all that is Divine, people stick onto them much more, like leeches.

One thing of course there is that they mesmerize, there is no freedom, you cannot get out of them, one thing, I agree. But the second is the money. They get involved with them because they have paid for it and they have to stick onto it, because they have paid for it. And so many people have told Me Mother you better take money from everybody who comes in and they will stick on. I mean this is going too far.

I have too much respect for humanity. I respect you too much, I do not think you could be that low, I cannot think and those who are that low cannot get realisation also perhaps. Maybe if you get it it's not worth it you see. We do not light lamps in paper bags, do we? People have to be of some calibre to get realisation.

But the faith, faith in Sahaja Yoga is the only way you can rise and understand and move and grow with it. The faith has to be so great that nothing should disturb you. Look at these flowers sometimes, how delicate they are. And it rains and sometimes it's too sunny, especially in London. You don't know what sort of a climate it is, it's a funny climate absolutely! But the flower to stand up to that, because they have faith in the tree on which they are born. That's the strength-giving thing. And to know it, fully, so that you love it more and more and imbibe within you more, is the only way you can really establish yourself firmly into the strength of the Divine Power.

The understanding of Sahaja Yoga is not mental I told you yesterday, is not mental understanding.

You cannot understand it through brains. If you try to understand it through brains you get away from it. Because you cannot explain how it works out. It's a miraculous thing, it's a mystery. It's a mystery.

God is a mystery for man, will remain a mystery to a point, but he [man] can become His power. He can become an instrument of His power.

So you cannot comprehend the complete thing through your brains.

You cannot even comprehend a little bit through your brains. Only thing is when you see it happening, you see it working out, the effects of that experience which are put on your brain, that gives you faith.

How do you have faith in a man? Say there is a man who is very astute, straightforward. You give him ten pounds. He spends nine pounds three pence, returns the rest to you. Then you give some more money. Again he does the

same way; he returns all the money that is due. By mistake he forgets, he again comes and says, “This is it." So you develop that faith in him. It has not come out of your intellectual understanding of the man. A man may be very good, maybe a very great cheat, could be a `very fine' gentleman, very well dressed. Mostly I have seen sometimes when I see these pictures where they show the bank robber especially the gentleman is absolutely top class. He wears beautiful lined dresses you see, he walks with an umbrella, straight forward and he's absolutely, you can see his face and I mean it's chiseled completely: beautiful figure and extremely innocent face and all that he puts it out very well. That's why he can befool you. He can befool people very well and he can get things out of them.

But, in Sahaja Yoga, when you start feeling it, seeing it, how it works, when you saw this man, seeing the way he works you have no faith in him anymore. You start seeing how Sahaja Yoga works and then you have faith in it. And that is faith, that is not reasoning. Actually by reasoning you have achieved nothing so far if you see it properly. For example, you see, all scientific laws, were discovered, were seen, were felt. Even if something comes into my mind by thinking, it could be just an imagination unless and until I see [that] it works. Anything that does not work out doesn't become a law for us.

So for Sahaja Yoga you have to see it. But not with the idea that, `Let me see if it works or not,' that's not the way, but just the seeing of it and understanding it. If you sit down and reason out, Sahaja Yoga, you will be lost in

wilderness absolutely! But how it works? I'll give you a very simple example. We have got the gentleman here, he wrote a thesis. I don't know how many years he was working with it. He could not get through it. He had not even made a bond out of it. It's a very material style of understanding but still.

So he came to Me and he said, “Mother now I leave it at your feet and I surrender it to You.

Do whatever you please." So I looked at it. He said, “Are you not going to read it?" I said, “No need to read." I just put a little bandhan on it; put My hand there, finished, that's all. That's all I did. By next year he was a doctor, he was. How it happens? Today we received another letter from Portugal. There was one fellow, whom we had sent all the articles, everything, but he had certain problems with his sister and mother and all that, so he didn't want to do much of Sahaja Yoga. And was another one, who wanted to do it. And he writes to Me saying that, “I received everything. I don't know. He does not know my address. How it has come to me I don't know.

Who has dropped it in my house? I do not know how it has come to me; the address was of that fellow." And that gentleman who has this address, does not know his address. It's that mysterious. There are angels. God has many hands, many eyes. He's God Almighty, He's very powerful.

So after Sahaja Yoga you cannot comprehend Him. You can only see Him at work and you can see His laws working out and you can see it works out.

A simple thing there's a gentlemen sitting here, now you put your hand on that. There was another case, very

recently it happened, one gentlemen came to Me and asked Me, “Why everybody is asking about my father? What's the matter?" I said, “Really? They're all asking about your father?" I went further to tell him about his father and he was surprised. “How do you know?" I said, “I just know." “But” he said, “how did they all know that there was something wrong with my father?" I said, “There is a way of finding out. Everybody, even a little child knows it, something wrong with your father." So when he put his hands toward that gentleman the right Heart was catching, everybody's right Heart. This is fathers.

So he asked what's wrong with your father? Now see the mystery. You see Sahaja Yogis also take it for granted. See the mystery, the alertness of the vibrations, just think of it, how they work it out, that you just extend the hands at somebody and the vibrations tell you this gentleman is catching the right Heart. The Mother has told you that it means the father's problem, but that decoding I have done, but what about these? These vibrations they look so silent. Do they think? How do they tell about anyone who may not be here, present. You can tell. And if Sahaja Yogis just start telling about that person that, “This has happened, that has happened and this person has got this and that person has got that." Sitting down here! It's a tremendous dynamic force which is working it out. But if you have no faith, then the same vibrations know that you have no faith: They know you out and out, absolutely out and out, They know you too well. It is They only who play around with you and put you into problems, so that you realise that you have

been trying to cheat yourself. You are cheating your own Spirit. You are not truthful to yours Self and it would be like taking a dagger and putting it through and being very happy, `Oh how I have cheated myself.' It's that foolish and stupid I tell you. They know you too well. And they just take you round and put you into a problem to realise that, `Do not cheat anymore!' These dangers are there for all the people who get realisation.

And the another realisation one should have, when you see others around here, the kind of people that come in. All kinds of people have come. And when you start judging them also you should know that if you become like that, you will also have the same problem, even after realisation possibly. For example some people start suddenly sulking in Sahaja Yoga, say, after realisation, for nothing at all. They should be, very aware of it immediately give it up and become cheerful. Is there a negative force pulling them down to sulk? First sign of being a Sahaja Yogi is to have a very cheerful disposition. Look at the flowers, look at them. Have you ever seen any flower which is not dead [that's] not cheerful? If they are even at the fag end of their life, they'll try to cheer you. That is the first sign and all such signs should be expressed, not artificially, but really spontaneously, from within.

And nothing should disturb you which is trivial, useless. If you have faith in Sahaja Yoga, then you must know you are here for a tremendous work of human emancipation. You have a very great responsibility.

You represent that part of creation which is the most important, the most vital. And if you fail it, it's absolutely fatal also.

All this works out in such a manner, that it builds up tremendous sense of security within you, that you know you are standing on the Truth. Hold it with both your hands; you'll grow on it. You'll enjoy yourself. Life will be so much better, much more beautiful. And it is only through you the whole world is going to be saved.

So strengthen yourself, strengthen your arms and strengthen your feet. The faith is the strength of Sahaja Yoga, not the brainwaves that you have about it.

Of course you need it sometimes to argue with some intellectuals, you see, as I've told Gregoire to write the last two chapters for all these `Rock of Gibraltars'. But, for you the greatest thing is the faith, to enjoy it, because you have seen it, you have known it, you have found it. It is with you! You are the master of it! It is at your service and so beautiful, so loving, so kind.

Maybe today is the last day, I'm here. I'm going now. I may not be here for one and a half months or so. I hope so, I'll be back, by the 17th of October or so. Whatever it is, even if I am away or anything, Sahaja Yoga exists everywhere. Within you it is working, without you it is working, everywhere it is working.

So you see for yourself. To see it you have to go and see people and meet them and talk to them and find it out how it works.

And develop that faith that gives you the sense of security. There are so many ways of cleansing yourself, which you know, you can find out. Meet each other. As

many times as you can, call each other for tea, meet each other, go around England. I was thinking when I'm out it would be better that you go round to different centers, meet people, get organized, get more people. Tell them, talk to them about it and do something.

But they'll judge you by your faith. And when you have found out the Reality, the faith should be much greater than any of these fanatics have, any of these nonsensical people have. But for faith, you must have the quality. Only people of quality can have that kind of faith, not ordinary people. They'll fall off. All the flowers do not get transformed into the fruit state. You are transformed into fruit state, but all the fruits do not come up to their maturity, because they lack faith, the strength.

Gather up your strength. It's all behind you, it is within you, it's around you. Everywhere there is light, within and without. Try to work it out properly. Do not condemn yourself or condemn others, but know that you are something that you are standing on the Truth. And you are in for the Kingdom of God, which is promised to you, which you are in already walking in that. You are settled in there, just enjoy that beauty.

May God bless you all.

Is there any water for Me? Water? Now I would like to know how many new people are there, and, yes, just come forward those who are new and we'll have a look at them. Those who have come for the first time please come in and then I would suggest, that those who come for the first time, must, “please come” must get to it, you see? It's a serious matter, you see, it's not just a

shopping center. It's not Guru shopping. It is your own shopping I should say, it's your own being.

So take to it seriously and work it out properly. Ask others. Not that in any way they are higher or lower. Only thing, they got their realisation before you came to Me.

So it's alright, doesn't matter, they'll tell you what is to be done.

In Sahaja Yoga there is no restriction, there is no compulsion, there is no membership as I told you.

There is no way of aligning you with Sahaja Yoga, no nothing. It's your freedom, complete freedom. Your freedom is to be worshipped and to be respected if you have to achieve the highest of the highest. You have to be absolutely free because that is the complete freedom you have to achieve.

So nobody is going to force you to do anything or compel you to do anything. No! You are left alone to yourself.

No doubt there is a Kuṇḍalinī within you which rises and there is in every human a possibility of achieving realisation. Every human being should receive realisation. But it's a real work; it's living work and living work takes time. If you people are of that calibre, you will become great fruits of this creation.

I will work as much as I can to keep you up there, all My level best. I've worked very hard and I'll always work and all of them are willing to help you out. They have no problem. You too become like them, very soon.

Now about Kuṇḍalinī I must have spoken I don't know how many times and there are lots of tapes with us. It's all again intellectual feat, you see? Let's see if the light is

there, let us see the light, then we'll talk about it, isn't it? I mean if I have to put the lights on I have to just press the button. That's what it is really, because it's all built in. Once it happens to you then you ask Me about the engineering, it's better, than to have the headache before and then the light.

So let's work it out that way, then later on you can go through, you can find out for yourself how it works, what is the system that works it out, what is God's plan for us, everything. Gradually you see it for yourself that this is the baptism that is promised to you, this is the real rebirth that has been prophesized before, this is the time that is promised that somebody will come and do this job for you. And it is here, that you receive it.

No religion is to be condemned because they are different steps in your growth, but, you should know what is real and what is unreal, that's very important. Once you learn this science of God's ways, then you start talking about it. Before that you just see for yourself. Be just witnesses and achieve something out of it and make the best.

May God bless you all.

Now let's have the feet like that straight, just like that. Just like that, yes. And put your hands towards Me. For anything small just do not get disturbed. Keep your eyes shut. If you can put your hands on the lap it's alright, because you'll be comfortable. Be comfortable! If you have any discomfort in the stomach or anything tightness you can loosen it and it's for your comfort only. I want you to be comfortable. That one thing is that you should be comfortable bodily. Though the Kuṇḍalinī's

such a sweet thing, She's your Mother and She rises without giving any trouble.

Now close your eyes. Just close your eyes. Everyone.

AANK KE BAND KAR LIJIYE [Close your eyes]. Now there are some centers within us, they might get a little obstructed, supposing you feel guilty for nothing at all, I mean there's nothing to feel guilty you see? You are facing somebody who is love, so how can you feel guilty before such a person who is just love? So have no guilt of any kind. Then you have to forgive. You have to forgive all the people. Not to bear any bitterness just now, just forgive, because by bearing that bitterness you really embitter yourself, you do not torture the other person. And lastly you have to ask for forgiveness, if you have done any mistake by ignorance or anything. You just ask for simple forgiveness.

All the obstructions can be overcome by the rising Kuṇḍalinī, She does that. Just relax. It will happen by itself, you are not to do anything. Keep your attention absolutely loose, if there are thoughts, let them come, don't worry, they will stop themselves. You don't have to stop them. Do not put in any effort, just leave it alone. It will work out. It will just rise and work it out. You just leave it alone.

Suddenly the thoughts stop. But you are aware, you are not sleeping, you are not in a trance or anything you are absolutely aware, but you reach a point where there are no thoughts. But do not try to do that. Do not try to do that. And when the Kuṇḍalinī pierces the Fontanelle bone area, the Tālu, you start getting Cool Breeze in the hands. In both the hands you start getting Cool Breeze

and also from your head, you start getting Cool Breeze. First a hot breeze I think and then the Cool Breeze, for many people it happens like that, doesn't matter.

Good you see, you can feel it on his head, here. You have a breathing trouble have you? Do you have a breathing problem normally? Do you have any breathing problem? Hmm? No just don't breathe, just leave it alone. Just... Don't you think it is too much breathing or is it automatically it happens? Happening automatically. This ever happens before?

Seeker: No.

Shri Mataji: It never happened before you say? Hmm? You have been to some Guru or someone? You'll be all right. It will work out. You're all right. You'll be all right. Is he, is he all right? Are you all right? How are you feeling?

Seeker: I'm feeling hot on the right.

Shri Mataji: Eh? Can you sit there? Would be better nearby. Let's look at her. Just look after her.

Just sit down. You're all right. Now what about her? Can you see? After *[UNCLEAR]* your vibrations will be all right. Cooley can you see the vibrations of this gentleman. What about these Indians up front can you see there vibrations? This gentleman, this gentleman, there are two ladies there. Are you all right now better? Good. Just can you come up and tie up the Kuṇḍalinī? Come and help, tie her up. No, just proceed. *[UNCLEAR]* heart, center Heart. Keep your eyes open. You have done some breathing for exercises? No? You have not been to any Guru or spiritualist or anyone? You never get this trouble normally? No? Come here. I'll just talk to you and it will be all right. Come here can you come here please? Just

come here. Just get up, by Me, come. Come down. Come forward; come forward sit, come here sit down. Can you sit on the ground? All right. Be comfortable. You have been to any Guru shop? Then what is the sense of insecurity you have? You have some sense of insecurity, what is it? You are not well? You had some mental troubles? Did you? You have? What is the problem? Tell Me. Have you got some *[UNCLEAR]* with you? You are not well?

Seeker: I'm fine.

Shri Mataji: You are all right?

Seeker: I'm fine.

Shri Mataji: Keep good health. What work do you do? Hmm? Can you feel it? No, what work do you do? Tell Me. What work do you do? No work?

Seeker: I do nothing.

Shri Mataji: Do nothing?

Seeker: Nothing.

Shri Mataji: Why? Your working off dole, just hold it, hold it in your hands, you don't do any work at all? You never get this? You're not well?

Seeker: No.

***Contents: 1980-09-21*, Public Program, Day 1, Aston Concorde Hotel, Nice, France**

I'm very sorry I do not know French language but Marie will be able to translate.

Today we have assembled here to know about our evolution. We have to know what we have to become

after the human stage. Human life is not the end of evolution. We have not yet found out our meaning.

The scientist have to ask a question: why we have made human being from amoeba stage.

In fact there is within us a great source by which the human seeking comes in.

Sometimes we are not even sure as to what we are seeking. But is exists as a kind of a dissatisfaction within us. In the modern times there are so many seekers of truth. I find them in every country, in every race, in every so-called religion. They are not satisfied with themselves. If they are satisfied they are frivolous or naive people. If they are not satisfied there is some reason which they do not know why they are not.

Sometimes they reach a confusion thinking their existence is futile. It is absurd...

Translator: *[UNCLEAR]*.

... *[UNCLEAR* to think that way] because if you follow your evolution you have been slowly, gradually evolving into something. After all everything in our body has a function.

In the nature nothing is wasted. Then our process of evolution which is a living process must be having some purpose. Without purpose nature has not taken so much care, so many years to make us beautiful human beings.

I'm here to tell you that you have a very great purpose in life and that you are to be bestowed your power of your Spirit which resides in your heart. This has to happen to all of you. You are seeking this. You are seeking your Spirit. You are trying to bring your Spirit into your

consciousness, into your awareness. This is your second birth. This is your baptism which is actualisation, not just a lecture or a brain cleaning. It's a happening that has to take place within you.

If this happening takes place within you or not is to be seen. But first I will tell you logically how this happening has to be effortless.

We have evolved to human stage absolutely spontaneously. For becoming human beings we need not read any books or stand on our heads. We have taken for granted our human stage. It has happened to us without doing any efforts, without thinking about it without planning about it.

So, if this is a living process of evolution we are going to get it effortlessly. For example you cannot pay for it. It is absolutely absurd. How much do you pay for a seed to be sprouted? And whom do you pay? Nature has prepared the seed in such a way that it sprouts by itself.

So it is absolutely spontaneous which means Sahaja. Saha means `with' ja means `born'. It is born with you. The living process is built in you as everything that has to be manifested by the seed is built in it. The seed becomes the root then the shoot. Then it becomes the branches and the leaves and the flowers and the fruits.

You cannot say at what time exactly the flower becomes the fruit. You cannot specify the time. At the most you can say the season or the blossom time. I feel the blossom time has come.

Yesterday in Spain eighty per cent people got their Realisation; it might be between eighty or hundred.

Actually I did not know anybody in Spain. From London we sent the advertisement in a hotel and the people came as bees coming to the flowers and they got their Realisation without any trouble. In two days there were eighty people. It is most remarkable how the *[UNCLEAR* plane/brain] of this living process is acting. Even in Paris now we have, Paris and Lille, we have lots of people who have got Realisation and why not in Nice? Now I will tell you how this process takes place. When I'm telling you about this you should not take Me for granted, but you must have an open mind about it. Though this knowledge is known to you through scriptures it is very vague. It is mystical. You don't understand the mystery.

Even in the Bible it is written that “I will appear before you like tongues of flames." Also there is a mention quite a lot of “Tree of Life" and “Water of Life." Now I will tell you here what exists within us: these are all the subtle energies that are acting within us.

With your naked eyes you can only see the gross. Our germinating force lies in this triangular bone called as sacrum. This one is called in Sanskrit language as Kuṇḍalinī. You can see with your naked eyes the pulsation of this Kuṇḍalinī when Sahaja Yoga takes place. The awakening of the Kuṇḍalinī also you can see as the rising of the energy you can see it. Not in all people. People if they are simple, not so complicated, then the Kuṇḍalinī rises just like a jet.

But if there are problems on these centers which are subtle then Kuṇḍalinī takes time. When there are obstructions you see the Kuṇḍalinī hitting the centers to get out. That is how you see Her pulsation.

Ultimately you feel the pulsation here in the fontanelle bone area and then the Kuṇḍalinī breaks through this area.

Then you start feeling the Cool Breeze in your hands first. This is the enlightened energy of your Spirit.

This has been described very elaborately in Indian scriptures, because in India there is no organized religion of any kind. People go into meditative areas like some forests or hills or mountains.

Since ancient times the knowledge about Kuṇḍalinī was available in India, much more clearly than anywhere in any scripture. Maybe people understood it better there. The knowledge was kept a secret for quite some time till Shañkarāchārya, Ādi Shañkarāchārya, the first Shañkarāchārya came on this earth.

He also has not given all the details about Kuṇḍalinī but he has just given the names of various centers.

So the people started making research in Kuṇḍalinī, but as I told you that you cannot put in effort: like if there is one light enlightened it can enlighten many lights the Kuṇḍalinī can be only awakened by an enlightened person.

[Translation problem, Shri Mataji repeats:] As an enlightened light can enlighten many lights...

It cannot be enlightened by something that is not enlightened. This is the basic ignorance of people.

That is why all the religions have failed because those who were teaching religions were not enlightened beings: they ha no authority from God. They were not connected with God. Unless and until you are connected

with the mains how are you working it out? For example if your telephone is not connected: can you telephone? You cannot get connection in a theological college nor you can do some course about it or purchase it in the market: it is something so living like the flower becoming a fruit. This was the mistake of many people who called themselves as Tāntrikas in India. When they started moving with their efforts, they moved in the beginning on the right or the left side.

On the left hand side resides our collective Subconscious: all that is dead resides in that area. I was surprised the other day in e BBC people described cancer very *[UNCLEAR]*, because cancer can be only cured by Sahaja Yoga. We have cured cancer but, of course, our job is not to cure. But as a by product of Self-realisation you get cured completely.

The other day the BBC people said that they have found some sort of protein matter which has *[UNCLEAR* forms/many forms] are invading from your being from some areas unknown so far. These invaders actually trigger the process of cancer. About them I'll tell you tomorrow.

Now we have programs here for three days. I hope you'll make it convenient to come every day and learn about it.

On the right hand side exists the area of collective Supraconscious. But on top here exists the area of collective consciousness. The seat of the Spirit is on top of the fontanelle bone area here. The Spirit exists in your heart. When the Kuṇḍalinī rises and pierces through these centers through here, the Spirit gets enlightened.

Actually Spirit is an enlightened light and your attention is spread on this area just like the sarī like that. The Kuṇḍalinī *[UNCLEAR* raises] from down below and pierces it at the fontanelle bone area. The Spirit enlightens the attention. Spirit is enjoying itself, by itself. Its enjoyment comes into your attention and you also start enjoying but because Spirit is collectively conscious you become collectively conscious.

The becoming is the important thing, not the blah, blah, blah of it. There are such big big books meaning nothing. Do you mean to say those who have not read books are not going to get their Realisation? If this is a universal phenomena books should not delimit it.

The Kuṇḍalinī when it rises She indicates the problems that are in you. She is your Mother. She has only you as Her child. She has no other child and She loves you very, very much. She follows you all your lives and in this life also and She knows your problems like a tape recorder: She is coiled together in three and a half coils. Like many threads you can say put in a rope.

You can see this green area *[UNCLEAR* of which we have said]: this is the gap which is between our consciousness and the Spirit. The center you see there green is the center through which we seek. This center started when we were amoeba and we started seeking our food. When the seeking became subtler and subtler you've reached a state where you wanted to seek the power and the money and then your emotional enjoyment. But when it became the subtlest you started seeking the Spirit because ultimately you have to become the Spirit.

It is natural to be animals but it is also natural to ascend. Ascending towards the Spirit one finds a big gap. This gap is filled with Kuṇḍalinī awakening. Now this Kuṇḍalinī is placed in all of you so the whole world has the hope of becoming the Spirit. But people are not seeking in the true way. They don't understand how to seek. They're more attracted towards circuses and fake people who try to befool them.

One should know that you cannot pay for this happening of Kuṇḍalinī. God doesn't understand your money: French Francs! So once you understand that it's a genuine process which takes place and has to take place in everyone then you approach Sahaja Yoga with a different attitude: the attitude of a seeker.

We have within us these seven centers which are shown here. They are all within *[UNCLEAR* us/using] and asserting themselves. These are all subtle centers but they manifest themselves as gross plexuses within us. I do not want to give you the list of all the physical plexuses that medical people know of but we have got papers and books which you can see and you can understand them very well, but vertically they represent our evolution. They're the milestones of our evolution and all these are adorned by deities.

These deities are incarnations who came on this earth to save human beings. There are two types of basic in incarnations. One: the incarnations which are born out of the primordial Masters. In Koran they are called as *[UNCLEAR* Kaitambars] because they're prophets. In Indian language they are called as Gurus. Now, we should call them only as Sad Gurus because there's such a big

[UNCLEAR] of these mushroom Gurus that it is better to separate them.

The ones who are realised Souls. They may not be incarnations of the primordial master but they should be at least realised Souls. There are many Gurus who are realised Souls.

The other day I met a priest who is a disciple of some Guru in India and he told Me that he's having a Guru in India, he wrote the name of the Guru and then should he talk to Me or not? See His Guru is a realised Soul *[UNCLEAR]* because he was giving vibrations. I told him: “He's a realised Soul, he's My son, why shouldn't you come." Then I said that at the most you will become My grandson. And grandsons are more dearer than your son. Then he told Me that his Guru had already told about Me to him and that he had told that I was the universal Mother and I had to give enlightenment to the whole word.

In Spain one young gentleman came very early to the program and he said Mother I've come to help you. And I said: “You see, the girl who has come from Switzerland doesn't know very good Spanish language and she doesn't know how to translate.

So, will you translate?" “Yes” he said he will. And he translated very well. When he sat down for his Realisation he got his vibrations very fast *[UNCLEAR]*.

He came and told Me: “Mother, I have a Guru whose name is such and such. He lives somewhere near Himālayas." I said: “He's a realised Soul." He said that “He told Me that Mother will be coming to Spain and you

must go and help Her." But they don't want to come out themselves.

Some of them told Me: “Human beings can never understand us. They will crucify us so we want to keep away from them. You give them some light then we will talk to them later. *[UNCLEAR]* we'll get crucified." But I've met many like that. For example you might have heard the name of Mascaro who has translated Gītā and other Upanishadas. He lives very near Cambridge. I went to see him. He is about seventy five years old. He is very great, very great. He gave Me a rose and he had prepared some nice sweets for Me. He was so sweet to offer them. For five minutes I couldn't talk to him, My eyes were filled with tears. I asked him: “What do you Me want to do Mascaro for you?" He said “Mother, give them light, please give them light." He said that Kṛiṣhṇa has said that “Those who cannot see can never see. They are seekers but they fall in the trap *[UNCLEAR]* to something wrong." He wrote a very beautiful poem-like letter to Me requesting Me to give light. He has a friend who has got a Nobel price for producing some sort of a reactor or something. He said: “When he has no eyes, he cannot see. He cannot feel the reactor of God that emits this All-pervading Power of His love, which is so very dynamic and beautiful." It thinks, it organizes, it cooperates. The best of all is love, but you cannot feel it. For example if I say there is music on here and there are lots of pictures going on. If I put a television here then you will realise what I'm saying is it true. In the same way this has to happen to you. As long as it has not happened to you

why should you believe Me? But it has to happen. The time has come. This the Last Judgment.

How God is going to judge you? Only by raising your Kuṇḍalinī: you yourself start feeling the problems within you of these centers. You start judging yourself. As you grow you understand how these centers are working in you and in others.

As soon as you get your Realisation you start feeling the cool Breeze flowing from your hands. But these fingertips where all the sympathetic centers are there get enlightened. For example one, two three, four, five, six, seven centers are there. They actually get enlightened. Even a realised Soul, maybe a child can feel. Just putting hands towards a person you can feel his centers, where are the problems. You can feel it as numbness, you can feel it as little tickling, or maybe little heat. Ultimately you feel it like Cool Breeze.

When you start feeling it as a Cool Breeze then know that this is the Cool Breeze of the Holy Ghost.

That is how you are going to know whether you are realised or not. You are going to know what is wrong with yourself. This is Self-realisation. But also you know about others. The energy starts flowing through you and you can raise the Kuṇḍalinī yourself. You can give Realisation to others.

In India we have an Indian gentleman who has given Realisation to ten thousand people. Marie knows him. He has done it in Indian villages because city people are very materialistic. They pose to be very cynical and subtle and, they pose like that, very subtle, but in heart

they are not. They are impressed by fake people more. They don't want the reality.

I also go in Indian villages more. Most of these fake ones are working in the cities, but now most of them are been found out gradually. Indians are spiritually very sensitive. They cannot understand a holy man takes money from people and lives like a parasite. These are not parasites, they are living like lords.

One has to understand a person who is a holy person is holy in his privacy.

The Kuṇḍalinī awakening takes place because God loves you very much, that He wants you to enter into the Kingdom, that He wants that you are the ones who are really chosen by Him. He is a father who is ocean of compassion and bliss and He wants to give all His powers to you. You have to receive Him with humility and achieve your Realisation.

Sahaja Yoga is not meant for frivolous people. I started My work in London only with six sincere people. I worked on them for four years. Now we have thousands of them. But those who are [GAP] Translator: Il faut qu'elle travaille trfies dur... [She has to work very hard...]

Shri Mataji: But after Realisation you yourself will start working hard giving it to others. You get drunk in the beauty of your being and you do not want to do it alone. You want to share it. You feel very selfish to just enjoy yourself. And that's how you spread light.

Christ has said “You do not enlighten the light to put it under the table." When you become enlightened you give and you become a witness of the play of God's love.

Now, before starting the program of Realisation I have to make a very humble request to you. Now I know French people very well. They feel guilty for nothing at all. They have made themselves miserable with this idea of guilt.

I'm talking of the ocean of love. This *[UNCLEAR]* of your so-called guilt, mythical one, can be washed out by this ocean. This guilt is very destroying. You do not destroy others with it but you destroy yourself. I can see that Spirit in you twinkling like a diamond. I want you to get that. Throw away these clouds of guilt and be cheerful. I'm sure it's going to work out.

May God bless you! On the first day if you have any questions I would like to answer but if there are not, better to get it.

You came very late...

Question: Is it possible for a woman to awaken Kuṇḍalinī?

Shri Mataji: Ah! Who else? *[UNCLEAR]*. A man cannot have so much patience as the Mother has. Woman is the Shakti, the Holy Ghost is a woman, your mother was a woman. The woman is the power. By condemning women here you have really condemned *[UNCLEAR* society]... She is the power of man but if you ill treat her and do not respect her she also becomes disrespectable. Say, supposing today in My place there would have been Śhrī Kṛiṣhṇa. What He would have done? He would have used His Samara Shakti, He has the power to kill. He would have killed all of them, all these fake Gurus, He would have finished them off. With the Gurus so many of My children would have been killed too. This is a very delicate work. You have to have tremendous patience. They are children: you are not to get angry with them. He

can't do it. He's there to help Me out and out but it's the work of a Mother.

Who gives you the birth? Father or the Mother? I'm talking of the rebirth. Your mother is only your Kuṇḍalinī. She can only give you birth. Men *[UNCLEAR* may not/they think no] end of themselves but can they produce children. You have to be children to enter into the Kingdom of God. This is a funny idea to that women cannot do God's work. This is a kind of a funny racialism I think. On the contrary they do it best. You can see that, I will show you. I've not only raised the Kuṇḍalinī of people but I've given Realisation to thousands. You need tremendous patience, love that is patience. And the only, only, joy is to se your children getting their Realisation. You need that tenderness and kindness.

There is a gentleman whom I know who is a Guru, he is a realised Soul. He lives in a very high mountain in the state of Maharashtra. I went to see him. He was of course very good to Me but very harsh on the Sahaja Yogis. He asked them: “How many of you are going to give their life for Mother?" I said: “What do you mean? I don't want their life. I want to give them life." He told Me that: “If somebody troubles You, send him over to me. After all I'm their elder brother." I did not know he was such a hard fellow. I sent him one man who was really troubling Me for nothing at all. I told him you go and see the Guru. He was very impressed that the Guru has called him. Because Mother you always take for granted. About after fifteen days this man came with both his legs broken and hands broken, *[UNCLEAR* hanged] by two people, just brought like that. I saw him the tears started falling

down. I said: “What has happened?" He begged of Me: “Mother never send me to that Guru." I said: “What happened?" He told Me a horrible story. He said: “This Guru, I went and told him against You." I said: “What did you say against Me?" “I told him that Mother gives Realisation to every Dick, Tom and Harry. She should discriminate about it." So the Guru said that: “Do you think that you have more wisdom that She has?" And then he said: “Now you go and sleep." He lives on a mountain. His both hands and feet are incapacitated because he lives in the water and he moves about on a tiger, everything ferocious.

See, He told Me that the tiger came and pushed him in the ditch down below. He fell down twenty feet. He broke both his legs and his hands and for two days he didn't get any food. Third day he got some bread tied to a string pushed it down, the Guru. He gave him that food and he said: “Unless and until you promised that you will never say a word against Mother I will not take you out." And then poor man was *[UNCLEAR* picked up]. He told this man: “Hang your legs in your neck and go in a swinging way to Her. She's the only one who will look after you." The real Gurus are very strict people. They cannot be bought by money. You have to have complete dedication to them.

Another doctor who was troubling Me too much, I sent him to another Guru. After one month he came down absolutely thinned down. Now I asked him: “What happened?" He said: “I had to go and wash a temple of Shiva which was about a mile on a steep rock, every day twice." And he did it.

I asked his Guru: “Why did you do such a horrible thing to him?" So he said: “Donkey must be treated like a donkey." They are horrible. They think that's the only way to make you learn the lesson. I told them: “Give them Realisation." They themselves will know. The Kuṇḍalinī will itself tell you.

The other day I met a lady from Switzerland whom I had given Realisation. She had met Me only once and had her Realisation and she said that “Kuṇḍalinī says me everything. If I try to do wrong things She comes and hits me here. If I talk too much it comes and *[UNCLEAR* touches] me here. If I eat food with people who are very egoistical I get pain in the stomach and diarrhea." It's very interesting.

So understand that Kuṇḍalinī is a woman. She's the Shakti, She's your Mother, She understands Me better than you people understand Her. Or Me, also She understands Me.

So do not have the idea of racialism. All these people who are also realised Souls and Gurus are also My children.

Sometimes I'l tell you later about them.

Any other question? Question [in French]: Pour faire monter la Kuṇḍalinī est-ce qu'un travail de purification n'est pas indispensable avant? [Shouldn't here be a purification work before the awakening of the Kuṇḍalinī?]

Shri Mataji: Purification? Maybe with some, maybe, I don't know, but with Me there is no need.

Because here if you have ocean of cleansing power *[UNCLEAR* it has just washed it all]. You can suck all their

Karmas and all their sin so-called and your Kuṇḍalinī itself will help you. You haven't done anything wrong. That's what power is. Power is of Divine Love which is tremendous and dynamic. All right? You have to get off your shoes please because the Mother Earth help us. Put your shoes back in the backside, behind you and put your hands towards Me. Because I told you these are the centers of the sympathetic nervous system. Tomorrow I will tell you elaborately how it works. As I've told you that you cannot think about it. But do not try to stop your thinking. Kuṇḍalinī will spontaneously rise and when She will cross this center She will make you thoughtlessly aware. She will make you absolutely thoughtless but you will be aware, much more alert. You will listen to Me.

Then the second stage is that the Kuṇḍalinī pierces the fontanelle bone area. At that time you start feeling the Cool Breeze. But maybe in between these two things, these two happenings, you may feel little hot sometimes or maybe little little tinkling but doesn't matter. I will work it out and then I will teach you how to work it out yourselves. You have to become the masters of Kuṇḍalinī technique which is a living technique. There is no other technique to awaken Kuṇḍalinī.

All right let's put your hands and close your eyes, close your eyes. Now do not bother about others or look at others. It will happen to most of you if you are in a receptive mood to receive the power. Do not deny and again do not feel guilty. You can say: `Mother, I'm not guilty thrice.' This has worked wonders in Paris, so please say: `Mother, I'm not guilty at all.' Second thing you have to do is to forgive others, just forgive. Say that thrice:

`Mother, I forgive all of them about whom I've felt hurt, those who have hurt me. I forgive all of them.' Please, say it thrice. Just forgive. That's very important. Once you start forgiving a great center in your Āgñyā opens where resides the deity of Christ. Just forgive. Even when you don't forgive, what do you do is to destroy yourself.

Those who have hurt you are not destroyed.

So please say that `first of all I forgive myself.' Again and again you forgive yourself and you forgive others. That will help a lot.

Unless and until we forgive ourselves how can God forgive you? We have to have self esteem. We have to ask for forgiveness from God. Please ask thrice, it will work out. But if you are an adamant type God is not going fall at your feet. You have to be humble and meek to enter into the Kingdom of God. By adamants, like a child who is obstinate you loose your own Spirit.

This is all freely available, but if you close your nose and your mouth and don't breathe, you die. This kind of obstinacy is sheer stupidity. We have to have wise people in Sahaja Yoga not stuck up people.

Let's put both your hands towards Me and close your eyes. Close your eyes. Please pay attention to yourself, to your heart. Now, you have to ask for your Self-realisation. Ask for it thrice. If you do not ask it will not work out. [Pause.] [Shri Mataji repeats a Mantra in a low voice:] *[UNCLEAR* sākṣhāt Śhrī Mahāviṣhṇu].

You are feeling again guilty. Now, please do not feel guilty. I've told you that nothing is to be washed there, it's absolutely clear. Do not feel guilty, just say: `I'm not guilty.' Keep your attention absolutely free. Do not

concentrate at any point, just leave it free. Keep your eyes shut.

Ha! Are you feeling the Cool Breeze in your hands? Don't be intense, just relax, relax, relax. It just works, it's living process, it will just work, nothing to be intense about it. Have patience with yourself.

[Addressing Sahaja Yogis:] What is the trouble? Left Viśhuddhi? Or right? Or both? It's left. You are still feeling guilty that's why the left Viśhuddhi is catching. Say that `I'm not guilty, Mother, I'm not guilty.' That will help Me and help you. Ha! When you start feeling the Cool Breeze in your hands you'll also start feeling that coming out of your fontanelle bone area. You can feel it yourself *[UNCLEAR]* just put your hands. It's there, just feel it.

Now try and feel in your hands. You've got it. Feeling the Cool Breeze now? This is a subtle thing so you have to be little subtler. Try feeling it, try to feel it. Do not deny it.

You just watch Me without thinking. Put your hands towards Me. Most of you have felt it, have you? Now, it's nice I'm here for three days and three days will establish you fully. As the first outset the Kuṇḍalinī sees Me She shoots *[UNCLEAR* down].

There's a difference in the pattern of realisation between East and West because the Indians know what to expect. They just settle down with it. But in West people start thinking about it. *[UNCLEAR]*.

Again tomorrow they'll come saying that you've lost your vibrations. Nothing to be worried about, because Kuṇḍalinī goes back to look after your problems. But we'll give you a way of establishing with it in the night.

Marie has done the photography that didn't turn out very well but doesn't matter you can use My photograph. She will tell you how to do it. Take from us a photograph. She will give you the photograph and tell you how to use it and also she has got some papers. But in any case I'll see their.....

Contents: 1980-09-26 **Talk to Sahaja Yogis, Advice to the Ashram and on Prayer, Chelsham Road, London, UK**

Now, first I want to tell you what happened where I went and how we got lots of Sahaja Yogis all over.

That's a very good. The first thing was, I went to Lille, where you know Cathy is doing the organizing.

She's a very sensible person and her father is somehow a little bit opposed to Sahaja Yoga, but mother is not. And she called Me to her place for lunch.

And when I went to her house the mother was suffering from arthritis and things like that and I cured her and she got realisation. That convinced the mother very much and she was very happy.

Then in the evening she had booked a hall in Lille and to our amazement we had lots of people. We were surprised that how about sixty people or sixty-five people were there in the hall. And among them were some very, very nice people. One of the friends of Cathy, her mother came and they got their realisation so fast in Lille that I was surprised. And there we met husband and wife who had been with TM. Very sensible people, both of them were really very sensible. When I explained to them what

was Sahaja Yoga they didn't get their realisation but they understood that there was something great about it.

So they said, “All right, we are coming with you to Paris." And one lady had come from Belgium. I took her also and we went to Paris. They have their father's house there, they stayed in their father's house. And these two were wonderful people and they followed us even to Orleans.

But in Paris the advertisement did not appear for two days. But these people had put some posters.

We got about seventy-five people on the first day. And in that we got a priest also there. Out of that at least eighty per cent got realisation. They again came second day and came third day. And the third day, it was in the paper, so there was a bigger crowd, much bigger crowd and it was a much bigger hall. And about eighty persons have got realisation there who are really very good. And they have decided to start a good center in Paris. Even in Lille now the center has started because these husband and wife are going to start a center there.

Then I went to, you must have heard about, Chartres. It's a very beautiful church there. Went to see that church; it was very beautiful. Very good vibrations from that place. And then we went to Orleans where we were just informed a hall to be booked for us and we had then one advertisement. Only on one advertisement there were about seventy people. And practically everybody got realisation. Except for some TMs they are good and as usual they are very funny, but they went away. And we had another gentleman who came in his orange robe, who has... he says he has taken a Sannyāsa and he has some technique and this and that, but Marie said there is

no technique for Sahaja Yoga, there is *[UNCLEAR* no/a] technique of God. And then he and one or two with him, they went away. But so many people got realisation and they offered their houses or their centers and all that. But the hall... the man who was organizing the hall, he said that he just charges six pounds per meeting.

So why should we have another hall? And so we decided to have the hall there.

It was done by a girl who came from Australia, her name was Annie. She had met Warren there because she knew him before, but Warren didn't tell him [her] about what had happened. When she came back she wrote to him that, “I saw such a tremendous change in you, I didn't understand how you got this change." He was so settled down and so detached from things and very different, otherwise so particular about every details and things like that. All that had vanished and you had become such a relaxed man and your attention was somebody else. How did it happen? Then he wrote to her, “It is Sahaja Yoga, you go and see Gregoire." And Gregoire gave her realisation.

Then she went and saw Marie and Marie confirmed it and the whole thing became all right. Now, Marie is a person who has really done such a lot, such a lot and all out she went to do everything that is possible. Then from there I came back to Paris and then I flew to Madrid. We had two programs in Madrid. Actually, Gavin had sent her one advertisement, which appeared and a second never appeared, only the one appeared there. And when I reached there I was wondering how many people would be there.

There were about hundred and twenty people in the hall and we didn't know what to do. It was so suffocatingly crowded we did not know what to do. But we found out fifty per cent of them were frivolous people. They were saying, “We don't believe in God” and they were talking, “We don't believe in Christ." “This Catholicism we are against” and all sorts of things, *[UNCLEAR* you see/they said]. And the fifty percent got realisation. And they were very, I mean they were reactionary, they said, “How could God be there if there is so much poverty?" This, that nonsense they were talking.

But that day the girl who came from Switzerland, her name was Miriam, she's also a Catholic and she had problems because of that. And another was Elaine; she's another very intelligent girl, something like Gregoire's *[UNCLEAR* daughter], extremely brilliant girl and she could see the point very well and she was so clever. She said, “Only I got it once and the Kuṇḍalinī is now doing everything for me, She goes up, She teaches me and whenever I do wrong, She comes down and She teaches me, She gives me *[UNCLEAR* faith], She's so kind to me." She's so sensitive, I was so amazed at her.

Another person was Miriam, who was little bit suffering with this Catholicism sort of thing. And then I brought her round, I brought this one lady round but she could not translate. And people started helping her to translate. One of the gentlemen was sitting there, I said, “All right, why don't you come and translate?" He came forward and he was like a professor, in the way he started translating Me, as if he knew Sahaja Yoga very well.

Beautiful translation. He got his realisation, he went away.

Next day we had to shift to another hall, a very big hall, very beautiful hall and all that. Then when we went to the bigger hall, you'll be amazed, there must be at least ninety people or maybe a hundred people in that hall, second day and all very sensible and nice people. They didn't have all these things and so attentive, so attentive to My lecture. But the first thing that happened when I went to Paris was something very remarkable *[UNCLEAR]* which was *[UNCLEAR* repeated] again here. This priest came to see Me and he said that he couldn't get his realisation.

So he wrote a letter to Me, that “Mother, I have a secret Guru, in *[UNCLEAR* Rameshwaram], he's name is such and such. When I go there, I stay with him and I cannot get realisation, I don't know why." So I told him, “There should be no problem because your Guru is a realised Soul." I could see vibration-wise.

Then he told Me, “Yes, he told me that She's the Mother, She's going to emancipate the whole world and you just can get your emancipation through Her." And this was really energy-giving. I was so happy to hear that people are now recognizing, these Gurus are recognizing and they are understanding My value.

And I've never seen this fellow before.

The same thing was repeated in the second program of Madrid, where this gentleman appeared on the scene. I've forgotten his name, but Maria has all the names *[UNCLEAR]*. And he just came in the beginning of the hall, he sat there. He took charge of the whole place and he

said, “Mother, I'm going to translate You." And he used Spanish and English very well. He stood up and he translated Me, he looked after everyone, extremely wise and sensible fellow.

And I asked him, “How are you here?" He said, “I've come to do this work, Mother, specially." And he told Me, “My Guru's name is Swāmī Rām and he lives on the Himālayas, he doesn't go out anywhere." I said, “He's a realised Soul, I know, he's a realised Soul." Then he didn't talk to Me but he talked to these girls. He said that, “My Guru has told me that She's Her Holiness. She'll come to Madrid, you go and help Her. That's why I waited for Mother to come." So, such a help is coming to us now.

Now I want to know what our London Sahaja Yogis specially are going to do about themselves. That is a very important matter because I find the progress is very slow. Extremely slow, vibration-wise is not much progress. Even *[UNCLEAR* Greg's] doesn't have good vibrations. I saw him, I was surprised, he's lost his vibrations quite a lot. And same with Peter I would say, they were quite bad. And this is something I can't understand, what's happening to them.

So it may be that you people feel guilty, or do some sort of a nonsense of your mind and you go on thinking or I don't know what you are doing. You have to improve in your vibrations. I think Harry is the only person who has improved, very much.

So what are you doing? Sitting and sulking and thinking and putting your mind into something nonsensical? Paying more attention to something like food? Is it? That, “What food should we eat, what should we have for

food?" You must know if you are staying in an ashram, ashram is a training. What is the training you have to have? Let us see now. Is not to how to manage food, is to how to manage yourself.

The main thing is you have to see where is your attention. What are you doing about your attention? Are you putting it to food and all these nonsensical things and money and finances and this and that? If that is so, it is not going to help you. “We should have this for food, we should have that for food." Now I have found out that Western people waste so much of their energy in decision-making. And what are the decisions you have made, so far? Like, what food should we have? What does it become ultimately, all the food that you decide to eat? Same about our lives. When we think and try to plan our lives, what do we make out of it? What is the ultimate result of our life? We should think. Because of this ego-orientation this decision-making is there. I'm amazed how this decision-making about food has started.

Actually ashram is the place where you should try to control your attention and deny things. That's why people used to fast. If that extreme is not there, this extreme is also not good, is to think, what are you going to eat today, what are you going to eat tomorrow, what are we going to have for food. I think, best thing is you better fast every evening, that's the better idea. It's the best idea is that you all fast, so that there is no attention about food.

And what a thing to waste about? And there is a quarrel on, “And this much money saved, that has happened, that..." You forget about money and forget about all

these. You have to improve your vibrations. In the ashram you have not come here to find a convenience. I have told you before and today again. We have to improve our vibrations, our relations with each other.

Now another thing I want to tell you, nobody should talk to each other saying, `Mother says so.' I think you stop all your meetings, that's a better idea. `Mother said so, Mother said so.' I never say to anyone. If I have to say, I say it directly. Nobody should use this phrase. I'm requesting all of you. `Mother said so.' I am very public and I say everything public.

So, nobody should pass words to anyone saying, `Mother said so.' And whatever is in Sahaja Yoga is already quite a lot. Learn from that. You don't start teaching new things. Because you will act as mediums and bhoots will act through you. And you will become real mediums of real Satanic forces.

Last time I was quite harsh about it, I said to you that these things are to be seen in a proper perspective. What I find there is no prudence in it; there is no prudence of any kind. You fight among yourselves. Doesn't matter if somebody says something to you. All right? Just bear it up. In Sahaja Yoga you have to learn how to bear it up. How much you can bear from others. Nothing is going to be lost. I'll give you a very simple example, *[UNCLEAR* Toman] had a friend, Mani and he got jealous of *[UNCLEAR* Toman], very jealous. When he started finding faults with him, he complained Me about him, against him, “This happened, that happened." He was a very dominating man, he was a lecturer and all that and he used to think no end of himself. I told him that, “You do not fuss about

things, it's not good, you are a very fussy person, you better keep quiet. And you try to bear it up." But he would not listen. This happened about, say, three years back. And last time I met him, I told him that, “Now you will be in for trouble if you don't stop this nonsense of your fighting." What does it matter? You do your best. How much have you born, what have you done? You have got the example of Christ. How much sweetness are you pouring to others? Everybody trying to show their knowledge of Sahaja Yoga. Best way is to articulate among yourselves the spirit of love. Instead of everybody becoming a great leader, is better you lead yourself and that will help you. Now same thing happened with this Man and he would not listen to Me till the end. I mean, before Me he was like a cow and when I came away, he was a bull. Every time he did that and his attention was so badly spoiled, I told him, “Look after your vibrations." *[UNCLEAR* He was not bothered], he was trying to show off and today his letter has come, he's got leukemia.

In Sahaja Yoga one should never get any cancer, is out of question. But one gets it because of your attention. People have been cured of leukemia. Why they are getting leukemia? It happens. If your attention is not correct, you will get it. Today his letter has come that he has got leukemia.

So to show temper, if you get angry, anything is against you. Try to love each other, just bear it up. And do not be agitated too much and do not demand. The humblest are going to enter into the Kingdom of God. The meek people are going to enter into the Kingdom of God. Not the ones

who are very particular about something and who take decisions.

Please take decision-making at zero, `I do not take any decision. I will not take any decision. Let Mother take the decision.' This is the way you can do it. Now, everywhere Sahaja Yoga is coming up, people are understanding. You have to discipline yourselves; there is no idea of discipline. You try to disciplining others and nothing about yourselves. Everything that is living is disciplined. See on a tree how the leaves spread, how they discipline themselves and how they arrange themselves. Is there any fight going on? First of all, decision-making about food should be zero. Please stop all the meetings, I think that is also another ego trips going on. All the ego trips, meetings, what do you achieve? This. Better not have any more meetings, better all sit down and quietly meditate within *[UNCLEAR]* and work it out, *[UNCLEAR* properly]. Your vibrations should be all right, that's the main point. And do not deceive yourselves. You have to grow! There should be *[UNCLEAR* prudence] that you have to grow, nobody else has to grow. You are the losers. Who is the loser? Now, Mister Paul went there and I don't know what happened, he went there, stayed with Tomal.

Now, Tomal has given realisation to ten thousand people. And Mister Paul thinks no end of himself, he thinks of him he is a very great guy and he can do anything. He went and said, “Why do you have a servant in the house, you are enjoying yourself, your servant is working like this” and he fought with them.

And he came away, misbehaving. What does he think of himself? It's a very, very bad manners.

I never knew that you are to be told that when you go to somebody's house, the guest, if you are a guest, somebody's house, you are not to behave like this. And he quarreled and fought and came away.

Now, what are we to say? They have written to say that he quarreled very much. He is so much elder to you. Apart from that, in Sahaja Yoga he is senior to you. That is the thing: no sense of respect.

I think you have to take up things much more seriously. I have seen also, people laugh at others, all of you, suddenly start laughing, suddenly. Must develop your dignity. You must develop your dignity. Even when you talk to Me I have seen, “hehehe” like that you laugh and then say something. That's not the way to talk to Me, it's also wrong. If your dignity is not all right you are not going to get deeper into it.

Now, better stop all meetings and all these things. For what? For arranging food? Is it a hotel here? Just arranging somebody's food is whatever you get, just eat and don't say anything about the food.

Some do not want to cook, some want to cook. What is this? Everybody should be forward there, “Yes, I will cook, I'll do, I'll learn." Nobody has this desire, “I will do. I will do." Labour saving, money saving, all kinds of devices. It is not good for you. It's not proper for you. You just see your own selfishness. You have to grow in Sahaja Yoga; you have to become great in Sahaja Yoga. You are not to waste yourself.

And when I say something, you think I'm saying about somebody else. You just put it to yourself, the same question and ask yourself, “Where am I?" That's the way

you are going to improve and you don't know how much work I want you to do when I go away from here. But I am sure, I cannot send you anywhere, you create problems. Mister Paul went there and he's... and everybody is shocked at him. That he doesn't even have proper manners. This quarrelsomeness is one thing should be avoided.

Anybody who is quarrelsome is not a Sahaja Yogi. You are not to quarrel for anything; even if somebody beats you, even if somebody slaps you on one side, you turn the other. That is Sahaja Yoga. Don't forget your teachings. If somebody slaps you on right side, you turn your left side to that person. And the one who is a trouble-maker should be branded as that.

Who fusses, who troubles, who makes, “This should be done, that should be done” he should be treated like that. You must also try to give Me some joy and happiness. Or always must you give Me headaches? I would request you now to give Me less headaches, otherwise I will never come to London. What I hear, somebody fighting with someone, something happening with someone, I don't like it.

Now, another thing I have to tell you is this that I was thinking that if you people feel all right, your vibrations are all right, if you are settled down, if you really become Gurus, Guru means dignity, humility, meekness, understanding, lovable nature, all these things must be developed in you, you cannot suddenly become like that. In that case you should decide to go to various places in England and also outside. I have arranged for that. For example now TM people, they can act as mediums, even

now. You can see that, it does happen, you have to be very careful about it. You will become mediums of Satanic forces.

And you have to be very, very careful, extremely careful about it. I have talked to people... Now you have to save all the TM people, I have already arranged that. There are two places in Paris who want you to go down there and talk to them. I have also asked people in Nice, they are very anxious. There are people in Madrid who want to arrange a program where you can talk about it.

Now look at how negativity, this thing, works out. Bart went to Paris and he told one Ceylonese gentleman is against *[UNCLEAR* Me/it]. He said that, “He's not giving me my money, he's not paid for me, he told me lies that I'll give you so much money, he did not give me any money and this and that." When I was talking about it, he came out with a thing, “Is that the same Peter Pears who was a cook?" I said, “Cook? He's not a cook." He said, “Yes, Bart told me about him." I said, “He's not a cook, he was the head of the thing and all that." He said, “No, but Bart told me that money was not given and..." “How do you know Bart?" He said, “He's my old friend” this and that...

Now, I could not say much against him, but I said, “Why did Bart tell you like this? He never even met Me." He said, `He's a very shy person, he did not want to meet, but he was telling me that Sahaja Yogis are horrible people, Mother believes them, She's too simple. And they are not worth believing. They are all very horrid and they are extremely dominating and all such things Bart has told." I said, “Bart should come and see Me. If he had told Me I would have corrected these things. And, all right” I

said, “he went into bankruptcy, he went into trouble and that's how he did not get his money, but he should have told Me." Why didn't he tell Me about it? That, “I am going away” he never told Me. He went away. Now he has no business to talk against Sahaja Yogis.

And I received another letter from these, one of the hippies who had come to our program. Who says that, “Mother You are Sahaja Yogi in... You are all right but Your Sahaja Yogis, we cannot bear them.

They are very dominating, they think of no ends of themselves. When they talk to us, they talk in such a way, `Do this, do that.' " All such a letter he has written. And he says that, “We would all have liked to come in but we don't like this kind of people trying to dominate us and they are very intellectualizing and...", all sorts of things. They have written about it.

Now, this is what it is.

So the secret of Sahaja Yoga failing in England is: Sahaja Yogis are not Mātājī Nirmalā Devī. You must know that you represent Me. Try to imbibe some of My qualities. Do I ever complain about food? Some of My qualities. You must show patience. Now, the best way would be to pray. Prayer is [a] very great thing for Sahaja Yogis. Pray with your heart.

First of all, you must ask for strength from Mother. `Give me strength so that I be genuine, I won't deceive myself.' You are deceiving yourselves, morning till evening. `Give me strength that I face myself and say it with my heart that I try to improve myself.' Because these are defects which are not your own, they are outside. If they fall off, you'll feel all right, you'll be perfect. Now, then you

should ask for forgiveness, pray for forgiveness. There should be prayer, said that, `Forgive me because I have been ignorant, I did not know what to do, I have done mistakes, so You please forgive me.' That is the first thing one has to ask, is the forgiveness.

Then second thing you ask for is, `Give me a sweet tongue. A method by which I become communicative with others, others respect me, they like me, they like my presence. Give me strength. Give me love, give me that beauty of culture, beauty of understanding that everybody loves me, wants me.' Ask for that. In the prayer you ask that, `Oh Lord, give me the sense of security of my Spirit, so that I do not feel insecure, by which I trouble others, or get angry. Give me sense of my own dignity, so that I do not feel that I am belittled or somebody has littled me.' If you are at a higher position nobody can belittle you. It's only you belittled by your foolishness and doubtfulness.

Ask for strength that, `Give me my witness state, give me satisfaction.' Ask from Me satisfaction.

`Let me feel my satisfaction from what I have. Whatever I have, whatever I eat, everything, take out my attention away from all these things.' You know that your attention is in the stomach and those who are very much interested in food will get liver, in any case, whatever you may try. `In anything like this, wherever my attention is going, please give me strength to pull it back. Chitta Nirodh. Teach me how to avoid things that tempt me, that take away my attention, take away my thoughts. Give me witness state by which I see the whole drama. Let me never spite others and criticise others. Let

me see my mistakes, not others. Let me see why people are not happy with me. Give me strength to have a very sweet tongue and a sweet nature so that others like my company, they enjoy my company. Let me be like a flower and not like a thorn.' You have to pray. All these prayers are going to help you. Then ask for the greatest prayer which *[UNCLEAR* reduces wrath] that, `Please keep me away from ego that gives me ideas that I'm superior to others, I'm better than others, or in any way it takes away my meekness and my humility. Give me natural humility by which I can penetrate into the hearts of people.' Just you have to bend your head and you go up to your heart. You have to bend your head. Just to bend your head and there is your heart where resides the Spirit. Be with it. If you are any way hurting your ego, or you are hurting somebody's ego, it's just the same. You'll behave in the same manner, in the same egoistical manner.

So try to understand that these things have to go away.

The best is to pray and ask for help. Prayer is a very big thing, but with your heart pray that, `God give us strength and that growth that we can please our Mother sometimes. We want to please our Mother, we want to see Her happy.' The only thing that really will really gives Me happiness is that the way I love you, you love each other.

In the meetings you must discuss how to raise the Kuṇḍalinī, what is the problem, what Chakras are catching, then it's all right. But not these meetings, “How much money to be spent, how to go, how to collect” and all this nonsense. Do not waste your energies on that.

But that doesn't mean that some people should not take at all any interest in cooking, should not do this... Everybody should try to do as much as possible. People are so lethargic.

You see their brain starts working. If you start working with your hands, you will be surprised your thoughts will stop. Use your hands. Your thoughts will be much less. Try to do some things with your hands. Try to do, whatever is possible, whatever you want to do. Try to do it for your own training, not because somebody else is not doing or somebody else is doing it. You just do it because of your training, try to do your level best, you'll enjoy, you just sing songs and do it yourself, you don't worry.

If I started worrying that nobody does anything for Sahaja Yoga, why should I do? What will happen? I, may give every excuse to get out of it. Everybody must do some handwork. It's compulsory.

Something you must do. Get up suddenly. Let's see who gets up first? Gets the plates serves the people, looks after others, gives the food to others. Try to go out of yourself. Selfishness has to be controlled. Self-centeredness has to be finished. Self-indulgences are to be taken away.

How do you do it? Pray, get the strength and act. Otherwise you will end up with prayer only. You get the strength and do it. Try to give away things. This you should decide because Navarātri is coming now. It's a very big day and Sahaja Yogis have to be prepared for that day. It's a very big privilege for you people that Navarātri is coming and there is going to be a Pūjā of

Navarātri. But one thing is compulsory that you all should improve yourself and try to be there where a son of the Mother is sitting. Be mild. Be sweet. Create an atmosphere of congeniality. There should be congenial feeling, loving care for each other.

If you are fighting with someone you should say that, `Oh Lord, how could I have an enemy? Why did I fight? Please give me strength so that I should have no enemy, so that I do not see any enemy in anyone.

So give me power that I forgive them, so that You can forgive me.' If you can just say these two things, you can get rid of your thoughts.

Last of all you have to pray that, `Mother, we should recognize our Mother. That She has come within us. We are very fortunate and we know who She is. Please give us strength so that we recognize Her and imbibe that recognition in our life. It is not only recognition, but imbibe.' I think in certain things Gregoire is very good. He was saying, “In the church when we go, we never talk loudly, we just talk in hush. How could we talk loudly in the presence of Mother, when She is in the house, how can we, it's a temple? How can we talk loudly when She is around?" I was really surprised how Gregoire could see that point. *[UNCLEAR* He said,] “She's a living temple and how could we do that?" Now, before going I want to tell you also *[UNCLEAR]* you have to prepare now for the Pūjā. The first thing that is to be done: prepare yourself. I would like to see you in good vibrations and good conditions.

For you, you get some sugar, you need some sugar for yourself. Markus, take lot of sugar, take, say, one kilo

every day, minimum. Have you got here some sugar with you? Bring it; I'll vibrate it for you.

Now, about this work also I have told you that you put up this wall as it is in any dilapidated way you want to put it up, but put it up. Because later on they will not have any objection that the wall was not so high. Just do it because I've told you, it will help you So, just put it up, up to eight feet and then the rest of it you try to clear it out. I would like Alan to make all these things before I come back. It's 17th, I'll be back, there is lot of time.

So find out what things are needed.

You do it the way you want to, you have to do it. Before I go I would like to have the size of that one.

It has to be *[UNCLEAR* prepared... to the] Sahaja Yogis to make one. And also I would like to know, what we have to do about it, how we have to organize it and how you are going to get the money and how we are going to work it out.

So all this has to be done in a way that is very congenial and friendly.

And one should not ask for, say, thirty p and forty p, a thing, but on the whole money should be used properly. Even a single Pai out of this money should not be wasted, nor should be misused, nor should be *[UNCLEAR]*. That is very important.

Because, if that is done it will have an effect on all of you, specially the ones who do it. Now, you have a case of leukaemia here, very clear.

So I do not want you people to have any suffering because, actually, Sahaja Yoga helps you. But if you

leave Sahaja Yoga then you fall into the trap of the Satans. The Satans are around you.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: It's working out. My attention is working it out, but it throws you out also, you go out of circulation, so be careful. There is no use just worrying and being anxious. You see this is a very typical European-style thinking. Now you are very anxious, you are very worried, you know, you are pessimistic, this, that. Do all that and achieve what? Nothing.

Now I must tell you about French, I have understood them very well. Now, what they are doing it's very interesting. I mean, that doesn't mean that English are all absolutely all right, they are also very much the same style.

So *[UNCLEAR]* but the French, what the French have done is to decide that the existence is futile. That they have got some sort of a... they had there some philosopher who told them that existence is futile.

So they said, “Oh, then what's the use, this life is futile, you see, then why worry about anything and why..." So they are very anxious always, very unhappy people. They said that, if a person says that he is *[UNCLEAR* very] happy, then they think he is naive. He doesn't know that he is in for hell and his life is futile, he has no character. How can he say that a person is happy? Because by saying “he is happy" that means he is naive, he doesn't understand the life's problems and he's trying to avoid and he is a foolish man.

So they had to have a person who has got all his cheeks both inside, who is drawn out. He has to be somebody who looks like nothing on earth.

[Aside:] It's not such a good sugar *[UNCLEAR* cane] for you, it should be white. Mix it up with that. This is much hotter and fish you should never eat. That's it. You can add white to it and eat it.

Now, so they are very unhappy people and they are all the time, “Hahhhch, hahhch, hih." I said, what's this? They said, “This is character." If you have character you have to be unhappy person. Otherwise, if you are happy, then you are naive, you don't understand that the whole world is going to fall off, that Kalki is coming. You should all sit with them, face like that. It's quite funny, isn't it? I said, “It's all right” but when they do this, why do they indulge into all these nonsensical things? Like every street has got at least ten prostitutes, when you walk along. *[UNCLEAR* About thirty places] you find ten prostitutes standing. They don't mind prostitution, after all life is futile. *[UNCLEAR* So what is to be done]? They are very unhappy people. They all will be very unhappy, anxious; they are extremely anxious, unhappy. They are the most miserable people. I said, that's how Victor Hugo wrote `Les miserables'. All of them are just here, you see and that's how they are the most difficult.

People don't understand French. When they talk, their sarcasm is horrid, their laughter is horrid, their jokes are horrid. And whatever they do, they just bite you. The reason is, the life is futile.

So what does it matter if you bite someone or you cut somebody's throat. Anything is all right, if it has a character.

Now the whole thing has reached to such a futility that bank robber, I saw here... I told you the story about the bank robber, has become the big hero now there. There are stories written after him, there are poems written, now there are some pop singers who are singing his praise. I've no place in a society *[UNCLEAR* like that].

So this is French and English also think that French are very great, we should be like that, very miserable people, absolutely looking like nothing on earth.

So this is the French tradition and French style, but I put them right. I made them smile, laugh aloud and enjoy themselves. If I could trigger them, why not the lethargic friends here? I said, it's very nice. I say Europe is the liver. Europe is liver of the Universe, where they drink the most. India is the Kuṇḍalinī, where there is no seeking. England is the heart, which is lethargic. God save this Universe.

And lethargic to such an extent that they do not even have energy to organize their food and organize their things. In small, small things they go on fighting. I wished they were a little lethargic about fighting.

But the French have started laughing, they have given up their anxieties, they are loving each other. Only our lethargy is horrible.

The whole fight is about how to save money and how to save labor. Nobody is going to die if they work hard.

So please work hard. I've been telling you that do something.

Something can be done, if you don't get anything you go and hit your head, but do something. Do not sit down, like that, it's no good.

Just start doing something with your hands because your brains are working, hands are not working, there is no balance. And the brains that work, you know what they are working it out? So what's the use of allowing this brain to work. Make your hands work.

For example now, here is Malcolm. His brain is now growing this way. He should not use his brain, but his hands.

Like the servant in My house is our feet, say, I'm the hands, My husband is the head. We all work in that unison, together. When we are like that there is no problem that servants are needed, wife is needed and the head of the family is needed. Because we are doing our own work, so there is no need to bother about it. But supposing everybody is only using the brain and the rest of it is useless, then what about the rest? Who is going to do it? Because you are not integrated with the whole. Because you are not integrated with your society, not with your family. You are only integrated with yourself, if you are, I'm also not very sure about that.

But you can only work out your hands and your head.

So best thing is that all of us should do some work.

Some work must be done.

Every one of you should *[UNCLEAR* serve] to stop the brain. You see, when the brain starts thinking, start cleaning,

painting something, get something. Why not painting? Get something, do something, try to do some work. As soon as your brain starts working, start doing some work. All right? That's the way you can stop thinking of your brain, which is very important.

Because what this brain is going to take you to I don't know.

H.G. Wells has written certain things about it, but he also did not know that brain development can take us to such madness that you can't imagine.

Now, the only example is that we came back and we met two, three people who came and went away.

They were about My age, some were sixty, some were sixty-five. They all came in the bus *[UNCLEAR* and start] talking, very loudly.

So I asked, “What is he talking?" “He is talking about last war." “To whom?" “He is talking to himself." Very loudly. And what *[UNCLEAR* nonsense] he is talking. And another fellow came in, he started talking about something else, “... and Marlene must know” and all that, he started talking. Of My age, imagine. I said, “He's talking so loudly, nobody says anything *[UNCLEAR* to him. That is unexpected here]." The third person came in, he says, “See, this is all expected, you see, we help everyone, we don't mind, we are very tolerant." I said, “You are tolerant, but why don't you see you'll become the same tomorrow." Because your brain is working. Now the tape is going back. And when they get into the bus and they are shouting at the top of their voices and everybody thinks that there's somebody *[UNCLEAR* worthful] and it's

all right, it doesn't matter, take it. And this is what is going to happen to us also.

If you start thinking, now, what about your machine of thinking? You are already... frenchy character is there. What *[UNCLEAR]*. Still on, thinking? Doesn't stop.

Forgive everyone, forgive your mother, forgive your father, forgive all of them. First forgive, say, `I forgive.' Then say, `Mother, I forgive everyone.' Today we were very lucky, I must say. You should see the sarīs, so wonderful. She gave us forty two pounds less, can you imagine, for the sarī? Such a beautiful one you can't imagine. I wanted because this Pūjā has been done here and it will be seen all over and I wanted to get a good sarī. In any case your name should not be bad. And she reduced forty two pounds for the sarī, can you imagine how things work out. I'll send it to Italy, for someone. Tomorrow you can see it.

How are you now, better? He is all right. He is a very happy person, that's the main thing. You have to be a cheerful and a happy person. If you are an irritable person, you can never feel all right. How many are cheerful? Count your blessings. The best way to be happy is to count your blessings. Count them.

How much God has given you. First of all your realisation.

Count your blessings. Then you will be cheerful. Thank God. Thanksgiving is not there. If you start thanking Me, it will be a good idea. Just start thinking what has happened to you. Just thank Me. It will make you very cheerful and happy. Just start thinking about what you were and what you are, just start. Thanksgiving is not there. Know it for sure. That's the first thing one should

do is to thank. All your gloom will vanish. I feel very happy.

So, you will have to keep some days when you will have to travel to these places. Paris, you will have to go to Paris and you will have to go to Lille and maybe Madrid because these people are spread out very well. People are selling their furniture and everything. They are selling in Lille. All their furniture they are selling, they are *[UNCLEAR* horrible people].

There's a very sweet child, just like *[UNCLEAR* bumbles/crumble] with these two persons. She's just a saint, she's so much *[UNCLEAR* opposing] and all that. Now she's all right. Estella is her name.

Justine is the name of the lady. I don't remember the name of the man but he's a very great musician.

He met a very big pianist who plays in the churches. He got his realisation too, in Munich. He found a very nice person in Munich, his name is Philip. And his mother and his whole family came, father and sister and everybody got realisation. He's willing to call people at his residence. We have to send books and things there. You had sent some books to My house, I did not know. I didn't take them with Me.

But now I think we'll have to take some books to Germany, perhaps. And we'll need some more papers and photographs.

Contents: 1980-09-27 **Talk to Sahaja Yogis, Lethargy Most Anti-God Activity, Chelsham Road, London, UK**

... and he talked about the tour, how successful it was, I wish you could have heard it before I started this lecture of Mine today. But yesterday I was talking about two things, which we have to do in England, which one should understand, you see. Because every country has its own problems and we do absorb the problems. *[UNCLEAR* Left hamari aur kar. Left hand, ha]. [Point your left hand towards Me, point your right hand outwards].

Now the thing is our work is spreading very fast and people are taking to it. In Europe I find the land is much more fertile, surprisingly and once people get realisation they become fantastic, I mean they think it's something that they have been expecting and they understand Sahaj Yoga much better than we understand here. Though your Kuṇḍalinīs rise very high, I've seen that, but the progress is not that all right.

Now Ray has been to India, he'll tell you how, what sort of people we have in India and how they have progressed themselves. Now as I said the main problem of our country is lethargy and lethargy is something we have to overcome somehow and this lethargy is a, actually a Satanic force. It's not lethargy only of the matter that comes from material domination on the Spirit, but it is really Satanic because it stops your progress and is to be avoided. And to get out of it one has to be really alert about it, how it crawls onto you. Kṛiṣhṇa has put, the worst vice in the whole world is `ālasya', means lethargy. “Aalasyso Bījayate", everything comes out of ālasya. According to Him, first the lethargy comes in and because of lethargy we get into vices and then we go to

the right side also because of lethargy. Because just to avoid the lethargy we go to the right side too much.

So according to Him everything starts with lethargy and then the person loses the essence of life through lethargy and this is our special quality and that is our real problem, is the lethargy.

Because Sahaj Yoga is a thing where we say there is `akriya'. We don't have to do anything. It is effortless. Everything works out effortless, spontaneously.

So we think that everything is going to work out for us spontaneously. Only the Kuṇḍalinī Jāgruti is spontaneous for the first time, not for the second time, only for the first time. That is I have to do it or My photograph has to do it. But afterwards you have to work, you have to keep your Kuṇḍalinī aoat. You have to understand what are your problems, what are you getting into. I mean, individually every one of you is a masterpiece, individually. Because of lethargy you are clouded.

Secondly because of lethargy you are secluded, lethargy gives you also ego. Because anything that challenges lethargy you get on top of that person, you don't like such a person. But the lethargy also those do not have are the people their attention is not on spiritual development. Theirs is as I told you yesterday, on other things, which are not important to spiritual life. We pay so much attention to other things than to our spiritual life. Why is it? Why is it we pay more attention to material things, to material comforts, to material achievements, to material obsessions? Why? You must think about it. And why not to our spiritual ascent? The reason is we have been identified with matter. We have

been going through that circle. We thought that we must have material development, so we had industrial revolution, we created a society dominated by industries, machinery came up. We saw the machinery started dominating us. We wanted to misidentify from that machinery. Machinery has also given us lethargy because we use machine made things our hands do not work.

We have lost all the deftness of the hands; we have lost all the walking capacity. We can only take a bus or a car; we do not want to walk at all. Now this mechanization and the use of matter too much, has made us sort of matters ourself. We have become matter that we cannot live without it, it, yet we are so identified with it. After realisation if you are still identified with the matter, then your realisation slows down.

So to, one has to understand, one has to understand fully that matter is absolutely secondary. Without of course getting your body you cannot receive realisation, you have to have your body. But matter which is gross, is of no meaning. Subtle matter is all right for us, that's important. Like this light, which is burning, is important. Water that is in the ocean is all right. The sky, open sky, say here it is not so good but if you go to a country is even better. The Mother Earth say example here, I don't know how it is, but in India certain places Mother Earth is very much subtle, your material identifications.

So matter has been identified with us, we have been using it, living with it and that's why it is easy for us to get back into the same circle of matter. And we get into it, we pay attention more to it. Now if I say, “Do not pay

attention to it more” then you go on to another side, in a subtler way you jump into vices.

Vices of, I can say uncleanliness, filth, dirt, mismanagement.

So from one extreme to another extreme you go. Now in the center what is matter, we should understand and we should try to then identify ourselves with our Spirit. Now what is matter? Let us find out. What is matter this. And what is created out of matter? Matter you know is made out of five elements. You know the five elements, which have made this body of ours. And these five elements are on the right hand side of the human beings and these five elements either push you towards the left side or pull you towards the right side. I mean to say that when your start using the matter gradually you become lethargic. You become slave to it, it forms a habit.

If you use a chair then you cannot sit on the ground. If you are used to a comfortable life, you cannot live in an uncomfortable life.

Sort of it slaves you. Secondly, if you try to overpower the matter, getting overactive with matter, you make everything properly and make everything nicely and everything; you are over efficient with the matter, then your ego develops and when your ego develops you go into violence.

Because if you produce more, you have to be violent about it otherwise you do not know how to sell it.

You become, sort of an aggressive businessman or a country, which tries to sell the matter, which tries to overpower other nations with their material advancement. With violence you go little further, then

what becomes out of you is nothing but you become materialistic. And materialistic people have no heart. A materialistic person has no heart. He is just dried up. He only understands money, money and money.

He doesn't go beyond it.

So too much attachment to money is also materialistic, waste of money is also materialistic; mismanagement of money is the worst of all.

So to be materialistic is your nature. You have started with it. That's human nature to be materialistic because we have started with matter. But it is also the human nature to ascend. As it is natural to be a beast, it is more natural to be a Sahaj Yogi.

So both things are part of the nature. Now which way you go is the thing. Now the ladder can take you up or can bring you down. If you have to go up your eyes should be upward.

Now these five elements create what within you? They create the five Chakras within you or you can say the six Chakras are created out of these five elements. And these five elements, when they create the Chakras then they also give us a support to have the deities' āsana, a seat for the deities to come in.

So they are important. But if you have to give a deity a seat, you do not give some sort of a filthy seat. You give a nice, the best seat, whatever is available, to the deity.

So you must know that when you are using the matter, see the auspiciousness of it. You have to know the auspiciousness of things that you are using, whether it is auspicious or not. At random we buy clothes. At random

we buy things. If you could use your vibratory awareness to buy your things to see what you should buy, what would look nice because beauty and auspiciousness goes hand in hand. They are not two things. Because beauty is a thing that gives joy to your Spirit, auspiciousness is the same, which gives joy to your Spirit. All other beauty is no beauty.

So for a Sahaj Yogi it is necessary to use all the matters, which are auspicious. Now auspicious matters, whatever are there, which are important matters must be kept at a higher level always. For example say My photograph, is very auspicious. Then you don't put it on the ground, then don't trample over it. In that also there are gradations of auspiciousness. But now your clothes because you are saints now, are very important. You are saints do you realise? Do you realise your self-esteem? You are saints now. What clothes you wear, you are not vagabonds. You are not tramps. You are not on the street.

So you have to wear dignified dress. I have told everyone of you that, “Wear something dignified, not in-dignified." It has to be majestic, because you are a saint now. You are no more a person running on the street, you are the selected saints by God.

So the dress you wear need not be absurd or something funny but should give you dignity. Not any false but a real dignity. You see the vibrations of a dress. Wear your country's dress. You need not wear somebody else's dress or something, but the interest in the dress should be that it should give you dignity and a sense of respectability.

It is to preserve your respect that you have to wear a dress. That is the utility of a dress.

And now you go to another thing, anything that you are using, for example your house. Your house should be a house of cheerfulness, a house of dignity where people come in, they have comfort, they sit comfortably. But too much comfort is against Sahaj Yoga. But spartan also is not necessary that you do not have anything to spread on the ground or something. It should be comfortable. But it should not be comfort personified, because comfort creeps on you.

Comfort is one thing is better for English people to avoid completely, is very good for them not to allow the body to get into comfortable positions. Specially bathroom addiction is too much in English people I have seen it. It is so much so I was so surprised that if I go supposing to a reception I can tell you whether it is owned by an Englishman or by somebody else. If it is owned by an Englishman, the bathroom will be done up very well, there will be towel for everything, soap for everything, I mean they are extremely particular. And immediately I know that it is done by some English gentleman, because they are very bathroom conscious. Though they do not take baths. I have seen houses with sixty bedrooms and no bath in England only. Now of course they have started. Bathing is not their quality. But bathroom, they are very particular.

And even if you put an easy chair they wouldn't mind sitting in a bathroom. And as far as bathroom is concerned one should just form such habits, that within ten minutes you should be out from the bathroom.

Now when I say you have to take your baths, that doesn't mean that early in the morning go and take a shower, it doesn't mean that. You should take a bath at a time when you'll have one hour before going out, but that also from auspicious point of view. Now you are saints, so use water as much as you can.

Wash your hands ten times is very essential. To get your vibrations all right, you must wash your hands.

But now in India there are people who wash their hands countingly sixty four times. And I always warn about the another side of it, like doctors go on washing their hands. In the same way, there are some people who go on washing their hands. You need not take out the skin out of your hands. But as many times as you wash your hands, it is a good thing. I mean you are saints but you are children. And I have to talk to you as to the children who are saints. It's a big complication. While you are grown up people and sometimes you might feel hurt also, the way I have to tell you, but this is important that you have to understand that, `We are saints and as saints, what we have to do as far as the matter is concerned.' Now in a house there should be no dearth. Dearth is not the sign of a saintliness. Miserliness: dearth, you come to somebody's house and you find a miserable beggary hole. That kind of a thing should not be. You must have proper plates, proper things or a broken plate somewhere, no. All these things should be clean, neat, maybe handmade, or even if you don't get handmade, but they should be clean, auspicious.

If you can get handmade things, nothing like it. That's a very good idea if you can get hand made things and if you can use them it's very good.

I think we went to see Gandhiji's ashram, didn't we? You saw it was a simple place but very well done, everything. And that way Japanese are very good at these things; one has to learn a lot from them. You have to learn from so many people and because of Zen influence, the Japanese picked up the aesthetics of life. Very simple house they will have but everything very comfortable. And they know how to make the house look beautiful and how to make people feel comfortable.

[Aside.] Matter is to be treated with respect because it is created by God. But whatever is respected is to be respected, not everything. Everything in the matter is not to be respected. For example, if you see some sort of a painting, which is, which is not auspicious, is not auspicious. You should refuse to see such a painting. You should avoid seeing such painting because it is not going to give you any joy, any happiness, nothing. It's not going to work out.

Now one of the things which people always tell Me that in... “Sahaj Yogis do not have a presence." This is a very important thing. The presence is done by matter. Now our presence, if it is not all right people can make it out. All things that are in us, if they become auspicious will have a presence. Wherever we'll stand people will know there's a presence. And this presence is a blessing of the matter to us.

So you must respect matter in the sense what clothes you wear. Throwing clothes on the ground, throwing here

and there, living like a donkey, like a pigsty, is not the way a Sahaj Yogi should live. He has to be orderly; he has to respect his clothes. But it should not be that you respect your clothes so much that you throw away others' clothes. The others are Sahaj Yogis also. You have to respect each other because you are all saints. If you respect yourself you have to respect others. And once you start respecting the matter, which is the essence in you, that is attention. The essence of matter is attention. Attention gives you the presence. For example, recently Marie was with Me. While translating Me, she suddenly saw some flowers here and there, she started putting them right. It created a very funny situation. Everybody started seeing what's matter with this woman? But now she's understood it. And now I told her that, “When you are speaking you should say it with full concentration. Your attention, where is your attention?" If your attention is on money, even if I am talking about the highest things you'll be thinking about money. If your attention is on something else, even if I am talking to something, you will be thinking of something else. That's why our presence should be such that nobody's attention is diverted or deluded.

You understand My point? If your presence is funny, like a joker or a clown or a funny, untidy, everybody's attention will be disturbed. If you are overly dressed also the attention will be disturbed. But if you are completely a presence then wherever you stand, people will feel there is somebody standing, great. The respect flows, actually respect flows. And it is something so remarkable that you don't know how people try to help you then and

how it works out. Your attention if it is dominated by matter, people can make it out. And that is one thing has to look after very clearly because these are countries who have advanced so much in material advancement.

So what happens, every matter attracts your attention. You go on the street there's this one woman is standing or there is something selling, this happening. All the time the attention... You see it is their job to attract your attention, otherwise how are they going to exploit you? See, they will have no justification.

So they produce things, advertise things, to do in such a way to distract your attention. Now this is a force, which is acting against our attention.

So as far as possible keep your attention straight, or on the Mother Earth. If you can control your attention, you can overcome your material domination. Now the best thing is to put attention to your Spirit. If you start putting your attention to Spirit, the sweetness of the Spirit itself will make the whole thing very sweet and beautiful.

The attention should be in the Spirit. Even you are getting ready; keep the attention on the Spirit. Now it's not difficult because Kuṇḍalinī has reached that stage. Before realisation if I had said it, then you would have said, “Mother, how to do it?" But now when you have got realisation, try to bring your attention to Spirit. Means first when the Kuṇḍalinī rises you start looking at the Spirit or you say when you get realisation you see the Spirit. In the sense that the Spirit starts flowing through you, you start watching its flowing in this thing. But then after some time, you must enter into Spirit and see, see through the window of the Spirit, the whole thing by

developing your witness Spirit. If you develop your witness state, from attention you become knowledge, the truth. Then material things become the knowledge; aesthetics of matter start giving you joy. You do not want to possess it, but they start giving you joy and even if you want to posses it, it would be just to enjoy it and give it away to somebody else. It's like that. It's for your enjoyment and you want to give it away to someone else. When you develop your witness state this will come to you that you will not keep things to yourself but you would like to give and share, sharing.

That is the time you should know you have become a witness, because you are enjoying. Witness state is the state of Śhrī Kṛiṣhṇa, of Virāt. When you start sharing your things then it is a proper thing.

[Aside:] Come in there's space here.

Now the essence of Pūjā is also how to overcome our material grossness. Pūjā is nothing but is how to overcome our material grossness. When we want to have a matter to ourselves, we must know that it is given to us by God. Everything belongs to God. Supposing we give flower to God, after all it is God's own creation, what are we giving? We show light to God or do `Ār.ti' to God. What? It is all God's light only, what do we do? But by showing light to God, what we do is to, we worship light within us. The light element gets enlightened within us. The light element is here on the Āgñyā. When you do Ār.ti, or when you put light before God, when you show light to God, the light element within you gets enlightened. When you give flowers, Mūlādhāra gets

enlightened. When you get honey, then your attention gets enlightened.

So, why we give it to God, after all God doesn't need anything. But God is the enjoyer. You are not the enjoyer, you cannot enjoy. Enjoyer is God. In you, when God is there that enjoys, that is the Spirit.

So whatever pleases your Spirit is used in the Pūjā to be given. Now you give rice, all these things are discovered, that you give rice to the Devī. Rice should be put in Her lap. Now what is rice, a little rice to a Devī? Is, by putting rice, in you the satisfaction of getting food or food that gives you satisfaction is enlightened. But that doesn't mean you start showering things on Me, that doesn't mean that. What I am trying to say, do it with dignity and understanding. That you give Me rice.

Now, rice giving, these people don't understand why rice is to be given to God? After all, why give Him palm leaves? What is He going to do? If Christ was the Son of God. What was the use of putting palm leaves for Him? Or to give Him oil, oil bath or to rub His feet with oil? It is for you to get the advantage.

Now in Sahaj Yoga it is proved now. When you rub My feet, you feel better, not Me. You rub My hands, you feel better. When you fall at My feet, you feel better. She, she is a great, what was, what is, what were you doing? Lady: reflexology.

Shri Mataji: reflexology. Big name, ah? reflexology. And she is supposed to know about the feet and things like that.

One day she said, “Mother I want to come and massage Your feet. I know this and all that." So I said, “All right,

come along." So she came to rub My feet. Instead of I feeling, becoming relaxed, she was becoming relaxed. The more she was rubbing she was getting relaxed.

So you see when you do for God, the blessings comes to you. You are blessed. Whatever is the problem with you, you give to God to solve. Also whatever satisfies you, you give to God. The satisfaction comes to you.

Now, these flowers when you give it to Me, Mūlādhāra. They give you two things, Swādhiṣhṭhāna and Mūlādhāra. Flowers that's why are very important. They give Swādhiṣhṭhāna, if the flowers are beautiful, then they give Swādhiṣhṭhāna and if they are fragrant they cure your Mūlādhāra. Now, I mean there is no end to flowers also. But think about it, that you are doing it to improve your Chakras.

Then other things that are used like say ghee. Ghee is used. It is for Viśhuddhi. Śhrī Kṛiṣhṇa is very fond of ghee and butter.

So when you rub My feet with say butter, your Viśhuddhi will improve, you know that. Not Mine, I have no problem. I have only one problem that you are within Me and when you have problem I have problems. Because these vibrations have to go to you.

So I prepare vibrations here as an antidote and they have to flow. It's a very subtle thing to understand.

To move from gross to Spirit, this is the thing by which you move, because first you enlighten your Chakras. By enlightening your Chakras, your deities get happy, prasanna. By making the deities happy, you keep; get a passage for the Kuṇḍalinī to pass through.

By making the passage for the Kuṇḍalinī, the Kuṇḍalinī goes up and then your attention starts becoming one with the Spirit. It is step by step, you move from matter to subtler matter, from subtler matter to your Chakras, from Chakras to deities, from deities to the Spirit. Then Spirit enjoys itself.

So there you do not have to do anything. Just give your Spirit to Spirit.

That's why these things were prescribed. Now people could not see this linkage. They thought that, “Why should we give anything to God? After all it is all His own." The argument started. “Why should we put lights? There is no need." But this is an escape. Where are you, at what stage? You are at a stage; you are at a stage where you have to detach yourself from matter. Same with Sahaj Yoga, I find it that you must understand the complete vision of Sahaj Yoga. It's a very big thing you are doing. You are not small.

You are doing a very great work, because it is `the' solution of all the humanity. This is the solution of all the problems, whether political, economic or anything, whatever you call it.

Is not only that but the more people you have, you will be surprised, I'll work out much better.

Collectively I can cure cancer if you are more, if you are clear people. But your channels are so full of problems that nothing flows through you. If you get yourself cleared out, collectively I can stop cancer spreading, because if you spread more vibrations, what happens that the left and right side in Virāt becomes clearer and the attack from the left and right side which creates

cancer, all these horrible diseases, will be less. Because there will be less.

But you do not understand your responsibility what you are doing. You are playing into the hands of Satanics. By not paying attention to your cleaning, by not paying attention to your spiritual growth, you are not helping Me at all because these vibrations do not flow out. They have to flow through you. If I could manage them there was no need for Me to run after you. It has to flow through you, you are the channels and if you do not keep yourself clean and humble and meek about it, it doesn't work out. You are not helping Me at all by that.

So the localised problem of yours limited problems, should be given up and see to the bigger problems that you'll be solving. I can stop the happening of cancer completely if I have twenty-one thousand Sahaja Yogis.

Completely, cancer will go out of... leprosy I can control. Cancer already I am controlling, but it'll go down, collectively also. I mean the statistics I've not seen but will go down.

It's a left side attack and the more you try to go to left side there will be more attacks. Right side attacks are also lots of these wars. All these wars and all these things take place because we are invaded from the right side. All these aggressive people like Hitler and all that are aggressing us.

How much it is necessary for you to rise above your lower self. One should understand that and not to indulge into nonsense that you are doing. You have to really work hard for that. Even if you have to get up early in the morning, you have to get up and do it. You should

understand your responsibilities, that's the main point is. People are now busy only doing jobs, working here, how much money you get, how much do you go, when do you go to job and all that. That's not important for us. Now that doesn't mean you give up your jobs and be a liability on the ashram, it doesn't mean that! It means you do your jobs, have money, money is needed for the work. I need money, you know that how much money we need for all this work. You have taken such a big project of going to Europe having this little money. It's not possible. But we are doing it somehow.

So, we need money, you have to earn, you have to give; you have to give money.

Here people are, they are not even willing to give ten pounds. Such people. With them where am I going to do Sahaj Yoga? We are so attached to money in a subtler way. We do not understand we have to give money and we have to do it up. Not only money, money's not the only solution; we have to be ourselves channels. But then some people have money, then they are exploited in a wrong way and the money's all wasted. This is precious money, this is auspicious money, this money goes into the right hands into right places.

Problems are created because of that. Now this money I do not need, you know that very well. But for your own betterment you have to give money. Ask Gavin he'll tell you. He's a very generous man and he, he found it very good. It's not that I need a single pai from you. On the contrary I am willing to spend My own money on things, you know that definitely. But, you must understand this work has to be done, so you need money.

I need not tell you that you have to pay money. I have never said this to Indians, I have never told them. They have never given Me a problem you'll be amazed. How they solve their problems God alone knows. They are not the people of money. There's never a quarrel about money. Nobody talks about money, nobody tells Me anything, nothing of the kind. Nobody oppresses anyone or mishandles anyone or controls anyone, everybody does so well. Money is not with one person. Say about two, three people handle it. Everybody knows how much money they are taking.

This one part is important. For solving this problem you give Me rice. It's called as `Otti bharne', that you give Me rice I beg of you, actually. You put it in My sarī. Rice, you give Me five times, I give you seven times back. That's the symbol. You know how symbols work out. Even when you say, `Mother are you the Holy Ghost?' it works out, it gives you realisation. If there is somebody so alert and sensitive sitting before you, you must know how to do the symbols, how to do them properly, with full maturity, understanding, in the proper way. You are very anxious to do the Pūjā, but do you understand, before the Pūjā always there's a quarrel going on.

Somebody who is a very possessed person will come, to begin with and everybody will start fighting. Imagine! You must take your bath, `What are you doing?' In the morning don't talk to anyone. Be in hush condition. You are in for opening out to the great power, which is going to solve the problem of the world.

So you cleanse yourself, you wash yourself; you cleanse yourself, so that you get your Chakras evolved. People

talked against it because they became only ritualistic, mechanical; matter became very important. Then only doing these things became important.

But not now, you people are different. You are realised Souls. That doesn't mean that you should take to Sannyāsa or anything. You should, I've told you, you should live like normal people, but a very dignified people. Nothing of indignity, childishness, superuousness or joker-like, clown-like, outstandingly funny, all these dresses should not be worn. You should be properly dressed in a way that you have a presence. I mean this is to a children I am telling you. You must have a presence of grown up Sahaja Yogis, You are all saints. You know such a lot even many saints do not know. You can go and ask so many of them.

There's one thing they know that I am that. That's one thing you do not know. They know that. This is a big difference. Because I am easily available to you, you do not understand. For them I am great.

As I told you yesterday that how these saints have recognized and they have sent people to help Me. In saintliness only, your recognition of Me is poor. Because if it was not, you would not be shouting in My presence, quarreling in My presence. You give Me headaches, you tell Me things, which you should not tell Me. “He knocked at my door” somebody tells Me. He says “he came there, he did this” another tells Me. You should not talk like this to Me.

You are materially again bound by talking. From where does the talk come from? Viśhuddhi. Talk comes from

Viśhuddhi, but it starts from, the whole vāṇi, the whole sound starts from much below.

So, to raise it higher there are stages of this sound coming in. And when it becomes madhyama, is in the heart, in the heart region where it just throbs, you do not feel the throbbing. Then it comes here. Here it becomes vaikharī. Then it becomes pashyanti means it sees, it just sees. Then it becomes Para, where it becomes just silent in the awe-ness of the presence. We have to develop those things. But we do not understand that all these things are our attributes, which we have to enlighten and rise. And make every part, every petal of our being beautiful. If you start understanding these small, small things, which are very important because I am talking of very big things. But even a small thing can close your eyes completely.

It's a very big vision I have, very big vision. And that vision can be done through you people. You do not think that you are ordinary. Otherwise I would never have chosen you. But you have no recognition of yourself also, as you have no recognition of Me. You have to recognize yourselves and respect yourself.

Do not respect material things, respect yourself first of all and the matter within you. If you move that way I think you'll understand better what I am saying.

The body of a human being is a temple of God. But this temple has to be enlightened and has to be auspicious. You have to clear and clean your being completely so it's a beautiful temple for God to reside there.

But we deceive ourselves, you see? When I am talking, you listen to Me and you think that “Oh, Mother talked

very sweetly, beautifully” finished. But nothing goes inside. Why? Because of lethargy.

Lethargy is a thing, which is a barrier. It doesn't allow Me to go inside you. It's a barrier. It's very sweet thing, which smiles, just you see thinking, “Oh, Mother is saying something nice, it's very great” it gives you happiness and all that, but it doesn't go inside, you do not imbibe. And that's why, try to put your attention to yourself and feel your dignity and honour.

Feel your presence that you have to have a presence and when I tell to some people, they'll say, “I know, Mother, I know I do that." Then why do you do it? That means you are possessed. You are a possessed person that you know this is wrong, still you are doing it. Then you are a possessed person. Then is better you beat yourself with shoes. But that stage should go now, I don't like you to beat yourself with shoes, I mean are you that, that level? But the level is such still.

And your presence is the one that should give Prasannata, is the cheerfulness to others. Others should feel cheerful in your company. A presence is something, which you can understand. A presence has prudence. It understand how to behave in a particular thing. It is not imprudent like it won't rush to a thing. It won't jump on to a thing. If somebody is talking you just do not become absolutely dominating on that. When you talk, you do not talk in a way that is dramatic or sort of theatrical; or neither you talk in a way that is lunatic-like or something like that. Presence has its own balance in the center and that presence must be maintained. Presence is very important and just see yourself: are you having a

presence? Some people are very good Sahaj Yogis, but they have no `go', they have no dash, at all. They receive things, they see things, they should have a dash. They have to tell people, but in a way that is congenial, that is sweet, that is beautiful, that works is the point. If it does not work, what's the use? Now again I am going for seventeen days. Really seventeen days I'll be out. I miss you all very much and I feel concerned so much, because you have to still grow quite a lot. I feel that among you there is no understanding of collectivity. A very irritable people; you get irritable with each other, how can you? You are all saints. You must respect each other; you must love each other, talk sweetly to each other. You are all saints! A saint meets another saint, how does he meet? Have you seen anytime, a real saint meeting another real saint? You should see. You do not look like that. The first proof is this. Are you really saints or not. He has gone to India, how they met you? Sahaj Yogi: Take really hold of me.

Shri Mataji: See? Sahaj Yogi: I couldn't believe him...

Shri Mataji: How they meet each other! They'll hug each other and they enjoy each other's company.

They laugh at jokes and understand it is such a congenial thing. Nobody thinks, `I am right.' Nobody thinks like that. Once you start thinking, `I am right and that person is wrong,' `I am doing all right, he's wrong,' finished. They enjoy themselves so much just like one wave it moves, you see? They are all the time laughing, enjoying you know, loudly. They help each other such a lot. It's absolutely worth seeing that.

While we had only five or six people to begin with, in *[UNCLEAR* Nilambar,] from London. One better than the other. They are all fighting, quarreling and they used to come up to beating. Can you believe it? This was happening.

So shameful I tell you and everybody was coming and telling, “What sort of Sahaj Yogis you have got, Mother? Are they Sahaj Yogis, really?" Arguing and doing this and doing that. All sorts of things were on and they would not inform Me the whole of it, but part of it would come to Me. I was so ashamed. Ask Malcolm. They used to, I mean they would break each other's heads there. This was the condition. Can you believe it? While you would never find any Sahaj Yogis doing that, never, in India. I have not seen anyone. Anybody who tries to be funny goes out, immediately out of circulation. There's no group forming, nobody fights with anybody, nothing. And everybody was surprised how strange these people were, one better than the other. They were very irritable, hot-tempered, fighting and all that. They were so surprised that how can there be.

Give you an example here of Chhaya, see. Despite, she's quite shocked; but she doesn't know how to really beat things, meet. People are so criticising, so this thing, but she's trying to keep the balance. She'll be always at the back. She's never in the forward, when it comes to work she'll be the first to do it. She takes up responsibilities. This is what happened last time. It's not only lethargy, it is worse than that. In lethargy, you see it is a devil's mind and when you come out of lethargy you just come to blows. But as it is in India, I've not seen people coming to

blows, I really tell you. Very seldom you'll find people coming to blows. I mean, people never even talk loudly or in a temper, never. Now normally people are very quiet type. Then Sahaj Yogis, Oh! You should see how they enjoy. Oh! The girls and boys and every one, the way they enjoy. Love seeing them. You must try to enjoy each other.

Now the worst thing that can happen to human beings is ego. Worst thing, possession is better, at least you feel the pinch of it. But ego you never feel the pinch. It is you never feel that there is ego in you and you think you are the most correct person, you are the best person and the temper shows here in the nose. I can see the `haw-haw', nose coming up like that.

Such ego, such ego and this ego Indians have also picked up from you. Those who have come in contact with you, you see, as the dog when he comes in contact with human being learns many things, in the same way Indians who have come in contact with you people have picked up ego and we can see the difference.

But in simple villages people try to be nice, congenial, good. How, by understanding auspiciousness. An auspicious presence is soothing, comforting, absorbing, beautiful.

And this, how do you develop? You should do little Ār.ti to My photograph is a good idea. Now when you do the Ār.ti also, somebody is shouting at the top of his voice. He's trying to lead others. Then another trying to lead others, this should not be. There should be some, homogeneous, I can make it out, there's no rhythm. Sing in the same

tone, same style, try to make it one, one, concord should be there.

In a humble way, in joyous way that we all are singing, all our hearts are singing. All of us are here to do it.

So many of us are... feel that joy, we are so many.

And it has a very bad effect on others when they see you this way. I mean anybody would be shocked.

Why in India it is spreading, because they see that love between the people.

Now of our attention if you take it to the Spirit you'll feel the collectivity. Attention should be, as I told you yesterday, find out how many times you have talked nicely to others and how many times have you have been quarreling. If somebody says even a harsh word just keep quiet. Do not feel bad, it's all right, it comes and goes.

Now some people are negative in the sense that they are on the left hand side and some people are negative because they are on the right hand side.

Sometimes these combinations work very well. When a dominating man tries to dominate a left handed person, they are great friends, nothing like it. Because one dominates and another takes the domination. As soon as the left hand side person becomes little on the center or tries to come to the right, the dominating ones starts clashing. Then they are the worst enemies of each other. It happens like that, so be on the alert. Now a person who is on the negative on the left side, should try to come in the center and in the same way a person who is on the right side should come to the center.

Now how do you do it? Which is the way we can do it? Let us see it. A person who is very much on the right hand side should try to become friendly with the left hand side and left hand side person should try to be friendly with the right hand side, supposing. Let us start like this.

So what is the give and take in this thing? The person who is on the right hand side will be better organizer, may be, may not be. At least will be a better orator or maybe a better sort of a leader, may be, may not be, you can't say. He may be the one who will suggest things and who will bring out things, who will say “I'll do this; I'll do", sort of thing, maybe. The left hand person will be frightened but will be humble, more loving, more affectionate. He'll be much more at the command of others. This one will be commanding and the other will be receiving the command. This will be there. Now how do we solve the problem of this mixture, you see? The one who is very much on the ego side should try to obey the person who is on the left hand side. And on the left hand side should try to command more on the right hand side person and should be accepted. They, it should be mutually understood, there should be a contract. `All right, I am an ego-oriented person and you are superego-oriented, now let us do one thing. You try to dominate me and I'll try to obey you.' It will work out. It's a psychological style.

You just work it out. Try somebody who is a left-sided person to dominate you. But rather difficult to get left-sided people here. They are very few, because I believe some people were left-sided, but when it comes to ego they are worst than anybody else, you see? So rather

difficult, but you can have a person who is left-sided and let *[UNCLEAR* ten/an] egooriented ask him to dominate. Till he develops his ego, he's all right. If he develops ego stop it. But with complete understanding, watching yourself, how you develop, how far you go, a play should go on. Play with yourself.

But if you are identified with yourself that “I am always right and nobody is right” nothing can work out. I can tell you this much. Because if you are perfect I need not waste My words here.

So the best way is to do this sort of a thing, `All right you order and I'll do. Come along let's see what do you think? Let you organize and we'll do it. You tell us how to do it.' So he will use your heart and you will use your attention, it will work out very well. The combination will be good.

Let us decide to improve ourselves and not to feel bad about it. We have to improve a lot and a lot and a lot, because the relationship between you seems to be so bad. It's like cancer, absolutely cancer. It is malignant.

So try to see your ego and if it's a... now even people if you have told them that somebody says you should say “I'm sorry” they'll not say like that. They'll say sarca[stically]... “Aha, I am sorry” or something like that. They'll say in a sarcastic way so that sorry also has no meaning. All right, all right don't say anything. This is not the way. You should say, `See yourself.

So this ego has come. Now please tell me something else, I'll do it.' Christ washed the feet of His disciples. Just think of that. And that's what a sensible Sahaj Yogi does.

He washes the feet of another disciple. If you remember Aradhna, My granddaughter, when you people came to

My house. There were I think about eight or ten of them. She got a small bucket; she washed each and everybody's feet. Every time she would take it back to the bathroom throw it away, again fill it up bring it with great Spirit. She was five years. She had not completed her five years and she would wash everybody's feet, wipe them, again put back. She did for everybody and then after that she came on My feet and then she said “I'm not going to look at anybody, I'm going to run away now I have done my job” and she went away. Aradhna is of a very high quality Sahaj Yogini she is, very high quality. But she thought that this is the best way of washing their feet is showing the essence of collectivity. “Some part of me is not all right, let me clear it." For example if you think of Me and you, you will understand how much I work hard on you. Why? Because I love you very much and you are My part and parcel. If you are not all right I'm not going to be all right. If you consider then, you will never think somebody is lower than you. Is better to wash the feet of someone than to wash your own feet, will be a good idea.

Put down your ego every time.

Mohammad Sahib used this method. But best was used by Nanaka: He said, “Let all the Sikhs do some seva." They have to, as a punishment they have to do some seva.

So, what is a seva when there is a group? Somebody has to sit down. Even one Guru, very big Guru, had to clean the shoes of all the people who came for the program. He was given polish, brush and everything, very recently he was punished to clean the shoes of the people who came

round. He was supposed to wash their clothes, wash their things, as a punishment. Anybody who is arrogant should do it. Anybody who quarrels or fights should do it.

Anybody who is blunt should do it. And it worked, it works. They are supposed to wash their clothes, they are supposed to wash their feet, rub their feet, give them a massage and feel better.

In India if you see, all the Sahaj Yogis are working on each other's Chakras. But here nobody will accept even that you have these Chakras caught up. Have you seen that? Everyday they are working, cleaning everybody's, they'll say, “Baba, clean my Chakra” they'll say. Then when they do it they say “Thank you, you've cleaned mine." And then they helped them, they rub their hands, feet because you have done so much work for them. This is not done here. I would like to see more mutual understanding, mutual love, mutual attraction for each other, should look forward to each other. Try to help each other than to criticise. I hate to hear any criticism of anyone from any one of you. But when it gets, goes too much is better to tell Me.

But you must judge yourself, `What are we doing for others?' Some people think, `As long as we keep quiet it's all right.' It's not the point. Try to be nice, give some presents, talk to them and there are so many ways of expression of your love to them. Give sometimes flowers, try to find out what are the likes and dislikes of the person is, is very good idea. Do not do things that people do not like, sometimes you see. It's better not to do it. What is the use? If the relationships are spoilt, not to do those things. Just find out what you don't like.

A simple thing: My husband doesn't like Me to put flowers in the hair. But in Maharashtra all the married women are supposed to put the flowers in the hair, that's a custom. But because of I've married him, he doesn't like because in their community, only bad women put flowers in the head; I have never put flowers in My head. Only when it is a special Pūjā or they tie up, in Maharashtra, there I agree. But I never make a bun and put a thing. It's all right, if he doesn't like it why do it? Unnecessary to increase all the clashes and the problem. Don't do anything that people do not like you to do. Try to avoid, it creates problems. Try to do something that pleases others.

Let us see if you have devised this method how to please. If you please others, your deities will be very happy, because they are all one, within you, within her, within her, they are all one. And they feel happy, because they're all related to each other and they feel unhappy when you try to be unkind to each other, because they are one.

If this is worked out, properly, understandingly, all of you are going to be great saints. I see your image in future also. Of some of you are going to be very, very great and some of you are going to take it up. It's a, it's a project launched. Launch a project against yourself, towards yourself, building up yourself. How sweet you are going to be others, let's have it. Talk to others.

Some people just don't talk, I have seen they are all the time... [silence]; they will have very bad Viśhuddhi. You must talk; you must be nice you must be open-hearted.

This Yugoslav girl is very open-hearted, I like her for that reason. She has a big heart.

Talk with a big heart, open! No secretiveness and this cold, what is it called, English manner? Sahaj Yogini: Aloof?

Shri Mataji: Aloof? Sahaj Yogini: When you keep yourself above people.

Shri Mataji [laughs]: Aloof. I think there must be some English special word for this thing. The way they are cold you know. When you sit...

Other yogini: Stiff upper lip, Mother.

Shri Mataji: Ha? Several Sahaja Yogis: Stiff upper lip... Upper lip.

Shri Mataji: Upper lip? Upper lip, not so much upper lip. There need not be upper lip, could be pride.

[Sahaja Yogis laugh and one makes an indistinct comment at which Shri Mataji laughs.]

Shri Mataji: That kind of a presence is here, *[UNCLEAR* dour,] which is specialty of English also, isn't it? You go in a train, they just don't talk. I mean they don't allow you to talk, they freeze you with silence. They can't see people laugh, smile or joke, anything a... [silence] and you don't know what to do with them. Newspaper they will read only all the way and they will fold it and read it. But they know each and everything about you.

Sahaj Yogini: Could it be called `insular'.

Shri Mataji: Insular. Ah yes! And is a very dangerous thing for Sahaj Yogis. The one who becomes insular is in for trouble. Is in for trouble, insular. You know why, because you are left alone, you'll be attacked. Be

together. All these bhoots also know you are insular. They'll attack you. By any chance you try to become unique, they'll attack you. Even some people become, by talking too much also they can become insular, unique; you sit on top of everybody else. Better be with everyone, is better. Be one with everybody, congenial. Take a joke from others. Other are joking with you, you should not get angry. If somebody joking with you, “Oh! Shut up." Like that one should not do. Take a joke, be a sport.

English language has one very good quality that they can laugh at themselves, you see. All the language has found out ways and methods of how to laugh at yourself, that's something beautiful about English language. I don't think any language has so many words to express these odd situations, which are very, very embarrassing you see. You can only brand them and by branding them, you know where you are.

You exactly know what medicine is needed for this. You see it is like that.

It's just branding, “Oh this is it” and it's very interesting to watch these things in the society and everywhere. Which is described, even Charles Dickens, now example, at that time he found out these things and he said it. And I mean the description of all these things is so beautifully done in the literature that you are amazed how people had a capacity to see themselves, the society as it is and to de... Characterization of people: how characters are built up you see and how it becomes a social problem. It's beautifully done and that's the wisdom. That's the real wisdom of British, I tell you. I mean you may lose it if

you start getting dominated by nonsensical ideas, but otherwise that wisdom you have innate. I mean to have a person like Shakespeare itself shows what? I mean you are a country of great people. How can that be? Where some, they are not `some', there are quite a lot of them and you are going to be the wisest because you have the advantage of their creation.

On top of, you have got advantage of your creation. *[UNCLEAR* Then/That] you belong to a great country like that. Imagine the whole country is getting into the mire of lethargy, who is going to save this country? You people.

So again and again it is against lethargy and whatever is lethargy is anti Christ, is anti God, is anti Mātājī. Try to become cheerful and blissful, happy, dignified, sensible, sweet. It's not too many things, is very few, it's only one. And I know we are going to enjoy life very much. You are going to be very happy people. Take out your tempers from your heads first of all, the angers you see and to say, “I got very angry." Means what? Why did you get angry? To be proud of your anger and temper and your irritations! It will be very beautiful I am sure. You are growing up, but the growth becomes little dwarfed with these nonsensical things, you know.

So you have to protect your growth from these things as we protect a small plant from say frost falling on a plant. It's like that. Frost is nothing compared to the plant, because plant is growing, but the frost can kill it and that's how you do not make it a frost. Be cheerful. People come up and they go down. I've seen people come up and then they go down. Try to look after yourself.

Now after seventeen days I am going to come and see you very beautifully developed and all the time My attention is on you, I work on you all the time. And I'm much more intimate with you than with anybody else, because these people see Me only for two days and then they started crying! They're lost.

But I see you so much, more than even Indians.

Is Paul there? Paul has come? Sahaj Yogi: Yes Mother.

Shri Mataji: Yes. Hm. Paul, what happened? Paul: I want to get a message to, from the people of India...

Shri Mataji: Ha? Paul:... Apart from the, the people of India send their love. But one of the Sahaj Yogis in India has become very ill.

Shri Mataji: Who? Paul: Professor *[UNCLEAR* Manneh] in Rahur.

Shri Mataji: I know. But why did you get angry with Dhumal? Paul: Dhumal? By that time I'd really, I'd had enough of seeing in India the way that there's two classes of people in India: those who have a lot of money and those who,

Shri Mataji: And what about in this country? Paul: Well it's the same deal in this country, but the people in this country who don't have a lot of money, at least they have bare necessities of life. You know like a roof over their heads.

Shri Mataji: You went there to do Sahaj Yoga or to do these things? You see, what I'm saying, where was your attention? Now you knows, Dhumal has given realisations to ten thousand people. And he's your elder brother, you

should respect him. He has a servant, because in India the situation is different.

If he gives up his servant, he'll have no food to eat.

It's not that everybody use brain. You see this is one thing in this country people do not realise. If you use, you work much harder than his servant, do you know that? Because your brain never stops. His servants works with his hand he doesn't think! His energy goes to his hands, he rests also. You see here the idea is if somebody's working with the hand, it's cruelty. But what about this brain? The amount of brain you use all the time, now tell Me, you cannot stop your thinking, all right? Now see My servant, though he works hard, he's much more relaxed than My husband is. My husband doesn't do even lifting a, say lifting a glass. All right? And what happens, that one can say that this man is a lazy fellow, he's enjoying everything in life, he's enjoying all the comfort while the servant is not.

But My servant is, in a way, is doing his handwork, because that's all he can do; his brain is not that developed. And he has much more rest than My husband has. He's much more relaxed.

Somebody is the hand, somebody is the feet and somebody's the head. But if you do work with your head, is the same.

Now if you are doing work with your head, you have to have certain amount of comfort to your body, otherwise even if you have to suffer on your body, of course I do not say that servants should be ill-treated by any chance, that should not be done, but... And nobody gives your money to anybody else like that.

You see he's paid for it and he does the work with his hands so you can see it. But what about the brain part, do you see the brain how it works? I wish you could have a microscope to see how the brain works and all the Chakras, “cutcutcutcut-cutcutcutcut" going on. One thought itself is a dynamite and you cannot stop it, ask him. Yesterday his thought going on like a machine! There's a machine here working out.

So, this happens and then one should understand that when you go to any country, you are a guest there... He was very unhappy and he wrote a very sad letter to Me and that was not good. You didn't want him to be unhappy, you w, Paul [indistinctly]: What if I write?

Shri Mataji: Ha? Dhumal? Paul: We didn't have an argument.

Shri Mataji: Ha? Paul: I didn't have an argument.

Shri Mataji: You didn't have what? Paul: I told him what I felt.

Shri Mataji: Ha? Paul: I told him what I felt, I just went, I just... you know the most, quite a lot of places in India.

And,

Shri Mataji: You, what did you feel? Paul: Well I felt that if somebody's telling me how many houses they've got and how many houses they're buying, when their servant doesn't have a roof over his head, when the roof leaks and the children,

Shri Mataji: Now, supposing, here people have so many houses which are lying empty, here, in England. Do they give their houses to you people? Do they? Is there any way? How many people you should give also, is there any

system by which you should give? See that is not Dhumal's problem, is the problem of the government. Dhumal has houses, he has given a huge big fort to us as a present to Sahaj Yoga. If he gives a house free to his servant, I think he will make him a parasite out of him. Do you know in India, beggars have got big, big buildings? Do you know that fact? Some of the buildings on Marine Drive are owned by people who are professionally beggars.

So if you see some problem it has so many deeper roots, which you do not see. But, you just write a letter of apology to him. I was hurt, very much, because he, he has done such a tremendous job.

He is going to give a huge big place to us for Sahaj Yoga. Nobody has been able to do that so far.

He has given Me ten thousand people as Sahaj Yogis. And when you people say, “I felt” what is this “I” what is this “I"? I know you have a very sympathetic heart, but sometimes you are swayed by it.

Sympathetic heart, to a point is good. It should be prudent heart, it should not be unwise. You must know the sense of proportion. I mean that's a system in India, which is working, but you cannot do without servants. Here also. What is happening to you, without servants, you are all intelligent people, why you live in a mess, in pigsties? Because you are using your brains, you don't know how to use your hands. All these communistic ideas are of no use. People have to do some sort of a job, this job or that job. There's nothing wrong.

Some people who can do brain job, have to do brain job, those who have to do handwork has to do handwork. Of

course there should not be much disparity in their living, I agree, but that's not his problem, is the problem of the whole country.

But I tell you even to servants I have seen, you give them something... There was a lady nurse, you see? Once I was rather sick so she used to come and see Me and help Me a little bit.

So I thought just as a favour I must do something to her.

So I sent her by our ship to sea, I said “Let her have a holiday, she'll be all right." So I sent her to Africa. I mean the problems are much deeper than you understand. I sent her to Africa. You know, she came back and she started telling the doctor off. She thought she has become the doctor.

And the doctor told Me, “Why did you do it?" They get into imbalances. You see, even to poor persons, if you give them something like that, they go into imbalances.

I'll give you another very concrete example. My husband, who is very socialistic in his approach and is a good thing, so what he did, was to increase the pay of the drivers. You see the drivers started getting one thousand Rupee, which was very, very big amount. And the lowest clerk gets about say twelve hundred.

So there was a very little disparity. Now the driver's getting one thousand Rupees, was too much. Within six months their wives came to Me. They said, “This was a very wrong thing he did to our husbands.

They have got keeps now; they have started drinking; they have started not giving any money to us." So to poor people if you give them more money, they do not

know how to use it, they will be drinking. Poor people drink much more than the rich people.

So they had to be trained how to use money. You just give them money is no use. You do not understand the deeper... thing... People are to be brought up properly.

Like we have got in India Schedule Caste, I agree Schedule Caste is a nonsense, it should not be there, you should not treat somebody as a lower caste, is all right. But what they have brought into now, suddenly, that Schedule Caste must have equal seats, equal rights in every job and everything, whether they are qualified or not.

So you have got people who are not qualified, or even in exams, in the colleges, you must have so many Schedule Caste.

Now what has happened, by doing this kind of a top-heavy work, some muck has come up and they are absolutely useless people, they cannot do administration. Instead of that, what Ghandiji had said, that, “Train them up, educate them, bring them up." Suddenly the educated people are there and some people suddenly, uneducated, nothing, brought to that, they cannot bear it.

Now we had a servant with us who came to Me, who was a, you must be knowing him, Paramshivam, who came down here. And he used to, he was getting hardly hundred Rupees there, we gave him a big pay and everything, when he came here he started misbehaving. Then his mother, when I wrote to them that, “He's misbehaving, I don't know what to do. He has developed all bad habits." He was buying pornography pictures

here, going to the pub, then having girlfriends and doing all sorts of things, he started here.

So when I wrote to his mother, what his mother wrote to Me is very interesting to read. She said, “Those people who live in mud, if they have to sleep on a bed, it hurts them." So suddenly giving them something materially is not going to improve him. You have to train them up. You do not know what problems there are of poverty. Poverty is just like leprosy. Leprosy: you know what the leprosy parasites eat? They eat petrol; they thrive on petrol.

So gross it is.

And then, you being an Englishman should not have said it, because English are responsible for the poverty of India, you like it or not. They have created this problem for us, we didn't have this problem before. Our servants were part and parcel of our house. They treated us just like slaves, so we have got this idea from them. How they treated us! I must say Dhumal was very decent not to say this to you, but this is what it is. The way they treated us in India, you have no idea. Even till yesterday we had `White Clubs' where Indians were not allowed on our own soil! When we were independent and they're fighting for it.

They killed thousands of people, raped so many woman there. `We English' should not say that, in that country were we have ruled and made them slaves. You see they did not allow us to come up. What are you doing to foreigners here who are coming up? How you treat them? What racialism you have here compared to what we have in India, we have no racialism. They treated you with such great respect. They should have said, “You are

white, so `racialism,' all right we'll ill-treat you." But if you go to Africa they will teach you. Africans, West Indies, they are on top of you. What I'm saying, to break the vicious circle try to understand the problem of every country. From where does this problem come to India and to most of the countries who are underdeveloped. The French, they dominated also many countries. This is also, one should understand that we should not dominate any more. We should wash their feet, that's what it is.

Now you have killed the culture of all the Africans and Africans have taken to all French and English culture. Absolutely, they have prostitutes the same way you have, they have the women the same way you have; their ideas of liberation's the same, only the Indians have resisted you. Otherwise everywhere you have never respected anybody's culture or anything. You have to face it. If you go to South America, you'll be shocked the way people have wiped out all the... all the people who lived there; all of them, one and all. Except for Colombia, can you imagine? Every country, every soul has been wiped out. Just see that.

Of course if he was ill-treating him I can understand, but he doesn't ill-treat. These ideas are Western ideas; they're applicable to you people, not to Indians. And this is the big mistake people are doing is to put your ideas onto us. For example in field reforms, you see? My son-in-law is a very enlightened fellow, he had twenty-five miles, square miles of area of his own. But he used to get his labor from all these areas, he used to provide them everything, he used to pay them very well; they were living very well. Suddenly the idea came, “No. They must

have their own land holdings” all right, without understanding that they are to be trained, they are to be brought up, they are not educated, there must be communication, so everybody was given a one patch here and a one patch there and a one patch there and a one patch there.

What happened, that they started getting strangulated in those areas. There was no way of communication to them, they could not get their wheat, they could not get their seeds, they could not do anything, they started starving. And they came to My son-in-law that, “You come forward, you are the one who was the agency in between and you should have done it." But they removed the agency and without training these people.

Ghandiji suggested these things. He said that, “You must enlighten the rich people and you must also try to emancipate these people by education, by making them understanding” and all that. There is a huge, areas in India, which are called as `Backward Areas', where these aboriginals live. They do not believe in any sedentary habits, they are like, what you call the gypsies.

So what they do, these people plough their fields and all that and they come in the night and plunder it. And they live like that. And they have been living like this and they feel very happy about it. They second is this *[UNCLEAR]*, the so-called poor of India. You must see how leprosy grows also. They started in Maharashtra a scheme by which they said, “We will provide you jobs and otherwise we'll give you a dole." Now this is the worst thing that can happen to anyone; that we have realised very soon, I hope they have withdrawn it.

So they what they did, Indians as it is they are very cunning and clever, so what they did they would go and write their names as the people who are doles, getting doles, you see? And they would work somewhere and get the dole as well, double money. Then they would go and drink. What are these people doing, but to drink? It's such a problem, prohibition; they, they drink iodine, they drink, what you call this... What do you eat, drink for this thing, it's some sort of sulphuric acid or some sort of an acid they drink? I don't know? Various Sahaja Yogis: Meths... Methylated Spirits.

Shri Mataji: Methylated or whatever... [laughs]. I don't know! I don't understand.

So, you see they are so foolish, what I am saying that taking up anything like that at random is not good.

And I was sorry because his wife wrote to Me, “How much they have done for Sahaj Yoga." The only solution is Sahaj Yoga. There's no other solution, which he has helped Me a lot.

“You see” and he was very sorry he said that, “How am I to do without servants?" You see the servant system is like that. If he gives roof to everyone he'll be left with no house. There's not done, this kind of generosity's not done anywhere. If there was such an agency like that, which was doing such a work, it is possible.

Even the so-called communists everywhere, wherever they are in a democracy, have their own properties.

Once the democracy will go away they won't be able to even talk.

But I do not say that Capitalism is the solution; I say Sahaj Yoga is the solution, all right? It is the Sahaj Yoga and he's done so much for Sahaj Yoga. For that servant we cannot in any way insult him; servant is not important for us, who is the servant? Who are these poor people to us? We are not responsible for them, the state is responsible. We are responsible for Sahaj Yogis, because they are the people who make the difference. What does it matter if thousand people die or live, to God? He can create thousand more? There are people who are realised, even poor people, but our attention should not be shifted otherwise we'll become like that lady, Theresa. She collects money from people, she has no money of her own. She gets people who are somewhere dying and she, she has mission, I...

***Contents: 1980-09-29*, Public Program, Hotel Waldhaus Dolder, Zurich, Switzerland**

[Introduction by Gregoire:] I would like to introduce very quickly Sahaja Yoga and Mātājī. It is beautiful thing to do, it is not an easy one to introduce Sahaja Yoga. It is not an easy one because there are many, many propositions in the sale of spirituality, which are running in the market, hence Switzerland is a very unfortunate country, very unfortunate, because Switzerland is rich country. Being a rich country all the people who have been attracted by money had come down here. We have gone with Sahaja Yoga in countries like Portugal and Spain and there we have noticed that many hundreds of people got their Self-realisation without any problem. One of the reasons

was that none of these people had been exposed to any of the false prophets, which today occult Gurus. In Switzerland it's very different because most of the fake Gurus have taken the head quarters in Switzerland.

So first of all at the level of cybernation, at the level of energy, there is a lot of negativity and whenever people come they have a lot of problems.

So we should be, may be proud that our trains are running on time, very happy that this itself, we should, however may be aware that there are other problems that they are very much there in our shoulders in this country. This is one reason for which that there are so few people here, whereas everywhere else there are many hundreds of seekers who have come together for Self-realisation. Because, with Mātājī, what is the whole thing about is not brain-washing you, giving a pep talk on Kuṇḍalinī, Chakras and Spirit. It is not giving you a lecture on spiritual achievements. What Sahaja Yoga is about is to let you actually experience your own Self-realisation and Self-realisation is that is, is what has been promised by all the great spiritual leaders such as such as Guru Nanak such as Mohammed, such as Lao Tze, such as of course, Socrates and Lord Jesus Christ. Several realisation is happening. Now Mātājī is the only person, I know a lot of people, I went to California I mean I have met all kind Gurus. Mātājī is the only person who come Her own and say that I will give you your Self-realisation.

She is the only One who does it because She is the only One who has the power to say so. And indeed every time is happens that after a program of Sahaja Yoga, many, the majority of the people lead the whole having felt their

Self-realisation. What it is Mātājī will explain to you, more in details. What have you just try to say may be that, we have all been looking for this thing. We have all been seeking.

Actually in my generation, when you were throwing stones at policemen, it was not human. May be the most intelligent thing we did in the nineteen sixties, but it was not totally purposeless either. I mean, basically there has been a generation, which has been seeking something, members of which today are nicely settled down as director of insurance agencies say is well, was all nicely, was all wrong. It's not true. It's not true that the quest is meaningless, it is not true that it reached nowhere. The quest has a meaning, the meaning of this quest, the meaning of our life. The meaning of our life is to find the `Self'. And whoever has all the great pictures of mankind know this, know that outside of the self there is no happiness, there is no fulfilment, you can seek it in power, in wealth, in woman, in whatever you like, you won't get it, because the `Self' is joy and the `Self' is the source of joy. Now who can give you Self-realisation? Who can give? Not an ordinary one. This is very important, it has question. Because when we face the extraordinary or when we relay to the design we need push it back in to the past.

So everybody become a great Catholic or a great Mesuline *[UNCLEAR]* or great Ayatulla or great Silopro *[UNCLEAR]*, because it's very easy to live with a Divine personality when the personality is no more.

Because can you do whatever you like with it? You are no more confronting with it. Or you push it in the future.

So you are the Jeodar *[UNCLEAR]* witnesses, which are waiting the Christ to come or Hare Kṛiṣhṇas who are waiting for Kṛiṣhṇa to come and they gather regularly to say now He is coming on such and such date and as He does not come they say we prayed so much but He didn't come. You know, it's all a bit foolish and He does not or He does is not the point... *[UNCLEAR]*. The point is that we have now to experience what we have been seeking for and experience it in the present.

And to face Mātājī in the present is not difficult at all. What it requires is just to be open. To be open, to be aware that belief is not the point, understanding is not the point, the point is to become what we want to become. The point is to become that part of our `Self', which is within us. To face Mātājī we need no more than this, this honesty, this seeking and also a drop of humility, because it's not a market place.

None of us need you, very frankly. We don't need your money. We have plenty of it, I mean because we are working. We don't need social status, by the grace of God we are born in families who are all right.

We don't need popularity, neither does Mātājī need all these. She is born in a royal family, She is the wife of one of U.N. General Secretary. She has everything that you can wish as a human being. She is a mother, a grand mother. She is of course a married woman. This is a very different background mind you than other Gurus, most of them were train collector or this kind of thing. The reason I explain you this is that you must realise that one has to see the whole picture of someone. Everybody has come to Mātājī as a human person, has seen Her absolutely

compassionate. Knowing the problems of all kind of human beings never ending, Her husband disclose that She knows the pain that She knows also the fullest details of problems of the painter who has to come to you know paint the wall of a at. And he is a drunkard and he has a problem with his wife and Shri Mataji helped him and very much so.

She has knowledge of human beings, in the human quality, which is amazing and She is led in this understanding by a boundless compassion. And also She very much as amicable, thus *[UNCLEAR]* super human knowledge. What Mātājī will talk about this evening is very human because it handles our being, emotional, mental, physical, spiritual and it's also superhuman because it is the way we can reach that higher level of awareness which has been promised by, again by Christ and by all the other incarnations.

Mātājī is not a saint, Shri Mataji is not a leader, She is not a Guru, She is, I don't dare saying She is not a Mother, because She is that, but I would like to say that She is all these and much more. And please forgive me if I push it through you straight now so that we are always in time. Let's not done a lies *[UNCLEAR]*, let's not a false shyness, let's not try to make trivial some thing, which is actually safer. I have approached Mātājī like all others, I mean with a lot of questions in my mind, very analytical, extremely skeptical, ups and downs, ups and downs for... *[UNCLEAR]*. And She will own on experimental basis I could check every thing, which She is teaching and above all I could see how positively I have been changing in my own life. This doesn't mean anything to you because you

didn't know me five years ago that five years ago I was in trouble. I was back from the U.S., I had a lot of all kind of analytical things in my system, wrongs, other things. And I was pretty normal, I mean I had done my studies, all that was quite there.

That I was pretty abnormal, because I could not stop thinking any more. I was a very disturbing sign.

Now I am very much in I can say very quietly because it is simply true. This you know it happens or it does not happen that if it happens you know someone very great has worked it out.

So you are facing now someone, who is of boundless compassion and who is also very, very great power. Who that person is, is also no mystery because the meeting with your `Self' is triggered by the awakening of a energy, which is the energy of the Holy Spirit within us, energy which is called Kuṇḍalinī in Sanskrit. And it is written in the scriptures that, that energy can be raised by a very, very high Guru after many, many lives of practices. That coincides with the Mārkandeya puran and in the writings of Śhrī Ādi Shañkarāchārya. It is written very clearly that this energy is vision by the wave power of Bhagavati.

Bhagavati is a name for Divine Mother. Divine Mother is all about for Holy Spirit. And it's very simple, I don't know how to avoid saying it. You can't have a father and you can't have a son without having a mother somehow. I mean, so that's it. Everything I say is no matter of faith, it's no matter of belief.

You are not meant at all to accept any of my words. My words are just supposed to bring in, I profess it to you,

which is very cheerful because it says this hypothesis that there is here some one sitting down here who has the power to raise my Kuṇḍalinī, who is a Divine personality and this I really would like to emphasize. And I am fortunate enough to meet Her. It is may be our sorrow that there are many more of you, which are here this evening that it doesn't really matter because in this realm it's really the quality of the seeker who comes. We never were in the circus I mean never there, that those who are seeking will come there. Mother I think I should end up here...

[Shri Mataji's Talk:] It was very nice Gregoire came to speak in this manner. Actually this is the second time I am coming to Switzerland. It's such a beautiful country that surprisingly all the negative forces are attracted towards it and they want to spoil the beauty of the Lord. But even among human beings we can see how people have become so reckless in this country, such a beautiful country where God has blessed you with everything that the rate of suicides in this country are today the highest. We have to think about it, why young people of this country try to suicide? It's a very sad thing. You have taken everything for granted, not to understand that there are some undercurrents, which are throwing us towards our self-destruction, towards our complete frustration.

I have been studying human nature since ages I should say. In modern times the human nature has changed very speedily, because the speed has taken no time. Specially, in all the developed countries lots of things have been written, lots of ideas have been floated and

people have taken a line of thinking in most of these that life is futile. It's not but theory. The reason is you cannot live with what you have, within yourself there is a seeking of the beyond. You cannot be satisfied with what you have. That seeking loves *[UNCLEAR* rany/many]. Even if you try to avoid it by, say, going to some few places, reading some book, going to the church, going to the temple, doing this and doing that but you cannot be satisfied unless and until you have achieved your Self-knowledge, unless and until you have become your own `Self'.

It is not possible, because you are meant to get it.

Sahaja means that, Sahaja means one that is born with you. This urge is born within you, you are born with the urge. As you have the urge to eat, in the same way this urge, which is very subtler urge, is becoming so evident in modern times. In most of the developed countries, that people do not understand why, why is it they are committing, these people are committing suicide. The thing is from inside they are seeking something. They are not sure as to what they are seeking. They are very week and when they approach the subject of seeking, may be they have lost in this big universe, they don't understand how to get it. On the contrary in the East I would say especially in India, thanks to the climatic conditions in India that people didn't have to fight the nature so much. They have been practicing meditation in the forests since ages and they have been able to discover many things about our being within and what is our seeking and actually why are we born. This question has been looked into in the same way as you have looked into the

scientific research in the modern countries. And they have been able to see within themselves that there is a power called as Kuṇḍalinī in the triangular bone, which is the source by which our germination takes place, our second birth takes place.

For example for all of you Bible is the book and if Christ is the ideal then Christ has said many a times that you have to seek. Actually the message of Christ lie is seeking. The message is delivered. He has talked about it often on, often on, but some how that seeking has been stopped as if people felt that does not possible so forget it. But you cannot stop because this is natural to us. As it is natural for you to be a human being, it is absolutely natural for you to be something more than that. If you do not achieve it, not today, tomorrow you will have to come to a point and you will have to find out what is the reason, why am I here, what am I doing, what is the purpose of my life. Is it meaning less, or is it just to earn some money, live well and die? The question should be asked by the scientist, why we are created out of a amoeba a unicellular animal into human being? Why? Why this big process of evolution took place within us? And what is the purpose of this human being who is half baked yet, who does not know who knows half, who does not half, what ever he knows he knows through his rationality, but there is no actual understanding, actuality within us, know whether there is spirit or not.

Are we to believe that all those people who talked of the spirit and of the second birth were false people or they were just trying to misguide us? They were not. They are absolutely truthful about it. The problem is they had born

on the church shown and they see something, which the people on the ground floor can not see. That's why they crucify them, they kill them, they poison them and they never accept them. And this is the reason something has to be done to the common masses that they reach at least first or the second story to see that some thing beyond. This is very important and the time has come as I always say the blossom time has come. Now we went to, say Madrid is a place I had never been there, we just put an advertisement, we had about hundred people and most of them got realisation. Just like that. They can, because the time, when the time has come that maturity has reached, many flowers have to become the fruits.

It's a living process, it's a living process of transforming you into something else which is the fruit of this age. The process is working out from the very beginning from ancient times till you have come to the human stage and now you have to become that where you start understanding this Divine Power, which has worked it out. Everything is Sahaja. It's spontaneous. Sahaja is born with you. Like in the seed there is map of the whole creation, which is going to be there. In the same way within you lays all the map everything how far you have to go. Now the question is what have we to seek? We have to seek our `Spirit'. Now what can we do about it? Actually we cannot do any thing about it. That's the fact.

Because to become a human being what did you do? Did you stand in your heads or read some books.

Nothing. It just happens. It's spontaneous.

It's God's grace that has made you human beings and you are going to be something else also because of the

same ways. You cannot do anything about it once you know this fact that it is effortless. All living processes are effortless. For example a flower becomes a fruit without any effort. It is spontaneous. In the same way you also achieve that state, effortless, is a fact. Those people, who tell you give us ten francs and we will teach you how to reach to God, better tell them there is no ticket. There is no way of doing it. If they tell you that you stand on your heads three days, you will become Self-realised, it's absolutely wrong, because, if it is a living God and the living process, it cannot be manufactured or it cannot be putting to it. But it is very difficult for people to understand that you can achieve any thing without paying for it, specially where Zurich and all these places and banking is the main thing. You see we can, I have no banking or even, of God. But you cannot purchase God. You cannot purchase it. You cannot perceive it. You cannot organize it. If you want to organize God, you are sadly mistaken. He organizes you. He looks after you. It is his grace that is wanted. It is not that you can make God to think but it is He who should do it out of His grace and love for you. It is a very different thing, while the fake people have just floated a market. Just imagine, market of God. It is all predicted in all the scriptures that they will be coming and they will be saying I am Christ I am Christ and they will be floating a market. But this is the one thing one should see those who have floated the market can not be Christ. Cannot be anything Divine. This first thing one should find out if the person is trying to make money out of you selling God then he has nothing to do with God. With God he is anti. This is first

thing one should do. It has to be compassion, it has to be love. And compassion, which just flows, which doesn't ask for, just flows. It just emits from your being. Just to give and not to receive anything on the other hand.

As you remember once somebody touched Christ and he said the energy has passed into the person.

Is that correct? It's flowing. True. All the time it's flowing, it is to be received with an open mind and to achieve what you have to achieve like the Sun's rays are received by the flower to become the fruit. What does the flower do? Nothing, it just receive the power of the Sun and becomes a fruit. In the same way this happens and He has very nicely placed within us, all these different thing just to achieve the spirit.

Now as you see here, there are seven centers are shown in this picture out of which the lowest one is placed below the Kuṇḍalinī, it's placed below the germinating power. This one is placed here. This is your innocence. You are born in innocence. Firstly human beings were born in innocence. This is the center of your innocence. We all were born innocently. And this represents the quality within us, which is absolutely pure, which is purity. And above the Kuṇḍalinī, the rest of the centers are there which they denote our different ascent in our evolution. Vertically it is the evolutionary process and horizontally it is our subtle and subtler and subtlest development of physical, mental, emotional and spiritual being.

So as you see these centers exist within us, in our spinal cord, then in our brain and then in the limbic area, which is encircled on top of the head. These centers are

actually subtle centers but they manifest themselves out side as gross plexuses. For example the lowest one, which is called in Sanskrit language as Mūlādhār Chakra. It manifests your pelvic plexus. The second one, which is called as Swādhiṣhṭhān Chakra manifests as your aortic plexus. The third one, which is called as Maṇipūr is manifested as solar plexus.

Then higher than that is the, what you call as heart center, you can call as a Hṛiday Chakra is manifested as your cardiac plexus. Then, here is the center, which is called as Viśhuddhi Chakra is manifested outside as cervical plexus. On top here is a very subtle center between your pituitary and pineal body, which is called, as Āgñyā Chakra, is a very important center, is the center of Christ. And on top here in between here is the center of we can say, we call it Sahasrāra means a... we can say the center of one thousand petals, Sahasrāra. And this is the center of your limbic area, which is responsible for opening the top most point here in the fontanelle bone, which is called as the Lakṣhmī means, the hole of the Divine Power where in through which we enter into subtle awareness of divinity. This is baptism. This is actual baptism. Not a false one, where just some body comes from the theological college, bring some water and puts on your head and say now you are baptized. That's not actual, because Kuṇḍalinī hasn't risen with that, because the person has to have authority from God's college. If the person doesn't have that authority if a person is not enlightened already, he cannot enlighten another person. It's a very simple thing, like a candle which is not enlightened cannot enlighten

another candle. It has to be enlightened to enlighten another candle.

In the same way person who is not enlightened cannot raise the Kuṇḍalinī. You have to be an enlightened person, a realised person, a person who is twice born and a person who is called also as `Brahmin' in India of course its all words as par. Even `Christian' means the person who is baptized. Baptized in the real sense and not in an artificial. Artificially if you suppose I take a telephone and starts dialing and there is no connection will it work? It is a very simple thing. The one who has no connection with the Divine has no right to raise the Kuṇḍalinī, he cannot. Whatever you may try it won't act. Because, She understands.

She knows everything, She coordinates everything, She works out everything, She is your mother and She loves you very much.

So She knows who is the person who is responsible and that's how spontaneously the Kuṇḍalinī rises. You are just made ready. No instrument is there. It's like a computer, it's all ready.

Just to be put to the mains. And once is put to the mains you are surprised at the manifestation of your own.

Like I would say in this place, you can say that there is lot of music and lot of scenes and things like that and there is lot of colour. But you won't believe till you have a television set and you put it and plug it to the mains, you start the manifestation of the television and you get surprised. In the same way you are an instrument most beautifully made. Absolutely so beautifully made that once you discover it you will be amazed as to what you

are. The reason is the self-esteem, is not possible because you have not known your `Self', you have not known your `Self', you have not known your own beauty and your values.

I can see that spirit, I see that the path remains. And I know that with little patience I will work it out, the clouds will go away and you will shine in your own beauty. It works out through this awakening of the Kuṇḍalinī. Now there have been also many Gurus who are talking of raising the Kuṇḍalinī. I mean whatever you talk they are there. Like everything has a plastic reproduction, in the same way even about God in modern times your plastic production of Him *[UNCLEAR]*. Now they will say they we raise the Kuṇḍalinī, we do this and we do that, then why do you take money? If it is living process why do you need money? It just flows automatically. Why should you take money for that? Or why should you in any way connect it with material? If it is spiritual, you cannot exchange material for the spiritual. It is very necessary, specially in Switzerland for people to know that how these Gurus are exploiting. But still despite the fact so many things have been found out. Last time when I came to Switzerland, Gurwada has taken Me to one of the Gurus place and he showed Me this is one of the Gurus place. And within eight days he was caught by the police and I was surprised that he had a nurse who had poisoned some people and all that and he was caught by the police. But still people believe in such things because they mesmerize.

They do not want to give it up.

Now in England recently a Guru came from America and he has already got fifty-eight Rolls-Royces, imagine. Fifty-eight Rolls-Royces. And he wrote to them that if you give me a Rolls-Royce, I will come to you.

So these four things start themselves for the whole year. These are seekers, these are real seekers, you see, mesmerized by these horrible Satanic people and they starve themselves and after a year this fellow came in. They gave him a Rolls-Royce. When some of the Sahaja Yogis went and asked, “Why did you do it” they said, “You see, he has given something special, we live in another world, you see” because mesmerized person lives is like a mad man, he doesn't know where he is living, and, “He has given us that." So we just give him what matter. What is Rolls-Royce, is matter. We give him matter and he gives us spirit. There is no exchange. You cannot exchange spirit for matter. Spirit stands by itself, by its beauty, by its glory. You cannot exchange it for anything and you cannot force it to express itself. It has to happen. There has to be a happening within. Then only we can feel the spirit in our attention.

The thing is so far we have got our nervous system and that nervous system we are aware of. We know how to increase the rate of our heart, supposingly jump or run the heart increases in its rate. But automatically it comes. Now when we say it comes down automatically people say there is an autonomous nervous system that does it. Now who is this auto? Autonomous system means there is some auto. Now who is this auto? Which auto is doing this job? That they cannot answer. And then they say, o that part we do not know. I mean they are

very honest about it. But if somebody can say that through meditation we know who is this auto, they don't want to believe it. Because, I am talking our unlimited sphere, where you become absolutely collective, you become unlimited. Because now through you start flowing unlimited force, the unlimited energy of God's love. You cannot reach there through this limited rationality. When you try to rationalise it either you will go to the left or to the right.

Left and right, there are two areas within us. And these two are really dangerous. You have to go on top of the head. On the left hand side we have the area, which we call as collective sub conscious. All that is dead within us since the creation resides in that area. Recently, to My amazement I saw a program in the BBC where they showed that cancer is caused by some sort of a protein matter that invades us from the areas unknown to us within ourselves, which were built since that age. And these are the areas we have got within us according to Sahaja Yoga and that's why Sahaja Yoga can cure cancer. Because when the attention through the help of the Kuṇḍalinī raises and enters into the realm of the spirit which is here then you cannot go to the left or right but you keep to the center. Once you try to go too much on the left or too much on the right then there is an invasion on both the sides and you can become overactive, so active that you cannot stop your thinking. Gregoire was one of the victims of one of such an attack on him because he went all out for his search into all sort of people he went and there I found that he was caught up and he could not stop his thinking, his mind was going on

like that like a mad horse and when he came to Me he was in a very bad shape. Now this comes from right hand side movement. But it can come also from left hand side movement. Any way if you move away from your center being, you fall into the area where you are attacked. Now cancer can be cured through Sahaja Yoga. I have been saying this for so many years. Of course we have done it. Also for your information I can tell you that our president, president of India was cured through Sahaja Yoga. His cancer was cured. He had a cancer, he went to America and the whole operation was unsuccessful. He was just dieing. He came to London and there I happen to meet him for ten minutes. You can write to him and find out. And you must *[UNCLEAR]*.

But the trouble is people don't believe it. Even the doctors when they come to Me they are very skeptical.

But once they get a cancer they come to Me to get cured. The trouble is the whole thing is unbelievable.

It is such a dynamic thing, it is such a fantastic thing that people cannot believe it.

Only thing you should know that there is a power all-pervading which exists all around, which thinks, which understands which coordinates. We do nothing. Human beings have this ego for nothing at all.

They really don't do anything. For example what do we do is to making a chair. Just a tree is there. We make it into a chair, a dead into a dead. Any living thing do we do? Can we transform a flower into a tree? You can't. Billions and billions of such things are done every moment on this earth and is done through this Divine

Power of God. We have to feel that, we have to become that. We have to be instrumental.

God has specially made this instrument in such a way that ultimately you get connected to the whole.

Once you get connected you start feeling your working on collectivity. Your awareness becomes different and from your hand Cool Breeze starts flowing and energy starts flowing. And you can feel another person through this Cool Breeze. You can feel it, what centers there are catching. You can see on the hands we have shown. When these centers are enlightened how these sympathetic centers on our hands, you can feel it and you can find out what's the matter with another person. What center is catching, where is the problem, what we have to do. It's an integration of a person, completely because these, all the centers represent our different beings. When the Kuṇḍalinī passes through them, She pierces through them just like a thread through many pearls and integrates. But when She enters through this path, then she enters into this awareness, this dynamic awareness of which we become an instrument, which starts flowing, you can feel it. Then as Gregoire has said, he was really very skeptical *[UNCLEAR]*, he wanted to find out, he could not believe it.

Though you have heard about it, you know that there is a God's power and all that but you could not believe it.

So you try to experiment, you try to find out what Mother says is correct or not. And when he found out then he was amazed. And that's how he is a Swiss person and he felt that his country must know this and it has to happen in Switzerland also. Why not? I said all right, “I will try to

come." But you see how is the response that people are enamoured in a materialistic country by the outward show and the service. God does not have any service nor outward show. It is what it is. What is there to show when it is there why should we show it off? But the trouble is that you have to talk and tell them about the people who are trying to enamour them because they are seekers that you do not seek God in the way you seek other things. For God you have to have a happening within you, an actual experience with in you, it's a real actualisation. Why the happening is within us? Why should we deal without happening? The thing is you are paying attention to Me now. If I say pay attention to yourself, you cannot do it.

Because that's not the way you can manage it. Your attention is always outward, you cannot take it inside.

Supposing something falls down, immediately your attention will be there.

So when the Kuṇḍalinī rises your attention is attracted inside and it is actually pulled like a sarī is pulled up and is taken to this place where there is seat of the spirit. But actually the spirit resides in the heart.

Today is on My way to home, I have come here for one day. It's an introductory lecture actually and I do not want to cover the whole subject because the subject is too big. And whatever I may say has no meaning and lesson to the lecture of realisation. That's one thing. That is that you must get your realisation. But that it will happen to you cannot be promised. Will happen or may not happen but should happen to all of you. It has happened to so many people. Why not to you? It should

happen to all of you. But for that you have to keep your mind absolutely open. Because it is proven, it is fantastic, it is proven. But this you have to have. This is your own right to have.

So Yoga means the union. This union you have to have. This is in your own right as a human being, in your own right as a seeker you have to get it. And if not today you will come tomorrow, if not tomorrow you will come some other day.

Those who are all seeking this way here and there will be all be saluted and will come to Sahaja Yoga.

But when you go round here and there you will get hurt. There are problems. I have seen some people have Kuṇḍalinī, which is just wounded and She just moves on, banging here and there as She cannot rise.

She is wounded, She is bleeding. It is only because of these Satanic people have done something to Her.

And there are so many ways they know how to ruin your chances of realisation.

Now one may say what is My interest? It's only I should say, “My wish." I do not know, because I have no interest at all about anything. It's only that I have to give. What is the interest of the Sun in giving us light? It's just giving because that's the nature of a person. That's the nature of the Sun that it has to give. That's how it works. There is no other interest but that. Of course when I see so many flowers turning into the fruits naturally, it's such a joyous thing and it should happen because this is the last judgment. This is how you are going to be judged through the awakening of your Kuṇḍalinī. This is the last

judgment. There is not going to be somebody standing with a weighing machine and weigh you.

It is the Kuṇḍalinī, which is the center point, which is the central what you call pointer by which you will be judged, all of you. And you will judge yourself. But this judgment is not the way people think that it is a second judgment. Though the Kuṇḍalinī rises in split of a second, but you will be given complete chance to correct yourself, the all right and that is what it is.

On such a one-day lecture I think I have said quite lot about Kuṇḍalinī and tried to cover-up most of the points. But in details we will be dealing with when I come back here for three days and we will have to do something about it. Now if you have any questions please ask Me. That's a good thing, because unless and until you ask Me questions I have to give what are the problems. And then we see how many of you can get realisation. In a way it is good on the first day that you get it, because you can get it better.

So not to feel unhappy about it. You see because you get so unhappy, see these people because they have got it they want to share it with you. Because they have found it so they want to do it. They are just like you, very ordinary normal people as you are all of them and nothing special about them to look at. But they have changed their lives, they are transformed. They are very happy people and they are doing this work themselves.

So that's how they feel little unhappy about it that the people in Zurich have not given response. But I am not, because the beginning is always so small, always and some times it can be a sign of a biggest thing. For

example if you see the biggest tree in India is called as Aswathama.

It's a tree, which has such a small little seed, such a small little seed that, it is the biggest tree.

So it starts with a small seed. There is nothing to feel bad about it. It's better to have people of quality few of them than to have many with out any quality without any sense in that.

So I would say that you should feel quite happy about what ever is there we have very nice people and you will get realisation and the *[UNCLEAR* second round is correct I think] is going to work out very well.

May God bless you.

Now please ask Me questions. It's important because today we have some time and it would be a nice idea to know about what people think in Zurich.

Seeker: You told us about baptism I am a Roman catholic. Roman catholic belief says you said by just doing this water... that certain person who can do that not all persons do that and... Roman catholic believe says everyone can do it. The water is... and doesn't need much... spirit of God should come in *[UNCLEAR]*.

Shri Mataji: I will tell you, I know this problem I have been facing throughout, because Catholicism is a very strong hold everywhere.

So I am not surprised at your question. But I will tell you. You see, now I will tell you that supposing there is a policeman standing on the road and he stops, you stop your car.

But supposing somebody says I am the policeman, will you stop your car? Supposing he believes, he has a belief that `I am the policeman,' will you stop your car? He has to have authority. Now, from where do you get your authority? You have to get it from God. Now what is the sign? Christ has said again and again and again and again that you have to seek your self, you have to born again. Which Catholic people are doing that? You see, just tell Me. Just tell Me very frankly. I have not seen any Catholic person who is seeking God. They are only satisfied, in going to Church, coming home nothing else. By reading Bible what have they achieved ages together now we have had Catholicism? Nobody is a realised Soul. On the contrary I was amazed now she is another Catholic who was with Me before her I tell you in Madrid they were at least hundred twenty people, all of them got realisation except for one doctor and why? I asked him and these people told Me he is a Catholic. It's a fanaticism. Belief is our mental attitude. Why do you believe? I tell you why do you believe in Christ though I am absolutely that? But I would say Why do you believe in Holy Ghost also? Have you seen it? Have you felt it? Ask for, ask for the real. If you live with something belief, you will die with it. Ask for the real. If there is Holy Ghost, if there is Divine Power, you should feel it. I think all the Catholics should ask, where is that? That is promised. What about the second birth? How long? You see your father was Catholic, his grand father was a Catholic, her great grand father was a Catholic, the whole progeny has been of Catholic. What have they done? What have they

achieved? You see, we have to see that we have to be born again. We are to be born again.

Saintly life and all that is there. But Christ came. Why was it necessary for Christ to come when Moses has told all these things? Why did He come? He came to give the message of resurrection. He came for you to know that you have to become the spirit. You have to be born of your spirit. That was it. Now how many of these people who are baptizing are `born again'? This is the point. Today, sir you are accepting Catholicism, but your children won't. In London, people are selling their Churches. I mean what a shame? I feel hurt about it because this is Christ's one and because you have not put forward the real thing it is going to fade out, everywhere. Everywhere it is going to fade out. Now I live just in front of a picture hall *[UNCLEAR]* in London. And they are going to start a discotheque. Really it is a fact.

I mean imagine what a thing it is! Because they want to attract the young people. Now I have so many young people as My disciples in Europe and in India. I do not have to keep them attracted because they are attracted because of the truth that they are spirits. Give them the truth. It's the living God you have to give them. Do not talk, give Sermons, this that, what's the use? Tell Me what's the use. Everybody believes in this thing that `I have met Christ.' All nonsense. Unless and until you have the power, unless and until you become real Christian, it is no meaning. Then what happens? Then you start feeling others.

You know, what's the matter with the person. You can feel. The energy flows through. You can raise the

Kuṇḍalinī, this living thing you can. You can see with your naked eyes, this Kuṇḍalinī pulsating. You can see it rising with your naked eyes, which is a living thing, which you cannot do.

So far human beings cannot do anything living. After realisation, they can do. Have they created living people, any living experience? Nothing, all dead. I have nothing against Catholicism as such, but where are you going? You know how far you have come spiritually. After realisation, you know, you know well. You know well what Chakra is catching, where are you, how to rise. You see there is nothing like `Christ coming,' somewhere hanging in the air. It's a big tree of life. Christ was the fruit of that tree. You must know others also. He said that those who are not against me are with me. Who are those? Who are those about whom he said? He said “I will appear before you like tongues of flames." You really see your Chakras like “tongues of flames"? Now let the questions explain, we cannot. They have their own interpretation. All mental. It is not mental, it is the vibratory awareness, which is going to give you the interpretation. For example, if I ask you, “Is this gentleman realised or not?" Can you tell Me? Can any? Please say whether he is realised or not. But he can say, whether you are or not which *[UNCLEAR* beast] it is *[UNCLEAR]*. And you don't know what is happening in case to God also. One should face it.

It is very clear-cut because now I am getting into trees *[UNCLEAR]* as My research. When I see them I am surprised, they said that from inside they are getting absolutely choked. This every day confessions and things

coming to us and we want to seek. There are so many priests who go to India in ordinary dresses for seeking. They are going all over the places for seeking. Because they are human beings, they want to seek. I had to... *[UNCLEAR]* we had trees *[UNCLEAR]* who came to us, who are seeking.

And they have got their Gurus in India and the Guru one she told Me was a realised Soul. How will you know? What I am saying this, no way of knowing. You are in a blank.

So what will happen? Tomorrow your children will be born with intelligence, they will not accept any blind faith. They will say, “Give us the proof of what you said." They say, “We do not even accept Bible." Give us the proof.

So somebody has to give the proof and you have to establish the one, which is being refused by everyone. I am here to prove everything, prove your scriptures, prove the Bible and prove the whole thing that is the truth. I am not here to establish a Church, which is just built on bricks. But every human being is a Church. That's what I am here to prove it. And what these people have proved is nothing.

I went to Shah, such a nice beautiful temple they have made. There is not a single person is thinking of God. Not a single person thinking of seeking. They are just watching all the paintings, this that. Nobody has anything in a... One should understand that we have to find solution. We have to give meaning to God's creation. We should not any doubt by some thing. I would suggest you first get your realisation.

The proof of the pudding is in the eating of it. Now I am very happy that being a catholic person, you have come and you are seeking as a quest. That's a very great thing. And once you get it, then you will realise what I am talking. It's a new dimension, which has to come within us of reality. Not a *[UNCLEAR* fun reality]. It is so unreal when you start seeing from reality that you are shocked and you are surprised.

For your information, I took My birth in a Christian family, for the same reason.

So many people ask Me, why did you take? In India specially, because most of My disciples are Muslims and Hindus and not Christians, they are forbidden. They are absolutely forbidden to go to somebody who is Christian.

So they are all kinds. Even Muslims, I have got disciples in Algeria, Morocco, but I have no disciples who are Christians. Only those, who are young people, who are real seekers. Young people of Europe and of other countries are the real seekers. They do not accept anything blindly. But for them these thugs have come and they have misused. Catholicism got more importance because Protestants did not show any one.

So they thought it is better to go to another theory to be here. That's how they got. But did you get your realisation? Did you get your `second birth'? Ask yourselves. Why should you miss this chance? Better have it. Supposing you were born in India, you would not have been a Catholic.

So is it denied? By joining a Church do you become a special person, do you think so? Do you believe in it? How many believes in such a thing? He does. You see

unless and until you belong to His group, you cannot be saved by God. This is all make finish. Only you will be saved by God if you are authorized. You must get your second birth. You must really get your real living baptism. John the Baptist, he tried it. He tried, didn't work out, didn't work out. He was the only person, who was a realised Soul. He tried.

Of course, Christ was an incarnation, I can prove it to you where is Christ. Do you know where Christ within us? Do you know? Catholics who has been talking so much about God, do they know where is Christ within us? Where is He placed within us? Where is He placed? They do not know. He exists here, in the brain between the Pituitary and the Pineal. Now how do I prove it? When the Kuṇḍalinī rises, if She stops you here you have to say Lord's Prayer. That's the mantra for this center. You have to say, `O Lord, Jesus Christ, please arise.' Only a realised Soul can say that and the Kuṇḍalinī goes up. Actually Christ is really missing from most of the Christian missions because Christ is the person, who controls our ego. These are all ego-oriented countries. Look at Him. He lived like an ordinary man. He was the son of a carpenter. Are we have Christians, the way we live, the way we attach importance to material things? The center here when the Kuṇḍalinī crosses over, we become absolutely thoughtless. And the way to do it is to forgive but not before anybody else, but before a realised Soul. If you say, `Mother I forgive,' it works, Kuṇḍalinī raises. The proof of the pudding is in the eating of it. Whatever I say I will prove it.

There is no mystery about it. And this is the best part of it. The mystery, they will say there is a mystery.

Now if there is a mystery, what are you doing there? I mean, if it is mystery for you that means you are blind. And the blind leading the blind, where will you land? It's simple. You just think about it. I am here to complete His work. I am here to establish and prove Him. Those who have not been able to prove Him should accept this and they will know that there is a way of proving Christ.

It is such a vague thing that people talk of Christ so much and think of Him. But they have built their own causes, that's the problem. They will follow, the time has come for these things to follow. People are going to challenge and ask, `What about your rebirth?' Even the water, a realised Soul touches becomes vibrated. Even the fire, it acts when you enlighten it. But you have to be a realised Soul, that's the main point here. To be born of your spirit.

All right. This is the point is that it's not talk, talk, talk, talk. It's something that should happen.

Any other questions? [Aside:] Give Me some water.

Because, to establish your self, your realisation, you have to come again. Of course, you will get realisation today, no doubt. But it is not established in most of the people in Western countries, because they think about it. I mean, how can you think about a flower becoming a fruit? You don't have to think about it. But your realisation you start thinking their ramblings.

So then their Kuṇḍalinī again goes down. Again you have to raise it.

So I would suggest that even if you get realisation today please come back again. Bring more friends, more people. This is to be given to all the people. This is what they are seeking and they have to have it. Any other question?

Seeker: You can, you can feel it and the in hands are the green finger and there is a blue one and yellow one *[UNCLEAR]*. How is it different in Chakras?

Shri Mataji: Yes, Yes. You see in all our hands, there are five, one two three four five and six and seven centers are there. And they get enlightened. This is the seven. This is the seven, the Sahasrāra, here. And this is the first. First and the second and the third and the fourth, fifth, sixth, seventh. This is the center of Christ. See, if somebody is thinking too much then this center will be burning, you will feel it.

That's all. You know there was one gentle man, a English one, who first came to Me and got his realisation And he could not believe it. This is too fantastic for him to believe. But he started getting burning here.

So he said Mother, what does this mean? I said this is your father's centers because right hand is father's left hand is mother's. And father's center is also within us. Now I said this is your father's and this is the center of your Viśhuddhi, here the throat.

So if it is burning, that means your father must be down with bronchitis. This is the center I told you. Immediately he telephoned to his father in Scotland. Father didn't come to the phone, the mother came. And he asked about the father.

He [She] said, “He is down with bronchitis." This is the sentence she said. And you can cure sitting down here, you can, because it is all connected.

All your inter communications and all that have come from the same. You can work it out.

There is a letter I received just before coming. There is an Australian gentleman who got his realisation.

And he has written to Me, he is going to come and see Me in Germany. And he said that, “I must thank you very much." His wife, wife's sister was suffering from epilepsy. Since the day I got my realisation she is all right. Her epilepsy was cured. We have cured so many patients suffering from epilepsy, you can't imagine. People have given up drinking, smoking, drugs, because you find that source, which is the source of joy. Then you give up all these things. It should happen. I don't have to tell people not to do this and do that. Just goes out. Because once you have found that, the nectar, the ambrose, you don't want to care for other things, you are not bothered. You are never bored. Because you live in the present, you just enjoy yourself. The spirit enjoys by itself. But when your attention enters into it, enlightenment of its enjoyment comes into your attention. You start enjoying yourself. This has happened to these young people here who are sitting down and should happen to all of you. It is fantastic. God is extremely fantastic. Tremendous He is, His ways and methods, you have not yet felt. Once you feel it, you will be amazed how He looks out. Every moment to moment, what joy and what happiness! So that I am going to tell you when you come next everything in details, I will tell you what is what and what

is there. Nothing is going to be kept a secret or a mystery and you yourself will know what is happening. Even a child of say three years or four years, if he is a born realised child, he can say that this is the center or this is the center, you can feel it. He may not know the name but he can tell you the center. It is fantastic, no doubt. Now what is he? You have any questions?

Seeker: *[UNCLEAR]*.

Shri Mataji: To be. That's it. You are just there. You are saying the same thing.

Seeker: *[UNCLEAR]*.

Shri Mataji: You become in the center. You are neither passive nor active, you just watch, you become a witness of the whole thing. You see it's a situation in which you are in the center. For example, I will tell you a very simple example, which will explain your question. When a person does something he thinks I am doing it. All right? If somebody doesn't do it, he says I am not doing it. But supposing the Sun, he just emits, he is in non-action, he is doing nothing, he is just emitting. You go into a state where it becomes occurring where you do not do anything. By doing something you will develop your ego. By not doing something you develop your super ego. But by becoming realised it just emits. You become a hollow personality. You are not there.

It's a very sweet story of Rādhā and Kṛiṣhṇa, I will tell you. Once Rādhā was jealous of the flute of Śhrī Kṛiṣhṇa and she said what is so special that she is always at your lips.

So Kṛiṣhṇa said why don't you ask her. It's a symbolic story.

She went and asked. She said, “What is your speciality that you are always at His lips?" The flute smiled, she said that, “My speciality is that I have no speciality. I am not there, I am a hollow personality, His flute and I am flowing His melodies. People think that I am doing it, but I am just a hollow personality." So, you are neither passive nor active but you are doing it, it's happening. And you just see, your language changes, language changes. You say like that. Now for example if I ask Mathiyas to give you realisation, he will not say I am giving realisation, he will not say. He will say it's not coming, it's not going, it's not working. It, you become a third person. You understand now that point?

Seeker: *[UNCLEAR]*.

Shri Mataji: In the present. No, No, when you are passive you are not in the present. When you are passive, you are in the past, when you are active, you are in the future. But when you are in the center, in the present, then you are, you are. All right.

Seeker: This being is not a static state because when the body and the abstract move with the same speed the one is static *[UNCLEAR]* prepares a new evolution.

Shri Mataji: No. You see you have evolved sufficiently enough now. You are a human being is the last word now. Now the jumping is going to be something different. Like we have got in a spacecraft, we have got containers one into another. All right. The first container blasts off and sends another one with accelerated velocity, the second blasts off and sends the third one, like that goes on till the last one. Then when the last one blasts off, the body of the spacecraft goes into the realm of no space, I

mean into the realm where there is no movement, in the sense that there is no gravity, it moves by itself.

In the same way our evolution of our physical being, emotional being, mental being and spiritual being is all blasted one after another. Now at this stage, the Kuṇḍalinī throws you into that space where you become aware of that power and that power starts flowing through you. It's a different state in which you enter, it's a different state. By standing in this state you cannot understand that state. You have to reach there, you have to become. Once you become you are amazed at yourselves. You understand My point? It is not rationally you can understand. I cannot make you understand what is there, because for supposing a dog wants to know what is a human being. How to tell him? His awareness is different, ours is different. Now our awareness when it becomes that awareness what happens, the energy starts flowing through. And you develop a new awareness, which we call as vibratory awareness by which you feel others.

You start feeling others. You start feeling others. You start understanding others. You feel them on your fingers. You feel their centers, you feel your centers and the Kuṇḍalinī moves with your hand movements.

It's a different state in which you have to rise. Which you approach it, like if there is a microscope, you can see through it. Without the microscope how can I explain? You become that, when you become that then only I can explain. You cannot resolve this conflict unless and until you become that. It cannot be explained through rationality. But is logical, this logic, that you are made for

some purpose, once you become that one can understand. Even a child can understand if he is a realised child. And so many realised children are born these days, so many. They have a different awareness altogether. It's a different awareness I am talking about, which is not yet being manifested. It has to manifest. Then you do not think it just works without thinking. Actually when this center opens out then you become thoughtless, there's no thought. You actually see this thing going down. Just like a child, you get your fontanelle bone depression there. You see that. Actually it happens. You can see clearly, you can feel it also. You can feel it another's, you can see the Kuṇḍalinī rising with your own eyes, you can see with your naked eye. It is that truthful. All right. By thinking you cannot rise. By making parallel this thing you cannot know. Let us resolve it. Why not? All right? Just open yourself little bit. It will workout. Just open yourself.

Sahaja Yogi: Should we tell them to take out their shoes?

Shri Mataji: I think we have to take out our shoes, because this Mother Earth helps us. You see Earth is one *[UNCLEAR* of] the elements within us. The elements, when they go little bit here and there, you see we have a problem. Just take out the shoes and touch the ground.

Now as I told you the centers are here. They are to be enlightened. You have to just put your hands towards Me like this. Just like this and close your eyes. It will work out in a split of a second. Do not think about it. Just your thought will stop itself. Keep yourself open and in awaiting state, just expect it to happen. It will happen. As you are just there, you have reached proper conclusion

that you have to be. That is the right conclusion you have reached through your thinking. Please close your eyes.

Just close your eyes. Closing eyes are necessary because when the Kuṇḍalinī rises there is dilatation of the pupil and She won't rise if your eyes are open. It's just the opposite of mesmerism. First you will become thoughtlessly aware. Left Heart.

Now you have to forgive. First of all forgive everyone. You have to forgive everyone because it's a myth, it's a myth that you do not forgive, so please forgive. Just say `Mother we forgive, we forgive.' Forgiveness is a myth and we should not be identified with a myth. Close your eyes please. Just for a while close your eyes. For a while, please close them properly. Just close them otherwise, Kuṇḍalinī won't rise. See after a second point, please close.

[That is your seat, please] just see, just see them, Chakras they are catching, please all of you, you can see. Yes, you can see them.

Please keep your eyes shut. These people will tell Me what are the centers you are catching individually.

It will work out. His left is very, very week. Keep your eyes shut, all of you. Fully shut. Relaxed way, just relax, it is going to work out. She has got it. You have to ask for forgiveness and then you have to say that, `I have not paid so much attention to my Spirit.' You have to ask for forgiveness from God that, `Spirit is the main thing I should have sought. I should have sought the spirit and nothing else but the spirit.

So please forgive me.' You have to believe in God who is your father, who is your protector, who looks after you,

you don't have to have any fears about Him. He is going to look after you. Just ask for His forgiveness.

[UNCLEAR..... Om Twameva sākshāt, Mahat'ahaṁkāra Sākshāt].

She has got it. She has got it. Athais [Sahaja Yogi] what do you say? Right Heart? [Conversation with some Sahaja Yogis.] Ask to him about his father. No, right Heart. She has got it. Leave it. She has got it. Let her enjoy herself.

May God bless you.

[Conversation of Shri Mataji with Sahaja Yogis.] Ask him to ask for Self-realisation, Mother. Just ask him. It will work out.

[Conversation of Shri Mataji with Sahaja Yogis.] Once more.

Just leave it. Hot is coming. Hot is coming. *[UNCLEAR]*. Let it come out. What do you say Mathias? Still? Ask him about his father. What do you say? Left Heart. What about him? It will work.

Just close your eyes. It will work. Hot? Cool? He has got it. He has got it. He is all right. Now, for him, he should say `Nirmalā Vidyā', for him, `Nirmalā Vidyā'.

Sahaja Yogi [to Shri Mataji]: [eyes are flickering].

Shri Mataji: Eyes are flickering? Ask him to keep his eyes open. And not to think. Just watch Me.

Ask him to do like that still. Did he go to some Guru?

Sahaja Yogi: Swāmī Onkarananda, he is the one who has got *[UNCLEAR* forty/fourteen] years jail Mother.

Shri Mataji: Ask him to ask the question of a Guru. He will be all right. Just ask a question. It will work out. It will neutralise. Again. Again.

Seeker: Mother! Are you my Guru?

Shri Mataji: Again.

Seeker: Mother! Are you my Guru?

Shri Mataji: Again.

Seeker: Mother! Are you my Guru?

Shri Mataji: Mathias? Passes into Viśhuddhi, void and Nābhī. [Shri Mataji is working out.] Aham sākṣhāt Ādi Guru, Aham sākṣhāt, Guru Mātā sākṣhāt.

All right. Close your eyes now. Let's see. Let's see if the flickering stops. You got it very well. Tell him how to, help him. Call him. He is all right. He has got it. Ah! You joined us. He has got it.

Sahaj Yogi: He is the second son he comes.

Shri Mataji: Aah, that's how.

Sahaj Yogi: He was in this room.

Shri Mataji: He has got it. She has got it too. What about him? Heat is coming up. Cool na? Hot still? Ask him to put his left hand on his stomach on the liver. Left hand. Liver, yes. What about this lady? Are you feeling any Cool Breeze? What's she saying? [Conservation of the Sahaja Yogi with the lady]. Heavy, are you feeling heavy?

Seeker: Only my ring finger.

Shri Mataji: Are heavy, both the, both the fingers are heavy? Both the fingers? All right. Just a minute. You believe in Christ? Then? You have to believe in Him. Why? He crucified himself. Why don't you believe in Him? He is the one who is angry. Both the centers of Āgñyā. You just say, `Mother I believe in Him.' It will work out. All right? Without him nothing can work out, impossible.

[Conversation of the Sahaja Yogi with the lady goes on.]

Seeker: Why?

Sahaja Yogi: Because I tell you why?

Shri Mataji: The center is here.

Sahaja Yogi: Because it will open your Āgñyā Chakra for your sake not for His sake. You have to gain not Him, so you have to say.

Shri Mataji: You have to believe in Him, because He is there. You cannot deny Him. That's why you are catching both the centers. These are obvious centers. How did I know that you don't believe in Christ? All right. Because here is the center catching. How did I know that he has a Guru? You have to believe in Him. How could you deny? You cannot. He is the Spirit. All right. Ask a question. Mother, is Christ the Spirit? Ask the question. Just ask the question.

Sahaja Yogi: Mother, is Christ the Spirit? Lady: Mother, is Christ the Spirit?

Shri Mataji: Again. Put the hands like this and ask the question, with your heart. Ask the question again.

Lady: Mother, is Christ the Spirit?

Shri Mataji: Again.

Lady: Mother, is Christ the Spirit? Mother, is Christ the Spirit? [Conversation of the Sahaja Yogi with the lady continues].

Shri Mataji: Now, heaviness is there? Close your eyes. Close your eyes. You started feeling it now.

Close your eyes. Now you say, He is the Spirit. Just say that and it will establish. Very badly catching on the Āgñyā. Just tell Him. You have to say now. He is the

Spirit. You are feeling the Cool Breeze a little bit. Now say, after experiencing, Aah?

Sahaja Yogi: *[UNCLEAR]*. She says she feels cold.

Shri Mataji: All right. Tell her to ask for the Holy Ghost.

Sahaja Yogi: Just ask, `Mother, are you the Holy Ghost?' Ask, just ask, don't think about it, `Mother! Are you the Holy Ghost?' Lady: Mother! Are you the Holy Ghost? [Shri Mataji works on the lady with some mantras.]

***Contents: 1980-10-02*, Public Program, Day 1, Geneva, Switzerland**

[French.]

Sahaja Yogi: Mother I would not try to talk to You. May I ask You...

Shri Mataji: They were very interested in your talk, [you know] *[UNCLEAR]*.

Sahaja Yogi: I think I'll carry on with translating.

Shri Mataji: He spoke very well because you were so much interested; I could see that.

Sahaja Yogi: I'm not translating this.

Shri Mataji: And you could see from his heart, he feels so much for Switzerland...

[French.]

Shri Mataji: I would say he is a real Swiss. He feels such concern about his fellow being.

We are all the seekers of truth. Today there is a big urge to seek the truth, because the Last Judgment has started. There were never so many seekers before. Very few used to seek and extremely few used to receive. But the blossom time has come and so many of them have to

become the fruits. That is the plan of God Almighty. We have to see how Switzerland faces it. When we are seeking the truth we must know what we are and what we have to seek. The first premises must be that we are not yet there, where we should be. There is something missing.

Now in a country like Switzerland where there is so much of affluence and people are very settled, still one finds that such a great rate of suicide exists in this country. Now every country has its own problems, but in that problem you can see the essence of its lacking. The lacking in all the affluent countries is that, that matter cannot be enjoyed. It can give you habits, enslavement, but it cannot give you joy. It can give you an ego pampering, but that happiness is combined with unhappiness. Those who also run away from all that are not happy. They have to rise above. How do you rise if there is no ideal beyond it? This is the seeking in the West. How to rise beyond matter? Because they are now understanding the value of matter; they are evolving to that point. We have to speak about the Spirit, Spirit which is being described by many saints, seers of ancient times. Christ has described it throughout. Moses came on this Earth to establish the sustenance for the human beings. He tried to tell people what human beings should do to be in the center of life. But if that was the end of all our seeking there was no need for Christ to come. Christ came on this Earth to say that we have to seek our Spirit. The message of His life is His resurrection.

On the Easter day we give eggs to each other. It is very symbolic. In Indian language a bird is called as khaga,

Kha-ga and also Dvijaḥ. The first one means the one which goes in the sky, flies in the sky.

The second one means the twice-born. And a realised Soul is also called as Dvijaḥ.

Christ has talked about your second birth throughout. He has said you are to be born again. But I find in Christian nations there is no seeking. You cannot be satisfied unless and until you have had your second birth. That is how you are going to find out your Spirit. That is how you are going to become collectively conscious. That is how you are going to find meaning to your living. That is how you are going to find why the Lord has created this Universe. The scientists must ask a question to themselves: why human beings were created out of an amoeba. Was that just a wasteful, a wasteful adventure of God? And what about all the sages who talked about your second birth? Were they all wrong when they said that you have to be born again? Kṛiṣhṇa has said, “Yā sā paschyati, sā pachyati” meaning the one who can see, can see.

I happened to meet a great saint in Cambridge, near Cambridge. He was one Mister Mascaro, who has translated Gītā and has written lots of books about Upanishada, Bible and he's a great poet, well-known writer. He told Me, “Mother, people can't see. I have a friend who has got a Nobel Prize but he can't see." “What can he not see?" “He cannot see that this whole universe is very [maintained], organized, worked out and loved by the energy of God's love." The man in his freedom has chosen a path of enlightenment in a wrong way. The wrong way is to deny God to begin with. Those who do

not deny God, accept some sort of a concept or a dogma. Truth is, lies in the center. It is a spontaneous thing that has to happen within us to know the truth. By what concept did we become human beings from monkeys? Or by what denial did we become human beings? The whole evolution has taken place as if like a seed sprouting. And now at this stage if anything has to happen, has to be spontaneous. You cannot get it by reading, or by talking, or going to library, or by being a king or a big man somewhere. You get it by the happening within you.

Today it was such a chance when I came from Rome and a very eminent doctor from India was travelling with Me in the plane and he is very highly placed in WHO He was just sitting next to Me. It happened or it happens and he has heard about Me. He said, “Mother, can you give me realisation in the plane?" I said, “Why not?" And he got it. He got it there in the plane. But he knows that this is realisation, because though he is a doctor he is very well-equipped in Sanskrit and in the literature about realisation.

He knows what this means. I did not have to argue or discuss it. When he got it he knew it was there.

He *[UNCLEAR* said/says], “Why not do it for the whole world?" I said, “You cannot force people to get it. They have to grow. They have to accept it. But people have so much of ego in your profession of medicine. In India they think they are all English or Swiss.

So, how will they listen to Me? For them this knowledge is naive." He said, “That's true." He said, “I know the problem." But it will come the, once we know why the problems come to us.

The other problem that the West is facing is cancer. Now he knows that I have cured the President of India of his cancer. But how I cure is not so difficult to tell. It's very simple. All the doctors are reaching very near us.

So let us first see what we are within ourselves. And we are, on the left hand side, this is the power of desire which makes our past and this is the power of our action which goes for our future and this is the center of our sustenance. We have *[UNCLEAR* been/reached] [MISSING].

All these centers, the subtle centers in the spinal cord and the brain start manifesting. You start feeling them on your fingers where is the problem and also you can feel the others'. For example, Antoinette has got two children who are born-realised. Now these two little things can immediately say what Chakra is catching. They are not educated, they have not been to any, any university, but they will immediately say, “This is catching” or “This is catching." So this is what happens to us when the Kuṇḍalinī rises all the way into the center and pierces through this fontanelle bone area, that you become collectively conscious; you become. You become. Becoming is the point, not just giving you a big lecture about *[UNCLEAR* this/it]. In the West, of course, the Kuṇḍalinī rises [all right] much, much faster, maybe much faster than India, maybe. Yeah, because people are seeking, because they are saintly. They are from, they are saints.

Sahaja Yogi: *[UNCLEAR]* is it?

Shri Mataji: No, no, no, no, they are. But the Western style of deriving at everything through rationality, again brings them down. Then again they rise. There is a

method of maintaining it there. But for Indians who are naive in this respect, their Kuṇḍalinī stays all right.

Now this, on this side of the past, here is our past, beyond this, lies, you see the moon is, beyond this lies the collective subconscious area. We can say this is the lunar area. Now whatever has been dead in the lunar area resides here. I was amazed that the BBC program we had the other time in London that they said that they have found out that there are protein matters which attack from some unknown area and trigger the cancer. Now this much they are, are accepting. I have said about it long time back. Now this happens; in this way is written by Gregoire in his book, Advent. He calls them as U.P.I.

So, when we are in the center through the observance of sustenance we are not in dangerous position. But we always go to extremes. We cannot keep in the center in a relaxed manner. For example, Swiss people are extremely speedy. He was like that. Now, then you go on to the right hand side, too much on the right, using your right side, planning for the future; and if you go too much on that side you go into the territory of supraconscious. All the ambitious people and all the ambitious animals and all the ambitious vegetables, all of them lie in this area. Maybe Mister Hitler may be somewhere there. It's no wonder people take to violence so easily. Now, if you move to this area you go towards the people who are dead, who have died and who have been sly and, what you call,

Sahaja Yogi: Licentious.

Shri Mataji: Ha, licentious. Now the attention is spread out here. The Chitta, it's actually spread out here,

because food and seeking is here. The attention starts getting subtler and subtler, when the attention from food goes to, say, power, to wealth. After getting to the extreme of our understanding of futility of power and wealth, we start seeking. We also sometimes seek in romanticism. That's also not joy-giving.

That could be very painful.

Sometimes people discover that you have been befooled completely.

So the seeking goes into unknown to find out what is the reality.

Now if you realise that everything has happened to you without any effort, you will not put in effort for your seeking, because you have become a human being without putting any effort. If it is a living process, the evolutionary process is, then there should be no effort. Supposing we stand on our heads, will this tree grow faster? Supposing we read many books before a seed, will it sprout? If this is a living process it should happen spontaneously. There should be no effort. But man in his ego thinks even we have to organize God. We cannot organize Him. He has to organize us. We have to ask for our realisation and just stay in the center. The Kuṇḍalinī rises like this when She is faced with somebody who is an authority of Kuṇḍalinī. It would not move for anyone who is unauthorized by God. This authorization only comes when you are genuinely a Self-realised person, of a very high quality. It cannot come by going to some theological college or getting some certificates from someone.

In India we have a system by which some, some Shañkarāchārya, who is not a real Shañkarāchārya, is

giving certificate to give realisation. And he himself is collecting money because he wants to have a big umbrella of gold and wants to put diamonds around. All this should be dust for a person who is doing holy work, especially when they are ascetics. They are not householders like Me. But still, still nobody can be a parasite and can sell this; for Christ was born a carpenter's son, He lived like a carpenter's son.

Śhrī Kṛiṣhṇa lived like a herd boy, herd boy and Rāma lived in the forest. But when Śhrī Kṛiṣhṇa became a king, He wore the crown. He did not take, collect money from others to buy His own crown. All these things are suggestive of the person who's trying to sell God.

So the person like Christ who said, “Forgive them, for they do not know what they are doing” had to take a hunter and hit these people in the church.

This cannot rise by the people who do not lead a holy life. Like I have known some Gurus who are very nicely settled in your Switzerland with their big bank balances, have been using women for their own purposes. You must see their lifestyle; you should understand and should be aware of these *[UNCLEAR* facts/frauds]. They are the fake ones.

The person who is at that level can sleep on the ground. For Me I was born in a very rich, royal family and My husband's well-off, but if you ask Me I can sleep anywhere, live anywhere. I have no problem. But people don't understand this. They are lost in a circle. If somebody puts up a show they run after that show. In this country thousands of people are running after a such nonsensical Guru.

One Guru recently came to London from America and he said that, “If you give me a Rolls-Royce only then I will come." He has mesmerized people and they have got fifty, he has got already fifty-eighth Rolls Royce. And now these people starve themselves for one year to buy a Rolls-Royce for this, this horrible person.

Some of his disciples who have come to Sahaja Yoga went and talked to them. “What are you doing? You are all mesmerized." They said, “We are enjoying this very much and we are very happy. He has given us this. We have to give him matter to get the Spirit." You cannot exchange matter for Spirit.

You cannot pay for it. It is very difficult to digest this truth for human beings. The Spirit lies in your heart, detached from everything. It is an eternal thing. It enjoys by itself. It cannot enjoy what you enjoy.

It watches you, every moment. He gives you a long rope to hang yourself. It cannot control you because you are free. But you have to choose Him in your freedom. Your freedom has to be respected. You cannot be mesmerized because you have to become absolutely free. The evolution could not go further without giving this freedom to human beings. At the development of this center the man raised his head above the animal life and then this new development started growing into him. Before this, there was only this full, the superego which is the, which is the product of your desire, of your conditioning. This, Mister Freud has only seen because he is so half-baked, only one side of man. We are not only our conditioning and desires. We are also our ego here, the great one, which he did not see. Because this gives

you problem, because you suffer from mental problems. He was a psychologist; he wanted to make money out of our problems.

So he paid only attention to this.

Now if, if you only worry about your conditioning and try to remove it, how do you do it? You use your ego to remove it.

So the ego grows up like that and puts down this superego down there. And man thinks he's on top of the world. Ego gives you artificial happiness, like Hitler had. You see his face; even his mustache was on one side like that. Egoistical man is like that. He thinks no end of himself. He encroaches on the freedom of others and aggresses the free people. But after all, human being is the Spirit.

He starts seeing this horrible thing within him, like a giant. Most of the young people in the Western countries started seeing it in their elders.

So they started an anti-culture movement going to superego, taking to drugs and running away from reality.

So, there is a wobbling between ego and superego. You have to be in the center there.

So when the Kuṇḍalinī rises, She pushes the attention just like a, from the [shawl] you can see how it pushes up and She pierces here. A happening takes place which attracts your attention as this, inside. Because if I tell you pay attention to yourself you cannot. But something falls off, you pay attention.

So if some happening takes place, your attention goes inside. Then the attention pierces here and you become one with the Divine power.

So, you get away from both the extremes. When it pierces, you start feeling from your hand Cool Breeze flowing. This is described in the Bible as the Cool Breeze of the Holy Ghost. It is described in Indian scriptures very, very clearly. It is called as Chaitanya lahari, meaning the, the, the waves of compassion; no, enlightened conscience. But the enlightenment is of love; it is the love of God which has created the whole universe so beautiful. In every human being is placed everything so beautifully. This is the tree of life. And these vibrations, these are the water of life. It is said that, “I will appear before you as tongues of flames." These are the tongues of flames. Christ has said, “Those who are not against Me, are with Me." Who are they? He could not explain. In Rome I went and I located many, many of the deities in the paintings of Michelangelo.

Sahaja Yogi: Deities?

Shri Mataji: Hān! Deities.

Sahaja Yogi: Ah, oui, yes, Mother.

Shri Mataji: Because he was a realised Soul and he had inspiration from his unconscious. He was honest and he painted that. They say we, it is not easy to recognize *[UNCLEAR]*. All these things have to happen within you. The Kuṇḍalinī has to rise. You have to get your rebirth; that is your right to have it. But you have to be meek and fast to receive it. You cannot order God that, “You give me. Otherwise I'll kill You." We have to be humble. There is no shop here. Our attitude should not be of a shopper,

but here you have come to receive, for I cannot take anything from you. I can just give My love, to sprout your Kuṇḍalinī. I want this to be established in Switzerland. We have to have a nucleus. We have to awaken our people [to reality]. We have to save them; big salvage is needed. When I am in Switzerland I'm a Swiss and I feel that concern for this great country.

[MISSING.]

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... You have to translate... You are all here to seek the truth. You are all the seekers of truth, but what is truth? For the truth to an ant is different from the truth to a human being. The way your consciousness expands, the truth reveals itself to you. Whatever we know through our sense organs we call it as truth but the sense organs also develop gradually as we evolve to human level.

We have done nothing to achieve our sensitivity as human being. It has happened absolutely spontaneously within us but we think for growing higher in our consciousness we have to do something about it, but if you see that, human beings have come out of amoeba without any effort and if you understand that the effortlessness is the only way you have achieved this state we have to accept that effort is not necessary.

`Sahaja', as Gregoire has told you, means `spontaneous'. Like a seed it sprouts by itself and becomes a tree. In the same way we started like a seed and today we are at a human stage but some human beings even think that by paying money you can improve in your consciousness.

Because of this mythical idea there are many enterprises floating and they call themselves “people who are going to give you some higher life" if you pay them so much, so much.

You cannot pay for your Self-realisation, it is effortless, you cannot manipulate it through your rationality either because rationality is a limited. You have to go to the unlimited. With rationality you just form dogmas and your own conceptions about reality and if you accept that then you think by saying that you are that, you become that. If a seed thinks he is a flower, does he become a flower? He has to become. He has to grow in. In the same way, we have to know that we have to become, but not through our effort but the effort of the Divine Grace. It is the Divine Grace that has created us. The Divine Grace has made us human beings and it is the Divine Grace that is going to give us our higher life because God Almighty, your Father, loves you. He wants you to develop into such a being that He pours all His love *[UNCLEAR* unto/onto] you so that you can feel His powers within you, that you become the instrument of the Divine Power, so that you feel the flow of His power through you, so that you can manage it and give it to others.

People are very much today... are science hypnotized. They cannot see anything beyond science but if they are honest they can find out that they haven't got answers for many questions and the reason is their awareness has still to go higher to understand those questions. Like in histology you have got to see through the microscope. [Histology... science of cells...] You cannot see it directly. In the same way if you have to feel the Divine Power, the

All-pervading Power you have to rise higher in your awareness.

Now if this power exists or not, if there is such a power working or not is to be seen. Every scientist must have an open mind to seek. That is the science of work that is the mind of a scientist, *[UNCLEAR* who is to be open]. Even in science they put forward a hypothesis and if the hypothesis is proved to the point then they call it a law.

So, whatever I am saying you have to receive it with a very open mind. First to receive it see for yourself and then you have to accept it as the law of the Divine. Within us is placed as I say... are these centers which are seven in number. One-two-three-four-five-six-seven. These are the basic seven centers within us which lie in the spinal cord part and some in the brain.

These are subtle centers within us and they express outside the gross plexuses. Vertically they represent our evolutionary process. They are the mile stones in our evolution at this point which is called as the Mūlādhāra Chakra, which manifests the pelvic plexus outside. Now, this center is placed below the Kuṇḍalinī, which is placed in the Sacrum Bone. This is called as `sacrum' because it is a sacred bone. In this bone lies the Kuṇḍalinī, the residual power of our germination.

During the process of Kuṇḍalinī awakening you can see the pulsation down here. You can also through stethoscope; see the rising of the Kuṇḍalinī and you can see the pulsation in the back bone. Till it reaches here in the fontanelle bone area where it breaks through. At that point you do not feel any pulsation. As soon as this

happens, from your hands a Cool Breeze starts flowing. You can feel it on your finger as shown here.

These are the terminal points of the sympathetic nervous system within us. These represent all the centers that are inside us and you start feeling them on your fingers, as a... absolutely your own experience.

Now first time this Kuṇḍalinī meets the seat of the spirit which actually resides in the heart and theses... cool waves are nothing but the manifestation of your spirit. It has been described in all the scriptures.

The time has come to prove all the scriptures [UNCLEAR, to you] but you have to be connected with the mains. For example if this instrument is not connected with the mains it cannot be used. In the same way if we are not connected with the mains we have no meaning. In the Big Primordial Being we are small cells, the microcosm and the macrocosm. Every cell has to be awakened to know how it is connected with the whole.

So by Self-realisation you must expect to get your wholesomeness.

So that it means that in your consciousness you should be able to feel others and yourself otherwise it is not Self-realisation.

If your spirit is manifesting it should be able to relate to you... where are you. Your eyes have to be opened; you should be able to see. If there is light you can see everything clearly. In the same way you can see on your fingers, you can make out what are the centers are in problem. These centers on the left hand side are dealing with the mental side... uh... with the emotional side. This is the... uh... was described by Mister Freud as psyche.

He was a half-baked scientist because he could only see one thing in us.

He could not see other side which is responsible for our action... the power of action. Which... which gives you the physical and the mental side. He should say that you should not have any conditioning and you should remove all your conditionings and you should not believe in any taboos given by any prophet or anyone because if you do that then you condition yourself.

But he does not know to do that we have to use this power and by doing this, using this power, we develop the ego. With superego you do have problems which trouble you and you can see yourself. But with ego you do not feel the problems yourself but you are problems for others and as a result there is problem also for you because if you use too much of this power, then this power *[UNCLEAR]* freezes...

you become a very dry personality.

If you use too much of this power, then you develop a... liver problem. The medical science does not believe but actually this center here, the second center is creating cells out of the fats cells here for the use of the brain. *[UNCLEAR* In the gross, it gives aortic plexus... manifested... power...] But this cell has... this center has another very important work is the liver... is the spleen, the pancreas and also the kidney and the uterus.

When we *[UNCLEAR* live such/give such/liver starts] working only for one job, is to think for tomorrow and all the time thinking, then other jobs are neglected. A person who thinks too much always gets a diabetes. Farmers do not get diabetes. They eat such a lot of sugar and they eat

such a lot of carbohydrates, they never get diabetes. People who think too much get diabetes. Apart from that they get liver.

They get kidney troubles.

Sometimes they carry on with one kidney. They have to be in the machine every third day but they do not believe that it is coming from overthinking. When the Kuṇḍalinī rises she solves the problems because when she goes between these two, ego and superego, she makes a space. A thought rises and falls off and another thought rises and falls off and there is a space in between.

Either the thought comes from the future and becomes the past.

So we are jumping on the ego or superego all the time on the cut. In the center is the present. When the Kuṇḍalinī rises she sucks both ego and superego and you find a depression in the head and you feel absolutely relaxed. Now you come in the present and you feel extremely relaxed.

I always tell a joke about some villagers travelling by a plane and they were told not to take the load...

ah...

So much load to the plane and they thought that if they put their load on their heads they will be giving some relief to the plane.

So they put all their load on their heads and are in tension. Then the pilot comes and ask them, “Why are you putting this load on your head?" They tell, “After all we are worried about your plane." So he says, “This plane carries your weight and this weight as well, you

live it on the ground." First they are afraid to live it, they doubt. Gradually they find, “Oh, it is correct." That's what happens after Realisation. The Lord, God Almighty who has created this whole great universe, has created you and has given you all the beauties of life, is going to carry all your weight. He... He carries your load otherwise also, what work do you do? If a tree dies you make a good table chair, you think, “We have done a good work!" You are just changing forms of dead to dead.

If you make a chair and sit on it, it sits on your head. Then you cannot sit on the ground. You have to always carry chair with you in some form. We might get people later on; glue to them a chair... [Wherever they go?] So the matter which you change into forms gives you habits and enslavery but I'm not saying that you give up anything. That is another myth. What are you holding? It is nice that this thing belongs to the hotel, no headache for Me. If I had owned it and possessed it, it would have been a headache. The more possessions you have, the more frantic you are. But what I say... you enjoy them! That's only possible after Realisation that you do not give up anything but you see the whole drama as a witness. But the main thing is it has to happen to you, some happening has to happen within you.

This happening is of Kuṇḍalinī awakening. It's a living force and a living force cannot be handled by human being because they have done no living work whatsoever. I met a lady, she started arguing with Me, “We are making test... tube babies..." That... that too is a myth. Because two living things you put together, you do not create life but the One who creates billions and

billions of such human beings, how great He must be! In our being it is so many interesting things happening but we take it for granted. For example if there is any foreign matter introduced in the body we throw it out. *[UNCLEAR* The body throws it away].

Now if you see in the child bearing while the foetus... I mean the embryo is embedded in the body then it is not expelled out. Not only it is expelled out but it is nurtured, looked after and then at the right time it is expelled.

Who does that? Who does that? There is a Deity sitting down here... He's the Deity who is the embodiment of our innocence. He incarnated on this earth at this point... inside the brain at the Optic Chiasma as Our Lord Jesus Christ. He came on this earth to tell us that we have to seek our spirit, that we are to be born again but most surprising we are getting people authorized by some theological college to give you a baptism. That's just a mechanical thing it is not a real baptism.

You have to ask for the real baptism. If you are the seekers of truth, then you ask for real baptism.

There is such a lot to be said about all these centers and their Deity and I'll be here for two more days then I'll elaborately tell you but today I want to tell you about the area which lie in this side of ours.

... and this area is supraconscious. For example when you take LSD and all that you enter into this area but if you take some other kind of drugs like *[UNCLEAR* Dhatura/marijuana/daitura] and all that you go on to that side. Also when you think of dead too much you enter into this area. Now the defect of the whole scientific attitude is this that it is all based on analysis. For

example there will be a doctor for one eye and another doctor for another eye but human being is one.

The medical doctor cannot treat the psychological problem but Kuṇḍalinī treats all of them. She integrates all your being, your physical, mental, emotional and spiritual being she integrates. Now the problem is like this... cancer can only be cured by Sahaja Yoga. It cannot be cured by anything else. The reason is now the doctors have also found out in a very research way because I saw it in BBC... that there is an attack from some unknown area on their being... through... by some protein matters... Protein...

and they said... they have reached a conclusion that this attack come from the areas which are built in us from the creation.

It does not come from without. Now these are the areas from where the attacks come. In our evolution, by balancing things there are many such vegetables and animals which have gone out of circulation. There are some human beings, quiet a lot of them who have also gone out of circulation. For example people like Hitler on the right hand side, is out of circulation. They are actually devils. On the left hand side, very sly people who are playing very sly and dirty tricks. *[UNCLEAR* And who are very, heinous/full of...].

For example, uh... this Chakra throws the over-supraconscious people, the over ambitious people out of circulation here and this one *[UNCLEAR* throws out... of them there...]. Now these build up negative forces against the life, against the life. These attacks are from all these areas, two areas I told you. Now the problem

with human being is that he goes to extremes. The whole system, the human system is now building up such things like which creates `unique' personality.

If you become unique you become malignant. The malignant is like a cancer cell which starts oppressing other cells and turning those cells just like these aggressive ones.

So we see one `unique' man and we run after him and we want to become like him and because human live... beings live on very gross level it is very easy to impress them with this kind of thing. That explains people like Hitler could influence Germans. Today a person like Khomeini is influencing poor Iranian.

There is no end to such `unique' devilish stupids. Now these two areas, we do not have to go there.

Below is the hell which is being painted by so many artists in the West. Even in the East we have many people who have exposed the problems of hell. On top there even you pierce, you enter into the `super-consciousness' and first time in your conscious mind you start feeling the Cool Breeze, you start feeling the Divine Power which created the whole creation, which is the vital force.

Now to be there we have to use some sort of a method and that method is used by the Divine Power itself. Now she... she comes down first as the desire power within you and this is the pure desire power which is not affected by our personal desire or conditioning. The pure desire within us is to become our spirit so that through our spirit we know the Divine.

This pure desire rests here for ages with us and the one who is authorized by God, not by theological college, *[UNCLEAR* faces] this desire, it rises *[UNCLEAR* to tops]. That's how you become Self-realised.

First time you start feeling your spirit on central nervous system. Whatever is human awareness is expressed in central nervous system. Whatever we have achieved in our evolution is expressed through central nervous system and the autonomous nervous system which are the sympathetic and the parasympathetic, are so far unknown to us... become our own.

When we say, “Autonomous" who is the “auto"? Just you brand somebody and then stop thinking about it is not the way a science should move. Who controls this autonomous nervous system? It's your spirit. Your spirit knows you it knows its field and you do not know it.

Now first time he manifest in your central nervous system. It is happy and enjoying itself, it enjoys itself. When the attention from here rises to the Kuṇḍalinī and touches the spirit here, attention enjoys it. Thus your attention becomes enlightened. Sitting down here you can say what is the problem of a particular person. Sitting down here you can say who is realised and who is not realised. Tomorrow I'll be able to tell you some stories about it but you all must get your Realisation and establish it.

The trouble in the West is that there is seeking, they are real seekers, they are very genuine but they do not know how to remain in the center. They go to extremes. This is one of the problems. Secondly they have developed shopping habits. I call it `Guru shopping'. They think they

came to Sahaja Yoga also for shopping. First they'll come, attend My program, listen to My lecture then go to another program.

This kind of behaviour has made them very frivolous.

You have to have depth in you, your seeking should be dignified. If there is no weight in your seeking you will be floating all the time. You cannot go down. Sahaja Yoga requires people of calibre, not the kind of calibre we expect that efficient person should be there or a very rich man should be there or he should be a very great expert in something but the calibre of assiduity to get to the point.

I must say for Britishers, though they have been very bad to Indians, I found their young people are people of calibre. They are very difficult to crack. Dificult to crack but once they get it they sort it out.

They are not scholarly... they are scholarly but they are more on the deeper side of the search. In London I have now about three hundred people who are first class Sahaja Yogis. They are curing people, they are realizing people and they are now writing about Sahaja Yoga.

From Switzerland also I have some very precious *[UNCLEAR* disciples/followers/diamonds]. Gregoire is one of them. He has written a beautiful book about the Advent. He is a scholar and a... very intelligent.

He wrote a book which was very... would have been very intellectual but I told him to make it a sweet book because they... people who will read it will become absolutely mad. I really tortured his life but for one year he agreed and he made it a very sweet book. He is a man of great attention and concentration and I'm sure

where such great Sahaja Yogis resides there must be great and greater seekers.

The only trouble is, when you receive the truth you become so enamoured by it that people think you are possessed. It is very difficult to tell people that we have found the truth because for blind people how to say there is light? You can see from their lives how they are transformed. For example... I'll give you a small example of a child who is playing now. He is a child of another Sahaja Yogini, Brigit, who was in Mexico few years back and you know there is lot of black magic there and this child developed a big lump in front.

He would not talk to us or anyone, he was all the time crying, weeping and he was *[UNCLEAR* struck]. Now this is the center of Christ. He would not have a cross anywhere near. Actually he hated it but when I rose his Kuṇḍalinī and took the name of Christ, this opened out. Actually he used to look like a bull about to hit you with the whole attention like that. Very *[UNCLEAR* angry/agree], very aggressive and did not sleep in the night. He was very aggressive and could not sleep in the night but as soon this center opened out and the Kuṇḍalinī opened the Sahasrāra, the Brahmarandhra... today you can see what a beautiful child he is! Mother is also completely transformed.

Gregoire himself is completely transformed. When he came first to Me I didn't know what was happening, the thoughts were coming like horns and he was attacking everyone. He was an extremely disturbed person. When his sister, elder sister, who is another intellectual saw him so transformed she said, “Who has transformed you

of all the persons?" and then she took to Sahaja Yoga also.

In the end I have to tell you that the Last Judgment has started. The Kuṇḍalinī is the way they are going to judge you. Actually you are going to judge yourself, your are going to be given complete chance to improve yourself and there are many great souls taking birth on this earth. There are many children born on this earth who are realised Souls. Today we have here four of them who are playing about. They are born realised.

Like Antoinette's son is great. He brought a very nice picture to Me today made by him, painting and he told Me, “This is the fort of Śhrī Kṛiṣhṇa." I don't know from where he knew and all His Divine weapons are in this place and all those people who attack us we are going to attack them with these weapons. It's very remarkable how he knows that Śhrī Kṛiṣhṇa is the Saunhara Shakti, is the killing power.

When they see they know so much, you can't imagine. Most surprising thing that... William Blake, who is a great poet, who wrote poetry long time back has described where I will be staying and where our Ashram is going to be exactly, in his poetry. I lay down the foundation in the... in the place which is called as *[UNCLEAR* Lambeth Way] and he has mentioned that and first I stayed in *[UNCLEAR* Surrey Hills]. It's written, “The flames will start at Surrey Hills" and the foundations of the New Jerusalem will be laid at *[UNCLEAR* Lambeth Way].

Now this is... was written long time, I did not know but recently somebody has sent Me a letter to Switzerland. Kṛiṣhṇa has said, “Those who cannot see cannot see." He

has also said, “Yogakshemam vahāmyaham." Meaning, “First you achieve your union then I will look after your well-being." Christ came on this earth to teach us that we have to achieve our eternal being, our spirit. His resurrection is His message so that you all should be resurrected and enter into the Kingdom of God to enjoy all the benedictions of His power.

Let us have our realisation.

***Contents: 1980-10-10*, Public Program (2nd Day of Navarātri), Zurich, Switzerland**

... and it is such a living process that [MISSING]. [I tell you] there's no technique. That means you cannot follow any technique. What is the technique of a flower becoming a fruit? When I see people standing on their heads or jumping or doing all kinds of things to seek God, I really think they are still very children, small children. They are still very naive. They should know that if we have become a human being from amoeba without doing anything, whatever you have to become you will become. That has to be done. That's the problem of God and not of yours. It has to be done; otherwise He will have no meaning.

The creation will have no meaning if you do not have any meaning. Because if you are on the top of the creation then something has to happen to you, by which you should *[UNCLEAR* grow/know].

What is this power that has created you and what is this power which is guiding you? By what power have you become a human being and by what power you are going to become a higher [person]? About these things

whatever I am talking to you, like a scientist, you must keep your mind very open and not to close your mind in the sense that I put a hypothesis before you. When I put a hypothesis before you it is necessary to see if the hypothesis works or not. If it does not work, well and good. Then you can say, “All right, it has not worked." But you must try to find out with open mind why it has not worked [in you] instead of criticising the system, because in this I have nothing to gain. It is you who have to.

You cannot give Me anything whatsoever. For your information and as Gregoire has said, I am quite all right as far as taking is concerned because I don't think I need anything from anyone. I'm an oversatisfied person.

So only thing what I want to do, the satisfaction that I am enjoying, the joy that I am enjoying, I want to share and that is a very, very simple thing. It is so simple, like this light which is enlightened can enlighten another light. What does it do? Just it is already enlightened and that light is ready; it's just adjusting. But there's another problem I find, that people think, “I am going to do it on my own." You cannot. There should be somebody who is enlightened, [who] can do it. But this is a very, very important word, `enlightened'. You can find Gurus from everywhere and all kinds of, even Western people now have started techniques. The person who is real is not going to do any technique whatsoever except that it is going to just enlighten Spirit, to another Spirit. That's all. You are all very built-in. See how beautifully you are built-in through your evolution. This is the first power, as I told you.

This is the second power which is the power of your action, reaction. This action is physical and mental while this is emotional. The left side as it gives in the gross, the manifestation to the left sympathetic nervous system, this one goes against to the right sympathetic nervous system. This is accepted by doctors but they do not accept that there are left and right, two sympathetic nervous systems actually inside, which are subtle and what we see outside these kind of [chord] are [being closed up]. By this, as I told you, we desire. This is the psyche about which Freud has talked. But he is a very *[UNCLEAR* half-state/halfbaked] because he talks only about one *[UNCLEAR* part/mark]. When you try to decondition this you do it through the second one. Now when you try to decondition this, what happens, as a by-product of this, ego develops. And the ego starts developing so big that it pushes down the superego and the whole head becomes like a balloon [now]. Only after realisation you start seeing that balloon and then you say, “Oh, God, what is this coming out?" It is there. This Mister Ego is to be seen, how it comes up when you are here. Otherwise you do not understand. Because superego is a thing by which you suffer. When there is superego you feel depressed and you feel lost and everybody says, “He's miserable." But when the ego is there, oh, you are very happy, you are on top of the world. You can even become Hitler, you see, absolutely like Hitler. You may have a mustache of his type also or may develop a hairstyle of his type. It is to that extent one can go with this ego and would be saying, “What's wrong? What's wrong?" because then you trouble others.

Here you are troubled, but it's better in a way. But this one it's such a horrid stuff that when it works out you become absolutely unique personality by which you become really malignant in the society. And the society is developed of such people has no love within them. When the ego develops too much the left side becomes absolutely frozen and people whose ego is developed have a very bad emotional side. That's the reason why we find there are so many divorces and things coming out because we become very dry persons. We lose our emotions completely, by physical, by emotional. By physical and mental activity we really freeze our heart and sometimes people have heartaches.

In London we had a gentleman who came, who was a dentist and he told Me, “Mother, I have no feeling. I don't cry. I don't weep. I have become an [over-tough person]." I said, “How you call that? I mean, a person who is liberated is nothing but love and compassion. From his whole being compassion must flow. Instead of this, what has happen to you?" He said, “I do not feel anything. I do not feel my children. I cannot feel my wife. I've become like a stone." I said, “Are you going to now become stone after becoming a human being, or what?" So, he said, “Mother what am I to do?" I said, “What do you do first of all?" He said, “I go for five miles every day." I said, “Better stop. What is the need to run for five miles? Going to such extremes of running like mad, what is the need? Why don't you spend that time with your children, play with them? You'll be better off." But ultimately the Kuṇḍalinī rose in him and he got [them back].

So this is how we live in imbalances with these two powers.

Now the third power which is, which is actually the Kuṇḍalinī here, we have achieved up to this point, from the top to this one, is the one which has given us our evolution up to this point. We are evolved human beings but still we have not been able to reach our [goal], I mean to find out our whole existence, the justification for our existence. Why we are made human from amoeba state? What was the need for nature to create human beings? What is our speciality? And people are finding it very difficult to explain. They try to give this explanation and that explanation. But actual, simple explanation is this, that you are trying to find your wholesomeness. You are a part and parcel of the whole. You are like *[UNCLEAR* the/a] cell, the microcosm and macrocosm, as they call it. And you have to become aware of that thing. Once you become aware of that great thing, then you are surprised to know that you become collectively conscious. You become. Again I say, you become. There's no question of just telling you, `Oh, we are brothers and sisters. Let us have United Nations,' and then they fight there or just find jobs for *[UNCLEAR* killing/people]. It is not that. Automatically it *[UNCLEAR* happens/means] when the Kuṇḍalinī rises from here and She pierces through this fontanelle bone, as Gregoire has told you, on the fingers, you see here, you start feeling these centers on the hands. You start feeling. It's an actualisation that happens. You start feeling all these centers on your fingers.

Even if you take ten children together and who are realised Souls and tie up their eyes and ask them that, `What is wrong with this particular person?' they will all raise one finger, which means he has got throat problems. It is that decides. It is that. But that's not the only thing. Of course, collective consciousness when it comes into you, you start understanding. “Oh, God, I understand my own centers that are within." That means Self-realisation, understanding about the Self. When you know about your own centers then you know Self-realisation. And when you know about the centers of others, you know it is collective consciousness which is built-in.

Now see, in human being we have developed certain consciousness. For example, if you want to take a horse through the dirtiest place he wouldn't mind; he'll just walk. For him it does not matter. But you cannot go with the horse. You'll go for about two paces and you'll turn by saying, “Oh, I just can't walk." The horse will walk through; he will have no problem. But you cannot because you have developed that sensitivity within you, you have developed that sensitive nose within you which the, the horse does not have. In the same way you have developed other sensitivities, say to beauty, art, to many things you have developed. I mean, you are much higher than animals, no doubt. And when this happens to you then you realise that you have a much greater sensitivity than before, the one of collective consciousness. In Sanskrit it is called as Samādhi Chitta. It becomes your own feeling, means you start feeling it on your central nervous system.

Your central nervous system is what you have achieved so far up to the human state. Now your nervous system starts feeling a Cool Breeze. Now this Cool Breeze has been described by all the Scriptures. This is from the heart, the Spirit. The emission of this Cool Breeze is the actualisation of the Spirit. Our attention becomes one with the Spirit and it starts emitting cool vibrations, which is described, as Gregoire has said, as the Cool Breeze of the Holy Ghost. In, in Sanskrit Holy Ghost is called as Ādi Shakti. And I think perhaps in India, perhaps because we were people of simpler nature and a simpler living, not so complicated and because in our country we did not have to face nature so much, I mean, you can live in a, in a forest very happily, with very few fruits; they don't need so many things, people started finding out inner being.

As you started finding out the outer growth, which you have to grow out, there has to be the inner growth.

Like in a tree when the tree grows higher the roots have to grow. For God there is nothing like East and West, oxygen clean and all that. I don't understand, to be very frank, but the human beings, “We are Eastern. [You are] Western." It is only that in India the search has been under the being and out here it has been outside. It is only one personality. God never created a world with different nations.

And sometimes I forget about My passports completely. I think it's like a criminal, carrying a number of the crimes you have committed or something like that. We, this is our craziness that we believe that we are different nations, we are different races, we are different beings.

He created all this variety to create a feeling of beauty. Because variety creates the beauty. I mean, if you had the same type of noses and same types of faces and same types of hair, you would have been bored of each other. As it is, we are bored. Then I don't know what *[UNCLEAR* could/would] have happened to you. As it is, we can't bear to meet everybody. They *[UNCLEAR* hesitate/escape]. Because I've seen people, I mean if they go to meet someone they must have a television in between or they must drink something together or they must go to a cinema. But they cannot sit together and talk for more than five minutes without fighting. This is what we are. We are so boring.

So why we are so boring is because we are not collectively conscious.

But this lecturing is not going to help you, as I told you. There is no lecturing about it, no talking about it. It has to happen. If it does not happen then [it does not happen]. I mean, if it does not happen I cannot force it. But it happens to so many people; specially in the West it happens [to many people]. The reason is, as I always say, that England is the heart of the universe. But it is lethargic. Europe is the liver of the universe, which is, which is greedy, alcoholic. India is the Kuṇḍalinī of the world; there is no seeking.

God save this universe. I mean, whatever is missing, is missing from the point. Where there should be seeking in India, there is no seeking. People do not seek, because they are becoming sophisticated; they are becoming modern.

So they do not want to seek. The seekers are in the West but the problem is, as I told you, in England they are lethargic and in the Europe they are [liverish].

Doesn't matter. Whatever may be the situation at this time, I have a feeling that blossom time is coming. The time has come for people to get their realisation. It's the blossom time. In the Tree of Life we had one or two flowers before and nobody could understand them. They were butchered, never recognized, never. They were killed, they were poisoned and they were crucified. This is what we have to [look at]. While even the thugs came in and the swindlers, we were very good to them. We have given them palaces and houses and beds where there are diamonds and they are having a very nice time.

So what to do? This human eye has to see. That's what it's very difficult. Kṛiṣhṇa has said, [Hindi] “The one who can see, can see. The one who cannot see, cannot see." It's impossible. No use breaking your head before a person who does not see.

Somebody, there is a blind man, you tell him “This is the colour of this table cloth." He'll say, “What is the colour? You tell me." Now what are you going to tell? He cannot see.

And I have seen this is the problem of the West and also of the East. The great writer who is living now in England, his name is Doctor Mascaro; you might have heard his name, he has written lots of treatises about Gītā and Upanishadas, also Dhammapada and also Bible. He's a master. And he is a master of Sanskrit language. I went to see him and he gave Me a flower. There's a beautiful couplet, `Flower', [in that, from which] he said that,

“Mother, give us light. Give them all light so that they can see. Please give them." I said, “I'm doing that." I'm doing that, but somehow people do not know what to expect within themselves.

When the awakening takes place the first thing that happens as a by-product that you get physical [health], fitness. The doctor has not come today from Lausanne? We had a doctor. Luckily they were five or six patients who also have come. First thing that happened to a paralyzed lady was that she got all right, with her paralyses which was there for [too] many years. And she told Me, “For the first time I could climb three stories in my house after realisation." The second gentleman had a sort of infantile problem who was bent up completely like that, throughout and he always used to eat like that; stood up and his back was all right. Thirdly, I mean, this happened only in Lausanne because we have done so much this work before, there was a lady with breast cancer and when she came to Me, she, her hands started shaking little bit. She shook for a while and now she is perfectly all right. Who is the fourth one person? And a lady with arthritis, she got all right. And another person who was down with some sort of a, we can say a nervous tension in the stomach, she got all right.

So this is nothing; this is just a by-product.

The by-product is like that when God has to be invited in your heart, this temple of your body has to be enlightened and cleansed.

So the cleansing takes place. It's a first cleansing *[UNCLEAR* Divine/river] in the body through your physical *[UNCLEAR* form/bodies].

Now, cancer: I've been saying this for the last ten years. For your information I've cured our president Sanjiva Reddy, [there it took him five hours], of his cancer. You know he had cancer of lungs. Cancer can only be cured by Sahaj Yoga. It's a fact. I've been talking about it, saying about it.

Some doctors accept it but most of them do not. The reason is, you cannot take money for Sahaja Yoga. How many doctors are willing to accept this proposition? There is nothing mercenary about it. You cannot take money for this. If you get enlightenment you have to give enlightenment free of cost.

On the left and the right of these two there is an area which is collective subconscious and the collective supraconscious. These are the two areas which are unknown to us and from here all esoteric and all sorts of experiences come to us. For example, people start seeing light or they start feeling that their body is taken away or all sorts of good experiences come from this movement or this movement. Now these are the areas we have to avoid completely and we have to be in the central path. We have to be in the light of moderation and not of the extremes. But if you go too much of this side or to that side you fall into problems. Now I have seen all the cancer patients that I have seen so far had a problem from the left side, most surprising. Either they had some sort of a false Guru there.

Leukemia, leukemia is caused by the entry of some sort of invaders from this area. Now, you'll be amazed, I've been saying this for the last ten years, but I saw in the BBC recently they have found out that there are some

proteins which they call them as protein 52, protein this and that, which are invading us from some unknown areas, they do not know precisely, from some unknown areas and these areas are built within us since the creation. This is accepted now by the cancer research. But their research is something like a blind walking in, into a black pool. He says, “Now this is the chair.

So we found the chair.

So there is a chair." I say it's better that you get the light and see for yourself everything what it is. That's a much better way of knowing. This is known as Self-knowledge. When the self gives you the light, we start seeing all these things within us and understanding them.

Now these areas are very, very dangerous. For example, those who indulge into say, some sort of a supraconscious experimentation, like flying. For example, some people are now trying to fly. See, there are courses to fly. I don't understand. You've got your aeroplane. Why do you want to fly in the air? Now this flying business is done nothing but by the spirits. They take away your spirit outside and you feel that you are removed from the point.

But this area is the most dangerous thing for children, because this ego develops in a grown-up person, but in a child there is no ego.

So when these bodies take away the soul of a child it is difficult for the child to come back to life. And you'll find the child suddenly dead without understanding the reason for his death. This is because now you have let loose all these areas into the present tense. Never, never before on this earth, such a mess of horrible things.

Because of these horrible fake Gurus, also the indulgences of ourselves into different techniques by which either move this side or that side, like ESP and all sorts of the techniques, that are all...

Some other was, to stop your drinking you have to say, `I don't drink.' So you develop your ego; you go this side. All this deliberations of human beings which come from an unknown source make the person enter either into this side or that side and creates such a number of complications.

The permutations and combinations, when I see them I am really amazed.

Now where do we have to go? Because this side is the hell.

So we have to go there and to be on the top of your head is the power which is all-pervading, about which all the Scriptures have said that there is an All-pervading Power. Now are we to believe that or not? Are we to say they were all wrong, who told us this? Was Christ wrong? Was Nanaka wrong? Was Ādi Shañkarāchārya wrong, who said that you have to achieve that state? They were all wrong or we are wrong? Actually, when I was born My father himself told Me, he was a realised Soul, that no use talking to human beings about all this. At the most they can crucify you. They won't understand. What you have to do is to find out a method by which you give en masse realisation, by which you raise these people who are on the first floor, to the second or the third floor so that they see there is beyond and they will understand. Otherwise they will definitely crucify you.

I said, “All right." And I worked very hard. At the age of My forty-seven years, for ten, eleven years back I found out a method by which we can have en masse realisation, not individual but en masse realisation.

And as Gregoire has told you that I worked more in the villages. Cities I've left for the thugs. Let them work out, because they are interested in your purse. The villagers don't have any money. They are simple people; let them have realisation. Let the city people run after these mad people.

There are some people who are giving something like a diamond and this and that. Is that what God is going to give? Why don't you go and purchase diamonds in the market? It's very simple. But this is what it is. We must know what to do then. We have to find out our wholesomeness. We have to find out our own power, our own power, not the power of the Guru. Even if the Guru is right, what does it matter? What about your own power? Have you been able to find your own power? Your own power manifested by which you raise the Kuṇḍalinī of these people, you give them realisation, by which you cure people, by which you give them all the peace and by which you give them their spiritual ascent by which they live in bliss and happiness. This is how you enter into the Kingdom of God by entering through this also.

All these Chakras are the basic seven Chakras [we have] and they have got different deities who are settled down. I would say the red mark you see here is the center across the Optic Chiasma where it crosses each other. It's a subtle center and that center controls your pituitary and pineal by which pituitary controls ego and the pineal

controls your superego. And when the Kuṇḍalinī rises through this parasympathetic, integrating you completely, enters into that area, goes beyond it, you find there is no thought in your mind.

You become thoughtlessly aware. It is called as Nirvichar Samādhi in Sanskrit language. One may say, “It's a very difficult thing, Mother. How?" But the thing is, if I can do it there must be something about Me. I've done it; it's really I can do it.

So there must be something about Me. Instead of doubting Me it's better this: I can do it; why not have? Some say that it takes thousands of years, it takes this thing, that thing. But all right. I am a master of that. If I can do it, why do you have any objections? The other day a doctor came to Me and he said, “I think I should do it myself." I said, “Very good.

I'll be very happy, sir, if you take My place. If you can do it, nothing like it. I would like to retire. I'm really tired now working on people. Can you do it? Now you are a doctor. You know how to drive. I don't know how to drive a car. If you are driving My car I have no objections. In the same way if I drive your Kuṇḍalinī what objections can you have? If you can drive the Kuṇḍalinī I'll be very happy.

Why don't you do it?" But he cannot do it. That's the main part. Then I said, “You better take My *[UNCLEAR* seat/place]." I'll be very happy because it's a tremendous work, requires tremendous powers, tremendous patience. And when you will come to Sahaja Yoga you will realise that only a Mother can do it. It's a question of tremendous patience. They don't want their realisation.

They don't understand the realisation. They are children. They are getting drowned. You have to tell him, `My child, take care of yourself. Please have this.' You have to explain to him. It's such a difficult task. Mister Ego is very powerful. At the smallest point they come onto their egos. They say, “Oh." Any point they'll pick up and say, “Oh." This is not [right]. The other day only I said one significant point about. I said, “Christ has said, `Thou shall not have adulterous eyes.' " And in the Bible it is written that, “Thou shall not commit adultery." It was all said for your good. Very important it is. You see, in India we commit the sin against the Father that we don't believe that our Father Almighty is going to look after, look after us. Kṛiṣhṇa has said, “Yogakshemam vahāmyaham” vahāmyaham, “When you get your Yoga then I'll look after your kshema, means human being." He has promised it, but we Indians don't believe in it, you see. That's why we have problems and that's why we are doing something else that you are not doing.

But we have to see the problems of this country or of the West, is that we are doing sin against the Mother. These days it's allowed to have a woman as a keep. It is not allowed to have. This is absurd, absolutely absurd. You have to marry and lead a sensible life, in the center, have children and be good, righteous people. Of course, now the life as it is we have committed sin on this side and we have committed sin on the other side. *[UNCLEAR]*. But doesn't matter. Makes no difference whatsoever. Whatever we have done, forget about it.

The another fashion we have in the West is to develop a guilt. For anything. It's a fashion, absolutely is a fashion;

take it from Me. I'm dealing with the Western people more.

So I will tell you how the fashion comes in. I don't know how it comes in. Maybe we have to go and confess before the priest maybe and I don't know how it comes in. But everybody's guilty about everything. Even people living here are guilty about the people, say, in North, North Korea or South Korea or Vietnam or something like that. I mean, you are just here. Why to feel guilty about there? You are doing anything wrong. You are good people.

Why to feel guilty? But it is an escape to feel guilty about something.

Like in France I was surprised, we found people, the French people, that they were very unhappy and very complaining all the time and I was surprised why they were so depressed. And very boring also in that way. I said, “Why are you boring yourself with this kind of an idea that you are the most miserable people, like Mister Hugo has said, `Les miserables', all of them settled down in France." I said, “What is there? Look at the nature. See to that. How beautiful it is. Have you thanked God for that? Have you said, `Oh Lord, thank you very much for what you have given us.' Have you ever, ever been thinking at that? Unless and until you thank God, how will you know the joy of thanking? You do not want to thank God. That's why you should be miserable. You have to show that you are miserable. Otherwise you may have to thank God for that, whatever He has given you. He has given you this beautiful *[UNCLEAR* body/world]. He has given you this human awareness. He has given you so

many things for which there has to be endless thanks." But we are unhappy about small, small things. Even if the tap is not running all right we get absolutely upset and say, “Ah” as if the whole world has collapsed. Even the smallest thing upsets us like that.

Now, in France, they told Me that, “Mother, You are extremely happy person, but people will think You have no character if you are that happy." I said, “Really?" “So then you have to show your character by showing that you are very unhappy." I said, “I find this impossible. You know I, I cannot be seriously unhappy for more than one minute and again I get into a big laugh as a joke. I cannot and when I see such people I laugh even more." What is there to be so miserable for? Are you crucified on the cross? Some people said, “We have to suffer." Why? Christ has suffered for you. Why do you now suffer second time? All right, He has done the suffering for you. Finish it off now. And He never suffered because He was like Me, those who never suffer. But our idea about Christ is also that He was bony person; He was nothing but bones. This is all our idea, because we are so miserable ourselves we cannot see Christ. How can you carry a cross on your body if you are a bony person like that? Can the, these bones, what you call the skeleton, can it carry a cross? Even you people who are supposed to be healthy cannot carry a cross. He was a very healthy man. Only Michelangelo could see that He was like that.

All such expressions make Me feel that it's a drama people have created just to avoid God, not to accept His presence, that “we are very miserable." In Paris, I asked these people, I'm sorry to say, French, same about Swiss,

not much difference. That, they said, “We are very miserable, Mother." I said, “There are ten prostitutes on this street when you walk ten minutes and the whole thing is going into alcoholism and you, the miserable creatures, what are you doing about it? You have no time to be happy. What miseries have you got? I don't see any miseries. It is only your own mind." While in a poor country you go, I went to Africa, [I've met] people. You go to some aboriginals, oh they will have, whatever they'll have they bring it to you and they will be embracing you; they'll be full of joy. I asked, “What's the matter?" “Oh, you don't know?" I said, “What happened?" “Can you not see what has happened?" I said, “What?" “Oh, something great has happened." I said, “What, what has happened?" “You don't know what has happened? First time we have got the flowers in this [tree]." We don't even see flowers. There's a, a Sahaja Yogini met Me. Now she's a Sahaja Yogini. Of course she is different and she has many dimensions [within]. She said, “Mother, I never knew we have trees in Lausanne." Can you imagine? Such a beautiful place is wasting all its beauty on the people. I mean, it's so joyous and so beautiful, but people can't see. They have no eyes. What are they seeing? What do they see? I just can't understand that when you cannot see His grace and witness that peace within you. I feel miserable, too, because I think, “Why have you made yourselves miserable for nothing? Everything is there." This I tell you because for your realisation you have to have a cheerful mood, not *[UNCLEAR* a very/great] sorrow [one]. You have to have a cheerful mood to get your realisation. You have to be like a flower to become.

If you cannot be like a flower how will you become a fruit? If you are like a thorn do you think I can make fruit out of you? You have to be like a flower in a very cheerful, joy-giving [mood] that is very important.

Now, as I told you this Kuṇḍalinī is coiled down here in three and a half coils. Now what is the mathematics and all that we have discussed? I mean, I've given about three hundred, or more than that, lectures in India and they have got tapes and Gregoire has written a beautiful book, a big book which you can buy from him and read it about Sahaja Yoga. But I think God, I have to assure everyone that He has put all these centers within you *[UNCLEAR* within/living]. They look like lotuses and they are within, all ready and you are just ready to get your realisation. It's a very, very subtle [control]. I should say it's a play. But because sometimes you are complicated here or complicated there, for some sort of a complication, specially with this kind of this malady of feeling all the time guilty comes up on the left Viśhuddhi here. And that one is such a horrible stuff, I tell you that, that gives a real pain in the neck and that is what troubles people very much when they get realisation.

The another problem that comes up here is the Āgñyā which controls your ego or superego. In this I would say that the young people, specially from the Western countries because we are dealing with the Western people, discovered that their forefathers had lot of ego. They could see the balloon of the ego.

So they decided to have another style of life. They said, “Let's start an anti-culture. Now finish this tail coat trim and take to something simple." That was a very good of

them to think like that it is too much egoistical and that they could not face themselves as egoists. This was a very great thing, because they are saints, they are seekers and they felt that in this ego-satisfaction we are not going to achieve anything.

But from there, they, they had no proper guidance whatever it was and in their ignorance I would say they shifted from ego to superego by taking drugs. Now the drugs is a manoeuvreing of a very cunning group of people who just wanted to make money out of your seeking, out of your naivety. And they offered you drugs. Of course with drugs one thing definitely has happened to people: they have started seeing that there are other areas also. But these areas are quite dangerous. By knowing these areas they have started at least thinking that there are some other areas. But as I told you, these two difficult areas where you enter into are no good for you.

Now by going to superego also what has happened that you developed your superego. Like a gentleman who came to Me, he was dressed up with his hair all knotted up, you see, like an aboriginal. He came to see Me. And he is a Ph.D., you see.

So I said, “Why do you dress up like an aboriginal?" He said, “I want to become an aboriginal." I said, “You cannot. Your brain is too modern. Only by growing hair how will you become? Your brain is such a modern speedy stuff, it doesn't stop for one minute. It's going thinking, thinking, thinking like mad. How will you stop it? Only by growing your hair like an aboriginal? You cannot do it. Brain has to be brought to the normal condition."

He said, “I agree that, that has to be done." And this is what it is happens to you that when you develop this left side. Left and right start fighting and then bubbles out and you become extremely speedy; the speed starts working.

The speedometer is this, I would say the speedometer is another different center which looks after your liver, which looks after your spleen, you pancreas, then your kidneys and your [intestines]. This is the Swādhiṣhṭhāna Chakra, the second center [here]. Now what happens, it has another very important point which medical profession doesn't agree, but may not agree, but it is the most important thing it has to do is put to convert the fat of the stomach for the use of the brain. When you start thinking too much, then this process is expedited and when it is expedited all that flows to the brain. And, but this poor thing, one center cannot do all the jobs in a balanced way.

So your liver gets spoilt. Most of the people in the West have bad liver because of their thinking habits. They go on thinking, thinking, thinking, thinking, thinking. Such a burning process starts. They seek the sun. On top of that they go and tan themselves.

Now this is really madness. Because if you tan on top of this your head will be melting more of fat cells and you will need more passing of the fat cells up there, up there and that's why you develop your skin troubles and skin diseases and skin cancers.

So a person who thinks too much has to know that we have to take our thinking process to a balance.

When Kuṇḍalinī rises on top there She just makes you thoughtlessly aware. But the knob of the speedometer is the spleen. The other day I was telling these people how the spleen works it out. It's very interesting. For example, you are eating your food. Suddenly you feel you must go very fast. And for Me to keep pace with the people here, is impossible. I mean, I have not even done one tenth of the food when they have finished and the plate is out. I just start looking, “Oh, I wouldn't eat it now." Out of formality I just get up and say, “All right." Then they say, “You didn't like the food?" “I like it but the speed with which people eat." And then, they, they leave everything and then run fast, fast for their work. But by that the poor spleen has to make more blood cells, more blood cells.

Now when you start making more blood cells and more blood cells it becomes absolutely bizarre. It's tired, it goes mad, it does not know what to do. When it becomes tired, then the blood cells that it produces are weak. They are weak blood cells and then they attack comes in the left side and you develop leukemia. We have cured leukemia hundred per cent. But only if you want your realisation, then only it cures. We do not cure people who do not want realisation. Our job is not of the doctors. Otherwise all the doctors will crucify Me. I've told them I have nothing to do with the people, there's no profession of Mine, but those who want realisation I'll cure. And they and they get cured. I should say they get cured.

But I don't want to challenge your ego. Again [if I, you can] say I'll cure you become *[UNCLEAR]*.

Anything I say, I'll do. But if I was a doctor, you see and if I was treating you, you don't mind. You become

absolutely silent. Like the other day I had a patient who was a doctor and when I started treating him, he didn't like it, the other *[UNCLEAR* position/possession], you see. Always he has been treating patients and he could not bear it up that I, he was treated by us, you see. And he would look at these very badly. He said, “I don't want people to treat me." I said, “Then how can you be cured? You have to accept that for a change somebody else to be your doctor. All right, doesn't matter, nothing wrong." So this is what happens with our movement of the sun, when we have too much of sunlight for a period. Now as I told you that our search has been in the West on the right hand side, then all the five elements constitute this area and we have been searching into the five elements to find out how to improve them or you can say how to use them, or manoeuvre them for our own purpose, how to work it out for us.

For example, if a tree is there, then you make a beautiful, say, tree made furniture, or a *[UNCLEAR]* furniture, or something like that, from one dead to another dead. What we do is to convert the form of one dead into another dead. We do nothing. That's why it is ego because we do not do anything and still we think we have done, from one form to another form. Actually, by doing that it so happens that we become slaves of the nature. For example, if you are used to the chair you cannot sit on the grass. If you are used to a comfortable bed then you cannot sleep on the ground. You start missing it. You form habits.

So the matter gives you habits. When start with becoming materialistic you become like matter, like machine.

You don't think. You just go on. You must have seen Charlie Chaplin's `Modern Times', you see. He, he was really a visionary to see what happens to human beings when they will become machines you see, they will be just...

Now we don't like machines in the West. For example, people like here cotton cloths. They like it; they like. Cotton they prefer more than nylon. I mean, nobody will think of it. But in India I have to take nylon sarīs from here to please My relations who have got cottons. You can imagine the, the other way round thing that is going on in India, the other way round here. They want the machinery and you want to run away from the machinery. I wish some people to convince Indians now better not do all these things and have a short [of needs, sarī]. Better understand that these machineries are like devils. Once they start producing they will need more to eat, more to eat. They'll take out so much from the Mother Earth that after some time you'll find you have nothing but plastics and artificial things.

So this is what is happening to us on the right hand side that we are progressing too much on the material [side]. I mean, it's really maddening. America is one of the places I should say it's quite maddening, Baba. I mean they have varieties in everything. I like varieties say for, you have some beautiful [ties]. In beauty I like varieties. But everything must not be a variety. For example, a handle. Now every handle should be different. If you go

to any American bathroom please find out from them how to use the handle.

Otherwise you'll land up into great difficulties. Suddenly you'll find from somewhere the water will be pouring onto you and you'll be completely drenched with absolutely ice cold water. They have so many gadgets and this and that, that you get lost in that. There is no need to do all these. You have a simple method to of taking your bath. What is the need to have so many things? For example now, glass. You must have a special glass for this thing and a special glass for that and a special glass for that. Why? One glass itself is sufficient. I think you can have everything in that. What is the need to have all these things unnecessarily? It's a headache, I tell you, to wash them, to clean them, put them right. And on top of that to give to insurance for saving them from being stolen out.

So it's better to have simpler life. But the thing is when the activity on this side increases also these goods come in the market and they start [buying]. It's surprising. For example, in Switzerland I was surprised that in the market you cannot get anything but [ties] and chocolates made in Switzerland. They import them.

I asked, “Why? What, what is the matter? Why don't you produce something?" They said, “The, the manpower is so short and that it is so expensive that we find it easy to get it from China than to make it here." So at least we have to accept that some people have to do this work for the machinery and some people have to do the work of handmade.

So in the same way a thing that has been discovered now, is for the whole universe. It is neither for the left or the right. It is neither for the East or for the West. It is for the whole universe. It is because this is what one has to jump in. This is what the evolution has to take to. You are human beings and you have to become super human beings. This has to happen, whether you like it or not. If you do not have it yet, you help with it. But better have it too. Why will you? This is simple. But people can't understand something which you get free. Because somebody asked Me, “How can it be possible? There must be some snag." I said, “There is no snag. It's simple thing." But they can't understand a person can do it, something without any payment. Now, why not think of Christ. How much money did He take from you to talk about God? How many forces these people had with them? And how many palaces He built for Himself from your money? He lived as a carpenter when He was a carpenter. He didn't take any money from anyone, whatever it is.

Now today My husband is such and such and I'm a housewife.

So I dress up like a housewife. If I was say an ordinary person, say a person who is not having sufficient money, I would have slept on the ground.

I can, even today. I have no problem. I have no problem. I can sleep anywhere, I can live anywhere. I have no problem. I can go by bus, I can go by tram, I can walk. These two feet are there. What is there? But these things come to a person who is not there. The one who cares for these things cannot be a holy man [in these days]. Of

course, when you have to live like a king, you live like a king. But from inside you are not attached to it.

Now for this also we have started a new style. I mean, for everything they have an answer. All these people have an answer for every sort of thing you could want. We have Gurus and Gurus in India. For example, there is a Guru. He says, “You must wear orange dress." All right.

So they start wearing an orange dress. Now, but the orange dress man is an ascetic. And then he says, “You must have sex liberation." Now how can you meet these two things? Just see, it is something so absurd that any Indian can understand the absurdity of this kind of neo-Sannyāsa. How can you be a sex addict and also a Sannyāsī? This is to describe that such a person is not going to get married, he has nothing to do with sex but he has dedicated his life for God. On the contrary, here it is they are having mass sex action, this, that, which never Indians knew about and he is doing all emancipation for the people who are quite experts here.

There is no need for you to have a Guru in this way. You see, this was just a Guru provided because you thought that at least you have some sort of a conscience by which you understand maybe they are not doing wrong.

So if there is a Guru you think even if anything goes wrong we'll say, “This Guru was there.

He taught us." But this Guru is going to hell first, much before anybody goes. Whatever are the eternal ideas about life, are eternal. You cannot change them. If you try to change them you see the problems come. For example, we have changed the idea, say, about chastity. First thing will happen, diseases. I have seen. Why do

they suffer? In America every third seeker who comes to Me suffers from very bad disease. Even in Switzerland I've seen they suffer from diseases. Why do you suffer from diseases if it is liberation? Why do you suffer from jealousies? Why do you have maladies in the family? Why people give up their husbands' and wives' relationship and have divorces if it was *[UNCLEAR* healthy/needed]? If it was healthy, if it was congenial to your being, it would have been a joy to everyone, to *[UNCLEAR* protect you/the country]. But it does not. Because I'm dealing with your side I'm telling you this, that it is not congenial and thus we have to understand ourselves, our sustenance, ourselves, that these things go against our Dharma.

The other day in England, a BBC fellow came to Me, questioning Me. And you know how they are, very blind and extremely arrogant. And I'm better than them, to control I know how [to control them].

So they asked Me few questions. According to them they were very intelligent. And the first question he asked Me, that, “Instead of doing this work in England", I mean, I have stopped people taking drugs and all that, I have cured so many people, no thankfulness about it but, “Instead of doing this work in England, why don't you go to India and solve your poverty problem *[UNCLEAR* as a great/arrogant personality]?" I said, “Sir, I'm in England, on your soil. I don't want to say something that is little indecent. But as you have asked the question I have to tell you. Who is responsible for our poverty? When all the Western people went all over the world to dominate other countries and have kept them still down, who is

responsible [for]?" But he would not take it that way. Then he kept quiet on that point.

So he found out another point. He said, “What about your population problem?" I said, “I'm sorry, sir, even here you are responsible." He was amazed. He said, “How are we responsible for your population problem?" I said, “See in England it's a fact that every week two children are killed by parents themselves.

Nobody can believe it in India but it is like that. It's a fact." I said, “Which foolish child would [like to] be born [here]? We have to get the birth in India. You are going minus. You are suffering from impotency.

People are suffering and sixty-five per cent people in America are suffering from impotency, young. How can you produce children?" In Switzerland itself out of five families only one family produces child. It's a fact. You can find out. What are we to do? These children are to be born. There's a Last Judgment has started.

So they are taking birth in India. Why do you blame us? You better pay.

Even if we try very hard we'll have to have them here because the way we love our children, the way we look after them, whatever, we may be poor, but we have heart for them. And we are not Romeo and Juliets all our lives. I mean, even at eighty they are divorcing. I mean, all sorts of nonsense going on. All the heroes and heroines like the, this Mrs. Kennedy business and all that. I mean, I can't imagine these women. They will be thrown out of everything, of the society, all such women. People won't see that faces in the morning. If you see such a face on the newspaper in the morning they will wash the

newspaper, wash their eyes and throw it in the dustbin. Such inauspicious people you have here as *[UNCLEAR]* there's another seven times married woman. What's her name is, Elizabeth Taylor. She's always on the cover page. If you go to the BBC program, then hero is this man who kills seven wives, the one who kills seven queens. He is always the hero there. I mean, what has happened to Shakespeare? Where has he disappeared? You people have created such an atmosphere that no chaste person can exist. If a housewife has to talk to someone she cannot talk because she's regarded as a useless woman. She must work, she must earn. Her looking after her children is not regarded as a very great. But in our country I must tell you that, I mean we are, in other some respect we are really very horrid people, in certain aspects they are terrible here. Be careful on that part. I mean, never trust them on this point. But on this point I must say that in India a woman, if she's a housewife, she has to wear nine things as a decoration of her form if she is out there. You see, I'm wearing all these, some of them, but you have to wear many more. Nine things you have to wear in India to show that you are a housewife. And it's the most auspicious thing to see a housewife in India.

A housewife is treated like a Goddess and there is a place within us which is for a housewife, which is the spleen. She is the ruler of the spleen in the human beings, called as Gṛuhalakṣhmī, is the Goddess of the housewives. There is no conception like this here. In England we had arranged a marriage of a Sahaja Yogini with a person who was a Sahaja Yogi himself. First she was not a

Sahaja Yogini when he married her and she did not have the concept of a Gṛuhalakṣhmī.

So he told her something that, “This must be cleaned” or something. She said, “Why are you telling me?" So she came to Me. I said, “Why don't you understand? This is your house. You must be clean. You must look after it." In England men are absolutely, you see, they are, I don't know, they are servants. They fix the breakfast for the wives. They fix their beds. I don't know if they give them baths or whatever. Means that everything the man has to do. You see, poor these husbands have really [hard time there]. And these women are very *[UNCLEAR* foolish/cruel to them].

So I asked her, “Why, why don't you do this household work? After all, this is your job. What is wrong?" She said, “No, I'm not a housewife." I said, “What? What's wrong *[UNCLEAR* in/with] a housewife?" She said, “No, housewife is never respected in England." I said, “What do you say?" “Yes, the, you see, I was a secretary of somebody. He was more fond of me than of his wife. He used to respect me more than his wife." I said, “He must be mad." She said, “No, he was quite sane and a very successful man and he never cared for his wife and he treated her just like *[UNCLEAR* filth/this]." I said, “I am surprised. How can that be? Because in the society, say for example if I go with My husband I'll be sitting next to him, on the same position as he, even his second man, he may be anything, he will sit next to Me.

Even in England. Do you think his secretary is going to sit next to him?" Then she said, “Yes." I said, “This is the position of a housewife. The housewife is treated with the

same respect as the man, even today in England. Now whatever you may do about it, it's different." So she changed her attitude.

This is what it is, is the center of housewife, which is a very important center, because that's the center of the mother. The mother is the one who has to give that security, that love, that attention. She has to bear up all the problems upon herself. But they do not; they do not. Here even a seventy-years-old woman talks as if a sixteen-years-old. [Why?] I mean, you are ashamed, like you just, you do not know what to say, the way, you are so embarrassed the way they talk about themselves that they are in, this is their seventh husband they are marrying. At seventy, the seventh. At eighty is the eighth. What about your children? Some are there.

Some are there. All of them are in the orphanage. Your husband, wife, the seven husbands and seven wives in the orphanage and their eighty-four children are also in the orphanage only. There is no household, there is no house, there is no [harmony], there's no joy, there's nothing, there's no security.

The first thing is the *[UNCLEAR* thinking/feeding] of *[UNCLEAR* your nest]. The idea that you can achieve God without marrying is absurd. You cannot. Most people who are not married are very difficult for realisation. Of course, it is all right, I mean, if you are young, yet not married. You can get married later on. But marriage is sanctioned by the collective [being]. The collective being sanctions your marriage. You have to respect it. This institution is not your own. It's created by God.

Somebody told Me that this constitution is not by God. I said, “How do you know?" He said, “Animals do not marry." I said, “Are you animal? Or are you going to become animals?" Supposing an animal takes away this book nobody will call it a thief, will they? He takes away anything. I mean, you have seen rats and things, monkeys, everything taking away for them as if their own. But a human being if he does it, you'll say “Why?" In the same way if the animals do not marry it's not a crime, but if human beings do not marry in the eyes of God it is *[UNCLEAR* wrong/a sin]. It's a fact. Because if it was not why people are punished? You see, it's so *[UNCLEAR]*. And the unhappiness comes from that, believe Me. If your parents were happily married and if you had a happy family, you would never have taken to drugs or to any such things and your security would have been very well built.

Now, whatever our parents have failed, maybe more, whatever it is, let us give it to our children. Let them have that security that we love each other and that there is a family within us which is going to look after our next generation and they are going not to be tortured because of our whims and our ideas, that we are going to give them that security. Otherwise population in India will grow again. If you do not decide that, we'll have a problem in *[UNCLEAR* India/England]. I must tell you this is one of the reasons why all the developing countries are having population problems because developed countries are incapable of sustaining children. It's a very serious thing. I mean, that you are loving people. You know what love is. But it cannot be only this romanticism all your

life. You have to have love for your children, love for your country, love for everyone around in their *[UNCLEAR* old/own] period. There has to be this understanding of love which is missing.

Like there is no sisterly relationship. An eighty-years-old man marrying a sixteen-years-old girl. I mean, this is nonsense, absolute nonsense. It's ego, nothing but ego. Foolish ego and stupid ego, it gives you stupidity; that's what it is. How can an eighty-years-old man marry a sixteen-years-old girl? Like this Khomeini has got a wife; she's sixteen years. I mean, he is stupid from every angle, but this angle was exposed to Me recently that he has married a girl who is sixteen. I mean, ego at its best stupidity, this Mister Khomeini. And there are so many you know, Idi Amin and all the other people who are now gone away but see, but there are many like this, all ego-oriented people. Because ego ends up in stupidity.

An ego-oriented person becomes nothing but stupid. It ends up because, “What's wrong?" What's wrong being stupid? Nothing wrong. Only you are a stupid person. That's what it is. If you are doing stupid things it is stupid.

So when a person tries to satisfy his ego, if it goes on and on and on ultimately it ends up into stupidity.

We have a very good example of a saint, called Nārada, who became very conscious of his powers. He was saint, Nārada, very great. And he challenged Shiva. He said, “What is this Shiva? He also married Pārvatī and he was also won over by Kamadeva. And what is He? He's nothing compared to me. I am a person.

I am a Brahmachari. I am an ascetic one." So Viṣhṇu is the one who resides here, who gives us the, our evolution, is the one who played the tricks with him. And He took him to some acre, a city of illusion called as Māyānagar. Here they created a, a, a princess who was to be married. It's all an illusion. Now this fellow went there and he sent two of his people, friends, to him, saying that, “You go and tell him that you are a very handsome man." So, they went and created an atmosphere of false [face] for this saint. They said, “Oh, you are a very handsome man, a very good. Why not try for the princess?" He said, “No, I am an ascetic." He said, “Whatever it is, she will be impressed by your *[UNCLEAR* excellencies/excellences].

She will definitely put the garland into your neck and she will not give the chance and even a glance at others." Now, this fellow, the handsome Mister Ascetic, you see, he thought oh, he's so great. And actually he, he had started looking like a monkey, actually. But they said, “Oh, what a beautiful man you, this that” happened like that.

So he went into that Māyānagari, into that city of illusion and he sat himself like a very big hero waiting for the princess to choose him. And the princess was moving with the garland around. And when she saw this monkey she couldn't help laughing. She started laughing and laughing and rolling around.

He couldn't understand what it is. He thought, “Now she's very happy. She's going to garland me." His stupidity, you see.

So then she, she took her garland and she was still smiling, laughing and she went and garlanded somebody. He could not understand. These two people who were just trying to praise him and pamper his ego, he said, “What's the matter?" “*[UNCLEAR* We/You] don't know what's the matter." “I don't know." “You are the most handsome man going round." But when he looked around everybody was laughing at him. He said, “What's wrong with me?" “There's nothing wrong with you. It's nothing wrong.

It's perfectly all right. You are the best man, you are the greatest personality and everybody is looking at you." He said, “They are feeling happy. You don't, don't understand." And his ego was pampered and then he went to wash his face, you see. And he went to a lake and in the lake he saw his image. “Oh, God. What a stupid fool I was." And at that time the whole illusion city disappeared, telling him that you were under a myth. And this myth has to drop out today.

We are beautiful, we are eternal, we are the source of joy if we become the Spirit not the ego. We have to become the Spirit which is the eternal being within you. I see that. In all of you I see that. I see the clouds and I know the clouds can be removed. I love you and worship you very much that you should get that Spirit expressed in your awareness, that it should become your experience, that you should become that eternal being, that eternal beauty within you by which you should shine in all joy, happiness and bliss. And become that for which you are made, to become that instrument for which you are created.

Like a, a thing which is connected to the mains and start manifesting, you start manifesting immediately.

Immediately you start manifesting. If you want to feed, you start feeding other people. It's a very great experience of ages, as I told you, that at the Nala time it was promised, it was promised by all the big saints and big incarnations. Mohammed Sāhab has promised it as He said that you have to become active.

You have to get your Rūh. It's called as Rūh. Rūh means this Cool Breeze, as described in the Bible. It's very elaborately done. But the greatest work has been done by Ādi Shañkarāchārya who has said, “Na yogena, na samkhyena." By all these talking and all that, philosophies, you are not going to get it, but through the Mother's grace you'll have.

So now, here I am, at your service, at your disposal. Make the use of Me as you like. But what we have to request you that to get it you have to pay attention to your heart, to your Spirit, to humble down into your heart. There's a beautiful couplet that, “Whenever I want to see my Lord I have to just bend my head and I'll see Him in my heart." That's what it is. And it should happen to you.

As I told you, in such a short time it's not possible to say all the things about this great knowledge within you. It's the instrument and the whole mechanism has a big history behind it. But I only say that when you enter in the room I'll tell you where is the buttons and you open, you find out the light. That's all it is. If I start telling all the history and all that you'll be fed up. There is a history behind it all.

So what is the need? First of all you have the light, enjoy yourself and then we'll talk about. But it happens only to for these people who are really hungry for it. It works out in the people who are really hungry for it. Those who are not, it does not. It does not work out. It's difficult.

So you have to think of your desires because I told you that's your pure desire.

So understand what is your pure desire is, which you achieve and get it. Another thing which I have already told you and again, I'll emphasize that you should not feel guilty about anything. It's a kind of an escape. It's a very subtle escape. Whatever you have done, I mean the so-called sins as they say, what are they if I am talking about the Ocean of Love? If there is an ocean what is the speck of the thing that you hide? Why should you worry about it and think about it? It's nothing; it's nothing. Because you are saints you are seekers. You have to get it, it's your right that you have to have it and you will have it. May God bless you all.

I would like you to ask Me a few questions because today is the only day I'm here, but do not ask such questions that you divert the attention of the whole. Because there are some people, they read some far-fetched book and from there. That all forget about it. Whatever I am doing I will tell you. I say you will get your realisation. Believe Me and have it. But if you'll say that X, Y, Z was saying that you have to stand on your head for twenty years, you better join him and stand there for forty years. But if you want to have it I am here to give you.

So why worry about such people? So far you have not got it, that's why.

So better have it.

Sahaja Yogi: Should I tell them to take out the shoes?

Shri Mataji: Aah?

Sahaja Yogi: Should I tell them to take out the shoes?

Shri Mataji: Oh, yes. Just tell them.

Shri Mataji [aside]: It's all right. It's all right. What happen? You had an accident? Ha… Where did you get it? Where did you get it? Which [fast food]?

Sahaja Yogi: Four weeks ago.

Shri Mataji: Aah?

Sahaja Yogi: Four weeks ago.

Shri Mataji: Four weeks ago? Where it happened?

Sahaja Yogi: Here.

Shri Mataji: And now you have a plaster? Otherwise I'll put it right.

Sahaja Yogi: For me?

Shri Mataji: You have got a plaster? Is it open?

Sahaja Yogi: Yes.

Shri Mataji: All right.

He understands English.

That's how. It's very simple, very simple. All right? That's your job, I think, Gregoire.

Gregoire: *[UNCLEAR* Is that]?

Shri Mataji: Is that your job? Gregoire: Sorry. Yes, that's it.

Shri Mataji: It is, yes. That is the best German we can offer. I am sorry.

So, let's be, be in a cheerful way not serious. Again, I'm telling you. If you, if you are very serious we'll have to tickle you. All right? Now put your hands like this.

Because you are entering into the Kingdom of God and not in the, in the jail.

So please be cheerful.

Lady: Can You help me? I am single. I am living alone.

Shri Mataji: What's it? The lady: I'm, yes, I'm not a housewife.

Contents: 1980-10-12 **Śhrī Gaṇeśha Pūjā (4th Day of Navarātri), Winterthurerstrasse, Zurich, Switzerland**

[Version 1:] You have to see that all the negativity goes away, around us, around the universe.

So first we sing the praise of the Goddess; when She destroyed every negative, Satanic incarnation of Mahishasura. And when he was killed, all the Gods praised Her for saving them from the destruction and that happened long, long time back, it was ten thousand years back.

So this is the praise of the Gods of that so that, whatever is the negativity, through those mantras will go away, because it surrounds us, you see that, all of them have been there coming; from ten thousand years they have been coming. But this is the way you can throw them out of the present into their proper places. All right? So, listen to it, it's now in French luckily.

Gregoire: It's in French, it doesn't matter, Mother?

Shri Mataji: No, Sanskrit is not there...

Gregoire: Sanskrit is there, but it is...

Shri Mataji: You just read it in French, is all right.

[Reading of a description of the Gods praising the Goddess in French, followed by lots of background noise as they prepare the Gaṇeśha Pūjā. All recite “Jay Gaṇeśha, Jay Gaṇeśha, Jay Gaṇeśha pahimam, Śhrī Gaṇeśha, Jay Gaṇeśha, Jay Gaṇeśha rakshamam."]

Shri Mataji: Now, what you are doing by saying these mantras, you are awakening the innocence within you; innocence is represented by Śhrī Gaṇeśh. As you know, later on He incarnated as Lord Jesus Christ, but the innocence within us must be first of all invoked, because, before creating the universe, first of all innocence was created, because innocence has the greatest protective power, the greatest destructive power and it is the most powerful.

So, first we are trying to invoke the innocence. Now, My feet here represent Gaṇeśha and they are innocent and so, we are trying to worship those so that, within you, Gaṇeśha should be invoked. Your innocence should be enlightened, all right? So you understand the meaning of it, come on.

[Sahaja Yogis preparing Pūjā.] Gregoire: Shall I read the names Mother?

Shri Mataji: This is also the same thing: representative of Śhrī Gaṇeśha *[UNCLEAR* Pūjā instructions].

Gregoire: Should I read the names, Mother; should I read the names of Śhrī Gaṇeśha?

Shri Mataji: Yes. Now, these are the names of Śhrī Gaṇeśha, so that you invoke in you your innocence.

You can follow in French, as well.

[Gregoire translates in French what Mother has just said and then the names are read in Sanskrit.

Mother interrupts to say that they should also give the meanings of the names.]

Shri Mataji: Ganadhyaksha is the one... the ganas are the two which are the angels, so the left hand side, like St. Michael and He is the lord of all the left hand side, ganyadar.

Ganamurta means the one who liberates those ganas.

GanaDevatā, is the one who is the God of all the ganas.

GñyānaMaṇḍalamadhyasta, is the one who sits in the center of all the ganas.

Guṇātīta, this is beyond all the Guṇas: Guṇas, I'll tell you later on. The Guṇas are the three aspects within us.

Guṇaraja, That is He's the king of all the Guṇas.

Gurupriya, He is the one who is loved by all the Gurus.

Gurupujita, He is the one who is worshipped by all the Gurus.

Gurudharmaduhramdaraya, He's the one who looks after the Dharma of Gurus.

Gaurīganeshwara, His Mother is a virgin, Gaurī and He is the Īshwara for Her; He is the Lord for Her.

[UNCLEAR Gantatatwavide/Grantatatwavije], He's the essence: He has no body, He is the essence.

Gangajalaraswadatshatura..., [Shri Mataji can't understand Gregoire's accent.] *[UNCLEAR* Gaudarbha/Gaudarva], [Shri Mataji again does not understand the accent.] Gau is to the cows and dharba, is the one that they eat the soft part.

Gavishwara, He's the God of the cows; cows are the mildest animals in India, they are the mildest animals, because they give milk and everything; they're extremely mild. They're the mildest and He's the God.

GahaDevatā, He's the one who is the lord of the household, because it's a child, you know? Gudaladurbuje, What is it? [She can't understand Gregoire!] Gupta, is a secret, He's the secret part of it: He's the private part, the secret part.

[MISSING.]

Shri Mataji:... virgins, the girls below eight years are worshipped on this day, so we have got someone here who is sitting here *[UNCLEAR]*.

So she has to help Me.

Take the ghee, on the spoon. Let Hari pour it *[UNCLEAR]*.

Now, this kajal is put in the eyes to take away all the negativity from your eyes.

Sometimes the Mother has to weep also.

[Aside:] I haven't put the sindoor yet.

This is the Sahasrāra; by this, I worship your Sahasrāra, by this I *[UNCLEAR* excite] your Āgñyā, by honouring them.

You have to tie this into My hand; this is the play of the children, means that you are tying your Mother with your love.

I remember My grandchildren, when I went to their school: they used to tie My sarī to the chair saying that, “You should not go out till we come here." And the mother allows the children to play, so this they give Me for My protection and this is all for all of your protection,

means they tie up all My feet with this and then they tie up onto themselves.

[Aside:] Yes, please tie up My feet.

[Instructions to which foot, Shri Mataji says Her left foot.] [Regarding the mangalasutra:] This is the sign that She is married to Shiva, you see; She's the wife of Shiva so this is offered by the children to their Mother who's married. Shiva is the Spirit, I mean Sadāśhiva is Her husband and She is His power.

Now, the scent is offered from the Mother Earth and the flowers are offered also.

We were very lucky that I got a sarī in London, I was just telling Rajesh that, “What a nice sarī I got from them, they are so fortunate." [To the ladies who are dressing Her:] It's beautiful, isn't it? Just put it and take out... come, put your hand. Even if you put your hand to them, I should have really made her sarī.

[Mixture of Hindi and English instructions.] Just put there. You may remove this one.

[About five minutes of Mother giving more instructions for preparing Her, but mostly silent in between.

Someone takes some photos. Lots more silence, apart from the phone ringing a couple of times and other unidentiāble noises!] [Very slow rendition of Ār.ti...]...

So the guilt is the point. All kinds of guilt are accumulated there: She throws away, because She is the lightning and lightning, what lightning does is to show all that is... She burns off all that.

Viṣhṇumāyā, She's thunderbolt. She's a virgin, She's a virgin: She dies just after Her *[UNCLEAR* death] in the sense

that She was thrown away, but She's a virgin and She prophesizes. She's the one [who gives prophecies]. When you'll catch, means you are actually going against Her, means you are developing within you a kind of a sin, which gets settled down as guilt; you accept it there the guilt and then you just avoid it. You think it's a... once and for all you ask, accept it as guilt, your conscience is clear then, `Anything I have done was guilt, then what is there? Now, *[UNCLEAR* no more guilts, I am going to work].' Like that kind of a thing, attitude.

[Gregoire translates some, then telephone call interrupts, Mother thinks it might be Sir C.P. but it's something about a nice cake!] So, this Viṣhṇumāyā is important because here, you see, people are so intelligent: that whatever is wrong, they rationalise it and put it as guilt there.

[Gregoire translates for a while, probably a lot of what is missing at the beginning of this part of tape.] You see, there could be three types of attitudes towards sin; one could be that, you should say, `Why should I commit sins? I'm not going to commit sins.' This could be one attitude. Another could be that, `This is not sin: I'll do what I like.' That is on the right hand side. And the third could be that, `Yes, I know it is a sin: I'm the worst man, I'm a very bad person, I'm good for nothing, what to do? That's why I'm doing the sins.' Now, the Incarnation is beyond sin because, whatever He does, He's the *[UNCLEAR Puṇya*]. Even if He kills someone, it is necessary; even if He has to lay a diplomacy, [Gregoire translates `play a diplomacy'] it is necessary. But for human beings, it is necessary to know that, if you commit sins, then you go

down in your Dharma. But after realisation, you become really Dharmatīt, means `beyond Dharma'. Means, if you do anything wrong then immediately you'll have the reaction on your vibrations, on all your stomach or something will happen to you. Like for example now, supposing you eat a kind of a food which you should not eat, immediately you get diarrhea. If you drink alcohol, you will vomit: it will happen to you automatically. That's how you give up alcohol, smoking, all these things. You don't even like the taste of it after some time. You just don't want to have it. That means you have gone beyond Dharma; means you do not have to establish it, it is just there, now it's... the whole system is working.

Means your attention has gone; your attention has gone beyond Dharma. You don't have to worry about keeping your Dharma. Before this, you had to keep a watch *[UNCLEAR* as to be in the center in your Dharma]. Now, if you try to do anything, immediately it *[UNCLEAR* brings] you on your vibrations or in your constitution it will show, so you don't have to put full attention to it.

There was one fellow who used to go to a Greek church, Greek Orthodox Church and I never told him, “Don't go to church” or anything, because they are all just trying to make money out of it and it's nothing, it's all bogus. But then, after realisation he went to the church, his feet and hands and everything started burning. I mean, he was so greatly realised, I should say; he became so sensitive. The next time he went to the church, he thought there might be bhoots so he *[UNCLEAR* put/took] some red powder and sprinkled all over.

So half of the people left the church, but he also walked off and they were all saying, “It was very hot in the church." Then he came and asked Me about this phenomena, so I told him, “You'd better not go." So he took a lot of this red thing and all over he put cross and swastika with this on the church. I don't know, but maybe he was saying that now, the church is practically vacant. But now they'll go to the pub. [Laughs.] They will not come to Sahaja Yoga, that is the problem.

I have told about Blake's writing, isn't it, yesterday? But the French people, they have not heard, so if you tell them, they'll be very happy and they can tell Cathy, Lill and Murray about it.

[Gregoire explains in French, about previous talk regarding Blake's poem, `Return, return to Lambeth Vale...', Linda Williams had found house in Chelsham Road.] Where the foundations are laid... the letter is return *[UNCLEAR]*. Jerusalem. Now, the whole story is the name of this thing is `Jerusalem of England'. I mean, He is going to establish Jerusalem now in England; He says now Jerusalem is going to be in England. This is it, Jerusalem, is the pilgrimage for Christ, is going to be in England. This is the head of the... the heading. He has prophesized all this.

You see, Blake has written already about Me, long time back...

[Referring to a letter that was read out the week before in Geneva.] Imagine, to literally write `Lambeth Vale' of all the things... when I was in Surrey Hills, you see, to connect both the things, it's remarkable. How could He prophesize? You see, it's a great prophecy. A great saint,

I mean English people are not valuing Him much. Of course, Shakespeare was a[n] Avadhūta... that kind of Guru who live in the *[UNCLEAR* villages], you see, they tried to show that everything is futile: this romanticism is futile, this is futile, that is futile. Like, you see Hamlet, all his behaviour, he listened to his father's bhoot, you see and his behaviour also was futile. And what he did was he killed his own ānce, he killed his own mother; I mean, everything is futile, that's what he tried to show. Which is very true also, but they are very harsh, you know.

[Gregoire translates from Blake's poem, `Milton' into French, although he only reads part of the below passage: “The Surrey hills glow like the clinkers of the furnace; Lambeth's Vale Where Jerusalem's foundations began; Where they were laid in ruins Where they were laid in ruins from every Nation and Oak Groves rooted Dark gleams before the Furnace-mouth, a heap of burning ashes.

When shall Jerusalem return and overspread all the Nations? Return: return to Lambeth's Vale, O building of human souls! Thence stony Druid Temples overspread the Island white And thence from Jerusalems ruins… from her walls of salvation And praise: thro the whole Earth were reard from Ireland To Mexico and Peru west and east to China and Japan; till Babel The Spectre of Albion frownd over the Nations in glory and war All things begin and end in Albions ancient Druid rocky shore But now the Starry Heavens are fled from the mighty limbs of Albion Loud sounds the Hammer of Los, loud turn the Wheels of Enitharmon Her Looms vibrate with soft affections, weaving the Web of Life Out from the ashes of the Dead;

Los lifts his iron Ladles With molten ore: he heaves the iron cliffs in his rattling chains From Hyde Park to the Alms-houses of Mile-end and old Bow Here the Three Classes of Mortal Men take their fixed destinations And hence they overspread the Nations of the whole Earth and hence The Web of Life is woven: and the tender sinews of life created And the Three Classes of Men regulated by Los's hammer."]

Shri Mataji: Remarkable and I laid the foundation stone only about, before coming, about say, I think, seventeen, eighteen days back. Maybe about twenty days back, I must have laid the foundation.

And now this is published and this I received in Geneva.

All right, so I think we all should rest now for a while and relax. I think he has got it [Self-realisation], but I'll have to work on her for a while. No, he has touched... he's felt it, twice. You see for her, now, if they work on the photograph they'll get it, I mean their Kuṇḍalinī has been awakened.

[Shri Mataji starts working on a lady.] Tell her not to put her feet towards Me. She should ask on the thing [photo] whether, `You are Mother, You are Christ, You are Mother of Christ,' because her Chakra of Christ is catching. Both of them can ask. You'll be all right. Kuṇḍalinī has awakened now, She's free now. I mean, they are awakened.

Let them ask the question, if they want. Ask in French.

[They ask in French, `Mother, are You the Mother of Christ?' eight times. The gentleman feels the Cool Breeze, the lady does not.]

Shri Mataji: Both Āgñyā. She used to smoke? Did she smoke? Lady: [asks a question which Gregoire answers in French].

Shri Mataji: What is it? Gregoire: Nothing, Mother. No, she was saying that she's not sure of what's going on here and I told her...

Shri Mataji: How can she be sure? Gregoire: That's exactly what I told her, how can she be sure?

Shri Mataji: Her eyes are not yet opened; see, her eyes are not opened as yet.

Gregoire: Of course, yeah, of course.

Lady: [still questioning].

Shri Mataji: And do not think about it, because you won't understand: your eyes are to be opened still. In darkness, you will not understand.

[Man also questions.] Gregoire: He says, we have been cheated once, so now we feel very...

Shri Mataji: No, but why will I cheat you? How much money did you give Me? What are you going to... What are you going to give Me? Did you talk to your Guru, ask any questions first? Then to Me, you are asking all the questions. See, where there is the truth; where the truth is there human beings fall down and when there is untruth, you just jump into it. What am I going to cheat you for? We did not even allow you to come to Pūjā; I mean, you see, ours is a different system. Actually, it is I who have to accept, not that you have to accept: it's a question of My acceptance. Yes, I have to accept it; it is not that you have to accept Me, the position is different. See? You understand the point? It's a different position

actually. Now, see the vibrations. That's why she was not feeling; he's a devil and how can you put Me on par with it, how can you get Realisation? It's gone down. As soon as you say something *[UNCLEAR* he was better]. It's a Mahāmāyā. It's such a Mahāmāyā, you see, because it is testing you; it is testing you all the time. Because all the deities know.

[Aside:] He's all right, it comes out. She is difficult. Yes, she works out but Viśhuddhi *[UNCLEAR* is really bad], which doubts.

See now, I'll tell you, Gregoire, you tell them to judge like this, that when they go to Maheśh yogi or anyone, they have to work: he doesn't work. Here, I have to work. Secondly, the people who are here, they know what is your problem, they all know; even he knows. You see, everyone knows what is happening where and they all say the same thing. And they are not going to cheat you either.

So, now you see, all right? So, it has to work out. You have to become: it cannot be just done by false certificate. It has to happen; even the little girl, Estelle, will tell you. She can tell.

Now, you are all seekers and you are seeking the truth and that's why I am going all out for you. All right? And you all should get it: that's your right to have it. All of you are going to get it, even you may go to any Guru, or anything, I'm going to give you. You don't have to worry. Now, don't cry, come. Come here. Don't cry; there's nothing to cry, you are going to get it. All right? You are all seekers... You are going to get it; don't worry, don't be disappointed. Close your eyes.

[Referring to child who is leaving:] She's going now? Gregoire: Yes, Mother.

Shri Mataji: Helen, are you going? Helen: Yes, I am going.

Shri Mataji: Aāh.

Helen: Goodbye.

Shri Mataji [kisses her]: Goodbye, goodbye. I haven't got anything to give to her. Helen, what should I give you? Helen: Nothing, Mother. Give me Your love.

Shri Mataji: I'll give that. Give her My photograph, at least something. I haven't got anything for her; I didn't know I was going to meet her.

[Shri Mataji continues working on the lady:] Both the Chakras are catching.

May God bless you. And you have to contact these patients and Gregoire and *[UNCLEAR]* are going to work it out, all right, Doctor? Look after yourself.

[Sahaja Yogi explains to Mother who else is catching.] All right, that's good, very fine, thank you very much. No, this side.

[More talking among Sahaja Yogis.] Gregoire: Laurent a senti...

Sorry, Mother, now I talk French with You! It's very interesting, Laurent felt the left Mūlādhāra and this is the Siddhi course, You remember?

Shri Mataji: They are all sick: Siddhi course breaks the Mūlādhāra.

[Shri Mataji continues working on them, She repeats `sākṣhāt Param' quite a few times.] [A child calls out.] Shri Mataji [to lady seeker:] She is your sister? She's your brother. *[UNCLEAR]*.

[To a Sahaja Yogi:] She'll have to put her left hand towards the photograph and right hand on *[UNCLEAR* Viśhuddhi], are you feeling better now, relaxed? You can relax now. *[UNCLEAR* The spirits are out there.] [To a Sahaja Yogi:] You took two days to be all right, isn't it? Gregoire: Mother, she'll work it out on the photograph; that will be good.

Shri Mataji: Yes and they also took... you took two days, isn't it, to get your Realisation? Or three days.

Gregoire: Four days.

Shri Mataji: Four days, so she'll also take some time, that's all. It's all right. Don't be disturbed, don't be nervous, it is going to work out. It takes... Now you have done this course for so many days, you see, at least four days is all right? You are going to get it and when you get it you write to Me, all right? [Shri Mataji kisses the seeker.] She'll be all right. You see, it takes time for... you see, with this kind of TM [transcendental meditation] course, you do take little time, three, four days, or something.

All right? She'll be all right.

[Shri Mataji is leaving.] Give My love to Kathy very much and to the *[UNCLEAR* Moroccan] girl, you see, Monica and to Esther also: very much. I remember them, all of them. Tell them not to worry, because you have also taken four days, so it doesn't matter. Just come. And then they will know what is needed about the Chakras and all that, then you can talk.

[To a Sahaja Yogini:] You are doing very good work in Paris, all right? I will try to come in Paris, on My way to

India, maybe for one or two days. Then I will *[UNCLEAR* call you], all right? Maybe, maybe.

So I'd like to see you all. By that time, you'll all get Realisation; you should become masters of Kuṇḍalinī. I bless you very much. All right? Now we know such a lot about Kuṇḍalinī, you will also learn.

[Version 2:] See that all the negativity goes away, around us, around the universe.

So first we see the play of the Goddess. When She destroyed a very negative Satanic incarnation of Mahishasura. And when he was killed, all the Gods praised Her for saving them from the destruction and that happened long, long time back, about ten thousand years back.

So this is the praise of the Gods of that, so that, whatever is the negativity, with those mantras it will go away. Because it surrounds us, you see that all of them have been there coming from thousand years they have been coming; this is a very intense, throw them out of the present into their proper places. All right, so listen to it; it's now in French luckily.

Sahaja Yogi: It's in French; does it matter Mother?

Shri Mataji: Sanskrit is not there?

Sahaja Yogi: Sanskrit is there but...

Shri Mataji: You just read it in French.

[Translated in French by Sahaj Yogi.] [Sahaja Yogis recite the names of Śhrī Gaṇeśha.] Now what you are doing by saying these mantras is you're awakening the innocence. Innocence is represented by Śhrī Gaṇeśha. As you know, later on He incarnated as Lord Jesus Christ. But the

innocence within us must be first of all awakened *[UNCLEAR]*. Because innocence was the first protective power, the greatest destructive power and the most powerful.

So first we are trying to invoke the innocence. Now My feet here represent Gaṇeśha and they're innocent. I show you they are trying to worship those so that within you Gaṇeśha will be invoked, your innocence will be enlightened. All right? So you understand the meaning then, come on.

This is also the same thing, representative of Śhrī Gaṇeśha. *[UNCLEAR]*.

Sahaja Yogi: Will I read the names of Śhrī Gaṇeśha.

Shri Mataji: Now these are the names of Śhrī Gaṇeśha so they invoke in you your innocence. This we recall in French. *[UNCLEAR]*.

Sahaja Yogi [explains in French]: You can all repeat. I say it once and then we all repeat.

Shri Mataji: [explains the meaning of Śhrī Gaṇeśha's names].

You tell also the meaning. You have got the meaning?

Sahaja Yogi: No you'll have to do it.

Ganadhyaksha is also the one, ganas are the angels *[UNCLEAR]* from the left hand side St Michael and He is the lord of all the left hand side ganas. Ganamukta means the one who liberates those ganas.

GanaDevatā is the one who is the God of all the ganas. GanaMaṇḍalamadhyastaya is the one who sits in the center of all the ganas. Guṇātīta, you see: `beyond all the Guṇas'. Guṇas I'll tell you later, Guṇas are the three

aspects within us. Guṇarajaya: He is the King of all the Guṇas. Gurunupriya: He is the one who is loved by all the Gurus. Gurupujitaya: He is the one who is worshipped by all the Gurus. Gurudharma... *[UNCLEAR]* mdanaya: He is the one who looks after the Dharma of Gurus. Gaurīganeshwara: His Mother is the Virgin Gaurī and He is the Īshwara for Her; for Her He is the Lord for Her. Gantatattwavide:

Shri Mataji: Gantatattwa...?

Sahaja Yogi: Gantatattwavide.

Shri Mataji: Gantatattwavide. He is the essence. He has no body; He is the essence.

Gangajalarasyasvadadchatura.

Sahaja Yogi: It's a very odd one, ok Godwit.

Shri Mataji: Who?

Sahaja Yogi: Gowdara.

Shri Mataji: Show Me.

Sahaja Yogi: Gowdarva, Gowdarva.

Shri Mataji: Gowdarva means the `cows'. Garba is the one that is the soft part: means Gawara.

The Gavishwara He is the God of the cows. Cows are the mildest animals in India, they are the mildest animals, because they give milk and everything and they are extremely mild, they are the mildest. He's the God *[UNCLEAR]*.

GrahaDevatā: He is the one who is the Lord of the household, because it's a child.

Shri Mataji: What is it? Gudaladubuje: *[UNCLEAR]*.

Gupta: is the secret, is the secret part of it, is the private part, secret part.

Virgins, the girls below eight years, are worshipped on this day.

So we have got someone here who sitting here. *[UNCLEAR]*.

So she has to help Me... little ghee on the spoon. Let Hari do it *[UNCLEAR]*.

Now this kajal is put in the eyes to take away all the negativity from your eyes.

Sometimes the Mother has to do for you. I've not put the sindoor. You see the Sahasrāra, I worship your Sahasrāra; by this I excite your Āgñyā, by honouring them. You have to tie this onto My hand. This is the play of the children; means that you are tying your Mother with your love. I remember My grandchildren, when they went to their school, they used to tie My sarī to the chair, saying that, “You should not go out till we come home." And the Mother allows the children to play, so this they give Me for My protection. And this is for all your protection is, they tie up all My feet with this and then they tie up onto themselves. [Shri Mataji explains how to tie in Hindi.] Please tie it, the mangalasutra. This is the sign that She is married to Shiva, you see, the wife of Shiva.

So this is offered by the children with their mother, who is married. Shiva is the Spirit. I mean Sadāśhiva is Her husband and She is His power. Now the scent is offered from the Mother Earth and the flowers are offered. *[UNCLEAR]*. [Hindi.] It was very lucky I got a sarī in London. I was telling Rajesh that what a nice sarī I got from them there; so fortunate; beautiful isn't it? *[UNCLEAR]*. Even if you put your hand to them, I really needed a sarī. Just take it *[UNCLEAR]* can you remove this one for Me. [Hindi.] [Shri Mataji talks aside to Sahaja Yogis.] You tie it to

everyone. Can I see the linen just a minute? You are going to give him one photograph *[UNCLEAR]*. [Hindi.] [Shri Mataji interacts with the Sahaja Yogis.] So that you'll get the point. All kinds of guilts are accumulated there, She throws away because She's the lightning and lightning, what lightning does is to show all that is impure... It burns off all that impurity. Viṣhṇumāyā, She's thunderbolt, the Virgin, She's the Virgin. She died just after Her birth *[UNCLEAR]*, in the sense, She was thrown away, you know, so She's the Virgin and She prophecizes, is the one who is prophesized... Maybe you can, means you are actually going against Her, means you are developing within you a kind of a sin which gets settled down as guilt; you accept the guilt and then you just avoid it. You think it's a once and for all, you accept it as guilt, your conscience is clear, then everything I have done once, then what is there *[UNCLEAR]*. Tell them in French. *[UNCLEAR]*.

So this Viṣhṇu Māyā is important, because here, you see, people are so intelligent that, whatever is wrong, they rationalise it and put it as guilt there. You see, there could be three types of attitudes towards sin. One could be that you could say: `Why should I commit sins? I'm not going to commit sins?' this could be one attitude. Another could be that: `This is not sin; I'll do what I like.' *[UNCLEAR]*. That is *[UNCLEAR]* on the right hand. And the third could be that: `Yes I know it is a sin; I'm the worst man, I'm a very bad person, I'm good for nothing. What to do? That's why I'm doing the sins.' An Incarnation is beyond sin, because whatever He does is the Puṇya of that. Even if He kills someone, it is necessary.

Even if He has to play a diplomacy, it is necessary. But, for human beings, it is necessary to know that, if you commit sins, then you go down in your Dharma.

But after Realisation you become really Dharmatīt, means `beyond Dharma'. Means if you do anything wrong then immediately you have the reaction on your vibrations or in your stomach or something will happen. Like for example now, supposing you eat some kind of a food which you should not eat, immediately you will get diarrhea. If you drink alcohol you'll vomit, it will happen to you automatically. That's how you give up alcohol, smoking, all this. You don't even like the taste of it after sometime; you just don't want to have it; that means you have gone beyond Dharma; means you have gone beyond. You do not have to establish it; it's just there; the whole system is working. Means your attention has gone...

your attention has gone beyond Dharma, you don't have to worry about keeping your Dharma. Before this you had to keep a watch, had to be in the center, in your Dharma. Now if you try to do anything, immediately it will show on your vibrations or in your constitution; you don't have to put your attention to it.

There was one fellow who used to go to a Greek church, Greek Orthodox church; and I never told him: `Don't go to church' or anything. Because they are all just trying to make money out of it and *[UNCLEAR]* and then, after Realisation, he went to the church. His feet and hands and everything started burning. He was so greatly realised, I should say, that he became so sensitive. Next time he went to the church he thought, `there must be

bhoots' so he took some red powder and sprinkled it all over.

So half of the people left the church and he also walked out and they were saying: “It was very hot in the church." Then he came and asked Me about the phenomena. I told him: “You better not do." He put lot of this red thing and all over he put cross and swastika he put red on the church. I don't know but maybe now the church is practically vacant. But now they'll go to the pub: they will not come to Sahaja Yoga, that is the problem.

I have told about Blake's writing, isn't it? Yesterday, but the French, they have not heard, so if you tell them they will be very happy and to tell *[UNCLEAR]*. Where the foundations are laid. Jerusalem.

[UNCLEAR] you tell them. Now the whole story, the name of the series `Jerusalem of England' I mean we are going to establish the Jerusalem of England. You see Jerusalem is going to be in England. You see Jerusalem is the pilgrimage for Christ is going to be in England. You see the head of England. He's prophesized already. You must hear this. You didn't hear this, Arneau. You must know this one. Did you follow? You see, Blake has written already about Me, longtime back.

Sahaja Yogi: I know that we read it last week in Nirmalā... [Yoga].

Shri Mataji: Read it.

Sahaja Yogi: It's not this one. Is so precise it's amazing *[UNCLEAR]*.

Shri Mataji: Imagine, He wrote `Lambeth Vale' of all the things, *[UNCLEAR]* to connect both the things is remarkable.

How could He prophesize? He is a great prophesier, great saint. I mean, English people have not valued Him much. Of course Shakespeare was a[n] Avadhūta, he was an Avadhūt, no doubt. That kind of Guru, they give you the doubt *[UNCLEAR]*, you see, they tried to show that everything is futile: this romanticism is futile, this is futile, that is futile.

Like you see Hamlet, all his behaviour: he listened to his father's bhoot, you see; and his behaviour also was futile. What he did was: he killed his own parents, killed his own mother. Everything is futile: that's what he tried to show, which is very true also, but they are very harsh, you know.

[A Sahaja Yogi reads out a French translation of William Blake's prophecy about the places Shri Mataji lived in England.] Remarkable; and I laid the foundation stones only about before coming about say seventeen, eighteen days back. Maybe about twenty days back I laid the foundations and this I received in Geneva.

All right, so I think we all should now rest for a while if you like. I think he has got it but I'll not work on her *[UNCLEAR]*. He's felt it *[UNCLEAR]* for her I mean, if they work from the photograph and the Kuṇḍalinī has been awakened put *[UNCLEAR]* towards Me. He should ask: `Mother you are Christ. Mother you are the Mother of Christ,' because the Chakra of Christ is catching. Both of them can ask. You'll be all right; Kuṇḍalinī has awakened now; she's clean now. I mean they're awakened; let them ask the questions if they want. Ask in French. Again; again I'm feeling the Cool Breeze in the hands.

Sahaja Yogi: He feels; she does not.

Shri Mataji: Both are there, she used to smoke? What is it?

Sahaja Yogi: Nothing Mother. No, she was saying that she's not sure what's going on here and I told her...

Shri Mataji: *[UNCLEAR]*.

Sahaja Yogi: That's exactly what I told her. How can she be sure.

Shri Mataji: Her eyes are not yet opened. See her eyes are not opened then.

Sahaja Yogi: Of course, yes of course.

Shri Mataji: *[UNCLEAR]* do not think about it. Because he won't understand, your eyes are to be opened still, in darkness you will not understand.

Sahaja Yogi: He says we have been cheated once, so now we feel very...

Shri Mataji: No, why would I cheat you? How much money did you give Me? What are you going to... What are you going to give Me? Did you talk to your Guru ask any questions? Then to Me you are asking all the questions; where is the truth? Where the truth is there, it has been squandered *[UNCLEAR]*; and when there is untruth, you just jump into it. What am I going to cheat you for? We did not even allow you to come to Pūjā. I mean, see, ours is a different system actually; it is I who has to accept, not that you have to accept, but a question of My acceptance. Yes, I have to accept it; it's not that you have to accept Me. The position is different, see; you understand the point? It's a different position.

Now see the vibrations; that's why she was not feeling: He is a devil. And how can you put Me on par with him?

How can you get Realisation? As soon as you say something *[UNCLEAR]* it's such a Mahāmāyā, you see, because it is testing you all the time. Because all the deities know. *[UNCLEAR]*.

She works out, but the Viśhuddhi is very difficult *[UNCLEAR]*; it stops.

See now, I told you, Gregoire, you tell them to judge like this, that when they go to Maharishi MaheśhYogi or anyone, they have to work. He doesn't work here, I have to work. Secondly, the people who are here, they know what is your problem, they all know, even he knows. You see, everyone knows what is happening, what it is; and they all say the same thing and they are not going to cheat you either.

So now you see, all right, it has to work out. You have to become; it cannot be just done by a false certificate. It has to happen even the little girl, Estelle, will tell you, she can tell.

Now you are all seekers, you are seeking the truth and that's why I'm going all out for you. All right, you must and you should all get it, that's your right to have it. All of you are going to get it, even though you may go to a Guru or anything, I'm going to give *[UNCLEAR]* you don't have to go. Now don't cry, come, don't cry; there's nothing to cry; you are going to get it, all right *[UNCLEAR]*. You are all seekers... You're going to get it; don't worry, don't be disappointed.

She's going now?

Sahaja Yogi: Yes Mother.

Shri Mataji: Is she going now?

Shri Mataji: Helen, Are you going?

Sahaja Yogini: Yes I'm going.

Shri Mataji: Ahhh.

Sahaja Yogini: Goodbye.

Shri Mataji: Goodbye. I haven't got anything to give to her. Helen, what should I give you?

Sahaja Yogini: Nothing. Give me Your love.

Shri Mataji: I'll give you that *[UNCLEAR]*. You have My photograph. I haven't got anything for her; I didn't know I was going to meet her. *[UNCLEAR]*.

May God bless you. May God bless you. And you have to contact these patients; and Gregoire *[UNCLEAR]* is going to work it out *[UNCLEAR]*. All right *[UNCLEAR]* that's good, thank you all.

No, this side. Look after yourself. All right, that's good, thank you all. No, not this side.

Sahaja Yogi: Sorry Mother; now I talk French with you.

It is so interesting: Laurence has the left Mūlādhāra and this is the Siddhi course, *[UNCLEAR]* You remember.

Shri Mataji: They are all sick Siddhi course breaks the Mūlādhāra. [Shri Mataji works on the TM seekers.] She's your sister? He's your brother. She will have to put her left hand towards the photograph.

[UNCLEAR]. Are you feeling better now? It's very sad. You took two days to work it out.

Sahaja Yogi: She will work it out on the photograph, that will be good.

Shri Mataji: You took two days isn't it to get your Realisation.

Sahaja Yogi: Four days.

Shri Mataji: Four days.

So she'll also take *[UNCLEAR]* that's all right. Don't be disturbed, don't be nervous; it is going to work out but it takes *[UNCLEAR]*; now you have done this course for so many days you see, at least four days is all right, you are going to get it. And when you get it you write to Me, all right, thank you. She'll be all right, you see, it takes time for you to see this; with this kind of TM course it will take some time: three, four days or something; all right, she'll be all right.

Give My love to Kathy, very much and to the *[UNCLEAR]* girl you see, *[UNCLEAR]* Esther also, I remember them all very much, all of them. Tell them not to worry, because you have also taken four days. And tell them *[UNCLEAR]* for the Chakras and all that *[UNCLEAR]*.

You are doing very good work in Paris, all right. I will try to come to Paris on My way to India, maybe for one or two days, then I'll inform you, all right. *[UNCLEAR]* I like to see you all; by that time you'll all get Realisation. You should become master of Kuṇḍalinī.

I bless you very much, all right.

Now we know such a lot about Kuṇḍalinī, you'll also learn.

Contents: 1980-10-13 **Quote, Zurich, Switzerland**

[To Antoinette Wells:] You have to stand like a rock.

Contents: 1980-10-19 **Talk to Sahaja Yogis (Dussehra Day), How to Spread Sahaja Yoga in Europe, London, UK**

So today I called this meeting because, you see, big announcement of Gregoire getting married. He's been very sweet to his bride. I liked it. He was very gentle and nice and really took it in the proper sense. I know Rajesh also came with his āncee. He is getting married in August 12th. And the another thing is about how to develop England and Europe together. In England a very substantial force is there no doubt. But we have to think about how to propagate. Now I have thought of one or two things which are lacking in Sahaja Yoga in here, I think. One of them is we have no publicity done. We have not been able to get people for publicity. Now this Times fellow; before I leave, we have to do something about it. You can take it, note it down, it would be better. Note it.

[Sahaja Yogis talking.] *[UNCLEAR]* better be written down some points, will be better. Behind Me, paper and pencil, you take.

[Sahaja Yogis talking.] So what is that you're taking? It's better to write it down in short.

Āgñyā? Alright. Everybody is catching left Āgñyā. Look at her, with the hands she is trying to... I mean cover her feet or if you have socks, better. It is getting blue with that. Hmm... it's cold.

So, first this gentleman, what was his name? Mascar or whatever it was, to be contacted. And there is a doctor in Geneva who has taken lot of interest. His name is Doctor Mascar. In his presence, I cured about five people.

So, he sent back to *[UNCLEAR]* deliberately in My presence. I said alright. Now he is going to study those things.

So you tell Gregoire to get after him that he goes and sees these people and they should try to convince the

people whom I've cured that by giving something in writing they will be helping other people to get cured of Sahaja Yoga. See this is the only way we can really approach these gross people.

So, he is going to give an article starting with this, that he saw this miracle, then he saw the raising of the Kuṇḍalinī, he saw the, I mean the kind of a article you would like to publish if you'd give him a little lead to Gregoire, on these lines. You have to prepare on what lines we are going to publish the thing. We have of course concrete examples you can give, he being a doctor, you see. It will have an effect and that we should publish it in England, because he was also practicing here. He has a house in this merrily ground road or somewhere.

So, we can publish in his name.

So one of the advantages would be that he being a sort of an authorized person, you can publish this article about Sahaja Yoga in his name. And we can contact Mister Mascar. Then, in case we are successful, we can have a press conference or something, before I leave, if possible. Or when I come back, I mean we have to work it out in such a way that we also have a press conference later on.

For publicity, see what we have found that this poster business works out wonders.

So, when I come back, we have to think on those lines of posters. And we can get very good posters done in India, if you want and can get them by the ship, but if they arrive after four years, don't blame Me. Find out all the methods by which you can publish. Now, Gregoire's book,

we can take to some publisher and ask him if he would like to publish. Then what about Don's book? That has to be ready before I leave, so we'll get it published in India.

Yen, so what's happening now the little dolly baby? She knows her mother. She knows her mother very well.

So, when we have, I mean we should all sit down and find out how we can publish about or sort of advertise about Sahaja Yoga. You see today even ordinary thing like punk crop or something you know that goes into the eyes of these people, because they create a controversy. Now, you can start a lecture CDs on the false Gurus. You people can go ahead with it. You can go on talking about this false Guru is like this, that false Guru is like this and nowadays another thing they started is magnetism. They put a magnetism and with the photograph of the Guru. And they turn the magnet in a different way, you see and then the bhoot comes in. I mean so many ways they will use, I don't know this is one of the latest I have seen.

So, you see all this. Then there is another thing is that they get the photographs of the terrestrial or some sort of a beings you see out of reach, more surprising! The God, Who is on this earth are My eyes and *[UNCLEAR* as if beautiful] the photograph is taken from here so the nose is like that and there is a mike in front. I don't know from where they got this idea. The lady showed Me, so I said you better write to them. They can find out, I mean look at, what point they are! This is so subtle. And also for this I could say that *[UNCLEAR* Peter] she has to go around.

So I will first give you the way it should be done is you write to Marie. She wants to *[UNCLEAR]* to go there, Marie. In Switzerland, everybody wants to know about *[UNCLEAR*

TM]. And they said they can arrange lectures for you. But there is one doctor in Germany, who is very anxious to meet you. He is the head, sort of a head in *[UNCLEAR* Trigo] or someplace. Yes. This doctor, his name I forgot. And he says, “No, no there are twenty names and this and that", but I told you. But he has got his Realisation surprisingly despite the head of a nonsense.

I tell you he is so gracious, Sahaja Yoga is so *[UNCLEAR]*. Such a man like that, who has been in Sahaja Yoga for years. Ten years or so, is the head of that thing there, he got Realisation all right.

[Sahaja Yogi talks.] [UNCLEAR… forgetting]? But they will all write to… Gregoire is going to write to you. Thomas.

Thomas was so sweet. His wife was, wife means his friend was quite opposing Sahaja Yoga, and, but still he organized on his own and very, very sweet he was and I mean he didn't have much money but still we arranged all that, but the rest of it was so sweet he did. And, very sensible. He is a very good man. And another was, another was Jack, you remember Jack? The one who came with his wife, who would not give her name. But this girl from Sydney did not meet Me.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Huh? Oh! That's it! Carrie.

Sahaja Yogi: Another Carrie.

Shri Mataji: Yeah. Australia is doing very well. Everyday I get a letter from there saying that, “I've got Realisation, I've got Realisation” and it's a very good way because you see they are writing about what is happening to this.

So we have in writing, everything.

Now, this is very important is to go down there. And, one day I'll sit down with you and tell you what are the points to be covered with these people. They can't believe it! They can't believe it! They are so brain-washed, they can't just believe it. And they said, you see all the head is divided into sixteen parts, I tell you. Horrible Āgñyā and they don't want to believe it! They said, “No it is doing good to us, it has done good to so many people” and this and that. I really, I can't imagine! But I said there is somebody like this will come and talk to you. They have taken your name, but I wish I had not given the name, because then they will ring up the main head and there they might tell them that some *[UNCLEAR* brain wave]. But in any case you must go and see this man. And then we got two other TM people there, who came to the program, of whom Thomas was rather worried, because he was also in TM. But when these two people came in, they told Me that he is a devil incarnate. I said all right.

So, there it started working out. You see then, Thomas got back his confidence also.

So, the whole thing turned out very well.

I think so, there was something.

Sahaja Yogi: blue suits and red tie and…

Shri Mataji: *[UNCLEAR]*. Blue suit was not there, but something he was little elegantly dressed I should say, quite nicely dressed. But not exactly blue suits, but elegantly dressed people. May be they might be Initiator for *[UNCLEAR]* but they said that he was the incarnation of devil. They had no doubts.

So, this is what, so now you have to work it out.

Now Spain people, out of only their phone numbers, I will get their addresses. And Portugal. All these things are to be looked after. Portugal, Spain, France, Nice. Nice, we've got a very good center in Nice.

But now, I think Marie is looking after, Marie has been really spending lot of money, she did a lot. She did a lot, I must say. And, she is going to look after Nice. But still you should find out about it, what's happening.

So, we've got Portugal, then we've got Spain, Madrid, then we've got Nice. And the addresses of all these people should be brought in. Today I'll give you the addresses of California people. Addresses of California is coming.

So, Pradhan may be coming here. Then what else? Then we've got Paris, Lille.

Write it down all these places: Lille, Paris, then, I went to Geneva, then Lausanne, then where did I go next to that? Zurich, Bern. Bern, Bern, Zurich and then Basel. Basel. And then to this Freiburg.

Freiburg, where our Rustom has done some job. How are you? How is Mr. *[UNCLEAR]*? I don't see him at all.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: He is alright now? Upset? So then, what did I say? Then Bonn, Freiburg, then Bonn.

But you have to immediately write to Thomas, find out from him what is he doing about it. He wants somebody to go to Bonn, Freiburg.

So we have to arrange all these things, you see. There is one lady who is going to Nigeria form there. She might work out it.

So, get the list of people. All the list of these people and their addresses. Portugal, I don't know if you have written to them, Portugal people. What have you?

Sahaja Yogini: *[UNCLEAR]*.

Shri Mataji: But you wrote?

Sahaja Yogini: *[UNCLEAR]*.

Shri Mataji: They sent a letter to this girl. They have sent her a letter.

So better, write to her also so that form a complete circuit with them.

So, this is the she is unhappy about something is to be put on the other side I think. She is on one side she has been too much. Little move her to this side.

So, now for England. Our great poet Blake has already... Did you read that Blake's thing? Wonderful! Just imagine! What a prophecy! What a prophecy! So correct and foundation so laid. See actually, he is seeing, just imagine how great they are in the laws of Divine! You see that he prophesized, but for other people, you people don't understand the value of all these things that you're doing. And we should see the profoundness of the whole thing, how profound it is, how we are handling the whole situation ourselves, I mean you are not understanding and realizing how deep it is and what it means. We are taking it still in a stride I think. Imagine him to write all these things and all the prophecies he has made, now at least that will give I think some boost to London Sahaja Yogis. How? That they will realise their importance and that what important, I mean Jerusalem means the

pilgrimages. That means Jerusalem is now going to shift from there to here.

So what a great thing! Great prophet. He was a prophet. You see, I picked him out. Gavin, you remember? I went to see all his works. I mean, I picked him out. I didn't know all this that he has done it. I didn't know about this poem also this Jerusalem one. And I think Warren has given Me one book but I read a little bit here and there not much. But I'm now going to read all that.

Look at him. What a poet you had. Prophet, a real prophet he was. What a prophecy! He might be *[UNCLEAR]*.

So precise.

So precise, imagine! And beautifully described! Really beautifully described.

This is, who has done this? Jeremy has found out, is it?

Sahaja Yogi: Jeremy and then *[UNCLEAR]* and then Jeremy found this thing.

Shri Mataji: One has to go into his works to find out what he has prophesized more.

Sahaja Yogi: He got the whole, complete and also he got the complete work...

Shri Mataji: Great! Jerusalem. All right.

So now for Jerusalem, what is to be done? That we have to find out. That is to be little bit worked out in various methods, you see? Gregoire has certain ideas. He said that we should materially improve ourselves first of all. Little bit. For presentation it's important he said that. Gregoire, you see, he is very practical. He said, the presentation should be, if not blue suits at least there should be some proper English suits, that should be worn

because an Englishman like a hippy won't be accepted anywhere. An Englishman to be dressed up properly is important.

So, that is something you find out what thing proper is. But need not be absolutely one colour stuff but everybody should try to. For presentation, when you go to a, say, a meeting or something, it should appear that it belonged to old, old style English traditional person. See, so people take you seriously, which was Gregoire's very good idea because for all these functions, he told all the people in Switzerland that they must dress up properly. And then how to behave in a program and all that, he is very particular you see? For a newcomer, as he said to Me that for a newcomer, what matters is your outside. They don't know about your inside and how you behave and all that. He said that, “Mother you make a little outline for that and discuss with all the London people also." How to work out the outside behaviour of Sahaja Yogis when they go to a meeting or hold a meeting or work it out in a way. Because it should look like one group and working out together. One group is the main point is, you see? And everybody should support each other in the presence of others. See otherwise it looks as if some blind people are trying to lead other blind. It should appear that you people have achieved something and that you are all in one tune with each other or there is no quarrel between you and there is no indignity.

Because if others, when they see you in this manner, they get frightened and they run away.

So, he said that for that I have to make some outline, but I would like to have suggestions from you people and also on top of that, I hope you'll make it ready by this week. All of you to give Me suggestions as to what sort of things we should have, which will look presentable to people. Like you see, they expect something of an Englishman and if that is not there, then they tell, “These are some of the craps” you see.

So, Gregoire's idea was correct that they should appear in this way and I think you should think over it. What should be done for. And secondly, we have to find out, see the places where I visited and try to allocate places to every Sahaja Yogi, who would like to look at those places. Now what happens to people who come and go away? What is the reason? You should find out. Go and talk to them. You must make a study of that. Why do they come to Sahaja Yoga and then disappear? One of the reasons, as these people discussed was this, that, people are very naive. They don't know what to expect.

So, Don's book is also after realisation, you see? There should be a small introduction of Sahaja Yoga according to them a small little introduction to Sahaja Yoga, what to expect, what to find. I think, one of My speeches is there which I gave you. We can sit down and chart out an introduction to Sahaja Yoga. What are we to expect, you see? And a very direct thing should be there. And, I mean for advertising, say for example you want to have a meeting somewhere, you can even have pamphlets, you can even distribute and things that people can come and intensively we should work out in every place. Then it will grow faster. Pune is doing very good work, Pune.

Tremendous. Apart from that, Bombay [Mumbai] is doing very well. Rajesh was saying it is going very well in Maharashtra. But the only difference between Maharashtra and other places is this: that they know about it beforehand. They know Kuṇḍalinī, they know what to expect, you see. This is what is missing.

So if you can give it in writing, what to expect out of Self-realisation and very directly, the points. First what to expect, what is Self-realisation? What is Self? Very, very directly, you see, absolutely.

So that anybody who wants to read can see that. And then he should see that what to expect and all. If we can prepare something like that, then you prepare a sort of a, what you call a framework and then we can fill it up. But should not be complicated, simple and very direct. Because even Don's book is after Realisation. Before Realisation, that book is bit too much. We can do it in small, very small way.

There is no need to question and answer sort of thing we can do it very direct. Now, after Realisation, people go away, you see. Now for that also we have to understand why. Why people go and what should we do to stop them? Some of them whom I talked to, you see, why they went away is that some say there is no love between Sahaja Yogis. This is a very important point. They do not talk to each other with love.

You see this is the fellow from Rajneesh, he was and he said in Rajneesh there is lot of love. Well, you see it is filth, you know there, but doesn't matter. To him outsider he sees everybody, you see, very friendly and nice and this and that.

So, the kind of dryness and arrogance or we can say fighting and all that nonsense should be avoided.

So, all this we have to chart it out, but this is one of the reasons. Secondly, they said that some of the Sahaja Yogis talk in such a manner as if they are great, you see. They have achieved a lot and very egoistically they talk. And that repels people. They should talk in a softer way.

That might be hinting at Gregoire, maybe, I don't know. But I must say Gregoire's shouting helps other way around. I mean many people become very alert. But his style is different you know.

So everybody should not take to the same style. You can have different styles of approaching people. It's like Gavin and Gregoire both go hand-in-hand very well. I mean if they both of them approach somebody, then the left and right both are put together. Such combinations should be found out. You see where, the great thing is the friendship of Sahaja Yogis, you see. The great friendship must be developed.

That friendship I don't know, should be like, Rām said that Pradhan is coming everybody felt very happy, you see. Why? After all Pradhan is such an old man, seventy-five-year-old man coming here.

But you feel so close to him, why? Because you are born of the same Mother and you are doing such a tremendous work and all these fellow feelings should come like a soldier fights with *[UNCLEAR]* others are also fighting the same way. But that is not there. You see it is more artificial.

Sort of... I think that is what is... huh?

Sahaja Yogi: Everyone's attention is on very petty things all the time.

Shri Mataji: I think so.

Sahaja Yogi: There is not sort of enthusiasm and fire.

Sort of, you know, energy *[UNCLEAR]*. It's all whose turn is it to do this and I mean.

Shri Mataji: That, that should be stopped completely. That's what I was saying. Why not get a maid servant for the Ashram? Better get a maid and pay her than to worry about it. This is something that will pull you down so much. I tell you so much. Hopeless.

Sahaja Yogi: Also I think there is a tendency to become a kind of hypochondriac, Mother. People become obsessed with their catches, you know and they sit there and just worrying about what catch they have got and all this and they won't do anything for Sahaja Yoga, you know. They just worry about themselves all the time.

Shri Mataji: See? Now, for this I've told Harry that you should not worry, now leave your hand, just sit, still I will look after it. You should not worry about your catches at all. The more you worry, the more the, they will be there. Now for example, you are very subtle. Gavin knows this point very well. As you were subtler and they were subtler also. Very clever. They would like to come in the program to disturb Me. I'll give one of the examples. That in the program, they'll come just to give a feeling that you're unwell. You start behaving like that.

So the other people, who are there they say, see they are unwell why should we be here? Then they start clearing yourself out like that. See all these things go against

good publicity. Then their attention is on your, “I'm catching here I'm catching there." The more you do that, the more they will be there. It's all not catching anywhere. They will run away. See, they are there just to create a problem for Me and for Sahaja Yoga.

So, better tell your mind that, `You get out from here. We don't want any help. Had enough of you.' If you do that it will work out. Or you should, best thing is to say, `Surrender'. Surrender is the only way. Anything comes, `I'll surrender myself to Mother,' finished. All these things will go away. That's the best way. Then you start seeing *[UNCLEAR]* very clearly, which I've been talking to Harry. That he would used to worry like, “Where should I put my attention?" I said “you just don't worry just say, `I surrender everything to you Mother.' Finished. Don't try to do anything. Don't try to take out. Just surrender. They'll all run away. Otherwise they will be there creating a nuisance out of you." You see the trouble is the whole society is individualistic, you see.

So to get out of that individualistic society into a real social being, in the sense that it has to be a real Sahaja Yogi collective being, then one has to remember not to pay any attention to yourself. What is so important? *[UNCLEAR]* who am I?

Sahaja Yogi: This is what I've been saying on Friday night. It tends to be that people come in and they just think about themselves and they work on themselves without going to someone and saying, `Can I help you? Can I do this for you?'

Shri Mataji: No, No. That is also another subtler work is that I'll help you. I'll do this for you.

Because this is again the missionary part of it. I must tell you because Christians should be aware of it.

What these missionary business of helping you. Whom are you helping? You are helping yourself. The more you are with others, the more you are enjoying yourself.

Sahaja Yogi: Being collective.

Shri Mataji: Just be collective. Just do it because you like it, you love it and by which you are the winner not the other. You are the ones who are going to gain not the others. The more you *[UNCLEAR* you will do it] the more you *[UNCLEAR* will gain]. But, *[UNCLEAR* it's becoming] subtler and subtler.

Like one would say that I am doing it because I become more powerful. What am I? Because after all ascent is the point, isn't it? You have to ascend. How far you have ascended in Sahaja Yoga, how far your vibrations are alright, how far you have gone deeper is the main point. And that can only be achieved, only be achieved through surrender, nothing else. Nothing else. Before and after. Putting your attention, complete surrender. That will work out. That will absolutely neutralise all these things *[UNCLEAR* hypochondriac...] just put all the troubles onto Me. Even to this point *[UNCLEAR]* like he, Harry, I've been studying you people through him very well. That, just now I talked to Harry and I told him that how subtle it becomes that, he's a very nice person, good-hearted, everything. But the bhoots are not.

So, today I talked to Mahārāj, this fellow from Africa. And in his talk, I discovered, he said, I was talking about a doctor and he told Me a sentence, “Mother, he is judging you." And that's how he got hot and I said, “That's it."

Anything that judges Me is wrong, like, “She's doing this because She loves us." Even this point. Who are you? You see the subtleness, the subtle point behind this. Can you see it? That's what I told him. See Hanumāna gets angry on this point. Hanumāna, absolutely hundred percent. Who are you? Why should She love you? And because She loves us that's why you must accept what am I saying to you.

What's that? Hello? Just open the door. Who else has come?

Sahaja Yogini: *[UNCLEAR]*.

Shri Mataji: Hello your friend is coming is it? Who is coming? She is trying to talk to Me. She doesn't like when I don't pay any attention to her. All right. Hello. How are you? It is nice to see you.

Sit down. Sit down.

So, how it becomes subtler and subtler, one should see. And one should face it. And when the subtle ways, I must say there is a difference between the senior Sahaja Yogis and this thing. You just see this.

There is a understanding, there is. Anything should be done from the Sahaja Yoga point of view. Are we helping Sahaja Yoga or not. I think maturity comes with age. The concern should be Sahaja Yoga. And even if you, I mean I said you must take up jobs. You must earn. Have to work. You have to improve your styles and things.

Somewhat, but for Sahaja Yoga. It's to be done for Sahaja Yoga. That's not the aim. Aim is Sahaja Yoga. That's the main point is. That Sahaja Yoga should be placed as the highest thing and then only it will work out, because all

these subtle things will disappear. Otherwise these subtle things swallow you. And they come as *[UNCLEAR]*, you see and they will give you ideas and things and it will start losing sight of it, because you must know that you have been prophesized long time back. And you are doing such a tremendous work. It's such a great work you are doing. I wish you could realise it, because even that understanding is very subtle. Then all other things you just throw away. That Sahaja Yoga itself is self established and have this self-esteem thing. It does not need from you. Only thing by taking it up yourself, you improve in your status. Like that. Now see you understand. You're doing no favour to Sahaja Yoga or to Mātājī Nirmalā Devī. You're doing favour to yourself. Now, this point is the point I tell you. All right? So you surrender. Surrendering is the only way. There is no other way. And that's how these problems can be solved.

Now, so how do we do it? *[UNCLEAR]*. Good, good, come along, come along. How are you? Good.

Who else is coming from Cambridge? John will be coming. Dalla would come, I'm sure.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Not yet arrived. Hmm. How to do it? By not doing it *[UNCLEAR* is]. By surrender.

Then you do everything. You see, when you become dynamic if you are not becoming dynamic that means you are a gone case. You see the judgment point.

Sahaja Yogi: *[UNCLEAR]*. [Everyone laughing.]

Shri Mataji: You can't say that now. You think so? I don't think. I've been tracing you people all over. Of course

sometimes I used to get *[UNCLEAR]*. I must say the people in this country have only one problem, is lethargy. *[UNCLEAR]* get active also, they can be only bathroom cleaners. This is the problem.

So, the inactivity can be dangerous. But I'm saying of non-action, I'm not saying of inactivity, where the feeling that I'm doing something is not there. You have to be active, extremely active, but say, `I'm not doing it,' surrendered. If you are lethargic, then you are no good. I mean you are absolutely *[UNCLEAR]*, tamasik, left side. Well, if you are active and you know that it's all surrendered, `I'm not doing it.' Then inactivity, is not non-action. Non-action is very different. Like the sun comes and gives you light, it just emits. It is non-action. It doesn't say, `I'm doing it.' You see the difference between the two. It should be clearly understood.

Sahaja Yogi: *[UNCLEAR* There is a feeling] Mother that sometimes there is a tendency to feel that if you do something in an active way, that you may get a catch in the left or right Heart... and sense of and there is a tendency then not to do anything since we go closer of your... *[UNCLEAR]* worried of catching or doing something... And that's the hypochondria, “I'm catching on left Heart so I can't do anything."

Shri Mataji: Sahaja Yoga is not for such cowards. They are useless, they better get out. You see, it's meant for people, who are real warriors, you see, we need soldiers.

Sahaja Yogi: We must fight now. We got to get out and fight.

Shri Mataji: They will go out of circulation. Don't you worry. All such people. Very soon.

So, those who are afraid of catching they go out of circulation. Here we are not here to look after your Chakras. We are here to work for Sahaja Yoga. When you start working for Sahaja Yoga, you are automatically cured and geared up. That's what it is.

Sahaja Yogi: Donna said something appropriate when we were talking. She said one has to look after little ones *[UNCLEAR]*.

Shri Mataji: She is working for all of you left, right everywhere. That's a game. That's a game she's playing. The game *[UNCLEAR]* and smiling too.

Sahaja Yogi: This is what we must realise that they work very hard.

Shri Mataji: Extremely, extremely hard. And they scream and shout and everything.

Sahaja Yogi: It is quite obvious that when someone comes in, you got a bad catch, because the working out starts immediately with things.

Shri Mataji: What things? Better you learn from someone. I should be the one, who is catching the most. Yeah. What *[UNCLEAR]* may be now, hmm, may be that is, I don't know. You see it's the mathematics, which cannot be calculated easily. It's the thing you go five steps forward, three steps backwards, eight steps forward, four steps backwards, ten steps forward, eleven steps backwards. And where do you reach? What is the speed? That's what England is. That everybody of the whole is progressing. No doubt. Slow and steady. We'll win the race.

Sahaja Yogi: I mean the wind of change came in the last week when this girl arrived from Australia I mean it was

really some [UNCLEAR... who have never met You] so positive and everything else like that.

Shri Mataji: They are the children of convicts, you see? So, so fresh. Anik, there is another one.

Her name was Anik. She met us in *[UNCLEAR* Orleans]. She came all the way to meet Marie. She went round and took all the posters. You see Marie as usual product of England.

So she [laughs] said, “Mother” she didn't tell Me beforehand. She had put the advertisement in the paper. But, she didn't find out when it was.

So it was on the third day the advertisement.....

Contents: 1980-10-19 **Navarātri Pūjā (Dusshera Day), Hampstead, London, UK**

Then you have already heard about the importance of today in the life of the Goddess. And that today Rāvaṇa was killed and that's how there were celebrations. As you know very well that all the Satanic forces which one had to face one at the time are all back on the stage and they are to be defeated. The greatest problem of modern times is that these Satanic forces have taken a very subtle form and they enter into your psyches and into your egos. And you are the Saints, you are the Bhaktas, you are the devotees of the Goddess. It's a very delicate situation. When the confusion is there, when the saints are attacked, the aggressor can be removed, but the saint becomes mixed up or confused with negative forces, which is very difficult to make him see the light. And you have seen this situation very well. And the subtler you grow, the subtler they became. And they

start giving you ideas which are so negative, but you cannot see them.

So the problem today is very delicate. There are no absolute saints and there are no absolute bad people.

Such a mixture, a confusion. That is what is Kali Yuga is. Is modern times. Only way to get rid of them is to surrender. That is the only way. There is no other way around. Because when you surrender, the spirits, the negativities, the Satanic forces just disappear. Because they are defective. They have no business to be there. They have no interest in a person who is surrendered to God. They cannot surrender.

If they surrender they'll also become saints. All the time to think, “What are my catches? What are my negativities?" Is not going to help you. Just surrender all these ideas that are coming to you and you'll find that all absurd ideas will run away. This is the easiest way to get rid of your problems. Is just to surrender. After all, all these horrible people, all the horrible deities, enemies, who came forward to fight the Goddess, are there as long as you nurture them. As soon as you surrender yourself, they will find you of no use for themselves and they go to other half-baked people. The growth will only come, when the surrender is complete. One has to know that the powers are tremendous. You cannot conceive it as it is said by Mārkandeya. You cannot conceive it; it is beyond your conception. Outwardly you cannot understand, you just cannot understand. Under such circumstances the best thing is to surrender yourself.

Now surrendering, what do you surrender? What do you surrender is your ego and your superego and it is

completely cleansed and drenched in the blessing. Because you cannot give anything. You have to receive the blessings. And to receive the blessings you have to just surrender. It is so simple. The easiest way. To solve all your problems is to surrender.

Just say, `I surrender.' For realised Souls it should be their mantra. And you will be amazed how all your problems will vanish. Because not only that the powers are tremendous, but as you are realised Souls all the Divine Forces, all the Divine Deities, all the Eternal Beings; Chiran-jīvas, all the angels and the ganas, all of them are looking after you. But they know one thing, those who are surrendered and those who are not surrendered. You just surrender the problem and you will be surprised that the answer will come in such a miraculous way. Just surrender. Do not take any responsibility upon yourself. Just surrender. Because how far you can go into the solution? Up to your rationality. Beyond that you have your Spirit and the Spirit is connected to the Divine.

So best is to surrender and the whole thing will show such light and such beauty and such meaning. In the modern times now the work is not the same way as it was when it is described. In the Raudrarūpa or that the Chandrarūpa you see there, was there at the back. It's a mind work, it's a Mother, it's a simple thing. Loving, compassionate, for your protection.

This rūpa is there, but you do not see it. You are completely protected. Be sure of it.

And all your powers after Realisation of giving Kuṇḍalinī awakening, or of curing people, or of talking about

Sahaja Yoga, or spreading it. Any, any kind of thing that you want is all granted, is all thrown into you. And as you know there are many saints, who have said, “Why these Sahaja Yogis should be granted this great boon?" So one can say it's a whim. All right. There is one more thing. I was happy to learn that the great poet of this country, Blake, had prophesied about Me. And it is so beautifully done, that He said that England is going to be the Jerusalem. This is going to be the pilgrimage. The venue has shifted. And then He has very beautifully; have you got the thing to read? Oh, haven't brought it. But what reading, that He has said that first the furnace will be burning in Surrey Hills, where I came first and then He has mentioned Lambeth Vale, where we have got our Ashram. Where the foundations will be laid, we have laid the foundations. And that Jerusalem is going to be in England, not in India. And you are the people responsible for this Jerusalem. Today is the day for which in India everybody is doing Pūjā.

And all the Sahaja Yogis today, in every center there is a Pūjā today. And they are all thinking of you people.

So you have to receive the supreme bliss today, the supreme bliss. Only by surrender. Today the vibrations are tremendous. Keep all your doubts and all your nonsensical things outside. Just receive it and get it. These things are going to help you, nothing else. Because you don't have to give Me anything, but receive it yourself. Receive it as much as you can.

This Havan you know is a very good thing for reciting the name of the Goddess. Her eyes are given by fire at this stage. And in that light, in that fire, in the name of

Goddess we awaken our Deities within us and throw away all that is wrong in these particular Chakras which invoke those powers.

So with devotion and understanding you have to do it. Because you are really privileged people, extremely privileged. Be proud of that and do with that devotion all these things. Today is a very much better time because the Dussehra and the Navarātri, both are combined at this time. And so it has worked out very well. We should do it with full devotion. I think very few people can put in the fire, but we can all do symbolically and say this. And how many names do you want to take away? Hundred-and-eight?

Sahaja Yogi: Thousand. [Laughter.]

Shri Mataji: What's it? You would like to thousand? That is good idea. If you have that much devotion it will be the best because it will about take two hours at the most, at the most. Not two hours, I think one hour if we go fast. Will you be able to say all that? Do you think it is easy?

Sahaja Yogi: Yes.

Shri Mataji: One thousand names. All right, you can give food to children. They will be tired. What do you say? Let's try it. In India they would do one thousand.

Sahaja Yogi: Then we will do thousand [Laughter.] [They start preparing for the Havan. Yogis recite 108 names of Shri Mataji.]

Sahaja Yogi: All the badhas of London. Om Swāhā!

Sahaja Yogi: All the badhas of India. Om Swāhā!

Sahaja Yogi: All the badhas of Britain. Om Swāhā!

Sahaja Yogi: All the badhas of London. Om Swāhā!

Shri Mataji: All the badhas of London Sahaj Yogis. Om Swāhā!

Sahaja Yogi: The Ashram. Om Swāhā!

Shri Mataji: Brighton. The badhas of Brighton.

Sahaja Yogi: All the badhas of Brighton. Om Swāhā!

Shri Mataji: All the other centers we should say.

Sahaja Yogi: All the badhas of Cambridge. Om Swāhā!

Sahaja Yogi: All the badhas of Birmingham. Om Swāhā! *[UNCLEAR]*.

Sahaja Yogi: All the badhas of Exeter. Om Swāhā!

Sahaja Yogi: All the badhas of Leeds. Om Swāhā!

Sahaja Yogi: Northampton. Om Swāhā!

Sahaja Yogi: York. Om Swāhā! *[UNCLEAR]*.

Sahaja Yogi: Preston, three times. Om Swāhā!

Sahaja Yogi: Liverpool. Om Swāhā!

Sahaja Yogi: Edinburgh. Om Swāhā!

Sahaja Yogi: Dublin. Om Swāhā!

Sahaja Yogi: Scotland. Om Swāhā!

Sahaja Yogi: Norland. Om Swāhā!

Sahaja Yogini: Sheffield. Om Swāhā!

Sahaja Yogi: Norwich. Om Swāhā! *[UNCLEAR]*.

Sahaja Yogini: Hampton. Om Swāhā!

Sahaja Yogi: The Vale of Lambeth. Om Swāhā!

Sahaja Yogi: The Surrey Hills. Om Swāhā!

Sahaja Yogi: France. Om Swāhā!

Sahaja Yogi: Switzerland. Om Swāhā!

Sahaja Yogini: Greece. Om Swāhā!

Sahaja Yogi: Italy. Om Swāhā!

Sahaja Yogi: Vatican. Om Swāhā! *[UNCLEAR]*.

Shri Mataji: Catholic. Om Swāhā! And protestant. Om Swāhā! Jews. Om Swāhā!

Sahaja Yogi: Atheists. Om Swāhā!

Shri Mataji: Arabs. Om Swāhā!

Sahaja Yogi: Hindus.

Shri Mataji: Hindus. Om Swāhā!

Sahaja Yogini: All the priesthood.

Shri Mataji: All the priests. Om Swāhā! All the Mullahs. Om Swāhā!

Sahaja Yogi: All the Sikhs. Om Swāhā!

Sahaja Yogi: All the Seekers. Om Swāhā!

Shri Mataji: All the Gurus. Om Swāhā! All the fake Gurus. Om Swāhā!

Sahaja Yogi: All the Americans. Om Swāhā!

Shri Mataji: Australians. Om Swāhā!

Sahaja Yogi: Africans. Om Swāhā!

Shri Mataji: Malaysians. Om Swāhā!

Sahaja Yogi: Mauritians. Om Swāhā!

Shri Mataji: Indians. Om Swāhā! All British Indians. Om Swāhā!

Sahaja Yogini: South Africa.

Shri Mataji: South Africa. Om Swāhā!

Sahaja Yogi: South Americans.

Shri Mataji: South Americans. Om Swāhā!

Sahaja Yogi: Russians.

Shri Mataji: Russians. Om Swāhā!

Sahaja Yogi: Our families.

Shri Mataji: All your families. Om Swāhā! Chinese. Om Swāhā! Communism. Om Swāhā! Capitalism. Om Swāhā! Liberalism. Om Swāhā!

Sahaja Yogi: So-called democracy. Om Swāhā!

Sahaja Yogi: Socialism. Om Swāhā!

Shri Mataji: *[UNCLEAR]*. Om Swāhā! *[UNCLEAR]*. Om Swāhā!

Sahaja Yogini: Racism.

Shri Mataji: Racism. Om Swāhā! All misidentification. Om Swāhā!

Sahaja Yogi: All the badhas in ourselves.

Shri Mataji: All right. Om Swāhā!

Sahaja Yogi: All our brothers and sisters in the world. Om Swāhā!

Shri Mataji: All the Sahaja Yoga centers all over the world. Om Swāhā! Indian centers. Om Swāhā! All the badhas in the husbands and wives. Om Swāhā! Shri Mataji and

Sahaja Yogi: All the badhas that make us see each others faults. Om Swāhā!

Sahaja Yogi: Ones that stops us being compassionate of each other. Om Swāhā!

Sahaja Yogi: Ego.

Sahaja Yogi: Yes. Om Swāhā!

Shri Mataji: Jesus Christ. Om Swāhā! Again. Om Swāhā! Superego. Om Swāhā! Left side. Om Swāhā! Om Swāhā! Surrendering. Badhas preventing us surrendering. Om Swāhā! Om Swāhā! Om Swāhā! All the lethargies. Om Swāhā!

Sahaja Yogi: We should do seven. Om Swāhā! Om Swāhā! Om Swāhā! Om Swāhā! Om Swāhā! Om Swāhā!

Sahaja Yogi: All the badhas stopping our new ashram being built on time. Om Swāhā! Om Swāhā! Om Swāhā!

Shri Mataji: All the badhas of murmuring souls. Om Swāhā! All the badhas of the mediums. Om Swāhā! Publicity. Om Swāhā! All the kings and heads of states. Om Swāhā! All the warmongers. Om Swāhā!

Sahaja Yogi: That which stop us from being strong warriors. Om Swāhā!

Sahaja Yogi: That which is stopping us from being meek and mild.

Sahaja Yogi: Yes.

Shri Mataji: Yes. Om Swāhā! *[UNCLEAR]*. Om Swāhā! Keeping Sahaja Yoga from *[UNCLEAR]*. Om Swāhā! Emancipation of the whole human race. Om Swāhā! Glorifying God and his worship. Om Swāhā! All troubling your Mother. Om Swāhā! Om Swāhā! Om Swāhā! Om Swāhā! Now everybody has today to decide that every one of you by the time I come back must at least give Realisation to ten people. Om Swāhā! Please try. Om Swāhā! Once more. Om Swāhā! Give Me promise minimum of ten people each are going to get realisation and you are going to make Sahaja Yogis. Getting over all the badhas of marriage and all the romancing. Om Swāhā! Family problems. Om Swāhā! Social problems. Om Swāhā! Political problems. Om Swāhā! Economic problems. Om Swāhā! So now last, but important is the badha that comes in the progress of your own beings, your beings.

May God bless you.

Sahaja Yogis and Sahaja Yoginis: Bolo Jai Śhrī Bhagavatī Mātājī Śhrī Nirmalā Devī Ki Jai!

Shri Mataji: From where does this come? You should say this is the Holy Breeze, this is the Holy Breeze from the Holy Ghost. All right? Good. Left Viśhuddhi. Now go on, he talked to whom?

Sahaja Yogi: *[UNCLEAR]*. We tried to tell them about it and.

Shri Mataji: Which people?

Sahaja Yogi: These were the people on the meditation course.

Shri Mataji: Which meditation course?

Sahaja Yogi: That he did over a weekend Mother when he was here in London two weeks ago.

Shri Mataji: Who has, Yogi Mahajan?

Sahaja Yogi: Yes.

Shri Mataji: He had a meditation course?

Sahaja Yogi: Yes, Mother.

Shri Mataji: And what did they say?

Sahaja Yogi: Ahem, some of them sounded quite interested, but ah not very and some of them whom were saying very unpleasant things.

Shri Mataji: But why, what was Yogi Mahajan doing there?

Sahaja Yogi: Ahem, basically he gave them a sort of meditation which gets them to look at themselves.

Shri Mataji: Really? Unless until Self-realisation comes. See this is what is it they will be all possessed. You try to put in any effort, see Yogi Mahajan has not been able to see the essence of Sahaja Yoga. If you try to put in any

effort you go to the left and right and naturally they'll be changed. Because they will be possessed by these devils you know. And that's what he is doing again. I'll have to rectify the whole thing. I wish I could talk to him. He doesn't understand. It is very dangerous. He himself will be in trouble. How can you look at yourself when the self is nothing? What I'm saying, when you are not connected how can you look at your self? What is the self they'll be watching? Moreover, now did he tell them to lead a righteous life and all that?

Sahaja Yogi: Yes Mother.

Shri Mataji: He told them.

So are they doing it?

Sahaja Yogi: Ah, some of them. *[UNCLEAR]*.

Shri Mataji: What are they talking about? I don't understand. Because, I tell you, some of them came to My program and they just fainted. They started shivering and jumping. Horrible. Gregoire was there. Who else? You were there. Do you remember? No, no, no! In Delhi. You remember in Delhi? Horrible things happened to them. Naturally they will say. They started jumping and doing all kinds of things. They were from Rajneesh and horrible. And they fainted actually there. They couldn't bear any more.

So I told Yogi Mahajan you don't play with these people. What is the use? They are all ready weak people. And what is he interested in weak people for; having a problem? He'll be in trouble. He said that first he wants them to go to Rajneesh style and then bring to Sahaja Yoga. And this is it?

Sahaja Yogi: I think his idea is that, ah.

Shri Mataji: First to cleanse them.

Sahaja Yogi: Yes.

Shri Mataji: That he told Me that the way is in the West whole thing is very *[UNCLEAR]* in there and all that. But Sahaja Yoga is the best way into it. You see for yourself. Because your vibrations will only tell you. How much time we'll have to wait now for cleansing? Like that. Sahaja Yoga; it works you are realised and start cleansing yourself automatically. They take too much time there. And maybe they will go around with this thing. How will they control their ego? First of all that's the problem in the West, ego. Now how is he going to counter it without Realisation? Have you talked to him? Is he coming back?

Sahaja Yogi: Yes he came back about ten days ago. He said he wanted to see You.

Shri Mataji: Then I'll be glad to speak to him. I'll tell him that. Yes he told Me this that “Mother you don't know the people who come to me." But all lunatic people go to him I think.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Ahh, I really tell you. He was telling Me that they can never understand it, Sahaja Yoga. They have to be brought round and actually a very funny type he was telling.

So what were they saying about getting on to come to Sahaja Yoga?

Sahaja Yogi: Yes, some of them said that. But some of them had *[UNCLEAR]* met you *[UNCLEAR]*.

Shri Mataji: What happened to them?

Sahaja Yogi: I didn't ask them very much about that.

Shri Mataji: There were some who were from Rajneesh. He told them about it. He had to, because these people said he take out all these things otherwise they can't get Realisation. And some of these people were very funny and they started arguing and this and that. And then we had to ask them to go.

And there was one fellow Yark, from Innsbruck something, he came in. Do you remember Huli? About five, seven of them from Yark, some fellow Yark. And they wouldn't take their Realisation. They said there must be some other way also apart from Kuṇḍalinī. I said there is nothing. They said, “No I want to do in this way." Then I said, “Why do you come here? If you come here then you have to accept Sahaja Yoga. Otherwise you go to your Guru, why do you come here?" They were quite rude. Do you remember the way? They were very rude and they just came to pick up a fight. I said, “We don't go to your Guru to be destructive. Why should you come here?" Then they went on. I said, “It's not easy." I said, “We have paid for this hall and you can pay for your hall and can do what you like to do, to be destructive. It's up to you." You see a simple question if you ask them, “Do you know where is the Kuṇḍalinī? Do you know is happening? Do you know what is happening to another person?" They say, “No." They do not understand.

I mean you have no knowledge. How are you going to judge whether you are correct or not? There is no way out. But for Indians it is intrinsic. See because everybody talks of Kuṇḍalinī. But yesterday I met another funny fellow. He told Me that Kuṇḍalinī starts from here. I said,

“Very nice job." He said, “My Guru has told me to start to meditate on here." I said, “Really?" He said something I can't understand, “You have to put all the attention here." I said, “It will break and I won't be able to put it back." I was quite amazed. And he said, “My Guru has told me to concentrate on here, the Kuṇḍalinī is here." I said, “Really? This is something news to Me that Kuṇḍalinī is here." So all such nonsense that is going on.

So what to do with them, such people? And now if you say that they are not ready, you tell them something else and manage it. They are going away from reality. You have to tell them this that there are many ways to waste the time. Last Judgment has started, there is no time to be wasted. And you must tell this fellow Mahajan, that he behaves responsible. This he must understand. That he should say nothing but Sahaja Yoga. Come to Sahaja Yoga and we'll talk. Get your Realisation, then we'll talk. That's what he has to do, otherwise he will be held responsible, because he has got his Realisation.

Do we say that you can't use the most suitable *[UNCLEAR]*. But he should try giving people Realisation.

They get it or not, let's see. What happened to the doctor?

Sahaja Yogini: *[UNCLEAR]*.

Shri Mataji: But we have met a very nice doctor now in India and he is going to write a paper. It will be published here. Because in his presence I cured six people. I cured a cancer patient, I cured a paralysis patient and a arthritis and a *[UNCLEAR]*.

So he has wrote it down and he is going to publish all that and he is going to *[UNCLEAR]* work the cures that we

have done in India. Now see there is one case of leukemia. Just comes like that. *[UNCLEAR]*.

[UNCLEAR].

[GAP] [Talking about a book Gregoire is writing.]

Shri Mataji: Before I leave I hope your book will be ready so that I have copies to take from you.

It has come out very well, but it is also for the realised Souls. You see after Realisation you will forget that you were not realised once upon a time and those who are not realised they are blind. You have to talk to them sensibly. You have to talk in a very different way.

So I'm also trying to make a small direct statement, by which people should know what they should be carefully looking, what they should expect, what should happen to them.

So that actually in India people know what to expect, you see. But here people don't know, so we have to write like that and that if you use then they will be prepared.

You see these small pamphlets that we are going to write now should be really transcribed and they should be sent all over. I mean it's taking roots now. Because see the way things have happened in say France. It was tremendous you see. Because now people are finding it out that all this nonsense is on and they have to find something for cancer.

And say in France now in three places I went to everywhere there were people from seventeen *[UNCLEAR]*.

Everywhere! And then I went to Germany everywhere there were people from fifteen to twenty five everywhere. And then I went to Germany, also came.

So everywhere I found that there is an awakening and people were trying to understand that there has to be some real knowledge and they respect that.

Some people who have been to other Gurus are even better because they somehow or other understand the value of Sahaja Yoga in comparison. See how much money they have been paying and how much they are doing and how many years they have been working for their ascent.

[GAP]

Sahaja Yogini: Mother, I have transcribed about twelve tapes.

Shri Mataji: Really? So where are they?

Sahaja Yogini: They are still in Brighton.

Shri Mataji: Will you send them over to Me I would like to take them with Me to India. That is good. That will help a lot. Because they want to publish small small booklets out of that. Would be good idea. Then you can translate. Because Gregoire is now writing another book, based on Advent, but in French. Because he says now I'm a very different person, back then I was not too much established because *[UNCLEAR]*. Whatever I'll say I'll say with that authenticity. I said all right you do it.

[GAP] Abu has bought a very nice tape recorder. I think all of you should buy one tape recorder, because you see that is one way of growing. Because Abu told Me that when he started reading and listening to them his English improved tremendously. Of course you cannot really learn English. But he said, “The vibrations are coming from there and I started growing!" It is a very good idea

to have tapes and at your spare time, put them on and listen to them. And it's a very good thing, it helps a lot. That will really mature you very nicely. That is a very good idea.

Yogi Mahajan did not bring any foreign person to meet you. *[UNCLEAR]*. You are the only first person he sent and he only brought Indian people to meet Me.

Sahaja Yogi: I met some *[UNCLEAR]* India and they were saying things like Sahaja Yoga is very difficult, it is not for me.

Something silly like that.

Shri Mataji: Because they were fainting, na? They were fainting. Actually those two people who came in here *[UNCLEAR]*. They were in such a bad manner. And then actually literally physically we had to lift them out of here. They were in such a shape. You remember? You don't remember those two? You were there. Horrible business. For them the wisest thing is to follow Rajneesh, I think. That is the wisest thing with them." But now luckily, Rajneesh has been ousted from Pune. He is ousted from there and he has taken a place. Also there he has got a land but it was cancelled by government so now he is going to catch in another place. From there all the such people are just going on strike. Because you see he cannot travel much he is suffering from one of these ahh.

Sahaja Yogi: Can't stand smells.

Sahaja Yogi: Asthma.

Sahaja Yogi: He is suffering from being a Rākshasa.

Shri Mataji: I mean he cannot travel, he cannot move out even on a, what you call a, on a train, or anything. He cannot sit next to people and he cannot smell any good things like flowers or good scent or anything he cannot smell he gets into this spasm and he starts getting, what you call, asthma. He has got allergies from all these good things. He can only go near something filthy, there he can sit comfortably." [They start talking about organizing programs and dates of events. They also mention that there will be a program in Caxton Hall next night, which is the speech.]

***Contents: 1980-10-20*, Public Program, The Way of Kuṇḍalinī, Caxton Hall, London, UK**

It is said that Sahaja Yoga is the culmination of all the Yogas. But it is a very contradictory statement because Yoga means union with God. Then how can it be culminating? That means the first thing we have to know is the meaning of Yoga is the union with God. If union with God is the thing, then how can it be culminating? I mean that is what it is.

So others are not Yogas. They are maybe stepping stones.

Till you have not met Me you have not met Me. Before that whatever you have done. For example you got into the car, then you got into the train. You came all over here. Still it is not Yoga. Till you have not received your Self-realisation it is not Yoga.

So all other Yogas should not be called as Yogas as far as union with God is concerned.

So what is the meaning of word Yoga in other sense, like Rāja Yoga they call it and other Yogas they have got. Like Manana Yoga, means meditation Yoga. And other systems, many other systems they try to preach about. Like Haṭha Yoga. Then I saw today some more names about it, Sannyāsa Yoga.

So Yoga has become sort of a tale for all the names that have something to do with God I believe. But it has no meaning. Because if the culmination is Sahaja Yoga, then other Yogas have no meaning.

So what is the meaning of Yoga? It has double meaning. One is the union with God. Another is the technique, the kausala, the technique.

So the first part is of course Sahaja Yoga, is union with God.

The other part is of technique. Now if you see that union with God is the culmination and if that is the goal there cannot be any technique, because it is a spontaneous happening. We spontaneously become the higher personality. Like a chick in the egg becomes the bird. Or we can say the potential egg becomes the chick. Now what does he do? What is the technique? There is no technique. No technique for the egg at all. Now what is the technique the mother does? Nothing. The mother bird also just gives the warmth of her love to the egg and spontaneously it becomes a chick. Because in the egg it is built in to be a chick.

Only thing is that she gives the warmth. There is no technique. Does a chicken know any techniques? Can chicken read books? Can she go to a Guru to pay money? Can she do these things? If she wants to transform a little

egg into a little chick, she only knows instinctively that she has to sit on the eggs with care, instinctively. And to give warmth to the egg. And spontaneously it is done. It is all done already by nature by God.

So she cannot do anything about it. Once you understand the right meaning of Yoga, that it is technique as well as it is union with God.

So one can understand when people talk of technique, what do they talk of? It is all imaginary blah blah blah. Supposing I want to become a Guru and I am an Indian, or say Mexican or someone like that. I can come and tell you “Oh, you can get your Self-realisation, but first you have to cleanse yourself." Now how do you cleanse? Water of Life should be there to cleanse you. Bible has talked about Water of Life.

But where is Water of Life? How are you going to cleanse yourself? We must ask question to ourselves.

How are we going to cleanse ourselves? How did Christ cleanse them? Just by touch or looking at them.

Finished. What technique did He use? Did He make them sit for hours together in Padmasana or did He make them stand on their heads? Did He? He just touched them. And how did He cleanse? Because He was an authority on that. He was the power of cleansing. He was that pure Himself, that anybody whom He touched got purified.

So there cannot be any technique as far as cleansing is concerned. That is why it is said that you must find out a proper Guru, a real Guru. Because in the company of a real Guru, your attention starts moving out from useless frivolous things and you start thinking of your Spirit. Because your Guru is spiritually endowed. You see the

lifestyle of the Guru. You see how the Guru is. You see how he behaves. How compassionate he is. How patient he is. How unassuming he is. How simple he is. And you start thinking that I should be like him and there must be something about him. The way he is so kind and so patient and so peaceful and so loving. This should impress you. Not how much money he has got, how many castles he has bought, how many houses he has got, how many kingdoms he rules. The kings and the queens have nothing to do with religion and God. They have nothing to do whatsoever.

They have to look after the kingdom. The man who lives with his own earnings, like Christ was a Son of a carpenter.

So He used to live like a carpenters son. He did not buy any castles or any big place or anything and He used to go to a mount and give sermons to people. In the same way we have to see that when people talk of technique we should also find out what sort of personalities they are.

First of all such a person is to be compassionate. At least on the face there should be some light of love.

All kinds of dullards, hypocrites, swindlers and criminals can become Gurus by your naive understanding of spirituality. They have to be very very simple people, easily approachable, knowledgeable and extremely humble and simple. Now the technique people are talking now, as I've told you there cannot be any technique for Realisation. And if there is any technique it starts after Realisation. For example there is no technique to put these lights on. It is the simplest thing. Just press the

button, is there. It is all built in, done. But if you have to correct it or if it has now gone out of order, there is a technique. Also there could be a technique, once the power flows how to manoeuvre it, how to take it around. If you have to decorate say this room with small small bulbs, then you must know how to connect it with the mains.

But if there is no electricity what technique are you going to do? First of all there should be that power flowing in you. It would be something like a bankrupt planning a trip to America. It is that absurd. First of all if the power is not there what technique can you have? It is as simple as that. But because we are supposed to be intellectuals, we like some sort of a difficult stuff, you see we don't want to eat like this we want to eat from this side. We must have a technique to eat our food like that and if there is a simple method we think it is very silly; How can that be? It has to be absolutely horrifyingly difficult and complicated. Otherwise an intellectual is not satisfied. It must be something that you normally do not know. For example pulling your hair, normally you don't do.

Somebody might say that. Or somebody might say that take out all you clothes and start jumping. This is a technique. For that you immediately get nine hundred Englishmen running up to the point, paying five pounds each and jumping. And we have got.

But when you say there is no technique, people are not happy. Because there is no satisfaction of the ego. “What are we doing about it?" Now what did we do to become human beings? Did we cut our tails? We just became. It is built in, Sahaja. It is spontaneous. It is within you. You do

not have to go anywhere to find it. It is within you. Everybody has said the same thing. They were all false people. Now these new people have come up and giving you ideas. They cannot embrace anything that has been handed over to us from generations. They cannot see the unity of all the religions. They cannot see anything. They have to earn their own living. Not living, their own comforts and their own palaces.

So they have to take out something new. Have you heard anywhere in any religion which is established, that you take out your clothes and jump, you get to God, I mean every animal does that. And how does it go in to the logic of intellectuals? I don't know what is happening with the intellectuals. The intellect has become a fermented nonsense I think now. Because how can you accept such nonsense, absolute nonsense. That you pay for it and get yourself hurt. I don't mind. You do what you like. You can be absurd, foolish, stupid, do what you like. But you hurt yourself. Your inner being is hurt by these things. Hurt beyond repair. It can be a very dangerous game these people are playing because they mesmerize. If they would not mesmerize you, you would not believe them.

So we have to understand that there cannot be any technique if it has something to do with God. It has to work out spontaneously, just by a touch, a glance is sufficient, if the person is that pure. What are you purifying yourself for? Why? Like many people believe that we must suffer. Who has told you this? You mean to say God created you, His own children on this Earth. Filled you up with all His bounties and then now He wants you to suffer. Is He mad? Will any father do that? Is there

any father alive on this earth who wants his children to suffer? Christ crucified Himself for your sake. Actually it was your stupidity which crucified Him, that you could not recognize Him at all. Now why do you want to suffer for that? All these self destroying, society destroying, nations destroying ideas cannot come from God because He is constructing you to be the citizens of His beautiful Kingdom. Why will He destroy you? Why will He make you suffer? It has to be a beautiful thing that should happen. Now I want to tell you about this technique today because it is coming to My notice many a time that people are of two types.

Some of them ask Me that you must give us a technique.

So many people have suggested to Me, some pale white Sahaja Yogis, that “Mother unless and until they get some sort of a technique, people won’t do Sahaja Yoga." But I say what is the technique? Am I to tell them lies? So now a new type of people have arrived. Who are now saying that this is one of the techniques. I mean you cannot satisfy human beings, if they want to escape, good. They will escape. They'll find out some method which their intellect soups up to escape. Intellect has a special quality that can also cheat you very well.

Now you see within us these are the things that are already present. What do we have? First of all we have this power of desire. This is expressed outside as left sympathetic nervous system in the gross.

Then another we have got here the power of action. Which expresses its self as right side sympathetic.

When you go into too much of action, ego is speaking. When you too much go into inactivity and lethargic then

super ego comes. *[UNCLEAR]* that when you try to do too much of this, or you go to people who are mesmerizers and things like that. Or you take to drugs and take certain types. And you take to certain methods or so-called techniques, then you can move from here, which is the subconscious area within yourself, into collective subconscious. Now this is another power, which deals with the action. Over activity or any such techniques will give you activity can move you from this to this side, into collective supraconscious. And down below here is the hell. Now so what have you got? One side is collective subconscious falling down, where all the sly nonsensical people are still being together as they are being punished to the absolute. On the right hand side we have got supraconscious very ambitious people and Hitler and all that sitting down there to give ideas `I am this, I am that, I am.' Down below you have got Hell where you can go very fast. But the Kuṇḍalinī doesn't just go down. To think of it, you don't need much technique.

So in the center we have got this path of our evolution, by which we have arrived at the point where we are human beings.

So you are a human being. On two sides you have got these collective horrible, dead things. Down below is the hell and I don't know what you can do put this down. That also you have to plan out well, otherwise you will miss it. There are now people who are trying the level past Gaṇeśha.

See there is a technique for that also perhaps. Now when this day they want to give you a technique for today. They can use your ego or superego, because of only two

things. The main thing is that Kuṇḍalinī which gives you Self-realisation is sleeping nicely. You cannot have it at all. You cannot touch Her.

So what do they do? Well they basically. They say that to awaken Kuṇḍalinī will give you a *[UNCLEAR]*.

Actually what they do is to use your ego to suppress the superego, if it is too much. Or they do is to suppress your ego with your superego. Now say the psychologists. I'm sorry if there are any. With due respects. What do they do? They try to develop your ego to suppress your superego. Like they'll pamper if there is an alcoholic, technique is yours. They put the one before him or maybe the whiskey that he likes very much and tell him and condition him by telling him that you are so powerful. You are not going to drink. Just one drink. Now what does it maintain? Where does it go, all this value? It goes into the balloon of Mister Ego here, which suppresses this ego, superego and they feel better. You do not drink.

All right you do not drink, but then you start beating your wife. Because what is the escape? Because if you give up superego, then you, they'll have your ego. Now the other technique would be to develop your superego by mesmerizing. There are many people, I have seen, who are taking to mesmerism very seriously.

I mean in the medicine also. I'm sorry to say there are people of medicine here. They are mesmerizing people for their own comfort without understanding what they are up to. Both things are unauthorized. Means if you mesmerize people you put them into superego.

So a person who is very violent, he becomes subdued. A sadist have become masochist. I mean they've *[UNCLEAR]* subdued the violence.

So all these techniques are very temporary and will pass out. Because one side develops, the other doesn't. We have to see this point clearly, because Sahaja Yoga is not meant for such people who want to go into all this surplus and all this kind of actions. It is a very simple thing, that there is a Kuṇḍalinī based in the triangular bone, which is to be awakened, which passes through all these centers, pierces through this and gives you a real balance.

The other technique is that you get somebody from church. I mean it makes Me laugh when I see all that. Very seriously they'll get some water. Bring the child, put it on the head and baptize. How can you? What sort of thing is it? It is just mechanical. It is so much mechanical, people are discovering it so rapidly that all over the places I find the churches are *[UNCLEAR]*. Because there is no living work there. It has to be living experience itself. It's a mix up. Mix this and this together. It is that absurd.

That the person who may go to church every day, there is no transformation within him. At the most through ego they might control his superego. Or through superego he might manage. But living thing is here, which has to go to your heart. And in any living growth people move in stages, in the same way in Sahaja Yoga also. But for some people it can be very fast growth, very very fast. If you are complicated.

If there are problems. If there is something wrong with you Chakras, you are being misidentified, you have

habits which you cannot overcome. It takes some time. It doesn't matter. After all what have we been doing so far? So the growth takes place. In the first stage when the Kuṇḍalinī rises She touches all these Chakras and She indicates all the fingers of the Sahaja Yogis, what is the problem. Then the Sahaja Yogi, because he is connected and the power is flowing from his hands, he can correct, he can try to manoeuvre the Kuṇḍalinī, which is awakened. Takes it out from here and when it pierces through the fontanelle bone area. You can see it with you naked eyes and you have seen all of you, most of you, if the Kuṇḍalinī passes, She goes out and pierces. She also looks after other organs and this and that. Now when She goes up also Kuṇḍalinī falls down. It is a common experience of Sahaja Yogis that...

Six steps forward, six steps backward, then four steps forward, two steps backward, then eleven steps forward and twelve steps back. Where do you reach? Because of these seven Chakras and their permutations and combinations within. Now withinWestern mind is a big machinery here going on. They are very speedy people you see. They never arrive at a point. After, always before. That's why making a point to come late. They'll arrive... suppose the plane has to go, leave by eleven o'clock. At seven o'clock they'll start saying “Let's go, let's go, let's go, let's go" like a jockey, you know. And they are on the horse already and the horse is saying: “Let's go, let's go, let's go." By the time they reach the airport they find that there's no plane going today. All such things happen. And because of these Western ideas and things, a big problem arises which we should bring

solution *[UNCLEAR]*. When the Kuṇḍalinī rises, here, She ends up on the Sahasrāra. Now within us are three very important problems; one is heart, other is liver and the third is the brain.

So when the Kuṇḍalinī first rises you should see it clearly, She goes to the brain and not to the heart.

So the enlightenment of the brain or awareness we can say, awareness.

So the truth is gone in the brain but not in the heart. First stage is that clearly that the Kuṇḍalinī goes there. Now on top of the head here is the spirit sitting down. The Kuṇḍalinī has to go and meet the spirit, the seat of the spirit. But the seat is there the spirit actually is in heart.

So the information goes to the spirit that Kuṇḍalinī has risen and every information goes to the brain. And then the spirit starts emitting these vibrations. Now after that it is very necessary to keep it still in your brain. Because the sound *[UNCLEAR]* of Kuṇḍalinī has arrived and as soon as you go out of the hall you start thinking of about it. The Kuṇḍalinī goes down actually *[UNCLEAR]*.

So I've told people that for the first seven days mantra should be `Don't think.' Because when the Kuṇḍalinī goes down, She is hurt. I've seen some Kuṇḍalinīs *[UNCLEAR]* they have been *[UNCLEAR]* really, really terrible. Horrible and some of them I've seen big, big bhoots and all the time pain in head, suggests the helplessness. Because a seeker who is the only child of this Mother Kuṇḍalinī, She's your individual mother, does not understand that I should allow Her to work it out and take over and leave everything to Her hands. They get Realisation, the vibrations start to emit. “Oh” they think, “Oh how can it

be?" How can that be so simple? How can it work out that way? This is, there is no big thing. Nothing, started Cool Breeze coming.

So what is so great about, what is so Kuṇḍalinī about? And we don't believe it. For them it suits better that every Sunday in their tradition, go to church and come back. At least you have to buy your shoes and your dresses. Must wear nicely and go to church. Here nothing. You must sit down and get truth. And if you hear Me, My, *[UNCLEAR]* what a worst part. Like you have to stand on your head thirty-five times.

You have to wash your hands hundred-and-five times or hundred-and-eight times, maybe fully. You have to pull out your hair and not to go to a barber. We have such cults you'd be surprised, that just pulling out their hair morning till evening. They are not supposed to go to the barber. Imagine by going to the barber is God going to be angry with you? What is the justification for all these silly things you are doing in the name of God? It's a happening inside, it has nothing to do with outside.

This is one of the reasons why Kuṇḍalinī falls down. It is very common. Because it goes into three stages. First stage is when the Kuṇḍalinī catches, whatever may be your problems. What ever may be the conditions of your Chakras. Whatever may be your previous lives, past lives. She forgets the past and says give them the Realisation *[UNCLEAR]*. Let the power flourish. Like whatever may be the condition of these Gurus. First the light comes with us a little; you show that there is light, gradually. But if you start thinking this after that. The wobbling of these two, ego and superego. She thinks

they are not interested in Me; She just pulls down. This is one of the reasons. Second thing is our attention, is. It is covered in this portion as I told you and covers Nābhī as you rise above like this. The attention is there.

So the attention is also there just kind of tent pulled out here. Now if you are attached to, say some Guru, or somebody who has taken to the left or to the right and you are like that. Then because of the force of these Gurus you are pulled down. Poor Kuṇḍalinī what can She do? She is again pulled down. There are so many subtle things in you, which start working and She is pulled down. And once Kuṇḍalinī is not there, people cannot have any feeling in Sahaja Yoga. They also forget they felt the Cool Breeze. They do not want to find out what was it like, what does it mean, what it says. Because they got it free. If they had paid for it, they would have at least worried and found out, are we befooled. Because supposing they have to file a suit, or sue Me in the court, they would have to find out at least, what I was telling.

But there is no such a thing, because you came in your own freedom, you got your Realisation, you lost and finished. Nobody is going to ask Me questions, so it is finished. Imagine Realisation you get; the last thing, the epitome of happiness, every happiness in life, the highest that you are seeking. For ages you have been searching. You have been going mad in to the hills and dales and in the caves. You have been asking for it in your prayers in every way. That you see even in Zeus. Because of the evolutions *[UNCLEAR]* and these ego activities try to crush the Kuṇḍalinī, She goes down and then to raise it as a temper. But She doesn't want it. She thinks let's give it to

you in the next life. She feels insulted and hurt. And that is how many people come to Sahaja Yoga, they drop out. It is their loss. Not the loss of Sahaja Yoga. Sahaja Yoga is established by itself. It is your loss. That is what is to be told to people.

Then second thing is about the attention I must tell you. As it is in the West we have problems about attention, much more than here. In India we have some other attentions, here some other attentions. Let's deal with the Western mind. But we can say that Indians is going in the shocks, say in Oxford circus. He would be going mad with things, plastics, this that he would be buying there. Spending lot of his time in plastics. I mean they carried plastics than nailons. That makes you laugh, but what makes them laugh also we should understand is that the way you are going in the string. You go to the market and you'll look at women. I mean you are not going to purchase women; you are going to purchase a thing. And by the time you finish your shopping you find you have not bought what you wanted to buy. Woman will go buy, say shirt for the man and they'll end up with the spectacle. Because attention is so wobbly and conditioning of this too much in the West also because of your media. The way people talk about women and sex and this and that, is bit too much. What is there to talk about it? I just don't understand.

I mean are you going to go ruined? You talk so much and produce nothing. You have such a minus a growth in this country, that no wonder you are afraid of the immigrants because they are having a proper growth, while you

people are not producing anything. You don't want to produce and then you cannot.

In Switzerland I was surprised, out of five only one family can produce. You are ruining your attention completely and this attention is the only thing which we can little bit control. There is no technique about it.

On this point I would say, that in places, Eastern places, even in China also. Now I don't know.

Americans have gone there. I don't know what they are going to do there. But in China also I found that the attention is controlled. Chitta Nirodha is to control your attention. It is said that you should not see which your mind tends you all the time to see. There might be some bhoot; there might be some possession which might be there. Keep out your eyes. This is basically a very wise attitude, but somehow it missed in the West from out. I don't know how. The attention becomes such big nonsense. But this is a very big problem, that our attention is bored. It has come to us because of our circumstances, our atmosphere, our style in thinking. People don't understand what it is and how it affects us and how it is dangerous to have this kind of attention. The liver sustains our attention, imagine. How can your liver be all right if your attention is going there, there, there like that? Just think of it. It has to be in a position from where you can control your attention. Imagine a pilot is sitting in the plane and his attention here and there. What will happen to the plane? In everything we talk of concentration, but not as far as our heart is concerned.

They will fall in love hundred times and I don't know how many hearts they have got the way they are.

It's a very sad thing. It's a very sad thing that has happened to us, by which our attention is so disturbed. That's why we are so speedy. We don't know. We are wobbly. We are nervous. We are tense.

This is the thing is most important, is our attention. That's the only thing we could have get all right.

But either it is drawn by materialism by material things, plastics and things like I told your, or by other nonsense; women and other nonsensical things. That's how our esteem gets very much reduced to some sort of an attention. I mean so frivolous that you can't imagine. I've seen even people who in very big positions, I mean very big, supposed to be kings, queens and things like that. Their attention is like that.

Our queen was so dignified when she went down to Rome and her attention would not go to the nonsensical thing. I must say she is a real Lakṣhmī Yogi, such a dignified Guru. Her attention would not go. It was most surprising. When I read it I was surprised that she was not affected by all this nonsense. I mean it's vomiting, maybe. Is horrible. But we must develop that within us, that it is nauseating. You have a feeling of nauseous about it. Like in India, you see, there are seekers who clean all the bathrooms and things like that, they never get the bad smells, you know. It's like that. We have lost that sensitivity of chastity and that's how this attention is very much ruined.

So only thing that we could have done is to put this attention right. It was done with Judaism.

Then Moses came in, He talked of our ten commandments. That was the time; I mean thousands of years back. He talked like let us first of all establish our attention. That what He said, that's what we have to do. Then Christ came, but the attention was to be fixed. I don't know how far He was successful.

I have not seen any Jew who has got his attention properly fixed.

So Judaism failed completely and the scriptures who came out the Old Testament to the New Testament are much worse. Because they started thinking that now we are very physical. Christ came for us. We are the chosen ones.

So we just ask Christ to put the attention for us and we do what we like. Very nice ideas. But you do not respect your attention at all, just spoil everything. Which was the basis. Which was established thousands of years back, in the Old Testament. Even earlier in the Vedic scriptures of India. But somehow in India they know that. I don't know they have still kept it. Perhaps we were so much invaded by others that we wanted to preserve it and see that it works out. That was the only way we could sustain ourselves.

So we have been able to, at least know, that this kind of frittering away of attention is not good. Every Indian knows, he may do anything worse than what you are doing, he know he is doing a wrong thing. The idea of sin, or perhaps say the unrighteous thing. But not now. I don't know. Within ten, fifteen years it may just go out. Now this attention that is within us is the one which is to be taken to the spirit. Spirit has to be dawned into our

attention. Our attention is to be enlightened by that spirit. Because spirit is enjoying by itself. The enjoyment of spirit should come into our awareness, because our attention is enlightened by the spirit. It has happened to many of you Sahaja Yogis.

This is the point. That's why our attention is to be controlled and only way is that when Kuṇḍalinī rises, She attracts attention of the people and She gives the concentration. Because as soon as this attention is fed up with that quarrel, you start collecting all that attention as is frittered away like a sarī as I told you and whole thing goes up. But still you may fall down if your attention is not properly fixed then. It is like fixing a tent, you see. Have you done it any time? It is a headache.

Sometimes I find that, I find that *[UNCLEAR]* My then I try to fix this properly here somehow and you try to pull this and the whole thing will fall down.

So the central part has to be fixed properly. That is very important for Sahaja Yogis.

And when they come to you for the first time, you have to tell them that it is just an initiation. You should tell them you are Self-realised, either they will be bloated with `Ah, I'm Self-realised, I'm this that.' Don't know. All kind of things our *[UNCLEAR]* nonsense is no good but. But initiation takes place in the centers of *[UNCLEAR]* takes place. She touches your fontanelle bone. *[UNCLEAR]* may also go down.

And you get Self-realisation in the sense the new awareness starts within you, on your fingers. You start feeling the Chakras and all that happens and only with the awakening of Kuṇḍalinī you can cure people.

You can also raise the Kuṇḍalinī, but you may not give up his Realisation. It is that tremendous. And then a question comes in; people say that is a very difficult thing. How can it happen so Sahaj? We have done nothing. Then it's very *[UNCLEAR]* for Me to say something. Maybe there is something about Me that happened here. You better find out. It is better to find out, what sort of a Lady is this, that She gives us the power to give realisations to others. Ninety-five percent people didn't know.

So if you have to be one of them, you have to know that you have to steady yourself. Get rid of your ego first of all and tell your mind that we have had enough of it. Now let's have the way the spirit works.

Then another advantage we have in India is this that is already written about Kuṇḍalinī, especially Maharashtra. In Maharashtra and also among all of those who have been following Ādi Shañkarāchārya.

Very clearly about Kuṇḍalinī, about left side, right side, everything is written there and that the Kuṇḍalinī awakening is the way to get to Self-realisation. It all over written about. Very clearly it is said that it is She only who can give realisation en masse. When you know what is the goal, is very easy to establish you there. But when you don't know anything, even if you come to London. Like somebody went to Bombay [Mumbai]. They are now sitting in Santa Cruz airport, Bombay [Mumbai].

So he will not know that Santa Cruz airport is in Bombay [Mumbai] only. That's the name of the airport. Or say the De Gaulle's airport.

You'll reach Paris and now they say we have arrived De Gaulle's airport in Paris. You say what is this? This must be some suburb. You go on sitting in the aeroplane, thinking that this is the suburb, why should I get down here? But if you know that this is what is you have to achieve. You *[UNCLEAR]* or are found.

But it does not happen to you that way. Because some people expect Self-realisation means absolute, some sort of a trance. There is no trance at all. Otherwise Samādhi has been very much corrupted by people.

Samādhi means the one, He is awareness. Or you can call it the intellect that is awareness which is being enlightened. Awareness which is being enlightened.

So we get first step of thoughtless awareness here, just crossing this, entering into this area you get thoughtless awareness, Nirvichar Samādhi. The second stage you get when you cross this is Realisation.

And the third stage is when you become Nirvikalpa. It is not a state of particular *[UNCLEAR]* in nomination, but it is a state which has a certain power in it. For example when you get thoughtless awareness you become thoughtlessly aware. The power you get is the awakening of Kuṇḍalinī *[UNCLEAR]*. Even if you are not getting vibrations you can do it. Just imagine how pure is the vibration. It is so subtle. It passes through the subtlest, subtlest channel inside. And that's why it is not disturbed despite your efforts to put your thoughts and this and that nonsense on it. But even that clearing can go away after some time. And the second stage you get your realisation, you get your Cool Breeze flowing and the power you get is that you get Realisation and the power

is you can give Realisation to others. People have very bad Chakras you see, all burning, this thing, but they can give Realisation all right. They can tell about other what is wrong with them. They can say what Chakras are catching, but they are worrying, there is problems, still they can see. It is that power. It is so subtle, so protective. Now this Realisation when you get, is not really satisfying, is not joy giving, because we have to still we have to cling to the thought.

In the third stage you become identified with the spirit completely. When it is Nirvikalpa. When you have no doubts, you know this is it. Then that joy starts. That is the beginning. And you cannot be taken by the fruit. The beginning. People see your face, so lustrous. They see your lives.

So happy, so powerful.

Your lives interests others. But the power you get, when you are realised fully, you never catch anything.

You just record. You are not worried about catching, you are not worried about anything, you just record it. Catching here catching. It will become just like an ordinary recording machine and even any distance you come in awakening. Lots of powers are there of Nirvikalpa. It has to mature from this to that. At the end of Nirvikalpa you become absolutely the master of all the elements. You start controlling the elements. If you want you can have the Sun coming out. You become master of elements. Water you touch becomes vibrated. Anything you do becomes simpler. If you give a slap to someone he gets cured. If you say something harsh to someone, then he chops of all your badhas, all your obstacles. Such

a personality develops. But such a person is full of compassion and love. Nothing but compassion. Their concern and feeling and the genuineness of such a person is not to be certified, it is there. You see it clearly, as clear as a *[UNCLEAR]*. This is the real transformation that has to come. But the person is not *[UNCLEAR]* hankers to control anything. It doesn't want to have, after your Self-realisation actually your priorities change. You just want to merge and become the joy and you do not assert yourself as ego, you do not fuss about things, nothing. After Self-realisation also. At least from given this should happen. Otherwise that Self-realisation has no meaning.

So at Self-realisation point you do not fuss, you know how to handle situations, you take everything in a stride, you are a very congenial personality, everyone loves you, you are magnetic. This happens. And then the last of all as I told you, you become that power.

Now what is the difference between Gods realisation and Self-realisation, which I will tell you next time.

And also I will be able to tell you how far human beings can reach and what is their ultimate that they reach. About this, I think I have told it clear now. Before I tell it clear *[UNCLEAR]* I tell you about it.

But by no means you should think about it. By thinking a flower cannot become a fruit and by thinking a fruit cannot ripen. It has to ripen by itself. We have so many methods and techniques, after Realisation, which you have to work out. All other Yogas that are described are nothing but to establish your attention.

Haṭha Yoga is to put your attention to the center, but the way they are practicing now is nonsensical.

All the religions are for putting you in the center, keeping you in the center, giving importance for you sustenance power, to give importance to the Ten Commandments, which guide you. All religions are based in that, but later on I would say Christianity is a religion in which Christ came and showed His ascent, resurrection. People did not accept Him then and they do not accept Him now, because all the churches put together are not that; one person who is a realised and who is a priest. This combination I've not encountered. I wish I could meet one person like that. People say there are, but I haven't seen it. Because the seeking is not there. Everybody has said that. John has said you have to get your Self-realisation; you have to be born again. Christ has said it, everybody has said it, you have to be born again.

We are at the same stage where Judaism was and is and we are at the same stage. That time people did not accept Christ and still just the same. See, that was the beginning. That was the late thing, that started and the light had to come. That was through a play of the elements and then the light has to come. And He came on this Earth to show you the resurrection. Resurrection is the message of Christ and not this cross. We like the cross very much because I don't know. Why do you like the cross? I mean.

I like to see the simple question, you see Christ on the cross. It's too much. It's barbaric. And then you put some hanky-panky bones on top. This is too much. I went to Sistine Chapel in Rome. Michelangelo was a realised Soul, dynamic. He put Christ with such big stomach, Lambodhara you see. And dynamic personality. He

showed Kalkis such big, big hands and huge big muscles to throw away people into hell and all that, sitting place. Tremendous. I'm sure the pope must have fought with Him. All the people must have told Him, “Oh” but He said “Never mind." And then in front of that tremendous thing is a little hanky-panky bony fellow on a cross, supposed to be Christ. I said: “What is that?" “This is Christ." I said: “Really?" This is the result *[UNCLEAR]*, this is nonsense, it is an insult of Christ. Make Him look like He is troubled. How is He going to save you? You want Him to suffer. You have made Him suffer. You want to see Him suffering, even today I think. I just can't bear those things. Can't bear. It is too much. Such a person has to be tremendous, has to be very powerful. How can you expect Him to be such a feeble patient? It is too much.

Now this is the message we have talked today. And in the same way we must understand that all the religions have predicted about Christ and supported Him. As you know in Mārkandeyas book, He is described as Mahāviṣhṇu. They all have talked about Him and He has come on this Earth. In Hindi to support the adhar, to hold him. Because He is from the very beginning. As Gaṇeśha is adhara and as Christ also is adhara. But what you have done of Him, His spirit, His intellect.

So give anything to human beings and they'll make up a laugh of it. Just think the brain is like that. I don't know how it can do it to Him. It is another crucifixion every moment I feel it the way people have done it. In you He resides, awaken Him within you and become the spirit, because He was the spirit and you can become the spirit. Everything that has happened before has to be proved

today. Everything that is said about sustenance and all that is to be proved. Moses has to be proved, Socrates has to be proved, Abraham has to be proved, everyone has to be proved, but this is not necessary. Why should anybody prove them? Only in realisation you in yourself you have to accept, because not taking Their name the Kuṇḍalinī won't rise.

They are true to Kuṇḍalinī. She proves. She proves it to you, that They all were absolutely true people and They want you to receive the truth. She is within you. She is the sensible part within you. She is the wisdom within you. She is the one who looks after you *[UNCLEAR]* and She is the one who keeps you on the right path. To such a Kuṇḍalinī we bow and we have our Realisation.

May God bless you.

***Contents: 1980-10-23*, Public Program, WhyWe Are Seeking our Spirit, Hampstead Meeting House, 120 Heath Street, NW3, London, UK**

[MISSING Today] somebody came from India and told Me that, “You better change the name Sahaja Yoga into some other name." So I said, “What about Mahā Yoga?" He liked it very much. He said, “Now people are taking Sahaja Yoga as their own and they are using it for their own purpose." I said, “Very good idea. If they are using it, is even better, because word itself suggests that this union has to be spontaneous. They have to give a spontaneous union. If they claim it, they have to do it. If they are not doing it, then it's wrong. It's very simple." But he said, “In any case Sahaja Yoga does not denote the dimension which it has reached that people are

getting en masse realisation." Moreover, he said, “That people don't understand that the time has come for thousands of people to get their realisation." Perhaps we are not aware what time we are born.

So many people are seeking God. Never in the history before there was such a multitude which was seriously seeking God and honestly wanting to get their union.

Only in the modern times you find they are very honest, very sincere and they are as if born seekers.

I mean their quality is that they are seekers, their temperament is that they are seekers. They are not satisfied with anything else but seeking. Why this is happening? We have to think about it. Why people are not satisfied with what they have? Why are they not seeking now the materialism or the powers which are other than the Divine Power? Why do they want that they should know their Spirit? What is the reason? Why such an upsurge? And why people like mad are following anyone who comes across to try every method and experiment with everything to get that bliss and joy.

You know from ancient times people have been talking about your rebirth. Even at the time of Rāma, one disciple called as Nachiketa went to the father-in-law of Rāma, whose name was Rāja Janaka and asked Him that, “Give me Self-knowledge." And Nachiketa was very, very anxious, very much wanting to be the Spirit. But Janaka put him to many, many, many tests and the conversation between them is very interesting.

So one individual is mentioned in those days, I mean that's a long time back, Rāma's time, who was seeking. Even at the time of Christ there was, we would say, John

the Baptist who talked of baptism. But as far as seeking is concerned in the multitude, there was no such urge. There was not that seeking as you find today.

So there must be something in the atmosphere.

Then another thing is that we are trying to save time. We must have watches. We must see that after every ten minutes or we have to save time. We cannot waste time. I mean, supposing somebody has to go to India, then a date is fixed and then he must go by that plane, particular plane. If that plane is missed, he thinks he has lost the world. Time saving is another urge within us. Why do we want to save time? Why this urge from the unconscious is so strong that we must save time? Is there something going wrong or something is going to happen or is there some urgency or emergency which you feel in the time itself, because in the olden times nobody used to worry so much about time? So what is the reason for this kind of time saving today? We can see very clearly that there are genuine seekers. There are seekers because of the faction around and there are people who do not seek, who are quite satisfied with whatever mundane life they are leading or whatever ambitions they have other than seeking. But the genuine seekers are so many in number that we have to find out why this genuine seeking is working so much and you are so restless about it, so anxious that without the seeking you are not satisfied. You are willing to give up everything that is on this Earth with you or whatever is your own so-called possessions, but you want to seek yourself, that's a fact, it's absolute honest. There's no doubt about it. But why there is seeking? It is because

the Last Judgment has started. The Last Judgment has started now.

Many great souls are taking birth. It is very common these days, you talk to anyone about his child, they will tell two things: either he is a grand old man, some ancient figure born in the family and every word he speaks is wisdom or the other thing they may tell you is that he's a monster, he's good for nothing, he's useless. Nothing in between. Now this happening also was very uncommon.

Now we have seen so many of you who are Sahaja Yogis that so many children are born realised. I mean when I was born, I found very, very few people... except for My father I couldn't find anyone who was born realised. And there were many fakirs and saints who came to our house, or we went to see them and I found that their Kuṇḍalinī was all frozen. They may be calling themselves saints or whatever it is, but I was amazed that there was no companionship with them because you couldn't talk. They were at a very low level of evolution and they are just trying to make money or give some sort of technique or some sort of a, you can say, some sort of a `blah, blah, blah'. Even then it was so. But innately in a country like India people know what to seek, what to find. Now because of your righteous life in previous births I believe maybe or whatever it is, as a blessing of that you are born in these countries where there is affluence, where your attention does not go to material things so much but to higher things and then you start thinking that all this is a waste, a junk and we are not going to carry the junk of our parents on our heads.

Some sort of feeling crawls up and you start seeking.

In England I don't know how many children I have seen who are born realised of a very high quality.

Such great souls are taking birth on this Earth. Why? It never happened before and within these ten years time such a tremendous inow of these great souls is felt that one has to realise that there is a kind of an emergency. This emergency is felt also even in those people who are not yet seeking. They are so speedy.

They are so anxious, they get into stress and they get into tensions. If you ask your forefathers who had gone out to wars, they never had tensions. They would kill ten people and sleep off nicely without thinking about it. They didn't even have the sensitivity that you have, that compassion and that understanding.

With this growth within, or we can say with this urge within, also there are many things that have happened outside that you can see very clearly. Is that a consciousness has come, a collective awareness has come as to the idea of cruelty, wars and also domination of other people? Perhaps none of you could be as old as I am here. I have seen this working out. People are so much changed in their ideas. It's such a revolution that you cannot think a person like Christ today to be born and to be crucified. Of course you may misunderstand. You may not like Him because He's a carpenter's son, He's too simple, He talks of spontaneity, He doesn't give you any technique, He doesn't take any money from you, He doesn't organize.

You may not like Him and you may deny Him also thinking that He's just useless but you cannot crucify.

Under any law you cannot do it. Imagine what a development of society has also taken place and we understand what is wrong.

For example now, Afghanistan was invaded, everybody, everyone in the whole world was feeling that it was wrong. When one of the satellites was falling and there were some astronauts caught up in that, the whole world was watching. I mean, they were not Indians and they were not Egyptians but everywhere people were watching that they should come down safely. Everybody was praying in their own way that, “Oh God, they must be safe." Because of the development outside we are so much connected with each other. There's such an articulation of our thoughts and our ideas and our feelings and our sensitivities that anything happens in any part of our country, we do feel, in any part of the world, we feel. Anywhere anything happens to someone, we feel it.

So our collectivity has also become sharper and sensitive. It's a remarkable time we are born in. You are very fortunate and lucky people and your age group specially is specially blessed because at this time you are well-read, you know all about it and you are just there to understand and get it.

But as I said that in a country like India where from ancient times there has been a big search within, much more known to them were the truths of life. They knew what they were seeking, they knew what they had to seek and what is to expect in your seeking. Though I would say India is today sleeping compared to you people. You are awake, you are definitely awake. Those

who know what to seek are sleeping; those who are awake do not know what to seek. It's a funny situation. But we can understand it by understanding one fact that when the tree grows outside too much we must know that the roots must have grown down deep, otherwise the tree cannot be sustained. If in the West we have grown very much outside, in the East maybe one or two roots, maybe, have gone deep down to find out the source to sustain this tree.

For Me, I mean, East and the West doesn't exit, nor does it exist for anything that is Divine. It's human conception of East and West and these countries and all that. It's only one, one map, a beautiful picture God has created. Only human beings think that we are different and they are different. Of course He has created varieties just to create the joy of beauty but He never created east, west, north, south and the difference between the people. That's our own conception whatever it is.

Definitely in the growth there are two types of people. One are the people who are growing outside, extroversion is much more. People are seeking outside and there are people who are seeking inside. I would say like the Pisces, you see, they have two, two fishes. One fish is seeking inside and one fish is seeking outside. In the same way the whole Universe looks to be that some are seeking outside and some are seeking inside. Now those who are seekers of the Divine must take some guidance from people who have found out something before.

For example, I had a big discussion with a gentleman who said, “This is occidental and this is that and all..." I

asked him, “Who was Christ? Was He born in England or in America? Why did you accept Him?" I mean He has to be born somewhere. I mean after all, either He'll be born in the East or in the West. Supposing He's born in the West so the Eastern people should say that, `Because He was born in the West, we'll reject Him.' He is born in the East so Western people should say, `We will reject Him because He was born in the East.' This is absurd. I mean, a person can be born in one place only; he cannot be born everywhere. He has to be born somewhere but these kind of localised identifications have led to lots of problems in the minds of people.

As scientists we have to keep our mind very, very open to understand what search people have made in the inner being to find out what are we made of, why are we here, why did we get our evolution from amoeba to this stage, where have we to reach. We have to understand the other side of the picture and much more necessary for people who are now seeking that which was found out in the East and Eastern people are seeking that which you have found out here. They are getting developed, you see, they are now getting sophisticated, while you are trying to find out something which they had found out without much sophistication.

In the ancient times, long, long time back, we had three types of people working out the seeking. The first type I would say where the people who were on the left hand side of this Primordial Being which you see there with a blue line. This blue line is the representative of a channel called Iḍā Nāḍī and this channel was discovered

thousands of years back in India. This channel represents the power of desire within us.

And the desire reached such a subtle form that there was a desire to meet God, to be one with your Spirit.

That's the last desire. And this desire became what you call as the power of devotion or dedication or for asking, “Oh Lord, when are we going to meet? You must come” and, “We are waiting for You” and all such things which shows that people believed that there was some Superior Power and that we had to receive the help from that Superior Power. This was one side or one type of people who existed.

The other side, you see, is the yellow line. This is the power of our action. The channel is called as Piñgalā channel. These are all very subtle channels inside our spinal cord. This Piñgalā channel expressed the people who went into action. Now the power of action in the West, I think, is a later manifestation of the way people acted in India. By this power they try to find out the mysteries of the matter. As you know matter is made of five elements so they wanted to know how to overpower the matter, how to harness it, how to use it and they tried to find out which are the deities which are ruling the material side of life.

For example, which is the deity for the sea? What is the deity for water? What is the deity for, say, Sun, Moon and other stars and all those things? And Greeks, I think, went further with it, very much further and they got into a wrong path, they got lost. But this was the search where people tried to excite or to master the methods by which you could control all these five elements. And this

method is expressed in our Vedas. Veda means `to know' and the Vedas are the expressions of all the mantras which were used to harness the matter. The result of that is today what we feel is science. That through that now science is manifested as knowledge to us.

But first they try to, say, overpower the fire. Now there is one way of overpowering the fire is from outside is to use the fire for cooking, for this, that, all sort of things or there could be a method by which you find out the deity that rules the fire. If you can excite the deity that rules the fire and can control that deity or you are connected with that deity, then you can manage to use the fire the way you like.

So the second type of people who went into these mantras and Yagñyas and all these things. They did the fire ceremonies and tried to control the Sun, Moon and all sort of things they were interested.

But now these third type of people who existed in the center, in the central path. This path is called as a Suṣhumnā path and this path is responsible for our evolution from amoeba to this stage. Because of this power within us to evolve, we became human beings. `Why did we become human beings?' nobody asks.

We should ask some questions. All the scientists must ask questions, `Why did we become human beings? Why some animals were discarded and why we are supposed to be on top of all the evolutionary process?' And now what is our goal, why are we there, what are we to achieve? This central path is a very, very important path for us, for Sahaja Yoga. Because by these different Chakras that there are, the one is the lower one, then the

second, the third and the fourth, fifth, sixth and seventh. These seven Chakras denote vertically our evolution, vertically and horizontally they express our physical, mental, emotional being.

The first Chakra is very important. This Chakra is the Chakra as we call it, is the center of Mūlādhāra.

Mūlādhāra means `the support of the root'. This center is the center of our innocence. The first thing that was created on this Earth was innocence. Innocence is the first power that was created and that's what we had to preserve first of all, that was the most important thing to preserve is our innocence. Now you'll be surprised that this center is placed under the Kuṇḍalinī, not above the Kuṇḍalinī. Kuṇḍalinī is above that. Now this Kuṇḍalinī is the power which is placed in the sacrum bone, nowhere else. I mean people can tell you, I've heard the other day he was saying that, “We believe the Kuṇḍalinī is here." I said, “You can believe it, it is here, I mean, but by believing it is not there." Because what you see is the pulsation of Kuṇḍalinī in this area. When Sahaja Yoga starts in many people with naked eyes you can see the pulsation of the Kuṇḍalinī in this area on people who have got some obstruction. Those who are all right they just get their realisation without any difficulties but those who have obstruction many of you have seen the pulsation in the sacrum bone. And imagine this bone is called sacrum. Sacrum means `sacred' so they knew that there was something in it that they, even the Greeks, I think, Latin is... not Greeks but we can say in Latin language it is called as sacred.

So the sacred bone was containing this sacred power within us known as Kuṇḍalinī. This is the primule, is the germinating power within us. Now this fact has been accepted for thousands of years in India and elsewhere.

For in the Bible also it is said that Moses saw the tree of fire. That tree of fire is nothing but the whole Kuṇḍalinī instrument. They talk of the tree of life that is the same as this. In the Bible it is said, “I'll appear before you like tongues of flames” is nothing but these centers and these centers, you can see clearly within yourself, look like living flames as these are. But these are static and they are moving and living.

So this is the thing that is being described in our ancient books, in all the scriptures. Even in Koran they have described as Rūh, R-ū-h, Rūh. Rūh means the Cool Breeze, the Cool Breeze. The Cool Breeze of the Holy Ghost is described in the Bible also.

You cannot suddenly start a new idea about something. If it is evolutionary process, if it is a living process, it must have its background, its history and it must culminate into something fruitful. Like every fruit has a tree behind it and roots behind it. You cannot just come out from somewhere and say, “See now, I've created a fruit, now this fruit can become like this." It has no meaning. It must be a plastic fruit. It cannot be a real fruit. If it is a living fruit, it has to come out of the tree that has existed for thousands and thousands of years and out of that this tree has to come. It must have the base. And this is traditionally called as the Kuṇḍalinī awakening process.

Now, this was done... as I told you there was only one person at the time of Rāma, Nachiketa who tried to find

it. Yoga Vasistha was a realised Soul, no doubt, but he did not give realisation to anyone. Only Rāja Janaka gave realisation to one fellow called Nachiketa. Even Zen system in which, I mean, people were supposed to get their realisation, they said nobody got realisation except that there were twenty-six Kaśhyapas. Kaśhyapas means `realised Souls'. Only twenty-six because I think it started about the sixth century and for six centuries they had these Kaśhyapas coming and going one at a time and after that they had none. They had none, so there are no realised Souls there either.

Christ has said very clearly that, “You are to be born again." I mean the whole message of Christ's life is realisation because Judaism talked of the Dharma, of the sustenance, of maintenance of the balance in the center. That also like the tree that was very important. But then Christ came on this Earth to show that you have to become the Spirit. By His resurrection He showed that and this is the message of Christ. But Christianity, I don't know how many people are seeking. They think that by going to church every morning... it's finished. Or same with the Indians where it was said in every scripture, even about Vedas the first thing is said that, “Through this knowledge if you cannot seek your Spirit, it's all useless." Then we had people like Shañkarāchārya, Ādi Shañkarāchārya who was the person who tried to re-establish Hinduism. Who has said that, “Without getting realisation, what's this life?" [Yogain all sankain?] By all this talking, “blah, blah blahs” where are you going to lie? You have to get the grace of the Mother to get your realisation. When he talked first of Viveka Chūḍāmaṇi,

where every big book he wrote on treaties of Indian philosophy, people were amazed at his knowledge. But later on he just wrote Saundarya Lahari which is just the description of the Cool Breeze of the Holy Ghost and of the Holy Ghost. And people said, “What are you doing? You are just praising the Holy Ghost and not writing any philosophy." He said, “There is no philosophy. It's a spontaneous thing which should happen to all of us and just the praise is the way you get it." Just imagine a person of his calibre. But what are the Hindus doing today is nothing but the same old style techniques and ritualism and all nonsense. They are also lost. I mean there is such a *[UNCLEAR* pickle] made out of every great incarnation that to Me it was a shock to see how they have been able to spoil every incarnation into zero and some sort of a nonsensical image of every incarnation who came on this Earth to emancipate, to give you a higher life, a higher awareness.

So we come to the point where we have to think what we have to expect. First thing is, if it is a living process, it has to be spontaneous. This is very difficult for people to understand that it has to be spontaneous. For example, if this flower has to become the fruit, what is the technique? Do you stand before it for hours together or do you jump before it or you stand on your heads that it becomes? Anything spontaneous you have seen, which is living, happens by itself, there is no technique. When I say there is no technique, people do not want to believe it because technique they want. But you have taken for granted all these things, isn't it? I mean one day you are sleeping you find that the blossom time has come, lots of

flowers are there. One morning you get up you find most of the flowers have become fruits, you take it for granted. Do you ask for a technique there? In the same way what technique did you employ to become human beings from amoeba? Say from monkey's state to human beings, did you cut your tails to become human being? Didn't we become spontaneously that? It's rather difficult to accept but logically you tell Me, “If it is a living process, what do we have do?" It is impossible to explain to people that there is no technique. They must have a technique. Now why do we want to have a technique? Let us face ourselves. Because we think we must do something about it.

If we are not doing anything about it, then how can we get it? Because we think whatever we have got in this world is through our effort, by working for it. But what have you got? You've got everything dead.

Say for example, something is dead, these stones are dead and you have made a building out of it.

So what, dead from the dead. What have you got living with you? Have you got any living powers? Can you give life to a fruit or to a tree? You cannot. What have you achieved is only dead. With effort you can only achieve dead. Have you achieved anything living? If you put such a question to yourselves then you will understand that living processes, we have to accept, are spontaneous. We cannot put any technique on it. As soon as we want to have technique, we must know this is our Mr. Ego who wants to get satisfied.

I've seen people doing that.

For example I'll give you a very concrete example of a gentleman who came to Me and he said, “No, no.

How can be it that be simple, Mother, how can it be that simple?" I told him that, “See, your breathing is so simple. If you have to read books and go into techniques for your breathing, how many people would be living?" But he would not accept it. He said, “You must give us a technique otherwise we'll not be happy." Now there's a very great realised Soul living in India but he is a very strict person, he's not a mother and he has no tolerance for any nonsense.

So he had once told Me, “If somebody troubles You, send the fellow over to me." So I told him, “You go and see the Guruji, such and such." He was very enamoured that, “This gentleman has called me." So he had to climb up seven miles up on a hill where this gentleman was sitting there. He went and he started talking, “blah, blah, blah” to him that, “See, Mother doesn't give any technique to us and She's just giving realisation to every Dick, Tom and Harry and this and that." He said, “Yeah, really, She's doing wrong, isn't it? All right, you be here and you eat your food and sleep here." After a month I found the gentleman came to see Me with both his legs round his neck, dangling in the air. I said, “What's happened?" Really tears came into My eyes. *[UNCLEAR]* what happened, what this Guru has done to him? He came and started crying. He said, “Mother, never send me to that Guru." I said, “But you were very anxious to go to him because you wanted something to climb up to see him." He said, “He made really mess out of me. In the night...", Because

this Guru... his limbs are broken and hands are broken, so he goes on a tiger.

So he said, “And this tiger came and pushed me into a khud. I was lying there about thirteen, fourteen feet down below and this Guru after three, four days lowered down some rotis, some breads to me and he said, `Now eat it and stay there. Until you promise me that you will not go and trouble Mātājī, I'm not going to take you out of this place.' " And then after two days he sent few people to pick him up and brought. He said, “I'm not here to take money from you. You cannot give Me money, anything. But I will only teach you a good lesson." He said, “I've had enough of it." He said, “Now you take these legs around your neck, go dangling to Mātājī and She's going to cure you, I'm not going to cure you. And don't come and tell me stories." “Oh God" I said, “Look at this” then of course we tried and worked on him, that's a different point. But this is what it is. He said he wants technique, so he gave him a technique.

Another fellow who was like this, a doctor, he was troubling Me and I didn't tell him but he felt that he should go and see this Guru. And for one month he made this fellow clean a Shiva's temple, taking the water seven miles every day, morning and evening, with one bucket cleaning in Shiva's temple. And doctor came back, he was so thinned down, absolutely exhausted. I said, “What's the matter?" He said, “I was cleaning Shiva's temple for a month." So when I met this Guru I asked him, “Why did you do that to him?" He said, “For a donkey you better give donkey's job. It's no use telling them something of the higher life. They don't want it,

they want donkey's life, so let them jump and do what they like, let them be donkeys. Why should You try to give them so simple?" I was amazed at it. He said, “Mother, You are a mother and You do what you like because this is Your whim. But as far as we are concerned we are not going to give realisation to anyone. I have given it to one and he's become a hopeless man." So I went to see this gentleman one day, the one who took twenty-five years to get his realisation. And because somebody, one of My disciples *[UNCLEAR* had to invite him]. Now this fellow was smoking cigarettes like this, sitting before Me and he was talking quite a lot and there were girls and women, you see, pressing his feet and doing all kinds of things. Of course he got up, touched My feet, all right. He sat down, then he started saying that, “Now why this Mahārāji is coming to see you in Bombay [Mumbai].

After all he should not leave his place, he's been there for hundred and eight years” this, that.

I said, “Who are you to judge him? Why are you judging him? He's your Guru. Why should you judge him? He has given you realisation." “Yes, yes, he's given me realisation, I know, but I can also tell him something." I said, “But what about your smoking, you are still on with the smoking." “Oh, I don't care, I'm beyond everything." I said, “All right." Then I sat down watching him for a while. I said, “Now I'm going home." He said, “You apply this teeka to me." I said, “All right, first I will apply” so I applied him. I said, “Now you apply” and I sucked his finger, this is Āgñyā's finger of ego. I sucked his finger on

My Āgñyā and he went on “ha, ha, ha, ha, ha, ha” like that.

He said, “Mother, Mother, Mother what you are doing?" I said, “Nothing, nothing. You are great, you are realised Soul why should you shake before Me? Why are you shaking? Why don't you get all right? Why are you shaking?" He said, “No, no, no please stop it, stop it." I said, “Now, first promise that you are not going to talk ill of your Guru and stop all this nonsense of having women around and making money." But then the person with whom he went... he swindled them completely, just imagine. And I asked this gentleman who met Me at the airport, “Why did you give money to this man." They said, “Mother, because he said, `See, I was shaking before Mother because I was giving power to Her.' " I said, “Such fools, why did you give him the money? Why didn't you ask Me? What was happening?" This is what it is. When you want technique, then in the market there are thousand and one to give you technique, you see, anything. Then may tell you put this on your head like this and walk on the street. And you'll find thousands of them walking like this and the price of this will go up in the market and people will be doing it. Any sort of nonsense they will give you, you see, they would like to do it.

For example, these people at Oxford Street, they are standing there and they had Hare Rāmas, they cleaned their hair completely and applied those, what we call them shindis in India, I don't know what you call and they are sold in the market. Do you know? Like all other wigs, they are sold as wigs there and that is to applied there.

And when they were dancing that was falling down, you know. And the dress and sarīs they were wearing was also falling down and such foolish people. I said, “What do they think? By doing this are they going to get God?" Some people and all their dresses... I said, “But why don't you sit down and receive the blessings and why do you do...?" They said that, “What's wrong with clothes, clothes, what is the need to have clothes?" I said, “That's not the point, what I'm saying if by becoming naked, if you can become God, all the animals must go to God first before you." First understand what should happen to you is there should be a new dimension which must be enlightened within you. A new dimension must come into you. What about your own power, have you got you own powers? If you are spiritually evolved, you must have your own powers. This is like enslavement. I said, “What are our own powers?" I said, “Can you tell in this person where is the Kuṇḍalinī?" They said, “No, we don't know. We have never heard about it." “Can you tell what are your centers catching? Can you tell where are his centers rising?" He said, “No, we cannot." So I called him, I said, “Come along, have your realisation." One of them I got hold of, somehow or other brought him. I think he was not interested in realisation at all. He was not at all interested, he was interested in exhibitionism. He wanted to exhibition himself in that Oxford Street that's why he went there, absolutely that's true. Otherwise if he was, he would have said, “All right, if You are saying I'm giving you realisation, let me have it." He said, “How can that be so silly?" I said, “What's? It's not silly? How can it be silly?" *[UNCLEAR* I said “It is the wisest]. The wisest. But

must be somebody else is silly to see things which are silly like mad people, you know." If you go to a lunatic asylum they think you all are mad. Once our prime minister went to a lunatic asylum and one lunatic came and started talking to him very nicely. He said, “How are you? When did you come here? And who are you?" So he said, “I'm Jawaharlal Nehru, I'm the prime minister of India." He said, “All right, all right, you'll be all right also, I used to say the same thing." But how do you judge whether you are right or wrong? Where are you? The judgment comes when you have the dimension to judge. When you are realised you can judge, you can say what Chakras are catching.

When Self-realisation comes in, you know all about these centers and you know all about these channels, about yourself and about others. The collective consciousness becomes an actualisation, it becomes part and parcel of you like an egg when it gets transformed, you really get a bird, it's not just `blah, blah, blah'.

You just get to see the bird with its wings and everything, a transformation takes place. Your awareness must have that actual dimension within itself, inside not outside by developing your some sort of a horn or wearing some sort of a bushy hair. Is something that happens to you within.

... comes through when you start judging yourself. But God is compassion, He's love. He gives you chance, all the powers to clear yourself and cleanse yourself. But nobody can help a person who is so dumbfounded or mesmerized or who is such a, I would say, unintelligent person who doesn't understand that something has to

happen to your awareness then only you have achieved something. For days in and days out they are going and going and going and achieving nothing.

Somebody told Me, “Oh, they are people who love each other very much." “How do you know?" “They kiss each other quite a lot." I said, “What is this?" Any licentious society you find such kissing going on. For example if you go to France, I mean, it's horrifyingly kissing society, I tell you. Everybody has a right to kiss everyone they feel like. I mean, it's sometimes so much that you really get frightened of the whole thing. Anybody can come and kiss you, anybody is supposed to... I mean, I don't know how it works out but it's so.

So I said, “What is *[UNCLEAR* so...] in kissing, there's no love." Love is a thing which is not expressed that way but which works, which flows, is a power. It acts just like sun's rays. Sun's rays come and act on the leaves, in the same way the love flows and acts on the Kuṇḍalinī and it gives realisation to others, it transforms your life. You become a different person all together, you become a master of yourself when you overpower it. Of course some are, I would call them, lame people so they need little more time.

Some are very fast ones and some are so quick that they once get it, they never loose it. And then the real growth of the new personality starts in which you start enjoying that bliss which is promised.

All that is said before has to be proved today, everything. Now like we went to one of the Protestant Church meeting. I mean catholics and protestants and all sorts of things, you know, I'm facing, mullahs and priests and this

and that. But these people they said, “We believe in Christ." I said, “Very good, that's a very good thing to do, is to believe in Christ, thank God." At least there is no...

Somebody anarchist or somebody who is anti-Christ I'm facing there. But I said, “Where is Christ?" “He is everywhere." I said, “All right, but how do you contact? Everywhere there is ether, everywhere there are pictures, everywhere there is music, but how do you get them in the television? How do you contact?" He is placed in a center within us and we can prove it through the Kuṇḍalinī awakening that Christ is there. Because when Kuṇḍalinī reaches that center, the center which is on the optic thalamus, which controls the pituitary and the pineal body, in that center resides Christ can be proved through Kuṇḍalinī awakening. Because when Kuṇḍalinī arrives at that point and it does not pierce, you have to take the name of Christ and then Kuṇḍalinī moves on. But not the person who is not realised, the one who is realised can only do it.

So there are two types of people you find in Sahaja Yoga, is the people who are realised and those who are not realised. Now here the conflict starts that people who are realised can shock other people because they say some things very positively. They say that, “See, this is wrong, you should give up these things.

This is not going to lead you anywhere." And they look just like as you are but they know about your Chakras. And when they tell you, you get angry with them and half of them leave, but that's not the way.

One should know that they are just trying to help you. They were just the same as you were. Maybe even worse

than you were or may be much worse than you were but today they have reached the place from where they can feel it and you are also going to do the same.

So there is nothing to be shocked about or to be angry with. But there is tremendous difference in any artificial type of technique and the real is this that they know what it is.

If you tie the eyes of ten people or ten young people who are realised Souls, who are sitting here, they all of them will say the same thing. For example if you ask them where is this gentleman catching, they will show the same finger. And this is such a subjective thing, such a thing as your own, it has no whims, nothing, is absolutely definite.

Now the last point which I would like to cover today is that as a result of Sahaja Yoga... this is the chocolate on the castor oil, we can say. The advantage of Sahaja Yoga is felt immediately, immediately.

First of all physical ailments get cured. Now for your information I may have to say this that in ten minutes Sahaja Yoga cured the cancer of our President Sanjeeva Reddy in India, in ten minutes. Cancer cannot be cured by anything else but Sahaja Yoga, is a fact. For example, now doctors have reached the stage to say that cancer is caused by some protein matter which attacks us from the areas which are within us, which are built within us since the creation. Now within us what are these areas, let us see. On the left hand side of this Iḍā Nāḍī or this blue line is the collective subconscious. On the right hand side of this yellow line which is called as the Piñgalā Nāḍī is the collective supraconscious. Below is the Hell. On top is the

super-consciousness which we call as Self-realisation because this is the seat of the Spirit, which is manifested in the heart.

These are the areas of course doctors don't know but whatever the psychologists start talking like blind people can be easily seen through when the lights are on. For example, from the left side and the right side I have always said there are entities which attack. Those who disappeared in the creation went out of circulation because they were not good for our evolution. They all exit there, say, there are some vegetables which form viruses, there are some birds, some animals and many human beings who exits on both the sides. On the right hand side are the people who are very ambitious, who dealt with material things and who try to overpower matter and tried all kinds of tricks, these are the people who are still there existing within us.

When we try to go to the extremes either to the left or to the right by any one of these techniques, we get caught up and when this thing happens, these proteins, so-called 58 protein and number some sort of 56, all these are nothing but they are entities. They attack us and they trigger the cancer within us and once this is triggered there is no way out because once you are in these areas, you'll be attacked more and more and the galloping state is established.

For example, now let us take the case of blood cancer, a simple thing like blood cancer, is the most simple thing and is very simple to treat also. All right, how you get it? The spleen is the speedometer within us, spleen which is placed on the left hand side like a round ball. Now spleen

is managed by Swādhiṣhṭhāna Chakra, which moves round and round the Void, you see. And it is the one which really sets our speed and *[UNCLEAR* pace], both things are done by the Swādhiṣhṭhāna Chakra. But this poor spleen is creating blood cells for us. First of all if you think too much, then this Swādhiṣhṭhāna Chakra has to convert the fat cells for the use of the brain and it neglects the spleen, the liver, the pancreas, the kidneys and the uterus. But when it neglects the spleen, this is the first cause, the primal cause we can call it. Secondly, those people who are supposed to be very speedy, those who think too much are speedy people also. They will eat their food with such a speed, I can tell you, that I've seen people that they can polish off things before, I mean, you see them there and it's finished. They are so fast and if I'm sitting with them, I'm really starving because I just can't keep pace with them, they just... you serve them and it's finished, polished off. Then they will eat with that speed and immediately finishing that plate there and they run off for some other work.

Now this poor spleen has to now create blood for the digestion, then suddenly the fellow runs out, it has to give energy, I mean, the blood cells for its running, then he sits down and he starts thinking, while running he is thinking, he is doing many things. You see, we think our this body is a multipurpose machine so with one thing we will be brushing, with another thing we will be doing something else, with ears we will be doing something else, with nose we will be doing something else, with stomach we will be doing something else. Like that the whole body is poor thing busy with multipurpose things,

poor this body. And then this spleen becomes really mad, it goes bizarre as you call it. It does not know when it will jump and when it will go into some sort of a new activity.

So it goes really bizarre and then the cells that are created by it become malignant cells and blood cancer is settled.

But the third thing that really, that really attacks it, is one of these entities catching hold of these blood cells and blood cancer is settled. And blood cancer can be very easily cured. I have seen now three cases where doctors predicted that the patient is going to die within fifteen days, he's still surviving after three years, quite hale and hearty. If you just pull your attention through Kuṇḍalinī awakening and pierce it through here, the attention which is spread out on left and right and gone to the extreme like this, stretched, can be pushed out onto the super-consciousness. Immediately all your *[UNCLEAR* facts/acts] are finished, all of them are left high and dry in their own places and you are cured. And that is how blood cancer can be cured very easily in Sahaja Yoga. But that doesn't mean you think of all the blood cancer patients you have and bring them along here. That always happens. I would request you not to do that.

See this happened at the time of Christ and it should not be repeated again. That God is interested in curing people who are seekers, who are seeking God and not curing people who are not seeking. You do not look after a lamp which never is going to be enlightened; you just throw it in the junk. In the same way those who are seekers get their realisation and get their cancer, all

kinds of incurable diseases, diabetes this, that lots of things are cured, I mean endless.

So this is first thing that happens is physical, then mental.

You know there are some people who are here sitting today who were horribly epileptic.

Some of them used to scream for three hours. Thanks to some great Gurus who have managed to polish off everything that they had. Who have managed to take away all their money, mesmerized them completely. And those who became epileptic falling on the street, even some of the children, who are here now today. Who have been absolutely cured of epilepsy, madness, schizophrenia all sort of diseases like that because again the same thing happens to you that your attention goes into the super-consciousness which is collective consciousness.

Collective consciousness gets enlightened within you, it becomes actualised, it gets manifesting itself.

It's such a wonderful instrument you are a human being, you have no idea. Only thing you have to be plugged to the mains like a television set, once it is plugged to the mains, it starts manifesting, you also start manifesting. Nothing that I do, I do not do anything.

Actually really, it is something like everything is ready and one enlightened light can enlighten another light. What is there to be done? You are just ready and you just receive your own powers. I don't do anything. And why should one feel so hurt, if I'm doing it, you see, something surprising. Because a gentleman very seriously asked Me, “Why you?" He was a doctor. I said,

“Doctor, I'll be thankful you come in My place. Here I am, I have to work till two o'clock in the night. I have to work so very hard.

This is thankless job. You better do it. I'll be very happy to be your disciple and whatever you say, I'm willing to do. You awaken the Kuṇḍalinī of the people." He said, “But I cannot." So I said, “That's why I'm here." Unluckily I know this, unfortunately I know this. Now what to do? That I am supposed to do.

Now you are supposed to do many things which I cannot do. For example you can drive a car, I don't know anything about... I don't understand your economics, I don't understand your laws. I cannot understand anything that is supposed to be understood by a normal human being. But I understand Kuṇḍalinī. If you ask Me to open an ordinary packet of milk, I cannot, but I can open Kuṇḍalinī. What to do now? I know that, so why should you feel so hurt about it. It's Me who was supposed to do it and that's the only problem. If you can overcome it that you know so many things and I don't know so many things, then there won't be any problem of ego coming in between. As if I have to, say, do something, fixing up this, I'll have to ask Douglas to do it. I do not know how to fix it, I may spoil it but I do not know how to use it.

So this is what it is, simple as that. And this has to be done, it was all promised, I have to do it. All this time has been promised. All this happening has been promised. This is your right to get it. You better get it. You cannot pay for it, no question. It's an insult, it's love. It's not mercenary, it is love. You cannot pay for it. You cannot

purchase Me. I'm quite an illusion also. I mean I can be quite tricky so be careful about Me. If you try to avoid Me, I'll avoid you hundred times and you'll go out of circulation.

So be careful, because I am not that simple as I look. I'm telling you beforehand, so be careful about it.

But still you'll forget because I look so simple, you see, but I'm not. I know so many things about you that I may try to just avoid you and I may really get you out of circulation for sometime till I have really sincere good people in here who get their realisation and then later on we can try these people who have gone out of circulation. It works out that way.

Many of time Sahaja Yogis think that we have very few people coming to Sahaja Yoga. I said, “That has to be, because this is real work. This is not that you become an organization member of somebody and you are certified, `All right, you are a Sahaja Yogi.' " There is nothing like that. It has to happen; the Kuṇḍalinī has to come; you have to feel the vibrations. It is a happening. Unless and until it happens you cannot give false certificate. It's not like plastic flowers, it is a real flower and for the real flower to come in, it takes time, doesn't matter. I mean we cannot give false certificate.

So the second thing that happens is emotional thing. Third thing is spiritual. We can say, spiritually you understand Sahaja Yoga. You understand what mistakes you have committed, what wrong people you have been to, immediately you understand. You find it out and also you are told each and every secret how to do it, how to raise the Kuṇḍalinī. You can raise Kuṇḍalinī only if the

Kuṇḍalinī has crossed up to Āgñyā, you can raise the Kuṇḍalinī.

As soon as you get your realisation, you can give realisation to others because of emergency. We have to give realisation to thousands and thousands and millions and millions. You can give realisation to people, there are all these people have given realisation. Not only that, you can cure people. And you can know as to how you are progressing, where you are, what are the Chakras, where they are placed on your fingers, where they come, everything you can know, it's all inside not outside. And it should happen to all of you. After all I'm here only for that job.

I'll work very hard and I've been working very hard, everyone knows that. But you have to also understand to cooperate a little bit. Take your realisation, after realisation you will have to work hard also but before realisation just leave it to people who are realised. Like when you don't know swimming, it's better to leave it to people who know swimming. Once you learn swimming, you also teach others.

There's nothing like inferiority, superiority and all that. It's not that.

So just face it as simple people, not with all this misidentification with ego. Now somebody was raising the Kuṇḍalinī like that, so one gentleman walked off. I said, “Why?" He said, “Why is he doing like this?" I said, “But you do not know." Supposing there is a person who is trying to help you swimming, he tells you… he puts his hand under your belly. You can get angry with that person, “Why are you doing that?" He is making you to

float. But this is what it is. You do not know the technique which these people know.

You will also know the technique of Kuṇḍalinī, which is a living technique... because you are not yet living. When you become realised, you will be knowing because the power will flow from your hands, you can feel it on your hands, the Cool Breeze flowing.

But there's only one warning to all our Western seekers, which I always give, that you are great saints, I know you are seekers, you are very unique, you are honest, everything is there. But you have one defect is that you think about everything. Even you have organized God, you have organized about Him. You have already preconceived ideas about Him. All this is there and anybody who tries to play some tricks with you, you are very happy with that person and you are going along with that person very nicely. But here it is you who has to know. It is you who has to achieve, it is you who has to judge. Nobody is going to say that you are all right unless and until you say you are all right. It is you who have to believe into it.

So what happens that after realisation the Kuṇḍalinī rises and She pierces this fontanelle bone area when you get your baptism. You can even feel the Cool Breeze coming from your head, actually you can feel it, but then you forget the experience, you go home and start thinking about it. As soon as you start thinking, the whole thing comes down because it is beyond thinking. The happening is beyond thinking.

Without thinking it has happened, by thinking Kuṇḍalinī doesn't rise.

So just allow it to work out. When it works out, you'll be surprised *[UNCLEAR* actually]. Supposing there is electricity coming and the electricity comes in, you see the light flickering. If you start thinking about it, do you think you'll get back the light? No, you have to put the connection right. It's something like that.

So thinking gives you rumblings, people are lost, then they come back. And once after realisation if you loose it, it takes time, it takes time. It's a headache to Me and headache to you. Many people do that way but please don't do it. After all you are seekers of ages. Why should you waste your energy and time and Mine also. Be sensible and wise, get your realisation and get to it. Give up all your misidentifications, all these are misidentifications. And do not reach that point where you become helpless and you have to give up these misidentifications.

Because I told some people... one person I told that, “Your Guru is not all right” and he wouldn't believe Me, because his Void was catching. Then he got epileptic, he got sick and then he came to Me. It took Me three months to work on him.

So, you see, the whole process of emancipation is slowed down and that's how you pull down the forces of Divinity. There are so many things one can say as you know. There are lectures and lectures and Douglas has so many tapes. In London itself I have done so much and to understand why London and why England, you better read `Milton' by William Blake. He has prophesied all this that is going to happen. That England is going to be the Jerusalem. That it is going to be the pilgrimage. It has

described everything that is Sahaja Yoga. It's a wonderful prophesy, you better read it to understand. It is even described where the ashram would be in Lambeth Vale. It has described that first it will start in Surrey Hills where I first came and stayed. And he has described in the end how the Virgin Herself is going to work it out, how the Mother is going to work it. It's all beautifully done.

So you had such a great poet like Blake, who has already guided you. Better take guidance from them.

Another is Shakespeare who was another great realised Soul who showed the futility of nonsense of this so-called romanticism and all this.

So be sensible about it, be wise, you have a great heritage. Your Stonehenge and all these things, I've talked about it what are these. This place has been worked out by many saints before and today you are born here. You are here to achieve your highest. There is a purpose behind it. As I said that England is the heart of the universe, no doubt, it is the heart. That's why I'm here. I didn't come as an immigrant or anything. I came because My husband got elected to this post and I came here. That was all organized and I'm just there because of that and you'll be happy to know he has been re-elected again for five years so I'm going to be here five years more. And then England being the heart, we have to be very careful because everything articulates through heart and the Spirit lives in the heart.

England is the heart, India is the Kuṇḍalinī and Europe is the liver. Now see the contradiction: Kuṇḍalinī, where Kuṇḍalinī is in India people are sleeping. Kuṇḍalinī is sleeping; where Europe, where the liver is, where the

attention is, people are drunkards, they are drinking, the liver is gone; where the heart is England, it is lethargic. Tell Me now what am I to do. This is the situation in which we are, so we have to rise to the occasion and achieve our goal. England is very important, very, very important and I'm going to work very hard here, no doubt. But you all have to help Me and understand that the time has come now to get what you have been seeking. All of you should achieve it, what you have been seeking, right now.

May God bless you.

I would like you to ask Me some questions but don't ask controversial questions like: I read in this book, that book; then somebody has been to some far-fetched place; what do you think of this Guru and that Guru. I'm not going to get into controversies.

So don't ask Me about any Guru, you'll find out yourself.

Ask some sensible questions about realisation.

Question: *[UNCLEAR]*.

Shri Mataji: You leave it to Me. I am quite a master in *[UNCLEAR]* I *[UNCLEAR* heard] all kinds of blocks, mountains after mountains. You don't know how much I have gone through. I've become now an expert. You are not such a block at least as far as you are concerned, so don't worry. You see, I've worked hard for years to study all the permutations, combinations. I used to enter into the Kuṇḍalinī and into the... to find out what are the blockages and I know how to find the way out. You just leave it to Me. But later on when you get it, everything I'll tell you, every secret about it, everything I'm going to tell you and you are going to become the master yourself.

That's what it is. What kind of blockage you are fearing? Seeker's answer: *[UNCLEAR]*

Shri Mataji: Fear is very simple to conquer, you see, it is because of conditionings, you see. People are... I don't know why they do it, this I cannot explain, you see. Human beings are very difficult. Like in France they said, “Mother, if you say you are a happy person, they'll think you are naive." I said, “Why?" “Because you do not know any problems.

So you have to be a very unhappy person. You have to show you are unhappy. Your cheeks must go inside like this; you must look upset like this, like a prisoner of *[UNCLEAR* Ceylon]." I said, “Really?" He said, “If you go like this, Mother, in such a happy mood, they will never take you seriously." I said, “But I don't think..." They said, “We must suffer. That's what they want." I said, “But why? Christ has suffered for you. Now why do you want to suffer?" But they say these things, actually you know, it is with these people I've seen they say. I said, “If it is so, you are people having prostitutes on the streets, lined up together. You have pubs on the other side. You have gay, this thing and nonsensical things all over. You are unhappy. You are making everybody extremely unhappy." I said, “I'm unhappy because I see these kind of things are going on here and you are saying that you are unhappy. You are not unhappy at all, you are just escaping." And so the fear is another sort of a conditioning on you which comes to you that you think, “I will have to loose something." No, you blossom into something, because you are beautiful. I see that beauty, I

see that Spirit. You are that and the fear that you have, is because you cannot see it. It's just a conditioning.

You just blossom into it. Did you read *[UNCLEAR* any] one of these horrible books on Kuṇḍalinī. That's it, that's very simple to overcome.

I'll tell you what: a villager comes to the city, he has never seen electricity and he puts his two fingers in the plug. Like that they are absolutely unauthorized. You know, they do not know what Kuṇḍalinī is.

I was amazed, there's a big book like that and he said the Kuṇḍalinī is in the stomach. I said, “Now what to do?" And he's written a big book like that, you see. They are naive first of all, they are unauthorized, they are unholy. Everybody cannot do Kuṇḍalinī's job. You have to be authorized person from God and you have to be holy person.

Specially a gentleman, I know, who has written a book, he leads such a horrible private life, such a money-minded fellow. He talks of Kuṇḍalinī, I was surprised. He's taking money from everyone and he's leading such a horrible life and he's spoiling women and doing all kinds of things and raping them. And he is telling that my Kuṇḍalinī rose and it troubled me like this and it will. Kuṇḍalinī doesn't trouble actually, this deity sitting there on the first Chakra, Śhrī Gaṇeśha, He is the Deity of innocence, who incarnated as Jesus Christ, He only thrashes such people who try to handle Kuṇḍalinī. Even they try to put your innocence which looks after your sex onto the Mother. Just imagine what a sinful thing it is.

Innocence is the one that is your special power. That's why people are not even spontaneous now in sex. They

just think about it. Do you know the latest numbers of people who are impotent in the West? And do you know in Switzerland itself out of five families only one family can produce children, they are impotent. If you think about sex, you can become impotent, all the spontaneity is lost. And here people are getting sophisticated *[UNCLEAR* with it]. Either you become a rapist or you become absolutely an impotent person. Either you go the right or to the left.

So these people who talk about Kuṇḍalinī have no sense of proportion, they *[UNCLEAR* have lead a] very bad life, they are unholy people, they *[UNCLEAR* have no sense of] holiness, righteousness. I mean righteousness is the thing. When I talk of righteousness they think I'm Victorian, you see.

So I said, “I'm not only Victorian, I'm even much earlier, I'm ancient." But that is what it is. But I do not say, “Become righteous” or anything, nothing out of the kind because that's a difficult task. What I say you, “Get your realisation” automatically you will do it. Automatically because the religion what we call is the religion or the righteousness gets enlightened within you. You just cannot do it.

So I'm not going to tell you. I said, I'm tricky. I'll just raise your Kuṇḍalinī. You yourself will give up. I don't say you, “Give up your drugs” nothing, but you just give up. I don't say you, “Give up your drinks." I do not say you, “Give up your cigarettes." There are many who have given up completely because they have found the absolute, all right. In the same way your fears will also disappear but do not think of them. Just now you are

sitting before a very powerful person. Don't you worry. All right, is there any question? One more and then I will do the thing. Anyone? Question: *[UNCLEAR]*.

Shri Mataji: Are you already frightened? I said “emergency" because Last Judgment has started, in the atmosphere it is. No earthquakes for you, all right. Can't you see there is emergency, people want to have it and you can feel the emergency, everywhere there's a talk about it. Everyone knows there is some sort of an atmosphere of emergency. Everybody is running fast, nobody knows, you see, why. You don't worry, you are a realised Soul. Emergency is that you give more realisation to Eastern people, all right.

So, any more, no, all right. Now, why I've asked you to ask questions that after this don't ask any questions, just have it. If you are hungry, you will just get it. I would request you to put out your shoes and put your feet on the ground. I don't need really but I'm just doing it to please you people. It's all right, I can manage. Because they will say, “Why don't You take out Your shoes?" you know. All right, so put your hands towards Me, straight like this and you have to close your eyes. That's very important is that you must close your eyes. Now, why? Because the Kuṇḍalinī when it rises above the Āgñyā, if your eyes are not closed, it does not rise because there is dilatation of the pupil that takes place and it stops there. But maybe your eyes may be flickering possibly, then you open your eyes and watch Me. In case that they are not flickering, then it's all right. Now some of you may feel little heat and if Sahaja Yogis tell you something, you just listen to them, don't get angry with them, it's for

your good. If they tell you to remove something or do something, it's better to listen to them.

Just put both your hands towards Me. Just like that. Just see if there is flickering in your eyes. It's a funny thing, today the center you are catching is left Nābhī. And you have to decide one thing that you have to marry sometime because there are great souls who are to be born and we have to give them parents who are realised Souls. If you are not yet married just say that, `Mother, we'll marry [me],' that's all, it will work out. Still left Nābhī is there. Also the marriage institution has to be put right because if these great souls are to be born, we have to give them a nest, a family where they are to be born, otherwise poor Indians will have to bear all the children of the world.

Because of this emergency many people are taking birth and they would not like to be born in a place where the parents are killing the children or where the parents are quarreling among themselves and every day they are having a divorce.

So poor Indians they have to take the load upon themselves. Marcus close your eyes, close your eyes Linda, close your eyes, it doesn't go over your Haṁsa. Close your eyes. Put your attention to your Sahasrāra. Void is there, left? *[UNCLEAR]* Nābhī.

***Contents: 1980-10-27*, Public Program, What do We Expect from Self-realisation (The Innermost Core of Every Center is the Spiritual), Caxton Hall, London, UK**

The other day I was telling you about our growth within after Self-realisation. The germination takes place very easily. The Kuṇḍalinī rises very easily, also pierces the Fontanelle bone area very easily. That is really, as you call it, Sahaja. It's a tremendous happening. It takes thousands of years for people to get realisation. That's also a fact. They had to be born again and again and very few selected got realisation.

But today, as I said, the time has come for many flowers to become fruits.

So, this happening doesn't take much time. It's just split of a second in many people.

But about the growth I was talking last time. Last time I ended up at Self-realisation. What is Self-realisation is and what do we expect from Self-realisation? The first thing that happens to you, as you know, when the Kuṇḍalinī rises, that you start feeling physically better. Your health improves. Though the Kuṇḍalinī rises from the centermost Nāḍī, called as Brahma Nāḍī inside the Suṣhumnā in the central path and first thing that happens is the physical being, which is helped. That is not the innermost core of every center. The innermost core of every center, is the spiritual. But how is it first the physical being is helped? It's very interesting to see. The Kuṇḍalinī rises through many centers, passes through Āgñyā, passes through Fontanelle and becomes one with the All-pervading Power.

So first thing that receives the information is the seat of Sadāśhiva, the seat of your Ātmā, your spirit on top of your head. But the spirit is in your heart.

So the first awakening takes place, or enlightenment takes place, in your brain. That's a very important point to be seen. In your brain resides the conscious mind. That means the present and when it is enlightened that means your awareness is enlightened. You get enlightenment in your awareness, in your attention.

As I told you last time, that attention is enlightened first.

So through your attention you can find out what is the matter with the other person. You can find out what centers are catching, what your centers are catching.

So, on the physical level you know what's happening. That's, you should say, the present.

We feel our gross being enlightened. We can feel them on our fingers, but when the Kuṇḍalinī is rising in your being she goes straight on to the Fontanelle bone area. Of course, if there is a hurdle or anything then she stops and tries to indicate. At that time if she is not successful, for example, you have got a liver problem, then she will come and throb at liver problem, informing you that there is something wrong with the liver. That's why a Sahaja Yogi has to give vibrations from outside. When the Kuṇḍalinī rises above the Āgñyā, she goes up to this Fontanelle and pierces, but when she cannot go beyond Āgñyā, she spreads out here. She can spread out here also and then she starts trickling down the grace, or you can say, she starts relaxing this area, which is called as murdha [brain] and that's how she makes more space in the Āgñyā and this relaxation works out the outer side of the physical being.

Also, when she pierces through in anyone who has a simpler personality, who is not so complicated, first thing

that happens is that the grace starts falling through from the sides. And the grace starts falling into the ida and Piñgalā and then she comes down, by which she supplies ida and Piñgalā the grace, not the Kuṇḍalinī. You should not confuse these two things. Because of her piercing, there is an opening made and the grace starts coming down and she, I should say the grace itself, feeds all these centers from outside.

So, the first, the physical being improves. The second one, I'm now going from outside inside, is, second one is the mental being. Now the mental being relates to our awareness as well; also, to our sense of understanding, intellect and all those things. When the grace starts flowing more and more within us, then our mental being gets enlightened. When the mental being gets enlightened then you start feeling centers of other persons.

Some people, you know, just get cured. They don't feel any vibrations, nothing; just they feel cured. They get cure of cancer, this, that, all sorts of things. But they do not get vibrations, they do not get the feeling, they cannot make out whether it is this Chakra, or that Chakra. They do not feel anything.

So, the first thing that would happen to anyone is the physical effect; physical being improves. That's the grace of God. Because if you are not well, if you have some pains and some troubles and some diseases, how are you going to pay attention to God and spirit? That's very important. But before it comes to the mental self, something else happens also. That when the Kuṇḍalinī pierces, the falling of grace first comes down to the lower

centers starting from Nābhī downwards and Nābhī is a great sucker. Nābhī starts sucking the vibrations, or you can say the grace and Nābhī starts getting awakened first of all.

From Nābhī rises to Swādhiṣhṭhāna Chakra, which goes round and round, which is connected with Nābhī.

So it flows to Swādhiṣhṭhāna and then Swādhiṣhṭhāna, also, starts working out itself. Swādhiṣhṭhāna sucks in as much as possible and works out all the centers, I mean all the organs, which are supplied by it.

But Nābhī, when it receives surplus grace, then it starts opening and its opening helps us in very gross material life also. You are helped materially. Supposing if you are materially absolutely hopeless, then you are not going to pay attention to God also.

So the responsibility of God to first give you little material well-being.

Like I received a letter and also the tape. They mentioned about somebody who wanted to come to India from Australia. She got her realisation, she felt very much better and she wanted to come to India, but she had no money to come and that desire was there. Because of that desire in her she may not have put full attention to her spirit and that's how our material desires get satisfied. And her daughter discovered she had a bracelet, many bracelets and things she had and she went to a jumble sale for selling them for some sort of a program they had for children and they discovered that one of the bracelets that she had, which she thought to be a junk, was of gold, surprising and she sold it for fifteen hundred dollars. She was going to sell it for

twenty cents. And that was exactly the amount needed for their travel for both of them.

Now, one would say that, how it works out! It is miraculous! That's all I can say, because the machinery is such. The pouring of the grace within you informs the Lakṣhmī principle in the Nābhī. Nābhī just show them, where is this.

[Aside:] Somebody has to get up and show. Douglas, or someone. Douglas, come on.

This is the one and this has the Deity of Lakṣhmī, she is the Deity of your well-being and this is what Kṛiṣhṇa has said, “Yog kshem mai yog hum mai hum." “When the Yoga takes place, means, when the Kuṇḍalinī pierces through Fontanelle bone area, I look after your well-being." How does he look after? Through Lakṣhmī.

Now this is a universal Deity. She is present in human beings and also She is present in material things.

It is such a fantastic thing, that you cannot explain these things on human level; really, it is difficult. Only thing you can see for yourself how it works out. It's so tremendous. Like if you have to explain about human civilization to an ant, it's going to be difficult. In the same way it is. It's so difficult, you see and human beings are so proud of their rationality and I find it impossible how to explain, but it does work that way. You can only see the working of it. But if you are proud of your rationality, you go ahead with it. What can you do? But you just see for yourself how it works.

So, the second layer that really is improved is your material being.

So many people have been helped who are here, materially. The well-being has come, actual well-being, apart from satisfaction. But I may say, it does not cross the limit. Like you do not become Mr. Ford, because that's some sort of behaviour, which is aSahaja. To be so rich, I mean it's ridiculous, vulgar. You become better than what you are, but not the best, because you have to be in the center at a satisfied point and everybody has to enjoy you and you have to enjoy everybody.

But supposing if you are in dire necessities and problematic things, then you cannot pay attention to God. And that's what he understands, that you cannot. If you have physical problems, you see, if you have cancer, how can you say that you pay attention to your spirit when you have cancer? I mean, such a body, after all if this whole house is going to collapse, you cannot meditate here.

So first the physical stability is established and second is the material one. There are many factors, which work out material stability, automatically.

First of them is that once you find your spirit you just automatically give up your habits. Most of these habits come from your Nābhī, because from Nābhī Chakra you get your seeking and you think when you have a habit you are seeking your joy. I mean many people have said, “Mother, but I enjoy my glass of whisky." You see, they have said to Me many a times. Or, “I enjoy a little ride here and there." Somebody has said that, “Mother, I enjoy some Kensington ladies." You see, sort of thing. But once you start enjoying your spirit, it drops out. All your attention, you see, becomes enlightened and your

priorities change. You don't enjoy these things that you have been enjoying before, so just don't do it.

I mean, I don't have to tell you, `Don't drink.' You just don't do it. I don't have to tell you that you don't smoke. You just don't do. But, there are some very weak people, extremely weak, I mean, very, very weak people. They take time, I know. They plod and sort of, you see, they are very slow moving creatures. But not all; I would say quite a small number. And most of the people, they just give up things, just give up.

So you start saving money automatically, because the money goes to the races or to the pubs or to other habits which are useless, you know they are useless, smoking, drugs, any such foolish things that you are wasting money on. And you start channelizing this money for something better, something that gives you more joy, more happiness and of an eternal nature. Not a temporary one that you take the drink previous night and in the morning you are finished. You get a drink that never finishes, which you enjoy all the time. You get drunk like that, you see.

Because in My own life I have seen, it's such a so-called sophisticated elite life, people drink much more you see than normal people do. And they ask Me, “Why don't you drink?" I said, “I'm already drunk. The day I was born I was so drunk, that now if I have to drink more I'll fall off.

So, better not ask Me." They are quite frightened at My, this thing. I said, “I'm really fully drunk, already." So, they start looking at Me and they never find Me in any way less in spirits as they are. Actually, I am always little more than they are, so they never force Me to do that.

But these things drop out automatically. I don't have to tell you that you have to drop out, because most of the things you have done because you have been seeking something. You know, there are people, I asked them, “Why do you do this?" They said, “We are seeking love." I said, “How? How can you find love like this?" Or somebody will say that, “I'm seeking God." There are many people who are taking drugs, I mean genuinely, just for seeking. But when they have found it, what they were seeking, they don't take drugs. But this is one of the side issues; I was just trying to make it little lighter.

But mainly what happens is that actually the principle of Lakṣhmī, the principle of well-being within you is awakened and if you listen to one of My tapes where I have described what a Lakṣhmī is and how She's symbolized, there is a very beautiful picture of Lakṣhmī that the great seers have put before us, that she is after all a mother. She is a mother. A person who is a rich man has to be a motherly person, but here you find in the whole world I have seen, those who have more than a little money their nose goes up like that and if you see them from down below they look like wolves, you see, not like mothers. Most surprising and this Lakṣhmī, who is a mother, wears a white sarī, very elegant, with a gold border. That represents that he doesn't put people into awe by his form, by show and this and that.

She is standing on a lotus. Imagine any human being standing on a lotus. That means that she's so light in her behaviour towards others, she's so delicate, she touches people with such delicacy, that people don't feel hurt. They are not in any way pressurized by the riches of

people. But you know it's just the opposite, the so-called rich, you see. Horrible. If somebody is coming in here, I would like to get out of that door. They try to pressurize because they have money. You see, if somebody starts talking big, you just find out, ninety-nine per cent he must have won some horse race. This pressurizing is a sign that he is not a Lakṣhmīpati. He has nothing to do with Lakṣhmī.

So, he is so gracious.

I have seen some people like that. I have seen one in England, you would be surprised to know. I have just seen him once. He was a gentleman, who was some Lord and something and later one he came to India. He was Viceroy and there was a gentleman who was very well known to us. He once met him in a train, which was delayed or something happened and they had to get down at another station and somehow or other they were put together. He was so simple and so good and so helpful that this gentleman was taken by him. He said, “Now better you come to my house, because there is not going to be any train.

You come to my house." When he went to his house, he was surprised. The house was like a palace and then he told him who he was. He was amazed and he even carried his bag, such a simple man. And then when this gentleman told Me that such a person is there, then he revisited India and then he brought him to see Me. But he is no more now; he is dead, this gentleman. But he was a very big man in India and a very big person, but such a simple man, such a simple person.

So that's the significance of well-being is.

So when a Sahaja Yogi gets well-being, then he has all these qualities in him, that he doesn't impress on others that he has a property or he has got money and he should pressurize others. If he is really a good Sahaja Yogi, he would be the humblest of all and he would be very generous. Because in her hand, one hand is like this, the left hand is like this, means she is generous, she is giving, all the time she is giving, she is not taking anything, she is giving and that's how such a person is all the time giving.

I have seen people who, after Sahaja Yoga, receive lot of blessings and are miserly or try to oppress others, lose their properties, lose their money and really suffer a little bit, because otherwise there is no way of teaching them.

So the generosity flows from her hand and another hand is like this, which means that she gives protection to people. There have to be some people who are ashreetas [ashreyas], are dependents, who just depend, from whom such a person doesn't take any money. They just live. These systems are still in India. Those people who are well off always have about two-three people being supported by them.

There's a system still working in India in many places. I mean, in My father's house we always remember we had people like that. They were educated and given higher education by My father, free, just free, but never did they feel that they were anybody else, or treated with same respect and with the same dignity as we were treated, but that was a part of life. One had to do it. This is ashreya, is that there should be some people depending on them.

England, also, I have seen people have cats, dogs, things like that, you see, little bit they do spend on cats and dogs. But better to spend on human beings, you know. What am I going to do with cats and dogs? Can I give them realisation? Is better to look after human beings than to look after cats and dogs so much, I mean. But I have seen when they are dealing with cats and dogs they are very happy people, but with human beings they are very unhappy. I don't know why. If you must have seen in the BBC and all that, when they have these advertisements I have seen on television sometimes, you see a person having a cat, she'll always smile and joke and anybody having children if she look so miserable. That should not be so.

There should be somebody dependent. It's not important to measure every money, ask for 2p, “I gave you yesterday. Will you return 2p to me?" It doesn't behove a Sahaja Yogi to be like that. If it comes to that, all right give some money, forget about it. It helps you such a lot. It helps you such a lot. To be meticulously so observant about how much money you lent, it's better to be more worried about how much you have taken than to be how much you have given. It helps a lot. It's a thing one has to realise in life, how much it helps. I have seen in My own life it has helped, so many times. I mean, you really have people then around. A matter of five rupees, ten rupees is so important to some people, at a point. And it works wonders. I mean, you can have a human being worth millions by paying sometimes five rupees. It can work out that way.

So try to be more giving and then you receive more as a Sahaja Yogi.

Remember that now you are connected with Lakṣhmī, the more generous you are, the more you get it. When you are small-minded you do not receive her blessings. You have to give. You have to give.

Once you give, it starts flowing. The stagnation is over and the flow starts coming in; otherwise you are stagnated when your hand is, you see, tight-fisted as you call it.

The English language has so many good words, though they are now losing their meaning. They call it, you are very, I don't know, there must be new words for being very, very miserly, some good word, you know, which doesn't mean miserly, but must be some economical or something fantastic. But actually, miserliness is miserliness. Give it whatever name you like, it's horrible and one should not take to miserliness. That is a curse. I tell you it's a disease. It's like leprosy to be hated. Try to be generous.

Now the generosity of maybe, I don't know, but maybe of money, is not difficult for some people. But generosity of saying something good to others is rare. You see somebody in a good dress, you should be generous enough to say, `Oh, it's fantastic. It's beautiful.' What's wrong? The jealousy, that goes against Lakṣhmī completely. It's better that others are wearing it, you see. You don't pay for it and you enjoy it.

It's very logical, you just see. You see, if you own this hall it will be a headache for you, isn't it, to keep it all right. Imagine the people who own it. Have to put it right

because everybody will come and criticise, “This not good, that's not good." It's nice to be here when it doesn't belong to you, to enjoy it. It's very simple. Just try to enjoy it, to be generous with people, be kind to them.

This generosity is lacking. When this starts then the inner core of emotional being starts getting enlightened. Go to the subtler side of material well-being and you start getting into emotional thing.

Small, small things work out. Very small. It's very sweet. You have so many examples of this kind of little sweetness being expressed and this generosity should come to all the Sahaja Yogis of saying good things to others. Doesn't matter if it is exaggeration, doesn't matter, because it acts as a buffer, you see. Then the fright of the strangers, fright of the neighbours, fright of other human beings, you know, every human being has become now, he sees another human being coming, he recoils back. Imagine, first I mean say about fifty years back it was like dogs. If any human being saw another human being they used to bark.

Now it is another way round.

So, the fear of your brother, of your own kin and kith, of your part and parcel. They are your own.

You don't know they are your part and parcel of your being. You can feel it. After Sahaja Yoga you can feel it. I don't have to tell you. You can feel them within yourself; they are within you. And then the sweetness of saying something sweet, something sweet, is so nice, is so rewarding, itself, itself so rewarding.

The movement of Shakti is always this way. If I give you love, love comes back to me. If I give you hatred, hatred

comes back to me and double fold everything. If you give your love, say one unit, I may get seven units of love, but if I give you hatred of one, that means seven units of hatred comes to you. The mathematics is complete.

So try to understand that emotionally you have to understand your material well-being. How to express emotionally your material well-being is a very sweet thing. I will give you an example of Gavin, because I can't forget that very sweet incident. One day we had called some people. You see, I didn't know there would be so many coming in his house. He has a house, but I mean, not so big like this.

So, there were about fifty people around and I told him, “Prepare some food for them." But, I thought for fifty people he could not have prepared. At the most for about ten people, you see.

So, I was quite embarrassed and I was waiting for people to go away. I didn't say, `Stay on for dinner,' or anything. I thought, “Poor Gavin, how could he have cooked for fifty people?" you see. And when they disappeared, you see, about five, six were remaining. I said, “Now, let's have dinner." So, he was very unhappy and he was looking this side and that side. I said, “What happened?" He didn't say anything.

So, I slept that night in his house. Next morning I got up. Still he was very uneasy. Next day I said, “What's the matter, what's going on in your mind?" He said, “Mother, why did you ask all of them to go away? I had prepared for fifty of them." This filled Me with such joy, you can't imagine, tremendous joy. Tremendous joy, I mean, that I cannot get over such things and I have seen so many

Sahaja Yogis like that, very very sweet persons. Another is Gregoire, another very sweety person, you know, the way he does things for others.

Sometimes the way he works it out is so sweet and how he really knows how to express himself sweetly in small little things.

It's so surprising how people are very beautiful and how they are working out these material things to express their emotions. Material is for emotions only, you see. My mother had a principle that if she had six sarīs, the seventh one she'll present out. She had kept six; not more needed, you see. And she was a woman of great principle, I must say, because she used to spin her own sarīs. Can you imagine? And that's what she used to wear, herself. And she was the wife of a very rich man. I mean, she had no problem of money, but this was her principle. She used to live like that and she said that, “What I need six; more than I don't need” because it's cotton sarīs, you see.

So one sarī you wash and next you wear and you can just press it. We had people in the house who could do that for her. She said there's no need to have more than six and ones she would keep for some occasion, you see, expensive one, if she has to go for a wedding and all that. That's all.

So the seventh was kept and out of the six, if she got one more she would donate that to somebody. She could only keep up to six, you see. That was her principle and she managed her life very well and I was also bit too much of a generous person and she always supported My generosity. Always, she supported and she was very

happy when she found that I would just give away lots of things to people who came to My house.

I mean she, “That's very good, she should do” to everybody she used to say, “That should be done." Always used to encourage Me for such things that I did. But I found all things have only value if I can give them away. Otherwise they have no value and I keep only the things that are being presented to Me.

All the rest pass out of My hands very easily on to people. Anybody says, “I like this” “All right, have it." See, I feel so happy to give it to them and it's really rewarding.

Now that person thinks, “What should I give you back?" I said, “Now, please, that's not to be done, because, already you know, come and see this house is filled with things and I don't know how to get rid of it." If I buy anything Myself, of course I don't earn anything, so if from My husband's money, I try to give it away, it's very nice. It's really extremely nice. After all, what's the use of these things in the house? What am I going to do? I mean, if you have to have a personal archives, you can have, you see, something like that, putting up this thing bought there, this thing bought there. But normally what do you do with it? So, this kind of a generosity is to be developed within us. The aesthetics of generosity is to be seen, how you give things to others and how you express your emotional being. For people who are emotionally dry, because of ego orientation, should learn these things. Is very important. That will give them some emotional side also. Very much necessary for people who do not feel their feelings much, their joy much.

They should try to do it. They will start feeling it much more.

Then the emotional side is enlightened within us, the grace starts flowing up to emotional side. In emotional side first of all the purification takes place. That's very important. To lead a very beautiful emotional life, you must have pure ideas; otherwise, you can never be emotionally all right. You see, like in a tree you have to have leaves, you have to have roots, you have to have fruits, you have to have flowers, at its proper places. Like in your house you have to have a drawing room, you have to have a bedroom, you have to have a bathroom, everything separated. You do not put them into a complete, what you call, what you call that, a mix-up. You do not make it like that, isn't it? Don't put your bathroom in the drawing rooms, do you? I mean, some people may start it with the kind of confusion they have these days, but normally you do not.

In our own emotional life we must have pure sense: purity of a sisterly love, purity of a brotherly love, purity of a wife's love. For example infidelity; infidelity is impurity. Infidelity comes when there is impurity. Without fidelity the marriage life cannot be happy. That's the basis of married life. You see, `I like,' this `I like' business is impurity. The impurity in you likes it. Gradually, after realisation you start developing that purity within you. You start understanding these are your brothers and sisters. As soon as your emotional life starts improving your innocence starts awakening up. You see, it is connected with your innocence. The left side is

connected with your innocence and then it starts flowering. You really become innocent.

Now see the practical side. You go to somebody's house. The gentleman has a beautiful wife. Now your bad eyes are on the wife. How can you enjoy? You cannot enjoy, the husband cannot enjoy, the wife cannot enjoy. All the time there's a fear. Maybe the wife may run away with you or something may happen. The whole house will be finished. I mean, you are so destructive.

So-called charming men and charming women are just destroying each other's lives. What way up do they land? All in the orphanages.

A woman marries seven times, a husband marries eight times, all these old people are in the orphanage and children are in another orphanage. You see, you are just creating orphanages by this kind of impurity in your mind.

But by telling you these things you are not going to believe Me, nor you can do it. But just when it happens, when this happens, the innocence, the joy of pure love, when there is no other impurity, but just pure love of brothers, sisters. I mean, here I have seen people don't even sort of embrace each other, men. It's most surprising. I mean, for us it's something one can't understand, you see.

So much impurity has gone into our brain that every man, is it that way wrong? When we came here My husband used to embrace every man. I told him, “Don't do it. People will laugh at you." He said, “Really? But, everyone is not like that, maybe one per cent." I said, “No, they think everybody is like that." You see,

whatever they found pathologically in one person, they think everybody is like that. These psychologists, whatever they did in one abnormal person they started to see in everyone. Everybody's not like that. I mean, there's no harm in understanding that there is only one per cent people are pathological, who go to these psychologists. The others who are spoilt are because of psychologists themselves. They put ideas: you have a guilt, you have a guilt, you have a guilt. Even if you don't have, you'll have it. They go on putting ideas into your heads. All this is supposed to be intellectual expansion. Whatever you may call it, it's all nonsense, you see.

A person who doesn't commit sin, you say, “Oh, he must have committed sin." Now, he doesn't know what to do. You convince him, “All right, Baba, I have committed sin. Now I have to confess.

So, I have to confess. Yes, I have committed sin." They play about like this, you see. They just try to build you up and all that and then they break you, shatter you completely and you think, `Oh, I am the most sinful person ever lived.' If you were that sinful, do you think you will get realisation, first of all? Just ask yourself a question, `How did I get realisation? How did I feel vibrations? If I was that sinful how could I get it?' Throw away all these ideas of these psychologists and tell them that we don't believe it. You see this is very few people who are really basically sinful. I tell you, very, very rarely. I have not seen anyone so far, except for these horrible Gurus who are well known. After all, they are the people who are Rākshasas.

They are not human beings, you see.

So that's a different category. But otherwise I have not seen basically a person who has nothing good in him, because everybody has the spirit and definitely spirit is superior.

Much more dynamic than all the sins put together.

What are these little, little sins here and there? What are you doing? And there's nothing to feel so diffident about. After all, you are realised people. You are saints. You are to be respected. You have to respect yourself first of all. You are all saints. Do you realise that? Once you realise you are saints, you will start acting as saints. How the saints act, you'll put yourself onto that pedestal of understanding that you are really saints; otherwise, you won't get vibrations. Go and ask anyone of these. They will tell you the vibrations, only people who are saints get it. In India all the people are burnt when they die, not the saints. Realised souls are not. They are respected. They say when the saints come to your house, that's the day, is the day of festival and all of you are that.

So don't think that you cannot do this and you have this guilt and you have these things. Nothing of the kind. You are pure spirit. Be very lavish about it.

Of course, I mean, too much indulgences into these things, emotional life also, can lead you to a stagnation point. Like I hear people saying that there's lot of love between us, but one has to be discreet in that also. Does it make you universal or it makes you localised? You see, like Britishers were British, Indians were Indians, finished. If that love makes you universal, by which you say kindly things, by which you enjoy the love of other people, their vibrations, whatever grace it is, whatever part of the

world they come from, they are Sahaja Yogis, if you start enjoying them, then know that that is love. Should not be localised in any way. If there is any group forming, then must know that it is not love; it's not Divinity; it's not. Divinity is universal. It embraces every thing, every thing. It has no discrimination of any kind.

It only discriminates between evil and good, unrighteous and righteous, Christ and anti-Christ, God and anti-God. But it does not discriminate on these three levels, that is physical appearances, mental approach or mental development or emotional expressions.

Some people are emotionally very expressive. I would say English are less expressive by temperament; maybe that's their temperament is. Indians are extremely expressive. If you go to India, to a village, say you go to Rahuri, they will just take you in their embrace and would start weeping and crying with joy.

You will be amazed the way they will love you. I mean imagine and for them it would be, like, you see they wouldn't mind even if they had to sort of spread themselves on the ground for you to walk smoothly, so that you don't feel the horrible roads of India. That kind of tremendous emotions, the expression, you'll be surprised. You'll be overwhelmed, I mean, sometimes shocked, you know, the way they are. But that doesn't mean that English don't love. They love in their own way. Then they stand there.

So that's how it should be, that it is all embracing, all shapes, all types, all permutations, combinations, because this variety is created by God to create beauty and all the varieties must be accepted. Imagine, you all

looking just the same. How would it look? Horrible and boring. Every leaf is different. Then what about human beings? But in that difference there's the unity of spirit and if you can feel that humility, then you are emotionally absolutely correct and you are a realised Soul.

And, last of all, the most important is your spirit, spirit that resides in your heart. All this beauty is only perceived when there is light in your spirit; otherwise, you cannot see all this beauty. You cannot enjoy. Spirit is the one, which is the diamond, which shines on this beautiful reign of your body, mind and your emotions. That's the most important thing that is to be achieved, to be absolutely absorbed into your being. That state should be achieved by all of you. But the growth, if the outside is not all right, then the inside cannot be carried by that weak outside. It's such a strong thing, spiritual life is, is a very strong thing. It's so dynamic. It's so powerful.

Sometimes, you know, it floods Me completely. I mean, I have to control Myself. The love just shoots off from the being and just, I want to give it, but I wonder whether you will be able to bear it.

So I have to control it a little bit. The flood may not be borne.

So, you have to enrich your outside to bear that inside beauty and the more you enrich it, the more you make it strong, the more it will shine. It's so simultaneous, because one must understand that spirit is love, is all intelligence, is all awareness and it knows your problem. It slowly shines. It sees how far you can bear, how far you can go. Then after realisation, when you start looking

after your outside, the inside starts shining by itself, but attention should be towards your spirit. All these outside qualities are so joy giving to the spirit, you can't imagine. Try them. You will enjoy yourself. We have not been able to enjoy ourselves much. You see, if we could we would not shun the jails. I mean, I would be happy in the jail, I tell you, because I can enjoy Myself there better.

But the one thing is there, you cannot enjoy yourself so much when you cannot share it with others also, isn't it? It becomes like that. Without sharing you cannot enjoy yourself. And that's what should happen to all the Sahaja Yogis. At that level you should come. We should be at that level. Try to keep your level that high. Is important.

Sometimes you come down. You start criticising others. Others are also not right. For example, somebody sees somebody filthy, dirty, something like that. The person who is filthy, dirty, of course, is something wrong with that person, no doubt. But that person should be pitied.

At least you should be clean. I mean, that's the minimum of minimum. But instead of that if you start criticising that person, you also become filthy in your language, filthy in your mind and everything.

So why? Leave it. Let that person improve by itself. See that, he has to be clean, he has to be neat, he has to be sensible. This is to be seen by that person himself and not by you.

Where is your attention? It's a habit in India, all the parents will ask the children when they are saying, “Where is your attention?" He says, “Where is my attention?" All right and again he is standing there. “Where is your attention?" Again he will be on the watch,

“Where is my attention?" We have to look after our attention; that's all. Where is my attention? Is it on the Spirit? Next time I'll tell you more about the spirit part. I hope you have understood how necessary it is to develop your inner being. In your mental being, egoistical nature is to be controlled very much.

I have seen people who go from left to right; they become egoistical. Those who go from right to left; they become frightened. All these side movements must be brought to the center. You have to understand that from basics we have to rise higher. People have an explanation for everything. No explanation is needed. Who are you explaining? You are explaining to yourself. You are judging yourself. You have to judge yourself. Whom are you explaining? Mātājī? She doesn't need any explanation. I know, perhaps, everything. Perhaps. But, I don't condemn you and in anyway I do not want that you should be condemned by any chance at all. Why should you? You are all saints, after all. Nor did I get so many saints. For Me it's greater satisfaction. But for your own growth, I want you to understand that you are saints and you have to come up to that point.

Saints have to be self-disciplined. Nobody has to tell them. Discipline yourself. Tell yourself, `I am a saint now.' What an opportunity it is to be. What an opportunity. And people are only going to believe in you when you are really the saint within and saint without. In Sahaja Yoga people become saints within and not saints without, easily. But in other systems they are first made outside. You see, they are made to work for twenty-five years just washing a temple, finished. Then they are

made to do something else for twenty-five years. By the time they are about to dead, they'll say, “All right, next time I'll give you realisation." It's like that. But here, from inside you have really achieved your realisation, no doubt and you have greater chances of improving. This is what I thought that this lifetime I'm just going to give realisation to all the people who come to Me. Let's see. And you are going to give full justice to My bold step, because now you got it. It is going to work out much faster. It has to work out. This was the only way it could have worked out faster than to make you first of all wash yourself everyday, get up at four o'clock and make you like military people. I said, “No, let's try this way." It's done. It's happening. It's so simple.

Then the self-discipline must start and must try to improve your light, which is just kindled, to make it a beautiful light, clean light and generous giving light, the light of love. It should work out, I am sure.

Keep your standards high. Do not fall down. Put your attention to proper care. It's all prophesized, as you know. Blake has prophesized it. The more I read the book, the more I'm convinced that England is going to be the Jerusalem. Now think of that. No lethargy allowed. While I find Australians are coming up much faster. You have to prove Blake's prophecy.

May God bless you. All of you.

Cooley, can you give Me some water please. Look at the children, how quiet. Thank you very much.

If you could arrange a seminar, Gavin. Anytime, three days, I can postpone My going to India. I would like to have a seminar sometime.

Gavin:... *[UNCLEAR]* a place in Sussex, I think it's the twelfth, no the eleventh, no thirteenth, that's a mid-week time *[UNCLEAR* term].

Shri Mataji: We have many more. I would like to have it on a Saturday Sunday somewhere.

Gavin: I will try somewhere, but it is difficult to get these places for a weekend. We're still trying.

Shri Mataji: I think in a, any place, like Brighton or something you might get. Or why not hire a boat? Isn't it a good idea? Actually I was looking out for a ship. If one of the Shipping Corporation ships had arrived, I thought we'd go and stay on a ship. Would be a good idea, because it always is there for about three four days. But there's no ship arriving in this month; otherwise, we could have done it.

Some sort of a boat for two days you can hire, a big boat where all of us could be there on a Saturday Sunday.

We should be there, it's important. Before I leave I would like to fix some certain schools.

I mean, you can have it on tenth *[UNCLEAR]*, if you want. And Brighton, do you have boats or things? No. Just find out. Then that should be resolved and then I will arrange My going accordingly. If there is any program like that I will postpone it, but I would like to know as soon as possible.

As I have told you before that Sahaja Yoga has no technique. It's a spontaneous happening which takes place. Now, the flower becomes the fruit, it has no technique, but the sun has to come to do the job, you see

and that technique is beyond our understanding. In the same way it happens, just transformation.

But later on you must know how to maintain and how to keep it up, that's all. Once it is managed it can be worked out. Many people have done it and you should be able to do it also, but try not to see others. See yourself first. That's very important. That is a very important part. If you can put your hands towards Me, like this just. And close your eyes, just close your eyes.

[Long pause.] If your hands are shaking or your body is shaking or your eyes are uttering, I mean the eyelids, then you open your eyes. Just watch Me. Just watch Me on My forehead.

Have you been to some Guru or someone? No. What do you do for your work? *[UNCLEAR]*. Ah, that's it. Ah, the right side is too much used. Should work out. Are you shaking also? No? You are getting Cool Breeze? It's great. Are you getting? Not yet. None of the fingers? Which one? Did you go to any Guru or anyone? Did you to anyone? Guru or anyone? To spiritualist or anyone? No? Are you getting Cool Breeze? Good. Put both the feet straight. Relax. You are getting? Good. Close your eyes and enjoy yourself.

Better now. Just do it like that, you see. It's more on the right side, is a problem. It's because too much thinking, thinking, you know.

So this imbalance of, too much thinking also gives an imbalance, you see. All the time you're thinking, thinking, thinking. That gives you a trouble. It should work out. See, put your left hand on the stomach, the center, yes. Put your right hand now towards Me, like this. Now the

shaking will be less. Put it there so it will be comfortable. It will reduce gradually. See? *[UNCLEAR]*.

This is nothing but there's nervousness inside, which has to go out. You see the nerves have been too much tortured by thinking.

Now it's better, soothing down. Much better, see? It will soothe down.

Anne, there are some new people I see on the left hand side. Just see them, if they are realised, all of them. Just see some of these people who are there. Just see. Have you got Cool Breeze there? Have you got Cool Breeze in the hand? *[UNCLEAR]*. You have got it? Good. Good.

They are from Brighton are they? Have you come from Brighton? No. Good. Jason, just see if they are getting Cool Breeze on the head also. This side, are there new people? You got the Cool Breeze? *[UNCLEAR]*. All right, it comes so much that you'll get sure of it, all right? Just work it out. You can work out.

There also, Peter? In front of you there, just see, someone. Behind is there someone sitting? He's come for the first time? How are you, Anna? Better. She's got it.

Better now? It's better. Still there? Less, but much less. Just do it like that. Just throw it away.

Throw it away. It has to go out. Now, let's see. Just imagine. Throw it away. It's terrible.

Who's there? Left to the right, you just put him. Left to the right for him. Come along. Put it left to the right. They will do it. You put your left to the right. Are you better now? Are you feeling any Cool Breeze? How many years you have worked as a clerk? *[UNCLEAR]*. Work it out.

[Child coughs.] Look after his Viśhuddhi and center Heart. He'll be all right. Viśhuddhi and center Heart.

Terrific, they are terrific people. All right, is she all right? What? Put your left hand here. All right? A little bit and put both the feet straight like that on the ground would be better. Like this, both the feet. Yes, let's see. She's all right, I think, she's got it. She's all right.

What about this gentleman? Left to the right. It's nice you came to see Me. Really. Because anything could have happened, you know, with this kind of a tremendous pressure on your mind. Still there. It will be. That's how people get all these troubles, like diabetes, you see. Even they don't listen to that. Then they could get heart. Then you get other problems on the left hand side, you see. Even paralysis can be due to this. It's a very bad thing to work like that, worrying about.

Are you all right? *[UNCLEAR]*. It will work out. What is it, John? *[UNCLEAR]* Nābhī? Nābhī.

Put your left hand on the stomach. Stomach, yes. What about him? *[UNCLEAR]*. Are you married? *[UNCLEAR]*. You are not married? *[UNCLEAR]*. You don't want to marry? Other voice: Widow.

Shri Mataji: When was that?

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He was son of God and He came on this Earth to give a very great message that you have to be resurrected.

It is not only that you have to maintain yourself, don't eat this and don't do that and all those Ten Commandments but He came to give us a message of our rebirth. We

have to be born again, not by any just a ritual or some sort of a ceremony we go through, but there has to be something living that has to take place. He has always talked about the living God.

So something living must happen and what happens when it is something living, when it is something living we start finding the transformation taking place. For example you saw a seed and the living process start the tree starts transforming into a root and a shoot and then the shoot start transforming itself into leaves and then into fruits. It is not static, not that we take one piece from here and keep it there it is transformed but there is something that happens within, something very spontaneous which brings forth this transformation and you see it with your own eyes and this transformation has to take place within you.

Now in a case as I told you of Cathy or someone like that one can say all right it is a, or you must have consoled or you give her love or and this and that she become but that is not the point. As I told you there are many people who have got everything, still they are unhappy. And if you ask them they will say, “No, we don't know what happen, we are not happy, we don't feel happy, there is no joy in our lives.

We lost our hearts." They can't explain but it is there. What have they lost? The time has come for the whole world to know their Spirit. This is the time prophesized even by William Blake when He describes England is the Jerusalem. The time has come for you to know your Spirit. That has to happen. It is not a thing by which I tell you, you stand on your heads or hold your nose or start

taking some names like one track mind going on chanting some names like some mad caps. It is not that but something that must happen within yourself and that must transform.

Of course, one must understand if it is a living process, you cannot pay for it. How can you pay for a seed to sprout? The seed doesn't understand the living process, doesn't understand money. It's the dead work of human beings. How can you organize it also, you cannot, it's spontaneous, there is no technique, it's all built-in, the technique is built in the little seed that you see, the whole technique of its growth is all built-in. The technique is built-in and all its aps, how it is going to be, what tree it is going to be, how the tree is going to grow into what height, what thickness, everything is inside that seed. In the same way it is a spontaneous thing, which has to happen within you and if it is so we have to find. That's how the search started, people went to India, went all over the places to find out they thought we cannot find the solution to lead us to God. It has to be that way because if you grow too much outside you have to find out your roots because you develop that fear, you develop that fear that you may not be able to sustain this out growth unless and until you find out the depth or the source on which this is to be sustained.

So people started searching and searching. I met many of them, many thousands and I find they were misled many a times. They were really misled. They were so anxious to get to it that whatever somebody said they just accepted, blindfold. People ask for money, all right take it, they starved themselves collected money and

gave it to these swindlers and these cheats and thugs. How can anybody exchange money for the Spirit? It's absurd. It's illogical but we understand money to such a great extent I was amazed that we think that Spirit can be bought by giving some money to someone or some sort of a material thing.

Logically all these things have to be understood. Now to say that logically you cannot understand God, is wrong. You can, logically, not rationally but logically. There is a difference between the two. For example, if you have not come to London, you have not seen London, I have not been to Newbury, I did not visit a beautiful place like this then I can not understand. But if I have come here then I see with my own eyes, yes it is so then I have to say yes I have seen it, it's so, I've seen it, I have felt it, I know it is, then it becomes the whole thing become logical. But rationally if I sit in India somewhere in the corner I think of Newbury now I am going to Newbury, just putting my wings of imagination outside, will I come to Newbury? But if I come, This is very important to understand if I come here, actually I come here in person then I know the place, I know the people of Newbury and I know it. That means it has to be actualisation. If it is not an actualisation then whatever you decide about it this way or that way it is absolutely illogical, because you haven't been there, very simple as that.

Some people say we believe in God.

Some people say we don't believe in God. Both ways whatever they are saying they are doing it I don't know how. If they believe in God, may be if it is innately built in us to believe in God but even they don't believe in God,

it's alright because they don't understand, they have not been there. But you must keep yourself open, open to understand that if something has to happen to us which is a living process, some transformation has to take place with in us. It has to be an actualisation, not a lecture to you or a sermon to you or some sort of a service and then you disperse. You must start feeling some transformation coming within. In the Bible it's, it's written I will appear before you like tonnes of flames. Nobody can explain what it is like, they cannot. It is written that the tree of life will be felt by the water of life.

It is the prophecy. Now what is tree of life? Where is it? Where does it exist within us? Nobody has tried to find out. They say you must have faith. Yes whatever is said is true. You must have faith but if you have faith, after sometimes you will be disillusioned. That's blind, absolutely blind because where is that tree of life, you have not seen, felt or it has not manifested. On these we can refer to other scriptures also, especially in India where people have been more meditative as you have been more outward and seeking *[UNCLEAR* power], over powering of matter. In India people tried to find out what's happening within. I mean there are genuine people also, not, not all are thugs. They are not in the market. They are hiding themselves somewhere in Himālayas and all these places. But in the 6th century only, we have the description of the tree of life. And the tree of life is shown here as you see.

Now you are not to have blind faith in what I am saying. There is no need but you should not also deny it. You should try to understand what I am saying and see for

yourself it works out or not. If it does not work out we give another chance to you because you must know that I have come here to give you something, not take anything fro you. I cannot take. That's My nature you see. That's why God has made Me something funny but I cannot take anything. If I have come to give you then there is no selling, there is no shop, try, you should be open. It will help you better to understand what I am trying to tell you.

Here now you see the tree of life and when this tree of life is given the water of life then what happens? How the nourishment reaches and how it starts activating. It is as simple as connecting this machine to the mains. Any machine, say a television is there, once it is connected to the mains you can see the manifestation of the machine very clearly and you are amazed, for a villager if you show that he is surprised and he cannot understand how this is happening. How well these pictures are coming? From where these music is coming? How these colours are shown? He can't understand. In the same way once you machine becomes connected, connected with the Divine you start finding His manifestation.

Now in this picture we have shown you here the subtle being that exist within us, just like a structure of a seed you can say, as in the seed there is a *[UNCLEAR* primule] or the germinating power in the same way in the triangular bone is the power which is going to give us rebirth. This is your own. This is your mother who is going to give you your rebirth. She exists in all of us. She is dormant but She knows everything about you. She is like a tape recorder. She knows all your past and She knows your

seeking and She knows you well. She knows your defects and She knows what mistakes you have committed, who has troubled you and has looted you, who has deceived you. She knows everything. But She is dormant. She lies there in dormant stage and She is called as Kuṇḍalinī in the Sanskrit language. Kuṇḍalinī is the word comes from the coiled, word Kundala means the coil and She is in three and a half coils, coiled together and just like a, they call it a serpent like, She is lying down. But you have seen mostly, most of the energies kept in a coil because if any chord has to be used we put it in a coil only. The one end has to come out so this kept coiled up there. Why this three and half is also a big mathematics which, of course later on you can find out. What is the meaning of this three and half coils. Just now I'll give you a very, very short description, outline of this power that resides within us. It resides in the triangular bone called as Sacrum. That is at the back of us, bone, back bone at the lowest point. You can see there is a triangular bone behind this now see this is called as Sacrum. Sacrum means sacred bone. It has been found out that when the body in, when the human body burn this bone does not burn. That is why they call it Sacrum long time back. The reason is the Kuṇḍalinī inside, back bone.

Now above that you found that there are six centers, one, two, three, four, five and six. And the lowest one is below. All these centers are subtle centers which manifest outside our plexuses, the physical plexuses that we know of. These centers exist as energy fountains and they supply the two lines, you see the blue and the yellow line. They try to balance and arrange the power to

flow into these two channels. These two channels represent within us on the left hand side, the one come as the blue line which you see comes actually from the right side on top and comes down from the and meets the first center there. This is the line of Iḍā channel which controls our emotional line. It controls our past and is also called as Moon line. It is, it represents our desiring power, our desiring power. The another line you see this yellow line which is our, which represents our power of action through which we act. First we desire. We want to have something and then we act.

So this line represents your physical and mental being which goes in the front side and the left side of the brain and forms the ego which is a by-product of our activities for our action.

The first power of desire or the emotional power when it acts, for example say Cathy was emotionally disturbed have these power was acting too much and was using all the powers from all the body and was creating a super ego there.

So on the, actually on the left hand side and in the front is the ego and on the right hand side and the back is the super ego covering our limbic area which is in the brain above this center. This center Āgñyā is the center of Christ. Christ resides there. People say Christ is within us.

Where is He? Which part? Where is He placed? He is placed in this center. Now when I say that He is placed in there we can prove it, which can easily proved because when the Kuṇḍalinī rises and if She stops at that center which you can see and feel it that it has stopped there. You have to take the name of Christ and request Him

that `Please allow the Kuṇḍalinī to pass.' If He is awakened, of course, that can only be done by a person who is a realised Soul. Any Dick, Tom, Harry cannot do it. You cannot call Christ or anyone because what is the, what is the right you have got? There has to be a protocol, a connection by which you can call Him. Any such person when He calls Christ He can be awakened and the Kuṇḍalinī rises from there. That's how you know this is the center of Christ. What is the Mantra of this center is surprisingly, it is Our Lord's Prayer. It is the Mantra is, is not only the Lord's Prayer, it's a Mantra for this center and the weapon of Christ is forgiveness.

When the Kuṇḍalinī stops here that means you think too much. Imagine all the Christians or I can say that the Christian nations think too much. It's surprising we should not think at all. I mean Christ has done that for us. We are not supposed to think but we think about everything. We plan about everything.

We are mad with thinking. I mean which goes like a mad wind. I was in Switzerland, there was a doctor.

He came to see Me. He said, “Mother, you can cut my neck or you can break my teeth, do what you like but stop my thinking." He just could not stop thinking. What is the solution for this thinking is in Sahaja Yoga is you have to forgive. You have to forgive. If you forgive, then this center can be *[UNCLEAR* resurrected]. But forgiveness is just a myth because what are you doing? If you are troubled by another person, if you do not forgive that person, that person is successful because you go on worrying about it, crying about it, weeping about it and

whatever he wanted to trouble you for you are just a complete proof of it.

So forgiveness means what? What you are doing is to get rid of this power over you. And this is what Christ has said that forgive and the greatest thing He did on the cross was to say that forgive because these people really committed the real crime of crucifying the Son of God. But still He said forgive because they do not know what they are doing. They do not know what they are doing that He was the Son of God. It was impossible for people to believe Son of God, imagine, He is Son of God what makes Him that, is His resurrection proved it. Till then nobody believed Him. His disciple never believed Him.

He looked like a very ordinary person, carpenter's son, having hardly two robes to wear, living in a very poor condition, what made Him feel that He was the Son of God, His own knowledge about Himself.

Now supposing, somebody is the Son of God what should He do to prove it? To human beings are just like walls.

Sometimes I find I am talking to walls, like walls you see absolutely or to people are looking this side or that side they are not understanding what I am talking. How are we to prove that He was the Son of God? It is an impossibility. And if He was born in modern times He would have been crucified only when He was five years of age I think because now we are so ego-oriented, that time people were stupid but now we think we are very intelligent. We know everything, we know God, we can organize Him. There are many who say that, “We don't believe in God. We have created this world. We are the scientists. We are this." Oh God in this mad world, thank

God He was not born otherwise He would have been crucified much earlier.

So it is impossible to convince at the time that He was Son of God but today we can prove it because at that time human beings were not reached that stage that they could be give Realisation. Today Realisation is working en masse, even in England we have now quite a lot of people, even in England and I say, England itself is really a great country. It is the heart of the universe. It is the greatest country as far as articulation is concerned and the source of all that is good comes from this country. But the people, English people have lost their self-esteem completely. I feel sometimes the way they copy French and Americans and things like that. If they could have their self-esteem I still say that English you are the best in the whole world. Surprisingly in My own experience I found that they are the best. But rather difficult nuts to be cracked. If they are cracked they are the best and once they are there they sort it out because they understand. They are very scholarly. I think by temperament that they understand when I say, “You cannot pay money for that." You cannot organize God and something has to happen within you.

Some actualisation has to take place. This is what you should understand if you are really an English man because anything is stupid and illogical should be shunned completely.

Now what is the transformation takes place that when this Kuṇḍalinī rises She passes through these different centers which are already exhausted within us, for example the second center that is within us, the second

one is the center for our activity. Supposing, you think too much your brains cells are to be replaced. For this little center has to work very hard to replace those, those cells in your brain. It starts working too hard and neglects all other duties it has to do, for example, it has to look after the liver, the spleen, the pancreas, the kidneys and the uterus. But when people indiscriminately just go on thinking like mad even thinking about God, what is it? It's like, as I told you not coming to Newbury and just thinking about it, it is that mad then this cell, this center it gets so tired, so tired, it is so exhausted that diseases like diabetes, liver another complications even blood center, blood center of this spleen can be so crazy with this kind of activity that one can develop blood cancer. For example, now we are supposed to be running a rat race, I mean we are suppose to be, we are in a race somehow everybody is in a race, whether it is in the modern race or in the any other race, we have to belong to a cult or some sort of a group where everybody is running a race, you see. In that racing we forgot that the way we eat our food, then we rush about, we don't even give rest to our different organs as it is required to balance its activities, what happens that a thing like spleen get so upset, it's so upset that it does not know when to create more blood cells and when not to create.

You are eating your food suddenly telephone call comes in, you are on the telephone. There is a little child crying, you are looking after the child. Now you have to go to the office just leave the food half way or whatever you have eaten just rush out. You run to the bus and the bus is missing so run to the another bus. All this madness make

poor this spleen really mad because it does not understand what to do? How to supply the new blood cells and the result is you develop blood cancer. It's a very simple reason why people develop blood cancer. And then blood cancer we say is curable through Sahaja Yoga.

It is. Actually cancer does not get settle in to people who are realised. But is absolutely curable through Sahaja Yoga. All kinds of cancers can be cured through Sahaja Yoga, no doubt, but we are not here to cure people. Only those who are seekers the Divine is interested. You will be surprised, a very rich man a, I would say one of the wealthiest men from India brought somebody to be cured.

So I said, “Sorry Sir, I cannot cure this person." And he said, “Why not? If you cure I'll build hospital for you. I can give you an Ashram for you." I said, “You do whatever you like I am sorry he cannot be cured." I did not tell him the reason for that. The reason is this. This man has exploited many people. He tortured his wife. He tortured his children. He is a horrible fellow. He has never sought anything good. He has no compassion.

He has no love. He is for himself, is very selfish, a terror little person. Tomorrow if Hitler comes and say, `Mother, You give me Realisation.' Do you think Divine suppose to give him Realisation, because he thinks no end of himself? It is for the Divine to decide for you, it is not for you to decide for the Divine.

The Divine has to say that you are all right. It's just the other way round. Because you may do whatever you like. You may think that you must get all the blessings from

God. But God has to know that whether He is going to be gracious on you or not. Even His anger is His graciousness. Because that is what you deserve and through His anger and wrath He is going to cure you and improve you.

Sometimes we have wrong ideas also about our seeking. The seeking comes from the third center.

Which is in the navel, the navel which is called Nābhī Chakra, is the navel point. But it's all in the spinal cord. Now this third center is the center which gives us seeking from the very beginning when we were amoeba. We started seeking food. Then as we became higher and higher and higher in our seeking of food.

We became human beings. Then we started seeking money, possession, power, fame. Then spiritual seeking came, we started seeking in religious outsiders organizing religions, calling God, devotion, dedication but nothing worked out.

So we started a deeper seeking meditating at this time also people came down from all over the world to teach you meditation. Now meditation cannot be taught. It's a happening when you are in meditation. You cannot go to a meditation. It is not like a small little house or a temple or a building where you can enter into. It's a happening. You are pushed into it. You just become in meditation. And this happening take place only when this Kuṇḍalinī pierces this fontanelle bone area and you get an actual baptism, actual, not artificial. You can see with your naked eyes, the pulsation of this Kuṇḍalinī, the rising this Kuṇḍalinī and also the pulsation on the head here till it stops you start feeling the Cool Breeze coming

simultaneously. That should happen to you otherwise don't believe in any tall stories. For which you cannot pay.

For which you cannot think. For which you cannot organize. You cannot put in any effort. It has to happen spontaneously.

So the question comes in how? How it happens? It's all in, in there. It's all your own, within yourself. But say there is a light, say this is a candle which has got a wick which has got a wax, it is just ready to be enlighten. Then what you do? You take one enlightened candle and bring it near the other and you get the results, finished. What do you do? The enlightened candle just acts as the catalytic agent and enlightens the another candle without any effort, without any trouble. In the same way an enlightened person can enlighten another person. It's very simple. But the person has to be enlightened. And the enlightened person must know how to maintain your enlightenment for the time being. Like a seed you sprout, now the children will sprout the seed they do not know what do with it.

But a gardener knows which sprouts the seed, then he takes all the sapling separately, looks after it, allows it to grow, then again puts it in the soil properly, watch it for its growth till it comes to its maturity, looks, he looks after it. In the same way the person who enlightened should be able to guide you up to that point. Such a person is called as Guru in Sanskrit language but he has to be a Guru who should be able to raise your Kuṇḍalinī because these days to say the name of Guru, horrible

names and horrible faces start coming before Me and they are not Gurus they are just like Satanic forces.

They are horrible people. How can they be a Guru, those who live on your money, parasites of the worst type. You should see that. I mean, if I ask you come and live with Me you have no money at all, will you accept such a situation? And these are even worst and much worst than any dog, I would say, even the dog eats food at your house at least looks after your house. This is only a one way traffic. You have to go on giving them money, money, money, money becoming poorer and poorer and what do you get, nothing. You must see their lifestyle, it's absurd. They live on your money. They have all the weaknesses that a scoundrel can have and after few years you find they land in the prison. Already we have problems with the prison.

So don't allow any of these Gurus come down here. Where will you put them? Like in Switzerland I went and saw one gentleman there he told Me that, “There is a horrible Guru who lives here Mother please come and just pay attention to his ashram." I said, “All right." When we got into the car, in his car and looked at the place, a huge lavish place he has created for himself, with very tall walls like a big palace and you could see from outside the amount of money this fellow has gathered and within a few days a nurse fell in love with a policeman and this nurse was the private secretary to this Guru who has use that nurse to poison some, ah..., oranges to kill some people and so the Guru the great now is in jail for fourteen years. All such horrid people what are they got to do with Divine? But they mesmerized and once you

are mesmerized your seeking becomes absolutely stupid and foolish. You cannot see that you are mesmerized. You cannot understand how you are mesmerized. You don't want anything for yourself.

There was another one was coming here the other day and he said that you should give me a Rolls Royce I'll come, imagine, he was to come from America. He has already got 58 Rolls-Royce from you people, from you, the English, very wise. I must say the wisest people in the whole world have given 58 Rolls-Royce to this fourteen year old fellow. Now he has become Yankee in America, taken away all your money, befooling you. He has 58 Rolls-Royce now he wants 59th. I don't know why he wants one more. Poor boys and girls, they don't have so much money now here the young people don't have much money, like in our country may be rich people children get lot of money but here I find that the young people have to find their own way. They starve themselves, eat only potatoes and fasted, did all kinds of things to save money to buy a Rolls-Royce for this scoundrel, just think of it! These are all seekers who did it, so foolish and stupid and when he came they presented him with this Rolls-Royce. My heart really weeps; really don't know what to say to this kind of foolishness people do. Naturally your parents don't believe in you. They think what stupidity you are doing. I can understand. Even in this doubt Me I wouldn't mind because really this kind of stupidity is done, how can you believe such stupid fellow who ask for a Rolls-Royce.

You should have given instead of buying Rolls-Royce, given him three, four slaps on the face he would gone back.

That is what he deserve. Now he got this Rolls-Royce very nicely, he cheated you all and went back. And he will come back next year and again you will do the same thing for him.

Now when you somebody ask some of the Sahaja Yogis went and ask these people that why did you do? They said, “He has given us something so great. This is metal. If we give him the metal and if he give us the Spirit why not do it?" It's foolishness. Can you get Spirit for giving some metal? Can you? Spirit, can you purchase it or exchange it? But from where this kind of stupidity walks into your heads. I mean you are not stupid people. Most of them are educated in university, Oxford, Cambridge, did you learn all these stupidity there? No it's some sort of mesmerism I feel, some stupid spirits have entered into their minds. That's the only solution I can get. I cannot understand what is the reason for these people to go about buying Rolls-Royces for their Gurus.

Then another Guru comes up here and tells you I'll can make you fly, very big, big people are on to fly.

Why do you want to y? Do you want to become birds? Have you to become birds now? You have to become a superior, superior human being. With superior value system, built within you. You want to fly.

I mean it is stupidity, even if somebody gives you ideas like that better ask him to fly himself, drop him from this leaning tower of Pisa and see where he lies, which part? Why do you believe such stupid things, I can't

understand. You are supposed to be English. I mean at least Indians have great ideas about your brains. H. G. Wells said that English will have one day only heads and no bodies but I don't think that's going to happen with the advent of all these stupid Gurus coming here and you people passing out all your money to them I don't know what is going to happen? As it is we are suffering from so many other things.

You must adhere as it is we are suffering from so many other plus this kind of a nonsense coming all the spirits coming down. All these negativity working into us I don't know what is going to happen to this country of ours. I don't know. I can't understand.

Now everybody is meditating in this country trying to fly, imagine! Doing nothing, sitting at home, meditating, lethargy of the worst type, trying to fly. This is what it is. That's what has happened to our seeking in various ways, in this way or that way or that way. No, this is not to happen anymore, enough of it. You must get your Realisation. That is what you have to have. The Kuṇḍalinī has to rise. You have to get it because you are seekers of ages, ancient times you have born today, here to get your Realisation.

That is your right to have it and not to be befooled by these people who just come here and exploit you and have floated a market and enterprise.

Now this Kuṇḍalinīs thing is come to you through that center. When it comes to awakening center.

That center of your seeking. Then it starts seeing, what you are seeking. You are seeking the joy of your Spirit, the bliss of peace within yourself. When the Kuṇḍalinī

rises it shoots off the seeking is complete because you have found it. You are just there, no questions. Supposing you enlighten the light then what does the light do? First, she is asking for the light, all right I must have the light. I must have the light.

She gives light finished. Then you don't sit there. You sit here with Me and you give vibrations to people, you raise their Kuṇḍalinīs. You awaken them and give them Realisation. Yes, it happens. You all have those powers in a split of a second you get that. You become that. That's your style. You are human beings. You are not worms. You are created out of the billions and billions of creatures, special ones, chosen ones, to bestow this bliss upon you so that you enter into the kingdom of your Father, the God Almighty and enjoy your being and that's what you are.

Why are you wasting and flittering away your energy on these nonsensical people? Pay attention to yourself. Just find out what you are. It is a very easy thing. It should happen to you. It has happened to so many in this country. It should happen to people in Newbury. It is Cathy who brought Me here.

Actually now I am on My way to India and we have decided not to go out of London because I have really travelling too much in Europe, of course, I must say Europeans are also very sensible people. They can see through now. But I think you have to go through all that otherwise you would have never understood the value of Sahaja Yoga. Perhaps that was necessary for them to spend a lot of money on these Gurus and to suffer from all kinds of diseases. There are some here sitting from

there only suffering from epilepsy, all kinds of horrible diseases like blood cancer. They are here some of them sitting then you will realise the value of Sahaja Yoga which gives you bliss, joy and happiness.

First of all it gives you the physical well being. It just give you the physical well being, like any place where God has to be brought in, you clean that place.

So the Kuṇḍalinī cleanses your physical being.

That's how you get your diseases cured. Cancer is very simple, extremely simple to be cured, very simple to cure but for doctors it is impossible to accept that there is God in the real sense of the word. Ah, they will have a photograph of Christ in the house. They might wear a cross, you see, that is at the most but to believe that you can cure cancer through Divine Power is an impossibility and we have some doctors also but if they come to Me they think they are all mad. Cancer is a simple disease. Now they have reached a point where they are coming nearer to Sahaja Yoga. On the left hand side and the right hand side we have certain areas and now they are talking about these areas exist within us and they say there is an attack from these areas which are built within us from the time of our creation and these areas have those deposits and they sent forth some protein matter which we cannot identify otherwise which might have gone out of circulation of evolution and when they attack us cancer is triggered.

And now this I have said at least ten years back. I've been saying that there are entities which enter into us, us being in the central path, the middle path, the middle road, road they come from the sides and attack us, but

actually when we go to the extreme of the left or to the right we ourselves become vulnerable and we are attacked and that's how cancer is settled.

So down below is the hell, the left side is the collective subconscious, the right side is the collective supra conscious which is the future side of us, the top is the Divine Power which is the Super conscious as we can call it or the collective unconscious as they call it which becomes conscious as soon as the Kuṇḍalinī touches it. Your attention goes there and the whole thing is lifted just like the tent being lifted up and you find that nothing can enter into your attention anymore. You are in that area where you cannot get attacked. And this is what happen to you, to many of you and is what is going to happen to the rest of the people who have come here for the first time. I must tell you Newbury I must find out about it much more because I find this place has tremendous vibrations. Only when our car arrived here I asked them is there water somewhere here. I was not doubting but I can feel vibrations of the water somewhere and the place has tremendous vibrations.

Actually I was thinking how am I going to speak because as soon as I reached this place My whole body started emitting all kinds of energies from the body. I was really very much worried as to what's going to happen now. What am I going to speak? This has worked out. I hope you have been able to understand.

Now for the rest of the details you just don't worry. We have all the books and everything for your information which you can read later on. This is a simple thing like coming in the room you ask Me how to put on the lights. I

have to just tell you just press the switch and it will be on, in the same way everything is built within you. You don't have to do anything about it. It will work out in no time. But once it is worked out then you try to understand it what it is and try to maintain it for a while and you will be amazed that here in Newbury you can start a center of your own of Sahaja Yoga giving Realisation to many people.

May God bless you! Thank you very much.

If you have any questions you can ask Me. Yes please.

Question: You have been going on about family, stories, Satanic and they will drug you and so on *[UNCLEAR]* are you trying to say we must ignore this?

Shri Mataji: No, not at all. If you are not married you cannot get Realisation.

Question: What do you mean by this, are you trying to say ignore as a *[UNCLEAR]*?

Shri Mataji: When did I say that? Answer: *[UNCLEAR]*.

Shri Mataji: No, no, no, who said that? Not at all.

Question: What did you mean by telephone rings *[UNCLEAR]* what do you mean? You must stop and answer the telephone, what do you mean *[UNCLEAR]*? [Seeker had misunderstood what Shri Mataji said about how the spleen has to work.]

Shri Mataji: Ah... no, no, no, you should only look after your child and not the telephone I was meaning. You must have your priorities properly built up. Others are not what I was trying to say a child is lying there. You are eating your food, a telephone is coming, now you have to rush out, child is neglected, you run away, you are

worried about the child, never that. You don't know in Sahaja Yoga you have to be married. There is a center of marriage. You will be amazed. If you are a so-called ascetic I can't give you Realisation. You can't get your Realisation if you are an ascetic, so-called. As it is, it is within yourself. A person like Guru Nanaka and all these great people they were all married people.

It doesn't mean that you have to give up your family at all. On the contrary, we have to have families, beautiful families and beautiful children and we are having Sahaja Yoga marriages. Do you know there are three or four couples who were married through Sahaj and they are beautiful people. They have beautiful children and more over I must tell you a greater news that there are lots of realised Souls who are born in this country. And you have to be married so that they are born to you also. Now this child is a realised Soul, she is sitting, to be sitting that quietly is not possible unless and until they are realised. This Alison is born realised.

Question: My children are sitting quiet.

Shri Mataji: Who? Question: My children, my three children, they are realised?

Shri Mataji: How do you know? Let Me see where are they? [the man is counting they are here 1, 2, 3]. They must be born realised, I am sure. How do you know? How do you know? We tell them. How do you know? You don't know, you are not yet realised but they are, must be I am sure 100%. We will teach you how to know. We will teach you how to know. You should get your Realisation. Where are they? I would love to see them. I can't see them, where, come along, come, come. They must be born

realised to be quiet like that. I would like to see them and I am sure. How would you know their value? I would love to see them, ah... She is 100%. Are you doubting her Realisation? She is born realised. She is born as a realised Soul. She is born realised, no doubt, I mean I know I was going to ask about it. How do you know? You are a great person to have three children born realised I must say, for example, the little one there is a born realised, the little in that corner is a born realised and there are many born realised people, also there are people who are very sadistic.

They are born realised because they go their Realisation in their previous lives. It is a very big thing for people who are not realised.

That's what I am going to tell them. That's why I am here. They are born because I am here. Do you know that? I am going to tell them what it is. See these, These are born realised the two people are coming. Ask them about it. I never gave them Realisation they are born realised but I gave them the knowledge about what they are.

[Aside:] Sit down My child, sit down.

They are all realised Souls, no doubt about it, not realised Souls but they could be very great souls born on this Earth. Eh... it is not they are quiet because they are told to be. If they were not realised Souls they would have run away. They would not have been sitting because they are enjoying it. Their Spirit is enjoying it. You will know it very soon.

Question: They are quiet anyway.

Shri Mataji: No, no, they are quiet because they are realised Souls. They are very different types of children,

very different type, something very unique. Once you get your Realisation you will start seeing their beauty much better. Oh! They know such a lot. My four grand children are born realised but My own daughters are not. What am I to do? Four of them are great people but My own daughters are not.

What to do? They are born realised. You will see that. They are that. You should be a proud man but you better get your Realisation, all right. I am happy you are so concerned about your children. I am very happy. May God bless you.

Any other questions, yes? Question: I am very impressed with what you said about Christ having done thinking for us and we ourselves trying to think too much. Isn't there a danger if we all become child-like clusters that we could be exploited?

Shri Mataji: Yes, it is a danger, of course, I mean you are already exploited 100%. There is a danger, no doubt. I have told you about the danger. But to become child-like is not easy. You can be befooled but to be child-like the best thing, innocence is the most powerful thing. If you are innocent nobody can touch you. But very difficult to be innocent. The center of innocence has to be awakened within us. Then you will be like children. Now would you say that Christ was exploited, many people feel that way that He was exploited, no, it was all planned very well. He just played a drama. Such people do not suffer.

I do not suffer, never. Even if I say that I am suffering it's just a joke, never take that seriously. It's a drama. Such people don't suffer. He never suffered in the sense you

understand suffering. Of course, with the physical body you do feel little pain here and there. But you just see it as a witness. You do not really are in it. And when you become that yourself a witness nobody can exploit you. Because what happens we develop a new type of a dimension and awareness which is called as vibratory awareness. By this enlightenment of your fingers you become collectively conscious immediately you will know who is who, what is what. Children know it those who are realised Souls especially know it any funny man comes in they start crying and weeping, like this girl's father and mother were involved in a nonsense. They are here now both suffered a lot her mother became epileptic and all that. And this child is use to scream whenever she saw their revered Guru. She used to shout and resist and she used to kick. She is just a child but she knew how to protect them. These people with all their intelligence and education and this and that, they are absolutely useless because we develop that new awareness within you by which you can feel a person, you know. You cannot be exploited, all right.

That has to happen to you. That's a happening, such a powerful personality develops, such a powerful personality. That way many of our Sahaja Yogis also think that I am a quite an innocent person, I mean they think so. But now they know I know everything. I may look like such a fool but I am not. And the powerfulness is such, the first the compassion, the compassion itself is so powerful, so engulfing, so rewarding then you are not bothered about anyone. What are they going to do to you? Like in India when I started, you see, right and left

criticising, all these Gurus, taking their names I started telling them, these people are like this, these people are like that. They are making money befooling you.

Some of the Gurus, you see, these people were Sahaja Yogis. One of them Rāja or some place he came to Me and said, “Mother, what are you doing? They will kill You." I said, “This time let them try killing Me.

Who is going to kill Me, I'll see? That was done once for all. Now let Me see who is going to kill Me." I said, “Let them lift their hands towards Me, if they can they will shake. They cannot kill Me." It is the most powerful thing is your innocence which we have lost some times foolishly. It is the highest thing and nobody can exploit an innocent person nor nobody can befooled. You have seen simple village folks, how do they exist with all the cunning of the very well educated and sophisticated people, how do they exist? They can manage them just like this [clicks Her fingers] and you must see the intention of that person.

Why a person should exploit? What is the need of that person? People don't even see the credibility of a personality who comes here. It's very surprising, like one Guru came here I would say, something another foolishness who was living in a tin shed that is what Peter told Me in South Africa. And thousands and thousands of people are his ardent disciples. To such an extent you will be surprised people, I mean, I do not know what to say, this is complete blindness. I went to Norwich, so far away this fellow has come to London only and I met three elderly ladies who were his disciples and they were, this gentleman was later on found to be having whisky every

night and using women and he had all kinds of things and his private secretary herself has disclosed everything about him.

And then they found it out and they verified it. But these three foolish women still said whatever it is Mother we cannot give him up, we love him. Now what to do to such thing, stupid women, you just tell Me. I mean the question of you also wanting to get exploited. I mean he was get exposed, everybody knows about him, this gentleman of whom I told you who was asking for a Rolls-Royce was caught for smuggling 300 watches in India, how can a man like that be, he is smuggling just think of that but all these people who carried those watches went to the police and said we brought it for ourselves, 300 watches this fellow was carrying. And they would not give and when he went to jail and they put a big show and Indian government didn't know what to do so they said all right you take him away. We don't want to put him in jail that otherwise your government will come and say why our 300 Britishers are arrested, imagine! So they sent all the bad lock stock and barrel back.

So he came back here and from here he's gone to America.

Now if you don't want to see, I mean, isn't it clear-cut what I said, so clear-cut. If you don't want to see it what can you do? I mean I'll tell you, sometimes I feel it is the people want to get exploited or they don't want to see. Now I would like one of them to speak to you it is a good idea you will know how he was eh, caught and how he was disillusioned, Peter, is he there? just tell him.

So you will know how he was befooled. He was supposed to be a great, he is, he was a great diamond merchant from South Africa, married a grand-daughter of a Duke of your country and that the grand-daughter is also here.

Peter: [talks of his experience of being exploited by a Guru.]

Shri Mataji: No, but the question is like this you were out, I must ask you the question is that, “Why did you get exploited like that? What happened actually, what happened to you people that you accept this kind of a situation, is the point, isn't it?" Ah! That's the question.

[Peter talks for a long time at the request of Shri Mataji. Shri Mataji from time to time adds few words during Peter's talk asking him to say how many years he was with this Guru etc.]

***Contents: 1980-11-03*, Public Program, We Are All One, Caxton Hall, London, UK**

Today there are many new people I see again. It's so heartening to see new flowers coming up every day to become the fruits. It's so joy giving to know that I'm here at the right time when people are really seeking. They are really seeking to be transformed; they really believe that something has to happen to them. They are aware that there's something lacking in the whole human personality, in the human race, that we cannot overcome the hurdles which look and appear absolutely absurd and illogical.

So many problems we have individually, socially, politically, economically... appear very clearly. It is so evident to understand that the human fibre is lacking in

something, that it's the human beings who are responsible for this chaotic world, for all this modern confusion.

For God has created a beautiful world, I assure you. It's really a very beautiful world and He has created you also very beautifully. You all are very beautiful people, extremely beautiful. You cannot feel your beauty, then how can others feel your beauty? Because the light that shows your beauty is not there.

You have fragrance, which is the fragrance of all the flowers put together. You are the essence of all the beauties of nature that is created, all the symphonies and all the music that you hear, all the art that you have created has come from you. That is your part, while you are the whole, you are the totality. But you do not feel your totality. That's the problem is that human beings do not feel their totality. Out of you all this has come up. All this is your creation. But you cannot feel that if your hand has produced something, it's your hand. If your eyes have produced something, these are your eyes; that you are one, that in totality you will know the One who has created you. For example, supposing I do not have eyes, I may be able to see you partly, in the sense I can feel you, but I won't be able to see you fully. If I don't have nose, I won't be able to know how your fragrance is.

In the same way, if you think of a human being as a part and parcel of the whole, then you can understand why the total experience is necessary. You have to feel that sitting down here you can know about somebody in Australia or maybe in Africa. We are very aware mentally. Anything goes wrong in the world, we all

become alert and start thinking about it. For example, once the spacecraft was going to land, they were Americans, but Russians that time started worrying about Americans. All the communists forgot about their communism. The `democracists' forgot about their democracies. We all forgot what we are, so-called; we just became what we are, human beings. Everybody was worried to find that the spacecraft lands. Very carefully they were watching it. They were about four, five people. Makes no difference to this world if the four, five die, does it? But it does make every heart beat faster, something of the totality is getting lost. It's so important that time, that something so precious was getting lost.

This is the subtler understanding of totality we have faced sometimes, sometimes it comes out. To say that, “We are all one." that “We are brothers and sisters” and “One God has created us", is good to give a lecture like that and many do that. It's just a big lecture. To feel that you are one, something has to happen. Your heart has to be opened out. Not rationally. Through your brain if you think something, it will have its limitations as rationality has its limitations; your heart has to open out. And what resides in that heart, in the lotus of that heart is your Spirit, is your Ātmā. And the light of that Ātmā, the Spirit, enlightens you, enlightens your beauty and gives you collective consciousness, it gives you. It's an actualisation. It's a happening that gives you actual personality which can perceive, can feel the collectivity that resides within us.

As human beings we are many cells. There are many cells within us. All the cells are, somehow, capable of

feeling the totality of one personality. Supposing there's a pin prick on my finger, immediately the whole system goes into action and the hand is pulled out, the another hand reaches there, tries to stop the blood. The whole body feels unhappy and you say, “Ah!" or something like that. All the cells are in unison whether there is emergency or not. But today we are in the modern times. Is nice to be modern.

These are the times promised long time back in the ancient scriptures of India. Even William Blake has prophesized about these times to come. That England is going to be the Jerusalem. And here we are at Caxton Hall, trying to build it up. Modern times are the times of great confusion. The confusion comes because there is no integration.

For example, if My finger touches some point where it burns, it is pulled out by itself. All the cells know that it should be pulled out. But supposing if it is touching My finger and burning Me and I'm again pushing it down, that means there's a confusion. And this kind of confusion exists when there is no integration among cells. In the same way, in the human beings there are different cells and if they get disturbed and non-integrated or disintegrated, then the confusion starts. When your physical self, mental self, emotional self and spiritual self are not integrated, then there is a confusion in a personality.

The growth of human beings have been outside as well as inside. As you have been growing outside, there has to be growth inside. As a tree grows higher and higher, it has to seek the source of its sustenance.

In the same way, the totality of human race, which has advanced outside too much, is seeking, the totality is seeking the source inside. You are the cells of that totality which is seeking inside and not the ones which are seeking outside. That's why I say that you are the seekers of truth. Because the source of all the sustenance is the truth, is the joy, the bliss and the vital life force within us which has given us all this power to produce outside, to create outside. That is why in these modern times only there are so many seekers. There were never so many before, I can assure you, because I'm quite an ancient personality. And it really gives Me the greatest pleasure to know that somehow this outward growth has led to this kind of a mass seeking and that there are so many people just ready to reach that point of source.

As I said, God has made you very beautiful. Every one of you are real creations. It's a fact which you'll discover later on. Just now, you don't have any light to see inside. There is no way you can take your attention inside. If I say you put your attention inside, you don't know what to do and with this many people have gone astray. There are people who have tried all kind of things to believe that they are going inside deeper into themselves. But one has to know one thing, that whatever knowledge you have today, has come to you from some unknown source, because if it was known, it was not knowledge. Whatever is unknown has come to your knowledge. And whatever further has to come, has to come from something unknown. But the difference is that our awareness has come to us spontaneously. We have done

nothing, nothing whatsoever to become human beings. I mean, just think we were monkeys the other day. Imagine! And we were amoeba the other day, before. In seven days we have become human beings. How have we become human beings we don't know, why we have become human beings, we do not know, but thank God, through science we know that we were not human beings seven days back.

Why have we become human beings? The scientist have stopped thinking about it. They have turned round. You see, it's better to turn round, your back. That's the best way to avoid the truth. Because you cannot find the truth, you cannot know about it, so best thing is to turn round and say, “All right. Now we are human beings, so we have reached the end, now let us go ahead with it." But that's not the way you can find the truth. You will find the truth the way you have found your awareness, spontaneously. It's a living process. People don't understand what is living process is. It's so simple. If I tell you that, `To make this flower into a fruit I'll have to stand on My head,' what will you think of Me? You'll think I'm mad, isn't it? Won't you think that way, all of you? Or if you find somebody sitting in a posture which is very uncomfortable and saying that, “I'm going into a trip or becoming a superior personality." You may think, “Oh, he must be a great man." But just think of it. Do you think that monkeys did some sort of a trick or a technique to become human beings? The poor things do not know any techniques except for copying human beings. And what technique amoeba could have put in? I mean just think of it.

If you have to apply something to human beings, you have to apply it to all the animals too. What about the fishes? What technique they can do? They don't even have hands. Or, only you are the people who have to do something special to become something higher? It's spontaneous. The only problem is that human beings are very difficult for spontaneity. I am sometimes surprised, when I have now studied them; how is it that they eat like this, they could have eaten like this, you see, because to do something straight is difficult for human beings. Anything straightforward, they think, “Oh, how can that be so simple. It's silly. To eat like this it's absolutely silly. How can you eat like this? You have to put your hand round like that and eat it like that." That's how we are not spontaneous.

All that simplicity is not with us anymore; we are sophisticated, you see. I wouldn't be surprised, you see, next time, we might find people devising some technique of eating food, which is a simple thing. And if you see that everybody's life has become nothing but a bundle of techniques, it's such a problem I tell you. Unnecessarily we are so confused, so upset and so worried. The tension is mounting up. We are planning something and none of the plans come through. Now see, in our country we have had five-year plans, three of them. The result is everything has gone to waste. In this country I need not say. We plan out something and end up with a war or end up with some sort of a violence. The trouble with us: we cannot become simple people. We think to be simple is to be silly. But simple people have a sharp intelligence, extremely subtle intelligence and they reach the point

much faster than a complicated one, naturally, because he goes straight while the other goes round, round, round, round, round.

And that's why when I tell people that, “Sahaj Yoga is a spontaneous living process” they think it is silly. Why to do that? You cannot do it, I'm sorry. It's your right, you just have it! You don't even have to ask permission for it. Even if you go to somebody's house, you have to ask permission. “Should I telephone?" You cannot think of such a right that you don't have to ask any permission, it's your own. It's your own property.

So much own, that you cannot have such a property in the world, in the human language. You see, even if you have your free whole house, you have to ask for permission for changing the shape of one brick. No permission is needed, it's your own right. It's your birthright.

But still whatever I may say, you won't understand how much it is your own because there's nothing that is that own; it's not comparable. It is that innate, something that is beyond human comprehension.

We have within us a being which I call the Spirit. The Spirit which is also the part and parcel of the totality that is love, totality that is God, totality that is joy, totality that is knowledge. And that Spirit within us is watching us. It is not watching like a guard or a police inspector. That also we human beings cannot understand. If I say the Spirit is watching, people get a fright, “O God!" The Spirit is the one that is love. Can you understand total love? Can you understand something that just gives and enjoys giving and not asking for anything? Can you

understand someone like that? Can you? Loving for love's sake, that's what is your Spirit. It is watching you with that love, that total love.

That totality of love is watching you to give you that what it is. Now here I would say you are the Spirit and you are this self, another one, which is this awareness, this human awareness which you have got. This human awareness has to be enlightened by that totality, that Spirit. When it enlightens that, then only you know that you are a part and parcel of the totality and that you are beautiful, you are really beautiful.

There's some times one feels little bashful to know how beautiful one is and so fragrant and so grand and so dignified. That new dimension one has to achieve. For that, God has placed within you the power, which is the germinating power which has to rise and to give you this realisation. This is your Kuṇḍalinī.

About this in the Bible there is reference of “Tree of Life." To be nourished by the “Water of Love." This is all prophesized that, “He will appear before us as tongues of flames." Two thousands years back Christ thought it was sufficient. I mean people didn't allow Him to speak much, you see. They just saw to it that He would not explain Himself, very intelligent people. They could not understand the simplicity of Christ. He was the fundamental, He was the foundation, He was the support of this Universe. And they crucified Him. Wonderful! He was the Spirit. He came on this Earth not to teach you what Moses taught you, because Moses had already taught you what was to be taught.

He did not come to repeat the same thing, but to give you a higher idea. Why, why Moses said that, “Don't do this and don't do that!" Why did He say? It should have a purpose. People don't understand even this much. Why you should not tell lies? Why, what's wrong? Why should you not steal? Why should you not commit adultery? What's wrong, what goes wrong in it? Supposing there were no human laws, there's nothing wrong in it, do as you please. Why these laws were created? For what purpose? Because by observing these laws you stay in the center, you don't go to extremes. You don't get lost, you don't get attacked by negativity, by people who are trying to exploit you and to torture you, who are against God, who are against your evolution. But then, after all, the ultimate is to get your realisation, to become one with your Spirit, that's what it was. All this show for what? For example, in a wedding you arrange everything and everything is bought and the hall is arranged and is all decorated and everything, people are wearing very nice dresses. And there the bride doesn't appear.

So what? It's not a wedding. What is most important is that both of them should get married in the church where everybody's sitting down, or wherever it is decorated, in a temple. Instead of that, all the decoration, if that becomes important and not the wedding, then what's the use? I mean that's exactly we are doing about our religions, believe Me.

I live near one Catholic church and I have lived always near some temple or a church or a mosque, somehow, all My life. And I have seen them making preparations all the time. Today they are singing beautiful hymns there. They

have been singing for the last two years. Nobody's bothered about their realisation. Their parents must have sung, for generations they are doing the same thing. Very busy, you know, organizing everything. Very busy, extremely busy, they have no time to talk to anyone. They are all preparing.

But for what are you preparing, My children? What are you seeking? When are you going to see the bridegroom and the bride? That's what it is, that Christ came on this Earth to give the second phase, to show the second phase of evolution, is the resurrection, is the resurrection of your being. What about that? Baptism. You are to be baptized. He came for that and how many of us are really seeking a real, actual baptism? Again I say you don't have to do anything about this seeking you have to just ask for it and it is going to happen. It's going to happen. It has happened to many, many people all over the world. In England also it has happened. Of course, ups and downs are there, but it happens. It should happen to all of you that this Kuṇḍalinī should rise, should pass through all the centers and pierce through your fontanelle bone area. And you must get your realisation. All other nonsensical things that people tell you, all other things that people tell you, you may go there if you like, I have no objection.

There are people in this country who are doing horrible things like spiritualism. It's very bad. It's the most dangerous thing. It comes in the form of, I mean the people are honest, so they call it spiritualism, some of them are dishonest, they call it something else. But people from My country can be very cunning and they

call it `Guru business'. Business? It is an enterprise, regular enterprise. If you want to be befooled, I've nothing to say, you go ahead. If you have so much money, go and pay for their Rolls-Royces, it's all right. If you are interested in your self and if you are really interested in knowing your Spirit and manifesting its power of collective consciousness, your own power and not the power of the Guru, then please stick on to Sahaj Yoga. It's a very subtle happening. It works out. But also one has to know that after realisation you have to have self-esteem. You have to respect your Self and you have to work it out, otherwise it just disappears.

It's a very heartening thing. First when I came to London, I had four people. Then six people for four years. Can you believe it? I was struggling with them, because in Sahaj Yoga, now you must have understood, you cannot just pay some money and become the member, there's no membership. How can you have membership for this, can you imagine? Even the fishes could not have a membership when they wanted to cross over. You cannot become members, you cannot be branded anything, you have to get realisation by which you start transforming. It's a thing that has to happen to you. It's not a thing that you can purchase in the market. I mean, it's insult. How can you pay for it? I mean just think, people are paying to the tree so that the flower becomes the fruit. It's that absurd, can you believe it? It is really that absurd. But it satisfies some people's ego I think, which is a stupid stuff, I must say.

If the people were not that egoistical, they would never have crucified Christ. It's their ego which crucified them.

Stupidity, that's what it was. The One who came for your emancipation was crucified by human beings. That's the stupidity of the ego. Or maybe some sort of a stupid or you can say silly belief that by giving a one p [penny] to the flower it will become the fruit. That means you are naive.

So either it is ego or spiritual naiveness, you can call it naivety, whatever you call, that people do all these things and accept them. You have to accept only the truth and nothing else.

If it doesn't happen to you, all right. Nothing wrong with Sahaj Yoga. We'll work it out again. Maybe there's something wrong, you are not well, maybe you are suffering, there's a problem, all right, next time.

And next time and next time, it's going to work out that way. You must have patience with yourself; I have all the patience. Only thing that is needed is patience. No money, no effort, but patience and self-esteem. I think people who have got realisation and have stuck on to it are the people who are really very intelligent. They could see it so clearly because logically they have reached that point and they see that this is it and they come to it, they get it and maintain it.

I think the simplest way to understand Sahaj Yoga is that it's your growth which is important to you, not what others are doing, what other people are like. For example, I've seen also some people come to Sahaj Yoga, get their realisation and say, “You see, there was one man in... he was a Sahaja Yogi and he said such and such thing." What does it matter? What does it matter to you? What matters to you is your own development. I

mean in the West, you see, people have lots of ways because they are quite brainy people, their brain is always thinking, so they will try to find out the way to escape. But in Sahaj Yoga you do not escape, you stand and see for yourself the truth, the reality, in the present. Don't escape it, don't try to escape! That's the only thing. That's the only understanding you must have that, `I'm not going to escape it,' and not to be afraid or frightened of anything. It is going to work out, work out for all of you, but do not try to escape it. There are so many ways and methods, I've seen it Myself now, for the last seven years. I've been here, can you believe it? And I have seen how people escaped. For example, a person may escape by saying, “I had a very bad childhood and this is what happened in my childhood." But that's not... I'm not concerned with it. You are all right. Then somebody might come and say... there was a lady who came to see Me and she said, “Mother, I'm a prostitute." “All right, doesn't matter. Come along, let's try." There can be someone who might say that, “I'm not yet ready." That's one of the commonest, very common. It's Me who has to decide, not you. I will know that. Once you are realised, you will also know, that doesn't matter.

As I said, to understand totality of love, total love, you have to know that these are all just specks.

The ocean, the oceans of oceans of love will wash off these specks in no time, but have faith in yourself, that's all, have faith in yourself. After all you are human beings. From amoebic stage you have come to this, there must be something special about you, something real about you.

This is one type who tries to escape, another is who tries to aggress. No use, you cannot aggress Me.

Impossible. You cannot aggress Me because I cannot take anything from you. If you shout at Me, all right, so what. I'll give you love *[UNCLEAR* for change/instead]. I'm that type, something *[UNCLEAR* queer], isn't it? But I'm really like that. I do not take anything from you. Can you understand that? I do not take your aggression; I cannot take it. You aggress Me, I absorb it. I'm a shock absorber. But by that you are delaying your own improvement. By the other method of escaping also you are delaying. Avoid these two things. It is you who has to gain, not Me. I do not have to gain anything. I'm here to give. I give because I enjoy that. I cannot contain within Myself, that the time has come for you to enter into the Kingdom of God. You have to enter now. The time has come. As many as possible have to enter into the Kingdom of God. That is your birthright. I have just come here to tell you that and to enlighten you in the sense like the lights which are not yet enlightened are to be enlightened by one light and if I am the enlightened light, why should you feel bad about it? I wish you could come here and become that. I wish you could raise the Kuṇḍalinī and do the job. I'll be very happy. I wish you could work this way. Oh, I would love to be your disciple.

I have no disciples. These are all My children. The eldest one is now only ninety-eight years old.

So, one should not feel hurt, the pride should not be hurt. I'm doing all this to make you feel happy and that you should not be in any way aggressed, in any way you should feel that I'm trying to exploit you.

Because that's the main problem people have that I'm trying to exploit, but what are you going to give Me I would like to know. Why should I exploit you? Yesterday somebody asked Me this question that, “Maybe, if we become like a child, we might be exploited." I said, “The child can never be exploited. You cannot become like a child." If somebody is an innocent person, then the innocence is the most powerful thing. If Christ was crucified, people think because He was innocent He got crucified. Do you know, He has got powers, in Sanskrit they are called as, His powers are called as Ekādaśha Rudra, eleven destructive powers. He's the most powerful destructive personality.

But He has powers also to control it and that He's going to come back. Not that He's not going to come back, but this time He's not going to get crucified. He's coming back with all these powers. Then He is not going to talk to you or convince you, nothing of the kind, but He's going to work out the other way round. I have to give you counsel and tell you and make you understand that the time has come for you to get this.

Sooner you get, the better; the sooner you establish it, the better.

I'm sorry today we don't have the chart to explain to you about Kuṇḍalinī, but these people have got some papers which you can read and understand and later on when you get realisation, work it out and see for yourself. Do not come here for one day. There are some people who did not get tickets for the drama and have come. Such people are of no use. You have to be people of some quality, of some level.

Otherwise Sahaja Yoga does not work out. It just spins you out. You see here the question is how many stick on, not question of how many are coming. Very few people stick on because the quality is judged, every moment the quality of people is judged. Every moment your quality is judged, not by Me but by your Self. The quality is judged not by Me, but by you. You yourself will know that you have this problem.

As soon as there is light within, you start seeing the problem yourself and then you know that, “This is the problem” and you are not identified with it because you are separated from it and you start curing yourself. I do not judge you at all.

So this is going to happen and when this happens, then know that you have to get transformed to that beautiful thing which has been promised by all the sages, all the scriptures and all the great incarnations on this Earth. By which you will know how every religion is integrated, every incarnation is integrated and how these people are all related to each other and all are one family, those who are incarnations, while we are unnecessarily fighting among ourselves. And how they are in unison and complete concord among themselves while we are just fighting that, “This is mine and this is mine." For this first of all your integration must take place and that is a condition. If it does not take place, again we'll work it out. We cannot argue it out, we cannot do anything of that kind, it has to work out.

One thing I would request. Yesterday we had a little problem with someone who came quite drunk.

You see, it is the awareness which is going to be enlightened. If you are drunk is going to be difficult. If anybody who is drunk in this group, please be careful. You better go at the back, if you are drunk. And I don't know if drunk people know that they are drunk or not. But the fellow was drunk, no doubt and everybody told Me that he's drunk and is horribly bad.

So I would request you, such a person who is drunk should go at the back and somebody else will work. They need little intensive understanding.

So this is what it is. We are now going to start this program. There's no technique. Nothing. Just your fingers are like antennae and they have the ends which have got sympathetic nervous system expressed and manifested there. We have to just get them enlightened so that the invitation to Kuṇḍalinī goes through your channels within yourself, which I cannot explain to you but you might have seen in the paper and that the Kuṇḍalinī rises and that you get your realisation.

The first thing that happens to you when the Kuṇḍalinī rises above this center, this is the center of Christ. And He has done all the thinking for us; we unnecessarily are thinking. He's done everything for us, there's no need for us to suffer or to think. That part He has crossed. Now it is better that we have to enter into the Kingdom of God, that's all we have to do.

So when the Kuṇḍalinī rises above this, you will feel thoughtlessly aware. That means you'll be aware but there won't be any thought. Is called as Nirvichar Samādhi. Samā-dhi. Samādhi means `enlightened awareness'. Nirvichar means `thoughtless'. And then it

pierces through your fontanelle bone area, you start feeling a Cool Breeze coming towards you from Me. But later on you find it's going from you. This should happen. This is the Cool Breeze of the Holy Ghost as described in the Bible. Of course, if there are Hindus... I don't know they read these days, normally they don't read any one of their ancient books but if they have read anything about Shañkarāchārya... he has written, Ādi Shañkarāchārya, he has written volumes on this Cool Breeze, which he calls as Saundarya Lahari, or Chaitanya Lahari, meaning `the waves of beauty' and the waves of Chaitanya is... What is it, Gavin, in English? Chaitanya is the vital, Divine Force.

Chetanā means `awareness' and `chaitita' is the person who is enlightened and the one who emits these vibrations, cool vibrations; is the one who is a realised Soul. We have many children in this country who are born realised. And I've met some human beings also who are born realised, but they are rather difficult people, I don't know why. Though they are born realised, they get possessed by their egos sometimes and they are not that evolved as they should be and they start behaving very queer, in a very queer manner.

And their behaviour can be sometimes so shocking that it's most surprising and they mesmerize people and they take to all these things to assert their influence on other people. It is a very surprising thing that those who did not get realisation through Sahaj Yog or who were born realised have not been able to express themselves sometimes and then they felt that they had a knowledge which was not complete about it. And they felt they were

different and they tried to assert on others their ways and methods by learning mesmerism and things like that. It's most surprising but we have someone here already who is a realised Soul, who is here, who was possessed, who came here, got cured and she's all right now.

So even if you are realised, you can be possessed.

But in Sahaj Yoga, the advantage is, after realisation, you know all the techniques by which... techniques of the Divine Force, which is flowing through you. That means when you have to have the energy, you have to put to the mains. But once you get the energy in you, you should know how to manoeuvre it.

Then you know how to protect yourself, you know how to improve yourself, how to cure others, how to give realisation to others, how to awaken others and everything you know, all the secrets and the most secretmost techniques of the Divine Force are told to you. Of course it is all learned gradually by you and you cannot pay for it because you cannot value it. It's not human; it is Divine.

Thank you very much.

Can you put your hands towards Me like this. And you have to close your eyes. It is just the opposite of mesmerism, in a way, because people who mesmerize, they just look into your eyes or some sort of a thing like that. I mean... it's very common, nonsensical...

Please, close your eyes. Just close your eyes. Is going to work out in no time today.

You don't have to try anything. That's one thing, you don't have to try. Just leave your attention free, absolutely free. Do not try anything. If thoughts are coming, I'll tell you what is to be done. But just don't try anything. Normally most of you will feel the thoughtless awareness, that's the easiest thing.

But supposing if thoughts are coming, then you just say, `I forgive all the people. Mother, I forgive all the people.' That's all. That if you say, Christ is awakened within you. Can you imagine? Just say, `I forgive. Mother, I forgive.' Say it thrice. I mean from your heart you must say. After all, there's nothing in forgiving. By not forgiving you are just audio file ends here heavy laden with nonsensical things. Just say, `I forgive,' and you will be surprised how light you will feel.

Do not pay attention to any particular point. Let it go, let it go.

Also not to feel guilty. Please, do not feel guilty. That's an escape again. Not to feel guilty, as I have told you. What can you do, I mean, what wrong can you do? So just say, `Mother, I'm not guilty.' Please say that, that's very important. Say it thrice. It will help you.

[UNCLEAR Felt]. Just watch.

Try this. Are you feeling the Cool Breeze? Not yet? Just keep them like this, little higher. Little higher. Now are you feeling? Gavin, remove this photograph.

Somebody can remove the photograph would be better. Just do it, I can't do it. My photograph. Can you? *[UNCLEAR* Put it back]. Better place for... [Sound of silk rubbing on the microphone.] Let's see on the heads of the people.

Some people can feel the Cool Breeze coming out of their heads? Just... It's not in the hands. Maybe, just see. Cool or hot. No, just little higher... There? Some people are feeling, some are not, just again see for yourself.

Gavin let's just see just how many people are.

Now we have here some of the people who are realised and let them see.

***Contents: 1980-11-06*, Public Program, All Are Seekers, Vauxhall Center, London, UK**

You are seekers. And that's a category of human beings. Everybody do it from choice. That's one thing I have discovered.

Some are Seekers who are argument seekers, generally speaking.

Some are just sort of fashions which are there; they are because they see everybody seeking so they must have the fashion of seeking. And there are another category also who are not seeking God but are seeking something else and find God. They are special cases, somehow.

In any case this seeking has given them sensation as only the manifestation of the seeking has been changing. At the start with the amoeba we had a seeking of self. You were just seeking food. You were worried about food and nothing else.

Here is the center of seeking within us which is called as Nābhī Chakra which is the green center in the picture. There is the Nābhī Chakra which is for our seeking. This center is a subtle center. All these centers that you see here are subtle centers. You cannot see that with naked

eye unless und until you have your Kuṇḍalinī union which is settled down in the triangular bone there.

Now this Kuṇḍalinī is very well settled in human beings that as amoeba your seeking was very limited.

Like the seed sprouts you started developing new seed. When you became a human being you started seeking power. The first people who were human being it was important to protect themselves and they started beginning of this organizations or societies or groups and cults just to protect themselves. They knew that there was some other force which was, there but they did not know what it was.

So they started looking out in the nature trying to find out.

Some started worshipping this, some started worshipping that. But still they were not satisfied because their power, whatever they got, so-called power, they found, ultimately led them to unhappiness and disillusion.

When the society was better organized they had big states and government and all roof new types of administrations which developed all over the world. But the administration and all that also proved that by administering other people you cannot administer yourself. We cannot control ourself. We cannot control many things within ourselves. For example, if you are running fast with your, eh, breathing increases, but it slows down by itself. Your heart beat increases but comes down by itself. Who controls that? We cannot do that.

There are so many things within us which we do not control and are called as autonomous, by nature.

And as, organizations within us or we can call things institutions within us which are doing this were doing great. And these names are just names. They do not explain anything about them. They say that they should be called an autonomous nervous system but who is this auto? Who is this Mister Auto? Who is doing the job? After all we should find out. Isn't it nice to brand someone as autonomous.

Say for example you say automobile, then automobile doesn't move by itself; there is a driver sitting inside. Now who is this one? That should be found out and if science is to be true to itself and to its ethos then it should try to find out who is this auto who is managing our autonomous nervous system. But they reach at a point where they cannot find further so they just say, so far, so much, not further. That's how they explain, but they are honest people, I must say. Because they say that there are chemicals within us like gasinolene and asticholene and their behaviour within us is something one doesn't understand because they augment wherever they like. They direct wherever they like. You cannot say why they behave in this manner. You cannot explain.

So they say the modus action of these chemicals cannot be explained, finished.

What is beyond it they cannot see and to go beyond they have to know that their awareness is not adequate. Here I allow Myself to expand much more, like for medicines they had to devise things like say microscope to see what was under the skin. What we have senses. In the same way their awareness has to grow at a point where they can understand what is the essence, what is the

base of our life, how we are made. And why we are going into all these modes which they cannot explain.

One day to look at a tree is to see how gib it is. The West if you see is mostly outside grown very big.

So the depths must be found, the source to sustain. This fictory has to come from somewhere. For Me the tree is the same whether east, west, north, south. You see for some people east is different, west is different. It's not so. It's one. God has created only one world. He didn't create east, west, north, south.

He did not create. He just created one actual people because he didn't want to create a military or some plastic flowers. He wanted to create a living people.

So the search within started east and they started meditating to find out what is the source to sustain this earth growth out. And when they started going deep into it they found within themselves that there is a force which is called as Kuṇḍalinī right there in the triangular bone. And this Kuṇḍalinī unless und until it is awakened, unless und until this germinating force within us is awakened we cannot have that new dimension of our awareness. Our awareness is only limited by our rationality. We cannot yet be, go beyond. By rationality you cannot understand it. You cannot understand God. You cannot understand anything by rationality because it is so limited.

So if you have to go to the unlimited regions you have to be triggered out into that place and the triggering force is this Kuṇḍalinī. This Kuṇḍalinī is placed in the triangular bone in the sacrum. Sacrum means sacred. People knew

perhaps that it is a sacred bone so they called it sacred. It's long.

You see, interesting, isn't it? This word has come to us from... Greeks and Greeks knew that it was sacred bone. Otherwise why should they call it a sacred bone.

So this triangular bone hides this power within it and when you come to Sahaja Yoga, a sign, that it pulsates. You can see the pulsation. You can make it out. You can see the rising of the pulsation with your naked eye. And you can see the breaking also of your fontanelle bone, the baptism which is promised, the real baptism. Not in the church or not in any temple, but the real one is a happening within you, is a really happening that has to take place. It has to be done by living God It's not that somebody just comes und... puts his hand on the head and says, “You are born again" or he says that, “All right you have become a Christian." It's a happening, just like that. Now a realised Soul is called as a person who is twice born. Everybody is saying, “I am twice born." But what's the proof that you are a twice born person. And then there must be some fundamental proof about it that you are twice born. It's nice to say I am twice born and self-certificate, you yourself just self-certificate that yes I'm twice born. But there must be some method to find out. And if you think that twice born is such a great thing why not have it. It's a very simple thing.

One has to understand that if you are created on this earth from amoeba to this state there must be some fundamental reason for it. We are not just created just to be here and to live like human beings without understanding the depths of God's creation. How can

that be? Why has He made us human beings? Is it just to have some money in the insurance company or to pay the house or have a property and then to die? Is that the reason we are here? No. We are here to know the working of God's love and his Divine power and to manoeuvre it; to be an instrument of God and His part and parcel; to know that you are the part and parcel of His being. To be aware of that. Not just talking. That we are all brothers and sisters and we should not fight and there is... only one personality within us. It's only talking. It's not bla, bla, bla, but it is a thing that happens within. You become that, you cannot get our of it and you know that you are That. It's the actualisation I am talking about.

Now when this Kuṇḍalinī rises through these various centers it pierces through this fontanelle bone area.

And it has to pierce through that fontanelle bone area. If it does not pierce then you are not yet realised.

This is what is the thing called as Self-realised or twice born. Like an egg you can say a human being is made. He is an egg because he is covered with his ego and superego on his head. Through his left and right sympathetic nervous system. And now he is completely covered and closed. When he is ready the Kuṇḍalinī rises and transforms him into a new bird. That's what it is. It's the second birth. That's why a Dvija means a Brahmin. The one who is a realised Soul is a Brahmin. The one who has known the Brahman, the Brahma is called a Brahmin and he is the one who is twice born. He cannot be born. He has to be realised. He has to be twice born otherwise he is not a Brahmin.

So even in India we have a ritual as you have here of baptisms, we have a ritual. But that is also a ritual and a ritual makes no difference. Now the same thing is called, is a Dvija. Means the one who is twice born. Now that twice born is also a bird. A bird is also called a Dvija because it is born twice and a human being is also called a Dvija if he is a Self-realised person or a Brahmin, Brahmin in the real sense.

So this has to happen to us within us. If it does not happen no use giving yourself certificate to yourself.

Now, for example, if I say I am the Queen of England, will I become, will you become just by giving the certificate to yourself? I mean people may put you in the prison or in the lunatic asylum.

So like that, are you doing anything; by your own imagination you do not. What we are to become is what you are talking about and that has to happen within us.

Now this happening is a living happening as I told you because in this short time I cannot tell you all the details but there are Chakras and all these things you can see from the books and the things you have been... Have you given them some papers and things? Not yet. You should have given these things...

All right, you can get all that and find out what all these Chakras are.

But I just want to tell you about how it's a living thing. For example, now this flower is here. Now if you want this flower to become a fruit. What do you do? Nothing, you don't do anything. There's no technique. Supposing you are a flower and you have to become the fruit, what do you do? What techniques are there?...

It's a living process, it takes care of itself. At the most it has to face the sun, that's all, to get the light.

If it gets the light, all right, it becomes, automatically.

It is to be connected with the tree and it must get the light. It will happen automatically, spontaneously.

This is what is the meaning of Sahaja. Sahaja means born with you. The, the flower it is born the right to become a fruit, Sahaja. And Yoga means your connection with the Divine.

So Sahaja Yoga means you are born with the right to be connected with the Divine. And that is your right which you must have and that you are going to get.

Now the times are very precarious, I must tell you. These are the times of last judgment. It has started.

The last judgment has started. You won't believe. That's why thousands of people are seeking and...

being born. There are many little realised children I see who are born realised who are born just for the Last Judgment.

The maximum will be born during this time because they are to be judged. That's why population growth is so big. All of them born to be judged but they don't know why they are born. Before taking birth they know but now they have forgotten.

So the Last Judgment has started and you will be judged every minute. But the way we understand judgment is very wrong. First of all, how are we going to be judged? Done, Is there any judge going to sit down and do it for you; every individual human being? There has to be judge within us. Everyone must have the judge within us

and that judge is this Kuṇḍalinī. She is the one she knows what you have done.

She is the tape recorder of what you have done. And she is a very fine, very very fine judge because She is your Mother. And you are her child. Your Kuṇḍalinī is your own Mother. She has no other child.

So She is so concerned about you. She is so bothered about you that She knows all about you and She knows how to give you your rebirth. She's just waiting for that.

So it is your own within yourself. You have got this power called as Kuṇḍalinī which is so compassionate, so considerate and so delicate and so dedicated to you, so loving that you don't have to worry about her.

She rises by herself but she indicates what are your problems, what problems are to be solved. And that has to be done, somehow these problems are to be solved before you get your realisation. When She rises She starts indicating. Not to you, of course, not to you, because you are not yet realised. Your awareness is not at that point. But those who are realised Souls can feel it on their fingers because once you get your realisation you get all your Chakras, your centers, enlightened on your fingers. And you can feel then what's happening to another person. You can immediately feel it. How that person is, what's happening, where is he catching. What is the problem, what centre is catching. And you can raise the Kuṇḍalinī if you are a realised Soul. And you can give realisation. And once they get their realisation they can give also realisation to others, like you get your realisation you can give realisation to others.

And like from one light enlightening another light, it goes on.

What is the technique for enlightening a candle to another candle?... Nothing. You just touch this candle to that. There is no technique about it. First thing we have to know there is no technique, it is effortless, absolutely effortless. There is no technique whatsoever. If you understand this point you have understood most of it. There is no technique.

When there is no technique, nothing of the kind, no human effort, nothing that is human is required, it is Divine. Then you cannot pay for it. You cannot pay for such a thing. It's an insult to think that you can pay for it. How can you pay for birth? What can you pay? What ever for? Even whatever you give to Him is His own and this money business is your own. It is not God's God never created money. It's your own style. This human beings have got this money here, possessions and all that. That's your headache.

That's not the thing that God has created. It's human beings, they have created all these things, so they have to deal with money and they have to worry about it. But you cannot pay for it.

Anybody who takes any money from you, run away from that person. Such person cannot be a holy person. It's all right you have to take this hall. It's all right you can take 10p each from everyone and take the hall. That's all. Because for the hall you have to pay. But for your realisation and for your vibrations you cannot. You don't have to pay to the person who gives you realisation.

Such a person cannot give you realisation because he is incapable. He is a parasite.

So you cannot pay for it. You cannot have effort. And the third thing when you fall into is that through your rationality you cannot reach. It is a step beyond.

Rationality can explain everything for some people. While there are some people who say “what's wrong?" They rob bank, “What's wrong?" Everything, “What's wrong?", “What's wrong?" What's wrong? But after realisation everything becomes logical. There's difference between logic an rationality. Everything becomes logical and understandable because you see with your own eyes what's happened. Now we have many centers within us about which I won't be able to tell you in this short time. But I will tell you about one, which is the Āgñyā Chakra which is very important, is here. This is the centre of Christ. Most of us here from Christianity. I don't know how they call it. If you ask them where is Christ, He is within us; now where, where is He? In what part of our body does He exist? Do you know that? How to achieve Him? How to reach Him? How to get connected? Are we connected with Him? By just calling Him, “Christ, Christ” will He come? There are many also such people I know, they say “I am Christ." Now if you are Christ, please walk on this water. That's the best way to find them out. All these tricks are known. Only one thing he has to know, `Are you connected with Christ?' By any chance, are you? Definitely are you? What's the proof? Now I'll tell you what is the proof, how to find out. When the Kuṇḍalinī rises she may stop here at this point. It is at the centre of the brain where Optic Chiasma crosses each other. The

brain is a subtle centre which controls your pituitary and the pineal body. And that is a subtle centre where Christ resides.

When the Kuṇḍalinī crosses all other centers and comes here and stops then you have to take the name of Christ. Not you but the person who is giving you realisation. You have to call him. You have to forgive people first of all. By forgiveness at that point you become thoughtlessly aware because Christ has done all the thinking for us, we don't have to think. Do we realise that? All of this generations who are known for their thinking power should know that they are not Christian if they are thinking. And one work. Christ has done for them. And what is there to suffer when he has suffered for us? Now what remains. What are you going to do? Another madness we have, say in French people especially. They told Me that, “Mother, they can see you are so happy they won't believe it. They'll think it's naive to be happy." I said, “Really. Why?" They said because the problems are so many, so you should be absolutely a very unhappy person. From your expression you should seem. Ugh! And all sorts of things. I said, “Really, you have to look really miserable." Otherwise I said, “That's why..." In France I said, “You are miserable, you, what there has been. What, what is there to be miserable. You have so much money. You have exploited so many people in the whole world. What more do you want? To be happy? You have done whatever was possible. You have ruined your life. You are so licentious, so permissive. You have all kinds of things. To spoil yourself, to ruin yourself and destroy yourself. Now what more do you want to destroy

yourself and that you are miserable. It's very nice to ask a bull to come and hit me and then say I am miserable. You will be miserable the way you are going about. You don't do preserve yourself. You don't want to look after yourself. And what are you miserable about?" But now you have understood then. Now they are all right.

I said “It's a myth, you have just created a drama." You see they are dramatists. Make a drama and very miserable for what? Because of the nuclear weapons. I said, “What about you? You are yourself is having the atomic bomb and exploding within yourself. It is worrying you every minute. Why are you miserable? What is there to be miserable? I don't understand." And this is what it is. That human beings themselves have created lots of problems within themselves. And these problems spoil your ascent. It's rather difficult for Kuṇḍalinī to rise when you have spoilt your ascent. Now that also has to be corrected.

That has to be done. It has to be done.

Now it's My fate that I have to do it. I am sorry but I have to do it. Now many people have an opposition for that also. They say, “Why you Mother?" I say, “Please correct it. I'll be very happy.

Because I have been doing this now add days together and nights together better than you do it. If you can do it I'll be very happy. I'll be the happiest person who are a disciple if you can do it." To be very frank, that's the best thing that can happen to Me.

Sometime, if somebody could take My place. Thus I find it impossible.

So why object to it? All this is coming to ask you to uncover yourself, ego, superego, all this.

So we have to know that we have to get our realisation. We have to get it. That's the main thing. We must get it and then you must understand it logically with an open mind.

Whatever is said about our realisation, since times immemorial, you can say that ancient times in India they have been talking about it. Then after Christ, Mohommed, everyone has said that you have to become. Become. They were not all false people that were talking about it. Even if scientists deny them doesn't mean that they were wrong. But the time has come to prove all that, all the scriptures, everything that is said. And you the Seekers, you are the people who are going to get it. You are the Saints who have been seeking and have been promised that in modern times, called as Kali Yuga, you are going to get your realisation. The main problem about Sahaja Yoga is that it is so spontaneous, it works so spontaneously that people get it and settle down like an “Oh, what an experience." And then they settle down. No.

You have to learn, you have to master it, you have to work it out. Because a light which is enlightened, you have to give light to others. Why should God keep it moving. He is a sensible man. The light which doesn't give any light, say on the seashore or on anyone of these lighthouses; if the light is not needed you... Don't need the lighthouse.

So if you do not agree to give it to others and learn and master this, for no money at all, for nothing at all you become the master. Then you use it.

Yesterday I came up to this program. There was a Muslim boy who had come to Me, by the way and he said when he saw Me and said, “I don't know why but the thought came to me. Will I see Mother here?" I said, “Why didn't you come and see Me?" He said, “I felt that if I come to Mother how am I going to study for my exams and this and that and that's what I thought." I said, “Really, you become so dynamic that you can pass your exams without any difficulties. You really become so alert. Why did you think like that?" He said, “And the experience was so great that for fifteen days I was just lost in the experience and after that I thought and now I think it's gone down. It's very much lower and the vibrations are extremely feeble and I cannot feel it now. This is after six months in getting it but I don't know where I got this feeling." But I said, “What do you think about the rest of the people? What about collectivity? What do you Think about the people who are seeking?" He said, “I am thinking about All the fanatics these Muslims, absolute fanatics." The Christians are Also very fanatic, no doubt, but Muslims are a different type of Fanatic.

I said, “Then what about them?" “Yes I am thinking about Them that we young people have to now get up and say that Islam's Nonsense. Now I find the vibrations." I said, “When are you going to do that?" He said, “I'm fed up with the exams. I'm going to do it Now." I said, “There's no need to get fed up of your exams, you get… with your exams. And you have to do this work. This is your job.

You are a realised Soul and you have to do it." We had one person From Algeria who came and got his realisation. These are Muslims as Well. He went back and gave realisation to five hundred people. And they are all young professors, lecturers, architects and what do you Call the, chartered accountants; all this kind of people who are rich bit. Five hundred Muslims who are people who have got realisation From one person. And now near Me is who feels, who feels ashamed the way Muslims are, the people are fanatic.

But he cannot go about it. All over the world the young people are in the stand of fanaticism. They see around them such fanatics Among Hindus, Christians, Muslims, Parsees, Sikhs, Buddhists, all of them such fanatic people. How can there be a different God? Just think about it. It has to be done. These are all flowers on one living tree and we take them out from there and we call them our own. They are dying..... We can see it's so ugly, it's so horrible.

Some are indulging into violences; some are indulging into some story of love; this nonsense, that nonsense and that is all sorts of nonsensical things they are talking. And that is why you have to fight it out. It's something that is sick. All this nonsense has to be fought out. You know how many there are.

We have had people from all various groups new here.

Some were... I don't know if some were flying.

They've got bankrupts flying in the air. I said, “Why not ask the Guru to y?" It would have been better.

If he was flying then it was all right to fly with them, but he never ew, flew for you.

So why did you pay so much when you maybe can come to be bankrupt their children starving, they are in the street and they have suffered so from flying. I said, “Why do you want fly. By the way you are not going to become birds are you?" There are some again who are jumping like frogs. I said, “What is this?" Those are, “The Kuṇḍalinī's awakened and that's why we're jumping like frogs." I said, “Are you not going to become frogs? Use your brains." I said, “Are you going to become frogs now?" And some people who had taken out their clothes and dancing around and I said, “What is this nonsense?" I said, “By taking out clothes if you are going to be realised then most of the animals will be first before you." I mean use your brains. You have to use your brains to understand all this kind of nonsense that's going on. A person who asks for a thing, a Rolls-Royce. He says “I must have a Rolls-Royce if I am coming to England." *[UNCLEAR]* the best place is that... How can you believe such man who asks first a Rolls-Royce from you? He is a parasite of the worst type. What is he doing to you that you are mesmerized. You cannot see. When nothing is logical then it is mesmerism. Hum....

Every day I meet someone I know of a new nonsense in man. Any technique. Supposing, Eka heard one of them say, a criminal from England.

So I come to England, somehow or other escape from there and come down here and wear a dress, a funny dress, you see. Maybe with a, with a, some sort of a...

What did you see today coming out, Barbara, on the head? Some type sort of spokes she said was coming out you see from the head. Now and you sit down in the

middle of a square and you say, “I am such and such a Guru. I am great and I am coming from the Benares" and everybody starts saying it. And then you say, “All right, I'll tell you what to do. You are to hold your nose with one hand and close your mouth well, after me." So he says “you can't do it safely for more than a second or two seconds and... No *[UNCLEAR]*. And that is because of your Kurma Karmas. Because you have done all wrong in previous lives that you cannot hold. You must try to hold your breath."... And people will start doing it. You will find within one month there will be a hundred people, then you will one day end up with about ten thousand foolish stupid people who will declare now, “I am sitting without breath." This sounds wrong. We have to know that it has to be all very logical.

And we have before us great people, Christ, Moses. All these people are before us in the Western countries. We have others. We have Nanika, we have Kabīra. We have so many people who come on this Earth to show us what is to expect. Ādi Shañkarāchārya, the greatest of greatest, who was born in India, who has, who is supposed to have propagated Hinduism because Hindus don't follow him. They read something else. They never read him. That is the main point, point; they never read him. There are very few Hindus I have met who have read who Shañkarāchārya. Surprising! They are supposed to be Hindus. They never read him. They only read Gītā... Gītā written by x, y, z. Gītā written by this and that. Even in Gītā they have tried to change so many things und bring in so many problems. Same in every scripture they have tried all kinds of tricks just to make it

available for them. And this you will know very soon when you will become realised. That they have tried to change this just to have it, a kind of a, exclusively for themselves because they want to prove that they are the chosen ones, they are the highest, they are somebody. Just as a self appointment. And then Christ has said, “You will be calling me, `Christ, Christ,' and I won't recognize." That's what it is.

By putting your name as Christian you do not become. You are Christians? You have to have the real baptism and that's an experience, that's a happening that happens to you and you feel that the breeze of the Holy Ghost starts flowing to. Why it should happen? Otherwise what is the baptism? You really feel the breeze coming out of your head. If you do not feel then it has to be worked out. But you have to feel it that way. To be opened out that the breeze from inside, the strong is manifesting, is coming out of your head, you can feel it clearly. That should happen. Those who are honest and truthful will understand and also you have to be intelligent to understand. Stupid people cannot stick on into Sahaja Yoga. They go out of circulation very soon. Stupidity is not allowed in Sahaja Yoga. It's not meant for stupid people.

It's meant for people who are alert, who want to have realisation and establish themselves. Afterwards as a result you get your health all right. Your health is cured in the sense that you feel physically very fit. Many diseases can be cured.

So many incurable diseases have been cured with the awakening of the Kuṇḍalinī. But the Kuṇḍalinī has to pay.

If she does not then you won't get the blessings so full. Now, the first thing is that you must know that you have not come here for physical sickness or for anything but for realisation. Your attention has to be on your spirit. If it is not there what is the use of being in England just a... If there is a light which is not going to give light, you are not going to be fed. You are not interested. I mean very simple common sense. And the, the Divine power has a lot of common sense.

When this power starts flowing through you, you will be amazed, that you know so many things to it. You can feel it sitting down here. What is that in any particular person. You can know about yourself. You can know about others. You can also know what is the matter with your Kuṇḍalinī. It's there. And how to raise it, how to work it out. How to give realisation to others. Everything you can know but you have patience with yourself. That's the thing I find people lack. They have no patience with themselves. I have tremendous patience, but they don't have. They give up, they just can't work it out. It works out very fast. Once you become diamond, like you become a human being. You are born as a human being. But if you are... You become an animal. You behave like an animal with a human body. That's what happens.

After realisation you have to keep the company of the Saints, of the sad generates of the Gopi. If you keep the company of bad people they will dominate you because in the beginning you are just a child, you are a little child. You are so delicate. You have to handle yourself very carefully especially in the seven days after realisation it is very important to establish. That's what you are

seeking. In whatever you are doing keeping doing with the Saints, you are a Seeker. Nothing wrong with it. Anything that you are doing genuinely, is nothing but your seeking and is destructed but you understand where you have to go and the way you have to do it. Everything is solved so sweetly.

Second thing that happens to you that actualises upon your self respect, when all of your addictions stop.

So many of them who have been alcoholics, absolutely horrible alcoholics; you can say they were in coma when they come to Me. One gentleman had a cirrhosis of liver, another he come to Me, those who were drug addicts and the whole sap who had been to goal and all that, have got rid of it; absolutely because once you are upon your back you are not going to benefit, you are not going to change all yourself the best. Your are not so much bothered and that enjoyment lifts you all, that you drop out from all these things automatically.

I don't tell anybody don't drink. I don't tell them anything, only get your realisation than that's it, because no use telling them before. It's too much. It is a brainwash. That's no good. You must. It must happen from within. Since it happens, you yourself will give up smoking, you just give up. You don't want to smoke. Then it is so bad that in the company of Sahaja Yogis, even if there may be thousands, you cannot find one matchbox to light the candle.

So I always tell them... Take one match box because that's important. From thousands of people and thousands of people could be there and there won't be a matchbox. It's a most surprising thing. Now I could just

tell you that these advantages as... I'm telling you are not so important. The main thing is you are not to achieve. You must realise it. That's the most important thing is. The third thing is that happens to you that mentally you get feeling satisfied with yourself. Absolutely satisfied and you enjoy yourself. The subtle thing that starts is that you glow with dignity. The whole behaviour is, becomes so dignified and you start feeling that you are so beautiful.

How can you insult yourself by doing this? You just start growing automatically. You become a very very dignified magnetic personality. Not hypnotic but magnetic. The love starts growing through your heart.

Some people have been hard people, their heart's difficult to open, but 99 percent it works out. One percent maybe, they are difficult but they can work it out and also open their heart. All these things can happen.

As a result of your mental balances and things you become a dynamically brilliant intelligent person.

The things you start seeing are surprising. For example, there was a gentleman who came to Me from India who had no job. He came to Me and he said, “What job should I do, Mother?" I said, “Why don't you start doing some interior decorating." He Said, “What? I don't know. I don't understand. How am I to do it?" I said, “You just start it with vibrations” and he is now a very rich man in the sense that he's made a good money.

But you don't become very good's like Forte. There are no extremes in Sahaja Yoga. It's just another sense, to be satisfied. You are to share everything and enjoy. We really do not want to have too much. The want within

disappears and the desire to have more disappears. You are very satisfied and you don't judge your attention to go aesthetically rich things than to something that shows off your properties and your money and which is in competition, something regarded as something high. For example, instead of going for a Rolls-Royce you may go for a beautiful vase which is very beautifully done. You see your attention moves off for a something, a beautiful picture of Christ, or something like that which is... The Divine. I mean your whole priorities change with that and you become a different person, a beautiful person. That has to happen. But as I said, doing anything, that after realisation you have to become. All effort has to be put in after realisation, not before realisation. For example, if a power has to come you have to put to the mains. You put to the mains. And when the balance comes, then only, you manoeuvre. Before the balance springs what are you manoeuvreing. It's just moving your hands this way that like in a show. But when it is flowing through your hands you have to know how to manoeuvre it, how to adjust it, how to move the vibrations, how to raise it. And all these things you have to learn and also to master it within yourself.

Then another thing that has happened, very much here and there are some people who have been blessed by that, is that you get rid of your mental problems, mental disease. I am not saying intelligence but those people who are suffering from any kind of, eh, lunacy or... Ism or possessions or epilepsies and things like that of a very serious nature. There's a bit, girl here who have very

serious, very very serious epilepsy and she used to get into it for three hours. After realisation she got rid of it.

So all these things can get all right if you establish your realisation all such things. Everyone these days I see, I think is confused in these modern time. Confusion is the real, atmosphere of modern times.

The confusion, confusion clears out because the light is there.

In this world if there is no light there will, there will be confusion. But if there is light you just see everything so clearly that you know where is what, who is sitting where. In the same way it happens within you. Your enlightenment is nothing but the light of your spirit in your heart has to be enlightened.

Through this Kuṇḍalinī rising, when it is enlightened you can see it in through your heart and not through your brain. But then you understand it through your brain because it is logical and you are amazed the way things work out. Apart from this I would say the greatest thing happens to you that you achieve your collective consciousness. You achieve. It is an actualisation. It becomes within you. You become conscious of it. Like if you take a horse through a dirty lane he won't feel bad, he'll just pass through without any problem. The man who is standing in it will have a problem, will have to close his nose, or he'll have to close his eyes; he cannot walk through. Why? Because it is in him. His sensitivity is much more than that of a horse.

In the same way, if I tell you that this is not good, this is not, this is against your sustenance, it will be sinful you won't believe. It is not proper, you won't like it because

you think that I am conditioning you. But after realisation the light comes so much in you that you know it is sin because you cannot bear, you don't like it. It tastes different you. You become a person of a very higher taste. Automatically you don't like such people who talk such things and you do not want to indulge into all these things; and it just becomes a new awareness in which you start understanding the beauty of pure light, of purity, of totality and you start understanding it better when you realise that you have become a part and parcel of the whole. With that we can know, so many things. I cannot tell you because now these people have got three hundred times and I don't know how many times more I have to repeat now; then I am going to India and then to Australia, then back again to America. It's going to be quite a long talking journey.

But now for you the best is to get realisation. In this short time whatever was possible love tried to explain to you, but through arguments you are not going to get it. It has to happen. If you argue with Me you are not going to get it. There is no need to argue. If it doesn't work out it will not work out. By arguing you will not get it. But how will you get in by getting moody? There is no other way out, you have to get it.

Is it all right or do you want to ask any questions? [Hindi.]
Question: Can I ask a question? How can a Guru who says they can give you knowledge, who is the power, of all knowledges?

Shri Mataji: Better to see their disciples.

Question: Pardon?

Shri Mataji: Better to see their disciples and know if they are in the knowledge. You see the best way proof of the pudding is in the eating of it. All right? Should go and see their disciples. Have they got any knowledge? For example, there is one I know who says he gives knowledge. And they have a restaurant here now, they have a restaurant to give knowledge and they are supposed to be getting knowledge. Now when somebody from Sahaja Yoga went to see them they started shaking and all that happened.

So they said and why are you shaking. “Oh, the Guru Mahārāj is going to do for us." All right, so we said, “What about Kuṇḍalinī?" He said, “Who is going to do it for us? Who is going to raise the Kuṇḍalinī?" That they have spent so much, they have just sold out. I mean they have not achieved it at all. What kind of a knowledge is this, that you cannot manoeuvre, you cannot say where you are, you cannot raise the Kuṇḍalinī, you cannot do anything. Useless people. They are just hypocrites in Self-knowledge. What do you call Self-knowledge? That you try to drive the car I would say all right, Mātājī won't drive. Is it knowledge? It cannot be known. Just think like that. It's hypnosis. Absolute hypnosis. To say that somebody else is going to do it for you. You know how to do it, you have to do it for yourself. Now remember they don't know what is Kuṇḍalinī. Even if they know, they don't know how to raise the Kuṇḍalinī. They don't know how to check what is within us, what is wrong with us. They don't know anything. Like I asked somebody who come to Me from this TM business... I don't want to criticise anyone as some of them are here... And I said,

“Well, what is happening to you? I mean you are spending money for years together, you have given them somewhere for ten years it's serious... Madness. Why did you come here?" He said, “There was like a, we walked into a blanket and we didn't know where to move.

It was all darkness. We did not know where to go. There was no way of guessing how to understand." This is it. What is knowledge? Except for Self-knowledge there is not other knowledge to be known. Except for God there is not other knowledge to be known. The garden is for you. That is to be known to your self. You should be able to know how to move, how to use your powers. What is the use of somebody who say[s] “I have so many powers." So what. What about us? Have you got any powers? Now here there are so many Sahaja Yogis. You can see them and you can find out that they have the knowledge. They will tell you what's wrong with you, what's going wrong with you and what's happening.

And this kind of hypnosis, I'd say with this awful one are not useful personally. You see, slavish people can only follow the leader. Here we want you to be absolutely free. You are allowed to ask every question.

Then nobody asks! They just jump in. First you pay a hundred pounds before I'm telling you to; that style you see. And not to ask any questions. They sit there on the seventh floor. But I'm your Mother.

You can ask Me questions. Your freedom is the very thing. If you do not have freedom how are you going to be able to enter into the Kingdom of God? Just tell Me. This is all hypnosis.

Question: Is it possible that some people who are not suited to Kuṇḍalinī meditation?

Shri Mataji: Very probably, yes.

So far I have not seen any. I mean I go on working for days together.

It's all right for Me now everybody is absolutely.... They say so because we had one Yogi Mahajan in...

He came. He himself is a Guru, so he came to Me and I gave him realisation. He accepts Me as The One and all that and... Then I told him, “What are you doing about it?" He said, “Mother, some of them are not suitable." I said, “You leave it to Me. Better start giving them realisation. Don't you worry." And he was amazed. He said, “In... there are twenty-five people coming and a great ego was building up." Is he giving them realisation or not? I said, “You just try." “If you are a Seeker do you think the compassion of God will not give them realisation?" God is the ocean of love. You are facing the ocean. What are these small things when, what mistakes can you commit, what sins can you commit before the ocean? All right? Questioner: Yes thank you.

Shri Mataji: Now. Any more questions? One more we can ask, anybody I said. There.

Question: Mr. Benjamin Creme, do you know of his works?

Shri Mataji: No, I don't know. Is this, what does he do? Questioner: At the moment he's lecturing about the return of Christ.

Shri Mataji: He lectures on what? Questioner: The Return of Christ.

Shri Mataji: All, they are lecturing about him. There's no end to that. What's the use? Will they recognize Christ? How will you recognize Christ? We can ask him. Go and ask him a simple question.

“Sir, Benjamin” what's his name, “can you recognize Christ when he comes?" Just ask him a very, very simple question My child. He won't be able to recognize. How will you recognize? Really, which is the way God look? You have no vibrations coming out. You have to have vibratory awareness to know if it's Christ. Otherwise how will you recognize. But this time he is not going to be identified. Neither is he going to give you realisation. He's just going to sort out. He's coming in, you see, in other forms.

All, in the destructive powers that usually are called Ekādaśha Rudra. He's going to come in that form.

And he's not going to talk to you or to convince people. He's just going to sort you out. That's what it is, the Last Judgment.

They never recognized him before. It's all right. That's how he said that anything said against Me will be forgiven because they did not realise. That's how you are...

But now there is realisation and he said, “Anything against the Holy Ghost it will not be forgiven." There are so many people these days in the market who can't do it. With Sahaja Yoga they can. You only have to take something, not to give. You have come here to take. You just experience it, mentally and know that by thinking you did not get it. Do not think about it but absorb it more and more, absorb it more and more. That's your

own power within yourself. It is unknown to you today. It is called as an Unconscious. It is called as Universal Unconscious. Becomes conscious. That you start feeling it on the central nervous system. Is it all right now? Did I tell you that we need so many people? How many people have I? Best thing is to know yourself.

What is the use of knowing the whole... And not knowing if it is correct. You'll see Christ realise better than that gentleman, I can tell you, once you get your realisation, all right? As, so we are ready. All right.

May God bless you.

Do you think it is very cold? Is it very cold conditions. It is, all right? Now just take out your shoes and you can put your hands on your... It makes no difference.

But you all have to promise, that if I give you realisation you are going to persevere. That's promised, yes.

Otherwise I am not going to give you realisation, because in England it's happened, people are so funny. They frizzle out for nothing at all and then they meet Me after nine months, nine months from somewhere you see. “Mother, I've lost this..." Then I feel so bad about it you see, that if the attention of the Divine it disappears from you, everything can happen. You have to be in the attention of the Divine, isn't it? Then Divine looks after you. And then you see the blessings of the Divine.

All right, please put your eyes shut and close your eyes, close your eyes. First thing that happens to you when the Kuṇḍalinī crosses the Āgñyā, you feel there is no thought within. You just feel it yourself.

You'll have to certify yourself. Everyday you have to judge yourself and I'm not going to say. You see for yourself. “Is there any thought?" Ask your mind, “Are you thinking? What are you thinking?" Ask your mind yourself. You have to judge it yourself.

Contents: 1980-11-09 **Diwali Pūjā (Bhau Beej Day), The Mahālakṣhmī Power, Temple of all Faiths, Hampstead, London, UK**

... English, in the sense that we sat down together and translated Sanskrit Pūjās into English and tried to make it more understandable by...

Sahaja Yogini: All right?

Shri Mataji:... human beings.

[Aside:] *[UNCLEAR]*.

... you need to have Pūjā too. It's really going down.

It's the day of Mahālakṣhmī Pūjā night, not only of Lakṣhmī Pūjā; there's a difference between the two. Mahālakṣhmī is one of the powers of the three powers, main powers of Ādi Shakti. As you know: Mahālakṣhmī, Mahāsaraswatī, Mahākālī. Now these powers have powers at a material level also, at a subtler level also.

So Mahālakṣhmī power is achieved after Lakṣhmī Power, as you know.

So the Lakṣhmī... there are eight powers of Lakṣhmī.

This Lakṣhmī was born or came out of the sea, the great sea, which was churned thousands and thousands of years back. And She came out of the sea because She is the daughter of the sea. That's why She's called as Nīraja. `Nīra' means `water' and `ja' means `born out of'.

This has happened thousands and thousand years back that She was born.

So what is that? What is this Lakṣhmī... see symbolically, what is it expressing? It is expressing the awareness. Lakṣhmī expresses awareness and She came out of the sea, you know that; the awareness first started growing in the sea. The life started existing in the sea, to begin with and then it grew out. Without the life there is no awareness. First the life, because everything is Jaḍa –*'inanimate, stupid'*, everything is dead and when it becomes life it means it has awareness.

So the awareness started growing in the sea.

This is the symbolic expression. In the gross level you can understand this way. But actually the subtle level, it is the other way round. But because we see things from the gross level, we say that "that is symbolic" but actually from the other side if you say, "this is symbolic." Do you understand this point? So for Me it is symbolic to see how the life came into being in the sea and that it became aware. For Me it is symbolic and for you it is symbolic the other way round. I mean if I see something from this side, I see the... this way and while you see from that side you see this way. Do you understand this? If you want to paint something on a glass, how do you paint it on the glass? Have you any idea? You start painting first the outermost things that you have to paint. For example if you are painting the Goddess, first you will paint Her ornaments, then Her sarī, then Her body. Like that it will be moving deeper from this side, if you are painting it on the glass, because you have to see it from the other side. But supposing you have to paint it on a

canvas, you'll paint it the other way round. You first paint the body, then the sarī and then the ornaments.

So to one thing it is symbolic because they think this goes from their angle, to the other person who is from the other angle this is absolutely symbolic. And surprising that everything is so symbolic and so much just the same, that whatever you may say, the subtle remains subtle and the gross remains gross. The one who is at the subtle level sees the gross as a symbolic expression of his subtle attention.

Now She was born in the sea. She was called as `Nīraja'. Or... or `Nīra', that means `water'. My name is, one of them is Nīra as you know; out of Nirmalā one name is Nīra, Nīma and Nīla, like that I've got three names, four names I should say the big one is Nirmalā.

So this Nira part means what, that She was born in the sea, that... the name of Mary is also the same. Miriam or Mary, I don't know how you say in English, but Maria comes from Marie, the word Mari. Mari itself comes from the word Meri.

So this Mahālakṣhmī, Mary is named and She is, because She was born in the sea and that's how Her name was Mary. Mariana they call Her, some people call Her Mariana, sometime call Her Miriam. All these words are indicating that She was born in the sea.

So She is Mahālakṣhmī. Now Mary is Mahālakṣhmī and Gaṇeśha is the child. Now see how symbolically it works, that only in Diwali the Lakṣhmī and the Gaṇeśha are worshipped, only these two personalities. Can you understand that? The symbol of Mahālakṣhmī for Me is Mary, for you it is Mahālakṣhmī is the symbol. And the

symbol of Gaṇeśha outside is Christ; He is symbolizing Gaṇeśha.

So, both of them are worshipped only on Diwali.

Actually this is the Christmas. This is the real Christmas that was before also and this was the time baby Christ was born, not the 25th of December. Tho it's a misunderstanding, doesn't matter, keep it up.

Doesn't matter, whenever He's born, because there used to be a very big festival and after the festival He was born, called as Valānan. I don't know what you call in modern times, that time it was called like that.

And then this child was born and that was the time Christmas was celebrated. It was just tallying with that, but somehow it shifted, I don't know how, how it shifted. And there might be somewhere you'll find out that real Christmas was shifted.

Sahaja Yogi: Yes it is, that's known.

Shri Mataji [aside]: All right? And symbolically in this lifetime also, in the Kali Yuga also same thing happened that Mahālakṣhmī and Gaṇeśha were born and that's why they are worshipped. Now you ask anyone, why Gaṇeśha and Mahālakṣhmī are worshipped, after all, on a Diwali? And it was the darkest night. It was the darkest night and that night a star was there. And because it was such a dark night that star was very much noticed by everyone. It was cold night, very cold night and a dark night.

So the symbol of Diwali is very great for Sahaj Yoga.

First of all you have to know there are four days that are celebrated in Diwali, but there is one more day added to it in Maharashtra. The first day of Diwali is called as

`Dhanatrayodashi', is the thirteenth day of the moon. Because that day is the first day when Lakṣhmī, the first... was born on the thirteenth day.

That means She was born as a Gṛuhalakṣhmī, as a housewife. Now there are eight Lakṣhmīs, which she will read it now and I will tell you later on what is the meaning of them. Just one of them is Gṛuhalakṣhmī.

So the first is the form of a Gṛuhalakṣhmī. She is born as a Gṛuhalakṣhmī to begin with. That means the awareness of human beings also, started really getting into evolutionary process when they started their family life. When they were vagabonds moving about, then the awareness was just like animals. Though they had become human beings, but they were like animals. Then when they established their families, then the GṛuhaLakṣhmī started working and that's how the first advent of Gṛuhalakṣhmī was felt.

So She is the first Lakṣhmī who was born and that's why on that thirteenth day is the day of the Gṛuhalakṣhmī, of the housewife. And so one has to go in the market and buy some utensil or something that she uses for cooking in the house. In India on the thirteenth day everyone goes and buys a pot or say... we can say, what you call, a cooking utensil or something. Or they may buy a sarī or something or gold or something for the Gṛuhalakṣhmī. That is the day of the housewife.

So, to reach the Lakṣhmī one has to understand that motherhood is very important. The motherhood as a Gṛuhalakṣhmī is important.

And the second day is even more important, because Narakasura was killed. Horrible Narakasura as you know

him. But actually that day many Rākshasas are killed in many... That's the day fixed for killing Rākshasas. And then they are put in the hell; on the fourteenth day they are put in the hell.

So that's called as Naraka Chaturdashi, that is the day when the hell is opened out. That day Sahaja Yogis are supposed to sleep in the night while everybody does all kinds of Tāntrika Vidyā and all that on the fourteenth.

Then the fifteenth is that darkest night, that's the darkest night when there is no moon. Absolutely that's the day when they celebrate the Diwali. But symbolically in India also, Śhrī Rāma returned to Dwari, to his *[UNCLEAR* place] on that day and was crowned on that day.

So the significance of Diwali is expressed in this manner, that this is the day when Narakasura, with all of them are killed, they have all gone to Narak, they have gone to the hell and the people now are safe from them and they are celebrating the joy. And that is the time when Christ was born. That's why lights are lit just in the night, `cause He was born at twelve o'clock in the night.

So the next day to that is the day is celebrated in India only in Maharashtra. I don't know people celebrate otherwise I don't know. Do you celebrate?

Sahaja Yogi: I don't know.

Shri Mataji: Makes no difference. That's the first day of the moon. That is the forefather of your Mother, Shālivāhana; they started a calendar, from that date. And so on the first, that means the first day of the moon, the New Year is celebrated. Now see symbolically if Christ is born and the New Year is celebrated, next day. As soon as He is born New Year starts.

So next year it starts: the New Year. That is a New Year in many parts of our country where Shālivāhana lived. The Shālivāhan was My forefather, I should say they were My... they were just a dynasty. And this dynasty ruled in India since very long.

Even in the old Purānas it is written that they helped Kṛiṣhṇa in their war. You know all the story about Shālivāhana quite a lot. And so the New Year started.

So for us, that is the New Year, for Sahaj Yogis that is the New Year, you have to accept it. And your Mother is of that dynasty. I mean no force on you, but if you like you can have it.

Then the second day is also very important. Is the second day is the moon, that is the moon came out of the sea. According to this mythology, the Lakṣhmī came out of the sea and with Her this moon came out, which was only a two-day-old moon, the new moon but a two-day-old moon and this was regarded as the brother of Lakṣhmī, because they were born at the same time from the sea.

So He is the brother of Lakṣhmī. It's all symbolic; this is very, very symbolic. Now you see the left side is... left side you know is that of... belongs to Mahākālī and a brother had to be on this side, on the left side. But actually you'll be amazed that He is the brother of Lakṣhmī. He is not a brother of Mahākālī. But because He's the mother [brother] of Lakṣhmī, the... brother of Lakṣhmī he is accepted as the brother of all the Goddesses, one brother for all of them.

So He is the only brother Who is this moon, so He is your uncle, He is your maternal uncle. It's very interesting, because we have a special right on our maternal uncle,

we can always ask for His help. And it's a big story about this churning that took place that Shiva saw all the poison also coming out.

So He drank the poison because He's the only one Who could drink the poison. And He got so heated up in His head, in His neck that He wanted something to cool Him.

So He took to this moon and put it on His head.

So the crowning is the moon. Now if you see it... on Monday is the day of Sahasrāra. Monday is the day of the Moon. Monday is the day of Sahasrāra. It Sadāśhiva has put it on His head. And that's what people tease you that, “your brother-in-law is sitting on your head." It's very good. You see it's very symbolic, for you, not for Me, but for you, that the brother-in-law is sitting on the head.

This brother-in-law is very important and if brother-in-law is in any way angry then even Sadāśhiva has to think twice. Normally special relationship, which is very sweet and which is very expressive. And if you want to understand it, that your brother-in-law, is a naughty little thing, is the brother of the wife, if you have to keep your wife pleased, that is the power, you have to keep the brother-in-law quite happy.

So He said is better to keep him on you... His head. He set Him up there. If there's a naughty child, what do you do to a naughty child? You put him out somewhere there so he doesn't move. All of you take a child outside you put him out there. And He is very dear to Sadāśhiva, really loves Him in a special way and that day is the day when all the sisters worship their brothers, very important. Rakshābandhan Day they give a symbolic expression to their desire that their brother should be

good. But on this day they worship their brothers, actually worship them. They are invited at home, they are made to sit on the special type of a seat, then they are... also Ār.ti is done to them.

Sometimes if they are very small younger brothers then they are even given baths nicely. If they are older brothers also they'll cover all their body, but water will be poured on them as a symbol and they are given new dresses to wear and very special food is cooked that day. And then they are served special food ahead of their husbands. Always husband is served first, but that day the brother gets the food first and then the brother-in-law is teased a lot. And the younger brother-in-law teases his sister's husband and it's a very nice function. It's called as Bhau Beej [bhau=brother, beej=2nd day of the moon in Diwali]. And that day the Brother gives something to the Sister as a present. You may give even if you don't have anything, you can give a big thing, whatever it is. But you give something as a symbol of your love to your... sister. And this day, today, is that. It's such a nice day to do. This is the day when we all be just together. But for a Gṛuhalakṣhmī, the brother is very important. And the brotherhood and sisterhood is the base of our Sahaj Yoga collectivity.

If you understand... that brotherhood and sisterhood is love which is very pure. There is no expectation, it's just love, is giving love and taking love. And absolute purity within us should exist between our relationships when we call them as Sahaj Yogi brothers and sisters. And as there is understanding, complete understanding between the brother and sister in a family, one has to know we are all

part and parcel of a family, born of the same Mother. Nobody has to shoot off, war; nobody has to become something great, nobody has to correct others, nobody has to say that `I'm something unique.' All of you have to work it out together and find out the solution working out together in complete friendship and unison. Anyone who cuts off himself and goes out or becomes anything else, goes out of circulation and useless for Sahaj Yoga. Such a person is completely useless: the one who tries to get out of the family.

All of you have to be supporting each other, helping to each other, not shouting at each other and getting angry with each other, trusting each other, not finding faults, treating each other with respect and love.

This is the most important thing if Sahaj Yogis don't understand that you are saints and you have to respect it. For example, you cannot doubt each other, you cannot, that's not allowed, it's prohibited. You are not to doubt each other. Be aware, I would say that if somebody slaps you on one cheek, turn the other. That you work out here. In this Sahaj Yoga one has to do it, not to criticise anyone, not to put down anyone. You are all Saints, why don't you recognize it? How can you insult a saint? You are “Men of God” do you realise that? How can you put down anyone and say “they are not good" and “they are good"? If you start doing that, somebody else will take advantage of you and will really push you down and you will be in very great trouble. Never get into such funny ideas, that you are better than the others, that you can do better than the others. The one who starts doing the better is doing the greatest harm.

There is no competition in Sahaj Yoga. Give up this idea of competition. You are brothers and sisters, you have to support each other, help each other. Anybody is going down, try to work out. If you find somebody's going down too much beat him with shoes. But anybody who thinks he is very great, he has this specialtality [specialty], or that quality... Supposing somebody thinks he's very neat, he should hang himself by the nearest tree. That's what I sometimes feel because on this point there are so many quarrels going on. But somebody who thinks he has a right to be untidy also should hang himself by the nearest tree and should know that I'm making a *[UNCLEAR* new turning years] of myself to others. You must respect; if there is no mutual respect, this brothers' and sister relationship is nothing. It's a very sweet relationship which you have not enjoyed unfortunately, but in India we have. Our brothers will give up their lives for us and we will give our lives for our brothers. And our brothers have so much faith in us that if we tell them that “you should not do this" they know that this we are doing it only just to help him out, not to show off our great importance or giving a big sermon but it is just because we love. The love is so established and if that love is not established, what are we showing off about? Today is, in a way very great, is of brothers and sisters. How do you express your brothers' and sisters' relationship? I do not like to hear complaints, but I see that it is full of The reason being, people are behaving in such a manner that I cannot understand that you are saints what has happened to you? How can you be individualistic? I'll give you a simple example. We have got in our house some

sort of plant, which could only grow inside the house, but when it was summertime, we put them outside and they were growing well. But when the winter came in suddenly one night they all became very... absolutely dead you can call it.

So, the servant got upset he said, “What to do now?" I said, “You bring them in." Now he said, “They won't grow." I said, “Bring it." I said, “You get four five of them, put them together in one." And they started growing well. Because whatever is missing in one person is support from the another person. And the support is so natural and spontaneous which would... flows. If you try to correct others then you are draining out your energy and the energy of another person, just try to support them. That's how it works out and that's how it sustains, it's nourishing. I mean it's an experiment you can try also, at home. If you put four five trees together when they are in delicate condition they grow better. Why, when we grow our saplings we put them together? Why don't we put them separate? See: when we have got a small seed and we have to make them into saplings, we never put them separately we put them together, in a small block. If you put them separately they will never come up. Then they are kept in that condition together, till they grow. When they are grown, then only they are taken from that collective group and put them separately. Have you not seen this happening? And this is what is collectivity.

At the delicate point when Sahaj Yoga is coming up, you have to be much more closer together. Later on when you are very powerful it's all right because you will have

greater rapport. But it's such a vicious circle that at this time when you are weak you are also falling off. And this collectivity is all embracing.

Of course these are due to your ego, superego, whatever problems, but only together you are going to be... But I have seen when you are mesmerized, you following again ego, absolutely. When you are mesmerized. But when there is freedom, you cannot enjoy your collectivity. In freedom people find it very difficult to, then somebody behaves like an ascetic, some behaves like a madcap, somebody behaves like an hot-tempered fellow, another behaves like a sitting consul, I don't know. When it is freedom you do not grow in a healthy way together. You must know there must be something within you which is keeping you out of collectivity. At this stage the best thing is to surrender and beat yourself with shoes. Any such ideas come into your head you just do that way, that's the way it will work out.

Today is the day you have to promise, today, here.

Where is Cooley? I can't see him. Is he there?

Sahaja Yogini: He wasn't allowed to come, Mother.

Shri Mataji: Hmm? Gavin: I think You said he wasn't allowed to come, Mother.

Shri Mataji: Did not come?

Sahaja Yogini: He wasn't allowed to come, Mother.

Shri Mataji: He was not allowed? Gavin: I think you told him that he wasn't.

Shri Mataji: All right. I did say. I'm sorry, I did, I had to. Certain things had to be done. I am sorry. But you must know you are people who are chosen specially. What

prophecies are made for you if you read that `Milton' you will know the English people? What prophecies. “The `Men of God" will be there and they will have their own heroes and they will not follow these Romans and Greeks and their horrible heroes." They like their innocent heroes and all those saints. And here I find that there's kind of a passion for falling down. Keep together, keep together; love each other, understand the thing. Love not of mesmerism, but of freedom. In freedom you must love. I'll never take away your freedom, that's one thing, whether you fall or rise. First thing is for your freedom. That is the basis on which you are going to move.

So today is the day where you all have to promise and pray that this brotherhood and sisterhood will be established. Ask for it in this soil of England, this is the Jerusalem. Ask for that, that this will be established on the soil of Jerusalem, that's the most important. And you'll be surprised: once this is established, Lakṣhmī's established.

Now Mahālakṣhmī has eight aspects. Now read about the eight aspects of, Now there are how many there are, let us read: *[UNCLEAR* Kama Lakṣhmī kum Gṛuhalakṣhmī.....]. First follow.

Sahaja Yogini: Om Twameva sākṣhāt Śhrī Ādya Lakṣhmī namo namaḥ.

Shri Mataji: Ādya Lakṣhmī, `Ādya Lakṣhmī' means `Mahālakṣhmī'. Ādya Lakṣhmī; Ādi, Ādyā, Ādya Lakṣhmī, that's the first one. You say now. Repeat it. Sanskrit.

Sahaja Yogis: Om Twameva sākṣhāt, Śhrī Ādya Lakṣhmī sākṣhāt, Śhrī Ādi Shakti sākṣhāt, Śhrī Bhagavatī sākṣhāt, Shri Mataji, Śhrī Nirmalā Devī, namo namaḥ.

Shri Mataji: Aha. Second one.

Sahaja Yogini: Om Twameva sākṣhāt Śhrī Vidyā Lakṣhmī namo namaḥ.

Shri Mataji: Vidyā, Vidyā is the art of Sahaj Yoga, which you know, that is Vidyā. The rest is all Avidyā. How to raise the Kuṇḍalinī; how to awaken all the deities; how to cleanse yourself; how to cleanse others; all the knowledge; all the science about that is called as Vidyā, the Lakṣhmī of that. Lakṣhmī is the grace, is the grace. Awareness... that is gracious. Awareness that is gracious.

So that Lakṣhmī should be with you, is that not only to know the Vidyā, you know that, but to have grace about it. The way people do things, for example, some people may just go on... all that kind of a nonsense you do.

Sometimes the way we go on working, when I'm giving lecture and people are just working out. All that is most disgraceful and depressing.

So not to do these method of making the thing look so depressed....

I mean you need not be serious people at all because Sahaj Yoga is not a serious thing, it is a play. It is a play of grace. You have to be but gracious; you are not to be disgraceful, that's very important. If you are disgraceful, then your Vidyā is useless. I have seen many people all the time doing like this, doing like that; they think that if their left hand... jaw... see? They have become now masters of this. There's no grace about it. One has to see how to do it graciously. We see your Mother, how She moves Her hands and fingers. Not one day is, one time, even in one action you will find Me doing something unrespectable now... Except when I copy you. [Shri Mataji

does an imitation.] So this is what it is, is the Vidyā Lakṣhmī.

Lakṣhmī is the grace within the Vidyā.

Come, second one... Third.

Sahaja Yogini: Om Twameva sākṣhāt, Shrī,

Shri Mataji:... and now you could say it. `Om Twameva...'
Everyone: Om Twameva sākṣhāt, Śhrī Vidyā Lakṣhmī sākṣhāt, Śhrī Ādi Shakti sākṣhāt, Śhrī Bhagavatī sākṣhāt, Shri Mataji, Śhrī Nirmalā Devī, namo namaḥ.

Shri Mataji: For left Swādhiṣhṭhāna you know this is the Mantra.

Third One.

Sahaja Yogini: Om Twameva sākṣhāt Śhrī Saubhāgya Lakṣhmī namo namaḥ.

Shri Mataji: Saubhāgya Lakṣhmī. Sau-bhā-gya, `Saubhāgya' means `good fortune', the Lakṣhmī that gives you good fortune in every way. Like she gives you good fortune in money; in your living; in your food; in every way. Any good fortune is given through God. It's only God who gives good fortune.

If you get money say in the racecourse, that's bad fortune because that will be lost next day or you will go to a pub to be free. But if you get your real one, then you create something out of it which is blissful and great, is Saubhāgya Lakṣhmī. Hm, say it. `Saubhāgya Lakṣhmī'.

Everyone: Om Twameva sākṣhāt, Śhrī Saubhāgya Lakṣhmī sākṣhāt, Śhrī Ādi Shakti sākṣhāt, Śhrī Bhagavatī sākṣhāt, Shri Mataji, Śhrī Nirmalā Devī, namo namaḥ.

Shri Mataji: Amṛuta, read...

Sahaja Yogini: Om Twameva sākṣhāt Śhrī Amṛuta Lakṣhmī namaḥ.

Shri Mataji: Am-ṛu-ta, Amṛuta means the thing that does not die. In this world the Lakṣhmī exists as your wealth. Now the wealth that does not die, which is that wealth? Is the Spirit.

So the grace of the Spirit is the Amṛuta Lakṣhmī. Grace of the Spirit is the Amṛuta Lakṣhmī. The rest of the things always die out. And whatever is done through the Spirit, to please the Spirit, is the Amṛuta Lakṣhmī.

For example: loving others. Loving others has a different meaning in the symbolic way and you people understand this. Loving means giving, doing without any expectation, just doing and enjoying. The greatest is giving vibrations. That is Amṛuta; vibrations do not die. That's the Lakṣhmī of this Amṛuta.

Everyone: Om Twameva sākṣhāt, Śhrī Amṛuta Lakṣhmī sākṣhāt, Śhrī Ādi Shakti sākṣhāt, Śhrī Bhagavatī sākṣhāt, Shri Mataji, Śhrī Nirmalā Devī, namo namaḥ.

Sahaja Yogini: Om Twameva sākṣhāt Śhrī Kāma Lakṣhmī...

Shri Mataji: Gṛuhalakṣhmī, you know that, Gṛuhalakṣhmī.

Everyone: Om Twameva sākṣhāt, Śhrī Gṛuhalakṣhmī sākṣhāt, Śhrī Ādi Shakti sākṣhāt, Śhrī Bhagavatī sākṣhāt, Shri Mataji, Śhrī Nirmalā Devī, namo namaḥ."

Shri Mataji: Ha.

Sahaja Yogini: Om Twameva sākṣhāt Śhrī Satya Lakṣhmī namaḥ.

Shri Mataji: Sa-tya, I told you awareness, She is the one who has given you awareness. Awareness is Lakṣhmī's

character. `Sa-tya', means `the truth'. As you rise in your awareness, you know the truth. Now what is the truth? What is the truth? What are we aware of? You are aware that you are the instrument of God and that He is working through you. You are aware of that because it's flowing on your central nervous system. This is thee truth of which you have to be aware. What is the other truth? Is who are you? That you are the Spirit. And the third truth is Who am I? And the fourth truth is Who is God? What is your deity? If they become your awareness, then you have got Satya Lakṣhmī.

Say now.

Everyone: Om Twameva sākṣhāt, Śhrī Satya Lakṣhmī sākṣhāt, Śhrī Ādi Shakti sākṣhāt, Śhrī Bhagavatī sākṣhāt, Shri Mataji, Śhrī Nirmalā Devī, namo namaḥ.

Sahaja Yogini: Om Twameva sākṣhāt Śhrī Bhogi *[mistake]* Lakṣhmī namaḥ.

Shri Mataji: Mm?

Sahaja Yogini: Bhogya Lakṣhmī.

Shri Mataji: Bhogya Lakṣhmī. Bho-gya, `Bhogya', means `the one by which you enjoy, by which you enjoy'. I mean it's like the whole ocean of joy is around you and you are like a bird who cannot drink it. Only through the grace of Bhoga Lakṣhmī, Bhogya Lakṣhmī, you can enjoy that ocean.

So the Spirit, though it is manifesting, you are not enjoying yourself. Even that, anything that you see, say, see a flower, you should be able to enjoy. You cannot enjoy because there is thought. Anything you do, there is thought, you cannot enjoy. When the Spirit is flowing,

you get complete enjoyment. Actually I should say, I am the enjoyer.

Everyone: Om Twameva sākṣhāt, Śhrī Bhogya Lakṣhmī sākṣhāt, Śhrī Ādi Shakti sākṣhāt, Śhrī Bhagavatī sākṣhāt, Shri Mataji, Śhrī Nirmalā Devī, namo namaḥ.

Sahaja Yogini: Om Twameva sākṣhāt Śhrī Yogi *[mistake]* Lakṣhmī namaḥ.

Shri Mataji: Yoga Lakṣhmī.

The Lakṣhmī's power which gives you Yoga. Lakṣhmī supports your power of Yoga by giving you awareness. The power by which you take to Yoga is all combined as Yoga Lakṣhmī. Like your affluence, you are not satisfied and you want to have Yoga. The dissatisfaction you get till you have got Yoga is coming from the Yoga Lakṣhmī.

So Yoga Lakṣhmī means the power which gives you or takes you to your grace, by which you go to Yoga, that's Yoga Lakṣhmī. Means the kind of a satisfaction that you seek, is manifested in you through this power of Yoga Lakṣhmī. And then once you have achieved your Yoga, you get the grace. Lakṣhmī is the grace.

So you get the grace of a saint. You should have the grace of a saint.

You should look like a saint; you are a saint. I think better write it on your mirrors, “We are saints. We are `Men of God.' We have to behave like saints. We are saints." You are. No doubt. You are “Men of God” no doubt, but you have turn your faces in this way.

So, this is the Yoga Lakṣhmī. For example a person who has got Yoga Lakṣhmī doesn't quarrel like a madcap. If he quarrels or dominates someone in a foolish way then

he's still lacking that Lakṣhmī point. There's a grace about it: whole way of talking and, how you talk to a saint? All right.

Everyone: Om Twameva sākṣhāt, Śhrī Yoga Lakṣhmī sākṣhāt, Śhrī Ādi Shakti sākṣhāt, Śhrī Bhagavatī sākṣhāt, Shri Mataji, Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji: So these are the eight-fold paths by which one has to grace oneself. This is the attire of such. And today you have asked for it.

May God give you that power.

One more thing I have to say just before we start with the thing, that around the Lakṣhmī you know is the Void. And though the Lakṣhmī in a situation where there is negativity, runs away, She is frightened, She is a frightened Deity. But She doesn't, She is very sensitive. She doesn't like any negativity; as soon as the negativity comes in She runs away. In the same way these people, those people, those great saints who were born on the Void, have said that, “Those people who try to frighten Lakṣhmī are the people who are irreligious” in the sense they drink. Those people who drink, in the third generation lose their Lakṣhmī completely. You can see the results now; those who used to take one peg [30ml of alcohol] now are sitting in the pub the whole night. And that's what it is, that once these things enter into your family or household, they start corroding your Lakṣhmī.

That's why we have to understand that Lakṣhmī is very, very sensitive to this *[UNCLEAR* deity] and Lakṣhmī is extremely sensitive to fanaticism, extremely sensitive to fanaticism. Any kind of fanatic ideas you have got, She will run away. She can't stand fanaticism. As soon as

fanaticism will settle down into any country, it will start becoming poorer and poorer. Any kind of fanaticism about religion is to be avoided. Nowadays so many young people who are aware of fanaticism because, thank God, there are some horrible fanatics, which have proved that fanaticism is bad and they are now coming down. But when fanaticism works out, the expulsion of all the powers of Lakṣhmī from within, that's a sure and certain sign that you really invite cancer, really invite cancer, also alcohol does, but this is the triggering point, if an alcoholic is as well as a fanatic, it will trigger much faster. Fanaticism is to be to be avoided like leprosy for Sahaja Yogis, but not only that, we have to stand up in a revolt against all kinds of fanaticism.

Just this is the revolution against all fanaticism of life. That's very important for the establishment of Śhrī Lakṣhmī. Any religion, any fanaticism that collides with another religion or in any way belittles, because all religions are just the same of one God, belittles another religion or insults anyone, is absolutely against Lakṣhmī's Principle.

So we go... after all this, when we rise above this, we go to Mahālakṣhmī principle. Now the awareness that was seeking up to Lakṣhmī, means you achieve money, achieve position for achieving Grace, once you have achieved the Grace of this, you want to achieve God. And this new awakening within you that you have to achieve God now, is the power of Mahālakṣhmī. By the power of Mahālakṣhmī only, you achieve your saintliness, your Realisation. That's why She came on this earth as the

Mother of Jesus Christ. That was Mahālakṣhmī, not Lakṣhmī but Mahālakṣhmī.

May God bless you.

[Some conversation in Hindi, English and again Hindi.]

Gavin: Gurushaya namaḥ. IstaDevatā namaḥ, all those: that we do first.

Shri Mataji: All right. All the names of the Gods, all the Deities.

Gavin: Om Śhrī Mahāgaṇapati namaḥ Śhrī Saraswatī Mātāya namaḥ Śhrī Gurubhyo namaḥ Vedapurushaya namaḥ IshtaDevatābhyo namaḥ KulaDevatābhyo namaḥ SthanaDevatābhyo namaḥ

Shri Mataji: Gram.

Gavin: GramDevatābhyo namaḥ VastuDevatābhyo namaḥ Shachipurandarabhyam namo Kalkam Parashuramebhyo namaḥ Matrupitrubhyam namo AdityadinavagrahaDevatābhyo namaḥ Sarvebhyo Devebhyo namaḥ Sarvebhyo Bhahmanebhyo namaḥ Yetad Karma PradhanaDevatābhyo namaḥ

Shri Mataji: Mmm, very good. All the Deities within you, see all the Deities within you have been already,

Sahaja Yogini: [comments in Hindi].

Shri Mataji: Don't take them in the cold, please take in *[UNCLEAR* Chuck]. Why is she taking *[UNCLEAR* over Hindi yogini's comments]? Gentleman: It's time to go and feed her soon.

Shri Mataji: Ha? Cover her head. Don't do like that. No no no no no. Cover their heads, Jane what are you doing?

Sahaja Yogini: She was crying Mother. I'm not sure, you know, whether she wants feeding or Jane or Dondu.

Shri Mataji: No no no. Who wet her hair? Stomach here... take it out. Put it here. She'll be all right. Don't take her outside. Ha. Give her here. Here it is.

Sahaja Yogini: Mother, this,

Shri Mataji: Hot.

Sahaja Yogini:, she's on her second week u.

Shri Mataji: Ha. Let's help her.

Somebody can... just a cheap little cloth or something and a big number of *[UNCLEAR* Conyu Da].

[Short exchange of Hindi with a Sahaja Yogini.] Go on saying.

Gavin: Then we make the dedication of saying where is the Pūjā is being held.

So, on the ninth of November in the winter season on the fifteenth night of the moon, when the sun in Tropic of Capricorn, we do this Pūjā...

Shri Mataji: Today is the second day of the moon. Actually is the other week has started now. That date was fifteenth, but today is the second day, second day of the moon. On the Shukla Paksha. On the Shukla Paksha means when the moon is going to become bigger. All of this is very important, is historical, this had *[UNCLEAR* served an akshay there]. Come along.

Gavin: We do this Pūjā in Hampstead, in London, in England, in Europe, in this world, on behalf of all Sahaj Yogis.

Shri Mataji Ask you now... Has she got the u. Hand to Swādhiṣhṭhān.

Gavin: The third section is called `Sankalpa'. That means `Holy Determination'. According to all religious scriptures.

[Noise of pots clanging.]

Shri Mataji: Just sprinkle all over. Sprinkle all over. You come here. *[UNCLEAR]* just sprinkle it all over. Sprinkle it all over on the *[UNCLEAR]*, just like that.

Sahaja Yogi: Spread it? Gavin: According to all religious scriptures, all of us with all our families pray for well-being, for spiritual well-being, for victory, fearlessness, longevity, health, wealth, for the nullification of all baddhas of the Sahaj Yogis, to become the master of eight siddhis, to give peace to all who walk on two legs and on four. We pray for health, satisfaction and for all auspiciousness for all those who are handicapped, for the emancipation of all people, to give them the highest knowledge and whatever is my power, whatever is my knowledge, whatever offering I could get through meditation, or by whatever means of sixteen types, I surrender in the Pūjā.

Shri Mataji: Did you follow that? This is the Sankalpa. This is the determination; it's the holy determination you are making. Did you follow that or you want him to read it again? Gavin read it loudly, you get up and say it. You go on reading.

***Contents: 1980-11-10*, Public Program, The Eternal Spirit, Caxton Hall, London, UK**

[A Sahaja Yogi introduces Shri Mataji as well as Sir C.P. who is attending the program for the first time, having

just been unanimously reelected as Secretary General of the IMO.]

Shri Mataji: Somebody has done some introduction, has someone done? Peter? Is he there? Peter, you have to talk to these people about what I told you.

Today we are going to have a short session, because we are all invited today to a dinner after the program. Host is My husband who wants to invite you for *[UNCLEAR]* and he'll be coming about 8:15 or 8:30.

So, today we are going to think about our Spirit, which we have neglected throughout. They are not even conscious that we have a Spirit.

Through Sahaj Yoga those who are now conscious, because they can feel it through their vibrations, they can also get lost and can forget it.

The Spirit is the only eternal thing within us, all the rest are transitory and evolutionary. Everything goes into evolution and the better is the evolution the higher the Spirit starts manifesting itself.

Like the reflection. The reflection on the stone of even the sun is zero. And the reflection of the sun on the lake is sometimes I think, is the reflection that is felt in the Sahaj Yogis, when they see, feel it, it flows, they can feel the breeze in their hands. But still their attention is not fully enlightened, the Spirit has not permeated inside. It's just reflecting still.

In the mirror you see the reflection of the sun. But even then, when you removed it you cannot reflect it. This is the difference, that even if you become the mirror of the sun, unless and until it permeates into your being and

transforms you into something new, you have not done full justice to yourself and nor to the powers of your Spirit. The Spirit has come just like a vision to you, an experience to you, but the growth of your being has not yet started. And if it has started it's so slow that you may not achieve much in one lifetime. Because your attention is on all various things.

You have been misidentified from the very beginning, since the time you were amoeba you have been misidentified. The matter played a big role in your life, so matter was important. Then all the five elements that are within us were very important to us. Because we can see them, feel them we have lived them for years, thousands and thousands of years.

So they are part and parcel of your being and that is why you are so much identified with it. That should be, no doubt.

But in the living process it never happens like that. There are some seeds which grow so fast that within one year they become trees after they have been sprouted. They bear fruit in one year's time.

Some trees are such, but some of them linger on and linger on and linger on and they take too much time.

So much so that maybe when they are not yet fully developed any storm, any wind, any one of these things can just push them down.

So you have to make a rapid growth within. Even after realisation I have seen people do not pay attention to their Spirit.

So for every Sahaj Yogi today I would say they have to ask, “Where is your attention, Mister? Or Missus or Miss, whatever it is. Where is your attention?" For example we can be enveloped with problem-solving, something absolutely useless. Specially in the West we do it much more than in the East because we take it for granted in the East, many things. But here because we think by planning we have achieved a lot, we start planning. We start planning about going to a place and buying a ticket and doing this and doing that; everything is too planned out. All the time we are wasting on something which does not require any time at all.

Supposing you have to go somewhere, all right. First of all I don't know if going is that important, but to some people that is much more important.

Like one gentleman today came with his family to see Me. Specially to meet Me according to him, I don't know how far to believe.

So he wanted to have a special interview with Me in My house, all right, he had it and that's how I'm late. He doesn't mind that. Then now he cannot come to the program because he has got some friends whom he has to meet. His wife has not got realisation, does not matter. Because his friends are very loving people, very good, they have been very kind to him, he must meet them. Where is the attention? All these misidentifications we have, like marriage also.

Some people come to Me and tell Me, “Mother, we are very happily married or unhappily married." Or the one who is happily married is equally a headache as the unhappily married. The unhappily one you can

understand why he's a headache, but the happily married also says, “I must do something for wife, I've not done anything, I haven't bought her a diamond ring, I must buy for her. I haven't done this thing for her, I must have get her a Rolls-Royce and do a this and that." But where is your attention? The whole attention is diverted to things, which has no play, which has no meaning, which helps you nowhere.

Then the attention is...

[Aside:] Sit down, sit down...

The attention is, in a subtler way in many other things, like children. Now children is, sort of... if I say anything they'll say, “Mother, do you want us to neglect the children?" This is the problem. Children are not looked after by you, they are looked after by God. You are just a[n] instrument of God to look after them. The more you are with God, the better you are with your children, you know how to handle them; you are kinder to them; you know how to solve their problems much better if you are getting your power from God. But if you are not interested in God, He is not either interested in you. That's the thing we do not understand. We think that if we are interested in God, we are obliging Him. Supposing you are interested in a job, you never think that way that you are obliging the job.

But as far as the God is concerned we think: `Why? We are obliging God?' [Aside:]... where is she going? [Hindi.] You are not obliging God at all, He is obliging you. The attitude is so funny among human beings that you can't imagine! All the time they feel they are obliging God and they are doing something for the God.

What can you do for Him? Just think like this.

I met a lady, she said: “O, how did I get cancer? I don't understand. I used to always pray to God." According to her, if she prayed to God, if she'd paid her... paid Him the money for His job, then He better look after her.

It is you who are obliged by His kindness, by His compassion. He is so gracious that He knows that you are stupid. He knows that you don't know this. He forgives you for the stupidity. He knows that you are naive and that you are children, that you are small. Still not grown, you are not matured enough. If you are egoistical, He forgives. Because He is compassionate. But do not take it for granted. Do not take it for granted. Those who think that, “We can do whatever we like and behave in whatever way we like, as long as we pray to God, yes, He'll do everything for us." Why should He? Where is our attention? What is Yoga? In simple words, it is taking your attention to the Spirit. This is Yoga. What does the Kuṇḍalinī do? She raises your attention and takes it to the Spirit. Only after knowing the Spirit you can know God. Not before that. That's why all religions have failed.

The incarnations who came, to propound these religions said that again and again. For example Christ said that you are to be born again. All right, if you are to be born again, what did we do? We got some people, certified that they can give you rebirth. All right, so they will have some water very nicely put in a very beautiful place in the church and you very solemnly walked down. And they put some water on your head and they said, “You are now reborn." And you accept it. You just accept it.

As a child, because you know I was born in a Christian family, I used to laugh, I used to say, “What's this mockery going on?" I thought they are just playing like children. Though I was a child but I used to think they are really playing. I didn't know they were seriously doing it [laughter]. Really, I did not know, till quite some time. When I grew up I was surprised, they are serious about it. I mean, they believed in it. They believed that they were real, they were getting rebirth and “It's baptism, that's the way it should be." I really felt it. I was amazed.

And how people were satisfied with that was a greater amazement to Me. They wouldn't ask, they would not challenge, they would not say anything about it, whether “Am I really realised or not? Am I really reborn?" In the same way among Hindus, they do the same nonsense. Same thing they do.

When the child is about eight years of age, or say, from five years to eight years they call it as a Yajnopavit samskar [sacred Thread Ceremony]. That is the day they have to invite lots of people for dinner as we have, you see, everything must have a dinner with it. The attention is more there. And then they have a big function and then they have a big Pūjā, this that, you see. And the Brahmins, who are not connected with God, are doing all the Pūjā and worshipping and everything and God is nowhere there.

And then the fellow gets a thread which is to certify that he's a Brahmin, from a person who's certified himself that he's a Brahmin. It's all, self certification and falsehood.

For a person like Me it was amazing and I used to wonder, “What's the matter with these people?" How are [have] they taken all these things into their hands? Why don't they question themselves once for all: “How we are doing?" Not only but I found them to be completely mesmerized with the idea that they are doing the right thing.

Every Monday I hear the people singing next to My house. What are they singing, God alone knows.

They come very well organized just to sing some sort of hymns and things like that, which has no meaning, which is not going to reach to God.

Where is their attention? The attention has to be on the Spirit. And that cannot be there unless and until something happens within.

But those who have been seeking that attention, those who have been asking that, “Oh Lord, keep my attention on God and on seeking” are the people going to be blessed. Not the people who have their attention, now supposing in the morning they go to the church and next day to the races and third day somewhere else, again on a Sunday morning they are there back in the church, regularly. And they say, “I regularly go to the church." The attention has to be on the Spirit. Even before and after Realisation. Many people ask us, “Mother, then what should people do before Realisation?" They should put their attention on their Spirit, asking for it, that, `Take my attention, Oh my Lord, to my Spirit.' And not to accept something which is false and nonsensical. Because once you start accepting something false it sits on your head. It's a vicious circle; you have to go ahead

with it and you don't know where you are. And by the time you realise, you find you are too old to give it up and you carry on, somehow.

It's like intoxication. All falsehood of the world is an intoxication, because if it was not intoxicating or hypnotizing, why people carry on with it? I mean to Me, I don't understand. When you know it is falsehood, why should you carry on with it? Of course, you can play with it, that's a different thing, just to play, just like children, they build everything. If you tell “put them on the sand" they'll dig a big castle and they'll then make a house and they'll make a cowshed and everything. And just they break, take it out, clear out the whole thing; they know it's just a play they have done, they are conscious of it.

If this consciousness is there, then one should say that such people are seekers, that is the category of seekers, where they are not satisfied with falsehood and they want to find out the truth.

Now the truth is that the Spirit is within you and you are the Spirit. You are the beauty, the bliss and the joy of that Spirit. That's what you are. Because your attention is not there, that's why you cannot feel your Spirit.

But your Spirit exists; it is within you, in your heart, waiting for a moment to come into your conscious mind, to be felt by you in your central nervous system. It's all there, built within you.

Man in his madness doesn't realise that God has made him from amoeba to this stage for some purpose.

There is a big purpose behind it. And the purpose is that now you have to know your Spirit, by which you enter into the Kingdom of God.

You have to enter into the Kingdom of God. How? What is your passport? Is your Spirit.

Because when the Spirit starts shining within you, you start transforming. You start transforming into a new being, into a new personality with a new awareness and you are a different person. Your priorities change.

But those who are not really good seekers I would say, may have a three-legged race, as I call that.

They'll be identified with something else, you see, what is a three-legged race is that you are tied with one leg to another personality. Now this could be the job, this could be anything else and you are tied with it and the progress retards, it goes down.

The progress in Sahaj Yoga is only possible when your attention is on the Spirit. How do you nourish it? That's another point.

The only solution is collectivity. A person who is not collectively nourished cannot grow. He cannot grow whatever he may try.

These are the two very important points of Sahaj Yoga.

Now, one has to understand: this collectivity is to be grown within you, but what do you become? Actually what do you become after your growth? You become a collective being.

So you have to nourish yourself in collectivity. People just don't understand this simple point that you have to become the collective being. And that nourishment, if it is not growing into you, then you are not a Sahaj Yogi at all.

You are just having the trip of your ego, or your superego.

And this is very important, by saying you are “brothers and sisters and this and that” is not possible I know, it's wrong. It's another game.

Like… just like baptism it's another game to say, “Oh, we are all united together and we are all brothers and sisters and nothing should prevent us from being that." Socially we can be all right, but politically may not be, or economically we cannot be and all sorts of things can come.

But after Realisation, when the Kuṇḍalinī rises through these seven centers and pierces you through on the Sahasrāra, then you start feeling the vibrations, the feeling the Cool Breeze in your hand. This is how your Spirit is talking to you. The rapport is established; you are connected with the Spirit. That's the sign. If you are not connected then you have to get connected, then we can talk about it. Before you are connected what is there to talk? What is there to say? Supposing this is not connected, then how can I use it? Tell Me, is there any way? It's so simple as that. Everything is so simple which you people have made so complicated. To Me, a simple person, I don't understand. I mean, it has to be connected or not? Any telephone is to be connected to the mains, or not? So, the connection has to be there.

And once we decide the connection has to be there, then what are we doing about it? That we are doing Sahaj Yoga.

What is Sahaj Yoga? Is the right of every seeker to have this connection with the Divine.

This you are doing in your own right, no doubt. There I cannot challenge your right. It's your right.

Say for example, in a government it's decided that all those people under sixteen must be given five pounds each. All right, as long as is under sixteen you have a right and the governments will see to it that they fulfil that promise, isn't it? In the same way you are promised, that in the modern times, all those who will ask for Realisation will be granted. What a promise to make, just imagine and use Me for that purpose. Or Sahaj Yogis for that purpose.

This has been promised in many scriptures, by many incarnations, the time has come and I have to give you Realisation.

More and more people have to be given Realisation, all those who ask for it.

Of course it cannot be forced onto anyone, this is your right. It is your right to ask, say, for your property. But if nobody asks, the government won't go back on them and tell them, `Now, please have it, we beg of you, we fall at your feet,' and this and that. Do they do that? In the same way, nobody is going to fall at your feet, but if you ask for it, that's your right and you can have it. But the difference is that the right is to be exercised in a full way.

If you ask a right that, “I want to become the governor of a particular place” then you should be able to assume that power.

In the same way, if you think you have right then you must assume also the power of Spirit within you.

You have to keep your attention to your Spirit.

Now, the whole... the whole system of Spirit is so dynamic and beyond human comprehension, that you are suddenly amazed and surprised at it. First of all you are amazed. Then you start thinking, “How can that be so simple? How can that be so easy?" I mean it's not simple! In the sense that you have been made from amoeba to this stage, is it a simple thing to do? Can you make one dog into a human being? Or even a horse, which you like very much, can you? To make so many human beings out of amoeba, isn't it a difficult thing? And if you have made that, that evolution must have rendered something within you, in that something is built in you.

And when it works out it looks simple, but it is not, it has a big background, which is being worked out... to bring you to this stage, just to know “Thyself." “Know Thyself” simple words. It's too simple for human comprehension, that's why it is too difficult. Because they cannot go to simpler things.

“Know thyself"; what is “thy self?" You ask somebody else, “I know my self very well." “Now, what do you know about yourself?" “I like to go to pubs, that's my self." “I like to become something great." “I like..." That's what you know your self, what you like? Or else, “I'm afraid." “I'm frightened." “I don't believe in this." “I don't do this." “Is this `I' the one you are, is it?" Then they may say, “I'm not sure." But when you are the Self, that's absolute and that's sure-short that's what you are. You know this is it. When you talk as a Spirit, you have no doubts. You have no doubt at all, because the absolute is established in you.

For example, you take ten Sahaj Yogis, ten small, little children who are realised Souls and ask them to face a personality and ask them, “What... what is the problem with this gentleman?" And immediately they will say that, “This gentleman has got this finger problem or this finger problem", all of them will say the same, with their closed eyes. Everyone will say the same thing. They'll not criticise each other, because everybody will feel the same thing. All the children will feel the same things, you cannot befool children. They'll say, “Yes, they are catching on this finger." And you ask the person, “Have you got bronchitis?" He said, “Yes, I have." Or something like that.

Even liver, anything which is not even diagnosed by doctors, not only on physical side, on the emotional side you can see.

I met a lady the other day and said, I asked her, “Do you believe in anything?" She said, “I don't believe in anything whatsoever." What sort of a thing is that? A personality and a personality I meet, I tell you: one better than the other.

She said, “Only I believe in myself." “All right, doesn't matter, even then I'm agreed that you believe in yourself. But where is your self? Where is your self; in what thing do you believe?" When that Self manifests, then you have no questions, you are doubtless, you know what this is. You have no question about anything whatsoever, you know everything.

That's how the vibrations tell you.

This is the Spirit, that tells you. The Spirit within you tells you. You ask the Spirit, `What is to be done?' You ask any question.

For example, say, I was born in a Christian family and in India people felt very funny that a lady who is supposed to give us our Moksha and our Realisation should be a Christian lady, because they thought She has to be a Brahmin or something like that.

I am a Brahmin in a way because I'm a realised Soul [laughs]. I have no cast and community, but I am a realised Soul.

So, they asked Me a question, “Mother, how is it you were born a Christian?" I said, “All right, you ask on your vibrations: `Is Christ, the son of God?' " Imagine for Hindus and Muslims, to accept it, this is very difficult. And the vibrations.

And the most orthodox of Hindus immediately, immediately accepted.

For them one advantage is there that they know that the Cool Breeze is the way you can make out that your Spirit is flowing, that's the only way. They know, that's an advantage they have.

But they gave up all that, a revolution came into them.

Imagine Hindus of India, who are such orthodox people, have been dominated also by Muslims. Now they take the name of “Allah hu Akbar” they are trying to know the Namaz. They are trying to do the Namaz.

All this fanaticism is going to be finished, absolutely crushed, as soon as the Spirit starts manifesting itself. Because only truth will be accepted.

In the same way, we have Muslim disciples. They have accepted Christ, they have accepted Gaṇeśha, they have accepted everything, because on the vibrations you see: the truth is there.

Fanatics will also have to come round. But first those who are doubting fanaticism will first of all get it. How can any fanatic be correct? Because they are talking about one God and they are in juxtaposition with each other.

How can that be? But it's so. If you talk to a fanatic, who is, say, an ardent Muslim and an ardent Hindu, they hate each other.

They cannot understand how God could create them: the one person can create both of them. They think they have separate gods. I don't know how they carry on with their fanaticism because I can't understand them. When the entire truth about everything can be known through your vibratory awareness.

And this vibratory awareness comes to you through your attention, which is enlightened by your Spirit.

This Spirit resides within us. All the time it knows everything what we do. It's the one which knows all our feelings, wherever we move. But the same Spirit, when enlightens our attention, the thing that He's enjoying itself, or it is enjoying itself, becomes our experience. Because the Spirit is collectively conscious and we become collectively conscious.

Those people who are not collectively conscious are not Sahaj Yogis, they are absolutely just `so-called'.

First collective consciousness comes in, within us, by feeling the Cool Breeze blowing through our hands and by feeling all the fingers and feeling all the Chakras.

Some people don't feel it in the hands if the Viśhuddhi is not all right, but still they can feel within themselves. Like there are devices I feel, as, if the gas fails, then electricity works out. That also works out in many people.

You can feel it within yourself, where is the problem and you can feel the Chakras. That's the first thing happens to you that you feel the collectivity within you. That you are a collective being you feel. You also feel about yourself, what you are catching, where you are catching. And ultimately, then, you start feeding, nourishing your collectivity. Which is the point very much missed in the individualistic societies.

Because the whole of individualistic society is based on competition. And there is no competition in Sahaj Yoga. It's just the other way round. That you nourish on other people. The person who cannot carry on with other Sahaj Yogis is a sure and certain person who is going to get out of this.

You have to nourish yourself on collectivity. And once you start doing it, some or other, you see I've seen some people, it clicks with them, sometimes. But with some people I go on telling them, “This way, that way", in so many ways, I try to work it out, never clicks.

But with some people it suddenly clicks and they become different people. Everybody then certiffes, “Oh, they have become very sweet now." But some of the people just go on, just like, all the time they are like thorns and anybody they touch, that person gets a fright. And then

that person says, “All right, I'm getting out. I'm not talking to anyone, I'm not doing this. I'm just keeping quiet." That's all they can do.

They cannot take out that thorn from themselves and can become one, articulate with others. And when this thing happens, one has to know that there's something wrong.

After all, from where are you going to get your nourishment? The Spirit is shining, the sun is shining, but your tree of life has to get your nourishment from collectivity.

Once you realise that, it works wonders. It has worked wonders with so many people all over the world.

But there's a greater danger for people, where individualism is regarded as something great, where people think to be individualistic in their attitude towards their selections and choices and the decisionmaking.

For every small thing they will make a decision. Why? What is the advantage? What did you gain by wasting so much energy in decision-making? Whether you'll have the fish-and-chips or you'll have hamburger, what does it mean? Why waste so much energy on that? Where is your attention? All these things, all this attitude is nothing but ego-oriented and is competitive.

And also all the medias that are used are just trying to exploit it.

Like they'll say “If you have a cigar it's sufficient, you need not to have a Rolls-Royce” or something like that.

So you buy a cigar like a madcap. But if they put it in the television then 50% people will do it as if they have no brains to use.

It's a mad world, that way. But it is not, in a way, because you are seekers. Have you ever seen so many seekers? Seekers of truth. They're not only claiming, they mean it. I know, they mean it.

They are not just claiming, it's not a fashion with them, they do mean it. And I'm really very happy about it that there are seekers, those who are seeking, who are honest and intelligent and who want to know who they are.

Today as I said we'll have a short program and there's no end to My speeches.

I don't know how many speeches I've given now, I've lost count. This is only just to make your attention little steady, then the Kuṇḍalinī rises.

Without that happening your attention cannot go inside. Once the happening takes place your attention is pulled in.

The whole attention goes inside and it is carried and is brought to this point where it breaks.

This is the seat of your Spirit, while the seed resides in the heart. And you are blessed with your Self-realisation.

Now, the growth has to come, that you have to move your awareness towards the Spirit. And when that happens, that your Spirit dominates your awareness, that your awareness becomes the Spirit, then Sat, Chit, Ānand.

Sat is the essence of your awareness, is the truth; through your awareness you know the truth. Chit is the attention and Ānand is the Spirit. The essence of the Spirit is joy.

All these things become one. That has to happen. Then the growth is much faster.

When it is half way round, the growth is less. And the growth is to be felt in your collectivity.

Not in how you organize some things and all that, no, in collectivity, how you feel about the whole world, how you are connected about the whole world. What you are doing about it, can you work it out for them? And where is your attention, again? As soon as you one your Spirit you'll start worrying about the whole universe. It will happen, the priorities will change. “Oh, I am here, I am the Spirit. And My work is not this, this is useless, this is not meant for Me." And the attention will start going from all mundane, gross things to the Spiritual side.

But by going there you become so dynamic that all material things will work out just like that. [Clicks Her fingers.] You'll have no problem with material things, they will work out.

And, like I'll tell you that a few examples are like this. You know I'm a married woman and I've got grandchildren. I run My house very well and I am a householder and... This is a... Mine is a marathon race, I mean, all of you have a relay race, but I have a marathon one. And it works out.

But apart from that so many problems I've solved. I'll give you a simple example.

Some girls have come from Australia. They told Me, related many problems they have solved. The one of them was very sweet that, there was a lady. She very much wanted to come to India to see Me and she thought her money was not sufficient. Now, money is absolutely material. And the little child, daughter she had, she also wanted to come. And the girl was having a jumble sale, something.

So she collected some of the trinkets here and there and went for a jumble sale. And they discovered that she had a very expensive bracelet of gold, suddenly, which sold out for this amount of money exactly required for the ticket of the mother and child. Exactly! Oh, this is nothing. There are many people who have known how materially it works out.

For example we have a doctor of physics here, who was doing his doctorate and he did it for years and years, I don't remember exactly how many years. And he brought his papers to Me, he said, “Mother, I cannot now have anything more done, now I cannot even make it a fair thing. I cannot put it [in] the bound. And this is how I'm going to now present, I'm fed up. I've finished every single Pai I had." I said, “All right." I just did like this to the thing.

He said, “You... are You not going to read?" I said, “No, what is there to read? It's all right." You won't believe, he went next day to see the gentleman and he became a doctor of physics. That's how materially things work out.

Kṛiṣhṇa has said it, “Yogakshemam vahāmyaham." Yoga, when you get your Yoga, when you are connected with God, then He looks after your kshema, your well-being.

This is so simple to understand. This is another very simple truth one should understand, that if you are not connected with Him, how can He look after us? We have to be connected with Him.

So we know His desires, we know His ways, we know how to please Him, we know what to do. And so we can ask for what we want.

You don't even have to ask, you'll be surprised how things work out for you. How family relations improve, social relations improve, economic relations improve; all these things are on your centers. And as the Kuṇḍalinī rises She starts spreading sideways also and you start getting the effects.

The first you get is the material and the physical, l and that's how you know how we have cured people of cancer and things... just like [snaps Her fingers] that.

People don't understand how we have done it. [But] we have. Because Spirit is the dynamism within us, it is the thing. Like one diamond which is put in a ring and embedded in the soil, saved permanently, just to keep it out of problems, is suddenly discovered.

And that's why it is all we seek.

The basis of all our existence is nothing but our Spirit. That's the basis, that's the adhara, that's the support. And to us, it should be a special blessing.

For our Lord Jesus Christ was the embodiment of that Spirit. He came on this Earth just to show you the way of your resurrection. It's a special blessing to us.

But Him also we have made it into a fanatic stuff. You were great people. Give anything to human beings and

they know how to make a good mess out of it. That's what I have discovered. He was crucified, that was all right, because He cannot be crucified, He cannot be killed, that I know. But the way now He is clouded and how He is plucked out of reality and put into something false is sometimes...

Sometimes it's so shocking, frustrating and so humiliating, you can't imagine.

Whatever done is done. The quality of Spirit is forgiveness. The symbol of Spirit is Christ. And the power He has given us to forgive, because He has that power to forgive.

He is the power of forgiveness. He is the ocean of forgiveness.

So, He's so powerful that He cleanses you through forgiveness. Just by forgiving you He cleanses you. And that's how it works out.

So you should not try to build a guilt in your mind.

That's the only thing most of the Christians do, is to sit down and build a guilt by spoiling this part of the Chakra here.

It's amazing how it has come to us, this guilt. Perhaps the psychologists or confessions, I don't know what it has been. They' ae guilty in imagination. And that part is very sad, that does not help.

You are not to be guilty, you are the Spirit. What crime Spirit can do? Nothing! Only you have to get out of it, to become that.

That's what we are going to have. And let us work it out. We have some new people over here. I'm sure it is going to work out.

But for all the new people now, I have to say one thing that Sahaj Yoga is not a thing you just go for a program and get out. It's dangerous. If you get your Realisation and still you do not recognize Sahaj Yoga, will be very difficult for you to come back to Sahaj Yoga.

So, please understand that if you have found the way, do not lose it. Try to follow it. I have nothing to gain from you. It is you who has to gain; that's your right, better have it.

May God bless you all.

About these Chakras and all that we've got some papers, which you can see yourself and read and you can understand. Is there? So, let us, put your hands like this and we'll work it out.

Go an' let her off.

Sahaja Yogi: Thank you, Mother.

Shri Mataji: Is working out.

Are you feeling the Cool Breeze? Are you? Good. Today I'm talking about! Absolutely about this *[UNCLEAR* post awareness]. This is not on faith.

You'll get it. It's working out. You'll get it.

Can you see that. It's working out.

[Away from the microphone:] Gavin, She doesn't feel it. Send her to collective.

Some of you want to thank him...

Something and congratulating. Those who want to speak can come and speak. Sit down. Dawn or you want to say

something? As to the *[UNCLEAR* gate], five of them speak of Me.

Gentleman: I'll do it.

Shri Mataji: Bala made some more from the *[UNCLEAR* food].

Gavin Brown: I just got that *[UNCLEAR* birch no... notice]. Congratulations, so a great personal happening and I'm sure I speak for all Sahaj Yogis when I say how fortunate we are to have such a responsible man giving us the example of, not only a responsibility in worldly sense, which is very obvious from your position. But also, I feel it should be said: it's only through your sense of responsibility in relation to Mātājī's spiritual work, that has permitted us to get our Realisation. I don't think people realise how much you've done for Sahaj Yoga, how much you still do for it.

Without your personal generosity, Mother would not have been able to travel to-and-fro between the different centers where Sahaj Yoga has been established. And many of our early meetings would not have been held without your kind support and your tolerance of our demands on your Wife's time. I think all of us wish to express our gratitude and our appreciation of your kindness in that respect.

And I'd like to add my personal; good wishes for your continued success in this responsible work position, as well.

Bala Kanayson: Mātājī, Uncle... Coming from Singapore, I have been taught to call my elders `uncle' and `aunty', but since Mātājī is our Mother, I think we would actually be calling you `father'. And I must say that the previous

speakers have already said most of what I would like to say. But I come from Birmingham and I'm speaking on behalf of the Birmingham South Yogis and also of North Watford, I think. And the fact that you have been elected and that Mātājī, being your Wife, on the physical plane has come here and has given Realisation to the numerous seekers in this country and even I have come all the way from Singapore to get my Realisation here, is something we just can't express our gratitude for. It is lifetimes that we have spent towards this day, when we have *[UNCLEAR* as sweet, all belongs] having as our Guru, Mātājī and we're been given this fulfilment of realisation of our Spirit and of our true nature. And I know there will be thousands more who will get It in this country and throughout the world.

And I'm extremely grateful to you, because it is surely you and your overall being that has caused you to be elected again for the next five years. Which, in my selfish way I'm ashamed thankful for, because that means Mātājī will be here and we all are thankful for that as well. And especially for tonight for giving us this treat, which will fill our stomachs and make us quite happy as well... and for bringing Mātājī here and keeping Her for another five years, thank you.

Shri Mataji: She's somehow changed. Please come all the way in front.

Sahaja Yogini [with Australian/New Zealand accent]: *[UNCLEAR]*.

Shri Mataji [questions]: *[UNCLEAR]*.

Sahaja Yogi [answers]: *[UNCLEAR]*.

Sir C.P.: Dear Sahaja Yogis and Sahaja Yoginis, I am very, very grateful for all the kind words that have been spoken about me. And I'm truly delighted that you find it a source of happiness that my Wife should stay on here for a further five years. I now see how many good wishes there were *[UNCLEAR* depenishing] those who wanted to reelect me and I'm sure it was because of your will and your desire that my Wife should stay on here, that they had to reelect me.

I want to thank you very much for this evening. It's a great pleasure and privilege to be with you and I say this because you represent the fulfilment in some way of the dreams and ambitions of my Wife.

She has been wanting for many years to spread a message and the only person who stood in the way was myself. And we had *[UNCLEAR* brenniered] until my daughters grew up and got married, She would have to *[UNCLEAR* about turn] to the *[UNCLEAR* how do you think tank/tactic]. It was my own vision responsibility to devote the time and her *[UNCLEAR]* towards my children. I love them very much as I do still, but only a mother can really spark the children. Oh she did. They grew up and got married.

And thereafter kept my word, I said “Now the time had come and if You wish to go out into the world and propound Your message, by all means I'm with You." And She has been expressing Herself and I'm very proud of Her. And it just happens that what wish you, you can well understand my feelings. She will be here. That will be for the next five years. I know how much your will *[UNCLEAR* meant] today for me, for many years more to come.

In my own way trying to help the world myself. That in the maritime fields. An organization like Hers beats the Maritime Organization of the United Nations system. And based on global cooperation.

And *[UNCLEAR* this is my way] through the governance of this organization, is that we must all work together; we must not attack each other. Between the developed world and developing world there should be understanding, good will, cooperation; not confrontation. Because confrontation does not lead to betterment.

You see in some way it means *[UNCLEAR* umfebruaranz. But is beyond dreary and stanish have noises and idea develop] and working together then the world can be *[UNCLEAR* for...] I'm not talking about the material world but the spiritual world. Spiritual world with *[UNCLEAR]* mine is the mundane world. And I'm very bring to you that this, Shri Mataji at least is accepted in the organization that *[UNCLEAR]*. There are many countries which are poor, many countries that, not in *[UNCLEAR]* but to the direction, that all of them are working in a nice way, in a spirit of mutual good-will and competition.

And it's probably because of the philosophy which I propound, that they found it possible by unanimity to give me yet another term, another opportunity to continue serve the world maritime community, an even *[UNCLEAR* being] the world.

I'm very happy that they *[UNCLEAR* got ourself a home] and I know that you are happier still, not because I have been reelected but because this Lady next to me *[UNCLEAR* presents us as] individual.

I can assure you that She will be here, She will be with you and She will be with *[UNCLEAR* whoever...] and with family that you are building up, all I can say, may you work like a *[UNCLEAR* feast] and this world become a better place to live in. May all *[UNCLEAR]* that we are all brothers and sisters on this day, whatever the colour of our skin. And whatever *[UNCLEAR]*. Thank you all very much for this.

Shri Mataji: Did you hear *[UNCLEAR* everything]? I don't know what to say *[UNCLEAR* about/after] this. I must say that if this kind of a thing starts working out in the whole world, then people will take to Sahaja Yoga, because they will see that the root it has the sustaining power, you see, as a, as a tree grows the fruit has to come up well, that's the very thing that has happened to you. And always you get this work, organization is made in office, that's the same thing office *[UNCLEAR]* possessed and *[UNCLEAR]* also.

So even before Realisation, people can break through everything and why not after realisation? Thank you very much. [Applause.] All of you are [UNCLEAR.../very happy].

***Contents: 1980-11-13*, Public Program, What Makes People Happy, Stratford, UK**

I have already told you how it works out. Now what are you living for, you have to think about. Is it just for earning money, earning more, putting some money in the bank, or for insurance? Are you working for that? If money was everything, then you will have been the happiest people here because even if you are not working, you can get money in England, no problem. But

that's not the last thing. Those people who have less money could be much happier than the people who have money.

Sometimes money can give you a headache, you see and a kind of a intoxication.

Then what is it that makes human beings happy? When I walk on the streets, say in the West End if I walk, I find the people in West End are not at all happy, while in East End they are happier people, no doubt, because perhaps they know how to live with little less than what is required and all the West End people want to always have more and more than what they require. Perhaps they are more worried how to get more things. East End I've been always visiting and somehow I have a great faith that here in East End one day it will come that lots of seekers will be born in this part.

As it is, I feel that human beings do not know one fundamental truth, that you are not determined.

You are not the sum, for your physical, mental, emotional life, but you are designed for spiritual. The whole design of the human being is created to enjoy your spiritual life and not material life. This is the basic, basic thing human beings don't understand and that's why, if they knew this fundamental thing, they would seek their spirit first and they would not seek other things, because if that is the thing which is going to give us the complete enrichment and nourishment and also the fulfilment, then why run after the things which do not determine our life? All physicals, for example, this building we built, all right? Now, this building we built with stones and, say, mortars and other things and electricity is put in, the lights are

brought in and the whole design is made. But why? Because there is a subtle purpose behind this building. If that purpose is not there, this building is useless. It will be just a haunting place. There would be no-one visiting this place if there is no spiritual life, if there is no spirit behind it. The purpose, the spirit, is the purpose. The purpose of human life is the spirit and not the purpose that we seek.

Now what we do actually with ourselves is that when the purpose is the spirit, all of our energy we are wasting for something that is purposeless. Like, somebody who was interested only in counting these pillars, what will you call him? Or who will start counting these nice fittings, what do you call such a man? That, this is not the thing you are supposed to do here. What are you supposed to do here is to come for the purpose for which this building is built.

So, if you understand this fundamental thing, that the purpose of human being is spiritual, the whole universe is created to create human beings, for what? To be a part of these stones and the mortars? It is to become that spirit which is within you.

So, once you understand our purpose, then we can talk about it.

Now, you may say that, “How do You say that it is the Spirit?" That is the most important. What is the proof, you see. All the scientists may say that, “What is the proof of it?" Now with all your science, with all your advancement and all that so-called affluence and all that human beings are so egoistically boasting about, I have yet to see people who are really happy in that. They are

not happy. Is a very simple thing. I mean, you reach a certain conclusion then, that what you have done is not the purpose. If that was the purpose, there would have been proof in it. That shows that that is not the purpose of your coming on this earth.

For example, somebody says, “All right, I want to have lots of money, lots of power and lots of enjoyment." But if you go and see the face, face of that person, it looks like somebody who is worn out, who is absolutely like a dead personality. There's no joy on his face. He is not enjoying himself. See, the richest man on the earth, go and ask him. He'll say, “I've a headache. I don't know what to do with myself." All those people like that lady, wife of, say, Kennedy, just look at her. She's every time, whenever she has an interview, what she says is her hankering, her unfulfilled desires. She's taking about that. You see, Mr. Ford who was a very great man, with lots of money, you go and ask him and he says that he doesn't know what to do with his money, that's all.

So, once you understand from this that the purpose of the building of human being is not the body, the mind, is not even the emotions; it is something beyond, which you cannot see. By coming here, you do not see the purpose of this building, do you? What you see exactly are these pillars or these walls or these roofs. But do you see the purpose of this building here? No. But is written somewhere, this is the purpose of this building. Once you see the purpose of this building, written somewhere, by some authority, has to be an authority, then you understand why you are here and what purpose it is going to serve and how you are going to work it out.

So, once you know that the purpose of our existence as human beings is the spirit, the whole thing has been worked out on this principle that you are going to be the spirit. You are created for that. Everything, everything that you do is for the purpose of the spirit and not for anything else.

There are so many ways by which you understand that the purpose of your existence, that determines your existence, is that. For example, we have had people on this earth who talked of spirit. They said, “You have to be born again to be the spirit." They have talked, not only Christ, not only in India, not only in China. Everywhere we have been having people who have been saying that you have to know your spirit. You have to have your Self-realisation. You are to be born again. Everyone is saying that. It's not only that I say it, but every one of them are saying.

Now, those who were fake people, those who came for a short time, those who try to put the attention on something else, were found out in no time. For example, Rasputin; he came in. He talked of lots of things. He is lost. Now nobody bothers about Rasputin. Then came, say, for example, Hitler. He came.

People were enamoured by him. Oh, Hitler is great. The whole nation was enamoured. All the nations at that time were talking of Hitler, thinking he was very powerful. When he died, people are saying he was a very, very cruel and a brutal person. He was Satanic.

So there were these *[UNCLEAR* brands or plans] and these characters, or this type of people who came on this earth who were anti-Spirit. Those who did not talk of the spirit

died out and though you may have *[UNCLEAR* read] their statues or do anything, but nobody goes and bows to it. Nobody is bothered to know about it. They are finished. Nobody thinks that they were great or that they were of any use, or they are to be revered.

So, a human being doesn't revere all such people.

Now, we have so many statues in India. We have seen them.

So many statues are there. Will you go and prostrate before them? You do not. We do not think that that is the worth of these big *[UNCLEAR* statue/statues].

Once I went to see a very big castle in India, in Agra, which is a very famous castle and this castle was occupied by very, very big emperors, Mogul emperors who lived there, who built it and they had huge, big *[UNCLEAR* retina/retinue] of servants and other lords and all that used to come there and big, huge halls, beautifully made with all kinds of mirror work and what you call, the embroidered things and *[UNCLEAR* also or all so] beautifully carved. Every sort of an art was there, working, worked out and which had made it look very beautiful and nice. And we all went there to see it as a tourist place and everybody goes there to see that.

And it so happened that we had a guide who was telling us and it became very late in the night and it became absolutely dark and we lost our way a little and there was no light anywhere. It was all dark, completely dark and we had to find our way out and I felt the whole place is just haunted. There is no-one, there is no-one who is, who is existing in that place, as if it was a dead place and the whole place showed Me how these people were there

living in all lavishness, drinking, indulging into all kinds of vices and very egoistical and arrogant and talking to each other with such arrogance. I felt all that they were there and all in the dead and nobody felt that there should be one light in that area. Not even a single light. And somehow we managed, you see, to crawl out and then we saw a little light flickering from outside.

So, we went up to that light and we saw it was a little light was coming through a door that was closed and we opened the door and we thought we were out. We knew that we were outside of the castle.

And that light was on a grave and we saw that there was a man near the grave.

So, we asked, “Whose grave is this?" He said, “He was a Fakir. He was a realised Soul and he was a great Fakir and this has been here much before this castle was built and every night we put the light. All the time there is light for him on this." And the name of the thing was, also he was so ancient that he did not properly know the name of that Fakir. And I said, “The vibrations of that place was tremendous *[UNCLEAR]*." And they said that people just come here and touch this and their problems are solved. And it's such a beautiful place. It was desolate in a way that it was not so decorated as it was, but in the night, it was light.

That shows that which is the place which has an eternal value, is the purpose, purpose of life and the purpose of life is spirit and that I could see there. Just in a very small little corner outside that castle was that grave of a man who may have been a very small tiny-miny person, the

way the grave was and here is the light, burning. For ages now, nobody knows; but there is the light.

There are so many other ways that by which human beings have to realise that it is the spirit that we have to achieve. We are made for the spirit and not for the other things so-called more *[UNCLEAR]*. All the universe and universes were created only for creating the human being, who would ultimately know his spirit. They are now going to the Saturn and then going on to the moon and they will go to all the places. But what about going to your own spirit? When are you going to go there, which is your purpose? Is it your purpose to go to the Saturn? What are you going to get out of it? They are spending such a lot of money and so much they are launching and all that. I just laugh at them. What about seeking your self, which has been told by so many people. These are the people who are truthful, who have shown us the true path of truth and they have told us we have to seek your self. They were not lying us. They were not telling us false thing. But what I find, when their disciples come in, when they're, I mean, you see, the people who are their followers, they come in, what they do is to start a kind of a cult, or a kind of a so-called religion, which stops the seeking first of all. The first thing they do is to freeze your seeking completely. I mean, I can't understand. For example, Christ has said, “Seek ye your self. You are to be born again." I mean, He said it off and on and off and on. And I would like to know, which church does that? Same about Indians. In India, this thing, I mean, if you read any book which is scripture they say that you have to seek your self. You have to get your Ātmā sākṣhātkar,

means your Self-realisation. That's the aim of it. But what they do is the so-called Brahmins and so-called people in charge of so-called Hindu religion are teaching nothing but ritualism, some sort of a nonsense which has no meaning.

Same about Islam. You can see the fanatics, terrible fanatics coming out of it. How can religion be a fanaticism? I just can't understand at this level of mind, but I do not know how to explain. You see, for Hindus, their gods are the highest; for Muslims, Mohammed is the last; for Christians, Christ is the only One. I just can't understand how can they say such a nonsensical thing. From where did they get these *[UNCLEAR* idea/ideas]? Just to fight with each other. They must find out some way. And I think the reason must be that people always unite if you have to hate someone. If you are to love someone, then people never unite.

So, it's better to say that, “This is the best” so that the rest is all nonsensical and you take something like the best and hold on to it and just start to propound it as, “This is the best. This is the best” and that's how you will organize it. But all of them are the best. Which part of your body is not the best? They are all flowers of the same tree, and, why, we are just plucking them and holding on to them and saying, “This is the best and that is the best and the one you have got in your hand is a dead flower." The living force is in the Tree, in the “Tree of Life” which is described [in the Bible].

Where is the seeking gone? The seeking is lost, because such a clamp has come. Now when a man has started thinking, he starts thinking, “Oh. God! These people!

They talk of God; and look at them, how they are. They are so money minded. They try to own the properties, this, that. How are, where is the spirit?" And so they go against and they think, “Oh, this is all nonsense." They cannot respect, you see.

So, a new type of people have started saying, “There is no God. There is no spirit. It's all nonsense. These people are just trying to make money out of us. They are parasites.

So, forget them." Both are equally wrong. There is God. There is spirit within us and the time has come for us to know the spirit. This is what I've come to tell you here.

Of course, some of you have been with Me for days together, as Maureen has said, that she has found something. What has she found? This, her spirit. She, like many other young people, have been really of the category of seekers. There are real human beings who are seeking. I mean, they are born like that.

They are seekers. They are not seekers of anything else but of spirit. Perhaps they do not know, but they are that category, that they are seekers. Even if they take to drugs or to anything, they do it for the sake of seeking. And there are many, many young people in every country.

We had one from Algeria, a young fellow, who came down here and got his realisation. He went back and told about five hundred young people, who were very well-educated and all that. He told that there is a spirit within us. Because they had denounced, all these young people had denied. They said, “Look at these mullahs. What are

they doing? They are teaching us fanaticism. They are teaching us destruction.

How can there be God? How can there be Mohammed and all that? It's all nonsense. We don't believe in religion." And they had taken to communism.

Some of them have become so violent and there could have been anything like a national front sort of nonsense or some sort of a thing like that. And these people, when they heard him saying that, “There is the spirit. There is the God and you have to find him” they were amazed because this boy was a aeronautic engineer and they were surprised how could he say such a thing. They turned round and they also found. That is how all these differences are going to vanish, because spirit is the universal being within us. We become the spirit. It's the question of becoming, not just giving you a sermon, calling you, “Here. All right, come and confess and then take one bread and finished." It's something that really has to happen within you. Now, as I said, the whole construction has been done with the full understanding that you have to become the spirit.

So, don't you think that even human beings who are quite confused, when they build something they never forget the purpose of the building? The whole universe and this earth that produced human beings, the whole creation, has been for the purpose of making you know your spirit. Do you mean to say that all is going to fail? That it has not worked, nothing within us, that it is you who are going to see and you are the one who are going to sort of oblige God by seeking Him? Is it that He has not made all the *[UNCLEAR]* arrangements within you by which

you get it yourself? After all, He has made you a human being. Or you have made yourself. I mean, you don't see any man making himself a human being out of a monkey. He has made you a human being and He is going to make you something higher. You cannot put in any effort into it.

As Maureen has said, that we understand only physical Yoga. I don't know from where this nonsense has come in the west that Yoga means only physical exercises. I mean, I don't know if people in the west are going to join a circus or some sort of a cinema show, that they are all the time busy doing all these acrobatic, useless things thinking that they are going to reach God. This is to be understood that through physical being you are not going to meet Him.

Many people have an idea that if you give some money to someone you can, you can get God. Many people are like that. There are so many foolish people. Even in England, there was a Guru who said that, “If you give me a Rolls-Royce I'll come from America” and there are such stupid and mad people that they starved themselves and got a Rolls-Royce for him. He has already fifty-eight. They bought one more for him and he came down here and they gave him the Rolls-Royce. And when people said, “What's this nonsense going on? Why should you give him these Rolls-Royce to get the spirit?" She said, “He gives us spirit and we give him just a metal. Now, can you exchange?" For example, now, you have built this house with all these things. By building all these things, did you feel the purpose? First, you have to have the purpose. You have to create the whole building and then

achieve the purpose. That is the way the pattern of the whole condition is. First, is the spirit; then the whole body and all that is created. Through your attention, you have to know the spirit. It is that way you are created and the whole pattern is made inside your being, which is placed in the spinal cord of a human being, which shows how he has evolved and all that is not here to show you, but these people can give you some charts and things for the new people who are here and most of you know all about it. You share a story.

But now, the trouble I find with human beings is that it is very difficult to convince them. I mean, they want to be convinced. For what? I just don't understand. What do you want to be convinced about? You are not paying any money here. There's no shop to convince them. It's like they think I should tell them, `This sells better,' or, `That sells better.' *[UNCLEAR* This] you have to ask for it. That's the vicious circle. They don't want to ask for it. They think I should fall at their feet and say, `Oh, please take your Self-realisation.' We cannot understand something that is beyond, beyond your power to achieve.

So, once you know that, then you have to ask, isn't it? Supposing there's a rich man. Well, this may, people may understand, a very gross example. Supposing there's a very rich man and that there's a man who is not rich. Now, he goes to this very, very rich man and he, he wants the rich man to convince the very ordinary man. For what? The, the other fellow wants some money. Now, what should he convince them? I mean, if you want to have the money, then it is you who has to ask for it, isn't it? Or the person has to convince you: “Oh, please take

the money. I beg of you. Please take it. I love to give you money." Do they do like this? In a very gross way, but you understand, while the person who is spiritually enjoying does want some, but it wants that everybody should enjoy. Because he's not a moneyed man; he is a person with compassion and love.

So, because of the compassion and love that he has, he has or she has, the enjoyment is not complete unless and until you give it and that's why such a person wants to share. The difference between a moneyed man and a person who is spiritually very much endowed is this, that one wants to share and give and without sharing he is *[UNCLEAR]*. It wants to create a way of sharing and that is the reason why such a person may sound convincing. But actually, it is you who has to ask. You have to ask.

Now, there are so many ways by which one can try to convince and that conviction is this, that you see with your naked eye the pulsation of the Kuṇḍalinī.

Some of you who have come very recently may not have seen, but all of you, those who are been with Me now, have seen the pulsation of the Kuṇḍalinī in the triangular bone. They have seen this power, this residual power, pulsating, with their own eyes. They have seen the pulsation rising. They have seen the pulsation entering into the fontanelle bone area and they have seen the baptism acting in the actual, real living way, that this portion becomes really soft and then you start getting the Cool Breeze of the Holy Ghost flowing from here. This is what should happen to us. Without that, all, everything that we have done, all God has created, is all a waste; it's useless; it has no meaning. It's foolish, stupid, I feel

sometimes, the way people are wasting their time and wasting *[UNCLEAR* their energy]. Once you get that, once you get to that, then the rest of thing works out, beautifully.

So *[UNCLEAR* a place]. I will give you another example of a Prime Minister who died *[UNCLEAR* in India] and somehow I happened to be with them because My husband was his Secretary.

So, I, we went through the whole thing and in India the custom is to put all the remains in a big pot and they take it around.

So, because he was Prime Minister they put that in a very nice, big jar, or you can say, the water carriers, huge big, two water carriers made of nice metal and inside was put all the remains of the Prime Minister.

Now, the train had to go from Delhi to Benares, to immerse that in the River Ganges. On the way, it was quite dark and it was very, very cold. It was the month of January or February, February, it was, when we were passing through that cold weather and the people were standing on the road. I mean, we should say, they allowed the railway lines throughout. Imagine! Throughout Delhi to Benares, at least must be, it is at least six hundred miles or so. Not a single place was there where there were people who were not standing, to see what? He was not there. Nothing. They could only see those vessels. That's all they could see. I mean, there was nothing to be seen, but they were all lined up and they were also coming and falling to grab those two vessels that were there. There was nothing else. His remains were also inside, but they were going to that

vessel that they could see, because inside was the purpose of it.

Now, when we went to Benares the thing was all immersed into the River Ganges. The thing was washed with that water and everything was cleansed out and they took out these two big water carriers, these vessels, outside. And then I was amazed to see that they were pushed on one side. They were lying somewhere and there were two bhoots were standing on top of them and nobody even noticed where they were lying. Nobody bothered. It had no purpose any more. It's finished. It's done. Nobody is bothered, where they're lying, what they are doing. Nobody's bothered. On the way, imagine! On the six hundred miles, it was completely covered the whole night, people were standing even with lanterns, to see that, just to pay homage, to what? But the purpose? There is a spirit within us, which understands the spirit of that. Once that is lost, it's not to be seen. Nobody's bothered about it. Nobody even looked at it and there were bhoots standing on top; they were under the bellies of the bhoots there. I just *[UNCLEAR]*. I said, “Look at this. It has lost its purpose. It has no *[UNCLEAR]*." Are we leading our life the same? We have to find. Are we leading our life without any purpose? But once the purpose is found out then the whole universe starts working because you are designed for it.

So, the whole universe starts working for that design and then you get the blessings of various type. Every type of blessing and that is what you choose. Then you do not become overrich, no. That's not the blessing, but you become as rich as should be very satisfying to the spirit.

Then you become more satisfied and the problems are solved. Every sort of problems are solved.

But so many Sahaja Yogis feel that Sahaja Yoga is for solving problems, all which are of a very mundane nature. Sahaja Yoga is for giving you spiritual light. Is not for solving your problems, but as a result the problems are solved. As a result you get all right. Your health improves, of course. You give up all your bad habits and all that *[UNCLEAR* habits/happens]. I mean, it's a tremendous thing and all the transformation starts flowing. It just works out that way because, see, tomorrow this place can be absolutely vacant. Nobody could be here. It's useless. There's no lights, nothing, nothing.

But then the purpose is, supposing of this, to have a meeting. Everything goes up. Lights go up.

Everything's spread out, everything clean, everything organized. In the same way, once you have your purpose established, everything that is topsy-turvy, in confusion, this way or that way, gets into its proper shapes and you get transformed. Now, there are many people like Maureen who are here, who were all lost people. I should say, really lost. And they found their way. But to them, also, they must understand that the spirit is the most important. Not the other things, that all our problems should be solved if you are with the spirit. You see, people start, you see, so many people get jobs; they get money; they get lots of success in many things; they get married; they get children; they have blessings, this, that. But still, they don't understand. This is happening because you have become one with the Divine. The

Divine is giving you blessings. Still, they do not understand that. That is the thing. Immediately, if supposing some still goes wrong with someone or something: “Oh, look at this Sahaja Yoga. With Sahaja Yoga, it has gone wrong” because after some time your testing starts. The Spirit starts testing. It gives you certain temptations. You have seen, even Christ had to go through, who was spirit Himself. He had to go through the temptations of the Satan.

So, the temptations come in to see how far you go. Then people start saying, “Oh, look at this. This is going wrong with Sahaja Yoga; this is going wrong with Sahaja Yoga." According to some of you, even Sahaja Yogis, who are just halfway baked, I would say, they are not yet fully mature, they want a ship to be built, beautifully, then to be launched. But the sea has to be absolutely smooth, you see, absolutely smooth and the ship should just go balancing. It should not face the sea. Then how do you prove it is seaworthy? The seaworthy ship has to have the facing power, of all kinds of storms. Here, you are not to see the storms; you have to see the quality of the ship. You have to find out what is the quality of the ship that is being now evolved, transformed. Is it facing? And that's why people fail in Sahaja Yoga, also. Of course, with this being the real thing, it has to be very few.

[UNCLEAR Today/Then] we went to the market to buy some things and even woolen, real woolen clothes were very few.

So, I thought something is happening even when Sahaja Yoga the same way. It's been too real. It starts. It's few. I started with, I think, six people only. One of them was

Maureen or four, yes. Then I started working it out and now you have seen in East End how many people have come. But these one or two, whatever this is the number, is going to start and once it starts, because it's a living thing, if they work it out with that understanding that you are for your spirit, they will start working it out within themselves. Then they would like to share it with others. Once they start sharing, it starts expanding and increasing and improving, because that is the purpose. What is the purpose of this *[UNCLEAR* Kali Yuga or Kuṇḍalinī] is to get enlightened. Once it is enlightened, then what does it do? Nothing. It does the purpose. It gives you the light. Finished! Then the purpose is filled and there's no more seeking. It just gives the light and that is what it is. But the trouble is, human beings have really, some of them have really spoilt their being quite a lot, within themselves. Through the tensions of life, through the whole ideas about life, through their old indulgences, I would say, through ignorance, following wrong type of people, filthy things, going to wrong sorts of life, there are problems within. Doesn't matter.

When the light is there you see the problems very clearly and you know also how to cure them and *[UNCLEAR]*. But remember, you have to be the spirit. That's the main part of it.

So, gradually, the spirit itself shows through your collective happening, that you become collectively conscious. The thing starts flowing in you and you start feeling on your fingers where are the problems and these are decoded nicely in Sahaja Yoga and you know that, if this is catching, then that is, means you have ego. Now,

if you have ego, what to do, how to get rid of it, what to say, is, you know, how to work it out.

Now, ego is something. Normally, if you say to somebody, “You have ego” he'll give you another punch to prove that he has a big one. But the Sahaja Yogis are different type. They'll tell you, they come and tell Me, “Mother, please take away this colossal ego I have, this *[UNCLEAR]*” because you start seeing it as a separate thing. You do not think that you are ego. You say, “Oh, this terrible thing, please take out” or, “This I don't want." So, this Mister Ego vanishes, but in the beginning be careful; don't tell anybody you have ego. We have other names, you see, code names for that. Otherwise, you will be punched, you see, very nicely and have a black eye. Needs to be careful. Gradually the same people when they improve, they start finding out about others. And there are ways, you see, nice, with the Sanskrit. You see it's a very good way that the Sanskrit words are there, so that nobody knows what's the reason *[UNCLEAR]*, how you cure the people without they knowing about it. It just works out, you see. Like children, if you have to give them castor oil, you put a coat on that and you can manage it. It's like that.

So, it works out. It changes you completely, transforms; it has to transform you. After all, it's such a dynamic thing.

Now, there's no end to it. I would say that just now only thing you should ask for is realisation. Get it; work it out, but just don't slip. It's not like going to Hamstrich, shopping, something and then throwing it somewhere and getting another thing. It's not a fashion or anything. It's a steady stream of spiritual life which you should

have. Without that, nothing is important. Everything is a waste. It's a wasteland and if you have to understand the meaning of your being there, you have to get your Self-realisation; you have to get it.

First, the people who are ardently seeking will get it, not the people who are not seeking. Those who are seeking other things, might get.

Some people who are sick might get well, finished.

Some people who are seeking, say, mental or physical, will be all right, finished. But, those who are seeking the spirit will get permanently everything else, plus the blessings of the spirit, which is your purpose *[UNCLEAR]*.

May God bless you.

[UNCLEAR].

So now, those who are new for the first time, please raise your hands. Come on out.

You have been here with Me before. Daughter, one, two, you have been, yes, three. Now and we have all of them are realised Souls. Can you imagine? It's good thing, very good.

[UNCLEAR]. Just put your hands like this. Just like this. Put your both *[UNCLEAR* your or the] feet straight on the Mother Earth. Just like that. Now.

[Long silence.] Close your eyes. Please close them. All of you, close your eyes.

Contents: 1980-11-16 **Talk to Sahaja Yogis, The New Age, Seminar, Plawhatch Hall, UK**

Seminars like this are very useful because then you can pick out people who are very seriously interested in

Sahaja Yoga who are dedicated, who have passion for Sahaja Yoga, who feel that it is the most important thing of life.

Now, you must have realised, that you are the people who are the men of God and women of God. And that you have to be prepared, to take this banner of New Age, of transforming Sahaja Yoga into Mahā Yoga, into a vast area of spirituality. You are the channels and you are going to generate this energy. If you were just channels, then your responsibility would have been much less.

But Sahaja Yoga is a very different type of a living process. Perhaps you might have noticed it, that once you receive your realisation firstly it starts transforming you. Then it starts transforming others. By your presence you start transforming them, By your existence, you start transforming the atmosphere, the subtler problems of negativity, they all work out. Like a tree, when it is blossoming, the fragrance of the blossom creates a different type of aura, around itself, that it attracts all the bees around to gather the honey. In the same way, when a person is realised, is enlightened, the area spreads and you start getting people attracted towards you. You have to remember few points about Sahaja Yoga, that you receive the light first, the second step is that you generate the light, It is never done in any other process, that you generate the light, on your own, with your will, with your understanding, with your freedom. For example a tree may give rise to seeds and seeds might become trees. But seeds do not regenerate, they do not have a will. Because here the seeds are human beings. Only the human beings have the will. Now you've been

enlightened with your will. With your will you can regenerate, or you would say, you can generate on your own Sahaja Yoga to go further. It's a very subtle understanding, that when a light comes, into this candle, it cannot regenerate of it's will any other; somebody else has to take it to that.

So your will is very important in Sahaja Yoga. “What do you will." That is very, very important.

Now will does not mean `desire'. Will means `desire put into action'.

So what you do is to desire and then you put it into action. You can do it. First of all you have to know that we must have desire. That is there no doubt, You are categorically seekers. I mean you are that category, you are born as seekers, you cannot get out of it. You are seekers. Whatever may be your problems, from whatever source you might have come, whatever mistakes you may make, commit, but you are seekers. Seekers are seekers. For example in this room if you see how many lights there are? At the most 6 7, 8, 9, 10, 11, you see, in both the rooms put together.

In this room only 5. Everybody is not a light. You are the light givers and it is going to work out through your will.

So how powerful our will should be? How dedicated we should be about our will? That, one has to know, you have to fathom out that will within you. Once you start doing this Sahaja Yoga, then you recognize how important is Sahaja Yoga that it gives a real meaning to the whole creation, in the eyes of God and Divine Power. That has to work out, that's the purpose of life. And

surprisingly it is left to your will, not to My will. I've no will, I've no action.

So it is your will, which is going to work it out.

So you have to dedicate. And now you have to weigh yourself: How much I'm willed? The seminars help you to see how much you really will that Sahaja Yoga should be `successful'. This is the second thing.

To make it successful, what should we do? We must understand the basics of Sahaja Yoga and try to see within ourselves `do we understand the basics and do we have those qualities by which we sustain those basics?' The first basic of Sahaja Yoga is that you have to become your Spirit, so that your body emits the powers of Spirit alone. This is the first basic of Sahaja Yoga.

So far, in all the religions, `all' the great books, even Bible or Gītā, it is written that you must have faith. You must have faith. `Faith' word was never clarified in anyone of these books and mostly people thought blind faith is the only way to believe, is to have blind faith. It should have been clarified. But it was kept a great term as: faith. They do use: Blind faith and faith.

So the people started working it out, for example you are walking on the road and you say I was thinking of God and suddenly I found a gold ring, so that my faith was substantiated that it is God who has helped me to get the gold ring. Or say that there was a divorce or something like that and I prayed to God and the divorce did not take place; it is God's help. But this kind of praying can have another side, people can say that the people who do not believe in God at all are quite successful.

Then how do you explain that? They have no faith, they are actually heathens, they are very successful in life.

So how do you explain that side? Sahaja Yoga has another very great thing, that is, it is revelation of all the great terms that were used before. Because people were not given realisation, one could not talk of faith, or blind faith and the real faith. Because if they do not have their eyes how can you tell them about the light or the darkness? So that time the faith was sustenance: How to sustain yourself? The second was to have faith that you will be resurrected, that you will be your Spirit.

Now the third stage is today, to know that realisation gives you experiences and then your faith is established. Not blind, but `open enlightened faith'. For example you come into this house and see for yourself what it is. And then have faith in that, that it is so. Believe in that, that you've seen it now you've seen `sākṣhāt'. To have sākṣhāt means to get the whole thing which you've felt through your organs, five organs of perception. It's as clear as sunlight to prove it.

So this way is the real thing, no conjecture, no just talking about it.

So all these words that were used in the scriptures are a, revelation'. It means in `actual' life you've `seen' these things happening. Like I say *[UNCLEAR]* Ha and the Kuṇḍalinī goes up, you've seen it many a times. I say *[UNCLEAR]* Ha and you start feeling. That only by saying `Ha' and `Hoo' and `Hee' you get the vibrations. It is `absolutely' there, now you can see for yourself. There is no just `that it would not work out or may work out, may

not work out, may be true, may not be true.' All these things are not there. It's true absolutely.

But first and foremost is: `You have to become your spirit.' Without knowing the Spirit you cannot know God. But the Spirit itself is a sensitive thing. It is there no doubt, it stays there no doubt, but that it should, shine in your attention. You have to know that your attention has to be congenial to the Spirit. If the attention is not congenial, then the Spirit doesn't shine. Spirit will shine on an attention which is steady. Steady it by balancing, you bring a steady state. Balance your thoughts, balance your eyes, balance your desires. Try to balance it. Ego and superego; you balance it. Attention is balanced very much like that.

Now how do you do with your will? First of all you desire and then you act. Where am I going? What am I doing? I am a seeker. Is this the thing I have to do as a seeker? immediately balance will come.

So this balancing has to come; foremost thing is to balance yourself. Any extreme behaviour must be balanced.

Any extreme attitude towards life must be brought down. Now, here we find that the will acts to oppose and in an opposite direction. For example people become obstinate. They do not want to accept that we have to balance and they say, “Oh! I am alright” and they'll give all explanations to show they are alright. For whom are you giving the explanations? You are fighting with yourself. Why? Because you are not yet integrated fully within yourself.

So the second point is the integration. Integration of your attention, Integration comes in when you do some thing, you wish the same thing, you enjoy the same thing. If you want something else, then you find integration is also wobbly in your attention. But if you want your Spirit, you just want your Spirit to be happy. Spirit is always happy. How are you going to make the Spirit happy? Only thing when you say, you want the Spirit to be happy, what you are saying is this, that you want your attention to be happy.

If you keep your attention happy and cheerful, completely integrated with your being, not with your ego.

This is where the discretion has to be used.

So from balancing and integration we go to third point, is discretion because you are very senior members of Sahaja Yoga, very senior students. And now you know how to be discreet. What to take, what not to take.

It's very easy to criticise others, it's very easy to say others are wrong, but it should be the easiest to see what is wrong with you because you cannot correct others, you can only correct yourself. It's as simple as that! Like a daughter is married to another man, now supposing there is any problem between the two, it's better to tell your daughter than to tell the other man because she is your own. In the same way it is better to correct yourself than to correct others. It's the easiest thing to correct yourself if you could look at your ego which is stopping it. And who is the gainer? Who is the person who receives the benediction and the bliss of Sahaja Yoga? So the old habits that are within us which gives us obstinacy, must be seen with great discretion and now with all this

training in Sahaja Yoga, you should be able to see even rationally the discretion part of it. I've seen people who go by a same road all the time are extremely discreet, they know how to turn, which turn to miss and which turn to take and how to reach. That's the sign of your maturity.

So you have to be discreet. Another thing is that you have your vibrations there to teach you discretion. But sometimes you may be missing them.

So with rationality if you discriminate and try to find out what is wrong, where am I going wrong, you will very easily understand that this part I am doing wrong and better check myself and nobody else. Because you are driving your own car. You can only control your brakes and not the brakes of another person. It's such a funny situation that people are driving every body else's car but not their own.

So with discretion you will know how to correct yourself even rationally. Now your rationality is absolutely logical. Before, this, rationality was illogical. But now with integration your rationality becomes logical and it tells you “No, this is wrong, this cannot be." You know about everything now. Practically everything. I do not think there is anything that requires information for you people.

Means you just try to think about something and you will get the answer. That's all in your brain. It's opened up, only thing that I said, develop your discretion. If you are indiscreet then you must develop it, you must grow up, you must mature.

So then we go from discretion to understanding, that when we discriminate and find out things, what you have to do is to find our own fault, correct them discreetly.

Why tell about others? What are we to do? If you people are of that level, that you catch from even a butterfly flying around you; and a little leaf failing from the tree. I mean if you were at that level then I would never have put you into this test. But you are not. You are capable of much bigger test than this and it's nice to play with these, isn't it? Otherwise why should anybody even do hitch hiking. Leave alone hitch hiking, why should people swim? I mean better to sit on the bank and see everything. Even why go near the river. You may catch cold.

So better sit in the house. And why even put on the light, you may see something and you may get frightened.

So better to sleep. Even why to go to sleep, because you may dream.

So that situation if it is there, that touch-me-not business, then I can tell you we cannot count. We are soldiers and we have to develop immunities from all kinds of badhas from all kinds of people. Prom all types of Sahaja Yogis coming in, because this is a wide gate where every one has to come, all sorts. They may have hundred bhoots or they may have ten thousand... “Come along. Whatever type of bhoots there are we know how to handle them." This should be the attitude. Because I cannot give up any. I have to give chance to everyone. It is you who discriminate between these and you throw those people away. I just can't do it. I'm sorry! Some people will come, shout at Me, insult Me, trouble Me. Alright doesn't

matter. They'll be alright. I can put them out of circulation, when they are absolutely useless. But till the end I will have to try. And if I find a slightest improvement, I'll catch on to them. I may have to work much harder with them. They may be much more closer than other people are. If they are lost people I have to look after them.

So you must know that it is your responsibility that you should take your charge and look after the other things that Mother has no time to look after. That's what the quality you people are. That quality of people. All the Gods and all the Angels bow to you. They are in attention to you.

You have seen even the Sun has come around, in these clouds just surrounded by clouds he is there. Then you have to come up.

And a small thing like collectivity, it's the beginning of Sahaja Yoga. If you do not want to become collective, Sahaja Yoga is not meant for individuals. This I must have said at least six years back, or seven years back in England and must be ten years back in India. Here you are coming to become a collective being because Spirit is the collective being. The quality of Spirit is that it is a collective being. It is a part of the collective. It is absolutely one with the collective. It is so collective that you cannot imagine on human level how much it is collective. For example yesterday I was criticising Gītā and the Viśhuddhi was opened. Kṛiṣhṇa is sitting here and talking through Me. There is no difference at all of that. It's just the same. And I am Kṛiṣhṇa, I am Mātājī and I am Christ.

So much one that you can't imagine how much oneness is there. It's such an unison that exists.

So for Spirit to be absolutely enlivened within us, to be absolutely shining within us, we have to know that how do we articulate with others? How do we talk to others? What is our way of judging? But of course as I said that there are people about whom you should not bother at all. They are not interested in Sahaja Yoga. They are anti God. They are anti Christ. Forget them. They have started another movement towards hell, You cannot stop them. First start dealing with simpler people. But if anybody comes into My attention then you have to accept that person. But on your own you don't go on wasting your energy with them. I do not say that you go to one of these bhoots' places and you just go and fight with them. No. If possible, try if it works out. But do not waste your energy with people, as Christ has said: “Don't cast pearls before the swines." Because, in the swine all kinds of parasites live.

So in collectivity those who are Sahaja Yogis those who have joined Sahaja Yoga, there should be complete unison and articulation. Absolutely. And enjoy each other's company. Everyone is a beautiful flower. But I have seen people are more attached to other people who come in. Supposing a possessed person comes in... We had a very good example in India, one of the ladies who used to come was possessed.

She would every time come, sit in front, she would never sit at the back. And as soon as the tape would start she would go on like this, like that. I tried everything on her, we all tried, she could not be cured.

And she was only interested in doing that. Then she would write poems for Me and she wanted to read the poems. Most embarrassing thing. I told her, “Don't read” because all bhoots used to come out of her poem. We told her in so many ways. Went on for a year or so, still she was on and on and she was just creating a problem for all the Sahaja Yogis. She was just a medium for all these bhoots to come in. And I told her many a times, you better not come here. Then I told her very frankly. Then I said, “you get out from here” I went up to that. Second year passed. Still she would not listen. Then I just told her husband that if she comes to the program we are going to report it to the police.

So her husband stopped her. But people have such sympathies you know, for such bhoots, not seeing that she is going against Mother, she is going against Sahaja Yoga, she is bringing all kinds of bhoots inside and that why should Mother say all the time that she should not come? So when I went away she started coming again. Every body told her, “Baba! you don't come." But there were some sympathizers with her! “She is a lady, why should you say anything to her” this and that. But when she came once absolutely adamantly, people told her “if you don't go away, we'll throw you out." Still she would not go, she was just sitting down there.' So one of them kicked her purse outside. I mean what's the use of touching her purse also with your hands, you don't contact.

And then she got up to catch hold of her purse, because if the purse has gone out she couldn't, sit there.

Since then she stopped coming and went away. And there were letters from there, you see. “This doesn't look nice for Sahaja Yogis to behave like this and to throw away the purse like this and this should not have happened, that should not have happened." I said this is indiscreet. If she is a bhoot, you tell her not to come, she is not wanted there, she cannot be a Sahaja Yogini, she is not a seeker, she is a medium of bhoots. Still she is troubling. Then who is sympathizing? Naturally, the people who are possessed. They sympathize with another possessed person. She is not a Sahaja Yogini.

The collectivity has to be with the Sahaja Yogis. Not with others. Because it is not there it is a fake thing. It's like “We are brothers and sisters." How are you? You are not feeling. It's not awakened within you. If a leaf says I am the flower, does she become? Leaf is a leaf and a flower is a flower. Among the flowers there should be collectivity. Because that's the natural thing that's there existing. Not with others.

This is one thing which people do not know how to discriminate. You are all one together but you'll fight among each other and when as soon as others come in: “Come along, come along sit down." Surprising! I have seen this happening! It's you who are My children. It's you who speak the same language. It's you who know everything.

You are the people who are coveted. You are Princes. They still have to become. That's a different point.

You sit in your glory. The idea that all the saints should go to the feet of every third person. It's not that you are

kings. You live like kings. You have to maintain distance from others who are commoners.

Don't allow your ego to develop, of counsel But know that you wouldn't enjoy your kingdom unless and until you get more people into it. You've to get more and more and more but keep your dignity. You are at that level. Keep your poise. And then deal with others in the same manner “that you've joined together." You are the saints. One has to be assuming, assume one's powers. Assume; there is no pride.

You are that, so you are that, so what is there to be proud of? I mean you are realised Souls; finished.

How to be conscious of it? You are that.

So you are that. You are knowledgeable. You are knowledge.

Once you realise that, then discrimination will work out much better. That you don't put down anyone, you don't discard anyone. But they are not the same as you are. This principle you must know. You are not saying that lower or higher or anything. But you are different, they are different. And they have to come and join you. They have to become. You cannot become like that, but they can become like you.

So discretion is very important. In Sahaja Yoga, one of the very great basics for outgrowth, is to discriminate.

Trust Sahaja Yogis, do not trust non-Sahaja Yogis. Never trust a non-Sahaja Yogi compared to a Sahaja Yogi. Sahaja Yogi is your brother or sister, is companion, is everything. And the others all others, they are another party, you are another party. They are not your enemies.

They can come to this side. But they are not the same as you are. This must come into you.

So the collectivity will grow strong. You should know, by fighting with each other you are reducing the power of Sahaja Yoga. By getting angry with each other you are reducing the power of Sahaja Yoga. Imagine if the channels start fighting with each other, how are you going to channelize the energy.

So first of all, make your channel alright. And understand that we all channels put together are going to do the work better. We all have to be together.

Togetherness is to be felt.

When the collectivity is disturbed what is the center you catch? Can you tell?... Viśhuddhi; and Sahasrāra because I am the collectivity of all the Gods. And all the centers are in the brain, in the Sahasrāra. And thirdly when it goes beyond a certain level, then you catch on your Heart.

So Viśhuddhi, Sahasrāra and Heart; this combination starts. If Āgñyā left or right, any one of them joins in, you develop Ekādaśha Rudra.

Now how through left Viśhuddhi and right Viśhuddhi we spoil other people? It's so evident. Supposing you have right Viśhuddhi problem. In Japan I went there. Japanese people you know have certain ideas, in which shyness and shame has no meaning. And a gentleman, who is the chairman of a very big international company, came to see Me in a hotel. And he had a big thing on his mouth white some sort of a thing like a Hanumāna. And I asked him, what's that supposed to be? And he talked to Me and this thing was on his nose like that. I saw his right

Viśhuddhi was very badly caught. Still I couldn't understand.

So he said “I am sorry for this Madam, but this is there because I've got cold." So they put that thing on, whether you have to see the Queen or anyone. They will just put on that and then go and see. Because when you have cold, others catch. That's one thing that catches the fastest. Now you had cold so I have caught.

So to get a cold one learns that if somebody has cold, he himself says “Today I've got cold you don't come." If you have to give an excuse to some one that you don't went to go anywhere, you say “I've got u." Alright. It's alright don't come. Nobody bothers.

So this is the right Viśhuddhi, you can see it very clearly. But left Viśhuddhi you cannot see, but feel. Left Viśhuddhi creates all kinds of social problems. Right Viśhuddhi creates all kinds of political problems. For example those who have right Viśhuddhi are speakers. They have to talk too much. They may create problems with their right Viśhuddhi by talking too much or by keeping quiet, both ways. The left Viśhuddhi people say something sarcastic, something horrible, something nasty, sly, non-aggressive but screwing type. They might create holes into people you see. They don't believe in killing directly like that.

So they want to do screwing up. Screw the person here and there. The relationship between right Viśhuddhi and left Viśhuddhi is very close, as much as the two sides of a coin. One side is aggressing, so on the right hand side when people speak to each other they oppress or aggress, they say aggressive things.

Extremely aggressive things they say. We have seen people talking like that, boastful, aggressive things.

Left-sided as I told you are the sly people, so they do it. Right-sided [people] spoil the relationships by too much aggression, say for example one party man will stand up and say that “I am the one” the another will say “I am the one." The relationships between the political parties are ruined. They cannot articulate.

The another side is the one, also cannot articulate. Because the relationship in the slyness when it goes down too much, ends up in perverted sex life. Then you go to somebody's house, you find a friend came to stay and he ran away with the mother or some sort of a nonsense like that.

So on the left hand side this kind of a funny relationship when you do not understand the purity of relationship in social life, that drops down, that creates problems.

So in relationship right and left Viśhuddhi both of them play a very big part.

Then comes the Sahasrāra. You know Sahasrāra what it is. People want to judge Me. They have a right to do it; I mean I cannot say no. You can judge Me. You can do what ever you like. I mean I cannot say that you don't judge Me.

So we cannot say that you don't judge Me. I cannot say. You go on judging Me. Now what is the instrument, you have got to judge Me? I have such a camouflage; just a bubble and such a receding personality. How are you going to judge Me? Is there any way of judging Me? You can never catch Me anywhere! It's a camouflage. Firstly I am prideless, I am egoless, I am actionless.

Where are you going to catch Me? On the contrary by all these attributes I create a problem for you, that I am a Mahāmāyā. You cannot understand a person who does not have pride. Because you all can talk to Me very nicely, you can be very sweet and you can just sit next to Me. And suddenly you come out with a remark which shows you are not conscious of to whom you are talking. Suddenly something you do where you are not conscious. Because I go on playing. I am extremely friendly with you, extremely nice to you. Absolutely prideless. You see anybody who has even this much position in life, he has a nose like that; Mine is bent all the time! Nothing but humor. And then how are you going to understand My position? You see there is no outside sign. There are no horns, there is nothing that I could be a cinema star. I am too simple, too sweet. There is no way by which you can `really' feel that I am great, I am absolutely mundane, ordinary. But extraordinary of the ordinary I am. This is a thing which people do not understand. It's alright for those who are not realised, excused. But you have felt the vibrations and got your realisation through me. I must be something. Put your attention like that to understand. Must be tremendous thing inside this body. It cannot be possible otherwise. It's so obvious otherwise to you people.

This is to be understood, that so far Kṛiṣhṇa, Christ, Rāma, all of the them; nobody gave Self-realisation to people en masse. They had other powers, like Kṛiṣhṇa had Samhar Shakti, he could kill any one like this. I have also all these powers with Me, but obviously I am a very simple, ordinary, mundane type of an Indian lady. And

Christ had a power to get Himself crucified. I too have that. But I am not going to do all that. I have a power to Resurrect also. Why these powers are not used? One should understand.

Because now the main attention is to raise the Kuṇḍalinī and for that these powers are not required. Give realisation to any number of people.

What's the use of getting crucified, who is going to raise the Kuṇḍalinī? I would like to do it. I mean if I were at that time I would have said, “Keep your cross for a while I will have it later on." What's the use, just now, to destroy people? Let's see how many come around, you see.

So these powers are not required.

Today the power of raising the Kuṇḍalinī of thousands and thousands and millions and millions of people is required.

And I am going to be just like you all My life. In the sense I am going to get old, as you're going to.

I mean, today I should be old, I will be and be just like you! I am not going to do anything outside. It's like a German car. But it is you, who has to know the power of the German car. It's the best type. And once you realise that, that all is deliberately made like that. In the beginning of course, you cannot even understand it. It goes on: “How can it be, how can it be, She does this, She does that" it goes on like that.

You do not judge Me, because that's not the way you will understand. Just realise and recognize, that there has to be something tremendous. It was necessary to have someone like that to do this `tremendous' task. And it

was necessary for you to be born, to be with Me to help, I know those who are with Me.

They'll stand by Me throughout. I may judge them a little here and there, but I know they will come round. You have to stand by Me. Those who want to run away they'll run away, today or tomorrow. I'll try, I'll try to get them round, as far as possible.

So, we come to collectivity. To understand that you are cells in My body. And I have awakened you.

If you degenerate, My body degenerates. You have seen that all. When you are sick, I am sick. In the sense I emit, liberate, more vibrations and I feel sick with that, because you can't take it. When you take vibrations I feel well. But those who have faith in themselves can only understand this and not those who have superiority complex, or inferiority complex.... Complex means no faith in yourself. You should have faith in yourself that you are the chosen ones. You are really the people, specially `made' for this great work. It's a `tremendous thing' that you are a *[UNCLEAR* I/twice] born. Once you realise and recognize it you would not bother about small small things of life. It's the quality in you that has to be nurtured and looked after, through collectivity. But collectivity of the `Sahaja Yogis'. I know those who have proper reactions with things.

Some Sahaja Yogi is coming; they feel very happy: “Oh he is coming!" You say, “There are five people who got realisation” they feel very happy. They will not sham, they'll be happy to go all out to see a Sahaja Yogi, to meet a Sahaja Yogi, to do anything for a Sahaja Yogi. This is the sign of a Sahaja Yogi. A Sahaja Yogi will go

secretly and help a Sahaja Yogi in difficulty. Not just on money but anything.

This is a new race that is coming up. The others are human beings, you are not! You are not human beings any more. You are Sahaja Yogis. It's a different race. All over the world' this race has to come up.

So we have to build up ourselves. In one group, in one understanding. Absolute unison. There should be no secrets, there should be no domination. Everything should articulate, every one should talk to each other, every one should know what is happening with the other. You have to be `absolutely' frank, open with each other. Absolutely. Tell them your problems. `I catch on this, what to do? I catch on that, what to do? How to clear it out?' Not to feel shy. We have to enjoy ourselves. Also enjoy our weaknesses, so that we clear them out. Laugh it out.

Somebody has some habits, laugh it out. That's the best way to do it.

The difference between a human being and a Sahaja Yogi is the same as a human being and a drunk fellow. I'll dive you a joke of a drunkard. There were two drunkards who were drunk. They went to a hotel. They wanted to have a room for themselves. God knows what they wanted, they did not know.

So they went and told the clerk that they would like to have “two beds with a room." He didn't understand.

“No, two rooms with a bed." So he said, “Alright you want to have a room with two beds." So he opened a room and said these are the beds for you.

So fully clothed as they were, they slept in the same bed.

So one calls to another. Says he, “There is somebody in my bed." Other one says, “I too have someone in my bed." So the first one says, “What should we do?" The second one says, “Let's try to throw them out." And there was a big struggle and lot of noise in the room.

So the first one says “I've got him out." The second one says, “But he has thrown me out." So the first one says “Alright, you can come and sleep with me” because he has thrown him out, so what to do? This is what they are! This is the difference.

So what is the use of arguing with them and getting angry, getting into tension.

I mean they `are drunk.' If you see a drunkard, run with the speed of five hundred miles an hour. That's My principle. No use arguing with a mad man or a drunkard. May be mad man may be a bright, but drunkard, till three hours he wouldn't digest his drinks.

So that is what is the difference. They are drunk.

They are drunk by power, drunk by money, drunk by that, something is there. And you are filled with the light of God Almighty. That is what it is, the difference is. If you understand the difference, you will realise that no use fighting with these people. They are drunk. They are like that. If you talk to them, what can you say, I mean, they don't understand. They just don't understand. Let's forget it, I will give you such tests and things by which you will come in contact with them, see them and get out of it, without any harm being done to you. This is necessary; you have to touch them. You have to go near them, you have to be with them. You are outside. I give

such tests to people and that should work out! I know you can, that's why I give such tests to only people about whom I'm sure, that they will come out. This I think we should decide today that, we all are going to live with One heart and One desire, with One head and with One liver. All of us. Let's see, how it works out.

For example you go to a Hotel, five Sahaja Yogis. One says “I'll have that" every body will have that. That's the sign. No decisions are needed. Why waste energy on decisions, arguments? Whether you eat fish and chips or chips and fish, is the same. The quarrel is like that; Sahaja Yogi does not waste his energies on this. You have seen your Mother, no choices. Just enjoyment. Where is the time to argue? It's joy pouring in. Let's enjoy.

May God bless you.

See, why is the problem? That you have a will, that any thing else does not have the will. You have the will. And once you try to bring the will in tune with each other, you feel your ego is there, your ego hurts.

You don't want to be, you don't want to lose that, or think that by doing so, you are becoming subnormal.

No. You are a realised Soul and a realised Soul is something so `unique' that you cannot give a parallel to it. There can't be a parallel. For example I can say, if there is a wind blowing then all the trees move in the same way. But human beings, if the wind is blowing... Supposing any wind is coming, somebody will go that way, somebody will go that way, because they have a, will'. But Sahaja Yogis, if the wind is blowing, all of them will put heir heads against the wind and fight it. This is a

thing which `cannot' be given any parallel, because you are going above human things.

So far never such a thing has existed. You are such unique creations that there is... I cannot compare you with anything that was below, or I should say, which was on this level. The level is different.

So when you do everything the same way, you are doing it because you are `aware' of that Collectivity of the Primordial Being within you. That's why you are doing. This transition is the point which you should catch. That's something I feel, that when you start giving any analogies and all that, how can you give an analogy for something that never existed before? Never, Atula, which cannot be compared. That's one of the names of the Goddess.

So, I cannot give you analogies, but I can make you understand that if your Spirit is awakened in everybody is the Spirit which is a Collective Being, then you do it because your Spirit does it. You don't care for ego, superego and all these nonsensical things, which are barriers in the growth of `living' collectivity. Now you `have' become `livingly collective' and You are that. It's anew being that is within you. If you try to do something else, you will not like it, because this time it's not your ego but your Spirit. As before this you listened to your ego and were happy with it, now you will be happy if you listen to your Spirit. Because now you have become the Spirit. It's a very unique situation. You are the Spirit. And when you are the Spirit, then you become different. What analogies can I give? Then the responsibility is more also to understand. In that, when you say yes, another says

yes'. See in saying “yes" you'll feel happy. Supposing you say fish and chips, another says, fish and chips, another will say fish and chips, everybody will say this. “Let's go to the, right” “let's go to the right” “let us go to the right” everybody will say. Unless and until there is somebody who `knows' the job and says, “No, no. This is not the way. Right is not, the way. Let us go left." Everybody should `know' that he knows the way.

So, “Yes, let's go to the left." Arguments will puzzle out, because you are in `unison'.

In second half I'll have to tell you about the nourishment of Sahaja Yoga, that will be the second half.

But the first half is the basics, which I've talked of.

May God bless you.

***Contents: 1980-11-20*, Public Program, The Myth of Ego, Friends’ Meeting House, 120 Heath Street, Hampstead, London, UK**

I am told that already somebody has spoken about Me, perhaps Me or Sahaja Yoga as well and I'm sure you must have understood why we are here. Sahaja Yoga is an eternal process which is not. Today, it has started. It has been on and on and on.

Like, I started from My house, then I had to avoid some traffic, terrible traffic on Park Lane. You know, it's a bottleneck and I have been always thinking how to get rid of it, what one could do to stop this bottleneck.

So, to avoid it, you enter into another route, take another road. You find there's another bottleneck, because somebody, some celebrity, is passing that way. Like that, you try to avoid all these routes. When you start moving

you think you have reached there much ahead of time and you may have to wait outside the hall, while you find you land up at that place little late. This whole process is to arrive here and to talk to you. The whole thing is, based on one basic event that I have to reach. In the same way the whole process of our creation is based on one thing, that is, you have to meet your Divine self. Of course, as I have said, there's traffic, there's a problem, there are hindrances, except sometimes it's part of being, but it works. You reach the place, somehow.

So, Sahaja is all the journey through and it is spontaneous. All this happening has been spontaneous.

Yoga is the point where you meet, where you meet your Divine self, you see.

So, all these journeys, everybody's, everybody's doing, because they think they knew about, will be if they get a Parliament seat.

The other day, I happened to meet many Parliamentarians and some of your Ministers and Opposition Leaders and things and they were not aware of the news that you have to meet your self, Divine self. They have not met. They were not at all aware that this work is done in this great country of England. They were worried about other things, like Laborites were pulling the legs of the Conservative people and the Conservative were pulling the legs of the Labor. It was a big joke was on. They were not aware. They're seeking power.

Then I met there lots of people also who were very rich. Women were wearing all the diamonds of the world and everything and all that, big economic development, you see and they, it was about the two Indo-British

associations, so, how to make these two countries meet and what they can do to help *[UNCLEAR* Indians or England] and none of them, neither Indians nor British, could say that India could also help, in a way, because they were seeking, still, economic development.

India is now developing economically. See, we are getting sophisticated. We are learning how to use plastics and nylons. While you are a category of people, you are different category. You are not seeking power. You are not seeking money. You are seeking your Self. You are seeking something, which may be unknown to you. Maybe you are not sure about it. Maybe you do not have full idea as to what you are seeking, maybe. Maybe you are sidetracked. Maybe you have gone to the wrong path. Maybe you are mislaid, carried away. Whatever it is, but you are a category different. You can see the joke behind all this seeking of other people. That is definite. If you have not yet come to that conclusion and if you still think that all of these things are very, very important, then still you may get little bit turn round and look back, as if I have left some luggage behind.

Now we are here to seek our Selves. This idea didn't occur to anyone. Only one gentleman somehow remarked that we have a very rich heritage from India. But it is not that you have. We are complimentary people. Nobody realised that we are complementary to you. We can't exist without you and you can't exist without us. And this is, they do not realise, while you realise that there is something lacking which we have to get from others and they realise that there is something lacking in them that they have to get from you. Now, this

understanding... [Shri Mataji pauses to arrange seating for latecomers].

The category of seeking, or the seekers in the west, is a very fortunate category *[UNCLEAR]*. They are very fortunate, because the atmosphere is now filled with the understanding that all these ventures, whatever we have had, have led us to nowhere. We have not achieved what we wanted to achieve. You are very fortunate that you are already satiated. You are oversatisfied. Like, you have a very heavy meal and then somebody asks you, “What would you like to have?" Then you'll say, “It's better not to eat, but if I have to eat, let me have some rustic bread. That would be better. I've had enough” as we say that after having a heavy meal we want to eat kicheree. This is absolutely the most ordinary that the villagers eat, you see, absolutely unsophisticated.

That's what has happened to you people. You are very fortunate and the atmosphere is also built up and a sort of a fashion is prevailing, that you are seekers. It's very good to have such a fashion around, *[UNCLEAR]* that you are seekers. You don't have to quarrel with your society. If you say you are a seeker, you're respected. It's a very good thing. It's really a great, great boon on you, that you are seeking.

And such groups of people are much better than individuals in a society, which is trying to develop onto your life. Go up to the cusp, fall into the ditch and then come back. Now you have known that all our ventures have led us, not to happiness, but to unhappiness. The others are following you. They are going to be left there, as I said. But, you are the people who have to look back

and tell them, `Now, you better be alert, because we have done a mistake. Now, you people who are trying to follow us have to learn that you do not fall into the same trap that we have been. Don't run after plastics, but run after the living Spirit within.' Perhaps when I speak to you, you may not realise, because you people have fantastic ideas about Indians and England, but the conditions are there. England is today one of the best place for seeking.

Jerusalem has started in England. In England and in Hampstead, it was declared that Jerusalem will be built in England. He lived in Hampstead and his vibrations have created, really, the foundations for that Jerusalem which you people have to make, with this understanding that you are the people who are the category of seekers, that you are, according to Me, the best placed, as far as your seeking is concerned, in this turmoil and in this darkness, where you see that this is darkness, that you are aware about it, that you can really circulate through the media of your country and your language to other people, the advent of Sahaja Yoga, which is really the only method by which you are going to get to your realisation.

They all say the same thing. If you talk to anybody American, he says, “I'm twice born." Any American is a twice born. He thinks he is born in America, he's twice born. They think that American soil itself gives you the second birth. It's surprising, but anybody you talk to, the President, is twice born. The Vice President is twice born. Everybody is twice born and perhaps all the refugees who are there must be also twice born, the way they think about.

But they have no idea as to what to expect when you are twice born and they are having a very simple type of a ego trip and this subtle side of ego trip, I think, we can avoid by understanding that ego becomes subtler and subtler, the subtler *[UNCLEAR* movement]. It attacks the reality, every time by which you run away and thrown away from the reality. That's the work of Ego is.

For us to see that the time has come to become one with the Divine is rather difficult. Why? Why should it be difficult, that the time has come? Have you ever known so many people, sitting down before Christ, asking for their realisation, anybody? Did anyone ask for their realisation in the whole of the Bible, anywhere? Did anyone ask Christ that He should baptize someone? Just think of it! What is the situation today, is that you have so many of them asking for their Self-realisation. I don't say that you were not misled. I don't say you don't understand. That's said. But see the awareness, to what point it has come.

So why not? This is the time to get realisation.

The first Ego's attempt is to tell you, “Oh, the time has not come." Because Ego does not want you to accept, really, your self-esteem. It doesn't want you to accept that you have that capacity to receive God's blessing, that you should get your realisation.

So, the first question comes to you, “How can it be?" Now, why not? The first time question should be asked, to your Mr. Ego, `Why not?' Second, “How can it be available to Me?" was said. There are some people who came to see Me. One gentleman who was in India, who was sort of trying to help people out, he came to see Me

and he got realisation. He's an Indian. He's a son of a rich man. He started an organization, serving these people, guiding them, this, that. He came to see Me and he knows many people here and he said that, “Mother, I think the people are not yet ready for Sahaja Yoga." I said, “What makes you think like that?" He says, “Because they say, `How can that be so easy? How can we get it? We are not ready. We are frightened.' " I said, “At least, do you have faith in Sahaja Yoga, or not?" He says, “I have." “Then do you have faith in its powers, or not?" “I have." “Then, why? Let us test whether they get it or not." Why are they worried? Before coming into the hall, do you try to find out that what will be the wall's colour? Do you find out what will be the panelling of the hall, before coming inside? You come inside, see for yourself what's the colour, how it looks like. That is what it is. Instead of that, at the door people are standing, “Oh, we are thinking whether we should get inside or not, because we don't know what sort of a colour it has." What do we call such people? *[UNCLEAR* Stu]? All right? And that's what it is. Ego makes you really lacking.

Ego really stupeffes you in a sense that it makes you stupid. The more you listen in to your Ego, the more you will find you'll be constricted.

Now, what is stupidity is not yet defined in any dictionary, but we can understand with our commonsense what is stupid. And all kinds of stupid things you have seen in your life and you have discarded them because you are seekers. If you were not seekers, you would have been somewhere else, not here.

You would have ended up at some sort of a haunt, as I have seen many people carrying, but you are still here. You have thrown away all these haunts and you are still here, thinking that you have not yet found out.

So one has to be careful about this Mister Ego, which really makes you absolutely stupid. And there are stories and stories in the Indian scriptures, everywhere, how a stupid man thinks that he's the wisest.

And that's what one has to know, that when you think you are too wise, you must try to think, `Am I stupid?' So, I said, you ask a question to yourself, “Why not? Why not I at this time get realisation?" If I say the time has come, you should be happy to know about it, but I've seen fifty percent people will become unhappy, because I have said that I am. And when I say that you can get your realisation just now, the rest of the fifty percent get more unhappy, thinking that, “How can it be? How can Mother say such a thing? It is silly to say that you can get your realisation." This is the advice of Mr. Ego again, because it does not know your Self. It's an artificial thing, which is within you, which is giving you artificial ideas.

He has no idea as to how you have developed, from what amoeba stage you have been brought, how we have been brought to this stage and how in this process of Sahaja you are today just ready to have your realisation. It does not know that. The only one that knows is your Kuṇḍalinī, your Mother. She sits in the triangular bone there and She rises to give you realisation. She's just waiting. She's just to be risen and She does it.

Somebody asked Me, “How much time?" I said, “How much time does it take for to switch on this light?" They

said, “Maybe, split of a second." I said, “The one thousandth of a split of a second you can count. One thousandth part of that you can count." The Kuṇḍalinī takes just like that [snaps fingers], bang! But again, for example, in My mind from Victoria, was on you in a second, but My car would not move.

So, maybe that Kuṇḍalinī is there already in her mind but the body doesn't move, because there are obstructions and there is some sort of a hindrance, which is causing this thing. Doesn't matter. Have faith! But Ego is speedy. Ego gives you speed. When you speak, you speak telescopically. One does, one person to another, you think ahead of time, always ahead of time. It happens with people who are speedy, that they arrive at the station at a time where the first train is about to leave and the second hasn't arrived and they reach the time at the station because they have calculated and how calculations have failed. All such speedy things come to us and we have no patience with ourselves.

So, when the Ego is teaching you that, you have to be sure about it, how can you get your realisation and all these nonsensical things. At the same time when it seems that the realisation is not achieved, it gives you another lesson. It has failed; it has not worked. Such contradictory things Ego works out and that's why there is confusion and this is the age of confusion because of Mr. Ego trying to play tricks with us. It gives you one idea and then another idea and between the two you are standing between the two stools and don't know which side you are going to fall on and which one is going to slip out soon.

These are the blessings of the Ego on us. The sooner we get rid of it, the better. But when you try to get rid of it also, it's not easy, because the more you try to beat it, it swells up. It's like a balloon. Release the balloon; it swells up. The only way is to know the reality, so it goes down by itself. The whole idea, the myth, falls off. The myth of Ego falls off, you see. Like a person who is going by aeroplane suddenly starts thinking that, `I am driving the aeroplane.' He puts up his hands like this and he starts doing, I mean, like a child or a stupid fellow.

Egoistical people, as I said, can become like that. He starts, `Oh, I am driving the plane.' So, what happens is, you see, they start guiding the pilot *[UNCLEAR]* maybe, `Why should he do like this?' and, `Why doesn't he do like this?' and all sorts of things start. And then suddenly they find that they cannot manage the plane. They find that the plane just lands on its tail or somewhere. The person is completely jammed and he cannot manage. When they find themselves into difficulties, then they start wondering, `What have I been thinking? Why it has happened there? Was I wrong?' That is the time when the Ego will give you another suggestion, by which you will put the blame on Mr. Pilot and not on you.

So, again the Ego is playing will start in that fashion, by which you get again lost. Why I'm saying that? Because Ego plays a very, very subtle obstruction in Sahaja Yoga. One has to be careful about it to begin with.

To overcome this, now here you see on the right hand side this yellow line is the one, is the one, which gives us the power of action by which we act. We act through our physical being, through our mental being.

So, it looks after our physical and mental being. It gives rise to the Ego on the left hand side, as you see and this left side Ego is the problem of today because it covers the whole of the head sometimes, so much so that Kuṇḍalinī cannot pierce through.

Now, on the left hand side that you see, is the power of our desire. It's the blue line is shown, is the power of our desire. By this you get your Superego, all your conditionings. Whatever has been your desire, your past, whatever you have been asking for and whatever has been hidden within you, is all expressed in that blue stuff there, called as Superego.

Now, when the people of your category, which are superior most people of any nation, who are the subtlest in any nation whatsoever, whether they are here or in Tehran or in Thailand, just the same to Me, they are the people who can see that this horrible thing like Ego is befooling. They can see it clearly.

First they see it in others and then they start seeing the reflection in themselves.

So, they take to another side, run away from it, run away from reality. All this and start an anti-culture movement. This culture is nonsensical. They can see it. Why do they do it? Because they can see it. Is so artificial. All this artificiality they can see.

So, they think they will take to something else, by which you run away from this Ego, but actually, you cannot run away from it. You run away to the other side called as Superego on the left hand side here, but actually in the head it is more on the right hand. This Superego is nourished by all our lethargic acts.

For example, “We are lethargic." When I came here I was surprised.

Some of those people told Me that, “I'm successfully unemployed." I got a shock of My life. I said, “Now, what sort of a people I am chasing there?" They think it's a success to be unemployed. I said, “It's a problem." And, that was the Superego speaking. “Why should we work? Why do we need more money? What is the need to work? Why to have action?" Just sit down and dream. Take some nice drugs. Go on top of a hill. Take the drug. Lie down there and just think you are in Heaven, finished. Imagination. That also has worked out.

People are out of it now. They are understanding that's not the way to achieve reality.

So, from Ego to Superego, the future yogis have been moving. The seekers are the future yogis and they have been wobbling from one to another. It's a dangerous game both ways, no doubt, but you are seekers and they are respected, loved and looked after and protected and they achieve what they are asking for. They achieve it. They have to achieve because behind all these games is the Divine Power, which has worked it out so well, so beautifully. He has made you human being and is not going to fail, when it has to give you that super human power. That is the power of your Spirit that lies within your heart. That has to manifest.

Now, you have your own concepts because of, Ego has concepts. Always Ego will give you concepts about everything. That's why, because these concepts never fit in with the reality. Christ was crucified, because according to them Christ should have been born to

Herod, not to Mary. According to them it was too humble for God to be born like that.

So, they crucified Him. The concepts that this Ego tries to give you can be very dangerous, too, about everything, about seeking, about realisation, about everything. It gives you concepts, means it closes your doors to reality.

Keep yourself open to see what it is really, than to have a conception.

So, because of this wobbling people have started conceiving things in imaginary world.

Sometimes they move to the right or to the left and they start imagining, “Oh, this means that. This means that. This means that” and this imagination is so dangerous.

Recently, we have had a big accident in the car in Brighton. One gentleman came and told them that he was Mister Mad-fellow, whatever it is. People started believing he was sent by them. Imagination starts coming up and can be very dangerous. Now, the whole Ego and Superego play becomes imaginary. How long are we going to live with imagination? We have to face reality. And reality is beauty. Reality is joy.

It is knowledge. It is the thing you have to have. How long are you going to be satisfied with the artificial thing? You are not.

So, what is the reality? How are we to seek it and how are we to receive it? Do not have conceptions.

When you were amoeba did you have any conception how human being is going to look? Did you have any conception about how Sahaja Yoga is going to work out in England? Do you have any conception, even today, how

the whole world is going to be transformed? All these conceptions are conjectures. They are not the conceptions of the reality, because you are not there from where you can see and there is a difference between one and another. All these writers, I find somebody saying, “This is the truth” another is saying, “This is the truth” a third one is saying, “This is the truth” the psychologists are saying, “This is the truth." There is nothing common in them and this is the problem for us to read them. One person you read, then you read another and a third. It's better to go to a lunatic asylum these days, than to go in the library and read any book. At least there you get treated for your troubles while you'll get lunatic if you go to these libraries. It's that mad. And the more you read, the more confused you get.

This confusion is necessary, because without confusion you are not going to seek in the right direction.

The earnestness goes up to the point of absolute emergency when the confusion is at its highest. You feel that now or never. You feel so desperate at that moment that if we are lost in this country then we are lost forever and something has to happen within us or something we have to face, or to know or to realise within us. Otherwise, we are finished. Such an emergency, when it comes into your mind, that's the point for Sahaja Yoga and there the light comes in. That emergency is settled down already, everywhere in your mind itself because mind is running at the speed of five hundred miles per hour. You cannot stop. It's mad, the way you think, you know. I told you there was a doctor in Switzerland he came, “Mother, do anything. You can cut my throat or

you can take out any part of my mouth or face, or anything that you want to do, but stop thinking. My thinking is horrible." That's why you are very fortunate, very fortunate, that you belong to that category and the whole situation is so emergent and you are such fighters and such brave people that I'm sure you will get out of it and you'll save many more.

Supposing such a situation arrives in England. Most of them will commit suicide, I can tell you. They'll just shun. They won't be able to understand. Anyone like that goes there, they'll think, “Oh, he's mad.

Take somewhere out, finished. We have nothing to do." They'll never fight it out, because they're not used to this kind of a thing, this kind of a subtle, this kind of a complete emergence of all the problems of the world on them. All these problems are bombarded on you through different media. You see the whole world going into a shock. They don't feel this. They are ignorant. They don't know anything about what's happening. Anybody today who is aware is feeling the emergency of something happening to us.

Something has to happen. They are aware that unless and until this happens, you cannot be saved.

Atomic energy problem. There's another one, the wars are going on. Earthquakes are coming. People are saying that all the stars are going to fall into one line. Everybody's feeling there's going to be something horrible. The reason is the Last Judgement has started. It has started and you have to go through it.

You are going to judge yourself. There is God within you, which is going to judge you and you are going to be

chosen by your own efforts and you are going to help others, many many thousands of them, to be to be light. A certain number is needed. That's all. For every, every evolution a certain number was needed to create a complete explosion.

A certain number of you will get it and you are one of them who are the first to get it.

So, here is your Kuṇḍalinī, which all of you have. Except for demonic people, everybody has the Kuṇḍalinī. The Kuṇḍalinī exists within you, which you can see with your naked eyes in many people, which rises through all these centers, which are within you and pierces your Fontanelle bone area. Only what I do, is I tell you what it is. For example, on your fingers if you get Cool Breeze, what does it mean? If you get all these fingers burning, what does it mean? If you get a particular finger burning more, what does it mean? I just decode it for you.

Secondly, I am like a candle, which was enlightened first and now I enlighten you. You can enlighten other candles. Ego can also start saying, “Why She?" It's a very common thing. “Why you?" It's enough they're asking, “Why you?" I said, “You please come here. I'll be very happy. If you can raise the Kuṇḍalinī, I'd be very happy to be retired, sir, because it's, it's better to retire now." I mean, you get somebody like that, nothing like it. I mean, I would become a disciple of anybody who can raise the Kuṇḍalinī. They may say it.

They may talk about it. If they could do it, nothing like it. Oh, I would retire. I'm looking forward to My retirement. I don't know when it will be, but that's the thing, it is. You

see, it has been given to Me to do this job. And what am I to do? I can't understand.

So that you do not feel hurt. And also, I have a role of a mother, a mother who bears up everything. Everybody tries to crucify Me. It's not a question of one person. I have seen many coming and being very rude to Me, shouting at Me, screaming at Me, doing all kinds of things, saying things against Me. It's all right. But I know everything. I know because you are children. That's why you are seeking, but you will be all right. I know that you'll be all right. But it is better to be wise and to get your realisation, to understand the wiser you are, the easier it is for you to mature. You have to mature faster and faster with your wisdom and discretion.

Regarding your realisation, nothing can be promised to anyone. There is no promise. You know, there is no enrollment. There is no fees, nothing. Like the trees, they do not enroll themselves somewhere, that, “Oh God, oh, give us the sun, sun's rays, so that we come up." The sun is shining and all the trees are blessed.

Some do not get the blessings; some do get it.

Some die at the grass stage, some grow up, become heavily laden with fruits, which they distribute to others and people say, “All right, this tree has come up." They do not say that the sun has done anything; they just take it for granted.

In the same way Sahaja Yoga is working out. It's just very simple, is natural. There is, you cannot pay for it. How much do we pay to the sun or to the Mother Earth for giving us all that She is giving us? We are giving to all intermediaries, you see, who have created economic

problems for us. But do the diamonds *[UNCLEAR]* we don't give anything. The real sources we don't pay anything. In the same way, you cannot pay anything for it. It's all natural. It works out. It helps you and you help others. This is what has to happen to most of the human beings. But first to the number I was telling you which is required and they have to be sensible, wise, open people who have self-esteem. It's not meant for useless, frivolous, nonsensical.

So, one has to understand that as you are seekers, you have discarded many things which looked nonsensical to you and today is the time for you to receive for which you have discarded all that: the sense of your being; the meaning; the purpose of your being; why you have come on this Earth; everything; all the knowledge of the world; everything for which you have come, for which you were created; the whole universe; the stars. They are going now to Saturn. Why Saturn was created? What is Saturn? It's not even the dust particle of God Almighty's feet. What has happened? It's one of the seats of one of the centers. It's here and the Viśhuddhi Chakra is made out of Saturn and the circle round it is nothing but the Sudarshan Chakra, as described, of Śhrī Kṛiṣhṇa, because Śhrī Kṛiṣhṇa resides.

Now, what will they know about it? How are we to talk to them? You see, they have to become realised Souls, to know whether it is true or not, because there is no way of judging it. By your imagination you cannot judge it. You have to know it through your feelings. This is what happens to you when you get realisation, that you get the Cool Breeze in your hands. All your fingers get

enlightened. Your palm gets enlightened and your base of the palm. All of them are centers. Seven centers are there, these five, six and seven and they all get enlightened, by which you know what it's for. Also, you know if this is the truth or not, because if it is the truth the vibration comes very much more. When it is the falsehood, it stops.

There are so many permutations and combinations of these feelings, which you'll learn and you become a person. You become again and again [UNCLEAR, I say this]. You become a person of a new awareness, in which you start perceiving things through your fingers, as reality. For example, the one person is sitting here and if ten Sahaja Yogis are trying on that person, they'll say the same thing about them.

One gentleman came and asked Me, “Mother, why everybody is asking me, `What about your father?' " I said, “All right, what about your father?" I also asked. He said, “He died suddenly and I was *[UNCLEAR* with him, or this thing]." I said, “Then, that part is little bit showing." He said, “How do You know?" I said, “You will also know later” but he said, “Tell me, how do You know?" I said, “Very simple. If this finger is burning, that means your father's finger is something wrong." Everybody's this finger is burning. Whether it is a child or a big person, they'll ask, “What about the father?" Now, you tell about your father's problem and there is a way of correcting this problem. If you correct it, immediately you get your realisation. It's that simple. It's everything is so simple in life.

If you to see someone, what do you do? Do you think about it? You just see. In the same way, when you get your realisation, what do you do? You just feel. It's a vibratory awareness. Then you just start to feel within yourself. They have started feeling it. You see a person, you know it's that. He may tell you lies. Doesn't matter; you know this *[UNCLEAR]*. You may not tell that person diplomatically, not to hurt the person, but you know this is the problem. But it's better if somebody tells you. Be thankful.

Get rid of it. Not to be angry.

Last of all, I have to tell you, because you have some who have come for the first time, that you can be misled. There could be a Guru, so-called, who might have misled you. Or there could be somebody who might have misled you. Still, because you are nice, maybe you might not have understood it. But if somebody tells you that your Void is catching, there's a wrong Guru. Better tell the name. It's better to get rid of it than to have it there because your realisation is difficult and even if you get your realisation the Kuṇḍalinī will settle back. It's better to tell and understand how to get rid of it. After all, Sahaja Yoga is only concerned with your well-being and not the well-being of all the crooks of the world. Because people have an objection sometimes to Me, saying that She criticises others. You mean to say that I could sit here and praise Mr. Hitler or someone, who is even worse than that? You need courage to face these horrible people. Only a Mother can do it. And I have to tell and I will tell on the top of My worst, that these devils and these negative forces, which are trying to drag down My

children, are going to be doomed and they are going to go to hell. But you give them up as soon as possible. I'm not afraid of them. That's one thing you should know. They are afraid of Me.

May God bless you all.

Can you ask Me any questions? If you want to you can ask a question.

Any questions, please? You are thoughtless just now. Kuṇḍalinī has gone up. Most of you cannot think of a question. I'm sorry, but she shot up. What am I to do? She is so anxious to shot up, than to ask questions, that she's gone out. What am I to do? You got it, most of you have? Try to think. That's it. You will see.

Question: *[UNCLEAR]*.

Shri Mataji: That's called the Void. That's the stomach. That's the void. We call it as Void, but not the Zen style Void. We call it the Void because that's the place where all the Masters were, the Ten Masters. All our Ten Commandments create this Void, in the stomach, in the *[UNCLEAR]*. Now, for this I would advise you, there's a book, which is written about Me by a Swiss friend, gentleman, which is actually in English and there are some papers they have got, which you go through. It's quite a lot of it.

And there are at least three hundred tapes, I think, with Douglas. I don't know how many there are. I have no number now, but you can see all that and everything you need, because in one lecture, I cannot cover every point again *[UNCLEAR]*. All right? All this requires explanation. For I would say like this, that if you should come in this room and it's dark, you just say, “Put on the light." So you'll ask me, “Where is the switch?" Just put on the light and

then you can ask something else, isn't it? First of all, have the light. Then we'll talk about it. It's a headache, I tell you, to talk about it. Before realisation, it's a headache. It's like groping.

Question: Is there anything that can interfere with the vibration? Anything that can distort the vibration?

Shri Mataji: If you are mesmerized, that's a different point altogether. If you are mesmerized, then maybe you may just think you are. You see, you go into an imaginary world, isn't it? You get into an imagination. But that rarely happens. If it happens, you see, it has a reflection on you. You start vomiting and you get all kind of nausea feeling. Within two or three days you get out of it. I mean, you know that is something wrong. But it seldom happens. You see, if somebody attacks you like that, mesmerism. With some people it does happen, but one has to be careful. Normally, there cannot be, because this is Pure Knowledge. This is purity. Is Pure Knowledge. You will be amazed. Even if your Chakras are catching, your centers are catching, you are not a perfect person yet, according to Sahaja Yoga, there are different stages into which you rise and you might not have reached to your best stage so far. Still, you'll be surprised that you can give realisation to people; you can raise the Kuṇḍalinī; you can correct the Chakras; you can cure the people. Minimum of minimum you can always cure the people. You can do all that.

Despite like you see, you have a car, which is new, absolutely new, first class Rolls-Royce. Or, you can have a car, say, 1850 or something, it's still called new, you

see. Second-hand, third-hand, fourth-hand, fifth-hand, like that you can have many cars.

You see, once My husband asked someone from France. She came to see Me. He said, “I can't understand why She has given you realisation. Why are you bothered now about it? Why can't you rise yourself?" So she said that, he deals with ships, so she said that, “Supposing there are third-hand ships then it is to be mended again and again." He said, “That's true." So it depends how. But, still it moves.

You have to correct yourself. You have to improve. You start enjoying it. Then you are not bothered.

You see yourself away from it and then you start enjoying it, you see. You think, oh, you don't say, “My Ego has gone up." You say, “Mother, my Āgñyā. Āgñyā is troubling me." Actually, they say like that.

You know your Ego. Right Āgñyā, means Ego, but you don't say otherwise, “Oh, I'm egoistical." Or if I say to somebody, “You are egoistical” I'll ask for something else, see? So, it just happens. You start seeing all these things even in yourself and then you don't mind because you are out of it. You don't mind, at all. You correct yourself.

But, as I said, you have to nourish yourself properly, in collectivity. Go on rising into it; then there are less chances. Even little deviations take place, you see sometimes, but you can steady down. It's like learning a cycle. You know, how you learn a cycle. You know, first you fall down once or twice and then you get on top of it again. Then you start balancing. Then you have a discretion. It's like that. But before realisation, before

buying your cycle, you don't worry about it. That will be done. But later on, when you have to ride it, then you have to be careful and to understand and learn it yourself and be a master. You have to become master of your Kuṇḍalinī and Kuṇḍalinī of others. You can be.

There are already in London and there are many others in India, all over the world, they are masters of knowledge. Can you imagine two people who came from Australia have given realisation to two hundred people in Australia? Two hundred people in Australia, two people have given realisation. You can master it, because you are a master as well.

Sounds very fantastic, isn't it, but just think from amoebic stage you have become this. Isn't it fantastic? Little bit is left, you see, little bit more. Really, last journey is just breaking through. It's just there, so beautiful it is. Enter it! Enter into the Kingdom of God. It's your place.

See now, is it cool coming in your hand? Now, don't think about it, because I put down. See, I can screw up your Āgñyā so you can't think. Up to that I can do. But, then I allow you to think also. It's a play, because I have to judge you. Don't think. Just don't think. That is the first mantra: don't think.

How many have come for the first time today? Please raise your hands. Yes? Good.

How many of you are feeling Cool Breeze in your hands, those who have come for the first time? Or not feeling Cool Breeze, let us say. Those who are not feeling Cool Breeze at all. Are you feeling Cool Breeze? Good. You are not feeling as yet? Don't think.

Now, are you not feeling Cool Breeze? You are? No, behind you. Not yet? Are you feeling any Cool Breeze in the hand? Was it tingling? Some sensation? What about anybody else? Are you feeling the Cool Breeze? Are you? Not yet. Are you feeling? No, I think his feet are... Tell him to put the feet down. That will be better, yes. It will work out. Yes, that's all right. You can put anyway. You put your hands like this.

Those who are not feeling the breeze please raise your hand. Honestly. Raise them high. Please raise them high. It's very important. All of you, who are not feeling the Cool Breeze, not the sensation.

Now, please work on them. Are you feeling the Cool Breeze? Are you? Are you feeling the Cool Breeze? Now, please raise your hands again? Can you see them? Just see, all of you. Now, those who can help.

Now see, they were just like you; now they can help you. Now come along. Take him also. He's got Cool Breeze. You teach him. Paul? You take him with you. Now good. Now let's do. Here is the lady.

Now see these two gentlemen here. Let's see, now, how they work it out, you see. How it is managed, how it is manoeuvreed this power, which is flowing from their hands. This is their own power of their own Spirit.

Did you come to Me before, sometime? No.

Don't think. Those who are getting Cool Breeze, close your eyes. Now, close your eyes. Wait. You are not getting Cool Breeze. Can you work on him? Just see *[UNCLEAR]*.

Now, those who are getting Cool Breeze just close your eyes and don't think.

Contents: 1980-11-23 **Guru Nanak's Birthday Pūjā, You Are to Become Prophets, Temple of All Faiths, Hampstead, London, UK**

(perhaps Caxton Hall) Today is a special day of Guru Nanaka's birthday. We have celebrated one Guru Pūjā and as you know that Guru Nanak was also the incarnation of the Primordial Master, the same spirit came on this earth and He's the one who tried to re-establish the work of Mohammed.

Mohammed was the incarnation of the same spirit, the Primordial Master. He came on this earth to establish the religion. Islam is the name of that religion, is the religion of every Sahaja Yogi, of every Christian, of every Hindu. We all belong to one religion which believes in expanding our awareness to the new perception of collectivity.

From human level to the higher level, where you can perceive and manifest the Divine Power, this is the religion we are following. All the religions were established on this Earth to create the seekers. You are the seekers. You are the Men of God. Now, all of you have to become prophets. And to become prophets today's Sahaja Yoga has taken the form of Mahā Yoga. All of you have to become prophets.

The prophets have two special qualities, as all the prophets had. First of all, they have to talk about spiritual education. All of them did that. Mohammed Sahib did it, Rāja Janaka did it, Nanaka did it, Moses did it, Abraham did it, all of them prophesized and taught you how to

lead yourself in the right path, by the right action, by leading a right life. You are going to be the prophets of a little different nature. You are prophets, you are Islamic, you are Jews, you are Parsees. You are all those, but you are going to become prophets which are called as `Pir' in Islam, in Hindu scriptures it's called as " Ātmā sākṣhātkāri", Ātmājas. In the way Nanaka has described, he calls them `Par'. But you are endowed with a greater power, there's more power in you. There they had a bigger propensity. You have another delicate power by which you can raise the Kuṇḍalinī of people.

You are going to be prophets who are going to make others prophets. Not only to establish religion, but to make them prophets. This is the most important thing. Not just to maintain a static state of righteous religious good people, but that to evolve those seekers, those righteous good religious people into prophets. And those prophets whom you will evolve will also be the same type of prophets, but they will also have this additional power by which they will also evolve. That is why it is a Mahā Yoga.

This is the greatest work in the history of all spiritual history. That you are the prophets who are looking after the Men of God and you are going to transform them into prophets. To have so many prophets now, for Me, you can't imagine how happy I must be feeling.

I've been, sometimes very, very sharp with you.

Sometimes I had to goad you.

Sometimes I had to love you, express My love in that way, that you could feel that Mother is very kind.

Sometimes I had to be very critical, sometimes also angry. Behind all these aspects of your Mother, She's nothing but Love.

Because She loves you so much and She knows that you have to be the Prophets. Your calibre may not be of the same level as those prophets, maybe, you can't say, but definitely you have got special powers.

Like you can say an old Rolls-Royce might be a better car as far as the propensity goes, or an effect goes, or its behaviour goes, is a good car, but one of the modern ones may have more capacity to show new acrobats. For example it may tumble down, it may go round the whole place and yet nothing will happen to it. Maybe after some time you might find a car which goes half way and comes up a little, like a hovercraft and then goes in the air and then again drops back.

So, this new generation of great prophets are here before Me, but the big difference between them and you is this, that none of them had a Mother to guide them, to love them, to encourage them when they were depressed and also to spoil them. But you have here a Mother who may apparently look to be spoiling Her children. But She is the Master of Masters and She knows how far to take them and how to correct them.

Now, for all of you, I have to tell you that you have to develop your independent discretion. First of all we have to know that in this new realm where you have entered, you have to have proper spiritual education. About which I have given you so many lectures and things. But education doesn't mean listening to lectures after Realisation. It means it should be imbibed within you, it

should penetrate into your veins and into your every artery, into every cell of your being.

You have to educate yourself spiritually and Guru Nanaka prophesized just like William Blake that the Men of God are going to come during Kali Yuga and there will be many prophets who will be transforming prophets, who will be transforming people into prophet state, He had prophesized. They have all prophesized about you. Now you have to prophesize about those who are going to be prophets.

But, as it is, you know that we need spiritual education. Because your Guru is a Mother we lack discipline. There's complete freedom for all of you. You know that if you go to a Guru what kind of discipline you have to observe. I mean the real one, also. Unreal, of course, but even the real ones, how they test your attention. Even for the smallest thing, how they treat you.

I'll give you an example of Ravi Shankar, who was a very great, you know, who is a very great sitar player. My father was an advisor to the Mahārāja of *[UNCLEAR* Māyā] where this, he's their Guru, was living. This Guru was a Muslim but he used to worship Kālī, Mother, he used to worship Mother and very self disciplined man. They say he died at the age of 110 or 120. Allahudin Khana. And this Ravi Shankar was there. I saw him as a young man and this Ali Akbar whom you heard. They were literally frightened of their Guru, who was a master himself, he knew so many of these instruments.

One day My father, whom he used to respect very much, always used to bow to him, though he was a Muslim, they touched feet, you see, because My father was a great

connoisseur of music and a supporter of music and he bowed to him and he said, “Now, should I play?" So he said, “Why not ask your disciple, this Ravi Shankar, to play?" And he said, “Yes, yes, come along, play." He said, “Not today, Sir, please, not today." He was very frightened. Then he said, “All right, let it be” He started playing. He used to play on Mridang used to play beautiful Mridang, tremendous, I mean, you can't imagine. He was a realised Soul, Mridang. Then Ravi Shankar, when he finished and all that, he bowed to My father and he went away. Then Ravi Shankar came to My father and he said, “Don't ask me to play before my Guruji." He lifted his head and said, “See here. You see this bump, this morning only he hit me with my sitar, which he broke and this is the bump I've got." So My father said, “What did you do?" He said, “Only one note I played wrong and that too, not wrong but little out of tune and on that point he has broken this part of my head and I have been in this terrible pain and he said `you are not to see any doctor.' " And really there was a big bump, he had covered it like that, you see, with hair. [Laughter.] That's why today they have failed as great masters, because to be masters you have to obey your master and to discipline yourself.

The spiritual education in Sahaja Yoga, under Mātājī Nirmalā Devī, is absolutely left to your own wisdom. There is no force; there is no compulsion; there is no organization. It is you who has to feel the joy of your spirit and it is you who has to share it with others. It is you who has to raise the Kuṇḍalinī of others.

Now, today, when we are thinking of a great prophet, who on this Earth came to establish good relationships between Hindus and Muslims. Imagine, when Mohammed Sahib came He did not know that He was facing these horrible people there who murdered Him, actually they murdered Him, they gave Him poison. And when He died He said that, “There will not be any need for any prophet to come in." Naturally, if you torture somebody, what else he's going to say? Also, He felt that whatever He has said it, being such a truth, it will definitely prosper and the seed has been sown. And He said, “There is no need for another advent of a master." But He found out that there was a big aggression by the so-called followers of Mohammed, who talked of nothing but *[UNCLEAR* Rehamat], is compassion. Now, before His death He encountered all kinds of attacks from the negative people, all the worst of all I can hear they got the worst. He had to move from places to places, hiding the children away from negative forces, tribes to tribes, it was a tremendous life, the way He led it. And all His life there was nothing but struggle for existence. Only struggle for existence.

When Nanaka came in, He saw that Hindus and Muslims were fighting, so He started His theme with Kabīra, saying that Rām and Rahim are both the same and how can you differentiate between the two? All their theme was like this, of integration of these two main religions which existed in India.

That time, there was no question of giving Realisation. People were trying to defend their faiths and fight each other and kill each other, imagine. Created by the same

Spirit, fighting among themselves, how silly it must be and absurd. In many places Nanak Sahib has proved that He was Mohammed. Once, He was lying down and His feet were towards Mecca.

So people said, “How can you put your feet towards Mecca?" He had Muslim disciples and also Hindu disciples. He said, “All right, whichever way you say, I'll put my feet." He turned round His feet, they said, “Still you are towards Mecca." He went round and round and round, still they saw Him facing Mecca and they could not understand how it was that He was facing, His feet were towards Mecca. That Mecca was at His Lotus Feet.

Same with Mohammed. Now, all these great incarnations had a special power over water, because you know, in the stomach we have our Void and Nābhī Chakra which is made of ocean. Ocean represents the incarnation of Ādi Guru Dattātreya. These had great powers over oceans and over water, like Moses. He crossed the ocean by creating a road, that's one of the very significant things, which shows that the Void can be crossed with the help of the Rūh. And even Mohammed Sahib had a tremendous power over ocean.

Then, Nanaka once put his hand on a rock and water started coming out of that. People were amazed how it started and that's why it is called as Punja Sahib. `Punja' means `the hand'. `Punja' means the `five fingers', you see, like this. What do you say to this, this part, like that, hand? Hand with five fingers? No, no, not the palm, the whole thing, like this is a punja. `Hand', but hand can be like this, you see? This way. There's no word, all right.

So this is Punja, this is five and `Punjab' is five waters, five rivers, in that area are called `Punjab'.

Now, another thing about these, all these incarnations, had to deal with your attention.

So they were particular about looking after your attention and that is why, from the time Moses or Abraham came in they talked of no alcoholism, all of them. It is written very clearly in the Bible that these strong alcohols, fermented, should not be taken. If you don't want to read it, one need not, but they think it was Moses who said it and Christ did not say, so Christians can take it, the Moses people should not take it. There is no breaking of link between Moses and Christ. They are of the same tree, of the same pattern, of the same thing, but those who want to use Moses for their own purpose will follow as much as Moses has said and those who want to follow Christ will follow only as much as Christ has said. Because it's very good for them. For such useless people Sahaja Yoga has no place.

We have to understand that all these people have said for our good and for the maintenance of our spiritual life and none of them are to be criticised or to be challenged but to be fully respected as our Guru. All of them. Whether one belongs to Islam religion, or to the Jew religion, or to the Christian religion or to the Hindu religion and if they are fanatic, they are going against their Guru. It is against their Guru.

So, they were against fanaticism.

First thing, they were against alcoholism, that's the first thing, they thought, because somehow human beings take to alcoholism very fast. At the time of Mohammed

Sahib, people did not know how to smoke. Then they developed, you see, became `modern'. At the time of Nanaka they started smoking, so he prohibited that, but Mohammed Sahib said that, “Anything that goes against your awareness, any intoxication of any kind", He generally, He gave a very general instruction, “He's against God." So, our training, our spiritual education should be that we cannot be fanatics anymore. If you are fanatic anymore, or you are identified with any one of your old ideas, then beware. Be very, very careful.

You cannot have fanatic ideas anymore. If you want to be a good Sahaja Yogi or a Mahā Yogi, meaning a person who is a prophet, not only a prophet, but who is capable of transforming others into prophets.

First is, you have to be away from alcoholism. You should be deadly against it. Wherever you have a chance you find it that it is possible for you to say something against alcoholism. It should be absolutely boycotted. Every place, anywhere you meet, it should be smoking or any kind of intoxication, drugging, anything, has to be completely branded as anti-God, anti-Sahaja Yoga.

Then, fanaticism of any kind, that lingers on, this is another very deep misidentification. I am aware of it. I did not talk of Catholicism till the other day I went to Portugal, when I had to talk.

So I said first time. I never talked about Protestants before, till I had to talk that they are another mad race going round. There are twenty-seven churches of this kind. None of them, except for we, are really Christians. All are nonsensical fanatics, Seventh Day Adventists and Pentecostals and this and that, all are absurd ideas.

All are playing into the hands of bhoots, take it from Me. They have nothing to do with God, they are anti-God.

All those who still stick on to all these churches and to this kind of fanaticism, they are, I am saying here of `churches', because here I have to talk about churches, should know that all these churches have now become the place of bhoots. You'll go to one church and you'll rush to Me. [Laughing; also laughter.] From My house I see in the night, hosts of bhoots waiting out of the church. [Laughter.] I do not know and somehow it's happening that whatever house I decide to stay in, there's a big church in front of Me.

[Laughter.] It may be a Catholic church, may be a Protestant church. And they have seen to it that they make it really bhootish by making all those who die stay in that church. They are not realised people.

Realised people only should be buried and all others should be burnt off. It's better, at least the bhoots go out of them. When they are roaming about in the church and you are taking the children down there into the cemetrey.

Apart from that wherever there is a *[UNCLEAR* reddygarsheshta], when it is unauthorized, Gods do not exist there. They leave the place.

So, we have to know that we are no more fanatics. First and foremost thing is that we cannot be fanatic.

Now, training ourselves is very important. Spiritual education is very important. But in Sahaja Yoga, as your Mother is a very kind teacher, but even such a kind teacher is not such a help sometimes. Because all corrections are left to yourself and then you commit

really blunders and then you think, “Why didn't Mother tell us? Why didn't She protect us, why didn't She correct?" But this is the style I have adopted because in modern times, Sahaja Yoga is working out because I do not challenge your ego. Otherwise you would have crucified Me long time back.

So I leave it to you to decide to discipline yourself. It is for you to discipline yourself and understand yourself.

Now, the best way to discipline yourself is to find out what's wrong with me, not with others. We are very good at that. I've seen every day there's some complaint about somebody coming from someone. But there are very few who've said, “This is wrong with me, Mother, what to do?" So just try to find out what is wrong with you. You are like a fort. The fort has some sort of a weakness.

So, the man in charge of the fort, what do you call him? We call *[UNCLEAR* Kileda] because a fort is *[UNCLEAR* Kila] and the gentleman is the owner of the Kila, is called as Kileda. Now, this Kileda finds out what are the weak points of the fort and he sees to it that they are all corrected one by one.

We are just the other way round. We know we have weaknesses which we hide and keep them there, as they are. Whatever strong points we have that we boast of. And we try to see the weaknesses of others and from these loopholes all these negative things creep in and suddenly you find that you are finished.

So try to find out what are your weaknesses. One of the weaknesses, which is very common is that we are very materialistic. We are still very materialistic, extremely

materialistic and the materialism is getting subtler and subtler the subtler we be. Try to give up some things, keep a kind of a little balanced attitude, a little detached attitude, not too many things. Few things of value. Try to detach yourself. I don't say you become Sannyāsī, that is also another thing against, but from inside, you detach.

See, I'm wearing a very nice sarī, but from inside, see, what is the colour? [Laughter.] From inside you should be detached, not from outside.

So that, try to practice this detachment.

Whatever you want to possess, you just don't possess. Teach your body, teach your mind, “No!" you go on, a short “no", nothing. You try. Train up your body. Now some people want comfort, the body wants comfort. All right, “You want comfort? No, I will sleep on the ground and teach you a lesson." Teach your body a lesson. Teach your wants and desires a lesson. Let's see what happens.

Now, I don't know why, but in England it should not be so, I mean I expected people absolutely detached because they have got everything, but here it is much more attachment than detachment.

There is no satisfaction of any kind.

So, a kind of a detachment must be developed, to your desires, to your belongings, to your possessions and whatever kind of a material aspect you want to build up. I always said that you must not look like people who are coming from the lunatic asylum. That's true, but you should also not look like a dandy person, with a are, a big bow here and a sort of a thing. You should be in the

center. And how are you in center?, When you are detached. And nothing can impress.

But that doesn't mean, some people I've seen that outside they make a show, that they are absolutely disheveled, absolutely in a very filthy condition, smelling like pigs. [Laughter.] They think they are going to take an Avatāra of Varaha, by smelling like pigs, you see. And all sorts of funny things they do in the name of detachment. No, detachment is within. Try to practice it. That is one of the educations we have to develop.

How do you develop that detachment? Is by giving things away. Not to Me, but giving things away to others. Say you reach a certain state of, say you have two suits, if you have a third one, give it away.

Give away things, is a very good way of developing detachment and enjoying the giving of it, than possessing, is greater, is much greater. Take it from Me, is much greater than possessing.

Now for you, at this stage I cannot say, but maybe after some time, it will become that I prophesize that you will become sinless, absolutely sinless. You cannot do sin. Whatever you do will not be sin. I am sinless. Even if I rob you of all your wealth nobody can say I have committed sin. I'm absolutely sinless.

Even if I kill thousands and thousands of people, nobody would say that I have killed, because I'm sinless.

But, despite all that state, I do not commit any so-called `sin', because I have to lay down My life in such a way that you people follow. That you should not tomorrow say that, `Mother did this, She has done this so why not me?' That's why I'm so very particular.

At the same point I would like to tell you that today Chaya, in her sweetness, went and bought a very expensive sarī. And she brought with such love and affection to Me, that I had told her just buy Me a ten pound worth of a shawl and she couldn't bear the idea, but she should know, for Me anything is valuable that you give to Me. Nothing expensive is needed. Even if you give Me the most expensive, I have every right on that, but you must understand that if this practice is continued too much it will create a bad public opinion.

So, at the most, definitely decide, is that you'll give Me only two sarīs. That's all. I don't need even these two. And I can have all of them.

So, the situation is such that we have to be very careful about the public opinion and people may start saying tomorrow, “Oh! Mother, She wears all expensive sarīs." Let My husband buy for Me, he has lots of money and you can buy Me very ordinary things. And I told once Modi that, “You buy Me khadi sarīs, that's the best” but he couldn't bear it. It was too much for him. He says that, “Mother, we are middle class people and we are giving you something middle class." I said, “All right." So, once for all I told them, “All right, you buy some sarīs” and then I bought for them, one of them is this one and I don't know if the whole money's paid, most of the money I have paid. But still, you know, there was somebody who came out with an objection.

I know you love Me very much and you want to do something for Me like that, but I would request that try to get things which are sober and simple for Me. By God's Grace, you should know your Mother is looked after, you

don't have to worry. Supposing I was a beggar, then you would have had to spend much more money, but that is not so. And it is not that it is in any way wrong, on the contrary, it's a very great thing, after all these are going to be in your Mother's personal archives and people are going to see what sarīs you people gave Me and they're going to be very happy, of course, no doubt and that's going to be very, very great for you. But, still, where the public is concerned you be careful and understand that when you do anything like that for Me, this public is mad and we have to keep a proper balance.

Now, about training yourself, as I said, detachment, then another thing is astuteness, astuteness. Try to develop astute habits, astute, specially for religious work. First of all understand that you have to give some money for Sahaja Yoga work. In that you should be astute. I was amazed to hear from some people that for food also you want to have free, that sometimes you had food you didn't pay even one pound. I mean this is absurd. If you were beggars is all right, but for Sahaja Yoga, first of all it's not too much, but little, little you have to pay and you should not make your Mother pay for you. It's wrong. I never said this before, but today I'm telling you. Not esthetically, but spiritually, it is wrong that I should pay for you. It's all right, I may give you a dinner, it's different, I may give you anything, it's different, but that you should not try to, sort of take advantage in any way or exploit in any way this Mother of yours, who has got lots of things [laughing] other than what you know of, which can work out against your spiritual growth.

So just don't do anything like that. No exploitation. Learn that. Those who have done such a thing must decide that no more like that.

Now, I'll tell you a difference between Indians and you people is this. That an Indian would never do that. We had one Indian coming here and he was not such a big Sahaja Yogi, but he used to come for his Pūjā and he would not take money for his Pūjā, these people had to fight with him. Ask him, he's sitting.

He would not take, but how materialistic we are! And then, when people mesmerize you then you buy a Rolls-Royce for that person and here a Mother is giving you all the freedom, so you are exploiting your Mother? “I have no job", all this is wrong. You must pay for your food and must pay where you have to pay. That's your Dharma, that's your religion, of every Sahaja Yogi. All right, you need not pay too much, but you must pay where it has to be paid. And never take a parasitic attitude. That will kill your growth, will dwarf you.

I'm warning you about astuteness. For payment, for accounting, for everything, one has to be extremely astute. Like, I'll tell you, I've seen people used to come to My house, long time back, I shouldn't say this, but, used to be so funny they would go in the kitchen, take out anything, eat anything, walk off anywhere. It was amazing, our cooks could not understand, nobody could understand such people, just coming in the house, walking into the kitchen, taking off whatever they like, eat anything, like bounders, you see. This training has to come within you, where you must realise and understand

that astuteness towards Sahaja Yoga has to be maintained.

Like going into the ashram, walking into somebody's kitchen, taking out things, using the ashram in a state as if it does not matter. It's an ashram, it's a pure thing. You cannot fight in an ashram, you cannot talk loudly in an ashram. You have to lead a pure life in an ashram. You cannot play games with each other. You cannot make it dirty. You cannot spoil it, otherwise your spiritual growth won't come up. This is the simplest thing one should know, is to respect Sahaja Yoga. Love without respect has no meaning. You have to respect and respect the place, respect everything. Keep it clean, be astute about it and this is one of the greatest trainings. I don't know how, but to British mind it should not be told, because they are known for this kind of a training, but I don't know, because now you are saints, I think, I feel that you have had other kind of training before, that you are born as saints.

Perhaps you have no self-esteem yet, of the value that should be given to your own character. Without that, nobody is going to be impressed by you. Nobody is going to be impressed by you. Nobody is going to become a prophet. You have to first of all impress. You have to dress up in such a way that you impress others. It's a very important thing in, in Sahaja Yoga. You have to talk in such a way that you impress others. Supposing somebody's very fat, he must reduce, somebody's very thin, he must put on. He must try to have a body of the center. Should not allow the body to move this way or that way. One has to be in a proper shape, in proper

dress, because you have to impress on others, you must know that if the personality's not impressive how are you going to communicate? Because, first of all, the people see you, those of you who come to you see your outside. They don't see your vibrations, they see your outside.

So, all of you must learn how to dress up and how to behave towards others, how to appear before others, how to talk to others, so that you become prophets who will do wonders and who will transform many, many, many more people into the same state as you are.

Now, this training you have to take yourself. The another point in training in Sahaja Yoga is that you have to read. There are many people who have not read even Gregoire's book, leave alone any other. You have to learn certain things, like Chakras and centers and mantras. And you have to dedicate. Even people like Vivekananda's who never got Realisation, do you know, these people, twelve people, they used to study for fourteen hours. Now you will know what to study, what not to study and even if you study wrong things, you will know where it is wrong.

So you have to study. For example, there are Jews with us, let them study Torah and see then, where is Sahaja Yoga in their written law? Find it out. If you are Christians read the Bible, find out. You should read Gītā, you should read Upanishadas and you should be masters.

You'll find that Sahaj Yoga is such a light that you will know what it is. We have got the Devī's names and the Sahasrānamas. Try to read them and try to understand the meaning of that and try to understand what it means, how far it goes. That's how the depth of your knowledge

will increase and your Sahaj Yoga will tell you what is right and what is wrong.

Now emotionally, some of you have terribly emotional weaknesses, the idea of love, that I must speak to you. Because it has come from a group of people who went into another style against the ego-oriented people and they believe that love means hugging each other, kissing each other, this type nonsense is not love. Love is this *[UNCLEAR]*. That is love. And understand a person through this alone and all nonsensical loves that people talk of is not love. When a person loves you he doesn't stare into you. If somebody stares into you, then know he does not love you. He's full of a bhoot. Only when a realised Soul is angry he stares, to drive out the baddha.

So, anybody who stares into your eyes and says, “I have love” then know it is mesmerism. With discretion you will know this that anybody who loves, only a glance is sufficient. But when it is an anti-Christ activity going on then you can stare at that person and the thing *[UNCLEAR* will leave].

So the idea of `love' is so absurd. Love is the one that corrects, that improves, that elevates, which is blissful. The relationship is blissful, not hallucinations. And this blissfulness is only felt through vibrations, not through by hugging or by kissing or anything, just through vibrations. Of course, I don't say you should not hug each other and you should not kiss each other, you should, but that's not the way it is expressed, it's through the vibrations. It's the pure love of your being which emits just like light.

Everything should be done in the proper education of the spiritual love. We are people of dignity and sobriety. I have told you this before that some people have a habit of doing this in the *[UNCLEAR]* no.

If you are sitting in a posture try to sit for at least an hour, try. I have sat on one posture for nine hours, people have seen. Didn't go to bathroom or eat anything, I'm just sitting there nine hours. This is known as *[UNCLEAR* Bhaitak] is the `seat' and this Bhaitak has to be great in Sahaja Yoga. Try to establish your Bhaitak, that is very important, so that your attention is brought in line with your Mūlādhāra and is straight there. Once you do that, practice it, you will find your spiritual growth would be better.

Walk erect, be straight. In your talks be straight, kind and gentle. Need not shout. No Sahaja Yogi should shout at anybody else, should play games with another, should not in any way be angry with each other, is prohibited. Should not get into any Tantrums of pulling your hair or doing something like that, is all nonsensical. You have to be very, very dignified.

But another foxy method which we employ very much is to tease and provoke another Sahaja Yogi, which is even worse, because it hits you at a subtler point. Try to be straight, straightforward. Allow your mind to come to normal when you talk. If you have to say something, wait and try to say something nice, not artificial. Try to say something from your heart, not to show off. In talking also too much quietness is not good, too much talking is not good.

Some suffer from too much talking and some do not talk at all.

It's better to talk whenever it is necessary. Talk something sweet, no sharpness and sarcasm. That will spoil your Viśhuddhi. Sarcasm is not allowed in Sahaja Yoga, you are not to be sarcastic to each other.

Because of a new generation and a new race that you are, you have to learn that to keep your vibrations all right, you have to have collectivity within you, because you are collectively so much charged. That's why the Kuṇḍalinī's rising. If your collectivity breaks, then it's a very, very, very, very wrong thing.

So, try to be nice to each other, kind to each other, try to understand each other's problem and never, never complain to Me about any other Sahaja Yogi, till I ask. It's prohibited. If you have to say, tell Me about yourself. Unless and until of course something happens, then it's all right, but not against anyone.

Because you will only see the bad points of the another person and you will not imbibe the good points.

You have to meditate and think about what you have to do to become the real prophets of modern times of Mahā Yoga. How we have to dress up, how we have to behave, how we have to talk and how we have to be kindly, that you have to decide.

On this day, I would say that I have talked a lot and only thing that you have to do is to imbibe it in you and not on others, that's all. To others you have to be kind, you have to be sweet, you have to be patient, gentle.

Now, today's Pūjā has to be very simple because it is the Pūjā of Guru, who is an Avadhūta. Avadhūta, as I told you, always teaches you that the whole thing is futile, all this pattern is futile. He even doesn't talk of any Deities, because He says, “All right, let's worship the Abstract. Why talk of the Deity?" Though they will talk of the Mother, all right, all of them talk of the Mother. But not of a Deity, because they think if you talk of the Deity, people will talk more about the Deity and not about the essence, but talk is a talk.

Only at this stage you are prophets who are talking about the Deities and who are giving Realisation and who know the Abstract is flowing through them. You are empowered. You know all about Deities and you know all about their mantras and you know how to awaken them and you know about your Self.

You are all very great.

This may be the last Pūjā now in London, is a great thing we are worshipping today, Guru Nanaka, that's Me. That, may you become great Guru Nanakas. All of them were created by Ādi Shakti, all these Gurus were created by Her and today I say that you all become as great as Guru Nanaka, as great as Moses, as great as Sāi Nāth, as great as Nanaka, Janaka, Mohammed, all have to become as great as all these great incarnations. Just desire, have earnestness in you and alertness to achieve it. Earnestness is not sufficient, you have to be alert.

I've already told you how to practice this alertness. Try to do it. I have told Harry certain things, you can ask him and I have told other people also, how to become alert and how to change your little habits here and there.

Anything over-doing should be stopped, taking of too much tea, taking of too much milk, taking, eating too much, attention too much to the, anything like that, just try to moderate. Moderation has to be brought in and you'll be surprised you can master your tongue, you can master it.

May God bless you all, this day, in the name of Nanaka I bless you all with that great spirit of mastery, which you all should become, the great prophets who are going to change all the men of God into prophets.

May God bless you! Today the Pūjā has to be in a different way if you don't mind, is, Gavin. First of all you'll do Me any favour, I have to tell you that today I want to give some presents to you all and accordingly I brought some presents for you all. These are material things, but all are used by Me, all are vibrated and very spontaneously we are going to choose them. It was in two hours time we have done some job of choosing.

But in this one has to understand that it's all done just to express the Dharma Shakti of the Mother, just that She loves to give. She loves to give. Just out of joy that I had in Hampstead, I felt I should now give you something. It's beautiful there and that's how we have today tried to make some arrangement for that kind of a thing.

So just before the Pūjā I wanted to announce this and then we can have the Pūjā, very simple one, because today is the day of simplicity, complete surrendering.

Just imagine that these two colours are in the Void, green and yellow and if you mix them what is the colour you get? Green and yellow? You get the blue, so the green is the Nature.

So an Avadhūta has to become one with the Nature. This is the sign of the Sūrya Nāḍī, the sun. That means an Avadhūta has to be brilliant like the sun, brilliant like the sun and that detached as the Sun is, all the detachment must come into him. He need not have liver on sunlight [laughing]. He will not have liver if he knows what to eat and what not *[UNCLEAR]*. All these Gurus ate fruits and they ate meat, never fats and that's how they kept their liver all right. This is, these are the two combinations which are there in the Void and the combination of these two, when they combine, it makes a blue. What is the blue? Is the water, so in the water, now see the Gurus are surrounding the Lakṣhmī on the Nābhī. On the Nābhī is the Lakṣhmī is in the center and they are surrounding Her, they are Her beauty. Without Vairāgya *–'disgust for worldly things',* without ascetic temperament, the Lakṣhmī has no meaning. It has no meaning. It is expressed in giving, it's giving, that is what it means, that without Vairāgya the Lakṣhmī has no meaning. Without the feeling of giving Lakṣhmī has no meaning, why should Lakṣhmī come to anyone if they do not want to give? And that is what one has to understand, is the significance of *[UNCLEAR* Shiva].

Now, today's, speciality is this, that though I am the Lakṣhmī, all right, I am the Mahālakṣhmī [coughing in audience] and everything, but I am also Vairāg *–'free of desires'*, I am detached, the One who is Nirmama *–'without selfishness'*, who is beyond. Nobody can tie Me, nobody can. Nothing can bound Me, I just talk but it has no meaning, I'm beyond. In the same way, all of you should try to be beyond.

So, from the Lakṣhmī angle I want to give you something, because Lakṣhmī looks after the saints and the saints have to be detached. That is the way it is going to work out.

I hope you won't go back and wear Kāṣhāyas –‘the orange robes’ [laughter]. Discretion, discretion, has to mature, it's the maturity of discretion.

So, now, for Pūjā today, Chaya, let's have a very simple Pūjā, whichever way you like.

Now, have you got Guru's names? Just see their names.

[Hindi.] Loudly.

How do you spell? What's your name, please? Loudly.

I know her. You haven't washed My hands? *[UNCLEAR]*. You have? Never? Imagine! All right.

So let's have it.

[During the Pūjā.] You all know the meaning of this, Gurur Brahmā, Gurur Viṣhṇu, Gurur Devo Maheśhwara.

The Guru is the creator, Guru is the protector and Guru is the existence and the destroyer. Guru is the embodiment of the Parabrahma, it's the `beyond-state'. And to such a Guru we bow.

Just a little you can take it on your fingers you can dip it, you see and put it on your forehead, maybe.

It's a water it is now.

You'll feel better. On the Sahasrāra you can put it.

[Hindi.] Just sprinkle it all over.

[Hindi.] Sprinkle it over.

Five people together should come forward.

All right? Come along. Five of you.

***Contents: 1980-11-24*, Public Program, Are You Seekers, Caxton Hall, London, UK**

[Introduction by Sahaja Yogini:]... never actually been before. I hope everyone can hear Me. First of all, welcome to Caxton Hall and just as Tony said, Mātājī Herself will be here very soon. But it's a good idea to have some idea of what Sahaja Yoga offers, if you like. And then we can be better prepared for when Mātājī is here. Most of you would have seen something that mentions the fact of Self-realisation, which is what Sahaja Yoga is all about, basically. But probably you've no idea how such a claim can be fulfilled.

As you can see from this chart here, we're talking about actual things in the body, actual places. It's not just an airy fairy lecture with no connection but you can feel yourself. It's something that you can go home and verify. You can actually feel it. All information on the names on this diagram is available for you afterwards.

So you don't have to try and remember every single, little item. These different coloured places going up on this schematic drawing represent subtle centers in the body. They sometimes called Chakras, some people may know them by that name and they coiled pinkish coloured thing drawn there, has been called the Kuṇḍalinī. This means a snake-like thing, not a snake thing, as some people have thought and it represents a power. But it is a latent power, which means that it's there in everybody. Yet in most people it is not awakened. It's not actually doing anything and that's why all this is so new to everybody. Because it, in most as I say, in most people, this power is just waiting for

something. And it is not just in this life that it has been waiting. It's been waiting through all our evolution for this system or these different centers to be gradually built up. It's if you like, at the bottom of the building and once the building has been erected then the life can be put into the building and the building put to use. At the top there is a flower-like shape. This is sometimes called the thousand petal lotus, you may have heard it spoken out, or the crown Chakra.

At the moment this age, if you like, which everybody talks about is known as the Golden Age, or the one that it's just dying out, is the age of destruction. Now the reason that is this, [disparity] and then some people call it, they called it the Golden Age and also the age of destruction. *[UNCLEAR* It's/It is] because we are on that cusp, if you like. And that's why people have this feeling that there is something very urgent happening. There is talk of something really great coming to save us, if you like.

So there is also talk of a great destruction that might envelope us. And all people that call themselves seekers of the truth or people who feel that they want more out of life than just money or power or position have this feeling that there is on the one hand a desperate situation but on the other hand somewhere there is an answer.

With Sahaja Yoga we're not offering an answer. As you will see when you meet Mātājī, She is talking of the answer. And that's a very great thing to offer anybody. But it is also what we want.

So we have to at least be a little open-minded. And that if someone really is looking for *[UNCLEAR* thee/be in] truth with no two ways about it, then they have to at least be prepared that they might meet it. With My own experience all too often when we meet something we have been so used to seeing things that are halfway there or half the answer or almost what we're after, that when we come across Sahaja Yoga, we treat it in the same way. We forget that at some stage, if we feel there is some reality then we are likely to meet it. And we have to be careful we don't throw that out the window with the everything else that we thought as unreal. It's a very subtle thing. This energy here, when it is awakened by an authorized person and when you meet Mātājī Herself, it's for you to decide whether you feel She is authorized. I can't tell you that. That's how I feel. But this energy here rises through these centers and awakens each one on the way and passes out through the top in a subtle form. And once that has happened, your whole body is connected through this energy to what is called the collective unconscious.

Some people call it Divine energy. It doesn't matter what you call it precisely, as long as you have a feeling that this is what you've been seeking for.

And once this connection is made, you cannot only feel your own Self, your own centers awakened, but you can feel *[UNCLEAR* of/everybody] else's. And the way you do this, so if you can see the hands are coloured correspondingly to the centers. Because you feel in your hands a natural energy and the fingers are like indications of different parts in the body. Once again this

is for you to verify. You don't have to say, `Well, I think I felt it, but then she told me I would.' It's up to you. You shouldn't accept anything, unless you really feel you feel it yourself. As some people feel *[UNCLEAR* that/the] Self-realisation means that they are immediately transformed into a perfect person, God-realised, if you like. I think we've just been too used to hearing words. Because if we were honest with ourselves, if we did anything in this ordinary life, like take a degree, the minute we got our degree it wouldn't mean that we were fully able to do everything in that field, for instance a doctor. We'd have to learn more through experience. It just means we've been given equipment, the tools; the knowledge had to go further.

So if perhaps you can understand that Self-realisation is like this. We've given the key, we're able to open the door and from then onwards you can develop and get to know yourself. You mustn't expect to be placed at the highest point. After all, till you can get Self-realisation, if you read any of the ancient scriptures or readings or writings about Yoga, they say it takes more than just one lifetime, for instance, for purifying yourself, doing various penances, exercises, eating, things like this.

So we have to have some idea what it is that we are receiving.

Now the reason I'm quite so, saying this quite so firmly is because from My own experience it's all too easy to brush off this thing in the beginning because you, you're not subtle enough yourself to appreciate what's happened to you. Anything that is real has to be given a chance to develop. When it first happens it's always like

a seed. But with any seed you can be sure that it is going to grow into something bigger.

So what I am asking you basically is to have patience with yourself and to wait and see what blessings in yourself, if *[UNCLEAR* you/you feel] like.

And when Mātājī comes, if you can just sit comfortably with your feet at on the floor and your hands just on your knees with the palms upwards and your shoes off, but I think most people have their shoes off.

The main thing with Sahaja Yoga is to be comfortable. Don't attempt to do anything that's uncomfortable, because that's going against the whole purpose of it. There will probably be an opportunity when Mātājī is here to *[UNCLEAR]* to ask questions at the end. There is just one last request I would make, that when, or rather if Mātājī does invite you to ask Her questions, once again keep in mind the fact that what She is offering is something rather *[UNCLEAR* good/great] and perhaps our knowledge of it is rather small and sometimes the questions we want to ask are just out of curiosity and it might be better to wait until we have actually felt the answer ourselves.

So feel free to ask questions, but just make sure that you are not just avoiding feeling what's happening [in] yourself. Don't block your own progress, in order words.

It's all too easy.

I think that will be enough for the time being. I'm sure Mātājī will be here very soon.

So if you would just like to sit quietly, as I said, with the hands palms upwards and just wait. Thank you very much.

[Shri Mataji's Talk:]..... that has to be first realised, what is your category and if you are that category, of the category which is seeking beyond what you have and that you're not satisfied with what you have already, then you are the category of seekers, who have been seeking something that is very subtle, that is not gross, not intelligible through your sensory organs. How it happens within us, it is very interesting to see. Within us, as I have told you, there, there are these subtle centers which have developed through the process of our evolution. Through the process of our evolution we have become human beings. While we were becoming human beings, all these centers have been also evolving within us. These centers are placed in the spinal cord, in the center of the spinal cord and they manifest outside grossly on physical level, as plexuses. As they are evolving inside, also the outside, the gross plexuses are also evolving. For example, animals do not insure their lives, do they? They have fear. They know how to react to a fear but they do not know how to insure. After some time the animals forget their children. Animals can pass through any filth, any dirt, any untidiness. They don't understand tidiness, neatness. Animals do not organize. Animals don't plan. They do sometimes when they have to catch hold of a prey, but that too, not too far. Like we have five-year plans, ten-year plans, twenty-year plans as the human being have. They do not put any energy into that.

The reason for all this is that man has evolved much more than all the animals put together. He is an evolved soul. Now these evolved souls have also got a category of greater evolved people, who are not satisfied with the general norms of life. For example, there are people who are interested say, in having power. And they want to have power. Till they die they want to have power. Till they die they won't give a resignation. I mean, sometimes they put one foot in the grave and still the resignation in the another hand, in case they do not die and they have to pull out the leg.

So it's better to keep; it helps. There are people who stick on to other games of life, like money. They're money-oriented people. They find their securities in money. They run after money. They plan out everything according to money. All their lives they are doing that. There are third type of people who indulge into so-called love affairs and things like that, into emotional movements of their mind. But there are some others who think that these things are not so interesting for them.

So the fourth category takes to religion, to know about beyond. They read about the prophets, the great scriptures, all the great religions of the world. But as the pioneer of the religion dies, the followers somehow or other built in fanaticism around them and fanaticism is the death of religion, is absolutely the death of religion.

I've seen people who get cancer are sometimes fanatics. If you could cure their fanaticism, you can cure their cancer, because all such false identification requires extra energy in a man. He has to stick on to some sort of obstinacy. Now supposing I'm holding on to it and I do

not want to leave my hand from here. For nothing at all, I say, “No, I am not going to leave. No, this is the thing I believe into. I am going to stick on to you." Then I require lot of energy to hold on to it. But if I could be free and see, it is better. Like I remember a gentleman fell down from the sixteen story and he was asking for help and help and he saw people passing from the back. He was holding onto one of the rails and he could not understand how the people are passing around. He said, “Help for what?" He said, “I'm falling." They said, “Where, here is the road." He had just near the road had caught hold of the road and he was asking for help and he was just shouting. Then they said, “This is the road. You better put your foot down." He fainted. Because he had put all his energy into a nonsensical thing, believing into a myth and myth always takes away your energy, while the truth enriches your energy, because you don't have to hold on to the truth. The truth carries you along.

Any kind of fanaticism is not your way, as I told you yesterday. And if anybody is a fanatic, then he is not seeker. Because he is found, whatever it is. He has to be with his fanaticism and his fails.

So the another category of people are there which are anti-everything, everything that is established. Anything, Christ, they are against Christ. Anything, there are reactionaries. They're against Nanak Sāhab. They are against Mohammed Sāhab. They're against everything that has been established, because whatever is established is not truth. Those who have established have taken a mythical attitude. When they take up a mythical attitude and they try to stick on to it, those who

think about it are shocked. And they think, “These are drunk people. These are possessed people." So they say, “All right, that's we are not.

So we become atheist. We don't believe in God. We don't believe in any spiritual power. We do not believe in any Divine Power [Hindi.] We do not believe in anything that is said before." According to them, all prophets were wrong. All religions are wrong. There is no God. The wisest people every born.

So there is another category of extra wise. You can call them intellectuals. These days I don't know what you call them. This is another category.

Now there is another very subtle category, which tries to exploit all these things that are existing.

Some of them do it because they do believe that they have found out something new, like psychologist, like Freud. They're ignorant, absolutely half-baked people. They do not know the whole thing. They just know a part of it and to them that's the truth. Like you find a needle somewhere and say the needle is the whole world. They know very little and they don't know what to do with the needle and so they come out with the needle, saying, “Needle is the world." And such people are very anxious to write books and convey their messages to the world and communicate with the whole world what they have found out, while whatever they have found out is nothing but just a few drops of truth. And they are trying their level best to spoil.

Now there is a category of another people which are sinister. In that you know so many types which I do not want to discuss here. From Hitler you can start, all kinds

of brutal people and all that. They got parallel with all these categories. But I would say the worst of all are those who try to make money in the name of God. And the worst than that, the worst of all, are the people who try to play games with God. Those who take money are openly bad but those who try to play with your Kuṇḍalinī, with your realisation, are really to be called as demonic categories. And all such people should know, as Blake has said, that they will go to the hell from where they can never rise.

Now whether you believe it or not, there is God. Sahaja Yoga is a thing today which has reached that stage where the category of people who are men of God, they do not proclaim on the streets that, `I am a man of God.' No. They do not stand up with banners in their hands that, `I am the man of God.' They are very normal people. They are householders. They have children. They have grandchildren. They are very simple people. They lead a very ordinary life. They are not very successful people. But they are people, men of God. And these human beings of God are the ones I'm talking about, is the category you people are. If you are not that category, Sahaja Yoga is not going to work on you to begin with.

Later on when we have a particular number of people, the evolution will take such a dynamic form, that thousands of people will receive their Self-realisation. Now the Self-realisation is the thing in which an ordinary man who looks an ordinary common person but who is actually a seeker, a true seeker, not a false seeker but a true seeker, receives the grace of the Divine and becomes a prophet. He becomes a prophet. This is what

Sahaja Yoga is, that it makes you a prophet and a prophet of a very unique style, because the job of today's modern prophets is very different from the prophets which came before, as I told you yesterday. The prophets who came before, as we celebrated yesterday, Guru Nanaka's birthday and Mohammed Sāhab and all others, like Moses, Abraham, all these, was to maintain your sustenance through giving you Ten Commandments. And these Ten Commandments exist in that center there, where you see the green center. You can see it very clearly in your stomach. The religion is in your stomach. It's a thing built within you. It is not that I can give you a lecture about religion. But it is built within you.

It is inside you. And this religion is to be maintained, was to be maintained that time; very important was that people should know what helps them to be a human being.

And that was the job of all these prophets and they did it very well. But their disciples and their, maybe their followers made them into fanatic religions. You can't help it. I mean, I've always said that they were like living flowers on this earth, who came one after another on the Tree of Life. And people just plucked those flowers and said, “This is mine. This is mine." The flowers became dead, ugly and useless. That is how fanaticism has prospered. And all the fanaticism in these modern times is challenged, *[UNCLEAR* everything/everywhere]. People can see it that it is not logical to be fanatic, but as a result of ego activity in thinking, they go to another extreme by which they condemn even the real flowers, even the originators, the ones who came on this earth.

This is going too far from the right point. From one extreme to another extreme they are moving.

Now the specialty of the modern prophets is that you can make other people prophets. That means you can give them realisation yourself. This is the difference between the Sahaja Yoga that worked out at the time of other people. That's why there was hardly one or two realised Souls. At the time of Janaka, say about eight thousand years back when Śhrī Rāma was ruling, His father-in-law who was a great prophet and he had one disciple whom he gave realisation. And with very great tests and all that he took under his own guidance, he gave him realisation.

But today the time has changed because the life's tree has increased, has reach to that state of maturity, where thousands of you have to be transformed. It has to be done. It's the God's plan. And those who fit into it are the people who are of the category who are seeking. Now such category can be understood by many ways and there are some tests to understand what these people are. It may be that such people could be extremely nervous people; could be, because they cannot bear the unrighteous, sinful, deceitful world. The whole atmosphere may be jarring them. That's why they are very shaky. Could be they might be very nervous because of that. They could be a people who might be a recluses. They might be people who might be hot-tempered. They might be people who are escapist. They could be the people who could be druggist, could be alcoholic. They could be anything, because they are running away from the so-called horrible reality.

Sahaja Yoga is a thing which establishes your reality within yourself, by which you feel secure, because your reality is beautiful. It is joy and then you don't want to run away from it. This is what we have to understand, that we are here to receive our reality, to know ourselves. By knowing ourselves, how many things can happen to us, you have no idea. The whole property that is you are, the whole wealth that you are, the whole beauty that you are, becomes your own. You become the master of your own being. This is the first thing that should happen, means your ill health must get all right. You know that there are people here who had very serious diseases, who got completely cured. You know there are people who have mental problems, who had epilepsies and things; they are cured. And how it happens? Just by knowing yourself, how powerful you are. Just think of it. Think of your own powers, that just by knowing yourself, how you have become so powerful. But this knowledge is not through your rationality, that, “I am such.

I am Napoleon. I am this." This kind of a knowledge is really stupid. It's egoistic. But this knowledge is a dynamism in your own awareness. Is a new perception within you, by which you become something.

You become a different person. You become a higher evolved soul. And then you realise that you have suddenly become a being who is collectively conscious.

Some progress very fast but some do not.

Some progress tremendously fast. I know of a gentlemen who was suppose to be a drunkard and use to waste all his money in races and in all kinds of things. He used to

smoke like a chimney. And when he got his realisation, the whole room was filled with fragrance.

And everybody said, “This man? How can we believe, Mother? He is this and this and this." I said, “But this is what it is. This was all the clouds upon him. And all the clouds have gone away and you see the sun coming in him. He is a different man. I don't believe in the clouds. I believe in the sun. If I see the sun, the sun is there. I don't see the clouds at all. I see the sun. Perhaps I have more penetrating eyes than you have. And I see the sun in the man. He has risen out of that. And now he is shining like a sun.

So accept him and bow to him." He's the one who was seeking, really within. He thought that by playing races he'll find joy. He thought by eating food like that he will have joy, or by smoking like that he will have joy. But he never was satisfied within himself. He never got involved into it to that extent that he lost his own being and seeking and that's how he is the one who is a true seeker.

Sometimes it is some shocking to see in Sahaja Yoga how people get transformed just like that. Just the change start coming, as if some magic has happened in the person's life and he changes. But actually it is very simple to understand. When it rains and the whole place is so foggy, you don't feel like going out anywhere. It's so grey, you feel so horrible. But when the sun comes out, everyone, children, old people, young people, the housewives, all of them come out to be in the sun. When your sun comes out and you see everywhere yourself and then, “Oh, it's me. Is it me? Oh, oh, oh." And that

starts transforming. And you're amazed to see yourself that your transformation. That has to happen for you. But for this, already God has planned within you all these things very beautiful. As beautifully as He has made your exterior, He has made your interior equally beautifully, very delicately and with great, very great care. Within you lies the Kuṇḍalinī, in the triangular bone, the sacred bone called as sacrum, which gives you realisation.

This is one about which Christ has said, “I will appear before you like tongues of flames." What is that? Every person has talked about it. But the trouble is, how would you explain tongues of flames? Kabīra has talked so clearly. He has said, “Iḍā, Piñgalā, Suṣhumnā." Everything he has talked about. He talked about Kuṇḍalinī. Shañkarāchārya has talked about. I would say Blake, William Blake. You read it. You'll be amazed. He's talking of today in his book, `Milton'. He is talking of Jerusalem of today. This place is England, is going to be the Jerusalem, is the pilgrimage, where the people of God are going to be the prophets. He has talked of today. Can you imagine? He was not very old; he was not very ancient, very modern. He has prophesized about these days and it is happening. You don't have to worry about these things. It is God's plan that He has done it so well and individually all of you have got this Kuṇḍalinī in your triangular bone, called sacrum. See, the word sacrum means sacred. How did they know, the word sacrum, to be put for this? Is sacred bone. This was discovered in ancient times, long, long time back.

Even they say that Indra was given realisation by Dattātreya. To that extent, I mean, how many years back

it was done. But it was regarded secret. It was done for very few people.

Only it was Shañkarāchārya who started first. Ādi Shañkarāchārya I would say, not this. But the Ādi Shañkarāchārya started talking about it so clearly. Everywhere you find, even in Koran or in the Bible, everywhere it is said, any scripture which has lasted the time, it says that you are to be born again. Now people have taken a note from that and they certify, “I am a twice-born." Now what is the truth you are twice-born? Everybody says, “I'm a twice-born." It is absurd. What do you mean by twice-born? As I have told you before that a bird is called as twice-born in Sanskrit language and a realised Soul is also called a twice-born. As the bird is an egg and when the egg breaks, we do not see the egg but we see the chick coming out of it. In the same way it has to happen to you. That when your egg, which is made by the formation of ego and superego, the yellow and the blue on your head, has to break and then you become a new personality, a personality which is very different from what it was before. Egg doesn't grow, does it? But the chick grows.

Now the growth starts in the spiritual element, in the spiritual understanding, into spiritual education.

Now, now it starts, not before that. You start feeling the Divine Power around you and you understand that you are a universal being. All these nonsensical ideas, of race, of different religions, of different communities, are products of human endeavour, or we should say the human thinking, which is so stupid sometimes that it is impossible for a person like Me to understand why we

have to carry a passport from places to places. The God Almighty also must be failing to understand how this has been worked out by the great wise human beings. That He made only one world. He didn't make many worlds. He just put some rivers and some nice mountains and some hills and dales, to make it a beautiful, interesting place for you. And you have divided into nations and into cities and villages and then into smaller places and then into a road and then into your houses and then into your kitchen. That's what we have become.

But the category of the people about whom I'm saying, they can't remain in their kitchens, they can't remain in their houses, they cannot remain in their nations. They transcend the whole universe. They cover the whole universe because they become universal beings. They cannot think in this terminology. It hurts them. It hurts them. You see, it would be like a great person being put in a sack. You just force him to get into a sack or into a cup, how he will be hurt. Either the cup will break or the fellow will throw it away. It's the ocean you are trying to put it into a cup, which you cannot do and such a stupidity has been done so far. But the time has come for all the oceans to be awakened to their greatness. Once they are awakened they will throw away all these minor boundaries and all these nonsensical barriers that has created such a mountain from one seed to another seed where two beautiful human beings are sitting and are fragrant, in the fragrance of universal joy.

After realisation only you can also enjoy another personality. Normally you can't. What you enjoy is his car, or his house or his dress or his looks or his behaviour

towards you. At the most his intellect, his success, his horses, I don't know what else. But after realisation you just enjoy his vibrations. You just enjoy him in his innate thing. You do not see his age. You do not see his caste. You do not see his race. But you see all this Chaitanya, these vibrations coming from the person and you just enjoy for hours together just feeling that. It's so enjoyable. One person like that walks in and all of you, “Ah." This should happen to everyone. It has to happen. The time has come for this happening. That's why we have so many seekers. They have been ill-treated, they have been deceived, they have been used. People have made money out of them. I accept, but then I have to accept also that in seeking you had to be tested also, to see where do you stick on. If you want to the truth, go on to go to the truth, you will discard everything and once you come before the truth you will have it. And that's why this testing has to be done, because there is ego. Human beings have their egos. They think, “Oh I will do this. I can do it. I can sort it out." All right. God says, `All right, have it. Have it your way.' Then they will go and break their heads, break their legs, break their hands and then come saying that, “Mother, see, I've broken everything. Now what to do?" It's all right. The Sahaja Yoga has to work it out. But why do all that? Come straight to the truth.

Now, one has to understand that before realisation you don't have to do anything, but after realisation those who do not understand their own esteem, they do not value their potentialities or their powers, can lose their vibration in the early months. It has happened with many

people. They have lost their vibrations completely, because they have not paid any attention to themselves. They have not tried to improve themselves; they have not tried to keep up the vibrations. It's like enlightening any light. We have to look after it for a while till it takes its own form. And that is how in Sahaja Yoga so many come, get realisation, but those who grow are the real Sahaja Yogis. The rest of them are wasted, are just wasted.

They'll come back again but they take too much time. And the Divine does not have interest in such people. He does not help such people.

So I have to request to you, request you that if you are seekers, you have to have your realisation. Without that you will not be happy. But you must have full idea and responsibility about yourself that you are now an enlightened light. You are a beacon and you cannot afford to hide yourself. You have to give light to others. You have to work it out that way.

It's not now a question of only one Christ bearing the cross or one Mohammed talking about the message or one Nanaka fighting the whole world. It's all of you put together have to fight it out and work it out. That's what it is today. That's why Sahaja Yoga, one can say, has reached the state of Mahā Yoga. `Sahaja', Sahaja means born with you. It's spontaneous. It is within you. The whole thing is within you. Just like a seed sprouts, the Kuṇḍalinī sprouts spontaneously. You do not have to do anything about it. But when it becomes Mahā Yoga, means it becomes en masse, thousands of people can be given realisation. In India we have someone who has

given realisation to ten thousand people in a village. He is just a farmer and he has done it.

So you can imagine how much you can do.

But in the West, as I have always warned you, it's a very ego-oriented society and people are very exclusive. Everybody wants to sort out. Immediately after realisation everybody becomes *[UNCLEAR* the/an] Archbishop of Canterbury and they think no end of themselves. You have to have spiritual knowledge after this. You have to know everything about it. You have to master it. You have to master your body, you have to master your mind and you have to master the whole art of Kuṇḍalinī. Then only you can say that it works. Otherwise, it's just a waste.

You are the people who are in the foundation and you have to be the strongest people. You have to be the masters of Kuṇḍalinī, absolutely the masters of Kuṇḍalinī. It's not individual. This is Mahā Yoga.

Anybody who tries to be individualistic will be lost, will be no more in the circulation. This I've told you hundred and hundred and one time. And the spirit can only grow in collectivity because the nature of spirit is universal. You cannot achieve anything exclusively. Those who tried it will fail. You all have to join together and should know that you all awakened people. In the Primordial Being, you are like the awakened cells who know the Primordial Being and who have the powers by which they can communicate the powers of God to other people. You all have to be absolutely one with each other, not to find faults but to love and enjoy each other. That's the best way you can move.

As you know that this subject is so varied and it requires so much of explanation, for which now *[UNCLEAR* you/we] have lots of tapes and if you people want you can get tapes from Douglas, who has really put in lot of effort for it. You can play them and can understand and can improve all your knowledge about Sahaja Yoga. And now I'll be going to India and perhaps there may be only one lecture more where it will be just a farewell function we'll have.

I would like some of the Sahaja Yogis to ask some questions today, because it's a nice opportunity for you to ask some questions. But not the people who haven't got realisation, because those who haven't got realisation are not entitled because they do not know. They have no news about it. They don't understand. They should not ask any questions. Those who are Sahaja Yogis should ask. I mean, it would be something like those who have never visited India, are asking questions about India. Better go to India, find out about, yourself. See it in deeply, how it is, what it is and then you can ask questions.

Not just visit Delhi, talk to some westernized Indians and come back and tell Me stories about them. In the same way, those who have not been to England, meet some of the politicians or something like that, go back and tell something about England, which I will not believe and you should not believe. You have to understand the country on a philosophical level, on philosophy, where are they. And unless and until you understand that subtle thing, you cannot say anything [about it].

For example, *[UNCLEAR* on/for] England, I've always said that the young generation of England are the best in the whole world. Take it from Me, whether they are English, or whatever it is, whatever nationality, but the young generation that are English are the best, no doubt about it, because they have developed, no doubt, but they have kept their wisdom intact. India, the young people are developing and they have to go through all your discotheques and all those rumble tumbles, till they come to the stage where they'll take alcohols and then they will take to your drugs and then they might take to *[UNCLEAR]*.

Americans are too shifty. They have not kept their wisdom intact. But thanks to the tradition of British, that you have kept your traditions still intact and you know about your country because it is a small country.

So I depend very much on the English youth. But if you ask anyone else, they will say, “Oh, these English youth; extremely rude, arrogant, good for nothing, *[UNCLEAR* drugged/drabbed], lethargic, useless." But I've seen now young people and young people all over the world and this is what I have to say about them.

Now I would like you to ask Me questions. First the Sahaja Yogis; then we can ask the non-Sahaja Yogis. Difficult. They all become thoughtless, actually. They are not asking. This is the trick of Sahaja Yoga: when it crosses this point, you cannot think. Even if you want to think, you cannot.

Shri Mataji: No questions? Now non-Sahaja Yogis, please.

Question: How about *[UNCLEAR* the role/rules] until meditating, up to the moment?

Shri Mataji: Oh, there's nothing. No rules. You go beyond time. Every time you are in meditation only. You see, what is meditation? You cannot do meditation. You have to be in meditation. You become meditative. You're all the time in meditation. I mean, there is no time when you are not, because you become a different person. Those people who do meditation, I don't know how they do it. Really, I can't understand. Because which is the way you enter into the realm of meditation? Unless and until the Kuṇḍalinī takes your attention to that state, you cannot meditate.

So how can you do? You cannot lift the Kuṇḍalinī with your hand and put Her there. No lift can work it out. It's only through spontaneous awakening that the Kuṇḍalinī rises.

So you cannot do meditation. And once you are there, you are there.

So there's no timing. Nothing fixed. But it depends on the kind of a person they are. For example, should I say, say somebody who is, who gets up eleven o'clock in the morning, doesn't brush his teeth, rushes to the office, comes back home, sleeps at two o'clock in the night, can't sleep before two o'clock, then such a person has to develop certain habits, because we have to neutralise the habits that we have had. You see, so maybe that *[UNCLEAR* type/time] will have just to turn the tables and we can manage.

We can change all our habits. And we can have such habits by which we neutralise our old habits. It depends on what sort of a person it is. For example, we Indians have a bad habit of getting up very early in the morning

and having a bath in the morning. Whether it is England, America or even if you are with Eskimos, we will do that. That's typical. Otherwise, we don't feel happy. Just before going to the office, we'll take our bath and walk out in the cold. I mean, it is the greatest punishment for an Indian to say, “You don't take your bath." I mean, after coming to England some of them have reconciled. And to take bath in the night and sleep, they can't believe it. They just don't know what it is.

So they get lung troubles.

Some of them have got lung cancer. One of the common diseases I've seen amongst Indians is what you call the, we call it the Heart Chakras, the, the cardiac plexus *[UNCLEAR* catch/catching].

Common. The reason is this, that they have no consideration about the temperature outside. Now if you tell them, they can't believe Me. They think a religious person must take his bath every day. That's the idea they have. Not in England. I mean, you can take your bath every day, but not the bath and just walk out, you see. Then I have to tell, “Can you have you bath, say, thrice a week or four times a week, if possible?" But to an Englishmen, you better get up at four o'clock and have your bath. It depends on who you are.

So there is no such thing, like having a fixed thing in Sahaja Yoga. It depends on what sort of a person you have, what habits are there, what are your loopholes, what are your weaknesses.

So we have to look after that. Like it's, it's done the, it's very common practice, you know. Supposing we have to

go to My house from here. Now you don't know how to go.

So you see the map and whichever way you have to go, you just go. It's a new life. It's a new map.

So you have to see which way you have to go. You change accordingly and you go accordingly. You cannot have fixed idea now anymore. You have to see. If your car has got a trouble with its brake, better it is to repair the brake, isn't it? Or will you say that, “Doesn't matter. Even if my brake is bad, I'll go ahead. As long as my tires are all right, I don't care for the brake." Sahaja Yoga is just opposite. If the brake is not all right, don't worry about the tires, but think about the brake. It's very *[UNCLEAR* discretional/discretionary]. You become very discrete about yourself.

And you start repairing your car; that's yourself. Because you get out of your car and you see the problems.

You are not identified anymore with you. For example, say Don would come and tell Me, “Mother, I am catching on my Āgñyā here." Now what does that mean? It means actually, `ego'. But he will have no objection in telling Me or he will in no way feel ashamed to tell Me that, “My ego is like a balloon here coming up. Mother, better solve the problem." You see your ego so clearly, you want to get rid of it.

Anybody would do that, but if you tell somebody before realisation, `You have got ego,' you had it. I've never done that and none of you should do. Let them feel the Āgñyā after realisation. They come and tell and you move it. In the same way, any other trouble, even for

diseases, if you tell somebody that, `You have such disease,' he may jump down from here with fear.

In Sahaja Yoga you come to know about the diseases much, much before any doctors know, because on your fingers you can feel [it]. But you don't have to tell the person at all. You just talk in your code language. What is catching? You tell, “This is catching. Ekādaśha Rudra is catching." All right, what does that mean? That is the beginning of the cancer. That's already for it; so, Ekādaśha Rudra. Clear out the Ekādaśha Rudra, is all here. Now nobody knows what is Ekādaśha Rudra is, except for the Sahaja Yogis. And they know there is no danger, because it is curable.

So they clear it out. That's the beginning of a personality, where he starts getting into this trouble or that trouble. And say left Āgñyā is catching, is a sign that he is going lunatic asylum and little combinations. You don't have to tell the person. But you can save him from going to lunatic asylum. They need never go.

The people have come down to our program to lunatic asylum and when they went back, they were told, “You better not come up here." It can happen like that. It's very simple. It is so simple, you can't imagine [that]. The whole thing is so simple but you have to learn what it is. You can cure people. You can help your atmosphere. You can do lots of things. The greatest of all that you become the collective being.

So it changes. There's no time, nothing. You are a free bird. It's all freedom. There's no bondage.

You yourself want to sit down meditating. Now I came here, I was suppose[d] to talk and start My speech, but I was enjoying My meditation so much.

So I went into that. All the time you are in meditation mood and you can enjoy it anytime you want.

Question: You are going to come back to England or You are stationed here?

Shri Mataji: No, no, I am stationed here. Absolutely, I am glued to this place for five years more and I am going to come back very soon. I am there only for two months, or one month I will be going to Australia.

So three months altogether, I mean, I'm back. I'm sure even when I go back after five years, your government won't object My coming here. I hope so by that time.

So, it's just I had to come here.

I have been now here seven years and five years more. Twelve years; can you imagine? All right? That should set you all right. That was one of the fears, is it? No. Now is it all right for all of you? Anyone else?

Sahaja Yogi: You can tell us something about Dharma and *[UNCLEAR]*.

Shri Mataji: Dharma?

Sahaja Yogi: Yes.

Shri Mataji: There's a, there's a tape on Dharma and on Guru which you can see. Dharma is the sustenance which is established by an aspect of God in our stomach. Our stomach teaches us our Dharma.

Baharathi ka Dharma, means the one you sustain is your Dharma. For example, the Dharma of gold is that it is untarnishable. The Dharma of carbon is it has got four

valences. If you have seen the periodic laws of chemistry, you will know that all the elements have got their own Dharmas. And they are given these Dharmas by the law of God. It's the Divine Law, which has given them these Dharmas.

Up to the stage of human beings, the Dharma of a person, or of any animal, or of any element, is determined absolutely by Divine laws and they do not cross it. For example, a lion will behave like a lion.

He cannot behave like a cat. A scorpion, scorpion will behave like itself. It cannot behave like a lion. A tiger will behave like a tiger. Tiger is the king and he won't eat anything killed by some, another animal.

Only when he is hungry, he kills the animal and he eats whatever he likes in one gulp and then he rests and others come and eat that. He won't eat anything that is eaten by others and he won't kill anything, anything that he need not kill. He is the king. That's why if one tiger is killed in a forest, the whole forest seems so gloomy, because their king has been killed. Though he is a terror for them, but he lives with his own Dharma, with his own boundaries. He doesn't cross his boundaries. Any one of these, up to the human level, have their own Dharmas.

Only the human beings have been given the freedom to cross the Dharma. They can. I mean, in a human being, you can find a lion, you can find a serpent and you can find also a worm. You can find a combination of all that in one person or in the whole group you'll find all kinds. But if they want they can transcend. And the greatest thing is they can transcend the Dharma itself. Means they become so great that they can be sinless. Just they can't

do any sins. These Dharmas are established within you. These Ten Commandments are there within us. If you try to transgress them, you are losing your Dharma, your sustenance, beyond which you have to rise. For realisation, you have to rise beyond Dharma, Dharmātīt, beyond. But first your Dharma must be established. If it is not established, you cannot rise. But in Sahaja Yoga, even your Dharma is disturbed; it's forgiven. Still you can get your realisation. Then you establish your Dharma. It's better. Because it has been seen, those people who try to establish their Dharmas can become extremely, extremely dry. They can be fanatics. The compassion part of it is lost.

So the compassion itself works in such a way that all adharmas you have done, whatever you have done is forgiven. And you better have your realisation and with that power you establish your Dharma and you have to establish it. For example, you know that alcohol goes against your awareness. Awareness is the main thing, which is enlivened, enriched by Dharma. The human awareness goes down through alcohol, you know, for definite.

All the great saints who have looked after the Dharma, the prophets, have said against alcohol and against smoking. Mohammed Sāhab did not say about smoking because they did not have smoking. But the same person came as Nanaka. As Guru Nanaka he has prohibited, absolutely prohibited anything that intoxicates you, your awareness, because they knew that it will harm you very much. It does harm you.

You lose the chances of your realisation very much. It is true that it is injurious. One thing as alcoholism, I'm saying. There can be something else people do, like thieving or anything like that, is against your sustenance. But Sahaja Yoga is a method by which you first get your realisation and then your Dharma is to be established, so that you are empowered by itself. For example, I never tell people, `Don't drink,' because half of the people will walk out, even Indians. They'll just drink like, I don't know, fishes. I don't know if fishes drink, but human beings do. And then if I tell them, they will be very angry.

We had a doctor here who used to drink. He came to Me. He got his realisation and he went to Germany. And he was fond of a kind of a wine, a special wine they make in Germany. He said, “Let me try some of this." He had given up because, you see, you don't remember that you have to drink. You never get bored enough to drink. You see, you feel, “What's the use of getting up and getting a glass and all that? I am enjoying myself. Why to do?" You're never bored of your company. You enjoy yourself so much that you don't want any drink. Like when you get the nectar of life, why should you get after these horrible things? You just, just don't do it. But this doctor thought, “Oh, how can that be? I am here, my *[UNCLEAR]* today I'll have it." So he walked into a pub and asked for the thing. He drank. After that he had such a pain, he vomited all that. And he told Me, “The same wine which I use to enjoy, started smelling like [pork] to me. As if [pork] has been pushed into my tongue. I just couldn't bear it and have vomited and I had pain in the stomach. Mother, what is this?" I said, “All right, it's good. You

cannot do that adharma. You just cannot do it. You just become Dharma. You just cannot do it. Even if you try, it just works." I mean, there are people here, at least fifty percent people, who have been druggist [and chemist]. Absolutely! They have given drugs just like that. Just like that, they have given drugs. Of course, they had to get over the after-effects of drugs.

That's different. But as far as giving it is concerned, no problem at all, no problem of any kind. I didn't have to tell them even. It just happened. Dharma is established, because when the light is there, you see what it is, but this seeing is not what you understand. Before realisation is through your rational being or through your sense organs, but is a happening within you where you become that. You just feel it. You just can't help it. That should happen; is the best, because human beings otherwise are difficult. They find it difficult to maintain it.

Now, I mean, everything they surpassed. First they use[d] to say, “What about our social relationships?" Their social relationships have improved. Their jobs have improved. Their all material things have improved. If you don't drink, I mean you save fifty percent of your money as it is, practical, apart from anything else. But, according to Sahaja Yoga it's much subtler because the power of maintaining our material well-being is called as Lakṣhmī. And this Lakṣhmī is a very powerful deity, or a very powerful thing. But, alcoholism, alcohol is one thing or any such things like drugs and all that, as soon as She sees entering into the being, She just disappears. She just can't bear it.

So a person may think that by drinking he doesn't lose his money; he is sadly mistaken. If he does not drink he will have ten times more money than he has. And you can see the result today that when Englishmen were known in India, Englishmen's whisky meant this much, every night; that's all. Today if you see the same thing in third generation, you'll be shocked. I mean, first time I came to England I was surprised because to us Englishmen means one peck, so little, before sleeping, very decent. That is what we thought they were gentlemen of that calibre.

When I saw here, I was surprised. “Oh, God, what is this? What Englishmen are these?" So this happens in third generation.

If alcoholism somehow or other reduces in [drink], you can surpass all the economic problems; take it from Me. Absolutely! You'll solve all you economics. Just stop alcoholism. All your specs will stop because they want money for what? For alcoholism. If you get money, have an alcohol.

Somebody dies, have champagne.

Somebody passes, champagne.

Somebody married, champagne. For everything there is champagne. Even in the church you see barrels and barrels of whisky flowing in. Barrels and barrels of this thing is flowing in. In mean, even in the church. Now today somebody told Me that he's got a special wine from a Catholic church, which is called as Benedict's and is a special one. I said, “Where did you buy that?" He said, “In Rome, in the Vatican. You can only get it there, the best." I was surprised that you can only get it in

Vatican and he was so proud of it and he was showing Me that. And now it is called as Benedict. Just imagine. Benediction. Benediction is that which gives you realisation. What realisation does the drinking give you? I don't know. Only thing I've seen that people fall on the streets. They talk like stupid people. You don't know what to do with them. It's most embarrassing.

So this is what the Dharma is, that is just enlightens you and you enjoy your virtues not your weaknesses but your virtues. And you enjoy the virtues of others. That's what is Dharma that has to be enlightened.

May God bless you! You have to just put your hands just like this, just like this. Put both the feet on the ground.

Please close your eyes. According to the way the Kuṇḍalinī is moving, which I know on My own Kuṇḍalinī, I will ask you few things. Please try to do them with earnestness and alertness.

Now I have to request you to forgive everyone. Forgive everyone, those who have troubled you, tortured you, have made you unhappy, anyone. You just say, `I forgive.' Is very important. Just try to forgive. Say, `I forgive. Mother, I forgive. I forgive all of them, all the people who have tortured me.' Just say that from your heart. Please say that, `I forgive.' Please close your eyes. You have to be honest to yourself. Just say that, `I forgive.' Only saying is sufficient. Only saying, but say with the heart. It will help you a lot if you can say that. Forgive everyone. Everyone you forgive. When you forgive everyone, actually you leave it into the hands of God. Punish them or do whatever they like and that's the best, to manage the thing.

Just say, `I forgive.' Best thing is to leave it to God to do the job, whatever it is. You don't take the load.

They may be nasty. They may be horrid. They might have tortured you; doesn't matter. Just say; even Christ said. Just again, please say. Close your eyes and say it. Because if you do not forgive also, what do you do? You're playing into their hands. Nothing is harm. They are not harmed by your not forgiving them. You are harmed because you are remembering all that. You are harming yourself. You are tortured by that. You are torturing yourself not *[UNCLEAR* them/they].

Now the second thing you have to ask is *[UNCLEAR* for/the] forgiveness, yourself, because might be some mistakes you have been committed. By mistake you might have done something wrong, something unrighteous. In seeking, you might have done something wrong.

So just for, ask God to forgive; that's all.

You put your right hand on your heart and ask for forgiveness. It will be better. Left hand towards Me and right hand on the heart.

Now asking this, you must know that He is the ocean of compassion. He is the ocean of forgiveness and He is the ocean of love and He is anxious for you to enter into His Kingdom. He is the One who wants the culmination of His creation into a beautiful happening by which He gives you the complete joy of your being.

So you just ask for His forgiveness, but do not feel guilty about anything. Whatever has happened, has happened; it's final.

So you just say that, `If there is anything, please forgive.' But do not feel guilty.

I think best thing is to say, `I'm not guilty.' Again and again to say that, `I'm not guilty.' But that's a very common practice here, to feel guilty. Let Him judge you. Not to feel guilty at all is very important.

Please tell yourself thrice that, `I'm not guilty.' Now the Kuṇḍalinī will rise and you'll feel absolutely thoughtless. There's no thought in your mind, you'll see that. Just see if there is any thought in your mind.

***Contents: 1980-11-28*, Public Program, Day 2, Paris, France**

... now in this world in such a big number. What is the reason that such a seeking *[UNCLEAR* is established]? Suddenly a great number of people are seeking God? They are like I the evolutionary process anywhere. For example a certain number of fishes had to come out of the sea to become the reptile. In the same way in this process when we have to become something superior, superhuman beings, then certain number of people have to come out of the ignorance that they have.

In our evolutionary process what has happened is nothing but that our awareness has been improved, evolved. In the same way the category of people as I've discussed yesterday who are seekers are the ones who are chosen to be the transformed people or the evolved people of the second stage.

As I said last time that flowers have to become fruits. It's only flowers who can become fruits the stage is that

today that you are flowers and that you can become fruits. The leaves cannot grow like a flower grows.

This transformation is the sign of something prophesized long time back. This is the Last Judgment that has started. Our idea about Last Judgment is sometimes very absurd. Actually God has made us in such a way that a time will come when we ourselves judge ourselves. For this purpose He has placed within us a power called Kuṇḍalinī and a triangular bone called as sacrum. You can see *[UNCLEAR]*.

This power rests in our triangular bone in three and a half coils. This power has to rise, awaken to give us our Self-realisation as they call it. After this realisation only the transformation will start. Without that there cannot be any fundamental transformation in our awareness.

Many people think that if they can read about God or if they could talk about God or they do certain techniques they will become one with God. This is a living process and has to happen spontaneously. You cannot force it. You cannot argue it out. You cannot certify. It has to happen within you.

This is the Last Judgment because that's the only way you can be judged. God almighty is not going to have a balance or something like that in which He puts you and weigh how much you weigh. We have, you can see here clearly, there are three forces acting within us. The first force is the force of our desire and the second force is of our action. By the first force we have our emotional side and by the another one we have our physical and the mental side. This is the very subtle energy within us which is flowing and is expressing itself, manifesting

itself outside in the gross as sympathetic nervous system.

Now, the central line that you see there represents whatever awareness we have so far achieved up to the human level. There is still a big gap within us which has to be crossed. This is the gap of our seeking which you can see as the green part here. In this area we seek. We seek through our central, that point there is called as the Nābhī Chakra, is the navel center.

For example, as an animal we seek our joy or our happiness in food. Our awareness develops up to the point of food only. Then we seek power as human beings do. They want to become king and become politicians. Then some of them seek money then they seek success but still they are not happy, they are not satisfied. The seeking is still on and beyond this man does not know what he has to seek.

For this we have got great incarnations and great prophets who came and told that you have to seek your Self. Now, your Self is within your heart, your Spirit and how do you enter into it to seek? If I say you pay attention to your Self inside, can you take your attention inside? Your attention is towards Me but you can't put it inside. That is why this happening has to take place. With this happening your attention is subtly attracted inside. Your attention exists in that area and this area has to be somehow penetrated or brought into the realm of Spirit. This Kuṇḍalinī, when She rises from Her sleep She pushes out your attention just like this [translator later describes: like a cloth], upward. Now, because of this

pulling up it also pulls your attention from the left and the right side.

When the Kuṇḍalinī rises She pierces this area of fontanelle bone and this area is called as Brahmarandhra in Sanskrit means opening into the hole of Brahma, of Divine Power. The seat of your Spirit is here and when the Kuṇḍalinī goes and takes your attention to that seat your attention gets enlightened by the Spirit.

Spirit is absolute. It enjoys by itself. You cannot feel the enjoyment of the Spirit because you are not one with the Spirit. As soon as this happening takes place you start feeling the emission of the Cool Breeze in your hand which is your Spirit. This is the Divine Power flowing through you. This is the spiritual power actually this is what that is flowing through you.

If this happening does not take place in you, you cannot be certified as realised Souls. When this happening takes place then you start judging yourself. Because as soon as the Kuṇḍalinī passes through all these great, great Chakras, it enlightens all other Chakras on your fingertips. You can feel them on your fingertips.

For example today while coming in the taxi, we had no car, we got in a taxi and immediately getting into the taxi I knew that the fellow was possessed. And I started giving him correction on this center which is the left Swādhiṣhṭhān. Comes out of black magic, fake Gurus, all kinds of mesmerism, psychology, any unauthorized behaviour.

If somebody belongs to an organization *[UNCLEAR* not of God/he cannot do that?] You cannot organize God. You cannot regulate Him. You cannot conceptualise Him. He

is what He is. You have to just see how He is. We have to humble down before Him to see Him as He is. Not to put our human ideas upon Him.

Sometimes people tell Me very childish things and I just laugh at them because they don't know what they are talking about. But this unauthorized behaviour can be very serious like they crucified Christ because they were ignorant. They were stupid and foolish. They can be forgiven but not those who have got Realisation and still do not try to judge themselves and correct themselves.

You have to have realisation, no doubt. That is the responsibility of the Divine and that is going to happen. But it is your responsibility after realisation to be humble and allow yourself to grow in His light.

You can feel your own Chakras on your fingers but also the Chakras of other people whom you want to give realisation.

You will realise very soon that only a realised Soul can give realisation to other people. But I've met some very highly evolved people but they cannot give realisation, most surprisingly. Sahaja Yogis know because perhaps I know how to tell them. They have no one to tell them so they don't know how to raise Kuṇḍalinī in a second.

That's why they are hiding themselves in the Himālayas and in big mountains where they don't want to face human beings because they know they are of a different awareness. They know about the centers and *[UNCLEAR* many things] but the Kuṇḍalinī doesn't move under their hands so fast. They think they are incapable of handling human beings.

And also I was surprised that human beings have been torturing them, most of them whom I've met. Human beings are really very ego-oriented. They do not know how to judge people. The saints are crucified by them but the people who are scoundrels are garlanded. They have been very, very unkind to saints even today, but if they get some Guru who can hypnotize them they go all mad after him.

Sometimes I wonder if human beings want to be free at all. If freedom is given to them to achieve their own goals, they just don't know how to do it. Though you are the category of, no doubt, of that promised personalities called as God's men, the slavery, the sluggishness within us has to be given up.

We have to be a very great personality. If you are misidentified with nonsensical ideas like *[UNCLEAR]* and all these destroying taboos and barriers of life you are sure to lose the ground. You have to know that it has been created within you the possibility of getting your Self-realisation. Your Self is anxious to manifest itself in your awareness and it will happen to all of you if you just ask for it. But even that much you people sometimes hesitate.

It has to be done in complete freedom. There is no compulsion about it because it is complete liberation I'm talking about. Those who are not free cannot enter into the Kingdom of God. You cannot be forced into it like a pistol you take and push them in you cannot do that.

It is necessary that one should understand that this is the most important time of your life. For example, in the villages of India Sahaja Yoga is working very fast. They

are not complicated people and they have very simple habits. They have not gone too much on the left or on the right. They are in the center. Of course, in the Indian cities it doesn't work out because city people are getting sophisticated. It means really spoiled. But in the villages it is growing very fast.

But in the Western countries only the thugs and the scoundrels are working very well. Only those who can cheat you nicely you run after them. Those who can outwit in your intelligence and your ego such people are *[UNCLEAR* big...]. For example there's a group of people in England who are already hundred thousands in number and now it has been declared as a malignant cult.

In England we have another group of people who are about ninety thousands they have now become reclusive and are in a very bad shape of epilepsy but still they can't give up. They have become extremely poor. They're on the streets, their children are starving. Still they cannot give up. These are the effects of mesmerism. That means human beings are more adepts to hypnosis than liberty.

On the left and the right hand side as you see here there are two areas within us. The left side is our collective subconscious beyond *[UNCLEAR]* and the right side is the collective supra conscious. Now, it has been established by doctors in England that cancer is caused by some sort of proteins entering into our beings from some unknown area, unknown, they are very honest. There are, because they may call them as protein 52 or protein 58 or something like that, they have given a name to it. And they also admit that these areas are built within us from

the time we were created, created from the time creation was created.

So, these two areas exist within us but they do not know what these areas are.

When you go to the left or the right, means if you move with these Gurus to the left and the right, their hypnosis and their methods of enchanting you, you enter into these dangerous areas and you are attacked by all kinds of proteins which have gone out of circulation of the evolution since creation.

Virus infection is caused by vegetables which have gone out of circulation. Fermentation of anything, even of cheese or of the fermented alcohol and all those things are again taking you the left side. We are not aware of the problems one can face with these indulgences we have. That is why all the great prophets have prohibited us to have anything that will go against our awareness. And that is why those people who are real Gurus if these days existing cannot work on you. Because if they tell you, “You cannot drink; you cannot smoke” you will run away.

If they say that you have to obey the Ten Commandments t, you'll say it's very old fashion and you'll denounce it. But if there's a Guru who will say, “Doesn't matter, you can have ten keeps and you can cheat hundred people, you can do smuggling, you can do what you like. Only thing you give me the money then I'll be your Guru." Then it's very good for you. It's a convenient one. You like to have convenience in spirituality also. It is the greatest convenience otherwise; it is the greatest convenience to be religious, to be

virtuous. A person who is virtuous has never problems with the police, with his own wife or children. Any virtuous society would be the most *[UNCLEAR]* [heureuse (happy, joyful) in translation]. No deception, no hiding is needed. But human beings found it impossible to be that.

So, we have to have something which will give you realisation first and then you judge yourself.

Now Marie who is talking to you today, you won't believe, you must see her photograph, she came to Me she was half in coma and half aware. She could not even talk to Me and today you see her that she's translating Sahaja Yoga. She gave up her drugs as soon as she got her realisation, as soon as. The impact was so great because she is one of the great seekers, I would say. Her friend did not come to Me so readily till he got liver cirrhoses and doctors refused to treat him because he was such a *[UNCLEAR]* and they were expecting him to die within days, a month time. Then he came to Me. He lived in My house.

My husband had gone out. When he came back he was shocked. He said, “What are you doing? If this person dies we'll be charged of murder." But the gentleman requested My husband that “I will give you in writing that nothing is going to happen to me. If something happens you are not responsible." And within eight days he got completely cured. He looked very handsome after that. He went to India and people from India told Me that he was looking like one of our very handsome actor. Then he went to Australia.

No, the thing is, what happens to you is you have not yet found meaning. You don't know why you are there and you are really fed up with yourself. I mean you are

absolutely bored by yourself. Supposing you go to jail, I mean somebody sends Me to jail, I'll be the happiest person. Because I can enjoy My Spirit there better. I don't have to *[UNCLEAR]* with hypnotized, possessed people. But for humans beings being alone is punishment because they cannot enjoy themselves not do they enjoy others.

They say they love, they marry and next day they go for a divorce. In Moscow there is a big *[UNCLEAR]* a big, you can say a square through which every bride and bridegroom, would be, has to walk.

And I asked, “Why this parade?" for these poor things have to walk. They dress up of course with all the formalities and with all the *[UNCLEAR]* and everything and, “Why this parade for them to go?" Two hundred people, sometimes it rains, sometimes there's mud. They told Me lest they decide to divorce they will have some chance.

Really we don't know how to love because we cannot feel another person. After realisation you'll see the beauty of the person. You see how a person can get his realisation and how he can be beautiful. I see that beauty in you. You do not see your beauty and that's why I have patience. But you have to have patience. If do not have patience with yourself what's the use of My having patience? Apart from that you have to have humble attitude, because if you expect Me to pamper your ego you are sadly mistaken. I'm here to love and give you your realisation. I'm not selling anything to pamper you nor am I here to degrade you. Because in My eyes you are that category which is supreme but you do not have self esteem. If you had then you would have known why I have patience with you.

You can be very beautiful people with this, you can then really start feeling others and you can give realisation. All this sounds fantastic because whatever is Divine is fantastic. You have not yet known that.

Even for a villager a television is a fantastic thing so for you also the Divine Power has to be very fantastic.

But it's not so surprising.

This light first looks just like little wax pillar or a poor little stuff but when you enlighten it, it is giving light. If you use it for your realisation, you can work out this fire. You will see that sometimes this light can become so strong like that.

Sometimes they tremble for no reason at all. And sometimes they can give such smoke that the whole room can be filled with smoke.

In the same way you can enlighten the water. This I'm going to tell you later on, all about it. First of all you get your enlightenment then whatever you touch becomes enlightened because your heart has been enlightened. This is your own, this is your own power built in within you, potential within you.

Now for this subject as I've told you tomorrow I'm going to tell you more about after realisation what is to be done, but for today I think that should do and you can also read through the all the *[UNCLEAR]* for yourself what I've said. Not a word is false in there. You can yourself verify it.

Through your own enlightenment you can enlighten another people, but apart from that you can cure them mentally, physically, emotionally. You can give them

realisation means you can make them prophets as you are but you have to have assiduity for that and I'm sure it will work out very well.

As I told you yesterday that a farmer in Maharashtra in India has given realisation to ten thousand people. *[UNCLEAR]*. But now I have many of them who have got realisation European disciples. At last thousand are there who are really, really good all over England, so let us see what we do in Paris.

May God bless you! Also you can get tapes from England I've got three hundred or four. I don't know how many lectures which are in English but they can be all translated and you can hear about all the aspects of life. There are any questions? Translator [repeating a question]: He says: “What is the correct attitude to meditate?"

Shri Mataji: Have you got your realisation, My child? Not yet. Now, attitude should be cheerful, very cheerful. You are going to enter into the Kingdom of God. You are going to fulfil your seeking of the ages, of expectation and no *[UNCLEAR]* about it. Sit very freely and know that you are just facing your Mother. Feel relaxed and secured and it will work out.

Translator: She wants to know because she says Kuṇḍalinī is an energy which *[UNCLEAR* shows effect] in the spinal cord and...

Shri Mataji: Is the triangular bone, at the triangular bone which is called as sacrum. There's a triangle. Now sacrum word means *[UNCLEAR]* it is sacred.

Translator: She says while meditating it feels a vibration in the body under the navel and she wants to know what it is...

Shri Mataji: What meditation she has done? Translator: She says some sort of meditation which doesn't have a name...

Shri Mataji: You cannot meditate; you have to be in meditation. It happens to you that you become.

It's a question of becoming. If you try anything else then you are actually using your sympathetic activity.

Translator: She says she doesn't do anything, she wants to know where it is...

Shri Mataji: The Kuṇḍalinī is there at the triangular bone as I told you, on the triangular bone, but you see people try to do something about it. For example some people concentrate here is absolutely wrong because this is not the way the Kuṇḍalinī is going to come out, is going to come out here. You should not concentrate or do anything, just keep quiet, that's all. You should be in the center.

It is like just sprouting a seed. You can't put in any effort. You cannot pull out the *[UNCLEAR]* from the seed *[UNCLEAR]* But it sprouts like that, it's spontaneous, effortless. Only the one who knows can do it. Once you are realised you can do it yourself. All right? Absolutely spontaneous.

Translator: It doesn't answers what she's asking *[UNCLEAR]*. She says she feels a pulsation under the navel...

Shri Mataji: That's not good. That's not good. *[UNCLEAR]*. But that can be cured, that can be corrected. You don't

have to worry about it. Everything is to be corrected. That's the job I have to do, then you have to do.

Translator: He says, “What about vibrations in the whole body?"

Shri Mataji: Vibrations are not the thing. You have to feel Cool Breeze in your hands. Cool Breeze.

You see vibrations can be wrong. Only you should feel a Cool Breeze of the Holy Ghost. Just Cool Breeze, not vibrations. You see, when the car goes out it vibrates, tuk, tuk, tuk, or if there is any heat or anything it comes out of the, uh... you can see that if there is no water you can see lot of smoke coming out and heat coming out. But these vibrations are also misleading to understand that it's not *[UNCLEAR]* you shake. You should not shake at all.

On the contrary, Cool Breeze flows within from Me, if you take it, or from any realised Souls or you emit Cool Breeze. You see, that is the best car or the aeroplane which does not vibrate at all.

Question: I have something to ask you currently, a question. What is the difference between Kuṇḍalinī Yoga and other kinds of Yoga? The reason I ask is *[UNCLEAR]* other types of Yoga are concerned with raising Kuṇḍalinī with different methods, I don't understand.

Shri Mataji: Now, I'll tell you that. Please be seated. See it was in the ancient times in India we had a system called as Chatur Varna –‘four stages’. There were four periods of life. The small children after five years of age were sent to these schools called as universities that you call them were Gurukulas, called as Gurukula and then these

Gurus were all realised Souls, specially the head Guru by which the university was named.

And the universities were called as Gotras –*'families'*. Till the age of twenty five years for boys and twenty years for girls. They used to lead an absolutely celibate like, absolutely, absolutely, in the past.

And it was so much that anybody belonged to the same Gotra, for example My Gotra is Chandilya, now, I can't marry a man who comes from the same Gotra. Even today, like brothers and sisters.

Now these students were trained by those Gurus and they were chosen, some of the chosen students whom they wanted to give realisation were taken up and were given realisation. Now Patanjali has written Ashtanga, eight Yoga *[UNCLEAR* sama] at the same time, eight aspects.

The first aspect is Īshwara Pranidhan meaning realisation, Īshwara means God; Pranidhan means...

Pranidhan is established. To establish God within you is realisation. After that, they had to go into the training of Yama-Niyama means rules and regulations of how to lead a righteous life and also they were given physical exercises according to the need of the centers *[UNCLEAR* properly].

We are doing the same in Sahaja Yoga. Then all the mantras, the whole science of mantras is taught to Sahaja Yogis. But now, what has happened is some of the people who tried to go to some Gurus in Himālayas, specially Shivananda and when the Gurus found them unsuitable they came out from there, in recent times, I'd

say. And when they had just learned some few uh... few exercises, they started teaching the people.

And those who know these exercises we have found in Sahaja Yoga mostly catch on the heart center *[UNCLEAR]* because the attention has to be on the Spirit but the attention comes to the physical side.

So the Spirit is angry with such people who are so much worried about their physical body.

Modern time is such an enslavement, you can't imagine. They have got even measurement for the body that you should have so much inches and so much inches and so many inches. If they are left to themselves they will even have measurements for noses and eyes I tell you.

Everybody's competing in that kind of a nonsense. They all want to become cinema actors I don't know what sort. Whatever it is I don't understand is how they get into any competition you put it to.

Even if you tell them that “You have to rub your noses and let's see how many times you rub your noses on the wall” they will go into any competition. What is there to compete? You are all individuals beautifully created so different. You have to be different otherwise you will be so boring.

In this universe not even one leaf is like the other leaf. If they do their measurements match? But here the human beings like mad they're having a kind of an idea of measurement. And then what you get? The human beings or they are like pantomimes? So that is how Haṭha Yoga is nothing but standing on your head. We also may use that exercise for certain people, never for French or English. It is meant for people who are mentally defficient

not for people who have thoughts who grow like horns. Already you don't know how to stop your thinking.

So, like a complete medicine box people take the Haṭha Yoga into their body.

Sahaja Yoga is a systematic training of understanding, logical understanding. You have to know about Mantras, you have to know about physical exercises, you have to know about everything. You must know about emotional side also. Main thing is that you have to become integrated. Sahaja Yoga synthesizes, does not analyze. It synthesizes all the Yogas.

For example Rāja Yoga. Now in Rāja Yoga actually the thing is when the Kuṇḍalinī rises all these things happen inside automatically. For example the bandhas you see that take place. Bandhas means closing down. When the Kuṇḍalinī rises above the stomach then the bandhas take place, doesn't allow it to come down.

Then your tongue is little bit pulled inside. Then your eyes are dilated; then your fontanelle bone area becomes soft. Now, what the people do is like this: Kuṇḍalinī is not rising. They pull their stomach inside.

They'll cut their tongue here, put it back. That's how they believe that their Kuṇḍalinī has risen because can put the tongue back.

Some of them might ask you to make this soft by beating here [Brahmarandhra according to translator].

These are all artificial Yoga. The real is the Kuṇḍalinī Yoga where you become one with the Spirit, you know that you are becoming close to you.

It is like this: There was a man who went to the King and told “I can make a huge, big palace for you.

Give me lots of money." He's name was *[UNCLEAR]*. After six month the King sent *[UNCLEAR]*. He said, “No, yet not ready." Like this for about three years he was saying, “It's not ready." So King went down there. And he asked, “Where is the palace?" There was nothing it was just the ground.

So he started telling him a story, “See, such a big, can't you see a big, huge door here? And now you walk into the palace and this is the palace..." and he gave a big description. “And see the big darbar of people sitting down, all the court *[UNCLEAR]*. And here is your throne where you are going to sit." And the King rubbed his eyes; he could not see anything. He wondered, “What's the matter with my brain, something wrong?" The brain was sick. And the King said, “Oh! I can see it's done." So the fellow was very happy, he has befooled.

So, very quietly the King says, “Now, I want to bestow the greatest honour upon you. Please come and sit on the throne." And he made him sit like this. In the pose as if he's sitting. And, can you believe, he could only sit like that for two minutes and he got tired.

So he stood up.

He said: “No, be comfortable, I want you to sit like this for at least an hour." That's how it *[UNCLEAR* takes place]. All these artificialities and falsehood will be seen very soon by all of you.

Yoga means union with God, which is spontaneous. That's why it is called Sahaja, means born with you. But now we call it Mahā Yoga because not only that you

become one with God, but you can give this to others and masses and masses can get realisation.

This is the time when many flowers for blossoming are going to become one with their Spirit. This is how all the Yogas are. They also have something like Kuṇḍalinī Yoga in India, you don't know. They also have Sahaja Yoga also. They even use My lectures. Ho, that's *[UNCLEAR]* Ra, uh, Ra... What's his name Za... Za... Zararsu... There's one fellow, he's using My lectures and he calls it Sahaja Yoga.

So, what can I do about that? You should judge whether you get your realisation or not, whether your realisation is working it out or not. You have to see yourself with complete alertness. Thank you.

So, I've told about all the Yogas but I have in details given lectures in London. You can get the tapes and see for yourself. It's very interesting.

You'll laugh a lot. A very good question, I'm very happy. May God bless you! Question: *[UNCLEAR]*.

Shri Mataji: TM? That's the one I was saying. One of them. *[UNCLEAR]* I'm going to send somebody who was the director of their academy in Scotland. His wife got epilepsy. She was *[UNCLEAR* with him] for sixteen years and he himself was epileptic who is now a *[UNCLEAR* broke]. And what a fool he has made of everyone, really!
Translator: He says: “What do you think about Zazen?"

Shri Mataji: Zen? Oh! Great! But you cannot practice without realisation. Zen means realisation first. The same thing with us, you cannot follow... Zen is Sahaja Yoga. What Zen has taught is Sahaja Yoga. Lao Tze, same thing. It's the same. What Mohammad has taught is the

same. What Christ has said is the same. It's the same but still, also, the head of the Zen today in Japan is not a realised Soul.

They are just organizing buildings, houses, foreign tours, *[UNCLEAR]*, I don't know.

I've also given one lecture on Zen, completely. I've been to Japan Myself and I know Zen means Sahaja, absolutely the same. They are all just the same. They were true people but their followers were like that, what to do? The followers made a mess out of them.

In Japan I gave realisation to somebody who started an organization called Mahikari. They know that and this, his own daughter starting twisting it. She was not realised. But you'll be amazed and there are thousands and thousands of Mahikari all over the world, maybe in millions. And how many Sahaja Yogis there are? Because in Sahaja Yoga you have be, you cannot be member of an organization, just hang something round your neck and say that `I am a Sahaja Yogi.' You cannot. You have to be.

You see, it is easy to make artificial flowers. To make a real flower it takes time. It's just like that.

These are all plastic Gurus and plastic disciples but poor disciples. They are seekers. Very sad. All right? Translator: How can we know that there is a realised Soul?

Shri Mataji: Once you get your realisation yourself, you *[UNCLEAR* start] the Cool Breeze flowing from your hand. This is described in the Bible and is very well described in a book written by Ādi Shañkarāchārya. Now, when you see a person wants to know whether the other person is

realised or not you put your hands towards that person and you start getting the Cool Breeze from him. You can also get Cool Breeze from ether, you can see Cool Breeze. Like, I've not met many people, many Gurus, sorry, good people and the other day in Spain one boy came up, just said, “My Guru has sent me, Mother, to help You." Uh, I've never met him before. He lives in the Himālayas somewhere. I asked him, “Who is your Guru?" He told Me the name. And as soon as I heard the name everybody started getting vibrations, cool vibrations.

We had a priest here the other day who wouldn't get his realisation because he was not married. Then he wrote a letter to Me with a friend that “I have a Guru in Rameshwaram, maybe because of him I'm not getting realisation?" I read the name and I said, “He is a realised Soul." And he then told Me that “Yes, he has told me that Mother has come. It's You." And he told him about Me, with whom I've never seen before. We just know it.

In Rangun one lady, her name is... uh... she's an American lady I think. She went down there and there is a big saint living somewhere who doesn't meet anyone. She came back and she said, “The Guru not only called me but he made me sit in his feet, saying that `You have met with Mother. I've not met Her.' " They know. This lady is in Kuwait, I'll send you the address you can ask her.

They know Me and I know them and you will know them too. This is the knowledge of the Self. Only through Self you will know God and you will know God's people. Not through rationality. How will John the Baptist know that

Christ is the One because he was a realised Soul. It's very simple.

Let's have it now. Please put your hands like this straight, just straight like this.

***Contents: 1980-12-01*, Public Program, You Are All Part of the Divine Being, Caxton Hall, London, UK**

I could not accommodate all of you in My house; then I thought better to come here all of you, sit here.

And today is the last day for our Sahaja Yogis. We have to understand certain very, very important things about ourselves and our organization that is Divine. Now, in broad lines I can tell you, not individual problems and individual things because you are no more individuals now. You have become part and parcel of the Divine Being and you are awakened cells. And so in a broad way we must understand what we have to do about it. First thing: we have to know that we are realised Souls and that you have got realisation and that you are saints, that you have all the powers that a saint could have. No saint ever had more powers than you have, as it is, which is manifesting. No saint had any knowledge that you have today.

You'll be amazed, none of the books which have been written so far have been able to tell you about the spiritual being that is within you as you have come to know through Sahaja Yoga. One has to accept it. It is so. Anyone of them whosoever has written any books, even, I would say, Ādi Shañkarāchārya, he could not explain so many things which you know. But the quality of Ādi Shañkarāchārya is very great, or people of his type,

Mārkandeya or Buddha, the quality is very high, because they are extremely pure people, purity. They have achieved individual salvation of a very high degree while you have achieved your collective salvation better, but individually they are of a very, very high quality. I mean, they had no doubts about Divine Power, they had no doubts about God. They never had any doubts and they were very dignified. And they never bothered as to their petty problems of life. For them this was too petty to think about. Anything which is so petty, we spend so much time over it. I know we had to do it because after all we are human beings and are being into Sahaja Yoga with our human awareness and then we got our realisation so the purification time is very, very short. And while they had such a lot of time to purify themselves.

Now, for example, Moses was an incarnation, a very pure form of a personality or, you can say, Jesus was an incarnation, absolutely purest form of incarnation. But they are there to be our ideals while what we have done is to become from human beings a prophet.

So you understand both the things very well, what the weaknesses human beings have, what are their problems, how they get away from reality, how they are deluded. But still we do not use our vibratory power as we should use. And this is one point I want to tell you that you all have vibratory powers. When we start using our vibratory powers also we do not know what dignity, protocol we should have for using this power. It is the power of the deities within us and it's a ritual by which we get their power working in it, in us. As you know that

people of ancient times did lot of miracles through this power but they were very dignified people. There was no frivolousness in their character and not useless problems within them, absolutely of no spiritual value.

When you use your vibratory awareness you should not use them for useless powers like, say, for example: going to a cinema and there's a traffic and you think that, `There's a traffic' so you must use your vibratory powers to reach that place. Because it's frivolous; it does not matter. In Sahaja Yoga it does not matter whether you go to a cinema or not. What matters is: what are your spiritual powers, how far you have come in your spirituality. It does not matter at all. You are a saint and what saintliness you are achieving within you is the main problem. Otherwise, all the rest of the things that you have has no meaning. Or all these problems have no meaning in spirituality.

So all the Sahaja Yogis must realise that you are now newly born and you are people of new awareness and you have to have that dignity.

For example, people... I'll just give an example because I was discussing with someone today: that when you give somebody a sort of a bandhan you just turn your hand like this or like that. This is not the way it should be done. Your hands itself are to be respected because these are the hands of a saint. And all the deities reside on your hands and fingers so when you have to give them bandhan or anything, you have to use them properly. Use them in such a way that is dignified to do it. Anything indignity or cheap behaviour should be absolutely avoided. Then dealing with each other you have to know

that you are all now in the circulation of Divine Power. You have to respect each other and really love each other. You must respect because you are all saints. Every saint must respect another saint. That's the minimum of minimum. And if you do not respect each other, your Chakras will go out of order, especially Viśhuddhi because it's the collective thing. And also Mother's Chakra will go out because your sense of security is your collectivity. And the love between each other has to be not only looked after but is to be nourished and to be worshiped and to be... it should be a virtue.

You should not treat each other as human beings treat each other. No, it's a precious thing. And even while talking to anyone very close, your brother, sister, husband, wife, you must respect, you must respect. Otherwise, it has no meaning. You must respect your parents much more than you ever respected because they are Sahaja Yogis, because they are saints and they are your parents. Respect is the keynote of relationship with each other to begin with. And respect without love has no meaning. Respect and love for each other. For somebody is highly placed in life, somebody is lowly placed in life, in Sahaja Yoga it does not matter. How much you earn, what is your position in life, where you live is not important. The main important thing is that we are one and we are the people who have become now prophets and we are the ones who have got the powers to raise the Kuṇḍalinī of others and such a power has come into us because our Mother loves us very much and it is our duty that we should love each other. And how I respect you? I need not because you know that there's a

big gap between you and Me. But I respect you because you are saints. And where the saints are not respected that country goes to dogs.

So first of all you must learn how to respect each other. And that is a very, very important training we should have. Whether he's your husband or wife, whether he's your brother or sister, father, mother or child, because he's a saint, respect. But I do not know how you will react to this one that immediately you start thinking about people who do not respect you. Think how many people you do not respect. It's a typical ego-oriented reaction that immediately we start thinking, “Oh, that man does not respect me, that man does not recognize me." But just think how many people you have not respected yourself.

When I'm not here, I'm here much more. I've not been to Australia and you know how tremendously these people have come up: so pure and so good and so fantastic. But that has not happened so much here because I had to work, really labor here. Not that England is that bad. But all the time to feel that Mother is around, we put all our problems to Her and She can solve them. Even small, small problems you bring to Me, it's all right. But now you are capable of solving your problems as well as solving the problems of others. Unless it is something fundamental you need not bother about Me and you need not also ask Me about it. You can go ahead with it. But you must think everything in the terms of Sahaja Yoga by which... `How much by that you are doing for Sahaja Yoga, how much you are working out for Sahaja Yoga?' This was the meeting of the Sahaja Yogis today.

And fundamental... we have to understand one thing: that we have to grow and we have to let others grow with our growth, not by carving our growth but with our growth. You'll only grow if you make others grow with you. Otherwise, there will be no growth. Now, whatever I say goes into the books, sometimes into the brains of the people; it has to go into the heart.

Whole Sahaja Yoga system works on the heart that is the Spirit. Spirit is the thing I'm talking about: if the Spirit is happy by that.

Some people, I'm told, are using their hands like a weapon and all that.

This is very dangerous. You are not supposed to do all this for yourself. You are still saints; you are not yet Gods.

So don't try such things.

Some people have a habit of also hitting a person with the hand like that. In My presence, if I say, is all right but otherwise you should not. You have to respect. Use all tender and gentle methods, never anything by which you show any disrespect to a saint. Of course, you are hitting the negativity in another person. I know that. But you have no business to do that or to discard anyone or to put somebody out of this thing. You'll go down very much. This is a serious thing one must understand. You have all the powers. You know how far to go. You must keep to your Maryādās. Don't go beyond because these things give you ego and ego is the most dangerous thing which we face always.

Try to improve your language. Be gentle, be very gentle with each other. I expect that you'll have many more people by the time I come.

I expect fantastic things from you. I don't know if I should but I've given you something so fantastic, so tremendous. It is unbelievable. I expect it from you, no doubt, because you are specially selected and I have worked with you for years together. And you have got the tapes in English. French people, poor things, they don't have tapes in French and they have to be translated. They haven't got a book in French and they have big problems of understanding Me. But how dedicated they were, how deep they are. Each one of them came and said, “Mother, I love You very much. I love You. I have many defects and I offer myself to You. Will you accept me?" All of them said this way. Just imagine. I mean, I was surprised how they were saying all these things to Me and the way they were understanding their defects within themselves.

Now we have to change our mode of behaviour towards financial, material, emotional, physical and all these things. For example, say, one is married. Marriages should be successful. If your marriage is not successful and happy, you are not going to be blessed, not at all. Try to make your marriage very happy and successful. That's very important. Marriage is the institution established by Ādi Shakti. You cannot dishonour it. Do not play frivolously with your marriages. Then you must also allow the children to be born to you so that you get great souls coming down on this earth by which we are giving them chance, a very good chance to lead a very

happy life. But if husbands, wives are not happy and even if realised Souls are born, they have a trouble with you and they do not prosper well and they have problems.

So first of all, create a family of happiness and joy.

Some people think if they get away from Sahaja Yogis, they'll make a good, happy married life. It's absolutely wrong, absolutely wrong.

If you cannot make a happy married life in the ashram, you cannot make it anywhere else. First try in the ashram, worth trying. Otherwise, you cannot make it. Because then you understand how you share your life with others and your married life. Any such thing, like any material thing, like getting a house or getting this thing, that thing is not so important. Your house should be clean within yourself, your temple of your heart. We are not here to build houses, not to accumulate money. We are here to build our temples within ourselves, the real temples which are growing, which are the living temples of living God within us.

So these material things are important up to a point, not more than that. Most important is not how you are substantiated by Sahaja Yoga but how much you have substantiated Sahaja Yoga through you. Many people think, “We should get a good house because we have come to Mātājī." Yes, you do get. You get good jobs, all right. You get it. You get your financial conditions improved, all right. Everything happens to you. But how much have you given to Sahaja Yoga? In the way, how much have you substantiated? People think sometimes that if they donate money that's sufficient. Is not. To

enrich it with your heart, with your lovingness, with your friendship, with your sweet understanding of each other, enjoyment of each other's company in the purest form, not with any purpose or with any intention of getting any low type of joy or low type of happiness from someone ego-oriented or sex-oriented. But it's pure joy, pure joy. Purity is the thing we have to take to and try to be purer and purer. And the purity will be shown brilliantly on your faces, in your behaviour, in the whole being as you would be. Your presence itself will show that you are Sahaja Yogis. You won't have to certify. You won't have to wear some special dresses to say, but people will know from your faces that you are saints, from your behaviour. You have to stand back in the last queue. You should be the people who should look at things, should not be the first *[UNCLEAR* unique] to get into the thing first, to get into the queue first. No, you are the last because you are with yourself. They are not. They have not their own securities. They are trying to find securities in these things. You have your own securities.

Change according to the Spirit all your priorities and then joy is your own. I really expect fantastic things from you and I hope you all will join together and work it out and create something fantastic. I don't know how to tell individually about things but as it is I have already spoken to these Sahaja Yogis in Paris and I have told them that Sahaja Yoga is a very speedy thing. And it's very speedy. It's such a speed and if you do not keep with the speed of Sahaja Yoga you'll be thrown out. You have to keep to the speed of Sahaja Yoga. Those who cannot keep by some method or other or get locked up

by something or some misidentifications will drop out. You'll only grow when you will keep to the speed of Sahaja Yoga.

It is going to be tremendous in India. I know these five years are going to be tremendous in Australia.

England may be depending on your people putting up the speed. It's going to be tremendously speedy and you have to understand that drop out all your shackles and drop out all your misidentifications, all nonsenses of fanaticism or, say, of misidentifications as that you are British, this, that, all this and just become Sahaja Yogis and universal beings. It's very important. That time has come now. From next year it will start.

So I wish you a very Happy New Year and a very, very happy and cheerful Christmas.

May God bless you! Now we have to await for other people who'll be coming now but any Sahaja Yogis have any problems or any questions should ask now till other program will start. Ask Me questions, very important, on to small, small things, you see. Later on, `Mother said so' or, `Mother said so' should not. Sahaja Yogis should ask because new people who have come, who have not got yet realisation should wait for a while because I'm just dealing with the Sahaja Yogis. And then we'll start our program after, let's say, ten minutes. Is it all right for new people? Now, I want Sahaja Yogis to ask Me questions. It's important.

Sahaja Yogis should ask Me questions. Please. You have to do everything with consultation with each other. No group should be formed. Separately. Ask Me questions. Come along. What's the matter? Don? You are getting

thoughtless. Then, “Mother said like this" and “Mother says like this" and “Mother has told", this should be stopped. You see, actually we think outside going, outside doing is the way. No, inside, grow inside.

Certain things I'm going to write it down so that there's no confusion about things but till I come back the ashram system should go as it is today. Then when I come back we'll change it. But just now it's all right as it is. Nobody should take new steps. If you get a house or something, all right, you take a house but better thing is to stick on to ashram for the time being, look after it and substantiate. I mean, somebody is allotting you a house: it's all right. But you need not take a house on rent or something to get out of ashram. That's the escape.

So those who are...

Question: *[UNCLEAR]* [this is not Yoga]? *[UNCLEAR]*. [This is they want to know?] *[UNCLEAR]*.

Shri Mataji: No, no, no you should be very discreet. You see, as I have told you in one of My lectures that there are three groups of Sahaja Yogis. One are the people who are in the inner circle. They are... most of you are here. You need not tell them many things. Everything need not be told. That is being not dishonest but that you are discreet. I mean, you need not tell everything. That's a wrong thing.

Discretion is to be used. Then the second type are the people who are Sahaja Yogis but yet not there, you see, still are doubting and this and still are not so developed. Their Kuṇḍalinī is not up there. They are still funny type. These are the people you have to be careful about. You need not tell them everything because they can't bear

the truth, you see. They are not yet ready. Unless and until the Kuṇḍalinī has reached a certain stage they cannot bear. The sooner you start doing that, the worse they will become.

Their doubts will be more, you see, because this is too much for them to bear.

So you have to wait, wait and see for yourself. That should *[UNCLEAR* work]. Just talk about Sahaja Yoga *[UNCLEAR]*. You need not talk about Me. Now how will they understand Me? I mean, you cannot understand Me. How can they understand? See, the other day somebody asked Me that, “Kuṇḍalinī rises with such difficulties and *[UNCLEAR* they have] to purify yourself and all that and here how my Kuṇḍalinī has risen like this. Mother, how could it be?" I said, “It has risen or not?" He said, “Yes." “You feel it?" “Yes, yes, I have *[UNCLEAR* felt the breeze]." Then I said, “There must be something with Me. All right?" He said, “That's what I was wondering that must be something about Mother. How is it that She's done it?" I said, “There is something. All right.

So just now you need not find out. Just now you find out about yourself. Let it grow. Because I do not want to shock you. There is something about Me, no doubt." [MISSING.] And one of them was saying that, “It's such a miraculous thing that my sinus has gone, I'm feeling so much better, my drugs I have given up. I'm so much better and so fantastic that I can't believe it. How can it be? I tried all kinds of medicines, I went to the hospital, I did this, I did that, I had an operation. Nothing worked out. And how is it this simple thing like Sahaja Yoga has worked out?" I said, “It is too simple but it is to the point.

It's so precise. It acts. It is something that acts." “But how is it?" I said, “It does." Like we were going to Paris. They announced that the temperature of Paris is zero degrees.

So, Christine was sitting next to Me rather worried. I said, “Don't you worry, it is going to improve." Within fifteen days they said suddenly the temperature has gone up five degrees. Today London's temperature has gone after My coming. It works but they are surprised how it is working.

After all, all these things are promised. Time has come. But you need not tell them. No, don't shock.

It's correct, Ray, what you say is very discreet. Ray is a very discreet person, no doubt about it. There's tremendous discretion and that's what you should use what to say to anyone and how far to say. Is a very, very discreet method. And you must know how to compromise also. You should not be something like a cynic. You must learn to compromise. You must learn to compromise and understand. They are people who are not yet realised. You are realised, you are grown into it, you are much more matured.

So you have to be much more gentle with them and not to show off to them. You know they feel small. Like somebody is asking a question, maybe stupid, may be possibly. Doesn't matter, he's not realised. And if you laugh at him sarcastically or make fun of him, naturally you lose him. You are not to lose these people.

You have to get them in and that is their right. They are seekers. They are seekers. We have to really understand this with great compassion and love for them. They are

seekers. We have to work it on them, not to just laugh at them or make fun of them or in any way to put them down. On the contrary, show them due respect because they are seekers as you were. Before that what we were? What sort of people we were? How many arguments we have had with Mother? How stupid we have been? We just forget all that. And suddenly we become very wise. No, wisdom lies in understanding that they have to have their enlightenment. They haven't got it as yet. They have to grow in that light. This is the problem.

Now you have to use your discretion. There's no need to ask Me. Have you learned from your mistakes? Where you have done mistakes? But consult each other, consult each other. Talk to each other absolutely freely. There's nothing to be hidden among Sahaja Yogis, nothing to be hidden among Sahaja Yogis. But with elders, with other people, be respectful. Maybe you being young are more active in Sahaja Yoga.

Maybe children are still not so developed in it. We have to take all of them together, not to be unkind by any kind of sarcasm because I have told you a hundred times and hundred and eight times now: sarcasm has no place in Sahaja Yoga. This is no way of joking; it's a very sly method. Nobody should beat also, in the same way: it's just the same, other side of the coin. Beating or shouting or putting up your head like this on other people, like this. Many people have a habit of putting their heads like this when they talk to others. Or French people have a very bad habit of putting their face like this. I was surprised. Anybody you talk to... means nothing goes into his head. I said, “What's happening here?" Is like a

[UNCLEAR duck]. And you say anything, again they will say another thing. I mean, everything has a tale coming out.

So these are our tales. We should understand that we should not put up ourselves to such barriers but accept things as they are. And those who have... who come to you, don't get angry with them because by talking or argument you are not going to convince them but by only by Sahaja Yoga. Try to give them realisation. Do not argue.

Some people think, “If you talk to them sweetly, if you are sympathetic..." No, also that doesn't work out. You go on wasting your time with them and they'll go away. They *[UNCLEAR* can't do it]. Where is their Kuṇḍalinī? How far is it rising? That's the point you should see. Instead of just trying to be very nice with them, then discussion, then this. No use, waste of time. In the same way if you are angry with that person and argue; it's also wrong. Both are waste of time. But be gentle and kind and see where is the Kuṇḍalinī. Best is to use photographs. And please do not start curing people. Otherwise, I'll find all the sick patients in Sahaja Yoga. They are not to cure; it's finished now. Better not do it. What's the use of curing these people? They are so ungrateful. They have no sense at all and they don't want to do Sahaja Yoga. We are not interested in such useless people. Those who come to Sahaja Yoga will improve in their health automatically. You don't have to give them any treatment. They can work it out on the photograph. That's all; that's the end of it.

Now, what any other? Mary, Mark, ask some sensible questions. You are good. They have been very good

husband and wife, I must say. Very happy with them. They are a good, ideal couple and I hope they keep it up. But now there should not be... also there are some people I know who are very much interested in getting everyone married. Now stop it. Till I come back you don't have all these things.

Otherwise the mind, it becomes a marriage bureau.

Some people have special specialty about it. Instead of loving others' children, also create your own children.

Some people like to play with others' children.

It's also not good. Better have your own children. That doesn't mean you just love your own children.

But that's how, you see, they get that thing satisfied and they don't want to have children and then who's going to bear the children who want to come on this earth? That's a big responsibility.

What else? Baba, it's clear, ask one or two questions. Gavin, please ask some questions, you see. It's two minutes more.

Question: How do we prevent Sahaja Yoga from becoming a cult?

Shri Mataji: What is it? Question: How do we prevent Sahaja Yoga from becoming a cult? *[UNCLEAR]* compromise *[UNCLEAR]*.

Shri Mataji: Yes, it's possible. Because, you see, you think, “I'm catching. I'm catching." This madness has come also in Sahaja Yogis. This will become really cultish stuff, you see. It will really become a cult. Nonsense! What are you catching? You have pure vibrations. You give realisation to anyone.

None of your Chakras catch anybody else. Everybody thinks, “I'm pure", what it is they say?, “Holier than holy." What is catching, what? All such dainty darlings are no good. “I'm catching. I don't want to catch." All this nonsense will be definitely cultish. You have to be brave warriors. What is catching? “I don't want to give vibrations with this catching. I don't want to do it." All right, use the photograph to begin with. But if you have to do it, you should not be frightened. You are swords.

It is true, Gavin, what you said. It's very true. But you look after that part, that none of them should become that, “I'm catching this and I'm catching that andI don't like this and I don't like Sahaja Yogis doing this." This is all wrong. This will make a big cult out of it, you see. Of course, that's not possible.

You try such tricks and you will know what it means. That won't be possible though. But be careful; you'll go out of gear. Nobody has to form a cult. Everybody who is coming to Sahaja Yoga has to be absolutely with full... both the arms stretched out, “Come along” just like your Mother. I should be the greatest cult myself. Why should I bother about anybody else, you see? This catching business should drop out from your mouth. Everybody comes and says, “I caught it from him. I caught up from them." I'm amazed. How can you catch up from anyone? What are you? A dainty darling or what? Now no more it is going to be tolerated, “I caught up from that." Go and beat yourself with shoes. You are such a dainty darling. That's what you need then. You know how to do it. Nobody should say, “I'm catching." Also neglect these things completely. The more your attention you pay

them, the more they sit on your head. Just neglect. Go ahead.

What Paul has pointed out is true. This is very common in England, not in India. Nobody says that, nobody. I've not heard one person saying, “I'm catching from that person." Never. They say, “This is my weakness so I must have felt for that." They never say like that. You see, this is specialty, you see, putting the blame on others. This is typical ego style business. Put the blame on others as if you are pure and you have caught up from another. It's your weakness. That's all what you should think about.

You are brave people. You have to be very, very brave. Without bravery how are we going to do Sahaja Yoga? Just tell Me. You have to love with bravery. In love you don't think and consider and all these things. Just go ahead. Such a powerful thing to love someone. “Such person should not be there and such person should not do that", nothing. Now those people who come for the first time, all are not so much... they may not have proper protocol. That doesn't mean that you get after their heads. Otherwise, it will become a cult. First thing is consideration of others. And understanding that they are not realised, they are not enlightened. This is very important. You must understand this. They are not enlightened as yet, they have not got their vibrations, they haven't got their vibratory awareness. To get angry with them is wrong, absolutely wrong. What else? Now, that's a good point. One more point you can ask Me.

Some people are coming. Also do not allow your weaknesses to sit on your heads. For example, some people have a habit of telling Me, “Mother I had this, I

was this, I went there and still that is lingering into Me." Then you are absolutely useless. Why don't you take it out? Finish off. Like that. “Still I've been to this yogi, I've been to that yogi, I've done this, I've done that." Done, finished. In the present time you are pure Spirit. Become that. What is there to be proud of these nonsensical things? They are not parallel to Spirit. When the Spirit shines then darkness has to go away. If there is still darkness that means something wrong with you and if you are wrong, then what are you boasting about? I mean, people have a habit of boasting. Try to be alert and loving. Loving and alert. You have to be really alert.

What else? Question: *[UNCLEAR]*.

Shri Mataji: It's a little personal question, isn't it? I'll tell you separately, all right? Because this is not the problem of many, all right? General problems should be solved. This is very personal. It's pertaining to you. What else? Question: If I follow You, do I have to give up parents?

Shri Mataji: Give up what? Question: If I follow You, do I have to give up parents, to give up friends, to...?

Shri Mataji: No, no, no, not at all. Why should you? On the contrary, we want all your friends to come and join us. You don't follow Me; you follow yourself only. It's a question of not giving up but your priorities change, you see, because your awareness changes, you see. Like I could say that if you take a, say, a horse, through the streets of Paris, he would not notice anything. For him any dirty place, filthy place is the same as the any street. If you take a man or a woman, she will notice prostitutes standing on the street. He may be repelled towards them, may not be repelled also, possibly. Mostly he will

not be repelled. But if you take a saint or a Sahaja Yogi, he'll have compassion for a prostitute but he will know that she has to learn herself and he won't go near her. When she will come to him, he can pardon her and look after her. But there is no involvement in her, in no way.

So the awareness changes, you see. You start giving up things which are not spontaneous, which are not living, which are dead, start living a living life. It automatically works out. You don't give up. On the contrary you get new friends, lots of. They are all your friends and brothers once you get it. Because the language changes, the style changes. You have the light; they are dark and black. They are still in darkness.

So they are fumbling, while you see the things straight. You can help them. But if they are fumbling and trying pull you down, you'll say, “No, I can't come that way. Now I'm changed." You are changed and they are not yet changed, you see. That's the point. It's transformation actual that happens within us. You don't have to give up, not at all. On the contrary, you must meet other people, you must talk to other people, you must... But, you see, like for example, if you have other friends who are anti-God, you won't be able to tolerate their company. They won't be any friends anymore. I will think they are not my friends. They are anti-God. They are anti-love. You would not like to waste your time with them, you see, having a whisky party or something. You would not like. What a waste! You would not like. But I mean, you may be with them but you may not like. Many people do like that, I've seen.

Many people even after coming to Sahaja Yoga try to spend their time with other people.

Some of them do it because they have to do it. I mean, I know, I have a double life Myself. But My life is such that wherever I am, I am with Myself. But Sahaja Yogis try to change, I've seen. They spend more time with Sahaja Yogis than with other people like brothers, sisters, cousins. They start changing that. Either the brothers, sisters, cousins try taking more interest in Sahaja Yoga, or they don't enjoy their company. It's just they may go just to visit or to see someone but they don't like their *[UNCLEAR]*. They don't enjoy their company so much. It happens like that because you are enlightened people. Like drunkards, you see, they don't like non-drinking people. And non-drinking people don't like drunkards. You see, if you go with the drunkards, you are frightened. Mad people like mad people. It's like that.

So then the company changes. And if you don't change, you really don't enjoy Sahaja Yoga really into its *[UNCLEAR* fuller step]. But there's no contest as such. You are saintly people. You are saints.

So saints talk in different language. Yes, I mean, they are much more congenial and happy with the saints. But they would like to meet people and talk to them and try to bring... because we have to bring such a lot of people to Sahaja Yoga. But you should not waste your energies with people who are not, who do not matter in God's work.

You don't feel like. I mean, I don't say that `You don't' I mean, if you have to go to see somebody, I don't say, `You don't.' But it happens with some people. And such

people can go down because they have influences on these people and it happens like that. Your priority is changed itself. You only then start enjoying whatever is God's style. You don't like something which is anti-God. Like I don't say, `Don't drink.' I don't say, `Ten commandments.' Nothing. But it happens to you.

There were so many people who were drug addicts who came to Sahaja Yoga. They gave up drugs.

Now, how can they be with people who are taking drugs? So they started going to them and talking to them and they said, “We have given up drugs." All right? There's somebody in Paris whose husband is drinking such a lot. He is still drug addict and she is a Sahaja Yogini and... But he comes to My program and I told that she should be very kind to him and gentle because he wants to give up. But a person who is dragging her, “You must also take a drug” then you don't like that aggression. I mean, you should be allowed to be non-smoking also, if you don't want to smoke. But they don't allow, you see. For them it is difficult. They'll force you, “You must drink. You must smoke." I mean, you must be knowing this that if you go to any party, if you don't drink, they think you are mad. And they'll go on asking, “Why don't you drink? At least take this, at least take this." If you tell them even once, “Why do you drink?" “Oh, you don't drink", finished. Then you are the most anti-social person, you have no manners, nothing. I mean you are telling something nice but they'll go on forcing on you. *[UNCLEAR* You tell them], “We don't drink. I don't drink. I don't like it. Doctor has told me." All sorts of lies you tell them but

they'll go on forcing you. But even if you say once that, “Why do you drink?" or “Please don't drink", finished.

You are the worst person in the whole world. This is such an aggression, you know, such an aggression.

It's a very subtle aggression of these people who are licentious.

It's funny sometimes, I tell you. Like we went to a party and at that party there was a funny couple came in, you see, that was a woman who was a keep and this and that and it was a party of married women and married men. And the way the woman was on with everyone, I mean, nobody liked, neither the women nor the men. And we didn't like that the man... Why should he bring his keep there because it was not a party of keeps? But it's aggression and she was so aggressive with... She was saying, “What's the use of being married to a man after..." She was just saying all kinds of things against us, you see, those who were married women. “There's no use marrying men. I'm very happy, you see. I'm a keep.

He looks after me better. You better give up your husbands and live as a keep with them." She was just giving us a lecture on her status, you see. And we could not say anything to her. But if we say that it's nice to be a married woman and to be virtuous, “Oh, they are the worst women. You are victorian, you are” what do you call, “the old-fashioned hag and all sorts of things will come on you." There's a very big aggression on saints. They can't talk. They can't say anything. While even your own brothers and sisters and mother and father and children will do that: “Oh, you are very old-fashioned. It's nonsense” things like that. It's not easy to exist with

virtue in this country, in this country specially and all the Western countries because now I know what it is.

My husband also doesn't drink so they tell him, “Oh, is it your wife who's forced you not to drink?" I mean, he said, “She doesn't say anything like that. Why do you blame Her?" Immediately, I mean, there's no shame about it of saying such a dirty thing. I mean, there is shamelessness, complete shamelessness about it. And not only drinking. All sorts of shamelessness goes about. You ask a lady, “Are you married?" “No, why should I? I'm not a fool like you." This is typical answer. I mean, because you are married you have to look like a criminal, you know. Because you are virtuous you should be crucified immediately.

Then you change that; with these people you give up. You naturally, I mean, you don't want to meet such people. And then they might say that you are cultish but doesn't matter. I mean, we have to save ourselves. I mean, we do not want certificates from them. Certificate has to come from God, not from these people. They are incapable of giving us certificates. That you know very well.

So should we start? Something else? Who are the new people today, for the first time? You? I'm sorry I had to say all these things because today was the meeting of the Sahaja Yogis in the beginning. And we are all going to enter into the same realm and it will be handy for you to know what is expected of Sahaja Yogis and with that expectation I request you not to pay attention to what I've said, much. You should not be frightened. It's not

that frightening. You'll like it later on very much, what I've said it, you see.

So come forward. Those who have come for the first time, please come forward. You come for the first time? All right. Come forward. It will be better idea.

Actually, it happens that your religion gets enlightened. You become that. Then you can't help it, what to do. I mean you don't have to tell, `Don't do, don't do.' It just happens. You just can't do it, you see. It's so helpful, isn't it? You just can't do it. You don't feel like doing it because if you are enjoying your Spirit, you don't feel like doing nonsensical things. It is better to get it and see for yourself what happens. All right? That's the best way to give it a *[UNCLEAR]*.

Now this is a system which is built within us. That's why it is called as Sahaja. This is what is the system within us that exists. Sahaja means `born with you'. This is all born with you. You have achieved it. It's all within you. It's the system that is, say, built into this or built into that. In the same way it's the system built into you. You are just ready. You are to be put to the mains. That's all is the job is.

For putting to the mains also you raise something built into you. If you see the triangular bone called as sacrum, means sacred bone, this Kuṇḍalinī is this. This is the one that gives you your rebirth. By rebirth what happens that your awareness which is human awareness becomes enlightened by your Spirit. Your Spirit comes into your awareness.

So far your Spirit is not. Your Spirit knows all about you. It is in your heart. But you do not know about it.

So what happens: this Spirit which is enjoying itself enlightens your awareness and you get a new awareness by which you start feeling a Cool Breeze in your hand, a Cool Breeze in your hand. And this Cool Breeze for the first time on your central nervous system starts flowing so you feel it, actually you feel it.

Now the enlightenment takes place of all these centers which are within you, which are there because of our evolutionary process. And these enlightened centers are on your fingers; they get enlightened too.

And you start feeling them within you. You start feeling your own centers and you start feeling the centers of others. Now this happening takes place within you of the Kuṇḍalinī awakening just to attract your attention inside. Because your attention is outside, you cannot take it in. You know many people think, “You put your attention here, you put your attention there." Is all wrong. It has to be spontaneously attracted inside and it's done by this Kuṇḍalinī and Kuṇḍalinī is just like a germinating primule within us, a seed. It just rises spontaneously. And when it rises it breaks through here. And this is what is the real baptism. You really feel it here coming out. You can feel the Cool Breeze coming out. You can feel the Cool Breeze from your hands. This is real baptism that John the Baptist wanted people to have and that Christ talked about.

All the religions have taught us to be in the center. When they say, “Don't do this, don't do that” they did not want to condition us but to tell us that how we are going to be in the center. And when we are in the center then what happens to us that you get the desire to know your Spirit.

And this desire is fulfilled through the awakening of the Kuṇḍalinī. Now the Sahaja Yoga at this stage is really a Mahā Yoga in the sense it is the `Great Yoga' because many people can get realisation. Thousands of people can get it because the Blossom Time has come. But even if they get realisation, they have to be looked after, they have to be nourished, they have to be told about it. Everything should be decoded. You'll be amazed; everything becomes so logical. Gradually you start understanding it. Your complete freedom is established. Nobody says that, `Don't do this.' Nothing is said. But you just don't do it, yourselves. I will not tell you as Moses had to tell, poor thing. He had to face all the mad people. But no, after realisation it just happens. You just don't do it. You will not do it; it just happens to you. It is nothing to be told.

It just happens. It works out. This is what is Sahaja Yoga.

In the beginning you have to be really ardent Sahaja Yogis. In the beginning you have to be. It's the beginning of Sahaja Yoga still in England, I would say. Really ardently attached to it by which you develop yourself very well and develop this tree of Sahaja Yoga in your own country because you have to save so many. The Last Judgment has started. It's started. Through Kuṇḍalinī awakening only you judge yourself. You know what are the centers you are catching, what are your problems. You know what are the centers others are catching. You judge yourself. Supposing a person comes and tell Me, “Mother, my Āgñyā is very bad", you know what it means, that, “My ego has developed." But you tell somebody, “You have got an ego", you'll have a punch

on your head. But the person himself comes and says, “Mother, I see my ego." You start seeing yourself. You start seeing your problems, because you are out of it. And then you can cure it also and make it better. You improve it and you are better. You judge yourself and you judge yourself with love and understanding. You don't hate yourself by that. It's only you yourself; you are going to judge. Within you is the power of God that judges you, is the Spirit which tells you. A rapport is established with the Spirit. The Spirit itself will tell you: this is the mistake, this is the problem. We don't need anybody to tell us. It's only you who will know, it's only you who will judge yourself, it's only you who will grow yourself. It's your own freedom, it's your own self.

Your entire personality changes, entire personality changes. I've never told anybody not take drugs as such except for one or two people who were still carrying on. But also very *[UNCLEAR* minor/minutely] and I told them how to get rid of it. But you just don't want to take, just don't like it. You find it very filthy, feel like vomiting. Just like that, the religion is enlightened in your stomach. That the time has come now for you to do it. Anciently that was the time when it was not, so they taught you how to do it. But today the time has come, it can work out. You are all just there. The completion of the whole creation has to come this way. It has to work out. But you cannot reason it out. But once you get it...

Because beyond reason, it happens beyond reason; the Kuṇḍalinī awakens not by reason, spontaneously, by master only. Once it happens then the whole thing becomes logical. You see, there's a microscope, then you

can see through it. But if there is not a microscope, you cannot understand. “Microscope" is your Spirit. It's very simple.

Now I do not want to go into details about it. I think these people have been given... Gavin have you given them the papers, something? Let them see for themselves, if they have. You sit little erect, all right? Straight, sit little straight. All right. You have to sit little erect; not much but little erect. Not slouchy.

Neither like this. Just sit straight. Put your hands like this, all of you. Just put your hands. Now close your eyes. Put your feet like this, little straight, on the ground. Not pressing much but they should be on the ground properly.

After realisation you have to go very fast and try to understand it, otherwise you may lose your vibrations. That happens with some people.

So be careful. It's a very, very delicate thing; it's very subtle.

And because we are gross... suddenly we become subtle, if we do not catch up to it we lose it also.

So for one month after realisation you have to be very, very careful and get hold of another Sahaja Yogis here and we also have an ashram here. You have to work it out.

Close your eyes. Just close your eyes. It just works. Just close your eyes. Don't think about it. Don't think. It will work out without thinking. Put both the hands towards Me, please, both the hands like this.

One of the centers that is catching in most of you is that you all feel guilty for nothing at all, for nothing at all. It's a fashion to feel guilty.

So everybody starts feeling guilty for nothing at all. Or maybe we confess and this and that. Now I have to tell you that not to feel guilty at all. Say that, `I am not guilty.' Thrice you say, `Mother, I am not guilty.' This is also a myth that you feel guilty. That will help you a lot. Once you get your realisation you have to also have this spiritual education to know how to handle this, how to handle this power. You are getting it because this is your own right but you must know what you are getting. They've got it, all of them.

All the Sahaja Yogis should receive vibrations and expose completely with their heart, absolutely. Just put to it. Be meditative today. And you have to promise in your heart. You have to be much more active and ardent about Sahaja Yoga if you have to save your brothers and sisters. Only your heart can be binding, nothing else. Nothing else. It's only your heart. As you are attached to someone you love, you should be attached to your Spirit. Spirit you should love the most. Nobody is more important than your Spirit.

Are you feeling any Cool Breeze in the hands? Not yet? Close your eyes. Have patience with yourself.

One has to have patience. Close your eyes. Have patience. Just don't think. It will work out. Have patience with yourself. You put both the hands towards Me, not meeting each other but towards Me, separate.

Put both the hands separately, not towards each other but towards Me. Please put them towards Me.

Yes. Close your eyes. Close your eyes. And just leave it. Don't think about it. Don't worry about it. It will work. It's like just a flower becoming a fruit spontaneously. Just close your eyes and put your hands towards Me. Put your attention to your heart. Catch the joy part of it. Just heart. Just put your both the hands towards Me only and just pay attention to your heart. It will work out. Are you feeling Cool Breeze? It's good. Great. Just enjoy it. Just enjoy. Do not pay attention in one particular direction. Just leave it free. Just leave it free. Do not fix your attention anywhere. Just leave it free. It will work out.

Keep your eyes shut. All new people please keep your eyes shut. They are going to check you.

Those Sahaja Yogis who want to get themselves also checked up ask other Sahaja Yogis to do it. Yes, let everybody be checked, better is. Better to get it done once for all. Everybody should get themselves rechecked. Everybody should get yourself checked. That's the best way. And we should be thankful to people for checking us and giving us vibrations instead of getting angry and upset.

Contents: 1980-12-00 **Advice on Marriage to Patrick Anslow, London, UK**

Never let the sun go down on a quarrel.

Contents: 1980-12-05 **Talk to Sahaja Yogis, Marriage and Collectivity, Marriage of Patrick and Grazyna Anslow, Chelsham Road, London, UK**

... Marriage where you marry and next day you are running away with another man. It should be genuinely

done. That means you must respect but genuineness should be there, there should be no deception nothing.

You are partners for life. Now one more point I want to tell you, that always I have seen in Sahaja Yoga marriages fail on one point, which is very important, is the point where collectivity clashes. When there is a clash of collectivity, Sahaja Yoga marriages fail.

Now you are marrying under Sahaja Yoga you are not marrying in a way that others marry. And that's why one must understand that collectivity comes first. But you must love each other, you must understand each other, be sweet to each other, be kind, considerate, be conscious and aware that you have a wife or a husband. But first thing is collectivity.

Now I have specially given presents to Jane and to Linda because they have produced two Sahaja Yogis of a very high value. In the same way I am going to give you presents when you do that. But, but this is a beginning from the child that you develop you must learn *[UNCLEAR]*... it's not that my child, my husband, my house what should I do about this house, my house, my children, my house, my children.

You have got a child to expand, the love that you get for your child or feel for your child you should feel for all others. You have to be mothers of all the children not of your own child. For both of them, especially, I have to say they have to be collective very much more than they are today. That's the first thing; they should expand themselves. Nobody can have respect for any woman who is not like that. You have to be just like a mother to everyone.

The second point is that there are certain systems, which are built in, in a society where marriages become conditioning. And one of them is a very handy and a good system. The system is like this that the wife becomes the mother and even the brothers of the husband are mostly with the wife, with the bhabi, who's the sister-in-law.

So they go and tell all their problems because they can't face their elder brother directly.

So they go and tell the sister-in-law. Then sister-in-law, in her own clever way, tells the husband and gets the permission. And this relationship has to be established when you are married.

When you are married say there's a sister-in-law who is younger who is not married she doesn't understand about love and things. If she has a problem say she's going to get married or anything she will not consult her mother she'll not come and consult Me but she'll consult her sister-in-law. It is a very sweet relationship that exists between the brother-in-law and the sister-in-law is a very, very sweet relationship and all the time they joke and laugh and they are one. With the mother you have certain limitations; it's a little formal with the mother. But with the sister-in-law it is such a blessing to have somebody slightly older than you with whom you can say and that person goes and tells. I would say Chaya has been doing that very well and I am very happy with her. Give her a hand. [Applause.] But she has to keep her husband also pleased. If she does not get her husband pleased, if he is not easily pleased, still he should be made to be pleased. May be the most difficult man. It is

the art of the woman, is the beauty of the woman, how she manages her husband. Because she is there for that kind of a job. And if she cannot do that, then she is failing in that part.

So she has to do both the things; you have to strike a balance between the two.

Sometimes the husband wants that he should have the company; all right, give him the company as much as possible. But you should also know that unless and until your husband gives you the authority, you are no one with others because it is he who has given you the authority to talk to others. If he says no you have to be with me all the time, then you cannot say no.

He has a right to have your company.

So one must understand and strike a balance. Do not do anything to the extremes. We have to be very normal people. This is the second point I wanted to tell you.

The third point, very important for all the parents who have children, Sahaja Yoga children have to be extremely well disciplined. If you do not know how to discipline your children, you are sadly mistaken.

Your children must know how to behave themselves; they must know how to answer, how much they must talk. Do not spoil them with presents; give them presents at the right time. And tell them how they should behave. You have to discipline your children. This is your duty to discipline them; it is the time they should be disciplined. The condition here is that people don't say anything to their children. They don't even scold them; they don't even teach them anything. And by the time they are sixteen, seventeen the children are absolutely like

vagabonds. And they have no sense; they have no sense of despair. They answer you back. No child should be allowed to answer the parents back. If they answer back, give them two slaps. That's allowed. Teach them to be respectful. If you do not teach them, they'll be disrespectful to other people and other people will smack them. Then you won't like it. But they have every right to smack if a child misbehaves, because children must know how to behave themselves. If they do not know behaviour, you have to teach them; that is your duty.

But here everybody wants to shirk the responsibility. Want to shirk it. It's really easy to love your children and not say anything. Let them go up to sixteen and then throw them into the winds. No, you have to be extremely strict with your children when they are growing up. The grand parents can spoil them not you. You are not their grandparents; you are parents. You have to discipline them; you have to tell them how to behave, how to. And sit down with them for one hour and talk to them, not in the presence of others. Tell them that you are like queens and kings. Put self esteem in them so they behave themselves and they learn how to go above. If they do not do that, means you have unnecessarily produced a problem for yourself and others. It is necessary, if necessary. I've never beaten My children and I don't like to. But if you don't know how to teach them and how to control them, you may use sometimes a slap, doesn't matter for boys especially once in a while doesn't matter. If they don't understand, what to do? So you have to discipline.

You see, discipline is one thing lacking in Western countries. Children don't know how to behave, how to be respectful. And they misbehave and they will start tomorrow answering you back and ill treating you. And now the whole society is *[UNCLEAR* aware]. It is very important. No use spoiling your children. Here they will see something on the TV you get it back for them. No. You must tell, no, what you want is not what the TV tells you but what you need is this and keep it. If they break the toys and all that, tell them that if you are breaking toys you are not going to get any. Keep them, properly arrange them; let them organize. This is how you train. I've seen My grand children. They have got things that I bought for them when they were little babies, still just the same, kept very carefully. Who has given them what, what is where; they know everything not like a mess of toys, plastic toys that you give them. Give them few toys but know where they are. Where are they? Give them the list. Ask them to keep a list to understand.

Respect, respect is the thing; we do not respect our possessions we just indulge in them. Do we respect? We throw our cloths here and there. That's why the children are born when they grow up they have no discipline; they throw all their cloths here untidiness then you shout at them. Another habit the children must form is to get up early in the morning. The parents must get up in the morning; give them bath; get them ready; give them tea. If the children do not do that, it is because of the parents do not discipline them. And also the parents must be ideal about it. If the parents do not have that, then the children are not going to.

So the whole responsibility of spoiling the children resides with the parents and no one else.

Even Sahaja Yogis should not spoil the children. I can spoil because I am the Grandma. You must take your responsibility. I did not spoil My children. You have to tell your children till they are sixteen years of age. Everything that is good, righteous, how to behave and how to live you have to tell. Otherwise they become vagabonds and they, you see, they take the whole thing upon themselves. They think, “Oh we can do what ever they [we] want, `What's wrong?', `What's wrong?' " If they say, “What's wrong?" don't give them money. Don't spoil them. Make them starve one night; they will be all right next day.

Let them do the work. Of course you should never pay for children's work. If they work then they are working for themselves It is a very bad habit to pay them for doing some work. They are not laborers.

All this training must be given. That's a very good training because our social side is very weak. You do not know how to discipline. Too much interest in children is also not allowed. That all the time run after your children, do this for your children. It's all right. Because once they know they are dominating you they will sit on your heads. They should know where they stand with you. Gradually they will learn and behave. See children are still not human beings. Either you make them human beings or you make them devils. It is in your hands; they are raw. You should not be unkind by any chance. But you should not be in any way dominated by them. It is not the parents who should take instructions from their

children. In Sahaja Yoga it is necessary to understand parenting.

So up to the as you said that you must have children and don't hurry up. That's very true. Think it over properly and then have children. When you have a proper place to live in and all that, then have children. Will be a good idea. Now as far as the ashram is concerned, I would suggest that as the present position is, keep it up till I come back. Do not change anything. As it is Linda is managing her affairs as far as the money is concerned. What ever is her charges she paid that. Let Chaya handle the money and everything and Pūjā because she knows that. You also all learn from her; she can teach you something about Hindi and all that.

The most important thing is that Sahaja Yoga is not a cult. You have to be absolutely normal people.

Don't have to behave, like in the ears you put in five pounds of cotton and walk about. You should look very normal people. Do not behave in a manner that you look absurd. You see, maybe, some people told Me they do it because they want to show off they are different. This is not punk rocks here. We are not punk rock. You have to be very normal, balanced, good people, respecting our elders, very normal people.

Nothing abnormal should be done. And that is the person who is the most normal is the person who is the real Sahaja Yogi. Because you normalise by Sahaja Yoga all abnormal things.

[Aside related to a child crying:] She is feeling cold and stomach pain... is there a fire? Just put some fire.

This is what it is to be done about Sahaj Yoga. That in Ashram you have to have ideal way of life.

You have Linda here she is very good and also Peter Pierce is a very good man no doubt. But he goes off because of certain problems he has had before. See? So you can beat him with shoes, not directly, indirectly and also Linda and also Chaya, if you want. Or like this anybody who is doing anything in the ashram is all right. But as far as possible elders should not be beaten with shoes. You can ask somebody older than them to beat them with shoes. But I am sure gradually they will all become responsible, sensible and respectable. If they do not if they are not respectable how can people respect you? And lastly I have to tell you that Linda was telling Me that she is feeling very different. Now the reason is...

[Aside related to a child crying:] Can you take her out. She is very hot I think or cold whatever.

... the problem is this way. Now I am going away physically and that's why you are depressed. You think Mummy, Mother is going away.

[Child crying.] What happened? Why? Come along. What is there to cry? Yes you are going to break it for everyone like that. I don't know, how do you break it? Show Me. Show Me.

Now I would suggest that the whole thing comes up because you think, physically, I am going to India.

And that's why you are disturbed. And you are thinking that Mother is going so what will happen? If something happens to me who will cure me? Or something goes wrong what will happen? Now you are grown up children,

you are not that small. And I am not gone; I am much more here when I am not here.

You will see.

So now you should decide one thing that Mother is gone doesn't matter. We are going to show Her something special. By the time She comes back, She is going to see what we can do. What we have done in Sahaja Yoga, how we have become normal good people and how we are getting other people to Sahaja Yoga. By Gods grace now so many things have happened that about Sahaja Yoga now it might be published in seven hundred papers already. It is all done through Gods grace only. But you have to desire and it will work out.

So first of all improve yourself; improve your collectivity. Try to be nice to each other. We are human beings. We are not donkeys or dogs. But we are not only human beings; we are Sahaja Yogis, we are saints.

So develop that dignity and that love and that understanding, that etiquette, etiquette of a Divine person, that sweetness, that gentleness of a Divine person. Of course that does not mean that men should walk like women. You see I've told it correctly. If I said gentlemen, then gents would start behaving like women. Or if I say you have to be come manly, the women become manly and the rest *[UNCLEAR]*. It always goes the other way round. Ladies should try to be more ladylike. They have to be more ladylike and men have to be manly. Like just now I said that you have to follow the man that has to be. It looks decent, you see, for a man to be ahead of you and the woman to be behind; she is the Shakti. She is the Shakti behind the husband. And she

need not walk in front and show off and argue with him and put him down and put his hand like that and all that. She should not do. Doesn't, it's not graceful. It is disgraceful to behave like that. And then only with understanding and love we have good children.

And that my wife says so, this is a very wrong idea. I mean, some people are that if the wife says go to the north, they'll go to the north. They say go to the south, they'll go to the south. I mean that should not be so. It doesn't look nice. One should behave in a way that a man is. And let him, let them be men and you have to be women. To be a woman is a very big thing. Your mother is a woman. You know how great it is to be a woman. It's very great to be a woman because women have such powers. We have really by competing with men, we have finished ourselves completely.

So the two roles of men and woman is like the, I would say, the flower and the fragrance. Which is higher flower or the fragrance? If there is no flower, there is no fragrance. But without fragrance what is a flower? Or a beauty? It is so much inseparable fragrance and beauty and flower. In the same way the flower shows, but who is the beauty and who is the fragrance is the wife. That is how it should be. And then only people will respect you and your husband. And it is going to be much more easy. That's the way it works out very easy. If it is other way round it will never work so let it be worked out this way.

And there is nothing like domination who can dominate your spirit? Nobody can dominate your spirit.

But it is an adjustment because in the society the man has to do all the outside work. And he is the kinetic person and you are the potential energy.

So the woman has to listen to man, because she preserves her energy much more by that. And there is nothing like domination. Nobody can dominate you. On the contrary there is such domination on the man that he just can't exist without you. He comes back home straight from the work, that's how you should control your husband. Control of love, as I control you with love, you should control with love. It is a question of how much you love, how gracious you are, how beautiful you are. Next time I come I'm sure I'm going to meet great ladies and gentlemen, which I expected in England. And we are going to be on that level, very nice dignified, sweet, very serene and not frivolous. Frivolousness is a very big curse, you see, should not be frivolous. Neither you should be so serious that everybody gets bored of you. But you should be in the center. You must talk little more those who do not talk. Those who talk too much should talk little less.

So normalise yourself. Now any questions please ask Me because today is the last day and I am going tomorrow morning at 8 o'clock from My house and I don't want to trouble you.

All those who are coming to India; there are some things I am taking for the Sahaja Yogis.

So Malcolm you come along with Me. I'll show you all the things I brought and I'll mark them. And Christine My cloths are there also in one of the boxes, two boxes, one small, one big. Are you taking too many things with you?

Very few things? So then it's all right you can take them and you can bring them back if you like later on the same boxes if you have to carry things.

So this is what it is. Don't carry too many things to India. Because I know you will be overloaded there things are so much cheaper and better. But whatever things you carry you must know they should be elegant, because in India if you do not have elegant dresses, they are never impressed by you. For example hippie dress they don't like. They should be elegant but it should not be dandy either like a bow tie and a red coat. That is also not good. In the center, wear decent dresses and they prefer suits or combination or something as an English man dresses.

They are shocked, you see, to see hippies walking with a small little loin cloth or something, it is too much.

So you should not also shock them or come with translucent dresses. You see? They can't bear all that.

You see, you should be decently dressed. And if you want you can take your sarīs from here or you can buy some nice sarīs there. What ever you want they will be very helpful.

Those who are coming last time you know how much they spent money on you. On everything they paid for your taxis, for your food and lots of things. I mean they did such a lot of expense. About fifty thousand they spent last time. You can imagine, they are poor people there, you are affluent. And before that nobody paid not a single pie was paid by any Sahaja Yogi who went to India. They just had everything free. Nobody paid for anything before. It was all right. Why? Because they wanted they have a gesture of great generosity and they

don't mind it. But I think it's not proper. Even today you see they telephoned to Me the other day they said “let them come, what is there? We will look after them. Why should they pay." It's not proper because they are not rich people.

So we have calculated and we have come to the conclusion that, those who are going there, should pay 151 pounds as soon as they come there. And they have to pay it to Me and then I'll pay it to them wherever they want. And if there is more money needed they will provide it.

So 151 pounds directly you have to pay the day you come. Nobody who does not have that money should not come because it is very embarrassing. Only My bank balance is going down. I don't mind, but it's not good. We have done that before. The people who have gone before can say that, that all the expense and everything was borne by them. It's not good and you know. You must spend your money you must that's not proper that's not good. Even one person came from South Africa and he paid for his food and everything, even one person.

We did not pay for him. While so many people went there and they paid for food, stay everything they did. It's not good that has happened so we have to be very generous.

I think we have got sufficient things for them not more than that will not be required, photographs, I was saying and tapes and all those things. Have you made the list of things? Gentleman: Yes, we made the list we will distribute to everyone who goes there. We have a few names.

Who is taking the photograph album being prepared by?

Shri Mataji: Only one photograph album you will take? You have to at least give two of them, one more. Why should one person give it? All of you put together should give it. There should be not such a thing. All of you should provide for it. Have two photographs, at least two minimum you should have.

So that one can leave in Maharashtra and one can leave in anywhere someplace *[UNCLEAR]*. There should be two. And tapes should be also two.

Gentleman: I don't know yet how many there are.

Shri Mataji: We can afford to pay that, there's no problem, as it is God has saved your money for the gifts. Peter was telling that he got it much cheaper for this. It's very surprising you see and I am really surprised how you've done it in such a short time. It's very nice. It's really we would not have done it in our house. It's remarkable. Only the one who knows what it is can understand. It's a tremendous work.

Give a hand. [Applause.] Now any more questions? I am going now. You must take, all of you must take, addresses of Bombay [Mumbai] and Delhi people. Two, three, four numbers you must take.

Gentleman: *[UNCLEAR]*.

Shri Mataji: I mean I'll see the situation as it is. But in any case I have purchased it.

So you put on glass and everything. I've packed it very well. Tape recorders we have got and we have got also watches.

There are five watches.

Ah children thank you very much. What is that? Ah good, good, beautiful, beautiful. From you? What? I'm very happy. You just sent Me a card that's all.

Lady: [It's the Merchant of Venice to read on the train].

[Shri Mataji talking to attendants about luggage and food.] Lady: Mother would you please send all our love to the Indian Sahaja Yogis that I so wish I was going again.

Shri Mataji: I will. I will tell them, all your best wishes everything, all your love.

Lady: I wish I was with them.

[Hindi.]

Shri Mataji: All of them come along. I should just tell them we are going to look after them, tour lots of places, this Gaṇeśhwar they can stay. Then poor Modi wrote to Me: Mother you have to live with the nature there, there's no bathroom nothing.

Gentleman: Warren also wrote specially to say that he has prepared all the Australians and they won't have problems with the Indian living conditions.

Shri Mataji: No it's not going to be that bad like that. See we've got all these Gurus also the idea of ashrams has been spoilt. When you go there you've got an air-conditioned room with a big bathroom attached where you can sleep the whole day. But it is not like that. You have to learn to be detached and little self sufficient. Not to depend on other things to give you comfort but your own spirit should give you comfort. Now I can tell you neither My spirit nor My body *[UNCLEAR]*.

So what is it? Flowers. How are you? Lady: I am very well thank you.

Shri Mataji: The children are so much all right now.

Lady: Yes very much.

Shri Mataji: Not you, you are perfectly all right. She's a very normal person. You have to be normal.

Very good.

Contents: 1980-12-26 **Tribute to Sir C.P. on his appointment as the Secretary General of IMCO (International Maritime Consultative Organization) successively for the third time, Ashoka Hall, Mumbai, India**

[Talk of Sir C.P.:]

Dear Members of the Universal Sahaj Yoga, I am very greatly honoured and very overwhelmingly touched by the most generous observations which have been made about me and about my work. *[UNCLEAR]* whatever I can to deserve the love and affection that you have chosen to shower upon me. You have mentioned that I have been sacrificing in order that my wife, who is Mātājī to you, should be able to devote Her time to Sahaja Yoga. What I want to tell you is that it is not a sacrifice, it's a great privilege. When we got married and that was more than a third of a century ago, thirty-four years ago, we had our family, little family and we agreed among ourselves that our first duty would be to bring up our two daughters. But we also agreed that once the daughters got married, she would be free to devote her time as much as possible to the service of humanity. And so while Her children were growing up, the two children we had, She gave all Her time to them, to bring them up and She gave me tremendous support. Without Her support, it would have

been impossible for me to apply myself to the responsibilities which the government of the country entrusted to me. I'm deeply grateful to Her.

But today what I want to tell you that I'm not only grateful to Her but also I'm very proud of Her.

And why am I proud? I'm proud because at a time when the world is conflicted everywhere, whether you are in the east, you are in the east, whether you are in the north or in the south, everywhere you find a certain feeling of unease, of unhappiness, of a little frustration and people all over the world are wanting to know how can we all, members of this universal world community, live together in happiness and in peace.

This is the question before every thinking individual in the world today. And there must be some answer to that; after all we have to live together. And the answer really is that: all of us, whether we belong to one country or another, we are members of one great universal family. After all, if we just remember that in the whole of universe that we know and indeed the universes that we know, there's only one planet on which there is life, such as we have and that we are the most fortunate persons to be those created by the Almighty, to be the best of creation, for that itself is a very great privilege. And the least that we should somehow learn to do is to live together as brothers and sisters genuinely, not merely through lips but through hearts. It's most important for us to come to that stage.

Now, I have a feeling that the world is now ready for a new revolution. There was this industrial revolution in the nineteenth century which brought economic prosperity to

many parts of the world, it's bringing prosperity to other parts, but that is not enough. For human beings material prosperity is important but it's not the ultimate aim. There's much more in a human being than mere desire for material well-being, the spiritual part. It is only through spiritual attainment, through spiritual satisfaction that genuine happiness can be attained. And there must be some spark which has to be lighted and the source of that spark is before you, this Lady.

So when I say, “I'm not sacrificing at all” indeed I'm feeling a part of you, feeling a part of this great endeavour and I'm proud of Her, the work She's doing. I might tell you something more. Very recently I had a unique experience. She's a very busy person and if I may say so without being immodest, I'm also very busy with my work, but one evening She invited me very kindly to a function like this in London and there I saw another family, Sahaja Yoga family, Sahaja Yogis and Yoginis. What wonderful expression they had, what feeling of internal peace and calm they had, what feeling of togetherness they had. And that gave me a very deep impression, a feeling that, that family had been transformed from disparate individuals coming from different parts of countries and worlds into a family welded together, knitted together, with a common purpose, namely realizing that we are members of one family. They all wanted to assist each other, to help each other, to grow together and to develop spiritually. Now this is a marvelous task, I think the world needs this more than anything else, this country even needs this more than anything else.

It is the transformation, it is the uplifting of the individual from within which is most important. If that uplifting does not come, you would have conflict, you would not have the kind of homogeneity, goodwill which is so essential, for us all to be able to live together in peace.

So, She's giving you spiritual leadership, spiritual guidance and I have no doubts that I am one of those thousands and thousands who admire Her, respect Her. And my fullest support is available to Her in any way for the work that She is doing. When I say support, it is not the right word because She doesn't need any support from anybody, right. But you see, you must forgive me because I have a dichotomy; It's very difficult for me to forget that I'm Her husband.

So, please do forgive the expression that I use, but it was in my capacity as a consort and I want you to know that the work She is doing is, to my way of thinking, very, very important for humanity, in fact I feel that it's only by uplifting men and women everywhere, throughout the world, that we can really become worthy of the creation of the Almighty God, who have created us all.

Now, in the IMCO, the organization that I'm privileged to serve and I'm very grateful for the kind words about my re-election, it was most gratifying. Perhaps you know that this was unanimous. When I mentioned this only for one reason, namely that you would hear that there are many issues that divide the world. On very few issues would the governments of the world agree. Now if they agreed upon re-election, whether it was Soviet Union or United States or United Kingdom or developing countries or China or Pakistan, well, they agreed to uphold a certain

principle. And in some way, perhaps, the message of Sahaja Yoga was been given to them through me, coming from Her. And the message that I always give to member countries of the organization is: we are not divided into groups, I do not believe in groupism, I do not believe in confrontation, I do not believe that by fighting the world can get along. I do not believe that the developing world can develop by fighting the developed world. I believe, I believe very sincerely, genuinely, that all of us can get together only by way of togetherness, by cooperation and this is the message that I give continuously. Now this is only one aspect of Sahaja Yoga, is not complete aspect, is just one aspect. But this is a message that I give to the organization that I'm privileged to serve and I'm most gratified and delighted that the governments, as they are represented in this Maritime Organization of United Nations system, accept that philosophy and they accept that by working together the people of the world engaged in maritime activity can make progress which would be satisfactory from the point of view of everybody. And if they re-elected me unanimously, they did not only greatly honoured me and my country, but to my way of thinking, they honoured the principle of one world, one people, one humanity and this is the principle which needs to guide the whole ofUnited Nations system.

So, in some ways, there has been action and interactions between Sahaja Yoga on one side and United Nations activity on the other. I have only a small responsibility within the United Nations system, but to the extent that I can, it is my duty and it has been my endeavour, always

to serve the world community in the same way as Sahaja Yogis are trying to serve world community in a far more elevated sphere, the spiritual sphere.

Now to friends who have come from abroad, as an Indian, I would like to extend a very hearty and a very warm welcome. Which I feel very greatly honoured and privileged, that you should be here at this time, that you should your New Year Day in our country and I want to take this opportunity to wish you the very, very best for 1981. And the best that I can do is to say: let Sahaja Yoga, which is universal, grow and grow and develop and really lift up the world to a new level of awareness, new level of human relationship based on love, affection, realisation that human beings are born for great purposes, they are not born merely to live a routine life, but the purposes are spiritual, much higher, elevated. For your success and for your well-being and your happiness I'll pray and with these few words I do want to thank you once again for the very, very kind words in which all speakers referred me today and may I also thank Her for all that She's doing for me by supporting me really. *[UNCLEAR]*.

Thank you very much. [Laughter and claps.] [Shri Mataji talks:]:... and My children. It is very heartening to see all this drama. I just can watch with sudden spark, a sudden blowup which is opening a new dimension into the hearts of all the people who are thinking about the future of humanity. It's a very dramatic movement *[UNCLEAR* for them]. And how it works out its beauty is even more dramatic. As *[UNCLEAR* many of] you can see that it's very delicate and very beautiful.

The words My husband has said about Me, I heard them many a times in the bedroom, but to hear them in the public is most embarrassing. He's been a very, very kind husband to Me, extremely kind. And as you know I'm bit too independent and all My ideas are based on a very independent experience of My own; he's always tried to understand that and to encourage Me. Though it's rather difficult, as you know, to understand your Mother is not an easy thing, but he has tried to very much understand Me and My work, which is just My nature. He knows that it's My nature and that I can't help it.

The first and the foremost thing I wanted to do was to establish the married life. It's the most important thing; unless and until married life is accepted as the base of human evolution, it cannot go further with it. One has to understand it very, very deeply. You have to sacrifice, you have to have patience, you have to have very deep, penetrating knowledge of the benefits of a good married life, which is lacking very much now in the West as you know. And also we Indians are trying to copy the Western people thinking that they are very advanced. It's most amazing how after Sahaja Yoga the Western people have suddenly taken up the values of eternal joy. It's most amazing to Me, how they have given up so many things so suddenly, it's most surprising. As Gregoire has said in his book that the sin against the Mother... and they have really given up that, absolutely. Without My asking them, they have understood that this is the life of a saint and that's how they have to live and they have accepted it blindfolded. And they know what is the gain out of that is, but in the same manner I would request Indians also to

accept the other side of it: is the sin against the Father which Indians commit. We are all the time disturbed about our material well-being and our material advancement, all the time we are thinking about our own poverty and so-called material defficiency.

I would request all the Indians also to know that if you have to come to Sahaja Yoga, collectively we have to accept, collectively again I say, accept the values of Sahaja Yoga and that is: we have our Father God Almighty who has provided us with everything. We should not be disturbed about our poverty and about our *[UNCLEAR]* and things like that but leave it to Him to protect us. Many Sahaja Yogis have accepted this righteous path in India despite the fact there are hardships, but in the same way there are hardships in the West they have accepted.

To Me the support comes from Mister Srivastava in a way that is very important that I could establish that married life is possible. Even one person is doing one kind of work at a different level and another person is doing at a different level. This sometimes surprises Me, how he understands My whimsical nature and how he has accepted sometimes My own understanding about things. His understanding is very practical, pragmatic according to human type. Mine is little bit, you can say, some people might call it poetic, but for Sahaja Yogis it is different. In the same way in My family also, My daughters and My son-in-laws, My grandchildren, as you know, are tremendous Sahaja Yogis. All of them have understood the beauty of Sahaja Yoga.

But last of all, I would like to say about his organization. We have some people from his organization.

Shipping Corporation when he was here and it's *[UNCLEAR]* line, *[UNCLEAR* which did...] and all that. All these shipping people have been so much attached to Me and I've been so much attached to them, really another family. You won't believe that it's just the same like being with Sahaja Yogis; they are extremely attached to Me, all of them. This is also thanks to Mister Srivastava's wisdom that he has put Me in contact with them with proper understanding. Of course I also need lot of understanding about how to deal with people who are with the government service because I've never done any government service all My life. And it has been very beautiful relationship. I know that all these people from down below level to the topmost, the highest have always been able to understand Me through the light which he has given them.

Today is a day, really very auspicious because it's a Thanks Giving Day, I think for everything. And it's not done that you thank your husband, because the wife has to take everything for granted I believe.

But whatever is *[UNCLEAR* not said] is such a lot that you cannot say. Because it is too much, very deep, it's too sacred and you can't speak about it. I'm happy from our married life Sahaja Yogis will realise how important it is for Sahaja Yoga to have very sensible, wise married relationships and to pay attention to their children and to their grandchildren because this is the nest of human life. The nest of human life is even more important than the whole ocean of God's love. Because that nest, in it's own

delicate way, preserves the very, very delicate aspirations of God's desire. And that's why it has to be looked after and respected and worshipped as something sacred.

I'm very happy today and the whole thing looks like a big *[UNCLEAR* Chamatkar], like a magical *[UNCLEAR]*. I'm happy that today I'm meeting so many people from Australia. They say I have not met them, but I have met them. They are all My children, who have come to see Me. And that Mister Srivastava should come and speak to you all and you should see the other side of Mother's life also, to feel very happy. And as you have thanked him very much for looking after Me and being very sweet to Me, I have to thank you for all this that you have done to feel Me so very proud of you.

May God bless you!

Contents: 1980-12-26 **Meeting with Australian Sahaja Yogis for the first time after Sir C.P. leaves, Ashoka Hall, Mumbai, India**

[Shri Mataji takes the central stage and opens Her bun.] [Version 1:] You think this is the fist time you have met Me, but I have met you all before and you have been with Me for many lifetimes.

[Version 2:] This isn't the first time we've met or been together.

[Litle Pūjā.]

Contents: 1980-12-29 **Talk to Sahaja Yogis, Dhumal's House, Rahuri, Maharashtra, India**

Shri Mataji: [mentions that Her forefathers ruled in Rahuri and that the Nath Panthis worked there].

Mr. Dhumal: [asks who were the Nath Panthis].

Shri Mataji: I have so far told you how the evolution was led by Viṣhṇu and his Incarnations on the earth. Apart from this there was a unique incarnation of the Primordial Master, Ādi Guru, in the void or Bhava-sāgara. He incarnated many a times to guide humanity to cross the void. These Masters evolved new personalities endowed with the principles of disciples or shishya Tattwa, who manifested as great disciples of this Ādi Guru. The disciples created by Ādi Guru were human beings but they achieved salvation with the help of their Gurus or their own efforts. They were not Divine Incarnations and are known as Avadhuts.

They incarnated on this earth as other personalities; Solomon, David, Guru Vasistha, John the Baptist, second and third Zoroaster, Mārkandeya, Gagan Gadh Mahārāj and the nine Naths. The Nav Naths knew that Kuṇḍalinī awakening is the only way you can get your Self-realisation. Their attention was enlightened and they could just put it on matter or anything and it would work. For instance, ChangDev would put his attention on heat and cook on it! They had the True Knowledge of the Kuṇḍalinī and went as far as Bolivia and Ukraine to bestow Kuṇḍalinī awakening.

Mr. Dhumal: Are they to be worshipped?

Shri Mataji: Only Deities are to be worshipped.

Mr. Dhumal: Are there any Avadhuts born in India?

Shri Mataji: Now Sahaja Yoga has created the environment for many great souls t take their birth.

Contents: 1980-12-29 **Car Trip for, Public Programs in Villages, near Rahuri, Maharashtra, India**

[Mr. Dhumal drives Shri Mataji to a nearby village for an evening, Public Program. Just before the village Shri Mataji asks him to stop at a derelict hut of a very poor widow and thoroughly enjoys a little meal offered in a mud pot. Back in the car, Mr. Dhumal enquires why She spends so much time with this beggar. Shri Mataji answers with pain in Her voice:] Oh My child, do not talk like that for she is the widow of one of My dearest sons.

[When they reached the village, Mr. Dhumal learns from the villagers that her departed husband was an ardent devotee of the Goddess.] Shri Mataji [after the first evening, Public Program on the way to the next one]: Look at the beauty of the rambling hills! Mr. Dhumal: Where is the beauty? The hills are so dry; there are not even any trees.

Shri Mataji [smiles]: That's the beauty; just see the patterns!

Contents: 1980-12-30**, Public Program (Marathi), Takali-Miya Village (near Rahuri), Maharashtra, India**

..... that in the past, there are very few flowers like Miya of this village, but now the time has come when there will be very many flowers on the tree through Sahaja Yoga.....

[Shri Mataji asked the foreign Sahaja Yogis, present to visit the holy spot where the Muslim Auleya Saint Miya, was cremated; and enjoy the vibrations there.]

Contents: 1980-12-31 **Talk to Sahaja Yogis (Marathi), The Meaning of Nirmalā, Rahuri, Maharashtra, India**

[Version 1:] It is good that all Sahaja Yogis have come together. When we meet like this, we can discuss many things of mutual interest and tell even small details about them to each other. The other day I told you how to clean yourself as your Mother's name itself is Nirmalā and it contains many powers.

The first word is `Nih' which means not.

Something that actually does not exist but appears to exist, is called Mahāmāyā [illusion] and the whole world is like that. It is seen but it is not true: if we are involved into it we feel that it is the only thing we have to live for. Then we feel that economic conditions are unsatisfactory, social and domestic conditions are bad, everything around us is bad and we are not happy about anything.

Water on the sea surface is very dirty and turbid. Many objects are seen floating on it. But if we go deep into the sea there is so much beauty, wealth and power that we forget that on the surface the water is so bad.

The point is that everything that you see around is illusion. You must remember first of all it is all nothing. If you have to establish `Nih' you have to tell yourself, whenever a thought comes, say it is not there, another thought comes, say it is not there. You have to feel this

again and again. Then you will understand the meaning of word `Nih'. The illusion that you see is not just the illusion, but there is something beyond that.

However, we have wasted so many years of lives in it that we give importance to all that actually does not exist and in doing that we have made heaps of sins. We have tried to derive the pleasure from many things. We have received nothing from whatever we have tried to enjoy. Essentially, it is all nothing.

So, the outlook should be, it is all that nothing, it is all false. Only Brahma is real the rest all is false.

You have to adopt this view point everywhere in life. Then you will know what Sahaja Yoga is. What happens with most of the Sahaja Yogis after realisation, is that they think, “Now that we are realised [and] we have Mātājī's blessings, then why are we not prosperous?" That means they think God is in the prosperity. If you find out why your nature does not change even after realisation you will know that our `Swabhav' the nature of our spirit, does not change. See, how beautiful is this word `Swabhav', `Swa' is Ātman i.e. the spirit and bhav is the nature. Have you become the nature of your Self? If you become your self there is so much beauty within, that all that goes on outside would appear like drama.

So long as this witness state is not fully awakened within you, you have not followed the word `Nih' and also you have not practiced it. Suppose you are aware that you have not established `Nih' within you and even now you become sometime emotional or egoistical, coercive or submissive and feel sad about it, then the state of being on `Nih' is at the center of these extremes. You are

neither in this state nor in that. This state can be best achieved in the meditation. Just by following the idea of `Nih' in your life you will become thoughtless (Nirvichar).

First of all you should become thoughtless. Once you start jumping on a thought however good or bad it may be, you go into some sort of inertia and in that state you jump from one thought to another.

So some people have said that a bad thought should be opposed by a good thought. In other words if a vehicle or train coming from one direction, is pushed back by another one, both will stop somewhere at the center. It is good but occasionally it can become harmful. A bad thought when put down by a good thought remains suppressed but it can suddenly come up and it happens with many people. They press down their normal thoughts and always tell themselves that they must be good to others and must be well behaved etc. These people can sometimes be in trouble. Suddenly they get exasperated and others cannot understand, why these well behaved people are annoyed. Also they lose their inner peace.

All the beauty within them is destroyed.

So we should be always thoughtless. Ban all thoughts from your mind and then you would automatically remain at the center.

You must make all efforts. Now you would ask “Mother how can we do anything without thinking?" But what are thoughts? They are hollow. In thoughtless state you are one with the God's power that is, the drop, which is you, comes in the ocean which is God. Hence His power also comes to you. Does this finger think? Is it not still

moving? Give your thoughts to God and ask Him to think about you. But it is rather difficult, because you are not thoughtless.

Many people say “we have surrendered everything” but it does not happen because they do it only in talking. Surrendering is not talking. You have to surrender to attain thoughtlessness. That is you have stopped thinking. When you stop thinking you come to the center. When at the center, immediately you go into thoughtless awareness, i.e. become one with God's power and when you are one with the God's power, He looks after you. He takes care of your small things also. You will be amazed. It is worth trying and after that you will realise that what you were doing earlier was wrong.

So once you are in thoughtlessness you will get all inspirations, all powers and everything.

The idea that you get in thoughtlessness is an inspiration. You will be surprised. Everything will come to you as if on a plate. You are standing to give a speech. Just be thoughtless and start. Although you have never given a speech earlier or do not even know how to do it or have no special knowledge of any subject, you will speak so well that others will be astonished how you know so much. But once you are deep in the thoughtless state all comes from there and not from your brain. I tell you about Me. You pray `Mother kindly see that such and such happens to me' and I do not think about that. It is amazing. I put all that in the thoughtlessness. All machinery is working there. Just put it to that machinery and it is all ready. Allow that machinery, you can call it silent machinery, to work. You should put all your

problems to it. But it is very difficult for intellectuals because their habit is to go on thinking about everything.

You should be able to go into thoughtlessness while trying to understand a subject. All becomes clear automatically. Research that you are doing should also be in thoughtless state. Let your hands work while you are thoughtless.

You can do your research extremely well in this way. I tell you many things.

I have never read science in My life and know nothing about it. Still I tell you all that. Where does all the knowledge come from? From the thoughtlessness; I only speak and see all that is going on. It was all kept ready in that computer which is speaking. If you are not in the thoughtless state you do not use your computer and put your brain on top of it. It is such on old computer and lot of accurate work has been done on it. You are bound to make mistakes if you use your own brain and do not consult the computer.

All that happens in the thoughtless state is enlightened. Whenever sufix `Pra' is used it means enlightened. Light never talks. If you switch on the light in the room, the light won't speak or give you any ideas. It would just make everything visible. Same is about the light of thoughtlessness. That `Nih' is common in all such words like `Nirvichar' [thoughtless], `Nirahaṁkāra' [egoless], you establish it and then you come into doubtless state. First become thoughtless and then doubtless (Nirvikalpa). Then all your doubts go and you know that there is some power that works. It works very fast and is

all subtle. You will be amazed how it happens. This is also about time. I never see watch.

Sometimes it stops and shows, when the time is three or 4. But My real watch is in the thoughtlessness.

It is permanently stopped. If anything is to be done, it takes place at the right time. Then there are no regrets whether it is late or not. Whatever it may be I am not bothered.

Yesterday My car failed but I was relaxing because I wanted to see the stars. That beauty is not visible in London and I wanted to see it. Its splendor was spread all over the sky. The sky thought Mātājī should see it.

Sometimes I must look at that also I was enjoying it. In short, you should not be a slave of anything.

If you are thoughtless God takes you everywhere as if on his hands. He makes all arrangements. He knows everything and there is no need to tell him about anything. But you must see whether you are in the main stream or not. If you are not in it then you are stuck up somewhere on the bank; then current comes and takes you in, twice or thrice but again you are on the bank. Then you say “Mātājī, nothing goes smoothly for me." It won't. Because you are entangled.

Śhrī Gaṇeśha's praise that you sing is excellent. It says, “Flowing in the main stream (Pravaha)" which means enlightened main stream. You should not bring your own separate, current in it. The Arti of Śhrī Gaṇeśha also says “Nirvani Rakshave” i.e. protect me when I am dying. You also pray “Raksha Raksha Parameshwara” “O God protect me” but you want to protect yourself. Why should, then, God protect you? He says, `Let him protect

himself.' What I want to emphasize is that you must learn to go deep and realise all this in the thoughtlessness then you can become Nirvikalpa [doubtless]. You must have no attachment (Nirasakta). We have here [in] India `my son, my daughter'.

In England, it is just the opposite. There, they are not attached to son or daughter. They are worried only about themselves. Here you have this attachment; my son, my daughter, my house etc., everything is mine and at the end you are left only with mine! You should say `Nothing is mine and everything is yours.' Kabīr says “so long as a goat is alive it is bleating `main, main' [I, I] but when it is cut the taut strings of its guts sound on an instrument, `Toohie, toohie' [You alone are, you alone are]." You must become like that.

Once you are established in the idea I am nought, I have no existence, then only you will understand the word `Nih'.

Let us consider the word `La'. It is Lalitā's word. My second name is Lalitā. It is the blessing of Devī.

It is Her weapon. When La i.e. Goddess becomes Lalit or when the Shakti becomes La it which means active that is when the vibrations rise within Her the vibrations which you are feeling on your palms that Shakti is Lalitā Shakti. It is full of beauty and love. When the power of love becomes active, it becomes La Shakti. She envelops you from all sides. When she is active, what is the worry? What is your power? Can you make even one fruit from tree? Leave, fruit, you cannot make even a leaf or a root! Only `La Shakti' does all the work. The realisation that you have got is also from this power. From this Shakti

have come `Ma Shakti' and `Nih Shakti'. `Nih Shakti' is Śhrī Brahmadeva's Power Śhrī Saraswatī Shakti.

And in Saraswatī Shakti you must attain the qualities of `Nih'. Attaining `Nih' is becoming completely unattached. You must become completely unattached.

`La Shakti' has love in it. She relates us to others. Word La comes in `Lalam', `Lavanya'. Word La has a sweetness of its own and you should impress others with it. You should use this Shakti while speaking to others. What should you do when this Shakti the power of love, is spread everywhere in moving and non-moving things? You should leave all thoughts to the first power because thoughts come from the first power. What should you do in the last power, i.e. La Shakti? You should enjoy the bliss of love. How? By forgetting yourself. Has anyone measured how much one loves others? It should grow. How you enjoy it? Does it occur to you, how much you love others? I always enjoy loving others; feel, how the love is flowing everywhere. I do not know whether you feel or not. I cannot understand much about human beings. But I feel how the love is flowing all over. Like a musician who forgets himself in his own melodies and feels how his music is flowing everywhere. Similarly love must flow without any interruption. That is, you should achieve Lalam Shakti, which is the power of vibrations, i.e. Lalitā Shakti. Therefore, you should first achieve Lalitā Shakti.

You must first find out how you view others.

Some people of low category look at others with an idea to steal something or to get some benefit. There are some, who are interested in finding other people's faults.

I do not know what pleasure they get, but they keep looking for other's shortcomings. This way they become aloof and then suffer. Only man can teach how to invite troubles. It is not possible for Me. How glad am I to meet alt. You should use Lalam Shakti in such a way that you should go into thoughtlessness while looking at other person. That person also will then become thoughtless.

Hence I ask you to do `bandhan'. It is helpful to do `bandhan' to `Nih Shakti' and `La Shakti' which is transferring `La Shakti' into `Nih Shakti'.

I have to tell many people to raise their left sides. I tell those people to raise their left sides, who are very proud or think they are working very hard or are very busy. It is filling our own love into own five elements.

Love in our hearts or the power of that love from our hearts should be filled into the power of action as if you are painting with colours on a canvas. When the power of love is filled in the power of action in a person, he becomes extremely loving and that love gradually shines through his behaviours and in his personality and flows to others. It makes his every action enjoyable to others. Such person becomes so alluring that you feel relaxed and happy in his company for hours.

So, your love should become enjoyable and winning other people's hearts. This becomes useful in such a way that we get friends and the affection for each other grows. Everyone feels that there is a place where one can get all love and affection. Hence we must cultivate the God's power of Love.

If we get any thought we must tell ourselves that we are throwing dirty things in the Ganges of God's power. With

this attitude of mind our `La Shakti' the power of love will remain absolutely clean and we will enjoy that cleanliness.

You should never be critical of others. If you ask Me about some person, I can only tell you regarding his Kuṇḍalinī and on which Chakra he is caught at present or gets frequently caught. I cannot understand anything beyond that; how he is or how his nature is etc. If I am asked, I say “What is nature?" It is so changing! River is flowing here. Who can tell where it will be in future? You have to see where you stand. If you are on this side, you are bound to feel it unusual that the river is flowing here. I see from the side of the ocean so I know where it comes from.

So never brand anybody as useless. Every person changes and he must change. The work of Sahaja Yoga is to bring about the change. Those who believe in Sahaja Yoga should never say that such and such person has become useless. Everybody must be given the freedom. You all know how we stand now! If you think this way you will not only respect yourself but will also respect others. One who has no regard for himself never gives regards to others.

We must develop `Lalam Shakti'. I cannot adequately describe the joy of it even by writing a book, because it cannot be expressed through words they are very much inadequate. In other words if you have to describe smile you can only tell how the muscles move but you cannot tell the effects of the smiles. You should allow this power to be effective and develop it.

Man gets a kind of beauty, an elegance and good nature from `Lalam Shakti'.

You must see that this power grows through your speech, behaviour and other activities.

Some person's annoyance is also pleasant. That sweet and pleasant power is called Lalitā Shakti. People have completely distorted its idea. They say that it is the power of destruction. But it is not at all correct. This power is extremely beautiful, creative and artistic. Suppose you sow a seed, then some of its parts get destroyed this is `Lalitā Shakti'. But the destruction is very gentle and easy. The seed then grows into a tree that has leaves. Those leaves also fall, which is again very simple and easy. Then come the flowers. When the flowers become fruits some of its components fall and then come the fruits. Those fruits are also cut for eating. The taste that you get after eating is also this power. In this way these two powers work. You should understand that you cannot make any statue without cutting and chopping. If you understand that this chip-chopping is of the same kind, you should not feel bad, if you have to do it sometimes. That is also necessary. But an artist does it artistically whereas an artless person does it bluntly.

So this power depends on how much art is in you.

Some times you look at a picture and you want to keep looking. If someone asks you what is so nice in that picture, you cannot express it in words.

You only look at the picture.

Some pictures are such that you become thoughtless just by looking at them. In that thoughtless state you are

enjoying the whole pleasure of it and this state is the very best.

Instead of comparing it with something or describing it with similes you should enjoy the bliss of this state, to your hearts' content. There are no words or no expression to describe it. You have to experience it from within. All should have this experience.

Word `Ma' which is between `Nih' and `La' is very interesting. `Ma' is the word of Mahālakṣhmī. `Ma' is the power of Dharma [Righteousness] and also the power of our evolution. In `Ma Shakti' you have to comprehend, assimilate and get Mastery. For example, an artist conceives the idea of his creation with his `La Shakti', he makes it with `Nih Shakti' and then uses `Ma Shakti' to bring it in conformity with his idea. At every stage he checks whether it agrees with his idea and tries to improve, if it does not.

He does that again and again. This is `Ma Shakti'. That is, if something is not good do it again, once, twice and so on. This job of improving involves efforts. We have to improve ourselves also.

But for this, the evolution would have been impossible. God has to make enormous efforts. We have to accomplish `Ma Shakti' and preserve it. If it is not done, other two powers fall off, because this power is the center of gravity.

So you should be at the center of gravity and the center of gravity is `Ma Shakti' of our evolution. Other two powers will become active in you only when you grow along the power of evolution. But you must fully understand and develop `Ma Shakti'.

So long as you are not realised, it is alright to say that if God loves you He should come to you, but thereafter you cannot say so. For with `Ma Shakti' you have to balance other two powers. In melody you balance the tunes; while painting a picture you bring about the balance of different colours. Similarly you have to achieve the balance of `Nih Shakti' and `La Shakti'. You have to work for attaining this balance.

On many occasions you lose it. That Sahaja Yogi who can maintain it, rises to a very high level.

Very emotional Sahaja Yogi is not good. Similarly very busy Sahaja Yogi is also not very good. One should activate one's power of love and see how it has worked so far. Suppose I follow certain method but even in that every time I do something different. You must have seen that every time, I come out with something new, some new method. If this does not work, try some other thing. If that also does not work, do something else. Nobody should fix his method. You rise in the morning apply vermilion, pay obeisance to Mātājī; this is all mechanical. It is not living process. In living process you should find out different new methods. I always give the example of the root of a tree. It penetrates deeper and deeper into the soil circumventing the obstacles. It does not fight with them and it would not have been able to hold the tree without the obstacles. Hence the problems are necessary because you cannot progress without the problems. The power that teaches you how to overcome these problems is `Ma Shakti'. Therefore it is `Ma Shakti' i.e. Mother's power. For that first thing required is wisdom.

Suppose a person is very mild natured and says, “Mother I am very soft what can I do?" I tell him to change himself and become a lion. If some other person is a lion I tell him to become a goat. Otherwise it won't work. You have to change your methods. Person who cannot change his methods cannot spread Sahaja Yoga because he sticks to only one way, with which people get bored. You should find new ways.

This is how `Ma Shakti' works.

Ladies are expert in it. They make different recipes everyday and the husbands are eager to know the menu.

This is the Shakti with which you accomplish your balance and concentration.

When you take it to the highest state, you get the vibrations flow from your balance and wisdom and will not flow if you do not have wisdom. Person from whom the maximum vibrations are flowing is a wise person; in fact it is his wisdom that is flowing. On this basis, it can be assessed how great Sahaja Yogi you are. You will naturally be caught on your Chakras. You should know when you are caught that you have lost your balance. The imbalance shows that `Ma Shakti' is weak in you. The first letter from any real name Mātājī is `Ma' that is mother and this work has been done only by `Ma Shakti' within Me. This was not possible if only `La Shakti' and `Nih Shakti' were there. I have come with all the three powers but `Ma Shakti' is on top. You have seen that `Ma Shakti' is Mother's power. It must be proved that She is our Mother.

Will you accept if someone comes and says `I am your Mother.' You won't.

Mother must be proved. What is Mother? We have a place in Her heart. We have every right on Her and She has on us, because She loves us very much. Her love is absolutely disinterested. She always wishes well of us and has nothing in Her heart except love for us.

You will have faith in the Mother only if you understand that all that decorates you i.e. your Spirit, is in Her. You should prove all these to others. Sahaja Yogi should be able to do that. Other people should know that he is a wise person. For that you need the balance; the balance between the powers of love and action and it should be so beautiful that people are influenced by such person without their knowledge.

Sahaja Yogi should accomplish it.

You think at home how to activate these three powers and use them. `Nih Shakti' should give all beauty and gravity to your homes. You should device new ways and means of contacting the people. These powers should be used to propagate Sahaja Yoga. For their proper use your `Nih Shakti' i.e. the power of action should be very strong. Albeit, you must have main `La Shakti' that is the power of love. But La Shakti is to be activated with `Nih Shakti'.

But if one way does not work, find some other way, try first red and yellow if it does not suit, take red and green and if that also does not help do something else. It would be wise not to be adamant. An adamant man cannot do anything in Sahaja Yoga. All that you want to do is to spread Sahaja Yoga, then try different ways. I agree to do what you insist on because I know that human beings are not like Me.

You can never tell what an obstinate person will do, you should not allow him to go to an extremity. I know all this from `Ma Shakti'. But you should not insist on particular things.

Mātājī does not insist. Whatever is there, you should accept. Whatever you do you should have in mind that you are doing an important work. I have no desire. There is no `La Shakti' or `Nih Shakti' or `Ma Shakti' within Me.

There is nothing. I even do not know that I am these powers. I only witness all the play.

When the life is changed like this there will be `Siddha' Sahaja Yogis [i.e. those who have complete mastery over Sahaja Yoga] among human beings.

So far they have not become siddhas. You have to achieve the mastery. Siddha Sahaja Yogi is the one who becomes completely one with God and wins Him over. He has to do everything for that. I am now going. After that, it is to be seen how and where you use your mastery.

Sometimes I tell you not to do certain things. You should not feel bad about that. You should not feel sorry in `Ma Shakti' because I must tell you all that.

Some people feel sorry. You must remember that you have to become master (Siddha). All others must accept that you are Siddha. It should be clear to them the very moment they see you that you are Siddha. You must ensure this. If it happens everything will be fine.

One day I told you that you should invite your friends and relations for lunch or dinner or for some function or tell them that you are arranging a big Pūjā. Also call some Sahaja Yogis on that day and give realisation to all your

guests. If you do this for one year it will be very benefficial.

May God bless you! [Version 2:] It is a matter of joy to see all these Sahaj Yogis gathered together. When we all gather together in such a way, it is possible to exchange views on matters of mutual well-being. On such an occasion we can also tell each other things we have ourselves learned in Sahaja. One-two days ago I told you about a way to make ourselves pure and guilt-free. Your Mother's name itself is Nirmalā and it has many powers [In Hindi “Nirmal" means pure].

The first word in this name is `Nih' which means `No'.

Something that has no meaning but which appears to have a very subtle meaning is known as `Mahāmāyā' or `deception'. The whole Universe is full of such things. What we see is, in fact, not there. If we become engrossed in it, it becomes everything. Then only we start feeling that our financial position is not good or our social or family lives are unsatisfactory.

Everything around us seems to be bad and we don't seem to feel satisfied about anything whatsoever! The surface of the ocean is very dirty and a lot of things float on the top. However, when we go deeper we see that there is so much beauty, riches and powers. We then forget what we saw on the surface. What I mean is that everything that we see around us is actually just `Māyā' or deception. First of all, we must remember that our impressions of the things around us are not reality the real thing. If we really want to indicate this `Nih' feeling within ourselves then we must do one thing. Whenever thoughts come into our minds, we must say to ourselves

that it is nothing but deception and is thus useless. You will have to do this over and over again. Only then will you all understand the true meaning of the word `Nih' ! All these forms of `Māyā' that you see is, in fact, not totally deception. It is something else too. But we have wasted so many valuable years of our lives looking for happiness in useless things and in the process, committed so many sins against our spirits. And still we have not found the true happiness that we thrive for all our lives.

Therefore, your outlook should be that everything is `Nih' or nothing. The only truth is `Brahma' or The Spirit. All else is but a facade. You must develop this outlook in every field of mundane life! Only then will you understand Sahaja Yoga. After Realisation, many people feel that “Oh, we are realised Souls and we have Mother's blessings too. Why then are we not financially stable?" To them the meaning of God is prosperity and a so-called position in Society! If you introspect as to what are the reasons for your unchanging attitude towards life, you will see that it is because the `Swabhav' nature of your spirit hasn't changed even after realisation. You see, `Swa' or `Spirit' and `Bhav' or `appearance' together make the word `Swabhav'. Tell Me, have you really found the true nature of your Spirit? If you really become one with your Spirit, You will see so much beauty inside that the whole Universe will seem but a mere drama.

Until you awaken this philosophy of being but a mere witness? completely inside yourselves; You have not really understood the real meaning of `Nih'. And until you instill it in every activity, in fact, every aspect of your

being, you will be emotional, egoistic and depressed with life. Being trapped in these extremes has a lot to do with the incorrect indication of Nih. You are neither here nor there, neither in this situation or that and are just hanging in limbo! The easiest path to achieving this is through meditation. Making `Nih' a way of life will also help you to reach the `Nirvicharita' state very easily.

First of all, you must always be in the state of `Nirvicharita'. Only one thought, whether good or bad, is enough to bring a whole series of thoughts one after the other. It then becomes a never-ending process where each thought gives rise to another.

Some people say that we should fight the negative thoughts with positive ones. In other words, if we try to stop a train coming from one side with another one coming from the other they will both stop at some point in the middle. To some extend this is correct but sometimes this too can be very harmful. When a negative thought is suppressed by a positive one it has not actually gone away. And it can, at some point, manifest itself again and in a much more violent manner. This has happened to many people in the past. They usually hide their actual thoughts and keep telling themselves that they must be humble, keep a good character and so forth. These people sometimes get very frustrated and then face problems. All of a sudden they may become so engulfed by anger that people ask themselves how someone so quiet could act in such an egoistic manner. These people also are prone to losing their peace of mind and all their inner beauty. Therefore it is important to always be in die `Nirvicharita' state and

thus have total control over these destructive and worthless thoughts. Doing this will automatically keep you in the center! You must always try to achieve the very best. Now, you may ask, “Mother, how can we possibly work without thinking about it?" What are your thoughts right now? They are in fact merely hollow! In the Nirvicharita state, you become one with the power of God. In other words, the drop [the self] becomes part of the ocean [of God]. All the powers of God also enter your inner being. Does your finger think? No! But does it not do its duty? Give all your thoughts and doubts to Him and leave all the thinking on your part to Him. But that may initially seem difficult because you are yourself, not in the Nirvichar state! Many people come and say that we have surrendered everything to God. However it is usually just vocal and very far from the truth. Surrender is not merely a vocal expression. To attain Nirvicharita which means the complete absence of thought we must undergo complete surrender. When your thought process stops then you come into the center. Being in the center makes you Nirvichar which, consequently, makes you one with God. And when this happens, He takes all your burdens upon Himself, He takes care of even your smallest needs. It is surprising. But try it and you will see that it is true and your earlier path was indeed wrong. Once you reach this state you will indeed start getting all the inspirations, powers and riches that you desire. Every thought that comes in your mind in the state of `Nirvicharita' is actually an Inspiration in itself. Anything that you so much as desire will be brought to you on a silver plate. You may get up to give a lecture and even

though you may never have given one, all you would have to do is to enter the `Nirvichar' state; And when you finish you yourself will be surprised by the response of the spellbound audience! People will feel awed by the sudden outburst of extraordinary knowledge that you display. The deeper you go into `Nirvicharita', the more convinced you will become that everything is actually coming from this state and not from your mind! Now, I will tell you a secret about Myself. You will be surprised to know that when you pray to Me for something, I don't really think about it! Simply dedicate it to My `Nirvicharita'. The whole process starts from there. It is like a machine where your thoughts and prayers go into as raw material and the machine itself [Nirvicharita] acts on them to produce the final product! But you must let it work on its own and give it all your problems. But for intellectuals this is a very difficult task indeed. And it is because they have a tendency to think about every single thing. Try to enter the `Nirvicharita' state whenever you are trying to understand a new subject. Try to develop this ability and you'll see that everything becomes obvious and logical all by itself. Whatever research work you are engaged in, try to perform in this state.

In this way you will always be able to perform it in the best possible manner. I Talk about a very wide range of topics. I have never studied all the intricacies of Science in My life. Then how is it possible for Me to talk with knowledge about all these fields? By virtue of `Nirvicharita', of course. I keep on talking and continue to observe the goings-on around Me, both at the same time.

It is almost as if everything was ready-made in My formless vocal computer. If, however, you are not in this state, you are not using this inbuilt computer called `Nirvicharita' and probably place more value on your own mind. In other words, this enormous power within you remains dormant and all your work is done through the power of the human mind, which in itself is very limited. Nirvicharita' is an ancient computer which has helped people make the right decisions even in the worst circumstances. If you always use your own mind without ever taking its support then, it is but natural that you will commit mistakes.

All that happens in the Nirvicharita state is like a ray of light, a blessing. If you turn on the light in a room it will not talk and it will not give you any thoughts. It will, however, light up everything in the room. The same thing can be said about this form of light called `Nirvicharita', `Nirvichar', `Nirahaṁkār' [free from Ego] and others all start with the same `Nih'. Establish this within yourselves and then only will you be able to reach the state of `Nirvikalpa'. First `Nirvichara' and then `Nirvikalpa'. At this point all your doubts and fears will themselves vanish and you will feel within yourselves that the power is works all on its own without need for any stimulus from your own conscious mind! And you will be surprised at how it is all happening.

The same thing applies to time. I never need to look at a watch. It can also be false and sometimes it stops altogether. But My real watch is Nirvicharita. Even though it is always constant, all My jobs get done at just the right time. And there is never any form of guilt for

something that didn't get done at the right time I never have to worry about it because I know it will get done at just the right time. Yesterday My car broke down. But I was lost in the beauty of the starry sky. This kind of beauty is hard to find in London. Therefore, I wanted to enjoy it. It was the desire of the sky that I watch it.

Sometimes it is necessary for Me to put My attention there too. In short, you must never be a slave to anything. In the state of `Nirvichara', God Himself takes you everywhere as if in His own hands. He arranges for everything.

He knows everything and there is no need to tell Him anything. All you have to worry about is whether or not you are in `Nirvicharita'. If you are not there then you are standing on the shore. A wave may then come and join you with the mainstream. This may happen once, twice or even three times, but if you are still stuck at the shores then you say, “Mother, nothing really works out for me in totality!" In fact it will never work out to its full extent! The reason: Because you are still stuck at the shores of the vast ocean of God's love! The Śhrī Gaṇeśh stuti that you sing is really beautiful. In it you say “To join with the mainstream (Pra + Vah)..." which means the enlightened mainstream. Please do not join your own inherent waves [emotions] into it. Another thing that comes in the Ār.ti is “Nirvane Rakshave" or “Save me in my time of death." You also say “Raksh Raksh Parmashwari" or “Dear God, please save me." But in reality, you yourself want to save yourself! Then why do you need God to save you? And God says, `When he can save himself let him do so!' What I want to stress is that

you must learn to go in deeper so that you can get everything you want through Nirvicharita'. Only then will you be able to reach the `Nirvikalpa' state! You must remain detached at all cost. Here in India, people say “My son or my daughter." In England, it is exactly the opposite and none has such attachments. They only think about themselves. Here everything is mine, mine; my son, my house and in the end, all that is left in the thoughts is me and mine! Nothing else stays apart from that. You should really be saying, `Nothing is mine, everything is yours!' Sant Kabīr says that till the day it dies, all that a sheep ever says is `Main, main' [Me, me]. But when it dies, cotton is made from its intestines and the only sound that comes during the process is `Tu hi, Tu hi' which means `Only you, only you'. You too should have the same feeling of `only you, only you'. Only when you let this feeling of `I am nothing and I have no personal standing of my own!' ingulf your whole being, will you truly be able to comprehend the real meaning behind `Nih'.

Let us now discuss the last letter of the word `Nirmalā': `Lā'. My second name is `Lalitā'. This is the blessing of The Devī [Goddess]. It is Her weapon. When `Lā' or the Devī takes the human form, She is known as `Lalitā Shakti [Power]' [in Hindi, `Lalit' means `the working' or the `operational' and the whole word `Lalitā' means `the working form' or here, `the incarnation'.] This is the same power that you are, at this very moment, feeling on your palms. It is filled with beauty and love. When the power of love is awakened it becomes the Lā' power. It surrounds you from all sides. When it has become

operational then, what do you have to worry about? In comparison to that what is your own power? Can you even make a fruit from a tree? Forget the fruit. Can you even make one leaf or root on your own standing? Only the `Lā Shakti' performs all these jobs! The realisation that you have got is also the work of this same power. This is the real Shakti that has given birth to the powers of `Nih' and `Ma' or the first two parts of the name `Nirmalā'. `Nih' is the power of Śhrī Brahmadev and Śhrī Saraswatī. You should inculcate the qualities of `Nih' from the Powers of Saraswatī. The real essence behind all the qualities of `Nih' is total and utter detachment! You should all strive to achieve just that.

`Lā' comes from love and it helps us form relationships with others The word `Lā' has its own special beauty you should try to *[UNCLEAR* imoress/impress] others with that beauty. You should use this power whenever you talk to others. This power of love is omnipresent in even the smallest particle of this Universe. If that is so, what then is your duty? You should surrender all your thoughts to the power of `Nih' because all thoughts are born from this very first power. The last or the Lā power should be used for enjoying the power of your Mother's Love. How should you do that? You should forget yourself in the love for others and become totally encompassed by this love. Has anyone of you really thought seriously about how much you love others? It should keep on increasing. How much do you enjoy yourselves in the company of other Yogis? I cannot talk for others but in My own case, I can say that I get great joy in loving others. Try to feel for yourselves how this love is flowing all around you like the

river Ganga! It is such a beautiful sensation. Look at the singer who forgets his whole self in his Rāg [Rhythm] and senses his whole surrounding changing as if in response to the music. In the same way, you too will be able to see the whole Universe engulfing you in response to your love! But, firstly you must awaken this power of `Lā' which manifests itself within you as The Chaitanya Laharis [Cool Breeze]. In what way do you look at others around you? The lowest types look so as to steal something or at least to make some form of profit from others.

Some look for faults in others. I don't know what they gain from it and, in reality, they themselves get isolated and then, face great pains. They themselves invite problems. I, however, like to meet all types of people, whatever they may be like inside. You should constantly be using this `Lā' or `Lalām' power of holy love.

You should automatically go into the `Nirvichar' state as soon as you see another person. In this way the other person will also become `Nirvichar'. Thus, you should give yourself and others this `bandhan' of holy Love. Let the powers of `Nih' and `Lā' work together. You must thus strive to bring the power of Lā' or love which is felt in the Cool Breeze, into the realms of the `Nih' or `Nirvicharita'. It is also benefficial to give a bandhan to both of them. Many people are very egoistic and think that they are great workers. I always tell them to raise their left sides. In this way we combine and circulate our own five parts [the earth, water, light, wind and sky] with our Love which comes from the Lā Shakti. The love in our hearts (our left sides) should be merged with our power

of `Karma' or the right side. In exactly the same way that we paint on a piece of cloth. If in this way, the `Karma Shakti' is merged with the power of love, a person becomes extremely quiet and understanding. And ultimately, this lights up his or her whole character. It also impresses others and everything he does becomes a beautiful offering to God. That person becomes so attractive that you can enjoy his company for hours and hours. Your love should be enjoyable to others and at the same time, be able to win their hearts. Consequently, everyone becomes your friend giving rise to mutual love. Everyone feels about you, that there is one place where he will always receive love and encouragement without any judgement. Thus you must awaken this power of Godly love within yourselves.

We should always stay in the state of `Nirvicharita'. Whenever a thought comes, ask yourself why such dirt has invaded the beautiful Ganga of God's pure Love. In this way, our attention will always be focussed on the power of `Lā' and we will always feel the presence of `Nirmal Prem' [Pure Love] in our hearts! Please do not criticise others. If you ask Me about a particular person then, all I can tell you about him is the state of his Kuṇḍalinī or which Chakra is catching at that very moment. I can tell you nothing else apart from that, in fact, nothing about his character, nature and so on. If I am asked about this, I will ask you what exactly is a person's nature? It is continuously changing. The river is flowing here right now but who can say where the flow will be after some time! You are standing on this side of the river so you find it strange. I am standing in the

direction of the ocean so I know which part is quiet and subtle.

Therefore, You should never call anyone hopeless or worthless. Changes occur constantly and it is a fact of life. The job of Sahaj Yoga is to bring change. Believers of Sahaj Yoga should never tell anyone that they have become worthless. Everyone should have their freedom. You all know what your own position is right now. If you all think on these lines you will not only be able to respect your own integrity but also that of others.

Someone that has no self-respect of his own can never really respect others no matter how hard he may try! He will always waste his life passing judgements on others! We must develop the power of `Lā' or `Lalām'. I will be unable to completely explain its joys even if I write a whole book. This is because just words are insufficient to explain its beauty. In just the same way, if you want to analyze a `smile' all you can do is explain the mechanism by which it works. You cannot say anything about its effects. Because it is something that has to be felt to be truly understood. On your own part, all you need to do is to awaken this power and let it grow and flourish! `Lalām Shakti' gives a person a kind of beauty, magnificence and an extremely humble character. Try to establish it in both your words and your deeds.

Some people seem attractive even in anger. This is what is known as the `Lalit' power. People have totally misconstrued its real meaning. They say that it is the power of destruction. But, this is totally false. It is very great power. Suppose a seed is sown.

Some of its parts get destroyed by virtue of this `Lalit' power. But this destruction is very subtle and softly done. Then the seed grows to become a tree which has leaves. Then the leaves fall which is also a very subtle process. Next the flowers come and when they become fruits some of their parts automatically fall off. The fruits too, are cut to be eaten. On eating them, You too feel a certain taste. This is done by the same power. You know that without cutting and moulding you cannot create an idol. It is, in fact, essential. The only difference is that an artist does it in an artistic manner and a non-artist would do it in a haphazardly manner. This power thus depends on how artistic you yourself are.

Sometimes, you see a painting and you just can't take your eyes off it. If somebody asks you what is so special about it, you will be unable to explain in words. All you do is to bask in its beauty. There are some paintings that you may only need to look at and you feel yourself immediately going into the `Nirvichar' state. You then enjoy it much more. This is the supreme state. There are no words, nor any human expressions to describe its joy! You must try to feel it inside yourselves. It is very interesting that between `Nih' and `Lā' is the word `Ma'. `Ma' is the first letter of `Mahālakṣhmī'. `Ma' is the power of `Dharma' or `Pure Conduct' and also that of our ascent. You must first understand it, then establish it and finally master it! As an example consider an artist. The power of `Lā' is responsible for the seed of desire (idea) that becomes sown within him. With the power of Nih' he develops that seed into the tree that it will finally become. Finally, with the help of the `Ma Shakti' he puts

everything into practice and thus gives it the physical form that he had conceived! At every point in its development he continually asks himself whether it is according to his conception and if not, what are the changes he must make to it. He does this over and over again. This is the `Ma Shakti'. In other words, if something is not right, the desire to do it once, twice or as many times as it may take to set it right! One must work very hard to achieve this improvement and we must work just as much to achieve this in ourselves. If this was not so then the process of evolution would have been practically impossible! And God must work very hard to do this. We must awaken this `Ma' power within us prevent it from going away by our deeds. If this is not done then the other two powers will also surely leave us because this is the one that provides the balance and is the center of gravity. We must stay in this balance and this balance is the `Ma' power. The other two powers will become firmly established only when you perform every deed in relation to this balance.

But, for that, you must completely understand this `Ma Shakti' and develop it within yourselves.

Until you are realised it is possible for you to say that when God really loves you He should come to you, But when you become realised it will not be possible for you to say that. This is because with the power of `Ma' you must balance the other two powers inside yourselves Even when you are painting you must establish the same type of balance between the colours. In the same way it is essential that you establish a balance between the `Nih' and `Lā' powers. You will have to work hard to

achieve this balance. Many times you might also lose this balance. The Sahaja Yogi that is always able to keep this balance reaches the highest possible stage. Sahaj Yogis should never be too emotional. In the same way one that wants to do too many things at the same time is also not good. You must activate your powers of love and always take care that it never becomes idle or dormant. For example, I work in one particular way but even in that I sometimes make changes. You must have seen that each time there is at least something that is new. If one way doesn't work then try another. Even if that fails then look for something else. One must not become obstinate about any one thing. You get up in the mornings, apply `tika' to your foreheads and say `Namas-kār' to the Mother. It is a mechanical thing. It is not a living reality. You should really look for newer and newer ways. I always give the example of the root of a tree. Avoiding obstacles it is continuously trying to go deeper and deeper into the earth. It does not fight with the obstacles. In fact, without these very obstacles the roots themselves would not have been able to hold the mighty tree.

Thus, problems and obstacles are also essential. Without them you would not have been able to rise and would have become stagnant! The power that teaches you to achieve victory over these problems is the `Ma Shakti'. Therefore this `Ma Shakti' is in fact, the power of the Mother. Discretion is the quality that it requires, in you, the most! Suppose that a person is very timid and he asks Me what to do about it. I tell him to change and become like a lion. Another one that is very aggressive, I

tell him to become like a sheep! Or else life cannot go on. You will have to change your ways! A person that is not willing to change cannot spread Sahaj Yoga because he is always stuck on any one method which can eventually bore people! You must keep on searching for new ways. `Ma Shakti' works in just the same way. Women are usually experts in this. They make newer and newer foods everyday and are always searching for new recipes. In this way the husband is always curious as to what they are cooking today! This is the power through which you can establish your balance and steadfastness. When you are able to establish this power within you in the highest possible manner then you can feel the Cool Breeze even from your balance and mind. If you do not have wisdom then these qualities will remain un-effected and you will not be able to feel this flow of `Chaitanya'. Usually a person with vibrations is also a wise person in fact, it is your wisdom that you are feeling in the form of the Cool Breeze. Using this as a measure, you will be able to see how deep a Sahaj Yogi you really are. When you lose your balance and your sense of mind then naturally, your Chakras will start to catch. Whenever your Chakras start to catch, you can be sure that you have in some way started to lose your balance. Unbalance indicates that the `Ma' power is becoming weak. `Mātājī' or any other auspicious name begins with `Ma' and this quality is also provided by the `Ma Shakti'. This was not possible if there were just the `Nih' and `Lā' powers. I have come with all three powers but the `Ma' power is the highest of them. You have seen that the `Ma Shakti' is the power of the Mother. It must be proved that it is

really your mother. If anyone comes and tells you that she is your mother will you believe her? You will not accept it Motherhood must be proved! What really is Mother? Mother has given us a place in her heart. We have a full right over each other because She loves us immensely. Her love for us is totally selfless. She always prays for our well-being and She has nothing but compassion for us in Her heart. You will believe in the Mother only when you truly understand that your real being or your `Ātmā' [Spirit] resides in Her. Go ahead and prove this to others by virtue of your deeds. A Sahaj Yogi should have such a capability! People should know that they are talking to a very wise person. For that you must have a total balance between love and the desire to work for Sahaj' Your character should be so beautiful that people feel attracted without even knowing you. A Sahaj Yogi should learn to instill all these qualities within him or herself.

When you go home try to think about how you can establish these three powers and how you can use them for the upliftment of yourselves and of Sahaj Yog and the `Nih Shakti' will bring the qualities of utter joy, seriousness and deepness into your family life. You will start searching for newer and newer ways to bring people together in collectivity. Use these powers for the spreading of Sahaj Yoga. For their proper use your `Nih' or the `Karma Shakti' should be very strong indeed! Even though you should also have the `Lā Shakti' or the power of love, it should always be working alongside the `Nih' power. If one method does not work look for another. In the same way that a painter first tries for example, to

mix red and yellow and when that is unable to portray his emotions he tries red and green! And even when that does not seem to work he tries many more combinations. To be abstinent, to be stuck on one particular thing is not a sign of wisdom. An abstinent person can do nothing in Sahaj Yoga! Your duty lies in the spreading of Sahaja Yoga. The try to make newer ways. Whatever you desire from Me, I accept because I know that normal beings are not like Me. You never know what an abstinent person may do and when he may do it. It is up to you to see that he does not reach these limits. I know this through the `Ma Shakti'.

But you, as Sahaj Yogis should not be abstinent about any one thing. Is your mother abstinent about anything? Whatever the situation may be, accept it. You must always keep in mind that you are doing a very important work. I have no desire of My own. I do not have the `Nih', `Lā' or the `Ma Shaktis'. I do not have anything inside Me. I do not even know that I am, in fact, the personification of these powers. I am a mere observer to this whole game! When this change takes place will you really be called realised in the true sense of the word. Only then will you be expert Sahaj Yogis. When you really achieve that you will be one with God and you will have total control over him. To do that you must surrender and dedicate everything to Him. I am going now but afterwards, see for yourselves, how you are using your realisation and in which field you are using it.

Sometimes, I tell you not to do certain things You should not feel bad about that. According to the principle of the `Ma Shakti' you shouldn't feel depressed about anything

because it is My duty to guide you! Some people however, do become depressed. Always remember that you are realised Souls. You must accept it as a fact! Others should accept it too as soon as they set eyes on you. You must make the efforts for that to happen. And when that happens all else will also be auspicious! One day I asked you to invite all your friends and relatives for meals or for any other program. At the same time, invite some Sahaj Yogis too and give Self-realisation to all your guests at the same time. If you continue to do that for one whole year, it will be very benefficial for all of you.

My blessings to all of you.

Contents: 1980-12-31 **Talk to Sahaja Yogis, Nirmalā Vidyā, Rahuri, Maharashtra, India**

It is the special power by which we do All Divine work, even forgiving. When you say, `Mother, forgive us,' the technique by which I forgive you is Nirmalā Vidyā. The technique by which I love you is also Nirmalā Vidyā. The technique by which all the Mantras are manifesting themselves and are effective is also Nirmalā Vidyā, Nirmalā means pure, Vidyā means knowledge, Nirmalā Vidyā is purest knowledge or the knowledge of this technique. It creates loops, the energy creates loops and creates also different formations by which it acts and draws all that is unwanted, impure and fills it up with its power. It is a technique, a Divine technique which I may not be able to explain to you fully because your instrument does not do that, you don't have that instrument.

But now you see, how subtle it is. Only by saying `Nirmalā Vidyā', you just invite that power, the whole thing, the whole technique to attend to you and it attends to you. You don't have to worry. It never happens in any government or anywhere in the world. You just address the Government and the whole thing goes into work, in the whole the entire universe, every creation. That technique is called Nirmalā Vidyā. That technique once mastered, by surrendering into it; it completely obeys, absolutely. But it is Gaṇeśh Shakti, the Shakti of Innocence is the power called Innocence. The whole power because it is Innocence.

So the Innocence takes over, which manages. That's how it works out.

Then It goes on rising and called Para Shakti, beyond power, then becomes Madhyama and all that.

It comes up to the Viśhuddhi at the left. There you become guilty. Because of your guilty nature you say things that are harsh.

Left Viśhuddhi is the catch of the Gaṇeśh Shakti. Gaṇeśh is sweetest thing you can think of, even when you look at Gaṇeśha; this Kautuk this innocent admiration starts flowing. Just think of him, you feel so happy.

That Innocence becomes harsh on left Viśhuddhi.

So to overcome your left Viśhuddhi all of you are to use sweet words. Your language should be sweet to everyone, especially [men] must speak sweetly to their wives. Know, that sweetness will cure your left Viśhuddhi. Always speak very sweetly, try to find out all the sweet words. The sweet methods of addressing is the best way to cure your guilt because if you say anything harsh to

anyone; you may say so as a matter of habit or may be because just you feel happy by saying that, but as soon as you say it, you say, “Oh God, what did I say” that is the biggest guilt. One has always, to try to find out sweet words now, the birds are chirping. In the same way you have to learn all the sounds of everything by which you make people happy by your sweetness, it is very important.

Otherwise, if your left Viśhuddhi grows too much, you will develop a way of talking by which your lips will get distorted towards left side.

Then the flow starts higher, in the Āgñyā Chakra, where the Gaṇeśh Shakti becomes the Greatest Power of Forgiveness. Then it rises higher into the limbic area where Gaṇeśh Shakti goes above the Sūrya, the superego comes up and this power is that of the Moon and this Moon is Spirit, this becomes Spirit and it sits on the head of Sadāśhiva, that is the same. The whole Gaṇeśh Shakti's evolution, you see, it is so beautiful.

So this way our desire itself becomes the spirit, your desire and Spirit become one, but this hurdle can be very bad sometimes. You have seen, that all of you who have left Viśhuddhi; when you speak harshly you must know it is not you, who is speaking. No, because you are the Spirit, Spirit cannot say anything harsh or destructive. It only will say harsh, when it is necessary to little bit remold. But that you don't take over. That will be done by somebody else.

Contents: 1981-0000 **Quote on Sins, London, UK**

What about your [Danya Martoglios's] father? Why doesn't he come? [One day Danya's mother says something about him still drinking alcohol and not wanting to come till he could give this up.] Shri Mataji [emphatically, almost angry]: That is My job! Doesn't he know? It is My job to wash away all the sins of the seekers from all their lives! [Laughing:] I am the Mahā Dhobi!

Contents: 1981-0000 **Quote, after a Public Program, London, UK**

[A Sahaja Yogi called John had been practicing a type of meditation intensely for about two months before he got his Self-realisation in Cambridge at a Sahaja Yoga program and was very eager to meet Shri Mataji in person. As She was giving a program in London only a few days later, together with James and Hillary Thomas goes down to London in a train.] [As the program ended, Sahaja Yogis begin to walk down the long winding staircase and to their surprise they see Shri Mataji walking just behind them, without anyone else within twenty feet of Her and completely out of earshot of anyone else. She glares at John.] [Loud and powerfully:] What are you doing here? Get outside right now! [James, Hillary and John are speechless and stop on the stairs as Shri Mataji continues down the stairs, followed by a large contingent of Sahaja Yogis.] [After Shri Mataji had departed, James looks at John and is embarrassed by what had transpired.] John [recognizing James' confusion]: Oh, no it's alright, actually throughout the entire program I was painfully aware of a very grotesque

goblin sitting on my left shoulder. It was terrible. It stayed there until the very moment Shri Mataji told it to get outside!

Contents: 1981-0000 **Quote on Teeth, Shivalinga Temple where Śhrī Rāma had Worshipped, Maharashtra, India**

[Coming out from the temple, Shri Mataji sits outside and has tea and starts telling Sahaja Yogis about the neem tree that was shading everyone. Shri Mataji breaks branches off and gives them to Sahaja Yogis to chew.] This is how the Indians clean their teeth. They never have tooth problems because they just chew on branches of the neem tree.

Mr. Dhumal [hands out the branches to Sahaja Yogis and jokes]: Chew on it. It's really sweet.

[Shri Mataji laughs as in fact it is really bitter.]

Contents: 1981-0000 **Talk to Sahaja Yogis, perhaps South of England, UK**

Anybody who is intelligent enough can read about the Chakras and give lectures.

But it is compassion and knowledge, hand in hand, that make a Sahaja Yogi.....

The combination of these two actually emits vibrations.

Contents: 1981-0000 **Notes from Shri Mataji's Advice on How to Correct Problems with the Ekādaśha Rudra, New Delhi, India**

Establish your innocence. Put your eyes to Mother Earth.

Cleanse your void. If you went to a false Guru beat him with shoes.

Put your attention more to Nature than to other people.

Be careful when organizing; stop organizing if you are catching on this centre and don't speak in public.

Obstinacy catches here.

A half-hearted commitment to Sahaja Yoga can cause a problem with the Ekādaśha Rudra.

The Ekādaśha Rudra collects from the left and the right sympathetics. Therefore the combination of a left catch with a right catch will particularly affect it.

Contents: 1981-01-01 **Two Thieves Story, Rahuri, Maharashtra, India**

[In the morning Mr. Dhumal reports that two thieves had broken into his farm during the night. To his surprise, they come to beg his forgiveness. They reported two of his heavy weight watchmen had soundly thrashed them as they broke in. But Mr. Dhumal never kept any watchmen. On hearing this episode Shri Mataji breaks into stitches of laughter:] You don't have to worry, but you must recognize that I am always with you. My Ganas are protecting all of you.

Contents: 1981-01-01 **Marriage of Catherine and Gregoire, Public School at Rahuri Cooperative Sugar Factory, Rahuri, Maharashtra, India**

[Avahan from Nirmalā Yoga, Issue 1 (Jan-Feb 1981), p.1:] In Sahaja Yoga, all the religions are respected because all the incarnations and previous prophets are in us. We know it for definite that they exist within us on our

centers. First, before starting the marriage, we had to ask them to come and be present on this function. This is called avahan. Now, they were all there.

So we are now to thank them that you have been here and the marriage has been successful.

In Sahaja Yoga we are going to break all the barriers which make religions and people separate. All fanatical nonsense, old ideas which have propped up to make money out of religion, all these we are going to completely abolish and make one religion for all the humanity, which is religion of God, the religion of our evolution.

May God bless you all.

Contents: 1981-01-01 **Departure (to Mumbai), Conversation and Bhajans on the Platform, Railway Station, Rahuri, Maharashtra, India**

[Shri Mataji is due to leave Rahuri by train by 9 p.m. but the train was late.

Someone fetches a chair and placed it beneath a lamp on the station. Shri Mataji sits with all Sahaja Yogis at Her Feet. Bhajans after bhajans.]

Sahaja Yogi: [keeps asking if Sahaj Yogis could sing Ār.ti now].

Shri Mataji [keeps saying]: No, not now.

[As it approached midnight, She turned to the Sahaja Yogi and said:] You can sing Ār.ti now.

[As the final verse of the Ār.ti is recited the train arrives. Shri Mataji climbs into the train while Sahaja Yogis

continue to sing.] If the train had arrived before midnight, I would have spent the rest of the year travelling.

[The train departed one minute after minute.]

Contents: **1981-01-xx Talk to Western Sahaja Yogis, after, Public Program (Marathi), Theatre, Mumbai, India**

You Australians! Livers are all so hot! You are such seekers. You go through everything... even chillies! [Promises to take them to the jungle:] to see the tigers. [There they will find peace which was unobtainable in the countries they are from. This is the tranquillity which is needed to give them rest and melt their egos:] Like butter, that's the only way to deal with ego.

Contents: **1981-01-xx Quote on Wearing a Sarī, before a Public Program, Guest House, Maharashtra, India** (month not sure)

[While leaving the guest house, Shri Mataji stops a Sahaja Yogini who is looking very disheveled. She calls ladies to stand around in a screen and then swiftly removes and replaces the same cotton sarī which had previously looked so crumpled and shabby and now is crisp and elegant.] I designed the sarī to be worn firmly. It goes around you three and a half times. It must be firm and the part which goes over the shoulder is loose so you can play with it and rearrange it, that is very feminine.

[The lady in question looks totally transformed.]

Contents: 1981-01-14 **Makarsankranti Pūjā, Pune, Maharashtra, India**

[Shri Mataji talks in Marathi: MISSING.] [Shri Mataji talks in English:] I'm sorry I've not been able to speak to you in English language and I've spoken sometimes. This special day today is a day of Sankranti. Sankri, you know `San' means good, holy and `krant' means if the, when I speak Marathi I forget English, revolution. Holy revolution. Holy.

That's what I'm telling them what is the Holy Revolution is that your own Dharma is established now through Sahaja Yoga. You know what is your Dharma. Because if you don't do your own Dharma you'll be lost. Your vibrations will be lost. You'll immediately know that in your seeking you have lost something.

You'll be affected so you have to correct. That's not so difficult.

But to make it a Sankrant, Holy Revolution, you have to take to new, new religion, new steps.

First of all, your own step should be enlightened and then you must establish new steps to go ahead. And these are the new steps which are different for the Westerners and different for the Easterners. Just now I told them about the Eastern style and then I'll tell you later on about the Western.

We have to have new ideals, new styles because we are the courageous people, we are the valiant people.

We'll have to fight the war of love, through love. And it's a very delicate thing. When the moon moves, the sun moves, from the left to the right that means your desire becomes your action.

Today is the day they give you a sweet thing to say that you must speak sweetly which is very important for Western people that when you are doing and organizing you become heated up, there's tension and you develop a temperament which is dry, emotionless. You know the heart goes into a tension. At that time they say that you take the sweet. This sweet is a heated thing because now the sun is moving towards the other side. That time also they, to give it a balance, they say: “Speak very sweetly. Use sweet words, use sweetness. Bring sweetness in your language." Which is very important, you understand that. And this is one of the religions we have to accept that we will not use harsh words to each other and then later on to others. First of all to each other. There are many people who'll be kind to others because others will eat them off but unkind to their own Sahaja Yogis. Because it is a universal happening. It's the whole thing is working out universally. Even if you organize, you organize for the whole. Those who are organizing have no business to be harsh and those who are not organizing have no business to be slow.

We must move with the same speed, with the same understanding.

There's a story in Marathi language which is a very good story that a... [Marathi] the bird catcher has put lots of temptations of good grains for some birds, pigeons and the pigeons didn't see the nets, uh the trap and they all came down to eat that. And there was a net there. In the net their feet were entangled.

So the solution was found out that: `If all of us with the same speed take off, we'll take away the whole of the net

and then he cannot catch us.' So, one person said: “Alright, as soon as I say `yes', *[UNCLEAR* all of us] all start with the same speed." If somebody increases his speed he is brought down.

In the same way Sahaja Yoga has to be worked out and that's why to keep up the speed keep yourself peaceful, loving, affectionate. Peace is the way we are going to achieve it. This is an explosive peace. By giving contrasts you bring the balance in: explosive.

You have read also about the Goddess, the different aspects of Goddess. Always: “Ati saumya, Ati Raudra" [“Gentle like the Moon and also terrible like Rudra", from `Devī Sūktam' in `Devī Māhātmyam'].

To give the two contrasts by which [it] bring the balance in the middle.

That's how you must understand that Sahaja Yoga is a very unique revolution. I told them also politically and also socially, in every way how we are going to improve every country. Thus the whole world, the whole universe. Later on I'll translate the whole thing for you.

So today's a special day, a very great day. Let us ask that, when you are doing this Pūjā, ask for new religions within you to be enshrined, to be sustained within ourselves and try to imbibe them. They will be permeating but you have to accept them and you should know it's a big fight and it's a very different type of a fight of peace and love. That's why they say: “Speak sweetly." Be sweet. Not to be sarcastic by any chance nor to be harsh but be sweet. Sweetness which is genuine, not outward, un-showing, un-formal but genuine sweetness.

May God bless you all.

Contents: 1981-02-00 **Quote related to the Australian Article `Birth of a Star' that relates to the Satya Yuga announcement, New Delhi, India** (month not sure)

[On ***1980-12-31***, during the New Year Eve talk in Rahuri, Shri Mataji referred to a light in the sky (star) as a symbol that a new age is starting. This was later seen by several Sahaja Yogis as they drove Her home at around 1 a.m. and it grew in intensity for many minutes. It was this phenomena which gave rise to Shri Mataji's announcement that Satya Yuga had begun and that 1981 would be a most dynamic year for Sahaja Yoga.] [When Warren Reeves was at the Australian High Commission in New Delhi, he notices in a news bulletin from Australia an item Birth of a Star reproduced here: Australian, British and American scientists say they have witnessed the birth of a star, 150 light years from the earth. The Protostar, as it is known, is in the Magellanic Cloud, a galaxy beyond the Milky Way. Working at two observatories near Canberra the astronomers used infrared equipment to cut through the shroud of gas and dust around the Protostar. The scientists say it is the first time the birth of a star has been observed. A member of the scientific team, Dr. Harry Hayland, of the Australian National University, said the discovery was a major breakthrough for astronomy. He said the birth could take as long as one million years and it might be thousands of years before the star become visible in telescopes.] [When Shri Mataji sees the article:] See, you have your

sign [laughs]. And you people could see it, but the scientists needed a great telescope [and laughs again].

***Contents: 1981-02-05*, Public Program, Day 1, Introduction toMūlādhāra Chakra, Constitution Club, New Delhi, India**

Today I am going to speak in general, about Sahaja Yoga and Kuṇḍalinī awakening. Sahaja as you know means `saha' means with and `ja', born with you, but perhaps people do not realise what Sahaja actually means. It is spontaneous, but what is spontaneous. Spontaneous is not that supposing I am going in the car suddenly I meet somebody I say spontaneously I met that person Spontaneous means that happening is a living happening. It has to be a living thing which is spontaneous it's a very mysterious word, that cannot be explained and that happens without any understanding about it, which is not possible for a human being to understand that is Sahaja, Sahaja may mean it's very simple it's very easy, it is, it has to be. For example God has given us these eyes these wonderful eyes that these human beings have got that not that they can see the colour but can also appreciate it, God has given them a nose, which is so well developed that it can feel the filth animals cannot feel it.

You have become a human being I have become human being and everybody has become a human being, become from a amoeba stage spontaneously can you explain that how it has happened further we can see everyday we see so many spontaneous things happening today you go in the forest you will see lots of flowers

there, in the forest in the wilderness and tomorrow you will find lots of fruits produced by these flowers, Who has done it? Effortlessly the nature has done it. It's a living happening it won't happen in a dead thing for example this hall I have been visiting now every year is just the same. The size is just the same except that some people have put some other colour or put some appendages that's all. Dead cannot grow by itself there is no growth it is not a spontaneous growth it is a growth of effort that you have to put in things on top of all dead things to make it look bigger.

In all the living things whatever has been the living work by the living God has been miraculous you cannot explain but we have taken everything for granted for else it doesn't surprise us that today we see a flower tomorrow a fruit we see a little seed growing into a huge big tree and we are not surprised at it not at all it's being taken for granted. This is the living work. See the system, the whole system of nature is in such a balance, such a balance is maintained it creates different types of seasons one after the another.

The sun moves from one tropic to another it creates seasons the trees are laden with leaves and suddenly the trees are left without them. The all the leaves fall off automatically because the sun is going on the other tropic but the leaves have to fall down on the ground why because the nutrition of nitrogen has to go to the Mother Earth to be re-sucked by the tree. All this circle has been built up you see in the universe how things are happening we never even bother to see we all have been taking full advantage of Gods love for us out of His

spontaneity He has created us and also He has created us in such a way that we can enjoy His spontaneous love all around us but we try to see God, try to see God in dead things.

If somebody has a big house people think God has blessed him, if somebody gets a bid position they think God has blessed him but we never realise that these things which are not spontaneous which are through effort have been achieved are of no consequence as far as the joy is concerned. You give some money to a person, who is not used to money, immediately you will find he will go to the race course or he will start drinking, he can't bear it. When the riches grow too much you see what happens. Aūence crates such a problem you have known that now you are very aware of it, how affluence has ruined the spontaneity of Western people, how their society has become malignant, how they are unhappy there is no love. This spontaneity within us is worked through the living force that is within us and not through the dead. Whatever dies within us, is pushed aside. Sahaja Yoga is the culmination of that living work by which you have become a human being and now the time has come for you to become a Self-realised personality, the time has come.

Many people asked Me today in the press conference, “What is Your purpose, what is Your mission?" It's most surprising as they asked all the political leaders they were asking Me. The time has come, the time has come for you to get your Self-realisation. You are ready for it now. This is the time when the chaos is at its maximum level, where people understand that these pursuits of

wealth, of power, another emotional possessions are of no value, where the pressures and tensions are so great that man is seeking.

In every country I find thousands and thousands and thousands of people seeking, even in our country there are people who are seekers, that's a category now developed, it's a category, like a flower is a category on the trees, different from other parts of the tree, in the same way a seeker is a category which is different from the other parts of the world. He is not satisfied with what he has and he has started seeing through that there must be something beyond this is not the end of it, only such people are welcome in Sahaja Yoga, those who are not seekers cannot be forced into it, it's a spontaneous thing.

Now, this has been promised in various scriptures that this has to happen, as old as Nala Purāna, I don't know if you have read it or not because these modern people don't read all these Purānas you see, we think it's all too ancient for us to read, it was said that when Kali Yuga will at its worst, harass *[UNCLEAR]* the human beings at that time those people who are seeking God today in the hills and dales will be born again and they will get their Self-realisation, you will be amazed that in England which we don't think in any way spiritually rich country Indians at least don't think so at least they feel that they are very spiritually rich, I wonder if they are really, but if they are I am not surprised at it because you have such a great heritage if you have not forgotten it, you are the best to get your realisation, you are the best suited for that you have that sukrut [good deeds] behind you, you have that

big right to get it, how far Indians are seekers, that's what one has to see [Marathi].

Now the problem is,...

[Aside:] Let it be.

... when you are a seeker when you are seeking God which is the way to do it, how to do it, because your parents told you that you are Muslim or a Christian or a Parsee or Sikh or something you just become that but by doing any of the rituals or any one of the things that your parents have told, you still feel that there is something more that has to happen and what is that, which is the missing point, that we have to know within ourselves. Today I am happy we heard such a great song, by such a great poet, Kabīra and that as he has said it and as everybody has said it, Christ has said it, Mohammad Sāhab has said it, all of them has have said it, that it is inside you is the lord, is the Rāma, is the Shiva, is the paigambara or is the what they call the Allah, then seek it.

Now, we start singing the songs, we better seek and you better seek and we must seek. By singing the song are you going to seek? Now “How do you seek then, Mother?", they ask Me, “How are we to seek God?" Is there a way and method, how did you become human beings? Effortlessly without any effort! Only thing was that you exposed yourself to nature and nature created you, you call it nature or God it's just the same, in the same way it is the job of God almighty who has created you, to give you your meaning, if I make an instrument like this, it is My job to tell the person, what to do with it, how to put it to the mains and how, it is to be used, in

the same way it is the job of God almighty to do it and He knows how to do it.

So one may say, what should we do about it? What is the way to achieve that? Again we are on the effort, actually, what we have to do is to be in the center. You must lead a moderate life, you should not go to extremes, if you go to extremes too much, then you are taking your attention away from the spirit.

You have to keep in the center, you have to lead a very normal life.

As Kabīra has very clearly said that I do not go anywhere. He was a married man, he keeps in the center, don't have to use any extreme or exterior things, to express your spirituality, it is within yourself that you will find it, keep to the center. It is absolutely practical, it's common sense, think of a car which it's not having its center of gravity at its center but is moving at a tilt, think of a boat that is tilted, anything that is tilted too much gives an imbalance, so to keep a balanced life, to keep a moderate life in the center, be very, very normal, that's what everyone has said, because that's what it is. By keeping in the center only we have achieved our evolution Always if you see the tree you will find the sap of the tree three rises in the center, all living work takes place in the center, even your social and economic activities takes place in the center, even as we call it Delhi as the central government.

So you have to keep to the center of your behaviour, of your living, of your styles, of your thinking, do not go to extremes, this is the first thing they have told us. Today they asked Me a question that Mother you have cured so

many cancer patients, I have no doubt and cancer can be easily cured so many diseases can be cured by Kuṇḍalinī awakening but how do you get cancer is the question they asked Me I said, by going to extremes by going to extremes only you develop all the problems. Even in your religious duties you go to extremes when you go to extremes you go away from the center path, that's how you get caught up on the left or the right hand side which is shown here, I don't know if you can see it, which is very important to see.

Sahaja Yoga has been described by all the saints especially after Ādi Shañkarāchārya. Has very clearly talked about it Before that it was kept as a very sacred and a secret science because there were very few people who could be given realisation but today it is not that I am talking to only Arjuna or to few people here and there to selected but it is open invitation to all the people to open their eyes to this subtler knowledge, to this the real power of yourself that is with in you.

Now when we have become human beings, we have gone through various stages. All these stages are built within us at centers. These various centers lie within us within our spinal cord, one out of the spinal cord and two of them in the brain. These centers are there, who are the milestones of our evolution. When we were just a carbon atom we were at the first center, Carbon.

I wonder how many people who know chemistry, know the beauty of Carbon.

Carbon is made by Mother Earth and that is very important because it has a balance. Carbon has four valences plus and minus both. I know if you know

chemistry you will know about carbon very well so it can give four or take four, it's such a balanced thing just in the center of the periodic table this carbon.

Without the carbon life could not come on this earth so carbon was to be created first and when we were carbon we were innocent, complete innocent people Innocence is the first thing that was created on this earth and this innocence is represented with in us at a material level or a matter level as carbon in the first center about which I will tell you tomorrow. What more things this center has and which is a very important center.

Luckily in our country this center is very, very strong basically we are innocent people. Is a fact, you might think that Mother is trying to pamper our ego, we are innocent, but we have taken to ways of other people who came here and we thought that material development is the only way our country can improve and then we took to so many ways and methods by which our innocence is lost or is at least at stake. This innocence is within us.

That's the beginning of our evolution, now while evolving gradually, we have got so many qualities within us, also we have something very special compared to other animals and that thing is the ego.

First of all, if you see the left side, from the right to the left side, is the power within us which you can call as the power of desire, by which we desire, Icchā Shakti. You may desire anything, we desire so many things but we have to put in concrete action to achieve the results, so the other power we have on the left hand side going to the right hand side is the power of action. The left hand side channel, which carries the power of desire is called

as Iḍā Nāḍī and the right hand side one which you see which actually starts from the left goes to the right is called as the Piñgalā Nāḍī. The first one is called as the Chandra Nāḍī the second one as Sūrya Nāḍī. The first one creates your mana, Sanskrit it's better to say Manas you understand what mana is and the second one crates Ahaṁkāra.

So the second one which is the ahaṁkāra which has come to us through our efforts, through our kriya, is like a balloon on our heads and that is the problem of today, the human beings have to face, of which they are not aware.

The first power of mana is very simple. You desire something, you go on desiring and panning for it, desiring and panning for it, thus, you harm yourself, you start harming yourself and when you start desiring when you start using this power of desire. When you desire too much, you become affected by it.

When you get affected you get all kinds of problems like depression and other mental problems I mean, people can become mad and all the psychological problems, which is described by Freud the great.

Now Freud being a scientist I would say a human being, he was a blind man, so he found something he said this is the thing, is the truth, that a person who suffered from any mental trouble is suffering because of his conditioning is a fact, but he only dealt with mad people, he never dealt with normal people. If you meet mad people that doesn't mean, that all the rest of the world is mad. The mad people are mad because of too much of conditioning is agreed, but for that another extreme

could be that you should have no conditioning at all you go ahead with whatever you like. Thank God in India he never settled down. Many people tried to settle down here they did not somehow this country has a method by which it throws away all the nonsensical things, so Freud was not so much accepted except for some so-called pseudo intellectuals who call themselves westernized.

But in the West they are so naive they accepted him, they accepted Freud out and out.

So the question is “what's wrong?" Supposing you do this, “What's wrong?" This is the question they will ask “what's wrong in this? What's wrong in that?" In doing anything “what's wrong?" They cannot even understand what's wrong if there is bad relationship between brother and sister. Can you imagine? Indian persons can understand it, when you tell to an Indian man he will just laugh at this, its stupidity, so what has happened when they say “what's wrong in it and what's wrong in it" they started developing their right side, their ego side, so if you neglect your conditioning or if you try that there should be no conditioning at all, people can become extremely ego-oriented and all the West is drowned into it. They are so ego-oriented that you cannot talk to him them, they really bark, they do not talk. Only when it is the matter of money they talk softly otherwise they just bark. They are so ego-oriented you can't imagine and you will be amazed we think that they are very united and that they are No they fight all the time.

Husband will fight with the wife, wife will fight with the children, children will fight with the parents, parents will

fight with the parents, it's all going on, they are all the time fighting, quarreling and arguing.

You see any picture or drama that they make these days they only quarrel between husband and wives, you get fed up. The whole system work how to fight each other, no wonder they start wars also.

So, this ego orientation has gone to another extreme now, we had to develop our ego to a point when it came up to this point where the Kuṇḍalinī can be easily pierced through, because first the superego was too much, so the ego developed and they have to meet in the center like this.

If you keep a moderate life, then you develop your ego properly and a superego you are in the center and traditionally thank God Indians are better of, that's why I say they are innocent, but, there are people in India I have seen who are in charge of affairs who are supposed to be very educated and learned and professors and this and that they say the same thing “what's wrong?" Now, in India, we know what is suSaṁskāra is, suSaṁskāra there is a word like su which I don't know even in English language if it is but su, is good, we must have good Saṁskāras we must have discipline of our mind.

The concept of Indian life is Chitta-Nirodh, you must control your attention, shouldn't allow your attention to pass out, shouldn't allow your attention to spill out, from childhood we ask our children *[UNCLEAR]* “Where is your attention? Where is your attention? Where are you lost?" Then Indian personality knows that your attention is not to be fettered.

For example in India no body will boast of something wrong as like a theft, will anybody boast of that? But I have seen with My own eyes you won’t believe, that in Paris there was a relay of a man who did a burglary in a big bank, see he burgled the whole bank and this fellow was on the TV and he was trying to show off as if he is a big hero, he was saying “yes I went there like this and I did like that" and he was explaining all this to the magistrate and while talking to the magistrate you saw it happening also with your own eyes because the TV was on him that he said how did you go to the window he just went to the window and jumped out and disappeared.

Now I was surprised that he is made a hero there, people wear, the children wear his photograph as a hero, can you imagine we wearing somebody's thing as a hero who is a thug well known, who has taken away the money of the people who have put it there, the hard earned money of the people that's what's happening there.

Now we are also trying to develop ourselves, develop, we are getting sophisticated you see, so we may take to their ways may one day land up in the same situation where they do not recognize or realise, where have they gone, where have they reached. At that time I would say, that you must see that you must have your suSaṁskāras and the suSaṁskāras come to you by listening to people like Kabīra and Nanaka, listening to people like TukāRāma and Gñyāneśhwara but not extreme people who teach something of extreme. They were all married people, they all have led a very simple life. Gñyāneśhwara was not married he died very young and we have got the greatest thing is Ādi Shañkarāchārya,

who has said it, that you reach a certain stage where you do not need anything but the grace of Mother, the grace is of Mother is only possible if you are a moderate person, if you are an extremist, you are away from Her and that's how it does not work out.

Christ has said that a rich man cannot enter into the kingdom of God because he is an extremist.

He said a camel can pass through the eye of a needle but a rich man cannot enter into the kingdom of God. Why He said so? Because they are extremes, they will go to wrong type of people, where they can purchase a Guru, then they can show off their money or they can use the Guru as the lesion officer or some sort of a thing like that gives them ego orientation. Among them there will be some, few, of course who will realise the futility of money and will come to God and I feel now the modern generation in the West is that type, are the saints born there, these are the saints born in that country who are seeking God but we have exported all our thugs from here and also we are trying to enjoy the money that they lavish on our Gurus, because we think we are earning foreign exchange but this is the kamai of Adharma and unless and until we check this our country can never progress we are not to be soft on this point, this is the thugai of other nations.

They did it to us doesn't matter but we shouldn't do it if the whole world tries to cheat us doesn't matter we should not cheat and we know for definite that this is cheating still we are soft on this point because we think that's how we can earn foreign exchange, you don't know with such a kamai what can happen to our country.

Now in Sahaja Yoga which is described by all the great saints, today the time has come for it to become a Mahā Yoga. It has to has to become a Mahā Yoga Gñyāneśhwara has described it, that a day will come that Sahaja will become maha, means you will have a mass realisation, a mass thousands will get realisation which I have seen happening in the villages, in a Kadus village, there is a place called Kadus near Satara, where people gathered, they were about six thousand, above six thousand and there were news paper people also and all of them got Self-realisation most surprisingly, all of them got their realisation, it's most surprising it is going to happen in thousands especially in the villages because city people are westernized, difficult people. They think no end of themselves too much of ego, when I came here I found, the whole of Delhi is suffering from ego, tremendous ego the Āgnyā ChakraChakra. I had to ask people to take out their vibrations to put that down. I don't know from where this kind of a myth is working, but we have to face ourselves as we are. We have to get ourselves corrected through Kuṇḍalinī awakening.

Now this Sahaja Yoga is a spontaneous growth is a living growth, the Kuṇḍalinī raises by it self and pierces the Brahmarandhra, as described by all these people, shunya shikhar par anhad baji re, it's all described, I mean I don't have to tell you because you do not read these things you see you just sing this is what they have said I am doing today, I am doing the job of Kabīra, Nanaka, of Gñyāneśhwara, all the nathapanthis who have preached that you have to get your realisation of Christ, of Mohammad of all these people put together, of Buddha,

of Mahāvīra of all these people this work has to be finished today.

This is the time that has come Most surprising that in a place like England which I say you don't consider to be very spiritual about hundred years back a great poet was born I must say he was very great because he was such a prophet and he has said that this mahaYoga time is going to come, the most remarkable thing is that he has mentioned the place where I will was staying.

What's the matter with you sir why don't you sit down disturbing everybody else please sit down you shouldn't do like, this you see you cannot come to this place and disturb is a question of your Kuṇḍalinī I am trying to raise the Kuṇḍalinī of the people and suddenly you shoot off there is no need to do it you see it's a very delicate work it's the Brahma Shakti and I have to take it through the brahman Nāḍī when I am talking it's not talking I am raising your Kuṇḍalinī and please don't disturb if you have to go you should go before it is not a cinema it's not a show, it is a living work, so please help Me don't disturb each other please it's a very serious thing and one has to understand ones own value that I am here to give you what is the most precious thing within you is your spirit, so please do not just walk off or because you are not entertained or something try to put your attention it's not such a difficult subject I am telling you, but try to understand that this is a very important time if you have come here, it's a great chance you better get your realisation. As a mother I have to tell you that this is the thing you have been seeking.

I was talking about William Blake hundred years back he has written about this mahaYoga he said that the men of God, the seekers, I am saying it's a category seekers will become prophets they'll get realisation but these prophets, these prophets will have a special quality in them and what is the quality, that they will be transforming others into prophet state There will be many prophets which will be created on this earth.

But most surprising is that he has written it in such details that he has even mentioned the place where I lived. He said that the first peak that will be lit will be Surrey Hills where I lived first and about the ashram that we are having that Lambeth vale is the place where foundations will be laid in the ruins we bought a place which was all ruins to that extent he has said and he has said that London will be a Jerusalem, England will be a Jerusalem means *[UNCLEAR]* a kshetra means a pilgrimage. Imagine in hundred years back an Englishman has written about it, that means it's something is going to work out in that country, no doubt, but what about this great country of ours, which is a Yoga Bhūmī you are born in a Yoga Bhūmī do you know that you have a responsibility towards God where are you? Wasting your attention? The whole world is looking at you for guidance you are not interested, you are not bothered.

Now people might say Mother if it is a Yoga Bhūmī why it's a poor country it is better that it is poor than to be rich like these stupid people, abroad.

Kṛiṣhṇa has said that “Yogakshemam vahāmyaham" first have the Yoga and then the kshema. He didn't say kshemaYoga. He said “Yogakshemam" first you must get

Yoga, you first get your realisation then the kshema that is the way it looks nice, it glorifies you, in Hindi we can say rajta hai, other wise it's odd, it's funny, you look as if two horns have come out of you, you elect somebody as a member of parliament immediately you know he must be something the way is nose is the way he walks the way he talks brushing everyone.

Make him a minister, had it never see his face again The cursed man would go there it is like that a very good man can be ruined with power, a very good man can be ruined with money, you have seen people who get money suddenly they forget their parents, they forget their country, they forget about everything.

All kinds of horrible things done in the name of money. Bribery, corruption everything is done because we are not realised Souls if you are realised Souls you will not just do it at any cost all your efforts to improve honesty of this country is not possible unless and until you get your Self-realisation through Kuṇḍalinī awakening by which your transformation takes place and person develops his own personality then he has no such temptations and his whole being changes and he becomes samarth, sa ma artha. He becomes the meaning of what he is he is, is no more misidentified with anything, he is not bothered and then the Lakṣhmī Tattwa is also enlightened and his material problems also gets solved an extent not too much again you do not become a lakhopati because that's foolishness and *[UNCLEAR]*.

But you become so well off that you are absolutely satisfied with yourself with your material being and you

do not ask for anything The whole thing changes completely when you are sitting before Me you are asking then you are change your form you are here you are giving like the light when it is enlightened what does it do, it just gives light. Till it is enlightened it is the seeking once it gets the light it gives the light. Like all the great saints have done it, the only difference is that the saints were born at such a great height but whenever they talked nobody listened nobody recognized them everyone tortured them when they died we have big big organizations, big big religious cults and religious things and big big churches and temples and all things that we have built in their names when they died when they lived nobody bothered, nobody.

So today the time has come for you to get this absolute within you by which you will recognize the real and the unreal Not only that but your powers of your spirit will manifest by which you can do wonders and wonders about which I will tell you later on in other programs which you are going to have I hope you will continue to come and bring more people for it every time I try to raise your Kuṇḍalinī and try to establish.

After realisation when the germination has taken place when the seed has sprouted you have to be careful at least for seven days you have to be really careful about it so that you do not get into your mess again and after that if you are you follow it properly there is a education you need for it The effort you may not need it before afterwards you have to little bit educate about yourself to understand what does the Chakras mean where they go what are the points, where they catch, what diseases are

caused by this, by what problems are caused by this, how to get rid of them all this knowledge you should have now we have you see her we have lots of beautiful people from Australia, England and from France and other places they all have got their realisation and they have established it. Many people have got realisation last time also we had people who got realisation. I meet some of them on the street they say Mother “we are alright but the vibrations are lost." We do not have the values its amulya it is invaluable that is one thing you must know you cannot pay for God. It's an insult, can you pay for your mother's love? It's an insult, all those who have erected huge building places taking money for God. Alright if you want to build a house you can build it call it ashram call it anything it's a dead stuff but you cannot pay for your realisation. You cannot pay for your realisation that is one thing which is definite now what all the things happened to you I will tell you from tomorrow onwards and I am here for some time please little bit, try to have yourself esteem you are not ordinary people who were born in this country and that you have to achieve your depth if you when you go deep into it suddenly you will find that within you lies the great power of your Puṇyas that you have achieved in last lives you have to just go up to that point for Self-realisation and then your own depth you have seek once you get into it, you just get it you are there and you start manifesting it. You will become the Guru yourself. You will know everything by yourself this is the promise of this Mahā Yoga I hope Delhi people will understand it and all will be able to achieve their Self-realisation in this visit of Mine it is very

important time is very important, it is very short I think and people have to realise it this is the last judgment that is being promised.

Only through Kuṇḍalinī you are going to be judged otherwise there is no way out. This is the last judgment and don't mess it the time is running short I am telling all the people that please be careful, bring all your friends tell all your people, get it for yourself and be established and enjoy the beauty of the spirit and enter into the kingdom of God who is your very very loving father who want to give you this.

May God bless you.

The Kuṇḍalinī will rise by itself don't believe in people who say that it cannot be done of course it cannot be done it's a very difficult accepted but maybe I know the job very well or I have the authority perhaps might be and tomorrow you will have the authority to raise the Kuṇḍalinī you all will have the same.

Hān ā raha hai nā ab āp jā rahe thee hān, put your hands like this, don't disturb others alright, please put just your hands now I would say that on collective being I find that your right side is over over active so you have to put it down first of all before doing anything else please put your left hands towards Me, left is frozen but right is put left hand towards Me like this, left only now you take from the left raise your right hand like this put it up on the head and put it this side throw it out again do it twice throw it away again do it thrice and throw it away four times and throw it away five times six time and seventh time... theek hai [OK].

Now put your hands towards Me. It's much better.

[Part translated from Hindi:] In this there is no questions and there is no answer. It happens when it has to happen and it does not happen when it does not have to happen. There is no discussions about it. It is something which belongs to Param'ātmā. When it has to happen it will happen to whom it should happen and it happened today for the persons who were deserving. The people to whom it happened must understand that one should ask Param'ātmā for it.

In this you cannot fight. There is no fighting of any kind. By discussing you will no get it. This way you are only wasting the time and there is no meaning in wasting the time.

Above all people, here don't know anything about Kuṇḍalinī and that's the big problem, because for you we have to start from the beginning. Like in Maharashtra, everybody knows where is the Kuṇḍalinī!, what is the Chakra? etc. They know who is Dattātreya! But here people don't know anything. It is very difficult job.

So first you get your realisation, then I will explain. Like that in the room when you entered you were in the dark, so first put on the light, after we will discuss. Is it ok?

***Contents: 1981-02-06*, Public Program, Day 2, Swādhiṣhṭhāna Chakra, Constitution Club, New Delhi, India**

Yesterday I talked to you about the subtle centers, which exist within our being. The knowledge of this was known to Indians, to many Indians thousands of years back but, they did not disclose it. There were two types of people who became aware of the higher powers of Nature. One

of them were the people who thought we may be able to excite, the Nature itself, so they started worshipping all the five elements, through the Veda mantras and all that. They tried to awaken the five mantras the result of which we see today is the manifestation of science, that they have been able to harness the energy of those five elements.

The second type of people, who became aware that there must be some force which is giving us evolution, they started singing the praise of God in Bhakti and requesting God to Incarnate on this Earth. These were the Bhakti margis. That is how in the Virāta in the Primordial Being there are two forces as there are in the human beings I told you yesterday. One is the emotional force, which is the Bhakti , which gives us existence. This is the force through which the whole universal was conceived, was desired and in our Sahaja Yoga terminology it is called as the Mahākālī Shakti.

On the right side of the Virāta, as we have in the human beings, is the power of action where He uses all the five elements to create, is the power of Mahāsaraswatī according to Sahaja Yoga terminology. The third force, that did not operate so openly, started thousands and thousands of years back in this country, where people started giving ishwara pranidha is the basic of Haṭha Yoga. That is to establish ishwara within you. First the ishwara must be established. The light of your Spirit your Ātmā must be awakened and then, the cleansing must be done and people must be established into their Self-realisation. This line of action was taken for very very few people extremely few, so much so that after Buddha,

when Viditama His one of Disciples went to Japan He started a cult called as Zen which is the same as Sahaja Yoga and there, they have mentioned that in six centuries they had only twenty-six Kaśhyap as means the ones who were realised. Even Indra was given Realisation, even Brahmadeva was given Realisation.

So it extends up to the date when Brahmadeva was created out of Śhrī Naranayana Śhrī Viṣhṇu.

To us all these Deities are mythological things. Actually they became mythological, because when people started talking about the flower in which the honey was, people started worrying about the flower.

They are more worried about the flower than the honey.

So then the people came up, like Buddha and Mahāvīra who said better not talk about the flower at all. If you talk about the flower people get stuck up at that point. They go discussing arguing and also getting into rituals which were dead. Just trying to do some kind of a dead work and the progress of their being was completely, obliterated and they could not go any further with it. It was then desired that something should be done to overcome this hurdle of human beings by which they get stuck up to forms.

So many people on this earth came as Gurus as real Gurus the, manifestation of this great Principle of Primordial Master, as I told you yesterday is called as Dattātreya, came on this earth many a times and, they tried to establish within us our sustenance our Dharma with this, central force of evolution. Only through establishment of sustenance that we can evolve. As I told you yesterday about carbon, has its own sustenance,

gold has its own sustenance that gold is not tarnishable, in the same way human beings have their own sustenance, these Gurus came on this earth to establish that sustenance within us.

All of them are the Incarnation of the same Spirit, like Rāja Janaka He came as Nanaka also Mohammed Sahib was the same personality, absolutely the same personality as Guru Nanak. There is no difference in their personality. Just the same. That's why Guru Nanaka came on this earth to tell people that you should not find on this basis of Hindu and Muslims. Because He realised as Mohammed Sahib that He had done a mistake to tell people that all human beings are just the same and one should not, force things in this manner. Actually the whole thing gets perverted as soon as the disciples take the place of the Gurus.

Thus we had the middle path built in by the Gurus in the center of our being as called as the void.

The first Chakra I told you about is the center of innocence. It is bestowed upon by the Deity of Śhrī Gaṇeśh. These Gurus did not talk of the Deities too much because, as I told you people were talking more about the flower than about the honey so they said: “Talk about the nirākāra talk about the formless by which people will pay their attention to the formless." But still it became talk and talk and talk. When they talked about the flower, people got stuck up with the talk about the flower. And when they talked about the nirākāra and formless, they got stuck up with that.

So human beings are such that they get stuck up with, their thoughts which are limited, coming from a limited area of their intelligence and their rationality.

So what was rational became a problem for Saints to give Realisation so there again was a revival, at the time of Shañkarāchārya. Again Nanaka came and talked of nirākāra. Like that they were trying to bring the people closer to reality by telling them: “Now forget this, now take to this, forget this, take to this." Somehow that by giving up things they might be able to reach the reality.

Now the center of Mūlādhāra is a center, is the Mūlādhāra Chakra. One has to understand the importance of this center being separated from Mūlādhāra itself. Mūlādhāra is the place where the Kuṇḍalinī sits. Is in the sacrum. Is in the bone called sacrum, sacrum means sacred. That means even in Latin language it was called as a sacred bone. That means they knew that there was something sacred holy about this bone. It is said that when the body burns the whole body burns seldom does this bone burns and if it burns it required very tremendous heat. This triangular bone had this power within us which is the power of Kuṇḍalinī, which creates the whole being still it remains the whole, that's why it is called as a residual power of Kuṇḍalinī. Now this Kuṇḍalinī resides there for ages together and it comes back with you whenever you are born again. She's your Mother. She has been your eternal Mother. She is your individual Mother. You do not share Her Motherhood with anybody else. She is the one who has loved you all your life and She's anxiously waiting for a moment when She can give your second birth your punarjanama.

Now such a Kuṇḍalinī how can She be dangerous? Many people have told Me that they have read some books, which says that Kuṇḍalinī awakening is a very dangerous thing. I have also seen some of the very very old books written so big as that with such ignorance, saying that Kuṇḍalinī is in the stomach, I was surprised that when you don't know anything about it, why should you write? Kuṇḍalinī is not there.

She is in the Mūlādhāra and the Mūlādhāra Chakra is protecting the Mūlādhāra. You can see with the naked eye when you come to Sahaja Yoga the pulsation of the Kuṇḍalinī in the triangular bone, if there is an obstruction above. But if there is no obstruction the Kuṇḍalinī just shoots up.

Now this Gaṇeśha Chakra is very important as I told you yesterday because the first thing that God created was innocence and this innocence is Śhrī Gaṇeśh. It's so delicate, it's like a flower, if you try to play about with your innocence Gaṇeśha just gets angry with you or He sleeps off. Now these people who have described the Kuṇḍalinī being troublesome or coming up as a lightning or giving you kriyas as I told you yesterday, are the people who are naive. They don't know how to handle the Kuṇḍalinī and that's how they have made mistakes. By committing these mistakes they have been so popular people like people who have committed mistakes and telling something wrong. All these things happen because you have no idea as to how to handle the Kuṇḍalinī. It is Gaṇeśha who gets angry not the Kuṇḍalinī. It is He sitting down there informs the Kuṇḍalinī that now

You can rise because there is somebody who has the authority to raise You.

Now Śhrī Gaṇeśha is a very important Deity within us. Śhrī Gaṇeśha is made by Mother Earth.

Mother Earth has created Him. Mother Earth has got the power within Itself as magnetism. Magnetism is the power of Mother Earth. This magnetism within us, resides as Śhrī Gaṇeśh. We too have this magnetism within us. The birds have this magnetism within them. The fishes have this magnetism within them. When the birds fly all the way from Siberia to India, how do they do it, how do they know the direction which way to y? They have this magnet within themselves and that's how they can fly, they are innocent. Animals are innocent. Only the human beings have the freedom to completely destroy his or hers innocence. A person who is absolutely innocent has a great sense of direction. As soon as he is misdirected immediately he knows where it is wrong. But once the Kuṇḍalinī awakens he gets a direction, so enlightened within him that immediately he knows within himself that this man is not a religious person, this man is a thug, this man is a good person or this man is a realised Soul.

This center is very important for all of us. By God's grace India has got a specialty as far as Śhrī Gaṇeśha is concerned. As I told you yesterday that Indians on the whole are innocent people, on the whole they are innocent. But we have really tried to destroy it by getting sophisticated and overintelligent.

This center is to preserve and to be maintained through Sahaja Yoga practice after Realisation. There are certain

asanas which are to be done. There are certain mantras that are to be recited, to keep this center all right.

Now the second center that we have within us is the Nābhī, which is placed inside the void. It is the second in creation that's why I call it the second. Through it arises the third center called as Swādhiṣhṭhāna center. Now the Nābhī center has got ten petals, it has got ten petals. In the same way the solar plexus which is a gross expression of this subtle center also has got ten petals or ten sub plexuses. Now this center controls most of our digestion on the grosser level and basically it gives us evolutionary power by which we have evolved. Only through this center we have evolved to be human beings. In the animals or in the very very small animals even in the unicellular animals like amoeba it acts like a seeking. They seek food.

Basically they seek food. As they grow better and better in their evolutionary process then their seeking changes from one to another.

Even in the human beings the seeking has been first, say to overpower the nature then overpower the human beings then, affluence, money, possessions, emotional possessions all these seekings have been in human beings they all came to you through Nābhī Chakra. But as I told you yesterday anybody who gives up the path of moderation, falls into the trap of left and right goes into the two areas which are built within us. One on the left is called as the collective subconscious and the another one on the right hand side is called as the collective supra conscious.

So all the extremes of the Nābhī Chakra can be very very difficult for example, those people who fast, just for fasting sake. Is all right sometimes one should fast.

In the name of God if you fast it is all wrong because God never wants you to fast. This is something wrong that you want to torture your body, for what? Like people who want to call God would like to sort of stand on their heads, stand on your one leg and do all kinds of torturing things.

This is the way; we deny God's existence and His love and His affection. If He is there we are going to meet Him. What is there to fast and put him into trouble by making Him unhappy? If you want to make your mother unhappy you do it this way: “I will not eat my food." And that's how the mother gets very upset.

So there is no need for anybody to fast in the name of God. If you have to fast then you can fast it for your health, or for your stomach trouble because you have eaten too much is a different point. But there is no need to believe that fasting for God is a good thing.

The fasting takes you more to the right hand side of the Nābhī Chakra by which a person might become a very dry personality, extremely dry. The more you fast the drier you become. Such a person the day he fasts actually they fast, thinking all the time about food. What thing are we going to eat while fasting what after are we going to eat.

So the attention is all towards food, no doubt. But this kind of a, pressure or zabardasti as you call it on yourself pushes your attention to the right hand side. By that you enter into the area of collective supra conscious. Fasting

people become emotionally dried up, their emotions become dried up, because only the right hand side is the action towards it takes place, but the desire is not fulfilled and that's why the left hand side is frozen.

You must have heard of so many, seers we have had so-called rishis who were very hot tempered. They used to curse people they used to just bhasmisa just make them into basmas and they used to just curse such people. These were the people who developed the power of the Sūrya as they said. Like Sūrya they became because this was the Sūrya Nāḍī and they could by their power could just kill anybody they liked.

Now this is a power which is extremely destructive. It does not give any kalyana to anyone. It is of no use you become such a person that you look at someone and the person becomes ashes. Imagine, you have been made human beings, with such difficulty, from amoeba you have come to this stage, now anybody who tries to do such tricks is absolutely anti-God. He doesn't understand the purpose of God, he doesn't know where does he play his role, he becomes a destructive force.

So these are not powers but these are negative forces and how they work out, how these forces come into us that I will tell you later on.

Now on the left hand side the people who are too indulgent into food, they eat too much they are lethargic and they are all the time thinking about eating eating and eating. Such people pass into the left hand side. This is also a very dangerous state. When they go on to the left hand side much they are again attacked by the

collective subconscious and you may develop any disease accordingly.

But the third Chakra which is Swādhiṣhṭhāna, is very important, because this is the center which revolves round the Nābhī Chakra and the main work it has to do is to convert the fat cells from your stomach for the use of your brain. When you think, you have the use of the brain cells but they are to be replaced and this replacement is only done through the help of the Swādhiṣhṭhāna Chakra in the stomach.

I think the medicine people do not know about it if they had known about it they would have cured many diseases. Because it has to do this important work and when you start thinking too much planning too much, then the work of this poor Swādhiṣhṭhāna Chakra increases, to such an extent that it neglects other centers, other, you can say the other functions that it has to perform.

The other functions are that it has to look after the liver. Now liver is a very very important organ within us. By liver we sort out all our poisons, all kinds of poisons are sorted out by liver and the poisons are liberated in the blood stream as heat. When you have too many poisons in the body, then you get your temperature and it is evaporated from your skin. That is a natural way the liver throws out all the poisons within your body. But, when the liver is out of gear it does not.

Those people who suffer from liver do not get temperature. Cirrhosis of liver, even cancer has the same principle. In cancer also you do not get temperature. The heat of the body is not eliminated because cancer cannot

be cured with the people who have such a bad liver. It cannot be sorted out because the poison of the body cannot be taken out and these people never get temperature. That's why one can never know if one has cancer till it reaches absolutely a galloping stage. There you might get a pressure because of other reasons. But the first indication that a man gets from his body is the temperature which never rises with cancer.

Now this same center Swādhiṣhṭhāna is to do other jobs like looking after your spleen and your pancreas, your kidneys and your uterus. Now spleen is a very important organ again which we neglect in these modern times. One has to understand what is the specialty of spleen. Spleen is the speedometer within us. It controls our speed. These days if you find people speak so speedily that you don't know how they are speaking it goes telescopically. They walk so fast that if they have to go to the station you'll find them in the other station. They are so ahead of time that it is impossible to connect them with the reality.

Now this speedometer is the spleen. Supposing when you are having your food we used to have a very good system even, in Bengal the husband would be sitting eating his food and the wife would be fanning him and the fanning would determine the speed of the person's eating. Now, she used to control. And the another thing is that, say even in Maharashtra people are eating they say saukash slowly, slowly, have the food slowly. They go on saying. It may look little funny to some people but it is so that saukash saukash go on slowly, there's time, there's time, don't be in hurry. But these days the way we eat

our food is responsible for creating problems like blood cancer within us. We do not realise how blood cancer is created within us because I told you yesterday I will let you know how cancer is created.

Now this spleen has to work out all the emergencies within us. Supposing we are eating our food and suddenly we have to run out. It is already producing more blood cells for the consumption of the food we are having. Then suddenly we want to run, we want to run then it has to produce more blood cells. Supposing at the time, many people have a habit of reading the newspaper at the time of eating the food, it's very wrong idea. Absolutely. Because you know newspaper are the most ashuba things that you can think of in this world. One should not read any newspaper in the morning if you listen to Me.

They're absolutely inauspicious, because they always give something horrible on the front page. It's all so sensational that they don't want to give anything that is good.

And once I had a interview with one of the journalists and I said: “Why don't you give something about Sahaja Yoga, because we are doing good work. People are getting out of their drugs and they are getting cured and all that." He said: “This is doing good, you see it's good but this is no sensation see." They said that when the plane arrives in time in London nobody announces it but if there is a mishap then only we announce, otherwise we don't.

So if you read such horrible news at that time or open the TV at that time where you see a horrid face or some sort

of a horrid idea immediately your speedometer being sensitive thing starts producing more blood cells for the emergency God knows what emergency has come up.

With this the speedometer becomes really crazy becomes mad it doesn't know what to produce when to produce. It loses its control with the whole and it starts producing blood cells which are crazy blood cells. These blood cells like mad start attacking other blood cells and that's how the blood cancer is produced. It is triggered as I told you by the attack from the left collective subconscious. As I told you yesterday it happens like that.

So one has to realise that this kind of madness of speeding up yourself is not needed. What is the need? I have seen people, they'll be all right, but before the plane has to leave about three hours before that suddenly goes wrong in them, suddenly. They go mad. They forget this forget that forget everything land up there without passport without their money without anything. Till three hours they're all right. Suddenly the idea that they have to go they go crazy. This is also the work of speedometer which spoils your sense of judgment sense of stability and you start behaving as if you have gone mad and anybody who sees people at the airport I get really frightened the way they are. They don't know where they are going what's happening to them there's nothing to be so frightened about. What is there to be so much worried? I mean I have never worried about time all My life. I have never missed a plane; I've never missed a train. I don't know why to worry. After all if you have to miss it you'll miss it.

Mostly I have seen people plan out to miss to leave things at home.

Most of those people who plan out too much always miss things at home and also miss the plane. Is a common thing or they will not find out if the plane is out, or is not coming or something like that. This is one of the examples I have told you because these days people try to save the time. You are trying to save the time. Everybody seems to be trying to save the time.

Somebody said that: “I must go to London can you arrange my passage?" I said: “I don't know anybody in this airlines people I don't know how will I help?" “No no no you must arrange a relation of mine." I said: “Why what is the need for you to go to London fast? After all you can go tomorrow it's all right doesn't matter whenever you get the seat you can go what is such a hurry? I mean at least the government of Britain is not going to fall down. Maybe Indian government, many government servants think that the Indian government is there because of them.

It's all right. I don't mind they admit but even English government is not going to fall out because of you what is such a hurry?" He said: “No no no I have to go there because I have to attend a ball." So you can imagine all this time saving and all this horrible thing is to waste time there.

People try to save their time just to go for a discotheque or for a drinking party. Just imagine they must go in right time for a drinking party. What is for a drunkard whether you go earlier or later. In any case you'll get drunk, no

problem and others who are drunk will not know when you came or when you went away.

So there is no need to hurry up so much. That doesn't mean that you should be always late at a place, I don't mean that but one should not hurry up. You'll be much more in time if you do not hurry up. You'll be just in time if you do not hurry up. It is better not to hurry than to be such a slave of your watches because the time that is to be saved, is not for all these nonsensical things but is an urge from within to save the time for meditation.

The time has come for us, to get our Realisation and to meditate within ourselves and to grow within ourselves and to transform into the new awareness of God's Realisation. This is why we are seeking the time. That's why we have to have the watch to know how many hours are there left for us to meditate.

This urge has been misunderstood by human beings and they are misusing it for some another purpose.

I'm sure after sometime they will realise because this kind of madness leads to horrible diseases.

Another disease that people normally suffer from specially in Delhi is very common, is diabetes. Diabetes is caused because the same center, which is using it's power to supply the cells the fat cells for your brain has to look after also the pancreas. Now the pancreas is the one which digests your sugars. Now if all the time you are thinking all the time you're planning then what can the poor one center do? It cannot work out the pancreas and that's how only the so-called educated and planners get diabetes. It's a balancing. Because they use too much of their right side and the left side is completely frozen,

what happens that all their left side problems start. The nature takes its respite. It tries to teach you through these methods. If you do not understand that you have to lead a balanced life the other problems can crop up like kidney troubles.

But the worst of all is the heart attack. Only a person who works very hard, thinks too much of himself and thinks that he's the one who is the support of the whole kingdom and the one who stands like Girdhariji with the finger in his hand, all such people are apt to get heart attacks. Absolutely no doubt about it. Because they work so hard. They work out their right side and don't worry about their left side.

The left side goes to a point.

The another type is the type which worries too much about their physical body physical health, like Haṭha Yoga, now so-called Haṭha Yoga of the modern times. If you do too much of exercises and too much of physical exercises you neglect your Spirit which is your heart. There's no balance between your heart and the Spirit. The heart is all the time working for giving you more blood for these horrible exercises that you are doing. There's no need for you to take out all your intestines and put them back.

Some people do such horrible these exercises, I don't know for what. What is the need to do such exercises indiscriminating? Of course in Sahaja Yoga also after Realisation you have to do certain asanas according to the need of the Chakras. If the Swādhiṣhṭhāna Chakra is caught up on the left side or right side, there are certain asanas one has to do. But if you do at that time some

other Chakra, other exercise you'll spoil it first, because you spoil that center which is all right because it is all right why are you bending it. And the another one which is spoilt is not attended to. There's a big knowledge about it. I should say there's a big science about all these things. If you do not know that and if you just do it indiscriminately it would be that you just have a little cold and you are taking all the medicines right from cancer up to TB. This is so indiscriminate, doing all the asanas all the time and then end up your life with a heart attack.

Those who pay too much attention also outside get a heart attack. Actually these are all ego-oriented people. You see on the right hand side when you think too much, when you use the right side you develop your ego. It can be very subtle. It can go very subtler. If you hear of a person he's a great gentleman know that there's a very cunning ego there, because he knows that you have to be very polite with your ego otherwise people will know that you are egoistical, so they are extremely humble. Ego can only disappear when you get Realisation. Before that ego exists in a subtler and a subtlest form. After Realisation when the Kuṇḍalinī rises, She sucks in both the ego and superego and you become the Self. This happening has to take place; otherwise we live with ego all the time.

Kṛiṣhṇa realised it long time back. Six thousand years back Kṛiṣhṇa realised it that people cannot give up ego easily, *[UNCLEAR* tere kire], it's not simple to explain to them that you have ego. Because if you tell somebody you will have it, so is better to do it in a way that they

would understand and that's how the whole Gītā is nothing but a great diplomacy of Śhrī Kṛiṣhṇa, the great Incarnation the complete Incarnation of diplomacy. He has played tricks with Arjuna and you are all still playing the tricks, you are still with it. When He said that: “Get the Gñyāna” means that your awareness must be enlightened you must get your enlightenment. That is the first thing He said. He's not a shopkeeper so He said the direct thing that you get your enlightenment; get your Gñyāna, that's the first thing He said.

Gñyāna means not reading the books but Gñyāna means, your attention must be enlightened, your awareness must be enlightened. You should become a Gñyāni means you know, just by feeling on your fingers you can know what is the problem with you and what is the problem of others. You become. It's not question of just giving a lecture to people that: `Do this and do that and do this.' But it just happens to you that you just become and this is what He has said that: “You become the Gñyāna." Now, Arjuna asked that: “You are saying that you become a Sākshī and a Gñyāni and here You are saying that you go and fight in the war." You see when you are realised you fight in the war you don't fight. You just see as a Sākshī. You are just used as a instrument of God to fight the horrible people.

But he did not understand. He did not understand this subtle point, so Kṛiṣhṇa tried a trick on him. He said: “All right. What you do is to do your Karma and put it at the Lotus Feet of the Lord” which is an impossible situation, is an absurd condition. This is the best way of diplomacy, to put an absurd condition so they fall into their own

traps. He said: “You do all the Karmas of the world and put it at the Lotus Feet of God Almighty." Now it's an absurd condition can never happen. But many people believe in this Brahma, that: “Mother we'll do all the work and put it at the Lotus Feet of the Lord." You cannot. In a subtler way you may say, rationally you may say with your mouth you may say but you cannot because the ego exists within you. It is there.

Now how to get rid of the ego? If you fight with it it will become even bigger, just like a balloon if you fight with it it goes bigger and bigger and bigger and some people have a ego so big that if looking at them I sometimes find that it might grow into a horn. It can be horribly bad. You see people have, ego in the places, like India most surprisingly when we get the idea of getting developed we should know the people who have done that job in the west have got such a ego-oriented personality that they want to run away from this ego morning till evening. They are so fed up with it that when we are trying to develop ourselves we are just doing it by increasing our ego.

When we work out our right side our ego develops as a by-product and this surrounds our heart. It surrounds our heart. A man who gets egoistical becomes so much dry he cannot talk to anyone properly.

As I told you they bark. They suddenly become so dry that if they have to talk to someone they think that it is too much to talk to someone who is so low. They start feeling that they are very high people; they are of very great positions. They are very rich and these are all low people. All such nonsensical ideas start cropping into

their heart and their heart becomes all enveloped with ego. Then it goes to a point where the ego becomes too much then you get a heart attack. All those people who say Gāyatrī mantra without any authority, working on the right hand side also. If you say your Gāyatrī mantra without any authority you will get a very weak heart. All such people will get heart troubles.

Now it is important for all of us to know what is the problem with us and how to look after ourselves.

We should not try to put our attention outside to such an extent that we neglect our heart. If God has given us say some position must know that you must love. Must have your emotions. For example I've seen Government servants in Delhi, because My husband has been a Government servant all his life I know.

They have no time for their wives and no time for their children. They are so busy you know you never see their faces in the daytime. You have to always put the light on and if you see them in the daytime you don't recognize them. Once they wear their pants they are out of gear. You can't talk to them except for five-year plan which has failed many a times.

So these people should know that you must spend some time with your emotions, with your family with your children, with other people. Have some loving rapport with other people of the society. Look after that side also. Those people who do not do such things are in for trouble. I have told so many people that be careful, that you should not get a heart attack. There are some Gurus who are very good at giving heart attacks. There are

many Gurus who just give a heart attack to the husband whose wife is his devotee.

Is very common feature of many Gurus who gave a heart attack to the partner of his devotees so that he gets all the money, all the property and the wife of the husband at his lotus feet. All such things should be avoided.

We have to be affectionate, we have to be kind, we have to control our tongue and be sweet to others and nice to others. Not that thinking if you are nice to anyone you are doing something great. We have to be generous people. We have to give as much as we can we should give. What is there to feel we are doing anything for anyone. This is the greatest subtlest ego that people think: “We are serving the nation, or we are serving the poor." Who is serving who, who is the other? If this finger is serving this finger do you say that: `I am serving this finger?' Who is the other? If they are all the part and parcel of the whole of One Primordial Being then you are just helping yourself, you are not helping anybody else. But this is only possible when you get your Realisation. Without Realisation all this talk is talk talk talk and talk and talk. If you have to have any such idea that by just telling yourself you'll forget it you cannot. You have to have your Realisation by which you become another person.

Then how you talk. What Kṛiṣhṇa has said that you become akarma. The akarma becomes in. Then you just don't feel you are doing anything. For example now if you have a Sahaja Yogi here and if you ask him to awaken your Kuṇḍalinī he'll just tell Me: “Mother it doesn't come up. It doesn't come up. It doesn't go. It doesn't..." He

doesn't say: `I am not doing it.' He doesn't say so. It becomes a akarma. He doesn't have to say that: “I have done this Realisation. I have cured this person." No. He said: “She's not getting cured. The Kuṇḍalinī is not rising. The Realisation could not be established. This is going wrong." Because the whole concept of doing the work is finished as soon as you become a hollow personality.

There's a beautiful story of Śhrī Kṛiṣhṇa and Rādhā. Once Rādhāji felt jealous of the murali and She said that: “Oh Lord why do have this murali all the time at your lips, what is so special about her?" She went and asked murali about it. Murali smiled and she said: “Don't You know that my speciality is that I have no speciality. I am a hollow person. He plays and the whole thing flows through me, I see that.

People say the murali is playing. I laugh at it. It is He who is playing through me. I become a hollow personality." In the same way, when the akarma is established, you become That.

Same about the Bhakti . When people start singing too much like mad you see: “Unless and until I see You I'll cut my throat, or jump before the, fast-moving train” and all those things when you try such tricks you must know that you'll be attacked by some possession.

Some people dance like mad thinking that they have got God in them. God doesn't dance that way.

Some people get bhoots into themselves and they say that Devī has come into me. Devī, to be borne in the body is not a easy thing. It needs a special type of a body to have thirty-five crores of Gods to be settled in the body, to manage the thirty-five crores of Chakras. Is not

easy for the Devī to enter into any Dick Tom and Harry and to make the person dance.

Moreover one has to know that if you have got the Devī Tattwa or if you are a realised Soul, you become completely controlled with yourself. You do not dance as the so-called Devī or so-called bhoot comes into you and makes you dance.

Anybody who does anything out of control or anything that happens out of control one must know is not done by you but by somebody else because you have lost your possession and somebody else has possessed you. It's a very very common practice of all these fake Gurus. They'll give you a mantra. Now this is another thing I'll have to talk about because today somebody requested Me is a very common practice of people giving Nama. I don't know from where they get this idea. This is something I just can't understand. Nama was given to people at the time when they had a particular Chakra's catch. For example say Nahbi Chakra say is caught. Then they would say that: “Take the name of Viṣhṇu or Lakṣhmī Nārāyaṇwhatever may be the case. Or supposing your void is, then they may say: `Say MahāGuru or say Guru's Name and all that." But that's a different thing when the Guru is a realised Soul He knows where is your problem. But how can you give that name permanently to someone? It is impossible because the Kuṇḍalinī moves. As soon as you take the Name of the Guru the Kuṇḍalinī will move upward. If there is an obstruction you have to take the Name of the Deity that is here. If there is no obstruction It will move here. If there is an obstruction here you have to take the Name

here. It's a living Force. I told you it's a living God and it's a living Force. It doesn't stay. It's not static permanently at a place that you go on saying the same thing again and again. Maybe your Kuṇḍalinī is just here to burst out and you are just taking the Name of something much lower. That's how we spoil our Chakras.

You'll be amazed, those people who do Shiva Pūjā in the hand, I've seen people who do Shiva Pūjā in the hand. They'll put the linga; turn on one head I don't know what else they'll do. Must be tying up their shendi somewhere and I don't know what else they do. But whatever they do they worship God.

They say: “Oh we have done this." Then they put so much of belapatras and thousands of belapatras and they'll make people take out the belapatras with the bhāt and everything so that all of them will have doing this Pūjā will have self get into great sickness. All this nonsense they will do just to say: “Oh I have put one lakh of belapatra to Shiva." Now this kind of nonsense is taking you away not only from God but from good health also. All these rituals are of no value to you unless and until you know what is to be done in your case. There is no light supposing in this room. Now you have come to put a curtain here. Now you don't know where is the window you don't know where is the rail. Where will you put the curtain? You may put it there and it may be all spoilt. It is like that. You must know where is the problem. You must know how far to go with it. You must know how to correct it. It's a knowledge. It's not a blind man's work. It has to be done with light within you to understand where is the problem.

And that is how these people just give names. It is to such an extent that some people are charging three hundred pounds for one name and the name given is tinga and Inga. There are some foreigners here who have had this kind of a name also and they were told that it should be without any meaning so it is even better. And then some of them have been told that if you pay three thousand pounds then you can fly in the air. I said put your Guru on this leaning tower of Pisa and throw him down. Let us see if he can fly. If he can fly then you can fly. At least make the Guru fly for a change. All such nonsensical ideas are given with this kind of a basic ignorance of people, that name cannot be given by anyone. Only thing is when the Kuṇḍalinī is rising, you yourself should know where is the Kuṇḍalinī and you should be able to raise it.

Of course at the time of Gñyāneśhwara we can say He gave a name to His sister, to a point. Because He knew she had a problem at a particular Chakra He said: “Now you take this name." Only once. He didn't give it to every Dick Tom and Harry. Here if you go to a place there is a big box kept, seva. For seva there's a big box first of all, with a big slit. Supposing you have a big cheque or a big dollar note or something, it must go in straight.

So there is a big box of seva kept, you go and put the money there.

You go there the Guru is sitting at the seventh floor, who doesn't know how to talk now who has had three heart attacks with sitting with a lumpy face and you go there and you get a name.

Somebody comes and tells you in the name: “I've got the name." Then you can drink you can smoke you can smuggle you can do what you like. Doesn't matter. There's no transformation nothing. They are just the same as nonsensical people they are. This is not religion.

The religion that doesn't give you transformation doesn't give you a personality has no meaning at all.

It means your sustenance. And that is what is happening in also in so-called temples. I would say there are many places where we have, the Deities which are realised, which give vibrations there are but I don't want to tell you in Delhi because when I told them the fellow was sitting there made all the money.

So the thing is you cannot make money out of God. These vibrations are flowing free just like sunshine. You cannot make money. Money and God doesn't go hand in hand. God doesn't know any money business.

You must know that He does not know that there is a way of creating money by just painting papers. This is impossible for anybody to get God through money. This is your own problem, this is human problem, this is human beings have created. You better deal with it.

God has created this universe. How much money did you pay to become a human being from a monkey? How much money do you pay for sowing a seed in the soil, to the Mother Earth? Do you pay any money? How much money are we going to pay for our Realisation? What do you have, what is your, wealth, what can you pay? It is something so invaluable you can pay anything you like; you cannot pay what you have got in your Realisation. It is all God has given you. He has given you a beautiful

Kuṇḍalinī. He has given you your old yantra. He has given you your Spirit. Now what can you pay Him except for complete gratitude, for what He has done. Just to sing His Mahima to sing His glory that's all you can do. But just to think that you can buy Him and purchase Him and also organize Him, is another foolishness and stupidity. You have to be sensible enough. Everything should be logically understood that how can you purchase God in the market.

People asked Me the other day the question: “Mother You have a ashram in London?" Of course surprising I could not establish in India, because they all wanted black money black money black money.

I said: “Baba I have no black money and I do not want to pay any black money. I want to do it straight at least there should be one place without black money can't you do it?" At the last minute they would say: “Give us a bribe or give us a black money." And I could not establish a center till today in your great Yoga country Yoga Bhūmi India.

But in London we have a center for which I don't know these people have collected their own money, because they are paying for the rent of the house. They were paying the rent. They all paying the rent.

They have combined together taken a house and they are paying the rent, finished. What money do you need for what money do you need? You need, for this hall supposing you need a money, all right little bit you can arrange a money and you do it. What is there to have the money for the Guru? A Guru if he's poor he lives like a poor. Christ was a carpenter's son. Did he collect any

money for himself? If he is a rich man all right he can enjoy his wealth or he need not. If he's a rich man it's better that he should pay some money for this work, which I have to pay Myself sometimes.

In the same way one has to understand that money cannot buy God. It is too valuable, it is so, great it is so prem and the one who wants God should not ask anything that is material, should not. Should ask for the parama ask for the highest, the central thing the Tattwa the Principle of it, from which everything flows as I told you yesterday Kṛiṣhṇa has said: “Yogakshemam vahāmyaham." He did not say kshemaYoga.

You have to get your Yoga by which your kshema will be worked out. All your problems, all your material problems all these things will be worked out and how they work out I'll tell you tomorrow. How the Lakṣhmī Tattwa is enlightened within you through the Nābhī Chakra.

But today I have talked to you about Swādhiṣhṭhāna Chakra. Now you must know that Swādhiṣhṭhāna Chakra is like a lotus and the Deity of the Swādhiṣhṭhāna Chakra is Brahmadeva and Saraswatī. It moves on both the sides, it can go in the inner areas also. It can move everywhere because it's a very flexible stock, with which it moves so it manifests outside. In the gross the aortic plexus and it supplies all these areas with blood, but, the real energy comes from the subtle Swādhiṣhṭhāna Chakra which is placed in the spinal cord around the Nābhī Chakra as you've seen.

Now this Swādhiṣhṭhāna Chakra is to be looked after. In Delhi Swādhiṣhṭhāna Chakra is the first problem. Firstly because you think too much. Secondly you think you are

running the show. Thirdly the water of Delhi is not good. I've requested all the people, all the Sahaja Yogis to boil their water and drink it and never drink water outside. At the most if you have to drink then you can drink something bottled.

But try to boil the water all the time to keep your Swādhiṣhṭhāna Chakra all right. It causes jaundice and all kinds of problems because water is the basis of Swādhiṣhṭhāna Chakra.

So if you try to spoil the Nābhī, Nābhī is the basis and if Nābhī gets spoiled then Swādhiṣhṭhāna also gets spoiled. Because from Nābhī the Swādhiṣhṭhāna Chakra has arisen. Moreover, one has to know how to give balance to oneself, when the Swādhiṣhṭhāna is out.

Now on the Photograph or towards Me if you put your left hand like this, you have to move from left to the right, all right. By moving left, what you are doing you are awakening your left side, you are awakening your left side. You can do it now. Raise it from your left. Go higher and bring it down, you see? Now what you are doing is you are awakening your frozen left side.

So for your heart attack and all that it is very good, like that.

Now from the top you are bringing down the power of Saraswatī. By this you are giving power to the Swādhiṣhṭhāna Chakra which is absolutely tired. You do it seven times; you'll feel very much better. By that your ego will come down also because it moves downward and it creates a space for superego to come in and a balance is established, do it seven times you'll feel very much better, very much better you'll feel.

All of you should try. Because after that you'll say: “Mother we have not got Realisation." Then I'm not going to listen to that. Please do it. It's very simple. Now, now put your hands towards Me.

Some of you will start feeling the Cool Breeze as it is.

***Contents: 1981-02-07*, Public Program, Day 3, Introduction to Nābhī and Void, Constitution Club, New Delhi, India**

Please sit very comfortably that's very important. There should be no strain on a particular part of the body for example when you are sitting sometimes your feet might feel little bit numbed down you can change the posture you need not carry on with any extreme effort or any discomfort to yourself, that's first thing you must remember. Moreover some of the people go into tense postures also by stretching their hands too straight or sometimes going very straight or pushing their head behind, sometimes they bend their heads also bit too much also, sit very comfortably with both the hands on your lap in a very comfortable way, there should be nothing extreme to be done from outside.

We have to understand the principle of living process then you will know that why I say. No use doing any such extreme thing to achieve your goal. The principle is like this that this room is all dirty supposing or it's in a chaos, or maybe it's in darkness completely, you can't see anything, so you enter inside the room your goal is to achieve the enlightenment.

Some people will say that let us clean the room in darkness with blindness, you start cleaning your body

you don't know what you are cleaning so there is no need to bother about cleaning when you are blind, some people think if you clear your mind before realisation you will be better off.

You have tried all those things but in doing so you have gone to extremes. It's all blindness, all your work is done in darkness, there is no enlightenment. You have to get your enlightenment here first this is what I have realised that unless and until human beings are enlightened they cannot cleanse themselves properly. They cannot understand Sahaja Yoga, they cannot understand God, they cannot understand feel their spirit, nothing is possible unless and until they are enlightened. It is possible that when you get the enlightenment you might find that the light is not coming through properly, there is some shaking in the bulb or may be there is some shaking in the shade or maybe that the room is dirty that you cannot see things clearly, that you cannot see your image in the mirror your eyes are weak, for all this you need a bright light.

But without getting the light itself, without knowing, something about what you have got within yourself, how are you going to cleanse yourself? Of course the light may be dim but still you can see what is the problem, what is to be done, what is to be cleared? That's why enlightenment is the first thing.

Now for this, even if you clean the whole room, even if you do all that, you have not done the perfect job on the contrary you might break some things, spoil some things, you may slip down anything can happen in darkness that's what happens to people when they do any

sadhana blindly. After your enlightenment you know your way through, you know how to go about it and you understand everything.

The another myth we have is that if we cleanse our mind we can achieve our spirituality You cannot even if this room may be clean unless and until there is light there cannot be enlightenment so the main thing is you have to have an enlightenment.

I have known people who lead very clean and a good life when they get enlightenment they get it very fast and have it nicely established, very easily and it is there, but some of the people who lead a very clean and a good life have over-done it to such an extent that they have an ego about it, they think “I don't want anything, I am perfect, I do no wrong, I am committing no problem, I am a very happy person" such people also get stuck because they do not want the higher things of life. They d not want their spirit to be enlightened so that also sometimes become a very sticky point.

Now in Sahaja Yoga you have to know that you have the power within yourself. It is there, it exists there and it is to be just awakened in some people. It takes time to be awakened in thousands I have seen it takes no time, the only thing that I would suggest is to keep your mind open not to become obstinate about things. If you are an obstinate person the Kuṇḍalinī is even an greater obstinate thing, do not be obstinate, just keep yourself open, do not argue it out by argument or by thinking about it. The Kuṇḍalinī is not going to be awakened, on the contrary when the Kuṇḍalinī is awakened your thoughts settle down to such an extent that you feel

there is no thought coming to you from your sub conscious or from your supra conscious so try to keep yourself absolutely open and don't worry even if your vibrations are not fine.

The principle is that light is light and the room is room, the light has nothing to do with the room only thing when the light is enlightened it enlightens the room the room has something to do with the light but the light has nothing to do with the room. Whether the room is there or not light exists in the same way, we must understand that the relationship with the Ātman and our body our spirit and our this body mind and our ego, superego.

So many of you must have done lot of tapasyas and lot of things which were not really wanted thinking that you have done such a lot. You have been to so many places, you have done so much teerath yatra, you have been to so many pilgrimages and those pilgrimages and all these places, you think according to you should be blissful to you, but actually while going there you did not know how to get the bliss from those temple and those places which are holy actually in nature but are surrounded by people who are actually negative because of that that mixture was there sometimes instead of getting the bliss you get the headaches.

Today we are going to discuss the void what we call void in Sahaja Yoga is different from the way people talk of void is the complete visceral *[UNCLEAR]* cavity which is called in Sahaja Yoga language as Bhava-sāgara mainer times you must have heard people singing songs poets singing songs saying Bhava-sāgara se pār utaroo." What is this Bhava-sāgara? This is the symbol or this is the

reflection of the whole entire universe that is created. This all universe is created by Brahman deva, he is the one who is the creator... rachiyata of this world who created this beautiful universe, in that especially he created the Mother Earth, he has placed the moon and the sun on both the sides of this Mother Earth, they represented to you of the Mother Earth within us is the Kuṇḍalinī the Mūlādhāra. Now this universe is exist within us that is the Bhava-sāgara, this Bhava-sāgara exists in many stages in its evolutionary form and today it is Kali Yuga in this Bhava-sāgara, I would say it is a dawn of Satyay Yuga at the end of Kali Yuga in this Bhava-sāgara is placed in the center of Nābhī. Nābhī Chakra and around it moves the center of Swādhiṣhṭhāna, Nābhī Chakra as you know is governed by Śhrī Lakṣhmī as the power of Śhrī Viṣhṇu and the Swādhiṣhṭhāna moves around it, which delimits our own personality and which creates all these different stars within us or the planets within us.

In these spaces, Void, are born the incarnations of the primordial master who is called as Dattātreya.

Dattātreya is the innocence of Shiva of...

[Aside:] Vibrations itne hai.

... of Brahmadeva and of Śhrī Viṣhṇu, Brahmā, Viṣhṇu, Maheśh, the essence of these, the innocence of these is embodied in the form of Dattātreya, who is the primordial master.

So these masters who are born on this Earth are innocence at its best, all integrated together. These masters have incarnated on this Earth mainly ten times, but there have been many others incarnations also, there

have been repetitions just to correct themselves. As I told you yesterday that Mohammad Sāb and Nanaka are both the same personalities of Dattātreya. The instance is given, in the life of Guru Nanaka, when he was sleeping people told him that your feet are towards Mecca, Kāba towards Kāba he said, alright I'll remove my feet and put wherever you say, then they put his feet towards the other side and again they found that his feet were facing towards Kāba then he said tell me the place where there is no Kāba I'll put my feet, but they couldn't arrange it at all, because wherever he placed his feet it was such a Māyā that always they found that the feet were towards Kāba. Now Kāba is a place where you have a beautiful Shivlinga, which is called as Mekkaeshwar Shiva in our Purānas, from ancient times it is mentioned that, there is a Piṇḍa which is absolutely Vibrating and which is there.

Now Mohammad Sāb religiously avoided talking about that. He only said, “If this stone can be so godly, why not human beings be?" But he did not explained much as it is whatever he tried to explain the people were so insensitive so cruel that they tried to kill him many a times, they to gave him poison, ultimately he died in a very, very bad state, they tortured his life, they were lunatic people, they used to live in tribes a very tribal by nature. And they *[UNCLEAR]* he tried his level best to propagate that there is God and God is above all and I am the messenger of God, but they would not listen to him.

Then came, you know Nanaka who preached that there should be no enmity between Hindus and Muslims, he preached that, because he saw the Muslims behaving in

such a manner, they were such fanatics and they had become so funny that he could not understand how is it? These are the people whom I have made Muslims and what are they doing here? Actually Mussulman means the person who is realised and Peer is a person whose realisation is established so much so that he said that those who have become Mussulman should be buried and not burnt, because he thought they are all realised Souls, but realisation finished off with his son-in-law and his daughter, after that he had two sons who were great souls who are really the reincarnations of Lov and Kush.

Now perhaps we do not know what happened to Lov and Kush when they were born. Lov and Kush when their mother disappeared in the Mother Earth and the father, they were little annoyed with them, went in the north one went to Caucasus and another went to China. Lov went to Kokacious and from there he became a very powerful king in Russia. Russians always use Sanskrit language; we do not know how much Sanskrit they use; for example they will say kharoshou means Harushivaye the Pravada itself the word Pravada vda is to say pra means enlightened. You see their language, it's full of Sanskrit words, practically it is absolutely based on Sanskrit and you'd say slaws people... slaws, so lov sla... Lov ruled there for years together and about four hundred years back, his very descendants flew away from there, went to Iran, where there is a Goddess, Goddess Hindolika's temple is there which is all described in the Purānas, where they used to worship Goddess Hindolika, from there they came down and spread all over, it's a big story. Then Kush went to China, that's how you have

Kushan in China and Chinese language is very much near Sanskrit and quite close to Marathi language, it's more surprising if you hear them talking, for example they say; Ma tza tum, tza is only there in Marathi language they use this word tza, we never say in Hindi tza or in any other language you won’t find it, tza, but only in Chinese and in Marathi language they have this word, tza.

It's very interesting to see, how the spirituality has spread into these countries and then how it died out. All these things happened, but then they were born again and again, they were born as Mahāvīra and Buddha, they are the same, they are born as Mārkandeya, they are born as Kabīra, as Ādi Shañkarāchārya, it was Buddha who was born as Ādi Shañkarāchārya just to correct himself, Buddha was shocked the way people were going, there was Nirākāra that he had be born as Shañkarāchārya to tell people, oh God, what are you doing? It was only Buddha who came to correct himself as Shañkarāchārya, it is so surprising, that people are fighting, Buddhist and Hindus are great enemies of each other, but they do not know that the person who really re-established Hinduism was the same who established Buddhism.

So imagine the same personality coming again and again on this Earth tries to correct his disciples again finds that there are two groups he has created, it's a big problem.

Now Mahāvīra also was one of them, who was born again and again and he was Mārkandeya and he was Kabīra, the way Kabīra lashes people you can see that he is tremendous, he is like Bhairava and the power of Bhairava, Kabīra has used in his language, but for Hindi

poets it is Sadhukadi and they have made fun of it. The best thing of a person who doesn't want to face reality, is to make fun of everyone, that is the best way, they said what is this talk Iḍā, Piñgalā, Suṣhumnā? Who is he? What does he think of himself? But he was appreciated very much, by the saints and especially by Guru Nanaka, who included all his poetry in his Grantha Sahib; he's included so many of these poetry from all the realised Souls from Maharashtra, also. But I wonder how many Sikhs know that this was for getting realisation, he thought, if you write an Upanishad, *[UNCLEAR]* they try to correct everything just to make people understand that you have to get to it. First, they thought that if you write Gītā, they go on remembering Gītā by heart. Then, they thought it is better, that you write something from the realised Souls only together, so that it is a powerful Grantha by which people when they read it they get Vibrations and they'll stick to it, but it is not so, even there people are just reading it. I don't know how? Gradually as we were revolving, we were losing our sensitivity. At least in the time of Rāma, people knew he was an incarnation. At the time of Kṛiṣhṇa they knew he was an incarnation. Many people know, of course, Rākshasa knew also that they were incarnations; Rākshasa's even today know who the incarnation they are very sure of it and they are just frightened of, but in those days, even common people knew who is an incarnation. Now the sensitivity among human beings started getting reduced and reduced as they got involved into fanaticism, all kinds of Tantrism that developed in this country of ours, in other countries also, tremendous

movement was there to create fanatics and these fanatics are diseased people, they are diseased, they are actually the people who are possessed absolutely possessed, they are not normal people when they talk, you are surprised, how can they talk like that? When they do not know anything about it, but thank God today, fanaticism has reached such a stage that the younger people are understanding the nonsense of it.

It's a very good chance for Sahaja Yoga to come up. In Sahaja Yoga, the beauty is this, that you cannot now form a cult as soon as you try to do such a thing, you loose your vibrations, you try any such tricks, you try to be fanatic you will be losing all your vibrations, any tricks you try with Sahaja Yoga first thing you will loose your vibrations, you won’t like it, you won't be happy with it, you would like to keep your vibrations going, smooth, smoothly and nicely so that you feel absolutely happy about it and joyous, but anybody who tries any tricks with Sahaja Yoga, you get into problem.

Now these Gurus came on this Earth to remove fanaticism, the last of them came as Shirdi Sāi Nāth, he was the one who had said very clearly, in Marathi he had said it, that to speak ill of any other religion is sin, is sin, nothing can be more powerful than that. There are many people who worship Sāi Nāth, many people, but they drink, he was against drinking, all of them were against drinking, why were they against drinking because the awareness is spread in your void. The awareness, the Chitta, the attention is in your void and is nourished by your liver. The liver takes out all the poison from your awareness, due to bad health, due to bad mind, due to

anything from bad effects or negativity and then it clears out as I told you yesterday.

So this awareness within us gets, you know that our awareness, human awareness goes down through drinking, these people preach that you should not drink. I mean that the one thing that they all preached together, that you should not drink. At the time of Mohammad Sāb there was no smoking, so Guru Nanaka also *[UNCLEAR]* this time you found people smoking with big big hookah's, he said that now for heaven sake do not smoke, because they said that you just said that don't drink, so we will smoke now.

Like in England, people say what's wrong in drugs? Drugs were not approached by saints, so we can take drugs, so it is in My lot, to tell them, now drugs are the same; anything that goes against awareness is not good. I mean, it is not something that you have said no because they were mad people, whatever they said, they said because it was the truth. If you take drinks of any kind, alcoholics or any these kinds, anything that takes you away from your awareness is wrong because your awareness is to be enlightened as it is your awareness is like that and on top of that if this awareness is to be enlightened and is full of alcoholism, how to raise it? How to do it? But these days to talk against alcoholism, one person asked Me, “Mother are you going to be minister of permission?" I mean, it is impossible to talk to people about anything sensible. Even in a party you go, they say why don't you drink? You should drink, you are missing such a great thing, you have missed such a lot in your life, I said I have drunk from my childhood, don't give Me

anything I don't need it, no, they'll go on forcing, you must drink. You see, this is a special thing, that is thing and all that. They have no shame about it, no shame. They think they are trying to be nice and you tell them even once if you say. Why do you drink? Gone, you are the gone case, you have no manners. You are the most unmannerly person. How dare you say such a thing to anyone? Look at these human beings, such *[UNCLEAR]*, I don't know how to deal with them? They think that they should be told, “Alright go ahead drink, kill your self." How can you be saints allowed you to drink? Tell Me, when they know that it goes against your awareness, of course these thugs will say “alright drink as much as you like, do what you please, you have ten wives or you do what you please, only give me your purse to me” because that is their interest in you.

They are only interested in your purse, how much money you have got in your purse? What job you are doing? Or at times they can be, officers, saying that, give job to my son or give job to someone. One has to understand that saint is not afraid of anyone, he cannot be, it's a fearless entity absolutely fearless, it's not afraid of anyone because it is standing on truth, truth itself gives you that strength to say the truth, but I have learnt certain lessons, in My past lives that human beings don't like truth, don't tell them, if you tell them they will crucify you, immediately. You have to go round and round and put them into problem so that they come along. If you tell them straight forward don't do something, they will put you, I mean, people may crucify Me after sometime, if I tell them don't drink, it is that bad these days.

The drinking in England is so bad now that English, who used to drink so little, is now nothing but a bottle, since morning he starts it. In third generation you go down, what about our Indians who have gone there? Even the Sikhs, who are told not to drink, drink more than Scotch people can drink. It's a shameful thing and they will fight that we'll not put a helmet on our head, to save our head from going on a motorbike.

Is it written in any Grantha Sahib like this to be foolish and stupid? But they will fight for that, but not fight for this, that no Sikh should drink. If you are wearing that pagadi, you have no business to drink.

They don't think that the essence of religion is more important, than all these nonsensical things that you think you are doing.

Such a great religion, Islam, such a great religion is Sikhism, such a great religion is Hinduism, such a great religion is Christianity. Everything gone to dogs because the dogs have come into it. They have no sense of proportion; they do not know how to respect their Guru's... in the right way putting their Guru's in their heart and in their behaviour. That's all they should have done. They should have just obeyed their Guru's. There was no need to stand on your heads and take mantras from these thugs paying them. There was no need at all to do all these things, but no they thought that here we are doing black market money, let us make some big temples so there are great Hindus, big temples are built, black market money going on. Here they are killing so many people the Muslims, so they must say that we are doing it in the name of God, very nice. Where

Mohammad Sāb has talked of nothing but Rehmat and Rahim, all the time Rehmat and Rahim he has talked of, see they were about to kill him every moment wherever he went, it was such a dangerous situation, so vicariously he was living and he had to defend himself.

So now we have to defend ourselves from these people, instead of these people defending themselves.

It's not in defense; it is in aggression, these people are killing others and they think they are doing a great very great service to the people. Then the Christians, they are one of the worst fanatics worst fanatics are the Christians There cannot be worst fanatics than Christianity. Christianity is one religion which is very clever and cunning, nobody can beat them all. For example they will do all missionary work.

You'll say ha a ha a ha what nice people. The missionary work, they are looking after our poor people here, very nice people very great generous people and they will be converting people. What are you converting them for? Have you got the power of realisation? Have you got the power to call yourself Christian? Are you baptized in the real sense? That is how the Christians have been behaving throughout.

They have put up such a big show, this is not God's work, to get some people from the street who are dying put them in the room and look after them. Is this the work of God? This the work of human beings? Work of God is just to raise the Kuṇḍalinī that is the work of God. Not the work of God is to have Hospitals and Schools and things. This is not the work of God, this is your job, this is you are doing it, but they are taking the name of God to earn

money. In the name of God give me money. Such beggars I tell you of the first waters. Begging a man, who believes in God, will never do. Why to beg? Why to ask for money? On the streets they will stand, nowadays our Hare Rāma and Hare Kṛiṣhṇa in Oxford Street and beg money, in the name of God.

Can there be greater sinners than these who beg in the name of God and get money from others and live on other people's money? All the time like parasites. This is they have done out of religion, or ritualism go to the temples, there's a priest standing there he gives you ghanta, he makes something, puts something on your head, God knows he spoils the Āgñyā Chakra or what he does and you think “oh I have been to this temple, I have been to that temple, I have been to this Teerath and that teerath and that teerath and I have been a very religious man." I tell you these extreme ideas about God has really blinded us completely from reality.

If you want the reality, you must know that God is to be found within your heart and not in those places. Once you have found it in your heart then you will know that where is the real God in which temple and how to approach. Now if I ask you, In Delhi how many temples are really jāgrut, except for Sahaja Yogis nobody can say, you see a stone Namaste another stone might have been brought from some bathroom Namaste. Is that a real jāgrut one? It is said in the Bible that whatever is produced, created by mother Earth and by the Sky should not be reproduced, now what is that is created? What is that is created by Mother Earth? We Indians know these are the jāgrut deities which are created by

Mother Earth, these are the jāgrut deities and that is to be worshipped and not to get a Gaṇapati somewhere for two rupees, my forefathers have given me so I am carrying on. I must do their Pūjā, maybe the forefathers are sitting on that. You won't believe, there is a gentleman in Bombay [Mumbai], who came to Me, to meet Me, his name is Mister Shah, he said “Mother Lot's of things are happening, I don't know how?" I said “what happened?" “In my house I am getting some old deities from somewhere, just coming into my house from somewhere, I don't know where from where it comes? Sometimes I keep my windows open in the night and I find in the morning there is a deity of silver sometimes diamonds are there in the nose of the Lakṣhmī and I am surprised how am I getting it?" And the man is not so rich to have all these things; he showed Me and said now what to do? I told him; “throw them all of them in the sea” that's what they deserve. He said “from where have they come?" These are the people who have habit of very seriously worshipping those deities, without understanding that these deities have got vibrations or not, whether they are jāgrut or not, they are alright or not. Even a plastic they'll make, they'll make of aluminum. I don't know now what they are going to use next to make a deity and they will be carrying it on, have no value, have no understanding, have no respect.

So the people who own those, they must be bringing it, the old people and putting in your house, so better put them in the sea, otherwise they will not have their Mukti and this fellow is having greediness.

He is always having a chakkar with these things. He said “what is happening to me?" His child is getting into problem; his wife has run away from the house. All kinds of problems coming up, lost all his money, every sort of problem coming up and this deity is coming in he said, should I sell them and get some money. I said please don't do it, to whomsoever you will sell, you will sell asubah. These are coming by some dead person using this bhanawati; they are bringing this down here. But there where he told Me thousands of people wanting just to touch the feet of these bhootas. They thought such a bhoot cannot bring these deities and that must be God who is coming in the form. If in the thing was written also, made in near Mumbadevī and this and that. You mean God is sitting there and making those statues? We don't use our brains also, when it comes to God. I mean faith is necessary no doubt, but this is after realisation, before realisation it's a blind faith, which can be any nonsense.

I have seen such mad people that they just go on pulling out their hair and they say that we are doing it in the name of God, really? Why did God give you these hairs? If he wanted you to pull it out like that morning till evening sitting and pulling it out and they develop such nervousness that if they are not properly aware they will start pulling out from your hair also. It is such a dangerous situation in this blind faith, that you form some habits. You know people have an idea of using the mala, that's why Kabīra has said “kar kamana ka chade de manna ka manna ka pher." So they will also say, they will have it “kar kamana man ka chade de manna ka

manna ka pher" finished. Even the children have understood the joke, this is what we are doing, that when it is told that you have to have God in your heart and don't do these rituals, you will find these people using that rosary to such an extent, that if they are talking they don't have that, they cannot sit tight, it's like a nervousness in them, it's a nervousness by which they must go on...

[Aside:] Aur main to hamesha mala jappti houn 108 and falāna.

... and you feel that the person is about to land up in some lunatic asylum with the number 108.

The way people are mad in religion makes people really atheist they see these mad people what are they doing is the religion? Is this the religion, where people sell it, you go to any temple? Once we had bought some Am rood, Guavas and we went to the temple we were thinking that we will get out of, then we were very young, *[UNCLEAR]* and we were lots of brothers and sisters we went down to a temple and we thought that after seeing the temple we will go outside behind the temple and we will eat the thing as soon as we reached there, the Pūjāri took out the packets from our hands, you know, all the children poor things were carrying three, four packets we had and they took out everything from *[UNCLEAR]*, we were looking at them why did they took out everything and gave us one each you see, wah wah! and we were about to cry, but My younger sister couldn't bare it, she said “why did you take away my, all my Guavas? Please return it to me” but this is sort of a right they have got to live on your money, these parasites.

In the name of God these parasites, you are the people who are nurturing them, you just giving them money, it is better to give to a beggar, then to give to these horrible sophisticated beggars sitting on the temples and churches. You are the people who are responsible for creating such a mess because half of the people are indifferent; those who are not indifferent bhagvān ke nām pe, half of them are like that who go to one Sidhhi Vinayak mandir and Mangalwār day [Tuesday], you will find that queue of sometimes two miles in that Bombay [Mumbai], where people have no time for anything. People are moving with the pace of an Ant, one inch in one hour, there are some people who start in the night and they move on, they go with their nāriyal and the nāriyals, come from the other side and sold again next month.

They know this; still they say we have done it with Bhakti and Gaṇeśha will give us what we like.

Gaṇeśha will only give you wisdom, I wish he could, I wish he could give you wisdom and understanding about religion. This is a mess we have done out of our religion, every religion, every religion is not only Hinduism, Islam or Christianity or Sikhism. We have really killed the religion by our indifference, or by too much of indulgence, blind fold, faith in all these horrible people, who claim that they are religious people, by what means are they? Go and see their lifestyle. Go and see what sort of a people they are.

They are Rākshasas some of them I can tell you, when I went to Vrindavan I felt all the anucharās of Kansa are their fundas. All of them not one I found as a human

being, they are such horrible people and the way they torture you still you go about religion.

One has to understand that God stands in His purity He is a pure being and He likes our wisdom. He doesn't like people who are stupid and foolish. He likes wise people, wise people... like, Prahlad, Prahlad was an eight year old boy, when his father Hiranyakaship challenged him, Śhrī Viṣhṇu appeared in a pillar, you know in a Narasimha Avatār and he killed his father and then he asked this little boy of eight years Prahllad, he said, “My child, my devotee, what do you want?" He could have asked for anything, Sakshāt Viṣhṇu was there, but what does he say, “Tav charna arvinde prīti." Give me love at your lotus feet, oh my lord that's all what I want. To love you at your lotus feet. If you have your pure love for God He will give you wisdom. If you do not have your purity you go there to ask for this thing and that thing; Give me a transfer, specially government servants, they are never satisfied, they want to have transfers all the time, give me a promotion, give me a son, when you get a son, give me a job for my son. When he gets a job, get him a wife, poor Gaṇeśha must be tired. This is what it is, this is not religion, this is not God, this has nothing to do with spirituality, you have to ask for one thing, “Tav charna arvinde prīti." Oh lord let me be at your lotus feet so that one day my Kuṇḍalinī would be awakened and that my Ātmā would be enlightened within my awareness. Let me keep my life so beautiful, “Ye chādar rishi muni jann odhi, Odhi ke meli kini chadariya, Dās Kabīr jatan se odhi, Jaisi ki taisi rakh dini chadariya." This is what we should have done, instead of that we go to this Tan trick, that bhajji,

that Punditji, that Pandeyji, or some other Pādriji or what you call them other sorts of people those Mullahji's and all sorts of Mau Lanaji's and Pir's and all sorts of things and what do you get? A bad Āgñyā. They have no right to be there, they are there because they want to make a business out of God.

Today I spoke about it, because it is important to understand, what is religion? In India especially I have seen people go out of the way to do penances in the name of God, which is a great thing, but why do you do penance, what is there to suffer? Why do you make your body suffer so much? Keep your body alright, don't over-do things, keep a moderate life, lead a normal life, that's what Buddha has told you, there is no need to go to extremes for anything, but even Buddhist, they have gone to another extreme so he had to come on this Earth as Shañkarāchārya to tell people what are you doing? When did I say this? Then they were born as the son of Fātimabai who was herself nothing else but Janaki and they were her sons Hassan and Hussein, who had preached non-violence and they saw that people were trying to save bugs and mosquitoes.

You know there are some funny cults where we are so particular of bugs mosquitoes and all the worms, we are not at all particular about human beings, they, I don't know what am I going to do with bugs? Am I going to give them realisation? Even chicken's... am I going to give them realisation? I have to give realisation to human beings. What is the need to pay so much attention to these nonsensical things? To save the bugs and save the mosquitoes and make them bite the Brahmin and pay

them money, because they think they have done a great kalyana on the bugs. Perhaps they might have been bugs, in last lives, the way they are interested in all these mosquitoes. Now, these two were born as Hassan and Hussein and to get rid of these ideas of non-violence they had this Karbala, in which they fought and died like great shuras [warriors].

This is a story of great incarnations on this Earth. There are so many of them who were born, I have no time to tell you, but Socrates was the same, his disciple was one of these two. Abraham, Moses, who are propagating Jews their religion, *[UNCLEAR]* people are another mad, another mad people I can tell you, these Jews, God save them from their madness, they will make a sum that their books are, say called as, *[UNCLEAR* todhat], they make it microscopic, the more microscopic it is, the more spiritual you are and they tie it up here you see, you can't even read it, you have to use a nice magnifying glass to read that, they never read, it's tied up here. According to them, if it is studded with diamonds, then you are a greater spiritual person, they are very rich people you see, so they tie it up there and before a wailing wall they go and like mad they are beating their heads there and weeping for what they have done. I mean there is no end to the madness of people.

You can understand that this is not religion. Now the other day there was one Arya samaji fellow who came to Me, he could not get his realisation; I must tell you these are another fanatic types we have, Arya samaji, have they been able to get to their spirit? They are only bothered about reconverting the people, marrying the

people or building the buildings and saying that, no we don't believe in God, we don't believe in this kind of a God. We don't believe in. Who cares whether you believe or not, who are you? What right have you got to say anything? It's like any monkey standing up and saying, “I don't believe in this government, I don't believe in that government." Who is bothered about these people who talk like this.

Who are they? What authority have they got to say what is good and what is bad. Do they know what is good and what is bad? To say like these things about, we don't believe in this and we don't believe in that. For us it is essential to know that, first let us know ourselves, let us get our light enlightened and in that light let us see the truth as it is you cannot ask the truth to be like this. You cannot organize God. He is what He is, He remain as He is, you cannot transform Him. Only thing you can do is become one with Him. What you can do is to perceive Him, to feel Him, to be, that is the thing you can be, but you cannot make God as you like Him, He is what He is as I have told you. And the best thing will be that you be humble like Prahllad, to say, “Tav charna arvinde prīti." Who are we to criticise these incarnations of Primordial master? What have we done? Like, once somebody started criticising Me, so one of My disciples, Bardarf *[UNCLEAR]* called him, “Come here, come here, how many people have you given realisation to?" He said “none” He said, “How many people have you cured? What good have you done to people?" He said “none” “What do you do?" He said “I am a barber” he said “you better become a barber." What are you talking here? What right have

you got? What is your position to talk? But in this Kali Yuga, even a person who does not even know a word about religion, about God, who is not awakened, who is not realised, then talk about God. This is ghore Kali Yuga, they are not afraid, they are not afraid, to make money in the name of God is the greatest sin, is the greatest sin, I tell you, to make money like that in the name of God and to spoil somebody's Kuṇḍalinī, as these, all these fake Guru's are doing. Using there bhoot Vidyā, they do not know they will go to hell permanently; absolutely permanently they will be there and there will be no return from there. They have been given many chances before, but no more chances for them.

We are the people who have to correct them, we have to stand together and tell them, nothing doing, we had some people in Bombay [Mumbai] who are Brahmins, who are Brahmins, who are Brahmins of the high order as we can call, *[UNCLEAR]* they are called as and they got their realisation. Now they had to be taken up upon yourself to put down all these horrible fake people who are making money out of the public.

So one of them is a teacher and he told a Brahmin in his family, because he was permanently stuck, you see us Brahmins stuck to the families. He said that, “My” “I have to do the Shard of my father, when can you come, within the Pitrupaksh?" He said “I can only come on Wednesday" or something like that. He said “are you sure that there is a Muhrata for that?" “Yes” he said, “yes very I am sure of it." So he went to another fellow, got the Pañchanga, Maharashtrians, that way know a lot about these things like Pañchanga and all that and he

opened the Pañchanga he studied there and he found out that there was no muhrata, in any Pañchanga whatsoever.

There are three Pañchangas which we use, I don't know if we know here about it, he saw all of them, then accordingly the muhrata was on Tuesday, he celebrated it. Then the fellow came, “Rehne dijiye, rehne dijiye, bād mein le lenge rehne do." Then the fellow came and he said that “I have come now come along let us have the shard." He said that “I will not even give you a cup of tea to you today." He said “how?" “You call me for the Shard I am suppose to eat at your place” he says “no, we have not cooked anything and I am not going to give you a cup of tea, if there is no muhrata today” he said “according to Tilak Pañchanga it is” he said “I have studied also Tilak Pañchanga, I have studied all this, you get out of here." The mother was poor thing you know, she said “how you can this, he is our old thing” he said “this is the only chance I have to get rid of this old fool" and he just told him, “get out you will not stay in this house and I am not going to give a cup of tea." Then in Panduranga's temple, in..., Panduranga's temple is there you know about Vitthalla's in Pandharpur *[UNCLEAR]* we have people going down there and when I saw these people I was surprised, they were all crazy people for a month poor things are singing songs eat little take that nasha of tambacco and go singing songs for months together they go to see Panduranga there and these people who live there are called as Badwe, their names are absolutely suited you see, like in Kolhapur they are called as Bhūtis, can you imagine? The Brahmins are called as Bhūtis and these

are called as Badwe's. And these people ask them, “How is it, you have got cracks in your heads?" He said that “this Naral, this nāriyal or you can call the coconut was broken at the lotus feet of Panduranga” I said, “How?" I couldn't understand, these Badwe's were doing this job and when I said that these Badwe's should know if they don't behave, they are going to have a very bad time, you see everybody was shocked but you'll be amazed within eight days the government took over that place and it's working out, but now their language has changed, but this is how these people have been troubling us, but now we have got four Brahmins, four Brahmins living in Panderpur who are after their throat and they go to the temple and tell people that don't listen to the *[UNCLEAR]* and they are propagating and they said that if you want anything you ask us, but don't give a single Pai to these Badwa's, good for nothing, useless, whatever you want to do, you do it to the deity and don't touch these people, treat them as untouchables and these are the people who have started it. It is we who can change the people.

Once we get realisation, the transformation starts taking place within us. When the transformation takes place a person becomes fearless. He is not tempted easily by things, for example I have known people, who use to take a lot of bribes, have given up taking up bribe, because their financial condition also improves, their Lakṣhmī Tattwa is awakened and they do not take any bribes, their Dharma is jāgrut, they do not drink, many people who were drunkards have given up drinking, because the

Dharma is awakened within us, you just can't bare it. Just like a human being cannot bear dirt but an animal can.

In the same way, it happens to you, you just don't bear it, you don't want to have it anymore. In the same way, your political situation will improve, because what is the problem today, what is the problem? if you have went down to Maharashtra and there the people said that we have a problem of sugar, I said why, you produce a lot of sugar, he said there is one fellow known as Sugar king, he has hoarded all the Sugar. I said really, then why don't you inform the police about it? They said, when Janta government was there he gave them money, now this government is here, he gives them money, he gives money to all police officers, he is driving all of them and he also bribed us and made us vote for certain people, who are under his control. I said, then you are responsible for this.

You get your realisation and next time only vote for or stand with a realised Soul. Do not vote for anyone who is not a realised Soul and you will see this country will change just like this, the whole situation will change. It is you who are misusing your votes, in the villages even for one time need they give votes.

How are you going to improve your people? How this deterioration is going to stop by only, by your parivartan, by your transformation, that's only possible through Kuṇḍalinī awakening.

When the Kuṇḍalinī awakening takes place the man knows his esteem, he stands up like a human being and he doesn't behave like a dog, who runs after every position you get, every money you get, “Give me, give

me." It's not like that. He stands in his dignity and in his *[UNCLEAR]* and nobody can put him down. This is what it is; the Sahaja Yoga is such a blessing, for all of us, in all the world, wherever there is a chaos, it is everywhere now and so many angles it is going to it, for Samaj Karya also, now in Samaj specially in the north, you see the condition is very bad, the woman are treated very shabbily, they say it's the influence of the Muslim religion and whatever it is. But if you go to Turkey, you will be surprised that the people treat woman with such respect and such understanding.

In our own scriptures it is written that, “Yatra nāriya pujyante, Tatra ram ante Devatā." Means, where the woman is respected, there resides the Gods, but the woman has to be respectable also, if she is not a respectable, no use respecting her. It is both ways, but the way we treat our woman, in the villages, specially in the North [India], like Bihar, U.P., Punjab, Punjab is now better, woman have taken over quite a lot. But that should not be the case, woman should remain woman but men must respect them. What I mean, that woman must be respected as they are and men must be respected as they are. They don't have to change their places but in these places, all Bengal all of them you now how *[UNCLEAR]*.

Women commit suicides in that country because they cannot get married and they are put down. If you cannot get married what does it matter? You have to give dowry, if you don't give dowry you cannot get married.

All kinds of problems a husband will come drunkard, he will beat his wife because he is fallen in love with another

woman, he is going to some other person. The wife has to come as out and she becomes a woman who has no husband, everybody ill treats the woman. All sorts of things are here, why? Because we do not understand that woman is the Shakti. In her lies the Shakti we have to respect the women.

When the women are not respected that country goes to dogs and the women must know that they are Shakti and they are to be respectable and not to be frivolous and cheap.

The way Indian women are now taking toWestern life I am really shocked that means that our tradition has no depth in it. That the way we have accepted all these nonsensical values of the West, where the West has gone to dogs and we are going to dogs for this I will hold the woman responsible who behave so cheaply on the streets and in the offices and in the houses. It is the women who have to keep the Dharma going.

Now with this. It is very remarkable, what is happening, if the mother of the house is not respected, is treated like a servant, she has no place in the family, husband comes from the office and shouts at her, children cannot respect her, they cannot be disciplined, if the mother is not respected. Your children can never be disciplined. You see now, you talk of indiscipline, indiscipline everywhere.

I remember, when I was young, we could not do even a thing without asking our mother. If we had our father we wanted to, he'd say, “Did you ask your mother? Go and ask your mother." In the family, in the house she was the Gṛuhalakṣhmī, she was given all the keys all the money, not a single pie was spent without asking her. But these

days, the woman have become so either very miserly or so extravagant that men do not know what to do with them. It was [works] both ways. Women have to be wise, they are the axis the Dhuri of the society.

That's only possible when they are realised. Suddenly I find very rebellious woman become so, so beautiful, so beautiful and so women like, so sweet, their, their tongue, their whole behaviour everything changes so beautifully, it's surprising, even Western women I have seen, who walk like horses normally. If you see them they really walk like horses, but they change their dresses and their whole thing they become so feminine, so sweet, in their talks and everything, then what will happen to Indian women? But men must know they have to respect women, if they try to dominate their women, they will become the same as the Western woman and you will not know what to do with yourself. If the woman decides to be bad, there's no end to miseries that should not be done.

So, please make it a short circuit and let us understand that for Sahaja Yogi it is important to respect the wife.

So, that there is discipline, still I must give all My respect to the Indian women, despite all these things, despite the, all the men have changed their dresses, all the men have become English, Indian women have still kept their dresses and their discipline. Our men still think, they are great English people, but our Indian women are not willing to accept that situation.

I am not saying that there is something wrong with English, but if we are Indians we should be Indians, if they are English they should be English and in the same

way with our life, when there is realisation, a woman becomes a complete woman and a man becomes a complete man.

And a complete man we have before us is Śhrī Rāma, how he loved his wife, in separation and in meeting, how he loved and how they despite all their love, how they suffered. We have before us Śhrī Rāma where he respected his wife. It is a Seashell for men to understand that you are Indians and you have to behave like them. You do not know the greatness of our Indian women. If you do not treat them well I can assure you a day will come only very cheap and nasty and what you call demonic women will be born here and you will be able to enter even your homes. You will be standing outside on your streets.

So be careful about it and also you has brought us before, the way you treat your wife the same way your daughters will be treated even worse, then you will know what you did, so be kind to her because she has married to you she is not your slave. It is very important. In northern India more because they think that southern India, Maharashtra and southern India women, men are henpecked unless and until they beat their wives they are henpecked according to them.

These ideas must be given up but this is only possible when you get your realisation real joy of leading a very happy married life extremely beautiful married life of mutual love and mutual understanding develops I have seen this happening to so many people the relationship improving the relationship between parents and children improving the whole thing becoming so joyous and so

beautiful and the children becoming so obedient and so sweet.

It's a beautiful thing so when the atmosphere is fragrant with your spirituality the whole aroma, the whole atmosphere we can say completely charmed, absolutely charmed by your peaceful life. This is the bliss we have to see.

Today I talked about these things because void is very important thing for us where all our social, samajic, political, rajkiya and also our spiritual problems can be solved.

Apart from that I had told you yesterday about our physical problems tomorrow I will talk about other Chakras to you I hope you have understood today's lecture. I spoke in a very entertaining manner but you have to know that all this entertainment has to go within yourself, you have to take within your self, it's not meant for others as soon as you say it is for other, the women will look at the husbands and the husbands will look at the wives. They do not know it is meant for you and not for others. All of you should take it up, that am I doing this, am I doing this, try to correct yourself, you have to be decent husbands and decent wives and I would like to see very happy married couples amongst Sahaja Yogis, when this will happen then the great souls will take birth on this earth, you will see great people will be born.

Already so many Sahaja Yogis have given birth to very, very great souls. You will be amazed they know Kuṇḍalinī from their very childhood this will happen I am sure one day it will come and that all the souls who want to take birth will be born on this earth, especially in India.

Already lots of great souls I have seen also in England, let Me go I see in Australia I am sure it's happening everywhere. But if you are realised Souls you really become perfect parents and you really invite the great souls on this earth to work it out.

May God bless you.

***Contents: 1981-02-09*, Public Program, Day 4, Heart, Viśhuddhi, Āgñyā, Sahasrāra, Constitution Club, New Delhi, India**

I talked to you about the Void in our body, which is called as Bhava-sāgara, Bhava-sāgara in our Sahaja Yoga language. Today we have to understand the other Chakras, which are above the Bhava-sāgara. Last time I told you how by following wrong Gurus and spoiling your Guru principle you get problems in your stomach. Also your extreme behaviour towards religion, your fanaticism, creates problems which may go up to something like cancer. Also, the another extreme behaviour of people who become very dry by their over-activity on the right side and have no feelings for the family and neglect the family, have no relationship with their wives of a normal nature, also may develop problems of the stomach. This Chakra I didn't talk to you before about the speedometer within us, which is the Nābhī. I think I did mention something about it. This is one of the most important Chakras within us and I think before going over to other Chakras I must say that how our spleen gets spoilt and how we get into problems like blood cancer, which is a very common disease today in west and is also invading our country, with such a speed.

This is a... I didn't talk to you about it but I have talked about this to other people.

Now this spleen is the one, which creates blood cells for our emergencies. Any emergency comes in, it has to produce new blood cells to fight the emergency or to face the emergency or to solve the problems of the emergency. In the modern times, we have lost the idea of controlling our speed. We talks telescopically, we walk telescopically, we arrive at a point so telescopically that the point is left behind before we arrive.

Now this spleen is the one, when you are eating your food, is also producing blood corpuscles to fight or you can say to digest the food. At the same time if you are listening to some horrid news and horrible emergencies that suddenly, come up or if you are reading newspapers, or if you are running away to your office, this is a very common thing with government servants that they have no time for their breakfast.

They will take one hour in the bathroom and in five minutes, they want to finish their breakfast. All such persons face the problem of getting into some sort of a complication of the spleen because when you eat your food and suddenly try to run the poor spleen has to go with the double speed to cope up with your additional activities.

It used to be a style in olden days that all the people would sit for food very comfortably and the food was served with great care and everybody was given sufficient time to eat the food. And there would be a lady to fan the gentleman who would keep the pace of the man's eating process at a proper level and the food

would be eaten with little leisure. But nowadays I find that people have no sense that we are human beings and we are not machines.

In Delhi, I feel the schools are really very cruel people. I find even in this winter season the children have to go to school at 6:30 or 6 o'clock in the morning and somebody must bring some legal procedure against these schools. It's absolutely essential, your children are going to be in great difficulties if you do not pay attention to this fact. To get up early in the morning at that time, then walk in the cold season, take their bath, many people take their bath, also with hot water and then suddenly go out in that cold, take your breakfast just in a standing manner, in a very rushing manner, the mother is running with a bottle in the hand and pouring the milk for the child and the child is some or other trying to gulp it down and taking a bread in the hand and rushing about. This is even worse than military, I can tell you.

For such small children who are growing, it is essential that they must have their breakfast when they are quiet and tuned with the atmosphere, not at the early in the morning at 6:30 to get up and rush them with their breakfast is something extremely cruel that we are doing to our children. This will not only spoil their Viśhuddhi according to, I think modern people, Viśhuddhi trouble is to be accepted all the time, means all cold, coughs, all that are a part of life, you can't complain about it, somehow it has to go hand in hand with you. They do not want to find solutions for that.

People might say that people in the olden day's people used to get up at 4 o'clock, all right they are good but

they never used to get out of their houses so fast and the style of life was very different in those days. People had very good food to eat, they had things full of vitamins and the pressures on their lives were much less, much less. As, it is we have no time to pay any attention to our children. On top of that, the way we hurried them up is so dangerous, that I don't know, I have never known that children go so early in Delhi which is so freezingly cold so early and come back home at about 2:30 in the afternoon. To come back at 2:30 in the afternoon, after eating that hurried meal at home, or whatever you call a breakfast or whatever you may call it, so-called and then come back at 2:30 and what are they going to eat? There's timing for everything. The food digestion takes about three hours and children feel hungry. As it is there is no food and this is how for about five and a half hours, you keep them away in the schools without any food for what? What knowledge are you giving to your children? What is the special knowledge that you are giving to your children? What is such a great thing that the world has achieved by having these institutions of educations, so-called? First of all you are creating children who will be very sick. It is not going to give them longevity.

Secondly, the way people rush about for their work. In the morning time, there is no need to rush about. If you can get up early in the morning, sleep early and get up in the morning, take your time and eat your breakfast properly and go to office, have something in the afternoon and then in the evening, you'll be amazed, you'll get over fifty percent of your sickness because at the right time, if you give a proper practice to your

stomach, you get your juices oozing out at the right time. You don't make your stomach crazy by that. But, by this kind of emergency all the time arising, listening to horrible things at the time, when you are eating your food or doing something important, your spleen goes crazy. It does not know. It loses its power to produce proper blood cells. It does not know how to produce it, it really becomes crazy and in that craziness, it starts producing blood cells, at odd hours, wrong hours, it does not know when to produce, it is always in emergency, it is never stationed in its normal state. At this stage, if there is an attack from your collective subconscious area, about which now doctors are now talking in England, that there is an attack, of some proteins unknown to them, they call them as protein 58 and all that, you are very much prone to get blood cancer.

Moreover, if your attention is too much on the left or to the right to the extreme, you are even more prone. For example, you are a planner, you plan morning till evening, so your attention is more on the future, that means that your attention is on the right hand side, it's like a clot you can say, there is a tension in the stomach, is protruding to the right or to the left. Now, if your attention is too much on the right, means you are planning all the time, as I told you, doctors may not accept it but, it is a fact that when you think too much and plan too much, your Nābhī or your Swādhiṣhṭhāna Chakra, is converting the fats cells for the use of the brain. At that time, if you put more pressure into it, by over-activity of the right hand side, which is your kriya Shakti, it happens that you may enter into it such an

extent that at that time, if you are having any such problem, you are easy to get some problem with your liver because it is on the right hand side and the poor liver suffers, you get sclerosis of the liver or just like cancer of the liver.

Now, in Sahaja Yoga, what happens really is this, your attention spreads like a cloth and when the Kuṇḍalinī, rises, She pushes your attention upward and the attention is a sheath around the Kuṇḍalinī.

When She pierces the Brahmarandhra, then your attention starts oozing out, into the Supreme or Super, what we call the Super Consciousness, which is here, which is the sukshma which is the subtle consciousness.

Your whole attention is pulled up there and that is how you cure your blood cancer, your liver cancer and all the cancer that is connected with this kind of attention. Not only cancer but many other diseases, like kidney trouble, liver trouble and all other you can say diabetes, intestinal troubles and even you might get relief to your diaphragm, sometimes which is very much in tension, with people who are agitated all the time.

Those people who think they are important, I think are really not aware, of what importance they have to themselves. We must understand our own esteem; we must know that we are human beings and that we are very important to God if not to anybody else. As human beings, we have to also realise that we have come on this earth, from amoeba stage to this stage and God has worked so hard for us that we have no business to go on slashing ourselves into absolutely ridiculous sick people

who are no good for God and no good for anyone whatsoever.

Now, this attention is, how it is diverted from this to that can be seen that when people, are very much right handed or ego-oriented, as we call it, they try to take their attention, away from their ego.

Actually those people who are very ego-oriented, always take to some kind of intoxication because they just can't sleep in the night. Their attention is so much on the future that they cannot sleep. By sleep, they might go into the left side so they have to drink a lot. They will have more alcohols than normal people do. They'll have drugs or they will have some sort of a thing, ultimately they have to take sleeping pills, without sleeping pills they cannot sleep. The reason is, the attention in the man is so disturbed and he does not know how to give it a proper chance to lead a normal existence that this attention is always thinking, thinking, thinking like mad and he does not know how to stop that thing. I n Sahaja Yoga, it happens automatically because your attention goes beyond thinking. You develop your thoughtless awareness, without any difficulties, but you do not establish it. You have to establish your thoughtless awareness and for that, you have to work it out and that working out takes little time.

If people can really work it out properly, they can never get into these troubles. On the contrary, even if they may not be doctors, or may not be physicians, they may be able to cure other people who have this problem. But in Sahaja Yoga, you must know that this is a new knowledge for you. It was a secret knowledge before this,

very much a secret. Of course, I must say Kabīr das and Guru Nanaka and Ādi Shañkarāchārya and all these people talked of Kuṇḍalinī. Gñyāneśhwara talked of Kuṇḍalinī and he said that this is this and this is that. But they did not give a full detailed idea about Sahaja Yog because it was useless to tell them all about it when they were not realised. But they did inform because they knew that this time was going to come when they will be told about it and if they had not said about this, they would have come up and said, “From where are you getting word Kuṇḍalinī? It is not written anywhere." Because as I told yesterday in My lecture that people have more faith in My photograph that than in Myself.

Human beings are so funny that they believe into something that is printed than what is said. Just now, I am saying something to you. I am standing before you. But when I am in the present, you do not want to accept Me. But if I've said something and is printed and you'll say, “Yes." I've seen also people who have My tapes, they believe into My tapes than into My speeches when I am speaking to them. It's more surprising how a human mind rushes off to the past or to the future. This is a human nature, which is always going out and it is the attention, which is going out because of a particular problem within human beings.

Now that problem that I just cannot discuss because I need little drawings for that which we don't have. But I have got in some of My speeches I've explained, why the attention of man goes out because of his prismatic nature of his brain. But that is not prismatic nature and the, I should say, the dual density of his brain creates a

problem, by which the attention of man goes out, so the attention of the man has to be sucked in. If I tell you, “You pay attention to Me” you can, if I tell these children, “Pay attention to Me." They may for a while, but again they start playing.

So, if I tell them that “pay attention to Me” they'll see Me and they'll start paying attention to Me. But if I say, “Pay attention to yourself” you cannot pay.

You may say that, “All right, we are praying inside, we are doing antara Yoga, this that." These all are myth, it's not there. When the attention is inside, you are in the present, you don't think, you are in the present. When the attention is outside, then either you are on the left side or the right side, by which you are paying attention to your past or to the future. All your thoughts are coming from the past and from the future. At this present moment, there is no thought. But this to, stop this, is very difficult. You say now, you cannot do that. There's a space in between, which is called Vilamba, which is achieved through Kuṇḍalinī awakening, it passes through the left and right side of ego and superego and in the center you achieve your thoughtless awareness.

Now, this process of Kuṇḍalinī rising upward can be hampered at a level. Another Chakra which is at the heart level, in the center in the spinal cord. It is expressed outside in the sternum and we can say that till the boy or the girl is about twelve years of age, from the sternum the antibodies are created, they go in the whole body and spread there and fight the diseases. Now, these antibodies, in Sahaja Yoga language, are the armies of the Jagadambā, of Durgā, of the Mother of this world. She

resides in this center according to Sahaja Yoga language. But it may be that people will not believe into it, “How can that be that Durgā resides there?" Somebody told Me that it's not written in the book. I said, “Thank God, it is not written." Otherwise you'd have never understood it and you'd have a mess of everything, as you have done it, of whatever was written has been made into a enigma of your own.

So now, this Goddess is in this center. When this center is out of gear, first of all your antibodies are reduced. There are so many medicines, which reduce your antibodies. But people take it because it gives them a little relief for the time being. But they become then prone to other diseases because if the antibodies are reduced, then you cannot find the other, other diseases and the strength is reduced.

Now, in all our medicines, we forget that we are a complete being, we are not just the physical being, but emotional being and also a mental being and above all, a spiritual being. Now when we forget this, we are only worried about the physical side of it. And when our physical side is in trouble, we want to do everything under the sun. But we do not know that by doing so we are spoiling our emotional side. By spoiling our emotional side, it can be very dangerous, that medicines, which reduce the antibodies in the body, can lead you to madness, ultimately. First, they give you giddiness, you sleep a lot and after that too much sleeping, too much of these medicines, can cause madness because you are thrown into the left side and you can be attacked and and you can become a mad person.

So this medicines are so dangerous that people without understanding the complete nature of man just try to treat part of it. In Sahaja Yoga we, as he said, I do not take any medicines My... as Kabīra has said I do not take any medicines for Me Parabrahma is the one who is My Vaidhya, He treats Me. And is a fact, now the time has come to prove what Kabīra has said, what Nanaka has said, what Ādi Shañkarāchārya has said, what Christ has said.

There is no need to take medicine to cure this center.

We spoil this center by other means also. For example, if you... there can be very simple reasons for spoiling this. You take your bath with hot water. Normally to take a hot bath or... hot bath is all right but that should be done in the night when you don't go out at all. Then you sleep off, you are in the room and there cannot be a problem. But I've seen in England most of the Indians who come and see Me have got trouble with their lungs. They have a problem with their lungs and sometimes they get lung cancer very easily and what I found out that they take a very hot bath like English people. Actually English people take seldom their baths.

So and it is very common to see in English homes sixty bedrooms with a bath you see because they don't require it much. But even if they have to take they take in the night. They don't take it early in the morning like Indians do you see you have to live in England the way English are and not that you cannot live like that is bit too much but still you can sometimes understand that if you have to take the bath early in the morning and then go to office you are definite to catch this center or the center

next to that which is called as right Heart in our Sahaja Yoga language.

Now this Center Heart is caught or the right Heart is caught because you suddenly expose yourself to cold weather. In the same way in Delhi you may catch it, that you just have your hot bath and you get out into the cold. Now best thing is that you take your hot bath always and then allow the water to be mixed with cold water make the tap run and then you take your bath end up with cool water. You will be amazed you will never catch cold. Is a very simple thing to do. Once you practice this, you will never catch cold. I have seen people living very near Himālayas where it's absolutely very, very cold twelve months.

They always take their baths early in the morning sitting outside with cold water. They never take bath with hot water. They never have hot water to take their bath and I have not seen any person suffering from this cold in the hills. They keep very good health as far as the cold is concerned despite the fact it is very cold. It's a matter of little habit, if the Sahaja Yogis who are realised Souls, if they practice this I tell you all your Viśhuddhis which are so horribly caught up will be alright and I will have less trouble.

Because today I was clearing everybody's Viśhuddhis there.

Now this right side heart is caught up is more surprising that it is caught up because it is the, it is bestowed upon by the deity of Śhrī Rāma. Śhrī Rāma is the father deity. He is the father, he is the father king and he is the father of this world, is the father head. Supposing you, you are

a bad father, you will catch this. Ultimately, with this center you always get asthma, always. All asthma patients who came to Me have been cured so far. I have cured most of the ailments of the right Heart. There is another cause of this is supposing somebody's father is dead in the early years, very early years when the child was not yet properly settled down or he died at a time with an accident or may be with a... with a worry about the child. Then he haunts the child. This is true. At that time if you just tell your father that I am alright don't worry you take your birth I will be alright, you will be amazed, this asthma can go. There was a governor of Kashmir, who was a very, very respectable man and we had gone to him as state guests.

One morning he came walking bare feet in Kashmir to our guesthouse. I was amazed why he was walking down.

So went down to see him.

He said, “Today I have come to see You as a Mother and not as Mrs. Srivastava. And I have come to ask You for one boon that I have had this asthma for twenty-five years and can You cure me?" And it was cured in five minutes at. It's that simple. If you take the name of Śhrī Rāma, if, if Nanaka says is alright or if Kabīra does is alright but if you unauthorized way you go on pestering Śhrī Rām for everything then also this Chakra can be caught. Those people who believe in Hanumāna also if they go on too much with it, it can be caught. Hanumāna is the deity for your air, for your breathing and when you try to suffocate Hanumāna within you, you get the trouble of His disappearing from that center or you can say He sleeps and you get these two troubles of one is

asthma and also sometimes you might get choking. Suddenly, people, some people when they are talking they suddenly choke.

Now this, this is very easy to cure, very, very easy to cure asthma can be cured very easily. But the Center Heart when it is in problem it can be with anything. We have here a patient who was doing this Santoshi Mata's brath and she got this trouble. Now this Santoshi Mata, there's nothing like that. It's absurd. This Santoshi Mata is created by some cinema fellow and all the women are doing this and they are fasting on Friday. If you fast on Friday in the name of Goddess, you can fast if you want to, but not in the name of Goddess. You are definite to catch this thing because that is the day when She was born.

Friday is the day as regarded as the day of the Goddess. And that day one has to celebrate it instead of fasting. Apart from that when you start taking Her name morning till evening every time She gets fed up of you and She disappears from them. She just doesn't like you and you might develop a big problem. She is the one who gives you sense of security. She is the one she gives you sense of security. When your sense of security is disturbed then you get the catch on this one.

For example, the women who suffer from say breast cancer are only doing so because of this because she is the great mother and as a mother, you suffer. Supposing your husband is a bad man and is a flirt and the woman thinks he is not all right. It is important for man to console his wife and see that she has complete faith in her security. But specially in India we try to make our

women extremely insecure by the way we talk to them, the way we treat them. I mean we are extremely cruel people as far as our wives are concerned. Because I've seen people here, we have such a big dowry system and all sorts of systems in all our horrible customs and castes. If a daughter is there then there's all weakness for her but the wife is also daughter of somebody else, nobody thinks. They will say if the wife asks for anything, go and ask your father. Why didn't he give it in the marriage? There is no fondness for the wife. There is no understanding that she is the one who is to be loved. She is to be given all the security. And we put all kinds of insecurities into her. We shout at her, some...

So many people also beat their wives. In England, invariably men beat their wives, surprisingly supposed to be very educated sophisticated people. The more sophisticated they are the worse they are.

Not only they beat their wives but they kill their children. Every week two children are killed in England. And we are going the same way. I tell you I had never known people who used to beat their wives when I was a child or when I was grown up. I have seen My father that he always respected My mother very much. But now a days I find that husbands have no respect for the wife at all. They think they are very great people even if they are clerks or anything they think the wife is a peon. If the... if the husband is a peon he thinks the wife is a jamadar. If he is the jamadar I don't know what he must be thinking his wife to be. And this kind of mythical complexes that human beings have developed, women develop this style, kind of trouble, especially when men are flirts.

You see when men start looking out for other women it upsets women; it upsets their sense of security.

She is the mother of future. She feels that any day she is challenged and any days she will be insulted she is a mother and as your children's mother, she must be respected. If she is not respected, then she is absolutely prone to this kind of a sense of insecurity in which she might develop this breast cancer.

And this breast cancer is a very serious disease, as you know. We have cured many people from breast cancer; many people have been cured of breast cancer and the relationship between husband and wife has improved afterwards. But once she get breast cancer, then you should see the husband. He gets absolutely upset, he doesn't know what to do because Indian husbands do not know how to cook even, they do not know even how to buy a vegetable, they don't know what are different dhals are. They don't know any work whatsoever in the house. They are not like English husbands or any Western husbands and some of the Western people told Me that Indian men are cowards. They cannot take a divorce because they do not know how to cook.

So, this is the condition of our Indian men, they are entirely dependent on their wives for everything, still they try to dominate their women so much and I am speaking in English, I am sorry I have to say this but it's the case. And when, you see, the women, when they find men behaving like this, they become tigresses.

Some of them become such horrible tigresses that they can ruin not only the family but families after families and nations after nations.

You are creating a woman who is challenging you and then once she starts challenging and the result of that I have seen in England or in any such country, France, Germany, Germany specially. In Germany women are hitlerish, absolutely hitlerish, men shake before them. Absolutely, they are just like *[UNCLEAR* heartese], you see working in the *[UNCLEAR* hamals] house. The woman stands with both hand on her hips and she says, “You haven't cleaned this. You haven't done this, what have you been doing? This is not clean." They have to clean all the utensils in the house, everything they have to keep the kitchen, absolutely sparklingly clean otherwise the men would be scolded on, “You don't know how to keep it clean? Better go and learn from your neighbour." And poor neighbours consult each other and do their homework.

Moreover the laws are such that, they have passed such laws that when the wife divorces a husband, she gets half of the property, half of the income of the husband, as long as she does not get married. For example, a man is living in a huge big place. Suddenly his wife decides to divorce him, decides, there's no reason needed for that, if she decides to divorce, then they get a divorce and the house is to be sold and the money is to be given half, half. Then if such a wife marries twice, thrice she's a rich lady while this man is a pauper. This is a very common sight. I've seen this very common in America, specially, that, she says that he was my husband, he looks like a chauffeur. And this lady is going in such big Cadillas and all that, with a, I wouldn't say cigarette, it's more than that and with a stick in the hand, you see, very smart.

And while the husband is all tattered and torn and working as a chauffeur somewhere.

So, that another extreme is also horrid. A woman is not to be like that, she has to be a decent gracious personality and she is not to take up this challenge, it is not wise to take these challenges from men. At least, Indian women know that, most of them know, I hope so, they'll keep it up. But the men must understand now that they have to respect women. If they do not respect their women, then the daughters that they have, will becoming out like that and they'll show such results that you'll be shocked. One day they may even slap their father on the face. It is quite possible all such things can happen in this country also.

So one has to be careful. [Now I have] said it because these two centers are very important, Śhrī Rāma, who is the deity of Maryādās, of boundaries, how a human being must live. All His life, He never showed any special interest in giving realisation to people. But, of course, He destroyed Rāvaṇa and He destroyed many Rākshasas. But main message of His life is a life of a dedicated husband, who loved His wife very much and a man who sacrificed His beloved for the sake of His being a good king. But just the other way round you find, in this country where we think love is great. Here, I've known of many Ministers whose wives rule the family. Take, sacrifice is not there, on the contrary, their wives are so important that they can make the husbands just sit in the corner and nobody says anything about it.

But I've also known even worst cases where the whole country is sold, in the name of their children.

It is such a serious thing. We do not understand that these children are not something that are going to carry your name but what is going to carry your name is your own worth, is your own style, is in your own character and your own leadership. Nobody is going to be bothered who is your son or who is your daughter or who is who.

So those people who try such things to think that their children and their children or children are so important, then they should realise that it was Śhrī Rāma who sacrificed His beloved, when She was pregnant and He led a life of an ascetic remembering His wife. This sacrifice was too much for Śhrī Rām because He really loved Her, really, would not exist without Her, it was too much and then at a time when it comes to Sītā also left Him. And She left Him in Her own grace and in Her own grandeur. She didn't allow Him to touch His body and She just disappeared, like a woman has to do.

While in the modern times, it is not so? If the husband has harmed you, then the women will go to the courts, she'll put him in the jail and she'll see that he's punished nicely. Why? Because he was busy with other women. Now, what I am saying if you think that you love your husband and that's why you are angry that he should have nothing to do with other women. Why should you put him in the jail? Why should you trouble him and torture him? So we have to realise that husband and wife relationship is extremely important for Sahaja Yogis. You are the complements of each other. If the relationship is not all right, Sahaja Yoga does not work out. It is not that a woman becomes so dominant but it is the compliment,

the love between the two, the beauty of love and the understanding.

You need not even smile at your husband, you need not even, when he is going, you see in England I've seen or anywhere else I've seen, people will be all the time kissing each other and doing all kinds of gestures to show that they love. And if you ask them, “Where are you going?" Even on an escalator you'll find them like that and if you ask them where are they going they'll say that” Just now we are going for a divorce case." The show is not important, but from the heart, you must feel that oneness with your husband and that love for him and the husband must feel that love and it's the only relationship, it's the only, believe Me which is most beautiful.

The relationship with your children, you'll understand when they'll earn, with your daughter she'll understand when they are married, with your parents also, when they are grown up.

You are grown up you have your wife, fine you'll find there'll be a conceit coming up. But the relationship with your wife is the most private and the most treasured relationship and that's why people have sung so many poems about it and so many things. In Indian language, there we have a certain law about even writing. Whatever is not hitakāri is not accepted because it is called as Sāhitya, Sāhitya means Saha Hit, the one which gives Hita to your Ātmā is the only Sāhitya. The literature is Sāhitya, whichever is not is not literature, it's trash. And in Sanskrit language Sringara, which is not with your wife, is not a Sringār, is ashing. It has to be with your wife or to whom you are engaged to and it is such a pure

thing, is such a pure thing. And if people can understand how to enjoy that purity, they'll become themselves pure and they'll have the best essence of it.

You see when it comes to buying something, we want pure silk, we want pure diamond, we want pure gold. But when it comes to our love, we want to have all kinds of mixed up impurities, perversions and then we say, “O I got tired. I cannot enjoy" because it is not pure. Purity of that relationship must be enjoyed. In Sahaja Yoga we don't believe in Sannyāsa, as I told you and there should be no Sannyāsa now, because there are many great souls who want to be born on this earth and we have to make arrangements for them. We have to have people who are happily married, who respect each other, love each other, so that the great saints can be born here.

In this relation, I would say a very interesting talk that I had with a BBC fellow who came to interview Me. And he was, as usual, they are very sarcastic and they think they are very smart. They did not know that they're meeting a smarter person. First he said to Me that “How is it that You are here and doing so much for us but why don't You go and help Indians who are so poor?" I said, “I am sorry Sir, I am in England and I am on your soil, I shouldn't say this, it's not gracious for Me to say but you've asked such a question, I must answer it. With full apologies, I must say who is responsible for the poverty of India?" And he kept quiet. Then he came out with second question, you see, very smart fellow. He said that “But, what do You think of the population problem of India? We are so much worried about it. Why don't You look after the population problem of Your India?" “Of course I am in England, I

would have never been there, I am only there because My husband is there." But I said, “Really, I am sorry that this is in India, what to do? There's no solution for it." He said, “Are we also responsible for that?" I said, “I am sorry to say, but very much so." He said, “How are we responsible for Your population problem?" I said, “The trouble is, you see, the people who are taking birth have to decide, who will take birth in this England?" The two children every week are killed by the parents for nothing at all, where the children are legal, everything, who, which foolish man will take birth here except for people who are of very high grade? Spirituality, you don't bother about these things, or only the Rākshasas who will come and hit their parents and that's what they are doing today. They are treating you well, the way your parents you don't know what to do with them. And this is what it is I have to tell you that unless and until we really respect our wives and give them proper attention and proper help, the discipline of this country is not going to improve. It is she who disciplines the children. It's important to give her a complete sense of security and the conceit of man has to go away, that he thinks he's very important, is not. It is both, if they are together, then the whole unit is important, you can't live with one eye, you have to have both the eyes. If one eye thinks that it's more important, that means one eye should disappear to see what happens without it.

After these, we come to another center, which is extremely important, in Sahaja Yoga called as Viśhuddhi Chakra, which is placed behind this part. Now this is not on exact position in every human being, it's little lower,

higher, so one should not say that this is at this point. Because you have to understand, this I am talking about the living process. You can put dead things at exact positions, at the exact date.

But can you say that the tree will grow in this form, can you say before the trees grown, it'll take its own form. Can you say the roots will grow like that? Can you say so many exactly so many flowers will be there? Or exactly so many flowers will become fruits? You cannot say. Can you say at this time, at this hour, at this moment, the flower is going to become the fruit? So, in the same way, you cannot say exactly about Sahaja Yoga that where is this particular center is placed? It's above that. You have to feel it, the vibrations and you can make it out that is some person, it's slightly higher, in some person, it is lower.

But why it is so important is this center is that this denotes our real evolution into a human being.

When the man raised his head up like that, this center developed into us by which we developed this ego and superego within us. How this has happened is another big lecture for which I would request you to read something on Advent or something like that where it is a little bit explained. How the awareness of man when he raised his head like this that his ego started developing and when he raised it like that it started dominating its superego or its mana. This development within human beings is so important because at this time, here, resides Śhrī Kṛiṣhṇa. Śhrī Kṛiṣhṇa is sampūrn. It's called as sixteen-petalled, sampūrna, complete incarnation and

sixteen petals are expressed as sixteen sub-plexuses in cervical plexus.

The cervical plexus looks after the gross side of the face and the nose and the eyes and the ears and the throat. And, but the subtler side of this center is very important, which is the left side is the subconscious side. And in the left side is the person who feels very guilty or a person who has not proper understanding of pure relationships of other women or other men. Such a person develops this, in his left side.

Now one may say that what's wrong in all these perverted relationships with others? And what goes wrong with us? You see in the west specially, people believe that you can have any kind of relationships with anyone, no age nothing and they quite boast of it. I mean it's such a funny thing, sometimes when I first went there, I had no idea that they were in that extent, they were mad. Because the first thing, in those days, when I reached there was the first thing on the page was love letter by an eighty-year-old lady to an eighteen year old boy. And it was written and every his love letter was there. And this love letter became such a headache to Me, I could not understand how could these people think of such horrible things and write such letters and publish them in the papers? And this kind of madness, if you have, if you do not have the sense of purity about the relationship with others, you develop this left Viśhuddhi.

With the left Viśhuddhi, you develop lots of problems. With your tobacco and smoking also you can develop sometimes left Viśhuddhi and also right Viśhuddhi. When left Viśhuddhi is developed too much, then you'll find a

man when he speaks, he stammers, his face is always going to contortions, his body is doing like this, noses, you'll find all the Americans do like that. Like this they will be moving, there'll be nervousness on the face and they would not be normal people. The thing is their left Viśhuddhi is in a problem. As we say the pishani, this forehead is absolutely wrinkled up and they have big, big furrows at the very young age because I was amazed that some woman who was only just thirty years of age, half of My age, had such furrows and I thought that she was an old lady, I was very respectful to her, I got up, gave her My seat and all that and I was standing up.

And after sometime, she said, “Thank You very much." And “very kind of You" and all that and eventually asked Me.

Somehow I asked her, “What are you doing?" She said, “I am studying, doing Ph.D." I said, “What? Still studying? What's your age?" She said, “Thirty." I said, “Really? Will you please get up? I have to sit down." I mean there, the criteria of health, is to be just like mosquitoes, you see the trouble is they have to be like mosquitoes. And as it is, they must remain very, thin just like as we call in Hindi, haddimarka. And on top of that they wear high heels, you see and walk just like, what you call, like spiders you see, from here to there and you don't know where they'll put their foot onto you? And that is regarded as a beauty there. And so surprising that at a very young age they start looking so very old that this mistake can be done by many of us.

Moreover, the another problem comes of left Viśhuddhi, when people do not have proper sense of womanhood

and manhood. It's very common in England and other countries, Western countries, like America is much worse, you cannot make out a man from a woman. You see, the woman dress up just like horses, they walk like horses, I mean, the whole thing is so funny that, you see, this is big problem for us how to address? And sometimes it happens like this that in a meeting, I forget all the time that this is a man, I always was saying “She." Then they say, “No this is a man." Then this is a man, this is such a problem.

One day, we were going by a car, My husband and Myself we asked ourselves, “Do you think the person who is going in the other car is a man or a woman?" I said, “Now." Then our car went ahead still we looked back, He said, “I can't see." I said, “I can't *[UNCLEAR* say/see?]." So, I asked our driver, who is an Englishman, he looked back and said, “Madam, “We are sorry, I am also sorry I am a foreigner, I don't know." So this kind of perverted attitude, to behave like this, you see, you are a man behave like a man, if you are a woman, behave like a woman. If you start behaving like a man, or woman behaving like a man and a man behaving like a woman, you see, you must understand your muscles are made the way you are. For example, a man can do lot of work that women cannot do. There's no need to be like Russian women who are doing the, what you call, road rollers there, driving or whatever it is. You see, they say that Russian women can do this, but I tell you Russians, I do not want to say much, but only thing I know that when they shake hands, you know all your hand goes out. *[UNCLEAR* Faulād]. That's all I know, I know from the shake

hands, you see, we have to shake hands with many people and when Australians also are quite capable. When Australians shake your hands, it can be sure that, at least, if not much, some, some ounces are lost.

Now, this is the thing is that men have to be men and women have to be women. When the women become very arrogant and become very aggressive, then men also to overpower them, become even more and a sort of a competition starts and then they become, first become like donkeys, then become like horses, then they'll become like mares then become like lions, then tigers and you get lost among them, you don't know what's that matter? You see any film, anything you find anything. Nothing going on except fighting going on between husband and wife, as if they are married just to fight, they have no place to fight, so they are married. All the time, this kind of a struggle, this kind of a competition, that goes about gives you a very bad Viśhuddhi. And that men are smoking, “What's wrong if we smoke?" “What's wrong?" This is a very common thing.

And now, another madness is the liberation of women has started. God knows what is going to happen to these women? What sort of left Viśhuddhi they will be having. They'll be having a head just like this, they might have a cancer in this part, maybe and they might have trouble because they are doing some kind of things which are unnatural, which is not suitable. It's possible also in our Indian life, we can get cancer of our left Viśhuddhi, how do you get cancer of the left Viśhuddhi in Indian life is by taking the mantras, by taking the name of God for hours together. For example, if you start singing the song is all

right. But if you go on saying Rām, Rām, Rām, Rām, Rām, morning till evening, you might develop a cancer.

I had a patient who came to see Me who had a cancer of the left side.

I asked him, “What do you do? How did you get this?" He told Me that he is working for a firm, which supplies people to chant God's name.

I said, “What?" He said, “Yes, there is a firm which has people trained how to chant God's name and they are supplied to all the Marvadis. Whenever they have a program, they put up this there who go on chanting names for hours together." They go on chanting this name all the time and this chanting has created a problem for that man because he had a job just “Rām, Rām, Rām, Rām." I don't know whatever it is and they sit down there and they go on chanting these, the money is paid for them.

And also, you see, in this country we have all funny types of institutions. It's nice to laugh at the Western people, but if we see ourselves, we'll be amazed, that we have people here in this country who go for crying also. If somebody's dead and there are few people to cry, they have people on hire, for crying and they cry so loudly I mean that they have given a special, I did not know but then we had a friend who is our neighbour and he said the best crying people are in this particular agency and if you call them, they'll be very good. Then also we have people who are all the time shouting slogans, you see, this country is known for slogans, you won't find better sloganists people than Indians are. And the slogans they have is such a, such a business, they make business out

of, that's typically Indian is to make business out of everything.

So the slogan now, all right, “We'll supply slogan people. You want this slogans, all right, we'll give you." Now in Delhi, perhaps, you do not know, I know this because I was with Lal Bahadur Shashtri, with My husband and I've seen this that one day people came to shout for something with the slogans, you see, near his place, there was a round about, where people came and started shouting, slogans. And when they started shouting slogans, they were supposed to represent a particular party and they had other banners in their hands and other caps and they were shouting something else, while they were supposed to represent something.

So, people asked them, “Are you shouting for them? We have paid you for this and why are you shouting for our opposite party?" So they said, “No, no, there must be a mistake, you see, they just informed us this and we have sets of caps and sets of slogans and sets of banners.

So, they gave us and we came here, what to do now? Whatever they have given us, now you go and change it and we'll start shouting for another one." So all this kind of shouting, too much talking or keeping quiet unnecessarily, that is very common in India that is to talk. We talk too much and maybe we talk too much and we can catch on the right Viśhuddhi very badly. While in England, they won't talk much, they just won't talk, you see, they just stare to you with their eyes you see and you can be quite frightened the way they look at you. They don't believe in talking much, but they believe in

drinking much more. And I have seen that the people do not realise what a strain it is for your throat to talk.

Actually, I have seen it Myself, I have to talk such a lot everyday, I mean if there is one center which really gives Me troubles is My throat, because I have to speak, unless and until I speak, people are not very happy. For example, today was one day, I never wanted to speak, you know what's the matter with Me. I am so full of vibrations; I did not want to speak. But without speech, Indians won't be happy, I thought, “I better speak." And same with the other people. They'd love to hear Me talk, talk, talk. And when we do that we can on our Viśhuddhi and we have problems on our Viśhuddhi and is rather difficult to cure a throat where this strain is there to talk. All our leaders have to do the same and we have so many leaders that I think we can patent some sort of a medicine for their over talking.

Now, after that we have a very, very important center, here, of which you all know, is Āgñyā Chakra and this center is very important because this center is placed between the pituitary and the pineal body, is a very subtle center. And this center controls both your ego and superego so that it controls your thought.

A person whose this center is out of gear, loses power over his thoughts. A person who is possessed, will be all the time talking, he cannot stop. I've seen in Paris, when you get into a bus, you see, some old people will come up and they'll be talking all the time, they're all the time talking.

I asked, “What are they talking?" So My disciple told Me there, Marie, “Mother, they are talking about the last

war." I said, “What? People don't say anything?" At least in Indian buses, I have not seen, every bus stops there are three or four people coming and talking loudly and they are regarded as mad people, they get down again they start talking. This kind of a disease can come in a person who is hit by a possession on the right or on the left hand side, but is more with the Āgñyā. If you are hit at the back, it's a possession from outside, but if you are hit in the front, it is a possession from the inside, autohypnosis. For a man who is egoistical, you might get a very bad Āgñyā here and such a bad Āgñyā, it's like a balloon, it goes, you feel, you should be away from that person as soon as possible. There are people who develop ego with all kind of misidentifications. For example, if somebody gets a promotion, or if he gets a little more money than others or has a little better life than others, he develops this, special type of a ego. Ego-oriented people are normally grow taller and superego people become dwarfs. But ego-oriented people also have a certain type of a nose, you see, very straight nose if they are born with the ego. Now for such people, it is important to see their ego and watch it and laugh at it, make a fun out of it and then only they can get rid of it. After realisation, ego starts troubling you, you can feel the pain of ego here. You come to Me, “Mother, I am catching on my right Āgñyā. Please take it away, please take it away." Ego is more a cultural problem also. In a culture where competition and is very struggling and all the suggestions come to you that you have to stand first, you have to be a unique personality, you start developing your ego. Because your action line moves very fast, by

that, by that Kriya Shakti, you create ego within you. People pamper you that by this, your ego will be all right, but they do not know, they say, “Oh you look very nice." It's pampering. It's the pampering of your ego from your childhood, the whole society works it out, by which you think, `Oh, I must be unique person, I should be something special. I should be something great.' Any uniqueness is against God's laws, it's malignancy. If such a cell can become malignant, you may start eating upon. What happened to Hitler was nothing but he became malignant. He could not see why he was destroying others. The thing is, when you have ego, you destroy others, you are not harmed and you cannot see it.

The people who are superego or mana or which we call the possessions of the left side, such people, do not destroy others but they are destroyed themselves.

So the ego in front and ego at the back is only felt after realisation and can only be corrected after realisation. Back ego, you might feel as madness, or lunacy or some sort of a pain in the body, the whole body is in pain, it moves, it comes here, goes there, it's definitely, it's a possession. But the right ego, *[UNCLEAR* few] people, very few people are aware of it because it doesn't give trouble to you, it troubles others. Now this is also a curse of, I would say, so-called advancement and development and sophistication, is a curse of that.

So, if you go to the right too much, you develop your ego, you go too much to the left, you develop your superego. The best thing for you, is to be in your Dharma, to be in the center, be moderate. To be moderate, with yourself, don't try to show off. Do not think, you have to be

unique. You need not, who is bothered about you? It is you, who should respect yourself. It's not the others. If supposing, you have a big car, or anything nobody respects you, on the contrary they must be saying, “This must be a black marketer who got a big car." But ego can develop in a subtle way when people talk of their comforts. When we talk about comforts, we always say that we must have our comforts, we must be comfortable. This is a very, very subtle way, secret way, we develop our ego.

Bernard Shaw was saying that “After all, what is the difference between me and an ordinary coolie, an ordinary laborer? It's just the same. Why should I have more comfort and he should have less comfort?" Of course, one can understand also that a man who is doing work as a laborer does not have to use his brain too much so he thinks he can put up with little exertions. While the man who is sitting on the chair is not used to the, the exertions or you can say the hard way of life so he finds it difficult. But it is such a vicious circle that when you do this brain activity, you develop you ego then you want more comfort and then you want to do more mental activity, then you want more comfort and it's a very vicious circle.

When you try to break through with that, I mean, I must say the Western young people are doing it because they have accepted hippism. Now hippism is a reaction of that ego. They say, “No, we live in a very Spartan way. We want to have uncomfortable. We must rough it out." This is a very good idea but when they are doing it, they have

taken to another thing, horrible thing like drugs to go to superego.

When you get your realisation, you start seeing this ego so clearly, ego, superego both so clearly and you know how to take them out. You know how to balance yourself, how to reduce the pressure of ego or superego and you know how to establish your attention in the limbic area.

Now the last of all is the limbic area. I must tell you; this really subtle center is governed by Lord Jesus Christ. Beyond is the limbic area is the area, which is the Kingdom of God within us. Here, when we enter, we have no thoughts, you are without thoughts but still the Kuṇḍalinī has to pierce to be born again. In the limbic area, all the seven centers are there. I mean there are so many centers we have got that all the brain cells can be called as centers, but specially these seven centers can be easily located in your limbic area. Now, you have seen that when you are realised, even if you put your fingers into your ears, you can hear the minutest of notes and music because you start hearing through this. Limbic area is a very important thing, but I think the medical science does not know much about it. After realisation, you know this Sahasrāra, what it is, how it works out and how the deity at Sahasrāra gives you realisation, how it works it out. It's a important thing that you must get realisation before I talk to you about Sahasrāra. In all the ancient books, nothing has been written about Sahasrāra. Nobody has written anything much about it, except that it has this colour, there are this many petals, but not has been described about Sahasrār because it

has been left to My lot to explain to you about what Sahasrāra is.

These are all the centers we have tried to cover in a very short time, whatever it is in a very fast way I should say but to digest it, you must get the book, we have got Advent and another books, go through it, read it, understand it. It's a regular knowledge; it's the absolute knowledge which you should have.

Now, tomorrow, we have a program here and that's very important because this I told you what we have got, what are the centers are, how the Kuṇḍalinī is. Tomorrow I'll tell you what is to be done after realisation. It's very important, you must all come here and get your realisation established, we are going to work more on realisation than on all these knowledge. You see, you all being intellectuals, you always want to know the engineering of it. But the engineering is not so important as the happening. You see, I may tell you about the whole engineering about electricity and all that but if there is no light here, it has no meaning so one has to realise that engineering is the headache without the light. It's better to know that you are the Spirit. Tomorrow, for a short time, I'll tell you what is the Spirit. And then I'll tell you, what is to be done after Realisation.

May God bless you all.

Thank you for waiting for Me.

15-02-1981, Talk on Tattwas, Delhi University (translated from Hindi)

Mantras in Sahaj Yoga

In Sahaj Yog there are thousands of people who are accomplished/established (translation for Siddha) with mantras.

So many mantras are established by them, that if they sit in their place and recite the mantra then whatever work they need done gets done - as in bad things/work you cannot do in Sahaj Yog, but can do good mantras. such such kind of people have come to Sahaj Yog - not so many in Delhi, in Delhi few people are highly evolved (translation for Pohonche), but not too many people are there - but rest i have seen many such people who have completely accomplished/established with mantras. And for that accomplishment/establishment, the mantra needs to be worked hard on, by sitting down the mantra has to be taken, it needs to be spoken, attention needs to go to our chakras and its accomplishment/establishment should be achieved. If anybody has accomplished/established with the mantra of Ganesh then that person can achieve so many feats (Kamal translation) that it does not have any limits. But, till now there are very few people who put attention in this direction. And whoever has put attention, many such people i have seen, who have accomplished/established the mantra so quickly that i am surprised, that with just one mantra of theirs such big work happens.

***Contents: 1981-02-18*, Public Program (Hindi), Lakṣhmī Narayan Mandir, New Delhi, India**

Press the button and the light will start coming. If I tell you what is its history and how it came into being, what

is this electricity, then you will get a headache specially... *[UNCLEAR]*.

If you are ready to break your heads, I am even ready to do that. If you want to discuss your intellect, let's do that. I know that also, but you won't be able to find God. I have to ask you, we have read and debated a lot but you do want to find Him or not. Of course you did a lot, you reached as far as your intellect could guide you, now think of yourself and think of the meaning of yourself, you would think Wah! Wah! What miracle Shri Mataji has done, She has raised it. Do you have to follow it or not, first decide that because we have big pundits and intellectuals otherwise I can also unlayer their intellectual conditionings [Literally: that She could take of their (intellectuals) peepal leaves]. But I do not have time for these sort of people [intellectuals]. Those who want, they should acquire their own powers in a humble and totally dedicated manner, because the secret of the secrets has never been told until now. You will be told everything, but before that you must get your Self-realisation, otherwise it will be like... you don't have the eyesight and I am telling you which one is red colour and which one is green. You get the Self-realisation, once you start seeing, then I will tell you everything, which colour is this and which colour is that. Please seek it with humbleness and faith, but faith does not mean blind faith, you have to seek a very big think from Me, but if you are sitting on the road, then Gods also see you and you must know that they know everything about you. There [in God's world] you cannot get Self-realisation. Keep in mind even while giving the lecture I am playing My game, because I

am Mahāmāyā. I say some things like that, that is someone has to get stuck, then they are just stucked, but please don't fall into these games, get Self-realisation, these are all *[UNCLEAR* dramas/games]. Those who have studied and read a lot and are very egoistical, I get them stucked for sometime and they are left handing in there, When their ego goes down they come around.

So you tell your ego, “Mister, a lot had been done for you, but now you stay put and let us get Self-realisation and Self-realisation only is `the ultimate.' " *[UNCLEAR* That's the duty, that is the aim, that only should be in your attention, that's everything and that's our goal, until you get your Self-realisation, your life has no meaning].

Today is the last day, so if you have any questions, please do ask, but I am very clever and very smart, so please be careful. Please ask, 5minutes or more, ask ask and please stand up, what is it. What gift have you got, what have you brought? Question: *[UNCLEAR]*.

Shri Mataji: Son, I don't eat pān. OK I will take green cardamom.

Question: *[UNCLEAR]*.

Shri Mataji: These people disgraced Me. There was one lady who had come to interview Me and she said, “Mother was eating a lot of pān." So I said, “I don't eat in this birth, but I do not know in which birth of Mine did you see." She wrote, “Shri Mataji was eating a lot of pāns." But I don't even touch them. Yes, previous birth, [and] no the birth previous to that I used to take them *[UNCLEAR* then./.

Then] I asked her, “Which birth of Mine did you see. How could you see I was eating pān, when I don't even eat it."

These are dramas, so please be careful. [Pān is a betel leaf covered with some paste, betel nut pieces, tobacco and rose jam. It is eaten widely in India. It is a major cause of mouth and throat cancer in middle part of India.] However, Goddess Chandika who is the destroyer of demons is offered pān by her devotees, traditionally.

Question: *[UNCLEAR]*.

Shri Mataji: What question do you have? What son...

No no no no no, not all these things, you cannot take alcohol. I will not tell everything now, otherwise half of the crowd will run away. Nothing first get your Self-realisation. If I tell you not to take alcohol, half the crowd will run away and if I say don't take cigarettes, probably everyone will run away. If I tell the ladies, don't talk, they will all get up and walk away. I am not going to say anything. I have understood a lot now.

But the issue of vegetarism is not in Sahaj, but please make the issue of eating is less important. In our country from morning till evening we think of food and nothing else. We think we will find God by eating. The kind of understanding we have about food, the rest of the world hasn't got it.

You will be surprised I had gone to Japan and the people of Japan are *[UNCLEAR]*. I was surprised that a boy was sitting near a spring and was eating his food and I asked, “What are you eating? He replied that there are small fishes in the water, I catch then break them and eat them." Then I asked him if he eats them uncooked and he replied yes, everybody eats like that. I thought they take these poor creatures out of the water and eat them.

Whereas at our place [India] there is no dearth of Tantrums, eating is the prime most thing. The first thing in the day is what is to be cooked, i.e. Indian mentality understands this. Then the women started the drama that “today I am cooking this for you." If the lady is a Punjabi, she will say, “I am cooking sarson-ka-sāg" [spinach cooked with spices, a delicacy eating during winters].

Some of the women are very clever here; they keep their men wrapped into these games. These men do not know how to cook, so they can't leave their wives, even if they hit them. [Laughs.] Now she's playing the game, that I am cooking this dish, ok, if they are from UP [Uttar Pradesh, India] then methi aloo *[UNCLEAR]* will be cooked. There are really small potatoes, which I have bought then will cook them. The men who are supposed to leave wok by 6:00 p.m. reach home by 5:00 p.m. [Audience laughs.] The whole day we spend thinking what did we eat today and what we ate the previous day and what's going to happen to that food.

Now it is fasting, the whole house is in chaos because the grandmother is fasting today. A big storm in the house, like Śhrī Hanumānji has arrived *[UNCLEAR]*. No body can go near the grandmother today.

She could throw anything on anyone and hit someone just because she is fasting.

What's the point of fasting is she [grandmother] the God today. The desire of fasting is so prevalent in our country but nothing is achieved our of fasting, every time the thought is “what do I eat while fasting" all thoughts are around what we eat today. There is no other thought.

Fasting is just for namesake, it is an excuse. To think if I am going to eat some delicious food today, like buckwheat our, trying to find if buckwheat our is available today or not, everybody is worried, if buckwheat is available. The fasting was created because by eating some kind of food, there's no balance. Therefore the food should be balanced.

Now about vegetarism, in our country, we have plenty of fruits and vegetables, so we should eat plenty of fruits and vegetables. This is a warm tropical country; other foods generate heat in our body.

So we must eat more of this. But in vegetarism there are many people who do not eat garlic and onion. If you show them garlic, they will just run away, but if you want to scare someone, first show them garlic, so scared of garlic.

Now a German Doctor has told that you don't eat garlic and onion, you can get heart attack. Arteries in the heart get hardened just like as in alcoholism. If you drink alcohol, your heart will have some conditions, as you don't eat onion and garlic. Now we have a lot of people here who are staunch vegetarians. Now there is someone who visits us, listen to her description. It is her condition that nobody can serve her milk with a think film of cream settled on the surface. What will you do? She would drink it. Who are you? Nobody can serve her with garlic, whatever suits you and you should eat. What you eat or drink is not important. I don't remember what I ate in morning or evening. I don't want to know even I hadn't eaten for four days is someone gave Me food or not. It's not for God. Food has to be balanced.

***Contents: 1981-03-11*, Public Program (English+Hindi), The Power of Brahma and About Self-control, Dedication and Behavior, New Delhi, India**

[Shri Mataji talks in English:] I have told you, the other day that these vibrations are nothing but the Brahma Shakti, the power of Brahma. The power of Brahma is the power that creates, that desires, that evolves and it gives the living force also. It is the power which is giving us the living force. Now, it is not easy to understand what is a dead force and what is a living force. Living force is very simple to understand. An animal, say a little worm, is a living force. It can turn itself the way it likes. It can save itself from danger. It may be a small little thing, but because it is living it can save itself. But something which is dead cannot move by itself.

So, the `Self' part does not remain in it, as far as it is concerned.

Now, being a living force we should try to find out, `Are we going to be the living force or the dead one?' Now, when we live in the world, we start thinking about our comforts; where we have to live, what we have to do. When we think of all these things, you see, we are thinking of the dead. But when we think of having a place or a house or an Ashram from the angle that you Will be doing some living work, then you are giving life to that place. That atmosphere should be created from all that is dead to create the living force.

Now, this is very very subtle thing, which very few people understand, for example, somebody brings Me a

photograph of Śhrī Gaṇeśh and says, “Should I worship this Śhrī Gaṇeśh's photograph or not?" First of all we should sea if vibrations are coming from it or not. Supposing you take a house You must see that the house is giving good vibrations. We see the comfort, we see other things. We might even see if it is good for other people to come in or not, but we do not see the house from vibrations point of view. For anything that we do, we have, now, to think in terms of vibratory awareness which means awareness that is working upon living things. As in the, say, a cell at the tip of a the root of a tree is a living thing. Of course, it does not think, it is guided by the living force itself.

So, it knows how to move with the living force, to live with it and how to understand the plan of the living force to get along with it and how to merge with it.

But, we human beings have got the freedom to decide. Now, once you are realised, you have got that living force within you. This is the living force you feel.

So, you have to know how to use this living force to keep your body, mind, ego, superego and everything in the enlightened state, by understanding the planning of the living force.

It gives you all the ideas regarding most of the problems. For example, here in this country and specially in Delhi, I find that you catch on the left Nābhī, also right Swādhiṣhṭhāna and then on the Heart and also on your Āgñyā. These are the Chakras which deal with our being.

So, let us try from the left side. What happens? On the left side the problem starts from left Swādhiṣhṭhāna, because that is the first Chakra that starts emitting the

negativity within us. Now, left Swādhiṣhṭhāna is actually under control only of Śhrī Gaṇeśh because Śhrī Gaṇeśh is the beginning of life and also the link between the life and the death.

So Gaṇeśh is one who gives the balance, the `Vivek' the understanding to you by which you know how far to go with things. Now, when left Swādhiṣhṭhāna catches, you start going to other people who promise you such things, like “I will give you this and that, this will happen, that will happen to you." But this left-sided thing can also come from your own desire for wrong things. For example, we might be desiring something very wrong; we might be thinking that let us have this kind of a dead thing or that kind of dead thing or some sort of a special thing. Suppose, somebody wants a refrigerator and keeps on thinking of it.

He thinks that he must have a fridge. He must go to the fridge, because he wants a fringe and he must get it. Why he wants a fridge? Because he thinks it will give him more comfort. But, when he brings the fridge, he knows that it is not so.

So, the best way to look at all dead things is not to go too far with them.

If you have, well and good. If you do not have, well and good. You can live with minimum of minimum or you can live with maximum of maximum of these. But when we start expanding our dead possessions, it is very much bad. Then our attention goes into the dead. That's how we move into our subconscious then over to collective subconscious. Then it moves higher to the left Nābhī and at left Nābhī, we start becoming crazy about these dead

things. For example, the watch, the Time. Time is a dead thing, it is not a living things. It has nothing to do with living thing. For example, you cannot say exactly at what time the flower will become a fruit.

So this watch or time has nothing to do with the living force at all.

It is human or man-made like the watch; particularly time is also man made. For example, today, time here is something, but in England it is different. If you say it is 4 o'clock in India, it is not the same in England.

So, the timing is not important. What time you arrive what time you go, how many times you do it, is not important.

Because living force is infinite, it has no time limit or space limit, you cannot count it, the way it moves, the way it works out. Once we understand that it is a living force which is spontaneous, which is not bothered about our dead ideas, we come out of the dead. We were first stones, then we became amoebae, then we gradually became human beings.

So, our attention is all the time towards the dead.

What should we get, what should we have, what are the needs? We have of this body which is going to die.

We do not see to the needs of the Spirit. By seeing to the needs of the spirit, you can overcome the left side. You start looking after your spirit from which you know that you get your vibrations. If your Spirit is happy, you get your vibrations, if it is unhappy, you do not get the vibrations. Such a common thing! If you have any disease or a problem on left hand side, to give it a

balance, you put your attention to the future. But then people get stuck up on the future, if I say you look to the future. As dead is dead and is `Mithya' [illusion], same way future is also Mithya, is also not there. Both the things are just the same.

Whether you go to left or right, whether you go to the subconscious or the supraconscious mind, both the thing are just the same.

So, no use going to the past, but if you are too much in the past, it is better to think of the future, so that you are pushed a little bit to the center. But, it is difficult with you, human beings.

Now, the other problem starts, when we start feeling guilty about something, when left Viśhuddhi catches. We start feeling guilty. “I should have not done this thing or that thing." Then you start saying, “I am very miserable, I am very guilty" etc., you just start cursing yourself. This is another nonsense.

That is how once you start doing that, then what happens is that you again become dead. Because living force will never condemn. No, it will Never. It goes on progressing itself. It sees, which side to move, this side or that side. It is not going to condemn itself. It is not going to aggress anything. It has the wisdom to be in the center. That is how people should overcome their left side, by putting their attention away from the dead things. You should watch from the center, when you are on the left side. What you want to see, you don't see. But then ultimately to escape ail this, what you do is to start blaming yourself all the time and feeling miserable. Now, this is the way you start ending up with your left side into a

very miserable state, that is the culmination of all these attachments to the left side.

So, ultimately you start thinking that you are good for nothing, you are useless, you should have done this, you should have done that.

Now, at this time to overcome it, you have to count your blessings. Count your Blessings one by one.

You have got your Realisation. During thousands of years how many people got realisation? You have got your vibrations. In so many centuries, how many people got them? It is written in Zen system that in eight centuries there were altogether twenty-six Kaśhyapas [realised Souls].

So, even after Buddha, how many got their realisation? You must think also that there are so many realised people, who talk the same language, who talk the same tongue. You must thank yourself also, that every thing can be known to you.

But, when you start catching on the left, you go in the past and you start saying, “Oh God, I am so useless, I am good for nothing. I am so useless, that I am still catching." As you know, those who catch on the left hand side, are always complaining, always grudging type because of poor things, they suffer.

Now, to match with that is the other side.

So, if I tell you that you go to the other side also, it is a very dangerous game. For example, we have so many conditionings in our lives. You see, first of all our desire.

Our desire is to become excellent Sahaja Yogis, to become Master Gurus and something great and this and

that. That there should be many disciples that we should have who should touch our feet and we should be called Great Gurus etc.

So, in Sahaja Yoga some things are prohibited that nobody should touch anybody's feet and no Sahaja Yogi should allow anyone to touch his or her feet. This is one of the great Bandhans for all Sahaja Yogis.

No one should touch other's Feet and nobody should ask to touch his or her feet, whatever may be your quality. Those who will touch will lose vibrations and those who will get salutations will also catch on the heart.

So, such conditions, which we have about Sahaja Yoga also, should be removed.

We are all of us growing together. We are part and parcel of one personality. Nobody is higher or lower. One who thinks the slightest like this will go down faster. This is the left side conditioning, where people falter very much.

So, such desires must be given up in Sahaja Yoga.

You must have very wider desires in Sahaja Yoga that all of us must get Realisation, say as many as possible. We should try to save as many people as possible. We should try to improve ourselves as far as we can and we are nothing yet we can improve and have so many blessings.

Now, the thoughts can come from the left side also. Like, if you have some bhoots in your head, they can give you the thought that, “Oh, you are useless or good for nothing." Now, raise your right side and put down the left with your left hand. Now why do we do this? Because from your right side, you get the Grace and put down the left side. Such people who suffer from the left side should

try this. One more thing, is, that when these ideas come to you or such thoughts come to you, that you are good for nothing etc., it is better to beat yourself with shoes. Go and sing the praise of the Lord and say `that I am so happy. I have got everything around me.' Now, the second thing is about the right side. On the right side, mostly you catch on the Swādhiṣhṭhān.

That is because you think. This is another kind of thinking that gives you catch at right Swādhiṣhṭhān.

Thinking, whether it comes from right or the left will first give problem to your liver. The worst comes when both the sides are involved. There are some bhoots which give you ideas that you are good for nothing etc. while the other thing is when you start thinking that you are so great. In this such a wobbling starts coming and the confusion starts setting in.

So, one must understand that in Sahaja Yoga, you are developing that sharp edge, that central point from which you do not deviate to the right or to the left. This is something so subtle that you are left-sided, you are not going to remain left-sided. You can become right-sided tomorrow. Exactly, tomorrow you can come with a right-sided problem.

So, you must learn that Balancing, just like you start learning a bicycle.

You might fall on this side or that side.

Now, when do you learn cycling? If you ask Me, I will say, “When you learn." I mean when you cycle down, that's the point when you learn.

So, in Sahaja Yoga, to balance it, you have to watch yourself carefully. Now, where is it going? To the left side, then come to the right side. If going to the right side, come to the left side. Now, come to the center, you just separate yourself, you detach yourself all the time. Not to criticise yourself nor to aggress anyone or to criticise others. But use this point just to see yourself, just to see and guide yourself. Guidance is very different from getting lost. Now that is what it is. Supposing the dead thing is there. Say this is a dead thing. When I throw it, it exactly will fall there.

Living thing, if I throw it will not fall there exactly.

So, the living force knows how to guide itself. In the same way you will learn to guide yourself. If you have learnt it, you have mastered Sahaja Yoga.

No use condemning yourself, in any way or thinking that you are great or small. But watch now, where the horse is going. You are sitting on the top of the horse; now you are no more the horse. Before, Realisation you are the horse. Wherever it takes you, you go there. It may stand there, when it sees the grass and eat. Then the horse wants to kick somebody, it will do so, But, now, you have come out of the horse and sitting on the horse as a Rider. Now you are the Rider and you must know how you are befouled by these things. These desires are all ancient age old things within you. See, also the aggression, the Karma that you are doing are also ancient. By doing this you will get this, you will get that. Many people will say, “Mother, we are doing this, we are doing so much for Sahaja Yoga; we have still not achieved anything." Now,

what to do. Just can't help it. Now, you must find out, what is the matter with you.

Now, if the Heart is catching, such people can never progress. The Heart is the source of Light, it is the source of Brahma Shakti. Heart is the seat of Ātmā. If in the Heart there is no living force, then how can you progress? You must know what to choose. This is what Sahaja Yoga should make out of you. You should grow mature to that point where you know what to choose. This is Growth. Then you don't ask of Mother.

You don't ask anyone.

This development should come to you. That, `What I do, I should know what I am doing. I should know what is correct. I should know how to correct it.' I should know `I', here is the Spirit and not the Ego. No more the Ego exists or the Superego exist. It is the Spirit which guides you. You see the realised children. They don't ask such questions. They know who is foolish, who is stupid. They know who is caught up. They know whom to shut up and whom to argue. They do not sympathize with the people, who are caught up. They just watch. If somebody comes, they will tell Me, “Mātājī, this fellow is caught." That's ail.

Somebody else comes. They promptly tell Me, “He is alright." That's all. They just certify.

They do not hate anyone, they do not get worried about anything. If some body comes with a very bad Badha, they say, “Better please, go away” without any malice about the person.

Once, you are at the top of the hill, you have not to worry about the traffic. But, you are not yet on the top, that's why you are worried that, “I am climbing and falling,

climbing and failing." This is just a Myth, just a mental shadow on your mind. This is a fact that you are at the top of the hill. But you have not asserted, the assertion is not there.

The God is the enjoyer. You cannot enjoy. You can only enjoy God and it is the greatest enjoyment, to feels what God has created for you, what a beautiful life He has given you in human awareness, by which you can know how much He has loved you, how much He has worked for you. He has brought you to this level. What He has given you, you can give to others and make others happy. If you think like that immediately both of your sides will be settled and you yourself will be filled with Divine Vibrations.

[Shri Mataji talks in Hindi:] Now I will tell you in Hindi.

[Second Paragraph, Version 1:] You should be like a king sitting on his throne. Instead, you are sitting on the throne and weeping and begging! What should be done to such foolish people? You are a king and you should order your five organs that you have been tolerating them and now they should behave. When you command yourself like this, bring yourself under control like this, then only you have become a good Sahaja Yogi. Otherwise, your mind goes somewhere and you say, “Mother, what to do, I control my mind so much but still it goes there." Then, what is mind? It is a living force, it will go. Our organs will be awakened and we will never like to wander there and we will give up many things.

[Second Paragraph, Version 2 from Gīta Enlightened (2014) by Yogi Mahajan, pp.127,128:] One should be like a king sitting on his throne. Instead one behaves like a

beggar. What should be done to such people? You are a king and your organs are your servants. You should tell your five organs that you have been tolerating them and now they had better behave themselves. When you command your organs you bring yourself under your control, then only you become a real yogi. Otherwise, your mind goes somewhere and you say “I control my mind so much but still it goes here and there." Then what is mind? It is a living force, but take the reins in your hands with discipline. Then it will go only at the place where it should go. When our organs will be awakened by Spirit, we will never like to wander here and there and we will give up many things spontaneously.

[The remaining paragraphs:] Among all the things we must remember only one; keep our hearts clean. Those people whose hearts are clean have very few problems. That does not mean that you are thinking of bad things. Clean heart means dedication. You cannot grow in Sahaj Yoga, if you lack in dedication, or if you think that you are some special kind of person. There is no need for someone special or being some learned person. You say, “Mother, I have not felt anything, I have no experience." It's due to your fault and not that of Sahaj Yoga.

Sometimes, people talk to Me as if I have taken some contract or they have paid money to Me, “Mother we are coming to you for very long time." However long you may come, you may come till you may become old, still you won’t get anything. That's why, if you have not got anything, it shows that you are lacking in something. The moment you are separate from yourself, your faults will be immediately seen to you and as they are seen, you

will feel as if you are a King on throne. If you find your subjects [senses and organs, ego and superego etc.] are creating disturbances, order them, `Be quiet, you will not do it' and not just in persuading way like, `Don't do it.' Only that person is powerful, who is keeping himself in full command! Let us take an example of how people talk. When they talk, even to Me, they forget whom they are talking to. What they say is really surprising. They do not at all understand what should be said and what should not be. We must control even our tongue. It becomes possible, only after you become separate from yourself and watch. You have to be careful of what you say and see that it is all right.

Slowly you will form new habits, new ways, you will make new judgments and then you will be able to order yourself, always as third person. A realised person never talks in first person. He tells himself, “Please go there, please sit down” etc. generally children speak in third person, they say, “Nirmalā will not go now. She will stay here itself." Sahaj Yogis should also speak in this fashion.

Slowly, you should become separate from yourself. Leaving aside your desires, your materialistic ideas, or some other ideas, say, your ideas regarding power etc, you should only think as to what you are doing for Sahaj Yoga and what you should do.

This dedication is very less in India, even now. It is much more in the West. They never come and request Me to cure their relations. They never tell Me their material difficulties and problems. You [Indians] get the realisation very quickly and those people [Westerners], poor things, they take long time because of their mistakes.

You get realisation very fast but you don't value it much. They are realised late, but they have great value for it. They know it's worth. Just see in their eyes, their concentration. They listen to Me attentively, even though I am speaking in Hindi language. Though they don't understand the language, their attention is fully on how the vibrations are coming with it, how they are felt on the palms and what is happening, etc. Now, they have dedicated their lives to Sahaj Yoga. They never think that they will do this as well as that. Only then you will go deep. You must understand that you will only grow by dedicating your life in Sahaj Yoga. You don't loose anything by doing that, on the other hand, all well being comes in you.

You should devote whole life to Sahaj Yoga. You should give every moment to Sahaj Yoga. That means living spontaneously. Where will the spontaneity come from? It comes from the living force. It comes from that living force which is ever present within you. You should not think of anything else.

Even otherwise you cannot enjoy. Only God is the enjoyer. You are under wrong impression that you are enjoying. God is the enjoyer and he alone is the creator. You are just in between. You are just like pipes. If at all you enjoy something, it is God who has unending love for you. This is the truth, with which you can remain ever, blissful! You can never get joy from anything else. Whatever, may be the thing, He is the enjoyer.

So, the point is, today you get something you want, but you are not happy. Tomorrow, you would like something else and even though that is given to you still you will not

be happy. Thus, you will never become happy with worldly things and material.

Param'ātmā [God] is the enjoyer! And therefore all should desire Him. We should enjoy the God, who is the enjoyer of everything. If we start enjoying Him, what else do we need to enjoy? We should enjoy His Bliss! What is God's creation; what a beautiful world He has made; how many things He has given to us; now we have become Sahaja Yogis, God has given this Shakti in us; now we can know our Ātmā [Spirit] and can recognize the Spirit in others! How much unending `grace' God is showering on us; with these thoughts you should grow in inner happiness. If you start enjoying the God and His love like this, then you will find that your heart is growing and still more growing and you feel as if it is encompassing entire creation! Today, My message to you is; start enjoying the Param'ātmā, leaving aside all other things... Enjoy God, have that joy everywhere, of what God has given to you, what are the things he has given to you, be joyous about them. Then you will find that your attention has stabilized. In this way you will progress in Sahaj Yoga.

Every minute you should appreciate, `I have received this! I have received such and such blessings etc...' Otherwise your complaints will never end and your aggression will also not stop.

Contents: 1981-03-00 **Visit (by ferry over the Sydney Harbor), Taronga Zoo, Sydney, New South Wales, Australia**

[Shri Mataji was overheard saying that the Opera House of Sydney is like seven bandhans. On this excursion Shri

Mataji asked the ladies to remove Her shoes and stockings. She then placed Her feet on the ground and said something like:] Do you realise that this is the first time My feet have touched Australian earth? Do you know why Australia has so many mice? Because is the land of Śhrī Gaṇeśha.

[Abut the Tasmanian devil:] There's a little Rākshasa.

Contents: 1981-03-00 **Shopping, Grace Brothers Store, Sydney, New South Wales, Australia**

[Shri Mataji is looking for a dinner set for Sir C.P. The lady in the china department used to come to Sahaja Yoga in 1980 and recognized Shri Mataji but did not come to anyone of the programs.] Lady: I did not come to see you, Mother.

Shri Mataji: I know, so I had to come to see you. The mountain did not come to Mohammed so Mohammed had to go to the mountain.

Contents: 1981-03-22 **Extract of Speech by Sir C.P., Ashram, Sydney, New South Wales, Australia**

from Nirmalā Yoga, Issue 4 (July August 1981), pp.10,11 Dear Sahaja Yogis and Yoginis and dear little children, dear members of what I call this beautiful universal family. For me this is a very memorable moment, a moment that I will cherish and this is a moment which fills me with feelings which I may find difficult to describe to you. I'm here amidst members of this universal family and it is marvelous that in keeping with our desire, both of us should be celebrating, as is appropriate, our birthdays with the members of this universal family in

this city of Sydney. I want to say how joyous I am and delighted. I'm delighted because as I mentioned, perhaps in Bombay [Mumbai], you represent to me the symbol of a new hope. I am concerned with the United Nations. The U. N. is concerned with world peace, world safety, world cooperation and yet whenever you open a page in the daily newspapers, you see how disasters are taking place, tensions are rising. There are very few areas in the World where there is real peace and joy and what is needed by mankind at this time is a new evolution, a new force, which would be, which must be spiritual in character. The world has seen the growth of materialism. The world has seen some of the evils which come from that. The industrial revolution was very good in many ways, daily life has been facilitated, at the same time things have gone too far in a particular direction and human beings have within themselves dichotomies and tensions and questions and all of this is now finding its expression in many parts of this World with tensions, through fears and what can mankind do? There must be some way, there must be some hope and there is hope and that hope is Sahaja Yaga. What the World needs is really, some spark somewhere. As even in my little field with the U. N. System, the maritime field, I find that if you promote cooperation, if you are sincere, if you are honest and truthful, if you really believe in one human family, then people around you begin to believe in that and you see glorious moments of cooperation, of happiness, of joy. But my field is very limited.

Her [Shri Mataji's] field is immense, it is the universe itself and I cannot tell you how proud I am of Her because

She doesn't want anything for Herself. What She wants is this human family, which must be one family, should really grow up spiritually and become a new family for the World where tensions no longer exist, where mutual love is giving more than taking. It is a new spiritual attainment that must be there.

It is not a particular view or a particular group or a particular thesis but the universality of Sahaja Yoga that is what appeals tome. I honestly believe that there can be peace and glory in this world, if from our hearts, not from just lips, not in a formal sense, but from our hearts, if we begin to believe that we are all creations of one almighty. There cannot be two All-mighties, there can only be one.

***Contents: 1981-03-22*, Public Program, Cycle 1, Day 1, To all the Seekers of Truth, Einfeld Lounge, Jewish Community Center, Sydney, New South Wales, Australia**

To all the seekers of truth. It's such a pleasure to come to this great country where there are so many seekers.

So many seekers are born in these modern times. There were never born so many, any time before.

For example at the time of Christ, He had to gather crowds of people but they had no seeking; they just listened to Him because they felt it was something new. Today, the time has come where many seekers have taken their birth all over the world and they are seeking. This is a fact one has to accept, there's no hypocrisy about it.

Some people don't understand that the seeking is there and that whatever they're doing, right or wrong, actually they are seeking within themselves.

Today, in the beginning, I will give you a broad line of Sahaja Yoga, the one that means: a spontaneous happening within us, of union with God. It's easy to talk about it, any one can talk about it. First, when I went to America, people said, you must get a patent on your lectures, Mother. I just smiled at them.

I said, what's the matter? They said, they might use your words and use the same things for their own purpose and may be that they all do a lot of harm to you, I said, no, it's nice, let them talk about because that's what has to happen, people have to know about it, what is there to take a patent for it. We don't take patent for the light of the sun and the beauty of the stars. That's meant for everyone. The main thing is that these lecturing and all such ventures are of no use at all unless and until the happening takes place.

It should happen to you. It's an actualisation, it is the Becoming which is important. It's not reading about it; it's a living force which is going to make us a higher personality: a prophet. As William Blake has very clearly said, that men of God will become prophets and the day will come when these prophets will have special capacity to transform other people as prophets; that time has come today. William Blake could see hundred years back the working of Sahaja Yoga and today you can see the actualisation.

Before you today they have placed the diagram of our being. It's a very complicated stuff; they are trying to

make it a simple diagram for you though it looks still complicated. For example when you are sitting in this room supposing there was no light, one has to just tell you that, just push the button and all the lights will be on. But behind this happening there is a big mechanism and a great organization that does it. It's not just the pushing of a button. Now My situation is such that I can push the button, alright but people want to know the history and all the headache about it; so I have to explain to you what is it about. Here you see the subtle force, the subtle being within us. This is a human being which has evolved to this stage of awareness and that he has to become that dynamic awareness. If you try to make any instrument, say for example you try to make this microphone; people would definitely ask, what is the purpose? Until it is connected to the mains it has no purpose at all. In the same way you are created to be beautiful human beings and you are to be connected to the mains, otherwise you do not find your absolute value.

Now the Kuṇḍalinī about which many people have talked. I mean they have written books after books and I was shocked for they do not know anything about it and how could they write such big books; from where did they get the knowledge? This Kuṇḍalinī is a very simple thing. It is the pure desire within us, that one has to become one with the Spirit, is the pure desire.

So that through the Spirit, we know God.

This pure desire, this power of pure desire exists within us as Kuṇḍalinī. The whole being manifested, but still it is sleeping. It's completely there, after creating the whole being as a human being, still it is sleeping, because that

power of desire, has not got the chance to manifest itself. Now for this desire of power, people think that you can excite it or something.

Some people have started enterprises of Kuṇḍalinī Yoga, of Kuṇḍalinī awakening; it is not a commercial stuff, it is not! It's a living process. You cannot commercialise it. You cannot pay for it.

We have got brains, we are human beings, we must understand that we cannot pay for the Divine Love.

On the contrary, you insult it, if you talk of money. God does not understand money, it's your myth, human beings have created it; He does not know what money is. You cannot pay for it! You cannot put in any effort for it. For becoming a fruit, a flower does not put in any effort or pay any money. How much money did you pay to become a human being from a monkey? What effort did you put in to do that? It is spontaneous. Like a seed which sprouts through its primule and the same primule becomes the root and the shoot and a little cell at the tip of the root works out all the digging by itself, spontaneously. Only living things can be spontaneous! And then the shoot rises by itself, becomes the leaves and becomes the flowers and then the fruit: the whole map of its being is microscopically placed in that seed. In the same way within us is placed the primule, the germinating force, called as Kuṇḍalinī. And this force which exists within us in three and a half coils; there's a big mathematics about it, which I think I cannot discuss it today, but sometime we'll discuss it. Now it is very important to see the position of Kuṇḍalinī: it is placed in the triangular bone, this bone is called sacrum; the

sacrum word comes from the Greek language. Greeks must have known this that this is the sacred bone, so they called it sacrum, it's most surprising. When they came to Australia, some Greeks, they must have felt the vibrations of your river, so they called it Parramatta. Have you ever thought of what does that mean? It means the Holy Ghost. `Para' is beyond, supreme, `Mātā' is the Mother.

Some realised Soul must have felt the vibrations of this river and they must have named it. In the same way they must have felt that this bone is something special and this is the last bone that gets burnt up, when the body is completely burnt under electrical pressure. Now this force resides in this bone and you can see with your own eyes; today in the University many students saw it: the pulsation of the Kuṇḍalinī in the bone. Now can you do that, any one of you, by jumping or by shouting or by screaming or by chanting or by paying. Whatever you can do cannot be Divine. Divine has to be something that is beyond human endeavour. You can jump, you can shout, you can do this, you can do that, but you cannot transform a flower into a fruit. And this miracle you see every day, billions and billions of these, we take it for granted. We have taken our human awareness also for granted, it's a good thing, otherwise we start thinking about it, we go into another tension mounting upon our heads. Now this force lies above the first center.

The first center is called as Mūlādhāra Chakra. Now this is a very big confusion, one of the biggest in the modern times. As it is, modern times are known to be full of confusions only. Only in confusions we have to find the

truth, unless and until there is confusion, there cannot be that seeking. And this confusion has reached such a stage, that we are confused even about Kuṇḍalinī. And there are people who have worked hard to confuse us also. This important point, that the first center within us which is the center of innocence is placed below the Kuṇḍalinī, is extremely important to understand. And that Kuṇḍalinī resides in the triangular bone which is Mūlādhāra.

So the center of this power lies below the Kuṇḍalinī.

This is a very important point which I am going to tell you today. The last center within us, the seventh center within us, manifests the pelvic plexus, that's the subtle center within us, which is below the sacrum bone, is a subtle center. It looks after the prostrate gland. Now this is the center of innocence, innocence is the first thing God has created on this earth: is holiness, is beauty of God, is love. And this innocence resides within us below the Kuṇḍalinī and in My next lecture in the same hall I will be speaking in details about it, how it manifests other aspects in our life. But why this is an important point, that it is placed lower than the Kuṇḍalinī because it says that our excretion is done by pelvic plexus which is manifested by this particular center called as Mūlādhāra Chakra, has nothing to do with Kuṇḍalinī. It is very important to know this fact, that sex has nothing to do with Kuṇḍalinī. If sexual manifestation is going to take you to God, animals would be much faster in their evolution than you are.

We have nothing to learn from animals. We are human beings. Those who want to learn from animals will

become animals. Are we to become the frogs and earthworms now, or we have to become a superior personality? A personality who is completely in command, who is the master. Or are we to be slaves of our problems? How can we become masters of ourselves if we give in to our own being, to things that destroy us.

So one has to understand this point very very clearly, that sex has nothing to do with Kuṇḍalinī.

It cannot. Before us is placed Christ. I'm surprised that people who have known Christ, how can they accept such an absurd thing, like by doing sex in a perverted manner you will reach God. Are we now going to become just sex points? Have we no self-esteem left in ourselves, to understand that we are much more than a sex point, a mere sex point? This is the best way of ruining people. This is the best way of enticing people, but I tell you, you are seekers, out and out you are seekers! You must not listen until you have found out your spirit. You are not going to be satisfied with all these nonsensical ideas. You will come back, I know, one day all of you will have to come back. But that time you will be so ruined, that I may not be able to help you. It's a very clear-cut thing to understand, that sex has nothing to do with Kuṇḍalinī awakening. She is your pure Mother, She is the Mother who is individually with you. Forget your concepts and forget your identifications. Please try to understand. She is your Mother, waiting for ages to give you your real birth. She is the Holy Ghost within you. She has to give you your realisation and She's just waiting and waiting to do it. I have seen some people, who have a Kuṇḍalinī, which just, like a wounded serpent is bending Her head

all sides and just breaking Her body; I have seen people with holes in the Kuṇḍalinī; how much we have harmed ourselves by foolish ideas, by listening to those people who are just trying to make money out of us and befool us. There are some destroying forces that have come on this earth. Not some, but many and they are very speedy. It's very easy to destroy something, but to construct is such a difficult thing and to construct something, living is even more difficult Just we are enamoured because we think it's easy. There are people who think that if you enroll yourself as somebody's disciple you'll be saved. How can you be saved? You have to grow yourself. You have to become. You must know what powers have you got from any one of them. Those who say that you should have sexual freedom, 0! the animals have all that, what is so special about getting a sexual freedom. I can't understand. I mean in India you know how much people are producing children without going to any one of these Gurus. On the contrary these Gurus make you impotent and they teach you about the sex so that you feel as if the sexual act is a very big thing to be achieved; it's such a simple thing to do and for people who are impotent it is a great thing, no doubt, but for people who are normal and natural it's so simple, just like going to the bathroom. Why make such an ado about things which are so simple. This has gone too far now. They have also suggested that, you can raise the Kuṇḍalinī by sex. It's like the Mother being connected to the child in a very dirty manner. People might say the Freud talked about it. Freud was another half-baked fellow, I must say. Absolutely half-baked without any

wisdom about him. He must have had some problems like that himself, he was an abnormal personality to begin with. Apart from that all these, psychologists meet only abnormal people. Do they meet ever a normal personality? Who will go to a psychologist who is normal? Always mad people go to them. And these psychologists catch from the mad and become mad. And then they start teaching you something which is really maddening. Now he was so half-baked that he just saw one side of our life. He didn't know that there was another side and another side. And for him sex became so important, he could see perversions and things and we are really flabbergasted at that. Those who are simple people, say in Indian villages, if you tell them like this they'll say what's wrong with the fellow? He must go to lunatic asylum.

Now we have to see what have we achieved so far as a human being? What are we as a human being and what we have to achieve? If you see in this diagram, of course you should not take Me for granted either. Today as in the TV they asked Me a question, that, do you mind if we doubt, I said no, on the contrary, I'm very happy, it shows that you are so very free, You have to ask Me questions, but when it comes to these fake Gurus, you just go headlong. You are so mesmerized you do not even think what you are doing! And you don't even see what others have achieved. You see some people jumping on the street, you also join them. You don't want to find out what power they have achieved, what is their situation, are they better off than us or not if they have been cured of their troubles or not. On the contrary if you find them

you'll find that they're recluses. They're even afraid sometimes, I've seen, of vegetables. If you show them a garlic, they'll be frightened.

Some of the Gurus have this problem also. They are told that you should not take any garlic, so, if you show them a garlic, they'll start jumping. What is this? Are we going to be frightened of garlic? Are we going to be that kind of a horrible human beings who are frightened of this and that.

Now, within us lies on the left hand side, if you see, is the power of desire which comes more from the right. In Sanskrit it is called as Icchā Shakti. This is the psyche about which Mister Freud has talked, part of it. You see he's a blind man leading everyone into doom, like him. Now this one is our past, is our conditioning, is the one that is our subconscious mind and we have a subconscious mind no doubt. But that's not everything that we have, we have many other things. Now this subconscious mind within us has an area beyond it as the collective subconscious and that's a dangerous area when you enter into that area, you contract diseases like cancer. You know that in Sahaja Yoga, we have definitely cured cancer.

And I was amazed that those people who have got cancer and who came to Me have got cured, were all affected more by the left side than the right side. And that you can find out yourself once you get your enlightenment and you become a realised Soul. On the right band side there is another power, which is called as the power of action. You desire something and you have to act is Kriya Shakti. This is the future.

Beyond the future lies the supraconscious area, or the collective supraconscious. People have talked about it without telling you where is it within us. They have talked about Christ. Where is Christ within us? They have talked about Kṛiṣhṇa, where is Kṛiṣhṇa within us? What is the proof that He exists at that particular center within us? In the center lies another power by which we have become human beings. The evolutionary power, the sustenance power, the Religo, the religion, not the religion that we see but `the religion'. Carbon has four valencies, gold has a quality that it is untarnishable, in the same way a human being has got ten sustenances within it. And this sustenance which sustains it, which says he's a human being, is the quality of a human being.

So, we have three powers within us, in Sahaja Yoga language we call it differently, to make it simpler. These three powers exist within us. But the central power is a little cut off, if you see, there's a gap. This central power by which we evolve, has not yet been connected with the mains and the cord is the Kuṇḍalinī. In our heart resides the spirit. In our heart it resides. It is the reflection of God Almighty. Unless and until you have got your Self-realisation, unless and until you are connected with it, every religion, everything that you do has no meaning, it's like telephoning a person without any connection. You spoil it.

So you have to get connected. As today they asked Me another question, which was interesting, about Haṭha Yoga. I said nobody's doing Haṭha Yoga, they are doing some exercises most indiscriminately. Because attention is on the body and that's why they're just doing

something without understanding why certain exercises have to be done. Actually the real Haṭha Yoga of Patanjali, you have to have Īshwara Pranidhan; that means first your God must be established! First you must be connected. Let the Kuṇḍalinī rise and then know what Chakras are catching, what exercises are needed? What mantra is needed? We have a great organizations in this country and everywhere else where they give a mantra, Now just think of it! There are six centers; these are the basic centers, there are many more, I don't want to tell you the number, otherwise you'll be surprised. But six main centers and two on the left and the right are sun and the moon. And at the bottom is the seventh one.

So you can see there are nine centers, basically we have to know and there are nine deities on these nine centers. How can you give somebody one mantra? Supposing you have to pass through six gates and you have only one pass, of the fifth one and you are at the first gate, how will you pass through? These people have no idea! And they have given such horrible mantras I was shocked, If you tell Indians they'll be surprised. One of them means `tinga' means [thumb]. Can you imagine this could be a mantra, like this. It's such a ridiculous thing to say. Horrible things like `inga binga dinga', these are no mantras, this is nonsense! And it's a Mafiā going on. They come and tell you in your ears, you see you are not to tell it to anybody, I was most surprised that at the end it was the `fallopian tubes'. I said what? Fallopian tubes how can that be a mantra. And we take it We take it, we pay for it; people had paid $3; and they are given to eat for one week for $3; 000, the boiled soup of the boiled

potatoes. Just that water, for five days! and one day the rind and one day the potatoes, to make them weak so that they could become completely out of their minds and then they can be mesmerized very well. Be careful about these horrible people! They know that you are seekers and ardently you are seeking. They know that you have money and they want to play upon your ego by saying that you can pay, you must pay, how much money have you got? These are all parasites, of the worst type! These are all parasites, remember and the day will come when you recognize them, when you'll be falling on the streets with epilepsy and all kinds of diseases and then you'll be coming to Me. There are already so many people who are coming to Me in that condition. I have to warn you again, be careful and understand that these people give no knowledge whatsoever, they are just mesmerizing you, not only because they want to make money but they are bent upon destroying the Kingdom of God. They are bent upon destroying you all because they are Satanic people and they want to establish the kingdom of Satan. For us, it is easy to take to these things, it's very easy to fall, as I told you. But to rise is difficult. It's not so difficult also, spontaneity is so simple, if you know the job you can do it. If there's a beautiful garden you can easily find out that there must be a gardener behind it who has done the job. If somebody knows the job he can do it.

Now this central path is the path through which one has to rise. The Kuṇḍalinī rises through a very thin line of Brahma Nāḍī. In the beginning only a hair like thing rises, it pierces through; in some people, of course, in a big

way it rises also. And then it pierces this fontanelle bone area which is a real baptism, real. Today only, people felt the Cool Breeze coming out of their heads. Can you do that by jumping, or by paying money? They felt the Cool Breeze in the hand. It's written in the Bible, even in the Bible very clearly, that it's the Cool Breeze, Cool Breeze is the sign of the Holy Ghost. You start feeling the Cool Breeze in your hands and you start feeling the Cool Breeze on your head. This is the actualisation. Of course, you people don't read other books which are very good, like Ādi Shañkarāchārya, People don't even like the mention of his name who has really and clearly said that it is the Cool Breeze; the Chaitanya is to be felt like Cool Breeze in the hands. They do not want that you should know the truth. And this is the truth that when you get your realisation, you have to feel the Cool Breeze in your hands yourself.

You have to judge yourself. I'm not going to tell you, it is you who has to see, it is you who has to feel and then you have to grow and you have to know all and everything, all the secrets of Divine Science. You become the master then, you are the Guru. You are the Spirit and you should get it, it's your own which is given to you. I have nothing to do about it, I'm just a catalyst. I should say, you can do it yourself, once you get realisation you can give realisation. Actually Warren came to Me and Terence and they had been really lynched by all these Gurus and they were so unhappy. Just before leaving for India he telephoned to Me from Australia: “Mother, we have got your telephone, can we come and see you?" and I knew they were seekers.

So first, I caught hold of them. You see, I don't work much in the cities, I work in the villages because villagers are easier to get realisation; the other day we were in a village called Kadus, where six thousand people got realisation, it was announced in the paper.

So, in the cities these Gurus work out because they want money and the purse, you see, it's there in the cities. I work in the villages. Poor things had to go to the villages where they don't even have proper bathrooms, you have to go to the rivers to have your bath and things and it was very spartan for comfortable Australians. But they managed it somehow. And they got their realisation and when they got it, when they came back here they have given realisation in the first shot to 300 people. And now they know such a lot about Kuṇḍalinī, about awakening, about enlightenment. It's all logical after realisation, before that it is blind rationality, which doesn't understand anything, This Kuṇḍalinī is there, your own, Sahaja. `Saha' means with, `ja' means born; it's born with you, it's within you! It has to only rise with authority, with a person who knows how to do it, One should not feel hurt about it, because I'm doing it, you better do it, I'll be very happy. You see, I'm a very happily married woman, you know, I don't need anything. My husband has permitted Me to go about doing this because he knows nobody can do it. I'll be very happy if you can do it, really I would like to retire. Moreover why should you feel bad if I do it? After all there are so many things I can't do. I can't drive, I can't type, I don't know even how to open your tins, I'm so hopelessly bad.

So what is there to feel bad about it if I know how to raise the Kuṇḍalinī and when it is your right to know yourself and to get it within yourself so that you achieve your real baptism, your real force and once you have achieved it, first thing that happens is that you become a different personality. You become something so different.

The other day a gentleman, old man, who met Me in Singapore long time back, he told Me that: “Mother, after realisation, actually I've not even touched it fully, but one thing happened to me I just gave up gambling, smoking and drinking, just like that. What happened to me?" I said, “When you have found out the real, you give up." When you have found the real diamond, of course, you give up the artificial ones. Because you are bored stiff, because you find life so boring, human beings so boring, life so boring, so uninteresting, full of tensions, full of cruelty, full of problems, you want to take to these things. But once you've found out your absolute, your sense of security is absolutely established. And the joy and happiness, the bliss that is promised to you, starts pouring down into you. You feel so relaxed. Apart from that, so many things happen to you that it is hard to tell you in this one lecture. I'm going to have many other lectures for you. Now first thing that happens is that physically you get fit, It's not that I'm going to go to the hospital to find out who are physically unfit and start an enterprise alright, pay so much money to cure this disease and all that. No, I do not know how many people I've cured, really I do not know, believe Me. And I do not know how many of My disciples have cured. It's like the sun shining, it does not know how many leaves have

become green. You do not keep notes of people whom you love and whom you feed... Do you write down how many morsels you have fed the person, do you? This is love. Why do you need the proof? Why do you need, you are not paying Me anything? Do you want to have any proof of the sun? You are not giving Me anything! I'm not selling anything! There's no shop on! You have to get this gift. You have to get it.

So why do you want to judge Me? If you don't get it, better try for it. What are you going to gain by knowing about Me, it's not easy to know about Me.

It's very very difficult. I'm such a camouflage. It's a very difficult thing to know. Better thing is, you know yourself, then you'll learn. Unless and until you know yourself, you won't know Me, so no use asking Me questions which are rather embarrassing, I won't be able to tell you; because I've become very clever now. Kṛiṣhṇa, just told one person, Arjuna. He said, give up everything and follow me. He said that after Yoga you'll get the Kshema, means, well-being. Not before. You get the well-being, physically, mentally, emotionally, materially, socially, in every way. And spiritually! He said “after Yoga it will happen", not before that. And that's what is going to happen to you, when you get it. If you don't get it today, don't get disappointed. In that great England, the Jerusalem, according to William Blake, I have to work very very hard. I've worked on only six people for four years, can you believe it? Very difficult nuts to be cracked, you see. But once they were cracked it has blown up like anything. And now we have thousands of people who are realised. Of course. I do not keep any

records of them, there is no organization, nothing, You know them through your vibrations by which you know that they are realised or not. Because you become collectively conscious, you become; again and again I say, it's the becoming. You start feeling others and you start feeling yourself. It is important, vital, absolutely the thing for you to do. You have to get it, if not today then tomorrow. Why not do it today, it's a good idea. But after getting it one has to know that, as Christ has described, some seed fell on the rock, in the same way it happens, you have to look after it, you have to make it grow, you have to master it and you have to become the Guru yourself. And as I told you this morning, you better go and ask ail these Gurus to pay back the money. This is best way we can understand that it is beyond rationality. I'm talking about the unlimited; our rationality is limited, our brains are limited. But many, things can be understood.

So many people reached the conclusion that it is the Kuṇḍalinī awakening, is the one which is going to give us Self-realisation. Through their limited brain only, they reached it. They also reached so many conclusions, that like persons like Jung, the disciple of Mister Freud the great, was such a sensible man that he said you must get your realisation, you must get your Self-realisation and he prepared the ground for Sahaja Yoga, for he said, when you get your Self-realisation, you will become collectively conscious. He talked about it.

So, one has to understand that this is not only what I'm saying, this has been said by all the great saints, by all

the incarnations, by all the great prophets. Mohammad said, you have to become the Peer.

But you know what they're doing about religion now. I do not want to fall into controversies but you can yourself judge, what have they done out, of these incarnations. You give them the best thing, the highest, they know how to spoil it. Like, I would say that Hindus were told, that Ātmā, the spirit resides in everybody. They had no business to start the different caste system, which depends on the birth. Actually Jati [caste] means a person born with certain aptitudes. For example you are Brahmins, because you are Seekers, you are seeking the Brahma, so you are Brahmins. Those who are seeking the power say, we seek in elections are Kṣhatriyas. Like that, these are the aptitudes of personalities which determine a person's birth. Actually the one who has written Gītā himself, was Vyāsa, was an illegitimate child of a fisherwoman and how could he say that you are born in a Brahmin family. It's a capacity, a category.

You are in the category of those Seekers. You are the ones who are going to get realisation, that's why you are the Brahmins and this category can be anywhere. It can be in Islamic world, it can be in China and it can be in Russia, it can be in England and it is in Australia. I have, through My husband's job, been to all these countries. I was amazed. I've given realisation even to Russians, they're very good for realisation. But they'll take time to understand it to that extent. Because you are really free people; you are the people who are free, democratic, can have more open mind, to understand Sahaja Yoga, to achieve it to much greater heights. But still I would like to

say that freedom doesn't mean abandonment. It doesn't mean that. Say in a plane if all the parts of the plane want to have freedom, what will happen to the plane, ultimately? We are part and parcel of one whole being. One primordial Being, the macrocosm and we are cells. We have to relate ourselves to the whole and so we have to find out our relationship, the coordination between different cells, the love, the love between.

Last of all I would like to say it is the Divine Love of God, is the grace of God which has made you a human being and it is His grace which is going to make you a supreme human being. Because He wants to have that power to flow through you, to make you a hollow personality; like the flute of Śhrī Kṛiṣhṇa, so that you might feel His power and you manoeuvre it. And you enter into the Kingdom of God, because He's the Ocean of Love. He forgives all your so-called guilts; what guilts can we have, what sins can we commit, only you are like little birds who sometimes feel guilty for bringing a little straw from outside in the house.

He is a loving Father, He is a Father who is the Ocean of Forgiveness. He cleanses us completely and He grants His beauty to us and you become His own children, who have been granted all His powers, in their own beauty and its glory.

May God bless you!

Contents: 1981-03-23 **Quotes from newspaper `The Australian' published on (hand written date) Mar 24, 1981, Sydney, New South Wales, Australia**

(other date 0322; it could be part of the Press Conference)

[It refers to explanations “on Her arrival in Sydney yesterday."]

Kuṇḍalinī is a growing process within you.

You cannot pay for it, for God does not understand money and he will not accept payment from people who want to become higher beings.

I am not part of a Guru shop like others. If there is imitation and falseness in religions, then there has to be something real, there has to be a real rose if there arc imitation flowers.

***Contents: 1981-03-23*, Public Program, Cycle 2, University 1, University of NSW, Sydney, New South Wales, Australia**

Such a joyous moment to be with seekers, to be with young people who are seeking.

I have come for the first time to Australia, I should have come much earlier I think sometimes, the way some of the seekers are ruined by some of these horrible people who are around. One has to know that you cannot pay for God's love, you cannot pay for it, you cannot organize it, it is something that God has given you already, that is within you.

You cannot manufacture it, you cannot copy it. What happened to you when you become a human being from amoeba? How much did you pay for that? Who organized that for you? If there is living God, if he exists and if there is his living love, then whatever has happened to you or will happen to you and has to happen to you, has to be

absolutely living, it cannot be some sensational thing or some sort of funny gesture or contortions in your body which you cannot control.

You have to have complete control over yourself, that's the first thing that should happen to you that you should be master of yourself. But, we are deluded very much and impressed by the sophistication.

Those who are true seekers will have to come to Sahaja Yoga.

Now Sahaja Yoga means spontaneous happening within you it's not a rational thing, you cannot put in any effort for it.

Some people will not get it what ever I may try or you may try, they just can't get it, but most of them should get it's a spontaneous happening that takes place within you. Because now we have reached a stage of our evolution where we have to have the break through into the absolute, otherwise the chaos of this world is not going to die! That's your due, that's your right.

Yoga means union with God. It means union with your spirit. It's no other nonsense that people talk, Sahaja means: Saha means `with', Ja means `born'.

It's within you, it's spontaneous, like every seed has a primule in it, you too have that power within you, just placed there in the sacrum, the triangular bone.

So many people who are real scholars, who are seekers, have reached the conclusion that it is the awakening of the Kuṇḍalinī only that gives you your second birth, your baptism, but they do not know how it will work out because it is a living force. You cannot pull our the

primule out of the seed, you cannot not force a flower to become a fruit, you cannot pay money for it, you cannot rationalise it or mock at it or laugh at it or if you doubt it whatever it is. It will work out when it has to work out. In the same way today we are at the junction of a great happening, en masse realisation has to take place, evolution has to take place, otherwise this creation will have no meaning, you will have no meaning either.

So don't worry for cheap sensations and sensational stuff that is around, you have to ask for the real and that real you will only ask for if you have self esteem, that you understand that you have to get the real and not something that you can purchase on the market! Whatever you can do is not Divine, so, because you are doing no living work whatsoever! But after realisation you can do, living work because your awareness itself becomes dynamic as it is meant. I had a very long interview just now with lots of journalists and TV people and radio people and I was surprised, they were very, very wise and extremely deeply interested in the real seeking and the questions they asked.

The first and foremost question that they asked was “What is this Kuṇḍalinī?" Was very good because they didn't ask any mundane questions. Do you play this, do you do this, all this nonsense they didn't ask Me. They said, “What is this Kuṇḍalinī?" which is a very sensible and a wise question. This won't come to a stupid man! What is Kuṇḍalinī? One should know what it is! If you have come here with a curiosity about it, at least you must ask such a question as to what is Kuṇḍalinī? Because nothing is telling you.

You should ask Me questions... and if you go to a Shakti there's something what we call a gift, if you want to have, you can have it. If you don't want to have I cannot force it down your throat! You have to choose it in all your freedom and understanding.

Now this Kuṇḍalinī is the pure desire, the power of desire within us which is placed in the triangular bone called Sacrum. Which remains the whole even after creating the whole of you as you look like a human being. It's just the same, till you get your Realisation, till you get your absolute, it will remain.

You may go to thousands of Gurus, do what you like.

There are people I have seen who are so identified with their Guru's that they don't even realise that they haven't any powers within them, nothing and still they are identified with them.

Unless and until you get your spirit you are not going to be satisfied, you try anything else because you are a category and category of a seeker. There may be some who are not, who are just posing, they can be discovered very easily, the Kuṇḍalinī rises only in the presence of a holy person who is a realised Soul, that's why they say you must get a Sat Guru, which is a Guru who is a realised Soul, but how many there are.

They are shocking enterprises, they are mesmerizing, they have given you no powers whatsoever except to dance according to their whim and pay them their bills, now, the time has come for you to know that you are going to be your own Gurus you have to achieve your spirit and you have to become that, but stupidly won't understand. I understand that why people go to such

Gurus sometimes are extremely stupid that they can't see that we haven't got the real thing. If they are real seekers they would not accept something that is not real. They will deny and defy all and will say that we must have the power of our spirit.

Have we got the power to know what is wrong with us and what's wrong with others. This is what you have to ask, this Kuṇḍalinī rises and gives you your baptism in the fontanelle area. The time is so short that I can't describe the whole lot to you.

There are seven centers within us and the Kuṇḍalinī is placed about the lowest. It's very important to know this point about which I'll tell you later on. It's here you can see the lowest center is placed which is your innocence. They never talk of innocence do they? Where is your innocence placed is this point which manifests outside the pelvic plexus and which has got the Kuṇḍalinī above it.

And above the Kuṇḍalinī are six centers which are manifesting in your other plexuses in the gross.

These are the subtle centers within you. When the Kuṇḍalinī rises She enlightens all these centers. She enlightens Herself. You have to become, it is the becoming that is important, not that I give you a lecture and say `Oh, this is this and that is that.' It is a happening that should happen to your personality in your awareness you should be able to feel the centers of others and you should be able to awaken the Kuṇḍalinī of others.

If one candle has enlightened another candle, the other candle should be capable of enlightening another candle,

otherwise it has no meaning. It takes hardly any time for the Kuṇḍalinī to rise, but there are obstructions in many people because we are very complicated. Doesn't matter, whatever it is it can be cured. It can be improved and you have to have it because you are seekers born for this purpose only, you are not here to sell somebody's pockets and make them parasites on your society. You are not here to just become sex points, just to be lost as alcoholics and druggists and chemists! You are human beings, created out of thousands and thousands of species being discarded and placed at such a pivotal point. And now the time has come for you to enter into the Kingdom of God. At this time don't listen to these people be careful I'll give you a small story about how things work out in the hell.

There was a gentlemen who was a very good man and a very great seeker and he went to heaven because he died, he was a good man so God have him a key to heaven, but he said, “What, here the people are so sober, enjoying themselves, they are in complete joy, but there is no fun, I don't have any fun before this, I didn't go to any one of these horrible places of sex nonsense and all that." So they said alright you go to hell and see for yourself and if you choose hell you can go to hell, so he came in and he found all kinds of funny things happening and people doing all kinds of things. Ego being pampered, go ahead, go ahead, do like this, very good for you, come along, be more fast, you must kill your ego, you must kill your super ego, this and that and he says very good idea, you see it's such an ego pampering thing that he liked the place and a very good

thing going on, so the people who are doing that said, “What are you doing here?" He said, “I want... I have come to hell." He said, “This is not hell." “Where is it?" Peep out from there, he started seeing from different peep holes and he was amazed. People were put into burning fire, some were in the boiling oil and all sorts of things, he got the shock of his life. He says, “What's that!" He turned around and said, “Is that hell?" They said “That's it. The smoke."... Then they said, “What are you doing here?" They said, “We are publicity department!" That's what they are! Don't listen to them. You will develop cancers you will go mad, you will have all kinds of problems.

You'll be broke. I have go now people in England, who were heads of some of those so-called academics, they are paupers on the street, while these people have diamonds in their beds, attached to the bed-heads.

Those people who didn't even have a bicycle have Mercedes! They themselves are handicapped, they are sick people, but they are professing such big things and how can you cut it down, all this nonsense.

People develop diseases all kinds of problems with them. You must see the people who go. What do they have, have they any quality... do they understand anything? Are they looking alright? Is their health alright? At least minimum of minimum their health should be alright. Are they sane people? Have they conquered themselves and are on top of the world, are they, or are they still slaves of so many things? If they are enjoying themselves there is no need to have any addictions you just give up overnight.

I don't say `don't do this and don't do that!' I never say that. It's not necessary to say it because you haven't found the real, that's why it's a problem. But once you find it you just jump there. You start enjoying life without it, because the Spirit is the one that is the source of joy and happiness. Nothing else I think the time is very, very short and I cannot cover the full subject but I would like to have some good questions from you. Not silly questions because I'm very clever and I can avoid it.

Thank you very much. [Self-realisation experience.] But don't be frivolous, it won't work out, you are the loser. I am not the loser, I don't have to gain any thing! Now, how will it work out? First you will find there is not thought in you mind, thoughtless awareness, many people talk about it, thoughtless awareness... and talk of Self-realisation. But have they done it? Of course, it is needless to say that once you get your realisation you get your *[UNCLEAR* khamsha].

That Kṛiṣhṇa has said once you get your realisation your problems are solved, physical, emotional, mental, all problems are solved and you become absolutely relaxed. That goes without saying. But I'm not here to sort of cure people and go to hospitals. Nothing of the kind. It's just who are the seekers will be blessed because this is the reward of this last judgement.

Just close your eyes.

And the first thing you will feel will be thoughtless awareness, you won't find any thought in your mind, if you try to see your mind you'll find there is no thought. Just close your eyes and see if there is any thought there.

Ask your mind, what are you thinking? When there is Kuṇḍalinī crosses over the Āgñyā Chakra which is the center of Christ, you become thoughtlessly aware, you become, again I say it's the becoming; then it crosses the Fontanelle bone area which is called as *[UNCLEAR]*... in Sanskrit language. This is the real baptism one can say, you can feel the Cool Breeze on the hands from the All-pervading Power around; but that's not the end of it, it's just the beginning.

It's just that your seed has been germinated but as Christ has said, some seeds got lost because they're places on the rock.

So do not have a heart of a rock, just keep it open, keep it open. You'll feel very relaxed also, extremely relaxed. You have to ask for it.

You have to say, `Mother give us our Self-realisation please,' you have to knock on the door. If you if you are arrogant about it, it's rather difficult for Me. You are asking for such a great thing which you have been seeking for ages, for many lives.

In humility you have to ask, if it works it's your own gain, if it doesn't, we'll work it out later.

Not to condemn yourself for that, you've no way to feel guilty please don't feel guilty about any thing, whatever you've done forget it, don't feel guilty, that's one of the diseases people have, when I say something, they start feeling guilty about it. Not to feel guilty about because what guilt can have with what wrong can you do, in the presence of God who is the ocean of love. He's ocean of love. Kuṇḍalinī is universally there, exists in everyone, She is your Mother, She is you individual Mother. Mother,

that is the desire. The pure desire which is waiting for a chance to give you your second birth.

And when She rises, She touches the seat of Spirit on the fontanelle bone area and the Spirit, which enjoys itself by itself, shines in your awareness and you get collectively conscious, please put your hands out.

It's like one flower becomes the fruit, then five, then ten. It has to happen, just it has to happen. If not now, it'll happen later, you have to have sometime to do this kind of thing it's such a fast running train that you don't know where to catch it.

Please don't doubt Me for the time being because I'm not selling anything, I've spent My own money for Sahaja. I have come here to give you a gift which you desire. There is no organization that we are running, you have to become. Just feel it if you are feeling the Cool Breeze, it's a subtle thing. It's very subtle, so be careful.

Our attention is on the gross and if it has to achieve that dimension of subtleness.

Try to still yourself, try to still yourself.

[Long pause.] Now see for yourself. All those who are getting Cool Breeze raise you hands, now all of you who are getting Cool Breeze raise your hands higher.

Great! Alright again work it out, for all of you it will work out, I'm sure. Quite a number, at least 50% got it. Keep your eyes shut, that's very important because when the Kuṇḍalinī rises she directs the pupil, so please keep your eyes shut, that's very important.

Contents: 1981-03-24 **Quote from an article in `Daily Telegraph', Sydney, New South Wales, Australia**

I want to give people Self-realisation and save all the millions of people who have been hurt by fake Gurus.

***Contents: 1981-03-24*, Public Program, Cycle 2, University 2, Sydney University, Sydney, New South Wales, Australia**

It was very kind of you to have invited Me here to speak to the university students. The word university is itself very suggestive, that you come here to become a universal being. Perhaps you may not have realised that when you joined the university. Many must have been to the university before and must have gone out of it. They might have been somewhere, in something, but if we ask them, “What have you gained through university education?" They can tell you that because of university education they have been able to get this job or maybe this special position in politics, maybe that they have gained lots of money, of business.

Also they may say that they have gotten knowledge. All these things, through this university. But not that they have become universal beings. And whatever is universal is now bing analyzed. When you are not the universal being how can you analyze whatever is universal? For example if you go to any university, same way as in this university, I found, there is a science section, there is a chemistry section, then the physics section and sections and sections and sections.

So an analytical method is developed. In a different... we put different people to tell us different aspects of life. Like human beings too, we study them as if they are

different beings within themselves, like we may have a doctor for one ear and another for the other ear.

So much specialisation that to get the... whole of your body you might have to go hundreds of doctors and end up with some sort of a complete execution of money and energy.

When you become a universal being, in the real sense of the word, it's a becoming, I'm saying actualisation.

It is not something for which you can pay. It is a very different thing. It is the living force within you. The living force that works out your body. Now think of your own body how it works. There are so many things which are reflex action within us. If somebody draws on you, sucks on you, it immediately reflects in your activity. It's all built within you, your digestion is going on without your understanding, so many things are going on in your body which are called as autonomous nervous system, you do not know how they are worked out, what attention you have to pay to them.

It's just done by itself because the whole being is aware of your body. It knows what are the functions, when to cooperate, when to coordinate, when you want to run your hands, don't move you legs, start moving, when you want to fetch something your hands out stretched.

So the being within us knows that when we have to work out something it has to be a synthesis and not the analysis. It's the synthesis that's going to help us and this is the basic problem with our knowledge.

We have to work it out synthetic way.

So that synthetic now means, of course you know, it's artificial.

It sounded so funny, sometimes I find that there's a synthetic material means it is artificial. Actually the synthesis of the being can only be achieved by finding out our absolute. If your absolutely not available, you're relative, you are living relatively, your body is moving relatively, if there is no absolute. But there has to be something absolute that works out this synthesis within your body without your knowledge and they call it as Autonomous Nervous System. Now... is the honesty of human kings that they call it by names.

When they don't know how to explain it. Because they do not know how to explain what works about this autonomous, but what is the auto, who is the auto. They don't ask such questions. That's why human beings have become human beings from this autonomous, but what is the auto, who is the auto? They don't ask such questions. That's why human beings have become human beings from amoeba. What is the purpose? Why are we here on this earth? These questions are shut off also. Because to be honest is their job and honesty can be a very relative terminology if you do not have the absolute within you. For example, what ever you see is honest, whatever you don't see is dishonest, is a wrong idea.

What ever you see is honest up to that point, up to that awareness, up to that limit of awareness where you see human beings as they are. But there is something beyond, you should discover even the science has hypothesis. They have got their laws and they refuse it. Now Newton's law has been challenged, now another

theory has come up. You know that Einstein has said that “I do not know how far we have to go in the unknown." He has accepted the theory of unknown.

Apart from that, a person like Jung has said that in psychology, there is universal unconscious, he recognized that. Despite the fact that they were not universal beings, or perhaps they were, according to Me they were, they saw the point that there is something beyond which is universal, which is working it out.

There is some sort of coordinating force outside us which works out coordination, obviously. Nobody can explain why. Example, you see SO2, sulphur dioxide, if you see under the microscope you will see there is asymmetrical vibrations, but they cannot say from where it comes. What's the purpose of that? Who has done it? Lucky they are asymmetric, co-symmetric. They do not know how. They cannot explain. “I only know" they say “this is what we see, that's what it is." For example, in the darkness, if I see there is a table, I can call it that, it is something like a horse because I cannot see clearly. Moreover I take hold of only the length and then a tail and then I start saying that it was just the hard staff or something and now imagine, the whole thing is very different.

When you know a level it can be much more dangerous than to know not at all, because you just continue as something very honest and you become glued to that idea and that conception becomes a part of your spiritual being. That is why you know so many scientists themselves have suffered in that whenever they tried to propound what they say more than the others they were crucified and tortured.

You know about all the scientists, the history of it. And how the scientists of the Divine about which so many have said and talked. When I was born My father said the same thing. He said that the people are born on the first floor. They don't want to know what you see on the tenth floor. That's the problem.

That's how they crucified Christ. Why did they crucify Christ? What was the reason? Because of their ego? No. I would say it was stupidity. It was ignorance. It was their, some sort of complete blindness that they could not see what he was and that they crucified him and he said it will continue. That's what My father told Me and it's a fact.

Then I realised about human beings, they are really very, very blind. They can't see beyond. They perceive through their imaginations. Imagination doesn't become reality unless and until you have something else which is reality. Just now whatever you see, whatever you do, you do not. You have to rise to that awareness, where reality which is the truth, which is the absolute, must become one with you. You will never understand what you are studying, where you are heading to, what you are going to do about it.

Now, you do not know by what power within you, you study, by what power you remember, by what power you can improve yourself. It is a science beyond, beyond our awareness, so you have to tune to it.

For example, if somebody said that under the skin there are many cells, nobody would have believed it if there wasn't a microscope. You have to accept that we have to develop it, but in our own ego we do not want to do it.

And now for an example, Sahaja Yoga has cured cancer. Definitely it has cured cancer of very, very eminent people and when they went and told to the doctor and said that Sahaja Yoga has cured us, they said “You have gone mad." If you are dead lucky then they say you are all right. If you are not like that then they say “you are naive." Now even then they can produce it as, say this was the case... and this was the thing, this was the case history. Now believe Me Sahaja Yoga has cured cancer. But they do not want to believe Me because they have their warrant they take out their oath. All this we have known so far, is all going to be wasted. Now all this is not going to be wasted at all.

Whatever knowledge you have now gets enlightened after realisation for example now, look at Doctor Warren he is a very well educated economist and he knows a lot about the body and everything. He is such a good Sahaja Yogi because once he got enlightened he knew the answers to many questions which are not yet answered and he can communicate much better than anybody else who is not an educated person, who knows everything about say...

I Myself studied medicine because I know I will have to face the doctors and it will be difficult because human beings have given names to everything and I would not be able to communicate with them at all.

Second I had to also study a dictionary I should say the dictionary of Psychology to understand what they call this and what they call that.

So this knowledge is not going to be wasted. But this knowledge is not enlightened unless you see the

complete work. It is going to be of no use to you. First Self-realisation is where we are standing. We are, all of us have to have our Self-realisation. In our evolution we have grown through all these various Chakras up to the point where it's at this point in the limbic area. If you are a doctor you will understand My words. You do not know anything about auto you do not know anything about parasympathetic and you do not know how the parasympathetic works out. Now this portion is the one which is called as the baptism in you.

This is the real baptism. It is the living desire within us which resides in the triangular bone called the sacrum. Now as you know the sacrum means sacred.

So the Greeks from the unconscious knew it. Like the way (Derek came to have this university) *[UNCLEAR]*.

This has come from the unconscious that tomorrow these young people who are studying here are going to be the universal beings, that's why it's a university.

Otherwise there is no need to call it university and this Kuṇḍalinī which is there if you see in the triangular bone is coiled into three and a half coils is a desire within us, you. Pure desire within you, to become the absolute, to become the spirit. It resides there for ages. It resides there from many lives.

It resides there and comes back and comes back. That's your own authority from Divine not from some theological college. From a Divine realised Soul like Christ. If someone comes up he can raise the Kuṇḍalinī.

The one who knows the job can do it and for this you cannot pay. It's an insult. You have to think of money. Money has nothing to do with it. It's a very simple thing.

It's Love. How can you pay for Love? Whatever love you have to pay for is not Love. It just flows, just acts and you can see with your naked eyes. For scientists, you should see we have a film in which they have been able to see that the pulsation of the Kuṇḍalinī in the triangular bone is the rising of it and the breaking. Many saints have described about it, know it rises, how it goes up.

For example Christ has said that “I'll appear before you like tongues of flame." How many people have tried to understand this sentence or they may give you some explanations or something. These are the centers which really look like tongues of flames, beautiful they are, in different colours in different areas.

And they look extremely alive and extremely gentle and the flame is glowing like this. What is said “I will appear before you like tongues of flames." You also do not know anything about Christ because he was not allowed to be more than four years in the real sense of the word because most of the time he was missing from here. Now today I would like to know how many of you students will recognize Christ with all your knowledge, with all your Ph.D.'s and everything. You cannot recognize Christ, that's a fact. Why? Because you have not felt your absolute.

Unless and until you have felt your absolute you can't recognize yourself? So you must get it. You have to have it and it's a very simple thing, absolutely simple. Because it is living. Whatever is vital, whatever is vital has to be simple.

Supposing for your breathing you have to come to the university and learn how to breathe and how to have

your lungs contracted how many of us would have survived? I mean whatever is vital we know very well how to do it. We know how to breathe in and we know how to breathe out. We don't have to learn that anywhere. In the same way this happens without any learning but only the educated have a better advantage in these modern times because those who are lost in the jungles you also get lost in the jungles so you can communicate with them because you have been there. It's a better idea that an educated man talks to an uneducated man.

Sometimes an uneducated man also impresses. I have seen some people are also impressed by an uneducated man and he is a realised Soul but when it comes back to them they start rationalizing and thinking how can that be? Everything that is written in the scriptures is the truth no doubt but the people who try to teach them are very hard natured. They have deviated. The only thing that they had to do was to seek themselves. To be born again. None of them...? They have built big temples and churches and mosques and this and that and big fanaticism around you all.

Your aura is covered with that fanatic suffocating force which does not allow you to see that whatever is God has to be universal. It's like many flowers on the same tree and they have plucked them and they say, “This is my flower. This is my flower" and the flowers are dead, ugly, horrid. And they cannot grow.

They cannot grow, they cannot create a fruit. This is the condition of our so-called religions. Now I do not want to have any confrontations. If they even now excite that you

have to do God's work which you have to do, definitely you have, no doubt. But you have to decide.

Christ has said very clearly in the second chapter of Matthew 2nd verse “You'll be calling me `Christ! Christ!' I won't recognize you." That's very true. It is not a question of who recognizes Him, but He should recognize you because the advent of Christ is going to be absolutely terrible. He is not going to talk to you, convince you or comfort you or give you any council as I am trying My level best, but He will just come for the last sorting out. Because I declare that the last judgement has started. The last judgement takes place only through Kuṇḍalinī awakening. There is no other way out. God is going to do it through living process.

That's why en masse realisation is coming and see now in the university you could not even find the people to fill this hall. I would have given Realisation to all of them. But they're not interested. This is not the fault of God. It is the fault of the people who do not want to see the truth and meet Me. You cannot help because of their ego, their possessions and their conditionings, they have so much lost now that I find that we will have to have selection and this selection will go on to a point and after that you have been given all the chances, all the knowledge as how to correct yourself and how to be in the kingdom of God. But later on this last has to come and that time there will be no arguments, no talking nothing, just the last sorting out. That's what it is.

It is very hard for people to believe in Christ when it comes from ego. There are many people who think how could there be Christ? How could be anyone? Now I will

prove not only his existence, but the existence of the prophets and of all the great incarnations on this earth and to show what is their correction. As Christ himself has said, “Those who are not against me, are with me." All those who are with Me is a big family and I want you to get introduced to that family and to know for definite that they are there. How do we do it? How do we believe it? You should not believe any other way. If you are free, you should not believe Me, because I am not here to entice you or to give you any kind of a charm or what you call a mesmerism, but you are absolutely free. Now, in your freedom, how do you know what I say is true? First of all you must get your realisation. For that you don't have to do anything, it's very simple, I'll work it out. But after that you ask any fundamental question and you will find that you are like a computer. You are now connected to the absolute and you are getting informed with the answers from the absolute. You ask any questions, for example, you can ask `Is there a God?' Immediately you get strong vibrations. You can ask another question, `Was Christ the son of God?' Immediately you get it. Now, supposing you have some fake Guru, you ask about it, your vibrations will stop and stop for quite some time. It's so obvious. Now this is one thing nobody can do.

Now you've talked about the fake Gurus and all that, I'm really ashamed of them, really, I'm ashamed of them, they come from such a great country like India. India is a yogi's home, no doubt, it's a country of great people and a country of saints, where great people lived. But you see, the market was created by seekers of God and the

demand came. I'm sorry for that, that this should come from India. But as that country is such a powerfully spiritual country, hypocrisy goes around and there is no hypocrisy. But there are thugs, lots of thugs and Satanic forces that have come up in that country, they are born there to kill the spirituality.

So if there is some sort of misunderstanding about these people, I should say it's an understanding.

I can quite understand that you suspect Me, you should! Because I'm Indian you should suspect Me. I have to just tell you that I'm not here to sell anything, nothing to sell. It's just to give you, just for you to have, nothing to sell. It's love and love and love. I do not know because I see some students are chatting.

Something, I must tell you something and there are some law students here. Now, for the law students I have to tell, you must know the Divine laws, if you know the Divine laws that is the basis of your, that is the basis of all your human laws. If you learn the science is Divine, then you will know the science is Divine, is based on I should say, the whole of this science is based on Divine laws of science, of God. All these things one must know, because, whatever you see, now is not sufficiently there. We have to go a little beyond to see.

If the room is dark, you cannot see anything, whatever you see is very limited. But if there is light, we can see everything and retain everything, everything. I will be happy to stop if you will ask Me questions, I would like to, but don't do too much, because yesterday when I told them, they went one by one and there were at least fifty questions, see and the people were fed up, because most

of them were seekers, 90% were seekers and they wanted to feel the realisation, because too much and I had to say that “now stop, it's too much, you are not interested in getting realisation, but just having fun." It's very easy to make fun of Her, you know. It's very easy.

But to understand something deep you have to be a deep personality. If you are not a deep personality you cannot get near Sahaja Yoga, never.

So please understand, it is for your good, it is for your need, this I do not need anything. I have come here because of you're seekers.

So don't be driven away by frivolous ideas and frivolity. Please try and take it for yourself and you will see how remarkably you will get it.

Only for university students, just as Mother would like to give castor oil, with a cover of some chocolate, I would like to tell you, what nice things that can happen to you. We have many students with us, who have found themselves very difficult to the studies and all that and couldn't go ahead, some of them really broke down. They had problems, nervous problems, things like that and some of the students were very backward in the class and they failed every year and it was a big problem for them, but when they got realisation their depression went away and some of them have finished first. Actually, most are first class, first with us in Bombay [Mumbai] University and also in the minor school examinations that we have... and all that they were Sahaja Yogis, special first class.

It's most surprising that these students should shoot up so much, we were just talking about, there's a boy who

was very backward and they thought he was mentally retarded, they were going to put him in the mentally retarded school, because in the school if you could not pass for three years in class.

So they brought him to Me and he got a first class. A very good first class and now he is doing very well.

So you see what happens, when your awareness is changed. When your awareness gets that light, you definitely become relaxed and you can be much better. But this is just an encouragement for you. Main thing is that you must ask for the real.

May God bless you!

Contents: 1981-03-24 **Talk to Sahaja Yogis, Burwood Ashram, 10 Clarence Street, Sydney, New South Wales, Australia (date not sure)**

Shri Mataji: So now some questions would be good idea.

Sahaja Yogi: Mother, they say that Lord Buddha died of eating excessive pork, is it true?

Shri Mataji: Who says that?

Sahaja Yogi: I've heard this, I just wondered Warren: One of his disciplines was vegetarianism.

Shri Mataji: They don't eat pork now, the Chinese? Warren: They do, they do.

Shri Mataji: They should not. You see pork, people who are dealing with the center, I mean the void, have a little against the pork always. Like the reason was it is very heating giving. It gives a lot of heat, pork gives a lot of heat.

So they were not for it because there is already fire in the void you see and adding to that, say liver patients taking pork really is not so good. But I would say fish is just the same.

Fish has so much of phosphorus, that it can create problems for the liver people. Allergies to fish. I mean pork proteins, protein because that is pork, is... can cause lots of problems.

Warren: It's got a much higher parasitic action than most meats.

Shri Mataji: But that could not have died because he is not such an eater. This is all their ideas.

But he was not a person who did not eat meat. Neither was Mohammed. It was later on, see these people started all this nonsense of vegetarianism.

Sahaja Yogi: Mother what sort of meats should we avoid eating, other that just pork and fish? Should we eat beef for example.

Shri Mataji: You see as I said, that you should know what sort of personality you are. Supposing if you are liverish personality, then chicken is the only meat you can eat, because all meats I think are very heat giving.

So other meats should be avoided. More vegetables, citrus juice and things like that. They ush out, you see. Now let us see what happens to liver. Liver is an organ in our body that sorts out all kind of poisons within us.

Whatever, we eat wrong, create heat in the body. I mean heat creating things are not good for liver.

Why? Because it emits it. The poison is emitted as heat, but how does it emit heat and where does it go? It goes

to the blood vessels and then the blood is carried to the skin. Then the blood emits the heat as perspiration and other things and temperature. What happens that when the liver is not alright, something wrong with the liver, then this H_2O, that is water, when oxygen is 1 and hydrogen is two, so oxygen is placed in the center, hydrogen is here and on the other side. This is a normal thing of oxygen and hydrogen, alright? But when you take the alcohol or anything like that, then the structure of water becomes like this.

That these two oxygens here, I'm sorry, two hydrogens and oxygen. Now when this goes near the liver like that, see, then the emissions of heat is impossible because there's no entrance to it, cannot be carried and that's how the heat remains in the liver. Moreover, you take alcohol or anything like that and stronger things like fish with phosphorus, all these things and the heat is more accumulated. Now with alcohol added to it is not possible for liver to emit that heat.

So the liver gets spoiled, too much of heat all the time and cells get corrupted and it's too much because heat gets expanded too much, then they get corrupted and they cannot function any more.

So it's a vicious circle you get in.

A person who gets cancer also the same things happen to water. Water element becomes like this and it cannot get any heat into it. But the heat cannot be transferred into the water, you do not get any temperature.

So you may get a cancer but you do not get a temperature, is most surprising. You may get some

infection but with cancer pure cancer it doesn't give you any temperature. Same with alcohol.

You take alcohol, you'll find you will fall down. I don't know all the symptoms you get, but I have seen people falling into gutters and all that sort of a thing. But they have no temperature.

Because alcohol takes you to the left side, first of all and moreover, it transforms, the water into disuse.

So it refuses to take any heat into it, there is no temperature. And without temperature you will think that you are perfectly alright, till you get into real serious trouble. But with other troubles when the liver is alright, you get, everybody knows that there is a problem and immediately temperature people are looked after. Moreover, those who are very bad liver also, if they get an infection. Say they get a throat trouble, the temperature goes up so high because all of the water is available otherwise you see.

So, such people have very high temperatures within themselves and with liver they have nothing.

So, this is a very interesting thing about liver, that all heated things, whatever you get is very dangerous for liver.

But, cancer is caused for the left side also.

So your liver does not have to play much part as far as cancer is concerned, it cannot solve the problems, of cancer, except that when it is in danger itself. You see when you get liver cancer, then only it starts working on that. Because, it cannot sort out. The reason is the right side is for all the five elements.

So whatever is from the five elements it can sort out. But whatever is from the supernatural from the subconscious that liver cannot sort out. Now, it cannot. Now what can fight this? Only the spleen. And if your spleen is also in jeopardy, it cannot fight that.

So, those people who have a bad spleen are much more in danger of getting cancer than people who have bad livers. But bad livers, will always get a heart, always, goes hand in hand.

You'll find the right Nābhī and Āgñyā, goes hand in hand and this is a combination in a patient.

Ego-oriented people have got bad livers, they'll be tall thin. They have to be tolerant people. They'll have Āgñyā, they are ego-oriented and they'll have heart. They die more of heart than of cancers and they are very aggressive people also. They cause others cancers, themselves heart. But, the people who have this left-sided attitude towards life get cancer more.

Because, I have not yet come across anyone who is attacked from the right. Mostly the left-sided black magic, this that, some Guru, blood cancers, mostly such people get it on the left side.

So those who are left-sided people have to be careful about their spleen. Very important this. They should never get speedy.

You see they are not speedy on their own, there is sort of a bhoot I think, who makes a speed. Suddenly, I have seen, if you are going by aeroplane, as the time comes suddenly the bhoot comes in. The person becomes different. Suddenly, “What's the matter?" “I have to go, I have to go." That's a bhoot.

So one should know if you are to go you'd better go, quickly, quietly.

There's no need to hurry up or need to play into the bhoot. But after sometime ego-oriented people also get possessed, very badly.

In the beginning they are possessed by the ego people only and they become even more ego-oriented.

The trouble is the ego in the beginning you do not feel anything wrong because you see it doesn't give you pain, you feel very successful, you are here, you are forward, you are talking, you are a very assertive person. But later on you find that you start seeing your ego and you get a fright. And also you are possessed by so many ego-oriented people. Because ego-oriented people always take to something like alcohol, things, drugs and try to go to the left side.

So any such person enters into you, you can polish off one neat whisky bottle into your stomach, you won't feel it at all. Say “What's wrong I can do it, why not? I can. I can do this, I can do that." Once they start doing this, they can also get cancer. But you see they take time to take to cancer, they're easier to get paralysis. They get paralysis and they go `ga-ga' in the head. See, those people who are left-sided do not get so ga-ga as the people who are right-sided, surprisingly.

Sahaja Yogi: Mother just when you were talking about heat generated in the body, it reminded Me that sometimes when I give vibrations to people, if I touch them sometimes my whole body becomes very, very hot and I start sweating and the sweat pours down. That's if the person is in bad condition. If I touch them with one

hand and I put one hand out towards your photo. Is this to be expected as normal?

Shri Mataji: You have to cleanse yourself a little more that means, you see. If it is already there's a spark, it catches fire, isn't it? And so it is better to cleanse yourself more and ask them to put hands on the photograph first time a little bit, immune you yourself, it will work out. If there's too much perspiration coming that means it's a left Heart. You put your hand, ask for forgiveness. Say, `I'm not doing it Mother, you are doing it,' which it will shift immediately. Even if there's the slightest consciousness that, `I am doing it,' is very dangerous. Ego-oriented people take more time to understand this. They should just go on saying, `No I am not doing it, it's Mother is doing it; Mother you are doing it,' you see and that will work out. And also tell the person that, `I am not doing anything, it's Mother who is doing it.' So that then you don't have the problems.

Sahaja Yogi: So if that happens, know I'm doing something wrong, is that correct? If I start to feel that heat in the body.

Shri Mataji: When you just start saying, `Mother I am not doing it, you are doing it. I am your perspire there!'

Sahaja Yogi: Mother sometimes when I meditate, it's happened two or three times now, it seems to be a very deep meditation and it seems as though my awareness is very much up here, but then it seems to go further up...

Shri Mataji: That's not good.

Sahaja Yogi: That's what I thought, I was wondering if that was a bhoot.

Shri Mataji: No, no, no. That's something funny experience that you just avoid all that nonsense.

Warren: That reminds me a little bit of supraconscious experiences.

Shri Mataji: Absolutely, I'm worried. You have to bring down your... With autosuggestion, you can bring down our ego, very much down. See when ego expands like this it can go like that, it can go up like that, like a balloon it shoots off like that. It's just shooting off like that.

So that should not. Awareness should not go up there, should be just in here. Awareness position is here. Only it opens new dimensions in the brain. This is our awareness, you see. Why should you be there?

Sahaja Yogi: It sort of feels as though I know that I'm there but the experience seems as though it's much wider.

Shri Mataji: No, no. This all ideas. Like some people told Me I feel I'm in the tree, in the walls, in the... this is wrong. You see, now you are not to expand outside, one must understand. To expand inside.

Expansion outside is a sign that you are going to matter. Expansion has to be absolutely inside. This is absolutely supraconscious. Be careful, I am rather worried. Put your hands towards Me. Raise them, higher. They're shaking. Better beat yourself with shoes every morning.

Sahaja Yogi: I do.

Shri Mataji: Shoe beat. Be careful, I have this little thing about you, always a worry.

Somehow this is an ego problem quite a lot. Superego is much less. You have to condition yourself go on telling yourself, `Now you, sit down, keep quite and don't know this and then.' Because in progress you must have a balance. You see in the hand, also, this is such a small little hand of a lady and this one is such a big thing, this is supraconscious, be careful. It happens to Rajneesh, it happened. He felt his awareness has gone on the tree he was looking at himself on the tree and that is suppose to enlightenment, you see! This is what is written his book, nonsense you know? Someone should write that this means you became a bhoot.

It is nice, not very high so it's alright you can bring it down, back, alright? Do something about it, it is very important. Now, the best way to do it is to become collective, spread out you see. Try to do for others, work for others, in very humble way.

Sahaja Yogi: Yes, Mother.

Shri Mataji: You see, you should talk less also and maybe some German, can it's not all.

Warren: But don't get a left Viśhuddhi!

Shri Mataji: That's one thing. But she won't just now, she won't for sometime because *[UNCLEAR]* left side is very *[UNCLEAR]* you see.

Sahaja Yogi: Sometimes when I feel sensations, I can feel that one much stronger that I can feel that one.

Shri Mataji: That's it. That's it, that you see you have used too much it's numbed out you see it's numbed out. If the ego is too much then you just don't feel it. You have surpassed Buddha. This is the point where you see

the Buddha. The Buddha point is here, you see? And if you are attached to this point it is alright, up to that point. But sometimes you could so much that it might come out from here, there, there somewhere. Like that. You see if it's too much. But this one is still not affected so you get vibrations there. But this is very much affected, so you be careful.

It is very dangerous to play with it. You know what happened to Hitler? Nothing, but this. Started going on and on and on. He thought he was successful, he was this. He could not compromise with himself, somehow. Then he became mad. You must understand, that we are here to grow, to become something superior.

So if you have too much superego, try to reduce it. If you have ego try to reduce it. Because it's for our good only. All of us must understand. There's nothing to feel hurt about it. But I've seen if you, if you start thinking that you have an ego then you feel hurt... ego, but superego people, don't you see, they're quite proud of it.

Yes, yes, superego people are very proud of it. They say no I'm just the same, still crying, weeping.

Yes, they always say like that, “Oh I'm just the same." Very happy about it, you see. As if everybody should sympathy with them and pity them and ah, ah, ah. And poor ego people who still feel how should I admit. They feel hurt. It's as if. You know it's funny. That some of those blind people have pity on them. But somebody is deaf they laugh at it.

So a deaf man finds it difficult to say that I'm deaf. But a blind person doesn't mind saying I'm blind, because everybody will hear come along, come along, come

along. You see it's like that only with an ego person if person knows that person has an ego so the person who has ego himself feels hurt. “Oh I have ego, I'm so bad." And everybody says, “Oh ego, ego, ego." Horrible.

But the superego's are much worst, you see. They're like scorpions, horrible, horrible. And sometimes they, they give Me blisters you see. These superego are. They are horrible and sometimes they start scratching you, you know? They're just like mosquitoes, horrible things.

So they still go, “I'm still very unhappy." Very difficult to cure a superego, that's all. You find many women do that and men do that.

“Oh I'm very upset, I'm very unhappy, I'm depressed." They take pride in saying such things. They should be ashamed. This what happens and they don't bother about it.

So with such people you should show no sympathies and they'll come back. If you start showing sympathies, they are finished. You'll also become the same you'll also stand.

Even ego's, you see they become successful sometimes, some egotistical fellow becomes successful in Sahaja Yoga, somehow. You see, can assert. Others take cue. But no one likes it. You can see a normal person won't like it. If you get into ego then try to get out of it. See that temper and all these things are there. Controlling your temper too much, it's not good. But it comes with many things.

Some frustrations in life, some sort of a problem, can be cured. See, if you're possessed sometimes you can get into these things, you see.

So, be careful you have to be normal persons. You're not your ego or superego. You are you're spirit. You have to become that. And sometimes, you know, if you lead too much you get an ego, “Oh, I understand everything” this that. Then, Mother sees to it that it goes down. She punctures it, you see? So it's better, that we should forget all of our past and become as a humble child. You have to be like children to enter into the kingdom of God. Just like children, have no ego or superego. They're so natural and so balanced and so, so just be careful, alright? No one should try to get an uniqueness in Sahaja Yoga, that's one thing I've said. Have you got that tape with you? On uniqueness.

Warren: That's the tape at the seminar, is it Mother?

Shri Mataji: In London.

Warren: We've heard it, yes.

Shri Mataji: Oh, that's good. You see somebody says, “I'm much better than..." definitely there's some sort of ego. No body is better in Sahaja Yoga. You are all part and parcel of the same body. If this finger says, `I'm better' it will start increasing in size. It's malignancy. Try to be careful, alright?

Sahaja Yogi: Thank you, Mother.

Shri Mataji: What's another? Don't play to much attention to yourself, also. What's happening to me, where am I catching, what am I happening. You see if you are a that's a concede, then what sort of a concede, also you see becomes so self-centred that you do not grow. You have to go out, you see where do we expand? In the way that you do not disturb anyone. But you start seeing that how you nourish others by your love. Because if you, you

see ego-oriented person becomes very self-indulgent, selfish for himself. Like this is my bathroom, this is my house this is my, my, my, my, my sort of a thing.

So try to avoid all these things. If you sometimes... now say for example, if you have a house, if you are proud of that better give that up and go and stay in some dungeon and then come back. That's how you treat yourself. It's all the right idea. Now you come along, what as you think of yourself? Then this ego can be corrected. All the time tell yourself that you better be alright. You think this is your Ashram? Alright you sleep on the street. Then it works out. You see it is easy to teach other like this. You can go on, but to teach yourself is very difficult and that what it is needed. That's needed for ego people that why for ego people it's rather difficult to come up, because they won't say, like that, you see? It must go that side before doing that.

Sahaja Yogi: Someone pointed out to me once that was very interesting, every time you point at somebody the one finger, there are three fingers pointing back at you, this way?

Shri Mataji: What's this? Warren: Like this, when one finger goes this way there are three coming back at you.

Shri Mataji: Like that? You see it's in an elliptical, you see like that it moves you see, whatever you give, it comes to you. Whatever you give it comes to you. Try to give something that is joy. Very easy.

It's very, very easy you see to tell yourself, off after Sahaja Yoga. I've seen people becoming very much transformed. Especially English people. You know how ego-oriented they are and they are not ashamed of it?

They think if you are not an ego-oriented person you are a weak personality, Just imagine? They think like that. And for them to become you see, a weak personality is very difficult. But after Sahaja Yoga, they'll manage that, they'll manage that. In the same way you should try to do it. But, I think yours a German one, you see. Better give nice shoes to the Germans. You're much better in London but now, your much better in. But that you have any unique experiences, please give them up. Any kind of unique experiences.

Sahaja Yogi: I was very suspicious of it when it was happening.

Shri Mataji: Now, that is very suspicious but you better give it up it's a very seriously thing. One yogi, you see, in the beginning he got realisation, he was giving realisation and everything working out but he still use to take that tabac. You know? Not only he, also this fellow the one who got blood cancer and... all of them use to take it. And I know they were taking it, because whenever I walked they use to come at the back, you see. I know it was them. After 4, five months he came, “I'm getting a very great experience now." I said “what?" “When I meditate, I became like a Hanumāna." I said, “What happened?" “My mouth starts expanding like this... I said and I see in the mirror. I don't see that way but I feel it going here and here and here like Hanumāna. Then I feel I'm lifted up in the body and the whole body becoming very big and all that." I said, “... you must know that I know that you still take tobacco." He said, “Yes, I do." He was so ashamed of himself. I said, “Will you now please vow that I will not take, I will look after it,

but you have to decide that you'll will give it up. You think that you can carry on with things and it will have no effect, when my attention is there, when you have got realisation?" After realisation you have to be very much self disciplined. You see, you have given a chance, a big long rope, but then you really hang yourself, very badly. He said, “How to get rid of this phase going." First he use to think he was becoming Hanumāna in a big way and then when, I told him, he promised Me and the whole thing disappeared completely.

It's a nice thing that even ego bhoots and superego bhoots when they face My photograph they come in their own realities and they start showing their effects.

Something's so interesting to see them, that way.

Then, then the people realise, what's this happening to me. Is he going?... It happens.

But try to understand what ever has to happen will happen inside not outside. In the program also you might find some people do some sort of gestures, like this. There was one person was sitting like this.

I said was this matter with this fellow? Some people will just stand up, put their heads down, all sorts of things. Just to attract attention. Ego people have this tendency to attention of others. Do something to attract the attention of others. Like hawks they're watching.

Some of the egos you can make out they're watching the break and the other side is like that.

So these are two types of people. Never that purely that. They're mixtures sometimes, they jump form this to that all that is there. It's worth seeing all the drama as Sahaja

Yogis, you'll enjoy that. Never get into that. One has to be careful about it.

Sometimes you have to take really drastic steps. Because you are seekers, isn't it? To improve that. What else?

Sahaja Yogi: Mother, to help attention, a liver diet helps, is that right? A liver diet to help attention.

What else can we do?

Shri Mataji: You see, put you eyes onto the Mother Earth, as far as possible. In the morning also, if you can walk, in the morning time, not during..... I don't know, it's not very cold session. In the dews, dews that fallen on the grass, you see, will help you. Also, put your eyes onto the thing. Try to fix your eyes on the Mother Earth, as far as possible. Don't look at Me. And don't try to become attractive sort of a personality, you see. Then, what happens you always see who is looking at you, you see. That's a very bad thing. I've seen the people who flirt. I've seen the bhoots getting out of their eyes going into another persons. Even the person is standing like that, you see, has a bhoot in his eye and a person comes at the back you see, is trying to attract. Both are dressed up very well, to attract the whole world. There's a competition on, you see.

And this person comes here and stands here and another bhoots stands at the back.

So, without even seeing the person, you see the bhoot informs, `Hello,' and the other bhoots says, `Hello' and the person turns right about turn and starts looking. And you see them going on like that. And sometimes the

bhoots pick on friends you know, I've seen them. Say, there's a group of say, a party of something like that.

Receptions I see them enjoy.

So one person will stand like a hawk. They'll put his eyes onto one person, you see. Now that person is picked out and the bhoots are having a nice time.

And these poor things are just doing all that for nothing at all. For no joy. It's a joyless nonsense going on. And these two they are just don't know, they are just playing. Just like this. Like hawks. It's a very funny situation you know, for a person like Me. I don't know how to control My laughter. It's a silly thing isn't it? And it's never happened before. I tell you fifty years back nobody did all this nonsense, to that extent. I don't know about Western Society so much fifty years back. It could not be that bad. Only one or two persons might be like that. But now days everybody has become that king, you see. What was that king who killed seven wives? They all are Henry the 8th nowadays.

In a democracy, everybody has become a demon. The reason is demono-cracy, not democracy but demono-cracy. Because everybody is equal to a king. What's wrong? We are... what's wrong with us? We are great. If he's a king, I'm also a king. If he had seven wives, I can have eight, what's the matter? He did. If he eat filth, I can also eat filth. How can anybody stop me? It's like that. It's competition, nonsense, stupidity and foolishness. That is how ego is. Ego makes you nothing but a stupid fool. That was it does. Absolutely. Ego is such a thing. It makes such a stupid fool out of you, that you don't even

realise. Have you heard the story of Nārada? I must tell you.

I think I'll have some tea before I do.

Nārada was man who was bitten by this ego once. And she started talking, saying “Look at me, I'm such a powerful God that nothing can touch me. Even Shiva was enticed by cupid and that, he had to marry Pārvatī. Who was Satī actually because he was bitten by cupid. But I'm such a great ascetic Brahmachari that no one can touch me." And then Viṣhṇu always plays tricks you see, he is the one who tricks people.

So he sent two of this Ganaharvas, two of his celestial singers to attend to this Nārada. And when he was going in the jungle they met him just by chance, Sahaja.

They said that, “Oh Nārada, you are so great, we were sent in search of you; such a handsome man, so beautiful and this and that” and his Ego started accepting all that. “Really?", he said. “We were searching for you." “Why?" “There is a very beautiful Queen, Princess, who is to be married and there is a Swayamwara” swayam, means yourself and wara means the husband to be chosen. “So we will all go that Swayamwara” like Sītā had the Swayamwara, you see. “And I am sure you will be chosen, because there cannot be a more handsome and attractive man that anybody else in this whole world." Now this Nārada was bitten by Ego you see he was a stupid fellow that he believed all their stories and he went there they said, “You must dress up very well and you must have this and that and we'll get you all the clothes, everything and we will attend on to you and we

have always admired you."... and you see admiration and adoration they love.

He said, “Really? Then I must dress up well." You see. “Am I that handsome!" They said, “You are the most handsome person and she is going to fall for you and this is something and she is a lady known for her beauty and there are people from all over the world and you will be there unique. She is going to garland and you're going to marry her." He forgot about cupid story and about his asceticism, everything.

He said, “Alright, I'm going to do that." So they dressed up him very well and he went and sat among all the other great princes.

And then actually it was Viṣhṇu who created this Māyā city, Māyānagari. Just an illusion. And when this illusion was created she walked with the garland and this lady was also an illusion you see. And she walked like this and she looked at him and she smiled. She could not control her laughter, as if she thought, what a mockery it is. He was surprised at himself. You see he thought this garland was going to...

When she smiled, he thought she is appreciated, but when she couldn't help laughing loud, you see? Then he was rather surprised and then she went away and still she was laughing and giggling at him.

So he was surprised.

So he said, “What's the matter, why didn't she garland me, she should have garlanded me?" They said, “Don't worry she'll come back." And she never came back and then they said she has already garlanded somebody and she is married and all.

So they came back to their places he said, “Oh it's horrible." And he was perspiring with anger and he was very angry and he went. There was a lake, so he went to wash his face and he saw his face. It was like a monkey's face, absolutely he was like a monkey. “Oh God” he said. “I was like a monkey there and how these people were saying, then he cursed them” and said, “You two have befooled me" and all that, he cursed them. But whatever it is, he had become, then he realised, “That I am such a stupid fool because this ego went into me." It's stupid, I mean such people are extremely stupid and that's why we must be pulling ears all the time... “Oh Mother, don't make us stupid, make anything, but don't make us stupid” that's one thing one has to do. Because, really one becomes stupid with ego, so be careful.

When this wind blows, you see, from My mouth, it takes away, dries up My throat, you see? From My nose also there is a Cool Breeze blowing, ears, imagine from everywhere a Cool Breeze blowing, what must be the condition inside.

After realisation we cannot do the same mistakes as we have been doing before realisation, isn't it? At least that much we must do, because now we are enlightened and we have a new light in our eyes. And it's much easier now to do anything, you see. Because the whole Divine force is there to help you. If you don't do that what is good for you, then you're going against the force that is trying to help you, you see? It is something like a double force is coming to help you.

Warren: Mother, left Nābhī is a very bad catch in Australia, perhaps you could talk a little bit about left Nābhī?

Shri Mataji: I think there is a tape on left Nābhī, about the spleen.

As I told it's a speedometer within us which creates a balanced atmosphere for us, that we keep to the speed in which things have to be moved. You see, you must understand that Mother Earth Herself, moves with such a tremendous speed, Herself is moving. And there are so many planets which are moving with a speed, relatively could be higher or lower. And the whole thing is managed so well that nothing collides with anything. We have never thought of it, you see. How it must be worked out that all these planets, which are so many, are going in all directions with a particular speed, with different speeds and all that is so well managed that they do not collide with each other. You must have seen those planes of the Air Force, when they rise, they show these acrobats. There are ten aeroplanes or may be twenty-one, or could be more; they all go with a tremendous speed but maintain a certain distance all the time, so they do not collide. Because they can collide in no time if they are not alert.

Now, in the same way, our spleen keeps the speed of all the organs in relation with each other, first thing and secondly it creates blood cells to supply for any emergency in any part of any other organ. Now, we have also got this machinery of blood cell production in the bones, inside the marrow of the bones.

So there are two places where they have kept this emergency that, if this one fails, that will take over certain things. But this speedy business can spoil both of them.

Now, this one is placed on the left hand side, why? Because, with the heat on the right hand side, God knows what will happen, so it is placed on the left hand side to keep the pace alright. Now, what happens, when we are doing any work. Say, for example; eating our food. At that time, soon emergency comes up. Once in a while is alright, but everyday if you have news at night and dinner at night and you like to read your newspaper as well early in the morning when you are having your breakfast, you are in for trouble. Because, when you read the newspaper, you react, you being after all sensitive people. You see for those who die and newspaper will never give you anything; they are not supposed to give, I think.

If the planes lands alright, then they will say, “Today the plane landed alright." But they will say there was an accident and so many people died there. You start saying “What's the name, is my friend there, is my this one there? He went yesterday!", Emergency started.

Now, that time you are having your breakfast; we are doing something very important and the blood cells are created.

So this poor spleen becomes really crazy and she doesn't know what to do with herself.

She produces certain cells to supply here and then she produces some more to supply there; she really goes, it goes haywire, absolutely and it becomes crazy and when

it becomes crazy, the whole nature is crazy. The food goes to the stomach. The speedometer is wrong then, at that time, the food is not digested in the stomach, but the juices start flowing. Say, in the lower part of the intestine. What's the use? The juices must be secreted in the stomach. Because the speed of the whole thing is so mismanaged that there is no supply of proper blood to all these various places and people, whosoever, does that kind of thing becomes a person suffering from bad digestion, gases, this, that and a very speedy temperament.

When he talks, he talks telescopically. You see, he always thinks, is worried, is so speedy, so worried that anything starts like, as I told that, if I tell someone you have to go, you have to fly. You should see people when they have to fly. Suddenly, just, before going, they become so mad, so crazy, because they don't know what to do with themselves. Because their poor speedometer starts excreting some cells which are crazy and they become so very crazy. And sometimes they arrive much earlier, or sometimes they forget their passports at home, I mean, they do all kinds of things.

Warren: Sometimes they get anxious about the traffic.

Shri Mataji: Trafic! Warren: And it happens like that, but the other way round, people say that, “If you don't do it who is going to do it?"

Shri Mataji: I said, “But what's the need to get upset about it?" Say, for example; I'll tell you a very simple example, a very nice story.

When I went to England and while coming back I wanted to go to Paris but I had a through ticket and I could get

down at Paris or wherever I felt like. It was a ticket like that, you see? And there was no need to hurry or anything because I knew where I had to go. I was staying in a hotel and the gentleman who was in charge, one of the shipping corporation fellows, supposed to be very bright and brilliant, enterprising, this, that, all the stories about him. He telephoned Me at least four times. You see, they think women have no sense of time and women have so, they must tell Me four times, you see.

So he told Me that, “Please send your luggage down at 11 o'clock!" I said, “Alright!" “Please send your luggage down at 11 o'clock." Again and “Please send your luggage down at 11 o'clock." Four times! “Alright, I'll do it." “And I'll be there exactly at 11 o'clock and I must see you." My husband is supposed to be his boss you see, but the way he was ordering Me about was surprising.

He thought I didn't know time or what ideas he had, I said, “I will be there exactly at 11 o'clock." “What is the colour of your bags?" I said, “It's white. Everything's white." “Alright, I will see you. Have you written the label? Have you written your name?" I said, “I have, it's all there." “And then we will take the luggage in the car and you should arrive within five minutes." I said, “Alright, I'll be there don't worry!" “I will give you a call from down below and then you arrive. First, I will put your luggage inside the car." All these connections he made and I sent the luggage down.

He said, “Put it at this point." And all that he told Me. I said, “Alright!" I put the luggage in there and I came up, waiting for him to come. It was eleven, eleven-thirty, twelve o'clock; the fellow was not there. He was not to be

seen. Now he came about 12:15 p.m. [gasping]. I said what happened? He said, “I'm sorry Mrs. Srivastava, very sorry." I said, “But, what happened?" “You see, it was such a bad jam, I just couldn't reach you. I'm sorry." I said, “It's alright, but I've sent the luggage down. Did you find it?" “No, it's missing." I said, “Missing? Now, let it be, what is got to do now, it's missing." We came down, there was no luggage, nothing.

Somebody had picked it up.

I said, “It's alright, don't you worry, we'll find the luggage, don't you worry, it's alright." He said, “but we'll miss the plane." I said, “We are not going to miss the plane, there are many planes going, why should you worry?" “No, no, no, no, we have to go on this plane. You are booked on that and there is a seat for you." I said, “I'm going from London to Paris. What was the need to worry so much. I would have sat anywhere.

What is the need to fix My seat and everything, on a first class? There's nothing to worry so much I can sit in front, or backwards, or anything." But still, he was so much worried.

So we were supposed to go there one hour earlier or something, whatever it is. The plane was late as usual. And as soon as we reached the airport, where he stopped the car to drop Me, there was the luggage! You see, one of those people, tourists and all that, they had carried the luggage with them and they had put them there, so that whosoever it belonged they would pick it up.

I said, “See, the luggage!" “How?" I said, “It is there, now go and put Me Paris." So he took My tickets and everything and went there. And would you believe it? He

booked Me for Bombay [Mumbai]. That is only the half part of it. I'll tell you the rest. He booked for Bombay [Mumbai].

I didn't know he booked Me for Bombay [Mumbai]. He gave Me back the ticket, he gave Me the... what you call that? Warren: The luggage check.

Shri Mataji: The baggage check and...

Warren: Boarding.

Shri Mataji: Boarding card and everything I got into the plane.

He said, “Thank God the plane is late an hour." “But" I said, “I was quite ready when you told Me." “But what to do? There was a jam." I said, “You would have started three hours earlier out of the house." “Really, but how could I know? There was such a... there was never... this was historical!" I said, “Everything is historical with Me. Don't you worry." So I got into the plane.

I got down at Paris, nobody checked Me, I just walked out. And there was another one, his true copy standing there, a Frenchman. All the time the other goes on like that and this one goes on.

I said, “What's the matter?" He said, “Nothing. Oh! You've come very late, you've come very late." I said, “I'm sorry, but it's not My mistake." “But his Nebi” he called him Nebi, “You see, don't mention my name to Sir, this fellow should gave informed me. He never informed. He's supposed to be very efficient he's this, that." There was no chance, you see, because by the time I come there My luggage was missing. He didn't think of you, he just thought of the luggage, was more worried about the

luggage and we went to the airport and from the airport he saw Me off. I told him you better give a ring. By that time you had come to the aeroplane.

He said, “Yes, I came here, because, I should have enquired what time the plane was coming, the plane was late, so I came quite early here." I said, “Very nice." He was sitting there for two hours already.

Now this fellow was another speedy one.

So he said, “Alright, now what about your luggage?" I gave him the baggage thing, we waited and waited and waited. No baggage came, it had gone to Bombay [Mumbai]! So he went to the counter and he said, “What about this?" He said, “Oh God, this is marked for Bombay [Mumbai]." He said, “Really?" “Yes, this is marked for Bombay [Mumbai], it's gone to Bombay [Mumbai]." He's got such a temper for the fellow in London. He said, “Look at him, his efficiency, he's not seen this, he's not, he's done it like that and all sorts of things." I said, “But why do you worry? My luggage has gone. Why are you worried? I have to be here for four days, it's alright because I'll manage." “How will you manage?" I had that vanity case, I said, “I have a small change with Me and I don't need anything, I'm alright." He said, “With one sarī it's alright, one sarī you wear for four days or five days in Paris who knows?" To see? Here people wear one dress for one year also, nobody looks at that, only in India it's a problem, if you wear the same sarī people will notice. Not here, nobody's going to notice here.

I said, “I have to see the museum, that's all. You don't have to worry." I said, “You tell Me where you've booked Me, hotel and all." The hotel where I stayed there, I

managed Myself very well. And the day I was going back, you see, he came to see Me off with his wife, you see and his wife said, “All the time he was blaming Neb for this and he should not have done this and should not have done" that I said, then, “Now what to do?" He said now, “Thank God it's settled down. Now you're going back, but what will you do without the luggage?" I was going to Teheran to My brother's place. I said, “It's alright, don't you worry, I have to travel, why do you worry so much for Me?" So he said, “One has to worry for people who do not worry." I said, “If you want to fine any excuse to worry you can worry about anything, anything you can worry about, but there's no need to worry at all for Me." So, as soon as we reached the airport, there we find My luggage again, back. My baggage had come from Bombay [Mumbai] to Paris. He said, “This is surprising, the luggage has come." Now, the best part was, I said, “Now you get Me booked." You see, he had already booked Me and when he took the ticket, they said, “No, there's no ticket. The ticket had been cut because she was booked for Bombay [Mumbai]." Now, that was too much. His wife got after him, “You were saying such and such was so efficient and this and that, he's done this, what about you, the great efficient? All the time you're on my head. You get ready, you get ready, you get ready, you get ready." She gave him a big lecture. I said, “Don't you worry, I'll be going if I have to go, I'll not go if I don't have to go and you don't have to pay the hotel bill, I'm going to pay it so just don't worry." He said, “What to do?" I said, “You just don't worry." Then we discovered the plane was late by two hours, I said, “Alright” I trunk

called to Air India people. “It's alright, give her a ticket." I got a ticket and I went. Nothing happened. But this was these two persons really, they were so nervous and I'm sure their speedometers were out.

So this is one of the simple stories of how things happen and how we are bothered.

After all, one must know that your are not lost are you lost? That's all. As long as you are not lost, you are there. But every time if you think you are lost, then nobody can help. There is a joke that a boy who was roaming about in an exhibition, his name was called. “Again” he said, “this am I lost again?" It's like that, it's like that all the time if somebody thinks you're lost, you've lost. It's their mistake. But the boy was not lost. Every time the parents used to call his name, you see, so he said, “Oh God, am I lost again?" Others think you are lost, but you are not, but sometimes, you start thinking the same. What is there to be upset? Nothing, nothing is dangerous that much as you own fears.

Warren: What is the Gṛuhalakṣhmī quality of the left Nābhī?

Shri Mataji: You see, it is called as Gṛuhalakṣhmī because she is the one who fixes the speed in the household, she's the one who knows how to fix if she's a Gṛuhalakṣhmī, if she's the one who is really a housewife. But housewife has interest outside then she cannot feel it. She has to have interest in the house.

She has to have interest in her own children. She has to be a good housewife and she should know as a housewife, she's very important. When once she realises her importance, then only this speedometer is alright.

Even for children, she doesn't hurry them. She fixes up everything for the children. For example the children have to go to school tomorrow. Now, she gets up in the morning, early in the morning, she sees that their clothes are alright, everything is alright.

When there is time to wake up the children, she goes, sings something nicely or kisses them and gradually she gets them up, so they are not in a hurry to get up. She gives them sufficient time to get up and get ready and then, husband, she tackles a later on. But the main thing in India, it was a custom that never the women used to eat before the husband had eaten. And there are two reasons, but one of them is this Gṛuhalakṣhmī. And they would sit with the husband when he's eating. They used to fan the husband you see, when he's eating the food and would... and.

So people may say it's slavery. That's no slavery. That's how you handle them back. You make them absolutely dependent on you. You ask My husband, he will tell you that story. Once they are absolutely dependent, they just do not go anywhere else, even if they try some tricks they're back today. Because they cannot leave them.

The speed you see, is controlled with the fan.

So, the person is eating and the wife tells everyone, “Now don't disturb him, let him eat his food." He's not supposed to read the newspaper, there's a fight about the newspaper and she throws away the newspaper. “No. no, just eat your food, eat slowly, eat slowly nothing to bother, it's alright." But, that's not so, I've seen many women on the breakfast table.

They'll fight with their husbands, “What about the money? You haven't given me this." So the husband gets angry. “Alright, I will not have my breakfast today." That's not they way I mean, I'm not saying there are no cruel husbands, they are so. Exceptions, are there. But the wives can be also cruel. But if they are normal people and good people and if they want to understand how to put up their own speed and the speed of their husband. Alright, first of all they must know they should be very balanced, very balanced and solid women. They should not be jumpy. If they are jumpy they can make everyone jump. Imagine this Mother Earth being jumpy, we would have been jumping like that all over.

So you have to be solid, not only that, but you should be able to bear up many things of the men. You see, it is no criteria that if somebody dominated you, then that person becomes more sort of something higher than you. Only those who can bear up can bear up. For this Mother Earth can bear up our weight.

That's why we can stand on her. Does that mean that she's anywhere less than us? The woman has got a special capacity to bear up because she is made like that. She's a solid personality.

Oh, She can take in so much inside herself and digest it and just finish it off. She is a person who does not get disturbed by so many things the husband has to say to wife. He is sometimes harsh on her because he has, after all to face the outside like and he has to face everything and then he comes home and he says everything to his wife. You see, I've seen sometimes even the photograph they say, “You are like that, you are this you're that,

you're like this, you're this" and take out everything on the wife and then they are satisfied. Because, they know for definite that because my wife is not going to be embittered, she understands. She loves Me and she understands why I'm shouting at her. But this kind of Gṛuhalakṣhmī temperament is gone now. Because, now women are possessed by men and they are even worse than men once they are possessed by men.

Imagine a woman possessed by a man and the man who possesses must be a horrible fellow.

So the men become like women and women become like men. I don't know what to do with such perverted people.

So, a woman has to be a woman and a man has to be a man and they should not try to compete each other but supplement each other. A man must realise that he can't live without the wife and the wife must realise that she cannot live without the husband. But it should not be anyway one dominating the other.

Because, when the people are possessed they have methods of dominating. For example, they can become extra sweet, nice and charming. They can become extremely reasonable. They'll give you a proper answer for everything. They'll reason it out, they'll sound very logical, but all that logic is nothing but absolutely a kind of a damnation for you. Because, they're becoming so dominating that you don't even see. Also, that you are being pushed down into something which is very tight corner for you, from where you cannot get out.

So, the housewife has to be a housewife and she has to be a proud housewife. Now, Sahaja Yoginis, should know, specially, that I'm housewife and if you ask My husband,

he'll tell you how much I've done for him, always and he has been such a busy man, that everybody else thinks that he has always neglected Me and he's been very horrid to Me and all that. They think that he has never bothered about Me and things like that. But that's not the point. I understand that he's very busy and I'm very proud of him.

Because, he's working very hard. My Job is to soothe him, to relax him, to make him feel happy.

But here the problem is that it is not easy for the women to see that men are just like children. Really, they are just children. Men should not hear this part. You should know how to handle them. You see.

You can please them with small, small things and they can be so very sweet. I'll tell you one thing. One day, you see, we wanted to buy this house and this and that, he said, “It's too much, it's too much money” and all that, “I don't know if we can afford it." Now you tell Me, with all this talking you see, we were about to sleep on our bed you see, when he was asking Me, “Now you just tell me one thing, how much money do you think we will require in India?" So you see, I thought it was too much and I said, “Can I tell you tomorrow after calculation?" and immediately he smiled and the whole thing went off his head.

You see, little things here and there, turning of a wife. You see, husband is soothed and he understands that it's too much, I'm paying too much attention to this and I'm too much worried for nothing, at all and all that.

So, she's a supplement and he's a supplement to her life also. If these things work out this way, it's so beautiful. I

do not say, you would not work. If you have to work, you have to work, but you should not work so that you have to have a hairdress, so that you waste your money in just self-indulgence. It is not that way. It is work because you need money, if you need money you should work. Otherwise there is no need to work, also to work for women.

So many women need not work at all. Because, if the husband is sufficiently earning and if the husband is good and if the money, that he knows belongs to both of them, then it is better that women should look after the children and look after the household and make the house a beautiful nest for the children. But in the case, you see in case there is need, they should work.

But understanding that if they have children, their first duty is to their children. They have to look after their children, that's the very foremost thing. Otherwise, you don't have any children. If you have your children, you have to look after them. But it has gone so far in the west now, that people don't want to have children. Women don't want to have children. Women just don't want to have children. Just they do want to have children. Because after children is a problem. Why to have children? And even the children are born, they are so angry with the children. I've seen in England, educated mothers beat their children. Can you imagine? I've seen in the trains, I've seen beating their children, I mean, out of question for us. You see, our children are equally naughty, they trouble us, they do all kinds of things but they tease us, we don't punish them so much. In childhood, if you allow them to do what they like then

when they grow up you'll find that they are beautiful disciplined children. And if you allow them to do it in the house, outside when they are with us they're so disciplined and so quiet you have seen Indian children how quiet they are. But at home they are not.

At home they'll do every sort of thing, you see, but when they go out, then they are very well behaved.

Then when they come home also, they will learn. Not that you don't discipline them, you also tell them.

If you are a neat person, if you are a person who believes in beautifying your house and all that, no children will disturb it. I'll tell you, My both daughters if you ask them, I've never told them `don't,' but they know that I was very aesthetically tempered and I used to do My house very well and all that. If I leave anything there then they would see that it is there and they would again keep it. Just to please Me and they would bring things that were beautiful. You see, they developed very aesthetic tastes by understanding that I am so much that.

But you see, we have so many weak weaknesses. We tell lies, the children see that. We do all kinds of things, they see that and then they become like that. We husband wife quarrel in the presence of the children, then the children pick up from us and they learn it and they start many abuses, they pick up from us you see. A husband thinks that quarreling before, there's no curtain between the children and the parents they'll fight, argue out, or the husband won't say anything, he becomes sulky and the wife will go on saying something or the husband would be saying something and the wife would be keeping quiet. All these things are not good in the

presence of your children. In the presence of you children, you have to behave in such a manner that they imbibe your good sides and not your bad sides. Because, one may call it hypocrisy children you should be honest with them. There's no need to have such honesty with them.

You see, there are certain things in the household like you have a drawing room and you have a dining room and you have a bathroom. Now, you don't bring your bathroom in your drawing room, do you? So be honest, do you do that? So this kind of honesty, of having everything mixed up, is not honesty.

So, before the children, you must behave in such a manner that they themselves imbibe the qualities which you relish, which you think is better and gradually, you'll be surprised. You will give up so many things for the sake of children, so many things you will learn when you will be with children. Because they really tell so many things and then they correct you in their own sweet ways and their ways, specially the realised Souls, the way they talk, you see will interest you. You must listen to them and then we realise how many foolish things we have been doing, which we would have avoided if we had this wisdom. That's what they are, but we must have interest in our children. We must look after them, love them. You see. I find in the West, this husband is the babysitter and the wife is the one who is everything in the house.

So she stands up like this, “clean this, sweep this, so that", I used to wonder what's the matter with this woman? As if all of them have become servants or what, these men? While My husband is so... man that he can't

even sweep anything. He said, “Look at these people, what will they think? I'm such a lazy lump, they'll say, nobody works." I said, “Your work in the office, why should you work in the house?" “No, no, you must teach me how to sweep." I said, “I don't want to do that, because your sister will say I gave you a broom in your house and hand that she's not going to forgive Me for that." He said, “Who's going to tell her? Better tell me how to do it." I said, “Alright." So we went to the backyard you see, front yard, how to teach…

So he took such a big broom, you see, that English broom and he started sweeping all the filth. There was all these, what you call leaves and all that, he swept them like that again pulled it back again swept it pulled it back and all that he was... After five minutes I came, I said, “What are you doing?" He said, “How do you take it on one side?" “See, once you put the broom that side it comes back with the broom.

What to do?" He had never seen how to do because he never had to do. I said, “Now will you please give it up that? You can't do, it's very difficult." “Let me practice." He could not do it. The main thing was, for eight days I had to rub his hand with some lotion or something, just to get it alright; because it was paining so much in his hand.

So it was added work for Me, doesn't matter.

So you see, it should be such that they are entirely dependent on us. There's no work, us work is low. Like washing the things or doing any work is not low. But we have to do the work for which we are meant. You see, no use when, your men really have become very gentle, but

our men, if you give them anything to wash it will break definitely, 100% be sure. If you want to have a bull in a China shop ask an Indian man to enter into the kitchen! But it's very interesting that ways isn't it? To understand them in their true nature, to make them men as they are.

It is the women who are the Shakti, behind the men and when they are the Shakti they have to work it out that way.

So we have to understand that we are women, are the ones who determine the speed of men and we control the speedometer of men.

So we should not be speedy, we should not hurry them up.

Like in India, only the men will say, “Come along, now it's getting late, now it's getting late!" They are the ones. But here I find the women say that, “What are you doing? Oh! Come along, John!" The John is rushing, “Oh and yes!" His carrying the luggage. I'd seen a picture he went on a holiday you see, poor man had to carry even friend's luggage up and down.

Warren: Dinner is ready everyone. So Mother should have dinner now.

Shri Mataji: It has been a lovely evening, just chatting. And from Sahaja Yoga how do you cure? It is very simple. Put your left hand towards the photograph and put your right hand on your spleen and turn it and say, “Mother, you are the Gṛuhalakṣhmī." Now GṛuhaLakṣhmī was Fātimabi, who was the daughter of Mohammed Saheb and She was... She never went out, she never went out. She kept inside the house and she made her children so great, two children who fought their way and the

husband also and they died in that big war of Grabala. And She stayed at home.

The whole power was inside. She never went out. She used always that, what you call, completely covered, `burkha', you see. She is the one who is the complete Gṛuhalakṣhmī among all the Lakṣhmīs.

Like you can say Sītā was Mahālakṣhmī, but she was Gṛuhalakṣhmī; just kept Herself. Nobody knows much about Her, but She is the one who created this Shia, Shia you see. Surprising, that Sītājī is called is called as Shia in the villages and some people who do not pronounce, say Shia.

So the pure Gṛuhalakṣhmī was Fātimabi. But men should not understand this way that they have right to dominate women, not at all. They have only right to love them. They have no right to dominate. You see, if they try to dominate women, you see the result of that. You see, one foot will be on this foot and then another will come on that one.

So you see, it's companionship and love. Right wheel of a chariot has to be on the right and the left wheel has to be on the left, but both of them have to be equally. If they are not equal, they need to be similar, but they have to be equal, if they are not equal then the whole chariot will be going round and round and round, this way or that way. There won't be any progress.

So one has to understand and one must glorify that you're born as a woman to play a role fully as a woman and not as a man. When a motor car decides to fly, can y? But only a bhoot can do that.

Sahaja Yogi: But, Mother, in our society, then how should the man act, because the man has also lost the ability to play his role well?

Shri Mataji: Over here the men are too good. That I'll have to tell to Indian men. You see, man, what happens I think in the West what you have studied in Western people. You see, they are not the people who are quarreling and nagging as we women do, you see, you must understand that. I'm just telling this for the Western men and not the Indian men. Modi you close your eyes! You see, Indian men are very different, but I'm telling you about the Western men are..... what they do, they don't know how to cope with the women, you see, they don't understand, you see, because they're men, you are women.

They'll not quarrel with you, discuss with you, or anything, “Why did you do that? Why did you go there?" They say, “Alright, your have it." They may slap you, throw something at you or do something like that. You see, they, they just have direct methods of dealing with you. You see, even if they have a fight, they say, “Come along, have it." You see, there's a fight about something which has nothing to do with the fight. They'll fight with each other, hit each other and sit down. It's done, finished. The fight is over. Women are not like that, when they fight they'll be going inside and..... “Oh she's so very bad; she was carrying on with this, this was this, like that." We are different type, they are different type. Now, what happens if with men if you go on nagging them all the time? “What did you do about my necklace?" “Did you bring it?" “Have you got the money? I would like to

see it." And pry on them and do things like that and they get very angry. You see.

So you leave them alone, but if you just handle them the way they should be handled, like children, you see, then they are very good, excellent.

So, the trouble is the handling of men is very important. Even if a man is told how to behave, it won't happen, because it is you who really controls him. It is not he who can control himself. It is you control him. He doesn't control you at all, in a way. But in a way you see for Western woman she thinks that unless and until she controls in a way like that she doesn't actually control. Actually, you control the man, out and out; absolutely, but it should be done in such a way that he doesn't feel it. If he feels it he will go on drinking, will take drugs, naturally, a man who takes to alcohol is mostly a man who is dominated by his wife or a man who is very soft outside.... Say to a everyone, he's very nice, “Hello, how are you?" He goes home and boxes his wife.

But you must understand he has to do it, he has to box someone because that's there in their nature to box people, so they have to box someone. Either they will box others or they'll box their wives.

So the second part is better that they come home. You can have a pillow pufied up and make a fun out of it, like a little child who comes home, he gets angry with his mother, he goes on hitting her, “Oh! Why did you do it? Why did you do it?" Like that. Alright, because they think they have a right to do it. But once you deny that right, then they go mad, then they take to alcoholism. They go to so many thing. Most of the men take to all these vices

only because the wife doesn't give them that satisfaction and love. It is you who control the men, not that they control you. It's very simple to handle men, very simple. There are some tricks to be played of course, but a woman is quite tricky, she knows how to do it; but it should be done sweetly, so sweetly, suggestive of your love, suggestive of you love.

You see, now. My husband was with the Prime Minister, so busy with the five-year plans and the ten-year plans and the fifteen-year plans and I had immediate things to be done. I was building a house for him and I did not know how to talk to him, because I knew if I talk to him he'll come on Me like a... “Oh for you this is such a great thing and for me that is such a great thing” and relatively he would blame Me.

So I used to discuss five-year plans to begin with and then we discussed the two-year plans and then one-year plans and then the household. And it so developed that anything in the office, he must discuss with Me, he must talk to Me.

Even if he was in England or something, something happened, he must talk to Me first of all, he must discuss with Me if it is so or not. Everybody would think that I'm such a great government official that he has to discuss with Me. But sort of you see, he had an outlet and sort of a thing and felt that I gave him the right advice; what ever it was but it was so always so, it was so. And even Lal Bahadur Shastri, was the Prime Minister; he had such faith in Me and he used to talk to Me as if I was a great woman.

One day, he came and asked Me, “Now tell me what are You[r] priorities as far as the country is concerned?" I said, “Why are you asking Me? I'm just a housewife?" He said, “Now listen You're a good Housewife, a successful Housewife. I would like to know what are Your priorities." I said, “The first priority is food, agriculture that is the first priority." “Then what is the second priority?" I said, “Is clothing, housing. That's very important. Unless and until you have these three things, what's the use of anything else? The fourth thing is education, so the priorities must go like that. What's the use of having plastic factories here? You are importing plastic factories, rubber factories for all this we don't need. What's the use of creating another plastic mountain for ourselves?" He was quite happy with what I said. I said, “Now, don't go in for things like they have in the West. That's not going to suit us.

They themselves are getting into ditches and we'll get into the same ditch." So whatever we have, try to use pure things made of human from hands, not from machines. See, you can have one plate or you have ten plates.

Now, for example, we went to England and in India I had see to it that in My house we don't serve any drinks in our house whatsoever. But in England he said, “Even an English crow won't come into your house if you don't have drinks” he said, “No even a frog won't." So I said, “If that is the case, you'd better have it." Can you imagine, at that time, we spent in the beginning, only to open, I mean we never had a bar in the house you see, but to sort of start drinks, only for the tumblers made of wood,

Czechoslovakian, this crystal we spent nine hundred pounds, this, this for liquor, this is for this, that is for that. I said, “One is sufficient” that is how we have exhausted all our Mother Earth. This another mistake we have committed by having and why? This is industrial development, we can say, that English have only whisky and their crystal. They had to sell their crystal so they started that you should have another one for this, another one for this, another one for this. Because their crystal must sell and their whisky must sell. How do you do that? By having all these permutations and combinations.

So this is what it is, you see. That when you start spending money like this, you have no money for your real things and that what you need is very little. You can live with very little. Of course, I like to have things, I like to buy things for what? For giving away, for giving away presents, for having things around to make the house beautiful.

So that when people come in and see and they feel happy about it, but when they like something, I said, “Alright take it." I just put it at them as an exhibition, so that people can like it and I can like it and I can give them away.

I've given away even heavy furniture to people if they like it. And My daughters were so much worried about this part that, one day, you see they went opened My locker and put all My ornaments into some other.....

So that I don't give away all that. But I enjoy it and once I give I get more.

So you see, to please men, you should live in a very big way. Small-minded women can never appeal to men. They have to be big. They must like if the guests come in the house, the guests of the friends of the man come in the house and all that.

Sort of you merge into him completely and you start enjoying and people have respect for you. Otherwise, you see men do not enter into some houses. I said, “Why? His wife is horrible, she looks at Me like this. I do not want to go into that house." Then you are not a Gṛuhalakṣhmī.

So many qualities one has to learn of the Gṛuhalakṣhmī.

But if the Gṛuhalakṣhmī is alright, the speedometer can be kept alright. And some women have the idea of sulking and misbehaving and going into some sort of a nonsensical impression. That all is... You have to be there, you have to be joy giving. But men themselves must look after their speedometer very much, very important it is, if they do not get with all this they can defy their wives and they can spoil their health and become absolutely sort of ego-oriented and they can absolutely can be caught up so much so that they can get blood cancer. Now, about blood cancer I'll tell you tomorrow.

May God bless you.

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I bow to all the seekers of Truth.

The other day I told you a little bit about the first center, called as Mūlādhāra Chakra and Kuṇḍalinī which is the

resident consciousness in the triangular bone called as sacrum. As I told you that this is the pure desire power which has not yet been awakened and is not yet manifested within you, which resides here waiting for a moment to arise and to give you your second birth, your baptism it makes you at peace.

It gives you your Self-realisation.

This pure desire is to be one with your spirit. This, unless and until it is fulfilled those who are seeking will never be satisfied whatever, they may do. Now, this center is very important because this was the first center that was created when the Pyramidal Being started doing the job. This is the center of innocence that is holiness. First thing that was created was the holiness on this earth. This center is very important in all human beings, because animals have innocence, they have not lost it while we have... or we can say we have a freedom to abandon it. We can do it, we can somehow or rather destroy it by our so-called ideas of freedom.

Now this center has a power to give us wisdom. Now wisdom is such, such a word that cannot explained.

Wisdom is the balance between your understanding of what is good and what is bad. Where you really understand what is good for you, for your spirit, is wisdom and when this center is alive and is not destroyed then you really know is wisdom is. For example, the person who has got this center very well doubled up can tell you whether it is the north or the south, because the magnetism that is in the Mother Earth this center is made by the element of Mother Earth.

So the magnetism that is in the Mother Earth is there present in this center. When the birds fly all the way from Siberia to Australia they do it with the help of this center, because they know whether they are moving northward or southward. They have an innate wisdom to know which way to move and that's why one should know that this center is also within us but have lost our sense of judgement because we have lost that magnetism within us.

An innocent person is really like a magnet and it attracts, he attracts the people towards himself, just like a flower attracts a bee towards itself. There are some fishes in which they have found actual magnetic field and in some of them they have even found a regular magnet placed in certain fishes by which they know, whether they are going north, south, east or west. This center in us can be destroyed by various ways as I told you, last time. Now if you see on from the top there is a blue line coming down. This is the power of our desire by which we desire, is the emotional side of a human being. When a person neglects his emotional side or does not respect his emotional side, then this center gets lost. It gets very much destroyed. The emotional side in these modern times is not well understood by human beings. I'm sorry to say but it is very true that when you destroy this center, first thing that sets in is impotency or over activity like the rapist and all that are created because this center is neglected.

Both things are just the same in the eyes of God, any extreme is wrong. Now, those people who say that you can be enlightened through sex are really, I don't know

what to call them, because She is your Mother sitting down there She is only your Mother, She has no other child and She is holiest of holy. She is the holy Ghost within you and if want to sex on your Mother, I don't know if people understand that here. In India it's impossible we cannot understand this nonsense.

So is the same insult to your Mother.

Like some people try to insult Mother Mary by putting Christ in a very awkward situation with Her. It's something like that we can say happens when you start talking like this. It's a very great sin to do such thing to your own Mother, which is the Kuṇḍalinī and that why the other day I told you, I have seen some people have Kuṇḍalinī which is all the time tossing her head and breaking Her whole body and just feeling so helpless because She's made so weak because the holiness from a person is vanished. Our idea of holiness has become so perverted, so perverted and to add up to that we have now Gurus to tell us that it's a very good thing to do, you'll go to heaven. Actually they are very honest they say you'll go to bottomless pit and bottomless pit means hell.

Why do you need a Guru for this, actually you have mastered this art. I mean, in England when I went I was amazed that they have sex about, I mean they talk of sex and sex and sex, morning till evening I don't understand. Like all important people talk, you see. That's how they go on talking about sex, all the time, it's nothing but sex it's so filthy, so filthy. They talk sex with the animals, sex with the children.

I don't know what's happening to human beings, how can be that filthy? I wouldn't be surprised after sometime we will have our bathrooms inside our drawing rooms, you see there's something like our privacy, something like our drawing room where we meet people. How can you talk of these things, how can you discuss these things which are so private and so sacred and that's how you lose them or you, lose over them.

This is one of the things that's happening to us because God has given us freedom within, we can do what we like. But we have lost our wisdom, we have lost. I don't why this Industrial Revolution, or I don't know whom to blame, but we have lost our wisdom to understand that these things are injurious. If it is not we logically then, we can say, why do we develop diseases. With free sex, all the sailors you know under law have to have in every port arrangements for getting injections for all kinds of complications that they have from sex life. Why is it you do not feel healthy every minute? You'll lose all your health, all your charm is gone from your face, sunken and look so horrid. Is a very good sign, just now to see how nature reacts with it.

So one has to be wise to understand that God has given us this thing to us not to be insulted but for us to lead a good, normal, good married life and not to waste our energies in this kind of thing.

But when people start thinking about it then it's even worse. Then what happens, that this shifts from there the attention onto the other side and it goes to the yellow side, goes to the brain. When you start thinking about it,

definite it is that you'll become umpteen definite no doubt at a very early stage.

Because it is spontaneous. And when you start thinking about it, when your eyes starts roving here and there be sure your attention is gone to something which is so localised which is so different and which takes place only at a time when you are at a certain emotional spontaneity. It's very out of date, talk of these things to people but if you are not careful about it you have to find out the statistics of American young people and you will be amazed how many of them are suffering from horrible diseases. When I went to America, I found that nine out of ten young people who came to Me were suffering from these horrible diseases and most of them were impotent. It's a shocking truth. One has to face as it is and not to say, `Oh I'm alright, I'm alright,' this is not the way to look at things, we have to see the statistics, that are being placed before us and to know that there is something wrong about it and with your wisdom you have reach certain conclusions about it.

Now the second center, which I call as a Swādhiṣhṭhāna Chakra, is also a very important center within us. The first center looks after all our excretion, it has got four petals in the same way in the pelvic plexus which is manifested by that, which is a gross plexus within us, has also got four sub-plexuses. Another one that we have is the Swādhiṣhṭhān center, which is the second center. Second center has got six petals and it supplies or it manifests in the gross, the Aortic Plexus, which also has got six sub-plexuses. Now this center is very important

for us in the modern times, it is extremely important and I think neglect of this center can create lots of problems.

Now this center if you see is connected with the brain and this center is responsible for our action, is the center of our creativity. Where we think of the future, when we do any physical work, we use this center for that purpose and one has to understand that these days we are developing lots of diseases because we have not understood what is the function of this center.

The foremost function of this center is to convert the fat cells for the use of the grey matter in the head. When we think too much all the time about the future we plan, we go on planning into all details what happens is that this poor center has to work very hard to produce new cells one after another for the use of your brain.

Apart from that it has to do many other functions. It has to look after you liver, it has to look after you spleen, it has to look after you pancreas, your kidneys and also uterus among women. If you start thinking too much all the time thinking, if you cannot stop your thinking, all the time your brain goes on thinking a sort of a thinking process starts without your control, then this poor center has to work all that, your liver goes out.

When your liver goes out you must know that liver is one of the most important things within us because it nourishes our attention, Chitta. It nourishes our Chitta, now this attention whenever it is spoiled it is spoiled because there are certain poisons within us. Any, it can be physical poisons it can be mental poisons, it can be emotional poisons, any kind of poisons there are especially the physical and the emotional ones they go to

this liver, which sorts it out. This is the function of this liver is to sort it out.

But when you are not giving it sufficient energy you are losing through thinking then poor this center is left behind, it has no nourishment nobody looks after it it becomes sluggish. When it becomes sluggish all the heat accumulates in the liver and such a person doesn't get any temperature till he gets cirrhosis and he dies. Now when thinking goes on too much, people get tired of thinking, thinking too much, thinking too much.

So they think, “Let's have something that will take us away from thinking, which will give us a kick outside." So they take some sort of a drug, or a drink, or alcohol and all that.

All the saints in the world have said that alcohol is very dangerous for life. The reason is that it goes against our awareness, this is a fact, you know that after taking a drink our awareness becomes blurred or excited, it's not normal, that's the reason they said no. In Sahaja Yoga I do not say don't do this and don't do that. I only want you to come to Sahaja Yoga, get your Realisation and then you'll not ask for it. That's a much better way to do it. But why they asked for example, if you read Moses, Moses has clearly said that these are strong drinks, very clearly, I don't know if people read that and they should be avoided. I don't if the Jews do that. They should not be taken, he has very clearly said it. Abraham said the same thing that drinks are not good.

Why all these prophets talk about it? Because they are all born in that green patch of ours, they are all placed in this green patch where we get our sustenance, which is

ten. We have got ten sustenances within us, like the gold has a sustenance that it does not tarnish in the same way human beings have got ten sustenances.

And these ten sustenances are represented by great prophets. The principle is called as Ādi Guru, in Sanskrit language, the Primordial Master. He has incarnated on this earth as Abraham, Moses, as Lao Tze, as Confucius, as Socrates, recently he has been as Sāi Nāth of Shirdi, not the other fellow and other great people have been like Nanaka, Janaka. All these great saints came on this earth to tell us how to keep in the center, how to keep in the center, how to keep our sustenance, how to be human beings. As carbon has got four valances, we too have got ten valances. We have to maintain those ten valances within us, that's what they came to tell us.

But you see if anybody says now don't drink, half of the hall will be empty. If you say you cannot have free sex and five people will walk out. That's the problem, here nobody likes to know anything about it, but it's a dangerous thing to do. Whatever it is that you have to keep in the center. You have to be in the center and how to keep in the center is not to go to extremes, be moderate and moderate life is the best way. But even if you have not been, doesn't matter. Kuṇḍalinī is at this point in such a force that whatever you might have done, you get your realisation quite alright.

So is a different point, but what I am trying to tell you is this that why these people said so.

Now Mohammed Sahib is another who said don't drink, he's one of them, he's just the same, there's no difference, there's no difference between Moses and

Mohammed Sahib I can prove it to you on vibrations, you can yourself know through vibrations that they were the same people, saying the same thing there's no difference of any kind. It's only people are fighting, I don't know why, I just can't understand what is there to fight between these two. They were just the same, preached the same thing and when Moses crossed the river and the bridge was made that bridge is the bridge which is symbolic of the Kuṇḍalinī that creates for you, to cross this void within us.

Is very symbolic, they have worked so hard to tell you what is sustenance, where we have to be in the center because if you are in sustenance as he said that only a thread of this Kuṇḍalinī rises. It is not one thread that should rise, actually I've seen in people the whole of it goes up like that and it stays there in many people but the trouble is it rises because there's no space to rise. We are finished off with the Swādhiṣhṭhāna and with another Chakra which is in the center, which is the center called as Nābhī Chakra means the navel center.

So when you have an obstruction in the center, naturally the Kuṇḍalinī, though it rises with full force all the things, all the threads fall down and only one somehow or other goes up and opens up the Sahasrāra, thinking that at least if I open up there then the others, the grace will fall and maybe it will open out more.

So this is the problem, that's why they said that you lead a life which is moderate and temperate and this is what they preached too. Now let us see what happens when we go to extremes. In the center as we have seen is the

sustenance within us. Now if you try to go beyond this side or that side what happens, let us see.

Beyond this side is the subconscious, if you go you enter into the collective subconscious. On the other side if you move that is the supraconscious you enter into collective supraconscious. Now into this side are all the people on the left side are the people who are still dissatisfied very sly, sinister, horrible people who are dead, who do not want to take rebirth and who still want to torture people absolutely. These are busy bodies, they can possess you, they do possess you and on the right hand side there are people like Hitler who are very ambitious, who have died out of their ambitions and things like that, they still exist there.

Either you enter into this side or either you enter into that side when you go to extremes and you just get possessed. It's a very dangerous area you are entering into.

Recently I was seeing a BBC program and some doctors had discovered a very interesting thing they said that cancer is triggered, listen to this very carefully, cancer is triggered by some proteins they call it protein 56, protein 56 or something like that. When these proteins attack us from some unknown areas within us which are built within us since our creation. What are these areas I mean this I've been telling for so many years is the left side and the right side the two extremes.

Now what do we do when we go to the right side, the right side is the area where you think too much where you project yourself in the future. Now like that you go on then you start becoming a person who is more interested

in the future than the present. The center is the present. Now you start projecting your mind into that [future], you start moving into that side, with that, anybody who is an austere person, they think that if you are a very austere person, you lead the life of celibacy and all this nonsensical things you see, all this is absolutely nonsensical. If you lead a life of celibacy it's not going to help you at all on the contrary such a person becomes an extremely dry personality and ultimately dies of heart attack and such a person is so hard headed, so hot tempered that you must take a barge pole before you meet such a person. There are so cursing type. I mean so unaware of other people's health or anything that they can curse anyone and this is their job is to curse this one and curse that one and curse that one. They are extremely dry people, they might take to social work in the name of God or they'll work like hell for the poor they're thinking they're saving the poor and doing this and that and while if you see them any other time you'll be sure that such a person is absolutely burning with fire.

They have a horrible liver, very hot temper there is no sweetness about them there is no magnetism about them, all the people run away from them they are like boiled sprouts, you see, sitting on everybody's head. Do this, do that, you haven't done this, what are you doing, they will not sleep themselves and not allow anybody to sleep, they think that everybody is supposed to work under their thumb and these are the people who are very ego-oriented as shown there are the people who move onto the right hand side.

Any austere ideas about religion can take you to this side and this austerity is very dangerous for human beings because it cuts you off from the whole. Such a person may be entrapped or possessed by some sort of a personality on the right hand side. I know of a lady who is very well known in India and whose got a big prize and this and that for her social work. I happened to see her first time on an aeroplane when she had no prizes and all that, she came with some sort of an odd stuff with her and she wanted to sit in the front seat.

So air hostess said, “I'm sorry this is reserved for some children who are sick and they have to go by this plane and we can't give you this” and the mother is there. She started fighting no matter how many time she told them and this and that and she was just jumping from here to there and there to there and she wouldn't allow the plane to leave and for half an hour she was fighting to sit down there and the amount of abuses she used for the air hostess I was amazed.

And she's supposed to be a woman who should be given a peace prize or something like that, I don't know, there was no peace on her face neither around her and everybody was so disturbed with the way she was on about it, it was really shocking to see this personality who was so hot tempered and so meticulous about things and she was arguing with her this was my seat and this was my seat and this was this and this was that. Thank God then they got her out and the plane left the place, but I'm telling you such people can be frantically hot tempered and can be so unaware of your presence there that you have to be very, very careful with them.

Such people may look to be very, very successful in life you see and when they walk they have an upper lip and all sorts of things you see but it takes no time for them to realise that it's all tom-foolery going on.

This kind of ego orientation can lead you to nothing but stupidity. A person can be extremely stupid and he doesn't know he has been, how stupid he has been, because this is what's wrong. You see a gentleman came to see us and he had a wife, she was a mere sixteen years of age and the fellow was eighty years of age. You see naturally I thought he must be the grandfather you see so I said “Is she your granddaughter?" So My husband pinched Me said “That's his wife." I said “Really?" I said, “I'm sorry, I didn't know she was your wife” “What's wrong I can have a wife who is too young, what's wrong in it?" I said “Nothing wrong, only thing is people will laugh at you, that's all." All sorts of stupid things people do in this world and they think “what's wrong?" This is the best way to get along with your stupidity, till they discover that you are the greatest stupid person ever. Now this stupidity comes from the ego, coming up and surrounding your brain completely, you cannot see anything else, you just see yourself, my room, my house, my, my, my. You cannot see that there are others, that you flowe some sort of relationship to others, that you have to be kind to them, that you have to share things with them, you all the time think of yourself and such people get possessed by the supraconscious style.

What happens in spirituality in such people, they start feeling their body is lying here and they go and sit in a

tree, they think it is realisation or enlightenment, just imagine. This is nothing but a supraconscious spirit has entered and taken the body away and put it there.

I had, I told you three Americans coming from America and they were known to be very big scientists.

They came to see Me and said “Mother you have to teach us one thing” I said “What?" “We want to fly." I said “Flying you're already flying, what do you want to flying." They said “No, but we want to fly with ESP” I said “You should not do that because if you do that then you are enslaved by these spirits and you do want to do that, to be enslaved by these spirits." “Yes, whatever it is, enslavement or anything, we want to have this by which we will y” I said “Why?" They said “Because Russia is doing it and Russians are doing experiments with ESP.

So we should also do it." I said “If they are going to hell, are you also going to hell?" They said, “Yes, what's wrong?" I said, “Nothing is wrong, go with two running jumps, you can go very fast there, but as far as I am concerned I am not for it, I am not going to doom your life forever." So I asked “Who has sent you to Me?" And they said “One Patanjali." You see there is a fellow called Patanjali who is a journalist, I said, “This Patanjali has sent you?" “Yes, he has sent us to you." He was the man who used to leave his body and run all over the places. He was a journalist you see, so he used to get the news before anybody else knows and he used to run out of his house and the wife was so surprised that one day he brought some sand and he said, “Yesterday do you know where I was, I was on the beach, from there I brought the sand for you." She got such a fright and he used to shake

before any photograph of God or Christ or anyone, he used to shake like that, so she brought to Me, she said, “This fellow is shaking I don't know what is happening, he is rattling, this Parkinson's thing. I don't know what is happening and in the night he disappears, I lock up everything and still he disappears, I don't know what to do, it's very shocking." He said, “Sometimes I go and sit on a tree." I said, “Really?" So I told him that, “You are possessed." He said, “Mother, please take it away. I don't want this nonsense, you don't know where I will land up tomorrow. I could be anywhere, hanging in the air, I don't want to do that anymore, maybe my body won't come back." This is what people are doing now they take out the spirits. When they take out the spirit from a person they keep it with them. Like the children, small children die in their sleep. If a mother is here and she has a child in America and she say's I want to talk to my child through a medium, is a very dangerous thing, never play with these mediums, very dangerous. And such a mother I know in Switzerland, she did that to a child and the child died in America, in the sleep. Because the distance is such that, where is day there is night, she was doing this in the daytime and the child was sleeping. She talked to the child, she heard his voice, everything she did... and the child died.

Never go near these people who deal with spirits, is said by all the great people of the world, but we are not bothered, you see. “What's wrong?" We go to spirits, to ESP to our elders who are dead, to our brothers and sisters, why bother them now they are dead, let them be free. As it is you tortured their lives when they lived on

this earth. Why don't you leave them be? Let them go and take their births. But we are not satisfied. We say no, we must talk to them. We have to hold hands, call spirits, do this.

But do you know what happens with them. First of all no realisation. Very difficult for such people.

Even if you get realisation and all that you have lots of problems, I've seen people go mad, because these spirits are dirty things. Supposing you have called Me, I am an Indian, so now you are exposed to India.

You must know you are exposed to Indian and you have no control over people coming down from these areas and you are just being possessed. They possess you, your family everything and is a fact that these horrible things that act or that call or that try to show that they are helping you, are the people who are just taking money from you.

But they are going to be condemned much worse than you. The people who are the mediums who are clairvoyants have used these things and all this we'll call these Guru's from Tibet, there's nothing like that.

Anybody who's a realised Soul will never come into anybody. No Guru can come into anybody, take it from Me because they know the value of freedom. They will never do it. It's a very mean thing to do.

To them who are dead and to yourself who is living and is such a beautiful thing created by God. You get possessed by all these nonsensical things and black magic and I don't know how you educated people can take to it, perhaps you are very naive, I would say that, you are naive. Because in India we know this, we know all this,

we know all this materialisation and all business, we know very well.

Of course, I mean all the young people do not know now, because I am an ancient person, we all knew about it, we call it branumati Vidyā, Pret Shmashān Vidyā, bhoot Vidyā, there are books and books about it, what these things are done. There are black magic, voodoo and all sorts of things that you call it, but you have no knowledge about it. Now for example we put all our dead bodies in the church, I don't know who told, where is it written in the Bible, I don't understand, why should you put your dead bodies in the church. Alright, if you want to have a church for the dead bodies, let them be along with the dead bodies, you are living people, why do you sit on top of dead bodies and have all the bhoots and devils coming on you and sitting on your heads? Only a realised Soul is a the person who should be buried in a church, only a realised Soul. In India, it is a custom that all people are burned except for a realised Soul, because they never try to possess anyone, they never try to disturb, on the contrary, they help us in so many ways, they are not the people who will just come to disturb your life or give you some encouragement, sometimes you feel very happy also with that because you feel that your responsibility is taken over, they have taken your responsibility and you feel quite relieved, in the beginning you feel quite nice, in the beginning it's a good sensation, “Oh I feel peace” you think, because somebody else has come into your house and he is going to use all your house and you'll be left behind. And then you become ridiculous. Such people you'll find put the

cloth in the mouth like this, look like that and they are very much frightened and afraid.

Of course before Me they shake like this, all sorts of things happen. Now there is another trend about it, that if you say that these are possessed people and this and that, so the left side ones are even worse.

Left side ones are the ones who go into the spirit business, very much, but there are two types of spirit business, one can give supraconscious and one can give even subconscious and the subconscious is very easily available because they are busy bodies all these spirits and in the subconscious area they are busy bodies and very mean and sly and dirty people.

For example a woman dies young without marriage, she would like to trouble a married woman, she's jealous. And that's why there are certain rules and regulations in our life. One should understand by which you should avoid all these things. Take your psychologists. Psychologists do not know what they're facing. They treat mad people. I told you about Freud, he was half baked because he only knew about this desire. Power of desire which he called conditioning and all that. But he did not know there was another one which is our ego, so he said you take out all your conditioning, you don't have any conditioning whatsoever.

So where do you go, you land up in “What's wrong?" Ego orientated. Then you form another cult by saying we must destroy our cult. You go on saying that to yourself “Oh you are good for nothing, you are useless” all the time kill your ego, you become a recluse, these two things happen with extremes of this movement of this

center. Through this center you either go to the left or the right.

Now what is the real thing, this is the center of creativity. Creativity and the knowledge of the Divine.

Knowledge of the Divine is when you get your realisation, you get the cool vibrations of the Holy Ghost and you have to know how to raise the Kuṇḍalinī of others and you have to know how to correct yourself.

You have to know how to know all of these centers and also you have to find out all the absolute questions you have got within your mind.

This has to happen to you. This realisation has to happen because this is in your own right you are having. Now you are a human being and you have to become a super human being. I'm not doing anything about it as I said, I'm just cashing your bank accounts. But if bank accounts are so much on the left or right it's rather difficult, you have to give lots of grace marks and sort of over-drafts are there.

So one has to understand that better be in the center. Not to go to these things. Why, why, for what? What are you going to gain out of these things? Are you going to go to your spirit? Are you going to become yourself? Why just for a little game here a little game there? Why are you going to these horrible people? They will take you to such a horrible extreme that maybe you will not be able to return. In London I was surprised there was a doctor whom I knew by relationship and he came to see Me and he said, “I've lost all my jobs, everything because I'm very depressed I can't work. I don't know what happens to me. I'm extremely depressed. I've lost zest to work. I

do not feel anything I'm just gone. I'm very depressed. And every time I try to work I get again depressed. I'm very tired." I asked him did he go to anyone of these Tantriks and this type of person and he said “Never"! But my grandfather was Tantriks. He used to do this black magic business and now see the grandson is suffering because of it. Later on he was cured.

We have one Australian here who was a Russian doctor, his grandmother had a habit of taking the child to the cemetrey in the early ages of his life. He remembers that very well and after some time he became so depressed he lost his job, I mean he couldn't work. He used to get a headache and all sorts of things use to happen. Cramps use to come in his hands. When he came to Me he got cured but it took some time because in childhood all the impressions of these spirits were there.

So one has to understand how to keep dead away from you. You have to be in the present and not in the dead. Whosoever is dead is finished. Have you ever noticed a monkey, if a child of a monkey dies, before the death the monkey will be shouting and screaming and doing all sorts of things. As soon as the thing dies it leaves. It's not bothered. The same with dogs and so many things, not bothered about it, it knows it's gone. That's why it's said that if somebody is dead, think of God and you sing songs and things like that, do not indulge into it too much. But we have forgotten all those things and the way we do about dead things sometimes, it is so far, that actually most of us live that when doing all this, we live in the past. We live in the past and such people see some ghosts and things and some of them who are like this

have seen My past and have been shaking before Me, they all shake before Me like this. They all shake, they cannot sit straight they go on shaking like this, they go on shaking like that, all the time their bodies shaking, they have no control over their body.

So one has to understand that these things are absolutely dangerous for human beings. We are human beings we are not dead bodies, we are that. But the worst thing is that those who indulge into these things are caught up by the proteins which doctors have said are nothing but these dead spirits. They are saying proteins because they don't understand. These are the dead spirits, cancer is caused only by the attack of the dead spirits. I have not come across a single case whom I have treated, I have treated many, who has not got the affectation of the spirit. Now in realisation when you get your realisation you catch up on this or this, these are the two Swādhiṣhṭhāna which were marked.

Now I hope you put your hands like this, you will get your realisation as well when I'm talking to you. Like this please and put both the feet straight on the ground, just like this. Now I was telling you that when you put your hands like this first the Cool Breeze starts flowing in. But when you have your realisation you put your hand on somebody to test it, you catch on this one. That means it is unauthorized.

Unauthorized working of the Divine can be subconscious area, can be supraconscious, the psychologist or anyone can catch on this. When you work on your mind. Your mind is the superego, there, the blue one is the mind and when you have somehow or other, gone to some person

or had something to do with black magic yourself, then you catch on this finger [left thumb].

Is left Swādhiṣhṭhāna, as we call it and when you catch on this you have to say that you believe in the Divine working, in the pure working of the Divine and that's called as Nirmalā Vidyā. Nirmalā Vidyā means the Pure Knowledge of the technique of how to raise your Kuṇḍalinī. When you say that, this gets alright and the spirits leave you. There are many people who have come to Me who have been mad and they say, “How by Kuṇḍalinī do you cure mad people?" What do you do about it. Nothing, I just give them Kuṇḍalinī awakening. Then when the Kuṇḍalinī awakens, when She goes to this center, the second center within us, the enlightenment takes place. The deity there of creativity gets awakened and with the light this darkness within you just disappears. Just goes away.

Epilepsy can be cured. If somebody is suffering from Epilepsy there's a very simple method of curing that person. Extremely simple. When you come next I'll tell you how to get such a person cured. Very simple.

Sahaja Yoga is a spontaneous living method by which you can cure people as a by product of Kuṇḍalinī awakening. It's not that I'm here as a healer and I going about, “Give me ten dollars for healing." It's not that, it's just when Kuṇḍalinī is awakened you get cured. You get a good health because the Kuṇḍalinī passes through this center which is responsible for the physical side. If your physical side is alright then your health is alright. But there are other things within you. There is your emotional side and also there is your mental side and also you have

got above all is the spiritual. All these things are to be enlightened through Kuṇḍalinī awakening. The first thing that happens to you is that your health improves, no doubt.

All kinds of things like paralysis, cancer, diabetes, diabetes is curable by Sahaja Yoga. This I must explain to you how diabetes is cured.

Diabetes is caused by people who think too much.

So this, the center has to work very hard and it cannot give sufficient attention to the pancreas which is on the left hand side. Because of that the left hand side becomes frozen and the right hand side is working very hard. Now how do you cure your diabetes.

Only way is if you are a realised Soul you give vibrations to the pancreas and give a balance to a person.

There's a way of balancing it. If you can balance the thing people get rid of their diabetes permanently.

Arthritis also can be cured, but now I must tell you about the spleen. It is a very important thing within us and I think everyone of us must understand it in a full way.

Spleen, we do not know how important it is within us. It is the speedometer. It looks after the speed we have. The way we are speedy these days. We are really telescoping it. We talk telescopically. We walk telescopically. We are very speedy people. And this speed comes to us when the spleen has gone crazy? How does the spleen go crazy. It's very simple. Now spleen is there to create new blood corpuscles, red corpuscles to beat all the emergencies you go through! For example: you are

eating your food and it's an emergency. You are needing more of the red blood corpuscles.

So this spleen starts emitting these red blood corpuscles and now you have the 9 o'clock news and you hear something horrid and this creates another emergency. Then suddenly you eat your food and run. Third emergency is created.

Poor spleen gets absolutely crazy. It does not know when to produce what blood cells. It doesn't know what to do with you because suddenly you have three or four, things together, having your breakfast, putting one foot in the car, talking to somebody. That's how, somebody saying “Get in, get in!" And all this going on simultaneously. Poor this spleen doesn't know which way to move. It goes crazy. And then the attack comes somehow. Blood cancer is set in. Blood cancer is the result of speediness.

So one has to be very careful that our spleen must be alright. I am warning you as a Mother. I know these problems.

We have cured blood cancer but it's a horrible disease and once it gets over, within one week they say it finishes. We have cured many cases of blood cancer which were declared to dead after eight days. You see that's all they give a certificate. After eight days or after one month, this certificate you get in the hospital, you will die.

But in Sahaja Yoga one can try to cure them. They have been cured and when they went to the doctors they say, “Oh I know it was very remarkable but we can't believe it was Sahaja Yoga." Even if a doctor is cured they say, “Oh this doctor has gone mad now. He's talking like this how

can that be?" They have certified the person is going to die in eight days and there he is going strong after two years or so. They'll say there must be something, they do not want to accept because this challenges their knowledge. But I am not here to take away their profession. They can have lots of patients. I am not here to cure people.

It's just the seekers who come to Me for realisation are blessed. By Divine grace and they get very good health. They get cured because they are seekers. They are the men of God, they have to become the prophets. And when they become the prophets in this era, they have to convert others in the same way and they will make them prophets.

Is said by William Blake about a hundred years back. He has described all these things in his book `Milton'. You will be surprised. He has gone to such a limit of prophecy, he was such a seer that he has even described where I lived, in Surrey Hills. The first beacons will be lit in Surrey Hills and also he has said where our ashram is going to be in the ruins because we had no money so they purchased a ruined place in the ruins, the foundations will be laid in Lambeth Way and there it is. Our ashram it has come to Lambeth Way and here is the *[UNCLEAR]* this is going to become the Jerusalem. Just imagine a person one hundred years back could see. He was such a seer. He has written all about it but human beings are not sensitive to things. I went to see his exhibition. He was a great artist. I was amazed they were just seeing how he has shown nude women in hell, just imagine. You went there to see this? I mean this is like

we went to see a flower show and there you are picking up all the filth and dirt. Is this the way to look at beautiful things? See for beauty and think of beauty and then you are beauty. Why should you desire these ugly things in life? Why should you not desire something that is so beautiful and that's your Spirit.

This the second center I have told you. This is the one which limits, which limits our religion in the sense of our sustenance. Not the religion in the way you understand. Because all these religions are just like flowers on one living tree. They have been plucked by people and they say “This is mine. This is mine. This is mine!" And they have made these flowers very ugly and such flowers are decayed.

The whole attention should be on becoming the Spirit. If it is not so the rest of it is not God's work.

God's work is just to awaken your Kuṇḍalinī. Is the living work because if He is the living God He has to do the living work. His work is to transform a little flower into a fruit, which you cannot do. In the same way you cannot pulsate the Kuṇḍalinī but it will pulsate when you come to Sahaja Yoga. You will see with your naked eyes the pulsation rising over here and you can see your Baptism taking place. It is written by so many people, like Kālidāsa has said, we had a great poet Kālidāsa who has described Sahaja Yoga about three to four hundred years back.

And we had Ādi Shañkarāchārya who has very clearly said all these things I am telling you, But this was a knowledge limited to a few people. Even Kṛiṣhṇa talked to one, Arjuna. Christ talked to some multitudes and they

crucified Him because they couldn't understand Him, what He was talking. What was there to crucify Him. They did not recognize Him. Moses, how many people recognized him? Abraham, how many people recognized him? They were never recognized, never understood, that was the problem and this is what one has to understand. The time has come now to recognize, to understand. Recognize yourself that you are the Spirit, not this body, not this mind, not this ego, nothing, but you are the Spirit. And not the Guru's, so-called. The one who does not give you spiritual realisation is not a Guru, is not a Guru. You must understand. You must understand this is the thing of Guru.

The Primordial Master who tells you to be in the center, who tells you all things that are to be done in the name of religion, in the name of religion everyone has said the same thing. Now I don't say anything like that because I know how to handle the situation. We had a doctor in London who was an alcoholic who came to Me. He got his Realisation and the next day he gave up. He just didn't want to have it. He said “Now I am enjoying myself. I'm not bored I don't even remember it." But he went to Germany and he said that after two to three months, he said I used to like one wine, let me try how it is.

So he went and had that wine. When he had it he felt like vomiting, absolutely he said it was smelling.

And I don't have to tell you don't steal, don't talk filthy don't do this, nothing. Like My own daughter has a daughter, I have a granddaughter, who is a realised Soul. Two children, two granddaughters are realised Souls and one of them came, later on she said, “Grandmother, did

you have to read this stupid thing called as moral science?" I said, “No, why?" “Foolish isn't it, they tell us not to tell lies, not to steal, I mean why should we tell lies, why should they tell us all these things. I don't like it." So the little one says, “Oh these are stupid people, how can they say like this, why should we do it." There is no temptation there. We don't have to sell you that type of temptation you are awakened. Your Dharma is there, your sustenance is awakened.

We are human beings, if we have to pass through a dirty lane then we cannot do it. Horrible, we close our noses, we feel the smell of the dirt and the filth. But you take a horse, he'll go off very nicely, he's not bothered, he doesn't get disturbed. In the same way your awareness gets enlightened. Then whatever is sinful, you do not like. You just don't like it. Whatever takes you away from Spirit you don't like because you lose your vibrations. Lose your vibrations. Now another center is also very important. It is for our well-being, it's called as Nābhī Chakra. About which I'll tell you next time because already I've told you quite elaborately. Moreover I would like to have questions from you today also, but like last time, don't go on asking questions and the same person asking. One person should ask only one question and a sensible question because you are seekers don't waste your time and don't waste time of others. Alright? Thank you very much.

Contents: 1981-03-25 **Talk to Sahaja Yogis, Burwood Ashram, 10 Clarence Street, Sydney, New South Wales, Australia (date not sure)**

Even if you are silent you do very much, you don't know your powers. You really don't know your power. You can even stop the sun. You have got such powers you can't believe it. I have made you after the pattern of Christ, after the pattern of Gaṇeśha. You are very powerful people. On your hands the Kuṇḍalinī moves. What more powers do you want? How many saints there are who have been blessed with such great powers? You have no self esteem as it should be. If you really develop your self-esteem you see the whole balance will come to your spirit. Self-esteem is the only way really you are going to be Self-realised. And then one should not pass sarcastic remarks about each other, you must respect, all of you must respect each other.

Somebody is like this, somebody is like that, I don't like it at all, passing remarks about anyone. I don't like it at all. And you should not also pass remarks. And a person who might be considered selfish or something like that, it will stand out. It will be corrected I Myself will find out, so you just don't pass remarks. Even in the public *[UNCLEAR* sometimes I hear it/we sometimes do that/we can do that]. It's very bad. Anything, I mean any gesture or anything. Should not do in the public. I mean we are all one in the public.

Question: So Mother, we'll get our self-esteem by preserving our collectivity and make that stronger?

Shri Mataji: Yes and also that collectively about yourself. You see if you get “Oh, I'm shaking, I'm frightened. This person has come and said something to me” finished. What are you therefore, you see among yourselves also one person should not dominate another, but if one tries

to dominate you should not be dominated but work things out. Self-esteem means that. If you allow somebody to dominate you are good for nothing, you are useless. Tomorrow you have to hold swords in your hands you must know and here you are you, shake, shake. Just think of such swordsman. The only fright will be if the swords will fall out of the hands. Instead of doing any work.

Question: That's it you know. You've just described my problem because on the one hand you know, I really want to help my eldest boy. I really do Mother. And you've given me all the tools and everything.

Next minute plop! I'm frightened. But what about? What if? And I go back into the past and think about the mess that was and I think I can't do it! No.

So what is this? Is it a bhoot that comes in and gives me the fear or...

Shri Mataji: Maybe all your own. Because you see the past is there is tying up you. You see that's dead, that's finished, forgotten. Now I've become a fruit. I'm no more a flower I'm a fruit. This is the selfesteem that has to be established. In humility also! `I'm not that arrogant person, I'm not a dominating person. I'm not going to enjoy dominating others. I'm not that lazy person. I'm not that, I'm another personality. I'm a saint. I am a prophet and I have a right to make others prophets!' What more do you want. But sometimes if you make a beggar sometimes a king when they come in the beginning sometimes he just puts his hands like this to get something. Forgets that he is the king, he is asking and begging, that's what it is.

Forget your past. Completely! You are sitting on the throne like dignified personalities. Sit on the throne and enjoy the beauty and the glory. This is what it is. Called assumption. Viraj, in Sanskrit the word is Rājana, means, I don't know, to permeate, the kingdom within you. Allow it to settle, to sustain within you the kingdom, the kingship. That's Virajiea, when you sit down on this throne and have all the glory and all the heights of this throne emitted through you and enjoy it. Such a big word is Viraj.

You see like a bride comes in the house. And then the mother-in-law gives the keys to her. And this is your house, Virajiea and you are the owner of this house, come along and enjoy.

So she feels it. Now she is the owner. How should she behave? How should she be humble. How she should be kind, respectful and how she receives respect from others. That's what is the whole thing with Viraj now.

So we have to be that and then you'll be surprised at how you can solve the problems. Think that you have to become the king alright. A king has to know when to use which power. A king doesn't come all the time and hit persons who come to his feet, nor does he touch anybody else's feet. You see it's like that. Alright any more questions? [GAP] Everybody sat comfortably and how there was no competition. And he was amazed that there was no competition. Because competition is a part of human nature he used to think. And there was no competition except with everybody being good and nice. That's all. He being very intelligent, he saw to it and that the ladies were dressed very well, I mean not, in any

informal way, that they had made it a formal thing. And he liked it! When we are formal, we are respected. We have to be formal because we are respected. We are very formal. As to what thing we give what whisky and what gin. But we are not formal when we present ourselves to others. You have to be formal when you are with the public. Very formal. In every respect and that helps because you respect them. They know. They respect. You go to church properly dressed because you respect God. In India when women go to temples they will wear their best dresses, their best sarīs and they wear all their ornaments and they go to temples, because you respect, out of respect. And now we go to church. You take out your hat. Out of respect and women put on a hat to respect.

In the same way in Sahaja Yoga you have to respect the public because there may be many seekers among them. Talk to them with great respect. Know that they are seekers. They may be horribly funny sometimes. Then do not try to be harsh with them. You should say `If you are seekers you will come. If you are a true seeker you will find it here. No use arguing with you.

So many of us were like you. For nothing at all, why are you quarreling? What have you found so far? Please find it out. Don't delay,' like that in a very cajoling, very patronizing manner you should talk to them. They should feel that, these people are concerned with their well being and also their respect. Respect is the first thing that we must give to these people. Talk to them in a very respectful way. Make them sit down. Because now you are much higher.

So this consciousness is also there you see, so you have to be more compassionate and more congenial to them when you are so high. This is the problem with all the human beings. All pay complete disregard for others when they evolve. Has been with all the great saints I have seen so far now those who are, they throw stones at them, they hit them, they abuse them, they beat them. They do all kinds of things, can you imagine? Because you see they are not yet evolved. You must understand it much more.

That they are not yet evolved.

So how you must treat them like children. And once they are treated like that you'll see they'll be very happy with you because they'll see what change has come into you.

Arrogance and all these things are horrible things which should not be done in Sahaja Yoga at all.

You should never combine in fighting. If somebody's fighting, forget it, forget it, forget it! If someone is arguing you should say `No! No!, no arguing can do it.' You cannot argue a flower into a fruit. You are losing your time. It is better do not argue. Like that you see. Be at a higher pedestal and pull them out, very delicately. Not to push them down. They will go down much more.

They have to come up, know that they have to come up and when you have to come up and when you have this knowledge you be very soft with them. Among yourselves different but dealing with others you must understand. This is the key note and the rest of it you know very well and as far as establishing a rapport is concerned you do not.

I would say that this Yogi here is quite good at talking to people. But otherwise as a person I would say she is more left handed so she should be a little more right-handed. It's sort of indulging sometimes into a little left-sided stuff sometimes. But she's more appreciated than a person who's aggressive because people like sometimes a little [gentleness]...

So in the room I will tell her “you should be more right handed, now don't try to get into things where you'll be dominated." That's nonsense, can never be dominated. But as far as the dealing with others is concerned such a person is more appreciated who takes you see others aggressions upon oneself you see. That's the way it should be. That how she has been quite successful organizing things and talking to people nicely.

So it's a different thing what we do here among ourselves but with outsiders you have to become extremely subdued, very humble. They don't expect a saint even to say anything you see. They expect what Christ has said if they slap one face turn the other face. They forget the other one “Don't throw pearls before swines" and also that he took a handle in his hands and started beating all those. You are on that level, but still take to another style.

Question: They tend sometimes in Australia, Mother, to underestimate their knowledge of Sahaja Yoga and say “Really I don't know very much about it, but, but" and they begin with an apology and this is not a good system.

Shri Mataji: No, No. Just be in the center. Apologeticness is not. That's what I said. Should not be apologetic by any

chance. Humble. Apologeticness is very different and humbleness is very different.

Apologeticness is left-sided. No. You don't say that. It's the Viśhuddhi. `You have no idea. I would just like to show you...' In this way if you talk they'll not feel bad. Instead of, “I tell you this, this, this." The style in which you talk never be apologetic. Never be apologetic. Whatever you say, say it with complete confidence. Absolute confidence. If there's no confidence, ah, ah! But how you express your confidence is a different point. There should not be overconfidence in asserting it, but there should be confidence in yourself and in Sahaja Yoga. Those who are negative should have nothing to do with Sahaja Yoga. There's nothing apologetic in Sahaja Yoga. No. No apologies. It's great to be Sahaja Yogis. Really to be that high. You must have that dignity and naturalness.

It is said that, that the higher you go the humbler you become.

Now there's a story in India that once a saint was meditating and he was blind and a King came to him and he said “Have you seen any men going by here” in a very polite manner and he touched his feet.

He said “Yes, yes my king, your, servant came here first, then your minister and now you have come” and the King said, “You are blind, how did you see them?" And he said, “By the manner they addressed me.

The servant came and he said `Eh, you!', I knew it was a servant, then the Minister said, not in the way you said it but a better way than the servant. When you came, you respected Me in such a manner as you are respected.

And I knew you are the King." The one who gets respect will give also respect because if you are not respected by your parents you don't respect others. If you are respected in a family, you respect others. Respect is different from apologies. Why should you apologize, why should you talk like that. Now you ask Me a question.

Sahaja Yogi: You have answered everything Mother.

Shri Mataji: Ask! Ask! Question: Some people are little concerned about for tomorrow about the strings we are wearing, from the Pūjā, Mother.

Shri Mataji: No look this you should remove. Second day there is no need to have, just remove.

These are material things. Just tie it for the day, next day just thrown in the sea that's all. There should be no tie.

Question: The ring?

Shri Mataji: The ring you should wear. It's alright. If you want, tomorrow you need not take it.

Depends on, there's no need to have the ring around just now. Just now you don't need any protection from them out there. If you want you can take it. You see people don't like it. They think you are branded.

They think your freedom has been taken over. It's for your pleasure you are wearing it. Better not wear this. Just take it out. We have to be Publicity Department. Publicity Departments for Sahaja Yoga. Do lots of things just to make them come in, come in, come in! And then we'll have it. I have to try so many tricks you know.

First time we went to Bordi, I had taken over twenty-five of them. And gave realisation, the first realisation to one of them. Of course I had given one to one lady at home.

But the second one of this twenty-five was a fellow who got it. And all the Maharashtrians were very unhappy. They don't deserve this, Mother, because they are this, that. Nobody told Me this but I knew it was going on. The lady who started murmuring is nowhere near Sahaja Yoga now. But half-baked, they joined hands and they were very unhappy. Modi was there. He was one of the first ones.

And that day I really put up a show of anger. After ages and even since then I have never had and I just lashed. I said, “You people are good for nothing, useless. I don't know my fate is bad I got such horrible people. If you are thinking of... and Marathi and all this nonsense here better get out. I've nothing to do with you." I was really angry. I was really so angry that I don't think I've put up that show anywhere. I've tried to. But not to that extent. And for about one hour I shouted at the top of My voice.

Really screamed at them. All the bhoots ran away from Me, so frightened and twelve of them got realisation.

So the first trick I tried twelve of them got realisation. One of them is Modi. twelve of them got realisation that day. You can imagine. First I really screamed and shouted and all the bhoots ran away and all these ideas got out. When I get angry also it's against the bhoots you see. But I really shouted. “Get out from here. I don't want to see your faces. Just go. I'll have nothing to do with you! I'm not going to give you realisation." So frightened. And a gentleman whispered, “Mother please forgive us." “No"! He didn't know what to do you see. And two years I worked them, two years. I used to cure them alright. And I was so angry with them. I said, “You wretched people,

you don't deserve it." And that woman has gone out of circulation. That one, she's the one who started this talk.

Someone comes and starts saying something like that you people get gathered. And then after that she really got first class.

All twelve of them are here except for one she was the first who got it at home.

Question: Mother, talking about Sahaja Yoga there's often a great interest and sometimes the first move from people even going through to Self-realisation is often fairly straight forward. After that, after Realisation, I find it difficult to know quite what to do. With some people you don't see them again.

Other people it might be, well on one occasion I'm thinking of, two months later he started to come back again and became reasonably regular. Should that be left. Should the next move after.

Shri Mataji: No. You better tell this to those people. That you see people are so caught up.

Some of them just drop out like that. That's why, you should say that Christ said some seeds fell on the rock you see. And then they come afterwards and we find them lagging behind, so they'll be warned. You better warn them. It's very common.

They are very much there when Mother is there. And also when I go away one more problem may come up, so better tell them. Which I am going to tell them. That they start doubting because the bhoots come back you see, like bad pennies. Then they start getting ideas. It happens always. Once I go away they start doubting. Ten

people meet together and they say and yes, yes, I did feel and now I don't know. This is not the last word, there must be something else. Like that. For some personal reason maybe, for any reason they do it. They gather people around them and they start going against Sahaja Yoga, they do.

I've seen it. And then they come back. You see what happens is they are losers, great losers. No doubt.

So you tell them. Doubting starts always. Always it is there because the bhoots you see. For example, there are two friends. One gets more sort of vibrations and things like that.

So the one who doesn't get so much of it you see goes back and says, “Oh I don't know", you see it's a jealousy or some sort of a thing starts. See these human feelings are there so one has to be very careful. If another one hasn't got it why shouldn't I get it? In every other thing we behave like that, but in Sahaja Yoga they're absolutely fooled. If they want they can take two running jumps and go to hell. Much faster than they could ever do because really it settles you down very fast.

Question: Mother is there a risk of losing contact with Sahaja Yoga if supposing you might be married to somebody and because of their job which is a job worth keeping and everything you have to live a considerable distance from the mainstream of Sahaja Yoga. Supposing for example I was very much established in Sahaja Yoga but physically I was separated from the ashram. You wouldn't lose it?

Shri Mataji: It's alright. But what I would suggest that for about two months or so when you have holidays come

and stay with them. You see it's alright. You must do your job. Nobody has to sit idle.

You have to do your job. Nobody has to give up jobs like that. Except for one or two persons who can afford it. Those who are busy with Sahaja Yoga can do it. But all of you need not. You all should do the jobs and there you meet people and talk to them about it and there you are doing the job of Sahaja Yoga.

Question: Because ultimately that's where the strength lies?

Shri Mataji: Bring some people from there. You don't have to live in the ashram but sometimes you must come for the training of your mind. You should learn how to live with others. That's why. Because ultimately we are all going to live together isn't it. In India. Or in Australia.

Question: Always keep us guessing Mother?

Shri Mataji: Maybe six months in Australia, six months in India is alright. But what about London.

That's the rainy season. Permanent. May is good. They're nice scholarly people I must say. Their contribution to Sahaja Yoga is very valuable. They have gone through all the books, honoured all that is supporting to Sahaja Yoga. See that Chinddwara's book, they said “I didn't do much Mother, I just saw it here" but I know, Gavin and all those people they worked very hard to find out quotations and things like that. Very scholarly, very scholarly. Their scholarship has come in very handy.

You see people want some support all the time. The other fellow was asking “What is your authority?" You see I could ask him, “What is the authority of Bible? Why

would you accept Bible as the authority? What is the authority of Christ?" Because you are just born as a Christian and that's all. An Indian can't say that `Because Bible says so.' Why, what is Bible? For that to have authority of Bible to see that you get vibrations from the Bible. What is the authority of Koran? Why do you accept Koran? You should say there's no mention of Kuṇḍalinī in the Bible but how far could you go.

It is said that I shall appear before you like tongues of flames. In a way that you should be born again and if this is the method then this is to be done. It is written in so many others.

In Indian Scripture so clearly, Kuṇḍalinī awakening is the only way you can get your Self-realisation so you have to reach proper conclusions. You cannot have a narrow vision, you cannot judge the whole thing by this four years expression of Christ. It's very limited.

Question: Mother could you just explain the tongues of the flame again.

Shri Mataji: Tongues of flames are nothing but these Chakras. One flame is enlightened. Like these many tongues you see they come up like that. You will see them. Actually Sahasrāra is such a beautiful thing. It's like a lotus. Just like burning lotuses and you see the light, beautiful it is.

Question: I know of a couple of people who are most likely coming tomorrow who believe that they are working with clearing out Chakras who haven't got their realisation.

Warren: They haven't got their Realisation yet Mother or they've only just got it and they very arrogantly call

themselves energy redistribution therapists and all this nonsense. This lady in particular that we are talking about came for, her Realisation and got the experience and promptly was initiated by a Buddhist monk and then said she got it all from the Buddhist monk anyway. Now she is going working on patients and saying it's Kuṇḍalinī and this and that. I mean I have no time for those people.

Shri Mataji: She'll lose it. She'll have a bad time. I'll tell her “you better look after yourself, you are not alright."

Sahaja Yogi: The Chakras cannot be cleared by an unrealised person? Warren: No! The Chakras cannot be cleared by an unrealised person.

Sahaja Yogi: Mother, may I make one more point? That even a realised man, excepting Mātājī, cannot clear the Chakras without Sadana, without meditation, penance. If I think I can clear all the Chakras, I should know that I cannot clear all the Chakras unless and until there is a definite correlation of Sadana with those Chakras and definite blessings for those Chakras. Then only will I clear those Chakras. The basic thing is that without surrender to Mother, nothing will work out.

Shri Mataji: One has to surrender to Mother that is the biggest point. You know any type of thing you see, doing, the lady will have a bad time, I'm sorry for it. Yes. She will have a very, very bad time, she will have all kinds of problems.... Those who try, break their hands, break their legs, do all sorts of things.

You see if you're sitting under this roof alright then you are not troubled by rain. But if you go out of this you are troubled, only difference is that after coming to this safety and all that, if you go, then you feel it more, but if

you get it normally, you don't mind. You see even people become mad, they accept it, they become blind they accept it, but after coming to Sahaja Yoga when they do it, they feel it more because they have felt the goodness of it. Then they feel it much more and it looks very absurd and they say “Oh, I got Realisation, why did I break my hand?" Because you were not sincere, you were just playing games.

Sincerity is the essence, from your heart because here is the Heart Chakra. You have to put Me in your heart and I am there, got to put Me there, then only if you are insincere you can never progress, there's no doubt. With all humility I must say that. What to do? This is what it is, that's what Christ has said, “Anything against me will be forgiven but against the Holy Ghost will not." You can tell them like this, that in Indian scriptures it's written, it is only the Holy Ghost who can awaken Kuṇḍalinī like this en-mass. Only with Her Sankalpa even if She thinks and desires it can work out. Even by her Kataksha with Her one glance She can do it, you see this is Kataksha. Even without any Sankalpa, even in Her presence it happens and that's what it is.

So you should say `She is the Holy Ghost' you see, you have to find out about Holy Ghost. There's nothing about Holy Ghost in the Bible, what is it? They don't know what is Holy Ghost they say it's a bird, it's all imagination.

Question: Mother do you feel that it's alright to tell people who you are immediately now.

Shri Mataji: No. You see you must tell like this, if it comes to that. If you tell them that, now see they'll say it's very

difficult, then: “There is something about Mother you should find out, what She is.

I found it out what She is. You have to read some other books to find out, you can find out by putting your hands towards her." You see they ask such a question.

Question: Mother a lot of these people that will be coming tomorrow have a lot of knowledge they have gathered through their seeking and they may try and lure us onto their grounds.

Shri Mataji: You should say very simple thing that `You didn't get your Self-realisation with this, you did not.

So forget it what ever it is. We've got our Realisation.' How do we say? Because we can tell about our own Chakras, tell about your Chakras. Can you tell about us? You cannot. With all that knowledge, forget it.

Warren: One thing that is being implied here is we find a lot of people come in with their own little `ism' or their own little idea and they try to tell us what we should believe.

Shri Mataji: No you listen to them you say we have listened to all this, we've gone through all this and we have had enough of it and I will not move but I've got out of it because it doesn't give you anything.

`Only through Sahaja Yoga, I found you see, that I could feel my own Chakras and Chakras of others.

There's no other way out. I want all these things myself.' That's the best way to tell them. You say `I don't want to argue, but only one simple thing I want to ask you.' I mean don't allow them to sit on your head, also that's

not the way, otherwise, you have not delivered the goods.

We have to deliver the goods that's the main point. Is not our showing our humility there, we are not there to have a show of humility, we have to deliver the goods. I told you the tricks of the trade here. Now supposing they come out with them, you should say `Now this all I have read, I know all this and no use going into it. Only thing I will ask you, one thing, what did you get? Can you feel my Chakras? Can you say whether my Chakras are caught up? But I can tell about you, about many others and we always say the same thing.' So that's how you stop them, but you must deliver the goods. The main thing is don't have just a show of your humility and apologies and all that. No, No, not that. But you must deliver the goods, you must put this into their brains otherwise what's the use? All this show, is for what? For getting more in your net of love.

Question: Mother if they ask you questions and you're not confident of the answers you might give?

Shri Mataji: Then you better send them over to Me, to Mother, you see. What sort of questions they can ask, you see just put your attention when you sit down and another thing is don't give yourself bandhans and all that in their presence, like this you don't do it. Nothing of the kind, sit very dignified.

These things upset people, new people very much. Just talk to them, as professors do to students, just like that.

Question: When they ask questions, Mother about the various deities and I'm not really very familiar with them,

I mean who Viṣhṇumāyā is and all that, so then if they really want to know, do we send them over to you?

Sahaja Yogi: Another Sahaja Yogi can answer that.

Shri Mataji: That's alright, that's alright, you should just say that in thing you can see it, without having the books with you. You see the chart, moreover you should say, `Not so important just now, gradually you will know everything about it.' The whole knowledge is given to us by Mother free of charge, everything and you can tally it, you can verify it. You can verify it, you can see the Kuṇḍalinī pulsating, you can verify it, you have to insist on this point. This is a living process.

You get to see Kuṇḍalinī rising, you see in many people the Kuṇḍalinī rising and that you see that people start feeling this Cool Breeze. This is the living process there is no doubt about it. These others are just arguments and concepts which are dead. But this is a living process.

Question: Giving bandhans and similar things will be one of the things we'll be teaching them. Is that correct?

Shri Mataji: You should teach them later on, not in the beginning. If they ask for it or something, you see this can be done later when they come to us, or ask for it. Better is to be very discreet.

Question: Some people ask “What do you do a Sahaja Yoga Center?"

Shri Mataji: Should say that we have: One is collective meditation, where we sit down and meditate and be thoughtlessly aware. And vibrations.

We put on Mothers tapes and listen to it and understand what She has to say because She has talked about all the

Chakras. There are 300 tapes like that, every tape gives so much knowledge about ourselves.

Because now we have got the power, but we must learn how to manoeuvre it how to take it round. Like once you have got the electricity then you have to know how to use it. What to do about it, all these things we work it out, learn and master it. And you don't pay anything for it. And then we sing songs and things and enjoy ourselves. And when you come closer and closer to us we will let you know what we do. Because there are certain things, we do not tell to people, because if you tell them, they can't bear the truth about Mother, then you find out about Mother and who She is. What is Her incarnation and what is She doing. You come there gradually because you should be able to bear the truth. You see where as people could not bear the truth, what Christ was and crucified him, but now you are going to crucify yourself if you can't bear the truth, not Mother. Is other way round, alright.

Firstly, I'll make them thoughtless so they won't ask anyone questions.

The little bees [laughs]. I'll make your task very simple. [Laughter.] But you give a good presentation, that's all.

Warren: Publicity dept.

Shri Mataji: That's a big joke, eh, publicity dept.

Warren: Look good and leave it to Mother.

Shri Mataji: Better smiling also, never laugh. You know, you people laugh in My presence, but if you otherwise laugh, at others, you see, they feel very misled. Don't laugh at them. They should not get a feeling there is an

understanding between you making a joke of them. That's another thing can work out, that someone will come with an inferiority complex. You see, there are some people who suffer from a feeling that “Everyone is smiling at me and they are laughing at me, they are making fun” sort of people like that, so just learn to be nice to them, be concerned with them and don't laugh at them at all, or at anything, don't laugh too much, because this laughing can be misunderstood at that level, alright? I think laughing should be avoided as far as possible if you just see happiness and all that and sometimes, at the sky you can see and laugh, but not make fun of them in any way which is sadistic.

Please see to that; that also happened very common in England. Many people ran away because of that, you see, they ran away more because of Sahaja Yogis than because of Sahaja Yoga. This is a new arrangement for you, suddenly you have to be Public Relations Officer.

Question: Mother, when I have been reading about the Indian epics, something that's puzzled me is that sometimes, `asuras' can perform `tapas' to a deity and gain powers which they then use for evil purposes.

Shri Mataji: That's what Sahaja Yogis do also and then they have a fall. You see, God is a very simple being. At the slightest...

Question: Mother, some people that you talk to and explain to them the collective consciousness and the way you become connected, if they are following some doctrine of their own before Sahaja Yoga and they accept what you say to a degree, but they don't fully accept,

should we be persistent with them over a few days, to help them?

Shri Mataji: The proof of the pudding will be the eating. Put their attention to their Chakras. If there is no Cool Breeze coming, then it is a very good chance for you to say something. If you find that there are some centers, you should say `Are you doubting? Don't doubt,' and find that catch. You see, that's how on the Chakras, if you talk in relation to Chakras, they will not know. Because everybody wants Chakras to be cleared out. You see, how this knowledge has come, when I went to America, they got all these things about Chakras and vibrations. The word `vibration' started through that. Imagine! They did not know a word about it and Kuṇḍalinī and everything, then Muktananda took a cue from there and started talking about it. They never talked about it.

Question: And even though You didn't spread it directly, it got spread all over the world, anyway.

Shri Mataji: And now I knew that, that later on they would come to Me alone because none of them can do it. I was so confident and people said, “You should have a patent. You shouldn't allow anybody to use the tapes for it, they should not tape You or anything." I said, “Let it be, doesn't matter. They are doing free advertisement, why not do it?" They started this twice born, all these things started with that, born again and they never thought of it.

Question: Mother, somebody asked me last night if it would be dangerous for them to come and get their Realisation and then leave it. After they are realised is it dangerous to leave it to them?

Shri Mataji: As you say, it would be like asking if it was raining outside, would it be dangerous to be inside the room. You see? There isn't... if you are inside the room you enjoy the protection of the room.

If you are outside you get all the problems there. There is nothing dangerous, you go ahead whatever way you like. But then you feel more getting out, because what happens is that you have felt the security and the beauty of yourself and to be without it you feel bad. Supposing a rich man becomes poor, it's difficult, but a poor man becomes rich and it's not difficult for him. But for a rich man to become poor it's very difficult, he cannot adjust. And the same way when you are enriched, you find it difficult to live like a pauper. You see? That's the point.

Question: A very common egoistical trick though Mother, is they get their Realisation, then they take it away and they think they can establish it in their own way, using their old methods.

Shri Mataji: You see, you should say that, `Just now you are, when you come to Sahaja Yoga you will know that you are still at the foothill. Absolutely, just now, this is just the beginning and you don't know how to handle it, really. This is the fact.

So you come at the foothill of it. Now, to learn how to go further, you have to know about it. Like somebody with electricity and the sun, or fire. You also know how to handle it. It's better to know through the experienced people how to handle it, what to do.

Because you come into mistakes and this advice is available. Of course you may learn gradually, but very

slow and steady. But with this it starts, it can move.' That's all.

Question: In relation to our development in Sahaja Yoga, I noticed that in two of your recent lectures You've mentioned the flames of the Chakras and You have said, you can see the flames. Now, if someone was to ask me, if they would come to see this in Sahaja Yoga, what should I say?

Shri Mataji: Well, you don't, you don't say anything in Sahaja Yoga. You should say, people have seen it from outside, we don't want to see flames, we want to become flames ourselves. Alright?

Sahaja Yogi: Right.

Shri Mataji: You should say, you see it from outside. These people use to see from outside. They were not realised Souls, some of them. And Christ has said it because he himself was there. You see? It is a position that he said so. But you see.

Sometimes, flames around Me, auras and things.

Question: When you give somebody realisation, like when we were in Melbourne we gave realisation to a friend and we were not able to follow it up with her and now she's become quite confused about it.

Should we give realisation to everybody if we can't follow it up with them? Because they can...

Warren: If you give realisation to somebody but you don't have the opportunity to follow it up and in this case it's created confusion in the mind of this person, should we therefore, give realisation to people even if we can't follow it up?

Shri Mataji: I'll manage, leave it to Me, it's all-pervading, it's all-pervading, despite that, so many get it and so many retain it, develop it, they come back. We have to go on giving realisation, that's very important, sprout it, let's see. You see, even if out of ten only two came out, it's alright. Let's first start giving Realisation, it's very important, otherwise nothing they can see.

Some are slow, some are fast, it's alright.

Question: Mother, is it possible, just by our presence for some tiny piece of awakening to become awakened in a person who otherwise refuses to come and get Realisation, or come and see Mother, or whatever?

Shri Mataji:... everywhere and now the time has come for you to take new rules in life of becoming prophets and making others prophets.

For Australia I see as a whole not a separate thing. As a part of the whole universe and also as a whole as Australia. One should never get the idea that you try to be separate entities anyway. Once you even think of such a thing cancer is set in. I am always afraid that even in the name of Sahaja Yoga, people start organizing.

Now to have an ashram is a very big thing. Very essential for Sahaja Yoga, like in previous lives you were in the ashrams, long time back, when we had the custom of chaturvar which is as the four periods of life. In the first period of life as children, the students have to live with the Guru. From 5 to twenty-five and they keep very clean relationship among themselves and that [innocence] is called as Gotra.

Luckily the land that we are going to get belongs to that era where the great rishi called Shandilya, who was My Gotra, had his ashram. Perhaps you do not know of him.

So, so much was purity maintained among the ashramites, that nobody could marry, even today nobody can marry, people of the same Guru of the same university.

So ashrams are like universities where you come not to make a convenience, but to educate yourself in Sahaja Yoga. All of you should make it a point to come and stay in an ashram but never, understand, that one ashram has anything another ashram *[UNCLEAR* hasn't/which is] coming up.

Now whatever is the mother ashram from where everything has started, all the other ashrams must understand the authority of that ashram which is the mother ashram. It is very important to understand this kind of matter.

I think this is the reason why the families also fail in Western countries, because we don't understand that we cannot have two heads. We have to have one head and one heart.

So we have to have one head and that head has to be today this ashram where people are living here and what ever you may start today, now there will be an ashram, maybe in Sydney, maybe in Melbourne, maybe Tasmania, anywhere it is an ashram which has to take instructions from this main ashram.

So I want to make it very clear to you that when I go away there should be no quarreling about it, no complaints about the ashrams must be made, the

ashram is your Mothers temple. It is the place which is to be kept just like a temple.

Ashramites must look after it and others also who live here, for example you may bring your children but they should not be allowed to go to every room, must keep this place like a temple and those who live here also should know they are living here because they are getting a training, not to make a convenience out of it.

I have had a good experience of the ashram we had in London and in the beginning the first ashram, you know that I had to pay for everything to establish it. But it started, then the people lived there, they were just parasites on Me. For everything they were demanding even an ironing board. Such a funny type of thing started [with] the ashram, then they discovered that this was really wrong what they were doing here.

Because your Mother is very lenient but that means she gives you a long rope.

So you should not try to assert yourself on Me but try to assert yourself on yourself.

I am not the one to say anything because I want you to use your freedom. To use your freedom fully so that you benefit through your own discrimination power. You have to develop your discrimination power.

Now how do you do it. If I keep you in My pouch all the time like a kangaroo does you'll never grow.

So you have to make a decision yourself. Whatever you say, agreeable, but you have to take that decision, discriminate into what is good and what is bad.

So first thing one has to remember that this ashram as it has started will remain, for the time being, the first one. Now as Warren and Terence came first time to India and they got a good training, they will remain here as heads of this place till I tell them that you are not, there should be no competition in this logic, now I tell you how this works out.

It is a very simple method if you try to understand it, very simple. Have you ever seen how the butter is brought out of the curd, first the butter is churned, like this, with a churner. Now when it is done they find the butter is spread all over the surface like the children of God all coming, then a little butter from outside is put into the butter. That butter gathers all the other butter around it because it's a little more mature, it starts gathering all the butter around, but some of the particles of butter do not get into it, so the person who is churning tries to take out all that also when he takes out the butter.

But if you remain outside it is not possible. It goes with the butter milk and is thrown away.

So like that Terence and Warren had to come and especially Warren I must say was very much given lots things to work out.

So as long as you say something, we will not like it sometimes maybe, he's a human being, he may make mistakes. But somebody has to decide right or wrong and you have to follow it because if you start individually asserting yourself we will have again cancer in Sahaja Yoga, because you people are very individualistic, just like our London Sahaja Yogis.

But you don't have all these problems I hope, as they had. Like they would come and enter into the kitchen and polish off everything, not paying any money for it. And all sorts, they used to keep things very dirty and everybody had a problem, but as luck would have it, that I've seen that people are gathering round. The more you adhere together, together without challenging anybody's authority the better it will be. Those who will be left out, will be left out, without progress.

So I'm warning you, it's not to pamper the ego of Mr. Warren in any way. Which I know how to control. Because I can control his ego. I can control him sitting down there. But you are to be controlled through him. I have to have somebody here who controls you. Because you know that in the beginning you need a controller and somebody has to tell you.

It may look dictatorial in the beginning but that's how it works. Gradually when you grow, you form your Ashrams but you have to keep the decency.

Indians are very difficult for ashram life. Is practically impossible I think. It is going to be very difficult for us to have an ashram for Indians. Because they have never lived without their parents, without their family, without everything. But in any Indian family they have an upbringing while they live there, is very surprising.

See in My husband’s family we have got about a hundred people or two hundred or three and they become so alert when we are all gathered together, I mean they all go and analyze, My husband is out and everybody is out, I mean even if it's the fourth or fifth cousin they live together that's Indian style of life, I mean togetherness is

like that and all of them eat together, live together but there is one head of the family. He has to sacrifice also quite a lot for the family, but there is only one head of the family and his wife is the other side of it, or somebody who is maybe [coughs] of the family, but there is only one head in the family and everyone has to obey.

Now there are systems and systems accordingly, we must accept the seniority of people in Sahaja Yoga.

Like, see now we have here Rahul Bai who is a very senior person. In India people accept seniority. We have Modi who is very senior, so if Modi says something, that goes, people respect him and obey. You see, it must come obedience and all those things come because the authority flows from Me to all of them, one by one. Unless and until you do like that, there is no other way out for us to be governed in the kingdom of God.

We are individuals, absolute individuals, great individuals, but the connection has to be properly understood. This is very important how to respect. Now first of all, I would ask Rahul Bai also to speak to you first of all. How to respect Me. Is very important to begin with. Then how to respect the persons who are in charge to begin with. Because it's not a question of giving up your freedom but to give up your ego.

It's ego to be given up. It the ego that says “No, why should I listen to him. Why should he say to me." Is the ego, nothing else but the ego. And try to understand that the more you love and work in harmony, always in any organization, where one person becomes the head, it works out.

Every state has one person. Now if the person is not benevolent or if he's cruel, he can ruin the whole thing. But you have got your Mother sitting on top of all of them. You understand that now. You have to love each other and respect each other. The elders have to sacrifice for the younger ones no doubt they have to, that doesn't mean the younger people should laze out and should find out all means of labour saving devices, the complaining nature is called as murmuring souls in the bible and that's the worst thing. If your mind is in anyway complaining about anything tell it to shut up. Must ask your mind to shut up immediately, because in Sahaja Yoga there should be no complaints.

Now try to understand it this way. We've got our realisation for no payment. We have entered into the kingdom of God for no payment. We are there to do God's work. He is going to look after us. He is going to give us joy and happiness. He is going to shower all the flowers, the choicest flowers upon us and our life is going to be fragrant and we are going to be very happy people together all of us.

But we must learn the matters of respect. In the west people don't know respect. This is what we have discovered. I have discovered as Mrs. C.P. Srivastava also they have no method of respect. They will respect you if it is a protocol or some sort of written down law that if some if a king visits India or if a king visits England then the Queen must go and see, it's all written down things but there's no respect, no sense of respect, no sense of respect, very little.

While in India, because of traditions and because of upbringing people have an innate sense of respect.

Now you have seen anybody in India, maybe anybody, but when he sees Me he touches My feet, anybody.

Yesterday you saw when I was with one Indian he came and touched My feet. To them even to say “Namaste" is too much, they touch My feet. In the crowds you saw, anywhere you go in India, I mean I have seen that even the president of India stands up for Me, he won't sit down, I have to force him to sit down. I am an Indian national... anyone like that will respect unless and until they are westernized, when they are westernized they think there should be no respect.

This is not individualism. People think if you do not respect others then you have been very individualist.

You have to respect elders, those who are elder by age, you must serve them. They sacrificed for you, it's very mutual.

Here the parents have to do a lot for their children and the children have to do a lot for their parents.

But if the parents do not do anything for the children they are not willing to sustain or give them complete love, then the children also become very irreverent and very, I should say, they don't know, they don't know what they are doing. They start saying what's wrong and all sorts of things they start. They are no more children. They start giving instructions to their parents. Here it is very funny, you get your instructions from your children, is never done in India. If your parents are old it is for God to decide, you don't go giving them instructions.

There are many parents in this country, who because of these kind of complications, have gone to the left or right side too much. They are horrid. No use quarreling with them or fighting with them. Leave them to God. Because you see they are hard boiled people no use spoiling your relations with them, just tell them alright, it's alright and you'll be surprised, gradually you can bring them around by telling your friends here “why don't you give a bandhan to my father?", shoe beating, everything can be done by others and that is how you are going to help each other, actually what you need is the help of each other, it's very important.

Now your left Nābhīs are catching, that means you are very speedy people, you are extremely speedy, you have to put down your speed and some of you are lethargic, that's an extreme. Two extreme work out, somebody is lethargic, somebody has to be speedy, so, some balance must be brought.

First of all the speediness must be brought under control by meditating more on My photograph, it will settle down the speed of it. Sit down before the photograph, not in a hurry but in a settled way, just take it easy, there is no need to speed up or do anything speedily.

There is one person you have to impress and please, is Me and I am the most pleased personality.

You don't have to hurry up, say something is not done, “Mother is coming, let's do this then." Is no need.

There is no need to speed up at all, in anything what so ever.

Keep yourself calm, try to calm down yourself. Try to tell yourselves that speediness is not good, it causes cancer, it causes horrible diseases.

So, this left Nābhī worried Me too much, throughout the whole time I was inside I was working on your left Nābhī. I am tired.

For left Nābhī you have to know the mantra that is to be said. It is Gṛuhalakṣhmī, but that shows that you also should understand that you must respect the Gṛuhalakṣhmī and the Gṛuhalakṣhmī also has to be respected. There is a Sanskrit saying [in `Manusmriti'] “Yatra narya[stu] pujyante tatra ramante Devatā." That where the women are respected and respectable, there resides the abode of *[UNCLEAR]* there resides the Gods, Devatā, all the Gods are Devatā, deities. They reside where the women are respected and are respectable.

So the women have to be respectable, for that one thing is definite. It is that dominating nature, if they are chatter boxes then they will never be respected. If they are selfish and conceited they will never be respected.

They have to be very much giving, dignified, sweet, good and [coughs] see, women have to be left-sided more than right-sided, if they are right-sided then there is a problem they are neither men nor woman.

I am going to talk about this more in My next lecture, but for you Sahaja Yogis I have to tell you that women have to be women, out and out.

Sahaja Yogini's should take to dressing that is more womanish. They should not dress up like men at all. Men should have that dignity of men, they should walk like men, they should change there ways, see some people

make lots of gestures like women do and all that. All that should be given up, they should try to become men. Dress up like men, dress up like men, live like men and woman should be woman.

So gradually you will find, once you become absolutely what you are, you will be beautiful people. This differentiation must take place. This is also a problem at left Nābhī, is that you have not decided about your sex. Whether you want to be a man or a woman, this is a problem.

So man has to be a man and woman has to be a woman.

Now as I have told you in yesterday's lecture, that a wife should not dictate to the husband. There is also the head, is the man, head, not the heart and the head depends on the heart. If the heart stops, the head goes off.

So it is a mutual dependence. But people see the manifestation of the head, not of the heart. This is a very powerful personality, she is potent inside, but she is kind, she is loving, she is giving.

There is no need to compete with men. They can never compete with woman. I can tell you, if you are really woman, in sweetness, in greatness in visionary you see you can do a lot [coughs] and Sahaja Yogini's can show such great dimensions to man. That they could aspire to achieve that.

But you have to develop your womanhood within yourself, of being a little more on the shy side, or we can say which are receding, that's a receding type of thing. See I am your Mother, I am very dynamic otherwise, but you see how I behave, I am very receding type, before My husband or before other men who are not Sahaja

Yogis, I just don't say anything, they don't know what I am. It's a trick I know. But you should also understand that other men or other people should find you to be very sweet, good woman, not interested in nonsensical things, but dignified.

And then the men have a great responsibility also they must respect only such women. Actually, the mistake lies with men much more than with women.

To begin with I find that men respected first of all women who were frivolous, it's their mistake, I will not blame woman for that. When we went to Bombay [Mumbai] in 1953 or 54, at that time all the girls who were educated were of My age, quite young. Where we used to meet at parties this and that and we were simple, very simple. We used to dress up in an very simple manner, never tried to put up any pretensions, no funny dresses, nothing. They never took to smoking, drinking or anything. For about three or four years. I found very good relationships with the husbands wives.

And one girl cadet came from England, lady, so-called and she was a big flirt. She used to smoke and dominate people and like she would take the floor first, she would talk and talk and jabber all the time.

The job of a woman is to listen and say one sentence, that's sufficient. Her one sentence should be equal to the hundred sentences of men.

So wise it should be. I mean women formerly have done all these sayings that we have. Like a stitch in time saves nine sort of thing. These have come all from women, never from men. And that shows that women were so wise, that they used to teach the right conclusion and the

right point, to say the right thing. And it had to a meaning. All the time those who jabber they were never respected.

So I was telling you about this...

[Aside:] What did I say?... [murmuring... from audience a prompt about the woman who came from England].

... this woman who came from England she started smoking and drinking and flirting and talking to men in such an equal manner. And all the men liked her, they started turning to her and everybody used to try to be nice to her and be good to her and something. God knows what happened to her. She managed them very well. And they liked the women who flirted and this and that.

So all the woman said why should we sit, we are no less than her. We are equally educated. They also started, you see, wearing funny dresses. She used to come in a very funny dress. They also went and bought funny dresses. She used to wear like men. They also started wearing like men dresses. Within ten years I found most of them were finished. They were just like that. Because it is the men who make the women as well as their attitudes are concerned. The men run after prostitutes the women become prostitutes. I would not blame woman here her. You see they do not have their own spine, the woman to decide. They take decision after the husbands, always so it is the husbands who make them like that.

If a husband wants, the woman should dress up like this, she will try to please him. In the sense that she doesn't

have her own spine is not a bad thing, means she doesn't have her own assertion in the beginning.

But when you start doing too much like this and she says “Yes alright to please you I'll become a prostitute" and she gives all that is prostitution with that.

And she knows her powers and the woman has been blessed by God. Because in case she has nothing in this world, she can earn her living. She can live without men. The man becomes useless after 60 years or so but the woman is alright until she dies.

So if woman takes to nonsense she can go to any extent. One has to respect her wisdom and her qualities. Otherwise the society goes to dogs. Because she can do whatever she likes. Once she becomes a shameless woman. Once the shine in her is disappeared she can do what she likes. She'll dress like she likes, she'll talk like what she wants, live like she wants. Who's going to look after the society.

So it is necessary for Sahaja Yoginis, is to understand their responsibilities. They have to take to methods of women. See like looking they must learn, must learn how to please people who come in the house. Talk to them nicely, look after them, if they need anything.

And the men have to see the outside thing more. That doesn't mean the women should not go, they should go.

And these women who are womanly only are appreciated. Any women are good organizers because they are womanly, if they become manly they can never organize. Because men can organize as men. But women have to organize as women.

So this is also very important, which is a very important point in this country and other countries of this kind, where the women are getting liberated. I don't know if they know what they want. Cannot be happy without men. Men cannot be happy without women. There will be nonsensical things going on, it's all perversion, this nonsense. But that's nothing, these are adjustments ad-hoc on day to day basis.

There is no joy giving. The main thing is that you must behave like a woman.

It's nice to be a woman to dress up like a women, seem to be fond of children like a woman. Sweet like a women. It's very nice to be like that. And men should be like men you see and now if women do not become like women, then what happens, the Nābhī Chakra goes out then the sense that they are responsible.

So the men also get very bad Nābhīs. They became speedy. The woman will determine the speed of the man. If the women are speedy, what will happen to men. The speedometer is speedy, what will happen to the man.

You see normally in a developing country, the men are like, they'll say “Oh you are getting very late, come along now." Two hours before time they'll reach the airport. And the women take their time to get ready, dress up, this that. She says “wait for a while I'm just getting ready, "“Oh take too much time” the men will all the time be saying woman will remain woman and men will remain men.

A very nice sweet little song, “Bindiya chamkegi, churi chankegi" the wife is teasing the husband. He says that when you sleep your bangles make a tingling sound.

Then this thing, when it is rubbed against my shirt or something it makes a red mark. Or when you...

So she said the bangles will have to make a tingling sound. This thing has to shine. And you are [to] treat me as a woman. I cannot be a man. And she teases him. She says I cannot be like you, without any sound around you and nothing. I have to be like that.

You should learn that song, you'll like it. It's very nicely sung, I liked it very much. Little naughty girl, married and she teases her husband. That now you don't tell me that. I am a woman with a man.

And the women never hurries up. See they may have a watch, just for a decoration. They have such little, little watches, the husband will be there “What are you doing? Why don't you get out it's very late? Why don't you get ready?" Like that, the man shouting at the woman. The woman says alright I'm just coming, just coming. But if the woman is the other way. “What you haven't got a *[UNCLEAR]* we have to go." Finished. Either the husband becomes a woman or there is a big clash. It's only possible when we remain what we are.

You see this is what is called as Swabhava `Swa' is self and `bhava' is the expression and manifestation.

Like a mango remains mango. Whether it goes to Australia or to America. If you put a mango, plant a mango tree, you will get mango out of it. You don't get peach.

But in human beings we have got freedom. We are born as women and we want to become men. Why? Why did you take birth as a woman. Then what happens, you become unisex. Unisex means no sex at all. You come

impotent, become horrid people. I mean all the sweetness of life is gone.

As it is God has not made one person like another person.

So many people in this world. Even one leaf is not like another leaf. Just to create beautiful variety, so that you enjoy life. But here we are we are spoiling all his beautiful plans for us. By doing all these nonsensical things. Let us be one with Him.

And let us not assert ourselves and try to think of our ego or these things. Just be one with Him. In complete surrender.

This surrender [coughs] that's the source of real joy and happiness. Nothing you have to loose. You just loose you horrible ego, or your superego. And that's what one has to learn, that you do not surrender anything but your ego. That's the sacrifice you make. You do not sacrifice anything, that's very important, as your spirit is your spirit takes over.

And the spirit of a woman and the spirit of a man is just the same. But manifested through a, say there's a lamp which has a blue colour and a lamp which has a red colour.

So the colour is different. You'll have to have two colours. How can you do with one colour only at least minimum two colours there should be there. Isn't it, that why the permutations and combinations took place with these three Guṇas, that are within us. And all sorts of human beings were created.

Now if you have any questions you ask Me. I will make some rules and regulations for Ashram,! Hope you'll obey them. Very important, without any rules and regulations one doesn't profit. Abandonment should not be there. Then later on these rules and regulations will be a norm and I'll give you a very sweet example.

You see in India the custom is everybody touches My feet. Anybody. They know what it means touching My feet.

So hundred times if they get the chance they'll do it. Mr. Modi wrote down all the rules and regulations and there was nobody should touch Mātājī's feet unless and until she calls for it. All sorts of rules and regulations he read and then he put that reading to one side and touched My feet.

We went to Rahuri and they were touching My feet, 5,000 of them. My feet got swollen up and so at the Pūjā he said, Dhumal said that nobody is going to touch Mātājī's feet... *[UNCLEAR* unasked...

unannounced] and he touched My feet.

So everybody was very angry with him. They said you very nicely touched and you don't want us to touch. [Laughs.] Is very sweet, watched it, is said because your Mother should not be troubled.

Contents: 1981-03-26 **Talk to Sahaja Yogis, Burwood Ashram, 10 Clarence Street, Sydney, New South Wales, Australia (date not sure)**

I told you the other day *[UNCLEAR]* vibrations.....

***Contents: 1981-03-27*, Public Program, Cycle 1, Day 3, Nābhī Chakra, Maccabean Hall, 146, Darlinghurst Road, Darlinghurst (eastern suburb of Sydney), New South Wales, Australia**

If you don't hear Me this time please tell Me. I am sorry for being late for this lecture, but Doctor Warren had time to explain to you about this experience.

Sometimes it is easier to understand this from a person who has achieved it, than to understand from a person who is talking from some tenth story.

That's what My father told Me, that if somebody's born on the tenth story and the rest of them are on the first floor, if you start telling them from there they will first of all not listen, nor will they understand what you see.

It's not proper, that we should try to tell them something from a level, to a level, which is still there static, in their mind.

So one has to, raise their, consciousness, two three stories so they start seeing that there's something beyond.

But, in doing so, so many mistakes, have been there, before and some people have done it deliberately, some are misguided and some are doing it deliberately.

Net result is just the same. Even if you give poison to someone by mistake, or in a misguided way, the result is the same.

In the same way, whether you are misguided, or whether you do it deliberately, whatever is wrong has an effect on the Kuṇḍalinī.

Now the Aquarian Age, is the word I picked up from Doctor Warren, which is so true today. Aquarian means the water carrier and in Sanskrit language it is called as kumbha. Kumbha is the one what we call the Kuṇḍalinī, the Mūlādhāra is the kumbha, where the Kuṇḍalinī is there, the power of Kuṇḍalinī is there.

So to call it an Aquarian age was to be some work of some realised Soul who could see that, in this age the Kuṇḍalinī is going to be awakened and that, an age will start of people getting their Kuṇḍalinī awakened.

Now I have already talked to you the other day about this second center, which is called as Swādhiṣhṭhāna, which gives us our sustenance and also our power to create.

The sustenance is created inside, that green part, which is, represented by main ten Primordial Masters and these ten Primordial Masters had another series of masters who were called as, Disciple Principles.

Now about these people I have talked to you last time, but today I would like to speak to you about other centers, specially this Nābhī, which is the navel center which is very important in human beings.

This is the center by which we seek. When in amoeba stage we seek food, at a higher level we start seeking heights, like when they became mammoth and all these animals they wanted to have a height, to go over the trees to be able to master them and to eat the leaves, but they became so much outsized with their height, that they had to become smaller animals, like say intelligent animals, and, like say cats and things like that, cat family.

And this is how the evolution has been brought forth through our seeking as amoeba, then as animals and now as human beings. As we have evolved higher and higher, we have become subtler and subtler in our seeking.

For example the people who are seeking say power, are not so evolved as people who are seeking their spirit, no doubt about it. Because you have gone through that, you have had enough of it. Maybe last lives you might have been kings and queens and you must have seen all the jokes of it, so you said now, had enough of it, this power business, we don't want to have anymore, such a headache we don't want to have.

The people who are seeking money also, are the people who have had enough of it and they were fed up of it so they said now we have had it.

So now you are seekers of something beyond. It has been always so, something beyond we seek, but this seeking beyond is not described to so many people and they are not able to understand what is the beyond, that's why this center is very important, of your evolutionary process.

Now, first of all as I have told you that we have to be in balance, that's one thing we must have is the balance in life. I mean in commonsense also we can see, supposing there's a car going only on one wheel, how many would like to travel by that.

Anything that you do in life has to have a balance, otherwise, anything, even catching something, holding something or small, small things, even riding a bicycle you know that you have to have a balance.

So if the Kuṇḍalinī has to move, you have to be a balanced personality, a personality with a temperate nature and must have a balanced attitude towards life. That is very important, but in case it is *[UNCLEAR]*.

... it is not, you can be sucked into the central path of the Suṣhumnā, in the central path of your evolution.

Now the evolution takes place by remaining in the central path. Those who go to the extremes fall out of this. Now the virus that we suffer from very commonly, is nothing but a kind of a vegetable which is fallen out of evolution. Now the vegetable that we call as tobacco, is going to fall out of complete evolution and you'll be surprised after some years you will not find any tobacco growing anywhere because it will go out of evolution, thanks to human beings that they misunderstood the role of tobacco. Tobacco is an insecticide, is to be used for killing the insects and not to kill yourself. But, we sometimes forget, that whatever God has created for the good, sometimes we can use it for our destruction.

Same is alcohol. Alcohol was created for polishing, it's very good, for example if you have to polish your crystal, you should use gin is very good, for diamonds or anything. Is just a polish, it's a polish for the, for anything, it gives a polish. You see alcohol is a polish and its composition is such that it gives a polish to a thing.

Now God wanted you to have polished surfaces and polished things and all the clean look of it so He gave you this polish. Now you started drinking it, now what to do. He never asked you to drink, but if you drink that, then it polishes your intestines also.

But it has its own nature. It doesn't have any idea of morality, poor thing what, we can't blame the alcohol, because it is supposed to polish, wherever you put it, it polishes, all right? So it polishes your liver also nicely.

And when the liver is nicely polished then what happens that the heat from the liver, which is for the expulsion from the body, it has to pass into the bloodstream, cannot because there's a, barrier and because of that barrier poor liver does not know what to do.

It just goes on accumulating all the heat within it and that's how your liver goes out of circulation of anything and you have liver problems and you feel very giddy, nauseated and liver is the one which really cleanses your attention.

Whatever you gather from your attention it cleanses.

So you become horrid I mean you are all the time angry, hot-tempered, you bark at people all the time, all that thing is typically liverish you see.

We grow tall, like that absolutely straight line and you become very hot-tempered.

Sometimes you could be hawk-like you know, people will be afraid of going nearer such a person, because such a person can be very dry personality and that's why you'll find, drunkard people if you they're over-drunk you go near them they'll just beat you for nothing at all.

I mean it sometimes happens that by chance if you go and ask some drunkard that: “What's the time?" in the night you will have it.

So, because it spoils your awareness and in that awareness a nice man also could be like that, but of

course there could be a case where a person might become better.

That is also another thing that can happen when you get possessed by this left side movement because alcohol reduces your awareness and you go to the left side, movement to the left side, may give you, a feeling `Oh I'm very much better now' and sort of you get happy because your ego is subsided and everything is alright and `I'm really morbid now, I cannot hit anyone and let me have little bit and sleep off.' But next day there's a hangover and you feel so horrible with it, that you don't know what to do, I mean it's something, then again you want to have it in the night because you want to again go to the same realm into the left side.

Now this left side realm, apparently shows that there is reduction in the weight of the ego, but it does not, it wobbles. What happens that you go to the superego on the left hand side you see there and the ego then thinks that it has gone down because the superego increases in size. But when superego increases, the ego is pushed down and then when you come to your ego condition, then it pushes down so there's a big wobbling going on and such people get ultimately very much confused.

They might end up in a lunatic asylum I don't know what they do, but, when they are even sane you can find they lose the grip over life, for example such people can become very frivolous and cannot feel the joy of life without drinking. It's most amazing that people can't enjoy each other unless and until there's a glass in between.

I mean human beings are so beautiful and they have the capacity to enjoy each other, so much, they are the only ones who are blessed more than anybody else. But if there's a glass all the time in between then they can just bark at each other, they cannot enjoy each other. The enjoyment should be complete when there's nothing in between.

Now this is what I was telling you, this Nābhī Chakra. This Nābhī Chakra gets ruined also when we take to alcohols or serious things like that, drugs and, even I've seen certain medicines can spoil this. Then you get a problem with the other things like digestion, you get constipation, all sorts of things take place, by which you develop gas troubles and other troubles and then your heart troubles and it goes on one after another. I do not say that it's only alcohol that will cause. There are other causes also, but alcohol can never be helpful, in giving you good health.

Some people have a feeling that if you take alcohol then only you will keep good health. Is a wrong thing. Because health is not only physical health. It's also mental health. People think that physical health is the end of everything, is absolutely wrong because we are not only the physical being. We are also the mental being and the emotional being. And when you play too much with your Nābhī Chakra you have the biggest problem and that is that you can never be successful in life as far as enjoyment is concerned, of your achievements.

For example a person becomes rich, unduly rich he becomes, is a blessing I should say of Nābhī Chakra on the right hand side. Right hand side Nābhī Chakra can

give you a lot of wealth, a lot of money and you'll have ten cars and fifteen people attending to you, everything you may have but, it cannot, it cannot give you the satisfaction of life. You will go on accumulating and end up with a suicide or something like that and you would not know why you are bent upon committing suicide.

That's why in all affluent countries you find people are planning to commit suicide and the more affluent they are the worse it is. But the left side gets completely dried.

Now the left side is the center of the family life, the Gṛuhalakṣhmī, the Goddess of the family, the household you see. A person who runs after money too much, forgets his family. He has no time for his family. The husband and wife may meet somewhere on the airport or may just wave at each other sometimes you see, crossing each other, or the children suffer the most.

And in that case the women also then take up with the men, they compete what's wrong, they start copying men and in so doing so, when they compete with each other, then what happens, that this family life gets disturbed. The woman of the household is dissatisfied, her ego is not satisfied.

In olden times the man used to go in the jungle and get all the wood cut, bring it home and give it to the wife and wife used to cook. There was no problem because there was barter system. He could see her working in the household.

Now the husband earns the money and the woman spends. I mean that also requires some work, isn't it to

spend the money. But to man it looks like, that I'm the earning member and she's the spender.

So she said all right, I will also earn. But in this too much of competition, too much of competition like this, between the two, what happens, the family suffers, the children suffer and such a person will have problem with the wife, the wife will have problem with the husband and you can always feel that center on this finger, if that finger is catching, that means there's something wrong with your family relationship, that you have to adjust yourself, or he has to adjust. It's an important thing. Because you are like the flowers which have to produce a fruit. That's what nature wants. Nature wants that you are there to produce the fruit, that is your children. That's why you are men and women. That's the basics.

Now, if you think that with that responsibility if you can do something else you should do. But the main thing is that and if you don't do that, is to look after your children, to give them joy, have a beautiful nest for them, then I must say that you are neglecting your basic duty and your attention is on something else.

That's why so many divorces are taking place and problems are there, the women ask for their rights, they go beyond their limits, they became dominating here, the men become dominating. That's not the way we are going to solve it.

We have to know that we are two wheels, two wheels of one chariot, one on the left, another in the right. Now they are not similar, they're not similar they are two types one left side one right side. But they are equal. In

their, whatever they do it's equal, they are to be respected equally in the same manner.

And it is always so for example, I had a girl who came to Me and she was a private secretary and she told Me: “Mother you say this, but I've seen that all these men come and flirt with their private secretaries." So I said: “All right, maybe so, but what does that matter." You see that shows that's something wrong with the man, he doesn't understand, he's off his head, he cannot enjoy his wife and he's running after other things. It's like having something in your house and you are looking at other things you see. Like in India if you go to some, somebody comes to your house be careful about your things, but in England I tell them, if somebody comes to your house be careful about your wife, see. Is just a little difference between, but the second one is a dangerous thing because fundamental, the wife is the fundamental thing, because you do not know what she will do, how she will react and you do not know how the guests because that is regarded as their freedom.

But if you take away something from somebody's house that's not freedom, because: “We can take away anything from somebody's house, why should anybody arrest us?" Because there is a free will for you to do what you like, is allowed to do what you like, but in that free will you are harming so many people and ultimately your society.

Now these two wheels, as I said, are very important to God, because so many great people want to take birth on this earth.

So many great souls want to take birth on this earth and if we behave in such a manner, that all the time this chariot is this way going up and that way going up, I can tell you no child would be willing to be born in this place who are great people. Only the people who are of the worst type will be born, they'll be hooligans, they'll be horrible people with a horrid nature and they'll spoil the whole atmosphere of the countries where husband wife have, do not have good relationship. The children will be such hooligans and such horrible things that you'll be surprised that at the age of eight years and five years they'll be committing murders and doing all kinds of such thing that you'll be shocked.

Now between you and Me, because you are also husbands and wife and, one thing it should be there that we should not quarrel before our children. We should have all decency of husband and wife, there are so many things we do not do in the presence of our children. In the same way we need not sit down and quarrel and say: `I hate you and I hate you.' I tell you this is something you have to change little bit in our language. In India if somebody says: “I hate you" it's regarded, that man regarded as a most unmannerly person. I mean it's very bad manners to say “I hate you" how, I mean it shows that you are very low type of person to say like that. But “I hate you" so what. If you hate so what, you are not God. If you hate Me what does it matter, actually, if somebody hates someone, so what. That shows that person is not a good person, just to hate someone.

“I hate you" is a way of expressing something that is I feel, is very wrong for the family system. It shocks children. Children look upon you as ideals.

When they are born you should see them, most of the children nowadays in Australia are born realised, I see them around when I went to the airport and I see they're born realised. And they watch you and they're surprised and they sulk and they feel very sad. They don't like, they don't take sides, they don't like the father to fight the mother, the mother to fight.

And one other thing which you must understand, that a certain gradation has to be there. A woman is the strongest point of the household. Like this Mother Earth is. She takes all the problems upon Herself.

She, because She's the strongest. Who else can withstand this kind of weight on Her? It's the Mother only can do that. In the same way a woman in the house is the mother and she has to bear up. You see it's nice to have a husband who comes home and says whatever he likes and takes out all the filth on you, than to have a husband who is very sweet, hello, hello and outside he goes like a bumptious tiger on everyone.

Such a man is, has to be, he has to, you see they're like children I would say, they are like children.

They have to take out their tensions on their wives only and you should be an absorber of that and that's the sign of a woman. A strong woman doesn't get easily disturbed by these things. She's not bothered.

She says all right, you little baby come along, now I have had four babies, now this is the fifth one which is the smallest has come.

Let him shout and scream, even with the children, you have to be patient, they'll hit you, they'll do anything. I would say that way in India, children are treated very kindly and they are special things. They will do what they like when they are children, but when they grow up we do not have teenage problem, we do not have problem where the children don't respect.

In that, this is very important aspect of our modern life that we have to understand, what is the relationship of husband and wife is. Husband is like say, a gentleman who is definitely is to be respected by the wife. But if she does not respect the husband she cannot get respect from her children. But the husband has to be a respectable man, that's very important.

If the man is not respectable, he cannot be respected easily. But the more is the woman has to be very respectable, if she doesn't give her respect, you can handle any kind of man if you are clever enough, drunkards, all sorts, they come round.

Because after all they're human beings, they're not bad people. But because of mishandling they just get out and the domination of men is just a myth. See, they cannot dominate, they're incapable of domination. They just do it because they want to feel that they are superior, that's all. But they cannot dominate. Whatever domination, what is their domination? Is little little things here and there. Just like children, that's what it is.

If women understand their maturity and their responsibility as women, because they are the Shakti, they are the power of the family and they are the potent Shakti for the husband as well as for the children, but if

they get disturbed then the husband is disturbed and children are also disturbed. But they are potent, while the kinetics are these people. Like here is the electricity, all right, so we say very good, lamp and electricity and all that, but from where does it come. The source is somewhere quietly sending the source and enjoying itself by giving that source.

In the same way this is a very important center. Why I said it because today I went to Melbourne and all the time this finger was burning up to this point.

So that means there's something wrong with men and women as far as their family life is concerned. They're all very upset I felt. The husband is upset and the women.

Maybe the laws maybe against men, maybe here I don't know. But in America I found a husband and wife relationship is very queer. For example I met a lady, very queer people they are. I went and stayed with a lady she had a luxurious house with a swimming pool and this and a maid in coming to do everything up and five stories and this and she said: “You see my, one of my former husbands will come and see you in Los Angeles." I said: “All right very good idea." So he came, he was like a pauper you know walking like this and he says: “I have got a room on rents where I'm staying Mother, it's very difficult, I have to share it with someone." I said: “What? That lady who was there, she has a very big house, she's supposed to be your wife." He said: “That's mine, I tell you, I lost it to her in a case." I said: “How could you lose that in a case?" “Because she asked for a divorce and because she found guilty out of me something some, so she got it." And she married three husbands, all the three

husbands are moving like paupers and this lady's very rich.

If you marry seven husbands, seven husbands are finished forever but the lady is so rich, seven times more than any one of them.

So this is kind of a law I don't understand. First of all why there should be a law, I don't understand, between husband and wife. I just don't understand. I mean we don't have such laws in India but everybody cares for the wife, because she is the nearest and the dearest person they have.

Who else to depend? If the woman is dedicated and devoted to husband, do you think he'll run after any other woman, he has to come back to her. You see he'll be so fed up with these women who just live for money or anything and he has to come back.

So you see one has to take a very wise decision, because you must understand you are born at a juncture, whether in, on which you will be destroyed completely, or you'll be saved completely. Is a very important thing. You have to save humanity. You are born at a time when you have to save humanity. It's not only Kuṇḍalinī awakening that will help, because you might be saved, but you have to save the whole society, the whole family, the whole, I should say the whole universe or the whole creation will have no meaning if you people are destroyed.

Now you, this is one of the way of destruction, by destroying the family. The children become mad, the husband becomes mad, they all end up in orphanages, that's what I've seen, they are mostly in orphanages in their old age, there's nobody to bother about you.

So it's a question of giving and giving and giving.

Now this Gṛuhalakṣhmī's center is on the left hand side and the another is Rājalakṣhmī center is on the right hand side. Now this center gives us the power to rule over people and we become very, in extremes you see we can become very arrogant and we can become very very, sort of authoritative and we might, sort of end up with a funeral with ten thousand people behind us, all bought from market and put there behind you without any feelings, that's all, finished. With such a man finished they'll say, oh thank God he died, he was a horrible terror for us.

So, that kind of a life can come with Rājalakṣhmī.

But in the center is the Lakṣhmī. Lakṣhmī is the Goddess, is the power within us, by which we balance, lead a very balanced life, by which we are satisfied.

Now they have made a beautiful picture of this Lakṣhmī also one should understand this power, is a Lady, is a Mother and She stands on a lotus. Now these are all symbols which suggest that these symbols are carved out with such deep significance. She stands on a lotus. Means imagine, who can stand on a lotus? And She's a very healthy woman, very healthy woman and She stands on a lotus. It means that, that She is never putting pressure on anyone.

A rich man comes in, he must honk his car, loudly, because he's rich so he thinks he must honk it higher and a rich man must go in a big limousine or some sort of a thing to show off that he's very rich.

If he comes to any program, or any he must sit in front, he should have the front seat and he makes him known

everywhere everybody must feel the weight of the rich man.

He can run away with ten wives, of somebody and, he can have a big boat for himself and he can get any number of women there and he can spoil any families he likes because he's rich. This kind of thing comes in in people, but Lakṣhmī the One who has, stands on the lotus, is the beauty and the glory of the riches that God has given that person.

Then, it has got two red, pink flowers in the hand, that are lotus flowers again. Now the lotus is regarded as a very holy flower in India, because it is so receptive to everything that is crude and funny.

First of all it is born in the mud. Just think of it, in the mud, in the filth, where the horrible smell is coming out, the lotus is born. And the one lotus gives the fragrance, the beautiful fragrance to the whole atmosphere and kills all that's filth and everything and covers the whole pond with its big, big leaves so that it looks a beautiful pond. That's what is the lotus for. But this lotus is a pink lotus, means pink, you know is the sign of love. Pink is the sign of love.

So such a person has to have tremendous love and that softness of the lotus.

Now the inside of the lotus is very soft and nice and a, I don't know what do you call that, the bee, the black bee, a very big one which has got horrible, no, the black bee, it's like that, which has got angular legs and things like that, horrible, you cannot touch it. That one can find its place in the lotus. When it goes to the lotus, the lotus opens its petals and takes it inside and makes it sleep on

the corona that it has, very soft one on the bed and covers it nicely and gives it a nice, you see, swinging feeling, that it feels it is in the lap of the mother and it sleeps off. Even such a animal, it gives a place to live. Now the man who is a Lakṣhmīpati the one who is blessed with Lakṣhmī, has to have a temperament like that. Anybody who comes to his house, anyone, should be very readily accepted. I've seen people like that, I've seen in My lifetime. Should be accepted and they should be very gratified to have such people in the house and should feel that oh God, what a blessing it is that we have a guest in the house. But in modern times, we find out devices and methods, how to avoid guests, guests are equal to pests.

I was in London, we were living on Surrey Hills and we had bungalows, separate bungalows, quite good bungalows I should say, there were seven bungalows. And poor husbands were taken to tasks for mowing the lawns and everything and the wife used to tell them now come along do it properly and the polishing of the brass, whatever was there and everything was done very well. But I didn't see even a rat enter those houses, even a rat, I mean leave alone human beings. Nothing entered those houses, only these two persons used to come out and go in. And I don't know they might be having some yearly, some sort of a get-together, maybe. But nobody, while My house was naturally, I am like this, so it was open all the time, people would come in and go out and this and that and I was just enjoying their company. And one day they asked Me, what's the matter in Your house, all the time people are coming and going and used to wonder

what is it going on inside. I said nothing, just they come, have tea and go, that's all, just some talk together, some rapport of love.

But what is this, all the doors are closed, that way I must say Sydney people are very open hearted and they are, they like to be together, there is a togetherness in them. But with all this, if you cannot have togetherness, to enjoy your wealth with others, then what's the use of all the wealth. If you have wealth, you'll go for horse racing, that's also your own enjoyment. If you have wealth you will do something else which is so individualistic.

You cannot enjoy your wealth unless and until you share it. As I told you the other day that I am a capitalist in the sense I have all the powers within Myself. But, I cannot live without sharing it, so I am the greatest communist, because I just cannot enjoy, that's why I had to come all the way to Australia and today My husband was so insistent that I should come back soon, I said: “No, I have to meet all the Australians still and then I'll come." So unless and until you share this love after realisation, you do not enjoy. All isms drop out, because you become combination of both extremes and you just start enjoying yourself.

Now this lotus is in the hand and another hand that the Goddess has is like this. She has four hands and one hand like this. Now this hand that is like this means, you see with this we must give, we must give, we must be generous.

Miserly people cannot be the blessed ones, they cannot be. Miserly rich is the horridest thing that you could think of. Mean, if you see a miserly person, I mean, I don't

know, I get a headache with a man like that, you see, who goes on counting each and every pi and measuring everything, you see miserly horrible things and ultimately when they die, their children take out all their money and just spend it over.

They have, miserly people have another way of getting their money looted. For example a thief might come in, if not thief then, their children will become very wayward or something will happen, they will get sick and they'll have hand brokens and feet broken or something and they will have to spend money.

So the miserly people are such a nuisance to the society. They give nothing to the society they are there for themselves and they are just malignant personalities. The people who give, not of course I don't believe into giving into somebody freely because that also can spoil people. If you give something to someone very freely, they can be completely spoilt and, they would not know how to use that money.

This is the trouble with human beings is, that they cannot bear anything. If you give them money, either they become miserly or they become wayward. If you give them power either they become dictatorial or they become destroyers. I mean, you cannot give anything to human beings without realisation. Anything they get extremes, they become mad. That's one word can explain.

Now Kṛiṣhṇa has said, “Yogakshemam vahāmyaham." He has said I give you Yoga, that is union with God, Self-realisation and then I look after your kshema and kshema means your well-being.

This well-being is brought forth with this Lakṣhmī, with one hand that is giving, the another is the protection. This hand which gives, should not, the other hand should not know. It should be so done so gracefully, graciously.

Today only I was telling the story to some people, about My Own father, who was a very generous man I've ever known. And he had a habit on a Sunday afternoon he used to go, he used to call all the people and say that I have to give away lots of things, I have too many things in the house. He'd take out all the blankets, sometimes all the utensils and sometimes food, anything that he felt like he used to give way.

So people would come and he would pass on and his head was bent like that and some people told him, what's the use, some people are taking three blankets, some are taking two blankets, you don't even see what's happening, you are just giving away, please at least raise your head.

So he said: “The problem is like this, because I don't give, it's God Who is giving, I'm just standing in between. And they all are saying that you are giving, you are giving, thank you, thank you, so I feel very shy, first of all. And secondly it is the lookout of God who is giving these things to see whether one gets two or one. Why should I bother. I'm just standing in between, I'm not supposed to see who takes two or one." Such generosity I've seen, in My Own lifetime. And I have seen, the more generous he was, the more generosity flew into Our house. I mean, that like if you open this door from the other side it starts flowing.

But some people have sixty shirts, but still they'll go to the market and buy shirts. And they'll say: “Oh I have a weakness for shirts." Now I don't understand this weakness of heaping up shirts after shirts.

It is ridiculous, isn't it.

Some of these things really are ridiculous, that I have a weakness for shoes, now you go and see the shoes are from top to bottom, you can open a shoe shop, or, it's like that, what's the use of getting so many shoes because your foot has got the same size for years now, it's not going to change, even after realisation.

So there is no need to, I mean if your shoes give way is all right but, I too have the same problem.

That I, My disciples know that they should give Me a shoe, I don't know why, they give Me a shoe, all the time I go there they give Me chappal or a shoe or something. I said now I've too many now what to do? They said: “Mother return it to us we'll keep it for vibrations." I said: “That's a good idea” because I have no place to keep all these shoes, I mean I am not a cobbler, I cannot do anything with it.

So it is useless. Best thing is to give flowers so that I can again send them back to some ocean or to some river.

So even in there, when we go on accumulating and I must have this, you go to the shop the people are like this like this, watching everything. What is there to watch. You see whatever you want to buy, you go in the shop, see what you like, you have it. But sort of I must have this, I must have that. I have known a person who had ten ironing boards and twenty iron in his house. All locked up. I said: “For whom?" So she said: “Maybe my

children." I said: “You have only one child, God has been very miserly about you, you have only one child. And now what are you going to do with this? You'd better throw them away." And with the electrical I mean appliances you know they go off and all that. But she would not. She could not, she used [to] show [to] everyone: “See now I've got it." Not antiques, all modern stuff, you see. And this is how the things go on accumulating which has no value aesthetically or in any way.

Actually you should buy something only to give it to someone. That's the best way of enjoying it to the maximum, you see. And anybody likes it, have it. You see, that's the best way. It's a great thing, I mean I tell you it's rather difficult for you people to understand but I am One of them Who does that very often and My children and My husband are rather worried you know, God knows next time what She'll give away. But you'll be amazed I've so many things, so many things, despite all this, I mean the whole time thinking what to give to whom, still it's so many things in the house, now that we have to take a bigger house.

I don't know what to do with so many things and I try to thrust things on the people, Baba you take this you have liked it. But they say: “No no no how can you give me." But really that gives Me such a pleasure and one must learn how to do it. But I've have seen human beings are different. For themselves they'll buy diamonds and for others they'll buy artificial things. It's very common you know. They will buy for, they are wearing diamonds and when it is coming to giving to others they'll give artificial.

At least don't wear at that time the diamond, at least that much decency should be there.

So you see when it comes to giving, give it with your full heart. You just feel that love of giving and you feel so happy, because you feel so big about yourself, like an ocean that's giving so much of clouds and again it is receiving these rivers into it and again making it into clouds, a sort of a circle of beautiful conversion into beauty after beauty starts, it's so beautiful. And that's what we should try to become, a part of that circle, which is so beautiful and which is so joy giving, to yourself also. And this is what it is and this hand is for ashraya, means for the protection. You must protect the people who are your subordinates, who are dependent on you, your children. Like, it's a very common thing to insult your children from their childhood. Why did you spoil that carpet? Why did you do that? You should not have said this, why did you? This is a very wrong thing of discipline. Best discipline is to put dignity into children.

You see, a good home in India we'll say, is known by the way children are addressed in the family. Like, in a good family we address the children like sir. Little bit like that, ap, means sir. We never address the children with indignity and we put them on a dignified level. And it's a very nice thing.

I'll tell you about My own granddaughter, that, somebody was telling her one day that, there's a very, this boy and why don't you marry him. She said: “Why do you want to talk about marriage? I'm not yet grown at all to think about marriage and we have to be dignified about things, how can we think of marriage when we are not to think

and my grandmother will marry me and I want to live, a dignified person." A little girl of seven years said this to this woman who was very, sort of pseudointellectual type and she tried to tease My granddaughter. She said: “It's not dignified." Just think of that. At the age of seven years they have their sense of dignity. If you tell them, you see they, you need not tell them don't spoil the carpet, but give them dignity they will never spoil it. You'll be surprised. Because we all the time cut them short, they become so bad. They want to, they think we are good for nothing, we don't know what to do, all the time they're telling us like this.

Or even if you have to tell them, tell about somebody else, like that boy, you know, he was absolutely useless, he didn't know what to do, he spoiled the whole carpet, I went to his house and slipped down.

The child immediately gets the thing.

But directly all the time hitting the child, you see gives him a personality which does not hold anything substantial within.

He might later on became a very arrogant person taking a cue from his parents and he may behave the same manner, but he would not be that dignity which just is silent and is expressing and manifesting. It should be a silent dignity which just manifests and when people see such a person, it happens, people see and say “Oh what a man, what a dignity." You see that's what and they become sort of ideals for society.

I think this correcting the children is not the way, it is not disciplining, but it is making them grow.

What we have to give to our children is the joy, is happiness of the family, is the complete security, a sense of complete security and you will see you'll never have teenage problems, never have teenage problem. You'll be surprised you put them anywhere, they'll be so dignified and so mature, that people will be amazed. You won't have to tell them. Even small little children I've seen, if you keep your house very clean and also always look after it, children themselves will keep it clean. They would like to do.

Because children are really the budding beauties.

When we cut them we cut them at the root. They expect so much from us you see, they lose all their dignity and I'll tell you try this with your children, give them dignity, you will be amazed how they behave.

We say they are spoilt, I've never see children being spoilt when they are dignified.

Like My own grandson is a realised Soul who's a very great person and all his friends are above twenty five years, you see he's just a five-six year old boy and he doesn't like to wear any dress which has got funny faces and all that He says: “This is like a clown, I'm not a clown, I don't want to wear." I found it very difficult in Singapore to buy a pant for him which didn't have any funny faces, because all of them had Mickey Mouse, this, that. And I've seen My grandchildren also, daughters, there these dolls with, you see this ducky what you call the duck sort of a face you see. They said: “What's wrong with these dolls, they should know how to put their lips. This is not good." I mean you see, they themselves know, that this is wrong. “She's going to go into Tantrums."

That's what they say. This duck is going to go into Tantrums that's why she is behaving like this, oh ho like that, you see they are great-grandmothers sometimes the way they do some things and the way they behave.

But we must give them real love and joy and happiness, that's the thing we can give to our children and you'll be amazed that this Australia is going to be blessed with children who are very great saints, very very great saints. I know that and you have to look after them with dignity. Very great saints are going to be born in this country, so I have to request to you, that forget your problems, husband-wife problem, is nothing. Look after your children, give them dignity, give them a nest where they could live, forget because I've seen in England I've seen in England even an eighty-year-old woman behaves like a bride I mean she doesn't get over her feeling that she was a bride.

Like one of the `Great Expectations' you must have read of Charles Dickens where there was a bride who was sitting all the time thinking she was a bride. I see that picture even today, all the time they are in bridal mood. You are a mother and you have to treat your children with that dignity and with that love that a mother should give. It is very difficult for some people to accept the position of a mother, they think “Why women should be the mothers?" I said this is the greatest thing, look at Me. Look at Me. This is the greatest thing to be the mother, to love everyone, that they depend on you for love and guidance, just for love.

Such a great thing to feel: `Oh God see how much I can give, how many cups I can fill,' it's such a great feeling, I

wish you would know what a mother is. And the motherhood you have to learn from your children and grandchildren and expand it to the whole universe. It's such a great thing a woman has. In the same way the father has to do a lot of things about which I will tell you when we go to the other center.

I think I've talked at length on this center because all the time what I find these two centers are catching very much in Australia.

So we have to talk about the things that are catching on this and this. And today I saw there five six children with their both the fingers in, all realised children with those fingers they were sucking and they were showing Me again sucking like that.

So you can imagine how much it is and otherwise this one and this means that you have been going to some unauthorized personality. If you are going to some unauthorized personality this thumb will be caught up, that's why children put their things in their mouths and Freud has his own nonsensical theory, but actually it is the center that is catching with these born-realised children are showing you.

Now for today, I may not be able to cover other centers so much, but later on, what is the date we are having the program now? Next Monday Wednesday Friday, three days are there out of which I will cover all these centers and specially that of Christ I would like to speak, because I met some people, when I went to America I was telling the people there that you are to be born again, you are to be born again and you must have your realisation, so what I found whatever lecture I gave there were big big,

much bigger than these you see, they had brought to tape all My speeches and the people who organized My program told Me that: “Mother you'd better get it patented or don't allow them to tape it." I said: “Why?" They said: “They will be publishing, these are all writers and this" I said: “Very good let them write." But some of them started an organization called `Born Again', imagine.

Now if I said you have to be, then you start an organization that we are already self-certificated. You see it's a thing one should understand you are to be born again. Now Christ has said that you will be born through Me. Is a fact. Where is Christ, is here. This is the gate, see the narrow gate and your Kuṇḍalinī has to pass through that.

Now in case it does not pass you have to say Lord's Prayer. You have to take the name of Christ and you have to adore Him, then only it passes through, shows that you have passed through Christ. You enter into the kingdom of God which is the, limbic area.

So it's a fact; when He said you have to pass through Me, He didn't mean that people who are self-certificated can say that: `All right this is Christ, this is Bible this is Christ,' as if Christ is somewhere lying there, you just have to turn a stone and you get Him there.

Christ is here. How do you approach Him is only through the Kuṇḍalinī awakening and it passes through Christ. This is the door. Now say, you are all Christians or maybe you are Jews or whatever it is, but in India for example they have a very antagonistic feelings towards Christianity.

Now even a Hindu, or a Muslim, if he denies he says all right I don't believe in Christ. He has to. I have to tell him that: “See, if you don't believe in Christ I cannot give you realisation. You have to ask for forgiveness and you have to request Christ, then only this will pass through." Now there may be Jews or Christians, any type, they have to know that all of them are here. For example there was a doctor who came from, Tehran to see Me, he had cancer and he came to see Me, he had this cancer of the stomach, so I told him that: “Do you believe that Mohammed Sahib was the same as Dattātreya or Nanaka?" He said: “No I don't even believe, when you say that He was Moses or Abraham." I said: “He was Moses, Abraham and they are very powerful personality. Unless and until you accept that He was Moses and Abraham, you are not going to get it." He said: “Ah, I cannot say that” because Jews and Muslims are like this. I said they both are the same they are very great personalities, you are just fighting for nothing at all. I know who is Moses and I know who is Abraham.

But he would not accept, for eight days, then his wife, you know she was wiser, she said you'd better get it, you are not well, you'll die, better get it, then they came. You see this is what happens, they are just compelled. He came: “All right Mother whatever you say I will accept." I said: “Not that, from your heart you have to say” and he was cured, for your information he was cured.

So do not have any extreme ideas, They are all in there and They are all One. Only we are fighting saying this is mine, that is mine.

So this is I have just hinted at this center because I think that's a very important center as I have discussed with the void, about all these Abraham, Moses and all the Old Testament, which is so important.

How and how Christ is the One Who stays there, Who crucified Himself, to make a path for us to pass through, why His crucifixion was necessary.

So I'll spend more time on that later on. I hope you'll make it convenient to come again and I hope you'll get a better hall, they are feeling very warm here.

[UNCLEAR May God bless you/Thank you very much].

Now, again we can have some questions if you want, for two minutes only. Not much because it goes on. Now some questions if you have. Because you see the questions now you ask I'll tell you one thing.

There are certain limitations because I have not talked about every Chakra and the whole thing, all right? So I've talked very little about the whole subject.

So you have to listen to the whole thing and then ask Me questions, is much better. But if you have any substantial thing you can ask Me and then I would like to give you realisation. That's very important.

Question: Mother I just want to know why, if alcohol is so bad for you, did Christ turn the water into wine?

Shri Mataji: Oh you see that's another big mistake. That time wine was not this kind of a wine.

You see people used to take wine which is grape juice. Even today if you go to Jerusalem, you get wine which is not fermented. It is prohibited, in the Bible if you read Moses or Abraham, to take these strong drinks, it is

described very clearly but why Christ did not talk about alcohol, there's a difference between wine and alcohol, wine which is fermented and wine which is a real wine. You see otherwise He would have said fermented wine. And, that's a very common drink and I also enjoy it very much, grapes I love.

So ordinary grape juice was the wine but, about this alcohol He didn't talk much because you see now I am with you, I have to give you realisation so I'm talking about Kuṇḍalinī and realisation isn't it. Now Christ did not have to deal with Kuṇḍalinī at that time but He had to talk of eternal life so He talked about that and He showed with His Life that life is eternal by His Resurrection.

Now Abraham and Moses are, all these Primordial Masters are concerned with your attention and with your sustenance, so all of them, whether it was Mohammed or anyone, have talked against alcohol, you see. Whatever was their job was to look after the sustenance of the stomach and we can see clearly, that how can anybody who is of Christ's quality, give you wine to drink, which goes against your awareness.

Is impossible. But that's how it is. We do not, you see we mould everything according to our ideas but wine means ordinary wine. You go today even, if you ask for wine, even in Switzerland, you'll be surprised that ordinary grape juice is called as wine. Even the grape, that creeper is called as wine. The whole thing is called as wine here. Now there is no fermentation as far as wine is concerned, but this is what it was.

All right? Question: *[UNCLEAR]* what was there before them? Warren [repeats the question]:... in the Ādi Guru

[UNCLEAR] Principle, before Moses, before Abraham, what was there before?

Shri Mataji: Very good question. Now you see, yes, yes, I would say...

Question: cont... and are there more to come, he said.

Shri Mataji: No that you forget, but about the past I will tell you something because, you see future you just open it because I want to put your attention to present. But still if you have asked the question is very good. That, you see, there are five dimensions in which this area remains within us also.

So the first is the Vaikuṇṭha area, is the stage where God just incarnated, that aspect of God just incarnated as, we can say the Viṣhṇu or that represents the sustenance. That Deity was. And that is at a, for example we know Christ's Birth on this Earth but how He was created in the Heavens we do not know.

So at this level also there are five dimensions into which these things happen and then ultimately He came to Earth.

All right? In the same way these things are projected, in the subtler level, at the Vaikuṇṭha stage and all that.

So all this is there and I think in one of My lectures on Creation I have described all these things.

I hope you'll get those lectures from England and you'll be able to listen to them, in which all these things I have described, quite a lot.

What question, is there? Person: You are... behind them, Mother.

Shri Mataji: Thank you. You are such a nice, loving son of Mine.

What question... is there? Question: Do you have to give up your own religion if you become a Sahaja Yogi?

Shri Mataji: Now, this is a question which is your own. Wherever you are born becomes your own religion. It's a misidentification. Supposing you are born a Hindu you become a Hindu. If you are born a Christian you become a Christian. If you are born a Muslim you become a Muslim. Now what is your religion? Say you are a Christian, Christ is very much there but in all His dimensions and you see all His relations with others. You cannot have just Christ isolated as: `My own.' Is wrong. This is a myth. You get over this.

Supposing you have a stomach trouble, you'll have to go to Moses, you have to become a Jew, or you have to become a Muslim. Now supposing you have a problem, you have a headache, you think too much, you have to become a Christian. Now, if you have a problem with your neck, which most of you have here, especially here, is to feeling guilty business, there's a Deity for that is called as Viṣhṇumāyā, you have to ask Her to help you.

Then if you haven't got the witness power properly exhibited then you have become Śhrī Kṛiṣhṇa, you have to go to Him.

And if your father has died or something is possessed you, you have to go to Rāma. It's like that.

So how can you, they are all within you, so how can you become only one. You have so many things within you, in the same way the Primordial Being is not just Rock of Gibraltar. These are different aspects of God which are

expressed in One Personality. There's only One God but Who manifests, through many aspects this must be understood. About this also if I have time I will tell you how the God and His Power separated and how His Power created those manifestations of His aspect. Like we are a human being but we have a nose, we have eyes, we have a head, we have everything. Are we just like a rock? Even a rock is not the rock because it has divisions. Even this staircase if you see it has it's fibres and things, you can see.

So nothing is like a solid stuff. You see our idea about God is a solid stuff, He's Christ and He is our own. No. He is the aspect that is the Son. He is the Son of God. And there is God. And there is the Holy Ghost.

Already as Christians also you know, as Jews also you know, that Jehovah is there, Moses is there, Abraham is there. But the problem with all these is this, that all those people who were born in these Arabic countries had no chance to express themselves so clearly. Nobody was there willing to listen. Now see Mohammed Sahib, or say Abraham and Moses, they were all the time running away, running away, they are on the run, all the time on the run. There was no time like a Maccabean Hall where one could talk. Imagine what a life poor Moses had to face, Abraham had to face, just think of that. How could they tell all these things about.

So the knowledge that what, just see now the run. You are just telling people: `Now don't do this and don't do that,' that's all.

But today the time is such that you can see the whole, the whole picture, because the whole picture is there, you can see.

So you should not have a narrow vision, but see them in a bigger vision. You make them narrower by your own narrow vision.

There's nothing like your religion. There's only one religion and that is God's religion which is within you, which you transcend. When this religion gets enlightened you transcend. For example I have no temptations at all. I don't know what is a temptation. I don't know what is vanity. I try, you know sometimes to put up a show: “Now let Me be vain now how do I become. What muscles should I teach?" But I cannot do it. I haven't got that kind of a machinery inside, you see, you just become beyond this. Then you don't need religion because you become religion. Don't have to tell you anything. It just happens. It just happens, you become that.

And `my religion', whatever we think of, if you really believe in it then try to bring as many as possible who belong to that.

There are so many mistakes people are doing in the name of religion.

So many mistakes. One small mistake I have told you, put all the dead bodies in the churchyard. The Christians do.

So many mistakes the Jews do, you know that. We are making mistakes after mistakes and we should see what have we achieved? Our forefathers were going to church, they were going to synagogue and they were going to

synagogue and they were going to, what have they achieved? Nothing.

So let us see the complete universal thing that is within us where all of Them are there and we have to understand that we do not exist alone. All of us are there as cells in the whole Primordial Being, the microcosm and the macrocosm.

We have to just be aware of that wholesomeness within us.

Anything that prohibits that, that makes you smaller and narrower, you must give it up and become the Whole. That's a living thing. If it narrows you, that religion is deadening. That's not the one that's allowing you to grow.

So there is no religion to be given up. On the contrary you have to enlighten the religion and enlighten others. All of you could be Sahaja Yogis and could be anything, because there's nothing like Christ hanging there somewhere and Mary hanging there. No, they are part and parcel of the Whole. They are there.

You cannot just take them out. And there cannot be many religions, there can be only one religion, that's a human religion which makes you higher personalities, makes you grow.

So you don't have to give up anything, but you yourself won't do many things, yourself won't do many things because you'll understand whatever is living is living, that's what you'll start following.

We have in our prayers all the prayers, Jew prayers and Christian prayers and Hindu prayers and all the prayers

of all the religions because they are all mantras, they are all the chantings and they are so important for different Chakras.

So you see your universality also gets aware of your own being, expressed in different, these great Deities.

They are within us and They are awakened and you are surprised. The Kuṇḍalinī won't rise unless and until you break.

Some Christians catch on the Āgñyā. Imagine. They mostly catch on the Āgñyā. Āgñyā Chakra is the Chakra of Christ. Why? Because they have not understood Him.

So He Himself is angry.

So you have to ask a question that is Christ the Son of God? Yes. And then you have to ask My Relationship with Him and then you'll get your Kuṇḍalinī rising. I'm here to represent All of Them, to explain, to prove all the Scriptures of the world. That nothing was wrong, nobody was false and I'm here to prove All of Them to you, by not denouncing anybody or not possessing anything, in the same way you are going to become great people.

All right? *[UNCLEAR* Thank you very much. That's the proof of the pudding.] Warren: [MISSING.] There you will discover, there you will discover that your own powers are manifesting, which have not manifested so far. This is the thing. We have done everything under the sun, in the name of God and seeking but now for the first time you'll find your own powers manifesting. If your Mother has Powers what does it matter? Anybody has powers what does it matter. You have not manifested your own powers so far. If you have the spirit then you must manifest your powers isn't it. That's most important. And

this is the religion of the spirit. Spirit is beyond any conformity or any sort of a narrowness. It is universal.

So this is the religion of spirit and in the realm of spirit you'll be amazed, the working of this power of All-pervading Love. You will find out that whatever you have been struggling with is nothing but a myth and everything will drop out and you'll be amazed at your own powers. Do come all of you. I'll be there waiting for you.

Could we have your hands towards Me. And close your eyes. I hope you are taking vibrations from the photograph and using it in the night. Please do it because that will really give you advancement.

Some of you will find from the photograph when you place your hands there will be a flickering in the flame. Just now also there's a flickering going on.

So do not get disturbed with that. If there is flickering, that means there's something wrong somewhere which is being corrected by the photograph's vibrations. Do not be upset if there is any flickering because it, you'll understand later on what it means and how to look at it.

So don't worry on that part.

Now put your hands towards Me just like this. Both the hands. He's putting the hands like this. On your lap. On your lap.

Please put your both the hands on your lap. And close your eyes. Just close your eyes. It works. It works. It is kept there for that. It manifests. It just manifests. It is very difficult as described in many books. It is a difficult

thing. But maybe that I have something about Me that it happens.

It was to happen in My Presence so it is happening.

So please have it and get it properly established within yourselves. You are the seekers and I have to give your own rights.

So just have it. No obligations on Me or on you. Just have it because it's your own. I'm duty bound to give you that.

Close your eyes. Please close your eyes. Keep your eyes shut because if you do not close your eyes the Kuṇḍalinī doesn't rise above Āgñyā Chakra.

So please keep your eyes shut, absolutely shut.

Again the left Nābhī is catching. As I told you. Now you forgive your wife and forgive your husband.

Just imagine what a small thing is catching this evolutionary process. Just forgive your husband, forgive your wife, forgive your mother. Just forgive them.

Just forget them for the time being I would say and forgive them. Better. Left. Now don't feel guilty.

Please. Say Mother I am not guilty. Please. In your heart you should say, from your heart that: `I am not guilty Mother.' Say it at least thrice. You have to forgive yourself. Please forgive yourself. That's the main point is you must learn to forgive yourself. When I say you have to forgive others then you start cursing yourself. I mean to say forgive everyone, inclusive of yourself also.

Ah, just think of it. Will you please say within your heart that: `Mother I am not guilty.' Will you say that. Please say it again and again.

It is sometimes unbearable for Me to see how you people are angry with yourself. You should love yourself. After all you are the temple of God, isn't it. Isn't it your Kuṇḍalinī going to rise, isn't it. Is nothing of My manifestation, is your manifestation, so you have to be some special people isn't it.

Then you must respect yourself and do not feel guilty, I don't know from where does this come in.

Better. All right, say it loud: `Mother I am not guilty.' Let's see all of you saying that. Say it. Again.

Everyone.

Audience: Mother I am not guilty [several times].

[Shri Mataji blows into the microphone.]

Shri Mataji: Even for taking alcohol don't be guilty. It's all past it's past. God is the Ocean of Love and Compassion, so much so that these pangs of your so-called little, little bit of guilts are of no value, have no significance in the flow of His Love, so please do not find guilty because I have said it that alcohol goes against awareness.

Not for Me. Maybe for some people it does, but not for Me. It's all finished and gone. Do not feel guilty for anything that you have done. Please. Just know that you are the one who is going to become a temple of God. You are the one who has to enter into the Kingdom of God. The criminals do not enter.

Like the great children of God you have to enter, not with any guilt, but like proud people.

Better. I think there's a possession that tells you that you have done this wrong or that wrong. Just don't listen to

anyone. Now ask for your realisation. It's your due. Just ask for it. In all dignity you ask for it.

Start feeling the Cool Breeze in the hand. Now see with your hands on your head if there's Cool Breeze coming in. Left hand. I think you'll feel there first in your hands, so many of you. Getting it? Yes, good.

Now ask forgiveness from Christ. All right. You feel very relaxed. Those who are not getting Cool Breeze have to learn to forgive first of all. Then your thoughts will stop. You must forgive. If you get thoughts you just say: `I forgive.' You watch Me and you can get thoughtless. Just say: `I forgive.' Then you have to ask for forgiveness.

So the heart opens out. Just forgiveness. Asking doesn't mean that I'm guilty. If you have asked for forgiveness it is given.

So then you don't sit down and say: `I'm guilty.' Once you are forgiven then why are you saying: `I am guilty'? Good. Are you getting it or not? This gentleman. Tingle, on the right? Heat on the right? Now put your left hand on your liver. If you have heat on the right. Now let's work out all the permutations and combinations. If you have heat on the right hand, then put your left hand on the liver. Here. Liver. Liver is here, under your rib, on the right hand side. Just see if you have. Then put your left hand, left hand.

Right hand towards Me and left hand here on the liver. Now if you have no breeze on the left and more on the right, put your right on the heart and left towards Me. Left towards Me. Heart is here. Little lower.

Little higher for you. Little lower for you. Little higher. For you little higher. Yes. Little higher. Little higher is the

heart. Pushing. No, no, left. Right hand towards Me. Yes. Little higher. This side. Yes.

Left hand towards Me and right hand on the heart. Now, ask for forgiveness, at this point. That means your attention has not been towards your spirit, as it should have been so just for ask for forgiveness but then don't feel guilty because the next step is that, where we jump in. Just ask for forgiveness. Try it.

Better. Are you getting on the left or not? Getting right? All right then, you got it. That's the thing.

That is beyond reasoning, without any arguments. It's a happening. It's like a sprouting of the seed, which has taken place, which can be only achieved, because you have that within you. The seed which doesn't have the germinating power, cannot be germinated. But now you have to know how to use this power, this Divine power of Love for your betterment, for the betterment of others and for the betterment of the whole humanity, for the emancipation and evolution. Is it all right? Question: What did the heat in the right hand mean?

Shri Mataji: Means your liver is little, out of gear. All right? Put here. Or maybe you think too much. If you are living in the future, also you can get right hand. Live in the future. Planning. Planning department is liver. Those who live in the past have a left side problem.

Question: I've got tingling in the left hand.

Shri Mataji: Left hand. And the right hand? Both combinations are there? Answer: No the right hand's OK.

Shri Mataji: All right. Right is all right. Now you must have gone to some Guru or somebody or to some person like

that. That means tingling. All right. Doesn't matter. You put your hand down below here, right hand, right hand. Down below. This is the left Swādhiṣhṭhāna and put down. And now ask for forgiveness that I'll never go to such unauthorized people. That's all.

You should say: `Mother are You my Guru?' now because you have been to Guru. I'm not a Guru but you can say that. Or you can ask a question: `Mother am I my Guru?' That will also help, because that Principle, the Principle of the Primordial Master within you is insulted. Because by mistake you went to other people. All right? Better now? Is improving, see. Just see that. Is so simple. It works. It's coming up.

Now don't think. If you start thinking it will again go down. Just don't think. You watch Me without thinking. Very good. You yourself can now turn your, tell them how to take bandhan. He'll show you how to do it and how to raise your Kuṇḍalinī and fix it up, which will make it possible. Put left hand towards Me. Put it seven times. Seven times, with your hand. Because from your hand the power is flowing. This is the first training in the power. Just give yourself a bandhan. Means you protect your aura, you won't be attacked. Maybe you are going out and some spirits might catch hold of you and now you will know, so before this you did not know till you ended up into lunatic asylum. But you'll know immediately you are caught up, because you'll lose your vibrations.

Now how to raise it, just see how to raise it, that's also important. With both the hands, push it up.

Go up like that. Once. Again you can roll it like that is also good idea. Twice. Now, ask for fixing our realisation. Just ask for fixing. Thrice. You move it and fix your realisation. You can.

Hah. See now, it's better? Much cooler now. You have to ask for it. That: `Please Mother, fix our realisation!' Then in the, then you'll grow. Then you are on your own and you become your own Guru and you can have your own big big, crowds and crowds of people whom you can give realisation.

I've one disciple who came to Me and got realisation, he has given realisation to ten thousand people.

Ten thousand people.

So, then you will know, what you have achieved and how many people you'll be curing, automatically. You are not a healer or anything. Automatically you'll be curing. You are not going to heal anyone or anything. It will just happen spontaneously. There are so many people who are born these days, who are seeking God and you have to give them help.

Thank you very much. I hope to see you again.

***Contents: 1981-03-29*, Public Program, Workshop (morning), Garden, House of a Sahaja Yogi, Sydney, New South Wales, Australia**

Modi must have told you very clearly about how to grow in Sahaja Yog because he's one of them who has really taken very positive step to see that he grows. Now one has to understand one simple point about realisation is that, just mere awakening of the Kuṇḍalinī is not sufficient, that's just the beginning.

You get your realisation but you must become the tree, you have to grow, you have to become. If you cannot grow then you have not achieved what you wanted to be. And you grow very fast, very fast with meditation and with understanding about meditation. Now one of the few hurdles that we have, that I've seen it, that are innately built in Sahaja Yog itself. One of them is that you get it spontaneously so easily that you take it for granted. This is in the pattern of it, only innately built. You see what ever you get so easily you just take it for granted. But the another side of it is like that, that when you have your eyes you don't know the value of your eyes, you take it for granted. But when you don't have them then you know the value of eyes, it's like that.

So when you lose vibrations and when you get out of Sahaja Yog, then you start feeling much more lost and then you come back to Sahaja Yoga again. Like a person becomes rich, he enjoys the riches and then you make him poor then he feels it more.

So this is the correcting point.

But it is very true that Sahaja has this thing innately built in its self that it all happens very spontaneously and you get it for doing nothing at all.

So, may be so many of you may lose it because you might find that it is just you got it because of something. I've also known of people they get vibrations and they say, “Now it's all right I don't need Sahaja Yoga, I am on my own." Again they're back like bad pennies with some troubles and some problems and then they go out. Now I would say that Modi is one of those first twelve people who got realisation, after two years I've worked on them,

while you got realisation in such a short time. Two years I've worked on twenty five people out of which twelve got realisation you can imagine, two years! As I've told you in London I've worked on six people for four years to give them realisation. But once a certain number of people of particular ideologies of permutations and combinations, once they get realisation I find the rate of realisation increases very fast. Like formally we never use to have anybody in the program who has been to any other Guru, just avoid them. Even up to the point that this Modi himself used to tell people there's no program today, no program. And they would ring Me up and find out that there was a program and why they were not allowed.

They said “Mother we get headaches you see. They break our necks and they just disturb us and they are good for nothing." But now, it's very different, once we have built up our strength of collectivity we have so many channels, things are working out very differently.

So the value that Modi would attach to his realisation is much more than you would attach normally. Because as you see, first even say to have a ordinary oil lamp was a problem.

So the oil lamp was very important for people. They would see to it that they would not use out all the oil and they were so careful. But today we have no problem, we have got electricity we take it for granted. Only when the electricity goes off we know what is electricity is. In the same way your realisation also, when it is lost you understand the value of it. But supposing you have just touched it and then you lose it, then you do not understand. But if you've got it you've enjoyed it then

you lose it then you want it back again, so best thing is to be steadily moving towards your evolution. Now after I go away that's the fears people have here that people start doubting. They said, “It happened with people they started doubting." Doubting what? Your doubting yourself is the main point is. You cannot believe that you can get realisation. This is the basic. You see to Me, it seems that you feel that how can you get realisation? Only those who are very highly realised Souls know that you are realised, they know that you have been given realisation, but they also sometimes ask Me, “Why did you give them realisation. What have they've done?" Because you also think, I mean we still have to look forward to something else. How can we get realisation, this is the trouble.

You don't believe in yourself. That's what you have to have confidence in yourself and then you'll have confidence in Me also. Because there are so many ways, by which you can verify. First of all you can ask questions to the photograph or to Me in your heart, about Myself, My relationship what ever you think could be, what ever you think, put your imagination and see that what you think I could have been. Ask that question. Your vibrations will answer. Put your, stretch your imagination to the last, what could be the last word you could think of Me. You see, some people will put doubts saying that, “Kuṇḍalinī awakening is very difficult, it is not easy." Yes it's true, it's not easy, it's a very difficult things for human beings. You just can't do it, is a fact. You have to work for days with some Guru in some jungle all alone, seeing nobody, working out your Chakras by Chakras, sometimes you have to starve, sometimes you have to

eat, sometimes you have to breathe, you have to do all kinds of things. And then the Guru can work out. But there could be someone who is somehow the master, could be someone. Kuṇḍalinī is the Holy Ghost with in you.

So there could be someone like that who can do the job and that is what it is. These things put you into doubts, because you can't believe it.

In relation to yourself you can't believe it. You can believe in God, you can believe in Holy Ghost, you can believe in Christ but you cannot believe that it has any relationship with you, that you could be that great, that you could get your realisation.

So just feel it and enjoy it. First of all, don't think, that's why I say, “Don't think." Because as soon as you start thinking, Mister Thomas in you will get up and say that “Hello, this cannot be Self-realisation." Mister Thomas was great, you see. Christ had all the disciples and I find all those types around, permutations and combinations and some how Judas also, but they're rarely to be found. But there are, no doubt and some are Thomas's and these Thomas' are described as murmuring souls by Christ Himself. He said, “These are murmuring souls” and they murmur and one murmuring souls comes to you, another murmuring soul in you joins hands and you start all murmuring together, start thinking. Now at that time what have you to do on rational grounds is very simple. What have I done so far? I've done everything, did I get Cool Breeze? Did I get my Self-realisation? Did I feel my own powers? Have I been able to feel myself and others? Because you see your still not fully realised, you may not

be able to feel the vibrations of another person, neither you will be able to feel your own vibrations. But there are so many people here who are realised and they can feel yours and they can verify.

Supposing they ask you, “How is your father?" There was one gentleman in England he came and told Me, “Why is everybody asking me about my father?" I said, “Because there's one particular center that's catching” and I called a child I said now tell Me, “What is the center catching?" She pointed out this one and I said, “This is the center." Everybody is catching on this center, this is the father center so they're asking you about your father.

He said, “Yes he's dead and he died of cancer and he had this and that” and we had to treat him.

For example anorexia is a disease can be cured by curing this center. It's such a deep knowledge and it is such an all-pervading knowledge. Because once you know in a tree the sap that goes to all the leaves and all the ends of it and if you can move the sap, your attention can move with the sap, you can know the whole of the tree. You cannot know leaves and then know the tree. How many leaves can you count? But to know the tree the best thing is to get to the sap. To treat a tree is best is to get to its sap, isn't it? In the same way when you go from inside out then you find that you know yourself and others very well. It's very simple even small children can do it.

So the first doubt comes about yourself, “Oh this is one of them" because there's a Guru shopping going on, you see. There's a Guru shopping, there's a float, you go to one Guru to another, to ESPs and what you call them, all

sorts of things, mediums and all sorts of things they do with the dead bodies or anything. All these things you have been to and you will have found it.

So now suddenly you have to come to a temple, where you don't pay anything and you just get the blessings.

So can't believe it, you just can't believe it, it's too much to believe. This is what happens you get confused. You are all ready confused, but confusion could be over by understanding that something is happening to you just wait and see, give it a chance. There's no way we can bind you to Sahaja Yoga, because there's no mesmerism.

This is another innately a problem with Sahaja Yoga.

Second problem I should say is that you're too free to do what you like, absolutely free, there's no binding force except that you feel the love of your Mother. Supposing you are not feeling the vibrations in your hand, there's no way of binding you down to Sahaja Yog, nothing. We just advise `Go ahead, it will work out, let it work out.' There is no fees, there's no registration, there's no compulsion, nothing.

It's your own free will. If you want to stick on you can stick on, if you want to go away you can go away.

There's no force on you of any kind. There's no registration of your names with some fees or anything, I mean you are not bound to pay anything. If you paid something then you feel, “All right I've paid for it, so go through it what ever it is, good or bad." Supposing you go to see a play and it's a horrid play but still you say, “All right I've paid for it so let me go through it." But that you cannot do with Sahaja Yog because you've not paid. There's nobody will force you down, nobody will go on

telephoning to you, “Come along, please come along” and all that.

So the attitude has to be changed, it is I who has to gain. Say there's a beautiful spot somewhere.

Now that beautiful spot doesn't send an invitation card to anyone, everybody goes there. But if you have not yet discovered the beauty of Sahaja Yog in that way and have not enjoyed it fully, you'll have to go again and again and see for yourself. It is a deliberation on your side not on the side of the Sahaja Yogis or Sahaja Yoga. It's not going to fall at your feet. That please come to Sahaja Yoga, please donate something, nothing of the kind. If you come you are welcome, if you don't come, welcome. On the contrary, you will be surprised there's more rejection than acceptance in Sahaja Yog. That's also innately built. I've seen some people who are very insincere type they just go out from Sahaja Yoga like a tangent.

There was a gentleman who was very troublesome to us in Bombay [Mumbai] and we didn't know what to do with him and he just got transferred from there and we got rid of him.

So you just go out of Sahaja Yoga like a tangent and we are saved from the botheration. Because you must understand, if you have problems, if you are not all right it's a problem for Sahaja Yogis to correct you. It's just the other way round, if you understand this, then you will understand the thing, what works out. For example if I have to cure somebody it's a problem for Me and not the problem for the person who's sick. Now if the tree has to grow is the problem for the gardener not for the tree.

So the tree must see to it that it cooperates with the gardener and gets itself developed. If this understanding is developed, that it is I who has to gain, it is I who has to go forward, Mother has not to gain from me anything, She wants me to have all my powers manifested. She wants me to grow through it, if this attitude is developed then you'll work hard to grow and you'll work it out. But on the contrary you see at the slightest protest if you ego stands up and says, “Why, why should I do this?" To overcome this hurdle you see, we have to build up certain stages. That's what Modi was telling Me.

That you first become thoughtlessly aware, see that silence is established. There are certain things that you do much later, everybody is not allowed in there, because truth can be only born by people who are strong enough to bear it. That's why I'm not going to tell you who am I, till you reach a certain stage, because you cannot bear the light. That's what happened with Christ. They crucified Him because they could not bear Him. Human beings are like that, they can't even bear an incarnation of love. They can't even bear love, it's too much for them. Even if you give them too much love they get upset, they get disturbed, they just can't bear it.

So you have to build up yourself to come to a certain stage of understanding of Sahaja Yoga. It's a state, which you achieve. It's a state. You are not to be certified by anyone on the... But it's a state where you will start giving realisation to others and the whole way you'll be talking you will be in a very different manner as if you are completely detached. You'll say “It is going, it is coming." It happens. You will not say my mother must

get, my father must get, you will never say like that. Because you'll understand that the problem of Sahaja Yoga is that it cannot give to anyone. Like the sunshine can shine it is for the trees to expose themselves to the sunshine and get the advantage of it. The sunshine is not going to run after you all over to see that you get it. This is the point here, it will shine the whole day and you take it. But it's not that it will run after you all the time requesting you, “Oh please get me, oh please get me, have it, have it” like that. And this is what one has to understand very clearly, that it is you who has to ask for it and not anybody is going to force on you anything. On the contrary if anybody tries to say something more your ego gets like that.

So try to be careful.

I am very happy to know that also, that in all the ego orientated societies I've seen that Sahaja Yoga works like wonders. Because first thing they see is their colossal ego. And that's a very positive point about it, because once you start seeing this horrible balloon in you, you just start watching yourself and enjoying, “Oh Mr.

So and so now get along with your ego." You see it's a very interesting life you start leading. If your ego you see, is a very good sign. If you cannot see your ego then there's danger. But some can even see their super ego if they're possessed. See people see how they get possessed suddenly because the frequency of possession becomes very little so that there's a big gap to see the time when you are normal and when you get abnormal also you can see clearly that you are abnormal. By

seeing that you start judging, “Oh God I have again been caught up, I'm again lost” and you come back to normal.

The whole thing becomes a very beautiful understanding of the reality about yourself and you laugh at yourself all the time. All the time you laugh at your self and you laugh at everything and you find the whole joke going round how people are seriously indulging into nonsensical things and how it's such a big joke you've been yourself worrying about things which have no meaning, which has no significance.

Like I went first to Paris and people told Me, “Mother they are not going to like you very much, because they believe a person who is so happy is ignorant. You should not be a happy person. You should be a crying baby so they'll believe You." They're all la miserable, very unhappy people, extremely unhappy and if you tell them you are a happy person so they are going to be shocked at such a thing.

I said, “Really this `la miserable'“ let Me *[UNCLEAR]*. Let Me do something about them and I made them laugh so much at their miseries that they got all right and they understood that the joy is just there. You have to just peep in your heart and you'll find the source of your joy and then the whole thing vanishes into thin air. But it has to work, it has to happen. There is no quick way of doing it in the sense that I say, “All right you give me five rupees or five dollars, Australian dollars and you get it." No, no, no, you may give Me any amount it won't work out. It has not worked out with My own daughters you'll be surprised. I've never forced them or I've never asked them. I've only two daughters they're not realised I'm not

bothered. When they'll ask for it they'll get it. But My four grandchildren are born realised.

And one of the eldest ones one day very seriously said, “As it is you cannot commit mistakes I know but it would have been nice if you have given them realisation when they were children." You see this is what it is. That you cannot force these things on anyone and you have to take a very detached view. You are a seeker, your mother and you are there but they are not your responsibility, you can tell them about Sahaja Yog. But if they are apposing you better have, let them be alone, they'll come round. When they see the transformation in within you, they'll definitely come.

So leave them alone.

Don't bother your heads. Just leave them alone and you'll be amazed that they will see you transforming so well and acting so well and they'll change themselves and they'll come to you and ask you, “How are you so much changed and transformed?" You see proof of the pudding is in seeing the pudding up there changing people. And this transformation you'll be amazed coming into you so suddenly that you'll be amazed.

But as I told you that on the left side is the desire or you can say the super ego, the desire to do something. And the right side is the ego which we try to sort of please and which feels happy and the one by which we have ambitions. But in the center is the will power to do this. And this will power has to be increased by you, “I have to do it, I have to do it." First you'll feel tired because your left Heart is weak, then I will tell you how to do it. `Then know how to raise your left Heart if you're tired.' See

most of the people these days are very tired people. They talk, “Ah” they sit down “Ah." They can't, I mean they are very tired, absolutely fagged out people. Morning till evening what have you been doing, nothing. Just sitting in the sun you got tired, just lazing out you got tired. Why, why did you get tired? Firstly because you're not integrated you are fighting with in yourself. You're head is fighting your heart, your heart is fighting your liver. Secondly, you are thinking and wasting your energy.

So you have to learn how to settle your heart, what has to be done to raise your heart to make it peaceful and how to get the energy from your spirit. Once you start doing that your tired feeling will go away. Then your aggressiveness also will decrease and you'll be amazed that you will just watch the whole thing. Neither you'll aggress nor you'll take aggression and the whole reaction will be very different.

Then everything has a meaning, your feelings have a meaning. Supposing you have a feeling today for Poland, which is in trouble, all of you should ask just now, `Mother solve the problem of Poland.' Because I have no desires you see, I am desire less, you have to ask and it works, you'll be amazed because your attention is enlightened now, it just works. You have to desire for it and it works. You have to work for it and it works. And so many miraculous things people will tell you just believe them that's all true. Money problem solved, because of Lakṣhmī Tattwa within, financial problems solved, social problem solved, family problems solved because you are solved. See in relation to you all everything seems

problematic. When your problems are solved everything is solved. It's so simple as that. We have to solve ourselves and it is solved through the awakening of the Kuṇḍalinī.

Now I would like to have some questions from you and then I would like you to go into groups with the Sahaja Yogis and talk to them on intimate level and also you must tell Me your problems. If you have any intimate problems, you can talk to Me also. But best is to talk to each other.

But I would love to have some questions from you about Sahaja Yoga now.

Question: How can one laugh at abortion.

Shri Mataji: I'm not saying you have to, I said you are not to laugh, means you laugh at silly stupid things I meant, you see. But at abortion as I can't understand you see. This is a very funny situation in this country. As it is the birth rate is minus and you are having abortions.

Question: Does it exist in India much abortion

Shri Mataji: Not much, people don't like it at all, they hate it. And you know the trouble is like this. You people are having no children so we have to have the load on us. You see what to do? Nobody to be born here, they don't want to be born here because there is no love in the heart. See the other day when somebody told Me about the doctors here some of them are butchers I couldn't believe it. Because in India at least, doctors are not butchers by any chance. I was surprised; this is because everything has become a butchery here, because the heart is covered with ego. There's no heart left. You have to raise the heart. That's important, once you raise the

heart, you see you cannot stand all this nonsense, you know. Why do you want to have abortion I still can't understand? Question: Does it affect Swādhiṣhṭhān Chakra?

Shri Mataji: Oh, it affects many Chakras, I mean. There was someone I knew who always used to catch on right Heart, I must tell you this, very nice person, always on right Heart. His father was a good man everything was fine, asked him, “How are you catching on right Heart?" He was not married and when he came very close to Me then he confessed to Me that, “I lived with a woman and she was going to have a baby and she went in for an abortion and I conceded and since then I have been feeling very sad about the whole thing." But the whole view about life has to be changed then only you can avoid these things. You see it is a symptom of a disease. It's not the disease itself, abortion is not the disease, is a symptom of a disease.

Now what is the disease with in us is, is that, that we have allowed our sex to be let loose completely, talking too much about sex from childhood. What is the need to give education in sex, I've been failed to understand? Openly, there's no need to teach about, you see, do the animals need any sex education, they still produce. Then they told Me, “They tell about sex only because they think by telling about sex they can protect people from not going into sex." I said, “No, they create too much of curiosity in children." For example, in India we never talk about sex to children, they do not know, they are so innocent.

Even till the marriage takes place some of the girls do not know what sex actually is, how it works out and all. But they are told this is something filthy to do and all that and when the girl gets into puberty it is told and to the boys also, somehow or other it is a very different society. This question doesn't come, it never comes into the head of the boys and girls. You see if you keep them pure, like it doesn't come in the head of a sister and a brother even today, thank God. Many sisters and brothers I should say despite Freud's all efforts to spoil your minds, but still there are brothers and sisters relations today. In the same way it doesn't come into their heads at all. And when they get married they are to be told, this is what it is. And that's why they say these koarak and all these places were built where they could take young brides and young people to see that. This was called as Koomari Kar Temple, means the married women when they were not virgins could go there and see those places to understand what is sex is and they got so exhausted with this early sex life, I mean you go into all kinds of Tantrums then. Because you're so exhausted then you go into perversions. The basics are wrong. We are trying too hard to be sexologists.

There's no need to be sex points you are that already. But you don't want to be only sex points, do you? I don't know what makes you feel that that is the end of every, every endeavour, everything should end up there. May be that advertisement and all this is coming to you too much because they think that by exploiting these things they will help you. But it's such a perverted thing and...

Seeker: [interrupts and asks Shri Mataji about people in India being given a gift like a transistor radio for sterilization.]

Shri Mataji: That's what they try, this is also, you see Western ideas coming to India. Oh, they did all sorts just to sterilize them. Oh! That's how the lady lost her last election, last election she has now pulled her ears for that. You see, they are all westernized people you see, they try to try all these tricks.

People don't like it you see. There's a bridegroom who went for his wedding and poor thing saw that there was a team of people standing there for sterilization. He jumped out of the bus and he disappeared forever, nobody knows where he is, disappeared. And they even sterilized people who were very old and who were not even married you see. It's so funny, so indiscriminate, I think they were possessed by some bhoots I don't know what to call them.

You see population is a problem in India but what to do now, you should solve the problem. And there is something working out in a very funny way, I must tell you. I went to Colombia, I found lots of these Norwegians carrying Colombian children with them. And they looked so different from Norwegian children, Norwegian people and these Colombian children.

I asked them, “Why do you acquire these children where are you carrying them?" They said “We have adopted them." I said, “Why don't you produce your own? That would be better, to produce your own." No we don't want to go through the process of it, it's better to have ready made.

So the supply has started in having all this in developing countries to give you ready made children.

Isn't if funny, it's funny things going on, instant babies.

Question: If a Chakra is blocked and you clean the Chakras wouldn't you being undoing the karmic cycle?

Shri Mataji: Very good idea, I know the question is this, that he is saying that if you try to clean the Chakras you will be undoing the karmic cycle and all that you see this is the typical things that are being circulated in the west you see. That you have your own Karmas you see and we are the Gurus so you have to go through your Karmas, you must suffer for your Karmas you see like that is there. Now, this theory was all right before Christ came in, not after His coming. And why are they here then? Why are we paying them, for what? You better pickle them out. They're worth nothing because they just take money from you and we have to go through our Karmas. They make you dance, jump go into all kinds of things. Put spirits in us and say, “You are suffering your Karmas. Why should we suffer?" At least they should suffer for our Karma's minimum of minimum.

Now Christ has done that for you. He has taken all these Karmas, your Karmas upon Himself. He has made way for us, that's why you have to pass through Him. Once you pass through Him, through Āgñyā Chakra, your Karmas are sucked in by Him, that's you ego. It's the only ego that says you have done this wrong and that wrong. You see an animal doesn't think that way. It thinks it's it own swabhavah the way it has to be. But it's only the human beings who think I've done this wrong, I've done that wrong.

I've done this good, that bad because we have ego. But when your Kuṇḍalinī passes through your Āgñyā Chakra your ego is sucked in, your superego is sucked in. Christ has done double job in one shot you know, it's great. That's why He was crucified, it was to be. He took all your Karmas upon Himself and put it into hell.

So what ever Karmas you have done are all sucked in. But the door must open fully.

In the beginning it happens that only a thread comes up, you see and the ego is not fully sucked in so sometimes it still comes up and all that. The best weapon to get rid of them is to forgive others.

Forgiveness is the greatest weapon Christ has given us, which we have to use, forgive, forgive and forgive.

That's a very good way, Lords Prayer is the solution for your Āgñyā Chakra, you'll be amazed. You have to say Lords Prayer after realisation to open your Āgñyā. Then you become thoughtlessly aware. After realisation again I say, not before realisation, it has no meaning. Before realisation what ever you have said has gone into Karmas. Only after realisation you are baptized and get an opening here and all your Karmas pass through that. Also you will find when you get realisation lot of heat comes out these are the Karmas you see, that are coming out. Let the heat go out and all Karmas are finished. It's like that. This is what is Self-realisation.

Like an egg is in a egg shell is very different, but when it becomes a little chick and the mother breaks the tip of the egg a new bird comes out with out any Karmas or the smell of the egg.

So clean and nice, every thing converted into something beautiful. It's like that, this is the rebirth. This is how we become a new personality a new being.

So forget about your Karmas after your realisation, all right. He has said it that, “He died for your sins." Didn't He? And the wages of sin is fear. If you still have fear within you of your Karmas, you are still sinning. There should be no fear about it.

Do not have any guilt, I've been telling you not to have any guilt. What can you do? What sins can you commit? Do not have any fears. This is very common as I told you the other day left Viśhuddhi, I have to talk about it quite a lot. It's so common, in Australia, in America and in all the Western countries, to feel guilty. Everything collapses there and nobody can rise through the Āgñyā because it collapses down here onto left Viśhuddhi where you feel guilty. What are you feeling guilty about? And why did Christ come on this earth. You are just wasting His incarnation by feeling guilty yourself. He has taken all your guilt upon Himself. What do you thing He was? He was Omkāra, he was Praṇava, He was the word, He was that power. He's not attached to anything but He can take away everything that you think is sin, because He's sinless, He so pure, immaculate.

All right does that give you some hopes? Or still you are indulging into your own miseries? Question: Can You give us some guide about diet.

Shri Mataji: Diet? All right. This diet theory is also coming from some horrible Brahmins. Don't listen to them. They are the greatest Rākshasas ever born on this earth. Devils, Rākshasas are monsters.

They eat like hell, they eat such a lot and they always tell you, “Don't do this and don't do that." You can eat anything you like except don't eat the meat of animals which are bigger than you. I mean other wise you will develop muscles which will have funny contours and things. Eat animals which are smaller than you is the point is. And if you eat those animals they do not also have much sense of compassion and all that. It's all right they are just like vegetables sort of things, so it doesn't matter. You don't kill them, they are killed in the machine and all that, you have to eat that and you need it, you have to eat. But that doesn't mean that if you are vegetarians you should become non vegetarians. It doesn't mean that.

What ever you eat, you eat. Eating is not going to change your spirit. Spirit doesn't eat, it does not, makes no difference to the spirit except that, to your body which is the lamp.

So if you have to keep the wick all right, you have to keep the lamp all right and for that don't eat anything that is a very big animal compared to yourself. Cows meat for example in India they don't eat, because, “Have you ever seen Indian cows they're very gentle." And the cows are in the house, just like mother they start giving milk to the children they see. Every day they are taking the milk of the cows so they develop a feeling, you see. And that's why they don't drink, you see. But it doesn't mean that if your Australian cows are I don't think are like that. Because what I've seen they look like buffalos to Me sometimes. Like My granddaughter, she came to England and she asked Me, “Mother, Grandmother, why

the buffalos in England are white?" Yes, so, it's all right. But you'll come down on diet. It will be different you see, you'll see gradually. But don't worry about it. Gradually everything drops out into very little things. But you allow yourself to develop.

Question: Eggs?

Shri Mataji: Oh, eggs you better have, lots of it. But if you have liver it's not good to have eggs.

Eggs is very heating, pork is otherwise good but not good for the people who have liver problem. See you must understand that every person is different. Now today I met a lady who is very left-sided.

So I had to tell her, “You eat pork, eggs everything." You see it is how you are. Even the Indian Ayurveda is like that. They want to know the prakruti, the character of a person how he is. We have evolved from different types of animals. I saw the nocturnal ones. You see the nocturnal ones must eat a lot of meats, those who have evolved from nocturnal side, you see. Left-sided, the ones who are afraid and frightened and who are not egoistical at all you see. Such types they should take more meats and things but those who are too much aggressive better take to vegetables, is better. All right now, what's the question? Question: Does forgiveness stop the rich getting richer and the poor getting poorer?

Shri Mataji: It does absolutely, absolutely. Sahaja Yoga is the thing that balances the society. Those who are poor become richer and the rich understand that they must share. Willingly they start sharing their money. But you become really rich in a very miraculous manner. Now there's a girl here and I would like her to tell you what

happened to her, it's miraculous. But she's an Australian and she doesn't tell lies you can see that very clearly and she'll tell you what happened to her. Where is she gone? No let her tell, is better, she's Australian they'll believe her more. But never trust an Indian that's even worse. You know some of the Gurus have introduced some Indian bhoots, Indian spirits into English people and Americans and also European and I find they behave just like Indians. They'll cheat, they embezzle, they'll take away things, not the women, they'll not touch the women you see. But they'll touch the things they take away the empty cans, is typical Indian you see. It's rather surprising, yes there are some, I've seen them like that. It's surprising to see such things happening to a Western person who behaves just like an Indian must be some possession of bhoots put by these Gurus.

So if you believe Me then I can tell you what she's told, it's really miraculous, very miraculous, you see.

Cheryl was telling Me that she wanted to come to India and she had no money.

So her daughter was very anxious to come to India and they didn't know what to do, they didn't have sufficient money.

So they just said, “Mother we want to come to India can you arrange it for us, that's all." And it so happened that this girl had taken a trinket she had in the house, a bracelet to the school for a sale, whenever they have the fetes all over.

So she took that for the fete and the teacher said, “I think this is gold." She couldn't believe it. She brought it home and they got it valued and they found that the

price of the thing was equal to what they had to spend for both of them travels. But this is nothing. And then she got some money from somewhere in the house, somewhere I don't know how she got some money and she didn't sell even the bracelet. And that's still there she said, “For the next trip." I said, “I hope so, you sell it." “May not." Like that you see, things work out, because your Lakṣhmī Tattwa, your center of well being gets enlightened and then you are looked after.

So many things happen. Like today they told Me so many things of this kind happening to them and I too. You see when these people came in, I had told them all right, you give Me so much money may be required for your stay there. Very little it was, very little for them to be there in India after all, India is also now becoming very expensive. And when I went to India I had discovered it had become very expensive, doesn't matter I said, “I'll put it in the bank. Let it be there." And anybody ask Me, “Have it, you want it, have it, now spend go” and it was all right. I could manage, see that's what he did and so many of them have done it. It's looked after. You go to right places, you get right things, don't spend too much, you do not repent for spending and you feel happy for whatever you have. You feel very joyous, not worried about counting but if you make a budget you had it. You don't worry your head about budgeting, how much your going to spend, you'll be surprised. You won't go to things which are unnecessary, useless but you'll by something that is very good and ultimately these things will be very precious for you to sell.

Many things have happened like that. Many things have happened.

Question: Why is Australia important for the future?

Shri Mataji: Only thing I don't want to pamper the ego.

Question: Is Australia blessed?

Shri Mataji: Very much, very much blessed. It's a very much blessed place, specially created. Aus tralia was the first continent to be created and if I dare to answer this question, I hope you'll believe Me and not get into ego trips. Australia is a place which is described in the ancient Purānas that a great saint was sent to Australia and another heaven was created. And that saint is called as Trishaṅku which is your Southern Cross. That shows the Southern Cross and you can only see Southern Cross from Australia.

This is one of the Purānas, the Vedas have also mentioned this and even before that Australia is the place which has the Gaṇeśha. The first is the Mūlādhāra Chakra, the first center is in Australia. How much wise you should be. Did you hear Me? Question: She wanted your opinion about the Australian aboriginals.

Shri Mataji: Oh, they must have been good people to begin with, I am sure of it. They must have been very good and holy people and nice people but I think later on they deviated because of too much jungles and things you know, they started feeling the fear of nature too much. They must have worshiped things, which were good to begin with and later on to some things like spirits and this. More over the dead bodies the way they disposed of must have been something wrong.

So maybe they might have gone into a left-sided action into primitive ways of exciting these bhoots and things, spirits and spiritualism and all that. But in Australia must be the minimum, in Africa is horrible.

African countries have too much of it but it should be the minimum of minimum because you see, Gaṇeśha's Chakra is connected with the left side, you see is more on the left side isn't.

So also one can go drift more on to the left side that is what it is. And even today I feel there's kind of a lurking inferiority complex that works in Australians. They try to copy the west, there's nothing to copy there, they've nothing sensible. They have to learn from you. You see this is a little inferiority complex we have that all the best things are in the west. That's wrong, you are much better of in so many ways. At least you've not lost your moorings.

So I would not pass a general remark about a community as such but there is a possibility that they can come up very well too. I mean they can get out of all that left-sidedness.

In India also we have big communities in the south where people have lived with too much ritualism and all that and have taken to left-sided behaviour of attracting spirits and this and that and giving those *[UNCLEAR* tele-smart] and all that. They have done all that they are doing, like witchcraft, witch doctors and all that. They must be doing it, but it can be cured there's no problem. As the west, people are over developed and very ego orientated and right side. Both are extreme cases, but you can be correct.

The people who are left side it's easier because they have to move forward but it's difficult for ego orientated to move backwards. But if we can do that there why not here, so nothing is lost. One should not worry too much about these things. Human begins are just the same everybody has Kuṇḍalinī, finished. As long as you have Kuṇḍalinī I have no problem.

Question: Is there anything wrong with eating chilies?

Shri Mataji: No, it suits some people very much.

Some people should have, those who suffer from colds will be a good idea, suffer from constipation is a good idea. But don't eat too much of anything. But it's good for some people, something is good for some people, something is good for some people, you have to just find out. For people who get constipated it is better to have a little of green chilies all the time, it is very rich in vitamin C. It is very rich in vitamin C is good for people who catch colds very easily.

Question: Do you know anything about the teaching called Mahikari.

Shri Mataji: I know. You see Mahikari thing was, the person who started Mahikari was a realised Soul, though not so well equipped. I've met him before his realisation and he got realisation I think through Me only, what ever it was. I do not want to claim anything like that. But only thing is he was not equipped, well equipped. Like anybody here who gets realisation starts doing something. And his daughter I think, mislead the people because she's not a realised Soul. She became very money-orientated, she started putting it, it's happened with every one of them. But poor thing, this one was not,

he just got realisation he was not an incarnation also, you see.

Even incarnations who came on this earth like Christ you see, like Mohammad Sāhab, like Rāma, Kṛiṣhṇa see such great incarnations were purest of pure. Even those people have been mishandled and people have raised organizations, which are just money making propositions. Everything some how man makes into money. I don't know how, it's something that happens to human beings you see. Then they start giving *[UNCLEAR* Tele-smart] then they start giving this, that, cross, this I mean it's a moneymaking proposition through out. You see this is the trouble. And you may lose lots of your powers, even ordinary, normal powers with this kind of a wrong attitude you see, or miss guidance, because it happens like that, you can make mistakes, you can do so many things. You know I've seen people, one girl whom I had given realisation she went to a lady who was a medium. She used to get “Ho, ho, ho, ho” like that and this thing. And she gave her a talisman and she became actually blind, actually blind. Now she's blind, her eyes are open, I mean I have to still cure her. This is the report I got about her.

Question: Would you say the same of the Hari Kṛiṣhṇa Organization?

Shri Mataji: Oh, now you are pulling Me into controversy. But I will tell you the other way round.

You see if you go on calling say the name of anybody, even your name would you like it? So then how can God like it? On the Oxford Street you stand up, you should see the site, they even sell those things see like wigs,

they sell them like wigs in the market. They shave off and sometimes they wear wigs. See it's not show, it is something that has to happen within. It's not the show that you put up is something that has to happen. You see most of them end up with throat cancer and very violent, very violent people.

They are beggars' absolute parasites. You see this is very nice.

I met somebody in England and I told him, “What do you do here?" He said, “I deal in opium." I got a fright.

I said, “Opium, how do you deal in opium?" “Other people's money." I said, “That's very good, other people's money." You see you can float an enterprise. It's very easy because you are such seekers such great seekers of ages and you are so naive, very good. You go anywhere they'll take a square, sit there with saffron cloths with some circles on, another fellow will be fanning. Oh this one is very great, coming direct from Kashi.

Have nothing to do with horrible people. Kashi is one of the worst places now.

So you all go and prostrate.

This is what it is. I mean, why are you enamoured by these circuses, aren't you feed up with them? We had a lady from Norway, this one was very interesting. She came to My house stayed with Me, very badly caught up and she told Me the story of a lama who came to Norway.

First he told all these Norwegians, “You see, if I have to come to Norway you have to make a place with the floor which has got all marble." Look at that. They're such parasites these Lamas are. First they have sucked the

blood of these poor Tibetans and now they were willing to suck the blood of these Norwegians. Now these poor young people you see, I should say the young people in the west are really not rich because they're parents do not give them money the way we give our children you see.

So they starve themselves, they ate only potatoes and this and that and for one year they starved themselves to create this floor for these horrible people. And this fellow came you see, with his shaved head and all that. He stayed there and this lady told Me that she had to go and just bow to him one thousand times for three months. One thousand times. Imagine, just to go, as it is he'll be finished, even three times is sufficient to finish you off. And three months she did it. And with Me she was arguing morning till evening.

I said, “Look at that, her arguing with Me, eating My head off and here your bowing to him." They would not allow anybody to go near the lama, the great was sitting on the seventh step somewhere hanging in the air. Is very common you know, the more you are missing from the scene the more you are difficult to be seen you see. Is something great, “Oh, ho! I've seen the glimpse of that horrible thing” that's what people think. You see this is what they play upon you emotional, what you call it emotional blackmail.

That's what it is.

They will tell you first of all they're, we call them chumchars, we call them spoons. They'll come and tell you, “Oh this is very difficult, you know." He may not give you any interview and you have to at least you should

shell out five hundred rupees, see it is not easy, it's very difficult. Only you should send your photograph with five hundred” all this nonsense. If you are the river Ganges, what can malign you, what can dirty you, what can make you impure? If you are here for purification then nothing can impure you.

Question: Over the years it seems we have lost our power to believe in our self that we had in Egyptian times.

Shri Mataji: I don't know if at that time you had those powers very much. But Egyptians indulged more on the ego side you see, those who were rulers. And the slaves were on the left hand side too much because they obeyed the rulers you see.

So the sensitivity came to them from spirits, not directly from themselves. And some of them were really, very realised Souls and you'll be amazed if these extreme cases are there they understand an incarnation better.

Say if you are taking LSD too much, you will see only lights coming out of Me, you won't see Me.

There are many who must have seen that, auras and things, if you are on the right hand side to much.

If you are on the left had side you'll be awed, you'll be shaking before Me and you may see My previous births and you'll be quite frightened because you'll know what it is.

So they understood the incarnations better, but evolutionary you are much higher than they are. Though there's confusion because of so-called freedom you had which you misused. But as a whole I think this is the time

for blossOm Only thing you must know that you're a seeker and you are a seeker then you must get it and if you get it why should you be surprised. But it's like a seeking has become like a fashion, seeking here, seeking there seeking there, seeking you stop no where you see. You see you go on fixing the bolts you see, you're just going with an inertia, even if you stop fixing you still go on like that. It's just like that, you see, it's a style you have developed going from this to that, that to that, that to that and you cannot stop it.

Question: I'd be interested in Your opinion of philosophy for Rudolf Steiner and secondly you concept of Papa tax sungar in India.

Shri Mataji: All these are all people playing on bhoots and things, that's all I can say.

[Śhrī Mother asks the seeker what does Steiner say and he says million words.]

Shri Mataji: Word, words, words and words, what does he say? Might be a realised Soul but what does he say? Seekers: [tries to tell Shri Mataji what he writes about].

Shri Mataji: He might be a realised Soul like Khalil Gibran is, you see his vibrations are good. He might be, but still you have to become realised Souls you see. Reading that even Zen is all that. Zen is everything is, nothing but his realisation. But you'll be amazed that the head of Zen himself reads all Zen without being realised and he's a hopeless fellow.

I just talked to him and he said, “Oh, he cannot get realisation." He's confirmed on that point. Imagine the head of the Zen saying that. We had Kaśhyapas only twentysix Kaśhyapas we had in six centuries can you

believe it. And he wouldn't take his realisation and he was so frightened.

He accepted Me all right but he said, “I am nowhere, Mother, compared to You." “What is this? But I am telling you can get." So it's good to read somebody who is a realised Soul, but you better get it yourself. You become Steiner, all right. What I'm saying, you become a realised Soul. And you can write about your own experiences. Yes, please.

Question: [asks about opinion of Dadaji].

Shri Mataji: Dadaji, he's arrested. He's already in jail. No, he was in Pune where he was arrested, this Dadaji. This happened about I think, I don't know, but I heard about it. I don't know when it happened. No it was not because of any political thing. But they found some income tax things and all that and lots of, I don't know, I didn't pay much attention but he's arrested that I know. I don't all these sorts of things but the best part of the thing is that all that is untruth is exposed, gradually. Whatever things they may put out, whatever story they may put out, whatever they may try, they may entice you, you may be interested in them whatever it is. But they themselves meet their end. Because all that is falsehood has an end and truth is endless, it is Ānand, it is eternal. The truth is eternal.

Question: What do you see as the future of the United Nations?

Shri Mataji: That's a tricky question. My husband is one of the secretary generals. I better not speak all right. Let it be. We'll see about it, work it out.

Some tricks we have to play.

Question: Do you know of Kṛiṣhṇamurti?

Shri Mataji: Oh, very much, he's another one. Kṛiṣhṇamurti is another blah, blah, blah. I'll tell you about Kṛiṣhṇamurti very well. You see what Kṛiṣhṇamurti does? He says this part what I say that “There are false Gurus." But I don't say there are not real ones. If there is falsehood, if there's artificiality, there has to be real. If there are artificial flowers there has to be a real flower, too.

So he negates you from the other side completely and he puts up your ego by saying, “Oh you can find it” so you are finished. He's a blind leading others into blindness.

Sahaja Yogi: [relates the story of a seeker meeting with Kṛiṣhṇamurti: he saw him personally and asked him, “Why do you do what you do" and Kṛiṣhṇamurti said, “Does a rose ask why?"]

Shri Mataji: I mean it has no awareness, simple answer is as that. A rose has no awareness. By any chance he's not a rose. He's just thorns that's what I know. Those who have come from him have had a very bad time I must tell you. You see they are really so depressed and so horrid. We had one architect; I mean his life was finished.

So many of them are I've met, horrible they're very argumentative.

The best example I'll give you about this because you've brought forth. There was a fellow who came to see Me, he's the grandson of his Guru. His Guru was Yogananda, Yogananda, the Kriya yogis, you see.

He was the grandson of the Dadaji or something, Babaji, called Dadaji then Babaji are there. This Babaji, his

grandson, you see, his Yogananda's Guru was somebody else and he was the son of this fellow, I mean the grandson of his Guru, so the great grandson of Babaji.

So the whole family was Kriya and he did all the Kriya Yoga and everything he did. He went there and he got so frightened. One day he happened to see this Kṛiṣhṇamurti that there should be no he said, “No Kriya and all that, you see, that you are your own Guru” and this and that.

So he said, “Oh God, what have I been doing?" So he gave up Kriya Yoga and came to Mister Kṛiṣhṇamurti.

He said, “I became such an expert that I spoke better than Kṛiṣhṇamurti did." And everybody was surprised and said, “Second Kṛiṣhṇamurti is coming and I ran away for there.

I said, “Now this is thing is happening to Me." And he came to Me, you'll be amazed I've not been able to give him realisation till today. I must tell you this, he comes to Me still often. Often, very often he comes to Me. I've not yet given him realisation.

Imagine the grandson of this Babaji has to bear I don't know what things, poor things has been done to him, I'm very sorry for him.

Question: Do you know Rajneesh?

Shri Mataji: He's another horrible one. Why do you need a Guru for such a thing? You are masters, he's a fool, he doesn't know compared to what you know. But you see what you thought of, that inside you are human beings, you feel guilty that you talk of sex with animals, sex with this, this, that. If there's something lurking in you, there's

something wrong in all this perversion and homosexuality this that and all that.

So you thought it better to have a Guru at least he'll certify. But he is going to make you take two running jumps to go to hell, I tell you. And he talks, just there and he talks, “That you'll go to bottomless pit” in the bible a bottomless pit is the hell. You see he's very honest in a way, he says so.

He said, “You'll go to bottomless pit." He has criticised Christ to such an extent that he said that Christ had bad relations with his own Mother. Oh to that extent, he said about Mohammad having bad relation with his daughter. All sorts of things he is talking and you know people publish it. He's getting such a publicity. He pays money to people that they write against Me and doing all kinds of things. Indians don't like him at all, at all, they hate him, they want him to get out but he's so localised he cannot smell a flower and he calls himself Bhagawan, means God. In the book you see, anywhere you read, any Indian book where they have described God, the names of God, they're thousand names supposing, of Viṣhṇu or of the Goddess, anything. At least fifteen or twenty of them are that they are fond of flowers, they're fond of fragrance, they're fragrant. That they're fond of Kamalas, Champas they're fond this that all is there and this fellow cannot see, if you show a flower to him he'll run away. He cannot bear to have any incense being burnt anywhere. When you go there you they see and you can only put phenyl to go and see him. I think he's a bathroom cleaner, that's what he is. The way he's so much afraid. I don't know what he likes the bathroom smell. And he

does very dirty things, very dirty fellow, is filthy I don't want to tell you what he does but I know what he does.

Question: Could you explain the meaning of satoori and Samādhi.

Shri Mataji: That's Zen. You see Zen satoori is the same as Samādhi but it's a, you see the Zen were as I told you in six centuries were twenty-six and whatever they wrote people never understood you see.

Because they were realised Souls, some of them were born realised, some got realisation. Now ever when you will talk people won't understand you, it's a very surprise thing. But it happens like that because your language changes. Now they call it satoori is a Samādhi but it's not so clearly given, they could not explain so clearly about it not properly to people, it's not so clear-cut.

Now in our Sahaja Yoga we have first of all Nirvichara Samādhi. Samādhi, dhi means awareness and Samādhi enlightened awareness. Nirvichara means thoughtless. Thoughtless enlightened awareness is first thing, is clear. Sahaja Yoga is very clear-cut practical, every word of it. You see it so clearly there's no vagueness about it. Even you'll understand Bible better, Zen better, everything better if you know Sahaja Yoga because your eyes are open to it, all right.

So the first thing is Nirvichara Samādhi. With Nirvichara Samādhi when it crosses your Āgñyā Chakra you get Nirvichara, means when your ego is pulled down.

With that you get powers. Like you see if you become a deputy governor you get powers if you become a governor you get powers. The first powers you get is curative powers. You get cured and you can cure others.

Many people whom I have cured are not Sahaja Yogis they're useless people actually. I've given up curing people for the same reason because they just come for cures they get cured and lost. What's the use of curing people who are not going to give the light? You see you don't repair lights which are not going to work out. It's a horrible stuff you see, curing people, but you do cure. You start curing people automatically with raising *[UNCLEAR* das] not with spirit. There are another faith healers and all that nonsense is not there.

Also Kuṇḍalinī can rise to a point with a person like that. But one should not stay at that point must go higher. Because the movement on right and left you start getting either supra conscious or your subconscious experiences which can be very alluring and you can be quite lost in them. You start seeing lights, you start seeing something different, you might see an aura around Me. I mean you see lots of things, you may see something else in My past, that should not be there. You should forget about it. You have to go to the airport to catch the plane isn't, so don't see all the things around, it's all not wanted.

Many people get lost at that point when they stop at Āgñyā, if you have concentrated here this can happen more because this is broken or if you have had this third eye business and all that you may go to the side. It can be quite dangerous. You see if you use these your Samādhi for some sort of a sensation.

So you should not. I mean all wise people should not use this movement at all, as far as possible say, `No we don't want to see that. We don't want to have any supra conscious sensation,' and all that. Then you rise higher

and then you try to feel your silence in the limbic area and you have to feel your vibrations coming out from you head. It is the vibrations when they are flowing that's the best stage, when you have pierced through your Bramarundra.

So the second stage starts from Nirvikalpa Samādhi growing into, which many of the Sahaja Yogis have achieved in Australia, is called as Nirvikalpa, where the is no doubts. You have no doubts left about Sahaja Yoga, you have no doubts left about yourself. It's a state, it's not that by mentally or rationally but it's a state. Where you see it so clearly, white is white, you don't have to doubt that whether my eyes are showing white or black, you see. That state is reached is called as Nirvikalpa where the no vikalpa, you just go, move steadily and that's the best stage where you really grow faster because you're so steady and that stage must be achieved.

So try to achieve that stage through negating things, “Nethi, nethi, vachinay nigamoor” by saying, “Not this, not this, not this” and you reach that stage, is very clearly given. You see the trouble is, so many of these books which are so great are never translated, people do not know about them. Now after coming to Sahaja Yoga you will be exposed to them and you will see what truths there are and how Sahaja Yoga verifies it and proves it.

Question: What influence do You like to have on people who live with You who are not realised. What is the realised Soul have influence in that type of environment?

Shri Mataji: You see if you have stones and if you have living trees, stones do not receive anything from the sun

but the leaves receive something isn't it, they are more sensitive, that's the difference. Then in Sahaja Yog there's a possibility that you can convert stones into living beings, can be done. Yes, because they see, you see they see you, they understand the value that you are, gradually, rationally they start understanding then they reach certain conclusions, then they come to Sahaja Yog, they get realised, it works out that way. But with seekers it's very different, seekers just jump into it. They do not think about it they just get it. They get it so fast that they don't think about it, just they get it.

So they are so sensitive that's the difference.

Question: Can we help our loved ones who do not want to listen to anything particularly about Sahaja Yoga?

Shri Mataji: You see there's nobody else that you help someone you see, they are all within yourself.

On the contrary, I would say better to have them together who are Sahaja Yogis because those who are not will trouble you, it will be a problem, leave them alone, they'll be all right, they'll come round. Let them come on their own you cannot force them, they're loved ones, you'll change now your priorities, you'll understand that those who are really loved ones are not really your brothers and sisters. As Christ has said, “Who are my brothers and sisters?" Now we have to ask that question. Because you speak another language, you are a different person, not that you give them up, but they exist. But they haven't got your awareness so is a different thing all together. But you help them in a way, gradually they see you but if you force them they'll run away. No use forcing or telling them anything about it but you show your

satisfaction and happiness and your growth and others get impressed by it and they just come to you.

Question: Do You help them?

Shri Mataji: Yes, I do. But you should put them out of your minds and say, “Mother, You help. If You try to help, then I'll leave it to You." Question: He cannot understand why You say that Christ died for us. Why did He die for us?

Shri Mataji: What else could He have done with the stupid people? They crucified Him, He didn't say, `You come and crucify Me,' did He? They're stupid, horrible people, donkeys. They didn't understand Him, stones as they were what to do? They crucified Him, He didn't ask. But when He was crucified the sins that they committed in crucifying Him were to be forgiven. That's what it is. He was, what did He do? You see He died because of you because people like you only crucified Him. You represent them. When you are realised then you are different people, then you are resurrected. His message was resurrection not crucifixion but that shows the stupidity of these people, isn't it. I mean you may do that again I can't say, there are people.

Question: Is it possible to exercise love and acceptance when You're judging people as to whether they're right or wrong.

Shri Mataji: I am not judging, you are judging because when you get your vibrations you start judging yourself. You see I am not judging it's only your own judgment. It's your own judgment. Are you getting your Cool Breeze in the hands? No, then let it happen. I'm not judging you it's you are judging it yourself.

All right, then you will know yourself. Just now you are judging that you're not getting vibrations.

Question: Is it true that Indira Gandhi is worshiped as a Goddess?

Shri Mataji: That all political stuff, you see Indian people are like that.

Question: She's confused about the fact that You talked about love and forgiveness at the beginning but then when peoples names were brought up we often scofied at them.

Shri Mataji: About the Gurus? Ah, that's it. It's a very important point. That's very much with you people. You see all of you, you see have developed a philosophy where you say that nobody is evil, everything is fine. This is a very good philosophy to work with because you also fit into the thing. That nothing is evil about you also, isn't it? It happens like that. You remember when Christ was criticising these horrible people they asked Him, “How do You criticise them? They do not criticise You." Then He said, “Will the devil talk against its own house?" There is a negative force working, very much active and you have to not only scoff but get rid of these things because they are acting as your destroying forces and they destroy you, I see them very clearly and I have to tell you.

So love doesn't mean that I love a snake, will you go and love a snake, a snake must understand first of all. In the same way we have to understand there are evil people, that's true. That is what is very much in the West, I see, “Oh, you love everyone is all right. But you don't love a snake, do you? Go and have, ask snake, `I want to love you.' " He'll just finish you off.

So many of you are harmed so much by these people and I have to cure you. You don't know what I have to go through, such a lot of work to cure you when you are affected by these people. You don't know how much I've worked, morning till evening. This morning I started six o'clock till I came here just ten minutes I got to change My sarī and I was here. These are affected by other Gurus and things and I have to take it out. I know what harm they have done to you. You have no idea.

Question: What are Your objections to chanting and singing the holy scriptures?

Shri Mataji: Not at all, who told you I am, I'm not but you must understand that without understanding what chanting is needed it's like a medicine. Chanting is a mantra. Mantra means a thing that acts as a sound to correct a particular thing within you, all right. It's you can say sound therapy it is, all right. Now you have to know what medicine is needed for which Chakra, also you must know where is the problem with you, or with anybody else. I mean it would be chanting at random means sometimes it would be sort of an indiscriminate drinking of all the medicines, you see. Taking all the medicines bottles into your stomach emptying them without understanding. We do chant but we know where to chant, what.

You see, not indiscriminate, just like that. And it's very dangerous because when you go on chanting say, Rāma's name or Kṛiṣhṇa's name.

Now when you say Kṛiṣhṇa's name, Kṛiṣhṇa is here, if your Kuṇḍalinī has not reached there up to this point if

you take Kṛiṣhṇa's name it's very, very annoying for Kṛiṣhṇa Himself and He recedes, sleeps off.

He freezes sometimes and by that you develop problems of the Chakras and sometimes you develop throat cancer, it's very serious.

So first, you must know where is your Kuṇḍalinī, where it has gone, where it has stopped. Then you should know what is the problem, then you must know what exactly is the chanting to be used, all right and then cure that part. You see so it's a big science, which has to be understood in Sahaja Yoga, it's not at random.

You are suffering from whatever trouble you are suffering from, you must know first of all. See many people who are Christians catch on Āgñyā I told you, they do, because it's unauthorized. Christ, we treat Him as if I don't know what, some passion fruit hanging in a tree. Do we know who He is? There is a protocol, great protocol. Even Brahmā, Viṣhṇu Maheśh could not reach Him.

So for us because we think we are born among Christian families and because the church has given us a certificate so-called do you think we are authorized to chant His name all the time and trouble Him? And what do we ask? Do we ask for our spirits? Do we ask to give our realisation? Do we ask that we have to be born again? No, what do we ask something nonsensical.

Question: What is Your opinion about practicing spiritualists.

Shri Mataji: Very dangerous, never go near them. Never touch them even with a barge pole, horrible things they are. You see it is very simple to understand that if you get connected with any area what so ever and somebody

is connected to that area you are exposed to that and there can be any indiscriminate aggression on you from that area. You would not know who's coming on you.

So never go near them. May be you want to talk to your father say, whose dead, you want to talk to him. Why? Release him, free him, why do you want to talk to him? Now let him be alone, let him decide for himself what he wants to do.

Why do you want him to hang around? It's too much, it's too much of a load. Then you want to, when you use some medium for that you do not know he might get somebody else. It's very dangerous for your children also, so many children have died with this kind of a thing. I mean you develop especially cancer, this multiple scleroses or anything like that. All these come from spiritualists. These are all spiritualists, these Gurus are spiritualists only. They'll believe is spirits, they'll handle the spirits they're working out, these are very dangerous things I may be able to tell you some time how they work it out and how they master it. It's very dangerous. They're like vampires, what you call it, vampires. More surprising is that there are so many things in English language, which we don't have, like witchcraft and the witches were sort of punished, all sorts of things are there. In England, they talk of all these things supernatural and all this but still I don't know how they go into it.

Question: Is it wrong to be a medium?

Shri Mataji: Oh God, I need not tell, it's very, very wrong to play into the hands of the spirits. You are enslaved completely; you don't know what happens to you.

Horrible, it creates problems absolutely you're an abnormal personality. Never do it. It's sinful, sinful. If you accept My words really it's horrible, never do that.

Question: What is the difference between Western spirituality and Eastern spirituality?

Shri Mataji: Now this word spirituality means by these spiritualists you mean? Answer: No.

Shri Mataji: Is just the same, spirit is just the same. Is universal, there is no difference at all, I do not find any difference. Spirituality means the spirit that is the Ātmā, you mean the spirit that is the Ātmā, the one...

Question: I'm talking about the search for the spirit.

Shri Mataji: Search is just the same. But Indians you see now, modern Indians are sort of developing you see, they have to go to that height to see where you have landed yourself. See they can short circuit, they can short circuit if they want but if they want they may have to go to various types of problems you had with that affluence and they may come back. But it is better to short circuit it I tell them. While yours is a problem so easy because you have discovered now that matter is not sufficient. Matter doesn't give us joy, no use running after matter. But still some of them are running after sex you see and all that. They have to finish another circuit, once they are over with that also then things will be better.

But in all this kind of a quest you have lost something indefinitely, no doubt. Going through the matter, going through the sex and going through the power all these trips you see you have lost something, which requires correction. While Indians if they understand with their wisdom they better short circuit this need not go into

plastics and nylons. You see I have to carry nylon sarīs from England for Indians while they have their silks they want to wear nylon.

So this is the difference in the basic development. But Indians if they take to Sahaja Yoga they're very good and easy, especially Indian villagers are excellent. They don't understand all this they have no mental problems you see. I don't have to discuss with them all this, they have not gone into all this nonsense so they suddenly become beautiful fruits, that's all.

So this is the difference of little degrees I would say that you are gone to other extreme and you still have to move to that extreme or they may finish off and we can achieve results. But your quest is much ardent, very sincere and truth. One more thing I always felt and today also I feel that really some great souls are born in the west, that's why is such a sincere desire, very sincere in their desire. Indians first they come to Me for curing, if not for curing for getting children if not for that for jobs or money all sorts of thing they come up. Or they'll say, “My mother is sick, my father is sick, my brother is this” all this goes on. But I have met many, many seekers in the west who just want realisation, very beautiful people no doubt. But you have lost something in your seeking, no doubt, doesn't matter. Kuṇḍalinī is that ardent desire within you, which works it out.

Question: It seems as though the simpler the life we lead the better we are, much easier. We get away from thinking and so on.

Shri Mataji: I agree is a good idea of simplicity but is a, you must understand that also very clearly because we

had somebody who was a hippy I should say. He was a real hippy, such big grown, he had grown hair up to this much and all that. He came to Me and scarcely wearing anything in the horrible English cold you see.

I said, “What are you doing to yourself why don't you clad your self properly into proper cloths and better cover yourself” and I was really didn't understand him.

I said, “You are not living in Africa why are you dressed up like this, it's like a primitive dress." He said, “I want to be primitive." I said, “You cannot by dressing up. Your brain is so over developed how can you be primitive." You see by dressing up something do you become that. I mean it's just a drama you are playing with yourself, you do not become primitive. This is the point is that and then the problem is the brain is thinking the same way, that the same rate and everything the same, only by changing is something that is not good because you should accept as you are. Why should you do something like that? But simpler life means this way, that's another extreme. But you see too much of formality like having a tail coat or wearing morning dress, grey suit and then having a particular type of a glass for a thing and all that nonsense you see you better finish off. That's bit too much going too far with it and also caring for all these small, small things like matter that's something that's grown in you. Preservation of horrible things and useless things and all that it's *[UNCLEAR* really]. And then to think, think, think, think about everything, sit down and think how miserable I am and when there is no misery you just sit down and make miseries by thinking. I don't find any thing miserable here, what is there? You see in India

these people where there people are so happy, chirping like birds enjoying themselves. They don't have all the things that you have.

So you see to get out of materialism is a better idea, to say that a simpler life means, but you must live beautifully. Beautiful doesn't mean that you should have ten types of things and all that. Beautifully means you should not be as a morbid stinking, you see. Clean and beautiful you can make beauty out of the soil anything; with love, you can do anything.

So you see it's alright I mean what ever way you dress up or anything makes no difference that's what I'm trying to say. That it is the inner thing that has to change not the outer. Again the Sahaja Yoga is this.

Contents: 1981-03-31 **Interview, Australian Radio Broadcast, Sydney, New South Wales, Australia**

Interviewer: Well, hi and welcome once again to the program. And tonight, a program with a slight difference. In the past, on the forum we've talked in different ways about finding oneself; about knowing oneself and we've asked you at times to describe yourself in various ways, which has been interesting.

Tonight we look at a different aspect of that under the title of Self-realisation. In the past few years in Australia we have seen a succession of people come to Australia, with various titles, who lead what is generally regarded, I suppose, as cults. There have been people who have called themselves Mahārājis, or Mahārāji; there have been people who've called themselves yogis, there are people who will come up to you in the street and hand

you literature who are followers of particular, mostly Indian based religious movements. I think that in general, is the way they describe them. And just lately I seem to be receiving more and more literature about these sort of people coming to Australia to speak to their followers. We've seen television films of them being greeted at the airport by devoted followers. And the other day I received a news release, guess you could call it that, about someone just a little bit different, because this time it's a woman. And that makes it interesting to start with.

Let me read you what came in the mail: “Mātājī Nirmalā Devī is a most remarkable person. Ten years ago, She perfected a technique by which people can free themselves from their physical, emotional and mental disorders caused by the stresses of modern life." Well that got me interested to begin with and I read a little further and I thought, “It's about time we talked to someone like this. And what better time than now and what better person than Mātājī Nirmalā Devī?" And She is in the studio here with me tonight.

Interviewer: Good evening. Welcome to the program. Mātājī, You are the leader of, or You are a practicer, I understand, of Sahaja Yoga. Can you explain what that is?

Shri Mataji: Sahaja means spontaneous. `Saha' means with, `ja' means born; it is born with you. It is spontaneous; it is the living force. A living force that has made you a human being from amoeba; is going to make you the higher being where you become the Self. It is all... in every scriptures you will find they have described that you have to be born again. Every prophet, every

incarnation has said that you have to be born again. And there must be some thing within us, which does that job and this is known as Kuṇḍalinī and was known to people, very few people I should say, in the ancient times.

Then in the sixth century, Ādi Shañkarāchārya talked about it very clearly that it's only the Kuṇḍalinī awakening, the awakening of this Residual Power within us which lies in the triangular bone called as Sacrum, means sacred bone. Just imagine, that time they knew it was a sacred bone. That it rises and crosses all the subtle centers, pierces through the fontanelle bone area and gives you your real baptism, your real birth and you can also feel the softness of your fontanelle bone area on top of your head. And this is an actualisation. This is not that you can just pay some money or become a member, organize something.

It's an actualisation and you can see the pulsation of the Kuṇḍalinī at the base; the rising of the Kuṇḍalinī and the breaking of the fontanelle bone area which is called in Sanskrit as Brahmarandhra.

Interviewer: So you are saying this is what... Spirit inside us, which you call Kuṇḍalinī?

Shri Mataji: No. Spirit, this is the Holy Ghost and the Spirit is in the Heart. Spirit is the reflection of God within us.

Interviewer: So it's not the Spirit. It is a live force?

Shri Mataji: This is the force that is the pure desire to be one with God; that is within us all the time, dormantly lying. It only manifests when it sees, or gets instruction, or is handled by a person who is authorized by God. Not by any institution or anything, but by God. Such a person

Himself is a realised Soul. It is like one enlightened light can enlighten another light. It's very simple.

Interviewer: So that what you are trying to tell us is that we have within us a live force called...

Shri Mataji: A germinating, germinating force you can say.

Interviewer: Right. Called Kuṇḍalinī.

Shri Mataji: Yes.

Interviewer: And this is generated in the...

Shri Mataji: It awakens. Actually, it moves like an energy.

Interviewer: In the bone, but around the eye?

Shri Mataji: No, no, no Sacrum is the bone at the base of the spinal cord, the triangular bone.

Interviewer: Right. At the base of the Spine and that is where this force awakens.

Shri Mataji: Yes. And it rises. You see the pulsation rising and it comes up to the top of the head, which is called the fontanelle bone area in the medical terms. But, here it is called as Tālu in Sanskrit language. And it pierces through. You can see the pulsation coming up here and after sometime the pulsation stops.

Interviewer: This is when you are meditating? You can see this in somebody meditating? Or...

Shri Mataji: It's like, you see, for this you have to just place your hand towards Me to begin with.

Then any other Sahaja Yogi can also do it. But to begin with, you have to place the hands towards Me just like this; like Namaz you see, as they do Namaz.

Interviewer: That's palms open...

Shri Mataji: Yes, just palms towards Me and you find that through your fingers... when it pierces through, you start feeling a Cool Breeze blowing in and that's the sign that you have got that Power flowing through. But with that you get many other manifestations. Like, first of all you feel absolutely relaxed. Secondly, you feel the Cool Breeze also coming out of the head, fontanelle bone area. First the heat comes out and then the Cool Breeze comes out.

Interviewer: Right. What is happening when that happens? What is happening to the body? Is one relaxing? Is one becoming more holy? Is one, what is happening when this... if you...

Shri Mataji: You are evolving; you evolve to a higher state of consciousness. Your consciousness as it is, is a human consciousness or human awareness. Now... but your Spirit is by itself; it is enjoying by itself.

It is not in your conscious mind. Means you do not feel in your central nervous system, its manifestation.

It is by itself. Now when Kuṇḍalinī rises, She takes your attention inside because the happening takes place and this attention gets enlightened by the Spirit which is actually placed in the Heart. But the seat is in the Tālu, in the fontanelle bone area on top of that.

So once you touch that, your attention becomes enlightened and the attention itself becomes collectively conscious. It becomes; it's a becoming. It's not just saying that they are all brothers and sisters, it just happens. You start feeling them on your fingertips.

All the centers; your own and that of others also.

Interviewer: So it's a, it's a method of, of coming to, to terms with forces within our own body, to put it bluntly.

Shri Mataji: Yes, of course. That's why it is Sahaj, means born with you. Sahaja, born with you.

Yoga means Union with God.

So this right to be born again, to be, united with God is within you. But it has to work out spontaneously.

Interviewer: How is this different from practicing the sort of Yogas that we've seen over the years? This form of Yoga that we have of television in the morning, in women's magazines, the classes that people go to, which, I suppose, are relaxation exercises really. How does your Sahaja Yoga differ from that?

Shri Mataji: It's very different because, you see, in this the accent is only on physical side of life. You are not only your physical being, neither your emotional being nor only your religion; what you call... your sustenance. You are much more than that and unless and until you see all these three aspects properly in balanced way, it can be very dangerous. More over, the Haṭha Yoga that is done these days, perhaps, has no relation with what real Patanjali Yoga is. Because, Patanjali Yoga was practiced at the time when we had another type of system in our society where the children of five years used to go to the Gurus, stay with them and there the Gurus used to select people who were good for realisation. Then first thing they would do is Īshwara Pranidhan, means establishment of God within you, means realisation. There are eight simultaneous things, Ashtāngas. It's not only one physical exercises and physical exercise is only one tenth of one of them. But the first and foremost thing

is the establishment of God, means Sahaja Yoga. First your God must be established, then you see the movement of the Kuṇḍalinī and you see the obstructions of the different centers and you know which center is to be activated; if there's a physical problem, then what exercise to be done. But today's modern Yoga is such that you take all the medicines in one, one shot all of them, whether they are required or not. You don't know what you are doing to yourself. This is absolutely absurd and this can relax you because may be that somebody else takes over from you. May be you get possessed or may be something like that that you feel relaxed but you are not in control of your relaxation. You are not in control of yourself at all. You have to become absolutely the master of your body, mind, everything.

Interviewer: Mātājī, you've come to Australia to speak to people and to Your followers and You are...

You do have followers. Why do You have followers? Who are these people who deify You and who call You Mother?

Shri Mataji: I mean, it is like the sun shining and the leaves are bathing in it. Now the time has come, to flowers to become fruits. Now, how... what can we can do? It's a relationship... exists because what they want, I have and I give them; that's all.

Interviewer: It's more than...

Shri Mataji: But it is not binding there. I mean, I do not try to sort of dominate them in any way. But I see to it that they grow into good citizens and grow into proper personalities with their Spirit completely manifesting in them.

Interviewer: Are You then their teacher?

Shri Mataji: Yes, of course. I have to teach them as a Mother; so many things Mother has to teach the children. But it's a sweet way of doing it. How you do it is the point. I mean, a Mother doesn't take any money for what She teaches and it's question of love and Divine Love is so remarkable that it just manifests Itself.

Interviewer: You don't take money from your followers?

Shri Mataji: No, no, no. How can you pay for God's Love? Can you? That's one thing one should know. When they have this market on and all these people are coming in, you must know one thing that you cannot pay for it. This is one of the things people must realise; they don't use their brains.

Interviewer: There are many cults where people give a lot of money to the Gurus. And there are Gurus... There's one... Well, I can't think of a number. But there is one who is riding around in Rolls-Royces and so on and living...

Shri Mataji: I know [laughs.] Interviewer: A very high life. As a matter of fact, a friend of mine is a follower of him. *[UNCLEAR]*.

Shri Mataji: Just imagine.

Interviewer: And he has changed very much. I mean he is a very, well, holy person, I suppose, He certainly is at peace. He is a very happy man there since he is become a follower of this particular Guru.

And I've never been able to see why; he's never been able to explain why. And I wonder what you think, in general, of these cult movements.

Shri Mataji: You see, what these people do is that their main aim is to make some money. But there can be even more sinister people; they may be wanting to stop your evolution. They are Satanic; some of them are very Satanic forces because they give epilepsy and they give horrible diseases. They make people recluses; they just mesmerize them. People start thinking, “Oh, they're becoming very holy and they've become very good." But the first thing we should know, as Jung has put it, who was the disciple of Freud and I am happy, he is very popular in your country, that the next step has to be that you become collectively conscious. By becoming higher personality you start feeling the centers of other people and yours also. This was to be expected that you became collectively conscious. This is the point one should see. For example: Somebody says, “I am very happy” so what does it matter? I mean if you feel that he is happy, it's only his ego is pampered. If you pamper somebody's ego, the person feels very happy and if you condition somebody or give him a superego, he feels unhappy. Both happiness and unhappiness are the two sides of one coin. But joy is very different. Joy is a drama; joy is a beauty and that only you can get it if you... your attention gets enlightened by your Spirit. Because Spirit is the only source of joy which doesn't have duality; which just watches, which is a witness. And these people just play upon your ego or they play upon your superego. They can mesmerize you; they have all these methods.

Interviewer: They are very popular with young people.

Shri Mataji: Yes, poor young people. You see, they are real seekers I tell you. They are actually saints born

because the last judgment has started now and the judgment is going to take place through the Kuṇḍalinī awakening only. How are we going... how anybody is going to judge anyone? I mean God, how is He going to judge?, Is only by awakening your Kuṇḍalinī and that's what has started.

So, so many saints have taken birth to be in the kingdom of God, as was promised and that's why these markets are aoat. You see when there's a demand, there's a market also for that and people are in the market.

And, naturally, in the market money is the main thing, to begin with. But it's very, very dangerous.

These people are so mesmerized, they don't want to see. It's not your happiness that is important; it's the happiness of the whole. What are you doing for that? Interviewer: Well, I think they are certainly interested in getting new members for their cults. They certainly go round and try to sell their cult on the streets, or wherever.

Shri Mataji: Yes, they are. For example: there was a Guru who was to come to England and he said, “I'll have a Rolls-Royce, otherwise I will not to come to England." So these young people starved themselves, ate potatoes and all that and they wanted to have the fellow there. And when some of the Sahaja Yogis went and talked to them, “Why should you give him a Rolls-Royce?" He says, “By giving Rolls-Royce what we are just giving metal; but he gives us Spirit." How can he exchange Spirit for metal? I can't understand that.

Interviewer: Are You holy?

Shri Mataji: [Laughs.] This you better find out yourself. [Laughs.] [Both laugh.] What's the sign of holiness is? Holiness is that which, which cleanses others automatically. Christ was touched by a lady and an energy flew into her and she got cured absolutely. This is what it is. You don't... you see, what do you ask the Sun? Will you ask the Sun, “Are you, are you the light?" I mean, What it does? It is the part and parcel of that, isn't it? Interviewer: Your followers say You are Holy.

Shri Mataji: Yes, they, they must have found it out. [Laughs.] Because, if holiness means cleansing, it means energy giving, then of course, it has worked with them.

Interviewer: I'd like to talk to You about the energy giving. We'll talk about that in a moment. Because You'd mentioned before, holding out your palms and some of them hold out their hands to You. You talked about holding ones hands up to You.

So, in just a moment we will take a break and I'll come back and talk to you about that...

[Talk specific to the radio station omitted as it is not relevant.] I am talking to Mātājī Nirmalā Devī and She is a Guru... No? I am sorry.

Shri Mataji: I am a Divine Mother. Mātājī means Divine Mother. That's not My name. My name is Nirmalā. Nirmalā means Holy, Pure or Immaculata. My... they have given Me this title as Mātājī, which means Holy Mother.

Interviewer: Are you a Yogi?

Shri Mataji: Yes, of course. I mean yogi in the sense that if you are one with your Spirit, that I am.

Interviewer: There have been so many people passing through this country talking about offering all sorts of answers to today's problems in what is a basically, I suppose, Christian culture; although we can talk about that too tonight. People who come from various religious movements, based generally in India.

And tonight we have one of those people on the program... She is different...

Interviewer: Mātājī, we talked about Energy and that You have an Energy to give other people. How does, how does it happen that, You are the person who has that Energy? Why You?

Shri Mataji: I mean, as you are the one who is asking Me questions from the Radio, in the same way perhaps I am appointed to do this job you see, that's all. If anybody can do it, I will be very happy. As I told you, I am a married lady and My husband is very highly placed in life and I actually miss Him and He misses Me too and My children are there; I've got grandchildren. But this is something else that He thinks is very important and that's why I am doing it and if somebody else can do it, I will be very happy to retire. I will be really happy, I tell you. But some things you can do and some things I can do. That's what it is.

Interviewer: Is it a gift from God?

Shri Mataji: Yes, of course it is. And you can have the same gift because you have to just get your realisation, that's all. You can also do the same thing.

Interviewer: Do I have to be in contact with You?

Shri Mataji: You have to be... not necessarily. People who are realised now in Sydney, only two persons came to India. They have given realisation to three hundred people.

So it is not necessary for you to be in contact with Me. But you have to get your realisation through somebody who is an enlightened person and who knows how to handle the Kuṇḍalinī.

Interviewer: Now, the Energy is the Kuṇḍalinī, this is what You offer to other people...

Shri Mataji: Yes, yes.

Interviewer: Is to put them in touch with their own Kuṇḍalinī?

Shri Mataji: That works faster when I am there, but even these people can do it; that's true.

Interviewer: So what's the Power of this as far as healing is concerned? I believe You are... or claim to be able to heal people?

Shri Mataji: That is... that happens spontaneously. I mean, I do not heal people as such. But it happens because when the Kuṇḍalinī rises, She enlightens your parasympathetic nervous system and the parasympathetic nervous system is like the storehouse of energy. But when it crosses the fontanelle bone area, it gets connected to the mains. It's like, supposing your petrol is finishing and you get connected to the mains and all the time petrol is flowing into you, then you get cured because all that energy which is being spent by sympathetic activity is replaced. And that's how people get all right. But I do not go about healing people or I do

not have a healing center. I do not go in the hospitals. But those who are seekers get a spontaneous healing. Even blood cancer, cancer of any kind can be cured. But they have to be seekers to begin with and their Kuṇḍalinī must rise and when they get their realisation, as a byproduct they get healed. That's a different thing from healing people and just paying more attention to the body.

Because if you have to have the temple of God to be enlightened by His presence, then your temple has to be cleansed.

Interviewer: Let's talk about God, or Your concept about God. You were raised as a Christian, were You not? Or were You born as a Christian?

Shri Mataji: I was to be born something, either I was to be born Christian, Hindu, Muslim. Any where I could have been born. But I, I choose a father and a mother and a father [who] was an enlightened soul and a great man. It was He who told Me about human beings, how they are. I didn't know they were that complicated.

Interviewer: Where did you learn about Kuṇḍalinī and and the various techniques that You now teach?

Shri Mataji: I didn't learn anything at all because I knew all this from My very childhood. This is innately built within you, the whole knowledge. Like as you are born as a human being, you can see it is bad smell, isn't it? Nobody has to tell you it is bad smell. But a horse doesn't feel the bad smell. In the same way you are born at a higher stage, you see many more things and you know many more things. I knew that, I was like that from very

childhood. As you know that you are a human being as soon as you are born.

Interviewer: Did the people around you recognize this in You very, very early in your life?

Shri Mataji: I mean, some people like My father did recognize. Not only that, but he knew the purpose of My life and all that. But some people, I mean there were different reactions, I should say, according to their understanding. But all of them knew that there is something unique about Me.

Interviewer: Does Your belief now... how does that connect to Christianity? If You were raised in a Christian family, have You risen beyond the Christian religion, or beyond all religions?

Shri Mataji: I am beyond all the religions, I should say. And you also rise above it because the religion that we know of now are... once upon a time were real flowers on the living tree of life. But they plucked it. They said, “This is mine, this is mine” and they took it away and these flowers have become now ugly and dead. They are not living any more.

So, all these religions are just giving you a lip service.

They are not giving you actualisation. Actually the attention from the Spirit is gone.

Interviewer: Do You believe that the Jesus Christ was Holy?

Shri Mataji: Of course, He was. Not only [that] but He was Holiness completely, that He was the Praṇava, He was the Omkāra. He was the Divine Power Himself when He came on this Earth. And through Him only we give

realisation because He is settled in a center here which is the door. Door to the limbic area which is...

Interviewer: Which is the center of the forehead.

Shri Mataji: Beg your pardon? Interviewer: The center of the forehead.

Shri Mataji: No, it is not. It's shown here at the center but it is between the pituitary and the pineal body on the Optic Chiasma. There is a very subtle center of Christ which is the door and through which the Kuṇḍalinī has to pass. If the Kuṇḍalinī stops there, invariably in a Christian it does because Christians are not following Christ, they are following the church. They should follow the Christ as Christ has said I'll be calling you Christ, Christ... you will be calling Me, Christ, Christ and I wouldn't recognize. This is what exactly happened, that they do not recognize Christ. Christ has said the first and foremost thing a Christian has to do is to get rebirth. You, your Spirit has to come in your awareness. This is what He said and that attention is not there. We are organizing churches, we are organizing this, we are doing all other things. Living work is to be done. This is the living work and this is what it is. This is real true Christianity and true Islam and true everything because that is what they taught us, to be one with the Spirit. That's the main thing we are avoiding.

Interviewer: Can you describe what you believe is the purpose of us all being here? These days people seem to be searching more, seem to be more and more confused. I am sure there are many people who don't feel they are but there are an awful lot of people who do seem to be lost, do seem to be searching for some truth, some

reason for being here. Can you explain, what You believe is a reason for being on Earth?

Shri Mataji: You see, they are seekers. Why? Because they have not found their own meaning; we have not found our meaning, we do not know. Even the science cannot explain why we have become human beings; Why the nature has taken so much trouble to discard so many animals and things and to make us as human beings; What is the purpose. They are trying to find out their purpose, Why are they here on this Earth? And they are here only for one purpose, is to become one with the Spirit so that they understand and enjoy the beauty of God's Kingdom.

Interviewer: We were created by God?

Shri Mataji: Yes, of course. Who else you think could have created such a wonderful thing like a human being? Interviewer: Do you see the God being the same God that the Christians worship and the Muslims worship?

Shri Mataji: Yes, just the same.

Interviewer: It's all the same God?

Shri Mataji: That's not the Christians I would say, but that's what Bible has described is the same.

So there's a difference between what the Christians believe because they've put interpretations some times, you see.

Interviewer: Well, the Bible describes, for instance, in the first testament the very revengeful God, in many ways, a very angry God at times, that sort of stories. I am wondering how Your view of God fits into the Bible's description of God. Is it identical?

Shri Mataji: It is very much so. But you see, Bible was written at various places by various people and it was synchronized also. Christ's life was only for four years there and people didn't allow Him to talk much, you see. Just they just killed Him and crucified Him and He had His disciples who were just fishermen. How He could talk to them about Parasympathetic and Sympathetic and all those things? And they also did not believe Him till He got resurrection. It was a big problem at that time and that's why the whole thing becomes very narrow; though very deep.

So to understand Christianity, you must get your realisation, then you can go deep into it and see what He wanted to convey to us. There are many things you cannot explain like, “I will appear before you like tongues of flames. Those who are not against Me are with Me." Who are those people He is talking about? So all these things can be only explained once you get realisation. Now the concept of God is... the way people interpret is very funny, as if they think He is a rock of Gibraltar. One, God means that He doesn't have eyes, nose, everything, but He has aspects. God has many aspects and the aspect, that is, the witness act aspect of the God Almighty has another aspect, which is His Power. And this Power incarnates and this Power has three other Powers by which She creates, She desires and She wars. These three Powers are there and that's how there are many aspects of God out of which the God's aspect that they know of, is the God who is just a spectator. He is the spectator and His Power is the one that creates. He is the only spectator. Now, when He doesn't like [the]

spectacle, when the people or whatever is created is no good, He takes out His attention and that's how it is destroyed and finished.

So He has to be punishing God also. Otherwise, human beings in their freedom do not know how far to go. They even challenge God. They do not believe in Him and then they have to learn it. Cancer is one of the things that's a punishment of God I think. Because we are too much occupied, preoccupied with our own problems and with our own understanding of life and we project ourselves too much into extremes, we go beyond human sustenance and we develop these diseases. And then a balance is needed. It's most surprising, even in nature you can see. When you work very hard, you get a Heart attack. When you work very hard with your brain, you get Heart attack. And when your work very hard with your Heart, means when you are say get very emotional and weep and cry, you get a brain damage.

Something so interesting, how the balance is even created by nature. It shows in the same way God also punishes us when we do not look after our sustenance, our human being, as He requires the different qualities to be maintained within us, like the gold has a quality that it is untarnishable.

In the same way human beings have these ten qualities described in the Ten Commandments and we, we just say, “What's wrong?" You see, this is all ego-oriented societies. They say, “What's wrong? What is wrong in it? Why should we condition ourselves?" But we forget that if we do not look after this right, our Ego develops and it becomes like a big balloon. We start seeing it, as if it is

coming out like a horn and get you frightened. Then you take to drugs and alcohols, you want to run away and escape.

So can't bear your Ego. You just see the colours, all stuff coming on you.

So all these problems come because we do not understand that we have to keep a temperate mind, we have to be in moderation. We have to be in the center and not to go to extremes.

Interviewer: Mātājī, You mentioned a number of things that I wanted to question You about. One is Satan and You said that some of these people who have young followers in cults are Satanic and in just a moment we'll talk about that I think...

[Radio station specifics, advertisement.] My guest is a practicer of or teacher of Sahaja Yoga, Mātājī Nirmalā Devī and She is in Australia to speak to Her followers and to speak to people who care *[UNCLEAR]* to listen about a method of discovering Self-realisation. I think that's the best way to put it...

Mātājī, we've talked about God, let's talk about Satan for a moment, You obviously believe there are evil forces?

Shri Mataji: Of course, there are evil forces, very many and they come to us from the left and the right side within us called as... left side is called the Collective Subconscious areas and the right side is called Collective Supraconscious area and these are the busy bodies.

Interviewer: To say that again, the Collective Subconscious area is the left hand side?

Shri Mataji: Yes, left hand side and Collective Supraconscious area on the right hand side. Now these are the areas, which are unknown areas as the doctors say, from where they get some attack of proteins, which like protein 58 and all that which attacks and triggers the cancer, you see. This I've said about ten-fifteen years back. But now the doctors have started seeing them and photographing them. Now these are the areas where all the dead spirits who were two types, one the sly type are on the left hand side and the ambitious type are on the right hand side.

Interviewer: Dead spirits?

Shri Mataji: Yes, spirits.

Interviewer: Inside the skull?

Shri Mataji: Inside us. You see we can approach them within ourselves. Now they are... that these areas are within us and we can get out of these areas also. Because if ours... we spread our attention side ways, we can go to these areas also. And once you go to these areas, those people who are sensible, who die sensibly or those who are realised Souls, they go to another areas where they are to be born again or they remain there. But those who are still dissatisfied or cruel people or Satanic forces, they remain around and these are the people actually manoeuvreed by people who try to mesmerize and they have their ways.

In Sanskrit language it is called as Preta Vidyā, means the knowledge of the dead. The knowledge of the Shmashāna, means the burial places. They go and practice these things there and try to overpower these spirits, those are evil ones and use them for mesmerizing

and using them for their own purposes. It's a science known to India for many years, how people do these things. It's a evil science. Even in England, I was surprised, they had witchcraft and they knew about witches and all that. And still they are busy too much doing all these things. They...

Interviewer: Do these Spirits have a Power? Do You believe; these evil Spirits?

Shri Mataji: They, they have no Power. They are just like human beings who are dead, but they are evil people and they can enter into your psyche and they can affect you. They give you epilepsy.

So many of your emotional problems come from them; most of the lunacy I've seen. I mean all the lunatic people I have seen have this problem. Even the cancer people, I have seen, have the problem more from the...

Interviewer: How do you know they have this problem? Can you see a demon?

Shri Mataji: No, not by seeing, but you can feel them on their hands. For example, if you have a cancer patient facing you, you see, you find the left side, left hand starts shaking very much like a lunatic shakes and things and the heat starts coming from the left hand side. Not so much from the right hand side to begin with. That shows the affectation is from the subconscious area. I mean the collective subconscious area. Also epilepsy comes from the supraconscious area when the people start projecting themselves, say, they say that we want to fly in the air or they want to think too much ambitiously about things, to create gold out of something. All these nonsensical ideas you see. Then they project to the right side. And when

they project to the right side, in the beginning, somebody who is on the right side can enter into the being and can posses and such a person can be very ego-oriented and can be successful for the time being. But then, riding two men or two human beings on one body, he becomes very tired and even at the sight of a thing like a garlic, that person starts racking. Even a church they see, they start racking.

Interviewer: A Church? Shri Mataji: Church even. Even a incense if they see, they start racking. Any temple they see, rattling; they cannot bear the name of God. They start rattling. All their nerves are finished; they become recluses after sometime. In the beginning they become very, sort of, active, over active and become very successful sort of people. But then they collapse and they collapse very badly.

Interviewer: Perhaps I should just ask You in that line, the whole idea of spirits and of evil spirits.

Does this come from an idea of reincarnation, of a sort of wheel of life? What do You believe happens after death?

Shri Mataji: You see, after death you would never die. Actually only there are five elements you are made of, out of which the earth element really falls off and the other four elements remain. And the water oozes out a little, little like that and you become a small entity, which is the Soul. The soul has got the Kuṇḍalinī on top of the head and the Spirit on top of the head and all the four elements are there intact.

So you, you can think you can do many things; you can materialise. For example, you can move any instrument that is here even without seeing the person. You can just

move the things from here to there. But people must understand [that] this is not God's work. All these things are not God's work.

Like sitting down and talking to dead bodies and dead people is also very wrong, because there's no justice done to that. For example, if you say somebody loves the father or the mother; they want to talk to them.

Is very wrong because you must give them freedom, they belong to another area. And why do you want to entangle them with this present times, because they are in the past Now. You have to be in the present.

They have to be in the past. Leave them alone. Now, like, I would say...

Interviewer: Do they come back and are reborn, or not?

Shri Mataji: Yes, they come into you. I have seen now this disease anorexia, asthmas, can be cured.

Most of the people who get asthmas have a problem because their parents have died early.

Interviewer: This is asthma?

Shri Mataji: Asthma. Or may be that they have a bad father, or they have been bad fathers or something, now what we called the right Heart center and this can be cured. Today only I cured gentleman who had asthma trouble. Because of this, because he was pining for his father; his father died when he was twelve years of age, he was very much shocked. You have to just tell that, `Father you take your birth again,' thrice. It works out. Anorexia is another thing. Is the same thing...

Interviewer: Well, in the series of reincarnations, incarnation of the Spirit goes around and rises. It just

comes back, is born again in another body and rises, becomes more and more knowledgeable or pure.

That's the theory of reincarnation, isn't it?... Is that what you believe?

Shri Mataji: Yes, I, I... not believe, but it is the truth because Christ didn't talk about it much.

Why Christ did not talk? Because it's a very, very controversial stuff. If you tell somebody that there is reincarnation, even today I find the same thing. Like Indians, the first thing they will ask, “What was My first birth?" Because you go into your past, you see. Christ wanted them to be in the present.

So He didn't discuss it. But He said, “I'll come again." How He will come if He cannot reincarnate? Interviewer: Well now, You believe the, the evil Spirits are people who have died and have not reincarnated?

Shri Mataji: Yes and some of them can be Satanic forces who have taken birth, [and] they have been doing always Satanic work. But people do not want to believe that there is something evil. They think that everything... that's very good of them to say that. But once Christ criticised others.

So they asked Him, “Why are you criticising? They do not criticise you." So He said, “The Satan is not going to speak against themselves." You see, is the only the holy person can see these two things. He is the only one who discriminates that these are Satanic.

Interviewer: I don't understand. I don't quite understand what you are saying. Could you repeat that?

Shri Mataji: You see, if the Satanic persons are there, they will always say that there's no Satan. How will they say there is a Satan? Because, then they will be found out.

So they always say there is no Satan; every thing is good, every thing is fine and that's how you enter into the lion's den, you see. To be really *[UNCLEAR* molested] to be tortured. But this is the only way one can say.

Interviewer: All right, we'll start after the break... [Announcement.] We will now take some calls...

Hello, yes good evening...

Gentleman: Hello, how are you? Interviewer: I am well. Thank you.

Gentleman: Look, can I ask Mātājī a question or...? Interviewer: Yes please, She's listening to you.

Gentleman: Right. Mātājī, how do we get the baptism as described by Christ? I think You said, “You must be baptized in the Holy Spirit."

Shri Mataji: You see, we have a center within us, as I told you before, between the pineal and pituitary body on the Optic Chiasma. A subtle center is there which is the center of Christ. Now, when you raise the Kuṇḍalinī you find that at this spot the Kuṇḍalinī stops if you have a little problem with Christ. For example, if you have been following Christ in a wrong way, in an unauthorized way without understanding Him or if you are not a forgiving person also, you might get this center blocked completely. This is the door, which leads to the limbic area, which is the kingdom of God. Now, when this center is blocked and you see the Kuṇḍalinī just pulsating there,

then you have to take the name of Christ. A Sahaja Yogi has to take the name of Christ and request Christ that, `Please be awakened on this center.' When he says only Christ's name, no other name and that of Mary, then only this Kuṇḍalinī rises through that center.

Christ's other name in Sanskrit language is Mahāviṣhṇu.

So you can also take His name as Mahāviṣhṇu by which the Kuṇḍalinī rises; you see it. And the person becomes thoughtlessly aware. That's how you get your realisation through Christ only, as far as this center is concerned; because this is the last center where you enter into the realm of limbic area, which is actually the kingdom of God. But from there, you have to get realisation through another center, which is the last one.

Interviewer: Can I ask just here how, how this all comes about? Does one meditate? How does one start this all happening?

Shri Mataji: It's like, as I told you, that they... in the beginning they stretch their hands or you can say the palms towards Me as we do in the Namaz and then...

Interviewer: That's stretching the hands out?

Shri Mataji: Yes, stretching the hands. Yes, like that. And then from the fingers ends the energy flows inside and invites the Kuṇḍalinī; tells that there is somebody who is the authority. Then the Kuṇḍalinī starts rising. It's a very quick thing.

Some people get it in a split of a second, if their Kuṇḍalinī is all right; if they are simple people, not complicated; *[UNCLEAR* ia] they do not have any emotional problems and all that. They are very quick; they just get it in no time.

But those who have problems have these pulsations. You can see them going here and there. If you have a liver problem, you see the Kuṇḍalinī going to the liver and just sitting there and giving energy to sustain it. Like that. Then it rises gradually and you see the gradual progress of the Kuṇḍalinī. And those who have got anywhere obstruction, you have to say a mantra or a chanting or an awakening thing which awakens a particular Deity.

Interviewer: So, it is a sort of meditation?

Shri Mataji: You become in meditation. You cannot meditate, you become. It is the becoming; you cannot do meditation. There is no technique for it; it's a happening which is spontaneous. But afterwards when you have got realisation, when your Kuṇḍalinī is awakened, to increase its expansion, to have better Chakras and all that, you can repair it with a technique. But after realisation, not before it. You have to make your car start to see where there is mistake, you see.

Interviewer: Right.

So You are saying at this point once you've taken the Kuṇḍalinī into you or opened yourself up to the Kuṇḍalinī, that you can then call upon God or Christ to, into you?

Shri Mataji: No, Christ is within you. He resides in this point, as I told you, in the Āgñyā Chakra which is placed between the subtle center between the pituitary and the pineal body. He is there, but He is not yet awakened. In the sense, He is awakened by Himself but He is not come in our consciousness.

When the Kuṇḍalinī reaches there, She suggests that there is a... Christ is not allowing the Kuṇḍalinī to pass through. He is not allowing, He is not happy, so you have

to request Him that, “Please allow the Kuṇḍalinī to pass." But this request must go from a realised Soul, from an authorized person or you can even sometimes manoeuvre it by giving some vibrations in that area through your hand, or may be through the photograph or something and then the Kuṇḍalinī rises. You have to take His name. That is what...

Interviewer: Now, how is this different from what Christians say when they say you should open up and let the Christ, let Christ into you? Is that the same thing?

Shri Mataji: No, because that's just a lip service. This is a real thing; if it doesn't happen, doesn't happen. It happens, it happens. It's just a lip service, nothing happens to your fontanelle bone area after baptism, nothing happens to your eyes. It should be dilated when it is opened out. Nothing happens to you, it's just a lip service. You do like this. It's all artificial like, I'd say that `You eat this food,' there is no food; `You take it in your hand,' there's no plate. You just imagine that there is plate, there is food and you eat, will you get the satisfaction? Interviewer: Interesting, I don't know whether the call of yours, the question, has been answered.

Gentleman: *[UNCLEAR]*.

Interviewer: Thanks for calling. The caller mentioned “baptism as described by Christ." What did he mean by that?

Shri Mataji: This is the same thing He said. Every word that He said is to be proved today through realisation, because after realisation you are connected to the mains and a rapport is established.

Interviewer: What did He say? That follow me and you will... *[UNCLEAR]*.

Shri Mataji: Yes He said, “you have to be born again." Again and again He said, “you have to be born again." But when I went to America and I said, “You have to be born again” so everybody was sitting with tape recorder and all that and they taped all My speeches. And people warned Me that they will publish books, these are writers.

So I said, “Let them publish." So they started also some cults saying, “Born again” you see. How can you have self-certification like that? If you are born again, you should be able to tell about the Chakras of another person in your own Chakras and about the Kuṇḍalinī. Isn't it? Interviewer: What's a Chakra?

Shri Mataji: Chakras are the subtle centers through which this Kuṇḍalinī rises. These are subtle centers within us placed in our backbone and also in the brain, which are the milestones of our evolution.

Interviewer: All right, well... As the caller said, it's a bit mind blowing but we'll keep talking about it. And let's talk about Self-realisation as Mātājī Nirmalā Devī sees it. She is indeed a remarkable person and has given us an awful lot to talk about.

Some of it is very difficult, I guess, to understand. It's a concept that I certainly have not heard about before. And all the talk about the energy within us, the life forces within us... And so many people have talked about the forces we are supposed to have within our Spirit or our soul or physical and spiritual bodies. Tonight we are talking to someone who has a definite concept of what that's all about and if you would like to talk to Her...

[Advertisement.] Interviewer: And tonight on the Forum, we are looking at the subject of Self-realisation and talking about Sahaja Yoga and its practice and my guest tonight is Mātājī Nirmalā Devī. And perhaps just to recap, I can read from the brochure about Sahaja Yoga and its practice. After many years of careful and tremendously successful experimentation we feel it is time to tell all genuine seekers that Sahaja Yoga, the discovery of Her Holiness Mātājī Nirmalā Devī, can definitely take one to the higher dimensions of consciousness, which has been promised by all the scriptures. It opens within us the central channel leading to the inner space of peace and joy, of complete integration and harmony; it happens. Sleeping within each of us there is a potential, spiritual energy called Kuṇḍalinī. This Shakti and a very complex mechanism relating to it, is not revealed before the happening of Self-realisation. At this blessed moment, Kuṇḍalinī rises within the spine and pierces the fontanelle membrane at the top of the head. The subject feels, then, pervaded by total silence and exquisite well-being. He is absolutely aware but without thoughts and He feels in his hands a kind of wind of vibrations. The experience can be weak or, on the contrary, very powerful depending upon the conditions of the inner mechanism of the subject at the time of the experience. The guidances of the great Sat Gurus, Sat Gurus of the past who taught us the rules of Dharma who are meant to keep this delicate mechanism fit for Kuṇḍalinī rising.

Well, that's part of this thing called Sahaja Yoga and that's what we've been talking about. My guest is the

discoverer, is Mātājī Nirmalā Devī and She is here to talk to us tonight.

Interviewer: Can I ask you what these words Dharma and Karma… what do they mean?

Shri Mataji: Dharma is the sustenance, sustenance within us. A I told you before that human beings have ten sustenances as described, ten commandments in the Bible. This is the sustenance of human beings. If he has to be a human being, he has to have these sustenances within them. In the animals the sustenance is there with no free will for the animals to change it. For example, a lion remains a lion, a mango remains a mango; It cannot change itself. But human beings can become a lion or a scorpion or can become even a snake or can become a tiger.

So human beings only have the free will to change their sustenance. But to be human being is very important, so that you become a super human being. Unless and until you have Dharma within you, you cannot go beyond it. Because these sustenances then get enlightened, then you become. Then you have no temptations. Nobody has to tell you, `Do not get into temptation.' Nobody has to tell you then, `Don't tell lies'; nobody has to tell you that, `Don't steal.' You just don't do it because you become that. You become that light. This is what happens through Kuṇḍalinī awakening. The another word is Karma is very interesting. Karma is the fruit of the action that we have been doing, whether good or bad. Now, this was all said very long, long time back, much before Christ when people had all their sins and all their Karmas or good things or bad things stored in them and they had no

way of getting out of it. They had to go through various circles of birth and rebirth, again and again, to overcome all those things. For example, a person, say, he is an ardent Muslim.

So he will be born an ardent Hindu next life. Like that he goes on choosing and ultimately he reaches certain conclusions that you have to be in the center, you don't have to go any extremes. You are not to be a fanatic or you are not to deny God. But you reach a stage where it is beyond you. Then Christ came on this Earth as the son of God and He died for our sins. Means He is the one who has created a door for us by which our Karmas can be absorbed.

So now, when the Kuṇḍalinī rises, when She crosses through this Āgñyā Chakra, the position I told you where Christ resides within us is a subtle center between the pituitary and pineal body on the Optic Chiasma is the one. That one gets opened up and that allows the Kuṇḍalinī to suck your ego and superego, both.

So taking out all that is supposed to be the Karma and that's how, when the Kuṇḍalinī awakens, She takes most of it. Your Karmas just dissolves, if the force is great, the whole of it can be dissolved. But...

Interviewer: So Karma is like your, your sins?

Shri Mataji: No, it is a myth. Actually it is a myth because for animals there is no, nothing like Karma because animals do not think they are doing anything. If a, if a tiger has to attack a man, He has to attack because he must eat. He doesn't think it's a sin. But human beings in their freedom start feeling they are doing it. You see, they think they are doing this. They are doing nothing.

They are just doing dead work. You see this is all dead, from dead to the dead. Can you ask anyone of them to transform a flower into fruit? Human beings do not do one living work. It's only dead work they do. Like some birds take some straws and make a nest; they don't think we have done something. But human beings, they say, “Oh, we have built this building, we have done this” and also they have harnessed some of the material powers, you see, like electricity, you can say and other things. And then they think we have done this and we have done that, is a myth. And this myth drops out because living work is very different from what is a dead work is.

So this myth that `I am doing,' just drops out.

Interviewer: Interesting. All right, let's take another call... Hello.

Gentleman: Good evening. There are a lot of things to say. I have to start off by asking, “Is the Christ the conscious contact between the human and the Divine and was this link recognized and protected by the man Jesus?"

Shri Mataji: No, He could not. You did not allow Him, He was crucified. I wish it could have been done that time but it was not. You just... it was very premature. You never... the people never gave Him any chance. I mean they just crucified Him for nothing at all. They never understood, they never recognized.

Interviewer: But is the Christ the link between man and the Divine?

Shri Mataji: Of course. He is the door.

Interviewer: The door?

Shri Mataji: Yes, but He is not the destination. Destination is the Spirit which is also Christ, in a way, which can be explained later on, if they come to our center; how Christ is everywhere. Because He is the embodiment of Divine Love; He is the embodiment of that Power which flows in your hand. He is the Spirit.

Interviewer: Well, the Man, the Man Jesus, if we had let Him live, would have been able to open this door for all of us?"

Shri Mataji: It should have happened, but they did not. One could have worked it out, but it's rather difficult.

Gentleman: He obviously did recognize the *[UNCLEAR]* else He wouldn't have been able to resurrect Himself?

Shri Mataji: Yes, He will.

Interviewer: The point the caller was making was, “Christ did realise this and He was able to resurrect Himself."

Shri Mataji: You see He was, He was the Divine Power. Nobody can kill Divine Power. That's what Kṛiṣhṇa had said that it cannot be killed and that's what He proved. What Kṛiṣhṇa said He proved it very well that He cannot be killed and that's how He was resurrected. And that resurrection is the message of Christianity that you all should be resurrected. You should become your Spirit and not this body.

Gentleman: That is He is saying to us, “Don't make Me an idol, make Me the Ideal." Interviewer: He is saying that Christ said, “Don't make Me an idol, make Me the ideal."

Shri Mataji: That's true. You see, if you now get your realisation you will understand Him much better. You will do full justice to Him and you'll recognize Him also and

you'll recognize Me. You never recognize. None of you could recognized any one of the incarnations who came on this Earth and how we tortured them and troubled them. But now after realisation, through your vibrations you can recognize because if Christ comes, you will see, the vibrations in your hand will increase tremendously.

Interviewer: How many? Have there been any other, I am not just putting a question here, have there been any other men apart from Jesus, who have been as Holy as Jesus was?

Shri Mataji: There have been so many incarnations of different aspects of God on this Earth. Much before Christ was, the first one was that of Śhrī Rāma, we can say, as a human being who came and He lived like an ideal King. Because, He had to say what an ideal King and a ideal Man has to be. And His wife was the Holy Spirit with Him. Then came Kṛiṣhṇa, who was another incarnation of Śhrī Rāma, that aspect of a father and then came Christ. Also Abraham, Moses and Mohammed Sahib, Nanak, Janak, all these great people.

Interviewer: These are all Holy men?

Shri Mataji: These are, these are prophets and these prophets are actually the embodiment of a principle called as Primordial Master, Ādi Guru and they incarnated on this Earth. And the main of them are ten and they reside in the visceral cavity we have in the stomach.

Interviewer: Are you, are you a prophet? Are you an incarnation, yourself?

Shri Mataji: That you better find out. I am not going to say anything about Myself because whenever they try to

say the truth even, we crucified, Christ only tried to say that. Kṛiṣhṇa told to one disciple only.

Rāma never told even to His father. And if I now do not take advantage of experiences, then it won't be good.

Interviewer: [Laughs.] [Both laugh.]... OK [laughs]...

Shri Mataji: I must be something. But if you had the knowledge of Hindu scriptures you would know what I must be. The way Kuṇḍalinī rises in My presence it has a definite significance and it is described very clearly what sort of a person can do that.

Gentleman: What is the spelling of this particular form of Yoga? Interviewer: S a h a j a.

Gentleman: What does the Mātājī think of, or what can She say about people called Siddha people? Interviewer: Are they in Australia? I think we have to be careful that we are not talking about any particular groups. I don't think we want to name any particular group...

Shri Mataji: No, No, No, No. There is no need to have any controversy. Only thing you should judge, one thing, what have they achieved; have they got their own powers? Those who are followers. This is the main thing. Have you got your own Powers? Are you Master of yourself? Do you know what you are doing? Do you know? Can you feel others, can you feel yourself? Can you say exactly, what's wrong with you? Exactly can you say what's wrong with others? This is what it is. Are you fully aware? That's how you judge yourself. Not by names and things, is not proper. Because, have you achieved it? Interviewer: I think that's the answer of the question.

Gentleman: I read a series of books called `Life's teachings of the Masters of the Far East' written by an American who was born in India and migrated...

Interviewer: What is it called? Gentleman: `The Life and teachings of the masters of the Far East'.

Interviewer: And who was it by? Gentleman: A man named [Baird T.] Spalding. He wrote them over a number of years. The first in 1924 and the last in 1955 and he is talking about a journey in India, in the Himālayas and he was quoting from ancient preachings and these preachings were attributed to these people called Siddha. And this name of course pops up in a lot of Indian literature and...

Interviewer: Siddha? Gentleman: Siddha. There's another word *[UNCLEAR]*. This word Siddha seems to pop up in a lot of reading that I have done.

Interviewer: I request Mātājī to comment. What is Siddha?

Shri Mataji: I'll tell you. Siddha means the one who has got realisation, who has been proved, who has got realisation. But not... you cannot have a self-certificate `I am a' by paying some money to some one, you see, or by doing something. It is a happening, which is living happening. Again I say that there is no effort. You cannot put in any effort. What effort did you put to become a human being from a monkey? You just became spontaneously. In the same way it is effortless. It should just happen effortlessly, that is first thing. And you cannot pay for it. Now, the books and books and books, they are to be written.

This is another kind of exploitation, is to write books about somebody. If an American goes to India, or anybody goes to India, did he have eyes to see? Did he have eyes to recognize? How can he say anything about somebody who is a Siddha or not? You cannot make out anybody who is a Siddha or not unless and until you are a realised Soul yourself. You must have eyes to see. In darkness if you walk and you are blind, what are you going to write? I mean, I have seen people writing huge books about Kuṇḍalinī and they don't know where the Kuṇḍalinī is. I mean, it's surprising such honest people how they indulge into this because somebody writes. How much does it take to write? You take... I mean you pay little money and you just can write any book you feel like. How many books did Christ read? There's no need to read any book. By reading if you are going to get realisation then it's a very surprising thing.

Interviewer: But Siddha is someone who has...

Shri Mataji: That means that. I mean this is self-certification, you see. Just say that you are a Siddha because you have paid so much money, fees or something like that. That's not the way. Siddha is a person who is a Self-realised person, who is, who is being proved. Siddha means the one who has been proved to be a realised person and that's a high state where you are collectively conscious; that you know how to raise the Kuṇḍalinī; that you can give realisation and that you understand everything. The whole technique of it is the Siddha; not the one who, who pays the money and becomes a something. It's not that way.

Interviewer: Does that answer your question? Gentleman: Oh, yes. I was aware that money should not be the object. The thing is in what direction you are going. When you see the cost, it's obviously not...

Interviewer: We've got people waiting with their questions.

Gentleman: All right.

Interviewer: Thanks for calling. [Radio station specifics.] My guest tonight is a yogi and a mother who is Mātājī Nirmalā Devī, who is here to give a program of public talks to Her followers and anybody who would like to come along. The dates for the talks for those who are interested, we had lot of people calling to find out, will be this Wednesday and this Friday night at Maccabean Hall, 146, Darlinghurst Road, Darlinghurst at 7:30 p.m. If you would like to hear Mātājī talk. Mātājī, You did say that this energy that we can get from You perhaps can be got through the Radio, from Your voice, by reaching out hands, palms facing upwards...

Shri Mataji: Yes and listening to Me. If you put your hands towards Me, facing towards Me as if you are asking for something. And if you listen to Me, I think it can work out. Because in big roofs like six thousand and seven thousand people in India where we don't have such good system of also broadcasting and I have seen people getting Realisation only through My voice and they don't even see Me so clearly.

Now what you have to do is to just stretch your hands towards Me thinking that I am there and close your eyes. Now...

Interviewer: Not if you are driving?

Shri Mataji: Not if you're driving. Then you have to stop your car for a while because your, your eyes might get dilated.

So it's better to stop your car and just stretch your hands and if you could loosen your feet from your shoes will be a better idea. Even to take out your feet out of your shoes will be good idea and a loosen little bit of your tie if you have any and sit in a relaxed manner. Now, for raising the Kuṇḍalinī I'll have to see the different centers, normally, that you catch, you see and in general I will be able to tell you what is to be done. Now, what I feel is [that] the first center that you are catching now is the center where you are feeling guilty; because when I talk to you, you must have picked up on some words which makes you feel guilty. And this again I have to tell you that you should not feel guilty any more. Because Christ has done the job for you.

So you should say, `I am not guilty.' It's a very big fashion, in Australia specially, to feel guilty all the time. I don't know what is the training is.

Interviewer: To be a sinner, original sinner.

Shri Mataji: No you are not. Your sins have been taken away. Why? What's the use of Christ coming on this Earth? If you are a originally sinner, all right. Now, why did He come on this Earth? So you should say, `I am not guilty.' Get over this feeling. `I am not guilty.' That's another thing the Christians are doing now is to ask people to confess. Why to confess? I mean Christ has done that for you. Whatever you have been committed, sins and all that, will be forgiven. If the Kuṇḍalinī rises, it's all forgiven.

So you have to go on saying that, `I am not guilty.' I can feel the center now, sitting down here. Most of you are having this very big center in you saying that you are guilty. First of all you have to go on saying thrice or four times that, `I am not guilty.' It's very important. Then the second center, which you are catching, is also very Australian style combination. What we call is the left navel center.

It comes from your spleen. That means you are a speedy person. You are extremely speedy and you talk telescopically, you walk telescopically. You have no time for breakfast, no time for lunch and you make your spleen absolutely crazy. And this crazy spleen is a very dangerous thing. It leads you ultimately to something very, very serious which I would not like to mention to frighten you. But this speediness must be brought down. Now, to bring the speediness down, what you have to say that, `I have all the time for Meditation. I have all the time for God. I have all the time for everything. I am not in a hurry at all.' Just say like that; it will help you a lot. `I am not in a hurry.' That's the thing. At this time, specially in such a relaxed program, at least at this time you can say, `Oh I am not in a hurry.' Just say that. This will bring down your speed. You are extremely speedy and that shows on My fingers and on My toes. I can feel it that you are speedy. Then, some of you have been to unauthorized Gurus and to unauthorized people. In that case you have to say, `Mother, am I my own Guru?' Just ask the question thrice; just say, `Mother, am I my own Guru?' If I say that, again you catch on the guilt. If I say

anything you don't catch on the guilt because once you say, `I am not guilty,' you are not guilty for anything.

So when I say to you, you just say this what I am saying that `Am I my own Guru, Mother, after realisation?' Just ask the question. Now another thing we have to do is to forgive others. Really we should forgive. Go on saying, `I forgive everyone. Mother, I forgive everyone'; say it thrice. It will help you. It will relax you very much.

Go on saying, `I forgive.' Actually, Lord's Prayer is a mantra. Is a chanting on the same Āgñyā Chakra I told you, where Christ resides, on the Optic Chiasma. That's what you have to say. `I forgive. I forgive.

I forgive.' Moreover, when you don't forgive, what are you doing? It's a myth. You are just torturing yourself for others. You are not torturing them whom you are not forgiving. It is they who are torturing you and you are playing into their hands.

So you go on saying, `I forgive. I forgive. I forgive. I forgive all of them.' This will relax you very much. You'll have no thought in your mind. Close your eyes. Closing of the eyes is important because when the Kuṇḍalinī rises, there is dilatation of the pupil.

So better close your eyes. Now, you have to say that `Mother forgive us,' or you can say to God that, `Please forgive us if we have done anything knowingly or unknowingly against God.' This is to be said without feeling guilty, again. Without feeling guilty you should say that because once you say it, it is forgiven. It is forgiven.

Then there should be no guilt. If it is forgiven, why should there be a guilt? This is a big disease, I think, in the west

to feel guilty about everything. You have to get over. This is a very bad disease and it gives you lots of problems starting from Spondylitis of the neck and then rest of them come after that.

So not to feel guilty at all. You have to love yourself and you must know that you are men of God and women of God, are to be made prophets. And once you are made prophets, you can make others prophets. This is what William Blake has said about the times of Sahaja Yoga. He has clearly said all these things. Not only He has said where we are going to have a Ashram in Lambethway, we have our Ashram in the Runes *[UNCLEAR]*, the foundations will be laid. He has said also where I will first go to England, is the Surrey Hills. All these things He has so clearly said it. It's all going to happen to you because you deserve it. Now after saying, `Forgive me' thrice, you have to ask for your realisation. You say, `Mother, give me my Realisation.' Say twice, thrice and you start feeling the Cool Breeze in your hand. After sometime you'll find even the Cool Breeze coming out of your head, on top of your head on the fontanelle bone area. You will find there's Cool Breeze coming out like a jet. And if there is air conditioning, you better close it because it will quite cool now. You'll feel very relaxed, extremely relaxed, will be thoughtless. Now don't think about it, it has not happened to you by thinking.

So don't think about it; it is beyond thinking. And do come and see Me in Maccabean Hall, where you will have to grow more and understand more about it. It's like the sprouting of the seed, which has, which takes place without much difficulties. But as Christ Himself has said

that “Some seeds fell on the rock and some fell in the waste in the same time” it happens with us also.

So it is better to know how to make this germination manifest itself into a big tree.

May God bless you all.

Interviewer: You are listening to the Forum and my guest to night is Mātājī Nirmalā Devī and She is talking tonight about Self-realisation and I hope you are enjoying the program. It is interesting to me; It is something quite different. Mātājī will be giving a program of talks this Wednesday and this Friday night at 7:30 at Maccabean Hall, Dunning Hurst road, Dunning Hurst.

Mother, I am not sure what to call You. I don't know what I should call You. How do I describe what You are?

Shri Mataji: Just call Me Mother. That's all, sufficient.

Interviewer: Does that describes what You are?

Shri Mataji: Yes, that describes everything.

Interviewer: All right. We have with us the Mother.

Lady: Hello Mother.

Shri Mataji: Yes.

Lady: I wanted to know, is the Cool Breeze that You have spoken about, you feel on the hands the cool wind of the Holy Spirit, as spoken about in the Bible?

Shri Mataji: Yes. Yes, yes, same thing, same thing. You have done the good job now, I must say.

Interviewer: Is it the Holy Spirit?

Shri Mataji: Yes, of course, is the Holy Spirit.

Lady: Aha... I am feeling it now on my hand through the *[UNCLEAR]*.

Shri Mataji: It's good.

Interviewer: Did you want to say anything more than that? Lady: No, I just... That's all I wanted to know because I...

Shri Mataji: Because you are thoughtless now. Enjoy yourself.

Lady: Thank you.

Interviewer: Hello.

Lady: Hello.

Interviewer: Yes, good evening.

Lady: Good evening and good evening Mother Mātājī.

Lady: Mother, when You began Your program, I think I heard You say that cancer invading the body could be an evil spirit. Is that what is understood?

Shri Mataji: Yes, yes. It comes through, you see, invasion of some of these things within you. Even a virus infection is coming from some vegetables who where out of circulation of evolution...

Lady: Yes...

Shri Mataji: are affecting virus. And also these other proteins they talk of are nothing but some sort of a infection from the collective subconscious area from the left hand side. That's what I have seen so far in the all the cancer patients that either they have been to black magic, or their parents have been to someone, or they've been to some sort of a clairvoyance or some sort of a thing like that, or one of these Gurus or some sort of like that, which is an unauthorized things to deal. Even psychologist can do that.

Interviewer: So you are saying, You believe that Cancer is an Evil Spirit?

Shri Mataji: No, I didn't say that. Cancer is triggered by an entry of some sort of an unauthorized handling of the left sympathetic nervous system, to put it very precisely and scientifically.

Lady: Yea, I tried to understand You Mother Mātājī, but not quite. My father had cancer and I developed it six years ago in exactly the same part of my body as my father had it.

Shri Mataji: Yes. May be your father is to be told that `I am all right. Don't worry about me. You get your birth and get your realisation.' Lady: Yes.

Shri Mataji: And he can leave you. And you can be perfectly all right if he leaves you, because he is worried about you.

Lady: Yes. And an another thing Mother. My daughter had a very serious car accident and she has epilepsy through the injury to her brain. I, I cannot accept her. It is over fifteen years ago. I haven't been able to accept this crippling of her body and I wonder if your Sahaja Yoga would help me.

Shri Mataji: It is still helping, but is she a seeker? Interviewer: She said her daughter. Her daughter had a car accident and developed epilepsy...

Lady: But I have not accepted to see that beautiful body of my daughter now so crippled and I cannot... I try very hard to accept it. But I can't, Mother.

Shri Mataji: See, you can cure her through Sahaja Yoga. You must come and see Me at the Maccabean Hall and I'll tell you how to do it. It's not difficult.

Lady: Yes.

Shri Mataji: But if the bones are been removed and if doctors have put some sort of a dead material, then I won't be able to work it out.

Lady: But the doctors have told me that there are so many cells of the brain that are absolutely dead and will never ever be regenerated.

Shri Mataji: Let us see, we might try.

Interviewer: I think, perhaps I should say that we are not in the business of healing people over the radio and it think it will lead to a lot of trouble if we pretend we are so that's not what we are suggesting.

Mother Mātājī is simply saying that she believes that this may work out.

So the best thing is perhaps to go and see Her.

Lady: Very well. Thank you.

Interviewer: It's an area we've got be careful with I think. [News break.]... [Advertisement.] My guest is Mātājī Nirmalā Devī and She is from... originally from India and is now living in England and She is touring Australia for a series of lectures. This week it'll be on Wednesday and Friday night at 7:30 at the Maccabean Hall.

Interviewer: Mātājī, I wondered if I can just ask you about the daily troubles that we have. For instance, I am generally worrying about my business and financial pressures and so on that I have in a business I set up it goes up and down all the time. How does this sort of

approach help us sort out daily, daily worries like financial worries?

Shri Mataji: Within us we have a center which is called as the Navel center which is responsible for looking after our well being, financial, material all these day-to-day problems as you call it. Śhrī Kṛiṣhṇa has said that, “After Yoga I look after your well being, but after Yoga." First you must be united with the Divine Power, then you become a member, or you can say a citizen, of God's owned province and He looks after you. As your government, Australian Government looks after you, in the same way the Divine Power looks after you and your financial problems gets solved. They get completely solved. But you do not get over rich or extremely rich. If you are very poor you become all right. The main thing is the satisfaction that you get out of your endeavours and your financial things. For example: I will give you a simple example of this thing. They came and they asked Me, “Mother, what would you like to buy in Australia?" They told Me, “We import everything here, so what would you like to buy?" I said, “I would like to see a crockery shop." Now, they took Me. They wanted to take Me to a particular crockery shop.

But they took Me to another one saying that you cannot park the car here and there I met a lady who was given realisation a year back and is a great seeker. But she is lost because she started sort of getting more busy with other things of life, mundane life and I just met her there. And after meeting her, it was such a, such a satisfaction to her, she said “Mother, I couldn't come to your program so you have come all the way just to see me." And they

couldn't understand why I wanted to go to a crockery shop, you see.

Now what happens that when you are realised, your dimensions are so much alert that you start seeing things in a much better perspective. Like a business, immediately you know how far to go with it, the acumen, the business acumen as they say, just start getting you that enlightenment. For example, there was a gentleman who had lost his job when he came to Me. He got his realisation and I told him, “All right, now you do some business." He said, “What should I do?" I said, “All right, start with carpentry” because, because of Christ I think I like carpentry very much. He said, “Carpentry, I am very bad at it." I said, “All right, take to interior decoration." He said, “I don't know what is the wood is. I don't know." Interviewer: Sorry, I did not quite follow... He said...

Shri Mataji: I don't know what wood is. I mean, I don't know what are the different styles of woods are, what is veneer, I don't know a word about it. I said, “You will know everything. Just try your vibratory awareness." And he started his decoration and he got lots of people coming to him and asking for him; and he just started arranging all the different woods and different styles of things and people were very happy with it; and he has made remarkable things. He has made lot of money out of it and people are still calling him for that work because he just suddenly developed that awareness by which he produced things, which were aesthetic and were appealing to people. Another thing is, those evil forces also bring you down. Like, we had a gentleman in Poona who was very bad at his business. Nobody would come to

his shop and he was not selling anything. He said, “Mother, will you come to my shop one day?" I said, “It's rather difficult for Me. But one day I'll just... If I can, I'll just drop in." I went there. After that he started getting lots of people in his shop and now he's become a rich man. He couldn't understand why, how it has happened. Only My going there has worked so much.

[Second Part:] Lady:... Spirituality. Would Mātājī say any of these cults are valid, or is Sahaja Yoga the only true path? Interviewer: Is this Sahaja Yoga the only true path?

Shri Mataji: I wouldn't say so bluntly, because you'll be shocked. But I'll tell you the other way round that if you have to germinate the seed, what do you do? You have to sprout the germination. Isn't it? You have to germinate the primule of a seed. Isn't that... That's the only way you do it. Isn't it? There's no way, other way out.

So in the same way, if you have to get your realisation, it's only the Kuṇḍalinī awakening and it is done through Sahaja Yog only. But today it has taken a shape of Mahā Yog. Means a great happening by which there is en mass realisation. There are people who are getting realisation in a mass. It's not only one individual or two individual, but masses after masses have to get realisation. Now if you say, `Which is the way a flower has to become a fruit?' There's only one way. There are no two ways. Living things do not have two ways and five alternatives. These are all for human beings to take lots of decisions and do all these things. But for any living thing, it's only one way it works out and that's how it is. The germination within you, which is a living force of the living God, is the only way, is the Kuṇḍalinī awakening.

And that's why we can say Sahaja is the only way. It is; there's no other way out.

Lady: Well, Mātājī, for those people who are seeking and who don't want to come to Sahaja Yoga, what'll happen to them?

Shri Mataji: You see, they should come. Why not? They, they will all come and I can see your concern. Same concern I have. But they go after circuses; they go after people who are false; those who take money from them; those who befool them. They do not want to come to reality. What can you do about it? The choice is your own.

Lady: Thank you very much.

Interviewer: Thanks for calling. What happens if they don't come?

Shri Mataji: They just don't come because they don't like reality. See they crucified Christ, why? They didn't like Him, why? Interviewer: They were frightened?

Shri Mataji: They were frightened; they are just frightened for nothing at all. Perhaps they are possessed, some of them. They are ego-oriented? Interviewer: All right. It's three minutes to eleven... Hello...

Lady: *[UNCLEAR]* I would like to ask a few questions. You mentioned that diseases are only expressions of spiritual and emotional disarray.

Interviewer: You mentioned that diseases are expression of emotional and...

Shri Mataji: Physical imbalances.

Lady: That asthma could be caused by one of a person's parents dying young. I, I've always believed that diseases

are caused by an expression of spiritual disarray because someone is not obeying their Karma.

I wonder if you would like to elaborate a bit on that? Is it the bad Karma not being obeyed or could have some result for instance. Or is a disease caused because of one's parents, a child's parents died young.

[UNCLEAR].

Interviewer: Mātājī is having difficulty in understanding you. If you could just speak a little more slowly.

Lady: You mentioned, in speaking, that diseases are caused by spiritual and emotional disarray in a person. I am interested to know, or to reconcile, how some diseases could be caused, you mentioned asthma for instance, could be caused in a person?

Shri Mataji: You see, first you mentioned about Karma. First thing I must tell you, what we understand in Karma is something very, very narrow also. You see, supposing you are in imbalance, all right? Now, if your father or anybody's father, for example, you are too attached to your father and if such a thing happens that your father leaves you or something happens like that, your principle of father in you is shaken. I mean this is not your Karmas, but this is your father's Karma that it shakes you. Or may be his death is not your Karma nor his Karma. But something like that happens while you have been so attached that, that portion is shaken up, because human beings are very delicate things. As they are very aware they have to be extremely delicate and very beautifully made. As you see any machinery, which is very sensitive, is extremely delicate. In the same way, human beings are extremely sensitive and delicate and we don't know

how to handle ourselves. That's why the problems come in. But the Karma business is very gross stuff.

Interviewer: Mātājī, I would just stop you there and we will come back to this after the news. We must pause for the network news, we...

Lady: Yes, Thank you.

Interviewer: Thank you. Right and we'll be back after the news and we'll talk some more about Self-realisation and stay tuned with us... [News.] Tonight we are talking about Self-realisation and my guest is Mātājī Nirmalā Devī and She is here tonight to talk about the technique, perhaps, by which we can free ourselves from the physical and emotional and mental disorders that are caused by the stresses of modern life as they say, one way to put it. Just before the news we were talking to a caller and we were talking about Karma, which to put it in modern terms would be all pluses and minuses of your past life, of your life until now and this is within you and the caller was asking whether this is responsible for illness and Mātājī is answering. I think, if I've got it right, that we don't need to feel guilty and we don't need to get any poison out of ourselves and we don't need to try to clear ourselves of past deeds or past sins but we need to progress now to a higher state of consciousness of Self-realisation and let's ask the caller.

Are you there? Lady: Yes.

Interviewer: Mātājī was talking about Karma.

Lady: Right. She has answered the question. Can I ask another one? Interviewer: Sure.

Lady: About the Kuṇḍalinī... I have a friend who meditated for about six or eight hours. He has unfortunately gone through an awful, emotional experience. He did not experience the Cool Breeze but rather a burning fire.

Shri Mataji: That's very true. If you do not know how to do it, you get all these problems. Like villagers coming to the city, putting their hands into the plug and saying that the electricity only burns you. You see, it is to be done by a person who knows the job, who is authorized and such a person has to be a holy person. It cannot be done, everyone.

So somebody who knows the job, in the sense not scientifically but through the authority of God, should be able to do it.

So it is always the fire and all these business come because, not the Kuṇḍalinī that punishes you. Kuṇḍalinī is your own individual Mother. She does not punish. But there is a deity, sitting at the base of the Kuṇḍalinī. It gets very annoyed and it starts lashing you on the sympathetic nervous system. But it's not that only you feel fire.

Sometimes people even get blisters and things. Is a wrong way of doing a thing.

Interviewer: Just from meditation?

Shri Mataji: Yes. You see, if you try to do... there are certain nonsensical things they do, which I do not want to talk here. But all these nonsensical things can lead to problems.

Lady: Another question? Regards, I guess it regards Karma and Dharma once again. God said that we were all created equal and we are. But then, we are not born equal. And we're not born equal because of our past and our reincarnations. I was wondering if in the end whether we will all have been reincarnated the same number of times, every person on earth? Interviewer: Is there an end? Are we heading to an end where we will all be reincarnated the same number of times?

Shri Mataji: Yes, you are reincarnated again and again. Improved on to, like an instrument is always improved on one after another, isn't it? But now the time has come for you to manifest the purpose for which you have been made.

So you become that like a light is in the process of being made till it becomes a light. Then it is put to the mains. Then what is the job of the light? Is just to give the light; It has become that now.

Interviewer: Right, is there an end to... Is there an end for all of this at one point? Are we all heading to one end?

Shri Mataji: You see, first you get germinated, then you grow into a tree. Then you want to come back again to help others. It's out of compassion.

Interviewer: But there's no end; it keeps going?

Shri Mataji: And if you want to end it, you can end it. But you like it. You want to come back again and again to help people.

Interviewer: But for all of us, there's no end?

Shri Mataji: I mean it is, it is later on when you are realised Soul it is your own free will, if you want to

continue or don't want to continue. You are not forced to come down.

Lady: Ma'm Mātājī, if you accomplish all your Karma in one life and you do good, why would you keep coming back continually?

Shri Mataji: You see, the Karma theory is now over as I told you. There's nothing like Karmas left any more. You see, Christ has opened that center for us in which the Chakras, you see, are all get completely enlightened and when the Kuṇḍalinī rises, She sucks in the ego within you which makes you feel that you have done this Karma and that Karma. Right? Interviewer: So, you are saying that Christ really has taken all the sins?

Shri Mataji: Yes, He has definitely. I mean He doesn't tell lies.

So He has done it. Now, the main thing is that when you die after realisation, if you want you can come back, because out of compassion.

You come on this Earth out of compassion, to help people because you are part and parcel of the whole.

Is a different thing, now you do not come to take anything but to give.

Lady: Good. I feel that there's this inner thing within us, or within some of us, any way, within us all wants the union with God. And if we achieve that Karma, I keep thinking we must want to have union with God and not keep coming back to Earth. I mean, even now if we come back to do good and for compassionate reason...

Shri Mataji: No. I would say that, you see, this is not what you feel or believe. It is what it is. Should be. Now you

are thinking too much about the future. You have to think of the present, of this moment, of getting your realisation, to be in the present. You shouldn't think of the future so much, of this... Karma is the past. In the future coming and going is... you are not in the present. You are thinking either of the past or of the future because you've read a lot, I think, about these things and you just believe in it.

Your belief and your feelings are not the truth. You must face them as it is.

Interviewer: The caller was talking about the heaven, I think...

Shri Mataji: Yes. Thinking of heaven and all that. But see for yourself, keep your eyes open. I didn't have any conception of this place, where I'm sitting, this studio. When I came here, I saw it how it is to be worked out and then I decided. If I had decided before hand, it would have been all wrong.

Lady: Very true, Thank you.

Shri Mataji: My blessings.

Interviewer: Thanks for calling. It's twelve past eleven and my guest tonight Mātājī, Mother Mātājī is here to talk about Sahaja Yoga and its practice and Self-realisation and She'll be giving lectures, talks, on Wednesday night and Friday night at 7:30 at the Maccabean Hall, 146, Darlinghurst Road, Darling Hurst.

And is there any charge or...?

Shri Mataji: No charge. It's all free.

Interviewer: OK. There's no money involved. This is just something She wants to give to you and that might interest many… Hello. Hi, good evening.

Lady: I couldn't listen... *[UNCLEAR]* Mātājī. She did speak on Cancer. I could understand people could I have cancer from a... *[UNCLEAR]*... But I don't understand why the small children have cancer. Would She have an answer to this? Interviewer: Why do small children get cancer? Lady: That's right. Especially if they have healthy parents.

Shri Mataji: There are many other things, which gives cancer to children. One of them is very common is blood cancer. Now blood cancer we give to children ourselves, by our speedy nature, over conditioning. All the time, telling them when they are eating food, “You have to go to school; now get ready; now you have to do it; you should be on time." All the time putting watches on their heads. This is how we give them blood cancer.

Interviewer: We create stress?

Shri Mataji: Stress on them for nothing at all. Then the schools themselves are horrid.

Sometimes, the schools give them education which is not needed. They condition them. Then the sex knowledge is not needed to be given to children. It's just opening them to something that they need not know at all. They are innocent. We disturb their innocence by so many things. Then all your nonsensical pornographies and this and that and talk of sex to innocent children. We really play with their... we should blame our society for that, if not an individual parent. But everybody has to face it. Now this sex education is not needed for children at all. There's no need. When they grow up, the Mother's should

tell the daughter and the father should tell the son, in a very private and a sacred way. Not to just tell them so openly that they become curious, they start experimenting with it. All that can be possible. Then also, there was a gentle man whose son got cancer at a very young age. They were surprised, how he got cancer, because the man was very good and the child was very small. And then we found out: the grand mother had a habit of taking the child to the, to the, what you call?, the burial grounds and things like that and she always had a great fascination for these places. Even churches have got these dead bodies. Now, what to say? We expose our children without understanding where we are taking them. We put them to stress.

So that is the result.

Lady: Thank you.

Interviewer: Thanks for your call. [Announcements.] Hello, good evening.

Gentleman: I would like to ask Mātājī a question and... Mātājī, I have heard you speak about negative forces and one, what are these forces? And two, are they causing and increasing problems facing society today?

Shri Mataji: Facing what? Interviewer: Society today.

Shri Mataji: Very much. Now...

Gentleman: First, what are these negative forces you talked about? Interviewer: What are these negative forces?

Shri Mataji: These are the forces that are built during evolutionary processes when people became ambitious or became very sly and they took to ways and methods

which are anti God. They are punished many a times. But they are born now with a vengeance because they want that the last step now, by which human beings are going to get their realisation and they are going to solve their problem and the step where they will have a break through in their evolution, they want to stop it. That's why they are trying to destroy you in so many ways.

Interviewer: You are saying we getting very close as a race of human beings to a point where we will all get Self-realisation; that time is coming now.

Shri Mataji: Yes, yes very much. That last judgment has started.

Interviewer: How long will it last?

Shri Mataji: Depends on how long you take... [Laughs.]... [Both of them laugh.] You see, maximum time will be given for people to be resurrected.

Interviewer: That's hundreds of years or ten to...

Shri Mataji: Not hundreds. Should not be hundreds. But there should be sufficient time for many people to get realisation and then few are left there because already the hell is full of people there and there isn't much room for others to go in.

Interviewer: And those evil forces are massing too?

Shri Mataji: Yes, they are. They are very much in hands-in-hands and they are all joined together and they are working it out. Destroying our Spirit, destroying our attention from Spirit, they are taking us away from reality. They are doing all kinds of subtle things. It's all spirits, spirits, spirits; so many of them. But your Spirit, the Spirit that is God within you, is the most powerful

thing and once it is enlightened in your awareness, they all run away. They're frightened.

Gentleman: How important is it for one to gain realisation?

Shri Mataji: That's vital for every one of us. If you are human being, we should know why we are human beings. It would be something a question that, `If you are a lamp, how vital it is for the lamp to be the light?' Gentleman: Yes. All right, thanks very much.

Interviewer: Thanks for your call. [Music.]... It's 21 past 11 a.m.; 929-5555 and the forum we're talking about Self-realisation and Sahaja Yoga. My guest is Mother Mātājī, who is here from England... In fact, You live in London; Your husband is a Diplomat. Is he not?

Shri Mataji: He is elected as the Secretary General of the International Maritime Organization, which is one of the U.N. agencies. There are fourteen or fifteen secretary generals. He is one of them elected by, I think, one hundred twenty nations. That's how I'm in England. But, this is temporary. He is reelected again; He has been elected thrice.

So we've been there for seven years now. Five years more we have to be there.

Interviewer: You will keep travelling the world and keep spreading the word?

Shri Mataji: Up to some time. Then I would like to retire. If somebody wants take over from Me, will be a good idea....

Interviewer: Are there people to take over?

Shri Mataji: Yes. There are very capable people; they can do it. I can stay in one place and they can do it.

Interviewer: Do you have any thoughts on the future on what's going to happen to the world and to all of us?

Shri Mataji: Very optimistic.

Interviewer: You are.

Shri Mataji: You are all going to be saved and we are going to have all the blessings of God and all His power is going to flow through us and we are going to enjoy ourselves in full bliss.

Interviewer: Sounds wonderful. Let's take the next call. Hello.

Lady: I would like to ask Mother, “Is She not in fact preaching a combination of Hinduism, Muslim and Christianity?" Interviewer: Are you preaching a combination of religions?

Shri Mataji: Complete integration. I asked... you have seen that through. I'm happy to know that.

It's complete integration. The relationship between different Incarnations and different Prophets is to be established and is to be proved. It can be proved also through Kuṇḍalinī awakening. You can prove it, how they are related to each other.

Lady: Yes, well I believe all religions...

Shri Mataji: That's very great. But the belief becomes the Truth and you can prove it to others also.

Lady: You were asking to know religions. Basically they are worshipping the same but they are just...

call this God by different names. But I find it confusing, you were talking about Karma, Dharma. There has been no mention of Nirvāṇa...

Shri Mataji: No mention about Nirvāṇa because you are not interested in Nirvāṇa so much as they were interested in Karma and Dharma. Nirvāṇa is the one where you get your freedom by becoming your Spirit. That's what I'm saying.

Lady: Yes. But then, if you follow the Christian teaching, one would believe we should all have this because that's why Christ died, to give it to us.

Shri Mataji: Yes, you should not have all these problems at all. I mean this is not... that's what I'm saying.

Interviewer: But the caller said we should have Nirvāṇa. If you follow Christ, you should have Nirvāṇa.

Shri Mataji: If you follow in the true sense. That you become a Sahaja Yogi then only you get it.

Isn't it? Not by going to some organized places, where they've organized Christ also.

Lady: Yes, I agree... You don't have to go to an organized...

Interviewer: You have to find Christ in yourself?

Shri Mataji: Yes, in yourself; through realisation. Not the way by just becoming members of something.

Lady: Who would You... *[UNCLEAR]* acquire in Him from Indian religion, the Goddess Kāli?

Shri Mataji: Goddess Kāli... I think you better come to My program and I'll tell you all about them. Goddess Kāli...

Lady: Who in the Christian teachings would you related to?

Shri Mataji: Goddess Kāli? You see, the Mother of Christ was Mahālakṣhmī. Did you hear about that point? She was Mahālakṣhmī and Goddess Kāli did not incarnate at the time of Christ.

Interviewer: Who is the, who is the equivalent in the Christian religion of the Goddess Kāli? Is there any equivalent in the Christian religion?

Shri Mataji: Is the power of Saint Michael.

Interviewer: Saint Michael? Hmm...

Lady: *[UNCLEAR]*.

Interviewer: Why does Christian religion say, “All children are conceived in sin?" All children are born sinners. Why this? Why does the Christian religion say that?

Shri Mataji: I mean, you were... better go and ask the Christians. I don't know why they say all these things.

Lady: I've asked them and they can't...

Shri Mataji: They can't, you see, because there are so many ideas they have got in their heads. You see, they've... I don't know. They have grown horns out of Christianity. What am I to do? Lady: Something which is written in the Bible and they…

Shri Mataji: No, it is not said that you are born in sin." You see, you said that in the basic sin is there that a man has started thinking for himself. Is the basic thing, is that; he is free to think for himself.

By that, the Ego and Super ego develops in a human being and he develops his own independence, as `I'-ness and he is separated from God's desire; in the sense, he has his own desire exerting itself. This is the basic sin: of separation.

Lady: Yea, but then *[UNCLEAR]*.

Shri Mataji: Then after Self-realisation, you become one with that power. Like all the animals are one with God's power, they have no free will. We through our free will reach certain conclusions of good and bad and after realisation, we are aware. The animals are not aware. But we are aware: what is God's will is.

Interviewer: I think, the caller was saying how do we, how do we reach Self-realisation?

Shri Mataji: Through Kuṇḍalinī awakening. It's a spontaneous thing. It would be a question like this, `How do we transform a flower into a fruit?' It's spontaneous. It's living.

Lady: Yes, but in on the one hand you are saying *[UNCLEAR]*... but how can one be expected to get Self-realisation without thinking for yourself?

Shri Mataji: Without...? Interviewer: Thinking for yourself.

Shri Mataji: No, because this is beyond thinking, it is spontaneous. By thinking you do not sprout a seed. Do you? It is a spontaneous thing. We must understand living processes first of all.

Lady: But then...

Shri Mataji: By thinking you do not, do not live. You see, living process is different from, thinking is dead.

Interviewer: Automatic.

Shri Mataji: It is automatic.

Interviewer: Like the heart beat?

Shri Mataji: Yes, but we can say spontaneous, Sahaja, is better because it has life in it; you see.

Lady: Yes, but you know thought also has life. Without life we can't think.

Interviewer: Thought also has life, without life we cannot think.

Shri Mataji: No, that's wrong.

Lady: Any thought...

Shri Mataji: No, you see inspiration is different. But thought is different and it has no life. It is beyond thought that you achieve this power. Actually...

Interviewer: It's not meditation that we are talking about...

Shri Mataji: No, no, no... you cannot do it. You have to become. It's a state of mind where you are beyond your mind. It just starts flowing through you and it relates to you beyond your thought.

Interviewer: Perhaps you should we explain to people who have joined the program?

Shri Mataji: Yes, it's better; it is not easy to continue with this on the Radio. But I will; definitely it can be explained very easily and can be proved also.

Interviewer: OK. Thanks for your call. Perhaps we could go over the process by which you say we awaken the Kuṇḍalinī, the energy within us. This is a matter of stretching out one's hands to someone who is authorized like Yourself, You say, someone who is holy...

Shri Mataji: Yes, yes. Even if I blow on this thing it will work out. Even blowing will help; My talking will help. Yes, it will help many people. If they are sensitive enough, it will help them.

Interviewer: Mother, why don't you do that?

Shri Mataji: All right. Now you stretch your hands, pleased, towards Me like you do it in the mass asking for your Self-realisation. Close your eyes; don't attach your attention anywhere, on any center.

Just keep it loose, absolutely free. And I'll now blow in the mike. It will have an effect on you and you will start feeling the Cool Breeze in the hand in a big way. Now try not to think, is better because this is beyond thinking. Thinking will stop it.

So please try not to think and you need not even try, it will just become that you'll become thoughtless.

[Shri Mataji blows into the microphone.] Now feel your fingers. You'll find a very slight movement of energy on your fingers. May be there may be tingling, may be some little burning, pins and needles, could be, because you are opening out and those who have got realisation will feel a cool wind blowing. These are the different stages that can take place. Ultimately, you all should get Cool Breeze in the hand and also the Cool Breeze jutting out of your fontanelle bone area on your head. You can put your right hand towards Me and the left hand on top of your head. You'll feel that there's a cool jet flowing upwards. Those who smoke may not feel so much because the Viśhuddhi Chakra, meaning the center that looks after the cervical plexus, is little bit numbed. The nerve, the cervical nerve, which has to carry the message of the Cool Breeze, is numbed and they cannot feel it. But they definitely feel first the smoke coming out of their head and then the Cool Breeze coming out of their heads. You can even smell the smoke.

Interviewer: So it's 28 to 12, my guest to night is Mātājī Nirmalā Devī and She's here... [Announcement in detail.]... [Music.]...

Gentleman: Hello.

Interviewer: Yes, good evening.

Gentleman: Good evening. Talked about Self-realisation. I think, possibly, my opinion would be that before we sort anybody else's problems out, the greatest thing we've got to sort out would be our mind.

Interviewer: Our own mind.

Gentleman: Yes, because I think that we are the ones we live with, if you can understand what I am saying. Twenty-four hours a day, when we are sleeping or whatever, dreams or working or whatever, we are the ones that we have to always fight or put up with or enjoy or not enjoy, apart from our partners, wives, husbands.

Interviewer: We have to sort our own mental processes.

Gentleman: I think this is the greatest problem and people will not accept the fact that the greatest sin in the world would be accepting defeat.

Shri Mataji:... [laughs]...

Interviewer: OK. Mātājī's comment on it...

Shri Mataji: Now, the word mind is very confusing. We have to understand our mind is... can be divided broadly into two halves. One, the mind which is conditioned, which we call as Superego or Mana in Sanskrit language. And the another mind is the Ego which is called as Ahaṁkāra, means the one by which we accumulate a kind of a idea that I do this and I do that and I like it. All those things come from that I, which is Mister Ego. And

the another is the Superego by which we are conditioned and we accept the conditioning and we become a person full of these ideas like `I don't like that' and `I am afraid and I am frightened' and all sorts of things.

So these are the two things that are really in our mind.

Gentleman: But who...

Shri Mataji: Now, just a minute. Please listen...

Gentleman: Sorry.

Shri Mataji: I'll explain to you the whole thing. Now the, the Superego is the past that we have.

So we get our thoughts from the past, or the Ego is the thoughts about the future.

So we have two types of thoughts. One from your past and one from your future, because in the center, where it is present there are no thoughts. It's a thoughtless area. It's a very small area. For example: a thought wave starts within you. It rises and you see the rising of the thought, but not the falling of it. It falls and then another thought starts. It rises and falls again. Like that the thoughts start rising and falling and we jump on the cusps of these thoughts, sometimes in the future or sometimes in the past. We have no control over it. All right? Now, what happens with realisation? That when you, your Kuṇḍalinī rises, She goes in the center and She sucks in the Ego and the Superego and you become one with the present where you'll see the reality as it is. I'll give you a simple example that whatever we try to solve by our mind can be very defective because we never face the reality. What we think about is the future, which doesn't exist and the past, which is finished.

Gentleman: But this... doesn't this go back to accepting things?

Shri Mataji: Pardon? Interviewer: Doesn't this go back to accepting things?

Shri Mataji: No not... you need not accept; it is a happening. Unless and until this happens to you, you need not even accept Me. But should not also deny. What I am saying you keep an open mind about it and it works out.

So, when it works out, then you live in the present. You try to solve anything through your mind, you'll find it will have a relative value Always. It may be successful, it may not be successful.

It may be correct, it may be incorrect. It's all relative. That's why there is confusion. We have to find the absolute point. When your Kuṇḍalinī rises, She takes you into the realm when you are in the present and you see all the dimensions. For example: what is present and future and past? Is nothing but the two shadows of the present. For example, somehow by any chance if you can hang over the curve of the Earth, then you can see the future and the past, at one point, all the time and wherever you are is the present all the time. It's something like that happens to you. It's a new dimension of awareness where the mind takes a new dimension where you become the present. The problems get sorted out so easily when you are in the present. It is to be seen and felt and to be experienced. Then your mental activity becomes very little because it is such a waste of energy, just thinking, thinking, thinking, reaching nowhere.

Gentleman: OK. Can I just get a few words here? You missed my entire point. If I am brought up in India, I would speak Indian. If I am brought up in Greece, I would speak Greek. If I am brought up to preach to a God who is made of wood... *[UNCLEAR]*... Now, what the hell chance have I got, judging by any laws or... I mean it's relevant, no matter what anybody says, an actual fact if you want to admit, admit the whole thing. Nobody knows anything and you can think that I am...

Shri Mataji: All right. This is again Mister Ego speaking.

Gentleman: I beg your pardon?

Shri Mataji: It is the Ego that is saying that nobody knows, because Ego covers up everything. It covers up all the knowledge.

So you have to go beyond this realm to see. For example: you can say that there is nothing under your skin. But a doctor will say, “No, there is, there are cells and you can see them." But you have to have a microscope. Now, you must have the microscope to see. But if you deny, “I don't want to see the microscope” you will never see.

Gentleman: I agree with all...

Shri Mataji: All right.

So you must get your realisation. You must have your Spirit and then you can see if you cannot see or not. But just now to deny it is just to refuse to know. You will be adamant.

Gentleman: Now, look, I agree with it. Even if You said... all I am saying is that I think the biggest hassle that everyone has apart from being a millionaire or a puppet or a Mongol or a Cripple is the fact that they have to live

within themselves everyday of their life and irrelevant of what you might say, or I might or God...

Shri Mataji: Now I follow.

Gentleman:... let me finish. Irrelevant of what anyone might say, we have to live with ourselves and until such time as we can solve that part out of it, we will not believe in anything that anybody says because we have to be happy within ourselves. And whether you call it God or whether you call it the Devil, or whether you call it Buddhism or Hinduism or whatever you want to call it, you will never ever achieve that.

Shri Mataji: May be now I understand what you want to say. All right, I'll explain. This is very simple. You see, when you are living with your mind, naturally you have to depend on it. Isn't it? Interviewer: Can you hear? Can you hear? Gentleman: Yes, I can.

Shri Mataji: Yes. When you live with your mind, you have to depend on it. But with Kuṇḍalinī awakening, you go beyond your mind and this power starts flowing through you. Then you have to judge it by asking questions. For example: you get this Cool Breeze flowing in your hands. You cannot explain through your mind. All right, then you just try to ask, ask questions. Supposing you are a computer and you are put to the mains. Now, is this the computer answering the question? Then you just ask the question, one simple question, `Is there God?' A simple question. Just now you ask the question in your heart, `Is there God?' and you'll see that these Cool Breeze forces will increase tremendously.

So what happens that through this you understand the powers of the beyond, the working of the beyond and the

beyond of the mind things. Then you start using a new awareness. Not only of your limited mind, but that of the unlimited vibratory awareness that is within you. You become a different personality.

Interviewer: OK. I think we could answer that question. Thanks for your call. [Announcement in detail.]..... Hello.

Gentleman: I am most interested in the, sort of occurrence of, in... to me has been choice Interviewer: So, you mean about reincarnation? Gentleman: Well, Yea, in a way. It seems central to this Self-realisation, the state, that one did not have a choice. Now I was just wondering how we become more aware of these choices and what choices are Mother Mātājī's are. In fact, mine.

Interviewer: You... What choices have you made? Did You choose to return to earth or...

Shri Mataji: You see, about Me the less said the better. But of course, I did choose to come here and to give realisation, no doubt. I am here for that. But one has to understand, this is so important that an egg has to become a bird. Isn't it? In the same way, you are an egg and you have to be born again when you have become a bird. It's a different awareness. That's what has to happen. A mother bird has to lay the eggs and then create chicks out of that. Isn't it? Gentleman: Why did you make your choice? Interviewer: Why did you make your choice?

Shri Mataji: That's My job. What can I do? Interviewer: It had to be made?

Shri Mataji: Yes, it had to be. You see, it is My desire, or you can say that's My nature.

Gentleman: So we are... it was not a question of personal choice. It was...

Shri Mataji: Beg your pardon? Interviewer: It was your personal choice?

Shri Mataji: Of course. [Laughs.]...

Gentleman: I was just... Personally, the difficulty in my life would be just knowing, when the choice exist between one, two or among many forms of action.

Shri Mataji: You see the choices are changed. Your priorities are changed because your awareness is different. You see the... when your awareness is different, you start behaving in a different way. Your whole priorities change, your standards change, your values change.

Interviewer: And you choose differently?

Shri Mataji: You choose differently, you're... You see, because you choose through vibrations. You see you may choose to buy something because it has better vibrations than to buy something which has no vibration.

Interviewer: You're saying everyone chooses?

Shri Mataji: It goes on, you see.

Gentleman: But on... Now it boils down to how you become more aware.

Shri Mataji: Yes, of the living forces.

Gentleman: Yea, how you become more aware. Then you do have a choice because to me our society seems to *[UNCLEAR]*... What you have got at the moment is freedom from choice. I mean, how do we...

Shri Mataji: First of all, you become aware of people who may appear to be very humble, but are sinister, you get

very bad vibrations from them, from people who are giving you food not with love, but with jealousy and anger. You become quite aware of it. You just vomit out. And you get aware of your Spirit; you give up smoking, drinking, gambling so many things which are there just because you feel so bored of life. But you enjoy yourself so much.

Interviewer: I think the caller was saying that perhaps we don't... we feel we don't have any choices.

Is that what you're saying? Gentleman: No. I was just wondering how to become more aware. People seem to be... Mother Mātājī said that people seem to be...

Shri Mataji: The accent is more on get... wherever you find the vibrations, because the vibrations give you the joy.

So you take to things which are vibratory, which are holy things, automatically. You do not get bored anymore because you feel your Spirit.

So you give up so many things. You just take them because you are bored.

Interviewer: Sorry, I couldn't quite follow what the caller was saying.

Gentleman: Well...

Shri Mataji: He's saying that what are your choices then? Afterwards, what happens to you? Gentleman: Yea. With these sort of negative influences from the...

Sort of force that you were talking about earlier...

Interviewer: I see. Well the caller is saying that where we, we can make choices but there are forces, there are negative influences that are preventing us from making...

Shri Mataji:... You stand on truth; you are not bothered.

Interviewer: Are there negative forces that are preventing us from making our choices?

Shri Mataji: Of course, there are. They, they do all kinds of things; they even create accidents for you. They create so many problems for you. They are the ones who are troublemakers; they are naggers; they are like mosquitoes; they are like bugs and they are like serpents and scorpions. [Laughs.] Gentleman: Are they in fact creating their own hell?

Shri Mataji: What was that? Interviewer: Are they creating their own hell?

Shri Mataji: Yes, they want to have that. What to do? They are used to it. They are used to filth.

They'll go to filth only. They want filth. They cannot even smell flowers. What to do with them? Gentleman: Is this then what you think is hell, is it? Interviewer: Is that what hell is?

Shri Mataji: Yes. Hell is the place where you enjoy all the filth.

Gentleman: Well, thanks very much. I'll try and come along to... Where is it? Interviewer: Maccabean Hall.

Shri Mataji: Thank you very much, thank you. May God bless you.

Gentleman: Thank you, bye.

Interviewer: Maccabean Hall... [Announcement.] Hello.

Gentleman: Yes, hello. Mother, I would like to ask you a question. If I come to the thing tomorrow night, would you be able to cure an addiction without any effects of withdrawals of this addiction? Interviewer: Caller wants to

know, “Are you able to heel and cure addiction? Addiction to whatever drug?" Is it a drug?

Shri Mataji: Yes, yes.

Gentleman: Anything?

Shri Mataji: Yes it does. You see, all misidentifications fall off. Once you're identified with your Spirit, they fall off. You have to use a little bit of will power sometimes. But for some people, they've told Me... A gentle man in Singapore, who got his realisation, he's about 78 years of age and overnight he got rid of many of his addictions. He was surprised how it happened.

Gentleman: Right. Then you wouldn't get any painful, sort of, side effects?

Shri Mataji: No, not at all. On the contrary, it's very blissful.

Gentleman: All right. I got it...

Interviewer: Thank you very much... [Announcements.] Hello, good evening.

Gentleman: I just want to ask Mother about a quotation from the Bible.

Interviewer: Yes, what's that? Gentleman: It says, “But the comfort of the Holy Spirit that the father will send in My name would teach you all things." I would like to ask Her about that.

Interviewer: Could you just repeat the quotation again? Gentleman: “But the comforter, the Holy Spirit, *[UNCLEAR* whom] the father will send in My name, will teach you all things." Interviewer: And that's from where? Gentleman: John chapter 14, verse 26.

Shri Mataji: I think you should take your realisation and then you will know the answer to it.

Because, logically if it points out to one person, then you have to reach the conclusion, isn't it? That's a logical way of looking at things. But I am not going to say anything or claim anything. It is better you people find out yourself.

Interviewer: Does that answer your question? Gentleman: Is the, is the comforter on the Earth at the present time? Has the Comforter incarnated? Mātājī should be able to tell us this because She said that through these vibrations on Her hands, She...

Shri Mataji: Yes, He is very much here and He's talking to you now. Can you believe that? Gentleman: Well, I feel something cool on my hand. Is that some indication of the...

Shri Mataji: Yes, very much so.

So that's the proof of the thing. You've already started feeling it in your hands. [Laughs.] Gentleman: Can I...?

Shri Mataji: Ask the question, `Mother, are You the comforter?' Gentleman: Mother, are you the comforter?

Shri Mataji: Ask it thrice.

Gentleman: Mother, are you the comforter?

Shri Mataji: Again.

Gentleman: Mother, are you the comforter?

Shri Mataji: Now, what do you get? Gentleman: Oh, I feel this kind of cool tingling passing all through my body.

Shri Mataji: [Laughs.]... That's the answer now.

Interviewer: OK, thanks for your call.

Shri Mataji: Thank you.

Interviewer: Hello.

Lady: Good Evening.

Interviewer: Yes, good evening.

Gentleman: Now my question... Don't you think we all have a choice like love or hate, fight or fear, good or evil, positive thinking or negative thinking, a backbone or a wishbone and believe that we are...

I believe that we are all made in God's image and it is up to us and nobody else, whether we answer these things correctly? Therefore, Self-realisation that is love, good, positive thinking, backbone people with no fear, have acquired lives, they're able to absorb or discriminate without outside intervention or help and we are able to give, not take and feel ourself. Over to you.

Shri Mataji: [Laughs.] I wish you could do that; but without Self-realisation you cannot do it.

Lady: I am doing it.

Shri Mataji: You, you have to give. That doesn't mean it's a rational thing. Or giving is just flowing, it's emitting; that should happen.

Interviewer: I think the caller is saying that we can all make a decision to be strong and to be positive.

Shri Mataji: That's only mental activity. That's only a make believe. Is not the actual, actual thing. You can believe that you are very strong and you may be dominating. You believe you should not dominate, you should be humble and you could be sly. Unless and until you get your realisation, you will not know whether you have reached the absolute value of those things or not.

Lady: *[UNCLEAR]*...

Interviewer: Oh, dear... We always have one of those.

Shri Mataji: Always, they bring in someone. Now, what about these great philosophers? What have they done? Have they given you realisation? Why should you talk about them? Like when Christ came, they talked about somebody who died long time back. Why talk about them? Now I am facing you. Why do you want to talk about people who are dead? We always want to build temples for the people who are dead. Now the present is, I'm with you. Why do you want to talk about these people and bring a controversy? Don't you want to gain something yourself? All right? Interviewer: Mother, thank you for joining us tonight. I found it fascinating, really. [Announcement]... Mātājī will be speaking at the Maccabean Hall.

Shri Mataji: Also Melbourne, we are having a program.

Interviewer: Yes, but...

Shri Mataji: That we can announce later.

Interviewer: I don't know whether we've got any listeners from Melbourne. But, there would be a program in Melbourne also. But in Sydney, this Wednesday and Friday night at 7:30 at the Maccabean hall, 146, Darlinghurst Road, Darlinghurst. Thank you.

Shri Mataji: Thank you very much.

Interviewer: Thank you for joining us.

Contents: 1981-04-01 **Quotes from the article `Indian marriage perfect formula' by Sue Arnold published under the rubric `IN TOUCH with... interesting people' in the newspaper `The Sun', Sydney, New South Wales, Australia**

[I talked to this strangely tranquil woman as we looked over the waters of the Parramatta River.]

It's not unusual for a woman to be a spiritual leader. I'm proud I am a woman, but I feel for many women today. We live in an age of confusion. Women have lost confidence in themselves.

They no longer know what they want. The breakdown in marriage is not a good thing.

I see so many women become prostitutes and there is now so much homosexuality. Sex is a spontaneous thing, now it has been changed into something else.

Indians have successful marriages, they do not divorce. It's because men and women know what is expected of them.

[Shri Mataji says it does not behold a woman to have an ego.] One of our problems today is that men no longer respect women for these qualities.

I give him [Sir C.P.] the room, I never try to impress people.

In India, if you asked a woman to behave as your Western women are forced to, it would be too much for her to sacrifice.

Women there would commit suicide because their dignity and self-worth is more important.

My revolution is a sweet one, there will he no bloodshed, only love.

***Contents: 1981-04-01*, Public Program, Cycle 1, Day 5, Viśhuddhi and Āgñyā Chakras, Maccabean Hall,**

146, Darlinghurst Road, Darlinghurst (eastern suburb of Sydney), New South Wales, Australia

Today is very interesting topic before us, is to discuss the Viśhuddhi Chakra, which is placed here behind the base of the neck and which has got sixteen petals. It manifests outside the cervical plexus in the gross or physical action. As you know, for the emotional side you have got *[UNCLEAR* ductless] glands and thyroid is the gland which is placed here. This center in the evolution is of greatest importance for human beings, because this center developed its maximum growth when human beings raised their hands, heads from animal stage to become human beings. *[UNCLEAR]* animals the heads were at an angle towards the ground, first it was just touching, parallel, then it was raised higher and higher till it came to monkey stage where it was raised slightly higher and at the human stage only they raised their hands, heads in a straight line. Straight line was all right. In the straight line it was the balance between the superego and the ego. First there is superego in the animals when they are looked after by human beings. Animals developed certain conditionings from human beings. Like a dog has to be looked after by human beings.

Then the dog is told to do this or that and the conditioning starts. And when this conditioning starts in a dog, he starts developing his superego in a human way. But when a chimpanzee raised his head and tried to become a man, first the head of the first original man was bent like this. In the Rāmāyaṇa, there is a mention of such race, the missing race, where human beings were half monkeys and half human beings.

That's about eight thousand years back.

Now this center was really, fully enlightened by Śhrī Kṛiṣhṇa, who came on this earth in the era called as Dvāpara . Rāma was in Satya yuga and He came in Dvāpara . That is about six thousand years back. And Śhrī Kṛiṣhṇa incarnated as one of the incarnations of Śhrī Viṣhṇu, who is responsible for our evolutionary process. It is only through Śhrī Viṣhṇu that we evolve. He is the aspect which gives us Dharma. Dharma is our sustenance. Through changing our sustenances or our capacities we have evolved. Like I can say Carbon was at Mūlādhāra Chakra. And this Carbon *[UNCLEAR]* matter got Prāṇa into it by which it started moving as a living thing. This living thing then grew into higher and higher awareness till it reached a stage where you were an animal and then you had to become a human being. The first human beings were short people. That incarnation of the short people is called as Vamana. Then there were people who became very conscious of the nature around and wanted to have the mastery over the nature. They started doing all kinds of yagñyas according to the Vedas. Vedas actually worked out right hand side growth of human beings. And they developed people who were good at reciting Veda mantras and all such things that would give us mastery over the five elements. These people when they mastered the five elements they became very ego-oriented and instead of only keeping the head in the center they started pulling it backwards. By pulling that backwards they started developing their pituitary and this pituitary was activated so much that they increased their *[UNCLEAR]* than normal, became

[UNCLEAR] people, started thinking about the future and the idea of future started coming into the human beings.

It went on till today where the people have tried to master the five elements, they have developed ego to such an extent that they are extremely ego-oriented and this ego engulfs, pushes down the superego as you can see here, the ego that is over developed can push the superego down.

So then in addition to that, people like Freud said that “Why should we allow ourselves to be conditioned to anything?" It's only the human beings who can have good conditionings and who can have bad conditionings. But, as the basic wisdom was lacking, you see, gradually we started losing the basic wisdom and we denied all kinds of conditioning within us by saying “What's wrong?", “What's wrong?" And when we went on like this, saying “What's wrong?", “What's wrong?", what happened was that our ego developed so much that it pushed the superego. The superego was pushed to such an extent that it could not bear it anymore.

So in the modern times, say about fifty years back, you can say about twenty five years back, a new generation started showing its effects. Young generation came up and they felt that the ego is too much, we are too bound to material things. We are instead of enslaving the matter and material powers, we are enslaved by them. This realisation started coming into them. Actually it started I should say about sixty years back. But this grew up very well about twenty, twenty five years back very much, or little earlier, you can say about thirty years back, when people started seeing that this ego is no

good, this matter is dominating us, it is falsehood. But another thing they felt very strongly was that they are bound, not integrated with their heart. There was no joy in anything. They did things without any emotions, they were very emotionless, there were no feelings for anything. It grew quite a lot this feeling, till the war came in, Hitler trying to destroy and at that time with the incoming of Hitler, people who see the ego of Hitler and they started seeing that reflection within themselves that how Hitler could destroy this world by pampering the ego of the people by saying that you belong to a higher race and all those things. And this gave them a big shock and this big shock made the young people of that time feel that this is not the proper way of our progress. And that's why there is a big disparity in the old people, say who ruled India and the people who are today Indian citizens or who are young people there.

The whole idea of ego became very subtle. They thought it was a show off, if it over did something it was too formal. They believed in casual life and they wouldn't accept anything that was over ego-oriented.

But once the ego has developed too much you cannot get out of it. The more you try to fight it the more it will sit on you. It's not possible. And the superego, which once suppressed can become so suppressed that you just become nothing but ego. And the ego then envelops the heart because one of the auras around the heart which I will be discussing later is also from your Swādhiṣhṭhāna Chakra. And the whole Swādhiṣhṭhāna Chakra can go round and can completely encompass your heart. And

there is a dislocation between your heart and your head. There's a disintegration.

Sometimes with shocks in life also a person's ego is challenged. As I was telling you that we have to be very kind to our wife and to our husband. If their ego is challenged, gradually after three four shocks they get disintegrated. We give them diseases. We give them horrible things. We have no business to do these things. This is sinful. First of all to marry someone with all the show and with all the things and then to make somebody unhappy because you have a ego or hurt somebody's ego by which making that person emotionally dry. Then a society which is extremely dry develops. This dry society cannot even value the children. Matter becomes the most important thing.

Material possessions become more important. Then all human relationships are ended up and sacrificed at the altar of this ego.

When these people, after all, are human beings, they have an emotional being within them, which suffers.

So to be emotional, people take to drugs and things as I told you, to alcohols. Alcohol is a gross *[UNCLEAR]* of society. Just to escape the tortures of ego they become alcoholic. Once they become alcoholic the superego starts developing. It starts pushing the ego on one side and the wobbling starts and the confusion starts. This alcohol, which has been denounced by every primordial master, because they were supposed to look after your attention, because the attention, not only gets spoilt but your values go down. Values about your chastity, values about your own chastity, values about your own dignity, I

mean you can do anything *[UNCLEAR]*. I mean, people do such in-dignified things that if you take a photograph or even a picture of such people, they would be shocked that they were behaving like this.

So first of all the dignity, the human dignity goes down, the sanctity of marriage is lost and all the values that are built up in your attention as the human being through all great blessings of these great saints and great prophets drops off. One by one you start *[UNCLEAR]* values for anything. You do not value anything but your ego. Even your material possessions are there to suggest your ego. That's how a person becomes a dry personality. In these circumstances he thinks that he must also overpower God's powers.

Sometimes such things came up, that people wanted to have powers like God. And they want to challenge God and they want to say, “There is no God. How are we to believe there is God?" Because the ego is such a blind thing that you just *[UNCLEAR]* to think about God and your relation to God. It's such a blinding thing. It makes you sometimes so stupid. As I had told you last time, I had said in the seminar we had, that it really makes you absolutely stupid.

Now the Viśhuddhi Chakra is the thing which has started the ego within us, in the sense that the superego, the conditioning that was in a society was challenged by Śhrī Kṛiṣhṇa. Śhrī Kṛiṣhṇa was a man who was a witness of the play. He is the one who is the primordial being, in the sense He is the one who rises to make the whole, He is the Virāt. And this *[UNCLEAR* being] Śhrī Kṛiṣhṇa is the one who taught us to witness through Gītā.

Now in short I will explain to you something about Gītā. And try to understand, because it is a very subtle thing to understand Gītā and to *[UNCLEAR]* Gītā. There are I don't know how many criticisms of Gītā written already, but nobody seems to have hit at the real points of Gītā. Kṛiṣhṇa was the incarnation of Divine diplomacy. Divine diplomacy is a thing by which I also play tricks on you. Because if I cannot give you Realisation, if you are too argumentative, you try to be a mediocre, then I put you into such situations that you start seeing the point that you are missing the real goal. Now Gītā is nothing but a complete exposition of His talent as a diplomat. For that one has to understand the tricks of Śhrī Kṛiṣhṇa.

First of all in the very beginning, at the very outset, in the second chapter in Gītā, He says that you become a sthitha Pragñyā, means that you become a realised Soul, you become a gñyani, means a person whose awareness is enlightened. Of course, in India, as everywhere, they think gñyani is a brahmin who has read many books. It means you should have your Realisation so that your awareness is enlightened.

This is first thing He said at the very outset because He thought *[UNCLEAR]* so He says the thing that is there. He only tells this to Arjuna *[UNCLEAR* to know the truth] because He is a diplomat and He knows how people were at that time, that He is not going to tell them that He is an incarnation and that He is not going to tell them what is the truth. Because if you tell them the truth they will hit you hard, He knew this very well.

So He *[UNCLEAR]* Arjuna, who is His bhakta, who is His devotee, that you achieve that.

But Arjuna at that time was *[UNCLEAR]*. He couldn't understand, because it is said that you are a saint, you become a witness to achieve your Self-realisation. And then you go for war to kill people. They couldn't understand, how can that be? I should kill them before; after the witness *[UNCLEAR]*, how can I kill? Even if they are cruel, even if they are wrong, I cannot do it after Realisation, because after Realisation I will have to be compassionate. This is the mediocracy of Arjuna. It's a very subtle point, I think you catch the point.

So Kṛiṣhṇa says, He understands. He immediately understands. Oh, that diplomacy is needed now, it won't work out still *[UNCLEAR]*. Like, I would say a son is sitting out of the hut trying to drive a horse cart. Now the father comes out of the hut and the son says, “This cart is not moving out of it." So he said that, “First bring the horse in front of the cart. Unless and until it is connected through the horse, it won't move." You have to get connected to the horse, that is the Ātmā, to the spirit.

So he says that, “You are saying that I have to move the cart and now you are asking me to move the horse. How can that be?" Then father understands that this one is not going to be handled easily.

So he plays the trick on him. He says, “All right. Let it *[UNCLEAR]*. But you think, you believe that it is the horse which is pulling the cart. You believe it." Now how Kṛiṣhṇa has said beautifully, even more beautifully than this analogy. I gave this analogy to see the trick of Śhrī Kṛiṣhṇa. And He had to play because people are so idiotic. Since the six thousand years they have been

believing into something nonsensical, that you will see now.

He said that, “If I kill people, then I will have the Karmas within me. And after my Realisation; how will I get my Realisation? If I get my Realisation then I cannot kill." These were his ideas about Realisation.

What Kṛiṣhṇa said that, “You get your realisation and then whatever you do is in the name, is really in *[UNCLEAR]*, fully in order of God. If you have to kill them kill. You have to kill the devils, you have to kill the Rākshasas." The idea that to kill somebody is something wrong, I mean, supposing today, Hitler was to come *[UNCLEAR]*. Will you spare a snake? You will have to kill. And He said, “Nobody is killed." Actually that's the fact. Nobody dies. As I told you that the spirits *[UNCLEAR]* only put them out of the stage just now.

So Kṛiṣhṇa says that, “You should first become realised, become a witness, then you are just an instrument in the hands of God. That *[UNCLEAR]* what He likes and you do whatever He says. If He says you have to kill, you have to kill. If He says don't kill, you don't kill." Because the power starts flowing through you now, *[UNCLEAR]* concept of compassion is wrong. How can you be compassionate to people, that one man can destroy the whole world? Are you to be compassionate to that man? For what? The greatest compassion is to kill him, put him out. *[UNCLEAR]* of his powers. This is the way of Śhrī Kṛiṣhṇa. That's what Kṛiṣhṇa said.

But Arjuna *[UNCLEAR]*. He said, still how can it be, these Karmas and he had those theories. How to get rid of the Karmas.

So Kṛiṣhṇa played a trick again. He said ok. He put a very absurd condition.

This is what is the essence of diplomacy is to put an absurd condition and befool a person so that when he reaches a stage and understands that it's absurd, then he gives it up, otherwise he doesn't give up.

So He told Arjuna that, “Very good, you do not want Realisation, go ahead. You do all your Karmas. And you put the fruit of the Karmas at the lotus feet of the God. That's what you do, so you won’t have any Karmas upon yourself." This is an absurd thing. Before Realisation it cannot happen. Before Realisation your ego remains, as it is, as you see, it is not sucked in. Subtler it will become, you become very humble and very kind and this, but still the ego is there. Ego is there means, it's a state of your mind, which is covered with ego. It has to be sucked in by the actualisation and actual happening. Not just saying that oh you are very humble.

Some of the egoistical people are extremely humble because that suits them, extremely. But inside it's the ego there. Ego is there. Till it is sucked in you cannot fight it, you cannot drive it out, you cannot get out of it. It has to be sucked in. To suck that ego, Kuṇḍalinī has to rise, you have to get your Realisation. You have to become the Self and not the ego, your identification with ego must drop. That's only possible if you become the spirit. But you are not, doesn't matter. What you do, is to do your Karmas. Like go on hitting the cart. But put all your attention on the horse and your cart will move. It will never move is the point, *[UNCLEAR* the absurdity].

So He gave such a proposition by which the horse does not move. And after sometime you find, “What is it? The cart is just there. I am putting everything I am supposed to be putting everything on the horse.

Nothing doing. It's not connecting. It is just there." Once this confusion is reached then you take your Realisation and actualisation. This is the point. Unless and until this absurdity is dawned upon you, you will never accept. Because you are asking questions. “Why should you do it?" “Why should you do it?" “Why?" So He says, “All right, go ahead." So this is the Karma theory that started, that whatever Karmas you do, you put at the lotus feet of God.

So it's a *[UNCLEAR]*. He put you into a Rāmāyaṇa, into illusion. That was important. At that stage it was important to put you into illusion. Because you are not accepting otherwise.

See, if you have to take out the butter, you cannot do it with a straight finger, you have to make your finger bent a little, it's like that.

So Arjuna said, “What about Dharma? What about devotion to God? *[UNCLEAR]* organized religions, churches and our temples and all. What about that?" He says that also, He was very clever. He said in Sanskrit, “Pushpam phalam toyam *[UNCLEAR]*." “Whatever is the fruit, whatever is the flower, or whatever is the water you give me, I will take it. I'll take all that. If you give me a *[UNCLEAR* cup], I'll take it." But by giving, He is very clever, which I don't know if people have seen the point or not, He says by giving, by that you do ananya Bhakti , devotion that is ananya. Now the word ananya is the

word, which is the real *[UNCLEAR]*. Ananya, it means when you are not the other, when you are realised. You can only do Bhakti when you are realised, ananya. The person who's ananya, means the one who is not the other, means you become one with God, then you do the Bhakti .

Very clearly said that you do ananya Bhakti , ananya devotion, means devotion when you are not the other, when you are realised. Before that what's the devotion? Very cleverly said, but nobody sees the point.

[UNCLEAR] asking people, the other day a gentleman came from a cult, *[UNCLEAR]* “Śhrī Rāma, Śhrī Kṛiṣhṇa, Śhrī Rāma, Śhrī Kṛiṣhṇa." This is not ananya Bhakti . Ananya Bhakti means when there is no other, means you become realised. This is the essence of this Bhakti yog. In Bhakti yog, He has said that, “You have to become one with your spirit." Also by saying ananya and by Karmas, Karma Yoga is also the same type, “Whatever work you do you put at the lotus feet of the lord." You cannot do it, absurd condition. But after Realisation, what happens to you that you do not say, `I do it,' you say, “It's moving” “It's coming” “It's rising” “It's starting." “It” *[UNCLEAR* third person] and you just say “it." `I am raising the Kuṇḍalinī,' you don't say, never. “It is coming” because you know you are not, you feel that. Because it's flowing from you, you have become a *[UNCLEAR* hollow] personality. You say, “It is going” “It is coming” “It is not coming." You don't say, `I am giving realisation to myself or to anybody.' Like a lady came with Me to America. And she told Me that, “Mother, You must give Realisation to my *[UNCLEAR]*." I said, “All right. Let him come." He came

all the way from *[UNCLEAR]* and the Kuṇḍalinī was frozen, it won't rise. She said, “Mother please give him Realisation." I said, “You are realised Soul. You try it, *[UNCLEAR]*. Or give him a certificate that he is a realised Soul, *[UNCLEAR]*." I know he is not. And why not? *[UNCLEAR]* morning till evening, giving Realisation *[UNCLEAR]*.

“Why don't you *[UNCLEAR* think] you are realised? If I were you, I would say Baba you are realised.

Now get out of here." Because I knew that he wouldn't get realised. It's a frozen Kuṇḍalinī. I said, “Why don't you do it?" I know she is not realised, she doesn't give vibrations. *[UNCLEAR]*. I said, “That's what it is." The Kuṇḍalinī has to rise. That means that you know it is beyond your ego. It is beyond your ego. You cannot reach. You must have that quality within you, then only you can reach. As long as this *[UNCLEAR]* you are doing it, that's why *[UNCLEAR]*.

Ego means an illusion that you are doing something. Because you don't do anything. What do you do? As I told you, all dead work. Dead to the dead. You make a chair or a staircase, oh you are a great maṇ*[UNCLEAR]* from the mountain and make another mountain, oh you are a great architect. All these are dead energies you are handling, electricity, magnetism, *[UNCLEAR]*. All these are not living energies. Living energy is the synthesis energy of all the energies. It is Prāṇa on the right hand side, on the left hand side is the mana and in the center is the Dharma. All these three energies are synthesized by integrating *[UNCLEAR]*. You can get completely integrated when the light of the Spirit comes into you and this is the

brahma, is the one that is flowing through your hands, is the Brahma Shakti, is the Brahman.

So this *[UNCLEAR]*. But in His childhood, what did He do? You have to understand. In His childhood, people say He did not *[UNCLEAR]*. No it was not. As I *[UNCLEAR]* from My very childhood, He *[UNCLEAR]* from His very childhood. He played with the Gopis when He was about four years of age. There's a Guru who says he is Śhrī Kṛiṣhṇa. That's why *[UNCLEAR]*. Imagine *[UNCLEAR]* four years of age and this Guru is, I think, fifty years of age. Is it the same? *[UNCLEAR]*.

Like when He was a child He just *[UNCLEAR]* because He wanted to raise their Kuṇḍalinī as a child.

He could try. Imagine *[UNCLEAR]*. He climbs on the backs of the people and *[UNCLEAR]* to make the Kuṇḍalinī rise. He does that many a time, He uses that *[UNCLEAR]*. I think that's the best way.

And I told him, “Why don't you do it in your village?" He said *[UNCLEAR]*. *[UNCLEAR]* what's the use of *[UNCLEAR]* a car? So the child of four years, playing with the Gopis. When they were carrying the small pots with water on their heads, He would break the pot. Because ra dha, ra means energy, dha means the one who sustains it. Ra dha, She is the Mahālakṣhmī. Rādhā, the one who sustains the energy. She used to have Her bath in the river Jamuna and used to vibrate the water. And the Gopis, the ladies used to go and fill their pitchers with that water, which has the vibrated water. And He would just break that pitcher from the back, so the water would fall from the back. *[UNCLEAR]* see the trick of the child. In those days there was no *[UNCLEAR]* hall, nor such good

seekers, one could not talk of seeking in a village of Gokul.

So He tried these tricks of breaking the pitcher, make the water fall on the back, so that the Kuṇḍalinī would rise.

[UNCLEAR] also His Gopis *[UNCLEAR]* used to hold their hands. It's called ra sa. Ra means energy sa means *[UNCLEAR]*. Rādhā used to do that. *[UNCLEAR]* used to hold their hands and they used to all dance and the energy is imparted to them. But She was the incarnation of the energy and He was the incarnation of the primordial being. That's different. Now a days you find people *[UNCLEAR]* your hands and passing *[UNCLEAR]* spirits. It's horrible. It is Satanic. Such a thing should never be done, it causes lots of problems. *[UNCLEAR]* do like this, holding hands and passing spirits. Or some sort of a *[UNCLEAR]* sitting in the Himālayas *[UNCLEAR]*. If they are realised Souls they'll never do it. Because they understand *[UNCLEAR]*. They will never trouble you, they'll never *[UNCLEAR* possess] you. Now when you understand that She was Rādhā and the energy was passing through them *[UNCLEAR]*. And He used to play another thing, very beautiful. He used to climb over *[UNCLEAR]* of the boys on top to get some butter *[UNCLEAR]*. *[UNCLEAR]*. First of all standing on *[UNCLEAR]* of their heads, *[UNCLEAR]* Sahasrāra.

There was a gentleman who got his Realisation in *[UNCLEAR]*. *[UNCLEAR]*. He had never heard about Śhrī Kṛiṣhṇa. He didn't know all that. And before getting Realisation he went into his subconscious areas and where he finds a very big Śhrī Kṛiṣhṇa. And this scientist, he made like a pyramid in space and how he falls down.

And then he saw other things also there, which you can read the book and see for yourself.

But butter, Śhrī Kṛiṣhṇa is very fond of butter. Why? It is at this point you need butter for your Viśhuddhi. If you have got sinus trouble, you heat some butter and take a dropper and pour the heated butter in the nose *[UNCLEAR]* for 3-4 days. Your sinus will be all right. It's a very simple medicine.

You just try it. Your colds will be all right. Why? Because the inner membrane of the nose due to our breathing becomes very very dry, or we can say cracked. As our hands can get cracked. Now If the butter is put say even on the soup, we used to do before, now a days people have become so conscious that they don't put it. On soup, you see the butter on the soup, just goes and lines the trachea, these places and the throat and *[UNCLEAR]*. Even the *[UNCLEAR]* tissue is lined up.

So that the whole thing becomes very much soft. Even if you have any problem, you can rub hot butter in here. Now the butter has double quality. It is a soft milk fat, plus salt. Salt is the quality of the Guru.

So it's the combination of Guru and the butter. As we gargle with the salt, osmosis takes place. It has a very deep significance.

Now this center is manifested outside, as I told you as sixteen sub-plexuses, which govern our nose, eyes, throat, our neck, ears and also the outside of our eyes, the eye lids and also little muscles that control and so many things by this one center. Sixteen are the petals also of this center, Viśhuddhi Chakra. Viśhuddhi means without, Viśhuddhi, vi means absence of, I mean it is so

shuddha, it's so holy that everything is absent, Vishuddha is the meaning of this center. Means it is absolutely holy and that's why He is a Sākshī, He is a witness.

He tried to break our conditionings in a different way from Freud. Our first conditioning we had in those days, that a wife and husband relationship was too conditioned. And the wife was dominated by husband and all family people and they used to torture everybody in His time. A woman was treated just like a slave in the house in those days.

Somehow it worked out. Because women had to be very chaste, to be very good, but the man was dominating and it was a big *[UNCLEAR]* system that developed. And with this, people started getting strangled in the family system and had become dead.

So He wanted to *[UNCLEAR]*. He said that there is no harm in mixing with men as brothers and sisters. We have to be pure in heart and they are our brothers and sisters and we should mix up and we should have proper relationship with each other, understand that this is my wife, this is my husband and these are my brothers and sisters. Because it was not allowed for any woman even to get out of houses in those days.

It was so much *[UNCLEAR]* because the mother-in-laws were very strong and they would not allow the daughters to go. The whole episode of Kṛiṣhṇa in Gokul is like this. And all the stories and songs are like that. That *[UNCLEAR]* wife says to the husband, “Oh my sister-in-law *[UNCLEAR]*." So all the story of love between husband and wife, He started. Now He didn't have Sahaja Yogis as I have today

and disciples around. And He had to permeate His powers, the sixteen thousand powers He had, at this Chakra. This Chakra is represented here in the head in front. It's called as Virāta's Chakra, means *[UNCLEAR]* where you become the primordial being.

So to have those sixteen thousand conducting human beings He had to play a drama. He was a great dramatist. He made them take birth as women and he got them arrested by a king. Now a social problem was created. These women were with that man.

So according to Indian standards they are all finished. They have no value. They are all gone women. Though they were by forcing, not with their own will, but in India any woman, who is even taken by force, at the time of Sītā it has happened.

So she should be *[UNCLEAR]* as Rāma did, as I told you last time.

So He attacked this king and got all these sixteen thousand with Him.

So people said, “You have got these sixteen thousand women who are not to be accepted in the society, so what will you do? Nobody is going to marry." He said, “I will marry them." *[UNCLEAR]* you see, actually they were His powers and He married them. He said, “I will marry sixteen thousand." It's all a play, you see it's the play of the Virāt. He married those sixteen thousand.

Now the five elements that He wanted to control. He said now what to do, we have to have *[UNCLEAR]*.

So He created five women and He married them also. Now many people say, “Oh Kṛiṣhṇa married sixteen

thousand and had five queens and this and that." Are you Śhrī Kṛiṣhṇa? Are you Virāt? Have you got even one power to flow through? If you have one *[UNCLEAR]*. He is the one with sixteen thousand powers and these powers permeated on this earth to give us an awareness by which we felt that there is God beyond, that there is a *[UNCLEAR* macro] force, that we have to achieve that through *[UNCLEAR* silence], that we have to become a witness of the play of the whole. He made us conscious of *[UNCLEAR]*. He said in Gītā that the spirit that is within you never dies. It again and again comes back to give you Realisation and when you die, the spirit does not die. “Ninam chidanti shastrani ninam dahati pavakah, *[UNCLEAR]*." You cannot kill it with a weapon, neither you can burn it with fire, neither wind can blow it off, neither anything can suck it. To prove this, Christ came on this earth. To prove what Kṛiṣhṇa had said, Christ came on this earth to show that spirit is eternal. They are all one together. We are the people who cannot see their *[UNCLEAR]* and sometimes it shocks people when I tell them about the relationship of Śhrī Kṛiṣhṇa and Christ is so *[UNCLEAR]*.

Christ, the name Christ came from the word Chris and Kṛish word means the farming. That means Kṛiṣhṇa came on this earth to sow the seed.

[GAP]... *[UNCLEAR* created] by Rādhā who was the energy, came on this earth as the mother of Christ.

Christ's mother was a lady who lived like a potent energy for Christ. Except for Him, nobody knew. That's why at the cross He says, “Behold the Mother." That's so important. And He was one of the greatest *[UNCLEAR]* to a

mother. Rādhā incarnated on this earth and She brought this immaculate conception.

The whole story about it is in the Devī Māhātmyam. The Goddess created Mahālakṣhmī out of an egg and that's why on the ester you celebrate the egg. Egg is the suggestion of you being the egg and the next birth. It is suggestive of the second birth of human beings.

The name Jesus also comes from the word Yeshodā. Yeshodā was the foster mother of Śhrī Kṛiṣhṇa and Rādhā thought that her name must be brought in because she was also another power. Yeshodā is called also as Jesoda in the northern parts where Kṛiṣhṇa lived. She was called actually like Jesoda and the small form of Jesoda is Jesu. And that's why He was called as Jesu or Yesu. In Indian languages He is called as Yesu *[UNCLEAR]* as Jesu. And even in *[UNCLEAR* Hebrew] He is called as Yesu, not as Jesu. You see this Y and J like Yugoslavians and all these people use, is a confusion between Y, ya and ja.

And these two words are confused in the world. Yesu or Jesu. He came with such powers according to the Devī Māhātmyam, that He became the supreme support. He is the support at the Mūlādhāra Chakra. He is the one who is Gaṇeśha at Mūlādhāra Chakra, is the support of the whole universe. And Kṛiṣhṇa placed Him higher than Himself because He incarnated higher than Him and Śhrī Kṛiṣhṇa is *[UNCLEAR]*.

[UNCLEAR] the vibrations yourself. Just see on the vibrations.

The crucifixion of Christ which I will tell you later on is another drama. It's another drama to be played. Now see

the difference between the 6,000 years and 2,000 years of Christ.

So the 4,000 years passed in between. In that 4,000 years, lots of things were to be decided and it was decided that Christ should be born in Jerusalem, *[UNCLEAR]* these places that we can call *[UNCLEAR]*. Because that was the place which was to be attacked again by the Divine forces and always most of these primordial masters were born as Gurus, *[UNCLEAR]*. You see, most of these people like Mohammed Sahib, three masters, one after another came, three of them came. One personality *[UNCLEAR]*. Then Mohammad Sahib came in there, then Moses came in, Abraham came in, all these people were born in that area. And then Christ came in *[UNCLEAR]*. He thought that would be the best place where these great primordial masters have worked *[UNCLEAR]* and that they will be able to understand. But people as they are, they killed Mohammad Sahib, they also killed Christ. They never listened to Moses, never listened to Christ.

People are like that and today I find many people who call themselves Christians are the people who were there to enjoy His crucifixion, who like it, supported it and crucified Him. Today they are moving with a Bible in their hand saying that this is this, this is this.

So unauthorized.

So dangerous. Now it is better sometimes to read what Kṛiṣhṇa has said about Christ. But just now today as we are *[UNCLEAR]* in the Viśhuddhi Chakra, I'll talk about Christ later on.

Viśhuddhi Chakra has two other points, which are very important within us. I take this up because you people

are suffering from left Viśhuddhi. Left Viśhuddhi is on the left hand side and right on the right hand side. Right hand side Viśhuddhi is the Viśhuddhi where He was the king and called as Viṭṭhala and His wife Rukminī *[UNCLEAR]*. This is the *[UNCLEAR]*, or you can say the Rajasa, means the kingliness or the action, where you take to action as a king, is on the right hand side. The left hand side is the one where He was born and in His early life, when He has a sister. His sister was actually the daughter of Yesoda who was sacrificed, it's a big story, how Kṛiṣhṇa was born in a jail and was taken by His father and put it in a place called Gokul and the child in that place who was a girl was sent and She is the one who appears as the lightning in the air. And how She became the lightning when She was killed and announced that, “Your killer is still alive" to the horrible Rākshasa who was actually the brother of Kṛiṣhṇa's mother and it was announced that the eighth child of Devaki, his sister, Kamsa's sister, Kamsa is the Rākshasa, is a devil, will kill him. And this frightened him so much that he started killing all the children that were born to this Devaki, his sister, who was put in the jail. The last one was Śhrī Kṛiṣhṇa and when He was born, everybody slept off and the doors opened up and His father carried Him in a basket, just like Moses story it is and crossed the river Yamuna and when the river touched Śhrī Kṛiṣhṇa's feet it again went down, crossed over, went to Gokul, put the child there, took the child of Nand, Yeshodā and brought the child back and he placed it. When the child was replaced, you see, it was a girl. When Kamsa came, he said the eighth is girl, how can it be? So then he just *[UNCLEAR]* the girl and She went up and

She announced that, “The killer of you, Kamsa is born and is living very much and He is going to kill you, beware." And then the story is that how He tried to kill him, so that, we don't have to bother about that.

But the main thing *[UNCLEAR]* was this sister of Śhrī Kṛiṣhṇa.

Now the left Viśhuddhi problem starts when we get confused about sisters' relationship or the close relationships like mother, this is Mister Freud's business. All kinds of confusions. Problems about relationships with other men, other women, there's no understanding. Anyone who is married, unmarried, anything cast eyes towards other people *[UNCLEAR]*. That's why *[UNCLEAR]* Christ at this point *[UNCLEAR]* because He is *[UNCLEAR]* in the eyes, that's why He said that, “Thou shalt not have adulterous eyes." But that's not possible without Realisation, I have seen, when we have *[UNCLEAR]*.

So all these *[UNCLEAR]* ideas about men and women *[UNCLEAR]* are there and it is subconsciously built *[UNCLEAR]* guilt. You know it's wrong, you know at the base of your heart, you know that. But the ego has gone so much that, people say what's wrong? That's why I see at least people in the West are innocent. They know it is not wrong. But in the East, in India, people know it is wrong, still they do wrong, means they are not innocent people at all, they know this is wrong and still they do, then they are not innocent.

So all those Indians, who try to do these things knowingly that it is wrong, are the wrong type of people because they have lost their innocence. Now this is one of the

things why we catch on left Viśhuddhi, very much in West.

But the second one is even, another thing is just to sit down and analyze yourself. This is basically a, some sort of a funny sort of a guilt that is built in us. Or sometimes it is the superego, some sort of a possession, you start analyzing and just murdering yourself morning till evening. “I should not have said this” “Why did I do it?", “I should not have gone there” “I should not." May be it is *[UNCLEAR]* could be anything. Jews also go and weep and they go on repenting things and when you have repented, finished. If you have repented then it is finished. Why are you go on, still carrying on with the guilt within you? And this left-sided is too much.

So much so that My hand gets really paralyzed with the vibrations flowing all the time, this left side. That's why I say, you go on saying one mantra. `I am not guilty,' `I am not guilty,' `I am not guilty.' You go on suggesting to yourself that you are not guilty. All the time sitting down and analyzing yourself. And also the society is like this, from the very beginning we are told, you should not have done this, you should have done this, this is you should not have done, this carpet is spoilt, that is spoilt.

So the whole thing builds like a guilt. For nothing at all you are guilty, I mean it's such a fake stuff. And you believe in that and the Gurus play on it. They say these are your Karmas, still you are doomed.

So on the left Viśhuddhi you have this guilt business and on the right Viśhuddhi you are extremely talkative and you are *[UNCLEAR]*. Such people can be great orators, they can shout at the top of their voices, they can control

people with their oratory. The right side is *[UNCLEAR]* kind of an action *[UNCLEAR]*. There's so many things one has to say about *[UNCLEAR]* and all that but let it be, we'll not complicate it.

So now this is how you develop the complications on the left and the right. When the center is upset, then you take the responsibility of everything on yourself. You are running like a mad horse. You are like a Guru, I should say. And you do all the *[UNCLEAR]* job and you think, oh you are such a nice man, in your heart. *[UNCLEAR]* I'll get it, I'll do it. You take the responsibility of the whole world upon your head and you start saying, “Oh I feel so bad that I could not help in Vietnam." You cannot help, how are you connected? “It's so bad in Cambodia. I should have done something." You cannot do it. By just sitting in Australia, you look after Australian problems, Sydney problems, family problems and your own problems. Start it from there. Charity begins at home. People always try to see the problems of another. *[UNCLEAR]* why there's poverty in India? Very seriously they ask Me the question. I said who is responsible for our poverty is. Why don't you think of your own problems. When I am in Australia out and out. When I am in India, I am in India out and out. *[UNCLEAR]*. That's how you should be also. You need to face your problems, what are your problems? These are the problems, that you feel guilty for nothing at all, being conditioned like that. And then if you get out of the guilt, you become egoistical. You say, “I hate you" and when you quarrel, bap re, you really bark. There's no softness *[UNCLEAR]*, such a horrible voice starts coming that I know *[UNCLEAR]* Australians fighting.

When you take to drinking, you go to the other *[UNCLEAR]*. I mean, when we were coming to Australia, they were blaming. They were drinking so much and talking so much after that, nobody could sleep even for a minute. And so loudly they were talking that I was thinking even fish market in Bombay [Mumbai] is better than that. And they had lost all capacity to understand that there are people who want to sleep and they are talking so loudly that like a there was a mouth piece near their lips, the way they were on and on and on, all of them talking very loudly. *[UNCLEAR]* in a meeting, you talk, all right. But the other one doesn't listen to you, you don't listen to him. You go on talk talk talk talk talk, very fast. You just don't know what they are talking, what you are talking. They say, “Yes, yes, yes." You nod your head and he nods his head and you don't know what they are talking, what they are saying and then you *[UNCLEAR]*. Then you go, you announce such and such, come along, shake hands, all right. *[UNCLEAR]*. What is the need? *[UNCLEAR]*. There's no rapport, there's no understanding and if there is it is flirting, that's all, which is another, as I told you, is nothing but the play of the spirits through your eyes. That's why Christ had *[UNCLEAR]*, He said, “Thou shalt not have adulterous eyes." Thou shalt not have adulterous eyes. Any Christian who has adulterous eyes should know that first step to Christianity is not *[UNCLEAR]*. He said it so clearly.

So very clearly, emphatically he told to you, to understand that your eyes are very important and they have to be pure. They have to be honest and pure eyes.

I like the way people in Australia like My honesty of telling them *[UNCLEAR]* that is honest. It's so sweet of you because some things can be quite hard. To believe and to take it, though I speak softly about them, I am very clever to put it through. But the way you see it, because perhaps you see that honesty in Me. I am not here to please you or to displease you, but to tell you the truth in such a way that you will not get a shock and you start absorbing it. Because that is what you are asking for.

So at this stage the awareness becomes collectively conscious, started becoming collectively conscious.

This is the *[UNCLEAR* living work]. But now the incoming, the advent of Christ was specially important.

Thousands of years back it was *[UNCLEAR]*. It was created with three, *[UNCLEAR* Praṇava], the Omkāra, logos as we call it. The sound that is the complete energy, Omkar, as you can say, the word, you can say, the word. He is that energy embodied, because He had to prove that the spirit is eternal. He was the spirit. At all these centers He is there. These vibrations are nothing but a emission or manifestation of His being.

So He cannot be killed, because He is spirit. He cannot be dead, He cannot be destroyed.

Because He's just the energy of spirit. That was the embodiment of Christ, that He was brought on this earth and He was crucified suggestive of this gate here He had to penetrate. This very important gate here, which is the Āgñyā Chakra which He had to penetrate. By penetrating this, He created a space in the ego and the superego. This space is the space where they say that Christ is the one who has taken the sins of the human beings. He is

the light of the sacrifice. In the olden periods they used to sacrifice *[UNCLEAR]*. If you have done anything bad, you take a lamb and sacrifice it at the altar of the cross.

Those who do not know about Christ are still doing it. And those who know about Christ also sacrifice *[UNCLEAR]*.

So the Karma theory finishes off at the point where Christ came in. Because He is the one who is capable of sucking your ego and superego, both. On one side He sucks your ego, on the other side sucks your superego. He is the one who drove the spirits into the pits and the pits were dragged into the sea.

I mean He did so many such things, but because of these disciples it is not depicted fully. But He so clearly showed that there are spirits and you have nothing to do with the dead but the Christians, who call themselves Christians are just anti Christ *[UNCLEAR]*. They'll have all the dead bodies in the church and sitting on the layers of dead bodies, all the spirits hovering around, your children are attacked and your are attacked. I am not against the church. Church if it is for the realised Souls is a very *[UNCLEAR* good] thing. There is no *[UNCLEAR* quality] in a church where they do not have Christ in there. Christ is the spirit. If the church tries hard to be reborn then it is a church. Otherwise the rest of the things are just lip services.

Now another thing, all the Christians, all the Christian nations are very much interested in all kinds of these dead things and clairvoyances. Oh I am told that there are clairvoyances, they are very *[UNCLEAR* big], flourishing people. It is very dangerous to go near them. Cancer, blood cancer, epilepsy, heart attacks, accidents, financial

ruin, all these things can come to you through these mediums. You have no control over them. They say she is very good lady, he is very good gentleman. He may be good or bad but what about the ones which are coming in. Can you see them? You know who are coming? It's like *[UNCLEAR]* passes without *[UNCLEAR* any exams]. Why go to the dead? But the Christian nations are so *[UNCLEAR]*, is supposed to be the heart of *[UNCLEAR]*. Every tenth house somebody sitting with a *[UNCLEAR]* talking to the great grandfather to know where *[UNCLEAR]* the property, or some such a thing. Every tenth house you see and so much. Then whatever was less then was completed by the Gurus from India.

Some of them came out of the jail. They had no place to go, they wore those dresses and went out. *[UNCLEAR]* straight *[UNCLEAR]*. Then some of them are so *[UNCLEAR]* and they became Gurus. Whatever they talk is horrible Hindi or horrible Marathi or whatever it is, *[UNCLEAR]* English. In English *[UNCLEAR]* politically, openly, ego-oriented, but *[UNCLEAR]* sly *[UNCLEAR]* superego.

And these Gurus are *[UNCLEAR]*, there's one who wants Rolls-Royce. He *[UNCLEAR]* asked for a Rolls-Royce. He has got 58 and wanted the 59th. Actually he wanted to buy *[UNCLEAR]* but somehow it puzzled out. And that's how the people are there and it is very *[UNCLEAR]*, who don't want to eat their food without the *[UNCLEAR]* are held by their *[UNCLEAR* tails], by these horrible Gurus.

Without knowing how much they are *[UNCLEAR]*. And even grown ups and old *[UNCLEAR]*. There was one lord's son who died. He was trying to fly in the air. The father and mother were downstairs, father about 70 years of age

and *[UNCLEAR]* trying to fly downstairs and upstairs was the daughter-in-law and the son. And the son collapsed, he died.

So the lady, the wife came and told that he is dead.

So they were very happy, he is now gone to heaven, he has achieved his last, now imagine these lords, these scholarly lords. And some Sahaja Yogis went to tell him, he says, “Don't tell us, don't come in our happiness and joy, our son has gone to heaven and we are all *[UNCLEAR]*." Can't understand this. What has happened to the brains? They are told that you take a drum, stand on Oxford street, wear that horrible dress, go on dancing in God's name and *[UNCLEAR]*, then you'll go to God. How will you believe such nonsense? And for Sahaja Yogis, I must tell you, I had six of them. All scholars turned into hippies, scholars from Oxford and from Cambridge. Oxford you know, ford car combined with an Ox. They really, completely exhausted Me. Four years I worked on them. I said oh God, these stones, what am I to do with them? They liked the food I cooked, the liked the house I lived, they liked the way I was, everything, but nothing happened to the Kuṇḍalinī. And then it did happen. Very difficult nuts to crack but now *[UNCLEAR]*. They found out that Sahaj Yog, it is spontaneous in Sahaj Yog. Everything points to Sahaj Yog, everything points to Kuṇḍalinī awakening. It's there, they recognized, logical *[UNCLEAR]*, absolutely logical *[UNCLEAR]*. I am here because of them, I should say.

They always *[UNCLEAR]*. They have a guilt about Australia that they ill treated people for very little offenses, when people steal the bread and all that. They sent away these

people *[UNCLEAR]*, now *[UNCLEAR]* thank God, we are here. It's a heaven. You got heaven in punishment, compared to that dirty London, now a days. It's nice to go and see. Every time you go out you have to have an umbrella, even people play foot ball with an umbrella in their hand. It's a mad place *[UNCLEAR]*, I don't know.

But it is the heart of the universe. Everything circulates from there. All your laws, all our governing things, everything comes from there.

So I had to work very hard, I know. But now we have really beautiful Sahaja Yogis, which *[UNCLEAR]* tremendous. And thanks to William Brake, he has already prophesized so much about Sahaja Yog, about what will happen, even where I lived, where ashram will be, everything so much in details. That now things are getting very much better in *[UNCLEAR]*.

So now we come back from there, to our Āgñyā Chakra, the center where Christ came in. There is ego and superego. He came at a point which is in the center of the ego and superego, which is controlled by pituitary, the ego is controlled and the pineal body controls the superego. In between them, in the Optic Chiasma, in the center of the Optic Chiasma, He came. That's why eyes are very important for Me.

Because eyes are controlled by this center. There are two petals that, hum, ksham. These are the two sounds that come out of those two petals, ham, ksham. On one side is ksham when the person in superego, *[UNCLEAR]* who like domination, who like beating up and all, I mean the extreme cases. In India we do not have this extreme type, we have people who are submissive or we have

people who are arrogant, at the most. But this the husband beating the wife, with a hunter or some women liking, this kind of nonsense I have not heard of. But you see, you go to such extremes in everything whatsoever. “All right. If we have to be suppressed all right, let us get beatings, let us go on suffering." Why should you suffer? Christ has suffered for you. What is the need for you to suffer, I just don't understand. And make a drama out of it, “We are suffering *[UNCLEAR]*." Like the French. French are very *[UNCLEAR]*, very difficult people, you can't *[UNCLEAR]*. They think they are very *[UNCLEAR]* making everybody miserable. In the same way, we also take to this kind of an idea. “Oh we are suffering, we are very unhappy people” all this sort of nonsensical emotional dramas we play and “Why are you laughing, why are you enjoying yourself?" Like I went to France. I told you the story. They said, “Mother, don't say that You are a happy person. They won’t like it. They will say you are not sensitive." I said, “Really?" Then I *[UNCLEAR]* laughed at the whole stuff. But this is what it is. We go to the extremes, we torture ourselves we go on condemning ourselves, “Oh I am so bad, I am good for nothing, I am useless." We had a gentleman like that. He did only one sin is to *[UNCLEAR]*. That man *[UNCLEAR]* never *[UNCLEAR]*. What a *[UNCLEAR]*, he himself was a horrible, licentious man and he writes about *[UNCLEAR]*. This *[UNCLEAR]* did it. Now he became the prisoner, you see, without any prison, without anything. He is the prisoner, this gentleman, his name is Ronnie. And Ronnie means the one who cries in Indian language, ronie.

So this Mister Ronnie all the time used to cry, weep, sleep in his bed, have his food in his bed, “I am very sorry, I am this and that." His mother got fed up with him. Wife ran away, also he cried for that. His son ran away, he cried for that. The mother said *[UNCLEAR]* so he cried for that, “She doesn't love me." And he came to Me, he said, “Mother I would like to wash your kitchen and *[UNCLEAR]*." I said, “You see there is no need, I have got My own people here, *[UNCLEAR]* you don't have to clean. Now will you please change your attitude towards life?" He said, “Mother I'll try this, I'll try that." *[UNCLEAR]* gave him Realisation, tried to. But he *[UNCLEAR]*. I said all right. We sent him back to his mother. Three days later she rang me up. She said, “You please take your son away from me. I am fed up of him. He has come here, he is weeping in his bed as usual. He has gone back to the same and he is doing no work. I have to cook for him, otherwise he starves himself. He thinks he is the most miserable man, you better have him." You see this is the *[UNCLEAR]* is the superego people, one side. The another are the *[UNCLEAR* aggressive].

Actually, the way aggressive people can become also people, because they are afraid of *[UNCLEAR]*.

Like in England, I was surprised people are very frightened, very frightened. Extremely frightened people.

Indians are not like that. I mean a few *[UNCLEAR]*. You better telephone to them and go to their house.

Otherwise if you go and knock at their door they might die of heart failure. They are so frightened, you see, most surprising. Extremely frightened people. And you cannot say anything to them. They just get like this. What are

they frightened about? I don't understand. Extremely frightened people they are.

In India it is not so. In India, supposing somebody comes here tonight immediately you think, oh may be your friend has come, he may be in difficulties. Immediately the husband would ask the wife, “You have sufficient money in the house? What have you got? Some ornaments? He might need some money.

Otherwise why has he come? Or may be some problem with him." It's like that. You just open the door immediately, without thinking.

And the things in India don't knock at the door and come in. I mean, they are not expert burglars you see, as we have in England. They are naive still.

So their thieving also is mostly of no value. Actually in My house, in My father's house, we never locked our houses, never. All our doors were open, morning till evening. And father said, “If you lock the house then people will think, there's something in the house, that's why it is locked. Please keep in open." We leave everything open and anybody can walk in, in the night *[UNCLEAR]*. I mean, we were like that. But now we have learnt how to thieve and how to do things and that's why the problem is different.

All right, so we have Christ in this place, where this red mark is, sitting at the crossing point. And this crossing point He has done for us. He has taken our Karmas, the sins upon himself. The Hindus should now realise that they need not go about with their Karma theory, *[UNCLEAR* befool everyone]. They do not want to talk of Christ, because now their Karma theory fails. If He has been sacrificed for our sins, either He was a false Guru or they

are true Gurus. Then how can we build up our Karmas? If we become the spirit all our Karmas will be sucked by Christ who is awakened in that.

So all the Karma theory has no meaning. All the *[UNCLEAR]* go away. All these ideas must go away.

And when I talk about these things, Hindus blame Me that, “You are a Christian." But when I talk about Kṛiṣhṇa, the Christians say that, “You are Hindu." Some say I am a Muslim, some say I am, but what am I? I am everything I think. Because I know all of them are one, in one body in one personality, they all exist. In one personality in every human being and no use disintegrating them and suffering the problems of disintegration. “I am a Christian” “I am a Muslim” “I am a this." You are a *[UNCLEAR]* because you are born in that. Do you think about it? You accept it just because you are born in that.

What have you got? What did your forefathers get? All your people have been going to the same thing.

You are a Hindu, you are doing like a Hindu rituals. If you are Christian you are doing like a Christian rituals. If you are a Muslim you are doing like a Muslim family. It's all that nonsense you have been doing for ages together. Did you get your Realisation, is the first point. Even in the Gītā the first thing He said is that if through Veda, Vid word means to know and Veda means by which you know. If these Vedas cannot make you know, then they are useless. They themselves have confessed it.

So we see here Christ, standing at the gate of three centers, three powers, Mahākālī, Mahālakṣhmī, Mahāsaraswatī. He is the one who's is controlling all these three powers within us. By one power He controls

all our superegos, He controls all the devils and spirits. If you show the cross the devils run away.

It's common. He controls our ego on the right hand side. Though the Christians are the most ego-oriented.

Whatever they profess, they are just the opposite. And then He controls the Dharma within us by which He makes us rise above towards spiritual *[UNCLEAR]* to be our spirit. He controls that center within us. And this center is the center where your eyes become pure. That your superego at the back is clear, that your ego is sucked in and from your eyes flows nothing but just compassion. Just compassion and love of God and the devotees have a *[UNCLEAR]* and nothing else.

One lecture is not sufficient to describe Christ. Nor it is sufficient to describe Śhrī Kṛiṣhṇa. I have spoken for hours, days together and this lecture has taken too much time because I have tackled two very important centers together. I hope you will not sit on certain words or certain thoughts and just try to renounce the truth. This is the truth. I have come here to tell you the truth and not to please you, your ego, to please your ego, or to excite your superego, but to comfort you. And to make you your Self, your spirit.

May God bless you all.

[To a seeker:] You have been asking too many questions. You better come and see Me. All right? That will be better because you must be satisfied. All right? Just too many questions also, why? Just take it.

First of all, get Realisation. Get Realisation. Did you read the book Advent? Question: [about cosmic consciousness.]

Shri Mataji: What is cosmic, it's not cosmic. Cosmic is something to do with your five elements. I know, just a minute. I will tell you. Sit down.

You see cosmic consciousness is a consciousness which develops when you have interest in the matter.

Cosmic consciousness, part of it is shown now by your knowledge of science. This is the cosmos. The spirit has nothing to do with the cosmos, in the sense that this matter is just a lamp for the light. Light is the spirit. The so-called cosmic consciousness is actually achieved by the movement of the mind to the right hand side, which is the supraconscious area. In this movement, before realisation you are helped by people who are busy bodies, who are anxious people, who are lying on the right hand side. Like you feel you are flying in the air, you are *[UNCLEAR]* your body, you are sitting on a tree, or suddenly *[UNCLEAR]*, some people are *[UNCLEAR]*. They know about the *[UNCLEAR]*, where the *[UNCLEAR]* is. All these suggestions come to you from the supraconscious area.

Sometimes you start knowing about certain stars. There are supraconscious people in Colombia *[UNCLEAR]* take this LSD and there are some drugs like that, if you take to, you go into supraconscious area. You start seeing colours and formations. Beyond that also these people were so surprisingly supraconscious. You will be amazed. I asked them, “Why do you have *[UNCLEAR]*." They said that, “It is because our old Indians told us that one it can be from *[UNCLEAR]* from India." *[UNCLEAR]*.

So that kind of a development is not necessary now. That time is over. When people wanted to build up the right side they tried to create their knowledge on the right side

like using Prāṇa, then using all these five elements, the Vedas and all that. Now you are developed, your ego is developed all right. Now the time of development is such that you have to become the spirit. You don't have to, you don't need it. By your knowledge of cosmic consciousness only you discovered the ether, you discovered the gravity, you discovered so many things. Now all these things that you have discovered are going to help the Sahaja Yoga. It's meant for this time. Like you make a stage. For the stage you put lights, you make all adjustments for sound everything. But the people who have to be on the stage are you. Your job is to be on the stage.

You are not to bother about the stage arrangements, that's all done. That's all finished. Now you see this mike, *[UNCLEAR]* such a simple thing. You know this mike, on this magnetic emission, I can put the spiritual power to you, as I told you, it is the lamp that carries the light.

So this is the carrier. If I put it here like this, say I put it here, then I know that you can hear Me the same way as you hear Me.

Contents: 1981-04-02 **Arrival, Airport, Melbourne, Victoria, Australia**

[To Sarah Frankcome:] I don't need to buy any [perfume], as I made all the fragrances, you know.

Contents: 1981-04-02**, Public Program, Day 1, The Pure Power of Desire, Exhibition Hall, Melbourne, Victoria, Australia**

It is really gratifying to come to Melbourne. I came here because somebody who had come to Sydney and said that “Mother, You must come to Melbourne. We need You." When I came here for some other purpose, I felt vibrations of Melbourne are really very good and here it is quite possible that there may be many seekers.

It is really gratifying, as I said, to be here among you. It's a fact that the time has come for thousands and thousands and thousands and millions of them who are born as seekers on this earth have to get their realisation. They have to know their meaning. They have to know why the nature has made them a human being from amoeba. What is the purpose of their life? Unless and until you find the purpose of your life you are not going to be happy. You are not going to be satisfied. You may try anything else.

You may have one of those ego trips, you may have other trips like seeking money. You may have other things like going to drugs, alcoholism, liver-cation, all kinds of things. But these things have not given any satisfaction to anyone. You have to find out that absolute without which we are in confusion.

That absolute is within you. That's why Sahaja Yoga is as spontaneous thing, is a living thing. `Saha' means with, `ja' means born. It is born with you, as in a seed. All the maps of the seed that it is going to manifest are built-in. In the same way within you, your spirit and your Kuṇḍalinī are all already existing there and they are just waiting for a chance to give you your Self-realisation. Before telling you about the benefits of Self-realisation, I have to tell you that you must keep your minds open as

you would for any science lecture or any other lecture. There's no jugglery or there is no shopping, Guru shopping in Sahaja Yoga. It is a happening; it's an actualisation. It is within you. It's a living force, like a flower becomes a fruit or an egg becomes a chick, you get your realisation and you become a different personality.

A new dimension of awareness grows into you and this new dimension of awareness is an actualisation, it's not just a mere words or any kind of a brainwash. It is an actualisation within you which happens by which you start feeling the collective consciousness. You are a part and parcel of the whole, so many have said it. We also believe in it that we are the part and parcel of the whole, but so far in our awareness, in our central nervous system, we have not felt that.

So this is actually should happen to you. In this we have to accept, whatever is nourishing for our growth, after realisation. Gradually you start accepting and I tell you why it happens. But the thing is in Sydney I found that people are extremely honest about their seeking and they really appreciated My honesty.

This is a process which was built in since long within us. Here that you see different Chakras. These centers are placed within the human beings and they exist as subtle centers in the spinal cord and in the brain. These are called in Sanskrit language as Chakras. These centers exist within us as milestones of our evolution. For example, the lowest Chakra, called as the Mūlādhāra Chakra, is the center, at that point we were carbon

atoms, we were matter. At that point we were innocent; matter is innocent.

So the first thing that was created within us was innocence. This whole universe was created after innocence was created. This Chakra is placed below the Kuṇḍalinī, if you see it clearly. Kuṇḍalinī is the pure power of desire. Pure power of desire. Whatever is pure we call it holy. Is the holy power of desire, which remains dormant. This power is the desire to be one with the spirit. Without knowing the spirit, you cannot know God.

You are to be input to the mains. You are not yet put to the mains. For example, this instrument [microphone] that we have made if it is not put to the mains, it has no meaning.

So that has to happen.

It's like the primule in the seed, a germinating power in the seed, that you have got this power, residual power sleeping, waiting for a moment when somebody who is authorized by the Divine and not by any organization or certificate that human beings give you, but somebody who himself is a realised Soul as an enlightened person and he knows what is this power is. It waits for such a personality and then it awakens itself and you get your Self-realisation. It has to be spontaneous; everything vital in life has to be spontaneous. The breathing that we have is so spontaneously going on that we take it for granted till it stops, or till we feel that we cannot breathe. If you have to go and read books or putting some efforts to breathe, then how many of us could even exist for more than say five minutes? It is so vital, is the culmination of our evolution and as the whole creation was created by

the Divine, as you are also created by Divine, this great happening is to be done by the Divine.

Now some people asked Me that “Can it not happen by itself to us?" We do not know that at every stage of our evolution some aspect of God had to incarnate or some guidance had to come from the Divine to give us a higher awareness. But specially at this time it is very important that somebody has to do it because you have reached a stage where you have to know it in words and Divine had to speak. It's a very common question that in, I think people are ego-orientated, they said, “Why You, Mother?" I said, “You better be there. I *[UNCLEAR* would] be very happy if you could do it because I am a happily married woman, I don't need anything from anyone, I have to just give. But if you can do My work, I will be very happy to retire." It's very easy to say, “Why You?" I mean, you should ask God why He gave Me these powers. But they are there, but one need not feel hurt about it so much also. After all you have some many powers which I don't have. For example, I don't know how to drive, really I don't know. I don't know many things, even I don't know how to open ordinary cans; but if I know how to open the Kuṇḍalinī, why should it hurt your ego? And why should you feel bad because I have to really work day and day out. To do this work, it's something just a gift to you. There is no shopping; you can't pay for it. It is beyond your control. To conceive God, you have to see, as the reality is. You have to give up your conceptions.

Supposing I had conceived a hall before seeing this, I would have had funny ideas, but after seeing it only I really know what it is. In the same way people have

written books, thousands of books they have written or even millions of books they have written, so what to do? If they have written the books, have they given you any Self-realisation? Have they given you that experience of the absolute by which you know yourself, you know your centers and you know the center of others and you start manifesting your own powers? You become the master of your powers. This is what should be the criteria of your seeking.

Why should you be identified with anything else but yourself? Because I get people belonging to this cult, or this group, or this religion, or this and that. But you must understand that you are not here to be pleader for any one of them. I mean you pay them to be their pleader or to be their lawyers or solicitors, whatever you may call it. But you should really try to honestly seek the truth and ask for this truth and then only you will get the truth.

So first thing one should understand that you cannot purchase Divine. You cannot pay for it, it is an insult, it is an insult. And secondly you cannot put in effort for that. When you have to sprout a seed what do you do? You put it in the Mother Earth and she sprouts by itself spontaneously. It has got that force in it; only have to put it to the Mother Earth. And the Mother Earth by her warmth germinates the seed. Do you get angry with the Mother Earth for that, that, “Why must you do that?" If she has to do it, she has to do it. Whatever the sun has to do, has to do and whatever you have to do, you can do and whatever the animals have to do, they do. If we understand that we have not yet achieved what we wanted to, then you will realise that there is a very little

gap. The Kuṇḍalinī awakening takes split of a second, but its rising may take more time in certain people because of blockages in the center or maybe some imbalances within us.

In short I will try to tell you what is the Kuṇḍalinī and what is this picture about. I hope you have got some books with you; you can also open and see for yourself. Those who haven't got books can also get from them. It will be easier to understand it. At the back of the book you will find a nice chart.

Firstly you have to be honest about your seeking, absolutely honest about it then everything will work out. Now here you see this chart is the first center called as the Mūlādhāra Chakra, as I said and the sacrum. See the meaning of the word sacrum means sacred. Sacrum is the bone in which the Kuṇḍalinī is there. I would like you to see from the top this blue colour balloon like structure comes down up to the first Chakra. Now this represents a subtle force within us, which is the power of desire. It manifests outside the left sympathetic nervous system. This is the emotional side of a human being. It's not only emotional.

This is the one that takes conditionings within itself when we say, “Don't do that, don't do that, don't do that” and creates by its activity a balloon-like structure called as superego, which is in Sanskrit called as mana.

So this is the power of mana, of mana Shakti.

English language is a little confused. When you say “mental cases" you do not mean the mental cases that has something to do with the mind which thinks. But when you say mental cases, you mean to say that they

are the people who suffer from emotional problems. It's a little confused thing, but in psychology it is very nicely described by Jung, who was a realised Soul himself, the superego and the id part is this power by which we get all our conditionings within us and we pass it to our past. Beyond this area on the left hand side lies, beyond the subconscious, the collective subconscious, all that is dead since creation lies this side on the left hand side. This manifests, as I told you, the left sympathetic nervous system. Now in the medical science there is no difference between the left and right. But you will find out that they have entirely two different functions. The left sympathetic nervous caters to our emotional side, which can be proved in Sahaja Yoga practice.

Now on the right hand side there is another power, which is the power of action. When we desire, the desire has to be put into action. And this power of desire is called the Prāṇa Shakti or the power of action, the kriya Shakti some people call it and it looks after our intellectual side, our intelligence and the mind, with which we think about the mental side and our physical side, through which we go into action. This as a result of its activity creates another balloon you can see there a yellow colour balloon, which we call as ego. E G O, ego. And this two powers meet at a point. When the child is about, say, twelve years of age, he is completely calcified here. But in childhood only, you see, at the age of, say, one year or one and a half year, you start feeling the calcification of this soft bone called as fontanelle bone.

In the center is the third power called as the power of evolution, the power of sustenance, the power of religion,

which is innate within us. Now `religo' means a capacity, you can say a quality. Like gold is untarnishable; that is the quality of gold. Carbon has four valences; that's the quality of carbon. In the same way, human beings also have got ten sustenances and these ten sustenance are the Dharma or the religions of a human being. It has nothing to do with outside religions, whatever you believe into or whatever you have fallen into or you are born into. But there are ten sustenances within us, which are in this area, call as, we call it Void, but it's not the same void as the Zen says, but is the visceral cavity. In this area we develop our sustenance. By developing our sustenance only we evolve.

For example, first a fish came out of the water and developed a sustenance by which it started crawling and it became a reptile. Firstly only one fish came and then shoals and shoals of fishes started coming out of the water.

So the evolution went on like this till we became human beings. In this process, as you know very well, the left-sided and the right-sided animals, the right-sided are the more ambitious, the dominating type, the left-sided are the sly. As you have many nocturnal animals, they are all left-sided, they are frightened and live in the left and those who are aggressive are on the right hand side. They were discarded, even some vegetables and what you call the plants were discarded in the process of evolution.

And they were thrown on the right and left side. And God created man in His own image. That means man has everything that God has. If He is the primordial being, He

is the macrocosm, then you are the microcosm, you are a cell in His body, but you are not aware of that. There's a difference between awareness and just consciousness. Awareness is an actualisation, while just to be conscious means mentally you believe, rationally you are a conscious, “I know that. We think we are brothers and sisters." Now the centers that are placed within. The first one, as I told you, is the Mūlādhāra Chakra. You will be happy to know that in the universe Australia is the Mūlādhāra Chakra. It's a fact; you will know that on vibrations, if you ask a question you will know. Basically you are innocent people. You don't know also when you commit sins that this is sin, you just do it very innocently. You don't do it knowingly, innocently you do it. And the second center is the center called as Swādhiṣhṭhāna Chakra.

The first center manifests your pelvic plexus. The right side, as I told you, manifests the right sympathetic nervous system. The center one manifests your parasympathetic which is broken, which is not yet complete. Whatever you have achieved in your awareness as a human being is there and there is little gap where you have to just break through into that and become united with that force.

Now this second Chakra is the Chakra called as Swādhiṣhṭhāna Chakra, you need not worry about the names, but is the center for action by which you think, think for the future. And this center looks after many other visaras or you can say organs within us. It looks after your liver. All attention is looked after by this

center. Liver, then it looks after your pancreas, your spleen, your kidneys and uterus in the women.

The most important function of this center is to manifest the aortic plexus in the gross and to convert the fat cells of the stomach to replace the fat cells of the brain because, after all, the fat cells of the brain are to be replaced because you think, think, think, think and go mad with thinking. You think so much that as if two horns are coming out of your thinking. You may say the other day that “Mother, mind is very important because mind is the problem." Don't you know that this mind is limited? This rationality is limited. You have to go to unlimited. When I have to come to this hall, we had to leave the car outside.

This mind can go up to a point and if you try to go beyond that, then you really go crazy. We don't bring the cars inside, in the same way this mind cannot take you to the unlimited. It's a limited thing, you have to go beyond the mind.

This center is doing this work of supplying the fat cells and when you think too much all other visaras or all other organs are not looked after, are neglected by which the person who thinks too much, who lives in the future, who plans too much, also then drinks in addition to that, supposing and in addition to that he does other things like drug taking in the stomach and eats lots of fat food and all that, so he really finishes that poor liver. And that liver is the one that sorts out all your poisons in the body, all kinds of poison. But this liver gets out of order and you don't feel it. Only the heat starts accumulating, you

feel always nauseating and you feel so unhappy, you don't want to face the present, you want to run away.

You feel extremely horrid; you don't know what to do with yourself. All that comes from a bad liver. Also apart from liver your pancreas goes out and you develop a disease called diabetes. With that you also try some coffee and all those things, which add up. Coffee, the amount of coffee that people consumes, sometimes I can't understand. And that coffee can really spoil the pancreas to such an extent that you can develop even more serious diseases than diabetes of the pancreas.

Beyond the pancreas lies the spleen. Spleen is the real victim of modern people, real victim is poor spleen. Spleen is the one which is the speedometer within us, it regulates your speed. When you are eating your food, you suddenly open the news on the TV or something, horrible things happen. You get so shocked and emergencies built-in. This spleen is already the busy producing RBCs, red blood corpuscles, for the digestion of the food and suddenly it has another emergency and a third emergency. The way we take our breakfast, half sandwich in the mouth and half outside stepping into the car, telling your wife that do this, do that and then rush through the rat race, ending up yourself into a very crazy spleen. The spleen does not know how to carry on with your telescopic behaviour and it goes so very crazy that it starts producing crazy cells and these are the crazy cells which create ultimately a very serious disease called blood cancer.

The other day somebody asked Me a question, “Mother, how the children get blood cancer?" I said, “If I tell you,

you shouldn't be angry with Me, but when we are after the life of our children, poor things, they are small children." We are trying to make them good citizens.

So this crazy spleen becomes absolutely uncontrollable, it start producing blood cells which become malignant. They go at random, any time and the malignancy starts where one cell becomes very big, unique, as we are also malignant people sometimes. You want to be unique people in the society, engulfing everybody, encroaching on other people, in this competition we want to have everything to ourselves and by the time you are old, you find your hands are shaking, feet are shaking, you can't walk properly or you develop diseases like say, heart attack or a stroke. This rat race is very competitive. Competition for what? Everybody should be able to grow in relation to others. For example, if your nose only starts growing like that, not in relation to your body or face, what is going to happen to the rest of you? To be on your own, “I'm on my own” and then you start growing without any relationship or coordination with the other parts of the society, other parts of the world, then you become malignant. You lose all balance; you don't know what you are doing.

This is the tragedy that when this happens to us we are so ego-orientated that the pangs are not felt till you reach a stage that suddenly you find a person goes, they, you call it in English `ga-ga,' they call it in American English. You find them, they can't talk, I have seen in Paris.

Some people, not very old, younger to Me in age, walk into a bus and they are talking loudly all sorts of French

words and I asked” What are they doing?" They said, “Mother, they are talking about last war." I said, “Why?" They said, “They just go on talking like this, they are gone." They are, what did you say, out of the deck. Because you are having such a running jump towards the hell that the progress, so-called, will make our society into very funny people, who are jittery, who are twitching their heads, necks and everything and their children are so aggressive that it is impossible to understand why they're behaving like this. We have to understand that we are part and parcel of the whole. And anything that is done without the relationship of other can create tremendous problems for the whole world as it is and it is creating.

The second center is very important for modern people, as I told you, because when you start thinking too much also, what you do, you use your right side and the left side gets frozen. By improving all your thinking processes, thinking too much of the future and planning and of course most of the plans go waste.

Such a lot of energy we waste in thinking that we find that if we had not thought so much, we would not have been that much frustrated. The planning also to such an extent doesn't help in any way. Supposing I have to come to this hall and I do not know the way. What planning can I have? I have just to ask somebody how do you go there and face as it is. Supposing a seed has to grow into a root, does it have any planning before hand? It does not. What it does is that it faces. It's a little cell but so wise. It knows that there is an obstruction, no use fighting with this rock, so it goes around, all soft places it

pierces and gets itself embedded sensibly and wisely and uses that rock, uses that rock for the strengthening of the tree.

So when we try to dominate others, I mean the sophisticated, the more sophisticated you get, the more sophisticated this ego gets and with that sophistication you are very pleased. “Sorry” “Yes" and all those things are there, but inside a big Mister Ego is developing like a balloon. And it presses down your superego and it comes down. Now the gap that is between the two or the place where it should be is not there and ego presses down the superego till superego starts seeing the colossal ego. And then such a person takes to escapes, it takes to alcohol, which gives rise to superego or it takes to drugs and all kinds of escapes in life to run away from his own ego because he can't bear it. Now the wobbling starts, the ego and superego start wobbling and that's how you get people who are absolutely confused. Moreover, to add up to the whole problem, the modern times are the ones that in this confusion Last Judgment has already started. Through your Kuṇḍalinī awakening only you will judge yourself and correct yourself and you will enter into the Kingdom of God. These confusions actually have led human beings to such frantic, precarious ages that Sahaja Yoga had to come on this earth to solve the problems once for all. After getting realisation it's so remarkable when you find your absolute through Kuṇḍalinī awakening and see people overnight they give up so many things.

Like I know of an old man, very old man in Singapore who is a very well known, very rich man and a very well

known personality. And he got his realisation and he told Me that “Overnight I gave up my gambling, I gave up my drinking and I gave up my racing." These are also escapes in life, these are all escapes because we are so bored of ourselves. Imagine a person is imprisoned. If he is just imprisoned in a nice place, he should not feel upset, after all it's a very good thing to face yourself that's the most beautiful thing we have. But because we are so *[UNCLEAR* frightened] of ourselves only that we don't want to be left alone, we think we are lonely. We want to run away from ourselves. We want to have somebody else, it's better to have somebody else and even if somebody else comes in, we do not want to face him squarely, but we want to have something in between, like a bottle of beer or something.

After realisation you first time start enjoying each other. You first time start feeling the vibrations on another person and you really enjoy the beauty of another person through this Cool Breeze that is coming out of the being of that person. And this should happen to all of you. You all should achieve it, it's very important because you are out and out seekers. But first you must have your self-estimation.

You must know that you are not here to play these games with yourself. All kinds of games are available.

The industries have provided, the Industrial Revolution has provided, all modern thinkers and the books and all that have got it and to add to it, Gurus have come from India to supply this demand market.

So the picture is complete. This should not upset you, because behind all fakeness and falsehood there has to

be reality. If you see thousands of artificial flowers, you must know there has to be one real rose.

And in the same way behind all this falsehood and confusion there is reality which is so beautiful within yourself, which you have to achieve through Kuṇḍalinī awakening. In short now I will tell you about the other centers because if you go through this book, you will know about the names and things, but in short I can tell you.

That the third center is the center of our seeking, is the center by which we are seeking, is the navel center, is by which amoeba, an amoeba felt hungry, he was seeking food. In seeking food only we went up to the stage of, say, mammoth and all these big animals. But they were such unwieldy big things that they could not maintain themselves.

So then the intelligent animals came in. In that also some of them were very horrid ones like foxes and all that. Then very powerful animals came up who had more physical power than their big body. Like that we developed with this seeking up to a point when we became really human beings and when we became human beings we started seeking things like possessions, if not possessions, like power in politics, economics, social work, social things and lastly the Spirit.

Spirit is the solution for all of them. Without the light you cannot see anything in this world. I cannot see you without any light in there. To Me, in darkness you are nothing but darkness. I don't see. I cannot relate one to another. I do not know who are sitting here and listening to Me, but once there is light you can see everything

clearly and that's what it is happens. That when you get your enlightenment you become the master of yourself. This is the end of the seeking which starts. In this seeking only, around the seeking are, our sustenances are develop gradually and ultimately we become human beings. And for human beings there are ten sustenances described in the Ten Commandments. When I talked about Ten Commandments, one gentleman got very angry and said, “You are a Christian, you are a Christian, you are a Christian!" But Ten Commandments were written when there were Jews, they were not written...

Moses was not a Christian, he was a Jew and the Jews got angry with Me that I was a Christian. Moses, Abraham, Confucius, Socrates, Mohammed, Nanak, Janak, Lao Tze, these are the primordial masters.

The principle of primordial masters, the Ādi Gurus, who incarnated on this earth to teach us how to keep our sustenance. They taught against all alcohols and strong things. Christ did not talk, but it does not mean that when he said he converted into wine means He fermented the wine. You cannot ferment the wine in a minute, you understand that. Wine is a very common word, even today if you go you'll find that wine means grapes. I mean even the creeper of the grape is called a wine, even the juice of these is called wine. Now to differentiate we have started to call it grape juice. But it is very, very *[UNCLEAR* loose, but your will be very surprised it is a very confusing]. About fifty years back people must have started, or something like that, in India, but may be abroad, I don't know. Even today many

people call it a wine rāksasia, even in Indian language it is called as the wine. Any grape juice is called as a wine.

So there are many other things which these people told us that you should not do, to keep yourself in the center.

Now I divide our mistakes in two categories. The first mistake we have is not to believe that God Almighty is going to look after our well-being. Kṛiṣhṇa has said very clearly that “Yogakshemam vahāmyaham." Meaning “After Yoga, after union with God, I will look after your well being." That means you should get connected. Supposing I am not an Australian citizen why will Australian government look after me? In the same way if you are not the members of God's community or if you are not entered into the Kingdom of God or if you are not a citizen of His Kingdom, it is not His responsibility to look after your well being.

I mean of course He has created you, so He looks after. But otherwise it's not certain that He'll look after you. People demand so much from God, they think they are already connected. They treat Him as if you can find Him somewhere under the stone. They go on demanding. “Please look after my son, please do this” praying morning till evening. I mean it's pestering. When you are not connected with God, if you go on doing like this to any human being also, you'll get arrested. And that's what happens, that we live under myths, “Oh, I have been praying and God has given me this and I have been doing this." But we don't see, do we deserve it? Are we the Spirit? Have we tried to be the Spirit? We have done all kinds of things but to be the Spirit. When you are the Spirit then you are really blessed, really blessed not only

by His powers but you become the master of your being and you start manifesting your own powers.

This seeking and the surrounding Dharma which is looked after by the primordial masters is another center here, above that is the center of the Mother of the Universe, who gives us the security. This one when spoiled, the sense of security spoiled, especially among women, when they feel that their husbands are negligent or they are flirting with other women and all sorts of things, then this center goes out of order. When this center goes out of order, then they develop diseases like breast cancer. Breast cancer is more common in societies where they have divorces. I have given a regular speech on this which you should get from Sydney and you will know all about it.

Now the right side Heart, which you see here, is the center of a Father, the left one is the center of the Mother. The right side Heart center catches when as a father you have not done your duty or if your father has died very early, you were shocked, then also it can happen. Anorexia and all these diseases can be also caused by this kind of happenings or also asthma. Asthma, is invariably, is caused by this center going out of order. The left side is the center of the Mother. Our father and mother we chose, before our birth we chose them. It was foolish to choose horrible parents. We better pay for it. In one lifetime it is better to pay for the horrible ones so that next time you won't have them again. But we are not to judge them. If they are not seekers, it's a very difficult thing to live with them, I know. It's very difficult to live with parents who are

morning till evening counting every penny, counting every tin, which are emptied, every tube that is emptied, they store up, they are so materialistic and you just can't bear such people, I can quite understand. Even a wife could be like that and a husband could be like that, extremely materialistic, you will be fed up. They write down everything, every lamp post they must know, count everything.

Today a lady who interviewed Me asked Me, “How many people, Mother, have You given realisation and how many people You have cured." I said, “You better ask the sun first of all how many leaves it has made green, then talk to Me." I never write any accounts, leave alone of human beings, even of money.

I never write, I have no time and I have no understanding as how to write accounts. Next life maybe I will be an accountant for you.

So this happens to us when we become against our parents. I don't say that you should carry on with mad people, there's no use asking the bull to come and hit you, is correct. But you need not judge them.

You can leave them, stay away and do not have them in your life, it's all right. But if you are taking interest in them as well as fighting with them morning till evening, then you catch on this Heart Chakra.

I would say that in this respect Indians are sensible people. They are very sensible that they keep their parents all right. And the parents are also yet very sensible people. They love their children; they give everything that they have to the children and children start really loving their parents, till they die they look

after them. The result of that is of course very bad, because here in all the Western countries the parents are still in a bridal mood, I mean they are brides and the bridegrooms, you see, they never become old enough to be parents. Even an eighty-year-old man you'll find marrying an eighteen-year-old girl. I mean it's a thing going on all the time. God knows what sort of intelligence is that. But with all that happening poor children do not know which parents to be chosen. And the last judgment has started.

Now, what to do? Now you place yourself in their places and think what would you do when you know such crazy parents that today they are together, tomorrow they are divorced. On the streets they will be kissing, hugging each other, doing all kinds of nonsensical things. Very embarrassing also and if you ask them, “Where are you going?" they say they are going to the divorce case.

These kinds of absurdities are taking place and because of that children don't want to get birth in all these places: England, Germany, Switzerland, everywhere. The birth rate is towards the minus side. In Germany especially, West Germany and East Germany of all the things people give so much money that a woman if she produces three children she earns more money than their prime minister. But still women don't want to produce. They want to be free, independent; they don't want to be mothers. As a result this poor India has to accommodate for all the children born today and we are blamed for overpopulation. Now what to do? We have to bear the load.

So also it is your responsibility to see if you do not produce children at least those who are producing children have some compassion for them and have some understanding.

Do not blame them.

Oh, everybody tells Me, “What about Your problem of population?" I tell them, “Now, who is responsible for our population? Because in that country, even if you have fourteen children, they love all their children that are there. They are not so ego-orientated that their hearts are not closed, they are not so unemotional, anybody who has no child will go to all the holy places and ask for blessings that they should get children. To get a child is such a blessing in India and child is such an important thing." But the mistake they are committing is just the other than yours. The mistake in those developing countries is that they do not believe that God Almighty is the One who is going to look after your well being. They don't believe in the power of their Father, so they do the crime against the Father, or you can say the sin against the Father, when you don't believe in the capacity of your Father.

So there is bribery, corruption, all sorts of things going on, cutting corners and money and all those things. Still in India I wouldn't say that ordinary people are dishonest. I mean our bureaucrats may be, our politicians may be and business people may be. But ordinary people are very honest in India. But this is what happens.

On the other side, you see, supposing an Indian comes to your house, be careful, he may run away with anything that you have in the house, anything, see, but if an

American comes to your house, be careful about your wife. He may run away with your wife or with your daughter. Or say an Englishman comes, he'll do it in a subtler way because he's a scholar.

So he reads some poetry to your wife and in the night you find she is missing. This is fundamental, I mean the wife who runs away like this creates problem fundamentally for the household. Just think in a house where there are children, there is husband, kitchen and all the places, everybody sleeping nicely, early in the morning they find that the main pole of the house is missing and the whole thing is collapsed. What will happen to the children, nobody thinks. Nobody understands or they think they are being in love so they must go? Men do the same. I mean there is no difference between men and women. But this is the sin against the Mother that the women have to be respectable and respected.

Housewives' position is within us here on the left hand side Nābhī and if a housewife, the deity of housewife, is not in our house, not that the woman but the housewife, then our spleen goes out. We get, children get crazy. Why aren't they being disciplined.

Somebody asked Me today, “What happens to the people like who try to kill Reagan?" I said, “Ask his mother." She must be after the life of the child morning till evening and that's why he's taking action, or is a reaction of what has happened to him. How do these complications arise has a basis in the family in the nest that is your house. You have to live in the nest as a father and a mother

looking after your children. Children are the most important things in the whole world for human beings.

Let the politics go to hell and let the economics take its own course, but children are to be looked after.

That's your primary duty. But in India we go to the other end: when we start looking after our children we don't mind selling our countries also in the name of children.

But we live with two extremes, I feel, that we sin against the Mother and sin against the Father. When we sin against the Mother as Australians, as I am now an Australian, let us face what happens to us. We go emotionally absolutely blackmailed by ourselves. We torture ourselves, we live with artificial things.

Like if a wife wants to run away with another man we will even go to get a honeymoon ticket for her because we are very considerate good husbands. Same thing with the wives if she finds that the husband is interested in another woman, she should not be jealous. In Sahaja Yoga this is not very much appreciated.

Husband has to behave like a husband. He should make his wife run the house. And the woman has to be a woman. She must see to it that no danger is brought to the children. We have no business to hurt anyone like this and we do not know how much we hurt, we give cancers to our wives and husbands.

We give all kinds of horrible diseases, mental tortures; we make them mad by our mad, capricious, very shallow understanding of our emotions. A one man starts going to another woman, then he goes to another woman, then to ten women he goes and then ten men go to ten women and end up in a lunatic asylum or in the

orphanage. I have seen in England we had a neighbour who had a very huge house. He died, he was an old man and you'd be surprised they did not discover his body for one month. Because there's no family feeling, nothing, even a rat doesn't enter that house. Can you imagine! This is what has happened in thinking, “I am separated, I am individualistic, I am exclusive." If you are really individualistic, if you are really mature individually, then you know the unity much better. Then you understand that you are the support of the whole because you are so matured. No wonder our children are not maturing. They are behaving in such a manner. We are responsible. We must accept that in our own ideas about compatibility and all this nonsense, we don't have in India, we are quite comfortable and we are producing children quite all right. We have no problems. Why do you run after these capricious, these shallow ideas? You will be held responsible for all these horrible diseases that men and women have got and the children that are going to suffer. If you have charity, better start it at home. Better be charitable to your own wife and to your own husband. Be charitable to your children. Don't go by concept of falling in love, you'll fall really and make others fall too. It's a concept, just a concept. I think some of these horrible people must have given you this concept. If you really fall in love how do you get up to marry another person? You fall, marry another person, again ready to marry another person. You are holding the hand of a person who is suppose to be your beloved or whatever it is and looking at another one. This concept is absolutely

wrong. You have to grow in love. As your own child is, in the same way is your companion.

They are two parts of one chariot, one is the left and other is the right. They are not unequal, they are equal, but they are not similar, they have their own role. And women have to take their role courageously, to be the mother. As I always say, “Look at Me, I am a mother and in no way, in any way, I cannot think I could be anything better than this." Now if I start thinking, “Oh God, I am a mother all right, but I must know how to drive” then I'm finished. “I must know how to drive a bus, I must know how to drive a train." What is the need? I saw one photographer who came to see Me. He was supposed to take My photograph and all hands were filled with blisters.

I said, “Let Me first cure your blisters. How you are going to take My photograph?" I said, “What have you been doing with your photography?" He said, “No, this, I went to a forest and I cut some trees." I said, “For what? You are a photographer, your hands are soft and deft. Why do you want to kill the deftness of your fingers?" He said, “No, we must do other things also." I said, “Why must you?" You see the nose doesn't do the work of the eyes and the eyes do not do the work of the ears. Why must you do, your hands are all finished! And this is what it is. To us we feel that men are great so we start saying that “Let's do the man's work." The man thinks, “Why should women be like this?" You are companions, you are eternal companions. You are two beautiful wheels of a chariot. This is to be grown and to be matured within you. And when this center is out, you get the problems of

this center by which you get asthma, tuberculosis and the breast troubles. Men get asthma, very serious asthma and other problems of the lungs and ultimately also lung cancer can develop.

When you work too hard with the right hand side, you are ego orientated, is that the ego develops too much. Then your left side is neglected, you become unemotional. That time your heart gives a signal, you get a heart attack. When you do too much sometimes you may escape the heart attack, but you may get a brain paralysis. We are bent upon destroying ourselves. The destruction is going to come from within, not from without. Those people who are trying to shock you, “This will happen, that the sun is doing this and..." Is nothing. It's all within you the destruction has started. You are facing it because you cannot accept it. You have to accept that this is a challenge, “I am not going to allow myself to be destroyed by foolish and stupid ideas that are around." And then in your own estimation and glory you will be surprised. After realisation you will be enriched, but without realisation, I don't know, it becomes a lecture and a lecture, just a brainwash. That beautiful thing should happen to you and once you find your beauty within yourself, overnight I have seen people changed. Overnight it happens and I hope that will happen to you tonight.

Today I have talked to you about this center and later on I will be talking to you about two other centers which are here and here. And the realisation that takes place out of the limbic area, in the fontanelle membrane, which is called as the Brahmarandhra in Sanskrit language.

Thank you very much. May God bless you.

If you have any questions you please ask Me. But questions should be something which are helpful, something which are not some sort of quarrel. I am not here to quarrel with you. If you don't want your realisation I am not going to force you. Please do not plead for any other organization or any other Guru, because I am not interested. I am only interested in you. I see that sparkle in you, that's why I am only interested in you, I'm not bothered about others.

So you do not try to bring others ideas that “This Guru has said this” or “This one has said that and this is in the book." The proof of the pudding is that you haven't got your realisation. If you have got it, then you can go out. If you are sure you have got it, I don't want to force it on you. There's no quarrel about anything. There's no election on, nothing. You cannot give Me anything. There's no shopping. It's a temple; you have come for a blessing. All right? Now you can ask the questions, all right. Thank you very much.

Warren: Any questions? What commonly happens at times like this when Mātājī has been speaking, because of these vibrations which She has been emitting, you enter the silence, you become thoughtless. You find that all the rational things that you want to ask, which is really only our ego just quietly sit down. The noisy radio gets switched off. And this in fact is what happens at the time of realisation. You enter the silence.

Shri Mataji: Realise there's nothing to be frightened about. The Kuṇḍalinī crosses this point, [places finger on Her forehead] this point and you feel thoughtlessly

aware. This is the first step. You are aware, but you are thoughtless.

Warren [repeating a question from the floor]: Most people find it too time-consuming in this modern life to devote enough time to their Self-realisation. What does Her Holiness suggest?

Shri Mataji: Firstly, are you realised or not? Have you got your realisation or not? You have got it. Now, if you have got your realisation, actually you are in meditation, you are in meditation. Now for doing the meditation, as they call it, there's nothing like doing. But cleansing is needed, because you have to be on the watch in the beginning, how the vibrations are coming, if there is proper flow or not, what Chakras you are catching. Moreover your life pattern also changes, because you do not enjoy the things that do not give you the real joy of the Spirit. And the greatest joy of the Spirit is that you give light to others. If you do not give light to others, you will never be satisfied. You may feel better because you are realised, but the completion of that or the development of your being doesn't take place, unless and until you come into collective places.

The best thing will be wherever you are, you start a little group there and meet there every weekend, or some time and meditate. That would be a very good idea; then you start feeling the sweetness and the beauty of another person. You start seeing it clearly and enjoying it. Then you curtail your timing from other things and you take to it and you enjoy it and also you grow.

Like there was one lady who got her realisation and she told Me that “Now I become very different, I don't

remember all the names of all the things that I had and all the quality of this." She was a sales girl, or something like that, she had her own business and she used to sell things.

“I do not remember all that and I am not that alert." And I said, “What has happened?" “I am very happy and joyous and things are selling much more and I am making a very big profit." It's a fact, it has happened to so many of them. That's the blessing of God. Only when I say that I am not telling you lies, you have to see for yourself, how these blessing works out. And then you will just, say, count your blessings one by one.

Warren: The meditation practice is very simple. We'll tell you about it later. Very simple. The point is, as Mātājī says, is to be in meditation, all the time. And that's what we have to develop.

Shri Mataji: Is there any other question? [Shri Mataji starts the Self-realisation process.]

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The other day I told you about the center of Christ and center of Śhrī Kṛiṣhṇa and their relationship with each other. Now the last and the most important one within us is the center of Sahasrāra, is the limbic area. When you enter into it you become thoughtlessly aware. This is the area to be entered through the Kuṇḍalinī, through the center of Christ, through the Gate of Christ and that's what is written that you have to enter through Him. But

not like somebody else saying, “I'm the Christ" or saying, “I'm Jesus Christ." It's not that way. Christ is within us and when the Kuṇḍalinī rises, if it stops at this center, you have to take His name. Not the people who are not realised, but realised people have to chant His name, then only the Kuṇḍalinī pierces through that center, that's the door, that's the gate He's talked about and then you enter the Kingdom of God. “Thou shalt inherit the Kingdom of God." Inherit. That's your Father's Kingdom and that you have to inherit.

But now the most important is the last center of Sahasrāra. When you have all the seven centers placed one after another, these centers are really the seats of all the deities we have talked about. The seats are in the brain, their aura is around the heart but they are actually sleeping in the `Sthanas' as we call, the places of the centers.

So, it is in three ways you can understand. One, in the brain, there are seven centers of the seats and their auras are falling on the heart. Their places are in the center. And the first state of the awakening of the Kuṇḍalinī only these deities get awakened. That means when you chant anyone or you call Them by name, They react. In the sense They open the Chakra. You can feel it; you can see it clearly with your own eyes the Kuṇḍalinī rising through them. Then later on, when you go more and more, these Deities leave Their places and occupy Their seats and in Them the spirit, which is in the heart, comes up here on the fontanelle bone area where there is the heart, seat of the heart center, which is the heart here, open. But it is at a much later stage, that state at a

much later time at a much later state of your mind it's a, you get into that state in which you just achieve that state. It is an achievement. It cannot be a false certificate from somebody or one can't say this is written in the book.

So this and all that. There's no calculation like that. It has to mature in its living way and you yourself will know that you have got now complete Self-realisation.

First thing you get is thoughtless awareness. With this you cross the Gate of Christ. You can cure people, you can raise the Kuṇḍalinī. You may also be able to give Realisation. But still you are capable of falling out. Supposing somebody, a person comes with negative forces and fanaticism he may encompass you. And you may go down. But the second state is called as the Doubtless awareness. If you rise into that then you have no doubt whatsoever. You never fall down. Maybe your Kuṇḍalinī comes and goes and sometimes you can feel the catches, it's all right. But after that, you are so sure of yourself and of your achievement, your Self-realisation that you never fall down. But the last one is the very important thing where many Sahaja Yogis also falter, is the integration. For example, somebody's born a Christian, he's born. He could have been born a Hindu; he could have been born anything. He could have been Muslim.

Muslim like see, if he is born today as a fanatic Hindu or a fanatic Christian, these are all fanatics. They go from one swing to another swing and they profess. He will have Koran in his hand, this fellow will have Bible in his hand and another will have Gītā in his hand, three of them are

fighting. He says I'm correct, he says I'm correct and this fellow says I'm correct. Now what is the authority? Even these people will ask what is the authority of the Bible. What is the authority of the Gītā and what is the authority of the Koran? They'll say what is the authority of The Old Testament? If they ask authority, what is the answer? And you can ask what is My authority? You must ask this question. In the beginning people do ask this question. My authority is that I give Realisation. And you ask the question, `Mother are you the authority?' you get vibrations. This is My authority. Then you will understand why Bible is right, Koran is right and Gītā is right. Because of the narrow vision we have. Say we are born as a Christian then we'll stick to it. If you are Catholics you become protestants, if you are protestants you'll become *[UNCLEAR]*, Pentecostals, this that, Born Again, this that nonsense we go on ending up like that in a Christian genealogy, of one madness to another madness achieving nothing, believing into some sort of a theoretical thing like *[UNCLEAR]*. I can't understand it. These theories and these things are not going to give you living experience, which is beyond rationality, which is beyond mind, which is Baptism, the real sense of the word, where you get this breeze in the hand, of the Holy Spirit. But we want to *[UNCLEAR]*. These things become a divulgence.

Now see one case of Christ. Christ was definitely, as I told you, was Brahma, Omkāra, everything was there, no doubt. But when He was born, there was signs and everything. Despite all that there was a king who wanted to kill Him. See the negativity. No intellectual accepted

Him. No bureaucrat accepted Him, no educated person accepted Him. He had to actually beg of those very ordinary, mediocre people like fishermen to come and become His disciples. See the situation. And He was allowed to live only for four years by these horrible people. They may be born today as Christians and be Christians and say Christ and Christ and Christ. That's why Christ has said I will not recognize you. They might be the people who might have crucified Christ. And they're again crucifying Him by denying the living force of the living God. Four years. Now, what can you do in four years? I told you in four years, with all My powers, I was struggling with six hippies giving them realisation in *[UNCLEAR]*. He never even thought of giving Realisation because He thought they don't even have the brains to understand what is Realisation. Whatever He said, he said it very precise and deep. If anything that is narrow has to be deep. It cannot go into the heads of people who just listen to sermons and lectures and read books and sort of have big theories built up in them. It will only be possible when you get your Realisation, when you get your collective consciousness, when you become baptized. Then only you will be able to see what He talked about. Before that it's only mental activity, quarreling, fighting and gaining all artificial things. *[UNCLEAR]*. Your forefathers did it and their forefathers did it and their forefathers were like that. Now is it not time for you to see that *[UNCLEAR]*? What are you going to lose by that? We form organizations false and false and false. There should be some honesty about it. Just talking and talking morning till evening, you are not going to receive

any knowledge about Christ I can tell you. This narrow vision of Christianity has killed Christ and Christianity. The narrow vision of the Jews has killed Moses and Abraham. The narrow vision of the Christians and the narrow vision of all these people has killed.

They are dead. Your children are going to challenge you. They are going to ask you, what foolish things you have been doing all your lives. They are going to ask you why did you do it? Have you any answer today? For that one has to understand that we have now found our absolute. You be honest yourself.

Have you found your absolute? We have not yet found our absolute. That's what you have to find. You have to be born again. Not to certificate yourself that I am born again. I have seen many people, I am born again. Really? How is it? Can you feel the Chakras? Are you collectively conscious? Can you feel your own Chakras? Can you identify yourself with any transformation? What transformation? Then you have to choose also. Very effective. Muslims have lost even the recognition of God's mercy and compassion. It is such a sad state. At this sad state and confusion, there has to be the integrating force. And that integrating force is your spirit. That integration takes place in this seventh Chakra of Sahasrāra. All the seven centers are there and all the centers are coordinated and correlated and that's how, at the seventh Chakra you get your Realisation. He didn't allow any of them to say anything about it. If they're trying to say, oh it is written in so and so book and it is written in so and so book. Say for example when Christ was born. It was said that a child would be born to a girl.

Kanya. In Sanskrit language it's Kanya. In England there was a controversy about that, I think the Jews started it, I don't know who started it. Maybe the Muslims. God only knows. They go into all these details to find out about it, said that He will be born of Virgin but it was said there as girl.

So one of the Sahaja Yogis wrote a nice letter, of course under My guidance saying that at the time when Christ was born, even before that, this prophecy was made and that time, a girl meant a virgin. These are not modern times when a woman who is divorced ten times and 80 years is her age and she's still called as `my girl'. These are foolish stupid modern times where there's no difference between a girl and a woman. That time a girl meant, even today in India, Kanya means a virgin. Girl means a virgin. It's the same.

All such things have been raised against either Christ or Moses or Mohammad or this and that. I think there only is the raising things against each other, that's what they are doing. According to them, what they think is the truth? What have they thought? First they connect it or cancel it. That's it. Let's have this challenge. Can they bring peace to anyone? Are they peaceful? Have they been able to get over their adulterous eyes? Any transformation? Nothing.

So accept it. Be honest with yourself. You have no business to cheat yourself, or anything whatsoever. If you are little bad, awaken yourself. Find what is the best, absolute and the only thing that you have to find, your spirit. Your spirit resides in the heart. It is the reflection of God Almighty. It enjoys itself, by itself. It is the

spectator of the world, of its powers, The Holy Ghost. It watches you and is called as the knower of the fate. It knows what you are doing, what are your aspirations, what mistakes you are committing. It goes to a long extent to forgive and forgive and forgive. Forgiveness is one of the qualities of the spirit. It forgives and says it will work out. It will come. But when you go too far, say you pay too much attention to your physical being or to your mental being, if you try to think too much, the spirit indicates its displeasure and you get a heart attack. Heart attack comes to you through displeasure of the spirit. If the spirit is angry with you, you get a heart attack. That means you are neglecting your spirit, you're paying attention to things which are not important. You are hooked onto things which are not important. You are not worried about yourself, about the spirit, about your seeking. Even if you're lost, say in any fanatic behaviour of reading some books and things and taking out certain things and remembering them by heart and having an argument and quote something and all that, in not genuineness and goodness but stupidity then also you can get heart attack. Heart is very important. It sometimes gives you first warning by giving you a partial paralysis because in the heart *[UNCLEAR]*, is created by the spirit which creates a clot and that clot when goes into the brain you get a partial paralysis, so that you do not move any further. That danger is waiting for you.

Then you start thinking of God, thinking of all the things and then if you come to Sahaja Yoga you get cured because again your spirit forgives you. You are taking too much liberty with the spirit. It is true God has given you

freedom and He is not going to take away your freedom at any cost. You have to be absolutely free to choose whether to go to Heaven or to go to hell. He is not going to force you. Only thing one can do is to explain to you and tell you that this is the way you go to hell. Even then if you want to go then what can anybody do about it? Even God, He doesn't want to challenge your freedom at all. He doesn't want to make you, in any way bound to him, like some people want, bound just bound, without *[UNCLEAR]*. But He wants your complete liberation.

So the first stage is that you have to choose your liberation through your own freedom of choice. Now, up to this point, till you were human beings, there was no choice, but after becoming human beings you were given the choice because you could develop well to understand what is right and wrong in your own freedom, so that you could enter into the Kingdom of God as people who are free and have chosen good in their own glory and in their own freedom.

This is the only small little step where we always confuse our freedom with our ego. For example, now, this hall is here say, for Me to speak.

Somebody wants from outside who has been worked up in some sort of an organization and he thinks he is doing the greatest work in the whole world. Comes down here in that ego state, sits down here and asks Me questions after questions, questions after questions, questions after questions, doesn't allow anybody else to speak, takes away all My time to himself as if this hall is booked by him and all the audience is gathered by him. In this one has to see that this is an ego that is working.

So we should not confuse our freedom with ego, that's what I have to give you or counsel.

So I can differentiate your ego from your freedom. When you are ego bound, you are a slave of the ego. When you are super ego bound, you are slave of your super ego, of your conditioning. For example if you are born a Christian, you are bound forever. Fine, you are a Christian but what about the real Christianity within you. What about your rebirth in the real sense of the word.

So you become enslaved to these things.

So that is not good and spirit is being freedom, is being free. Being within us. It is detached. It cannot be killed. It cannot be thrown away. It cannot be burnt. It is eternal. Anant. It is eternal. That spirit is joy.

That spirit is the source of joy. That emits joy. Joy is different from happiness and unhappiness.

Ego, when it feels pampered, it feels happy. I liked this. This `I' business. In this ego pampering there is no joy. Because you like to drink today and tomorrow you don't like to have a headache. It has the double side of I like and I don't like. You like something through your ego, dislike through your super ego.

So it is a one point and there are two faces, one is happiness and another is unhappiness. Joy is beyond.

Joy is a drama is a seer, it is a witness. You see a drama. You know it's a drama going on. You just watch it as a drama. You're not involved and you are seeing it and enjoying it. You are crying if you seeing something, you're weeping but you know you are not that, it's a drama. *[UNCLEAR]* witness. Your spirit is the witness and

when you become the spirit you become the witness. You become the witness. For example, you are seeing something through a window. There is something else in the window for example.

Now you enter inside the room and you see through the window. Your conditioning is like one way arising in you as a thought, which comes from the past. It rises again and another thought comes up and goes in the past. First the past thought is there and then another future thought is there. You see the thought rising but you can't see it disappearing. In between that is the present. That's the place that's established, that present is established when your attention becomes enlightened by the spirit. Either you think of the future or of the past. But I say none. At this moment, at the present. You cannot stand there because your spirit is not enlightened. Because spirit is the present. When you get your Realisation, you find that you are not thinking of the future or the past, you are just enjoying.

Everything becomes different. Life becomes a drama and the joy of it starts coming out and you really enjoy small, small things here and there and you really understand how much joy was lost before Realisation. This is not a mental thing that gives you joy but the joy flows on you from your head and just like he said, cool thing starts flowing down. As some people have a feeling of attention rising up, it's the same way, a cool sort of thing, flow of joy you feel in your whole body.

Sometimes this Cool Breeze that rises in the head also starts becoming like a fountain pouring down that joy. You look at the picture, *[UNCLEAR]* you see David's star you

see that. When you see that you can think about it or else just watch this. Watch it and don't think. The joy of the creation of that thing, whole thing, becomes one with you. Like all the creation around a lake is completely felt in the lake because it has no ripples. Completely.

In the same way, all that is joy, the Creator, whosoever it may be has prepared. You get the complete joy within yourself because there is no thought. There is no magic. No conditioning. The whole thing becomes one with you and you start feeling extremely happy. Extremely joyous. A feeling, which is indescribable.

It is to be just enjoyed, to be felt. While coming I was asked, “Why don't you speak now?" So he says in Hindi language, he is one of the terrific poets we have, he says, “Jab mast huye to kya huye. When I have gone into the nectar of the intoxication of the spirit, now what can I talk. No cup can fill this joy, no words can create this meaning. You better be with me and get it and enjoy yourself." That's all he could say.

That's what I say, the narrow vision has closed your eyes to show human beings. Even Christ you cannot understand. About Christ it is written, Devī Māhātmyam, about Mahāviṣhṇu, all his life is written, if you can read it you can find out that before coming on this earth you will see how He was created, what powers were given, how He was the Son and all that is written. But for us, only you think that Bible is the authority. It is. But even to understand that Bible, as I told you, to understand it you have to get Realisation. In the same way to understand that Bible also you have to get your Realisation. The One about Who it is described had never went to school. None

of them have been to any school. For the first time in My life I have learnt this English language. I never knew this language in any one of My lives.

Because I know I have to talk to you. I have to tell you about spirit in this language. But to understand we have to read ancient scriptures. Beautiful ancient scripture are there which describes nature of the spirit. It is said that spirit has three qualities. Sat-chit-ānand, Sat, chit, Ānand. Sat means truth, chit means attention. What is truth now? If you see something white it is the truth. But what is the truth of this shawl. A realised Soul can see not you because his spirit is enlightened. He sees the fifth dimension of this shawl. Let him hold it in his hands *[UNCLEAR]* that this is Mother's shawl. Immediately he'll feel those cool vibrations coming out of it. He'll know that this is Mothers shawl. That is the truth.

The four dimensions, which we know of, is not the truth but the fifth one which is the truth, which is the spirit. Sitting down here you can find out anybody what is he suffering from what are his problems, what are his Chakras, it is absolute. This knowledge is absolute. If you have five or ten children who are realised and if you their eyes and ask them about a patient, what is he suffering, they will all raise their fingers this or this or all of them, whatever maybe the case. All are going to say the same thing, which is absolute knowledge. It cannot be argued. It cannot be *[UNCLEAR]*. It is what it is. And also today the man may be having these problems tomorrow he may not have them at all.

So then whatever was then is finished whatever is today that's what they are going to tell you, so this is the truth. The rest is all is mithya, is false.

I was once going in Kashmir driving through some very remote corner and suddenly I felt tremendous vibrations in My head and I asked the driver “Is there any temple here or something?" because in Kashmir there are many temples which are vibrated.

So many things come out of the Mother Earth, as it said in the Ten Commandments that “Thou shalt not worship anything that is created by Mother Earth, reproduced and worshipped." There are many in Kashmir like that.

So, I asked him and he said “No there is no temple and no Hindus live in this area." I said “still I could feel tremendous vibrations" so My husband told Me that “All right, let's go the way She says." So, we followed about three miles and we reached a colony of people who were Muslims living there. When we asked, “Is there any temple here?", they said, “No, there is one great mosque." “What mosque is that?" “Hazrat Iqbal." That means one hair of Hazrat Mohammad Sahib is there. And even now you take His name, the vibrations start flowing. How can I deny it? He was the truth. Spirit will not deny. It is the first to recognize all these real things. It is the spirit, that gives you the truth, which integrates all that is truth and throws away that is untruth.

That's why you must get your spirit. Before that anybody talks to you about God, about anything they are *[UNCLEAR]*. They are such stupid foolish people that they can do anything. They'll argue with you they'll fight with

you, they'll do all kinds of stupid things but understand you.

This is what My father told Me that You have to find out an en masse method, method by which You can give Realisation to many people so that they can see that there is something beyond. They are all standing on the first floor if You've gone to the tenth floor and tell them You see something on the tenth floor, they're not going to believe You, they will fight with You, they'll quarrel with You, they'll put You down because they want to challenge You all the time.

So best thing is to transform them, give them en masse Realisation. That is what is the spirit is that every one of you has got spirit but it was very difficult in those days to give en masse realisation, the blossom time had not come. Today the blossom time has come. And the wind that blows the cool wind gives Realisation to so many of them. Thousands of people have got Realisation, you also many of you have got your Realisation.

So this spirit is established, you feel you are something different. The transformation has started, the baptism has been done in the actual sense. You have started feeling it's moving, you feel the Cool Breeze. Now, when you take to your collectivity, you become one with the others also. You try to give. Now you are taking from Me when I give, it's time you give. When the light, the lamp is not enlightened, then you might try to enlighten it.

After that enlightenment what is the light, is to give people. Spirit gives you, your being.

Spirit gives you your understanding of the truth that is enlightened. Not *[UNCLEAR]* being, you cannot understand

if you are not realised. You cannot *[UNCLEAR]*. But those who are realised can know very well. Even if you might not know. A saint who met one of the Sahaja Yoginis, she was American and he just bowed to her and made her sit higher than him and said, you have met Mother. I have never met Her. And she was surprised that how did he know. There are so many saints in India who are real saints, who know about Me. But those who are very close to Me also, because you know My husband is highly placed in life and we are friends of the elite. As you know, the best of prime ministers of the world, I've met them and I've met all sorts of kings and queens and this and that and every day I am shaking hands with them. They don't recognize Me. There was a gentleman who we knew that we helped last, the President of the High Court, World High Court and we knew him very well, a great friend of My husband's and suddenly he saw, his wife saw My photograph with one of the famous Mahārājas had it in his pocket.

So the Mahārāja took it out and put it to his eyes and put it back.

So she said what is this? Such and such lady, I know Her very well. He said yes, but don't you know She is the Mātājī, She's cured Me of my heart trouble. She said, really? I didn't know She's a Mātājī or anything. She comes to the party, She's very quiet. She sits very quietly. I never heard even Her speaking. For the last twenty-five years I know, She speaks very little. Oh God, She gives lectures and there are thousands of people. Can She speak? She was surprised. We have never seen

Her speaking. I won't even be able to recognize Her voice.

Even My husband speaks a lot and of course Her husband, a lot and I also speak a bit but I have never heard Her speak. She just keeps quiet, sometimes sits by Herself. She seems to be a dignified lady but otherwise She never seems to make any effort to impress us or tell us that She is Mātājī. Immediately the husband got such a shock and immediately he telephoned to My husband, I never knew She was Mātājī? It is such a thing. You knew I am a seeker, I'm a seeker, a seeker.

So My husband said She's now in Delhi, go and meet Her. Immediately he said to call Me. Immediately he got his realisation in five minutes, but his wife didn't. He sent her back. He sent her by plane, that you better get it. This is the thing one has to get.

Now the emphasis that you have to be the spirit is very much reduced in the modern society. Emphasis should be that your spirit is to be achieved in this life. This is what one has to do, is the only thing one have to do, that is not there in the Western society. Secondly for this you have to control your attention, don't allow your attention to spill out. I don't know if you know but I will tell you about Rāja Janaka.

He was father of Sītā and father-in-law of Rāma. And Nārada went to him, another celestial being and He went to him and said, “How is it, you are a king and you move about like a king, you have everything like a king, you have gold and everything and how is it people say that you are behaving, means you are above this, above your body? How is it?" So he said, “All right, I will tell you in

the evening, but just now you do me a job. You carry some milk in this pot." The pot had no brim also.

So poor fellow was carrying that. The whole day he was carrying it. He said don't allow even a drop to spill. He was looking at it all the time. In the evening He got tired and said, “Now you tell Me, I've had enough of this." He said, “What did you see when you looked at the pot?" He said, “Nothing, what could I see? I was just watching this milk that it should not spill out." He said, “In the same way I am at that stage where my attention does not spill." That is the state you are achieving when you have Self-realisation, where the attention is completely enlightened by your spirit. It doesn't envelope anything like that and even if it goes down it comes back as it is. My hand when it touches it doesn't become this metal, does it? It comes out. It's absolutely detached from it. I can touch it but I am not that. Just now I am that. I am thinking, I am worried about My children and house and this, but when I get realised I get completely detached. I am a spiritual being.

For example there is no temptation for such a person. There's no temptation. There is no mental activity I think, there is no stealing or telling lies. This person is extremely honest and fearless, like Christ. He had nothing to do with the prostitute. I mean she was a different style, He was a different style. But when people started stoning the prostitute He stood up before them and asked them, what people who have not committed a sin can stone her. This is honesty and strength. He stopped it. They will always stand by people who are tortured and troubled by people who are oppressed. They

are not afraid. They are fearless people. Neither they frighten anyone. They are compassionate. But when it comes to protesting they stand up fearlessly against those who try to torture and ruin others. There is no oppression. Even I cannot force you to get Realisation. I cannot argue it out. It has to work out. It is as simple as that. If you do not want it, you cannot get it. Out of question.

So as I say, if you do not want it, you cannot get it, forget about it. But still some obstinate people will sit there. No, I'll get it. For what? Such people also give out very bad vibrations to others and they disturb others getting their Realisation.

It's a fact. Still I make them sit on My opposite. You cannot force it. It's a light within you.

And the analogy could be, like gas. It rises and touches the filament and the whole lamp is enlightened.

The filter is in the way all the time and watches. Then the whole thing becomes the truth. Truth is very different from what we know as truth. The new dimension, by which we know this is the truth and this is not the truth. You can ask any question when you are connected with the spirit. Ask any question. Ask the question about Me. Then ask the question about Christ, about Moses, about God. Ask any question. And when the answer is yes, little bit Cool Breeze comes out of your hands. If you *[UNCLEAR]* questions, you lose your vibrations. Might get tingling, might get heat. Because now your computer is connected with the absolute and the rapport is established of the truth. This is a new awareness you get by which you become aware of the truth which is the

vibratory awareness. Through vibrations a child also can. There are many children who are born realised. And they know where is the Kuṇḍalinī. They know. They will tell you where is the Kuṇḍalinī. It's the truth. Because they know the truth. For that you don't need too much of mental development. They are very dignified. They understand better than many elderly people and people who are placed very highly in life.

Christ has already said that rich men are not going to enter into the Kingdom of God. He has already said. But I am saying that even though they think they know a lot, all the way, they will not enter.

Because they do not want to enter. They know everything. They do not want to enter inside. They want to carry their mind everywhere. They want to carry their car inside the hall. How can you enter inside? They are not willing to keep their mind outside because they are always dependent on that mind which has become like nothing. But to achieve the spirit you have to come there egoless, to receive. The light of your being is going to enlighten the whole thing. Your temple. And when this light comes in, when this light shines in you, then you can feel your collective consciousness, you can feel it, the Cool Breeze of the spirit manifest in you, it is described in the Bible in very short but deep.

But, Ādi Shañkarāchārya has written such a great poem, what is called Saundarya Lahari or Chaitanya Lahari. It is not easy to talk about all these in such a short time. He wrote treaties of philosophy. Great personality he was called as Viveka Chūḍāmaṇi. First of all he says give your conscious a call. Where is your conscience? Viveka

Chūḍāmaṇi. Then he wrote many books and ultimately he wrote Saundarya Lahari. In that he says it's only the description and the beauty of my Mother I can describe and he gives all details of nothing but The Mother. Her fingers, Her hands, Her movements and everything important, saw how the vibrations flow in Her, everything. You have to read that book to understand Sahaja Yoga.

It's very clearly given all these things. As I told you the other day, you can make also such a book about Sahaja Yoga, very clearly. But unless and until you have Realisation you cannot know the truth.

So He's the truth, `Sat'. Then is `Chit' is attention, He's the attention. Spirit is the attention. Attention of God.

God is attention to you through your spirit and when your attention is enlightened by Him that means you've come in the attention of God. You are looked after by God. All His powers flow into you. All His protection comes to you. You will be amazed. For years Sahaja Yogi's will tell you. How they avoided accidents, what happened after accidents and miraculously how people are saved. It is nothing new with Me. It is the minimum that can happen to a person. This is the minimum of minimum, because all the deities are in charge.

You are on the stage and they look after you. And you really start to feel the presence of that blessing which is the attention of God.

So He's the `Chit'. `Sat', `Chit' and `Ānand' is the joy. Because God is joy. He created this universe not to make us serious and unhappy and sulky. See how many flowers, how many beautiful things, how many pleasant

things He did for us. For us to enjoy He has created all this not to indulge into nonsense, into filth, into dirt, the dirt of the mind, is filled with filthy ideas. But to have a clean heart and to have a clean morality within us. He has created this beautiful world for the spirit without that you cannot enjoy. You cannot enjoy unless and until you have a clean morality in you, you cannot enjoy. And that joy is your own once you get your Realisation. This joy is the compassion and grace of God. When the Kuṇḍalinī first rises through one small thread, she touches the Brahmarandhra, just one thread. She opens it and does the job. Because here is the seat of Sadāśhiva, here is the seat of your spirit. When it touches the spirit, that seat, the flow of the bliss starts coming on your sympathetic nervous system and you will relax. First thing happens to you is relax. The grace. Only one thread has reached and then the flow that is going to take which one is the Brahma is the power of God going through You. This is what you have to get. This is what you've to remember, somebody touched Christ and *[UNCLEAR]*.

For us it is necessary to know that we are the first Australians to get Realisation. We are the first people to get it. And it's a great responsibility on you, all of you who have got Realisation today and before, to keep it strong. Make it into *[UNCLEAR]*, because you are responsible for all the progeny that is going to come to this beautiful land of yours by which you are blessed.

So this is the beautiful place and beautiful people.

So many children are following. Today is the last day. It's a very sad thing that when one has to say goodbye. I hope you all will make it convenient to come and see Me

on Sunday. I'll be looking forward to it. Here I will try to cure also if you have any problems, but don't bring all the puzzles there. I will teach you how to cure and give realisation. Best thing is to bring the case to Me and I will teach you how to cure yourself because if you are realised Souls, you can cure yourself. We always in India do, when a cancer patient comes in, we call one of his relations, give him Realisation, teach him how to cure cancer and he will start Realisation. Because that's the best way one can do it. He can give Realisation, he can look after better, he knows the person better and it works out much better that way.

So I hope you make it convenient to come and see Me.

I must say, I was very much impressed by seeing the people who have been so kind to come here and listen and get their Realisation. I have to say that because I am a Mother. I cannot just leave it to your senses. I have to request you. I have to be very, very patient, extremely patient and loving so that you listen to Me and take your Realisation. I have to actually goad you people. It's all right, that is Mother's job, only Mother can do it. When Christ will come, He will take His eleven powers and just sort you out.

Before that please have yourself completely judged through your own Kuṇḍalinī awakening and work it out. Those people who are filled with ideas of their own should go and see for themselves what they have achieved by these ideas. There have been so many organizations, one after another. There is no way to organize God. Better organize yourself through your spirit, which is the absolute.

May God bless you! Please put your hands towards Me and close your eyes. Those who are still struggling with your questions, I'll tell you that I went to Melbourne and not a single question was asked and all of them got realisation and I've seen those who ask questions never get Realisation and they disturb others also who start thinking on their lines and get ruined. It's very sinful to do that to others.

So please try to get your Realisation and understand. Questioning has never helped you. Please keep your questions to yourself.

Ask them to Me some other time. Just now, get your Realisation.

Some people who have been to Gurus and all that will feel tremendous heat in the body. Possibly, they may feel some sort of a pressure on their necks. If they have been taken to mantras or wrong things, they might feel it. Everybody is welcome in Sahaja Yoga. Whatever wrong has to be brought outside. That is very important. For Me it is important that you get your pure spirit. Please close your eyes, just close your eyes and do not analyze anything.

Even if you have problems with your vibrations, do not worry about it. If it gets too much heat then you can just throw it away, twice, thrice as if you are throwing away water. It will work out.

Those who came for the first time may not feel Cool Breeze, which will definitely come some day.

All are welcome. Close your eyes. Close your eyes. The first center is the center of Christ. You have to forgive. All forgiving. Say, I forgive, I forgive, I forgive. Specially

those who have been professing, unauthorized about Christ without Realisation, damage this center very badly.

So you have to ask for forgiveness from Christ for that. Or from any other, like Moses or Kṛiṣhṇa or anyone who you have been worshipping without any authority. Without any Realisation you have no authority. Misidentifications can be corrected. For example power's the same. Supposing you are a Muslim, you can ask the question, Mother are you Mohammad? Just ask it. You are a Christian, you can ask a question, Mother are you Jesus? Just ask the question. Because power is the same. I am here at the integrating point.

So just ask the question. It will work it out. Ask Christ from your heart. Just ask the question. From your heart.

Not just for making fun, from your heart, just ask the question. If you are a real seeker and a true person and honest to yourself, you will ask a question from your heart. But if you are frivolous and you have come here just to be a frivolous person then nothing is going to happen. Just ask a question like that.

Any question of that kind you can ask Me.

Put your hand on your heart. Left hand towards Me. Right hand on your heart. Now ask for forgiveness.

If you have done anything wrong in your seeking without your knowledge or with your knowledge you have to ask for forgiveness from God almighty. He's the ocean of forgiveness. He's the ocean of Grace, ocean of compassion. You have to ask for His forgiveness and do not get any guilt with it. That is very important.

Once you have asked for forgiveness, you are forgiven. As I have already told you that Christ has suffered for you and He has taken responsibility of absolving your sins. Once your Kuṇḍalinī passes through that center your sins are absolved So do not form any guilt after saying that, please forgive me. You need not say precisely but in general that please forgive me if I have done anything wrong against you in my ignorance or in my knowledge.

In all humility you have to ask for forgiveness. Ask for it thrice. That's all. You cleanse your heart of all burdens, of so-called repentance and mistakes that you have committed. Say it thrice. Now ask a question, `Mother, am I the spirit?' Please ask the question, `Mother, am I the spirit?' Ask twelve times.

It is a very subtle happening.

So you may start feeling the Cool Breeze on your fingers. It is very subtle, while you are a person suddenly become that subtle being. Just ask the question. You become that subtle being. Like an egg becomes a chick. There's nothing in the egg. Same way you become the subtle being.

You become subtler. Ask the question `Am I the spirit.' `Mother, am I the spirit?' Now ask for your Realisation. `Mother please give me my Realisation and sustain my Realisation, let me grow in my Spirit.' Do not feel guilty. Just say `I am not guilty.' Ask for realisation. `Mother give us our Realisation.' In a very simple way. Do not feel guilty about anything. Not at all. That's your right to have your Realisation.

You have to desire. Your desire is weaker so there is no action. You have to desire from your heart.

Your left side is weaker. Put both hands towards Me now let's see. You are getting more vibrations on your right hand, less on the left. You can raise your left hand like this if it is less, you can raise your left hand like this. Do it seven times with the right hand. Just see how this *[UNCLEAR]* on top of your head. Good better. Now raise the Kuṇḍalinī. Now see yourself how to raise the Kuṇḍalinī. You can see in the photograph inside it is Me and you'll see how to raise the Kuṇḍalinī. Now you tie it up. You will feel it. Let's raise it again. No the other way around. Do it like that. Do it thrice. Now you'll feel it better.

You feel very relaxed. That's what it is. It's all right, balanced now. Both the sides. Mostly you feel the left side, in any society which is Western, is weak. Because of the desire is less. As I told you the desire to achieve the spirit is less. We don't want action than the desire so you have to raise the left side and put it to the right. You'll find the Cool Breeze on your head. It's there. Now you can take it down also like this. Good idea. Put down the pressure on the Mother Earth. Raising and put it down. Again. Do it seven times. You will feel much better. Because now your hands are now emitting the Cool Breeze. Do it with respect to yourself. See now, if you have done seven times. Feel very relaxed. No thought in your mind. I hope you will all make it convenient to come on Sunday and whatever I will tell you, whatever needs to be done.

Thank you very much.

May God bless you all.

Contents: 1981-04-04 **Śhrī Gaṇeśha Gaurī Pūjā, Sydney, New South Wales, Australia**

Today is a very unique thing that is happened, is a special luck for Sahaja Yogis of Australia. This day has never been celebrated before in the history of Sahaja Yoga. Today is the New Year's Day for Sahaja Yogis, because this is the New Year's Day of the Shālivāhan calendar. As you know, Shālivāhan is My dynasty and they are called as Shālivāhan because they are the carriers of the shawls of the Goddess, they are called as the, because, as you are also carrying so many times My shawls around and they were called as Shālivāhan.

So this New Year's Day is the first day of advent of Goddess, the nine days there are. Then in another times that there are Satya Yug, then there's Dvāpara , Treta, Kali Yuga: there are four yugas.

So in two yugas the Goddess incarnated, one before the Satya Yuga and one after it.

So today is the day to mark absolutely the first day when She incarnated on this Earth. That's the day also of the Gaurī, because Virgin is the first form of the Goddess. And She created also Gaṇeśha on Tuesday, just starting this week.

What is the day? The day today is...? Today...

Sahaja Yogini: Today's the fourth. Saturday, Mother. Saturday.

Shri Mataji: Saturday.

Now, now, it's over. Now don't stay, all right? While I'm speaking you should not take My photographs.

It's a very wrong idea, because it disturbs Me. Moreover, you see, when the speaking, while I'm speaking and when you take My photograph sometimes I've seen they come out very odd. Best take photographs when I'm not speaking, you see, because all the time the sound is coming, everybody is distracted and the attention doesn't fix, you see. Is a very important thing I'm talking, all right? Now don't take any photographs, please. Pay attention to what I'm saying. [Hindi.] So Tuesday is the day when Gaṇeśha was established and then the Goddess started working. The first one, the one day when She started is, was the Wednesday. She started working out on Wednesday.

Wednesday is the action day, that's why she started on Wednesday. Today is, under the circumstances it is Saturday; but I'm telling you about the original timings. Because Wednesday is the day of the Swādhiṣhṭhāna, that's the day She started working it out, the whole thing.

So first, Tuesday is the first day in Sahaja Yoga, Wednesday is the second day. And you'll be surprised that the stars are also the same, because Tuesday is the day of the Mars which is resided by Śhrī Gaṇeśh. Wednesday is the day of Mercury and Mercury is the Swādhiṣhṭhāna.

Third day, yes, third day is the day of Jupiter: what you call, we call it Guru, is the day of the Guru, is the Jupiter, is the teacher. Now, Friday is the day of the Goddess. Now see the Chakras also, of the Goddess, Mother of the Earth, Mother of the Universe, Venus. But in Indian Sanskrit language the names of the days are exactly the same, tallying with the stars, so...

Then Saturday is the day of Śhrī Kṛiṣhṇa, Shani, is Saturn. Then Sunday is the day of Christ, the Sun. Monday is the day of Sadāśhiva, is of realisation, of integration. These are the seven days when God created the whole universe. That's what I told yesterday, that in this narrow way you cannot understand Christianity. You'll think it's all mad, which is not. Only when you read other things, other scriptures, then only you will understand what Christ said.

So today is the day of, first day, of when Gaṇeśha was created, in the sense that, though today is not a Tuesday, but according to dates of the moon, today is the day, first day of the moon in this month.

[Marathi.] We call it Chaitra. Chaitra is the month. And this is the time when, [Marathi], Gaurī is the Chaitra.

So the establishment of the Gaurī is taken place during these nine days. But Gaṇeśha has to be established before anything else. Though first Gaurī had to come, you can see that. Gaurī had to come first to establish Gaṇeśha. But Gaṇeśha is always put before even Gaurī. Before the Pūjāna of the, worship of the Gaṇeśha, nothing starts; because He's the one who takes out all the obstacles, all the negativities, all the hurdles that are going to come up, all the attentions that are here and there.

So that's why we first worship Gaṇeśha, just to ask Him to protect us.

But first the Gaurī has to come and that's how the Gaurī is this nine days. She came on this Earth to fight the devils and demons, negativity, for people to transcend the Bhava-sāgara, the Void, the Rāmāyaṇa, the illusion.

When they were praying, when they were doing anything, people used to obstruct and then they troubled the bhaktas, the devotees of God, Rākshasas.

In those days the Rākshasas were separate and the saints were separate; there was not such a mixture as it is today. We find in saints there are negativities sitting there. Was never so before. This is Kali Yuga.

It's such a confusion that there is no absolute saint or there's no absolute Rākshasas. These Rākshasas have come and sitting in our heads. They are within us, so the negativity is there, so we are not absolute saints.

And this is the big problem of Sahaja Yoga is, that even when you are worshipping Me, try to be more on the saints than on the negative side. Try to be more on the saintly side. Because you are saints, no doubt, but these horrible things have somehow or other gone into your heads and they are sitting in your superego and ego, these horrible negativities, which you must really decide today to throw them away.

Because you are really saints and these are the bad spots, kalanka, is the thing that really ruins you, is within you.

So try to throw it away; try to become positive, be one with the Pūjā.

The second thing is the importance of this day is, that I have never celebrated this first day anywhere, so far. It was to be in Australia. It is the right of Australia to have this day here, celebrated here. We had other Pūjās, other Navarātris we had; with that I celebrated the first, second, third, over nine days we have done. But never

this Navarātri as such we have celebrated this day anywhere, of the Shālivāhana.

Though in London they had a little sort of a thing on this, which I, we had on the seventh of April, then I spoke about it; but actually on this day we had no Pūjā, before.

So, this is very creditable that it should happen here. I'm very happy, because this is where Gaurī established Śhrī Gaṇeśh.

Now for today we have two things to be worshipped: one, Gaṇeśha, because Gaṇeśha can preserve our status, our heights, in our realisation. He protects us when we are getting our realisation, we are rising high; so He preserves and He protects. And He looks after us and gives us wisdom, to have our ascent in such a way that we do not deviate into the left and the right side; we have full dignity; and that we are fully integrated with our heart, with Shiva Tattwa, with our realisation and do it with our heart genuinely.

That's why we worship Śhrī Gaṇeśh.

But today is actually the Pūjā of the Gaurī, that is, the Kuṇḍalinī.

So Śhrī Gaṇeśh we'll do first of all and then we'll worship the Kuṇḍalinī, which is the Gaurī.

Now luckily I got a sarī: this is really remarkable, because this is the colour of Australia. Green is the colour of the Gaurī. Gaurī wears the green sarī. And there is also, this is the, this is the, this is the symbol of Gaurī only. This is the symbol of Gaurī and this one inside is the Gaṇeśha, is in that colour, is most surprising this sarī I got.

So this one also is just the other way round, more of Gaṇeśha colour and less of the Gaurī colour. This is a very traditional combination in the Indian colour scheme, because red is the colour of Gaṇeśha. In you people it is very red and it can become more crimson, can become absolutely black, can be absolutely reduced to nothing. But in Me it is the colour of this clay, because it's absolutely obedient, it's absolutely one with Me, so it's the colour of the clay. And the Gaurī is the Mother Earth.

That's the place where the Gaurī exists, in the Mother Earth; and that's why the colour is green because Mother Earth is always covered with green, at least She's covered with. And Gaṇeśha's colour is that of the clay because He's made out of the Mother Earth, element is the Mother Earth. I hope I have been able to explain to you the symbolic relationship.

Do you know the story how Gaṇeśha was created by Gaurī? So that I will tell you; and then we all can have. It's very interesting, that's why I said I'll have My bath here. It is said this...

Sahaja Yogini: Excuse me, Mother, excuse me, we can't hear very well down the back. Is there any way You can speak louder or that we can hear better?

Shri Mataji: What's she say?

Sahaja Yogi: They cannot hear.

Shri Mataji: You can't hear Me?

Sahaja Yogini: No, Mother.

All right, so I'll have to shout. Not at all?

Sahaja Yogini: Yes, a little, most of the time...

Shri Mataji: All right. Should I use this?... All right. This you can hear.

So I'm now going to tell you the story of Śhrī Gaṇeśha's birth. Is very interesting, it's very symbolic. This is Christ and that is, He is the Omega and He is the Alpha and all that they talk of, they don't know what they are talking.

There's so short form of what the whole thing is. They don't know Gaṇeśha at all, nothing. They just take one word here and there, just talk like that.

So He's the first one created. Now it's very symbolic: the pure power of desire to be one with the spirit is symbolized in the Gaurī. The primordial Gaurī is that power which has separated from Her Lord, we can say. In Her previous lives She was separated and again She's born as Pārvatī. And She wants to be one with Shiva, which is the Spirit.

So now the marriage has taken place, in the sense that now She can meet Him. The wedding kindling has to start. But She's not yet married, in the sense that She's still a Virgin, but married otherwise, means She is now about to rise. Before that She wants to have a bath, because She has to meet Her Lord.

So She must have Her bath, the bridal bath. She's a virgin, absolutely virgin and She goes for Her bath.

Now, She's afraid that anybody might come inside when She's having Her bath. Look at the delicacy of the whole thing: this desire, which just is meant for the spirit, doesn't want to be exposed to anything else, any negativity coming in, anything happening like that.

So She closes the door, but still She's worried from the back side somebody may come.

So She puts this scented powder, which we use in India, for the bride specially it is the right one and rubs Her body with that and She finds that a lot of it comes out.

So She makes the Gaṇeśha out of that, now imagine how much vibrated it must be. She puts that, is made of camphor and all these beautiful things which are really celestial and that is completely vibrated on Her body. She makes a Gaṇeśha and puts Him to the back of the bathroom; She's having Her bath nicely. At that time Shiva comes suddenly, knocks at the door. She doesn't hear Him.

So He goes from the back door. There He sees Śhrī Gaṇeśha sitting.

He asks Śhrī Gaṇeśha, “Who are You?" So He says, “I am the Son of Gaurī." Shiva can't understand; She is a Virgin and this one is saying, “I am the Son of the Gaurī." See now the Immaculate Conception, try to understand.

So Shiva say, “How can She have a child? She is the Virgin." And He thinks He's bringing slander on His wife who is a Virgin.

So He cuts His neck in anger and He enters into the bathroom. And Gaurī is ready to receive Him. And She looks out and She sees Her child is dead.

So He asked Her, “What is this?" Said, “That's My child I created out of My, this mala", what you call this, all the body things that came out, “I've created Him and I have put Him down there. How dare You kill Him?" She said, “Now what to do?" He said, “All right, what You do is to

go and find the head of any animal that is available and we will put that on this trunk and He'll be My son again." Now it's all prearranged; because this child was not to grow into a human ego and superego business. It had to be the embodiment of childhood, embodiment of childlike innocence, because He's the embodiment of innocence.

So they had to get the head of an animal.

Now the wisest animal on this Earth is elephant and elephant was saved in evolution in a very miraculous way, is also another description which I'll give you later on.

So a she-elephant, mother elephant was lying down with her back towards her child, that's why in India women never sleep with their back towards their children, never. The child has to be in front, pudhe, in front. It should never be put at the back of the mother, never. Mother will get up and go on the other side and change the sides, but she would never put the child at the back.

So the head of that little animal was cut and He brought it and was put for Śhrī Gaṇeśh. And that's how Śhrī Gaṇeśha was created.

But you know, elephant is the conveyance of Mahālakṣhmī.

So the body is from Mahākālī, but the head is given by Mahālakṣhmī, the evolutionary power.

Now this Gaṇeśha within us resides in the Mūlādhāra Chakra.

Some people who tried all kinds of tricks to find God must have seen the trunk of Śhrī Gaṇeśha and must have

thought this is the Kuṇḍalinī, because as a Mother I give them few marks for that and that's how they started all these perversions and wrong things about Gaṇeśha.

But He is embodiment of innocence and later on you must read in `Devī Bhagavat' how He incarnated on this Earth as Christ; and how He is going to come with His eleven powers on this Earth as Kalki. It is very difficult for Hindus to accept that Gaṇeśha, such a dynamic personality like Him, should become a person like Christ, who got Himself crucified. And it is impossible, at least Hindus have much wider knowledge and much wider sense, but it is impossible for ardent Christians to understand that Christ could be this elephant boy. That is beyond them, because for them Christ should be a man who has no power to kill anyone. And then they say that He's coming to kill us, I don't know how they manage these things. They catch hold of one thing, like He was the Omega and Alpha, finished; now how are they authorized, God knows? But whatever it is, they do not see the other things, that He had a Mother; He said about the Holy Spirit. He said it in such a good way, that “I'll be sending Holy Spirit." And also He said that “Those who are, those who have sinned against Me or have insulted Me, it's all right, but with the Holy Spirit nothing will be tolerated", very clearly. Why did He say so? He's Alpha and Omega, but why did He say so? Of course, He's the first who was created and at this stage, at Kalki stage also it is He who, He's there at the end of it, no doubt. But that doesn't mean because you are Christians you have a special right, not at all. On the contrary, I would say many Hindus have much more right on Gaṇeśha than

you have, because you have spoilt your innocence. They have not spoilt their innocence.

So though you may call yourself Christians, Christians and fight for Christ, but you are not; because the basics of Christ is innocence, which we have ruined.

So those who, also Sahaja Yogis, get identified with Christ must know that this identification is actually a conditioning; it is not factually so. If so, you have to become innocent. You must re-establish your innocence. Then you are really Christians and then you are really so.

And I would say people in India, as it is, you know, luckily we did not get advanced as you people got. We never fall into the traps of advancement, luckily: too sluggish, elephant-like people, we could not fall into anything. India is like, large like an elephant. Anything comes in, this just goes on throwing this side, that side, that doesn't accept anything. We never bothered about Freud. For us he's some sort of a legendary fellow living in fool's paradise, we never accepted him. Nothing can penetrate that elephantine thing. You see, it just goes on blowing off all the things that comes round, so nothing got into their heads.

They never spoiled their innocence, simply because they are too large and very lethargic to new ideas.

And that's how they have, despite everything they are not converted Christians, they never heard of Christ, some of them. They have maintained their innocence much more and their sincerity of their heart, because they are not disconnected. When Gaṇeśha is destroyed you get disconnected. Your heart works on one side, your brain works on another side.

So, that they have not been able to yet achieve, that kind of a dissociation. And whatever they may try, they know in their, that it is wrong. They may try, I mean, like people steal but they know it is wrong; in the same way they still know.

So for us, we must know that we have to achieve our position as innocent people. But your Mother is very gracious, She's very powerful, She's very loving and She has created you on the same pattern as Gaṇeśha. You have all the powers that Śhrī Gaṇeśha has. The greatest power that Śhrī Gaṇeśha has, that you can come so close to Me. No other Gods can come that close to Me as you can come. Kuṇḍalinī cannot be risen by any Gods, any incarnations but Śhrī Gaṇeśha. He has to inform the Kuṇḍalinī, otherwise Kuṇḍalinī cannot rise. And it is you who have the power to raise the Kuṇḍalinī on your fingers. How many powers I have given you, you have no idea at all. I have made you in the pattern of Śhrī Gaṇeśh.

So you have to establish that innocence within you; that is being also established. You'll get back your innocence.

But the second thing which is so important about Śhrī Gaṇeśh one has to learn, that He does not know any other God but His Mother. For Him nothing exists but His Mother. He's so dedicated. There's a story once when Pārvatī, His Mother gave, said that “I will give You a big present, that there should be competition between You two brothers." Second was the Kārttikeya, the one, another brother of His who came on this Earth just to destroy this Narakasura. Is the, all the destructive powers were combined to create Kārttikeya.

So She said, “Whosoever goes round this Earth, I'll give You a prize." So, the conveyance of Kārttikeya is such a fast one, is a peacock.

So He got onto His peacock, started flying out like an aeroplane. And Śhrī Gaṇeśha's conveyance is just a little mouse, so what should He do? He took to wisdom. He said, “Who can be greater than My Mother? She has created all the Gods. She's the Mahākālī, She's the Ādi Shakti. She has created all the Gods, She has created all the universes, She's the one who has done everything, who can be greater than Her? She's the greatest of all." So She just, He just went round Her only thrice and He got the prize. And still He was flying in the air, Kārttikeya. He fought even Shiva. He fought everyone. It's a very interesting story how all that happened, that shows complete dedication. And for Sahaja Yogis it is important to understand complete surrendering, dedication and also a genuine feeling from the heart.

I will ask Raul Bai sometimes to talk to you about the protocol, that's important, though I am so close. Even Christ would not say anything; sometimes the way you people talk to Me, I am amazed.

Certain things you say to Me, I'm amazed: how can you say these things to Me, knowingly what I am? But you forget.

So it is important to understand that they were great because they knew the greatness of their Mother.

In the same way, you all have to learn certain protocols which Raul Bai will teach you, so that you do not make any mistakes of saying things which are not proper. It comes from bad Viśhuddhi, no doubt, but consciously if

you work it out you will do good to yourself; because you know, anything against the Holy Spirit won't be tolerated, anything, can you believe it? What strong words these are! Just think of it, anything against the Holy Spirit.

So one has to understand the protocol, for Sahaja Yogis, don't talk against the Holy Spirit. But the protocol is there which one must understand and how far to go, how far to understand is very, very, absolutely rudimentary for Sahaja Yoga.

So today we have a great day of Śhrī Gaṇeśha's Mother being established, incarnated. Today is the day She had Her bath, we can say and that's why I said I'll come and have a bath here.

About the times and timings, one should know that Mother knows best and everything works out with the timing properly. Because the, you know you are, you are ahead of India and all the timings work out in that way.

So everything has to work in the way, actually the timings are of the moon, so you don't have to worry about what is the timing, what time this works out, this thing, that. The watches and all that, in Sahaja Yoga, work out according to My understanding.

So one has to relax and just enjoy the Pūjā. I think today you are going to receive lots of vibrations.

Just enjoy them, just enjoy them. And if your ego is there or anything, just ask them to shut up, that's all, all right? Now...

Now, so first we'll have Gaṇeśha Pūjā, as Modi will be doing and he will be explaining what is to be done. How

Gaṇeśha is pleased with small, small things you will see now.

[Hindi.] Who will come for the, children should come for the Pūjā? Let all the children come for the Pūjā.

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When Doctor Warren talks about many things I can't help laughing. It's beyond Me to understand why people get stuck up with them, it's really beyond that. Because it is so obvious that God cannot be bought, you cannot pay for God, it is absolutely obvious for any intelligent man, it should be obvious. How much did you pay to become a human being from a monkey, what did we do, did we cut our tails or anything to become the monkey? We have become by the grace of God. What can we pay for the grace of God? It is very simple, you cannot, God doesn't understand money. It is human beings who have created money and all the things like economic woes and all the economic problems. God doesn't understand these economics you have made. He doesn't understand! This is all your own doing. Your own projection and complication and you are entangled into it. It is as simple as that. And when you see these people who live on other people's money, I call it OPM, are parasites. You won't live on other people's money, you, any one of you.

So they do not have even a simple self respect. Not only that, but these parasites are cunning. It is so obvious, so very obvious, that we like to be fooled. The more cunning the befoolers, the better we are. I went to Calcutta once

for a program and I had many programs, but one of them was in a very posh place as they call it, in a hotel they had the program. I said this hotel is an irrelevancy. These people will not be interested in Sahaja Yoga. They are too rich. All over the world very rich people will never understand, they want somebody who will take money from them and they can show off their money.

And we had a program and there were two halls. I told them take a very small one because I know them too well and the bigger hall was occupied by another fellow who had some sort of a show on, stuff and they were amazed that, except for two people, most of them who came inside went to his program and after eight days he was arrested in Poona for robbing people. But all of them went to his program and not to Mine. When it was written articles about him and all those things and he looked so dishonest from his own photographs of, if you could see him, he was so dishonest to look at and people could not see that it was so simple to see that. See, so that shows you have lost every sensitivity to know what is plastic and what is real. It makes Me laugh sometimes, when the other day in the aeroplane they were discussing these things and they were telling Me most seriously how much he was tortured by another group and they took three thousand pounds just to get some horrible mantra which has no meaning and they worked very hard for days together and she broke his back and they broke every part of his bone in his backbone area, all sorts of things that he did and he became so nervous, a recluse, they even became frightened of a garlic, if they see a garlic, I mean after getting realisation you have to become a

person who is absolutely powerful and in control of yourself but not aggressive and not to be such, become cowardly recluses and he told Me all these things and I did not know what to do because it was such a description. They don't know whether to laugh or to cry really because this thing behind it is all hocus-pocus absolutely hocus-pocus, I mean this is absolutely absurd to say that you fly, see the light and all this nonsense and on top of that there is the suffering of a person, a person who is a genuine seeker, a seeker, who is seeker. He is a man of God and he being tortured like this makes him so unhappy. I just don't know what to say about the whole thing, things that are happening. You have to wake up to your self-esteem and know that you are created human beings for a special thing and not to be vamoosed and cheated by these horrible fake people. One has to understand this and the innate nature of God to understand what will happen to you as realised Souls, if you become abnormal and freaky then it is not that you have got your realisation, on the contrary a person who is realised becomes extremely normal, is the most normal person.

Apart from these things there are some diseases built within us which make us extremely stupid. Really built in I should say, because we have come from matter, we are gross, our origin has been gross, we came from matter and we grew up to see that there is something beyond the matter that is the spirit and we are the spirit, but we get dominated by this matter, we really get dominated by matter, all through in our ventures, for example, if you are sitting in a chair and you can't make a chair out of

some matter, you cannot sit on the ground, you have formed the habit, the habit of matter, matter starts growing on you, you become such a slave, such a slave of matter that you cannot get over it, any matter that you start using, for example if you start using a bath, then you can't do without a bath, you use electricity which is a material form, if it fails everything goes out, you cannot do without it.

So matter is all the time trying to overpower the spirit, but the beauty is, through your evolution, you evolve to a stage where you are human being and you start seeing that matter cannot dominate your spirit. This should be the self estimation, there should be the understanding that you are the spirit and not the matter. When you see this simple point then you understand that you cannot purchase God. Then also another point, that one understands that it is not the way, that materially you see, somebody say somebody you should but spiritually, if he does say something spiritual then you should accept for example seeing the light, if they say you see the light, to see the light I have to be away from the light, do you see the point? You have to be the light.

So it is a very simple thing, if you understand it is commonsense, that if you have to be the light, then you have to be inside the light, part and parcel of the light. But to see the light you have to go further. Actually from this distance I can't see the light, if I really have to see the light I have to go much further to see this light. All these things that they are copying and telling you is such a camouflage and they have been very good at befooling

you. It is impossible to convince people who want to be befooled.

It is impossible. It is easy to befool them because they are anxious to be befooled. Alright, but those who want to really be alive, then they should get it, then their attitude is very different. Then they should like to go and see what these disciples have got, these people who have paid so much money, that they been with people for fifteen and twenty years, go and see them, what have they got? If they say, “Alright, I am feeling very much better and happy” you look at the face and know they are not. Supposing they say “I feel relaxed” so what? What is so great about feeling relaxed, so-called relaxation, you can feel relaxed even in some company you might feel relaxed, so what? What is so great, is that something God's work? Just to relax you? Some people say “I feel better” this might be ego pampering. But what powers did you get yourself? If you become the spirit then you have to have powers of the spirit flowing through you, isn't it? It should be common thing, logical conclusion. “What is the power, what have I got from that? They have taken all my purse, my money. Thousands of pounds have gone to him, what did I get from him?" We should have an understanding, but this nobody asks because there is a big Mafiā in all these organizations, you are not supposed to ask questions, you are not supposed to talk. You are put in different compartments, there is a big secret going on, I you tell the Vidyā they just laugh, nobody knows the meaning of the words, are so stupid.

Some of the words of the mantras mean this finger, some of the words mean scorpion, some of them mean the serpent, all kinds of things and some of them means the silence.

In a ridiculous way these people have befooled you. I think it is a spite they have, or is it a spite of the Satanic for the Divine people who have come on this earth to seek God? It is that attack of these negative people who are trying to divide you completely, ruin your nature on this earth, you have to be aware of that. You are very vulnerable because you are saints, you are born vulnerable because you have no self esteem, you treat yourselves so cheaply. You do not judge what lions' den you are entering into and you can be so badly hurt, with all your sensitivity, with all that, you do not give a second to think that even if there are thousands of them going before I am going there I must find out what kind of a nonsense is going on. If you go there as an ordinary visitor, you will immediately find out that this is a fake and a false one, you have been warned in the bible there will be fakes and false people coming on this earth.

Now there are another type of people also, having covered the Chakras later, we will learn how to avoid, who are bound by futuristic idea, as he said about Kṛiṣhṇa, of giving very subtle forms of this. But we must see what it is doing, like Church of England, can you imagine, Church of English owns the whole of Soho. And the question was raised, “How can you own Soho, where all the prostitutes are earning their living?" And the answer came in that Christ looked after Mary Magdalene, who was a prostitute, you can see and the people

accepted this answer. Then the whole thing with the ritual starts, “Come along here and sit down and bring the child and we will baptize it." It's a joke, it's a very big joke. Baptism is a living process, it's a living happening. Did Christ baptize anyone himself? Did He put His hand on anybody's head and say “you are baptized by me"? Ask the question, did He really? Then how are these people doing it? They are taking Christ in their hand as if they found him somewhere in the storm somewhere. What right have they got to say they are baptizing? It is a living force of God which resides within you and says, “I will appear before you like tongues of flames." Let them explain this quality. Let them say, “He is our Father who art in Heaven” what does that mean to you? For that you have to read Bible. What was Christ? Who is Me? *[UNCLEAR]*. Why He came on this earth? Really, what was His purpose? There is nothing there. Just some few people who were not realised saw him and noted down, finished. How can that become such an authority for anyone who was an observer, that you are writing. It's very deep, it is because it is so narrow that it is extremely deep. You have to be right in it to see. For example, you are standing on a well which is very narrow, but just hardly you can see anything inside, you can just see something in the middle. To see the complete vision of that well you have to go in and see the narrower side and that we are not able to do because Bible is the last word. Now I could say that any other persons would come and say, “Now what is the authority of Bible, now what authority is there, if you say Christ is the authority of Bible." Take it like that, Christ never

wrote Bible, He never wrote a word, so you are correct. Could be some journalist who wrote about Him, could be anything absurd. If they do say Gītā, ask them “who wrote Gītā?" Kṛiṣhṇa never wrote Gītā, never, did he write it? So what is the authority of it. Gītā has no authority as such, how can you say it was written by Kṛiṣhṇa? He had nothing to do with it. Anybody, supposing you see Me today and you write about Me, you can write anything, anything you feel, like a journalist came just to sort of find fault with Me. She was paid by some fake Guru and she wrote that I chewed betel nut, which I have never eaten all my life I wish that I could because I think there are some people, but I never eat and she said she saw me eat betel nut and she never has. If she had written bible about Me it would have been very funny than that is not the authority either. Moreover they did not have tape recorders to tape anybody's lectures or anything, even the photographer was not there, that is today all these things are there, so what is the authority? This is the problem with us that we accept certain things as an authority because we think we can control people by this misappropriation of authority to ourselves.

There have been people who have said “I am the Christ." I said “alright" I said, “Alright, walk on the water" *[UNCLEAR]* no chance because Christ could walk on the water because he was Omkāra Himself.

Omkāra he can walk because he has no body as such he can walk on the water, *[UNCLEAR]* alright, “Walk on the water” first step he can take on the water, the second he will go down. All such hocus-pocus will be found out. If

somebody says “if you give me money I will make you y” let him go off this leaning tower of Pisa what it is meant for, after all it must be used sometimes and throw him down, see how far he goes with flight. Have a nice show for it. That how you can find out these people whether they have it or not.

So this is how I find in this country, also is in a very bad state from these people who are here to spoil your chances of realisation. And it is very difficult to give realisation to people who have been to these people, have been initiated, have been really spoiled in their Kuṇḍalinī. I have worked day in and day out to neutralise it, I have been working. For the interest in your Self can only come when you have such a thing that is very important and that is the you about Viśhuddhi.

The Viśhuddhi is the center placed at the back of the backbone here which has given to human beings a speciality which separates him from animals, that he raises his head up. By raising his head upward he has been able to create a new dimension for himself. And this new dimension is a dimension by which he creates ego within himself. Before becoming a human being your brain was at and all covered with the super ego. Animal like dogs, or you can say horses, they have the super ego. I hope you can see all of you before becoming a human being and when you become human beings a locking system took place by which you started developing, or you can say a twisting system took place by which you started developing our action. For example an animal does not know how to make a chair out of wood, an action physically, at the most it might carry this

chair you have made, put it there and let you sit on that. It can take the chair a man has made and sit on that, but he cannot make anything for himself. Maybe he can weave for himself a small little nest or something like that at the most.

So you with your action can overpower the matter. You have been able to achieve great heights in overpowering all the five elements and by using them as power, for example, electricity, magnetism, sound, *[UNCLEAR* everything], ether.

But animals when they come in contact with human beings they also can become conditioned as far as their understanding of relationship with human beings is concerned, but it is not that they could be made to act on to some matter and this action, physical action has given a by-product which is called as ego.

This is the beginning. Then the second action is the thinking. The animals don't think of the future, he doesn't have any insurances. Animals are not bothered about insurance, of what will happen to my great grandchildren when I die, what part of my house will be going to which children, he is not bothered about all these things and he does not even have such a sense of possession as human beings has, so it happens that we start developing our ego when we start planning for the future, thinking of the future, going into the future and also when we use our physical being to create something or any physical work or aggress something.

If any animal goes and attacks a cow or something, say a tiger and brings it home for this family, he is not a cow, he is not egoistically like human beings are. Like human

beings, if they earn about five hundred dollars they become very egoistical, they think they have earned such a lot of money and they have done so much that they have earned the right to dominate the wife and vice versa. But an animal doesn't think he has the right to dominate, for whatever he does is in the nature of his own personality, he doesn't do it as the idea that he has to do this and he is very important and he doesn't have this ego, so he does not even think that this is Karmas and he has to pay for it and he has done something wrong and go to a Brahman and pay a lot of money "because I have done such a thing" these ideas do not come into the head of an animal because he is not into that dimension. A new dimension of Karma which human beings are because of this situation, because of ego, if you feel you have done that the Mother will come, if you had no ego you would never have felt that. These two things are at this point and you should see very clearly *[UNCLEAR]*. It should start from there and pull down from there, actually it should start from these two points, animals start developing.

But you cannot put your attention inside, that's impossible. I cannot tell you just to put your attention inside, some happening has to take place within you. Supposing something is *[UNCLEAR]* false then your attention goes there isn't it? In the same way when your Kuṇḍalinī awakening takes place, then your attention goes through that which is awakened there and you just start seeing the way, or, you can say, feeling the way, but it is such a quick thing, a split of a second, that

sometimes you miss everything except that you see the Cool Breeze and start feeling it.

Sometimes you do start feeling it and it's here and here and so many people feel that it has come up now and its throbbing, now it's alright, it has started.

It depends on what sort of runway you have, if the runway is horrid, then you go on feeling all the bumps.

Sometimes the runways are so badly spoiled that it takes months for the Kuṇḍalinī to rise, but now I think in Sahaja Yoga we have developed such methods and techniques, such permutations and combinations, that now it is much easier to raise the Kuṇḍalinī than it was, say, ten years back.

Then I had twenty disciples with whom I worked for two years to give them realisation. In London I had six disciples for four years working to give them realisation. There are now nearly a thousand in UK and in Sydney we have lots of them also. And in India also we have thousands.

And they just get it in a second, but it is a different thing now because it has evolved so well. But this happening is a living happening, this you can't jump, take off your clothes, stand on your head, wear some badges, wear some clothes, but you can't make the Kuṇḍalinī rise unless you see the pulsation at the triangular bone, you can see the pulsation of the Kuṇḍalinī, until you feel the pulsation of the Kuṇḍalinī and see the pulsation, you can see the rising of the Kuṇḍalinī. You can see. You can also feel the Cool Breeze rising, you can also feel with a stethoscope the sound, lap lap lap lap coming up to here

which Kabīr has very clearly said *[UNCLEAR]* coming up to the apex of your head.

Anāhat is the thump of your heart and that is how we feel the Kuṇḍalinī and then it breaks through and then you feel it on your fingers, actually feel it, it is an actualisation of the experience. This is what the baptism is. When Warren has said that we have never had our real baptism, do not be angry with him. Because it is a fact, you have not got your realisation. Christ has said you have to be born again, you understand He has said it, so now they are saying we are born again, another form of self certification.

First it was a baptism, now there is another thing started, we are born again. Now when they come and us, these people they change from one to another. How is it that Christ, that how is it that through Christ, who has said so and you will see that only through Sahaja Yoga, ultimately you will pass through the gate of Christ only, to get to the Kingdom of God. It is a fact, what He said and He never told lies. He told the complete truth and nothing but the truth. But the way you interpret it, the way you understand it, is so narrowish, that you do not want to accept it.

This is the gate where our start and this is the greatest thing we have done. Now this Viśhuddhi Chakra is the center of Śhrī Kṛiṣhṇa. If I say this is the center of Śhrī Kṛiṣhṇa you may start doubting Me. You may doubt Me also, it is not proper, with Indians because they know of this center, they know where Śhrī Kṛiṣhṇa resides. They know there are sixteen petals for this and they know he is called as the complete incarnation of the sixteen

petals, all this they know, I do not have to bother with it. And the center here of Christ is actually bit confusing because it is called as Mahāviṣhṇu. Not as Christ, but as Mahāviṣhṇu and he is called as Bodha not as Buddha, but Bodha, it is a difference of language.

In one of My lectures on Christ you will find out what is His origin, why He was called Jesus, why He was called Christ and what is the origin of these things, why He arrived, who was His mother and everything you will find out from that lecture. It is better that you go through that lecture and see for yourself. We have lots of these tapes already in Sydney and we can sent it over to you and you can look at it from that angle because in this small little time I cannot elaborate talk about Kṛiṣhṇa and about Christ, but the only thing I have to tell you is there is a very great relationship between both of them and Christ is the word that comes from the word, Chrisna and Chis in India is means for agriculture and Chrisna and Chrisi also is the word for agriculture and agriculture means the one where you sow and they are the sowers of the seed. They are sowing the seed in the fields.

So the sowing of the seed is done by Śhrī Kṛiṣhṇa and the Gītā he is described is also another very interesting thing about Śhrī Kṛiṣhṇa which they have very much confused. Kṛiṣhṇa never wrote Gītā, first of all and it was never written by an absolute Brahmin or anything who was a born brahmin, it was written by the illegitimate child of a fisherman. How can he write, a man like that, that you are born as a Brahmin you have to be born as a Brahmin what he was meaning, then you have the aptitude for it, that means you are a seeker of God, all the seekers of

God are Brahmins and all the seekers of power are Shachtihis and seekers of money are payshics, which means the attitude, but Hindus as usual have made like all others, have made a mess out of these, made a Mess out of all their philosophers. According to them if you are born a Brahmin, even if you are born the greatest crook in the world, you are a Brahmin. And even if you are a person who is a very highly evolved person, then if you are not born in a Brahmin family, then you are good for nothing. This caste system is such a horrible thing in India, it has no explanation at all in the scriptures because it is written that in everyone resides the spirit, the spirit is in everyone of you, how many have mastered it? You can have those aptitudes, but as usual people have escapes for everything, on this point that everybody has the spirit within them. Gītā has described it, that everyone has the spirit, but one has to know when he says that the spirit within them that every human being has the spirit within them, not the devils. Because Kṛiṣhṇa himself has killed so many devils in his lifetime, because one of the powers is sobhandana, means to kill so many devil on this principle that there is spirit in everyone, why did he kill so many devils? The devils do not have spirit. There are devils and devils and devils, for example say, Hitler if he comes to ask for a realisation, do you think he can get it and should get it? His greatest reward would be for all his lives to come.

Question: How can you be sure he wasn't Śhrī Kṛiṣhṇa casting out devils?

Shri Mataji: For that you must get your realisation. That's all, you see, when you reach Nirvikalpa then you become

the absolute. For example I'll tell you, when you get your realisation, you get your vibrations, alright? And with these vibrations you can find out what is true and what is not true. For example we had some Brahmins at one of the programs I had first arranged and I didn't know they had a big fight with the organizers and they said, “She is not a Brahmin, so how can she hold a program here” or something like that. And they were sitting in the front of the hall and I said, “Who is Brahmin among you, who thinks he is a Brahmin, just come forward” so five or six of them came and sat, so I said to them, “Put your hand like that" and they started shaking their hands and they got frightened. I said, “Why are you shaking?" and they said, “Because we are Brahmins and You are the power." And I said, see to your neighbours, “Are they also shaking?" And they said “they be also shaking, they be also Brahmins." I said, “See now who are they” and they said they were some people who had come from an lunatic asylum. He said only two people there are shaking, I said “will you believe what you have seen, that when you thought you were Brahmins, you are mad too to believe such a thing." Now to believe that Hitler was also good, is a typical sign of escaping, to like horrible things, you see, just to have an idea that everything is fine, is the best place for jumping into the devils' hand. And that is what is happening to people, they never doubted anyone.

And I don't know where you people get these ideas about everybody's life, even Christ, he too a *[UNCLEAR]* in his hand and He was whipping them all. He was love and compassion, no doubt, but He did whip them and He also

said “don't throw pearls before the swines” was true, His compassion had a special purpose which I will tell you just now, why He got himself crucified, which is a very important thing, but when we just say that everything is fine, everything is good, the reason is we do not want to face the reality. Because, maybe we cannot understand that there could be anything bad, but after realisation, you will discover that yourself there are problems, is something wrong, even in the best there are problems you have not seen and faced. Perhaps there are problems in you which you have not wanted to see in others but after realisation you get out of yourself. Like this sarī I am wearing, if I am not identified with it, I see a spot I would like to clean, I will have to deal with, I see and I deal with it, I am not saying it is a good thing to have a spot, but supposing I am identified, I say, “Oh, there's nothing wrong, absolutely normal." There are among these Gurus, not one, but so many these days, that you have not at all any idea, if you had you would not have allowed.

Now whatever happens to us in our consciousness, is only limited to our human awareness and whatever we see in our human awareness, like at the time Śhrī Kṛiṣhṇa came, we got our human awareness, in that we got only two points, one is our super ego, which is our conditioning and another is our ego, which we have achieved at a rate that we have done this, I am that, I am this, I like that, you like this.

So we are only two things, either super ego, or ego. We wobble it. The third thing which should be in us, is our spirit in the heart. And for that the point is the central

point by which we balance, between these two, the desire and the action. We've got a balancing in the center, by understanding what is the best.

For example a person drinks a lot, he kills himself by drinking. He suddenly tells himself he knows it is bad, that his father killed himself by drinking, so he takes a life which is very much more in moderation.

You start learning by so many experiences, right and wrong, how to keep in the center, that's what you can learn with human awareness, if you can only learn how to keep in the center. Now, you have to go beyond human awareness to be the awareness of the spirit and when you become the awareness of the spirit, should become that you should ask for, when you become that the whole picture will be before you. Because you can feel it yourself and understand what is right and what is wrong. On your vibratory awareness, which is a new dimension. Even children. Take ten children who are realised Souls. If you ask them what is the matter with another person, then immediately they will raise the same finger and say this is the matter. If you ask the person “have you got a cold or bronchitis or something” and he will say, “Yes." If this hand shows the whole left side, then it means he suffering from emotional trouble. You do not know anything about your Chakras at all before realisation. One must accept what it is, that is nothing wrong, it is only your ego which stops now listen. Then once you get your realisation you start feeling your different centers, you start feeling it inside you and you start feeling the centers of others.

Anyone who wants to know if Hitler was or not only has to ask the question and you can feel it and can't even bear it, horrible vibrations you get from him.

Once some Sahaja Yogis were asking about some devilish people and got actual blisters, specially with this Hitler, actual blisters, they got, actual blisters. After realisation you get real actual self consciousness because you become the spirit within the heart. The spirit resides in the heart but this is the base of its' seat. There are seven seats in the head and the seat of the spirit is here. When the Kuṇḍalinī goes, it is just a small thread of Kuṇḍalinī rises because there are lots of problems and a very small thread through the Brahma Nāḍī in the very centermost channel, rise and opens and when it opens the grace comes to you and when the grace comes down you get completely relaxed and it falls in either side of the ida and Piñgalā Nāḍī, the sympathetic nervous system manifesting our left and right sympathetic nervous system.

By this you first feel relaxed, thoughtless and when it is little bit established you start feeling the Cool Breeze, because your spirit has started manifesting and you just feel a Cool Breeze, like a wind coming.

First you may feel a bit tingling, giddy, heat, all that going round, sometimes people a little bit shake, also because the nerves are not properly built up, if they do not have the strength to bear it, then it sometimes happens that you shake, doesn't matter. It takes some time to work in some people, in some people it doesn't take time at all. It is the quality of the central path of your Suṣhumnā that is important. If it is very simple,

there is no problems, then the Kuṇḍalinī takes no time She is anxiously waiting, She is your mother, She is the desire, the pure desire within you to become one with the spirit. Unless and until you achieve it, whatever you may try, you can do anything you like, you spoil your Suṣhumnā, but you have to get it because otherwise your seeking will not cure, but you have to reach the place where you can say `I have found it.' If you have not found the spirit, you will never be happy with anything sort of thing you do, anything you do. Be kind to yourself. Be gracious to yourself and get your realisation. This is the simple thing as a Mother I would like to tell you.

There is nothing to be done except by getting your realisation. But if you are an adamant person and if you are employed by some of the false Gurus, like some of the poor people who come here who have been to false Gurus, you cannot get realisation. I am sorry if you cannot get it, I cannot help you. But if you are coming here by yourself and you want to have it, if you do not have the desire for it you will not get it, at any cost.

You are not being forced to do it, your freedom is completely respected. If your freedom is not respected, how are you going to enjoy it, the freedom of your spirit? So it is completely in your hands, be free and accept, whether you get realisation or not. Now this Chakra of Viśhuddhi is very important because there are sixteen sub-plexus which are looked after, for example ear, nose, throat, all these things are looked after by this center of Śhrī Kṛiṣhṇa and this center has got two sides, one is the left and one is the right, I have to talk about it because people in the West somehow suffer from the left

Viśhuddhi, one of the main reasons is the heavy smoking, right is affected by the smoking, but later on it goes to the left also. But more important, you people have developed a theory, I don't know how, that you have to be guilty for everything. Maybe it is from your childhood, your mother said don't do this, don't do that, don't spoil the carpet, maybe your confessions in the churches, I don't know what to blame but it is a very good indulgence for people to sit down and think “oh I shouldn't have done this I should not have done that” criticising yourself. This is also a very good escape of egoistical people. They are egoistical, they dominate others, then they sit down and weep on their left Viśhuddhi. This left Viśhuddhi is such a dangerous place, that it creates problems of the worst nature in human beings. For example, if you have any cancerous growth in you and if you have left Viśhuddhi, it is going to be difficult to cure. Because the escape of the Kuṇḍalinī has to be through the Viśhuddhi Chakra and the escape of all these tensions of the cancer. And if you have this kind of a bad habit of sitting down and indulging into this kind of a nonsensical thing, like sitting down like Lord Byron and reading some tragedy and making some tragedy out of it, it is a drama! What is there to be tragic about? What is wrong with you? You are very rich people, you have everything, don't you very say count your blessings one by one? How many blessings have you got? You are specially blessed in this Australia, I think you are specially blessed. But you want to show that you are extremely miserable. The worst at this are the French I should say. “Mother you should." For when I went to

France, they said, not say you are a happy person because they will think you are not sensitive", I said, “Really?", for the French are very sensitive people, to what? Not to holiness, not to purity, they are sensitive to God knows what. Ten feet you walk along the road and find a prostitute standing on the road, walk another ten feet find alcoholics lying in the street, are these sensitive people? Sensitive to their spirit? What are they sensitive to? Is this a very good thing that in the night you drink a lot, sleep with ten women and in the morning they feel guilty. Who asked them to go into this kind of a life and then sit down and cry and say “I feel so guilty, I have done so wrong and so forth." That is why I have to talk about this center, is very important also because the center of the sister of Śhrī Kṛiṣhṇa, which is so very important, of Śhrī Viṣhṇumāyā. The relationship between brother and sister is absolutely God given, in all relationships. For us Indians we do not have this problem, really we don't. I tried to explain it. The other day we had a very interesting talk, because two Indians have come with Me, very great Sahaja Yogis they are, they said “Mother, why did you say that girl cannot hold the hand of a girl?" I said, “You won't understand." They said, “No, no, we would like to, does that mean to say we should close our girls' schools in India? I mean for a girl to hold the hand of a girl, it is much better." I said “this is rather difficult for you to understand." They said, “If a girl holds the hand of a man is that a holier relationship?" Is absurd. They think will it be holy to hold the hand of a man, it won't. They value the holy relationships. To this holy relationship is gone, it is the sole power of the brain.

Like, if you go and see the zoo. If there is a wombat, it behaves like a wombat, if there is a monkey, it behaves like a monkey, if there is a tiger, it behaves like a tiger, but a human being if you put him in the zoo, you will see, he will eat up all the foods, he will cut down all the trees, he will go to all the depths of it, he will break his nose, he will lose his ears, he will spoil it all, he cannot sit quiet. You give him a tree, he will eat the fruits, he will have the bark inside himself, he will have the roots inside himself, he is so irresponsible, it is so horrid the way this brain is moving, all the time with this relationship, that relationship of all the types, he cannot sit quiet. You see when he is sitting for five minutes he thinks it is a jail, it is so boring, he must always be doing something important. And what is the important thing he does? Is to really ruin himself.

He must go to a pub, he must go to a friend, he must go somewhere he will really ruin himself for his sense of holiness and all his sense of sanity. That's why we have no sense of sisterliness, the relationship of a sister. This is so much missing that to talk about it in England was impossible, because they said this is a Victorian or a Georgian or everything moves according to whatever moves that horrible England to the kings that worked so hard to ruin it.

The kings themselves were such horrible things, I don't know how they managed to stay.

So you are branded a Georgian or a this or a that, whatever you say, they cannot see the integration of anything, after one second they say, this is absolutely Victorian, so I say alright, doesn't matter, what is good, I

would like to know. They said to be Victorian everything has to be condemned, there has to be something good about it also? This is how the whole outlook of the people always trying to brand you, what about yourself? What brand are you to give to yourself? That's the point nobody wants to see. What brand am I? What is my brand? I am no brand. That's what you are.

Sometimes I feel so many people the way they think they have no sense, like in the night like nocturnal animals they do that and that and that is how they have broken themselves like mad, for what? For what? Be in the center. You must just wait for something to happen, you are. For what? You just have to wait, it is going to happen, this is your own, you are the people who are searching the soul, for which it is all created, the whole seed is there, you just have to get it, for why are you breaking everything that God has given you, it is such a beautiful being he has created, you are the most beautiful one, have you not seen when you go to the zoo all the animals are looking at you? It is a better bet they are looking forward, what have you got to give to them, I don't know. But once you have your realisation you will know the meaning of your being, you will know what you are. This is what one has to establish. We have really done lots of wrongs to ourselves by not understanding really, Self-realisation. One must know that you are the diamonds, that you are the saints, that you have the rights to the kingdom of God, you are specially made for this purpose, like being the people who are, you have climbed up there, instead of that you are lost into your egos and super egos and frankly what you are doing is

destroying all your chances of your ascent which is so easily to be done. It is such a living process which is going to work out, it is not going to harm you in any way it is for you only, it is all there, it is Sahaja, it is within you, it is spontaneous and it is going to work out, only thing you must know you must not treat yourself so shabbily and with such hatred towards yourself. It is no good to have such a low opinion towards yourself. This is the left side, the right side of course is the people who talk big, the people who say, like politicians, who talk down people, when they speak they just dominate and by their speech they control you. This center, right side people have who are hot tempered, who lose their tempers and frighten people with their tempers and say such horrible things and people are so frightened just to keep them quiet they manage somehow. This type of people have the right Viśhuddhi and if they have the colds it is a balance come to them and if they talk too much they have the problem of trying to speak and some people lose their voices if they talk too much because the balance comes into them.

Now the center one is of Śhrī Kṛiṣhṇa. Śhrī Kṛiṣhṇa is the one who creates the witness in us, he is the one who refuted all kinds of formal ritualistic things in religion. But he didn't become a hippie, that's one thing one should understand, he didn't go to another extreme. You see when he said that all these junks and formal things that are there, he didn't say that you take to drugs and other nonsensical forms of things, he said that if you have to get over this, you have to see it as a drama, the whole thing is a joke going on, it is a drama with life, but for

that you have to become, it is not a question of achieving it with rational thinking, you have to go beyond your mind to achieve it and that going beyond is done by your Kuṇḍalinī. Now that he did not do it does not mean he was there, he was very much there, like a painting you have first the background, then you have another colour, then you have another colour, then you have a third colour, now the fourth colour and now the time has come for the whole picture to be there. Everybody has played his part, a very important part in our evolution, everyone is needed, among you may be many who is having trouble with his Viśhuddhi, especially Hari Rāma Hari Kṛiṣhṇa people, they suffer mostly from throat cancer. Because they go against Śhrī Kṛiṣhṇa, by taking his name so vainly on Oxford street, they would stand with those things they get in the market, then they attach it here and go on dancing.

Making mockery out of Śhrī Kṛiṣhṇa. Apart from that they take the name of Śhrī Kṛiṣhṇa unauthorized.

Who has authorized them to take the name of Śhrī Kṛiṣhṇa? They spoil this Chakra completely because if you take the mantra this way you spoil the left Viśhuddhi really badly.

All those who have been given mantras have spoiled their left Viśhuddhi, because these mantras are not like one mantra to somebody. I mean, are we only one Chakra, or part of a Chakra? And that too like Tinga they say and all these things, where are they within us? They ran short of the names I would say, so they started getting hold of any names, or they were sinister giving such horrible names to you. This left Viśhuddhi you catch

so badly. Most people who took these mantras when they speak their lower jaw will be like this, they have difficulty to talk. They cannot talk properly. This is one of the things you will find they have pain in the left hand side at the back, this is the beginning of it. Anything mantra that has been given to you has to have logic. It is a big sign, it is not something nonsensical, you come here, I give you a card, finish. It is a big science, you see how many deities are there. You must know where the problem is, it is like the Kuṇḍalinī is rising here, a very big power and now that here is an obstruction and you want to get rid of that obstruction, then you say again the password and you go on again, but if the Kuṇḍalinī has not started, what is the use of saying a mantra? What is the use of having a mantra? If the Kuṇḍalinī is staying down there and you are saying a mantra about a Chakra and it would be something like this, “That I am frozen in England" and saying a password for a bridge here. This is absurd. Because you are so naive about it, our Indian women think they are so very westernized and sophisticated, they also are equally naive, they don't want to know anything about the scriptures, they are not half witted or anything, they do not know anything about Lord Kṛiṣhṇa, the mantra has to be connected with your development in your Kuṇḍalinī. Not only that, but it should relate to the movement in your Kuṇḍalinī.

It should be given by a person who is a realised Soul. Jāgrut, awakened. The mantra has to be awakened.

And that you will find in Sahaja Yoga is such a simple thing.

For example, the Kuṇḍalinī is stopping at this point, then what is the mantra for this point, Lord's prayer, or `I forgive,' to make it shorter. That is the weapon Christ has given us of forgiveness, at this point, which stops your thinking. If any Dick, Tom and Harry cannot do it, you have to have realisation for it and then because the Kuṇḍalinī has reached there and is stopping there you have to say alright, this is Lord's Prayer, you say Lord's Prayer. What is the mantra over here? It is Allah [hu] Akbar, you put these fingers here and say “Allah [hu] Akbar" three times, if you don't want to do sixteen. But you have to be a realised Soul, or the one who says to do it has to be a realised Soul. It is an authority from God, not some theological college. It is a mockery, do you get knowledge of God from a theological college? I mean you must enter the Kingdom of God to know what He is, what He is like, what is His whole Vidyā, His knowledge. You will find that His knowledge is very different from the knowledge you have. Have you ever known that this is the Viśhuddhi Chakra? You have not known this before, it is not written.

Some things had to be just told by Me also, because this was left for Me to be told. Now this Chakra, the Viśhuddhi Chakra, gives you the witness that Lord Kṛiṣhṇa has described that you become the *[UNCLEAR]*. I would like you also to listen to the tape on Śhrī Kṛiṣhṇa which is very good, recently I spoke about him in a very detailed manner. You can have all these tapes brought down to Melbourne and listen to them, but listening to them only is of no use if you start living again in a funny way. I do not want you to make a pickle out of Me as you have

pickled out others. Put it into practice. Because when I spoke in America they were all taping Me down and everybody said “Mother you should not allow them to tape because sitting there are writers and this and that and they will use your knowledge and spread the” and I said “what can I do?", after all the Kuṇḍalinī I have to awaken and I said “let them do it, I will be very happy to sit down if they can do it, let them do it I would be very happy." Anybody who says why should it be you, I will be very happy to settle down, because I gain nothing, what do I gain? For anybody who is willing to do it, I will be very happy to retire, absolutely. Because by God's grace I am a married woman, very happily married, I have My own children, I have grand children, why should I bother My head, travelling around like this? Yesterday in Sydney, today here in Melbourne, then again to Sydney, then to India, why should I do this? For what? Only because I love, I know this is My mission, I know I have to do it, this is My job, but if anybody else can do it I will be very happy for them to do it.

Now when it comes to this awakening and all that, it is the thing that happens to you, it is the thing that moves within you and you have to feel the movement, it is not a blind game where you throw the money into the fountain and say “now I am going to enter into the marriage." You can do what you like.

Somebody says jump, do this and so that. Nothing. Every bit is logical. First your Kuṇḍalinī must arise, if it does not I cannot give you a certificate, nobody can give you a certificate, It is nothing like this.

So in America when I went and they all had tape recorders, something bad has come out of it, it is called Born Again.

All these things have come from there, only from My lectures. Because I am told when the Christians, when they called Me, thinking they'd be Christians in the churches they called Me bonafide because I wasn't baptized according to them, so I should be baptized by these people so I would be alright, I was bonafide. They called Me in the church and they also collected a collection for Me, very interesting. But best part of it, some of them caught up as they were, I say you have to be born again. Born again, so they have got a college called Born Again, finish. It is very difficult with these mad people, anything you tell them they make a cult out of. Anything you do they want to pickle, it is such a difficult thing. They don't want to take to reality, they want to keep their egos everywhere asserting by which they pluck out all that is living and make it dead, ugly and say “this is mine, this is mine." Absurd. But this is what happened to us. Now about Christ, I think they just listened to Christ, they said *[UNCLEAR]* they showed what Kṛiṣhṇa has said in his lifetime, that the spirit doesn't die, it cannot be killed, it cannot be lowered, it has to rise, what ever and it rises. Whatever you may try, it is eternal, that is what Christ has proved by His resurrection. But by His resurrection He has achieved a great, which the Jews cannot know and the Christians have not carried the message because they also do not know. But the greatest thing He has done, to our

awareness is, that if you pass through that center your Karmas are sucked, your sins are forgiven.

This is the beauty He has created within us, by which our egos are sucked in, He sucks in our ego, He is the sucker of our ego. And all the Christian nations are the greatest ego orientated people. Very difficult to talk to them. First thing they will do is to box your nose. If not crucify you. They are extremely aggressive people, extremely aggressive and very ignorant. They are so naive, so naive, In India it is not so difficult to talk to them because they know what is knowledge. I mean they know what is Kuṇḍalinī, they know. They know what is the rising of the Kuṇḍalinī, they know who can do this, it is not difficult to talk to them, because the people are so naive, in spiritual life and then they are so ego orientated, despite the fact that Christ is the one who is the sucker of your ego, He is the one who sucks your ego, so there is no Karmas after realisation. You become the spirit and spirit does not have any Karma, it is a myth, it is sucked and this is what Christ has done for us.

So, when Christians, so-called, came to India, they converted people in such a crude method by putting a loaf in a well which the poor Indians ate, they are naive as far as Christianity was concerned and they said this was the meat of the cows and now you are all finished, you are Christians, so the whole village became Christians. Like that they tried all dirty tricks on Indians and they all became Christians and now Indian Christians are the worst of all, poor things, they think they are so condemned forever, now they can never be converted, they can never be realised, they cannot be resurrected,

they are doomed people, who have eaten the cows' meat, not they, but their forefathers. It is such a wretched state. But if a realised Soul had come they would have seen that this is what Christ was supposed to do, which is written in the Devī Māhātmyam, that He is the support of the universe.

But the narrow visions of Christians and the narrow visions of Hindus and the narrow visions of Moslems have made such a mess, that the time has come to get the whole picture, the complete integration, of all these great incarnations, who are within you and to understand them in reality, what they are and becoming yourself such a vital personality and a collective being Of Christ, I don't know, I must have spoken hours and hours, about Kṛiṣhṇa I must have spoken hours. In England also we have got about 300 to 400 tapes on different subjects which you should get them and listen to them. But again do not make it a big *[UNCLEAR]* for you, it is to be actualised, it has to be felt, it is to be practiced within yourself. It is not for giving you any big knowledge. We have a book called Advent, which is written by a French Sahaja Yogi. It is a very beautiful book, but we do not sell it to people who are not realised.

We do not, because it is very difficult for a person who is not realised to get the book, that is why they crucified Christ. That is why they tortured Mohammed. That is why they tortured all the saints, because they could not bear to the truth, their ego could not bear it.

So we do not give those books to people who are not realised, if you are realised then you can order a copy, you can get the book, but otherwise not. I am sorry we

have certain experiences and we feel on these experiences that unless and until human beings are realised they are not going to value anything like that, they will value anything else but their mukta and here you do not pay a single pai, so there is no binding force.

Like many people say, I say “why are you still doing these things” and they say “we have paid for it, so let us go through it” even if it is hell you go through it, that's the mentality. Now here there is nothing paid, there's on attachment, it is your freedom which is attached to you, if you are really a seeker you will go deep into it and have the blessings, have the beauty of that spirit which is within you, which you can have. The time has come, this was the time was promised, this was talked about in John's Revelations.

Also in many of the Indian scriptures it is described. But the best is William Blake, who has described it very beautifully in his book called `Milton', even the place where I lived, was Surrey Hills, he has said, the first beacons will be lit in Surrey Hills, he has also said where our ashram is, that in the ruins of Lambeth Way, foundations will...

[UNCLEAR] that now you want to go to My car. Now My car has shifted to London. Better go to London, that's what it is. One has to realise that when we talk of anyone like Christ or Moses or Abraham or Mohammad or anyone, we should know they are all related to each other. While we are identified with one or the other. Let us identify ourselves with all of them to understanding of Kuṇḍalinī you'll be amazed, when the Kuṇḍalinī rises, if somebody's a Muslim he has to take the name of Nanaka otherwise

Kuṇḍalinī doesn't rise. All the fanatics have to give up their fanaticism before the Kuṇḍalinī rises. And even if their Kuṇḍalinī rises and gives them realisation then again sinks back into their fanatic *[UNCLEAR]*.

So all these things will only disappear, all these related things will disappear as soon as you find your absolute, that is your spirit. About the Spirit, I'm sorry I cannot talk in such a small time, but there's a very good tape on Sat-chit-ānand, that is the spirit and it's best to listen to that because I would do no honour to your spirit if I just finish it in two minutes or three minutes like that.

It's a very wide subject and very beautiful. Most enjoyable to know about your own spirit, about yourself, that, truly you are not this body, not this mind, not this ego. Neither these conditionings and these old ideas you have, conceptions. You are what you are. Thank you very much. Now I'm going away to India on the 8th and tomorrow there's a good program in Sydney and 8th I'll be giving up and then I'll be in Europe a short time and going back to London. Maybe next year I'll be coming here.

I would request you that you must attend your collective programs because the message of Sahaja Yoga is collectivity. If you take My photograph and meditate at home after some time you'll find you'll lose vibrations. You will not grow. You have to grow collectively. It's very important that all of you should grow together collectively. Collectiveness must be developed otherwise you must work it out, how it works on others and how it cures others and how you help others, is to be seen.

Some people will be coming from Melbourne, from Sydney to Melbourne, in the beginning still, who understand Sahaja Yoga and then they will go away. Of course there is no money, nothing involved as you see, we have started in a very small way. Now next time I come I'm sure Melbourne will be a *[UNCLEAR]* of very good Sahaja Yogis. Not doubting, but understanding, doubting doesn't give you much chance, you see, what is there to doubt, is nothing but your ego is doubting something. There's nothing to doubt, just come and see this is a new university to which you have entered, you don't have to pay anything, that's all. When you have to pay, do not doubt and ask questions, I know you'll go head long, but here you are free, you have freedom to doubt but do not pull it too fast because you will spoil your chances of realisation.

May God bless you. [Applause.] Question: Why is Haṭha Yoga an impediment to the Heart Chakra?

Shri Mataji: The Haṭha Yoga that you do here is an apology for the real Haṭha Yoga. Real Haṭha Yoga was written by Patanjali thousands of years back for students who used to go to their Gurus and they were picked up specially for Self-realisation. All the children used to go to Gurus in childhood from 5-25 years of age and they lived a very celibate life in those places. There was not question of their marrying each other even when today we see these Gotras with the universities, we cannot marry. In the same Gotra, supposing my Gotra is a *[UNCLEAR]* I cannot marry any boy from the *[UNCLEAR]* Gotra. None of My children can also marry the Gotra of My

husband so that purity is still maintained as brothers and sisters.

You can imagine the celibacy, that all the students of the universities were brothers and sisters. These are the times when long time back they had this *[UNCLEAR]* where people used to have four stages of life. First was the Brahmacharia when celibacy was there. Second was the *[UNCLEAR* Grahasta] where they were married, then was the *[UNCLEAR* Vanavastha] where the husband-wife used to retire as grandparents in the forest and live with their children to give them love. And fourth one when they were Sannyāsīs, when one of them died they lived like just, like detached people and helped everyone around.

Like that we had *[UNCLEAR* Charturtvaisvath]. Now in this *[UNCLEAR* Charturtvaisvath] conditions you see the Patanjali was the great great master of realisation and the first thing that you have to do in Patanjali Yoga is *[UNCLEAR* ashtang]. There are eight things, but simultaneously to be done. First thing is Īshwaras, means establishment of God, means realisation. That's the first thing to be done that establish your God. Once you're established to your God then the Kuṇḍalinī starts rising. Then supposing there's any problem on any center, alright, then there is, there are other ways also of curing it. There are ashtanga and one of them is also a typical exercise for a particular Chakra, if it is on the right side part of it we do use that but depending on what's the trouble. For example, I have a trouble in the throat and I try to do some exercise for the stomach, stomach will go out and the throat will remain as it is. It is like taking all the medicines in a medicine bottle without

discrimination. That also is only *[UNCLEAR]* which is the 24th part of his eight ashtangas. Eight multiplied 24.

Now why have Chakra catches, also can be understood that when you pay so much attention to it is the [UNCLEAR... Yoga] means physical exercises, isn't it? Just to, which I don't know people do it to become slaves and things and all these things. But if your attention is so much in your body only, alone, you are not only your body, you are your body, you are the mind, you are ego, superego, of all the things you are your spirit. There's no attention on your Spirit! That's why heart gets a problem because you don't pay attention to your Spirit, but your body. If you divert your attention too much to your body the spirit is angry; that's why the modern Haṭha Yoga *[UNCLEAR]*, not the real Haṭha Yoga, but the so-called modern Haṭha Yoga, even today in India, in many places, they practice the real Haṭha Yoga but there are very few places and everybody's not allowed to enter there. It's very *[UNCLEAR]*.

We do use, we do use Haṭha Yoga. But we do not sort of use the way you people do. When the Kuṇḍalinī rises we know where is the problem is and different asanas are given. To all of them. I teach them which is to be done for each Chakra if it is pertaining to the Chakra that catches.

Question: I've always been given the impression, through reading about spiritual things, that you have to be a very evolved person before you start anything around Kuṇḍalinī and that it's actually quite dangerous to arouse Kuṇḍalinī before you're, you know, you're cleaned up and gotten rid of your Karmas and the whole business.

Shri Mataji: Very true, it's very difficult to raise the Kuṇḍalinī, no doubt about it. Nobody should mess about. You have to be a very holy person to do it. Actually these people who have written books do not know a word about it. There's a one big book I read, when they said the Kuṇḍalinī was in the stomach, I was astonished, I mean how can they write, he's a Western man.

So dishonest to write such a thing, that Kuṇḍalinī's in the stomach. He doesn't know a word about it. See and how they write, God only knows from where they learn these things like that. And just to publish, just now, please, will you listen to this answer and listen to things first and tell it, because your mind is just on one question, please keep your mind to what I'm answering alright, now what happens that when the Kuṇḍalinī rises She rises only under the authority of God, otherwise She does not. Because you are not in India, you will not know why I am raising the Kuṇḍalinī, But Indians immediately know that what I am, there must be something about Me and they know who I am. Which I am very afraid to tell you. But they immediately know who I am. I don't have to tell them because it's already written, that only such a person can raise the Kuṇḍalinī, so they know what it is. Because they have seen with their own eyes, the raising of the Kuṇḍalinī. Alright, there's something special about Me. That's how, alright now, what about this gentleman?
Question: If the highest and the lowest meet at the place of the Sahasrāra, why do you associate Australia with Mūlādhāra Chakra?

Shri Mataji: You see Mūlādhāra Chakra is not the lowest, it is the holiest of holy. Is the highest. Is the first to be

created. Is the greatest to be worshipped. Is first to be worshipped. If you ask an Indian he will know what it is to *[UNCLEAR* G...]. Mūlādhāra Chakra, if I have to declare to them that Australia Mūlādhāra Chakra they'll give up. *[UNCLEAR* Kashi] and all these places and come down here. [Laughter.] The Mūlādhāra Chakra is adorned by Gaṇeśha who is purity, complete purity, he is innocence, he is the highest of highest, nobody can reach Gaṇeśha, even Brahmā, Viṣhṇu, Maheśha cannot reach. Now he felt that, I respect you because you are born here. Oh, he must have thought and you are so pure, that's why you are put there. You are the highest of highest, that's why you are put there and nothing can make you impure. You are like a lotus, born in the mud.

Question: Can you feel your Kuṇḍalinī rising more than once and can you feel the sensations?

Shri Mataji: The Kuṇḍalinī is like many ropes, or strings tied together, like a rope, you see, you can say and one rises, then the second one rises. You can, so many people feel it, very much. Hugo told Me that, Mother I was near *[UNCLEAR]*, left Viśhuddhi because we had done this mantra business and he was cooking in the kitchen and suddenly he felt a Cool Breeze and the cool movement of the Kuṇḍalinī and the left Viśhuddhi and he said, “I know Mother you are working there." It's like that. *[UNCLEAR]* it's always right, once it is awakened.

So I did, but you can feel it also by certain things, you can, if you want to, I mean even *[UNCLEAR]* has freedom to do what they like. The Californian Indians, also, what to do if they are *[UNCLEAR]* or folly, how can you help them.

Question: Can India be in the land of Dharma?

Shri Mataji: Are you Indian? Answer: No, Australian, Mother.

Shri Mataji: If I say something will they get angry with Me, Australians? Answer: Yes they would.

Shri Mataji: Then you tell Me what is there, discretion is better part of valor.

Answer: Discretion Mother.

Shri Mataji: India is, India is a, I know what is the next will come after that, that why there is such a problem. India is a spiritual country, no doubt about it. Because the accent is not on material developments but is on the control of the spirit, the control of the attention. From the very childhood, the children are taught how to control the attention. “Where is your attention?", a mother will say. She will not say, `You spoiled the carpet,' she will not say this, that's it, accent is not on the carpet. But, “Where is your attention?" And still it's *[UNCLEAR* basic].

So we can say, apart from that, this country has the Kuṇḍalinī of the Universe. It is the Kuṇḍalinī and England is the Heart.

So I don't know which one is better, which one is less, everything is so important. But definitely, India is a Yoga Bhūmi, no doubt. But yours is Puṇya Bhūmi, I said, Puṇya means where people have earned lots of credits, credits, good credits from God, is a Puṇya Bhūmi, no doubt about it.

They have earned, their conscience is good, Australians have a good conscience. No doubt about it, it's a Puṇya Bhūmi.

Question [Warren repeats it]: There are people in Australia who play straight stock on Shambali consciousness. He's surprised you haven't mentioned it.

Shri Mataji: No, I don't know them, I've not met them. But maybe they are doing some sort of a supraconscious stuff. He says it is.

Warren: invisible master.

Shri Mataji: No, no, that invisible master is a joke, I tell you it's a big joke. You better be your own master. Because these invisible masters that I have been to some places in America, where they, having invisible masters and all that, they're all possessed, absolutely possessed people. None of them you see, actually one should understand one simple thing, that none of the masters can possess you, can never, they give you complete freedom. They do their job without possessing you, how can you get connected with them, unless and until you have got Kuṇḍalinī awakening? You have to be awakened, otherwise how will you be connected, just sitting together like this and this is all supraconscious activity which you can, listen to one of My lectures where I have described all these things very clearly. You see, it might have started from the seeking only, but while seeking, when they don't find it, they want to break their heads, that's what it is. All these things have started from seeking.

[UNCLEAR Not big nonsense]. I do not think. I do not want to say even that people who are using sex for Kuṇḍalinī awakening are also wrong, because I am a Mother, I want to excuse everyone. I said maybe that they might have seen Śhrī Gaṇeśha sitting there and his trunk they might

have misunderstood as the Kuṇḍalinī, might be, you see as a Mother I have to make excuses for My children. But, it's a big mistake, not to, a big mistake, but plunging into the nonsense, that is true. Proof of the pudding is in the eating. Anyone you meet who says I've got it, alright, tell me where is my Chakra? Where are your Chakras? Finished. Where is my Kuṇḍalinī? Where is your Kuṇḍalinī? He will tell you, Hugo can tell, Sahaja Yogis can tell. Any great realised Soul will say that the Kuṇḍalinī is there. This is, this is the way you should know. Does he tell you about the Kuṇḍalinī? Where is the Kuṇḍalinī? What is the Chakra and when did he say. Actual thing, if someone, supposing there's a doctor, then he should be able to diagnose. He says I'm a doctor of this university, doctor of that university, ultimately you find that he's not even a doctor.

Not ever a fisherman.

So anybody says anything, you should not believe, but see for yourself, what realised. Unless and until you have got realisation, you cannot understand it. Now what is it? Question: Do you want to keep the body in God or do you want to take mote incarnations? Warren: I think the language is very much styled by some of his reading, Mother.

Shri Mataji: I just don't understand, My child, you are reading too much; better stop it. One should not read so much that you go mad. Actually, really this is too much. That's why Kabīr says when I was born, I read Kabīr, he said *[UNCLEAR]* means by reading too much, even the learned have become stupid. I said how can they become stupid? I could not understand. If you read too much you

get so confused, you see. All of the *[UNCLEAR]* are in your head and you are lost. Now, don't be funny.

Don't ask about Me. I'm not going to tell you anything about Myself. I'll only tell you about you, alright! Better not, because I do not want to fall into any controversies, I do not want to be crucified this time! Alright. That's between you and Me.

Question: Twenty years ago my father used to tell me that I was not to make myself *[UNCLEAR]* the first half an hour of this program was spent criticising other people. I would have thought...

Warren: He's a little upset at the fact that you're criticising.

Shri Mataji: Yes, it is necessary. Because I find that here people have suffered a lot. I have to tell about them.

You see when a Mother sees *[UNCLEAR]* that children are doing and killed by other people She has to tell them. It is a very sad thing, I don't like it. I did not do it for years but I cannot help it now, to tell them. I find somebody like Hugo coming to Me with all his backbone broken and monies lost, everything.

I have to tell him. I should say “now go and garland the fellow and give all the money you have, also and give away?" Should I? What should I do? Criticising is only possible when you see you want to see that what is wrong. Like Christ, people said “now why do you criticise?" They do not criticise. He said the devil is not going to talk against his own home or house. It's true, they are not going to talk against, they are all friends! But they will all fight, you will see and fall down. Do you know what harm they have done to people? Then you will

not say I should not criticise. It takes courage to criticise them. Who will criticise? Will you? Answer: *[UNCLEAR]*.

Shri Mataji: Why not? Answer: I'm not going to say anything.

Shri Mataji: Will you, will you not criticise, if you find your own child being hurt and bothered by someone? Warren: It's a pointless discussion, Mother.

Shri Mataji: You are pointless really, Useless. If you are such a compassionate person do something good.

Answer: Yes, Mother.

Question: Did you explain about Karma, about letting go of Karma? What happens then?

Shri Mataji: You see, I was saying that you let it go mentally, or rationally. You see, it happens to you. Your Karma gets sucked in by the ego, this Chakra is that of Christ, alright and this Chakra, when it is opened, He sucks your Karmas. Ego is sucked in, is absorbed. And it is neutralised. This is what Christ has done, which nobody has been able to say, *[UNCLEAR]* he absorbs it, we say that he died for our sins, *[UNCLEAR]* means what? Still you say, “We are sinners." Now he died for, *[UNCLEAR]* “we should suffer” why should you suffer? You are saints! Why should you suffer? And if anybody tries any *[UNCLEAR]* at you, or makes you suffer, I will not allow. They had a very bad time before, no more.

They better not try these tricks, I'll flog them openly and expose them, all of them, one by one. Whether you like it or not. I have to protect My children.

Question: I've heard said that Kuṇḍalinī's the power of the imagination. What truth is in that?

Shri Mataji: You will see for yourself. It is not. You see this is the trouble, everybody starts talking about God, about Kuṇḍalinī, everybody has a right, whether you have authority or not. Who's going to ask you? These are like villagers coming to the city, touching somewhere in the plugs and saying that electricity gives you a shock. They are so naive and so stupid and *[UNCLEAR* lwnely/lonely] people.

Then they all start talking like this. I'm telling you the truth, you can see for yourself. Don't believe these people. What good have they done? You see, anybody who says anything, ask `what good have you done?' Why do you talk? Finished. How many people you have given realisation. But you will start giving realisation to others once your Kuṇḍalinī is awakened. The proof of the pudding is in eating. It is easy to talk.

Answer: Well actually, I read it in a pretty reputable book.

Warren: What was the book? Answer: In search of the miraculous.

Warren: The miraculous, who said it's, does it give vibrations this book, that's what you have to check.

Shri Mataji: So many reputable people, you'll find them very soon, are absolutely horrible people.

You'll find them. First you get your realisation. Can you tell where is this Kuṇḍalinī? Finished. Sahaja Yoga doesn't deal with all these dramas. You have to tell me where is the Kuṇḍalinī of another person? You have to raise the Kuṇḍalinī. You should be able to give baptism. You have to see that the Cool Breeze comes out. That's what Sahaja Yoga is. You might brand yourself, anything.

So what? You might brand yourself as Śhrī Kṛiṣhṇa, what to do? You can, you see this is all imagination. This is what imagination is.

Warren: not books, not books.

Shri Mataji: You see, Sydney people never ask so many questions and they got realisation, about five hundred of them. Melbourne are more asking questions and less people getting. And this is all imagination, just think of it. Who would like to be in such imaginary powers? Warren: Just finish your question.

Shri Mataji: But there is no question, you see people have questions...

Answer: No, I don't have a question, I just want to say that...

Shri Mataji: Question has no meaning, you must get your realisation.

Question: Didn't Lord Chaitanya in the 16th century propagate the chanting of Hare Kṛiṣhṇa in India? Wasn't he a very great person? Some say he was an incarnation of Kṛiṣhṇa himself.

Shri Mataji: You see Lord Chaitanya *[UNCLEAR]* 16th, in the 16th. This, the one who started was this Hare Kṛiṣhṇa fellow. I need not say, but you see his ways only. Now he's no more, thank God. But you see his ways. How does he look like? You always used to say he carried... who was the jockey. His face was so *[UNCLEAR]*. Did he look like a happy man, by any chance? What makes you think like this, that by chanting God's name you will reach God? On the contrary you'll be arrested. I'll tell you a simple thing. For example, if you have to chant God's name, this is,

say the prime ministers name, I don't know who's the prime minister. You go near his house and start chanting his name. They'll all arrest you. What right have you got to chant his name they will ask you? As simple as that. Lord Chaitanya was there, it's alright *[UNCLEAR]* this gentleman was saying, actually he is not Lord Chaitanya, so you better *[UNCLEAR]* confuse him with that. It's like any saying *[UNCLEAR]* “I'm Christ" *[UNCLEAR]* is like that, is not to be considered here but what I would say that is simple thing, use your logic.* If you want to take somebody's name you should be at least connected to that person. Supposing there's a telephone and is not connected you go on ringing a person, Śhrī Kṛiṣhṇa, Śhrī Kṛiṣhṇa will you reach there? You have to be connected.

It spoils your throat completely, you will see that it's an antidote of smoking, you take it from Me is a nervousness in the throat, you see and some people find an expression for the *[UNCLEAR]*, it is just an imaginary thing, there is nothing like enjoying something in the imaginations. Take the reality into your hands what Kṛiṣhṇa has said, that you are to become the *[UNCLEAR]*. You have to know it means you have to become realised Souls. Even in baptism he said you have to be *[UNCLEAR* ananyabakti]. Now *[UNCLEAR]* means you are realised when you are not the other, when you are realised then you do the Bhakti , he also said the same thing.

Question: But didn't He also say that to realise him you have to have devotion towards him, to realise him you have to worship him?

Shri Mataji: And did I say that you should not have devotion? You should have devotion from your heart but

not this imaginary thing, `I'm in love with Kṛiṣhṇa and the river Ganges and I'm the Yamuna river' or `I'm feeling the picture,' all this nonsense and then `I'm walking and Kṛiṣhṇa breaks *[UNCLEAR]*,' all this imaginary thing you should not do. Just you must have devotion not only for Kṛiṣhṇa but, for all these people. Hare Kṛiṣhṇa movement, do they tell you what Christ did, did they tell you what Mohammed has done, *[UNCLEAR* why did they cancelled all other?] Enjoyment is not the *[UNCLEAR]* you must get the joy, not enjoy.

Answer: No, but is like, is not even a reward is, just that I am saying that... truly, I find joy, I don't chant like a *[UNCLEAR]* `Hare Kṛiṣhṇa, Hare Kṛiṣhṇa'.

Shri Mataji: Why don't you do it, you should if you belong to that cult you should, you should wear that horrible sarī which is called *[UNCLEAR]* and dance with that, that's what you should do like all other Sādhus, if you don't do it you're a sensible woman but still you have to get your realisation.

Answer: Yes but you see,...

Shri Mataji: If you are satisfied with what you are I have nothing to force you, I also cannot promise you realisation My child that is one thing I have to tell you very humbly.

Answer: I agree with you Mātājī that we should look at all the great teachers, I'm not closed off, I read all the great teachers.

Shri Mataji: That you do, but it's all on the mental level I'm saying you have to go beyond, you have to become.

Question: In this age is it possible to get realisation from any other than you or your devotees?

Shri Mataji: Of course, you also can give realisation once you are realised, of course, that's what it is and that is what William Blake has written very clearly. About him, he has said that men of God will become prophets and these prophets will have the capacity to make others prophets. This is what it is.

You can do it. They, you see, you don't know in Australia, just a minute, just a minute, In Australia I didn't come before. He and his friend, Terence, were there in India and they are half-baked because I live in the villages you see, I have most of My disciples in the villages because the city people, the city people *[UNCLEAR]* they all want to try this show and circus, so I go to villages, I mean in the villages we don't even have *[UNCLEAR]* or anything. *[UNCLEAR]* with the whole show that they wanted to run away you see, but I said “No, no, no, stay back, stay back” somehow or other, *[UNCLEAR]* they got their realisation, very difficult, this one *[UNCLEAR]*. He didn't listen to anyone. Jai Rāma, Jai Kṛiṣhṇa, everything he has done, he's gone through every sort of a myth and then he got his realisation and then he gave realisation to two hundred people these two, so you can do it also.

Question: Yes, alright, I agree with that, but it can only come from you or your disciples, or can it come from people other than Sahaja Yogis?

Shri Mataji: Could be.

Warren: there are great realised Souls.

Shri Mataji: Yes, there are one or two of them, four or five I should say who I know. One of them is *[UNCLEAR]* and I

said “Why don't you give realisation to them?" You see these Gurus are not so simple like your Mother. He's very difficult personality. One day he told Me “if anyone troubles you you had better send him over to Me, I'm not going to give realisation to anyone. I gave to one and he turned out to be nothing." I didn't know he was such a difficult thing, one day this gentleman was just troubling Me for nothing at all, “Why do you want to give realisation to all of them, they don't deserve it” and all that sort of thing. Always they used to ask Me. Questions and trouble Me.

I said, “*[UNCLEAR* Gotal Mahārāja] calling you" and this man doesn't receive anyone normally, you see, so he was very happy, “Oh he's such a holy man, that *[UNCLEAR* Mahārāji] calling me." Really I don't know again whether to laugh or to cry, the way things happen. After some time he came in such a horrible state, poor thing, his legs were tied up here and he was dangling them, two people were carrying them. “What happened?", really tears came into My eyes, “What has happened? What has he done out of him." So he came in and said “Mother do anything, but don't send me to *[UNCLEAR* Mahārāji]." And what did he do? He said, “You don't know, he's very cruel." I said “What did you do?" He said that, “You see, I just told him." I said, “You talk against Me?" “Yes, I said, `Mother gives realisation to everyone, everyday, Tom Harry. She doesn't *[UNCLEAR]* anyone and this and that.' I said, `That's all!' Yes and a little more I said something against you I know." But what did you do, you see you said you did not do *[UNCLEAR]*. They had broken his legs and hands so he goes about on a tiger and he said his

tiger came in the night and threw me into a *[UNCLEAR]* and I was lying there for three days with the broken legs, nobody bothered about me. For he dropped some rotis, that's a kind of bread wheat in India, that you eat now, lie down there. I was just there in all filth and everything. I was lying there for again three days, he was giving me rotis from there and then of the seventh day he sent some people to carry me out. And he said, “Now you go to that Mātājī with your legs round your neck, dangling and she is the one who is going to fix you up and now don't say a word against her." That's what they are. Another doctor who was troubling Me a lot, so I said “why don't you *[UNCLEAR]*” this was before this thing happened, you know.

So the doctor came absolutely, in a very run down condition, I said “what happened?", he said “that Mahārāji asked me to clean a Shiva temple.

He said it's very nice you'll enjoy it very much. You are cleaning Shiva, this is a very great temple of Shiva, clean it. And everyday I used to walk three miles up the hill, clean the Shiva temple with water, buckets used to carry and then come back, carry buckets and all that." In one month he became a very thin fellow, just like as if he has been climbing Himālayas.

So I asked “why did you do like this?" He said “donkeys must be given donkeys' job." Another *[UNCLEAR* Mahārāj], he's a great person, I know of in *[UNCLEAR]* I asked him, I said “why don't you go to America." He ran away. In three days he ran away, he said, “They are useless people, why are you giving them realisation? They are good for nothing! They are useless people, they don't

deserve it. Let them hang themselves!" And one of the disciples who were in America had given him realisation. He was an Indian and he started earning money out of Sahaja Yoga. I did not know. When he came to Bombay [Mumbai], people found out from his vibrations that he was very hot, so I asked him “what do you do?" and he showed Me the brochure! It was written: “For ordinary vibrations $200 and for special ones $500." I was shocked, I said “how can you do it?" He said “now I have to run a hotel for them” and I said “you run a hotel or do whatever you like, in the name of God you cannot run a hotel like *[UNCLEAR]*, you have to run it for your own sake. It's alright. And you don't pay for their stay, but you cannot make money out of it. You cannot. I know. You can do some other work, what you were doing *[UNCLEAR]* I was teaching." I said, “Now you should teach. You cannot go into enterprises like this in the name of God. *[UNCLEAR]* to pay for vibrations. How much did you pay for your realisation? That you are charging?" He got very angry with Me. He said, “You must have money otherwise what will you do” and this and that.

I said, “See, you can do any business you like on your own but you cannot do it in the name of God and nor organization like this is going to be raised in the name of God. And I will not have it. I really tell you, forbid it *[UNCLEAR]*." I was very strict. Got very angry. Till *[UNCLEAR]* Mahārāj took it.

And then he came back about a month or so. He said, “I had a very bad time in this Mahārāj." I said “what happened?" “I don't know how he came to know that I have been to you. But I went to his place, I went into the

gate and he started throwing stones at me. And I got hurt very badly, so I ran away to the station. Then he said to one man there saying that ah, how dare you come to see me when you have insulted Mother.

And you wretched fellow" and all sorts of things.

So then, poor man, he said, “For that I'm sorry, but I must see Mahārāj" and all that. The third day he allowed him to see and then he said that you go and tell Mother that I will come and pay my respects. *[UNCLEAR]* and he sent a very nice tape with all the Sanskrit music that he knew with him.

When this fellow came back he telephoned to Me, he said “Mother, please forgive me, this has happened." *[UNCLEAR]* and he said this thing, He said it on the telephone “I want to meet You." But you'll be surprised he's tried and tried. He went to America, came to London, he never met Me. This is what happened.

You see, I can understand your questioning is alright, but I can tell you, I asked a gentleman this morning, that before 3,000, paid 3,000 pounds do you find out why you are paying or did you ask any questions, said nothing. “I just paid." Before these Gurus you don't ask any questions. Just go headlong before. It's only with Mother, you take liberties, go on this way or that way. For example, this lady who is Hare Kṛiṣhṇa, did she ask any questions to her Guru? Answer: Yes I did Mother.

Shri Mataji: Nothing.

Answer: No, I asked many questions.

Shri Mataji: That's it. What I'm trying to tell you, that when you have freedom, use it for your good.

Use it for your good. No. None of them has said that you should have your realisation, did they say? On the contrary, they said “perform your *[UNCLEAR]* here *[UNCLEAR]* your money. We have to run an organization. We have to run this." Did they say that `I'll give you realisation'? Any one of them? And when I say I'm giving you realisation, you want to ask Me questions. What does that suggest? What does that suggest, that you have no self estimation Simple thing. If you knew that you are *[UNCLEAR]* with it: You'll get it. Now you don't ask Me any questions, because your questions is pointless. Are you sent by somebody here? Answer: I'm very pleased to see you.

Shri Mataji: Ah.

Answer: I said I'm pleased to see you.

Shri Mataji: Then why do you ask questions, now disturbing everyone. If you really love Me, then sit down now and have your realisation. Be a nice boy. Come along. It's too much.

Answer: What is?

Shri Mataji: There's a real difference between and awareness that's free.

Warren: [MISSING.]

Shri Mataji: Now you see, disturbed us now, he's going out. Now how many of you want to... I do not want to answer the questions of the people who are just here to ask questions. Don't want to. All those who are asking questions are going to go away. I know that.

Contents: 1981-04-07 **Śhrī Gṛuhalakṣhmī Pūjā, Sydney, New South Wales, Australia**

Today is the anniversary day of the wedding and I have allowed them to celebrate it because marriage is very important in Sahaja Yoga. It is one of the most important things for Sahaja Yoga, that one should get married. Firstly, marriage always gives you a balance of understanding, if you have proper ideas about marriage. If you have funny ideas and if you are just marrying for fun's sake and you do not understand the value of marriage, then it is just a joke, it's not a marriage. But in Sahaja Yoga you really understand the value of marriage first of all, what it means. And then, luckily today we are going to have some Sahaja Yoga weddings, in which you will see how we try to conform to the Divine laws of marriage and get married under those laws.

Here I find in Australia as well as in other countries that marriage has lost its sanctity. People don't understand that by doing sin against the marriage, they are committing such great sins that many generations will have to suffer for this kind of a thing. One has to understand that fidelity is the basis of marriage. If there is no fidelity marriage has no meaning. If you are not capable of being `fidel', that means you are not yet a human being. A human being has to be a `fidelity'.

In marriage we confirm that the problem is over now, we have finished with the choices we had and now we are going to settle down with one person. And the sharing of life, in even absolutely private life, is with one person.

So you have to be very much harmonized with that person and in complete understanding and loyalties to each other, one has to develop.

Now the marriage is for the reproduction of the species, as they say. Now as you are another species, you are Sahaja Yogis, it's a new awareness, marriages between you will bring forth children of very high calibre. There are great saints who are anxious to get birth on this Earth and if they find good Sahaja Yogi husband and wife who love each other, are good progressive people in Sahaja Yoga, who are dedicated to Sahaja Yoga, they would be definitely descending on this Earth through you.

So it is very important and imminent at this time that one should understand the value, the value of the marriage of Sahaja Yoga.

So many marriages have taken place before also, but what is the validity or what is the credibility of those marriages, when the person who marries them in the name of God is not a realised Soul? He has to be a realised Soul to marry them. He has no authority to marry in the name of God. All right, registration is a different thing altogether because they do not marry in the name of God, they marry in the name of a nation. But if you have to marry in the name of God, you must have a realised Soul to do that. And one should understand every bit of the marriage that is performed, what you are doing, why you are doing.

There are certain promises that are to be given. We have taken this marriage system from the old wedding system, also changed it very much according to the Sahaja Yoga, where we have been trying to use all, also certain ceremonies which are done in the churches and other religions, but mainly it is based on the Kuṇḍalinī.

So the promise is to the fire, in this marriage, promise is to the fire; because fire is the one that burns off all that is ugly. And Kuṇḍalinī is also like a fire on one point, because that's the only energy that rises above. See, so like the fire goes upward, the Kuṇḍalinī also rises upward. That's why it is compared to the fire. But fire is the energy which is in the stomach, which is the Dharma, which is the religion.

And the religion of the Sahaja Yogis is to keep in the center, not to go to extremes. And when they get married, by their understanding of Sahaja Yoga they pull each other towards the center much more and enjoy themselves, the present, the present moment and the present as it is.

Sahaja Yoga marriages can be really fantastic if the Sahaja Yogis who marry are sensible, are equally balanced, or are not criticising each other, not taking an upper hand. It is possible for one Sahaja Yogi to marry another one, to gradually upgrade that Sahaja Yogi. It is possible also to degrade if a, another Sahaja Yogi is more powerful or negative so much that it can degrade also another person. It depends on your quality to be upgraded or degraded.

So marriage is a very big blessing in Sahaja Yoga, because all the, all the Gods and all the angels are watching these marriages and they will see to it that these marriages are successful. But if you are bent upon making them unsuccessful because you still have the same kind of an awareness which you had before and you want to go to the same, it can fail also like animals,

you see. If you live with the animals, even human beings can become like animals.

So the Sahaja Yogis must know that their awareness is changed, they are different people, they have to live with Sahaja Yogis and not with other human beings who are not yet realised. They can talk to them, but they must know that the Sahaja Yogis are at a very different level of awareness. If they realise this point, if they understand this simple point that their awareness is very different, they would adjust much better in married life.

There's no divorce in Sahaja Yoga. We do not think of as divorce, but there's nothing forced. I mean, if they fail to live together it's a shame, but so far we have had no divorces. But as the people are coming from every sort of culture and things, there is a possibility that people may like to divorce legally. But in Sahaja Yoga there is nothing like divorce, but there's no force on anyone. One must try to understand marriage, that it is for your enjoyment. If you cannot your enjoyment, you cannot enjoy the marriage, then it is of no use. In Sahaja Yoga it is to be ensured that people enjoy their marriages and live very well, happily with each other. It is the responsibility of both the people in Sahaja Yoga.

But say in My case, own case, My husband was not a realised Soul, nor did he understood realisation, nor was he a seeker. Despite all these...

[To a child that comes:] It would like to come to Me for sitting in My lap now!... And despite all that, you see, I didn't get upset or anything, I didn't push him. I didn't push anyone. I said, “Gradually he will be able to see it through." So even if the person, another person is not a

realised Soul one can manage it very well and can live very happily. But in case you get both the people realised, then it's a much better thing and should be enjoyed. But the interest should be in Sahaja Yoga. If you have other interests then there could be problems, because a Sahaja Yogi would not tolerate his wife or a Sahaja Yogini would not tolerate her husband to waste his energy on nonsensical things. And a new sort of conflict will start between Sahaja Yoga and the Sahaja Yogis and Sahaja Yoginis.

So it should never be a matter of conflict, because we have so many now ways and methods of finding out what's the matter with us. And if there is anything wrong with us, we should try to face it and clear it out. We should not try to clear each other's Chakras, but our own. Actually we do not pay attention to ourselves, we start paying attention to others.

Moreover, I must say that Sahaja Yoga marriages will be the most successful marriages, have to be.

They will re-establish the institution of marriage on very sound basis. There's no doubt about it. And those who'll be married in Sahaja Yoga will be really remarkably happy married couples. But there will be an attack of the negativity on them as soon as they get married, because it is not a very happy thing for these negative forces to see that people are happily married. And they would try their level best to bring all sorts of problems, all sorts of complications in the beginning, to see that these marriages are broken.

And when you start playing into their hands you will also be spoiling the chances of getting good realised Souls to

you, because they would not accept the situation. If you have been quarreling in the beginning also it's not good, because you go down in their estimation.

So you have to be very patient, very soft and good to each other, to see that you create an atmosphere of invitation for these great souls to come on this Earth. And if that is not so, then they will wait, they will not incarnate, because they don't want to have parents who are quarreling, who are fighting, who are suspecting, who are troubling each other.

Now, one has to know that Sahaja Yoga marriage has a precise reason. It is not you are marrying just out of fashion; you are marrying because you want to have children who are realised Souls, on this Earth to come. We give them a place, parentage to do that. And if you do not understand the value of that marriage, then it is better not to be married in Sahaja Yoga. It's better to spare the Sahaja Yoga. There's only one snag in Sahaja Yoga is this, that you are all born of the same Mother, so you are all brothers and sisters in a way. But when you are going to marry each other, then this point becomes a little funny, that how can a brother marry a sister? Now, we can say like that, that I would say that it would be better if you marry not in the same community, but marry from somewhere else. At the most a Sydney Sahaja Yogi should marry a Melbourne Sahaja Yogi.

Some distance should be like that, so that it is kept like not brothers and sisters, should be better.

But I've seen when this happens there is more conflict, because they still carry on with the idea that they are from Melbourne and another from, what do you call it?,

Sydney. Just I can't tell them about it, Sydney. Now the Sydney and Melbourne should not be a matter of conflict. Because as soon as they start quarreling they'll say, “Oh, you Melbournian, I know you are like that." And she'll say, “You Sydneians, you are like that." And immediately you become like that and you start quarreling about it.

So you must know that you are not a Sydneian or a Melbournian, but you are nothing but a Sahaja Yogi. And Sahaja Yogi has no caste, community or any race, or any, any religion, or also no bar of any nation. Whatever nation you come from, you are a Sahaja Yogi, you are a universal being, you are. You can feel the vibrations of anyone sitting down here, whether he's from Hawaii or from America, doesn't matter.

So, when you can feel about everyone, that means you are no more belonging to any community or any particular country, you are a universal being. And that's what we have to do, we have to create more universal beings. And to expedite that, we want to get these great souls on this Earth, so it's a very important work. They have to be on this Earth, because they are the great channels for this Divine work.

Once they start descending on this Earth, the real ones, it will all expedite, it will be such a great, you don't know, it will be such a great sudden explosion of Sahaja Yoga. You'll be amazed how it can grow faster with these people coming down. And we should try to make such arrangements that we get the real blessings of those people, that they come down on this Earth. It's very important.

So I would request you to think about the marriage from a new angle and from new ideas by which you can really understand the value, the value of these marriages. And then you make it a successful marriage and not a failure or a nonsense of it. That's such a great sinful thing to do, because you are married before realised Souls.

So there is no question of being just married like other people are married and then they, they take a nameplate on their car saying “Just married" and they go, they are going to a divorce case. There cannot be such a thing for Sahaja Yog, it's a serious thing. If you are not serious enough about it, better not marry. If you have expectations about marriage, it is better not to marry. It is better not to marry.

Nobody is going to force you to marry. Just say, `No, not at all, I'm not going to.' But if you are going to go on like this, you are really be harming Sahaja Yoga in the worst possible way. It is like stabbing Sahaja Yoga from the back.

So there is no need for you to get married, in case you do not want to have it. On the contrary, it would be better that there are many married couples who can produce children and they can have those great people born to them. But if you think that adjustment and all that means all kinds of these old ideas of married life, it's better that you do not get married. It's a new heavenly marriage, for which you should be prepared to receive the beauty and the blessings and also the greatest of greatest, the ultimate meaning of it.

I hope you will understand that Sahaja Yoga is emphasizing on marriages and we do not believe in any

asceticism, running away from family life. We believe that family life is the most important thing. We have to establish it very well on this Earth and that we have to see in these beautiful nests of Divine Love that great souls are born and we have to continue with it. There's no escape from having a very good married life. And I wish you, all of you, that you will have a very good happy married life. And those who are not married, I wish them that they also will have a very happy married life.

Now I've been married, I think thirty-sixth year is this, My marriage today. There's so many years have passed but still, I still feel like a bride with My husband, because really we have been very wise people to live like that. And of course there are ups and downs, but ultimately one feels very different about the whole thing. He has sent a beautiful letter today, thanking you all for your kindness shown to Me and for all the kindness you have shown to him.

So we should have the Pūjā: is today as a Gṛuhalakṣhmī you are worshipping Me. As a Gṛuhalakṣhmī in you and which is very essential also, to worship Me as a Gṛuhalakṣhmī, because you all have a problem with your Gṛuhalakṣhmī. That's the left Nābhī.

So I hope it will work out better for you and we'll start with the Pūjā.

After this short Pūjā that we have, then we'll start with this Devī havan, because this we have not been able to do so far and this is very important. We have to somehow or other manage it today if possible.

We should do thousand Names, would be a very good idea.

[Hindi/Marathi conversation.] Who else is getting married? You also? Get these two. Would you come, too? Please come.

How can you sit there? Can you spread something? Have you got something to spread?... These are very handy things, eh? Very handy. You can pull that. I think that's a better idea. Just now we are not going to sit there, so you can pull all this out. Why not spread it here? No, no, it's all right, no, that's OK. This is better, to pull this out.

That's better, yes. Now everyone sit down. [Hindi/Marathi.] Yes, that's all right. Come along, sit down. Now, who else is there? She's left. You can sit there. You can move there. You see, just have that thing connected there, see, she can move it. She can move it, you see? That's sufficient now, that's all right. Come and sit down. It's all right? Now. It's now one more you want? Just leave it.... Yes, that's better. This is better. You spread it more like that. This is the better thing. [Hindi/Marathi.] It's a short one, not too long, all right? First is Gaṇeśha Pūjā. Tell the meaning of it. [Hindi/Marathi.] They should know the meaning.

This is a, I have told him to today say it out. Now this is what we were saying, that Christ is described in short. This is very short description. And what He is, actually His all aspects have been described in short, again in short, very much in short. These few things he will be reading it and explaining it to you, while you just wash Me.

Sahaja Yogi: Now here we worship the Lord Jesus in the name of Lord Gaṇeśha [Gaṇeśha Atharva Sheersha

begins]. He is supposed to be in totality the essence of all the principles. He is in totality,

Shri Mataji: Principles, all the principles.

Sahaja Yogi: All the principles of the universe.

Shri Mataji: Tattwa.

Sahaja Yogi: TatTwam asi. Means the totality of all the principles of the universe... Then he is supposed to be the kartasi, kartasi means...

Shri Mataji: The Doer.

Sahaji Yogi:... he is supposed to do all the doings, it is he who does all the doings... then he says Twameva kevalam dartasi means he is the

Shri Mataji:... Support.

So He is the support.... He is the one who takes away all the problems.

He's the one. He's the sucker of all the problems of the universe.... Brahma, Brahma. Brahma is this Brahma Shakti, you see, this Praṇava. Praṇava.... Present in you as the spirit. He resides you as spirit.

Is the truth. Not `He says the truth,' but He is the truth....

The disciples. In the disciple principle.... He exists in all the directions.... He is the complete literature.... Joy. “You are the one who is the All-pervading Power within us." “Sat chit Ānanda dvitiyosi" means “Nobody can compare You to Your capacity to be Sat chit Ānanda."... Attention. Ānanda means joy. And “Nobody can be compared with You."... The Creator.... Science of knowledge....

He is the complete literature.... Joy. You are the one who is the All-pervading Power within us...

nobody can compare to your capacity to be sat chit Ānanda. You are the knowledge and you are the science of knowledge Destroys... “Tish thati" means it stays: “The whole world stays because of You. As long as You are there, the world will stay." [Aside:] Let him be, let him be. That's not so,. Sit down, sit down, sit down.

When you are completely, the whole world is destroyed, that time only You are there. You are the witness.... Everybody can only experience You and nothing else.... Him, through Him, through Him....

The water. He is the ākāsha.... He's the sky, ether. All the elements.... Guided by Him.

There are, you see, four stages of your sound, you see, when they, para, pashanti, madhyama. You see, there are four stages of your sound that starts from here.... You see, the sound starts from here. This is para.

Sound starts from para. From here it starts. Then it goes to pashanti and the heart just pulsate.

But it is, pashanti means it is just watching. Here it is madhyama. It is the center, means it doesn't, neither watch nor this thing. And then, at the mouth part it becomes eloquent.

So “all these four stages of the sound are governed by You." By You.

No, no, Guṇas virtues nahi. Guṇas means moods, moods, moods; qualities. You see, Tamo Guṇa and Rajo Guṇa and Satya Guṇa: He's beyond them, He's transcended. You see, for Him there's nothing like sin.

Whatever He does is Divine.... “You are beyond Your body."... “You are beyond time."... Mūlādhāra Chakra....

“You are the three powers." Three powers. Trigunātmika, means all these three powers: Mahālakṣhmī, Mahāsaraswatī, Mahākālī.... “Upon You." All the time....

He's the Creator. He's the Sustainer. He's the Protector also. He's the one destroys.... Indra is the God of the Gods.... He is the sound of God, Omkāra.... He's the assemblage of all that.

Gana means all the, all the celestial beings on the left hand side are called as ganas, you see? They are, the leader of them is St. Michael. He is even before them, He's born even before them. He's even higher than them.... You see, this is what is Alpha and Omega: that He is, He's the first Word that is created and He is the last Word, He's above the last Word that is created....

The bindu gives you salvation.... You see the vibrations, I don't know if you can see them? It looks like a comma, `anusvarah' is commas.

So that's how you, each side like little, little commas; if you can see them...

See, the complete Omkāra is: first is Ga-karah, is Gaṇapati, Ga. “Ga-karah purva-rūpam": the first is, you see, You take the form of Gaṇeśha in the beginning, “purva-rūpam", Gaṇeśha is in that. Then You take the form of Omkāra... And the last is when You become just a comma.

Sound is mantras, you see. To know Him through the mantras, you have to learn the Gaṇeśha-Vidyā, is the knowledge of Jesus. If you have to know the mantras, you have to know through the knowledge that the whole science is called, is the knowledge of Gaṇeśha. Or you can call the Vidyā of Gaṇeśha, means the technique of

Gaṇeśha. And if you have to know how the mantras work out, this is the science. The science is called as Gaṇeśha-Vidyā, is all His science.... He, that's why He's called as Ganaka, Ganaka-rishihi, that's why He's called, because He's the master of that. He's the master of the art of mantras, the sounds.

Chandah. It's a mantra, Gāyatrī is one of the mantras, you see. And it's on the right hand side.

Chandah is... music of all the mantras. The rhythm, rhythm, rhythm. You see, you have to say mantras with a certain rhythm and He's the rhythm.

How to, how to... awaken this deity.

Sahaja Yogi: “Om Gam Ganapataye namaḥ", this is the mantra for awakening this deity.

Shri Mataji: You see, the Gaṇeśha-Vidyā.... One tooth; because with the another one He writes.

And He's got the trunk. Is one of the loops. See, He controls you with a loop. If you try to misbehave, then He puts a loop round you and pulls you back.... Yes. Ankusha is that you use it on the elephant, to control. On the elephant. Ankusha. But it is a very, it's a guiding instrument.

Protection.... I mean, something very humble animal, very humble, is mouse for Him. And for Christ also, the donkey, which is the humblest animal.... Red clothes.... At least on His Chakras we should put red. That's why...

Sahaja Yogi: And that's how He manifests, even as a human being.

Shri Mataji: See.... Good yogi, not a,... No, no, `a yogi' means anybody going to church: that's not a yogi. See, a

yogi... Yoga. You see, “vam dhyayati" means “by which you know."... Only the yogis, again.

Bow to You.... Because He's purity.... of Shiva. Shiva is the... You know Shiva, you know. You are the one, You are the statue of blessings. You are the statue of blessings.

This is just the abridged form.

So this is nothing to understand Him. But just this is said, is just in the beginning, to make it... [Hindi.] See, they're Gods, you see. You're also Gods now, because you have all the powers. Prayed to the, prayed to Viṣhṇu to create a power by which they, all these horrible devils can be destroyed. And then a Goddess was created. This story is better to hear.

Sahaja Yogi: [Asks if it is the same story as in the `Devī Māhātmyam'.] You've got `Devī Bhagavat', you have got it? But I wish you had read it. All right.... You know the story? All right... then say the mantras.

`Mahālakṣhmī Stotram'. [Hindi.] Raul Bai is very particular about the ritual to be done properly. I said the brain should be all right, first of all. If you go on doing everything properly, doing this, do this...

First of all ego must go, otherwise what's the use?... [Hindi.] There is some yoghurt in that? [Hindi.] You've been working very hard,... really. You have been really working very hard. You have; two Pūjās is too much! You see the raktagandha: He likes to be, He likes to be covered with raktagandha, you see. You see, the kind of a tree we get, called as raktagandha, which is like the sandalwood but is red coloured; and He likes it to be all the time covered with it. That's why I have to cover

Myself, it's to cover this portion, there He resides. Raktagandha. `Rakta' means blood and `gandha' means this particular type of a sandalwood it is, which is of the red colour, which is rubbed and is put here.

This is typically Bali, or Australian? There's so much vibrations, all the rest I'm doing it. She says, you have said all the mantras, she says, now she's finished. [Hindi.] Let's see who gets the best! Where is Barbara? Come along, take your photograph. Let her have one. Let's see now and she'll decide. See, your photographs also depend on your state of mind, very much so. Done? All right? Now, may God bless you. Does he want? All right. You can come closer, for My feet. Come along, you have to do My feet also.

Done? All right.

Of the sanctity of marriage. May God bless you and give you the full idea of sanctity of marriage.

Let's start the *[UNCLEAR]*. Now, you all have to get up from here and some people who have come for the first time should come forward. If you have come for the first time, you should come forward. And you can also take a stool for yourself or something, or a chair.

[Version 2:] [Gaṇeśha Atharva Sheersha starts.]

Shri Mataji: Tell the meaning. [Hindi/Marathi.] They should know the meaning. [Hindi/Marathi.] This is a, I have told him to today say it out. Now this is what we were saying, that Christ is described in short. This is very short description. And what He is, actually His all aspects have been described in short, again in short, very much in short. These few things he will be reading it and explaining it to you, while you just wash My feet.

[To a Sahaja Yogini:] Now you organize.

[Gaṇeśha Atharva Sheersha starts again.]

Sahaja Yogi: Om, Namaste Ganapataye. Twameva Pratyaksham TatTwam asi. Twameva Kevalam Kartasi. Twameva Kevalam Dhartasi. Twameva Kevalam Hartasi. Twameva Sarvam Khalvidam Brahm'āsi. Twam sākṣhāt Ātmāsi Nityam.

Now here, we worship the Lord Jesus in the name of Lord Gaṇeśha. He is supposed to be in totality, the essence of all the principles. He is in totality,

Shri Mataji: Principles, all the principles,

Sahaja Yogi: All the principles of the universe,

Shri Mataji: Tattwa.

Sahaja Yogi: “TatTwam asi." Means the totality of all the principles of the universe. Then he is supposed to be the “kartasi” kartasi means...

Shri Mataji: The Doer.

Sahaja Yogi: He is supposed to do all the doings, it is he who does all the doings. Then he says “Twameva kevalam dartasi" means he is the...

Shri Mataji: Support.

Sahaja Yogi:... he is the supporter of all the things in the universe.

Shri Mataji: He is the support.

Sahaja Yogi: The he is the “Kevalam dhartasi." Ara ne?

Shri Mataji: He is the one who takes away all the problems. He's the one. He's the sucker of all the problems of the universe.

Sahaja Yogi: Then it is said: “Twameva Sarvam Khalvidam Brahm'āsi" means he is the totality of the universe.

Shri Mataji: Brahma, Brahma. Brahma is this Brahma Shakti, you see, this Praṇava. Pranam, Pranam.

Sahaja Yogi: He himself is the All-pervading Energy.

Sahaja Yogi: “Twam sākṣhāt Ātmāsi Nityam" He's always...

Shri Mataji: Present in you as the Spirit. He resides in you as Spirit.

Sahaja Yogi: He always says the truth.

Shri Mataji: He's the truth. Not “He says the truth” but He is the truth.

Sahaja Yogi: “Ritam Vachmi. Satyam Vachmi. Ava Twam Mam. Ava Vaktaram. Ava Shrotaram. Ava Dataram. Ava Dhataram. Ava noo Chanam. Ava Shishyam. Ava Pash chat tat. Ava Puras tat. Avot tarat tat. Ava Dakshinat tat. Ava Chor Dhvat tat. Ava Dharat tat. Sarvato Mam Pahi Pahi Saman tat." Here he says, that he is supposed to be *[UNCLEAR]*. The hearing is done by him. The speaking is also done by him. He is in the “shirsha” shirsha means...

Shri Mataji: In the disciples, in the disciple principle.

Sahaja Yogi: Disciple principle is also the Lord Gaṇeśha. In the principle of teacher also is the principle of Lord Jesus. He's also in all the directions, east west north south.

Shri Mataji: He exists in all the directions.

Sahaja Yogi: Since he exists in all the directions, he is all-pervading. Every where *[UNCLEAR]*.

“Twam Vang mayas Twam Chin mayah. Twam Ānanda mayas Twam Brahma mayah. Twam Sat chit Ānanda dvitiyosi. Twam Pratyaksham Brahm'āsi. Twam Gñyāna mayo ViGñyāna mayosi."

Sahaja Yogi: He says the entire...

Shri Mataji: “vang mayah" means literature. He is the complete literature.

Sahaja Yogi: He is the complete “ānanda"; Ānanda means...

Shri Mataji: Joy.

Sahaja Yogi: “Brahma mayas"...

Shri Mataji: “You are the one who is the All-pervading Power within us."

Sahaja Yogi: “Sat chit Ānanda dvitiyosi" means, if there is no other better happiness.

Shri Mataji: No. “Sat chit Ānanda dvitiyosi" means, nobody can compare you to your capacity to be Sat chit Ānanda.

Sahaja Yogi: Sat means truth, chit means...

Shri Mataji: Attention. Ānanda means joy. And Nobody can be compared with You.

Sahaja Yogi: “Twam Pratyaksham Brahm'āsi" you are in totality, existing Brahma.

Shri Mataji: The Creator.

Sahaja Yogi: “Twam Gñyāna mayo ViGñyāna mayosi." You are the knowledge

Shri Mataji: Science of knowledge.

Sahaja Yogi: You are the knowledge and you are the science of knowledge. “Sarvam Jagadidam Twatto Jayate.

Sarvam Jagadidam twat tas tish thati. Sarvam Jagadidam Twayi Laya me shyati. Sarvam Jagadidam Twayi Pratyeti. Twam Bhūmi rapo nalo nilo Nabhah. Twam Chatvari Vak Padani."

Sahaja Yogi: That means here he says, when the all world goes away...

Shri Mataji: Destroyed.

Sahaja Yogi:... is destroyed, it is he who remains. “Sarvam Jagadidam twat tas tish thati" when the all body...

Shri Mataji: No. “Tish thati" means it stays in it. The whole world stays because of You. As long as You are there, the world will stay.

[Perhaps about a dog:] Let him be, let him be. That's not so very,. Sit down, sit down, sit down.

When You are completely, the whole world is destroyed, that time also, You are there. You are the witness.

Sahaja Yogi: “Twayi Pratyeti."

Shri Mataji: “Twayi Pratyeti” Everybody can only experience You and nothing else.

Sahaja Yogi: If you have any experience of the Divine it is because of him.

Shri Mataji: Him, through Him, through Him.

Sahaja Yogi: “Twam Bhūmi rapo nalo nilo Nabhah” He is the soil, He is...

Shri Mataji: The water. He is the ākāsha. Nala means fire.

Sahaja Yogi: Nilo...

Shri Mataji: He's the sky, ether.

Sahaja Yogi: He is the fire.

Shri Mataji: All the elements.

Sahaja Yogi: “Twam Chatvari Vak Padani"...

Shri Mataji: Guided by Him. There are, you see, four stages of your sound, you see, when they, para, pashanti, madhyama. You see, there are four stages of your sound that starts from here. You see, the sound starts from here [shows her stomach]. This is para.

Sound starts from para, from here it starts [shows again her stomach]. Then it goes to pashanti, the heart just pulsate. But it is `pashanti', means it is just watching. Here it is `madhyama' [shows her throat]. It is the center, means it doesn't, neither watch nor this thing. And then, at the mouth part, becomes eloquent.

So all these four stages of the sound are governed by You, by You.

Sahaja Yogi: “Twam Guṇa traya teetah. Twam Deha traya teetah. Twam Kala traya teetah. Twam Mūlādhāra sthitosi Nityam. Twam Shakti trayat makah. Twam Yogino Dhyayanti Nityam. Twam Brahmā, Twam Viṣhṇus, Twam Rudras, Twam Indras, Twam Agnis, Twam Vāyus, Twam Sūryas, Twam Chandramas. Twam Brahma bhūr bhuvah Swarom." He is beyond all the Guṇas, that means, beyond all the virtues.

Shri Mataji: No, no, “guṇas virtues nahi" [Guṇas are not virtues]. Guṇas means moods, moods, moods; qualities. You see, `tamo Guṇa' and `rajo Guṇa' and `Satya Guṇa' He's beyond them, He transcended.

You see, for Him there's nothing like sin, whatever He does is Divine.

Sahaja Yogi: “Twam Deha traya teetah."

Shri Mataji: You are beyond Your body.

Sahaja Yogi: “Twam Kala traya teetah."

Shri Mataji: You are beyond time.

Sahaja Yogi: “Twam Mūlādhāra sthitosi Nityam." Now Mūlādhāra means, the Mūlādhāra of the universe.

Shri Mataji: Mūlādhāra Chakra.

Sahaja Yogi: Mūlādhāra Chakra of the universe. There he resides.

Shri Mataji: resides.

Sahaja Yogi: “Twam Shakti trayat makah."

Shri Mataji: You are the three powers. Three powers. Trigunātmika, means all these three powers: Mahālakṣhmī, Mahāsaraswatī, Mahākālī.

Sahaja Yogi: “Twam Yogino Dhyayanti Nityam" means Yogis, means all the saints of the universe they always meditate...

Shri Mataji: Upon You. All the time....

Sahaja Yogi: “Nityam" means every time. “Twam Brahmā” you are Brahmā.

Shri Mataji: He's the Creator.

Sahaja Yogi: He is Viṣhṇu.

Shri Mataji: He's the Sustainer. He's the Protector also.

Sahaja Yogi: He is Rudra.

Shri Mataji: He's the one destroyer.

Sahaja Yogi: He is Indra.

Shri Mataji: Indra is the God of the Gods.

Sahaja Yogi: Agni he is the fire. He is the wind, he is the Sun, he is the Moon. “Bhūr Bhuvah Swarom."

Shri Mataji: He is the sound of God, Omkāra.

Sahaja Yogi: “Ganadim Poorva much charya. Varna dim Tada nan taram. Anus varah Para tarah.

Ardhendu lasitam, Tare na Ruddham. Etat tava Manuswa rūpam. Gakarah Poorva rūpam. Akaro Madhyama rūpam. Anuswarash chantya rūpam. Bindu ru tara rūpam. Nada Sandha nam. Sanhita Sandhih. Saisha Gaṇeśha Vidyā. Ganaka Rishihi. Nich rid Gāyatrī Chandah. Gaṇapatir Devatā. Om Gam Ganapataye namaḥ."

Sahaja Yogi:... Every aspect of Omkāra is he himself.

Shri Mataji: He's the assemblage of all that. “Gana" means all the, all the celestial beings on the left hand side are called as ganas, you see? They are, the leader of them is St. Michael.

So He is even before them, He's born even before them. He's even higher than them.

Sahaja Yogi: “Varna dim Tada nan taram."

Shri Mataji: You see, this is what is Alpha and Omega: that He is, He's the first word that is created and He is the last word, He's above the last word that is created, `varana'.

Sahaja Yogi:... There is a stage after Realisation which is supposed to be...

Shri Mataji: Above it.

Sahaja Yogi: Above Sahasrāra, is ardha bindu sthiti, bindu sthiti and vale sthiti.

So from bindu sthiti, all the sthitis, all the stages, from bindu sthiti onward, there are something like fourteen stages above. All the stages are governed by him... “Tare na Ruddham."

Shri Mataji: The one who gives you salvation.

You see the vibrations, I don't know if you can see them, it looks like a comma, `anusvarah' is commas.

So that's how You reside like little, little commas; if you can see them...

See, the complete Omkāra is: first is Ga-karah, is Gaṇapati, Ga. “Ga-karah purva-rūpam": the first is, you see, You take the form of Gaṇeśha in the beginning, “purva-rūpam", Gaṇeśha is in them. Then You take the form of Omkāra. And the last is when You become just a comma.

Sahaja Yogi:... If you have to learn him from the sound, then Śhrī Gaṇeśha Vidyā, then that knowledge, the knowledge of learning through the sound, is known as Śhrī Gaṇeśha Vidyā.

Shri Mataji: Sound is mantras, you see. To know Him through the mantras, you have to learn the Gaṇeśha-Vidyā, is the knowledge of Jesus. If you have to know the mantras, you have to know through the knowledge, that the whole science is called, is the knowledge of Gaṇeśha. Or you can call the Vidyā of Gaṇeśha, means the technique of Gaṇeśha. And if you have to know how the mantras work out, this is the science. The science is called as Gaṇeśha-Vidyā, is all His science.

Sahaja Yogi:... The one who masters this knowledge is Ganaka-rishihi

Shri Mataji: He, that's why He's called as Ganaka, Ganaka-rishihi, that's why He's called, because He's the master of that. He's the master of the art of mantras, the sounds.

Sahaja Yogi: “Nich rid Gāyatrī Chandah."

Shri Mataji: Chandah. It's a mantra, Gāyatrī is one of the mantras, you see. And it's on the right hand side. Chandah is... music of all the mantras. The rhythm, rhythm, rhythm [tāla]. You see, you have to say mantras with a certain rhythm and He's the rhythm.

Sahaja Yogi: “Gaṇapatir Devatā." The Lord himself is Gaṇeśha. “Om Gam Gaṇapataye namaḥ."

Shri Mataji: How to, how to awaken this deity.

Sahaja Yogi: For that the mantra has been given. “Om Gam Gaṇapataye namaḥ" this is the mantra for awakening this deity. “Eka Dantaya Vidmahe. Vakra Tundaya Dheemahi. Tanno Dantih Prachodayat." His description has been made all here. “Ekadantam Chatur hastam."

Shri Mataji: You see, the Gaṇeśha's mantra. He is having one tooth; because with the another one, He writes. And He's got the trunk.

Sahaja Yogi: “Pasham ankush dharinam." Pash?

Shri Mataji: Is one of the loops. See, He controls you with a loop. If you try to misbehave, then He puts a loop round you and pulls you back, pash,

Sahaja Yogi: Ankush is a kind of instrument...

Shri Mataji: Yes. Ankusha is that you use it on the elephant, to control. On the elephant. Ankusha.

But it is a very, it's a guiding instrument.

Sahaja Yogi: “Radam Cha Varadam Hastair" means He is offering you hand,...

Shri Mataji: Protection.

Sahaja Yogi: “Bi bhranam Mooshak dhvajam." Mouse is his carrier...

Shri Mataji: I mean, something very humble animal, very humble, is mouse for Him. And for Christ also, the donkey, which is the humblest animal.

Sahaja Yogi: “Raktam Lambodaram Shoorpa karnakam. Rakta vasasam." Means he wears red clothes, he likes to wear red clothes.

Shri Mataji: Red clothes.

Sahaja Yogi: “Rakta gandhanu liptangam." It should be red on the forehead and on the body. Even on the body, he would like to put red safran the red one.

Shri Mataji: At least on this Chakra, we should put red [shows the Āgñyā Chakra].

Sahaja Yogi: “Rakta Pushpaihi Supoojitam." Means he likes the red flowers.

Shri Mataji: That's why...

Sahaja Yogi: That's why you brought am those red flowers for the Pūjā? “Bhaktanu Kampitam Devam." For the devotees, he has a tremendous compassion... The compassion that flows from him is for the universal good.

“Aavir bhootam Cha Shristyadau. Prakritehe Puruṣhat param." He comes on the earth to give emancipation to the human beings and that's how He manifests, even as a human being.

Shri Mataji: See.

Sahaja Yogi: “Evam Dhya yati Yo Nityam. Sa Yogi Yoginam Varah." A yogi.

Shri Mataji: Good Yogi, not “a yogi." No, no, “A yogi" means anybody who is going to church: that's not a yogi. See, a yogi...

Sahaja Yogi: So the connexion by which you know the Divine is known as Yoga.

Shri Mataji: Yoga. You see, “evam dhyayati" means “by which you know."

Sahaja Yogi: Such Yogi worships this Lord Gaṇeśha or Lord Jesus in the fashion by meditation.

Shri Mataji: Only the Yogis, again.

Sahaja Yogi: “Namo Vratapataye. namo Gaṇapataye. namaḥ Pramatha Pataye. Namaste Astu Lambodaraya, Ekadantaya, Vighna Nashine, Shiva sutaye, Śhrī Varada moortaye namaḥ." Here, such Divine personality, I bown to you.

Shri Mataji: Bow to You.

Sahaja Yogi: Always, in purity, I bow to you.

Shri Mataji: Because He's purity.

Sahaja Yogi: You are the son of the Spirit “Shiva sutaye."

Shri Mataji: No, of Shiva.

Sahaja Yogi: He is born out of Shiva.

Shri Mataji: Shiva is the,

Sahaja Yogi: Shiva is the Spirit of the Universe.

Shri Mataji: Yes. Sadāśhiva is God Almighty. You know Shiva, you know.

Sahaja Yogi: Śhrī Varada moortaye namo namaḥ.

Shri Mataji: You are the one, You are the statue of blessings. You are the statue of blessings. You see, this is just the abridged form.

Sahaja Yogi: There are only eight Shlokas, eight stanzas, very small. Bolo Śhrī Bhagavatī Mātājī, Śhrī Nirmalā Devī ki Jai!

Shri Mataji: So this is nothing to understand Him. But just this is said, is just in the beginning. To make it... Atharva Devī *[UNCLEAR]*. You have got this Book in English? No? [At the end of the talk Shri Mataji is a bit annoyed by the ego of the Sahaja Yogi who chanted and explained Atharva Shirsha. In fact, he made a `mistake' between Sadāśhiva and Shiva when he said “Gaṇeśha is the child of the Spirit." He extrapolated because this is not what is written, literally.

So Shri Mataji corrected him. Unfortunately, when Shri Mataji wanted to explain the difference between Sadāśhiva and Shiva, he did not let Her speak. It is for this reason that She added Sadāśhiva is God Almighty as it is under this form that He is the Spirit of the universe.]

Contents: 1981-04-07 **Śhrī Lalitā Havan, after Śhrī Gṛuhalakṣhmī Pūjā, Sydney, New South Wales, Australia**

... when the Holy Ghost came in the form... in the form of the Cool Breeze like this [Shri Mataji blows into the microphone].

Contents: 1981-04-08 **Talk to Sahaja Yogis, Farewell Talk about an Ashram of Sahaja Yoga, Sydney, New South Wales, Australia**

The first thing about ashram one must know, that an ashram of Sahaja Yoga is a place for, not only worship, not only for getting realisation, but transformation, but is a nucleus, is a nucleus which triggers the happenings.

This is an instillment through which the whole atmosphere can be changed and so this is a very, very

holy place. Extremely holy, holier than holy, which is called as synagogue, some people might say, the holiest, sanctum sanctorium. And this place is to be treated with that respect by the inhabitants, as well as by the people who visit this place.

Because if something goes wrong with this, then it is going to be difficult for Me also to communicate with you. It is like a Gaṇeśha Shakti or the power of Śhrī Gaṇeśha, is placed in asthana, means a place, thana.

So this is a very important thing one must realise about this place.

So one has to be very respectful about this place. Those who live here have to sacrifice certain things that they would do in their house, but it has an advantage over other things.

Contents: 1981-04-14 **Welcome Address to Her Holiness Shri Mataji Nirmalā Devī by K. Subramanyam, Mavalankar Auditorium, Constitution Club, Raff Marg, New Delhi, India, from Nirmalā Yoga, Issue 3 (May-Jun 1981), pp.22,24**

As the famous German philosopher Schelling remarked once: “If God would appear to me with the truth in the right hand and the quest of the truth in the left, asking me to choose between the two, I would rush towards his left hand telling him: Oh God! keep the truth for yourself alone." This is because the modern seeker is more interested in the game of truth seeking than in the Truth itself It would not have mattered if subject was only for academic discussion like the question whether God exists

or whether rebirth is a fact or fiction. But it directly affects the life of a large mass of humanity today in the world. Millions of people have taken to one course or another under the name of spiritualism. They are all wandering in wilderness, treading the tracks which they believe will lead them to their goals.

The spiritual guides in this country who show these tracks are called Gurus and Mahārishis. They even usurp the attributes of God and call themselves Bhagwans. How to know who is a real Guru and who an imposter? In Indian thought, Gurus are held in high esteem. The tradition demands absolute faith from a follower and his complete surrender to the Guru. It shuts doors to the discerning eye and the discriminating mind. No surprise that shrewd men with greed and passion don the garb of spiritual guides and their Ashrams become dens of vice and corruption.

A craze for spiritualism is raging all over the world. Spiritual masters and their Ashrams are growing like mushrooms. Hundreds of books are being published to preach the so-called spiritual ideas and thoughts. Thoughts of gullible people, desperately seeking solace, fall pray to self-styled saviours. India has become a focal point of this Spiritual craze.

So far, India is known for her great spiritual wisdom, as the land of enlightenment. This has attracted a huge inux of lay seekers into this country and large export of spiritual leaders to the affluent countries in the West.

In India, the spiritual phenomenon, as it is commonly believed, has innumerable ramifications. For instance, formal worship of a deity, invocation of ghosts and

spirits, reciting of mantras and lastly the meditation on a God's name or form or with a blank mind, for achieving occults powers by difficult or odd rituals and they are all believed to be spiritual practices. Devotion and surrender to God, control of mind and body, introvert search of the ultimate reality, physical austerity and fasts, indulgence in intoxicants and sex, have all been postulated as ways of Sadhana, This is broadly the so-called spiritual scene today.

It is a matter of great concern for all those who are real seekers and who have a genuine urge for spiritual development. It raises before them the questions? `What is right and what is wrong? What is true and what is false? What is base and what is exalted?' And the crux of the problem, `What is exactly the spiritual phenomenon?' The answers to these questions are essential to clear off the mass in which spiritualism is enmeshed today.

We have gathered today here to hear the clear message of Her Holiness Mātājī Nirmalā Devī who interprets this phenomenon differently. She defines the Sahaja Yoga Kuṇḍalinī Yoga as the Yoga innate to the human nature. Since it comes so natural to our personality, we need not impose any external discipline on ourselves for spiritual growth. What we have to do is to just understand the cosmic force working within us and allow it its free play. Let our Kuṇḍalinī awaken from its slumber and flow up in its natural course.

According to the legend, Lord Kṛiṣhṇa, in his young age, used to pelt stones and break the pitchers of the Gopies [milk maids] of Gokul and Brindavana while they were on their way home from the Yamuna.

He enjoyed the fun when the milk maids were drenched with the water pouring down from their pitchers.

Poets in the past have interpreted this mischief as an amorous sport of Lord Kṛiṣhṇa, the saints, saw in it Divine Love between the Gopies and the God. Mātājī Nirmalā Devī interprets it differently. She says, cosmic vibrations were saturated in the waters of the Yamuna through the touch of Kṛiṣhṇa, who was a manifestation of the cosmic power. When he broke a water-filled pitcher, the vibrated water flowed down the back of the Gopi to the base of her spine and there, by contact, awakened Kuṇḍalinī, the serpent power which is a fraction of the cosmic power in the human body. In other words, by his apparent mischief, Lord Kṛiṣhṇa bestowed on the Gopis the bliss of the Divine energy. This interpretation was given by Her Holiness Mātājī Nirmalā Devī in one of Her discourses in Delhi. The Kuṇḍalinī Yoga is centuries old in India. But Mātājī has given it a new interpretation and a scientific base. What is amazingly remarkable about her is that she awakens your Kuṇḍalinī just by the grace of her glance or her mere presence, as though she is an inexhaustible reservoir of the cosmic energy awaiting you only to stretch out your hands towards her. This awakening of the Kuṇḍalinī brings you all joy of life and enables you to live better, she says. In the presence of Mātājī Nirmalā Devī, the Divine Kuṇḍalinī Shakti of the seeker is awakened to its glory. Realisation of God is possible only after the sleeping Divinity Kuṇḍalinī Shakti is fully awakened.

By regular Sadhana and dedication, the Divine Kuṇḍalinī Shakti aroused in you by Mātājī can grow in strength and

envelope your whole being You experience the divinity within you, which is the essence of truth, bliss, beauty and love. Then the complete integration of the mental, physical, emotional and spiritual self in you takes place. Gradually all your physical, mental and emotional ailments are cured.

Cool nectarine vibrations of divinity flow through your body and hands. You can grant Self-realisation to others and cure them of physical ailments.

The awakening of Kuṇḍalinī Shakti by Mātājī Nirmalā Devī when it blossoms into its fullness will give you the experience of the Divine which is in total conformity with what is described in all our scriptures.

Nobody would doubt her claim when one sees her in exuberance of health and joy and attending to the various ailments of people. The most lovable thing about Mātājī Nirmalā Devī is her disarming informality and contagiously affectionate disposition. Unlike other god-men she bestows her grace on all without discrimination and delights in personal contact with everyone in a congregation. That explains why she calls herself your mother, rather the mother and not your master.

It is our great fortune that Mātājī Nirmalā Devī is amidst us today in spite of her hectic tour of Australia. She has returned only a few days ago to Bombay [Mumbai] to cheer our minds and grant Self-realisation. I, therefore, appeal to all present here to be simple and humble in receiving the Divine vibrations and listening to her message, Let us stop our game and stand in the sunrise, behold the smile of the Goddess. The birth of the new

day! Let us recognize Her, the goal, the Devī, the Mahā Devī.

Contents: 19**81-04-1x Letter to London Sahaja Yogis, India from Nirmalā Yoga, Issue 4 (Jul-Aug 1981), Front Back Cover**

My dearest Children, Thank you very much for the beautiful flowers you sent me. They remind me of you all. I missed you very much all those days of separation.

I hope you get my tapes from Australia, I have said lots of new wonderful things.

I am coming back very soon to enjoy your joyful and sweet company.

Yours as ever, Your loving mother Nirmalā 1981-04-1x Letter to London Sahaja Yogis, India (around April 14) (Original Writing)

Contents: 1981-04-17**, Public Program (Hindi), New Delhi, India**

It was a good program. We all in Delhi were expecting a big number and they came and got their realisation. It has happened before also, people come get their realisation and then get lost.

So first thing should be to get them registered. Distribute them in groups and keep in touch with them otherwise again they will be lost.....

Contents: 1981-05-00 **Quote on Deep People, Flat, 52 Darwin Court, Gloucester Avenue, near Regents Park, North London, UK (month not sure)**

I may never speak to them [deep people] but I know them because we resonate together.

Contents: 1981-05-04 **Sahasrāra Pūjā, Chelsham Road, London, UK**

Such a pleasure to come back to Europe.....

.....

Today is a day, when I should talking about Sahasrāra. Because tomorrow is the day of Sahasrāra and that is the greatest blessing of Sahaja Yoga after Christ's advent. Even if He has sucked your sins, you are to be given realisation. Without realisation it has no meaning and so this Sahaja Yoga which is today's Mahā Yoga came into being because you all have to be realised. You have to know yourself. *[UNCLEAR]* that is the spirit. That is the only way we can know God. There is no other way that we can know God.

We have to be our spirit.

The second thing that we in all the Christian nations have done is to forget our spirit. It is a Devīl catch. If the ego develops, it covers your heart. You can even become emotionless. When it covers your heart, then your heart becomes like a stone and the spirit does not shine. All the time what you have to say, that `I'm the Spirit!' All the realised Souls have to say “I'm the Spirit. I'm not this body, not this mind, nor this superego, none of these `upadhi's' as they call them, but I'm the Spirit, the pure Spirit I am." If you could that recognize in you, that you are the spirit, your realisation will be fully established.

As long as you are identified with other things, this cannot be established.

So first and foremost thing you have to recognize that you are the spirit. You are not the thoughts which are overcrowding you, you are not the fears with which you suffer, you are not the ambitions whit which you run, but you are that pure spirit, which never changes, which is eternal, which is blissful, which is Sat-chit-ānand. We all the Sahaja Yogis have to know, that we are the spirit. This is the mantra, that one hat to recite for heart catch.

If your heart is not clean, you can never get realisation. Anybody who comes with funny ideas about Me you have seen, he never gets realisation. You have to have clean heart. You have to cleanse your heart, that's why I sometimes say that you have to put your Guru into your heart, who will clean your heart.

Just to clean your heart, as you employ a maid in the house to clean your *[UNCLEAR* heart/hut] you can employ your mother for that purpose. Cleansing is My job, morning till evening I'm cleansing. That's My name is also. But cleansing is such a big thing, such a big thing that brings forth everything else with it. If there is dust on the *[UNCLEAR]* on any diamond which will be very expensive, you cannot see it! In the same way if your spirit is clouded with doubts and fears, cunningness *[UNCLEAR]*, then your spirit cannot shine. Now, it's such a vicious circle that it is not easy to break. Even there your mind *[UNCLEAR]* for Sahaja Yogi it is very easy is to sit before My photograph, put your left hand here and one on your heart and say: I'm the spirit. Mother, I'm the spirit.

Can you try that now. Just put it and say it together. The people in the audience say `Mother, I'm the Spirit' trice.

And a humbler way could be also: `Mother, am I the Spirit?' The people in the audience say `Mother, am I the Spirit' trice. See now.

Now, Sahasrāra braking took place on the 5th May 1970. I was just pushed into it. Then I said one has to now break it. And if you see a very thin line of Kuṇḍalinī really breaks the Sahasrāra through the Heart Chakra. Here is the Heart Chakra. Through the Heart Chakra point only it breaks. If your heart is not clean, it will not break.

So the first and the foremost thing is your Shiva Tattwa, is your heart. Heart must be kept absolutely clean. There should be nothing, that is doubting, that is confused, that is angry, that is ambitious, that is afraid of, nothing of that kind should be into the heart. Just be confident. Just leave it into the hands of God. Because that is the point where the Kuṇḍalinī breaks it and if that point is heavy, you can never break the Sahasrāra. Then it happens, it's such a vicious circle again sets in, those people who have a bad heart, they come to Me and they cannot get their realisation.

So they have an additional chance to attack Me by saying: “We never got the realisation, we never felt the vibrations, so how is it, that You are this?" Because already the heart is dirty, you see. It starts there emitting manifesting its spirit *[UNCLEAR]* and it goes and adding up and adding up and then they can build up a big story against Me.

But the main thing is you have to come to ask for something so great. You have to be, have a heart which is humble, steadfast and also proud of itself. Because in this heart is the spirit which is going to be enshrined. But

what do I do about your realisation. My heart is very pure, absolute purity. There is not even the slightest ripple of anything else but love for it. Even if I get angry it is out of love. Even if I say something sometimes harsh to you, it is out of love. To keep you out of troubles. But in My heart there is nothing but pure love, pure love. And this pure love is the pure Vidyā, is the Pure Knowledge. Is the Pure Knowledge, is pure Vidyā. The complete technic of purity it knows. How does the water purify you? Do you know the Technic what the water does to you? The complete technic of purity resides in the heart and how do I give you realisation is to put you in My heart. Bathe you there nicely. Have you seen crocodiles? People are laughing. Crocodiles have a very ferocious, but when the have their eggs, they take all the little, little crocodiles in their big mouth and you should see the eyes of the crocodile, there are full of love... People are laughing... at the children *[UNCLEAR]*. And the crocodile then put the mouth inside the water and cleanses their... *[UNCLEAR]*. People are laughing. First thing I do is to give you birth in My heart and then cleanse you there in My heart and then take you through My Sahasrāra. I give you your second birth.

Many people ask, that what happens to our Karma? I say I cleanse it! It has to be cleansed.

So many people have ask one question so many times, that how is it that Kuṇḍalinī is such a difficult thing and how is it, You can do so well? I think, there must be something special about Me. I did not tell them who I am. If I say Ādi Shakti they say some sort of a *[UNCLEAR]* woman, see who is about to Ādi Shakti or else Shakti

power itself is horrified and then all talk of that is Ādi Shakti. But this is the Ādi Shakti of love which is beyond human conception. Only by its power you can recognize it and understand it. How it cleanses you. That's how people get cured. They don't know how they get cured. Just with a photograph under your pillow. There is another actress in India who is getting cured. A very famous actress, it's all cured. Just they can't understand and they cannot explain. But this is a Pure Knowledge of cleansing which is built in that photograph, built in! It knows vibrations. It knows everything, the whole technic is built inside. Once you have the vibrations, you don't have to learn any technic, it works out by itself. It is very subtle. It is complete Brahma Shakti. Is a very powerful, very penetrating, very understanding, but it has all its knowledge built in itself. Is the Shuddha Vidyā, is the Pure Knowledge. When you say Nirmalā Vidyā is also the same. It is immaculate. It cannot compared with anything. The technic is so perfect, that it never fails. It knows all the permutations and combinations. It knows how to work it out.

One has to enter into the kingdom of God to see the working of all these technics. That is why it was necessary to open the Sahasrāra of people. Otherwise everything is Greece and Latin for people who listen to all these great prophets and the great Avatāras, they thought they were talking trough their heads. I mean nowadays we talk through our heads only. Because Sahasrāra is there and through Sahasrāra we hear and we talk. To break the Sahasrāra was very important. Of course you were also ready to be saved.

The time had come. Mutual understanding was there and it worked out. It's a tremendous thing that has happened. It should work out in England. I should be here on this day because as I have told you before, England is the heart of the universe.

Contents: 1981-05-10 **Talk to Sahaja Yogis, Organization of Sahaja Yoga in UK, Chelsham Road, London, UK**

..... personality that everybody wants to follow, to become, to love. This would be very selfish to say that I'm enjoying, it's something very funny. You see, some people are like that, self-certificated, again I call them. “Oh, I'm enjoying myself, I'm no problems, you see, why should you worry?" This is all nonsense, absolute nonsense it is. It is that you are enjoying your ego that. But to enjoy yourself means you are enjoying everyone and everybody is enjoying you. Everybody likes you. You are not extreme neither to ritualistic. You are so flexible, you are adjustable. That's like whatever you makes with, takes the colour.

Wherever you put it, it washes. If it appears in the eyes it makes you look beautiful. It's like that. That's the spiritual quality of a person. They are adjustable. In whatever they you are, people enjoy you and love you. *[UNCLEAR]* improved, alright.

Don't blame anyone for anything, not yourself anyone. Enjoy! This is the time for enjoyment, not for blaming, for sitting down sulking and..., no it's for enjoyment. Good. Are you alright now? Good, put your hand towards Me straight. Be alert! You see, some people need alertness.

Be alert! Look at children, how alert they are. When there is an aeroplane going, they'll all come and say: “Bye-bye aeroplane, bye-bye aeroplane!" Now the aeroplane is gone, so that work is done, *[UNCLEAR]* they will come inside, you see something else they will get and do it. You see, to them the whole world is their responsibility. The aeroplane is going, somebody must say bye-bye to the aeroplane.

[Laughter.] So *[UNCLEAR]* will come out and say: “Bye-bye, bye-bye!" And then they'll come inside the house and then they'll get very seriously involved into something else they were doing. Then the pull out these, pull out that, put everything together and whatever it is, you may call it mess, but according to them they are constructing everything. They are responsible for the whole world, you know. If they are realised Souls they are even greater. Every time they say something is so remarkable that really the way they take attitude towards things.

Like this time, at My elder Aradnath came up to Me and she said: “Did You ever study a very nonsensical subject called moral science?" I said: “No, never." “You see, this is such a stupid subject aunty, that you need not study at all. It's horrible." I said: “What do they teach you?" “They teach you `don't steal!' Now, do we steal? Are we servants or what? Why should we steal? Are we thieves? That's tell us don't tell lies. Why should we tell lies?" So, they are realised Souls, they can't understand. They can't understand, can you imagine *[UNCLEAR]* all that. They said: “Why should they teach us like this? What is the need?" I mean, everybody knows, you see. It is like teaching somebody that `food is good for your stomach' or

something else. According to them it is so essential. I mean, it is so much there, what is there to tell them this stupid subject of moral science.

So I said all right, but supposing you have to deal with criminals, then you have to tell them, isn't it? What is to be done and what is not to be done.

So if you become teachers tomorrow you will have to tell criminals: `Don't do it this!' So the younger one says: “By telling anybody, do you think they'll be all right? They'll punch your noses." [Laughter.] The younger one *[UNCLEAR]*. She said, they'll punch your noses! No use telling them. It's useless to tell them “don't do, don't do." They're will do it. If you say: `Don't kill!', they will kill you.

So they said: “Give them realisation otherwise they will never listen to You. Because how will they know, that killing is bad?" Because “if you have vibrations” this elder one tells Me, “then you will know that you are loosing vibrations, if you do like this” but otherwise how will they know. See, look at that.

I said: “But still supposing there are criminals, what should we do about them. If there are murderers, what should we do?" “They should be destroyed, no question!" I said: “Really, see the other side of it!" I said: “Do you think there it they do not won't to take realisation, they must be destroyed? If they want to take realisation, well and good. Otherwise they have to be destroyed!" I say: “How do you destroy them?" So the younger one says: “All right, put them in the fishpond!" [Laughter.] So the elder one says: “But the fishes will be ruined. Think of the fishes. How can you put them to the fishes?" So the elder one says: “All right, are there any serpents who can

devour people?" So I said: “There are serpents. But then, what about the serpents. They're already serpents. When serpents go to serpents, makes no difference, you see." So, I said then: “What do you do, when you get a serpent." So they said: “Fix it to a machine.

Machine is the best. Fix it to a machine, keep the mouth wide open. Don't touch them! Just throw them inside. Because if you touch them, you will be spoiled." You see, without any fear of any kind of violence, this is so innocently. And then, when they become serpents, they will learn. Then they will come back.

Then they will be better off and you can give them realisation. Otherwise they have to become serpents.

You see, simple solutions. But you don't touch them. Nobody should touch them, they are serpents. No use teaching such stupid subjects like “don't do, don't do!", is no good. I mean, these must be the saints of ancient times who must have realised that ten commandments is not going to help this human beings.

You need a better way of doing it. This is what it is.

So their way of thinking and their stiles are very different.

Like Ānanda, I must tell you about Ānanda. He said that: “How is it that people don't realise that Anukampa is...", Anukampa is a very special Sanskrit word. It is said that he'll become a great Sanskrit scholar, you see. He talks the list to the class and nobody knows how he does that, you see. Very clever.

So, I said: “What did you say?" He said: “The God has His Anukampa. His grace. Everywhere is grace.

People don't know that. Do You know Nanny. They don't know, that there is grace everywhere. There is something likes God's grace everywhere and there are many people who do not know. What can You do about this people?" This is Mr. Ananda *[UNCLEAR* stile/style]. “How can You solve this problem to make people know, that there is grace of God all around." But if I tell him, that there are many Sahaja Yogis who do not know, he'll be shocked. I said, that I'm surprised that people do not know that there is God's grace exists everywhere.

What is your realisation? And the person was not getting realisation, he was on My feet, you see.

So he went and brought one of My garlands and put it in his back, like that. I said: “What are you doing?" He said: “I'm decorating the Kuṇḍalinī” and the Kuṇḍalinī shot off. It shot off just like that. He worshipped it. He worshipped his Kuṇḍalinī. A little *[UNCLEAR]*. And then he took back the garland, washed it and put it back. What a sense? They are all come up now.

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***Contents: 1981-05-11*, Public Program, Lord Jesus and Forgiveness, Caxton Hall, London, UK**

To seek the truth about which all the scriptures have described. All the scriptures have said, “That you are to be born again." You are to be born, not to read about it, not to just imagine that you are born again, not to just believe that you are born again or any artificial ritual that certifies that you are born again is to be accepted, but something deāntly has to happen with us.

Some experience of reality must take place within us. It's not just a, an idea that it is so, yes, yes we are born again, now we are the chosen ones, we are the best people. But it's something definitely, there is something that evolutionary should manifest within us as been predicted by all the scriptures, no exception at all. Right from Hinduism up to the most modern personality, we can say is the new Guru Nanaka you can say, is the one who wrote a scripture. In the Koran it is very clearly said that, “You have to become the *[UNCLEAR* pheul]" the one who has the knowledge. Veda itself says, “That by reading the Vedas” Veda means, Veda means to know, “if you do not know then it is useless." In the first chapter in the first stanza is so clearly said there “That you have to know." Something has to happen to our awareness, which does not know. That means that we are so far, away from the knowledge and that something has to happen to our awareness by which we will know more. This knowledge is the Pure Knowledge of the science of Divine laws, of the Divine powers.

It has been said that, “There is Divine power, All-pervading Power, the Grace of God all around us." Now if I give you a big lecture on this, every week I can give a lecture `There's a Divine power here, oh what a great thing it is.' Like the other day one gentleman came to see Me and he said, “Oh I am a realised Soul, ah, ah, ah, ah, I'm a realised Soul." I said, “Really?" “And I'm in the Divine power ah, ah, ah, ah." Then he said, “It is the Divine power I'm feeling ah, ah, ah, ah." I started looking at him. I said, “Whom is he befooling?" He's befooling himself. Who's at a loss, it is he, it is nobody else. I mean

he's not befooling Me by any chance, even if I am a fool, no use befooling me. It is he who is befooling himself.

He's cutting the branch on which he is standing; he is not understanding that his own personality is not worth befooling. And he was on and on for half an hour before Me and I didn't know what to tell him, because what can you talk to these blind people. Those who are blind and know they're blind and profess they have eyes, they're the most dangerous people to themselves and to the society. Because once they believe into such nonsense they want everybody to believe into that.

Some of them could be genuine fools, some of them could be sinister people.

So it's an experience that has to take place within you. You are not to believe Me either on this point.

Like I may say, “Oh, this is it” and say maybe I may create a big scene, that's not the thing that is going to help us at all. We are the seekers of truth and unless and until we find it, why should we be satisfied with anything what so ever.

So here we are to find out the truth and the truth is very simple. It is so very simple that it's not possible to believe in it, that you are the part and parcel of the whole and you have to feel the whole, that's what you are seeking. All your seeking form amoeba stage to this stage is this simple seeking, is to become the part and parcel of the whole which you are all ready, but to know that you are, to know.

So to know means in your awareness you should feel that you are the part of the whole. Once you become the

whole you do not seek any more. If that seeking is completed you do not seek any more.

[Aside:] I think that today's very warm can you open some of the doors. Since I've come it has become so warm.

So the main thing one has to learn that you are not to be persuaded by any talk, by any miracles so-called, by any tom foolery, but the basic happening must take place.

Now this happening has been planted within us since we were amoeba. Like a seed sprouts into a tree, today we are at a stage where we are human beings and this stage is just a transitory one to jump into another stage where you become that knowledgeable personality. Because that stage is so close that's why you are seeking very ardently. Now to talk of God in this age of science is impossible. But scientist when they will know there is a knowledge beyond their human understanding and when they get that awareness within themselves, then only they will know that whatever they have know so far has been of no value.

That's why all these endeavours, all these so-called manifestations of human intelligence and all that, has lead them into confusions and problems. They don't know what to do with themselves. There's an atomic war on top of heads, there's another shock on their heads. They don't know what is going to happen in the future. Despite all their good wishes and benevolence they're not been able to achieve any blissful state for us.

Now if I say there is God, yes there is and there is that blissful state within us which we have to achieve by becoming one with the whole, you don't have to believe

it, but don't deny it. Within us lies that pure desire, absolutely that unmanifested desire within us which in Sanskrit language is called as Kuṇḍalinī and this is lying in the triangular bone in three and a half coils. Now in the process of Sahaja Yoga you will see the pulsation of this Kuṇḍalinī with your naked eyes. Then the pulsation rising, you can also feel the pulsation on the top of your head, about which many great saints have written very openly, especially one of the latest, Kabīra has described it very, very clearly. In the sixth century Ādi Shañkarāchārya has described it, even in the Bible you find the description but in a little mysterious way because people were so funny that you couldn't tell them anything straight off. As it is you know what happened. Everything that has happened on this earth has a Divine plan, especially all the advents of people. Like Christ coming on this earth, Mosses taking people away from slavery, Kṛiṣhṇa's advent on this earth, Rāma's coming on this earth as a benevolent King. All these things have given us a special power within ourselves. These powers are all dormant, they are dormant, we can say they are sleeping just like some candles, which are not yet enlightened. When the Kuṇḍalinī rises she enlightens these powers within us so this pure desire that is within us to be one with the whole, this connects us to the whole. Not only that, but it awakens all those deeper powers within us which are yet not awakened.

Today I want to tell you about Christ's powers which has never been before talked about. Because those people who talked about Christ were *[UNCLEAR* dangerous], they were not realised Souls. They were just ordinary human

beings and even those who are talking about Christ are not realised Souls. They are talking without having any knowledge as to this subtle side of Christ. Christ resides within us in this evolutionary process, in that crossing point. His Deity is placed there. Now this was not placed after Christ came in, it was placed much before when human being was created. And then he incarnated on this earth. Now this Deity was specially created to cross that point, that door into the kingdom of God, which is the Sahasrāra, is the thousand petaled, that round place which is opened called as limbic area.

On the gross level it is called as limbic area. And He was specially created for a very special job, which was never interpreted by people. When the Deity of Christ is awakened with us what does He do? It is said that, “He died for our sins." Everybody says, “Christ died for our sins so you become Christians so He has died for us and every thing is fine." You are not a Christian unless and until you are baptized. You're not a Jew unless and until you are baptized. Now what is the baptism are we having? Do we really get the awakening of Christ within us, do we get the awakening of Moses within us, do we get the awakening of Śhrī Kṛiṣhṇa within us. If so we do not have those powers. When this deity's awakened within us it is said that, “He died for our sins." I India we had a long theory of Karma. That was at the time of Kṛiṣhṇa had described that, “Whatever Karmas you do accordingly you are born, accordingly you suffer." This theory was at the time of Kṛiṣhṇa, who was about six thousand years back.

So by this they wanted to tell people that you build up your Karmas and you will suffer accordingly, the suffering are due to the past bad behaviour, or anti God behaviour of human beings. But they found that human beings were just the same. When Moses bought Jews away from there, they were just the same. When Kṛiṣhṇa preached, nothing happened to them, they were just the same. They would not look after their Karmas, they're not bothered about their Karmas and they suffered, in their ignorance they suffered because they did not believe in those incarnations. They did not believe in any incarnation what so ever.

So they continued with what they were doing, going against their sustenance, against their Dharma, against their human benevolence.

So something had to be done by which one could create an instrument, which would absorb those Karmas once for all.

That's how Christ was created with very great effort, with very great understanding of human problems.

To incarnate on this earth as an ordinary human being and when He resurrected himself He showed by His life that Spirit is eternal. That's what Kṛiṣhṇa told them, “That Spirit is eternal." Somebody had to prove it, that it is eternal and Christ proved it, that it is eternal.

So far till Christ came in, all the powers of incarnations were expressed as their personal powers, as their personal powers. Means the Goddess She came on this earth to kill demons, Kṛiṣhṇa came on this earth to kill demons, to tell them what is right and wrong, Moses came on this earth to save people.

But we needed somebody who would take away the sins, who would pardon the people, who would go on this earth as the embodiment of forgiveness. To forgive the erring human beings who were so ignorant with that love and compassion. Not to show off His great powers, which He has still, but just through his compassion and forgiveness to absorb the sins of these people. And this deity was placed long, long time back within us, who incarnated as a human being on this earth, but we never recognized Him. Can you imagine now we have so many thousand of Sahaja Yogis all over the whole world, can you imagine there was not a single person who really, but for His Mother, really understood Him? Till He got his resurrection then they all started saying ah, ah, ah. Till then nobody would believe, not like you people, but it's all right because they were not realised, so even that is forgive. That's why He said, “That anything against Me will be tolerated” because He knew people were not realised people. “But after realisation, after getting your enlightenment, if you do not recognize God then He's not going to forgive." Imagine the ocean of forgiveness has denied His forgiveness. That would be the greatest crime and the sin, not to recognize God after realisation.

Now He came on this earth to absorb the sins of the people. When the Kuṇḍalinī rises and if this Āgñyā opens out which is a very difficult thing, for others I feel it is very much difficult. But in Sahaja Yoga today it has become really easy to awaken Christ and the sins get lost completely absorbed there's no Karmas left. There are many people still outing this idea of Karmas, you see they are still harping on that. Because when Christ came

on this earth and did all these miracles and when He told them that, “He's was dying for the sins of the people” and they knew this, they said it, they started preaching about it, they took Christ like a book. They used Him so wrongly; they never interpreted what it meant.

That after becoming a realised Soul when you are born again as He said, “You are to be born again." He said it again and again these things. I must tell you I went to America in seventy three and when I was talking they were all taping Me and people told Me you should not allow them to tape You, must have some sort of a, what you call that, patient or something. I said, “What, it's very difficult” and they taped Me and they said, “They'll be printing all this." I said, “Good material then." Let it go, it's a very good thing. After all for realisation they have to come to Sahaja Yoga. Kuṇḍalinī awakening that has to happen but let them talk about it." So actually human beings are so wonderful they know how to make mess of everything.

They created organizations called twice born because I said, “You have to be born again." So said, “All right, we have an organization twice born." And these self-certificate, people are all around quarreling with Me, you see. And they said, “This we got it from America." And they're many like these, you see, who believe in this or that. And they've formed organizations. By forming organizations you are not going to be born again. It's a living process; it's a living thing. You cannot just brand somebody, you are born again, you cannot brand someone it has to happen, but all right what ever has happened to them will come round very soon.

So, the principle of Christ when it is awakened within us, all our Karmas are absorbed. What a wonderful thing it is, just think of it. Just think of it, no more sins. The past sins are lost, every sin and when the Kuṇḍalinī pierce Āgñyā you really become thoughtlessly aware, absolutely thoughtlessly aware. This happens to you, not that because I say you should believe it but it happens to you, you yourself should find out. And when the Kuṇḍalinī pierces the fontanelle bone area, means when you really get you baptism in the real sense of the word, when it pierces through, then you feel start feeling the Cool Breeze in the hand flowing. It's a happening for which you cannot put in any effort.

But then to keep this Deity alive you have to do something about it, that further more you do not commit *[UNCLEAR]*. Your sins are finished at the point when the Kuṇḍalinī rises and Christ is awakened, but keep Him awakened. In the beginning it happens I've seen that you take to all things again and this leads off. You have to keep Him happy and the methods which are implied to keep them happy is called as Shuddha Vidyā or Nirmalā Vidyā, means the Pure Knowledge. Because once the attention is enlightened, it's not like this light; of course it has certain powers, when it is, when there is light you can see all these clearly. You start seeing clearly on your centers within yourself and you can see the centers of other people by feeling them on your fingers. This is the minimum of minimum that happens. But you'll be amazed when these powers are properly raised within us you get an awareness by which if you pay attention to anything it acts, your attention acts. This is what is

called, as really Nirmalā Vidyā, is the one where the attention starts acting by itself. You pay attention to something you just think of it and it works.

Normally you attention is nothing but where ever is your desire, wherever you want to go you can go with your attention. But doesn't act anywhere, doesn't report anything to you. You pay attention to someone you want to know about and you get connected with that person and you know what's the matter with that person.

So first of all because the Kuṇḍalinī spreads in the brain you get the awareness enlightened.

First that has to be established, that the attention becomes enlightened and that it becomes active, active not in the wrong way, always on the right side. What ever it does is good, it is good, good for your spirit.

There's a Sanskrit word for that is *[UNCLEAR* Hitakard] all your decision making become very easy, because if you use your vibratory awareness immediately you know this is right, this wrong. You can feel it on the vibrations because now you are connected with the absolute, with your spirit any you know what is to be done what is not to be done.

But realisation is something like jumping from dead to life. The attention that was acting like dead becomes alive, every particle of it.

So it's a tremendous change within you and to establish that tremendous change you have to have patience and understanding. Those who have shown that patience and understanding have achieved that establishment very well, those who have not shown that understanding have again gone back to as it is position. I'm here, in no way to

form any cult or anything, no way to get any money or any such nonsense. I'm here to make you that knowledgeable personality, which you can be very easily, someone has to do it, you can do it tomorrow. There were two people who went to Australia and they got thousand people realised. In India there's one gentleman who got ten thousand people realised. You all can do it yourself; first of all you have to establish yourself. It is easy to doubt something, you should doubt, there's nothing wrong in doubting but one should know that I have nothing to gain.

See there are so many fake people, so many moneymakers and so many misleading personalities that when you come to Me it is better to be that way, I know. But also think that you have come here for seeking there's nothing to loose but if you get this experience, this is what you are seeking for ages and you are born on this earth in these modern times when this Mahā Yoga has started. But it works slowly, you have to get it, there is no way of enlisting you as a Sahaja Yogi, there's no way. It has to happen, I cannot have you on the register or something like that, put down your names, all right these are the Sahaja Yogis you cannot just do it. If it has not happened to you, you are not there; you have to be there. If you are not there you are not a realised Soul you have to have it.

So we cannot behave the same way as others do.

The other day some Sahaja Yogis asked Me, “That they're used to courses." That first day you do this course of pulling your nose, second day pulling you ears and third day pulling your chins. There's nothing like that in Sahaja

Yoga, a course. I have to tell you it's a living process is something very different.

There is nothing like a course because whatever you have to achieve you achieve through your Kuṇḍalinī awakening. And you realise it, that from thoughtless awareness you jump into doubtless awareness, it's an awareness, a state which is built within us, how can there be a course for it. There cannot be any course as such, but of course you can learn about Nirmalā Vidyā, you can learn how to awaken your Deity, you can learn how to raise your Kuṇḍalinī, you can learn how to raise the Kuṇḍalinī of others.

The other point, which might upset some of the people who come for the first time, I've seen it happens.

But there could be some people among here, who call themselves Sahaja Yogis but are not up to the point.

Because the door is open to everyone to come in, all kinds of people come in.

Some of them may proclaim they are Sahaja Yogis, they may try to misbehave but that doesn't mean that something wrong with Sahaja Yoga, but the person has not achieved the state. There is nothing to be upset with people who behave like that, you should say, “He'll be all right." They get all right afterwards no doubt, we have people who are coming directly for lunatic asylum you'll be surprised. Don't be frightened but we had people I don't know if there is somebody like that today. Directly from lunatic asylum one lady came to see Me in Leeds and when she went back they said, “We don't need you here now you are all right." But now such a person comes in, if you meet that person he'll say, “Oh I'm a Sahaja

Yogi, I'm this, I'm that” and you are not to believe such a person. You have to believe in your achievements and not the achievements of the other people, this is what the Sahaja Yoga is. While in an artificial place they create a big hallo around them. They'll have ten people dressed up just to attract you attention to impress you.

They'll dress them up; they'll study how to influence other people you'll see, text books and they'll make these people look very attractive and very impressive and they'll pass you through such big, big halls and big, big corridors and impress you with that you see. And you'll be amazed when you reach there you'll find somebody sitting seven steps ahead of you, you have to go a bow to the person without asking any questions and you'll do it. Because you will see all these things very, very much the same as you see if you have to go to see a king or if you have to go and see some pope or somebody, that's how all these things are very impressive.

But for God it is not at all impressive, He can demolish all the wealth of the world and He can recreate.

For Him nothing is more impressive that your spirit. The spirit that is within, that's the most important thing. Not what country you come from, what race you come from, all these nonsensical differences do not exist in the realm of God. You are a seeker and your spirit has to be enlightened.

So maybe today we've got Caxton Hall, tomorrow maybe we could be sitting near a sea, or maybe somewhere on a hill. We had a problem in Australia, we had to many people we didn't know what to do.

So we went to an open space, one of the parks you can say and arranged a program. It does not matter where we have the program, how it is organized, maybe it is a little bit disorganized sometimes, may be there is a little problem here and there. That's not important, you have to experience, the experience that is very beautifully organized within. Inside you're well organized, see that organization that is within you and not the organization that is outside. The thing that is with in you, or the beauty that is within you must see that, experience that and enjoy that. I hope it will work out with all the new people, I think most of them are already realised and you all will have a deeper inside, into yourself and you'll enjoy the bliss and joy of the Spirit and feel the power of collective consciousness within you.

This is all for the new people but today I want to talk to old Sahaja Yogis also something about them, about the Saraswatī power within us, which I've not yet talked...

[Aside:] Can I have some water please.

... to you so far, because you're all ready using it to much. The power of Saraswatī, this may also upset people that shoes are put up, you see, in England people might think that, “Why to put up the shoes?" But you see they're supposed to respect even the shoes of a person who has vibrations, because there're lots of vibrations there. These are all things you have to gradually see why it is done. Not to get upset with things but to understand how we have to respect Divinity and the Divine power within us and within others, you see. Now about, we have three powers within us, so that it will also be *[UNCLEAR]* to the people who have come for the first time. Is the one

power which is starting from the right side goes to the left side is the power of desire. In Sahaja Yoga language we call it is the Mahākālī power. These are also awakened within us all these powers are awakened within us because what ever we desire, the desire comes true.

After some time you find you do not desire anything that is not wanted. You only desire something that is for the good of your Spirit and the Spirit of others. That's only your desire; you reach that stage where you do not ask. In the beginning people do ask, like things “Mother my father is sick, will you look after him? Mother my brother is wayward he drinks, smokes this that, can you look after him?" Then something else like that, it's not bad but it's not the ultimate. But them you start asking, “Mother please give realisation to people." Then you do not say, `My brother, my sister,' you start thinking about the whole. Then you may say, “England” you see, come up to that point, “Let England be awakened Mother, please try to help English people” like that then it goes to he whole world, then to the whole universe.

That's how you start expanding yourself and *[UNCLEAR* everyone] starts expanding. The desires change, the priorities change, absolutely you change your priorities. You see you hanker after something, specially the desires of your habits. People are used to certain habits, for example some are smoking, see.

You don't have to tell them don't smoke, don't tell them, there's no need to tell them also it causes cancer or anything, automatically they stop it, overnight, I've known people who have been drunkards, overnight they

have stopped. The desire changes, the whole priority changes because it is enlightened, the power of desire is enlightened.

But the other power, which is enlightened within us, is the right hand side power is the power of action.

The power of action is called as Mahāsaraswatī. You really act quite a lot by thinking, by planning, by physical exercise. Physically and mentally we are overactive specially in the societies where we are supposed to be developed. We develop through using this power, the power of action. We act and when we feel we have something surplus we take to violence also, very easily. This power of action within us is absolutely exhausted as it is, that causes lots of problems. But because of you changing of desire, action also changes. The persons who were going to pub every night stop going there. They start doing something else which is much more joyful and blissful. The desire changes the action automatically, but you can also change your actions. But the subtle thing of the action is such that you realise that the power is flowing through your fingers. You realise that there's emission of power. You go to some place, suddenly you find there's a release of power, you find something is flowing out in that area. You find out what sort of area is this. You find that some great saint might have died there.

Sometimes you go to some place and you find your hands are tingling, you don't like it, you ask them what sort of a place is this. “This is a place where people were murdered, this happened, that happened people are very, very disturbed, there is no peace within them." So

the action also changes, you change your movements; you go to places, which make you happier.

But the subtle side of the action is this, that the movement of these fingers, even the movement of your hand, the speech, the turning of your eye, everything is enlightened. You start growing with it. When you become subtler and subtler you get to your principle, the principle that is the spirit. And once you reach your principle you can reach the principle of anything. But for that one has to develop the right side in a proper way, is to use your hands properly. For example you'll find many people raising the Kuṇḍalinī like this and may people have a very conventional ideas about things. For example if a pope takes a child puts it in his hand and puts some water from somewhere and makes it is baptized, everybody accepts it, nobody has an objection for that. Or if a priest wears a funny type of a dress, which makes children frightened to begin with or a donkey hat, nobody objects to that, because it is accepted by all our norms you see.

In Singapore I was surprised that there is a pub down below and a temple on top and run by the same organization is accepted. Nobody finds it funny, but if anybody says, “I have to just raise your Kuṇḍalinī just moves the hand” “Oh they're queer people you know, they're mad." According to the standard of the unrealised they're mad. Now how do you raise the Kuṇḍalinī? We can raise it with the attention, but it should not be done because the others should know that something has been done. Because people unless and until the see

something has been done to them they are not going to believe.

Yesterday we had somebody who had bad eczema, very bad eczema. All his hands were absolutely chard and horrible, both the hands and I asked him to put his hand towards Me, maybe he might have been cured only by putting his hands, but I had to make the mark of cross and a swastika on his hands and it cleared out, all became solved.

So he saw Me doing something, if I had said, “All right, he'll be all right” it happens with Sahaja Yogis it can. But if I say that and if it happens, because attention is enlightened, “Oh it might be a coincidence." So you have to raise the Kuṇḍalinī with your hand so the person who raises can also see as far as the hand moves the Kuṇḍalinī moves, you can feel it within your spine. You can see in the spine of another fellow, then you raise it, oh God; it's coming up, coming up. You see with your hand movement and the others can also see this and this is the action which one has to understand. When I say you have to give yourself a protection and bondage, you have to give yourself a bhandan through your aura. You have to take your hand down and put it down like that and bring it back. When somebody does that immediately people say, “Oh, they're mad people, they're doing hands like this." I would compare it to Indian classical music you see, when an Indian classical music *[UNCLEAR]* why not our religious music or this shaky music, you see, then they take the thing in they're hands and *[UNCLEAR]*. Either you feel they're going to break or

your going to break the way they are all are ah, ah, ah, ah, they go.

So in the beginning it was a shock you know, to see what's happening, is your life, is gone mad or what is he doing about it. You could not accept it, it is really for old people like Me. It was a shock to see the way people were holding on to it and ho, ho, ho and the other people were shaking their legs like this and shaking like that, so they were going like that. One was raising the head this was the first *[UNCLEAR* show] is saw, I think about sixty five when I came here. And they you see, just to entertain us, I don't know what got into they're head, you see, many ladies had also come. And they invited us to this place called as Talk of the Town, I believe. And there these ladies came and they were turning their legs on top of the heads you see, all the time and we were looking everywhere, what are they up to. They said, “This is dancing." “Oh this is dancing;" we couldn't believe that dancing legs is take like that is a dance you know. According to Indian standards is not, in Indian standard the dance cannot be with her long leg like that raising up straight like that. This is exercise; according to Indian standard it is exercise I mean for us the old people I'm saying. But the young people may accept this kind of a, [GAP] you know and the whole thing filled us with such nauseas and we didn't know what was happening to us. I was so stunned, I mean somebody should have taken our photographs the way we were ignorant about it.

In the same way the people might find it little abnormal the way we have to do the Kuṇḍalinī awakening though it's not so bad you see, I must tell you. It's quite gracious,

in acts very gracious. But one should not have fixed ideas also, you must keep yourself open to see that this is the work of the Divine and one has to raise that. Now somebody might see Christ standing with a finger like that. It has a great meaning, what it means, in Sahaja Yoga you can understand, in Sahaja Yoga you can understand what does this mean, is His Father. You know, those who know what are these fingers for, you will know what it is. He always pointed to these two fingers that is His Father, which he described. Everything that, now Buddha sitting with another kind of a pudra, somebody is doing like this, somebody that, you don't understand why, why they did it. But we have accepted that point, we have accepted that so we don't mind. But when this is a new thing that is happening to us, people do not want to accept. This was a very, very secret knowledge once upon a time. Just like you had only one king who had seven wives, but now a days everyone can have twenty-one if they want to.

In the same way in you inner being you are all now capable of becoming kings. You are all capable of becoming great beings. Outside you have lost inside you have gained. Outside you have lost much, much by thinking that all these wrong things that these so-called powerful people did was something to be achieved, that's how you've lost, but your spirit has gained. It has gained a lot because you realised now, you have reached that stage where you realise that it was a mistake. It was a mistake that we thought this kind of power is going to make us happy, this kind of thing is going to give us joy. Now you are realizing, all of a sudden realizing that was

not the thing we asked for. It's a miserable state that we have landed ourselves in and the inner joy has to be achieved and you are just ready for that.

So this action power within us has to be kept very clear. Now for Sahaja Yogis as I say, there is no ritual that *[UNCLEAR]*, ritualistic things always make you absolutely dead. There should not be, like early in the morning you start with a mantra go on repeating mantra like a mechanical thing, it's absolutely paying no respect to the deity. But in a proper way whichever Deity you want to awaken, think of the Deity, try to cleans it with all understanding and deliberation with respect, is the protocol. And not just to take somebody's name, just go chanting any mantra you feel like. [Sound returns:] It's not a mechanical thing.

Some people just start doing it mechanically because they have done things before also mechanically. Sahaja Yoga is a thing that has to come from heart. It is heart felt. If you do not do it from your heart it has no meaning. You may carry on like that but you'll find after sometime you have lost your vibrations, you have lost the Cool Breeze. Because heart doesn't like mechanical things, every day it does new things. Like the living things, there are every day a new flower and new style a new method it never sticks on to habits; it never sticks on to the same routine *[UNCLEAR]*. This way you come sometime, the other way you come sometime. It's bubbling everyday with new appearances and so the mechanical things that you do deaden this power of Saraswatī. One has to do it with complete love toward yourself and towards others, with complete esteem of you being and the esteem of others.

The whole behaviour should be such, while I find some people are still taking to very childish behaviour. And some are taking to very broodish behaviour. Sahaja Yoga should be in the center. There's a difference between childish and childlike. You can be innocent like a child but you're mature, you understand things and the both things make a special dignified personality of such a person. All these things come to you from this right side power when you use it properly. Unless and until you have this properly established you cannot impress other people by your behaviour. Other people, new people who come to you should see this majesty, this royalty within you, which you are enjoying as a blessing from God Almighty.

May God bless you.

I would like to have some questions from the new people it's a good idea.

[Aside:] Hello, hello they recognize Me. Let them enjoy, let them have their freedom they know what to do. What ever they do they have a meaning.

Can I have some questions? Question: *[UNCLEAR]*.

Shri Mataji: You mean to say, “After a great illness can you be born again." Yes, yes of course yes, actually when you are born again you are cleansed completely you get cured. We have cured cancer.

Cancer is very easy to be cured by Sahaja Yoga.

So many diseases are cured just as soon as the Kuṇḍalinī comes up it has a cleansing power. It cleanses, your physical, your mental, your emotional being, it does cleans no doubt about it. It does, but it just does it

because that's its job. *[UNCLEAR* Sobhava] is the nature, that's the nature of Kuṇḍalinī that it cleanses.

Same seeker: [speaks to Shri Mataji about health problem].

Shri Mataji: Now you see, this is the thing is doctors only know the physical side of human being they do not know the mental side, you see. And you'll be surprised that I found out even a disease like cancer starts from mental side, its from the left side it starts. Now the doctors have accepted that there are some proteins within us, which are placed in the areas, which are unknown to us, since our creation and they attack us.

So the problem you have had, doctors will say there's nothing wrong till it manifests its physical side.

So if there is any problem in your chest we will know first and doctors will know much later, maybe it will be so difficult that they may not be able to do anything about it. Now the other day we had a boy who suffered from Asthma, who could not be cured by anything, but it could be cured by SahajaYoga, because it not only caters to the physical side but to the mental side. You don't have to go to psychologist and to a doctor. Only your Kuṇḍalinī does everything and your spiritual problems.

Like we had a telephone call from Australia saying that there's one gentleman who has come from Transcendental Meditation and he is behaving like an animal, he's growling and he's making all kinds of noises this and that and he has been to doctors to show this and the doctor said, “We cannot cure the people who go to TM." Better ask TM people, he asked TM people they said, “You are stressing and you are taking out the stress

and this and that." And he said, “This is an eternal process, for the last twelve years I've been nothing but stressing out. What am I stressing out, nothing comes out it is increasing." But on the phone I told him something, which relieved him of his problem.

So these things cannot be understood by doctors, even the doctors have to come for this. The phycologists do not know about the physical side and the physical doctors do not know about the phycology. When you are, I said it to you there must be some problem and now if it is clear you see about it. And you your self *[UNCLEAR]* and you yourself felt that way.

Seeker: *[UNCLEAR]*.

Shri Mataji: Yes it was there, but doctors won't be able too.

So it's such a subtle thing it finds out everything, even before the trouble starts you see. Which is manifesting outside we know it inside even the slightest *[UNCLEAR* of it], even the slightest of it.

Yes what is it.

Seeker: [talks of feelings of seeking].

Shri Mataji: Here is out attention in the stomach here is the attention within us and is the principle of the Guru. Is the principle of the master the Primordial Master, he is within us here he is to be awakened.

Now the guidance we take from others you see sometimes could be upsetting that, or the way we listen to some people you see, some people talk we just don't like it, it goes you see, sometimes with Me this, that even if I see somebody I feel something is like that, you see.

That sensitivity is a very good sign and it can be corrected, is Sahaja Yoga that you can register it, but you do not feel that sense. You just register of course, but that sensitivity is not lost but in fact it's not so much you just feel it and you just say, “He's catching on the void” you see that's all. Then you see it is happening to another person not to yourself, that's what happens to you after realisation. You get rid of all that, is a very good sign to have all that.

It is of course it is.

Seeker: *[UNCLEAR]*.

Shri Mataji: Yes, that's a very good sign, very good sign that you are very sensitive about it. That means you are a seeker of ages.

Seeker: [about his health and kidney problems and an operation].

Shri Mataji: That's it, what it is, that's what without seeing how you do how can you say. And you must see, you must see for yourself this is what is Sahaja Yoga in which you have to see. And the knowledge that comes to you is so, so much clear-cut, but first you don't believe it, you just can't believe it, it's so fantastic just don't believe it. But like this say now she goes and tells somebody about this they'll say, “Oh this woman” either they'll say, “She's mad" or they'll say, “She needs psychological treatment” or they'll say, “Forget it." Nobody is going to believe you see, because they don't have this problem. You see that's it, unless and until you see it your not going to see it that's very true. What you say is true, unless and until you see it how are you going to believe.

Any other question?

Seeker: *[UNCLEAR]*.

So then how are you feeling now? Seekers: *[UNCLEAR]*.

Shri Mataji: No it was something else you see which you will know gradually what it was, it has to be cleared out. It's not a germ it's a, from the left side you are getting it from the back here is a center, yellow center you see here has two sides right and left it moves on both the sides. And on left side is the center which we call as left Swādhiṣhṭhān, we call it left Swādhiṣhṭhān is the center which is for black magic. You see when people do any black magic on you, you get a problem and naturally when it starts manifesting it affects the kidney because it is very close to the kidney.

So it's the, first it starts as a black magic thing and then when we raise the Kuṇḍalinī it was pushed up to here and could not get out from there you see.

So the thing is that it moves also, you can feel the movement of it, after sometime if it is not gone you feel it's here, it's here, it's here the thing starts moving and doctors may say, “You better take B complex” you see to get rid of it. You cannot, it's a spirit, it's a spirit that moves and once it starts moving you know how to take it out and how to work it out.

So there are ways and methods by which we really take it out. There is a force, a Satanic force that does all these things, is a fact. He has felt you, he has that sensitivity you must see that sensitivity also.

See on the stomach, because your stomach is weak. They know how to work, where to work, where to go.

I'm so interested in that.

Question: *[UNCLEAR]*.

Shri Mataji: If they're blocked we have ways and methods how to raise them.

Seeker: *[UNCLEAR]*.

Shri Mataji: I think the first, second, third, fourth one you mean to say. That is the center of security and if it is blocked you problems, like breast problems and things like that and also breathing sometimes you get. Is a sense of security and there is a Deity there. Is the Deity, which is the Mother of the Universe you see and you have to awaken her, if she's awakened then you don't have those problems. It's very simple. Are you feeling the Cool Breeze? Seekers: *[UNCLEAR]*

Shri Mataji: Just put your hand towards Me.

Yes it's something like that.

Seeker: [makes a comment].

Shri Mataji: Now all of you just put your hands towards Me like this, close your eyes, put you legs straight on the ground, straight on the ground just like that. But as I told you even if you get realisation doesn't mean that you've achieved it. You have to establish it, which is very important because the whole thing is a transformation and to establish it, it takes time.

So just coming today, getting realisation finishing off, is of no help to you, is a waste of time for Me and you also. And again you'll come back with a greater problem because once you are realised you must establish. You must establish is an essential part of the whole thing. Will you please take your hands towards Me.

Seeker: *[UNCLEAR]*.

Shri Mataji: Some people get it really permanently I think, some people do get it permanently but some people leave it for a while. You see it is for us to maintain *[UNCLEAR* if you establish your self], once it is awakened it's awakened. I've seen people who get lost for about four or five months again they come back. But then they are not so much progressed as the people who have continued to progress you see. You must know that you are the seekers, without seeking you are not going to be helped.

So why go half-baked about it, it's no a shopping you see it's something that is *[UNCLEAR]* that's important, that's vital. You must know something that is vital.

Seeker: *[UNCLEAR]*.

Shri Mataji: No, no there's no time, no space, no time, nothing. Which is all the time you are in meditation, all the time what ever you are doing you are in meditation.

So please put you hands towards Me. Put you hands towards Me. Close your eyes please.

[Aside:] She to has a little breathing problem that needs to be corrected.

Close your eyes please close your eyes. Put your hands straight towards Me straight like this, because if there is any shaking in the hands you can see. Little bit away from your, like this, you see. Not on the knees because in the beginning you must see where is the heaviness. Now what if feel is more on the heart now put your right hand on the heart, right hand on the heart. Now you have to ask for forgiveness.

Saying that, “If we done anything wrong please forgive us." You have to ask twice for forgiveness. Now when I say that immediately you start catching the center it shows that you are guilty. You are not to be guilty once you say that it's finished, that's why you say it, just to clear it out, just put your hand on your heart and your left hand towards Me. You say it without any guilt *[UNCLEAR]* just say it. Because you could have committed mistakes after all to err is human and to forgive Divine. Do not build up any guilt at all, what is this guilt for? [Aside:] *[UNCLEAR]*. Let someone take the baby and *[UNCLEAR]* around.

Do not build your guilt, that is one thing happens very often, you catch on the heart, you ask for forgiveness and you start thinking I've done this, I've done forget about it, forget it, forget it.

So it goes to the third point this is a very common circuit in the developed countries, the third circuit is where you have to forgive yourself and forgive others. Āgñyā Chakra you catch, so you forgive. First of all you forgive yourself, you have to respect yourself because you are the temple of God. Forgive yourself, can you forgive yourself, close your eyes and forgive yourself. Respect yourself; you have to respect yourself because you're asking for something, because you deserve it. What ever you have done is finished now so just forgive yourself. Now you put your right hand towards Me and left hand on the stomach and forgive others. Just on the stomach more on the liver, forgive others, forgive others. Forgive everyone even if they've harmed you just forgive them

because by remembering that you are miserable for nothing at all.

Now put both the hands towards Me and watch Me without thinking, let's see if you can do it without thinking. Just watch Me without thinking. Not by thinking, without thinking.

Now there are many *[UNCLEAR]* you can still feel and you can stabilize it. But as your awareness you have everything, but in the beginning you try to raise the Kuṇḍalinī to establish it, then only certain things are close to you *[UNCLEAR* visually because you ignore]. Because truth is something you cannot bear it. They could not bear the truth that Christ was an incarnation, that He was the Son of God, very difficult for human beings *[UNCLEAR* I must say] tremendous ego that they cannot bear anything.

So everything is not told to you at the beginning. But gradually you will build up that sense because, because you don't go on in anyway that this *[UNCLEAR* new body is itself...]. And once you are ready to receive this thing in its full capacity you *[UNCLEAR]* in the beginning *[UNCLEAR]* of the Deity the Spirit that you are. But even with this yourself *[UNCLEAR]*.

But first of all you must cure yourself, you must respect yourself and cure that is very important. If you have been to other Guru's and you've been harmed by them, then there are certain things *[UNCLEAR]*.

Between left side problems or anything there are certain things need to be done for that you have to come to the center *[UNCLEAR]* coming out, all about what has to be done. Because now you are realised you can cure

yourself you don't need anybody else to do it. Only thing you have to know how to do it. Once you cure yourself you can cure others *[UNCLEAR]*. For curing your this trouble or any other trouble there are particular things that have to be done and they'll tell you how to do it, how to awaken the Deity of the Primordial Master within us by which He looks after the void. And all the other problems can be solved as soon as you know how to solve them, all that knowledge is absolutely free with love, with great joy you can't pay for it, never pay for it. *[UNCLEAR]* I hope every Monday you'll get a *[UNCLEAR]* to come here. There may be some negative forces which will come, drop in but don't listen to them, definitely don't listen to them. Establish yourself *[UNCLEAR]*. These are your own absolutely your own *[UNCLEAR]*.

May God bless you.

The feeling on top of your head *[UNCLEAR]* you can see it very clearly. *[UNCLEAR]* so happy you know that *[UNCLEAR]*.

Unknown: *[UNCLEAR* Jai Shri Mataji].

Shri Mataji: Something you know, you see *[UNCLEAR]* all right, *[UNCLEAR]*.

Then you start seeing things how it works out, it just works out, it works out.

***Contents: 1981-05-14*, Public Program, Awareness, Hampstead Meeting Hall, London, UK**

Seekers who have achieved something, those who have achieved a lot and there are some who are still seeking.

So, when I talk to people who are still seeking it should be *[UNCLEAR]* to people who have really found out *[UNCLEAR]*, because they have to talk to such people and

we should have them to talk to people who are not *[UNCLEAR]*. Firstly one has to know that there are many people of *[UNCLEAR]*.

[UNCLEAR I Mean] in the market [as well] and they have many solutions to give and many things to [UNCLEAR... say/pay] also. While in Sahaja Yoga one has to understand logically what should we expect, the logical *[UNCLEAR* side], logic is different from *[UNCLEAR* rationality/ration], one has to understand. Rationality is a thing that is an edge of your ego. Whatever ego says, you go ahead with it *[UNCLEAR* it's an ex-fashion], what's wrong? You go ahead, what's wrong? It has no *[UNCLEAR* time now], it has no history, it has no experiment, experimental evidence, nothing, it is just what's wrong because it is like a *[UNCLEAR* bounder], you can call it, it's a *[UNCLEAR* bounder] who just wants to jump into everything. That is rationality which helps you to rationalise everything. But a logic is a very different thing, it's a very deep and a wide thing, it comes from the experiences, from the knowledge of others.

You are half baked, half baked, “[and] I got a headache Mother” this happened, that happened *[UNCLEAR* for Mother, it has to work], in any case, because you have seen My face, you are obliging by coming down here [UNCLEAR... faith]. But what is it? Is it fair? Is it fair? Is it just? You must have some justice done to Me also and I would request you that some justice should be done toward yourself.

That's the main point, what justice have you done to yourself. If you waste your life in frivolous things you are going to suffer no doubt. If you get out of the grace of

God, you are going to suffer. If you get His grace, then you are going to [enjoy]. It's a very simple thing. And in this *[UNCLEAR* be aware] it's such a lot of joy, so much. I know, people don't understand, but if you can really understand a person who enjoys loving others. Anything *[UNCLEAR* which is/with this] love, that's the only thing somebody enjoys.

That's the first and the last, the most *[UNCLEAR* specific] and the joyful happening for *[UNCLEAR* yourself]. If you can imagine of such a thing, then think that there could be someone who just wants nothing.

May God bless you.

Let's have some questions. See the awareness is that to be free, it's freedom. Next time I must talk on freedom but today I want to *[UNCLEAR* see about] awareness. Let us see. If there are any questions please ask. Don't be afraid, all right? No questions? Any question, anyone?

Seeker: Yes, why do you have to have this Kuṇḍalinī?

Shri Mataji: Why do you have to?

Seeker: Why does the Kuṇḍalinī have to rise to become aware?

Shri Mataji: What, why did we have to?

Seeker: Why do we have this, eh...

Shri Mataji: Evolve?

Seeker: Yes, why do you have this experience?

Shri Mataji: Why should we evolve, isn't it? We are already human beings.

Seeker: Yes, I mean I could see why. But why this particular experience of awareness?

Shri Mataji: Why should we seek?

Sahaja Yogi: No, she is asking why the Kuṇḍalinī must rise? Why must the Kuṇḍalinī rise, she is asking.

Shri Mataji: I mean why should we have Self-realisation?

Sahaja Yogi: Yes, in a way.

Seeker: Why that particular type of awareness?

Sahaja Yogi: Why that particular type of awareness?

Shri Mataji: Oh, why should we have *[UNCLEAR]* that's the point, isn't it? Now first of all, why should we become human beings? *[UNCLEAR]* amoeba is better off. Why did we become human beings? What was the need to become human beings? You have these rates to be paid and *[UNCLEAR* the/this] insurance to be paid and all *[UNCLEAR* that]. You are better off as amoeba, *[UNCLEAR]* no problems, all right? Logical, all right, first question is why should we be human beings? First question you should ask. All these horrible appendages we have like a nose and *[UNCLEAR* narrines] why to carry on this load. And also tension on our heads. Why should we be human beings, where we have freedom to choose whether right or wrong and bump our heads everywhere. Why should we be human beings? Question to be asked, why? This is the question, if you ask you will know why you are human beings and then you will know that to get the answer you have to get Realisation. Because we have no meaning to our life, we don't understand. Either God must be a crazy person to make us into human beings. Monkeys are better off than us, I can tell you. In a way they are better off, they don't have problems, they don't have to see newspapers, there are no problems of any kind, I tell you. I mean, I don't know if you have seen monkeys. If a child dies of a monkey, child, [his] own child; as soon as it

dies, *[UNCLEAR* it's not bothered]. It knows it's dead and finished, it knows that. They know how to live in the atmosphere, they live, they have got everything. The birds know how to do it. They know how to cross the Atlantic and *[UNCLEAR* everything]; *[UNCLEAR* think about our fate/to work with fate]. They have everything, we don't have. We have to make *[UNCLEAR* airplanes] even if we have to go from here to Scotland.

The problem for us, you see they have these nice wings, they have no problems, nothing.

A tiger can eat a cow but for an Indian it's difficult to even think like that. What a problem it is? Dos and don'ts and this and that, laws and regulations and you have to carry a passport with you *[UNCLEAR* like to remember]. I mean anybody would say why this human race? The way we have faith, amazing. Animals are not so much insecure as we are.

So why God has made this beautiful thing called as human race? Why has He made? We can think about it, we can ask this question but animals never ask, `Why am I a tiger with such a heavy tail behind me to carry?' It does not.

So we have the sight or vision of something by which we start asking, “Why am I here?" They don't think like that, I mean the animal part, only the human beings do. And the answer is: you are here to become one with the whole. The whole is the primordial being, you are *[UNCLEAR* saints] and you have to become one with that. Unless and until you become that, all the problems that are created by this half backed awareness of human beings can not be solved. None of them can be solved.

Anyone of these problems, say political, economic, anything economical, anything, physical, racial, emotional, nothing can be solved because you are not connected with the whole, you can not solve the problem. It's very simple.

Supposing this finger has a problem, it can not be solved unless and until it is fully connected with the whole. In the same way, unless and until you are fully connected *[UNCLEAR* also], you are connected in a way because you are living, but you are not aware of it. You do not know how you are connected.

So you have to become one. The instrument, if you make an ordinary instrument, it does not think that I am not yet connected with the mains, it does not think, whether it is connected or not makes no difference.

But human beings think, “Oh God, what am I doing here? I have to be connected with something, is it?" Then you see these things and find out, “Yes, I have no meaning unless and until I am connected." But some people have this seeking from very very long time. They have reached there rationally, then it became their character, they develop *[UNCLEAR]* on that and that's why *[UNCLEAR* it never happened]. They have got everything, people have got cars this that and [UNCLEAR... you can't understand, I Mean], you think you should become *[UNCLEAR* modern, I can't remember]. But tomorrow you find *[UNCLEAR]* it's over, what's the matter with *[UNCLEAR* you/me]. She was supposed to be such a happy woman. What happened? She didn't get the essence of joy in her life.

That's how you jump here and there, looking at places where you can find, you can not be *[UNCLEAR* satisfied]. If

you say so, then you have not felt *[UNCLEAR* anything]. No human beings have, of course the awareness *[UNCLEAR]*.

Some people have a real intense seeking, intense seeking. I mean, they want to seek even if a devil comes before them, *[UNCLEAR* they say/are you going to] give me my name, all right, *[UNCLEAR* I'll give you my name]. Anything, they don't mind anything, they are such intense.

Some people have less some people have *[UNCLEAR* more], like I would say people who are developing now, they come to Me, “Mother, my son has no job” “My *[UNCLEAR* head/hair] is not all right” *[UNCLEAR* this and that/that, that]. Those people are over developed, they suffer from over developed *[UNCLEAR]*.

So they say we can't see, I am artificial, my eyebrows are artificial, *[UNCLEAR]* is artificial.

So we have from primitive to over, overly, overly *[UNCLEAR* dull] people, half *[UNCLEAR* dull] people, we have many sorts of things, isn't it? In the same way.

Now this *[UNCLEAR]* exists in everyone one of us, but only thing is that some of them are manifesting it very strongly, some are not. For example somebody takes to drinking now for example. I am not against drinking as such, just now, for the time being, you see. I don't want to say that, because if I say that some people may not like it. But if you *[UNCLEAR* have drinks] then your awareness is dull. Then *[UNCLEAR* one minute], if I have a little whisky in the evening, what's wrong? Finished. But your awareness if it is alert and if you see around you'll find a solution and then you'll know something is missing in human beings. That's why we have problem, that's

why we are confused and if you are sensitive and concerned about others, you would like to know how to *[UNCLEAR* cure it]. That's how you seek for yourself and for others, all right? Any other question?

Seeker: I was meditating the other week before last and I had big problem because I was very happy and I was very *[UNCLEAR]*, do you understand? But what I would like to know is can I or anyone else *[UNCLEAR]* in their own mind to do this, to raise the Kuṇḍalinī? *[UNCLEAR]* while looking at you, do you understand?

Shri Mataji: Have you got your Realisation?

Seeker: Well, I'll tell you what happened, actually it was really a problem for me. As I was meditating *[UNCLEAR* here] and I am realised into this.

Shri Mataji: Meditating how?

Seeker: Well, I was *[UNCLEAR* hanging/having] my hands like this.

Shri Mataji: Towards the photograph?

Seeker: Yes, towards the photograph and then suddenly an [UNCLEAR… came a completely uncomfortable/completely uncomfortable] it was really wonderful actually I felt very happy and then suddenly I have a big problem. The face distorted, the neck turned into a *[UNCLEAR* coats grow], a big boil grew from the nose. And I had, I started to loose control, do you understand? I really started to *[UNCLEAR* swept], you see and I had to fight really hard to get rid of this distortion, to get rid of this bad distortion of the face and everything, for sometime to get better. Now did I bring this on myself? Or I am not completely concentrating on You?

Shri Mataji: Did you concentrate on your Āgñyā Chakra before? Did you concentrate here before?

Seeker: Yes, I always do concentrate there.

Shri Mataji: That's it. That's it. That's the point, you see, this is the bridge or this is the door as you call it.

Seeker: Yes.

Shri Mataji: And if you are really concentrating and it's a weak thing, of course Kuṇḍalinī must be, *[UNCLEAR* I have seen that/you are a seeker] actually and I am very happy to know this, I mean this is a great gift, this I had said that once a number of people get Realisation, on the photograph they'll get Realisation, it's a very great news actually. Now if your Āgñyā is all right, this point, you see, this is the point, [Shri Mataji repeats twice this is the point], this is weak; so what happened when it rushed out, you see, you felt all that, but when you came down your attention suddenly was pushed into right and left. If this *[UNCLEAR* was correct]. See for example this is the door, all right, this is the door and [I mean] it's weak door here. When the Kuṇḍalinī comes up this is a good thing, it sustains it and it's all right.

But if this is weak, what happens? That the Kuṇḍalinī comes up and She takes the attention upward but then suddenly this breaks, when this brakes, Kuṇḍalinī goes down and then the attention spreads on sides. And there you see all sort of things, you see heads and noses and things like that. It's absolutely LSD, we call it supraconscious, supraconscious thing.

You see, people see so very often when I am lecturing also, you see, they see *[UNCLEAR* some/so].

I am surprised that they don't run away. They see light coming out of Me and one gentleman when he came to see Me, never saw Me, he never saw Me, he just saw the light, he just saw the light, *[UNCLEAR* you see]. And he did not know to whom to talk, he was *[UNCLEAR* seeing/feeling] the light was speaking, or what was happening. But he had taken lot of LSD, always. I hope he didn't come to Me *[UNCLEAR]* but he was absolutely happy. And then, another lady who came to see Me, her eyes were down like that.

And when she tried to raise her eyes, you see, she saw nothing but burning of light, like flames of lights.

And she couldn't see that, she couldn't see that's false. And she was so frightened and she said “Now what is this?" But, all this is because of your supraconscious problems or your subconscious problem, where you move on your Āgñyā. It's very important to have this point all right, I don't know who had told that you should concentrate here? I don't know. It was a big mistake those who have done it. I'm told that somebody has written even in Gītā. How could Kṛiṣhṇa say that? I don't know, they have, I tell you, spoiled everything, that's *[UNCLEAR* how/what] I can say, I mean, how can you concentrate here when the door is here.

How can you concentrate here? It is said in all the books, much before Kṛiṣhṇa also it is said that it is Brahmarandhra which is to be opened. Kṛiṣhṇa himself has said that Brahmarandhra is to be opened.

Then where are you concentrating? Because concentration is done with your attention, isn't it? And you are putting your attention here, the Kuṇḍalinī is not going to come out from here. Can you imagine a *[UNCLEAR*

hole] coming out like that? It's not that way, it has to come out here. And so, this door which we say, “I am the door” you see, He is the door and the door is weak. But we can put it right. No problem, there's nothing to worry.

But I am happy you enjoyed *[UNCLEAR* the evening] and remember *[UNCLEAR* what you are going to get]. But you are giving Me the greatest news and a great great encouragement. Because of the photograph people start getting Realisation. I don't have to go to all these places.

Oh God, I've been travelling for five, five months continuously absolutely continuously, by plane, by trains, by buses, by bullock carts. Any, any conveyance you'll say, I have used that. You see, every *[UNCLEAR* deity/Deity] had one conveyance. I have used all, even *[UNCLEAR* elephants].

So it would be a great idea if you could get this Self-realisation. That's the best and that [what or when it] happens, I am sure the day is very nice that the gates of Heavens are going to open. No doubt, no doubt.

May God bless you.

But that definitely means that you should consult other Sahaja Yogis about it and get it all right. This is absolutely supraconscious. You see those people who are coming here, they look so simple. They are scholars in Sahaja Yoga now. You see within six months you can become a scholar in Sahaja Yoga.

So it's very simple. You just ask them and you'll become a scholar yourself. You will be a scholar of Sahaja Yoga very soon. And in Australia people ask Me, “Are your disciples all scholars, scholars?" I never knew, who are these scholars? They said, “The way they talk and the

amount of things they know, we think they are all scholars." I said they must be scholars in God's *[UNCLEAR* grace].

So what do I do now, would you like to have your Realisation? *[UNCLEAR]*. Put your hands towards Me. I *[UNCLEAR]*. *[UNCLEAR* Close your eyes]. And do not concentrate things, allow your attention to be free absolutely. *[UNCLEAR* That's good]. If your attention is going here and there you can put your attention on the top of your head, means on the fontanelle bone area.

[Silence for about 8 minutes.] Did you feel any Cool Breeze in the hand? Did you feel? No? You should feel Cool Breeze. That's important. You have any *[UNCLEAR* cold/cough] or something? You get it very often? If *[UNCLEAR* your Viśhuddhi Chakra] is not all right, then you get problems with these vibrations, you don't feel the Cool Breeze. But you just sit here, may be *[UNCLEAR]*.

Contents: 1981-05-17 **Talk to Sahaja Yogis, The Power of Kuṇḍalinī, Chelsham Road, London, UK**

... day I told you about Kuṇḍalinī and that Kuṇḍalinī is the Pure Desire within us, that manifests or is awakened to give us our Self-realisation. Means the desire is only fulfilled when you get your Selfrealisation, otherwise it is not manifested, it is just dormant; it is still residual. It has created the whole universe, but until and unless you get Self-realisation, unless and until you become one with your spirit, you have not achieved the manifestation of this power, which will go on making you run and run and run, thinking that you have not yet achieved or you have

not found out your meaning. It will be there, all the time, sleeping, but giving you a feeling of vacuum.

So this power must be made to manifest, but when it manifests [Shri Mataji pauses to comfort an infant]. Then, this power has got certain qualities. The first quality it has got, this is *[UNCLEAR* umtrova], means it goes against the gravity. It goes against the gravity. You see, a thing rises, it doesn't go down, so a person who has to be aspiring by nature, if a person is not aspiring type the Kuṇḍalinī doesn't rise, because, like, you see that when food passes down our stomach it presses the sides of the intestines. By that these movements of going down takes place. You see My point? So when the Kuṇḍalinī starts and starts pressing on the sides of the Chakras, She creates a feeling of throwing it higher and higher so the Chakra is bounced upward. All the heavy things, all go downward, but the Kuṇḍalinī rises higher and higher and higher, because it is like fire.

Fire never burns downward. It always burns upward. She looks also like fire and She has the capacity of fire within Her. The fire has a capacity to purify and to burn off whatever can be burnt off. It purifies the things which it cannot burn and burns all the things which are inflammable, which can be burnt out.

So, the quality of fire that exists in the Kuṇḍalinī burns off whatever is useless, like in our house, we find all the useless things and we take them in the garden and burn them, finished, once and for all they're all finished.

So when the Kuṇḍalinī rises, She also burns off all useless things, all your useless desires, your useless ideas of action, all sorts of useless accumulation of feelings and

egos and every sort of a nonsensical thing that is in between. Everything is burnt off fast, because they can be burnt, they are not eternal, by nature. They are not eternal by nature. They are temporarily there. All that is temporary, She burns down and that's how She enlightens the Spirit, because Spirit cannot be burnt by anything.

But this burning is so beautiful that it burns off all that is bad, stagnating, all that is polluting, all that is a disease and cools down the system.

It is very interesting to see how this power of fire becomes the Cool Breeze, but in the science also you find that electricity can give you hot breeze or Cool Breeze. You can transform from one to another, but there is no ultimate for these things, they are always reversible. Supposing something becomes a magnetism, you can always convert into electricity, electricity can always be converted into magnetism.

But Kuṇḍalinī's such a thing that once she burns off everything that is there, that's how you get heat, because she's burning. But when she cools down and becomes cool then she's not reversible. That's why it is a living process. Living process is never reversible. All dead processes can be reversible, but anything that is reversible, now, supposing you are grown up, you can all become a little baby, whatever you may try, you may have any number of operations, you cannot become. [Laughter.] Now you are grown up, now you are modern, over-developed. You may try anything to become a primitive person, you cannot.

You just cannot, whatever you may try. That will be all very artificial. You may just feel that you have become primitive by wearing some sort of a dress, by feeling that, `Oh now there's no modernism in us and now we have become very very subdued,' nothing of the kind. It is curable, but not reversible. But, it is a living process.

So, Kuṇḍalinī within us expedites the living process within us of our evolution.

So the power of Kuṇḍalinī is to purify, she purifies us like fire. She doesn't purify us like water, surprisingly, she doesn't purify us like water. Now, water, what does the water do? Water never burns off anything, but it dissolves certain things. It can take in something within itself, see. It can contain some of the dirt within itself. Supposing you put a colour in the water, it assumes the colour. But Kuṇḍalinī does not assume the colour. She burns out. Do you follow My point? So, if you have anything wrong within you, she'll burn it off, but she'll not absorb, she's pure. She cannot absorb those things into her that will pollute her. She cannot be polluted.

This quality of fire, say, for example, if you put gold in fire, silver in fire, you can purify it. The pure form comes in. That's how you know. But if you put gold and fire in water, nothing will happen. At the most you can wash them from outside. But in and out you cannot do it.

So outwardly you can do it with other things, but with Kuṇḍalinī you do in and out. The face also looks beautiful, as if some glazing has taken place on the face, a new, bright face. It's not sallow, neither it is horribly burning, nor is it pale and ugly-looking, but it becomes radiant. Radiance, that's what Kuṇḍalinī gives you.

It looks also, as if a molten iron, you see, have you seen molten iron?, pillar of, supposing you take a pillar of iron, and and heat it, to a point where it starts showing, you see, copper, every colour in it, copperish and all sorts of colour you see, golden, copperish and all that, you see, like a furnace. But very silent, very silent, it works out.

Now, the sound of Kuṇḍalinī I have told you in one of My lectures, how it creates sound. For example at Viśhuddhi [throat], it creates the sound of all the vowels that are in Sanskrit language. The English vowels are very few. Sanskrit language are sixteen of them *[UNCLEAR]*. These are the sounds that Viśhuddhi *[UNCLEAR]*.

She creates sounds on all the Chakras, but when she comes to Nābhī it becomes a *[UNCLEAR* one]. *[UNCLEAR* One] means information, coded information, that's the nearest you can say, coded information. First it is the Paravhani, which you don't hear, when it rises from the Kuṇḍalinī point, means Mūlādhāra Chakra and Mūlādhāra, then it is not heard, there's no sound. Then it comes to the stomach, the Paravāṇi starts. Then it comes into the center, where, in the heart, where always you hear it *[UNCLEAR* Matama], where you can hear it `Lub dub, Lub dub, Lud dub,' just like heart, properly.

With a stethoscope you can hear it. Then it comes to Viśhuddhi. It becomes a witness, means `Pashyanti', the One who Sees. What I've noticed, yourself, when you are caught up in the Viśhuddhi, you feel the thing going on here. But here She sees. Then this sound, which is the sound with which you speak, when it comes to the throat, it becomes Vaikharī *[UNCLEAR* it says].

This is even before the Kuṇḍalinī's there, the *[UNCLEAR* Vāṇi], the coded information, the language, which is first only coded, becomes decoded here, so it's called *[UNCLEAR* Vaikharī, it talks]. But after realisation, the Kuṇḍalinī enlightens the *[UNCLEAR* Wali] as it enlightens everything else. Because of that enlightenment your mantras become enlightened and that's how, when you say a mantra, it is effective, it's lighted. Before this, any mantra said has no meaning, it's just ordinary *[UNCLEAR* Vahani] just like in any ordinary person.

So, it is called as the mantra which is `Jāgrut', awakened.

So, a mantra which is Jāgrut cannot be created out of a mantra which is not enlightened.

Like if you have, say, an earthen pot or an earthen thing like this or this one as it is and you have all the oil and everything there, still it won't give light till it is enlightened. In the same way, the mantra is nothing, it's just a dead *[UNCLEAR* pot].

Unless and until it is enlightened by Kuṇḍalinī it is from ordinary *[UNCLEAR* Wali/`whining'] which cannot give you enlightenment and which cannot give enlightenment to the mantras and that's why these mantras have no meaning at all. A person whose spirit is enlightened and his *[UNCLEAR* Vahani is/Wali is/`whining"] enlightened, such a person, whatever he says comes true. Whatever he asks for happens. Even before he says something, the desire, the desire within us, it is the *[UNCLEAR* Paravāṇi/Parawari/Paramaya] which is the coded information of the desire you have, becomes enlightened and that's how you get the results. Suddenly you get

something, you say “Oh, I have struck the jackpot and Mother has done it." That's how it works.

The whole system of Kuṇḍalinī works out this way.

So this pure Kuṇḍalinī creates purity within us.

Without the purity we cannot see anything. Anything that is impure, say, er, say my hands are not clean, I can't see the light. Anything that is dirtied, you cannot see the real picture of it, you cannot see the reality if it is not being purified. But, even if it is superficially purified or artificially painted, still, you can always say that it is artificially painted and we cannot see the beauty of this one, because this is done from outside. But Kuṇḍalinī burns off everything *[UNCLEAR* Basfayan/busvesad] makes everything into ashes and whatever remains is the pure gold of the Spirit within us.

That's why, when people try to raise the Kuṇḍalinī by wrong methods, she shows her temper. Actually, she never gets angry. If Kuṇḍalinī gets angry such a person can never exist, impossible, but doesn't matter *[UNCLEAR]*. But it is Śhrī Gaṇeśha, which is the deity of Śhrī Kuṇḍalinī, gets angry and he creates this problem of heat. Because She's fire and he's the deity.

So the fire of this Kuṇḍalinī works out in such a manner that the Sympathetic Nervous gets excited with heat and then we get even blisters and things if you try any tricks with Kuṇḍalinī, any unholy behaviour.

The *[UNCLEAR* Urdtuni] of Kuṇḍalinī, the rising of the Kuṇḍalinī, is its nature, but when She goes and touches the Sahasrāra, that is an important point. If She does not touch the Sahasrāra then the Grace doesn't fall in and

the Grace has to come in, within us on our both sides of the Iḍā and Piñgalā Nāḍī.

That's how you feel relaxed.

Now, how important it is for us to preserve our being, before coming to realisation. To preserve it as it is. But we do not preserve it. We make mistakes. Kuṇḍalinī is not forgiveness, She does not forgive you.

She's not the one who can forgive, because Her nature is not, like the fire. She cannot forgive. Only the Spirit can forgive. Only the Ātmā can forgive, because She is the one who indicates all your problems.

She's the one who cleanses you. She has to cleanse you. If She starts forgiving you your dirt will be left there. As we do *[UNCLEAR]* it cannot be cleaned, leave it alone, what to do? She's not like that.

If it is not clean She will burn.

Cancer is the cause of neglect of Kuṇḍalinī awakening. Unless and until Kuṇḍalinī's awakened, you cannot cure cancer of any person.

So, if somebody, say, has, a nice mother-in-law, she might be a relation and she was a good lady, she also tried to take vibrations and all that, she was quite aged, maybe she might be also a seeker, but it acts best on seekers, because the Kuṇḍalinī has to be awakened and She will not be awakened unless and until you have aspirations and if you have no aspirations, if you just try to get it for your curing, you might get cured, by her awakening, but it's a very forced action. It's not so natural, there's no suction about it.

You can say like that, supposing in this room we light a fire, there is no more oxygen, it won't light.

So we have to have that oxygen within us of our aspirations. If that atmosphere doesn't exist, the Kuṇḍalinī takes time to rise. Unless and until you are realised you cannot keep Kuṇḍalinī up there. You may just touch it, go down, again you'll touch it, go down, again you'll touch it, go down.

So, as a result of this, some people start feeling the guilt. “Why should I have done this? I should not have done that” a lot. But, after realisation, this guilt is a big problem. Even before realisation, I find, it is. Because guilt is an escape, where all the things are accumulated, which have to be burned out. You see, all things accumulate on the side, very nicely stored up, stored away you see, kept there nicely, so they do not face the Kuṇḍalinī and get burnt. And that's how the left side of a person goes on recurring all the time, all the time, through these two points of left Nābhī and left Viśhuddhi.

Allow the Kuṇḍalinī to burn it off. Just put this to the fire. And when you put this to fire of Kuṇḍalinī it will burn off completely. Don't build up any kind of guilt.

At least after realisation. Before realisation, of course, one has to worry a little.

But, even telling all this, it is convenient to feel guilty. You avoid all problems by feeling guilty, “Oh I should not have done, I'm sorry", English language. Very simple: “I'm sorry, I should not have done.

I'm sorry. I tell you I've done a mistake, all right." But you do not say like this that that “Alright, I'm sorry, forget it." That should be added.

You see, when you say somebody “I'm sorry" to somebody, he says “Forget it." The other person should also say, within you, that “Forget it." If you do not try that thing, you see that this is very nicely accumulated here all the time and this feeling guilty is a very convenient method of escaping the truth, you see, showing that you are very frightened, you are very upset, this and that and just storing up the whole thing up here in the left Viśhuddhi. How will you progress? You cannot progress with this idea that you are guilty, even if you are, what are you going to do, what? You want to go to jail? Take two running jumps and go there! [Laughs.] I would say like that. Why come to Sahaj Yog? Just go to Hell, you can go very fast, there's no need. But, if you have to be saved, accept that you are saved and do not build up these left Viśhuddhi problems. It's a bit too much now. I think it's high time that we should burn, burn all these things, these guilts, these wrong ideas which always keeps us down. It's like putting something in the neck, a heavy stone and saying “I can't see what to do." Now, the stone must be removed, how can Mātājī pull you out? See, whatever I may try, there's a big stone and that's pulling you down.

It's a very big problem, I think now, because Kuṇḍalinī doesn't know what to do and how to reach your left Viśhuddhi, to burn out that nonsensical thing which you are storing very sweetly “Aah, I'm frightened, I'm afraid, I'm sorry." In Sahaj Yoga, such English usages are not allowed, none of this `I'm afraid.' Even a politician who's so dominating will say “I'm afraid." And what are you afraid of? Everybody's afraid of you. What is there to be

afraid of? So this usage is not allowed, `I'm afraid.' This is not allowed at all, to say `I'm afraid.' What are you afraid of? As I said today that “Wages of sin is fear." Is alright, but wages of sin is fear, so, if the sin is removed, then the fear should go or not? But still, it is like this, there is light, still you behave as if you, you are in the dark, still you `I can't see, I'm frightened.' As *[UNCLEAR]* there is light, see for yourself. This is a thing one should know, that your Kuṇḍalinī's awakened, that your spirit is shining.

Open your heart, accept this, recognize it, know that you are a realised Soul, now and that Kuṇḍalinī has purified you. Now, please do not accumulate this dirt, here, on the left side, because you like it, because it's very convenient to put a faces, to say “Oh, it's all..." [Little bit heat coming up, send it up here, go like that] it will be cleaned out. Leave it alone. Let us face it.

Somebody gets a little heat, “Oooh I'm again bad, again I'm lost, God knows. What have I done?" [Laughter.] Correct? It happens, very commonly. I find suddenly people [gestures to laughter] without My saying anything *[UNCLEAR]*. What's the matter? “Very hot." Is this the way to greet your Mother? You are the soldiers, you are the warriors. But, what I find, hands are shaking. Where should I put these souls? This is My experience now, that this pouch of the left Viśhuddhi is a very difficult thing. My ears are also becoming absolutely clogged with that vibration, so much flowing on the left side, all this left Viśhuddhi, that I can't *[UNCLEAR* work/hear] on the left now.

So, at least have some pity on Me and give up that nonsense of guilt.

Even a minute you feel guilty, just look at outside and look at the birds and look at the sunshine and look at the beautiful Nature that has given you such a beautiful colour and all that. Look at that and just take the beauty within yourself and without. Enjoy and give up this miserable look. You should at least look like realised people. Look, at least if not feel. [Laughter.] So, this kind of seriousness has no meaning in Sahaja Yoga. A Sahaj Yogi stands like this and talks like this and walks like this, normally. [Laughter.] So, feeling guilty is not only a speciality of English, but I have seen it with all the Western people have this very good idea of feeling guilty *[UNCLEAR]*.

I went to France, I told you about French people. As soon as I went there, they warned Me for one thing, that, “Mother, never say that you are a happy person, you are very happy." I said “Why?", because I knew I am a happy person, but should I tell them lies? They said “they will never believe Me and they'll think you are absolutely ignorant of the Truth, you are ignorant of the reality and that you are an uneducated person. You have not read books on `shocks of future' and things like that." I said “All right” but then I really lashed all the French on that and they really laughed and laughed at themselves. “Les miserables” I said, “You people, everybody's miserable because of you." Any Frenchman coming anywhere, the people don't know where to sit, don't know, this camel, which side it is going to sit, on whose head it is going to sit and the camel is very miserable. And here,

everybody's frightened of the camel, how he's going to behave. Very difficult person if he's French. Everywhere internationally they're known to be difficult. And now, here you are, what are you miserable about? And English have taken certain qualities from Americans, which they need not have taken and some from French. They don't understand their quality of mind is the best. They have taken from here and there and that's how they are also becoming French you see. Bathroom culture, that's what it is and you all don't have to learn anything from them. It is they they have work to learn from. What have they got? Have they got any scholars? Very few. And you, your this, weakness for becoming miserable and er, guilty and all that, is coming from where? I really can't understand, what is there to be miserable? If you don't have a job, you get a dole. Nowhere in the World people get doles. Do you know that? Nowhere! Nowhere people get doles. While you get your doles quite all right, you don't starve. Germany, France, anywhere, you don't get a good dole.

So what is there to be miserable? At least you people be happy people. At least the English should show the way. Feel happy within yourself. Then only you'll be able to see the Spirit. Don't be miserable. There's nothing to be miserable. You are special people, who have got the blessings of our Spirit. We should all sing, laugh, enjoy, be pink with vitality. There's nothing to feel miserable. I mean, after some time you'll find you really have to act to be miserable. It will be difficult for you to be miserable for more than five minutes. I can bet on that.

With Me, same problem. I find it impossible, you see. I try to be very serious “I'm going to now say something

serious” first [we never stop] laughing, because to Me the whole thing is nothing but a big joke on.

So don't have these French ideas in your head of becoming miserable for nothing at all. Be a happy *[UNCLEAR]*. Emit happiness, joy to others.

There's nothing like `future shock', for you at least. There's nothing like future problems. The future is beautiful, *[UNCLEAR* Peter] you have no idea. But do not lag behind with a big stone tied to your necks. For people who know that they have found the Spirit, they should know that they have found the joy. Spirit is the source of joy and that should be evident when you talk. No inhibitions, no curbing, is complete freedom. But do not try to mold yourself into the molds of the people who are not realised. Now you are different, you are changed, it is irreversible. Whatever you may try, say after two years or three years, all of you will be bubbling with laughter. But why not do it now? If it is going to happen later, why not have the blossom time now? We start thinking about it, we start worrying about it, there's nothing like that. Our problems are solved, our lives are beautified, everything is so nice and good, just to make you happy. Still if you are not happy, still if you are worried, then the Divine recedes. It recedes, it's like sunshine. If you do not want to face the sunshine you do not get it. You have to face the sunshine. You just don't get it. Everything moves to the sunshine. Every leaf tries to be towards the sunshine. They have this innately built wisdom, in the same way you should be and you will see that this, your life will change completely. Every moment you'll enjoy.

Every minute of life you'll enjoy. Everything that you do you'll enjoy. Every small thing you do you'll enjoy.

People are sometimes amazed with Me, also. Once I climbed up a place called Palitana *[UNCLEAR]* which is about seven miles one has to walk, with My son-in-law, daughter and they said “If you cannot go up you'd better sit on those palanquins and all that." “No, no" I said, “I can walk, I'll walk." And I was just enjoying, you know, I never felt I was walking on a thing like that, because I was enjoying the Nature, I was enjoying the people, how they were coming down, how the people were going up and all that and the *[UNCLEAR* gates] and things and I was just enjoying all that and then we reached there, these people who were going with Me, absolutely fagged out and tired and they said “and hāā." And I also sat down with them and looked and I said “Look at this, so many elephants they made and everybody's tail is differently twisted. How they must have thought of so many permutations and combinations?" My son-in-law said “How could you see the tail of an elephant when we are so very tired, here?" You see, I just spontaneously saw the thing, I said “How surprising that they have twisted the tail of the elephants", there were many elephants created, you see, at least there must be about a hundred elephants in that pattern, everybody's tail was twisted differently. I said “It's so, I mean, imagine, in a hundred elephants should twist their tails in different directions. It's remarkable for Me." They said “How can you see the tails? We are so tired we want some water." That's what it is. Inexhaustible. This power of enjoyment is inexhaustible. I want you all to enjoy like that, to drink

that nectar of your spirit and to forget about all these artificial problems that you have.

Just enjoy, because now you are drenched in your Spirit.

So enjoy that. Why not? Some people haven't got it, they will get it also. Don't worry about anyone, they will all get it, they will all have to get it, all those who are seekers will have to come.

It's nice you have come earlier, it's a nice thing, but now do not stop your progress by lingering with this load around your neck. Let the Kuṇḍalinī take you up, for She likes light things, She's a light thing herself, that's why She rises. Everything that is heavy within you She'll burn, but do not make yourself additionally heavy.

May God Bless.

I'll have some water please.

[Shri Mataji relates a story about thieves trying to steal silver from her home and in particular a heavy silver statue She refers to as the `heavy gentleman'].

You brought this gentleman here? You brought him?

Sahaja Yogi: Yes, Mother.

Shri Mataji: A hāa.

Sahaja Yogi: Is it the correct place in the temple?

Shri Mataji: Anywhere, it's good, you know.

Some thieves came into our house. And this heavy gentleman had come from India.... very vibrated. And the thieves *[UNCLEAR* kept] with some silver put in the drawing room. They collected all the silver, put it on a tablecloth and put the whole thing on the dining room [table]. And then suddenly no-one knows what happened. They just ran away, leaving that there. And this gentleman was

there, in the passage. They just ran away. Can you imagine, these thieves, I mean they are burglars, competent absolutely, experts, nobody could believe it, except that they saw some steps *[UNCLEAR]* and our door was opened up. Otherwise nobody could believe it “Not here, Oxted." But they did not take even a spoon. God knows what happened, [laughter]. I was not there.

[Laughter.] Recently brought from India. See, four very hectic people who brought our luggage. Do, leave it there.

And they brought this also. They said “this is a very heavy gentleman from India." They were both hot and exhausted but their Kuṇḍalinī had risen up.

[Showing a statue.] This is Kārttikeya. Hmmm! This is the fire of Christ. This is the one that is going to come. The fire of Christ. The destroying power Rudras. This is one of the Rudras of Christ.

Hmm, it's quite warm, I think.

Kuṇḍalinī *[UNCLEAR* to bring it up]. She *[UNCLEAR* will rise it].

How are you here?

Sahaja Yogini: *[UNCLEAR* Mother...]

Shri Mataji: Alright? Alexa. Hmm.

Come. Come.

I would like to see all the children on My Feet today.

***Contents: 1981-05-18*, Public Program, The Right Side, Caxton Hall, London, UK**

I'll talk to you about the right side, right side sympathetic nervous system, which is expressed by our subtle energy of Mahāsaraswatī, which gives us the power to act.

By left side we desire and by using the right side, the power of Piñgalā Nāḍī, we act.

I was telling you about the right side the other day. Let us see how our right side is built up. I am sorry for people who have come for the first time but every time when I start the introduction to the subject, again it becomes the same but later on I'll explain to you about Sahaj Yoga.

Now this right side, Piñgalā Nāḍī, is a very, very important energy-giving energy which makes us act and activate. Now this one is made of all the five elements. You know all the five elements that have created our physical being and our mental being. That's how it helps us to work out all our physical and mental problems, mental activities and mental and physical growth. Now this, being made by those five elements, when, first time, human beings started thinking of doing some action, about anything, say in India, they first thought why not, somehow or other, reach to the principle of these elements; which is beyond physics, which is beyond chemistry. And to reach to that point, they thought it would be better if we try to invoke or to awaken the Deities which are governing those five elements. This was a very big mistake though, I should say, because human beings, whatever they take up, they do not know where to stop. If you tell them that you have to clean your teeth every day, then they'll go on cleaning it twelve times in twelve hours. You tell them anything, they'll go so far that they will destroy the instrument which is suppose to be looked out. That's the nature of human beings. They cannot have brakes to themselves.

They do not have common sense as far as balancing their life.

So, anything you give them, they become so mad after it that, in Marathi, there's a word that, they ultimately put ashes on their head, to say to declare that, “I am dead now, I have become ashes." Like that, they get so frantic that even while doing this awakening of these principles they forgot, lost their sight that we are after our Spirit and not these elements. We are beyond that, we have to reach beyond that. All these elements are only useful for us to achieve a state in which we can create things and we can have more time to devote to meditation to enjoy our Self-realisation. They got completely blinded by the advances they made on this side which is, in pure and simple words, materialism. They became so responsible, so efficient.

First in the Vedas, it's written, the first stanza is such that, “By reading these Vedas if you do not know your Spirit then it is absolutely useless." But this stanza they always close down I think. Then they started worshipping those Deities, this, that, exciting them, doing all ritualism and all that. And they just went into it headlong, absolutely headlong. They would not turn back.

So by exciting these elements, they discovered the principles of these elements; for example, they discovered that gravity is the essence of the Mother Earth. But [actually] it is not. That is not the essence of the Mother Earth, that is the energy that is asserted by Her but Her essence is Her fragrance.

They could not cross that limit where they could see really the subtle thing which was [that] the subtle

principle of this energy of gravity is the fragrance. All the fragrances come from Her. Of course man-made [fragrances] there are, that's different, but even the man-made are also coming from Her, if you go trace the, source it up to the point, it is from there. Like that they went on discovering the subtler, so-called subtler, energies or the principles of these elements from the Vedas time.

Then it became the science. People started studying physics, chemistry, this, that. Understanding what was there before them by going into it and trying to find out what is it made of. For example, they went into atoms, they went into molecules and things and they tried to find out. And there they find the oscillation of the protons and they find the oscillation of these atoms. They just can't understand, “Now, from where this energy of this oscillation is coming?" They could not capture that energy so they thought better use the energy.

So they started using the energy.

Now it has gone to such a limit of the whole thing is, now I read, saw that, microchips or something coming up. After some time you won't be using hands or head or anything, it will be that microchips will be going on. But with this kind of a thing, with this extreme behaviour, you will become a machine yourself, a slave of the machine. Today the petrol is exhausted, tomorrow electricity is exhausted, then what are you going to do? You don't know even to count two plus two! So you are left without any counting, you will become the same primitive man and I don't know what you will be doing, climbing on the

trees and living like monkeys? I don't know what will happen.

So all this advancement that you did has gone too far. But as a result of too much efficiency, too much responsibility and all that, you became sort of addicted to it and then, with that, you started dominating other people. The machinery came in, with that you produced such a lot of machinery stuff that you didn't know what to do so you had to find out markets where you'll sell them, so you started capturing other markets where you started selling them and that's how all these economic problems and all these have started. There are developing countries, there are developed countries, all things going on in this mad world. Alright! But we reach a point now where we realise that this machine has done something nonsensical within us.

When we reach that point, we start thinking, “Now what are we to do?" We have been very responsible, not you people but your forefathers maybe, who went to fight the whole world and do this and they had to be at right time at right places and do all sorts of things. By that overresponsibility you became fed up. You just didn't know what to do. For example, morning you wear a grey suit, in the night you have to wear a tailcoat and then if you have to drink your wine, you have to take a separate glass, or for that, this. It became too much messy, [so] you said “Throw them in the sea! Not going to have all this nonsense.

We have collected all these forms and horrible things that have made us so rigid." That's how you try to throw away everything but even then when you throw away,

where do you go? I mean you have to exist, you cannot just hang in the air.

So you said now take another style. And the another style is even worse, much worse. Because then: no responsibility, no respect, no understanding, so this power goes absolutely zero. You are tired very soon. I have seen, I mean in the BBC and all that, young people and I'm a very old woman compared to them, after saying two three words, they say “Hāhh” they go down. Again after saying something, “Hāhh." This is very big acting these days. In any play you see a person says, “Hāhh." What does it take to act for this kind of a thing? This is what is very common. Now'll you notice it. The reason is you are tired. You are absolutely tired, why? Because your brain is the same old brain and you have taken a new life, you cannot adjust yourself to that. You say that, “Now I am sitting down, doing nothing. I am not going to be efficient anymore and all that, I'm sitting down” [but] the brain is going, `chuk, chuk, chuk, chuk, chug,' morning till evening. How to stop this brain? This brain is working so hard, using up all your energy [so] you have no strength.

So to counteract you will say let's take to some sort of a thing by which we go out of this madness.

Let's take to something that takes you, as we call it the right or the left side, take something like say hasheesh, or something like another thing, LSD, to go to the right or to the left. Now what happens with that you know very well. Now thank God, you have realised also that that was nonsensical also, that was no good. These are two areas within us which are called as Ādi Bhautik and Ādi

Daivik. Now the Ādi Bhautik are the ones which take you to the left side is the subconscious and the Ādi Daivik are the ones where you try to invoke the devas and all that on the right hand side, that one is the Ādi Daivik where we call it supraconscious area. These two are of no use to human beings, actually. They are not meant for you. They are meant for people who are dead, who are dead souls, who are good for nothing. Now they cannot get realisation. It's not meant for you. That's the area you should not reside in. But you enter into these areas because of extreme natures.

Some people by going into these drugs, some [by] taking to some sort of movements like mesmerisms, spiritualisms and all sorts of isms.

Some people onto the right hand side like taking to what you call these people who are racialists and all such organizations which are racialist and this and that and you know all that kind of a people, like hitler-ish type. All this is nothing but is a kind of an intoxicant which makes you forget the reality, that you are a human being, that you have to become the Spirit. That you are the Spirit is the reality.

Now the present trend in the Western life is very much set in this country about which I am very much concerned. I have talked about [this] to many people in person and also otherwise, that the quality of the mind, because we are with the English, let's talk about the English. Quality of mind of English is excellent, I have said it always. And the young people of England have a very good quality of mind. But their heart is like this. They are frightened of what? God alone knows, but they

are frightened. Or they have taken this course? I don't know. Now to do any work, also they are frightened. Supposing we put this colour, then it may not match, it doesn't matter. What does it matter? Because of those previous ideas they are so frightened of doing anything. Though they say they have broken all those ideas and they have taken to new liberated ways and all that. But this liberation is also another madness in which they're fear has not gone.

So the quality of mind of we the English Sahaja Yogis and English people is excellent. If you talk to them you will think you are talking to a scholar, I mean no less than Shakespeare! They could be very well read. They will know about anything you ask them, “What is this road?" “This is the road!" “Now, what is the name of this road?" “This is the gentleman." Who was he, his grandfather, what he did, what was the gossip about him, scandals, everything! You can get everything from them. They know everything about everything.

Sometimes I'm amazed the way people know about things, about all the details as to how many women he had and how many wives he divorced and what he did and where he went and what he wrote. Take anyone! Take a writer, or take an artist, take a hooligan, or take a robber or anyone who has appeared on the newspaper as if they have drunk all the newspaper into their memory. The whole thing is so clear-cut in their mind that it's sometimes amazing. But if you tell them to fix one chair, never trust that chair! [Laughter.] Never trust it. If you ask them to do anything, they'll tell you, “Alright, tomorrow at 7 sharp, I'll be there." Even if he comes after

seven days, thank your [lucky] stars. I have known people who have done this to Me [and] now it's four years, I have never seen their faces again. They are supposed to be XYZ from Oxford and ABCD from Cambridge. They have got first class first and this and that [but] if you go into their rooms, you will find it's a pig sty! You don't know where you have landed. I mean, you don't believe that it belongs to any educated person! There's no sense of responsibility left in their head. I mean this energy that is working in the head, if it is not put into a responsible channel, no wonder, we find every third person is a paranoid, something wrong with the brain.

What is wrong with the brain is that so much energy is here and you are not channelizing it at all.

By what ways are we to channelize it? Even after realisation, I find people have no respect for anything.

Sometimes it's most surprising that with all this brain activity going on, they get all the satisfaction from the Spirit, they are raising the Kuṇḍalinī and all that, but they have lost that capacity to be responsible.

And that's why, in Sahaja Yoga also, they are not responsible. This goes on not only about their own private work but about Sahaja Yoga, about everything.

So this quality of mind has no heart. It has heart in nothing! Supposing I am telling you something, I don't know about Sahaja Yogis as such, but now I have seen with people, [if] you give them a lecture for one year, one hour, it's lost, finished! They are just the same! What has happened? It's only the vibrations, it's only how you work

it out that the life changes and all that, but as far as they are concerned, nothing is recorded in the memory.

Sometimes I feel how do I talk? Is it too much on their heads or below their feet? Where is it flowing? So the reason is that the heart is not there. If you register it through your heart, you will do it. If you put your heart into things, you will do it. The heart is, as I told you, is chicken-hearted, is absolutely chicken-hearted. And that's why, this is what is lacking in our character. For that now the stage has reached [that] we have to raise our right side, not the left side. Our right side is absolutely finished and there the leader of the right side are two persons.

The Deities are two persons. Of course Brahmadeva is the one who is The Creator, who has created this Universe and who is The One who is busy still creating and doing lots of things for you people. But I would suggest that we have to pay attention to two ideals we had in the history, for this, to understand what sort of ideals we should have. Because the right side is a Rajo Guṇa is the one by which you become majestic, you become royal, you achieve all the Rajo Guṇa as you know that.

Now two persons are really to be followed in this. One of them is Śhrī Rām. Śhrī Rām resides on the right Heart and is the Father. He is the Father and He is the fatherhood. He is the one who came on this Earth to teach us how to be a father as a king. He is a Father King, He is a Benevolent King, which was described [by Socrates] before Plato. He is the Benevolent King. He was the ideal that came on this Earth to teach us how to be

responsible to others, how to respect others, how to understand the feelings of others. To such an extent He went, that He had to sacrifice His own wife for the sake of His own state.

He did that and He had to ask His wife who was pregnant to go and live with a very great sage. One may say that, “What was He doing about His wife?" She was the Goddess. She was so remarkable that He was not bothered about Her. He was so sure of Her powers that He did it. And there is nothing wrong in leaving things to the Goddess to do, instead of meddling with Her all the time. But this gentleman Śhrī Rāma understood the responsibility of a king and that responsibility is lacking in us. That responsibility towards ourselves and towards others.

It is very, very surprising. I mean I came from India. I had never met Englishmen at this close quarters till I came to England, I should say, because before that all we met was missionaries. All missionaries were terribly responsible for converting all the people into Christianity. They would get up early in the morning, take their Bible, go around to all the places, clean all the dirty lanes and clean all the children like Pickwick Papers, you see! Clean all the dirty people there, kiss them and do all impressive things to convert the people. They would go even to the forest to convert them. They were so responsible about it that they felt they have to do it, this is God's job, they're doing God's job, they must convert. And they went on with this and that's how, some of the people I met. Then the rulers, the rulers are extremely responsible. They were ruthless and they thought this was the greatest

thing they were doing, was to spread British Rāj and that was their responsibility.

When it comes to spreading God's Rāj we are not. First of all in our own life, we should see, “Are we responsible?" Now, in the modern time, I find that we have got rid of that sense of responsibility. It's called as a sense of diminishing responsibility. We'll just say, “Yes, yes, I know. I shouldn't. I know, I know." I can't understand. If you have a heart, how can you say that? That, “I know I should not have done it." “I know, I should have been here." The reason is, there is no heart and the heart always catches when your right side over acts. That means your brain is acting too much and there is no real action the output of it. You think too much and do not put it to practice. “I should have gone” “I should have done this” “I should have said so” and this is the problem with our right side.

Now, among our Sahaja Yogis also, I find people have the problem of the right side. To worship the right side, we have to see to Śhrī Rām: How He felt responsible for the whole world. How He use to look after people. How He looked after the things of other people. How He behaved towards other people.

That's a very important thing which we have to learn. But I find people coming, if it is somebody else's, they'll throw away. They will just jump into something and say that, “Alright, this is my house I just settle down here, the way I like." There's no sense of responsibility at all about it, that you have come to somebody else's house, you have to have some care about it. In the same way you have to know you have come in the World of God, this is

the Kingdom of God where you have entered. You have been a stranger. Today you are a guest in His house, what are you doing about it? How are you behaving? Are you responsible? Are you like Śhrī Rāma who took up Himself all the problems of the world and still He was so responsible? He would not do anything even this much to disturb a person. As far as possible He would like to try to console and to have the formalities of good living. Formality is meant for good living and good understanding.

Unless and until you have this sense of responsibility, your collectivity cannot be alright. You cannot be collectively alright. You need not be a machine for that. There is no need to be a machine, like Japanese, only one person says, the another doesn't talk. But this one kind of a funny individualism that you have got will never give you that collectivity that is expected of a Sahaja Yogi. We all have to be one, being responsible for each other. Not only for one or two persons, because he is my friend, he is my husband, she is my wife but for all of us. We have to be responsible for them, for their things, for their children, for their house, for everything. We have to be responsible. And if this sense of responsibility is lacking, how will you have responsibility for your Self-realisation? Only it can be a self-centered thing, thinking that, “I'm very much better, my powers are better. I must have more powers." But if you do not have this sense of responsibility why should God also give you powers? The main thing is your right side is completely lacking. That is the Sūrya Nāḍī, that is the Nāḍī which is called as the Nāḍī by which people hold their Prāṇa, so it gives you the

PrāṇaShakti. It's the PrāṇaShakti within you which is the vital force of energy within you, which is lacking.

Now this lacking is added up by your heart. At least for a man like that whose PrāṇaShakti is exhausted.

At least for such a man if the heart is there, he can really use that power which is accumulating in the head and exhausting him, like eating up his brain, if he has the heart in it.

Now this is what I have told you last time that the right side of human beings is very important when it comes to Sahaja Yoga because when the Kuṇḍalinī rises, your right side is also, right side is also awakened.

Now the question is: why Sahaja Yoga does not spread in England so far? Is a very good question [which] any people have asked Me, while in Australia it's spread so fast. The reason is the right side is missing. For the right side to be awakened, first of all there should be some right side! If there is no right side, what do you awaken? If there is no light at all what are you going to awaken? There has to be a lamp to be awakened.

So all these topics and talks that we have in the society, “I know! I know!" and then you ask them they just say, “I know!" “How are you?" Like that. All these accents and all that, one should give up.

One should know that you have to be responsible. That's a very, very important thing of life. I personally think, unless and until you feel that responsibility, that heart, into Sahaja Yoga, you will enjoy just My talk as you would just enjoy anything else. Real enjoyment comes when your Spirit really blows out the vibrations. You are taking My vibrations, alright, you are feeling them, but what

about yours? Are you blowing your vibrations out or they are just taking your brain. Simple questions is, are you blowing any vibrations outside? We have some Sahaja Yogis when they just enter into a house immediately everyone feels it. Everyone can feel it that somebody has come. Immediately the whole thing cools down in no time.

Somebody has come. There are some here also, not that there are none, but they are few people. You have to blow out vibrations otherwise you are just a liability to yourself. Why don't you blow out vibrations? Because you don't feel responsible. In your day to day life, morning till evening, you have to see that you develop this instrument of responsibility within you, otherwise the vibrations won't flow because the main reason is that our nervous system comes to us through our right side.

Our nervous system is built up by our right side. All the elements within us have built [it] up. If the elements are weakened, if the Chakras which are made by these elements, as you know all these Chakras are made by elements, if the pot is weak, nothing is going to work out. You should be able to hold that water of love or you can say the water of bliss and should be able to pour it out to others. Unless and until you are able to do that, Sahaja Yoga won't spread. It will spread very slowly. This is the difference, I feel, between English and Australians, that the quality of mind is thousands times better than Australians.

They are not scholars. I found very few people there who are even graduates. Here everybody is a Ph.D.

or maybe a M.A.D. But they are all very well educated. Despite all that, Sahaja Yoga does not spread out, why? The reason is the quality of mind is good but the action is extremely poor because they're exhausted, tired, you are fighting in the mind. You are not doing anything by which you blow it out.

The right side is what you call the Brahmā's, Brahmadeva's, creation and the Brahma Shakti as they call it. This is the power of Brahma which is flowing through you. We call it the power of the Spirit, it's true. But the Spirit, the power of the Spirit, flows on your central nervous system. If there is the electricity all stored up here and there are very weak wires what can you do with all that stored up energy? The wires have to be improved and for this wire your right side has to be improved immensely.

Every minute you have to be responsible. And this is what is lacking. Then I find when some people who are responsible, they feel extremely hurt. They feel that they should really shout and scream and should do something. They don't know that these are really the saints, they are realised Souls. They are great people, no doubt, but their right side is weakened. But that is not a great thing to accept, it is a very bad thing. But that does not mean you should feel guilty again, I am saying. Because very nice! This is the way you manage is to feel guilty. Because feeling guilty is the best way, “I'm sorry, I'm sorry. I should have done it. I know, I know, I know!", finished! Then how can you improve? If you have a pouch here filled up [of guilt in left Viśhuddhi] all the time with responsibility denied, all the junk you have created out of

that, you are pushing into that pouch and then you say, “Yes, yes, I know, I should not have done it!" Now what can you do? As I Mother you can't say `You hang yourself by the nearest tree!' What do I do? But I just look at you flabbergasted, I said, “Really?" “Yes, I should have done but I haven't done it." For example, I should tell somebody you better cook for ten people, they are coming and the person says, “No, I'm sorry, I forgot, I didn't cook." You are doomed! You cannot hit him with the back, can you. What to do? That's how you are at a standstill. You really don't know how to deal with them! The point is: in all this talking of Spirit and God, one has to know [that] the vehicle has to be better.

The vehicle is so very poor that it cannot carry, otherwise you will emit vibrations like this. I know you can. Wherever you will stand you'll attract people. People must gather round you! You'll be amazed, I went to Australia for how many months? At the most a month or so. I came back from there. Already seven centers have started and every centre has got at least three hundred regular people coming! It is not to feel guilty. I'm not saying [for that], but to awaken yourself, to arise to this point, to be elated with understanding that you have to rise up to that point and that you have to take up that position because you are the warriors of Truth. You are the people who are seekers, you have been for ages and you have no business to be irresponsible. You have to do it. It is My earnest desire that you understand what I am saying.

Just sitting, meditating, putting hands towards Me or towards the photograph is not everything. You are still

receiving. You are still at the receiving end. You have to be on the giving end. How will you do it? You get so many vibrations sometimes that you cannot feel after some time. It's so filled the pitcher is so much filled. But what about pouring it out? Why you cannot pour it out? The reason is that the vehicle within you, which is the right side, is the Piñgalā Nāḍī, is out of gear. And this is what one has to understand. That can be built up only when you know about Śhrī Rāma's life, the way He led His life.

Every minute of His life was dynamic. Not a single minute He wasted in life. Every minute, whether He was in the forest or? He went to a place with His wife when He was in exile and there, He knew His wife was a very shy lady and She would not take Her bath in the open, so there's a rock which is completely honed out, such a big rock honed out [a place called Sītānani near Rahuri], can you imagine? Inside, there is a water tap sort of a thing coming out, there's a water coming out.

So that there's stone here, stone here, stone there and at the end of it there's a opening so that there's light coming from this side, light coming from that side but inside nobody can see. There are trees with which it is hidden. There are trees like which are called as shikakai [used as hair shampoo] means that its kind of a soap giving trees are created by Him for His wife.

Anywhere He lived He created a new dimension, a new house, a new style of life. Of course He was an incarnation you can say. But He is your ideal and not those people who sit out for hours together drinking something and thinking they are great martyrs. I see all

of them sitting near our church here and one of them was asked by someone who was passing by, “What are you doing?" “We [are] killing ourselves!" Very proudly to say that! I mean I just don't understand, what business have they got to kill themselves? How much time it has taken God to create them? And here they are sitting and proudly telling that, “We are killing ourselves!" [Laughter.] This is the situation in which I suddenly find Myself.

So I ask you what should I do? How should I do? You have to feel responsible in every way of life. But you do not think that there is anything wrong if you are a hanky-panky person. If your feathers are falling everywhere [you think] it's alright! To you it really does not matter but to the Divine it does. That means a person cannot convey the message of God, cannot emit it, the bliss of God, cannot pour that love. We have to become very responsible in every day life, I'm not saying that in Sahaja Yoga, but in every day life, how you live, what you do. Are you only worried about yourself or you are worried about others? Are you responsible for others? I mean the modern style is not even to wish good morning, is regarded bad manners. You see it is bad manners even to open door to someone, is bad manners, they think it's slavish. I mean, all manners and all those things, all responsibility, seems to be [regarded as] slavish. And this kind of these modern ideas that are floating in the air, you should throw them away! You have to be human beings of a very great quality. You have to be people who have created new worlds. You are going to create that, I know. You have to just rise up to

that point and not to sink into your guilt's and say, “Oh God, what we have been doing?" No! Awaken and arise and get it what you have to do. That's what I feel about England.

England is so great and it's the heart, it's the heart. And look at the condition of the heart! Your heart is so weak. There's no heart to anything. Alright, you love Me and I love you, but what about you loving others? And loving other things? Loving doesn't mean writing love letters. Doing something about it! And that's what, the doing something is missing and lacking. And that's what we have to build up our right side properly, into proper shape. If we have to really do the cooking we have to know how to light the fire within us and not to sit down and worry how to do it.

It is a very great thing to come to England for Me, really, for one reason that this is the place where Sahaja Yoga is going to work out. It is going to circulate in the whole world, I know, through you people.

But if you do not improve the communication wires of yours it will become completely stagnate and the responsibility of this stagnation will be on you the Sahaja Yogis of London, because you did not put your life together, that's why it did not work out. It's a tremendous responsibility. Of course, to be responsible is wrong for wrong things but not to be responsible for Divine work, when God has blessed you with Self-realisation, is absolutely against God, against your Self, against Sahaja Yoga.

The other personality which I was talking about is Śhrī Hanumāna. Śhrī Hanumāna is such a great powerful

personality about whom I did not tell you. That, I mean, Rāma once, you see, His brother was hit by an arrow. And Rāma told Hanumāna, that, “Why don't you go and get a particular type of a medicine for him and you get it on a particular hill, mountain, so you go and get that particular thing." So he had a power, he had nine powers, navadha Shaktis he had, nine powers, by which he could become small, he could become big. And He could lift anything. He had lots of powers like that, so nine powers: anima, laghuma, garima, like that. He could become so heavy that nobody could lift him [garima]. I mean these are the powers he's got of the right hand side. And so he went down to that mountain and he couldn't see that anywhere, he just couldn't see. He said, “Why not take the whole mountain?" He took the whole mountain on himself and he brought it to Rāma and he said, “Now you select whichever you like!" He could have come back and said, “Oh, I can't find! I am sorry, I know, I have been useless!" If he was an Englishman! But he said, “Alright, if you want!" He brought the whole mountain, “Now come along have it!" In every way of his life, you see his sense of responsibility and how He carries on.

For example, he was sent to Rāvaṇa and he was asked by Rāvaṇa that he told him that you cannot stay in this place, why did you come here? Actually, first he was, he went to Sītā and told Her that, “Śhrī Rāma had sent Me” and he showed the ring. And She recognized that was the ring of Her husband. And he said, “Mother if you want, I can take you on my back." But She said, “No. Already you see I am a woman who has come with another man.

And I don't want to have another bad name and you'll have a bad name, so I will not come.

So it's alright. You can go back and tell Rāma that I am alright. You as a husband, come and fight this man. Otherwise I'm not going to come with you." So then he was caught up and taken to Rāvaṇa.

Now Rāvaṇa said that, “You are a monkey and what have you come to do it?" He said that, “You better release His wife of Śhrī Rāma and He is such and such." So He said that, “You monkey, you are telling me this?" “Alright” he said, “burn his tail." He said, “If they burn my tail, I know how to use!" He knows how the responsibility of the tail is! He started burning the whole of Lanka with his tail and he could have said that, “Alright he burnt my tail I better run away! Why to do such a thing? You know, better avoid, get out, forget it! I am not going to go to Rāma, he has burnt my tail, tomorrow he will do something else." [Instead] he burnt the whole of Lanka, the whole of it he burnt till Rāvaṇa had to say, that, “Please forgive and go away." He did all kinds of tricks to show that he was really powerful.

His so many ways of his sense of responsibility and his dedication and love is expressed. But, they say that, even if you take once his name, whatever work you want to do, it can be done. Any work that you want to be finished will be done. And his day is a Tuesday. On Tuesday, if you request him for anything, he will help you to do the work. But it's not like this that you sit down, “Now come along Hanumāna, will you please do this job?" [Laughter.] But if you are doing the job, then he comes to help you. Means that he activates, he activates

and he makes your energy flow into that direction that your work is done.

He's so helpful in so many ways that you can't imagine.

Our so many Sahaja Yogis have tried it with that and he has created such miracles. Specially the Australians, somehow they have such a feeling for him, I know the reason, but they have such a feeling for him that every time, anything happening, they tell Hanumāna, “Hanumāna, now please look after us!" And they have told Me that such miraculous things have happened since they have been using Śhrī Hanumāna. But you must have the vehicle to carry this Hanumāna! He's a very subtle Deity within you and if you are irresponsible, he hates such people, he hates, he just can't bear it. He thinks they are absolutely useless people! He doesn't pay attention to such people, those who are not responsible. They may give any excuses, they may show off, they may do anything, [but] he just doesn't care for such people.

He has no love, no respect, no attention for the people who are not responsible. There's a very nice English saying, “God helps those who help themselves." English language has so many beautiful things in it, all it's nursery rhymes and everything. I wish people would not just utter those sayings but do it. They listen to Me but they don't do it. Now you have heard Me today you should see how much responsible you are.

Now we had our first ashram and if there are others, please excuse Me, because it is an open thing and we have to talk about it. And I was surprised that in our first ashram, when I went there, I was amazed! I mean, young

people living like pigs! I couldn't understand. I mean, they are not hippies, they are not taking any smokes, drinks, or anything. They are so irresponsible! They go to the bathroom, they come out as if a bull in a china shop has entered it! They really live like that, I was amazed! How could they? And they were all graduates, M.A.D.'s, Ph.D.'s and everything. I was wondering, “What has happened to these people?" Slowly, slowly they improved. But this lot went away and a new lot came in and a new lot came in. And it's so surprising that once they become responsible and good, somehow or other Hanumāna takes them out, they just get out of it.

Now I have to tell you to determine today to decide that every moment and movement of your life you are going to feel responsible as Hanumāna does. Any work that you are doing, about Him it is said, “Har kārje karne ko, tat par." Means for doing any work, he is just ready! He is just ready! You tell him anything, he is just ready to do it. It is his quality that you should have. And that quality is so much lacking today in England. All your strikes, all your problems can be solved.

First time when I came, I was surprised, I asked somebody, “Are you working?" He said, “No, I am successfully unemployed!" I said, “Really, you are successfully unemployed so how do you eat?" “Oh, we get our doles." “Oh really?" “We have securities." What a security, it is nonsense, you are parasite! There is no self-respect. Leave alone the respect of others, there is no self-respect. I was amazed! Then I told them, “All of you have to take to work. Anybody who takes to doles is not going to stay in the ashram." I wish your government

can take some note of it! That we have to create responsible citizens. In England itself, we have to show that by Sahaja Yoga you have turned the tables, you have got smart people, now efficient, responsible. This is what we have to show. Once you show this to others, people will be amazed at it! With other's money, the same thing. If you can get hold of somebody else's money that's the best thing! Is a very common feature.

First time the Sahaja Yogis went to India they came back here, they never wrote a letter back thanking them. And I was amazed. For six months, I said, “What are you doing?" “I know we should have written.

I know we should have written." “Then why? Why didn't you write?" No responsibility! What is this, I could not understand it.

Gradually they developed and developed and developed. Now they feel. But those who have started feeling are the matured Sahaja Yogis I should say. But others who are coming to you, must know that you have to have a sense of responsibility.

Sometimes people who are realised have a feeling, “Oh, now we are realised!" No nothing! “Settle down, have the bliss of Mother. Sit down and enjoy it." Nothing doing! It will stop! You have to be able to give this to others, you should emit. If you cannot emit those vibrations yourself. If you are enlightened, you should be able to give light to others. You can raise the Kuṇḍalinī, alright, but what about your own personality which is so irresponsible? Which is nowhere near Hanumāna's. This Hanumāna style of complete obedience to your being, complete emission of that love that you have received, that Divine

Power you have received. Unless and until you achieve that state you should not be satisfied with your Self-realisation.

Self-realisation is only complete when you yourself become the giver of light. You the Guru, you the great stars. That's My ambition. I know I expect [a lot] sometimes from My children. And I want them to understand that I want you to be really honoured in the Kingdom of God as great sons of your Mother.

May God bless you.

Left side also, you know that, but keep it up. I do correct, by saying all these things. I do awaken Hanumāna and Śhrī Rāma within you, no doubt, I know, but keep them awake, keep them alert.

And you have to be alert and active, responsible and respectable. You have to realise that you are saints, saints of a very special quality. The saints who can give realisations to others! There have been not such saints, maybe, before, nor even today. There are saints who are realised Souls but they don't know how to give realisation. They don't know so much. You have so much of knowledge and everything, except the vehicle is poor. It cannot carry the bliss.

The cup has to be alright otherwise it cannot carry the beautiful fountain of love that is pouring down on this Earth. And that is how you must know that within you this is awakened, keep it awakened, keep it going.

Please close your eyes.

[Continues with guided meditation.]

***Contents: 1981-05-20*, Public Program, Selfridge's (department store, organized by a Sahaja Yogini who was working there), London, UK**

(other date 05-29) The scriptures they have talked about our second birth, that you have to be born again. And it is a vague talk one doesn't know what's that mean, to be born again. For example Christians say you should be baptized. And Hindus say you have to be twice born. Muslims say you have to become a *[UNCLEAR* pink/pir] but nobody knows what is that mean, at least they haven't been able to explain it very clearly.

But if it is written in all these scriptures either they were all wrong or false or there is some truth about it. If there is some truth, it has to be revealed sometime. Now the time has come that the truth has to be revealed. And it's such a precarious time that if the truth is not revealed we are out for a complete destruction of this universe. If the humanity has to be saved, if this creation has to be saved then God Himself has to do something about it. Because He would not like His creation to be destroyed. And the most beautiful thing that God has created is the human beings, perhaps you won't believe it and you think it is not true because our experience may not tell us that but it is the fact. It is the most delicate, most sensitive and the most alert being created by God. And if the human beings are destroyed this creation has no meaning.

First of all the human beings must find out their own meanings. They don't know what's their meaning.

Why are you here? Why did they become human beings from amoeba to this stage? What was the need for God

or any natural forces or whatever you may call it, what was the need to make human beings? And because we are not been able to find out our meanings all the problems exist, problems of stress, strain, tensions, then quarrels and then fights and wars and everything are because we haven't been able to find out our meanings. Now as a scientific approach one has to keep your mind absolutely open about it. In the science also when a person is told about something it is just a projection of a hypothesis they put it before you and then they try to prove it, by proving it they make it a law. In the same way we have to see now whether what I say is truth or not and then it is to be proved and if it is proved then one has to believe Me that these are the Divine laws. That's how we keep ourselves completely open to it.

Now he must have explained it to you about what we are talking about. This is the hypothesis. To start it lies within is this power called as Kuṇḍalinī in Sanskrit language. Why in Sanskrit language because India being an ancient country it is not separated from the world it is one part of your world, this is yours and that's the part of it so nothing that it is said in India so it is something foreign to you. For God nothing is like foreign. He only made one world, only we are like that thinking that some countries different that is different. In that country people meditated because they did not have to fight the nature so much like we have to fight it here. Just before coming I had to wear a coat, cover Myself properly because I've taken a bath and My husband would say, “Oh! No you can't go just like that, you have to cover up yourself very

well. It is very cold." This and that but India is a warm country. You can live under a tree, no problems.

And they had lots of support from the nature as such because there was no problem from the nature so these people had much more time and much more, I should to say energy left in them to seek within themselves. And they started seeing within themselves, “Why are we here?" This question started coming to their brains, much before here people thinking about it. And maybe that here also I have a feeling that we had lots of people who thought of it because I see the places Stonehenge and all that, I am sure there exist civilization that people thought of it but the whole discovery was lost.

Now this Kuṇḍalinī is the force that resides in the triangular bone. Now when you try to raise the Kuṇḍalinī, everybody cannot raise it. Like only an enlightened light can enlighten another light. You see a light which is not enlightened cannot enlighten so if somebody who knows the job tries to raise the Kuṇḍalinī in so many people you will see the pulsation of this Kuṇḍalinī with your actual eyes. Now this you cannot do. You can do all sorts of things, there are somebody will say that, “If you do this then you will start jumping on your own." Jumping on your own is not God's work. We can do it yourself with our mind. But something we cannot do it with our mind is, the raising of the Kuṇḍalinī. You see it's rising, you see it's waiting there and you can feel the Cool Breeze coming out of your fontanelle bone area which is the real union, baptism. Now this real baptism takes place because it is a living process, living process of evolution.

So you are created as human beings, a complete machinery, a complete mechanism and then you are put to the mains. And that's how you know your meaning and your working. This has to happen.

If it does not happen how are we to know what are we connected with.

There are people who give theories that you are a part and parcel of the whole but how are we to know? Unless and until we are connected to the whole and this happening has to take place. That's the time, today is the time it has to happen, that's why it's happening, thousands of people now all over the world.

I was surprised in Australia, I mean, we had people about six to seven hundred in a hall and all of them got their Realisation. All of them felt the Cool Breeze of the Holy Ghost as described in the Bible as well, in all the books it is described that you get the Cool Breeze as the indication, that's called as Rooh in, say, in Koran it is called *[UNCLEAR* as a Rooh] as the Divine power. This you cannot do, you cannot do this by your mental activities or anything, you cannot do it, it's just something beyond your mental activities comes from Divine that's within you, that's the Spirit that resides in your heart.

This Kuṇḍalinī rising has been described in all books and later on so many people, Germans and all these people went to India and they have written very big books about Kuṇḍalinī but without seeing yourself, without getting the experience yourself, if you start writing something about it, it could be something very funny. For example, now I've been to Selfridges before also many a times. I came here in 1965 to begin with and when people told Me

about Selfridges I had very different ideas till I came here and saw the place Myself. In the same way unless and until you have the experience yourself whatever people talk is talk, talk, talk, talk, talk and this talking is not going to help us. You have to be there. You have to experience it and you have to get it. Unless and until you get this experience you cannot know what is it like, what it means, what is to be Self-realised.

Now what I said is that it is not talk, you cannot pay for it. You cannot pay for God, that's one thing that way everywhere they take money. I mean there is no place where they do not sell God, I am yet to come across were people do not take money but really you cannot pay for God. God doesn't understand money. He doesn't understand. It is all your own doing, money this business and all that, it's your own.

For God, love is everything. He loves you. That's why He has created you. He loves you that's why He wants you to have Realisation and to achieve that consciousness by which that you know Him, that personality by which you flow His powers through you that you are empowered to feel His power flowing through you.

So you cannot put in any effort either because what effort can you put in for a living thing? For example, there is a seed, the seed has to grow. It grows spontaneously. You cannot make it grow. You cannot, stand on your head and say now the seed has to grow, as soon as you put the seed in the Mother Earth She just sprouts the seed. It's all built in it. In the same way the whole thing is built in us and the whole thing is like this in a subtle way within us built. Now these subtle centers

give rise to the gross sub plexuses within us which work out all the physical side and also mental side. When the whole thing take place, automatically as a by product you will feel better physically, mentally, emotionally.

Now for the last ten years I have been telling people that cancer only can be cured through Kuṇḍalinī awakening. There is no way out. But people have believed it. Those doctors who come to Me who got cured and who talk about it that we got cancer, we got cured, they say, “Oh, he's gone mad, how can it be because it is a very *[UNCLEAR* machinery] thing." You can't think that you can't be cured by not taking money. I know doctors would accept the situation where he does not take any money for curing people. It is very funny attitude of people that they want to make money out of all these gracious things that God has given us but you cannot sell this Divine Love and when this curity takes place people are amazed how this happened. Mentally you feel absolutely relaxed. There are many people who are suffering from mental troubles in the Western countries especially because of the stress and strain of the family life in the society. In India we have problems more of physical. Here we have problems are more mental and these mental problems can be solved if the Kuṇḍalinī could be awakened. We have got people with us, if you can come any time to Caxton Hall you can meet them who have been cured of their epileptic trouble with Kuṇḍalinī awakening, even they, the door keeper of the Caxton Hall was suffering from epilepsy.

He got completely cured. But it is not for curing you should come. You should come for getting your own

power, power of your Spirit which resides within you because it is your own, only thing what I do is just enlighten you because I am an enlightened light and when you are enlighten you can enlighten other people. Like a, say, we can say a candle has everything in it. Only thing another candle just goes near there, which is enlightened enlightens.

So there is no obligation, there is no any gratitude about it. It is just a very simple method by which it works out. Everything that is vital, everything that is important has to be, has to be absolutely simple because, supposing we have to pay for our breathing half of us would have finished in a second or we had to make any effort, we cannot read about it either. I mean if you read something or talking to you something, it is not the way you can get it. It is the way it happens. It's a happening. It has to happen. You have to become. It is not just a brain washing that I give you a brain washing, all right. It is not that. It's the happening, it should take place, the sprouting has to take place.

Once it takes place you know you have got it.

But after getting is the main problem. Once the thing sprouts, it's like a small little seedling, just now Don told Me there are five, six girls got their Realisation here, the sort of you see they go up and down and they got lost. But I have seen some great seekers in this country, very great seekers who have come to Me, got their Realisation, they settle down. They have mastered, they have mastered completely the art of raising the Kuṇḍalinī and giving Realisation and this is not their profession or nothing, they have to earn their living as you are earning

but this is something God's gift by which you become that consciousness by which you feel others. It is a collective consciousness that you can feel of other people, sitting down here you can feel what's wrong with her, what is the center that's wrong. We don't bother what dress you are wearing, how you look like or how you talk, of from what race you come, what country you come, nothing matters. What matters is where are your centers, where is the problem, in what center.

Supposing there is insecurity in this region you feel insecure then there is one center, that one, the blue one that you see there, that is in danger. If this center is goes into a greater danger of insecurity, such woman can develop breast cancer. The center that is down below you see there is the center that is, responsible for our evolution, also this center is very important if a person is fanatic. Now you won't believe that the fanaticism gives cancer, you will be surprised. If you are a fanatic [a (lift) bell sounds here] about something you may develop a very serious type of cancer, it can be only cured if you accept that all the religions are the same and the people who were born in those religions are all related to each other, we are only fighting, while they are all related, they all help each other, they are all connected to each other and you can find out their integration completely within us.

Then no conflict because it is such an absolute knowledge that even a child, say about five year child or two years old child who is a born realised, there are many now in England I have seen so many children are born realised. They all say the same because you feel

them on your fingers and if you ask them now what is the finger catching they will immediately say this one or this one, this means that center, all of them will say the same thing, they can feel it, they sort of a burning sometimes or sometimes you feel a little *[UNCLEAR* chart] in there or sometime you might even feel a little tingling. And the children know which finger is catching and they say these are decoded and you can verify it. Like somebody talk to Me on the phone the other day I said, “You have very bad liver. What is the matter with you?" He said, “How do You know?" I said, “I know because I am catching on the centers which give you the liver problem." So I said, “I know that." He said, “Yes, I am suffering I really telephone for that only to you." I said, “All right." Then now I told him what is to be done about it. All these things can be overcome; you can enjoy very good health apart from that all your habits.

Habits come to us because we get bored. You see all habits are there because we are bored of life.

We don't know what to do with ourselves. We have too much time.

So once you find yourself all your habits stop automatically. I mean, we had people first time six people who came to Me, out of them four of them were hippies and they were indulging into a very serious type of drugging and next day they gave up, just next day after getting Realisation they just left it. They don't want it anymore. Because they started enjoying themselves, very miraculous, I know of another gentleman who used to smoke cigars and cigarettes and he is about 80 year age at least, must be about 80, now he is about 83 years,

must be about 80 years of age and he told Me that over night he gave up, over night, next day he gave up. And he said, “I just forgot what. I just forgot that I have to smoke." Now we have French, also from Algeria and there is we have French from all over the world.

Now whether you are Hindus or Muslims or Christians or Russians or anything this can happen to all of us and once it happens we know that we become part and parcel of one God. We are all children of one God and we have to understand, unless and until we understand this we are not going to be happy.

We are not going to live happily. And there are going to be problems and problems. The world is under shock now and they think that tremendous things can happen to us or horrible things can happen to us and they are very precariously placed now. But God is alert, nothing can wrong. He is there to help us and I'm sure one day will come when so many of you will be realised Souls. I mean this is the last chance I should say because this is the last judgement. The last judgement has started. Now how God is going to judge us? Let's see, is He going to put us into any measuring weighing machines? He is going to only judge us by raising our Kuṇḍalinī, *[UNCLEAR* years it has started years full time] correct yourself to be all right. You will be all right and once you are all right, once your are place in such a situation you start enjoying yourself.

Now it is nice to see young people from Reading, especially from Reading I am surprised. Young people have very good quality of mind and that they do feel we have to do something about it and we gone too much

head along with this mechanism and this and that whether it give us joy or not. But any extremes are not good but by telling anyone is not going to work out. One has to work it in such way that they find the meaning of their life. And they automatically they start enjoying. They start enjoying themselves because you are nothing but your Spirit and the Spirit is the most beautiful thing. It is the most beautiful thing and once you have that state, a glimpse of that then you start enjoying yourself. You don't want anything else but enjoy yourself and then you develop that respect about the glory that you are! But it has to be executed, it has to be manifested and it has to be retained and it has to be established. If it happens I have seen people getting it and they are such beautiful people.

So beautiful that you can't believe it that the same people who were just standing on the streets and misbehaving and such destructive things have become beautiful souls. And such joy to their parents and to all.

May God bless you! And now if you have questions ask Me. It is a very, very vast subject and I must have spoken, I don't know how many, hundred of times in London, it. Ah, apart from abroad and I would like you to ask Me questions. It is remarkable that to give a lecture like this I should come to a store, that I was saying that it's a store. It must be unique for Me to come to a store. I am very happy because I have respect for this store and a very well known store for a long time and the first store I visited when I came to England was Selfridges. I have a feeling for it. I am very happy that I can come here and

talk to you people. I would like to have some questions from you.

[Aside:] Can you give Me some water? Question: Rāja Yog and meditation is it same or no *[UNCLEAR]*?

Shri Mataji: I'll tell you Rāja Yog people are preaching about is something very outside it is that you do like this and I mean there are Bandas and all that they use, have you done any studies in Rāja Yog? No, then I would say that you see, they would talk of creating a situation, for example, Rāja Yog can be very dangerous because they cut the tongue down just like that put it back into the throat and they say this called as *[UNCLEAR* Kechari]. I mean like putting your tongue back into your throat, if you can get caught, I just can't understand, how can people accept it. People have accepted it and I've seen those people doing Rāja Yog with their tongues back. In America there are so many like mad people, I mean one must understand that these things cannot give you God. You see this is how in modern days they have started all sorts of things. They say, “We will teach you to fly." Now you want to become birds? Why do you want to fly, I just don't understand.

I mean, it's absurd, to fly also that's another thing this Haṭha Yoga people talk of. Now Haṭha Yoga was actually originally practiced in, I should say thousands of years back when Patanjali was there. When the system, the whole social system was different, where the children were sent to school.

Some children were selected who were seeking God and they were given instruction and these so-called the Haṭha Yoga that we do these days is exercise, just a wee

bit of it. But we also do exercises, we teach people some exercises but depending on what center is catching. For example, we are suffering from this center, now if you start doing all the exercises, how will you cure this center? Isn't? You have to know this center you are catching which is the problem. Unless and until your Kuṇḍalinī is opened out, unless and until She is awakened you will not know what center you are catching. Now doing all these exercises means that you are taking all the medicines at the same time without knowing what's the problem is so it is absurd some of things has come out of Haṭha Yoga. Actually in real Haṭha Yoga the first thing was called as Īshwara pranithar means first of all the discovery of God, or you can call it establishment of God, means Realisation. The first is Realisation and then other things were there and a very little was there with that kind of language celibacy is most important thing.

Now that's over. Let's see the modern times are there. We have to have something as you have got we can say, everything is a *[UNCLEAR* mystery/very discreet]. We have to have something that should work out en masse Realisation so many must get it, otherwise nobody is going to believe Me or believe any one of them. Supposing if I was born on the 10th floor I am telling people I see that and I see this, they say, “You're mad, we don't see that." So let's some people come up to see, all right.

So this is what Sahaja Yoga is. Sahaja Yoga the difference between other, these so-called Yogas, I called them so-called because there is no Yoga, Yoga means union,

where is the union, first they do cleansing they say you must to cleanse your mind, you can do this but you cannot. You cannot do because supposing you try to cleanse your mind you do it through your mind. You have to get out of it you see and when you do cleanse your mind you develop an ego. How do you cleanse, you cannot, so you have to get out of it. First you must get your Realisation. Once you get your Realisation they you start seeing it yourself because you can feel it and you don't like it. When you don't have eyes how do you clean yourself? You must get your eyes then you see and then you can cleanse it, isn't it? That's why it's called Sahaja, Sahaja means born with you, it's spontaneous, it's living, it's a living process. I am talking of living God and not of something that's dead. It is what Kabīra has talked about, this is what Christ has talked about, this is what Mohammed has talked, that's what Sahaja.

Question: What is the proper time for meditation, early morning or evening time?

Shri Mataji: Once you get your Realisation you are in meditation. You see you have to be in meditation. For example, I am in meditation in the sense that for Me it's peace inside, I have no problem, I am talking to you and I am doing everything but inside is the peace established. You are in meditation.

There is no time to be taken out or anything but your awareness becomes different. You don't have to sit down and say now I must do meditation [a bell and announcement in the store]. Of course we have certain things we can do supposing you now meet someone and he tries to sort of say something or you don't like it or

something you feel disturbed or upset because of Kuṇḍalinī awakening we know how to clear out ourselves, you see, through water element, through we have methods how to clear out and that's how you can spend some time within but there is no need to sit down for hours for meditation. You are a different person altogether. You become the Spirit.

So the time is not needed as it is but you become a different person. You see, like an egg becomes a bird. Then you just enjoy. With all the drama finished first you you see are involved in the drama, but then you see the drama going on. There is not fixed time, nothing, you see they are all the time flowering, even when you are in the shops you are enjoying. You are enjoying every part of it, actually every moment is filled with enjoyment but we have lost I should say the sensitivity or we have to deal with that sensitivity or we can say that it has to happen to you. Once it opens out, you would like it, the entire attitude to life changes. This is how you become a saint, actually you become saint. But you live in this world. You don't have to run away if you are a saint you should be the most noble person, isn't it? A saintly person should never run away, I mean if he runs away from the society that means he is not a saint. He is an escapee, escapist. I should say he escapes from life. If there is beauty in life why should he runs away from it? You are just not there, enjoy and make others enjoy.

Any question from you? Question: I think we all want to know how to get there quick.

Shri Mataji: Ah, that's like a Pūjā. This is great. Let's have it. Just put your hands like this...

[Shri Mataji is giving Realisation and continues with working on people.]

Contents: 1981-05-24 **Talk to Sahaja Yogis, Subconscious, Supraconscious and our Correct Ideals, Chelsham Road, London, UK**

Question: What are the curing powers coming from the supraconscious as there are so many people who are curing other people with supraconscious power and what is the difference between this curing power and curing power of the Kuṇḍalinī?

Shri Mataji: There can be two types of curing power. One could be those who get the power of the collective subconscious and those who get the power of the collective supraconscious. Both can cure depending on where the problem is. For example a person with the power of the collective subconscious can cure problems of the left side. And a supraconscious person can cure the physical side.

We have two types of people in India known as Māntrikas and Tāntrikas. The Māntrikas are those people who go to the funerals and cemetreies and they try to capture the dead spirits. These dead spirits are of the sly type. These sly spirits are the so-called `social workers' or `busy-bodies' trying to help others.

They are in the category of Chaturvarnas or Vishudhras, the people who believe in serving others. They appear to be good people because they want to serve other people and help others and that is why they do not want to die and want to stay around the earth plane. One could call this a `servant class'. They are absolutely servile. They

like to be whipped, beaten up and be ill-treated. They are another extreme.

They enjoy a horrid type of existence, they are masochists. All such dead people are around us and they are left-sided bhoots i.e. very timid and clinging. These Māntrikas get hold of such dead people and tell them to do this work or that work, control this or go there. And these bhoots feel very happy about it as they are servile.

So, if there is someone suffering from a mental problem, for example, someone of his has died then he gets a mental pushback into the collective subconscious and gets possessed. Such people go to the Māntrikas and these Māntrikas tell the dead spirits that you have been troubling this man for a long time and you leave this man.

So they remove this dead spirit and put another dead spirit in its place and tell the first dead spirit that he can get another body to go to. These Māntrikas are the mediators or liaison officers. They catch hold of these spirits and remove them from one man and put them onto some other person.

So the first person is `cured'. For example, there was a lady whose husband used to drink quite a lot. She went to one of the lady Māntrikas who said she will cure her husband but the lady must pay Rs 100 for that.

So she put a dead spirit on this man by which the `bhoot' of the drunkard on him was removed.

So this man gave up drinking but he started going to races. Then she solved that problem by removing the `races' bhoot' and put another one by which he started going to dirty women. Now this lady got frightened. Every

time she would pay Rs 100 and had ended up by paying a lot of money. Then she complained to the lady Māntrika about it. After that she found that her husband was doing all three things together.

So she went to fight with that lady Māntrika, who put a bhoot on her too. Since then, that woman is still mad and I have not been able to cure her. She is a very good looking woman married to a very rich man who owns a factory and this is the life both of them are leading i.e. burning the candle on both ends. This is the case of the subconscious people.

The second case is of the people of supraconscious type. For example `Doctor Lambs International Curative Center'. `International bhoots' he had! You have to write to them that you are suffering from such and such disease. All the dead supraconscious people the very ambitious type i.e. all the great doctors, all the `great' lawyers all the `great' scientists, all the `great' engineers and architects, Hitler and all such great' warriors gather on the right hand side. When Doctor Lamb died he met all his friends there and he could communicate with them because these doctors did not want to die as they had been experimenting with this or that.

So they started Doctor Lamb's Clinic. Now this Doctor Lamb who died lived in London and had a son. Doctor Lamb's spirit attacked an ordinary soldier in Vietnam and told him that he was Doctor Lamb from London and that he better go to his son and tell him that you want to start such a clinic. He didn't attack his son as he knew that his son would not be able to bear him as the son was not

healthy. He wanted a very healthy and sturdy man whom he could possess.

So the soldier went to his son and said that “your father is within me and he wants to open a clinic." The son would not believe it.

So the soldier went into a trance and told him that I have got some money in a secret place kept for you and he had talked in secret about it.

So the son believed and started the clinic for him. He gave all that money for the clinic. And all the `bhoot doctors' were helping this man to act whenever he wanted and an intercommunication was established on that level i.e. the collective supraconscious. A lady who was suffering from high blood pressure, kidney and uterus problems went to them. They told her to write a letter to the Center in London who wrote back that on this particular day, at this particular time we will appear within you and cure you but you must lie down in your bed. On that particular day and at that particular time she started shivering and one of the `dead doctors' entered into her and she got cured.

For one year she was alright. But then she started feeling very dizzy. When she came to Me she was in a tattered condition. Absolutely Finished. She knew that a spirit had come in her at the time she came to see Me. She said and knew that there were at least ten or eleven within her and she could not bear them.

So this kind of curing also can take place from the supraconscious. Supposing there is an architect and he approaches such people he can get the spirit of a dead architect upon himself. Now this Jack the Ripper was

possessed of the spirit of a dead ripper. One hall to have an inclination for such things. This weakness is there within such people, that is why they are easily possessed. Otherwise it does not happen.

Only if you are weak in mind and have weaknesses for such things, then these dead spirits can catch hold of you. If it has something to do with your physical side then the supraconscious can help you. If it has something to do with your mental side then the subconscious people can help you. But they help you very temporarily and then come back with a big foursome.

But Sahaja Yoga makes you so powerful and so pure that impurities just fall out. It is a cleansing force.

It is a very different thing where your intention is not to cure but as a by-product people get cured. Now many dynamic things are happening. In Australia I met an Australian couple who were journalists and the lady was the president of the Journalist Association of Australia. She could not conceive. Doctors said she can never have a baby. Still they kept having tests done as the husband wanted a baby very much. But after coming to the Sahaja Yoga she conceived after about fifteen years of marriage. Now her entire idea of life has changed. First she indulged in all kinds of therapies. She was a Catholic to begin with and then went to different Gurus and tried different therapies. She overcame all that after coming to Sahaja Yoga.

Now she finds the answer physically for I have made all bhoots get out of her. Now she said she is going to expose all such people. I told her that if she could write what these people are doing she would be able to show

that this is madness. And once you have talked about it then you can prepare a base for Sahaja Yoga and then show that this is the reality which makes you sane, powerful and loving. Then only people are going to get convinced. Sahaja Yoga achieves miracles, on the material level, on the mental level, on the emotional level and ultimately on the spiritual level. You are all endowed with such tremendous powers for you are realised Souls and if you want to give realisation you can. For example, this lamp which is enlightened may be unclean or may not be good to light but once it is lit it can enlighten others. Similarly your Spirit is pure. But we have to fight all these `bhoots'. On the unlimited I am working very hard. That is how they are exposed. But on the limited you have to work hard to fight, you should prepare yourself to fight these evil forces for they are the ones who ruin your own being. There will be a big depression coming on and people will just obstruct it. They will trouble you like anything. But you have to fight it and for that you should be evolved. It is strange that all great people, children of God, men of God, are born more in the west than in the east. They have been born in countries where there is a lot of affluence and they do not have so much poverty and troubles and these are the very people who are lost. For, the modern concept of life is to make something that can be demolished very easily. We should realise that the reason for this is that our foundations have been made very weak by the Satanic forces and they have built it since long. That is why our ideas are very weak. In the west if you observe the behaviour and lifestyle of the kings and the queens and

the kind of life the people lived was so debased and horrifying. Even what the so-called `religious' people and the Catholic churches did was so horrid that these very foundations were shaken. Now you have to rebuild your foundations. You have to lay new foundations for Dharmic life. You have to absolutely accept the Dharmic way of life. That is the only way to make your foundation strong again.

In India the foundations are good especially in Maharashtra, but the yearning and aspiring is not there.

For example, an aeroplane which is so perfectly built that it can never fly. And another aeroplane which as soon as it flies goes into pieces.

So one must realise that the damage to our foundation by the Satanic forces is much deeper, much more subtle than what you understand. You have to fight these very foundations.

These horrible kings who kept seven wives etc. are not your ideals. Your ideals are yourself. You have to bring new ideas in the Western countries then only you can change it because you are such a dynamic force. Everyone of you have to rise up and build yourself into ideals and try to lead a life of that ideal within. For this you have to sacrifice. And the greatest sacrifice is that of your ego which makes you so obstinate and hardhearted. Face yourself. This ideal has to be created. One has to have compassion; one has to have love and understanding. Never talk ill of one another. Never. Try to help each other for we are very few and we cannot afford to fight among ourselves, for we are wedded to a

very great cause. We cannot have wrong ideas, we cannot waste our time on mundane things like marriage.

If marriage has to be, then it has to be good and compatible and you must try to patch up your problems. You have to make it a beautiful institution. Do not indulge in small and petty things, for otherwise we cannot carry out this task because we have still a very long way to go in life. These Satanic forces are very nicely built up and very united in these Western countries. They did not bother about India because India is a poor country. The blessings of poverty are that it teaches you to have a proper foundation. The poor are just the same as the rich. The very rich are not your ideals nor the very poor.

You are your own ideal and you have to create new ideals. You are the new presidents of America and prime ministers of England. You are the ones who are great people, so you have to stand up to it, i.e.

people of character, generosity, of hard work and proper understanding. Otherwise you cannot do this task.

It is very easy to study and get degrees like M.D., M.A., Ph.D., but to bean ideal you have to mature. You have to constantly tell yourself that you have to come up and you have to do this tremendous work which is not difficult because you have the source under your command. Everything is possible. Just ask for it and it will be done. But build it up. Even now if you cannot build up your personality and new ideals then when are you going to do so? I am here with all the Chakras intact. It is easy to justify yourself, i.e.

this is wrong or that is right. Finish all this. You have to become That.

So the first is that you change your foundation. We have great people like Shakespeare, Tennyson, Mozart, Jung and tremendous people in this country also. Taking their name itself liberates vibrations. In those countries single-handed they created their ideas and just think how in those countries they must have fought all these Satanic forces.

But who accepts these people? Everyone of you is capable of being like them. Everyone of you has to become a leader. In Poland an ordinary factory worker did that but he was not a realised Soul. He could not communicate with God. He had no way of knowing the Absolute.

So channelize yourself properly, cleanse yourself properly and dedicate yourself. For dedication you have to do nothing but give up your ego and superego. Take these loads off and create a space which is the heart and it will work out. It is easy to kill these Rākshasas but what about the lost souls? Everything will work out for a year or so or even two years. After that I am going to blast them. Before that you should be ready because once I blast them they will come back on you people.

So you should be such top people that you are not finished by that.

It is the easiest thing for Me to blast them all, finish them off. But first they will go to the subconscious and then they will attack you again.

So I want them to live with paralysis, with diabetes, with all sorts of things. And they will live, they won't die. It is a

tremendous task. And I am working twenty four hours, I have no sleep and no rest and you know that. I can see the whole vision very clearly of those beautiful days when we all will be enjoying each other and the bliss of God together. All that I want is that we pull out so many human beings in the clutches of the evil forces for which we have to dedicate ourselves.

Our attention is on too many useless things, materialistic things. There is no end to it. Be satisfied with less. You will be looked after materially also. There won't be much problem.

So don't run after so many things. Just don't have interest in these. It is all trash. You should be loving and affectionate. Once you start giving up the Real you become hardhearted persons. “I have no interest in anything." Then who has interest in such a stone as you? You are the foundation and your children will talk of you, not of these horrible persons. You have to be ideals of love, affection and not of domination and all such nonsenses.

All of you will be the first Sahaja Yogis. You are the ones who are going to change the complete concept of life. New ideas have to be built up. Are you people really aware of your responsibilities? Sometimes you are worried about yourselves only, “Where I am catching? What is happening to me?" It is so self-centered or you are worried about others, “He should not have done this or that. He should not have sat next to Mother." Nobody should think they love Me more than anybody else.

Some people know more rituals, others know more protocol but does not matter. I know the one who loves

Me. The one who loves others loves Me the most. I don't care for you, protocols and rituals. It is nonsense for Me. What does it matter to Me? The one who loves others is the one who really loves Me. I have had all these rituals and protocols and I have no care for these things. It makes no difference whether you say good morning to Me or good evening to Me. What you say to your brothers and sisters is the most important thing. Sahaja Yoga will never work if you do not look after that side, i.e. how you behave towards your wife, husband, your brothers and sisters. That is the most important, thing and anybody who does otherwise will get out of Sahaja Yoga. You know I have thrown out the so-called important people out of Sahaja Yoga who tried to dominate others by saying “this is not good. You should not put your hand there. Don't put your feet there etc., etc." Who can know the protocol of the Divine mother. You cannot bind Me into protocol. You cannot bind Me into anything. I am unlimited. I am detached. To think that, you have Me attracted towards you by your protocol, which is dead, has no meaning. It has to be a living protocol of being kind and generous.

Be beautiful Some are lethargic. Like a husband who wants the wife to work all the time or the wife who wants the husband to work every time. Everybody finds fault with each other. They are not Sahaja Yogis.

Sahaja Yogis are the ones who take it Sahaja. If somebody is not working that person will go down. I will put that person out of Sahaja Yoga. Why did you come to Sahaja Yoga? You are seekers. You have been seeking for ages. Are you going to waste your life? In any case you

have to sleep most of your life. Why not work it out now? In every way be active.

Firstly you become real and very good citizens and with moral values which are your foundation. You yourself judge. You are realised Souls. I leave it to you to judge. You will lose your vibrations. You can become silent. Silence can be from other agencies. Negative forces from the left side of the Āgñyā are giving ideas. You must have your own ideas. “I can't, I go on thinking" this nonsense goes on. Just tell yourself how dare you do all this nonsense of the left side. Those who are left-sided better go for lemon treatment and shoe-beating. Those who are right-sided better shoe-beat 108 times. Get in the center. You should really love yourself, cleanse yourself and be in the center. Never be proud of your ego. “I think this is correct." Beat yourself 108 times. You can be very high handed and then you can have no embarrassment of what you are doing. You can be absolutely shameless. But you are a Sahaja Yogi. You should feet embarrassed about such things. There should be a little `sankoch'. There should be reservations about it.

How can you say such a thing to some one? Why hurt anyone? Āgñyā bloats more and more.

So many are like that. I know where somebody tries to show off, tries to be a Guru and tries to push down others.

“Oh I know Sahaja Yoga. I am a great Sahaja Yogi." Then I make their `ego-horns' come out. You can feel it jutting out of your head. Push it down. This is the sticking point. Though the balloon goes thin, it sticks on. You are all

Buddhas. Buddha is the one who is realised, the one who is enlightened, one who knows. You are the enlightened ones. How can you have an ego? Ego and superego are the greatest enemies. I have seen people who suffer from superego. You push it down and it goes to the ego.

So in the west we have the greatest problem of the ego. Whatever appeals to the ego we run to that. That is how people are made mad by these `Gurus'. They say you can fly, so you have gone into it.

Somebody says you will become very powerful, so you have gone into it.

Somebody says you will become a great Guru and you go into it. But nobody says you become the Spirit and become One with the Whole. When I say you are realised, you are great, you are saints there is more bloating of the ego-balloon. I say it to create that awareness within you. Your ideals have all been full of ego. See Churchill standing there with a stick in his hand. The complete body looks like the ego. We have to form new ideals. He was right for meeting another ego called Hitler.

So it was alright to break their heads together.

But now we need new ideals. The past, is over now. When there is flood you need boats to carry you across. But after reaching the shore you don't carry the boats with you. You leave them behind. These boats are no good for us. They have done the job. Now we have to go ahead with our own feet.

So no bloating of the ego should be there. We should realise that we are in no way exceptional, for only you

are blowing up your ego. You have to be ideals. You have to be in the center. You have to be a Sahaja Yogi.

That is the most important thing. Don't judge yourself by what you think of yourself but what Mother thinks of you. How much joy are you giving to your Mother? If you make Her unhappy then what is the use.

You must have noticed that there are really very few true seekers in this world. And seekers also must realise that they cannot be happy with anything else but their Spirit. This is the test of a seeker and a non-seeker can never understand a seeker. It is very difficult to live with a man or woman who is not a seeker because you catch all the bad points and you suffer. If the person has an ego you catch it on your Āgñyā. Nothing happens to him. He is very nicely off. He has his ego intact and he is torturing you.

But a person who is a seeker is a better person because you can give realisation to such a person and your vibratory awareness can be shared. But to be with a non-seeker can be a very difficult situation. You cannot make a fruit into a flower. In your case you have become the fruit. But you must have a flower around which you can make into a fruit. Those who are entangled with problems like `my father, my mother, my brother, my son' etc. should learn not to get entangled with such problems. Those who are not flowers should be avoided, forgotten and lost. The more you try to improve them the more entangled you will become. They can never improve. I give you a big rope. If they are not seekers then they will never be so and you cannot inject seeking into them. They may become materially well off but they

can never become seekers and you forget about them. You may have to suffer because of them, for if they catch, you suffer. If they have a Nābhī Chakra you suffer. This kind of person is very difficult to change.

Do not waste your energy. Christ has side [said] “do not cast your pearls before swine." You cannot force anybody to become a seeker. There are millions of seekers in the world, so forget about such relationships.

They may call you mad or crazy or anything but they will realise one thing that you lead a much better life than they do. You are much more peaceful, blissful, Dharmic and sane but they won't accept your life.

Play around with them with the understanding that they cannot change. Even if they change mentally they cannot have that urge because to a seeker nothing is important except seeking.

Question: What about the people who are good people, not seekers, but who have got realisation but don't seem to see the significance of Sahaja Yoga?

Shri Mataji: They will go out of circulation. Sahaja Yoga rejects more than accepts. It is a judgement going on. Such people will go out of realisation. You can talk to them of realisation, give them bandhans etc. for, they are the people in whom you could be interested but they are lost otherwise. For example, butter is made out of curd by churning. A little butter comes out and the rest is butter milk. To separate it, a big lump of butter is put in the buttermilk and when it is churned all the butter gets around that big lump and gathers into a larger lump of butter. But some butter particles are left behind. If they

do not stick to the larger lump of butter they are thrown away with buttermilk.

So, those who do not come to Sahaja Yoga and are not up to the mark, will be thrown out. It is a fact but you should have `nirpekshita' i.e. you should have no attachment to such people.

May God bless you.

[Answering to another question Shri Mataji said:] The question is that the psychologists say that mind is limited, i.e. whatever the mind does is limited. Whatever action we perform is done through mind only and this mind has limited energy and so it cannot take you to the unlimited.

So something has to be which i3 beyond the control of the mind, that is the only spontaneous thing. Now see the confusion. But their question can be answered on mental level. What is the basic difference between Divine and human? How to convince ordinary humans of Sahaja Yoga and the Divine? They are doubting you as you are doubting them.

The simple answer is that whatever you do with your mind like shouting, howling, jumping etc. can be done by the limited mind.

So one who is doing is some human agency, some human being and not the Divine. But you cannot make your Kuṇḍalinī pulsate with your mind. The Divine, if it has to do something, it must be extraordinary which human beings cannot do. To pulsate Kuṇḍalinī is only possible for the Divine. It is a living force. Man makes things, dead things. Man can do dead actions. But a living force cannot be activated. What is the need to go

to the Gurus if they make you do the limited actions of the mind. You can always shout, howl and jump without them. But you cannot make the Kuṇḍalinī pulsate.

Divine does something which you cannot do. You cannot make the Cool Breezes flow from your hand.

So, if you go beyond the mind it has to be something extraordinary, something different. The limited and the unlimited are two different dimensions. This is the secret of your Mother's Māyā, that I live on unlimited and do unlimited things. That is how I create Māyā. You can know Me only through knowing your vibratory awareness. If you put your hand on the head of someone nobody can make you shake.

So the Divine force is something that human beings cannot do through their mind. I repeat, you cannot pulsate the Kuṇḍalinī. It is a living force and human being cannot create or generate life. They cannot make the pupil dilate when the Kuṇḍalinī goes up. As ordinary humans and so-called Gurus cannot feel the vibrations you cannot talk of the vibratory awareness to them but you can see with your naked eyes. They cannot make the Cool Breeze come out of your head. This is something extraordinary. What I can do with the limited is make myself. I can also do unlimited. That is the side of the Divine Mother. In the same way you are limited now but you have jumped into the unlimited.

So you can do all these things. That is why you are saints. The things you can do in the unlimited you could not have done before realisation.

You start doing something that you could not have done before, i.e. to raise your Kuṇḍalinī and of the people.

The Gurus, so-called, can shout, howl, jump and do all these things but they cannot raise the Kuṇḍalinī of the people. All other things, we can say, are arbitrary, subjective. Then, you will get your cure, change your mental attitude and all that.

Contents: 1981-05-25 **Quote from the blue 1993 edition of Sahaja Yoga Mantra Book, p.34, UK**

Those who love others are those who really love Me.

Contents: 1981-06-01**, Public Program, The Time of the Seeker, Caxton Hall, London, UK**

[UNCLEAR] that so many seekers are born.

So many of them. They are real seekers.

Contents: 1981-06-04**, Public Program, Improving the Spirit, Friends' Meeting House, 120 Heath Street, Hampstead, NW3, London, UK**

We on Earth understand God with our earthly understanding. We understand Him through our mind, through our imagination, through our books and other things where He's described as such and such.

There is a big mystery, God and His Divine Power. It's a big mystery, mystery for all the human beings and you cannot conceive it, with your limited mind. The working of God's Divine Power is also very mysterious. Whatever we call mysterious means that it is beyond our mind. We cannot conceive it in our mind. His power of love is very mysterious. What we think is love, is not the way He loves us.

Or His power of compassion, His power of forgiveness, is extremely mysterious for us, because we are so imperfect. Because of our imperfection we cannot understand a person who is absolute who is perfect.

When we see Him, we see through our imperfections and that's how we form our ideas according to our own imperfections about God. Say for a small little ant, if you have to convey the political issue that is facing Britain today, is it possible? Because for the poor little ant, it is not even conceivable that we have an mind which thinks, which has imagination, which projects like an octopus, goes all round, catches this, catches that. It cannot even understand that we have a kind of a freedom by which we can do what we like. The conception cannot be contained in that little mind or little head of that tiny creature. But the difference between an ant and a human being is, that ant has no ego. Now the problem with human beings is, that despite the same correlationship, or we can say, despite the same parallels as a human being and God and ant and man, to top the whole thing is the ego part, which in a way makes us even lower than an ant. Because our reception is so poor, that we cannot see that there must be something mysterious about God.

God has to be a mystery for human beings. And to understand the mystery, we have to enter into a new realm, more than what we can really understand with this human awareness. There has to be another plane from which we should try to see this mystery, because we cannot understand anything about it, how He does it. I mean see now, in chemistry if you see the periodical laws that exist it's fantastic, absolutely fantastic. Look at

a little amoeba, how it acts and look at small animals who live in the rivers and who live in the seas. The number of creatures that are living harmoniously, not like human beings but quite harmoniously. Accepting each other's demand even on the life.

So with this freedom and such a big mystery and a big ego in between, it's difficult for us to conceive Him, His greatness, His compassion, His love. That whatever He does, is for the betterment of our spirit. Even if he kills someone, it is for the betterment of the spirit. Even if He thrashes someone and throws him down many hills, it is for the betterment of your spirit. When he puts you to problems and troubles, it is for the betterment of the spirit.

Anything that happens to you is a testing ground for the betterment of your spirit. He's working day in and day out just to improve your awareness in your spirit, to feel your spirit. Everything, the nature, the beauty, everything is working it out so that you, the human beings should feel His beauty, should know Him in your own awareness, should feel the vibrant love of God. For ages it has been worked out imagine, since this world was created till today, with various Incarnations, who came on this earth to represent Her, to talk about Him, to work about Him, to improve our different centers within us.

And then suddenly, when we are placed face to face we can't believe that it can happen to us, which is a mixture of, I think, ego and superego, both. First of all we cannot believe ourselves that we are capable of getting realisation. And secondly, I think, that we are afraid to

get realisation. Thirdly we do not trust anyone who talks of realisation. The third one is a good idea. Not to trust anyone, but at least trust yourself, see start from that point. You trust yourself that you should get your realisation, otherwise why do you call you're a seeker. You have to get your realisation no doubt about it, but when it comes to trust, whom do we trust? Say for example, when Christ said that, “God is My Father, He has sent Me specially to do this work” we couldn't believe it, this man a son of a carpenter talking like this, better crucify Him.

And our compassion went to a confirmed thief, than to the adoration of the Son of God. Now when He's dead, of course, He's Son of God, there is Holy Ghost, everything starts, I mean, when He's no more. Then people start believing. I don't know why, even today they believe He was the Son of God. Why do they believe even the Holy Ghost? I mean even the Bible, why should we believe it? What is the authority of Bible? I mean, Islam can ask that question, a Muslim can ask a question, “What is the authority of the Bible. Why do you believe in Bible?" I mean, if you take out the Bible they say, “What is the authority?" They might say, “Christ is the authority." But Christ never wrote Bible.

So what is the authority is your own ego. You want to believe in it. You want to believe in it, that's all. You want to believe in it. That helps you to sort out many questions. Because anything happens you'll say, “All right, it's God's wish." Because we can use Him better when He was crucified. Before that we cannot use Him, because he was independent, He was living there. When

He died it's very handy so we accept Him, we do not question.

So was that a mistake, for Him to say that He was the Son of God? Do you think it was a mistake that Christ said that He was the Son of God" Because of that He was crucified.

Do you think it was a mistake that He said the truth about Himself? Would you say that? How, how can you justify His saying that, you see, if He was crucified for that, then He was indiscriminate. One would say that to say such a thing, there was no discrimination; it was not wise to say. After all He would have lived longer, He would have spent better time with His Mother, He could have built a house or something like that. He would have amassed some money or some sort of a very important thing He would have done.

But there's the mystery.

That's the mystery we do not know, because we want to see it from our angle and at a point we just give it up. We don't justify, then we do not rationalise it, at a point we just give up, “Oh, it's all right, He's God." We reach a point where we say, “All right, He was Son of God, let Him, whatever He wanted, He did. Whatever He thought proper. How are we to judge?" But now, not when He lived. I must say God is a mystery, but human beings are greater mystery than God, to Me at least. I mean, they know how far to go and how to switch off, suddenly, to something, oh that's Divine. Up to a point they go on rationalizing, intellectualizing and then they say, “Oh that's Divine, finished." None of you have seen Him

walking on the water, did you? Nor He being resurrected, none of you have.

So why should we believe that He did that? That's the question we should ask ourselves. But He did, that He was the Son of God, but how are we to believe into it. We have to become something more to know the mystery of His life. Why He crucified Himself, why He accepted that life and why with all His powers, that He's going to come to destroy the whole world now. Why did He not destroy these people who were trying to crucify Him? What was the role He had to play in his lifetime? We cannot understand it with this human awareness, we have to become something more. And that's why He again and again said, “You are to be born again." How many of us think that we are to be born again, are we born again? We certify, many people certify, “I'm born again, I'm a Christian” meaning born again, isn't it? Mussulman means the same and Brahmin means the same, those who are born again. Now how are you born again, is again, a make believe, that I am born again, self-certification. Walking around with the certificate, that human beings giving the certificate to human beings.

So where is the truth? But if you are ardently seeking the truth then the mysteries can be open to you. But you have to seek the truth and truth and truth alone and nothing else. If you want to live with your ego, go ahead, nobody can cheat you. When you start seeing your ego you have to know that this is not yourself, there's something beyond. Because through ego, whatever you have known is all a chaos, all that knowledge that you got with ego is creating all the problems of the world. All

the fears you have gathered through your superego is another disaster for human beings. There must be something that God must have put within us, some light, by which we can see something beyond our ego and superego.

Unless and until that happens to you, you cannot understand the mystery of God and His love, you cannot understand. Human love has no depth to feel the depth of God's love and His heart, is so self-centered, is so ego orientated. His heart has to melt, open, it has to melt completely and flow. This frozen heart is like an iceberg, has to be dissolved in the ocean of His love, otherwise you can never get to the depths of His love.

Some people write to Me, “Mother I am not in love with so and do and so how can I be happy with that person, that person will be miserable?" Now you are living with that person for years, your are having children from that person, you don't love. You don't love anyone, you cannot love, you don't know what love is. They fall into love, you see, falling. And some sort of a thing for them is love, I don't know what is love for human beings, to be very frank I don't understand. Here they fall in love and next day they're out to the courts. And according to them falling in love is something, you see, out of the blue, “Oh! I've fallen in love, you see, oh, done." I've yet to come across a person who has really fallen in love, because as soon as something comes up, that companionship and that love, that enjoyment of oneness vanishes.

Heart has to melt. Hearts must meet where they have no stones in between, otherwise the stony hearts will just break each other. Imagine, two stones trying to meet

each other, loving each other. How can they love I can't understand. It's a big mystery that human beings know how to live with artificiality and with false beliefs, you see. They compromise, but Spirit does not compromise with it, it does not.

It forgives, because it loves. It just forgives goes on forgiving, forgiving, because it loves. And then it punishes also, because it loves and it destroys also because it loves. Thus the Spirit has to shine through your Self-realisation. Talking big about Self-realisation, pay hundred rupees get your Self-realisation, all this nonsense is at such a low ebb and such a horrid thing, that the beauty of His mystery is just left alone. You are in the chamber of a Satan to believe in these things.

Here in the Kingdom of God, there is forgiveness, there is love, there is compassion, there is understanding.

There is complete all-pervading assurances and a support and a hand that wants to raise you.

An anxious Father who wants to sooth you, to give you joy, to give you eternal joy. Can you think of someone like that in this world? He has problems, many problems. He has problems, but the greatest problem is, that He cannot have a rapport with His own children. That He cannot give what He wants to give to His children, who have a heart, which has no emptiness in it, which cannot be filled like a cup with His love. Kuṇḍalinī does that suction in our heart, no doubt. But first She enters into the brain, into the limbic area and then it proceeds towards heart.

So this mystery is solved once we start engulfing our brain, our thoughts, our thinking, completely drenched in

the showers of His grace. Otherwise this spiky mind can never receive those beautiful dews of love, which fall as dewdrops, you have to be a flower to receive it. A very soft, tender, receptive person and then only the fruit appears when you mature. The heart, the heart of a saint, which is larger than all the oceans of the world. Such wisdom of enjoying one's own love, just that love, that flows. This mystery, I wish all of you could achieve in this lifetime. Give up your ideas of judging something on gross levels. You have to become subtler, try to enjoy things, do not be joy killers and you will get the benefit of this, in such immeasurable quantities. Try to receive, receive more of the grace, drench yourself with them, it's so soothing. It is the energy that soothes you. Can you think of an energy that soothes your mind completely, that gives you wisdom, that coordinates the whole atmosphere to make you happy? This Divine energy is all-pervading and to understand the mystery of that All-pervading Power, you have to become Self-realised, you are to be born again, there is no other way out and to mature after this rebirth. It's easy to make fun of someone, very easy, but what did you get all these days making fun. Now you are here to get really something substantial, better have it. Thank you very much.

May God Bless.

Today I would request you to ask Me some questions, because there's such still time and would be better if you ask some questions to Me.

Some questions, David, you shouldn't get so serious about it.

What's the matter, are you not all right? You'll be all right you just put your left had up just like that.

Left, no left I said. You see when they feel, you see.

Doctors treat physically, psychologists treat mentally, others treat, I mean, as I said that, “There's one doctor for one hand and another for this eye." Seeker [interrupts]: *[UNCLEAR]*.

Shri Mataji: No integration and no understanding among themselves. Now, even I've seen that, psychologists when they treat patients, I mean really, they're putting their hands into a mouth of a serpent. They don't know how they're affected. They don't what happens to them. That's why they're so perverted. I mean Freud you can explain because, you see, he must have been contaminated with all kinds of problematic people, you know, very pathological people and when these people come to you, you try to sort of cure them, you cannot, because they are absolutely off people, you see. But you try to build them up and this is all artificial sort of thing, you try with them. And what you do it to exchange that disease, or to also share it. And then, that's why this psychologist when, they write they look so abnormal, because they always meet abnormal people, they never meet normal people.

So to them, you see everything, like Freud every thing is sex, I mean, any normal people would say, “Eh, what's that, how could it be?" So that's what happens with the patients, that's why I said could be your profession because you meet all kinds of people.

Sometimes what we call very physical troubles are starting from the mental, very much I tell you, even

cancer. You'll be amazed, that I have now treated many cancer patients and have not come across one of them, even one of them, whose problem doesn't start from the left side, meaning the mental problem. See you'll be surprised that cancer is, actually the base of it, is a mental problem. Now the doctors have said that they saw some proteins attacking and triggering cancer and these proteins they call as protein 58 and some such names they give them. And these are living proteins they enter into us, into our awareness and they live within us in areas, which are unknown to us since creation, they have said it now. But this I've said about at least ten or eleven years back. What are these areas, from where they come, how they attack us But this is the setting of thugs *[UNCLEAR]* and how the triggering takes place.

Seeker [interrupts]: *[UNCLEAR]*.

Shri Mataji: Yes, there must be something that triggers it. But the left side is the side, which we call as the side, which has to do with our emotions. Now the trouble is, doctors also do not consider that left and right sympathetic nervous system are two different systems, they think they're one. I mean so far they do not know that they're absolutely two different systems and they work separately. But because they're so connected you see, that you feel that both are one, but they are not. In Sahaja Yoga you can find out, that they're two systems and they work separately, one is for emotions and another for physical and mental activities. And this must be the reason, you just put your left hand and you'll be better off I think and your right hand like this.

Now new people who are they? Good. Did you feel any Cool Breeze? Did you feel any Cool Breeze in the hand? Mother converses with seeker about feeling the cool in hands.

I'll tell you what Cool Breeze is. When you become subtler personality, you see, it is everywhere, this is All-pervading Power. You don't feel it normally, but when you become subtler, then only this feeling starts coming in and that is the proof that you have become subtler. You must start feeling the Cool Breeze coming from here. That's the proof that you have become subtler, that means you are twice born according to us, because that is the sign of a realisation. Now it's written in the Bible also that one feels the Cool Breeze of the Holy Ghost, you see, Cool Breeze of the Holy Ghost.

But Bible is a mystery of mystery, because first of all, they never allowed Christ to live long. I mean, he could only work for four years, can you imagine? Four years I was struggling with six Sahaja Yogis in London. Four years I was struggling with six of them. I must say Christ at least had twelve of them. He was better off. He could not though give them realisation, he was a bit fed up and this is what it is. And then to explain all the mysteries I mean, you cannot put your foot anywhere. See you don't understand there are limitations If they say anything everybody is sitting there, “You said so, all right catch hold of him. Did you say so, all right, listen?" As if you know, everybody is feeling attacked. There's such a lot of fear is in human mind is. That anybody says anything which is truth, they can't bear, can't bear the truth. In Sahaja Yoga also there are mysteries. Everybody doesn't

know everything, in the beginning gradually they come to know. In the beginning everybody does not know everything because it's difficult for human beings to bear the truth. It's not that I have any fear from you. Like if you know anything about Me I'll have any problems, because thank God, you cannot crucify Me this time. But I have a fear about you because you'll be upset. You will be upset, not it's Me, you will be upset, oh that's the truth.

So the Sahaja Yogis are prohibited from telling much about Me, better talk about Sahaja Yoga, Kuṇḍalinī, this that, because people get upset about it.

Now just put you hands like this, just like this, put your both hands *[UNCLEAR]*.

Now it's a spontaneous happening, has to happen. If it does not happen then there's a problem. And that problem is to be corrected and there are ways and methods of correcting. Now, for that, you have first of all, to see where is the problem is. Now for those who are realised Souls have got this flow of this energy in them. Now if they move their hand even like this they say, “Oh, they were doing hands like this." If they have to move, I mean supposing there's a screw that is to be driven in, you have to drive in the screw, isn't it? You have to do something about it. That is also objectionable for people you see, if you sit here transfixed if they try to do anything them people run away. We have had such horrible experiences of these, running away people. We call them Bhadaruyi in our language. Bhadaruyi means those who always run, take on the run, who are always on the run. That if somebody tries to raise the Kuṇḍalinī

also they say, “Oh” see these are mad people they just run away. They just want to hear what they want to hear. They have their own conceptions and they want to see those conceptions being said to them, just pampering them. But that's not the truth.

Somebody has to tell you the truth and people are not willing for that. It's a big problem, to talk to people. They'll go on asking you questions after questions. Then what is this, then how is it, why is it Mātājī alone, that's very common in England. “Why Mātājī?" I said, “You do it please, for God's sake, I'll be very happy. I would like to retire." But why is it Me, better ask God Almighty, why is it Me? But if it is Me, I have to bear the cross, what to do. Why it was Christ? I mean, you could have been better that way, some people can say, that any one of you could have been better than Christ, could be, might be, but why not? So you come to the point, that you cannot explain everything in the beginning, if you do you get upset, people get upset.

So just we say, “All right see now first of all let it be, first feel the Cool Breeze." If that Cool Breeze is there then we talk about it later, all right.

So step by step we go. First of all you must feel the Cool Breeze. Otherwise the other day I was reading an article about because, these people have taken a bath or some bath they were sitting and meditating.

So the lady had a big objection to the bath. I mean what is the harm, if they have to meditate in bath, what does it matter. If you meditate in a palace they will say, “Oh these people are all sitting in a palace, all right." If you are sitting in a bath they will say, “They are sitting a

bath." What do you do, you hang in the air they say, “They were hanging in the air." I mean, you have to be something, isn't it? Like some of them have an objection, why should she be an Indian she could have been English, Baba, what to do, I became an Indian, I had to be something, isn't it? It's such a helpless condition. You don't know what to do with yourself. This is the problem and this what happens, that's why I say, you first get your Cool Breeze all right, then we'll talk about it. Now this you cannot get by yourself, can you? You cannot. By thinking can you? No.

So you should get your Cool Breeze that's the first condition of Sahaja Yoga. If you do not get your Cool Breeze then you are not yet started understanding. This is the first thing that should happen you get your Cool Breeze, then maintain it, then go further, all right? So we have to see if you are getting the Cool Breeze or not, then we'll talk about it later.

Are you? Not yet, what about you? Look at this Viśhuddhi.

So are you a Jew, no, or a Christian, which one? Are you doing a catholic or protestant? Everyone did some sort of mistake, no doubt. You can feel it here, you see, just feel your forehead here. You can feel with your left hand, here higher, see there's a lump. Is there, can you feel, that's it that's the problem. It will work out, just rub it, rub it hard.

Are you better doctor, just put this hand, stiff your not well doctor, you have to have some treatment, all right. You are not normal according to Sahaja Yoga and you need little treatment, all right.

So I'll tell you what treatment we have to give you for this.

Seeker: [A question about raising Kuṇḍalinī being dangerous and Sahaja Yoga.]

Shri Mataji: This is, you see it would be dangerous for anyone to so something which they do not know. For example if somebody says, “Car driving is dangerous” would be for a person like Me, I've never driven a car, you see. Next moment you'll find Me sitting on a tree and the car in *[UNCLEAR]*. [Laughs.] Absolutely I tell you, I can't drive even one inch.

So with such a person if I say car driving is the most dangerous thing, should you accept that? The same thing, somebody has to know the job. First of all it's a Divine work, it's the work of God Almighty. Such a person has to be a holy person, has to be a honest person, has to be Divine, otherwise they never come. *[UNCLEAR]*. If you are not a holy person, can you raise the Kuṇḍalinī, which is the holiest of holy within you? She doesn't understand unholy people. She doesn't like them.

So such a person has to be something that, that's why it's difficult for these people who want to make money out of Kuṇḍalinī awakening. Like some people might say that, “To sprout a seed is the most difficult thing. You have to pull out the seed, you have to pull out the primule” but for a farmer, it is very common knowledge, that you put it under the mother's care. The Mother Earth looks after the seed, very simple, She knows the job.

So one has to know the job and those who do not know they try all kinds of tricks, which is unauthorized, unholy and sinful, that's why they suffer.

But to Me it is Sahaja, to Me it is absolutely My nature. I'm a Kuṇḍalinī addict you can say in modern terminology, or you can say that what else, I don't know what other words you use, I'm not so modern.

But a sort of a, the whole attention in a person I have is of Kuṇḍalinī. I don't know a person otherwise.

The face wise I don't recognize people so much as I know from their Kuṇḍalinī.

So it's a different play into which we just go. After Kuṇḍalinī awakening takes place, then your attention also becomes, you see, so subtle that you can see Kuṇḍalinī around, you can. If there's a clear sky you can see Kuṇḍalinīs around, you can. And you start seeing the Kuṇḍalinī's of people and feeling it, I mean not with the eyes, but you start really feeling them, all around, you just go about like that. Like My own two grandchildren who have come now are realised Souls.

So today somebody came in and they came and told in My ears, that “This man has a bad stomach, ask him to go to bathroom." So I asked the fellow, “Have you got pain in the stomach?" He said, “Is terrible." Said, “You better go to the bathroom the girls are saying you'll be better off." And he had a big motion, he felt very much better. Now these two girls worked on the fellow, in such a miraculous way, he did not know. He said, “I was having a terrible pain and when I came here it was even worse." They told Me and they're little girls one is nine and the other is about five and they did it.

Now there is a nice announcement that I would like to make, that we are having a nice music program on...

[Aside:] Gavin you tell about that.

... pure classical Indian music which will be good, from Sahaja Yoga point of view also, because you can use these notes for transmitting vibrations, it's very simple to do that. And I would request all the Sahaja Yogis to attend this program and we're going to have dinner after that together. And I hope Cooley have you fixed the hall.

So will you tell them Gavin what time it is and where. Gavins speaks about arrangements.

You see, this is just meant for Sahaja Yogis, because only the Sahaja Yogis can understand the value of this particular program, because it's more the notes and the extension of these notes and the permutations and combinations which we are going to work out.

So please ask all the Sahajis Yogis to attend it, from Brighton and all these places if they could come would be a good idea. As it is they come for Sunday program so I think it will be all right.

So are you all right now? Seeker answers mother.

No I know, you see.

So I tell you it is true, you see, it's such a big book I read, such big book on Kuṇḍalinī. And the fellow says, “Perhaps the Kuṇḍalinī is in the stomach." I said, “Now what to do?" And because it is written down, it's a law. You see for people if it is written down it become a Vedas. They just can't talk to them. Said, “But in this book it is written in this." How much does it take to write? In the stomach he writes in such a big book. And a German, imagine, supposed to be very meticulous and truthful, writing such a big book and saying that it is in the stomach. When I saw it I said, “And such diagrams, you can't imagine." All the diagrams of Gray's anatomy is there, everywhere, all

sorts of diagrams there. I said, “This man what is he talking, God only knows." You see God is something everybody can use, anywhere. There's no law against it, do what you like. People have used God for their own purposes.

Is it working out? No. Good. Are you all right, are you feeling? Just you can feel it just see if it is not there on the head. May be a little hot there. Is it hot? Warm, all right it will cool down. It should cool down a little. Are you all right? Good. Are you? Seekers: [A question about facing one's real problems.]

Shri Mataji: Now I'll tell you the answer to this very simple is. Say if you are in the water and you see the waves coming into you and you are frightened of them, but by some chance if you get into the boat, you can enjoy them and you can see them. Now it's nice to say that when you are in it, you face them better, actually you do not, because you have no solutions. You have no solutions. And when you are above them, then only you can solve the problem. To give a very gross analogy we can say, you are going in a car, all right. And something is wrong with the car, you have to get out of it to see, you have to get out of it to see the problem clearly, to solve it. If you are in it, you are involved into it, you are biased, you are in fear, you are in trouble, you can never solve the problem. And then, it is even more dangerous because then you play into the hands of people who have vested interest. They may play about with it and would like to use that to blackmail you, or to trouble you, or to torture you. But in Sahaja Yoga you don't have to tell Me anything. I mean, there are no confessions, I mean, there

should be no confessions at all. What is the need to confess, because I know what's the problem is. But I know the problem and the problem that is at the root of it, at the base of it, which has not yet taken the shape of an actual problem, but where it is really troubling you at the root of it. For example, before the thought rises in you, it is first stirred in the abstract, you see. In the same way the problem is in the abstract that comes to the gross.

So if you can know the problem at the abstract point, you can cure it, in a much better way and improve it. But you have to get out of the problem to see it. Your mind has to be out of it to see it, to solve the problem. And then, when you are solving it yourself you are solving it through your ego or your superego. You have only two ways, either you solve it with your aggression or with your depression, there's no way out. But the Self has a power of enlightening the whole thing, like this room is in darkness for example. One way would be to clean this room or to solve the problem of this room, is to aggressively come inside, go like a bull in a China shop, do what you like, hit yourself and get out. Another could be, to be afraid of, see come here, get underneath some, one of the chairs sit there like a rat and go off go of to sleep and get out, thinking maybe that we have faced the problem. But you have not because there is no light and your eyes are not open. But when the lights are open, you walk in, you know what's the problem is, you clear it out.

So one must have enlightenment. Without your awareness being enlightened, you cannot find out how to

cure yourself, how to get out of the problems. Just see, anybody fighting a devil in the dark, you don't know whether you are fighting yourself or the devil.

So light is important to see and that light is the Spirit.

Seeker: [A comment about actualizing the Spirit.]

Shri Mataji: Actualise is the point, actualizing. Is not just talking about it, actualizing. No it is there, actually it is there, I can see it, it's there. It's to be actualised and already God has placed within you this power, which is called as Kuṇḍalinī, which actualises it. Now why it rises, awakens, because something has to happen within you so that your attention is attracted inside. Once your attention is attracted inside then that attention gets enlightened. Once you get enlightenment you can feel your own centers and you talk in a way that people will say, “Mother my right Āgñyā catching” means my ego.

But they don't mind saying that, “Then Mother, I'm getting egotistical." They don't mind saying that, because they can see themselves. They might say, “Mother my Center Heart is catching” means your, I'm are feeling insecure, all right? It has to work our first, you can only have the value of this when you get it. You do not stand on the fence, just have it. Have you been able to solve your problems? Not so far.

So better try this method. It is so dynamic that the problems do not exist. Your priorities change, then you start solving the problems of others, you become your own master.

The situation where, somebody who is afraid of a car, then the somebody starts learning how to drive a car and the driver teaching. Then somebody learning how to

drive a car. Then after that, the master of the car, you become. You become the master of yourself. Complete master of all the problems, you become and you play them just like a drama. That situation is very much close, then must you deny it? Tell your mind to understand, magnitude of your own capacities, which have not yet manifested, you see.

They must manifest, you have to know that they have not yet manifested. They must fully manifest, you must find out meaning of your being, you must find out the role of your life, why you are here.

[Aside:] Better now David, now put your another hand toward Me. The other one, Just *[UNCLEAR]* will be better.

There're so many ways also to correct yourself in Sahaja Yoga, which you have to try later on. But at the first shot you get realisation then you have to establish yourself, no doubt.

No question from any Sahaja Yogi so far. Gavin or someone. They're beyond question, they're problem solved, David.

I have to ask you one question, When are these journalists going to start writing something constructive? Otherwise, they are just waiting for some horrible things to happen and to publish it. How to make these journalists understand, that the time has come, for them to write something that will not shock everyone.

Actually we are under shock because we read newspapers and the world is not that bad, human beings are not so horrid. There maybe one ripple here and there, but I mean, the way they make life so miserable that you find as if it's hiding here or there, everywhere. Why can't

they think that they should publish also something that accomplishes joy and happiness? It's very difficult to understand this.

Seeker: [A comment about people getting paid for printing bad news.]

Shri Mataji: But I must say that they must have found out also what they do with all this payment.

You see, all they are having strikes, they are closing down most of the newspapers. That means it's not interesting.

Seeker: [A comment about bad news selling.]

Shri Mataji: They have.

One has to see why people do not like them very much now, because of this, people are fed up, even from their economics point of view. They should change their trend and their methods and give some good news and some good things. Always bad news doesn't sell. Even this manager of this lady, she is such a, I can't understand the disgraceful things they are talking. No respect for *[UNCLEAR]*.

Seeker [interrupts and asks a question]: *[UNCLEAR]*.

Shri Mataji: [Hindi.] She is asking Me a question, “Does Kuṇḍalinī passes through all the three Nāḍīs or one Nāḍī?" It only passes through Suṣhumnā but the grace flows onto these two. Yes, see the question? Different. She's the one. Question is at a different level, see. See the difference. Attention is somewhere else.

So the new people, all of you have felt the Cool Breeze or not? I don't think you are feeling it, *[UNCLEAR]*, it has to be worked out.

[To a seeker:] What work do you do?

Seeker: [She is a theatrical agent.]

Shri Mataji: Theater. Um better now. Relaxed are you feeling in the hand. Good, this is remote control. Shri Mataji speaks in Hindi and with seeker. Is she feeling, this lady who asked the questions, did you feeling any Cool Breeze. Just put your hands like this just a little bit, let's see. You've been to some spiritualist, never. What work do you do?

Seeker: [answers.]

Shri Mataji: “Office work” you have to forgive, you have to forgive, all right. Just say, `I forgive,' that's all, just say, just see, in your heart. You say, `I forgive everyone,' in your heart. [Hindi.] It's very subtle, keep your eyes shut, it's very subtle thing, so please pay attention to your fingertips.

Pay attention to your heart, to your Spirit in your heart and say that, `Am I the Spirit?' Are you feeling, see now left hand. And you are relaxed, watch Me without thinking and just keep your eyes open, watch Me without thinking. Hum, better, are you relaxed, are you thinking now? Just watch Me again, better, still better. Yes, it is working out, you see, first day sometimes it doesn't work full way, but it does work out, is working out now, see. It's very subtle happening and sometimes it takes one or two days, three days, four days.

Seeker: *[UNCLEAR]*.

Shri Mataji: But what is the use of becoming that? No use becoming anything, you see you have to become the Self, that's all. All right, now keep your mind to that, that

you have to become the Self, you have to become the Spirit. Don't put your mind to anything else. You cannot become anything else, but your Self, that's all. All that is myth, all right? To just become the Spirit, tell yourself, `I have to be the Spirit, I am the Spirit.' You have to tell yourself it's important, that helps.

Ah, now, better, good.

May God bless you.

***Contents: 1981-06-08*, Public Program, Mystery of God, Caxton Hall, London, UK**

Yesterday you all enjoyed the music and I was very happy, at your enjoyment. Music plays a very dynamic role in human life, one has to understand that. One of the mysteries I was describing to you, last time, also, created by nād, they call it nād. You can say the logos or the first sound, the Om, the Brahma.

The sound, first time, the sound that was created, when the Primordial Mother, or the Primordial Power, of Divine Love, the power of God separated, from God Himself. God was, the Witness, Witness of the Play of the Divine Power. There is no difference between the two. God Almighty and His Power are just like the sun and His rays. For us for human beings, this is impossible to conceive the mystery. Moreover, in our ego, we think that we can understand Him, is another mystery for Me. But, to Me it's a, very sweet thing to see that human beings trying to comprehend the mystery of God. It's like a little child trying to understand the favoured work of his father. Or could be much more. But this sound, the first sound, which is described as also logos I believe, is the sound of

this Primordial Power, of this Divine Power, that has created the whole universe. Now one may say that how are we to believe that this sound exists? Of course, one should not believe. But whether you believe or not, it exists, so why not discover it. Instead of discarding something, why not discover it? Is a better way of looking at things. You should keep yourself absolutely open and see for yourself if it is true or not. For any scientific man, it is important to be an open-minded person. If he is bound by some traditional ideas or some sort of old fashioned ideas or, you can say, some sort of, hypocritical ideas, or fanatical ideas, such a person cannot be a scientist.

For any scientist, is important, to be a very open-minded man, objective and not subjective. You remain subjectively, very controversial, when you are not Self-realised. Before that, every subject is a different subject.

Someone likes a blue colour, someone like a red colour, someone likes a green colour.

Someone likes to eat ice cream, someone likes to eat something else. Everybody is a different person subjectively.

Some person like a blonde lady, someone likes with the dark hair and everybody has a different idea. There's nothing like absolute among people, naturally, because they have not reached their absolute.

So you are absolutely subjective. For music or for anything, whatever you like, is all subjective, colours...

I was watching a TV for interior decoration once and I was amazed the colours they used, were so fantastic, so beautiful. I liked them very much Myself, but I had some

other people watching they said: “Horrid, they are absolutely horrid." I said: “Then what colours you would like?" “Something grey." “Really?" “Or something pale or insipid." They didn't mean insipid but the colours they liked were insipid according to Me. Because if you enter into a room with that kind of insipid thing, I mean you really recoil back thinking: “Oh God what sort of people are living here?" But the ideas have changed quite a lot that people now think of warmth. I mean naturally they have avoided many colours which are not warm, which are dull. But still it is subjective, depending on the conditioning, of people. I mean for example Indians like a particular type of colours and English like another type, everyone likes different.

So some absolute has to be found out.

So everything that is subjective is useless for a scientist, no doubt. But scientists have not reached their absolute either. What they know as absolute also turns out to be, not that. Whatever law is said now, they said that everything moves and goes on moving, like Newton's Law was, but Einstein challenged it.

Some said that the things are made of atoms, then they came out with another theory saying: “No, it's made of molecules." So you are also discovering something, challenging it, checking it and understanding it. Whatever looks today the truth, may not look the truth tomorrow.

So this is not truth. If the truth is changing, it cannot be the truth. There's something illusory about the whole thing, because what you think today as the truth, doesn't remain as the truth tomorrow.

So there's some sort of an illusion that is working in between.

Something you like in childhood, you may not like it in your old age. It's all the time changing. The subjective mood depends on so many things, your family, your treatment, your childhood, your parents, your relations, the country you are born, the culture you are brought up in. Everything, gives you this personality which has that subjective feelings or subjective understanding. Now the science confuses, confuses more when you see that whatever we have produced through science, has not given us joy. Our hearts have become, just like stones. And we have created devils and devils and devils, like atom bombs and hydrogen bombs and this and that and now we are frightened of them and we are fighting: “No more hydrogen bombs and no more nuclear things and we don't want nuclear weapons." Who has created them? You have created them and now you are against it. Human beings are wonderful. They create something and then they create an organization against it.

It's rather, wasteful I think, to go about like this, you see. First you build up yourself and knock it down.

Then again build up something else and knock it down. It's very frustrating and one feels so puzzled and confused. But truth is never confused. Truth remains the truth. It never changes. It is absolute. It is nitya. It is never changed. It remains the same. It may manifest, in different forms, but it never changes.

And what is the truth? What is the truth? In very simple words, what is truth, that God loves us. This is the truth. That He created us because He loved us. It is His love,

that has created us. He looks after us. He protects us. He guides us. He gives us our evolution as a human being and then He gives us a higher status, higher consciousness by which we know His powers and the powers flow throw, is the truth.

This does not change. At monkey stage the truth was there, at human stage the truth is there. Whether you are a drunkard or a sinner or a saint, the truth remains that God loves you. He may punish you in His love. That's a different point. He may be angry with you in His love, but He loves you. Loves what? What does He love in you, is your spirit. The spirit in you, that sparkles. He sees that spirit. He tries to bring it out. For example, you see a diamond and you see that it is lying in the mud. You lift it from the mud. You clean it, wipe it, chisel it and make a beautiful diamond out of it. Anything that is created has had to go through some processes. In the same way, you have gone through your evolutionary process, but with what delicacy, with what understanding, with what love? Imagine, supposing you have to become a monkey suddenly, how would it be? Very painful, won't it be? And extremely embarrassing, too. But we have come out of monkeys as they say, supposing we have. Then, it has happened without our knowledge, without any embarrassment. I mean imagine a monkey suddenly becoming human being losing his tail, he must be feeling quite nervous about the whole stuff, that he cannot jump from trees to tree. He cannot behave like the monkeys do I mean it's rather difficult, isn't it? And to create this beautiful thing called as human beings, without any pressure on Him, without any effort on Him, without any

money load, because there's interests, rates are very high up you see. God knows, if He had charged you money like the Gurus are charging you, to become human beings from monkeys to this stage I don't know how much you would have paid off.

That's the thing is that He loves us. And you can't understand His love, that His love is His own satisfaction. He loves you because, He enjoys His love. His nature is to love. That gives Him, completeness.

That gives Him His own meaning. That is His play. That is His joy. And that's the only Truth. Everything may change in this world, but that Truth remains. If you have this faith within you, that He loves you, despite the facts, that you have had bad problems. It's all human beings who create problems for themselves. God doesn't create any problem for you. You do not know how much He looks after you. How many problems you have created for Him, so that there is a barrier between His grace and you.

People have created mountains and mountains between Him and themselves. They don't want to have Him. He's there to pour down all that He has and here such a big balloon of an ego, carrying you through, without receiving a single drop of that grace.

So, we have to understand, that we are still children and children have to behave like children. Not to say that we know everything. Actually you don't know anything, I would say, till you have got your Realisation.

[Aside:] Hello. Come along. Sit down. Give them some room to sit down, these children, they are essential part. This side there is some room. Come along.

His love never changes. Then His love is victorious, victorious. It surpasses all the efforts of human beings to lose it, everything we do, everything that is possible under the sun, to make Him unhappy, frustrated, angry. Whatever good He does to people, they will turn it into something nonsensical. Say for example, give them money. Let them have some Lakṣhmī's prasad is to, let them have some money, some well-being, material. That's the best way to ruin people. Give them money and they're out for breaking their heads. Absolutely. You give them the power. Any power you give them, political, economic and other sorts of, social, finished. They know how to break themselves, completely destroy themselves.

The whole wisdom works out at destroying your attention, your holiness, your innocence, your beautiful being that has been created with such, tender care and love. This is supposed to be freedom you know, liberated. Liberated. With this kind of, mess, it's rather difficult, to make the children understand that you are destroying yourself, so they have to have some shocks. You tell a child: “Don't put your finger in the plug." But if you say: “Don't put." Then that must go. It's a sort of a, you see a, worm in the head you see. “Oh, they have said not to put. We must." So they will put the fingers in there. You said: “Don't put it." Still. Then again you say: “Don't put it." Still. Then you say: “All right, go ahead." And then they get a shock. It can be serious. But what to do? They don't want to listen to you. I can understand children and some very old people are like that. I have had very funny experiences of old people also.

We had a gentleman here, a High Commissioner long time back. Indian people have a speciality in appointing very old people as Ambassadors, you see, shaky, I don't know. Americans also do that. And this gentleman, was standing next to another gentleman, whom we knew very well you see, so we went there and he said: “Meet Mr. Gupta." I said: “Look at that, this fellow's name is something else. Say his name was, say, we can say, Mister, nothing to do with Gupta, Varma say for example." So he says: “Sir, I'm sorry, my name is Mr. Varma." He said: “What did you say? You mean I said wrong?" He said: “Not that sir, my name is Varma." So another fellow comes in. He says: “Please meet Mr. Gupta." He says: “Sir, I'm sorry my name is Varma." He said: “Do you mean to say I'm telling it wrong? What do you mean by this?" “But sir but my real name is Varma. Everyone knows me." “Doesn't matter. Do you mean I am telling you wrong names?" Then another fellow comes in. He says: “Now meet Mr. Gupta." So the gentleman says: “But I know him, he's not Gupta, he's Varma. How do you say Varma?" “But because I say he's Gupta." You see? In the same way the children are obstinate is all right, but what about the in-betweens? The people who are grown-up, who are mature, who do not suffer from senile decay, are supposed to be sensible, at the helm of affairs, very responsible people, you see them and you don't know whether to put them as children or senile, where they stand. One can't understand their obstinacy and their stupidity. The way they deny all that is Divine, all that is beautiful and just, run headlong, towards ugliness and unholy things,

inauspicious and then they end up with something tremendous that has no chance for them to return.

Something horrifyingly powerful that engulfs them.

So, for us it is necessary to understand, basically when you come to Sahaja Yoga, you must have your wisdom intact. If you have no wisdom, it's going to be very difficult. I mean I have seen people, walking out of lunatic asylums and coming to Sahaja Yoga because the door is open to anyone who wants to come in. It's free, too. I mean anyone who has no place to go anywhere, they come round here, or they go to some cinema show, they didn't get the tickets can come and sit down here also, you see. There could be all kinds of people coming down from all kinds of places, but, though Sahaja Yoga opens doors to everyone, how much do you open your doors to Sahaja Yoga is more important.

That is what is wanted, is the wisdom. Wisdom to understand that, we have not found the truth and we have to find it. And that must happen to you. There cannot be any brain-washing about it. There's no other way, but the actual happening, the becoming. That has to take place. But you cannot demand anything here. No. It's a humble asking for that happening. You have to ask for it. It is, to be judged, by your Kuṇḍalinī awakening, how much time you will take, how far you can go. Without that, we just can't say.

You see, there are people: “Can you give me realisation in five minutes, Mother?" On the phone I hear the voice. I hear the vibrations. Oh God. I said: “Can you come tomorrow?" “Then will You give me in five minutes?" Said: “Then can you come day after?" I know I can't give

him in five years, because vibrations are horrid. I have to work. I have to work for that person. Then he calls Me. I said: “Come along today My child." “Mother, give me my realisation." It works out. Is the attitude, very important. If you have aggressive attitude, Sahaja Yoga doesn't work out. You are all welcome. You are welcome in My Heart, there where the rebirth takes place, no doubt. But you should value the love of God and should know that He loves you. And you have to be humble to receive it, that the grace should flow on you that, you should be gracious to receive it. Imagine you go to some place as a guest and there a big dinner is laid down and you go and with a big thump on the table and you say: “How dare you do this?" Then they'll say some lunatic has walked in this hall: “Oh, get out." That's exactly what happens to many people who come down. In Sahaja Yoga you have to have a balanced *[UNCLEAR* sainya] balanced wisdom. Wisdom that gives you a balance. If you keep that for a month, I am sure you'll establish yourself fully and it will work out. It's your own. It's for yourself. You have to have it. You have every right to have it. Agreed.

Everything is your... but you have to have little patience with yourself, a respect and attention. This is very important. Then this brahma nād I was talking about, this aumkara, is made of three powers within us A-u-m and these three powers are called as Mahākālī, Mahālakṣhmī, Mahāsaraswatī, in Sahaja Yoga. These are the three powers that exist within us. This Mahākālī power is on the left hand side, as you see, which comes from the right, comes down, is the power of desire. Right hand side power, called as Mahāsaraswatī, comes from the left to

the right and the central one, is the one, called as, the Mahālakṣhmī power, which gives you your evolution.

So you have a left-sided power, which is called as Mahākālī's the power of desire, the right side one is the power of action and the central one is the power of evolution, the third one, the center one. The center one, is the one, that has, created you into a human being. This is the subtle power within us, but we have expressed them in the gross, that the left and right sympathetic nervous system, are expressed by left and right-sided power and the parasympathetic nervous system is expressing, the central path, called as Suṣhumnā as far as we have achieved, in our human awareness.

So in our human awareness we have reached a particular point. To go beyond this, is the modern problem, is the latest, the extra, what do you call that, ultra modern. Ultra modern problem is how, to raise our consciousness to that point where we become one with ourselves, with our spirit. Otherwise you have no meaning, no meaning to your life. You don't know why you exist. You may go to hundred places, do what you like, you have to find out your Self and that is done by the power within you called as Kuṇḍalinī, which rests in the triangular bone, in the coccyx in three and a half coils and we try this, through, all these centers, six, which are placed above it and gives you your baptism, where the Kuṇḍalinī breaks through this point, called as Brahmarandhra, in the fontanelle bone area and you achieve that, you become that, that collective being, so that you start feeling a Cool Breeze flowing in your hands and feeling the different centers. Is the becoming.

And the whole system starts changing, the priorities start changing and you start seeing the working of the Divine Power. That is love. Not the love that we understand is limited, but love that is emitting all the time ceaselessly, the love that knows, the love that loves, the love that coordinates and cooperates and runs this whole world. That's the Truth. The rest is all falsehood. Is all illusion. Is that Power, managing everything in this world. The rest of it is all, a fake thing. That's what you have to achieve. That's how I hope you are.

May God bless you.

Now. Any questions? I'm sorry I'm taking tea and you are not taking the tea. Any questions please.

Thoughtless you see. The Kuṇḍalinī has risen above this. You cannot think of a question. That's the first trick I do. Kuṇḍalinī has risen over. Because thinking is a horrid thing. You don't know where you go, like an octopus here, there, there, what you gather.

Sahaja Yogi: Mother would You please vibrate some lemons and chilies for me?

Shri Mataji: Of course, of course. That I will do. Not just now. Just wait, I will do it later. Let Me give them realisation first. Mm. That's very interesting. That's another mystery. We have a new relationship in our family and there was a doctor and his wife has been sick for the last eight years and she's very nervous and she's having lots of problems, this, that.

So I told her: “All right you get some lemon and chilies I'll vibrate it and they'll work it out." She said: “What? I've paid so much to the psychologist, I've been to this place and that place." I said: “Only I need lemon and chilies but

you have to pay for it. I can't pay for that." She said: “All right." I said: “Now you try Me." So she brought it. In India it's very cheap you know, lemon and chilies. I vibrated and gave it to her. Next day she came up.

“Oh God, what's happened? I'm perfectly all right. What did you do with the lemon chilies? What has happened, what's the mystery?" But her husband is a very fine man, a doctor. He said: “What is this, what is this magic, what have You done? I couldn't get this wife of mine cured all these days we did every thing, operations, this that.

How these lemon, chilies have cured?" I said: “Now I'll not tell you, but later on." Such simple things.

That's the mystery. The vibrations. Same thing.

In Sahaja Yoga, some things will sound very strange to people. For example you see, when they give a bandhan, to their aura, you see when they try to give, move their hands, because from the hand, the power is flowing you see.

So you put, a bondage to your aura, so that nothing negative comes to you. You see like this. It's all right. Indians may understand it but, not in the west. But I'm sure when Christ was, they used to do like this, in the beginning, most of the people must be laughing at it. Not understanding what all this is, you see. Or when they started doing namaz. Now everybody's doing namaz you see, specially in London I think we are all becoming Arabic. That suits us better.

I was surprised that there are schools and schools for all the *[UNCLEAR* exhibitors/exupiters] to learn Arabic now. It's the money religion started. And when Mohammed Sahib started this thing, I mean, everybody used to make fun of

Him. It's complete Kuṇḍalinī jāgruti. Complete namaz is nothing but Kuṇḍalinī jāgruti it is. But these Muslims do they know, or those who laugh at them? Nobody knows.

Both are in the same boat, because one are doing blindly and another are just laughing at them blindly, again.

Now the Hindus when they do Pūjā and Ār.ti do they know what they are doing? They don't know.

They do it because traditionally they have been doing it. They don't know how they are giving bandhan.

They don't know what they are doing, what is this movement is. Nothing they know. But traditionally they are doing it. Whatever it is, all these things have meanings. In Sahaja Yoga you know the meanings of everything. The meaning of these Incarnations like Prophets, like Kṛiṣhṇa, Rāma, Christ, Mohammed, Moses, every one has a great meaning in our lives.

All that you discover after coming to Sahaja Yoga, not before that. Before realisation nothing can be understood. But once you know, you know. Those who do not know, should not laugh at people who know. On the contrary they should try to know and then laugh at them. Then they won't. Then they respect each other and love each other. No questions there.

Seeker: I would like to ask a question actually. I got my Kuṇḍalinī wakened by another Guru...

Shri Mataji: Loudly. Little loudly. Come here.

Somebody has to say it loudly.

Seeker: My Kuṇḍalinī was awakened by another Guru and I've been doing sadhana but I feel as if I've reached some kind of blockage and we're not taught how to overcome

these blockages at all and I was wondering what I could do.

Shri Mataji: How can they tell? You see, that's the trouble with all of them. Naturally they have to keep some sort of a, detective story going on isn't it, to sell in the market. They know, but they don't tell you, then why do you want to listen to them? You should not. You should ask them: `Please tell us.' For example somebody says: “You can fly." “All right, you fly for us." You should ask. Let one of the, nobody has said so far. Why don't you write letters to this gentleman, who's teaching you flying. Tell him to drop himself from Leaning Tower of Pisa. Yes, good idea, to all of them. You see those who say you'll do this you'll do that: You say: “You show us what you do." But you do not. You go headlong. But the trouble is, Oh God, the way you are impressed by this circus. How can there be a circus of God? It has no pretensions. It cannot have any pretensions.

Seeker: I'm not actually doing TM, I'm following the teachings of...

Shri Mataji: What were you doing?

Seeker: I'm not actually doing TM practices. Siddha Yoga.

Shri Mataji: Who is that one?

Seeker: Swāmī Muktananda.

Shri Mataji: Ah. Does he look like a siddha? With his... ah. Ah. How can you believe him, now tell Me. First of all, now supposing, now I'll tell you I agree with you but you people are so simple.

So simple. You go into his ashram, you meet his disciples. Poor things you know, they are good people, no

doubt lost. Absolutely no doubt. But what have they achieved? All good people tossing their heads there.

Have they known anything? Do they know anything? About the Kuṇḍalinī, do they know how to raise the Kuṇḍalinī? They know anything about the Chakras? Nothing. Then how is it that you are also there? What I'm saying, that these poor things do not know anything. Now you ask here all these Sahaja Yogis are sitting. They'll tell you where is the catch. Even a child, even a child will say the same. Not necessarily they should be very intelligent here, or something very developed. Any child will say the same thing as others will say because it's there, you see, on the fingers. They are all going to feel the same now.

But when you go and see these horrid people, I mean they made the Guruees and all these, what you call these, spoons around, we call them chamcha in our language, means the assistants you know, who made a big ado out of these big things. There's no direct rapport with this Muktananda. Horrible thing I say.

How many people he has finished like this. They want money. Let them do smuggling. Why are they after all the saints? They want money, that's what they want, nothing else. Their interest is money, but also they want to ruin the saints. They want to have it from the saints. Why don't they do smuggling, they'll do better, than many smugglers. That's their interest. You cannot purchase God. Have they transformed anyone? Why not see other people? Are they transformed, are they relaxed? They all have blockage. And then they very nicely say, oh very good explanations they have.

One of them came to Me from this Muktananda and he said that, this Guruji says, that: “You have got this blockage because of your purva Karmas, the bad things you have done in last life." I said: “Really and what did he say that you were in last life?" “He said I was a pig." I said: “What bad things pig can do?" “He says might be a pig might have hit a human being." I said: “I've not seen any pig hitting a human being." So what bad Karmas a pig must have done. I said: “This fellow must have been a real pig in his head to tell you. He doesn't even have intelligence to tell you that you were not a pig, but something that is aggressive at least he should have told you." And then you must clear out your Karmas you see.

So I said: “What does he do about, sitting down there taking money for what? If he cannot clear out your Karmas then he better, retire." If you have to cleanse your Karmas, then what is he doing there? I mean imagine he has opened a shop, for repairs and if you have to repair your things, then why is he there? What is he doing? “Oh he says he can wash off our one sixteenth of the Karmas." “Really? But why only one sixteenth? He can wash off all your money all right. And why only one sixteenth. Why do you believe these stories?" They made a big mistake, the Christians I should say. They misinterpreted Christ, the message of Christ never reached India in time, to say that Somebody was born on this Earth, to take away all our sins. If He's awakened within us, all our sins can be washed out because He is `sākṣhāt Parabrahma,' He is `sākṣhāt Śhrī Gaṇeśha,' purity Himself. If He's awakened within us, all our sins He can, suck in. These horrible Christians went there to

convert Indians and now Indians have come to convert you. That's what it is. Nonsense. Is a very subtle action of negative forces, all anti-God. It has nothing to do with God. Christ is a part and parcel of God, as Śhrī Gaṇeśha is. There's no difference between the two. He incarnated on this Earth for this particular purpose.

Every time you see this church there is: “God came on this Earth, to die for our sins." All right then what are you doing about it? What does that mean? That means, if He's awakened within you, then He sucks all your Karmas and your sins so-called. That's why these people give you these explanations and nobody can tell them off because they start with one theory that side, that we have committed our sins and that's why we have to pay for it. And here there are people, “We have done original sin and for that we must suffer” the Christians are suffering from where I don't know. And there the Indians are saying that we are paying for our Karmas, that's why we are...

[MISSING about two sentences.] How God must be feeling about the people, who have been bestowed upon, by all His grace, by all His love, by all His beauty and are enjoying the sufferings and announcing to the world: “We are suffering." He wants to suck all your sins. What sins can you commit also human beings? What sins can you commit you tell Me. What sins have you committed? Specially you the saints who are seeking God, what sins can you commit? Thank God in India the idea of sin is not so strong. You see in a village, Indian village, a pastor went there and he told them something about Christ and something about, in their own way, you see, preach them

something. And they didn't know what to say when he was going for farewell you see to be kind to him.

So they said: “Thank you very much for coming to our village and telling us what is sin. We did not know." What sins can you commit, you tell Me. What sins? I'm talking about Ocean of Love, Ocean of Forgiveness. Is He going to sit down and count your sins or He is going to count the days when you have to have your realisation? You have to enter into His kingdom. He is your Father, who loves you. Any father who loves does not sit down counting the sins of his children. He is just counting days and days just for His children to enter into His Kingdom to enjoy Him. What sins can you commit? And why are you suffering now? Christ did for you all the suffering. Now why are you suffering. That's why the Jews don't want to accept Christ because they say: “We are suffering." Wherever they go everybody had to suffer because of them.

But they want to a create a story they are suffering now because if they say: “We are not suffering” means they accept Christ and that they don't want to say. Two thousand years they must suffer more, make everyone suffer with wars and things. Because they cannot accept Christ.

So this kind of madness all over, I mean everybody's just the same. There's nothing to choose. Doesn't matter. Still Sahaja Yoga works out. Sahaja Yoga works out, because, as I told you, there's one eternal truth is that your Father, God Almighty, loves you. Remember that. Write it down everywhere, so that you'll have confidence in yourself. All

right? I'll put this Muktananda right don't you worry. How much money you have given him?

Seeker: Not very much. [Laughter.]

Shri Mataji: [Hindi.] *[UNCLEAR]*. Put your hands like that. Just put your both the feet still on the ground...

[MISSING 15 minutes.]

Contents: 1981-06-12 **Quotes from the article `Opening the door to a Cool Breeze' published in `Ham and High' on June 12, 1981, Hampstead, London, UK**

[As a little girl she never knew fear and would play with snakes knowing they would never harm her:] If you love everything, what is there to fear? He [Prasadrao Salve] knew that I would have to persuade a hostile world. When the time came for me to heal, I would have to talk to doctors on their own terms. “God has given no names to what you will do", he said. “So you must learn their language." I experienced other people, so that I could understand them.

As mothers we are very powerful and as women we are very strong, if we remain women. I do not understand the so-called `liberation' of women. Man and woman, husband and wife are complementary.

What is there to fight about? There are so many bad Gurus all over the world, all causing destruction and all making a great deal of money. No one who comes to Me brings money, what has money to do with God? You cannot pay for Him.

[But she does not want to emphasize this side (healing) of Sahaja Yoga.] What we seek is complete recovery and

complete integration, a balance of the body, the spirit and the mind. Curing people is a by-product of what I do.

God will not allow us to destroy the world. If each of us has peace within, we can stop war. One light can kindle another light. It is a living process and it will take time. But we can do it.

***Contents: 1981-06-18*, Public Program, There Must Be Something Beyond, Friends' Meeting House, 120 Heath Street, Hampstead, NW3, London, UK**

So many people are seeking the Truth. This is only possible because we have reached the stage of our evolution that we do feel that there must be something beyond. We have tried everything before. Like today, I received a letter from a boy from Australia. He must have been to all the Gurus of the world.

What a seeker, I felt. What a seeker he was! To begin with, he did science, then did music, then did painting. He felt that he had not found any peace, any joy. And then he started going to different people, to find out, where does this joy lie.

But even to be aware that there is something beyond, that we have to seek that joy itself, is very significant of these modern times. Modern times are highly blessed, I must say. Really very much blessed.

It was never so before. Today I get another news from Brighton that archbishop of black magic has got Realisation. I said, "Oh, God." I mean, just think of it! What a blessing that is pouring down. How can it work out that so good? I mean, when I was here, in the beginning, with six people studying for four years, when I

think of it, *[UNCLEAR]*. That means the time, the blossom time, is in its full bloOm Absolutely in full action. Now let us see what are we seeking and what God Almighty has done, nature has done for us. And why are we seeking? Why are we not satisfied with what we have? We have sufficient to eat; we are not starving people, we are not just surviving. But still, what makes us seek? What is there within us that has made us seek something beyond? It's better we understand ourselves, as I tell you about it. But I would request you to keep yourself open to what I say. That means, like a scientific approach towards the faith. That whatever I say to you is not to be accepted blindfolded, not necessarily. It won't help Me, either, that way. Blindness is not going to help, but to keep yourself open, so that we see something beyond, we feel something beyond. Like the hypothesis comes forward, like a theory. Even, say, the theory of relativity is still not been proved beyond doubt, but it is accepted.

But the theory that God exists and that you are a part and parcel of that great thing and that you have within yourself a Spirit in your heart, can be actualised, can be actualised. And should be seen from that. If it can be actualised, it's the greatest thing that could happen to human beings. Within us lies, if you see here clearly, this is of course a hypothesis which you may not have heard about. Doesn't matter.

Because all this research I'm talking to you about, or all these theories that are theory for you today may not be tomorrow, of course. But these are not the work of one day, or two days, but thousands of years.

Of the nature that created human beings and of the human beings, those who went into the search of the topic.

Just like anything, I would say that, there is, say, gravity, existing in the Mother Earth. But it was found out by humans.

So first it was created by some force and was found out by human beings, in the same way, this all was created within us and was then later on discovered by human beings, who shut themselves away from the mundane research of the world and the mundane things people are seeking.

And then people themselves are trying to find out what are we here for.

So it's the culmination today that is working out as en masse Realisation. It's the culmination of all these people and the culmination of all this knowledge. It is now being expressed, which is very rightly described in the Bible, in all the scriptures that at this time, it has to happen. The greatest of all was your great poet, William Blake, who has very clearly described these days. After Realisation, you will know His importance. Perhaps in this country people have thought Him to be a visionary and some sort of a chemical action going in His head, that He saw all these things. But whatever He has said is coming true, every word of it. And to understand it you have to have this new awareness about which we are talking.

So within us lie these three powers. The first one as you see as the blue one, which arises from the right side and goes down on the left side. This is the power that exists within us, is a very subtle power, which runs into our

brain and into the *[UNCLEAR* Optic Chiasma]. And this power is the power we have got by which we desire. This is the power gives us our past preservation; by which we have our past intact; it manifests our past. All our conditioning and *[UNCLEAR* superego] as Freud has put it, or, you can say, other psychologists, it is this part. This is not the whole; this is just a part, but as I say these psychologists are also, they are not the people who have seen inside. They are not seers.

So, whatever they have said about human beings is partial. And that partial thing that they have described is that, is only one small *[UNCLEAR]* part which also they have not been able to enter into. Inside out, but outside *[UNCLEAR* yet], so they have not been able to understand it fully.

So this is the past, this is the place where we condition ourselves and accumulate all our past experiences. That's how our personality's built; that's how our desires are built.

So this is the power which gives us the desiring capacity. Now desire, as you know, is the desire of the heart, or you can say it's an emotional side of life. It's not complete; it's not, it's abstracted. It is we may desire for the, say, the cattle of a big lord, or somebody, but we may not get it at all.

So the desire is more abstract.

Then we have the other power, which you see there in the yellow colour. Is the power by which we execute this desire. We work it out, is the power of action, by which we put it into action through our physical or our mental efforts. This one stands for our future: we plan to do it

and we think about the future and is our mental and physical being which is looked after by it.

The central power is the power of our evolution, by which we have evolved. *[UNCLEAR* Many/The] people say that we were monkeys, or we were amoebae, or something like that, but they do not know how could it be, why we became human beings like this. I mean, such a beautiful thing like human being: why it was created. What was the need to create, with such a lot of effort and such a lot of *[UNCLEAR* planning/scanning] out, why this evolution took place? Science doesn't answer that “Why?"; it just says, “It is so." All right. They have found out that there has been evolution and lots of things went out of the circulation of evolution. Out of this, human being came up and he's the one who is standing on this earth as the real, we can say the ultimate, the culmination of evolutionary power.

So this evolution has taken place through us in the central path, which we work the power of evolution; but its power comes to us by our sustenance. For example, a carbon atom has, say... it's the tetravalent: it has four valences. Then the carbon atom starts attracting to itself H-ions and O-ions and all these start creating a living cell. Now the living cell again goes into higher animals and higher animals till you become a human being. Now this process of evolution that is within us takes place because you have to become *[UNCLEAR* samtay]. I mean, you are not perfect. There must be some purpose to this evolution. The sustenance within us comes by different, we call it, Dharma. Is the sustenance, or in English

language they say `religion', but religion can make us frightened of ourselves. `Religion' means `your qualities'.

Human beings have ten qualities. They have to have ten qualities, or ten sustenances. For example, gold is untarnishable; gold is untarnishable and that is the quality of gold wherever you go. Carbon has four valences; in the same way, everything, the quality of a thing, of an element, in the same way the human being has ten qualities it has to have, maintain ten qualities. And once he has maintained these ten qualities, he can jump into the higher awareness where he has to reach.

So these ten qualities are what we call, is the Dharma. According to Sanskrit language is easier to understand *[UNCLEAR]* Dharma; means the one which is sustained within us is our Dharma. Is not what X, Y, Z has told you, or anything that we are or anything, but it is absolutely innate quality a human being must retain within himself to be there. And this one is the central path which gives you this quality, by which you are a human. And you have those ten qualities established in you. Now this is what Nature has done for you: that Nature has given you these three powers now. And that Nature has brought you up to a point, up to the threshold, that you have to enter into a new realm of awareness. It's the work of Nature. Nature has worked out also these centers for you. Now these are seven centers basically like seven notes in the music. Basically. But there are twelve because they again make *[UNCLEAR* same] basically; and there are thousands of these centers within us, which are all worked out very carefully by Nature to be there. Now these, all these centers are there to give us a different

help in different realms of our life. For example, for physical being, for emotional being, for our mental being, for our spiritual being, these centers are within us. It's a very great thing that is done by Nature.

Apart from that, a very important thing has been done to bring forth this evolution. Is to send an aspect of divinity on this earth, an aspect of divinity on this earth to emancipate, to lead the people. To lead the fish, a fish came; to lead the tortoise, a tortoise came. To lead the human beings, also, a person like Christ came on this earth. They created these centers: for example, Christ has created the center that you can see there at the crossroad, here. This is the window of that. This is the window of Christ *[UNCLEAR* arised]. Now, if you don't mind, I'll talk about Christ. If there are Jews, they should know that Moses is very important too for us, because Moses is the one [who] *[UNCLEAR* opened up this green area for us] [points to the Void area on the Chakra Chart].

So nobody should feel hurt if I talk of Christ. It's very difficult to *[UNCLEAR]* in one lecture. But all of them are our leaders of our evolution.

All of them are. Like Christ has said, “Those who are not against Me are with Me." Who are those? I mean they did not give Him time even to talk, the way He was killed in three, four years' time. Imagine for four years I was struggling for six Sahaja Yogis in London. In four years, what could Christ do? But crucifixion itself is a very big thing, which He was supposed to do, for a special purpose, by which whatever mistakes you have committed, or so-called sins, or whatever you have done against God, He came on this earth to ask for forgiveness

for all of you. And for that He killed Himself, or crucified; got Himself crucified.

There's no need: He's a very, very powerful personality. He's extremely powerful personality: in Sanskrit language He's called as Mahāviṣhṇu. And He has got eleven rudras, means eleven destroying powers and He gives them to you later, also.

Now this may be little odd to you to share, that Mother is saying all this about Christ, but we can prove it. It can be proved that it was Christ who came on this earth, on this center within us. Because when this power, which is going to give you your union, the power which is going to give you your Self-realisation, which resides in the triangular bone as you see, is the pure desire of God Almighty. The pure desire of Divine Power that you should get your Realisation. It is not yet awakened, if it had been, you would have been realised.

So it is called as residual because He has created the whole human being. Clearly it is sleeping: it has not manifested itself. And this power of Kuṇḍalinī is the power you can see there, in the triangular bone, in three and a half coils, sleeps for this awakening. And when She rises, when She comes up to this point and stops, we have to take the name of Christ, otherwise it won't rise.

All these centers, which are governed by one of these leaders who came on this earth as human beings, to save us, to protect us, to guide us, to give us our sustenance, all of them are so important at different points that we have to find out at what point this Kuṇḍalinī stops. With your naked eyes, you can see the pulsation of the Kuṇḍalinī; with the naked eye you can see the rising of

the Kuṇḍalinī and you can see the breaking of the Kuṇḍalinī here. If you put your hand there, in the beginning you might feel a little throbbing and the throbbing disappears. At that time, you'll start feeling in your hand a Cool Breeze blows, the Cool Breeze of the Holy Ghost, as you can say, it's blowing off your hand. It's actualisation.

This is to prove all the Scriptures and all the Incarnations and all the Prophets who came on this earth.

Of course also to prove those who are false, who have been false, when there is light, you can make out what is right and what is wrong. But is actualisation that you become *[UNCLEAR* that/that love/that love in] your awareness, that new dimension in your awareness, by which you can feel within yourself the power of God flowing through you as Cool Breeze.

Someone may say “it's psychological” or, “I'm amazed"; I think because people are too brainy; I mean a bit too much brainy. You have to be slightly less. Balanced with the heart. But doesn't matter, it worked with everyone now, so doesn't matter.

Now, this idea that it can be psychological, let's find out. And whatever is *[UNCLEAR* alone/unknown] is not Divine. But that also can be proved: that it is Divine. It's very simple, I don't know why people don't employ this method for finding out anything whatsoever. Once you have these powers flowing through you, you'll be surprised that it starts answering your questions. Like a computer. If you ask the question, for example, `Is there God?', you get a big blow of that *[UNCLEAR* feeling]. If you ask about a fake person, `Is he a real person?', you'll feel

the breeze stop. Not only that, but you'll become collectively conscious, you'll become, like Jung has said, “You have to become collectively conscious in your next step of evolution." You become. Not by anything that, “You are all brothers and sisters, there should be no race, creed and religion." It just happens to you. *[UNCLEAR* Praise God./Means what?] Even these children who are sitting here are born realised. They can say what Chakras you are catching. They can just feel it and say it, what centers you are catching. Because on your fingers you have five, six and seven places. You can say what centers they are catching, I'm just here to decode it. Now I have decoded it; I have told you that this center means this. This center you're feeling guilty, this is very common now.

Everybody's feeling guilty for nothing at all. *[UNCLEAR]* I mean, should not be there! It's ocean of love I'm talking about and what is there to feel guilty? What guilt can you have? What mistakes can you commit compared to God's love? So feeling guilty, “Oh, I should not have done this mistake" or anything; whatever I say, I don't know, I didn't say anything like that. But sometimes it happens, works out, that people start criticising themselves and this center catches. It's called as left Viśhuddhi, this side.

They have Spondylitis with that; they have problems on the neck; most of the people have problems in the neck. It's all due to feeling guilty, you'll be surprised.

And this is very true, that you all can feel your own centers and the centers of others. You will see your own power flowing. Of course maybe in the first shot you may not all get your Realisation. May not.

But don't get worried about it. Again, if you start worrying, it will not work out. Keep it open. It will work out. But once you get it you have to establish it a little bit; you have to understand. And you'll be amazed when you will know the *[UNCLEAR* Laws] of the Divine Power. [UNCLEAR…/All that, then], that's why Ādi Shañkarāchārya said that this whole world is Māyā, the whole world is absolutely false. Truth is only the Divine Power. *[UNCLEAR* Brahmadra], this is the Brahma Shakti *[UNCLEAR* as you call it/power]. And then you are amazed, how it works. And how it manifests itself through you. Oh, you think, “Oh, how could I? And after all you see, I am no good Mother. But how can it?" But it does.

I mean, do you know thousands of years have been spent in creating you? How can you be something insignificant? The whole stage is laid for you, especially for seekers. But seekers are the realists; and the realists *[UNCLEAR* want/for] God's love. Don't start counting your sins, because, as I said, Christ, if He's awakened within you, He sucks in all your so-called Karmas and your sins. This idea of giving you, “That there are Karmas...": many Gurus stop there. “We have got Karma and we must suffer and we are just suffering." Why? Why should you suffer, when Christ has suffered for you? Why should you suffer? So we are sitting down and suffering and writing stories of our suffering? Suffering is only one that you have not met your Self. That separation is to suffer. You have not yet met your own Spirit. Your Spirit has not yet manifested, is the only suffering you have. And once that happens, everything flows with the wind and the wind flows and you can feel that thing happening. The subject

matter is too deep and very extensive. I don't know when will I be able to say that *[UNCLEAR]*. No more. But it is very extensive.

Today there are lots of new people, so I have said something which is basically needed to explain what is Sahaja Yoga. Sahaja: Saha means `with', Ja means `born'. It is spontaneous. Martin Luther said that, that it's a spontaneous happening. But the disciples of Martin Luther outed it. Anybody who said anything, all these Incarnations, all these prophets, whatever They said, human beings know how to make a pickle out of it. See, they did it. Every one of them made such a mess of everything, I'm surprised, how can human beings think of making Them so dead and finished. Like the flowers on the trees: are so living and nice and spontaneous. But they pick them up as their own; they say “This is mine; this is mine." *[UNCLEAR* Until] they try on the same energy, of spontaneity. It is absolutely spontaneous. It has nothing to do with any doing or effort. Is absolutely spontaneous. Surprisingly, the word for effortlessness is also `Sahaj'. Spontaneous and Sahaja is the same. Like, spontaneously we've become human beings.

What did we do to become human beings from monkeys? Did we cut our tails? We didn't do anything like that, we just became. Spontaneously. What does a fruit do to become a fruit? Just the flower becomes a fruit. It's all built in, the whole map is built within us. This is a map that we have within us, which is going to give you your Self-realisation. It is your right to have it. Not only that, but the Divine is anxious to give you, I can tell you, very anxious. That's why there are so many seekers coming.

Also, certain diseases like cancer and all that can only be cured through Sahaja Yoga; there is no other way out. Cancer is a `blessing' of this, so-called, horrible modern times. And the cure of it also lies with the modern times.

In the modern times, only, this en masse evolution was possible.

On the mental side, people are so maddened, so confused, so upset; suffering from so many troubles of the mind. I mean, every third person you find, he says, “Oh God, I've a fuzzy head." Tensions and all these complications of the nervous systems and all that; they are all because we have not found our meaning. We have to find our meaning. Unless and until we are connected with the mains, we are not going to find the working of our being.

So far, whatever we have been worked out as human beings was in our own idea that we thought, “I like this and I like that." “This is good, that is *[UNCLEAR* horrid/not]." *[UNCLEAR* But quite contrary] there's no relief. But after you have found out your meaning, the Spirit, it's so universal that everybody will say the same, that, “This is correct and this is wrong." There's no difference of opinion. Everyone feels the same way. It's not out of love, as they say that “you love each other"; you just love, you can't help it. You are in it! You just drop down into the power of love of God.

You just can't help it. You become that, you cannot help it. You have to do it. It becomes part and parcel for every one of us. And we don't have to sit down and think about love, it just pours and pours out of us and pours and pours within us.

What is God? Is nothing but love. His grace is His love; freely distributed and felt within ourselves.

That He has created us into human beings out of His love. Because He is the most loving, caring and generous Father we have, who wants to bestow all His blessings upon us. And He is so anxious that you should enter into His kingdom: to adorn you with all His graces and *[UNCLEAR* these things] and all His overwhelming love. That *[UNCLEAR* He's just built within/His just...], it should happen to all of you. It should happen. I'm just a catalyst, you can say. Because I don't want your ego to come up.

Some people do come up with ideas, saying that, “Why You, Mother?" I say “Now, *[UNCLEAR]* you'd better be there in My place; if you can do it, I'll be very happy. It's a thankless job. You'd better do it. I would like to retire." But the trouble is, I'm meant to be there, just somehow I am put there, see, for this job.

So, if this is My job and you are put for this job, you shouldn't mind it. You can do it, the same. One enlightened light can enlighten another light.

So it is not necessary to feel like, “Why Mother is the first?" Or somebody. It could be you. But He chose Me, somehow, I don't know what happened to Him, that He thought I would be the best to do this job. May be I have too much patience with people, perhaps, may be. Or, I have too much love. May be that. I don't know what it is that decided Him that I should take up this upon Myself. But, you should know that there's somebody who really, really loves you well and that I can see that Spirit within you. I can see it. You don't see, but I see that star sparkling. And that's why I I've worked, day in and day

out, that you should see that; you should feel that and you should get your own powers, *[UNCLEAR* and thoughts]. I think people can't understand anyone who could be like that. But I suffer from My own love, you know, I feel it is too much. And I don't know what to do with it. If you can understand it, it will be better for Me and better for you. That there's somebody who just loves, just out of love. Everything is done out of love. And, for this, you should never talk of paying and all that. It's very insulting. You can't pay for it. Must know that you cannot pay for love. You cannot pay for love. It is so invaluable. One should not even talk about it, it's insulting.

So, I would request you to see that you get your Realisation; to establish it properly; to understand what are the implications of it. And not to just deny it, because it is for you; for you, for seekers, this is the best. Because otherwise you'll be seeking all your life. You have to stop it at the point; you have to find it and get it.

And those who get it will start thinking about it, you can't think about it; this is the *[UNCLEAR* unthinking]. You become thoughtlessly aware to begin with. And once it pierces through here, then what can you do? Because, without any thinking, you have got it. By thinking, if you could get, then it would be the easiest to go into the library, sit down and think. But by thinking you cannot get it. It's a happening that takes place, it's a living happening. And everything within is done without thinking. That is what is to be understood. And whatever was possible in this short time I've been able to tell you, but, as I said, it's a very big subject. If you have any questions, I would like to answer them.

May God bless you! *[UNCLEAR* There is another one/... because they are] born realised. There are many children who are born realised in this country. Surprising: in England, we have so many children who are born realised.

And I am sure people do not understand what Realisation is. These children are going to suffer. These are going to suffer, we'll never understand them. Never. They talk in a different language, you know.

[MISSING.] I've seen the new line. The new horizon. And that's how you change. And laughing at things is natural, when you become, like, when they show Christ, hanky-panky like that; never believe such stories. He was a healthy, charming man with a very healthy face. He could carry a cross, I would challenge any wrestler of this country to carry such a thing. Such a powerful man, they show Him like a skeleton. Because they themselves are like that.

So, no use feeling guilty about it. But doing something about it is important.

And that's what is going to work it out. If you want to really help, *[UNCLEAR* test/be placed] with yourself; know yourself; know your powers. And once you are powerful you are so dynamic with your love that you can transform the whole world. You can. I know one gentleman, who came to Sahaja Yoga in India, in a village: he's transformed ten thousand people. And the poverty goes out, of course, you don't become like Mr. Ford *[UNCLEAR]*, who's running after money and materialistic, but your problems get solved. It is said, in the Gītā, that “Yogakshemam vahāmyaham", “If you get

your Realisation, Yoga, then I look after your well-being." It is true; it happens. You won't believe. It happens that way. After all, from where does this wealth come in? From where all these bounties come in? Not money, but the rest of it. All that is fulfilled: you solve your problems. If you are standing in the water and the waves are coming to you, then you are afraid of it. But, if you get into the boat, you can see that. And you can enjoy. Not only that, but you may be able to help others to get out of it. That is the situation. All right? Because whatever you have done by worrying, or feeling guilty, *[UNCLEAR* which is nothing/or what is that].

So try a new method. At least try a new method. Any other questions? Lady: Do you advocate meditation?

Shri Mataji: Yeah. But this is the idea of meditation is not the way we understand, is to sit down, cross-legged, for hours together and be lost to the whole world; not that. I am in meditation all the time.

You are in meditation. You cannot do meditation, you are in meditation. When you are one with the Spirit, you need not do anything like that. But sometimes you just want to look into yourself; you can just sit down and enjoy your Self, *[UNCLEAR* it's better/in spare time]. But not to waste your time sitting, arranging. I've seen people arranging, I have seen that, when they go into meditation, they arrange all the seats, this, that, get all the paraphernalia and just think about what to *[UNCLEAR* put/cook] next. But here you are in that state, it's a state, meditative state, into which you are.

So, you don't have to waste any time meditating, you are there! Just there! I think all these trees and all, they are

meditating, aren't they? They are one with the whole. But we have lost our connection, deliberately, or some development within us. They do not know that they are in meditation, but you will know that.

This is the difference. You'll be aware of it. Not that famous meditation, where people say they fly and this nonsense. See, the flying business is not *[UNCLEAR* here on]. I don't know why people want to become birds. Or to become frogs. It's absurd, you have to become something higher. And it has to happen within, everybody has said, “You are to be born again." Now, what does that mean? `Dvijaḥ' means `born again'. Only two things are called as dvija, first the one is a realised Soul and another one is the bird. Like the egg has to become the bird, it has to become the bird. A new dimension altogether.

All right? It's a state. Of new awareness.

Lady: I was told it was a state that leads to Realisation. *[UNCLEAR]*.

Shri Mataji [hears something different]: No danger at all. How can there be any danger? It's all described about Kuṇḍalinī, I know; you see, these people have written books on Kuṇḍalinī, horrid! Absolutely horrid, take it from Me. They don't know where the Kuṇḍalinī is, somebody says it is here, somebody says, somebody there. They don't know anything about it and writing such big books, you see. Anybody can write anything about God. I'm surprised even Hitler used to talk about God and even Napoleon used to talk about God; everybody talked about God. There's no law to forbid them. And these are the people most unauthorized. Kuṇḍalinī is a very dear

thing to you; She is the only Mother you have got and you are the only child She has. And She's the holiest of holy. And She's looking after you. And She will mother you. She's not going to give you any trouble at all. Not at all. But, for example, now this archbishop of black magic, you see, he got his Realisation and then, when he went into his house, he started seeing things flying out from here, there and all that and he got frightened. But, you see, if you are doing such things, you see these spirits try to again show their temptation, you see; they try to create a temptation for you. For a while. But if you understand that you don't want all these things, they disappear. These are all temptations. They come to you a little bit, but not to normal people. I mean, if the Archbishop of Canterbury comes to Me, he may have some problems, but not you people.

Lady: *[UNCLEAR* Where do the other Chakras come from?/You mentioned the other Chakras.] You said this is Christ's.

Shri Mataji: Yes, there are many others. You see, all these Chakras are there. The first Chakra is down below, the first one is for innocence. The first thing that was created on this earth was innocence. And the second one is for our creativity. And the third one is for our evolution actually; the green one is for our evolution. The one that is higher is for our security and the one here is for our collective consciousness.

And this one is for forgiveness. And the last one is for our Realisation. There are all the seven centers in the limbic area, which are integrated, and, when you get your Realisation, all these centers get integrated.

And because the Deities there are awakened and it starts working out its own manifestation. It's fantastic.

Fantastic.

Lady: So, actually it's a gift, is it? It's a gift.

Shri Mataji: Yes, of course, it's a gift of God.

Lady: You can't acquire it yourself; it has to be given by God.

Shri Mataji: Yes, of course. But He's so gracious; He's anxious to give. That's the way God is. Even in taking gift, we think we should return; there's no return. It's just giving. It's just flowing. It's just giving, that's all. You cannot *[UNCLEAR* run it] in material way, that, “It's a gift. Supposing I give you something of $2; you give me something of $3." It's not like that. It's just giving, like the sunshine.

It's a gift. Gift of God. We cannot demand it. We cannot demand it, but it works. If somebody's so gracious, won't it work out? Like the sun's rays you see, we may not demand it, but we can have it.

But supposing you run away from it and hide yourself somewhere and then say, “Oh, I didn't get any sunshine." Then you can blame yourself. You have to expose yourself. Just expose. Any other question? Lady: Is the meditation supposed to soothe the nerves, relax the nerves?

Shri Mataji: Yes, it does relax them. Completely. You feel very relaxed, very, very relaxed. And blissful, absolutely blissful. You can prove even sometimes, see, when after Realisation, then you must have felt it, a cool sort of *[UNCLEAR* strange] feeling coming up and completely

relaxed. That's His Grace. That's simply Grace. Relaxes, blissful. You become at least ten years younger next day.

Gentleman: How does one achieve Realisation?

Shri Mataji: That's the point! That's what I'm coming to, now. That's exactly the point. This question had to come to Me. You have to just ask for it.

So, we are all at that threshold to have it, isn't it? Will you please put your hands towards Me like this, just like this? And close your eyes. Put both the feet straight. Even if you don't want to put on the ground, you can put it there, but should be straight.

Connected with the earth, somehow on the earth. Now put your hands straight, just straight. Again, to say, `I'm not guilty' is important, because all of you have this problem.

So just say within yourself, that, `I am not guilty.' Say it thrice. If you want to have Realisation, then you must know that how can guilty people have Realisation? You should not judge yourself. Who are you to judge? Let the Divine judge you.

Just say, `I am not guilty.' Just in your heart of hearts, say, `I am not guilty.' For anything whatsoever.

Close your eyes. Just say that. That's going to help Me a lot. Close your eyes and just say, `I am not guilty.' Close your eyes. You have to keep your eyes closed, because, when the Kuṇḍalinī rises at the Āgñyā level, then if your eyes are open then it doesn't rise, because there is dilation of the pupils that takes place, you see? Please keep your eyes open [closed] would be a better idea.

Now watch your mind. You'll find there's no thought in your mind. When the Kuṇḍalinī rises above Āgñyā, there's no thought. No thought at all.

Got it. Just start getting the Cool Breeze in the hand. Just put the hands like this. See *[UNCLEAR]*.

Enjoy yourselves. Just don't think much. When you get it, don't think about it. Just leave it. It will work out. Just it will work out. Close your eyes. Just you put your hands. I'm working on there. You just put your hands straight, like that. Just enjoy yourselves. Those who have got it, just put your hands like this and close your eyes. Put your hands on your laps, if you want to. If you have got the Cool Breeze, it's better to drop them. Don't start thinking about it. It should work out. It will work out, I'm sure it will. You have to forgive. You have to forgive. First of all, forgive yourself. Forgive yourself.

That's very important, because, if you are the temple of God, you cannot have a temple which is all time thinking it's no good. You have to forgive yourself. You are the one who has to get Realisation.

So forgive yourself. Don't blame yourself for anything. Forgive yourself. That's very important. That's what I mean by saying, `I'm not guilty.' Just forgive yourself.

You must forgive yourself to begin with. Then, forgive others. Say it twice: `I forgive everyone.' Just say that. Saying itself will help you. You'll feel very relieved if you say that. That, `I forgive everyone.' Now, without feeling guilty, ask for forgiveness, if you have done any mistakes, `Forgive us.' Just ask for forgiveness from God Almighty. Just ask for forgiveness. Without feeling guilty about it. When you are asking for forgiveness, you are

forgiven, so don't feel guilty about it. Just ask, thrice. It will work out.

Now, ask for your Realisation: `Mother, give us our Realisation.' Just ask this within yourself thrice.

Put your right hand on the heart. Right hand on the heart and left hand towards Me. And now ask for forgiveness. One forgiveness has to be asked, that, `I've not paid sufficient attention to my Spirit.' That's one forgiveness one has to ask. But not to feel guilty about it; that's one thing very important.

[Shri Mataji continues to give realisation and to correct people's vibrations, particularly working on the liver.] Thinking is the Liver; “We have so much heat, we can supply to the whole of London!" And don't be that serious. It's the play of God, you see, it is just His play. We become so serious, you see. Children don't; they just play and throw it away. They're not bothered, they're not involved, they just play. That's how God is playing.

I must thank Ruth for her kindness towards Sahaja Yoga, because she wrote such a nice article, you see. It could approach people, I hope and the media will also take kindly to us, you see, because we don't pay any money or anything, so people don't take that much heat.

[Shri Mataji still working on everyone.] Hm, better; it's good. Close your eyes. Enjoy yourself. Just enjoy yourself. Now don't think about it.

That's one thing: `don't think' is the first mantra. Don't think about it; just enjoy. Because you'll drop it soon, if you think. Let it be established. It takes about seven-eight days to establish itself.

So they will tell you what is to be done to establish.

It's cooling down. Just allow yourself to drift into that, so that you enjoy it fully, as it's a very great impact. The first moment of Realisation is very great and you must remember it. Just enjoy it. Let it go, let it go. And become that. Allow yourself to be completely dissolved into it.

So it becomes a beautiful memory in your heart, of your Realisation point. Now don't wonder about the Kuṇḍalinī, if it comes down, or anything, we know how to work it out. You have to sprout it first of all. You will also know how to work it out.

Are you all right? Good! Close your eyes; go deep into yourself. This is your own depth; it is your own beauty. Just try to enjoy your own beauty. This is your Self, your Self is manifesting this. Just enjoy your Self. Allow it to work out. Don't doubt it, don't doubt yourself.

After Realisation, you really become master of yourself. And you can mould your life as you like. You can also feel the Cool Breeze coming out of your head, from the fontanelle area. This is your baptism.

Contents: 1981-06-20 **Talk to Sahaja Yogis, Europe, the Liver, How to Love, Seminar, Day 1, Village outside Paris, France**

Like this room has got the atmosphere which is clean, so when the sun rises the light shines very well inside.

Spirit is unchangeable, cannot be in anyway made impure nor can it be destroyed. But the attention, if not clear, you may not see the Spirit at all. We can say the lampshade, we can say, is the liver which contains the space which is the attention. Now if you put the light

inside the lampshade and the lampshade is not clean then you don't see any light. If the lampshade is absolutely black you won't even feel the existence of light inside. This is an analogy of the dead things, but we are talking about living, so when the Kuṇḍalinī rises, she first feels your Swādhiṣhṭhāna.

Now, the Swādhiṣhṭhāna is the one which looks after your attention. The Swādhiṣhṭhāna clears out your attention through your liver, through your pancreas and through your kidneys. And it sustain it through your spleen and it makes it richer by transforming the fat cells into your brain cells. Now, the human brain cells are very special ones. They have an attention which goes out. If a man looks at something he creates a thought wave of himself about that.

So all the dimension of aesthetics and of, we can say the form and the colour and all the dynamics are in the human brain, which animals don't have. For if an artist sees this flower arrangement he can project his attention in such a way, that he sees something beyond it and by using few lights, you can create the atmosphere that this arrangement is making.

For example, a dramatist can write a play and put the whole thing in such a way that he creates a mood. Or a musician can put a melody before you and create an atmosphere of abstract joy.

So it's the only human mind that can do the abstract. Of course, we have very gross human beings also but they can develop into very beautiful human beings who can project their mind to abstraction. I mean there is no end to the dimensions of human brain. For example, a

scientist can find out what is under this leaf, but an animal cannot see anything beyond it, but it's a leaf that's all. The animal does not know any mannerism or any method of expressing his love which does not hurt another person and there is consideration, all the beauties of human beings come through the brain cells.

So, this multidimensional brain cell is sustained by your attention.

But I've known great Indian artist, musician, getting completely lost because they became drunkard, or they've affected some other organs within themselves, more than liver, by taking to something like say hashish and all these things, I don't know what all sorts of things human beings have done. But these ill effects of alcohol are not seen because it gives rise to your ego.

Now, how does a thing that goes to the sub *[UNCLEAR* place] to the subconscious gives rise to your ego? The trouble is to avoid the ego, you take alcohol. Because you can't face your ego so you want to escape your personality and you take to alcohol. If you had faced your ego it would have been much less.

So when you comeback from that drink you have another big balloon coming up and because of this ego activation your brain cells start becoming very active. Yes, an egoistic man has a tremendous brain, for some time. For some time, you become extremely powerful, you have new inventions, this kind of things.

With your ego you can be a very successful person and could be a great orator and you could be like Hitler for example.

And this would go on and on and if you were not affected by the aftereffect, the hangovers. But all the poisons have a capacity to react. All that is not Divine in the long run always reacts.

So then after sometime you find nations after nations finish off like the Roman Empire was finished off. Now England is leading the way, France I don't know, Switzerland. [Laughs.] Switzerland has another problem also they are giving military training, God save the *[UNCLEAR]* fake military training.

So Norway people are committing suicide, Sweden is competing with them. Now, I have touched all the European countries.

Sahaja Yogini: Spain is a major country.

Shri Mataji: All right Spain and then Italy. Spain: Spanish people, you know how aggressive they were once upon a time. They went up to Chile and Argentina and all these things and now they are supposed to be developing country. They are a poor country. What about Portugal? Portuguese came up to India they ruled us for so many years. While the British, they ruled us for 300 years, but now they can't even hold a glass like this, how will they carry the crown of Empire on their head? They are having strikes everywhere, for drinking, why do they want more money? Just to have more drinks. Are they going to do anything better with that money? The more money you give [to] human beings, the first thing they will do is go to pub. You bless them with the good crops of say grapes they will make alcohol. You give them any power they will make atom bombs.

Now, this kind of confused attitude that people have developed is because of their awareness being completely flooded with smoke of poison. All the foundations of your values are shaken that is why people have no self, what you call, confidence, they have only ego, but the self confidence comes through your virtues, through the manifestation of your Spirit. When you enjoy your virtues, then you are confident, you are not bothered. But ego trips are bad experience. You stick your nose into everything and nose gets smashed every time. And that is how diffidence came in. But a virtuous person has no way to be defendant. He's not egoistical because the greatest virtue is to love.

So, now how to love? [Laughs.] [Aside.] How to love? Our idea of love comes to us from our ego. Love means, a husband or a lover should bring a flower for you and the wife must smile, whether you feel like smiling or not, you should smile. The whole idea of love is some sort of a make-believe. But they are right to say that “we fall in love" so we fall, that you have to fall, you cannot rise in love. [Laughs.] And so many Sahaja Yogis have told Me that “Mother, we have not yet fallen in love." [Laughs.] As if some piston is going to make them rush into that form or I don't know what sort of make-believe, it is a very dramatic stuff. They will take three years to fall in love and two days to get a divorce. [Laughs.] So to describe love the way human beings understand is impossible. It is all nonsense. It is all done through your ego. You have to do it from your heart, but where is the heart? It is all covered with ego.

So, the idea of love is nothing but a very subtle expression of your ego. Whether it is a mother's love or a father's love this `I' is there. Like my son, my daughter, my wife, my volleyboc *[UNCLEAR]* [laughs] and this my and mine is not love.

We want that we should love others, how can you love when you analyze everything about everyone? You deaden the person completely by this. For example, I love this flower, I want to love this flower.

So as a human being I will cut its throat, take out every petal, make a nice paste out of it and then eat it and then say “I really loved it." This is not the way love is. It is a state of your heart. Really, the love is a feeling of giving, feeling of so-called sacrifice, people call it sacrifice. Like somebody said to Me, “Oh! Are You sacrificing Your Holidays?" It is giving. And the joy of giving is the love, but when you try to judge and decide on very material level everything, then it becomes the farce. Supposing you have a lover who has been to, say, in the military of Switzerland.

So he comes back home and he has already grown a big mustache and he goes on twisting his mustache and he says “you haven't yet saluted me." [Laughs.] Then, he puts his left foot ahead then the right foot on the side, then he goes into at ease pose and then says “it's alright, let us kiss" [laughs]. And then you do two-three left right and go near him now he measures the angle of your forehead and then he just touches you and finished again like a swing.

[A big and sudden noise; Shri Mataji speaks aside.] That is so, that is not love. It is the state of mind one has to achieve. There you do not judge anyone.

[The translator does not understand and Shri Mataji repeats:] You don't judge anyone.

You know there is a defect, but you envelope it with your love, make a beautiful pearl out of that. Like the sun shine that is spreading everywhere, it does not see any defects and count the leaves, it just gives and gives and gives. That's how one has to achieve that state where you just give without consideration of my-my or material considerations and other nonsensical gross methods of approaching it. Allow your heart to melt it, allow love to slip and you are enjoying it, nobody else, you really enjoy it. If others get angry with you so what, if they say anything nonsensical, so what, you are not enjoying them, you are enjoying yourself. This is real love and not a farce. For love I have to write books. If all the oceans become the ink and the sky becomes paper, I cannot write. It is so beautiful, it is so energy giving, it is so radiant.

I cannot tell you how many words one can have for that.

You achieve that love, that's real love not the way human beings describe it. It gives forgiveness that you enjoy. It gives complete confidence; it gives you complete self respect and respect of another person. It is the communication of the Spirit with others, it's not rational, it may not be logical. We cannot explain how God grace for it. For example an archbishop of black magic gets Realisation. I am *[UNCLEAR]* enamoured, I am enamoured

by the grace. Those who were going to hell are given the beauty of the Self.

Can you describe it in human words, you cannot. This is love [Pause.] [Shri Mataji speaks to a baby...] The French Yogis had given a list of questions; the first one was about how to love others and the second one was about the Swādhiṣhṭhān, the function of liver and of Europe in the world and the problems of the left Swādhiṣhṭhān...

[Shri Mataji starts to talk again after ten minutes about the, Public Program She gave in Australia, saying that Australian are more open-minded towards Realisation than Europeans. For example, the place where She gave this, Public Program was related to a synagogue and She did not know it.

So the first day when She talked about Jesus Christ, the Jews who were there said that it was alright but that She could have talked about Moses first...] [A baby cries...] [Shri Mataji restarts talking after five minutes] Now the first question that comes to us you know is how to look after your Swādhiṣhṭhāna, because as I said that Europe is the liver of the world. The function of liver is to eliminate all poisonous things that are detrimental to the growth of the being. All such things can be called as poisons.

So the role of Europe is to eliminate all that is poisonous for the society and I must say you have had great people in this country for whom I have tremendous respect and regard. One of them was Emile Zola who very clearly described the perversity of a human mind and how it gets poisoned inside.

In a book called Nana, he has described a society which is very decadent and very perverse and how it was making a man into a stupid fool. I mean he described the gentleman, something like Aristotel [Aristotle]. How one can be very stupid when he tries to bow to his lust and a four sided woman how she could be very good wife and how she could be a horrid personality, the four sides of a woman. Then there is Maupassant another great writer, whom I read when I was very young I should say, about thirteen to fourteen years of age he's very great who tried to point out to the poisons of the society. And the religious writers who were realised Souls also have been there many in France.

For example, John of Arc is another example of a powerful woman. Her powers were of virginity. An ordinary farmer's daughter could controlled an army through her virginity. You don't have to see whether they were successful or not, but we have to see that they very clearly and boldly showed or expressed in their lives the existence of Divinity and of purifying power of liver.

Now we have many types of poison in the human beings. The first one is the physical. If you start taking poison within you, gradually your liver goes wrong. As a challenge to this universal liver, people started brewing wine into an alcohol. There are two things: wine is different and alcohol is different. Now, this wine or this alcohol, what we normally drink in Europe, spoils the liver within us and the universal liver also. Our liver is symbolic of the liver of the Primordial Being or we can say our liver is one of the cells of the largest liver, I mean the European liver.

So, the responsibility of Europeans has been to remove the poisons of this universe, not the consumption of it and then boast it off. This liver that exists as Europe could have been alright, but so many types of poisons have settled down in this country, that people could not overcome.

It's a very vicious circle as far as the liver is concerned, because liver sustains our attention. If you do not try to keep your attention on purification anything like alcohol also intoxicates your attention, so your awareness becomes dull. This dull awareness helps you to forget the so-called `realities of life'. Thus you start accepting it more and more, just to get out of this, or sort of escape out of the present, now, to be. And the whole system of European people became intoxicated. They started living in a make believe world. By taking these alcohols one becomes more impressed by its subconscious, I mean you live more in the subconscious.

And the beginning of subconscious starts from the sex.

So when you start moving on that line, the extreme point becomes most important.

So, the whole descent leads you up to sex point.

Now, why all the prophets were against alcohol, because once you take alcohol the vicious circle starts you start losing your human value. Then compromises start in life in saying “What is wrong in taking a little alcohol?" If the Dharma or our sustenance gets disturbed by these poisons intoxicating our health, then the basis on which we stand starts shattering.

So, at this, at this point one starts thinking of, in this conflict, starts thinking of God and religion, but that too

has a biased of this liver intoxication. For example, people took to ascetics. Catholicism in this country became very common, but they did not put any clamping on the drinks. In the beginning they did, but gradually that was the thing they relaxed.

When your awareness is disturbed even your ideas about sex get disturbed. You start compromising with your sexual behaviour.

So, a kind of a funny conflict came upon human beings that they have to be ascetic and they take alcohol, by taking alcohol they lose all their values about sex and they don't know what to do with them.

So, all the nuns and all the ascetic people, inside them they are so disturbed, but outside they had to wear an artificial life of asceticism.

I asked a friend of My husband one day, very clearly “What happens to you when you get drunk?" He says that “I developed a new type of attachment for women and their body. I did not respect them as sisters or mothers, but I liked them as women." Like a human being becomes an animal and he sees the other side of a sex as something as another animal.

So, all the beauty that human beings have developed of married life and of virginity and of respect of women, is lost. The, another thing I found out from him that he told Me that other friends of his, some of them started looking at their own sisters as women.

The fathers started looking at their daughters as women and the mothers started looking at their son, as a man.

So, these sublime relationships which are existing in human beings, as the evolution has given them, is a special aptitude to develop this society of human beings, where the relationships are of different degrees, was lost.

When this happens in any human being, compared to other human beings, he feels that he is something inferior to others in his heart *[UNCLEAR* box] or he has done a mistake or a sin or something, a guilt, in his heart *[UNCLEAR* box], he feels that way. He starts fighting his own being, the sustenance the human being as he is: pure. He starts fighting his own purity, sense of purity function. And then he starts rebuilding himself on new premises by saying that “Oh! I haven't done wrong, this is all nonsense, we should not have believed into it” like a thief who becomes a robber after committing three or four thefts.

And that's how he concludes, or gets over his conflict, because he doesn't want to live every moment with that conflict. The problem is when the liver gets affected, the confidence in oneself also becomes very-very low.

Now, as a Mother I will never blame anyone. I should take the blame on Myself. The reason is that when the Incarnations came on this earth, all these Incarnations or Prophets talked against alcohol, but they should have very clearly explained, that these alcohols are poisons and they are the creation of some devils who have been able to ferment them and they have created for the use of the destruction of this world. Say, supposing they had told that this is an atomic bomb, nobody would have drank, but they did not say, they just said “don't drink."

By saying that only they created a problem for human beings.

Because if you say “no" to them then they do it ten times, that's how the children are. And once they get into the habit of drinking then there is no way of return.

But, for example, Christ did not talk against alcohol, because his job was different. Another thing, Kṛiṣhṇa never talked against alcohol. Rāma never talked against alcohol. To that extent, I would say none of the Incarnations ever talked against alcohol, except for the Primordial Master. And when these Prophets told “don't drink” as I told you, the people who are told, are the greatest drunkards. First of all, Europeans being the liver, were very conscious of it. And their conscience itself was so far in their Guru, that they went against it with very great force. Just to overcome their conscience, the ego thought: “better put it down by drinking it." We can say the Muslims now, Mohammed Sahib has very plainly said that Muslims people should not drink. He said “No intoxication should be taken” but first they started smoking they said he never said don't smoke. There was no smoke at that time, He didn't know that human beings are going to develop smoke after him and He also did not know that there will be something like LSD and bhang and all this nonsense. Otherwise, He would have said that “you should not have bhang, you should not have charas, you should not have this, you should not have that because that is poison, that it spoils your awareness, you become this, your society will be spoilt" but He didn't think that human beings wouldn't use their wisdom.

All these great Incarnations lacked their human achieveness, I should say, human understanding. They could never understand that these human beings are so childish and they could be so stupid. Moreover, they had to do some other type of work with which they were busy. But a Mother understands and that's why she forgives and she knows that you have to tell them very clearly about it. You have to give them a complete counsel, complete understanding.

... about the dangers of these poisons, how far they harm you physically, mentally and emotionally So one has to remember after coming to Sahaja Yoga that if our attention is not clear, the light of the Spirit will not shine.

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I told you about the three powers we have within ourselves: one is the power of desire that is on the left hand side; and the another power of action which is on the right hand side; and the central power which is the power of our *[UNCLEAR* divinity/evolution]. Also I told you about the centers that we have.

The lowest center is below the Kuṇḍalinī which is responsible for our innocence. When this center gets disturbed then our innocence is also disturbed. This is a very, very important center for Sahaja Yoga. It plays a very vital role in your evolution. Whatever you have done before or you have done now to spoil the awakening of the Kuṇḍalinī or you can say to spoil the Suṣhumnā, the central part, is all recorded in that Kuṇḍalinī Itself. But

the recording takes place because this center which is at the end, which is innocence, receives all the information from this conditioning line, the left side. It receives all the information and it records, just like a tape recorder.

So the Kuṇḍalinī is aware of the mistakes that are committed by you personally, by the society, by the conditioning of the, your seeking, by all sorts of things that you have done so far, by which you have tried to hamper the path of your Realisation.

So this is the path, the central path which is very important for your *[UNCLEAR* ascent]. But that should not give you a guilt. One thing I must tell you, when I speak you should not take Me that seriously. Because that's the worst thing that happens to you, that you start developing a guilt and then the Realisation becomes very difficult.

So please do not develop any guilt when I say something, or just start pondering, “Oh, I have done this mistake and that mistake." Because I'm talking of first and last time as I said it and today is the first time I would say again to begin with that I'm talking of Ocean of Love. If you were so perfect there was no need to have Sahaja Yoga. There was no need to do anything. Should have been the simplest job, you see. Anybody could have done it. Because there are complications and problems that somebody has to work it out.

So there is nothing to feel guilty about it. First thing I have to request today is not to feel guilty about anything.

So the second center is the second center, is of your activity, as I told you.

So through your activity also you create problems on the central line. Now how do you create that? It's like this. You can see the left and the right and the central. Central part is the Suṣhumnā. Now these two start working. When they work very hard or they pull each other on the sides, then sometimes this may be dislocation completely by which you lose your complete connection with the whole. Or could be that it may narrow down, the path may narrow down and sometimes it can be very much injured or sick. These centers could be very sick.

Before we discuss about the deities on these centers I would like to say that all these powers, these three powers get enlightened after your Realisation. Before your Realisation there is no enlightenment.

For example, the left hand side power is the power of desire. First of all, your priorities start changing.

Say, a person wants to buy a very comfortable car, a car like Rolls-Royce, for example. He dreams, `I must have a Rolls-Royce. I must have a nice Rolls-Royce to go out.' But after Realisation he doesn't like much these things. The reason is he starts feeling the comfort of Rolls-Royce within himself. He forgets about all these things. His attention does not go to these things which look apparently very comfortable.

They are not. If you see through the scrutinizing, say for example take the question of Rolls-Royce. It's a headache to have such a so-called comfortable car. Because somebody *[UNCLEAR* might/will] steal and you have to have insurance. Insurance people might have loophole somewhere. You may lose the money. If something happens to the car you are so much worried.

While you are driving you are so much worried somebody bumps into your car if you go in such a nice car. I mean, it's a headache to possess a Rolls-Royce. It's better that somebody has it and you, you enjoy it. But if you own it and if you possess it, then you go to this registration office to register it there and this and that and it's a big headache.

And the worst of all is that people are jealous of you. They don't like you. They don't like you because you have got a, I mean, what is the advantage of having a Rolls-Royce car? But then that it is so many disadvantages. Plus, I mean, on the one side only you can say, I don't know which one, what should I say, what is the advantage? Maybe that I mean it's a good car, reliable car and all that could be there, a quality-wise all that there. But for that how much you have to sacrifice and how much you have to work so to possess something.

The idea of possession becomes different. Then you want to possess these cool vibrations, you see. You want to possess that, because you get really fed up of other possessions and you start seeing that this is what gives you the greatest comfort and *[UNCLEAR* joy]. You start just changing your desires of all the things. The second desire is about, say, some people want to have a, say, a good family life and for that just try, even there are Romeos and Juliets and this and that, all kinds of things crying and weeping there. All thing goes on and the husband doesn't carry on with the wife and the wife doesn't carry on with the husband and then they feel very hurt and all those things happen, that they fail. That you feel that you

can get happiness from your wife is absolutely wrong, I tell you. You can never get happiness from anybody else but from your Spirit. The joy comes from your Spirit, not from anybody else. Now supposing a Sahaja Yogi has married a person who is not a Sahaja Yogi. It's a wonderful *[UNCLEAR* circumstance]. You can study a person so close who is not a Sahaja Yogi, how he is prankish, how he goes into Tantrums and how he'll behave. You get a regular elegy, means sort of a role being played by someone.

You start seeing the whole drama much better. Supposing he is a Sahaja Yogi, may be little insecure but they can't because there won't be any problem or a quarrel but you see then, you see the person how he behaves and how he is. Then you understand. You understand that why he'll behave like this and what we have to do, what are the, what are the problems and how to make the arrangements by which these people stop going into these holes and getting stuck-up into them.

You see, you start studying it. When you start studying like that, not getting angry and impatient with the person who is your partner, then you will start enjoying. But if you start getting impatient, in the beginning when the Sahaja Yogis do feel impatient with their partners because they are not Sahaja Yogis.

They think that people are lost now, what will they do, then when are they going to get their Realisation and all that. Instead of that, if you really develop properly, if you go properly you start seeing it in a different angle. “Oh, that's the way they are." You see, when you start generalizing all *[UNCLEAR* these things], then you do not

say, `This is my wife. She should have been like this. This is my wife.' You know, some people think because somebody is your wife, she should be a perfect personality. And because she's your wife and what are you? Are you perfect? I mean, why do you expect your wife to be that perfect? If she has kept one thing you here or there or he, I mean, it can be any way, I mean he or she, does not matter. Whosoever has done so-called mistake you say actually it comes because you think you are absolutely perfect, on the top of the world, you see. And that's why you try to find faults with another person. But you see when you are Sahaja Yogi you realise that you have to grow; you have to mature.

And how can you find faults with people like that? Only thing you can do is to study the whole thing because the whole thing becomes a drama. OK, you become. You start seeing the whole thing as a drama and it doesn't behave the way you want. He used to behave as if that these circumstances sometimes are engulfing and you can become fanatical. I see here people, you see because the husband came late.

So wife hits the husband and kills him or something like that. But see how funny it is. She, she was angry with him. He came late or whatever he did was because he did not love her. She felt that it was due that he should love. And to love should you kill the husband? Then who is going to love you? See this kind of thing, you see, you start thinking very, I should say, paradoxical behaviour of people. They're so paradoxical and the whole thing becomes so apparent and so vivid when you start seeing it through your Spirit because you are not within it. You

are yourself. You are not now the husband or wife or anything, but you see yourself as a husband and another person as a wife, or you see yourself as a wife and another person as a husband. And it's a very different thing and then the whole thing becomes such a drama and such a beautiful poetry that you start seeing, you see feel that, oh, the whole Shakespeare is coming before you or whatsoever. Most dramatic thing it's happening to you.

So this is another thing, that our desire has changed, that you see, “I want a peaceful life." You see, but the peace is within; peace is not outside. If you are not peaceful within *[UNCLEAR* you/the] inside, you cannot be peaceful outside. Anybody who will see you will know that you are not at all peaceful within. You have to find your own peace, your own bliss and if you want, you want to have that it is you who has to receive. This is the thing and it is you who have to enjoy it.

So no use blaming anybody else by saying that, “Oh, I'm so unhappy and this was, she was not making much, much noise” or, “I get very disturbed." Then you don't feel this. Actually, after Realisation you'll be surprised all this oversensitivity used to harm you and to, noises and all that, that disappear. Because you enter into your silence within.

Let the people shout, scream, you are in your silence [moment], start singing and sometimes you also think that they are shouting at somebody who just can't hear them.

The whole priorities of your desires start changing because you start enjoying something. For example, to a

child who has never eaten ice cream and has just taken, say, only milk all his life, if you give him ice cream, then he shifts his attention to ice cream much more than to milk. In the same way, once you taste or you get the nectar of your spiritual bliss pouring into you, these ideas that are built up about your desires all start collapsing and what you find a new sort of a personality comes in you and you start desiring something else. For example, a, an egg may be desiring something which a bird does not. Bird has different desires and an egg has different desires. In the same way it happens to us when we change our state, when we are in a different situation as far as our Spirit is concerned. Then all our desires take a different turn and we become differently made. Like our many habits that we have because of our conditionings and things and people have so many habits that sometimes I'm really surprised how people boast of their habits. Like a lady came to Me, she boasted with, by telling Me, “Oh, You know I can't take milk with any cream on it. If I see cream, I'll vomit." I said, “This is too much for Me and now. How far I will go? Mad." Then she came out with something else, `You know I'm so particular about *[UNCLEAR* sleep] and in my bed if there's even one light I can't sleep." Then how does she exist [even]? Mad woman.

Like that she just can't bear this; she just can't bear that. She's so very queer and so funny. I said, “How people must be living with her?" Must be another problem, the way she lives on. And she really bored Me stiff and I didn't know what to tell her. But then I just said, “What about your husband? He is so normal. What's the matter

with you?" So said, “He is different. I'm different." I said “You better become like him because is too much. I don't know how he bears you up, but it's too much." I think that the thing was her husband was a realised Soul and she was not. And he just saw her, saw her like that she was. He must be laughing at her the way she was fussy about the wanting. “I can't bear this. I won't have this. I won't have this. I'm such and such. I'm such and such." All these ideas about yourselves also come to you from your conditionings. For example, an Englishman thinks he's an Englishman, you see, something upper lip. Then, then if you take an American he thinks he's very rich and he may be very fast and he boasts of his fastness, you see.

Sometimes they boast so much that it's amazing the way they go about their speediness, you see, the way they are speedy. Then a German will boast of his overmeticulous efficiency or something like that. An Indian will boast of his ritualism and all nonsense that they do around. All sorts of things like that you find people being proud of, you see, to belong to a certain nation. It's all right. It's very good. You should be proud of your nation, but of good things and not of bad things. Now all such a conditioning that, `I am an Englishman.

I am an Indian. I am this and that,' all fail, because these are demarcations created by human beings. I mean, God just created a beautiful *[UNCLEAR* man/matter]. He had to put some rivers after all, you see. He had to put some mountains somewhere. He had to do all these things. He never asked you to get yourself divided. “I'm this. I'm that. I'm that." We ourselves have done all this nonsense.

I mean, think from God's point of view. He must have wondering, “What's the matter with these people?" We have to have immigrations, we have to have things to go to some country, we have to get a pass, we have to have a visa, we have to have this. Why? Because we are ourselves like that. We are ourselves, are so greedy, so selfish, everything is together. And that's how all human beings are against God if you see, that He must be wondering, “What's the matter with these people? I've given them such a beautiful world to enjoy themselves. Why don't they enjoy?" Instead of that, every time they work on the energy of hatred, how to create hatred and all these different things *[UNCLEAR* are/on] human conditionings are based.

We can say about art and everything, also about conditionings are based up according to what we have been seeing. If somebody has been seeing the white colour more or a grey colour more they will always like it.

If they have, say, if they have seen red all the time they'll like red. It's the only question of conditioning.

It's not question of your innate some sort of a spiritual feeling. Do not confuse Spirit with these material aspirations you have, or the material ideas you have; it's wrong. Spirit is beyond; it's that. It has nothing to do with what race, creed you are born into. It is not bothered about what things you think beautiful, what things you don't. Because it is absolute. There is not *[UNCLEAR* nothing relative]. It's absolute.

When you seek through your vibrations, you will be amazed that certain things, whether they are Indian, English or anything, you will not like *[UNCLEAR* to see/say].

Certain things, they may be anything, you are going to enjoy. This absolute is a coefficient worked out by God's mathematics, not by any human mathematics. And if that works out, then only you are going to like it because you like these vibrations.

Ultimately you like the vibrations. The things that do not give you good vibrations, you are not going to have.

I'll give you an example. Supposing there's a chair. It is being sat on by some negative personality.

Any Sahaja Yogi will come there. If he just touched the chair, get up and walk out, may sit on the other one, because he'll feel, immediately he'll feel the vibrations and he is not going to sit there. Just now *[UNCLEAR* name] she told Me about her daughter that, “A one magician came and my daughter who is a realised Soul, she said that, `He is a very funny man and I don't like him.' She started screaming." Even a child can feel. It's absolute. Everything becomes absolute, not because somebody has a blond hair or somebody has blue eyes or red lips or anything, but it is the whole, the whole of it. It is the coefficient of that personality that gives good vibrations which people are going to enjoy and are going to feel and that is what that is going to appeal it, to appeal to them.

So the whole idea of our colour skins, of our art, our esthetics, fails. Only God's esthetics are working out in us. We don't like anything that is not Divine, that's not emitting vibrations. Even food, everybody will give vibrations to food, everything that they desire. For example, now I have people who are bad-livered, for example. Say in London it's a common disease of bad liver. It's absolutely liverish, surprisingly and the worst is

Europe. And Europe is the liver of the universe and where the liver is so bad. And the first questions they asked Me, “Mother, what is to be done about awareness and about liver?" I said, “Why? Why are you concerned?" “Because Europe, Europe is the liver of the universe and we are Europeans and we drink all through and what are we to do now?" I said, “Now you have a sick liver for the whole universe.

You have a sick liver.

So be careful about it. You have to work it out." And then they wrote it down what is to be done, these things. They got it. They got through it. They said it is important because they felt not that they should keep their livers all right but they should get the liver of all the Europeans all right, because if the Europeans have bad livers God Himself is going to have a bad liver problem.

See the whole idea changes because you start translating your ideas in relation to the whole. And when you start thinking of the whole that, “Oh, God, by me this is going to be caused and by this everybody is going to suffer” then naturally, not mentally so much as through vibrations, you start doing it. You start improving. I've seen people that when I told them that, “You should not eat this” then immediately they took it. I tell you, no doctor would have had such obedience as I have. But I don't even tell that religiously and I don't tell them that frantically or in any way, but they just start doing it because they don't want to lose their vibrations. If you have a bad liver you get very hot vibrations. Are you getting now? Vibrations.

So this is what happens. This is the liver that gives you heat and this liver must be cured because if liver is bad you can get cirrhosis, you can get this, you can get that; lots of problems can come in and you will be in trouble. And you start understanding your own value, the value of your health, more than material things. Doesn't matter if you have one dress less or one house less; doesn't matter.

First of all, this body should be all right. And that is how the desire that you have a healthy body [works] in a proper way that you should have a proper body that should be the temple of God. *[UNCLEAR* You should get that.] Same thing about your thoughts. You start cleaning them, you start seeing them and you start understanding why these thoughts are coming to me. From where are they coming? These thoughts are not good; they do not give you any nourishment. They are very exasperating and they tire you out.

So you start working on that, you start making your mind, bringing down your mind and making your mind still and going into thoughtless awareness so that you have a tranquil feeling, which is so good, which is so nice. Everybody wants to have that *[UNCLEAR* thoughtless/peace]. I mean, if you can achieve it through your spiritual growth, why not? Then the best part of it that you start seeing your ego and superego; that's the best part. When you start seeing your ego like a big balloon, you see, getting out like that, oh God! And then you'll say, “Mother, this is too much. I've never thought I have such a bad ego." “It's all right. Doesn't matter. Calm down." So they work on their ego and they start seeing it.

And they say, “Oh Mother, this was my ego." Once you start seeing it, it goes down. You cannot enjoy life if you have ego. Ego is the thing that *[UNCLEAR* fills/kills] you completely; it will make you a spoilsport. It's a spoil-sporting stuff, you see. It always gives you joy if it is pampered and the pampering of it comes by spoiling the sport, the sport of the Divine. Such a person is an aggressor out and out and is a problem to everyone and people do not know what to do with him. Everybody will know that he is too much aggressive but they'll ignore. But the aggressor, he is the same as the person who takes aggression, I feel.

The one who takes aggression hurts himself. Why should you hurt yourself? God has made this body so beautiful, with such care, with such love. He's raised it from amoeba to this stage and have you decided to destroy it? This beautiful body, why do you want to destroy it? Why do you want to hurt it? So the superego also starts getting reduced. You start saying, “No, I don't want to do it. I don't want to play into the hands of negativity by which I become a useless temple." Superego people sometimes, you see, have an idea, `Oh, that if we are very frightened of everyone, we are very good,' because Christ has said, “Bless the downtrodden." That's something different, very different to be seen in a very different light which I'll explain to you later on. But the way people have interpreted is that if you become very mild and non-aggressive then you are a very nice person. I mean, I don't say that you should be aggressive; I mean, again the other side should be clean. I talked of ego first so that you don't become aggressive, but the

thing is to be even non-aggressive is all right but we can say that to take aggression upon you is also wrong, very wrong. One should never take any aggression.

I would say Hitler would never have been successful if at that time from the very beginning you would have resisted. But they allowed, they allowed them to take advantage gradually; gradually it grew up.

Anywhere there is an operation like that coming out, everybody must stand against it. This is a very dangerous; it's poison. Few people take aggression, then more people take aggression, you see and those who go on backing up, “Oh, it's all right. It's all right." This is another *[UNCLEAR* world/one]. It grows and grows and grows and this poison then comes up like such a controlling force that the whole world could not control this Germany to save these people who were killed, so helplessly. But they first showed their helplessness in the very beginning, at the very *[UNCLEAR* point/moment] when somebody tells that you should stand up and say, “No, it's not right." So both the things are responsible for this kind of a derail.

I would blame Jews the same way as I would blame Hitler and Germans because why should the Jews suffer so much to begin with? Now when they are free, they have got a land, they are behaving in a different manner. That time if they all would have stood up and said, “Nothing doing. We are not going to stand all this nonsense” they could have taken help from other countries and could have saved those people. That's what it is. You see, “We are sufferers." Go ahead with suffering then. “We all suffer." Why do you suffer? Christ has suffered for you,

already suffered for you. You don't have to suffer at all. You are not here to suffer. You are all here to enjoy, to be happy, to be drenched in His love; not to suffer.

Why do you want to suffer? I mean, this is crucifixion for nothing at all. You are not needed for any more for crucifixions. But these things can create a big problem, I must tell you. This kind of witnessing of *[UNCLEAR* cruel] people, negative people, these aggressive people, this silent witnessing is very wrong.

One should not allow this kind of a filth to come out. Hatred that is developing anywhere in any country, any place, is wrong. Like in our country, India, we think Indians are not like that. They are also quite horrible. In our country also we have a untouchables and touchables. But Mahatma Gandhi came and he just outed them. He said, “What do you mean by touchables and untouchables?" And he saw to it that it was removed. He himself was not from the same community as untouchables but there was a fellow from untouchables also. He was a very great doctor, American, who fought it. He said, “Nothing doing. We don't believe in nonsense." In the same way we have to know whether we belong to the oppressed or to the oppressor group, so-called. We should stand by people who are oppressed and we should really out all such ideas because it's very dangerous.

So it happens that you stand up against all kind of injuries, unfair play. You get the courage *[UNCLEAR]*.

Like Christ. What has He got to do with Maria Magdalena? She was a prostitute. Prostitutes have nothing to do with the saints as such. But when He saw that she was stoned

by these people, out of proportion she was punished for what? He was the One who maintained this truth before you. That courage comes to you, through your spiritual growth and you stand by the right. You stand by the people who are oppressed. You just don't take anything in, like those ideas of bearing up and all that nonsense is gone. As it is, Christ has said that if somebody slaps you on one face you turn the other one. It was at the time of Romans. One had to say it. For egoistical people it is better practice, all those ego-oriented people. Most of the Christian nations, you can say, are that. For them is a good practice that if somebody slaps on one face, you turn the other one. But the people who are suppressed are, those say, we can say people who are living in the most...

[MISSING.] They are great because they were realised Souls, that greatness *[UNCLEAR* you/should] get spontaneously because it is within you, to grow to that. You suddenly grow when the seed of your Spirit grows inward. And you are amazed at your great ideas and you will transcend all these *[UNCLEAR* things], transcending attention and awareness.

So this is what will happen to you.

Because you don't desire nonsense. That's what I said and we desire [ascent] and we get it. You just desire to have whatever you want. Just ask for it; you'll have it. But first we have to enlist ourselves into the kingdom of God. You have to become the kingdom. If I'm not the citizen of England I cannot get the benefit of English laws. If you are not the citizen of God's kingdom you do not get the benefit. He has got His own telecommunication; He has

got everything you won't believe. And the way He works it out, it's so tremendous. It is so magnificent. It's so miraculous that then you start saying that, “All that we have known so far, it's falsehood and it's different." This is the truth which we should achieve. We should establish, mature ourselves and enjoy it. It's just for your enjoyment Sahaja Yoga has come on this earth and for nothing else.

Today I've talked to you on one side. Tomorrow and next time when I come I'll tell you on the other side.

I hope in this center Sahaja Yoga will work out and you should go into the *[UNCLEAR* depth of this] living organization. This is a living organization which does not have any membership, no payments, nothing. It's a living thing and the people will be attracted because of the love that they feel for each other and because of the love they feel for themselves. That's all. Vibrations, these pure vibrations of Divine Love, once you get them you don't want to part with them. You just don't want to part with them.

They are so beautiful. May God bless you.

Now have you any questions today? Are you better now, Brian?

Sahaja Yogi: Yes, Mother.

Shri Mataji: I'm working. Let's have some questions; will be good idea. All right, it will be good.

Some questions, please. Rather difficult. Better ask Me questions. You can't ask. Trouble is, the Kuṇḍalinī has risen about this, you see. Then you are in thoughtless awareness and don't want to then go into thoughts, think

over. Just you can't think of a problem or a question. What happened? Yeah, people are coming. [Hindi.] Now today we have in our presence Mister Pradhan, who is now seventy-six and he came to Me about twelve years back or eleven years back. He belongs to the first batch of Sahaja Yogis. And I've worked on them, about twenty-five of them for two years and after two years only twelve of them got Realisation.

After two years, can you believe it? He is one of them. And he is now going to America because I'll be going to America so he wants to go and pave way for Me. He has come all the way from India. He is a lawyer, he's an advocate and he has *[UNCLEAR* had/that], a very great understanding of Sahaja Yoga.

He's helped Me a lot. Last time when I went to America also he came round. And he is our trustee. And we had to have a trust in India. You cannot even get a hall without a trust. Then we had a trust and today there's a good news that somebody has given us donation of one acre of land in Powa Lake area which is a very beautiful area in addition to what that they had given us.

So I don't know, maybe that people who want to now have places there, they could come and meditate and sit down.

So it's little far away from Bombay [Mumbai], about, say, I think about eight miles or so. It's a very, very quiet area, very quiet area and there's, there are two lakes there. It's a very nice place. And today only I received *[UNCLEAR* a/the] message saying that somebody has donated that. I was very happy that they have donated us because we could not buy any, any land, because I

said that we'll not give any black money nor any bribery or anything and the land has to be proper price. We'll not give extra money, *[UNCLEAR* would be] public money but somehow or other now we got some land there. Now I would request one of the Sahaja Yogis to say few words about Mister Pradhan and then Mister Pradhan will speak to you how Indian Sahaja Yogis have been to these people when they went to India and how they treated them and how they were kind and then Mister Pradhan *[UNCLEAR]*. And Gavin will you, would you like to say few words or anyone who has been to India? Anyone.

Sahaja Yogi: Mister Gavin.

Shri Mataji: About to see some places and Pradhan will say about his, because now he'll be able to tell you what experiences he had. He's an advocate and he'll tell you some miraculous experiences he had had after Sahaja Yoga. Let's see now.

So what I said you, you'll be little bit certified.

Sahaja Yogi: Mister Pradhan it's a, it's a great pleasure for us to receive you here and to be able to welcome you here.

Shri Mataji: And Mrs. Pradhan is also with him.

Sahaja Yogi: Mrs. Pradhan is also here and and we flowe a great deal to Bombay [Mumbai] Sahaja Yogis and especially to the senior ones who had looked after us on many visits now. Personally, I've been with my wife twice to India and both times we've been most generously and hospitably looked after. It's quite a different style from the kind of hospitality we offer here. It's a good deal more giving and more complete. Really, everything was seen to.

Mister Pradhan is such a quiet, *[UNCLEAR* I must/a most] unassuming personality. One doesn't realise what a tremendous work he has done on the administrating side in establishing Sahaja Yoga in Bombay [Mumbai]. I know he's had a number of really remarkable experiences in Sahaja Yoga and I hope he will speak about those afterwards.

We would just like to thank him for coming to our country and wish him every success *[UNCLEAR* back/in] his trip to America which I'm sure it's going to be a very important stage in the spreading of Sahaja Yoga. And I know Mister Pradhan will quietly and efficiently set the scene for Mātājī going in September. And we have something to present on behalf of Sahaja Yogis.

Shri Mataji: *[UNCLEAR]*. But let him speak first of all, then.

Sahaja Yogi: Maybe after.

Shri Mataji: He is My eldest *[UNCLEAR* son now]. When he died he was ninety eight years old his [Hindi.] And this gentleman is no more now, this ninety years old gentleman but now he's the eldest one.

Mister Pradhan: I am going, I have so many thanks for Gavin for speaking very good words about me.

In the first place I had pleasure to meet our London Sahaja Yogis here because I've been to the Lotus Feet of Mātājī for the last twelve years... And I would get practicing or I got a number of instances about experience, about my experience about the, how the Divine Mother's powers say we can achieve a great deal by [the] Self-realisation at the feet of our Divine Mother.

You see, our Divine Mother Mātājī had discovered this Sahaja Yoga to be the unique Sahaja Yoga, by which you have seen that thousands of people get Self-realisation, irrespective of cast, creed or religion.

As explained by Mātājī I think already, Sahaja means born with you, pure and spontaneous. Now about my experience I tell you many people, Self-realised, they become pianists, they get songs [written] that is my experience and whatever work you do, you do it with great confidence and meditate a good manner.

You see the power our Mātājī, the Divine Mother, powers I have to tell you, are really tremendous... I, I must firstly say, I'm a lawyer practicing in Bombay [Mumbai] High Court. You see, you'll be surprised to find the miracle about one matter in my business company. [Hindi.] You see, I had an appeal in Bombay [Mumbai] High Court. It was the second appeal from appellant. And the letter came up before his lordship Dashera's night. As usual my [matter] of appeal was on fifteen of August. That was Friday. I remember that, that was Friday. I thought generally only four or five matters are taken up by his lordship every day.

And Saturday and Sunday being holidays I was quite sure that my appeal won't reach here at least before Tuesday.

So I was on that particular day, I was very busy because I'm a trustee upon Mātājī Life Eternal Trust.

Shri Mataji: He was with us, I remember.

Mister Pradhan: And *[UNCLEAR* that is/at this] reason I was doing some *[UNCLEAR* work/program].

So I was quite sure that the matter won't be and about the whole day I was at Mātājī's residence. On that day, the Saturday and Sunday being holidays, I have called my client to see him in Bombay [Mumbai] trying to attend the Court. But my client came very late. He came to my residence on Sunday and inquired as to what happened about my appeal. Then I told him, “Please wait. I'll let you know." I phoned the advocate for the other side that if he's gone to the Magistrate and enquired as to what has happened about the matter, that they got it on the list or he should explain me. He said, “What? Are you befooling me?" I said, “What happened?" He said, “Pradhan, the matter was argued by you. The matter was disposed of on Friday." I was surprised. I couldn't believe the whole thing. *[UNCLEAR]* at my table, at my agency something has happened. Then I kept quiet. I said, “Very well. I had some misunderstanding about the whole matter." Then I told my client, “Better see Me on Monday in the High Court." Then on Monday I went to High Court. I enquired for the judicial clerk there as to what happened about this matter which you *[UNCLEAR* were/are] *[UNCLEAR* fitting on the board]. He said, “Mister Pradhan, you were here. The matter was argued on that day." “On that day? What happened?" “Some four or five matters were adjourned. Two, three matters were compromised.

So your matter *[UNCLEAR]* at about 4:30. And it is all sort out." Still I was not sure. Generally the judges, they, the stenograph write the judgments. They write the judgments and send it to be signed after two, three days.

So when the judgment was issued by the office I went to the office in the High Court and I saw this judgment is signed *[UNCLEAR]* by lordship. And it that particularly their name, my name was mentioned thrice. Mister Pradhan and *[UNCLEAR]*, Mister Pradhan and *[UNCLEAR]* and Mister Pradhan thrice has entered and also it was given, my name thrice.

So you, you have seen from Mātājī, this is what it is. This is Mātājī's power. I was on holiday, I was not present there and You went there and argued the appeal.

So in the evening, so I went to Mātājī's residence and I told Mātājī, “Mātājī, this miracle has happened." *[UNCLEAR* She was amazed]. Shri Mataji laughed to *[UNCLEAR]*. “Now Mister Pradhan, you are dealing with our President. The Ādi Shakti came there, argued the matter what was in your brain and it was arranged." I said, “These are the last powers used *[UNCLEAR]*."

Shri Mataji: [Hindi.] Mister Pradhan: She, there is one fellow, one Sahaja Yogi, journalist *[UNCLEAR]*. He has also a wife from Baghora, is basically Indian. He had taken Self-realisation at ninety-eight and then Mātājī has come to Baghora from Bombay [Mumbai] as they had some centers there. This gentleman, ninety-eight-years, he climbs two, two floors to visit Her. There was no lift. And he came there and Mātājī was surprised to find *[UNCLEAR]*. You see, you'll be surprised to find...

Shri Mataji: He came on a stretcher, actually. He came on a stretcher. And just to come out, he couldn't walk up. It was nice and they were all surprised *[UNCLEAR]* when he got up and started walking.

Mister Pradhan: And there was, some fragrance was coming, by coming you could see some fragrance it would go.

Shri Mataji: He said, “I got some fragrance. I got up and started walking." Mister Pradhan: He got up and started walking. You see, all of you should get Realisation. Because I think that we have in Bombay [Mumbai] near about thousand of Self-realised *[UNCLEAR]*. You are doing a good thing in Bombay [Mumbai]. You have got a lot of centers. And our London Sahaja Yogis also they are coming to Bombay [Mumbai] and they help us a lot. You see, according to me I had a little to assure you of the power of Mātājī in Sahaja Yoga. Whatever I must have done, I must have done by the power of Mātājī. One thing is certain: She made me Guru and Self-realised, your *[UNCLEAR* elder] Guru. See, look at my age, but look at me. You'll be surprised to find that I am [running] seventy-seven.

But still Mātājī says, “Look at Mister Pradhan. He's working [as a young] man." It's Mātājī's grace.

So I don't do anything.

Shri Mataji: And he is going to America, that's the best part of it, to help the Americans with the Sahaja Yoga. Let's see how many Indian young Sahaja Yogis are going to come out.

Mister Pradhan: You see, whatever work I'll take, Mātājī is going to *[UNCLEAR* help me] so easily.

Spontaneously it happens, spontaneously. Two, three years. I am one of the *[UNCLEAR* so many at Mātājī's feet] and a trustee also.

Shri Mataji: [Hindi.] Mister Pradhan: We have several centers in Bombay [Mumbai].

Shri Mataji: [Hindi.] Mister Pradhan: We have, we have completed a *[UNCLEAR]* and we have very great donations. We got very big donations for *[UNCLEAR* we had to build our ashrams] at Bombay [Mumbai], Pune, Delhi.

So in Pune also *[UNCLEAR* I was] appealing people to help us and what is the good cause. And we have the Mātājī's mission to *[UNCLEAR* assert/extend]. You see, *[UNCLEAR* the mercy/we meet] God gives us the same love and *[UNCLEAR]* of Mātājī to help all the Sahaja Yogis to give them the Self-realisation. To *[UNCLEAR]* we'll help, we'll all continue to give the Self-realisation by [these]...

Shri Mataji: [Hindi.] I'm just telling, he should...

Mister Pradhan: Our Mātājī [is so humble]. I've seen it that when we go to the seaside and when we are on the seashore I've seen it. See, among the ladies on the sea shore [You sleep] under the tree on sands.

I've seen that. She is not particular about any place, whether you have *[UNCLEAR]* bungalow or some *[UNCLEAR]* instead. *[UNCLEAR]*. She just [receives]. Mātājī never cares to look at the account. She doesn't care *[UNCLEAR]*.

Shri Mataji: I don't know that.

Mister Pradhan: She doesn't care what money you have received, what money you have spend which is in human nature. And you'll be surprised to find a lot of issues also in Her work. But I've seen how that She's not taken lunch even till three, three thirty in the afternoon. She will *[UNCLEAR* meet somebody...], Mātājī, go for Her bath and

change later and have Her lunch. And [shows up anything].

Shri Mataji: [Hindi.] Mister Pradhan: Do you eat something?

Shri Mataji: [Hindi.] I'm telling him to tell about the experiences of Sahaja Yoga, how he grew up.

You see, this is the point, is that how one should grow. I think he has grown himself, you see, through vibrations.

Mister Pradhan: You see, one thing is certain. Many become Self-realised. You must *[UNCLEAR* do minimum a] meditation everyday. You must stick up to this Sahaja Yoga. You should not give it up. You must stick it and carry on.

Shri Mataji: [Hindi.] You see how, you see negativity affects, how affected him and how you see, you should be, you should understand how to continue with Sahaja Yoga, despite all negativity, how to overcome it. [Hindi.] You see, small, small things, you see and when I tell people that don't do this they feel very hurt. But he has found out from his experience that whatever I say it comes out of a danger that I *[UNCLEAR* could know].

Mister Pradhan: You see, I'll tell you one experience, particular experience. You see, Mātājī has beyond this power, healing power. By Self-realisation you can cure any people.

So what happened, in Kolhapur city, there's a big city, Kolhapur, Kolhapur, in Bombay [Mumbai] province.

So we had a very good program there. About one hundred people had assembled among the villages. At that time, you see, the hall was full and it was our duty to

see and go around and see that the all new people are doing well, they are just seated.

So what happened there was only one door, entrance door and because at the entrance door there was *[UNCLEAR* a/some] small crowd, an old lady was crying. Mātājī was quite busy with the work, giving vibrations to hundreds of people.

So that lady was crying. I said, “What is it?" “It is about my son, *[UNCLEAR]* so then he became unconscious. As soon as he entered the hall he became unconscious." Then I gave him *[UNCLEAR]*. I cured him, by doing the *[UNCLEAR]*, by giving vibrations. Then he got up. That young man then got up. I've told his mother that, “Please now go and bow at the Feet of Mātājī, that strong Lady here and go." That lady has listened to me. And then the meditation goes on a lower only when you are not at the Feet of Mātājī.

Shri Mataji: Here is just the other way round. In India if you tell somebody you are not to touch My Feet, then they are very angry. Here if you tell somebody you have to touch My Feet that person will never jump here again. Is just the other way round. Because, you see, the power was most of the Feet, you see.

So that's why those who know will jump there, but those who do not if you tell them then you had it. Better not tell. It's a very different thing. And if you tell in India that, “You, nobody has to touch My Feet today” because sometimes are thousands of people at My Feet; sometimes I get swollen of the way they go on touching My Feet. But if you tell them, then that's the worst thing.

The one who tells then it's finished. They don't like such a mention. It's a very different situation.

Mister Pradhan: But, Mātājī, I get very good vibrations from You when I touch Your Feet. I get very cool vibrations. You see, I've, I think the best *[UNCLEAR* of everything is to love] Mātājī. They can take vibrations as if pumping the petrol in Her body you can *[UNCLEAR* get/have the car].

So *[UNCLEAR]* that they were a bit proud. That lady went with her son at Mātājī's Feet. As soon as he touched Mātājī's Feet that fellow became unconscious again.

So *[UNCLEAR* I wondered the and then I said] “Mātājī, I've only seen this fellow became unconscious and I cured him." Then Mātājī looked at me and said, “You are a man of advanced age. You have cured him? Oh, really? So strong is everything in your body. You are now affected." Then Mātājī took fifteen minutes to cure me. I told Her my liver became very hot.

Shri Mataji: He was about to faint himself.

Mister Pradhan: Then She has warned me, “Mister Pradhan you are a man of advanced age. Don't cure anybody. Because that negativity it, it *[UNCLEAR* affects/attacks] you and you can catch it in your body."

Shri Mataji: There should be no sympathy, no sympathy. You should take it easy. You see, sympathy [to form] when you are very strong enough. Otherwise no need to have sympathies with these people. It can attack you so badly, you all will get affected. With one negative person coming in the hall now, supposing somebody comes like that, all will get attacked. You see, because dirt and filth can get always attached to you. But to cleanse it, it's

difficult. To get attached, supposing somebody pours say some sort of a colour, everybody will get the colour. But to remove it it's difficult. That's what it is.

So, one has to be very careful about this negativity. No doubt.

Mister Pradhan: And these people, these persons with negativity, they always *[UNCLEAR* distemper/ disturb/just trouble the guests] and first instance they should be removed from the crowd.

Shri Mataji: Now people have started understanding. Before they used to think it's not good. We should have everyone there. But you can't just bear. When they come out you don't know what happens to you people. But I find there are *[UNCLEAR* thousands that are attacking you people].

Mister Pradhan: So many people I advised *[UNCLEAR]* of Mātājī. We hope of continuing to raise their Kuṇḍalinī by Sahaja Yoga and transform this world full of crimes *[UNCLEAR]* into the kingdom of God. I thank you very much for this invitation and...

Shri Mataji: [Hindi.] Mrs. Pradhan also has been very kind to Sahaja Yoga. Though she's not a, she's not a trustee but she's made lots of nice poems and she sings very well. Now she's an old lady. And she has looked after people very well. And first of all Mister Gān *[UNCLEAR* took really good] care.

This is Mrs. Pradhan. This is the typical Maharashtrian sarī that they wear in India, you see. [Hindi.] [To a child:] Aha, Lucia.

The photograph. You see today because of his trusteeship here.

Mister Pradhan: Thank you.

Shri Mataji: Photograph nahi hai? [Hindi.] Where is he? Then he has gone to get him. [Hindi.] I feel very proud of Mister Pradhan. I wish you people all try to follow his example.

Mister Pradhan: According to me I've done nothing on the ascending part for Sahaja Yoga. It was Mātājī *[UNCLEAR* who has done it]. It's a unique discovery. All of you without Realisation *[UNCLEAR]*.

Shri Mataji: [Hindi.] Those people, now those people who are in charge of America Tour and all that can talk to Pradhan and discuss with him and take his addresses, suppose his address and all those people that are there and also get information as to other people's addresses, whatever you need and then about *[UNCLEAR* the program]. Give him the address of also Tim's so that he can contact. Just tell him what is done so that he can contact. [Hindi.] And Doctor Ladhu was also there No, that is additionally help. I think this is the address so you got it. *[UNCLEAR]*.

Mister Pradhan: Again I thank you, Mother, for Your *[UNCLEAR* help].

Shri Mataji: When he came to Me first, Pradhan, he said, “Mother, I am of a very average intelligence, average income. I am nothing outstanding. And what can I help you? I mean, I'm of no good. Only think I'll be getting help out of You. And how will I be of an instrument to You, of any, any kind of a vehicle for Your powers, I think." But he has shown with his assiduity and

understanding that he himself and whatever he could do he has done tremendously. And he really worked very hard and he seen to it that things are done properly. He is a very efficient, extremely efficient. He used to arrange all our programs and halls and things and, I mean, lots of things, at his age, very efficient, always first to arrive, last to leave, organizing everything and looking after everything and *[UNCLEAR* extremely humble]. Still, it's remarkable to have such people. It is nice to have somebody with average intelligence than have too much intelligence which would be headache, *[UNCLEAR* because they never listen]. And they have a method of avoiding things and say and something you see and sometimes if it was not possible to forget something, do something, he would say, “Mother, please forgive me." But he would never argue out. He'll just say, “Please forgive me. I must have forgotten, or something might have happened” and all that. And it was such an easy thing to be with him because I'm so bad at organizing matters, I tell you. Even I am so bad at money, you know that and I never know how to keep accounts and these people have been organizing money and I have nothing to do with their money. And it's true that I'm very bad at all that. And it is these people who are so sincere and honest that they have looked after this money and they have looked after everything. And that now they have been able to produce that land and that is very remarkable. But I would say this is Sahaja Yoga that has given them all these powers to *[UNCLEAR* manage] all these things and it has created really tremendous people out of Sahaja Yoga, no doubt. May God bless you all and I hope you all people will also

see the blessings of Sahaja Yoga and will rise very much in estimation of God.

Mister Pradhan: You see, one thing that I used to do is total surrender to the Divine Mother, total surrender. Not selfishness of mind, nothing. Then you will get a very cooling effect.

Shri Mataji: This is all right to say in India, not here. Here if you say total surrendered they'll think they have to surrender house or car or anything. It is your ego. And ego must be surrendered. What else? You see, to surrender, the ego it's not you. You have to surrender your ego so that you get rid of. That's what it means. But that is understood more in India than here. Because if you say `surrender' people start thinking *[UNCLEAR]*. This is something, you see, an Indian mind is different from a developed mind and this is how things work out differently. But I must say there are great saints who are born here.

You are all great saints to be born like this. And they are amazed sometimes, these people are amazed the way you are dedicated to Sahaja Yoga. I mean, you have taken to it; shows that you are spiritually very tremendous, no doubt about it. I mean, if we are so that from childhood we are told we must have control on our attention because if you have to attend to God, we must get to God. From childhood we are told this. We have to get to God and we have to achieve our Self-realisation. I mean, My grandchild was born and the message that I got from an astrologer because we always have an astrologer as soon as a child is born. And he sent a telegram saying that it's the greatest thing that her Guru

is in the house, that her master, the teacher is in the house. And it was the biggest thing for whole family. “Oh, the teacher is in the house. That's great. Child doesn't have to go out to seek this." Of course, I mean, this is our traditional way life in India. But now, of course, we are getting also westernized. That's different. But normally it is so. From childhood it is told that you have to take your attention to God. The attention has to go to God. But here to say something that *[UNCLEAR* Divine asks for] total surrender, what is the gain? The gain is God. The gain is your Self, is your Spirit. But that is, once it is, is still in your mind, you think that is the simplest you can do because the highest you are going to get.

So the difference is of understanding, but in any way quality-wise I *[UNCLEAR* must/would] say you are much better than many Indians put together, no doubt, very high. Specially Indians here, I don't know what they are doing here. I don't know about them.

So no more questions, that [he] can answer you, because he's going now for, it won't be any other time.

It ought to be simple. If it is complicated then it's difficult. This truth should be simple. All right. It's working. Please close your eyes. Now first what you will feel is that there is no thought within you and then you will start feeling the Cool Breeze in the hands. Close your eyes. Especially close your eyes. But this is just the beginning. This is just the germination. You have to go further with it and you have to grow into it. Better. All those who are getting Cool Breeze raise your hands. Now, all of you. Those who are getting Cool Breeze raise your hands, higher. All the Sahaja Yogis also raise your hands, those who are getting

Cool Breeze. All the Sahaja Yogis also. [Hindi.] Now those who have come for the first time and are not getting Cool Breeze, raise your hands. [Hindi.] It's good. He's got it. You felt a Cool Breeze? *[UNCLEAR* You can see it on the hands]. [Hindi.] All right? [Hindi.] He is a realised Soul. This is not getting? What's the matter?

Sahaja Yogini: *[UNCLEAR* He enjoys it by concentrating].

Shri Mataji: Forget now. Come. Here. Feeling the Cool Breeze in the hands? Are you feeling Cool Breeze in the hands?

***Contents: 1981-06-29*, Public Program, The Conditioning, Caxton Hall, London, UK**

The other day I talked to you about the left side... ah power that we have by which we desire. In Sahaja Yoga language we call it as Mahākālī power. And this power gives us the left side which is our subconscious. And the subconscious which gives us the conditioning. Through our subconscious only we become conditioned.

Now how does our subconscious takes the conditioning? In between the thought there's a very little space which we can call as the silence, as the present. But the thought that comes to you rises and falls off, stops for a while and again another thought starts and falls off. The first thought that rises, we can see the rising of the thought, not the falling of it. And when it falls it goes into the subconscious. Another one also rises, it rises and again it falls [and] it goes into the subconscious. That's how our subconscious starts building up.

How do the thoughts come into us? Thought comes to us because human beings, when they look at a thing, they

have a method of projecting their mind into it. If you have got a blackboard I can tell you how it happens. Can you close it? Ha, wipe it out. I wanted to talk about this subject but see it's rather complicated. But we have to somehow or other face it sometimes in life.

[Shri Mataji draws on a blackboard.] This is the brain of a human [laughter]. *[UNCLEAR* This is/Isn't a] special type! It starts as a little thing like that, you see, then grows up into a at surface, then grows on rising like that till it becomes this kind of a thing which is the area, you can say, of the brain this develops up, go on rising.

Alright.

So what happens? The energy that falls out of it, in the very childhood one has a very long type of head, when the mother is pregnant, the child is in the foetus stage, in the foetus stage it happens that, second month or so. Then, the energy coils in three parts, one like that, one like that. This is one energy, that is Brahma Shakti. One energy. Because there are three parts it gets divided into three shete.

So there's not *[UNCLEAR]* we'll talk about this. This when it comes here, it passes through [drawing on the board for a while] we can say, two densities, because, you know, we have two matters, white matter and grey, into two densities and that's why and inside is a hollow.

So, because of it's different densities it goes into a refraction. Then this one also goes into a refraction.

Then my head is so heavy and I have to tell you something. [See Figure 8.] [Laughter.] Now, this thing has to, now, has to go into the verdina abdomina, means

the spinal cord, all right? This is here, something like that.

So it has to divert itself. When it goes like that, here, I don't know if you know the principle of parallelogram of forces. *[UNCLEAR* This is] through, breaking through a component and this goes like that.

So you have one component going down like that and the one going like that. In the same way it happens to this one also at this point, you can say.

So we have the attention of the human beings are going out.

Now this one that is going down is waking up our sympathetic nervous system. And this one are [is] going down and this one are [is] going out build up our attention which goes to things. Now [if] it falls, supposing, on to any, any, any matter [then] this reflects on it. You see, this attention does not know what to do, it goes and gets involved into it, carrying this. Like English going to India to dominate. That's how we must *[UNCLEAR* tense up]. And when, when it is stored into it [drawing on the blackboard], like that. This is how the two systems turn off. This is the subconscious. This is the supraconscious. This is the superego. This is supraego. [See Figure 8.] Now, to take this attention inside is the problem.

This attention has to go to the, to the Spirit. It's not sort of reacting there. But this attention has to go to the Spirit. When the subconscious acts, for example, I put My, say, attention onto this chair. Alright? So now, if I'm not attached to it I see it just as a play. After realisation I can see it. But before realisation to me, this is a precious

thing. This is my possession, this is my home and this one is a[n] emblem of some sort of my greatness, whatever it is. All these ideas come to my head. Then I get involved into this one.

Then this becomes a conditioning factor. Supposing something happens to this chair, then I'm finished! [Laughter.] I may even become mad. I can go to the lunatic asylum [laughter]. That's possible, people do. I mean, for something material they can go into madness. But this has nothing to do with you, see it's nothing, it's outside, is outside, it is not inside. Here we are.

So they devise methods. These are make-beliefs, specific make-beliefs. And the subconscious gives us a make-belief. But once I've heard, in a way I was laughing at it and say that “I believe! Of course I believe.

I have faith!" What, what is it? “I believe in God." “So, are you obliging God or yourself?" It's difficult for us to understand that by your believing or not believing God exists, whether you like it or not, He exists. But then the projections start moving in such a way that we start even moulding Him according to our conditionings.

For example to an Indian, God must have red... For an Englishman the God must have, I shouldn't say, but a cigar [loud laughter]. For a Buddhist this God must have long ears hanging from them, imagine! Or say to a Greek, God must have mustaches. [Loud laughter.] *[UNCLEAR* So it's like that], all the time.

So that God has to conform to all the ideas of human beings, alright? Now, He is to be born somewhere, poor thing He has to be born.

So how to be reborn then? I mean, it is too much to say about God like that. He's the One who has created this Universe. In that huge thing they are not even a speck! And we are deciding about Him everything. It's rather mysterious, isn't it? How can an ant decide about Caxton Hall saying that, “Oh, this hall should not have been there?" This is nothing relatively: it's much more, much, much, much more. But this is what happens to us because our attention is just splashing out.

This has also given us the freedom to be ourselves, in the sense ourselves, means I, `I'-ness, “I am such so and so” comes to us because the rising of ego and superego is there, cuts you out completely from the All-pervading Power and you become an egg-shell. You become an egg. And the shell, once side is the ego and another side is the superego.

Now pertaining to all our seeking also, we use the same method that “I think." First starts with “I think” you see. Whatever you think is not God, because if you could think then He is not God. This is the absolute logic. He is too great that you could think about Him. You can only become one with It. It would be like a little bird trying to fathom the ocean.

Now when we start our seeking, we come here with our conditionings. And the subconscious, today I'm talking about subconscious, not so much of ego but of subconscious because I started talking on subconscious, is still there. And the worst part of the subconscious is, the worst of all, you see, that if the personality is ego-oriented then for him the subconscious is the most important. Such a person becomes a very obstinate

seeker, very obstinate. He may start judging a person according to one subconscious. For example, “I don't like." And we become judgmental, you see. “I don't like such a person." Now, “Why?" “Oh, I just don't like." Then the ego comes in, to explain it saying, “Oh, must be something wrong with that person which I have felt through my Spirit." I mean, Spirit you have not reached as yet. No, not yet. We must accept. Sahaja Yoga is not a make-belief. It is absolutely down-to-earth Truth. You cannot believe that, “Oh, I am spiritually all right. Yes, yes, I've got it. I've felt very much better." “I felt very much better" is not the way to look at, at your seeking. And when the ego becomes in charge of that subconscious, then seeking is very difficult, because ego starts deciding everything, you start judging everything with ego and the subconscious is such a dubious thing, very dubious.

Now, I would say Freud did work on the subconscious area. He did work on the subconscious.

[Aside:] Yes, do you want something? Yes. It's all right? All right.

It is a very dubious thing within us. Say, somebody's mother has got green eyes: the boy will be fascinated by green eyes. Supposing the mother is modern and has got a bald head but uses, say, a wig, all right? And if she doesn't change her wig much, then he may like a particular type of a wig. But if she, say, changes too much he may like a bald-headed woman. Can't say.

So the subconscious works out with such transitory things that to get it fixed also is a difficult thing and, when it is fixed, to remove it is even more difficult.

Some people become routineous in their nature, absolutely routineous. They walk like blind. They get up early in the morning. They take their tea. The newspaper has to be there. If newspaper is not there they cannot do anything the whole day. Newspaper they must read. I mean, it's good that we don't read newspapers. But he can't live without it.

So he must have this newspaper before him. He takes his newspaper and the counted number of sips he'll take of the tea. Then he will go into the bathroom with counted number of steps, will take the bath, the same way, absolutely the nail cutter here, this there, there, there. He just walks like this, [moves] on. Absolutely joyless, lifeless life he leads. It's a routine. Another person is a topsy-turvy! Both the extremes come from our subconscious. If person is very routineous and meticulous he could be a very bad headache. He's a very unpopular person. He gives us a headache because he is used to a meticulous thing, he makes everybody meticulous, he wants everybody to be meticulous. If somebody is not meticulous then he gets after the life of that person. And I've seen some people if there's, say, such a person coming in the morning they run away and have a bath in India.

Miserliness also come from such habits. All such headaches come from subconscious. But to them, because they have their ego, they say, “No, I'm not miserly. I'm economical." Ego finds out words, you see, to make something ugly look very nice. And this is how we start of looking after our subconscious and nourishing it, nicely it's coming up.

We do not want to face ourselves. Even before realisation we can face ourselves: “Then why are we so abnormal? Why anyone would calls me a bore? No one likes my company. I have to assert myself too much to be in the company of others. There is no magnetism left in me. What's the matter? Why? Why that people do not want me? Why they want to get rid of me?" But ego is something, “Oh, very useless. They are good for nothing. I am such a higher personality. I am such and such. I am a person of taste, I'm this. I'm that." And such people can end up with dogs or maybe some cats, I don't know, they, some of them end up with even snakes. Not with human beings.

The subconscious has so many problems which Freud has brought forward and said that, “This is the subconscious, subconscious." But he was such a limited man and a half-baked person that he himself suffered from all the patients who came to him and he got all their diseases and really, he became a case of complete `Materia Medica'.

So whatever he has said has definitely helped us to see how many varieties of subconscious attacks we can have but, at the same time, he has given us no solutions and he has made us very one-sided, that is, “Do not allow yourself to be conditioned. Do not allow yourself to be conditioned." Now, when we say like that, our subconscious may not be very much powerful.

But the other side is even worse. The other side is a terrible, absolutely terrorizing thing called Mister Ego. If that develops then there is no end to our nonsense. Then

you become nothing but `I', like a stick, you know. Anybody comes there he knows, you are that.

So what to do, is the problem. The dilemma before people is: what to do? If you get rid of your subconscious then you will get your supraconscious in the sense that you start planning for the future.

Then, “What's wrong? What's wrong?" The family system breaks down, the sinfulness is accepted, there's no righteousness in life, nobody can talk of righteousness, there's no worry about what you are doing to the society or to yourself. “What's wrong? If I am doing like that, what's wrong?" It goes on like that.

So the other side develops.

Now the first side, subconscious, gives you the deadliest disease called cancer. Cancer comes from the subconscious area not from the supraconscious. But from supraconscious you develop diseases like heart, paralysis, diabetes. Cancer is developed because your subconscious is overloaded. It will work out through ego, doesn't matter. Means you create an emergency within yourself. If you create an emergency within you, physical, mental, emotional, any kind of an emergency, [this] means you are loading your subconscious. For example, I go on rubbing this finger all My life, you see there are people funny, funny type we have. There are some called Jains, you know. I don't know if you have heard about them. In their religion you are not supposed to use any razor. I don't know why. They are specially against razors, you know, absolutely.

So you have to pluck your hair, all from all over with your own hand. They go on plucking their hair because they

are not supposed to cut it, you see. You cannot use razor. Can you imagine? That extreme. Is, is the truth.

So they go on plucking like this, all the time. And even if [they] have lost all their hair, still they'll be going on like that. This can develop an emergency in the different muscles, into different hands. Anything can develop an emergency, like as you suggested last time, that if you put a metal in the body it develops an emergency, just if you introduce the metal. As soon as an emergency is created the subconscious starts wriggling, pumping, expanding. When the subconscious starts expanding then we move to the left hand side. The movement to the left hand side gives us a very dangerous position because in the left hand side is the collective subconscious. All that is dead since your creation, since your creation, I'm again saying that, is all there. All the kinds of vegetables that have gone out of circulation of evolution, all the kinds of matter that have gone out of circulation, all the kinds of, we can say, insects, animals and the last human beings. All that is dead exists in the... within ourselves, within our being. Everything exists within us. We don't have to go outside.

So we get exposed to that very dangerous area of subconscious, when it expands. You may not be consciously conditioning yourself. For example, people thought it's too much conditioning to wear the grey suits or, say, the tail coats. It may be too much.

So they said, “All right. Let us take to another style of life." So they said, “Oh, this is all junk. Let's dress up in such a way that we look like nothing on Earth." All right,

this is an emergency. Because you look so funny, you are to be attacked.

Simple thing is, say, London is a place where you must walk with an umbrella. Actually, you play your hockey and also football with an umbrella on. And the person who walks without an umbrella during rain in London, has to get cold. He may say, “Oh, I don't care. You see, I am not formal." That's how the dress develops. That's how the attitude develops. Now, he says, “I'm not going to be conditioned. No, I'm not going to carry an umbrella. If it is raining, doesn't matter. I'm not going to have raincoat or anything, any appendages like that, you see. I'll just walk in my same suit." He'll really swim through, I tell you. You just can't do that. You are a human being. You are not a hippopotamus! [Soft laughter.] But they want to be hippopotamus when they are human beings, because of ego. This is what it is. Either we want to be monkeys or we want to be tigers or we want to be lions, but we don't want to be human beings that we are, because of Mister Ego, which teaches you that you should be something different. These things create an emergency and these emergencies lead us into areas which are very dangerous.

Like, I would say, there's a fire, supposing, in the other room. All right, is an emergency created.

Alright. What happens that when the fire is there we get so frightened [that] we enter into another place.

And from fire to frying pan we may land up into something else.

So to be normal, to be in the center, as Buddha has said, to lead a normal life and not to be unique and abnormal.

Sometimes they do it just to create a nuisance value, that people should be able to see your faces. That's why some people walk with red hair. All sorts of things people do. Be normal, in the center.

And to do that you don't have to do anything. You are born a normal person, lead a normal life. I mean, if you are abnormally, handicapped or anything, that's a different point. But even normal people behave like that. Like this, your Grand Prix and all those things that you do. I mean, you have got hands, feet, everything, thank God for that. After some time you find a person without one leg. “What [happened]?" “I was in Grand Prix” begging on the street with a violin in the hand.

All these subconscious problems come to us and stick to us because of our ego. If we do not identify ourselves with this subconscious and say, “No, no, nothing this. This is not important." It comes from a very small areas. Like I can tell you about Indians very well because I have seen it very clearly. They are very particular about washing their hands, having their baths. They must have a bath every day, can you believe it? Even in England. I'm not guilty so I can tell you. And then take a bath in the morning and then go to their work. They don't feel all right without that. They don't feel all right, you see, this is the point is. And they die of lung cancer in this country. Day in and day out, day in and day out, for years together. “Oh, I never catch cold. Nothing happens to me. I'm very happy." And suddenly you find they get a very galloping type of a cancer.

So we have to know that we live in a nature, in a country, in a place; we have to adjust our body to that. We must

respect that. You must respect that nature and not to fight it. Like we are modern people, accept that we live with these machines and things like that. What's the use of growing your hair like a primitive man? You cannot go, you cannot exist [here] as you exist in dense forests of Amazon, can you? We create such emergencies for ourselves by doing these extra special things that, that tells upon our subconscious and we become very much prone to cancer. I mean, I would say that people can develop cancer from a small thing like you have got those people who announce, “His excellency, such and such [is] coming." He may find after some times he becomes “his excellency" in the throat. It is possible. Overdoing it, all the time doing the same thing. Shaking hands now: I mean sometimes really we shake hands with six hundred and seventy, eighty people. I, I, I do that. I think, “Now, what's going to happen?" Just going on shaking hands with people. But change it a little bit. Now it has been on from I don't know, George the Third or whatever it was. It's still on. It's on in our country, same way, in England and all these, you see, habit formations like that, that everybody must conform to that subconscious. I mean, sometimes for a change, let us say like this, sometimes shake hands, sometimes walk about. No! It's the same form on and on and on. But I am not against tradition by any chance. For that I must say that traditions which are real traditions are always helpful. But traditions which are just mechanical...

For example, paying respect to elders, paying respect to a saint. Now these days, of course, you can get saints by the dozens.

So if you pay five pounds you can get a `saint', standing there to take some more money from you.

So, you can get saints and saints and saints. But still, all such traditions which makes you sublime, a higher personality, they are helpful to life.

When I say that subconscious is not to be nourished and is to be looked after that I do not mean by any chance that you give up your good traditions.

So there are some bad things and there are some good things that we need. And the good things we need are susamaskaras, are called as good conditionings. There is no word in English like `su' but `su' means the one which is good for your Spirit, so the samaskaras or the conditionings that are good for you. Outright rejection of the complete subconscious is as stupid as outright cancelation of your supraconscious. You have to balance it. You have to keep a balanced life between the two.

Now when they break traditions they break it so much, so hard, that the whole set society must crack down completely. Can't you do it little bit? Must you crack down everything? And that is how another kind of emergency settles in, in society.

Now, today which is the emergency which is the worst of all, for which you are not aware of? I think you people are not aware in the West which is the worst of all emergency that is settling in, in every human being, is a sense of insecurity. Your medias, they blast you every morning. You start feeling, “What's happening?" Shocks. Anywhere you go you find, “Oh, God, this disaster, that disaster." They never talk of anything that will give you peace, tranquility, that will console you, make you happy.

You go home, your wife quarrels with you with such an emergency, what happen? “Oh, the tap is out of gear and you never did this. You didn't do that. You don't do that." It could be vice versa; I mean, `wife' means `husband', `husband' means `wife'. But the emergencies we create for others, do we understand that we are creating cancer for others? Do we? A man marries a woman, just see, this is very subtle one has to understand. And then he says, “Oh, what's wrong? I'm just friendly with someone." Like that. He flirts with other women, he has a keep or something. The woman develops insecurity within herself and she develops a horrible disease called as breast cancer.

The insecurities that develop within us, if they are carried too far by us, you see, by people who think, “Oh, God, how insecure I am." And to overcome that they end up their lives in the pubs and things like that and think that they can get rid of their problems are even worse, much more vulnerable, those who try to escape the truth and go into subconscious more. Like you see here, [if] there's an emergency.

If somebody runs into this room, there's safety, but supposing you run into Scotland Yard! What will happen? It's like that. Then emergency develops if you try to run. You might land up into very, very serious trouble. Face it. If your husband, husband is misbehaving you get after him. Tell him, “This won't work out. You have to be a faithful man. Nothing doing." And you see to that woman that she gets out. Give her two, three slaps, doesn't matter. She deserves it. She has no business to meddle

with your married life. If the wife behaves like that, slap her nicely. She has no business to be infidel to you.

Solve the problem. But do not be a person, “Oh, I don't want to say anything. Let it be. Now he is in love." Blow off such loves and things which creates problems for you. Just go and finish off all these nonsensical things. This creates horrible emergencies for men and women, the worst of all for children.

We need peace. Human beings have to live in peace. They are beautifully made. They are made with such care. They are delicate beings. They are not to be hurt, they are not to be tortured, they are not to be troubled. Try to be kind to them. If the parents are not kind to the children, if a person does not have his parents in childhood, he is a volcanic personality. You have to be very, very kind to other people and nice to them. Do not create emergencies in their lives. If you create emergencies in their lives you are responsible for their troubles and their diseases. One must realise that human being is the most delicate thing that God has created so far. When you really love human beings as a whole you will realise this. And you will be amazed how we handle each other: the way we shout, the way we scream at others.

There's no delicacy of handling of other people. And that's why, as I said, that if you are unpopular for your meticulous nature or for your overasserting or for your ego, you must know that you are creating an emergency for others. Ego might give you a satisfaction: “Oh, I've done her right, that's what. I've done him right. It's good

for him. Let him have it." But there is God above us who will judge us.

But when we talk of the subconscious, you see, we suddenly go into extremes of that also. It's something, human beings are always to be said, “Don't go too much this side." Supposing you fall, this side you fall or you go that side and fall, you fall, isn't it? Is it that when you come this side you do not fall and that side you fall? So both the sides if you move, go to extremes, you fall.

So both the sides must be saved and that's why I must warn you, before I stop this lecture, that when we go too much to the subconscious and we worry too much about the subconscious, then, what happens? “Oh, don't say anything. Let him do what he likes. He is doing anything. I shouldn't say anything. Why should we be harsh to them? And we should not hurt after all. Whatever he's doing, he's all right. Do not hurt him." Even [if] a murderer comes before you, [if you say] “Oh, please, please, don't say anything to him. Now he's not a murderer." This, this is going to another side. This is called as kaivalya in Sanskrit, in which people give up their weapons, like Arjuna did.

Arjuna was a disciple of Śhrī Kṛiṣhṇa, just like My disciples here, you know. He was also there. And when the war came, I mean he was a great warrior till the war started. When the war started he said, “Oh, Kṛiṣhṇa, what's the use of killing these? They are my brothers and my sisters, my teacher, my revered elders. How can I kill them? Just for a piece of land. I cannot kill them." He gets into that subconscious mood. And on this base was based Kṛiṣhṇa's philosophy. Those who can read through the

lines can see that he tried to establish that this kind of a non-violence of a poor person, of a weak, is no non-violence. It is cowardice. It's kaivalya. Even the non-violence of Arjuna is cowardice. For He said, “Who is killed? Your Spirit is never killed." But for the religious establishment, religion doesn't mean, I mean the Wars of Roses and all that, I mean the religion within yourself, for standing up for the truth of any cause is the war of Dharma, is the war of sustenance, that sustains the society.

So you have to rise against all such things. You have to fight it, because if you fight for that, you get your moksha. And if you live, people will call you victorious. It is a very balancing factor.

Like, many people tell Me, I mean they have told Me many times also that, “Mother, why do you criticise the fake Gurus?" What should I do? Should I garland them? These are horrible devils who were born before also and were killed by Goddess. And today I see them so clearly and should I go and say, “Oh, you great people?" What should I do? Kṛiṣhṇa has said that, “Whenever there is fall of sustenance" “Yadā yadā hi Dharmasya glānih bhavati Bhārata” [meaning] when it goes down, the righteousness falls off, then “vināshāya cha dushkr.tām” to kill, to destroy these horrible negative forces, “Praritrāṇāya Sādhūnām” “to save and to sustain the saints” “Sambhavāmi yuge yuge" “I come in every age in human form." [Bhagavad Gītā 4.7-8].

It was Christ who on the cross said that, “Forgive them, oh Father, for they do not know what they are doing." And the same One took a hunter and hit these people

hard when they were making money in the name of God! We never see the balancing factor in life, that's typical of human beings. If they go on to one side they'll go on to one side. If they go on to another, either they become Hitlers or they'll become some sort of, I don't know what to call them, some sort of people who are, who have no backbone, nothing, cabbages. You are human beings and the human being has to be in the center. And this is what always I try to tell you that when I talk about subconscious, I want you to have the balancing thing and this comes to you through wisdom of Sahaja Yoga. Because when you get your realisation you get the vibrations flowing in the hand. And you can find out when you lose your vibrations, because that's the time you are losing your balance. This cool, this Cool Breeze that's flowing through you, it's manifesting the Holy Ghost within you. This is the Brahma Shakti and that suggests, “Oh, you are going into imbalance." But Sahaja Yogis, specially in England, are very intelligent people. Specially in London they are even extra intelligent. They make a politics out of Sahaja Yoga also. It's nice to be in politics.

So that they claim, “Oh, we are communists. We are this. We are that." They say, “All right, we are Sahaja Yogis and we have to fight all such forces which are against us, against our Self-realisation, against our emancipation." But we carry on with all these weaknesses. We go on living with them. We do not work out simple methods of Sahaja Yoga to get rid of them. We are quite satisfied with ourselves as we are.

We do not grow, because we have an ego which says, “Oh, you are all right. Oh, Mātājī was very kind to you.

She smiled at you." God knows what it meant! Or “the vibrations are all right. Yes, yes, perfect. I am very good. I am nothing. I am not doing anything wrong." That is how they live. Either one has to change or one has to spare God forever! You cannot stand on two stools.

It has been My experience now because I worked in London itself for so many years that even now the Sahaja Yogis of London every time require a reminder that you have to cleanse yourself, keep your mind clean, your heart clean. Because Mātājī, perhaps, is a good speaker you just come here, listen to Her and forget about it. It's not going to help! My lectures are just useless, absolutely useless if you cannot rise up to the point where you feel you are really clean. You all have to work it out. Do not justify it.

For human beings it is important to know that, after realisation, you are attacked, much more than you are attacked before, temptations are much more. The Satan himself came to tempt Christ, because he knew that Christ was so powerful. In the same way when you are saints the temptations come to you.

If you yield to them, then it can be very dangerous. We have to know that as we are delicate, we have to be careful. But as we have the power to overgrow these things as Sahaja Yogis we have to take arms into our hands and fight ourselves out.

We have to create such Sahaja Yogis in London that they themselves become the advertisement.

As today we were discussing what to do about Sahaja Yoga, how to advertise, how to do this, nothing works out. What works out really is a pure Sahaja Yogi, a good

Sahaja Yogi. Example is of one Mister Dhumal [from Rahuri]. He went to the Commissioner's Office in Pune and while dealing with the thing, maybe Indians are more sensitive to saints, they recognized that he was a saint. They said, “Sir, will you please tell us who is your Guru?" He said that, “I have a Mother." And all that office of that commissioner is today [in] Sahaja Yoga, Sahaja Yogis. One person just changed the whole thing, transformed it.

When we think of organizing things for Sahaja Yoga and all that, we must know: are we ourselves organized to that extent? Alright, Mother works very hard, She cleanses you, She works for three, four hours, She'll cleanse your subconscious, She'll do this. But how are you yourself? What is your own picture about you, yourself? And this is important, very important for all of us. It's a very important time we are in. There are so many seekers who are getting just drowned. For no fault of theirs they can be lost.

Every Sahaja Yogi has a duty towards his Spirit and towards God Almighty that he must try his level best to keep himself beautifully shining and shining others with joy, happiness and bliss.

May God bless you all.

We have to make one thing very clear to all the people, new people who come to Sahaja Yoga. Supposing somebody has a background of a terrible black magic training and all that, or somebody is a teacher, say, of say TM or a teacher, or a Gururaj business or sort of a person, you see, if you have all this kind of background you have to be extra careful about yourself! You have to be extra careful because after realisations of people,

even here in the hall, they are terrified within yourself [themselves] and they would like to run away. But when you are alone they will try to tempt you, in the beginning.

So after realisation you have to establish yourself with very great care. Otherwise, you can be lost, you can be in trouble. And then don't blame Sahaja Yoga for that.

Whatever is Sahaja Yoga, it is. You cannot mould it. It is the way it is.

Whatever background you have, your subconscious, wherever have you been, you please remember that, that you have to be very careful. At least for a month, you must be very, very careful and see to it that you do not expose yourself to these old environments. I would suggest that you better keep more to yourself at least for seven to ten days. Do not go out too much. Keep to yourself. You are precious things for God. He looks after you, no doubt. But as you have been through so many horrible things it's possible that you might be attacked. And then don't blame Sahaja Yoga for that. That can happen, has happen to so many people I know of.

So be careful after getting realisation. Like the seedling, when it's sprouted, how we are careful with the seedling for some time till it becomes a tree. We [are] not so careful with the seed, we are not, but with the seedling, it's so delicate. That's how you must look after your realisation. That's how you must work it out.

Can I have questions from you? [Shri Mataji's small granddaughter has a question, a complaint about another child!] [Hindi to Her niece.] So this is a question coming. [Hindi with Her niece.] Now, is there any

question? Little loudly. [Hindi with Her granddaughter.] Say it a little loudly for Me.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Gavin, you come here and just tell Me. I'm just... Today My ears are blown inside out, you see. I've been working on someone which has really killed Me in action! Just ask, what he's saying. Now, just whatever he says, repeat it. Ha. Just ask the question please.

Ha.

Seeker: Your Holiness, you spoke of being attacked and picking things up from others. May I ask if one should try to avoid that or whether one should just accept it?

Shri Mataji: Alright. Sit. Good question. He says if you are attacked whether one should avoid it or one should accept it. It's a very simple answer. Now, any Sahaja Yogi who can answer it? Let's see.

Now, testing point! [Nobody offers an answer.] Ah, such simple things, I tell you. What happens to the intellectuals? [Laughing.] Come along. No answer? Hā...

Sahaja Yogi: Just stay in thoughtless awareness.

Shri Mataji: That's true, but you know, this question is very, very straight. If you are attacked should you run away from that or should you face it?

Sahaja Yogi: Face it.

Shri Mataji: Ah?

Sahaja Yogi: Face it. Endeavour to face it.

Shri Mataji: No, no, not necessarily.

Sahaj Yogini: Compassion.

Shri Mataji: It's very simple, I tell you. It's very simple. It's this: that if you can face it, face it.

Otherwise, you run away. [Laughter.] There's no need to face. Forget it! We are not responsible for all these mad people. No. With the speed of the five hundred miles per hour if it is coming to you. It's very simple. Again the wisdom. This is the balancing part. You need not. If I say `face', doesn't mean anybody coming you face. Measure it up. Alright? If you can, manage it otherwise, take the other course, makes no difference. In Sahaja Yoga you are not branded as anything like a man with a sword. You are a man with a sword and also a shield. If it comes to the shield, alright, have the shield on. [Laughing:] And you can place the shield into his hands and run away, it's all right. [Laughter.] We must learn; this is known as Kṛiṣhṇanithi. For this I will tell you a very simple example of Kṛiṣhṇa's style. He's called as Ranchordas, the one who ran away from the fields. Imagine, Kṛiṣhṇa's name is Ranchordas, the one who ran away from the fields. You know, it's such a shameful thing to run away.

There was a horrible devil who was given certain boons by Brahmadeva. And he could not be killed by normal methods, you see. And Kṛiṣhṇa knew that He won't be able to kill him with His sudarshan Chakra.

He didn't want His sudarshan Chakra to be spoiled, you see, the thing, that discus [that] He used.

So He knew about a big sage who was meditating in his sleep, in a cave, very near that battlefield. And this sage had a boon that “As soon as you will open your eyes from this meditation, the first person you will see will become into ashes." So Kṛiṣhṇa started running away from the field, you see. People said, “Oh, look at Him! Like a

coward He's running." But this devil would not give in, he started running after Him.

Kṛiṣhṇa ran very fast you see, played all the tricks, illusions and He ran. And He was covering Himself with a shawl, like this. And this sage was sleeping there. He went and very delicately He put His shawl on top of that sage. And he was still fast asleep. When this fellow followed Him into the cave, Kṛiṣhṇa had hidden Himself. He went into the cave, you see. And he thought that was Kṛiṣhṇa who was sleeping there. He started saying, “Hey, you Kṛiṣhṇa, now You are sleeping here, You are tired, You ran out of the field, but I'm going to kill You." And as soon as he said that, this fellow got up and looked at him and the fellow became into ashes. [Laughter.] It is tomfoolery to fight someone who is going to trouble us. Why should we? But if you can face up to someone you should. Then you become so very strong, like Me I should say, that you don't run away.

But sometimes I also run away, I must tell you! [Soft laughter.] As I get fed up sometimes, the way things are. Not from demonic forces so much as from some of the Sahaja Yogis. I see to it that they don't see Me anymore. Because they never improve. They always become tools, instruments in the hands of Satanic forces and bring horrible things to Me. Then I don't want to have mosquitoes around, isn't it? Then you want to put a mosquito net around you, in the same way. If you don't ask mosquitoes, `You come and bite and I'll bite you.' So it could be on any level. We have to judge with our wisdom.

One must know that Sahaja Yogis are the most important thing in the whole creation today. One should not become egoistical, of course, I must give the balance, but they are, no doubt.

So we should know how to preserve ourselves and preserve for what? Not for pickling out yourself but for fighting.

But first, preservation is important. If you are not there, what are you fighting with? So it's question of wisdom. It's very simple. Sahaja Yoga is so simple, no complication. Like this, you judge everything.

I mean, these norms of human acceptance is like, you see, you are a big hero, even if you cut your nose.

That's not in Sahaja Yoga. You are not going to cut your nose but you'll be a hero. That's how. I would not like any one of My children to be hurt even this much. And there are so many ways of avoiding it.

Now, any other question? This lady is there. For her I have to tell her one thing, that you must understand what you have to have as a seeker. That's very important. Otherwise one would never see who is alright, who is not alright.

Like TM, [the] less said the better. People may say, “What's wrong?" What's good? First of all, let's go on to that point. The minimum of minimum: what's good it has done? It has polished off your money? Are you flying? Anyone of you are flying? Face it! Everybody has become a poor person, has got epilepsy.

So many of them have got epilepsy. Are you cured of your troubles? Are you physically helped? No, so it's

nothing good. Why should you pay? Only good it has got is one that it takes money from you.

You see, makes you little lighter if you have too much. No? No income tax problem, bank problem. It's already gone! If that is the thing you want to have, then it's alright. Then go ahead of it. Has your life been helped in any other way? Are you a recluse? Or are you a person who, who can articulate with others very normal? The highest of highest one should know that you are the Spirit. Are you manifesting your Spirit anywhere? Are you collectively conscious? Are you actually collectively conscious or just it's a make-belief? Are you that awareness which is described? Just face it.

Sahaja Yoga is just the other way around, you know. You cannot please it by giving money to it, no! It doesn't consider anything about that. Also it cannot bother about how many efforts you have put in, how many times you have been in and all that, no! It doesn't bother about this thing. On the contrary, if you are still attached to all such things it just recedes. It recedes. It's recession, all the time. It's very difficult. I go on pushing it; it recedes, you see. Either you have to change your attitude or it has to change. But it does not because it is eternal thing. It does not change, it's changeless.

So you better change your attitude and accept it. Otherwise the Spirit is changeless. It recedes back. It recedes to such an extent that one may get a heart attack and die, because of this recession.

So you have to really come with an attitude of reception otherwise it recedes.

Sahaja Yoga is such a beautiful thing but its qualities are not changeable. There's no compromise, no compromise. It does not compromise. It stands in its own authority, in its own glory, in its own nature. It doesn't change. You can pay any amount of money or need not pay, you may put in effort, nothing, you bring to any colour, creed, anything, makes no difference to Sahaja Yoga, nothing. It's the acceptance.

It's the readily acceptance of your Spirit and not of your ego.

While in other places they might pamper your ego, they might give you a mesmerism hurting your superego. Here it is your Spirit, absolutely your Spirit which you have to achieve, which, to which you have to surrender, to recognize that you are the Spirit. Alright? No flying, no jumping, nothing. It's the Spirit, the manifestation of the Spirit. It's as simple as that.

One has to have a humble attitude towards it otherwise the Spirit doesn't come. One has to be humble.

It's a grace, it's a gift. It's a gift of God. It's your own, I agree, it's your own, but it's a gift. And for that we have to accept it with a humble heart otherwise it doesn't work out. It won't work out, My child. It won't work out. I'm your Mother, alright, but Sahaja Yoga it's not. Mother means many things. Sahaja Yoga is not, it judges you very much. I do not, but it does.

So be careful. Mother is much larger than Sahaja Yoga. And so She forgives and She knows and She tells you and She says, “No, no, no, no." It's alright. But I must warn you that Sahaja Yoga recedes. That's why we have few

Sahaja Yogis. You have to accept it, for your own good, with understanding.

Sahaja Yogi: *[UNCLEAR* May I ask you one question].

Shri Mataji: Aāa? Can I? If you just come forward.

Sahaja Yogi: As one grows, one becomes more connected and more connected with other people and one wonders what happens in this cleansing process when one may lose the desire or one becomes cleansed in some way.

Shri Mataji: Desire for?

Sahaja Yogi: No, but one wonders what happens to the desires that one loses and whether the people one is connected with have to bear that burden. Could You say anything about...?

Shri Mataji: Have to bear what?

Sahaja Yogi: Any burden that it's shed from us in the cleansing process.

Shri Mataji: All right. Please be seated. You see, now if you, say, are a person who is a married man. Say, [for] example I am saying. You do not give up your marriage in Sahaja Yoga. On the contrary, you become a tougher person to bear it up if there's a problem. You become a sweeter person to enjoy it.

And you become a master how to solve the problems of married life.

So actually what happens is that the situations that are created or the things that looks so impossible, start become absolutely like a myth to you and you know how to solve them.

So you do not have to succeed from people but gradually you will start changing your priorities. You will start yourself automatically.

Because you won't enjoy their company but you will have another company, the company of people with whom you should be identified. They are your type, your style, who think for the betterment of one's own Spirit and the Spirit of this Universe, such people.

Now all such people have to gather together, when they start clinging together, all of them. Alright? Maybe in the beginning you might find some of them may not join you. They may think, “Oh, he's gone.

He's finished. He's no good." But we are normal people, we live like normal people, there's no dress, special dress, nothing. I mean you just behave like absolutely normal people. You do not sever your relations with anyone. There's no need to sever. With whom to sever relations if you are not connected with anyone? It's a question of inner detachment.

Only thing you get concerned about people that they are not in Sahaja Yoga. Also you get concerned about people who try to go against God. And when you realise what is the truth with your family, with everyone.

Now we have in Sahaja Yoga, one person comes in, the family comes in. Now, Ray [Harris] is here, his parents are now Sahaja Yogis in Sheffield. *[UNCLEAR* And when] I'm going to see them there, I'll be very happy to meet them.

So many people who gave up their parents, Kay is here, or so many like that have gone back to their parents.

So it's a different thing altogether. It's a living process of the manifestation of Divine Love. The whole thing changes. But one thing is sure: you cannot force Sahaja Yoga on anyone. My own daughters are not yet realised Souls. What can I do? It's alright. When the time will come they will get it. I've never forced that on them. They may not be even knowing what is Kuṇḍalinī perhaps, maybe.

So My daughters, how many daughters I must have had and I have, how many wives you must have had in previous lives and how many husbands, God alone knows.

So why worry? That way you are so lonely, isn't it? Only in collective consciousness you have common feeling, commonness. “Who are My brothers and who are My sisters?" asked Christ. Just have a very balanced attitude, neither of joy nor of, I mean, expression of some sort of a thing like that, or of any unhappiness. Just be, just be watching, just be watching.

Mmmm, getting in? It's very subtle. It's very subtle. But when it happens you start feeling it very much.

Put your hands straight, straight like this.

[MISSING.]

***Contents: 1981-07-03*, Public Program, The Search for Truth, Cambridge, UK**

All the seekers of truth, I am very much thankful to you for giving Me this opportunity to meet you all over here. You are here because you are seeking and the seeking is so innately expressing itself that you cannot get over this feeling of seeking even if you want to. But perhaps I do

not know if you know what you are seeking; why you are not happy; what is the expectation you have about your seeking. All of you must have had some background of seeking. Because seekers are a special category; every person on the street is not a seeker. Every person we come across is not a seeker. It's a special category. I have seen there are seekers who are real seekers and there are also fake as we have in everything, because it's a fashion to seek, because nice to talk of seeking.

In everything I can understand the fakeness but in seeking I cannot, because you are the gainer, you are the one who has to gain.

So you should not fake it. Better try to awaken your sincerity and to get that which is real because human beings have reached such a stage of evolution that they cannot exist any more now, unless and until they find out the truth about themselves, unless and until they face the reality, unless and until they know why are they here for; they cannot go on like this, is an impossibility. All the shocks and all the horrible ideas people are giving you about the destruction of human race is because of this void that they feel, this distance they feel from reality. They feel that, “We haven't yet seen anything that is real. Everything we venture into, any enterprise, any movement towards progress, ends up into a nonsense." And the whole absurdity of this kind of a progress, when it comes face to face, you start feeling, “Now where are we? Are we on the right lines? Where are we moving?" This seeking that has come to you is of course the outcome of this confusion, no doubt, that you can see intelligently, this confusion around you. One of the things

is that with your rationality or with your logic I should say, rationality's rather... can be very funny. With your logic you must have reached a point where you see this confusion and you must be wanting to find out after all what is the solution? You work very hard, create an atom bomb, then it becomes like a devil on your head, you cannot go further with it.

Any such movement of human beings towards understanding the meaning of their existence leads into a chaos. Then it is definite that we are in a cocoon and whatever we do it comes back to us. There must be way out, there must be a method by which we get out of it and see for ourselves, “What are we here for?" You cannot solve this problem through your intelligence or through your rationality, because human mind is limited and the limited mind cannot go to something that is unlimited. Like when I came to this hall, I had to leave My car behind. But it's very difficult to understand that with rationality you cannot reach some place and you reach that place spontaneously.

But we can derive at that conclusion, by seeing that we evolved spontaneously, we evolved automatically.

We did not think about it. Say, from animal stage to this stage we have come; from amoeba stage to this stage we have come, without doing anything about it. Spontaneously it has happened. People, perhaps do not understand the word `spontaneous'. Spontaneous means it's a happening through some living force and the living force acts on its own. It drives you up to a point, like a flower becomes a fruit. Now the flower cannot do anything about becoming a fruit. In the same way we

cannot do anything about our evolution we should accept most humbly, because we have done nothing so far to become human beings.

We have taken for granted our human life. But how we got it, we do not know. We did not pay any money for it. That way anything very vital to life you get it spontaneously. Like our breathing, nobody taught us breathing. We did not have to join Cambridge University to learn our breathing, did we? It comes so spontaneously as soon as we are born we start breathing. All that is vital for the progress of life comes to us spontaneously.

So if evolution is the most vital climax of our existence then it has to come to us spontaneously, we cannot do anything about it.

So first of all let us relax. It's going to work spontaneously, so why put our self up into a tension? Now, we have to see like a scientist with a very open mind, that we are not yet aware of ourselves. We do not know what are we. We know we are human beings, but are we really human beings alone? Or are we something more than that? And if we are, are we aware of that. Now we are moving only logically at this stage. Once we accept that still we are not that reality by which we can know every dimension of ourselves. If there is light we should be able to see everything in this room, isn't it? If we have light within ourselves we should be able to see ourselves within and without. The confusion is there because this light is not yet enlightened.

But now think that, you are made a human being, but why? Why? What was the need? Why so much trouble

was taken by nature to make a human being? No scientist goes into the `whys,' you see. They'll say, “It is so." It's a scientific way of looking at things. Now they say, “It's *[UNCLEAR]* parqueted." All right, it is *[UNCLEAR]* parqueted. They write down “This is *[UNCLEAR]* parqueted." Finished.

Whatever they see and know they write it down, “This is so." But they cannot say why? Why there is gravity in the Mother Earth? They cannot say that. But let us ask this question, `Why?' Why are we human beings? This is the beginning of your seeking.

Now when I put forward some sort of a hypothesis for you, some sort of a idea or a theory before you, you need not get disturbed by it. Keep yourself open and see for yourself if it works or not. But for this we really need people who are ardent seekers. Like we come into any university, I would say we keep ourselves open we just don't go and challenge every knowledge to begin with. But we try to find out for ourselves whether, whatever is said is true or not. In the same way we should keep ourselves very open about this method of the nature, which is spontaneous and the Power that is placed within us, which is called as Kuṇḍalinī, this is the name given by human beings; God has not given names to anything, that resides within us in the triangular bone.

Now it is too fantastic to believe those, “We have never heard about it." But even in the Bible it's said that, “I will appear before you like tongues of flames." Can they explain what are these “tongues of flames" are? As it is, they gave no chance for Christ to speak much and there were not any university students to understand about

Kuṇḍalinī, about this beautiful instrument that God has placed within us; they were ordinary fisherman.

So whatever they saw, according to their own understanding they have put it down.

If they could have understood Christ, they would never have crucified Him. But they never understood Him and didn't want to understand Him. In the same way it should not happen today. We should try to understand. It's very important, imminent and crucial. If this point is missed, big danger I can see, for a complete disaster. We are already seeing the signs of that destruction taking place within ourselves.

I'm sure somebody must have told you about this chart, the Kuṇḍalinī and the way it rises. Before doubting about its existence, I would request you to know that nature has taken all beautiful care to create you. And all these centers are placed within you, they exist. When the Kuṇḍalinī rises, in so many people who have obstructions, you can see the pulsation in your triangular bone. In some people we have seen very violent movement. You can seen the rising of the Kuṇḍalinī also, you can see the breaking of the Kuṇḍalinī here, the real baptism that John Baptist talked about. You can feel the `Cool Breeze of the Holy Ghost' emitting of your head, which is not possible. All kinds of things are floating now in the market. Of course Sahaj Yoga is not in the market. This you must have known, because you cannot pay for Sahaj Yoga. It's an insult even to think of money. This is your own right, you are made for it. Just like this instrument is made, you are made, specially and you are to be put to the mains.

Now for an intellectual mind, the question comes in, the first, “Why You? Why Me?" Is very common.

I said “Please have it My seat sir. A good idea." `Cause I have to work twenty-four hours. I mean I am very happily married and quite all right. I have no problems of My own. But if you could do My work, I'll be very happy to retire. You are a professor, for example, that you are, one has to accept. In the same way if I am doing something then one should not feel so hurt about it. Gradually you will know that you can also do the same thing. As I am enlightened you will get enlightenment and you can do the same thing yourself. If one candle is enlightened first, do other candles object to that? Will they object to that sort of a thing? In the same way we should not have reservations in our mind. People have been very intelligent and have been asking Me such stupid questions, that I didn't know how their intelligence is going so blunt in My presence. Like, they will say that, “... then why You are an Indian?" Or say, “Why are You wearing a white sarī?" It has nothing to do with all these outside things. It is something innate, inside you. It is eternal, it is not destructive. It resides in your heart, which is just to be brought into your conscious mind.

You have to be just conscious of it, that's all. I can see that in you and you will start seeing too. It's your own. Only thing is that there has to be actualisation, not a lecture or a brainwashing or some sort of a circus, but an actual thing that should happen within you, is the awakening of the Kuṇḍalinī. This is very important, if you understand a simple thing, that if you are paying attention to Me, something falls down, something

happens, your attention goes there. But if I say take your attention inside, you cannot. How can you push your attention inside, you cannot.

So some happening has to take place and this Kuṇḍalinī rises.

Now what is this Kuṇḍalinī? Again I say it's an hypothesis for you so far. Kuṇḍalinī is the power of desire within us, which is not yet manifested, which is not yet awakened. That's why It creates the whole aura of a man, It creates the complete human form, complete human personality and still it has not yet manifested itself. It is still lying in a dormant state because It is still residual, It has not expressed Itself.

When It is awakened, that desire is completed, then only this power of desire has manifested. Now within us there is a power of desire on the left hand side, as shown here.

[Aside:] I'm sorry I'm standing before this, but they must have told you. Can you put it there. Let us please show them now.

The left side, power of desire, is this one which we know as psyche, which Freud has described as psyche. But I must say Freud knew half the truth, not the full. He only knew about psyche. He didn't know about the other power that existed within us, is the second power, is the power of action. Perhaps Sartre knew about it, but he didn't know about psyche.

So when you say that “What's wrong?" When you say, “There should be no conditioning. We should not accept any conditioning." What you are doing is you are developing the other side. The first side of conditioning gives you a super ego and the other side, on the right

hand side, gives you the ego. Both grow and form a calcified closure here in the head, in the fontanelle bone area and that's how you develop your own personality: This gentleman is different; you are different; you are different. And this `I'-ness develops because you are cut off. Just like an egg we can say. Now the egg starts developing itself. Till it reaches a certain maturity and just a piercing of the top of the head, knocking off the ready egg, you get the bird coming out. The bird has nothing to do, I mean it is nowhere near the egg it's a very different thing and that is your second birth, that is how you are born again; this has to happen to you.

This happens only by Kuṇḍalinī awakening, by nothing other, suggestions people give: by... say...

they say you can stand on your head, Kuṇḍalinī doesn't rise.

Some people will say, “You pay so much money, come for a course." It won't rise. It's like a primule in a seed that has to sprout. Now what do you do to sprout a seed, do you stand on your heads? Just you have to put to the Mother Earth; with Her warmth it comes out by itself. In the same way this Kuṇḍalinī rises. We have to understand that you cannot pay for it. If you pay some money will the seed sprout? Or to the egg, will it become, will it become the bird? Nature's principles are so simple, so logical, so sensible that you don't have to read much to understand it. Actually with reading too much also we got complicated. Everybody else is in our head, we are nowhere, we are lost.

And the complexities of life become even worse when we start sorting out through this. The nature takes its own

course and this Kuṇḍalinī happening has to be today en masse. Thousands of people have to get Realisation. That's why you are so many born on this earth as seekers because you know the time has come that you should get your Realisation because you were seekers in many lives. And this life is to be bestowed with that blessing which you have been asking for.

This has to happen. If you do not accept, makes no difference to your Spirit. Because it is satisfied by itself; it is not bothered as to how you want to have it. But it is you who should be bothered about it.

You have to get it into your attention. Just like a light is there, it is not bothered whether you put it off or put on. It has nothing to do with your liking it or not liking it, it is there.

But if you desire, if you really want it, there is a mechanism within us placed in this way that we have all together seven centers, the main seven centers which demarcate our evolutionary stages. For example the lowest one, which is called as Mūlādhāra Chakra is the center of Mūlādhāra. It manifests in the, this is the subtle center, manifests in the gross our pelvic plexus. This is the center of our innocence. This innocence was created first of all, before the universe was created and this exists with in us, of course we might have lost it, that's a different point, but that is the first thing that was created within us also, is our innocence. Now if you have to talk to a doctor he won't understand that “what is this innocence." But you know there is something like innocence in you.

This first center is a very important center in Sahaj Yoga. Because, the deity of innocence expresses itself, manifests itself later on, at this point where you see the red mark in the center of the brain, where the Optic Chiasma is, where the pituitary and pineal are placed on both the sides, a very subtle center is there called as Āgñyā. You can see it crossing there. And this one, the deity incarnated on this earth as Jesus Christ, our Lord, Jesus Christ. Now, no one knows about His incarnations, I think. They only understand what He said about Himself that “I have a Father” and that “I am the only Son." Beyond that, people do not know what was the purpose of Christ' coming, what was the meaning of crucifixion? I think. We say that He came on this earth to forgive us our sins, you see, He takes up our sins. But how does it happen? How does it happen within us that He forgives our sins? It's only possible when He is awakened. He's still asleep within us. Then how can He forgive our sins? He is to be awakened first of all. If somebody can awaken Jesus within you, all these theories of Karmas and all those things will be nothing but useless, old fashioned, old-dated things which has no meaning. But nobody understood this great importance of Christ' life. I mean people came to India. There was no proper rapport between the people of England; say for example they came down to India, as far as Christ was concerned. I wish they could tell them about Christ that He was the one who has come on this earth to take all our sins and to take all our Karmas. Instead of that, the kind of Christianity they spread in India could not create any

rapport between the people who were seers, who were sages, to get this great message of Christ' coming.

Of course they respect Him very much, but still they do not know, they do not know. That's all right, but the people who are supposed to be following Him, also do not know that He is to be awakened within us.

Now, we know through Sahaj Yoga that He's the one who was called as Mahāviṣhṇu in the old ancient books of India. He's described so well how He will come, how He will be born; what will be His position; what is His relation with other deities like Śhrī Kṛiṣhṇa and all that. It's so clear-cut. And why His name was Jesus. And why His name was Christ and everything can be clearly understood if there were some sages from this country had gone or from any country who knew Christ and had given the message to the sages in India; only the sages can talk to each other and not these people, like one pundit from India and one pastor from here; both of them are ignorant. They do not know. Christ has said that, “You do not know; you are blind. I am talking to blind people." Now what does that mean? That means you are not yet awakened, that you have to be born again, that there has to be a happening, in every religion. Moses has said that. Mohammed Sahib has said that. He said “You have to become a Pīr, without becoming a Pīr you'll not understand Me." All His namaz is nothing but Kuṇḍalinī awakening. But will the Muslims accept this? If you want to understand fanaticism, if there is fanaticism within us or not. I was talking to a Muslim and I said, “You better go to Jews and ask them what they have to say about Muslims." That's the best way one can understand. I

mean, fanatically they will prove that the other person is wrong.

So is better to go and see them and know that what they think about us. Fanaticism is such a blind stuff that it can never give you any idea as to what is reality. Because whatever you believe into, you build up your own ideas and everything onto it and it's like a fake palace built on a fake idea. And then you go on fighting.

If God is one, if His love is one, then how can people who believe in God fight? I mean I, to My reasoning it does not. You cannot fight. If He is the primordial being, if you are the part and parcel of that, will this hand fight with this hand? Who is the other? But this should happen to us. When it happens then you jump into collective consciousness. You become, again I say it's actualisation, it is not just telling, `We are all brothers and sisters, let us form a U.N. system.' And it's only used for filling up some posts, that's all.

Actually it happens, that you start feeling others on your fingers, their centers on your fingers, it happens; your awareness gets that. It's not that one has to say, `Oh, I think I'm very happy, he is a nice man.' What is the meaning, it's very vague. Maybe his eyes are like your mother's eyes, maybe, that's why you like him. Can be very superficial reason for which you like a person. But innately, what is his nature is to be found out and how will you find out? There's no way, but to make your awareness, your instrument of awareness much sharper, much deeper, much subtler and it just happens. When it happens you jump into another dimension of collective

consciousness. Again I'll say you jump into it. It is an actualisation.

It is not a mental process by which you decide. You judge people on what? On their clothes? On their races? On their nationalities? On their education? On their labor? That's all superficial. You have to judge them on their centers, how the centers are.

When the Kuṇḍalinī rises, actually She's such a blissful thing, She is your mother. Everyone has an individual mother, every one of you. And when she rises, She blesses you so much that you get your physical being corrected. We have, we have cured cancer with this. Cancer cannot be cured by anything else but Sahaj Yog. I've been saying this for ten years, but the doctors come to Me, get cured, they tell others, they say, “Oh, we can't believe it." People don't want to believe into it. But cancer can only be cured through Sahaj Yog, there's no other way out. And if you can come to some other lectures of Mine, you will know that cancer is caused by over activity of these two powers which manifest your sympathetic nervous system. The sympathetic nervous system, the over activity of the sympathetic nervous system due to any emergency whatsoever. You put a metal in the body, you'll get it. Any emergency that arises because of the over activity of the sympathetic nervous system, which... which actually attacks the emergency, you develop cancer. And it can only be cured really by Sahaj Yog. There are so many diseases like diabetes, heart, innumerable innumerable, they can be cured by Sahaj Yog, physically. Paralysis, I mean I don't

know, so many varieties, except for where, I mean some dead things have been put inside or then you cannot.

Because your physical being achieves that stage in which it is bathed all the time in the vital forces.

This Kuṇḍalinī opens you to the Divine Love of God, which is all-pervading and this Divine Love is the energy of God which has all the energies of the world: Electromagnetic energies, all the energies that have created the elements, the emotional energy, the mental energies, of all the things is the spiritual energy.

So mentally also you get all right. Now we have had people who were addicts, absolutely gone cases. They just got rid of their addiction, because if you somehow or other discover yourself, your reality, you just become a different person. You become so relaxed; you are not bored anymore; you enjoy yourself so much, because you are beautiful, the beauty resides within you. And that beauty when you discover, you find, “Oh God, I've been so superficial in my life. This beauty is there hidden within me." And you just give up automatically. I never tell people, `Don't do this, don't do that.' No don'ts in Sahaj Yoga.

You just come, get your Realisation you may become mentally so, so relaxed that all these problems drop out. There's nothing fantastic for Me, but maybe for you it is too much to believe. But it is better to see for yourself how it works, how it has worked out and how it can work out with you. You yourself can work it out, it will become your own knowledge, your own property, your own manoeuvreing and you will be able to handle it. In this short time, it's not difficult to say broad lines of Sahaj

Yoga, but to talk in details is going to be very difficult. Now I don't know how many lectures I must have given; only in Caxton Hall must be at least three hundred or four hundred lectures and otherwise I don't know how many.

So, this is just a broad line idea about Sahaj Yoga.

This must give you assurance in life first of all, that if somebody is saying so, let's try, worth trying.

But it's very amazing, last time we had about hundred and fifty people in Cambridge and I think only one person stuck on to Sahaj Yoga. Everybody felt the vibrations no doubt, everybody felt the Cool Breeze.

But what happened with them is that when they went out they started thinking about it, they lost it. It is like sprouting of the seed as I said, that the small gentle seeds, seedlings are to be looked after. When it sprouts, if you just throw them, they can be destroyed.

So, one has to be careful for at least a month to preserve this sprouting. Once you have managed this one month then I am sure it will settle down.

You don't require anything much to be done; few methods of cleansing yourself, sustaining yourself and keeping yourself aoat. If you could dedicate only a month to yourself you will definitely come up, no doubt and people have done it I mean in places like Brighton now I would say in France it has worked out, but Cambridge has been little disappointing. I hope this time you people will take it up little seriously.

Because it's the most important thing that you have to have and this is the most vital thing.

If you do not get it and if you are not there, only thing I have to tell you that the last judgment has started and you are going to be judged by your Kuṇḍalinī. You yourself you are going to judge your Kuṇḍalinī and you are going to judge your own Chakras; there's a big rope given and you yourself will know that “This is my defect and this is my defect” and you will also know the defects of others in the words of Sahaj Yoga.

For example, while coming here only, one gentleman said, “I have got an Āgñyā." This means ego. But he said it to Me; for him it does not matter because it's paining a little bit there. Apart from that, that the ego is paining, that he is away from ego, he can see his ego he doesn't want to have it.

So he said, “Mother, my ego, my Āgñyā is catching” not ego, he says Āgñyā. But that's how you cleanse yourself.

If you have to even repair your car, you have to get out of it. In the same way you get out of this shell and then you correct yourself.

I don't know what to say further but I would request you to ask Me some questions, that would be a better idea to explain certain things to you and then we'll have our Realisation. But please note that question answering is not going to give you Realisation, it's a happening. The other day I had a lady from a newspaper, she's a very well known writer this that and I found her to be a very difficult person to give Realisation and she said, “Am I a hopeless case?" I asked her, “What's the matter with you?" She says, “I don't know, I, I am... I, I, I am a gone case." And she writes so well she's a very well known successful woman. Of course she got her Realisation, but

it took so much time for her to get her Realisation. While some of you might get it just like that and lose it also just like that, so one has to understand the value of it. I do not know at what pace it is retained, but once you have achieved it, you have to pay attention to it. It is your own, it's your own property, that's the only thing you really possess.

The other possessions are just myths. That's the only thing you carry with you; that's the only thing that is going to adore you an to give you that joy of belonging and happiness, belonging to the whole, to the primordial being, not to a small self, selfish, self-centred mind, but to the Self, which is the part and parcel of the whole. That you are already, but you are not aware of it. What Sahaj Yoga does is that it brings into your consciousness the manifestation of the spirit which you can do consciously, means through your central nervous system you can feel it. When the Kuṇḍalinī pierces through, you can feel the Cool Breeze flowing from your hand, “The Cool Breeze of the Holy Ghost” as they say.

I wish you could ask Me some questions and that's how I can explain certain things which might be hovering in your mind.

May God bless you all. Thank you.

Seeker: What is the meaning of nirvāṇa, which is the essential point of Buddhist thought. Is it a kind of more a Buddhist mortal, I mean Indian *[UNCLEAR* mortality/moderatorality], as a Mohammed Iqbal, one of the Muslims...

Shri Mataji: Just come here, I just can't follow you. Come here, please. Yes. Again.

Seeker:... ask you about a meaning of nirvāṇa, which is the essential point in the Buddhist thought and because we could not find it in books in the Iraq saints and you know, as you know the, Mohammad Iqbal, one of the Muslims... a philosopher,

Shri Mataji: Of course! Mohammad plays a big part in Sahaj Yoga I mean, for us He's absolutely the primordial master. For us He's so great. I mean, for us He's not just a Muslim or anything, He, for us He is a universal being. For us He's very great, you see? So Mohammad is, where is Mohammad in you, just tell Me? Where is He? Where does He exist? You do not know. Where is Christ? No, that's the problem. You must know where is Mohammad, which part of ours that Mohammad has enshrined, which part of ours He has enlightened. Is very necessary for you young people to know it. Now see what's happening. Look at these Jews, look at these Christians, look at these Muslims and look at these Hindus.

What are they doing about God? They are butchering Him every moment don't you think so? We have to understand all these great people in their right sense through Sahaj Yoga. How? Because once you get these vibrations in your hand now, see here like this, then you can ask a question about Mohammad Sahib. Ask a question, `Was Mohammad Sahib was born on this earth as the primordial master?' Ask the question and immediately you'll start getting Cool Breeze, tremendous Cool Breeze. Yes He was. A person, you will be surprised, a person who worships, say, Guru Nanak and denounces Mohammad Sahib, if he gets a cancer, he will definitely get, if you denounce anybody you will get cancer. Then I

have to ask that person that “You have to worship Mohammad Sahib in the same way. If you do not I cannot cure your cancer." Christ has said very clearly, “Those who are not against Me, are with Me." Mohammed Sahib has clearly said that He was any, He... [MISSING].

Any other questions please. Please ask Me questions because when I go away they will just come out and bother you.

[Aside:] Can you come forward please.

Gentleman [remarks]: *[UNCLEAR]*.

Shri Mataji: Yes please.

Gentleman: You mentioned the path Mohammed and Christ and Buddha and so forth, is the lineage of prophets *[UNCLEAR* write in stone], but most of these religions are expecting.

Shri Mataji: Just... just come here. You see, English is not My mother tongue so, you see, any, Gentleman: Well you've mentioned lineage of religions, of Buddha and Mohammed, `cause Janak was not in the other *[UNCLEAR* lineage]... and quite rightly so involved as a very strong competition to *[UNCLEAR* myth]. But in the case of Christianity, which of course obviously You speak with great fervor, there is the second coming, a spiritual second coming of course, involved. How do You think what you're teaching will fit into that ultimate conception, when that absolute reality,

Shri Mataji: Not immaculate conce, Absolutely. Absolute reality, no doubt, absolute.

Gentleman: I mean what contribution have You got to make,

Shri Mataji: For that...

Gentleman:... to that when it comes along. How does what You teach fit in?

Shri Mataji: I will tell you, please be seated.

Now say, one simple thing that when Christ come before you how will you recognize? Will you recognize Him? You cannot. Any second coming comes. Actually when He comes He's not going to talk to anyone.

He's just coming with the lashing thing in His hand. He's just going to sort out, all right? How will you recognize Him? The first contribution will be that you will recognize Him through vibrations. Second contribution, about Me also there is already mentioned: I have to give you the counsel. And other things also there; I do not want to say something that will really make you unhappy or maybe some of you may be shocked, but lots of things are written about Me also in the Bible. But the people were so gross, so very gross, that Christ could not say many things which He could have said openly, but He did say in a way. The whole Bible is like that, especially Christ's life. There's a book about Me, Advent. Please go through that. In that there is a mention. But unless and until you are realised you can't get the book, see it's a secret. I do not want to get crucified this time again, all right? But He is going to come, no doubt, no doubt. But before He comes, better get to the Kingdom of God. Only Mother can do this work, isn't it? That's important, to know that Christ is there. How will you know? Gentleman: Am I right in thinking, if I may just finalise what I have in mind, that Mohammed of course, looked upon Christ as the major Prophet and Islamic religion looks forward to the time

when Christ returns to spread Islam throughout the world as the universal religion. But the definition of Islam is the total dedication, devotion to God, surren, total surrender to God. And do You still look upon Christianity as the, even though it's malpracticed, obviously, do You still look upon Christ as being the major prophet of the lineage, indeed the final prophet.

Shri Mataji: No it is not so.

Gentleman: He's not a final prophet?

Shri Mataji: If it was, why is He, why is the second coming needed? Gentleman: Well yes, You're a quite, Yes, no, no You missed my point,

Shri Mataji: You see this is how they do it, you see. Supposing I say, with disgust I'll say, “I am the last time coming to Cambridge." But maybe I may again feel like coming.

Another gentleman: But does what You mean in fact imply, does, does it imply that He's coming back to fulfil all the prophets, to finish the,

Shri Mataji: You see, we see some, we see Christ as a separate entity, that's why you think like that.

For example when you enter in the room you enter the whole body, with your eyes, with nose, with ears, with all the aspects that you are. Supposing you are a professor or a lawyer, whatever is, all that is within you isn't it? All the aspects you enter in, so whatever you do you do the whole, that moment, that part.

Now I don't know how can you say that Christ, I cannot put Him as separate. Supposing this hand is eating the food all right and this is wiping the thing, now which is

the ultimate? Like the whole evolution has to come up to this stage where you become human beings; you have to enter into the kingdom of God and those who deny it are to be destroyed by Christ. Will you call Him the last, the, you see it's... it's the whole play is like that. Nobody is more important or less important in this body. Even a pin pricks you, you feel the hurt, the whole body, it's the question of the whole, it's not the question of one person, you see.

[Aside:] You understand what's this? Thank you very much.

So, whether it is Mohammad or whether it is Christ, all of them are important to us, very important, you will be surprised how much important they are to us. We cannot neglect any one of them.

Any one of these centers if they are neglected we are in trouble. All the centers are to be corrected, are to be perfect and they also help. Like, will you say that this roof is more important or the foundation is more important? You see, the whole is important and every part of the whole is important and I cannot conceive of anything like a separate *[UNCLEAR* thing]. When Christ came He came with all His powers, when Mohammad Sahib came He came with all His powers, but that was the time when they had to come a particular type of work. For example today I have come, if I have come like them, I have come to give you awakening, that's My job. And that's what I'm doing. I am not going to tell `don't,' like Moses came out with Ten Commandments; of course I will establish that within you later on. But I am not going to tell you that. That's why some people don't

understand why Christ didn't talk against alcoholism, because He came at this point, at the ego point, Mohammad Sahib came at that point. All the primordial masters have denounced alcoholism because it goes against your awareness, which is sustained by your liver and the liver gets spoilt and that's why they were against it.

You see, at what place, at what position they arrive, what is there job: that's what they do. For example, see a train is moving, all right? Then it stops at a point. And whatever is the problem at that point is done by the person in charge. If the train doesn't move from there, how will it reach the station? Now will you say that the reaching the station is the last *[UNCLEAR* word]? Every step is important for the station, for the train to move.

So everybody has played a very important role, equally important, there is nothing like one person being important, that... we don't think like that. Or why human beings think like that? There's a reason for that, you see because by thinking like that they can form a cult, they can form a `ism', as you said, some sort of thing and then they can become important. But to be very frank none of them who have formed such cults have any idea as to what God is, even those who talk of Kuṇḍalinī, you'll be amazed.

I am Myself amazed, people have written such big books; such big books they have written without knowing where the Kuṇḍalinī is. Can you imagine such ignorance and such audacity? Hitler used to talk about God. I mean, anybody can talk about God, this is what it is.

So we have to see the whole thing in entirety, not to prove anything higher, lower or anything, first of all let us get to our Self, let us get to our Spirit through which you are going to know all the truth about them. And then you will see their glory one after another.

What a beauty it is to see them in one unity, in one unison, in complete concord. We cannot understand how they are united, because human beings, even husband wife are not united among human beings, I mean, the nearest relationship they say, even there they are not united, so human beings can't understand how they are completely united, absolutely in unison. There's no discord at all, even not this much. They are perfect beings, they are ideals. We are imperfect that's why we see it that way. They are absolutely coordinated. They are not human beings.

But the beauty of human beings is that they can become Divine. You see for a Divine personality it's impossible to change, you cannot just change, you are changed forever a permanently fixed position. But they can change. You are human beings not Divine people and that's your beauty.

So understand them in such a way that they are all one. There's nothing like higher, lower, this is not existing. This is all right for academic career or sort of a, we can have a theology or something like that. But it is not theology, it is no philosophy or anything, it is absolutely the reality, which exists; you can see for yourself. Why not get Realisation and see for yourself it is true or not? Why not see for yourself, that's the best isn't it, to

become that and see for yourself if they are all one or not, because you can feel it.

What's *[UNCLEAR* “Arr"] doing? Lady: When You say that all the religions say that you have to die, we can't even do that.

Shri Mataji: Nobody says that, who says that? Lady: Well you have to die before you die to be born again.

Shri Mataji: Yes, very true. But that, that I agree. But that death doesn't mean that you die the way you are supposed to die, no. You see every flower has to die before it becomes a fruit, every egg has to die before it becomes the bird, isn't it? In the same way what dies within us is our Mister Ego and superego; they are sucked in.

So nothing to be frightened of.

Gentleman: You die to live.

Shri Mataji: Die to live, that's the point is. Die to live, live a higher life. Yes. Is there any...? Gentleman: Mother, we read about *[UNCLEAR* You with an...]. Have You made *[UNCLEAR]*? Is there any relationship between the ability to transform the easy Yoga with which You are *[UNCLEAR* fittex] and our diet?

Shri Mataji: The? Gentleman: Our diet, what we eat.

Shri Mataji: No it has nothing to do, much. Is not so important. Is not very important. You see diet and all that we have paid too much importance to it, there's no need to bother about. It is even, I tell you, you'll be surprised, that I have seen people, Sahaja Yoga is such a grace these days, it's such a gracious thing, that a person came to Me, he got his Realisation. Now he was the man who

was really a very bad man from every angle, you see? He got Realisation. I was amazed at the grace; it's so forgiving. Diet and all these things you just forget just now, because there's nothing important, it's nothing important. We pay too much attention to these things, you see. Now for example, vegetarianism, what's the use of such extreme vegetarianism, I just can't understand; are we going to give Realisation to chickens, or to bugs.

We are more worried about animals then about human beings, isn't it? Gentleman: But isn't human being an animal too.

Shri Mataji: Ah? Gentleman: Is an human being an animal, as well though?

Shri Mataji: What is it he said? Another gentleman: Is not a human being also an animal?

Shri Mataji: That's what you have to become Divine now. The animal stage will be over very soon.

Human being is at that stage where he is going to become Divine, you see he's the most important thing.

I cannot give Realisation to any other animal, but if you call human beings them, that's all, they only the ones who are going to get Realisation. But is nothing important, these things are not important, we should not divert attention from the main thing, like some people believe that if they do this thing they will achieve God. No it's not that. But later on, all your priorities change, all your ideas about these things change and you start understanding what is, what is the thing needed to sustain yourself.

[Aside:] All right.

Nobody has achieved anything by doing all these things so far, this we must accept; that we have not achieved anything by doing these things, so far. Have we felt the Cool Breeze which is described in all the scriptures? Of course I must say that Ādi Shañkarāchārya described it in a very big book `Chaitanya Lahari'. Have we felt that? No, we have not.

So accept it.

So what's the use of doing the same things again, better get it in within yourself.

Among Hindus also, I would say that they denounced Kṛiṣhṇa at the time when Jainism came in because they thought that He killed many demons and killing according to them was Samhara, was a violent thing. Well what do you do to the demons, you don't kill them? Are you to garland the demons? And the Goddess destroyed so many demons, what does She do? She has to worship them? This kind of kindness doesn't exist with the wrathful God.

In the car you have got an accelerator and also a brake. You have to have that, otherwise how are you going to control these horrible people? Passivity is to be denounced absolutely; neither aggression is to be accepted. Both things are just the same. Hitler started his work very slowly, that time the Jews if they were not so passive, this poison would not have accumulated and this horrible shame that came on humanity would not have occurred.

And the whole basis of Kṛiṣhṇa's teachings are this; in the Gītā He says that, “What's the use, a weak man having non-violence? Is a cowardice." He's telling Arjuna that,

“Raise your weapons against these horrible people." And he got into kaivalya, he said, “I don't want to do it. I don't want to kill my own relations." He said, “Who dies. You have to punish them." So all these ideas also are very much with in us, specially now I find, in the West that, “We feel very guilty, we should not do this we should not do that." Of course one should not aggress. Aggression comes also through inferiority I think, through insecurities also, can be cruel, can be very much egoistical. Both things are just the same. As you see here the ego and the superego; the ego is in yellow colour and the deep blue colour is the super ego. Both of them are to be given up. It's not only one side that is to be given, both the sides. When a person is realised, he doesn't aggress nor does he take aggression. Like Christ we can say, now look at Christ, who took a hunter in his hand and started beating all the people who were making money near the church. We still have fetes and all that in the churches you see that goes on. He stood by a prostitute; what a prostitute had to do with Christ? He stood by her and He said, “Come along now, who wants to put the stone has to say that he has not committed any sin” such valor and such glory.

There's no place for cowardice. Mostly the aggression is due to cowardice. It's a very balanced personality you develop in which you are love, but love can punish, it punishes. It gives a very long rope and a very long rope and a very long rope, but it punishes.

Lady: Mother, would You please, would... that is, this Yoga is an actual revolution and it typically says, I think,

that's that one has to, to actually jump. I think You said something like that

Shri Mataji: Yes.

Lady: You have to make that jump. Do You say that? *[UNCLEAR]*...

Shri Mataji: It is a breakthrough. You see, there's no word, proper word to express it, but I would say it's a breakthrough; your attention becomes that. In simple analogy you can understand: this room, if you put the lights it gets enlightened. In a simple way to understand it, it happens to you, you don't have to jump in a way that you don't have to push your awareness, nothing, it just happens to you. It just happens to you, you just get it. All right? You don't have to do anything.

Lady: I'm probably going to *[UNCLEAR]*.

Another lady [comments]: *[UNCLEAR]*.

Shri Mataji: What is it, in particular? Lady:... try the meditation.

Other lady: *[UNCLEAR]* so you'll first get it from Her...

Shri Mataji: Now, you see you have to be in meditation, you cannot do meditation.

Lady: OK.

Shri Mataji: All right? Lady:... do meditation...

Shri Mataji: You have to be in meditation and that's a stage you arrive at.

Lady: Yes. Yes...

Shri Mataji: Another analogy if I tell you: supposing you are standing in the water and you are afraid of the waves that are coming, this thought is coming then another thought is coming. But supposing by any chance you get

into a boat. Then a state comes in, in which you see this, you become a witness. It's a state, it's a state of your awareness where you just become a witness; the whole becomes a drama, you are no more involved into it. But you become dynamic because you can see it, because dynamic powers start flowing through you. You are dynamic power. Only thing, you have to allow it to flow and the dynamic power of love. It is rather inconceivable with intelligence, you have to achieve it. Then you will start saying, “Oh God, what is this?" Lady: During that, one has to make an effort.

Shri Mataji: No effort at all. [Laughs.] Lady: I'm good at it...

Shri Mataji: No effort of any kind.

American lady [with southern drawl]: Can You explain the fasting, prayer chanting, mind expanding drugs being used to activate the Kuṇḍalinī, the state of awareness You talking about?

Shri Mataji: I didn't follow her at all. Just come.

American lady: Can such things as prayer, fasting, chanting...

Shri Mataji: Nothing.

American lady: Can they be used?

Shri Mataji: No nothing, nothing.

American lady: Just like that?

Shri Mataji: Nothing that's all. Nothing. I'll tell you about each one of them, is very interesting. Now say prayer, prayer is like telephoning without the connection being made. Chanting is really pestering.

Because say, we have to now meet the queen of England, for example and we go there and start shouting, “Elizabeth, Elizabeth." I shouldn't say that also, because you'll be arrested. There should be some protocol, some arrangement by which you are connected and then only you can go to her. Even the queen of England, while I am talking of the queens of queens of queens, you see? So this is second: chanting.

And which is the third thing you said, prayer, chanting...

American lady: Fasting.

Shri Mataji: Fasting. Now for heaven's sake don't fast. In Sahaj Yoga it's sinful to fast. I mean you should eat something, because God has made this beautiful earth, beautiful everything for you to fast...

is it? I'll give you an example we had one gentleman who was a great worshiper of this deity of innocence, Gaṇeśha and he got a prostate gland trouble. He came to Me and he said, “Mother, how is it because this is the one which protects prostate gland and I have got prostate gland trouble and I worship this Gaṇeśha and I'm a Sahaj Yogi, I'm a realised Soul and I understand its significance. How is it still it happens, this problem?" So, this is the thing we give as My, what you call, prasad, to people, called as channa. And in fasting, Indian fasting they don't take any carbohydrates, you see these are all things they have devised.

So I said, “All right, you have My prasad” I told him, “You'll be all right." So he looked at it, he said, “Today I am fasting." I said, “Fasting for what?" He said, “Today is the birthday of Gaṇeśha, that's why I'm fasting." I said, “Supposing a child is born in your house, do you fast that

day? If somebody dies you may fast? Why should you fast? What is there to feel so miserable that He's born in your family, born in this world and you are celebrating his birthday with a fast?" You will be amazed. With that giving up fast he got all right. You have to please the deities isn't it? No fasting is allowed in Sahaj Yoga. Of course, if you want, for your health's sake is all right, but not for God; for God's sake do not fast. You can fast for yourself, if you want to, that nobody has any objection to. But for God, I mean why bring bad name to Him? And to a mother, the best way to punish mother is to fast. You see supposing the child is angry with mother he will not eat the food, finished, the mother is finished then, that's the last weapon.

So you want to punish your mother then you can fast. It is all a way of regulating your diet and all that, is different. But it has nothing to do with God or divinity or anything.

And why suffer? Another thing is suffering, “We must suffer." Why? Christ has suffered for you, isn't it? Now you don't have to suffer any more. Again, for Gods sake, do not suffer. The way they show Christ sometimes I'm amazed, you see, just bones and hanging like that, how can he be like that? Because they are miserable they want to make Christ look like that. How can He be a miserable, just a bone skeleton? Any one of you cannot carry the cross that He had carried; with those bones like that, will He be able to carry? In the Sistine Chapel, if you see the frescoes made by... who's done that? Who's the one? Lady: Michelangelo.

Shri Mataji: Michelangelo, Michelangelo has done it. He has shown Christ just like a hefty person.

And that's the right style, because he was a realised Soul. While down below, you see they have placed a bony structure there... This is Christ. I mean if you see the difference between the two you'll be amazed.

How can these people be miserable first of all. But we want to believe we are miserable, like French: `Les miserables', they are. I've made lot of fun out of their `les miserables' condition.

Do not delve in all this nonsensical ideas. If you have read Lord Byron, then you don't get Realisation for the same reason; all these miserable creatures trying to make others miserable. If you have read Blake, that's the person. Blake has talked of Sahaj Yoga, if you read Blake, `Milton' is the book, He has talked of Sahaj Yoga completely entirely about it, He's just also said where the ashram will be: Lambeth's Vale, there is the ashram we have got. You must read William Blake. What a poetry. What a prophet you've got and here you are reading this horrible, nonsensical man, this Lord Byron. He had no character and no morality, hopeless fellow, making everybody cry. I don't know how you call him a poet, by what chance.

And there's a statue of his put there. Nobody has seen the statue of Blake, they don't like him I think. Oh you have lots of things you have inherited, Stonehenge, so many things you have got, you'll know about them, how great you are.

England is the heart of the universe. Do you know that? It is the heart of the universe and it is lethargic. It can be

proved. You can ask the question, `Is London, is England heart of the universe?' You will get vibrations on this point. You'll start getting the Cool Breeze.

Any other question? There are some very good people today, I can feel it.

Gentleman: *[UNCLEAR]*. How does Sahaj Yoga influence a man's, or a woman's, personal destiny, how would man or a woman who's got a question in his mind, sort of, as he goes through life, you know, this was going to be in the bar, but who's going to... when you beating a headache. *[UNCLEAR]*. He's *[UNCLEAR* disconnected],

Shri Mataji: You see the thoughts, Gentleman:... *[UNCLEAR]* next life and if so, so where I'm going to be, what am I going to do for...?

Shri Mataji: What am I going to do? Yes, these questions. These questions come to you either from the future or from the past. You think of the past or of the future, but not of the present. One thought comes and goes into the past. Another thought comes, goes into the past.

Sometimes you get your thoughts even from your past and in between these thoughts there's a little space. Your attention cannot stay there, but after the Realisation your attention is there in the present. When the Kuṇḍalinī rises above this point, you become thoughtlessly aware, Nirvichar Samādhi, thoughtlessly aware. Aware but thoughtlessly, which is called as Nirvichar, means thoughtless Samādhi, `dhi' means awareness, Samādhi: when it is balanced.

And when it pierces through your fontanelle bone area, then you become completely relaxed; the drama is over and we start feeling the Cool Breeze. Just now many of

you are in thoughtless awareness, try to see if you are thinking, watch My thing here and see if you are thinking.

Many would have liked to ask Me questions but because of that they are not asking, because no thought is coming. You are listening to Me, you are very aware, but no thought is coming. It's a very difficult state normally it's not possible, but your Kuṇḍalinī does that.

Lady: Is it not possible to arouse the Kuṇḍalinī prematurely. I've understood about the Kuṇḍalinī all my life and have been taught that if the person is not spiritually advanced sufficiently, then the power when it is aroused prematurely, can burn up, sort of, the other Chakras and insanity can even happen,

Shri Mataji: Yes.

Lady:, if the person's not spiritually advanced enough when it is aroused.

Shri Mataji: All right, I'll tell you all about it.

Lady: Yes?

Shri Mataji: Please be seated. You see most of these people who talk of Kuṇḍalinī, have no authority to raise Kuṇḍalinī.

Lady: I'm talking about Madam Blavatsky Have You heard about,

Shri Mataji: Do you think she had authority? Lady: Yes, I do.

Shri Mataji: I don't think so, I'm sorry. Because none of these things will happen to you if you're authorized by God. On the contrary, on the contrary, it is such a blissful experience. She wrote it many have written, I have already told you, but what they have done is

unauthorized behaviour. Like a villager supposing comes to city, who has never seen the lights, all right? And puts his fingers direct into the plugs and says, `Oh! I got a fright.' It's like that only; they have no knowledge of Kuṇḍalinī, nothing and no authority, you cannot put the authority upon yourself, it's something that is with you, you are born with it. They just say... you believe it, I don't know why you believe it, if she has, Lady: Was something dangerous.

Shri Mataji: But what has she done? Has she given to anybody Realisation? Lady: I think so, yes.

Shri Mataji: Whom? Lady: Quite a few people.

Shri Mataji: Whom? Lady: I wouldn't like to name *[UNCLEAR]*,

Shri Mataji: Nobody! Not one person not a single soul. Realisation is a very different thing: then you talk like Kabīr, you talk like an authority. Not a single soul has been given Realisation. I don't want to bring in people because no use having controversies. For Me she's also another seeker. But those who appropriate these properties within themselves, but show if they have given Realisation to anyone. What do you expect out of Realisation is collective consciousness, Jung has said it.

None of her disciples... I've yet to come across any disciple who has got collective consciousness. For example a gentleman came to Me he said, “My Kuṇḍalinī's awakened." I said, “How do you know?" He said, “I know I have got it." So, “But how?" I said, “Can you tell Me about this gentleman if he has got his Realisation or not? What is the center catching in him, can you tell Me?" He said, “No how can I tell?" Then you

haven't got Realisation. As soon as you get your Realisation immediately you can start feeling your centers and others' centers; even children can tell you. That's the sign of a realised Soul; it's not self certification. All right? It should happen within you by which you can feel it. You can say by feeling that, “Yes, this gentleman is catching on this..." One gentleman came and asked Me, “Mother, why everybody is asking about my father? Anybody who comes to me who are Sahaja Yogis, they come and ask me, `What about your father?' What's the matter?" I said, “Because there's a center for a father, which is catching." You put ten children, if they are realised and bind them and ask them to put hands towards one person. Ask them, `What's wrong with him?' He'll [They'll] say this. That means the person feels guilty for nothing at all, this finger, means this left Viśhuddhi, this. Every one will say the same, because truth is same. If you have reached the absolute, there should be no difference of opinion whatsoever, how can there be? Relativity comes only when there is no absolute.

I don't want to criticise anyone nor to bring any controversies, all right? You are all dear to Me, but I am just telling you that don't believe into things. Today I am before you. Forget all that. Have it. After Realisation you will know who was realised and who was not realised, before that no use talking. I praise here William Blake and there I denounced Lord Byron: there must be some reason for it. But you can see in the language into everything, what an authority William Blake had. And this

crying baby, crying for God, shows that they are in separation.

It is as simple as that. A lady who has met her husband, who is in love with him, you can see from her face. And the one whose husband is away, who is pining for him, you can see on her face. Very apparent.

But for a realised Soul it is very easy to know. I'll tell you Lord Mount Batten was a realised Soul. You won't believe that.

Gentleman: I would.

Shri Mataji: But his Lady Plevesky was not. Lord Mountbatten was a realised Soul, I told some people about it, just by the way. And one day we were watching the TV and some of the Sahaj Yogis were sitting. Suddenly they got vibrations they said, “What?" I said, “This is it." I mean they may look to be very simple, ordinary people, mundane type, they might be realised Souls.

How will you know? That's what I'm saying. The gentleman who asked Me question has disappeared now, he must have come from some church, he doesn't want to give that up.

I said, “How will you know Christ? How will you know?" Forget about all that, makes no difference.

Mister Phillip who's sitting here, when I asked him, “How many Gurus you have been and what books you have read” he gave me such a big, you see, papers, bundle of papers, which I didn't know how am I to read that, no! Thank God he read so many, so he was not identified with any one, thank God.

So it can be anything, but so far we have not found it, so why accept anyone whatsoever. You have to just accept yourself that's all; Sahaj Yoga is as simple as that. You ask a simple question before Me, `Mother, am I the Spirit? Or am I the... my own teacher?' You are your own teacher, but you have to get Realisation for that. Before that the Mother is your teacher, but once you get your Realisation you are your own teacher.

Now let's see. Put your hands towards Me please. Just like this. Both the feet are to be on the ground.

Just like this. And close also. Because when Kuṇḍalinī rises above this Christ *[UNCLEAR]*, this dilation of the pupils takes place and if the eyes are not closed... [Microphone is bumped.] Don't push your attention anywhere, do not force yourself into anything, just keep your attention loose, don't think about anything, it will just work out, the Kuṇḍalinī has to rise. Firstly you'll find you are thoughtlessly aware and then you will find a Cool Breeze flowing in your hand. It's very simple as that. Now what I do is to conceive you in My heart and give you immaculate birth through your Sahasrāra, through your fontanelle bone area.

Do not feel guilty; one thing please do not do is to feel guilty. Actually all of you should say, `I am not guilty.' Is a very common disease of the West. What are you guilty about? I mean what sins can you commit compared to the Ocean of Love of God. I am talking of the Ocean of Love.

So be kind to yourself.

If the light has to come in you, be kind to yourself. You are the shrine of the Spirit. Now please do not blame yourself for anything.

[Shri Mataji rubs Her hands together and blows on them while giving Realisation.]

***Contents: 1981-07-04*, Public Program, Finding the Truth, Norwich, UK**

Shri Mataji: I have come to Norwich before also once and always I had a desire to come to Norwich though the response last time was rather disappointing for all the Sahaja Yogis and they were not very anxious to come down here. But I know for definite that there are lots of seekers in this place. And they are involved into things which they will realise very soon are of no benefit.

There are seekers and seekers in this world. My experience I have seen that some seekers are true seekers and ultimately they come to the truth. They discard everything that is artificial, that is not the truth. They go on working it out as in Sanskrit it is said, “Neti, Neti” go on saying, “Not this, not this” rejecting and then you come to the truth. It happens.

But there could be some who are fake in the sense that as you have got fake Gurus, you have got also fake seekers. They just start seeking out of fashion. But in this Norwich of yours, I must say, whether people like it or not you have really very good seekers. And they have to come to the truth. It is rather difficult to make them understand that seeking is not a shopping. We cannot go on shopping. You see you have one Guru, you go and see another one, you go and see another from Christianity to

Islam, this and that. You go on moving and then ultimately you form a habit of seeking. You go on seeking. Like a momentum it goes on working. And the seeking goes on and on and on. And you reach a point where you find that you cannot change your habit of seeking.

Even when you have found the truth, it's like a rat race. Is a seeking race, I have seen in this world has set in. Now the seeking has started because the time has come. The time has come for fulfilment of that seeking. That's why the seeking has started. But we must logically understand what are we to seek and what are the ways and methods of discriminating between the real and the unreal. Even logically you can understand that.

We have had great prophets and great incarnations like that of Christ on this earth and all their Advents have left us with great understanding of what to expect of a real person. The first thing is that you cannot pay for Divine Love. You cannot pay. Just you cannot pay for it. It has got nothing to do with money business nothing at all.

You cannot do any courses. Imagine people doing courses in spiritual life. I mean, you mean to say that those who cannot afford, those who are poor, they cannot get their realisation? It is very simple as that. Money is your problem. You have created money, not God. God doesn't understand money. It is impossible. How to understand money? It is very difficult. God doesn't know what money is and what does he care for your money? And this is one of the things which some of the Gurus have tried. It is to take money from you. Once you start paying the money, it's a human nature; you see

if you have paid for something, you continue with it. Like you go to a show. The other day we went to see one drama, some play and both of us didn't like it at all. I mean My husband, Me, we didn't like the thing. But he said, “Now we've paid for it and the driver will be coming later.

So, what's the use of getting out now?" So, we just continued with it till it finished.

It is like that. We've paid for it; so better go through it. But it is not so simple as seeing a play. It could be very, very dangerous.

So, first of all this payment, which is a negative thing, has been used with a double wedge. First of all you pay them and secondly they use you for them. It's a double wedge.

The second thing is that you cannot put in any effort for it. Because if it is a living force, it's an evolutionary force and it has to happen to you, then you cannot pay for it. How much did you pay for Christ? Christ coming, did you pay anything? Now, of course, people are paying for everything, but that time? Payment is one thing and effort should be another thing one should be away from. You pay nothing, you put in no effort for becoming a human being. No effort at all. But it is difficult to understand that you can put in. You cannot put in any effort for God. It is spontaneous. It is a living force like a flower becoming a fruit without any effort putting into it. Just it becomes. It is built in. It is spontaneous, Sahaja.

Effort is also double-edged thing. Supposing I tell you that you stand on your heads and you'll get God, you'll do it. I know you'll do it and you'll do it day in and day

out. You can. I have seen people chanting certain mantras which has no meaning, which is all nonsense, which is absolute nonsense, paying three thousand pound for it. And chanting that mantra day in and day out, becoming mad with that, without even thinking about it because you can do it. Whatever you can do, it is human, isn't it? God does something, which you cannot.

If somebody says you have to jump, take out your clothes, jump in the air, go on saying something, all that's it. That's sufficient. They can do it. Taking out your clothes or colour them into something, make it into a uniform, people like it that way. The other day only a suggestion came to Me that better make some uniforms for Sahaja Yogis and I was amazed at that.

But people get very much impressed by uniforms, by the outside, by the gross. And this effort is such a ego pampering stuff that people do it. They just do it because they like it you see. They'll say also very proudly, “Oh, I am doing Haṭha Yoga” without even understanding that this, these asanas or these physical exercises is a wee bit, a very little wee bit of the whole of Patanjali Yoga Shāstra. And that this little bit that you do is, also must relate to your Kuṇḍalinī, to your Chakras, to your state at which you are. You are taking the whole medicine box into your stomach, very indiscriminate.

So this is also used by these people. You cannot put in any effort you. You cannot pay for it.

Then the third one is even subtle. That is, people think that they can intellectualise it, they can rationally reach it.

So they listen to lectures. Oh, very good lectures. They think by reading something, reading books, you are going to get it. I mean, there are books and books and books.

So far none of these great people have written, Christ has written no book. It is very difficult to write also. They wanted Me to write. I said, “It's impossible. I just don't know how to start and how to end it. The truth and the knowledge is so great." So they use this to satisfy your intellectual feats, you see. They will go on saying that you jump on to this and then jump onto that and jump onto that and jump onto that, jump into that and, you'll see, find you are back in the seat.

I have seen there are funny organizations also which teach like, let us imagine that we are in that new awareness, now imagine. Can you imagine? Now supposing that you imagine even that you are monkeys.

Can you jump like that? I mean how can you imagine like that? It's like a very nice story I read in My childhood. It impressed Me very much. It is known as Punishment of *[UNCLEAR* Shahapez]. There was one gentleman called Shahapage and he was supposed to be an architect. He came, a hypocrite and an imposter. He came to a King and said, “I want to build a huge big palace for you and I am such and such." He had all fake certificates with him. And the King believed him and he gave him lot of land to him and said, “Now go ahead. You spend this money, whatever you want you can have it and make a big huge palace for me." And he, after six months he said, “Now, the palace is ready". When the King went there, it was just the same. There was nothing done. He said, “Oh, you

cannot see because you have gross eyes. It is there” he said. Really, he befooled him. First the King was wondering, “What's the matter with this man?" but he was a clever intelligent man. He could understand that. He said, “Now see, this is a big palace. This is your darba. This is your big Court where you enter in and this is the place where you sit. This is the throne made of gold where you sit very comfortably and here are the people who will be sitting there and receiving you and all that." The King smiled and he took him around a little bit and said, “Now I am very much satisfied with your work. You have done tremendously well. I could not imagine anyone working it out that good." He said, “Now may I request you that you sit on the throne as I would like to award you this special gift that you can sit on the throne not the King." Poor man, he had to go on sitting like that. He said, “You go on sitting. It's very comfortable. Enjoy yourself." He was tired, absolutely tired. He said, “Better be seated” and then he fell at the feet of the King and said that, “I am sorry for all that I have done." So to imagine that you are this and imagine that and to be identified, to be befooled like that, is not the way seeking is going to be. We have to get it. We have to actualise it. It has to happen to us. Do we understand that we are going in a circle all the time? Any Guru comes; you are with them. Another Guru comes and you are with them. It's a shopping, as I said, going on and it is very difficult to make them stop.

There is a fellow who has written a book about Me and a big book and he came to Me. He said, “Mother, I know now I have found the truth. This is the truth I have found

myself, no doubt. I have got that vibrations. I have got collective consciousness. I have seen the Kuṇḍalinī rising. I have seen with my own eyes the pulsation of the Kuṇḍalinī. You can see it yourself. Everything I have seen and I am giving realisations to others but still I think I have to still seek." I said, “Why?" “Because it has become a second nature with me to seek." I said, “Now will you stop that rat race of seeking?" And now he is all right. This is what it is. You cannot play games with yourselves. You cannot go on like this. We have to stop it at a point.

One has to know that Divine has nothing to gain from you. Truth has nothing to gain from you. Truth stands on its own glory, in its dignity. It doesn't need anything from you, does it? What can you do to adorn? What can you put on that? What can you give to that? How can you add to that? It's only you are adorned. It is only you gain it. If you get the truth it is you who has been enlightened. It's not the truth that is going to receive anything from you, is it? If that is your idea then you are sadly mistaken.

You cannot pay for truth. Truth is there. It is there. Reality is there. How can you pay for it? Just think of it that we are paying for something that exists, that is there. How can you pay for it? And what effort can we put in? Say this room is very beautiful; it is very beautifully done. To see this, it is there. You just see it. I mean someday somebody may put a ticket for it, that's a different point, but to see it you don't have to put any effort. If you have eyes you can see, but if you have no eyes, then? Then something has to be done.

But not you; you cannot do it. Like, as I last time told you, these candles who are not enlightened cannot do anything about their enlightenment.

Some enlightened light has to enlighten them.

So this is the fourth point, which they use. That you have to have a Guru. Without a Guru, how will you be saved? Even your evolution took place through some leader coming in.

So somebody has to be there.

So, they jump in. The market is created and they are imported here very nicely through Norwich. It's easier, perhaps, because of the port being there, perhaps. And because we do not know what to seek, we fall a prey to it.

I have told you already that whatever you can do is yours, is human, but whatever God can do, is His own. You cannot transform one flower into fruit, leave alone the billions and billions of them and that is His job. He has to do it. And that power has to flow through someone to do it.

So this is the fourth point they arrive at. “Oh, He is a Guru. You should be absolutely obedient to that person. You should not ask any questions. If you ask questions, you cannot get your realisation." Today's subject is like that. That's why I am moving in that line, you see. They said, “You talk on this, Mother." Like we had one lady coming from Norway. She stayed with Me and she argued morning till evening; she just argued with Me. I asked her, “Where have you been?" She said, “I have been to many Gurus." I said, “Did you argue with them?" She said, “No." “Which one was your last?" She said the last

one was the Lama who came from Tibet. All right, everybody come from Tibet is a Lama now! And whether those Lamas have anything to do with God, nobody knows, but as long as they come in those tattered clothes, oh, they are great.

If they come like so-called detached people, people accept them. It's a circus. But the worst was when he came, this special gentleman. He told the people who called that, “If you want to have me there you'll have to make a house with marble floor." Imagine! In Norway to have marble! In India, it is all right; it's cheaper there." So poor things starved themselves for one year, lived on potatoes perhaps, after all young people don't have so much money even in Norway. I don't know how they must have managed and they made one floor of marble for these parasites to come in.

And this fellow came down and he would sit on a thing like that and she said, “We had to enter from a door and bow to that fellow one thousand and one times." One boy finished. “What about arguments?" I said. She said, “Arguments? We were so fagged out and tired, we walked off." One thousand and one time to bow. They had to take to very loose clothing because with tight clothes they couldn't do it. “Oh, terrible it was!" she said. “What did he teach?" She said, “Oh, if you cannot do it, you cannot reach even one step forward." Yesterday I heard of another organization, where they have some steps. You have to go up the steps and stand there and bang your head with some thing, coconut or something. Then you drop down, make some circus there and then you have reached the fifth step. All this is nonsense.

Don't believe in all these nonsensical things. This is absolute nonsense.

You have got Christ before you to understand. Did he do all this nonsensical things? He lived a very normal life and a person who is a realised Soul is the most normal person. He doesn't have any eccentricities. He doesn't go into Tantrums. He doesn't bother about comfort. He doesn't bother about food or anything. He is Lord of himself.

You cannot capture that person. You cannot. And such a personality you can develop because you are a seeker. This is one point which they have caught up is that you do not achieve anything with these people, nothing at all. Like, they'll say, “Oh, I have raised your Kuṇḍalinī." “How?" “Because you are jumping like a frog." Can you imagine? Jumping like a frog! Is that you are seeking? It is so superficial.

You see, people are so superficially built up. They are so superficial that they believe in such nonsensical things. They are not seekers. They just go to a lecture, just to hear some lecture and they'll think, “Oh, I am jumping like a frog." Now, are we going to become frogs or worms? We are going to become higher personalities, higher people. Then it comes to us what higher things we have achieved from these people.

Have we achieved anything? Nothing whatsoever. Nothing whatsoever.

What are we to achieve? As Christ has said, you are to be born again.

Something very important, you are to be born again. Now what is that? That means some sort of an artificial baptism done by somebody.

Putting some water on your head, do you get born again? Do you get? Like an egg you put in and you just put in some water. Now you are a bird. Does it become a bird? Imagine it is a bird, can you, will it become? Even if you give a nice dress to a child and the child goes in before the thing and you have a nice champagne party but will the egg become the bird? Put yourself to that then. It's time now for us to face it. Like the other day we had somebody in Cambridge. He came forward with a great gusto. He said, “I can understand all other people like Buddha", according to him they are all wasted, “Buddha, Mohammed. But Christ” he said. I said, “What do you think of Christ?" He said, “Christ is something special." I said, “Yes, it is so. Then what? What have you done about him?" He said, “I believe in Christ." I said, “Really? And what have you achieved out of that?" You believe as if you see it is like adorning Christ by saying, “I believe in Christ." What have we achieved? Have you awakened Him within yourself? Has He given you any powers of your spirit? This is the last thing one should know that we have to achieve the powers of our spirit.

Everything that is said into all the scriptures has to be proved. Everything must have a meaning.

Otherwise we are living in a fool's paradise. You must accept it. You have to see that it is *[UNCLEAR]* you have to see that, not rationally but by experiencing it.

So, just now as he must have told you, how the Kuṇḍalinī rises and it pierces through the fontanelle bone area and

you get the Cool Breeze in your hand. This is what is described as the Cool Breeze of the Holy Ghost.

Everywhere, I mean Mohammed Sāhab has described it as Rūh, R-u-h, Rūh. It's Cool Breeze, in every scripture. Of course, I mean in Indian scriptures, because you see that country didn't have problems as you have here. Our nature is very good and kind to us. People could live in the forests and could manage. They had time to concentrate on their spirits and to find out the truths about life and they have found out. In the sixth century we had a great saint born in that country called as Ādi Shañkarāchārya who has very elaborately talked about Kuṇḍalinī, about realisation, what to expect, what are the centers, how it works.

After that we had Kabīr, very lately about 200 years back. Then we had Nanak. Nanaka compiled all the great works of all the realised Souls and put them in a book called as Granth Sāhab, which these horrible Sikhs are reading morning till evening. You see, it called as Akhanda Path. They do it for two and a half days. Can you imagine? Madness. They go on reading. And the last point they reach, one person reads say for about two hours. He puts his finger there. Then another one joins in. There should be no gap left, go on reading like mad. By reading are you going to reach to God? And they are reading that, written there, that by reading that you don't go to God.

[UNCLEAR..., they are saying] why don't you look into your self? You have to find it within yourself.

They are reading, singing also. Who is going to look into? Like if I say that you have to take this medicine, say a

particular medicine Anacin for your headache, you go on reading the prescription, “You have to take Anacin. You have to take Anacin." You'll have a greater headache. You can never get cured.

I mean, anything they try to do, human beings know how to make a mess out of it. Now at least you realise that I am here to tell you that don't make a confusion of everything. This is a very confused times.

This is all described also. This is a time of confusion. But keep yourselves alert and try to understand that if it is the truth, you have to actualise it. It cannot be brain-washing. You have to really actualise; you have to feel it within yourself.

Like anybody who comes and says, “I have got realisation." “Really?" “My Kuṇḍalinī is up there, Mother. I am all right. My Guru has done it." He jumps like a frog, actually.

So, asked him, “How do you know that you are realised? Why do you believe your Guru?" He said, “Why I am jumping like a frog?" I don't know what to say! I feel quite peaceful. If you go to a pub also you might feel peaceful for the time being. Is that the way to look at it? Your awareness has to get to some new dimension. What is the new dimension you have reached in your awareness? You have to become collectively conscious. You have to become, again I'll say become, become is the point. While you see, do you feel your centers on your fingers? Do your feel the centers of other people? Do you feel? If not, you have not achieved anything. You are just the same what you were, perhaps worst if not better.

And this is what I feel that this place, Norwich, is really invaded by such people. Last time a lady was there who told Me about somebody who is now found out to be hoax. I told her, “What have you got from him?" “Oh! I am in love with him." I mean, how many women in love with one man? I don't understand this nonsense. Such a confusion, such a confusion." And the negative forces, the Satanic forces are taking advantage of it because you are seekers. They are going to attack you; they are going to attack this Norwich again and again because there are seekers here. They always attack. They know. Moreover, we do not know that even when a child is born of a very high quality, in the childhood only they work out something.

But what impresses us most is the way they act. They create an act. Actually they study it very well and the second is the way they mesmerize, the way they hypnotize you completely. You don't know where you are going.

We have here somebody who has been a head of a TM in Scotland. And he ended up with the epilepsy of his wife, his own epilepsy and the child getting epilepsy. It's a fact.

In the beginning of Sahaja Yoga in India we would not allow any TM person to come in because we could not handle it. They are so badly hypnotized, we could not. But now in England I have managed it.

But with the experiences that these people have now, we find that after getting realisation also, if you are not careful, you'll be attacked. You'll be attacked. It's a very difficult thing to do Sahaja Yoga in a way for Me, not so

much for you. Because I have to really look after all of you. Because you do not know, it's like a small little chicks coming out of the eggs. And then anything can jump.

One has to do with great patience, understanding and love. Because you do not know what you are facing, because Mister Ego is there or superego is there, something is there. You are not there all the time.

Even with realisation the Kuṇḍalinī drops down.

Like a small seedling, I am told that people are farmers here. They will understand. It's very essential to look after them to give them water again and again. With the heat they may dry off, with too much water they may become rotten. With anything trampling on that they can be ruined. It's a very risky game. And one has to work out with Me today.

Now in London I must say that we have lots of Sahaja Yogis. They are Sahaja Yogis because they are realised Souls. They are and you will be too. But just getting the realisation one feels also great. “Oh, I felt very fine Mother." “All right, then?" “I felt extremely relaxed. I am enjoying it” and after one year they come back. “Oh, Mother, I have lost everything." Because this is a very crucial time of a month, which must be looked after, at least a month. And you get it so easily that you do not recognize it and you do not know how to maintain it. That is the problem.

Even if you recognize it, you get so drenched with it that you forget that you have to maintain it.

In Indian villages it's a different story. They are not touched by this. They are not interested. They are all

interested in the West where the money is. You see, it's like, where the sugar is, all the flies will fly.

Luckily My husband got elected to this job by so many countries and I came to England. Actually I just came by chance, I should say all by Divine plan. That's how I am here. Of course, I mean, there are many coming to India but somehow the Indian Sahaja Yogis found it very difficult to adjust the Western people. For many reasons because people who are Indians in India are very different from Indians who come here. They are not so materialistic, simple people in the villages. They are simple and they are not attacked. Main thing they think they are not attacked. Nobody is interested, these Gurus and all that, not interested in the villages. I work in the villages of India.

And this is what we have to know that we are attacked more because of our affluence. And one more point because you are saints. You are seekers. Seekers are born in these Western countries. Perhaps I feel that they are to be comfortable. That was the design that they should have no problem financially. That's why you get doles here; nowhere in the world you people can get doles. They don't understand. This was providence, for you now to meditate, to achieve that, for you were born for this purpose only. This time is the judgment time. The Last judgment has started. The first important people are the saints are the seekers. I am not interested in non-seekers at all. I am not interested. I am not bothered about them.

At the time being, I'd say now I am not bothered. Maybe later on. Just now I am only bothered about giving

realisation to people who are seeking and establishing that. That's all is My problem.

And that's what you must face. You must know that you are seekers. You have to get it and establish within yourselves. This is the truth that you are made as an instrument of God's power and now you'll be connected to the mains by His powers only, by his Divine Love and that the power will start flowing through you. You'll be manifesting that power through your spirit and you'll see for yourself and enjoy that.

Thank God, in Cambridge now we have many Sahaja Yogis. But My first experience in Cambridge was horrifying, second was even worse. Then the, I think the fourth attempt, one great Sahaja Yogi from London went down. He is not here today. He has gone to Spain now to work it out there, to Cambridge.

And he got lots of people there and the center has started and a good center has started, people are working it out very well. It is so enjoyable, you see their faces, you can make out, so relaxed just like flowers. They are not abnormal people.

That's how you have to also have it because you are seekers. Today whatever they are, you are going to be the same. You deserve it. It's your own. This is what you are seeking. This is what you should have.

But we couldn't find even one person in Norwich last time who was up to the mark to run a center.

The reason, I would not say that there are not people of quality here, they are, but the reason is they are very much attacked, very much attacked of which they are not aware. And this time again when I said, “Why not

Norwich?" Everybody said, “Oh, Mother!" I said, “No I am going to go." And I hope this time you'll do some justice to yourself and your place. It has a special significance which I will tell later on, not now.

Sometime I'll tell you why Norwich.

May God bless you.

Have any questions please? One may say, “Why Me?" This one question could be, “Why Me?" I mean, I'd say that you better be in My place. I'll be very happy. I don't need anything in life except that I see that reaching you, I want you to give your own, that's all.

This light is there. It is giving you light. Do we say, “Why do you give the light? Why not these walls?" I mean, that's the purpose. What is there to feel hurt about it? Even I don't know many things that you know, really I tell you I'm so *[UNCLEAR* backdated] in so many things that you can't imagine, I can't even sign a cheque. Till today I have to ask somebody, “Where do I sign?" I'm so hopeless. I mean, I have so many defects you can't imagine, as far as the human norms are concerned. But I mean, if I know something I know that.

So what is there to feel bad? And I want you to know. I want you to get it.

People can't understand that if somebody really loves, really, then we can't help it. And She can't help it. She has to love. It emits, just flows. You can't help it.

Any other questions? Oh! he didn't tell you? All right. Sahaja, Saha means with you, ja means born. It's born with you.

Yoga means union with God. The right you get to God, right to know your spirit is born with you, is spontaneous. It is spontaneous like a seed; it sprouts spontaneously, automatically. You cannot explain the mystery of spontaneity, can you? That is what Sahaja is. Sahaja means born with you. Also another derivated meaning means simple.

Sahaja means simple, easy. But Sahaja, saha means `with' and `ja' is born with you, spontaneous, innate.

Like we breathe spontaneously. You don't have to read books or pay for it, do we? In the same way your realisation is a evolutionary process. And it has to be; it has to work out. The Divine has to work it out. Otherwise God, will lose his name. He'll lose his reputation. He'll lose the meaning for which he has created this Earth. He has to do it. It is He who is gracious.

You'll be amazed, people who are getting realisation. I'm Myself amazed at Myself or I should say I'm amazed at this graciousness of Divine. Even people who are punished by all laws of the world get realisation. Even in the jail, in the lunatic asylum. Can you believe it? A lady came to see Me from lunatic asylum. She got her realisation and they wouldn't take her back. They said, “You are normal now." It's tremendous, the way the grace has come on this Earth. *[UNCLEAR* really] it has descended.

No, no, no. I must tell you about this one. It's very important. In India, you see, every married woman has to wear it. It's a sign of a married lady, you see. It's something like your ring or something outwardly, but inwardly it's very deep. It is placed at a point where this

is the window of the center of Christ. And you can say this is the symbol of his blood. Looking at this point you can get thoughtlessly aware.

Looking at this point you can get thoughtlessly aware because Christ in you can be awakened. When you look at this point, Christ is awakened in you. And Christ came on this Earth to suck in our ego and super ego, means the sin, so-called sin. He is the one who has sucked, who has the power to suck our sins, if He is awakened. But He has to be awakened. Just not by saying that we're Christians. He said, “You will be calling Me Christ and Christ I won't recognize." He is to be awakened within us. Now if I say that you watch here, there has to be a mark, isn't it? And when you watch that, you'll see, as Christ is awakened within Me, he'll be awakened within you also and you'll become thoughtlessly aware. There won't be any thought. It's very helpful. This is not a caste mark or anything which people think. It's written in the Bible that those who will be saved will be known in John's Gospel revelation that a mark they wear. This is that mark. I don't want Sahaja Yogis to wear that mark, you know, because in England they'll start some sort of a ruling against it. It is not necessary.

It is there. It exists.

But Indians who have come from India, they don't wear it. I was amazed. I mean, every married woman, see, for her this is a very big thing. She has to wear it. I asked them, “Why don't you wear?" They said, “Everybody laughs so we don't want to wear it." I said, “Why do they laugh?" They said, “They never appreciate anything, never appreciate. They'll just laugh at you." I said, “But

you can say we can laugh at your lipstick. Why should they laugh at you?" They said, “That's why we stopped it." But it's a sign of a widow. Just imagine! I mean, they said, “If you have to survive you have to remove it." I said, “Let them laugh. Why to worry? When you understand the significance, you don't want to declare that you are a widow, so why, this is also another sign of a married life." In India a married life and a married woman is the most respected thing, is the most respected and she has to wear nine marks because she is so respected. She is like a Goddess. I mean, she is regarded as the Goddess of the family. That is how we maintain our family system. It is so important. Now you realise it that the house wife is a deity. There is a center for it within us. That doesn't mean that men are in any way less. I mean, the men are the kinetic energy and the women are the potential energy. I mean we have no fight with them.

It's question of understanding our rules in life. It's completely equal but not similar. It gives you more peace and happiness and joy, isn't it? Now supposing my nose is placed here and my eyes are placed here.

Will I be able to manage life? In the same way everybody has a rule and a place.

And these things help. In no ways you can see that our Prime Minister is a woman. And so many ministers are women in India. We have to maintain certain decency and decorum and the dignity of a lady.

It's there but there are many bad things in it.

So many that I can't count.

So it's better not to accept everything that is Indian as something great. Now they are becoming, they are developing, you see, so they are acquiring lots of plastics and acrylics. I have to carry nylons to India, can you imagine? When we have silks, they don't like it. They want nylons as presents and a nylon sarī is regarded as the greatest present for an Indian lady who must be having 150 silk sarīs.

We have to learn from you quite a lot. What to do? They came here to make money. They have become materialistic, absolutely materialistic. They go on counting pennies just like you do. I mean, absolutely it's horrible thing. And to make up for them all the Gurus have also come here. That's what you are importing. And I am ashamed of them.

But they cannot befool Indians that much as they can befool you because you are naive. A fellow whom I knew very well went to Germany and he made a lot of money. When he came back, I asked him, “How did you manage?" And he was a vagabond, absolutely a horrible fellow. And he said, “It's very easy.

I wore a saffron clothes and things like that and I took another fellow with me and we sat in one of the big squares. And he said that this is a Guru, has come from Himālayas and this and that. All the money started coming in." They don't know any mantras. They don't know any Sanskrit.

They don't know anything and the whole thing worked out. Now this is a realised Soul. Now do you know that *[UNCLEAR* he/she] is a realised Soul? How will you know if she is a realised Soul? Unless and until you are realised

you won't know, she is a born realised. There are many born realised in this country. How are we to know? You have no knowledge.

And all that is unknown is not Divine. You must try to understand through logic and then it will work out. Rationally, you cannot understand because rationality can go anywhere. I have seen people who have robbed banks, taken away other people's money, can also rationally explain it but logic is very different.

Logic is based on wisdom and on sustaining.

Any other question? Question: *[UNCLEAR]*.

Shri Mataji: It's correct. What you say is correct that Indian music has come through the seers.

Indian music has not come through experimentation. It has come through the sages and they have used this Om You see the Kuṇḍalinī rising. When she rises, you see these seven Chakras. She creates the seven notes and they, whatever they have been keeping up, is the melodies which are pleasing to your spirit.

And that's why if you are spiritually endowed, I mean we had now a very big program of one realised Soul who came, is Pandit Jasraj in London. You will be amazed there was not a single Indian who attended it, not a single Indian. All were Westerners. Can you believe it? Indian people and India are two different things, I think, sometimes especially those who are here.

Not one person attended his programs, while he was fantastic. You see, the whole thing, even the Natya Shāstras what you call the Drama, is based, the whole science is based on Spirit. If you read the Natya Shāstra,

it's completely what words to be used, what is to be said to create a certain mood. Even the romance is based on Dharma, is based on sustenance.

I agree with you there, absolutely true, but everything we have lost. That heritage we have lost! We are all English now. Artificially English, not really. I mean if you meet an English man, maybe he may speak little cockneyed but you might find an Indian speaking perfect Cambridge English you see. Super! And you won't be able to make it out whether he is an Indian or an English man but for his colour. With the tailcoats the same. They have copied you very well, no doubt. But it's a copy, in aesthetics, in understanding. Now the other day we had a very good program in that Mermaid thing. I was the only single Indian there enjoying that, only single Indian.

They don't grow with *[UNCLEAR* it and you have]. You are the people who are going to appreciate them more than they can appreciate their own heritage now. Here, these boys, they go to buy Indian music and there are Indian boys who are buying jazz or some cheap music. And when they are asked, “Why do you buy them?" they say, “There's lot of speed in it, you see. We want speed now because we are very lethargic.

So, we want some speed." Indian music builds up, you see. Slowly, slowly it rises and then it gets *[UNCLEAR* raised]. It can be very speedy. It doesn't start from the very beginning like a shock, `Dha-dha-dha-dha.' But they don't understand.

It's very surprising that Indian Music is now surviving because of you people, not because of Indians, because you are spiritually endowed. I am very happy to know

that you have seen that beauty. It is because of your spiritual advancement, that's all. But Indian people in the villages are still very Indian.

You see, we are westernized, westernized, are copying, aren't they? Many people in India believe that Christ was born in England. Do you know that? Especially the converted Christians. For them an English man is at least a second cousin of Christ. What to do? This is the situation. And the other day I addressed a conference of Asian Women, the way they were fighting, our rights and this and that. I was amazed. I was amazed at them. I mean any Indian Conference like that I cannot imagine Indian women fighting like hooligans. “Oh God!" I just said, “What has happened to them? How could they behave like that? They have forgotten all the decency, the decorum, the grace that an Indian woman has to represent." I was amazed. Then I told them, very frankly, that, “You are becoming horribly materialist and you'll even have the culture which is worst than the labour class, even worst and worst of that, the way you are moving!" You'll be amazed, to earn money people have come from India who belong to very good families and they working in Heathrow cleaning, sweeping. They have become sweepers. They wear gold bangles up to this much. They are not ashamed. In India let them go and even clean their own bathrooms, they won't do. It's shameful. It's a fact. I feel ashamed of them. No wonder you people don't like them. I mean, I can see that because they are not really Indian.

And when I told them, “No, don't copy them. You should know about your own culture." Do they know anything?

They won't even know the names of ragas and the melodies. They won't even know the names of great artists we have in our country. Nothing! Such shallow people. I don't know what has impressed them so much but you will find it out.

Especially the English have done some good to us. I must say that they are very scholarly people.

They have done some good to bring forth the beauty of our architecture, beauty of our creativity all those things. They are connoisseurs. We are artists, no doubt.

You won't believe how we have deteriorated. We are developed, you see. We are getting plastics in our families. For a very elite family where they have silver in the house, all right, it's more important to have stainless steel. If you give them a glass, say of crystal, they won't like it, but this glass is the best. If it is plastic, it's even better.

Went to somebody's house, a very rich maṇ”Oh” he said, “I have a wonderful thing. Would like to see that? Oh, wonderful! You'll be amazed. It's such a beautiful thing I have got." I said, “What is it?" Took Me to his room. You won’t believe that he showed Me one of these bloated plastics, you see, which makes a sofa-like thing. He said, “See now, you can fold it. You can again blow in." He had removed all his *[UNCLEAR* cart] furniture. “This is so beautiful and it has colours." He was in America for at least eleven years and this is what he picked up! To admire plastics. But this is what is happening.

You see when people contaminate others they just leave whatever is wrong. You should never copy anyone. We should be what we are. Why should we copy? What is the

need? God has created this Universe with different varieties, so beautiful to see, isn't it? All these cultures, different things, are so beautiful. Imagine, every tree looking alike like a military system standing there, all uniformed. How would you feel? So there is goodness about both the things but the best thing is that we understand the values that are Divine.

For example, Stone Hedge in this country, it's a temple. But how will you know? How will you know what it is? Unless and until you have vibrations how will you know? As you have been so scholarly, you should be deeper into I and achieve that awareness within you by which you can feel it. Unless and until you have that awareness, it's all blindness, isn't it? How are we to know? I don't see world as different.

I don't see India and England because England is the Heart according to Me of the Universe. And India has the Kuṇḍalinī. Now the whole body of the Universe is one to Me then how can I see it separate? I cannot see eyes separate and nose separate. I can't see Christ and Mohammed separate. I cannot see.

I cannot understand, you see, in my concept. I cannot understand. They are in complete unison with each other. Absolute melody. Because they are absolute, they are ideal. We cannot think of something so perfect.

England has to improve because it is the heart and India has to awaken. The heart is lethargic and they are sleeping. What am I to do? And Europe is the liver. Imagine, they are all drinking. God save the liver of the Universe. This is how I look at it. Because it is. Everything circulates through here. Laws, everything. You do not

understand your importance; that's the main point. Everything circulates from here. If you could understand, you would reach some ideal conditions. It's the shape of a heart, too. Such a little thing compared to the Universe.

They went up to China in a different way. That way they should not have gone, you see. But they did. Everything can circulate through here. But you must have proper blood, isn't it? Purified blood you must have.

But India is the Kuṇḍalinī. That's also very important. But I don't know if the seekers in England realise that. They are wiser than Americans. Americans are very shifty people. I am going to America.

Keep your fingers crossed. I hope I'll come back in one. But I must say Americans are great seekers. Very great seekers, they are. But the Guru shopping is too much there, too much Guru shopping. You ask any American, he'll give you a list of at least thirty to forty people he has been to.

I have been to Russia. I have been all over.

Somehow I have been. And I know the problems that exist everywhere. And there are many who are going to get realisation. The young especially, they are going to get.

Like Algeria. Algeria had a problem. Fundamentalists were taking over absolutely. The Government is still afraid of the fundamentalists. But when this Iran thing came up, of course, the Divine is also working it out. And when the Iran thing came up they started seeing the young people. Oh, God! This is fundamentalism. All this brutality.

So they thought what to do now. They said, “If this is God, better run away from such a God." So, they were about to jump into communism, when one of them came. I mean, they had formed an organization. One of them came to London, got his realisation. He gave realisation to five hundred people, all engineers, doctors, young.

The way we have found out because it's not a democratic country, but in Paris we have lots of them.

That's how it is going to work out. It's a very subtle plan of the Divine. But let's see what all Norwich has to do in this big plan. All right. And to understand India, you must go to villages, not in the cities.

Mostly take you to these horrible tourist places which are no more.

You must see everything in its proper way. Whatever it is I am not here to make you Indians, nor am I there to make them English. I am criticised in England that, “She is trying to make them Hindus” and in India I am criticised that I am going to make them Christians. Can you believe it? To understand fanaticism, it is better to see all of them together and you are amazed how they are fighting for what there isn't any truth in it. It's very funny, like I said that Christ's Mother was the Holy Ghost and the fifteen percent of the Sahaja Yogis at that time resigned from Sahaja Yoga. They couldn't believe that that could be so. They said, “She is the woman who was just crying all the time. How can she be a Holy Ghost? You see, the Holy Ghost in India is known as Ādi Shakti.

So, how can She be?" And Christ did not say She was the Holy Ghost because he didn't want people to attack Her; otherwise he would never have forgiven them. He said

that whatever is done against him is all right but anything against the Holy Ghost will not be forgiven. And they just resigned. They said, “Oh, this lady is preaching Christianity. Beware of her." Now I have to wear a sarī because I was born in India. I had to be born somewhere. If I had been born in Norwich I would be wearing dresses like you. But I was born in India, all right. It won't look nice for Me to wear your dresses, isn't it? It will be copying.

So you have to be born somewhere.

This is very difficult thing for any Universal being to be born on this Earth and make people understand that you are Universal too. Only your Universality has not been awakened. Once you become, you forget all, you transcend all and you just see the variety and enjoy it.

Now should we have our realisation? At the very outset I have to say that most of you will get realisation, I am sure. But after that you have to keep the contact. And you have to continue with it; otherwise, you will lose it. I am sorry, that's the only thing one has to remember. You don't have to pay nothing, but you have to pay attention to yourself and respect your realisation. That is the most important. That you are as a seeker and that if you have found it, you have to work it out and maintain it. Only connection is given but you have to maintain the connection, you see, because sometimes it could be loose.

So we have to establish.

With love and understanding and respect, put your hands like this. Both the feet on the ground and just hands like this. Here are the centers. These are the centers of the

sympathetic right and left. If you can find out from the book that these are the ones which are seven centers, 1, 2, 3, 4, 5, 6, 7 and this is the center. Here is the fontanelle bone area.

So when it opens out, you start getting the Cool Breeze in the hand but before that when it crosses this center of Christ, then you get thoughtlessly aware. Nirvichar Samādhi. And when it crosses that you get your Self-realisation. It's that simple as that.

It has to happen to you. It will happen to you but if it does not, you should not feel bad about it.

We'll work it out again and it can happen. Like a person who knows swimming can save another person and then you learn swimming so you can save others.

So those who are realised Soul know how to raise your Kuṇḍalinī. And if they have to raise your Kuṇḍalinī, you should not mind. Now put your hands like this, just like this and close your eyes. Just close you eyes.

Keep your eyes shut. The only thing is you have to ask for it. If you have no desire, nobody is going to force it. As Christ has said, you have to knock. You have to ask, ask for your realisation. It's a very big thing you are asking. Just you have to ask that, `Mother, give me my realisation.' Just ask thrice you have to ask.

Are you feeling the Cool Breeze in the hand? Are you feeling? Good. Are you? Not yet? Keep your eyes shut. It's better. Put your hands straight, straight like that. You have to forgive, forgive people. It's a big load. Just say, `I forgive. I forgive everyone.' Just say that. It's a very big load because after all, if you do not forgive, who is suffering? You, not others.

Just you have to say, `I forgive.' Thrice you have to say, `I forgive. Mother I forgive everyone.' Just say that; just say. You'll feel very much better. Much lighter. It's all right? All right. When you say, `I forgive,' then only you can say, `Forgive me also if I have not paid full attention to my Spirit.' You can say that. That also to be said thrice.

You can ask a question saying that, `Mother, am I the Spirit?' Ask a question. Very simple. You ask a question, `Mother am I the Spirit?' See, it's working, answer coming. These are all the answers, you see, now your computer starts working. You ask the answers to the truth. `Am I the spirit, Mother?' You Are.

You are the spirit. You'll feel very much lighter and blissful. Put your right hand on your heart and ask the question, `Mother, am I the Spirit?' The spirit resides in the heart. Put the right hand on the heart.

Just ask the question, `Mother, am I the Spirit?' All right? You have to make a statement that you are the seekers of truth. You are. You don't want anything else but truth, isn't it? I'll come down and see.

Contents: 1981-07-05 **Pūjā, Detachment and Sharing, Cambridge, UK**

Many now, many of us are there and we are increasing in number and we are going to increase more and more, no doubt about it. You have to realise that you have become something. [It's] not that an organization is developing, but every person inside this has got something, something very great that has a transformation power. And hence it is necessary for us to know that we have

entered into the Kingdom of God and the laws of Kingdom of God are very different from what we know of, they operate in a different way. Unless and until you really understand the operation of these laws, you cannot grow properly. You have to grow, all of you have to grow, if you cannot grow in Sahaja Yoga you will be wasted.

So it is very important that we should try to understand the Divine laws, how they operate. And whatever we have been doing so far has been responsible for our non-growth, so we have to give up so many things which have been detrimental to our progress. A small thing like comfort and sharing: in Sahaja Yoga I have found people, they worry too much about comfort, even after realisation. They want to find their own comforts, they want to have their own individualities and they want to show that they are different, [that] they are not the same as others are.

If comfort becomes more important for some people you can never grow, never grow in Sahaja Yoga.

On the contrary, you may become a medium of all the negativity and will torture Sahaja Yoga by your lethargy.

So try to understand that comfort actually is something that matter gives you. Comfort is the slavery of the matter. You have seen your Mother, She can sleep anywhere, She can eat anything, She can live the way you all live. I have no problems, I have no demands and you can do the same, because this matter is all the time trying to overpower you, all the time trying to overpower you through comfort giving. If you get used to sitting on a chair then you have to carry chair along with you, you cannot sit on the ground, a simple example I am saying,

it's a certain thing that your body gets used to. And then you want to maintain your own, “I must have my own separate at or my own this thing because I must have comfort." This is one of the things that we have to understand that we have to live without comfort, so-called. To Me comfort has no meaning at all, it creeps on Me.

Try to teach your body how to live with uncomfortable things: Sometimes, sleep on the ground, see how it works out. Try to sit on the ground. Try to use minimum of material things because they have overpowered you and you can't live without them. I have known people who have to carry folded chair at least to the seashore because they can't sit. They will get attached to a chair I think after some time and, like a tail, the chair will be moving with them, the way the things are, you see.

So one thing we must understand that materialism adds to comfort, that's why we should try to keep these dead things at our own command. If you want we can have a chair, if you don't want we will have no chair. They are not our masters, we are their masters, we have made them.

Then the second thing is about time: that maintenance of time, that we should be very punctual, we should be this and that. And that we should abuse others for that, I mean. That doesn't mean that you should never be punctual, it doesn't mean that! But what we do, we are slaves of the watch, that should not be so. We have to get to certain timing because the whole world is moving with that timing. But you should not scold anybody for being late or for being not in time, of course for Pūjā it's

alright because that's Divine work, [but also] for other things. And whenever it comes to that we should think of others.

You see, how to overcome time is to think of others. For example, that we should be in time in a place where others are not troubled by that, but we should not ask others, “Why are you not in time?" In everything, for example even in comfort, we should see to the comforts of others [then] you will overcome your idea of comfort. Because it will be such a headache looking after other's comforts that you will overcome. In the same way you should try to share. People don't know how to share their things with others, share their house with others. They always want to have their privacy, they want to have their own life, they want to have their own style: it's very, very wrong and these things can act really against Sahaja Yoga. Sharing, sharing everything that you have. Try to share. All such people who try to preserve themselves are not going to grow. They have to get lost, completely lost. Because what you are preserving is nothing but your ego, your material being, your material things. It doesn't mean that you break all your things that you have, it does not mean that, but you preserve it for others. You decorate your house for others to enjoy. You create comfort for others and not for yourself. This is how, if you work it out, you will be amazed, the joy will be maximum and you will really rise and you will grow.

Now, when we think of others the joy is so much so much greater that it is surpassing all the other joys of comfort and possession. Possession is a headache, absolute headache. If you do not possess anything you will be not

depriving yourself of anything, you will never feel a feeling that, “I am deprived of this” because you don't possess anything. You are the monarch of the whole world and how can anybody deprive anything out of your name? So we must understand the laws that govern us.

Now after realisation the more you try to be comfortable, the more you try to be exclusive, you get out of the grace of God. The more you try to have your own plans, the worse it is. You have to act according to the plans of God Almighty and then you will be blessed, you will be blessed so much but you will not know how to use your blessings [because] it will be so much. But do not have anything exclusive to yourself: your comfort, your material things, your time. Whatever gives you feeling of your `my, my,' just get over it! For example, even the subtlest of subtle is `my mother,' `my father,' `my brother,' `my sister,' `my children,' `my.' Who are the others? Everything is your own, then you will realise the joy of collectivity.

Now people talk of socialism, communism this that, it's all artificial. They can never enjoy that sharing because it is forced. And these things can be of great joy to you if they are shared. The same things can be headaches. I will give you a simple example. We had a lady from England, she married an Indian and the Indian people in that area were [of a] very funny type, very narrow minded. They wouldn't accept her.

She was not given any love. She came back to London. Now she came back to Bombay [Mumbai] first to see Me and naturally I was very nice to her and I didn't know what to give her.

So I had a pearl necklace.

Most of the things are in the bank so I had only one pearl necklace left with Me, so I said, “Alright, you have this one?" Just as a symbol of My love, gave it to her. Years passed, many years passed, you see and after about ten years or so I met her in London and she told Me that she would like to come and see Me and she brought that necklace with her. She swears that, “This had sustained me throughout to believe that there is love." This necklace, I have so many of them in My house, when I would, could have some more also, but this has given sustenance to someone for years together to believe that there is somebody who loves you. And that necklace is so precious to her. To Me it was not so precious. It was a headache.

The value of that is the subtle value of that material thing. It is beyond aesthetics, it is love, which is expressed through material thing.

You know that whatever I touch vibrates. This love is only enjoyed if it is given. If I love My children only, if I love My grandchildren only, I would not be here. And gradually they also understand that this sharing is so important.

So the laws of Divine are such that they operate in a very blissful way on the people who obey them, is one, as I said of sharing, one of giving your comfort to others. You should be a comfortable person to another, not an uncomfortable person.

You should not be a difficult person to others. Your tongue should be such that should give great solace to others. Your eyes should be such that should give a very great benediction to others. When you look at people,

people should feel that, `Here is my security.' Not to enjoy others but give enjoy out of you, enjoyment out of you, is the way you should act and then the laws of the Divine work better. It is easy to criticise others, in Sahaja Yoga also people do it. It's a habit of people to criticise others, but if you can love others then the criticism won't be there. You won't see all these points.

Now some people may take advantage of your love I know they do. But in Sahaja Yoga they go out.

Such people go out very fast. Those who try to take advantage of Sahaja Yoga, they go out of it.

So you don't have to worry. There the Divine laws will work it out that such people will get out. But you try to love, you try to love. You bring down your ego. You try to love others. And try to be one with God and His blessings. As He loves you, you have to love the whole world. And those who try to trouble you will be punished, I tell you, they will be punished. But you have to be one with the Divine laws. And this, once you realise your own problems, will neutralise completely. Like your family problem, house problem, property problem, this problem, they will all neutralise.

Only sometimes I find a conflict between family people. Your priority should be Sahaja Yoga, Sahaja Yoga, Sahaja Yoga. Say a husband may not be equally interested in Sahaja Yoga and the wife is pulled down. She should show that her interest is Sahaja Yoga nothing else and he will come. She should not give way to him. And if he is so that he wants to get into Sahaja Yoga and she objects. She has no business to do that under any Divine law she has no business to do that. If she tries that, husband

need not listen to her at all he should go full ahead. Because ultimately he is an important part of Sahaja Yoga. And he should not in any way make the importance less.

So she should go ahead with what she wants. If he is a Sahaja Yogi he should not bother about anything. His family will be blessed, everybody will be blessed, if he is there.

So any excuses, that takes you away from Sahaja Yoga are not helpful to the family. Because if the deities are angry your family will be harmed. If say, a woman is a Sahaja Yogini and her family people object to it they will be harmed and she will be harmed as well. But if she is in Sahaja Yoga all the family will be saved.

So, you are doing a greater, you are doing a greater service to your family by becoming a Sahaja Yogi and a true Sahaja Yogi and a dedicated and devoted Sahaja Yogi.

But no individualistic efforts, no individualistic attitude is helpful to Me or to Sahaja Yoga, is very detrimental under any name under any banner under any excuse. Try to find out ways and methods of becoming one with others. If you want to find out faults with others there can be any, I mean I should not be here. I can say that. Then I should not be on this earth. I could have said that. But I see that spirit in you and I see that beauty in you. I don't see other things. If I had not seen that spirit I would not have worked like this.

So, all such people who try to take any on their own thing will land up into difficulties. It's malignancy of Sahaja Yoga, is the cancer. People are so much used to see

certain ways of doing things like you see we take a bath everyday. It's true with us. I mean one example I am giving. Like English are very particular about say, may be, say, using a napkin at the time of food. Take a small thing like that. I mean they are very, that's for them is religion. Same way the Indians are. Now, I didn't take My bath yesterday because there were so many people. I shouldn't take. If I use all the water what will happen? And any time I am with you people I don't take bath till I have to have a Pūjā. I mean it's difficult for Indians to do that. But you can get over your habits when you say you are sharing that with others. But those who are inconsiderate will not understand this.

It is not necessary to come to Pūjā also so much cleaned up by sharing every body's things yourself, by having everything yourself. It's more important that you should come here with a heart which has shared the joy with everyone. Even if you have not cleaned yourself, doesn't matter. You are alright for God. But sharing is very important and that is what I find is lacking. People will take interest in their own children, not interest in other children. They will take interest in their own family, their homes, houses but not in another person's houses.

Try to share your labour with others also. And you will be surprised how rewarding it is, how rewarding.

And little children don't understand the difference sometimes, they don't understand who is the other.

Like we went to Delhi once and we shifted and I cleaned the house. It was very dirty and all that cleaned it and decorated it and all that.

So My daughter said that why don't You go and decorate the other houses also and clean them. They are very dirty houses. They didn't understand that it is too much for their Mother. You better do it, they can't do it alright, you better do it. It's that simple for them. And this materialistic attitude, you know what's happening to us with that.

I mean thank God you are not like the Indians who have come here. They are very materialistic. You have got out of it. But still in a very subtle way it sticks on to your comfort, your idea of taking a holiday and going out for a holiday alone, you see, with your family. This is your family. Your family is large.

Your Mother has so many children, what to do. She has so many sons and daughters. Everything is to be shared. You will never enjoy your holiday alone. You can only enjoy with Sahaja Yogis. This is what it is. Once you start enjoying that you'll be amazed how beautiful it is.

This is what I want to tell you today in Cambridge, because from Cambridge people have gone all over the world. They were educated here. They went round the whole world. They are everywhere. It has circulated so much and, but Cambridge people are very snooty, as they say. They don't want to share with anyone. Just imagine! Cambridge is a place which is meant for sharing. That's the place where they don't want to share. Knowledge is one thing is to be only enjoyed after sharing. Otherwise you cannot enjoy your knowledge.

So share your joys and share your happiness. And you will be amazed that all your pathos and all your

unhappiness will vanish, completely vanish. These are all the old things of the past life, forget it.

You have to all forget that you belong to this community or that community. Just learn to share. The highest thing, the highest material thing that is created in this world, even above flowers and everything are human beings. Just share them, just enjoy them. They are the best thing God has produced. Just enjoy them. This is what is necessary if you really want to obey the laws of God.

Today, I hope with this Pūjā, your heart will enlarge. And that you will learn to share with that big heart. Just try to share your things. Share your time. Share your comforts. Share every moment of your life with others. Think of good things of other people, you'll enjoy them. If you start thinking of the thorns instead of the roses, will you enjoy roses? If you have to enjoy the roses you have to forget the thorns and enjoy the roses. Those who are wise are like that. But stupid can take the thorns and just go on pricking themselves and saying that “Oh! There are thorns." The sign of wisdom is to enjoy the beauty of roses, they are the most beautiful things. They are all roses. I see you all roses here. And I forget the thorns and the day will come they will not need even the thorns because they will be so powerful. And there should be no groupism of any kind, of Intellectuals coming together, non-intellectuals coming together, alcoholics on one side. In Sahaja Yoga also we have caste system, just imagine. Then some Indians are separate, then English are separate. Then Cambridge people are separate. There should be no separation. We are all one. We are all born through our Sahasrāra.

We are a different community and different thing. We cannot form into groups, cannot form into cults and cannot form into any caste. We are all twice born people. We are the people who are born again. We are different. We have lost all that. Everything is lost, you see. They say there is no caste for a Sannyāsī, for an ascetic, means the one who is a realised Soul, there is no caste. Don't belong to any caste. Forget your problems of your country, of your nation, of your, so-called your people. Forget it, you are different and try to pull them up to that where they also become one with Whole. The whole world has to unite like this. Give up your small, small differences and angularities.

My God Bless You All.

Now who are the people who have not come from London?

***Contents: 1981-07-06*, Public Program, Where Does the Truth Lie, Caxton Hall, London, UK**

How many are new today? I am sure somebody must have spoken before, no? You all have been seeking and seeking the truth about yourself. Where does the truth lie? When are we the most truthful people, where at what point we cannot deceive whatever we may try, when it is heartfelt, when it is our heart's desire then we always try to go ahead with it but it has to be heart's desire; not the rationality, not the brain's desire because you can make your brain understand. Your intelligence can be compromised.

Whatever is heart felt you want to do it? You cannot be satisfied without doing it.

So in the heart lies the truth. That is the spirit that lies in your heart. But that is not in our conscious mind. We do not know how it manifests, we have heard that it is eternal, indestructible, is the source of joy and is the attention of God, that's what we have heard. All such things which are preached may be regarded as here says. People might say, what's the proof that there is a spirit in our heart. Thank God, people have discovered the heart at least if not the spirit. How are we to believe, that there is spirit that we have a dimension which is beyond this human dimension which is the dimension of the spirit, the spiritual dimension, by which we can feel the All-pervading Power of Divine Love; is all being told to us, by all the priests of all the religions.

Now where is that spirit, whether it resides in the heart or where, how are we to know? How are we to believe? Or are we to deny all those people? Did they tell us lies about it? They may say you imagine, now your awareness is that of the spirit. By imagination you are not there, it's just an imagination. Suddenly you find it was just a bubble and whole thing has burst off.

So today the questioning mind comes to a point, to inquire, is there something called spirit that we have to identify with. This inquiry itself is a seeking because you also do not know what is the meaning of your life? You also do not know why you were made a human being? What was the need for the nature to create human beings on this earth? Why they took so much time to create it, evolve us to this stage where we are called as human beings. Nobody asked the question why, the scientist do not. Also the people who are so-called

religious, do not ask the question why. They just believed in it, have faith, have faith, faith is the only way you can go to God.

Blind faith, that's a good consolation, just a consolation for the heart, oh, I have faith in this and this.

But tomorrow our children will ask, though they are already asking. What is all this going about? Why you are wasting your time and our time in all this useless things. And they are going to ask is there any truth in, what you are saying, is there God? So long time back people decided, forget God, turn your back, that question is a mystery, forget it.

Let's start something else, so they started science, this that. Science is nothing but whatever is there you just say, with these gross eyes human eyes you see, now a hall like this and a carpet and all that you see whatever you see you just say this is it, this is it. The laws of science are also, whatever they see, experimented, whatever is discovered because it exists.

So whatever they have discovered it is the science.

But there may be something they have not been able to discover something beyond and could be always, because every theory they put up is challenged, every new thought they put in is challenged, even whatever are accepted as Newton laws and all that are challenged today.

So every thing is challenged and human beings are just confused, they can't understand, whether there is some truth in it or not. In this *[UNCLEAR* question] era of confusion seekers are born these are the seekers of the truth. It's a rare category. It used to be very rare before,

not in this age of course. In this age there are many, they are really seekers. Of course, some could be, just out of the fashion, are seekers because everybody is a seeker all right, everybody is a hippy I become hippy. They are all going on those skates; let me also buy some skates, just like that you see. But some are really seekers, they may do some Guru shopping they may go round. They may have little fun here and there. They may try to go to places where their ego is pampered and they may like to spend some money if they have some extra money inherited or something like putting it on a horse they may put it for their spiritual life. Anything is possible.

But one has to understand why are we seeking? I don't know why, of course, because we do not know the meaning of our life. But may be that we have evolved to this state and we have to evolve to some higher state. Like the fishes who were in the sea but quite happy. But one or two of them started seeking something else so they came out of the sea and started seeking. And they become turtles or reptiles and the evolution started moving further. We have not yet reached the epitome or we say the climax of our evolution because we do not know our meaning. For example now this instrument as it is you see. To a lay person like Me it will be difficult to guess what it is for and even to a person who knows what it is, will be difficult to play if he does not know and a person, who also knows how to play, will be difficult to play if it is not connected to the mains.

So we can say there are people of four types in this world, out of them the seekers are the one who are just ready to be connected to the mains. They are a type. As

soon as they are connected to the mains, they start manifesting very well. Immediately they start understanding Sahaja Yoga. Sahaja, saha means `with', ja means `born', is born with you. This right to be in union with God, that is Yoga, is born with you and this Sahaja, this spontaneous happening takes place more in a seeker than in a non-seeker. The one who knows how to play this instrument is the one who can connect, the second one is the one who wants to know how to play it, will be the first to know how to play it. But those who do not want who are not interested, those who just come to show off, those who are not seekers, they may be some big people, may be kings and queens and may be anything. They might be priest, they might be anything but those who do not want to know about their spirit are difficult, are extremely difficult, it's a headache.

Sometimes they feel they are going to oblige Sahaja Yoga, by coming to Sahaja Yoga. It is just the other way round Sahaja Yoga is a very receding force, it judges you very much. This evolution takes place in people who want to know, who want to get into it. Imagine of the fishes who came out of the water, they can't live without water. To come out of water and to find new ways of life, new understanding of the soil, was very difficult. Though Sahaja Yoga is not difficult at all.

Once you get your realisation, once the Kuṇḍalinī rises, when she pierces your fontanelle bone, when you get your baptism, when it passes through various Chakras and enlightens your different centers you get all the blessings of this power within you which is resting, sleeping, which you can awaken and use it.

When this power rises, She cools you down completely, She is so blissful. She is compassion, She forgives.

There are people who think oh Mother, we have committed so many sins. It's nothing. She just forgives.

Forgiving is her nature. She has to forgive. She finds her own way. She enlightens all the Chakras by itself, it's your own mother sleeping for days together, years together, ages together, lives together and She rises, She rises and She pierces this area and you become a different person all together, like an egg becoming a bird you become a bird your awareness is different. Bird has a different awareness from an egg's awareness and that is the real second birth, is not that you just certify yourself oh, I am born again there are people who are going around, we are born again. I said who says so, yes we are but how? What is the proof that you are born again? If you are going to live with myths, if you are going to live with untruth, you can go ahead. Nobody can stop you, your freedom and your freedom to do what you like whatever things you want to do you can do it and learn from your mistakes, errors. Nobody can stop. That's your freedom, once granted is granted forever. I mean if somebody wants to take two running jump and go to hell, how can you stop.

You cannot stop it. It's only you, when you get your realisation, then you know that where is the spirit.

You know that you are the spirit, you know it within yourself and not just the rational mind tells you, oh I am the spirit just to believe I am the spirit. It's not that, but you start manifesting your spirit and manifestation of the spirit gives you complete enlightenment within because

you can feel your centers on your fingers. Normally you don't feel, you don't know what centers you have. Even a child can feel the centers on the fingers. Even the person who cannot speak who is deaf can feel these centers. All these seven felt centers, you can feel not only of your own but of others. As you grow in your knowledge how to use this new power then you can cure others of their various problems of the Chakras and you can give them realisation too. You can do it.

It's your own spirit that is going to work. It is the manifestation of your own spirit. Then you know the knowledge, you know the truth embodying all the truths is one truth is that you are instrument of God and the power of Divine Love start flowing through you and you can know what is that power through feeling it, in your conscious mind, not only that but you can manoeuvre it, you can master it. This is what one has to expect of Self-realisation not a certificate, not just a book, not just a receipt that I have paid so many pounds to someone. It is the certificate that you have to give yourself very truthfully. Your own truthfulness is challenging Sahaja Yoga. You cannot lie.

When you get your realisation you do feel and if you do not get it you just do not get it. Nobody can force realisation on you, one can help. For example now there are so many Sahaja Yogis today here sitting, they are beautiful people, they are just, outwardly just like you. But from their hand this power is flowing and they know how to manoeuvre, how to give power to your aura, to your Kuṇḍalinī to invite Her because they are enlightened ones and the enlighten ones can enlighten the

unenlightened ones. And once the unenlightened are also enlightened they can do the same thing to others after learning the method how to do. But before that, you are naive; you do not know anything of God.

So far whatever you have known, if it was of any value you would have been there. But you do not know and one should not feel bad about it. Because we are born like that, we are to be born again. There is nothing wrong in being born as human being and then to be born again. Only human beings can be born again, not animals.

So there is nothing to feel bad about it.

Some people get hurt when they find others Sahaja Yogis are working on *[UNCLEAR* you]. But tomorrow the same Sahaja Yogis, you will be amazed, will be helping you very much to sustain your realisation and then you will become a Sahaja Yogi and you will start doing it. And then the whole priorities will change because the joy of your spirit is so great, is so tremendous that you would not like to lose it and it flows through your fingers like Cool Breeze and that's the indication that you are all right and spirit is manifesting. But when you displease the spirit you will immediately know that your vibrations have stopped. Any question, any fundamental question like is there God if you ask immediately the vibrations will start coming with great power, showing that yes, there is God.

Your computer start working, it is so amazing, it is so amazing because you do not know that you are a computer. It would be like a say television set, suddenly brought to some villagers and you start it. They say what, it looks like a box, ordinary box. What is starting there? Is

some pictures have started coming into it? In the same way you are made that way specially, by God almighty if you want I will call it nature and now you have become that.

So becoming is the main point in the Sahaja Yoga, not just lecturing, talking about it. You may hear all My lectures there are, I don't know how many, hundred's. You may do anything you like, nothing will go into your head or into your heart unless and until you have realisation.

It can only mean to you that, yes there is way of doing it and all that. But unless and until you have actualised it, it is useless. Everything is useless for Me.

So it is the actualisation it is the real happening one should ask Me and if it happens to you, you should know that God has blessed you specially.

There are very few people in this world I found when I was born who were realised Souls and today there are so many. They speak the same language, they talk the same language and they understand what it is because now they are exposed to the new laws of divinity the Divine laws of God's kingdom. They are very different from what we know. Unless and until you evolve into that new state, you cannot understand God. You have to know yourself to know the God. It's like the eyes that have to open, to see the colours.

In the same way your spirit has to come into your conscious mind so that you know God, in your conscious mind.

I would like you people to ask Me some questions, the new people who have come and old people. If there are

some questions I would like to answer. But you see it's such a big subject and every time I have to go with the introduction. I thought somebody must have given you introduction. But it doesn't matter there is book which you can read and find out yourself. But is best to know is to have it. What can one do? [Some conversation behind.] Good idea. You got realisation last time. The problem is, it's a collective happening. Many people have to get realisation and it's not individualistic, see we are all part and parcel of the whole, see so if one finger is enlightened, that finger should try to enlighten others. That is the best way, best way because once this finger tries that, it gets its power more. Why should God give power to any one who just wants to keep it to himself, the power increases as you start giving it to others. Like when you open one door no air will come in, but if you open the other door the circulation starts. In the same way when you start giving it to others, start raising the Kuṇḍalinī, right now you can start. Just don't be afraid, you can do it. You will find immediately inside you will be coming up. Those who try to be exclusive and try to be something great by doing everything at home and especially for Myself they are nowhere. I find such people have horrible drawbacks, mix up with the other people, share it, share it all the time and give realisation to others.

Those who have given realisation to others have come up very much. Those who think of others being realised, come up much faster than the people who sit at home and meditate for five hours. There is no need to meditate

like that. At the most just to cleanse your self you can spend about ten fifteen minutes.

But there are many people whose attention is only on themselves I must cleanse, I must cleanse I must do this, such people do not get very far in Sahaja Yoga. Those people who try to do it for others, talk to other people, work out much better.

I would say Australians have done much better than English have done. It may be because of their temperaments, may be they are not such closed people you see. For example they have their friends and there is no taboo on discussing religion with friends as it is in England. I think in England nobody discusses religion. They will discuss the pub and all nonsense and all filth, but not the religion. They are not suppose to, in etiquettes you see, it is prohibited I think.

So naturally there is taboo and it leads you no where because you can't talk to, Sahaja Yoga to your friends, so who are there who are your friends. If they come to your house, you can ask them what is the new wines, there are in the market or something such an important thing, you know, about they will talk. But you can't talk about religion or your experiences of Sahaja Yoga that's the problem, it's regarded as bad manners.

And now the question is that, these things are to be shared. That's why the Sahaja Yoga you can only talk among Sahaja Yogis, it circulates among Sahaja Yogis. Nobody wants to hear about it. Even if you try to tell them they say oh don't tell us that we are not interested. It's a very funny thing, the other day I met the gentleman who has divorced his wife and she got her realisation

some where and he got realisation somewhere and both of them met in a group. She said how are you here and he said how are you here, see we both got realisation. She said but you never told me about this. He said I didn't want to discuss the religion.

So she said I also got realisation I didn't want to discuss religion and ultimately they discussed their divorce and had a divorced. You see if they had just told them that both of them are realised and they would have never divorced, because he thought this lady is not a seeker so he divorced her, she thought he was not. Even if they had felt each others vibrations they would be all right to know but she got her realisation in another place and he got realisation in another place and they never knew that both are realised people on the same *[UNCLEAR* plate/date]. He thought she was very materialistic and she thought that he was very materialistic. And then there was misunderstanding about it and they are not to discuss, one should not say these things. Naturally everything ended up in a divorce and now they want to marry again.

This is the one of the reason why in this country I think Sahaja Yoga doesn't work out because you are not supposed to tell anyone. At the most you may tell it to your children, may be I don't know your mother father sometimes. And all such people who have tried have been able to bring their relations here.

But it's only relations, not in friends. With friends you are not suppose to say anything. This is funny thing, isn't it? This is the society what to do now I hope gradually it will change, when people will know about these things. And

in Australia what they do is to, they have program for seven days. It is very interesting I have got this from there. In the ashram they have seven days program and out of this one day they have a Public Program on this day every Sahaja Yogi suppose to bring four more. He is not allowed to come unless and until brings four more that day and you have to bring four more you cannot just come to Mothers program and they can't listen to My tapes or anything unless and until they bring four more.

But it is possible in Australia because I found the people much more open you see and they are. I mean here because of the climate may be or we are frightened of others whatever it is. There are certain taboos like etiquettes I think they don't believe much in etiquettes perhaps. Like here there was a announcement that now you need not to do courtesy because of tight clothes so you can just bow. See something like that may turn up now that you can discuss about seeking, if not about religion I hope so. And this may be one of the reason people just can't talk about it. But still who so ever whom you know, you should try to tell them that I have an experience. I met such and such person and this and that, immediately he will surprise your vibrations will go on, which is like this, that bigger the room the bigger is the light provided for. If it is smaller room than we don't put the big light, isn't it? In the same way if you have a wider thing, there is a one gentleman in India I told you that he gave realisation to ten thousand people. I must say that in Cambridge, Hillary and James have given realisation to so many people, so many people. It's interesting because there are Chileans people you see

and the Chileans they don't believe in such etiquettes you see.

So it has worked with them. May be one day its work out here then we will talk to others.

So this is the only way you can really grow.

[UNCLEAR] oh of course it is very important. No that's true you have to cleanse yourself also. There is a way and method you see this. I must circulate that, it's a beautiful thing they have written down these Australian how they cleanse themselves, how they clear out there Chakras. That it is very important.

Of course you have to clean. Say supposing you clean your car everyday and you don't move out. After sometime it will become a junk. It's like that. See you are cleaning yourself for what, what is the problem.

Everyday we are cleaning, say the house and everything and not even a rat comes in and what's the use of such a house. If he clean all the lamps it should give light otherwise what's the use of cleaning. It must have a purpose.

You must have a purpose. Otherwise some people are just meditating, meditating for what I just don't understand, why are they meditating for what. In all these Gurus, they just say oh you go home and meditate. But do what. Next time bring all the money to me and again you go home and meditate. Then if money is finished, now sell your house bring all the money to me and meditate. Then that is done sell your car sell everything, you stand on the streets and meditate. This is not the way. It has become a sort of a pass time for people instead of going to pubs, may be it is expensive

better meditate. It's something like that you know. It has no meaning to this meditation. Meditation is that you have to be in meditation when you see that these centers are in problem, you cleanse them understandingly, purify them and then use it for a purpose of giving it to others. And once you start doing it, it works better. Your instrument works much, much better. It's a dual way of doing things. All right? *[UNCLEAR]* of course. Minimum of minimum. [Pause]. No I wouldn't say that, you see realisation is that it's a first is a linear movement of the Kuṇḍalinī all right? So it depends on the what Chakras are catching. Supposing somebody has a Nābhī problem.

So you can't say it's a different stage but he has a Nābhī problem, a particular problem.

Somebody has a some other problem, like that. But the other stage comes in when we would say that once the first stage is called as Nirvichar Samādhi that you achieve even before realisation. I mean you achieve but you do not retain it, means when the Kuṇḍalinī crosses over this center, then this Nirvichar Samādhi means, thoughtless awareness, this one settles. But with this you can cure people but cannot raise Kuṇḍalinī. But when It pierces through then you can raise the Kuṇḍalinī of other people. But when It is settled down nicely and when you are absolutely without any doubts it's a state, it's a state of mind that comes into you where you are absolutely, doubtlessly prepared. When that happens then only we expose you to new experiences. Before that we do not. That's the thing we have a little, we should say a little group of people where you have to go up to Nirvikalp Samādhi.

Unless and until you go to that stage you cannot be exposed to new experiences because you may shun it. Because the truth can be quite difficult.

So that's the second stage we can say where you are exposed to those new experiences. But first stage is to become thoughtlessly aware with the vibrations, but you can give realisation to others, you can give. But Nirvikalpa is a different thing that whatever may happen you know that this is the truth, whatever may happen. That stage is to be achieved, it's a stage, it's a very high stage I would say where you are so sensitive to things that immediately you know what is negativity, from where it is coming, how the attack is coming, how others are affected. We have a quite a lot of them among here also people and then you are exposed to new experiences better. And then you rise in there, that's the Nirvikalpa Samādhi. Then the Self-realisation complete comes in, in a person where he is not bothered about catching from anyone or getting any catches or anything and he goes on with a very confident attitude towards Sahaja Yoga. I mean he is not bothered whether I am catching or something is happening. I will not see that person. That sort of stage and we have some people on that stage who are I can say Self-realised fully, they can control even elements. There are people, we have got such people.

Beyond that is the stage of God's realisation. That's again in three stages works out. But just now let's start from the very beginning and it will work out I am sure now. Now I have been working here for seven years and

actually some of these people who are at Nirvikalpa have not been here even for a year.

So it can work very fast. As the people grow in number, these stages also grow in sort of, in maturity very fast. You mature very fast as the people are more, as when there were few people you should know that I had six people I was struggling with them for four years in England. Even in India the first disciples who got realisation, were with Me for two years continuously and then they got realisation, the first twelve. It's like that. Now you know everybody. All of you are giving realisation. [Pause.] Oh dynamic, absolutely dynamic. Eficiency is too simple a word you just become dynamic. Because a dynamic start going through, we don't know how things work out amazing, amazing, how things work out. Then all the forces which are dynamic, Divine start their play. In every way, material way also, I must say like London Sahaja Yogis wanted to have some houses. I said all right now they have so many houses they don't know what to do. But this is the condition. They don't know what to do, from where to get people to a house there. This is the condition. While nobody can get a house like that for one year absolutely free or two years absolutely free, a house is just to be painted or something and many houses like that. They are getting one after so many houses they don't know what to do with. I mean a person will have to live in three houses if we have to divide them.

And a lady came to Me she said I am told that houses are only given to Sahaja Yogis so I want to join Sahaja Yoga. I said very good idea, but first you must get your

realisation. Otherwise these Sahaja Yogis won't have you any where near. They don't want people with bad vibrations.

So you have to get your realisation. I mean it's just a one of the small instances but there are thousands and one. This becomes dynamic. Your desires get enlightened. First of all your desires becomes sensible. You have wise desires and they get enlightened, means you desire you will get. You are amazed. It is fantastic.

[Aside:] Can you stand up please? I can't hear you. You please stand up. *[UNCLEAR]*.

I don't think that was Holy Ghost. You have apostles where also *[UNCLEAR]* you will know about them. They were not realised, they never believed in Christ till He got His resurrection which they saw with there eyes they never believed in Christ. You will know more about them. I don't want to go into any controversies but that's not the way. You see, there are many people you have seen now. The other day I saw in BBC a man whose painting like Van Gogh. He can say that I have got Holy Ghost or what. That's not the way, it's a spirit. Why God should make him paint like them. If God has to give you something, He has to give you something that you cannot do.

If you start speaking many languages, may be so many dead spirits must have entered into people.

There are many people who do that way. They just start talking so many languages, there are spirits in them. What is there to speak many languages? What is so great? We have in India one gentleman who can speak twenty eight languages, so what he is not a realised Soul by any chance. How to talk, they were just ordinary

fishermen and they would not listen. You see, they were thinking they are obliging Christ.

Everyday there were list of relations who were sick, were brought to Christ and big problem, very tragic thing, horrible. People are much wiser now. It's very different now and I mean how could you talk to these people about Kuṇḍalinī, could you? This is what happen with everyone who came on this earth.

Even Mohammad Sahib, they know how to butcher, you see these people are not seekers and they came to Christ. They were not seekers if they were, I must say John who was the best among, even Mathews he argued so much about the immaculate conception. You see, you don't know what was all that, forget it.

You will know about them later on. It is better you see now, to yourself. Now I am before you, all right, forget about them. Let's have it out, it's not that same thing. You won't be speaking many languages I can assure you.

But cold wind is a faith, that's a faith that's very [pause]. We have one experience of that. One gentleman who was doing black magic, when, you say, he was a arch bishop of black magic, he came to Sahaja Yoga, you see and he got his realisation he got the cold wind. And after that all this cups and saucers in his house started flying around and everything happening you see. I mean it has happen very recently, about I think fifteen-twenty days back and about 12 o'clock in the night, from people from Brighton rang Me up at 12 o'clock in the night, Mother horrible things happening. I said what happened, we gave realisation to one man and the whole house is in whirl wind. Everything is moving around and we don't

know what to do and everything cracking. Oh god, I said, who is this gentleman whom you gave realisation. He said he is very great in black magic this and that. I said why did you give him realisation? It's a thing you know, they try to tempt. Because the spirits were around and they wanted to tempt him.

They want to frighten also because he has been so much with them, they don't want to give them up.

And this thing happened. But that's not the thing that we should expect. There was a lady whom I gave realisation I told her that because you are been indulging into nonsensical things, your Guru was a very great Tantrik and he used to do all such tricks, you may start doing that after realisation also.

So she said no, no, no mother I don't want all that, I want param, I want the reality, I don't want that. I said but still it will happen.

Somebody may try to tempt you so. Because they do not want you to be realised and it happened to her. Rice started falling from her hand and then she took another turn, ultimately she became a mad woman.

So it is so. It can happen, but rarely, not so much if you have not been a professional black magician or something. It will not happen.

We have misunderstood many things and that's why it is necessary to know it and then understand.

Because if I tell you something there would be blockade and barrier in your mind. As it is people are brain washed by so many things. Like those who are Muslims don't want to look at Christ, they don't want to hear. Those

who are Christians don't want to hear about anybody else. Those who are, say Hindus, they don't want to know about anybody else, you see. But Sahaja Yoga gives meaning to all of them, to all them, are important, all of them. Everyone is important for Sahaja Yoga and they reside within us in those different Chakras. It is a very different thing one has to first see and then judge. Not to judge about anything without seeing it. Without seeing whatever we judge may not be correct, all right.

Should we have the vibrations now? Let's, please put your hand like this. Just be relaxed. You have to ask for your realisation, otherwise it doesn't work out. I must tell you.

[Some conversation not related to talk.] Put your hands like this and close your eyes. [Long pause.] Please keep the eyes closed, don't keep them open, because the Kuṇḍalinī won't rise above the Āgñyā if you keep your eyes open. Please keep them closed. [Long pause.] You will start feeling Cool Breeze in the hand that's the only thing that happens.

But nobody can certify it is you who has to feel. Also from your Fontanelle bone area, if you put your left hand you can see Cool Breeze coming in. [Pause.] Who are the new people? I would like to see them.

Contents: 1981-07-10 **Radio Interview, Brighton, UK**

Broadcaster: Now, a little while ago with John Gribbin, we were being conducted on a whistle-stop tour of the external universe, but now we hope to probe a little deeper. A spiritual leader, who believes that every country in the world is linked to a particular part of the

body, but who scorns religious Gurus, who preaches that the essence of life lies within the *[UNCLEAR* evidual/Ovidual/individual] *[UNCLEAR* awakening, yet/awakening yet,] is extremely rich and married to a United Nations official. Well, I dare say I am about to be told that these apparent contradictions are of my own making, but I am very pleased to welcome to the sounding studio The Mātājī Nirmalā Devī, together with a local practitioner of Sahaja Yoga She espouses, Ray Harris. Now, he's a Brighton geologist so we've got both sides of the spectrum and we're very pleased to welcome you both to the studio.

Now, perhaps I could start with You, Mother Mātājī. You're an Indian, now what kind of following do You have at home?

Shri Mataji: There are lots of people in the villages of India. I work in the villages of India, not so much in the cities and the villages are not yet touched by the superficialities and the pretensions of life so much. People are very simple and it's easy to get them realised. I mean, the Self-realisation, the Spirit.

They can feel it much faster than others can; it works much faster there and it has improved their lives to a very great extent, because of this happening within yourself. You get cured and there was a possibility of starting even a national health scheme on those grounds, because you don't have to pay anything for it and also you give up all your bad habits like drinking, smoking and there are other blessings that also follow with it.

So it's a very great thing, because you don't have to pay anything for the countries which are developing now.

Broadcaster: I think a lot of people can understand that, within the context of your own country. It seems to make sense in a very simple world where people don't have the problems of the developed world that we have. But Ray Harris, does this have a lot of meaning in life over here, because things are so different, aren't they? Ray Harris: Yes, but you see, nowadays we've got so many people who are really trying to return to the simpler, more natural values. I mean, we spend most of our time trying to compete with each other and see who's going to be better and all sorts of things like bad results in families. You know, we see this and we feel that things are not going right, in spite of our affluence, in spite of our intelligence, in spite of our facility in the scientific world. We see all around us emotional despair, rioting as of late, even in Britain, which is traditionally a good country for people generally, even here things are starting to get very strange. And those who have any awareness or intelligence can't fail to notice something's wrong and people are seeking. They're looking for the return to calmness and peace of mind and serenity.

Broadcaster: Well of course there are many fringe religions in Britain and indeed, in these troubled times, they're growing. There are more people who are turning to religious experiences of one kind or another, but what is so special about Yours? Is it another established church?

Shri Mataji: No, it is not. It is not an established one, it is neither an organized one. It is something very natural within us; spontaneous. It is the breakthrough of our evolutionary process, the last one.

We have a meaning. We human beings are created for a meaning, for a certain purpose. We are not purposeless and the evolution has taken place, has brought us to this level of human awareness and we have to break through; to become the awareness of the Spirit. It has been said by all the Scriptures. I am not here to deny any Scripture or any religion that was established, but by this you understand that they all are belonging to one Universal Power. While we are fighting because of our ignorance, it is the very integrating thing it transcends all the races, all the nations and all these barriers which human beings in their ignorance have created.

Broadcaster: Now, You're the Spiritual head of this movement, now how can You spread the word and the Gospel of Your Message when You have no organized Church? It must be rather difficult.

Shri Mataji: Not at all, because there are seekers, as you said that the people here are very compli cated and sometimes this confusion gives them a greater seeking than that is in India, because people in the developing countries are seeking now material wealth. But the people, where they are affluent, they are seeking the spiritual wealth, so lots of seekers are born in these places and it's easy, very easy to talk to them and this can work out.

Broadcaster: So how do you actually practice this, Ray? What do you actually have to do to try and bring in some of these ideas into your lives? Ray Harris: Well, it's not really a case of practicing anything in particular. You see, once you've met Mātājī, something happens inside you. Normally speaking, if you've led a life which isn't too, I

don't know, messed up in some way, emotionally or perhaps with drugs and things, you can feel this process inside you.

Perhaps many people have felt shivers up their backs or tingling or blissful feelings when they're listening to good music or seeing something, a beautiful scene or something, or even a beautiful lady. And this kind of joy that you feel, it's the only way that we have to feel joy, you can recognize. I mean, this is the only way I recognized Mātājī, is when She raised my Kuṇḍalinī and I suddenly felt this tingling up my back and this joy and peace. I thought, “Ha, that's it!" It's simple. There's no church or organization so the only thing we have to actually do is to keep ourselves cleansed. The Kuṇḍalinī does it Herself inside you and essentially, all you have to do is lead a normal life, without excesses, balanced ideas, confidence, responsibility to yourself and to your Kuṇḍalinī and also to other people, to your brothers and sisters and other people who have also had Kuṇḍalinī raised, you have a common language.

Broadcaster: I think a lot of people would agree with a lot that you say, but nevertheless, you're really pinning it on to one person, the lady we have here. Now, I mean, how can you say that it comes from just this one person? Ray Harris: The vibrations come from this one person. If you put your hands out towards Her, you may be able to feel a sensation in the palms of your hands, you may feel yourself getting slightly more relaxed. You may feel yourself just feeling a little more joy inside, I don't know. I mean, when I put my hands towards Her, I mean if people are listening, even people who are listening to the

radio can put their hands out towards the radio and some people will feel a tingling or some sensation in the palms of their hands, or even on their heads. And this is the judge of it; it's something which happens internally.

It's to do with the parasympathetic nervous system.

Broadcaster: See, Mother Mātājī, You're said to have these gifts; I mean how do You react to that? Don't You think it's a little dangerous, that a lot of people should just look to You, as an individual? It's quite a responsibility, isn't it?

Shri Mataji: It's like the Sun. The Sun doesn't feel anything is dangerous, you see. And it just emits, what can I do about it? I mean, if you could do it, I would be very happy, but it's not so, I have to do it, what to do? Broadcaster: So, are You saying that it is something special with You or could any of us, could I develop these gifts?

Shri Mataji: No, you can get it also.

Broadcaster: I could pass this on to other people?

Shri Mataji: Yes, of course, of course, of course.

Ray Harris: This is what we're doing, it's all we do.

Shri Mataji: You see, one light can enlighten another person. Nowadays, these boys are curing others and they are doing all this work. I can't go everywhere. It's done like that. You see, you become that, you become collectively conscious yourself.

Broadcaster: Well, I'm not sure what everybody's going to make of this. I think there's something in it but, well I don't know! Ray Harris: Come and see.

Shri Mataji: Why not try? Why not try? Broadcaster: Well, thanks, I think perhaps we will.

Ray Harris: We're having programs tonight at the Sallis Benney Hall which is at the Art College on Grand Parade, Brighton where Mother Herself will be appearing and proving to you that this has validity.

Tonight at 7:30 and tomorrow at 7:30 also.

Broadcaster: Well, there you are, you've got the invitation, why not try it?

***Contents: 1981-07-10*, Public Program, Day 2, The System Within, Sallis Benney Theatre, College of Arts and Humanities (on Gran Parade), University, Brighton, UK**

[Introduction by Kingsley Flint.]

I must thank Kingsley for giving such a nice introduction.

When I went to Australia people asked Me “Are your disciples all... all scholars?" I said, they come from all walks of life, there are very few who could really be called scholars but I think after getting realisation, you being the complete knowledge, new venues open within you. You start knowing so many things, like when you enter in this room and it is absolutely dark, you can't see anything.

You don't know much about it, you don't know how to walk, where to walk, you may just stumble down, but if there is light, you know so many things suddenly and you are amazed at yourself that you have come to know so many things.

Now this knowledge that you have, is not the knowledge that we read in the books. If I put my finger to this flame

here, it will burn. Anybody who puts the finger to the flame, it will burn. Now this knowledge that the finger has to burn has come to us through our experience and is built within us. Everybody gets it without paying for it, without making any effort for it, it is built in within us.

In the same way, we are so organized within ourselves, we are made within ourselves so well that if this happening which he told you about, the awakening of the Kuṇḍalinī, if it takes place, it is just like this instrument being connected to the mains and it starts working. I mean you are wonderfully made, no doubt about it and thousands of years, thousands and thousands and thousands of years have passed till you become a human being.

This human being, the body, the mind is all made this way, organized this way for one purpose and the one purpose is to become one with your spirit.

Now, why? why should we become one with our spirit? Because the spirit is the universal being within us, is the reflection of God Almighty, is God reflected within us, in our heart. That spirit is eternal, it is not destructible, it is unattached and it is the witness of our lives. It witnesses what we are doing, it knows all the fields in which we move but it is not in our conscious mind. We cannot feel it, we cannot manoeuvre it, we cannot understand it's powers.

So the whole being is created, through a power of desire. The desire which is very strong, that you have to become the spirit is still unmanifested. It is residual and resides in the triangular bone called sacrum. Sacrum means sacred. Today on the radio, they asked Me a question,

that here the people are so complicated, do you find it easy to convince people about God? About Kundalini? They are very skeptical, is it easy for you to do that? It's a very nice question because she could see My problem. Now I have to tell you one thing, that this power that resides within us has been there and many people have talked about it. It has been there, no doubt about it, but in modern times we want to know whether it is there or not. Now there are many people here who have seen the pulsation of this power in the triangular bone. They have seen it and you can also see it, for your conviction, to see for yourself. But I would suggest that there is no shop, nothing is selling here. This kind of skeptical attitude is alright for people who are going to buy something. That they want to know whether it is right or not. Suppose you are entering into a university and you are there to discover some scientific knowledge, then do you go with a skeptical mind? You go with an open mind.

You need not be skeptical and you need not be closed. You need not be also following anything blindly that I say. There is no need to have blind faith in Sahaja Yoga, no need at all. It is for you to see for yourself if it works out or not. One should not come with an attitude that if it does not work out then there is something wrong about it, maybe there is something wrong with you, because there is nothing selling here, it is a gift. It's a gift of God, it's the grace of God because he is anxious to save this creation.

That's why he is giving it to you, to masses, it has never happened before.

This is something so unique that is happening, I Myself am surprised at the way it is working out.

So when all this is happening, why not benefit by that? It is you who is going to benefit not Me, not at all.

When you understand this, your attitude will be much more positive towards taking realisation here.

Now human beings are not going to be happy without their self being discovered, whatever you may try. You give them money, they become affluent then they will become hippies as they become fed up of it. You give them power, they will fight among themselves or they give up politics. They will never be satisfied with all these things because they know it is not satisfying, why? Because satisfaction can only be enjoyed by the spirit. Only the spirit can enjoy. Rest of the enjoyments are temporary, transitory and they vanish into thin air.

All complexities of life, all problems of life that faces you, is because without knowing the absolute you have gone into relative dimensions. If you do not know where Brighton is and you have to go to Brighton, you move about all over the places and never reach the point. You will be complicated, no doubt.

First of all you must discover that absolute and that has to be, if you don't do it, you are going to fail, in life, in satisfaction, in happiness. But, it's not only that, it's much more because the spirit has all the dynamism of God's Divine power which is all pervading, which is everywhere, you cannot feel it, it is everywhere. I'll say it is everywhere, there is music, drama, you won't believe me until I put a television down here. In the same way unless and until you become one with yourself, you are

not going to feel that all pervading power, that blissful power of God because you are not yet there.

You have to enter into the kingdom of God. Now there is another objection that always comes in because people are very much Christian minded and they want to ask Me one question which I have been wanting to answer many a time. They said that we can only reach God through Christ. Yes, that's true but how? Where is Christ? Where is he? Do they know where does he exist? Are we going to pierce through his body? Where is his body? Where do you find him? He was crucified a long time back, he is no more. He is not in the churches, of this be assured and he is not with the priests at all, then where is he? He is within us, now where is he within us? No one knows about it, he exists within us. I say he exists where? You see this red mark? Behind that is a centre called Āgñyā Chakra, he resides there. You have to enter through that door of Christ, you have to awaken them. Unless and until you awaken Christ, you cannot enter the kingdom of God.

[Shri Mataji asks a Sahaja Yogi if they have the chart so she could have shown the exact location of the kingdom of God.] The kingdom of God is the limbic area and to enter into it, you have to pass through this very subtle centre which is placed in the centre of the Optic Chiasma, the centre governs the pituitary and the pineal body.

You have to cross through that. What is it to cross? What are you? You are your attention. Your attention has to pass through that and awaken that centre. When you awaken that centre, Christ is awakened within you and

your ego and superego, your Karmas, so called, your sins, so called, all are sucked.

You come into that area called the limbic area, your attention goes there by which you become collectively conscious, or you can say first you become just thoughtlessly aware. You are aware and you are thoughtlessly aware. There is no thought because both the ego and superego are sucked in.

When the Kuṇḍalinī pierces through this area, the Fontanelle bone area, I mean it's a happening. It's actualisation, it is not just talking, giving your brain a washing, that you are all born realised and carry a banner on your head `born again, born again' as you see many people. I'm quite amazed at them, the way they talk. It's surprising they go around saying, oh we are already realised Souls. I said how? How do you know? The Kuṇḍalinī is frozen down there, you can see it so clearly. They say we are born again... self certified..

You cannot get this certificate in any of these colleges, you cannot have a course in this. It's like sprouting of the seed, now what course does sprouting of the seed have to do, poor thing. You just put it in the Mother Earth and it sprouts, Mother Earth knows how to do it.

Now this has to happen within us. Another hurdle in all these Western countries I've seen is this `why Me?' It's a very common question they ask, why you Mother, I say why not you? Better have it [sweet laugh].

Better do it yourself, it would be a good idea, you see I would like to retire, it's a very good idea that you do it for Me and you take My seat. As it is, I'm working very hard and sometimes My husband also gets very upset with it.

He said it's too much you have to work very hard and one day he put a question to some of the Sahaj Yogis, he said, now I don't understand that when She has given you realisation, why are you troubling her again and again? What's the matter with you? He is a man who has to deal with shipping and this girl said, Sir if there are second hand ships you have to repair them again and again, but we are fifth hand ships, so what to do? So, what I said was that this kind of foolish attitude and stupid attitude is not going to help us. For example, this flame is burning, do we ask the flame why do you burn and not these flowers? I mean, it's somebody's quality, somebody's nature, somebody's gift or somebody's speciality you can call it.

You could be doing this, I would be very happy if you were doing this, really I tell you, I would have been very happy, but it is not so. Now you know so many things, for example, you know driving. I don't know, I don't even know how to sign a cheque, I'm so hopelessly bad in banks. I don't know how to manage money, I'm hopelessly bad in so many things, but I don't feel bad about it in any way because supposing I don't know that, I know this. I can't open the switch of an ordinary tape recorder, but I can open the Kuṇḍalinī, it's alright. It's a different thing altogether so why should you feel hurt? You cannot do each and every thing in the world can you? This kind of an attitude will make you unnecessarily put a barrier for yourself, because this is your own, this is within you. I'm a gardener, I'm doing nothing. I'm just like any enlightened light which is going to enlighten you so

you should quieten on this point. Please tell your mind to keep quiet on this point.

[Some communication from the hall related to false prophets.] Nobody talks about them, I'm the only one talking about them. Beware of them. False prophets are there but false prophets can be known, can be understood but people don't you see people go head long towards false prophets. For example if somebody says that you are going to fly in the air and pay $3000 for that. Are you going to become birds? You use no brains and you just go straight forward into it. There are people sitting here who have become insolvent because they tried to fly with this Guru, but the Guru never ew.

Now, how to make out a false prophet? The thing is, you cannot pay for God I'm a happily married woman, quite well off, I mean I'm really very happily married, but if I'm doing this work, I'm not taking any money from you, nothing, you can't pay for it. It's something heavenly, this is the second point.

Thirdly... the third sign of a false prophet is, what has he given you? Have you got your own powers? Can you feel your own powers? That's one of the greatest tests. If somebody says that oh my Guru is great, he's really halfway to the lunatic asylum. A recluse and abnormal person. My Guru has given me this lunacy and I've paid so much money for that.

So you ask a question to him, what has he given you really? Can you feel the Kuṇḍalinī of this lady or this gentleman? Can you give them realisation? Can you cure them? Can you understand where the problem is? Do you understand where the problem is within you? Minimum of

minimum! Supposing somebody says I've got my eyes and he bumps into everything, will you call that person a person with eyes? You will definitely say that he doesn't want to believe that he is blind. It is exactly like this, you must know that if it's a true person, he will give you your own powers.

Seeker: *[UNCLEAR]*.

Shri Mataji: I wish you could meet somebody who is here from Scotland, Peter... is he here? You must meet him and you will know, it's not only money, it's much worse. I mean, you have to decide. The other day, I had from Norwich, three people who came to see Me and they could not put their hands towards Me, they kept going like this and like that [possibly shaking]. I was amazed and asked them, where have you been? They said we are coming from a lunatic asylum. I said really? We are certified mad people and where have they been? To your great Mahāshrī! There is a lady in London...

[Shri Mataji asks yogis if she has come... she was not there so Shri Mataji mentions all can meet.

There is further sound from the public to which Shri Mataji says:] Do not put Me into controversy, better not discuss these horrible people, that's all I will say, forget them.

[Further comments from public.] There are people who are suffering from epilepsy and they come to Me. They are falling, they have lost all their wealth, their children are on the street, they come to Me and they want to be saved. I wish before talking about this, you better talk to those people who have come to Me and I have saved them. Not only saved them, but made something out of

them. On the contrary, this man has made them horrible. Many people who have been there have become mad. This Mr Ben is suffering from a mysterious disease, from where did he get it? There is one Doctor Frenwick, you better go and meet him, he is finding out about this fellow, the way he is giving epilepsy to many and I've cured the epilepsy of so many patients that he is coming to Me to know how I've cured them.

Do you know what dangers you stand with these people? You have no idea, you are so naive. Did you ask him any questions? Please listen, you have not come here to give lectures, please sit down, listen now.

You have not come here to ask questions, you are here to listen to Me. Nobody asks questions to this dirty man, never, they just pay him straight forward. Did they ask any questions to him? Ask this gentleman or anyone. You just pray in silence, you are not even supposed to see this horrible fellow, he is sitting in a dias somewhere. The way he has led his life, how dare you compare Me with him? You better go and stay with him. No! I'm just saying you have no business to take advantage. You see, this is not proper, this is taking advantage of My goodness, you dare not do these things. I don't like it. It's alright once in a while, but not all the time. I have to talk something, you have come here to listen to something, alright? Be sensible.

[More noise from public.] No, no you are not everything, you are just thinking about yourself not others. You are not the only person sitting down here, if you want to see Me, come and see Me privately alright? You have to be fair to others isn't it? They have come all the way to see

Me, some people have come from Torquay, you should be more just and fair, I think you have not been fair to them. It's alright once in a while one question I answer but you are on and on and on, you must forget it. Listen to Me, it's not you who is talking, I know who is talking behind it, it's alright.

Now the people do not say there are false prophets, they never say and when Christ was asked, why do you criticise them? He said, Satan is not going to speak against itself. They are not going to tell, they help each other. They are the people who help each other and you are so mesmerized by them that you cannot see what wrong they are doing to you, until you reach that point where it's all finished.

Now we have here, he has not come but will be coming, you should meet him, a gentleman who has been with this man for the last sixteen years. He has lost all his money, he has nothing, he was a diamond merchant his wife is a granddaughter of a Duke, they are on the street. The wife used to get such horrible epilepsy, I cured her. The child was screaming, you were not there, it's easy to take a stand for somebody who is Satanic, at least don't do that. You don't know how people are harmed, everyday I'm facing it, everyday I'm curing people. There are three people I know of who got cancer out of this and tomorrow if anybody gets out of you, I'll have to cure. He has taken all the money, that's all. I have every right to criticise them and say they are wrong, because I'm the one who's curing people, who are harmed by them, tortured by them. I'm not saying just for fun sake, people have no courage to say also. How many have courage to

say that they are wrong and they have harmed? Very few people, they are cowards, I would like to know how many people can say that openly that they are wrong, they have harmed? There are some people sitting here, who have been harmed who came to Me and I have cured them.

You need a lot of courage and understanding, not only that but I am really angry with them because these are seekers of truth. These are people seeking the truth and these people are not to be harmed by anyone.

They are to be given their realisation, they have to enter into the kingdom of God.

God is anxiously waiting to give them what they deserve. They are such great people, while these people [false Gurus] wanted to make money! They could have smuggled, they could have done other things, money is not the only point but the way they have ruined the possibilities of their realisation! I know of three others who are still in the lunatic asylum and I cannot save them. They are all lost and the government doesn't want to know anything about it. They went and saw the police and the police said, what are we to do if you are fool and stupid people who go ahead and spend your money and get these devils upon yourself? You must open your eyes and see for yourself and see what is happening to your brothers and sisters.

Where are they going? I'm sorry I have to use strong words but I really strongly feel about all these things.

Actually I had no idea that they have really done all these things to you. The more I see, the more I'm surprised. One by one, they are all getting exposed. They are all

getting exposed because whatever is false will come to the light, no doubt, I'm sure of it, it will have to come to light but one more thing is there which makes Me unhappy, sad and sometimes really restless that these are good innocent people that are harmed so much, beyond repair. I cannot repair them, they are finished, lost and gone.

You are not in this business, I am and I know what it is, how bad it is, how dangerous it is and so unfair to human beings who have been created so beautifully from the amoeba stage to this stage and these people should come and hit them because they are seekers?! Because they are simple? All ego oriented.

Most of these organizations are ego oriented. They pamper your ego, like having a world organization.

They believe in it! Can you imagine, they believe in it.

A person is asked to wear special clothes and are given chairs gilded with gold and they feel they have become ministers and prime ministers. If you want to go on believing myths, go ahead.

I'm here to tell you the truth, whether you like it or not, I have to tell you the truth and the truth is the thing. Why should I criticise anyone? That's not My job, but I see the way people are being harmed and tortured, you want Me to garland them and say they are very nice people? Should I? Would you do the same if you were in my place? If you were a Mother who feels for her children, would you do that? Any Mother who says that she can do it, I would like to know such a person.

I know how to be charitable and how to be generous, but not to those who deliberately try to hamper your

progress in life. They do not criticise anybody, naturally, why will they? No thief will criticise another thief, do they? They are all in one line and work it out.

One has to understand, that a true prophet or a true person, will give you the truth and nothing else.

And the truth is that you are the spirit. You have to become that, nothing else. You have to become the spirit. Unless and until you become the spirit, all these other ideas of giving you relaxation or giving you some sort of a patchy thing is not going to happen.

Now the trouble is, in the west, people are extremely naive, absolutely naive. They have no knowledge of the internal life, they know about science as we are naive about science you can say. We are naive about the lights and things in the banks maybe, but for the internal life you are absolutely naive and you do not know how many stratas there are within you. The first thing you must know is that you live in the past and the future, not in the present.

The past is the subconscious and the future is the supraconscious. These two areas exist within us, within our body, one on the left hand side and the other on the right hand side. When somebody contracts a disease like say cancer, the attacks are from these areas. These areas are built within us from our creation.

They are within us since we were created. These attacks come to us, for example even a virus infection, even a possession that comes upon us, cancer, all these attacks come to us, not because of our present, but because of our past. From somewhere, it attacks us.

If you have to understand yourself, then you must understand yourself in full perspective, not that somebody gives you a mantra and you take the mantra for $300 and the meaning of the mantra is `I'm coming' or some sort of nonsense, which is not even Sanskrit. You don't know any Sanskrit.

So these things are put through in your subconscious and they work on you and you feel a little bit relieved, like with alcohol you may feel relieved for the time being. For the time being, you may feel very elated and your ego will come up and you become a great person demanding this. Like a man who was walking on the street, was drunk and the king was going on a horse. He asked the king, I want to but this horse now get down from there.

So the king said, now you really want it? Alright, tomorrow. He went away. The king was a wise man. The next day he called the fellow and said now do you want to buy the horse? He said “Sir, the one who was going to buy, is finished, he's no more." It's like that.

Suddenly, you see these subconscious spirits or things that they possess you with, give you a very heightened ego and the whole thing puzzles out, but you do not know from where they come and where they go, you cannot understand them and you cannot manoeuvre them. When you become yourself, you know each and every thing. For example, this gentleman who was asking Me questions, he does not know anything about himself, neither about others. You ask any Sahaja Yogi who is here, even a little child will say what Chakras are catching in him and what Chakras are catching in you. It has to be your own knowledge, in your own awareness,

understand you are intelligent people, you are not fools. I'm not talking to fools, I'm talking to intelligent people, who understand things. If something has to happen to you, it has to happen in your awareness, like a dog has a different awareness and you have a different awareness.

You take any dog, even if it is a pedigree dog, through any dirt or filth, it doesn't smell, it doesn't feel bad, it doesn't understand beauty, while you do.

In the same way, something has to happen in your awareness and that's how you have to make it out.

Unless and until that happens, what's the use? What's the use of coming here? Just arguing with Me, no use, you have to get it. You have to get that within yourself. If that can happen within you, then only you will be entitled as a Self-realised person, otherwise you will not.

There is no organization for them outside because you are already organized by God. It's all in there.

Once it works out, you start feeling it within you.

Now, why people are false Gurus? Let's see that point, then you will understand. First you must see the background of these people. For example, the gentleman about whom he is saying, he was a clerk, railway clerk. There are many other things about him which Indians know. They don't mind because he brings lots of foreign exchange. Then there could be any thug or anybody in jail in India, who comes out of the jail and has no place in society and comes to London and sits down with funny dresses, with little horns around and all the British will be at his feet. Very good idea! There should be no pretensions, if you are true, there should be no pretensions about anything whatsoever.

You should be straightforward and normal, because you don't want anything from anyone. I would say if I asked you to stay with me without paying any amount or any money, you would not accept such a situation. You would feel hurt. But these people are parasites, of the worst type. They live on your money.

Christ was the son of a carpenter, he didn't ask for money from anyone, did he? He did the carpenters job. You can't understand it because it's the ego, it's a very subtle ego that you have purchased your Guru. You cannot purchase Me. You cannot purchase your realisation, God doesn't understand money, he doesn't understand banks, that's your headache.

So to understand a real Guru, one should know what you have to expect yourself. Now we have got so many people like you, I mean you are so well read, I see all of you reading all the time, even in the bathrooms when you go, you read. On the trains, you are reading, all the time you are reading and I think nothing is registered there. Otherwise, it is written very clearly, by a very great scientist like... that there is a collective consciousness within us. That there is some sort of power within us which gives us symbols which are universal in our dreams. He has proved it.

If so, then that collective unconscious within us has to become conscious within us.

This is what any true Prophet will tell you. He will not give you a thing that you have to jump all the time or that you have to take out your clothes or stand on your head, because it is very simple to understand that by doing any effort you are not going to go to God. By doing anything

you are not going to do. What did you do to become human beings? If it is evolutionary, what did you do? Did you cut your tails as monkeys? You got it without doing anything. In the same way, if evolution has to take place, it will be done without any effort, because it is so vital, it is so important. You do not understand the importance of that, you want to play about with all nonsensical things. The most vital thing today is to evolve and this evolution must take place and this takes place within us because a system has been built within us already, it exists within us and you can see with your naked eyes the rising of the Kuṇḍalinī, the breaking of the Sahasrāra, the breaking of the Fontanelle bone area which is the real actual Baptism. It's not artificially done, you can feel the Cool Breeze of the Holy Ghost coming out of you and the Holy Ghost is the power of God which is reflected within us as Kundalini. She rises and She gives you this realisation, though the heart has the spirit in itself, the seat of the spirit, she is here [Shri Mataji must be pointing at the area] and that's how first the Kundalini rises and you get enlightenment in your brain. First the enlightenment comes to your brain in England. In India it comes to the heart.

Here we analyze, we think too much, we try to analyze everything, what can you analyze? This flower becomes a fruit tomorrow, can you analyze it? Can you do it? Thousands and thousands, billions and billions are being transformed, how can you analyze your transformation? You cannot. With this little brain of yours, with this little rationality, you try to analyze, you cannot. It has to be logical and if it is not logical then it has no meaning, but

it will become logical when it happens, let it happen to you. If it does not happen to you, it's not going to work out.

These are typical type of people that come and disturb always My programs, I've seen it, for nothing at all, but these are the people who pay lots of money without asking any questions, do not get anything, get horrible diseases into themselves and then they come to Me for realisation. I can't understand what's happening to you, I don't know how to make you understand that you have no value of your own, you have no esteem of your own. How can you appreciate such people who are openly befooling you? Who are stupefying you? They do not criticise others according to you, they are very nice people, you mean to say I should not even criticise Hitler? This is not the best way of looking at things. You have to face things as they are, you should know bad is bad and good is good.

Tomorrow you will say, don't even criticise if people get cancers, don't even look after it, let them die... praise cancer should I? praise epilepsy should I? We must understand, God has given us discrimination. We must have our discrimination and understand, what are we doing? What is our life for? Why have we come on this earth? Because I open your eyes to these things, you have to know that I am not false. That's one thing, I want you to face the truth.

I do not want you to live with myths. I could have said that I'll make you fly, I'll make something out of this, why should I? That's not my job, that's not the way I am. I'm a different type, absolutely different and this is the type

always has been denied, not today, always. Why Christ was denied? For what? All of them were denied and all the false were accepted. They even forgave a robber and crucified Christ. Same type of people are again on this earth I find, they do not want to accept the truth.

Now, the society is such, no one can crucify Me. They could not have crucified Christ if he did not want to be crucified, he was such a powerful man. He is going to come back with his powers again and he is going to neutralise all these horrible powers in them to cut them out. No doubt about it, but before that time, you have to be counseled, you have to be told how to enter into the kingdom of God. You have to become what you are because the last judgement has started, this is the last judgement. How God is going to judge you? Just think of it, is He going to judge you the way you are educated? The way you are dressed? No. Through your inner happening, through your inner understanding and light that is within you. That's how he is going to judge you. I'm here to give you light that is your own, just an enlightened light enlightens you. I don't want to pamper your ego or to run you down but I want to tell you that you should become yourself. I see the beauty within you, I see that diamond within you, that's why I'm doing all this work. You do not see it, I just want you to feel it and have it, it's a very simple thing. What is there to be so much worried about? To talk about other people who have done nothing, there are 90,000 people doing TM and what are they? They are recluses, you show them garlic and they will faint. There was a gentleman, I don't know if he has come, who just on the phone he talked to

a Sahaj Yogi, Douglas, who is sitting here and he was shaking. He said “I am shaking, what's the matter with me?" Douglas told him that you are very hot? He said yes I'm perspiring, I don't know what's happening to me. He knew what was happening, he accepted it. Then Douglas asked him, are you doing some meditation? He said yes how do you know? Douglas said, we know, we know all that. He is saved today and he is a big man in Brighton. He is working as Managing Director, otherwise he would have ended up in a lunatic asylum and this is what it is. People do not question such people, they have got their circuses, they have got big... all things to announce themselves and people think they must be great people.

Christ was a simple man, wasn't he? He was so simple. He didn't have any advertisement and all that. He didn't have all these things to impress you. What should impress you is your own transformation and nothing else. That should impress you. You should ask for your own transformation, for your own happiness, for what you are going to gain. If you even go to a shop, don't you see how much you get out of it? In the same way, in spirit also you should not see what you give but what you get. It's not material that you get, you get something so substantial that it transcends all material and all sorts of problems.

We have one gentleman sitting here who you can talk to later, who came last time. He was a drunkard, an alcoholic, he couldn't talk to Me and he was horrid, he behaved about the same way as this gentleman has behaved, because he was so drunk. I forgave him, alright. He went away. He was so lost to life, there was

no hope for him. About a month back, again he came to know about My coming, so he came to the centre. These people worked on him. He is a first class man now, he has joined a college, studying there.

I couldn't recognize him, he was so changed, he was looking so much younger, so much better. You must know that the task is so great, the task of saving this humanity. It's not a simple task and you all should get it for your good, for your meditation, it's your own. I have not seen anyone, any animal, if you do good to him he barks at you, he does not, but only among human beings who try to deprive you, who try to deceive you, you are happy with them because they have a camouflage. They say things which are very sweet and nice, don't depend on them, you have to face the fact as it is. These are horrid people, not only horrid, they are Satanic, they are extremely evil and they are doing all kinds of evil and I'm not afraid of them.

I've said it openly in 1970, against them, each one of them by taking their names. They have not taken Me to courts because they know I know about them. They have never taken Me to anything, why don't they file a suit against Me? Because, they are cowards, they know what wrong they are doing to you. I can prove it to them.

One should understand that there is somebody who is talking so bravely, that's a lady also. There must be something about Me that I'm concerned, that My concern is so deep that I'm not worried about them, I'm not afraid of them. When I first spoke in 1970, so many people were My disciples, well placed in life, they came and told Me, don't do these things, don't talk against them, they may

come and murder you. I said, “Let Me see who's going to murder Me, none of them." On the contrary, I was amazed the other day, a girl told Me that one of them was saying I was his sister. I was amazed. Imagine and another was saying that I was his disciple, this was another news to Me. I said, really? I've been criticising him right from 1970 and he is saying that I'm his sister.

You will know all about them, first of all get your realisation. Get your eyes, get your spirit get yourself into that which is the glorious, the beauty and the knowledge. Then you will know what I'm talking about.

You will yourself know about it. I don't have to tell you, I don't really start such a topic except when somebody stands up, he must have come to represent this man, no doubt, but he doesn't know that he's representing a Satan. He is innocent, simple and naive, one has to forgive, you all should forgive him.

May God bless you all.

I would like you to ask Me questions but sensible questions not pleading someone because if you want I can say that also. I'm not afraid, I can say but why? Why discuss these horrible people here? I've already headaches from them, lots of them, really. For example, these TM people in India, I could never give realisation. We never wanted them near, I could never give them realisation, only after coming to London I started doing it. Amazingly. I could not give them realisation, the Sahaj Yogis never wanted them, they said that whenever anybody came from TM they used to ask, are you from TM? There is no program. They used to turn them away. They were so difficult, so heavy, impossible. It's a fact. I

mean, we don't like people to come and trouble us, but what to do? The door is open, anybody can come, you don't have to pay any money, just walk in. Do what you like. It's alright, but still, I must say Sahaja Yoga has done tremendous work even in England, where I found it was very difficult. In the beginning, I was working only with six people for four years, you won't believe it. My husband has been elected to this job and we have been here for seven years and four years I was struggling with six of them, can you imagine. Only last three years we have been able to do something. I've seen it's rather difficult to break people here, but once they understand, they go very deep down, they are very scholarly and wonderful people, no doubt and it has worked out.

You can ask Me some questions if you want to, but ask sensible questions and not unnecessarily wasting everybody's time and it's not only you who is listening to Me, others are also listening, so you should not take all My time, isn't it? There are many children who are born realised, many children in this country who are born realised and there are very young people I met about three of them today, who are realised Souls. Great people, but you would never understand them and they would never understand you, there would be a conflict. I don't know what's going to happen if you don't listen to Me. You have to be realised to understand them, because even after realisation there are problems and you start seeing your problems and you have to cure them. You have to get well.

Ask some questions now.

Question: UNCLEAR.

Shri Mataji: [joyous laughter while saying that's the best question].

[They have asked for realisation and Shri Mataji proceeds to ask everybody to take off their shoes and sit with hands on laps facing up.] Close your eyes, just close your eyes.

Now what do you feel actually, you see first you feel thoughtlessly aware, means there is no thought within your mind.

If you see your mind, there is no thought, you feel like that, first thing that should happen to you. It's your own, you shouldn't believe Me, you shouldn't believe anybody else but see for yourself if there is no thought, but don't deny anything. If it not so, it goes further. When the Kuṇḍalinī rises about Āgñyā, it shoots off, in many people it shoots off. First experiences have been very great with many people and then when it passes through the last centre or pierces through this Fontanelle area then you start feeling the Cool Breeze in your hands.

Some people who smoke too much do not feel it in the hands so much as they feel it in their heads because this centre is spoilt.

Now close your eyes, you have to close your eyes because when the Kuṇḍalinī rises, if your eyes are not closed, it won't rise above Āgñyā. It's just the opposite of mesmerism. Close your eyes... place both your hands straight like this because these are the centers of the sympathetic within us, these are seven centers... five, six and seven [Shri Mataji must be referring to Chakra Chart]. Just close your eyes. Let it go, don't force your attention to be fixed anywhere, just let it go. Now the

first problem I feel that is collectively within you is that you have to forgive others. You better forgive, forgive everyone, just say I forgive, that's very important, it will unload your mind. Say it thrice, Mother I forgive, it's very good for you to say that I forgive. Please forgive.

Now after saying that, you have to also say that if I've not paid full attention to my spirit or if I've been negligent about it, forgive me. But don't build guilt at all, just say forgive me and it is finished.

Don't build guilt because this is another fashion to feel guilty for nothing at all. There's nothing to feel guilty.

Say thrice please forgive me if I've not paid attention to my spirit. Immediately I think you should say I'm not guilty, thrice, because this may build a kind of guilt.

Immediately after saying please forgive me, say that I'm not guilty, thrice, please say.

Now you can ask a question, `Mother am I the spirit?' Thrice. Put your right hand on your heart and ask the question, with all sincerity and truthfulness, because Sahaja Yoga judges your truthfulness. Just ask `Mother am I the spirit?' Just ask a simple question and you will get vibrations in your hands as proof of it. Ask it, most of you will get it, Cool Breeze in the hand, Cool Breeze of the holy ghost. Don't think about it, it's a happening.

If you think about it, it will never work out. It is beyond thinking. It will just work out. If you start thinking about it, it's going to be another useless wandering that's all. You will be wasting your time as you have wasted so far, you will be wasting more. Don't think about it.

Now if you're feeling on the left hand then put your right hand towards Me, both hands. If it is not working on the right hand, then put left hand on your stomach, maybe something wrong with your stomach. If it's not working on the right hand, put it on the stomach asking a question, `Mother am I my own Guru?' `Am I my own teacher?' Ask a question to Me.

If you are getting in both hands, don't think about it, it's there. You got it. Ask the question, if it works then you will find a Cool Breeze coming out of your head. It's a mass happening, it's happening to thousands, so it should happen just see if it is coming out of your head.

Now put both your hands towards Me and close your eyes and don't think, just don't think, please close your eyes. Don't watch others, just close your eyes.

[Shri Mataji blows into the microphone.] Those who are feeling the Cool Breeze, please raise your hands. Those who are not feeling the Cool Breeze raise your hands because we will have to just work it out, alright. I'll have to ask some of the Sahaj yogis to come and see what's the problem, you shouldn't mind because tomorrow when you get it, you will be able to do it yourself. I will also come and see, because it means there is some sort of obstruction and we have to remove it. Now it's flowing from the hands of these Sahaj yogis and they are giving thing to their aura because they don't want to be caught up with your auras, but then when they raise your Kuṇḍalinī, you will see yourself how they work it out. They are just like you people, they have learnt and you are going to learn from them, then you are going to do the same, alright.

***Contents: 1981-07-11*, Public Program, Day 3, The Four Dimensions Within, Brighton, UK**

Yesterday I told you about the organized way we are inside ourselves. How God has it organized within us our system by which we get our realisation spontaneously, automatically. Today I'm going to describe the mechanism that lies within us. As I told you before, you should not have blind faith about it, but you should not also be people with closed minds. That's not being scientific. If you're scientific people, then you must keep your mind open. Because whatever is known to human being, is all limited, because their brain is limited, intelligence is limited. And I'm talking of something unlimited. And that is why one has to understand that there must be something lacking in human awareness that we have not been able to feel, to understand, to be. To be is the main point, that awareness by which we could know something of beyond.

Now, as I told you, whatever is of beyond is not Divine. We have within us at least four clear-cut dimensions. On the left hand side of the human being is the subconscious and beyond it is the collective subconscious. On the right hand side we have our supra conscious, is our future. And beyond it, is collective supraconscious. Below us is the dead, we can say, or the hell as they call it. Above it is the super-consciousness which is boundless, unlimited.

So when you get any experience from anyone of these dimensions, you do not know which one is the true one. This is the big problem. And that's why people are mislead very much. For example, a person who is a very,

very sad person, who has had very sad experiences within his own being, who has suffered a lot, works through his subconscious. He lives in his past. And then he may get affectation from his past. In Sahaja Yoga, we have cured many cancer patients. And in My experience I have seen that the disease of cancer comes from this collective subconscious. It's most surprising that it comes from collective subconscious. All that is dead since our creation is also within us. And we get attacked by those subconscious areas and we develop this cancer. That's why Buddha has said that we should not go to any extreme behaviour. We being limited, we either move to the left or to the right and slotted down below to the hell. If you are a extremely sad person and believe in suffering and all kinds of such things, you develop an institution within yourself. It's a superego which comes to people who are very mild, passive, who bear the brunt, who always think that they have to suffer a lot, who cry, weep, emotionally always disturbed.

Another one is the type, which is aggressive, which thinks of the future, very aggressive, who aggresses others, who dominates. When they also go to the extremes, they enter into another area called as collective supra conscious. And when you enter into that, you suffer from the agony of that in the sense that you may get possessed by someone who is more aggressive than you are. That's what happened in Germany.

Then you forget who you are, start behaving in a very funny manner.

Sometimes you think that you have become dynamic, but you have not because you have lost your sense of proportion.

The experiences you get from both these areas can be very, very misleading. For example, a person is sitting and suddenly he starts jumping in his seat. This can come from both the sides. Maybe people might think that this is something special he has got. But it is not. Because we must understand what is the interest of God or Divine? To make us jump? Supposing a person comes and shows you a trick that you see this flowerpot moves from here to there, you get impressed by that, because for you it's something new. But it's not Divine. What is the interest of the Divine in removing this pot from there to this side? God has no interest in showing all such tricks. He has no interest in making you dance like mad or get into any sort of extreme behaviour. He wants you to be normal people, first of all. You have to be normalised.

People have experiences. Suddenly they say, “Oh, I felt very happy one day and I felt my body went up and started looking at the people." This experience is also that of spirits, is not of your Spirit, of your Ātmā, of your Divine. Because these spirits, about which we do not know at all, we are naive. We do not know how they act upon us; can take away your interest. And we can go with them and can feel that everything is left behind. You may also feel little better with that, because the responsibility you feel is no more.

I was amazed how people are seeking such horrible experiences without knowing what it is. For example,

there were three scientists from America came to see Me specially, to learn how to do that, to leave the body and go somewhere. I was amazed. I asked them, “Why do you want to know? You are such great scientists. You are already going to moon, everywhere. Why do you want to do that?" They said, “Because Russians are doing these ESP experiments, so we want to do." I said, “If Russians are cutting their throats, do you want to cut your throats also?" They said, “No, we want to do it because we want to know when people go to the moon." I said, “Don't try to befool Me. You are doing it only because you think it gives you more power. It does not. After some time you'll find you'll be enslaved by the spirits who are helping you to do all these things." Christ has very clearly said that we have nothing to do with the dead nor with the spirits. He took out the spirits and put them in the pig. The pigs ran into the sea. But perhaps Christians never realised that we have nothing to do with the dead and Christ has forbidden us. When the people live, we are not bothered. When the parents are sick, we are not bothered. When they die, we have a big huge thing.

We pay for a funeral. We go there, wear a proper dress. And if it's a black dress, we want to have black diamonds and all that properly done. We pay for it and we will make big social event out of it. We go to the cemetreies. Even in the churches, we have all the dead put there. We little realise that there these people are lying and some of them are still there. They are not dead. He has talked of spirits very clearly. Many people who came to Him were possessed. But somehow we don't want to think of Christ now, perhaps because we think He was too

mysterious. I don't know why. In India, people perhaps know about the dead. That much at least is there, that they try to keep away all that.

A simple thing if you start an experience, you can do it. It's very simple. If you want to go into the dead and finish off yourself, is just to start jumping, every day, hundred times. You'll get possessed. Now when you get possessed, you get certain so-called powers because you get in contact with the dead. When you get in contact with the dead, they start helping you and you feel that you have got these powers and that powers. One example I would like to give because it's very important. I find in Brighton it is very, very prevalent. Even the children are suffering. I see many people who have these problems because they do not know how to behave towards the dead. There was one Doctor Lang in England who died. And his spirit attacked a soldier in Vietnam or something. This soldier ran away from there and hid himself.

And the spirit told that I am such and such. You better go and see my son and you start a clinic there.

Imagine. And this ordinary man, he was an ordinary soldier, he didn't have any education about medical or anything, he did not know what it was, nothing, just an ordinary soldier, he came to England, saw the son.

And the son said, “I can't believe the story." But then he started telling him about certain very secret things that he had talked to his son and then believed him. And they started that clinic. And this Doctor Lang, Late Doctor Lang's International Curative Center and this curative center started sending letters to people who wanted to

get cured. And they would say that at such and such time we'll come into you and work it out. But there was some honesty about it that they said it, “These are the spirits we are working with." But the people who were so-called cured by this late Doctor Lang, came to Me and I found they were absolutely finished. They had gone bananas as they say. Their nerves were completely finished and they didn't know what to do with themselves, absolutely finished. They did feel cured of one particular disease, but they had so many other possessions within them that they didn't know what they were doing. Now it's a fact to be explored after Realisation.

Now what is the experience of the super-consciousness? The experience of the super-consciousness is that that your consciousness, your awareness becomes more aware, gets enlightened. It becomes. It's not just lecturing that you have to become something superior or anything, but it becomes. Means you become collectively conscious, you become, again. If that happens to you, then you start feeling another person and you start feeling yourself. If you are a truthful seeker, absolutely a truthful seeker, then I have to request you as a Mother to be kind to yourself because you have been seeking for ages now, many lives.

And today you have again come to seek. Do not get into any camouflage or any falsehood but ask for the real. And the real is when your attention becomes enlightened, when your awareness becomes enlightened.

For example, yesterday you saw a gentleman who had come here. He has never seen this Maharishi Yogi or whosoever it is. He must have paid lots of money to this

man. I know the kind of people they could become. I've seen them. He has no collective consciousness, he cannot raise the Kuṇḍalinī of anyone, he has no powers of himself to express and he is just fighting for a Guru who has been done nothing for him whatsoever? “I feel very nice with him" and all these are mental, just mental satisfactions because you want to satisfy yourself. Because you do not want to feel that you have been befooled. All those people who want to have the real thing, really real thing, should face it up absolutely in complete truthfulness to yourself. Why do you want to cheat yourself? Because you are seekers. All such false people will go down into hell, no doubt and they'll carry you also with them.

So be careful when I say that. I have openly told about them in 1970 by names, what these people are doing and how they are attacking you. But nobody is willing to listen to Me. They want to be attacked, they want to be hypnotized, they want to do absurd things, which has no meaning.

Everything that Divine does is absolutely logical but maybe not rational. For example, you will see a flower becomes a fruit. You see it with your own eyes. Then you know that the flower has become a fruit, isn't it? It's a living process, which has done this. But you cannot explain how it has happened. Neither you rationalise it that because of this, it has happened, because of this, this has happened. But it's logical that you see it yourself. If you are really truthful, then you have to give certificate to yourself. Nobody is going to give you certificate nor somebody is going to say, `Oh, you are

the epitome of everything,' nor somebody is going to say that you are condemned forever because as I said yesterday, the last judgment has started. Believe Me, it has started.

And the judgment is going to take through the Kuṇḍalinī awakening, through this residual force which exists within the triangular bone there. You can see with your naked eyes in some people, pulsating. It rises and it pierces through the fontanelle bone area where you can feel the Cool Breeze coming out. You can feel it, again I say, the Cool Breeze coming out of your being. You can feel the Cool Breeze coming towards you if I'm sitting here, or you can see it flowing out. Not only that, but after that, you can feel the different centers on your hands, on your fingers. You can feel the another person's centers and you can feel your own centers. You can raise the Kuṇḍalinī. You can see the Kuṇḍalinī raising under your hand. You can give realisation to people. You can cure them physically and emotionally.

One may say, “Mother, how is it so easy? We have read about Kuṇḍalinī. It's a very difficult thing." Or there are people who say like that. “And it's not possible. We know so much about Kuṇḍalinī.

How can that be so simple?" But supposing it is, then? There is some mystery about Me. Take it that way. Supposing you see a flower blooming into a, say fruit. Then it has happened. Then you are not going to deny that there is no living force? There must be something about Me that it is happening. I'm not willing to tell you now maybe that it is postponed for the time being.

But one must understand that there is something that has happened. It has happened to so many. It must happen to me also. And if it happens, there is something about it. We have to squarely face this fact and not to be deluded by what I say, what I talk, what anybody has talked so far. As I said, you need not have blind faith for Me. But you should not also put a barrier for yourself. If this has to happen to you, let it happen. This is what is your second birth. It is like `born again' as they say, as Christ has said.

Human beings know how to make mess of things very well. They have messed up with everything, Christ, Mohammed, everyone. With Me also they tried.

I went to America in 1970 [1972]. Of course, you know that for truthful things there are very few people. At least they have not crucified Me so far, or they have not yet sort of come out of it, their all filth. But you know they like such places where there is a circus on.

So there were some horrible Gurus who were there and they were doing all kinds of tricks. And people were running to them and this and that. And I was also there.

And the gentlemen who arranged My program he said that, “Mother, people are coming with tape recorders, this, that. They are taping your speech and you should really be careful about it." I said, “Why? It's all right. If they play My tape recorder, then message will be round that the time has started, the blossoming time has come. What is there to be afraid of?" They said, “No, but they will misuse. They'll write books." I said, “Let them write books. Let them do what they like. But the Kuṇḍalinī has to be awakened according to Me.

So that will come after all to reality. You may write anything. Ultimately you have to face the facts." And they said, “No, Mother, it's more than that." I said, “What is it?" They said, “They might use it for some other purposes. They'll make money out of it." I said, “Let them make money. Let them do what they like. I'm not bothered." But you know what happened? I went to Australia and I met some people who called themselves “born again." I was surprised. And the one who is their leader has been attending My program, I know him too well. They have certified themselves `we are born again,' finished. And this one becomes the leader.

There's another one I met in Japan who got his realisation. He started another organization of his own.

It's all right. I don't mind as long as you give realisation. But his daughter never gave realisation and so many people got trapped into that. I asked these people, If you are born again, what is so special about you? If you are born again, why do you not treat other people? Let me see. Do you raise the Kuṇḍalinī? Can you give them Self-realisation? Can you give them another birth? An egg cannot say he's a bird, can he say? Like eggs saying `I'm the bird, I'm the bird,' they are saying “born again, born again." The proof of the pudding is that they are not born again at all.

All such false certificates are for whom? For whose conviction? You are your own judge. You have to judge yourself. And you have to be fair to yourself and to nobody else. You have to be kind to yourself that you are born on this earth to be born again and that you should get it. There is nothing else I ask you. Because within us

all these things have been nicely planted without your awareness. All these seven centers you see are very nicely planted. They are there. And all the Deities of different characters, like innocence is the first deity, are there. When the Kuṇḍalinī is awakened, She awakens the different deities.

By awakening those deities, you get the reward of those deities. As I told you yesterday when It crosses this, you get Christ awakened. Of course, not this, it is inside on the crossroads of Optic Chiasma, you can say, which there is a center called as Āgñyā Chakra. And this center looks after your pituitary and pineal body. When the Kuṇḍalinī rises, She enlightens all these centers. Christ is enlightened. And the ego and superego which create the idea of sin and the idea of Karmas is sucked in, through Christ. It is said that He died for us, for our sins. It's a fact.

But there was another gentleman yesterday here. He told Me that, “My Guru says that I'm suffering because of my Karmas." I said: “Then why do you have this Guru? Why do you pay him? Better pickle him out. Let him suffer for his Karmas also." He's suffering.

Then I said, “Your Guru has had three attacks. I know very well. And all his disciples get heart attacks.

Or the children are crippled. I'm treating them, I know. I'm treating them." And he says, “We are suffering our own Karmas, but he takes a little. That's why he gets heart attack." I said, “How much?" He said, “One twentieth." I said, “Really very measured quantity?" Now his own child, I did not know, the wife was crying.

She said, “Mother, give me realisation." And she said, “Mother can You come to my house for a short time?" I didn't understand why she was saying so.

Then she said, “Because my child is suffering. She is crippled. And if You come to my house, You can cure." I said, “I have to go to somewhere now." She said, “All right. I'll come tomorrow." But I knew her husband won't bring her. He is so possessed.

She said, “You promise you'll cure my child?" I said, “I promise. You bring." “Will You take her Karmas upon yourself?" I said, “I'll take the Karmas of all the world upon Myself. Come along." With all these assurances she was sure, I will do it. He did not allow her to come. She never came.

How would you get possessed? Now why are you identified with anyone so much? You have to identify yourself with yourself. And with no one else who has not done anything from you, only he has taken from you, asked from you to do this and do that and do this and do that. They are forming cults and groups and things. By this you cannot get Realisation. You cannot organize God. There cannot be an organization of God. Is there an organization of trees and leaves? Anything living is to be organized by God and not by human beings. Let us face it. Our ego does not allow us to understand that. And this is a living process. This is the evolutionary process within us, which works it out. And when it happens, the last, the epitome or your evolution you achieve.

I would give you an analogy to understand it, which is a gross analogy.

So don't take it too far as the thing is. You just try to understand. Like in a car, you have got a brake and you have got an accelerator. In the same way within us say there are two powers. One is the left-sided one, the brake and the right-sided one, which is the accelerator. He'll show you there., And the other one. Now these two manifest outside, the sympathetic nervous system, the left and the right sympathetic nervous system within us. Now the third power is the power that evolves us. Like we can see that we are trying to learn driving. And there is a master sitting behind who is guiding us and teaching us how to drive the car, so by using these two powers, balancing it, understanding it, keeping the car in the center. We don't drive car on one wheel, do we? We sit on four legs of a chair. Do we sit on two legs? We ourselves don't stand on one leg. We have two legs. We always go in a way that our gravity is in the center. But in our lifestyle we are extremist. If we start drinking, we'll become alcoholic. If you start anything what so ever, if you are a working person who is working, you become workaholic. Any sort of thing one starts, they go into extremes.

So, one has to learn the handling of these two powers. Now the master is sitting and guiding you, up to a point, till you become human beings. The evolution comes up to that. Then the master gives you freedom to handle the car. He sits at the back, in the heart as the Spirit. All right, you drive the car. You start again, left and right, start using it, making mistakes, whatever it is. There is nothing important as long as you learn how to drive.

Then you master your driving. Then you become the master. You become the Spirit. This is how it works out.

Now somebody will say, “How much time will it take for me to learn the car?" The answer is, “As much as it will take." Can you say that exactly after three hours, three minutes, two seconds you'll become expert in car driving? Much more than that is the living process. You cannot say how much time it will take for a flower to become a fruit. And you cannot say how much time will it take for you to get your Realisation. But the action is only of split of a second's duration, believe Me, not more than that. But there are obstructions on the way. And because of these obstructions it takes time. One has to guide it.

Once you get it and settle down with it, when you become the master of the car, you can handle other cars also very well. And you know how to do it. That's how a realised Soul can give Realisations to others.

One enlightened light can enlighten other people. It is as simple, straight forward, matter of fact, down to earth.

In Sahaja Yoga, we deny nothing but untruth. All the saints and all the prophets and all the great advents are within us, placed on different centers. Not only that we have to respect them, but we have to know where are they placed, we have to know how to enlighten them. They are the milestones of our evolution. And whatever I say can be seen. For example as I told you Christ is placed here. And if this center is caught up, you raise the Kuṇḍalinī, you bring up to that point and it won't rise. Then you have to say Lord's Prayer in the presence of a Sahaja Yogi, in the presence of a realised Soul. Kuṇḍalinī will rise. You will see that. We have done that. But Lord's

Prayer is an expanded, I should say, is the statement of the bīja mantra, is the seed mantra. The seed mantra of this Chakra is ham ksham, is the seed mantra in Sanskrit language. Because this whole system of Kuṇḍalinī, which was a secret till the sixth century till Ādi Shaṅkarāchārya came in, was told to people and people know about it. Even Kabīra has clearly written about the Iḍā, Piṅgalā, Suṣhumnā. Nanaka has written, all these people have written about it. In the Bible also it is described that, “I will appear before you like tongues of flames” what are these `tongues of flames', are nothing but centers.

Then Christ has said, “Those who are not against Me are with Me." Who are those? He was born in such a horrible place that He had only four years of preach, hardly. Otherwise, there was struggle, struggle, struggle. And twelve fishermen who did not know how to write, you can imagine. I had six very well educated Englishmen for four years and I was breaking My neck and theirs too to get their Kuṇḍalinī up there.

So you can imagine [laughing] the plight of Christ struggling with these twelve people for four years.

Now, when He is no more, then everybody has become a Christian. To Me it's a surprise to see this, really. When He lived, when He was crucified, it's a different story altogether. You denied Him. Everybody denied Him. But the false are always accepted. But no more now. If you try to accept false people, you will suffer. You will even suffer physically. Mentally you'll suffer no doubt. You feel very restless. But also physically you will suffer and you'll have to come to the truth because God is anxious that you should get your Realisation. You should enter into

the Kingdom of God because you are the greatest creation of God. And if you don't enter into the Kingdom of God, He's not going to be happy. His creation will lose its meaning. You have to find your meaning which you will find. But be open-minded and get it within yourself.

As you will know the subject matter of Sahaja Yoga is very vast. And I must have given at least 400 lectures by now in Caxton Hall alone apart from everywhere that I have been travelling. And in this short time I can only cover few points here and there. There is a French man who has written a book about Sahaja Yog, but we do not release it to people who are not yet realised because the first state is of thoughtless awareness where you become thoughtlessly aware, but you can cure with that condition.

Kuṇḍalinī has to pierce. Of course, you start feeling it, nicely, but still you have to reach the state of doubtless awareness, which is called as Nirvikalpa Samādhi. Unless and until you reach that state, it's dangerous.

So there are certain secrets of your own being are not to be divulged.

Like Christ said, “I'm the path, I'm the light” or something, people crucified him. They could not bear that a human being could be like that. They could not bear it, too much for them, a carpenter's son? Till He got resurrected, His own disciples would not believe Him.

So certain things are told to you when you really master this art of Kuṇḍalinī awakening and then you will know much more. Still there are many lectures, which are taped and are there. But listening to them is not going to

help you. By reading, it's not going to help you. You have to become, you have to become realised.

There is no organization of Sahaja Yoga. You cannot pay for it. You cannot become members and think I'm a Sahaja Yogi. You cannot certify yourself. You cannot wear a particular dress and say that I belong to Mātājī, nothing of the kind. I do not recognize anyone of them. Neither God will recognize those who just say that “I'm this and that." God does not recognize your clothes. He recognizes your being.

And that's what is to be recognized by you also that you become that. Rise in your own glory, rise in your own reality and enjoy it. That's the most enjoyable thing for which God has made us an instrument. And let this instrument be put in connection with the mains. That's what has to happen. Is the easiest thing can happen and has happened to so many and should happen to you in this beautiful place Brighton.

May God bless you! Yesterday I saw some people asked questions and they're quite good and sensible but one was a foolish man, doesn't matter, forgive him. But if you have any questions you can ask Me. But not too many but sensible questions that will help others. And you must know that you are not the only person who has come here. There are so many who have come here from all over the places and if you have any questions, you should know that it should help others and not to disturb them and trouble them. Just ask the question if you have any.

Question: *[UNCLEAR]*.

Shri Mataji: How do you proceed with...?

Seeker: [says something].

Shri Mataji: What did he say? Eternal hell? Now, why you are interested in hell, Mister? You said “hell" or what?

Seeker: [says something].

Shri Mataji: Ah...

Seeker: [says something].

Shri Mataji: Why do you want to talk of ugly things My child? You read William Blake. He is the best. Ah, So great. He has described complete Sahaja Yoga in His book Milton, complete. Even up to a point where we'll have our ashram Lambeth way, up to a point where I will come first and live Surrey Hills.

Such details He has described. He's also described hell and the future of the people who are supposed to be very clever. It's tremendous. You read Him. In us it is there. It exists. But you are seekers. You should think of eternal life and not of hell. That you can get very easily. You can take two running jumps and go there. [Laughing.]

Seeker: [says something].

Shri Mataji: Who are...?

Seeker: [says something].

Shri Mataji: No. You cannot force. You have been given your own freedom.

So far in evolution there was no freedom given to you. If you do not want, nobody can force it *[UNCLEAR]*, very difficult.

Even if there is a subtle denial, it's very difficult. Today I had a bad time with someone like that, I was trying to push someone up and the thing was falling on Me back again [laughing]. Oh. Of course, I'm your Mother. And as

a Mother, I have tremendous patience and love and understanding, too much. In that love, I try to convince. I'm trying to persuade, to counsel in every way possible.

Sometimes I go to a very great extent to make people understand. But ultimately you have to ask for it. They will all come.

These are mediocres. Once they see you have crossed the ocean, they'll come. They want others to have it first. They are not the ones who will jump first to do it. They are mediocres. Don't you worry, lot's of them will be coming. Like one fish came out of the ocean then maybe about twelve followed, then many but later on shoals and shoals of them. In the same way it will happen.

First of all you establish yourself within yourself. You become a good Sahaja Yogini. Your own life will transform others. Now we have somebody here who is a Jew. His life was completely transformed.

He was a rebellion, he was this, that. He would not talk to people, sort of thing, a very nice honest man, very dynamic. And when he got transformed, his sisters and his mother and father who was very well versed in all Jew, this thing, literature, got Realisation. They came to Sahaja Yoga and this gentleman is now willing to write, I mean he wants to write something about Kabala, the relationship between Kabala and Kuṇḍalinī and we were discussing it. There is a gentleman from Algeria here whose story I told you yesterday and there are so many Muslims. His own family, his father came to see Me, mother came to see Me. Actually his mother wanted to go to Mecca.

So he said, “Why do you go to Mecca? Now Mecca is in London. Mātājī is not in Mecca." England will be a Jerusalem. Remember that. I've come all the way from India to do that. Let's see how the English are going to behave towards it. The river Thames has to become the Ganges. This is the heart of the universe. England is the heart. But the English, very difficult. Six people, can you imagine, for four years? Once they get it, they are beautiful. They are the best young people in the whole world, no doubt, rather difficult to begin with. They're very sweet. Beautiful they are. Actually they are overgrown, I think. But when they find somebody much overgrown than them, then they are all right, over-read, scholarly, nice people. Takes time for intellectuals to understand this. This doesn't matter, it works out.

They asked Me a question in your radio, “Which country you find the most difficult?" I didn't want what to say it. [Laughing.] But the difficult ones are the best. Like I would say the diamond is the hardest stone, isn't it? But it's the most valuable. It's like that. Believe Me. I mean, since the last seven years, I've spent most of My time in England. Of course, I go to India, I've been to Australia. Australia has been very fast, very fast. They are simpler people. Americans are shifty. I'm going to America also. But it will circulate through you people, I can tell you, because still people think, British are wise, wise people. Let's see how it works out. But still I cannot force. Again, I will tell you whether you are British or anything. I cannot force you to get Realisation [laughing]. That's one thing cannot be forced. Actually, you have to ask for it. This doesn't break. Sahasrāra doesn't break, if you have not

asked. This goes down, it doesn't break. You have to ask for it in all humility. That's very true.

You don't have to pay anything, but you have to ask for it. You have to knock at the door. Door is the Christ. You have to pass through Him. But you have to knock at His door. He won't open the door unless until you knock. This is the door of entrance.

Is all right? Is there any question? One more, if somebody have, please. Yes My child?

Seeker: [says something].

Shri Mataji [aside]: What does he say?

Sahaja Yogi: [repeats the question of the seeker].

Shri Mataji: Is a very good question because you are a seeker. There are no practices as I said. It's spontaneous. You see, now see this light is not enlightened, all right, but is ready. What practice do you do to enlighten this, nothing. Bring that light near and it gets enlightened. It's like that. You'll get your Realisation here just now. I tell you how to do it. Because these fingers that you have, have all these centers left and right, seven of them, five, six and seven. I mean you place your hands towards Me now because I'm here. Just like this. And close your eyes just close your eyes. And the Kuṇḍalinī spontaneously rises. You don't have to do anything. But when you become realised, when this power start flowing through you, then you have to know how to manoeuvre it, how to raise it, how to keep it there.

Like this one, we buy from the shop, all right? And then you put it to the mains, it starts working. But you have to know how to maintain it, how to manage it. That's the

knowledge you have to know later on which is called as Kuṇḍalinī Yoga, is a knowledge about Kuṇḍalinī. But otherwise it is spontaneous, `Sahaja', means `born with you'.

It's just like sprouting a seed when you put it into the Mother Earth. It is absolutely spontaneous.

Everything that is living is spontaneous.

So there are no practices as such before Realisation. After Realisation, you have to know how to maintain it. And we have a nice center here. You can find out. It is 31 College Road.

[Aside:] Is it she staying there? And also they have now started a little shop for people because that was a very good way of contacting people. I don't know the address of the shop or any of these places. There are many places here in Brighton.

We have got Sahaja Yogis who are very good. They know all about Kuṇḍalinī they are just like you to look at. They are very normal people. But they know about your Chakras, they know about themselves and they can tell you how to preserve this Realisation. All the knowledge will be yours. Because now the light is within you, you can see also for yourself. And by practicing it, you'll get it, you don't have to pay for it, nothing.

So just know you have to just put your hands like this. But later on you must know that it is to be maintained and that's a very, very important thing which people miss. Now put your hands like this, just like this., And close your eyes., As I said, you have to ask for it. You have to ask for your Realisation.

You have to ask for your Spirit. Let your Spirit come into your conscious mind. `Mother, give me my Self-realisation.' You have to ask for it. You have to humble down. You should not be obstinate. One thing in Sahaja Yoga, those people who are obstinate or identified with something that is obstinate, it won't work out. The Kuṇḍalinī will not stay there. You are obstinate with yourself. It's not going to help you. Don't be obstinate. After all you want your Self-realisation, isn't it. That's the most important thing.

So don't be obstinate about anything. Just let it happen within you. Just let it happen within you.

If you have been obstinate, how can the Kuṇḍalinī rise? Put both the feet on the ground properly and sit absolutely relaxed.

Now the first thing you feel is a thoughtless awareness within yourself. If you have anything in your neck, please take it out. I think it stops here. Anything in your neck, please take it out, doesn't help.

These material things always catch, better take it out. It's better. It's better take it out, because your Self-realisation is more important than anything else, isn't it? Better take out anything that you have in your necks. Any jewelry or anything you have, please put it in your pockets. You see it has attachments, it has problem. Put it in your purse or put it somewhere. It helps you. If there is any girdle or anything round your neck, some people have girdles here? Make it loose a little. Because that way, Kuṇḍalinī rises by itself no doubt, but if there is pressure on the spinal cord, physical pressure then it *[UNCLEAR]* sometimes. Hah, now see, much better, much

lighter on the Viśhuddhi. It's very relaxing. First thing that will happen is relaxation.

Now you have to ask for your Realisation. It has reached the point, but it's not breaking through. Just ask for your Realisation. Can you take the baby out? You see, people get diverted. Better now. Let your attention be loose. Don't put it concentrated on to any particular point, please. Keep it absolutely loose, please. Put both the hands like this, like this. You have to forgive, forgive others. Say it thrice from your heart, `I forgive anyone.' Don't say it is difficult. Just say. `Mother, I forgive everyone.' Even your horrible Gurus just forgive them. It's all right. Forgive yourself first of all. Don't feel guilty. Forgive yourself. And forgive everyone, please. Say, `I forgive.' Then, without feeling guilty, again I say without feeling guilty say that, `If I have done any mistakes, please forgive me.' You have to... This is Lord's Prayer. Imagine Christian nations will catch the center of Āgñyā much more than anywhere else. Just imagine. Ask for forgiveness rise. That immediately say that, `Mother, I'm not guilty.' Because this builds up. It's a very big fashion in the West to feel guilty for nothing at all. Say Mother, `I'm not guilty.' Please say it again.

Say it thrice.

Just go on saying `I'm not guilty.' Heat is coming out of you.

So much guilt you have built. That's why the gentlemen was talking about eternal hell I believe. You are here to enjoy the heavens and not to go to hell.

So don't feel guilty. Now you can put your right hand on your heart and left hand towards Me and ask a question,

please, `Mother, am I the Spirit?' Ask the question, `Mother, am I the Spirit?' Ask the question. Again, ask the question. Ask thrice, `Mother, am I the Spirit?' Going on asking you'll find the Cool Breeze will flow into you, left hand, when you ask the question. Now put your right hand towards Me and left hand on your stomach and ask a question, `Mother, am I my own Guru? Am I my own master?' This is to neutralise all Gurus. Just say, `Am I my own master, Mother?' Ultimately, you are your own master. You are your own Guru. Now put both the hands towards Me. Close your eyes and ask for realisation, `Mother, give me my realisation and establish it.' Say it thrice.

Aham sākṣhāt Moksha Dāyinī, Aham sākṣhāt Moksha Dāyinī, Aham sākṣhāt Moksha Dāyinī.

Aham sākṣhāt Nirmalām, sākṣhāt Nirmalām, Sākṣhāt Nirmalām.

Aham sākṣhāt Ādi Shakti, Aham sākṣhāt Ādi Shakti, Aham sākṣhāt Ādi Shakti, Aham sākṣhāt Ādi Shakti.

Aham sākṣhāt Kalki, Aham sākṣhāt Kalki, Aham sākṣhāt Kalki, Aham sākṣhāt Kalki.

Aham sākṣhāt Mahākālī, Mahālakṣhmī, Mahāsaraswatī. sākṣhāt Mahākālī, Mahāsaraswatī, Mahālakṣhmī, sākṣhāt Mahākālī, Mahāsaraswatī, Mahālakṣhmī.

Aham sākṣhāt Moksha Dāyinī, Aham sākṣhāt Moksha Dāyinī, Aham Sakshakt Moksha Dāyinī, Aham sākṣhāt Moksha Dāyinī, Aham sākṣhāt Moksha Dāyinī, Aham sākṣhāt Moksha Dāyinī, Aham sākṣhāt Moksha Dāyinī, Aham sākṣhāt Moksha Dāyinī, Aham sākṣhāt Moksha Dāyinī.

Aham sākṣhāt Virāta, Aham sākṣhāt Virāta, Aham sākṣhāt Virāta, Aham sākṣhāt Virāta, Aham sākṣhāt Virāta, Aham sākṣhāt Virāta, Aham sākṣhāt Virāta, Aham sākṣhāt Virāta, Aham sākṣhāt Virāta, Aham sākṣhāt Ātmā, Aham sākṣhāt Param'ātmā, Aham sākṣhāt Ātmā, Aham sākṣhāt Param'ātmā, Aham sākṣhāt Ātmā, Om sākṣhāt Param'ātmā, Aham sākṣhāt Ātmā, Aham sākṣhāt Param'ātmā.

Aham sākṣhāt Brahma Shakti, Aham sākṣhāt Brahma Shakti, Aham sākṣhāt Brahma Shakti, Aham sākṣhāt Brahma Shakti, Aham sākṣhāt Brahma Shakti, Aham sākṣhāt Brahma Shakti.

Ask any absolute question if you have not *[UNCLEAR* felt] vibrations. Like you can ask question, `Is there God?' Ask thrice. Hmm, it's there. Are you feeling? Good. Those who are feeling the Cool Breeze please raise your hands, those who are feeling it. Those who are not feeling need not. Those who are really feeling please raise your, now, those who are feeling, Sahaja Yogis also, please raise your hands.

All of you. Good. All the Sahaja Yogis should raise. Yeah.

Who is she? Are you a Sahaja Yogini? Are you taping Me there? You can't. I'm sorry. No, please.

They are not allowed. Is she with you? Ah? Audience: *[UNCLEAR]*.

Shri Mataji: Ah? It's all right. Is it? You see because these people now in the, in India have started a new thing that nobody else but a Sahaja Yogi can tape, all right? Audience: *[UNCLEAR]*.

Shri Mataji: It's...

So she can't. You can have the tape. You have taped it? Audience: *[UNCLEAR]*.

Shri Mataji: All right. I'm sorry you'll have to give the tape because under law we cannot. You see there is a sort of a thing they have passed and they have told Me, “Mother we'll not allow anybody to tape." So, I have agreed. I'm sorry. Because there is a certain protocol about these tapes and if it is not used with tapes, people suffer.

So we would like only Sahaja Yogis to tape it. We found out such things happening and we don't want people to suffer for nothing at all. There is a protocol.

Those who are not feeling Cool Breeze raise your hands. Raise your hands. Please.

Contents: 1981-07-12 **Śhrī Kṛiṣhṇa Pūjā, Increasing Collectivity, Gillian's House, 11 Vallance Road, Hove, Brighton, UK**

For attention, two centers, which is very important for Sahaja Yogis and also as the situation is, one is of left Viśhuddhi and one of heart itself. Just now when I was coming, I knew there were lots of left Viśhuddhis everywhere and in the car also I felt the same thing. I did not know what to do. Because there were people who were thinking, “I wish we had done this and that” and I was just waiting for a chance to break it, you see. And then suddenly I got a chance and I made a fun of the whole thing.

The combination between left Viśhuddhi and joy is quite a lot. Left Viśhuddhi is also of two types.

One is where people do not feel guilty. Indians will never feel guilty. Seldom will you find an Indian feeling guilty.

Seldom, that's not in their character. I mean they are adamantly not feeling guilty. Can you believe it! Even if they have done wrong, they will go on shamelessly. You'll tell them, then they will take another course. Then you tell them something, they will go in another course, but they will never change. They are very adamant, extremely adamant people. Only thing is if, somehow or other, you manage to break their adamant nature, then they will come around. Otherwise they go on.

The another thing is the Western left Viśhuddhi. Whatever you may try, they will get into guilt. You make them laugh, you tickle them, you joke with them, make them feel nice, [but still] for small, small things they will start feeling guilty. I mean that's also another adamance! That, try to understand that what guilt can we have.

Firstly as Indians are, they never commit mistakes. I mean, if you tell them anything, they would say, “Why do you blame me?" I mean, they'll never take a blame of anything upon themselves.

Somehow or the other it is, maybe, because they have been slaves for three hundred years, this kind of a thing they have developed within themselves that, if you take the blame, you are punished.

So best thing is never take the blame and never fall into that trap you see. It is a kind of a egotistical left Viśhuddhi you can say, a type of. But the another one is incurable, because the first one cures itself.

Anybody who is like that you say, now supposing you say that “you should not do this!" then the person will say, “All right I'll do something else." Then I will recede. I will

do this. I will go away. I will do this. But they will never give up their habits. That's one type.

Some of you have that kind. Very few but have. Now as we are here to improve ourselves and grow more, we have to understand how we do it.

Not to find excuses. It's very easy to say, to say, “Oh my health is not good, I am not good for this, I am a bad person” all sorts of things. It's just finding faults with yourself. For what, I mean, the second type of left Viśhuddhis are, just because that's only the way you can escape yourself. I mean, the net results of both the Viśhuddhis is that you do not achieve anything. Isn't it? One person can say that “No I have done nothing wrong, you see I will go on like this” and that person will keep quiet, reserved, won't say anything, but will be fast there. Will not smile, laugh you see, lose collectivity. But what is the gain? I mean, you are not going to carry on with these frivolous things all your lives, are you? You have to go further and where have you to go in the witness state? You must go to the witness state. Unless and until you witness the whole thing, you do not gain and how do you witness? By seeing the futility of these kinds of angularities you have got. Just witness the drama. Just witness yourself just as an actor. Just see these things are happening. All right.

So, why should you worry about these things? You should love the other person. You should be in a loving mood and a happy and joyous mood. You should not worry as to what is going to happen to yourself or to others. Witness the whole play as a detached person. You go on witnessing it and the way it develops, you will be a very

lovable person having collectively. Of course this witness state can be also hampered by some people who are egoistical. We have in Sahaja Yoga some 3-4 people who will remain egoistical whatever I may try, I think now. See, they are very difficult people. They are unpopular. No one likes them, sort of people. They don't understand that collectivity is important. They'll find faults with everybody but not with themselves. They go on like that.

Sometimes they improve a little, again they go down. But, we have to witness all of them. It never justifies your behaviour. Supposing somebody is like that, take an X Y Z is like that, is difficult, he doesn't have collectivity. Say, the position is like that, you see.

So now what should be your attitude? Should you get affected by that. Not at all. If you are a witness. Should you get enamoured by that or caught by that or become like that? Not at all, because you are a collective being. What is the third thing you can do? Can you tell Me? With such a difficult person, what will you do with such a person? What should we do with such a person? If there is a difficult person with us, there are some people who hate. They hate such a person if he is there, we cannot perfect, we are not supposed to perfect. Are we perfect? Then what should we do?

Sahaja Yogi: We should love him even more.

Shri Mataji: Yes, that's true we should love, but sometimes he may misunderstand your love. Not only that but he might become more sort of aggressive because he takes your love for granted. What should the Sahaja Yogis do? Sahaja Yogis: Shoe beat.

Shri Mataji: Yes that's one of them. It's very simple, very close to you, which you forget.

Sahaja Yogis: Work on him.

Shri Mataji: What... Alright. But still simpler. What is it?

Sahaja Yogi: Put him in bandhan.

Shri Mataji: That's it, but even simpler than that.

Sahaja Yogi: Ignore him.

Shri Mataji: That's your human style, not Sahaja Yogi style...

Ray Harris: Tell him your not going to stand for his nonsense.

Shri Mataji: That's again human, everybody does that... What is the speciality of Sahaja Yogis? Now, Gavin is using his brain.

Shri Mataji [laughs and says]:... Use your heart.

Linda: Pray to You that everything will be all right.

Shri Mataji: “That's it, that's it” she said it. “Leave it to Me” she said it. That's how Linda has achieved, so much. Leave it to Me. If you believe in Me, then don't worry, leave it to Me what ever I say, whatever I say, how to treat that person, just listen to Me. Leave to Me. If I am available you can tell Me, but leave to Me. I know everything, just leave it to Me and it can be worked out. As simple as that.

Sahaja Yoga is very simple made easy, absolutely made easy, but still we trust ourselves more, isn't it, than the Divine. That's what everybody else does, but for Sahaja Yogis it is important that [they] leave it to Me. I know how to manage. I know how to punish and also I know how to save and I know how to love.

So leave it to Me. You may write a letter to Me also which I may never read. Doesn't matter, you may pray, that's the best way. Things work out better. Where is Peter [Pearce]? Has he come? Linda Pearce: I am afraid, Mother, I forgot betel leaves; he has gone to get them from Pam's house.

Shri Mataji: He's gone to Pam's house [Pamela Bromley], alright, it's alright. Forget it! If there are no betel leaves it doesn't matter. There are so many other leaves here which can be used. In India it's all right, betel leaves. Why in England? Maple are the best. I love the Maple. You have Maple here? This here. You get these are beautiful ones. Aren't they? I love them. Your Maple trees are beautiful.

So, now, how do we make ourselves all right with this guilt business? Feeling guilt. First of all, let us see the people that's the main problem, I think is of feeling guilty. When you start witnessing yourself, you'll start seeing how your mind becomes subtler and subtler, as far as the guilt is concerned. First it will start guilt. “Oh I should have not said this to someone” or all that starts. By that actually the another person does not know also, that you have said something harsh. But you just think that, “Oh, I should not have said this or said that” and you create a barrier.

So if you witness that this is my mind which is playing a trick on me and just trying to cut me off from that person. Many relations break only because of feeling guilty about things. If you could get over this understanding that never keep anything in the mind

about a person, no reservations then you will be surprised there won't be any guilt in your mind.

All the time your mind is pouring these ideas into your head. You [should] go on denying them. They'll become subtler and subtler. It will work to this limit like, “Oh I should not have done this to Mother." It comes to that point. The other way of the thing, you see, praying to Mother and feeling guilty about it.

“Ah I should not have put my feet towards Her. Oh God! I have taken Her shawl, I should not have done this, I should have done that” these things are not child like. You have to be child like, innocent. Nothing is important. Nothing is [more] important than your love. I mean, you are not doing it deliberately. If something is done by mistake, you should not feel bad.

For example, I told Pamela [Bromley] at a very subtler level, that she can use My bed after three days.

I mean, she had been using the next day. All these years, nothing happened. But I am supposed to tell her this because there are Ganas who are waiting there and they may harm you. But Indians, if they do this, then they are really harmed immediately. Like Mrs. Pradhan she was thrown out of her bed thrice.

She did not know what was happening. She was fast asleep she was thrown out. Then she got up and got onto the bed. Again she was thrown out. Then third time she was again on the ground. I said, “What is happening here?" She said, “I don't know.

Somebody is throwing me out." I said, “Oh God, that was My bed, you slept in My bed. I am sorry." I said, “Now you come and sleep here." Then she said “now I am not going

to sleep on that bed Mother, because you have slept on that so I am going to sleep on the ground." But they know. Indians know these things. They understand the auspiciousness and when they cross it, they are more punished than you people are. Very badly punished. Because you are innocent.

You do not know about it. But I have to tell you that you do it like this.

Now if something has happened, then If I say, `Oh you should have done it,' then immediately the guilt falls on you.

So normally I take proper care to tell you before it starts.

So that at least it doesn't have the after effects because I don't want that you should unnecessarily bother about useless things. These things become important when you have the knowledge of it. This is what is so great about Divine. You see supposing you put hand in the flame, you will burn, isn't it? But after getting realisation it's just the other way round. If you commit mistakes and you do not know about it, then you are not harmed. But knowingly if you do something, if you know and you forget then you may be harmed. Thus you will realise that there is a Divine hand which is guiding you and looking after you. Unless and until you learn how to witness the thing, you can never enjoy life.

So your witness state must be improved.

Now what goes against witness state, in the west? We'll see the Western point of view. The first of them is that we have not heard of Kṛiṣhṇa very much before. I mean many people never must have known about Him.

So we are more identified with Christ. There cannot be like that. In Sahaja Yoga you have to be identified equally with everything. You cannot be identified with your eyes more than your nose. Can we? I mean we need both of them, we can't do away with any one of them. It's like that.

So, everybody is equally important and harmonizing and they are just one. They are a unity. We cannot understand that unity because we are not perfect ourselves and we have never seen such unity in life. I mean no two persons in this world, that I have seen so far, who are that united as all these persons are united within themselves.

So, if such a unity is existing between them, if you try to dis-unite them, they themselves get angry. They don't like it. It's like if you try to pull your hair the head doesn't like it, the body doesn't like it, no one likes it. In the same way they don't like it at all and both of them get angry. You must understand them in their right perspective.

In the West people have not realised much about Kṛiṣhṇa, nor do they respect Him as much as they respect Christ. But Christ doesn't like it. That's why you catch on Āgñyā. The combination fits in and also Viśhuddhi is catching Viśhuddhi,Āgñyā catch is the worse thing I feel sometimes, because in between these two lies the Heart. You can imagine what a granthi it would be in the heart.

So you have to develop that love for Kṛiṣhṇa and understanding about Him. Anybody, anything says against Kṛiṣhṇa, they are saying against Me. I know for definite, it is Me only. But anything anybody says

anything against Mohammad, I will stand up and I will really be angry and furious. If they say against me, as I am today I may not so much because they don't know about the other person.

So you have to understand that you have to be united. Now those who have been Hare Kṛiṣhṇa people, they don't want to hear about Christ.

Their Guru has told them, “Don't worry about Christ." So they don't want to hear about Christ.

There's another type who do not want to hear about Mohammad, but Sahaja Yogis must know that we must develop the proper understanding of Kṛiṣhṇa, if you have to have this. Now you must know that He is the Primordial being. He's the one who is the whole. You have to become one with Him. He is the complete awareness, the Chitta, complete. Now we have to become one with Him.

So first of all collectivity has to be developed. Another reason why Christian nations are ego-oriented, is because they have no sense of collectivity within themselves. They are very individualistic, you see.

They must have their own bathrooms, their rooms painted. I am told that the Warwick road people are very busy painting their rooms and things. I mean, “This is my daughter, this is my sister, this is my wife, this is my husband, my my my my my my” goes on morning till evening. There's no sharing at all.

Collectivity is very poor. They can't understand that we can share everything with each other. And when it comes to sharing with such people it happens that they spoil. For example, you call people or you give them something

that belongs to another person, they will spoil it. On the contrary those who are people who are collective, when they go to somebody's house, or if they have somebody else's things, they'll be more careful about them than their own.

Like Patricia has been asking that, “Mother, you come and stay in my house because you want to shift from Your house, will be a good idea." When My grandchildren were here, we didn't want to go there, because they may spoil her house. Then I will now, you see, sort of, there's a hesitation, thinking that we should not spoil her house. I mean if we are living in this house, we are spoiling it already. But we don't want to spoil that house. You see this kind of a feeling should be with you that, by going to somebody's house you should not spoil [it]. But if you go there, for example, now we are in say Pamela's house. Do we understand how should we live in that house? I've already seen 3-4 things broken there. Why? Because you have no collectivity, the understanding that we should not look after our things. You see, we look after our things more and then we don't look after other's things. I tell you if you start giving up looking after your own things, you will start looking after other's things.

If you have to grow in, grow in Sahaja Yoga, first thing is we must grow in collectivity. We are worried more about our feelings. If somebody says something to us, we will go and beat that person, but we don't mind about the feelings of others, then collectivity is less. And this is one of the drawbacks. I think the ego developed in this country more, much more because there was no existence of Kṛiṣhṇa felt at that time. If people had felt

his existence, they would never have gone that far, because they should know that we are part and parcel of the whole and we have our own limitations. We cannot go beyond that. He is there, we have to achieve that. Why because Indians were not conscious of Christ. They went on with their Karma theories, that those who are suffering have to suffer and those who have to do this like that, they said that, “Yes, those who are born Brahmins” they thought that “Oh we are higher people and these people have to suffer." In any way both are monster ego.

So we have to understand we are Sahaja Yogis. We are people responsible for changing the whole world, transforming the whole world into a beautiful place.

So we have to change ourselves. We should not find any excuses. We should decide that whatever may happen, we are going to change ourselves, ourselves and not others. Even if that person is your brother, sister, wife, husband, you should change, not the other person. If you start changing, you will set in motion this thing. While many people just don't want to change, just don't want to change, they go about with it. Every time you talk to them, they are like that. What are you doing about it? You have to work it out.

So for Viśhuddhi, I would say that you should see the collectivity of Śhrī Kṛiṣhṇa. He married 16,000 women. Now people might say “Oh God that's too much!" And He had five queens, you see. Actually these 16,000 women are nothing but his 16,000 powers. Now he could not have Sahaja Yogis as His children you see. He was very young, so He thought of this trick that let His powers be

born as women and He will have them as wives and it was all a big drama. And the five queens are the five elements who incarnated. Just to use these five elements, He had them as His queens. It's a story, a very secretive story and one has to understand in that line.

So His collectivity was so great. Nārada was the one who used to create problems you see. He went and he told, he went and told, one of the wives that, “Oh this Kṛiṣhṇa, He does not love you, He only loves Rādhā. You are under wrong ideas, that He loves you. He just loves Rādhā. He does not love anyone.

She's the one He really cares for." So they got jealous and they went and told Śhrī Kṛiṣhṇa that see we think that you only love Rādhā and your just be befooling us. And we are not going to be your wives anymore the way You are. In your heart of hearts You love Rādhā." So He said, “Who told you that?" They said “Nārada." He said “Alright. I know this Nārada!" So Nārada came to see Śhrī Kṛiṣhṇa and Nārada, then heard a great scream from Śhrī Kṛiṣhṇa. Nārada said, “What has happened." He said, “Oh a terrible pain in my stomach, oh no terrible pain. I just can't get over it." So Nārada got a fright and he said, “Now what should we do? You better tell us the medicine." He said if you can give the dust of your feet for Me to drink, I'll be all right. See the tricks of the witness.

So he said, “Oh God!" Nārada said, “I can't give because I know He's the Primordial being. I can't give the dust of my feet for Him to drink, that would be such a bad thing to do and I will have all the sins of the world upon myself. I am not going to do." He said, “I am not doing!" He said

“anybody, anybody who thinks is my bhakta can do it and you can ask My wives, that's a better idea." So Nārada went round. He said “Oh He is in terrible pain, why don't you give the dust of your feet?" She said, “No, Nothing doing. You see as it is He doesn't love us, in His heart is only Rādhā and He wants us to give the dust of our feet, we are not mad. We will have no Puṇyas, we will have no good deeds for us and what's going to happen?" So, Śhrī Kṛiṣhṇa said, “If you cannot give me, then what am I to do now? I have got terrible pain. And somebody has to do it." So Nārada said, “What do you suggest yourself?" He said “You go and ask Rādhā, she's the only person left now." So he went to Gokul and Vrindavan, that area has got the dust of yellow colour like pollen, the colour of a pollen. And he went and told that “He's got a pain in the stomach and now what to do?" She said “What did he say?" He said “If give the dust of your feet, He will all right." She said “Take it, take it, take it. Just now you take it!" He said “Aren't you worried?" She said “About what? He's the Primordial being!" “You give Him your dust. What will happen?" She didn't feel guilty. She just said “It's all right take it out." And he scraped some of the dust. He said, “Aren't you worried, you'll be losing completely in your Puṇyas and all that?" She said, “Oh, don't you worry." And she said, “He is the One who makes Me do all the sins and He's the One who makes Me love others and He does everything. I'm not bothered it is his lookout. If He has asked for it, better take it." So he went to Kṛiṣhṇa. The beauty of the story is here. He went to Śhrī Kṛiṣhṇa and told him that she has given the thing. He said “Bring it bring it!" and He drank. And he

said But I was surprised at her answer that it is You who do all kinds of sins and this and that. And you are the One who makes her to love others and what ever He does is *[UNCLEAR]*, She's not bothered about it. She's not worried about Pāpas and Puṇyas, she's not worried about sin and good deeds. She said it's He who does everything, I have nothing to bother, let Him do what He likes. If He wants it I'll give. I'm surprised she is not bothered.

So Śhrī Kṛiṣhṇa said, “All right, you just watch just now. Watch my heart." And Śhrī Kṛiṣhṇa opened His heart and in the heart was Rādhā sitting. It was a lotus and the lotus had the pollen and Her feet were touching that pollen. If Her feet are touching that pollen there then what is the Puṇyas and what are the apuṇyas? If Her feet are in His heart then what is to decide. See the beauty. The poetry of the Divine is so beautiful, it's so beautiful, if you understand the poetry, then you will never feel guilty. You are unnecessarily taking out thorns out of flowers. The beauty is so much, it's so beautiful it is, the whole thing is so poetic that, to understand that poetry, you have to cut down all these ideas of cursing yourself and saying bad things to yourself. Leave everything to the Divine, in full understanding and in full love.

You don't need much imagination for that. It's just when you go to your heart and see for yourself how much you have got. Just think.

When you think of your guilt, you should think: where were you? What was you condition? Did you ever expect that you will get Self-realisation sitting down in London watching Thames Television? And you got it, just think of

the blessing and the grace and forget about feeling guilty, just be joyous and happy and smile at yourself. There should be a giggle all the time behind the lips. When these things will happen to you, then you start feeling the joy within you. And that joy should be felt, it's just a play of the Divine which is to be seen as a play and not as something serious and a horrible thing which makes you guilty.

Now, no more you are going to feel guilty, but if you are doing something wrong, against Sahaja Yoga, by which you are bringing bad name to Sahaja Yoga, then you must immediately correct. Such people will be definitely punished whether they feel guilty or not. There's not doubt about it. But if you are loosing in collectivity, you better improve. There are many people like that. First thing they'll say, “I was never told, I did not know. He should tell me." Some people will never tell, you see this is the same style of people. Why not be open? Just open. You see flowers, they are only always on top of the tree. Do they hide themselves under the some roots and things? Only the creepers, horrible ones, like snakes and worms and all these things, they hide. Why do they hide? Because they can't face the beauty of sun. They can't face the beauty of collectivity.

So they hide and these scorpions they hide. Why should you hide anything from each other? Be open. Talk to each other openly, without any reservations.

I mean small things like people used to first grudge, “Mother she has taken away my soap!" And I would used to say, “Oh God look at these people!" “Oh I can't use that soap!" You see. Perhaps you have not noticed, I

have been using your common soap there throughout. I deliberately did not use My soap.

I left My soap down there so that you can use it for a different purpose. I play like this all the time with you. But you have to also start playing with Me, otherwise you will not be in the game. You will be left out, you will never enjoy and not only that you'll be misfits, but like the way the other fellow has asked Me that “How do you go to eternal hell?" I answered him very simply, I said “You can take two running jumps and go there!" Imagine the fellow doing that! It's like that.

So this is how we create our heavens and our hell.

Sahaja Yoga is not for people who want to go to hell. It's very easy. But to deny Sahaja Yoga and to defy it after coming to it and not to accept the verdict of Sahaja Yoga and to displease the deities is the worst thing one can do. Either you don't come, if you come, you have to obey and understand that these are the laws which are eternal and you cannot surpass them. You accept them, then you enjoy. What's the use of denying them? If you do not accept them you cannot enjoy yourself and you will create a hell for yourself and for others.

So today I say that let us open our heart. Just like the flowers, we have to come up the tree. Let us compete in giving more, being nice to others instead of criticising. And sometimes people come and tell Me, “Oh he did like this." I don't like it much. Unless and until it's fundamentally something wrong, you should not and I know how many people can carry on with others. That's very important.

So the collectivity must be brought in but your character itself should be such that people should say “oh she is very sweet" or “He's very nice and is nice to everyone." Then also they should say not only that but “They are ideal, the way they behave." Especially husband and wives, I have seen that some of them are very much appreciated, some of them are neutral type and some of them are condemned.

When you are married before Me, it's your moral responsibility to see that you really create a good relationship and do not hate each other. One should not judge by other norms like you see, “He didn't bring me a sarī" or “He didn't bring me a frock" or something like that. But we have to be ideals. I have seen either they are dominated or they do not want to get dominated or they dominate. There are only three categories. Wise are those who get over this category and make a beautiful thing out of it. That's a challenging point. And all such people who can take up the challenge have been married. If they fail, I don't think anybody will marry again, most of them may remain bachelors or spinsters or what you call them.

So it's not good. Those who are married have a great responsibility to be sensible, not dominating at all by any chance. Nobody has business to say `Don't do that!' Nobody! After Sahaja Yoga. Before Sahaja Yoga it's all right, after you're not to say, `Don't.' And you don't have to be also off-handed by doing everything that you want to do yourself. Both things are wrong. There should be combination and understanding. I think the married people have much greater responsibility than the

unmarried in Sahaja Yoga. Then the mothers and the parents are also very responsible people. They have to guide others how they have to live with each other. The norms have to change; it's not how much you are educated and what you know and efficiency. That's not important in Sahaja Yoga at all. How much you earn, all this is not important.

What is important is how you deal with each other and enjoy each other. How much capacity you have got to enjoy each other. And that's the way you really transform yourself into a beautiful joyous personality and others too. I hope the rain would stop and we'll have our Pūjā now.

So May God bless you, enjoy every bit of it, enjoy every bit of it.

[While leaving down the stairs, Gilly Grimshaw goes in front to make it sure that the carpet on the stairs is secure. Shri Mataji laughs and asks him what was he doing.] Gilly Grimshaw: [says that he is concerned that She might fall].

Shri Mataji: There's nothing you can do about it. If I'm meant to fall, I'll fall.

***Contents: 1981-07-16*, Public Program, A Great Chance, Meeting House, Hampstead, London, UK [Introduction by Dr. Spiro.]**

From amoeba to this stage and today the time has come to become aware of Him, of His powers with your spirit flowing in. You have to become your spirit now at this juncture. You must first decide and as soon as you

become that you are going to give up caterpillar state. That has to be decided.

So many have been realised, in this country and in so many other countries.

I wonder how many of them have understood that you are the flowers and how the flower has to be fragrant. Are you that fragrant towards others? Unless and until such a decision is been made, of course I must say the Grace of God is so great that despite everything people are getting their realisation. Imagine the Arch Bishop of black magic, who must have heard thousands of people is also getting realisation. Can you imagine! Tremendous things are happening I am amazed. How these things are working out, The Grace is working so quickly.

So many people are getting realisation. But I don't know really if it is going to give you the wisdom or not, but you should mature into the beauty of your realisation. You are still the same, then what's the use of getting realisation if you don't want to change. After all you wanted your realisation, just because you wanted to change. And it is the change of transmutation so that some of you has to die so that the beauty comes up. And if that is not achieved, that we have not achieved, the goal of Self-realisation. I feel that for all these years whatever I have seen is such a tremendous Grace flowing.

Thousands of people getting realisation in Indian villages. It's amazing, how things are working. It's fantastic, I could not believe My own self, when I saw all these things happening, but it's happening, believe Me it's happening. First we had horrible skeptical people all right, they were

questioning, doubting, this that, that subsided. But now this a new race of this egoistical people is coming up which has become so subtle that they also don't realise that still that caterpillar is hanging on to them.

To grow in Sahaj Yoga you have to understand that the age has come. About this star, when I read I was surprised, that it appeared the time when I was born, really surprising and it is a star that gives you this power of transmutation.

So maybe through this star, the Grace is working it out that you can achieve the transmutation, your evolution, your breakthrough and become that beautiful being which can adorn the kingdom of God.

May God bless you.

Should we have a experience with the determination, all the Sahaj Yogis also must determine. That for anything on the world we are not going to hurt other people. Nothing is more important than human beings. What Christ has said that you turn your another cheek if somebody slaps you in the one, it is for the Sahaj Yogis. All these things, He has said for the Sahaj Yogis and not for other people.

So we have to remember that we have to show others by our real transmutation and a quick one. It is so slow that the movement of the earth may be seen, but not, sometimes the movement of the Sahaj Yogis. It is that slow.

The pace is so slow.

You haven't got any place, you come down here, come here, there is a place here for you to sit down, come

along, here there is place. Of course those who can sit on the ground, come sit down. Mark, come along come here. You can sit here. Mark, you come here, I mean in the door you see, they are coming in here and sitting, you better sit here, be comfortable. Hari you come this side. Where is Regis? Ask him also to come down, come along, come here. Regis, just come forward. Gavin, would you like to come, there is a lot of room. It's all right. Now anybody can give Gavin a seat because the lady won't allow you to sit here. That's cool.

I am sorry there is no chart, otherwise I would have explained to you how this works out within us, how God has made us absolutely ready for our evolution, how it works spontaneously, I am sorry for that but I hope next time we will be able to put the chart and I will be able to explain to you. In any case you should get from these people, there are charts and things to read and to understand, how we are made, so beautifully and delicately within ourselves and how we jump into a new awareness. It's so simple, so spontaneous and so beautiful.

Will you please put your hands like this towards Me, close your eyes, its Cool Breeze is coming, no window is open. It is all right so that's from Me. Still on the...

It's going to work out with everyone. Just the hands like this. Now again I would request you to say that, `I forgive everyone who might have hurt me.' Just say because even when I was saying this, most of you have been thinking about how people have hurt you and not about how I have hurt others.

Now just say that I forgive all those who have hurt me. Thrice. Now without feeling guilty, without feeling guilty, this is very important, thrice I say, because guilty, feeling guilty, feeling guilty is an escape just you have to say ask God, to forgive you if you have hurt others.

Sahaj Yoga works on the power of love and all angularities and all the thorns that make this force, weak, has to be discarded. Unless and until you have got this force flowing fully within you, you cannot achieve any heights in your evolution.

So please ask for forgiveness, say thrice at least. If it is said about ten times it will be better but at least thrice. Sahaj Yogis should say twelve times, I think.

Now you ask for your Self-realisation with humility, paying attention to your heart, ask for your realisation. You are entitled to it. But humility is important because you are asking for something so great, that there should be some emptiness within you in which you receive it. If one is filled with vanity, nothing is going to help.

You should not feel guilty as I have said, or you can say thrice that, `I am not guilty,' it's better not to feel guilty about anything. Don't count all the so-called guilts. Please don't do that because after all you are made the temple of God.

You become first thoughtlessly aware. Means if you watch yourself there is no thought. Just watch within yourself there is no thought. You feel you have become blank and when the Kuṇḍalinī pierces through your fontanelle bone area, when you get your realisation, then you feel the Cool Breeze in the hand.

[Long pause.] How are you feeling? Good. Enjoy yourself. She's got it already. How are you feeling? In the hand, a little Cool Breeze? All right *[UNCLEAR]* just watch Me here, just watch Me a little, without thinking, just watch Me, put your hands straight, little bit straight like this, you see all these centers must be exposed, like this. Close your eyes, stretch your hands a little. You got it, Cool Breeze in your hands, have you? Very subtle. It is very subtle. Keep your eyes shut.

Start working out, it's a happening. It has to. It's good [laughs]. All those who have got Cool Breeze raise your hands. Yes great! It's all right. You are feeling guilty is it? Or just say, `Mother I am not guilty.' That's all. Just say that. What is there to feel guilty, you see? God is so great. He is ocean of forgiveness. What guilt can we have, what mistakes can we commit, we are nothing compared to Him, His love is so great. Better close your eyes. It will work out. Just say `I am not guilty.' It helps many people if they say. Will you say that too, `I am not guilty.' It helps many people.

People next to you... what about you? Are you feeling hot? And what about you? And she's got it.

Are you feeling anything in the hand? How do you feel? This lady. No? Watch Me. You have to forgive yourself completely. Now little bit close your eyes. Raise your Kuṇḍalinī. Now, we didn't have... watch Me *[UNCLEAR]*. Don't feel guilty, got it? Not yet.

Have you been to some spiritualist, some spiritualist? Horrible people, you know. They don't know what they are playing with. They are playing with fire, they have no idea. Horrible, it is very dangerous.

It works for seven generations if they try these tricks. You will be all right. Don't you worry? Put your right hand on the heart and ask for forgiveness that you went to these spiritualists, it will work out, keep your eyes open. Left hand like that, left hand like that, right here.

She has got it, Shinwah? Hmm, what about you? Are your all right? Still! Somebody can go and see.

These people now, you are all right? Good. Just here. Are you all right? Anna please work on this lady.

Are you all right, are you feeling any Cool Breeze? Little bit, just put her right to the left. What's the matter, put the right hand, it is all beautiful. She is enjoying. She is a born realised child. Rosy, how are you? You must always come and see Me, all right, see Me, I have so many children like you. Have you seen them? Have you seen all of them playing that side. Must go and talk to them. She is the only child you have? You came to Me before also sometime? Yes last week. Yes I saw you, I remember. Is there some new person at the back? There is lady there. Where? Let her come. Jamal, have you brought that Pluto thing with you? I wanted Gavin to publish it, it's interesting to see.

The caterpillars, all the caterpillars will have to go through metamorphosis and how do you do that you know? You have to hang them by their legs and pull it out. Mother laughs. Try, will be good idea.

Come for the first time? You've been before? Got your realisation? Great, then come down, sit down.

What's your name? Kasturi sit down, sit down there. Are you an Indian? Is it? You all look so alike to Me I don't know.

From the name is a beautiful Kasturi you know. The meaning of the word is ah There is a deer in the Himālayas, which has got a navel, which has got an incense in it, the most precious incense is that kasturi and the deer is not aware of the thing, that it is in the navel of Mine and it gets the fragrance, it runs all over the places to find out where the fragrances is coming from, where is it coming from and it is the navel. The same way we do run all over the places, it is in our heart, the spirit is there, the fragrant instead of seeing within ourselves we run all over. Yes, all right good raise it, raise her, raise her.

Good Malcolm, raise it, raise it, go on doing it, put it down and raise it. You see sympathetic, you put it down then you will work on, that's it. Hmm, What about you, how do you find? We must meet one day quietly before I go to *[UNCLEAR* Brisk] and discuss about this project because there is one Doctor Mutalique in WHO, who has admit to look into the thing, to see, how the things are. I don't know how to experiment with this things and what to do so. Let us work it out. He is the Head of the WHO in India. I gave him realisation in the plane and went back and some Sahaja Yogis met him. He is quiet is *[UNCLEAR]* because he has got the reports, *[UNCLEAR]*. He was quiet anxious to do research in this *[UNCLEAR]* but now I am here... *[UNCLEAR]*. We have to find out a way and a method to bring it on the experimental level so that we can talk to these intellectuals and these great scientists.

Contents: 1981-07-19 **Guru Pūjā, Guru Pūrnimā, Chelsham Road, London, UK**

Put your heart into it [Sahaja Yogis singing Jerusalem] and then you must say amen after that.

You see, it shows how William Blake thought of you people; and he represents that hope for England in this poem that I had about you people. As I had told you that: England is the heart; and the heart has to be first of all established, otherwise Sahaja Yoga is not going to be established.

Now the people who live in this country are least believing, I think, in William Blake as you all do.

[UNCLEAR]. [This poem shows] Very clearly what hopes William Blake had. He could see the vision very clearly and he said that England has to become the Jerusalem. In Sanskrit language it's called as teevtha. Teevtha means a pilgrimage place, a place where pilgrims come in. And this indication here, of this poem, which is so beautifully written by William Blake, shows that he saw the vision of Sahaja Yoga prospering in England in this beautiful manner.

But, as it is, this heart is so materially bound. There's so much of materialism that has come into our veins even. And we have to realise that we have to get it out of our mind, out of our body. It has gone into us so much, the materialistic approach towards life, that we have to really take a strong action against it. It's so much that anybody who comes to this country also becomes materialistic. Imagine [the] heart becoming a matter. Think of [the] heart becoming a stone. And today on a day when you are here to worship Me as a Guru. My desire is only one and that is that you all should become Gurus yourself. Now I have struggled for seven years here to build you

up and all the struggle that is described has been done single-handed to begin with and then so many of you joined.

But when you join Me you have to realise that you have to really transform yourself. You have to know that you are, first of all, realised Souls. Which, also, very few people really realise and are aware, I think, that they are realised Souls. They are not the other, mundane, type of people, ordinary people. They are realised Souls.

So as it is they have to get out off this shell in which they have been living. The ideas of securities, that you have had so far, come to you all from materialism if you study yourself correctly.

Everything is trickling down to you that is materialism. How many people read William Blake? How many understand him and how many believe in him? And then how many follow him? He is a lost poet of this country. After getting realisation, unless and until the people of England understand that they have to completely transform themselves into a new awareness of understanding that: you are now realised Souls, you are part and parcel of the whole and you are aware of it.

Firstly, materialism crawls into you in so many ways. Because there has been industrial revolution.

People have created many things. Matter has been comforting you and you got used to matter. You just can't do without it. A small thing say for example, you must have a paper napkin, or you must have a glove. This is the minimum of minimum. But see, how many countries use these things? How many people in the world use these things? It is not needed for the body. By

this over preservation of yourself and by this domination of matter upon yourself, you have really become delicate darlings, absolutely delicate darlings. Like if you go to Himālayas take it. I went to Bhowali and other places like Nainita. They are, all the time, colder than London and there are peaks which are, all the time, covered with snow and the people there never use shoes or socks, never. They take their baths everyday with cold water, every day! You'll be amazed every one of them, they have rosy cheeks, they are not pale, they are healthy people.

Their women folk carry all the wood, all the way up the hill. God has made your body in such a way that it can bear up lots of things. Of course now, suddenly, an Englishman cannot become a Pahadi, means a man living on the hills, that I understand. You cannot suddenly become that. But gradually try to give up certain things that you think so important in life. Try! One day it may pain, second day it may pain.

Because unless and until you make really great effort to get rid of materialistic body and mind, you cannot be alright. And this is the biggest stumbling block for the Western seekers.

You have to get out of that cocoon, as I said. The whole transmutation has to take place. Every time you ask anyone, he's catching still. How can you become Gurus? I mean your Guru can live in whatever conditions, as I told you the other day. Now there are some Indians here, ask them if they can wash their hands in washbasins with the water in it. Ask any Indian. They just can't do it. They

can't use paper only, they just can't live with the paper only. They just can't live like that. Impossible.

I can't think of one Indian who can do that. Even in the poorest conditions in England they cannot do it. They might have lived here for twenty-five years I can assure you, they just can't do it. They can't live without baths. You may tell them a hundred times that “you take your bath once a week” it's impossible.

Two weeks is out of question, they will die. Even if they have got lung cancer they will take.

But you have seen Me, how much I can adjust. Though all My life I've lived in India. I can live under any circumstances, I can live in Indian villages. In any circumstances I can live.

So the other day also I told you and again I tell you, first of all get out you this mala, this filth of materialism. Indians also become materialistic when they come to England. For them money is important, nothing else. They have no time for anything else but for money. It's a fact. Anybody who touches this land becomes money possessed. If you tell them that money's not everything they can't understand, they go mad. Morning till evening they are also running in the rat race.

Now you have to change, you have to come out of it. You have to stand out and see for yourself that you are no more one of these mad people who run after matter. And you leave each and every thing, every particle of it here and die; again you are born, again you are doing the same thing. You have to run away from comfort. You must learn how to overcome your comforts. You must train your body. Little noise here and there. Englishman, I

am saying Englishman because we are in England. Americans are much worse.

Any noise fifty percent would die with any blasting they hear. Just by hearing. They are so sensitive. I mean they have made their bodies, their everything, so sensitive that they are really dainty darlings.

And can you imagine, read the second part of it loudly. Second part of it you just read it. Where is the second part now? Gavin, just read it. Read it out loudly and see for yourself with these dainty darlings how am I going to do this.

Gavin: “Bring me my Bow of burning gold. Bring me my arrows of desire."

Shri Mataji: What is going to happen? You have no answer.

Gavin: “Bring me my spear Oh, clouds unfold. Bring me my chariot of fire."

Shri Mataji: Of fire? You can't sit even on a chariot. [Laughter.] Really! Because it shakes and you have to hold it tight and you have to stand erect with it.

Gavin: “I will not cease from mental fight nor shall my sword sleep in my hand. Till we have built Jerusalem in England's green and pleasant land."

Shri Mataji: I think better give swords into everybody's hand. Let's see how many can hold it straight. You see Sahaja Yoga is not a simple thing like dish washing. It's a very serious thing and on certain things you are very well equipped, but on certain things where you are not equipped, that must be sustained. Your strong points are your strong points so forget about them. Whatever are

your weak points, hit them there. I mean mentally you are very well equipped. If I have to argue with you I will give up. I really can't because you are very knowledgeable people. You have read all the books of the world, you are over read. You are too great. But, as far as your body is concerned, your body is a slave of matter.

In a way your mind is also a slave of matter.

So to understand that we have to be great Gurus, first of all a Guru has to go through a great discipline of self-emancipation, self-emancipation. Great discipline is needed. And the great discipline of self-emancipation is, first of all, we must get rid of the idea of comfort. You can't sit on the chair? Alright.

You can't sit on a particular chair? Sit on that chair everyday till that chair breaks completely. You cannot sit on the ground? Sit on the ground, everyday. You can't live without one thing? Try to do that.

That's how you make your body alright. Make your body your slave and not you the slave of the body.

Because if you have to become the Guru your body should be such that it should just adjust to everything that you want to do, otherwise what's the use? Imagine you have a car which you cannot handle, will you sit in such a car? You will bash yourself and bash others also and that's what you are doing.

One has to realise that: to overcome this material drag upon yourself, you have to work it out on yourself. Then, once you have controlled this, minimum of minimum, that you can sleep anywhere you feel like. Try to sleep on the ground for a while. That you may do for sun tanning

and people cannot resist all this nonsense because these are ideas put into you. They have exploited you. They have told you that: this should be done, that should be done, this is necessary, that is necessary. They have to sell their goods.

Try to sometimes fast. I have prohibited Indians from fasting, because what they do is to fast. At the slightest pretext they fast. I mean, as it is, there is a dearth of food in India, so they fast. What is the need for them to fast? But here it is necessary that people should learn to fast and should not get attracted towards food so much. I mean the attraction towards food, also, is a sign that your senses are just driving you mad, isn't it? Think of it. Now separate yourself from your senses and see how it drives you mad. First of all the body, then the senses we should attack.

The biggest enemy we have is our own tongue. It acts in two ways. One is the taste. The food, taste.

And the second way it attacks is the way we talk. Either we don't talk or when we talk we just hit. We cannot be kind. We cannot be compassionate. We cannot communicate our heart to anyone. Control your tongue. First of all try to control your tongue on those two things. You want to eat a cake then don't eat cake for a year. This is the only way you can train your tongue, I really tell you. Now if you say something harsh all the time, say you have a way of speaking some sort of an abuse, [then] try to change it. Try to change. Try to make your speech a sweet one. Make it a beautiful one, attractive.

You cannot be a Guru in Sahaja Yoga, I can tell you, with a sharp tongue. Those Gurus are finished.

We had Gurus before, they used to just sit with a big stick in the hand. To anybody coming, first they would give twenty-five nice ones. Still if the fellow would stick on, then they would say, “Alright now come closer to me." Then they may slap him twice. If he could bear that, I mean they could go to any limit of torturing their disciples, they would put the disciple upside down, in a well and pull him up and again dip him down, pull him and dip him down, eleven times. And still if he survived then he would help.

They used to take physical test. I mean their disciples had to be really wrestlers, very healthy people, having a lot of resistance and stamina, otherwise they would not take. And they said “Erya gabaliyatze Karma no ahe", “it's not the job for any Dick, Tom and Harry." Thus they would only select one person.

They would make him sit on the thorns or on the nails. Actually there were seats of nails. These people were made to sit on the seats like that. I mean I'm not telling you lies, you can find out. And they used to treat them as if they are on a suicide squad, absolutely like that. The determination had to be like that. Then they would accept them as a disciple, not as a Guru still. Then beating them nicely morning till evening.

You have heard of Mister Ravi Shankar, a great sitarist. I remember My father was a political adviser to the king where his Guru, Allaudin Khan Sahib, used to live. And I remember that day when I was in college and he was also young, might be slightly younger to Me in age, or maybe, I don't know what was his age that time. But he

was studying with this fellow, this Guru of his and we went there.

So My father was a great connoisseur of music and his Guru used to respect My father.

So he asked, that, “Why don't you play?" My father asked, to Ravi Shankar. He said, “Sir please” his eyes came out, he pleaded. He was so frightened! Then his Guru played. You see, he used to play on Mridangam [actually Pakhawaj] that's a kind of double tabla, a double percussion. He was a great genius, then he went away for something.

So Ravi Shankar crawled up to My father. He said, “Sir never ask me, before my Guru, to play. You see?" Then he lifted his hair and showed a big bulge was there. “You see, this I got yesterday for playing one note [wrong]. My sitar was broken and this [bump] I've got instead of the sitar! This is my Guru's Prasad.

So please for heaven's sake." Still he stuck on to him. And you can see the results today he's Ravi Shankar.

But you have a Guru who is a mother. I never hit you, I don't think I have hit anyone of you. You got your realisation. In all My compassion I looked after you. I have given you compassion. I've never asked for anything nor have I complained for anything or grudged for anything. I have been extremely, extremely, extremely patient with you.

So you have to be My prototype. You are a Guru in Sahaja Yoga in this Mahā Yoga, you are not a Guru of this type who can only create one disciple in twenty one thousand years, sort of a thing. You have got the knowledge of Kuṇḍalinī much more than any one of these

Gurus have got. You have the powers much more than any one of these Gurus have. Indiscriminately this power has been given to you.

Now only those who will come up and grow as proper trees will be called as Gurus. And that is why one has to know how to grow properly as a Guru. First of all you must give up all materialistic attitude towards Sahaja Yoga. Many Sahaja Yogis even have an idea that it should be used for certain purposes.

You see, that it should house us, it should give us some place to live in.

Some people have an absurd idea that it should also provide us food, free. That it should not touch, at all, our married life. We can have our plans with our married life the way we like. You can lead absolutely, a very selfish, self-centered married life.

Also some people have an idea that we are not to spend a single pie for Sahaja Yoga but take all the advantages out of it. Such people should never hope to become Gurus. They may try to show off but they'll go down.

You have to learn humility. First of all you have to be humble people. Unless and until you have a large heart you can never humble down. You have to be an extremely humble person. Humility doesn't mean that you bow to a person who is dominating, it never means that. But it means a strength within you. The person who is weak can never be humble. He can never bear the load like this Mother Earth bears our load so well, because she's so great.

You have to be strong enough within yourself to bear the load of your disciples, of people who try to follow you.

Humility should be that: `I was like them, absolutely like them. I was nothing. Without Sahaja Yoga what was I?' I mean you may be the governor of some place; alright, so what? Before God's eyes what are you? Nothing, nobody knows who you are. You may be having cars and anything. You might be a very educated anything. What does it matter in the name [realm] of God? You have known that saints have not been so educated. Christ never went to any university, did he? All these ideas that we have got of our greatness must be absolutely made zero. The greatness is in humility and sweetness.

Speak something that will be dear to others, that would be appealing to them in a proper discriminating diplomatic manner.

Some people in the name of honesty just are sadistic, or useless. You can talk to people nicely, say something, in such a way that they feel attracted towards you. That they feel that there is complete humility, that you accept them as they are because you want to give them.

All kinds of subtler arrogance also develops in people, I have seen. I can't understand how people develop this kind of arrogance. Like, supposing somebody knows how to do the Pūjā, take an XYZ. He becomes so arrogant. If somebody knows some Sanskrit he becomes arrogant. If, say, somebody comes to see Me more often than others, she becomes arrogant.

Somebody manages a hall, he becomes arrogant.

Or somebody programs something, he becomes arrogant. Anything you do, first thing that happens is, in your tongue, you develop a big ego like that. You become a sharp tongued person.

Cut your tongue many a times. Punish it. It has no business to be like that because it is not going to serve the purpose for which it is there. A Guru's vāṇi is so great that every word he speaks is a mantra.

Every sentence he says opens a complete universe. It should be that powerful and that beautiful not to close down anybody's heart. You speak to someone, the other person says, “Oh God never see his face." Sahaja Yoga depends on you more than it depends on Me. You have to change. You have to change yourself very much more. Just by taking up some sort of a role or assuming something great you are not going to progress at all.

Supposing a little bush says, `I am a tree.' Will it become a tree? Supposing it behaves like a tree will it become a tree? It has to become the tree then there is no need to behave, you are a tree. A woman walks like a woman and a man walks like a man. If you behave like a woman will you become a woman? It has to be innate. It has to be within us. If you are a Guru you are a Guru anybody can see and say, “Ah that's a Guru." Then you can do lots of things. We are not willing to give up these things, that's why we go on catching on the same point, catching on the same point. At least those who are here should decide today that we are going to change ourselves completely. Let us start on the changing.

We meet others, we greet others, talk to them. We should be able to talk. There are some people who just don't know how to talk. They just don't talk, they are all the time, never heard their voice. If they telephone I can't even recognize because I've never heard their voices before. You must talk. Open out.

What is there to have fear? Humility doesn't mean fear, it means complete love. You must talk, open out, be interesting.

Try to do something for others. I have been saying this again and again. You have to all become Gurus.

I am just a Mother. And Mother is the first and the last Guru for everyone. That's how I'm your Guru and I'm the Guru of all the Gurus. But you have to become your own Guru. And for that you have to think that you have to hold swords in your hand. Not only to hold swords in your hand, you have teach others to hold the swords. What should be the character of that man who has to guide others? He himself cannot hold the sword in his hand. What is he going to teach to others? You just tell Me that, a simple question. At least you should have that personality that can hold the sword in the hand.

So the first thing one has to know is to absolutely enslave your body and enslave your senses. You can give justification. I know people know how to give justification. “I said this because he said that." It's not that. It is you who do not know that you are harming yourself. Try to get out of it. You are asking but now you have to face, you have to give. This asking is over now, finished. You've got everything. You are not aware you have got everything now within yourself. Just reverse the position and you can give to others. But if you're hankering still, worried about these nonsensical things then nobody is going to respect you.

I would suggest one thing, that: take to detachment. In a way a Sannyāsa absolutely a Sannyāsa. You know I am a Sannyāsī. Though I live in a household and all that, I am

not bothered about things. I am a Sannyāsī, but the day I will announce that I have taken a Sannyāsa people will be much more impressed by Me than they are today.

If a person is over attached to things, attached to money, attached to this, that and all those things, such a person is not going to impress others in spiritual matters. You can be a nice prime minister of England, but you have no place in Sahaja Yoga if you do not have a way of detachment. That doesn't mean that you become hippies by any chance, not at all. But it means that you become detached. Specially it is very important for you to develop that, a detachment. Detach yourself from things that you are supposed to be possessing. I can tell you, you cannot take anything with you. Can you? We know that we are not going to take. Now you are aware of it, that you're not going to take, also. It's not that you are not aware. Then why are you attached? All kinds of disgraceful behaviour ensues when you are attached.

Become a Sannyāsī. It doesn't mean you wear that yellow or red and all kinds of horrible dresses. But from inside you become a Sannyāsī. That's the best way you conquer your void.

The void question first comes because of wrong Guru. Of course, no doubt about it. If you have been to a wrong Guru then the void will be very, very bad no doubt. Because you have followed a wrong Guru you will always have to remember that you have to follow the right Guru, out and out. Absolute full surrendering otherwise it will never go down. And if you start sort of `Yes I know, Mother is alright,' this kind of thing will not work out. You

have to go all out to accept the right Guru if you have a void problem.

And this void problem is so deep, is so deep that, first of all, it indicates Ekādaśha Rudra. Ekādaśha Rudra is a very dangerous thing because it can give you from left to right all kinds of funny things, even cancer, epilepsy, all kinds of diseases.

So those who have been to other Gurus have to go all out to neutralise it on the void part. And for them it is necessary to really decide to become a Sannyāsī. In the sense that, don't get attached to material things too much. Because from these Gurus all kinds of things have come to you.

Some people might have picked up bad things like telling lies. You see, even I've seen people who go to these Gurus can pick up some sort of a horrible intrigue; intriguing nature. Anything they can pick up.

I have seen people who have been to Gurus. They have such horrible spirits in them that, when they come to Sahaja Yoga also, they intrigue with Sahaja Yogis. They intrigue! You see [whether] their bhoots intrigue or they intrigue, God alone knows, but go on intriguing against Sahaja Yoga. They talk to people against Sahaja Yoga they do this, they are not aware. And their void goes out again and again.

So for anyone who has followed any such things, any practices of this kind or even self-meditation or anything like, must get to it and see to it that you really surrender fully to the right Guru. Fully, hundred percent. Complete obedience. Not to judge or not to even ask questions. That would help very much in the void. But I can tell you

spirituality is such great thing that, if you accept that kind of obedience, it fills you up with such powers, tremendous powers. Obedience is the key of becoming the best Guru. If you do not know how to respect, nobody is going to respect you. If you have not been under any command you cannot command anyone.

Surrendering is the best way for void people especially. First of all you must surrender completely, blindly you can say. Just jump into it. Do not reason it out. Complete surrendering. Once you have done that you will be surprised how you'll be so blessed with the powers of a Guru that you'll rise to heights and you will do all that William Blake has said. Because it is like a drop submerging into the ocean and becoming the ocean. And you know the ocean is the Guru, not a drop. It's the ocean and the ocean has everything in it.

So we have to learn from the ocean to be the ocean by becoming the ocean yourself.

I have told you in many ways how it is important that we have to have many Gurus of Sahaja Yoga.

But if Sahaja fails it fails because of Sahaja Yogis not because of Me, always. What I hear, “Mother we went there, there were two Sahaja Yogis they were very rude to us so we would like to talk to you and not to them." It's very common. Or a fight between the two Sahaja Yogis or a misunderstanding or all sorts of things between Sahaja Yogis. You are the reflection of Sahaja Yoga. You are the mirrors, not Me. You have to reflect Sahaja Yoga.

So first of all you have to become good reflectors, the good Gurus.

Now look at these Gurus who move about. They have millions and millions of disciples except that they are crooks of the first order. They have no other qualifications to be Gurus. They have no idea of Kuṇḍalinī they cannot raise Kuṇḍalinī. They are not even holy people leave alone anything else. They don't deserve to enter into any temple of God leave alone His Kingdom. They are from hell and they have mesmerized people and they have got their disciples.

You can also [raise the Kuṇḍalinī], just through your character and through your abilities as Sahaja Yogis, which are tremendous. Even those who are great Gurus in India cannot raise the Kuṇḍalinī the way you can raise. Under their finger? They can't believe it. It's Śhrī Gaṇeśha's powers you have got. Look at the surrendering of Śhrī Gaṇeśha. Look at His surrendering. Completely surrendered to his Mother.

Who is wiser than Him? And in His wisdom He has chosen complete surrender to His Mother. To Him His Mother is Guru, She is Brahmā, Viṣhṇu, Maheśha everything, even Sadāśhiva is Her, His Mother; nothing else. And his power of Kuṇḍalinī raising is within you. You've got it. You are made after his power. He is holiness, he's auspicious, he's innocence. A Guru has to be innocent, has to be an innocent person. His innocence can be crafty. But innocence should be crafty, he should not be crafty. Innocence is the power which works the craftiness. It's the Kṛiṣhṇa Shakti. It does. It works out. Suddenly you face it. You try anything it will be there. And he depends on his powers and not on his own methods of manoeuvreing things.

But how many of you are religiously working it out morning, evening, every moment of life? How many of you are thinking that we are on the path of becoming full edged Gurus of Sahaja Yoga and nothing else. You are nothing else but that. How many of you decide like that? Every moment.

It's very easy just to say, “Oh it's alright I don't believe in it." Then what are you going to do? What are you without Sahaja Yoga? Think of it. You can say, `I don't want to do it.' You'll have to do it. You are in it now. You better do it. You have to do it fast. For heavens sake better do it fast. Achieve it! You have all the powers believe Me, you have all the powers. Believe Me, you are better than all these Gurus put together.

But be humble, do not talk big. And do not become silent bores also. I mean some of them are real silent bores. They cannot be Gurus I can tell you this much. That's another quality. They're absolutely boring people. Nobody wants to stay with them. I mean, you have to have people around to be a Guru, you can't be a Guru of yourself! [Laughter.] If everybody says, “Oh, he's such a boring person” nobody will be there. You have to be interesting.

You have to be interesting. You have to be dynamic. You should know some stories here and there. You have to make them laugh. They should enjoy you. This is Sahaja Yoga Guru-ship. You see for such boring Gurus one or two would stick on if they are equally boring or more boring. But such Gurus are not going to help us in Sahaja Yoga. They are not. You have to be joyous, cheerful, helpful, understanding, concerned.

You have to be concerned about others. You have to behave in a way that they feel that you are the security for them. But that doesn't mean that you get after one person. You see, everything you tell them goes into some sort of a mad mould, I don't know how it happens, whatever I say.

For example, I say you should be concerned. Here I find that people start then, “Alright I am concerned." So they start working on a person. And then they'll come, “Mother my left hand is finished.

Why? I was working on such a person." Why? What was the need? You need not. That's not your job.

Let them also work. You must know how to make them work also. Otherwise, you see these lazy lumps will use you all the time.

Let them also, tell them to get up and work, arise. Why can't they work it out? They can work it out themselves. But then don't tell them, `Now you work it out.' Not like that. Then another extreme can start. You should say, `Now see, you have a left side problem and I don't think that you should make me work it out. I think you can work it out, let's see. I too had the same time type, let's work it out. You better put your left hand towards the photograph, put right hand outside. Do this way that way. Beat yourself. Left side is Ādi Shakti's this thing. You can ask for Mahākālī's powers it can be worked out.' Give him all the knowledge say, `Now try, try yourself.' Because if you're obliging too much also, then you make them dwarfs, you see.

You have to be a tree which makes others grow into trees and not to make them dwarfs under it. You see, no grass

can even grow under such trees, leave alone trees. Even the grass can't grow if the trees are of this type.

So you should be actually the tree of brilliance, of sun, sun's rays. From you the sun's rays should flow and they should grow. Not to obstruct every growth of your disciples. What sort of a Guru could he be, whose disciples are all toddlers or still sucking their thumbs? So you should be a Guru of a calibre that makes others grow too.

I have hopes that My disciples will grow more than I am. I have hopes we'll see that. That's My desire, that's what I want, that My disciples should grow. I mean, that will be My pride. Like Gaṇeśha grew more than His own Mother, who created Him. That's what is My desire. And that's what I want you to realise that you are the hope of the world.

Either you should not have taken birth in England. If you have taken, you have more responsibility not to be English and to be universal, because you have taken birth in the heart of the universe. You cannot be small-minded. You cannot be chicken hearted. Either you are frightened or you are aggressive, this is an impossible situation. You have to be so strong that nothing should make you frightened and such a person is the most benevolent personality. He's not frightened of anyone, why should he harm anyone? Today I hope you people really don't listen to My lecture but put it in your heart and understand that you have to become very dignified majestic Gurus of this universe. I would like to ask William Blake what is he doing. When is he going to take his birth on this earth? When people of his calibre are

going to be born in this country, or they are all running away again to some other place to be born? Marriage system of England is wretched. You cannot adopt those methods that these people are having.

You want to have the great people to be born to you and every time you are running towards the divorce cases. How can they be born in this country? You have to give up all these wretched systems of this country. The good of this country should be taken, whatever is good in it and transform this country into a beautiful thing. I mean if you really love this country then create it into a lovable place, isn't it? You must try to destroy all that is retarding the progress, the spiritual progress of this country if you are a real Englishman. Real is the word. You should not be proud of all the weaknesses that have crawled up in all these hills and dales. All unholy thoughts, all inauspicious behaviours, all must be discarded. We are not that.

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There are some guests from Hong Kong now let them sit down.

Sahaja Yoga is such a fantastic thing that when people get their realisation, they can't even believe that they have got it, first of all. The other day I had a Minister from one of the countries and his wife and he's suffering from some mental trouble. And when we raised his Kuṇḍalinī he started feeling a tremendous Cool Breeze in the hand and Cool Breeze coming out of his head. He just couldn't believe his eyes! He couldn't believe it. He said,

“What's all this?" I said, “How are you feeling?" He said, “I am so relaxed that I can't think of anything. Just I can't think. I have never been like this. This is a new thing that has happened to me!" Now we have to understand also logically, certain things about Sahaja Yog. This I am explaining for people, those who will be now going out and speaking about Sahaja Yoga to other people and how to deal with people who are intellectuals, is important to understand: what are the hurdles they have by which they do not want to receive the message of Sahaja Yoga and what are the barriers that really create a problem for them before and after.

Now we'll deal with people who are Western people, we can say. They can be also Indians, they can be Asians, they can be anybody but who are more of a Western mind than of the Eastern mind.

So the first thing that we'll confront is that we'll have a mixture of people who will come to you. There'll be people who will be seekers, ardent seekers and there will be people who have been hurt and mesmerized by some Gurus or something, some sort of a spiritualist and this and that. We will get fanatics also, who might be seekers themselves. And there could be some people who could be absolutely fake also, because it's a fashion these days.

In a party you go, I mean, I live with people who are supposed to be very elite and mix up with them and whenever they talk, I find they talk of seeking. Surprising! You see, they'll be taking wines and alcohols, this and that and [when] it comes to politics then they will say, “Oh, but there has to be some sort of a Self-

realisation about it." Or they will say, “We have to understand it rather deeply from a Divine point of view." Or some sort of a thing they will hint at.

So they are thinking of some breakthrough that has to take place. I mean, it is coming to them, maybe through their unconscious, maybe through their logic, they are arriving at a conclusion that something has to happen and we are still confused because we haven't found the absolute.

But despite that, among them I find, as it is the topic of the day, sort of a thing among people, luckily it is the topic. Any, I mean even if they talk of economics it comes to that. Then, among them, how many of them are really the seekers or they are just doing it because everybody is talking of fashions and things. Like, you see, I have never been to a racecourse, for example and then everybody is talking about racecourse, so you feel so out of place and backward. You look so backward in that society, so you just go and read something about it and discuss with others and say, “Oh alright, this I know. I know one jockey.

I know this, that” just to impress others. That also kind of people are existing.

Of course these people live day to day, they are not going to come to Sahaja Yoga so easily. They live on day to day basis, you see, “Today we had this party, went to that party, came out and enjoyed this, met this gentleman, I know this man, that man..." all sorts of things goes on. And I think they finish their lives in this day to day basis, wages that they get out of life, they finish. They don't think of the beyond, they don't think

that there's something else more to their lives and that thinking is not there. But just as a fashion they may talk about these things.

Of course among them there are seekers no doubt, [among] them also there are seekers. But seekers are mostly not very successful people, because they do not find success so alluring, so tempting, so magnetic.

To them it's quite vivid and quite clear-cut that those who are supposed to be very successful in life, in any field, say in money matters or say in politics or anywhere, they find that they are rather eccentric, if not eccentric, they are a bit dominating, or sometimes they find that they are very ambitious and that they little bit try to put down others by their eminence or whatever success they have got.

So all these things come into the mind of a seeker who doesn't try much for his material success or doesn't talk much for his also intellectual success. He may read a lot just to find out what is the Truth.

That's a different sort of a seeking. That's not material seeking. But that's what so many Sahaja Yogis who have been here have done also, that they have read too much.

So you confront such people, a mixture of such people together. But you have to be prepared for every type. Because God has made this World with very care. But lots of variations, permutations and combinations are there. As I told you last time, there are three permutations and combinations.

The first is the power of desire which is on the left hand side. Second is the power of Action or willpower you can

say, which is on the right hand side. And the central one is the evolutionary one, third one.

So we have these powers and these three create three moods. The first one is called as Tamo Guṇa, right one is Rajo Gun.

a and the middle one as the Sattva Guṇa.

So the combinations and permutations of these three Guṇas create different human beings. And accordingly their styles are and their seekings are. And accordingly they fall a trap to people who try to seduce them.

Now the people on the left hand side are more addicted to habits. Like if they take to alcohol, they'll become alcoholics. If they take to smoking, they'll become chimneys, or [that] sort of thing. And they go to the extremes of the left and their willpower which is a right side [power], goes on, the will, you see, starts going down very much and they cannot overpower their desires, their, these habits. The habits become desires, you see. Then to add to that also when they see that, by doing action people have brought forth wars. This is superintellectual way of looking at life, you see, that, what have we done? We have created atom bomb by thinking. We have killed so many people. We have done this, we have done that.

All wrong things we have done by taking action.

So it's better to go into inaction, absolutely inaction.

So when they think of these things and why this materialist world and all this creation and all that we have done. Because of that we have aggressed other countries.

So better go into inaction.

Such people become prone to the left hand side more. Then they take to drugs and things. And also alcohol goes hand in hand with too much use of willpower because if you use too much of willpower, you get so frightened of your ego and your action that you want to relax on to the left hand side. Now the habit formation takes place, maybe, from very childhood and then the willpower is diminishing gradually when that habit becomes sort of a part and parcel of your being.

Like you see in the Western modern society, to flirt is a habit. Flirting is definitely a habit. It's not a question of, it's not an innate need of a person. It is just a habit that is formed. And in a society when it is accepted that, “Oh, it's nice to impress men and nice to impress women” you see it becomes a sort of a pastime for many people and even when they are grown up, they cannot get rid of it. Even if they are old, up to the grave time, they go about with it, you see. They just can't get out of it because it becomes such a habit and obsession and the society also supports it, you see.

So the whole thing starts becoming a habit and you become so weak with it that you just cannot do it with your willpower even if you try, you justify it, “Oh, I enjoy it!" Like a lady who had cancer. I was treating her and I said, “You may have to give up your alcohol." She said, “But I like my sherry, at least." I said, “Now what to do?" She likes means everything is justified. “I enjoy my whisky” she said.

So I said, “Now what am I to do?" I mean, she'll have to enjoy her cancer also.

But we enjoy the thing that brings you disease, but not the disease. And if we understand it clearly that these habits give us problems which are most agonizing, most troublesome, they give you such bad effects in later lives that you rather have no habits and enjoy your life than to have these so-called enjoyable habits.

Now people might say, “What happens with flirting?" You might say. It's a very simple question you see. You'll be surprised those people who flirt too much lose their memory very fast, their memory will be lost. Because your attention is moving all the time, your eyes are moving, you know the Swādhiṣhṭhāna Chakra works so much. Your memory will be very weak. Apart from that, your attention will be very weak, too, your concentration will be very weak and you will age very fast because when you are using your eyes for a habit, your eyes for the habit, imagine! I mean, nobody could think of that but Christ must have seen it. That's why He said, “Thou shall not have adulterous eyes." He must have seen that part.

So when you start using your eyes, you see, for something that is desire, to that extent, I mean, I don't know if any desire is fulfilled or not, because I don't know what it gives you, or gives anyone. It's not easy to understand. But whatever it is, if it is used for a purpose which is not going to fail. For example, supposing I use this glass for something like making a light out of it or something, it will break. It is not supposed to do that.

So if you start using something for a purpose for which it is not meant, your attention can become very weak. Because your eyes are meant to see. And after your

realisation, your eyes are to witness. They give you the witness state. After realisation, with your eyes you just witness, the complete witnessing. Like now I witness you people. Just I am witnessing you, nothing [else]. I don't want anything from you, only I am witnessing as you are, all of you. And what I am witnessing, is the beauty that you have, is what you are created as, I am just seeing that. And the complete joy that is you, which the Creator had in creating you, is absolutely one with Me. I'm just witnessing that, seeing you. Nothing more or nothing less.

Now when, supposing, I use My eyes for looking at a person with the idea of possessing it, possessing a person, which I cannot. I cannot possess anything, you know. I mean for all, for all rational people must understand you cannot possess anything. Now I want to possess a person and you look at a person with the idea of possessing. By looking at a person I don't know how you can possess when even binding a person, you cannot possess, when you die you have to leave everyone here.

So this kind of a game when it goes on, your attention becomes very, very low. And I have seen people have such horrible memories that one person rang Me up, talked to Me for half an hour and asked Me, “What should I do for the memory?" So I said, “Alright, you put your right side on the left hand side, try to control it, do this and do that." He lost his memory not because of that but because of Haṭha Yoga that he did [laughing]. I mean there are so many ways by which you can really lose your memory but one of them is definitely this.

So I told him, “You put your right to the left all the time and try to balance it." When we put right to the left what we do? We put our willpower on our habits.

So again he rang Me up.

So I asked, somebody was there, I said now, “Please, I talked to him for half an hour and I am really tired now, can you ask him what is it, what does he want." So he said, “No I, because I forgot everything whatever Mātājī told me." I said, “Again half an hour more?" [Laughing.] I said, “Next time you put a tape recorder when I talk to you, will be a better idea." So this is what happens.

And at a very early age also people can start. One of the reasons I am saying. It doesn't mean that everybody who loses memory, loses because of this. But one of the most important things is that, to keep yourself normal, try to avoid any habits that are forming, by denying something, it's the best way. There is a very good poet, very well known poet in India who has written a nice couplet which I liked. He says that, “Whatever this heart wants to see, you better not see." You see, better deny it. Because if it does again and again that means there is some sort of a spirit or some sort of a nonsense that is pulling you out.

So, any habit, any habit or any addiction, say you are addicted to anything. Supposing you are addicted, say, to a piece of jewelry you have, never wear it. Still you feel like wearing it too much, donate it, give it to somebody. Because there is nothing so important than your Self. But you will be surprised when you start denying it, playing with your mind, playing with your desires, whatever you want to have, you say, “Alright, we'll have it” and just don't have it. For example you are going to a restaurant.

You want to eat something. I don't know what you people like. But say you want to eat something special, anything, I don't know the names so much, there you go and you just end up with a bread, finished! You have to play with yourself after realisation. And it breaks then the link of that addiction that is one of the very subtle conditions we have within ourselves.

So today, as I am talking to you about the seekers who come to you, they have habits. They have habits. Say, we had six people who were drug addicts. I used to call them druggists and chemists, you see.

First they could not even see Me, they said they just see light coming out of Me because their Āgñyā was spoiled so they couldn't see anything and all sorts of things happened with them. Then some of them felt that their body is going out of... their soul is coming out and the body is left there, they are seeing Me from there. And all sorts of things, all experiences they have had with all kinds of drugs they had taken, you see. They had taken the left-sided, the right-sided, oh, everything they had tried, you see. Now to talk about drug was really blasphemous! I just couldn't talk to them in the beginning. If I had said anything they would have really shut Me out.

So you never, the person who has to tell to them, should never directly come on that point that, “Don't take drugs!" That's one thing one has to remember that, when such people approach you, you should never start talking against that. I mean you'll be boxed for nothing at all and all Sahaja Yoga will go down.

So for a druggist, supposing he comes to you, what should we do? What should we do to help, you see? So we should start talking like this, that, `I was also a druggist,' even if you are not, you may say that. There is no harm in telling them, because if you do that way you smooth the way. There is no harm in telling little lies just to bring them up to the Truth, you see. You have to stoop down, is to say that, `I was a druggist.' Or you can say, `My father was a druggist,' or somebody nearest to you, whom you know, so that they do not get angry with you, you see. Because they are seekers, the trouble is, they are seekers.

These habits have come to them because they were seeking and they went deep down into that seeking.

In that seeking they took to drugs and that's how they have become drug addicts.

So now they are not normal people and if you just talk to them in a normal way, as you would talk to a normal person, you can never save them. Now you are here out to save them.

So the best thing is to talk to them in such a manner, that they try to understand you. First you identify yourself with them, you stoop down to their style of life and then talk to them. That's a very good way of really bringing them nearer you and a very compassionate way of approaching. Or you can say a Mother has to give the castor oil then she gives it in a chocolate.

So approach that way. You'll be amazed, you can overcome their habits. Because Kuṇḍalinī when She rises, She herself corrects them. They start feeling terrible pain and left side and then they feel completely their left side,

no vibrations coming out and all sorts of things they feel. And they start understanding it also and Kuṇḍalinī herself goes and clears them out, makes them happy, so that they do not take to these things. Because a person when he's bored, when he has more time to think about other things, he takes to these things.

So there is no time because you become timeless, you go beyond time with realisation.

That's how you can overcome the left side. Also you can raise your right side and put it to the left side.

By raising the right side is, you are raising your willpower and give it to them. But if you tell somebody, who is a drunkard, “You must have your willpower. You must have your willpower." He said, “Yes, yes, I promise, I promise, I promise." Next day he comes there. “Eāah” “How are you?" then again finished! All promises are broken in five minutes as soon as he sees a bottle. That means all these promises are not supported by his willpower.

So no use taking promises from him. Instead of that, try to raise his right side. If you raise his right side and put it to the left side, so the willpower takes over and can help that person to overpower his desire. Because he is a seeker and he deserves all that attention, all that care, all that minute method of helping him out, even if he does not get realisation.

You know so many people who have been alcoholics have been completely cured by Sahaja Yoga.

So for all such people you have to have patience and no anger for them at all because they themselves are in a pitiable state. Imagine of a person, who is alcoholic on the street. Just think of such a person who is just on the

street thrown by all his people outside. With these people, if you try to be harsh with them, they'll never give up. But do not sympathize with them that, `Whatever you are doing, alright, alright, go ahead with it.' But in your own Sahaja Yoga method, if you can raise the right to the left, the superego goes down and the ego comes up. When it comes to the center, raise the Kuṇḍalinī and the Kuṇḍalinī will come up and I am sure he can overcome that.

But for this you have to have patience, you have to do it again and again. Now this we have been confronting many a times. But the whole approach should be of tremendous patience, as I said, of tremendous concern about them. These people have gone to that extreme also because nobody has any concern. After a certain limit, people just give them up. That's how they are lost.

Now the people who are from lunatic asylum, say: for example we get people directly from lunatic asylum, certified mad. Imagine! To our programs we get. And what do we do with these mad people? We can get angry and ask them to get out, but they are seekers. This is your duty to see that they get realisation. It's very important that they should get realisation, they should not be lost. It's very simple to cure them, is to put their willpower over their desires or over their left side. It's the left side drag that has taken them to this lunatic state.

Maybe a person who is emotionally very disturbed from childhood, he has a left side problem. Like he had no mother, or the mother was very severe or a stepmother. And all the left side problems as you understand are there. Or he has had a very bad time with his wife. Or he

had an emotional problems, he suffered a lot. All such people you see, sort of, resign in life and they become that kind and they become mad. When they cannot bear it more, they become mad, because it's an escape, it's an arrangement made by nature itself, so that you do not face it. When you are mad, you don't know what's happening, you are not aware of it. Imagine to be mad and to be aware, what a problem it will be. That's why nature does for them. And our only duty is to raise their right side and put it to the left side and raise their Kuṇḍalinī, which gives them the realisation by which the vital energy start flowing into him and he can feel alright.

This is a very, very important thing which can be done.

Now a person who is more ego-oriented, we should find out what sort we are, you can help such people much more than a person who himself is a left handed, because two crying babies will sit down and cry. But an ego-oriented person has a system built in within himself that he dominates.

So he has to learn how to put his right [side] down and his left up.

So the left side should be raised of a person who is ego-oriented.

Now let us see the ego-oriented person, what happens to an ego-oriented man. Ego-oriented man develops this habit, supposing from the childhood he is intelligent, he's sharp, born like that. Then the people put them up, “You have to run the race. You have to run the race. You have to compete in the race. Stand up, stand first, stand first. You must out-beat that. You must out-beat that." All this competitive life starts. Then he gets into that mad rat

race, as you call it. Then he becomes successful, so-called successful. Because of his action also ego develops. Action itself gives a by-product that, “I have done this. I have done this. I have decorated this. I have built this Caxton Hall." All sorts of things can come into his head.

Once it starts building up, `I, I, I, I,' this `I' becomes a big balloon on the head and it covers the whole head. I don't mind if it covers only the head part of it. But it also covers the heart. And it makes a person absolutely, can make, absolutely emotionless, the example is Hitler. Absolutely emotionless. There's no feeling left in such a person, if he goes too far with it. Then he can kill, he can say... he can live by hurting others all the time. Such people all the time hurt. They cannot enjoy other people. They cannot be fond of them. They cannot love, in short.

This ego business makes you extremely dry. And everything becomes either money, power, this, that, I mean it's so dry, everything is dry, you see. `I'll marry a girl who is a Princess” supposing somebody says, then you know that ego orientation is there. With this kind of ego orientation, we have had all kinds of wars and all kinds of problems. And ego is added up in a society which is very competitive. I mean there is competition about how you look, how you appear. There are advertisements that, if you smoke a cigar, you see, then you can impress others. Imagine! Madness! I don't know if you smoke a cigar how it impresses. But this is all built in, you know, the whole society has put this into your heads that if you have a cigar in the mouth, you are going in a Mercedes car or you are going in a big this

thing, Rolls-Royce, then there is prestige. But rationally, let's see, logically, supposing somebody has a Rolls-Royce. What does it matter? He is not going to give us. Why should we be impressed? If he is going to give us then naturally we'll be impressed, alright. But nobody shares anything, you see. They try to impress us by what, for what. Why should we be impressed? After all we are not going to get anything out of it. I mean, he is nicely going Rolls-Royce, you are walking down, so why should we feel impressed by it? I just don't understand. But an ego-oriented person always gets impressed by such things. Because they have that slight ego in them and sort of, they see themselves sitting in the same place or whatever it is. I don't know how it works out. I have not experienced that kind of a thing. But it impresses people.

Like I remember once, you see, we had a governor in a place where we were living, when I was a small child, you see.

So we were going to see the governor because he was a great friend of My father and all that and he always used to walk across and they used to go for a walk. Otherwise also I know him very well. But some people said to My father, some friends of Mine, “We want to see the Governor." He said, “Alright." He said, “We want to invite him” “So alright", he said, “we'll take them." My father was describing, you know My father was a great realised Soul and he described them, he said, “They were so self-conscious that I couldn't help laughing, you see. They were young people and they were so self-conscious. They were going to the Governor. All the time they were

putting their ties alright, their coats alright and all the time they were walking like something. They were never like that, you see." And he said, “I was, I didn't know what to do and I was just feeling that I should tell them that there is nothing, it is to be very much relaxed." And all of them actually started stammering before and they were such hooligans, I tell you, normally and it was surprising that they just, for nothing at all and he was such a simple man.

This Governor was such a simple man and they all started stammering and shaking and all sorts of things happened.

So My father came and described it to Me and we both laughed a lot. And he said, “I don't know what made them think about because he was in a simple dress, he was meet... he met them very informally and he wanted to be friendly but they were so nervous that he didn't know what to do with them. Except that they were conscious that they were meeting such and such person, there was nothing to remind them of that." So it happens if you are ego-oriented, if you see somebody who is ego-oriented, you get impressed, is a character.

As the person who is superego-oriented [when] he meets another superego, they just combine and they cry together, “Oh, the world is miserable. And we are the two most miserable people crucified by this world” you see. And the others, they get impressed by each other, you see. This one will praise that and that one will like these people, because he can impress, you see. And there is some mutual admiration society there, they start a mutual admiration society. And that's how the ego starts

bloating more and more and more and more. These are all the thing's attributes which are extremely artificial, I tell you, they are all man created. Human beings created, so artificial just like plastic we can say.

A dog, if he wins a race, he doesn't walk with a special snooty nose, does he? If he wins the race, he is not even aware why he is made such ado. He just walks like a simple doggy as he is. If he sees another dog, he'll bark at the dog. [Laughter.] He doesn't have all this special etiquette at that time that, “I have won the race. I am first class first” or something. He doesn't feel [like that]. It's very unnatural but we have made it, because you see, it has come to us because of these three permutations and combinations within us which makes us like that.

But the people who are in the center are not so much impressed also by these things, not to that extent.

Neither they are very much impressed by this, nor they are, they are little indifferent type. Neither they go into people who are crying too much. They just don't understand what is there so much to cry for a small thing like that. Like a gentleman was transferred once. And I went to his house [which was] very unlucky [for me], that day. I mean, I didn't know how I went there, for I didn't know that he was transferred and his wife was telling Me about the transfer, as if her hundred relations must have died, the way she was crying about her transfer! I got such a fright! And by that time, I was much younger to her at that time, but by that time My husband and I must have had at least fourteen transfers and they had, at the end of their life, one transfer and they were so much

crying! I was amazed at that woman! That, what is there? Changing your house? I mean you meet somebody before changing the house, you'll die, they'll bore you stiff about the changing of the house. You'll feel like changing yourself completely the way they will talk about it. Because, you see, little things, they make such an ado and a drama out of it and you feel, “Oh God! What is it?" And what do you find out? Nothing.

These people are very fussy, they show off. It's very embarrassing to take them to any doctor also. If you take them to a doctor, be careful, keep out! Because they can do anything I mean. I had a very funny, embarrassing experience. I took once, one of My relations to a doctor. And she was this type. And he was just taking her blood pressure, you see and she started screaming at the top of her voice, you know, so much that I didn't know, I told her that it doesn't pain, I know it's [not]. “Oh, you don't know what's happening to me!" she was screaming at the top [of her voice], with fear you know, they live with fear all the time. The slightest thing upsets them.

So both the things are unnatural. There are many people nowadays are talking of insecurities, which is very common with the psychologists coming in with their new vocabularies and new ideas that they are putting on us. As it is we are unnatural. Now with these people coming on us, I don't know what we're going to become! Like she should have this security, she should have that security, she should have mental security. That's why she does it. For example, I asked why people, women, are not looking after their chastity, that's very important. That is the security of a woman. Why the men are not looking after

their virtues? Because that is the security of man. I mean that's the natural security you have. “Oh, maybe she has a mental insecurity, so she is going into unchaste life” I mean, who told you that? What is the mental insecurity? You have got financial security. Even poor people, who are morally advanced, they would not give up their chastity for anything. Never! At any cost. They'll kill themselves but never give up their, they'll never give up their virtues at any cost. They may be poor. And this is what happens to us. That the ideas come to us, we start compromising and having new values and new things. The innate and absolute values will remain the same, remain the same. And we have to achieve that and attain to that. We have to re-establish ourselves to that.

After coming to Sahaja Yoga, people tell Me, “Mother, if you want money we'll give you. Take two thousands pounds from us." Many Indians told Me that, “But we have no time, we are busy working” you see. Alright, they have no time. They'll give Me two thousand pounds. What will I do with two thousand pounds? What am I to do? You go to another class of people, they'll say, “See, we can join Sahaja Yoga alright, but we cannot give up women, we cannot give up drinking. We cannot give up anything. If you want to have us in Sahaja Yoga, then we are willing to join." What do I do with them? It's very common.

You have to transform. It's a transmutation that has to take place. Sahaja Yoga is not for sale, nor for having people just come along, come along, come along, come along, to have a big grand people here, all drunkards and all addicts and this and that? We have to create beautiful

people, something so special that who can enter into the Kingdom of God. There's no compromise with God! There is no compromise with Divine! You cannot compromise! How can I say that you can do this? You cannot compromise! At the most, He forgives us. Because we have been ignorant, we have been innocent, we did not know that, this was sinful, we did something, He forgives us. He forgives our sins, alright. Christ had died for us. When He is awakened, he sucks our sins. But we go on with it, we want to continue with it, despite the fact God has given us strength now. His Spirit is emitting through us. Despite the fact we are realised Souls, we are giving realisation to others. How can we continue? We have to fight it! Like William Blake has said that, “You have to do this and you have to do that." I mean, he must have thought of such people, but he does not know how much people have gone down either to the left or to the right.

So this is what Sahaja Yoga is and that's why to come to Sahaja Yoga is a simple thing. To get realisation is even simpler because Mother loves you very much but to maintain it and to progress in it is rather difficult. Because I am not asking you to go to Himālayas after realisation, settle down there, don't meet anybody, don't talk to anyone. You have to live in this world, with all its defects and with all its problems and to pull it out, out of its Satanic forces, out of its doOm You are not to run away from it.

So, you have to equip yourself with that wisdom, with that courage. Without courage, you cannot do Sahaja Yoga. Those who have no courage, cannot do Sahaja Yoga. It's a waste of time, sometimes I feel. It's a very big

aw with Me, that I really want to give realisation to everyone and they falter after some time.

So many people have been helped in Sahaja Yoga, alright, it is for your help. First you are enlightened.

A light is created. But light is not created to put under the table. You have to show light to others. A day will come when you will be the lighthouses, saving ships after ships and loads and loads of people.

That should happen to you. Why should it not? Because innately you are that beautiful store of energy.

Innately you are that great creation of God, which is above all the creations.

So it should happen to all of us. And this is the hope I have and I hope I will have this hope all through and you are not going to fail Me in this.

The Nature is working it out, your Kuṇḍalinī is working it out but you have to also work it out. Have patience with yourself, work it out, put yourself in proper places. Adorn your seats, we can say, or as they say, the throne of your Spirit, adorn it. And that would definitely help you so that you can help the Divine and fulfil whatever is required of you.

May God bless you.

Have you got that poem of William Blake? I think we all should remember it by heart. Have you got, anyone of you? Anyone who knows by heart, can recite it. Have you got Gavin? Come here. They know by heart? Alright, let's do that. But all of you should know. Come along.

[Sahaja Yogis sing `Jerusalem' by William Blake.] And this we have to do in that time, time is very short. Now put your hands towards Me and close your eyes.

So, today I have said three words, if you remember, is patience, or you can say compassion. That I said that you must have patience with yourself and patience with others. Then the courage. Courage is very important, without courage, you cannot do Sahaja Yoga. And the third is wisdom, which gives you discrimination, discreet behaviour. These three things. You have to ask for these three things from the Divine so that you are helped.

Put your both the hands straight towards Me, straight like this, just like this. And loose, little loose, no pressure. Put both the feet like this. That's good.

Yes and open the windows that side. It's alright. Good.

Now those who have come for the first time, you have to see if you feel any Cool Breeze in the hand.

Just see, if you are feeling any Cool Breeze in the hand. Now you cannot think about it. You cannot make it come. It has to work out.

So if you start feeling any Cool Breeze in the hand, just watch. It is a happening. It's an actualisation of your baptism. You cannot just say it is so, it has to work out. It will suddenly shoot off.

First, you will feel there is no thought in the mind. She's got it. Give her into bandhan. Can you just see this.

Sahaja Yogis who are sitting next to behind a new person, put your hands and see if they are, there's vibrations or not. All of you should take a bandhan, will

help, first of all. All of you should religiously take a bandhan.

Contents: 1981-07-26 **Quotes from a Media Interview with Graeme Johnson published on this date in a newspaper, UK**

Kuṇḍalinī is a pure desire within us which manifests when the desire to be united with the Spirit is established.

..... the subject feels pervaded by total silence and exquisitely well.

He is absolutely aware but without thoughts and he feels in his hands a kind of wind of vibrations.

The experience can be very weak or very powerful, depending on the conditions of the inner mechanism of the subject at the time of the experience.

Christ had to go through crucifixion to achieve a State by which human beings achieve their blessings.

Christ at his time was everything.

In My time I am everything, but My achievements are different.

Mass awakening was not his job.

Australia, for example, has never invaded anybody.

Contents: 1981-08-02 **Pūjā, Open your Heart, `Keeping Your Heart Open' Seminar, House of Felicity, Mill Farm, Sherbourne, Dorset, UK**

What a beautiful place we are all in.

It's a real blessing of Sahaja Yoga for all of you to relax, relax well. Because in relaxation only you realise that, we are now realised Souls. That we have entered into the

kingdom of heaven. That we can see the beauty what God has created around us. That we have become sensitive to His grace and to His kindness and to His love. It's a seminar that you have arranged and I'm very happy. I always wanted you to arrange seminars and that you all should meet together and live together and understand each other.

The seminars on the gross level they work out many things no doubt. But on subtler levels, seminars of the Sahaja Yogis means a lot. It means that a strong nucleus is being consolidated in various places in a country. And these strongholds or we can say the strong nucleus which is created like this, can form a mechanism by which beams of strong vibrations could flow or could be thrown all over the places. It's a very great task to build up these mechanisms, these Divine mechanisms in different parts of your country.

For example Mother Earth has done Her job. Wherever it was possible for Her, She has created living deities to show that God exists. That you can now test their vibrations and see for yourself how She has worked very hard. She has created all this beautiful universe. She has created you also. She has created the Kuṇḍalinī within you. She represents the beautiful nature we can say. In Her company, in Her bounties when you are drenched and you all meet each other, you see for yourself that how She blesses all of you just the same. There is no difference between you and any other person for Her. But those who are sensitive, are subtler people, enjoy Her much more than you people do.

Now the problem that exists in every country has its own style I have seen. And as in this country also we have a style of problems which comes. Gradually it's changing its form. In the beginning I found that people were overaggressive, skeptical and also could be rude also sometimes. It's all right. Makes no difference to Me. Now gradually they started changing over. Now they are becoming aware of what they have got, what role they are playing, how important it is to be an Englishman. And when I say English I mean all the English people, not Wales or anything different and how they have to become part and parcel of the heart of the universe. I wondered how many of you really realise how important it is to be an Englishman. That everything that happens in this country circulates. For example if this royal wedding [of the Prince of Wales with Lady Diana, who was a realised Soul] had taken place in any other royal family it would not have circulated so much. Everything circulates from this country. Maybe you may not think much of yourself. You may think that what is so great after all is England is like any other country. But you see why people accept so many things from you? Like even a monarchy, I mean most of the countries have thrown away their monarchies. And in this country it exists and it has a respectable position. And the symbol of a monarchy is still lingering here in a very proud way.

Then the marriage itself. The marriages of royal families are always detested and protested and nobody is interested. And such a auspicious thing should take place here and that everybody should see it.

So many countries should watch it and appreciate it and enjoy it of all the things. It's something surprising.

It transcends all rationality, all understanding of even logic we can say that what is the logic behind it? But if you are enjoying it you just enjoy. You don't want to think about it why you are enjoying.

So one has to understand that you are part and parcel of the heart of the universe. One thing is essential that you have to be very flexible people. You have to have the flexibility of the heart sense we can say. Now heart has to pump. It has to be strong. And surprisingly lion is your emblem.

So you have to have a lion's heart. And lion's heart means he is not afraid. He is the king. He knows he's the king and he lives like a king. Like a lion and Leo as in astrology or if you say is a man who is extremely generous, lion hearted, not afraid of anyone. There should be no fear. But English language if you read anyone or if you listen to anyone, every third sentence he'll come with the word, “I'm afraid. I'm afraid to say, I'm afraid this is so.".. This word must be dropped out from the vocabulary of Sahaja Yogis. What is there to be afraid of? Some people say that this is said because we do not want to hurt other people. There are so many other ways of saying things without hurting others. But what is there to be afraid of? A man who is weak cannot love. Only a strong person can love. If you talk of love first of all see whether you are strong enough to love or not. Loving is not a easy thing, even carnal love, even loving your beloved of in the ordinary sense. It's not a easy thing. You have to have a very strong moral

concept, otherwise every third minute people start changing their loves. That kind of a love has no meaning. You have to have a very firm ideas. Not only ideas in your brain but built within you. Very few people can really have a love as Romeo had, I can tell you this. It's easy to think that you are a Romeo, it's different.

You can think you are you are the King of England, it's all right. But you don't become that way.

So to be Romeo itself you have to have a tremendous character. A tremendous sense of sacrifice and love and understanding of what you want. You want to love, that's all nothing beyond or before. I mean a man when he falls in love he falls in love forever and ever and ever. If he falls in love many a times it cannot be love.

So that experience also is sort of is a forbidden fruit for most of them.

So to love God is even more difficult, without seeing Him, without knowing Him, without knowing His bounties, without getting realisation. It is very difficult. But today that is not the case. But still you have to have no fear in your mind, trust, you trust yourself and trust others. First of all try to trust yourself. If you have made mistakes, you have to say, `Yes, I have made mistakes, all right.

So what?' Trust yourself that you can correct yourself also. Trusting doesn't mean blind ego trip. It does not mean that. Trust means that `Yes I can correct myself. I can improve. I can do better.' Some people think that if you trust yourself then you should never confess anything that you have done wrong. That you should never say that it was wrong and I can correct. This is a wrong idea. You have to trust yourself by saying that,

`Yes I have done mistakes. I have been doing wrong. I have been faltering but I can correct. I have that strength within me. I can rise above all these things. I have that thing within me which I can use to my advantage.' Trust yourself. Trust that you are realised Souls. Trust that God loves you. That He has chosen you to be His instrument. Love yourself.

You are unique no doubt. As it is human beings, every individual is a unique person. But after realisation you are definitely unique person. It never means ego trip. One has to use discretion about understanding. It never means ego trip. If you cannot correct yourself, you are not master of yourself. Yes you are not perfect. You are unique but you are not perfect. You have to perfect yourself. These words can be very confusing. When I say you are unique immediately, you think you are perfect. These are two words, unique and perfect.

Somebody can be unique but he can have imperfections.

So you have to perfect yourself. And trust in yourself that you can perfect yourself, through your Kuṇḍalinī awakening, clearing your Chakras. By understanding yourself, you can perfect yourself. You have to perfect. I have so many ways I tell you; directly, sometimes indirectly, through friends, somehow point out that this is the problem with you. You should think that I am within you. I am that part within you which is discretion.

When you do not understand your own discretion, I try to give you the direction by this way or that way.

But people feel hurt. People feel bad or, some of them accept it.

If you are seekers and if you are ascending, you are definitely unique, specially blessed. And you have to pay special attention to yourself. You can't afford to play with yourself.

So you have to discriminate between ego or ego trips as they call it and ascent. Ego trips bring you back with the worst hurting. It would be something like throwing you in the air and again you come back with a bump and break one of your legs or something like that. That's what ego trip is. But ascent is where you really rise above. Not only that you rise but with you, you make others rise. In your ascent, you develop tremendous powers.

The higher you ascend the better it is. But not by understanding that I am perfect you can ascend, never so.

There's a story of a teacher and his student. The teacher was very kind to the student and he would come and show him his creations. He was very kind to him.

And every time he would say that, “I have done this good and this is the thing that I have not been able to do so will you please tell me how to correct it?" And the teacher would say, “Yes, good, you better correct this part, then do this." And one day the student came and said, “Now this is perfect." He said, “You are no more student now." So he said, “No more. You are not to come to me anymore." There was another student who was coming everyday and correcting himself.

And he told to his teacher that, “Today I think I can teach others but not yet perfect." He said, “All right you go and teach." The third one was a student who came and he was always trying to see what was the mistake and how

he has to correct and how he worked very hard, very assiduous, very hard working and he came to his teacher one day and he said, “Sir, I will not trouble you anymore now." He said, “True. Now you take my seat." That is what one has to understand. You ascend. You will become humbler. It is just the other way around people understand. You see when they ascend they think we have achieved some special powers.

I don't know. Suddenly self-certification starts you see. I am very good in spirituality. I am very high up and all that, this self-certificate time. And then it can reach such a point that suddenly you found you are on the earth again. This kind of thing is not the way it works out. Actually the people who ascend there are certain qualities that show on them. The first thing is your collectivity. How collective you are. With how many people you can carry on. At how many things you can laugh. That is one of the biggest qualities. The second quality is that how much you accept another's domination who cuts down your collectivity. You must have your personality separate from everyone. If you allow others to cut your personality, say for example, there is a boss and you are the, you are the employee. And the boss is not realised Soul and you are a realised Soul. Or maybe both are realised Souls. Take it like that. And one of them is ascending. Then he becomes humbler, he becomes better, there are congenial relationship. But to a point. He will never compromise with his boss when it comes to his ascent, to his collectivity, to his giving, to his doing things for others.

On that point he'll never have any domination because how much you feel responsible about yourself is the second point. How much you are responsible to be there, to be a cell in the heart. Any cell that fails, fails the heart. Every cell in the heart has to be extremely sensitive and extremely obedient to the Self, to the Spirit. It has to activate, work harder when there is need there emergency. That it enjoys the most. And no impurity should be allowed, the third point now. As I told you first is collectivity, secondly your responsibility and third point is purity. Purity of your own heart first of all, of your own heart, about sincerity, cunningness. As I am saying this you will be realizing that all Englishmen believe in the contrary, nowadays, not olden times, but nowadays. Clean heart, transparent, open heart. Trust others. Talk to everyone with an open heart. Trust others. Why do you doubt? If you do not doubt yourself, you'll not doubt others. What are they going to take away from you? What have you got? Nobody can take away your nose, eyes, nothing. It's all quite intact. It's all nicely glued down.

So nothing is going to disappear. What are they going to hurt to a person who is a realised Soul? If your heart is clean, you can see the other person clearly through and through. Innocence is such a powerful thing, such a powerful thing that even a glance is sufficient to kill a Satan. Purity of heart, actually when the heart becomes impure the impurity flows down to other places. It is not the other way round, is from the heart. Many people believe that it's the body that becomes impure. I think it is the heart, which becomes really impure and then it

starts to cling down to the body and then it is residual there. It settles down there.

So have a clean open heart like a child's heart. Open heart.

What is there to be afraid of anyone? What is there not to trust anyone? What is there to be angry with anyone? Talk to everyone, shake hands with everyone, be nice to everyone. On the way you find somebody's difficulty, give him a hand. If somebody cannot sit properly or has a problem you try to remove the problem. If the person cannot stand, give the place. Try to give from your clean heart. If your heart is not clean, it can never give.

Now how do you clean the heart is the subject which Felicity wanted Me to discuss, how to clean the heart. There is no broom available for that in the supermarket. There are no Fairy liquids or anything to wash it down. But there is a way. Allow your heart to be drenched in your Mother's love. Just allow.

See how much She loves you. I trust you. People laugh at Me sometimes.

Some of these saints who are suppose to be very great people, they can't understand how I trust you. They say that oh these are all lost races. These are horrible people how do you trust them. They are not Sannyāsīs, they are not Sādhus, they are nothing. They are ordinary people.

For them I mean your value is nothing. They'll if you go to them they will make you stand on your head for three months. For three years, they may hang you on a well. I don't know what they will do to test you. But I trusted you the day I saw you. The day you came to Me I trusted you. And I worked on you from the very first day,

knowing what you are but I trust your Spirit that it would shine. In the same way, trust. We laugh at others. I have seen Sahaja Yogis laugh at others; make fun of them when they come to Me. Trust them. When you will trust them, you will respect them also.

So you have to believe in yourself and enjoy the way gently you are sweeping into the current of your Mother's love. Just enjoy that. Like a flower that falls into the current and flows and enjoys all the beauties of that current. In the same way, you should enjoy. When that enjoyment comes into you, you will start trusting. And trust your Mother.

I try many things to correct you. But trust in one thing, that whatever I try for you or do anything, anything I may do for you it is just to clean you. That's My job. May sometimes you might feel I am publicly saying things for you. May be your images are being ruined by that or whatever you may think.

That's not the way, is for your hitha, is for the well-being of your Spirit. And that is the most difficult job.

With all this, trust in your heart. First trust yourself, trust others, other Sahaja Yogis. Love thy neighbour as thyself. Who is your neighbour? He is a Sahaja Yogi. Stand by him. And trust your Mother. As I have trusted you, you have to trust Me and it will work out. Open your heart to this trust. You should not worry whether it would be protocolish all right or not, whether it would be absolutely respectable or not, because heart knows. Whatever your heart will do in its genuine form will be respectable, because there resides your Spirit, which manifests. That will look after you. By outer forms,

whatever you try is not going to work out. It is that trust in your loving heart that is going to work. It doesn't matter.

You see today she brought some flowers. There were some supposed to be weeds according to her. She went to the station and there she was taking some flowers out. And the station master and his wife were very sweet and they said, “Oh go ahead. They are only weeds you can have them." And they are so fragrant. One of the most fragrant flowers I have ever seen. They are just weeds. They do not conform to any formal flowers, but just few flowers attached to other flowers were most fragrant.

Love gives all the sophistication and the fragrance and all the breeding that is required. Not talking of love but really loving is the way, is most enjoyable.

Today I wanted to tell you something good about Greece before we start off with the Pūjā for about ten minutes. Very interesting things have happened. When I went to Greece, I knew that I had to go to Greece. And they told Me that they believed in the beginning in one Mother, in one Primordial Mother.

But after sometime there were some Indo-Aryan people, Indo-Aryan who came down to them.

And they said, “Yes there is one Mother but She has many aspects and these aspects are expressed as different Gods." And then they told about all the Gods, which you know of. But they, they later on made them absolutely human type of Gods and they spoilt it. But still there are certain things so amazing it was.

Like Athena is the name of the Goddess, the Primordial Mother. But Athena Atha, Atha in Sanskrit means the

primordial. And they got the word from Athena. And to the water they call Neeru, Nero. And in Sanskrit it is Nira. My name is at home is I am called as Nira, means from water. It's very surprising how many words there are. Like I said... told them about the centers.

They said, “Kendro” in Sanskrit it is Kendra.

But the best was in Delphi when I went, we were surprised at something they said, “That it is the navel of the universe." I said, “Europe is the liver and Greece is the navel." They showed a point that is the navel it was vibrating. And not only that but they showed the most remarkable thing was that this is the mound, which is actually the expression of the navel is the mound which is actually has come out the Mother Earth is the one this one. And this is actually Athena according to them. This is that has come out of the Mother Earth. I saw the vibrations were tremendous. And next to that there were lot of vibrations coming so I turned round and what I find? Is a Gaṇeśha, absolute Gaṇeśha there sitting down with a beautiful trunk, the face and the ears and the eyes and the stomach! Can you believe it? Sitting next to Her and absolutely the vibrations coming. I mean I didn't have a photograph I mean camera or anything otherwise I would have taken a photograph but now if you go and you can see.

Another thing is they showed the egg, just imagine and the eternal egg from where the other eggs come out! And the eggs are shown divided the same way into spindles as they do which doctors know they have seen under microscope. But how did they see, those Greeks? God only knows. But there's another side to it. First they

use to get Amṛuta. Is the one that was meant for the Gods by which they were given eternal life in the sense they were appointed as permanent features. But then the same thing they wanted everybody to have so they started using some that was called as ambrosia. They converted into something else and they started calling it Ambrosia and some sort of a LSD business.

So also, they went into trance so the rest of it is all supraconscious. And that supraconscious also side by side exists. Now discretion has to be used how around reality always supraconscious or collective subconscious works out, one way or the other. And you have to go to the point where the reality exists. But what happens you get lost into the supraconscious or you get lost into the superego or we can say the, the collective subconscious.

So you see both things are to be found out.

Like in Indian temple, you go, you'll find all surrounded by collective subconscious. Too much ritualism, ritualistic ritualism takes them to the left side. With that they go to the problem of getting all these women who get spirits, they go on, “hoohooooh" before the deities and then they tell the name of the horse and all those things. In Mahālakṣhmī's temple, which is a real temple, where all the three deities have come out in Bombay [Mumbai] where I used to live very close to that place, just imagine and this is very common.

So to understand how human beings reacted to that is very well shown in Delphi. It's a beautiful thing is so done. But I was amazed at the Temple of Athena when we went there. It's so much so near to the thing that the Mūlādhāra is shown there where the Kuṇḍalinī exists.

Now She is the one who has snakes around Her, see? And She has little, little snakes as Her children. Can you imagine? And She is one and She has a daughter, which is the Kuṇḍalinī in you and a God who is a child God. And when She stands She has a Kuṇḍalinī in her hand, the snake coming out of Her hand. With all the Chakras, she is made.

It's so beautifully shown. The best was Her Sanctum Sanctorum where nobody is allowed to go inside where She resides, is the Ādi Kuṇḍalinī.

But they say that She came out of the head of Zeus, the Primordial Kuṇḍalinī. And Her place nobody can go inside, nobody can reach except for Her son, the child. But Her steps are very large also are roundish. She curved. Can you imagine? They're curved as if part of the Kundalas they are. And they are 3½ in height you can see that, in height and in width also. Like every place are made of big, I mean the three are made of big stones and the last one is made of the small, three and a half and they go in a curve.

And that is Sanctum Sanctorum nobody can go inside. Now what an expression it was. This was the early Expression and Athens is after Her name Athena. If you see the face also you will find your Mother very much there. I've got the photographs and all that which I will show you later on. But what I'm saying the Mother Earth has done Her job. People have done their job. Christ or we can say Mohammed or Buddha, Kabīra, anyone of them; they have done their jobs. All right. They have worked for you. They have created places within you.

They have done their job. Now it is you who are on the stage, not Me.

Sahasrāra has to work it out. And Sahasrāra always surrounds the heart. You are enlightened by your Spirit, which resides in your heart. And the whole Sahasrāra's Maṇḍalas are around the heart.

So as you are now the temple of that Spirit, you are the heart. You have to be very very assiduous.

This is the fourth point, which is again against all Englishmen. They are holidaying permanently. The whole attention is in holiday. At the slightest pretext, they are on a holiday. The word holiday comes from the word holy day, is to do something holy on that day. God took his leave from the whole world for one day to cleanse Himself and to be in a holy condition. Because you see when you clear other people, when you create something, then you want to have some time to yourself and to enjoy yourself. That's why He got this holiday. Here it is permanent holiday not holy day, holly means hollow. It's hollow day. And this madness of holiday is of course I am working out on My level to cut it down.

This is the time one has to really get into Sahaja Yoga, to work hard. Is the time to give up all your [UNCLEAR... lethargy]. You have to get out of your sleep. I have seen people... I told she asked Me that “Mother we would like to have your Pūjā." I said, “I know why you want to have Pūjā is good because Pūjā means flooding." The floods come in, ah everybody feels fine.

Some feel fine for a month, some for a week, some for a day, some for an hour. Again, as it is. Because with flooding you feel the water has come inside. But it should

be retained, there should be some depth. That is not done. Every Sahaja Yogi must do it every day. Is a part of his life. Cleansing is a part of his life.

Is just like brushing his teeth. Even if he does not brush his teeth does not matter. I do not brush My teeth every night. You might have noticed it. I need not brush. My teeth are still solid and I was asking My husband, “When do the human beings lose their teeth?" He said, “You have already passed that age." I said, “That means I will never lose My teeth?" He said, “May not." But I never brush My teeth in the night before sleeping as you people religiously do.

The most important thing is cleansing yourself every night. Whether you cleanse it with water or rub it yourself with salt or with butter or you do the tratrika with the flame, do what you like but you have to pay attention to your cleansing every night. And morning time you have to surrender before doing anything else. You have to get up early all right get up early. Do what you like but you have to work hard. And you have to think everyday what have I done for Sahaja Yoga today? It's not the same cycle we are going to start you see. Once you have denied materialism you became hippies, now after coming out of that we are not going to start the same cycle of materialism.

This is a new way where we have to go, where we understand our detachments from things. It's all right. We are not going to run away from matter but we are going to master it. If we get it well and good if we don't get it well and good, it's just the same, makes no difference. And hard work is needed now, real hard work I

tell you because now I'm going to America. When I am there, there is so much of lethargy.

When I don't allow you to sleep after 6 o'clock even if you try. I've done that if you notice, rather difficult for people to sleep after six. But, still, when I go away you have to really work very hard and keep yourself clean everyday and write it down on a piece of paper. By the time I come back again I find all My horses.

That's not going to be this time. Today you have to promise Me that, that all of you are going to work very hard, cleanse yourself completely. Go all out.

After all this country is not so big to travel. It makes a big impressive. You have seen Australian Times. I had only one Sahaja Yogi with Me thank God, that was Mister Regis. I was only controlling him. Only one horse I had to control and he was all right. He behaved very well, otherwise he could have gone off you know. Anything is possible under the sun. But he behaved very well. He was quite under control and they were impressed by his presence there and they called him serene. Imagine Regis very serene. And he was very sweet I must say and he explained to them very well because he is well educated, he is a doctor. Today I played a trick on him though, I'm sorry for that. It was too much, whatever it is, but he, it worked out and he is direct man. In the same way it is you people I have said it again and again, that you are the people who are going to bring Sahaja Yoga. You are the people who are going to do it. I am nothing.

You see now when there is waterfall, what energy do you see? Nothing, it's just a waterfall. But when you put it to turbines and take out that electricity from the turbines

and then you see them here then you say yes there is electricity. Whatever is potential has no meaning. Whatever is kinetic, whatever is showing has a meaning. And so it is for you to be the showpiece of Sahaja Yoga, not Me.

Because some will say that, “Oh you may be, so what, you are a different clan altogether." Some may say that, “Oh we can't believe you." But they will believe you much more they will believe Me. They will not believe Me at all. They'll say I'm fantastic. I, I cannot be understood, you see? So they won't believe Me, they will believe you. They will not trust Me, but they will trust you. They would not trust Christ but they will trust you because you are one of them. That is why it is important that you should improve in all sincerity, in all truthfulness to yourself. Become a perfect mechanism of God. No reservations, should be no reservation.

If you're thinking, `All right, if I do this much then it's all right, then I come back.' This is not all out effort. It seems to be very common you see, `cutting corners' as they say. “Oh this much all right.

Should I do this much or should I do this much?" I've seen very much discretion is used for all these things. It's typical you see. “How many people so how many sandwiches? They will eat at the most two or three what's the use of making more? So but everybody will not eat three so make it say two is all right, somebody will eat one." These calculations, see? Who will eat one? The one who is calculating should not eat at all, then that's the best way. But it's all this calculations starts in the mind you see and these calculations ruin you. It's a

very tricky path. I know it's very tricky. But you have beacons before you. Really I tell you, `lit'. Nobody had that. And you have got the torches. And you have a balancing way automatically in built. Just trust in all those things and if you walk straightforward, straight forward, forget all that is past, all that is nonsensical. Forget it, you are a different person. I'm sure you'll rise very fast. And you will be really a living, organized being. All of you put together. Living, organized. These two are not complimentary ever. Because living is always disorganized, according to human concept like they will say that this flower comes out this way that should come out that way. That human being's thinking but God thinks that this is the way it is organized.

So, living organized means organized in the will of God. That's how Sahaja Yogi are going to form that nucleus, that great nucleus, that powerful nucleus, that tremendous source which is going to overthrow all that is nonsensical. It is tremendous, believe Me.

May God bless you.

So now, you want to have My Pūjā? Mm, come along.

Contents: 1981-08-03 **Conversation with Sahaja Yogis, the day after the `Keeping Your Heart Open' Seminar, Abbey, Sherbourne, Dorset, UK**

[We were standing with Shri Mataji in the nave of a beautiful 13th century abbey in Sherbourne, Dorset, England. We had just had a weekend seminar the day before at Felicia's house, Mill Farm in Dorset, England and as was Her custom, Shri Mataji was visiting the area

to spread vibrations everywhere. She looked way up at the limestone ceiling full of vaulted buttresses.]

Shri Mataji: How do you think they made those arches? [She said, gesturing with Her hand, as if wondering to Herself. Felicia was clutching a guidebook.] Felicia: Maybe it will tell us in here...

[But before she could find anything, Shri Mataji launched into a complete architectural explanation, as if She knew the answer all along.]

Contents: 1981-08-09 **Talk to Sahaja Yogis, Establishing your Marriage, Marriages, Garden, Chelsham Road, London, UK**

God is so kind, Who is bliss, Who is joy, Who has created this whole universe so beautifully. They miss completely because they do not know what is auspiciousness is. Auspiciousness comes from pure heart.

With your pure heart, then it works faster that's why I asked for these children forward. You can sit with them along. Then auspiciousness also comes from surrendering, who are surrendered. Those who are surrendered to the power of Sahaja Yoga, Sahaja Yoga is a system by which you really suck in God's grace. That you know for definite.

So for the people who are surrendered absolutely, through their body, their mind and their intellect, they are the people who bring in the auspiciousness, those who try to stand out with their illusions, the so-called, are *[UNCLEAR* obstructed/obstructing].

If you realise the importance of auspiciousness in married life, in Sahaja Yoga, you would have respect for

that married life, praise for that married life, in relation to Sahaja Yoga, of course, no doubt.

So after marriage one has to know that you have been married in My place. It's something so rare, very rare, I mean, out of question for you anyone who has done no Puṇyas [good deeds], a special place, I think so that it could happen that such a marriage could happen. All right.

But with all that understanding, we have to understand our background. Unless and until you understand your background, you can never build a real Sahaja Yoga marriage. This is your only other job. Background must be understood, both backgrounds *[UNCLEAR* must come in] and get married.

You are all Western, all of you are mostly Western. And the Western people have, I don't know what sort of ideas, but surrounding the atmosphere I am sure there are entities, bhoots [dead spirits] who are anti-marriage. Of that I am very sure *[UNCLEAR* so to say]. I mean, anybody who comes to this place can break his marriage; I mean anybody can come from anywhere, even from Timbuktu.

So, it is the bhoots that give ideas about marriage. There are anti-marriage bhoots here, so you have to be careful.

Absolutely anti marriage. And under these circumstances marriages cannot work out. Unless and until you have your own opinion about it, you have your own personality about it and the way you want to work it out.

So, Sahaja Yogis, who are getting married have a special responsibility to behave in such a way that they stabilize marriages in this country. Where it is absolutely taken out of its roots, I told you. For example you tell anybody

here that I'm arranging your marriage, immediately the brain goes like, just like *[UNCLEAR]*, go mad. It is really, I tell you, it's so bizarre, they go mad. I don't know, for them marriage is some sort of a *[UNCLEAR* ritual] or I don't know what sort of an idea they have... And they do not understand that they are getting married now. I must tell myself that I have to behave myself to make the marriage successful. And some of them get possessed. And sensible people get possessed and they start behaving in such a manner that marriage can never come.

I'll give you a case of someone whose marriage was this year. As soon as the marriage was declared, the person became so possessed that in this person lost all his sweetness, everything, all the beauty and started misbehaving. He got possessed. And it's seen, the person sees also, that, “I'm possessed." It can happen.

Because of this horrible atmosphere in which we live we have to understand that you must learn to be sweet before marriage. If you are not sweet in the beginning if the marriage is spoiled, is very difficult to establish it. It's like the *[UNCLEAR* mood] getting stopped. In the beginning only you have to be very careful, to be *[UNCLEAR* experts to do that] that's the conclusion. But in the beginning only the brains becomes absolutely like a type of mad person.

Now a simple example is that when I fix the marriage I have to fix one *[UNCLEAR* wing] because I am not a church. Which is a dead thing you can go any time, the priest is there, that's a lamp post upon you. Priest is nothing but a lamp post. Say a lamp post can marry you whenever you

like, but not Me. There's a living God which has to marry you a living *[UNCLEAR* wing] and whatever time suits you that's the time you are going to get married, that's all. You are not going to marry according to your choice, but this ego is so subtle, that, “Oh! No choice was given." And marriages are living things in Sahaja Yoga.

So, they will take place within a second. Just now I can give a marriage, within a second. You could be happy about it, you could be unhappy about it, whatever you may be. That's your own choice. But you must know that this is Sahaja Yoga marriage, in a second the marriage has to be settled. “I was not given time, I should have had six months." What do you do six months? Only last day you run about. Six months you brood and last day you run about.

Just see yourself what do you do six months? You don't do anything; this must be a reality. I mean that's why Gregoire had to hurry the last minutes for a wedding, always. What do you do for six months, see? If you have no problem of security as the Queen had [laughter] nothing is to be done. It's only the last two three days you have to arrange everything, you see? It is something nearer, that the marriage party does not do anything, the husband and wife don't need much arranging. It's like the flower that grows. It doesn't prepare, it's ready.

So, one has to understand that marriage must take place in a living way in Sahaja Yoga and this match thing, as I told them must be brought right.

Now in selecting women you have to understand that, all men. You select the person, choice is the curse of ego. Ego plays because of choice. I mean, you can have

choice of everything otherwise, you can have another kind of a chandelier, you can have that, that, that. Material things you can have. Then you will say I will have a... I must have a nose of an *[UNCLEAR* Arab]. There's no choice. And that's why the choice part of a wife which you have too much, you see, where you do the choicing *[UNCLEAR* thing] out of thousands of experience say, this, that and then you will choose someone, very grateful.

And this style you get married and that style you go and divorce. In the countries where there is no choice people don't divorce, must be something different, *[UNCLEAR* futuristic].

The system is different, that's sure. And is more successful when there is no choice at all. I mean, you know in India people don't even see the brides before, at all. At all. They marry, they are married for ages, the photographs are there, their children see, their grand children see, their great grand children see, no divorce. And here all you made the choice, this thing, that thing and you're out for a divorce.

Divorce is the first thing that comes before marriage. [Laughter.] It is stupidity. Complete stupidity of the brain, you must understand and that's why you people have ruined your families, ruined your houses, ruined every relationship.

Is a thing to be enjoyed and understood. After marriage you must know that you must share other Sahaja Yogis in your marriage. It is not a marriage of the old times. That's why I would like all the old Johnnies, who are married, to marry again. It's better.

So they change their ideas. There is no sort of a life left for a Sahaja Yogi, because it's hardly four five years when you have to work hard on your own.

There isn't much time. Like we have our own private life, we go for a honey moon and this, nonsense.

Or we are sort of such, `Oh, we should have our private lives, this... We are husband and wife.' That's not allowed in Sahaja Yoga.

That I like the way Catherine says, I mean, it was really good for her to face in the way that she meets her husband. She said, “Mother, no, Gregoire is going with You to America, I mean, I take *[UNCLEAR* humans] different, but", [Laughter.] Her bravery and her generosity and understanding of the importance of Sahaja Yoga really made Me feel very happy.

So, this self-centeredness must be given up completely.

Today by those who were married before or are marrying today. That we are going to dedicate our lives in every way to Sahaja Yoga. You must learn to share everything of Sahaja Yoga. It's the greatest estate people have in Sahaja Yog is to say, now we are married so let's have some nice *[UNCLEAR* time].

I would say Cooley, when he got married, where is he? He's not here. It's just difficult. When he got married, he was very sensible and he said that, “What is after all honeymoon for me, Mother is going, so I am going with Her to *[UNCLEAR* accept Her plan for buying a school]." But the wife didn't understand that time and that's how the marriage... He is too much of a Sahaja Yogi and she didn't understand and he's just to think that way, it's correct, the way he moves was correct, I would say. What

can you do? But now, if the wife realises that Sahaja Yoga comes first and Sahaja Yogis come first, then only such marriages will be successful. This marriage is for Sahaja [Yoga], not for personal *[UNCLEAR* life/ends].

Anybody has such ideas should know it is not for personal life. It is for consolidating Sahaja Yoga, from the first day to the last. If you are not of that mind, you are just marrying here because it's cheaper than in the church, it's better you do it yourself. There's no different mission of such marriage. This is not to be used for Sahaja Yoga, *[UNCLEAR]*. Such people got *[UNCLEAR* a deeper decline]. Only you will enjoy your marriages in Sahaja Yoga when you will dedicate more for Sahaja Yoga. And absolutely.

Otherwise people do wrong, so clear out your ideas, absolutely. I would say Maureen and husband are *[UNCLEAR* self independent]. And Gregoire and his wife are sensible. And all of you who are being married in Sahaja Yoga, all of you should come to make a beautiful life. *[UNCLEAR* Regina] and Pat are beautiful. Beautiful. By working for Sahaja Yoga, otherwise you are not going to enjoy. I am telling you, you'll have problems, you'll have problems and I will never be able to solve.

And there's no divorce in Sahaja Yoga. If you don't want to live with your wife, you can get out.

There's nothing like divorce for us. It's nonsense. By divorcing you create orphanages of ten old men and ten old women who sit somewhere and the children somewhere else.

So, after Sahaja Yoga marriage there is no question of divorce. You go out of the *[UNCLEAR* subtle]. No question.

Try to improve, try to improve. As you improve your Kuṇḍalinī improves your marriage. Work on it. Give up your self-centred ideas also, keeping to your self, We must tell you, you cannot. Now you are in Sahaja Yoga, you have to dedicate yourself. I should have asked you to take Sannyāsa [give up everything]. Then what about marriage? Take Sannyāsa! Only eat once. Oh, one can do that job. But this normal life, you have to take to it and you should bow for it, otherwise you can never be useful.

Now, one must understand that you can be attacked. Both can be attacked or a wife can be attacked, or a husband can be attacked by negativity. And you will have these ideas: Oh, we must reserve ourselves.

Nothing like reservation any more now. You will be blessed very much. Even money-wise in every way, Gṛuhalakṣhmī [wife] will be there. But you should be a Gṛuhalakṣhmī also. As like in olden days in India women used to tell their husbands to go to war. And don't come back. If you have not won the war I don't want to see your face.

They used to cut their fingers and the blood of their fingers is there to give a mark on the tilak. Like that, the *[UNCLEAR* war] on and these cannot *[UNCLEAR* oppose] to have such people who have come here to enjoy only remarried life, they can go to Nagpur. [Laughter.] Stay forever. Lamp posts are they. These are all lamp posts you see, registration office, or we can call it the *[UNCLEAR* oriest].

So, only with this vow you should enjoy the special place that Mother has given us. It's special occasion.

That we are all *[UNCLEAR* expressing] these great marriage of serenity.

So we have now I think seventeen couples now. [Laughter.] This is the *[UNCLEAR* pang] of the *[UNCLEAR* pang]. *[UNCLEAR]*.

So first of all I want to give presents to the brides, who are here. I gave it to some brides the other day. Where are they? I gave it to some brides.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: All right.

So, you should give sarīs to her, is very personal now.

So, I would request the boys to go out or to better I give you the *[UNCLEAR* girls] and you go out and mix it up with water and you prepare it in a big glass. All right? And where are the bridegrooms? Let them be seated on different chairs. All the bridegrooms... ha, ha... the *[UNCLEAR]* is wearing ordinary dresses, something very ordinary and you can just have a towel or something round. No, no, no. Your face gets spoiled very badly, you see. You have *[UNCLEAR* redemptions]. [Laughter.] I would say that if you want to keep it as a mark of your marriage *[UNCLEAR]*. All right. It's all right.

So, now you all sit down outside and just meditate. Now it's better.

[Shri Mataji speaks and gives indications to Sahaja Yogis.] So, there is a... give us a sarī... white sarī.

I will prepare something to wear this much *[UNCLEAR]* you can *[UNCLEAR]*. [Laughter.] You can take this now. That.

You can take it. No, no, no. Any oil or... [UNCLEAR... in the hair...]. Or what oil?

Contents: **1981-08-1x Quote on Śhrī Rāma, Room, 56 Ashley Gardens, Ambrosden Avenue (near Victoria Station), London, UK**

[Linda Williams is glum as her husband left her the week after the `Keeping Your Heart Open' Seminar in Dorset. Shri Mataji asks her to come to Her room and puts a red sarī on her, fold by fold.] The sarī represents Śhrī Rāma. He is now going to look after your right Heart Chakra and you must never worry or be afraid. He is always there to protect you.

Contents: 1981-08-14**, Public Program, The Scientific Viewpoint, Friends Meeting House, Birmingham, UK**

Bala is a scientist and like him there are people who are charmed by science.

The whole modern world seems to be very much influenced by science. But a scientific attitude has to be a very, very open minded attitude as he has told you. We have to reach certain conclusions first of all within ourselves. Secondly you have to understand that if there is a hypothesis put before you it has to be fist seen, experimented with and then is to be accepted as a law.

Now from ancient times, weather in India, England, America, Jerusalem, anyplace we have been caring about the All-pervading Power, about getting a second birth or Self-realisation, Ātmā sākṣhātkar, baptism as they call it. All these things that we have heard are to be proved or they should be discarded as untruth.

We cannot go with truth and untruth together.

So either we have to find out weather it is the truth or not what these people taught us, or whether it was completely a falsehood and there is nothing like that, that existed.

It's a simple way some people have just discarded saying there is no God, there is no Divine Power.

It's all useless things; we are not going to waste, turning their back to it. That's very simple to do. The others have followed it blindly. Both are wrong to follow it blindly is as wrong as not to follow it. The best thing is to watch and see. To say that: so far we do not know weather it is true or not. This is the right attitude with which you should approach Sahaja Yoga.

Now we must realise that in this world there are people who are seekers. No doubt about it. They are not interested so much in money, so much in rituals of religions, so much in the power game ego trips but they think there must be something beyond. And there are many like that everywhere, thousands of them and thousands of them and thousands of them. No doubt about it. But those who are at the helm of affairs naturally because they are seeking to be at the helm of affairs they are not bothered about this and they think that these people who are seeking are mad either they are lost people or they are mad people or they don't know what to do with themselves. But one has to accept that there is a category of special people who are seekers. I must say William Blake has talked about it very clearly. He called them “the Men of God." In Simple sentence “Men of God." These are the people who are not satisfied with what they have but they think there

has to be something beyond. Of course they might have made mistakes in their seeking, they might have gone wrong in their ignorance, they might have lost their way. They have been naive to know what they should find out.

All said and done one has to accept the fact that in this world there are many, many seekers and people have to cater to that even the people at the helm of affairs, even the media people. All kinds of people have to cater to them and find out what's happening to that group of people, which are the most important people in the eyes of God. If He is at the helm of affairs for Him seekers are the most important. Now we have to realise scientifically that we have evolved to be human beings. All right; but why? Why did we evolve as human beings? What's the use of creating human beings which took billions of years? What did God achieve, or nature achieve by creating human beings who are running amuck actually? They have out of science produced things like atom bomb, hydrogen bomb, all destructive forces. I mean this was not expected. That means they have missed the point somewhere in using the powers of science.

There is a big confusion. If you have a way of going above the human level and seeing you can see that they are confused. They do not know what to do whatever they try to do it goes in the wrong way.

They try to plan something it ends up into atom bomb. They plan peaceful missions it ends up into war.

Anything they try say democracy or you say communism everything they try it ends up into fears.

So what's the thing? What's the matter? Why is it happening? We have to think about it. After all we as

human beings, who have taken so many years to be like this, must be something special. Must be some reason behind, must be some purpose to this life, which has been created so beautifully. But scientists are short sighted people. They just see the symptoms and not the disease. They just see what is available there and not beyond and never they ask a question why it is like that. That question they have never asked because they cannot answer it. They are honest because they have limitations. They do not expand anything beyond it because they think it is imaginary.

But I am here to tell you that God is the reality. All-pervading Power is the reality and its action and powers is the reality, the rest of it is a falsehood. Now this statement of Mine I have to prove it, under all scientific laws I must prove it, otherwise you may crucify Me. And it can be proved. It can be proved scientifically. God has created you in such a way that in you he has laid the milestones of your evolution.

You can see all these Chakras that are put there, the centers; there are seven centers within you, of which you are not aware. You do not know that there are seven subtle centers, which are the main centers. There are many more which are placed within you, which are the milestones of your growth in the evolution.

Now there is another thing one has to understand that if we have to become ourselves, if we have to know our purpose, there must be some arrangement within us for our germination. If the seed has to become a tree there is a primule in it, it's placed there. Just imagine in a little seed there is the map of all the trees it is going to

become. Can you think of that? In the same way within us, this human body, who we do not think much of, we take it for granted, there is a complete map of what we are going to become.

Within us is placed a power which is called as `Kuṇḍalinī' in Sanskrit language. If it is Sanskrit it doesn't mean that it is Indian or anything. In India the climate being very good people tried to find out about oneself. And they went very deep and they located this power within themselves. It has nothing to do with India. And if you ask an Indian man now anywhere on the street you'll be amazed they will say they have never herd the name `Kuṇḍalinī'. But you'll be amazed that this bone is called as sacrum bone where it is placed. And in Latin language sacrum means sacred that means people knew that this bone has something very sacred within us in Norway where this language started. And they must be also having a word for this Kuṇḍalinī because when I went to Greece I found that they had a great knowledge of Kuṇḍalinī. This Athena itself is the primordial Kuṇḍalinī. Athena, Athe means primordial they don't know Greeks don't know because they don't know sanskrit. But Athe means primal primordial and Athens comes from that Athena. And she has that snake in her hand she is the primordial Kuṇḍalinī and She came out of the head of Zia who is a Viṣhṇu.

So you can imagine how it was all connected in the ancient times and how the whole thing dislocated. But this also does not give us any scientific proof weather it is there or not. But I am just giving you the idea that it is not only in India people knew about it but all over the

places people knew about this power that existed within us.

And this power is the power that we can call is the power of desire to be one to be united with the self with the Divine. And this power is not yet manifested and that's why is called it is sleeping. Because this desire is not yet manifested that's why people say that this is a sleeping power within us. Now scientifically you can see. Scientifically you can see that this bone pulsates when the Kuṇḍalinī awakens. You can see with your naked eyes. Not in all people, in some people where the path is all right it just shoots up. But in people there's obstructions you can see very clearly, very clearly thousands of them we have seen and people have seen this Kuṇḍalinī pulsates. And if you have a stethoscope you can feel the throbbing in that bone. And if you follow it up how it rises, you can feel the throbbing coming up to the head. And when it comes to the head it breaks that bone in the sense that it becomes a soft bone and you get your baptism.

That is the real baptism. Whatever was unreal was accepted so much everywhere that naturally it is now challenged. I do not want to defend all that, people talked of baptism they used to have baptism, regular baptism. But that's all artificial you can see that the Kuṇḍalinī doesn't rise it doesn't break here.

In India we have a system of calling somebody a Brahmin and they are given a thread. And the same ceremony is done by a Brahmin who is not a Brahmin who is not a realised Soul. And that one was done once upon a time

was a realised Soul, now it is done by somebody who is not a realised Soul.

So when it is an unreal thing; supposing a son of a Brahmin comes and asks Me, that “Mother how do you say that this is how we become Brahmins?" I tell you no, you have to become Brahmin by real happening within you and is real seeking that is blessed by this happening. It happens so far I've seen thousands of people.

It's amass it has to happen in a mass way. If it does not happen in a mass way then it has no utility.

It happens to one person then people start crucifying, thinking of crucifixion of such a person, or giving poison to such a person, or torturing such a person. In India also in such a good country like India, where people are so spiritually I should say sensitive, there also many saints have been tortured. The reason is that people have not got the sensitivity to understand that they are really saints.

So a big gap was there and today I say the blossom time has come and many people have to have this realisation and they have to feel their own self and the All-pervading Power. The time has come it's a blossom time. And everybody has to feel it this is the power which is all-pervading it's the Divine Power of God's love. He created this universe because He loved us there is no other reason because He's complete He's perfect He's fully satisfied with himself. But He just created because He loved and He wants as a gracious father, as a father who is extremely generous and loving, to give His kingdom to us to invite us into His kingdom and give us all His powers, so that you know Him in your awareness. As a

result of this, what happens to you is that you become, again I say you become, not that what I say is just a brain wash, but you become collectively conscious, you become, you start feeling. Like he said you don't have to tell that you are brothers and sisters. What happens really that you start feeling the power flowing through and then you placed your hands towards somebody and immediately you know where he is catching.

These are the different centers within us these five, one, two, three, four, five, six and seven centers.

And you see them on the left and the right hand, these centers very clearly. The left side as shown here, which is the left-sided, which comes from the right side to the left side, is the power of desire, is the power that manifests our subconscious, is the power which looks after our past we can say conditioning and is our emotional power. When we work emotionally this starts emitting its own manifestation. And the right-sided one, the one we call right-sided, actually comes from the left side and goes down. Is the one, is the power of physical work and of mental work, of action. And when these two go into action the first one creates a pouch like thing called as superego and the another one creates another pouch or another balloon like ego. And that's how these two things develop. And at the age of say about twelve years we get separated and we develop our `I'-ness and we all become different personality. That's how we have received our freedom to grow.

Now we grow within that egg like structure of ours we develop in this structure till we are matured enough. Suddenly you find that this Kuṇḍalinī rises, breaks this

point just like the egg shells or you can say like a caterpillar, the transmutation and transformation will take place and you become a butterfly or a bird. You are a different person all together. This has to happen; we have to find our meaning, because this creation that God has created with such love will be all wasted. It will have no meaning. It is He who has become so gracious it is He who wants you to get these powers that it is all working. At this level how can you think of paying for it? Just think of it. How can you pay for Gods love? He doesn't understand money. How can you pay for it? It is impossible; it's absurd it is insulting. It shows you have no knowledge as to how God should be. He loves you. How much did you pay for getting your breathing mechanism? Or how can you read about it? What do we read when we have to breath? If by reading if you start breathing what would happen to us? Just think of it. It's so spontaneous.

God has given us so much but we take it all for granted. And we don't understand this value. In the same way this realisation which is the vital thing has to come to us absolutely free and spontaneously.

Spontaneously, because it's a living process and everything that is living is spontaneous. You cannot pay for it, you cannot say `at this time,' you cannot guide it. It works by itself. The only difference between the other evolution and this evolution is this; that in that evolution you did not know, you were not aware of your evolution, but in this one you will be. You will be know that you are transformed. You will know that it is flowing through you. In your conscious mind you will have the spirit

manifesting. The spirit about which you have heard will be manifesting in your conscious mind.

So far it was just a witness of all your doings, but now it is a part and parcel of your being in the sense that you become the spirit. Again I say you become. I cannot say, oh, now you are all realised Souls, no, it's not possible. One enlightened light can enlighten another light; it's so simple as that. You are all ready you are all say lights and just because I was enlightened when I was born I can enlighten you.

When Bala said about power I thought I must be some sort of a dynamite or something. It's the power of love. Can we understand power of love? It has all the powers in it and it is more powerful than any other power.

So far human beings have never used it, what they have used is the power of hatred. They've never used the power of love which is the most effective, beautiful, delicate power. It's so dynamic because it is all-pervading. You have to jump into that awareness to be that. But when the Kuṇḍalinī rises this way, the first thing that happens, the first thing that happens to you that physically you get cured. But I hope you don't collect all the sick people tomorrow. When Kuṇḍalinī is awakened then you get physically absolutely cleansed. It's a cleansing process and that's how you will be happy to know that cancer can be cured. Cancer can only be cured by Sahaja Yoga I've been saying that. Now people when they get cancer they come to Me even doctors and very highly placed people. But when they go and tell people that we got cured with Sahaja Yoga, nobody believes him; they think this man is mad.

So many diseases can be cured by Kuṇḍalinī awakening. Like I would say now supposing I have to come to this room you have got it decorated, clean. If God is to be established in your heart then the body has to be cleansed.

So as a grace this mother your Kuṇḍalinī, which is your individual Kuṇḍalinī, she just cleanses your body. In one shot, over night so many people got cured. Then your addictions and habits which come to you through your conditionings and domination of the matter on you drops out.

So many people overnight forgot to smoke they just forgot they had to smoke. They were surprised after three days they realised that they have to smoke. We have people who were really like druggists and chemists you see they had storehouses of drugs within them and this they did because they were seeking you see nothing wrong with them. They got completely cured. Because when you get the absolute all these relative things fall off. Then your mental problems also get corrected.

Here I would like to give a note on so many false Gurus who have come to this country.

So many false Gurus have come and there are many who are now prospering in England as well as America and everywhere. And people are so much enamoured by these false Gurus. And they have been really paying such a lot of money to these Gurus that I cannot understand that though they are mesmerized, how could they be so much befooled? And now after befooling they do not want to believe Me. They came and told Me; Mother our Guru doesn't talk ill of anyone. I said the Satan is not

going to talk against the Satans, is he? Now the after effects of these Gurus is so horrifying in this hall only last time I had about I think eight or ten people who were just jumping on the seat, in a horrible condition just like mad people. Today they are normal people, all suffering from epilepsy. They have become bankrupt, they have sold their houses, their children are on the streets, they are divorced, they are sick, they have got blood cancer. Still they are madly in love with their Gurus.

This kind of mass hypnosis was to work it has been already indicated that false Gurus will be coming.

Now how do you make out a false Guru? First of all anybody who takes money from you for his living can not be a real person. He must live with his own earnings. If he is a poor man like Christ was he lived like a carpenter's son. Why these Gurus take money from you they have never seen a even a motor bike they want to buy Rolls-Royces. Throw them in the sea. There is another one who has got five, six kids and has got three, four landing spaces. And you think he is a Guru. You are so impressed by their badly earned, illegally earned money. Then what can God do else about it? How can you be impressed by such people who lead such a horrible life? Immoral people are we also so much in the game Very immoral, extremely immoral. They teach you dirty things. Especially in the west, I can't understand when you had a person like Christ who is purity, nothing but purity. He said you talk of adultery I say that thou shalt not have adulterous eyes. From there to what are you going? They may be Indians or anything. They are a curse on this earth and such people are followed.

Now I can tell you any one of them those people who were jumping here were the teachers. And they told Me that when they held a meeting in Birmingham there were three thousand people. These people who were suffering from epilepsy. Why? Because all the media was after them they paid the medias. And that's how they were there. This is a very big problem you see. Money begets money but you cannot get God with money. It's a very funny vicious circle. Please understand. And is the greatest destruction for human beings. Because these are the most beautiful flowers of God which are not paid attention to.

And these people went to the police and told them about it nobody's willing to listen to them. You'll be amazed. There was a diamond merchant who is on the street begging. Can you imagine these things have happened and nobody is bothered about them. And they are saints; they are born to seek God. Have some understanding. And this is what is happening. I am so very sad to see that people who are so beautiful in the eyes of God are tortured by these.

And now even in England and France and everywhere I find people have taken a good hint from them and they have also floated big enterprises. In the name of God. In the name of God you cannot take a single pie. It's sin. You remember Christ had taken a hunter in his hand and started hitting all the people who were selling in front of the church. They were not even selling God but in front of the church they were having he could not bear that insult. And these are selling God and selling realisation and selling these precious things. My heart weeps

actually to see these beautiful people are being tortured from one Guru to another. They are seekers.

In Birmingham I met a man; I asked him how many Gurus you have been? All his money, all his earnings he gave to Gurus. And he gave Me a list of people which was written in three pages and all the sides covered. Can you imagine this gentleman? And he had all kinds of problems that you could think of.

Everything, everybody, every part of his body was paining, He had this trouble, that trouble, this problem, that problem. There was no problem on the earth that he did not have. Who is going to pay for all this? I feel that people do not want to accept the truth sometimes. There are seekers they get so fed up and so tired that they think Mother is another Guru. I'm not a Guru I'm a mother. Guru is a very difficult task.

I mean the real Guru is a very difficult is a very hard task master. I'm just a mother but Mother is the Guru of Gurus because She knows how to handle Her children. They are very difficult people. Any Guru if you want to meet who is a real Guru it's not easy. Half of your flesh will be finished before you see him.

But the time has come that all of you must get it. With all self respect, with all your glory, with all your freedom you have to get it. You are honoured by God, you are respected by God. And that's why whatever has happened has happened; now forget about it, better get to your realisation. And then all understand all the knowledge of your centers which are within you. Everything about yourself and about others and how you feel. Now if there are say two children who are realised

you call them out and tie their eyes, is a very simple test and ask them to feel the vibrations of another person. And immediately they'll say this finger is catching. Means this man has got throat trouble. All of them. There was a lady from observer. She came to see Me she got her realisation. She's very intellectual she was so surprised at her realisation. She said Mother I must jump to it and write it. I said no, no, please settle down you must establish yourself. She said no, no, I can't help it, I must tell because I am a seeker and I know how people have suffered.

So she went on, but afterwards I think she was a little surprised how could she get realisation. She has no faith in herself left poor thing perhaps.

So, one of the Sahaja Yogis said; all right call the children. And she called the children. And the children started feeling the wind even from My photograph. They said oh Mother wind, wind is coming, such a lot of wind is coming and that's how she was convinced.

You all are invited to it, believe Me, you are invited and have it with all grace and beauty you all should have it. You have suffered too much now it's time for all of you to get it, isn't it? Now believe in yourself. Why do you think that you cannot have it? And the greatest disease of the west is that they all think they are very guilty. This disease must get out. If you think you are guilty you cannot get your realisation. What are you guilty for? What have you done? What guilt do you have I just can't understand it's imaginary all the time you are guilty for this you are guilty for that, any small thing. If you have not said thank you hundred times in day one day you feel

guilty I mean there's no need to say so many thank you's also. And to think that you have done mistakes all your life this is mistake that you have done mistake. You should be like this, your face should be like this your hair should be like this, you should walk like this you must have a dress like this. If you put your knife this side to that side what does it matter in the eyes of God? It's not important.

And to think all the time that you are guilty creates a problem here. You must have many people saying that I've got pain in the neck. Know that he's feeling guilty for nothing at all. For such people there's a very simple mantra: to say Mother I am not guilty simple. Thrice you say and your neck will be all right. Is a very simple mantra to say Mother I am not guilty. I am talking about here the ocean of love the ocean of forgiveness. And what are these specks you have collected? imaginary ones? This I discovered after coming to England that people feel guilty and then others also I have seen. But in India there are very few people who really feel I tell you they never feel guilty I tell you. They have the other problem right side but not the left side. Feeling guilty I mean I don't think we have so much time to sit down and think that we are guilty we are so busy you see perhaps in that country. But this was My experience. And with that little thing you got your realisation. Can you imagine? So there should be no self pity, there should not be any unhappiness about it. But it's just a play, it's so simple, it is not frivolous it is very deep working. But just a play like; you come in the room you ask me how to put the light on, there's a switch you put it on. But behind

that is a big organization. In the same way the Kuṇḍalinī awakening though it's a play behind that is a big organization. And you need not take all the responsibility of it upon yourself. God is doing everything. Actually you are doing nothing. What do we do? Tell Me. At the most if a tree dies we make a chair out of it. That's all and the chair sits on our head we can't sit on the ground then once we make the chair. That's all we do. We cannot transform one flower into a fruit can we? Not even one. The one who does billions and billions of this every moment, where are we compared to Him? To think that we are doing something and that we are guilty for it is all absurd.

Now I have to say one thing that in one days lecture it's not possible to cover all the points, all the centers and everything. But we have got certain booklets something you can go through that. We have a big book also here available for those who want to read. But I would say don't read too much, already you are over read people.

So it's better not to read anymore. It's better to experience and develop the experience and grow more and then you start reading. And we have a center here in Birmingham which is doing very well now. You can meet those people, they some of them only got realisation about a year back and you will find they are scholars. When I went to America the journalist asked Me; Mother all your disciples are they scholars? I said no they are not. What makes you think that? They are all scholars they know such a lot.

So once you reach that sap of life through that you get the complete knowledge.

You become the knowledge. Knowledge is the first thing you get.

First you get the knowledge. That is also a knowledge that is also your own in the sense you feel hot cold. Now anybody who feels hot need not be an educated man or a scholar. He feels hot. Anybody who puts a finger to the thing feels hot. It's like that you feel, so first you get the knowledge about it and then you get the joy out of it.

So I have to tell you one thing that though it sounds very fantastic, it is not, it is absolutely simple. And this should happen. I would like to have some questions from you about it. And then we'll see how it works out. All right? And not to be afraid, there's nothing to have any fear about Kuṇḍalinī. Because you must have read such big, big books saying that Kuṇḍalinī burns you, Kuṇḍalinī does this. No she is your own mother. She doesn't do anything of the kind. These are the people who have never known what Kuṇḍalinī is. It's like somebody putting the fingers into the plug and saying electricity burns you. They are unauthorized people who have done all this and that's how they have suffered.

So any questions please? Can't think; if the Kuṇḍalinī rises above this you become thoughtless just can't think. And when she gets out from here you start feeling the Cool Breeze from your head. Really a Cool Breeze you feel it and from your fingers. As simple as that.

You are still doubting something. Ask a question. Can't hear. Loudly.

Come, come, come here. Come.

Lady: *[UNCLEAR]*.

Shri Mataji: All right All right May God bless you sit. She is saying that have you to pray to Kuṇḍalinī? No nothing you don't have to. You see prayer before realisation has no meaning it's like telephoning without connection. There's nothing to pray nothing to pray nothing to pray.

Lady: *[UNCLEAR]*.

Shri Mataji: Can you come here? Gentleman: I think everybody has got a question to ask but they don't know how to ask you.

Shri Mataji: They don't want to? What, What Questions? Ask now What is there? What is you don't know? I know English at least so ask Me any question in English.

Now what did you say? Lady: *[UNCLEAR]*.

Shri Mataji: Oh very good question. That's a good question. That's a good one. Yes sit down sit down sit down. She asked Me a question if it is awakened can it die out? It doesn't. Once it is awakened it goes up it opens out. But, but is there. At the first shot you see it goes really in a big way you get it in a really big way. You remember. But then it goes back and looks after other parts where there's a problem so the force is reduced. But then you have to learn how to keep the force there and how to raise it and this is called as Vidyā, called as the knowledge. How to raise the Kuṇḍalinī...

... What is all this about? So that part you have to know. I am here to decode it.

Somebody come and told Me, Mother I feel here tickling, all the time tickling, I said this center is not all right you have to open this center. Now how to open this center then I had to tell that person you have to do this very

simple method. You see certain movements, because it is flowing from your hands, certain movements how to do it, which are the deities on different centers if you come to know about it. For example this center is the center of Christ. Between the optic chiasm[a] is placed a very subtle center of Christ. In the Indian scriptures He is called as Mahāviṣhṇu. Now He was born on this earth to suck the ego and superego. His crucifixion was there to suck our sins means the ego and the superego. But He is to be awakened. Unless and until He's awakened it cannot happen you go to church or you pray to Him nothing will happen. But if Kuṇḍalinī goes and stops there and if you say Lord's Prayer, it will rise. Is the proof that it is Christ's center.

Now this very important point that He should be awakened that Christ was for this was never known to Christians. It's a living process. He said I'm a living God. And when they went to India the way they talked about Christianity was something absurd.

So Hindus still believe that this one who has to redeem us has to come. They don't know that He's already born and crucified and He's the one. He is Mahāviṣhṇu who is described in Devī Māhātmyam very, very clearly. He was specially made. Who was His father; who was His mother all described. But the people who know English have no repor with our ancient scriptures and those who went from here have no repor with Christ. That He's to be awakened within us. He said I am to be born. And how to awaken it nobody knew only through Kuṇḍalinī you can do it. He said, it's said in the bible I'll appear before you like tongues of flames. Now what are these tongues of

flames? Go and ask these people. These Jews do they know? Mohammed has very clearly said that you are to become a peer; you have to be born again. I mean namas is one of the very good ways of raising the Kuṇḍalinī, if you are using the Sahaja Yoga method.

Means you get your realisation and then you do namas. You'll be amazed. Everything has a meaning only when it is a living thing. Otherwise it's dummy. Everything is a dummy stuff you see like this is a dummy thing. I shout at it or do whatever you like it's not going to work. That's why everything is a dummy and that's why people say oh Christianity is wrong. If you go to the Muslims they will say the Jews are wrong.

The Jews will say the Muslims are wrong, the Hindus are wrong. I mean they are all blaming each other.

If you have to learn about yourself better go to the other party. But they are all dummies. Once you get realised you will know they are all connected with each other absolutely one there's complete harmony and concord.

Christ Himself has said those who are not against Me are with Me. Now go and ask these priests who are those who are not against Him; who are with Him. I mean, He was not even given sufficient time only for four years He could talk and He was killed. Everywhere they have done a nice pickling up of all these great people. But Sahaja Yoga completely exposes their advents, their purpose, their places within us and also establishes all the fundamental things that are described in all the scriptures and their core relationships. It's such a fantastic thing. How it establishes? By proving it.

I'll tell you one example, a simple example. There was a gentleman from Iran he was a doctor he came to see Me. I mean it is now we cannot contact him because he's in Iran. But he came to see Me he was a Muslim. And I told him that Mohammed Sahib was born as Nanak Sahib in India. He could not believe it.

He said how can it be? Though Nanak Sahib had said it in a way, because Nanak Sahib was sleeping and somebody told Him that you are placing your feet towards Mecca he said all right I'll turn my feet to other side and the Mecca came that side. He said I can't believe it' I can't believe it. I said but Mohammed Sahib Has said that He is the last. I said I'm not sure of that but maybe He must have decided to come back the way people are.

He could not believe it. And he had stomach cancer, which is caused by one of the reasons is fanaticism.

I told him you have to believe in Him. He was one of the incarnations of the Primordial Master and He was the same Abraham was the same Moses was the same Socrates was the same. And you have to believe it. He said I can't believe it. I said I can't cure you. Then he went back and he was very sick. His wife said now what is there after all, you see, we became Muslims because our parents were Muslims and they told us Mohammed Sahib was the last. After all you are to be saved. Then he came and said all right Mother whatever you say I'm going to say. I said now you pray to Nanak Sahib instead of Mohammed Sahib because it is Mohammed Sahib who's angry with you. He got cured; he's still living. He got cured.

It's so simple. We can't believe it; it is so fantastic. It is worth seeing yourself with your own eyes.

The other day only, in Scotland, there was a Gentleman was suffering from terrible, terrible arthritis.

He got completely cured and he came to see Me in Edinburgh. Arthritis absolutely curable; Diabetes is absolutely curable; paralysis is absolutely curable. These all come out of your imbalances. If you want to treat a tree and if you just treat a flower or a leaf you cannot treat the tree. You have to go through the sap. Sahaja Yoga is a system by which you go through the sap of a personality and treat the whole body as a whole. Because the whole is the one, which is to be looked after and not a part of it, because you are a part of the whole. And once you get connected with the whole that whole that primordial being looks after you. And this is what has exactly happened to us that we are all separated from the whole and we have to become one with that with all our awareness and understanding; so that that whole looks after us.

So coming back to your question about Kuṇḍalinī that it falls off is a true thing with some people it does go down. But all the forces that are Divine are looking after you. You have to little bit cooperate with your Kuṇḍalinī and she comes up she makes you beautiful, absolutely beautiful.

Now any more questions? Gentleman: Could you explain what exactly you have to do?

Shri Mataji: That's the exact point. You don't have to do anything. You see I have to do something about it not

you. In the beginning then you can do it. Like this light is here all right? This is enlightened.

Now there's another candle, which is not enlightened that candle has to sit straight just keep the wick out that's all. And this candle has to just go near that and that gets enlightened. I mean, I'm not doing anything about it that also I must say because sometimes the ego gets challenged; you know somebody says, why Mother you? I said you better do it. I'll be very happy to be replaced. If you can come and do it, nothing like it. You see it'll be such a change. But what can I do? I have to do it. Otherwise I'm a happily married woman; I have My children, grandchildren, everyone there, I have no problems. But I see your problems and I see that spirit in you and I just feel in all My love and compassion that you must know it; that's all. And once you know it you can do it yourself.

Like one light can enlighten many. Isn't it? It's as simple. You become that. You don't have to do anything about it; you have to just put your fingers like this and the power flows into you. It's that simple.

You won't believe but it is so because you are ready. You are just ready to be enlightened. Now this instrument is made, if it is not put to the mains what's the use? But how do you put to the mains? Just put to the mains, that's all. The mains are there and this is ready you just put to the mains. You are just there. Like a television set to a villager if you tell, he won't believe that it is so fantastic. That there are all things around you; he will say I can't see anything. How can he believe it? When you put to the mains and you start seeing the television

manifesting, which is so fantastic. In the same way, you are a special instrument created by God. You are just put to the mains. You don't have to do anything.

What did you do for your evolution? When we became human beings from a monkey what did we do? Nothing, we did not cut our tail or anything it just dropped off. In the same way, we don't do anything for this also; it's just there; you are just ready; you just get it like that. You don't know how fantastic you are. You don't know that, na? I know that. But you will also know very soon. When you know you will be amazed how fantastic you are within. It's said all ways, all the scriptures, all the great people have described you as very great. All of them have described. But you must have faith in yourself that you are great, no doubt. And that instrument is ready, just ready. It is to be applied to the mains and once you start manifesting you can give it to others. It's that simple. You can't believe it I know, but it is so, you will see that very soon. Do not doubt it too much all right? Otherwise this brain will be working khat khat khat. That's why I've said for a while you should stop thinking about it then it will work out.

Because I've seen people who go on doubting very much they take time.

Just open, open out yourself, you must open yourself fully and it will work out. After all you want to have your realisation isn't it? What else you want? You don't want to doubt for doubting sake. What's the use of doubting also? I mean if there is supposing I say there's a diamond here. You will all run not only you but people from Australia will come if I say it is free available. Don't you think so? They

will say worth going by plane, if there's such a big diamond available.

So no use doubting. Just have it. You have a diamond in your heart. No doubt it will spark. Do not doubt. This mind has been doubting all the time, what has it given you? Nothing it will give you problems and headaches. Don't be doubting Thomas's; be trusting.

Come here; come.

Lady: Do you find people's problems stop them getting realisation?

Shri Mataji: Problems it stops a little sometimes little bit. But I know all the permutations, combinations now.

So I can get over all the problems; I think so. All right? I know many permutations and combinations now of problems. In the beginning you'll be amazed in this England I came here when My husband got elected to this job. For four years I worked on six people, for four years, can you imagine? And now they just get it like that. Now I know all the permutations, combinations of English people and England and Western people. Now I'm going to America and I've been there before also; so keep your fingers crossed; I'm sure I'll work it out there also. Everybody's an interesting sample of some combination.

But I know all the keys somehow; I've studied it and I've put all attention to it. It has worked out and all these problems I know what you all have.

Somehow it works out so don't you worry about that. If there were no problems, there was no need to do this. I mean you would be just there. There has to be problems.

Any other problem? Gentleman: We've got seven Chakras over there; can you please tell us what part each one plays?

Shri Mataji: That's good. Now all that is so elaborate I may not be able to tell you today; but can you come and show? But I will be able to say in short, all right? Now he is coming; he will show you. Now the first Chakra which is below the Kuṇḍalinī the first one is the very important center, which is bestowed by a deity, which is the embodiment of innocence. Is the center of innocence, the first Chakra. To explain it more we can say when we were at the carbon stage, carbon stage. Now Carbon is a very important element, you know that. In the periodical laws it is placed in the center; it is tetravalent means it has four hands either it can give four hands or take four hands. And at that stage only the nature started producing life.

So that is the stage where we were at carbon level. And nature is innocent a chair doesn't get angry with you. It's only we can get angry.

So the nature that we are, is innocent our basis is innocence. We are surrounded first by innocence. We are basically innocent people.

So this is the first center, is of innocence.

Then the second center that you see. Actually the Nābhī we can take it. Is the second center and the third center are connected. From the second center arises the third center. The second center is the center of our seeking. This one manifests our solar plexus. And this caters to our seeking. As amoeba we were seeking our food through our stomach; it is in the stomach we can say.

Actually they are all placed in the medulla oblongata; they are placed in the spinal cord. But they manifest outside the plexuses. For example, the first one manifests the plexus called as pelvic plexus, which is responsible for our excretory functions. All right? Now the second one, which is the one I told you just now, manifests the solar plexus, is for our seeking. And now you are at a stage where you are seeking the ultimate the beyond. But there are people who are still seeking money, there are people who are still seeking other things. But I take if for granted that you are seeking Divine.

So the seeking reaches that state at that center.

The other center that comes out of it is the center of action. The seeking has to put into action.

Otherwise supposing you are hungry you have to go into action to get it.

So this is the center of action within us, which works within us all the activities for the future. It thinks and all the activities that we require for our mental or our physical needs.

So this is a center of the creator. The above center to that is the center which is the center of Heart as we call it. Is the center which represents your sense of security.

When the child is about twelve years of age this center creates antibodies in your sternum bone and these antibodies by the time the child is about twelve years of age go into the whole body and they are the ones who react to any invasion on the body. And these antibodies react; say for example, all our injection system works on that. We put a little virus, which is an outsider invader

inside the body and when you put that they get energetic to fight. And because of their energies they fight the disease and we get cured.

This is the principle of that is.

This is the center of our sense of security. When we are insecure then this center starts pulsating and emitting more antibodies and looking after us. And this is a very important center within us. But there are other two other centers on sides of it; one is of the mother, one of the father; on both sides. I mean they have sub centers also. Now this one can be called as the one which manifests cardiac plexus. Then above that is the center which is behind here, is the center of our collectivity. Is the center where we become one with the whole. Is the center which gives us the idea that we are one. By this center we become also the witness of the play of the Divine later on when it is enlightened. It is a very important center by which we talk to others, we communicate to others on the right hand side. On the left hand side emotionally we become attached to people.

Then above that is the center as I told you of Christ or we can say the center of ascent. There is the door, which goes into this area of limbic area, which is grossly known as limbic area, which is the kingdom of God. And above is the last one here where this point. The whole thing is one center the limbic area and this point. When the ego and superego are sucked in, the Kuṇḍalinī rushes through and this fontanelle bone area becomes very soft and you start getting the Cool Breeze from that part. Now in short I've told you but in details you can go through the book it's all written down about these centers. Which are the

basic seven centers but there are many other centers, which are sub plexuses of this. Amazingly there's one thing that all these centers are manifesting the plexuses outside and all these plexuses. For example here, the plexus is the one that looks after the pituitary and the pineal, these two things.

So it is related absolutely with the gross as well but we go from inside outward while the doctors go from outward inside. Which you cannot go you cannot enter into a tree through a leaf you can enter only through the sap into it. These are in short I have told you. But there are all these things are clearly written down in a book that they will give you. They have got it. Have you got that book? You can get.

It's a very small booklet. Do you charge any money for that? No? It's free? You charge a little. How much? Gentleman: Ten pie or something.

Shri Mataji: Ten pie or something they charge. You see because maybe, so far all these boys have been printing it and paying for it for the whole also. I mean this thing requires money no doubt, but these boys have been doing it. And it's all right not much you see. Birmingham is a cheep place that way I must say compared to some places I went to. Also everybody is trying to fund it so that, I mean there is no sort of any profit basis or anything. But like ashram we have got we have got say ten people they take a house they live there, look after it and that's an ashram. There's no sort of a profit making or any fees or anything. Because they live there, they have a house, they live there that's all. It's as simple as that.

We do not have any such organization; there is nobody who is organized in it. You cannot organize God.

So there's no organization they are there because of their free will, because of their freedom and because of their love and because they feel responsible that they should do it. There's no force on you; there's no compulsion; there's no money taking; there's no membership.

Gentleman: Is it also possible please for any of those centers to awaken without the knowledge of the individual?

Shri Mataji: You see, sometimes it happens, that a person can be attacked from the sides and then that center can go on emitting too much. Like in cancer it happens. That one of the centers you see, say for instance the stomach. If you are eating say something which is irritating the stomach center, then what happens that this center receives all the energies from everywhere, all the stored up energy and starts working very hard. When it starts working very hard, it gets dislocated. When it gets dislocated, what happens that there is no relationship left with the whole and the cells starts growing more than in relation to the whole. And we say malignancy has been set in. And like that can happen they can get over excited.

But the energy from other centers is brought in one and they get over excited with out any relationship to the whole. And that's a very dangerous situation.

Such a thing can happen and sometimes it can happen on certain centers where people just get possessed.

And they think they have got some sort of a great experience. Is not so. Like there was a lady who always

felt she's getting out of her body. Ultimately she got her cancer. Now, of course, she is cured; she's all right. But these all such experiences come from the left and the right side. Not from the superior. The one experience on the left hand side is of the collective subconscious because on the left hand side of this channel that you see is the collective subconscious. Now we do not know because these are unknown areas for us; the collective subconscious on this area and the collective supraconscious on this area. Now, for example, spiritualists they work from the collective subconscious; very dangerous thing to do. We have nothing to do with spirits, nothing to do with them. We are in the center and the present. If you indulge into spiritualism, you'll find you develop a very funny situation and I don't know how they end it up.

Apart from mental trouble, you'll be amazed, I'm amazed at it Myself, that all the cancer patients I've seen so far are all attacked from the left side not from the right side. Those who are attacked from the right side is the supraconscious the collective supraconscious are the people like Hitler. Who get possessed by very, you can say very, very dominating personalities who are dead or those who lived in the future great planners this that they get attacked. And once they get attacked there's an outlet. For example you can say Hitler was like a medium and he transformed other people into that kind of a frantic temperament.

I mean it took him eleven years to build up that kind of a domain of Satans you see but it took eleven years. And I would blame then the people who allowed this to grow

and once this grew up and suddenly it blew up them then they realised; oh God where are we? So these attacks can come from these two areas they are called as Adiboutic and Adidevic in Sanskrit language. But this is, is the spirit; is the Ātmā; is the superior; is the super most experience where you become the spirit itself, your spirit not somebody else's.

So all these experiences are not healthy; they should be avoided for all those who are seeking reality. I mean if you want to have some jugglery, then it's a different thing but it is a very dangerous thing to play with it. All these Gurus are using only this either left or the right side. They use the spirits and that's how they mesmerize. That's a very dangerous state. The other day Sahaja Yoga has become so powerful now that they these people gave realisation to an archbishop of black magic. Can you imagine? I was amazed. And this fellow was quite all right then he went home and he found everything was moving around. This all the things that were there were moving around. Now the spirits were tempting him back they thought if we show some sort of this jugglery he will be back again. And they telephoned to Me Mother now what to do. I said why did you give him realisation? There was no need to give him realisation. He said just he came and he got it. I said leave him alone I'll look after him you don't worry. It happens now. This Sahaja Yoga is so great imagine giving realisation to the archbishop of black magic. I mean this is too much. It's doing. It's happening.

Gentleman: May I say by the way that um I can see a white aura around your head for the last hour.

Shri Mataji: Yes it's true, but I would say don't see that. You'll see many things because I'm something more; there's no doubt. Quite a lot I am. That you have to discover later. You can see many things. But I would say don't say anything because this also seeing is not the thing experiencing is the thing and that's why you must experience your being. And people have seen Me in many forms many things. That's not important. That's not important. Important is that you must get your realisation. I must be something isn't it to do it? No doubt there must be something about Me. But I don't want to talk about it just now. I'm very tactful; you better find out.

Lady: Why is peace and tranquility adjusted on your face?

Shri Mataji: On My face? You are also going to get it. That's all I can say. It is there inside. It is all whatever is inside comes out isn't it? You are all peace, tranquility everything inside you are also the same not only Me. You have to just feel it. You will, you will no doubt, you will no doubt. I assure you. That's why I'm here; I want you to enjoy that what I am enjoying. That's all. You see it's like a drunkard who cannot enjoy his drink. That's why I say that I am a capitalist because I have all these powers and I am the greatest communist because I must share. I can't help it without sharing.

So this such a combination, all right? Lady: Thank you.

Shri Mataji: So should we have it now all of us? Because it is within us so why not have it? Will you please put your hands just like this straight, put both the feet straight on

the ground just like this. This is just to help your Mother Earth to take away the problems just like that.

And close your eyes; just close your eyes it will work out in no time. Just close your eyes. It's all right. Now you don't say anything; just close your eyes and put your hands like this. Now feeling the Cool Breeze? All ready? Now enjoy it. Just close your eyes.

Now few things I will tell you which you have to say in your heart. One of them as I told you, say in your heart thrice; Mother I am not guilty. Say it thrice please; believing what you are saying that you are really not guilty. In the eyes of God you are not at all guilty. You have no business to judge yourself. Just say Mother I am not guilty. That is to establish your love for yourself. That Mother I am not guilty; just say that. If there is any shaking in your hands or anything, then keep your eyes open. If there's a little shaking, maybe because there is some sort of pressure on your nerves. If there's a shaking or anything, doesn't matter after sometime it will go away. Just put your hands towards Me or you can throw away the shaking like this thrice. And it will be nice; you'll like it, if you feel the shaking.

Now first thing you say with your heart; Mother I am not guilty. The second thing thrice you have to say that. That you have to say is that Mother, I forgive everyone. Just say that. People might say that it is difficult; nothing difficult to say it. Just say Mother I forgive everyone. Just say that, because by not forgiving actually you are carrying an unnecessary load and harming yourself. You cannot harm others you are harming yourself.

So just say; Mother, I forgive everyone. Say it thrice; just say that. These are your main problems. First is feeling guilty secondly not forgiving others. Go on saying it; Mother, I forgive everyone. Now, you can put your right hand on your heart. Keep your eyes shut. And ask a question; Mother, am I the spirit? Ask thrice; Mother, am I the spirit. Ask thrice you will start getting the Cool Breeze at this point. If not you just say without feeling guilty, again I say without feeling guilty, you just say `Forgive me if I have done anything wrong out of my ignorance.' That also you say it thrice. Now ask the question; `Mother, am I the Spirit?' Ask thrice just ask the question; `Mother, am I the Spirit?' Now put both the hands and see if the Cool Breeze is coming in the hand. If it is not coming in the right hand, then put the right hand towards Me and left on the stomach. Now ask the question saying; Mother, am I my own teacher? Am I my own Guru? Those people who have been to wrong Gurus will get a problem. You have been to someone? All right doesn't matter, just see now, you can see the result just now. You can't even control it. They shake before you. See if you have been to a wrong person you can just see it happening to him. All right? Doesn't matter. Ask him to put his hand out side he'll tell you what is to be done. Just go to him. Just go to him he will tell you what is to be done. To whom you have been? Gentleman: Spiritualist church.

Shri Mataji: Shaking, they shake these spirits shake. How are you? Are you better? Have you got it? Have you got the Cool Breeze? Lady: Yes I have.

Shri Mataji: Good, good. Have you been to spiritualist church yourself? Lady: No.

Shri Mataji: Thank God.

Lady: This is my first time.

Shri Mataji: Great, you are really pure. You got it; yeah you got it. What about you? He's a born realised no? You didn't feel it? Now just see because he was sitting next to you now see. Put your hands towards Me. He just started shaking terrible shaking you should have seen that how he shook before Me.

It's terrible. Have you got it? Yes have you got it My child? Not yet? What about you? Just put your hands like this. You have got Cool Breeze? You should. You are doubting still? You have got sinus trouble have you? Man; I haven't no; I had.

Shri Mataji: Hm you had it; all right we'll work it out. Doesn't matter. It'll work out; just put your hands like that; it should work out.

Mrs. Joshi you got it? Your face is changed you know. You look at least ten years younger all of you.

Did your friend get it? Did you get it? Cool breeze? Nothing? All right we'll work it out. For journalist you must ask a question. Mother, Am I the witness of the whole play? Just ask the question. Am I the witness of the whole play? You are a witness; you are not involved in it; You see a journalist has to be a witness a Sākshī.

Lady: *[UNCLEAR]* not interested in it.

Yes just say that. Say in your heart; am I the witness of the whole play? In your heart you can say that. Ask the question. You have to first witness it, then you can report

it. What about you? Are you all right? Are you getting the Cool Breeze? Little bit. It should work out you watch Me without thinking let's see. Ah? Better? Working out, it works out. It's like you see how on a tree some fruits appear faster than others. It's like that. Gradually, everybody gets it. Don't you? Just sit down; comfortably have confidence. You got it; have you? Not yet. All right he's quite right-sided. You've been reading about something like that. That's it. Now you ask the question; Mother are you the knowledge? Just ask the question in your heart. The whole knowledge of this Avidyā will go away. Ha, now you got it little feeling.

It's very subtle.

Reading you know spoils it a little bit.

So just say that it will work out. See this lady journalist lady [likely Maureen Messent for Birmingham Evening Mail]. Who else hasn't got it? Raise your hands those who haven't got. There's nothing to fear. It must be worked out. It has to be worked out everybody has to get it you are right. All right? Now Sahaja Yogis should work on people who haven't got it. You haven't got?

Contents: 1981-08-14 **Quotes from the end of, Public Program, The Scientific Viewpoint, Friends Meeting House, Birmingham, UK**

from an article by Maureen Messent published in Birmingham Evening Mail on July 15, 1981 I cannot understand how you from the West can be taken in by false Gurus. Anyone who will take money from you in return for so-called knowledge is false. Throw him out

because he is trying to buy and sell God and God won't be bought and sold.

Maureen Messent [writes]: Mother's followers were willing to sell us lop pamphlets and there was a more expensive book (The Advent) but, smiling at us all, she shook her head at the latter.

Shri Mataji [quoted]: It could well confuse you. In any case, most of you. read and worry too much already.

Contents: 1981-08-15 **Śhrī Kṛiṣhṇa Pūjā, House of Bala Kanayson, Tamworth, Birmingham, UK**

... they dictate the information about their attack, how they're attacking about. Now, we have to know that there is a war on between the Satanic forces and the Divine forces. Now you are the people who have chosen to be Divine.

But, even if you have chosen that and God has accepted you and has given you your own powers, still you must know that you are still vulnerable, very much, to the attack of the negativity upon you.

Now always, one has to remember that Divine will win in any case: there is no doubt about it.

Supposing you fail the Divine, you will be the losers, not the Divine.

If you all fail the Divine then you will be destroyed as negatives so, in the ultimate destruction, Divine will finish off all that is Satanic, there is no doubt about it.

But how many people are going to be destroyed, is the point.

So you all have to be very much alert that you are to be saved and you are not going to be one of those who are destroyed.

The more we save, the better will be our enjoyment; the more people we save, there will be a greater power flowing and the effect of that impact will be such that we might ourselves able to be rid all that is Satanic and a very little will be left which will be destroyed.

So the responsibility on the Sahaja Yogis is to understand that there is a war going on.

Now, this war is within and without: first basic thing: within and without. First we must see the within war.

The within war is this that we are the Spirit, or not, very basically: we are the Spirit or we are not the Spirit.

If we are the Spirit, that means we are not Ego, we are not Superego and we are not this body, this mind or anything but we are the Spirit, which is perfect.

So all the imperfections that come within us are our own and we are responsible for the imperfections, because whatever God does is perfect.

And when we see that there are imperfections, I mean, that is also a very big `if': “if we see” because that seeing is also not possible for many people: they are so blinded by their ego, they cannot see it, they are not aware of it.

Or some are so blinded by their possessions and superego, they cannot see it. If you tell them that, “You have a superego” they get double ego-d; if you tell them “You have an ego” they get superego-d, because they are still identified with them.

So, to be able to see first of all is the first step but, if you see, if, absolutely a big `if', see that you are not perfect, that you are not to justify your imperfections, that you are not your imperfections, but you are your `perfect being'; you are actually, but just now you are not.

So the movement is very, very slippery, in the beginning.

So, one by one, you must put your foot steadily as a climber on a snowy mountain does: first step should be that, “Can we see our imperfections?" Not others'; first of all not to see others' is the first principle of Sahaja Yoga.

First principle of Sahaja Yoga is not to see others' imperfections. What is the gain? I mean, I just can't understand this, you know, because I am very differently made; I can't understand, what's the use of seeing imperfections of others? I mean, you cannot correct it, you cannot do anything about it; by seeing them, you do not improve, by seeing their... you cannot improve collectivity.

So there is no sense in seeing others' imperfections. Now, first of all see your own problems, your own angularity, your own misidentifications and imperfections.

When you start seeing them, then the first thing you will do, best way to avoid everything, I mean, avoidance is a very great character of human beings, but in a subtle way it is insincerity to yourself, to your ascent and to God.

So face it.

Now, you see your imperfections correctly, in the sense, you see, “Yes I am possessed no doubt. If I am

possessed, why should I be possessed? I must do everything that is under my control to get rid of it." Now, a possessed person is always an abnormal person; either he doesn't talk or if he talks, he talks too loudly. They are in dualities, always remain: either he's very hot-tempered or he is oversweet.

Any person who is extremely sweet, all the time, is very sweet, never gets angry, that's abnormal.

Should be able to sometimes show your anger; for example, somebody beats your Mother, won't you be angry at that point? You should be angry. You have to be, I mean, if you have a personality and a discreet, wise personality, you should be angry if somebody does anything to your Mother, you should be angry; that anger is given for that right correction of a person who tries to harm the source of wisdom, source of everything.

So, that anger is all right, justified.

And in that way one should again not to be deluded that if Mother has said that, “That time, anger is all right” then anger is justified.

This is the trouble with human beings is that, they generalise everything.

So one has to know one thing that you were human beings; now today, you are yogis but you were a human being. And that human beingness is still there in you, still lingering in you and all these things are like caterpillars, parts are still hanging round you that you still behave like human beings; you should not: you should behave like a yogi. And yogi is discreet by nature; he knows where to get angry, he knows where not to get angry.

But for a Sahaja Yogi, one has to learn it, by dropping out all those human beingness that is attacking, attached to you.

So the discretion and that wise discretion, is to be developed; like Kṛiṣhṇa has said that, “You have to go and fight. Take the swords in your hand and fight the enemies." Now, one would say “then Kṛiṣhṇa has said, `Take a sword in your hand,' now go on killing everyone!" Then even Hitler-ism can be justified. He said “your enemies", this is important, your enemies.

Now, who are your enemies? Who go against your ascent! They are six in number; one is lust.

Lust. Of course, perversions are out of question, but even too much of lust, like, you see too much attachment to husband, too much attachment to wife.

But the other side is also there; running away from sex is another nonsense you see. That's another sign that you are possessed; definitely, no doubt about it. If you are husband and wife, you must have sex life but a sensible one. And the relationship should be such that it should ultimately culminate into it and not the way people all the time think of sex; if you think normally of sex, then it's something wrong.

Only when you reach a point of that thing, then you should feel it, I mean, that's the normal way.

Like when, we don't think all the time of water, do we? When we are thirsty, only then we think isn't it? But those who think about water all the time, means we must be having lots of thirsty people within you, that they are asking for, “Water, water, water, water, water..." It's a

point where you reach, where you feel hungry about it and there is a sense, there is a way of taking water.

How much particular we are about taking ordinary thing like water? “It should be from a clean source; whether it is coming from the kitchen or not, we'll first find out. It should be in a clean glass, from a clean person..." Everything; we are very fussy on that point.

I wish you could be the same way fussy about our married lives that, this is something where we put your heart and mind: “Are we clean enough, are we sweet enough, are we all right?" So, this is one of the very important attacks I have seen: you marry a person and is finished, in this country. In India it's different.

Here, if you marry a person, suddenly you find, God knows what happens, they all end up into lunatic asylums.

I mean, that's a path for them to drop out; one of the big sieves is marriage in the West.

So, these sieves are there, so be careful not to drop out of the sieves. And keep your mind upon yourself, judging yourself how we work out.

So, the first one is kama, is the lust.

Second, very important, is krodha Jog.

Kṛiṣhṇa has put krodha above kama; you see, anger: heated personality, angry.

He thinks that krodha comes even before kama; He was so much against anger. Anger. If you are an angry person, take out anger upon yourself, beat yourself nicely; best thing is to beat your face, then you are hurt a little bit so you'll remember it, to begin with.

Then you beat yourself on the ground with shoes every morning. You get angry? All right, have it, have it, have it! Because this heated temperament is a big curse; is your enemy. That gives you a very great weakness against collectivity.

You see, a heated man never realises that he's an angry man and that's the base of Satanic forces, because they act on you because they're angry with you; they are jealous, may be any reason, they're angry with God.

The whole base is anger and hatred.

So the second point is, we should see: have we got anger within us? If you have anger, you cannot enjoy a sunshine, you cannot enjoy a flower; you cannot enjoy anything.

Ultimately, you can't even bear yourself; the best way to punish such a person is to put him in a jail, alone, then he faces himself, then he gets rid of it.

That's the best way, I think; there's no other way I can understand, that separate him.

Let him put into seclusions; when he goes through the seclusion, he'll have to face himself and then he looks at him, gets angry... hee, hee, hee, hee. And then that anger goes away.

If you keep with them with others, you see, then he has a chance to get more angry; maybe he might grow into his anger more.

So, the kam, krodha, madha, madha is the third thing. Kam, krodh, madha.

Madha is what you call, is the pride. Or pride is a decent word: vanity. It comes out of ignorance: if you are

supposed to be good-looking... I don't know, they call it, understanding of good-looking and beauty is also so different, that I used to think somebody is a very ugly man and it seems that he's supposed to be handsome, according to Western standards. I said, “Oh God, how can he be handsome?" “Yes, he's very handsome, Mother." And I was surprised that how, according to Indian standards, nobody would marry such a man, you see. But such a man here is a very handsome man. Is most surprising that how our ideas of beauty also change.

But I would say in this, fundamentally, one should understand that those people who normalise everything by their thinking... you see, “The beauty should be..." means this. “This thing, face should be such, the nose should be such and this and that", is all being sort of measured out you see: “This is beautiful." Then, all these ideas of beauty that are thought up, not spontaneous, not spontaneous, again I say, are not beauty.

So, people who have pride about these things like, “Oh, I have a very beautiful house." May be the ugliest house you could think of; could be the ugliest, I tell you, some of the houses I just couldn't enter in, I felt like vomiting.

And, for some people, it's the house one should go and visit, it seems: all bhoots sitting here and there.

If it was a beautiful house, no bhoot would enter in. Is a suchita, is the... beauty is in purity. Purity is the expression of beauty: if you have no purity, there cannot be beauty.

[Aside:] Now, will you please listen to Me and then take a photograph. We have been trying for one hour and you'll

try for three hours you cannot get it, so you'd better listen to Me.

Now, the purity of a person is very important and then, once you have purity, you have no pride: you become prideless, absolutely prideless. Because that is also a kind of a stigma.

When it is purity, everything drops out.

So, to be proud of something, or vain, I mean, all pride so-called, are vanity: nobody's rightly proud.

You have to be proud of your virtues because you enjoy them: you have to be proud of things of which you enjoy, enjoy, not happy but enjoy. Again, discrimination is needed.

Now, when you start judging yourself like that, you will be amazed, best is to judge by children's reaction; not by a bhooty child, but a good realised Soul child.

Some women, you see I've seen, dressed up with all that thing and everything like that, you see and when a child sees, he starts, “Heh, heh, heh, heh!" You see, he can't bear the woman; and men are running after her, you see, you can't understand: a child just can't bear.

I have known many such cases, you see, where the children would not look at them, they just start, “Ha, ha, ha!" like that. And best experience I had, when I was going...

Once, I went to Japan and we had a lady with us, very self-conscious American lady, dressed up like that and, I don't know, she had put some sort of a big thing on her head; God knows what was that. She took about three hours to get ready; she went to a beauty salon and this

thing, because we were going to see some big man there.

And, this fellow had a house which was approached by a long road where you had to climb up something: funny man.

So we went there. Now this, on the way, on the left hand side of that road there were some little houses from where little, little children, Japanese, very sweet children, came up to see. And they just rushed to Me and I was playing with them. Suddenly, one child looked up and this one was there and she started, “Aah, heh, heh, heh!" And all everybody, “Aah, heh, heh!", they all ran away! So we caught hold of the child, I said, “Why are you running away?" So he said something in Japanese, so I asked the interpreter what it is. She said, “I'll tell You later, but let the child go away." Then I asked, “What was the child saying?" “That she's a witch." And this lady had spent so much money, three hours dressing up herself, I don't know what she was looking like, but the child... “She's a witch!", you see, they all ran away. And this child was pulling himself saying that but I couldn't know what was that! So, this is it: so-called beauty of men and women is vanity. Their houses, their possessions, their positions, all this pride is nonsense. The one who owns something has no pride, because he really owns, you see.

When you really own, I mean, when you own everything, why should you be proud? But the way we are proud of our noses and eyes...

Sometimes I feel you don't own them. I mean, if they're a part and parcel of your being, what is there to be proud of? So, is madha: is madha.

Then the third [fourth, see below] one comes as matsara. Is the one, the way we are sort of impressed by others' things and we get jealous of other things.

You see, even the jealousy can be subtler: like if I pay attention more to someone or somebody is more allowed to come and see Me, supposing, by any chance, then people get jealous of that as well.

On the contrary, one should know mostly I am looking after the people who are more affected, so may be that there's something wrong with the person, nothing to feel jealous.

So, to be jealous of such a person...

So this is, the person who comes to Me feels madha, is the pride, that he comes to Me and the others feel jealous of him, but he is, poor thing, going down every day and the others are jealous of him.

So, this is the thing, is matsara.

So we have got, now how many I have told you? Sahaja Yogis: Four.

Shri Mataji: Four. Now, another is attachment and attractions to people; this is the worst of all because the bhoots are always combined with bhoots. You see, in a group you'll find this group goes together; all the bhoots of one place combine together: you can make it out.

In India, when there are people of different places, you see, Australia, England, say Switzerland...

and in that also Cambridge, Brighton... Then we can say in India also, you see, you have to come to one little... small, little... we can say, group from *[UNCLEAR* Tambarat], alright. All these, you see, you can suddenly find them combined together, suddenly; they all sit in groups. You can immediately make out; you can say, “Tambarat group-hood is there and this group-hood is there." You see, grouping, grouping is one of the ways people show the moha. Then it can go down: “My daughter, my son, my this thing..." I mean, our country is the worst in this you see: “My wife, my husband. My wife must have this." “Why? Why should your wife?" “My wife must have a bed. My wife must have a..." Why? Why? Why your wife is so special? I mean, she's a wife like anybody else... “My child must have this." Why? Or, “I must have this." Why? This is moha, moha, is to say that, “I must have this for mine. My, mine." First, `I, my, mine', you can put it; three. I, my, mine.

These words should not be pronounced: it should be `our'. You must have noticed I say so many times, `I', who is `Absolute I'; I am absolutely alone, single.

But so many said, “Our", I say “Our disciples, our disciples." Now, who are the `ours'? It's Me only.

Who else is there? But so many times, “Our disciples are there, our this thing, our..." When Gregoire wrote his book, I said, “Don't say `I', say `our', `we'." So, you should never talk in `I's but talk in `we' or at the most, if you have to talk about yourself, you should say, “This Bala": “This Bala wants to go." So, you are separated from Bala, in the third person.

So the `I' must be dropped out and off because you are finished with it now; that's finished. You are no more that `I' which was closed down.

So no more `I' exists; just try to open out yourself, to be one with the collective.

This is moha. Then it can be very subtler and subtler: “My country." Say, to be proud of India, now I am supposed to be born in India, sometimes I am so ashamed to be an Indian; so ashamed to be an Indian, you can't imagine. I mean, then I feel, if My hair were blond, I would be a happier person.

Sometimes, I'm ashamed to be British, when I think the way they behave towards other countries.

And sometimes I'm ashamed to be a developing country and sometimes I'm ashamed to be a developed country, because I can enter into any personality.

But I'd better try not to be any one of these where I feel ashamed [laughing].

There are good and bad points in everything, so why to get attached to anyone? Because everybody has 50/50 percent, so no use getting attached, you see, who is Indian and who is British: it's made by human beings only.

God has not made you like that. He just created one world; is crazy human beings they have done this nonsense, you see.

So what is there to get attached to someone? Or detached; everyone has got good points and bad points.

So, how are you to say, “I don't like this man, I don't like that man." What is there to say? I mean, if I was to say

like that, as I've said many a times, I would have been left high and dry! [Laughing:] I don't think I would have a single companion maybe.

So, whom to discard and whom to get attached? So this [is] moha.

And another is the desire to own something, of possessions: lobha. I see, say, a very nice... what is this set is? Television? No.

Sahaja Yogi: Stereo.

Shri Mataji: Ah?

Sahaja Yogi: Stereo.

Shri Mataji: Stereo, stereo, very good stereo with Bala, then I must have it! Bala: It's Yours, Mother, it's Yours! [All laugh.]

Shri Mataji: I don't know even how to operate, though I want to use it by all means [Shri Mataji and Sahaja Yogis laugh]. You see, it's like that. This is, is to try to have something which you have.

Say, I was coming in Tambar, I was looking out, what should I buy from Tambar? So, why? What is the purpose? I bought two things with, Philip, you remember? He might have forgotten. We went to that shop, because that place, these things has been looked by many people have seen this. It's a beautiful thing, has good vibrations.

So, through those things, I can put My attention onto the people who live there.

So I always go and purchase something from a shop there, somewhere, which was on the outside where people were seeing it, you see: they were coming, going, seeing and their attention has been there.

So through that I can work out My attention on these people who have put attention on a thing.

That's matter and that is how a matter is useful; without matter, God cannot manifest. He had to materialise Himself also in a form to talk to you. And there has to be a form through which He has to act and that's how I have to get something like that.

But when I find that this is all right, I've used it, then I'm not attached; I give up anything. You like it? All right, have it, just have it! When I have it with Me, I use it for a purpose and when I want to use it for someone, then I'm generous, then I say, “All right, have it." I use it for My generosity, in both ways.

So, if you want to possess something, to have an attraction for something that you want to have, it should not be for your self-indulgence, but for using it for your generosity. Buy it for somebody, best is; never buy anything for yourself, should be the principle to begin with.

And do not... now supposing you say, is of course, this is very nice, “I must buy this for X, Y, Z”, somebody else, another Sahaja Yogi, how many would come forward to buy? It's for yourself and who? Now let us see from our budget how much do we spend for buying things for others, apart from Mother; Mother you would, but apart from Mother.

All right? So, this is how we should get rid of our moha. Enjoy *[UNCLEAR]* neutralizing thing is there, enjoy what you give and do not enjoy what you possess: is the best way to enjoy your generosity and then you'll be amazed that you will rise.

Now, this is all for your own ascent; most selfish thing I'm teaching. This is the most selfish things, as you can say, Swārtha, Swārtha is called as, if translated directly, it means selfishness, but `swa arth'.

`Swa arth' means... meaning of your Swa is your Self; Sanskrit language very clever. Selfishness itself means a self-fish, see? Even there is Self, I don't know why fish. But, in English language I don't know, but in India fish is shubha, auspicious.

So selfish must be meaning that it should be auspicious for your Self: self-fish. But if the Self is all right and the fish is smelling or rotting, then it becomes self-fish, dirty one, isn't it? That's what it is, but it must be the meaning is auspiciousness for your Self.

So, this is the real selfishness, if you like the word. This is for your good, that we must be careful about, that we are always attacked on our weaknesses and not on our strong points.

We should never be identified with our weaknesses; never justify them. Never justify them; otherwise they will go deeper and deeper and deeper.

Otherwise, one man will say, “Oh, is I am so... I give up." It's all right, that's the thing Sahaja Yoga is doing all the time; you don't know if there's a circle going on. You are thrown out of Sahaja Yoga circle. And you'll be thrown out just like that, like a tangent you'll go away and you'll never return back and then where you will go, God alone knows.

As it is, who are you without Sahaja Yoga, just think of it. What is your identity? You are nothing.

So, one has to remember that not to praise your weaknesses, not to support them but to be looking after it.

Now, a person who has a particular weakness, for example, say of... we can say a very mild one, like is of keeping Mātājī's photographs; see, a simple thing. “After all, Mātājī's photographs are there, why not I keep to myself?" Even, such a subtle thing is a weakness: Mātājī's photographs are to be enjoyed by everyone. Your possessions are to be enjoyed by everyone.

There's nothing like private in Sahaja Yoga, that you enjoy, even your wife is to be enjoyed by everyone as a mother. Even your husband is to be enjoyed as a father by everyone.

Relationship may change, but we should allow our homes, houses, everything, to be enjoyed by everyone.

Now, if both are Sahaja Yogis, there should be no problem; if one is a Sahaja Yogi, then I can understand.

If one is a Sahaja Yogi and the other is not a Sahaja Yogi, then it's a big problem, all right; because the possessions belong to one person and another person is not a Sahaja Yogi, then it's very difficult. But, when both are Sahaja Yogis, then there should be no problem, is to be enjoyed by everyone; there's no objection on that point.

Once you realise this point, that you will be attacked on your weaknesses, you'll be very cautious and careful about your weaknesses; be careful about your weaknesses, because these Satanic forces are going to pull you down. All the possessions come to you on your weaknesses. Now we'll see the other side of it, the *[UNCLEAR* rhapani].

There is one more side.

[Aside:] They haven't come as yet. Who? They have come? Where are they? They sit outside, are they listening to Me? Alright, good idea. I just...

One more thing, one other side which I must tell you. Now the bhoots that come into us, they come from outside. Now this is another thing.

Despite our *[UNCLEAR]* they're outside. The bhoots that come from outside, how to save yourself; they also, if they have come through Gurus, then I have told you how to get rid of it, must go on saying, `Mother, You are my Guru, You are my Guru, I am my own Guru, I have nothing to do with that,' you know all that.

So try to work it out; certain Gurus have got their own names as Rākshasas, you should know to get rid of them and beat them out and that's how you can work it out.

They also work on your weaknesses of, say, somebody wants to be a great leader in Sahaja Yoga, they'll come: outside.

Somebody wants to be obstinate, they'll come.

Somebody wants to be showing off, they will come.

Now, they can become very subtler, you see, there's someone who's talking ill about Sahaja Yoga or even slightest doubt, never listen to that; never talk to that person: that person is possessed. What is there to doubt Sahaja Yoga? What is there to doubt? It's more than sunshine: there's nothing to doubt about Sahaja Yoga.

Anybody who doubts, you just say, `I have nothing to do, I don't want to talk to you,' because he is possessed;

anybody who is not surrendered to Sahaja Yoga or to Me, you are not to look at that person.

Have nothing to do with that person, just get out of it: `Nothing doing, we don't want this filth.' That person will improve and you'll improve also.

But, if you allow that person, you see, to come round and talk to you, be sweet to you, then don't talk against Sahaja Yogis, `We have seen the light, you have not seen the light, so shut up. We don't want to hear a single word of it.' It's like sunshine: we have seen it, it has worked with us. Those who are doubting people, have nothing to do with them and you will be amazed how you will be saved.

Anyone who says, “Now I will have nothing to do with Sahaja Yoga” you say, “Get out! Immediately you'd better not do it” is the best. “Leave us, spare us, get out." Anybody who tries to show we are... “Oh, I need all the sympathies of the world” and all that, some people are like that, “Oh, I was about to commit suicide..." Tell them to commit suicide immediately. Do not play into the sympathies of the people also, you see these are how the bhoots come in, “Oh, I am very sick you know, I deserve this, that..." “All right, go to Mother; use photograph, do this, but we are not going to cure you, nothing doing." Because if you start curing a person, you'll get sick yourself and you will have a problem for your Mother; it has happened with so many people.

Recently there was a case and a lady was trying to commit suicide. I told them, “You'd better tell to commit suicide” and she was shocked. Because, you see, this is a very subtle thing that we want to be compassionate. Are

you more compassionate than God is? Are you? You are not. Let it to happen through God; you just don't try to help a person to get cured; none of you should try. I will tell you when you have to do that, not now.

Just now, you people do not try to cure people; if somebody wants cure, all right, you can vibrate the lemons and give them, that much you can do, you have that much power. You can vibrate the water and give, because you are Yogis, no doubt. But you do not personally touch that person. Please do not do it.

You'll be affected and very badly affected: some of them are suffering from horrible diseases and, if these diseases grow into you, you would not know how to control it.

So please do not try to check them or do anything, give them a photograph if you want; they can use the photograph, ask them to sit in the water. After using the photograph, tell them to keep the photographs to themselves: do not take it back. Be careful on this point so that they do not attack you; this is one way they attack you.

Then, a person who is very hot-tempered, better recede from such a person because, if you try to argue with that person, you'll get the bhoots upon yourself. If somebody is angry, you say, `You are heated.' Finished; don't talk, just don't talk to that person, have nothing to do. Because you get the bhoots upon yourself, you see.

You are not to neutralise such a person, just get out of it.

Try to remember what I have said to you, that you are not to go on fighting or arguing with anyone whatsoever; if somebody is argumentative, let him be argumentative. Do not go and argue; you can tell Me about it, I'll treat

that person, all right. You should not take things into your hands: God is operating His own Laws, you should not take His Laws into your hands and start operating.

First of all, one should know either you are attacked from the left or the right, the right people are the ones who come and attack you by their operation; with such people you just `Shut up!' from them and they'll be all right.

If they're left alone, they will know what they are. They talk loudly, assertively and all that... just keep them out; don't have a relationship with them.

Obstinacy: some person is a very obstinate person, just give up, give up.

You have not to cure them, you have not to save them, you have not to achieve anything. If they are obstinate, you are obstinate, finished: you have nothing to do with them. You go ahead: what's the use of getting stuck with an obstinate man or an obstinate woman? This is what one has to realise and one has to go further with it.

Now, you think about it, you will get the inspiration and you will know how to manage these negative forces away from you.

Avoid all external attachments that you have: like somebody is very much used to TV, better not see.

Somebody used to so much cinemas: better not see.

Somebody used to this: better not do it.

Gradually, you will find you will be very discriminate.

For example, I don't normally like sopranos very much, the way they go on... “Hoh, hoh, hoh..." All sopranos are not good, but there's so many, like Elizabeth

Schwarzkopf, have you heard of her? Oh, she's a genius, she's a genius, I tell you. Oh, what a beauty she is.

So, then the thing, everyone who is a Sahaja Yogi is not good and you need not bother about every

Sahaja Yogi: keep company with the people who are good Sahaja Yogis, who are surrendered, who are humble, who are collective. Start forming a group of Mother; this is My group, which is absolutely surrendered to Me and those who are not bothered about other things. Such a group should be formed, gradually this group will gather and this surrendered group will come together and you'll be amazed, we'll create a beautiful world.

This is how it should work out; try to keep to people who talk good of Sahaja Yoga, who talk about Sahaja Yoga, who think about Sahaja Yoga, who work out Sahaja Yoga and a group can be formed. And forget all others; just forget. You have no duty to them, you flowe no relationship to them: you are here for Sahaja Yoga and you are not going to sacrifice it for anything whatsoever.

Because, you see, such a person will have something, for example, a man like this will have a car and you have a convenience to travel by car, so you stick onto that man. May have a house; they will give you a house to live in, all right, you'll stick onto that person.

Some sort of more material convenience such a person will have and you will just stick onto that person because you have that material convenience.

So be careful: though he talks ill about Sahaja Yoga, doesn't matter, “But you know he's little nice, he's generous." Supposing he lends you money, oh, then

“He's nice." No! Some sort of a thing, I'm saying: some snag is there.

So, be careful about it; some material advantage will be there. Doesn't matter, you can walk, you can take a bus, doesn't matter.

So, because of this material comfort, you might, you might fall for it, so be careful on that point, that all these bhoots are material and they attack on your material attachments. And see to it that you get rid of those material attachments.

In one word is that, see your material attachments and the things that, so-called, comfort you. You should only seek the comfort of your Self. And only the praise of your Mother is going to comfort your Self, take it from Me, which is told by Ādi Shañkarāchārya long time back. And I wish you would understand that, that there's nothing else that is going to comfort your soul. Forget all about these things, even if you have to walk, go on singing the praise, finished. You'll not feel anything, that's how it is going to work out.

Today is the day for Me to declare certain things, as Kṛiṣhṇa has said that, “Surrender your Self." “Sarva-dharmān parityajya mām ekam sharanam vraja." “Give up all other attachments and religions", religions means the temperaments that swabhava, the ones you have developed, “and surrender unto Me." Surrender unto Me, surrender unto Me. This is what you have to understand, otherwise it's not going to work out, haphazard ways, half ways, it's not going to work out. This, if you learn, you have solved the problem.

We should not do during the Pūjā, after the Pūjā we'll have the photographs so that you concentrate on the Pūjā, all right? Now today, because it is a Kṛiṣhṇa's Jayanti, I thought that we should have a Gītā for you and I've told him to read Gītā, so that when all these things are done, your attention should be on Gītā, what he reads. He has to read it loudly and...

Where is the water? No, not that, for washing the Feet. Now put the three leaves. You see, you put the three leaves. Big leaves, under that, under that, under the kumbha. No, no, under the coconut. Other way round, under the coconut. I think too big are alright, these ones are alright. Three ones, yes, these dark, dark ones are alright, three. Yes now, put it on top here.

Now, before he reads Gītā, I will tell you the basics of these two chapters which one should understand.

Is, first is Sankhya Yoga, Sankhya.

Sankhya means Sahaja Yoga, we can say, but Sahaja Yoga is a combination of Karma Yoga and Sankhya Yoga: is both. The first part of Sankhya Yoga... The first part of Sahaja Yoga is that you get your Realisation. That means your awareness is to be enlightened, you should have the knowledge to begin with: that is Sankhya Yoga, that you meditate and you achieve your Realisation is the first part, is Sankhya Yog.

That is the first thing Kṛiṣhṇa has said that you achieve.

Then the Karma Yoga is, actually should start after that. That is Karma Yoga. And whatever He said about Karma Yoga is actually after Sankhya Yoga has to be [there]. Sankhya Yoga is the first thing He preached and then He

said about Karma Yoga; that you cannot do Karma Yoga before Sankhy. Yog.

But this is a trick of Śhrī Kṛiṣhṇa.

So, those who try to do Karma Yoga before Sankhya Yoga are mistaken people.

Moreover, He has tried to show that there are no two things: they are one.

But they get two, become two because, if you put the Karma Yoga first and then the Sankhya Yoga, it would be like, say a telephone which is not connected: you go on telephoning. That telephoning is Karma Yoga and then you' do the connection, so this is wasted and that is wasted.

So what you do is to first of all connect and then you do the Karma Yoga, so both things become one. All right? Once you understand that without connection, you cannot see your Ego, you cannot see your Superego, you'll go on with your ego all the time and you're not aware of it at all.

I mean, with Sahaja Yoga also you do, but with Sahaja Yoga at least you get aware of your Ego, you get aware of your Superego.

So, first you do Sankhya Yog and then Karma Yog, is the thing that He's trying to say and, whatever He has said in Karma Yoga is after Realisation, after Sankhya Yoga.

So, first He talked of Sankhya Yoga then *[UNCLEAR]*.

Now, He says that those who talk of them separate are not wise, that's how He neutralises. But He has created this mystery 6,000 years back, because He wanted people to go around the world, you see? Because they

wouldn't understand; let them telephoning, go on telephoning, telephoning, telephoning.

If you tell them, “Don't do it” they'll be angry: their ego will come up.

So He said, “All right, go on telephoning, telephoning, telephoning, then when you'll be tired, you don't get any connection, then you'll come back and you'll say, `Mother, it has not worked out,' then the Mother will be here and She'll tell the Truth." That's why these six thousand years you have been telephoning, telephoning, telephoning. And that telephoning is Bhakti Yoga but that is, comes the third stage.

First you get your Realisation, secondly you work it out, perfect it and then indulge into Bhakti , into joy.

Now, these are in three stages: first you get your knowledge, means your intelligence on your brain and that part, the Virāta, *[UNCLEAR]*. Means you achieve the Sat; Sat part of it, the Truth.

Then second, you do the attention: Chitta, action. That's Karma Yoga. And third, you do Bhakti , is the joy. Enjoy: you sing and praise, that's all. Is combined like that.

So, He has put three things, actually they are one, stage by stage.

But for befooling people, He said, “You can do anything before", I don't know if He has said it, but He might have said it: He's very clever.

So what to do? People don't want to take by stages, you see. They want to do first of all; I have seen many people who would like to `do' Sahaja Yoga more than achieve it.

All right, so now in these two chapters, you will find out. Now, when He says “Yogi", it means Sahaja Yogi, all right? Now, can somebody, who is going to wash My feet today? Somebody from here. Now you need not, we have just now in My presence.

Now please don't pay attention to yourself. *[UNCLEAR]*. But surrender yourself. Alright? Now.

Now, who is from this place? Come along. Now, who else? Come forward, come along, come along.

Rachel and all these people. Come along. Where is your husband? Come, you should sit forward. Come along, come along, come along. All of you should be in front. Come forward, you come forward all of you, you all come forward. Specially those who have not yet washed My feet and all that should be forward.

Come along. I would suggest that let somebody else, let Warren read it. Alright and you do the washing and all. Come along. Use that. Come along Warren, come.

It is to be, it's in English language, it's alright. Do it loudly. You missed time there, or somewhere? Warren: Chapter four and five, ok? Chapter four and five.

Shri Mataji: You can stand there, on the top of that, I don't want to... yes, on the green one.

[UNCLEAR]. Now listen to him, that's very important.

Now, those people who are here... Chaya? It's here. Alright. No, where will you throw it?

Sahaja Yogi: We are going to wash it onto the tree.

Shri Mataji: Alright, come along. Little more. Now you read it, fourth chapter and fifth.

[Warren starts reading, Shri Mataji sometimes comments a few parts while Her feet are being washed.] Chapter 4: Warren: “Śhrī Bhagawan said: I taught this immortal Yoga to Vivaswan, the Sun God."

Shri Mataji: “Sun God." Now who is `Sun God'? You know Christ.

Warren: “Vivaswan conveyed it to Manu, his son and Manu imparted it to his son, Isvaku.

Thus handed down from father to son, Arjuna, this Yoga remained known to the Rāja Rishis.

By great lapse of time, however, it has more or less disappeared. The same ancient Yoga as this has been imparted to you by Me because you are My devotee and friend and also because this is a supreme secret."

Shri Mataji: Now see, He told it to only Arjuna, to nobody else. This is not a mass thing, it's only individualistic.

Warren: “Arjuna said: “You are of recent origin, while the birth of Vivaswan..." "

Shri Mataji: This is quite a, quite a common thought, `You are a recent origin.' Me too, they think so.

Warren: “... while the birth of Vivaswan they expect to remote antiquity. How then am I to understand that you taught at the beginning of creation?" “Śhrī Bhagawan said: “Arjuna, you and I have passed through many births. I know them all, while you do not, O chastiser of foes. Though unborn and immortal, also the Lord of all beings, I manifest Myself through My own YogaRāmāyaṇa, or Divine potency, keeping My nature..." "

Shri Mataji: Where `I' is, you should know this is Me, all right? Then you'll understand.

Warren: “... keeping My nature completely under control. Arjuna, whenever there is decline of righteousness and unrighteousness is in the ascendant, then I body Myself forth. For the protection of the virtuous, for the destruction of the evil-doers and for the establishment of Dharma on a firm footing I am born again from age to age. Arjuna, My birth and activities are Divine, he who knows this in reality does not take birth again on leaving his body but attains Me.

Completely rid of passion, fear and anger, wholly absorbed in Me, depending on Me and purified by the penance of wisdom, many have become one with Me..."

Shri Mataji: “Penance of wisdom” you see, see these words are; this is Kṛiṣhṇa's style, is very, very tricky words, “Penance of wisdom." Discretion.

Warren: “... purified by the penance of wisdom, many have become one with Me even in the past.

Arjuna, howsoever men approach Me, even so do I seek them, for all men follow My path from all sides.

In this mortal world, men seeking the fruition of their activities worship the Gods, so success born of action follows quickly.

The four orders of society, namely the Brahman, the Kṣhatriya, the Vaisyas and the Sudra were created classifying them according to their prenatal qualities..." Shri Mataji:, That's their aptitudes, aptitudes.

Warren: “... and apportioning corresponding duties to them."

Shri Mataji: Brahmanas are the ones who are seekers of God.

Warren: “Though the author of this creation, know Me, the immortal Lord, to be a non-doer.

Since I have no cravings for the fruits of actions, actions do not contaminate Me. Even he who does know Me, in reality is not bound by actions.

Having known thus, action was performed even by the ancient seekers of salvation.

Therefore, do you also perform such actions as were performed by the ancients in the former times.

Even the wise are at a loss to know what is action and what is inaction.

Therefore I shall expound to you the truth about action, knowing which you will be freed from its evil effects."

Shri Mataji: Now this is after Realisation, you try to understand.

So.

Warren: “The truth about action must be known and the truth of prohibited action must also be known. Even so the truth about inaction must be known.

So the mysterious are the ways of action. He who sees inaction in action and action in inaction is wise among men. He is a yogi who has accomplished all action. He whose undertakings are all free from desire and thoughts of the world and whose actions are burnt up by the fire of wisdom, him even the wise call a sage. He who having totally given up attachments to actions and their fruits..."

Shri Mataji: This is for you people.

Warren: “... has got over the dependence on the world and is ever satisfied, does nothing at all, though he may be ever engaged in action. He who has subdued his mind and his body, has given up all objects of enjoyment and has no cravings, performing sheer bodily action, such a person does not incur sin. He who is contented with whatever he has got and sought, is free from *[UNCLEAR* ealous/zealous/jealous] and has transcended all pairs of opposites, such as joy and grief and is balanced in success and failure. Such a Karma yogi, though acting, is not bound. He whose attachment has gone, whose mind is established in knowledge and who acts for the sake of sacrifice, all actions of that liberated man melt away."

Shri Mataji: “The liberated man": now you see, the fools who don't understand this, without liberation, they start doing all this action; you cannot do it.

Warren: “The sacrificing which they... in which the oblation is poured is Brahma, the oblation itself is Brahma, even so the act of pouring the same into the fire which is again Brahma, by the sacrificer who is himself Brahma, surely is the goal to be reached by him who is absorbed in such sacrifices Brahma is also Brahma..."

Shri Mataji: Brahma is All-pervading Power, you can say.

Warren: “... is the absolute."

Shri Mataji: Divine Love is Brahma.

Warren: “Other yogis offer sacrifice in the shape of worship to the Gods, others pour into the fire of Brahma, others sacrifice in the shape of the Self, through the sacrifice known as the perception of identity. Others offer as sacrifice..."

Shri Mataji: Now you understand? Warren: “... others offer as sacrifice their senses of hearing, into the fires of self-control. Other yogis again offer sound and other objects of perception into the fires of the senses. Others sacrifice all the functions of their senses and functions of the vital airs into the fire of Yoga, in the shape of the selfcontrol, which is kindled by wisdom.

Some perform sacrifice with material things, some offer sacrifice in the shape of penances, others sacrifice through the practice of Yoga, while striving souls observing austere vows perform the sacrifice of wisdom through the study of the sacred texts."

Shri Mataji: All these things you can do.

Warren: “Other yogis offer the Prāṇa, breath, into the Aprāṇa, even so others the Aprāṇa into the Prāṇa.

There are still others given to the practice of Prāṇāyāma, or breath control, who having regulated their diet and control the course both of the Prāṇa and the Aprāṇa airs, pour their life-breaths into life-breaths.

All these have their sins destroyed by sacrifice and know the truth about sacrifice.

Arjuna, yogis who partake of the nectar in the form of the remains of sacrifice attain the eternal Brahma. To the man who does not offer sacrifice even this world is not happy. How then can the other world be happy? Many such forms of sacrifice have been set forth in detail through the mouth of the Vedas.

Know them all has begotten the reactions of the body, the mind and the senses. Thus, knowing the truth about them you shall be freed from the bondage of Karma,

through their practice. Arjuna, sacrifice in the form of knowledge is superior to sacrifice performed with material things. For all actions without exception culminate in knowledge, O son of Kunthi. Attain this knowledge by all means, if you prostrate yourself at the feet of the wise, render them all forms of service and question them with a guiltless heart, again and again, those wise seers of truth will unfold that knowledge to you. Arjuna, acquiring that knowledge you will no more be subjected to delusion like this.

And through it you will see all beings first in your own Self and then in Me. Even if you are the most sinful of all sinners, you will cross over all the sin by the raft of knowledge.

For as the blazing fire reduces the fuel to ashes, Arjuna, even so the fire of knowledge reduces all actions to ashes.

In this world there is no purifier like knowledge.

He who has attained purity of heart through the practice of Karma Yoga, automatically realises it in the self in course of time. He who has fully controlled his senses, is exclusively devoted to spiritual practice and is full of faith, attains knowledge.

Having gained knowledge he immediately attains supreme peace in the form of God Realisation.

He who lacks discrimination, is devoid of faith and is possessed by doubt, is lost to the spiritual part."

Shri Mataji: Here He says possessed by what in the supraconscious.

Warren: “For the doubting soul in particular, there is neither this world nor the world beyond, nor even happiness.

Arjuna, he who has dedicated all his actions to God according to the spirit of Karma Yoga, whose doubts have been dispelled by wisdom and who is self-possessed, actions do not bind him."

Shri Mataji: “Self-possessed", possessed by Self.

Warren: “Therefore Arjuna, cutting asunder with the sword of knowledge this doubt in your heart born of ignorance, establish yourself in Karma Yoga, in the form of ever mindedness and stand up for the fight." Chapter 5: “Arjuna said: “Kṛiṣhṇa, You extol Sankhya Yoga, the Yoga of knowledge. And then the Yoga of action.

Pray, tell me which of the two is decidedly better." Śhrī Bhagawan said: “The Yoga of knowledge and the Yoga of action both lead to supreme bliss. Of the two however the Yoga of action, being easier to practice, is superior to the Yoga of knowledge. The Karma yogi, who neither hates nor desires, should be ever considered a Sannyāsī.

For, Arjuna, he who has transcended the pair of opposites, is easily freed from bondage. It is the ignorant, not the wise, who say that Sankhya Yoga and Karma Yoga are productive of divergent results.

The one who is firmly established in either gets the fruit of both, namely God Realisation." "

Shri Mataji: Means, supposing you are realised a little bit, not much. In the sense that you haven't touch[ed] suddenly the highest, which happens. Most of the people

that you are, it happens that your achievement, with your Kuṇḍalinī, is not of the ultimate.

So, when you do Karma Yoga, which is easier, through which you achieve.

Sankhya Yoga can be that you achieve your Realisation; you meditate in the jungles, go stay there, keep away from all the worldly things, meditate, meditate, meditate and try to rise. But such people are absolutely useless, I have seen.

My own experience is that such people are useless for all worldly things: they cannot be compassionate; they cannot come down from their levels. When they come down, they again get contaminated.

So, the second thing is very easy: that you get your Realisation and start on the Karma Yoga, cleansing yourself.

Once you have done your cleansing, you achieve it because it is immune, immune to everything.

Warren: “By the supreme state which is reached by the sankhya yogi, is attained also by the Karma yogi, therefore he who sees sankhya Yoga and Karma Yoga as one, so far as their result goes, really sees.

Without Karma Yoga, however, sankhya Yoga or renunciation of doer-ship in relation to all activities of the mind, senses and body, is difficult to attain. Whereas the Karma yogi, who keeps his mind fixed on God, reaches Brahma..."

Shri Mataji: Means, you don't become a Sannyāsī; now, it's for Bala! You don't become a Sannyāsī, you work here: is easier, definite, sure-shot.

Warren: “... he reaches the Brahma in no time, Arjuna. The Karma yogi who has fully conquered his mind and subdued his senses, whose heart is pure and who has identified his self with the self of all beings, remains unaffected even though he is performing action. The sankhya yogi, however, who knows the reality of things, even though seeing, hearing, touching, smelling, eating, going, sleeping, breathing, speaking, passing urine and stools, taking and opening or closing the eyes, must believe that he does nothing, holding that it is the senses that are acting on the sense objects.

He who acts offering all actions to God and shaking off attachment, remains untouched by sin as the lotus leaf by water.

The Karma yogis perform action only with their senses, mind, intellect and body as well, withdrawing the feeling of meum in respect to them and shaking off attachment simply for the sake of self-purification.

Offering the fruits of action to God the Karma yogi attains peace in the shape of God-realisation..."

Shri Mataji: This is only possible after Realisation; how can you offer action? Fruit of action, you cannot.

Warren: “Only then he attains peace in the shape of God-realisation. Whereas he who works for the selfish motive, being attached to the fruit of action through desire, gets tied down.

The self-controlled sankhya yogi, doing nothing himself and getting nothing done by others, rests happily in God, mentally relegating all actions to the city of nine gates, the body with nine holes.

The Lord determines not the doer-ship nor the doing of beings nor even their contact with the fruits of actions.

It is nature that functions deriving its motive power from God.

The Omnipresent Lord does not partake of the virtue or sin of anyone. Knowledge is enveloped in ignorance, hence it is that beings are constantly falling into a prey to delusion."

Shri Mataji: See, “Prey to a delusion" and delusion, if identified with yourself, then God save you.

Again, it comes to Me, but what to do? `God save you' means also I have to do it! [Laughs.] Warren: “In the case however of those whose said ignorance has been destroyed by the knowledge of God, that wisdom shining like the sun reveals the Supreme.

Those whose mind and intellect are wholly merged in Him, who are constantly established in identity with Him and are exclusively devoted to Him, their sins being wiped out by wisdom, go to whence there is no return.

The wise look with the same eye on a Brahman endowed with learning and culture, a cow, an elephant, a dog and a pariah.

Even here is the mortal plane conquered by those whose mind is established in equanimity, since the Absolute is free from blemish and equanimous, hence they are established in the eternal.

He who with reason firm and free from doubt rejoices not on obtaining what is agreeable and does not feel perturbed on meeting with the unpleasant, that knower of Brahma lives eternally in identity with It.

He whose mind remains unattached to external enjoyment, derives through meditation the unmixed joy which is inherent in the soul.

Then that yogi, having completely identified himself through meditation with Brahma, enjoys eternal bliss.

The pleasures which are born of sense contacts are verily sources of pain, though appearing as enjoyable to worldly-minded people. They have a beginning and an end, they come and they go. Arjuna, it is for this reason that wise man does not indulge in them.

He who is able to stand here on earth, before casting off his body, the urges of lust and anger, he is the yogi: a harmonized soul, he is the happy man.

He who is happy within himself, enjoys within himself the delight of the soul and even so is illumined by the inner light, or the light of the soul, such a yogi, or a sankhya yogi, identified with Brahma attains the Brahma who is all peace.

The seers whose sins have been washed away, whose doubts have been dispelled by knowledge, whose mind is firmly established in God and who are actively engaged in promoting the welfare of all beings, attain Brahma who is all peace.

To those wise men who are free from lust and anger, who have subdued their mind and have realised God, Brahma, the abode of the eternal peace, is present all around.

Shutting off the thoughts of external sense enjoyments, with the eyes fixed on the space between the eyebrows, having equalised the Prāṇa and apana breaths, outwardly and inwardly, flowing within the nostrils, he who has

brought his senses, mind and reason under control, such a contemplative soul, intent on liberation and free from desire, fear and anger, is ever liberated.

Having known Me in reality as the enjoyer of sacrifices and austerities..."

Shri Mataji: Now, this part of Haṭha Yoga we have not yet started in Sahaja Yoga, but I will start it gradually. Because the tendency, in the West specially, is to go to extremes, so I don't want to do it, you see.

Warren: “Having known Me in reality as the enjoyer of sacrifices and austerities, the supreme Lord of all the worlds and the disinterested friend of all beings, My devotee attains peace."

Shri Mataji: I hope you have followed it now, you see? So, Sankhya and these things you should clearly understand and is a very good way of understanding what is expected of you, to have the bliss.

And what is to be done is first of all to get your Realisation and then become Karma Yogi. Work it out on Karma Yoga: means you do not become a Sannyāsī, don't run away from this world, settle down somewhere else. Because it will be very difficult: you go out of this world, stay somewhere and when you come back again you become a bhoot.

So what's the use? Instead of that, work it out here and perfect it.

So, this is Karma Yoga.

That's why we don't like Sannyāsīs here, because Sannyāsīs are a different style; they are ascetics, so-

called. They are really not ascetics, but possessed ascetics.

So we have to first bring them in the center and to understand they are in center where they have given up the duality, extreme of this and that.

They have to check it all the time and, when I am here, you should check it.

For example, now some people are performing Pūjā in Scotland; they said so.

I mean, whose Pūjā are you perform[ing], My photograph? Can't you perform your Pūjā here for Scotland? But I delude. They were not to be here for such an important Pūjā: I delude, I do it. I have told you I am Mahāmāyā. That's how they were deluded with the idea that they will perform My Pūjā in Scotland for Scotland.

What is the need to go to Scotland? Can't you perform it here? I mean, I am here, why shouldn't you be here? But when they asked Me I said, “All right, if you want to do it, you can do it." Sometimes, for some people, My photograph is more important than Me. Imagine the delusions! Yes, so many are like that. And then they'll say, “Mother, we did the Pūjā and then this thing happened." The delusions must show themselves.

Now who else is coming after that? [People keep coming to wash Shri Mataji's Feet.] Now, somebody can read Devī's names? Eleven names, or, say, hundred and eight names? Who can read? Now read, anyone from your group.

You can do it. Hundred and eight names, yes. You do it while they are washing. Who are washing? Have you

done it? Come along. Rub it, rub it hard, rub it hard, is to pour water. Very good. Rub it hard, pour more water, take more water from there.

[To somebody:] The sarī's looking nice, Phyllis. But you must learn how to wear it, alright? Ask Chaya how to do it.

That's all, good. May God bless you.

Where is he gone? Good. Now, who else? Rub it hard, hard. Rub it hard, very hard. My feet are very strong. Yesterday there were two people, *[UNCLEAR]* ladies: they got exhausted while... [Laughs.] Rub it hard! Just see which ones are the twenty-one names of the Goddess?

Sahaja Yogi: Hundred and eight names?

Shri Mataji: But it is better to have it in English.

Somebody can do it in Sanskrit and somebody can... but very difficult. You've got two books, is it?

Sahaja Yogi: That's Devī Māhātmyam, this is Lalitā Sahasrānama...

Shri Mataji: Hundred and eight names we do it from here.

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I must thank Warren for such a nice speech that he has given and all the Australians the way they have taken to Sahaja Yoga. They are all westernized in every sense of the word. There's something about them where I feel that they are very quick at knowing the truth. I don't know how. They are not that adamant against the truth. This opening somehow I found.

Seeking is everywhere very strong I feel America, England, Europe, everywhere the seeking is very strong no doubt. There are seekers. Of course there is also a fashion of seeking apart from that. There are real seekers, no doubt about it. And as he has said that ego orientation is one of the characters in the West. That also one would say that it is more now in the developing countries because they are supposed to be developed. But the way these people have a special capacity to see the truth, see the truth is a very big thing. Even if you are a developing country or a developed country, if you cannot perceive the truth, you cannot assimilate it. That perception some how was surprising, I found in Australia, was surprising.

Now for example in England I worked very hard, no doubt, years together. People are hard nuts, you can say. Once they are cracked they are wonderful scholars. They know how to completely sort it out with their brains, everything is there. But there are very few people who do that.

At the time of Christ you can see how many could recognize Him? Not even one, not even one, believe Me. Except for John the Baptist, of course he was a realised Soul.

So, I mean he should not be in the question. The rest of them were just sticking on to Him somehow, as He said that you stick on to Me for some time. And till He got His resurrection, they could not see the truth at all. To perceive it itself is a very big blessing I think. And I do not know why people cannot perceive it because I cannot go to the other side and see Myself what's the problem

is? For example in this country or in the West, on the whole, the false people have come. They have minted money. They have palaces and they have huge big aircrafts and they have material things and I mean immense wealth they have collected out of the people who are supposed to be westernized. But Sahaja Yoga, you'll be amazed even to crack a journalist is a headache. A journalist doesn't have time for Me at all. It's impossible to go and talk to any newspaper person, leave alone any television or anything like that. Radio is an impossibility. Can you imagine, with all these facilities God has given you, for spreading the message fast for the wider world? But it is impossible you can't talk to them, but let some, say a fake person coming, he's there. He's on the televisions, he's on the radio, Pope will come and see him. Your Archbishop of Canterbury will go and touch his feet. And he is a fake, absolute fake. Why? Only thing is that we are very money oriented. They come out with their money. They provide lot of money for publication. They take money and they use it. I mean if Christ was to be here I tell you He would have no place even a mike would've been difficult for Him being a carpenter's Son.

Sometimes I find it an impossible situation to tell them that after all how are you impressed by these people who are taking such a lot of money out of you in the name of God? One has to think about it that it is so money oriented that any man who comes with money impresses people. Amazing in the country, which is so affluent, they are suffering from affluence, that's their disease. And there they are impressed by people who are using money

as a purpose of propaganda of God Almighty. Imagine the absurdity. I don't know what happens to their brains? This time I went to Edinburgh and people told Me that most of the young people are disciples of a person who will not even be liked by the servants of India, take it from Me. Even our servants will take money to go to him. He doesn't know good English, even up to that point you can say. He doesn't know anything, how to talk to people. He says he is fourteen year old which he is not. He's married an eight-year-old girl. I mean all kinds of things. He asked for Rolls-Royces, he has fifty-eight, he wanted a fifty ninth so they starved themselves and collected money and gave him the 59th. You the English have done it, take it from Me.

Can you believe this stupidity? They have starved themselves and have done it. They are seekers, seekers of what? Of giving Rolls-Royce to this man? I mean I just can't understand how can it go to that stupid level? That's what I feel that in Australia people have not accepted anyone like that. They have not accepted. They are still you see, they did this, they did that, He did everything, Warren, *[UNCLEAR* Bah Kari] this that. He did everything that is possible under the Sun. They know all the Gurus, all the Gurus have gone to Australia and they didn't accept anyone. That's the main point. All the time they are shaky like this and as soon as they saw the truth they jumped on to it. We have to understand that Spirit cannot be related to money by any chance. It has nothing to do.

Christ was a Son of a carpenter. Just think of that. He, the owner of all the properties of the world, was born as a

poor man. And how can you relate this to money? I just fail to understand and this little truth Australians knew and I wish the English, the Americans and the Europeans take out their attention from money and the comfort so-called that money gives you. I am sure, I am sure this country will rise.

It has to rise. It has to rise.

Unless and until England rises, the world cannot rise. This is a definite thing. Absolutely it is as definite as anything. England has to rise first because it is the heart of the Universe. And the English Sahaja Yogis have to also awaken to their responsibilities, which is very important. I will give all My blood, all My energies, all that is possible under the sun to awaken this country to its responsibility as a Spiritual nature, as the Spiritual being, as the Spiritual heart, as the donor of blood, all over. And this is what saddens Me to see how people are drowning themselves into some sort of a illusion and are not being able to see the truth.

Now as he has told you, that Sahaja Yoga is fantastic, no doubt about, it because you are fantastic yourself. You are the Spirit; you are The Spirit. You have to just become the Spirit is the point. Once you become the Spirit you are dynamic; not dynamic but you are the master of everything. You can control things, you can enjoy everything, you become blissful. You can do such a lot because you are the Spirit and you have become the Spirit. It is as simple as that. God Almighty has placed this Power within us at the triangular bone, it exits there.

It has to just rise and give you a real baptism by which you feel your Spirit first time where it flows like Cool Breeze in the hand. As simple as that.

Now this happening is a very very strong happening. For some people it's a very strong happening, first day, because you are seekers. You are seekers. Believe Me you are seekers of thousands of years. Born in this country to get what you have been seeking. But what do we expect? I wish he had not mentioned you the word Pūjā because it can again give you the thing that it is sort of a some one-person business. It's not that. Warren says Pūjā because all these centers have got Deities. Especially this center is the center of Christ. You have to make these Deities within you happy and awaken them. And that awakening must take place; you must understand where these Deities exist.

And these deities are nothing but are incarnations of God's aspect like you can say Christ incarnated, who is placed at this point where the Optic Chiasma is between the pituitary and pineal body. And when Christ is awakened, when He gets into action within you, then your two things that are shown there, the blue and the yellow, the blue is the superego and yellow is the ego, are sucked in. Means all your Karmas, all your doings, your ego and superego are sucked in.

That means He has crucified Himself in such a way that He has made within us a passage. When He is awakened, He sucks that and all our sins. Sins is nothing but conditionings you can say and other things that we have got within us. Everything is sucked in. When it is sucked in, then only the Kuṇḍalinī can rise above that.

Now Sahaja Yogis know that Christ is one of the aspects, is the Son aspect. And there are aspects where He is a creator, where He is a sustainer, where He is a Master you can say and where He is the witness. All these things, people never gave chance to Him to speak. Now I've been speaking for seven years in this country. But for four years I could've hardly spoken even twice or thrice because I was struggling with six of them.

So we can imagine you gave Him only three years or say at the most four years to speak about these things and how many things He has spoken and how many these people who were supposed to be his disciples have written down, God alone knows. And whatever they have communicated is so limited that it has created problems for you. But every sentence, every word that He has spoken is so deep and you can only understand it when you get your Realisation.

When there is no light what's the use of telling you there are these pictures; there are flowers there and this picture there and this is the colour of the paper that is put on these walls, what's the use? There is no light to see. When you get the light I don't have to tell you as He said, “The knowledge start *[UNCLEAR* tickling] within, automatically." You are that Spirit and unless and until that Spirit is manifested what else are you seeking? A Guru says, “I do this thing, I do that thing." All right so what? What about us? What do we have got it from this temple? What has he given us? You must find out. His disciples are there. For example they went to the Gaṇeśhpuri this thing and there everybody was jumping.

“Ha, ha, ha, hu, hu” taking out clothes and I don't know and then taking all kinds of drugs and this and that.

For jumping you don't pay. You can jump without paying. And drugs also they had to pay. Even without payment he could not produce any drugs.

So one should understand that this kind of a nonsense and down foolery is mockery of yourself. Is just mockery. You are that dignified, magnificent thing, which is the Spirit. And you are befooled by these people. You should see, this much at least, that anyone who has given any powers to another person should be accepted, isn't it? I mean supposing somebody says that a particular thing is very good. Say, `this kind of a lamp is very good.' Then you see at least how it works? If the one who says, `You see the lamp.' You must at least see the disciples of these Gurus and then decide. This is very much lacking. Like sheep they follow and they fall into horrible ditches. Doesn't matter as far as God is concerned He's bent upon saving His creation. He's bent upon it. He will do it whatever you may try to destroy. You try your level best to destroy yourself and destroy the world that He has created. But He is all-powerful. He is all forgiving. He is all compassion. He is going to save you whatever you may try. Try your level best. But for a change why not try to save yourself and save others? This is what one has to seek.

Now when listening to Me also you should doubt because you are in free condition. You are not mesmerized by Me. If I was a real mesmerizer, you could not have asked Me any questions. You all would've fallen straight at My feet. There would have been no questioning at all because

there are thousands who are doing that stupidly. But you are free, you are free to doubt, no doubt. But doubting what? One has to think, “What are we doubting?" As he said, “I am the most expensive person." *[UNCLEAR* It makes Me laugh]. Because you cannot pay for it. It's so expensive that all your banks drained out cannot pay for it. All your wealth that you have here so-called wealth that you have accumulated cannot purchase it. It's so expensive. It is invaluable. Is the richest thing in the world that cannot be purchased by any riches. It is, no doubt but is not exclusive. It's meant for everyone. The doors are open now for everyone.

Now don't you worry. Don't count your sins and your guilts and this and that, forget that. It's the grace that itself is anxious as I told you and you all ought to get your realisation and should grow into it.

You will enjoy the complete bliss of your being which is so beautiful. Like a diamond it is sparkling. Only thing, you have to just unveil it. And that is not difficult for you, not at all difficult.

Now the things that he has told about the physical side, that's the minimum that should happen.

That's the minimum of minimum that should happen to anyone who comes to Sahaja Yoga. Because if you are the temple of God then it has to be cleansed before God is established within you, before the Deity is sparkled in you, it has to be cleansed.

So the cleansing takes place automatically; don't have to worry about that, that's automatic. Even a thing like cancer can be cured in no time. A cancer can only be cured by Sahaja Yoga, by nothing else take it from Me. It

cannot be cured. It may be that you may loose your throat, sometimes nose, sometimes ears and you may continue with the doctors but with cancer you live in one body and get cured. And there are some cancer patients here, sitting down. They perhaps do not know and some of them know also; have been completely cured by Sahaja Yoga. The reason is that your body is just ready, is waiting for that moment when you get the light. As soon as you get the light immediately you know where is the problem and you start correcting it. Once you start correcting it, it's not you. But this Power corrects it. Imagine this light not only enlightens the room but also corrects it. Think of such a thing that is God's love. That it loves you, it coordinates everything, it makes you cooperate and it blesses you with the highest.

This All-pervading Power has been described in the scriptures. Everybody said, “There is All-pervading Power." Now you might say, “Where is it? We can't see. How are we to believe?" Now as I always give an example of a television, which I saw first time when it came to India. That in a village people were told that there is an ether around us and you can, there are lots of dramas and music and plays going on.

They said, “How can we believe it?" So they just put the television to the mains and it started working fantastically. And they were amazed, they had to believe that is coming, there's no other connection, is coming, through this.

That's what it is. You are an instrument. Exquisitely made, beautifully, delicately constructed. Just for this happening. Of course you've ruined it.

So many have ruined it no doubt; you have tried in your childishness. Doesn't matter; makes no difference. You will get your realisation. You should have no worry on that point. That's My worry. Once you get your realisation then you can give realisations to others.

Now about the lady that he told who got well and was very sick. I must tell you that first of all she was very very sick and she was about to die. I was not there at that time. Actually these people were there. Warren didn't want to say out of humility I think.

These people went there and put My photograph there and gave her vibrations. And she came to consciousness and they were surprised. The one, who was going to die, has been declared, going to die very soon, came to consciousness. And they then thought there's something great about it. Then they came away. Still the doctors couldn't believe it. And the relations also said, “How can that be? What is it?" She again went into coma, when I was there.

But a gentleman, who was related to her, was connected with newspapers.

Some how it worked out and he published a lot that we have proof to believe that Sahaja Yoga can cure people. And that's how it started and that's how worked out. But the first thing was done by Warren and company, not by Mother.

So they themselves had the powers to cure, to give realisation, to do all that I can do. And that's what it is that once you are enlightened you should manifest your own powers. Otherwise the rest of the thing is nothing but a joke. You jump or you stand on your heads. That

you can always do what is so great about it? If it is some God's grace has to come upon you then you must manifest something special. Not only curing but raising of the Kuṇḍalinī.

Now this triangular bone is called as sacrum, meaning sacred bone that means these people, who have given the name to it long time back, must have known that this is a sacred bone. Otherwise why did they call it sacrum? But I think that knowledge was lost in Latin, in Norway must have been, the knowledge was lost and that's how they do not know, they just call it the sacrum. Now you can see with your naked eyes, the pulsation of the Kuṇḍalinī and rising. You can feel the pulsation on your head when it comes there and afterwards you find complete it has become quiet. As soon as becomes quiet you start feeling in the hands. Of course this center should be all right. If this center is not all right you don't feel in the hands but you feel on the head. This center is to be corrected then, then you can feel in your hands.

Now this you can do yourself when you are realised. It's not only Me, you can do it also. I mean in, say in Australia say, we can say if there are two thousand people who have got Realisation, I could've given only to about five hundred, the rest are done by these people only.

You people can give Realisation. But difference in Australia and here is, now if an English Sahaja Yogi tries to talk to someone about Sahaja Yoga, the person says, “You are not supposed to discuss religion." I mean that's an etiquette, it is supposed to be. You can't discuss religion. This you can't discuss God.

So they run away. Hard to get even two people in, to talk about Sahaja Yoga. This is the problem otherwise all of them are capable of giving realisation.

Now Douglas is sitting here. Talk to David Frawl. I knew that he was doing TM and he told him also. And here talking to him, David Frawl feeling heated up, absolutely boiling. And he was perspiring, is a fact. And when he came to the thing, now he's got Realisation. He is giving Realisation to people when he got cured. I mean you don't need much brains for that. You don't need any accessories of the world, which are regarded as very practical. I would say that Douglas at that time was one of the most impractical person. He had taken drugs and he had taken all these things; there are many who were like this.

Some were, some had come from lunatic asylum and they started giving realisation.

The other day in Norwich there were three persons sitting in front row and were all shaking up before Me. I said, “Now from where these have come?" I asked them, “From where they have come." They said, “We have come from lunatic asylum and we are certified mad people." I said, “You are certified and you are here. How are you here? I mean if you are certified mad you are not supposed to be here." They said, “One person came to My program and got well.

So the authorities have sent us here for getting well, so we are here." And I won't be surprised that these three may start a Sahaja Yoga center in Norwich, very soon. But I said, “You better return the certificates to them." It is such a great thing you can imagine certified mad

people getting Realisation and starting a Sahaja Yoga center.

There are people who were cancer patients, who got realisation and have started a Sahaja Yoga center.

So you can imagine how tremendous are the Powers of God and how carefully He has made us to be that Spirit. We have no idea; we have no esteem of ourselves. We do not know what great thing we are and what we have to achieve and what we have to enjoy.

Actually He is such a gracious Father, He's so generous and He's so loving that He wants to share His joy. He wants you to enter into the kingdom of God. And to enjoy that bliss, that happiness, that freedom which has been promised to you in all the scriptures. It's as simple as that. It is so simple that I don't know how I've given four hundred lectures about such a simple thing like Self-realisation. And they say they are all wonderful and one is better than the other.

But today's lecture must be, has been a more of an introduction because according to them there are many new people today. Whatever it is I would like to allow you to ask Me some questions. And everybody should admit that new people should ask questions and Sahaja Yogis should not feel upset about it. Because sometimes you know questions can be very aggressive and they get upset. But there should be nothing to worry about it. It's all right your Mother knows how to handle everything.

So nothing to be upset about it because they have already passed *[UNCLEAR]* saying that no questions will be allowed to ask to Mother. See if I am a Mother, if I have patience, if I have love then you should not worry. You

should not worry about it at all. I have to manage all of them.

Sometimes in the beginning everybody is like that.

Just now Warren has told you how he was because he was made to sleep on the cement. I mean he was not made but he slipped out you see. And next day he was down with very great agitation, he was going back to Australia. But I caught hold of his shirt, I said, “Can you wait for sometime let's see it might work out?" So it is like that. It's a very sweet thing you know and I know that children have a right to get angry with Mother but not too much of it. Because after all you are here for a purpose and that purpose must be fulfilled. That's why I am here.

May God bless you all.

I would like to have really some questions because sometimes these questions also help a lot for Me to understand what's the problem is. Can I have some questions please? Yes please.

Question: *[UNCLEAR]*.

Shri Mataji: Yes, Yes. What Warren has told you is a caution but I have, I know so many people who have got Realisation without any return. *[UNCLEAR]* I know so many people *[UNCLEAR]*. Warren has given you a thing of caution because he has seen some people that they drop out because the Kuṇḍalinī comes down and they find little frustrating. But I have all the patience and you should have patience but I haven't met anybody who has been with us, doesn't feel it. You may not feel the vibrations but there are, Realisation is there. Because when you put your hand on your head you definitely get the Cool

Breeze coming out and you give Realisations to others, that's the proof of it.

There's someone who was always caught up on all the fingers, he feels the tingling all the time. But he gives Realisation to so many people. He has given himself, he's caught up.

Its something like this, you can say even if it's the fifth hand car it moves, once started. You go on repairing it, but it moves, no doubt it moves.

So nothing to be upset about it.

Question: *[UNCLEAR]*.

Shri Mataji: When do we? Right now? Me-Me? I don't know how many thousand years. I was born with it. Yes very much, very much, very much, very much realised. I was born as a real great great Grand Mother, I tell you. I knew everything about *[UNCLEAR* it/her] from My very childhood. I was very conscious, over alert.

Question: *[UNCLEAR]*.

Shri Mataji: Repeat! Question: *[UNCLEAR]*.

Rare thing beware, beware yes beware, beware, beware, yes true. Yes, it's correct, correct that's true.

[UNCLEAR]. Yes I must tell you about that. You see the people who have written about Kuṇḍalinī. I started knowing about them that there are people who have written about Kuṇḍalinī. And I was amazed because they are absolutely ignorant, not only ignorant but stupid people. I don't know from where did they get this knowledge because people do not know about this, they started printing it. Perhaps anything you can print and isn't it? I've seen such a big book where the fellow

doesn't know where the Kuṇḍalinī is; he says it is in the stomach. Then he says it is in the back, he doesn't know anything. Now the trouble is this knowledge was a very secret knowledge, thousands of years back and it started descending, this knowledge to people very slowly like on a tree there's only one flower or two flowers maybe.

Now in the sixth century, actually Christ talked about it quite a lot. And other people like Moses and all these people have talked about it. But the ones, who wrote, never got anything. *[UNCLEAR* They have?] Perhaps so they wrote it in a very mystical way like, “I'll appear before you like tongues of flames" or “the tree of fire" and all that, indicative of all that. But it so happened that in the sixth century somebody in India called as Ādi Shañkarāchārya, He was actually Buddha reborn, He started talking about it. Self-realisation, of course Buddha talked about it. Then He started telling about these, all these Nāḍīs and everything He described.

But there is a poet in India whose name is Mārkandeya who has written about this. They say he was living in India about say ten thousand years back, this poet, about that time.

So this knowledge was known to people but was not put down on the paper, was not circulated, was not for en masse.

Now these people who are writing about it have no knowledge, have no authority and they have tried these tricks. Actually this is the holiest of holy, the sanctum sanctorum within you. And a person who himself is authorized by God can only do it. Authorized by God not by any say theological college or all these things. It

cannot. God should authorize, like Christ, like you can say John the Baptist, like Moses, like that somebody authorized by God can only do it.

So these people tried the tricks, which are unauthorized and they got results because there's a deity sitting in the last Chakra called as Mūlādhāra Chakra, which is the root, support of the root. That Chakra, He tries to excite your sympathetic by that and when the sympathetic is excited you get all these heats and this and that and the boils and all.

So it is not meant for people who have no holiness in them. You have to be a holy person, who should be able to raise the Kuṇḍalinī, you should be cleansed otherwise you cannot do this work.

While there are people who are connecting Kuṇḍalinī, imagine, with sex. I mean it's an absurd thing; She's your Mother. She is your Mother and has been your Mother all these ages and it's like having a dirty feeling for your Mother I would say that. It's such a filth.

So God should punish them *[UNCLEAR]*.

That's how they have it as a punishment. It's not at all to be afraid of your own Mother. Will you be? I mean that's one thing you are not afraid of, is your own Mother. Should not be. I mean modern mothers I don't know. But that's what it is. It is they have no knowledge.

Now I must tell you that Sahaja Yoga must have given realisation I don't know how many thousands, tens of thousands of people. Of course you may feel little heated up or if you are possessed, you might feel little bit shaken up. People who have been to TM, one of them jumped about 20 ft., when they heard My name. All these

things may happen to few people. But I mean such extreme cases are very rare, that's all. But nothing goes wrong. I mean you are ultimately cured of that.

So you might get little effects of that. But nothing serious. I am here to look after. On the contrary it's very blissful, very blissful.

If one does not know about something, they should not get into it, isn't it? Any other question? Question: *[UNCLEAR]*.

Shri Mataji: But you must get it, that's the main point. You see, this if you don't get, you will never be happy person. You have to get it and it is your right. It is within you why not get it? It just doesn't cost you anything. You have to have it. But people refuse to have this, imagine refuse to be the Spirit.

Can you imagine? They are satisfied. The other day I met a lady who came and she said, “I am quite satisfied with the simple life I lead, Mother." I said, “Now what am I to do? If you are satisfied My child, I would only say that a day will come and you'll come back to Me, but I may not be here." You see all these things recoil upon. What question of sinfulness? Even a sort of a casual way towards your Spirit, if you are casually interested in your Spirit it tells upon you, because Spirit resides in your heart and it recedes, you have problems. And you all get into problems with that. When they get into problems, I mean a lady who came to Me, she said, “I am not interested, this that." And she said, “I don't want to do it." But ultimately she got cancer. When she came to Me and she had a galloping cancer. We tried to help her, we couldn't help much, she died. It happens with some

people that they come at a stage where we cannot help them at all.

So best thing is to get your own powers of your Spirit and be all right, enjoy yourself. You don't have to pay bills of doctors. You don't have to worry about so many things. And automatically the whole thing works out. And also the petrol bill, as he said.

Kṛiṣhṇa has said, “Yogakshemam vahāmyaham." Means when you have the union, Yoga, when you become united, with that Divine Power, the well being is looked after. I mean all the Sahaja Yogis who are here, have benefited even monetarily, because within us lies also the power, which gives us money. Which gives us well being. There is a center within us, which does that. And if that center is caught up then people have problems with money. Once it is cured, you don't have. Not money as such but material life, improves definitely.

Question: *[UNCLEAR]*.

Shri Mataji: Chakras are the essences, you see, which create our plexuses. And the plexuses are expressing the nerves.

So the Chakras in any case are the predecessors of the nerves, of the nervous system.

They are the predecessor. They are the ones who supply the energy to the nerves. They are the ones who guide the nerves, Chakras.

Question: *[UNCLEAR]*.

Shri Mataji: What say? Astral body, our body is made of various, various cocoons we can say. These Chakras are say we are material being or physical being, we are

emotional being, we are mental being, we are spiritual being and all these are like our body. Now the astral being that you know is actually the soul, we can say, which is this whole body without the element of Earth and Water, that's the astral body. Now this astral body you should not worry much because that we get in any case when we die. That you are going to get it. But when we have the body then only we can get our realisation, not in the astral sense.

But people are trying lots of tricks with these astral bodies, which is a very very dangerous thing and it has reached such dangerous limits, because people have interest in this, that I am really shocked the way it is working out.

For example: there was a couple in Switzerland and they had a relation, their mother in America.

And that lady was trying with one of these astral body persons, those who work on Spirits and she said that I would like to talk to my grandson. And the grandson is a living child and the child is in Switzerland.

It sounds very fantastic to people. That is something great you see, the child is in there without paying any airfare you can talk to your child, grand child. It's very dangerous.

And they used to try that on the child and the child when it would sleep in the night, it would be daytime in America. And she would talk to him through this and she would hear the voice of the child.

They recorded all that. One day this child was sleeping and he never got up, he died. And the recording said that it is too much strain for me, now let me go grandma, let

me go, let me go. She said, “No, no, wait for a while, wait for a while" and this spirit controlling woman would not allow the Spirit to go back and the child died, is a very common happening now that the children suddenly die in their beds.

So all these tricks we should not try. Whatever is unknown is not Divine. You have the left side and the right side. This is called as the Adibhautik and it's the Adidaivik, means the collective subconscious and collective supraconscious. There are all these dead Spirits. Don't play with them. Don't get into this nonsense of astral body and this and that. There are some people who say that we want to separate from our body and fly in the air. Why, why do you want to do that? You want to have your spirit or not? If you want to have these experiences, I am not for that. And I will ban it, if you ask Me. It's absolutely horrible. Of course people take money for it and people like it to talk to spirits and this and that but is very dangerous. You should never try this with the spirits. Is a very dangerous line when you do not know about it, one should not get to it.

I have known people who have practiced these things; their great grand children are suffering, seven generations they suffer, seven generations. Those even practice it.

So it's a very dangerous game, one should never play it. What is the need? You should live in the present not in the future or not in the past.

It's the present you have to achieve.

So you just don't worry about these things. You become your Spirit.

You have to be born again and that should happen to you, which should be an actualisation that should actually happen.

And what these Gurus are doing, are nothing but putting the Spirits in you and are mesmerizing.

That's how you behave like this. You are no more yourself, you are something else. This is the trick of the trade. They are all using you for their own purposes by just mesmerizing and mesmerism is manifested by using the Spirits, which they are controlling. Especially for Christians it is forbidden. I don't know; I don't know how they don't understand.

So let's have the experience now. It's just a split of a second needed for that, split of a second. It depends on, if he, if the landings are very good you won't feel anything else but the Cool Breeze suddenly but if it is not smooth landing take little time. As soon as the Kuṇḍalinī pierces this, you feel thoughtless.

There is no thought.

So you may try to see just now put your hands towards Me like this just because the centers are here expressed of the sympathetic. Just put your attention to Me and see if your thoughts have stopped. And then close your eyes. If that has happened that means Kuṇḍalinī has already gone above.

It moves very fast, very fast it moves.

Now few things you have to accept in Sahaja Yoga. First of all you have to accept that God is the ocean of forgiveness. That He's ocean of love, He is compassion and you are not guilty in His eyes at all.

And you should not feel guilty before the ocean.

So you have to just say before starting your meditation that `Mother', in your heart, `I am not guilty,' `Mother, I am not guilty,' `Mother, I am not guilty.' Thrice you have to say.

Now you have to forgive. You must forgive everyone. Just say that, `I forgive.' Those who say, “It is very difficult to forgive” actually, not to forgive, what to forgive is all mental activity. What do you do by that, just torture yourself? So please say that `I forgive' and close your eyes now. Say, `I forgive, Mother I forgive everyone.' Just say, `Mother I forgive everyone.' Keep your feet on the ground both the sides touching and don't move much. Just say `Mother I forgive everyone' say it thrice. Now put your right hand on your heart where the Spirit resides. And without feeling guilty, without feeling guilty, again I say, without feeling guilty say that `if we have done any mistakes, please forgive us, please forgive me.' Say this thrice from your heart, `if in my seeking, if I have done mistake, if I have neglected my Spirit or if I have neglected my duties towards my Spirit, please forgive me.' Just go on saying `please forgive me.' But don't feel guilty with it. You are not to feel guilty about it. Just say it that `please forgive me.' I think you should again say, `I am not guilty' because as soon as you say that, there's a catch on the left Viśhuddhi, so you say `please forgive me and also forgive me for being guilty.' That would be better.

Now you ask a question `Mother am I the Spirit?' Ask the question `Mother am I the Spirit?' Ask thrice, `Mother am I the Spirit?' You might feel Cool Breeze coming in. You

ask thrice. If not, now say `Mother please give me my realisation.' Say it thrice. Just say it thrice. Then it would work out. You will start feeling the Cool Breeze in the hand, left hand. Stretch it towards Me, little bit. Stretch it. Ask for realisation. Now don't feel guilty. Are you are getting it now? Don't feel guilty; you are not to feel guilty.

That's the biggest disease of the West.

Now you put your right hand on the head and you might feel the Cool Breeze coming out from your head. Just see if there's a Cool Breeze coming in. Raise it higher, see may be? Is it? Not feeling. In the hand? Not yet. Close your eyes and ask the question, `Mother am I the Spirit?' Thrice, `Mother am I the Spirit? Mother am I the Spirit?' Now ask for realisation, `Mother please give me my realisation,' thrice.

Now you can put your left hand on your head and right hand towards Me. Let's say some people have this problem you see. Right hand towards Me. Now, ask the question `Mother am I the Spirit?' OK thrice.

Now you forgive, you just forgive, forgive, forgive everyone. Say, `I forgive, I forgive' once again, `I forgive, I forgive, I forgive.' Again, `I forgive.' All right, getting it? Not yet? All right, if you won't, now, not yet? We'll see.

Are you? Little bit on the hands, just see, may be in the hand just see. It will work out, it will work out. It takes little time but it works out, works out, it works out. Don't you worry; don't get desperate with yourself. Keep your eyes shut. It will start coming slowly, slowly, slowly; it will start working. It is very subtle but it starts working. Now.

I think open those windows to pass out some of these heats. Lot of heat is coming out.

Now just see. Douglas, Douglas, see your neighbour, has he got it on his head? Just see, here him, just see him, not yet! He has got it, he has got. That's what I feel. Can you see all of you? You have got it. I knew, you got it long time back. Now see, what about you? Just ask for forgiveness, a little bit, all right, ask for forgiveness.

Kathy, can you see? Can you see the gentleman next to you? John! We'll work it out, somebody will work it out. Don't you be worried about what they are doing because the Power is flowing from them so they are just working it out.

Who are all the new people, please raise your hands so they'll come and help you. Just go, come along.

Ken, come along. Left Swādhiṣhṭhān, you have to say the mantra of Nirmalā Vidyā to get over the left Swādhiṣhṭhāna, is quite a lot.

[Marathi.] It's all right I think, a little liver, a little. How is the lady? She has left, left Nābhī. Ask her to put her right hand on the left Nābhī. She'll be all right.

[UNCLEAR].

Felicity, are you all right, better? Please do not feel guilty. If it has taken time, don't you feel guilty.

What's the matter? Djamel, right Heart. Please don't feel guilty, what are you guilty about, don't feel guilty, all right. There is nothing to feel guilty, what is there to feel guilty? I mean what crime have you committed? She has got it actually, enjoying. Now, how is this gentleman, right Viśhuddhi? Left? You are feeling guilty, Mister all

right. Yes, now put your left hand like this towards Me. And now put your right hand here and now say that you are not guilty at all. `I am not guilty,' just say it to yourself, say it thrice, again.

***Contents: 1981-08-22*, Public Program, Day 1, Lausanne, Switzerland**

[Shri Mataji arrives 1 hour late and while walking from the back to the stage, a couple of elegantly dressed Swiss people stood up showing their watches, indicating that Se is too late.] For God there is no time.

***Contents: 1981-08-22* Interview with Philipe Nicolet published on Aug 24 in `24 Heures' [24 Hours] in the article Mātājī ā Lausanne: INCROYABLE MAIS CRU “Je suis le Saint Esprit" [Mātājī in Lausanne: UNBELIEVABLE BUT BLUNT “I am the Holy Spirit"], Apartment, Lausanne, Switzerland** (other date 08-23,24)

[Philippe Nicolet]: Quand avez-vous décidé d'annoncer que vous étiez Divine?

[Shrī] Mātājī: C'était le 5 mai 1970. J'avais fini d'élever mes enfants, et je pouvais donc me consacrer ā mon ministfiere. Ce jour-lā, j'ai décidé d'ouvrir la voie de la “realisation" ā qui la désire réellement.

Etre “réalisé", c'est avoir la pleine connaissance de soi-m^eme et ^etre reliffe a l'Etre universel. Ce stade de l'évolution spirituelle est le dernier. L'avant-dernier était ceiui laissé par le Christ, du pardon et des péches lavfies par la croix. Jé-sus avait annoncé un réconfort pour les hommes. Me voici. Je suis le Saint-Esprit.

[Philippe Nicolet]: Le savez-vous depuis longtemps? [Shrī] Mātājī: Naturellement. Je suis née “réalisée" ā Chindawara, au centre de I'Inde, dans une famille chrétienne. J'ai étudiffe I'anglais, puis la mfiedecine, dans l'intention d'enseigner aux docteurs, aux gens instruits, autant qu'aux autres. J'avais ā apprendre sur le plan humain, mais je connaissais tout sur le plan spirituel. Un prophfrm[o],ete du nom de William Blake avait annoncé ma venue.

Leger courant d'ai 24 [Philippe Nicolet]: Qu'enseignez-vous? [Shrī] Mātājī: J enseigne le Sahaja Yoga. Sahaja signiffe inné. On peut facilement suivre ma méthode sans effort, ni tension, bien que le mécanisme a l'intfierieur de l'^etre humain soit trfies compliquffe. Gr^ace ā elle, l'individu peut ^etre “realisé". Les mille pétales du lotus qui entourent sa Fontanelle vont s'ouvrir, et it obtiendra une conscience collective, reliffee ā l'univers. C'est lā le seul bonheur vfieritable et total de l'homme. La premiffere manifestation de la “réalisation" est la sensation de vibrations silencieuses qui font un trfies léger courant d'air prfies des doigts. Ces vibrations sont l'émanation de l'énergie Divine et donnent la pleine connaissance.

[Philippe Nicolet]: Avez-vous “réalisé" beaucoup de gens jusqu'ici? [Shrī] Mātājī: De 1970 ā 1972, une douzaine de personnes environ. Et depuis, des dizaines de milliers.

J'ai “realisé" Jean-Paul II a Cracovie, avant qu'il soit pape.

[Philippe Nicolet]: Jean-Paul II est done “realisé" selon vous? [Shrī] Mātājī: Non, plus maintenant. Il a perdu ce que je lui avais offert.

[Philippe Nicolet]: Ainsi, la “réalisation" n'est pas definitive? [Shrī] Mātājī: Pas forcement. Le lotus pout se refermef.

Photo gufferisseuse 24 [Philippe Nicolet]: Comment “réalisez-vous" quelqu'un? [Shrī] Mātājī: Je lui transmets mon énergie nécessaire a l'ouverture de la Fontanelle. Il n'y a pas besoin que je sois lā physiquement. Ma photo, qui émet tout comme moi des vibrations, peut sufire ā une “réalisation", ā condition d'^etre pr^et spirituellement. On peut gufferir de toutes les maladies gr^ace ā ma photographic.

[Philippe Nicolet]: Vous donnez done aussi dans le miracle? [Shrī] Mātājī: J'ai gufferi des cancers et de nombreuses autres maladies graves. Mais ce n'est pas le but de mon message. J'ofire la santé spirituelle, la plénitude de l'Etre intfierieur, ce qui est infiniment plus fondamental que la santé physique.

[Philippe Nicolet]: Etes-vous parfois embarrassée que l'on prie autour de votre image, en allumant des b^atons d'encens? [Shīi] Mātājī: Non, car ceux qui le font en refficoivent beaucoup de bien et go^utent au bonheur réel. Its le font d'ailleurs spontanément, sans contrainte et sans conditionnement, contrairement ā ce qui se passe autour de nombreux faux prophétes et de charlatans. Mon message est celui de l'espoir, de l'amour et de la paix.

Et la finance? 24 [Philippe Nicolet]: Ne craignez-vous pas que se créent des empires financiers autour de votre nom? [Shrī] Mātājī: C'est impossible. La gr^ace Divine n'est pas monnayable. Tous ceux qui tenteraient de se

faire de l'argent avec mon message perdraient aussit^ot la “réalisation".

[Philippe Nicolet]: Vous arrive-t-il de vous sentir ridicule et de douter de ce que vous racontez [Shrī] Mātājī: Non, je ne doute jamais, puisque je connais toutes choses.

Contents: 1981-08-24 **Quotes from an article by Anne Cendre titled `Aujourd'hui et demain ā Genéve,Mātājī veut promouvoir une revolution spirituelle' (`Today and tomorrow in Geneva, Mātājī will promote a spiritual revolution'), Geneva, Switzerland**

L'Inde venait d'accfieder ā l'independance, it etait important de rester et de travailler dans le pays, plut^ot que de representer l'Inde ā l'etranger.

Vous ^etes comme une lampe que je branche sur le reseau.

Je suis comme une mfiere qui soufire en m^eme temps que ses enfants.

Il faut changer le monde si on veut eviter la catastrophe. Les gens sont agites, ne pensent qu'ā l'argent, its ont peur, its veulent se defendre ou attaquer au lieu de laisser agir leurs forces spirituelles pour to bien-^etre de tous.

Contents: 1981-09-04 **Talk to Sahaja Yogis, Advice on Ekādaśha Rudra, Ashram, former Hotel, Bramham Gardens, Earl's Court, Kensington, London, UK**

Now if you have left Āgñyā, that means there's possession on it. That means all of you have got something of that kind, already you're caught up, you're

not clean. What is the mantra for this, Gavin? For the back Āgñyā, Mahāganesh. Mahāganesh, Mahābhairava, correct. Now see, in the brain you've got all these seeds of the Gods and they are the seeds because they're the causal of these.

So the first, the causal is created and then the deities are created.

So, for example, causal of the Mother Earth is fragrance, all right.

So from fragrance comes the Mother Earth. In the same way the causal of Brahmadeva is Hiranyagarbha, all right? He's called as Hiranyagarbha. He's the causal of Brahmadeva.

Where does he stay in the brain? In the brain of the Virāta whatever deities leave are the causal and Manas also, because they're reflected.

So the causal ones are here in our brain, in our brain, in our brain. At the back here, around the Āgñyā, now I give you the name, no, around the Āgñyā. Āgñyā is Mahāgaṇeśha and Mahābhairava, Āgñyā, at the back. And in front...

At the back is actually Mahāgaṇeśha, just in the center. Just in the central point is Mahāgaṇesha.

This is the minutest point. Around him moves Mahābhairava, all right? And around this, the rest of it that moves is Hiranyagarbha, all right? Now did you follow that? So when you think, or whatever thinking you do, through this superego, through this superego, you get the development of this Hiranyagarbha. Did you follow that? And also otherwise, is also, who acts when

you think? Is Hiranyagarbha. This is Swādhiṣhṭhāna, we call it, this is Swādhiṣhṭhāna Chakra around it, all right? Now, so Swādhiṣhṭhāna is divided into left and right. Left Swādhiṣhṭhāna is Hiranyagarbha and right Swādhiṣhṭhāna is also Hiranyagarbha, at the back here.

So now to point out first of all, at the back, if you move, is Mahāgaṇeśha. Around him moves Bhairava, who protects Mahāgaṇeśha. Around it moves, now moves Hiranyagarbha, at the back. But Hiranyagarbha has left and right side while Bhairava and Gaṇeśha, they move on each other. Did you follow that point? Now in front, in the center here, is who? Kārttikeya, in the center; Christ is in the center, in the center itself where the Optic Chiasma is. Here outside is Kārttikeya. What is Kārttikeya? Kārttikeya is the protector of Christ. Around Kārttikeya, they're all protectors of Christ, moves who? Now who is Mahābhairava's counterpart? Mahāhanumāna, Mahāhanumāna, all right? And around that, what does move? Ekādaśha Rudra.

The movement of Ekādaśha Rudra is not circular, doesn't move like that. It moves like that. Or you can say, move like that. Now what is Ekādaśha Rudra? Let us see. Can you give the names? Of Ekādaśha.

Take one by one. Buddha, right? Mahāvīra. Then Christ, then Mahābhairava. How many of them, four.

Then Mahāgaṇeśha, five. Did I say Bhairava? Again, again say it one by one, Buddha, Mahāvīra, Christ, Mahāgaṇeśha, Mahābhairava. All right, this is very clear-cut for you because just now I've told all of them. Buddha, Mahāvīra, Christ. Then, what else, four are left, four are still left. Mahāhanumāna, you didn't tell?

Mahāhanumāna, how much it is now? Three left, no four are left, four, now what are these four? Say, it's very simple.

Just now I discussed with you Mahāhanumāna, Mahābhairava, two, Buddha, Mahāvīra. Four, now, Kārttikeya. Kārttikeya, Gaṇeśha, sixth. Christ, seventh. Now four more are left, now who are the four more, let's see, can I have it? Pat, come along. You've done lot of reading. They have written it down into something, eleven of these. Brahmadeva, Hiranyagarbha, correct. Viṣhṇu, Nārāyaṇa, Lakṣhmī Nārāyaṇa, how much it is. Shiva, Pārvatī, everyone. Shiva and Shakti, all right? Eleven of them. Lakṣhmī Nārāyaṇa is one, Brahmadeva Saraswatī is back, Shiva Pārvatī has... All eleven are there. Why Shiva and Pārvatī? Two have to be taken because Shiva is the Guru, Pārvatī is the Shakti.

So if you catch on void, the beginning of the trouble starts because Shiva is the central path. There Shiva is to be taken as Guru, Shiva is Guru, Shiva is the one who is our Guru. He is our spirit. But he's not the spirit that protects because spirit needs no protection. Whom do you protect then, also.

So when you protect, you protect the spirit but what protects it is the Guru personality which is Shiva, which is Shiva actually. Did you get that? Now you might say how is Shiva is “Gurur Brahmā, Gurur Viṣhṇu, Gurur Devom Maheśhwara, Gurur sākṣhāt Parabrahma, Tasmai Śhrī Guruveh namaḥ." Because Guru means a person who is full of Gurutwakashan, is weight, is the gravity. Person who is with gravity, which has some sense, which is density, which is our spirit. Otherwise we have no

density, we're useless. Our spirit goes away, we float in the air.

So the Guru is everything.

Today I've called you here to tell you how to become a Guru.

So that's why I've given you this introduction. Is it clear to you? All right let Me know now...

[GAP] See that, just laugh at yourself; see that, just laugh at yourself. With all your knowledge of how many years I've been talking to you, look at this, this is the point. How Mother raising... just given just like that, do I tell you something. You all have gone to the wrong Gurus, you have done, because..., nothing of the kind. Just because you're all kept here, it's the Ekādaśha Rudra on your forehead, it's to bow before any wrong Guru. With that your Ekādaśha Rudra... Sahaja Yoga is very simple you know. If you put your glass upside down, if you put it like this. Sahaja Yoga is so simple, do you follow that point? So we reach one conclusion, by mental understanding you cannot understand Sahaja Yoga.

So as a Guru what could you have? I've made a promise. That's different. You are telling like this, if I say that, “What is the sense of, say, Guru?" Do you say that it should not become artificial? Now let's see again quite straight forward, what is the question? No, no, what is the question? Now try to remember. What should we have? What is the question, let's see exactly. Exactly. How do you... This is another question but the question I asked is: then what must a Guru do? The thing I said, by discussion Sahaja Yoga doesn't work out then what should we do? I asked the question what should we do?

Make it simple always related to your Mother, you'll get the answer. Hah! All right? To neutralise the old Guru who has been a bad Guru you have to surrender to the real Guru. If your Guru is the real Guru then you surrender to the Mother of your real Guru. Because your real Guru is also surrendered to Me.

So all Gurus are to be surrendered at the lotus feet of your Mother. Then if it is Brahmā, Viṣhṇu, Maheśha, Shiva, Kṛiṣhṇa, Christ, anyone of them also, Ekādaśha still is more than your Mother's.

It is very difficult because we want to stick on to something, even the real Guru. Christ is a real Guru but the Christ you know of is to be also surrendered at the lotus feet of your Mother because we also know that.

Brahmā, Viṣhṇu, Maheśha, all of them are My servants. Ādi Shakti is the Mother. She's the Mother of all the Gurus, of all the prophets, of all the incarnations, of all the. After Her, only Parabrahma is created, after that only Parabrahma.

So when you have got someone like that to surrender, is a Rāmāyaṇa. That is the biggest problem because you've got somebody so easily. Arjuna was a great warrior till the war started and somebody was a great swimmer when he came to the ocean. Allow your mind to do the work, allow your mind.

So to be the highest Guru we've to be completely surrendered. Now when you're surrendered, you don't doubt. For Me this finger is completely surrendered, say, to My body, it doesn't doubt My body.

Supposing I'm pressing and it receives the information that you're doing that he informs the brain and informs

the body that I'm doing that. It says some thing must be done to remove it, the whole body acts, all the fingers act and all the power flows there, the energy flows there where the finger is hurt.

So when you are surrendered there is no question of individualism. Those people who think of any kind of individualism are going to go out of the circulation of. From the beginning, I've told you many a time if we take out all those people who want to assert their individualism of any kind. You see, this is a branch, all right, you can see here. In the last stage, I use the same analogy better and better. Outside is the same, all right? If inside and outside is the same and the rest is. If this has to become this, what has to. This myth has to go, all right? This myth has to vanish.

So this myth is made from what, our ego and superego only. These are actually the end result of all the nonsense we have been. In a sense, all this has to go, vanish, it doesn't exist at all, that is.

In a way you cannot be a Guru unless and until, you are open to it, that's coming and going, but supposing you're like this. To be like the story I heard in India that there was a, three of them. They went inside the to have something. They sat down on a table and they saw a ask put like this. They said, “What sort of a ask is this, it has no mouth." So they called the bearer and said, “See we can't have food unless and until it has a mouth, take it back." They said, “What sort of a glass is this, it has no water?" Because. But when you're surrendered the mouth and bottom is, luckily it's... That surrendering is to be achieved if you're going to be.

This is all mental, how do you. Have a bandhan. How many times you give yourself bandhan? Before sleeping, after getting up, then namas-kār to your Mother, touching My feet, very important, not to come on to the Āgñyā, supposed to correct. Even sitting down there I'm catching. Then again put on both the feet, again you try. First right and then left. Ah! See now. It's not mental, this is the point I'm bringing you. It is not mental, now this is.

***Contents: 1981-09-10*, Public Program, Orleans, France.....**

So any questions please? Question: She would like to know exactly what the Sahaja Yoga means because she said I was explaining.

She thinks it would apply to any Yoga.

Shri Mataji: There are four types of Yoga described so far, by Śhrī Kṛiṣhṇa, because he was a diplomat and He was very aware that people are stupid. He tried to befool them. Because they won't accept anything straightforward.

So the first one He said that is Gñyāna Yoga, means you achieve it and you become the knowledge. The second one, He says, is Karma Yoga, which means that whatever you do you leave it at the Lotus Feet of God. But that is not possible, is an absurd condition. You can't just do it. Because as long as you have ego, you are just mentally thinking like that, but you are not really doing it. You have to do something; then you know you are doing it. Only when you get your Realisation, then only you say it is going, is coming the energy. Then you don't say, `I do.' See, for example you have a brother. You will say, “All

right, I will try if I can give him realisation." Then he doesn't get the realisation, supposing. Then I can't help it. He doesn't need. It doesn't work out. You talk the third case. That means you are not identified with `I'. You don't say, `I did not do.' So without realisation if you say that whatever work I do is to serve the Lord, is a myth, is a myth. Because you are still with your ego. You are just doing it to please your ego. And you expect something to happen.

You expect, you always expect something to happen. If it does not happen you feel that you have not achieved.

For example, today we have so few people here. I'm not bothered. What can I do? If people don't have sense, wisdom, thinking, you cannot force them. Today I saw three people sitting on the bench of the road. Perhaps they were seriously discussing there is a catastrophe expected in 1983. He was quite excited. It's quite enchanting, you see, that there is a catastrophe. And they were saying that: “In any case we are going to be destroyed.

So why not talk about this?" But if you tell them that you can be saved, they don't want to do it.

So, those who believe that whatever they do it is at the Lotus Feet of God is all wrong, is all mythical. They are all wrong. They really live in fool's paradise.

Now, the another thing He told is about Bhakt Yoga, is worshipping God.

So He says, in Bhakti Yoga He has used a very interesting word called Ananya.

So He said that if you do Ananya Bhakti , then that is perfect. But Ananya means when you are connected with it, when you are one with it.

So those who go on praying to God without connection are like people who are telephoning without connection. He said it but in a very clever way. Because people who are ego, full of ego, are idiotic, you see. And He said that if you cannot *[UNCLEAR* take/make] out the butter in a straight way, you have to bend the finger like this. That's what He did.

The fourth thing He has described is the Rāja Yoga. There is described that something should happen something within us and there's a tree of life and that when it happens then only you get connected.

Now we have another thing which is described, [that] is Haṭha Yoga. That was at Patanjali, is about, say, much before Kṛiṣhṇa. About, say, seven thousand years back. That time the people lived in a different way. For twenty-five years they led absolute celibate life in a university. And the university was governed by a very highly realised Soul with other teachers who were also realised Souls. But the pupils there were not made celibate. They were innocent, kept innocent by innocence around, with the atmosphere. Till today even you can't marry among the same university people. That's called as Gotra.

So Haṭha Yoga was the Yoga of these two Kuṇḍalinīs, the two channels, Ha and Tha, means the Sūrya Nāḍī and Chandra Nāḍī, means sun channel and moon channel. You have told them about it. All right, these Nāḍīs you see there, too, one for your desire, one for your action.

So they tried first of all to cleanse these Nāḍīs by doing things which were auspicious, like not going to extremes, leading a good life, keeping your attention on God. And then the main thing was Īshwara pranidhan, means the establishment of God in your heart, means realisation. After realisation they would go into other things.

But this modern Western Haṭha Yoga is one sixteenth of what it is really the whole. It has to be done when you are absolutely celibate, before marriage. You should not even have adulterous eyes, so innocent you should be. And these people are just doing physical exercises without even understanding which one is needed for which center, which Chakra, nothing. They have no knowledge. It is like drinking all the pharmacy in your stomach without understanding. Moreover, if you pay so much attention to your body, you become emotionally very, very bad. You may develop a stone-like heart. You could be very hot-tempered. Because you don't pay any attention to your Spirit, you might get a heart attack. In the West people are naive about it. In India nobody does this kind of extreme things; nobody does, except for people who are westernized. The westernized people try to behave like you people do. They see hippies; so they become hippies. They don't know why. If you take drugs, they take drugs. If you drink, they drink.

They will pay any amount to get scotch, say, for example. You see, they have become stupid.

So, in the villages people are very, very sensible and wise.

Imagine, if I go to any village in India, there would nothing short six to eight thousand people, coming from

miles together on bullock carts. They don't have radios, they don't have any newspaper, but how the news spreads. Just like the bees know about the flowers, they come from miles. Here people are so ego-oriented. They haven't got anything so far. I don't know what's going to happen. I've been many a times in France, also. In India I only hardly go for two years. One year I was in America, useless people.

They liked to do Guru shopping. They go to a supermarket of Gurus, paying everywhere money.

So much foolish! How are we to talk to them? Then I came to London because My husband got elected. I go to India hardly for two months every year. We have thousands in India. These have seen them. All of them have seen them. But here, whatever you may do, nobody is bothered. They are only depending on the catastrophe to call all the problems.

So there is only one thing that has to happen, is the germination of your Kuṇḍalinī. But you have to have somebody from the Divine to do it. It is all prophesized in Indian scriptures. Even William Blake has prophesized about Me. Of course, England is better than anywhere else. But in India people know Me.

They know what it is. About Christ people knew before [Me], it was all prophesized. But these horrible Jews and Arabian, all these people crucified Him. They wouldn't accept Him. But this time you better have it. Because God is not going to forgive. You get your realisation first, develop yourself and see with *[UNCLEAR* humility/serenity/splendidly], become your Self and then you can give it to others also.

So get out of this ego business.

First of all you cannot give Me anything. I've not come here to take anything from you. You are more impressed by people who take money because you think you have bought something. Give up this attitude of shopping. There is nothing selling here. You have to have something which is your own, that is in your heart. People mesmerize you and take away all your money, everything and you go after such people.

There was a Guru called Rajneesh. He said he is God. And thousand and thousand were looted in India.

He could not smell a flower, as he used to get asthma. It is said that God is fond of flowers. He could not bear this scent. And it is said that God is fond of this scent. He could not see the light, fire. Look at him! And there were thousand going from France. Lots of French men were there, mostly French and Japanese.

Because he was anti-Christ. He told them that he can have mass sex, so they were very happy. And all these dirty things he taught them. Now he got paralysis; he couldn't speak. He has to run away. God has fled now. He went to, he went to, what place God knows, he is lost. But yesterday there was a girl wearing his *[UNCLEAR* pink silk, thing still]. I told her, “What has happened? Take it out." She said, “What is to do with this? This, after all, if it means nothing, so why to worry?" That's a plastic thing.

But she must have paid about hundred pounds, I'm sure.

So she doesn't want to give up. It is poison.

But she has paid so she must wear it, whether it is poison.

Ego makes your intelligence also very blind. It cannot see. Your heart becomes also very, very, this thing, like a stone. Heart becomes like a stone. You can't love. You can't trust other. It's a very bad curse, because you cannot know that you are wrong. The ideal ego was Hitler. It is like that.

So let us try to get realisation, get connected with God, so that you get the knowledge. Not rationally, but on your sensitivity, about collective living, about collective life, to become a super human being. Now whatever you will do, it goes at the Lotus Feet of the Lord. Now you sing the praise and He hears you. A rapport is established. You ask God, `Is there God?' and you will get the Cool Breeze. That is how He shows. You must ask for reality and don't live with falsehood. I've told last time to the Orleans people that Last Judgment has started. Your Kuṇḍalinī when she rises, she teaches you how to judge yourself and then She teaches you. She teaches you. You should know how to correct. And if you do not do it, you will be at a loss. The first thing is cancer. Second thing is lunacy. All kind of things can happen on both the sides. This is the problem people should know. The catastrophe is not going to come from outside; it is going to come from within. I told them, but see today how many people have come. This is the problem.

All right? May God bless you.

So this is the spontaneous happening of the living God. This is a happening, actual happening. And if I'm doing that to masses, then there must be something about Me. But I'm not going to say I'm God or anything. You better

find out who I am. That's a better thing. If I say anything, your ego will come out.

That's what happened when Christ said that, “I'm the Son of God." So I'm not going to say anything.

It's a mystery. But you'll discover later on. All right? Now, any other question? Then we can start.

Don't bring in other people, because if I say you won't like. He got into France through this woman.

When she died, she had such big, big diamonds. But from where did she get it? She had a huge, big villa here in Paris. And her son has now sued the ashram to get all the jewelries back. Horrible things have happened. There is one big officer who was put in jail because of her, because he has lot of *[UNCLEAR]*.

She used to say that if you have to come to her ashram you must give all her assets, all your assets to her.

Why should you live on other people's money? You are a parasite if you do that. She has given lots of physical problems to all these people. And in the ashram now people have found out this is horrible.

So don't bring in people.

There are real people also. They don't take any money. They live in the forest. But if they come out, people try to kill them. People are always against real people. They like false people because false people are good at pampering ego.

So forget it.

Now any confusion? What's the matter? How are you? How are you feeling? How are you? Better, ha? Now put your left arm towards Me and right hand up.

[Conversation with the audience MISSING]

***Contents: 1981-09-11*, Public Program, Paris, France.....**

Because the tree of life has reached a stage where it has created a human being who is a seeker, not all but many of them are in a special category of seeking. Say, about a hundred years back people were busy seeking power, overpowering other countries, mobilizing all their energies in enjoying their overpowering and the rest of the world was under slavery. Then the power game shifted to more, we can say, the material or possession game. The industrial revolution took place and people started converting matter into different forms. And then came a time when people thought of playing emotional games and I told you how there was a rise of Hitler who was anti-God and how he made the Jews suffer because Jews believed in suffering. They did not believe in God or Christ and they did not believe in Christ because Christ had already suffered.

So they thought that, “If we accept Christ then we cannot say we are suffering” and so they said, “We have to suffer." That we call as a collective superego activity in which a person wants suffering. That's masochism.

So a sadist like Hitler came into power and they suffered. Now we have to know that Christ came on this Earth to suffer for us once for all. Now we don't have to suffer any more. Those intellectuals who talk of this nonsense of sufferings themselves make others suffer by their nonsense. After the Advent of Christ only thing you have to do was to awaken Christ within you, Who would suck

all your past and all your future, all your Karmas and conditionings and all your desires.

Christ came on this Earth at this point of our awareness, at this point. In the Optic Chiasma there is a very small center where Christ is existing. This center is very important. Is the door, is the door to the Kingdom of, here in between is the Kingdom of God, the limbic area. You have to just enter into that Kingdom of Heaven by entering through the narrow door or a gate which was held by Christ. The method, the technique of awakening Christ was living technique. It is spontaneous. It is evolutionary. It is not that you can think about it and rationalise it. It is not that you can say that we can activate it, or manipulate it, or organize it. It is not in your hands. It is not your area; is the area of the Divine. Like a flower becoming a fruit, is not your area.

You becoming a human being is not your area. What effort did you put in to become a human being? If you can realise that point that it is beyond human control, that God's grace can only work it out, you would not indulge into any techniques which are dead. Like, it would be like offering a one franc to this flower to become the fruit.

So we should not live in absurd ideas. We should come logically to the point that if the Divine Power is living, it has to be spontaneous. With your mental activity you can create atom bombs, neutron bombs and all kinds of problems, but you cannot create evolution. And the mass evolution you can never achieve by organizing in the name of God. You cannot organize God. He organizes you. He does everything. Very difficult for the modern

ego to accept such a situation. They prefer to go round the shopping to find out something by which they can pay money and satisfy their egos that they are seeking. I verily say to you, these are all false prophets and anti-Christ. Be very careful about them.

You cannot make money in the name of God. And those who believe who can pay for God should know they can never enter into the Kingdom of God. Second thing is that you cannot use your physical power to achieve God. Within us lies the power of our germination, here. We have that power within us. Every seed has the *[UNCLEAR* primula/primule]. You put the seed in the Mother Earth. With her warmth the seed germinates spontaneously. You don't have to go and stand on the head for the seed to germinate.

Is the easiest thing to germinate a seed. But, say, about of thousand of years back when people did not know how to do germination, it might have been very difficult to them. When they found out that the Mother Earth can germinate they started doing all kinds of agriculture.

And Kṛiṣhṇa came on this center of yours. He talked of collectivity. He is called Kṛiṣhṇa, means the One who is come to do the soil. “Kṛiṣhi" means soil.

So He sowed the seed of seeking within us, seed of Kuṇḍalinī within us, in the sense that the seeking was sown within us at this point when the man raised his head above. And He said in His Gītā that, “The one that is never dying, eternal, is your Spirit." That Spirit resides in your heart. And one has to achieve that Spirit. And to achieve that Spirit, in the very outset He said, “You have to become." He was not a shopkeeper who says first the

useless things and then the real things. He absolutely, straightforward, He said that, “You have to become." But Arjuna was an intellectual and a mediocre, His disciple. He couldn't understand that, “If I have to become something, then why He is saying that I should to go to war?" He also believed, like all intellectuals do, that everybody is Christ. Even Christ has said that it is not so. He always talked about the evil, about the Satan. He talked about the fake Gurus. He said that, “Don't throw your pearls before the swines” and He took a hunter in His hand to hit the people who were selling God in the church.

So Arjuna was dodged by Kṛiṣhṇa because he would not come straightforward. He asked a question, “Here You are saying you have to become that and there you are saying you have to fight these evil doers." So Kṛiṣhṇa said, “All right." He gave a very tricky thing. To a complicated man you must give a complicated thing to confuse him. He was an Incarnation. He was the Incarnation of diplomacy. That was also six thousand years back.

So He said, “All right, you go to war and whatever you do, put at the Lotus Feet of God." This is the best way to befool a complicated person.

So the complicated one believes that, “I'm doing this work and serving the Lord." He believes in his ignorance because intelligence cheats itself.

So he very nicely believes that, “Whatever I do, I do it at the Lotus Feet of God. I offer it there." But it's not true. One is deceiving oneself. As long as there's ego in your brain, whatever you may do, you will know that, you will

feel, you will identify that you are doing it. Only when this ego is sucked in, then you say, “It is happening. It is flowing." Like the sun shines. It is just shining because that is its nature. It is emitting because that is its nature. When you will become your nature, the Spirit, everything will emit. You will not know that you are doing it. You have to become a hollow personality. But Kṛiṣhṇa wanted to complicate it.

Second point He said that, “There is another way you can worship. Worship Me and everything will be all right” He said. But He did not say that, “You directly worship Me." He said, “Ananya Bhakti ." Again a twist. Ananya means when there is not the other, when there is a connection established. That means you have to become. Without becoming there is no use telephoning. No connection with God.

The connection has to be established. I've heard people, I've seen people writing so many Bhakti songs.

They are saying `Hare Rāma, hare Kṛiṣhṇa', everywhere, like mad, like abnormal. In that London, on a street they stand like foolish people and beg and sing the praise of Śhrī Kṛiṣhṇa, completely defacing Him.

They live on beggary. Now are you going to become beggars after this? Are going to become mad people dancing on the street, getting throat cancers? What do you expect yourself to be when you become? The fourth thing He said that, “There is an arrangement within you, Rāja Yoga, which goes into play." This is that arrangement within you. He says, “The tree is upside down." That is what it is within you all, the tree of life. This is the tree of life which is described in the Bible.

So all these four things that He said are one. That is, within us is placed this great mechanism which spontaneously works out our Selfrealisation becoming, by which your Karmas or your actions become spontaneous and you get connected with God.

So you are, your Bhakti has some meaning. Your devotion has some meaning.

Kṛiṣhṇa was all right. Six thousand years back He only talked to one Arjuna. And since then people have been writing criticisms and criticisms and books after books on Gītā and there are at least five hundred books written recently only, recently. This is the complication we are facing all the time. And we should get out of it.

Christ came on this Earth, as I told you, to fulfil what Kṛiṣhṇa has said, that it cannot be killed, it cannot be crucified, it cannot be blown away with wind, it is eternal. That's why He came and Resurrection is the sign of His proving what Kṛiṣhṇa said, because He was Divine Love. Then Christianity came. They made a nice jam out of Christ also. They can never understand. To understand the tom-foolery of Christianity you should go and talk to a Jew. And if you want to know about the stupidity of Jews, go and talk to a Muslim. And if you want to know the stupidity of the Muslims, go and ask a Hindu. They all think they are the wisest going round, the fanatics.

How could there be fanaticism in God? This is the madness in which today we are. One side we have the fanatics; the other side we have who do not believe in God. A boy from Algeria came to see Me, very well educated and he told Me that fundamentalists are

coming in Algeria and the young people are now taking to communism.

So imagine all the old fanatics on one side and all the reactionaries young on the other side. And truth is lost somewhere there. This boy got his Realisation. He went and told them that, “There is God. We have to first see the blessings of our Spirit. Unless and until you have enlightenment you cannot know anything about God." At the time of Buddha, when He came about 2,000 years back, when He searched all over the places and He got tired *[UNCLEAR]*. He exists here, near this *[UNCLEAR]*. He got His Realisation and He didn't talk of God. Because He thought that, “Why talk of the further step? And people are so ego-oriented that if you tell them `You have to surrender to God,' they said, `No,' so better not talk of God at all. Just talk of the Spirit." And He said that, “Everything is a thought for the time being." When you are below this center, there are thoughts in your mind. Beyond this when you go there is no thought.

So just to bring down the ego-oriented to the point of Realisation, to bring them to logical conclusion that you must have Self-realisation, He very cleverly avoided God.

You have to do it. What to do? The only concern of all these people is that you should find yourself in the Kingdom of God. But how the small children are to be bought into it? First they talked of all these Chakras and their Deities in there and they said, “Worship the Deity." So they started rituals. They created Gods, reproduced them and started worshipping them.

So as a reaction to that, they started talking of an abstract God. Whether you talk of the material God or

about the abstract God, whether you talk about the flower or the honey, you just talk. You have to become the bee to get the honey. You cannot get the honey just by saying or talking about honey.

So everything becomes a talk.

People very religiously sit down and discuss God. It's most surprising for Me. You have to become.

It's an actualisation. It's a real baptism you must have. It is your right to have it. You are seeking that alone and nothing else. You have to get it within yourself. If you cannot get it, then you are not going to be a happy person. Don't run after falsehood. Ask for the Reality and the Reality is that the Spirit resides within your heart. You don't have to travel for that. Guru Nanaka has said, “O, mad man, where are you travelling? It is in your heart. You just wait. It will work out. Balance yourself. Lead a balanced life. Don't go to extremes." Same Moses said, same Abraham said, same Lao Tze said, same Mohamed said. Everybody has said the same thing.

In the early days of human history there were only very, very few people and it was prophesized many times that in these modern times, the Kali Yuga, many seekers will be born, many men of God will be born and they will become prophets and not mad and lunatics or bankrupts, but prophets and they will have a special quality by which they will make others the prophets. This has to happen. The time has come. It is your own birth right to have it. There is nothing else that you will ask for.

So have patience with yourself, for it is very easy to raise the Kuṇḍalinī in you, firstly because there is a bank balance. I have to cash it. Secondly you deserve it. Is

very important to understand, there is nothing selling here.

Without the light, without the eyes you cannot see anything. This has to happen.

This is spontaneous, Sahaja. Saha means with; ja means born. It's born with you. All this is born with you. These centers are the step[ping] stones or, you can say, the milestones of your evolution. This is where you became carbon. The first one, is the matter which is innocent.

So this is the innocence. This center controls four sub-plexuses. It is innocent and it is for your excretion. Now be careful to see that this is placed under the Kuṇḍalinī, not above. Now this power, when it rises it doesn't pierce through this.

So the one that controls the sex has nothing to do with your evolution. Those who believe that God can be achieved by sex perversion are anti-Christ. Christ has said that, “Thou shalt not have adulterous eyes." But He never said that you have nunneries and a absurd, abnormal life, but a normal, majestic life of married life, of majesty and dignity.

This type of people who try to put sex on Kuṇḍalinī get into terrible troubles in themselves, because the Deity of this center reacts violently with anger. This Deity is sitting here to look after the chastity of your Holy Mother, that is, Kuṇḍalinī. You cannot touch the Kuṇḍalinī. Unholy people, who are not authorized by God, when they try all such dirty tricks they get into trouble and those on whom they try, they also get into trouble. Such people suffer. You know that what's happening to such people already.

There is one big Guru has been hit on his neck and he can't speak and he has run away.

Now the second center that we have here is for our seeking, when we became living things. And Deity here is for our sustenance, means our evolutionary quality. Like gold has an untarnishable quality, human beings have certain higher qualities than animals. Animals can bear filth, but human beings cannot.

So when they start seeking, they start developing their different qualities.

Now these different qualities develop in a human being in ten ways. We can say these are the ten commandments in every God, religion, any scripture. Now these are looked after by a Deity called the Primordial Master. He incarnates again and again and tries to give us a balance and tries to keep us in the center.

The third center that comes out of the second one is of action. When we seek, we start putting it into our action. It moves like this: this side is our physical seeking; and this side is our mental seeking; and this side is emotional seeking. Now when we start using it only for our physical and mental thing, we neglect our emotional side, or we worry too much about emotions; then we neglect our right side.

So there is an imbalance. For example, a person who is very busy, supposed to be, running a rat race, I would say, he eats, he takes his breakfast standing and runs fast. Immediately he works on this side and there is a very important organ called as spleen which goes into action. When he eats, it is already in action. Then it moves into another activity. Then it goes into another

action. Such a person makes this spleen crazy. And such a crazy spleen creates a very, very serious disease called as blood cancer. Cancer is a disease for the people who are... who are crazy.

***Contents: 1981-09-14*, Public Program, The Heart of the Universe, Caxton Hall, London, UK**

It is so heartening to see so many of Sahaj Yogis seated before My eyes which are really covered with tears of joy and tremendous happiness.

You have been blessed by the grace of God to become the real baptized, the real Muslim, the real Jew, the real Christian, the real Hindu.

It was to be that, in England, you had to establish Jerusalem. I need not tell you again and again how important is England in the play of Divine. Those who are realised and have experienced know it that this is the place, this is the country, which has to circulate the Spiritual powers all over the world.

Even when I have travelled in Europe and other places and I've seen so many seekers all over. In India we have thousandfold more. Despite that [a] very special category of people are born in England, the Heart of Universe, where the heart has to love, has to radiate, has to circulate, carry all the dirt and filth to be cleared out again.

It's nice to see how you all love Me and how you have accepted My love. But I would like you to see that you have to love yourself, you have to respect yourself, you have to have self-esteem and not to be driven into crazy ideas of self-pity and guilt.

The lethargy, what we call the `left-sidedness', has to be thrown away just like a shell is thrown away by a bird when it comes out of its shell of an egg. The transformation has taken place no doubt but transmutation is the problem today. We have to change dramatically. All our misidentifications have to be dropped. We have to become what we have been aspiring for which we have become. We have to assume.

The assumption has to be not only mental but is from the heart.

The day it will be in England accepted from the Heart, the assumption which they have achieved, assumption of the powers, assumption of the state which they have achieved, that is the day I would say is the real beginning of a new era for the whole humanity. The responsibility is so great, so very great that to realise it you have to start loving yourself, having your self-esteem, understanding yourself.

Now the basic problem that the Sahaj Yogis face in England is this: they blame everything to their ego that, “This is my ego which makes me do this. This is my ego which makes me think like that. This is my ego that does this wrong." This is just the opposite [of what should be done]. Because you want to blame your ego for everything and that's how you do not want to go further with your progress. You think that you have been very much in the center. It's not true. To be in the center means you must understand whether you have ego or superego which is giving you this lethargy, this dullness, this kind of *[UNCLEAR* fake/vague] approach to things. The

whole country is suffering from that. You can see it clearly.

I was surprised when I went to Portugal that it's like a dead, desolate place, as if people have left that place. They are not willing to rise, they are not going to come up and this kind of desolate place which is just decaying and dying in the huge, big buildings that were built there, is a reaction to the ego of the Portuguese.

So there should be no reaction at all. There should be no reaction to what your forefathers have done or the way they have been very ego-oriented. On the contrary, to be on the center is to have self-esteem. To understand that you have got your realisation now, that you have been blessed specially, to accept it with love towards yourself. If you are bent upon harming yourself, nobody can stop it, you have every right to do that. You have all freedom, but freedom and license are two things. Freedom has to be based on wisdom and license is nonsense as you understand.

So, all the Sahaj Yogis who are here, I have to just say one thing: that you have to change dramatically.

Everything you change. We have certain habits we have developed.

Some of the things are the blessings of the enterprises that have been floating which are against a proper society. These enterprises have brought in funny ideas which have ruined people, basically. You know those things very well.

So, no more to play into these people who just want to make money out of you, first of all the `spiritual', so-

called, people, who are coming in this country to exploit you, to float some enterprises.

You have to understand that God has no enterprise. The whole world is His own enterprise and His own thing. All such people who are indulging into enterprises and are harming your brothers and sisters, you have to be specially careful about them and dynamic so that you save them before they fall too low and is impossible to get them out of the clutches of these horrible people who have come.

You invaded the East in a aggressive, open manner, once upon a time. Now the East is invading you in a very subtle manner. It's not [as] if they are invading you in your marketing or in your jobs, they are invading you in your brains. This has to be understood that when these Gurus and these fake people come here they are just like the people who went from here to invade India and they have better weapons than these people had. They are enslaving you and they'll enslave you in such a way that you can never rise from your slavery. India could rise but you cannot rise out of that negativity which they'll be pouring on you.

So be careful as to believe into anybody who says, that “I am your guide and I'm your Guru and you better give me so much money." Actually a man who lives on your money is a parasite, in simple English language.

Nowadays I have to warn you there are many lamas who have been driven out of Tibet.

Some of them were lamas some of them have become lamas, it has become a big craze. And they have come in this country also and have started very big enterprises

by giving you courses in spiritual life. Ask them how much spiritual life they have! This is very impressive to people to understand, because it pampers your ego very much. Buddhism was spread by Buddha, not the `ism' but Buddha's way of life and He is the one who is the killer of your ego. The people who go to Buddha must know that your ego should not be pampered. On the contrary He is all the time laughing, the way people are ego-oriented.

Now these people who are coming in the disguise of `taking out your ego,' are putting horrible spirits into you, I have to tell you very-very frankly and making you feel very low as if spiritually you are much lower than them, which you are not. You should not accept their dictates, none of you. Neither you should allow anybody to accept. Go around the whole place, the whole country and tell them the message that these thugs have come from Tibet, where they were parasites on Tibetans, made that country a very-very poor country and now they have come in this country to bring all kinds of curses upon you.

So be careful. They call themselves Rāma, lama and all those things, I don't understand what sort of spiritual life they lead, what sort of nonsense they teach? First is Self-realisation. Anything that happens to you, which is beyond your control, like any vision, like anything happening to you which is your beyond your control, is not your own. Supposing a person is driving a car and he just... car goes into a slide and falls into a khadd [pit]. And he says, “I had an experience." What will you say to such a thing: that the car is not in his control. But the

person believes that he had a big experience because he had a big hit on his head.

The things that are beyond your control are not your own. Self-realisation is your own. Everything has to be in your own control. Like somebody start jumping on the chair, he starts thinking, `I'm flying.' Do you fly that way? Do the birds fly that way? They know where to, when to start and when to stop.

Those who fall into these traps just start doing it by some force and what is that force is the negative force, one must understand.

You should be completely in control of yourself. Whatever happens to you, is it completely under your control or not? Of course if you are driving your car and you go to a particular beautiful place, it's a beautiful experience because you have gone there. But not the way people are thinking that if you start jumping or if you start shouting or screaming and making noises is something very great.

Ninety-nine percent of things that are happening in this country, you had called them occults, spiritualists, Pentecostalist and all sorts of nonsense they call it by, is nothing but the spirits. You are not there. And then the reaction of it starts and one of the first reactions, I must tell you and warn you, is cancer. Be careful of these people! Don't go near them! Tomorrow you'll develop cancer and come to Me, “Mother, cure me." I will not! Today you stop it. I am warning you because I'm your Mother. And I know these things look very charming and very interesting and something sensational. Whatever is the experience outside is not all God's experience. God's

experience is only one of Self-realisation where you become completely in control of yourself and you feel the energy of God flowing through you.

Now the energy of God also some people say has to be hot. “You have to feel hot." Some people feel that if you go to someone and you feel very hot energy coming from that person, is vibrations. Now any machine which goes out of order, gives hot vibration. Any friction gives hot vibrations. But to judge it, best is for you to see what happens in Sahaj Yoga. Supposing there's a cancer patient sitting and there's a mad person sitting and a one Sahaj Yogi sitting or a born-realised is sitting. The person who has a cancer will give such heat that you'll have to put off your heaters. The mad person also may give such heat that you will be amazed at the way the heat is coming or maybe sometimes such frozen hands it will have. He'll have such weaknesses, his hands will be shaking, he'll become absolutely frozen, his... he will go into a trance, his eyes will become transfixed. But a realised Soul, if he's a born realised, he'll get a Cool Breeze in a Sahaj Yoga *[UNCLEAR* thing/way].

And you should find out what sort of sources they have come. That's how, relatively, you can find out the absolute. The one who is suffering from cancer has got hot. The one who he has been to a spiritualist and is suffering from possession has got hot.

So, the one who has got the Cool Breeze is the one who is really realised.

On this point, many people have very funny ideas and I want to tell you clearly today, that realisation means Cool Breeze of the Holy Ghost. It is nothing else but that. Now

to maintain this, as our habits are, that we think mental activity can maintain it. It cannot.

Now this lady [in the audience] is wonderful! She came late and now she's going away. Why don't you sit down? Why do you want to disturb everyone? This is not the way, you see.

Lady [remarks]: *[UNCLEAR* I am not going.]

Shri Mataji: No, you must have civic sense, this is not proper. Either you don't come, sit at the back.

You must sit in front and disturb anybody, this is no sense of civility. You sit at the back and you can go away. You see, this is not proper. You must have some civic sense. That is just showing off I think, to come in front in the end and then to walk off.

Lady [indignantly]: I am not doing that!

Shri Mataji: Yes, please will you go out? I am sorry; this is not the way to behave. Is not the way to behave. You have no respect, for anyone. Please go out.

So I have to tell you one thing that, when you come to Sahaj Yog, you have to know that you have to find the reality. You have come here to find reality and not falsehood and whatever is falsehood whether you like it or not I'm going to say it. I have to say it. Because I'm here for truth, I'm not for getting your votes, or for any money or anything. And whatever is the true, is to be for your good. The truth is going to adorn you, the truth is going to give you joy, it is going to make you grow, it is going to make you something different, it is going to make you absolute, it is going to give you your purpose. And in this respect, if you understand Sahaj Yog, then

you will know that Sahaj Yoga is not a mental activity by any chance, it is not through mental activity we can do it.

For example somebody might say that, “How are we to do it, Mother? I'm now possessed, I don't know how to get rid of it." By thinking, “I'm possessed, I must get rid of it” you cannot. It is beyond your mind. If you think by saying that, “I'm possessed, I should not be possessed” you'll be cleared out, you will not. For that you have to learn the technique of Sahaj Yog, after realisation not before. For example this is the machine and you put it to the mains. You must know how to handle it after putting it to the mains, the technique, the technique that is Divine. Unless and until you master the technique that is Divine, you will not be able to keep yourself in balance and you will not grow.

So that technique one has to learn. That's why I say that transformation is very easy. To putting, put this [microphone] into the mains is very easy, anybody can do it. But to make it work and make it work well and to utilize it fully, you have to know the technique.

First part of it is very simple I think, can happen to thousands very easily. But the second part you have to love yourself. You have to understand your value. You must know you are not here only for your sake. Not for your sake alone, not at all. You are a cell which has to be connected to the whole so that the whole should be substantiated, that the whole is to be helped, the whole of humanity is to be helped.

You have a very, very important role to be played.

So you better have your self-esteem and responsibility and understand what you have to do.

After getting realisation many people who get realisation just disappear because they feel very happy.

That's not good. That means you have not paid full attention to yourself. You have not loved yourself; you have not understood yourself. If you have understood yourself then you should try to go deeper into it and grow, because every seed can grow into a great tree.

We have to establish proper values of family life where the family life gives that nourishment to the children to grow into spirituality. No forbidden things are there but through vibrations you can control.

When people have these cool vibrations they feel so happy about it; they don't want to lose it. And for that sake they work it out and the family systems improve.

You are going to give the model to the whole world, specially the Western world. You have to give them a new model of life which gives them a proper, happy society and an enlightened society which knows so much more, so much more, which has eyes, which is no more blind, blinded by false ideas. All this science and all these things will drop out just like that once you know Sahaj Yoga, because all this knowledge is just a wee part of it.

In Australia many people asked Me, who came to interview Me that, “Are your disciples all scholars?" I said, “No, they come from very ordinary lives. None of them are scholars." Specially in Amer... Australia people are not also so well educated [as] they are here, because they don't have Cambridge and Oxford I believe. And despite that, they can beat any Cambridge and Oxford fellow here in their knowledge. The knowledge is there because of the Light. Say I describe this room or England

to anyone who is not here, who cannot see, how much his knowledge would be? But the one who has lived here, who knows it, who knows each and every part of it, knows it much more than a person who might have done his M.A. in India about England. It's only bookish knowledge but here the real knowledge comes into you.

The third thing is of experiencing, which is very important. What have you to experience? Many people say, “Mother what should we experience?" To begin with: the thoughtless awareness that you get when the Kuṇḍalinī rises about cross, about this point called as Āgñyā Chakra. As I have told you that Āgñyā Chakra is one of the most important Chakras we have got where resides our Lord Jesus Christ. And why it is so important is this: because He is put there, or we can say the grace had adorned this Chakra with His being that when the Kuṇḍalinī rises He's awakened and when He's awakened He can suck your ego and superego, all your conditionings, all your past Karmas and all your future problems, He sucks.

But that is not possible if you just ask somebody who is from a theological college to baptize, that's all artificial, that's not real. [With] real baptism you see the Kuṇḍalinī rising in you; it's a living process by... of a living God. Just like a seed sprouts your Kuṇḍalinī sprouts and you feel it on your head. Actually feel it on your head, the Cool Breeze coming out. And this should happen to you otherwise it is not a realisation.

Now the experience, the second one you get is the Cool Breeze coming out here and Cool Breeze in the hands.

Those people [who] have a weak center here, do not get this Cool Breeze.

Some people got it after two months, three months, makes no difference. But you get the Cool Breeze here and after that when your hands are sensitive enough you start feeling them in the hand also and also you can feel your centers.

But those who do not feel in the hand are amazingly, are also very developed people because they can feel all these centers of other people and their own within themselves. This is the physical experience: means in your central nervous system.

This you feel in your conscious mind. This is the first experience. No other experience like seeing a aura around Me, or a light around Me or something else, like Buddha, Christ or anything, this is no experience. This is going out to the left or to the right. In the center you feel the Cool Breeze and a Cool Breeze from your head. This is the physical experience you get.

Now what happens to the eyes? Eyes become sparkling. They sparkle. A Sahaja Yogi has a sparkling eyes. This is a physical expression of that. It cannot be anything else. If somebody you find his eyes are very dull then you should know that his realisation has gone down or he's not yet realised. Eyes are sparkling and joyous. This is only on the physical level, I would say.

But in the beginning, the first experience that one starts getting is so physical and so innate, so built-in, that you are amazed at it. Then you start working on other people. Say you start working on a particular person and you say, “Oh, it's moving, it's coming, it's done, it's there." Then

you start seeing how the person is imbalanced, how his one side is more, one side is less, how he has problems on his centers, the knowledge about the people, knowledge about everything. Like say this flower arrangement, is it all right or not? Is this alright or not? If it is alright, you'll start getting vibrations from that person. Anything that is... you think is beautiful may not be, might be very ugly. Through vibrations you will know that it is beautiful. Like, say Mona Lisa. Mona Lisa is a thing... I mean she's not one of these modern beauties or anything. But why she's appreciated so much, if you see the vibrations of Mona Lisa's paintings are very great.

So your knowledge about things starts, means discrimination increases and you start understanding things. And this is the first experience for your brain. You start understanding people, you start understanding problems, you start understanding the problems of the whole world in a way as a spectator, as a witness. You start seeing the whole thing as a witness and then, when you start seeing that, I mean you become, again you become; it's actualisation, then you start enjoying the joke, understanding the whole thing. You sometimes are amused, “Oh, I was the same and now they are the same." This rat race, this madness and these emotional plays and these ego trips and everything you start seeing it so clearly because you have been through it and you start seeing and it amuses you. It's full of amusement and mirth and joy.

Then you start seeing it also as a tragedy, that's on people is, the compassion starts flowing. You start feeling what are they doing, where are they going to crash

themselves? Sometimes I am very happy when people try to tell Me about others, that “Mother, have compassion for him because he is doing it in ignorance." You see, I know that. I am compassion, no doubt. But when somebody says, it makes Me very happy.

You become generous, absolutely generous. You do not bother about counting your perils but you think, “What can I give? What can I give to this person? What should I give?" You are sitting down, you see a person thirsty, immediately you'll rush for a water and bring it. Or else, otherwise normally people shout and scream and abuse. No, you become very kind, gentle and you feel the another person's needs.

Immediately you run to it, you work on it.

This starts working on your emotional level then, gradually, when you start working on others. You start feeling for the whole world: “Oh God! What's going to happen? Thousands are getting lost. How are we to save them?" You start thinking about them and how to work it out. Then you start praying to God that, `Oh God! Save them. Make them also enlightened so that they enter into the Kingdom of God.' And a new type of emotional flowering comes in and the fragrance of your virtues, which become so much vibrant when you are realised. Your virtues, you see, you enjoy them. You enjoy to be truthful, you enjoy to be moral, you enjoy to respect others, you enjoy it. When virtue becomes the enjoyment, then the joy is complete. Then everything is such a joy, the whole thing is such a joy, the whole meeting is such a joy and you become collectively joyous.

Then you do not have very individualistic idea, `my house, my room, my holiday,' `my.' Then it becomes `ours.' You start talking, `Ours.' You don't mind any inconveniences. You see, I travel in India into villages, you know that. And we have to live in all conditions there and you people are used to so many comforts, [but] you just forget because this love, this compassion and this joy is too great to be sacrificed for any comfort of the world. And that joy, once it dawns upon you, you become so generous that you want to enjoy with others. This is the dream of Jerusalem that I see in this England and I hope that the people who are wise, who are understanding, will come down to Sahaj Yoga and see for themselves how they can transform this country into a new world.

Now I am on My way to America. I'm again amused at it because the people in America have different ideas. I mean English are difficult to crack, no doubt, that's true [laughter and laughs]. But they are a bit too steady people, you see, they have very fixed ideas, they are people of fixed attention. For example, a person is not wearing a proper tie, for them it upsets them, you see. They are very formal people and that's how they are different type of people: they won't accept anything readily. That's a good thing in a way, not to accept any, because mostly you accept all nonsense very readily. But Americans are the different type, they accept everything readily and give up readily. They have a Guru shopping on. All the time they are shopping for Guru from one to another and just like, as I told you, they are fixing-up their screws and even when the machine stops they are

fixing up their screws [reference to Charlie Chaplin's `Modern Times'], they are that type of people.

So it's a very shifty sand that I'm going into and you have to use your now solidarity, I would say your fixations that you have in the faith, true faith, enlightened faith that this world is going to change, that we are achieving it for the whole world. This will substantiate My work then very much, I know. And then their changing and their transformation will be very great.

Because wherever you go whatever you do, your attention should be fixed onto your absolute, that is your Spirit: which is unchangeable, which cannot be destroyed, which is eternal. And that's why the English have to do something about it, to fix their attentions properly onto their Spirit, to say that, `I am the Spirit,' `I am the Spirit' and `I am the Spirit.' This will help a lot. You know you are the channels for this work for which I'm going to America. And I'm sure we'll be able to fix them in their proper places.

They know how to fix everything. You see they talk like this, “I'll fix your breakfast, I'll fix your lunch..." [laughter]. They fix you up everywhere and it's like a machine they are fixing you up. Like, you are going to the airport they'll say, “Now, all set." “Now, you all said `all set,' what more?" “Have you given the keys?" “Yes, all done. Everything done." “All set, all set." You start wondering where are they setting you to? To moon or what? So they are like that. But they are simple people in some ways because they have not yet learnt lots of cunning things because they never invaded any country. I think you [Englishmen] picked up lots of things from

other countries also when you invaded them and they are simpler people.

But simple people can be simpleton also and that's why you have to see that wisdom must be brought to them. They are all the children of God, every one different, differently made, but so beautiful. All of them have this possibility and the Spirit resides in them, the star shines and I'm going with very great hope.

I'm sure we'll be able to do something there and with all your good wishes and love, I'm sure, definitely, you will get very good news from American people.

May God bless you.

Today is the day I am leaving and, I'm very grateful to you, all of you, for taking it up so seriously and working it out. And arise and awake to your responsibilities. And try to love others and also love yourself and be drenched in the Divine Love.

May God bless you.

Now, if you have any questions, you may ask Me about it and I'll try to answer them. But the whole Kuṇḍalinī and all that you know is a very big subject on which, I don't know, I must have now, by now given about five hundred and one lectures, because if you include today's. And there are all the tapes with you. In any case, it's better to get the book Advent to understand for new people and also some of the tapes to see about the details of Sahaj Yoga.

May God bless you.

May I have some questions? A few things for the new, new people I would like to say. Few things.

Sahaj Yoga is a method, which is born with you, is within you, the Kuṇḍalinī is within you, is placed in the triangular bone and is your Holy Mother, who is anxious to give you the second birth. And She rises because there must be something about Me that She rises and She gives you realisation. Now, that is a mystery in the beginning, so forget it, doesn't matter. Once you get your realisation, then you discover the mystery, is much better. I must be something definitely, otherwise how can it be that thousands of people get realisation in My presence? That's the only conclusion you can come to. But nothing to be afraid of: I am just like you to look at and there's nothing to be worried about. But that's a mystery.

So for that, you have to rise little higher. When you establish yourself first, it is only thoughtless awareness you receive. We call it as Nirvichar Samādhi, when you have got thoughtless, enlightened consciousness.

By that you can raise the Kuṇḍalinī of others, give them realisation, cure people, do lots of things.

But then, another state of being comes up, which is called as doubtless awareness, which is called in Sanskrit language as Nirvikalpa Samādhi. When that matures, when, you can't say `when,' it's not timing, it's the way you mature. You see, when does the fruit come in? when it matures.

So, when you mature up to that then you are given the clues to the mysteries of Sahaja Yoga which are to be given only after doubtless awareness.

So, first you have to rise from thoughtless awareness to doubtless awareness, which is a state of your being,

which is a state, which is not your mind or anything. It is a state by which you start expressing dynamic powers and when that happens only the higher knowledge of Sahaj Yoga, which is a mystery, is to be given to you. Then you become a Guru, yourself. You become the Guru, you become the master and then you start doing it.

You may say that before you start driving a car and understanding it you play with the brake and the accelerator. Gradually you work it out these two powers. Then you become sort of, a little bit balanced.

Then you are appointed as a learning driver. Then you have [been] given a certificate that, “All right, now you are a driver." But you are still a driver. But then when the Master sees that you are such a good driver, he is such a loving Father, that he gives you the mastery and that's how you become a Guru.

All of you can become Guru and there are many Gurus sitting behind which are very great and that's how you all can become Gurus. You don't have to grow any horns for that and no funny dresses, you have to be absolutely normal people, but inside you are the Guru.

`Guru' means `the one who has the magnet'. And the magnet is that where the iron, the ordinary one, is touched with a spark of the magnet and that spark is the Spirit. Once you become that, then you become the Guru.

Now, the question please.

Question: *[UNCLEAR]*.

Shri Mataji: What did she say? Can you...? Somebody come and tell Me.

Lady: May I ask, how do I address You, Your name?

Shri Mataji: Dress? Lady: Yes, address.

Shri Mataji: You are beautifully dressed. [Laughter.] Lady: No, anyway. I was wondering first, are You going to New York? Are You going to New York?

Shri Mataji: Yes, please.

Lady: Yes, because in New York is a very lovely `yogini', a lady yogi, very highly evolved. And she's working at Carnegie Hall, for many years, I wondered if *[UNCLEAR* You go see, You should know who her and her family...]

Shri Mataji: Will be good idea. You wanted My address, I heard only “dress” so I said... [Chuckles at Her `error'.] No, no, you can take My address from these people. But you see the...

Lady: Can she have your address? *[UNCLEAR]* yours, I could sent to her *[UNCLEAR]*.

Shri Mataji: Yes, please.

Lady from the audience: Because she's very highly evolved. She's very perfect. She's been there twenty five years and,

Shri Mataji: It's not the years that matter...

Lady: No, I know, I know.

Shri Mataji: You see, but tell her that... you see...

Lady: And she could help I think *[UNCLEAR]*.

Shri Mataji: Yes, if she is truthful, she's honest, she will.

Lady:... *[UNCLEAR]* with You?

Shri Mataji: Definitely, I am sure she will. Because there are so many saints in India, even in Rangoon who know about Me and they are very much helpful to Me. But one

has to be really a saint and not just a so-called saint, you see, that's the point is.

So I would like to meet her. You can take My address from them. I thought you were saying, “How should I dress for the program." [Laughter.] Alright. What else? You can get it from Mister Gavin Brown and we are also putting there.

Any other question please? Are you feeling the Cool Breeze in the hand? Good. Just see, sitting down.

Please put your hands like this. Why waste time? Just have it. If you take out your shoes it will help a little more to get it faster because the Mother Earth takes your problems much more. It's started already, it's started. It will work out in no time. Just take out your shoes, will help you. You must help yourself, you see? Just take out your shoes, will be good.

Put your hands like this and put both the feet on the ground. That's very important. It helps faster, I have seen it.

Close your eyes please.

Gentleman: [asks something indistinctly.]

Shri Mataji: Now, just now we have started the meditation, alright? You can later on ask Me, alright? Please close your eyes. Put your hands like this.

You see, the questioning is alright but I would say that it's not a mental activity, aright? So even if I answer all your questions you may not get realisation. Best is to get realisation once for all. Then we'll answer all your questions. Please put your hands like this. Let's see. Let it work out. It's better to work it out first. It's very simple.

It cannot do it with mental activity. It has to work out. It is within you, it jumps like a spring and works out. Now see this gentleman he's sitting here, he [snaps Her fingers] just got it like that. He didn't ask any questions or anything. Just like that. You see is alright, because I know the mind is such a funny thing it goes on asking questions. But just have it. Ask him to keep quiet for a while, `Your mind,' say that, `For the time being can you keep quiet?' Better have the experience first of all, then we'll talk about it. By talking it won't work out, alright? So be kind to yourself. Please put your hands like this and tell your mind to be kind to you, because it thinks all the time.

Close your eyes now please. Let it work out; it will work out in no time. I'm sure it will. Just allow it. Tell your mind that, `For the time being, can you keep quiet for the time being?' You have to help yourself. You have to tell your mind.

There is nothing to doubt because I have nothing to take from you. If I was to take anything from you, then you can doubt, there's nothing selling here, you see? So we should give up the attitude of a shopper, but you have come to receive here something.

Now, put your right hand on your heart and ask the question, `Mother, am I the Spirit?' in your heart.

Close your eyes and ask the question, `Mother, am I the Spirit?' Believe Me you are. But you ask the question for your verification, whether you are the Spirit or not.

Just say, `Am I the Spirit?' Better.

One thing is there is not to feel guilty at all because that is how we don't love ourselves. Just say, `Mother, I am

not guilty.' Thrice you have to say, `Mother, I am not guilty.' Don't worry.

I am here to do all the jobs so you shouldn't worry about these things. Just leave it. Say that, `Mother, I am not guilty, not at all. I'm not at all guilty.' Now ask the question, `Mother, am I the Spirit?' You have to forgive, forgive others. Just say, `Mother, I forgive everyone.' `I forgive', it's a big load.

`I forgive everyone.' It's a very big load on the Spirit. `I forgive everyone.' You have to forgive, forgive everyone. Forgive yourself, first of all. Do not get angry with yourself, say, `I forgive myself and I forgive everyone,' because you are the Spirit. Spirit is not guilty and Spirit is forgiveness. Spirit is ocean of love.

Spirit is ocean of compassion. You have to become that. Once you become that, then all these minor things, trivial things will drop out.

Now you put your right hand on your head and see if there's a Cool Breeze coming out. Left hand towards Me and right hand little above your fontanelle bone area. Just see if there's a Cool Breeze coming here.

Just put it like this, I'm giving you all the balance, that's how.

Just see, is there a Cool Breeze coming in? Move your hand a little bit and see [if] there's a Cool Breeze coming in. Further and backwards.

Coming? Good. See now, is it there? Some people might get a little heat, doesn't matter, the heat has to go out. See for yourself. Getting it? Good. Good. One by one all of you will get.

If there is heat you take it out like that, if there is heat, may be heat, some people might have some heat coming out. If there's a heat you just take it out. Heat is due to friction in life, tensions in life, problems, physical, mental, emotional. Is it coming out? Ha, she's got it.

Those who have got it can put down their hands. Those who have got it can put down their hands.

Good. In both the hands? Good. Now see, is it there? It's there. It's there.

How many are new people today? Pplease raise your hands so the Sahaja Yogis can come and look after you. Raise your hands those who are absolutely new, who have come today. Absolutely new who have come first [time]. Please raise your hands who have come for the first time today.

She's got it. She's got it.

Lady from the audience says: But not, not new to Yoga, not new to Yoga, I'm new to this.

Shri Mataji: What is it? Lady from the audience: I'm new to You, but I have been in twenty five with Yoga.

Shri Mataji: Haṭha Yoga you mean? Lady from the audience: I... to Your experience. I'm new. I... This is the first time I've managed to...

Shri Mataji: Did you, Lady from the audience:, but I have studied books for twenty-five years.

Shri Mataji: You mean... the Haṭha Yoga that we study here is very physical.

Lady from the audience: It's not Haṭha Yoga, it's *[UNCLEAR* `aparthana'].

Shri Mataji: Which one? Ah? Lady from the audience: I have studied all of the spiritual Gurus' books.

Shri Mataji: Which book have you read? Lady from the audience: I mean I've only got my hand up to as a novice to Sahaja Yoga.

Shri Mataji: Alright. No, but I just wanted to see if you have got the realisation, you see? For that sake. They all will have to see whether you have got realisation or not. They are just like you to look at but they have got their vibrations and they are in it deft, so they are seeing just. Imagine, these 75% people sitting here are realised Souls, can you believe it? Maybe 80% people.

Lady from the audience: Oh I see.

Shri Mataji: Oh, you are all here? Happy to know. Hello! Roxana has come? Roxana has she come? Where is she? Answer: *[UNCLEAR]*.

Shri Mataji: Spain was great I must say. We did a good job in Spain.

You give them an understanding of the thing; you see, what is the problem, what they are facing and all that.

So talk to them and let them know.

How are you? All right? How is Roxana? Lady: Very well.

Shri Mataji: Where is she? Lady: She's down there.

Shri Mataji: I'm very happy.

Lady: I wanted to thank You.

Shri Mataji: For what? The lady: Because I have no arthritis in my knees.

Shri Mataji: No Arthritis? Lady: Thank You. You *[UNCLEAR]*. Thank You very much.

Shri Mataji: Oh, not...

So you are all right now. Perfectly alright? Lady: Yes. I'm very, very happy.

Shri Mataji: I am very happy. May God bless you! Arthritis is nothing, simple. It's a very simple disease. Can be cured very easily, you know that.

Lady: It has and I have nothing *[UNCLEAR* you have done that!]

Shri Mataji: Yes. Yes.

Lady: Thank You very much. I didn't want to take your time.

Shri Mataji: May God bless you! She had arthritis you see, she's cured of that. Is nothing.

Roxana come here. Come. How do you find them? Are they good? Ha. Aah... Good. Aā, good.

Alright? Ah Roxana, you see, I went down to Spain. You've done a good job there and Dom is there. I would like some of you to go down, if you can. Can you at least to Spain for two weeks? One of your brothers can they go down to help him? Because he has a problem with the language.

I wish you had come with us. We can pay for the travelling or something. Who would like to go? Lady: I can go on Monday.

Shri Mataji: Who else? Lady: *[UNCLEAR]*.

Shri Mataji: You go alone? Ah? Lady: I was on my way to *[UNCLEAR]*.

Shri Mataji: I have to give you a good news also, that he would like to marry you.

Lady: *[UNCLEAR* What], Mother?

Shri Mataji: Donny would like to marry you.

Hello.

Lady: *[UNCLEAR* He's bringing Audrey to me].

Shri Mataji: May God bless you! What's your name? Boy: Jeet Singh.

Shri Mataji: Jeet Sing? Ha, very good.

Lady [softly]: Somebody's happy, Mother. I'm very happy, Mother.

Shri Mataji [laughing]: And that's why I wanted to see you.

Lady: We love you very much, Mother...

Shri Mataji: May God bless you! Lady: He's very... he's handsome. Thank you very much.

Shri Mataji: He's very happy to do that.

Lady: Thank you, Mother.

Shri Mataji: All right? May God bless you! Ha-ha-ha-ha..., So great. Hey? Are you? All right.

May God bless you! May God bless you! Little boy: There's a light.

Shri Mataji: I'm so very happy. I am *[UNCLEAR]*, very. All right? May God bless you! So, how are you? [Hindi conversation.]

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It's nice to come back to America. I know there are lots of seekers in this country; lost. They are frantically seeking, no doubt. The are genuine seekers, I have no doubt about it. I came back after nine years; it was unfortunate because I was busy with other parts of the world and I knew I'd find them again when I came back.

It is for us to know first of all that if you are seeking reality, if you are seeking the truth, we have to be very honest about it; extremely honest. You have to know that unless and until you find it, you should not believe anyone. You should not accept any surface anything. People may say anything. I may tell you that you have to have your realisation. That doesn't mean that you have to believe Me, it doesn't mean that at all. But you should not also deny Me.

Now, first of all we should know what we are seeking. There has been never on this earth such an urge to seek.

So many seekers! I don't know if you understand that a really different type of category of people, I call them men of God, are born who are seekers. And they will go on seeking until they find the truth.

But one has to know what we are seeking. What are we to seek? It is said you have to become. You have to be. What do we have to be? We have to be our Spirit. Now we do not know what our Spirit is. The Spirit exists, no doubt. It watches us. We know there is a Spirit. But how to bring that Spirit into our conscious mind, into our central nervous system, is the point. And when people know that there are such demands, the market also gets filled with enterprise... is very common. Americans have the worst hit because you have worse... you have money. That is the worst part of it. And that's how all of them are different down here and they have exploited you.

I'm sorry for all that. But I must tell you that you cannot pay for your realisation. It's an insult of God. How can you pay? How can you play for His love? Do you pay to a tree when it gives you fruit? You do not. Maybe a

merchant might take a fruit and settle. It's much more than that. “How can we pay for it?" Is a simple question we should ask ourselves; honestly.

Then second point is, you cannot have courses in God realisation. What university did Christ go? He was a simple man. Did he go to any university? There is no understanding for us. That God is for everyone, whether you are rich people or not. Whether you understand this language or that language, God's language is of love and it's for everyone... every person... for every case. It cannot be for one person or one type of people or of one category. But one category is there and they are the seekers. Seekers is a special category; but only trouble is they do not know what they are seeking.

For this we have to divert to some authentic people. For example, we should see now Christ. Christ said that you are to be born again. Last time, when I came to America, they were taping My speeches and all that in Los Angeles. And I was amazed, you see, that people objected to it; felt they should not tape. I said, “Let them tape. What does it matter?" They said, “No Mother, they will publish it." I said, “Let them publish it. It's a fact. They should get it. They should get their realisation. They are to be born again." But I was amazed! Then, they write books as if that was their knowledge. I don't mind that either.

But saying that you are to be born again and they got a certificate, a sales certificate, that we are born again. How can you certify yourself you are born again? You have to be honest about it. If you are born again something special has to happen to us. Like Jung has said

that you have to become, become collectively conscious. Not that I say we are all brothers and sisters and we are all one. No, you have to become that part and parcel of the whole, as you say the microcosm. You have to become this microcosm... has to become that. That means in evolution, your awareness has to become something more. As an animal you see, for example, for an animal. He doesn't see any colours. He doesn't see whether is filthy or good. But you do. I'm the same way, if you have to rise higher, the change has to come in your awareness.

That is one thing one should know... that the transformation has to take place in your awareness. And that is what one should see. Is there any transformation in awareness? For example, there is some lady who starts jumping on the seat. I've seen some people who come to Me. They just start jumping and they think they have got realisation. How can that be? You are not in possession of yourself. You have to be your own master. Here somebody is making you jump. Maybe you are possessed. You have not have authority over yourself. You do not know how to control yourself. And how do you say that you have got realisation? If you become Self-realised, you are not going to be enslaved. You are going to get over all kinds of slavery. You have to be a master. This should be the test of anything that you are seeking. What have you got, you say? Are you emitting your own powers? I may say, as he has said it, I mean, I don't know why Warren said this because I seldom start with this kind of a thing,; but if you wanted to see who said it. Now

to say that I am such and such and such and such is nonsense. I may be anything.

So what? What did you get is the point! Did you feel yourself any more than before? Did you get anything more than you have had before? Not that you become crazy people or recluses. That's not the way. You are going to become most normal person... has to be extremely normal. And above all, you have to have complete control of yourself. That is the minimum of minimums one should know. But our idea about Self-realisation is so much spoiled and so many pseudo people have written, even about Kuṇḍalinī. I was amazed when I found out that such big, big books are written about Kuṇḍalinī... saying it is in the stomach, some say it is in the nose... it is here and there. It is not there! It is in the sacrum bone. You can see it yourself with your own eyes. When the Kuṇḍalinī rises you can see the pulsation just like a heart... not in everyone, of course. But in some people who have had an obstruction, you can see with your naked eyes. You should be able to see it, happily and you can also feel the pulsation coming to the head. I mean so many people have said it.

There are people now, I am told, who are converting people into Sikhism and this and that. And what is Sikhism? If you need, read Kabīr who is the basis of Sikhism. He has said that you have to feel the Cool Breeze coming out of your head. He says... "*[UNCLEAR]*." This means, on the head first of all, there is the sound of Anahada, is this thub-dub of the heart and then you feel the Cool Breeze coming out.

Is so clearly said, but who reads those people? Those people who talk even of Hinduism and all that, do they read Ādi Shañkarāchārya? What Ādi Shañkarāchārya has said? He has written books after books on Kuṇḍalinī; and not only, but on this Chaintanyita he has written a complete book. But people don't read that. You get these, I don't know, extracts and some sort of a, I don't know how they are not afraid of God? They are not afraid, just to make some money, I don't know. Are they going to carry this money with them? It's very, very wrong! It's very sinful. I don't mind what ever they do. It's alright if they want to be smugglers and all. There are many like that. But they spoil your Kuṇḍalinī. You are damaged. And this is the thing which I am concerned about. It's a very sad thing.

Coming to America is a real venture for Me because I did send some of the people who were really realised Souls and they came here. They ran away within three days. They said they will never recognize us... that's a barrier... that's is a barrier. They will never recognize us Mother. They went back. They rushed back. They stayed in New York, one of them stayed. In three days he ran away. He couldn't stand it. He said, “They just want something else. They don't want God. They don't want their Spirit." Of course, I don't believe that. These barriers are created to us because we read about it. We try to understand through reading. It's good, but you must come to a right conclusion through logical, logical understanding; not rationality. Rationality is something which can take you anywhere. Rationality can give you... [you can] rationalise even a murder... anything! But, logically, you

must understand. Where should we reach? What should happen to us? As seekers, what are we expecting? This is a very, very precarious and important time... is more to say. The Last Judgement has started. That has started.

That's how you are all here and you are seeking. The way it will judge, is the Kuṇḍalinī has to rise. Your have to become Self-realised. Then you start feeling your centers on your fingers.

Tomorrow I will give you all the information about the centers and all that and I will tell you how He will judge you. What are your centers that are catching? And then you will judge that and you will know what is the problem... how to get it done... how to get it alright. There is no technique for *[UNCLEAR]*.

Like if you sow a seed it becomes a tree. There is no technique. If you have flowers, they become a fruit.

It's a living thing. And living things don't have any technique. But once you get connected, then you must know the Divine laws and you must know the Divine technique. But first you must be realised. Unless and until you are put to the Mains, how can you use this machine You are not yet put to the Mains. How can you do anything? It's like telephoning somewhere without having connection. You must be connected, first of all to the Divine, but this is not a difficult thing. In modern times is very easy. Formerly, it was, like you can say, a tree. In the beginning you get only one or two flowers. But the time has come. The blossom time has come.

Already today, I went to see William Blake's drawing exhibition. And he said, “All your sins and blasphemy and

everything will be forgiven. All your sins will be forgiven." He has said about these days.

He said that the God of *[UNCLEAR]* will become prophets and they will have power to convert and transform others into prophets. He has clearly prophesized about Sahaja Yoga. Every word he has said about it. But people don't read Blake. If you go and see his exhibition, you'll be surprised how in the `Pilgrim's Progress' only he has given clearly how you face life. And there are some Sahaja Yogis here sitting down at your back here. And they have come from London and some of them from Australia. And they could see. This is how you face it. But to get realisation is the easiest thing; to maintain it... rather difficult. But also that is possible.

Now we have in London, you will be surprised, a hall at least one and one-half times bigger than this. And the hall was completely filled. And they rose up to sing a song of Jerusalem which was a great experience for Me to see that. But you won't believe, I started the work in England because My husband got elected to a post there. That's how we were there. And in the beginning, I was working with seven people, seven hippies, I should say... seven people for four years. And now of course, in the whole of England we have many centers and lots of people have got realisation and they are working it out. It's working out very well.

We have some people here from there who have come. Doctor David is here and Hesta is a barrister.

Then we have these two from Australia, DoctorWarren, who was a diplomat. And these two are American girls, both of them, ah Christine, has been with Me since long

and Marcia who got her realisation only two months back, but she was so upright and so straight forward. And you should know that it is you who should decide. If you say I am your Guru, alright I accept it for the time being. But a Mother is always a Guru. If you say that your mother had to teach you so many things, also I have to teach you some things. But actually, it is you who is your own Guru. You have to become it. Unless and until you are connected, how will you judge? Once you get connected, you will be able to check. But you don't think it is a mental activity that is going to bring you your realisation. No, God has placed everything beautifully within us; everything. You have got your Kuṇḍalinī very nicely placed in the sacrum bone. Now, see this bone. Sacrum is a triangular bone called `sacrum' so that Greeks know about this bone. They knew it was a sacred bone. Sacrum means sacred in Greek. When I went to Greece, I was surprised. They have the complete idea of Kuṇḍalinī; complete idea. And they have this Athena also... means the Primordial Mother. In Sanskrit language, Athena, Athens comes from that and the way She was holding a serpent in her hand and everything, absolutely She is the Primordial Kuṇḍalinī. And the whole concept was there and when I went into the study of that I tried to find out what it was... how did they know? They said we had some Indo-Aryan groups coming down here and they told us these things and that's how they know about it. But, that was all lost because they brought all the Gods to the level of human beings and made a lot of mess out of it.

Now we have to know that how Christ was such an important incarnation on this earth. We have really made a mess of the whole thing. He said that you are to be born again. Actually, he came on this center where you see this red mark. You see, it is placed in the Optic Chiasma. In the center is a subtle center called as Āgñyā Chakra. In the Hindu scriptures, He is called as Mahāviṣhṇu. But I will tell about His advent when He came on this earth. We say, He is the gate; he is the door. He is the door below the limbic area. And the limbic area is the Kingdom of God. Where one has to center, the attention has to enter.

How you enter into it? Not bodily, but your attention has to enter it. Your attention is a spread out in this area. But not there, it has to enter through that area into the limbic area and ultimately, is the fontanelle area. It becomes soft and the Kuṇḍalinī has to come out and with the Cool Breeze, this is your actual baptism. Is not the baptism you go to some theological college to learn and say alright, I baptize, it's all artificial. It's absolutely artificial. That's not the way you can baptize. You have to be a realised Soul to do that. John the Baptist was a realised Soul. He was the one who knew how to do it. And he did it for all of them. And that's how it should happen to you. The Kuṇḍalinī has to rise and give you realisation.

Now the Christ advent came at this point. It's a very important one because today we have brought the charts and all that but tomorrow we'll be giving you, in a full way, how the ego and superego are sucked.

They create a barrier here. Our ego and superego gives us our `I'-ness. We get separated. When He's awakened,

this portion gets opened out and then the Kuṇḍalinī can rise. That's why it is said, Christ is to be awakened within you. But it can be only done by a person with Divine authority. And such a person cannot live on your money. He cannot be a parasite. Such a person has nothing to do with money. How can you purchase such a person? Such a person is beyond... beyond your purchase... beyond your money.

You cannot do anything for such a person. Such a person just gives. He just gives. He emits. It cannot take anything. It cannot receive. It cannot! You may try, but doesn't. One day I was walking a little bit, My foot was a little twisted and one of the doctors she said, “Alright Mother, I'll try to massage it." Yet she was relaxing that side and I was saying, “What's happening to you?" She said, “Mother, what is this? Lots of vibrations are coming and I am just massaging yourself and I am massaging myself... the way it is cooling down and soothing." So, such a person cannot take anything from you.

Now, the most important point which I would like to reach you is this: that we don't realise how precariously we are placed otherwise, also. There are equal and opposite forces working on us. For example, a disease like cancer. I was surprised to hear at this country, there are patients... one among four... of cancer disease. I have told this ten years back, that cancer can only be cured through Sahaja Yoga. There's no other way out. I have cured many cancer patients and you can also cure once you get realised. How it happens... how you cure cancer... all this knowledge you can have... free of charge.

Free of this thing. Actually, first you must get your realisation. Without that, there is no use telling you because you come into this room; it is all dark; you are blind; you cannot see anything. What's the use telling you the size of the room and colour of the chairs and colour of all this? No use telling you. Best thing is to open the lights and open your eyes so that you can see for yourself. And the complete knowledge becomes your own. Then is better to talk. Otherwise supposing even though when you can't see, I go on giving you the complete history about electricity and about everything. You'll be bored and stiff. And it's of no use. First thing is you must get your realisation. That is the first thing. Cancer can easily be cured by Sahaja Yoga. Absolutely there is no doubt. And there cannot be another doubt that it cannot be cured by anything else.

In our body, we have a particular system called as a sympathetic nervous system. How this sympathetic nervous system goes into a terrible tension when we go to extremes of any kind. Say smoking, for example.

Now smoking is a very interesting thing. According to Me, this America is the Viśhuddhi Chakra... is the center of this center. This center gets spoiled when we smoke and the smoking is the maximum here.

Like the Europe is the liver and there people drink. And they are so much in it and their lives are the worst of all in Europe. England is the heart. It [England] is lethargic. I mean the whole thing is in such a mess that I don't know what I have to face. But I was happy to know that now the smoking is going down. But with realisation, smoking just disappears. You don't have to work at it. Marsha

herself used to smoke a lot. She told Me. I was amazed. But she has given up completely. Drugs and all those things drop out just like something unnecessary because a transformation takes place. And the transmutation starts... when the transmutation starts, all these things drop out. You enjoy the best of health... best of your heart... best of your mind... and your emotions come out. The best part of it is that this is what one has to achieve... the whole humanity has to achieve. But the few who are the seekers have to do it first. They have to do it first; they are the foundation. Like in every evolution, only a few fishes had to come out; then many came out. In the same way, few people have to do it. I'm happy there are a few today. Though others are disappointed, I am not. I am happy because I'll have to work harder. If there are too many, maybe difficult. As he said, it's true that I gave realisation to six thousand people in a village in India. But they are not complicated. See, they aren't so complicated. They don't live with the *[UNCLEAR* sorrows/word] you have here or the tensions you have... or the litigations you have... the problems you have. I have seen Indians who have come here to earn money. They have all gone off their heads. I mean really, they have become half crazy.

The gentleman with whom I am now putting up, he told Me already so many Indians have been under litigation. This happened, that happened and all kinds of tensions are building up. Here, despite all our modern *[UNCLEAR* vest...] we also have landed ourselves into terrible tensions of this machinery; this machinate and all that. The villagers in India are extremely simple people. They

lead an extremely simple life. They have no complications. I won't say that it would be so easy here as the way they have got realisation. Of course, one has to work hard. Like we had about seven people. I had all of them. It took about three hours to get realisation.

So, it could be that way also. It cannot be guaranteed; it cannot be promised. It cannot be certified. It has to happen... is the main point... is the happening... is the happening. You have to become. It has to be actualised. It is not to be believed. That's what you should know. If you are honest, you are to prove. And, you want to have it, you'll get it. I'll work very hard. It's you who has to have patience with yourself. I have all the patience and love. No doubt about it. But you all have to have patience. I told you seven people I was working for four years. Suppose it's not going to be that bad, because with them I worked out many permutations and combinations. Now, I know all the permutations and combinations that are really harmful to people and how they are eradicated. But still I would say I would still have to study some American complications which I do not know.

Nine years back, people were simpler people here and they are all mostly have gone away or also at that time the same thing is that I could not contact and everything works on money. You see you have to give them money so they publicize you. Then they publicize you, then you get more money. Here there is no question of money, you see. You see My whole basic thing is you have to get real people so the real thing, without money. And then, you cannot have a big circus; you cannot have a big

thing and it has to be started in a genuine way… in a real way. They asked Me that there is, there are agencies who work out all these things. I said to begin with I don't think that this is important. We should work it out. Let's see. There will be some people who feel attracted and come. And let's work it out this way. Still, I would like your advice as to where we can go, when and in a decent manner whenever we can advertise. Just now a lady told us that if you go to these shops it will be good idea.

We would like to invite people for this experience. This is your right. You are seekers and just like a bank, you have got your bank accounts and you just cash it. And these are lots of places also. And whatever mistakes are done, don't worry about it. One of the big problems I faced in England is that they all suffer from a center or left Viśhuddhi which comes out of guilt. You see, they are guilty all the time.

Maybe Catholicism that makes them feel guilty, but it's a very, very common trouble with them. They all the time feel guilty. Now, what are you feeling guilty for? We must suffer. Why? Why should you suffer? Christ has suffered for you. Did he leave anything for you to suffer? We would be guilty about what? Why are you guilty? I'm talking of ocean of compassion... ocean of love. Now what guilt can you have? And is a very big mistake to think that we have done little mistake here and little mistake there. God has to save this creation. It is He who has to come in compassion and has to do something about it. If He doesn't save you, his creation is lost. You shouldn't feel like that in a small way. It's all very childish, I would say, like a child to feel `Oow' after this

mistake. But no... your Father is so great, is so full of love you have to just look at Him and He'll work it out. You should forgive yourself; that is one of the things I would request of you. First of all, before forgiving anybody else, you must forgive yourself. That is the first thing you have to do before realisation. Of course, in one lecture, I cannot tell you much about it.

This is just an introductory lecture. And we haven't got our charts and all that because first day, if you start seeing the charts, you *[UNCLEAR]* mechanical and you think it's some sort of a computer. You work it out. Actually, you are a computer, you become a Divine computer. But that's a different system and so it's better that we talk about it just now. And you get your realisation; work it out. We are going to be here for some time and I hope you'll be able to follow My lectures and follow the whole thing. It's such a tremendous thing. I must tell you about this in five hundred [500] lectures in London... at least...

minimum. I say that every time I speak. They say, “Mother, you are speaking something now." So, you can imagine how much knowledge there is there. But you are knowledge; you become knowledge yourself.

In Australia, the newspaper people were very good to Me because there was some happening. A lady was very seriously ill and she had some sort of a very serious stroke and a friend of hers was a big man at the newspapers and one of the Sahaja Yoginis there gave My photograph to her. And she did get well from that... from the photograph only.

So, this man started thinking about it and then they did a big publicity for Me.

So, it was lucky, I should say, for Australians and I was there for about one month or so... three weeks. And we got thousands there now... thousands. There are seven cities where we have seven centers.

It has worked. I must say, Australians are very good for realisation. It was surprising because certain people got realisation and settled down and they knew it was the truth. That was the thing. You have to be intelligent enough to see what i8s the truth. Don't allow your intelligence to cheat you. Be careful about your intelligence... also, it can cheat you. But you should be really sharp about it to see what is the truth. And wise. And that is what you are going to have.

Now, I would request you to ask Me questions because you see you all must be having lots of questions.

You have your mind and you should better ask because I don't want while we are giving you realisation that you should feel that, “Oh, I didn't ask this question to Mother",..., though this makes no difference whether you ask Me questions or not. It is a very different thing. It is beyond your mind. You go beyond your mind. You go beyond your mind; beyond your ego; beyond your superego. You become something else.

So if you have any questions, you can ask.

Question: There are many people who come offering realisation. You come offering realisation. I would like to know something about this. In other words, you have something unique to offer, is that right?

Shri Mataji: Yes, of course I would say I don't know how many have come here and how many have been thugs and how many have been real. But, actually most of

them have been thugs only because what they offer you... I don't know... I have had people from other Gurus... all kinds of Gurus you see. And there are one or two sitting here. All of them have been to someone or something like that. Now as I told you, the uniqueness of Sahaja Yoga is this: Sahaja means... `Saha' is with; `ja' is born... is born with you... is your own... within you. Now the uniqueness about it is this: that it is what you are seeking. That's what you are going to get... is your spirit... is that you become that... is the uniqueness. It's not that I can say there is a course of ten days... you go through the course or you pay for say a jumping course or a so-called flying course or something like that. It is what you are. You become that. The uniqueness of it is that it's a happening which is a living happening. You see, we don't do anything that is a living work. What we do is a dead work. Like a tree died; we make chairs; we think we have achieved a lot. You see this wall is all made of dead things, isn't it? We have just changed the form. And these forms actually try to dominate us. This chair becomes a sort of an obsession for us because we can't sit on the ground...

this... we have to use a chair like that.

Now, anything that we do is all dead. Supposing somebody has to jump. Anybody can jump. What is there to be jumping? People pay money to jump. Can you imagine?... to take off clothes?... people pay money. How can that be? What is so great about it? We must understand: what do we become? What powers do we become? You see, there's a Guru. He says, “Alright, I give you some knowledge." Now, what knowledge has he got?

One gentleman came. He said, “I've already got knowledge." I said, “What knowledge do you have?" For example, Warren can tell you where is your Chakra catching. Where is your Kuṇḍalinī; where it is obstructed; how to raise it; how to bring it us; how to take it down. The he can cure patients. He must have cured... I don't know how many. You all can cure patients and knowingly... what it is. What Chakra is catching... what is happening... what is the mental process. Everything, you know in your awareness.

You become a different person... is a transformation that takes place. You become master of yourself.

To explain, I will tell you a very simple analogy. Say we are travelling by... we are trying to learn how to drive. Now you have got an accelerator and you have got a brake. You're working it out. You see one, then another.

We have two centers... two channels within us which I show tomorrow... one for our actions.

So we start working both of these and start managing. We go to extremes... this way... that way...

and make all kinds of mistakes... whatever it is... but we try to balance ourselves. When do we learn the car driving? When we learn it. Once you have done that there the Master is... sitting at the back. And once He sees you have balanced it, He gives you your place. You become the master of your being. This is what has to happen... the breakthrough! The breakthrough has to take place. Is not just a make believe that, “Oh, we have become like this." I mean there are people who believe they are Self-realised. There are many like that, you see, that believe that they are that. They are not. Because

they should be able to tell. They should become collectively conscious. They should be able to tell where is the Kuṇḍalinī; where is the problem. Now, for example, you are sitting... alright, now you do not know about the gentleman next to you... where is the problem? Where is his Kuṇḍalinī? You cannot give him realisation. But the people who are realised Souls, even the small children, can do it... very small children. They will immediately say, “This is the center catching. Here... the finger"... little children will show the same finger. For example, if you have a problem, say on this center. Alright. All the children you put some sort of a thing to close their eyes. And ask them, “Which center is catching?" They'll all say this. All will say the same thing. And they also know how to correct this. Little, little children know how to correct this.

They are born realised and born realised children are dynamic. And they know...

So many born-realised children are born these days. How will you know whether they are born realised children? You do not know who is a false Guru and who is a real Guru. You don't know anything! There's no discrimination power. But, if you want to know also about that, you can just put the hands towards them and they can find out. Your vibrations will vanish completely. You'll have heat coming from horrible Gurus. If you see any horrible Guru, you'll find very bad vibrations coming in that... all burning and some of them just stop the vibrations. You just don't get any vibrations from them. You can make it out from everyone what sort of a person he is.

Contents: 1981-09-20 **Visit to Kristine Kirby's Dormitory, Center, Boston, MA, U.S.A.**

[Shri Mataji and seven accompanying Sahaja Yogis from New York City climb three flights of stairs. Seating in the room, Shri Mataji says:] Oh, how nice.

[After working on Steve Kirby:] Now, let's see Kristine.

If you are in the present, you will remember everything. [Picking up a mug from the table:] You see, the colours of this cup, I will remember them for eternity.

[Shri Mataji rests for a while. When the nine Sahaja Yogis return from Boston Commons, Shri Mataji is reading The Advent:] Oh, I've never read it. It's not bad.

Contents: 1981-09-20**, Public Program, Basement of a Church, Center, Boston, MA, U.S.A.**

It's such a joyous moment to come to Boston. We had Steve [Kirby] in Bristol who was representative of that category of people who are very honest seekers. And he really impressed Me. He got his realisation and he was lost. I didn't know where he had gone. And when I came back from Paris, I received a very nice telegram from him saying that Boston would like to have a program. I knew there were lots of universities and many young seekers and many people who are thinking of the beyond.

It's a new category of human beings that are born, absolutely a new category. Such a category never existed before, which is seeking. They are not satisfied with what they have. Is not only the aftereffects of affluence.

Some people feel because affluence came to America, as a result of that people are sort of dissatisfied with all

material value, material things and they are seeking. It is not today. This is the time, the special time, where people are to be born, this has to be done. You are not seekers of today, you are seekers of many lives. And you're been seeking. Is mentioned in one of the very old Purānas, called *[UNCLEAR]* Purāna, that Kali Yuga is the time when thousands of seekers will be born and they will get their realisation.

It has been announced by many, many poets also. In England we had one William Blake, I was amazed the way He described Sahaja Yoga. He says, men of God will be born in these special times and they will become Prophets and they will have a capacity to make others Prophets. Apart from that, He has mentioned precisely where the center will be located, where I will be living first. It's amazing, how He has prophesized all these things.

We have to think very scientifically also about certain things, which can not be answered otherwise.

Why have we become human beings from amoeba stage to this stage? Is there any purpose of our life?……

[After the program, while walking back to the dormitory with Kristine and Steve:] Get married, because you both have left Nābhī.

Contents: **1981-09-2x Advices, New York, USA**

Don't waste.

What your country wastes you must retrieve and restore.

Husbands, take care of your wives.

Wives, take care of your children.

Serve the men folk first; Western women don't know how to handle their men.

Do not become fanatics, I eat meat, sometimes.

Respect your children and listen to their stories. They are love. Remember they are My children first and everyone else's children are yours as well, yelling at them defeats you. Teach them how to self-correct by putting down their egos in front of My picture and their Spirit will spontaneously rise.

Say: pay attention to your Spirit. You are the Spirit and that is the most important thing.

God created man in His image and I created you in Mine.

You are in My body. I love you all. You are all special, no favourites.

Love each other because it troubles Me when you don't.

[Shri Mataji told us, first thing when She came in 1981, both in New York and Los Angeles, that:] Śhrī Kṛiṣhṇa must stop playing His tricks! [We collectively quivered because even though we had no clue about what She meant we knew She had meant it. She reminded us that we were lucky to have a Mother as a Guru and many of us humbled down in our desire to please Her. She explained Her Divine politics by stating that sometimes She has to:] appease the deities.

[Judy Gaddy proudly shows Her the artistic rendering of her astral body and Shri Mataji firmly says:] I want you in your [normal, physical] body.

[When Judy Gaddy asks Her why She wars a red dot on Her forehead:] In remembrance of the blood of our Lord and Savior Jesus Christ.

***Contents: 1981-09-21*, Public Program, Day 2, Manhattan, New York, USA**

It's really unbelievable isn't it? It sounds so fantastic. I have been here about nine years past and I told them that, “It's within you, there's a simplest thing, is a living process; it works out, for nothing at all. It's your own." But what I found, that Americans were still busy Guru shopping; they wanted to go through that, they wanted to do all that. What could I do? I told them, “You don't have to do all this. Why do you want to waste your energy? Why do you want waste your money? Nothing, you just have it!" But they wouldn't. They wanted to spend their money, they had the money that time, they thought they can buy some Bhagwans and gods and things like that. All sorts of things were on when I came here and they wouldn't listen to Me.

They wouldn't listen to Me. I said, “You cannot purchase it, you cannot buy it. They are misleading you." So I thought, better to retire for some time from America. But in India now, in the villages, we have thousands of people who have got Realisation, it's so simple. You are seekers, you are seekers because the time has come that you have to be here and that you have to get your Realisation. It's very simple.

After all, God has created this great world; this creation is His own and He has to save it, jolly well! He has to do it. But it is so incredible, they can't believe it, it's impossible. They think, “How can that be? We must stand on our heads, or we have to pay lot of money; we have to become brookes, we have to give up this, give up that.

Do all sorts of nonsensical things and then, what we find? We are left high and dry." It's true, I know, it's true. But you could have avoided it; when I came here, I told people very, very clearly and plainly.

But I was amazed, also apart from this: they did all kinds of funny things about what I announced then. Like, I said that you are to be born again. All right, they taped Me, they did everything and they started organizations with this name that “We are born again", they certified them! And they started another organization with some vibrations, something *[UNCLEAR]*, I don't know. I mean, instead of being honest to yourself and getting the *[UNCLEAR* tree/thing] down to earth, I didn't know why they were getting into these hallucinations with these imaginary things; we have to be just honest to ourselves, that's all. It's so simple, it's extremely simple, but when you go to these places and do *[UNCLEAR* drugs/that], you get damaged; you really get damaged.

Of course the task is very difficult now for Me, I find, comparatively. It would have been much better no doubt, I tell you it would have been much better. But they wouldn't listen to Me, even up to the point that they said, “You must charge some money. People are doing it for so much, so much. At least charge some money, that people will have no value for it." I said, “If they start valuing it in money, they'll never value it." It should not be done; whatever is wrong should not be done. And they just wouldn't accept it; you see, it's such a funny situation. And that's how I went back; nine years I waited. But Americans are great seekers, you know, I must say, they are. Despite all these damages and all that, we had a

very good experience the other day, with all these people were there. Especially, we went to Boston where there were about fifty four people or so and fifty of them got Realisation, just like that. Fifty of them, can you believe it? I was amazed. It's expanding; consolidation may be a problem, but that should be consolidated. I did give Realisation to some here and they were quite funny, they started charging people for their vibrations. Just imagine? They got it without any payment or anything, but they started charging people for it and when they came to India, we found out: they had lost their vibrations, they were very heated up people and we told them, “You cannot charge for it. How do you charge?" He said, “How are we to live?" I said, “How did you live before? Live like that." “We were schoolteachers, we were..." So I said, “Do that!" You cannot charge for these vibrations; these are Divine, this is love, you cannot charge, how can you sell that? Can you? Can you sell your love? Is a simple thing Americans have to understand, that you cannot sell it. It's too simple for them to understand, that there could be someone who really loves. Just loves for love's sake. There could be one, at least, like that, in this whole world. If they understand this, then it will be easy for them to understand that all these things are built in you; they are already made like that. It's not at all difficult, like a candle, which is made properly and there's a wick and it's very easy to enlighten that, if you are enlightened.

What do you do? What goes out of this candle? Is nothing: you'll just enlighten the another light without any difficulties. Is nothing special, nothing great; it's

very, very simple. But we want to make everything complicated and what am I to do? If you have to eat your food, you eat like this, isn't it? Do you put your hand down like that? If you have to breathe, which is so vital, it is the simplest. Do you go to libraries to read how to breathe? Is all so simple, you won't believe, like sprouting a seed: it's a living process has to be simple, spontaneous. Has to be simple. How can it be complicated? Then, another problem is that here, people read a lot about God; read. You can't read about Him, you have to know it. You see, they just read, “This is the God, that is the God” and we meet somebody, today we met somebody who said that, “I believe in a man who calls himself Jesus." I said, “Very good, put him on the water. Can he walk on the water? If he can walk on the water, all right, he's Jesus. But does he walk? Put him on the water." I mean it's very simple. If I say if I am something, I must do it, isn't it? Now if somebody says, “I can make you fly." You start paying him money, such a lot of money goes to this fellow, make him fly. Does he y? If he flies, then he can teach you. If he does not know himself how to fly, how will he teach you? It's a very logical thing: we have to know that we are not going to fly anymore now: we have own as birds, so we are not going to fly or hop, we have been that. We are going to become something more in our awareness. We see the simple thing we should know that we have to become that.

Something in our own awareness, something has to happen that should make us something that we are; that we should become the Absolute. We are not what we are,

we are something else, we are like our, say, mind, we are our rationality which can go anywhere: it's not absolute. Supposing somebody comes here, Mister X Y Z and says “This is a very nice car." Another one will come and say, “Oh, it's not so good." Another one say, “Maybe good, maybe." Three human beings, all of them are human beings; they are not animals, they are human beings, three of them from the same place, from the same village, you can take it, put them together, they will have three opinions. If they continue to have criteria, we shall say, see they can have even thousand, if they change.

So why? Because they have not got their absolute values; there must be something absolute within us, when you start... *[UNCLEAR]* you start feeling the absolute. As is said, really it happens to you; you become that in no time and you can feel it, on your hands, on your fingers, the reality. You ask a simple question, `Is there God?' Somebody told Me, “I don't believe in Christ." I said, “All right, why? Have you seen Him? Why don't you believe?" “I don't believe." “But why? What is the reason?" “I believe in this and I don't believe in that." “Well why? Is there any absolute by which you have judged whether there was Christ or not? Whether it was true or not? Whether it's just a myth?" “No, I have not." “Then how can you say `I believe'? You keep yourself open!" First, you become your Self, that's like Buddha. He said, “Don't talk of God or anything. First of all, let them become the Self. If they become the Self, then talk of other things. Because if they do not, if you talk of something else, they will come out with their own ideas, that, `I don't believe in God, I don't believe in this, I don't

believe in that.' " So He said, “All right, you become your Self, that's the first thing. Once you become your Self, then you will start seeing other things through your awareness, which is something special." And that's what should happen to you; is to first become your Self, then you start judging other things because now you have that awareness by which you can judge.

Now, how are we to know that, supposing these vibrations come to us, whether they are also absolute or not? After all, we should find out whether they are absolute or not. For that, we can use a method which is I call as *[UNCLEAR]* method. Today I told them that, you get two boys who are from lunatic asylum, certified mad people, absolutely certified. All right? Then get two people who have got cancer and then get two people, one realised Soul and one unrealised Soul, according to Me, one is realised and one is unrealised. All right. Now you put all of them to Me and ask them to see their vibrations. You will find the person who is mad, he will start doing all kinds of actions maybe, or he may feel shaking all over the body, his whole body might shake like this, the whole thing might *[UNCLEAR]*. The person with the cancer will feel terrible heat getting out of his body and terrible heat coming out of his body, so much so, it happens sometimes, that the room does not need a heater, in London even during wintertime.

Now, you have another one who is not a realised Soul; such a person may little bit feel hot, or something and after some time he starts feeling the Cool Breeze, gradually, for a little bit. Then you have a realised Soul and a little child *[UNCLEAR* sitting/still]. He said, “I was

getting it when I entered here. Yes it is there, I know it is there." It's so simple *[UNCLEAR* for us] it is vital, is important; evolution is the most important thing. That's how we have become human beings and you have to become something higher. Is all placed within *[UNCLEAR* you/us] very nicely, very safe, very protected. But, of course we go headlong into every sort of thing and naturally we get damaged. With all these beautiful things within us, I see people doing all kinds of nonsensical things, going into all kinds of extremes; there's no need to be *[UNCLEAR* in extreme/anything].

Somebody comes and tells them, “You stand on your head, you'll get to God." They'll go on doing it. I mean, how can you get to God, use your logic, use your brain, how can you get to God by standing on your head? If it is a living process, if it's absolutely living, then you cannot do anything about it, because human beings cannot do anything that is living.

Now, at this time, I had told these people who got their Realisation last time that, I will tell them about the Kuṇḍalinī and the centers and about what they mean. In any case, we have got now books for you also, to go through them and see what it is and you can read them and you can find out about it.

But in any case, I will tell you little bit.

Here is the chart, this is the Kuṇḍalinī here, in the triangular bone called as sacrum.

[Aside:] [Shri Mataji tells the new people to come forward so they can see.] Now, this is not important to know, but I am just telling you, because you'll have curiosity later on, `Where is this Kuṇḍalinī?' This Kuṇḍalinī is placed in the

triangular bone here, called as sacrum. Now sacrum means `sacred', so the people knew about this, that it is a sacred bone. Now, this bone is placed very securely at the base of the spinal cord. This is kept there as the residual force, but it is the energy of your desire, of your desire of becoming one with the Divine. It is not yet manifested, that's why it is called as the sleeping, `sleeping' Kuṇḍalinī; means it has not yet manifested, that power is not yet manifested. Now, on the left hand side, this power that is within us is the power of Desire. On the right hand side, there's another power which is the power of our Action. Now, this is the one [left] which gives us our emotional life, emotional side. This gives rise to the left sympathetic nervous system and is also looking after the psyche, which the psychologists talk about. But most of them, as I said the other day, are half-baked, so they just know about this part of the Kuṇḍalinī, which they call as the `psyche'. They know very little and when they try to do anything about it, they are so unauthorized that they create problems for others and create problems for themselves. They are unauthorized; they have no idea as to what we are and they just try to meddle with your psyche, creating great problems for you.

Now, this is the power of Action which is responsible for our mental and physical efforts, because, when we go into action, we put in effort.

So, this is the area where our future lies [right side] and this is the area where our past lies [left side]. Past *[UNCLEAR* about/of our] this life and beyond that is the collective Subconscious which is beyond that. Beyond

this line is the supraconscious, is the future and beyond that is the collective supraconscious. These are the areas that are within us. Now, these areas exist within us and the material side is below and the health is below that. Now, when we start getting any experience in life, say, a person is sitting and suddenly he starts jumping: he thinks, “I have got Kuṇḍalinī awakening." How can that be? If there is Kuṇḍalinī awakening, you are in charge of that: you know you are the Master. If you do not know what is happening to you, it is somebody else is doing the tricks. Maybe you have moved too much onto the left hand side and some spirit has possessed you and he is making you jump. That cannot be any spiritual experience; spiritual experience is only one and that is, that, when you get it, you become master of your Self. Unless and until that happens, one should not accept anything as a spiritual experience. For example, a master, so-called, who lives in Tibet or something, who has died and who is giving experiences, all this is all absurd things. You are your own master, no doubt, but you are to be made into it. Unless and until you are connected to the mains through this, unless and until you are baptized, you are not your Spirit. You are to be actually baptized, in the sense it's a living process, just like a seed sprouts, a seed's primule comes out, the same way, this Kuṇḍalinī has to pass through all these Chakras and enter through your fontanelle bone area, awakening this center; it sucks these Ego and Superego, which is created by these two powers here, superego and ego and just creating a portion of the head here, which is called as the fontanelle bone area, very soft and the

thing gets out. You can feel the Cool Breeze of the Kuṇḍalinī.

Now, the Spirit resides in your heart. Nobody knows, you see; they said, “God is in me." Where is He? Where is He placed? He resides in your heart but you are not aware of it: it is not in your conscious mind, it is not *[UNCLEAR* here in/your in] central nervous system. It knows about you, but you are not conscious of it. When the Kuṇḍalinī passes through these various centers and pierces through this one, then the seat of the Spirit is here, the seat of the Spirit. And that's how, when the Kuṇḍalinī touches there, the seat is informed, like the seat of your government is Washington: wherever may be the President, if the information goes to Washington, he is informed, like that, this is the seat. And when it informs, the Spirit knows about it and then you start feeling the Cool Breeze, the emitting of the Cool Breeze in the hands, which is called as the, as he told you, that the Cool Breeze of the Holy Spirit. Now, some people asked Me that, “Is it Cool Breeze or hot breeze?" You know that when there is any friction, any friction, even in the matter, it creates heat.

So, it has to be cooled, but not very cooled; it is not very cool, if you become extremely cold, that also means that your left side is all blocked.

Now, if there are imbalances in you, like you are too much emotional, too much emotional, then you'll go more towards this side and this side is very, very vulnerable. And once you start going too much on that side there are areas built within you which are called as Collective Subconscious. The other day, as I told you,

that cancer is caused by the attack of proteins, which are called as Protein 58 and all that; because the scientists, you see, they don't know what they are, they come from this area. They say it comes from the areas, I mean, the doctors are honest, because whatever they know, *[UNCLEAR* that's what they say], it comes from the areas which are built within us since our creation. We call it as Collective Subconscious. We know all about it because, you will yourself see when you get your Realisation that, all these things are there and they attack. This left-sided attack gives you a thing like cancer and many other troubles, like, you can say, mental problems and schizophrenia and all *[UNCLEAR* such/those] things.

Right side movement too much, this right side, where, you see, these are all the psyche people like Mister Freud, who was really half-baked and a funny person, who said that you should not worry about your, about any conditioning; you should not allow any conditioning upon yourself and do as you like.

He didn't know that there is another power within us; if you try to do as you like, then what happens? You start living a life of an Ego, ego-orientated; the whole life becomes an ego-orientated life. You do not accept any conditioning, nothing, “I'll do as I like, I'll live as I like; I'm a free person. Free doesn't mean license, so I have a license to do what I like, I am a free person, I can do what I like with myself." And then you start leading a life of ego.

Now, if you have this left side problem, then the problems attack you in the sense that you feel depressed, you feel very unhappy, you feel as if the

whole world is going to be collapsing on you and you are extremely receded from life, you become recluses with this left side. But with the right side, you are riding a very fast horse, we have to say in a way that the people who are, say, very dominating type, extremely dominating who, Hitler is the extreme of that, you can say. But now, Mister Hitler, if you went and told that, `You suffer from ego,' he would have killed you; he can't bear that. And this kind of a thing, when it comes in you, this ego-orientation, is more dangerous, because you harm others and you are not aware of it.

So both the things are harmful to you; you have to lead a life of a balance in the center.

Now, this balance, if you achieve, by using these two powers, like the brake and the accelerator, brake and the accelerator within you, you develop that balance and that balance is achieved, then you lead a very simple, balanced life. But, as I said, if somebody comes and tells you, “You have to stand on your head” you'll go on standing on your head. If they say, “You must have so much of waistline, so much of this thing..." they will be jogging throughout. If anything you tell them, they will go to such an extreme end that either they'll jump onto the right side or to the left side. Now, when you go to the left side, the experience can be like, you might feel that you are seeing things from somewhere, or you might feel that you are jumping in your bed. The other day, I met a man who said that, in his dream, he saw somebody coming and piercing into his forehead and since then he's sort of immobilized... All sorts of experiences you can get if you go to the left hand side.

Some of the drugs that you take, take you to the left and some take to the right; like say, LSD, we can say, takes you to the right, by which you start seeing things like an eye you see and you see colours and things, you go to the supraconscious area.

Now, the supraconscious area is more dangerous, in a way, to the seekers than the other side, because, like you get supraconscious people, you see, who start seeing something written on the wall, they start getting things in their hand, they start prophesizing and all sorts of things they do. All such people think they have become God. This is a very dangerous situation, they all think that because they are actually, they are held by some busybodies who are making them *[UNCLEAR]*. You see, because these are actually the busybodies, like we have one very good example of Doctor, late doctor, Lak in England; he died, but very ambitious man. And he could not, sort of, complete his thesis what he wanted to do about surgery.

So his spirit, he'd been very ambitious, he entered into a soldier who was fighting in Vietnam, can you believe it? And this soldier, he didn't enter into his own son, he told this man that, “You go and see my son in England and you start a curative center of this late Mister Lang” I mean, he's dead, “and I will help there; you better go and see my son." Now, this fellow in that possessed state, he went to the son and the son said, “All right, how am I to believe that you are my father, that my father is haunting you?" He said, “I will tell you so many things that we did together secretly." And he was amazed. He said, “All right, let's start the thing." And they have got

this kind of an institute where, if you are suffering from some disease or something, you have to write to that institute. Now what they do, they will tell you, “At 5 o'clock, on such and such date”, they are honest, I should say, “we'll enter into your body and cure you." They will cure one disease but, because of this extreme push this side, you are again pushed back on the other side, rebounded and you may develop a horrible nervous system. You might become lunatic, you may become mad; I mean, people who have been his patients are worse patients now and I have been treating them in India, many of them.

So, such organizations exist and they start telling you about many things like, “Oh, you, if you go this side, this will happen." I mean, it's a very subtle behaviour of these horrible people, these busybodies and they try really, really to spoil you.

Now, many of the Gurus who come here, the so-called, these Gurus, either work on this side or that side, or sometimes both sides. They use the spirits to mesmerize you, first of all; you are just mesmerized.

They will use any spirit to introduce in this center, for example [indicates Āgñyā Chakra], an Antichrist will touch this one. And I know of somebody who is here, an Antichrist, absolute Antichrist; he touches this center and creates problems in you and produces within you a symptom just like blood cancer. There's another one who wants to teach you how to fly, he gives you epilepsy, simple thing like epilepsy. There is another one who gives you cancer; there's third one who gives you heart attack, they are experts on giving you diseases; all one

better than the other and, in the long run, you find all your money is lost, you are lost, there's nothing left with you, you are a recluse. There's somebody who has made his disciples so funny that, they are even afraid of the vegetable, like a garlic, you show them the garlic, they'll run away. If you show them a lemon, they'll run away.

So, these people have worked on you because you are naive; first of all, you have money, they have no interest in the poor people of India, they have no interest in looking after people who understand them, they have only interest in you who are naive, who are simple people, who have money and, best of all, you are that category which is the seekers. You are born specially to seek your Self; you are a special category. Everybody's not like that. In, say for example, I would say, in this place, New York, there may be many seekers, I agree, there could be many seekers, but this category is not with everyone. There are few human beings who are really, relatively to its population, are seekers and these special categories have to become prophets. And they have to make others prophets; is prophesized by a great poet like William Blake. We should read all these things and understand that, this is all, even Sahaja Yoga, is all been prophesized into *[UNCLEAR* in the/in to] Bible. In all the Purānas, in all the books, it is prophesized that, in these modern times, this is going to happen: that thousands of people, who have been searching God in their previous lives, are going to receive their blessings and they are going to become that. Under these promises you start going to these people, but they cannot cure you because they are not of the highest.

They are not here to give you Realisation, they are here to make their money; they are parasites, they're absolute parasites.

Say, now today as he said, My husband is based here, maybe he might come from a rich family or whatever it is, I don't have to depend on you or anyone, but, supposing I was like Christ, a carpenter's daughter.

So, I would have lived like that; it makes no difference whether you are rich or poor, it makes no difference. To Me, comfort has no meaning, has no meaning: I can sleep here, I can sleep anywhere.

Yesterday, we went to Boston and it was a small little room of a student... we were six, seven people, we all slept together; no problem for *[UNCLEAR* it/us]. In My house, I have bedrooms, I have everything, too much of a comfort and it *[UNCLEAR* thralls/falls] upon Me; I don't like it.

So a person who is a holy person doesn't seek others' money and doesn't live like a parasite. For example, you see yourself, if I tell you, “I give you money for your living” will you accept, any one of you? And these people are doing nothing for their living; they are living on your money, they are having Rolls-Royces and this and that. A saint has no interest in these *[UNCLEAR* points]. Like, one of them who is nowadays here, who has now become a Yankee, they say, he told to English people, he wrote to them that, “If you want me to come there", they're all mad after him! They said they have got knowledge. What sort of a knowledge, *[UNCLEAR* God alone/one only] knows. That, “If I am coming to England, you have to give me a Rolls-Royce." The poor boys, you see in England I mean,

as it is people are not so rich and young people don't have so much money and they starved themselves, ate potatoes, did this and that and they created a fifty ninth Rolls-Royce, I mean, he has already fifty eight, this fifty ninth was created and this fellow very nicely came to receive the Rolls-Royce. And you ask them, “What has he given you?" “He has given us knowledge, we are in knowledge." Just like possessed people they are looking and they are going down, those people who come from that area, have mostly blood cancer, they have blood cancer.

And they just live as if they are not living. It's such a horrible thing; what knowledge have they got? If you have knowledge, you should know what's happening in the another person; you should get collectively conscious: you should become its actualisation; it should happen to you. You should feel that, as you have shown here [indicates chart], that all these centers you can feel on your fingers. You should feel your own centers and you should feel the centers of others. You should become that: if you are satisfied with what you have done and what wrongs you have done, we cannot cure you. You have to know that you have not found it and you have to get to it, in all honesty and sincerity. And throw away all that is nonsensical; then only it works out and this has to happen to you, that you start feeling all these centers here.

Now see, you can see the colours that are given separately onto this. Now, for example, this is the left hand and left hand means the left side; left side of this one. Now this one, if it is catching, if you feel heat, if you

feel any catching, if you feel that there's burning in this finger, in this thumb of left hand, this is all left side, is the psyche; means somebody has tried to disturb your psyche in an unauthorized way. Most of the Gurus have this. All the left side can be caught up by them, but specially this one is the sign that you have been to somebody who has been unauthorized, anyone. You can go to a spiritualist; is a most dangerous game to have spiritualist. I was surprised, somebody told Me, “Mother, You are going to America, now they have started witchcraft also." I mean *[UNCLEAR* the idea, it's magic]. They told Me it's much worse now, it was better ten years back, now it's witchcraft. You'll be facing people who have been witchcraft, they have been *[UNCLEAR]*. And, I mean they warned Me that, “Maybe You may not be able to do anything there” but I don't think so; it's much better than I expected and I'm very happy about it.

So, this is what happens to you, is that, when you start doing something like that, you start showing here.

Now, this one is this side, left side of this, this very important center [indicates Viśhuddhi]. This shows, this one shows, that you are guilty, you feel guilty; you are diffident. When the Spirit approaches this point, it makes you all the time feel guilty; you feel guilty for everything. What is there to feel guilty? I mean, you have not murdered anyone; real murderer will never feel guilty, but the one who has done nothing all the time starts saying, “Oh, I should not have said this, I should not have done this, I should not have gone there..." All these feelings come to you from left Viśhuddhi. It can be from the kind of training you have had, for example, mostly I

have seen Catholics, because they have to go and confess. Even if they have done no sins, they have to go and confess because the priest must have his existence, somehow.

So, this kind of a thing, if you arrive that, “You have to go and confess some sort of a sin." You may even coin [one] of your own, because you don't know what to talk to him, if you have not committed any sins.

So all these things are settled down; you must know, all the sins and all the blasphemy, everything that you have done is going to be forgiven. Has to be forgiven. If it is going to be en masse Realisation, all these things have to be forgiven. Is written; I was reading the other day Pilgrim's Progress and he has said that all these things will be forgiven. Is promised. And what sin can you commit? What guilt can you have? If God is ocean of forgiveness and love, what can you do? He is going to cleanse you; He is going to bless you; He has to do.

So what's the use of feeling guilty all the time? But that doesn't mean you should feel arrogant on the other side; this side you'll feel guilty and the right side, if you have on the right side the catch, that means you have been very much aggressive. Or you may be suffering from *[UNCLEAR]* or all these things; these are suggestive of physical side. The right side is for physical and mental side.

All these things you can verify gradually. I would suggest that you should get your Realisation first; first thing first. Let's open your eyes; let's you have the light within yourself and see for yourself how it works, all right?

Should we have that? And also we'll have some questions.

They're already feeling it. [Laughs.] You are feeling guilty now! Yes, that's true, you are already feeling it. This is a very common disease in the West, to feel guilty, it's a very common disease. We Indians never feel, you know? [Laughs again.] Indians really never feel guilty; they have other things but not this, thank God. They have many other problems, terrible ones. Unbelievable. All right? Is it all right? Coming up, is all right? He got his Realisation already? Are you all right? How are you feeling? Good! But see, I was telling you, we don't know how to advertise, I mean, we've done our level best but people don't come to reality. You have one mesmerizer here, all of them stayed for this *[UNCLEAR]*. We tried everything, I don't know how to reach to the seekers, I mean, I don't know what they are seeking; they want all the circus, I don't know what they want. Hmm.

So, any questions? Yesterday I told you of, that day I told you about Christ, isn't He, when He is awakened, I told you that? You were there for the lecture? When He's awakened here [indicates Āgñyā Chakra], that the Ego and Superego are sucked in; that is what is promised, that He is the one who sucks Ego and Superego, but He's to be awakened.

[Aside:] Better, Āgñyā again.

First thing that happens, when Kuṇḍalinī rises, that you find there is no thought in your mind; there's no thought; you have become blank, first thing. Then when it pierces through, you start feeling the Cool Breeze. It's so simple, he can't believe it. [Laughs.] You don't know, there was a

gentleman who came to Me, he's an actor in London, he came in a program and when he got it, he laughed and he couldn't bear it. He said, “Mother, I will go out and laugh now aloud." He went around and laughed. I said, “But why did you laugh so much?" He said, “I did all kinds of acrobats, that's why I was laughing; it's so simple!" Imagine? People have written books after books and so much of nonsense they have done, I tell you, you can't imagine. All trash.

[Shri Mataji is working on a lady.] Are you all right now? Better? Better? Still? All right, now you go on saying, `I'm not guilty' in your heart. Put your right hand on your heart. Yes, now... again, say it thrice. All right? We'll work it out, but you just say, `I'm not guilty.' This is, you have put your own load here. Better now, see. Removed.

Seeker: Ah, I'm not guilty, in my heart. I try and it hurts, but I feel a heat here.

Shri Mataji: It is little there, but it's better now, gradually. How many years you have been feeling guilty?

Seeker: About a year.

Shri Mataji [laughing]: It will work out.

Another lady: You say, the Realisation, is it a connection that You want us to achieve or to understand, between the Spiritual... in other words, the connection of the Spirit?

Shri Mataji: Of course, of course, is the breaking through; you become that. *[UNCLEAR* It's the connection you have established/If the connection will be established]. Like, every instrument has a connecting line, isn't it? You have

to connect it to the mains, you are just to be connected to the mains.

That is fantastic, see. For example, now you have a camera or say, you have a television or something like that, if you connect it to the mains, it starts showing its fantastic things; you are like that. Nothing so fantastic: you are fantastic, I mean, but you have no self-esteem. I don't understand, human beings have no self-esteem. I mean, they are top of all the evolution, they are higher than all the animals; now they are learning the behaviour from animals. We have nothing to learn from them. Have we to learn anything from them? God has placed us so much above. Yes, My child? Third Lady: Why are we separated from the Spirit and are we at birth?

Shri Mataji: We are separated because of ignorance, you see. We started becoming from amoebic stage to human stage, you see, developing our awareness better and better and better; like a reflector we are, you see, so the reflector is improving gradually and the reflection of that spiritual life shows better and better, till we reach a human stage. Now, here, we come at this stage in the process, of the living process, you see and then, this... we become connected and that ignorance is finished. We are not separated as such: we are looked after. Like, there is darkness in this room, but you are not separated from light, only you have to switch on. There is no punishment or anything done to you, no, because you have come from that; your awareness has started improving.

Lady: Does this happen, You keep talking about the living process, does this happen... this can happen while you're alive, it doesn't happen when you die? Or not necessarily.

Shri Mataji: No, not. You have to live, you have to have a body; if you don't have a body, this Realisation doesn't take place.

So some people talk of the dead wombs and all that, is not possible, you have to get it when you are living; you have to have the body. Body is the temple as, you can say that, if there is no bulb, you cannot get light, there may be light but you have to have a bulb. It has to come in the form of a human being, not in the animals.

Gentleman: May I ask, You mentioned here that You are the link of Self-realisation, so are we, or the people who get Self-realisation here, getting their Self-realisation through You or...

Shri Mataji: No, no, no, your Self. Did they say I am the link? He should not have said that. It means that, you see I am the one who enlightens, that's all. I am, as one light... you can enlighten also. It should not have said that, it's dangerous to say such a thing. You see, because if it says, everybody's ego comes up like that, “Oh, what She is, who is She?" You see everywhere, mostly I have seen in Europe, specially, they said, “Why You?" I said, “You do it, I'll be very happy. I am a happily married woman; I have a very good husband, My children and grandchildren, all right? I have to do it, day in and day out.

If you can do it, nothing like it, I will retire." If you can do it, nothing like it, you see, to travel like this, work it out, spend your own money, do it. It's not *[UNCLEAR]*, must be I

must be something special, no doubt, but that you find out later on, not just now, all right? I have to be something special to do it, but that you'll find out later on, you should not have put it in there, because half of the Americans would not come, if they say there is somebody who is a link; because they all think they are already realised Souls, great people dropping from Heaven. This is also another kind of a self-esteem.

Lady: Well, do you just have to want it or... how do you get it? Gentleman: Do You give... do You...

Shri Mataji: I think we'll discover it later on, because I never got it; I had it, that's the problem.

Warren: No, she's asking, does she just have to want it, herself? Lady: Does one have to want it or does one just all of a sudden... be it?

Shri Mataji: There is one thing that it cannot be forced. You see, your freedom is respected; now you are free. Now, if the egg wants to be bird or not, you don't ask the egg; you don't ask, because it's the animal stage. But in human stage, you have to ask for it; if you do not ask, you do not get it. No-one's going to force on you. Neither the Divine is going to fall at your feet that you ask, no. On the contrary, you have to humble down to ask for it. It cannot go to arrogant; you have to ask for it, in a way. If it works, thank your stars. If it doesn't work, we'll work it out later on, but you have to ask for it, no doubt.

It's such a great thing; only that much you have to do, not pay for it but ask for it, in a humble way. Yes? Lady: Something disturbs me about the movement, not Yours, I'm just saying that You mentioned before that there are so many seekers in the United States and *[UNCLEAR*

England and stuff like that], I find it very disturbing to find these people are seeking divinity or spirituality and yet they themselves are not in a state of purification or do not live in a pure state. And it's... I don't see how the two can reconcile each other. I mean, I think before you realise this Realisation, this connection...

Shri Mataji: you must go into a cleaning process, you mean.

Lady: Yes exactly and really to have these desires that are vulgar and so forth, fall away from you...

and yet they...

Shri Mataji: No, you see this was done before, see and it's a very slow process which was worked out, that you try to cleanse yourself, but not possible. Unless and until there's a realised Guru who looks after you, each individual and all that. Now, the Grace has decided that, first of all, let us start all the machinery, all the cars you can say, secondhand, third-hand, fifth-hand, let us start; see how far they can go, then try to correct. Unless and until you get out of your car, also you do not know what's wrong with it.

So, unless and until you get your Realisation, really you cannot know. Say, for example now, I'm an old, ancient Guru of olden times, take it like that. Now, you come to Me: first of all, these Gurus used to test you, they would break you, stand on your head, sit on your legs and do all kinds of things, because they would take only one person. One person among millions and see that if they could work it out. And they would really work on him and make him do all those things and everything. Now the trouble is, in modern times, if you tell anybody to do

something, they'll do just the opposite; it's a very difficult situation. Now think for a moment this point of view: I want you to have your Realisation because I can't enjoy it Myself, you have to have your... I can see that diamond in you; I want you to have it.

So what would Mother do? If She has to do something, She'll go round and say, “All right, let's have it." First you have it and see if you like it or not. Supposing I have cooked the food and you say, “No, I don't want to have it." What will I... “All right, taste a little bit, see how it is." Once you jump into it, for these people have got; now he's got Realisation, he knows the taste of it. Not only that, but without Realisation, you can't judge yourself. If I judge you, I can now... supposing I say, “Warren, you have lots of ego." When he came to Me, he was ego like a balloon, like this, you see, you won't believe. But if I tell him that, he would have punched Me immediately, isn't it? You agree there, isn't it? But this fellow, I didn't say to him, “You have ego” or anything; “All right” I said, “We give him Realisation” then he came down on it. Then, you see, I put him into proper state, raised his Kuṇḍalinī. Then he started seeing his ego. He said, “Oh God, such an ego I have, Mother!" Now what to do with it? I said, “I'll tell you how to reduce it." So, unless and until you have the eyes, you can't see and if you tell them, “Don't do it” he will do it.

So, best thing is to give the eyes first to you; may not see it so clearly but you'll start seeing it, all right? Then you'll start improving yourself; you'll judge yourself. You better judge yourself, it's much better than I judge you, then you correct yourself because you can't just bear it.

Yesterday there was a lady, she was suffering from liver, she has not come today. And she told Me, “Mother, after Realisation I got a headache." I said, “You have a liver? Otherwise you would not attend to it, but now you have got a headache, you'd better attend to it." So I told her how to look after it; within two days, she's all right, she's cured. People become mad and they don't know they are possessed, till they absolutely land up in the lunatic asylum.

So, to give them judgment power is very important. And how will you make out when he's a real Guru or not a real Guru? Even logically you can, but otherwise, how will you make out? Very simple, you just *[UNCLEAR* seek Realisation].

So, you must get your discrimination power, but actually while getting it, you really become the Master; that's the simple thing. Now, he has been with Me only for eighteen weeks or maybe eighteen months? Eighteen months only; now he is a Master: he has established seven centers in seven cities in Australia and he's come to America, I mean, imported him for you people. But now, you'd better go and look after other people. What's the question? Lady: You were talking about the Spirit being in the Heart Chakra there, over on the left side. I'd like to know why it's on the left instead of in the middle, because if the Spirit, it has to do with Realisation, why isn't it in the middle in the central Kuṇḍalinī, instead of on the other side like that and why is it... and why in... the heart, yeah.

Shri Mataji: The heart. Heart is the main thing within us, you see; that's the last. Once heart stops, we don't exist:

sheer existence. That's the most important organ that God has given us. Once the Spirit is angry, in any way strained, any way despaired, we just *[UNCLEAR* exist] and then we die; there's nothing left. Heart is very important, that's why *[UNCLEAR* He's] placed there, in human beings, but it comes out, comes out also. It can come out and see, go around and see. But the seat is there: when you will start growing into Sahaja Yoga, you will start seeing how this Spirit manifests and how it grows, it sits on the seat also.

Lady: What does it look like?

Shri Mataji: It is now in the heart, but then it comes on the seat, at a point, that's much different, that's much later.

Lady: I see.

Shri Mataji: All right? So it has to be brought there; first a seat has to be created properly. Just now, heart is the one *[UNCLEAR]*, you see, it doesn't... it is not according to our will, it is His will that is important. We have to please His whims also.

Another lady: Would You say conscience and soul is... resides in the heart area?

Shri Mataji: What is it? Another lady: Conscience; in other words, people, their guilt feelings or their Realisation of what's right and wrong, resides in the heart feeling, it comes from the heart area? This knowledge...?

Shri Mataji: It's not that, it doesn't come; it comes from the left side, as I showed you. But heart area is the one where resides the Spirit, actually.

Another lady: So the soul would be...?

Shri Mataji: soul... and the soul is a wider thing than Spirit is, because when one dies, only the element that is the Mother element, or the Earth element, dies. And the water element also starts oozing out, but whatever remains are the other three elements, you see, which are the three auras, plus the Spirit is the source. And the Kuṇḍalinī also resides on that; after Realisation, you can see that, you can see it in the... you can see so many Kuṇḍalinīs floating, they have all seen it. You'll see it, it's fantastic. Yes, it's fantastic! You are all fantastic people.

Another lady: That's not the aura necessarily?

Shri Mataji: No, no, no, auras are right side; supraconscious. But you actually see these Kuṇḍalinīs floating around, I'll show you. All right? [Short pause.] So what do you say, now? Gentleman: How do we do this for ourselves? I mean, `how does we do this for our Self?'

Shri Mataji: Now, that's the point; we are coming to that point now, all right? We should not have put `missing link' *[UNCLEAR* post up/poster]. Did you put `missing link' or what? Warren: No, no, no...

Shri Mataji [laughing]: No, no, no, no, no, don't say all that.

Warren: Not the missing link.

Shri Mataji: A bit too much.

Warren: If it offends, if it offends you, get your Realisation first...

Shri Mataji: Not offends, but it *[UNCLEAR]*. You see, because... we should learn from our experiences; Christ said nothing except that. He said, “I am the Son of God” and they crucified Him.

One has to be careful. If you say anything like that, people don't like it; better not say. Tell them I am just like you, blind, little of My eyes are open, then they'll be happy. It was very wrong to say that: I didn't see that, I would have told them. I am anxious not to say.

Gentleman: It seems to imply that we're getting Your Realisation, the Realisation through You, that You are the link to the Eternal.

Shri Mataji: But why will you have objection to that? Gentleman: I beg your pardon?

Shri Mataji: Will you have objection if it is so? Gentleman: Well, it would be Your Realisation that we are tasting, because You would be the link if...

Shri Mataji: But supposing... if supposing I am the link. Supposing I am the link, supposing, supposing. *[UNCLEAR* I mean], take a supposition, then what's happening? What is the harm? Gentleman: What do You mean, “No harm"? But there's a price for everything.

Shri Mataji: No, no, should not; because you must know that Unconscious can't talk to you.

Somebody has to come and talk to you; somebody has to decode, somebody had to tell you. It's not easy to become human being; you know it's very difficult for the Divine to become *[UNCLEAR* this].

Absolutely I tell you, it's such a hazardous thing to become a human being, because they are so absurd, so stupid and you don't know what to do with them. It's a very difficult task; I'm shocked sometimes, how can they do it? I mean, I just can't understand.

Gentleman: What's that, that end part of it? Warren: For the Divine to become a human being, She's saying; for the Divine to become...

Shri Mataji: Is a very difficult thing. You see, Divine to be Divine is the easiest thing, but to become a human being, to talk to them, to look after them... You see, for supposing if I am Divine, all right? If you insult Me, you'll be hurt and that I wouldn't like because I am compassion: like Christ said, “Forgive them, for they do not know what they are doing”, for the Jews, you see, He said so, for the Jews. “For they do not know what they are doing” because He was frightened; they are crucifying Him and He was frightened for the people because He was compassion.

So, it's a very difficult situation, very sensitive. But you should not have put that, I tell you, it was a mistake. I never saw that; it's a good pointing out, you see. I know it, people won't like it; they won't like it. I think our second one is a better one. Who did that? Warren: It was done for the Australian tour, Mother.

Shri Mataji: Ah, Australians are very different from Americans, ah! Aah. You should never have done for Americans, no, no, no, no. Australians are very different people, you see, because they were punished once upon a time, their forefathers, so they do not have ego trips much, they do not have.

They want a Redeemer, they are a very different type of people. Here, people think they are redeemers of the whole world; the Americans think they are the redeemers of the whole world, you know, they are responsible for everything. This is a very different land, you should have

never done that. Yes, its' a very common thing. I mean, Americans really think they are going to redeem the whole world. And all the Antichrists are coming and settling down with them: all the Antichrists are, as a result and it's such a dangerous situation that I just pray that they would have more sense to understand these are Antichrists, throw them away! Lady: Could You explain what You mean by the manifestation; how do you see an Antichrist? What does he manifest as?

Shri Mataji: He's a devil, he's a Satan.

Lady: You know why... I'm very, I mean, as a person it wouldn't affect me, it wouldn't bother me; if I see something as, what You call evil, I don't consider it being evil, per se but...

Shri Mataji: For this I would just say you get your Realisation, then you will know how much it bothers you, because you don't see, that's the thing. If you don't see a snake, how will you know how it attacks you? Lady: Yeah, I know but I mean, as a person that doesn't like whatever is unrealised? and stuff, you reject it. Why is it so effective as a… harmful…

Shri Mataji: Because it kills all your chances of Realisation, first and foremost. I don't mind if they are thugs, they take away money from you, make you poor, do what they like; I don't mind all that. Let them be parasites, do anything, I mean, there are so many people like that, isn't it? There are so many beggars, there are so many parasites in this world, there are so many thugs and there are so many thieves and there are murderers; every sort, I don't mind anything of that kind. But because they spoil your Kuṇḍalinī, that's why I have all

the objection. You have to have your Realisation, that's your right.

Lady: And then do you shrug it off, I mean does it affect you if you are... if you have...

Shri Mataji: No, no, not like that, that's not true.

Warren: No, you shrug off, she's asking do you shrug off your... all the negativity? Lady: Yeah, the negativity, that's what I mean.

Shri Mataji: Who shrugs? Warren: She's asking does one, when they get their Realisation, shrug off the negativity?

Shri Mataji: After Realisation? Oh, they just run away.

Lady: So I'm saying that, when you see this, you just... that's why I... I mean people... even before they have Realisation...

Shri Mataji: That a person who is not a realised Soul, according to Me, is not yet really a person, you see? That's what I'm trying to tell you: that you are not yet fully that; you have to become that.

Now the gentleman is getting very, very...

Lady: Impatient?

Shri Mataji: And that should be so because, now, let us not too much go into mental activity, you see? Because what will happen, you may not get your Realisation if mental activities, because this center goes little bit.

So, but let us stop at this point, let's have it, all right? Let's have it now. Now, you have to take out your shoes, I'm sorry, because that helps the Mother Earth to take *[UNCLEAR* all/on] our problems. We must get our Realisation at any cost; that's the main thing. It's, My only thing is that you must get your Realisation.

[Referring to a strabge sound:] What's that? Warren: Just a tape recorder.

Shri Mataji: He's taping it? Could be dangerous [laughing]. We don't allow them to tape; it was the taping that started a lot of organizations this time.

Warren [to seeker]: Would you mind if it...

Gentleman: No, it's turned off. OK.

Shri Mataji: All right? If you want to have tapes, you can have from these people; they have got some tapes of My speeches, but normally we don't allow people to tape. Because last time, this experience was so horrifying that this time we have decided not to allow people who are not Sahaja Yogis to tape.

But if you want to have tapes, you can have from these people. Now, it's all on the left hand, it's working out, it's all right. Now, let's have your hands towards Me and close your eyes, all right? Put both the feet on the ground. Both the hands towards Me and close your eyes; don't open your eyes, because when the Kuṇḍalinī rushes through your, this center of Āgñyā, then there is dilatation of the pupil and, if you keep your eyes open, it won't come up. Close your eyes. This happening takes place and your attention is drawn inside.

[Long pause.] Now you put your right hand on your heart, please again. Right, close your eyes. Now ask a question to Me, `Mother, am I the Spirit?' Seekers: Mother, am I the Spirit? Warren: Three times.

Seekers: Mother, am I the Spirit?

Shri Mataji: Again.

Seekers: Mother, am I the Spirit?

Shri Mataji: Now say, `Mother, I am not guilty.' Seekers: [repeat three times].

Shri Mataji: Now, you have to ask for Realisation. Say, `Mother, please give me my Realisation.' Seekers: [repeat three times].

[Long pause.] Warren [to Shri Mataji]: Still a little bit left.

[Somebody in the background is whistling the song `It's almost like being in Love' which goes: “What a day this has been, what a rare mood I'm in, why it's almost like being in Love!"] Shri Mataji [aside]: That's better, much better.

Now please say, `Mother, I forgive everyone.' Got it? Good.

Seekers: [repeat three times].

Shri Mataji: Now you have to say, `Mother, if I have neglected my Spirit, please forgive me.' Seekers: [repeat three times].

Shri Mataji: All right? *[UNCLEAR* Pricking?] That's it, it will work out. Keep your eyes shut.

The Sahaja Yogis can see now. Got it? Warren: Just put your right hand... yes, he has Mother. Just put your right hand above your head.

Shri Mataji: You got it. You can feel it on your head if you have got it; all the Sahaja Yogis can come and see.

Warren: Feel ok? It's coming out of the top of your head? You feeling it there?

Shri Mataji: Those who have been to other Gurus should say, `Mother, I am my own Guru.' Lady: I can feel his, the same, he's got it, he's got it!

Shri Mataji: Yes, yes you can feel. He's got it, she knows.

Lady: I don't even have to feel it...

Warren: Are you feeling it on your hands? Lady: It's coming all out of you.

Shri Mataji [laughing]: Yes! Yes, he's got it, yes.

[Everyone discussing between each other.]

Shri Mataji: All right? Have you got it? You didn't say anything; you were keeping quiet, you should have said it: you are catching on the Viśhuddhi and if you had said it, it would have opened up. All right, we'll work it out; you should get it, all right? We can work it out.

[Others still discussing.]

Shri Mataji: Now are you feeling it? Slowly, slowly, it's a very subtle thing, you see, it's very subtle.

But in the second *[UNCLEAR]* it is better, isn't it? It's more clear. It's very clear. Oh, it's hot, all right. You're all right now, are you? Warren: It's a pity they can't turn the air conditioning, the air conditioning's causing a lot of disturbance.

Shri Mataji: No, no, no, its' all right. You see, you believe it, it is there, yesterday, somebody who got it and he went... he thought that the window was open, you see and then he went into the cellar to see and still it was there. Are you all right now? Good! I'm very happy the second sitting you got it, you see? It's good.

So changed, so changed; look at this gentleman, are you all right now? See, you have got it; second sitting, you have got it. Now, what about this gentleman, you got it? [To a Sahaja Yogi:] Yes, go and see, go and see.

Did you feel, My child? No? All right, I'll work it out.

Warren: She's feeling it in her left, but not in her right. She thinks too much.

Shri Mataji: Āgñyā was too... that's why I said we stop it there! That should work it out; here, keep your eyes shut. Now, you have to forgive; go on forgiving, `I forgive,' say. How easy is that? Lady: I forgive.

Shri Mataji: Again.

Seeker: [repeats twice].

Shri Mataji: I forgive everyone.

Lady: [repeats].

Shri Mataji [working on her]: Forgive, forgive, forgive.

Ah, forgiving's not there, now forgive.

[Shri Mataji and the Sahaja Yogis continue to work on all the seekers.]

***Contents: 1981-09-26*, Public Program, Day 3, East West Center, 141 5th Avenue, Manhattan, New York, USA**

Warren:.....

So *[UNCLEAR* without] further talking, again I would like to introduce to you our Mother, Mātājī Nirmalā Devī. May I suggest that before you start listening, you can slip your shoes off because that will help you connect yourself to Mother Earth. And simply hold your hands out in a special resting on your lap because the vibrations flow in through your hands and the connection with the Earth will help you feel the vibrations. For those people who've already got it, you know what I mean. For those who are new, be open minded, be like a scientist and just verify the experience for yourself, after it happens.

Shri Mataji: It's nice to see so many people who have got their realisation and who are in New York.

New York is a very pivotal thing in the history of spirituality. It is absolutely the centermost point of a very important Chakra which is Viśhuddhi Chakra [turns around and points out closely to the Viśhuddhi Chakra on the Chakra Chart].

You are stationed at this point. That's why Americans talk about very big things, of universal things, of universal consciousness, they talk of solving the problems of the world, may talk of the liberty of the whole Universe and their attention is all very widespread, because you stand at that point. New York is really placed at a very pivotal point, no doubt and that's why you are attacked the most. The attack comes because they know that here is the place one has to attack. The negativity is a cunning.

It is very difficult for you people who are seekers, who are earnestly seeking, who are a special category, who are the men of God, to understand the cunning of the negative. There is no way that you can find it out.

Like in India it's easy. Because Indian scriptures have described, described them at length, into all details, what is the hell, how the people who are negative act, how they affect you by their mesmerism, how they take advantage of you, how they come in a garb or wearing the, as they say sheep skins by the boots.

Though we have read about it in the Bible and we have heard about it, but still, as Christ's life was only for three or four years, we should say, it has not been made so clear-cut to us. And... naturally, I don't blame you if you were misled.

Actually I came to New York, for [was] nine years back and Warren must have told you. But I found that people still need more maturity here, because they are busy with their own ideas about things and they were given more to circuses and elaborate presentations. They would not accept a simple thing of very-very simple thing that is Sahaja Yog.

One must know whatever God does, is the simplest of all but is also very difficult because it's a mystery.

Like a flower becomes a fruit: they've never bothered even to find out how it happen. You cannot explain, can you explain? Can you explain how a seed sprouts? We can't explain anything on that level of how, with all our scientific things we have done, with all our great enterprises, the big things we talk about, we can not explain, that is *[UNCLEAR* a/the] mystery. That is the mystery.

And this is what we should know, that these people who come to us, create a mystery out of them and try to impress us.

As I said before, I don't mind. Let them earn money, they are people without any background, they are people...

Some of them have been in literally like beggars some of them, came out of the jail, such things like that.

For them money might be very important, I don't know why they do it. It's really, they don't perhaps know also what they are doing, it's absolutely dangerous for them and for others. But some of them are real devils. They are quite aware as to what they are doing.

Some of them are anti-Christ. Absolutely born on 666 *[UNCLEAR]*. They can be proved as anti-Christ, once you become a realised Soul.

But this mystery of a living process, is to be understood even logically, not rationally but logically.

Logically we can approach at a proper conclusion to understand what is good and what is bad. What are we to expect, what should be the seeking.

As I have told also before, that if you become something else, if you become master of yourself, if you know how to handle this power you have got, then you have achieved what was said to be born again.

Not when you play into the hands of others, like stupid people just moving without any understanding into what direction we are moving like, just herds of sheep driven into sea or into any ditch God only knows.

With our own ideas if we are identified also there could be a danger, so we should keep ourself absolutely open and logically come to the conclusion to find out: what are we seeking? Are we seeking slavery? America always talked about the liberty and fraternity and all those things. What is fraternity? Is collective consciousness.

They are talking of all these big, big things, without realizing that a day will come when they will all have to become.

And because you talk so big they have attacked you also. Because they know that the Unconscious has revealed the great truths to you, great things to you, that's why they attack you. This attack is so subtle, that it is impossible for anybody to find out where you are being

attacked. After coming to New York this time, I found out some new methods of these people that are trying to betray the truth. But truth will be established, truth has to be established. It takes time. It will have to be established. But those who do not accept it will be destroyed. No doubt about it. You have to accept the truth: it's for you, for your good, for your evolution. And those who do not want to accept, they'll have to accept the falsehood. And falsehood leads you nowhere but to destruction.

It is not realised it, still, that, in a country like America, we are not going to be destroyed by Russia or by any external force, but by the building internal force of insecurity and also of ignorance.

We'll be gradually destroyed to such a state that nothing will be left out of us and people will just see some bubbles on the shores talking of big things.

It is we who have to save ourselves first, we have to build up ourselves first, we have to become ourselves inside so that we become strong, so that we know we become the masters. It is not the mastery of the world, but the mastery of your Self, which you should have.

A person of Christ's calibre came on this earth. And was accepted by Americans, legally accepted. He cannot be arrested I think now if He comes to America.

But how will you recognize Him? Is there any method by which you recognize? I can tell you this much, that if He comes here, even if He is not arrested, He won't stay here for one day more than I can stay.

The reason is, when you are talking to the media here, you think you are talking to the walls! If you go and see

in other places, the media is sensitive! Because they have received so many shocks I believe, that now they are so stunned that they don't want to have anymore! But take the other way. Supposing you have lost a diamond and somebody tells you there is a diamond here. Why not see? I can tell you, if somebody says there is a diamond freely available, people will start coming all the way from Australia and all *[UNCLEAR* secluded/sort of] places, from Japan, to get that.

But when I say that it is free, I mean, today the Sahaja Yogis here were telling Me that if you say it is free, Americans won't understand.

They think whatever is free cannot be alright [laughs], it cannot be alright, something wrong there, something snag. Just imagine.

How can you sell, it Self? It's an insult, it's an insult of God. It's an insult of Divinity.

Remember Christ took a hunter in His hand to beat all the people who were selling things.

And you believe that you can purchase God, it's another nonsense. God doesn't understand money, He never knew what money is. Neither He'll know what money is. It is you who have created money and all the problems that have come with it.

Now God's message, His laws, His kingdom is very different. He has got communications, which are very subtle. His ways and methods are so great that unless and until you come into His domain you won't understand how great He is.

And His creation's this. He has to save this creation of His, it is He who is more anxious, it is He who wants to do it. It is His own method of bringing forth this special evolution by which you enter into His kingdom, because He is the loving Father, the Father who is the most loving of all and wants to bestow the highest upon His own beloved children.

He has made you so beautifully, so beautifully He has made you, here you can see that [shows the Chakra chart]. Again, artists have tried to make it beautiful but it is not that beautiful as you are. You are really beautifully styled. I can see that beauty and you will also start seeing and enjoying the beauty of others once you get your realisation.

This is your Kuṇḍalinī [points to sacrum bone]. I'm sure Warren must have told you about all the seven Chakras you have. I have heard people are doing here called, something called `Chakra therapy' and I laughed at that.

And a lady asked Me, “They take such a lot of money, Mother, for this Chakra therapy." Now just ask the one who does that, that how much money did you pay to create these Chakras within you? How much money did you pay to become a human being? What did we do to get this beautiful body of ours? How much did we pay to be just breathing? Imagine, for your breathing if you have to pay money, dollars, first of all you can't get more than two hundred exchange here and how will you exist with that two hundred if you have to pay a dollar every breathing? This is a thing we forget, that we are living human beings and that living process has been always a

mystery for human beings and will remain a mystery till you get realisation.

So far we have done nothing living, nothing living.

All this is dead, can you find anything that is living here, is done by you? For example, the growth of these beautiful things, can you achieve it? Nothing. At the most, if there is mud, you can create a pot.

Look around: can you do anything living? And the One who does billions and billions of such things every moment, cannot be forgotten.

You may not face it, but that's a fact, He exists. There is a power that exists which brings forth all these things.

Now within us is a power, is the Kuṇḍalinī. And this Kuṇḍalinī is a living power. This is a power which is residual, we call that, because it has manifested the whole, the whole universe and everything and still it has not manifested itself because it is the residual power of your desire to be one with the Divine.

Unless and until that has happened, unless and until you are baptized in the real sense, the way John the Baptist did, not just somebody coming: “Alright, I baptize you." It's all artificial, it's all a drama.

I'm Myself born a Christian, I used to laugh aloud as a child, I used to laugh aloud: “What's this drama going on? No Kuṇḍalinī rising, nothing and they are baptizing!" Baptism, John the Baptist could do, because he was a realised Soul. Those who are not realised cannot give realisation, they have no authority.

Alright, even say, in ignorance you believe that you can do it. But now, when it has come to reality, must you not

accept it? Must you not get it? Why this obstinacy not to get it, I can't understand.

And this is what is wrong with our rationality, that we can justify everything that we know, like: “I believe." Now if you believe that Kuṇḍalinī is here, what can I do about it? It is not, it is not, it is here.

But because you have read a book which was nine hundred pages, naturally you have paid so much effort, you have every reason to believe in that book [laughs] because you have put it so much of effort that you can't get over it: “Now I've done Mother, what am I to do now? I believe in it." Like the other day one fellow said, there's one anti-Christ and he said that: “I'm taking his name for the last ten years, now how can I forget it?" If you have lost something and you are searching it and truly, even for ten years and if you know that that is not the way you find it, you will give up. Is common sense, is absolute common sense one should have to understand that within us God must have placed something beautifully to work it out and? The Chakras and all that they have started talking quite alright, some borrowed feathers from somewhere I don't know how; I don't know if they know about the Chakras also besides see what they are like, how many centers they have got and how many they control and they how they work out. I have no idea as to how much they know and how much they have learnt, because you can read any book, some Tāntrikas or somebody unauthorized might have told them something and here comes the book. In America I think it is easiest to publish any book. Nobody says no to

anything that no sense *[UNCLEAR* and that], so all kinds of *[UNCLEAR* books] they may have *[UNCLEAR* wrote].

And people are very fond of reading, I was coming by plane and one gentleman finished three books, sitting next to Me.

I was amazed at his speed, the way he was reading. This kind of reading gives us a blurred idea, a confusion, about God.

One has to know that if you become the reality, you should be able to reason the reality, you should be able to discriminate, you should be able to see reality.

For example somebody says: “Oh, I am a person who is born again” or say “I am a realised Soul." Alright, if you are a realised Soul, can you tell Me what is the problem with this gentleman, can you tell Me what are the centers catching in this gentleman, or can you tell Me what are your problems? At least minimum that much you should know.

They said: “No, no, that we don't know, but we are born [again]." This is self-certification, I mean, if you give a certificate to yourself, I am the President, President of America, you don't become.

Like some people say: “I'm Omkāra." By saying “I'm Omkāra” do you become? You have to really become. Actually become. It has to happen within us, that's why becoming is the crackdown point. We should ask ourselves: what did we become? Are we master of ourselves? Now one may say that, “What is the authority of Mātājī?" I have heard a thing like that [laughs]. It's correct! I don't say you should not challenge the

authority. But whose authority will you accept? Best authority is yourself.

If I say My authority is Christ, if I say My authority is Rāma, is Śhrī Kṛiṣhṇa and all the ancient scriptures and all the scriptures and all the great poets who have sung the song of the truth are My authority, you won't be able to relate.

But the best thing is you yourself should be the authority to judge Me. You yourself should know and see for yourself.

It's like you bring ten people in the room who are blind, there are no lights and there you say that the colour of these flowers it is red. Then you will say: “What is the authority of yours that these flowers are red?" Now, because I can see! “But we cannot see, so how are we to believe?" So best thing is that I open your eyes and put on the lights and you see for yourself.

You can also relatively see. For example a person who first time has never seen a red colour, or a blue or a black, then how are you to tell him? You have to take something as an absolute, you can say: “Alright, if this is red then that is red, that is called as red." In the same way we can relatively also judge this.

The other day I told you an example, you take two people who are suffering from cancer, two people who are suffering from say lunacy and two people who are suffering from fake Gurus [laughter, laughs] and two people who are realised Souls. Or and take two people who are not realised. Let's take like that, a group.

Now, the person who is sitting before us, you can see yourself, not because of Myself, the one who is from

lunatic asylum or who has got problems, mental problems, will be shaking, like that.

Some will shake little, some will really rackle with it, absolutely rackle.

Then, if you want to see the person who has got cancer, he'll be emitting heat so much, so much, that the whole room will be filled with hot air.

Now, the third person, who is realised, will feel Cool Breeze. Tremendous Cool Breeze, peace and bliss.

And the one who is not realised may little bit feel the Cool Breeze, may feel hot, you see, the mixture of everything, so he'll feel all the mixtures.

Now you ask the lunatic “From where do you come?", they'll say: “We are certified mad coming from lunatic asylum." You ask the patient, he'll say that “I'm from such and such place." But people do not want to see this fact. Is very simple to verify.

Now moreover, the credibility of a person who is taking money from you, taking everything from you, is putting you on the street, who is making other people mad, has to be challenged. Instead of that they will challenge My credibility, but not of those people, the reason is you are no more there, you are hypnotized, you will not.

But here you are free and you should challenge. I appreciate it because of freedom, is an expression, you are free to challenge. But that doesn't mean freedom is a license to again drift into nonsense.

You keep your mind open, receive your realisation. I do not know in what words to say that you are the ones who have been seeking truth for ages now. In the mountains,

in the hills, in the dales, in the Himālayas and all over you have been seeking for thousands and thousands of years.

You are seekers, you are a special category of people and you must seek it, you must find it, instead of it you seek your hell.

What can a person like Me feel about it? Is such a tragic thing, that the one who is really seeking the reality is lost.

I wish you could understand My concern and My anguish, that: look at these people, they have been seeking, seeking God, they are such nice people, such good people, are being harmed, have been tortured, are now on their way to hell.

It's a very, very sad situation and that I am trying My level best to convince you that you seek the truth. You ask for the truth. And you get it, establish it and save others who are being ruined. Because they will be seeking in any case whatever you may try, till the end they will be seeking, till they are drowned completely. They are seekers.

Today we were coming and one of the Sahaja Yogini was sitting at the back in the airplane. And there was a fellow sitting next to her who was reading some book on meditation. And she, she asked him, “Are you a seeker?" He said: “Yes, I am." And he got his realisation in the airplane. She herself has come to Me I think, about few months back. And she gave him realisation and he got his realisation. You could see from his eyes, absolutely sparkling eyes he had. You could see he could feel the vibrations and the Cool Breeze.

And then you learn further steps how to organize it, how to manoeuvre it, how to manage it.

So you have to be connected with the mains. You have to become Divine. Not that you are not, you are; but you are not aware of it. It is not in your conscious awareness, it is not in your central nervous system.

Whatever is in our central nervous system is our achievement in our evolution.

And you have to attain a little more step and you become that. Like a triggering into the space has to take place. This has to happen and this will happen, that thousands of you are to be saved. In some countries it has worked wonders, especially in a country like Australia, imagine. You had banished them, sent them away as criminals or whatever they *[UNCLEAR* were] they had children, their grandchildren and their great-grandchildren are great Sahaja Yogis. It's spreading like fire, the media is so sensitive, so sensible. While here I find there is no *[UNCLEAR* esmovement] in a country where I accepted and expected that it could be a tremendous thing. Let's see, let's see, still I leave it to you people to find out ways and methods of cracking the brains here.

Of course England was very difficult too, for four years I was struggling with seven people, no doubt.

But English, once they are cracked, they are very wise.

And somehow or other these seven people proved it so well and they found the change because they were drug addicts, they had lots of troubles and they were about to collapse, some of them were absolutely in a coma when they came to Me, so the change, the tremendous change in them convinced other people.

And today we have very good thousand Sahaja Yogis at least, very good thousand Sahaja Yogis who are experts, who are masters in Kuṇḍalinī Yoga in England.

Now, as they have told you about all these centers and all these things, today I would like to give a little introduction about it, but later on I will tell you how the key developments in the human awareness started and how later on the whole thing was revealed.

And today is the time when one can talk about it so openly.

I think you have given them the names and everything of the Chakras and everything.

But even knowing all about it, is of no help. You must get your realisation, only knowing about them in a bookish way is of no use.

You must get your realisation, that is very important.

In India very few people really bother about these things, because they know Kuṇḍalinī awakening is the only way, like sprouting of a seed.

They know that Mother is the one who is going to do it, second point, because Adī Shañkarāchārya *[UNCLEAR* has seen] and this and that. Third point they know that once you get your realisation you become the Brahmin or the one who knows the Brahma.

So in a village I have no problem. Thousands of people, if they come to know that Mother is coming, there could be six thousand people in a village. All will gather from all over and they will get their realisation so quick, I mean, so fast, just like an American fast jet. Real fast they do it.

In such an American way, that you can't imagine that it's like a jet. And all of them getting and such a wave of beautiful Chaitanya Lahari, these vibrations, Cool Breeze blowing, just like the waves of the sea or an ocean, it's beautiful to see that many.

I mean, coming to America some Indians were criticising: “Why should You go to America? Why not do it here? In one day You give realisation to six thousand people. There one day You might get one and he'll also slip out." And they were criticising My coming to America. That not in a bad way, but in a good way, that “It's better that You spend Your time in India." But here are the real seekers. They get it in India because they are too simple; they are so innocent.

They have no problems.

Here are the real seekers who are like, we can say, the people in a war front, who do espionage, or something like that, a very serious type of work, get complicated, get involved, caught up by the enemies and tortured by the enemies, which are so dearer. Those are the heroes and they must be saved.

That's how I am here. And I know that once Americans take it up we can save the whole world. It's very simple to understand.

But the way so far you have been taking up to people is so amazingly foolish that people think that you would never take to Me, because I am too sane, I am too sensible and they still are very diffident about My work in New York especially.

But to see you all here today, I am overjoyed. I have great faith in you, you have no idea how much faith I have.

You are born in that special Chakra, which is the Chakra of Śhrī Kṛiṣhṇa. Is the Chakra of the Primordial Being, is the Chakra from where the collectivity is *[UNCLEAR* first]. But we have tried everything to ruin it.

First of all it is ruined by smoking. Smoke, Christ may tolerate a little bit at that point [Āgñyā], but not Śhrī Kṛiṣhṇa, He can't tolerate smoke. He just can't bear it. And we have been smoking; thank God I have heard that smoking is going down, that spoils this center.

Then, on the right side, when we talk big, egoistical, when we try to push down people, specially when we try to dominate, say within husband and wife, which we see all the time if there's a quarrel going on, your Chakra will be ruined completely on the right side.

Left side is another problem that comes from feeling guilty. And which is also very common.

So these three centers [left, center, right Viśhuddhi] that are the most important thing and the most powerful in you people here, [see] how this is attacked.

Moreover the mantras and all that which are not awakened by a realised Soul, by a holy person, can also ruin your left [touches left Viśhuddhi]. Is very common with the people who have done mantras and Chakra and all of those things without any authority.

Because the whole thing comes up here [touches throat], just and when you take the responsibility of such things on your back, say you take on your shoulders the

responsibility of wrong type of people, you can imagine, what would be the shape and condition of that wonderful center [Viśhuddhi] which was created in a human being when he raised his head from animal stage to look forward.

Is a special thing that happened to us when we raised our head like that, that within us these two centers, these two things like, ego and superego, started developing.

We had superego alright, but the ego started developing when we just raised our head from animal stage to this stage.

But we do not know that if you raise your head too much backwards like this also, it can be spoilt.

That means the ego goes too much, then your head goes down like that. Such people never put down their heads you see.

If you see somebody walking like this, find out: he must be something big somewhere, or aware that he is a very big man.

So the center that is the Viśhuddhi Chakra is this America. And you are the people who are the cells of that Chakra which can be awakened. You are the cells and you are to be awakened.

Once you are awakened you can cure this center and the whole universe will be benefited by that. That's why I request you to understand your position in the whole cosmos, of the universe and the important and the pivotal part? position that you have and the wider role that you have to play, so that you pay attention to

yourself, your development, your growth and you achieve your full maturity in Sahaja Yoga.

May God bless you all.

I would like to have some questions today and then after that we can have the realisation. Can you open the window? Warren [to Shri Mataji]: *[UNCLEAR]*.

Shri Mataji: Yes. Tomorrow, as he is saying that many of them have had no idea about the Chakras and all that, because they have come for the first time today, but tomorrow I am going to tell you all about Chakras and all that.

Everything I'll go gradually one by one. Now I'll be here for five lectures and I will see that in every lecture I'll try to do step by step, across the thing. And I will explain you.

Warren [tells people about leaflets]: If you don't have one of these, please take one on the way out.

Shri Mataji: And also put them somewhere for advertising. And moreover there is a book, you can read that, but do not try to remember everything by heart. It will be all your own, the whole knowledge will be your own, it won't be difficult.

So it's not to be studied, but it's to be felt. I will definitely tell you all about Chakras and I'll make you masters. I'm going to make you Gurus, everyone of them. Real Gurus.

There's one fellow in India, who's got his realisation and he's given realisation to, as far as I know, ten thousand, but some people, twenty thousand, they say they are twenty thousand people he has given realisation.

So it's possible.

Yes, please?

Seeker: Mother, I do not mean to be funny, but I felt a Cool Breeze for quite some time.

Shri Mataji: You are not funny! You are very good, you have got it!

Seeker: But I cannot tell that whether it was the wind! [Laughter.]

Shri Mataji: It happens with everyone, because we've opened it just now [the window], alright? There is no wind here, you can see that nothing is moving, you see? Otherwise these things will be moving, you see? Yes, it's alright, you got it very well, very well.

That is a thing I knew you are going to get it. Alright? So nothing to be funny, is the absolute truth.

There was a scientist we had, he was from Orissa. And he got his realisation. Then he looked at all the windows and I was just smiling.

Then he looked at his? he turned like this and then he had more from Me, he couldn't believe it.

Then he went home, he shut himself in a cellar, there he put, what you call, a candle. And then [he] put his hands to the candle and the candle started giving him Cool Breeze! He couldn't believe it, he thought there's something gone wrong with him. And now today he is a very great Sahaja Yogi. Alright? So the first step has started, that proves one thing beyond doubt, that you are a great seeker. Alright? My congratulations.

Seeker: [says that he has feelings for his family and friends, but he has been seeking for a love relationship

with a woman without any success, which is causing him a lot of pain and he does not know what to do].

Shri Mataji: See, I'll tell you what happens. You have got a center here is of the Nābhī, alright? Now out of this, is the left Nābhī here. If it is in a problem, left Nābhī is the center of Gṛuhalakṣhmī. Is the center of the Goddess in the household, or your wife, see. Of course these days you don't find Goddesses as wives, but still! [Laughter.] So, if that goes out, you see, then lots of problems also can come up, but one of them is that you get such a situation.

But all such situations can be overcome, all kinds of situations: people who have had perverted relationships also get sorted out, those who have had, what you call, the problems of divorce and sort of a relationship with a woman and they are frightened of women, or the women who are dominating or they don't know how to stop their domination, they don't want to dominate but they somehow dominate, all these things will be sorted out. No problem. Next year you will be married very nicely. Alright? We had sixteen marriages [laughter, laughs] recently in England.

One of them was Warren, who was married. And he is a divorcee and he had given up hopes of marriage. We had sixteen marriages the day of Kṛiṣhṇa's birthday.

So don't you worry.

But you have to follow certain understanding of maintaining yourself in a position, see and I'll tell you all about it, how to do it.

And you will have very good marriages, lasting marriages, not only that; but you'll have realised Souls as

your children. There are many who want to be born. And all the Sahaja Yogis who are married now have got realised Souls as children. Because they want to be born, they want parents who understand them, who can bear them, who can look after them and love them.

So you will have everything fine, don't you worry. And a very nice wife too. Alright? Yes?

Seeker: [says something about subconscious impurities].

Shri Mataji: I am happy that you have reached the right conclusion. Don't you worry, I know how to look after them. That's all I'll say. And I will teach you how to do it for others also. You will become Saint Michael in this respect. Alright? And we'll have to drive them out, all the subconscious impurities.

I think we have got our book here, of the Advent.

Warren: It's coming up Monday.

Shri Mataji: Alright. In that it is, see, Gregoire, the one who has written the book, has called them as UPI, I don't know what it means [laughs] but he calls them as UPI and there are so many methods by which we can drive them out. Eh? What is it? Warren: Units of Psychic Interference.

Shri Mataji: Ah OK! [Laughs.] That's *[UNCLEAR]* all the invention. Don't worry. You just don't worry. Not only yours, but others, you know. When you will go on the road, if they know that you are passing that way, they'll all disappear. You become so powerful.

Warren: [says something about the sins of the past].

Shri Mataji: Now will you forget them? Forget it, forget your past. Forget it, that is subconscious, just forget it.

Do you know that all the sins and blasphemy is to be forgiven and it's been already promised? Because you are saints! So don't count them at all, forget it.

You see, when you wash the clothes, say in a washing machine, will you count all the stains? It's like that. Kuṇḍalinī washes you up and cleanses you completely. It's your own Kuṇḍalinī, it is pure, holy, your own Mother. She'll wash it up, don't you worry. Alright?

Seeker: Yes.

Shri Mataji: It's too much to believe, is it? [Laughs, laughter.] It is so. Because you don't know what you are, you are fantastic.

[To a lady:] What worries you? What is worrying you? Lady: *[UNCLEAR]*.

Warren [repeats]: She thinks she has taken somebody into her house who is not good and she thinks she is becoming not good as a result of that.

Shri Mataji: See, there are solutions for that kind of thing. If he is really a sinister fellow, he'll run away. Alright. Or in case he is capable of improvement, he'll improve.

So you become more powerful than them. You see? Is what is more powerful is the point. If the light is more powerful, the darkness has to run away. Alright? So because you still do not know your powers and to manoeuvre it, that's why you are worrying. But once you know it's very simple. Once you are realised I will tell you how to use it and you'll be amazed.

Like yesterday I was coming and suddenly I had to go and there was no seat available in the plane and so My husband told Me, “I'm sorry, there's not seat available for

you” and suddenly he said: “Oh, it's a miraculous thing, they have said there's some seat." I said: “Alright, book Me there." And two others were coming with Me., See, this is absolutely a material life, absolutely a material level, isn't it?, And two others were coming, there was no seat at any cost. And two people who had booked for one month before, ahead, dropped out and these two were with Me in the airport.

So even *[UNCLEAR]* at a very, very material level they help you. And spiritual level I need not tell you. Even at the very baser material level they help you, because this Lakṣhmī Tattwa is here [points at Nābhī on Chakra Chart] which helps you for the well-being.

Kṛiṣhṇa has said: “Yogakshemam vahāmyaham” I'll look after your Yoga first, Yoga means the union, first you must get your union and then the well-being, kshema, is well-being. In America we have got the kshema first, the well-being, the Yoga is missing still. [Smiles, laughter.]

Seeker: I wanted to ask a question to Mother.

Shri Mataji: Yes, please.

Seeker: First I would like to say that You were an inspiration?

Shri Mataji: What is it? Warren: You are an inspiration to him, Mother.

Shri Mataji: Ah? Warren: You are an inspiration to him.

Shri Mataji: Oh, I see. May God bless you.

Seeker: I am sure all of us have hundreds of questions that would keep You here the whole night, but I would like to say that I would like to become a realised being and give the answers from within.

So my question is: after the five lectures and You leave us, where do we go from there?

Shri Mataji: I know, everybody feels sad [laughter]. Because you are like small children, you know.

But you grow so fast. That you are amazed, you see. You grow. You grow very fast. You'll all grow. I'm not going to leave you. I'm going to come back again and again and you are going all to come to India and we are all going to have a very nice time [laughter]. We all belong to each other: how can we leave you? Now. Is it alright, or any other question? Even if you have any personal questions or anything you can write to Me, alright? If you don't want to discuss it here. And tomorrow morning if they can come to the hotel...

Warren: [says they will have a workshop at the hotel at eleven o'clock].

Shri Mataji: Here? Warren: No, at the hotel.

Shri Mataji: The hotel, you can come, I can work it out for you if you have any personal problems or anything, we'll work it out, alright? I'm here for a complete 24 hours in the hotel.

Lady: [says that the day before it had been said that you can ask a question and you get the answer].

Shri Mataji: Yes.

Lady: And how do you read that, how do you know?

Shri Mataji: See, what happens, now say for example you are connected to a mains. Alright? Now the mains is an unconsciousness was so far, it has become a consciousness within you.

You are like a computer I would say, to make things easy. It's a mystery again.

So you put your hands and ask a question: `Mother, is there God?' Just see vibrations. Right? `Mother, is there God?' And three times if you ask, you get tremendous [vibrations], already must have started.

You see, so, that's how you will know. But if you ask about somebody who is not a real Guru, who is not a real person, then you might even get burning.

Sometimes you might even get blisters. You may lose your vibrations. The more you grow the more you become sensitive and you start understanding where you are.

Lady: Can you also ask practical questions about your life?

Shri Mataji: Yes, yes, you will. In the beginning everybody asks: should I buy this? Or that? [Laughter, laughs.] Then the questions start becoming subtler and subtler, because your priorities change, you know? Whatever level you are, you start asking questions. Then no questions, at a stage which we call... first you get thoughtless awareness, as your... first you get thoughtless awareness.

In Sanskrit it is called as Nirvichār Samādhi. Sama-dhi: Dhi means your consciousness and sama-dhi is the one which is enlightened.

So the thoughtless enlightened awareness first.

Then the second state is, between these *[UNCLEAR* is a little these two things] which you have to establish, is

called as Nirvikalpa Samādhi, meaning doubtless awareness.

It is a state; it is not: “I have no doubts about Mother, I have no doubts about Sahaja Yoga” is not that. And that state is achieved and at both the states when you are say thoughtlessly aware state, you can give awakening, you can give realisation, you can cure cancer, you can cure all kinds of diseases, so many things you can do with the first shot. But much do not indulge in that too much. You can give realisation at the most and then you should jump onto the second stage where you become Nirvikalpa.

Means where you are doubtlessly aware. Doubtlessly enlightened awareness. Then you become that.

At that stage you don't start catching from others, such sort of thing; you see, you may feel `this is the finger catching there,' but you don't get involved with it. It's a state, it's a state, in which you mature, which happens to you. Many people and will happen to all of you, there's no problem about it. But some people do it faster, some take time, but it happens to all of you. It's a happening again, maturity. Alright? Lady: [asks if a person who has never been interested and has never come, if this person may be influenced to do this thing].

Shri Mataji: Who is not interested? Lady: Yes.

Shri Mataji: Forget it. Let them get lost, that's what they are, they are not interested in their own Spirit, now what am I to do, should I break My head? You have to ask for it. You see, God has given you freedom, this is the problem. You have the freedom, if you want to go to hell you can go directly. Take two running jumps and go. But

if you want to have realisation, you can get it. Alright? But if you don't want it, don't force them, please don't, you cannot force it. You cannot force it.

They... I can cook food for you, alright? I can put it in your mouth. But the enjoyment of eating it, has to come within yourself; you don't want to enjoy anything, what are we to do? You can't force it.

In the beginning only the seekers are important. They need not be your brothers, sisters, mothers, fathers, they need not be anything. Seekers are important, pay attention to seekers. They are to be saved, alright? Once the seekers come up, then these second class citizens will start coming up, you see? Let us see to the first class citizens in the Kingdom of God, then we'll bother about the second and the third and the fourth.

But don't waste your energy on somebody who is not convinced. You cannot convince him by your brain, you cannot. You see, they are very obstinate people. I've told many a times, but still you see we are involved with the other people and we try to convince and...

Today only I received a letter saying: “Please, give realisation to [my] mother, she's very adamant, give realisation to my father, he doesn't want to listen to me, give realisation to my sister, she doesn't believe in it” all sorts of things, you see. I said: “Alright, alright" [smiles].

So don't be concerned, have no sympathies of this kind.

Sympathy: `sym' means to share and `pathy' is the pathos.

So don't try to share the pathos, alright? Have no such sympathies. Only seekers look after the seekers. And:

“sorry, you are not a seeker." I also tell them you go away [does Namaste].

You see there are people who will come and say: “Mother, I once have gone to the races and I lost." I say: “Now you get lost, you go away." You see, you can't give anything to such people, who are on that gross level.

Let them be. But first of all let us enlighten those who are capable of enlightenment *[UNCLEAR]*.

They are more important. And not those who are just with very great difficulty are pushed into it and go back as if pushed by a piston, you see, better not have them. Alright? So don't you worry on such people.

Of course you feel concerned, no doubt, but forget it, that's not... the seekers are too many and we have to look after them.

Yes, My child? Lady: [asks if people who are really seeking can attain it].

Shri Mataji: No, if they want to have it you can do it, you see? Even people who are declared as greatest *[UNCLEAR]* you see, got realisation.

Imagine, the other day, imagine, archbishop of black magic got realisation. Can you believe it? Archbishop of black magic. He got realisation. Of course I told people, “Now don't try all these tricks with such people because see, they will try to tempt even you” so we are treating him separately. But the person who is supposed to be the archbishop of black magic. I mean, witchcraft. He got realisation.

So anybody can get it.

But if they do not ask it, you cannot force them, you cannot argue it out, you cannot tell them: “You must get your realisation” nothing [of the kind]. If they think they are very wise let them be alone, don't waste your energy.

Instead you can give to ten people who are wanting it. Alright? So just find out who is a seeker, also from vibrations you can find out. Those who are seekers will get their awakening very fast, you see.

Warren: She says this man is a smoker?

Shri Mataji: Who is a smoker? Warren: This man she is speaking of.

Shri Mataji: But he would like to have a realisation? Oh, smoking is nothing, even if he is a chimney [laughter] he can get that. If he is a seeker: he has to be seeker, the first primary consideration is that he should be a seeker. It's nothing, I mean, smoking, everybody smokes, we find [nothing] but this smoke in this world, what to do. But doesn't matter, I mean, it's not such a sin. Nothing is a sin in the presence of the Ocean of love. Is it? What is a sin? Nothing.

So it's not so important. Smoking at least.

Gentleman: Fixation, is that a sin? Warren: He is saying, is fixation a sin?

Shri Mataji: It's not a sin, according to Me nothing is sin now. Forget it. I mean, fixation, I would say, will only drop out through Kuṇḍalinī awakening and awareness and alertness. All fixations can be dropped out, misidentifications can be dropped out, because you become a different person.

Like, say, a caterpillar becomes a butterfly, alright? Now, there must be the part of that cocoon sticking on to the butterfly, must be.

So you don't like it, you want to throw it away, just falls off, because it's all broken out.

Like an egg-shell becoming, egg becoming a, say a bird. And the shell is still sticking on somewhere, so the bird doesn't like it, he throws around. It's like that. It's transformation and transmutation. Both things take place. First the transformation which is very easier, you got it just now; but the transmutation you have to work it out a little bit and they drop out.

Little bit power helps you. And you want to do it, you don't want to have them. Because supposing I have a fixation with, say, a spirit. We'll catch on this [left Āgñyā finger], we'll catch on this [left Swādhiṣhṭhāna finger], we'll get a headache [touches back Āgñyā]. Normally you won't get a headache till you become mad, you see? But after realisation you start getting.

Like a lady who had liver trouble. She came to Me, she said: “Mother, my head has gone absolutely heavy now, what am I to do?" I said: “You have a liver, you get it cured. If you don't get your liver cured, you'll have this trouble." So she tried her best to get it and you can get it cured just like that [snaps Her fingers] with Sahaja Yoga.

It's very simple. And she got alright.

So fixations also drop out. It's all ignorance: we will not call it sin but it's ignorance.

Lady: [says something to the effect that she was warned by someone that Kuṇḍalinī caused people problems and one can end up in hospital].

Shri Mataji: Very true, very true, you see. Now what she says is true and I know that. Because it's not Kuṇḍalinī that takes place.

See, Kuṇḍalinī is your holy Mother. And not only holy Mother, but she's the only Mother you have and you are the only child She has. And she's not going to give you this trouble, but these people who do not know the job at all, who are not authorized, they are extremely unholy people, they are people who should be in hell and are trying to do these things and they make you suffer.

For example, when you try to excite the Kuṇḍalinī by any method like that, actually you either move to the left or to the right. They push you to the left or to the right. And if you move to the left you can become mad and if you push to the right you become stupid.

So accept one or the other [laughs, laughter]. You can't take them up there, you see? [Points to Sahasrāra on the Chakra Chart.] It cannot be reached.

Even they say Brahmā, Viṣhṇu, Maheśha cannot reach Gaṇeśha, who informs the Kuṇḍalinī to rise.

So you can imagine. These horrible people, just to make money, are telling you stories and they put you in the lunatic asylum. Not only, I have seen people coming, who went for flying.

They paid three thousand pounds to fly. I mean, they must have some brains to understand: why are you flying? Are you going to become birds now? Make your

Guru y! I said, why not put them, put him from this Leaning Tower of Pisa and see where does he fly, upward or downward? [Laughter.] You see, when he'll go down, then you will see that this is the thing he's doing and then you are paying three thousand pounds. On top of that what you get is an epilepsy. They are all suffering from epilepsy, you know? It's true, it happens, I know. But this is your Mother. She just gives you your realisation, that's all. I have never seen one person getting mad, on the contrary mad get well with it.

How can it be? You are going to become a Spirit, on your way to that how can you become mad? I mean, supposing you are going to Heaven and on the way you meet there at station some lunatic asylums? How can you become mad? We should use our brains to see these are horrid people, I agree with you.

They are using all kinds of dirty methods, I know.

Specially sex: how can you use sex for your Kuṇḍalinī? Because that's your Mother. How can you do it? All absurd ideas, I don't understand. If sex is so important all animals should be realised Souls by now [laughter].

Not that you have to abhor sex, you have to lead a sane married life and lead a very decent life and all that, that's the key to it; but not this kind of a thing that you can raise Kuṇḍalinī through sex, it's all filthy, all bathroom culture I think, the way these people talk about.

Absurd! So filthy you can't imagine. It's filth. I mean, there should be something... our sex's private, isn't it? We call it as private. But how do we handle them, with these horrible Gurus and one of them has come down

and settled here in your country. His Viśhuddhi's gone off now. I'm happy about it.

Warren [repeats a question by a seeker]: He feels a very nice presence. He's asking You if there is any initiation that You do.

Shri Mataji: I've already done it, I think [laughter]. I really don't do anything to be very frank. If you ask the sun: `Do you take the colour of the leaves?' He'll say: `No.' Because that is his nature. This is just the case. It just flows. I really don't do anything. Am I doing anything? I'm just talking, that's all. But it works, it works, it works by itself. Because you are a deserving case.

That's why it is acting. I don't have to do anything. Alright? Now. You said it was the last question now.

Warren: He asked twenty the other time, so?

Seeker: Yesterday I told the nice Australian doctor that I was a traditional minister in a traditional...

Shri Mataji: Tradition? Warren: He is a traditional minister. He's a Baptist minister.

Shri Mataji: Ah! Then you should really become a Baptist, I'll make you a real Baptist.

Gentleman: [asks how he can relate Self-realisation to the scriptures].

Shri Mataji: I mean, what am I telling you, everything that is scriptured but in the real sense.

Gentleman: [says something that for him it will be more difficult than for others].

Shri Mataji: You see, they will see your powers. Alright? It's better to tell them and save them than to allow them to be drowned. Under the name of Christ and God, one

cannot do like that. We cannot do like that anymore, it's all done, I'm so happy you could come here and you could achieve it, you'll save so many of them. You face the truth, it is so.

But I will tell you some questions when you'll ask, then you be sure you are doing that. Alright now, any more questions? Or are you all enjoying the Cool Breeze? Lady: *[UNCLEAR]*.

Shri Mataji [to Warren]: Why did you open? Warren [to the lady]: What do you say, sorry, I didn't talk about it.

Lady: Yes, you did, when you were talking about the Christian gnostics.

Warren: Oh, I mentioned... Mother, I said that the wind of the Holy Spirit is often referred to by the gnostics as the Holy Breath. That's all I mentioned.

Shri Mataji: Ruh, yes, Ruh, means Ruh.

Warren: Ruh. And I gave its different names in different scriptures, that's all.

Shri Mataji: But what happened to the disciples of Christ, you see, is a problem I don't want to raise controversy, alright? What happened to them is a little controversial subject which I will tell you later on.

Alright? Just now you get your realisation, mature. Because, you see, today you are learning Christianity.

Alright? So you have problems of Christianity. Those who are studying, say, Hindu religion, they have problems from Hindu religion. Because it is misinterpreted also many a times, isn't it? The one who has misinterpreted does not know that he's misinterpreted.

And only through your vibratory awareness you should find out the absolute truth.

Like when I told people that Christ's Mother was the Holy Spirit, they would not accept it. In India they said: “What did She do? She just used to cry and weep, but the Holy Spirit is supposed to give Realisation to people, She didn't give realisation to anyone." But She was.

So how do you find out? You put your hands towards Me and ask the question: `Mother, was She the Holy Spirit?' Then why didn't Christ say that She was the Holy Spirit? The question comes in. It's with Him, absolutely one can understand that She was the Mother of Christ. And Christ has got eleven destructive powers, with which He's going to come back. Eleven destructive powers He's got. About which Bible says nothing, because you see, Christ could not talk to His disciples who were just fishermen. And they never believed Him. Till they saw His resurrection they never believed Him.

So His eleven powers that He had, He could have destroyed the whole world at that time of His crucifixion, but crucifixion had to be done with a special purpose, which I'll tell you later on, why He was crucified.

And He didn't want to say that, because if anybody would have tortured Her, He would have used all His eleven powers and the whole game would have been over. Alright? So it is a very subtle subject, which you should understand but first you must become subtler. Then you will understand each and everything very nicely on the Kuṇḍalinī. For example I say the Christ is placed here, on this point. That He is to be awakened here. When He is

awakened, then only the ego and superego both are sucked in.

That's how your sins and your sufferings He takes over.

Now, if I say so, why should you believe in it? Isn't it? But what can happen that when we raise the Kuṇḍalinī, yourself when you will be a realised Soul you'll see, the Kuṇḍalinī may stop here. Then you have to take Christ's name. You have to awaken Him. If you are a realised Soul only, otherwise you cannot.

Then you'll find the Kuṇḍalinī will rise. Or you have to say Lord's Prayer, then only the Kuṇḍalinī will rise. But only a realised Soul can do it.

Anybody says Lord's Prayer is a waste. Is a waste. Is not connected. Alright? So it's a very subtle subject, you be honest about itself, you become that and then you'll start seeing everything clearly. As I said that this room is dark, you can't see anything, so best thing is to open your eyes properly, get the lights on and see for yourself. Alright? Because if I say something, it may create the situation of a doubting Thomas, which I don't want to have. First mature yourself, alright? You must mature all of you. Is a good question you asked, but that's little further.

One need not hang on to anything.

Just see for yourself what it is, you must see for yourself. Keep yourself open.

Is true, what he said is true, it's called as Ruh. Is a, is the cool wind of the Holy Spirit and I don't know if his book is published or not, of Ādi Shañkarāchārya, he's written a big book about it, Chaitanya Lahari and all that, he's written it. But I, most of their books are not translated,

what to do? I mean, it's such a big book on this Cool Breeze. Of course this knowledge of how to use it and how, what fingers are there, is not yet there, because that was not the time to be given perhaps.

But all the teachings I'll be giving you and you can verify. You can verify everything.

So you must verify. But don't waste too much time in these things, first of all you mature. And gradually you will start seeing yourself.

First thing should be that you mature. That is first thing and important. [Points to a Sahaja Yogini.] See, she got realisation two days back, I mean, how many days? Four, five days back. And she can feel everybody's Chakras, she can raise the Kuṇḍalinī, she can do it.

So just do that, first start doing it, alright? First become that.

Then you will start understanding this is not important. Is not important. What is important is to understand Christ where He is, how we can awaken Him, all these things are more important.

Warren: We should have it?

Shri Mataji: Alright. Āgñyā is there.

Now, those who think, please, this center of Christ itself is catching. Put your hands towards Me and say that: `Mother, I forgive everyone.' [People repeat.] Again [people repeat]. Again [people repeat]. Still there. Should we say Lord's Prayer. [People recite Lord's Prayer three times.]

Shri Mataji: Now see is it coming? Put your hands straight. Here, this side. You are alright? Are you feeling?

It's there? Keep yourself steady. No body movement is needed. Just keep your[self] steady, the Kuṇḍalinī is inside, She rises by herself, don't do any body movements because that will spoil it. Just be steady, just keep your eyes shut, [because] if you don't shut your eyes also the Kuṇḍalinī won't rise above Āgñyā.

You have to keep your eyes shut, that's important. Because you have to get it after all, what is it? You have to get it, you are here to get it, that's all. Please close your eyes. You are here to get it, that's the main point, to receive it. Now put your right hand on your heart. Right hand on your heart. And say: `Mother, I am not guilty.' Thrice, three times say: `Mother, I'm not guilty.' [People repeat.] Now ask a question: `Mother, am I my own Guru?' [People repeat twice]. Again [people repeat]. Now ask a question: `Mother, am I the Spirit?' [People repeat twice.] Again [people repeat.] Now say: `Mother, please give me realisation.' [People repeat twice.] Again [people repeat].

Ah. [Puts Her hand above Sahasrāra.] It's there. Now put your right hand on top of your head and you see a Cool Breeze coming out of your fontanelle bone area.

On the head, on top of your, on top. Just on top, see. There will be a Cool Breeze. Just move your hand and see that if there's... little higher you keep your hand and see if there is a Cool Breeze coming in. Maybe some people might get little hot [makes gesture as if taking heat coming from Sahasrāra and taking it out]; some people will feel it in the hand, some in the head, coming out.

Specially those who smoke do not feel it in the hand in the beginning, doesn't matter. Put down your hands

please again. Those who did not feel any Cool Breeze raise your hand.

You have to be honest about it, you have to get it, alright? Out of these who have not felt: have you been to a Guru? Those who have not been to any Guru and have not felt it. Those who have not been to any Guru and have not felt it. Not at all to any Guru? You are not reading any books? Alright.

Lady: *[UNCLEAR]*.

Shri Mataji: That spiritually stands even worse. Alright, doesn't matter. Alright, it's alright.

Now put your hands like this. Now those who haven't felt it please keep your hands again. And Sahaja Yogis you can go and look after them. Tracy, you need not. You give realisation, it's alright. Now, you haven't felt Cool Breeze? Alright. Good. Yes.

Those who haven't felt any Cool Breeze raise your hands. You haven't.

Something. Alright, now put your hands like this, don't be upset. Everything is going to be alright, eh? Got it, you've got it. Got it. Now see this gentleman, the other one, just see. Are you? Feeling it? Alright.

So you are a branded seeker and you are sorted now. See that gentleman, you should ask the one? yes. Did you feel, My child? Did you? Good, good.

Dan, you also go and help now, see, you just start practicing, all of you, from New York. She's got it.

Alright, you've got it now, don't doubt it. Don't think about it, she's got it, you got it very well, face has changed.

What's the matter, Steve? Left Nābhī? Drugs. Alright, put your hand down here, on the left side, left side. Alright. [Pause. Shri Mataji enters into meditation.] Ah, alright? Warren: He has been to a Guru in the past.

Shri Mataji: Really? Warren: In the past.

Shri Mataji: Of course in the future he's not going to go. He'll run away [laughs.] These people leave him, those see the book they don't even touch it. You see? Oh God! See this lady here, she's left-sided I think. Just see. Let this gentleman work it out, come along. Now you give realisation. Alright, alright, come along, no, it's for you, no, no, come here, come here.

Now Gavin, let him see the wind coming out of others. Let him see from the head, let him see. This gentleman. Now come along, you help him. This is Mr. Gavin Brown, from London. Alright? Now we have imported them, next time you have to come to London.

Now show him, how the Cool Breeze is coming, raising the Kuṇḍalinī, ask him to raise it. Raise it also.

Now we are baptizing, really you are a real baptist.

Now ask him to raise it, how to raise it also. You people can learn it also, both of you, come along, you are very strong, come along.

Both of you come along, get up and get your... raise it.

Christine, just teach these two boys, they are very good and strong.

Now forget about your sins, so-called. She's there, go, she'll tell them... ah, alright? [To a seeker who is feeling the Cool Breeze on the head of another seeker:] One hand towards Me! Now there is no window there, just

have a look! Show there's no window in the head! It's there! Take them, let them test everyone. How are you now, are you better now? Today? Are you better? This is the Cool Breeze. You help him. Forget about the past and just help him. You are better now but the Ekādaśha is there. You are very hot still. Ekādaśha Rudra? How are you? Fine. You also got it? You haven't got it? Now, come along. Who is there? Hema? If you can come here. Gavin? You just come and look at this. You feel? True! *[UNCLEAR]*. Now. Come along, put your hand. Put one hand? Alright? This is the Cool Breeze. Yes, yes, you can feel it, all of you, all of you can. You have to forgive! You have to forgive, you have not forgiven really. Have you? No you haven't. Say now `Mother I forgive.' Again. `I must forgive, I have to forgive.' Again. Ah, alright? Now better? Alright? See now, you've taken two, you have not forgiven also! Have you forgiven? No!

***Contents: 1981-09-27*,, Public Program, Day 4, East West Center, 141 5th Avenue, Manhattan, New York, USA**

[Beginning of the original tape is MISSING.] Warren:... as I said. Again, ladies and gentlemen let me introduce to you our Mother, Mātājī Nirmalā Devī.

Shri Mataji: Yesterday as I told you, that we are going to have a series one after another. And yesterday I've explained to you the introductory part of Sahaja Yoga. And I said `saha' means with, `ja' means born. Is born with you. It is inborn, is spontaneous, is living. Whatever is born with you is living.

For, your fingers, hands, everything is living. And this system is born with you.

Yoga means the union with your Spirit. Simple, it's very simple meaning. Yo-ga means to join. To join you with your Spirit, with the Divine. This is born with you. This right to be one with the Divine is born with you. It's your birthright. That is Sahaja Yoga.

Now, to say that it is My method or it is today's method, could not be correct. Because this is the method of anything that is spontaneous.

Like, you see a seed sprouting, a flower becoming a fruit, an egg becoming a bird, or you see a caterpillar becoming a butterfly. All this is Sahaja, is inborn with you. And this is existing within us, of which people were aware thousands and thousands of years back. Not only in India, you'll be surprised.

They were aware in England, they were definitely aware in Egypt, they were aware in Greece. Recently I went to Greece, to Athens and I was surprised. Athens *[UNCLEAR* was/word] comes from the word Athena. Athena is their Goddess. Actually, they don't know much about Her but Atha in Sanskrit means Primordial. She is the Primordial Kuṇḍalinī. Athena is the Primordial Kuṇḍalinī, the Mother of the *[UNCLEAR* pri] expressed as the Primordial Kuṇḍalinī or the Primordial Mother. And She has in Her hand a snake which goes around into circles creating Chakras. It's so clearly shown, but they are not aware of it. And they even have, you'll be amazed, the daughter of that Athena which is placed among all of us and they call this bone as sacrum, means the sacred bone. The word sacrum has come from the Greek language, is the

sacrum. Means the sacred bone that they were aware that in this bone lies something that is very sacred.

And I asked them “How did you get this idea, was that Alexander the Great who brought these ideas to you?" They said “No, this is, this is thousands of years back we had a rapport with people who were Indians, Indo-Aryan groups and that's how we know about it." Is most amazing. And so many other things I discovered which was so surprising and so enlightening, that these people were very much aware of it.

Now, in England there is a place called Stonehenge. I went to see that place, Stonehenge: has tremendous vibrations. Tremendous vibrations, the whole working of it is nothing but the three and a half coils it is placed and it has come out of the Mother Earth.

But people did not understand, they started covering it up and all they made into some sort of a pattern. But actually the main thing must have just come out of the Mother Earth; and it has tremendous vibrations and people don't understand what it was.

That means people did practice this Kuṇḍalinī business there.

I went to Colombia, I was surprised in Colombia: they told Me that the emblem of the Navy is a...

what you call that? Condor, condor. Condor is called as a Garuḍa in Indian language, I don't know if you know. It's a very big eagle-like thing, condor. And they said condor is the emblem; I said: “Why condor? I mean, what has condor to do with the navy, I can't understand." So they said: “It is because our old people tell us that from India, that is Bharat, from India a God called Viṣhṇu came on a

condor." Thousands of years back these people said about Viṣhṇu who came on a condor.

I mean, I was amazed at their description and how did they know, I said: “How do you know?" They said “It is said and that's why we put it as condor." We said it's all right, we'll have condor, because condor is very much respected. There is no condor available there, nobody sees them there, nobody knows much about it, but why they talk about condor is because their Indians say that Viṣhṇu came on a condor to their country; now, where is Colombia, where is India.

If you see the patterns of their ornaments is absolutely what we do in India, is to use the wire on top of the gold.

I don't know if you have seen their gold, gold ornaments, they had taken an exhibition round. But all of that, all Indian patterns, they said “the Indians came down to teach us." Oh, I don't know how Indians went in those days to teach them. It's most surprising how they had a rapport in those days. And they lost the links.

Like in, say, from Iceland I met a lady. And I just asked her, “What do you say for sugar in your language?" And she said that it's called as sharkara. Now, sharkara is the pure Sanskrit word for sugar. Pure Sanskrit word. Now then we discovered that the Sanskrit must have started somewhere near Norway, because it is said that it started at the place where that Rohini Nakshatra, is one of the constellations, is at right angle.

Now that's the place where it is at right angle, is Norway's the place where it is at right angle.

So maybe that the pre-Latin language got purified into Sanskrit, there was a big rapport in this time and one

became the Latin and another became the Sanskrit. And there are so many common words and common concepts that it's remarkable how we have lost contacts and how we are separated now, even as nations.

I went to Australia and I was surprised the language that they use has mostly Sanskrit words. Like the river on which we were, on the bank of which we were living, was called as Parramatta, means the Primordial Mother. I was surprised how this name was given to that river, Parramatta. Ask any Indian, he will know about it. And it's something that we had an all-pervading knowledge of this, even in England and must be in America also, I should find out some places where I'll be able to locate these things.

Especially the old Indians who lived in America, I saw them in Chile and Argentina and in Colombia.

And they knew so many Sanskrit words in their ritualism and all that, I was amazed how this Sanskrit was with them, from where did it spread and how did they have this knowledge of Kuṇḍalinī. But this knowledge was a secret knowledge for many years. Thousands of years.

There, there was a poet called as Mārkandeya, who lived I think they say about ten thousand years back. He has described about the Kuṇḍalinī. But he has just described that She resides here and She is awakened and She passes those Chakras and all that; but not in details and not very clearly: in a very mystic language.

Now what happened in the beginning when people started their civilization, say in India, they first were faced with the nature.

Though in India nature is very kind, you can live under a tree or you can live under any shade that you can get, even in a cave; and you can be quite happy and you can eat some fruits and the climate is so good, it's not so cold and so hot and all that; so one can live very happily.

And they had solved their problems like this, some people; and they were living in the forest and they started thinking about their own existence, why are we here. And when they started thinking about it, they meditated. And in meditation they discovered lots of things.

And the thing they discovered that we have within ourselves a residual power called as Kuṇḍalinī.

And this residual power is the power which is not manifested, which is sleeping, which has created the whole of the universe that we are and yet not manifested, because it has to manifest giving you your Self-realisation. This is the power of desire within us, the desire to become one with the Spirit. And that's how they believed that there is this power that existed in all human beings and that it should be awakened.

Today I'm trying to give you the little history of this, because one by one we'll be going to the whole thing.

Now there is another group of people, who just felt that “first of all we must try to master the elements." And from these seers, they got information “to do that, you must use the fire element, worship the fire element." And they started worshipping the fire element and started doing the homa and havanas and the Vedas were written, for exciting the fire element and other elements, all the five elements.

So all the Vedas were written how to master these elements by pleasing the Deities that rule us. Even in Greece they believed that everything has a deity, like they called the Varun, we call it as the Neptune, the one who is the Lord of the sea. He is called as Poseidon, they call it Poseidon to that special Deity like that. And they believed in it that that is so.

The trouble is that that time they did not start rationalizing or sort of deducting it on this: they believed in their seers and whatever their seers told them they believed it and they started working on that; and they wanted to excite these elements.

The result of that is today's modern science. The modern science that we have got is because we have been able to master these five elements.

Now these five elements also that we have mastered, in our own freedom we might have created lots of problems for ourselves, for example we have created an atom bomb.

One can say that by mastering this, what we have done is to create an atom bomb and a neutron bomb and this bomb and that bomb. But also for your good: because once you have created it, it's sitting like a devil there.

Now you are all frightened of it and `no more wars.' Because if any more wars start, you are all going to be finished like that.

So even this devil that you have created is frightening you from there and grinning at you: “Alright, you have created me, now you'd better behave yourself." All such enterprises move in one linear direction and they recoil back.

Anything you try. Now you try to create plastic, now plastic is sitting on your head.

You don't know what to do with your plastics. You do anything like that, it comes back on you and it challenges you.

For example now we can say that when we have got everything around, I mean, in New York, you see, you have got cars, you've got... you can move about, you have got food, you have got affluence, as it is you are affluent people.

But people are running away from affluence, they have taken to countercultures, they're fed up with this, all these plastics, nylons, finished with it and now they are seeking something else, they are taking drugs and running away, they don't want to carry the junks of their parents.

They're different type of people that are born. The same thing for which they were striving so much has now bothered them so much that they are trying to run away from it.

So the reflection is built in on all these endeavours that we do with the elements, because elements cannot give you joy. No matter can give us joy.

We think it can. For example if you want to build a house, “Alright, I must build a house, I must have mortgage, I must have this, that” and you build the house. Still you are sitting miserable as if there is mourning on. What's the matter? “Now I must have a car!" Alright, you have a car. You have a car, you have a house and everything and then you want to wear torn clothes. Why? “Because now I belong to counterculture." Why did you strive so

much to have a house and a car and all that pomp and show and style and now you are going for a counterculture? Because you are not satisfied with it.

And basically economics says this very clearly, that one want is satiable and in general, in general, it is not satiable.

The wants are not satiable in general: you want to have one thing, then you want to have another thing, want to have another thing. And then you get so fed up with these monkey tricks that you want to give up.

You don't want to be monkeys anymore, had enough of it.

Like in England when I went, most of the people who came to Me, I asked them: “What are you doing?" “Mother, I'm successfully unemployed" [laughs, laughter].

There's a big cry against unemployment, Mrs. Thatcher is so much worried, that you see people are unemployed, but they are successfully unemployed! [Laughter.] They want to be unemployed! That perhaps she does not know, that they don't want to work, had enough of it, this madness, we don't want anything.

So they started running across, finding out and the time has come now for many seekers to be born, now seekers who are beyond the seeking of material life, they are fed up, they want to seek something.

At this juncture, the market started sending the news to people that “Ah, this is the place where you can make money." So the thing got flooded, specially your America,

with all the great thugs of the world to come down here and settle down nicely exploiting you. That's what it is.

So the history of these people works out this way that now they are here and we do not know what to do with ourselves and with them. But one should know that the nature has made us a human being. He has created us from amoeba to this stage for some purpose.

And if God has created this creation with such care and asked with *[UNCLEAR]* some creation, there must be some purpose.

He's not going to allow His creation to be destroyed. These days in France if you find anybody sitting on the street they are discussing that there is going to be a catastrophe; in '82, they say. And then if everything is going to be destroyed, so why worry? Better drink before that as much as you can.

So they're sitting on the streets with the bottles in their hands till they get absolutely drunk; they said “After all we are going to be destroyed in any case, so waiting for that." And they are discus... they are just worried about that.

So, they told Me that in New York they are discussing only two things. I said, “Which two things are they discussing?" One is the dollar [pronounced with o], in the American way dollar [pronounced with a] you can say and the another is the miseries and the sufferings. I said, “Really?" That's the only thing they are talking about is, one is the dollar and the subsequence *[UNCLEAR* of the evil/suffering] one has to go through [laughs].

It's most surprising how we reach a point of the proper conclusion of everything but still we do not hit the right

point. We reach a right conclusion, understanding that matter is not the thing that is going to give us joy, we have to go beyond, there's something beyond we have to achieve.

Whether you are a communist, or whether you are a capitalist, or anything, everybody knows that this is not satisfying. I've been to Russia Myself and the Russians I met they said: “But there must be something beyond this, isn't it, is not everything." Everyone of them said so, everyone of them.

So, same here; and that, when it comes to that point, then only a mass evolution has to take place. And many people have to get realisation, no doubt about it.

So on the right hand side they tried to discover all the elements and all that and they put that.

First the desire came into people that “we should do something about it." And when they found that this one [right side] is, feels little funny to work it out all the time running after matter, so they took to another style of emotional, that is devotion.

Is to surrender yourself. Surrender anything to anything, like anybody comes in and says: “Now this is what I am” alright: surrender.

Surrender your brain, surrender your understanding, surrender your logic, surrender your wisdom, everything to that and just you'll be alright.

And that's how then we found that all these incarnations who came on this Earth, a great Incarnation like Christ, great incarnation like Mohammed, great incarnation like so many other people who came in India like Rāma,

Kṛiṣhṇa and all these, they made a nice pickle out of them. They started big, huge organizations, then big huge places and... Though they were every time challenged, like I would say that papal authority was challenged by Martin Luther, who was a realised Soul, all the people who followed Martin Luther went into another extreme of licentiousness and permissiveness.

So from this end to that end and from that end to this end.

When they came on this side they became very, very, sort of ascetic and they said “Oh, we all should become nuns and we should lead a life of absolute celibacy." I don't know where Christ has said that, I don't think He could have said it that you become nuns, it is nonsensical. It is unnatural to be nuns and all that. And I mean, they look so horrid and so hot-tempered, I mean, they have no sweetness about them I mean, I don't know if you have been to convents, look at the children: they just shake when they see a nun, supposed to be a sister! [Laughter.] And they just shake and they just don't want to look at them! And these are the people in charge of God? And “going to marry Christ” of all the things that's the worst thing that you can do, is to say that you are going to marry Christ. It's something I don't know from where it came into their heads that they are marrying Christ. What right have they got to marry Christ? How are they connected with Him; I just don't understand. But all sorts of nonsense, this is the greatest nonsense that they established on this Earth. And they started huge big nunneries and huge big what you call these churches and all that.

The worst thing they did, was, to in the church to put all the dead bodies. I don't know from where did they get this idea also, I just don't understand.

In the Bible, where is it written that you build all your churches on the dead people, walk on top of them, bring all your children to those cemetreies? But all sorts of nonsense they did, in Christianity, worse and worst in Hinduism. I need not tell you about Hindus, the amount of nonsense they have done.

The person like Ādi Shañkarāchārya who came in the sixth century, in the sixth century, he's talked of nothing else but what I'm telling you.

If you read his book, any book, I don't know if they are translated; if they are translated, nothing else but what I'm telling you, that you have to become the Spirit; that you have to get realisation. Once you get realisation you get over all your jati. Jati means your aptitudes.

All this caste system were based on the aptitudes of a person, not on the prenatal system that you are born to a Brahmin you are a Brahmin; you could be a shudra born to a Brahmin.

Is an aptitude, a one who is a seeker is a Brahmin. The one who know... wants to know about the Brahma, wants to know about God is a Brahmin. Is an aptitude. It's really an aptitude, because if it was not so...

Gītā was written by Vyāsa.

Vyāsa he was a great sage and he wrote Gītā. And do you know his... I must tell you about his birth.

He was born to a lady, illegitimate child, who was just a fisherwoman. And who married another man later on.

This was Vyāsa who wrote Gītā and how can you say, in Gītā it is written, can you imagine, that your caste, your aptitude, is determined by your birth? Can you believe it? The one who is a illegitimate child, will he write like this? Luckily he was illegitimate, so today we can say that it is nonsense you have put in there. And this is, all such things have been done to all the scriptures. All the scriptures they have tried to spoil, for their own purpose.

Now, like Mohammed: Mohammed, you can't imagine how He lived. His life was misery. And people tortured Him, these mad people there. I don't know why did He take His birth there. It would have been better if He had taken birth in India, people would have respected Him. He did later on. But the way they tortured Him these nomadic people, they had no idea of God, nothing. He wanted them to know about God. He went there, they poisoned Him, they tortured Him, they've never listened to Him. And ultimately when He died, then they said that He said that “I'm the last Prophet." He might have said it also, might have said, doesn't matter; but He saw the way they were behaving and He again He incarnated. He has to, any sensible man would be a...

You see, a Mother may say, “This is the last time I'm coming to you." Last time [in 1972] I did say to Americans, “This is the last time I'm coming to you." But I had to come back, what to do? They had no sense at that time, I said, “Alright, this is the last time, I'm not coming to you." But after nine years I just couldn't help it, I said: “Alright, I must go back." Now you would say, “You are the other Mother, this cannot be the same, She had said

that She will not come back." Really, I did say. But that doesn't mean *[UNCLEAR* that I will not/I don't] come back.

In compassion and love I have to come back. Because all My children are here, lost, what am I to do? I have to come back. And that's exactly what happened about Mohammed.

And now Mr. Khomeini thinks that he is the topmost man in the kingdom of God, I mean, he's just next to God.

God knows why he doesn't say he's also Bhagawan. He could say that he is Bhagawan.

I mean, the way he is behaving you can see now clearly how fanaticism can be dangerous.

And this is what has happened in the human awareness also that people accepted whatever was told to them.

All these great incarnations are fruits or the flowers of the same living tree. But you take out the flowers from the tree and say `this is mine, this is mine,' fight *[UNCLEAR* a warry], they become ugly and die and then you say that: “Oh, this is the religion I follow, I believe." Now, what is that `I' in you that believes? We should challenge ourselves.

Now, which one is this I, Mister I, within me that believes? Everybody says, even politicians, “I believe." Now, who is this I? This I is Mister E-g-o is not your Spirit. You are not your Spirit. When you say “I believe" it is your Spirit, then it is an absolute, is the truth.

All those who are realised Souls, believe in one thing. Because they become, all of them, collectively conscious and they feel one truth.

For example if you have ten children and they are realised Souls, you ask them to put hands towards one person and say: “Now, where is wrong with this person?" They will all show the same finger [raises Her finger of left Viśhuddhi].

Same finger they will show, “It is here." Even the child, may be a six-month old, he'll put his finger in the mouth.

So Mr. Freud said this is sex, now what to do with this half-baked fellow who doesn't know anything, this Freud? Who has taken you over completely, I don't know how you got into his mess! In all kinds of messes you have been into and all sorts of cobwebs there have been.

So now the best is first get over your ego, that's the main part one has to play and you have to become your Spirit.

Now, to become your Spirit, you are beautifully made.

There is the Kuṇḍalinī, there is the Spirit in your heart. Though the seat of the Spirit is here [touches top of the head], but it resides in human beings in the heart.

Now, when the Kuṇḍalinī rises, She passes through these centers and opens the Sahasrāra.

When this was going on and the other side, the one where we were trying to sort of master the elements and on the other side we were having these devotions and surrenderings and all that, the third side, which is very important, which is the evolutionary side, was also worked out. The third side is the evolutionary side. And the third side was working out where people were working on this Kuṇḍalinī and were using it for giving realisation to others.

Now as it is you know, people are doing Haṭha Yoga very much in America. That's also another jumble.

Because Haṭha Yoga was practiced thousands of years back in India by Patanjali. Patanjali wrote about Haṭha Yoga. When we had four type of ashramas, or four periods of our lives, in which the beginning of our lives was a Brahmacharia, when you had to lead a celibate life, live with a realised Guru, there was a university which you had to join and this university was called as Gotra. Now for example My Gotra is Shandiliya. Now this was thousands of years back, My fore-fore-fore-forefathers must have studied with Shandilya Muni and even today I am Go[tra]... shandiliya.

Now, I cannot marry anybody in Shandiliya Gotra. Even today.

So can you imagine what was the celibacy.

You were not only brothers and sisters, but the descendants of that even today cannot marry. This was the condition of the university, that in a university, when the boys went after five years of age and the girls, they lived there till the age of twenty-five years and they led a life of brothers and sisters like a family, in complete celibacy.

At that time Patanjali Shāstra was useful *[UNCLEAR]*. Are these the circumstances today? It is meant for people who are not at all exposed to sex, to begin with.

Secondly, it has got ashtangas, there are eight parts. Not one, eight parts. Out of that is Yama Niyama, is one of them.

Out of Yama, one third is the exercise, one third.

So I don't know, you calculate how much part it is.

And that n-th part of this thing has become now Haṭha Yoga.

Now you start doing that exercise because for you Marylin Monroe is your heroine, or maybe Mrs Kennedy, I don't know who she is, some sort of a person; so you must develop your legs like this and hands like this and all the men are trying to reduce their waistline and doing all kinds of nonsensical things. I mean, this physical body should not be that important; on the contrary one should try to keep it clean.

Cleansing of the body is much more important; cleansing in the way that you don't do anything wrong, with your hands. You mother people and here you are trying to reduce: what's the use? There is no hole to enter into the God's kingdom where you have to have certain amount of these caricatures which can pass through.

What you have to have is a holy hand, holy feet, holy eyes, holy appearances.

It has to be holiness.

Nobody pays attention to holiness.

They all pay attention to this physical appearances. By this they have lost a lot. And that's how what happens you move too much on the right hand side, looking after your physical being which is only up to this part [right side] and what you neglect is your Spirit.

So, all such people get heart attacks. Before getting heart attacks, they get emotionally drained out.

They mostly have divorces, they see somebody, you see, they are like, we can say like fireballs; you don't touch

them. Don't go near them, even if you talk to them they may come on you like dogs and just start howling at you, you'll not know how to do it, they'll bark at you, you don't know why, why they did it; just because they are like that. They are so hot-tempered, so ego-oriented and they think no end of themselves.

And such people exist here [right side] and so-called Haṭha Yoga. There is no Yoga at all, on the contrary you run away from your Spirit. You run away from your Spirit, only you develop your ego there.

Now, here as you see clearly, there are two lines shown. One is the left side and the right side. Now this left line climbs and creates that blue thing there.

Now what is this left line is the power of desire within us.

This power of desire manifests outside the left sympathetic nervous system on the gross, but we are showing here the subtler side of our gross.

Now on the right side you have this another power which shows yellow of the bile colour, is the power of action.

So we act by our physical being and our mental being.

So is the physical and the mental, but you see English language is little funny, because when you say a mental patient, it means that something wrong on the left side.

So what I mean is that the people who work out with planning and with rationality and all that, they use this part. And the people who use this part are the people who are doing physical labor, or physical attention, or Haṭha yogi and all those people who have thinned down, be on redumption all such people are on this side.

On the other side, on the left hand side, is the power of desire. Here the people who are emotional, like who go on singing praises of Śhrī Rāma and Śhrī Kṛiṣhṇa on the street, up our Oxford Street, you see, with a thing hanging down and singing songs and shouting and spoiling their Viśhuddhi Chakra and getting cancer in the throat. They are on the left hand side.

Or the women who are extremely romantic, are emotional and always crying and weeping and troubling others and this type of people are on the left hand side.

Now this side, the left hand side, this side, is the subconscious and beyond this is the collective subconscious. And this side, is the right hand side, is our supraconscious and beyond it is collective supraconscious. Now this is in Sanskrit is called Ādi Dhaiwik [right side] and this is called as Ādi Bhautik [left side]. All these things are there but nobody has told you. Now, when you go to these fake Gurus, what they do is to push you on the left or to the right. Simple thing they do is to push you to the left or to the right. They can only do that, they cannot bring you up there, because here is the super-consciousness.

They cannot awaken your Kuṇḍalinī, they cannot raise it, so they either push you on to the left or to the right.

Now beyond a certain area, the whole of the collective consciousness... collective subconsciousness, the whole, means from the creation. Now I was surprised that doctors have found out, thank God, that the cancer is caused by some proteins, called 58 Protein, 58 and 56, they have even photographed it, who come into the system and trigger the cancer and they come from the

area which was built within us since the time of our creation, but they don't know what it is.

I mean, I have told about this ten years back that the cancer is caused by the left side movement. Now if these Gurus put you onto the left hand side, what happens? You get possessed by those proteins, we call them bhoots, are the dead spirits.

You just get possessed, that's all. You just get possessed, you see, that's why you see if a false Guru is there, there are fifty thousand people just mad, going like this, foolish, stupid people, don't understand anything what they are doing, or what they have to achieve, if they know, or there is nothing like finding out anything, no discrimination, like silly useless lunatics they move.

And they think: “Oh, we've got the knowledge." Now, what knowledge have you got? If you ask them, “What's the knowledge? Can you say what's wrong with this gentleman? Can you say what's wrong with you? You know where are you, where is your Kuṇḍalinī?" “Oh, we don't believe in anything, we just believe in our Guru." Now what do you believe in Guru, he's going to go to hell direct and you are going to follow him, that's what it is. They are becoming mad, absolutely mad people, recluses.

There is one group of people who paid three thousand pound for flying in the air. Alright? Three thousand pound, to fly in the air, I mean, I, yesterday I said that put your Guru on the Leaning Tower of Pisa, it was built for that only; and throw him down and see if he can fly [laughs]. If he can fly then alright, you can pay three thousand pounds to him.

And then ultimately they end up as recluses.

So much so that if you show them a garlic, a little bagged up garlic, they are frightened. Can you imagine, you get frightened of the vegetables? [Laughter.] I mean, not even of animals but of vegetables and you think you are achieving a flying trick! Such stupidity exists, that they go on falling into it and falling into it.

And you are saints! You are chosen ones! You are great people, you have to achieve your Self. You don't understand, you have no self-esteem, that you give away to these horrible people who are nothing but devils! You can see it so clearly writ large on their faces. They are not going to talk against them. Many people tell Me, “Mother, why do You criticise them?" I said: “I will hundred times criticise them." Let them come and face Me. None of them have put, filed a suit against Me, I've talked about them with names, nobody has filed a suit against Me, they dare not. Because I'll expose them very nicely. And these people have not only ruined your Kuṇḍalinī, all chances of your realisation, but they have made you mad! So many people are epileptic.

So many people are going to lunatic asylum. They are getting mad. And these people are supposed to be in charge of your spiritual evolution! One must understand that when you become something higher, you'll have a higher level-headedness.

You have to be master of yourself. Like if somebody starts jumping on the seat that means he's not in his own control, I mean, somebody is making him jump.

You should be able to guide the whole thing, like I would say in a car we have a brake and an accelerator.

Two powers.

So this is the brake and this is the accelerator, you are trying to use it, you are balancing it.

You are balancing it, you are trying to learn.

Now you go to the left and right and you do all kinds of mistakes, alright. Then you learn it, you become a driver.

Once you become the driver, the master who is sitting behind you, gives you the seat of a master. You become the master.

And that's what one should do, is to become the master. But supposing you are sitting in the car and your car takes you wherever it feels like; then are you the master of the car, or the car is master of you? These people are so authoritarian, they put authority on you, they make you feel that you are nothing.

Now you ask them: “What is your authority?" But how can you ask, because they have taken away your authority.

In Sahaja Yoga you become your authority. You become your absolute, you become your Spirit. And then you judge others. And this is what it is, that you have to become masters yourself.

I mean, these people are not equal to the dust of your feet. This is what it is. In the eyes of God.

They take money from you and live on that, parasites, of the worst type, are these Lamas! They were parasites of these Tibetan people, poor people; they used to get money from them and live in Lhasa very nicely. Very `great' people and having now in what, Gobi desert that Skambhala or Shambhala nonsense of that; let them all

go to Gobi! [Laughter.] Let them live there, that is the place meant for such people.

They have taken money from the poor people, exploited them and here like parasites living on them.

What work are they doing? They are doing no work and they are the people who can show you how parasites are.

Now supposing if I tell you that you come and live with Me free of cost: will you accept? Anyone of you? They take money from you, there's another fellow who has got fifty-eight Rolls-Royces, one who has fifty-nine Rolls-Royces. And you don't understand! That you cannot give metal and get the Spirit. You have to achieve your own Spirit. It has to happen to you. You have to become the Spirit. And the third force [central channel] is your evolutionary force. Is the evolutionary force within us which is the sustaining force, by which we are sustained.

Like carbon has four valences. Carbon is here [shows Mūlādhāra on Chakra Chart]. At this time the carbon was created with four valences, you see here. It's a tetravalent. But in the gross it is carbon, but in the subtle it is innocence.

In the subtle it is the innocence. Matter is innocent; if you hit it, it will hit you back. If you don't hit it, it will not hit you.

So the innocence, the embodiment of innocence, is here. And this Chakra is the embodiment of innocence and the Deity of that is called as Śhrī Gaṇeśh, who incarnated later on as the Embodiment of innocence, was Christ our Lord, at that center where is the Āgñyā Chakra.

Now imagine, the One who is the embodiment of innocence, these horrible nuns are trying to marry Him! Will an innocent man marry? He doesn't know marriage, He doesn't know sex, He's beyond these things! He's not a human being, He is Omkāra! He's Praṇava! He is the Divine power. How can He marry these women? These women, with their baser things, they want to sublimate it and say that “We want to marry Him." If they want to marry they should marry human beings, they cannot marry God! And that is what He is, Christ. And the Christ's Advent is very important in the history of our evolution.

If I talk about Christ to Indians they say “You are trying to make us Christians." If I talk to you about Śhrī Kṛiṣhṇa you will say I am trying to make you Hindus. It's a very funny world, I must say.

Christ has said: “Those who are not against Me, are with Me." Who are those? You didn't allow Him to speak! Hardly you allowed Him to live for three years and you crucified Him! He rode the donkeys and I think all these donkeys have become now Christians. That was the symbol, that they crucified Him; and today again they are crucifying Him by not accepting that they must have their Spirit. They are to be born again.

Now, they are to be born again means what? You certify “I am born again"? I mean, how can you certify yourself “I'm born again"? Is artificial! Like this, we have made a mess of all of these great Incarnations.

Still Christ has said: “Everything can be forgiven." And it's true. Everything can be forgiven, all your sins can be

forgiven, everything can be forgiven, but become the Spirit.

If you don't become the Spirit, then the dead will go to dead. Spirit is the only living thing and Spirit is the only thing you should achieve and that you should become, the rest of it is all mithya, is all falsehood, is all fake.

Spirit emits the Brahma, the power, the Cool Breeze of the Holy Ghost as they call it. That is the Spirit within you that emits and that's what you should achieve, which organizes, which thinks, which acts, which works out everything that has to be done and also with love. The whole thing put together is nothing but love. But love that only emits, which doesn't receive anything. It doesn't receive anything, I mean, if you want to hit Me also I'll not receive it. I will not receive anything whatsoever you want to do to Me, that's what it is.

And that should happen to all of you, that you should not become anymore recipient of all these nonsensical things, but just manifesting your love to others. That should happen to every seeker.

And once that happens, you reach that state which I described yesterday as Nirvikalpa Samādhi. That Samādhi must come, that awareness, enlightened awareness you must have, you must achieve that.

In Sahaja Yoga one has to understand that it is your own progress which is important and the progress of the whole that is important. It's not only your own progress, but the whole, the collectivity, specially, as he has said, that at Viśhuddhi Chakra, here is the point of our evolution where we raised our head.

Yesterday I told you that when we raised our head from animal kingdom we took up the responsibility upon ourselves and that Chakra is nothing else but your great country, America.

You have been talking big, no doubt, you think you are going to solve the problem of the whole world, everywhere you go and meddle with. Like Vietnam, here, there and that. And then you receive the bad things, you've done a mistake. If you had achieved your Spirit, then you don't have to go anywhere, sitting here you can solve the problems. The All-pervading power with which you are connected, you'll be amazed, works out instantaneously. Sitting down here you can work it out. Only one thing it cannot do: there it is helpless. And that's a point I come before you with a folded hands.

That is you have got your freedom to choose. If you are egoistical, if you are superego means you are possessed, you will not choose it.

So with your own freedom, with your free will, you have to choose it.

And if you have chosen it with your free will, it can happen to you, otherwise it will not. Because your freedom has to be respected, you have to enter into the kingdom of God, you have to become absolutely free citizens of that great freedom [kingdom]. And if your freedom is not respected you cannot enter in.

So first thing your freedom has to be respected, if you don't want it you cannot get it.

I cannot force on you, nobody can force it on you, nobody would like to do it. It is you you have to ask for it.

That's why He said: “Seek." Christ has said: “You have to seek." If you seek, if you ask for it, you'll get it. You have to knock. If you do not knock, the door won't open. Door should open for us, everybody thinks `While sitting down here we should get it', no. You have to ask for it. Then only you can enter into the kingdom of God.

Imagine a person who is a slave: will you make him the king? We have to free from our ego and from our superego, that's why Christ is sitting down there at that point, where you enter into the kingdom of God which is the limbic area, on top there.

When you awaken Christ, He sucks your ego and superego, all your Karmas and your ego, all your conditionings and all your ambitions.

Everything sucked in, by sucking that only you get this portion opened out which is called as the fontanelle bone area and you get the Cool Breeze coming out and many people have felt it yesterday.

This is what it was said, that Christ should be awakened within us, He should be born within us, by which He sucks in.

I wish Christians had carried this message properly to Indians. They did not.

They gave such a funny idea about Christ that they put a loaf, imagine, loaf in the well and said, “This is the meat of a cow." And they can't eat the cow's meat, so you all have become Christians.

Like that villages after villages became Christians, imagine what a message of Christ they gave to people.

If they had told about this, then people would have known that the One who is promised as Mahāviṣhṇu, who is going to come on this earth to take away all our Karmas and all that, people would have taken to another course. But it never came.

So still they are, poor things, are plodding with their Karmas and here the Gurus are coming and telling you that you have to get over your Karmas. Imagine.

Now what are these Gurus paid for, then? If you have to do... Anything happens, they say: “It is your Karmas!" Then why are you paid for? You are taking all our money, everything from here and having big huge places for yourself and where we are suffering here under pressures and all kinds of things. And you are telling us that this is because of “your Karmas." If it is so, what is the need you to be there? So this is what one has to understand, the general history of these three things I told you: one is the power of desire, we call it as the Mahākālī power. Mahākālī power.

This is the another power, is the power of action which is Kriya Shakti, actually this is called as Icchā Shakti and Kriya Shakti but in our language, in Sahaja Yoga language, called as Mahākālī, this is called as Mahāsaraswatī.

And this as Mahālakṣhmī. Mahālakṣhmī is the power of evolution. And Christ's Mother was the Incarnation of Mahālakṣhmī power.

And how and why, that I will tell you later on, when I'll come to this by Chakras and Chakras. I hope they have been able to follow My lecture and I've been able to

explain, but if there is no explanation and if you want to know about something, you can ask Me.

May God bless you.

Lady: [asks an inaudible question and mentions about Freud].

Shri Mataji: I know. Where's this Freud, you see, your great Mr. Freud. Must be another devil, I must say, to put this idea. He didn't know anything, he had no business to talk about it, he was most unauthorized person. What did he know? He didn't know anything, you read his book and... Find Jung thousand time better. Jung something knew about it, you see, he got his realisation also.

This fellow, Freud, he died of cancer.

When you see his dying of cancer at least don't follow him. But you all have become Freudians. In London there are only twelve Jungians. You see? And all of them are Jews, so they don't believe in Christ.

So how can you talk to them? Jews don't believe in Christ. Why? And that's why they wanted to suffer.

Alright, so you had suffering, had it. Now will you believe in Christ or not? They want to suffer, alright, have it. They asked for it. For eleven years this thing was growing up, this racialism in Germany, if you read the history of Germany, it's most surprising.

And these Germans used to kill the Jews, do this, “Oh, we have to suffer” among themselves they used to say. If somebody's killed they would never protest, for eleven years. Then, then Hitler came into power, afterwards. And then he started doing all these things, for eleven years they were trying to suffer.

Now they had a real, right, `royal' suffering. That's what they had. Still if you meet a Jew he'll still say “I don't believe in Christ." Who are you not to believe in him? Warren: Many children suck their thumbs now?

Shri Mataji: Ah, that, this thumb [left thumb] they suck because you are catching on the left Swādhiṣhṭhāna. If you go to some horrible Guru, they will start, poor things, sucking this thumb.

Means left Swādhiṣhṭhāna. You are going to some unauthorized person, the child may be a realised Soul and he'll start sucking his thumb.

We give so much trouble to our children, we have no idea. And now so many realised Souls are going to be born. There are, so many and to our Sahaja Yogis... now Gavin has a daughter, her name is?

Sahaja Yogi: Olympia.

Shri Mataji: Olympia, because I went to Olympics before that, you see. And so when I came back I gave her the name Olympia. And if you see her, she's a tremendous child. Tremendous child. If she was here, she would not allow Me to speak, I have to take her in My lap and speak to you. Have you got a photograph? The green? Eh? Alright. My purse is not there...

So many children are born. There's another one, when I went to Greece there was another child was born, Athena. And so many; there's another one who is called as Dattātreya. We have so many now in England, born realised. And they know. They get after people, you see, they work. We have lots of people, about ten or twelve children sitting down and lots of people and they help Me, they are around Me and they tell Me: “Here it is."

They go on hitting and they start improving the Chakras and giving bandhans and all that and they work it out so well, they know so much.

My own grandchildren, four of them, are first class realised Souls. First class. Absolutely top class people.

Some very great souls. Very great souls and they are so simple and they understand things so well.

Like the younger one, she's the youngest was about three years of age and she was going to some nursery school and she brought a paper, imagine, in a little children's school, they sent a paper, saying that there's a course on for youth, for your transformation.

So she brought the thing and she said: “What is written in this thing?" I said: “You can change if you join this course for hundred rupees, you have to go to a hotel." So this little one says: “How can that be possible? By paying hundred rupees you cannot just do it! The Kuṇḍalinī must be awakened, otherwise how can you? Kuṇḍalinī doesn't understand money!" The little one says, three-year-old. The elder one says: “But by doing a course, if you can do it, My father has done fourteen courses, his Kuṇḍalinī's not yet risen." Just see, how simple it is for them to see. But you cannot see. Is your ego, you have over-developed ego, you think you can study. You mean to say people who are not educated are not going to get realisation? Is a living, living thing. Do we study for our breathing? Imagine we have to go to library to understand how to breathe: what will happen to all of us? We'll never reach the library! [Laughter, laughs.] Yes?

Seeker: Mother, I think, you know, yesterday something very, I can't understand, but was very nice, very good

happened and I would like to do it, what to do? I didn't come today to the workshop, but how can I find out? Shri Mataji [laughs]: I mean, if you don't come to the workshop.

Seeker: I will come.

Shri Mataji: What should I do?

Seeker: Can I try again? I'm coming here? Shri Mataji [laughs]: Now, I would say. Put your willpower. What I'm saying, put your willpower.

I'm here only for five days, not more than that; now only four days.

Now, make best use of Me, what else can I say? Alright? I am staying in that hotel because of you, alright, that you could come and see Me in the morning time.

Those who came, ask Herman *[UNCLEAR]*: how much he was helped, how much he learnt. How will you learn unless and until you come to Me? Alright? You must come; put little willpower. You see, supposing I had taken hundred dollars from you: you would have come. Definitely, I know American temperament. [Laughter.] You see, I asked them why they do it. You see they said it's like this: you buy a ticket for a picture, or say for a play, alright? And the play is horrible, but you say “we paid, so let us sit down." You paid for it, you see, everything is paid for, is paid for: that's why. But you cannot pay Me and you cannot buy Me.

But you must tell yourself, that `If I am a realised Soul, I should know all about it.' Alright? Put in your willpower. Put in your willpower. Because I cannot mesmerize you and I cannot force you.

Here all those who came to Me this morning were very much helped and you are much better now.

Ask anyone of them, how much happier they are.

Some people who had a very bad back and all that, I cured them and somebody had a pain here [touches neck], I cured him; everybody was helped, no doubt. Everybody was helped very much. Those who didn't come would be lagging in their progress, definitely, no doubt about it.

Seeker: *[UNCLEAR]*.

Warren: Yes. We'll make an announcement at the end of the program precisely where you should come.

Shri Mataji: Yes, yes of course. I'm sticking onto that place. I'm not getting out at all. Actually they lock Me in. [Laughter.] And they keep somebody to watch Me, I may disappear you see, in the thin air, so I'm just there for you, waiting for you. I've come all the way for you only, isn't it. What have I got to do in this New York the great? Yes?

Seeker: *[UNCLEAR]*.

Warren [repeats it to Shri Mataji]: He's saying that “I said I had problems with my Chakras, other people who have trouble with can you help them?"

Shri Mataji: Of course; you can also help yourself and I can help you also and you will know everything about it; everything you will know.

You see, if I know what's there? If I have all the powers what's there? Why should you believe in Me? You should have your own powers. This is simple. Alright? Any other questions? They are very positive people, I must say.

Seeker: [asks a question about people doing Prāṇāyāma to raise Kuṇḍalinī.]

Shri Mataji: You cannot do it by effort.

It's not, is not correct. On the contrary Prāṇāyāma gives you sinus problems. And so many other problems. Then this Haṁsa Chakra gets caught with the Prāṇāyāma. This is a very bad Chakra which once caught it's very difficult to correct.

Seeker: How about meditation? Do you feel it's good to meditate?

Shri Mataji: You cannot `do' meditation, you have to be in meditation.

Once it happens, you are there, you are in thoughtless awareness, you are watching everything like a witness. The whole thing looks like a drama.

Seeker: It seems to come and go, sometimes meditation comes and then it's not there and it varies *[UNCLEAR]*.

Shri Mataji: It cannot be; if you know everything about Kuṇḍalinī and if your Kuṇḍalinī is really done, then it does its workout, in the beginning you have to be carefully for a month only. For a month you have to give little intensive care; and then it's all right. It's like a patient coming out of intensive care.

But you have to treat yourself first of all like a patient. Look after yourself, put full effort to understand everything, cure yourself and you are all right. But put some willpower, you see.

You should have come. I asked them, what about the boy who wanted to get married? I could have got you a bride today [laughs loud, general laughter].

Alright, but now you might miss the point! [Laughs loud.] Yes My child? Lady: [says that she felt very angry about the comment about the Jews].

Shri Mataji: About whom? Lady: About the Jews.

Shri Mataji: You should not be angry with Me.

Lady: No, I want to tell you what happened. I am not angry with You...

Shri Mataji: Alright.

Lady: [tells about her ancestors who were poor, had no money and didn't know what was going on.]

Shri Mataji: I know, I know.

Lady: Anyway and I believed in the Christ's Spirit, that I must believe in Jesus Christ.

Shri Mataji: How can you treat that? Alright we'll see, alright we'll see.

Lady: *[UNCLEAR]*.

Shri Mataji: No, not, it's not... it's true, I was also a Jew once upon a time, for your information.

Seeker: What?

Shri Mataji: I was also a Jew in one of My lives. Alright? And I was sympathies with them, but they are foolish to say that they should suffer: why should they suffer? Lady: Suffering is ridiculous.

Shri Mataji: Alright, alright. Then they say that “We don't believe in Christ": what right have they got to say so? They have to believe, because Christ was a Jew Himself. You know, I was born in an Indian Christian family in India. No Indian Christian believes in Me. You'll be surprised, not a single Indian Christian. All are Muslims, Hindus, Jains, Parsis, everybody. You will believe Me or

Americans, but Indian Christians don't believe in Me. That's what.

Seeker: Indian Christians don't believe in You.

Shri Mataji: No.

Warren: That's what She's talking about.

Shri Mataji: I couldn't believe it! They are the only people who don't believe in Me.

Gentleman: They are too close. Too close.

Shri Mataji: Eh?

Seeker: Too close.

Shri Mataji: It's jealousy, I think. I don't know what it is. It's funny. But if I was, say, if I was the President of India, they would have been all very close to Me. My nearest relations would have been there.

You see, because then they think materially they can have advantage.

But believing in Me for them is very difficult. Except for My own brothers and sisters, because they know Me from My childhood. And My father himself and My mother. I don't think any Indian Christian really believes in Me. There are people who have cast My horoscope and he said: “You are tremendous I mean, just can't believe it that this is Your horoscope" and all that, but he cannot believe in Me.

See, there's still a barrier, because he's an Indian Christian. Perhaps they think to be Indian Christian is very low and how can I be something so great? Maybe that, or they don't believe in themselves, I don't know what it is. But it's a fact. And that's why Jews did not believe in Christ.

And even today they are trying very funny things, like there was a questionnaire, I will tell you, in London; the Jews are trying you see, they have money, so they told the Times people to put some sort of an article against Christ.

And what they said was that in the Bible it was said that a girl is going to give birth to Christ according to the Hebrew language, but not a Virgin. Now, in those days, girl meant a virgin; even today in India `kanya' means a virgin and also means a girl.

Means they didn't have eighty-year-old girls as we have in America [laughter] in those days, you see.

And it means that. And now another logical thing one can see that if the girl was not going to give birth, then is a man going to give birth? Why did they say “girl” if it was just a woman, why did they say particularly girl? Such absurd things about this shroud of Christ also, they created another controversy for nothing at all, that the shroud of Christ. It is His shroud, no doubt, but when He died, He was tied with it, means from both the sides it was pulled out, so very longish face and all that, He was not that longish type of a person.

And because you see after all the colour is smearing, is part of the body, it cannot be three-dimensional, so it looks very thin and sickly and pulled out stuff.

It is His shroud, no doubt, but this was the shroud that was, that covered Him when He was just taken out and was covered and put in the grave.

Now they are saying this was the shroud they used, is a proof that He was taken and smuggled into another country and He never resurrected.

This is the speciality of these Jews they are establishing now. I said, “Now, anybody who has common sense if they have to smuggle a body from one country to another, will they cover it with a shroud which has got all the bloodstains on it?" Think of these people how they are after Christ.

They talk of Yehowa, who is an abstract God and they are the grossest people, I can tell you, they think of money, money, money, money, five times.

They talk of the abstract, now we have many, many Sahaja Yogis who are Jews.

Seeker: [asks to repeat].

Shri Mataji: Sahaja Yogis who are Jews. And they feel it. And they feel so worried, so worried, two of them had come here, now they have gone away, about their parents and about other people, what's going to happen to these people.

They see, because Christ exists there [points to Āgñyā], I can prove it to you on Kuṇḍalinī. I'll prove it to you on Kuṇḍalinī, Kuṇḍalinī won't rise unless and until you accept Jesus Christ Himself, nobody else but Jesus Christ, I'll prove it to you.

Seeker: [something like I accept this theory].

Shri Mataji: No, no, this you are accepting at this level. Is not the point.

At that level you'll accept. At that level when you'll become the Spirit. At this level, whatever you are accepting is your own concept, because you are born as a Jew.

If you were born as a Christian, you would have been: “I'm Jesus Christ." There are many like that, who are saying like that. There's one gentleman who is saying “I'm Jesus Christ" now. I said, “Put him on the water." [Laughter.] Can he walk? Just let him walk, one foot up and one foot down! [Laughter.] It's very simple, you know, to believe into anything.

Khomeini believes he is God himself.

I mean, how can you say that? There is nothing absolute about it, you have to find the absolute.

Alright? When you find your absolute, then you should say: “This is the truth” not believe. Alright? Many Jews now have become Sahaja Yogis, they have become the Spirit.

Lady: I haven't yet *[UNCLEAR]*.

Shri Mataji: No, no, I'm just telling you that many Jews have become and they are following it up and understanding.

You are nothing, you are the Spirit, I know that, I see you are the Spirit, but you have to become that.

Spirit has to come in your awareness, it has to come in your central nervous system, it exists, I see that, clearly.

Lady: *[UNCLEAR]*.

Warren [repeats to Shri Mataji]: She is asking for You to comment on child abuse and all the dreadful things that happen and she is wondering why, if there are so many of these young children who are realised Souls, why do they suffer so much?

Shri Mataji: You see, in these countries, only the extremely highly developed people will be born, or the

absolutely the most negative, the anti-Christ will be born. The mediocres are not going to take birth in this country, where the children are treated like this. They'll be born in India. That's why we are having population problem!

Seeker: [says something, probably abuse, that happened to her when she was ten years old].

Shri Mataji: That's why you see why we have a population problem in India: because you ill-treat your children! And the children don't want to be born here. In England a radio fellow came and asked Me, as usual sinister, as usual, he asked Me that: “What about your population problem?" I said, “You are responsible, I'm sorry for that." He said, “How are we responsible?" I said: “In England two children are killed every week, statistically; which sane child would be born in that horrible country, except for somebody who is of a very *[UNCLEAR* dervish] temperament, dynamic, who'll come and put them right?" And these children are born to take over, let them grow. They'll teach them all of them a lesson.

[To the lady seeker:] Don't you worry. You'll pass through all that. You'll overcome that.

Seeker: *[UNCLEAR]*.

Shri Mataji: I know they are Satanic. I know they are Satanic. They are Satanic people. But they'll be put right. Don't you worry.

These children will surpass them. They are great. They are dynamic. They are special people. Don't you worry about them. They'll be all looked after. They'll get over it.

Warren: Any other questions or shall we have it now? The thing is to get it. And then the questions get answered.

Shri Mataji [to somebody]: Now what about your `bhagawan'? Better take out from your dresses.

Better take it out. This is no, no...

Warren: Take it off. It's going to absorb vibrations and stop your Kuṇḍalinī from rising.

Shri Mataji: Absolutely you'll feel so hot in the beginning only. You'll feel terribly hot.

Seeker: Bhagawan once was my Guru, but then I left.

Shri Mataji: But you better leave him!

Seeker:... wear the beads, what about it?

Shri Mataji: Why? No, no no! Beads also, no no, nothing, nothing, anything that you might from him, throw it away in the sea! Horrible fellow he's already finished.

Seeker: Yes? Tell me something about Bhagawan, who is he? [Laughter, laughs.]

Shri Mataji: Tomorrow [laughter] I'll tell him who he is.

Seeker: [says something about America].

Shri Mataji: You Americans are very, very liberal people, you have asked all the anti-Christ to come and settle down here. And their vibrations are going to explode and all earthquakes are going to come in this country if you don't throw them away. Your media is not going to listen to Me, they don't want to come to Me and listen to this. This country will be destroyed, you take it from Me. You give them ranches and all that.

Seeker: [says it was bought].

Shri Mataji: He bought it?

Seeker: [asks about the beads].

Shri Mataji: Nothing, nothing, you give up this dirty cloth! Horrible, everything is horrible, very bad vibrations. I'll tell you tomorrow who he is. Alright? All of them were devils, very well known to Me, long time back. About fourteen thousand years back I knew them. One better than the other.

Seeker: He's a devil?

Shri Mataji: He is a devil. Can't you see? What is holiness in him? His whole ashram is gutted and all that, finished. Indians never liked him.

Lady: *[UNCLEAR]*.

Shri Mataji: You can see the pulsation of the Kuṇḍalinī, you can see the rising of the Kuṇḍalinī, you can feel the pulsation on your fontanelle bone here [touches the fontanelle bone area]. Then when the pulsation stops, then you see the Cool Breeze coming out, you can feel it. You see, you should feel.

Lady: [continues and asks if one can feel the devil or the spirit in another person].

Shri Mataji: Yes, you can also feel it. Everyone will feel it. There is no devil in you, none of you: you are all saints. But the trouble is these devils have put some spirits in you, you are possessed. Which you have to cleanse. That you will yourself feel.

Gentleman: My whole body here I felt very hot, my whole body was very hot.

Shri Mataji: I know.

Seeker: And it was cool out.

Shri Mataji: That's it, that's it. Coming to Me you'll feel hot even, I told you, that you better change this dress of yours next time.

Seeker: This colour?

Shri Mataji: Horrible colour this one is, why to announce it?

Seeker: What?

Shri Mataji: Why to announce that you are a Sannyāsī? If you are you are, you don't announce it, do you?

Seeker: You don't need to wear this colour? You should not wear this colour?

Shri Mataji: Throw it away! Throw away all his books, throw away his photographs, throw away everything!

Seeker: But the colour is not Bhagawan, the colour is God. Isn't it?

Shri Mataji: No, no. This colour symbolizes something, na? It symbolizes someone. It's a symbol.

And that gives you, gives you bad vibrations. It does, it does. Moreover, I am deadly against this colour from the very beginning, which I'll tell you tomorrow. Red is first class.

Seeker: Red, not orange?

Shri Mataji: Red one, not orange.

Seeker: I see.

Shri Mataji: Alright? Warren: You'll know that the orange people, all over the world, buy that dress.

Shri Mataji: You don't know. The other day somebody came to Me, he said: “Mother, I have to make one prayer to You": I said, “What?" He said: “Please save all the orange people." I said: “Who are these orange ones?"

Then he said: “These Bhagawans." Bhagawan! Bhagawan can't even smell a flower! Imagine the Bhagawan! In the books of the Viṣhṇu is written He is the one who is fond of flowers. The Goddess is the fond of flowers, She's the one who is fond of lotus. She sits in the lotus, She can't live without the flowers, I can't exist without flowers! And this fellow is, have you ever heard any saintly person to take flowers for that person? Can't you see that? What he wants is gutters, he can't bear the perfumes, he must have gutters.

Dirty fellow he is. Send him to some bathroom and dump him down there. He's already gone to his doom, don't you worry. Horrible dirty, filthy man. Useless.

[To Warren:] You must show them this film: have you got it? Oh, you must see.

Warren: It shows all the nonsense and horrible stuff going on in the ashram.

Shri Mataji: You must see.

Warren: The film was called `The God who has fled'.

Shri Mataji: `The God who has fled'.

Warren: He ran away from India and now he's hiding somewhere near the desert.

Shri Mataji: And your media has even got time to come and see that! You see, what to do with these horrible media that you have here? But the best part of it they published the advertisement, somebody told Me, in the Time magazine of London and you know Time magazine is closed permanently. Is closed.

They are inauspicious people. These clothes are inauspicious. I hope I'll be able to give realisation but with these clothes I don't know. I don't know.

Lady: *[UNCLEAR]*.

Warren [repeats]: What about praying for somebody who is false?

Shri Mataji: You see, when you are praying, to whom are you praying? To God, alright? You should be first connected or not? We are praying without our connection, like we are telephoning without the connection established, we spoil that telephone also. Better first when you are connected, then even if you say it once it works out. But you should be connected. You must enter into the kingdom of God.

For example I am not an American citizen, I have no right as an American citizen, isn't it? You have to become the citizen of God's kingdom, then you have every right to ask for anything, otherwise you have no right.

Unless and until you become a Spirit, you don't have any right, whatever you may say. And if you say: “I'm that, I'm that” people will put you in the jail. That's what it is. You have to become. Then the prayer has meaning.

Kṛiṣhṇa has said clearly that should be Ananya Bhakti . Ananya means when there is not the other, when you are connected; that should be the time when you can worship.

But I see the Hare Rāma people, till they get their throat cancer, they are busy with that: what am I to do? They are not called orange: they are called what? Skinheads [laughter]. [Laughs.] And they are selling in the market

that stuff, you know, which they wear here [mimes a sort of ponytail behind the head]. And they put that down, like a little hair coming out here you see.

Warren: Like a wig.

Shri Mataji: Wig. Is a special wig, Hare Rāma wig. And they dance in that Oxford Circus and it's shameful to see their, they wear those saris and dhotis and everything falls down and they are dancing like mad, “We are mad in the love of Śhrī Kṛiṣhṇa." Imagine. What a caricature. And their Guru used to look like one of our jockeys called Lester Piggott: have you seen his face? Imagine worshipping Śhrī Kṛiṣhṇa looking like that.

Actually Viśhuddhi gives you a face, a special face, Viśhuddhi should. But the face he had was all kinds of wrinkles all over, all over the places, just like Leslie Piggott.

He could be a good jockey but he's died now. Is the person calling himself as “God's devotee." Imagine, a shame for God also to have such devotees who are TB patients.

Seeker: Are other Gurus today negative like Sāi Baba?

Shri Mataji: Which one, this with the hair? He is horrible, he is a big devil.

Seeker: [pronounces another name Meher Baba].

Ah, horrible. There are real Gurus also, I wouldn't say that they are all horrible. They are in the market. The real ones are there, many are there, but they are not in the market. One of them I asked him to come here, he stayed in New York only for two days and ran away. He wouldn't stay here.

But they are very hard taskmasters. There are. And you will become: why are you worried about anybody else? You are going to become even better Gurus than they are.

Lady: *[UNCLEAR]*.

Shri Mataji [to Warren]: About what? Warren: Rāmāna Maharishi.

Shri Mataji [smiling]: He was a realised Soul.

Warren: He was a realised Soul.

Shri Mataji: No doubt. That's true, but not his disciples, are horrid. No, he was a realised Soul, like Christ Himself was an incarnation Himself, but His disciples, the Christians, God save us from them.

Lady: What about Ramakrishna?

Shri Mataji: Not at all, he was not a realised Soul. He was a seeker like you. But he, how he did everything it was too much.

I mean, what was the need to cry like this all the time like a madman, he was dancing and all that? There was no need to do all this drama, I think he was a very dramatic.

Seeker: His was more like a devotional style. Too much left.

Shri Mataji: Too much left. Nonsense. You know, God must have [been] fed up with such people.

Like My granddaughter: we had a, in the neighbourhood there was a temple. And they were dancing and singing like that.

So she told Me: “Grandma, you see, God must have already run away from that temple no doubt, now I'm

going to run away, I'm fed up of these people." You know, you should not pester God also like this. This is too much. And what right have you got? One thing is that, supposing if I want to meet your President, supposing, I even want to meet your President I must have a proper protocol. I just cannot go and start shouting: “Oh President, oh President” as if he is in My pocket. In the same way this is nonsense, absolute nonsense. You can see yourself.

Ramakrishna ashram people mostly dying of cancer, I must say. Cancer. Cancer has taken over, I must say, I'm sorry, but at least I must have seen at least hundred cases, at least hundred cases from that, who are coming with cancer. I mean, he's left-sided.

And this Satya Sāi Baba, this devil, the real one was there, Shirdi Sāi Nāth was real. But the second one, the one who is, he gives you heart attacks.

Lady: May I ask You about Śhrī Aurobindo? Warren: Aurobindo.

Shri Mataji: What do you think? Lady: [says she was a visitor of his ashram but she got very bad vibrations.] [Shri Mataji laughs.] Warren: That's your answer.

Shri Mataji: That French woman of his, was a drunkard. The French woman he had was a drunkard.

And she used to collect nothing but diamonds. And she had such big huge diamonds. And she was going to become young after some time. God knows what happened to her now, she's finished.

And they used to say, if you have to come to their ashram, then you must give all your assets to these

`Johnnies', Aurobindo and his mother or whatever relationship they had, all nonsense.

Lady: [continues by saying she felt terrible].

Shri Mataji: That's what it is! Warren: This means you are a seeker and you are becoming aware of the negativity.

Shri Mataji: Horrible they are. Absolutely horrible people. They make you mad.

Seeker: [says that Bhagawan will make you crazy]. [Shri Mataji laughs aloud, laughter.] [He says every part of his body became in flames and he almost died. He had the pain for three years].

Shri Mataji: I mean, this is nothing.

He has given blisters to people all over. Ask your people, *[UNCLEAR]*, all of you should really write to your newspapers and things and ask them, “What are you doing about this man?" How can he buy anything? You should prohibit.

In India why doesn't he buy anything? He can't. He can't. The government just put down their foot.

Lady: The more realised that you become, do you become like doctors?

Shri Mataji: Of course, of course, the doctors have no place there, you save all your money from the doctors and all that. You become the doctor! You should become more healthy, you should become more wise, you should become more alert, you should become more dynamic, you should become control over everyone else. See? No more you are greedy. I mean, it's a different thing, your priorities change completely. That's what you deserve.

That's what you are. That's what you should have. You have earned it! This is your bank balance I'm telling you about. I'm here just to sign your checks. [Laughter.] If you have the bank balance. That's what you are.

Gentleman: What is Your role in helping one realise himself?

Shri Mataji: What is My? Warren [repeats]: What is your role in all this, in helping one realise oneself?

Shri Mataji: I don't know what is My role is. I don't know.

Seeker [continues]: What do you do to make it rise, the Kuṇḍalinī?

Shri Mataji: I don't do anything either.

Warren: You'll find out yourself after...

Shri Mataji: No no no, I'll tell you what. Is simple: now, will you ask the sun `what is your role'? It is the sun, it has to do it, just do it.

You better do it. What can you do, it's your nature! It's My nature, I mean, there's no role as such, it's nature. What can I do: it just happens! [Laughter, smiles.] I enjoy, I enjoy. I want to share My enjoyment. You are My children, I have to give it to you. Is My love, I enjoy My love: that's all. It's rather difficult to understand a person like that, isn't it? [Smiles.] But there is One: can be One like that. In all this mess there can be One like that, who just does it out of love. That's, that's, it's just love and compassion. Is ocean of compassion. I can't get over it, I'm sorry. [Laughter.] I have a very good husband, very good family, I'm a very happily married woman, everything is there, but without you I cannot enjoy life: cannot.

You all have to get it, it's My job, it's My mission, it's, that's how I'm here, that's how I'm created.

I'm just made for this.

I'm fixed for it, in American language [laughter].

Or we can say: all set for it. Alright? There's no role, nothing: it's just I'm set, I have to do it.

Gentleman: [asks if there is a method to make the Kuṇḍalinī rise].

Shri Mataji: No method, no thing.

As far as... there's a Divine method, you see, which cannot be explained, in ordinary words, like you cannot explain how a flower becomes a fruit. Alright? But I raise your Kuṇḍalinī by My own raising.

Seeker: Beg Your pardon?

Shri Mataji: By raising My own Kuṇḍalinī. I put your Kuṇḍalinī on top of My Kuṇḍalinī *[UNCLEAR* raise both]. This is an immaculate, you can say, immaculate rebirth.

I put you in My heart and give you realisation from My Sahasrāra. Alright? But how I do it, that I can't tell you. But you will also do it. Once you get it, your vibrations will do it automatically.

Gentleman: *[UNCLEAR]*.

Warren [repeats]: How long does it take?

Shri Mataji: Oh, split of a second! Just split of a second, but if you are alright. Otherwise I have to cleanse you little bit.

Gentleman: You have to do what?

Shri Mataji: I have to cleanse you a little bit. Alright?
Gentleman: I felt very hot when I asked You that silly

question? So I'm willing... here You'll be showing... I do not know what to do..., but we'll find out!

Shri Mataji: Ah, that's it.

Warren: Here in America She's going to establish a group, all of you could get together.

Shri Mataji: No, Herman has offered his place for this thing, very sweet of him, to have offered it.

No, Herman has offered his place and I'm going to sanctify it, I'm going to see the place and all that and we'll start our centre there.

Christine is here, she's a very old Sahaja Yogini in the sense that she came to Me one of the first seven I had, for four years, she's one of them. And she knows a lot about Sahaj Yog.

Then in Boston we've got Steve and you all are going to grow very fast and we've got here another one Christine who is in Boston, then I don't know about Tracy if she's going to come down and settle down here. And also, who else? Is Marsha, but Marsha has now gone to Philadelphia and she is going back to England, then she is going to come back with her husband and settle down in Philadelphia.

So you are going to have these people here to help you and give whatever guidance you need. And you yourself will start understanding it very well. Very soon. Four-five days are sufficient to equip you.

So the reaction comes to you as heat, you see, if you try to be... [laughs]. Alright, I didn't do anything, I'm just sitting here, am I doing anything? Alright, now let's have it.

Warren: [asks people to take off their shoes.]

Shri Mataji: Yes, please, that's what is the simplest thing to understand. Now, can I remove this part of the thing that is hanging onto My neck? What, has it improved anything? I don't know: did it? Warren: It's for the television.

Shri Mataji: Aah! That's the one! I don't understand all these things. Whatever you say I will do: only thing be satisfied. Right? Good, is there, still is there, not lost.

Lady: I think I have it most of the time at home now.

Warren [repeats]: She thinks she has it all the time.

Shri Mataji: Good, good, keep it up. Keep it up. And then I'll tell you everything about your theology later on, alright? Lady: [apologizes that she could not come, maybe to the hotel to meet Shri Mataji, but she is going to come tomorrow].

Shri Mataji: Alright. I'll tell you all about it. All about it. Slowly, slowly you will know everything.

You see, there are many things which are true and many things which are false. And with vibrations you can verify it.

Lady: *[UNCLEAR]*.

Shri Mataji: Ah. Nobody *[UNCLEAR]* could be more aware of it than Me.

Lady: And some terrible things are going on in Christianity, they are destroying people.

Shri Mataji: You don't know how much concern I have. You have no idea.

Lady: [says that things that happening in Christianity are worse than...].

Shri Mataji: I mean, you can't say that, is both ways, everywhere just the same, I'm very aware of it, I'm very aware of it.

Jesus Christ came in that fashion and it brings such disgrace.

I'm very much concerned, very much concerned on My own level and work things out in My own way.

Lady: And I was a nun for ten years, I mean, I have seen horrible things.

Warren: She was a nun for ten years, contemplative nun.

Lady: I mean, I got in such spiritual pain... I suffered and I saw no reason that I had for that suffering, but I saw and I mean, it was awful, it was terrible.

Shri Mataji: I know, I know that. You know this Pope of yours, I went to Krakow, I went with My husband to Krakow, just before, before he became the Pope. And you see, he's a big man, so they took Me, they said: “What are you interested in?" I said: “I'm interested in churches” so they took Me to Cracow. And they had a mass, you see, this fellow came and shook My hand and I raised his Kuṇḍalinī alright and it pierced through also.

But it again went back, because he's a Christian like that.

And I worked on him quite a lot, but you know what happened? Recently there was a photograph of Pope. And his hand came out like this [rises right arm] and the hand is missing, this hand is missing.

Lady: I know, I know what you are saying, I know about this.

Shri Mataji: And that photograph was published, they don't know how it was published. Then they have seen

these points. And Rome, in Rome people are very much against him. Very much against all institutions, it's nonsense, they know.

Lady: Horrible.

Shri Mataji: We have somebody here, whom you should talk to, then he'll tell you about it and the one who wrote this book Advent. He was, he was also wanting to become a priest and all that and he is very much against it.

Actually against Catholicism I spoke about three, two years back, isn't it? [To a Sahaja Yogi:] In your wedding I spoke. Very much.

Lady: [asks Shri Mataji that, as She said She had a Christian background, whether it was a Protestant or a Catholic approach.]

Shri Mataji: Lutheran.

Lady seeker: Pardon?

Shri Mataji: Lutheran. I was baptized by Lutherans [laughs]. And then... then My father was a member of the Church of Scotland, Presbyterian. I have no background, neither My father had. My father was a very learned man and a very evolved soul, you see. He knew fourteen languages, then he had mastered Sanskrit language and all that.

Lady: [says something about Shri Mataji being from Madhya Pradesh and She is probably...] Warren [repeats]: She thinks You are from Madhya Pradesh, You are not from Madhya Pradesh?

Shri Mataji: No, actually that time that Madhya Pradesh was in Maharashtra. Now it's on its own.

You see, that part is Maharashtra.

Lady: [says that she thought She was a Catholic, then she saw Her place of origin so she was trying to figure out.]

Shri Mataji: That is the center of India. That hill station is the center of India. That's where I was born. In the Tropic of Cancer.

Lady: I know India very well. That particular area is about fifty miles from Nagpur?

Shri Mataji: That's the place is placed on the Tropic of Cancer, Mecca is also Tropic of Cancer.

***Contents: 1981-09-28*,, Public Program, Day 5, Christ Church, Park Avenue, Manhattan, New York, USA**

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There are so many here, I've seen so many. Such strange people I met on the streets, such strange people. There are so many. I mean, I do not know what is the percentage of lunatics in this country. But schizophrenic and all sorts of people, you can't say. I mean, every third person I came across had some sort of funny things going on in his head. I said, “Now what is it?" This is the country which is invaded the most by these negative forces. And if you are going to be destroyed, you are going to be destroyed from inside not from outside. You will not be destroyed from outside, take it from Me. You will be destroyed from inside and that you can see. What's happening, all kinds of destructive forces are working it out. And the worst of all is horrible Gurus who have come from India. You people had invasion on India.

English had their political invasion. You had your monetary invasion on India.

So all these horrible people are having a mental invasion on you. You are not aware of it. It's a mental invasion on, very subtle mental invasion which you can not discern. You are enslaved, as we were enslaved by you for money.

You see for wheat, if they sent horrible wheat to India, Americans used to say “Hey oh, we've been very gracious." And the wheat was so horrible that we could not eat. We threw it on the ground. Imagine we threw it on the ground and horrible types of, what you call, acacia plants grew. We can not destroy them. And then another type of grass, which we call as `congress grass', you see, because it came from America we call it `congress grass', grew all over it, covered all over crops and everything. And we, we did not know why you were so kind to us to send all these.

Somehow it was destroyed then this grass but still this horrible acacia is covering all the villages in India.

People are having a terrible time, they are poisonous. And if they hit you, you see, you are killed.

Children play around, is a very dangerous thing. I mean, if they wanted to send wheat, they've should have been something more gracious than what they have been doing. This is how you have been very very unpopular all over the world.

Whenever you try to help anyone, you think “Oh, you are *[UNCLEAR* good/great], doing too much." While India has helped you in so many ways. First of all, it has helped you when you had wars, we send Indian troops and all

that all over, we never tried to show anything like that. You see, it is surprising how these developed nations are so ego-oriented, so ego-oriented. I mean, so many things they have done that I can not understand how human beings are not afraid of God and His wrath that can come on us. We have oppressed all the people who are already oppressed. We have tried to really *[UNCLEAR* clutch/crush] them down.

Now it is for time being for you people who are born in this country, who are special people born, you are very very special. In America we have the maximum number of *[UNCLEAR]*, you would not know.

It is for you to rise above all these nonsensical things and get over it and join your hands in solving the problems of this worldly thing which has really oppressed the whole universe.

And I really depended very much on you people. I came nine years back but I found that the aggression is still bubbling in. They can not see things. And that's how these Gurus take advantage of it. They took advantage of it. They came here, “Alright, you've got money, pamper your ego you can purchase us." They pampered your ego, you thought you can pay for them, you paid for them and what did you get out of it? Is nothing but all these horrible things out of which it is very difficult to get out. Apart from that, many might have lost the chances of Self-realisation. You are absolutely special people to be born, you have taken birth in this country with a very very special purpose. Because I told you that you are born in this place [points to Viśhuddhi Chakra on the Chakra Chart]. This is America. What a place! I mean,

you had great people like Abraham Lincoln, great people like him. What a man he was in life.

You've have forgotten him completely, his ideals and things. I mean, what a man is Abraham Lincoln.

I mean, If I read about anyone in the beginning, was Abraham Lincoln. I said, “Look at him!" He was a realised Soul, his ideas and all that are all of. Now it is for you to establish for what you have stood, for what God has created this America, this Chakra of Viśhuddhi. And this is what is starting from here [points to Nābhī Chakra on the Chakra Chart] that you rise up to there [points to Viśhuddhi Chakra on the Chakra Chart.]

Contents: 1981-09-29 **Navarātri Pūjā (1st Day), Sahaja Yogi's Home, Staten Island, New York, USA**

It was so preplanned today by *[UNCLEAR* the Divine] that today is a very great day. In the first advent of the Holy Ghost came on this Earth this day. That was about fourteen thousands years back. And today is the day that is celebrated as the first advent. And there are none advents She has had before She came as the Mahālakṣhmī. She first, today I will be telling you about it, how She is placed within us, where She resides, what is Her work, how She protects us. I'll be today telling you on the Heart Chakra. And that's why today they celebrate this special day of Her worship.

Now, today, as some of you are new people, I would just say that you don't think too much about it.

Try to receive more vibrations. Because when all these things are done only My centers start vibrating yours and opening your centers. That's what happens.

And as you know, we have asked very few of you to come here because it is difficult for people to bare the vibrations if they are not fully prepared for it. And because of this preparation, we wanted to have some more time. But we *[UNCLEAR* 've risking] this time.

I hope you'll be able to bare the vibrations. They will open your centers, they'll raise your Kuṇḍalinī much higher, they'll give you a much greater dimension and also powers. But one thing is there, don't think about it. Keep your mind away so that you receive it more and understand it more.

We tried this experiment in Australia and just after realisation, within three days, so many people came not for the Pūjā but for washing of My feet. And they got very well established in Sahaja Yoga.

So it is one of the easiest way to do it. But it is to be understood, in the Western life it's rather difficult to understand adoration, because now I am in form. I've came in form and you should make fully use of Me. Get full advantage by exposing yourself to these powers so that they enter into your being and you are empowered much more. Alright? This is the idea. Now, this is a very secrete ceremony opened to very few Sahaja Yogis and it is done in India everywhere and we select people as I told you. Very few people are allowed to come in. Not all the people. But, as you know we had very little time, we could not sort of do that to you.

So please don't think about it, just be in thoughtless awareness and try to receive as much as you can. I would suggest those who have come for the first time should sit in front.

So that it could be *[UNCLEAR* easier]. Come *[UNCLEAR]*. Tracy, have you attended any Pūjā? Tracy: The one in *[UNCLEAR* Brighton].

Shri Mataji: You had, ya alright. Who else? Christine and..., you haven't been to any Pūjā. You both come forward. [Marathi.] How many are there for the first time? Gavin? Please come, come, come forward, come forward. [Shri Mataji counts in Hindi]. Come along Barbara.

Sahaja Yogi: Nine.

Shri Mataji: Ah?

Sahaja Yogi: Nine.

Sahaja Yogi: Nine.

Shri Mataji: Good number, nine days, nine people. It worked out.

Somehow it worked out. Alright.

Sahaj Yogi: *[UNCLEAR]*.

Shri Mataji: *[UNCLEAR]*. While washing My feet, they will be reading the adoration of Śhrī Gaṇeśh who he incarnated as Jesus Christ. Alright? Who is the embodiment of innocence. And that will be in English. Have you got that one?

Sahaja Yogi: Yes, Mother.

Shri Mataji: So that will be read. And I would like you to pay attention to what is... plus you have to wash My feet so that you receive your vibrations in a clear-cut way. I wish you could have read Hanumāna also. That would have been better than this. Ah, is he coming? Is baptist gentleman?

Sahaja Yogi: Yes. *[UNCLEAR]*. [Short pause.]

Shri Mataji: Alright, bring that. That baptist should come, you know. I *[UNCLEAR* would say that], he should come... because...

Sahaja Yogi: We gave him the address.

Shri Mataji: Is very *[UNCLEAR* true/late] now. What time you called him, ten o'clock?

Sahaja Yogi: Eleven.

Shri Mataji: Eleven. *[UNCLEAR]*. Barbara, you also come here. This here, you see. *[UNCLEAR]*.

Lady: *[UNCLEAR* What we'll be doing here?]

Shri Mataji: *[UNCLEAR]*. *[UNCLEAR* Is three o'clock has started]. Give vibrations *[UNCLEAR]* tremendous. *[UNCLEAR]*. Can you feel it? Try to put your hands, alright? [Pause.] Have you got Devī Purāna? [Marathi.] Mārkandeya's you don't have, otherwise you could have read about Mahāviṣhṇu, about Jesus Christ. Which is alright now. [Pause.] [A lady is asking a few times if the book in Shri Mataji's hand is readily available here.]

Sahaja Yogi: Can you buy it here?

Sahaja Yogi: We certainly, we find if we can get it here.

Shri Mataji: *[UNCLEAR]*. I don't know, I have no idea. But it is translated *[UNCLEAR]*.

[Marathi.]

Sahaja Yogi: Devī Purāna.

Shri Mataji: Ne, ne. Acha, doesn't matter. [Marathi.] This is, this is the boom which he has got. In English language is the, is the praise of the Goddess, you see, of the Holy Ghost, you see, all that is there.

How She was created, then how She get into forms, how She incarnated on this Earth and how She killed these

horrible people who were trying to..., I may say we call them Rākshasas or devils, we can say Satanic forces. And all that is written in this book but it is translated in that book, in the Devī Saptashati. And I do not know if you can get that book in America or not. But these people have got it, we have to find out that one.

Lady: I think Samuel Wiser in the village might be able to order it, if they don't have in stock. They have all those things.

Shri Mataji: Yes, maybe. Because this is the, this is the happening much before. She actually came as a human being on this Earth. You see the first incarnation was of Sītā, then of Rādhā and then of Mother of Jesus.

So She came, thrice She came as a human being, this is as Mahālakṣhmī. But this is the Mahākālī, is the one which is the Primordial and that is. And out of that, these three powers came.

Right? Lady: And this is the next one after Mary?

Shri Mataji: Beg Pardon? Lady: This is the next one after Mary?

Sahaja Yogi: Mahālakṣhmī.

Shri Mataji: Mahālakṣhmī.

Sahaja Yogi: Mahālakṣhmī.

Sahaja Yogi: Mahālakṣhmī was Mary.

Shri Mataji: Mahālakṣhmī. She has three powers. She is one is at Mahākālī, *[UNCLEAR]*. She is the one who exists and when She gets angry, She can kill also. That's the point. That's Mahākālī. And from Her two other powers came out. Was Mahāsaraswatī, who is the creative power. And the third one is the evolutionary power, is

Mahālakṣhmī. And Mother Mary is Mahālakṣhmī. She was born out of the water. That's why She is called as Mary. Even in English language we call Her Mary, Mary words comes from marine, you see. And My name also, the first Nīra means the one born out of water. It's a very funny combination, everything if you see My whole name. Nirmalā means immaculate. And Neela, I have two three names because they're made short and that's how it has a different meaning. But in any case, when you get the book Advent, you might get lots of information. Also, we have a magazine, I don't know if you have that.

Sahaja Yogi: *[UNCLEAR]* downstairs.

Shri Mataji: Alright.

So you also get that magazine from India, they will send it over to you [to the lady questioning]. Alright? That we'll all arrange. Now.

So, Gavin, please start.

[At the end of the Pūjā, as the vibrations from Shri Mataji were not absorbed, six Sahaja Yoginis went into Her room and, as She rested, took vibrations from the Chakras in Her body with the left hand placed on the Chakra and the right hand ventilating away. The energy was so tremendous coming from Her body.

It felt almost like an electric current. Gradually, it put all six Sahaja Yoginis completely to sleep. They slowly drooped, until were completely asleep on the floor.]

***Contents: 1981-09-29*,, Public Program (1st Day and 2nd Day of Navarātri), Day 6, East West Center, 141 5th Avenue, Manhattan, New York, USA**

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Then the sustenance starts growing till you become a human being as shown here. In this void, here as carbon then you move into the void and here you go through all the evolution starting from a fish up to the human level where you become a small man. Once you become the small man, Vamana is called that... First the man who came on the Earth was a small statured man. Then a man came who was Parashurama, a very very... Poseidon, a very large man, huge. Two extremes. And then, came the man who was in the center. And the leadership of all this evolution like that, by the Incarnation of the aspect which is the Evolutionary aspect.

.....

One is the one which is the Existence and the other side of the Existence is the Destroyer. And then another aspect is the Creator and the central one is the Sustenance, is the Protector. Out of these, this one incarnates. Only one aspect because it has to give a quality and the leadership. For example, when there was a great flood, then He Incarnated. He incarnated as a fish and the dolphin-fish. Dolphin. I don't know if you know about dolphin or not. But dolphin is a mammal and is a friend of human beings.

So He incarnated as a dolphin-fish and saved the boat. As you know, there was a boat in which people were saved. He saved the boat. Is the dolphin who incarnated on this Earth. One by one, He incarnates. Then He incarnates as a turtle, four legged which comes out of the water to show the fishes that you can come out. Then, gradually

He incarnates as a quadruped. Like that, the Incarnations, He comes as a leader.

Somebody has to give that confidence. One fish comes and takes them out and others come, they follow them up. As they go on improving every time there is an Incarnation. And between one Incarnation and another Incarnation, there is a very great time and that is called as Yugas. Like that the Incarnations come on this Earth.

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***Contents: 1981-09-30*,, Public Program, Day 7 (2nd Day and 3rd Day of Navarātri), I Am the Holy Ghost, Christ Church, Park Avenue, Manhattan, New York, USA**

... Believe that how this people are reborn and crucified Him again. And again and again they are crucifying. The crucifixion is not the message of Christ. That's why I also don't like people to wear the cross, I can't see the cross. He's not, cross of course is very helpful, because if the bad spirits see the cross they run away. But it is a reminder of something which was unbearable.

Because the Mother had all the power, She was Mahālakṣhmī. He had eleven powers, eleven powers to destroy. You can imagine, He has still those powers. And He had to go through all that without destruction. He saw to it.

Now, people may say, “How was He resurrected?" First of all there were objections to immaculate conception. I mean, they have objection for everything, He was not a human being. He was the Divine Power. I conceived you in My heart. Do you know that? And I put My Kuṇḍalinī

and I put you, from My heart you do it and *[UNCLEAR* I give you out]. The way you have got your second birth, in the same way Christ was truly immaculate. But She put Him in the heart and into the uterus down below and She created Him. It's very easy to doubt Him and say things against Him, because He is no more.

And the Jews must learn a lesson now. They denied Him once and they have suffered. Now, don't deny Him again. You cannot deny the person, the embodiment of this Divine Power.

Christians may be blown out, with Christians I've tortured you, forget them, they are just the same as you are, fanatics, fanatics, fanatics. Whether they are Christians or they are Muslims so many is the same as any other person. I do not find any difference whatsoever. Dogmatic, ignorant, fanatic. Forget these people, they do not stand for Christ. Christ Himself has said in second chapter of Matthews, “You'll be calling Me, `Christ, Christ,' I won't recognize you. Who are thee?" The people who say, “Christ, we are the solicitors of Christ. We are the people who are in charge of Christ." All of these people will be charged. And they will be thrown away in the hell, the way they have managed things about Christ.

Some of them are genuine, they don't know that this is artificial, they are genuine in it, but they must get their Realisation. They must ask for their real Realisation and they must know what is Christ within themselves, they have to awaken this Christ here.

Now, as I was telling you that Christ said that, “You are to be born again." That, “I've to be born in your heart." Now, the heart center is here as well as here, because

the heart is controlled by this center at the fontanelle bone area. And that's what He said that, “You should get your Realisation." When He said, “You should be put in the heart." Now, the people of various confessions in your country, went down to India. And they never told that Christ was born who was the Mahāviṣhṇu. Because He is already described in the Purānas. That He is the Adhara, He is the One who will be, once awakened, by the Kuṇḍalinī will suck your Karmas. They never went and told, so the Indians went on with their Karma theory and these Gurus have come here to teach you Karma. It is amazing how you accept all these theories of nonsense. Like they say that, “You have to suffer, because you have done bad Karmas." Then they may say that, “Yes, you can give you a balance, but you go this way or that way and you just keep into balance." If that is so, that you have to go to one extreme and to another extreme, then what are they doing here? Why are they talking? They better should shut up, because they cannot do anything. They cannot give you Realisation. They cannot save you from this situation.

So, it's better that you suffer.

But why do they say you should suffer? Why should they say? Because they want to enjoy your suffering.

They want you to suffer, because they enjoy it.

So many of these disciples who came from these horrible Gurus, who said, “You must have your Karmas and you must suffer" told Me that they saw their Gurus giggling at them and mocking at them. And they showed Me some of the photographs they had taken of these Gurus which shows complete mockery of these stupid disciples who

were suffering in their body and suffering in their mind in the presence of these Gurus.

So they have a double enjoyment, one the money, another is the sadism and third, the greatest of all, that their purpose is to kill you all and to destroy you all, because you are God's men. That they achieve by their falsehood, because you are impressed by their falsehood.

Now, see, if there was any false Guru here this hall would be filled, the whole thing would be filled, on the road there would be a jam. But the real Guru, I have seen not only here, everywhere it starts very slowly.

Of course, in a place where people are very simple and who are very sensitive it's a different point, but the people in a city specially they are so insensitive to reality and so sensitive to devils that it is surprising, they feel very much at home with the devils and very much lost with the reality. Because you are *[UNCLEAR* in conflict].

So you must know that you have to become the reality. You have to become that which is the Spirit, which is not so far, is shining in your central nervous system, in your awareness.

And this is the Spirit, is the One, is Christ.

Now, I've spoken before also in the churches, but today for the first time I am speaking about Christ in a church. And that's why I was very happy that at least in this church I would say something that could establish Him and that when people will come here I hope they get their Realisation and that something works out here. They get at least awakening, because so many saints are sitting in front of Me, maybe that one day will come in

this church, maybe. It may work out that people will get their Realisation.

Christ's life was only for three, four years. Nobody allowed Him to live longer than that. Whatever was possible was done, but such stupid people, such stupid people, you could not talk to them. And that's how they killed Him. He could not speak to them any more and that's how His life was finished. But in that small life of His, what a spark it was! What a spark it was! The way people have behaved towards Him is atrocious, I must say! I must say the apostles themselves because this Matthews and this, he was such an intellectual. Such an intellectual, he would not accept the idea of immaculate conception. Very difficult man, he would argue it out. He said, “If a virgin is going to give the child then everybody is going to say that it's a very, very blasphemous thing, it's a very, very illegitimate thing and it should not be spoken of." Horrible fellow and one better than the other. And when they took up about the spreading of Christianity they took it in such a funny way, because they became supraconscious people. They started speaking the languages of so many people. That part of Bible is wrong. Where they became not realised, the wind part is all right, but so many people I've seen who come to My program when they come for Realisation they feel the wind for a while and immediately they shelled out and become supraconscious. Now, we'll see what is supraconscious entry and the subconscious area.

Now you see here there are two buds. These are the two petals, one controls of course the pituitary, that controls the Ego and the pineal, that controls the Superego.

But this also has a capacity to blow this out this way and blow this out this way. Supposing you become supraconscious because you start thinking too much, about, something about the future, what must be the galaxy, we should find out about it and you must find out about the stars and about all these things and about future, about, say, prophecies what else is that is astrology and all these you see futuristic things. You people are mostly futuristic, you try to plan and try to and every plan fails, of course. But this thinking of planning of too much can push this up this side too much. Actually as shown here is this side, but actually when it is placed, it is placed like this. The Ego is placed like this and the Superego is like this. Here we could not show the *[UNCLEAR* pineal gland].

So, from the back to this side is the Superego and from here to here is the Ego. Now, this Ego bloats out this way, into this side.

And when it bloats out this side it goes into the supraconscious area.

So it comes up this way.

Now, the supraconscious area gives you visions, hallucinations. LSD does that, LSD does that. When you start seeing from eye of a person, who is a dead person, but a very ambitious person, for example you might get the vision of Hitler. You might get the vision of, say, all these horrible kings who lived here.

You might get to see colours. You may see auras. And one has to understand here that these auras are coming to us, because we shift, we disintegrate. *[UNCLEAR* What's wrong over these]? That's how we start seeing something

else separated from us. To see auras is not a good sign in Sahaja Yoga. If you are seeing auras we have to bring you back to the same position, because you have to be in the present and not in the future. You get disintegrated. For example, if there is a machine, say, which takes the Auras, I was talking to someone, who has done that work of aura-picturing. Now, before, after Realisation you don't get any Auras in a person, cannot getting auras in a person, because it is integrated, completely integrated, but when he is in a mess, you start getting the auras. Like if he has cancer he'll get auras, if he is an alcoholic he'll get auras, that kind will be crazy auras, a normal person may have auras not so much crazy. But Auras you cannot see when the whole thing is integrated. You can see, in a, say, light this, there is no aberration that means it's a good light. If it is aberrations then it is a bad light. All the seven colours of a light has to be concentrated and has to be integrated. If they are prismatic and if they are giving you separately then it is not one integration. And when it is one integration then you cannot see seven lights.

So the person is not integrated.

Now, all these auras come to us, because we are made of seven type of *[UNCLEAR* docus/lokas] within us. But the people who are on the right side only believe in the five *[UNCLEAR* docus/lokas], they call them Koṣhas, I don't think if I have time for that, but these are the Koṣhas also created by, one is created by the first center, by the second center. By the third center, this is how the *[UNCLEAR* piricle/pericle] goes. By the fourth one, then the fifth one and the sixth and the seventh are the things

that they do not create auras outside, they create inside near the heart. And these are created near the heart, but as soon as you get your Realisation they all become one. They all merge into one and that is the Spirit.

So, as if you can say that the Spirit exists in a prismatic state then you get the auras of seven, but when it becomes integrated that you become one, all the auras become one.

So, integration is the aim of Sahaja Yoga and now, I think, I have told you how you can also go to the subconscious area, the same way. The subconscious area is on the left hand side. If you move into collective subconscious area, say for example, you can be triggered into cancer. By this triggering you might get heart attacks and things like that, diabetes. Now, many people believe sugar gives you diabetes, it is nonsense. Sugar doesn't give you diabetes. What gives the diabetes is too much thinking. Those who do not think too much never get. Indian farmers never get diabetes, they don't know what disease it is. Because you think too much, you work too much, this center works too much. It has to create food for the brain, it has to replace the brain centers. And these brain centers are to be replaced. For that it creates out of fat the new centers, the evolved cells, like *[UNCLEAR* a cent] here. And because of that work, if it is too much it neglects the other things which it has to work out throughout, one of them is the spleen, another is pancreas. And when it neglects the pancreas you get diabetes. Not by sugar. Of course sugar, because it has to convert it into fat. But if you do not have sugar then it's a double work. If you have sugar it converts it into fat

and makes it use the cells for our brain. But if you think too much, then and you don't take sugar it's a double action. But if you just take sugar and do not think also can be problem, I think, because he has to convert too much of, into fat, you see.

So, too much work is given, there is no balance.

So, one has to understand that too much sugar is not good, but you must take sugar, because the sugar is needed and stop your thinking.

How do you stop your thinking? Only by rising above the Āgñyā Chakra. This is a very, very important point at Āgñyā that you must know that the thinking stops. Now, the thinking comes to you like this, like a wave. It rises the thought and falls off. Another thought rises and falls off. In between there is a place called as Vilamba. Now, when the thought rises it automatically falls out. You can see the rising of the thought, but not falling off. Now, this space is the place of present. This rises either from the ego or superego and goes into the past. But in-between space is the Present. One is the future, one is the past.

Now, this place has to increase. When it increases then what happens is that Āgñyā Chakra opens more and you become thoughtlessly aware. You become thoughtlessly aware, you come in the Present. There is no thought. And thought is the barrier between the creation and ourselves. For example you look at this, say, a beautiful stone that is placed there or anything. You watch it. Now, if you want to think, “Oh, it looks like a man, it looks like a devil or it looks like a God" or whatever it is. There is a thought you've put in.

So, what you do when you are realised you just watch, you watch. And whatever the joy is put there of the creator, of an artist, completely is within you, because there is no thought. There is no wave, there is no disturbance in a completely silent lake. All that is around it, all that creation comes into it, absolutely reflected and you enjoy it in thoughtless awareness, called as Nirvichara Samādhi. There is complete Nirvichara, where you have no thought and you start enjoying that creation, complete the joy of that is there, nothing is left.

So, the thoughtless awareness comes in when the Kuṇḍalinī crosses this Āgñyā Chakra. It does double work. First it makes you thoughtlessly aware.

Secondly because the Kuṇḍalinī, if it has pierced through it pushes it and She fills this with the grace.

The grace falls on this. When the grace comes in, you start relaxing, this centers also relax. These centers are in a tension. But when the grace comes in, they go back into normal.

So, there is more, sort of, expansion and the thoughtless awareness starts establishing itself at the Āgñyā Chakra.

Now, the mantra of Āgñyā is the Lord's Prayer. It has got two sides, Ham and Ksham. Ham means `I am' and Ksham means `I forgive.' So, if supposing this is catching, you have to say, `I forgive.' If there is Ego within us you should say, `I forgive.' If there is superego within us you should say, `I am! I am!' So, it is Ham and Ksham, is the bīja, is the seed. Is a seed of the prayer, Lord's Prayer.

Now, there are people who are talking the Lord's Prayer is not all right. I mean, who are you, what do you know about it? Everybody is telling Me, every one. What do you

know? What is your authority? The trouble is everybody is entitled to do what they like with religion and with God. Though they do not know anything about it, they are absolutely ignorant but they think they have a right. Because there is no political control over it. Even Hitler can talk about Christ, anybody can talk about Him.

And about the Prayer that He taught you, who are you to challenge it? Who are you to challenge Him? I can't understand how do you challenge a person without knowing your own position and relation to Him? But this is a very, very common thing that people do and is due to ego. Ego makes you high-handed.

And this is the worst type of high-handedness that you challenge God, you challenge Christ, you challenge everything which you don't understand. Your mind is limited. It's a very limited *[UNCLEAR* way/vision].

You cannot do anything with this mind of yours. You have to go beyond it.

Somebody has to trigger you into this state, you have to go into there. You have to become the Spirit, only by realizing your Spirit you can get connected with God. And before that you cannot connect it. That's why you have to become the Spirit. And the Spirit is the connection, is the link with God.

There is no other way you can be linked with God. If you want to keep yourself in delusion you go ahead with it. But this is the real thing I'm telling you, it's the true thing I'm telling you, for which you should know, you cannot pay, you cannot purchase it, you cannot demand it and you cannot work it out.

The grace of God has to come, fall upon you to do it, or a person who is enlightened can only enlighten you.

Now, about Christ, if I have to speak. I've spoken once on Christ for seven days, one after the other.

There's no end to it. He is such a great incarnation, that I just do not know how to say that, I've spoken all about it. As it is we have many tapes in London, you can send for it. We are now going to have a center here. Herman has offered his place. And we will be sending those tapes there, at least 300 tapes you have got in London, which you can listen to and see for yourself. And all of these tapes are very good, because they are actually mantras. They work out the mantras and you also get, listening to them, opening of your centers and all that.

Now, the last one which is embarrassing, because she already has told you that, I'm supposed to have been here at least. It is the integration. The end of it is the integration of all this seven centers. All these seven centers are placed around this area called as the Limbic. This is the Limbic Area. Now, if you cut it, the brain, like this transfer section of the brain you'll find it, it's like a lotus. You can find it that there in the marking it's like a lotus, opened out. And it's 1,000 petals as called, are like this. But the colouring is not all right, you people are so fond of these special colours, so they have used it, but we can say that it's kind of a 1,000 petals, it's there. Now it is said in the Bible that, “I will appear before you like tongues of flames." And these are, they appear, they all appear. But these are very large ones and they appear as living, living flames in different colours, starting from one to another and they are 1,000 in number.

Now, the doctors argue that, “They cannot be thousand, there have to be 992." I mean, just imagine this foolish people, to argue on that. But they do not know they're 1,000 in number and they are placed here. Not in the limbic area. All the seven centers are surrounded here. Like we have got now, you see, from here, this is the Āgñyā Chakra. Here. Behind it here at the back, just exactly at the back is the Mūlādhāra. Surrounding it is this Swādhiṣhṭhāna. Surrounding the Mūlādhāra is the Swādhiṣhṭhān. If you are catching on Swādhiṣhṭhāna you can feel it in yourself, the heaviness here. If you are catching, say you have diabetes, give an example. Diabetes people get blind after some time. They loose the power of the eyes, because this thing oppresses the optic cloth, which is controlled by the Mūlādhāra Chakra, you call it as Back Āgñyā, this portion at the back.

So, this is the Swādhiṣhṭhāna Chakra here at the back.

In the center here you find a bone, that's the Mūlādhāra and around it is the Swādhiṣhṭhāna Chakra.

Then here is the Viśhuddhi Chakra, is the Virāta. Is the Viśhuddhi Chakra here. When you catch cold you'll find you'll have a problem here. But if you apply something here you'll feel better. And this is the Viśhuddhi Chakra which is related to your throat, this one. Now, if you have problems with collectivity also you might find a big block here.

Now, at the back of it is the Nābhī here, at the back. This Nābhī has a left and a right side as we have shown here. The left Nābhī and the right Nābhī, there are two, left and right Nābhī, I don't know if I have told about that, left and

right Nābhī, but, I mean, you can find out from the book that there's left and right Nābhī.

So, you have got a left and a right Nābhī. And also, you sometimes feel the Nābhī in here.

Some people do feel who have problems with their Gurus and things like that, you see. Then you feel it.

But the whole Void is here. And this Void is called as Ekādaśha Rudra. This Void. The whole. It goes like a main round. And this range is very important, because this you get it from the Void. If you go to a bad Guru or someone you get this. And this is the one that is of the rider, the rider, the one who has eleven powers of destruction, the one who's going to come to slash out. Then He's not going to give you a counsel, He is not going to redeem you, no Realisation. He'll slash out those who are not realised. And He will emancipate the one who are realised. See, that's the last that you don't ask just now. You've some time more to save some more people, because He is not going to question anyone, He is not going to allow you any more time and that will be the time of complete destruction of all the Satanic forces.

So that is the Ekādaśha here. That collects, because all these horrible Gurus are here. These are the Ekādaśhas. And this is one thing is to be understood that one should get rid of this very easily.

Now, these two children of Rāma who were born here. And they are endowed on the Sun and the Moon. The Sun and the Moon both are here. And the sun became, as I told you, Buddha ultimately here and he became the, not ultimately, the Mahāvīra, there. But when they were on this earth Buddha talked about non-violence and people

thought non-violence to chickens, to bugs. These Mahāvīra people, the Jains, we have got horrible community called Jains in India and they believe in vegetarianism to this extent that they get a Brahmin, pay him money and put him in a hut and bring all the bugs of the village, put those in the hut and the bugs live on that blood. Is a fact, even today they do it. And then they pay some money to the Brahmin, because the bugs are *[UNCLEAR* biting].

Now, you just tell Me this kind of a nonsensical vegetarianism. Am I going to give Realisation to chickens? Just think of it. Or to the bugs or to the earthworms? You are human beings, you should eat a flesh which is not of a bigger animal than yourself, because that's horrid. But you can eat the flesh of the animals which are smaller than you. There's no harm in eating that and this kind of a nonsensical vegetarianism, “Don't do any harm to the animals” but they don't mind doing this. Jains are the greatest, they are, you see, such... just like suckers. And they don't mind killing people for their money. They don't mind going for, what you call, *[UNCLEAR* shikars], in hunting. And killing anything, but they will not eat a chicken or even the garlic. Now, garlic, as you know, is very good for the heart. But they don't eat garlic. It's very good for the heart, it's very good for people who have got a tendency towards hardening of the arteries, when the circulation is a problem. Is very good to eat that and for cold. Those people who suffer from cold, if they regularly eat a fresh garlic thing in the night, brush their teeth, they'll be much better off.

So, while talking about it I would say.

Now, these seven centers are here. Now, at the fontanelle bone is the center of the heart. Now, just imagine, it is at the center.

So, where do I exist? I mean, all of them are seven centers, so I am just like a *[UNCLEAR* puppet/pauper]. But if I am in your heart, I'm here.

So, the key of Sahaja Yoga is that you have to recognize Me. If you cannot recognize Me you cannot progress in Sahaja Yoga, I have to frankly admit it. Because *[UNCLEAR* he's already behoves] Me, I don't tell this in My first lectures, but I have to say it that, “Please, now recognize Me." As your Mother I would request you to recognize Me. And you don't have to give Me anything, just take things from Me.

Just have it yourself. But recognize Me. If you deny Me then this won't open, this will be always troubled.

That's why at the end when you say, `Mother, give me my Realisation.' Because I have come on this earth to give you Realisation. That's My job. It's one of the worst jobs that one can have. [Laughter.] Because it is so difficult with people: to talk to them, to tell them about it and they are all the time up in arms, they are so aggressive and they start fighting. It's a Mother's job. It is a thankless job, absolutely thankless job. I have to do it. And also only Mother can do it. Because if you have Christ, he would have taken those eleven things and finished off everyone. If you had asked Kṛiṣhṇa He had also some *[UNCLEAR* how rushed up people and] killed. But to use the whole thing with integrated idea and balancing, with understanding human beings you have to

have a Mother. And that's why sometimes people try to become very familiar and start taking advantage or taking liberties, which is a wrong thing.

Whatever I am I am and I'm Love, I can't help it. I really can't help it. I'm Compassion. One day I did feel very disgusted, really. Once I did feel very disgusted with people the way they were and I was just saying that, “Forget it!" And then suddenly I saw My photograph and I saw My eyes, then I said, “Nirmalā, you are Compassion, you're Compassion, you can't help it. You just can't help it. I have to work it out." I know it means, it means sometimes too much, too much, but I have to work it out.

Now, some people come out with a question, “Why You, Mother?" I said, “Why not you, it's a good idea! Come along and do it!" [Laughter.] It will be the best for Me to retire, My husband might give you a pension for it, he will so happy that I've found out somebody who will replace Me. But I have not yet found out somebody who will replace Me, I wish you could, will be a good idea.

Now, the name Nirmalā itself is, means Immaculate. Means, the one who is the cleansing power. Is a name of the Goddess also. My, actually sign name is Lalitā, is the name of the Primordial Mother, that is the name of the Primordial Mother. But to be a human being with all these centers around you working, for example for the last three days you don't know how much I am vibrating, you can ask Warren and other people, I asked them to take the vibrations and they were doing like this, where they couldn't touch Me. The tried to put the hand on the head and they were just, they didn't know how to touch Me, even it is so much vibrating.

So, it's not easy to carry with all this load on this human body, appear like a human being, to act like a human being, to behave like a human being, so that there is a report, why an incarnation is needed, there has to be a report, because the unconscious cannot talk to you, whatever you see in a dream comes back to you afterwards from the subconscious area, all the ideas will be such a mess, such a confusion and you cannot decide anything.

So, it has to come on this earth as a human being and tell you with a language. I never knew English all My life.

So, first time I learnt English, but still I don't know American English. I hope I'll be able to learn something more when I travel around and it's a thing that, it's God's desire that you have to be realised. It's all written in the Bible, it's all written in all the books of the scriptures. It is very largely written in the books of Ādi Shañkarāchārya. Who has described Me fully, in a very full way. And it's easy for Indians to get to Me. I mean, though I have not much disciples in the cities, but they are aware of My Advent and they know that I am there. Most of them know about it. But they can't understand why I have come to America. They say that, “Why you come here? People here won't accept it." But I don't think so, because I think you are great seekers, very great seekers, born seekers, you are a special type. I have to work for you. I must say the transformation that has taken place in the Western Sahaja Yogis has not been achieved by Indians so much. Though they have an advantage because they are born in a country which has basis, which keeps the attention intact.

The attention is very much intact.

So, it is easy to work it out there, here it is difficult, it doesn't appeal to people, but still, you are all great people, so many of you are lost, but they can be all saved. But those who are here should know that you have the greatest opportunity in your life today to be realised and to give Realisation to others. First of all you have to become all right. Then you can give light to others.

Now, the greatest thing that is needed for Sahaja Yoga is wisdom. And logically you will reach at a conclusion and understand that Sahaja Yoga is the end of all the problems of the world. Of all the problems of the world. For example take the capitalism and communism. Now, I am a capitalist, because I have all the powers and I am the communist, because I cannot enjoy it without giving it to you. But it's spontaneous I have not to do it, because I think about it, it just works. It is like that. All the problems: political problems, economic problems, everything can be solved. Kṛiṣhṇa has said, “Yogakshemam vahāmyaham” “When you get your Yoga you get your well-being." He has promised. He could have said it, “KshemaYogam vahāmyaham." He did not, he said, “Yogakshemam vahāmyaham." First do Yoga, first unite. Unite with the Spirit then you are blessed by all these things. This is the center of even material wealth, of Lakṣhmī, which works out. And all the Sahaja Yogis who have been to Me are blessed by material wealth also, but not too much like Mister Ford, that's an extreme case, that's a headache, but they get well-being from every angle in a balanced way and integrated way.

So the last method is of integration, that you get completely integrated. Whatever you do your heart supports it, your mind supports it and your body supports it. You're completely integrated in one being, that is your Spirit.

May God bless you all! So, now this is the last lecture and I am going to Philadelphia and you pray that Philadelphia people get Realisation more and we get more people into Sahaja Yog and that they become enlightened. Then I'll be going to Houston, then to Los Angeles and Vancouver for a day. If you have any friends or relatives there you can write to them, take the address so that they contact and they come down to the program.

May God bless you all! Normally I don't tell about Myself, but today he exposed Me as soon as I came I had to tell, because it's not tactful. It's not tactful to say anything. It's better that you discover Me than I tell you, because Christ was crucified, everybody was tortured. I do not want to hamper My work, because it makes no difference by telling you anything before Realisation. It's better to tell you after Realisation that, “I am the Holy Ghost, no doubt. I am the one about which Christ has talked." I have told them, I had never said this on, from a platform and I told, they have been telling Me, “Mother, You must say that once." I said, “In America I'll declare it." So, today I declare that, “I am the Holy Ghost, I am the Holy Spirit, who has incarnated on this earth for your Realisation." May God bless you! Now, any questions?

Sahaja Yogi: Mother, I just like to say, `I love You!'

Sahaja Yogi: How can I still my thoughts?

Shri Mataji: You just say Lord's Prayer. Now, before My photograph. All right? It will work out.

Lord's Prayer is the entry, it's the entry, no doubt! [Sahaja Yogi announces about sale of photographs and the book The Advent and giving Realisation in some districts.]

Shri Mataji: And Steve is in Boston.

[Sahaja Yogi announces about contacts in American cities.]

Shri Mataji: And at Herman's place. Herman, can you stand up? I'm going to see his place tomorrow.

Sahaja Yogini: You mentioned on the right side the superego, on he right side of the brain.

Shri Mataji: No, I mean in the sense that it moves like this, you see? And like this, now, this way.

But more it goes to the right side, it presses more on the right side. When the movement is like, you see, the thing is, the division is like this, all right?

Sahaja Yogini: What sort of thinking would increase the activity on this side? Would increase the superego?

Shri Mataji: What sort of thinking.

Sahaja Yogini: Is it too much thinking?

Shri Mataji: Now, you don't think now. You see, it's the whole thing. You have to become thoughtlessly aware, first of all, don't think. But once you are realised, once you are realised, whatever you think happens. Whatever you want happens, because your attention is enlightened. Your attention is enlightened.

Like I went to Orleans. There was a lady who was suffering from breast cancer. And I cured her, she was all

right. And I was then in Switzerland, recently, about after a year and somebody came from Orleans, Robert and he told Me that, “Mother, she is all right." And she is a Sahaja Yogini, but now she has got terrible trouble in her kidney and she's got terrible pain and she's in the hospital. And as soon as he told Me, the pain stopped and the stone came out. And since that day she's all right.

So, it just works that moment. Whatever you ask for, it will work, whatever you want for, it will work, because you become collectively conscious and the collective being helps you. Apart from that all the angels, like Saint Michael, who resides on this side, His birthday was day before yesterday, the Saint Michael works out, this left side here. And Saint Gabriel is on the right hand side. And all their armies are with you, they all look after you. For example, a realised Soul, established realised Soul is travelling by a train there will not be an accident. If there is an accident all will be saved. They are saved in such miraculous manners. I mean, the thousand and one things you will see that you'll be amazed how you are helped.

So, you don't think, leave it to God. Let His things work.

Sahaja Yogi: How do you know whether somebody is a realised Soul, is a true teacher?

Shri Mataji: You see, unless and until you are your Spirit you cannot. You have to become your Spirit. Then you get your vibratory awareness. You get the Cool Breeze coming in. Now, this Cool Breeze is nothing but is the All-pervading Power, which you start feeling on your, you've come for the first time? That's fine. The question is justified, but I've told about it. Then you start feeling the

All-pervading power, all right? Then you can also feel whether a person is realised or not. But if you are not the Spirit you cannot. Even logically, for a person, who is a realised Soul, devil can't take anything from you. He cannot be at the ascent. He doesn't live by your own. Such a person, it's all right, you can pay for this hall, all right. You can pay for the travelling of the person, it's all right. But you cannot live on the money of other people.

Contents: **1981-10-0x Watching the first Video, Room without Roof, Brompton Square, London, UK**

[At the end of video:] She speaks with such sincerity! What a sincere, genuine person! You are all so lucky.

You have Me. I do not have anyone like this to be with in that way.

Contents: 1981-10-04**,, Public Program, Day 1 (6th Day of Navarātri), Becoming the Truth, Houston, TX, U.S.A.**

It is really very kind of you to have invited Me to this beautiful meeting of such seekers who look so truthful. When I read about Unity Church and what they were doing, I felt this is the place where it is going to trigger first, because here founder himself was a realised Soul. He was a realised Soul. But perhaps he did not realise that others were not realised up to his level and whatever he talked was the truth, nothing but the truth. But you cannot imagine about truth, you have to become, becoming is the main point. Unless and until you become the truth, whatever you talk about it becomes talk, talk, talk.

And we have had talks after talks, after talks.

Now the time has come for us to become. What do we become? What do we have to expect after Self-realisation. As he has told you, I would like to tell you this way that we have heard that God's love is all-pervading. The Divine Love is all-pervading energy. We've heard about it, we've read about it. Now what happens to us, that we are awakened in such a manner that we started feeling that power. Our sensitivity or our awareness becomes so enlightened that we start feeling that Divine Power around us. It exists. For example if I say there is big music going on here and big plays and dramas going on here, you won't believe till I put a television here and say, “Now see for yourself." In the same this All-pervading Power is still imaginary for us, or we can say is not our own experience.

Still people believed it because it was told by great people, great incarnations like Christ. But what it means, what it is, we have not felt it and that's the first thing that should happen to you, is to feel that. That means that our feeling is not so much yet developed, or is not enlightened, or is not evolved to that extent that we can feel. In our evolution, say from animals to this stage, how many feelings we have developed, which the animals don't have. For example if you want to take an animal through a dirty lane, he doesn't feel any dirt, or filth, or doesn't smell anything. He just walks through. Take any horse or any dog they have no problems. But for human beings to go through that will be an impossibility. Our feelings, experiencing power is so much developed that

we can feel the beauty, we can feel the colours, we can see the beauty of this place. They cannot feel.

But now the feeling that has to come to us is the feeling of that All-pervading Power, the Divine Power which in Sanskrit is called as Brahma. That Divine Power is the desire of God. God desired because He loved us. He is complete. He need not have created us at all. What was the need for Him to create us? But He's love and He's compassion. And He wanted to give His compassion, to express His compassion and that's why He created us with what care and with what delicacy. That one has to just see. We take ourselves for granted, our evolution for granted, everything for granted.

As he said that you did not pay anything to become human beings, you did not pay for anything. For example everyday, you see the flowers becoming fruits. How much do you pay to the tree for it? You see a seed sprouting, how much do you pay to the seed for getting sprouted? It's all so spontaneous, it's living.

And we are talking here about the living God, who lives, who does all the living things. What do we do? We do nothing. We do just dead work. Like something is dead, supposing a tree is dead, we make a chair, we can go, “We have made a chair." It's a dead from the dead. We have not done something living so far. Have we been able to convert even one flower into a fruit? And these thousands and thousands and billions and billions of things are happening around us. That's the work of the living God.

And also this evolution that has to go to its epitome now, to its last stage that is your Self-realisation.

Supposing I start collecting some nuts and bolts and start collecting some sort of a machinery. You will say, “What this machinery is meant for? Why are you making it, why this evolution? Why did we evolve to this stage of a human being? What was the need? What was the purpose?" Anybody would ask, “Why? Why there should be a machine made like this?" And that question is not asked by scientists so far because they have no answer for it. They are very honest. Because they have no answer, for the `why' they don't ask that question. Whatever is presented to them they see it and say this is it, this is so, so.

Now to get to God you don't have to go to Saturn or don't have to go to Moon, is within. He's within you, expressed within you, in your heart as spirit. Is all written in the Bible. I mean I am not telling something new.

Christ has said, “You are to be born again." When I came nine years back in America, I gave speeches where I said, “You have to be born again." And it's a happening, it's a becoming, it should happen, it's actualisation, is a real baptism that you should feel the Cool Breeze of the Holy Ghost coming out of your head. It's actually should happen to you.

So they took over and they said, “All right, we are born again." Again self-certification. Is all certifying yourself `we are born again, we are this, we are that.' You are nothing but your spirit and you have to become the spirit. Unless and until you have become it all this certificate is not going to help you nor you are going to feel satisfied because you are seekers. You are a special category of people born on this earth at this special time.

This is a very special time, is an extremely special, because this is the blossom time and this is the last judgment.

Only through Kuṇḍalinī awakening you can judge yourself otherwise there is no way of finding out.

Because when the Kuṇḍalinī awakens, which is settled down here in the triangular bone then your centers get awakened. When they get awakened you get this special sensitivity even on your fingertips. Now these five fingers, six and seven all of them get enlightened. Once they get enlightened, you can feel not only the All-pervading Power but you become, as he said, the collective conscious being. You become again I say you become. Is not that I say, `We are all brothers and sisters. We must love each other.' It's not that way. But you just become. Means you start feeling the another person within yourself.

So much so I was coming to Houston. And there is an Indian Sahaja Yogini who has come from India.

And she told Me, “Mother, why the heart is catching so much in Houston?" I said, “Do you know there are heart specialists here who transplant heart who have got... Also there is Doctor Kuri who is doing operations on the heart patients and there must be many heart patients in this place. And that's why you are catching on the heart." And she said, “It has become stiff my finger is." I said, “All right. There are mantras by which you can put it right." But it affects everyone and everyone can feel it within themselves. You become the other person.

Like people say, “Mother, you take money or what?" I said, “This is something one should understand, you are

part and parcel of My being. I can feel you within Myself. Now supposing My finger, is something wrong with My finger. If I try to help it, am I helping anybody other? Who is the other? Who is the other person?" That's the thing. Is a real unity, is the complete integration of being when you feel everyone within yourself. You start feeling them on your fingers. You start feeling yourself also within yourself, trying to know what's wrong with you. But in that case you don't feel bad. You don't feel bad at all that you have this problem or that problem because you are no more involved.

Today I'm just introducing this method which I called as Sahaja Yoga. Sahaja, Saha means `with', ja means `born', spontaneous Yoga. Means it is a in-born right of every seeker to get this union. Now today it has reached the stage of Mahā Yoga, means thousands can get realisation. It's a fact, it's a truth, people can get it. But it's nothing so difficult. You see, when the blossom time comes how many flowers become fruits. In the beginning may be only one flower or two flowers, but when the blossom time comes people have to see that. And in the same way you have to face that a time has to come where thousands must get realisation, millions must get it; billions must get it. As soon as possible, it is for you. Please try to spread this message that you are to become the spirit. This is a very important time which we miss. For example say our machine is not yet connected. Say a television is not connected what's the use of moving the knobs? You won't get anything. On the contrary, you may spoil the television. Or say a

telephone, when we pray to God also we telephone without connection.

We have to have the connection. That's very important. And that's what it was when Christ said that you are to be born again. As it is, you know, Christ was not allowed to live more than three and half years in that horrible country. He was crucified for saying what? He told the truth. He just told the truth that you have to become the spirit, which is a fact; you have to become the spirit. I mean it is such a simple thing to understand that we have not yet found out our absolute. We do not know why are we here, what is our absolute sense. Unless and until you find your absolute, you will live in relativity. You don't know whether this person is right or that person is right; whether he is a saint, or he is a Satanic force, or what sort of a vibrations he has got. Even to such an extent that I was surprised, in Spain that some people told us that for us vibrations means heat.

I said, “Any machine which it goes out, creates heat, friction, it creates heat. How did you believe that it is heat?" They said, “You feel very heated up." To understand one thing mentally is different than to understand it spiritually. Spiritually means you become the spirit, the absolute. There is no other opinion about it. For example, there is a gentleman sitting here and you get ten children who are realised Souls. There are many realised Souls these days born in America; I must tell you. Many children are born realised. And those children if you put them together and ask them what's wrong with this person, they will all raise this finger, saying this is the finger, that's burning. It's objective, just they say this

is the finger that's burning. Even if you close their eyes, they'll say the same thing. There cannot be two opinions about that person and that means he's suffering from the trouble that is in this center called as cervical plexus. You see this one in Sanskrit is called as `Viśhuddhi Chakra'. But in the gross it manifests as cervical plexus. Now in the universe, America is placed at this point. Is a very important point because it has sixteen sub plexuses. And you'll be amazed that the Saturn, the Saturn is the body of this plexus, Saturn. And now they have discovered that it has got sixteen planets and one that was caught up by them, even the ring and all that is already told about this.

So all these things they're finding out was found out long time back and was described from a subtler level.

Now this is a very, very important thing one has to know that America itself God has created with a special purpose. Abraham Lincoln and all these people, great people who talked about the fraternity and the collectivity and all that. Because this is the center of collectivity, this is the center where people feel the collectivity. Even your Unity Church is the outcome of that unconscious guiding that you have to become the collective beings.

And this collective being is placed here at the Viśhuddhi Chakra which is important because it has got sixteen sub plexuses and that controls all our lymphatic systems and our ears, eyes, nose and all these important thing and neck also. Also from here arises the ego and the superego which is shown from there.

But actually they start coming up from here. When man raised his head from animal stage like this, this center started developing in a very peculiar way. And in that condition this ego and superego started evolving and forming a cup like this. About this I'm going to tell you tomorrow, all about these centers and about the Chakras and all that.

But today I want to tell you about the truth. The truth as it is that God loved us, in His Divine Love He created us. And first thing that He has produced, or first thing that He created for us is His Divine Love, this All-pervading Power. And that Divine Power also resided within us as this Kuṇḍalinī. Now this power within us is the power of desire to be one with God, which is not yet manifested. It is called as a sleeping desire, or we can say a sleeping energy because it has not yet manifested. Supposing I create a machinery and do not put to the mains, it doesn't work.

So though I've put all My effort and everything to create the machinery, unless and until I put it to the mains it is still in a sleeping state.

So it is also called as a residual energy, meaning it has created the whole universe of the human beings but it has not been yet manifested. That's why it is called as a residual energy. This energy is within us.

Now I would say that when I say something to you or if I tell you something, you should not also take Me for granted because I may be telling you lies, gossip But that doesn't mean that you should deny Me.

Like a scientist, you should have an open mind when you come here. It's an hypothesis for you. And once the

hypothesis is proved then you have to accept it. And that's what one should come with that attitude. I would not say that people have ego or rationality too much, but it should be logical. Logically you must reach a point to understand that there are very many things we do not understand. For example, medical science cannot explain that the law is, the health of a person or a human being as he is always reacts to any foreign thing that enters into the body, anything that enters into the body. And when a lady conceives the foetus is not thrown out. Not only but it is nurtured and thrown out at the right time when it is *[UNCLEAR* mature], when it is perfectly matured enough to get out from the mother's womb. How it happens they cannot explain. Even they say that acetylcholine and adrenalin, these are two chemicals, ordinary chemicals as you know as all chemicals are. But in the human body they cannot say why they augment and why they relax. They cannot explain the mode of action of these two. They cannot explain.

Psychology, now take psychology. I mean science has created the stage for Sahaja Yoga. It has created because they cannot jump on to it, so they have definitely created a state from where somebody has to tell them how to jump. Psychology now for example Jung, a person of his calibre, went all out to find out what was universal unconscious. And he studied so many dreams and so many patients and found out that there is an universal unconscious which sends dreams which gives us universal symbols. Whether you are in India or here or anywhere else you get the same symbols. For example, he said that if you see a particular type of triangle which

is downward facing, the apex is downward then it means that you'll be murdered. If you see, the same triangle upward that means you will murder someone.

So the unconscious is giving you a guidance. He also said very clearly how he treated some patients with this understanding that there was a lady who came to see him and the daughter was with her.

And she said that, “I always dream” the daughter said, “that my mother is a witch while my mother is very kind to me, I don't know how to understand this dream that says that my mother is a witch and she is just *[UNCLEAR* draining] me?" So he studied her and he asked the mother, “Do you spoil your daughter very much?" She said, “Yes, I give her lots of money and I give her everything and I give her all the freedom and I say, `Do what you like with yourself,' I'm not bothered about her." And the daughter was very young about fifteen years of age.

So the unconscious was giving the warning to the daughter say that, “Do not take to these things, be careful. If she's spoiling you, be careful." Then another dream, just to match with it, he said, “There was a gentleman who always saw in his dream that he's bowing to his son, all the time bowing to his son." And like a king the son was sitting and he was just going and bowing to him." So he came to him and told him, “I don't know why I get such a dream." He said, “What is your relation with your son?" He said, “The son is just, I would say because he was born to my first wife and my second wife is against him and that's not good relationship and you see

I cannot afford to be very friendly with him” and all sorts of things he, the relationship was not so good.

So then he said, “That's the thing that your son is very much liked by God. He is a saint. He is a good person. And why you are troubling him? So the unconscious giving you all the time the information that you just don't do that." And that's how he calculated what kind of a symbol expresses what. And it was amazing, though he got his realisation very late in life, the way he discovered that there is universal unconscious.

This universal unconscious is nothing but this All-pervading Power. Now it is unconscious, means it is not in our central nervous system. We are not conscious of it.

So we have to be conscious of it. How do we get conscious of it is that, first we have to get connected to our Spirit because spirit is the expression of that universal unconscious within us or you can say the link. Unless and until you get your Self-realisation you cannot be linked, you cannot be linked with this universal power which is within us as Kuṇḍalinī and which is without all over.

It is most surprising to understand that God who has created us with such care with such love, especially as a human being which is the most beautiful thing God has created. We may or may not think so. We may not. We may have self-pity; we may have guilt, all these nonsensical ideas. But you don't know.

You're special thing that God has created. And on top of that the highest human being are not these politicians, or these great successes and geniuses and all that but who? These are the seekers because they have to enter into

the kingdom of God. It is their right first to enter into the kingdom of God. They are a very, very special category. And this is very well described by a great poet William Blake, who says that these are men of God. And he described the modern times and Sahaja Yoga very well.

He says, “These men of God will be born in those days and they will become prophets and they will have powers to make others prophets." And that's the thing he said.

Then when you go to any seeking or any one you must know, “Have you become your own master?" You must have the mastery. Supposing you want to learn a car driving, a simple thing like that, you should know how to drive the car. Supposing you go to somebody for any seeking, you must know, “Have you been able to drive yourself all right towards seeking?" For example, I've seen people who just start jumping. When I went to India, there was gentleman who was sitting and he put his feet forward like that.

So people said, “You can't put your feet towards Mother. That's not proper." He said, “Oh, God. If I put my feet backwards, I will start jumping like a frog." I said, “How? Why? What has happened to you?" He said, “My Kuṇḍalinī is awakened by my Guru and he says after Kuṇḍalinī is awakened you start jumping like a frog." And he showed Me in the book this fellow had written that you start jumping like a frog. Can you imagine? It was written in the book.

I said, “Are you going become now frogs or earthworms? Are you going to jump like that, like a monkey or a frog? Are you going to bark like a dog?" You are going to become a super human being. You are not going to be

driven by these forces, these are all negative forces, which control you and make you mad like this.

You have to understand everything when you get your realisation, every word of it. It's so logical; it's so practical as he says. It is so practical and it is so wonderful.

Gavin Brown who came here first, was one of the first Sahaja Yogis I had in London. And you know English people are rather difficult to crack, I mean, rather difficult people. But they are first class. I mean that's the good thing because they do not get exposed to so many nonsenses that some people who are open can get you. And once they get realisation they're really top class people.

Now this gentleman when he got realisation, he said, “Mother, you said we can be collectively conscious.

I can't believe it. How can I become?" I said, “If I tell you about the television, you won't believe Me till I put it to the mains. You see anybody will think it's just a box. But you are a great instrument and you have started working." He said, “All right! I am rather worried about my father. He didn't telephone to me all these days." I said, “All right. You just telephone to him and find out." I said, “First of all see your vibrations." He said, “Mother, I'm getting a burning here, a terrible burning." Now these are the centers for your father, right hand side, these are the centers.

So, I said “All right. That means, this center that means he must be down with a very bad bronchitis." He telephoned and the mother came in and she said, “I am sorry your father is down with very bad bronchitis." This

telecommunication, this Divine Power knows everything. It understands everything. It knows you very well because it has created you. It organizes everything, it cooperates everything, it puts everything into integration, it works out everything. It works out so many things, even material things it works out; even getting a ticket, it will work out. It's so helpful; all the angels are there. Just to see all that, to witness it itself is so great. From lowest to the highest, it works out everything for you. And the whole, the sum total, the unity of it is that it is love.

So it is so kind, it is so compassionate, it looks after you.

It, you see, hobnobs with you little bit, you see, gives you little lesson here and there, but it never allows you to be ruined. It gives you little lessons if you do wrong; it teaches you little bit then again it brings you back. It is so loving, so kind. Specially for people who are just realised, are like small little children like seedlings. It looks after. It guides you very much, it helps you so much. It's such a wonderful thing to be with it and the whole thing looks like a fun, like a drama.

I went to see a gentleman called Harban in New York and he had three children born realised. One was about seven, another was about five and the little one was about three years. And all one better than the other with sparkling eyes just waiting for Me.

And when I reached there they said, “Mother, aren't there three eyes we have got?" I said, “Yes, where?" “One here, one here and one there. And daddy doesn't believe me." And this one of these Gurus has told him wrong that there is only one eye. No there are three,

three are centers here actually. And they argue with their father.

And they said, “Mother, aren't you tired?" I said, “Why?" “We are tired now because we are watching the story bit too much. We should finish now." Just imagine. Small children of seven years and five years are talking like this. My own grandchildren are realised Souls and they are so wonderful that the one who was three years of age went to school and everywhere these days they are selling God.

So in the school they gave some papers they are saying that, in the paper was saying so, that if you come to a particular hotel and pay about a hundred rupees, you can get your transformation.

So she looked at Me, she said, “Transformation is not possible till you get your Kuṇḍalinī up there, up here." I said, “It's true. It has to happen but they are saying like this." But the elder one says, “It is not possible. They are saying, `You can give a course.' How can you give you course? My father has done fourteen courses. His Kuṇḍalinī has not risen as yet. If by courses if you can raise the Kuṇḍalinī then my father's Kuṇḍalinī should have been there." You see they understand these things so clearly, so clearly. If you talk to them, you'll be amazed. The another granddaughter of Mine, she was five years of age and she went to Ladakh with her father. And there she saw one Lama sitting like this with a *[UNCLEAR]* dress he was wearing. And she told Me he was wearing a maxi. She couldn't understand the dress was the dress of saint so-called.

So she went there and she looked at him and she couldn't bear when... You see when everybody was touching his feet. And the father went and touched his feet and when mother went and touched his feet she just went and stood before him.

And she said, “You are not even a realised Soul, in Hindi *[UNCLEAR]*, you are not even a realised Soul. What do you mean by getting everybody's salutes? You are not even a realised Soul and you have no business to do that." She stood up like that. And these two, My daughter and son-in-law were so embarrassed.

She said, “You get down from there, you are not a realised Soul, you should not allow anybody to touch your feet." Can you imagine a five-year-old child saying that? It happens. These children are coming up within ten years you'll see. They are the ediffice, they are the complete structure, but you are the foundations of these great work, you are the foundations.

So you must get your realisation, that's the main thing. You must get your realisation. Once you get realisation, all other things which I've described that, what, I solve your alcoholism and other problems like mental stress and all that goes without saying. You see once you get your realisation everything will work out.

So first of all you must get your realisation. And as you get realised all these problems get mostly solved by themselves because, why do we take to alcoholism or to drugs? Either for seeking or for escaping. Because you are so bored with yourself and with others that you take to these things, absolutely it is the expression of boredom. You don't know what to do with yourself, you

don't know why are you here, why you are existing and why these boring people are around you. You just get fed up with it.

And you are bored with the matter. You don't understand. Now you've bought your Hoover, you bought you fridge, you bought your house now, what to do now? What to buy? So that's how you start taking to these things and you develop these habits then because everything forms a habit. Anything material forms a habit, even a car. Even a chair can give you a habit that you can't sit on the ground.

So these things form a habit and you are becoming habituated and that's how you get into it.

But as soon as you find your spirit, you know you are beauty, you are so enjoyable, whole thing is such a fun, such a fun, because you become a witness. And then these things drop out, just forget about it.

You just forget about, you don't have to remember that you have to take any drugs.

And some people told us that, “Mother, we just forgot. And the drug was lying with us and we forgot that we were druggists and chemists." They were just relieved of that problem. And how we cure the cancer, how we cure other diseases and how imbalances work out within us. All these things I will tell you tomorrow and explain to you in all details. But just now is a day, is a very great day of Lalitā Pañchami. In India we say that this is first day of the Holy Ghost permeating this power all over and is very great day. And when I came to Houston the vibrations were so great.

I said, “Oh God. This is the place where something has to happen." And I'm very anxious that you first get your realisation and then we'll talk about it. Because if you come in this room there's darkness and you are blind, you can't see anything. What's the use of explaining any colour or anything? First let us have the eyes, let us have the light and then we'll talk about it. It's much easier to talk about that.

But in any case I would like you to ask Me some questions about this part of the lecture.

May God bless you all.

[Shri Mataji and audience laugh.] They are real seekers.

Seeker: [says she is feeling it, she thinks].

Shri Mataji: Yes, yes I know you are great people over here. You must feel it, very, very good. I know you are feeling it. Tremendous, it's tremendous, I am just one with you. It should happen to all of you. It will take hardly any time, but don't be adamant like small children are: “I won't eat." You see. If you are hungry, you'll just have it. I've done the cooking. You just have it and enjoy it. You don't have to bother as to how I have done it. I've really done it, no doubt.

Yes, please.

Gentleman: When the Holy Spirit comes down does that just happen one time?

Shri Mataji: All right. You see the whole working of this is the other way round. First, this Kuṇḍalinī rises, you see, above, because you see, when you put your hands towards Me or anybody who is realised Soul who knows

the job, you see, She knows, because She understands everything.

So the information goes through your fingers because these fingers are actually sleeping centers, the manifestation, the gross manifestation of these centers.

So the information goes down to Her there and then She rises just like a primule or the sprouting in a seed. She rises as you put a seed in the Mother Earth the seed knows and the seed starts sprouting. In the same way She sprouts and this germinating power, first time. Now this one, as I am going to tell you all about it tomorrow very much clearly, but may be one thread out of it might be able to pierce through because if there is problem in the centers, if there's physical, emotional, mental, any problem then the centers are constricted, then She just goes gradually and awakens one center after another, expands it and She makes this bone become soft, just like a child.

As Christ has said you have to become children to enter in to the Kingdom of God. This bone becomes, this really becomes softer and this becomes softer and through that She pierces and you can start feeling the Cool Breeze in the first shot. You start feeling the Cool Breeze in the first shot. Then what happens when She pierces this, All-pervading Power starts pouring down through that and it goes on falling on both the systems here, which I will explain tomorrow, by which these centers also expand.

So the system is built in this way that first this has to open. When it opens then this All-pervading Power falls on these two channels which manifest actually left and right sympathetic nervous system which I'll explain to

you tomorrow. And then by relaxation, by relaxing that, you will feel relaxed after that very much, these centers open out much more. They are thronged together. They open out and then more threads of Kuṇḍalinī can rise.

So in the beginning is the sprouting, it takes place and then some people it is a very great experience.

I've seen some people get it in such a big way. But then the Kuṇḍalinī goes to attend to the problems of a person, but you know She is attending because you can feel it on your finger. You can feel the throbbing.

Supposing you have a liver problem She'll go and throb there and you can see the throbbing. You can actually with naked eye see the throbbing there also in some people. If there is an obstruction in the second center or in the third center then you can see the actual throbbing just like a heart. `Lub, dub, lub, dub,' it goes on. You can feel it with the stethoscope also. The rising throbbing and here also you can feel the throbbing when it comes. With your hands you can, with your fingers, you can feel the throbbing and then that throbbing stops when She pierces through. But She can come down to look after other centers and She... Then we have to learn. Then the Divine technique has to be learnt how to keep it raised, how to increase it, how to do. Before realisation there is no technique, there is no technique. Once you have got the seedling then you have the technique how to make it grow. Before that there's no technique, is a living process, is all built-in, you are just pushed through.

For example in machine, as I said, is very good example, you put it through. But supposing there is something wrong with the plank or something wrong then the little

bit you have to correct it. Then you take a screw and screw it up. But you know everything there then how to screw it up, how to screw, which bolt is missing, whatever is done, it's very simple. And that technique one has to learn which is not at all difficult. Anybody knows it because you just know. Wherever the Kuṇḍalinī is stops, immediately you say, “It is stopped." Like people will come and say, “Mother my Āgñyā is caught." So I will say, “All right. It means that I've got ego." If Āgñyā is caught that means you have got ego.

But that person won't say that, “My, I have caught up with my ego. Such a big ego is on my head." But they will say that Mother my Āgñyā is caught. Now this is the center of Christ which is a very important center, about which I will be telling tomorrow, which is very important, which we have missed the point that He is to be awakened within us. He is to be awakened. Unless and until He is awakened we cannot enter in to the limbic area, our attention cannot enter into it. And that awakening takes place through the Kuṇḍalinī's awakening, She enlightens that.

So the whole mechanism I'll explain to you tomorrow and you will see the whole thing working it out. All right?

Seeker: Yes. Thank you. *[UNCLEAR]*.

Unknown: A Seeker just going to tell everybody an experience and you *[UNCLEAR]*.

Shri Mataji: All right.

Seeker: All right. Thanks a lot. The seeker is describing his experience but it is not very clear.

Shri Mataji: Ya, that's it. You know what happens. You become thoughtlessly aware because Christ is awakened. If Christ is awakened within you, here you see the point, is very important, He sucks your ego and superego. He sucks your conditionings. He sucks your Karmas on which these Gurus are making money now a days. See, they tell you, “These are your Karmas, you have to suffer." Then why are they there? You see, this saying if people had told Indians, it would have been a very different history but the Christians who went to India, I mean they were very funny people. You see they never told this fact that Christ is to be awakened at Āgñyā Chakra because they were just waiting for Him. They knew that this has to happen. When this happens what happens? You become thoughtlessly aware, peace. That's the first thing that happens, that's in Sanskrit called as Nirvichara Samādhi. They say is the most difficult thing but I don't think it's most difficult. I mean if you don't put seed in the mother's land, naturally to pull out the seed is very difficult, isn't it? But otherwise it's so naturally built-in.

So it happens.

That is not another mind. Is the thoughtless awareness where you are beyond the mind. The English language doesn't have a proper concept of a mind. I don't know whether they mean it the intellect or they mean as the emotions because mental patience and all these words they use. But if you mean minds by intelligence or by what you call awareness it goes beyond this awareness, human awareness and takes you to another awareness called `thoughtless awareness' that is `enlightened awareness.' Even with this you can cure people, even

with this. But once it jets out and once it is stationed that's the second stage in which you can give awakening to others just like this. Under your finger it will move. You'll see it move.

You can do it from tomorrow, today if you get realisation, yes. You can do it. You just feel it here. It's there. Ya, most of you have got it, just see.

Put your right hand towards Me perhaps.

Seeker:... heat...

Shri Mataji: Heat? Yes some heat has to come out because lots of frictions are inside. Like this, you put another hand towards Me, like this. Heat has to come, you see, because there is lot of frictions. But heat is jetting out. Now there is a chimney created. That's all right. You should accept that part. It's still on. It will work. You put your left hand towards Me and right hand there, left hand. But you can put both the hands towards Me. Now, we'll, it's very simple. By asking few questions, you can achieve.

Close your eyes. Just close your eyes and put your left hand towards Me and right hand on your heart because the spirit resides in the heart. And now ask a question, `Mother, am I the Spirit?' Just ask the question. `Mother, am I the Spirit?' Ask that, put the hand like this as if you are asking for something.

Like this, not that but like this. Say, `Mother, am I the Spirit?' Keep your eyes closed. Ask the question in your heart, `Am I the Spirit?' Then you can ask another question: `Mother, am I my own Guru?' Ask three times. You will feel a little cool. Now put another hand towards Me closing your eyes and just say, `Mother I forgive

everyone.' That is very important. We must forgive. Just say that. Saying is very easy.

Actually what do we do? We do nothing. It's a myth. When we say “we forgive" we just do nothing.

When we say “we don't forgive" we torture ourselves for others. Why should we torture ourselves? We should say, `We forgive everyone,' so we have no loads on ourselves. This is a self-torture system. Now say, `Mother, we forgive him.' Say it again and again, will be good idea to relieve you of the problems.

Now, again put your right hand on your heart and ask the question, `Mother, am I my own Guru? Am I my own master? Am I my own teacher?' Because you become, you become your own teacher. Once you become that discretion power, you don't have to ask anyone. You know it yourself.

Now another problem, which Western people have, is to feel guilty. I don't know from where it has come. Why should you feel guilty or why should you suffer? Christ has suffered for you, isn't it? Or there is something left for you to suffer? Why should you suffer? Why should you feel guilty? He's there to look after you. He has already promised that all your sins, blasphemy, everything will be forgiven.

So just say, `Mother I am not guilty.' Really, say it twice. That's very important. Just say, `Mother, I am not guilty.' This is self-torture again to say that, “I'm guilty." What's the use of feeling that you are guilty? The whole system is wrong to torture yourself all the time saying that you are guilty. You are not guilty.

Christ has suffered for you, you don't have to suffer. If you ask for suffering, you will have that.

So you have to say that, `Mother I'm not guilty.' Now last of all, you have to say, `Mother, please give me my realisation,' you have to ask for it. Nobody can force it on you. It's your freedom. If you want it, you can have it. If you don't want to have it, you can, just don't have it. For example, somebody asked Me very mischievously, “How do we go to hell?" I said, “Take two running jumps and you can go there." [Audience laughs.] Very simple.

So if you want to have realisation, just say, “Mother, I want to have realisation. Please give me my Self-realisation." You have to humble about it, you're asking for the ultimate and it will just work out.

Now don't think about it. Just, it will go beyond thinking. You just become thoughtlessly aware. It will work out. Now feel your, on the right hand, with the right hand you can feel your cool. Ask for it, “Mother, please give me my realisation." I cannot challenge your freedom that's given to you. In your glory of freedom, you should ask for a greater freedom, for a greater liberation, for real liberating. See.

There? You start first feeling on the head, then you start feeling on the hands also. Just keep it like this for a while. Close your eyes. It will work out. It will work out. And also to say that, `If we have done any mistakes in our seeking, please forgive' without feeling guilty, of course, without feeling guilty. Don't feel guilty. That's a big problem. And also know that God is responsible for you. He has to be responsible about creation and He has to come in a very special way to give you realisation. He

has to save His creation, He has to save you. You are His creation, all right? Got it? [Laughs.] All of you? Those who didn't get also will get, slowly. See, like one fruit becomes then another becomes, like that, yes, you can feel each other also, you can feel each other, vibrations. It works out. Close your eyes and enjoy. Closing of the eyes is important because when the Kuṇḍalinī rises, see, the pupils of the, they dilate, of the eyes. It's better to keep the eyes closed. Otherwise the Kuṇḍalinī may not rise. It's just the opposite of mesmerism. Hm. Good. You have found it. Now to believe that you have found it is very difficult because Guru shopping is on in America, I think. You see they are all busy shopping and this is a temple you enter into. And then you can't believe this is a temple, there's still the Guru shopping is on.

So now you have to stop this rat race for one minute and see for yourself. You've got it. Otherwise, you will not grow. You have to become your own Guru. You don't have to go to anybody else. It's you who knows everything now. You'll know gradually now. You'll be amazed how much you know.

Like in America they said, “Mother, are your disciples all scholars?" I said, “No." They said, “They are such scholars. They know about so many things." I said, “You become the knowledge. Truth is the knowledge. You become the knowledge, just become." Those who haven't got can raise their hands.

Some of the Sahaja Yogis can go and help them also.

Because they can talk to you, it's better to talk to you.

Not to think bad. Because some people don't get it if they have physical problem.

Or mental problem, doesn't matter. Those who have not felt, it's better to be honest about it because you must get it. It is your right to have it all right? Now let's see, can you go and help them? Can they come on the stage I can help them, those who haven't got? How many are there? If they could come here on the stage and be seated all here in the front line then we can work it out.

You must get it. You must get it, all of you.

On the stairs will be all right. They will work it out. On the stairs...

Just sit down anywhere, they can come round and see for yourself.

Anywhere. I would like to see all of them because those who are realised are really great, I feel that.

And also those who have to get realisation. Now can we remove this? *[UNCLEAR]*. Can you get the light? I'll work out with the light maybe. St. Michael's method this one is. You will also learn very soon. *[UNCLEAR]*. Too many...

[Now follows an ongoing conversation of Shri Mataji with single different seekers who came on the stage not always clearly audible. Also Mother speaks to the total audience through the microphone.] Just watch it. Watch My hand, without thinking. Just watch My hand without thinking. Can you get *[UNCLEAR]* please? You can sit on the chair. Put your hand *[UNCLEAR* straight]. You got it.

[UNCLEAR]. You may not feel today but if *[UNCLEAR* Siddhi] can feel it then tomorrow you can feel it yourself. Because of the sensitivity in the hand, you know, may not be so good. You got it too. You got it, yes, I know. You sit down. Those who have got it should sit down, sit back.

Because we'll have to get one by one. Got it, see yourself. *[UNCLEAR]*. Just see. Higher. Good. Al right. You got it. Just put both your hands towards Me. Like this, like this, ya. See. All right? Got it now. All right. You have got it also. Can you feel him? Yes him. Hmm? *[UNCLEAR]*. Are you feeling? Not on the head? Just see here. You got it also now. You got it now. Watch your hands, watch your head also. You got it. Just see yourself.

Is it? *[UNCLEAR]* I would like to be closer to you also. Who is this? Most of you've got it. I think in the Nābhī. Hmm. Those who haven't really got it. [Laughs.] Let's see this gentleman behind the *[UNCLEAR]* got it. You, you only. Just see him. No, no, no. This one with the *[UNCLEAR]*. He's got it. He too has, the one...

Yes. You can feel it, just feel it. You see, it's a very small thread, it's very subtle.

Some people get it in a big way but it's very subtle. Ha. Now. All right? Now this gentleman? What about you? Just put your hands like this, let's see. Watch Me, watch Me here. Got it now. All right? [Laughs.] It's very simple, just go on feeling *[UNCLEAR]* it. Start's now, what about you? Feeling it or not? In the Nābhī; You have been to some Gurus or someone? No one? You have got. You have got. You got it. All right.

[Laughs.] You didn't go to any spiritualist? Did you?

Seeker: *[UNCLEAR]*.

Shri Mataji: Ah, they can be very dangerous also, these spiritualists, I'll tell about all of these people tomorrow. You got it, there, with the red? All right? Good. [Laughs.] One by one, how you get it, you see now. Everybody has to get it, everybody's going to get it. All of you all are

going to get it, so don't be worried. Just don't be worried, that's the main point. He should get it, *[UNCLEAR]*. Most of you have got it. Hmm. Now? Got it?

Seeker: Warm...

Shri Mataji: Warm, warmth will go away, will become cool. It has opened out, you see never warm coming out from here. *[UNCLEAR]*. Now. Better? Hmm. You got it too. Now just feel it. You all got it. All right? Feels great. Look at that. How it's happening. Just like... [Laughs.] What about you? Did you feel? There. No. Just see him. It will work out. Just watch My hand. Don't think about it, all right? It is the beyond, it triggers into the state. All right. We work it out.

Somebody here, this side. Hmm, should be cool. It will cool down, it will cool down, little bit. You put your left hand on your liver, left hand, this side. Now put your right hand towards Me. Cool? All right? Hmm, That. Right. You have a little liver problem. Liver. Little liver. You see.

Seeker: *[UNCLEAR]*.

Shri Mataji: What is happened?

Seeker: *[UNCLEAR]*.

Shri Mataji: Is it? That's the heart. Now put your right hand and go on saying with your left hand towards Me that, without feeling guilty, `Mother please forgive me if I have done any mistakes,' and say that, `I'm the Spirit.' If you just say that, it will work out. All right?

Seeker: All right.

Shri Mataji: Just say. Go on saying. She has got it at the end there. All right?

Seeker: *[UNCLEAR]*.

Shri Mataji: Now he'll feel it, he'll feel it. It takes time because our fingers are not used to this. We have not felt it before.

Seeker: *[UNCLEAR]*.

Shri Mataji: Hmm. I told you, you had liver, that's why, that's why the heat is there. Doesn't matter, the heat is going out. It's good, it's clearing out, it's so clear. You don't have to tell Me about you suffer from. I just know, all right? And you will know too. Are you feeling?

Seeker: *[UNCLEAR]*.

Shri Mataji: You have pain? You have pain in the back.

Seeker: *[UNCLEAR]*.

Shri Mataji: All right! Not now, all right. Good. Most of the, you've got it now. What about you? I tell you. *[UNCLEAR]*. The lady behind. Hah. You got it? Did you feel? Yes, try to feel it. It's there.

It's again very subtle. You have got it. What about you have got it now. Don't worry now. Tell Me *[UNCLEAR]* put your hands like this, got it. Fine. Got it now. It's cooler, very much cooler, see. It was hepatitis, it was hepatitis. I could see that, you see and the hepatitis is cured as well, it's that. The heat had to go away. You see so much accumulation of heat in the liver. You see liver is the one which sorts out your all poisons, you see. But that shows. Tomorrow I'll be telling you all about diseases and things like that and if there are any doctors it will be good idea for them to come and see. *[UNCLEAR]* My child.

Seeker: *[UNCLEAR]*.

Shri Mataji: Now can you put your left hand on your navel, left hand, yes. You got it.

Seeker:... got very bad damage here... from a Guru...

Shri Mataji: Which Guru you went to?

Seeker:... Maharishi...

Shri Mataji: sākṣhāt Narakasura Mardini Om Sakhsat, Narakasura Mardini Om Sakhsat Narakasura Mardini. You must understand *[UNCLEAR]*, My child. It's very simple to find out these things, isn't it? He is going to teach you to fly. Are we going to become birds now? Why not make you fly himself? Put him on that Leaning Tower of Pisa. That's the best. If he can fly even one inch, you can photo. Horrible people they tell you all stories.

Seeker: *[UNCLEAR]*.

Shri Mataji: All right, just. sākṣhāt Narakasura Mardini Om sākṣhāt, Narakasura Mardini Om sākṣhāt. Keep your eyes open. Just say, put your right hand on your heart and say, `Mother I am sorry for this...' You see, after all you are a seeker, you have made mistakes, all right?

Seeker: *[UNCLEAR]*.

Shri Mataji: He's horrible I tell you. He has given epilepsy to people, you won't believe, epilepsy to people. The head of their academy in Scotland came to Me with epilepsy, daughter, his wife, all of them got epilepsy. Horrid person. If you want to read about him. This lady went to some broker News of the World and she's published all about it. Horrible people. *[UNCLEAR]*. Such a seeker, you'll get it. Don't you worry.

Seeker: *[UNCLEAR]*.

Shri Mataji: You are going to get it. Whatever let them try. I know all their tricks and the trades, all right? Ha,

you got it, now, all right. Now close your eyes. Enjoy yourself. Yes please?

Seeker: *[UNCLEAR]*. What is this sensation on the whole of the hand?

Shri Mataji: You get a Cool Breeze and *[UNCLEAR]*.

Seeker: Cool breeze coming up from top of...

Shri Mataji: Like a jet.

Seeker: *[UNCLEAR]*.

Shri Mataji: Yes, heat would be there in the beginning. You see the heat of the body has to come out. He's all right now, this gentleman. We just see this gentleman. Are you better?

Seeker: *[UNCLEAR]*.

Shri Mataji: Hmm. You better forgive him. Better forgive him. All right? Just forgive. Just forgive.

Ha. Keep your eyes open, you better *[UNCLEAR]* watch *[UNCLEAR]*. Ha! All right? She got it? This one. Now who have not got it? This gentleman, look after you. It's very good. Are you a science stud? Are you a science stud?

Seeker: *[UNCLEAR]*.

Shri Mataji: Then what? What have you studied?

Seeker: *[UNCLEAR]*.

Shri Mataji: Let him ask Me, builder of the builder, you see. All right. Good.

[People taking.]

Shri Mataji: Smoke. All right? All right. Keep it down, keep it out. That's all. You won't smoke now any more. All right! Got it, all right. [Laughs loudly.] With a package it was hiding there. He's found it. As soon as he took out

the packet, you see, he's all right. [Laughs.] Otherwise, he was breathing heavily, see. Great. Great. Smoking, you'll give up. Just put in little willpower. Think of Me that time.

It will go out, all right? You too, you have a liver problem? Hmm. You put your left hand on the liver.

I'll tell you tomorrow about liver, everything. How to get it all right, on that. Higher. I will tell why you get livers also, everything, tomorrow. I hope you'll bring up paper and a pencil also to note down few points and also I think they can give you My tapes later on if you want to have the tapes. Hah. Good.

All right? Throw away this in the sea. Just throw away. It will go away. It will go. Are you all right? Did you feel, this gentleman. Did you feel? Not yet, all right! Those who have not yet felt again raise your hands. Just raise your hands.

Warren: If you have not felt it, raise your hands.

Shri Mataji: It must be. Still at the back.

Warren: *[UNCLEAR* The others] just move back and let any others come.

Shri Mataji: Yes, yes, those who have not. Let others come in.

Warren: Everybody should feel it, it's your own.

Shri Mataji: It's your own. Those who have not felt, come along. Come along.

Lady: *[UNCLEAR]*.

Shri Mataji: Yes, he's great. Yes.

Warren: If you can't feel it, *[UNCLEAR]*.

Shri Mataji: Again, again you got it. Now come along.

Warren: It's coming up and down.

Shri Mataji: Please come down. Come here, I will tell you what. You turn round. Turn round. Hmm.

Now you put your hands.

Warren: You put your hands up.

Shri Mataji: Ha. Now your eyesight has to be improved also. Now you feel it? Warren: Don't think about it, *[UNCLEAR* ma'am/now]. Just a...

Shri Mataji: Nābhī. [Short pause.] Is working. Now you are feeling? *[UNCLEAR* Fasten/Fastent it] again. Ha, sit down. We'll see what is catching. Sit down facing Me.

Warren: Turn around.

Shri Mataji: Hmm. Come here. *[UNCLEAR]* now. Close your eyes. [Short pause.] Is working. Do you feel? Warren: *[UNCLEAR* Mother] can I ask him to forgive it, *[UNCLEAR* came up Mother].

Shri Mataji: You have to forgive. With whom are you angry since childhood? Lady: *[UNCLEAR]*.

Shri Mataji: Ha? Alright. Now you just your hand down there and you say `Mother, I forgive everyone.' Just forgive. Forgive. Forgive. Forgive. Forgive. Now you got it. Are you angry? Still? Lady: No, I can feel it now.

Shri Mataji: Now feel it. Now don't be angry with anyone, alright? You have to forgive. Now feel it, now that's it. When you start..., see now you got it again.

Lady: *[UNCLEAR* I know, I...]

Shri Mataji: Not yet yet, now see. [Laughing.] Children are so good. It's alright, it will work out.

You must forgive, alright? Fully forgive. It will work out. Alright? Good.

Warren: Feeling it now? Lady: No.

Shri Mataji: [Laughing.] Again you remembered something. What are you remembering about? You have to forgive, you have to forgive. With whom are you angry? Are you alright? Just see, just put your hands towards Me. You are good. You got it. Hā, now.

Lady: Mhh, now. *[UNCLEAR]*.

***Contents: 1981-10-05*, Public Program (7th Day of Navarātri), Day 2, The Beauty that You Are, Houston, TX, U.S.A.**

Yesterday I told you that God has created us with a purpose and unless and until we find out our purpose, unless and until we find out our absolute, we are going to seek and we are not going to be happy. He has done everything, very beautifully.

Now we should understand what are we really, inside. Moreover, as I explained to you yesterday, that whatever I say is to be taken as a hypothesis, as a scientist who would keep his mind open and see for himself, because everything is not known to you.

And whatever I say, you have to keep your mind open, you need not accept Me blindly because blind faith is of no use. But, if you get your enlightenment, you get your Self-realisation, you actualise it, you become, then you have to verify for yourself whatever I say, is it true or not.

For example, if I say that the Christ, our Lord, is placed in this center of ours, at the Āgñyā Chakra, which I'll explain to you in details. You are not to believe Me that He's placed there, but you have to see for yourself when you

get your realisation, you will be able to raise the Kuṇḍalinī of other people.

And when you start raising the Kuṇḍalinī you will find that it will stop at this point, because you will become your own Gurus, the Kuṇḍalinī will move at your fingers and then when you find the Kuṇḍalinī has stopped here you'll be amazed that you will have to ask the seeker or the subject to say the Lord's Prayer. And that's the only way you can get out the Kuṇḍalinī from that center. It's a mantra. It's a mantra, it's a chanting, which He has given to us.

He could have given the bīja mantra, the seed of that chanting is Ham-ksham. But, He didn't give because He thought people would be, specially Christians would be very rational people, so He thought better give a complete explanation of the whole thing. But every word of it is a mantra. But it is to be awakened; if it is not awakened, it's dead. It is to be awakened, this is the basis of Sahaj Yoga.

`Saha' is `born'. With you, saha-ja. `Ja' means `born' and `Saha' is `with', is born with you, spontaneous, it's living process within you, is your own right, you must have it.

So this is a living process and the living happening should take place.

You should become your absolute; you should become your own Guru; you should get complete integration within yourself; and then you will be able to discriminate because the All-pervading Power, about which I told you yesterday, is surrounding, is everywhere, only you are to be awakened; once you are awakened you can start feeling them, the existence of that, around you, on your

fingers. Imagine on your fingers you start feeling that Cool Breeze of the Holy Ghost. That should happen to all of us and the time has come, the blossom time has come and thousands must get their realisation.

With this today I would explain to you the different centers we have within ourselves and the Chakras that are within us. I was amazed, in New York they said that people are taking lot of money for this Chakra therapy, I mean I just can't understand what they do about it, but all those who came from these Chakra therapies, they had all their Chakras ruined completely.

I mean, you pay to ruin your Chakras, I just couldn't understand. Anybody coming from India is not a saint, on the contrary, as I told you, there could be greatest thuggery in India. Yes. They are very intelligent, cunning people, they can be very good. If they are good, they are very, very good and if they are bad, they are horrid.

So you have to be careful when you think of an Indian that, as we cannot say that all Americans are Mister Ford, in the same way Indians also, you must know how to discriminate.

First of all your discrimination power must come to you, otherwise you won't be able to make out who is the real, who is not the real. That must happen to you. Unless and until that happens the rest of it is, is of no use, because as I said this room is dark and your eyes are closed, when you come inside you see nothing but darkness and I start telling you, “This is this, this is this and I tell you there's one elephant you can't see here and there's one tiger sitting here” you just believe it. And there's nothing like that here. And you people are definitely much more

honest that you can't believe how people could be such fake. Oh, there can be fake people all over the world. I am ashamed of it sometimes when I see that in the great country of Yoga, where such great incarnations came in, such great work of the saints has been done, horrible people also are born in the same place because that's the place they want to harm, they want to attack. They are negative, not only negative but they are very, very dangerous. I may tell about them tomorrow or day after, but today I want to tell you about the good things that you are. The beauty that you are and how beautifully you are made within yourself.

So within us, as I told you, lies this residual power called as Kuṇḍalinī. This is a part of the All-pervading Power which thinks, which understands, which coordinates, which loves. Is the integration of all these powers within us, as this Kuṇḍalinī. Now so many books have been written about Kuṇḍalinī. When I read them I was shocked that how could people write books about Kuṇḍalinī without understanding what it meant, without understanding where it was. Such big books have been written on Kuṇḍalinī, which says, “The Kuṇḍalinī is in the stomach” some say “this Kuṇḍalinī's in the nose." I don't know how could people write, I mean it takes nothing for them to write something and to publish and they are not afraid of God that they are writing all these nonsensical things without understanding it.

So this is the Kuṇḍalinī that is placed in the sacrum bone. Now this bone, even in English is called as sacrum, this word comes from Greek as I told you that Greek people knew about Kuṇḍalinī. Sacrum means sacred. This bone

is a sacred bone. And why is it a sacred bone because the Kuṇḍalinī, the primordial desire within us to be one with the Divine, is still unmanifested and sleeping and is the safest place where it has to be.

Now you are paying attention to Me, now if I say you pay attention to yourself, you cannot. You may say, “I'm paying attention” but you cannot, you cannot take your attention inside. But if there is some happening within you, then your attention is drawn inside, so it is built like this that at a human level this happening will take place of sprouting. And when this sprouting takes place, then your attention is pulled inside. This attention has gone out because of the prismatic, as you say the prism here, prismatic action of the brain of a human being. I will not go into the details of it, but there is a big science about that: why we, our attention is outside all the time.

Now below the Kuṇḍalinī, which is three and a half coils, is placed a very important center of innocence, is the center of innocence. The first thing that was emitted out of the All-pervading Power was, it had the form, I should say the All-pervading Power was nothing but just innocence, which is the most powerful thing in this world, is your innocence. And this innocence is placed below the Kuṇḍalinī and is adorned by the deity called as Śhrī Gaṇeśha, who has a trunk like an elephant. This is the bīja; this is the seed of Christ. This forms the seed and then He incarnated on this earth, this is the subtle form, on this earth as Mahāviṣhṇu, is written down in the Devī Purāna, or we call Him as Christ. The name Christ and His name Jesus also has a very big meaning and relates to something that happened before Him.

Now this great incarnation of Christ came on this earth, which was nothing but innocence, innocence itself took the form and it was the All-pervading Power itself which took the form and came on this earth.

That's why this is a very important center, is the beginning. Because it is innocence, is like a lotus and it is placed at a point where the gate to hell are open within us. This center gives rise in the gross...

Now this is a subtle center called as Mūlādhāra Chakra. Chakra Mūlādhāra. Mūlādhāra means the support of the root. Now root is the Kuṇḍalinī. It is the support of the root. Kuṇḍalinī is the Mother and this is your innocence, this is your childhood and that's the Mother. And the Mother is there to give you your realisation, waiting all the time, She is your own individual Mother and She is just waiting, ages together, to give you the experience of Self-realisation, to give you your second birth. Now the last center looks after, in the gross, the Pelvic Plexus, which you have heard of, which has also got four sub-plexuses, this has also got four petals as we call it. There are four petals.

So this center looks after the pelvic plexus in the gross, which looks after the excretion. This center we must consider at length, a little bit, which is very important to understand that this also looks after the sex and reproduction, mainly the sex and other excretions. Now you can see here that it is placed below the Kuṇḍalinī. That means sex does not play any part in your evolution. It does not.

Those people who say that sex has something to do with Kuṇḍalinī, are really blasphemous and very ugly people

because you cannot put sex to your Mother. It's something, even today is not accepted, when people have become so much lenient about sex, is not accepted. And this is what it is when people talk of sex and Kuṇḍalinī together. As a Mother, I give them a little chance or sort of a little grace because to say that they originated all this from deliberate action will be too much.

I would say that maybe they when they were meditating, at the sex point they might have seen Gaṇeśha's trunk which they might have thought to be the Kuṇḍalinī. Possibly that's how they went into a wrong situation. But of course it's a very wrong thing. We have had cases in New York and here also where the private parts of people were touched by some of the people and are having a very bad time with that action. It's your private.

It has nothing to do with sex. Animals are more sex-conscious than you are; are they going to get evolution before you get? Moreover, the whole thing that is worked out in such a way that we have started having the sex through our mental activity, which is a wrong thing.

Christ has said, “Thou shalt not have adultery, thy should not commit adultery. But I say, I say verily to you, `Thou shalt not have adulterous eyes.' " Because He knew this would happen one day that the sex would move from there to the Swādhiṣhṭhāna Chakra, the second Chakra by which we think and then it will come into our thinking and our eyes will start roving around.

And then, actually the sex act minimizes and it becomes a big problem; I mean to be a sex point itself becomes an achievement for people then. It's such an absurd thing to

do. And this is what is a very big confusion today in the modern times. I mean, you cannot make compromises with Christ; what He said is absolute. But unless and until you understand that sex as a married life, as a private thing, is the one that has been sanctioned for our sustenance, for our sustenance as human beings; that has to be looked after, is to be respected, is sacred.

And that's why anything else that we try to do, all kinds of perversions and these things, you won't believe that all kinds of perversions come to us because we are no more there. Mostly we get possessed.

We had one boy who came to us in New York and he told Me, “Mother, I... I'm a man, I have mustaches and everything but I want to be like a woman. I want to be dressed up like a woman” and he talked like a woman. He said, “I want to walk like a woman, I don't know what to do with myself. I am so confused.

And I cannot have any relationship with any woman because she gets confused with me also. And I don't know what is happening to me, why I want to be like this." And I could see he was possessed by a woman.

He was just possessed by a woman, simple thing as that. Very simple, it is extremely simple. And when that possession was removed, he said, “I am a man again." Is so simple, in one day.

He is a different man altogether today, absolutely a different personality and it can happen to a woman.

We had somebody from Australia and she got possessed by a man and she started talking like that and behaviour, the whole thing, her husband got frightened and he couldn't understand what's gone wrong with this lady.

And the whole attitude, the whole beauty of a woman was lost into the style of a man and it was so funny and odd to look at. Same thing: she came to Sahaj Yoga and the spirit ran away. She is a beautiful woman now, extremely beautiful and they're having a very good relationship.

So when you try to do anything perverted with the sex and do not respect it, you do not know what things are awaiting us around.

So before I go to other Chakras, I want to tell you about our other unknown areas which are very important to us and then we'll go to the second Chakra.

As you see here on the left hand side this blue line is there. This blue line is our power of desire by which we desire, by which God has, supposing this is the primordial being because God has made you in His own image, supposing it is the image of God, then it is His desire.

This power of desire gives you existence and when this desire is over, when the Spirit, which is watching the drama of this body, gets fed up, it disappears, then the death comes in. This power of desire is the left side. We call it in Sanskrit as Iḍā Nāḍī, also called as the Moon Nāḍī and in the Haṭha Yoga is the Tha Nāḍī. This is the channel, is a subtle channel. But this gives rise to the gross channel, which is the left sympathetic nervous system.

Now, doctors don't believe that left and right sympathetic nervous systems are two different, but you will find out yourself that they are very different. This looks after our emotional side and also beyond this lies the area which is unknown to us, is the subconscious; it is unknown to us.

Whatever is unknown is not God, is not from God's area. It is an unknown area and beyond that subconscious area, lies the collective subconscious, all that has died from our creation. Recently I was seeing one of the series on cancer, in London on the television and they told that they have discovered some sort of proteins, which they call as protein 58 and 56 and all that, they have given names, which they have also photographed, enter into our being from areas which are built within us, from unknown areas, they do not know if they are known areas, which are built within us since our creation.

Now, I've told this about ten years back in America before. And they trigger the happening of cancer, they trigger it.

So it is from the collective subconscious this attack comes in.

So if you move to the left side, you move to the collective subconscious too much and then all kinds of things can happen to you.

For example, first of all you start getting shaking, you start hearing voices, you start feeling that you are losing your body; you are going on top of some place and seeing things. Is all these spirits are doing.

Now it has reached such a serious state, that in Switzerland I found that many children were killed because of this action.

The mother is, supposing, with some clairvoyant lady or somebody who is doing this spiritual work is a very dangerous thing. One should never take to this kind of a thing. If you take to these things, seven generations suffer. Today only I had a girl who told Me that her

mother was a clairvoyant and all her life she was miserable with her husband and this girl has been always crying and weeping and she cannot conceive or something like that.

Is a very serious thing, one should never go into these unknown areas of the collective subconscious and worry about the dead and control them and look after them and call them. You must give them their freedom. Is a very dangerous area into which you enter. I hope you don't mind it, I have to tell you the truth, I am your Mother and I have to tell you the truth: that you should be very careful about this kind of thing like psychics or the people who try to say that “You can get possessed." They will not say, they say, “It is, it is..." They can even say, “This is Holy Ghost." They can say anything. But in whatever way, when you find that you are not in control of the situation, that means you are not there.

Is very simple as that, supposing your car is driving and suddenly it goes into a khadd [pit]. Now, do you think that you have achieved a greater progress by that? It's just you have moved without your control.

If you have no control upon yourself... If somebody sitting down and he starts jumping, automatically, he cannot control his jumping, then it is not himself, minimum of minimum. Whatever he is, even that control is lost. Anything, any such happening which is beyond your control means that you are enslaved by one of these possessions. But they are never satisfied with what they do to you. I mean like I'll tell you one of the very startling examples of this left side. In London we have, I don't know now if they have but we had, a center called, “Late

Doctor Lang's International Curative Center." I didn't know about it, but a lady came to Me in India to tell Me about this. She said she had some problem with her stomach and she wrote to this organization saying that “Please, help me to get cured." And they wrote back saying that “At five o'clock on such and such date, we'll enter into your body." I mean they were honest, I must say, as English people are honest sometimes.

So he was honest to say that “We'll enter into your body, some of the doctors are there who will enter into your body and they'll cure you." But afterwards, after five years the lady was rattling, rattling just like a junkie car. And she came to Me and then she gave Me the history of this, which I verified.

The Doctor Laing, the Doctor Laing, the one, the one who is the one who is supposed to be running, is late, he's dead. He entered into a soldier in Vietnam, an American and told him that “You go and talk to my son and tell him that I have entered into you and that you should start such and such organization." Now this soldier has never done anything, I mean he has never seen a scalpel also, he doesn't know how to operate, no question. This soldier went to the son and told him and he told him certain secrets which convinced the boy and they started that organization. This organization went on like this. And this soldier, of all the persons, used to do the operation, it's called `psychic operation', all sorts of things and he had never seen anything and he used to be possessed by this man and he did it. But why didn't he go to his son directly? Because he knew about the dangers. And the same son will end up, I am sure, hundred percent, the

same gentleman who is operating and the son, with some trouble, which is of a very serious nature.

Because never play with the fire which is the subconscious, the collective subconscious. You have to be in the present and not in the past.

Now the people who think too much about their past, “What was my previous life?" Why should you worry? Whatever it was is better today because you can get realisation today. You could not get realisation even if you were the King of Egypt, what does it matter? You couldn't get your realisation that day, so why worry about the past? All the time worrying about the past or playing with your emotions, you see. Like we had one gentleman, who used to always cry and weep too much and his mother sent him to Me and I asked him, “What did you do all your life?" He said, “I was very fond of Lord Byron and I just read him." I said, “All right, that's it." This Lord Byron, he led such a horrible life himself, an unholy person and made everybody cry, “You suffer, you must suffer, you must weep." Why should you suffer? The idea of a saint is that a person who is absolutely in bones, walking like a TB patient, is a saint. I mean is something sadistic, I can't see Christ.

I was so happy to see that you showed Him as a resurrection, that is His message. Is resurrection is His message.

Crucifixion is just a means but resurrection is the thing. And a lanky-panky stuff, walking like a saint, how can that be? Is it possible, a person who is bestowed with God's blessings has to be healthy, cheerful and a very happy person, has to be that.

Minimum of minimum should be that and I was happy to see even Mister Paulsen here, who was very healthy and this thing I said, “Now, this is a religious place because wherever I go I find such serious and absolutely sickly people." So the people who believe in sufferings, like... the Jews they denied Christ. Why? Because He was a Jew. Is absolutely true about human nature.

If I was an American, you would not have accepted Me. In India the Indian Christians, in whose community I was born, have not accepted Me at all. Can you imagine? I have got Muslim disciples, Hindus, I've got Parsis and Sikhs, but hardly one or two and maybe My family people. They have not accepted Me. They didn't accept Christ and because they didn't accept they couldn't accept that He suffered for us.

Why should we suffer? Has He suffered less for you in any way: has He left some for you to suffer? So, you want to suffer, all right have Hitler and suffer. That's it! Have him! If you enjoy suffering, why not? And it started like that. Actually when Hitler came, for eleven years, you will be amazed, eleven years, these people were supposed to be suffering among themselves, you see? In France if you go today people are sitting outside and they are talking of their sufferings and money and other nonsensical things. They are waiting for the day, they said that that in '82 in any case we are going to be finished, waiting for that, discussing it very nicely. `Les miserables' I call them, as they are.

So why should you suffer, I just can't understand, when Christ has suffered for you? Only He's to be awakened within us. If He's awakened, He takes away all our

sufferings, all our conditionings, all our so-called Karmas and everything, which I will show you later on how it works out.

So now we come to the left side then to the right side. Right side is the action, the power of action, is the Sūrya Nāḍī, is the channel of the sun. When you want to enact your desire, manifest it, then you use this action power, Icchā Shakti is called in Sanskrit.

Now this power works mainly through this second center, or we call it the third center, actually it is the third because the second one is that. This center is called as Swādhiṣhṭhāna and this center has got six, you can see six plexuses, it's like the Star of David.

Moses preached something and Jews are doing something else. Christ preached something and Christians are doing something else. Ādi Shañkarāchārya taught something and Hindus are doing just the opposite. Mohammed taught something and they did just the opposite.

It's not only in religion, in every way you see how we are perverted. Like this center is used for converting the fat in your stomach for the use of your brain. Now, do we realise that our brain is made of fat.

Do we know all our nerves are made of fat. Now there's a general principle in this country that you should not use any butter, which is very wrong. When you don't use any butter how are you going to supply this brain with something, I mean where will you get it, it's completely drained out.

You use your brain so much, so much so, that this poor center has to work only for your thinking which has no

productivity. You just go on thinking, thinking, thinking, thinking; two horns come out of your head of thinking; still you are thinking and they go on growing, you cannot stop your thinking. And what are you thinking, what have you got out of your thinking? This right side is the one which is our five elements also, five elements within us.

So when we started discovering what is the essence of the five elements, in India we started the Vedas thousands of years back and the effect of that is shown now, is the science, you discovered, the science. That you understood how to master these five elements. But what did you do with it? You created bombs; horrible bombs you have created. You have created these devils and now you are frightened of them. Thank God. That's something good that all such ventures stop by themselves because you create a bomb, it becomes a devil on top of your head. Now you can't start war because as soon as you start means no more existence.

So you are frightened and that is how, where have we gone to? Science has led us to which sensible things, we should think. For example science has given us all these devices by which our life can be made very easy. We can have more time, we can have much more time than our forefathers had, who had to do everything with their own hands and go about it, but here, you see, everything is instant. I mean anything: You want to have food? All right you have instant, everything is made instant. But for what is it instant, is to save time.

Now we have watches also here to save time, everybody's saving time, saving time, everybody `busy' saving time. But what are you doing about the saved

time? What do we do with it? For example there was a gentleman coming from India, very busy man, “Very busy, there's no time to talk to anyone." And I said, “Wanna, why are you in such a great hurry to go?" “Oh, You don't know! I have very important” “What?" “I have to attend a particular ball for five hours there." “Very good. Is that the way you are going to save?" “And then I have to attend a racecourse, I have to do this, I have to do that." This is no saving of time; this is the real waste of time. Real waste of time is this way we do it and how are we going to save our time? Time is to be saved to be realised, to be in meditation, to enjoy the beauties of God. That's why these all things are given to us and that's how we should look at them. But now we have become their slaves.

When we achieve something, for example electricity, it is so important to New York that one day it stopped, the whole thing stopped.

So we become also slaves to these. Apart from that, now we have no time, we are so busy. I don't know. I thought that here people will have more time than we have in India because, you see, if you have to travel we have very funny trains and we have not yet developed as you people are.

Sometimes I have to go to villages in bullock carts and this and this. But people have no time.

This is the trouble in these countries, you have no time at all and I don't know what constructive work they are doing for themselves.

So this is what is the right side where we go wrong. But the worst thing we do is to think. We think all the time

and what do we think? Either we think of aggression or we think of recession.

For example we think that, “Oh, we are guilty." You do something and then you sit down, “Oh, I should not have done it, this is very wrong I should not have done it” and you start wondering about it, correcting about it. But actual correction is not there, actual correction is not there, only by thinking you avoid the main issue.

You have to be in the present but thinking can only take you to the left or to the right, to the past or to the present [future]. You cannot be at the state where you become just yourself, there's no thought.

There is no mental activity at all, you just become. Because a thought rises like this and falls off, another thought rises like that and falls off, in between them is a very little space which is the present.

So the past comes to the future and becomes, again the future comes in and again becomes the past like that. But in between is the present and that present is very small.

Unless and until you know how to stay in that present, you will be always tossing on these waves of past and future while past is finished and future doesn't exist.

You plan out something, it, all plans goes out. You plan anything but how can you plan also, I can't understand. Supposing you don't know the way and you plan that, “I will go right and left." Now supposing you are going to the right and left is the sea, will you jump in the sea? Anything that you have to do new, you cannot plan it out, you have to keep it just open, like a seed when it sprouts,

it has got a living cell at its tip. It goes and sees for itself how it has to move.

When there is hardness, it moves round the hardness, when there is softness, it moves like that.

So when we plan everything we really become rigid and like, I heard of a person who planned everything for his picnic. He had all champagne and everything put together and when he reached the place he had no bottle opener and he had to break the bottles. That's what it is.

Sometimes the planning can be such a headache, I mean, you waste one hour in planning and while it comes to reality you find it's all wrong, it doesn't work out.

So too much planning, like I have to go supposing to Los Angeles, I have to book My ticket, this is today, I have to do it today. I don't have to sit down and plan that on such and such date I'll go and book it.

So in the present if you know how to live, but this cannot be done by saying that “You live in present." It cannot be done, I know because that's not some sort of a thing that can be taught. It has to happen to you, you have to become that. Once you become that, then you become thoughtlessly aware. You become a witness. You see the whole show as a drama and you don't get involved into it.

You just see the waves coming up and going down. Like, I can say, you are standing in the water and there are waves around and you are frightened, but if you are put in the boat you start seeing those things. If you know how to swim you can enjoy those waves. In the same way when you become a master, when you come in the boat in the state of thoughtless awareness then you start

seeing these things and the whole thing appears like a drama. Actually the whole thing is a drama but the drama must end for you to see that it's just a drama and you are unnecessarily worried about it and by worry, you know for definite nothing works out.

But if I say, “Don't worry” you'll worry more, that's not the way. That's not the way. They all tried these tricks to say, “Don't do that and don't do that” it never worked. With human beings it doesn't work out. It's all right with animals, you can work it out, but with human beings, if you tell them, “Don't” they'll do it ten time.

So best is to so make them that.

Unless and until they are made the spirit it's impossible to convince a modern man to do something.

So is best is first let them have their realisation, let them have their light, let them see for themselves what's the problem, let them feel it and correct it. It's let them judge themselves, that is the best way is to do it and that's the time has come for you to have it and see for yourself and be able to discriminate between false and reality.

Now this side beyond is the supraconscious area and beyond this is the collective supraconscious. Now if you take LSD, for example you take LSD, you go onto supraconscious area. I was surprised when I went to Colombia, I asked them, they had a condor as their emblem for navy and I said, “How condor is your emblem?" because condor has nothing to do with the navy.

They said, “Our old Indians have told us that a God called Śhrī Viṣhṇu” just see the name, “came on a condor." And really condor is the conveyance of Viṣhṇu. Can you

imagine? I was amazed, you see, how did these people in thousands of years back saw, but then I said, “What were they doing normally, what was their pastime?" And they showed Me a thing made out of a shell of a fruit and with a little stirring rod in it.

I said, “What is this?" They said, “They used to make some sort of a am[b]rose." “Oh, I see, that's it." And even today Peru is exporting that am[b]rose to you which is nothing but LSD. If you take things like that, of that nature, of LSD nature, you go to the right side. You move to your supraconscious area. Means you get disintegrated.

In the morning I told you that when you are integrated you don't see any auras or anything around the person. When you are disintegrated, only then you see because you become these five elements. When you are integrated you don't see anything. And then you start seeing these things, like an eye and a light and all those things you start seeing and if you go further, further with it into supraconscious areas, you can become horribly possessed by the people who have been ambitious.

Even Hitler can possess you. Hitler did that. Hitler did all supraconscious activity in Germany. How he possessed people was through supraconscious. Because in the supraconscious, collective supraconscious, there are many ambitious people who have died. Like Gauguin was an ambitious man, but he became mad, I don't know how he became mad. Normally an ambitious man doesn't become mad he makes everyone mad, but he doesn't become himself. But this fellow was possessed and we

saw it in the television that a man who was possessed by this Gauguin was painting just like him.

I know, you see Gauguin's paintings, that you must be knowing also that in one line he puts lots of colour and he was doing it very fast. And he said, “I'm possessed by Gauguin." So these ambitious people, like some of the ambitious people could be doctors, could be mathematicians, can be physicians or anything like that, they can possess.

I know of a lady, she is a unique mathematician and she's possessed, definitely possessed. And she can tell you anything you ask her, any square root, anything she can tell you and she's earning lot of money out of it but she's always sick, she has a headache. She came to Me for curing, I said, “You have to give up this nonsense." She said, “Let me make sufficient money, then I'll give up." I said, “By that time I may not be there." So these things can happen to you with the supraconscious activity and this awareness of supraconscious is also very dangerous. The trouble is if you suffer from the superego there, from this side, with the conditionings, you suffer. I mean you get the pains all over the body, you might feel sick, you will cry and weep, you'll be unhappy, it troubles you.

But when you are possessed by this ego business, as it is ego is too much and then if you get possessed by somebody egoistical, then God save that person and God save all the relations, because such a person you cannot even talk, he's so aggressive, he's so aggressive, he'll aggress all the other people; ultimately he himself becomes absolutely stupid fool.

Many people whom we think are very successful in life, really are stupid; if you look at them they are really stupid people. Like we can say, this Kennedy's... a man, what was his name is, whom she married...

Gentleman: Onassis.

Shri Mataji: He was a stupid fool, I have met him. I met him; he was a real fool I tell you. I don't know how this woman married him and she must be another stupid fool to marry him. Both must be foolish. Actually I met him very well, because My husband is with the shipping and I don't know how could she marry this old man like her grandfather and what was the thing? Maybe the money part or whatever it was, I mean it's so stupid, the whole thing is so stupid. And this stupidity you can see, even it grows with your age more and more and you become more stupid.

Like an eighty-year-old woman writing love letters to an eighteen-year-old boy. It's stupidity. Is absolute stupidity, I tell you, if you see it from wisdom point of view. One can't understand an old man, who is like a great-grandfather, writing a love letter to a little girl of eighteen years or an old woman, who could be a great-great-great-grandmother writing to a little boy like that, is absurd. And they are so stupid and they talk like this, “I believe in this." Of course all the donkeys believe like that, so there's nothing new about it.

But they are so starringly stupid that you are amazed, you know. You start looking at them, “What's the matter with them?" This is the blessing of this mister ego, which exists in the head sometimes goes up like a balloon, but

you start seeing it, you start seeing it when you get your realisation.

I had a disciple, one of My sons, who came to Me and one day he said, “Mother, I'm really frightened with one idea." I said, “What is it?" “But You don't tell me if it is true." I said, “What is it?" He said, “Was I Napoleon in my last life?" I said, “What makes you think like that?" “Because I can see such a big ego on my head, this could be only Napoleon and I know how to draw. These two things put together, could I have been Napoleon, but if I was, You don't tell me, otherwise I will commit suicide", even after realisation.

So it is ego becomes then a headache to us. It becomes a headache and we want to get rid of it.

We start seeing it and it presses you, you get a headache and you feel it in the Āgñyā, how it troubles you. Then it starts troubling you, not others so much as it troubles you, because you don't want to accept that you are egoistical, you start seeing it. But you don't say that you have a ego, you will come and tell Me, “Mother I've got an Āgñyā catching” and we have to clear that Āgñyā. Nobody feels bad about it because you are separated from yourself. You don't feel that you are hurt or insulted because you get separated and you see for yourself.

Like this sarī has some sort of a black spot on it, so I see it, I take it out and then I want to wash it, I don't want to keep it black; I am not identified with it.

So all these fixations also drop out when you get realised, because you go in the center, not on the left or to the right. Now movement on the right, actually is the blessing of this center, in the center, because the central

line is the line of our evolution, is the line of sustenance, is the line by which we have become human beings.

First of all we get our sustenance, like we can say the gold is untarnishable. That is the sustenance of gold.

We can say carbon has four valences, in the same way human beings have ten valences, they are in the stomach. These are the ten sustenance described as the Ten Commandments in the Bible. They all can be explained very well in Sahaj Yoga. This is the human sustenance which is around in that part which we call as Void. It's not the same Void, or is the gap, as the Zen, but this is the Void, we mean the space where we exist in our evolutionary state.

Now this center is the one that is presided over, this one, the second one is presided over by the Creator and this one is through the Preserver, the one who preserves.

Now there can be a problem with people who believe that there is one God. I also believe the same thing. I mean, it is true: He, there's only one God, but He has different aspects. God doesn't exist like, say, Rock of Gibraltar. Even Rock of Gibraltar, if you see, it has got aspects. God has aspects like a gentleman, now say for example if a gentleman is a minister here, he could be a husband, he could be a father, he could be a brother, he could be anything.

So God has different aspects and out of that the first aspect, as I told you of the existence, the power of existence, that does not incarnate on this earth, it does not incarnate, it just exist, it watches, it sees and that is in the heart, which is the Spirit, expression of that God Almighty who is watching the spectacle of His Power.

Now the other aspect of God is that He's a Creator, He creates all these galaxies and all these things now as I told you yesterday about the Viśhuddhi Chakra, we are this center which is America, that if this center is awakened here, you don't have to have any missiles or anything. As in the Saturn, you have got a girdle around, you too have that girdle around America and nobody can touch you, but you are to be awakened first of all.

If you are awakened in that center, nobody can touch you. Russia is going to know about it, they have to know about it because they are getting into parapsychology and all these things and they are going to get possessed about this. They have to know through their supraconscious that you are the people who are awakened. Once you are awakened nobody can touch you, because there's a girdle round you and there are sixteen sub-plexuses as there are sixteen, you have seen there are sixteen sub-star, sub, what do you call them? Warren: Moons.

Shri Mataji: Moons, they call them moons, sixteen moons around Saturn. And you are one guided by Saturn. Saturn makes this country. Saturn has made this country and this is the Viśhuddhi Chakra which is a very important Chakra about which I'll tell you later.

So this center we come to of our evolution.

Is presided by the Preserver, the aspect of preservation, He's the Father who looks after us; He's the One who gives us our well-being. He comes on this earth again and again in different forms. According to Indian Purānas, the Ark of Noah was saved by a fish, which was a dolphin and this dolphin fish was this aspect which incarnated.

Then the second aspect came as the tortoise, then the third as a quadruped.

Like that they have described the evolution, how these incarnations had to come to break the barriers of the evolutionary ignorance. These are the people who came for the breakthrough. Ultimately a short man was created called as Vamana, then a very fiery, big man, he's called as Passidon [Poseidon], in Greek language.

Greeks made their gods look like human beings; I mean they never kept their purity. See, everybody was given with some quality of a human being. I don't know why they did it but that's how they spoiled the whole game.

Now this God, the God, which we can say or the incarnation that came on this earth was a fiery man, a man who fought the nature, who fought all the different elements. And then after that came another aspect on this earth, who was Śhrī Rāma, is the ideal king, the king who is a benevolent king, the One who gave us the political idea about how to govern, Śhrī Rāma, this was eight thousand years back.

Then came the incarnation, after that the incarnation came in the center here, before, before Rāma, this incarnation was of the Goddess, of the primordial Mother. She Herself incarnated on this earth before Rāma, because many forces which were negative were collected by the ignorance of human beings and the seekers were very much harmed.

So She came on this earth to kill those horrible, demonic forces and to destroy them and to save the seekers, Her children, to save them from this drowning into the sea of illusion and She came on this earth. As they say she

came thousand times, but actually She came many a times before Śhrī Rāma came in.

Then came Śhrī Rāma who came on the right hand side of the heart. Now this is also a very important center within us. Those people who have problems with the fatherhood. Like today there was a girl who was catching on the right hand, this heart, this is the center.

We asked her what about her father and she told Me, “My father is dead but he's still guiding me." I said, “That's not good, you must give relief to your father. He should be given freedom and you will feel better." And people with this heart get asthma. This side, this problem, on this finger we feel, get asthma, problems with their breathing...

All these things can be cured if you just tell them that, “You ask your father to leave you and to be born again and forget about it." It works wonders, we have seen.

But recently a doctor in England has performed some experiences... experiments with, what you call, anorexia, there's a disease, anorexia, where the girls just don't eat any food. He found out that these girls, when they were told about their father and that a rite can be, I mean, the after death rites can be done and all that, they felt all right and they got rid of it. Can you imagine this is experimented and found out now; I mean this we have been doing for the last ten years, but recently it has been found out that if a girl is suffering from this disease of anorexia, you can cure it; if the father is dead, then only it happens.

So fatherhood, a man who is not a good father, a man who has a bad father, a girl who is too much attached to

the father or a girl who is not treated nicely also by her husband, also the husband is there, if he doesn't look after her well, she can suffer.

Now the center part, this one, the one he's there [Warren is showing on the Chakra Chart], center Heart, it's also a very, very important center where the Goddess, the world, we say the Mother of the World, Jagadambā She's called, has incarnated. Is a very important thing for us, because when you suffer, say, from any insecurity, then this center starts going into palpitations, this center starts vibrating very much.

Till the boy is of twelve years or a girl is of twelve years, in the sternum bone the antibodies are created by this center. This center creates the antibodies and they circulate in the whole body and remain there and whenever there is an attack, either from a entity or from any disease or anything, these antibodies fight it.

And that is the center which is very important, specially for women. If their motherhood is challenged or if they are insecure, if their husbands are making them insecure by any of their behaviour, then they develop this trouble of this center, where they may get breast cancer. Breast cancer comes to women when they are insecure. Only it can be cured when this center is awakened; breast cancer can be very easily cured, if they could be secured through awakening of this center of the Mother of the Universe.

And then we have the center up there, which is the Viśhuddhi Chakra, which is a very important... for you, because it is adorned by the completion of this evolution as called as Virāt, it is Śhrī Kṛiṣhṇa, who is the complete

incarnation of this primordial being. And He is placed there. It is He who is the witness, who is watching. When the Kuṇḍalinī rises over this, you start witnessing the whole thing. It has got sixteen sub plexuses and which look after your face, your nose, eyes, ears and all these places. And when this center is out, then you have all kinds of problems. Say the left side, left side Viśhuddhi Chakra catches when you feel guilty, when you are diffident.

When you start thinking that, “It is very wrong too, I should have not done this” and all that, then the left Viśhuddhi catches. Or also with smoking it catches; smoking spoils this center very much. Imagine in America the percentage of smokers is the maximum. Can you imagine, in this center only where they are born, this is the maximum here? Like England is the heart of the universe, where they are lethargic. Europe is the liver of the world where they are drinking. America is the Viśhuddhi of the world where they are smoking. What a justice done to themselves and to God, their Creator! So smoking is against this center. Thank God now it is established that it causes cancer, but still people are smoking, they say, “What does it matter?" But this is a very, very important center for us because this is the time when we raised our head, this center came up. Now see the ego and superego start developing actually from here.

So this gives rise to ego and superego.

Somebody is a very arrogant person, catches on the right; who is very, very aggressive type he catches on the right Viśhuddhi.

In the center, a person who is against God, who is anti-God, who is against collectivity, who is talking against God, who is openly saying things against God, catches on this center.

So this center, as it is, is very important for you, because if you can awaken this center within you here, as I told you, you become as powerful as Śhrī Kṛiṣhṇa.

Śhrī Kṛiṣhṇa has a Samhara Shakti. He has the power to kill; He has four special things with Him, four weapons by which He kills, but one of them is this, in His hand, is a discus and this discus is shown around the Saturn which you see. And with this discus at any distance He can destroy.

So His destructive powers are built in you. Nobody can destroy you. You have to just get to your Self and become your Self.

You'll become so powerful a nation, but powerful in loving, in being compassionate and affectionate, in the real sense of the word, not the way we are now trying to help others; is not the way. It can be very disgraceful sometimes; the way we try to help others can be very disgraceful. You will be amazed how, sometimes you people have helped and have created problem for others. I'll give you a very simple example which is really surprising and astonishing.

Some years back we had a dearth of wheat and people sent horrible wheat to India, horrible, that even the animals would not eat. Just to help us, you see. We are not so badly off people; we are very fussy about food. We may be poor but we don't eat everything; we are very fussy.

So people threw away that wheat outside. That wheat grew into a grass, which was called as `Congress grass', can you imagine and that grass started moving from the roads to the fields, from the fields to all the trees and started engulfing them. It was like a mad grass, it was like a malignant grass, eating away everything that there was. Imagine, as it is we had dearth of thing and this thing came and we didn't know what to do with it.

So we tried some Sahaj Yoga tricks and it has worked and thank God that grass is now finished. But from that, with that grass you had sent some other seeds of acacia and these also people threw away. Out of this came out such horrible trees of acacia that it has got thorns which are poisonous. And in the villages they have grown so big that children can't play and if they touch that they get very seriously ill. It's a very seri, which you have done so innocently. There's no grace about it, I think, the way it was done and that's how we can create problem through our help to others because what is there to help. Who is the other? If you are the collectivity, if you are Śhrī Kṛiṣhṇa, then what are you helping? You are helping yourself, this is your own finger. If you help your own finger, you don't help it in a different way than you help other fingers. That means you become collective being and you are. People like Abraham Lincoln, as I said yesterday and great people in this country established these great ideals of liberty. And the liberty, they said that, even Roosevelt once said that “Poverty anywhere is a threat to prosperity anywhere." What a great thing to say, to feel that, that oneness with others, that anywhere poverty is a threat to our prosperity! All this collectivity

has been expressed by your great men in this country, not only but the sense of responsibility because it is on your shoulders, the responsibility. Responsibility of making others the Self, realised, is your responsibility.

You are the responsible nation, you are responsible for the whole universe, whatever things you do here that goes outside. You took to rock `n' roll, people started doing rock `n' roll, you did anything nonsensical that started going abroad. Anything nonsensical you do here spreads everywhere because Americans are doing.

Jeans, now everybody wears, even in India! Imagine in that hot country they are wearing very strong, starched ones and they get all kinds of problems with that, circulation problems, but... “Americans are doing” everybody is becoming American in India.

That's it, in every developing country you have put your hand; you have interest in everyone, but should be done after realisation when you feel the pangs of others, you feel the heart, you feel the real pain of others within yourself and you do it, not because you want to do it for others, but do it because you want to save yourself out of that pain. You do it for yourself. If somebody's drowned and you try to save a person who is drowned, then you don't save him, you actually are saving yourself because something in you is getting drowned there. And that happens to you when you become that collective being, when you become the Spirit, then it happens to you. Before that, whatever you do is disgraceful, sometimes can be harmful, can be very ugly and sometimes it can be so grotesque that people say, “All right, you keep your

help to yourself, we don't want to have any more of this." I mean you take away all the self-respect of people.

So one has to understand that you stand here in this world, in this universe as the collective being, as the representative of that collective being at this Viśhuddhi Chakra and you have to give with your hands. For giving. This supplies to your hands and you must give, those hands which have never given are no good, they are very insensitive hands, you must give and that must come into you and not giving for giving's sake, but Nirvach, as they say, without any, any return about it. Nothing, is just giving, just flowing, just like the Sun's rays are coming to you, they don't want anything in return, do they? Just flowing.

And that should happen, if Sahaj Yoga takes to it, I hope it takes to America that Americans accept Sahaj Yog, that it works out. You have already got all kinds of horrible people here. I don't know how you are going to work it out, but God willing, with your determination, I am sure.

This is the first Unity Church I'm visiting and I hope that in other Unity Churches also it will be made convenient for Me and we can save other people also and they can become realised Souls and they can become the Viśhuddhi Chakras, the responsible people, men of God, those who have to become prophets, that they are responsible that they have to make others also prophets and save so many seekers who are gathered in this great country of yours because they know here it will happen and that they should be enabled to enter into the Kingdom of God because the time has come for that.

So we come up to Viśhuddhi Chakra and the last center, Chakra, here is the center of Christ.

[Aside:] Should I go? If I do it tomorrow, would be better. All right? Tomorrow about Christ I'll tell you because I want to take one hour explaining Him very well. I was very much impressed by your whole idea about Christ, the unity, the integration and your symbols are very correct, everything is just there, somebody has to just trigger it and it will work out. First you must get your realisation, grow into it, develop your discrimination, you become your own Guru and then everything that you are doing in this Unity Church will have a great meaning, you can prove it, you can prove it that there is God, there is Christ, there are all these incarnations.

Christ Himself has said that “Those who are not against Me are with Me." These are the people. And I'm sure one day it will happen that Unity Church will show its own worth, its own explanation of its existence, why it came into existence.

Thank you very much. [Applause.] May God bless you.

If you have any questions you may ask and then we'll have the session for realisation.

[Aside Shri Mataji asks Warren to take off the microphone from around Her neck:] It's too much for Viśhuddhi.

Seeker: Sometimes in meditation and in chanting, a person will be rocking. Would you consider that a negative thing? Warren: Sometimes in meditation people will rock or move. Is this a negative thing?

Shri Mataji: Absolutely, absolutely. You should not rock, there should be no movement, the eyes should be

steady, there should be no movement in the eyelids, nothing. This rocking is absolutely wrong.

All these things should not happen to you, that's not meditation. Meditation is where you are absolutely normal, you are always in meditation after realisation, you are in meditation.

Yes? Question: I've studied with Paramahansa Yogananda the SRF, Self-realisation Fellowship and one of the things they teach is to focus the eyes, with the eyes closed only on the *[UNCLEAR]*.

Shri Mataji: I must say that I don't want to start any controversy. That's one thing sure, but I'll tell you that proof of the pudding is in the eating. Let's go this way. First of all logically we should see, we have to get baptism through here, not through here. Do we get baptism through here? If the door is here what's the use of breaking this window? And focusing and effort is not going to give you realisation, is wrong. You see this pampers, human effort, you see it pampers you that you can put in an effort. You cannot. One must accept this position: we cannot put in an effort for a living thing.

For example, as I told you, for a seed if you have to sprout it you have to put it in the Mother Earth.

You cannot pull it out, isn't it? Whatever you may try, you cannot pull it out and sprout. You cannot put in any effort. Any effort is wrong, is against spontaneity and living things.

So no effort is needed as such.

Lady: I'd like to ask Her about that center where the immune bodies develop, at what age and what can we do in order to make that immunity get bigger or...

Warren: She says two questions. At what age does the immune bodies start developing and secondly is there any way in which you can expand the capacity of the immune bodies?

Shri Mataji: Of course, of course. Of course, that is what Sahaj Yoga is. When you become the truth, all untruth falls off, is that is what Sahaj Yoga is; absolutely that is what it is. Tomorrow, I am going to tell you about Christ and about cancer; about all these immune bodies how we fight them. That may be day after tomorrow, I don't know, but tomorrow, may not be, but day after tomorrow I'll tell you how to grow into it. Absolutely. You learn how to protect, you learn how to fight. Absolutely. That is what happens after realisation; then you must learn the Divine technique, not before realisation. After realisation, not before. Before it is connected what's the use of playing with it? It has to be connected first.

What is it? Warren: Any other question? Gentleman: Yes. What are the avenues available to keep these channels open? Warren: What are the avenues available to keep the channels open?

Shri Mataji: To be your Spirit. And we will let you know later on how to work it out, how to balance yourself, how the imbalances are there. This I'll do it on Wednesday. I will tell you how to keep them clear, how to keep your Chakras clear, how to work it out, everything I'll tell you. And also...

[Aside:] We don't have a book about it, isn't it.

But in any case...

Warren: We've got the Advent.

Shri Mataji: Yes. We have a very big book on this Sahaj Yoga, which of course we do not sell to everyone, but we'll see about it. We'll see about it because you people are growing very fast. If you people really grow, then we'll sell it to you also, but normally we don't sell it to everyone.

Question: Do you feel Haṭha Yoga is necessary?

Shri Mataji: Not at all, nothing. On the contrary Haṭha Yoga creates a problem, I told you in the morning, to a lady who was doing Haṭha Yoga. I told her how Haṭha Yoga in the modern times means nothing but physical acrobats. It is not that.

Haṭha Yoga was practiced about, I don't know how many years back, about eight thousand years back, when we had a different system of life, where children from five to twenty-five lived with a Guru who was a realised Soul and led a very celibate life. To such an extent that, that university, any university, say somebody's university was Vishwamitra, then that realised Soul was Vishwamitra and that university people could not marry, even today they cannot marry. Even today they cannot marry each other. The celibacy of that kind was present in those days. And in that time when you were completely celibate, you were innocent, you were given these Ashtang Yogas. There are eightfold paths of Sahaj... of this Haṭha Yoga, out of which eighth one is Yama-Niyama where the discipline and things are there to maintain a proper life that was given to them. And then after that when that was done, the maintenance of the proper life

and all that was taught, also they were told the exercises when according to the movement of the Kuṇḍalinī wherever was the problem.

Supposing the problem is in your particular center, then you have to do that movement, that particular exercise you have to do. But it's, as I told you this morning, that your car has not started, you are still at home and you are paying the toll for what? You must move, to find out where is the obstruction, then you pay the toll. And nowadays it is so absurd that we take the Saha... the Haṭha Yoga in such a manner that we take the whole medicine box without having any disease and get diseased.

It's a big science. Is a very big science one has to understand that everything is correlated: How is your center, which center is catching, what center requires what kind of treatment, how to clear it and this technique you will learn in no time. It's very simple, once you get your realisation.

Question: Is there anything that we can start doing now?

Shri Mataji: Yes, just now I'm going to give you realisation. All right? That's it, that's just like a seeker, just like a seeker.

Warren: On the sheet it tells them how to meditate as well.

Shri Mataji: Oh that I will tell later. Ha. Now what about you? You have been raising your hand.

Question: What kind of a... what kind of a Yoga did Lord Kṛiṣhṇa practice?

Shri Mataji: Sahaj Yoga. [Chuckles.] Question: According to Yogananda, he said that Lord Kṛiṣhṇa practiced Kriya Yoga.

Shri Mataji: Not at all, Is wrong. It is just to apportion himself to Him. You see, Śhrī Kṛiṣhṇa, if I have time I can tell them, He in His Gītā, He has prescribed four things.

But Kṛiṣhṇa was an incarnation of diplomacy; He was an incarnation of Divine diplomacy we should say.

Because when he told Arjuna that you find it within yourself, the first thing, He was not a businessman, so He told the best thing first. He said, “Find it within yourself the Gñyāna, the awareness." In your awareness you should find it, you should find your Spirit, should become that. Is the first thing He told.

But he was that time a mediocre, an intellectual I should say and he said that “You are telling me to fight the war and here You are saying that you find yourself and you become yourself and to be a witness!" What Śhrī Kṛiṣhṇa meant was that you become a witness, then the whole thing becomes a drama, but he didn't understand.

He, being a father, I give an analogy of a father who is telling his son that, “The horse is behind the cart, so put the horse in front so the cart will move." But the son is saying that “Why not sitting down here I move the cart?" So he says, “All right, go ahead." He says, “All right, go ahead” because if you tell them straightforward they don't listen to you so tell them in another way.

So the diplomacy, as the essence that you give absurd conditions, such absurd conditions that people discover later on and find that it was absurd.

So the absurd condition He said that the first thing you do is to do your Karmas, do what you want to do and put it at the lotus feet of the Lord, is an absurd condition. You cannot do it because your ego is intact, you may believe, “I am serving the Lord." You may believe it, `believe' is different from reality, you are not.

Because ego is there and that's why you feel hurt, sometimes you take the credit.

Unless and until you are realised, unless and until you become a holy personality you'll never say like that. After realisation what do you say, what do you say: “It's going, it's coming, Mother it's not working, it just doesn't work." “It” you start talking in a third person. You don't say, “I'm giving you realisation” you don't say so. “It's not working. It has worked. It has come up." “What?" “Realisation." You don't say `I'.

So you become an akarmi, means like the sun shines, it doesn't say, `I shine.' There is no Karma attached, this was the first thing He said. But this absurdity people never saw and they, even today people say, “I am serving the Lord." But you are not even connected, how are you serving Him? That's one thing. Because there is ego, you are identified with ego; actually you are serving your ego.

Unless and until you become realised, you do not serve God. This is one point which was absurd, He told.

Then second point, this is Karma Yoga.

The second point He said was, that “You should do Bhakti Yoga." Bhakti Yoga is that you should worship, worship God, pray to Him. But as usual because He was diplomacy He put a very interesting word called Ananya.

You should do Ananya Bhakti . Ananya means `when there is not the other'. When there is not the other, when you are not the other, when you are one with God. That means all those people who are talking, “Hare Rāma, Hare Kṛiṣhṇa, Hare Rāma, Hare Kṛiṣhṇa" on Oxford Street are not connected. They are spoiling their throat, will get throat cancers. You are not yet connected, you should be ananya. Ananya means you should be realised; you should be connected with God.

Imagine, supposing your President Reagan, I go to him and stand before his house and start calling, “Reagan, Reagan, Reagan” I'll be arrested. I must have a proper protocol, I must have proper permission, I should have a proper way of going there, isn't it? Everybody starts calling God as if He's in his pocket. “God give me a job, give me money, give me a car, give me this” I mean, imagine. You have to be connected with God. That's what He said very clearly, “ananya” but these people, these are blind people they cannot see through.

Then the third thing He said that, “It happens within you that you get these happenings” is the Kuṇḍalinī Yoga. He said that when the Kuṇḍalinī starts, the jalandhara bandha and all these bandhas take place, when the Kuṇḍalinī rises, these granthis go into a particular kind of a formation like a car when you start all the engines starts moving.

So He described all the engine, how it moves.

That, this Mister Yogananda picked up and he said He preached Kriya Yoga. That means if you, say, have a car which has stopped, which has not yet started, you move the wheel and you move all the machines, will it work?

You cannot do it. It happens automatically. It is spontaneous happening within us.

When we eat our food how the food is digested? Automatically. In the same way when Kuṇḍalinī rises, to support its rise, all these bandhas and all these kriyas take place and Kecharī, also your tongue is pulled in, so people they cut their tongues, put it back. Is that the way? Is absolutely artificial, is stupid, to do like that, many people I have seen.

I don't know the early ones who came, of Yogananda they had the tongues wagging like that. Imagine by doing all these things, “Take out your eyes, take out your nose." This is not the way. And that, “You suffer, you shave your heads, wear a kind of a cloth” you cannot. It's a thing that's living within you and acts in a living way. You cannot just manoeuvre it artificially, you cannot. It has to start! Like even this camera, you see, a television, anything, this has to be put to the mains. You cannot start with your finger the camera working, can you? The electricity has to be there, in the same way energy of Kuṇḍalinī has to be there to work it out. This is absurd.

So the Kriya Yoga, which is described by Śhrī Kṛiṣhṇa, is the living process. He said, “Is the living tree." I'm surprised. We can... human beings are very great, I must say, the way they make, make a pai out of everyone.

So all these great incarnations came on this earth; they wrote it very clearly; they said everything very clearly; it was very simple; there was nothing to be so much deluded, of course He used a word like ananya. You see in any dictionary what is the meaning of word ananya is, mean is “when is there is not the other." What have we

made of Christ, what have we made of Kṛiṣhṇa, what have we made of Rāma? When I see this I'm amazed. But you can't make anything out of Me, because you will get your realisation. After that, if you try to do anything to Me, you'll lose your vibrations, straightforward. I can tell you this much.

There was a gentleman who got his realisation from Me, an Indian. Typically he went to New York, started his thing and then in Los Angeles he started a Sahaj Yoga center and he came back to see Me in Bombay [Mumbai] and the Sahaj Yogis told Me that “He is just giving us a fit. Is horrible. His vibrations are horrible." I said, “I know that, you don't talk to him." So I called him, I said, “What do you do?" “Oh, I have started a big thing there in Los Angeles and in New York and this and that." “All right, can I have a brochure?" You won't believe he had written, that for ordinary... for ordinary vibrations seventy-five dollars and for extraordinary, special vibrations hundred and seventy-five dollars.

So I said, “Oh God, what's this?" I said, “How do you do this way?" He says, “Yes Mother, that's what... how we are to do. After all, I have to live." I said, “You have to live, all right, you do your work that you were doing. You were teaching something, you do that, but you cannot sell these vibrations; I didn't give you for selling. Did you buy from Me?" We wouldn't believe. And he was very angry and then he went away.

He said, “There's a Guru who is in Calicut, He's a very wonderful man." I said, “You go and see him." He went and saw him and this Guru wouldn't allow him to enter

into his house. He threw stones at him. He wouldn't allow him to enter even the gate.

So he went back to the station, so he was sitting down there, then somebody met him from the Guru, he said that “Guru was saying that, `he went and insulted Mother and how does he come to be here? I'll not see his face.' " Then he sat there for three days and he was allowed to go and then Guru sent a very good poem about Me in Sanskrit language, which he read it out to Me.

But the fellow is just the same still. He's not changed; he's just the same. Now he has no vibrations, he's not a Sahaj Yogi, he has nothing to do, but he has an ashram, he's making money out of it. Of course we have withdrawn our photographs and everything but he's just the same, what am I to do? He is now making them stand on their heads and do all kinds of things. And he has more people than you are here.

That's the best part of it. People are more attracted to these things than to reality. Is very true.

When I came last time to America there was a lady. I told her that, “Your Guru was believing in all miracles and you better not start it." She said, “No, no, no, no. I want the ultimate, I want the parama, I'm not going to go into it." I said, “All right. Promise Me." She said, “Yes." But then she started getting some sort of a rice falling from her hand and all that and then she started doing her things, you see? She called people told them even the name of the horses which are going to win, all sorts of things. And you won't believe, when I went back to America to My most embarrassed condition, I found that she had three thousand disciples falling at her feet. And she was

absolutely possessed. She came to Me and I told her, “What are you doing?" She said, “Mother, this is the powers You have given me." I said, “I have never given you these powers to beat people and tell them about horses. Is absurd." She said, “But this is happening to me." I said, “All supraconscious, all nonsense." She wouldn't listen. I said, “All right, tell this gentleman about his future." She told him something. He said, “It's all wrong, it's not true." I said, “Tell this lady." She couldn't tell.

She said, “Mother, have you taken away my powers?" I said, “If they were your powers, I would have garlanded, I would have worshiped you, but they are not yours, they have gone, finished." But she would not give up, you see popularity, she was on with it.

Now only thing is she's in a lunatic asylum.

So all these things they do, they know how to make these things, they are so superficial. They don't know what injuries they are doing to themselves and to others.

Now, who were asking some question? Man. I wanted to ask You about the meditations from the Maharishi MahaYoga, what Your opinion was.

Shri Mataji: Now again the controversy, again the controversy, the less said the better. All right? Gentleman: The what?

Shri Mataji: The less said the better. For example, the mantras he gives you. You know what they mean, one of them, inga? It means `the tail of the scorpion'. Now where is the scorpion and where is the tail? When the Kuṇḍalinī has started, then you should know which center it is catching and what mantra to be said.

It is not that you can just give a mantra and charge three hundred pounds and people do pay. And this flying squad that he has started, the head of that flying squad here he is, is sitting down here, he will tell you. The head of that where he went and learnt from him flying, so-called, he suffered from epilepsy, his wife suffered from epilepsy, his daughter suffered from epilepsy and they came to Me and they wrote to him about Me, in that miserable condition. He was the head; he was going to teach them flying.

I told him, “Why don't you ask your Guru to go on this leaning tower of Pisa and make him y? And you pay him some money for that, will be good idea." They paid three thousand pounds for flying. You are not going to become birds now, are you? But it is very difficult, you know, to accept, really, because you have paid so much money. This is like, “We have paid it, so better have it." You see whatever... Like you go to a restaurant, you pay for it and may be bad but you eat it. You see, after all, you have paid for it.

That's human nature, isn't it? Oh, it's terrible. It's terrible and difficult to give realisation to people from all these Gurus, I can tell you, Yogananda... or this, what's his name is? This Bhandasura's name, what is his name? Warren: Muktananda.

Shri Mataji: Muktananda. I know them very well, I know them. I've known them for ages and they know Me too.

Yes? Lady: Are there other sources where you can reach your realisation other than through You? Warren: Are there other sources where you can reach your realisation other than through You?

Shri Mataji: Through Me? It's not a question of through Me or anything; it's through your Kuṇḍalinī, is your Kuṇḍalinī within you.

Lady: Is there someone else that can guide you or...?

Shri Mataji: I don't know, I haven't seen many.

I wish somebody could, like, you see people are very much hurt to see that I'm doing it. I said, “Baba, you do it. I'll be very happy to retire, really." They said, “Why You, Mother?" I said, “Really, I don't know why I was chosen for this. It's a thankless job. You must have tremendous patience, I tell you. The day I retire My husband will pay you for that. I can assure you." He's telling Me that “You are trying to put patches to the heavens which are falling." He doesn't believe that I can do it. Is a thankless job, absolutely a thankless job. But what to do? Once I did feel little frustrated and I said, “Let it be now. Doesn't matter, let the destruction come in." And then you know this clever man, he brought a photograph of Mine, with My eyes so compassionate, such compassion flowing, I said, “Better do it. It's You, what can You do? You can't get out of it, that's what You are." So I have to do it, My children, I have to do it. If you could do it, I'll be very happy. Any one, I'll be extremely happy and retire.

Warren [softly]: Other Sahaja Yogis can.

Shri Mataji: Ha, Of course! Other Sahaj Yogis can give you realisation. For example Warren himself has given realisation to I don't know how many thousand. But I know of a person who has given realisation to more than ten thousand people, in India. Yes! Yes, yes, you can give realisation, you can give it, all right? Gentleman: Is the

lotus position any special advantage over sitting normally? Warren: Is the lotus position any special advantage?

Shri Mataji: Not in Sahaj Yoga, not in Sahaj Yoga. You see now God has decided to give you in any position you sit; He has to save His creation. Many people can't even sit on the ground, so they are not to be forced now.

Whatever position you have, you are all right. You drink, all right. You take drugs, all right. You are a thief, all right. Any kind, come along. Once you get realisation these things will drop out. This is the trick. Better come along and have it. There's no position required, nothing required, only the desire to be the Spirit, that's all.

First one man: We'll take it.

Several people start to echo the request: We'll take it.

Warren: They want it.

Shri Mataji: Now they want it, that's all.

Gentleman: May we have it.

Shri Mataji: So, that's all, that's the best way. All right? Now those who got it yesterday are here, some of them and those who have come for the first time are also here. Two ladies: What's wrong with that? What was that again? Warren: They just want You to repeat that, “Those that have..."

Shri Mataji: No, yesterday some people got realisation and some of you are new people. We'll have to, later on, see them, those who are new. And those who got realisation, specially yesterday, I would like to meet them. As yesterday I couldn't meet them.

So I would like to meet them and those who are new, also we'll see if we can work it out.

Now, if you can put your both the hands towards Me. And put your feet on the ground with your shoes behind you. Those who have got realisation have to know all about it.

You must know about your Chakras, you must know how to raise Kuṇḍalinī, you must know how to give realisation to others, this has to work out. If you do not give realisation to others you may lose your vibrations, you may. Because the light that doesn't give light is of no use. What's the use of giving light to a thing which doesn't give light at all to others? It's not for you, it's for others.

But you also start feeling your Self. Now close your eyes, please, close your eyes.

[Aside:] Are you better today? Better? Left Heart.

Put your right hand, right hand on your heart. Keep your eyes shut. And left hand towards Me. Like this, as if for asking.

Now close your eyes, don't open your eyes. Please don't open your eyes. Now you have to ask a question: Mother, am I the Spirit? Ask in your heart three times, ask the question: Mother, am I the Spirit? [Puts the area above Her left ear to the microphone.] Better. Now ask the question, put your right hand on your left side of the stomach. Left side. Right side of the stomach, sorry..., left side of the stomach. Right hand on the left side of the stomach.

Ask a question, closing your eyes: Mother, am I my own Guru? Left, left side, left side of the stomach.

Mother, am I my own Guru? [Puts the area above Her left ear to the microphone.] Ask the question, ask three times. Better.

Ask ten times, it's better. Put both the feet on the ground, touching properly on the ground. The sole should touch the ground.

[Aside:] Is alright, you are alright.

Ask a question: Mother, am I my own Guru? [Aside:] No, it's alright, if you are sitting on the ground it's alright, you can sit properly, yes, it's alright, you were sitting alright.

If you are sitting on the ground it's just like that *[UNCLEAR]*.

Now put your right hand again on your heart. And without feeling guilty, this I'll say thrice: without feeling guilty, without feeling guilty, you should say that `Please forgive me, if I have done any mistakes in my seeking.' Or just say: `Please, forgive me', for any seeking, or anything you have paid more attention to your body, or anything, for imbalances, anything. Just say thrice without feeling guilty. That is very important, not to feel guilty at all. [Puts the area near Her left ear to the microphone.] Better.

Now put both the hands towards Me. Both the hands. And just please say, `Mother, make me my own Guru.' Say it thrice. [Puts again the microphone next to Her left ear.] Put the fingers towards Me, not towards yourself but towards Me. Alright, good [Snaps Her fingers].

Now you are balanced, now you say `Mother, please give me my realisation.' Is your right to have it.

This is your bank account, you have to just cash it. I cannot force it to you, you have to ask for it. If you don't ask for it I cannot surpass your freedom to ask for it.

You have to ask for it. If you don't ask for it, it won't work. [Puts again the microphone next to Her left ear.] [Aside:] Ekādaśha.

[Shri Mataji puts the microphone on Her Ekādaśha.] Now, as we are in Viśhuddhi Chakra, we have to say: Mother, am I the part and parcel of the whole? Am I the part and parcel of the whole? Or am I the part and parcel of the collective Being? Ask a question.

[Aside:] What's he saying?

Sahaja Yogi: [says that the seeker is asking to repeat.] Ah. You just ask a question: am I the part and parcel of the whole? [Puts again the microphone next to Her left ear.] Keep your eyes shut, otherwise the Kuṇḍalinī won't rise above the Āgñyā. It won't rise above the Āgñyā. Just keep your eyes shut. Those who don't want to shut their eyes should go away, or they should shut eyes, because they spoil the attention of others. Because in the collective being, everybody has to do the same thing. One cell starts doing something else it spoils you.

So to help others please keep your eyes shut.

Now better. Again ask for your realisation: `Mother, please give me my realisation,' as you ask for your right to ask that. But with humility.

[Snaps Her fingers and smiles. Then puts the microphone first on Her Haṁsa and then on Her Ekafidesha.] [Aside:] Where's a candle? [Shri Mataji stands up, She turns

around and works on Her Chakras with the candle: Void, eyes etc.] Good. Good.

[Shri Mataji works with the candle on Her left Viśhuddhi and other Chakras. Then She turns again towards the public.] Now you may raise your right hand, right hand on your head and see if there is a Cool Breeze. Move your hand a little and see. It's a, like a little draft.

There's no air conditioning on. You might, some of you might feel hot. Doesn't matter. If the heat is there, it's all right, the heat is coming out.

Now. You put your hands towards Me again and see if you are getting in your hand. Today I spoke about the Viśhuddhi so must be. It works out better. [Puts the microphone on the center of Her throat.] [Giving the microphone to Warren:] Gives a little shock I think, does it? With this one. [Snaps Her fingers.] Good.

If you are not feeling in your hands you'll feel in your head, again see if this is there. If you are feeling in your hands it's all right, it's perfect. Now those who are not feeling at all, you have to come on the stage, but now I'll go round and see the people who are sitting and individually I'll attend to them.

[To Warren:] Tomorrow morning are we going to have? Warren: No, no workshop.

Shri Mataji: I'm sorry, tomorrow morning we'll not have a workshop, but Wednesday morning we'll have a workshop here. But evening we can have a program. And there I will tell you about Christ and about the last Chakra which is the Sahasrāra.

Warren: Mother would like to meet all those who have gained their realisation.

So those that are feeling it in their hands or above your head, just stay quietly in meditation with your hands resting. Those that haven't felt it, very quietly just come up onto the stage please.

Shri Mataji: And we'll work it out on them also. People will help you. Please come.

Warren: We want to help, so by all means come out if you haven't felt it.

Shri Mataji: Yes, please come, please come. You should not delay. You see, there is... today some people may not get it they'll get it tomorrow.

So it is something you must have, all of you must get it.

Work it out. We have to work, not you, get it. It's very good.

[To a gentleman:] You didn't feel yesterday? Yesterday you did not feel? No? Warren: He is still getting a lot of heat.

Shri Mataji: Still heat, eh? That's from your heart, right Heart, right Heart. *[UNCLEAR]*. Left, left hand on your right Heart. Left, left on the right hand, yes.

[To somebody else:] Are you feeling heat?

Seeker: My hands are sweating.

Shri Mataji: That's it, that's it. That's very true with this Yogananda. Now you just say: Mother, make me my own Guru. You just say that, alright? It will work out. Can you place this photograph towards those people? All of them can sit here, we can work it out on them. But I would like to meet people who have got realisation.

Just sit down, here. Can you remove My seat from here and let them see. Alright, can put a light there.

[Shri Mataji stands up and goes to meet the people in the audience.]

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[Introduction by Doctor Warren MISSING.] Today is a sad day because such a great man like Sadat is dead. He is not great to Me because he was a great politician or he was president, but he was a saint, he was a realised Soul, I knew all about him. The attack of the negativity is on but no more they will crucify a saint this way and will not face the punishment. They will be punished now. All those who tried to do such things will be punished because the new age has started.

Today I wanted to tell you about the Āgñyā Chakra, about Jesus Christ who adorns this center of Āgñyā Chakra, where you see the red mark. Behind that, inside, in the brain on the crossing of the optic chiasm[a] is this subtle center where this great Deity is placed. Through His crucifixion and through His Resurrection, he has created this space for us to enter into the Kingdom of God, which is placed within us.

Is not in without, is the limbic area that surrounds your ego and superego. In the Purānas, in the ancient scriptures of India, Christ is described so very clearly. Actually in the Bible what they saw of Him when He was on this Earth was written down. But nothing what created Him, how He came on this Earth what is the spirit of

Christ, what is the seat of Christ and how He came and what is His purpose and where does He stand within us. All these things are not described in the Bible as I told you the people at that time were not at all aware of His greatness, of His special Incarnation.

But if you read some of these ancient books you'll find that He was called as Mahāviṣhṇu in the Devī Purāna, in the Goddess Purāna, is the ancient scripture of the Goddess. Mahāviṣhṇu was created immaculately. Now when we say that Christ always pointed out this finger is very significant. Actually this, this means Viśhuddhi Chakra and means also America. But this also means Viśhuddhi Chakra stands for Śhrī Kṛiṣhṇa as I told you and He is the Primordial Being and He is the epitome of our evolution in the sense that He is the Primordial Being who is the Father, who is the preserver.

Now in the Purānas He is described that His power was Rādhā, Rādhā. Sanskrit language is absolutely very scientific as far as the Divine Laws are concerned. Ra means the energy, dha means the one that sustains. [Sanskrit.] She is the one who sustains the energy and She was His power. But in India Kṛiṣhṇa is never taken as Kṛiṣhṇa Rādhā but Rādhā Kṛiṣhṇa. The energy is before the deity. The lady is before the gentleman, we can say. Rādhā Kṛiṣhṇa.

Now this special happening took place long time back. This is at the stage of Vaikuṇṭha as we call it, at the stage where nothing existed as far as this world was concerned. At different stages it came up. We see the world in such a way that it was created in seven days, but actually these are seven stages in when this whole

Universe was created and we are at the seventh stage, we can say. Now at the first Vaikuṇṭha stage where it was all decided, how to work it out the creation of this great personality, of the Son of God, the greatest of all, the Adhara, the support of the universe, this Mahāviṣhṇu.

So Rādhā, She's Mahālakṣhmī, She is the central path. First She created Him in the Vaikuṇṭha stage. And at that stage She decided that She'll create It by Herself this great Incarnation and She created this Mahāviṣhṇu. I would like you to get the translation of the description of Mahāviṣhṇu and also the description of Gaṇeśha who is the Spirit of Christ and who incarnated in this, on this earth as our Lord Jesus Christ.

So we have here an Incarnation, a very special one, which was conceived thousands and thousands of years back at this level where it's only the activity of the God's mind was there, Vaikuṇṭha stage, where it was decided that this power called Rādhā will conceive Him in Her heart. And She conceived Him in Her heart. And then He was made like an egg. See the symbolism of Easter, like an egg. Can you recognize it? People knew about it somehow. Why do we have Easter, eggs? We never think about it. He was created like an egg out of which the half of it was kept as the seed, as Śhrī Gaṇeśha, as the Spirit and a half of it was created as Jesus Christ. The whole egg was nothing but the egg of this Divine power, which has to manifest this Divine power on this Earth.

This story is very beautiful, how She created and then He asked: “Who is my Father?" Rādhā is nobody else but Mother Mary Herself. She is Mahālakṣhmī. People may say that they can't believe in immaculate birth of Christ.

They cannot believe in the conception of Christ. I mean you it's easy for people to say: “We don't believe." What do they know about God? What do they know about His mysterious ways of doing it? Can you say how you convert or you transform a flower into a fruit? You don't know anything about living miracles and you start doubting the Immaculate Conception. Here, when you got your Realisation I conceived you in My heart and gave you Realisation through My Sahasrāra. How did you get your Realisation? You never thought of it. Is an impossibility. Thousands of people are getting Realisation. How is it possible? There must be something special about Me and about the way it is done.

In the same way She conceived and gave Him the birth through Her uterus.

You can move it anywhere on your central system. And this great Incarnation came on this Earth with such a special purpose that He was nothing but Praṇava, is the, this integrated power, this great power which has all the powers in it: the Icchā Shakti, the Prāṇa Shakti and the Dharma Shakti is the central path, all of these put together. He was nothing but energy, energy put into an egg because He had to do a very great job.

So this Rādhā Herself, this Mahālakṣhmī, this Mother Mary conceived this child and to name Him after Kṛiṣhṇa who was the Father. She called Him Christ. Christ come from the word... In Indian language is, we call Him Krist, Kṛiṣhṇa. Kṛiṣhṇa means the one who has sown the seed. He is the Father. He points out always to the Father. But in the Purānas it is described that Kṛiṣhṇa said: “You are higher than Me. I placed You higher than Me." He placed

Him, you can imagine that Christ is at this point and Kṛiṣhṇa is at this point. He placed higher Him than Him and He said: “In anywhere people worship Me", Śhrī Kṛiṣhṇa said, “automatically You are worshipped. You will be the support, Adhara, of the whole world." Is wonderful to say that about I think 14,000 years or 12,000 years back, Mārkandeya, such a great saint was born in India. And he has written the complete Gaṇeśha Stotram, means the complete praise of Gaṇeśha. You can see the translation is so beautiful and that he said: “You'll be so humble." He is the one who is the ninth Incarnation called as Bautha among the ten Incarnations. That He will be so humble that He will wash the feet of His disciples. All the miracles of Christ are described in these books. But these books are not translated.

And that He will be the one, when enlightened within you with the Kuṇḍalinī, He will take away all your Karmas and all your conditionings because He will die for your sins, for your Karmas. The world will not have to suffer anymore, if He is awaken within you. These are all the things already written, thousands of years back. Can you imagine? I wish the Christians who went from here to take, explain Christianity to Indians told them that Mahāviṣhṇu is already born and we are preaching about Him, the One who is going to suck your conditioning, the One who is going to suck all your problems of Karmas. They never told. On the contrary, they were so stupid, I must tell you, that they would put a loaf in a well and say that: “You all have become Christians because we have put the meat of the beef, the beef inside the well." Indians don't eat beef, you see. “So you all have become

Christians." Villages after villages they converted into Christianity. They started branding them as Christians. This was absurd. And that's why the people were waiting and waiting for the Advent of Christ.

His name Christ comes from the word Kṛiṣhṇa, Krist and the second one is Jesus. Kṛiṣhṇa had a foster mother whom Rādhā loved very much. Her name was Yeshodā, we also call her as [Jesoda, Jeshoda]. Christ is called also as [Yesu, Yeshu] in India. The short form of [Jesoda, Jeshoda] is [Yesu, Yeshu] or [Jeshu, Jesu] we have both the things. From there the name Jesus has come. She wanted to name Her after the foster mother because she was a lady so she was called as [Jeshoda, Jesoda] but for a man She selected the name [Yesu, Yeshu] and [Jeshu, Jesu]. Moreover the word [Jeshu, Jesu] or [Yeshu, Yesu] is very important.

`J' in Sanskrit language means, every word has a meaning in Sanskrit language, means to know, is to know, the knowledge, Gñyāna. [Sanskrit.] The one who knows. But [Jeshu, Jesu] *[UNCLEAR* `shu'/`su'] means auspicious. *[UNCLEAR* `Shu'/`Su'] means `that brings auspiciousness, that brings blessings'. Jeshu is the one who knows how to bring auspiciousness on this Earth. People never told this, they never knew who went from here with the message that Christ was born.

At the time when Christ came on this Earth with this big message that somebody has to pass through this special problem. Now let's see why the problem was there. We have to understand the problem that faced human beings at that subtle level where they had to work out this special, a very extraordinary Incarnation. The

problem was that human beings had raised their heads. By raising their heads their ego and superego grew up around their limbic area, making it a very hard shell, just like an egg. A man developed his `I'-ness and only way to transform him into a bird, like an egg breaks up into a bird, was to make the Kuṇḍalinī rise.

But how to make that compact stuff where it is crossing, crossable, which can be crossed over, which can be passed through.

So they had to create this special Incarnation, which is nothing but Praṇava, the Om, the Logos as you call it, the sound of the All-pervading Power. To be put at a place where nothing but the power itself can remain, because anybody else, all other Incarnations who came on this Earth had all the five elements within them. But He was just the power, the energy, the complete energy. He didn't have, for example we all human beings are made of five elements on the right hand side as I told you and when we die the part that is our body, means one of the five Koṣhas, as they call the cocoons of the body which is the matter, falls off. Then the water cocoon also falls off and the soul remains with the Spirit on your head and the Kuṇḍalinī also there. But He was the only One who had no earth element in it. And so it was a very special type of an energy engulfed, engulfed into a human being was placed.

Kṛiṣhṇa has said about the eternal life and about the Spirit. In Sanskrit language is very beautiful because it's a mantra: “Nainam chidanti shastrani, nainam dahati pavak, na chainam kledayantya apo, na shosayati

marutah." Means it cannot be killed by anyone, the Spirit cannot be killed. It is eternal.

You cannot crush it. It cannot be own out by any wind. And He had to prove it and to prove that they had to have somebody here, on this Earth, with that energy to come in, with a body, to act like a human being, live like a human being and go through that drama of death to show that He overcomes the death.

The Resurrection is our message, that He resurrects Himself. He had to die and He had to be resurrected because He says that it is beyond death. Kṛiṣhṇa has said that the Spirit is beyond death. And the Spirit had to come on this Earth.

So you understand when we talk of Christ how little we know as to how this worked out. Is the most difficult thing that he did. And His Mother was the Mahālakṣhmī, is the power, which is the central power of sustenance, pure sustenance, pure holiness, pure innocence. Such a powerful woman She was, very powerful. And Himself is endowed with, you won't believe, with eleven powers of Rudra, means of destruction, eleven powers of Rudra. He's Ekādaśha Rudra. Is described, all that is described, I'm not telling it as My own. You can see for yourself. He was endowed with eleven powers of destruction. But He was to go through all this, with all the humility. When you have all these powers with you and when egoistical people behave like this, these donkeys, you see, who could not understand Him, these brainless people in those days, who could not believe Him, He could have destroyed all of them in one *[UNCLEAR* shot/shut]. Absolutely He has got eleven Rudras. You can imagine

His destructive powers, with which He is going to come back. And He had to keep them in control.

But He didn't say about His Mother much, because She was the power and if He had said so, then they would have directed, these negative forces would have directed all their attention towards Her and then He would have used all these eleven powers and the whole drama would have been failed.

So He kept quiet on that.

My father, as I told you, was a learned man and a very great soul and [we] used to discuss about these things and I said: “Martin Luther, who was a realised Soul, when he started his new movement of Protestants, why did he not enhance the glory of the Mother?" As the Catholics knew, because Catholics just followed after Christ so it linked about with them. My father told Me that at that time Martin Luther faced three forces against him. First one was the Christians themselves, the Catholics, who believed in nunneries and all kinds of ritualism and all kinds of nonsense, which he wanted to out, then he had another force, which was facing and that one was the one that came from the Jews because they would not accept Him. Even today they don't accept Him. They are very adamant. And the third force that he had to face was the Islam, Islamic. And the Islam pleaded down the role of a woman though Fātima Herself was the Holy Ghost, is the Mahākālī power, the daughter of Mohammad. But he pleaded down just because the Islam had pleaded down he thought gradually as Protestants will grow up, he will start introducing the greatness of His

Mother. As it is Jews even today are after the Immaculate Conception.

In London, very recently, I think about two years back, as they have money they paid some of the newspapers and published something nonsensical about Christ. They said that it was predicted in the Bible that a child will be born to a girl, but it was not a virgin, the Hebrew word, as it is, is for the girl and not a virgin. I said: “In those days, we didn't have girls of 80 years as we have today." Even in India today if you say a girl, a kanya, means a virgin, kanya and virgin is the same, means the Virgo.

Modern times are funny. We can't judge Christ style Christ's time according to modern times. Even you find a woman who is married ten times they'll call her a girl here. But one should logically understand this point. Is very logical. But if it was to be said that a prophecy means something special, that a child would be born to a girl, of course it is going to be born to a girl and not to a boy. And why was the girl word? It is going to be born to a woman. If it is to a woman it is nothing special. What is there to prophesize and say about it? Is so logical that when the word girl came in it meant the virgin. All kind of things they are talking, doesn't matter.

First of all they say that our, we have to suffer till our Savior comes because Christ didn't suffer for them.

So they are suffering. Now, we have to know that Christ has suffered for us absolutely to the brim.

We don't have to suffer anymore. Is a nonsensical idea coming from people who are sadistic, who have no joy in themselves. They cannot see you happy. And that's why also they make Christ look like a TB patient, I should say.

I went to the Sistine Chapel and Michelangelo was a realised Soul, a great person. He has done complete justice to the image of Christ. Huge big thing like a, we can say, a Texas fellow standing with a Lambodhara, with a big stomach of this kind is described. Gaṇeśha is Lambodhara. Standing there throwing people right and left. Just see the words, how He has spoken. He was not a cabbage like person, He was extremely dynamic, He was full of vigor, He was absolutely fearless. He had nothing to fear. And He's standing there and throwing people to the left and the right and the right ones is accepting them and putting them in the Kingdom of Heaven. Just imagine! It is Michelangelo is the only person who has really done justice to Him and I would say Rubens because of his habits of painting the muscles, he's done a very beautiful painting, I saw, is in the place where he lives, of the ascent and descent of Christ.

Beautiful, one of the best one could think.

Nowhere miseries written on His face. Such people do not feel the misery. They just watch the drama.

They don't suffer. Because of taking up your sufferings it took it upon Himself and He showed to the world that: “Now I ask forgiveness from My Father." He stood as a representative of all the seekers of the world before His Father who is a wrathful Father. I told you Śhrī Kṛiṣhṇa has a Samara Shakti and worse than that is the witness God whom we call as Sadāśhiva. He is only there when He has to destroy. And He asks as your representative: “O Father, please, forgive them." He asks for forgiveness, facing His own Father as your representative that: “Please, forgive them." This is the greatest weapon He

has given us, to forgive. That's one thing none of the Christian nations are doing, is to forgive. Perhaps people have not known the power of love. They do not. They talk. God is love. Just talk, talk, talk, talk. If God is love then love must be the most powerful thing.

When I first started My work I outed all these fake Gurus by names in India and I told them what devils they had been and I've known them for ages. And people told Me that: “They will shoot You this time." I said: “Let them start shooting. I'll see who can shoot Me." And all those I have... always I have outed them anywhere I get the chance. I've told that: “These are horrible people." As Christ has said: “Hot or cold." He doesn't mind, because if it is cold they are realised, if they are hot then we'll fight them.

We can tell them how out. But if they are one lukewarm, you see, there are people: “O, we are in different awareness, they are in different awareness, we must accept this awareness also, we must accept..." Such people are the ones He said: “I'll spout spit them out of My mouth." So clearly.

He's the One who whipped people who were selling things in the temple. He is the One who said: “Don't throw pearls before the swine." So far I've never used this word but He has. He was dynamic. He was not afraid of anyone. And He couldn't bear the mediocrity and this kind of balance: “Oh, we have them also, we can have the devils and also the Gods." People argue: “Why do You criticise them? They don't criticise You." He said: “The devil, the Satan is not going to speak against his own house." This is exactly what is happening today. I've seen

when I say that “This man is a devil” people say: “Mother, why do you call him a devil?" “Because he's a devil, I have to call him a devil. I'm your Mother." When I see a person suffering, he cannot get his Realisation because he went to this devil, I have to say he's a devil whether you like it or not. If you are a true seeker you stand up to that and see for yourself you are a true seeker. And if you are a true seeker you must find your Spirit and you must get to your Realisation.

I'm not here for any elections or pampering. I'm here to give you your own, to have your own Spirit, to enjoy your being. Even if the whole world gets against Me, I'm not bothered about it. I'm here of course to look after you, to tell you in a proper way. But if it comes to the devils I will be the One who will stand against them, every minute. Whatever may they come in, whatever garb, it's very easy to make them out once you get your Realisation. It's very easy to find out. He Himself has said it all these things. He said: “Don't judge anyone." Before Realisation you can't judge anyone, from the appearances. They look very sweet, you know, or they talk very sweetly. They come to you in a band, you see and they walk with such beautiful gait. They are great dramatist, some of them play flutes, jump like Kṛiṣhṇa.

Some say: “We are Incarnation of Christ." There was a gentleman who said: “I'm the Incarnation of Kṛiṣhṇa." I told him: “Why do you make the ladies nude and naked? What religion has taught you this, to make the ladies nude and naked, take out their clothes and make them dance? What is this?" “O, he said, I'm Śhrī Kṛiṣhṇa!" I said: “Really? I never knew Śhrī Kṛiṣhṇa did that." He

said: “No, He did." Once Kṛiṣhṇa was a small child of four years, you can imagine, a naughty little thing. What did He understand of nudity or that? Innocent. And the Gopis, you see, were having their bath in the river Yamuna where Rādhā was putting Her feet, so the water was all vibrated. And He climbed up onto a tree and they had put their clothes on a tree and He hid them.

So they were asking for His clothes: “Now what are you doing? Why have you hidden?" It's a mischief.

It's the fun. But in that fun what He was doing? Was to give them Realisation because He could see their Kuṇḍalinī at the back. *[UNCLEAR* As/And] a child of four years... What does a child of four years know about nudity, or dress or anything? Innocent. Modern children may be very precocious, but not in those days.

But when He was the king in Dwarika, I asked this nonsensical fellow who says he is the Bhagawan and the Śhrī Kṛiṣhṇa, I said when He was a grown up man and a king in Dwarika, which is at least two thousand miles away from Hastinapur Delhi and a lady called Draupadi, who called Him as a brother, was troubled because she was pound *[UNCLEAR* porned] and all that, a big story of Mahābharāta, you might be knowing Draupadi and a devil of a man called Dhuriodhana said that: “I'll make you nude” tried to pull Her sarī. It's a beautiful description of the whole thing. He, He was worried that she will lose her chastity by removing her..., this is called as *[UNCLEAR]*.

So she put it in her mouth like this and she was to call Kṛiṣhṇa. She says: `Kṛi and she was holding because `ṣhṇa' means it falls down. And as soon as she found that

the sarī is going, she said: `ṣhṇa' and the description is so great: "*[UNCLEAR]*." When she did that `ṣhṇa' it echoed in Dwarika where He was ruling. He was the king there.

And with shanka, Chakra, Gada, Padma, these are his four weapons, one better that the other. One is sufficient, the Chakra, I told you, all up of them together on the Garuḍa, on the condor He arrived there to save the chastity of His sister. If He was fond of removing the clothes of women, why did He all the way come and save that? And this fellow didn't know how to answer Me. I told him: "One day your clothes will be taken out like this." Within eight days it happened.

Somebody took out all his clothes and he was dancing on the street and nowadays he's backing back in America with a paralysis. He couldn't smell flowers. One better that the other. But his disciples, if you tell them: "O, don't say, Mother. We love him." This kind of a funny mesmerism it's stupidity. Awake yourself! This kind of emotional nonsensical attachment to one person is not going to give you Realisation. You have to become your Spirit. You have to be actually reborn. There is no place for devilish people. If they are from hell they will go back to that, but many of their disciples are also walking through. *[UNCLEAR* While/Why] they are My children, I would say? They are the children of God, they are the men of God, as described as William Blake. They have been born on this earth for seeking because they know this is the time they are going to achieve their Realisation and these horrible people have mesmerized them.

At this time should I go and garland them and say: “You are very nice people?" If you expect Me to do that, then you have not understood Me at all. No use telling Me: “O, their awareness is different." I see that your Kuṇḍalinī is ruined, you are up to get a blood cancer or some sort of a cancer or you are going to get into the lunatic asylum.

Something horrible is going to happen to you and when I see that am I to say “Yes" the one who has done, go and fall at his feet? But if there's a real Guru I would go and meet him Myself. There are many, but they are hiding. I sent one fellow to New York, he ran away within two days, within two days. He said: “O, these New York people are different." He said: `I have to take a circus with me. They like a circus." But Houston people are different.

Now, so this was the great Incarnation of Christ who came on this Earth, a very dynamic. Those who say that: “I'm the Christ” there's many, you see, self certified people: “I'm the Christ." Now the kind of a Christ they do, He was never like that, He was a healthy man and He was not one of these people who's these cheeks have gone inside, who looks like a miserable, hungry, pitiable man. Anyone of these who say that I'm the Christ, ask them to walk on the water. Immediately: one foot up and one foot down. Ask them to walk on the water, if they can walk, it's alright.

Supposing I say that I am the Holy Ghost. If I say so there is a significance of that, that in the presence of Holy Ghost, the Kuṇḍalinī rises. Is written down. There are thousand things written and every word has to be tallied with that person otherwise you just don't believe. Let

them go and walk on the water, is not far away from here, seventeen miles only and see how far they go. Is the best way to judge these people. We have got a method to judge these people.

Thank God, we are born in modern times when we are not [illiterate] ignorant, we have had Christ, we have had so many people, we can read and we can understand, we should logically reach the position to understand what do we have to expect from a realised Soul. If he talks like a politician who wants to have votes, how can you believe that such a person could be an Incarnation? An Incarnation has not only to be a fearless person, but has to be a holy person. Not the one who is like a parasite living on other people. Like these lamas [are]. They live like parasites in Nepal and also in Lhasa *[UNCLEAR* poor these tibetans] were suffering. They had no food but these lamas were living and taking their special Ambrose, they call it, in golden cups. Today they are driven out so they are on our head in India. We have to support these nonsensical people sitting down there as lamas, these parasites of the worst type.

And those who could not get a place there are now moving about and now they want to live on a marble flooring. They can't live on a carpet flooring. They must have a marble flooring. And people have to starve themselves to create a marble flooring for these horrible parasites.

Why should a saint ask for anything? A saint is a king. He's above all these comforts of life. He's not bothered. I mean, if you ask, I can sleep on the street, I've no problem, no problem, because I'm above the want, I'm

above greed. I don't know what sort of a thing is temptation. If they call themselves as Godly people, look at their faces, worn out, biscuity, serious, nonsensical people. They have no sense of humour of any kind. Not only but I've seen some disciple who came to Me, all their bone was broken, all their back bone was broken, every bone was broken by these people. They use to beat them [these sadists]. They take money from you and finish your Kuṇḍalinī.

Their days have come now. Because they talk well don't believe them. What have they given you? Somebody says: “They have given us the knowledge." All right, what knowledge? What knowledge have they given you? Knowledge, is all mental. What have you got it in your awareness, where you have to evolve, when you rise. Christ has described it so clearly, I did need not say what a realised Soul should be. You become a witness, you become a witness of the whole drama, of the whole show. And this should happen to you. Not only, but you are empowered with the powers of your Spirit. At least your health should be all right. People are suffering from stresses and strain, having a headache all the time, jumping on their sits and they say: “We get very positive results." What are positive results? These make believes if you carry on with them you will have no way of judging as to where you are.

First of all get your Realisation. Get to your discretion power and realise that it is you who can judge them after Realisation, not before. Christ has said `right discretion'. He has used the word: `right discretion'. How do you get `right discretion' unless and until you are realised? And

this is not to be self-certified. As Christ has said: “You'll be calling Me `Christ, Christ.' I will not recognize you." Meaning what? Those who say: “We are Christians” you see, going about with the label: “We are Christians, we go to church, sing our hymns and come back home and quarrel, going to wars, fight. We are the people who drink on a Christmas day. On a Christmas day, we drink!" Now, when Christ said that, they said at the time of Christ, He went to a wedding and He blessed the wine. Is not true. That wine, at that time never meant, even in India today, wine never means an alcohol. But Moses has talked about it very clearly and Abraham has talked about it because they had to deal with this wine void which I told you, the Primordial Masters, they had to deal with the liver, so they talked about it, they called it the `strong drink' and `fermented drink', so clearly.

But everything happens if somebody dies, you must have champagne to celebrate his death perhaps.

If Christ is born we must have champagne. If Christ is born that is the day we should dedicate ourselves to our Spirit, not to get out of your awareness. Anyone of these fermented things take you away from your attention. Your attention is in a way empathized hypnotized. I don't say: `You don't drink!' at this stage but after Realisation you will not. You will not, even if you want to. You will not drink, because you get drunk. Like Me, if I go to a party, you see, they will always say: “Please, have something. O, You must have, please. You have not tested this. You better have." I said: “No, sir, I'm sorry, I'm over drunk already. If I drink more, I don't know what will happen to Me." I mean you can't tell them: “You don't drink." You

see, that would be absolutely *[UNCLEAR* unliarly] unmannerly to tell them: “Please, don't drink today." But they'll go on forcing you and if you say anything against it then absolutely you are no eliteness about you. You are absolutely unsophisticated.

This is the thing in this world. Virtue has no meaning. If you are virtuous, you better hide yourself.

Not in Sahaja Yoga. You enjoy your virtues in Sahaja Yoga. You really enjoy yours and others virtues. Is a very different thing as in the unity church you call it, a New Age is coming, is absolutely true. I find, as I told you the principles of this church are very, very close to that which is the stage on to which you have to jump. And that's why the right conclusion that is reached is absolutely the way to understand where you have to reach logically. But you must know, you have to take a stand. You cannot be a person who's apologetic. There is no place for apologies. If you are a realised Soul, you are a realised Soul. You are not dominating it by that to anyone. You are not dominating. By that you accept your situation with glory and with pride.

But I've seen many Sahaja Yogis also feel shy to accept that they are realised. They understand what's happening. They are giggling, they are laughing at the way people are, but they find it impossible to talk to them about their Realisation, that other should get their Realisation. You have to take a stand in your family, in your surroundings, with your friends and you have to tell them that: “You better all get realised." The reason for that is that the Christ who crucified Himself, He is going to come back, with his eleven forces of destruction. And

then He's not going to tell you anything, not going to ask you to take any Realisation, nor He is bothered whether you go to hell. He will just sort out.

But those who have got Realisation will enter into the Kingdom of God. You have to enter into the Kingdom of God. Here, as I say, is the seventh Chakra. I told you about the sixth Chakra, which is adorned by Jesus Christ and the mantra of the seventh Chakra... sixth Chakra is our Lord's Prayer. That's the way you can solve both the things. But the bīja mantra is Ham Ksham. Ham Ksham. It means that when you are infested with negativity, with depression, with the attack of the superego, as shown here, then you have to say: “I am, I'm going to fight you." If you go to a Guru who makes you a negative person, who makes you feel very shy, who says: “You are all the ego and you are good for nothing, you must pay me more and pay me more." And you all the time say that: “Oh, must be something wrong with me, nothing wrong with this man." If there is self-pity and also there is guilt, then you have to say: `I am not guilty.' Then you have to say that: `I'm my own Guru,' if you have left side problems. But if you have right side problems, then you have to say: `I forgive, Ham Ksham.' These are the bīja mantras of this two, which you have got, your symbol is of these two wings, is actually the Āgñyā Chakra.

It is just like that. Āgñyā Chakra is just like that. But they call it the, what Egyptian, what... no, is not that. You see, this symbol has come to you from unconscious, is the Āgñyā Chakra, is this center.

Egyptians didn't know much about God, I must tell you. Of course pyramid is, pyramid is, pyramid is all vibrated.

But the way they were so much worried about their dead is horrifying. Imagine these bones buried in the one box of gold, then one box of silver, then one box of this and all the ornaments kept with the dead. The dead is finished into bones, the ornaments are there. I've seen that in Egypt. Mad people, I must say. It's Sadat who would have brought it round. But let's see something new will happen there, in that country.

Traditional countries have wisdom, inbuilt wisdom and they go on improving because they have tried all these methods and they know [where to go]. He didn't talk of death. They know it from the people, pharaohs and all that who had all these kinds of a funny mummies going round and keeping the dead in a silver box and as if the dead knows where is the silver. Christ has said many things, which we do not pay attention to. *[UNCLEAR* None/One] of them is about the dead. In every church, I was happy to know that in this church there is no cemetrey. You walk into a cemetrey if you want to go to a church. A lady who came from India, she said: “Everything seems to be upside down in England." I said: “What?" She said: “I went to see a church. And all the dead were laid there under my feet. And I was holding my sarī walking like this. I was thinking I was going to step. And the lady with me said: `What, you should walk straight.' " She said: “How can I, you see? These are dead here. It's like a cemetrey." And she was walking carefully because they must be respected.

You take your children to those churches. I mean I don't know, you don't understand that God has talked about spirits in so clear ways. Of course, maybe it's not so

much in the Bible, maybe, but He showed that He took out the spirits, He talked of spirits of so many people and put them in the pigs and put them in the sea. All this is so clearly given, still, just see the Christian nations. Today's newspaper, was there one free newspaper, witchcraft, devils den, devils angels, this Guru, that Guru, psychic, ESP, all kinds of spirits. Imagine! I mean in Indian picture you won't even find one advertisement like that. Maybe some of the Gurus might try, but in India people know who is real and who is not. Most of them know.

While here I find all kinds of things, which are negative, which have something to do with the spirits we are doing. It is against Christ. Why should we bother ourselves about the spirits? Let them alone.

Like somebody's father is haunting, somebody's mother is haunting. Now, there've been so much for you! Now forget them. Let them be born again to get their Realisation. Then you call somebody's spirit here, somebody's spirit from dead there.

Some spiritualist goes into a funny gesture and you start believing that and asking about your future and this and that. Is all very superuous and absolutely silly against your Spirit. I've told you yesterday, those people who indulge into these, for seven generations they suffer, seven generations. I'm telling you from My experience. And those who go to them also suffer. Even the countries where this is practiced too much.

If a child is born there, I know of a lady whose child was born in a country like that and he had this Āgñyā protruding just like this. And when he saw Me, he started

screaming and shouting, he couldn't bear Me. And today he's a different child, I saw. He's a French child, he's a very different child. Absolutely.

But he was so much and so many spirits in him, you can't imagine. And she told Me that she, she had a nurse who was form that country and perhaps she has done something to him.

So the source of this is already unlimited. You don't have to pay for it. You stand outside and you can get anyone of them. It's very easy to catch on them, very easy. For example, somebody asked Me: “How do you catch a spirit?" I said: “Very simple. You put a light before you, of course you don't try on that stick and make a whole in a black paper, little hole. And through that hole you see the spirit. You see that light and you'll get a spirit into you. You get any name, which is commonly used and go on and chanting that name, you'll get into a spirit. You start saying any absurd thing in the presence of God, in the presence of the picture of God or of Christ, you insult or do anything you get into it." It is the easiest thing to get a spirit in you. You start jumping too much, you get it, you start saying: “Hooo." You get it. You do any funny thing, you get them. They are all around. They are busy bodies. They want to use you for their purpose. They are very easy available. Why do you pay for them? Will you pay such a lot of amount just to get one of them on top of you? You have to be your master, I told you. You have to be in the way Christ was. It's only He has the power to raise the Kuṇḍalinī of people like that, as you do now.

He was created in that immaculate way in which you have been given Realisation, in the same immaculate manner.

So have your self-esteem. You are not going to become slave of these horrible useless sly aggressive people, who are hanging around just to trouble you because their ambitions are not fulfilled or they are sly or they are sadists, or they are masochists and all that kind of thing. You are seekers, of high quality. Rise up to your Self. This is the message of Christ to you, because He resurrected Himself. Did you He dance or did you He say Hu hu, hā? Even He was tempted by Satan. And Uninvited the Satan arrive there and Uninvited. Nobody asked him to be there.

He has fasted for you, so you don't fast. If you fast, you'll get a fasting spirit in you. If you over-do your Haṭha Yoga you'll get a spirit, which will do much more Haṭha Yoga till your ribs break out. Yeah.

They take you to extremes, you see. You see those mad people running, jogging on the road. They will get it very soon. I am worried about them. You see, all these extra things, there is no need to do. Today we saw one of the circus or some sort of thing that was there, they were three people from somewhere, I think from Spain and [all that]. And the Viśhuddhi was so badly catching in them. Poor things were putting all the pressure, going like this, going like that. And they said they are statues, whatever it is. I said, I had simple pity for them. I said: “What are they up to?" I mean, you can have real statues like that. But why make human beings behave so funny, so extra energy consumers? Why? Why? You are human beings,

you are delicate things. Why do you want to stand on your heads? Why do you want to do something that you are not supposed to do? You have to stay in the central path, in a sensible way, in a very normal way, to get your Realisation. We'll Need not do anything that is extreme. Always avoid extremes.

But you tell something to someone. Is impossible. Human beings must start doing it. You give him a cycle, till he breaks his head, he will not give up his cycle. You give them the skates, till he completely is in an accident, he won't give up his skates. It's impossible to deal with them. To be in the center is the easiest thing. Just to be in the center, in the balance. Before going to the Sahasrāra, I want to tell you about the balancing, because tomorrow I'm going to tell you how the diseases are caused.

So the balance is... Because if you use anyone of these powers, for the first power is of superego, through which we run away from places, we avoid, we are frightened, we have fears. The another is of aggression, right hand side, is the ego.

Anyone of them if you use too much, the other one gets frozen. For example, a person who thinks too much and plans too much and thinks that he is responsible for the whole world of affairs, you see and he is doing all the work, while he doesn't do anything, God does everything. In the myth that he is, develops his ego to a great extent by which his left side suffers too much. And then, first thing he develops is all the problems of the left side in the organ. First of all, the poor Swādhiṣhṭhāna cannot look after the liver so he develops a liver, then on the left

hand side it is absolutely useless, so he develops diabetes. Diabetes is not caused by sugar by any chance, I can tell you. Of course, you should not take too much sugar, also. I mean, too much of everything is wrong. But you must take sugar. Is important for your liver to have your sugar diet. But it's the idea in the head that if you take sugar you get diabetes. Not at all. It is caused by over thinking. Absolutely. Not by sugar. In an Indian village, a farmer takes at least every day half a kilo of sugar, for your information. And they do not know what diabetes is because he doesn't think. He just does.

If you want to solve your problem of diabetes, you have to develop your thoughtless awareness, which you get when Christ is awakened within you. He thinks for you. You don't have to think. You just be in that silence, that bliss. And then Swādhiṣhṭhāna can look after the other side. Diabetes is absolutely curable through Sahaja Yoga. Then people who suffer from the troubles of the spleen, like anaemia and all those things. But the worst of all is the blood cancer. Blood cancer is the worst thing you suffer from spleen. Now, how it is caused? A person who's very busy, you see, is big man, he has no time.

So he gets out of his bed, puts on his trousers and he is there for the breakfast, standing he's eating something. All right. Poor this spleen is trying to cooperate that emergency, is trying to give some blood. Suddenly he jumps into his car, he's driving, he goes and meets other who are on the way, have jammed his way, so he's cursing them, doing all kind of things. He is very speedy, you see. He must go and he can't bear that jam. This speediness comes to you because this spleen becomes

mad. It becomes crazy. It doesn't know how to cope with the mad man like that. He has no time to sit down and eat.

Formerly, in India, the husband, of course our system is rather different, which the American women won't like, but we have been very successful with our methods men, you see. It's a trick I will tell you.

The women must know cooking in India. They might be the richest of rich. They must know cooking.

They know very good cooking, excellent. You know, you approach your man through his stomach, always is true. Hundred percent. And then they make the husband sit down comfortably. In India, we sit on, I mean we have a kind of a, what you call a *[UNCLEAR]*, we can say a stool which is very low and the husband sits there and another stool in front of him. And she sits there with a fan, you see, she's fanning him. The rhythm of the food is with the fan. And she serves him and she looks after him and she talks to him very sweetly at that time when he eats his food. That's the sign of a GṛuhaLakṣhmī, of the, of the, what is, the Goddess of the family. She's very kind to him, then he likes those relaxed moments. She feeds him.

Then he gets up and dresses up and goes to his work. This kind of peace we should give to our husbands, if you have to control them. You have not to compete with them always they are like children, I tell you. They are so sweet.

Somebody told Me: “Mother, you must go and describe your self esteem as the Mother of women." I said: “What?" “Yes, there are many women who are expecting

their Mother Goddess to come." I said: “But I'm sorry, I'm Mother of men as well as of women. For Me both of them are just the same, two chariots, the two wheels of a chariot. One is on the left, another in the right." Is great thing to be a woman, I must say. Like this Mother Earth, she bears us because she's so powerful. If you are a powerful person you can bear it up. For example, husband has to get angry with you sometimes. If he gets angry with somebody in the office, he loses his job, he'll be fired. But if he sometimes gets angry with you, it's all right. Doesn't matter. It's just fun. But a woman has to be that playful, that cheerful and that understanding should be in a woman. What is there to compete with them? You are the power, the potential. You have to give that power of love to your husbands. In Sahaja Yoga we have changed the entire system of society, also. It's such a beautiful relationship between husband and wife, such a beautiful one among children and parents and... It's so beautiful, you can't imagine.

That age has to come. We are not to fight for any rights, we have every rights. A woman has every right within herself. She doesn't know how to handle it. And they have gone crazy. They don't know what to do with these men. It's very easy to handle them. You have to learn the art of expressing your love.

That's the thing we lack. *[UNCLEAR* We/Which] should come from your heart to understand that we can't live without each other. This will stop many things that are going wrong in this country and the injustice we are doing to the children who are born to us.

Now this is I am saying because Christ has blessed marriage. Those who believe in nunneries and all that are really nonsensical. And the nuns getting married to this innocence? I mean, how can innocence marry? This is the worst thing you can do to Christ is to say that: “This nun is married to Christ." I just can't bear the idea. Is absurd, is an insult of innocence. And this is what it is, we should understand, that marriage is blessed by Him. Is a sacred thing. We should not make a mess out of it. Is so pure. Is very beautiful. You enjoy each other in company, also in separation you do enjoy. If you know how to be sweet to each other, is so beautiful. It's very beautiful. These traditions will come back as soon as you become the Spirit. I'm sure of it.

Now, so we come, I told you about the imbalances to a great extent, but later on tomorrow also I'm going to tell you because Sahaja Yogis have to look after their imbalances to keep their health all right and to look after the health of other people also.

Now about the tenth Chakra, the last Chakra as called the seventh Chakra, seventh Chakra, which is very important. This Chakra has got all these seven centers in it. It is placed in the brain. The brain, if you have a transverse section of that, you can see it looks like a lotus leaves. It is said there are one thousand nerves, or one thousand centers or plexuses for this particular center called as Sahasrāra. Sahasrāra means one thousand petals. And these petals are shown there. Of course they are not one thousand there, but they look like living flames of different colours. “I will appear before you like tongues of flames." It's said.

Even the other centers look like tongues of flames, you see, the flames were enlighten. But the living flames are very silent. They are placed as a lotus and as the Kuṇḍalinī comes up She pushes this lotus out and you touch the seat of the Spirit, which is on top of your head and you enter into the super consciousness.

Not into the collective subconscious or not into the collective supraconscious, but into the super consciousness, where you become the master, you become the Spirit. And you start feeling the All-pervading Power around you. And through your fontanelle bone area you feel the Cool Breeze, you actually feel it.

It's an actualisation. It is not just that I baptized you, you are being baptized, it is not possible. On the contrary, I've seen some people who touch the fontanelle bone area of the children introduce spirits. Yes. It should be done only by a realised Soul and not by every Dick, Tom and Harry. Is a very dangerous thing.

Now, this Sahasrāra has got all the seven centers, the seats of all the seven centers are there. Start from here is the Āgñyā Chakra. Here is the Viśhuddhi. Then here is the Heart. Now see, it's so simple.

Heart. If it is not heartfelt, if you have not felt it from your heart... Because some people come from other Gurus, I've seen them. They sit here just to mock and laugh at it and make fun of it. They never get Realisation. If your heart is caught up with your ego, also is difficult. If your heart is weak, maybe any problem with the heart, it can be anything, I mean, so the Realisation here stops. Heart has to be strong, you have to have a heartfelt desire. That's the center here of the heart.

So I told you this is the center here of the Āgñyā Chakra, Viśhuddhi Chakra. This is the center is the, is the, we can say, a *[UNCLEAR* satellite/subtle of it], of the Āgñyā Chakra between the two, because here these two also come out a little bit, the Ha Tha, both of them come out here, down below. It's Haṁsa. But main Chakra is this Āgñyā and then there is the center of Viśhuddhi, then here is the center of Heart.

Now, behind here, is the center of Mūlādhāra, here, just in the center. For example today I met a lady who told Me she's losing her eyesight. It could be due to two things only. It could be due to diabetes or it could be due to some possession you can lose your eyesight. Now, if it is in the center, it is a possession.

But diabetes is caused by the Swādhiṣhṭhāna Chakra around it.

So even if it is due to diabetes it can constrict the optic globe by which you can have problem on your eyesight. Your eyes will be open, but suddenly you can't see anything. This is absolutely curable, absolutely curable. Spirits, they *[UNCLEAR* get to/can do] it. How much we have to be careful about spirits that you will realise very soon, as soon as you will take to Sahaja Yoga.

So the center here of the Āgñyā is caught up and when it is caught up it just makes the optic globe ineffective and you can't see. Your eyes are open, you can't see. And when this diabetes is setting, this center around which is the Swādhiṣhṭhāna Chakra, gets affected. Viśhuddhi Chakra is here, is here. I mean Nābhī Chakra, is here. This is Nābhī Chakra, which has got left and right.

So all these centers are in the brain, so the essence of Sahasrāra is integration, unity, complete integration. You cannot integrate nonsensical things together. Integration is only possible of the people who are of the same style, or of the Deities who stand for God.

You cannot have Satanic people and Godly people integrated, can you? You cannot unite these people.

You try it and you'll have problem. That's the best way you see the destruction of every unity.

So in Sanskrit is a very good, good word got for integration, Samagra, beautiful word which means, Agra is the, Agra is the hole in the needle and when a thread passes through this needles, it passes through the Agra, so it is Samagra. And this integration has to take place as soon as you cross over. And because of this you get your Realisation and you feel all the Chakras are enlightened. Unless and until you pass through this fontanelle area you cannot feel the All-pervading Power. With awakening only, with the awakening of the Kuṇḍalinī, you can give Realisation even to people, you may think, but it won't stay there. But, of course, you can cure people, all right. But with Realisation, if you establish yourself, which I'll tell you how to do it tomorrow, then you can give Realisations to others, you can manifest all your powers, even you can control the element, for your information. Yes, after some time.

We have some people in India. There's an ordinary fisherman, again a fisherman, he is educated, he's a graduated, but he's a fisherman. His name is Harishchandra [Koli]. He's a realised Soul. He got his Realisation [in 1979]. He said: “Mother, I never knew you

have given me so many powers." I said: “Really? What happened?" He said: “I was going to a village [Sakhar] across to another island and the whole area was covered with clouds in such a way that a tempest was expected, absolutely a horrible one. And people said: `Don't go out.' " He said: “I was so much frustrated, I just stood up there and I said: `Now see, I'm going for God's work. And will you, please, behave yourself till I come back?' " And he said: “The clouds were removed. Went there and came back, when I reached my home in the night, that time it started raining." And there were twenty-five people other fishermen with him. In India the work is taking up a big form, among the villagers, among the people who are simple. You do not lack behind. Though they are simple people, they are good people. You are the leaders, you are great saints, you have been seeking for ages and now the time has come for you to get it.

So do not miss it.

For anybody's sake, do not plead for any Gurus or anyone. You just plead for yourself. You have paid them, finish it off. Done your duty. It was a mistake. Forget it. Get your Realisation. Get to your Spirit.

The Sahasrāra is opened out, is opened out because of this Sahaja Yoga has become a mass movement now.

Thousands can get Realisation. Thousands. They have been thousand people, six thousand people, as he says this, that's true. It is true. It is true. It has happened. It's so miraculous. But you are miraculous you are great. Just to find out yourself, what a great instrument you are. You'll be amazed what things you can do.

I can write a chapter like a book on Sahasrāra, because that's My place. I know it so well. But today I think that is sufficient and later on I hope you might be able to get the books on this, maybe tomorrow and then you might be able to read about it. But first get your Realisation, because without Realisation if you read you'll again become a scholar good for nothing. That's why we don't sell our books to people who are not realised. We just don't, because they become scholars, you see. They start writing another book. I mean people are so funny. What's the use? Christ has said: “Now, if you want gold, all right, have it, but be zealous. I eat with those who enter into the Kingdom of God." Take to the Kingdom of God and do not worry about your intellectual feeds. You've had enough of it. Take to it.

May God bless you all.

Now today, if you have some questions, you may ask but I think we should go in *[UNCLEAR]* the experience, but if you have questions and if you are not representing any Guru, then please ask. I don't want to talking, answering [in controversy, questions about]... I've already told you about them and I do not want to hear anything about these horrible people. You know, yesterday somebody argued about Yogananda. And this lady *[UNCLEAR]* this little boy went to him and said: “O God, it's steaming hot." The certificate is there. All right, if you have to ask questions, do not be aggressive and just get your Realisation. That's the main thing you should have.

Question: I'd like to know if Mother is a vegetarian.

Shri Mataji: No, not at all.

So, supposing I was Kali once upon a time, I had to drink the blood of these horrible devils. How could I be a vegetarian? Kṛiṣhṇa was not a vegetarian, Rāma was not a vegetarian. Don't become vegetarians, I cannot save chickens and I cannot give them Realisation. That doesn't mean that you all the time eat meat, meat, meat. Also doesn't mean all the time think of food.

You see, I'm not bothered what I eat. If you ask Me what I ate in the morning, I don't know. There's no fuss about food. I'm not a vegetarian. How could I be? Hindu Even Indians know that, that Mother can't be a vegetarian. Kṛiṣhṇa could not be because He had to kill so many people. And you should not be. By becoming vegetarian you won't reach to God, I can tell you. On the contrary, you catch on the left Nābhī if you become these horrible vegetarians like the Jains we have in India. Jains, have you heard about them, Jains? They try to save even the mosquitoes and the bugs. Now, I can't do save, I can't do anything about mosquitoes and bugs. [I mean it has gone and we can go] to that absurd, you *[UNCLEAR* know/saw]? I mean, it has gone to that absurd limit, you know.

Those who talked about it, you read in the book, where were Buddha and Mahāvīra, they couldn't bear the way people were stupid.

So they were born again as Hassan and Hussein, the grandchildren of Mohammad Sāb and they fought in Karbala to show that when it comes to fighting you have to fight.

So, onward Christian soldiers.

Question: Mother Mātājī, when you give somebody a blessing or when you say I am light or I am love, what do you concentrate on?

Shri Mataji: I don't say that, did I? *[UNCLEAR]*.

Question: Do you concentrate on anything when you give somebody a blessing? She is asking.

Shri Mataji: Me, Me? My machinery is too complicated. Don't try to understand it. It's absolutely complicated. Just forget it. Concentrate nowhere, just leave your attention like that, it works out. Do not concentrate, do not put in any effort, just leave it as it is. The Kuṇḍalinī itself rises. If you concentrate you might develop a squint. [Audience laughs.] Yes! Question: What about wives and mothers who work, but really don't have to, outside their home?

Shri Mataji: *[UNCLEAR]*. Your society is like this you see, the women... I don't know. They need not. I mean your husbands earn sufficiently enough. Really. There's no need. But the husband has a separate account, the woman has a separate account, she has to go to the hairdresser, for what? Doesn't matter, if you don't go to the hairdressers. Does it matter? I never go. I've never been. And all these things you have to take slimming diets and you have to become like Marilyn Monroe who committed suicide. Because of these norms you see we are too expensive people.

[Asie:] Is all right? You should be satisfied when you have small children especially. You can look after your children.

That's the greatest work you have to do. Then, when the children are grown up,... You'll be amazed, I, who had

such a great mission, got married My two daughters and then got out of it. Of course, if in My young age I'd have come as a Mother, nobody would have believed Me. But still, that's very important.

Looking after children is the most important work. Absolutely, no doubt about it. But because in this countries who are developed, you do not understand the importance of that. The men also do not attach importance. They do not understand the importance of a wife and importance of a mother who is the *[UNCLEAR* mothering her child] and that's why the women, they find their egos so much challenged.

In olden days, men used to go and cut the wood and the women used to cook in the house. There was no system of earning money. But now the man earns the money and the wife spends it, that's her job.

And he can't bear it. He thinks, I am earning and she is spending! You give money to men to spend, within half of month it's all over. They don't know how to spend the money. No doubt, men don't know anything. Whatever you may say, they really don't know how to spend money, they don't know where to go and buy proper things. I mean really, it's true, you must accept that.

But the way we treat women in the way, I mean in India you'll be amazed. I am very bad at banks, I mean I really I am hopeless, but you see, My husband tries to tell Me how to sign a check, he says, I don't know how your brain works. I mean, it's a complicated one, you know. I don't know how to sign a check, even today. And I don't know where he, what bank he operates, but we are supposed

to be... what do you call that? Both of us are the members of the bank. What do you call it?

Sahaja Yogi: Joint account.

Shri Mataji: Joint account. But I don't know, I'm not bothered, you know. Whatever money I need, I ask him and I spend it. He never asks Me accounts, nothing, he's not bothered. He's not bothered. He's not bothered. He is very sweet that way. He lives very well, we live very well. We have everything that we want, we are very happy people. What is in money and what is this we fight for? For what? You must enjoy your married life. If you decide on this, then the woman need not look like this, you see, like you must have a certain type of a wig. All right.

So a man falls in love with that wig and not with you.

You change the wig, the love is finished. The romance is finished. If you live with artificial attractions, it finishes off. Live with natural, innate inner attraction, the security, the love, the attention. The children same way. I mean you know Indian children are extremely humble. My elder daughter is an architect, My younger one topped the list at university. She is M.A. and they are very obedient. My grandchildren are very obedient. They like to obey. They like it. Once My younger daughter she asked Me, “Mother, my friends all wear sleeveless blouses, should I wear?" I said, “Go ahead if you want to." She asked Me “Why don't you wear?" I said, “I don't want to expose My body." [She] said, “Then why should I? You should have told me. It's not a criteria, if I ask you should say yes to me. It's no criteria, if you don't want to expose your body, then I don't want to expose mine too." Your own behaviour and your own examples create that

respect. You tell lies morning till evening, children cannot respect you.

It's very simple. Actually to do all these wrong things you have to go all out. But to do right things you sit at home and do it. And the women are trying to change their husbands morning till evening, it's simply absurd, absolutely absurd. I can't, I will never change My husband. I mean, I don't know. I have not met a better man than him. I don't see anything better in another man. I cannot see. If you love you would not like to exchange your child, isn't it? Is the same with your husband. You would not like to exchange. It's absurd, I mean horrible.

Somebody was telling Me there's a lady, she is 65 year old and you find her a husband. I said 65 year old? Oh, God. How will she adjust to that man now at... who is 70 years old and she's 65 and they have never known each other. Better give up! Next life! [Audience laughs.] She should serve God. It's better now that she is free.

Yes, My child? What did he say?

Sahaja Yogi: What experiences can he expect to show that his Self-realisation has taken hold?

Shri Mataji: Are you, have you come for the first time?

Sahaja Yogi: No, he's the man who came from TM.

Shri Mataji: Oh, you're... Now I told all this before. That you start feeling the All-pervading Power through your Chakras which are manifested on your fingers. You become collectively conscious. You start feeling the Chakras of another person. You start feeling your own Chakras. You can raise the Kuṇḍalinī of another person.

You can give Realisation to another person. There are so many more, but you become the master. You have the discretionary power, you find out the absolute. For example, you want to ask a question when you're a realised Soul, like a computer if you ask the question: `Mother, is there God?' you ask it thrice and you get a tremendous flow of vibrations. Now, you ask about a certain Guru, who is no good, whom you have given lots of money, `Is he a realised Soul?' You might get even blisters on your hand. Yes. It's true.

Sahaja Yogi: He meant more in his everyday life. What effects can he expect in his everyday life?

Shri Mataji: First of all, your health improves. You become a healthy person. You become a better person. You start enjoying each other's life. You become detached from jealousies, petty-mindedness. You do not become a recluse but you become aware of your social responsibilities to others. You become a person who is balanced. Who is wise. Who doesn't have problems of stresses and strains and problems of feeling the worries of the future. You live in the present. You enjoy every moment of your life. You see a beautiful thing, like a beautiful scene or a beautiful sky, you become silent. You become thoughtlessly aware and the whole joy of that creation comes into you and you start feeling the pouring of that beautiful grace within you. Emotionally, you become very balanced. You do not get into frantic traumas and horrible tempers and sudden outbursts of anger.

One thing if I tell, you won't believe, that Kṛiṣhṇa has said “Yogakshemam vahāmyaham." When you get your Yoga,

when you get realised, then I'll look after your well-being. Because the Lakṣhmī Chakra is the center *[UNCLEAR* gets/that's] awakened, even your material problems are solved. But you don't become Mister Ford? to have a headache, as I told you before. But your material problems get sorted out. All the angels and all the Ganas, that is the Saint Michael's army looks after you. And you see it.

If there is one realised Soul travelling by a train, there will never be an accident and if an accident takes place, because they take place because of the negative forces, then everybody will be saved because of one soul being there. It's tremendous. You become so fantastic that you can't believe it.

So your health improves, your tensions are removed, you become so knowledgeable, so knowledgeable that people think you are scholars. You become the knowledge. Tomorrow, I'm going to tell you about the Spirit before I tell you what is to be done. What is the Spirit and what are the blessings of the Spirit. And once you get that then the source of joy is your Spirit and you don't have to go anywhere out to seek it. This is on a very grosser level I've talked to you. But on a subtler level, you enjoy your peace, enjoy your virtue and enjoy your Spirit and the whole life becomes the fun. It's true.

Sahaja Yogi: Not too many more questions... *[UNCLEAR]*.

Shri Mataji: Then we haven't got time? Is there something?

Sahaja Yogi: Yes, let's have a couple more. What is it? Question: *[UNCLEAR]*.

Shri Mataji: Have you come today?

Sahaja Yogi: Yes, the first time.

Shri Mataji: Then it's not proper. All right, you can write down your question and I'll answer. The thing is, those who have come for the first time are asking the questions which I have already answered.

So it's better that you write down the questions and I'll answer them tomorrow, all right? You give it to Me. What else?

Sahaja Yogi: Anyone else who has been before? Question: *[UNCLEAR]*.

Sahaja Yogi: When he was here earlier your hand or our hand was placed over his head or his hand and he felt it, you said he'd got it. Does that mean he's got it for good?

Shri Mataji: Not ne-ce-ssa-rily. [Audience laughs.] I must say. I told you there is transformation and transmutation. First the transformation takes place. No doubt. But even the transformation takes place, the transmutation has to take place and that's how I said you have to understand the Divine laws and you have to follow them up, which is very simple and it is for good.

Some people have got it for good, no doubt. But this, about, I would say a month time is important. And if you can really look after it, which I'll tell you tomorrow. For this one month you have to depend on certain things that I tell you. Work it out and establish it. But then it is permanently yours because it is really yours. As I said, the butterfly comes out of the cocoon, but some things sticks on you see.

So it has to a little bit kick out these things, that's all. Now, who else? Question: *[UNCLEAR]*.

Sahaja Yogi: In the case of possession, when the Spirit is to be take out who has the capability to of doing that?

Shri Mataji: Every one of you. When you get realised. You can all do it. They run away. I mean, if they know there is a realised Soul, they just run away. We had three people whom I had given realisation and they told Me, “Mother we go on a motorbike in the night at about say 11 o'clock form work. And these spirits used to come into these people and they used to talk. And they said, tell these three people not to go through that road because after 11 o'clock at least allow us to be there on the trees." Imagine.

It's true. The spirits talk. Really they talk. Every one of you is capable of doing exorcism, but don't get into it in the beginning, all right? First, learn it. First become all right yourself. Then it's very easy to do it. Very easy. They are afraid of light. If there is light, the darkness goes away automatically. But you be fully enlightened first of all. That's very important. All right? I forgot to tell you that with realisation you can do exorcism and also cure people. Even from the diseases like cancer. All right? What more do you want? Everything put together.

Sahaja Yogi: Be careful you don't get the spirits.

Shri Mataji: Ha, that's important, not to get the spirit into yourself. [Laughs.] Should we have now the realisation.

Sahaja Yogi: Slip your shoes off if you still have them on and just undo anything that's tight around you. Just rest your hands on your lap. Just be in a mood of wanting it. You're asking for something, this is the purpose of your hands in this position. Humbly ask for it. Ask for your

realisation. Anybody who's got a tight belt on, loosen it. Loosen it.

Shri Mataji: Little. I mean not very loose.

Sahaja Yogi: Take your glasses off.

Shri Mataji: Good idea. Yes, yes, please take out your glasses. Be comfortable. You see you have to be comfortable. Sit very comfortably. It's done already.

Sahaja Yogi: Quite cool.

Shri Mataji: Most of you have got it I think. Just feel it. In your hands are you feeling the Cool Breeze. Today I have completed all the seven Chakras. Hahā, look at that! Just see, today I have completed all the seven Chakras, it should work out. Close your eyes. Just close your eyes.

Sahaja Yogi: Cool. It's cool.

Shri Mataji: Don't think. Please don't think. Your bodies should not shake, your eyes should not shake. If they are, then please open your eyes. There should be no shaking or flickering of the eyelids. It's all right.

Sahaja Yogi: Yes.

Shri Mataji: Are you all right now? What's happening? Better. All right? Good. Eyes are better now. It's good.

Sahaja Yogi: Left Heart.

Shri Mataji: Now put your right hand on your heart. Please. And ask the question: `Mother, am I the Spirit?' In your heart, ask it thrice. What is he doing, this fellow? Better?

Sahaja Yogi: Yes.

Shri Mataji: Those who have been to Gurus, put the right hand on the left side of the stomach. Left side of the stomach. Right hand on the left side of the stomach. And

put the left hand towards Me. To Gurus, or to anyone who is unauthorized. Like this. The hand should be like this. And ask the question: `Mother, am I my own Guru?' You ask it ten times. Now please ask ten times.

Is better.

Now put both the hands towards Me please and say, `Mother, please make me my own Guru.' You have to ask for it. I cannot force it on you. It is within you, it is to be just awakened. The principle of Guru is within you.

Now please say: `Mother, please give me my realisation.' You have to ask again because it cannot be forced on you. Just ask. Say it at least three times. Put your neck straight. Not to push it back or...

Just straight. Not to push it down or push it back. Just close your eyes and say: `Mother, please give me my realisation.' Should I use the blowing? The Prāṇa.... [Shri Mataji blows into the microphone three times, each time for about ten to 15 seconds.] Hm. [Shri Mataji makes two very short blows in the microphone.] Aham sākṣhāt Moksha-dāyinī. Aham sākṣhāt Moksha-dāyinī. Aham sākṣhāt Moksha-dāyinī. Aham sākṣhāt Moksha-dāyinī. Aham sākṣhāt Moksha-dāyinī. Aham sākṣhāt Moksha-dāyinī. Aham sākṣhāt Moksha-dāyinī. Aham sākṣhāt Moksha-dāyinī. Aham sākṣhāt Moksha-dāyinī.

Aham sākṣhāt Nirmalā. Aham sākṣhāt Nirmalā. Aham sākṣhāt Nirmalā. Aham sākṣhāt Nirmalā.

Aham sākṣhāt Nirmalā. Aham sākṣhāt Nirmalā. Aham sākṣhāt Nirmalā. Aham sākṣhāt Nirmalā. Aham sākṣhāt Nirmalā. Aham sākṣhāt Nirmalā. Aham sākṣhāt Nirmalā. Aham sākṣhāt Nirmalā.

It' s done.

Warren: Mahākālī...

Shri Mataji: Got it.

Warren: Mahākālī is still weak.

Shri Mataji: Hm? Warren: A little weak, just slightly.

Shri Mataji: Aham sākṣhāt Mahākālī. Aham sākṣhāt Mahākālī. Aham sākṣhāt Mahākālī. Aham sākṣhāt Mahākālī. Aham sākṣhāt Mahākālī. Aham sākṣhāt Mahākālī. Aham sākṣhāt Ādi Shakti. Aham sākṣhāt Ādi Shakti. Aham sākṣhāt Ādi Shakti. Ha! Alright? Warren: Yes.

Shri Mataji: Alright? *[UNCLEAR* Feel it.] Again those who have not feel it, can try to feel it on your heads if it is coming.

Some people might feel the heat in the beginning, doesn't matter.

Warren: They've all started thinking.

Shri Mataji: Don't think. Don't think. Don't think. You watch Me without thinking if possible.

Don't think. [Pause.] *[UNCLEAR* Is beyond]. [Pause.] Just see if you are getting a Cool Breeze from your fontanelle bone area. Be careful, is to find out clearly. Maybe some heat is coming out. If the heat is coming out, then you put your left hand on your liver on the right side. And put the right hand towards Me. It will work out faster. Now don't think. *[UNCLEAR* Just detach]. I'll tell you how to establish now. You can open your eyes but don't think. Again I will tell you. The technique, the Divine technique, it's flowing from your hands now. It's in a very subtle way in some people, in some people it gets very obvious,

doesn't matter. Now the first thing you have to learn is how to give bondage to your auras or to your personality. Put your left hand towards Me first of all. All of you, just put the left hand. Now with the right hand you start moving like this. Bring it on top of your head. Bring it down, slowly. Then again bring it back here. This is two. Then it's three. Then again back. Is four. Again back. Is five. Six... and seven. This is for your protection. Every time you go out of the house you do that. Now for raising your Kuṇḍalinī, please put your left hand like this, in front of your body. Just like this, left hand please. Now with right hand, right hand is the action. Now this is the desire, you established your desire, with the right hand you start moving upward. Your left hand you move straight, facing you, while the right hand like this take it on top of your head. Take it on top of your head and now give a knot to your Kuṇḍalinī so it stays there. One knot. Again bring it down. Now again please put the left hand in front of you, move the right hand, left hand straight. Move on till you go again on your head, as much as you can lift and give another knot. Now again. This is the third time. You do it, again the same way. Go up, again go up.

Go up here and now you have to do it thrice.

So do it once, then the second one like that and the third one. Now feel your vibration. It's better. You have raised your own Kuṇḍalinī. Ha! You are silent also.

Alright? [Audience laughs, snaps Her hand on the lap.] So simple. Alright. Now, I would say, those who haven't yet got it, who have come for the first time, can come here

and I would like see the people who have got it. Now I will start it from the back side today.

Warren: Any who haven't got it, just quietly come up unto the front here. The others, Mother will just circulate around.

***Contents: 1981-10-07*, Public Program (9th Day of Navarātri), Day 4, The Spirit, Houston, TX, U.S.A.**

Shri Mataji: All right, start it.

Warren Reeves: [gives an introduction of 8.5 minutes.]

Shri Mataji: Good evening.

Audience: Good evening.

Shri Mataji: Today is the last day, when I have to go. And you can understand a mother who has so many children, she has to go from one to another; she has the expectation to meet her children and she has the concern and the longing for whom she has so much love. That's very difficult to express those feelings: like waves as if they are taking out something from you.

I do not know really how to thank you all. Without you I cannot enjoy anything. As I told you, even I may be the Capitalist and I may have all these powers, so-called, I'm a complete Communist, I can't enjoy it alone. I have to share it with you. At the very outset, I would like to thank Mister Sig Paulsen for making it available for Me, this beautiful church. And you all that I could manifest My love, could have a rapport with you, whom I have known before. I'm meeting you again, thanks to him.

I have to thank Betty, specially. She has been so earnest. She wrote to Me letters, she telephoned to Me again and again. Oh, she took so much trouble to see that I come to

Houston. She has made these four days, fantastic visit for Me. You all have to thank her for what she's done, it's a very, very great thing that she thought of you all and of sharing her joy with you all. She got her realisation in Australia. It's a chain of thanking, for which I have to thank Doctor Warren who came to India for his realisation and I got stuck to him... He was running every moment and he got his realisation.

Then we have other people here from India. Nirmalā Modi has come all the way, she's a very wise Sahaj Yogini. And then we have Hugo, you know he came all the way. Went to Japan from Australia, bought these equipments and he's come to New York, then to Houston. Think of them, how much they feel responsible that they should communicate truth to you and that they should arrange this beautiful program. Warren's wife has also come here. We have also, another American, Michael, who is helping a lot.

The best of all, I would say is one of My eldest sons, is Mister Gavin Brown. Who had something to do with Houston. And when I wanted him to put some money for American tour, I don't know why, he put it in Houston Bank. I said, “Why Houston of all the things? I may never go there." He says, “No Mother, Houston is the place." Still the money is lying in the Bank here, for next years program perhaps. He has worked very hard and he's going to stay on here. He's a quiet person. But he knows a lot about Sahaj Yoga. He knows it thoroughly. He'll tell you each and every thing: How to cure you Chakras. How to feel all right.

Now today, on this day, I'm going to tell you about the Spirit. I have told you about the seven Chakras, about the three Nāḍīs, the three channels, that are within us. And today I want to tell you about the nature of the Spirit.

The Spirit resides us in our heart. It's the reflection of God Almighty. In Sanskrit language: this aspect of God which is all-pervading and is the first and the last, is called as Sadāśhiva, is the Father, who does not incarnate. We say Yehova, you can say, or the God who does not incarnate. This great aspect which encompasses everything ultimately and also manifests everything, is reflected within our heart as the Spirit. This aspect is just the witness aspect. It witnesses the play of its power, the Primordial Power, the Holy Ghost, to see what is created by Her. He's the only enjoyer of the game. He sees the game, the leelā, the fun. She organizes everything, it is She who gets divided into three powers, it is She who creates the whole universe, it is She who gives us this evolution, it is She who makes us human beings and it is She who has to make us the higher human being. That's the Holy Ghost, the Primordial Holy Ghost and the reflection of that is this Kuṇḍalinī within us.

These two have to meet. They are separated; the Spirit within you and the Holy Ghost within you have to meet. That is the Yoga, that's the union.

The seat of the Spirit is on top of your head here, but He resides in human beings in the heart; of course it comes out also and watches you. It is not in our conscious mind, it resides and watches the whole field. In San... In Gītā He's called as Kshetragñya, the one who knows the field, the knower of the field.

He knows everything, He watches; He's just watching, where we go, what we do, what compromises we make, how we run after our seeking, how we go to falsehood, what we do; everything it is watching. The Holy Ghost is the one which receives the information and records everything in itself but the information is given by the deity who is the seed or the spirit of Jesus Christ who is sitting down there, Gaṇeśha.

The Spirit itself is Sat-chit-ānanda. He exists in the state of truth. Now we do not know what truth is.

People say, “God is Love, God is Truth." Now what is the truth? The truth is this All-pervading Power.

And this All-pervading Power is the nature of the Spirit, which gives you the absolute knowledge; now mark it; absolute knowledge. For example, if you have to say, “What is the shape of this...?" You will say, “It's a pyramid." All right, but is it a good thing to have a pyramid for a church or not? There could be hundred opinions on that.

But if you ask Me, or ask any Sahaj Yogi, they said, “Yes, it has to be a pyramid." Why? Because in a pyramid there is a coefficients and you feel the vibrations. It's absolutely, absolute knowledge. That's the truth you know.

You want to know if a person is fake or not. You just put your hands like this and ask a question, `Is he true?' Your vibrations will stop, you may even get blisters, if you ask such a question about someone.

So you do not know through your mental activity. A person may look very nice, as I told you, he may behave in such a manner, that you'll feel, “Oh, what a fine man

he is." Is such and such person is a realised Soul or not? How will you know? You'll just put your hands towards that person and you'll start getting the vibrations from that person; you'll enjoy them. Only after realisation only we can really enjoy other person, really enjoy.

One day I was in Calcutta and staying in a hotel on My way to Singapore and there was a very great soul who came to see Me. And he just sneaked into the room. See, sometimes it happens that some of these great souls who live in Himālayas and all that, they come in. And he just saw Me and he fell at My feet. And there were at least five, six Sahaj Yogis staying in other rooms and suddenly they felt tremendous cool, joy falling on them, a cold shower like thing. And they all came running, one after another.

“What's happened, what happened?" And he was at My feet. They opened the door and they said, “Oh, Mother!" “Mother, how did you come?" “Oh, Mother!" And then they started feeling him. He was enjoying Me, I was enjoying him. And they were all enjoying him.

You don't have to tell whether a person is true or not. There is no mental deduction, it just happens.

You start feeling. Even children are like that, even small children. If they are realised Souls, immediately they'll say, “This is this and this is this” finished. There's no compromise, how can you compromise? That's what I told you yesterday that Christ never compromised. He'd never compromised. How can you compromise with darkness if you are light? So the first thing you are, you are the truth. The Spirit tells you what is the truth. It tells you everything about everything. It is the truth; the

knowledge that is pure is the truth. As I told you, Gavin Brown, when he got his realisation, he said, “My father has not telephoned" and he put his hands there and he got a burning here and when they telephoned, he found out that his father was down with bronchitis and I told him the exactly the same thing. Now a person who came to Me the other day who had multiple sclerosis, is a very serious disease according to doctors, but according to Me it is not. And everybody told Me the same centers he was catching. Of course because I have been in the medicine, I have been in the medical college, I know these Chakras means what. And he told Me that he had this problem. Even if he not told Me, I would have known that he had this problem. Everybody will see the same center is catching.

So, you are the truth. Then after some time you cannot bear untruth. You cannot bear falsehood, I mean, we also are like that, I tell you.

For example, if I tell you that, `You come along here there's a very nice chair for you.' Now you don't see any chair there. `Oh you sit down, it is there, believe Me, imagine there's a chair.' I mean, nobody would accept that, will you? You don't see any chair. `There is any,.' `No, no, but the imaginary, there is one, I have placed it, you can't see, I have made it invisible. You see you just see, you sit down you'll get it.' All right you sit down there and you sit in that position and after some time you start getting the pain.

`Where's the chair, how do I get the pain?' That's what Warren told you, it's very practical. You immediately know that this is not the way.

Now the first center is very important, is of the innocence, which gives you the magnetic powers. In the sense not only that you are attractive but, I mean you attract people, but magnetic means that you know whether you are moving to the north or to the south. Birds have this power in them, birds have.

That's how they fly from one place to another. Because they can feel the magnet within. And a person who is pure at that point, he never gets lost because he knows which side he's moving. I mean, I have that power, I have never had a problem like that. I move either to the left or to the right, or to forward. And My husband who is dealing with shipping, he says, “I have never met a better navigator than my wife." And it's so spontaneous, I mean, I don't have to think, I know for definite that you are moving in the wrong direction or in the right direction. Even the material movement I mean to say. All of them have experience, they have great drivers and they have got all the maps and everything. And immediately I know that you are going on the wrong direction because the magnet immediately turns round.

So the magnet is placed within you there, but it is to be awakened. When it is awakened, these deities when they're awakened, you become the truth. Like the light that comes in, you start seeing everything as far as your feelings are concerned, your experiencing is concerned.

So you become the truth.

Now one may say, “How truth could be love?" That's a very common question. Truth cannot be love because, I mean, if you tell somebody something that is truth, he

may not like and he may be unhappy and it may not be dear to him and he might be very, very worried about it.

Manu said, long time back that, “You should speak the truth and you must speak the things which are dear to others." “Satyam vadet, priyam vadet." People said, “It's not possible, it's an absurd situation, how can you do it?" So Kṛiṣhṇa has put something in between, he said, “Satyam vadet, hitam vadet, priyam vadet." You say something that is the truth, always say the truth and say something hitam, means for the pleasing of your Spirit. That's the condition. And ultimately that becomes a very dear thing. In the beginning one may not like it, but ultimately, this will be very much liked, this truth.

So all these three he has put together and said that, “You have to speak the truth, the truth has to be pleasing to the Spirit and ultimately, the person is going to enjoy it." So the truth is: everything is illusion, except for the Divine Love of God that is all-pervading which you can feel through your Spirit. This power has got telecommunication, it has got all that you have created in the science, it can coordinate and cooperates. It has got all the angels and all the great souls to help it and to look after you. And the top, topping the whole thing is the quality that loves, it loves you.

So it doesn't come to you like a sword, it gives you the time to improve, to judge yourself, to rise, to grow, just as a mother would look after her child, forgive mistakes, see that the child rises and grows into complete manhood.

So it is love and the love that is so powerful is the truth; and it never fails, it never fails.

For example you might think now, a man like Sadat has died. [Anwar el Sadat was assassinated the day before this talk.] “Mother how do you explain?" I mean, you never die, that's one thing you do not know.

He can be born again, he would be born in such a condition where he'll be much more effective. He has himself died at the top of his glory. I mean for him, he's a martyr. If you see from his angle, everywhere in the whole world, `Sadat'. Sa-dat, it's a big name too. But supposing he had fallen in his glory and all that, then he would have died, then God would not have been just to him, I would say. But he died in all his glory and he can be born again. And he can take a position from where he can do much better work, in the name of God, in the field of God because now we don't have to do any more work, otherwise in any other field.

We have had enough of trains, we don't want any more now. We have had enough of plastics, now we have mountains. We have got too much of butter around, too much of food, everything bit too much, I mean the house becomes a junk. In any field we have over-done things. We have exhausted this Mother Earth. Now what do we have to do? Only in one field and the field that is of God's work you have to do it. But first you have to get connected and then do the God's work. And that connection is only through your spirit, when you become absolute and you have the truth within you as a built-in awareness. Is the awareness that becomes the truth.

So the first quality of the spirit is that you become the truth, that you know the truth, that you take a stand on the truth. Look at Christ. He had nothing to do with

women like Mary Magdalene, I mean, nothing to do, I mean, He was virtue. He was innocence. But when He saw people were stoning her, He took up a stand. He took up a stand. You have to take up a stand, stand on the truth. And he said, “Those who have not committed any sin can throw and you can throw the stone at Me." And nobody did. He did this because He was standing on the truth. He took a whip and whipped those people who were selling in the temple of God. At the age when he was a little boy, he went and argued with learned people. Such people have no fear of anything. What is there to fear? When you are standing on the truth, what is there to fear? Truth is such a light that it gives you complete picture of the whole thing.

There's nothing to fear. Your Father, He is compassion, He's ocean of compassion. And He's ocean of love and ocean of forgiveness. And He is now within you. Who is more powerful than Him? It's very easy for many human beings to say, “Oh, we don't believe in God." You believe it or not, He's there. Those who say, “We don't believe” it is better that they should come and get their realisation and understand that there is very little time left for such kind of nonsensical statements. I mean you can at the most say that, “I've not felt God so far and I'm open, if I feel." But on what basis do you deny? What basis have you got to say that, “We don't believe in God?" Not only, after realisation you can prove God, but you can show His miracles.

The second thing, the nature of Spirit is that He's Chitta, He's the attention. He's the attention means when you become spiritually enlightened your attention becomes

enlightened. Now enlightenment, what we understand of these lights is that the lights are falling here and we can see things, that's all. But this attention which is being enlightened, acts, it works, it has got loops, it has got weapons, it works. You have to see for yourself how your attention works.

Today there was somebody who went and told one of the Sahaj Yoginis that “I was sitting there and I was getting all negative thoughts and was feeling horrible in my hands and I don't know why it was happening in the program." So she said, “Here you have come to pay attention to Mother and to Her work and pay attention to your Spirit. But if you are paying attention to all the rest of the people here, then you are going to catch them." Is a very simple thing, “Where is your attention?" Ask this question. This is a very common question in an Indian home, a mother will ask the child, “Where is your attention?" The basis of Indian life is Chitta Nirodh, is to fix your attention in a proper way. Where is your attention? Is it on your Spirit? Or is it on somebody else, like, “My brother is sitting here, my mother is sitting there, oh, that woman is very bad, she's jealous of me” all this nonsense. Where is your attention? When you get realised then you start seeing through the window of the Spirit, your position changes. As you're looking at Me now, then you come back here and start looking at you this way. Till you are realised you are sitting before Me, but once you are realised you come here and see others from there, that's your fort. Nobody can touch you there.

From there you see others, your attention is detached.

So the attention becomes enlightened after realisation. You pay attention to anything, it works. It does work, no doubt, you try. Those who have got realisation should try this. Try your attention, but attention has to be pure. You have to purify your attention and the best way to purify it is to keep your Āgñyā Chakra open. When this center is open which is the center of Christ, which I have shown that it can only open through the Lord's Prayer after realisation. When you open that, then you are in that state where your attention is Divine. And you'll be amazed how things work out, even the smallest things, the material things, the useless things and the great things and the subtle and subtlest and how you start growing.

So the growth is to be achieved by purifying your attention and to purify this attention is to keep your Āgñyā Chakra open and be in thoughtless awareness. You watch something, you don't think about it. Zen said the same thing but I think people didn't understand, you see, before realisation it's like telling about colours to a blind man. Zen said the same thing, you watch a thing without thinking about it. They created patterns which didn't mean anything, which you see it without thinking. But that's only possible after realisation.

So the thinking process minimizes and you start witnessing.

The higher state than that of attention is that you jump into Nirvikalpa Samādhi, into the state of doubtless awareness. Now it is not doubtlessness because you've argued it out or anything. But is a state where you're doubtless about things. I mean the way you speak, the

way you behave, the way your attention is, you can make it out that “I'm doubtlessly there." The discrimination becomes so sharp that you can just say, “This is so and so and so” there's no fanaticism about it.

As I told you this morning that if a blind man cross over something and says, “Oh there's a snake here” and he believes it's a snake, he believes that it's a snake, that's fanaticism. Because he has no eyes to see and he believes it's a snake, he says, “Oh, there is a snake here, I believe!" But a person who has eyes sees, “No it's a rope, it's just a rope." And he says, “No, it's not, it's a rope." But he has eyes and when he says with his eyes, which can see that, that it's a rope, he means it, the truth, then he's not a fanatic. But he's standing on the truth. This subtle difference people don't understand. Fanaticism comes through blindness and the truth comes through realisation. And at any cost you'll not give up the truth, any cost.

Now when I started My work in 1970, somehow I knew all about these fake Gurus and fake people, I knew about it. And in My first lecture, we had about, must be having about two, three thousand people, it was a very huge hall and I told the names of all these fake people and who they were in previous lives and what they did, by names. And everybody was amazed at Me, they were frightened. There was a Mahārājah who was a friend of My husband and all that and he came and told Me that, “Oh, I'm so...

I'm very frightened for you." I said, “Why?" He said, “These people are horrid. They mean money, they mean their whole earnings out of it. How did you say these things openly and you took their names? They will shoot

you." I said, “Let them shoot. I'll see who shoots Me." They said, “You see they will prosecute you." I said, “Let them prosecute." So many years have passed, nobody has dared to say that I'm telling the lies.

There is no fear. You love, but you don't love Satanic people, you don't love Satan. The Satan who has spoiled the Kuṇḍalinī of people, who has spoiled all the chances of their getting realisation, as a mother do you think I should say, “They are very good people?" I'm not a political figure and I'm not seeking elections. Cannot be a compromise! That's what happens to you also.

But by your own self-esteem, by your own glory, people see, “Here is the leader." And you become the leader of the people. You can, there is nothing to be frightened of. There should be no halfway, as Christ, as he read it out to you, that lukewarm people he spits them out of the mouth. If you are hot, if you are devils, we'll fight you; if you are cold, you're My children. But lukewarm people are static, because all kinds of forces are pulling, there's no progress of any kind. You come, you come, negative, positive, they are pulled this way, that way. There cannot be compromise with truth. And then you will see you will have the real collective force, the real blessings of God, in every way. You don't have to worry about money, you don't have to worry about anything, it all works out, everything works out. You can't believe it how much it works out.

I will tell you about these Australians: Australians were finding it very difficult to get a place to have an ashram and one day, frantically one of the girls telephoned to Me, “Mother, we cannot have a place now, we don't know

where to go, we have sold our houses, we've no place to go to." I said, “Don't you worry, tomorrow, you'll get it." And she was surprised how I told her, “Tomorrow you'll get it." After telephoning and all that, she went home and she received a call... I mean there was a call from a... estate agent.

When they went to see him next day he said, “There's an ashram available, would you like to have it?" At a very cheap rate, they got a beautiful house for the ashram.

In London, we had a some sort of a small ashram and they were finding it very difficult for all these people to live there, because they wanted to live together. They said, “Mother, we must have some more rooms and some more place." I said, “All right you just pray, it will work out." You won't believe, we had started a co-op in London and they said it will take eight years to get a room out of this co-op. That's London speed, just the opposite of American. And within a month's time, we got a huge house, huge house with fifteen bedrooms and two big halls and we didn't know what to do with it and at such a cheap rate that for the whole week, only seventy pounds were to be paid. But then the Sahaj Yogis went and settled down there because in London we have in thousands.

Then they said, “Mother what about for others?" And within fifteen days we got a huge big hotel with all carpets and with all curtains and everything provided for, cutlery, crockery, anything you say was there.

Every thing, only for ninety pounds a week, for at least twenty people to live very happily and big rooms each and big halls. Just we got it. You won't believe but it has

happened just before Warren's marriage and we didn't know where they are going to stay, all of these who were coming to get married here and they had a nice honeymoon in that hotel. They didn't have to pay anything for it. Yes, it works out.

Kṛiṣhṇa has said, “Yogakshemam vahāmyaham." You get to your Yoga first, he never said, “KshemaYoga", he said, “Yogakshemam vahāmyaham." You get your realisation, you get your Yoga and then the kshema, the well-being works out.

Everything is organized then for you, you are on the stage, everyone works for you, believe Me, it happens that way. What is there to hanker after, what is there to ask for, I mean you ask for one thing, you get thousand, you don't know what to do with them. I don't know really, I don't know with Myself, I don't know what to do, the way, I'm quite generous, I mean I try to give away so many things but still My house, oh God! You can't imagine, you can't imagine. In their wedding I gave fifty-one sarīs, fifty-one, thinking that, “Now I'll some rest from these sarīs." Again I went back, they are still there. I don't know now what am I to do, I brought now some to America to give away and all that, you just give and you get, everything, you get fed up! But only thing that I always, I have been asking for are the seekers, where are they lost? Where are they? That's something still there, they are to be saved. Because as I told you Christ is going to come back with eleven destructive powers and there's going to be no questioning, no realisation, just... All the negative forces will be killed and those who enter into the kingdom of God will reside in the kingdom of

God, will reside there, the residents, the citizens. As He said, “If you want money, I'll give you gold. But I look after those who hanker after Spirit." You enter through the door and He eats with you, He shares with you. For a realised Soul the highest human beings are the seekers. You may be any king or anything, what does it matter, there are so many roaming about. But a seeker is the thing in the eyes of God as the highest human being, who has to become a superhuman being.

So your attention is filled, so many of these miracles, you cannot imagine how many have taken place with Sahaj Yogis. One can write such a big book.

So the attention becomes pure. You just can't see bad things happening, I mean, you just don't like it, I mean, I feel like vomiting sometimes the way things are, sometimes. The things that you enjoy normally become absolutely garbage, you just don't like it, the whole, the priorities change. You become automatically virtuous, I don't have to tell you, `Be virtuous,' you'll just become and you start enjoying your virtues and virtues of others. You start enjoying other people because attention becomes collectively conscious. Our central nervous system is our attention but this central nervous system becomes collectively conscious, becomes.

You are not bothered; somebody has cancer, it's all right, “I'll try to cure you." You are not afraid you'll get cancer, nothing, you are never afraid of it. “I'll try." You put your hands like this, like that and the fellow says, “Oh I'm feeling very much better, I don't know, what have you done to me?" “Nothing." The attention becomes so effective, so powerful; it does tremendous things and the

attention among yourselves has a rapport. They all move like the several drops in an ocean, in a wave of love, it's so beautiful.

The white men came to India long time back as this or that, but when they came with Me, you should see, we have some films how the Indian villagers, you see, took them to their heart, danced with them, fed them, loved them, it's so sweet. And they write to them, it's so beautiful, there's no artificial, it's not just a feeling, `I love you, you love me,' it's not there. It's just the enjoyment of the company of other realised Souls. We talk of big things, “Oh, we are all brothers and sisters” it's all talk, talk, talk, talk, talk. Then you just become, you forget your colour, you forget your nationality, you forget everything, you just feel, “Oh, that's a Sahaj Yogi." It's a very different plane into which you arrive where you feel so happy, joyous, the whole thing is a fun.

And when it comes to helping, all of them come together. When they find a negative force is coming, all of them come together. There is never a discussion among them, never. They try to pull him out. They tell him, all of them will tell by their own ways and method that, “This is wrong, this is wrong." It's such a combination, I never have to tell them. I don't have to tell them that, “I'll give you some lessons now” for example, “How to carry on among yourselves” nothing, they just manage.

Not only that but a person will say, “Now see” A will say to B, “See I'm catching on my Āgñyā, will you please help me there." That means, “I'm ego." And the other fellow he'll say, “I'll... I'll try." They just help each other, without feeling bad, there is no remorse of anything, there's no

heart burning, no jealousy. What a relationship is established like one finger doesn't have jealousy with the other. You have no jealousies with the other cells of the same primordial being. There is no need even to talk of love, you are in love. Everybody can see that your love.

It's really worth seeing how we become so much adaptable, so much silent and happy people, when our attention becomes collectively conscious, because that's the real source of joy. And the greatest quality of the spirit is that you're pure joy. It's pure joy. We talk of unhappiness and happiness, sorrow and ecstasy and all these words. But joy is pure, it hasn't got the duality, it's one, single, absolute.

I'm leaving you and My heart is wrenching. The joy is seeing that. Seeing that this Nirmalā is wrenching, bleeding. The joy is seeing and when I go, this feeling, I will think and I'll think of you and the joy will be again repeated. That joy of oneness, even in separation the oneness I feel it, the concern.

Which cannot be expressed in words, that silent pulling of your heart, that is also joy. Joy is absolute, it comes through seeing. You see it and you get the joy. Joy is the quality when you gradually move from the brain, the attention first goes into the brain, specially in the West, is the brain first, takes place, means you become the attention, I'm sorry, you become the truth. Means you start feeling in the hands, you understand, then you see, “Yes, it is so and this person has got this trouble, so he must be having arthritis if he's catching on this, yes true." You start tallying, finding out and monitoring it and again, again verifying it and you are satisfied with it.

So the attention first is nothing but starts achieving the truth. It's trying to feel the truth but it's dry, at that stage, it's dry, in the West, specially, because we are differently made in the West. Then we read the book, Advent, we like it and we see all these things and knowledge and everything you like, you want to listen to the t, My speech and all that. You all like it. Is the knowledge because you see the truth, the knowledge, that's the gift of the brain. Is the central path as I can say `the awareness'. Then you feel your Chitta, your attention which is enlightened and you're blasted with it. You see the miracles happening, “That's happening..." you are just blasted.

Then the third thing happens; is the joy: that you are in joy all the time. You cannot keep serious for more than two minutes; it's very difficult to keep serious. The sense of humour is so beautiful, you never use vulgarity or hurting things or personal remarks, but the whole thing is so beautiful. When you speak, people feel the flowers throwing their fragrance at you. Every action that you do creates joy, ripple of joy.

Every movement you do, every vision you see, gives you joy. That time you feel perfected. When you see a picture which is beautiful, immediately you go into thoughtless awareness and the complete joy of that creation starts dropping on you, you just feel the joy. Then you become silent, you don't speak... much, you don't think, you become the joy, Ānanda. That's the perfect state in which you should be. It's so beautiful that you want to be there all the time.

This joy is the movement of your ocean of love. Is the beautiful movement of the clouds that you see.

It's fantastic, you just get drenched into it and you do everything for love's sake and you don't think you're doing it for love's sake, you do not feel that way, you just do it because it's so joy-giving, that it is the greatest thing. You may have... anything in the world will not be that much joy-giving as this joy of the Spirit which you become. You never feel lonely, you are never bored. Whether you are alone or with anyone, you are in joy.

One should understand that if you get your Self-realisation or if somebody says that they are giving you to some positive lines, you should know, “Are you peaceful within you? Are you joy?" Forget about the collective consciousness, is your health all right? That's the minimum of minimum. The whole system changes. I just say that all of you should achieve that state of joy by the time I come here next year.

And I hope you grow into it, by taking up a stand on the truth, grow into it. You progress into it. It's so wonderful and so beautiful and that's what your Father wants you to have. He's the most generous Father; He can't enjoy His kingdom unless and until He has given it to you, that He has made you sit on His throne. That's the greatest joy that He wants to have and that's what you should achieve, that's what you should have, that's your right to have.

This is what is Self-realisation, you become just the master. You don't have to consult anyone, you know it. You have to just consult your Spirit through your vibratory awareness and you know it. These are the

blessings of Self-realisation into which you have to grow and as you grow you start manifesting your powers: you can raise the Kuṇḍalinī, you can give realisation at the very outset. Imagine the Kuṇḍalinī moves under your finger, nobody can believe it but it has happened now.

Even very, very great saints, you see, there is a very great saint who is more than hundred and eight years of age and he asked Me, “Mother, I have spent thousands of years to get these vibrations and these people have got it without doing anything." I said, “What did you... why did you do it, who asked you to do it? You should have taken it easy, you would have got it." He's a very sweet fellow, but because he's got it through his effort, see he has that feeling that, “I've got it through my effort." You'll never get it through effort, I tell you. When you are finished with your effort you just get it... [murmurs of laughter from the Audience.]... maybe in an abstract way, or maybe, Yes! When Buddha was tired, finished, fagged out, then he got his realisation. When you stop your efforts then only you will get your realisation. “So why to boast of your efforts?" I told him. He's a very powerful man because he's done lots of things and he always goes on a big, very big tiger and because he's hurt himself, he says that people have beaten him, so he's hurt himself so he always uses a tiger. And he's a man with the idea that he has these powers, that powers.

So when I went to see him, I knew that time because he told people that, “Mother has come, so you go and see Her..." and all that and I knew he was there so I went to see him. When I went to see him, we had to climb about three miles, one had to walk up and I was walking up and

when I reached there it was raining and I got completely drenched. And this fellow is supposed have powers over the rain. And he was so angry when I went there he was sitting on a little seat of his made of some stone. He was doing like this, like this, very angry.

So I didn't say anything, I went inside his cave and sat down there in that drenched condition.

So he came down and he said, “Mother, did you do this to kill my ego?" I said, “What? I didn't do anything. What did I do?" He said, “This rain wouldn't listen to me." I said, “Now, don't be angry” I said, “Sit down. Haven't you bought a sarī for Me and you are a Sannyāsī, I won't take a sarī from a Sannyāsī, *[UNCLEAR* son]. You have got a sarī for Me, isn't it? So I have to get drenched, otherwise I will not take sarī from you." And the whole temper melted away, whole temper melted away. Then I said, “It was necessary the water to flow over My body so that all the plains around you becomes beautiful, is vibrated with water." But he is a very great soul I must say, because he doesn't talk to Me like ordinary human beings talk.

His style is different because he recognizes, he knows who I am. Is a very different thing and a day will come when you will also rise, you will rise and grow and grow and there will see the glory of this great new age, new generation... into the complete newness of the being.

Today I was going to tell you about certain diseases that one has and how to control them and I would suggest that we have a book, are you going to sell it to everyone? Sahaja Yogi [from the side]: There's a few of them Mother.

Shri Mataji: We don't have many.

So we would say those who have been coming for all the four lectures should buy the book. We are sorry we don't have many books but we hope to send you these books later on and is a very good book in which you can see what imbalances can work out, like how you get diabetes, how you get kidney trouble, blood pressure and then how you have to balance your liver and how to look after the security and all these things are written in that book at length. Quite a knowledgeable book I should say.

I took the writer... I should say I really tortured him. And everyday I used to see him coming up pulling his ears, you see, that, “I don't know what mistakes I'm going to do." And every time he would come, I would say, “Now, Gregoire you have to be sweet as well. It's not that sweet, you are still a scholar, you have to be a Sahaj Yogi. And a Sahaj Yogi is different from a scholar so you write this book in such a manner, in such a way that it is sweet, it's loving, it's kind” and I've tried really to curb it down, curb it down.

But he had written two chapters of his scholarliness, all the scholarliness that he had and it was like a... really a big boulder before you when you enter into that book.

So one day I told him. “These two chapters, let us put it at the end of the book” and he really collapsed.

He said, “Mother, how can You do that to me, it's too much." I said, “But why, what's the problem?" He said, “These two chapters are the ones which introduce the book and how can we do it? I mean, it's in the beginning and how can You put it at the end?" I said, “Gregoire, while correcting the book, I saw to it that these chapters have nothing to do with the beginning, so you put them

at the end." And he, when he placed them there he said, “Oh the book has become wonderful." And then he told Me, “It's a very good play of Mother in this, that the intellectuals are never satisfied with the reading once and they would like to go into the intellectual rumination. Like the animals you see, like cows when they eat, then they take it back and again eat it, like that, So is better to put these two chapters for them." I said, “Now you are not angry with Me?" He said, “No, this is a very good thing." But these two chapters definitely prove that he's a very learned man. And I told him, “Gregoire, when did you read all these books that you have quoted?" He said, “Mother, you'll be surprised, these quotations just came to me... I never, I never read them." I said, “You never read them?" “Yes, yes, I had read them before, sometimes I must have read them, but at the right time, I got the right quotation." He's now coming to Los Angeles, he is a diplomat in the Swiss government and he's coming all the way from Rome to Los Angeles and he's a very dynamic person, I'm looking forward to My visit to Los Angeles. If you have any friends there or anything you can write to them, you can take the address from here so that they can come and see Me. We have now booked all our days, I am sorry and still we'll contact somebody from Unity Church, but all the days are booked. It's all right and the people can come in any case wherever you have the programs.

Anything else you want you can write to Me. I'm sorry I can't write to you because every day I work, like this the way I've been working here: morning, the workshop,

evening, the lecture. It has been on and on for years together now.

So, I do write sometimes, but I don't have so much time, but somebody will answer you. Any question, any problem, anything, please write to Me. I'll be very happy to receive letters from you and there are so many people who are sorting them out and looking after it, so you will have an answer no doubt. Please get My address also from the ashram address from these people. Anything that you want you can ask for it. Even sitting down here I know your attention, it will work out. Gradually you will change and your asking will be different and different and different.

May God bless you to blossom into the beauties of your Spirit, so that you glorify your Father and He feels glorified with His gracious love towards you.

Thank you very much.

Today, if you want you can just put your hands, if you had put your hands you would have got the vibrations. I am sure there are some new people today and they should also feel their vibrations on top of their heads; they might be feeling already the Cool Breeze, just take out your shoes and you'll feel it. On top of your head.

The tapes are with the Unity Church here, you can buy them. We have also sending twenty one tapes.

Warren [next to Shri Mataji]: They're already being copied.

Shri Mataji: They are being copied. We have so many tapes in London and you can buy from the gentleman, we don't have to bother about money part, I mean, we are

not bothered. Only thing, as he must, they must have told you, a little problem with our trustees, that you have to just say that we have the copyright, that's all. We are not bothered as to what you charge and what you do it.

So you can buy the tapes as you like and you can listen to them and enjoy them. How many have come for the first time today? Warren [whispers]: Quite a few.

Shri Mataji: Now just take out your shoes please. [Small pause.] Put your right hand on your heart and close your eyes please. As I said, in the heart resides your Spirit. Ask in your heart, `Mother, am I the Spirit?' Actually those who are realised should say `I am the Spirit.' Three times please ask this question, `Mother, am I the Spirit?' Is a very, very powerful question. Hm, done [snaps fingers of Her right hand].

Now feel your Cool Breeze on your head with the right hand. Done.

Warren: It's done.

Shri Mataji: [Laughs.] Those who've come for the first time, are you feeling the Cool Breeze? Good.

Today when you speak about the Spirit, it's boundless. It just works. Tremendous. Again I want to thank all of you and the management of Unity Church and your great leader, Mister Paulsen, may God give him strength from you and let him do the work of God with complete confidence that God is with you and all the powers of God are with you. You all have to strengthen this. You all have to take this stand and have to know that you are realised Souls. May God bless you. You are looking so much better, aren't you.

Thank you. Now, they have some books and I don't know how are they going to manage it since is their show.

Warren [whispers]: I will take it out. *[UNCLEAR* Here we are].

Anyone who just wishes to meet Mother, may just quietly come to the front.

A voice: Sig Paulsen, Sig Paulsen also. Sig Paulsen.

Shri Mataji: Alright, I will *[UNCLEAR]*. *[UNCLEAR* Where is it?] [Voices in the background.]

Shri Mataji: Yes.

[Shri Mataji signs one of the book.]

Contents: 1981-10-09 **Morning Radio Interview with Rafe Maiar, Vancouver, Canada**

Presenter: Well, I have a very interesting last hour for you and I should tell you that if you hear strange noises coming over your radio, is because I am surrounded by private television set, or television recorder, that's recording this interview and we have all kinds of people here that we don't normally have. Reminds me of my first day in the year. My listeners may remember when they had all the television cameras in here; then all the lights were out. I hope that doesn't happen today.

But my, my guest now, for the next hour, I am going to definitely invite your calls very, very soon, is Her Holiness Mātājī Nirmalā Devī and She is leader of the Indian Kuṇḍalinī. And I said before, religion, that is not correct. It is Yoga. And She is, as I told you in the, before of the last hour, married to a former assistant of Mahatma Gandhi and who is now a Senior United Nations Official and, of course, as I say, She is the leader of this particular Yoga.

First of all, before I get in and display all of my ignorance, Mātājī, may I just welcome You to Vancouver, the city where you are. I wonder if You can speak right up to the microphone because it is not very sensitive and I'm going to have to test it to get it little louder for You. OK? There we are. Now, first of all, I've read all of the material that You presented me and it is fascinating. You have a very interesting background.

Would You tell [to] my listeners just a little bit about where You came from and little bit of Your early life history and please tell me a little bit about Mahatma Gandhi?

Shri Mataji: All right. I was born in a Christian family and with a purpose. Now, after that, about say four years of age, My father found that it was an emergency in our country, that we should get our freedom and he joined Mahatma Gandhi, even My mother. All our family was involved with him. Now at the age of seven years I went to see Mahatma Gandhi and he liked Me very much. And I stayed with him. After that, every holiday I used to go and stay with him. He was a very wonderful personality. Apart from that, that is the kind of personality we needed in that time when there was an emergency to get our freedom back and he was greater than many leaders because he could see that God has to play a role in getting our freedom. Not only the weapons, not only the guerrilla warfare, but it is the Spirit that has to fight and we have to take the help of God.

So he took to non-violence, a method that would give him greater strength against the British who were well-equipped and we had no way of fighting them with any

kind of weapons. And the way he did it, it was so practical at that time. I mean, for people it looked as if it was very, very out of date thing to talk of non-violence against the British, but it was so practical that it proved beyond doubt that these things can work out very well, even if they sound impractical but work out very well at a time when you find that you cannot help it otherwise.

Presenter: But Mahatma Gandhi, of course, I read a great deal about him and one of the things I found interesting is that much of the Western world looks upon him as sort of an ascetic, somebody who was a very austere man, but he had by all accounts a very good and lively sense of humour and was a very lively sort of a personal or individual in addition to having a [of course brought] into a refined form, a non-violence as a, as a political weapon.

Shri Mataji: He was not that austere as people think him to be, but only he was austere to himself but not for others. He was very forgiving and a very kind person and very fond of children. He used to call Me Nepali because according to him My face was like a Nepali girl. And sometimes he used to talk to Me in such a manner as if I was his grandmother.

Presenter: Well, I, I gathered that, Mātājī, the two things that my listeners would find interesting to know about You is that first of all, as You say, You did come from a Christian family and secondly, I think it's fair to say, a very wealthy family.

Shri Mataji: Yes, I should say that My forefathers were sort of royal family type and then they lost all that and then My father and his brothers came up very well. They were doing very well. And, My father was a very

enlightened man. Apart from the wealth part of it, he was very enlightened. He knew fourteen languages. He was a master of fourteen languages. And he translated Quran[-e'] Sharif into Hindi and very learned man. And he was the first Indian to be elected to the Constituent Assembly and to the first assembly we had as the Central Assembly, then to the Parliament. My brother is also now a member of the Parliament. My mother was a graduate of Mathematics and she also did *[UNCLEAR* the/her] Law in those days.

So they were quite enlightened, educated. But the great thing about My father was that he was a scholar of Sanskrit. And he had a full knowledge of the philosophy of India, which none of the Christians were allowed to read or to understand. But as he had that background he understood the comprehensiveness of that and the whole thing, that the way that it can comprehend Christianity better, if you see it through that angle of meditation because to understand Christ he always said, you have to first of all become realised, you have to become the Spirit. Otherwise you cannot understand Christ. And, because he himself was a born-realised great soul he could see that. He was a very universal person.

Presenter: Well, Mātājī is a world-wide traveler. As I know, You are having radio material. You'll know that on commercial radio we must take a break every once in a while for some advertisements and we are at that time right now. We are going to be back with Mātājī Nirmalā Devī right after these messages.

Shri Mataji, let me get down to Kuṇḍalinī and if You assume that I know nothing about it really, You will make

a very safe assumption *[UNCLEAR]* and perhaps it's true for some of my listeners. I have a little trouble with the distinction between religion and Yoga and perhaps You can explain to me what that is.

Shri Mataji: Yes.

So I'll talk to you about Kuṇḍalinī first of all.

Presenter: OK.

Shri Mataji: And then it would be easier to make the difference between the two.

Presenter: OK.

Shri Mataji: Now, Kuṇḍalinī, you may not have heard about it because the word Kuṇḍalinī you might not have heard. But it is nothing but the Holy Ghost within you, the Holy Ghost about which every Christian has heard. Now, they do not know much about it. That's a different point. But Holy Ghost is the power within us, which is the power of desire to be one with the Divine. And this power is actually the Primordial Power, which has created this Universe and has created us through our evolution and has brought us to this point where we are human beings and now we have to become something more.

So this power is not yet manifested; that's why it is called as a sleeping power. And that is placed in our sacrum bone. Imagine: it is called sacrum in Greek language. That means Greek knew that it was a sacred bone.

And in that sacred bone it is very nicely placed and when somebody who is authorized, not by any Church or by any Hindu temple or anything, but authorized as a being, as an awareness, as a, we can say a Divine personality, can raise this Kuṇḍalinī like the sprouting of a seed. It's a,

it's a living process. It's a living process. And the living process can spontaneously happen only if there is somebody who has that power to do it. Like the Mother Earth has a power to sprout a seed. In the same way, somebody must have that power to sprout it. And it just arises and awakens within you the different centers, ultimately coming out of your fontanelle bone area, which is on top of your head and actualises your baptism. Actually it's a happening which is a living happening and not a dead happening that we just say, “I baptize you." Presenter: All right. Now I understand that there is a relationship between all of the countries in the world.

Shri Mataji: Absolutely.

Presenter: And and how, how does that work?

Shri Mataji: You see, we are all made as different centers materially. Like, we can say that Canada and America, this is a, these are the countries which we call as the Viśhuddhi Chakra, is the thing placed, which manifests the cervical plexus near the base of the neck. And that's very important because in these countries only we feel that there are people who will take responsibility for spiritual ascent. That's the, that's the faith all the countries of the world have towards you from the unconscious.

Presenter: OK, now is this, this belief compatible with other religious beliefs? In other words, may I be a follower of Yours and still be a practicing Christian or a practicing Buddhist or a practicing Muslim?

Shri Mataji: You see, I've, I've come here to prove all of them, that they are one and they are real.

That's what My job is.

So there's no difference between any one of them. Like Christ has said, “Those who are not against Me, are with Me." And those are the people who are with Him. I'm, I'm, I'm here to tell about that and to prove that they exist because you start feeling them. When you get this Yoga, this is the real Yoga, the real union, then you become collectively conscious. You become. Again I say, it's actualisation. That means you start feeling that on your fingertips. You start feeling the All-pervading Power on your fingertips, which surrounds you. And then you can monitor them and you can find out by raising the Kuṇḍalinī. You can do it. Once you are enlightened you can do it also. It's like one candle enlightening another one.

So you raise the Kuṇḍalinī and you see that what I say it's true or not. Because supposing I say that, at this point, where I have the red mark on My forehead, in the center here, is the, is the center of Christ, is the sign of the center of Christ, now you need not believe Me. But once you are realised you start raising the Kuṇḍalinī. It will flow under your hand. It will start rising. You can see the pulsation rising. You can see the pulsation at the sacred bone with your naked eyes. And once you start rising it, supposing there's an obstruction at that center which is placed in the center of the Optic Chiasma, when Christ is awakened there. That's the point He said, that you have to be born again. And you have to be born again, not just to self-certify yourself that you are born again, but it's a happening. When Christ is awakened, at that point, your ego and superego both are sucked in. And your Karmas or your conditionings, all these are sucked in. It's a

happening. And then the Kuṇḍalinī rises above that and gives you the realisation.

So the thing is that one has to know that when it's an actualisation the whole system is different.

Now the religion is for giving you a balance, a sustenance, sustenance that is human. Thus like blood has, we can say the gold has a sustenance; it is untarnishable. Human beings have those sustenances, which are described as Ten Commandments. There is no difference in any religion as religions. They are all just the same. That can be proved very easily. Only human beings have made this problem.

Presenter: OK, I think that's probably a very appropriate time to take another station break and I'm going to be back and talk much more to Her Holiness Mātājī Nirmalā Devī and I will take some time around the 11:35, Marco. We are taking your calls at 6859181. Right now, some messages.

Mātājī, one thing I am sure confuses many of us and it's, it's semantic, I suppose. What is a religion? What is a sect? What is Yoga? These sort of things. How would you describe Kuṇḍalinī for us? As You said, it is not a religion. You said it's a Yoga. What is that? What does that mean? How can you describe it so Canadians in Vancouver would understand?

Shri Mataji: As I said, it's a living force. As I said, it is placed within us. It's a living force of evolution. How did we become human beings from amoeba? Why did we become human beings? We have become human beings because we have to become something more. Like we can say a Divine instrument is created within us. Now

this Divine has to be put to the mains. As you make any instrument it has to be put to the mains.

So the whole instrument is ready. The human instrument was created by God, not by human beings. We cannot create human beings out of monkeys. We do not do, we do not do any living work. We cannot convert even one flower into a fruit.

So this living work was done by the God's power which is all-pervading and that we have now today become human beings. Now we have to become that for which we were made human beings.

So we have to find our absolute. We have to find our [reason], our purpose. And that's what is Kuṇḍalinī Yoga is. It's a living thing, it's the breakthrough, it's the one, is the revolutionary last step we can say, is what that happens.

Now what is religion? The religion is the sustenance within us, which is also a living force, which is within us. Actually these, all these great people, the great prophets who were born, were the people who were really incarnations. And they were like living flowers on a living tree of life. But people, they plucked all these flowers. They said, “This is mine. This is mine." And these, all these flowers became dead. And now they are fighting with that ugliness. If you are deaden, then everything seems to be absolutely dead to Me, every religion, because whatever they do is nothing but dead things. Like, you see, supposing there's a car. Car has not yet started. You start moving the wheel and [the steering, then steadying] wheel and everything. It doesn't move. On the contrary you break it. Or, say, there's a

telephone. You, you have no connection with the main and you should telephone; the telephone goes out of order. It's something like that. It's all artificial; it's all dead.

Presenter: OK, I think I understand. I hope I understand.

Shri Mataji: Thank you very much.

Presenter: One of the things that I was very interested and we have a sort of *[UNCLEAR* dark/dart] about a little bit because there is so much to talk about. One of the things that interested me was the healing ability that You have. Can You tell me about that? That's something that You discovered rather early in Your life, as I understand and it, something that, that You can, that manifests itself now on a regular basis.

Shri Mataji: Yes, it, it works spontaneously as a by-product of the Kuṇḍalinī awakening within you, because in us there are two systems which are called as sympathetic nervous system and parasympathetic nervous system. Now the sympathetic nervous system comes into play when there is an emergency within us. Supposing we run very fast; so by sympathetic the heartbeat goes up. But when the heartbeat comes down it comes through parasympathetic.

So it's a stored up energy and the stored up energy comes to help us by which we come back to normal. It normalises, it coordinates and supplies more energy and all that.

So when Kuṇḍalinī rises, it connects you to the vital forces, permanently.

Presenter: To, to the what? What forces?

Shri Mataji: To the sources, to the vital sources.

Presenter: I understand. I see.

Shri Mataji: To the vital sources. And by that, you start getting all the energy, all the time.

So there's no exhaustion. Like, if you are going by car, I'll give a very modern example and there is a petrol. There is sufficient petrol but it gets exhausted, gradually. Then you get worried and you mount up your tension also because you are worried that now what to do about the car. It won't move. But supposing you have an arrangement by which you are permanently connected to the source of petrol, you won't have any tension about it. It would be moving. And that's what happens when Kuṇḍalinī rises, She actually connects you to the mains. By that all your exhausted energy gets filled up again with vital force and automatically get cured. Actually, I don't do anything. I just connect you to the mains; that's all.

Presenter: Go at one place during the material that You so kindly provided me, I think, it's said that you don't get exhausted by work but by worry, by concerning.

Shri Mataji: Not at all. Because you are so much connected to your Spirit that the Spirit takes over and the, the Spirit is the one that gives you thoughtless awareness, is a state of bliss and peace and silence, in which you just start seeing, you are not involved anymore, you just see the drama; you become the witness.

Presenter: Oh, Mātājī, You do not have a cult as we would call [actually]; we are having religion.

Shri Mataji: Oh, no, no, no. I'm anti-cult.

Presenter: You are anti-cult.

Shri Mataji: Of course. We cannot organize it. We can't organize God. I'm anti-cult. You cannot.

Presenter: So in other words, You don't have an organization, You're not here raising money or anything [like that].

Shri Mataji: No, no, no, not at all. You can't pay for it. No, no, no, no question.

Presenter: So do You finance Your trips Yourself?

Shri Mataji: Yes, I do. Most of them, I do it.

Sometimes, sometimes, you see, some people who invite Me also pay sometimes for My trip. It's all right. They pay for My trip but not for My work, or for My vibrations, or anything. They pay to the, to the, I should say to the airways, not to Me.

Presenter: I see. Now, so there's no organization, that a person writes to and says, “I want to join.

Please send me my membership."

Shri Mataji: No, we have centers like that. We can say we have centers where you can write to them but you cannot pay and join. You have to become. And you have to grow.

So it's a very different thing altogether. And you cannot just say, `I paid so much money. I can become or you make me a member.' You cannot make anybody a member. Only thing it happens to you, you start growing and you start enjoying it and you start doing it yourself.

Presenter: Oh, how many, can you tell me how many adherents to this philosophy there are in the world? They, are they world-wide?

Shri Mataji: As I said, I have no organization. I have not written it down. I think they can be thousands. I, I must say they are growing on their own. And they contact us and also when I go there they come to My meetings and all that. That's all. But we don't have any hold on them and there's no cult business going on. It's so, such a living thing, you know. You cannot organize living things.

Presenter: Well, I suppose You are saying too that this isn't something that You invented, that this has always been here. You are just speaking at for people to listen.

Shri Mataji: Yes, it is the thing I would say that it's a... Sahaja means born with you. You see, the whole system has worked out like this. But this Yoga today has become a Mahā Yoga. I would say what I have discovered is a human realisation of Mine by which I understood what was wrong with human beings, their permutations and combinations and their complications, how they go wrong, how they go to extremes, how to bring them to the center. And then also I discovered how to overcome that hurdle for them. Then once I do, I do it, say for you I have done it, then you can do it for others. You, you also become empowered with it because you become your Spirit and you are empowered with the powers of the Spirit.

Presenter: All right. I'm gonna take another station break. I'm gonna ask you to give us a call if you are interested in talking to Mātājī Nirmalā Devī. 6859181. 6819181 is the number to call right after we take some break for

some messages. Hi, Mātājī, just before we go to the phone lines, 6859181, there is just one or two things I, I'd like to ask You before we, You know, get into the public part of the program.

How do You practice this particular, I'm, I'm looking for a word, this Yoga? What, what do I do if I, if I follow what You are telling me? Do I meditate? How does it work?

Shri Mataji: As I told you that on our fingertips we have got the potential centers.

So now, for example, now supposing I am an enlightened person. You just place your hands towards Me like this and the, these centers get the information and the Kuṇḍalinī rises by itself. That's all. It's just like exposing yourself, like the leaves expose themselves to the sun, for example; like that we can say. Or if you become the realised Soul, then you can do the same to others. You can raise yourself the Kuṇḍalinī from the back.

It's, it's very simple and spontaneous. Has to be, everything vital it's very simple, like our breathing. You see, we don't go to books or anything. It just happens to us. In the same way, it's very simple.

Presenter: All right. Now, two more things before we go to the lines. First of all, those who are listening to the program, that would like to hear more about this later on, where would they go? Where would they turn?

Shri Mataji: They, they have to put their hands to, towards the radio. It will work out.

Presenter: No, what I mean, Mātājī, can they write some place? Can they, is there any place?

Shri Mataji: Yes, yes, we have our addresses. They can write to Me here and they can write to us in New York or if you want in London. Then we have our places there. We have a center...

Presenter: Do You have, do You have some addresses which You could give me in one of the station breaks?

Shri Mataji: Yes, I can give it to you.

Presenter: One of the station breaks we'll get to get an address so that people can, can contact, You know. What I would like to say and right after that we'll take some calls, that Mātājī is conducting a Public Lecture at Kitsilano Secondary School. We used to call it a high school when I was a kid. What's the matter with high school? Anyway, they now call it Kitsilano Secondary School, at 7. 30 p.m. October the 9th. That's today, I think. Yes, that's tonight, 7:30 tonight, October the 9th at 2550 West 10th Avenue. That's Kitsilano High School, 7:30 tonight, 2550 West 10th Avenue.

Let's go to the lines. Line one, go ahead please.

Person 1: All right. Good morning, Ray. I'd like to welcome Mātājī Nirmalā Devī to Vancouver first of all.

Shri Mataji: Thank you.

Person 1: And I'd like to hear few things about Kuṇḍalinī. I've been studying and experiencing Kuṇḍalinī awakening for five years and I want to assure Ray and the listeners out there for a figment of one's imagination. Kuṇḍalinī has been known in many cultures of the world, India, China, Japan, twenty-five hundred years ago in Mesopotamia and tenth century in Ireland. The Kuṇḍalinī is symbolized in cultures as a serpent. Kuṇḍalinī energy

is universal energy and it is dormant, at the base of the spine in the subtle body.

Shri Mataji: Correct.

Person 1: And I had a, I had the experience of the Kuṇḍalinī awakening, five years ago. I was attending the University of Victoria. I was a student there in the Fine Arts Faculty and one day in a dream an Indian yogi or a master, a swāmī, an orange *[UNCLEAR* clothing/clothed] came to me in this dream and touched me between the eyes, on the bridge of the nose and I didn't know what the heck is going on.

Of course, you can imagine how surprised I was.

So through a little bit of meditation and research in the libraries I found out, I...

Presenter: Just before you go on, were you into, you know, looking into this sort of thing at that time? Person 1: No, not really.

Presenter: It just, it just come to a young University kid who is, you know, used to chasing girls and drinking beer all of the sudden vision. Is it? Person 1: It's exactly right, Ray, you got it. I was chasing girls...

Presenter: All right.

Person 1: I was meditating a little bit with a mantra, as, as so, so-called cosmic word, has a special vibration.

Shri Mataji: No, no, no, no.

Presenter: Oh, so you were in a little bit.

Person 1: Well, just a bit, just for peace of mind.

Presenter: OK.

Person 1: I hadn't pay for it. I hadn't joined a club or anything. But I tell you, it was the most profound thing

that ever happened to me and I'm thirty-five as old right now and I tell you I still haven't got over it. And...

Presenter: May I ask you what you do now? I don't want to, to do it to identify you but you are here and you got a job and so on? Person 1: Yes, I work. I got a job and friends and you know...

Presenter: You're a normal everyday guy. I wouldn't, I wouldn't know what you were if I saw you.

Person 1: No, no, I, you know, I'm clean, shaved and you know...

Presenter: Excellent. That's more than I can say...

Person 1: But I write, you know, Byron. But all I can say is that it is ancient wisdom and it is finally coming to the West and it's not a figment or imagination. I tell you, the all levels of profession, psychiatry, doctors, medical people, every human being on earth must know, must have this knowledge that is within, that is our birthright.

Presenter: OK, you made some very, very good points and we have lot of calls waiting.

So I'm gonna have to cut you up now, but I do want Mātājī to comment upon your call. Thanks for calling.

Person 1: Thanks.

Presenter: Mātājī.

Shri Mataji: For him, I think he should come and see Me in the program. Will be good idea, because I'll tell him actually what it is. I mean, by reading it and by getting all these things from the subconscious could be little vague. But if he comes I'll, I'll tell him all about it.

Presenter: So he should be there tonight at 7:30 at Kitsilano Secondary School and You can teach everything to him.

Shri Mataji: I'll be very happy to meet him and he should tell Me about it.

Presenter: All right, we're going to take another station break. 6859181 is the number to call. 6859181 right after these messages. To the lines, those of you who are interested in writing and learning more about Kuṇḍalinī please make a note of these addresses: Sahaja Yoga Center, 44 Chelsham Road, Clapham London SW1, that's like the postal code. And the other one is...

Shri Mataji: SW5.

Presenter: Well, who's *[UNCLEAR]*, whether SW is. Which one is it, four, five? Person 1: Four.

Presenter: Four. SW4, as the one I said. OK. Now the next one, the other number is H.H., those are initials, Mātājī, 48 Brompton Square, London SW3. Now I will keep this note and if any of you did not get that address, give me a call on Monday during our free four hour portion and I'll give it to you that time. I'll keep it with me. OK, let's go back to the lines. Line two. Good morning.

Person 2: Yes, good morning. Your, your guest mentioned earlier that it is not the work that [worn] a person, not make them tired; it was the worry. I'd like to ask Her a question about healing. In healing, can You do so much healing that You also get exhausted?

Shri Mataji: No, not Me. I don't get exhausted at all.

Person 2: When you get the Kuṇḍalinī working, then...

Shri Mataji: No, I do not get exhausted Myself, at all. I enjoy it.

Person 2: Yeah, that's fine because there are many healers that claim they can only go so far, You know and then they get exhausted.

Shri Mataji: No, not at all. It is, it is a source. When you tap your source you don't get exhausted, isn't it? Presenter: That's like being the perpetually plugged into the servo station, into the petrol station is what I think is what the...

Person 2: It's very nice. That's all we all want.

So we just need to get the Kuṇḍalinī awakened and on the way up. Is that it?

Shri Mataji: Yes, that's it how it works out.

Presenter: OK? Person 2: Thank you very much.

Presenter: Thanks for your call. Line three, go ahead, please.

Person 3: Hello.

Presenter: Hello.

Person 3: Yes, the first question I'd like Madam who, whatever you call Her, to answer who gave Her the title as a Holy Woman or a Holy Guru?

Shri Mataji: Is the...

Person 3: And the second one is, if She lack the Christian religion, why does She even mention Christ in Her [proof], or style or religion, whatever She's trying to bring to Canada? Presenter: OK, you are very tough. I'll get an answer to that. I think you are, I think you are... OK.

Person 3: And the third question is the final one. The sooner She leaves Canada the happier we'll be, we're going up...

Presenter: Oh, go out with you... All right, let's answer those first two questions. The last one is sort of typical some...

Shri Mataji: Some fanatic... ha, yes.

Presenter: Ill feel thinking, fatheads. OK, now let's, let's answer to the first two because I think she raises a kind of an interesting point even though she didn't mean to. She raised it because she couldn't help it. OK.

Shri Mataji: Which is the first one which she said? Presenter: Well, I know that the second one was...

Shri Mataji: About Christianity...

Presenter: Oh, yes, who, who gave you the title of holiness?

Shri Mataji: Yes. You see, actually, it is, it is not given to Me by any church or anything but is given to Me by public. They, they call Me by that name and even the President of India calls Me by that name.

If she has any objections she can write to him there.

Presenter: Well, [then we'll] not insist upon being called. That's, that's something the people just call You.

Shri Mataji: Yeah, yeah. Now, the second thing is that I think I have the more authority to talk about Christ than she has. Christ has already said, “You'll be calling Me `Christ, Christ.' I won't recognize you." And I'm one of them, those who don't recognize people who are fanatics. These are fanatics and they have done no good to Christ. They have crucified Him, many a times. They

have to know that you have to become the Spirit. You have to become the Spirit. I've not left Christ. I have left the so-called Christianity which is not really giving us any answers. And tomorrow all your children are going to do it. Because in England, they should know that people are selling churches now. And the fanaticism one should understand from a person like Khomeini. And you are all becoming like that.

So no use becoming fanatic. Better get to your Spirit.

Presenter: Are, are You saying that, Mātājī, that You haven't left the Christian ethic and You haven't left Christ?

Shri Mataji: No, not at all.

Presenter: But You have left whatever organization men has built a parable.

Shri Mataji: And which church I should belong to? Tell Me. People asked Christ, Mahatma Gandhi once that, “Why don't you become a Christian? You are so much adhering to Christ. Always you refer to Christ." He said, “Which church should I join?" And, that's the answer. You see...

Presenter: So, what, what You really are saying is that You walked away from man's interpretation.

Shri Mataji: In the spirit of Christ. You have to be the Spirit of Christ and not the, just the buildings that these people have erected. These are all dead.

Presenter: Line four. Good morning.

Person 4: Good morning. Say, how do You call that guy, Calagini something? Presenter: Kuṇḍalinī.

Person 4: Kuṇḍalinī. Can this Kuṇḍalinī swallow Gasolini and pray on Mundalini? Presenter: Oh, very funny. Line, line one go ahead please.

Shri Mataji: What is it? Person 5: Hello.

Presenter: Hello.

Person 5: You called the lady a fathead. Are all us white people supposed to be fatheads? Presenter: No, only people who are rude enough not to treat guests of this country as guests are to be treated in your home and in my home and particularly, madam, on my program and if you don't like it, then too bad.

Person 5: Oh, come on... [Fathead].

Presenter: Line two. Good morning. Are you there? Person 6: Yes, I am. I'm also little concerned about you calling, call her a fathead, too. I think, here I was a little shocked. I think everybody has a right to voice an opinion or say what they think and I think this is a little very...

Presenter: All right. Maybe the choice of words was wrong but we have to be polite to our guests and people who are not polite to guests are in my words fatheads. If that's a wrong word I am sorry.

Shri Mataji: This is very unmannered.

Person 6: You are doing the same thing...

Presenter: I have, I have, I have a guest here...

Shri Mataji: You must have manners.

Presenter: I have a guest here and She is your guest as well.

Person 6: You are doing the same thing to your caller by calling her fathead.

Presenter: All right, I apologize for the term, fathead. I'll think of a better one. Now have you a question to ask? Person 6: No, not at all. I haven't...

Presenter: OK, thank you. Line three, go ahead please.

Person 7: My *[UNCLEAR]*...

Shri Mataji: If she doesn't mind can call Me anything...

Presenter: OK.

Person 7: My husband was in the hospital and there was an Hindu seller there and a man who was very, very, a young boy in fact, he was all broken up as [he could but he came around practically]. But there was a Hindu seller coming there and he was rubbing his legs. And we were watching him and I don't know what kind of religion that was.

Presenter: Do You know anything about that?

Shri Mataji: I'm not, I'm not preaching Hindu religion by any chance. I've talked of Christ so long.

I'm not talking of any religion as such. It's a mis... You are not trying to understand, you see. I thought Canadians had more sensitivity to understand it.

Person 7: He was really [feeling a burn] rubbing his legs and his hands.

Shri Mataji: Yeah... You see.

Presenter: OK, She doesn't know the answer. Thanks for your call. Line four. Good morning.

Person 8: Yes, Ray, I agree with what you were saying to those ladies and I just like to welcome the Mahārāji.

Shri Mataji: Thank you.

Person 8: And what She is saying is just exactly what I am looking for. I am right now going from one church to

the other in town here and they are not giving me what I want.

Shri Mataji: It's true.

Person 8: And She is just saying exactly what I am looking for. And I just really, really, I am almost ashamed that being a so-called white woman when these other women phone in.

Presenter: Well, I'm only going to say this once and we are going to put it to rest.

So thank you for your call. As far as I am concerned, if I have people on this program that are holding up an argument for racism, or for one sect or another or one religion or another or for one political party, for another, they may come here and they take their chances. They take their [lumps] like everybody else does. But when I have a guest on my program Who is coming up with an entirely different point of view...

Shri Mataji: It's an universality I'm talking.

Presenter: So means that She's trying to teach, try to give us an idea. Whether we agree whether are not, we must be polite and I insist upon that on my show. And thank you for calling. I think you put it in prospect better than I did. I'm gonna take a break now. I'll be right back after these messages. All right, we are going back to the lines once again for those who are interested in finding out what is this all about. It's Kitsilano High School, as Kitsilano Secondary School, 7.:0, tonight, 2550 West 10th Avenue.

Line, line five. Good morning.

Person 9: Yes, Mister [Miller].

Presenter: Hi.

Person 9: That gentleman that had the awakening with Yoga, he mentioned that the symbolization is a serpent. Now, this very clearly shows that is something devil and he mentioned a mantra which people who have been into Yoga know what mantra is and it is devil worship.

Presenter [whispering to Shri Mataji]: Devil worship.

Person 9: And people that would like the other side of the coin, to, you know, not get themselves into trouble should read the book, `Cult Explosion', by a person by the name of Hunt...

Presenter: OK.

Shri Mataji: All right.

Person 9: And he mentions like incarnation and the evolution. Well, this is the theory that man can become God.

So, You know, if You want for the teaching You can see what it is.

Presenter: So I hope in order to satisfy your own curiosity you will go to the meeting tonight...

Shri Mataji: She should come, ha...

Presenter: But I am going to ask Mātājī to comment on your call. Thank you for your calling.

Shri Mataji: Yes, yes. You see, the serpent is, it is called as serpent because it's an energy, you see, because the energy moves in a wave. That's why it's called as serpent. But in Greece if you see this word Athena, `atha' means primordial. Athena has been shown also, it's a symbol, you see, they have to express the energy and

whenever they show the energy they have to show the waves.

So there also you'll find this Athena is carrying a serpent in her hand, which is a wave-like thing. And actually I have cured so many people who, who have been possessed.

So this question of devil doesn't arise. Now the gentleman who has described his awakening is little far away from the reality.

So he should not be taken as something, as something representing the one I am saying. That's why I asked him to come.

Presenter: He's not typical.

Shri Mataji: No, not at all. On the contrary he's against it, as I told you. It's a different thing that has happened to you. It's correct that it is a possession what she says but she should come and see for herself that it is just the other side of it I am saying, that that's what I told you that it's a possession from the subconscious. I told you after he had called. But I didn't want to disturb him. I wanted him to come and see Me. I would have told him what it is exactly like.

Presenter: OK. Line six. Good morning.

Person 10: Hi, Ray.

Presenter: Hi.

Person 10: I would like to, I just like to make a few comments and then I'd like to hear your guest comment on what I've said.

Presenter: OK, make it really fast `cause I'm almost out of time.

Person 10: OK. I read, just read a book, `Kundalini and the Evolution Energy in Man' by Gopi Krishna.

And he is from India.

Shri Mataji: That's it.

Person 10: And currently he awakened that energy prematurely.

Shri Mataji: No, no, he doesn't.

Person 10: Over expand it about eight years. He almost died about.

Shri Mataji: Yes, I'll tell you.

Presenter: OK, I think, I think that Mātājī knows what you are talking. It's OK to comment just quickly.

Shri Mataji: Now I must tell... Now I will tell you that this Gopi Kṛiṣhṇa is a person who has ruined many people like this. Is not, that's not the way. Kuṇḍalinī is your Holy Mother and She is the One who doesn't give you any trouble whatsoever. I have, I have given realisation to thousands of people. There was no problem. You must be authorized. You yourself have to have a holy life that you can do this job.

Any Dick, Tom, Harry tries these tricks, then the devils come in. You see, that's what it's said; it's a dead work you do.

Presenter: In other words, there are charlatans that can get involved in this sort of thing.

Shri Mataji: Yes, very much. They do it because they are not authorized. You have to be authorized by God at the very outset. I said that you have to be authorized by God and not by any other thing.

Presenter: OK. Thanks very much for your call. I'm sorry we can't take more. The lines are just lit up. I don't know how many were angry with me for calling that lady a fathead and how many wanted to talk to You, but I'll hear from the fatheads next Monday, I am sure. But I want to thank You very much, Mātājī... [MISSING.]

***Contents: 1981-10-09*, Public Program, Kitsilano High School, 2550 West 10th Avenue, Vancouver, Canada**

[Introduction by Warren.] It's very kind of you, all of you to have come today, to meet Me. It was really a very short visit, the shortest that I have ever done, because somebody told Me that in Canada there is an ocean of seekers, there are many many seekers here and very true seekers.

So I just wanted to see what was the situation, to have a look at it. I did not expect. I must say the vibrations in Vancouver, I can't say about the whole country are really wonderful and the people have been so nice and so good, so understanding.

I hope we'll be able to arrange some sort of a center here, very soon, we'll have to get some people from abroad, then you'll have to go abroad.

This work is such, is so simple and so loving. One can't believe that it could be that simple. But as an example, I would say, that if there is a television set with us, I would take it to an Indian village they will say `What sort of a box you are carrying? What sort of a thing it is?', they won't understand what it is, if they have not seen it anywhere. And you tell them that all over here there are

lots of notes of music and plays going on and you can see all that in this one. They won't believe it, they can't believe there could be such a fantastic instrument.

So when you plug in, they start seeing it and they are flabbergasted.

Now, you understand about television quite a lot and you know how far you have gone with your science. But as far as human beings are concerned, the scientists have made no enquiry and there is no pursuit to find out what are we. Why are we here, why have we become human beings from amoeba stage, is there any sense in that evolution or just God was mad or Nature was mad to make us a human being? Nobody asked this question, the scientists never asked why.

We are going to the moon to find out, God knows what, to waste all the money. But we do not want to know what we are actually inside and this is the trouble that scientists have decided to turn their back to all the scriptures and all the things that people, so far, told us.

They think it was all a myth, there is no God and is all falsehood. Despite all that, people feel “There must be something beyond" and the seeking is there, the seeking is there.

Now I would say to you people who are brought up in a Western way that you must have the same attitude of a scientist, that means an open attitude, you should not put a barrier. People say “We are skeptical!", all right, but what are you skeptical about? Or “We don't believe in God" but how can you say you don't believe. You can say, all right, “We have not seen God, we have not felt Him” all right, “We have seen all the wrong things done

in the name of God" that is also correct; but how can you say that there is no God? You must keep yourself open to see whether what these people like great prophets, like Christ, all these people whatever they have said about God is true or not. If you have not yet verified it then you have not been fair, you have not been fair at all, you have not been open at all to find out where these things whatever is said whether these things are true or untrue.

So one has to keep the mind open without a barrier, this I would request you, as a scientist faces a hypothesis and he faces it with an open mind and sees for himself if it works out, if the laws work out, then only he has to believe, not before that. But the area of religion has been so much exploited, so much been ruined by so many agencies working it out, you see, taking the contract; like people think they have all the contracts: somebody has the contract of Christ, somebody has the contract of Śhrī Kṛiṣhṇa, somebody has the contract of Islam. And all of them seem to be becoming very much fanatical about it and everybody think that they are right and the others are wrong, without even paying attention what others have to say.

For example, if you want to hear about Christians go to Jews, if you want to hear about the Jews go to Muslims. I mean, we are seeing what's happening with this fanaticism. Khomeni, you know? sort of a fellow, he is. He thinks he is the incarnation of God almighty himself, he is not afraid of God, he does what he likes and he thinks he is doing in the name of Allah. Imagine! Then there is another one we saw recently, Sadam being killed, because of the fundamentalists or the people who

believe in a particular ideology. It will happen to all of us, if we go on like this, madly from one to another.

So one has to understand that, if there is God, if there is somebody like that, then He cannot discriminate between anyone: human beings are human beings. How can He discriminate between people who say that we are Christians, we are this, we are that, this is all brands people are carrying with them.

Some people say “We are atheists” whether you believe in God or not, if He exists, He will exist, despite the fact that you don't believe in Him.

So we have to keep ourselves open, entirely open and see for ourselves if there is any truth or not.

Now we have reached such a state where the time has come to prove that all these scriptures are the Truth; that human beings are specially meant to be those higher self and that all those prophets and Incarnations who came on this Earth, they all reside within us and they exist. It can be proved absolutely.

How it can be proved, what we have to expect and what are we, these are the points I would like to touch today. Because you can understand that the time is very short and I am here only for a day, but I will try My level best to cover all these points.

Moreover, about Kuṇḍalinī, I hope we have books which we can pass it over to you. You can see for yourself all these books and read them and understand the mechanism behind it.

But it is as simple as you understand electricity. If you have to come to this room, just to make the whole room

enlightened, you have just to press one button, that's all. You do not have to do much. But for a person who has never known electricity it's too much. For an Indian villager is not too much to feel that he becomes that great thing, the Spirit; he doesn't feel it's fantastic to have this, because he knows about it, he's brought up that way.

But for a westernized Indian or, we say, the Western people is something so fantastic, they can't believe how can it happen. They think they have to go from happiness to unhappiness, unhappiness to happiness.

They can't think that there is any way of getting out of it and that's how the people in the west still doubt when you say “You are fantastic and you have to become that and you can become." Now one has to understand that your evolution has come through a living process, a living process within us and whatever is living happens spontaneously. For example, if you have to sprout a seed, now you do not stand on your head for that or you do not do any Haṭha Yoga and all these horrible things: it sprouts by itself! In the same way, if it is going to be any evolution, it is going to be a living thing. That means it exists within you and it is going to manifest itself at the right moment.

Now we have to offer you a certain concept about these things, which is a concept for you today, but it will be the truth for you tomorrow.

We have within us this subtle being.

[Aside:] Yes, if you can pull it back.

Within us, there is placed, in the triangular bone here called as sacrum. Just imagine the word sacrum, itself

suggests it's sacred, that means the Greeks knew about this. Is this Mother Kuṇḍalinī.

Now you must have read, some of you must have read some books about it. And, you see, the people who are nowhere near the truth always first start writing books, I have seen them. I mean, when I started reading about Kuṇḍalinī I was shocked, because they had no idea as to where the Kuṇḍalinī was.

Somebody said it is in the stomach, somebody said this in the head, somebody said is in the nose.

They have no idea and they wrote such contradictory things that one can't understand how did they take to write into it. And some of them wrote that they had an experience of a Kuṇḍalinī, which is not an experience of a Kuṇḍalinī, but it is some sort of a spirit or some sort of mesmerizing power which worked it out.

Because this is your Mother and she is your own Mother, she is your individual Mother. And she is the power that is the All-pervading Power around us. She is the part of that, or the reflection of that; and she resides there waiting for the occasion when, somebody who is authorized, authorized by God, not by churches or by, say, by some organized things like a temple, or something like that or a mosque, but by God Himself, a person who is an enlightened person, an evolved person, such a person can only awaken this Kuṇḍalinī and she is just waiting for that moment, because she knows: she is the one who knows, she is the one who organizes, she is the one who coordinates and she is the one who loves... and she is the one who is waiting for this moment when she can give you your second birth.

It is a living process, second birth is a living process, just like an egg becomes the bird, just like a caterpillar becomes a butterfly. It is a living thing of metamorphosis, we can say like that. It is a transformation and a transmutation.

But people do not understand, they think that by doing some sort of a dead thing, or some sort of a thing that you can manoeuvre. For example, you see, some people say that “I have started dancing” now you can always dance, what is so great about it? Some people say that “We got a feeling of shivering or some sort of a thing or then we felt horrible heat coming out." All these things are quite possible, maybe because there is some sort of a possession in you, it happens with a person who gets possessed and it is nothing new. Or anything that happens to you beyond your control cannot be Self-realisation. One should understand this simple fact.

If it is Self-realisation it has to be in your own control. That some people just start jumping on the seat, sometimes I have seen them and they think their Kuṇḍalinī's are arisen. I said “How? How can it be?" They said, “Our Guru has said that, our Kuṇḍalinī has arisen and that we are realised Souls and that we are jumping like frogs." I said “How can you jump like frogs now, are you going to become frogs after becoming human beings? Or are you going to become *[UNCLEAR]*?" We must keep our logic intact to see what should happened to us when, we want to think, when we get our realisation. First thing that you have to be your own master. Say for example. I will give you all modern example which you will understand. You are going in a car and the car

suddenly slips by itself into some sort of a gorge or something, you are coming down. Do you think you are progressing? It is positive? Do you think that this is done because you are a master of the car? Whatever should happen to you, should be you... known to you, you should be able to manoeuvre it, you should be able to master it. Otherwise is not Self-realisation, it is some sort of a hypnosis, or some sort of a possession or fixation that is working out.

So, first thing is you have to be the master of the whole thing. We should not be sort of fixed into an idea.

For example, today there was some ladies who were very angry with Me and they said “You'd better get out of Vancouver." I did not know why she was angry with Me. You see, to say that we are Christians is no sufficient. We are have been Christians, our forefathers have been Christians, so many years we have been Christians, what have we achieved? By going to church did we achieve anything? We should face the facts, have you got your own powers? Now what should happen to you? When it happens to you what really happens to your awareness is the point. When you evolved, your awareness became higher than the awareness of the animals.

For example, now, if you bring an animal here, for him it does not matter what colour you have, what thing you have, whether it is dirty, it is clean, it makes no difference to it. But for a human being, it makes a tremendous difference.

So our awareness has improved, in our awareness we have achieved something.

So we must know what we get in our own awareness. Now you have clearly said that “If you have to get realised, then you must become collectively conscious." Now I am saying “You must become, it is an actualisation” which is the problem and people who are forming groups and things without that, think that I am against them, I am not against them, I am actually trying to give them the meaning of the word.

For example we say that “I am born again” all right, it is self-certification! If you are born again, if you are a realised Soul then what should happen to you, you should be collectively conscious, you should be. What is the use of wasting your energy believing in something that is not truth? You have to become collectively conscious, a simple thing is like that. You have to be, I should say, `selfish', in the sense that you should know what you have got out of it.

Now, once you become collectively conscious, once you become collectively conscious, you should be able to feel another person within yourself. As he said, that you can feel, you can feel what is the center that another gentleman is catching, what are the centers you are catching. That is Self-realisation, to know about yourself and to know about others is part of it, because Self is the Universal Being within us.

We have to become the Spirit. Now to become the Spirit does not mean you start dancing, anybody can dance on the streets. I mean, you must have logic behind it. We become recluses, that somebody who has spent thousands and thousands of pounds just to fly, I mean, why do you want to fly now? I can't understand, I mean,

birds were flying, now you settled down as human beings and get your realisation and become a superhuman being.

All these ideas about realisation are first to be neutralised and to be understood logically that when you become the Spirit, you have the power yourself, you must manifest the power of that love of that All-pervading Power.

First of all it is said that there is an All-pervading Power around us. It is said in every scripture, any scripture you read it is said that there is an All-pervading Power. Now, do you feel it? Anyone of you? You do not feel it, all right.

Something has to happen to your awareness that you should feel it.

Actually what happens that when this Kuṇḍalinī rises through this, these centers are represented in our hands, in our fingers, like one, two, three, four, five, six, seven [touching the points on Her hand]. It is shown here [indicating the Chakras], you can see and in the book that they will give you, you will also see these things written down.

Now this centers get enlightened [points to the center of the hand], means there are deities in all these centers. These are the milestones of our evolution. And these deities, when they get enlightened, what happens is that also these fingers get enlightened.

Because they are enlightened, now in the new awareness, they start feeling the All-pervading Power.

Then you are surprised, as you grow that that is the only truth, the rest is all falsehood.

And after this, only you start doing the living work. That means you can raise the Kuṇḍalinī.

Now you can see the pulsation of the Kuṇḍalinī, here, in some people [indicates the Sacred Bone and the Chakras], if there is an obstruction here, or an obstruction there. Otherwise it shoots off, it shoots off.

But if there is an obstruction, it takes time, it just stops here and it tries to pump, like a...

Sometimes I have seen like a big balloon, or like a heart itself, pulsating. It pulsates, even with a stethoscope you can see the pulsation going up.

Now it reaches the apex here, at this fontanelle bone area, where you feel the pulsation also, not in everyone, because I have seen people getting it in a shot. Like today we had a television program with this Vancouver show and the lady who was doing it just told Me “Mother, how will I get it?" and in a second she got it, just she got it and she said “Yes, I can feel the Cool Breeze in my hands." She felt it, she did feel it. Now she cannot deny that she did not. And she felt the Cool Breeze coming out of here [indicating over Her Sahasrāra].

Now, this you cannot do, you can jump, you can do all these things, but can you do this? Make the Cool Breeze come out of your head and feel the Cool Breeze around.

That is not the only thing that happens to you. When it arises, then immediately you feel thoughtlessly aware, means you become absolutely silent.

When the Kuṇḍalinī passes through that center [indicates her Āgñyā], which is a very very important center for all of us to know, I may not able to tell you about all these

centers, but you can find out from the book. It is very simple to find out and to verify. But this center is very important, where you see the red mark, but actually it is the marketing a point in Optic Chiasma, in the center of it, is a very important subtle center, called as Āgñyā Chakra. Now this Āgñyā Chakra is the center which is adorned by Jesus Christ. “This is the door" He said, this is the gate through which He has passed. And this is a very important center, because this center, you see, leads you to the limbic area and the limbic area is the Kingdom of God.

So to cross this... I mean all kinds of nonsensical people, things people say that you should concentrate here... you should not, this is the window [touches the forehead], the door is here [Shri Mataji touches the top of the head], so those who concentrate here also spoil their Āgñyā Chakra.

You do not have to do any effort for it, the more you do effort the worse it is. If you have done any effort, it will be difficult for Kuṇḍalinī to rise; because it is spontaneous, it is living, there is no effort needed. She just sprouts by herself.

Example is like this. Supposing, now, you have a seed and you want to sprout it. Now supposing you try to pull out the primule out of it, the sprouting part out of it, will it sprout? No, it won't, it cannot do it artificially, it is a dead thing. You have to just put it into the Mother Earth and it will sprout by itself.

Or people have such ideas as to do all kind of fixations here, like they can say “Oh, we can fix the stomach thing and we can fix this and fix that” it would be like a car,

which has not yet started and you are just trying to move the wheels and the steering wheel and everything and then you say “Oh, the car will have started." Actually you have spoiled it completely.

If there is no connection, say, in the telephone and you try to telephone, you spoil the telephone. You have to have the connection with your Spirit. Without getting to the Spirit, you cannot have connection to the Divine. That's the point where you have to reach. And the Spirit resides in your Heart and the Spirit is the one that is watching you, is the Kshetragñya, as called as, means he's the one who is the knower of the field, is the witness within us. He is witnessing us, looking at us, how we are, noticing what we are doing.

The seat of the Spirit is on top of your head, here, the seat.

So when the Kuṇḍalinī rises, first she informs the seat and when the seat is informed, immediately the first manifestation of knowledge comes to you, that you start knowing there is All-pervading Power, you start knowing what Chakras you are catching, you start knowing what others are catching, you start knowing how to raise the Kuṇḍalinī and how to give realisation.

The first thing that should happen to you is that physically you should feel all right.

Now she asked Me, “How do you cure cancer and how do you cure all these things?" I said “I do not cure, it's a by-product." Because when the Kuṇḍalinī rises, she passes through these centers. Now these centers are placed on this parasympathetic nervous system; and the sympathetic nervous system left and right, the left for

our emotional side and this one for our physical and this one for our mental, this one on one side [the right side], are acting all the time and in emergency they try to drag the energy from these centers.

When the energy from these centers is taken out, then the centers become constricted, like, I would say, these are the centers here [joins in a circle the left and right thumbs and forefingers] and left and right. But when the centers are pulled out like this [moves the hands aside], they are made to work too much on the sides and they get exhausted, they get constricted and the deities also sleep off absolutely.

Now the disease starts like that. Diseases are, specially cancer, cancer is started because, when you make them completely constricted, this part or this part [indicates the left and right side of the Nābhī Chakra], specially this part [indicates the left part] becomes absolutely independent and start working on its own. There is no relationship with the whole and the thing becomes on its own, a cell becomes on its own; and when it becomes on its own, it goes on increasing and sort of dominating other cells, that is how malignant is setting.

Now when the Kuṇḍalinī rises, what she does is to awaken this [indicates the Nābhī Chakra center]. By the awakening of this, it gets again its vitality, it becomes normal, it opens up and it gives energy that side and it becomes a normal being.

But the main thing that happens with Kuṇḍalinī is that, she connects you to the whole, she connects you to the whole, the All-pervading Power and by that, all the time,

the energy flows within you and you cannot get any disease; because there is no exhaustion.

Also diseases are caused because of imbalances. For example, today I met two people who had liver problem. The liver problem, you'll be surprised, is caused by overthinking. It is not caused by anything else but overthinking. Those people who think all the time, I mean, here people are too organized, I mean, before going to any place, sit down for one hour and organize it. How can you organize anything, if you have to go to an unknown place, what is the use of organizing? Supposing you have to go from here to some place and you do not know the road, do you fix your [steering] wheel accordingly? I mean supposing you have to turn to the left and you have fixed to the right, will you go to the right? The way we plan out everything to details and use our brains really we have exhausted the energy of our brains. And people have made it such a crazy thing it does not know what, it is confused.

But the main thing that happens that this center that is such as an important center, which looks after our attention and it goes around the whole [indicates the Swādhiṣhṭhān and then around the Void], is the center of creativity; and supplies the energy to all: the liver, then to your pancreas, then to your spleen and then to your kidneys and uterus. This poor liver has to also convert the fat for the use of the brain, because brain and nerves are made of fat.

And nowadays there is another thing started, that we should not have any fats, because they say that we develop diabetes, or something, is it? But you do not

develop diabetes with fat or sugars: what you develop diabetes because of overthinking.

Again, a man in a village never knows about diabetes, because he doesn't think.

Now what happens that this Chakra which has to do this important work, of converting your fat for your brain, becomes exhausted, it doesn't look after these major organs within you and you have all these problems. Because if the pancreas goes out of order, then you develop a disease called diabetes.

Then your spleen, is very very important, which people do not know how important it is. Like it comes into play in emergencies; supposing you are eating your food and then you just run off, then it does not know what to do, it starts now pumping more blood cells, first it is working out your digestion, then it has to work out your running about and then you are thinking: so three things you are doing at the same time. That poor, that spleen becomes a crazy spleen. And such people develop a very serious disease, can develop: first become very speedy, extremely speedy, they do not know, they are telescopically moving and they actually move so fast that sometimes they miss everything. But the worst thing that happens to them is the blood cancer, they develop blood cancer, because of this bad... or we should say this crazy spleen.

All such diseases can be easily cured through the awakening of the Kuṇḍalinī. Cancer can only be cured by Sahaja Yoga, by awakening of the Kuṇḍalinī. There is no way out. I mean, they can remove your nose, eyes, everything, but they cannot cure your cancer.

Recently I went to Houston. We had about three and fifty people over there, because I cured a multiple sclerosis fellow. Now you will be amazed, most of these left side diseases, as I call them, like cancer, multiple sclerosis, madness and, you can say, this schizophrenic and all these people. This is caused mostly by the people who go to false Gurus, who read such books like, about the dead, about the past...

all such people get these diseases. Psychologist, who go to psychologists, because psychology is also an unauthorized thing to be done. Psychologist, psychosis and, what are they called as?, analyst, those who analyze you and go into your mind, they have no authority to do it.

Now recently I saw a very nice film about cancer and now the doctors have admitted, that they have seen some sort of protein which attack or trigger, or trigger, this is the word they used, trigger cancer.

And these proteins they call as protein 58, protein 59, they have given some names to them... they have even photographed them. And they said, now, that it comes from an area which is there, but it is an unknown area, but built within us since our creation.

Now beyond this point [indicates the left side] is our subconscious and beyond that is collective subconscious.

Now if you try to do anything extreme as far as your emotional side is concerned, most of these Gurus used this, because they mesmerize you, once they mesmerize you they start throwing you into collective subconscious, then you get possessed. Like mad you are moving, you are recluses... I have seen some people who are even

afraid of a garlic, can you imagine? There is one Guru who has created such disciples, they are mostly epileptic and they are afraid of a garlic, if you show them the garlic they start shaking. They are even afraid of a vegetable. I mean, to make a human being into that state is the limit, I should think, one can harm others.

So they push you so much into your left hand side, that you become a recluse, you are always crying, you think you must suffer, you must do all the penance and all these things.

Why should you do any penance and why should you suffer? Christ has already suffered for you. Did He keep anything for you to be suffering. Even Christians believe that they should suffer, it's most surprising. If Jews believe, I can understand, because they did not accept Christ, so they suffer; in Germany, they did suffer! They said “We'll suffer, we'll suffer" for eleven years, they just were suffering and then they had it.

So to believe in such nonsensical thing that we have to suffer is to deny Christ. We should not deny Christ. If we deny Christ means we accept suffering. We have to... They denied because he was a Jew.

Now we have many young Jews who have come to us in Sahaja Yoga, who can find it, they can see for themselves that these artificial methods of suffering does not help, it gives you problems, you get sick, you get depressed, you go into problems. And now they are the people, they said “If we are real Jews, we must save Jews from this idea." Same with Christians, same with Hindus, same with all kinds of people that are getting in this absurd ideas that they must suffer or they must feel guilty or they should

be this. This is the left-sided problem and then, once you get into the left side, you can go to such a limit that ultimately you end up into epilepsy or into a lunatic asylum. This is the only thing that can happen to you.

Like people would say come and confess. What is there to confess? To whom are confessing? Who has asked you to confess? Where is written in the bible that you have to confess something to a man. It is not written anything. All these things are done because they have organized themselves and they do not know what to do with themselves.

So one has to know that Christ has already suffered for us and that He resides in our Āgñyā Chakra.

What was the thing was to awaken Him within us. That is what He said. You have to awaken Christ within us and that can only happen through Kuṇḍalinī rising. And when He is awakened, He sucks these two institutions there, one is the ego created by this activity of action and by activity of desire the superego is created. Both these are sucked in and once these are sucked in, then there is an opening and you feel extremely relaxed and the Kuṇḍalinī opens the All-pervading Power or sort of touches it.

Then the All-pervading Power starts coming down as he has explained to you, a shower starts coming in.

When it comes down on a sympathetic nervous system here, the Chakras also get relaxed. Then again more of the Kuṇḍalinī threads rise and give you a greater and a greater opening into the All-pervading Power.

Now this is what is Self-realisation. It is not just a certificate, that you are realised. You cannot give a

certificate and I cannot do it to people who are not true seekers, who are not seeking, who are just still having some fixations about themselves. It cannot work out.

It can only work out in people who are true seekers, who are wanting their Spirit, who have self esteem, who want to have it. It is as simple as that. If you are already fixed with an idea, say, “I am born a Christian” now I have a fixed idea about Christ or if I am a Jew I have a fixed idea about Judah, if I am a fixed Islam or anything like that... then it does not work out.

You have to see for yourself what is, where and how it works out.

Now if I say there is Christ here [in the Āgñyā Chakra]. Now supposing I say, it could be wrong, yes possibly, I mean I may be telling you lies, possibly. Possibly. There is no reason for Me to tell you lies, but supposing for some reason, maybe I might be telling you lies. Now, how will you make it out? When you, yourself get your realisation, when you raise you Kuṇḍalinī, supposing it gets stuck here [Āgñyā Chakra], you can feel it. When you raise your Kuṇḍalinī, you hand will stop there, you will know is not going further. Then you have to say Lord's Prayer, you have to take Jesus name, otherwise it won't rise.

For example, if you are against Jews, the Jehovah's place is here [indicates just above the bindi in Her forehead], if the Kuṇḍalinī stops here because you do not believe in Jehovah, or maybe you do not believe in Moses, then the Kuṇḍalinī will stop here.

They all have places, all these ten prophets are here: Moses, Abraham, Mohammad and all these people are here. And you can see for yourself, it is so clear-cut.

Supposing you have been to a wrong Guru who has given you diffidence, then you have to say that `Mother, I am my own Guru,' it works out. Supposing you have been to a Guru who has given you ego.

This is, some Gurus are like that, they pamper your ego or superego. And you think no end of yourself, you are a great person, you are this and that; then you have to say on the right hand side, `Mother, make me my own Guru.' It works out. You will be amazed, the Kuṇḍalinī will go and pulsate there, you can see with your naked eyes. It is a reality that you should ask for. If you are a real person, how can you be satisfied with something unreal? Because your father and mother were this, all right they were, but do you want to be the same? You are seekers, born in these modern times to become something great, to become that higher Self.

Even if you do not try today, you will try again. You will never be satisfied unless and until you have found out the reality.

So Kuṇḍalinī awakening is the only way which is the Holy Ghost within us. It rises... they had objection because they said this is a serpent power; now it said serpent because when it moves, it goes like this, it moves like this. Because the movement of any energy shown like that.

But I was amazed at these Greek people, they have got this Athena, which is the Primordial Kuṇḍalinī they have shown, Athena. `Atha' in Sanskrit mean primordial. Most

of their words are Sanskrit. Like for the center they used the word *[UNCLEAR]* and *[UNCLEAR]* is absolutely a Sanskrit word. They told Me this Athena has this power which is like a snake and actually there is a snake in Her hand and she makes with this snakes lots of these Chakras. I mean, snake represents nothing but the energy that moves in a wavy pattern.

Now that of course, sometimes it happens in a way, one gentleman told Me that he suddenly got a feeling that Kuṇḍalinī has been awakened: it never happens like that. This is all done by subconscious, here, the collective subconscious. All these people are trying to mesmerize all the seekers; if they know somebody is a seeker, even in a dream they can come and just make you feel that.

But what you have to expect is collective consciousness, you have to become that. If you have not become that, then you should not be satisfied with these experiences or sensations. Sensations is not the way. You have to be the master, is the point. Now you get a sensation, for example you get a sensation of any kind, what is the use? You do not know anything about it, it is just a sensation, like an electrical shock. You see a villager comes to a city and he puts his hand into a plug and he says “Oh God, electricity is horrible!" You get this sensation from there.

Because these people are not holy people, they are unholy people, they are no right to touch the Kuṇḍalinī. The deity who is sitting here which is the embodiment of innocence, this deity, it tricks in a way that the sympathetic goes into action. Such people even get blister, complete blister from the body, they get burn in

them, heat in them, all sort of things. Because those people who have no authority to touch... even, I mean they, do dirty things like touching your private parts, I mean, how can you do like that? That is a Holy Mother, how can you do such dirty things? There are Gurus who are teaching that sex can take you to God, how can it be? Animals will go there first, before us. If you believe in such absurd things, it is absolutely insulting to your own being.

We are not sex points Are you sex points? We should ask ourselves “We are ill used by these Gurus to a sex-point level." We must have our self esteem and understand that we are not sex points. We are not sex points.

Neither the Kuṇḍalinī awakening can take place because this is the center which is below it looks after the pelvic plexus, which looks after the excretion and the sex. Sex is to be used in a sacred way, in a married life and all that; but the idea of exploiting sex is going to make us mad. Really it will make us mad. No wonder people are suffering from impotency, all kinds of diseases and madness and confusion.

They have gone off their head! How long are you going to live like this? You must understand the proper purpose of everything, because once you start using your sex through your brain, you see people think about sex more than they can do it. Because the position has removed from here [Mūlādhāra], it goes from here [Swādhiṣhṭhān] and then it goes to the brain. And that is why the people are so confused.

We have got Christ before us, who said that “Ten commandments are there that `Thou shalt not do

adultery,' I say “Thou shall not have adulterous eyes." Because He is born there, near the eyes. Why He said that? Because He knew this will happen, that people will start using their eyes for sex.

But what is this joyless sex? It has no meaning. You go on moving your eyes all the time, your attention is finished and without the attention, how are you going to reach to your Spirit? Your attention has to become the Spirit. Or I would say, the Spirit must enlighten your attention. That means in your central nervous system. Whatever you have achieved in your evolution is in your central nervous system, in the same way Spirit starts manifesting, you start feeling that.

Now the physical side I have told you, also the emotional side, the other side. If you get your realisation, your emotional side also gets all right. When you get your enlightened, the darkness goes away, all these possessions go away and you feel all right. We have, I mean I do not know how many people we have cured who are really lunatic, who were really lunatic.

The other day in Norwich, there were three people sitting before Me and they were doing like this and like that [imitates shaking] and so I said “What of sort of people you are? What's the matter? Who has been your Guru?" They said “We went to one Guru" they told Me the name. “But the advantage of those Gurus was that we landed to a lunatic asylum and we are certified mad people." I said “Really? Then why did you come here, to Me?" He said “You have cured one of our friends who was in lunatic asylum, who was suffering from lunacy. And he belongs to a Guru who takes three thousand pounds for putting

one spirit into you." And these three people, poor things, they got all right and I hope, next I go, they will bring more certified lunatic people to get all right.

Because we are fantastic within ourselves, our Spirit is a fantastic thing. When it starts manifesting, we really become such a balanced personality, such a great personality, that what we are. But we have to know that we have to become that. We should not accept a position where we do not know where we are going. It is not darkness, it is light! You should know each and everything, you should be able to monitor everything and you should be able to do it for others.

Now the time has come, some people might say that “How is it? Self-realisation was meant for one or two people." It is true. At the time of Rāma, his father-in-law, Janaka, gave realisation to one fellow called as Nachiketa; but this was 8,000 years back.

Today the time has come, the blossom time has come and everybody has to get realisation. It is a Mahā Yoga. Sahaja Yoga has become a Mahā Yoga, is a great Yoga. It is true that he saw those 6,000 people getting realisation, it's a fact, no doubt. I mean, if we had more people, we had would have given to them, but intellectuals take time to come to Sahaja Yoga.

In London, it was, I mean, I must say Vancouver is much better than London, it took Me four years to crack seven English brains; of course I managed somehow. After that… now we have thousands, but in the beginning I had given up hope, because so much thinking, so much.

This is beyond thinking, it is beyond thought. Because you think to your rationality which is a limited vehicle;

you have to be triggered into the unlimited. You cannot think it out and go there; it has to work out beyond thinking. But then logically you can understand everything, logically you can feel everything and the greatest thing that you have the discrimination power.

Now if supposing Christ appears before you, how will you recognize? is there a way? Supposing God appears before you, how will you recognize? Is there a way? Only way would be when you get this vibratory awareness, you can feel it, people can feel it.

One day, I had gone to Kashmir and I was with My husband, we were going in a jungle, absolutely there was no one, complete wilderness. And suddenly I felt tremendous vibrations around, so I asked the driver I said, “Is there is any temple here, is there any place like that of worshipping?" They said “No no, it is just wilderness and there is nothing here." I said “Just find out, let's go this way!" and I asked him to turn the car and we went round and round. “And there?" “Oh yes, there is some Muslims staying here" and we asked the Muslims “Is there any temple here?" They said “No but there is one big Mosque." I said “Which Mosque is this?" He said “Hazrat bal" means there is one hair of Mohammad, in that place.

Now, I was the only person who knew what it was, the rest of them were just fighting for it, that's all. They had no idea of what it was, what sort of vibrations they were, whether it was true or not, did it belong to Mohammad Sahib or not.

So you get the discrimination by understanding anything that you want to know: you can find out by this new

awareness that you develop. And then you do not depend on anything, you just depend on this new awareness. It is so remarkable, you can't imagine, is so remarkable.

Two days before, Mr. Hugo, who is now picturing Me, was in Houston, they were facing one gentleman who has been to own Guru; and he and another Sahaja Yogi, both of them started this finger [right forefinger], all the time shaking like this.

So they came and they said, “Mother, now, this is too much, this fellow was so bad and we should have not caught up anything from him and we caught up from him and now is all shaking and we are having a bad time." I said “All right, doesn't matter, we'll work it out." So we asked the name of the Guru and all that and we gave them a bandhan and we...

Somebody: [asks Shri Mataji to get closer to the microphone].

Shri Mataji:... and we just worked it and it stopped and the fellow felt all right. And it worked out, it worked out with him and they also felt better with their fingers.

It is so remarkable, you can't imagine. It is very remarkable, you all can become that.

Doctor Warren, has he told you, he came from India with his friend that, you see, of course I do not have any ashram there or anything so far. I go to villages and villages are very difficult to move about, because sometimes you have to go by bullock-carts and things like that and he wanted to come with Me.

And I told him that “It is not going to be easy for you, but it it's all right." But he managed to come with Me and then he saw that simple people get realisation much faster, he saw for himself. He came just to judge and find out things and he saw for himself.

As far for a person who is a holy person is concerned... he does not understand money much, cannot understand much money and, I mean, you can't pay for it. It is something so absurd if we think “We can pay for God, we can pay for everything." It is ego, I think that we think we can pay for it. How can you pay for Love? How can you pay? It is insulting. All right, this hall you can take, you can pay for this hall at the most, but you pay for the hall, but not for vibrations, for your realisation. You can't pay for it.

These people cannot understand, you see they think everything is to be paid for.

I mean, how much did you pay for Christ? Is there anywhere, anywhere in all these scriptures, whether Hindu, English, Muslim, any sort of thing, did you hear that these great people have lived as parasites or other people selling their religion? Did you find anybody saying that? Nobody can say that they took money and they organized themselves and lived on the money of others.

They are parasites, those who take money from you.

Now there are Lamas, these are coming now. I do not know if they have come to Canada. But they have come up to London and they have told people that “You must make a floor of marble otherwise they cannot come." I mean, imagine, holy people are not like that.

Now this life I am born in a very rich family and My husband is well to do, I mean we live with style and everything. But to Me does not matter, I can sleep anywhere, I mean, to Me does not matter, comfort does not come in My mind at all, I do not know what it is.

But if these people want this thing and that thing, so particular material thing, then you must know that they cannot be holy people. Such people cannot be holy. You see, such a person is a king by itself.

As we say the Bhacchha, he's the emperor. He's above all these material things, is above all these material comforts and this greed and things... if I have to buy something I just buy because I have to give to others. Only I think matter has one value that you can express your love through it, that's all, there is no other value it has got. If we cannot express your love through matter, it is useless. It is a useless thing, that's all it is.

And that is how one must to know that the lifestyle of these people, the way they live, the way they behave is so absurd, it's so absurd. But still people are stuck with them.

[A person adjusts the position of the microphone.] Can you hear Me now? It's alright, what can I do? You see I don't understand electricity. I understand Kuṇḍalinī but I do not understand electricity.

Somebody told Me “Mother, why you of all the persons have to do it?" I said “Please, do it! I would be very happy if you can do it!" I would like to retire. But, I mean, I do not know about electricity, but I know about Kuṇḍalinī. What is there to feel bad? If you know something and I do not know anything, it is all right. If I

know something, why should you feel bad about it? If Christ said he was the Son of God, why should they feel bad about it? He was, what can He do? Supposing He was, what should we have done? I am tactful, I am not going to say anything like that, you'd better discover about Me. But whatever I am, I will be, what can I do about it? I mean, why should you feel bad that, if I can raise your Kuṇḍalinī, what should be to feel bad about it? You can also raise the Kuṇḍalinī of another person.

For example, people might feel jealous of a person who gets realisation: there is nothing to be jealous, all of you can get realisation and become the Spirit! Because you are that beautiful thing, you are that, you are the Spirit; you have to just be connected, it is very simple, it will work out and sure it will work out with you people.

Now because the time is so short and I came, we may have some little questioning and then we should have the session, because that takes little time on the first day. And the third thing I have to tell you that expansion of Sahaja Yoga is easier, but consolidation is difficult. You will get your realisation, all right, we will start, but it's like a seed. Then you will have to little bit consolidate it. At least for about 7-8 days you have to consolidate it.

Now we have no center here, we have no way of contacting you, just now. But we are trying to get somebody within a weeks time we'll have somebody here placed permanently forming a center for you, who look after you. You have to give your address to us, so that the growth and the consolidation can be worked out and that you can, yourself, become empowered with it and that you can yourself manage it by yourself and you all

become your own Guru. This can be done very easily, it is not a difficult thing and it can be managed and that is why I have decided to get somebody here from, maybe Australia, we might get somebody here and that person can start this for you.

After that you can yourself manage the whole thing.

If there is any question, if there is please ask Me.

[Aside:] May I have some water? I am sorry for this [the microphone], but this is not My mistake, the one who was organizing should have done it. [Laughs.] Again organize it! Now it is too close. All right? [Aside:] Now give Me some water.

Question: Collective unconscious, he is wondering where you got the phrase from.

Shri Mataji: Oh, I have learned it from one of you. Actually in Sanskrit, it is another word which is called as Vyashti, in Sanskrit. You see, I never knew English language, in this time life I have only picked up this and I read some Jung and I read some things to find out, because Jung was a realised Soul. And I got it from him that he calls as collective unconscious, but in Sanskrit language it is called as Supta-achitar. There's a word for it. I mean it is already there, but I do not know where he got it translated, that we should ask Jung about it. But that is the collective unconscious becomes conscious.

I am saying collective consciousness, the unconscious becomes the conscious. You see, because he found out these symbols which were universal, so it is he who said that... I mean, by science, we can say by psychology he has proved that there is a collective unconscious, which we have to find out. He prepared the stage, quite all

right. But I do not know how many Jungians are going to jump onto the stage. You see, you have to jump onto it, if you just stick on to those ideas, you see he talked of the unconscious, I am talking of the conscious. All right? Jung was great, I must say he was great, but he is not so much respected anywhere as he should be.

Question: He said those who came tonight came because they are seekers, will they be able to have the experience tonight.

Shri Mataji: They should, they should. I am going to work it out. They should. Now it is all right.

Yes, My child.

Question: Is this experience getting stronger and stronger as you practice?

Shri Mataji: You see before realisation you do not have to do anything, just nothing has to be done, it just works spontaneously, only if you have to place your hands towards Me, it works out. But after that you must know that the Kuṇḍalinī though, the first thing it just rushes out and opens it; but then it comes back and supplies the other centers which require attention and you must know what centers are requiring.

You should know about all these things, you should know how you should give attention to these things.

And all is very simple, you can do it. You just feel the all thing, you feel just that this center is catching, that center is catching; and when you know how to clear it out, you just clear it out. And it improves gradually very much, no doubt.

So we are going to establish a center for you, here, I hope to do it within a weeks time, I hope so.

Sahaja Yogi: To specifically answer your question, Mother is going to give the experience tonight.

Shri Mataji: Very true, very true.

Sahaja Yogi: She just wants to get questions out of the way, so that mental activity can be reduced.

Question: How often each day do you practice it and what is involved?

Shri Mataji: No, no, no. There is nothing like rules and regulations about it, you see there are no rules and regulations. It is as it is. What happens is that, you see, to cleanse yourself, every evening we have to do little foot-soaking, we do it. You see, just to cleanse yourself in the water, because water element is a very good thing, which you will know; it is very simple how you do it. And then in the morning time we, just before going out, you have to give a sort of protection like this [shows the bandhan] to your own aura; because it is flowing from your hands.

So it does not involve you much, you live a very normal life, actually become really normal. And it is not necessary do it that way, but if you want to do it, I mean any time you are there, you don't have to meditate, you are in meditation, all the time, because you become a witness, everywhere you are in meditation, it's fine.

There is no involvement of that kind at all. It is such an experience that you do not have to get involved into it, but you start enjoying it, that's all! Question: Does the day of Pentecost and the tongues of flames and so on

that were referred to in the Bible, have anything to do with it?

Shri Mataji: Absolutely. I will appear before you like tongues of flames, you see the tongues of flames are there. Absolutely, you see, it is all explained. You see, My father, who was a very learned man, told Me “Without realisation you can't understand Christ at all; neither, nor Bible." So I said “Why especially?" “Because" he said “Bible is written in a very mystic way. The reason was, at that time, the people were not at all prepared and they had to say things in a mystic manner and they shortened the whole thing." Because, I mean, whatever Christ did, was only a three and half years work, you see; in that time, He had to fight with these disciples, because they could not believe Him, they were fishermen, how could He tell them about these things? They could not believe Him till He got resurrected, can you imagine? And then they believed, they still fought quite a lot. I mean, they are quarreling as to the Immaculate Conception... very difficult people, very very difficult. John was the simplest of all, I tell you, very difficult, his revelation has a lot of sense in what he says. These people have just said what they saw, but part of it and part of it they have missed... I do not know how far they have understood, whatever it is, but it is true, this is what they said of the Tree of Life, is this Tree of Life.

Lots of things are there, but in a very mystic manner, but all that thing opens out, because once you get the key you know that.

So many things. Best was, I must say, a very great poet, William Blake, was a real prophet, because he has talked

of Sahaja Yoga; He said that England will be Jerusalem, now really in England; now I have been together for about twelve years; that the first light will be lit in *[UNCLEAR]* Hills where I stayed first, then our ashram is in Lambeth way and it is in ruins, absolutely in ruins so. It is written that foundation will be made in the ruins in Lambeth way. Then he said that in those days, “Men of God will become prophets and the prophets will have powers to make others prophets." This will be the speciality of those days.

So beautiful in the book Milton, called Milton it is written this.

I must say that such a modern poet like him has seen these things through and has prophesized most surprising.

One of your... I think she was an American lady who was prophesizing, she prophesized about My birth and all that... most surprising, Jean Dixon “Mother will be born in India" she said in 1924, I am born in 1923.

I mean, so many things like that have happened. But despite all that what is the best is not to believe anyone, but to believe yourself, that is the best way, it is. And no use having blind faith, no use, better have it.

Question: What is the way of telling what is true and what is false, in terms of all the literature and all philosophies and all the writings. What is the in which you can tell the truth from falsehood?

Shri Mataji: First of all, you see, you cannot judge so rationally, but logically you can find out who is a true master, like, we can say, Khalil Gibran. Khalil Gibran is, no doubt, because he talks of the meeting, not of the

suffering, but of the meeting, of the joy and everything. Like that you can judge it logically, a little bit.

A person who is realised will just feel the vibrations of the book, immediately. I mean, they will just not look at it and run away, you just feel the heat.

Sometimes you get blisters from some books, you will be amazed, some books give you blisters. The other day we went to a library, because they had a library in that church, united church and I ran away from there, I said “There are no good books in this, only one or two are there" *[UNCLEAR]*. You can get blisters also from them.

So you will yourself know, once you get your realisation, you yourself can judge it.

Question: He has read about Kuṇḍalinī, but he also had an experience in which he felt energy above his head and in the literature, it refers to certain Chakras above his head, he is wondering if it is Kuṇḍalinī which he experienced in this energy above his head.

Shri Mataji: You will see, when you see your Kuṇḍalinī, all right? Whatever it is you will see that, what happens. Kuṇḍalinī is actually in that state, but on your head is Grace, is the Crown; from the Crown it comes down. The Grace around us, you see, the All-pervading Power comes down as grace. But Kuṇḍalinī has to rise and you have to be collectively conscious and we can feel that, we will find out.

But whatever it is, you should get your realisation and fix it up for yourself and you will know everything, all right? That is very important. There is nothing unknown in Kuṇḍalinī Yoga, which is the real Kuṇḍalinī Yoga, where you become the Spirit, then nothing is unknown, you

know everything. You have no doubts left about it, you can find out everything. That is what should happen to you. In any case, whatever it is will see. I mean, I know all the permutations and combinations somehow. All right, now should we? I would request all of you to you to come a little further, it would be a good idea.

Sahaja Yogi: Come right up to the front if you would because Mother can see you clearly...

Shri Mataji: Now, we are all wearing shoes, but if you could take out for a little short time would be help us, because this Mother Earth is very helpful some times, for a little short time, maybe it might work out better. Is it very cold down below? Is it? You can put your feet on the shoes, you can take out, because it grips on your feet a little bit. Just put on the shoes. I mean what I am saying... yes, just, yes.

Also the shoes you know, there are some times the belts are very tight. If they are very tight, you can loose them a little, it helps. Of course there is nothing physical, but...

Now, all of you have to do it, because it is not proper some people you see just think they can do what they like, it is not proper, is not being just or fair to us and to all others. Because even if there is one person of that kind of a thing that he drags because it is a collective happening, is a collective happening.

So if you are not interested you can go away, but if you are interested there is nothing but just you have to put your hands opened and close your eyes. That is all you have to do, But if you are not interested it is better that you go, before you disturb others, in a simple way.

Put your hands towards Me like this, all of you and close your eyes, just close your eyes. Be comfortable, be very comfortable, sit comfortably. With hands just like this, like this.

Close your eyes, please close your eyes.

Now you have to put your right hand, keep your eyes closed, right hand on your heart, right hand on your heart. Right hand on your heart on the left hand side, yes, just in your heart, because in your Heart reside the Spirit.

Now you ask the question `Mother, am I the Spirit?' You ask within your heart but sincerely. `Mother, am I the Spirit?' sincerely you must ask. Thrice you must ask `Mother, am I the Spirit?' Ask in your heart `Mother, am I the Spirit?' Ask this question, it is a very fundamental question.

[Aside:] Put down [Shri Mataji is referring to the Sahaja Yogi close to Her].

Some of you might get a little bit Cool Breeze flowing with that, some, not all.

Now you put your right hand, remove it from the heart, put it on your stomach, on the left side, only again on the left side. Left side is peace, in this Guru, the left side is peace. Now you have to say, you have to ask Me `Mother, am I my own Guru?' Now this you have to ask ten times. `Mother, am I my own master? Am I my own Guru?' Keep your eyes shut, do not open your eyes; it is very important because Kuṇḍalinī won't rise above Āgñyā, if your eyes are open. Little lower you have to put your hand, little lower and say `Mother, am I my own Guru?' Now, without feeling guilty, without feeling guilty,

again I say without feeling guilty, you put again your hand on your heart and say `Mother please forgive Me if we have done any mistakes in our seeking, please forgive us' say three times. And do not feel guilty! Feeling guilty is absurd, because I am talking to you about the Ocean of Love, He is the Ocean of Compassion, He is the Ocean of Forgiveness; and whatever little mistakes you have committed should not give you any guilt.

Mmh, better.

Now you have to forgive others, Best thing would be to say Lord's Prayer, if you know, three times.

Now put both the hands towards Me and say, close your eyes and say `Mother please give Me Selfrealisation.' This you have to ask because this is your freedom, I cannot challenge. Put both your hands, say like this. Like this, as I am showing you. Just put both the hands and say `Please, Mother, give me my Self-realisation.' Because you are free. If you do not ask, I cannot force it all. You have to ask for it, I have to respect your freedom. Say three times. [Puts Her Sahasrāra close to the microphone.] You start feeling the Cool Breeze in your hands. If you are not feeling that, please put your right hand on the head and see if there is a Cool Breeze coming or hot, maybe heat. Higher, higher than your head.

And just move your hand and see if there is a cool draft coming in. If you have been smoking or something... on top of your head, on top, raise your hand higher. Maybe some heat is coming out.

Keep your fingers straight! Do not bend them or make them stick. Straight. And your neck also straight. Sit very comfortably in a straight manner.

Now put your hands again towards Me, it will work out, it will work out in everyone. You got it! [Shri Mataji blows into the microphone.] Done. You can see each other also, if you are feeling it you can see others.

You can see each other head. One hand towards Me.

[Shri Mataji works on people.]

***Contents: 1981-10-17*, Public Program, Day 1, Seekers are the Highest Creation, Heartwood Community Center, Santa Cruz, CA, U.S.A.**

[Introduction by Gregoire MISSING.] I am very fortunate and very happy that I could come to Sant Cruz.

I can see what I am facing is the Ocean of Love, the seekers of Love, the people who are seeking the Truth. Gregor has told you all these things, because he is very earnest, he is very concerned, he knows you are seekers and this is why he has told you in these words, so don't be frightened, there is nothing to be frightened about that.

You are seekers and you are a special category. In the eyes of God, seekers are the highest creation that He has created. You are the highest of all. To Him it does not matter who are rich, who are in power, who is leading a life of so-called success; it does not matter to Him at all, He does not understand that, He does not know that.

Christ has said that these people if they want gold let them have; they have bars of gold and leave with it. But “If they seek Me, if they love Me” then these people who

are seekers today are going to enter into the Kingdom of God and He will eat with them, they will seat at the same table.

You are respected because you are seekers; you are loved, because you are seekers. And you have survived despite all the attacks on you, these are all attacks. You are *[UNCLEAR]*, you are simple, you were innocent at that time when attacks came in. Now gradually you are discovering that it was an attack.

Everything, everything that you did was just to put you down. And one person who was negative of that kind would come forward and assert and use all the negative forces to push you down.

To Me you are My children. To Me, I do not think what you have done, because you did not meet Me that time. I take the load upon Myself.

I did come to *[UNCLEAR]* last time, they said “There are a lot of seekers settling down in Santa Cruz” they did tell.

I wanted to come and see you here that time only, but the experience I had of the people who were there, I thought “They are not just seeking God, but they are seeking ego or superego” sort of seeking into a new style of life, a new style of understanding, because they have found out that material life is of no value, is not going to give them joy.

At that time, when I said that you are thinking all these things how can you pay for it? And nobody could understand these things, it was very difficult to talk to them, that “It is spontaneous, that it is your own right that you have to get it. You have been seeking for ages now, not only in this life time. You have been saints in

many lives and now you are born here to seek it." It is so simple as that, it has to happen, it is your nature, that's what you are; you try anything else, you won't be satisfied till you found out the Truth.

But that time nobody would listen to Me, it was a very funny situation and I ultimately decided that let them find for themselves to begin with. When they will find it out, they have to reach the right conclusion.

Because there is one problem in the seeking, that you have to seek in your own freedom, in your own glory of your own choice. Because if you are to be liberated, it has to be a free choice. A person is not free, he says, he isn't *[UNCLEAR]* or he is hypnotized or he is overpowered by others. He has not freedom at all of any kind, such person is useless to enter into the Kingdom of God. If you are to become the King, then you have to have that basic freedom in yourself *[UNCLEAR]*.

But freedom does not mean ego by any chance, it never means ego. If you think: “I like it, I love it, I do it” that is not the Spirit. You are not seekers of ego, I must tell you very frankly, you are not, you are seekers of Truth, of Love, of Joy. For ages you have been seeking that, joy is the result. When you get to that position where you become your Spirit, your Ātmā, you should be in joy, not... telling about it, not talking about it, but enjoying it. And that has to happen to you. It is a happening that you are built-in for ages now.

Today in general I will tell you what you are really and what you have to expect, to become what, nobody has told you about it. They said “All right, come to us into a

new age"; “All right” people said “Let's go! Join it!" Somebody said that you will get this and you join it.

William Blake, I must say, was one of the greatest prophets of modern times. For you, Western people, he said that “The men of God" that is you people, you are people of God, you are not of this [gross] level. If people do not understand you that does not mean that I do not understand, I know you, what you are. I know what it is, I can feel it, I just feel that. He said that “Men of God will become prophets and these prophets will have powers to make others prophets." This is what we have to expect within ourselves.

[Aside:] Don't worry about her, she has a problem here [indicates the center Heart]. She will be all right.

So you have to become the prophet and you have to make others prophets. Now this is the point you should judge: have you become the prophet? what is a prophet? Prophet is a person who can feel the All-pervading Power around.

Now I said that there is All-pervading Power of Love, I say that. Oh you also sing the song, they say “Yes, there is All-pervading Power." Many people also feel that they are feeling it, but it is not true. We have to be honest to ourselves because we are seekers, we should not cheat ourselves; because this is ego that makes you cheat. This intelligence is the worse thing. Gregor himself told Me one day that “I find my intelligence is trying to cheat me." Very intelligent way.

So one has to be very careful to understand that you have to become that. You are the loser, you are the loser. Nobody else.

If you play around with your ego, you are the loser. Or with your superego, your conditionings, mesmerism, hypnosis, or your ideas of having a kind of life... all that. Could be a great barrier to be the Spirit, which is a different thing... all together is beyond this.

So when you become the Spirit, what happens to you, what should you except? Of corse it is true that there is this power around us, this All-pervading Power is there.

Now if I say there are lots of plays going on here, there is music going on here, everything is there, you won't believe, If I bring the television and say “This is the one which is going to show you” you will say “Oh"; I mean, you know it, but in India, if I take to a village who has never seen a television, will say “This box?" How can I do it? But you put it into the mains and a fantastic thing can happen, it catches all that.

In the same way, when you become that, when you get... just it is little breakthrough, is just the plugging into the mains, just that, you are all ready for that, just that. And a fantastic thing happens.

First you start feeling it all around, first thing.

Now not jump into ego then, that's not the end of it. You first start feeling it around.

Then you start understanding that your centers are on your fingers.....

***Contents: 1981-10-18*, Public Program, Day 2 (morning), Heartwood Community Center, Santa Cruz, CA, U.S.A.**

Last night I was really very happy to meet you all and I was thinking how I could reach you so spontaneously.

It is a great thing to cherish the moments of meeting you. I went into your beings, to your problems yesterday. That Gregoire has said that you all have got mostly the left-sided problem not so much the right side, means ego is not so much there as your left-sided problem. And the left-sided problem is the problem that comes to you because of certain mistakes you have committed in your seeking.

So doesn't matter, it can be worked out. The basic of the left-sided problem comes because I think you didn't get the love of your parents also in your childhood. One of the biggest problems is that of the mother's problem that you didn't feel that security when you were a child, to begin with. It's mother's side. Left side is the mother's side. The another thing could be that when you went into the society they tried to create diffidence in you by their own norms and ideas about life, you see their idea of successes is very different from the idea of a seeker. Because for a seeker the only success he can have is when he has found out the truth. See that's what he is seeking. And if one child is born who is a seeker in a family who don't know what a seeking is, they are just seeking money or something else like that which is very superficial and nonsensical for a seeker. The diffidence grows in him gradually in the sub conscious and he starts thinking that are we mad? Or is there something wrong with us? Or are we something strange people? What's happening to us? So how is it that we are so much different from the rest of the people who are madly doing other things and so much involved and we do find them funny.

So the left side starts getting accumulating that diffidence within yourself. Then you find some friends who are with you or find people who talk the same language of the thing that they are seekers, they have to seek and they have to seek something. But the another diffidence that starts afterwards when you become a group or sort of, this whole thing becomes known to the people who are selling in the market. We can say who are in the market. Who are just trying to mobilize their money into new channels, wherever they can make some money, you see.

So if these people when they come to know about such a group, which is still uncertain, does not know, How to go? Where to go? What to do? You see it's a very vulnerable society.

Very vulnerable society because there is nothing established. They don't know what to do? If they realise that these people are wasting their time, that the people who are doing other seeking like money and all those things, they understand that but they cannot also understand what they should do.

So it's a very vulnerable, a very risky type of a life they lead. And in that risk the first hit comes when they give up their parents, you see. Because when, they are because of the parent's attitude towards them, they have to give. And the parents in America, I was surprised, are really not at all kind to their children. They have only rights, they have no duties, I feel. I mean it's just the other way round you need. They have no duties for their children. They are rich people, they don't look after your, I mean their needs, nothing. It is something surprising,

the other day somebody told Me that a story that if the son is having a party or something, I mean enjoying himself with his friends. Then if he puts the music little loud, the mother in the other house would ring up the police and call... and ask the police to arrest this fellow. I mean this is the country I can't imagine. In India, on the contrary if the mother if she knows that boys are going to have the party she will go all out, prepare something nice for them and how to make them happy. And she would disappear from there so that their age group should enjoy themselves. I mean this is a very common practice in India.

So many such things you know have crawled up because of, I think war. I would place it in one of the things is war. Because of war your parents got disturbed and they got upset. Let's also give them some praise about it. All right so they were all very much frightened and disturbed and their nerves were broken. Let's take it like that. Now whatever it happens, then they also, the material advancement, so-called, through your industrial development came through. All right. That also puts such a pressure on them. I mean if somebody has a TV you must have TV. If you don't have a TV then you are a gone case. If you have some plastics then you should have some plastics. They have some nylons you must have some nylons. You see this competition was in accumulating these things all the time and the machines they were trying to create more and more of this nonsense because they are hungry things. And so they were consuming all the Mother's earth and converting it into all these nonsensical things, which now is a big

mountain and it is a big problem for you to how to dispose them out? And the other thing, the people in the households were trying to compete with others in this kind of a nonsensical pursuit. You see the whole thing was a chaos for you, because you are born with a different, different awareness within you because you are awakened to a fact that material things are not going to give you joy. And this is what was difficult for you to convince your elders. And the elders also got into the funny ideas of Freud, I should say and all the people started writing books about nonsensical things, how to treat their children, how to behave towards them. It's something absurd I can't believe. It's shocking when I hear. I mean there was a girl in Switzerland. She told Me that my child who was only one and half month or something like that died, died in his bedroom. I said, in his bedroom? I can't understand what is that? She said we don't let children sleep with us. I mean I can't understand. You just can't understand how can you leave? I mean you can't sleep, your children are not with you. You just can't sleep, you are so worried. And this is something you see from the very childhood if you are left in another room, you feel... I mean you must be frightened.

And I don't know what must be happening to you. I mean when I give you realisation I am even worried about you. What' going to happen to these children who, are born realised. I have to leave somebody here to look after you, to consolidate it, to manage it, to make you go otherwise you might be frightened.

It is really, it is so. With this one feels very much disturbed and whom to blame? You see, you cannot blame anyone. The whole thing, you can say, it was to be like this.

So accept it as it is. But it has harmed you on the left hand side.

So to begin with, in your psyche, I would say, the problem started from the right from the time with them. Now you to clear that with your choice. You decided to be born to these parents. You thought them to be sane people. May be your mistake. And then you took your birth in this great country which has also got some great disadvantage no doubt which I will tell you now what is the greatness of this country is, why you were born in this country.

And then thirdly, that you have to live with your own nature, you could not take to the nature of other people and the difference between the two, the gap was so great that you just couldn't manage it, you see and you have to get out of it and once you are out of your home you are absolutely vulnerable to these people who are attacking you. Because you are not yet matured enough to face them. You are quite young. And you are suddenly attacked. Your innocence is attacked. Then now you should not do this to your children. That is very important. But, now the children are going to be very powerful people. And look at the matured ones sitting here, just like the great grand old mothers. You see. They are watching the things like, when I went back, these two boys, one without a shirt and one with a shirt standing there.

I said what you are doing here. They said we are looking after all the crooks who are trying to go inside.

And we are protecting You from them. These two little things. One was so big... they put all their toys there to fight, you see, all the crooks that are going in they are all standing there both of them.

So it's like that. You see, this great children are to be born, no doubt but in between is your generation which is a very important generation for Me because you are the foundation of that great kingdom, the kingdom of God.

So you are also very important so the first thing you have to do as I said to say that `Mother I am not guilty.' Do not take anything upon yourself. Say that `Mother I am not guilty.' You don't blame yourself for anything. Alright first thing.

Secondly is that the left side gives you a kind of a diffidence, it's such a vicious circle you get a diffidence, all right? Because of diffidence you do not get your realisation, maybe. Even if you get you realisation you go little bit coming little bit going, you see all the time and you get more diffidence. Then the vicious circle starts. The diffidence again stops your feeling the vibrations, again you get into diffidence, you start blaming yourselves and hating yourselves again it goes in a very bad vicious circle.

So the first and the foremost thing for all of you is to have complete confidence into your faith that you have to seek something beyond. For say this is the first faith you should have. That you should seek something beyond and whatever you are doing, you are doing in this, may be mistaken. Doesn't matter. But your aims

were correct. Your aims were perfect and your aims were correct. All right! Now the second thing you have to know in yourself that you are not all these things like the worldly things you see but you are the Spirit. You are the Spirit. Now believe that you are. Do not have diffidence because you have failed so far, doesn't matter whatever has happened. Ultimately if you find it, you find it.

So second thing you have to know, second thing you have to know that you are the Spirit. This is the second point and I was, gradually, yesterday strengthening your left side of which you are not aware.

Perhaps you think that you are very egoistical.

Some people think like that and that this is the ego. But mostly this whatever ego you had is also finished because the way they were bumping at it, you see so it is hurting and it may become a guilt within you... “Ooh I should I have not done this, I should not have done this, I should not..." No use worrying about these things. No use going back onto it.

So because of this you see the left side, which is a very important side in Sahaja Yoga, is affected and it starts right from the Swādhiṣhṭhān. In the Swādhiṣhṭhān Chakra. As I have told you that I am going to tell you about your Chakras but more relating to the left side. Left side, as Gregoire has written a book Advent in which he describes it as the sin against the Mother. And the right side it says the sin against the Father.

Not the mother who has given you the birth, but the Shakti, the primordial Mother. The power of God's Love. Sin against Her is the left side and the sin against the Father is the right side.

So countries which are developing now like India, you see, they are trying to develop into your style they are going to have plastics and nylons and everything. Then they will take to drugs, then they will become hippies and then this will happen and, then I have to give them realisation. Before going all this circle they are not going to listen to Me. They don't want to short circuit it. You see, so them go along with it. They are now developing. All these countries are developing they should come and see you and meet you and know what development has given you. This kind of material... you are understanding so well, but they will not. If you tell them they can't believe.

You will be surprised when I go to India I have to take nylon sarīs for them. Though we get very beautiful silks in India and they don't think much about it. They think, why don't you bring some nylons for them.

So this is what it is. You see they don't understand. And this is the thing I told you that Kuṇḍalinī is in India but they are not awakened. You people have realised the value of matter. You people have realised that matter doesn't give you the joy. You have to go beyond it, specially nylons and plastics.

At least this much you understand. But you go to any sophisticated Indian family they will give food in stainless steel. Though they may have glass they think, Ooh stainless steel is great, you see. All the rich people will take out their stainless steel. Even if they will have silver they think stainless steel is great.

Can you imagine? So, this is the state in this they are, while you have reached that state where you do realise

the aesthetics, the aesthetics of the matter. Aesthetics of the matter you understand.

So you have in one side, on the right side, you have achieved quiet a lot, I should say and it should be confident on that style at least that you understand the worthlessness of all these man made things. That something so great to achieve that you want to have something that is God made. Once you come to that point you should also know that if you have to have realisation it cannot be man made it has to be God made.

Now the left side is important here so I will talk about left side. But you should not feel hurt about it because I have to point it out to you to understand the mistakes and the things which should not be repeated. But the right side mistakes are committed as I told you in the people who are developing.

So I will mention you to do that part what happens to the right side when we commit mistakes on the right side. What we do is, we don't believe that there is God who is your Father. You forget that there is Father above you. And He is the one who is going to look after.

So you don't have to worry so much about earning money by any crooked method or by any means without any values to earn money. To be worried about money, to be worried about your well being is absurd. Kṛiṣhṇa has said, “Yogakshemam vahāmyaham." He said you get your Yoga. If you get your Yoga then you get your kshema, which means your well being. The other day somebody asked Me what is the way to Lakṣhmī?, is first to get your Yoga. Why didn't he say kshemaYoga? He said, “Yogakshemam vahāmyaham"... first Yoga! First

you get united with your Divine force and then your well being is looked after. It is looked after. Even if I tell you the stories of that you won't believe to what extent it looks after your kshema also. You don't become Mister Ford because that's madness. You become a person who is provided for, who is looked after and who never feels the dearth that there is no money with you. That's what is, kshema is. In which your health improves, material things improve, everything improves once you have got Yoga which is promised by Śhrī Kṛiṣhṇa six thousand years back. I am not saying something new, it was said about six thousand years back.

So you become a realised Soul. By becoming realised Soul you realise that your Father God almighty is the richest man in the whole world. He has everything. From where does it come? It comes from Him. Riches that we think are riches not really riches. The one He gives you, the one He provides you are miraculous. These are miraculous things and when it happens.

I will give you one example for you. Like in London you see we didn't have any place for the boys to live and girls to live in and they want to form an ashram. There was a lady who bought a place because she had sold her place, she bought a place, dilapidated, ruined place in Lambeth way. Of course you will be surprised that William Blake has said, because I laid the foundation there and he said it that the foundations will be laid in Lambeth way. He said that England is going to become Jerusalem and he said in Lambeth way the foundations will be laid. Imagine this William Blake and his prophecies. I stayed first in Surrey Hills. He has written that the first beacon will be lit

in Surrey Hills. Can you believe this man, how good he was in prophesying? Whatever it is, this ashram could only provide rooms for very few boys and girls and big problem for them.

So they said Mother we have to have some more places to live and what are we to do? I said, all right, now you pray for it. Just ask. And a boy came up with an idea that we should form a co-op.

So they were not willing to form a co-op. They said Mother it takes ten years to get a nice place in co-op. It's useless. I said if you say so just go ahead.

So they formed a co-op. Can you believe within one month's time they got a huge building, with fifteen large bedrooms and big halls and all that for them to stay paying only 70 pounds for the whole building, in one week, can you imagine? Then after a month they got a huge big, very-very big hotel with all things there, beds and linen and cutlery and crockery and everything that you could think of paying only 70 pounds per week for all, such a huge big thing. There about twenty-five people can easily live and they have got halls and basements and this and that.

We had sixteen marriages on the Kṛiṣhṇa ashtami day. And all these newly married couples stayed in that hotel very nicely, paying nothing, because they didn't have to pay there. But these boys... I don't know what they did among themselves. But this is what it is. This is the truth. And, such beautiful atmosphere in that place. Everybody enjoying the Pure Knowledge and the pure love.

Now, we are on the left hand side and when I will discuss about the Chakras. I'll be dealing, pertaining more to the

left side. And not the right side, which is the side which we say, is all material well-being or say how do you get your physical well being. You also get your physical well-being through this.

Now as you see here, the first Chakra is very important. Because you see the connection is established in the left hand side, is a very, very important center, is the center of your innocence. The first thing God created on this earth was innocence. And this innocence is embodied in a deity whom we call as Śhrī Gaṇeśha. This deity was created long long time back, much before anything started on this earth. The omega and the alpha you can call it. And He incarnated on this earth as Lord Jesus Christ. I was told that I have to be careful because there are many people who just don't believe in Jesus Christ. This is a very big conditioning of people because they are born in families who don't want to believe in Christ.

Whether you like it or not He exists, not only He exists but He is the only one who can really give us the path from here.

So the first one is the center of our innocence. And this center of innocence was kept there at a position where it manifests in the gross, our pelvic plexus, which looks after the excretion of the body. As there are four, we can say the petals of this subtle center, in the same way there are four sub-plexuses for the pelvic plexus. I don't know how many have done medicine here. But the pelvic plexus has got four excretory sub-plexuses. One of them is responsible for sex. Now the idea of sex that has come to us is from people like. Mister, say, Freud. Now look at his life. What sort of life he led. He had bad relations with

his own mother. He is a perverted fellow. Secondly, see, look at himself. In his own life he should see the light of a person. Then secondly that he had cancer for years together and he died with cancer.

So, physically he was nonsensical, mentally he was a pervert. Yes! I mean you must see the person whom you try to follow. Alright? So, it's so logical. Now, you see his life as it is. He taught you, “Oh that if you try to condition yourself about sex and if you marry someone and you're married to one person and then you are attached to conditioning of the society." But he was half baked. Because you are not on your left side, see, if you say that, what's wrong if I do this? What's wrong if I do that? What's wrong if I do that? If you go on like this, then you forget the other side. Which is the ego. Which is the ego side. And then the ego side develops and then you can become a mad person. Then your sex can be a problem. Today the sex of modern people is such a problem. We should face it. Perhaps you do not know that what a percentage of American young people are impotent today. They are impotent. The more you become impotent a viscous circle is created and to you sex becomes so important that you think you have to become just a sex point. No more a human being but a sex point. All the time you talk of sex, sex, sex, sex. What is the need? It is such a subtle thing. Every animal knows, everyone knows. Nobody is given education about it. In India we never talk about it, we are producing much more children than you are producing here.

That's also another reason why we produce more children is. The load has to be borne on us, because

children don't want to be born here. The conditions are so bad. In England two children are killed. Two children. Can you believe it? It's allowed. Two children are killed every week by parents. I mean I can't think of one parent in India, who will do that. One! And we have poverty and we have everything. But no mother can kill her own child even if she had twelve children, she wouldn't mind. Mind is not the thing, she loves them. She can't afford to lose even one child. I mean it is another extreme we have, like we can even sell our country for our children sake. We are to that limit. You see, some of the people are so attached to their children that they don't mind. For their children's sake, they can sell their country and that's going to another extreme. But, I must say that children would like to be born in India, not here.

So we are carrying the load upon our self. But, the main thing is our sex ideas are really being conditioned by this so-called deconditioner. When they say do not condition yourself, actually they decondition you, they think, but they are conditioning you much more by saying “do this, do that." You see, sex you don't have to run away from that. You don't have to get out from that. Not at all. But sane ideas must be developed about sex and you have to lead a very good married life. Married life is the blessing, blessing of the Goddess on you. It is Gṛuhalakṣhmī. The way you treat your women, the women treat you. The way, I mean it's a reaction. You see. The men treated them so shabbily the women are becoming mad here. I must say they are getting mad. You can't live without men. How can you live without them? It's impossible. You see if you think you can live without men, you are sadly

mistaken. It's a wrong idea, you can not. And men can't live without women. Now you might say there are people, I was amazed also, another amazing thing that I heard was that 65% people in California are homosexuals. It's something shocking. It's another thing. Because it's perversion. Now why it happens? I had a boy in New York who came to Me who was like a boy, he had mustaches and everything, but talking like a woman, you know. I said what's wrong with your... First I didn't understand, you know, then they told Me, “Mother he is something like that it is that and that." I said “all right." But actually he was possessed by a woman. He was possessed by a woman. I removed that possession and he said “now I look like and feel like a man" and he started walking in a different way all together. He changed his gait and everything and he was walking in a different way. Just imagine it was just a possession of a woman on him.

So he was behaving like a woman and he was seeking a company of a man instead of a woman, which he should seek. That's the normal thing to do and he became abnormal. Now when they became abnormal nobody is there to protect it, nobody is going to tell them that this is abnormal. This is nothing that you should say this is insane, this is illegal, nobody is going to listen to you... if you tell human beings this is wrong they will sit on your head they will never do it. Never tell them this is wrong.

Tell them, this is right, go ahead with it and they suffer they will come back. This is the way our modern society is working towards it. All right! You want homosexuality, permit it. You want killing, permit it.

Whatever you want you do it. They have a feeling behind that that, once you allow them to do what they like, either they will be finished completely once for all. Headache is gone, or once they realise, they will come back to normal. I think this must be the basis for everybody not going into it and finding out that 65% people are suffering from such an absurd thing which is not at all joy giving. It's never joy giving. It just ego pampering. Because some women told Me, “Mother these men are so dominating and they are so horrid and that's why we should not have anything to do with them." “All right." “And they try to push us here and there and they try to harass us so we have nothing to do with them. We'll have ladies together." I said, “That's not the way. You should know how to handle them. They are very sweet. Oh! They are extremely sweet, you should know how to handle them. They are like children. Absolutely like children. But you have to be a real mother to understand them." They are so sweet you can't imagine.

They are extremely sweet and good people. Same about men, I would say, that the way they see the women are sort of dominating them and all that. There are ways of handling the women of that kind also You can manage that. You see you have forgotten the sweet methods of romance. See now the romance depends on the ring you wear. If a woman is wearing a particular type of ring that man falls in love. She changes the ring the love is finished. These kind of artificial ideas if you have about your relationship with each other, if it is the hair you like, if it is the eyes you like and all that, it will it will not last. But the feeling that we belong to each other, just we

belong to each other and we have to love each other, then you don't see this difference in each other. You don't' find this disturbing. Not at all. I mean you need not be with the husband all the time but you enjoy the separation and then you enjoy also the meeting. It's not that if you are away from him you are posted… not at all. It is a very sweet thing that happens to you and can happen to all of you when you are realised. Once you are realised, you come to s normal position that the whole thing normalises. You see because that is the absolute point. That's the thing that takes away all your imbalances, all your problems and you really know what is love. What is enjoyment? This Gregoire, is the one who came here with all kinds of nonsensical things here. Today he was telling to Me other day that “Mother you are the Master... Master of fitting all the pieces together in a very nice integrated manner." And, it's true that it is the Spirit in you that... just brings back everything, that all looking so ugly and so disintegrated into one beautiful full and all the romances that you have heard of. Now I mean such a romance for his wife, he is so romantic that nobody can believe that he a modern man. A modern man is not supposed to be romantic about his wife he can be romantic about anybody else's wife, but not his wife.

So this is the absurdity of our ideas about love. This is *[UNCLEAR]* of our own. Why not enjoy your own thing it's like enjoying somebody else's thing. Like in India, you see supposing you get an Indian, he may be a thug. He can come to your house and run away with your things, you know. May run away with all your things, that you

have collected. But if you get another one, a Western man in the house, he will run away with your wife only. You don't know what he will do. He will talk very sweetly and run away with your wife and he will say “Oh! I have done such a great thing, she loves me." And he is not bothered as to the whole system of your family is finished. The whole thing is finished. Like we had one boy, a journalist, he was twenty-six year old and his friend was 24 year old and he invited the friend to his house.

I mean the friend, he came to the house. His The mother was forty-eight years old and she ran away with the friend. And four children were left behind and the father didn't know what to do. She had a divorce and she got the house divided. The children are thrown to places. I mean this is absurd. How can you do it? And she came to Me, “Oh! I'm in love with him, Mother." I said, “This little boy, who is younger to your son. How can you be in love? Are you mad?" She must be mad to believe in such a thing. And the fellow was interested in her money, perhaps, maybe. I don't know what he was interested. But they were in love, supposed to be in love. I don't know what sort of a love is this one. See how can you be in love with your great grand children. It's absurd. You know this is so absurd, you see, this eighty year old people trying to copy with you. Going in a pub and dancing like you with their shaking hands and everything shaking and collapsing next moment. What is there to compete with these young children? You are grown up, you are matured, you are sensible, you are sane. You enjoy that. It's so funny thing, you see. In these,

modernity, we have gone very much away from reality. That's why we are away from joy and enjoyment.

All right so this is it, that sex is to be used for its right purpose and to be used at its right point, means at the Mūlādhāra. Christ said one thing. He said, it is written, “Thou shall not to commit adultery." I say, “Thou shall not have adulterous eyes." Because He knew this would happen and He is placed at that point where He controls thoughts. Nowadays we have started doing sex with our eyes, this flirting business.

What do you get out of it? Looking at this girl. Looking at that girl. Looking at this girl, that girl, what are you getting? Your eyes are ruined. Your attention is ruined. You're finished and *[UNCLEAR]* up.

And by the time you have seen twenty girls. You will sit down and say “Aah! This is the best way to age." And then you go to beauty clinics and try to look younger. See what is the need to look at these girls like this; they are all your sisters. Have purity in your heart. There is no need to waste your attention so much. There is no need to waste your attention. For an Indian we will be looking at the thing and you will be looking at the women or the men. You finish your choice at a point. You finish it and enjoy it. Even in Guru shopping you do the same thing. You have come to Me now, I have told you the truth.

But tomorrow another Guru comes in, let's go and have a look. If you have that kind of a frivolous idea about yourself Sahaja Yoga is not going to work out in you. You have to settle down with it. You have to work it out. Your Spirit is to be completely uncovered and is to be brought into complete consciousness of it. You should really

become the master. Unless and until you are master you should not give in and don't go to these people just to look at them because you spoil your attention.

So doing sex with your thinking leads you to impotency. If you have to eat food with your mouth and if you start eating with your nose, the mouth will be finished because it is frozen and the nose will be finished too and you won't be eating either. Whatever things have to do, whatever ways you should allow that organ to work out that thing.

So that's why the spontaneity in sex is lost. You think about it, plan about it. How can you plan, I just can't understand. You plan about everything that is so spontaneous and that's why there is such a problem. And people talk here as if sex is something out of the blue. It is there, it exists and you don't have to learn about it. It is all there. And to talk about it, is also it is not necessary. It is your own private. It's absolutely private and sacred thing between you and your wife. That's all. Nothing beyond, nothing before. It's a very sacred thing. The more sacred it is the more you enjoy it. I have known people in India who are 90 years of age and still very potent. One gentleman came to tell Me that, Mother, my wife has died and I am till... I don't know. I said it's all right. How do you manage? I told him how do you manage? He said I am living, in her separation I live. That's how they live. And they manage themselves. While here the people at a very young age just become exhausted and finished.

So we have to understand that in Sahaja Yoga, you try, it will work out. It works out. Also gradually your attention

will be stationed. You will be very much in the center and you will definitely get your innocence in such a beautiful manner, just like your innocence. Can you believe? Completely you become so innocent and so simple that you are amazed at yourself. Your innocence is there as far as money is concerned, no doubt still you are intact on that point. On that point Indians are not. You are innocent as far as material things are concerned. For example you don't mind giving all the money to these horrible Gurus as long you get your realisation. But there I think the innocence is not stupidity. How can you give money for your realisation? I mean it's a simple thing. You must understand you cannot pay money for your realisation, one thing you must understand. Anybody who says, now I have got vibrations, some people go to someone and feel heated up. Then they want to get heated up more and more and more. This heat is coming from that man and is going to increase your heat all the time and it is going to increase and increase and increase and your Chakras are going to be ruined completely by this manner. It has to be reduced. It has to come to the cooling point and you must feel the cooling point. If you cannot feel the cooling point then you must know that this man is absolutely wrong. When you are feeling heat here, now for example, it is because the cleansing is taking place. Once the cleansing is over the Cool Breeze must flow in and you must feel the Cool Breeze. Now some people might feel absolutely cold, just like frozen, that's also not a good sign that means you are left-sided.

Some of you may feel that kind of a thing. It's not the feeling. It's the cold, is the point. It is the feeling of the

Cool Breeze, is a breeze like feeling that you get. From My photograph also you will get. That's the way you have to judge yourself. You judge yourself, establish yourself, keep your Chakras clean and you will be amazed how you become a master of the whole art. You will be able to give realisation, each one of you to thousands of people.

So now in the second Chakra when we come, I would say the Chakra of your seeking. And we call that as the second Chakra, because the third Chakra comes out of it. Is the Chakra in which you seek. It starts from very very beginning when you were a human being you did not realise that you came to this stage in thousands and thousands and thousands of years. First of all, as any animal, what you do is, to seek God in food. You just seek food. You are seeking food and want to eat and the whole thing is at Nābhī level, is, at this point where you are just seeking the food. How to nourish yourselves? How to look after yourselves? The second seeking later on starts.

Some of the animals start becoming more alert by understanding that you have to be more intellect, so they start seeking in power. They want to power other animals and slightly overcome them so that they can eat them, so they seek in power. Then the seeking goes even subtler and subtler, that they start seeking in money, as human being starts seeking in money, possessions and things. Animals don't have possession, thank God. Because possessions means head ache. You have to have insurance, you have to have this, you have to have that.

So the human beings start getting the possessions and all these things and they start really into this seeking.

But the last and the foremost seeking is of the very evolved, is the seeking of the Spirit, the seeking of God. This is the real thing that should happen to us. When you are at that point, at that point of maturity then this happening takes place.

Now the other center that is coming out of that one is... actually it's not shown here. But it comes out of that, actually comes out of here, is the center that is called as Swādhiṣhṭhān, is the center by which you think, you organize for the future. You think. You organize for the future. You work out your action through it. Like we think, think, think, think all the time, what we do is nothing but think. I mean planning is such a curse that we don't do anything about it, we just plan and keep it in the book. Oh! we have planned it. They think we have planned it, it's done already. It's not so. Now this thinking gives a realm of future into which we are entering. When we start thinking, we do not know how we imbalance ourselves.

In this area... this area... resides the principle of the Primordial Masters, as Gregoire has told you.

Now, when you start thinking, this center, the one you see, which is the yellow coloured center, transforms the fat from your stomach for the use of your brain. Now people are so much against fat these days that it would be really dangerous to talk for it. Now from where are you to get the replacement of your brain cells? Tell Me, if you are not going to consume any fat and it is your livers are out.

So whatever fat you take, you take any amount of fat, you will not have any weight, try, because that fat is the

reserve for your brain which thinks all the time. You have to... You know... Do you know that this brain is made of fat cells? Do you know this or not?... Is nothing but fat cells. In Sanskrit it's called the medh. And the whole thing is called medhi, even the brain. Even your nerves are made of the fat cells. Now when you don't take it, any form of fat, any form of fat whatsoever, I mean I am told that lots of butter is lying here wasted. I don't say that you eat the mountain of it, no, no. What I am saying if you don't take it at all any fat, then what you do is, to make your body starve for the fat that is needed. For one of the purposes is the brain and for your nerves. If you don't take fat in the body you will be a nervous person.

What is the supplement for your nerves? What are you going to supply? That's why you find, you see, mostly to make it out a Westerner and an Indian is very easy. You make them stand before any calamity.

All right? Indian will be silently watching. The another would be going indoor completely The will say, Aah! Ooh! Ha! Ha! Everything will be coming out or the eyes will be twisting, the nose will be going up and down and ears will be going out like that. They will all be nervous. The reason is your nerves do not have any sustenance in it. That's lost because you just don't take any fat, take little bit, not I'm not saying the mountains. You see, if I say something, you may jump into the mountain of fat. That's not the point. Not at all. But just to avoid completely the fat is a wrong idea. Creates an imbalance. Now this poor center has to do double job. Firstly it has to supply the fat to the brain, secondly it has to look after your liver on

the right hand side, when it moves to the left hand side your pancreas, your spleen, your kidneys and the uterus.

All these things this poor thing has to do. Now if you are thinking, thinking, thinking all the time then it is trying to find out all those fats whoever it can get from everywhere to supply in the brain. Alright.

And if, it does not get that then it is a dangerous thing. But even if it gets it, then it is creating a problem for the other organs which it has to look after. That's how people get diabetes. You don't get diabetes because you eat sugar. It's a wrong idea altogether. I don't know for why the doctors have started this kind of a thing. For example, in India people take sugar at least half a kilo of sugar per day in the villages.

At least minimum. They eat more sugar than they eat rice. Take it from Me. But nobody has diabetes.

Why? Because they don't think. Whatever sugar they take is used for their liver. Now if you do not give your liver any sugar, now ask anyone, how the liver acts. Liver is the one that takes out all your poison.

Now this poison is to be taken out of the liver by water. Now if you take the water and drink on top of that, what happens that the hydrogen becomes heavier. I mean there's H3 added to it and the whole system of H_2O which has to be neutral becomes like this and you can't receive any heat into it.

So the whole heat which is the poison, accumulates in the liver, you get all kinds of liver problems. All kinds of liver problems. Practically most of the Western people have liver problems. But they don't know it, till they discover it. Till they are absolutely on the verge of

something very fatal, they do not discover about liver. Now this hydrogen which pulls it down, you see, becomes like a arrow doesn't receive anything from the liver, the heat and such a person never gets any temperature. Even cancer acts the same way. In cancer also, the H goes down very much though it's a left-sided problem, which I'll tell you. But same thing happens that the heat of the body cannot be taken out by water.

So the water becomes a heavy water, you can say. But after realisation, the hydrogen goes up like that. And you receive all the heat and people who have bad liver feel terrible heat on the right hand side.

Now you have to take carbohydrates to neutralise that heat. You have to take carbohydrates. If you don't like sugar, eat rice, I mean if there is some sort of a thing on your head. This also is an enterprise, I must tell you, these food stores are also another enterprise which is very, very subtle. Very subtle enterprise.

You see, as you had another enterprise of the Gurus. Then you had a holiday, you see.

Some idea must have come. Then this hip... what you call it, singers, musicians, the four of them, Beatles. You know the one who created them, Beatles. His uncle had told Me the story. How he did it. It was all manoeuvreing, to begin with and that manoeuvreing makes people mad. And that madness is still on. You see people go on into that. It's all autosuggestion and all those things they work it out, their psychologies, you see.

And they know how to manoeuvre people and how to dominate. They know. And they manoeuvre it. They work it out on your weaknesses like you do not know about

food. Now some of the health foods I ate, it was not for human beings, it was for buffalos, I felt. Really.

Some of the foods were so hard and so harsh, I got such a pain in My stomach I said now this is not for human beings, this is for buffalos. You are not buffalos. You are human beings, you have to eat food which is digestible to your stomach. Of course that doesn't mean you should use this white bread. Of course that is not the thing, which makes your liver completely sort of or you can say the intestine sluggish. But you should not eat all the harder, of such a hard things like everything you cut because you want to preserve the vitamins. You will cut everything and eat everything like that. Japanese are the worst. Japanese are the worst. I mean there is nothing that they don't eat. They eat everything that you could think of. I mean you can't eat the food the way they eat. First thing they served Me on a very special banquet, where the princess was there and all that, was a shell with all these moss around it. You see, for us Indians as it is, a little fussy about these things and My daughter said “what is in there?" And they said, “Live thing." I said “Live?" We were all frightened, what is “live." They said oyster or something which live inside. And the poked it and it started doing like that and you see... oh God how do you eat it? And the Japanese just twisted it out and ate it off, you see. And they eat everything wrong. There was a boy who was eating peanuts. I said what are you eating and he said I am eating these frogs. He was just peeling them up and eating them nicely. Can you imagine? This is the way they eat their food which is not meant for the human body. You have to cook, but your

women are so busy with liberation, they don't cook. They don't cook. You should learn to cook, to handle your husbands. You see, if you know how to cook, it's very simple.

In our Sahaja Yoga center, we teach them how to cook, because if you know cooking you are the master.

You see, people are, men are really so simple... I cook very well. I'm an excellent cook I should say. But a gentleman came to see Me, he was a German and he told Me that there was one chairman of a cart...

Catherine, that she told Me, if you want to eat the best chicken, ask Mrs. Srivastava to cook, that's My another name. And, She is an excellent cook. I was surprised that this reputation all over that I cook so well... chicken. And he came all the way, you see and he brought the chicken with him. And he came all the way to cook with Me and to eat it and he was a very big man also himself and I was amazed to see that just to learn, how to cook the chicken. He said my wife doesn't know how to cook. Just imagine how helpless he was. All men are helpless as far as food is concerned. If you give them good food, you see, they may say oh! we can eat whatever we like. But it's not so. If you know their taste and things and if you know how to handle them, it's very easy to handle them. Like, somebody told Me Indian men are very great cowards. I said “why?" Because they don't know how to cook, that's why they don't divorce.

[UNCLEAR] to say such a thing. It's not that. They are very wise. Process of changing every day a wife, you see. One wife is, she knows all about your habits, she knows everything, she knows how to cook for you. It's a good

idea to carry on very well as companions. Every time if you change, God knows, she may come as a shrew, she may come as anything. You may lose your head with somebody, another will break your hand and another will break your leg. It's better to know one and handle her for this lifetime.

So next time at least you don't face that type. It's very simple and wise way of living together, to understand that in one lifetime, only if you live with one person you develop that love, that attention, that understanding because human being basically are very good. If you live with somebody for two days, you will just see the superficial things of that person. That may not be good.

So to get to the depth of a person, it's necessary you live with that person with a loving care, you see that person and you will discover how beautiful that person is.

He is so beautiful sometimes that you are surprised at yourself. The other day I had to go for something to a hospital. I mean, I never go to a hospital, but something happened and doctor said after My life You must do this, You must do that. And My husband couldn't see that. You see, he was so upset. He has never seen Me like that.

So he went back to his office, he put his head like this and he was sitting there didn't do any work or anything. When he came back, I was angry with him. I said what do you mean by not being here, I was here and there were other people. But actually I knew what he was doing.

So I went I told him, I know you ran away, you coward, you couldn't stand here. He said it's true. You know, I couldn't see it. And then his secretary told Me he was

horrid. He wouldn't talk to me, he wouldn't allow me to do anything. That's what happened.

So, to understand a man is such a great thing... to love. I don't know if you realise that. It's such a great thing to love. To give. It's much greater than to have.

Giving, I don't know if you've tried or not. All My life, I have done nothing but giving. And I think I feel so happy about it. The real source of happiness lies in giving only. Not in taking anything. It's such a great thing to give. Give. Give. Give. And you'll be amazed you'll have no dearth of it. That is what one has to understand. But to think about what things I should preserve, what things I should give. What is there to think? If somebody likes, have it. Doesn't matter. It works out.

Now, the second center, is also of the Lakṣhmī center, because, you asked Me to how to get the Lakṣhmī.

Now this is the center of Lakṣhmī, because Lakṣhmī is the deity of this center. And the deity actually, who is the male side of it, is the one who is the kinetic side. The power is the potential side and the kinetic side is the male side.

So, Lakṣhmī is the power of Nārāyaṇa. Nārāyaṇa is the deity, whom you call as Viṣhṇu.

That's why Viṣhṇu only incarnates. Because He comes for our seeking. He incarnates. He incarnates to give us our higher awareness. Always the Viṣhṇu incarnates for the aspects of the human kind. And that's how we have been evolving one after another. For example, when Noah's ark was built, it was Viṣhṇu who came in the form of a dolphin fish and saved that Noah's ark. And that's how, we were saved. Then, a tortoise form it came in, to make

the fishes come to the shore and start crawling on the Mother Earth.

Like that, a leader is always born and that leader is the aspect of God, is the incarnation. Now, many may say we don't believe it.

So many are like that “we don't believe it. Don't believe in that. Don't believe in that. We believe in this and we believe in this." How can you say that? First of all know that you say this because you are conditioned for something. You have a fixation. When you say I believe in it or you say you I don't believe in it, you have not reached your absolute awareness. Have we? How can we judge? You cannot judge.

So, you have to become that. Once you become that, put just your hands and ask the question `Was Viṣhṇu an incarnation? Was it the aspect of incarnation that gives us our realisation?' You'll start getting more breeze and more breeze. And then you'll know that it is so. But this fact about Viṣhṇu, that He exists, you will only know after your realisation. When you raise the Kuṇḍalinī and if the Kuṇḍalinī stops at this point of Nābhī, then you have to take His name. If you don't take His name, it won't rise. That's why the mantra is a very big science. To know first of all how the Kuṇḍalinī is moving.

You can say the mantra is like, give it very gross example, is like a toll that you pay at every point.

So, when you go up to a gate, now you have to pass through that. Then you pay a toll. But somebody gives you a mantra before realisation, it has no meaning. Because you've not started moving as yet, your car has not started moving as yet. How can you pay the toll?

Whom are you paying the toll? You're just paying the toll to the Guru, who is nonsensical. You have to go to that point where your Kuṇḍalinī has stopped. Which you can see yourself and feel it. And then at that point, you have to raise the Kuṇḍalinī higher by saying that particular mantra. Then at higher level and at higher level. How the mantra is to be said there is a science. This all can become yours in no time at all. In within one month's time you all will be experts of Sahaja Yoga. Take it from Me. When I went to Australia, I was hardly there for a month I think and within fifteen days, see these people from television and all that they came to see Me.

And they said “Are Your disciples all scholars?" I said “Not at all. Who told you that?" “Oh they know so much!" I said, “Because they have become knowledge now." You start learning from others when you start giving Kuṇḍalinī awakening and all that. You start learning what's happening. Where is it going, how it is working out, how to manoeuvre. Unless and until you start driving the car, how will you become the master of the car? In the same way, you have to know everything, working it out. Not thinking about it. Then people start analyzing. How can this be? How can that be? It's not analysis, is actual working.

Actually you work it out. Things flows from your hand and you're amazed. Oh God, the Kuṇḍalinī is rising! Yes. You can see it's come up. You can give realisation. Those who got realisation yesterday, today they can give realisation. What do you say to that? You are that fantastic. You are that fantastic.

That know, that you should not be shifty people. They say that Americans have very, very shifty people.

And be careful of this character.

So everybody has a sign. Like that, you have a sign that you are shifty.

While English are hard nuts.

So, be careful. Do not be shifty. Settle down on your own Spirit. Work it out. Learn about it and fix it up.

I'm happy to see Michael has come all the way from Los Angeles. I was sorry I couldn't ring you. The other day I was feeling very sorry. And to see you here I was so heart-contended and I was so happy that you have come here to work it out. You see, that's how it should be. Alright.

So, we then go, I mean there is so much to be said about every center. And you know that I've given at least 500 lectures in London alone. And there are tapes of My lectures. These are available. I mean we don't make any profits as usual, but you must also not exploit us by taking the free tapes. You should pay for the tape itself.

Alright? Buy some tapes and you can get the tapes from these people. We'll send you. You can copy it and give it to others the way you want to spread it. You can use. There is no restriction on anything, but one thing is definite that you should not sell it at the profit. As I do not sell it for the profit, you also don't sell it for profit. There is no exploitation of the disciple and no exploitation of the poor Guru who is standing before you. Now, before we go to this another center which is very important within us. It's the center; I don't think I'll be

able to finish it today, the whole thing. But at this point I'll stop. And tomorrow I'll talk about this two other centers and the Spirit. Alright? Tonight. I'm sorry. Tonight.

So, this center is, the center of heart. Here the Jagadambā, the Mother of the Universe resides. The one Who is alone. She is alone. She does not have any male deity with Her. She is alone. She is the Mother. And She looks after the people who are struggling in this ocean of illusion. She is the one who is the protector.

She incarnates. It's said that She has incarnated 1,000 times. She has incarnated many a times. Now this Jagadambā is the one who resides there at that point. And when you are a child, say about twelve years of age, She creates the antibodies in the sternum bone. And these antibodies spread into the whole body and protect you from the outer problems. Now, those people who have the problem of this, especially in ladies, comes from insecurities in life. If you're insecure, then you get the palpitation and such women at the extreme can develop breast cancer. If you can re-establish this, breast cancer can be cured in no time.

Now the other centers which are important, this is of the Father and the Mother on both the sides.

Now the Father, is on the right hand side, is the one by Śhrī Rāma. Śhrī Rāma and Sītā who came on this earth, They are not standing in the center, so you can see very clearly that They are not worried about the evolution part of it. But, They came on this earth to establish the right conduct of a person especially in the political and the economic field of life. How to be an ideal, a philosopher

or you can say a benevolent king? He tried to establish the symbol of that, Śhrī Rāma. And those people who suffer from father's problem, supposing the father has died very early, they have this problem. And the symptoms of that is you get asthma. You develop asthma. If you have any problem of the father, if your father has died early or if your father is torturing you or if you have no respect for your father, if you are a bad father, I mean, the fatherhood itself, when it is challenged, you get these problems and asthma develops. Asthma, what you call that a breathing trouble, problems. It could be with the combination of that right side heart and also Viśhuddhi, but mostly it is the right side heart. It could come by the Viśhuddhi. Now, the left hand side is the Mother's thing is the Pārvatī, is the wife of Sadāśhiva, which resides there in Her form as the Mother Annapūrna or She is the one, giver of food. She gives you food. When She is in you, you find that if you cook for two people it will last for as many as who want to eat that. It's like that. This is the deity that comes when it is awakened. It works out. Now when the, this Swādhiṣhṭhān Chakra is the one by Brahmadeva and Saraswatī. Those who are students for them it is essential to get this, because they are the Gods and Goddesses of your arts like music, dancing and all those things. Also, they give you the power of truth, in the sense that, if you have a good Swādhiṣhṭhān, then if you say something it comes out true. Your vāṇi, means your tongue, your vāṇi your voice, your tongues that you speak becomes the truth. Is the power of this one. With the Lakṣhmī Tattwa as I told you, you get your affluence wherever you go,

you bring affluence. You go to any house people get affluence. You touch anything people become better off. All the problems go out and if you have problems on this, whatever you may try, you'll never get rich. It will be always a problem and you'll have sort of losses and things like that.

So the left side Viśhuddhi is the Viśhuddhi... uh... [Nābhī] which you catch very often here, because of drugs. Now I must warn you that left side Nābhī gives you also problem with money. Always with money.

Because if you have got left side problem, the Lakṣhmī just disappears. She just disappears. If you go more on to the left hand side it is even worse.

So alcoholism and all these things take you to a state where you start losing money and you can become very much poor with that.

So the poverty comes in with that kind of thing. The right side Nābhī is the one that gives you liver problems and gives you a very dominating nature, may be, or a temperament by which you get very much active. Left side Nābhī has another very serious problem, which is a very serious one. Where if your spleen gets affected, for example people who are very jerky type, having their food then they are running to the work. This can happen to the people who are right-sided also, because they are very speedy people. They are working. And then they want to eat the food at the same time, think about something. They will attend to many things at the same time. And this spleen has to look after all the emergencies and has to supply the blood cells. Because of this kind of a frantic temperament of a person, what

happens is the spleen becomes fatty. And then, the serious disease like blood cancer comes in. Moreover this is nothing, because there is an anti-Christ, who has come in this country, settles down here. He is a Hitler, sick, sick, sick, who gives you also blood cancer.

So, it's a very serious thing and all these things only takes place when you are not aware of it. You do not know. It can be cured completely with Sahaja Yoga. No doubt. It can be cured by your Kuṇḍalinī awakening. That's the only way you can cure. Sahaja Yoga. There is no other way out. But you have to first of all know how to manage your Kuṇḍalinī. How to raise it. But the first thing you have to do is, to give up some of the fixations you have. Because it's a new venue you are entering into. And like any scientist you should keep yourself open, absolutely open and see for yourself and know for yourself that you have to understand everything, everything in such a way that it should be logical. It should be logical and through your vibratory awareness, not by your thinking. First you have to understand it and logically you'll see it is true.

So, it is you who judge yourself. It is you who understand everything. It is you who grow. And it is you the one who grows seeds, also thinks.

So I give it to you, all these things to happen to you, within your own wisdom and in your own freedom. All these things should be done. But just now I won't say `Don't do this and don't do that.' You'll just give up. Just like that. Because once you find your Spirit you'll never bored. You have no time. You are enjoying yourself so much; you have no time for anything. Even for smoking

you forget. That's how I am a very tricky person. I said no use telling them, `Don't do.' Otherwise they will never come to My programs. Let them come and then I'll manage. Then you'll start really saving money on these nonsensical things, nonsensical habits that you've got. You want to get rid of them, just works out.

So for the time being I think today it's alright. But in the evening time, I'll tell you all the rest of it. And we have got luckily here two persons who are here to stay. She was in London and Michael was with Me. Who are deciding to stay in Santa Cruz. It is she who brought Me here. It is she who gave all these ideas. I mean it is now her responsibility to see that you all are put on to the right path and that without challenging your ego, she should do it, because it can be dangerous also. Because she is one of you and so you may not like it, her telling you something.

So don't mind. You'll become like her also. Don't feel that there is something aggressive about her. That is very important. Because with Me it's alright, because first of all I am a Mother and also I am something different. But for her you will think she is just like you.

So doesn't matter. You'll become like her. And you can also give Realisation to many. Thank you very much. May God bless you.

So, any questions? I'll answer these.

Sahaja Yogini: You were talking about the second Chakra the one that is green here.

Shri Mataji: No. The one that is yellow colour, which gives us, you see, the path of ascent. That it goes round. It's like a lotus. Have you seen a lotus stem which has got a

stalk? The stalk is in the third Chakra. It comes out of there. And it goes round all over, supplies energy *[UNCLEAR]* everywhere. It can bend down.

So this is the Chakra which is flexible one. Swādhiṣhṭhān. Which is actually the Star, Star of David. Star of David. It's the one which Moses and all these, things they have built it up all that.

This crossing of this represents the crossing of Moses, the river that He crossed. Of the sea, you can say.

All that is represented here. Because the Sea of Illusion, you cross. It's the work of Moses Himself. It's Star of David.

Sahaja Yogini: Will You explain the difference between self-consciousness and Self-realisation?

Sahaja Yogi: The difference between self-consciousness and Self-realisation.

Shri Mataji: I don't know what is self-consciousness. But Self-realisation and Self-knowledge is the same. But self-consciousness what I learnt, My own Indian English, I would say is that you are very conscious of yourself. That you are very particular about your body and your mind. There is another word for that in English language. Is that vanity? Something. That's different. Self-knowledge, Ātmā boddha, knowledge of the Self. One by one alright. One here, one there. Alright?

Sahaja Yogini: Last night I went home I would feel like vomiting. *[UNCLEAR]*. And then I went to bed to go to sleep. It was terrifying.

Shri Mataji: Why? What happened?

Sahaja Yogini: Well, I was having nightmares.

Shri Mataji: The first day you may have. Because you see, there are spirits around. They will try to dissuade you.

Sahaja Yogini: We came... an image of my mother *[UNCLEAR]* and she was killing herself.

Shri Mataji: Your mother?

Sahaja Yogini: Yeah.

Shri Mataji: It can be anything. You see, what happens sometimes when you sleep, I mean you must have had first of all very deep sleep. That's when it happens. But when you come out of that sleep sometimes, you pass your subconscious area in the beginning. And, that impression that you awoke in your sushupti, that means in your deeper sleep you are not there. But you just remember what you've seen in your present subconscious mind. See and you touch that. But afterwards you get rid of that. No problem. It happens.

Sahaja Yogini: Also I want to ask you a question about you said last night about drinking. And people become alcoholic, are they possessed by negative forces?

Shri Mataji: They could be very much.

Sahaja Yogini: OK.

Shri Mataji: Because you see, they go to the left side. You see, if you drink, you go to the left side.

You are in a vulnerable state. Then, because you enter into an area, which is unknown to you is the collective subconscious. And people can attack you, you see. It is possible. Like Michael himself could tell you after Realisation, he started seeing... the way they were there. He could see them. And then he could fight them better

because if you become something else then you can fight them better you see. Otherwise they are in you till you become mad, you don't know. They are there.

Sahaja Yogini: Also, is that all passed on from mummy to child?

Shri Mataji: Very much. Very much. Very much. No doubt. You see you share them even from your friends sometimes. That's what people don't know when they deal with other psyches and things like that, they don't know that there is a way of protecting yourself from this. You have to protect. It's very subtle. They are just like diseases. They spread and they can attack you. They can get into you. It's very simple. It happens. Like I said, he and Evan, they just announced their marriage. And she had been to some clairvoyance and all that. They were all in her. She didn't know. She got her Realisation alright.

The day the marriage was announced, they couldn't bear it. That happiness of his wife, you see. They all came back. She got so possessed; she started looking like a mad, talking like a mad. It was a big problem.

They had to come to London to get it alright....

Yes they are there. You can fight it out. No, not difficult. *[UNCLEAR]* get rid of it.

So just don't worry, alright? It will be alright.

So this gentleman, what have you to say?

Sahaja Yogi: Yesterday You talked about your body is a temple of Gods and I noticed that You were drinking Coca-Cola. What is that You like about it?

Shri Mataji: It's perfectly alright. You see, I can even take poison. No problem. You don't compare yourself with Me, alright?... I have to take poison also, I am so *[UNCLEAR]*.

So don't compare yourself with Me. But this Coca-Cola is not so bad, as people talk. I can tell you. It used to be very bad. Before that they were making, about say two years back, I couldn't take that. But there is something wrong with it. I think it is some sort of a... also I feel, I don't know, but maybe some sort of a enmity. It's sort of an enmity that it is very popular. Maybe people are trying to say something. But nothing goes wrong with Me when I take it. If it was poisoned, I would know that it is poisoned. But something's so wrong with it. Because see, I don't know whatever they give Me, I eat, drink, I don't mind. But of course not the alcohol. Even if I take alcohol, nothing will happen to Me. But I would not take it. Because I don't need it at all. I'm already in the Spirits. I don't need it. But now, I would take it. I don't think there is wrong with this Coca-Cola. It used to be bad once upon a time. I would say about a year back or so. I never liked it. But now I don't mind because, it's something they add in it *[UNCLEAR]* it's some sort of a...

Sahaja Yogi: Too expensive to put cocaine in it now.

Shri Mataji: Now I don't think they put cocaine, oh very much they must be putting cocaine...

Sahaja Yogi: They used to.

Shri Mataji: Huh... now this is it. Alright.

So there's nothing wrong with it... That's it. Now how many questions?

Sahaja Yogi: That one that fellow over there.

Shri Mataji: Of course now this one is... first of all which one is bad. Because the seventh Chakra is the Chakra which has got 1,000 petals as shown here. When you cut the brain in the transverse section you can see it's like petals, petals of lotus. It is said in the Bible that “I will appear before you like the tongues of flames." And these are the tongues of flames. Of course all the Chakras look like tongues of flames. Very silent. Very peaceful. Very soothing. But seeing is not the point. `Being' is the point. If you see them, it's no good. You have to become. And becoming is that, you feel the whole thing coming out of your head. And these have the light. But you need not see them. There is no need to see the auras. Only when you are disintegrated, you see the auras. When you are integrated, you never see any of auras. It's being experimented. People who take drinks and all that, their auras goes like that shaking.

But a realised Soul, if you take the photograph of a realised Soul, there will be no aura around it. But, if you are disintegrated, for example if you are taking LSD you might see aura around Me, around everyone.

That's not good. That means you are not there. You are in the supra conscious area, where you are seeing the elements that are surrounding. But once you are integrated by your Realisation, all these seven Chakras get integrated. In Sanskrit, there is a very good word for integration it is `samagra' means, `agra' is the hole in the needle.

So all the needles have holes and the thread goes through that.

So all the Chakras get integrated when you get your Realisation. But actually this area has got all the Chakras. Now I'll show you where they are. This is the Āgñyā as I told you. This is the Āgñyā. Āgñyā Chakra. This is the window of the Āgñyā Chakra. But inside the brain it is, Āgñyā Chakra.

Then, you got the Viśhuddhi Chakra here, which becomes as the Primordial Being. Here as the Virāt.

Then is the Heart Chakra here. Then is the Nābhī Chakra here. You can feel it. If you have bad Nābhī you can feel the pressure. It's here. Here. It's here. At the back, here the whole is the Swādhiṣhṭhān. And here, at this point, at this point, in the center is the Mūlādhāra Chakra. Now, you will be amazed when you get diabetes, why should you have your eyes weakened. What is the reason? The reason is when you get diabetes; your Swādhiṣhṭhān Chakra becomes weak, as I showed you there, that you get diabetes there, down below by the Swādhiṣhṭhān's exertion. It presses on, it presses on, in the center of the Mūlādhāra.

Mūlādhāra is here in the center, which controls your eyes. I mean eyes is the same as the power to the eyes. The light to the eyes. And once it starts oppressing it, you start losing your eyes. Your eyes are no good. Even if you're possessed. If you're possessed, also same thing will happen to you. You will have your eyes, but there will be no light. You can't see. All these things can be cured through Sahaja Yoga.

It's very simple. The methods are very simple. Which you can learn yourself. You can cure others. You can become the masters.

Now about the Spirit. As I told you, the Spirit resides in your heart. It is the reflection of the aspect of God which you call as God Almighty or Sadāśhiva. Because God is one. But one person now, I'm one, but I'm a wife, a grandmother, I'm your Mother. I'm doing so many things. These are aspects of God. And God has got firstly, the aspect of love. By which He creates the power of His love, which is called as the Primordial Mother or the Ādi Shakti. It is the same aspect, is represented in you as the Kuṇḍalinī. You'll be amazed that even, even the Greeks knew about it. Because they called this bone as sacrum. Means the sacred bone. That means they knew that it was a sacred power there. Even, Athena, `Atha' in Sanskrit means Primordial. And if you see the photograph of Athena or her statue, I've been to. I was so surprised.

In Greece that they all speak *[UNCLEAR]*. And She had this snake in Her hand representing the energy.

When we see the snake, it is the energy. Not the devil or anything. But it's an energy. It moves like this and so she has the snake and also all the Chakras in her hand and she's standing with a dress like that.

That is Athena. It's very interesting. That place, the Delphi and all that was so much revealing. And, that Delphi, they said is the Nābhī is the navel of the whole universe. Which is true also. And lots of things, I saw there, which I've talked in a tape you can see for yourself. Now this Spirit is the aspect of God which is a witness, the God that witnesses the play of His love. The first of all is the state where we call it, it is Parabrahma, where everything is just silent and sleeping. When we are sleeping, nothing exists for us. In the same way the

whole thing like Parabrahma, the abstract, sleeps. Then, it comes to Its awaken state. Then It wants to, It gets the desire to create, out of love.

So, this power of His love spreads around Him, accumulates and forms another entity called as the Holy Ghost or you can say the ParaShakti or you can call it also as the Primordial Mother. She is the Holy Ghost. Now, when the breath takes place, there is a sound. And this sound is the logo, as you call it, the Spirit, that is the sound, is the Divine integrated sound, not one sound. And that one is called as Omkāra, which is the child, which is the child of this couple and that's how you get the Son of God.

Now the Spirit in us, which is represented, is that son of God within us, which is the part of the, we can say God Almighty's reflection within us. Which is the child in our heart, is the Spirit; is the abstract, abstract form of that Power, which is all-pervading, is the Spirit. Now, this is the combining thing. It has both the things. You can see that because it is from the combination of these a child is born.

So on one side it is the reflection of the God Almighty. On the other side, it is the connection with the All-pervading Power, which is the power of His love.

So it is connected on both the sides.

So the Spirit is in your heart which decides, is alert all the time and knows all about you. In Gītā it is called as “Kshetragñya" the Lord of the field. He knows all about you and He knows what you're doing. It just is a witness. It doesn't involve into the play of what you're doing. It's just watching the whole drama, as long as It wants to.

Otherwise, when It is now fed up or does not want to enjoy anymore, It just disappears. When It disappears, you do not exist anymore. This Spirit has got the nature of, as Caesar told you in the morning, Sat-chit-ānand.

`Sat' means that when you become the Spirit, you become the truth. Now, what is the truth? Truth is this All-pervading Power. You start feeling it. You start feeling the truth. Now, this truth is absolute.

You get connected to it. Your attention gets enlightened. And whatever you know through your attention by paying attention to it, means through your vibratory awareness, is the truth.

You put ten children together and ask them to feel that person, who is facing Me. They will put up the same finger. That means something wrong with his truth. Because you become the subject. It's not subjective but you become the subject. You start feeling, everybody feels the same. Now you have seen these people who have come to help Me from Australia, Switzerland and England and all these places.

When you come to Me, they say the same thing about a person. He is catching on this, he is catching on that. Everybody catches on the same.

So this All-pervading Power is a complete organization of delivering truth to you. You ask any questions whether it is true or not, you will know on your vibratory awareness.

Of course in the beginning you have to develop the sensitivity. Once you are sensitive to it, you can find out the truth.

So, the `sat' that part means the brain gets enlightened. Your central nervous system gets enlightened. That means Spirit gives light into central nervous system and you start feeling It through It. First time it comes into your consciousness. Whatever people may tell you, that this is the way we give Self-realisation and all that, just don't believe it. You must know that, you should have, you should have the sensitivity of feeling that Spirit. And that truth which is common to all of you, that it cannot be denied. Truth is only one. It cannot be hundreds. Once you are realised, all of them talk the same. There is no difference. But the problem is human beings know how to make a pickle out of everyone. That's the specialty of human beings. Anybody who came on this earth, who are the realised Souls, said the same thing. There is no difference whatsoever. But everybody started fighting about it. Like, the real flowers appear on the tree when they are living, they are beautiful, fragrant and they know each other. There is no difference between them. But somebody will take out one, another will take out another and say “this is mine... this is mine." Then they are dead. Then they say this is it. When Christ lived nobody recognized Him. They crucified Him. Even disciples, till He got His Resurrection. Then what's the use? Nobody recognized Him. All the great people when they came here, nobody recognized them.

Christ has said “Whatever you've done to Me will be forgiven, but not to the Holy Ghost." Because the Holy Ghost has to give you your Realisation. And when you get your Realisation, you have to recognize It. If you don't recognize, that will not be forgiven. After Realisation you

have to recognize. If you do not recognize, He said it won't be forgiven.

A very, very great understanding is needed to understand what is today, Such a precarious time. The last judgment has started.

So many great people are taking birth.

So many crooks are taking birth to harm you. It's happening. How will you judge yourself? How will you judge? Are you going to report on a, what you call, a balance? Your Kuṇḍalinī is going to be awakened. You yourself will judge. Not necessary for anybody to judge. You yourself will know whether I am catching on this, whether I'm catching on that.

Today one of the Sahaja Yoginis said “Mother I'm catching on the right Heart." Alright. We'll work it out.

Another will say, “I'm catching on my Āgñyā." Yesterday somebody was telling Me “Mother please take out this bhoot from my Āgñyā." The Āgñyā means ego. They can feel it. They can see it and they judge it because they are out of it. The Spirit gives you the truth and you like it because the vibrations flow. You feel so peaceful and so happy and joyous. And you can feel others. When the vibrations are not there, you feel what's wrong with it? We should put it right. And, you can feel others. When the vibrations are not there, you feel what's wrong with it? We should put it right and when you know the method, how to do it. You want to do it and you want to feel that. The joy of the Spirit. Though really felt in a big way comes later on, but it starts trickling in. People give up all kinds of habits automatically. I don't tell them. They just give up. The will power is so great that

whatever you want you can give up. There is no problem with it.

So many people who used to take drugs, the druggists and chemists I used to call them, when they came to Me, some of them came in coma. They just came out without any difficulty.

Because if you discover your Spirit, you just do it. A transformation has to take place within you. If that doesn't happen, it is no religion, it is no God. It has nothing to do with your Kuṇḍalinī. And when it takes you become so empowered, that nothing can dominate you. No habit can dominate you. No Guru can dominate you. No ideas and fixations and all these smaller things will dominate you. But you become so powerful that you start emitting light to others. And people can see that light in you, that confidence in you. Now the `Chitta'. Chitta means attention. Your attention becomes enlightened.

***Contents: 1981-10-18*, Public Program, Day 2 (evening), Heartwood Community Center, Santa Cruz, CA, U.S.A.**

I am very happy to see that so many of you did feel the realisation and you felt the Spirit. And that's why today I am going to tell you about the Spirit as well as about the two other Chakras which we have left out. [Short pause.] The center that is called as Viśhuddhi Chakra is placed at the point where your neck joins the thoracic body. You'll be amazed that in the Universe, America represents this center. We developed this center within ourselves when the human beings in their evolution raised their head up. That time, these two powers that I showed you

yesterday, the power of action and the power of desire, these two cross each other. And it started developing a kind of an institution, like a balloon we can say, as a by-product of using these two powers. By your action you developed your ego, by your conditioning you developed your superego. These two institutions met at the point here on top of your head at the fontanelle bone area when you grew up up to the twelve years of age. Actually, that's the main time, that is the main time very important in a human development. It's starts very early though, that the fontanelle bone area which is very soft in a child, starts getting calcified. Now, by these as I told you, you became an egg or a separate entity, or we could say as one Mister X and Y and Z and you developed your own independent existence.

Now the importance of this center is, that because of this center, we have taken the responsibility upon ourselves. You know that America is known for taking responsibility of the whole world. [Laughter.] At least they talk. They are responsible for the peace of the world, they are responsible for the fraternity of the world, for the collectivity of the world. I mean, your presidents have even said that, poverty anywhere is threat to prosperity everywhere.

Contents: 1981-10-25 **Conversation with Kay McHugh, after, Public Program, Hotel, Hong Kong, China**

[Returning to the Hotel after the, Public Program, Kay McHugh gets out of the Hotel's car, says paranams and goodnight to Shri Mataji and bows down.]

Shri Mataji: You must come.

Kay McHugh [just in a dress and with a handbag]: But I haven't got anything to wear, Mother.

Shri Mataji: You must stay with Me. You can wear some of My clothes. Come along.

[Kay McHugh runs back to the car, grabs her handbag and proceeds upstairs with Shri Mataji. In the hotel room after some chatting and before going to bed, Shri Mataji reads the Hotel magazine.]

Contents: 1981-10-26 **Quote on Negativity, Walking on a Street for Shopping, Hong Kong, China**

Negativity, I don't want to destroy negativity; after all, I created it. I want you the become so powerful that negativity runs away in your presence. If you can do that, I won't have to destroy it.

Contents: 1981-10-26 **Shopping and Lunch (Naraka Chaturdashi Day), Hong Kong, China**

[After ordered breakfast, Shri Mataji and Kay McHugh get ready to go out.]

Shri Mataji: Will I need My shawl.

Kay McHugh: I don't know, Mother, it's looking cloudy, so perhaps You may.

[Shri Mataji looks out and to the distance and gives a bandhan to the clouds.]

Shri Mataji: There, now I've cleared it up a little bit. But, I'll take it [the shawl]. Here you carry it.

Kay McHugh: What a day to carry Your shawl, Mother, because it's Shālivāhana New Year day [45 hours before Diwali Padwa Day].

Shri Mataji: You've got it.

[After lunch while shopping in an Emporium, during the lunch somewhere clinks Her glass with Kay McHugh who was born on that day:] Happy birthday.

Shri Mataji [after buying several items]: How much do I flowe them? Oh, I need some Hong Kong money.

Kay McHugh: [lents it to Shri Mataji].

Shri Mataji: Now you must remember to tell Me to pay you back when we get to London because I can't flowe people money in this lifetime, otherwise I'll have to come back and pay you back in another life.

Kay McHugh: That's all right with me then, Mother. [Laughs.]

Shri Mataji: But, [laughing again] do you realise how difficult it is for Me to incarnate?

Contents: 1981-10-27 **Talk to Sahaja Yogis (Diwali Day), Lakṣhmī Principle and Relationship between Men and Women, Ashram, former Hotel, Bramham Gardens, Earl's Court, Kensington, London, UK**

[Shri Mataji holds a baby in Her lap.] You are very happy [laughs]. What's that? What is happening to you? You are very happy. All the joy. Really. All are catching here, all they [baby is sucking left Viśhuddhi finger]. Left Viśhuddhi. Ah, all right, take him. Have they come? [Asks about some people if they have come] and we have to wait for Gavin also. *[UNCLEAR]*.

Come along. Hallo. How is Magda? He's come? Good, good. May God bless you. You are all looking so nice, eh? Both of you really looking very nice. Not very cold outside, is it? No. Since I've come I think the temperature has come up. It was very cold, was there? *[UNCLEAR]*.

Very happy. You can take him now. Better come. Better come. How are you, all of you? Happy? Magda?

Sahaja Yogini: Very happy to be here, Mother.

Shri Mataji: America was difficult, not so simple, I knew that. But we've done it, I mean we've got centers now in New York, got centers in, what's that place, is... Santa Cruz, then one, maybe in Santa Monica we might get one and one in Los Angeles, one in... Maybe Vancouver, I don't know, maybe they are about to have it one there, eh? Like that. The only place we didn't do was San Francisco.

Oh this sarī, looking so nice. This is all the spring colours are there, this sarī.

[Shri Mataji talks with Sahaja Yogis about sarīs and people who have not yet arrived.] And Houston of course, Houston was such a big success. For the first meeting there were forty-five people.

[UNCLEAR] Santa Cruz we had lots of people. Next time I think we will do much better because I met a man who is very, very influential person, extremely influential. See he knows all the Congress men, this thing, that thing and he is an Indian.

They said if this man does something then something will happen. I met him and he was very nice and he said that “you should have come earlier and you should have let

me know of the complete program and I would have put You on all the medias and everything, I'll work it out." He said “that next time when You come give me at least one month, two month notice and I'll put You up." Because to go to these media it's very difficult, you have to pay a lot of money just to get into it.

[Shri Mataji welcomes more Sahaja Yogis arriving.] Are you recording? Turn around then...

[Shri Mataji talks to yogis about going to India.] So anybody trying to come? Are there any plans? In England? Not good news eh? France people are different, but from England, those who are coming. [To some Sahaja Yogi:] Why don't you come? Yes you should, I say, would be a good idea. Would be good idea for you. What about you Katherine? Alright. Marcus, what do you think? You should try, would be good idea. All left-sided people [laughs] it's a good idea. What do you think about, Felicity? Where is she? You have no money? You can go to Australia?

Sahaja Yogini: [says she is working and will go to Australia]

Shri Mataji: You see, going to Australia will be no... for you. I mean, India is a place where one should go. Australia is another Western country. Try.

Specially when you go through those villages it is very pure land, people are very pure there. Isn't it, don't you think so? It helps a lot. Very simple people and meeting them, you see, many problems can get solved. And what about you? You'll try? [Shri Mataji asks more Sahaja Yogis.] Yes, I think you can manage. It's an experience, I said, you feel the atmosphere, here people are so

competing, we are simple people living, simple lives, not competing, they don't think so much, you see.

Their style is very slow-paced and you have to keep pace with them.

[GAP]... and after we stayed there only for three days, we didn't want to stay there. We ran out. Kalutara is a good place we went. But this time we'll have another route, some other places we can go to. Raulbai has gone to Baloda and she wants you all to go to Baloda also. Instead of going by plane, why don't you go by train from Bombay [Mumbai] to Delhi? So you can do many other places on the way.

You can go to Baloda, you can go to Amarabad or something. Is always good, because we leave your vibrations in all these places. You can also go by bus if you want to. You can have two buses hired and it takes about two days to get to Delhi, two days. Two or three days at the most. But I mean, you'll vibrate those places, you'll go around, would be good idea.

Good, good, very good, very good, very good. [Laughter.] [A child is massaging a lady's forehead.] She's treating all her Āgñyā and Sahasrāra. She takes out like that also you know, like this... that's how they do it. [Then Shri Mataji takes a baby in Her lap.] Should we start now.

But today I want to tell you about the celebration of this night called as the Lakṣhmī Pūjā, is the day when they worship Lakṣhmī.

So one has to understand that Lakṣhmī represents the power by which we evolve. Is the power by we are redeemed, redeeming power; by which we improve from baser self to higher self.

To begin with, you see, is the Lakṣhmī form. First is the Lakṣhmī form.

Now this Lakṣhmī came out of the great churning called as Amṛutmanthan, for which 'll give you another lecture some other time. But this Lakṣhmī that came out of the churning represents our seeking into our own well-being.

So, first of all we have basic seeking like food; in the animal stage we seek food. And, with that seeking only we developed into sometimes very cunning animals, sometimes very ferocious animals and sometimes very timid animals because they could not find food so they had to hide; and sly animals.

So the food was the beginning, I should say, of this Lakṣhmī Tattwa. But when She becomes actually the Lakṣhmī, then She has a form that suggests that the Spirit of Lakṣhmī is for the total well-being of human beings, total well-being. Now, totality is different from partly because in evolution, you see, you grow partly till you reach a stage where you really achieve your total well-being.

And now, you know that without Realisation your well-being has no meaning.

So She has arisen out of the sea, so She is Miriam, you can call Her. She is Marie, She is Marie. That's why Christ's Mother's name was Mary because She came out of the sea. People, I don't know if they think about it, why She was called Mary of all the things. Why this name Mary? Now, this power which came out of the sea, because the whole thing, the seeking started in the sea first of all, as you know.

It had to be in the sea because first the animals were born in the sea only. Becomes, when She comes out of the sea, becomes a Rājalakṣhmī and a Gṛuhalakṣhmī.

Rājalakṣhmī is the one where collectively, collectively you enjoy your well-being, collectively, on the right hand side, you can say. Like, we have some places which are for public usage here, public well-being.

And, Gṛuhalakṣhmī is the one which is for the individual, individual well-being.

So, we have the essence of Lakṣhmī and then we have, when we evolved, we started having our homes, houses, our own family, our own private life, our this thing.

So, we had Gṛuhalakṣhmī. And then we started having collective, like we can say the Queen represents here Rājalakṣhmī. The Queen represents here the Rājalakṣhmī of England. She is a symbol of that. Our Queen here is the symbol of that Rājalakṣhmī. You know, the word Rāj means the kingdom or you can say the royal, royal side of the, regality.

So, when the Lakṣhmī is a regal Lakṣhmī, She is for collectivity.

So, the Queen doesn't live for herself, she lives for all the collective being. In the same way, this RājLakṣhmī is the One that is for all of us. For example, this place we got here is through the blessings of RājLakṣhmī. She gave us.

Her power gave us this place to live because you are all Sahaja Yogis. You are the epitome of the evolution, you are highest people in the evolution, you are the ones who are looked after by God, you are the most important people.

It's true! And you must be provided for. You should have no problem of money, you should have no problem of housing, you should have no problem of anything.

So, it is She, the Rājalakṣhmī who gives you all these thing. Then you have your wife as Gṛuhalakṣhmī.

So we have to have a wife as Gṛuhalakṣhmī. These two things one should understand very, very clearly because we confuse them. Wife is the Gṛuhalakṣhmī, is the one, she is the goddess of the household. Now she has to be the goddess also, I mean she just doesn't become goddess just by becoming. You have to become again. You have to become the goddess. And, the Goddess of the Gṛuhalakṣhmī is, we can say, that the deity of the Gṛuha, of the house, is a Gṛuhalakṣhmī.

Now, this deity must become one with the housewife. Then the blessings of the Lakṣhmī essence is of well-being comes to you. If she is not the Goddess, you will always suffer.

You will always have problems; you will always have all kinds of untold miseries. It is Her blessings which brings you solace, peace and redemption, redemption is the word, of anything.

So, that's why the left Nābhī is very important as we know and that is always bad in the West.

So, I would say that the whole society is responsible for spoiling that because housewife is not respected.

First of all, we should blame our society. Our housewives are not respected. Housewife is the one who is a dedicated wife even placed higher than Yatis –*'ascetics'*. Yatis are the highest evolved you can say, Avadhūtas,

are the highest evolved seers. And, a dedicated wife has got more powers than even a Yati, it is said so.

And, even Kṛiṣhṇa was little worried about that. Everybody had to worry! So, the dedicated wife, you see, the Gṛuhalakṣhmī, is such an important thing because she is the essence of this well-being which is peace.

I think I have so far never talked to you about peace. And, peace is only achieved through the Gṛuhalakṣhmī, through your proper adjustment of your spleen I should say. Because spleen is the giver of the blood cells, all right? It creates the nutrition for the whole body. If there is no peace in that area within us the whole system can go out, because that's the nourishing center within us, that's the nourishing center. And that center which nourishes also peace, you see, the peace. You must have heard this “Ya Devī, sarva bhūteśhu śhānti rupena samsthita” the Goddess that is the Shānti which is present in every human being as peace.

So this peace is only possible if the housewives realise their importance, bear it upon themselves, are forgiving and are redeeming the family life. They have to redeem the family life and where this gets spoilt the whole system goes out. See, America I went, I found all of them have got left Nābhī, all right and they are very violent, very violent, extremely violent.

And what I felt that in the beginning the society neglected the housewives. The institution of housewife which is the Goddess. And now the women cannot forgive them. Because the women cannot forgive them, you see, it has become a big struggle there.

The children have become violent. I mean, if the housewives are not all right, there will be always violence.

I'll give you the example in India. We have in the north and the south two types of system. Because in the north the Muslims ruled and they had the system of keeping the women in the Purdah system and all those and lot of prostitution and all those ideas came through those horrible Nawābs who ruled in the north. In the south, it was the other way round because they kept to the Dharma and all those things and they wouldn't accept this kind of a nonsensical ideas. They looked after their women. Even the people of the north sometimes say that the, I mean, the south people are very sort of henpecked, whatever you say, say Maharashtra downward.

Now, because of that there's so much of difference in the law and order system in that same country.

For example, in Maharashtra if you are going by bus in the night anytime, two o'clock, you have seen nobody plunders you, nobody is bothered. The bus is going through. You can live here, stay here, nobody steals anything. The servants in Maharashtra are so good. They will never touch your things. I mean, you can leave the keys with them. They will do all your house up and they will never touch anything, your money, anything they cannot touch. They will never touch.

Same about, say, any funds or anything like, we can say our Sahaja Yoga funds, never a problem in Maharashtra. The Pūjā funds and all that, all these things they understand.

But the main thing is the housewife in Maharashtra is an important thing, very important.

So, in the house she is the lady and the lord is outside. Whatever she says, goes. But when it is the other way round, everything goes upside down. It can never be blissful.

But that doesn't mean that the women should also say outside as well as inside. I mean, the women should not interfere with the husband's work in the office, should not dominate there like so many these women, like Chiang Kai-Shek's wife did and all these people did. That's not necessary. She should be a support, but in the house, she is the one who should be respected. She must be respected in the household otherwise there cannot be auspiciousness; there cannot be peace. And, peace is the gift of Gṛuhalakṣhmī.

Now, some people may say, “It's all right. They are not having a good time. The wife is bad but she's got money." Money is not Lakṣhmī. This confusion must be absolutely removed from your mind.

The last time, I explained to you what Lakṣhmī is. But you can go through again that tape if you want to. But I'll tell you first in short.

That Lakṣhmī has got four hands and She stands on a lotus. And, She is a body with a, which is, I mean, not a slim type of a body, but She has a substantial body. But She stands on a lotus. Means, wherever She lives, you see, She doesn't show Her presence by staying. She is so, so beautiful that She adjusts Herself even on a lotus. She doesn't exert Her weight like cheap women do. Anywhere they go, they'll say, “Oh, I don't like this and I

like that. And, I would like to have this. And, I would like to sleep in a place like this. And, I like this type of thing." So, the first quality of a woman with the Lakṣhmī is adjustment. No one feels her.

When she is there, nobody feels. Only thing they can feel her fragrance like a lotus.

I mean, that's the sign of a woman who adjusts herself. She is not bothered about her own life, but she is bothered about others.

Now, we had a very funny incident. We had a lady from Germany and I told them that, “It's better that the girls should wait till the boys have their food, look after them and then the girls can have their food you see. It's better." And, she felt insulted.

On the contrary, it is invariably done in India, invariably. That the woman will always wait till the husband finishes the food, because she can look after him better. I mean, it's a privilege. It's more matured that you can look after your husband; that you can look after your children. It's your job; you are responsible for it. You are the lady of the house, you are supposed to do it.

Like, Hema told Me that here nobody asks you for food or anything. Everybody is eating whatever they want to eat. They go and eat anytime they want. They will eat anytime and they go on eating and eating and eating. Nobody asks that, “You come and have food or drink." That's done in India.

So, she said, “I waited for a day. Nobody asked me. Then, I said I better take something for myself." So, the ladies have to take up upon themselves that they invite people, ask them to eat and cook for them specialties. You see,

this is the job of a woman. She has to develop these qualities, the womanly qualities of feeding men, looking after them when they come to their house. She should not make faces and try to show “This is my private house. Nobody come in the house." She should be the one who's welcome more than the husband should. She should be! She should be the one who people should feel closer to, like the brothers and sisters of the husband, all relations. She should be the one who should give that feeling of security, of peace and of welcoming. It is her job. Then she becomes the Lakṣhmī.

So, the well-being is not only that you have money.

So, what happens with that, to the well being part of it? That, She has in one hand; hand is like this.

That means that with one hand it should flow, remember, it should go. She must give, she must give, she must give. And she should not demand at all. Others should say that “You must have this." For example, I'll say that for the last, I think, four years C.P. is trying to buy one solitaire ring for Me because I gave away all My diamonds to My daughters. Try, try... cannot do it, just try, just try, he won't realise it, no, not this time, next time, this time, that time, I'm just...

Because, you see, I know He wants to buy. That's sufficient for Me. Isn't it? So, I'm postponing it, that, “It's all right, we'll do it. Now you have to have a house." Like this.

So, the demanding, you see, that “Give me this", there's no need. Let the men start seeing that, “Oh, She doesn't have it. She should have it." It is they who should do it and the women should never demand.

It's a sign of bad manners actually according to Sahaja Yoga. You should never demand for anything.

You should have forbearance; you should be able to bear it. Not with a sort of a big martyrdom, “Oh, I'm bearing up and all that." No. But with the understanding that you are grown up and you are matured and you are supposed to bear.

Now, the responsibility on men also is there that when she is giving they should allow her to give, you see. But I find it's the other way round here. It's that the women are not so generous as the men are. It's the other way round in India. Women are, you see, if they find somebody has come to their house, they secretly go and cook something and pass it on, they let their husband not see. They feel that satisfaction of Annapūrnā. You see, the feeding, that feeling of feeding your own child. That feeding somebody else who has come, you see, from the backdoor *[UNCLEAR]*.

Very sweet it is, very sweet you see! It is something they, I think, they are brought up that way *[UNCLEAR]*.

So, it's such a nice thing that you can feed somehow. Or, if somebody is coming then they know what that person eats.

So, they will cook it very sweetly and keep it and then when the person comes in they'll put forward, it should be given.

So, the man has to hide his money because the wife will be giving away. It's the other way round.

But when the woman starts becoming selfish and self-centred and worried about money and all that, then it's a

wrong thing. She should not be extravagant about herself. Like, going to some place, buying something expensive for yourself, then going somewhere and buying something expensive for yourself. But doing for your husband, doing for your children, doing for others and automatically they do it. They are anxious to do it. Just start thinking on those lines. But now for men, they must also understand that they have to have that too.

You see, this ego-oriented society is very stilted one. If you just say, “All right, do what you please.

You'll have this money, you spend this money." Then the men you see, they can just take it for granted, ego-oriented you see, they can just take you for granted and say, “All right, then don't give her anything." So, when the mutual understanding is not there, when there is an imbalance then these things come up. But in Sahaja Yoga we should understand. You have to look after your wife, her needs, everything.

You have to give her due respect. You are never to insult her in the presence of others. It's absolutely forbidden. But the women also should know how to respect their husband, not to be provocative and use all their cunning against their husband. You see, I have seen people sit down and plan out how they will insult their husband, use what means.

This is absurd, you have to love your husband. You have to really love him and forgive him like you would forgive your own child in the same way. But the husband also... it's a very mutual thing. I cannot just tell something to the women and not to the men. It's absolutely essential that men must respect their women as Goddesses, as

Goddesses. But women have to behave like Goddesses. They behave like street women then a competition starts. The man behaves like a street man and the woman behaves like a street woman. Then they behave like Soho people and then they behave like... I mean, it goes on, competition.

But if you have to synthesize, is to bring to the balance, then both of you must decide that you can only enjoy if you have proper balances among yourselves.

One person goes one way, another person goes that way. There's no end to it. There's no end to it and the chariot will never move forward, you see. Both the wheels have to be balanced realizing that without this wheel the another cannot exist.

So, this is as important as the other. But they will say that, “I am important." No. “She is important if I have to exist." Or, she has to say, “He is important because I have to exist." It's such a mutual thing.

So to get to Gṛuhalakṣhmī point I must say that the woman should behave like a Gṛuhalakṣhmī, with her dignity. I mean, it is really in-dignified even to ask something.

Why? What is to ask? It's all your own whenever you want you just get it. Try to develop that glory within you. And, the men respect their women as, really as Gṛuhalakṣhmīs, is very good. Respect them, look after them and know that the deities, once they are identified with your wife, you will have no problems.

Now, on the other hand She has one hand of protection. Then the Lakṣhmī gives protection. Always gives protection to everyone, even against the husband. Even

against the husband, She protects. Say, for example I'll say, My own sister-in-law was such a Lakṣhmī like that, we have My own sister-in-law was like that.

And, if My brother was little... because they were much older than us, you see, if he was hard on us.

So, she used to come out with the protection. She said, “No, how can you say that to them?" So sweet she was, you can't imagine. And, then the brother, I mean, My own brother, you see. She would say that, “No you can't do this to your sister." Same thing with Me. My own sister-in-law was more attached to Me than to My husband for the same reason because I would always protect her against even the husband. Though he is her brother, I mean, naturally they are very close to each other, naturally. But you should protect their interest to that extent.

Then protect your servants, protect those who come to your house. That is her duty. If she does it, she can do it very well.

Now, I will give you one of the examples in My own lifetime. I was in Delhi and that time this trouble had started of what you call the partition. And, many people ran helter-skelter. And, once I was just sitting outside My father's house, I was knitting. Because Kalpana was to be born and I was knitting outside.

And, a lady came to Me and she said, “We are refugees, we have no place to go. And, will You be able to give me some place in Your house?" I said, “All right." It was a huge house of My father. I said, “It is such a big house. And, we have a room which is outside which you can use and also, you can have a kitchen there and a bathroom. You can stay there." She said, “We have a friend and my

husband. Can we stay here?" I said, “All right." So, we arranged for their stay there. And, it so happened that people in My family didn't like it very much. Especially My brother, you see, My husband told him that, “I wouldn't like this lady to be here. God knows, what sort of a lady she is." And, My brother said, “Now, if She has said it, if my sister has said it, I can't say anything; but She is the one who has to decide about this house.

So, it is Her job to decide.

So, I can't say anything." So, they all kept quiet about it. And, they stayed over.

And, this man, her husband's friend, was a Muslim. And, there was a big riot in Delhi. Very big riot! And, so many Hindus, you see, like these Jansanghis and fundamentalists, they had formed a horrible group which was killing many Muslims also.

So, from the servants and all that they must have known that there is a Muslim staying in this house, you see.

So, they came to My house, about five, six of them with clubs and this and that.

So, these people got frightened.

So, I told this Muslim, I said, “You go and hide in My room. I'll go and face them." Went outside.

So, they said, “We've heard that there is a Muslim in Your house." I said, “No, there isn't." Because that's not their right to know.

So, I said, “There isn't any Muslim in this house." They said, “We'll have to go and search." I said, “You cannot. If you have to go, you have to kill Me and then go." Now, they saw My big Tikka and all that. I said, “You cannot

get inside the house. If you have to go, I'll stand here. You cannot go in My house at all. You cannot enter." So, they left.

They knew there was a Muslim otherwise I would not protest so much. But because I was protecting they could not say anything, just went away and the fellow was safe. Then this lady became a very big, well known actress in India. She did lots of things I mean. I mean the whole thing then changed.

But what I'm saying that a housewife has to protect. The Lakṣhmī has to protect. The man who has money must protect.

See, they must have people in his Āśhraya, means in his protection, like servants you can have. Servant's families.

Some people treat their servants very badly and they are very, very, very... they ill-treat and that's not the way a Gṛuhalakṣhmī needs to be. Or, anybody, say some students are staying in the house, or some children are staying, some say you have some people in the house, like lodgers you can say. Or, Sahaja Yogis now staying say with people who are to be looked after, with women. They have to protect them always from others. That is the job of a Lakṣhmī. The mother has to protect her children. Whatever may be the wrong with the children but she has to protect her children against all the rest of the people.

Of course, not in wrong things. I mean, she should not tell, I mean... always, I have to tell the other side of it because you might say that “My child has gone and beaten somebody else." So that's not good, that is not protection. What I'm saying if the children are under any

peril or any trouble, it is the Lakṣhmī who has to protect. This is a job of the Gṛuhalakṣhmī.

Right side is the Rājalakṣhmī. The Rājalakṣhmī is the, we can say, the queen of a place.

Now here the queen and king is one. But what I'm saying where the king and the queen are two different.

Then the queen of the thing has to have that dignity. Thank God, our Queen is quite a Rājalakṣhmī. I must say I am very happy with her. She has that dignity and she has that sense and she is a sweet lady.

And, she is really a good person. Thank God! You have a good lady. And, this Diana also is another realised Soul who is coming now. Will be another blessing for you! So, it is her well-being, you see, her I should say the essence of well-being permeates that peace, that happiness and that's a good thing.

If supposing a man is a president is there and his wife is a very funny woman like this Kennedy's wife was. There can never be peace. Neither in the society nor... because wherever she'll go, she'll create a problem, you see. She'll go to a society, she being the first lady everybody will try to follow her. You see, here also, you know that when Queen Elizabeth had some sort of a problem on her neck, she had some sort of a patch or something.

So, she started using a collar. And, everybody had that Elizabethan collar, you see, all this thing like whatever problems, say, Victoria had and she made a dress, others had to wear the same types of dress.

So, all the collective patterns and fashions and all those things come through this first lady.

So, the first lady is the Rājalakṣhmī. And, one has to respect that Rājalakṣhmī as the woman, is the queen. Now, for example, this country is already cursed because seven queens were killed in this country. I mean, already cursed I must say. It's a horrid thing. I mean, how did people allow any one king to be doing that! Seven of them is too much, is already a curse then.

So this kind of a thing is, we can go to a point with these things. At the most you can arrest, all right, at the most. I mean these are not of course, good women. I was telling you about those who are like that.

For example Mao's wife, they thought was not so good and all that. But one should not humiliate because if you humiliate them then you are humiliating that principle of Rājalakṣhmī.

And then to put them in prison and then to kill them like this and wash their dirty linens on the street.

Means, there is no dignity at all about it, you see. One has to keep the dignity, the serenity of a Rājalakṣhmī.

And, that Rājalakṣhmī is very important for England because we are missing in Rājalakṣhmī nowadays.

And, that Rājalakṣhmī comes through the activity of the people. And, if you are inactive, Rājalakṣhmī will go down.

So, we come to the point that we have to be active. We have to be active producing more wealth.

You see, not like taking out the wealth from here, putting to something else but we should produce more wealth.

Now, how do you produce more wealth, we should see that. By changing forms, by anything we should get to it that we should produce more wealth.

For example, if Sahaja Yogis think that, “All right, I'm not going to work and I'm going to sit at home and I'm just going to be, say, sort of a dish washer." That's not the way. Sahaja Yogis have not only to work, but to work according to their deserving. Apart from that, they should improve. Like you see somebody, “Oh I'm all right, I can paint a little bit but if it is comes to something better painting then I think I'll have to get somebody else." That means at least you don't know even painting. You have to, in activity, you must know that you must perfect that profession. All the Sahaja Yogis must have a profession which is perfected. It's not like this that “I'm, I'm just a waster." All right, accepted the situation, “I'm a waster, sitting like a waster and doing no activity." Only, then the problems like the ones we had come up that you start earning money out of women, or do sort of useless things like swindling and telling stories, taking out money.

So wasters are not allowed in Sahaja Yoga. Anybody who tries to be a waster will be thrown out.

Never justify your inefficiency, inadequacy or incompetence. You have to be first class, competent people in every respect.

There should be no diffidence in you. If there is diffidence you are no good for Sahaja Yoga.

So, not that you should get after the money but Rājalakṣhmī. Means, there should be complete activity of your complete manifestation of all your qualities.

Try to improve, try to improve. That doesn't mean you run a rat race, like a mad cap, nothing of Sahaja Yoga. Not that. It doesn't mean that. I have to warn you there. But you should not be just a waster, you see, that you don't have to pounce here and like a beggar you are moving about. This is not proper.

Try to improve your conditions, try to improve your techniques, try to improve your competence and understanding of the whole subject.

Whatever you take up, take up this or that. Get into it and work it out, sort it out. You should become... you can do it with Sahaja Yoga.

This is one of the big problems we have of Sahaja Yogis, do you know this? One of the biggest problems! Because nobody is impressed by you, nobody is impressed. They think some loonies have gathered around Me. Nobody is impressed. Everybody looks like a confused personality, you see, walking like this.

They think that Mother must have mesmerized them and they are all moving like a wave to this and that.

So, today on a Diwali day we have to say that we will become more competent, experts in whatever we are doing. We have to be! We have to be people with impressions.

Now, what impresses people in this world? Only two things. Either... in the beginning, in superficiality, only two things can impress in superficiality. Because firstly they are superficial. When they will see us they'll see our first impression. First, they will see what are you. I mean, if you look like a drunkard nobody is going to follow you. If you are look like a hippie, nobody is going to follow

you. Nobody has any faith in hippies, I must tell you very frankly, anymore.

It's an individual system, it works on... You cannot be leaders. If you have to be leaders you are not to be hippies at all. Which hippie has been a leader so far you tell Me? Of course, this, now this thing is dying out. This thing is dying out. We should think about it seriously.

Now this hippyism was just a craze, it's dying out. Then another craze came in, dying out. That another craze! We are not crazy people. We should know our goal, how we have.

We have to impress people. Now, only we can impress them superficially because in the beginning people just see superficial side.

So, the first thing is that we should be such that we should have competence.

We should say, for example, if you have to make speech, you should know how to make speeches.

Now, people when they speak either they cannot impress or they go on like mad, they put down their heads and say something. That's not the way. You must practice it.

Go to the sea, go anywhere in the open say loudly. You can go, say for example, to this Hyde Park [laughter] and say loudly what you have to say. Say it loud, practice it. Say how you say.

Practice it. Overcome your defects. Do not enjoy your defects, it's not the way. Now, no more time left for that kind of a thing. Because you see there's no impression of people on others. They are not impressed by you.

You see with Me whatever is impressed is all right. But you have to become the Gurus, you have to become the leaders. And, the impression should be on people that you are people who are smart at it, you know the job, you know how to speak, how to present Sahaja Yoga and do it in a way that's congenial, loving, affectionate and not like a volcanic stuff also.

Sometimes, you see, people get very volcanic with others. That also. With complete poise and self-control.

Self-control.

This is only achieved through self-discipline. You must discipline yourself and do not waste yourself; must have self-esteem.

This is one of the biggest lacking in Sahaja Yoga today. There's no impression on people. And, this is what one has to do in your dressing up, how you talk to people, how you behave, that's very important in the outside.

But inside if there's all the time you harp upon it, “Oh, I can't do it. This is not for me. This much I can do." Then you have not been kind to yourself and to anyone else.

So, come up to it. I would say everybody must come up to it. Now, forget those days of taking to drugs and sitting down. Whom are you going to impress with the drugs, tell Me? The another thing that impresses people is hypocrisy which we cannot take. If you are a hypocrite, you see, wear a Bhagwa –*‘saffron’* dress, have a Chilam –*‘pipe’* in the hand and go round and you say, “Oh ah, I'm chosen by God." Go on sing that way. That you can't do.

So, the whole thing is: both the things, the Nābhīs are for our well-being which is manifested outside as well.

I mean, it's all right we should have a good hotel to live in. All right, given! Have you got the eliteness of living in a hotel? Let's see. Just put a question to yourself. You asked for a hotel, you've got a hotel, all right. Have you got that eliteness or how are you behaving? Just think of it.

In this hotel, supposing somebody has to live, for example, XYZ. He will have a particular type of eliteness. Isn't it? Even sometimes I find the bags you carry are so dirty, filthy, dented, holes in it.

Somebody might think that somebody is running away from this hotel, something is taking away. The rags and things should be given up and thrown away. Now, I hope there is one word like throw, which is not used. I'm sitting down I've never come up to see anything.

But the throw part of it is less. Throw away all nonsensical things like rags and other things which you think is very good looking but is not. Please throw it away.

See, for example, some of sweaters and blankets and things that people carry are horrible. Colour should be smart. The... everything should be smart. You should not look a ragged person. I mean, how are you in Rājalakṣhmī state? One has to see the Rājalakṣhmī standing.

You see, there is no need to show that we are beggars. That's only good for the people who are hypocrites. Not for us. You see, beggars are normally not beggars, they are hypocrites.

So, they beg.

They earn money.

In India, you will be surprised some of the beggars have got huge, big buildings on Marine Drive. They own it and still their profession is begging.

So, they are not really beggars, they are hypocrites, you see.

They make money like that.

So, why should we be dressed up like that? Moreover, if you dress up like that, the other side will follow and that is the bhoot that will sit on you because they want bhootish people to look at. You see, they won't sit on a person who is properly dressed, who has got properly done his hair and who is taking bath and all that. They like filth, they like dirt, they like dirty smell and if you have all these things in you they will be just on top of your head, walking with you wherever you go. They like such things. You see like you put something filthy you'll find all the flies come down there. You see, simple thing. Anything you put filthy there will be all the worms getting inside that. It's like that.

So, the way you are, that's how it works out.

So, for your Rājalakṣhmī, for your Gṛuhalakṣhmī it is important that you should have self-control in your behaviour how you talk. When you talk if you talk like a cheap person or like a person who is dosed with something then nobody is going to be impressed. How you behave is very important. How you sit, how you talk. The other day Nima, you see, they asked Nima to speak and Nima said, I've never spoken and she was quite nervous. But Gregoire said, “You should tell us about our defect." And she said really something very sensible. She

said that “I have so many defects and we, Indians, all have defects but what I find about you people is that, that before Mother when you behave the protocol is missing. You take it for granted. It's all right, She is Mahāmāyā and all that, but there also” what she said that “for us She is just like a setting we had that this is the Goddess. The tradition of Goddess is there. And, we found Her like a diamond, we put Her in the setting.

So, it's just done. We have no problem. But sometimes, I find the way people walk before Her, just like horses. The way they talk and all those things are surprising. Their behaviour is surprising. I can't understand how you can do it when you know She is the Goddess. Of course, She is!" So, in that case, I would say once this Rājalakṣhmī business comes up, then you will understand the respect, because once you respect yourself you start respecting others also. And that you are all saints, you have to respect each other in the same way. You should really call each other... I mean, if it is in Hindi language, I would say, you should call `thou'. Because we say it to elder people like that, “Please be seated. Please be..." With great respect talk to each other.

It will impress others. Instead of that, in the program you find somebody slapping each other, holding each other's hair and shouting. What will they think? What saints, from where these new type of saints have come? Saints have to respect each other. They come to your house, offer them some nice seat to sit down. You must see how the saints respect the saints. That respect should be there among yourselves, the oneness, the understanding. Without respect you cannot have any

rapport. And, to have a rapport, there should be equal level of understanding that, “As I want respect, others must be respected." You should be respectful and to be respected.

Both things should be done. This is the Lakṣhmī's thing is. And today now the light, the light is there.

Light is a very important thing. From the very beginning, you see, when a man discovered the fire, the fire was used in the Gṛuhalakṣhmī state where the food was cooked and the fire cooked the food and was used. You see the warmth of the Mother, you see, was shown through that hearth that she used in the house to warm up her children, to give them food and all that. That stage. Then it became in a, say, in any collective thing, it is expressed as lights, you see. If you have to celebrate say your Republic Day or your Independence Day we put the lights on, or we have fireworks, you see. To express ourselves that way is in the Rājalakṣhmī.

Now the Mahālakṣhmī. Mahālakṣhmī is the evolutionary state. In the evolutionary state, when the evolutionary state starts, then the Mahālakṣhmī starts asserting Herself and that comes when your wellbeing is established fully. I mean, if you are still worried as to how to get a cup of tea for yourself, you cannot get to Mahālakṣhmī state.

So, once that is little bit established and you feel that peace within yourself and that dignity, then the Mahālakṣhmī's power starts acting on you. And the Mahālakṣhmī power is that it really makes you the light. You have now become the light. Don't have to have any lights. You are the light. When you go anywhere, when

people see you they take guidance from you. They use you as a torch which guides them.

They will come and consult you and ask you how to do it. It is you who are the light.

So, this is what it is. One has to know that Mahālakṣhmī Tattwa is represented here as the light. And, you see these lights when enlightened, even a small light, how it reacts and how it shows. And now, you have become the light, you see. Even this light can do it. You see, I put My hand to it and it recognizes and knows that because it is now enlightened. It is put before the Photograph, it's enlightened. It works that way. Now what about you? You are the light now; you are the Diwali of God.

Diwali means the, the rows of lights.

So, you are going to make this beautiful mansion of God full of Diwali light. You have entered into the kingdom of God and you have to enlighten it.

So you are the decoration of God on one side, you are the glory of God and also, on the other side you are the guide, guidelines, you are like the torches, you can say, you are like the, what you call them, which are used by ships those...

Sahaja Yogis: Lighthouse.

Shri Mataji: Lighthouses? You have to become lighthouses.

So that people see you, you stand out, a light see. Like that you have to be. And, for that you have to have self-discipline. Put your will power.

Put it. Will power! Put it down. How can I not do it? Now, in this place I'm going to start within say two-three days after this Diwali, a morning session.

Say, about, we can start about five o'clock every morning or five-thirty every morning. You have to have your bath before coming here. Say, five-thirty or five o'clock? Will that be all right? Your Mother gets up at four-thirty whatever may happen. You have to change your habits. You have to! Get up in the morning. You know, by getting up in the morning you finish off so much of work because in the night what do you do? Lay, gossip, waste your time! But if you say that, “Tonight let me sleep late and tomorrow I'll get up early." You'll never. First get up early and then you will sleep early. The other way round! You see, you have to see your mind how it works.

So, get up in the morning, have your bath then sit down for meditation. It's quite a warm room. Have your nice hot bath; sit down for your meditation for about an hour or so. Meditate. You will feel so nice, after sometime you cannot sleep after four-thirty.

Now, look at My system. I mean, whether I am in America or whether I am in India and when I get up at four-thirty. How do I manage? I've no watch, nothing like that. I just get up at four-thirty. I've tuned Myself to the sun. You are tuned more to the moon. I have tuned Myself to the sun.

When the sun comes at this angle I have to get up because that is the time vibrations have to flow.

All over the world, at four-thirty in the morning all the vibrations, the best time, flow in the purest form.

That's why all the seers, get up very early in the morning, have their baths and sit down for meditation.

It's too much I know, especially for English men but you have to train up yourself. You will do it; you will like it if you do it like a festival. See today is a festival day, let us get up and have a nice bath and have a nice soap, you see, perfumed one and nice things. You will enjoy, you see. Bath should be a ritual. But should not be all the time because I see Regis sitting there quite happy. [Laughter.] Like Indians also, they bathe too much. That is not necessary. Too much not, but once. And, then if you sit at home for about an hour or so the house is lighted.

I could get this place lighted in the morning, you come here, you will be amazed that if you develop this habit you can do such a lot. Because in the evening you are tired and you cannot do many things and you are absolutely fagged out, you see, so you will sleep early.

And this is English saying: “Early to bed and early to rise." Not Indian, is it? [Laughter.] And, that's what we have to do. And, you will be amazed you'll do thousand and one things, thousand and one things if you get up early in the morning.

So, we are going to try that after Diwali. I'm going to announce those who can try with Me can do it. And, I used to sleep sometimes at two o'clock, two-thirty, mostly at two. And, get up at four-thirty, finish My bath. Everybody was still sleeping and I didn't want to disturb them. Then, at about eight o'clock I would say, “Now will you please get up?" While Gregoire you see, the day he had to leave, was saying, “Oh, it's already two o'clock. There are only three hours." I said, “Gregoire, you better sleep now. Worrying about it you won't sleep.

So, better sleep." “How will I wake up? What will happen?" At five o'clock, I just said, “Now." I got up four-thirty. Five o'clock, “Five o'clock." And, they all got up. Ask him. And, it's very easy to do it, you see. It's very easy. You need not keep like Me till two o'clock. Then but if I keep awake then in the daytime I sleep for an hour or so. I make up. But then you will feel sleepy, go off to sleep. In the night, it's a waste of time to keep awake. It's really waste! What do you see these dirty pictures in the TV? After nine o'clock, is there anything worth seeing? Nine-thirty, ten at the most! Then all filth is there. You'll feel healthier, you'll be much better off.

Harry has improved very much with this kind of thing. And, morning time you don't think much, you really meditate. It's a very good thing.

So just I'm giving one thing for your understanding that let us work it out something or towards self-discipline. Very important.

See, the ego doesn't allow you to have a discipline. It'll say, “Oh, What's wrong?" That's the way we have to put our ego down.

And self-discipline will give you really, I tell you, self-control. Self-control is very important. And, that self-control is only possible if you really know how to develop it, inculcate it and become yourself.

It's a beautiful analogy given in Kaṭha, Kaṭha Upanishad that, you see, the body is like a chariot. It says body is like a chariot and the charioteer is the buddhi and the Spirit is the master. The charioteer is the buddhi, is the intellect. Buddhi is better word than intellect is, you see. I mean, you can call the wisdom, wisdom. Now, the senses

are like the horse. Senses are like the horses. They are running here or there, hither-thither and all that, you see.

And, the controlling of it, the reins are in the hand of the buddhi; in the person who is handling is the charioteer, is the wisdom or the intellect within us. The intellect has to control the senses and the reins are to be controlled. Now, when you allow these senses to go wherever it likes, you see and you do not control it, then you are neither here nor there. You'll say, “I know, I know, I know." What part knows, what part goes wrong, where are you? And, then why are you doing it? “I know I should have been. I know it's very bad. I know." Why? If you know, it should be your knowledge; it should be your complete being of that kind. If you know it's done. Knowledge should be one with your behaviour. I mean, I know this is white. All right.

Then I treat it like white or do I treat it like black? If I know this is the fire, I don't put My hand there.

I say, “I know it is fire; do I put hand there?" So, to control our sense organs, we have to have our buddhi, our mind, quite intact and put in the hands of the Self where `I' doesn't do it. That `I do it; I, I', all that. Spirit doesn't like it.

You have to have a very disciplined mind which should improve your methods of everything, of talking, doing things. I mean, you must improve. All the time, you have to improve. If you reconcile with yourself then it's finished; then the whole thing is settled down.

So, that's how you progress and you grow better and better with it.

And, today's day is a very great day for us because the saints are celebrating Diwali. I'm celebrating My Diwali enlightening light in your hearts that you enjoy your own joy and your own beauty; that you are now the Spirit. Enjoy it. That you are there. Now, you are in the kingdom of God. No doubt.

I mean, even if you don't do anything anymore, you will be all right there. But you should not take it for granted. You have to come forward because your Mother needs your help. You have to stand up. You have to rise. You have to come up. You have to become the leaders of tomorrow.

So, you have to work it out. And, not just be talkers and thinking big and saying big, big things and even if I ask you to wash a spoon you cannot do it. What's the use? So, you are tomorrow's citizens. You are the ones who are going to impress people. I expect you to have an understanding about what you have to achieve, but don't sit down and plan because planning means you will never do it. You will sit down, plan, “Tomorrow morning I'll get up in the morning, I'll do my meditation." Write it down in a book and three days you will never get up because you have already written it down; you have planned it. [Laughter.] You have planned it. The planning is done, why should you do it actually? It's done; you have done it; in the diary it's all there. That's what planning is.

Planning is you sit down, “All right, so what should we do?" Sit down... this... then this... then this... [more laughter].

Nothing happens. What happened? Everything in the planning! Who is going to revise it and see it is done? And, that's how mentally we have a satisfaction.

“Oh we've done it, you see, all of us sat together, we had a big committee meeting. We You all talked, talked, talked. We decided this, Mother. We have decided on this and decided this." What have you achieved? Nothing! How is it? What have you decided? Achieve! That is what it is.

That's not planning.

So, you do not plan, but just get up tomorrow morning. All right? Try that. Do not plan because planning is the one that fixes you up not to do a thing and that has led to this kind of a chaos in this country and everywhere else. Just a plan. Plan for what? Now, is there any question? We have to have now collective understanding also that we have to do some programming: every Saturday, Sunday I should be free after the... Saturday, Sunday if not, we can have it during week days.

After the 24th, I'll be quite free. But even before that, you see, we can have it on Saturday, Sundays.

Now, there are two Saturday, Sundays in-between. You can plan something if you want Me to go somewhere, you want to have a meeting anywhere or here or if people want to meet Me, we can do it.

But we cannot get Caxton Hall on Saturday, Sundays. I cannot go on week days.

So, get some hall where I can go there.

Some school hall or something on a Saturday, we all can meet.

There are two Saturdays we can use or Sunday, anything that you want to.

A school hall will be all right on a Sunday, Gavin. And, you can advertise in the papers about it. Now, this, for example, I'm going on the 20th.

So, there are two Sundays now where we can meet. All right? And when I go and I come back then also we can meet on week days. Then, I can meet on week days.

But before that I can meet, meet you on any Saturday or Sunday, there are hardly two Saturdays Sundays. To arrange it there or if you want we can meet in Chelsham Road, in the ashram. Anyway.

So, any problem, anything you can tell Me. Now again we are having a Pūjā in any case, on this Sunday.

Thirtieth. Friday. Thirtieth. Friday. Alright.

So next Sunday you can have a meeting if you want to. On the next Sunday you can have a meeting.

Now, what about Brighton? How are they? What meeting are they having today? They are having a regular program?

Sahaja Yogini: Yes, Mother. We are having programs on Tuesdays and Thursdays and now we started Fridays at...

Shri Mataji: Where? In the house or in the?

Sahaja Yogini: No, we have a public meeting every Tuesday in Brighton Hall and we also started another public meeting on Fridays and we have a meeting at a house on Thursday.

Shri Mataji: I would suggest that public meetings, whatever you people have, should be on a Saturday and

a Sunday. Would be better if you can get a hall. Because, you see, week days, we have programs here.

Isn't it? For the time being it's all right because Saturday, Sundays now we'll be having, these two Saturday, Sundays but normally. You know, Friday is a Pūjā now. If you have a meeting you should consult people here also, because then they would like to come for the Pūjā. Now, this Friday, you all should come for the Pūjā. All right? We can have some music.

Sahaja Yogi: What time will You have the Pūjā on Friday?

Shri Mataji: Pūjā we should start say about... about... It has to be evening time.

So, whatever time suits you people. But after that, I mean, you have to have some music or something we can have.

After that. Seven is alright, because all of you will be working. We can even have it on Saturday if you like.

So whatever it suits you. Does it suit people? Friday? Or it will be tiring? [Laughter.] Put your left to the right. I see always. Put your left to the right, so you won't be tired. Because you think too much, see? That's why. Put left to the right, 108 times. All the time tired. Left to the right. Good for your heart, good for all these things. Good, see, is much better. Āgñyā. Now I would like to see your dear husband tomorrow, if you can come and see Me. Is he here? Could we? [Shri Mataji talks to Sahaja Yogis and says She would like to see them the following morning and anybody who would like to see Her should come the following morning. Then She asks some people how they are and how they feel, gives advice to a Yoginī to put right to left and not to think by watching Her.] Good. Now

inform all the people in Cambridge, everywhere, you see and then what we can do is to, I can stay over and next day already I go Saturday so that people stay over there and I can talk to them Saturday.

So if any personal problems are there I can solve it out. Or else, if you have the Pūjā on Saturday evening it should be better idea. [Hindi.] Let us have it on Saturday evening. Thirty-first? Is it?

Sahaja Yogi: Halloween.

Shri Mataji: Eh?

Sahaja Yogi: Halloween.

Shri Mataji: Hallo...?

Sahaja Yogi: Halloween, Mother, it's a festival... [Laughter.]

Shri Mataji: Eh?

Sahaja Yogi: Halloween is the abbreviation of the term Hallow's eve, because November 1st is supposed to be All Saints' Day. November 1st, so the last day of October is Hallows' eve, it's called Halloween. It's supposed to be the night when all demons and witches fly through the sky... it's like that Mother...

[Shri Mataji pulls a shocked then an amused face.]

Shri Mataji: Then we should do it on a Sunday day! [Laughter.] Sahaja Yogis: They tour as dress up as ghosts, spirits, witches and carry lanterns.

Shri Mataji: Very bad.

Sahaja Yogi: It's supposed to be the night when the spirits, the dead come out.

Shri Mataji: Then the fourteenth... then we should have it on a Sunday day, let us have it on the Sunday, Sunday. I would not like to do that day.

Sahaja Yogi: Sunday is reputed to be All Saints' Day Mother, the day of all the Saints, November 1st.

Shri Mataji: Yes. Good. That's a good day. We can have All Saints' Day plus Diwali day. Saints' day, it's good! So we'll have it on Sunday.

So Sunday we can have the Pūjā, I mean, we have to have Pūjā then in the morning and, we can have morning Pūjā and then I can stay over and in the evening we can light the lights and all that and have some fireworks and things.

Sahaja Yogi: Fireworks?

Shri Mataji: Hm. We can have some music. The whole of Sunday we can spend together. There.

Alright? Keep it Sunday. Sunday I'll be there. Sunday.

Sahaja Yogi: What time is the Pūjā, Mother?

Shri Mataji: Then Sunday should be about, we should start at 10, you see? Because we have sufficient time then. Ten o'clock, would that be alright? For all of you? What time will you get up Sunday? Sahaja Yogis: Four thirty, Mother! [Shri Mataji laughs.]

Shri Mataji: It's so simple, you know, I don't know why people find it so difficult. It is just matter of self-discipline, just matter. I know everybody has this problem.

Even Indians now, young people have this problem. They are taking it from you people. They are becoming now more westernized and they can't get up early.

But even you see, My husband, he cannot sleep after 6. We are brought up like that, our generation was brought up like that. A lot of self-discipline, because we were born at the time when we needed our independence, you see, so we had to become like military people, you know, we had to really look after *[UNCLEAR]* things. We are very well disciplined that way.

So it's a good day. Sunday we'll have it on Saints' day. Alright? And this day with all these witches and all that it should be finished, it's all nonsense, they are not to be taken too easily.

It must have come from since long I'm sure, in this country, where people were indulging into nonsensical things, see they were barbaric people.

Barbaric people always go to these things, you see. They must have done it and still that is continuing.

Sahaja Yogi: Halloween has come because of All Saints' Day. Spirits are frightened because of the next day.

Shri Mataji: See it's like Naraka Chaturdashi we have. That is the day all the devils are put in the Naraka. Only yesterday was that day. [Laughter.]

Sahaja Yogi: This is a tough week for bhoots, Mother. [Laughter, Shri Mataji laughs.]

Shri Mataji: But that's why Diwali. That's why the light. That's why you have to have light, you see? After the 14th day, then the 15th day they celebrate Diwali. That is the darkest night.

Sahaja Yogi: Which night is that, Mother?

Shri Mataji: That is tonight, that is the darkest night. And then tomorrow is the day that is the first day, see? It is

celebrated as the New Year. For many people. Not in Maharashtra they celebrate from My own dynasty, that they do. But in the North [India] they celebrate first day tomorrow. And the second day is the Brothers' Day, when brothers and sisters tie the... that we can do also in the Pūjā. The brothers and sisters they tie the thing. Where is your husband, he has not come?

Sahaja Yogini: He's not well, Mother.

Shri Mataji: What's the matter? [Back problems.]

Shri Mataji: When did this happen? When did this happen?

Sahaja Yogini: The day before yesterday.

Shri Mataji: I know why. Now tell him not to use his hands too much.

Sahaja Yogini: He was trying to shut a window.

Shri Mataji: Tell him that I came to know about it and I knew it was going to happen that way.

Alright? Tell him not to use his hands.

So, can I take your leave now? Today's happy. Happy Diwali to you.

Sahaja Yogis: Jai Shri Mataji.

Shri Mataji [asks somebody how he/she is and tells them]: Put right to the left, put right to the left.

[Then Shri Mataji discusses with Gavin problems of organization of journey to India.] [Then Shri Mataji talks to a lady in Hindi and says]: Women should not become horses.

[Then a card is given to Her with a present.] Thank you very much. Lakṣhmī and Gaṇeśha. Good.

Sahaja Yogi: Happy Diwali. From everybody.

Shri Mataji: What's that? Sweet! What is it? [Reads name of shop.] What is that? Something expensive? [Pulls angry face. Laughter.] Too much. This is too much.

Sahaja Yogi: This is from all of us.

Shri Mataji: This is too much.

Sahaja Yogi: No, Mother.

Shri Mataji: Is it for Lakṣhmī?

Sahaja Yogi: Yes.

Shri Mataji: Too much.

Sahaja Yogis: Bolo Śhrī Nirmalā Shakti Mātājī Śhrī Nirmalā Devī ki! Jai!

Shri Mataji: I would like to wear this now. Can you take it out? *[UNCLEAR]*. This is a big Halwa.

May God bless you. *[UNCLEAR]*.

[Shri Mataji puts on the necklace.] Good. Thank you. It's all right, eh? Thank you.

Sahaja Yogis: Very beautiful.

Shri Mataji: Thank you very much. We shouldn't do all this, you see, otherwise I'll be considered as other Gurus.

[A Sahaja Yogini brings flowers.]

Shri Mataji: Thank you very much. Thank you. Now, these flowers must be put, you have to put them somewhere. Thank you very much, thank you. Very kind of you. But why go to... they are very expensive people.

Sahaja Yogis: It's just the vibrations. It has very good vibrations.

Shri Mataji: I know. I have so many things, I have never worn a chain all My life. It was a good idea. Now you have really chained Me. [Laughter.] Chained with your love.

Sahaja Yogi: And you chained our hearts.

[Shri Mataji laughs.]

Contents: 1981-10-29 **Practical Session with Sahaja Yogis, Ashram, former Hotel, Bramham Gardens, Earl's Court, Kensington, London, UK**

Shri Mataji: How are you now? All right? Child: *[UNCLEAR* Yeah/Yes].

Shri Mataji: Good, good. How are you? How is the Baby?

Sahaja Yogini: It feels good.

Shri Mataji: [Laughs.] Hmm. Yeah. How to keep the flowers. Hallo! We give a Bandhan. Really I have forgotten. What was that about? Hmm? [To the Baby:] No, no, no, nolu, nolu, hoho. Hoho, oh ho. [Everyone laughs.] Oh. Oh. Oh. Haha.

Haha. [Everyone laughs.] Aha. Hā? Aha, hā...

Baby: Hm. [Everyone laughs].

Shri Mataji: He like it. [Baby breezes loudly.] Yesterday's picture upset Me so much, I couldn't sleep the whole night. Horrifying, in one city there are three thousand children on the list who are battered and out of which every week six are killed. Can you imagine? Six are killed every week, I mean shameful it is, I tell you. I used to think in the whole of England. It is only in one city. In Birmingham I think it was. Three-thousand children on the list and every week six are killed.

Sahaja Yogi: Now what use to work for the NSPCC Mother? The national, that is the national society for the prevention of cruelty to children.

Shri Mataji: Ah, where?

Sahaja Yogi: And my wife used to work for them and...

Shri Mataji: Where was that?

Sahaja Yogini: In London but it *[UNCLEAR]* country.

Shri Mataji: Ah?

Sahaja Yogini: *[UNCLEAR]* here to London *[UNCLEAR]*.

Shri Mataji: In London it is a?

Sahaja Yogi: Yes.

Shri Mataji: It's hor,...

Sahaja Yogini: *[UNCLEAR]*.

Shri Mataji:... just imagine!

Sahaja Yogi: There branch is all over the country, Mother and they cannot called and they were on one point a million pounds in that because they cannot call with all the children they have to care for.

Shri Mataji: Yes and they showed some children, it's such a mess I tell you. Why I just couldn't sleep last night, the whole night I couldn't sleep.

Another Sahaja Yogi: Some of the cases, Mother, which is horrifying. Children who have been taken by their mothers and there was a picture of one child who had been burned with the bars with an electric fire. The mother had taken the child and done this to it. Others were they had boiling water pulled on them. One child who had a father who had taken a cigarette on the child, had marks all over its body.

This, I mean and that is not rare, I cannot say that is...

Shri Mataji: Where I told you, how can they do it? What sort of parents these are? They are off their heads completely. Completely off their heads I tell you. One there was one girl, she battered the boy so much and

then the boy was recovered and all that, so sweetly came back to her, loved her and kissed her, you know, he had forgiven here completely, such a sweet thing and how can they do it? I just can't understand.

Sahaja Yogi: When one hears about it, Mother. Nay. You look at small children who are cracking, I mean these children are cracked.

Shri Mataji: So small as that! Another Sahaja Yogi: Now children like this, children weeks old even, Children smaller then Greg, yeah as nice as...

Shri Mataji: Where have they done that?

Sahaja Yogi: [breezes loudly.]

Shri Mataji: But why do they do it?

Sahaja Yogi: Not feeding them, starving them in cases where the children have been starved.

Shri Mataji: But why, why do they, what do they say, what is the reason?

Sahaja Yogini: They don't know the reason, they say it's emotional things but they don't, *[UNCLEAR]* like the husband told her *[UNCLEAR]*.

Sahaja Yogi: If the husband is left, you know, the woman left to call the children and quiet often is that point *[UNCLEAR]*.

Shri Mataji: But in one case yesterday the husband he was looking like a Rākshasa, I tell you. And it was the husband who was beating the child. And he was put in jail and came out and another child was to be born and they said the wife cannot stay with it.

So he said, why not I have seen people breaking the rips of the children and they are still there. And why Me of all the thing? Horrible! It's real hell I tell you.

Sahaja Yogi: And they get away with the mother in many, many cases. Ah there is one parent,...

Shri Mataji: This is the maximum here I believe. In America they don't have this much. I don't know how they,...

Sahaja Yogi: They have it, but... I mean the scale how much is going on in this country is...

Sort of a crime.

Shri Mataji: What happened to people, are their hearts frozen?

Sahaja Yogi: It's because, in most cases resent of the child, the parents might resent the child, so they hate them at the end. The child is vulnerable, you know, people who have hate feelings in them, they have a small child, who is defenceless and they take it out on the child. This is...

[Baby breezes loudly.]

Shri Mataji: Oh God. Oh God, *[UNCLEAR* what is it]? I couldn't sleep the whole night, I just couldn't bare it, but I don't know. I used to think two children in the whole week in England was too much for Me, but it's in one place? And in one place! [Baby breezes loudly and makes a little noise.] [To the Baby:] Better. You get enough, you are pet enough. You are pet enough. Isn't it? You are pet enough. Ah, aha, ah. How much better? Hm. Hm.

[Baby breezes loudly and makes a little noise.] He is holding his head.

Sahaja Yogi: Hm. He is, he is trying to sit up *[UNCLEAR]*.

Shri Mataji: Hm. [Baby breezes.] He is all right now. He is all right. I have cooled him down on the head. I have cooled him down.

[Baby breezes loudly and makes a little noise.] This is on the increase, that's the main point.

[Baby makes some noise.] Must be possessed I think this people! They have no heart.

Sahaja Yogi: So I just can't understand how someone can do it. I mean, looking at my son, my daughter, I don't understand the matter how angry I feel, when I could be made very angry, I could see a wrong somewhere, I mean many times I felt hate, but I mean how can you take out on tiny children.

[Baby breezes loudly.] I did not understand [Shri Mataji laughs to the baby] how anger you feel, you know the child, the children,...

Shri Mataji: I mean, you see, I feel more, I agree with this people the way they are behaving than anything else. How can children be born here? Just *[UNCLEAR* think it]! What a place it is.

[Baby breezes loudly.] [To the baby:] It's all right. Now better? All right? How much is that? Gail, if you go and ask that boy, that while cleaning My room, please open the window, because you see hermetical I felt for three days. [Laughs.] You are better. You still off? Who is the *[UNCLEAR]*? Really? [Everyone laughs.]

Sahaja Yogini: Come on Greg.

Sahaja Yogi: Yeahh!

Shri Mataji: It's all right now, have it.

Sahaja Yogi: Ah! Ah! Another Sahaja Yogi: Mister *[UNCLEAR]* just come back from shopping.

Shri Mataji: Oh I see.

Sahaja Yogi: And then ah, Shri Mataji [to the baby]: Hello! Hello! [Laughs.] Now, lalalalala there. Not there. Not there. Not there. Not there. You are all right.

Now the dilatation of the people have taken place... it's all right...

[To the baby:] Yes! Yes! What has happened now, are you all right? Are you all right? You want to come now? Now come, you want to come to Me, ah? First you were crying, now you want to come to Me. You felt very cool and nice? Did you? [Laughs.] How are you? All right? [Laughs.] Now you are laughing, now you are laughing, now knowing, otherwise he didn't know before. Ha? What was it? You want to come to Me? [Laughs.] Trying to come to Me? All right? How many children have I to carry now in a program? [Everyone laughs.] Like jail, *[UNCLEAR]* she goes on crying till I take her. And now, oohohh. [Everyone laughs.] So, let's, ah, I want to have something practical. You'll have it. Please sit down. I didn't? [Everyone laughs.] [To a Baby:] Hello! Hello! It's better now. A little caught up on the left, I don't know why. Left side. Ah, you don't go to any psychologist or anyone, nothing like that, never? You don't go near... the tradition is not then, may seem *[UNCLEAR]* but it is tradition and if you, if you had the tradition, like We have in India, to their fitted just like [snaps], that's what happens. Once they get their realisation they know it is realisation, like you must say it that day, isn't it? He said, it's like a setting we have got, We just find the diamond that is

settled there. That's the thing We see there and ego comes up and the rigid because they can't accept Me as anything, but as Christians you can talk to them that Christ has said, I'll send you a Comforter and a Councillor and a Redeemer. You should say these are the three qualities Mother has. She is a Comforter and She is also a Councillor and She is a Redeemer. She has redeemed so many people. And these three qualities are nothing but Mahākālī, Mahāsaraswatī and Mahālakṣhmīs, they are the three qualities.

So He said it in His own style and that's how We interpreted in our own style but this is what it is. And if that is so, then why to reject? I mean, Christ has said that, nothing against Her will be tolerated.

Sahaja Yogi: Seems to be like You mentioned recently, some people will come and then they might have a stomach pain or they might have a problem and they and they come and You make them well again and they go away and then the next year they come back and they say, Mother we don't believe, but make us well. It is it people are coming to You... [Shri Mataji laughs.]... for a little while... Do you made to feel happy? And... but you know well... thanks!... and close your mind again [Shri Mataji laughs a lot].

Shri Mataji: That's typically Western you know?

Sahaja Yogi: Yes. People go away and they think about it. They shouldn't stay in it and enjoying it, they go away, they think about it.

Shri Mataji: What can you think? You see, they didn't get well by thinking. What we should do, give them a big

Mantra is: Don't think! Don't think! Don't think! [Sahaja Yogis laugh.]

Sahaja Yogi: Like the children.

Shri Mataji: I think that would be a good idea. You see, so many people have come, I tell you and so many have got their realisation, but how many have stayed is the point. Actually, in Sahaja Yoga it is easy to get realisation, no doubt, but to maintain it and to rise is not so simple as you think it and We have to work it out. Ah though Kuṇḍalinī helps you a lot, but still you have to work it out. In the Vedas you should see these people are called as, human beings are called as Paśhus. Paśhus means the ones which are under bondage. Actually the animals name is the same, Paśhus.

So they are under bondage of their problems like temper, lust, greed, hatred... They are under the bondage of all these things, under the bondage of their senses. Now when they are realised, then their eyes open. That's called as *[UNCLEAR]*, their eyes are open. Now so they get a new category of people, you see now they start feeling the collective. That's called as Samāsitī –*'collective'*.

So the individual which is bound is opened out, but after that, you see, that's not the only Shakti, the power on which one can live. You have to develop other powers which are under line and the power underlying us is to get over this first bondage is and that getting over is also sort of manifes-, it is many fold. When you start getting over it, you don't realise how many powers you have got. You have got the power to enter into the body of another person, otherwise how do you know, what another person has got? You see your Aura can enter into another

personality and can feel another personality, the vibrations of that person, imagine! You have a power to enter it, otherwise how can you find out anyone. Now think of a person who is not realised, can you find out what's wrong with him? But we take it for granted, we don't realise it it's such a big power you have got. A Siddhi, to enter into the body of another person by which you can feel that person, you can know about that person, you can raise the Kuṇḍalinī, you can give Realisation. Imagine! All these Siddhis, you got all Siddhis in one shot. And people used to work so hard for it and do it. Now if you are made to work very hard for it, then maybe you may realise the value of that. You see but there is no time. Like, ah, he was telling Me, David Brawl, that if you put a big photograph somewhere it could be cheap Mother, but if You consider it and We asked people, put your hands towards, see if the Cool Breeze is coming? I said, but what it is? There will be no identification with ah, with Me and then that's not going to work out. See, they have to know that I have done it and they have to identify. This is the condition.

[The baby breezes.] Better now? Feeling better? So now how many are there coming from that area?

Sahaja Yogi: There are four, there are four of us who regularly come to meetings, with myself.

Shri Mataji: But there you can have a program.

Sahaja Yogi: We are going to, Mother and...

Shri Mataji: Where is this park, where resides this, this...

Sahaja Yogi: Queen's Park. It's North London, it's few miles from Hampstead.

Shri Mataji: Away?

Sahaja Yogi: Yes. It's between here and Hampstead.

Shri Mataji: Between here and Hampstead?

Sahaja Yogi: Hmm, north of London.

Shri Mataji: Is it?

Sahaja Yogi: Hm.

Shri Mataji: Ah!

Sahaja Yogi: It's west of Hampstead.

Shri Mataji: It's a, say these region to expecting a religion, how can you expect Rajneesh to be there? Now We have Christ.

Sahaja Yogi: Because this, they are really, I don't know else, the west as a whole seems to be very mentally orientated, very mentally orientated.

Shri Mataji: I *[UNCLEAR* May] not. Yesterday only there was a another BBC program about what is the death of a man and all that. He said, one side is definitely mechanical in a man, but another is something like morality. You see, We didn't say it so, We couldn't explain everything, so he said that there is something like morality.

Now, what we can do is to, Philip, what should I tell you the practical side, the meditation. All right? Let's see what this meditation is, what We have to do on a meditation.

The first thing we have got is the left side, you see, is the Mana-Shakti, is the power of your emotions.

All right? Now, emotions are connected with your right side, also, Prāṇa. Say for example if you are emotionally disturbed.

Just now we got disturbed, so our Shvāsa, our breathing also increased and we felt the whole body was sort of, say reacting and the, we were feeling the reaction of the Prāṇa, right side also. That it was trying to express itself. Like we started the tears, is the water element and all that came in and the whole emotion was so much pouring out and with that our Prāṇa was also involved.

Say for example if you are frightened, if you are frightened...

[Aside:] *[UNCLEAR* It's all right].

... if you are frightened too much then what happens? [Aside:] This is all right.

If you are frightened than also you get your breathing very fast, isn't it? So it is connected.

[Aside:] Yes, come in, come in! So it is connected. If you are frightened it is connected, with your Prāṇa, in your breathing and your whole system is connected with your emotions, physical system.

If you cry too much, or if you weep too much, or if you are a sad person, that shows on your face, your Viśhuddhi Chakra also shows and not only Anāhata but also Viśhuddhi. Then also your Āgñyā goes out.

So all the Chakras reflect the left side in such a way that physical manifestation is also there.

So it proofs that both are very much connected.

So to, if you have to, somehow or other, dissolve these two sides within us, the left and the right side, because if you do not dissolve it you are left half way here, so you have to dissolve these two things. And to dissolve these, what should we do? What can we do, in meditation?

[Aside:] Can you suggest? Say we have got Prāṇa and Mana. Now Prāṇa represents the right side and the Mana Shakti is the left side. All right? These two have to be dissolved, in the air, means dissolved. Now how do we do it? To dissolve these two things, they are connected with each other. After realisation, not.

So before meditation We give ourselves a balance, all right? Which side is more resided left at the time.

Supposing you are emotionally, at that time, disturbed, then you put your right to the left. If you are that time disturbed on the left side, ah, I mean disturbed in that sense that if a left side is frozen, then you raise your left side and give yourself a balance before meditation.

Now let us see, which side is less, first of all. Put your hands like that. Are you all right? Getting Cool Breeze? Getting it? *[UNCLEAR* May/On] *[UNCLEAR* this side not]. All right. Better? Are you getting in this side? Now, something moving? Cool breeze is coming now? Is there a Cool Breeze? Is it? There is Cool Breeze in your hand? Are you feeling it? All right.

So once you have given yourself a balance then the best thing is to pay attention to your emotions, to Mana Shakti. Watch them. You can enlighten your emotions by thinking of your Mother. All right, just enlighten them. Just She will solve the problem. Whatever are the problems in the Mana, all right? So once you get connected with those emotions and you start looking at them in your meditation you will see these emotions are rising within you and if you try to put these emotions on your Mother, as put at the Lotus Feet of your Mother,

they will start also dissolving those emotions and they'll become sort of, ah, expanded. Expanded, you see.

You will extern that in such a way that, you will feel you are in control, these emotions. You are in control of them and by that controlling those emotions your emotions, which are expanded, enlightened, are powerful. And these emotions, when you feel that way, then the cause of those emotions can be solved. For example just now you got emotionally stirred up because I talked about, say, these children.

Naturally, anybody would be. Now when you are stirred up with that you put that problem and those feelings that are rising in you, that those waves of feelings that are coming at the Lotus Feet of your Mother.

So they get touched, say by that power you can say. Then these emotions become enlightened and when these emotions become enlightened they have a power to solve the problem. Do you see the point? As if they had reached the shore where they got the light and this problem can be solved. Because now you are not in an individual self, you are in the expanse, you are in the Samashti and because you have entered into that position, that's why you have got these powers of entering to another person's body, to see the vibrations of another person, to raise the Kuṇḍalinī. Otherwise you could not have done it.

So for you it is very easy to *[UNCLEAR* weep] because I am also sitting here in Person.

So easy to put these emotions just there so that they get enlightened and your wish is fulfilled, because emotions are nothing but wishes. These are unfulfilled wishes. Now

how they do it otherwise is also this way that you take up these emotions and put them, so that is, these emotions are actually, the left side, as I said, is the desire.

So the desire is taken, any desire and is put in the Prāṇa. Now how do you put it on the Prana? That you control your Prāṇa, that's why they do Prāṇāyāmas, you see? Like you sit down now, very comfortably, now you have a desire, you put your attention to that. Attention is very important, you see? Now this attention is to be put onto the Prāṇa, so the emotions are there and then bring those emotions and put them into your attention, means they are now, you are aware of them.

Now what you do is to watch your breathing. See now, try to reduce your breathing, reduce it. In the sense that you have breathed out, wait for a while, then breath in, for a long time. Then you breathe out.

So in one minute your breezing will be less than normal. All right? Try that. Breathe in, now with the emotions, keep the attention on the emotions, you see?, so that the connection is established.

Hmm. Better? You see the Kuṇḍalinī rises? Now when you are breathing you find that there is a space in-between, which you just leave it vacant. Breathe in! Now leave it vacant. Now breathe out. Now leave it vacant. Breathe in. Keep it there. Then leave it. Keep outside. Now breathe in. Now start breathing in such a way that you stop your breathing.

Your attention should be on the heart, or could be on the emotions. It's better? Keep the breathing inside for a while, then bring it out, then outside for a while. Then again, then you'll find that for a while you will not

breathe. Hmm. You see, you settle down. The layer takes place between your Prāṇa and your Mana. Both the Shaktis become one. Now at this stage when you are silent, now you think of your intellect, it's lost. Now just think of it, it's lost, it's no more there.

So what is happening, actually that this layer, the attention goes into the intellect and enlightens the intellect.

Aha, now see, the thought is not there, try to find your intellect within yourself! Now see! See, where is my intellect? Try to find it! It's not there, it's not working. Again try it! It is working, but it has become the samashti, has become the collective now. Ha! See now! Did you follow that? There is no thought.

This exercise will give you this thoughtless awareness, establishes in you the thoughtless awareness. There is no thought.

So the second lesson, all right? May God bless you! Hmm. Yesterday I told you about the physical side, is how to physically achieve the balance by doing all these movements and all that and there is also raising your Kuṇḍalinī like that and how to put certain Chakras in places. Like first of all the Mūlādhāra, which is very important, Mūlādhāra Chakra, for that the exercise, as I told you, has to be with both the feet... Can We try that again? Just to put both the feet together... Now I tried to pull it towards yourself. No, no, with this, now, holding it, yes, towards yourself and push the thing down... Yes... [Everyone laughs.] Now, the other way round, the other way round you can do it, is to push it downward and pull your, with the hands, you push it down. Yes now, push it

up, the, the heels, yes, now, push it towards yourself, again, again. Now put it down on the sides.

[Sahaja Yogis laugh.] It is stiff, I must say. All right, again. Now I tell you one, you may try another thing for this, is to put your, one foot across and one foot like this, that's it. Push it, ha... now it's better, that way... now push it up. It is this one, upward, just push it how much you can, push that down... yes... push one down and one push up, it is better... now the other one you do the same way... push that down at the center, ha... now push that up... with one hand you can push that up, with one hand you can push that down... would be a better idea... now like this, like this, like this... just try, now ah... hold it from the sides, hold it from the sides, like he is holding... no, no, that ha-, that, put it down, your hand, yes. Now hold it this foot with the left hand, with the left hand, it doesn't go that side, [laughs] it's [laughs] like the way he is sitting... all right, it's all right. Now push it, push it down, this one and push that up, push that up and push this down. Now the other one you try, now the other one you try, again.

Hmm. Can you? No, no, no, that one down now. Which one was, yes, correct, correct. Now this is the other way, ha. Just push that one down, as much as you can. Push this down. Now you will see it will little bit opened out. Now see yourself, is it opening out? Now put it, put it down again. See, is it better now for sitting. Better? Now see now, is it better? Like it! [Sahaja Yogis laugh.] It's better now.

Sahaja Yogi: Now *[UNCLEAR]* here.

Shri Mataji: Sorry. Yeah. You see, gradually it will work out, gradually it will work out for you people, because you are not used to it, not, so at this age also it's rather difficult, but it will work out, gradually that,... You sit like that! From now, if she sits like this, you see, from the very childhood, than she can never sit like that.

Sahaja Yogi: Jane?

Shri Mataji: Can you sit like that?

Sahaja Yogi: Does you understand?

Shri Mataji: Let's see. Let's see. If, can see?

Sahaja Yogi: Shri Mataji is sitting before you...

Shri Mataji: Ah?

Sahaja Yogi:...

So be like *[UNCLEAR]* go meditating.

Shri Mataji: Ha good, you can do it, you are good, excellent, she is good. Ah, that's better.

Sahaja Yogi: They are very subtle, Mother.

Shri Mataji: They are subtle, but you see, that's how you grow up and then when you do not, you give up this habit, as you start sitting on a chair, then you give up the habit and then the chair becomes, you see,...

Sahaja Yogi: But the way she was sitting, I cannot sit. Only she was sitting *[UNCLEAR]* like that and she sits right *[UNCLEAR* like that on the floor]...

Shri Mataji: Yes.

Sahaja Yogi:... and she has legs out there. [Shri Mataji laughs.] It's just [breathes loudly]. It's really strange *[UNCLEAR]* legs.

Shri Mataji: Children are very subtle. Now then, this is one thing I told you how to improve your Mūlādhāra yesterday, all right? Now the second thing was about the Swādhiṣhṭhāna, you have to hold both the legs together, like this. Try to push it together.

So, now, push it like that. Hold the hands and just turn, just try to take out the heat of [laughs]... turn it... [laughs more, then the Sahaja Yogis laugh loudly]. He is tall, is he? See that! [Laughs.] Now, is all right, now you turn on, on the water like this here. The tall people are [laughs] rather difficult.

Another Sahaja Yogi: Like the thin ones legs, Mother.

Shri Mataji: Yes, now see, that's how, now you'll see, your Swādhiṣhṭhāna will improve. Hmm, just more. You see? Now let us see, now put your hands towards Me, that's it. You see? It improves.

Swādhiṣhṭhāna improves like that. Then I told yesterday about, how to raise the Kuṇḍalinī of others with a light in your hand. Now you don't have lights today, but you can take some lights. There are some lights, you can take from that, some candles, all of you. You can get some plates, but the doors are closed now. You can get it from upstairs, also get Me a glass of water.

Sahaja Yogini: *[UNCLEAR* Mother, we have provided some water, but this is not chilled].

Shri Mataji: Here! All right. Thank you, thank you very much. [Eats something.] Hmm.

Sahaja Yogi: *[UNCLEAR* Is it a good idea...].

Shri Mataji: You like that? Another Sahaja Yogi: *[UNCLEAR* I just can't...].

Another Sahaja Yogi: Is it a *[UNCLEAR]* decision to like this position not?

Shri Mataji: Is she bringing some plates?

Sahaja Yogi: Is it a good idea to sit in the lotus position, Mother?

Shri Mataji: Hmm?

Sahaja Yogi: Is it a good idea to sit in the lotus, lotus position? *[UNCLEAR]*.

Shri Mataji: I don't know, I don't want, it's too much, sometimes. For meditation you shouldn't do it. For exercise is all right, but not for meditation. In meditation: Sahaj-asana. Sahaj-asana is when both the legs are absolutely spread out as much as you can. Very much like that, very comfortable. It should be a comfortable position. That is the *[UNCLEAR]*.

Sahaja Yogi: Mother, we have to go.

Shri Mataji: Hmm. You have to go now?

Sahaja Yogi: Yes, Mother.

Shri Mataji: All right... I must say,...

Sahaja Yogi: We have to go now.

Shri Mataji:... what, ah, David *[UNCLEAR* Browled] told Me that if you go to these people, TM people they take three years to make you into a teacher and they make a real showman-ship out of that, a real showman-ship.

Baby: Papey!

Shri Mataji: Bye Bye! Bye Bye! So don't worry, it will work out, we'll have to train you up to have a real Guru-style and behaviour.

Sahaja Yogi: Yes. We have a meeting in Queen's Park...

Shri Mataji: Ha?

Sahaja Yogi:... coming soon. We have a meeting pretty soon. The Hampstead meeting, is it the twelfth?

Sahaja Yogini: But we can't have the hall in Hampstead next Thursday, so I projected they had one in Queen's Park next Thursday.

Sahaja Yogi: So is it...

Shri Mataji: All right.

Sahaja Yogi:... the following is out there.

Sahaja Yogini: The twelfth.

Sahaja Yogi: The twelfth.

Sahaja Yogini: The twelfth. Oh it's twelfth, sorry.

Sahaja Yogi: So what the meeting, the Hampstead meeting is moving to Queen's Park for one evening.

Shri Mataji: Oh they are good. But you must advertise and must make some hand-bills. These people will go...

Sahaja Yogi: Yes.

Shri Mataji: Na?

Sahaja Yogi: Yes.

Shri Mataji: That's on Thursday, when?

Sahaja Yogi: That's Thursday the twelfth, Mother.

Shri Mataji: Twelfth, I can't see Thursday.

Sahaja Yogi: Two weeks from tonight, two weeks from tonight.

Shri Mataji: I wouldn't be there. In two weeks I won't be there. Next week I will be...

[GAP]...

So seekers. One type is only for themselves, they are seeking, you see, as long as they get their realisation.

But some have this Guru Principle in them, they do it for the whole, you see? But most of them are at that level, we have got it now, it's all right. But even for yours sake you have to come to the meetings. Everybody cannot be thought all these things, you see, but they have to come to the meetings, even for their own sake I am saying, even for sickness. They are cured, but they can be again very sick or something else.

So even for sickness they have to come, to the meetings they have to come. But the people who will work out from the angle of being useful to others will be less in number. This All-pervading Power itself is the one that is in a principle is the collective compassion and if you are not that, then you have not achieved much. You have to do for others, if you are doing only for yourself then it's of no use.

Did you take the candle now? How are you? With a candle? All right? Better now.

[GAP] And this is all because of this hippy-business I tell you. All these drugs, it's a horrible thing, it's a very bad thing, one has to work it out. First of all it makes you extremely lazy I say and insensitive.

Insensitivity is the first thing. You see, you can be very, very dirty, filthy, you won't feel it. Others feel it, but you don't. Hippies in India are so obnoxious, the Indians are frightened.

I heard two of them, they came when I was in Bombay [Mumbai], no, in Delhi, first time. Now they are lost, I don't know where they have gone. One of them was *[UNCLEAR* Archie] from Sweden or something, I don't know. And they were smelling so bad, absolutely smelling! They

don't wash their hands, they have no sense of cleanliness, nothing. And for anyone to live with a person like that it's absolutely *[UNCLEAR]*, they are just like primitive people. Even primitive one are much more clean.

They can't go to that limit.

And when it becomes a group, then God save others! I mean they don't want to see this, when they are Hippies they don't want to see it. Till they come to Sahaja Yog' they will not even be able to know that it is so. You agree with Me? It's a very funny cult I tell you. And they all group together and they justify each other, I mean from one extreme to another extreme. *[UNCLEAR* Over-meticulousness, over-, over-cleanliness,] over-this thing and *[UNCLEAR]*.

Sahaja Yogi: Superiority is also...

Shri Mataji: Ah?

Sahaja Yogi: Superiority as well. It's a kind of Ego, I think.

Shri Mataji: Hm? They think so, they think our whole mind is in the spirit, we are not material things, they think. I mean it's all connected. Look at the nature, how clean it is. How cl-, who cleanses it? You go in any forest, any place, it's all very, very clean. Who looks after that, who washes it? And these, this is so unnatural, absolutely unnatural behaviour to live like animals, worse than animals it is.

They don't take their bath, ah, it's all there.

[Aside:] But there...

They will have lots of psychological problems, I tell you. Because if you take abnormally something, thinking

which is a good thing, you develop such terrible problems psychological. It's a ego stuff, it's a ego stuff I think. I went to this Santa Cruz and the way people were there some of them, horrifying! One fellow came, he took out most of his clothes and he was smelling like that, his mouth was smelling, his body was smelling, just like a tiger I should say. Tiger is better, just I can't understand, he is a human being, educated fellow.

And We went to have lunch with some persons, it was before Santa Cruz, we went that, do you remember?, that place We went to, for lunch... I was sitting on a, on a bench, you see and the whole thing was so stinking, because somebody has set there. We had to change the urge. How, one must get rid of it, one must develop sensitivity to it.

Untidiness, I can't understand, look at God, God is so tidy. He has made His Nose, His Eyes, everything so nicely, isn't it? And they are not spiritual. I can tell you, *[UNCLEAR* this way is also with stomach], because I have seen now Hippies, they can be very, very materialistic. They are very worried about their belongings, they are very miserly, they can live on others money, they'll rob their, they can do anything, because they have no self-respect.

So I mean one should also see the bad things of this cult. The good thing is there, because they are not aggressive, maybe like the other side is, but there another side is horrifying. Like two types of devil, right-sided I call as *[UNCLEAR]* you see and the left-sided as Rākshasas. And they can become Rākshasas! And they can do any kind of *[UNCLEAR]* thing, any kind of *[UNCLEAR]* thing.

Some of them are indulging into horrible things in India, horrible things.

Rajneesh has got all that lost, that kind. Gutters, absolutely gutters, as the worms in the gutters don't feel anything dirty they don't feel. You see Rajneesh has this thing now, he has got the film, you won't be eat, able to eat your food for three days. Everything done on mass-level! You see, when I am saying all that it is coming up.

Now another thing is, they dress up also like that, in rags. They dress up in rags, you see, like beggars on the street and their clothes will be absolutely what you can call them dirty, anti-clean, I don't know what to call, what colour. And this is just laziness, simple laziness I tell you. And they wear something angora because they don't want to exert at all. Lazy lumps! But the bhoots are there of the same style and they catch hold of it. I would say all the hippies must throw away all their clothes, most of them which are like that, it will help. It will definitely help.

You have many like this?

Sahaja Yogini: *[UNCLEAR]*.

Shri Mataji: Throw them away! Just throw them away! Please don't keep them. Try to select clothes which are more clean-looking, all right? You can have only three or four, need not have many, throw away the rest of them! I mean the whole tendency is towards that, they think they look like saints, while wearing this nonsense, they are just like beggars in India. Our Indian beggars dress up the same way. I can understand, because they want to beg, so they wear such clothes that excites pity, you see, so very dirty clothes, they'll wear some kinds of rags, they'll have thorn clothes, but here the very well

educated go in for that, for what? Also, may be, that they want to show that, you see, they are very humble people, maybe that. Or to excite the pity of others... It's a masochist this style of behaviour. They just to excite, everybody should feel, oh what a poor thing. The whole behaviour is like that, they are too intelligent and they work it out, I tell you. I was amazed, hair never combed, never properly done, little lices in their hair, horrible! And big beard... I mean, do you think God likes such people. This is a mis-understanding, these people.

Prophets, which Prophet was like this, I don't know. I have not known of any Prophet who looked horrible like this. And I don't know, which one they are saying. The very best thing is all of them should use oil. That's the best thing. Let them start using oil. Oil the body, oil the head, oil! Then these bhoots will run away. That Santa Cruz crowd was... We had a, we had a gentleman, a Sikh gentleman with Us, who was extremely upset, you know, that why should Mother come to this crowds. He said, I should not put My Foot down there, this one, you remember? He was very upset, it's all *[UNCLEAR]* and they should not have brought Me there.

And very ill-mannered, extremely jerky type and there is no fines about it, there is no, I mean, sophistication. I don't say it should be artificial, but we are human beings, we cannot be like animals, you see, the way the animals like it. When they slap, they rememb-, they were, remind Me of a bear. Have you seen a bear slapping? [Sahaja Yogis laugh.] And when they, it just comes, [Sahaja Yogis laugh] stands before you, can you do like that? Finished! [Laughs.] Turned down! No mental activity! When they

clap also they [claps] go on like this, you see? Just like [Sahaja Yogis laugh] a monkey, just like a monkey, [claps all the time] you know, looking at one side. They don't know what they are doing.

It's idiotic I tell you. [Laughs.] Every way! I mean they are seekers, that's why they are important, but how can seekers go about like this in a group and all these mad people must understand, they'll become lunatics, really. They are in for it, because all the lunatics will jump on them. I have seen certain lunatics with those pants, you know, baggy pants, exactly like hippies. If you put a hippy and a lunatic you won't be able to *[UNCLEAR]*. [Sahaja Yogis laugh.] I mean there is no difference at all, in any way! That's what's happening in Santa Cruz, you know? One lunatic came in, he looked like a hippy [Sahaja Yogis laugh] and now see, how he was, I said now, you are not getting realisation, I am sorry, it doesn't matter, it works on. He said, no, it's has to work out now. And we didn't know he was wearing a wig, you see? Took out the wig and there was a big bald head below that. He said, you better give me now. But We some or another tried to get rid of him and he went at the back of it. And then the *[UNCLEAR* goat] was standing there, there was some sort of a dog, I don't know what happened and he just hit *[UNCLEAR]* [snaps with the fingers]. Went into that! He was a mad man, he was absolutely mad, but among all the hippies he was lost, We couldn't make out that he was mad. He came from a lunatic asylum, from a mental hospital and We could not, they said if you tell him, he went to the police, what is there, they'll put him in the mental home. Because they all hippies looked the same,

how are We to make out, who is mad, who is not? And another one took out all his clothe and sitting in such a funny manner, I didn't know how to look at him.

All strange people, you know? I mean you are seekers, you must have self-esteem. But they don't take their bath, imagine, they don't take their bath! God cannot like people who do not take their bath. It's a simple thing I must tell you. Even, nobody will like, you tell Me Jeremy, supposing somebody is smelling, will they like it? You see. Only Rajneesh may...

So one should pay attention to ones own being. After all, if you have to go to God, I mean, supposing you have to go to the temple, the women will wear their best sarīs, as you have to present yourself to God, to show that gratitude, that we are so happy, that you have given us this world. But if you go like this, like beggars, what does it mean? What does that mean? That there is no sense of gratitude in your heart...

And they'll wear all their ornaments, if they have to go to the temple, they'll take their silver out, put everything, decorate all the offerings in that silver Thali like that and carry it... It looks so beautiful, going to a temple. A woman going to a Temple in India is so beautiful. She takes out all her things, combs her hair nicely and *[UNCLEAR* goes]. The best sarī you should wear. We do in the church, I mean, most of the ladies and men go there just to see the clothes only. [Sahaja Yogis laugh.]

Sahaja Yogi: And the bhoots.

Shri Mataji: I *[UNCLEAR]*.

Sahaja Yogi: And the bhoots Mother.

Shri Mataji: And the?

Sahaja Yogi: And the bhoots.

Shri Mataji: And the bhoots. That's what it is. But at least, thanks God, people will wear proper dresses. Otherwise if the hippies go to the church, I think the bhoots will run away. [Sahaja Yogis laugh.] It's a very funny cult! I mean, I want to condemn it out and out, absolutely! The cult is wrong, all the Sahaja Yogis who are coming from that, just throw it away. Like as We say Catholicism or any kind of, ah, fanaticism is wrong, in the same way this fanaticism of hippyism is absolutely wrong. Is going to destroy you all completely and is good for nothing.

Felicity is another person who is gone into this nonsense. Worst is Jane, worst is Jane. The person who was really come out of it, among girls, is Maureen. Really come out of it! Even the dress and all that. Pamela, see Pamela, look at her! You don't know when she is sane, when she is insane. It's true.

Untidiness, is the sig[n], untidiness is the sign of a person who is untidy inside. It's very nice to say, we are spiritual, the spirit is so clean. It doesn't require anything, I mean even if I don't take bath for three month you won't have any smell, know that, but I enjoy bathing. Every flower bathes in the dews, the dew that drops in, waits for it.

You understand now? It's very abnormal, it's very abnormal, it's a horrible thing, is, I mean it's like doing TM. There you pay for it to get a bhoot. And in this you just become a bhoot without paying. That's the only difference. I mean if children see you, the hippies, in their real way, they would run away. But I didn't say all these things before, but I didn't want to frighten people,

because they get angry if You say that. It's a fact, I tell you. But why are you not to *[UNCLEAR* assume] that, I don't understand, what is again? I mean you have to be thankful to God, or not? How the flowers come out in their better, best dress, the whole nature comes out in such a beautiful way, even if they have ripped up all their flower, their, their leaves during autumn, still they look so beautiful. Even when it is so great, it is so nice.

This hippies look just like walking devils, I tell you, sometimes. Like the dead bodies have come out of their, walking, ohohoo, like that. Horrible! Better tell people in Brighton, all right? It's important. As sooner they take to proper dresses, the better it would be. Otherwise the bhoots won't leave. Bhūts are just standing around, you see, who have got it. First of all take drugs, dress up like a bhoot, is it?, become lazy. Only thing you have to put “welcome bhoots!" [Shri Mataji laughs, Sahaja Yogis too.] Otherwise you are that, absolutely! That bode is not there, otherwise everything signifies to that.

So you all must take up a vow, that you not become dress up like bhoots, we dress up properly and live properly.

I don't know what has harmed more then what, I can't say that Gurus have harmed you more or this Hippy-ism has harmed you more, or... because it's so mixed up, I will say. Psychologically that Felicity has the problem. Look at this *[UNCLEAR* Anna]! She is a eternal problem, eternal problem, what shall I do with her, you all tell Me. Today again a letter has come from Don.

Sahaja Yogi: She has the solution in her hands, Mother.

Shri Mataji: Hmm?

Sahaja Yogi: She has the solution in her hands, Mother.

Shri Mataji: But that's what, they are insensitive, not? Here she came, she used all her methods to create a pity for herself, I achieve. And they have no privacy of any kind. See, she discusses everything about her husband, with everyone, it was too much. And then these peoples were frightened back, you know, especially, another reason sympathizing with her and Steve came and told Me, Mother that, you know, she is insane, is going to commit suicide... [Shri Mataji laughs.]... and she is going to, she, she doesn't want to stay in the upper part of the building because she may commit suicide.

Actually Hippies like to stay in a, just like a snake you see, inside some sort of a thing. I said, really? Now you better tell her, that is on the fifth floor and when you look about to commit suicide, let us know.

They'll all watch you falling down. If you want to see, have your fall down, but to inform us, before you drop down, because we don't want to be involved with any police case. They don't want, they don't mind getting into police or anything. Anything is all right, you see, getting there, doing a great revolutionary work by smuggling these drugs into the country. And when I told this Pat, I asked Pat, what is happening so long. [Shri Mataji laughs.] She said, Mother I told her, you better jump, Mother has said. She said, ah? [Shri Mataji laughs.] I couldn't tell her. [Shri Mataji laughs.] *[UNCLEAR]*, Mother said so, She says, Mother said, you better jump, would be a good idea and We want to see that. [Sahaja Yogis laugh.] She never jumped, never, not even once. [Sahaja Yogis laugh.] And this fellow was, then, he was about to

get her troubles, Pat, helping around, one case. Then she got after Don and they are not sympathies, he, he, he thought that, poor Lady we must help. When they came to see Me, I said, Don I would like her to die, no doubt. I saw him in the meeting, I saw him very sick. I said I have to go and see some Ladies in the Hotel. They have come from India, just take Me in the car. I sat in the car and such heat coming out from his body. I said [snaps], what have you been doing? Thin down, absolutely! He said, I am been looking after Anna. I was so angry with him! Now she wants to come back again to *[UNCLEAR]*.

Sahaja Yogi: She has been in *[UNCLEAR* Fullment], through about.

Shri Mataji: Ah?

Sahaja Yogi: She has been in Fullment for a time, Fullment mental hospital.

Shri Mataji: That's the place for her. [A Sahaja Yogini laughs.] She should be there. But how is she out?

Sahaja Yogi: She is out now.

Another Sahaja Yogi: Yes, she is back in home.

Shri Mataji: She is back?

Sahaja Yogi: *[UNCLEAR]*, yeah.

Shri Mataji: She will be back now and she has got now a house given by the council.

Sahaja Yogi: Yeah.

Shri Mataji: She should settle down there.

So she says that I'll go to hell if I do not do Sahaja Yoga.

She should do Sahaja Yoga, but not to come to *[UNCLEAR]*. I don't want others to suffer on account of her.

Somebody has to tell Don that they should keep away from her and let her stay in her council house.

Say, Mother tells her. And she really play games about you. She makes the whole thing look so difficult.

I mean she is a seeker, this is the worst part, to see the seeker. And has been a seeker for ages, I mean, that's why I love her so much. I went to a place to cure her and everything but this bhoot comes into her and she again wants to do the same thing. It' hard to save her, if she doesn't want to get rid of the bhoot, then... Has you got the keys?

Sahaja Yogini: No, not yet Mother, *[UNCLEAR]*.

Shri Mataji: Hmm.

Sahaja Yogini: Just you see mother.

Shri Mataji: Hmm.

Sahaja Yogi: Is there an exercise that we can do for Viśhuddhi?

Shri Mataji: Hmm?

Sahaja Yogi: Is there an exercise that we can do for Viśhuddhi?

Shri Mataji: Right side?

Sahaja Yogi: No, Viśhuddhi.

Shri Mataji: Which both?

Sahaja Yogi: Well, both, yeah.

Shri Mataji: Just yesterday I told that, exercise is one of them is to raise your Kuṇḍalinī up. And lying with your head, you put both the hands straight, as much as you can. Let's see. No, not like that.

Move it... Hmm... now go straight, straight, straight... put both the hands here, hmm, there and now do it, ha. See, they are not straight hands. Put them straight, ha. Now, now... can't do it. It's better now? Just put it straight. Better now. You are doing better. Now still it's *[UNCLEAR* stout], hands are *[UNCLEAR]*. Hmm, now see... see your vibration. It should be better.

Sahaja Yogi: *[UNCLEAR* I can't say].

Shri Mataji: Another one is to lock your hands behind, like this. Yes... put it down... head. It's good, it's very good, it's all right. Push your hand a, head back, Anna, in the center. You have thinned down, have you got liver?

Sahaja Yogini: *[UNCLEAR* Fasting for three days].

Shri Mataji: Hmm. Get some sugar. You very much thinned down. What are you worried about? Ah? Do you worry about something?

Sahaja Yogini: Not really.

Shri Mataji: Ah?

Sahaja Yogini: Not really.

Shri Mataji: Your brother is better now? He too has the same hippy-problem, is it?

Sahaja Yogini: Yes. It's true.

Shri Mataji: That's it. Now such an *[UNCLEAR* intended] fellow, it's wasted. Now are you better now?

Sahaja Yogini: Yes.

Shri Mataji: Hmm? Ah, better? It's much better, the sun has also come up. You see? It has been nice enough for since I have been here. They are saying tomorrow it will rain, I said, *[UNCLEAR* I can't see]. [Sahaja Yogis laugh.] Has he come?

Sahaja Yogini: Yes.

Shri Mataji: Hmm?

Sahaja Yogini: Yes Mother, he has just come.

Shri Mataji: He has got the key?

Sahaja Yogini: Yes.

Shri Mataji: Just call him in one minute.

Sahaja Yogini: Yes.

Sahaja Yogi: Rajendra!

Shri Mataji: And now finish it off. [Sahaja Yogis laugh.] When the women do it and it looks nice, beautiful and they know how to do it delicately. It is a job of the women. That's why the men here are not marrying, you know? They don't need the women any more. Look at the woman is there just to fix her breakfast, to do everything for her, make her tea, fix her breakfast, take her clothes for the laundry, I think iron it, I don't know. [Sahaja Yoginis laugh.] Next thing they will, they will be wearing a tie.

[Sahaja Yogis laugh.] Going too much, I mean it's should not be that. The woman must be kept as a woman, that doesn't mean she is dominated, in anywhere, that's her job.

What's the job of a woman is *[UNCLEAR* to do it] you should be proud. I mean, you are supposed to be house-proud women once upon a time, I don't know this word came from England only. House-proud.

It's gone or what? Nowadays men are house-proud. But I can't understand cutting the grass outside men can do it. But I can't understand, why should they wash the utensils, they should never do that. Now what do they do

women here, I don't know what do they do? If they find anything untidy, now how can you bear it, for any woman? Right side, you see. She wants to see things *[UNCLEAR]* everywhere.

Actually these movements are make you really unisex, you can't make out man and a woman and there is no differentiation at all. The beauty is lost. It's minimum of minimum, these differentiation should be, there a man should be a man and a woman should be a woman, minimum of minimum. [Laughs.] What is so difficult? And then the bhoots come on to a man of a woman and on a woman of a man and they get all these perversions.

Better now? *[UNCLEAR* If he] was saying he may like to go. You are saying that parents have been very nice and they found a shop for you. All the lady-like things go away, horrible. And those rags and things within, just throw them away, really! And they are never washed! They are so dirty!

Sahaja Yogi: Is this unisex they...

Shri Mataji: Ah?

Sahaja Yogi: Is this unisex *[UNCLEAR* things/selling...], Mother? Is that unisex thing, Mother?

Shri Mataji: Unisex?

Sahaja Yogi: Hmm. This fashion is on the King's Road where they have all these shops, than this bus goes up King's Road, you see...

Shri Mataji: You see, the shops I can don't blame for excessive demand, demand, then come out for everything, you see, if you say ladies dresses for man, all right. You'll have that. [Sahaja Yogis laugh, Shri Mataji

too.] Anything you want! You see, shopkeepers you can't blame, because all the shopkeepers are there because of the demand, you see, whatever demand is there.

Contents: 1981-11-01 **Diwali Pūjā (5th day after Diwali Day), The Mahālakṣhmī Powers and the Powers of Water, Chelsham Road, London, UK**

Today I told you about the importance of Lakṣhmī principle within us and the three processes through which we pass. First is the Gṛuhalakṣhmī. Actually, this is celebrated mostly on the thirteenth day of the moon, where they say that the housewife has to be given some present. And the best thing she can have is a some sort of an utensil.

So people give her some utensils, actually it's a very mutual thing, because if you give an utensil, she is supposed to cook for you. It's a very sweet way of suggesting that you cook something for us.

Then the fourteenth day is very important, because that is the day the Goddess as a power, as a power, because it was Kārttikeya who killed Narakasura, the devil. And he was one of the worst of all, could not be killed.

So Shiva and Pārvatī were married for this special purpose to produce this powerful Shaktiputra, means the son of the Shakti, known as Kārttikeya. And He was just born to kill this horrible devil, called as Narakasura. And He killed. That is the day, fourteenth day. It is something like Halloween, that day.

Because that is the day they opened the gates of hell and put all the devils into hell. And that's why that day one has to rest in the morning time as long as possible.

So that let all the devils be put in nicely because some of them might be hanging around still. It's better to allow them to get out. I mean in the realm that you are you do not feel much their existence. But if you were in the realm of subconscious area or collective subconscious, people see even some of the spirits and also can feel their existence, they see the black spots and all that.

So that day is very dangerous, but because Narakasura was killed, people celebrated. That celebration is expressed next day, which that day is the day of Diwali they say. That is the day they also worship Lakṣhmī, because they think that that's the day Lakṣhmī was born on this earth from the sea as I told you last time.

Then the day of the New Year comes in afterwards, because in India in the north, that's the time people finish their crops and they found that day was very good to celebrate the New Year. And, that is actually more, sort of, we can say is a social thing in India, we need not use that, what ever suits us. You can have your own New Year. Because in the south, say in Maharashtra they have another New Year, as I told you where Shālivāhana in his dynasty started another calendar and they celebrate that.

So all these things are nothing is rigid about anything, one must know. Nothing is rigid. Rigidity comes from ignorance. It's all for you, for your joy and happiness. The whole festival system is for your happiness and not for the happiness of the time or date. It's for you, so it should be adjustable according to your needs and understanding. And also according to your national way you live. They should be no addiction to any particular

type of culture, a particular type of ideas. It's all for you. All these festivals are for you, not for Gods. They don't have these festivals. It's only for you people these festivals are there.

And when you celebrate them, that's only for your joy and your happiness. And that's how you should celebrate in a way that gives you the greatest amount of happiness. And the festivals, all the festivals of the world must be celebrated. The more you are festive, the happier it is. Why miss the chance, you see.

So as Sahaja Yogis you can celebrate, you can't put yourselves in *[UNCLEAR* John/yawn/lawn].

So as a Sahaja Yogi you don't belong to any particular caste or community anymore now, you belong to universal caste. Once you start belonging to the universal thing, then you can celebrate all the festivals of all the religions. And have the best of it. All the year out, you can celebrate all the festivals. Know about them, the more you know, the better it is. And have all kinds of sweets, whatever you use, whatever type you use, in whatever areas and countries and cultures. And that's how we have to be more festive.

Now the last day is very important, is a very universal day I should say, called as Bhaiya Dooj, this day, or they call it also in Marathi Bao Dijum, different names. The brothers and sisters day. Now the brothers' and sisters' relationship has to be very, very strong. And the purity of that relationship is to be maintained. It is not necessary that you should be born as brothers and sisters, not necessary. But you are born, because if you are realised Souls you are born as brothers and sisters.

So that purity must be maintained in the society of Sahaja Yoga. Very important, that we should try to develop this situation that brothers and sisters are something very pure. Their relationships are very pure. And they should not be at all challenged. It is so much so that even if you call somebody your brother, he is your brother and the more you develop this relationship, the better your left Viśhuddhi will be. Because left Viśhuddhi is the relationship with God as a brother or with a Goddess as a sister.

So, Śhrī Kṛiṣhṇa's sister, as you know was born to Nand and Śhrī Kṛiṣhṇa himself was born in a prison.

So there was an exchange that took place. They had to replace Her in His place. And then when Kamsa, the uncle of Kṛiṣhṇa, tried to kill that girl, She went into the sky and like a lightning She said that “Your killer is still living in Gokul, is still there." So this lightning that we see, is representative of that power, which we call as Viṣhṇumāyā, is the sister's. If your sisterly feelings towards women are good and strong, your left Viśhuddhi will be very good.

It has many other qualities. For example a person, who has a very good left Viśhuddhi, is a very confident person. Not only that, but whatever he says comes out true. Even by mistake, he says something, it comes true. It's a very powerful center left Viśhuddhi is. Such a person, whenever he speaks to, say, criticise something or to cut down something or to be against something, then it has the power to crash all that he doesn't want. See like, you can say Christ, His left Viśhuddhi is expressed through His relationship with Mary Magdalene.

When He stood up and said that “Those who have not committed any sin can stone her” so this is His power. The sin of the people just crashed them completely; they were finished, because the sin was there. And the sin was of left Viśhuddhi. There was no purity. And when there is no purity, the person who is so pure says such a thing, all these people lost their powers; they couldn't even stone.

Now this sister of His was born later on as Draupadi and that to very near the place we have been to, Vani, you know, where we saw. Gavin do you remember when we were going to Nagpur? Near Vani she was born, that place and there's a very big temple of that. She was called as Draupadi and you know how Śhrī Kṛiṣhṇa tried to save Her chastity. Now people, I have heard, are trying also to say things against Mary Magdalene and against Christ and all kinds of things. This is the sign of the decadence of our brains and of our morality that we cannot see purity in any relationship. We cannot see any purity in any relationship.

So we as Sahaja Yogis have to develop more of that. Instead of that what I find that people, specially in the West, try to think whom we are going to marry whOm These relationships are established, is wrong. There is no need to go on organizing marriages and playing these games of romance and all that. If marriage has to take place, it will take place. But don't spoil the atmosphere. There are some people who are just like barbers, who try to organize marriages you see and take a great pride in arranging marriages with this one to that one and that one to that one. Is not a desirable thing; one should not

do it. There's no virtue in these things, is to organize marriages all the time. When the marriage time comes, it takes place.

Now at the time of Mohammed Sahib a big question arose, because there were very few men and many, many ladies of all age groups. And they didn't know what to do, how to save these girls because so many men died in the war.

So then they asked, “What to do now at this juncture in a position, when such a catastrophe is there and so many women are there and very, very few men?" Then He said, “All right, you can marry four or five wives and you can marry in any age group." Because if you have to live with Dharma, means marriage, means collective sanction, not without marriage.

So He said, “All right, you can even marry five times, but you must marry, without marriage you cannot live." And that is why He was particular that every person should be married and should have no relationship without marriage, was sin. Instead of that now Muslims think that it is there right to marry five persons.

I mean, when the men are more and women are less. Is a wrong thing. You have to find out the solution.

And at that time the relationship between even the sisters and brothers had to delimit, because there was a big problem.

So He said, “All right, the children born of the same parents cannot marry, but cousins could marry” that time.

Now that time is changed, all right, it's not that time. We are not on war, there is nothing happening like that. There is no such problem.

So let us develop now our pure relationship of brothers and sisters.

Actually, first time when we had this Diwali function, I asked people to find one sister for yourself. Every gentleman must have one sister, to find out one. And then that is the day, I said, let us start this way that next time when we meet on another day called as Rakhi Pūrnimā, that you tie the rakhi in the hand, the same brothers and sisters.

In India also we did like that and it worked very well. But there the relationships are so strong. Once Dhumal, you see, I think tied it to Raulbai. And now even if I say something to Raulbai, he doesn't like.

It exceeded to that extent. It's so sweet you know. And even Dhumal's wife respects Raulbai as an elder sister. It's very sweet. Like that many relationships are established. And next year I think Raulbai became the sister of one of our trustees, who was no more there. And she always carried on all that relationship and they also, I mean imagine. The whole thing is that, that relationship is so special, so close and so pure.

And such a relationship one should develop with a lady, any woman or any friend you want to have.

One should remember that it cannot cross a certain limit, there has to have a Maryādā. Otherwise they will become brothers and sisters and then they marry, it's not possible.

So we have to have the boundaries; that is very important. In Sahaja Yoga we have to have Maryādās and boundaries. And one of them is this: that once you call somebody a brother or a sister, is absolutely pure relationship. Little further we'll go with that and that the relationship with a, as I have told you before, that with your, say, husband's younger brothers is just like that they are like your younger brothers, all of them, husband's younger brothers or younger Sahaja Yogis than your husbands, are. The other way round is for all the ladies, we can say, all the men, their wives, elder ladies, elder to your wives, are like sisters, elder sisters.

I mean this relationship is so sweet and gives you a certain amount of understanding how much distance is kept with whom, with whom to be free and with whom to have the distance. And this must be maintained with such a beautiful way that this purity is not corrupted. You keep to pure standards. This is the nourishment of Sahaja Yoga, is the nourishment of your growth, purity. Purity is the most important thing for us, purity in every way. If you are pure, you will not do anything that is fake, that is, we can say, that is not pure.

So first of all you'll be pure yourself and you'll accept purity, you'll appreciate purity, you will be sustained by purity. Any impurity will not collaborate with you or try to compromise with you. That's why purity is your Mother's name. You know that My name is purity. And this purity is such that it pures everything, it just purifies. The purity should be such that it should purify, otherwise that purity has no meaning. For example, a soap purifies, all right. But you don't purify the soap. Do you clean the soap? I

mean some crazy people might be. I know some people, who even wash the tap and also the water. And that's why, that's why this water, which is the purifier, water is the purifier, water purifies us physically.

And also our poisons are driven out of our liver also by water. Water is a very great element in removing all problems. You use water for so many things; you know how it works it out.

So this Lakṣhmī, which is purification, was born out of water. That's why She was called as Mary as I told you. And I'm also called as Nira, meaning born out of water.

So one has to understand that today's message is that we inculcate purity. We should not cheat ourselves. It is easy to cheat, but we should inculcate purity within ourselves as a matter of our own maturity, as our own decoration, as our own beauty and not just because it's a laborious thing or it is a very hard thing, not like that. It should be achieved with great pleasure and happiness. How do we like to have a bath or to be clean and to be presentable? In the same way we should try to clean our thoughts. Just by paying attention to them, we can clean them. Thoughts must be made clean. First of all why have thoughts at all. But even if you have, have clean and pure thoughts. Even if you have to have, don't have thoughts full of arrogance, aggression or of fear.

Some people think that if you have thoughts of fear it's a very good thing; `Oh I'm frightened, I am afraid.' It's impurity. Why should you be afraid? That means your left Viśhuddhi is catching. There's no need to have any fear of any kind; no need to have any fear of any kind. If you have to have fear that means there's something wrong. If

you believe that God is above all, you are a realised Soul and that God is going to look after you, that He is your father, that He's open His gates to you, what is there to be afraid of? Many people think that way that if you have the fears, you are humble. Humility is different from a frightened person. It's absolutely a *[UNCLEAR]* it has nothing to do with humility.

So to be humble is different and to be frightened is different. For Sahaja Yogis it is very easy to find out through their vibratory awareness what is fear and what is humility. As humility will give you vibrations and fear will catch all your left side.

So our purification of our mind comes through certain methods of understanding ourselves. First of the understandings one has to have is that we are born in a family, born in a society, born in a so-called religious sect or what.

So all these fixations have put into us certain amount of impurities. Which may give us ego, superego, anything it might give us.

So to keep it pure and simple is: take to water element as much as you can. It helps both ways, it helps ego, it helps superego. Take to water element. And that is what Lakṣhmī is. Lakṣhmī is the one that gives you the Mahālakṣhmī Tattwa. From the Lakṣhmī only the Mahālakṣhmī's principle comes in. And this is after the purification through the Lakṣhmī process.

Christ has said, “If you want I can give you gold, gold parts, you can live with it. But those who love Me will only enter into the Kingdom of God. And I will eat with

them” means those who are pure only I will eat with them. I will not eat with people, who are impure.

He was so, I mean, every, all the incarnations are aware of it, that they have to be with the pure people and they have to help the pure people. But He so clearly said it that if you want Lakṣhmī, you can have it, that's money. But that's not Mahālakṣhmī, so from Lakṣhmī to Mahālakṣhmī state. You've already got your realisation, you do not know how much you have got it already. You are already having the Mahālakṣhmī principle within you. And what is the Mahālakṣhmī principle? That's the point. Can I ask this question? What is the Mahālakṣhmī principle within you?

Sahaja Yogi: It's all for the Spirit.

Shri Mataji: No, no. But you have a power. You have got Mahālakṣhmī's powers within you, do you know that?

Sahaja Yogi: The pleasure it gives you.

Shri Mataji: The pleasure? No, no, no.

Sahaja Yogi: The power of giving realisation.

Shri Mataji: Go ahead still, little more, more. Pleasure is not a power. Pleasure is what you enjoy.

But you have a power of Mahālakṣhmī.

Sahaja Yogi: Sustaining power.

Shri Mataji: That's no power. Power means, you have that power to do something.

Sahaja Yogi: The power to spread Sahaja Yoga.

Shri Mataji: That's rather vague, particular one.

Sahaja Yogi: Power to give realisation.

Sahaja Yogi: To evolve.

Shri Mataji: But to evolve is your own. Power is what you do to others. The whole thing I told you just now. Is to purify. You have the power to purify. How do you cure people? By purifying them.

All right? Now just think how you purify others, by talking to others you can purify them. By touching others, you can purify them. By looking at them, you can purify them. One person who is a realised Soul, purifies the whole atmosphere. The atmosphere is purified. Since I've come, it has been warm enough.

You purify everything. You purify this light, do you notice that? You've awakened the light. Now what other powers you have?

Sahaja Yogi: To raise the Kuṇḍalinī.

Shri Mataji: That's awakening. See Kuṇḍalinī is many powers, is many-folded. You purify yourselves, others and yourselves.

Some more powers are there. Now come along, let's have it. You all have those powers and you are not aware of them this is the best part of it. You can't follow it. Now let's have it.

Sahaja Yogi: Power over time. Arranging time to suit yourselves.

Shri Mataji: That's not a power of Mahālakṣhmī. That's another one I'll tell you who does that.

Sahaja Yogi: Balance. It gives balance between ego and superego?

Shri Mataji: That's true. That is one of them. But that is Guru power. That is the Guru's power.

Balance comes from Guru. See Mahālakṣhmī is water, so now you tell Me.

Sahaja Yogi: To cleanse.

Shri Mataji: That's done now, the cleansing is done. Water is water.

Sahaja Yogi: Satisfied.

Shri Mataji: Now coming to the part. It quenches the thirst, the spiritual thirst. You can quench the spiritual thirst of people, tremendous power, because when you give realisation that the seeking is over.

All right? Then another one now come along. What other qualities? Think of the water, nourishment, you nourish. You give spiritual nourishment to people through your power; even if you are standing there you are nourishing others. Then dissolvement, you dissolve their ego and you dissolve their super ego. All these powers you own after realisation. Just think of it. What else?

Sahaja Yogi: Divinity.

Shri Mataji: That's very vague because divinity is how to relate it to water. People won't understand it, so let us put it other way round. What is it?

Sahaja Yogi: Cool.

Shri Mataji: You become a cool down person very good, very good. You become cool, cool personality.

You have cooling effect, water has.

Sahaja Yogi: You carry others. You can carry others.

Shri Mataji: You can, very gentle and also drown some of them. Drown into the love, into the ocean of love, all right. But you can also push them with two running jumps, all right. That also can be done.

It has another very great quality that water permeates into the smallest particle. It goes the roots, I mean suck into the roots So Mahālakṣhmī power you just see the roots of the person. You just know where the problem comes from, just, actually it is the awareness, it is the intelligence, suck the truth part of it which gets enlightened. And you understand that now where is the problem, you just go near the root and you suck and you can be easily sucked, you permeate. You see, when you are sitting near a person then you tell Me, “Mother, this is catching at the back, the person doesn't know." You have permeated. Your personality has permeated into that person. He doesn't know. You have permeated into that person and you are feeling the roots, where is the problem. The water is flowing into that being. The Divine water is flowing into that being and the obstruction is felt through that Divine water and you can say that this is catching that is catching.

So permeate, permeating and the another one is the glistening of the water is so your glistening your skin becomes very radiant.

And the last of all is the reflection. A person, who sees you, sees his own reflection. He gets frightened.

This happens sometimes. I don't mean anything bad to anyone but people are unnecessarily frightened of Me because they see their reflection.

So when they reach you they see their reflection can be very aggressive because they see their reflection. They can be very hard on you because they see their reflection and if it is clear-cut water, then you see the depth of that person. If you are clear-cut Sahaja Yogi you feel the

depth clearly and they can see through, the spirituality. These are the qualities of water. If it is enough, more of that I would say specially in My body the water I have as buffer because it protect the Chakras. If I don't have water in the body I may have problems.

So it acts as buffer also it soothes your epidermal cells; you can say it soothes your blindness. You see, if you don't have moisture it's all being *[UNCLEAR* blindness/dryness] in all. It soothes everyone and there are other types of powers of water, which we know about when it comes out of your eyes it expresses your compassion, your love, your emotions. That is the only thing out of all the elements which expresses emotions, water power.

Water has other qualities also which many people know hydrostatics water, the pressure. It was the pressure and a person who exists like a Sahaja Yogi will definitely put a pressure on others. He will not, he will not aggress but there will be a pressure and pressure. And another person if he receives one then he will gets the advantage of you, but if he doesn't want to receive it then he feel pressurize and feels little bit dominated. You may be aware of your family people at the beginning they feel a pressure because the body achieves a kind of a weight and that's how the Guru Tattwa is formed out of you. And if there is fault in Guru Principle then the weight is even more.

So today for water should really know that the water is a very holy thing and in our Pūjās also we use specially this dignifies the Kuṇḍalinī that means the Kuṇḍalinī is the

water jar the carrier of Aquarius. And this is the age of the Aquarius.

So how important is this water and the water is the carrier of Divine Love, is the best carrier. And this is the time of Aquarius means the Kuṇḍalinī is made of Divine water.

So the whole idea of celebrating today the Lakṣhmī's day is to understand that in us She has become the Mahālakṣhmī. By that we have so many powers of which we are not aware, I mean we do not know that we are realised Souls.

Some of us, we do not know and that we have those powers within us that we can permeate into others. We can project our personalities to others. We can find out what's wrong with them. We can find out about ourselves.

We can go into ourselves, we can go into, our permeation is like water is moving, is flowing all the time.

And this is a very important thing that we should be aware of: our powers that we have achieved.

Then we will start respecting ourselves then the Rājalakṣhmī comes in and then the GṛuhaLakṣhmī comes in and everything comes with in when we become aware of what we have achieved of our selfesteem, of our dignity.

So it gives us dignity, Mahālakṣhmī gives us dignity. And that's how we start understanding the value of human dignity. We should have also the idea of human dignity that we cannot insult human dignity, like people who are nagging others all the time. It's against or all the time

asserting themselves about something making everybody's life miserable. It's against human dignity. You have to decorate another human, you have to make it beautiful, you have to make it enjoyable and happy, make everyone happy, not to nag all the time. And if you nag that's not a GṛuhaLakṣhmī; that is not a Gṛuhalakṣhmī. You should not nag, `Do this, do that, stand up, what are you doing, stand this side, do, go that side.' It's all a nonsense. You leave the person to be; the human dignity is the most important thing.

But respect everybody. And that's possible because now you have the Mahālakṣhmī principle. Those who do not have the dignity also will get it from you because you are dignified now.

If you have sense of dignity, you will never insult other's dignity. Small, small things we insult like, “Why did you put the soap here, why did you do this, why did you do that?" And the another side is that others have no dignity so they go on doing things just like animals. Both things are wrong. But one must respect and respect brings the best results I have seen. That's the best result, once you respect and love and then the trust is grown and one should keep the trust. That's how the human dignity is grown in a Sahaja Yogi. We must respect every Sahaja Yogi because we are all saints, to respect each other, absolutely respect because you are all saints. I don't know you realise what I am saying.

Each one of you is capable of giving realisation to the whole world, each one of you and if we realise then we must respect ourselves and respect others. Do not talk frivolously about others, make fun. And specially your

Mother, you can't take liberties with Her. That is something one has to know and the rest is important. It is very important that one has to know about it. The other day I was correcting somebody.

So Hugh said that “You are a very lucky person that Mother is correcting you; you are very lucky that She is correcting you, telling you something, because you are naive you see, that is why you start taking liberties." First of all you must respect the divinity of your Mother. That's very important. And that gives you the greatest dignity. I am telling you this because unless and until you do that, your growth cannot come up.

So that is a very important point and like in India supposing somebody is going to a temple or they come to, for example, today She has come or somebody has come they will better, they will wear a nice dress. You see, you are going to a temple and all the ornaments they will wear, everything they will wear.

That is the day they have to present all their dignity.

So one should not come with dishevel hair or things like that. That is not a good thing because all these things are important, how you respect. You have to be dressed *[UNCLEAR]* because these things Some people say that oh *[UNCLEAR* we live on/you see] *[UNCLEAR* we don't need to be tidy] because we are the spirit.

Spirit is the most tidy thing. It tidies everything. It tidies everything. It goes into proper synthesis, proper concord, a complete, beautiful music is created. How can a chaotic person be called spiritual man? You cannot, anybody who is chaotic, their house is chaotic, their things chaotic, you must know there is something bhootish in them,

absolutely. But you should not be other way round, that you are so particular you eat others' heads. That's another side.

So both things should not be done. And I go on insisting on this point because it is very important for ego-oriented people because they can become anything.

The other day I was going on King's Road and I was surprised what sort of dresses people are wearing and they think that “whatever we wear, we are." That means you must be monkeys, you wear such dresses and go about. If you believe in that then you should be decent people, there should be decorum about it.

So today we have learnt about Lakṣhmī grows in to Mahālakṣhmī but it is not that when you grow into something the rest of it is finished, is not so, that some people think that they become spiritual personality now Lakṣhmī Tattwa is not there, is not true. You have to be decent person, properly dressed according to your status in life, the way you live. There should be no, what you call, hypocrisy about it, no hypocrisy.

By doing any nonsensical thing, like some people think becoming a primitive or anything, you will impress others. You will never impress, you see. It's beggar's thing, see, doing beggary you will get some beggars bhoot into you.

So we are not to be beggars, neither we have to be a sort of dandies, but we are Sahaja Yogis, dignified people.

We have our own self-esteem and we live with our own dignity and that's how we should be pure, transparent, honest, within ourselves we should be honest, absolutely honest. Water is so honest with itself. We put anything to

the water it will show. Put any colour into it, it will show. Put any mud it will show. You have to be so honest, honest to yourself. And the whole thing should work out to be a personality and be congenial, beautiful, permeating, no doubt but very beautifully enlightened because Mahālakṣhmī Tattwa itself is enlightenment in our awareness. Such a person cannot be an idiot. If there is an idiot he is not a Sahaja Yogi, definitely he is not. Idiotic person cannot be a Sahaja Yogi, nitwits, absent-minded, all that has to go away. If you have to be Sahaja Yogi, you cannot be, `Oh, I know, I know, I know.' All that nonsense is not be there, should not be there. Your lakshanas or what do you call, *[UNCLEAR* seed tops] you can say, what do you call lakshanas, the way you can make out a Sahaja Yogi, should be a Lakṣhmī putra.

[MISSING.] That doesn't mean that. He gives with generosity, known by his generosity. He is not known by how much he grabs, does he? *[UNCLEAR* He is a king], giving. Then he should be cool personality. He should not be frozen. He should be cool personality, not hot, tempered. Those who are hot-tempered, I have seen people, you see, they first take to violence. I mean violence is something out of question for Sahaja Yogis, no question. If somebody beat you also you are not to beat him back. We have ways to beat them but you are not to beat them back. You are not to resist them, but if you are a Sahaja Yogi you have no business to be violent to anyone, even with your tongue.

Some people are more with the tongue provocating them.

You must know that you must correct all these points. It is important because tomorrow if you are going to show to the world what Sahaja Yoga is *[UNCLEAR* Not Me].

So we have to dedicate ourselves to our purification, to our glorification because water glorifies, gives you glory. You are all looking so nice and glistening on the face and I can see the Ganti Rupena Samasthita. He said that “Ya Devī Sarva Butheshu Ganti Rupena” the glistening, the light and that's there I can see you in you all. It has already come but it should be inside also. And that person who is a realised Soul one doesn't have to *[UNCLEAR* vow/bow] for it. You can just give realisation. You don't have to tell anyone people just know the way it is.

So many points we have covered today. I hope you will again listen to them because, see, Mātājī's lecture goes from one ear and comes out from the other. And God has way of localizing it. I hope you people will take these tapes and listen to them everyday one by one and also act, not planning in the paper or in the ear. But it should go in the heart. That's how we are all going to mature beautiful children. I'm just counting now again C.P. will be elected for four years. Then I have to go then hardly three years it will pass away and I won't be able to go so much in UK. The responsibility, such a lot on new people. I hope we celebrate some more Diwalis together.

May God bless you!

Sahaja Yogi: Mother, may I ask you a question?

Shri Mataji: Yes, yes, please, please.

Sahaja Yogi: We are often told not to resist violence and that's all right when someone's being violent to you.

What happens when someone's being violent to someone else, what do you do then?

Shri Mataji: What's it?

Sahaja Yogi: If someone's being violent to someone else, what does one do then? Does one stand by and allow it, or what does one do?

Shri Mataji: Give them a bandhan. We have our ways of combating these things. Give them a bandhan, give them a bandhan like this [ark], raise their Kuṇḍalinī.

Sahaja Yogi: Thank you. Though it is no worry for me, it's all right for me *[UNCLEAR]* but what about a child...

Shri Mataji: Watch the joke.

Sahaja Yogi: Yes.

Shri Mataji: Alright?

Sahaja Yogi: Yes, thank you.

Shri Mataji: Let them fight: what can you do? Let them decide among themselves, see? Other

Sahaja Yogi: What about military service in the developed countries, Mother?

Shri Mataji: What [in an ironic tone; everyone laughs]. What did he say?

Sahaja Yogi: He's asking about military service.

Shri Mataji: That stupid thing you have to do [laughs]. Because you are born in a stupid country like that [laughs]. It was your own stupid decision [general laughter] that you took birth. Such a stupidities you have to do according to your country. In India we also have to do certain stupidities. But is not this kind, but another type.

So, if you are born in a stupid country like France, you better do it. Another is Switzerland, has got this... nobody has attacked this Switzerland so far, you see, but still they are having this military thing, because they are robbing people of their money and having those banks, so they have to show they have a military to protect the money.

Sahaja Yogi: We have an alternative, we can write to the government and for...

Shri Mataji: No, no, better give them a bandhan, no use writing. Again mental. Beat them with shoes. Your government is changing now.

Sahaja Yogi: Yes.

Shri Mataji: Much changed.

Sahaja Yogi: Well...

Shri Mataji: Much better now.

Sahaja Yogi: Maybe yes.

Shri Mataji: Much more sensible, alright?

Sahaja Yogi: Alright.

Shri Mataji: Now, pray for other governments. It's all working out. All these stupid things are around, what to do? Have you to go now for military service?

Sahaja Yogi: Yes, maybe, Mother *[UNCLEAR]*.

Another Sahaja Yogi: [suggests civil service].

Shri Mataji: I would suggest one thing. See, when, if you have to do military service or anything, it doesn't matter. You are not killing anyone there, is just a mockery. Is like a drama! So no harm. Do your meditation, do everything. There's no seriousness about it, it's all mockery going on. Take some holidays! [Laughter.] You people take it so

seriously: you are not going for war! There will be no war, anymore. Let them do all the mockery.

Any other questions? [Pause.] It has steadied down quite a lot. The water power is rising behind your back.

[Long pause.] Now.

So now should we have the Pūjā. Now today's Pūjā, you must inculcate your Mahālakṣhmī Tantra. All those powers must be substantiated, that's why this Pūjā is done. Right? I have already explained to you what is Mahālakṣhmī Principle is and all these powers must be arisen in you.

Good.

Is this permanent? [Maybe referring to the camera.] [UNCLEAR.] There must be Mahālakṣhmī Stotra somewhere. I can't understand English.

Sahaja Yogi: [starts reading.]

Shri Mataji: Correct! Then who'll wash today? How many are new people today who have not done the Pūjā? Let's see how many, must be many. Susan, you have not done? You have not done. All right, then come along. I think you all have to come forward. Kumkum *[UNCLEAR]* with the kumkum. Ram, you keep somebody there, handy, who does all the kumkum.

Ram, I think you can handle the things, you know all that? Keep that handy here, so the one who has to read is different from one who has to do. Now who can do it? [Hindi.] *[UNCLEAR]* and Chaya can manage, I think. Yes, I'm sorry.

[Recitation of names.]

Shri Mataji: You won't translate? Gavin: I don't have the translation of these, Mother. This is the obeisance to MahāGaṇapati and we are taking the names of all the Devas...

Shri Mataji: And then you can read what in English they are *[UNCLEAR]*.

Gavin: Yes, also. [Recitation of names in Sanskrit continues.] [Shri Mataji tells people to rub Her feet hard.] Gavin: So we make the dedication. On 1st November, in the winter season, in the 20th night of the moon, when the sun is in Scorpio and the moon is also in Scorpio, we do this Pūjā on behalf of all the Sahaja Yogis, in this ashram, the first center of our Mother in London...

Shri Mataji: In the whole world!

Sahaja Yogi:... The first temple of the living Deity in the whole world.

Shri Mataji: First time.

Sahaja Yogi: By the Thames river and the Vale of London.

Shri Mataji [to a person doing the washing]: Your hands are required, not Mine, alright? Your hands are to be washed now. Now see your vibrations. See, are they better? Better now? Alright. Now you see *[UNCLEAR]*. Better idea.

Gavin: According to all religious scriptures, all of us with all our families pray for well-being, for spiritual well-being, for victory, fearlessness, longevity, health, wealth, for nullification of all baddhas of the Sahaja Yogis, to be the master of eight siddhis...

Shri Mataji: See, see the master of eight siddhis. Now that I must tell you some time, some other time. Hm.

Gavin:... to get peace to all on two legs and on four legs. We pray for help, satisfaction and for all auspiciousness. For all those who are handicapped. For the emancipation of all people, to get them the highest knowledge. And whatever is our power, whatever is our knowledge, whatever offerings we could get through meditation or by whatever means, of sixteen types, we surrender in the Pūjā. Also to the seat of the Mother, to the Aquarius, the conch and the bell, we do Pūjā to all of them.

Shri Mataji: Now see your vibrations. Better.

Gavin: We request all the rivers to cleanse our body. And above all we worship Mahāgaṇapati and request Him to continue this Pūjā without any hindrance.

[Washing of Feet continues.]

Shri Mataji: Take out this water. *[UNCLEAR]*. Good, wash it hard.

Sahaja Yogi: Now we make the invitation. O Goddess, who has all the Sahaj *[UNCLEAR]* and Puruṣhas in her, who has a thousand eyes, who has a thousand powers, we request You, we invite You very humbly to be present for this occasion of Pūjā.

Shri Mataji: Good. Now see your vibrations. Alright.

So. *[UNCLEAR]*.

[Shri Mataji keeps people coming to wash Her feet, blesses them, works on them and gives advice on their caught up Chakras etc.] Alright? [Laughs.] Answer is there. Alright? May God bless you. I was saying that that's how you solve your problems. Ah. Done. Good [laughs]. May God bless you. Ah. Come along. Now, are you alright? Put your right hand like this. Right. It's all

right. *[UNCLEAR]*. What's the matter with you? They have a problem in the, say, see, it's too much use of their power. We have to make her eyes... we have to know when to say, what to say as well. Alright. May God bless you. Better? Alright.

[Her hands are lifted up and open with the palm upwards.] And for that both the hands should be out for Mahālakṣhmī.

So that you come in the center. That's how you ascend also. Is the evolutionary.

[Elements are offered. Butter is put on Her hands.] I hope you are all taking little butter, all of you. After all, see, brain is made out of fat. If you don't have any fat, what will happen to your brain and to your nerves? You see, those who are not eating butter at all is a wrong thing. You need not eat with colour and all that, but you must have butter.

[She shows Her hands smothered with butter.] Look at that. *[UNCLEAR]* heat. Can you believe it? Butter is melting still *[UNCLEAR]*. Can put some water.

[Honey, milk, sugar are offered on Her hands.] Still the striking of the depth is not there. I sometimes say is like somebody has teeth but they don't have channa to eat. And some people have channa to eat they have no teeth. It's very complicated [laughs].

You have the depth, you are seekers, you are just there, but you don't have the faith, you see, you do not have the background of the faith. The kind of faith you have is only if you are mesmerized, they... it's a sensationalisation. If somebody makes you jump where you are sitting, you'll be very happy [laughter].

All upsetting things.

Lakshan, there must be a word for lakshan. Lakshan...

Sahaja Yogi: Distinguishing marks.

Shri Mataji: No, lakshan is the one which is symptom of a disease. But a good thing what is it? It's a sign.

Sahaja Yogi: Yes, distinguishing sign.

Shri Mataji: Distinguishing sign. Yes, we can say...

Sahaja Yogini: *[UNCLEAR]*.

Shri Mataji: The word lakshan means spontaneity, the word lakshan is spontaneity. Is spontaneously you can see that, so the sensitivity has to be there. I went to an Indian shop in New York *[UNCLEAR]*.

It's quite some time. And everybody was calling “Mātājī, Mātājī” the shopkeeper came and touched My feet.

So he said: “I can see it from Your face, the light is there. I know You are the Mātājī." Just like that he called his brother and he was about to call all the shopkeepers... [Laughter.] Very easy.

May God bless you.

[Offering of elements continues.]

Shri Mataji: Ah, better.

[Bangles are offered. Then a ring is offered.]

Sahaja Yogi:... this is Your crown jewel. This is the symbol of London also.

Shri Mataji: Hold the, so that... Open it, open the sarī. Hold it that side. Hold the border, that's all. Hold both sides, the border. Just hold it, all of you.

Now will you please read the Mahālakṣhmī Stotra. Hold it. Bit further. Hold it, hold it properly.

Come along, come along, where are the women, come along.

All Sahaja Yogis and Sahaja Yoginis: Om Twameva sākṣhāt, Śhrī Mahālakṣhmī. Mahāsaraswatī, Mahākālī, Trigunātmika, Kuṇḍalinī sākṣhāt, Śhrī Ādi Shakti sākṣhāt, Śhrī Bhagavatī sākṣhāt, Shri Mataji, Śhrī Nirmalā Devī namo namaḥ.

Om Twameva sākṣhāt, Śhrī Kalki sākṣhāt, Śhrī Ādi Shakti sākṣhāt, Śhrī Bhagavatī sākṣhāt, Shri Mataji, Śhrī Nirmalā Devī namo namaḥ.

Om Twameva sākṣhāt, Śhrī Kalki sākṣhāt, Śhrī Sahasrāra Swāminī Moksha Dāyinī Mātājī, Śhrī Nirmal ā Devī namo namaḥ.

[Pink sarī is put on Shri Mataji.]

Shri Mataji: I never had a pink one, see? It was time, because Lakṣhmī wears a pink. Try.

[UNCLEAR].

Shri Mataji: All the Devīs you have sent to America. That's very kind. All of them are there. Really.

Sahaja Yogi and

Sahaja Yogini: They are declaring independence from us [laughter], from their mother country.

Shri Mataji: Yeah...

Sahaja Yogi: How can the Viśhuddhi be on its own?

Shri Mataji: No, the worst part of it is, you see, they are helping these Ireland people, that's the worst part. Just imagine. These Ireland people are off their heads, they don't know what they want. And killing people and violence, everything like that. There should be no violence if they are Catholics.

So many innocent people are killed every day. Under any, any name, violence has no place in God's style, you see. Cannot be violent for anything.

[To a Sahaja Yogi:] You'll have to make the list of the people who are coming to India.

Gavin: Some people from Houston want to come, Mother.

Shri Mataji: Really? [Sahaja Yogini decorates Mother's hair with flowers.] Now you see how difficult is the task of ladies, you see? You realise.

Gavin: Yes, Mother...

Shri Mataji [later in the Pūjā, to Sahaja Yogis]: Now this will create romantic feelings for your wives, alright? For all of you. The Gṛuhalakṣhmī today, you are worshipping the Gṛuhalakṣhmī. *[UNCLEAR]*.

Two of you can do... two of you can try and two of you can try. Come along *[UNCLEAR]*. Let's call anyone of the Swiss people *[UNCLEAR]*. Andre, yes, Andre, come along.

Gavin reads: “Mother, You are the comforter who kills everything that is dead in us. Mother, You are the counsellor who gives us our own knowledge. Mother, You are the redeemer who has given us the second birth. Mother, You are the fulfilment of every prophecy and every prayer. Mother, You are the wholesomeness which cleanses every wrong. Mother, You are right discrimination by which we have become enlightened. Mother, You are the integration, by You God's creation has been threaded together.

We bow to You who are auspiciousness, we praise You who are love. We give thanks to You who are

compassion. We prostrate before You who are all-seeing, all-knowing and all-doing. We are Your children.

Let us never be separated from You, whether it be by Your illusions or by our own limitations." [Shri Mataji miles.] Take off My Feet everything.

[UNCLEAR] it improves also. *[UNCLEAR]*.

Can you take it without ash? You better be careful there *[UNCLEAR]*. Come along.

So many photographers, see. We have to have an exhibition of photographs.

May God bless you.

[Some Sahaja Yogis go to Shri Mataji.]

Sahaja Yogi: Mother, I'm from Scotland.

Sahaja Yogi: Mother, I'm from Australia. Please destroy the race of Ockers, nasty people in Australia who ignore..., they drink beer and go to the races and elsewhere...

Shri Mataji: Well, what else? Also racialism.

Sahaja Yogi: Racialism.

Shri Mataji: And also the curse of Gurus...

Sahaja Yogi: Mother, please, remove the curse of Gurus and racialism from my country, Australia. And give this country the blessings of Mahālakṣhmī.

Shri Mataji [does Namaste]: May God bless you. [Takes a bandhan.] So now for the whole world you can ask that “Remove the curse of the negativity and bless them with the principle of Mahālakṣhmī."

Sahaja Yogi: All of us?

Shri Mataji: All of you.

[Sahaja Yogis repeat.]

Shri Mataji: May God bless you.

So we have to do a lot, all of us have to do it. You are My hands, you are My eyes, you are My ears.

You have to do. Whatever you are asking for, you have to do yourself. I can just give you power, but you have to move your hands, you have to move your tongue, you have to do everything.

If you don't move your tongue and if you do not talk to people about it, how can I help it? So this is what you have to do, is to know that whatever you ask for, not only to pray, but also to use your instrument.

May God bless you all.

Now what's all that? *[UNCLEAR]*. [A Mahālakṣhmī picture is offered.] The Vahana is the elephant. The elephant is Vāhana, is Her conveyance, is the elephant. Because it is the sign of dignity, of Her majesty. And also is the wisest animal, very wise animal and very forgiving, extremely generous. That signifies GajaLakṣhmī day. Rājalakṣhmī is a belonging, you can say, of the Goddess. Gaja is this.

[Pūjā continues with Ār.ti].

Contents: 1981-11-03 **Talk to Sahaja Yogis, Attention through Meditation or You Must Grow Fast in Sahaja Yoga, Ashram, former Hotel, Bramham Gardens, Earl's Court, Kensington, London, UK**

[To a Sahaja Yogini:] The tape about how to meditate, that is important. How to meditate and that day I... did you hear My tape about it `How to meditate.' Now... has to translate?

Sahaja Yogini: *[UNCLEAR]*.

Shri Mataji: But you took the tape with you? so you tell them how to meditate is important and...

quieten yourself within, that is very important, is to first of all quieten yourself, your thoughts.

So how through breathing a Sahaja Yogi can stop his thoughts, through controlling the breathing. Now the thing is one has to know that now you are realised Souls, first thing... one has to actually believe it and if you are that then there are many things which must change and the one thing we have to believe with full confidence that we are now transformed. Now translate it to them.

Sahaja Yogini: [starts to translate in French language.] Now if you become aware of it, then you will know that you have got power to transform yourself as well as transform others.

So you must have faith, now faith doesn't mean blind faith, but faith based on your own experience.

Now once you realise that whatever you want or think you can do, that your relationship with the Divine is not imaginary anymore, but is actual and that Divine is dynamic, it understands and it acts, it is much easier to change.

Now, this faith is not yet established in many Sahaja Yogis in the West. If this faith could be established by even logical conclusions, then you can start experimenting with yourself. And you will be amazed how much powers you have got. It is a vicious circle. If you do not practice what you have got, you lose it and you become definite and you then don't practice and then

you become more definite, then you become just like any other ordinary human being.

So one should know you have powers that every negative should be afraid of you. Even your presence can frighten them, because Spirit is insurmountable, that is one thing that people do not know that you cannot be overcome, because it has its own freedom, of its own. If this faith becomes absolutely one with your being, you just become compassion, then you know how to love others and respect others and respect the human dignity; but this happens at a later state, at a higher stage, more in the Western society.

You see first they want to know how much they can aggress others, or how many people they can impress others, or how much they can gain themselves. But one should know that it is a power that is compassion, that is love, that is forgiveness and that is one should achieve how many people you can love and how many people you can bring together. How many things you can give away. How many things you can throw away. How much you have got rid of your fixations and your, what you can say that, your sort of self consciousness, you see, how much you can get rid of your self consciousness.

All this vanity just drops out, should drop out. Because vanity is the biggest barrier. And you yourself become your own reflection, your own reflector and you can see clearly what you are in Sahaja Yoga and what you were and what you have to be. And then you can ascend with the help of your love for your Mother and it happens that you can grow very fast.

And one thing you must remember that you are made into a lamp.

So you don't have to anymore seek, just grow your light to others.

So in one way you increase your light so that you help yourself and just to help others. Your growth has no meaning if it cannot help others.

Now, for example, if you put the fire on, the fire does not burn itself, it burns others; also the fire gives light. Now you are the fire, you are the light and you are the controller of fire or the light. You are the one who can become, if you want to, with the fire or the light. You have power to become whatever you like. When it is necessary to be fire you have to be fire, when you have to become the light you have to become the light. But it is better to try to become light first, then become fire.

Even the fire that burns is of no use, none likes it; but if you can become the fire that cooks and nourishes others, digest the food, in the sense that it helps to cook and make the food so must that it become digestible. If you become that good, then it is definitely useful.

But the fire that burns you have been, that you must give up, you must become the fire that cooks, because you are changed and in that change you have achieved the power to use this fire for cooking food for others. Everything that you had so far was used for a wrong purpose, for the destructive side, for the negative.

Now the same thing after enlightenment is for the betterment, for the well-being, for the sweet feelings, nourishing support of others, because it is enlightenment, like the light illumines the road and

darkness is dispelled, you are no more confused, you know where exactly you have to go, you get discrete. Discretion becomes part and parcel of your being, so enlightenment gives you an absolute discretion.

Now, for example, appreciation of art. You start appreciating any art which gives you vibrations.

Now in the West the appreciation of art comes that you see there is a big space left and *[UNCLEAR]* somewhere, they cannot understand and appreciate the exuberance of joy, of the common *[UNCLEAR]* people. Everything has to be such that one can write a book on that, everything that creates thought.

On the contrary art is such it should stop your thoughts.

So this is what one should understand that when you have certain ideas about art, they come also from your own fixations, your own education.

Education, most of it, is ego-pampering which comes from ego-maniacs: they say “this is right this is right this is good” but they don't teach you how to enjoy spontaneously.

So the spontaneous appreciation of something in art is not what you certify with your ego or some people think they have a power by which they can certify; but is the sensitivity that makes you enjoy the creation of that art.

Now, for example, in the West I feel they like most of the art which is really like beggars art I would say. For example, I went to buy the tiles and the most expensive were just like beggar's style: Worn out, colourless, insipid; and that they said is the most elite. The trouble is their ego makes them so conscious that they want to

hide their ego, so they feel shy to express their exuberance or their thankfulness to God.

Because if you say you are happy, then you have to thank God for that. And they do not want to thank God.

So they want to live like miserable beggars, just to overcome their ego.

The sign of health is exuberance.

Then in art they start showing *[UNCLEAR]* and dirty filthy things absolutely filth, I mean any saintly person would vomit.

So they show if not of beggaring, they show what you call the filth and the dirt. If you go to hell, you will get all of these there directly, all these. I mean you can live in the gutter there it is just the same, the worm in the gutter.

Sometimes I feel they are practicing if they are going to hell, how to be insensitive, because they will have to face this filth there.

And that is why one has to cut off these things. It is like somebody eating the filth and saying “what's wrong?" But if you ask “why do you do it?" So he can say that of course I have to go to hell, so I must practice I may have to eat it all my life.

So such a negative person if you ask “Why you want to go to hell?" He says “That is the only solution for me, I am waiting for it." So, gradually, they are becoming not only animals, but some fear worms those who have lost the sensitivity against *[UNCLEAR]*. And then when they will go to hell they will say “why should we go to hell?" But there is no compromise. I must tell you very frankly. There is no compromise, no grace there, no compassion,

but very hard judgment, so we should prepare ourselves in such a way that we should enter into the Kingdom of heaven and should not be unsettled. We should try to become the Will of God and not our own will. Then the joy will be complete. Otherwise *[UNCLEAR]* incomplete joy in life, it is just like playing games. But that time we cannot play games you see when we are judged, not only but you have to get your positions as Sahaja Yogis in the Kingdom of God. But you have to become the instruments, the great instruments of God.

So you are not entering into the Kingdom of God to be some part benchers or sitting in the corner somewhere, but you have to take positions and you have to do it quick. If you still have desires `I want this I want that,' and you weep for that, it will not work out. And if you have still fears, still it will bring you down.

You must change your facing. Now you are facing the public. First you were a part of the public, now you are facing the public, so you have to change your image outside and inside, otherwise you are neither here nor there. This is the problem with Sahaja Yogis, that they do not understand that there is no way you can return back in a position where you can say that I am not realised. But now you are realised and you have no excuse: you must grow, you must become what you have been given, otherwise you will be thrown away, just like rejected *[UNCLEAR]* cannot be sold any more.

So in Sahaja Yoga there is a tremendous happening that is taking place, as if I have put you in the furnace and I am working out everything that is possible under the sun and you should come out in really flying colours. But if

you do not accept your position, you may fail. It is your freedom which is also enlightened and you can go faster to hell than you could go before.

So it is essential that you calm down and be peaceful and take your position.

Those who are frightened, who are diffident must change. Those who are aggressive, hot tempered must change. Ego-oriented must change. Superego-oriented must change. Come in the center, not go from one extreme to another extreme. You have to become universal, universal personality.

Like I was getting very good tiles for the same price as marble, maybe the marble was not, may not be such an expensive marble, but the tile and the marble had the same price.

So if I buy the tile, some may like, the value of tile maybe like say French, I mean some French, because they agree, they must find out faults, but still if there are ten French, two or three may like a particular tile, but marble everybody will like, because it is marble. They will not see the value, but they say “it is marble." What is the difference? One is spontaneous from God, whether it is the same value or this is all human beings. Everybody who wants to see will not see the value, but will see it is marble.

So whatever is spontaneous, which is natural from God it has its own intrinsic value, it does not change with different countries, different whims or different periods of time. It is eternal.

So if you do something spontaneous, it cannot be appreciated to them, because artists were never

appreciated when they lived; but when they died they were appreciated, after many years. Same about the saints. But now you have so many saints in this world that they can appreciate saints.

But are we appreciating each other? Are we understanding that we are all saints nobody is higher or lower. If the saints cannot appreciates saints, then who else is going to appreciate. Because you are saints, you are a creation of spontaneity of your Mother. Everyone is a piece of art, is so beautiful. We do not actually appreciate ourselves to begin with. We only appreciate few people, “I like this and I don't like that” but every piece is a source of joy.

If you start appreciating each other, then I have some hopes that the spontaneity is being appreciated, that human beings have become eternal beings. They have sensitivity for eternal things and not for temporary things. Like the marble has an eternal value, the Spirit has the eternal value. But you should be able to feel that eternity, that enjoy that eternity. This is what it is, we are eternal life in the eternal life, we have entered into the eternal life and only the things that are spontaneous have eternal life, everything else perishes. If you deal with anything with temporary skills you are not yet a Sahaja Yogi, no doubt about it.

So one has to develop that sensitivity that does not come from your rationality and your so-called education and so-called reasoning. But only through surrendering, through surrendering to spontaneity.

I hope people will break their barriers of ego in the west and enjoy the eternity. Once you start doing that, you will

get more and more Sahaja Yogis. Because those who are coming are not so sensitive and the ones who are there in charge are also not so sensitive, so every waves that comes in returns back, it does not absorb, or it is not absorbed; that is how in Sahaja Yoga one has to grow very fast if you have to attract other people, because spontaneity is the only thing that is the capital we have got. We have no other capital to catch. Only this spontaneous love, other fake people have got money and other superficial things to attract, we have only this. This has to grow.

May God bless you all.

Now if you have any question, you can ask.

Question: What are the characteristics of Leo?

Shri Mataji: Leo is a very generous man. He has a heart of lion. It can face difficulties and can be very dignified. You see a lion or a tiger both are kings of the forest. And in the area where lions live, tigers can't live. I mean climatically, because tigers like colder areas and lions like the hot areas.

So both have the same characteristics of a king.

First of all they will eat when they have to eat, they do not eat like beggars, all the time, being afraid whether they will get it tomorrow or not. Like a beggar will gobble everything you see whenever he gets a chance, because he is not sure about the future. And they will kill the animals, particular animals only which they have to overpower.

For a lion will not eat a rabbit, never. But only the one that he can overpower, for which he has to struggle

which has to own. And the killed he will eat, with dignity. And he is very frugal in his eating and leaves most of the kill for others, to enjoy. And it will leave that spot and go away. And he makes others quite fearless so that they should not feel embarrassed how to eat in the presence of the king.

They are very wonderful animals, both of them. And when a tiger or a lion dies in a forest, everyone weeps, becomes a silent place, because their king has died. They want that he must eat also and they do not mind if a tiger kills an animal. And he is very fatherly and such he is a very good husband. He is not undignified in married life also. He is not like a stupid dog runs after every bitch. He lives with lioness only. They are very dignified couple and they know the value of their own children and they bring them up as lions.

But a lion, as a human being, could be dangerous also, if he does not allow his qualities of lion humanized. Because lion has long nails you see.

So for human being where he could be little abrupt, that he may do something that may disturb people or he may hurt without his knowledge and he may also sort of assert pressure, put a pressure or create jealousies.

So one has to be careful because of his propensity and his personality. He should not make others *[UNCLEAR]* and frightened. In the nature animals are spontaneous. A lion behave[s] like a lion; he cannot behave like a scorpion or like a snake. But a human being can be everything.

So if you go to the spontaneity of your own character, then you can develop a personality which is supporting your growth. But if you get enveloped or pulled down or

you can say engulfed by your own sign [zodiac], then you cannot become a Sahaja Yogi. Because after realisation you are becoming universal and none of your sign really hold you back, but give you a special colour in the cosmos. It should never create any discord, it should give you concord, that it is good.

The signs drop out, because Spirit is not bound by any sign. No stars, nothing can bound it, so it maybe a person who is a Leo may not progress so much as a person who is Gemini. It depends on you desire to be the Spirit.

He is like Kārttikeya and Gaṇeśha having a bid from their Mother saying that She is giving a prize to the person who is going around the Mother Earth.

So who goes around the Mother Earth first. Now Kārttikeya has a Vāhana which is, you know, a very fast moving bird, that is peacock which can fly; while poor Gaṇeśha has only the little mouse.

So Gaṇeśha is the one who catches the Principle and he says that “Nobody is greater than my Mother. So if I go around my Mother only three times I'll be *[UNCLEAR]*." So he went around his Mother only and while Kārttikeya was flying. And when he came back, he found already Gaṇeśha has got the present.

So when you become the essence, you become the reality and then all unreal things like your signs, everything dropout.

Say a flower becomes the fragrance, then fragrance is what flower is, but you do not see the flower anymore, you just feel the fragrance.

So you have to go to the essence of everything. That is what people do not understand. Is called as Tattwa, the principle. If you become the principle then nothing is as important. Whatever may be your sign. I have seen people with very good sign just go down like that.

I have known of some Leos who were very ego-oriented, some Aries who were very good at organizing and they just went straight down; and some simple people who were not very much great according to their horoscopes, they have become very great Sahaja Yogis.

So do not depend on your sign so much, you can get ego orientation or depression. Both are against Sahaja Yoga. Alright?

Question: What do you think about dogs?

Shri Mataji: Good, good. Dog is very good. Dog is a disciple and he knows his Guru. He knows every bit of his Guru. All the deities inside the Guru. Every mood, everything. But that knowledge it gains. It knows what pleases the Guru and as soon as the Guru comes home, he will express all his joy. He will give up everything and run to *[UNCLEAR]*, expressing the joy.

So many things one has to learn from a dog.

They are wonderful things, they are beautiful. You better keep the dog.

I have a dog too. It is with My daughter now. When I go to India, when I go to My daughter's place I wear a very ordinary sarī, because I know as soon as he hears My voice, he come jumping and jump all over Me, lick Me and also show his anger because I have left him and eyes will have tears, even he may tear My sarī; and when I am

coming and filling My bag, then it goes and sits and sulks and does not eat food for eight days. I mean I go every second year but he is not forgotten even My voice.

All dogs now for his species is outlet, his name is Deepak, means the light. He is absolutely white, is a spitz style, from Germany that kind, but it is a Japanese dog, big for his own breed, I have a photograph somewhere.

Dogs have a capacity to love. I have taught this dog how to do Pūjā, he use to touch My feet and he would never lick My feet, he will lick My sarī but not My feet. And he knows how to use W.C., can you believe it? All such things he knows. You can teach him so many things. He is used to discriminate even the footsteps of every person in the house. And he never liked nudity of any kind. One Yugoslav lady came with a short, not very short with a frock and legs showing and he started barking at her, she did not [UNCLEAR... She wasn't mannerly like that].

So I have to give a towel to cover her legs, while she was talking to Me.

And also these religions in India, we have dotis and if they show their knees... you must cover below your knees for him. If he would have come to France, I am sure he would have gone mad. Even in a painting if he saw the legs *[UNCLEAR]* he would bark to the painting and he could not bear any sleeveless, or these translucent dress people wear. And he was Japanese actually, but he was very particular and very kind to children.

So many things they have. In India they say they have eighteen paws of something, the number of paws, then he is a saint. They have sixteen normally, but if they

have eighteen nails means they are saints, something like that, some sort of myth. But My dog has the vibrations and such a sense of respect and protocol. And he himself you know, if anything is given to him with love he would eat otherwise he will not. He's the vehicle of Guru Tattwa the master, so the disciples are the vehicle of a Guru. You have to be able to to bear My power otherwise My powers are useless.

Question: How to develop self-confidence without developing ego.

Shri Mataji: In Sahaja Yoga you do not rationalise anything and you do not think about it, that you work it out. And the work is so simple that people really don't take to it. Like yesterday I received a letter from Australia that two people felt that they were getting heart attack.

So they didn't know what to do.

So they put My shoes on top of their heads. And they got alright. It's a fact.

So in Sahaja Yoga whatever is to be done it's not to be done mentally, that's one thing people don't realise. Everything we do mentally. But what you have to do is to feel your vibrations on the photograph. You may think you are diffident, you may not be. You may think you have ego, you may not be.

So now you see on the photograph itself. Forget about judging yourself mentally. Mentally. Mentally, forget. Put your left hand towards the photograph. See if there are vibrations coming in. Then put your right hand towards the photograph.

See if the vibrations are coming in. Now if in both the hands the vibrations are the same, you are in the center. If there is disparity then you adjust it, just by giving a bandhan. As if your body, yourself has become a tool into your hands. Like all this is dead and you are the living master and you know how to screw what, screw to turn. By all this *[UNCLEAR]* by Nirmalā Vidyā you become the Spirit and then you don't think. All these Vidyās may look very serious sometimes. But it helps, it definitely help.

Definitely works. And for that reason you must become experts in Nirmalā Vidyā. Then you ou don't become ego or superego, you become the Spirit. All right? The science of Divine laws. Because reality, the living reality is your power. And ego and superego are myths, are dead things So you know how to manage. You become separated from yourself and you know how to alright come along it's ego all right go down, now you come... now do it like that put right... it's like that. Like she's catching on the right Viśhuddhi, she just put her hand there, not putting aside, you don't feel condemned about it. It's all made easy and simple. Without difficult *[UNCLEAR]*. Actually children are very simple.

My granddaughter she was hardly two years and then when we went to the airport she was very busy like this like this like this and she was doing it [bandhan] very fast, so My daughter asked “What are you doing?" So she said I'm tying this airport. She's always busy. And as a child of three years she use to draw the all of Bombay [Mumbai] with one pencil really *[UNCLEAR]*. My daughter said “but how can you do it with one line" so she said “only one line passes through all of them." The essence

you see. She was hardly three years. Look at this Aniky, she is at My feet as if children are near the chocolate. Look at Olympia [laughs] she's [watching Me] because she has a little liver problem. And all the children want to be there to wash My Feet and then they take out all your Āgñyā problem. For them It's all a play. Nirmalā Vidyā is a play for them because they are spirit. There is nothing so serious. French are unnecessarily so serious.

What have they achieved out of their seriousness. *[UNCLEAR]* Filth. There is nothing to be serious about. But out of the mud only the lotus is born. Is complete there. That's how this lotus has to come.

And Sahaja Yogis in France are going to be like lotuses, then will they are going to make the all place fragrant. I am sure of that. Very important because that's the hell sometimes I feel. You all have double responsibility. Such a beautiful city, such a beautiful country. God has given you everything so beautiful. I don't know how human beings are making a mess out of everything, like bacteria, they'll spoil everything, it's like fermented grape juice. What's another question? You get lotuses...? Must try... Bring some lotuses from India, some seeds. It's not difficult to grow... they can grow in very cold weather, from lake called Mansaroo at very high altitude where you get... and lotuses. It may grow. All right? So you have double responsibility.

[What follows is a conversation with a Sahaja Yogi who speaks with a West Indian accent.]

Shri Mataji: How are you, Harry? Harry: Very well, Mother.

Shri Mataji: What did you do there? Harry: Well we stayed... Warren and I was there for the last week and we

had a few programs. After Warren stayed at the hotel, same hotel that You were in and then he came and he stayed at the Doctor Worlikar.

He stayed there for two days. And then we had two meetings there, one on a Thursday and one on Sunday.

Shri Mataji: All right.

Harry: And mainly Indians, the Indians came, all of them. And Warren made a tape for them.

Shri Mataji: Eh? Harry: Warren, he made a tape for them. He described all about the Chakras and how to raise the Kuṇḍalinī and the doctor wanted to know about the medical side of it.

So he explained everything on the tape. And they have decided to have regular meetings on Thursdays at his home. Plus, the only two Americans interested were Michael, Michael and Roger.

Shri Mataji: And in Santa Cruz? Harry: Yeah, well, in Santa Cruz the Indian man, Ravi. His American wife...

Shri Mataji: Indian man? Harry: Indian man, Ravi and his wife was white. She was Danish. We had a meeting there on Thursday. But we tried to get a hall. But he couldn't organize a hall.

So and I phoned the old gentleman, the old gentleman who spoke with a hoarse voice and we could not get a... he said that before that to get a meeting in a savings place. But we tried there but we couldn't get one.

So the only place we had the meeting was at the Sikh's place, Mister Singh's place. You know there was a Sikh gentleman...

Shri Mataji: You are saying about what? Harry: Santa Cruz.

Shri Mataji: No, that Sikh doesn't stay in Santa Cruz.

Harry: Yeah, but seeing that we couldn't get the place in Santa Monica...

Shri Mataji: So you went to Santa Cruz.

Harry: Yes. No, we went to the Sikh's place. He lived in...

Shri Mataji: Santa Monica, you're telling.

Harry: Yeah. Well, we could not get the place in Santa Monica, so the Sikh said we could use his hotel and we had a meeting there and about ten other persons turned up and they were interested.

Shri Mataji: Out of ten, how many were Indians? Harry: Well, at that meeting there were about two couples.

Shri Mataji: Indians? Harry: Yes.

Shri Mataji: So the rest of them were six Americans only.

Harry: Yes.

Shri Mataji: How were they?

Harry: Well, they weren't very good because they, they, You see they went to a lot of Gurus.

Shri Mataji: Ah? Harry: There was one gentleman, the man who had the cirrhosis, he was very keen. And Michael and Roger.

Shri Mataji: I think there it will work out, Santa Monica. Other, because you had not place, nothing, all problems, you see? Harry: Yes.

Shri Mataji: So Michael is going to work it out?

Harry: Well, Michael was, he said that he couldn't get the place to stay and he got very angry and he said that it was Warren's fault...

Shri Mataji: What? Harry:... that he left Santa Cruz because he had problems with his Mom He went there to stay.

Shri Mataji: Ah? Harry: He went to stay with his mother.

Shri Mataji: Who? Harry: Michael, when he came back from Santa Cruz he went to stay with his mother.

Shri Mataji: Michael is the one who was with...

Harry: Yeah, the one who came to Santa Cruz, on his own and then drove with You to San Francisco.

Shri Mataji: Um.

Harry: Well, he returned and he stayed one night with his mother and then his mother told him that he has to leave.

So he could not get anywhere to stay.

So he went to stay with another American and the other American told him that he couldn't stay there, too.

So when I phoned him, he was very angry and he said it's all Warren's fault that, that he told You, so he's going back to Santa Cruz.

So he has gone back to Santa Cruz with his...

Shri Mataji: Such people, they have no money, they have this, they have... It's all right.

So, Santa Monica, who's going to do that? Harry: Well, nobody at the moment, because on Thursday we had the meeting at the Indian's place and he was not going to...

Shri Mataji: but what is happening to this, ah, she is going to stay in Santa Cruz? Harry: Yes.

Shri Mataji: Do you see her?

Harry: Well, I haven't heard from her, Mother, since she left with You.

Shri Mataji: So, Santa Cruz she might be having. Santa Cruz they are having.

So Santa Monica is finished like this?

Harry: Well, except the Indian man there with the white wife. He'll probably start meetings, but he was saying he cannot allow Americans to go to his home. Because he wasn't sure what sort of people they are and they might come to his house and, and, you know see things and when he's not there they can come and trouble his wife.

Shri Mataji: Bharkar.

Harry: Yeah, Bharkar. And then he says that for the Indians, the people that he knows, they can have regular meetings. But unless he knows the Americans, they can't come to his home.

Shri Mataji: You see, all hippies. Horrible. And they go to the houses and they eat like gluttons and they take away things. It's true what he says. Look at this Michael. Now, why should he blame anyone if there's no room or something. I mean, Sahaja Yoga is not supposed to give you places. What he said is true, also.

So then why doesn't he arrange, Bharkar, some general public place? Harry: Yeah. He was talking about having a temple, the place where the Indians, you know, the Indians who are living there they have a meeting hall. So, Mister Pradhan, Subhash Pradhan, he said that they will try to organize a meeting.

Shri Mataji: But then there will there, they won't allow Americans to go there?

Harry: Yes, it's a open hall. You see, it's a temple in the main building where they have their meetings and they have small rooms on the side.

So they can hire the small rooms.

Shri Mataji: Then that's all right. In a meeting in Santa Cruz, there were four hundred and fifty hippies facing Me. And the Indians who were with Me got frightened. They're very ego-oriented. And ultimately one of them hit Gregoire.

So either they are very over formal people, Americans are, they'll wear their dark suits, hundreds of darks suits, you see, yards of them. Or they will be absolutely like this.

Very dangerous. Very violent.

So he said he'd manage something, Bharkar?

Harry: Yes, but he said it depends upon the other Indians.

Shri Mataji: Uh? Harry: It depends upon the other Indians. It all depends on Doctor Worlikar now.

Shri Mataji: Doctor? Harry: Worlikar, the immunology man. It all depends on him.

Shri Mataji: So you write to Doctor Bharkar that Mother was asking about it, to take the help of Doctor Worlikar, because he works in Santa Monica. And he has got the addresses, has he? Harry: Yes. Well, I left the addresses before. I kept the addresses and I phoned to all the people.

Shri Mataji: But where are the addresses now? Harry: Well, I have a photostat copy with me here in London and I left the original with Mister Singh.

Shri Mataji: So write to Mister Singh and to Mister Worlikar, Doctor Worlikar and to Bharkar. That they should try to arrange something. They can have program at Singh's place. He won't mind, it's over there.

Harry: Yes.

Contents: 1981-11-22 **Śhrī Mahālakṣhmī Pūjā, Flat of Ruth Flint, Rome, Italy**

[Just before the start of the Pūjā.]

Amṛuta Wells: Oh, Shri Mataji, You are so perfect.

Shri Mataji: It is the higher self of all of you who called Me to this Earth.

Contents: 1981-11-24 **Visit to Basilicas, Rome, Italy (date not sure)**

Santa Maria Maggiore [Referring to the marble displaying huge circles:] See, they are like Chakras What are these wooden boxes? Sahaja Yogis: [places to confess sins].

Shri Mataji: Really? San Pietro in Vincoli [In front of the statue of Śhrī Moses by Michelangelo:] Look how He put the hand on the Void, how the right Nābhī, the right knee was not covered to show the place of the Void and the Nābhī.

Only one thing is inaccurate, he should have Egyptian chappals on His feet and not Roman ones.

[Three ladies were praying with rosaries and `Ave Marias'.] Let them see My Kuṇḍalinī. [Shri Mataji places Herself between the three ladies and altar for quite some

time while Sahaja Yogis are behind. Then Shri Mataji and Sahaja Yogis move backwards towards the entrance. One of the three ladies walks very fast to catch them.] Lady: Are you Catholic? are you following Christ? Ruth: Yes and we are following this Lady [indicating Shri Mataji].

Lady [to Shri Mataji]: So you are like us. Do you believe that Jesus is really in the holy bread?

Shri Mataji: If you really believe that He is there, then He is. [Lady is a bit troubled.] Yes of course, I believe in all that you believe. Of course, I believe in the Virgin Mary, but you should not feel guilty.

Lady: It is not easy not to feel guilty after what had been done to Christ.

.....

Lady: Oh, how do you know it? [Shri Mataji then sits down and the lady kneels in front of Her and kisses Her hand.]

Shri Mataji: [asks Ruth to ask the lady what she things about Her].

Lady: Una molto bona persona [A very good lady]. [Falls in the arms of Shri Mataji]. Maybe I will see you in Paradise.

Contents: 1981-11-25 **Visit, Florence, Italy (date not sure)**

[About the statue David by Michelangelo:] It is the representation of Luv and Kush.

[Inside Uzi Gallery:] Look at this colour, how it makes contrast with the other one. Look at this line, how it separates the painting in two parts. Look how the light puts the attention on this central part.

Why did they paint Joseph like this? He was not at all old. Why do they paint him so old? [Botticelli was a realised Soul.] [To Marie-Amelia when leaving Uzi Gallery:] You are the godmother [of Gregoire's son] and I am the Mother God.

***Contents: 1981-11-28*, Public Program, You Are the Spirit, Town Hall, Hampstead, London, UK**

It is such a pleasure today and great fortune that here, where William Blake lived and He sang those songs of the greatness of this country, the future that it has to be, the dreams He saw, have now come to shape, that we are here to celebrate His anniversary. Things go beyond words, you cannot express yourself. Many people do not understand Him because He wrote it, according to them, in abstract language, or in the language that He understood. But I am happy that Sahaja Yogis understand Him so well and the prophesies that He made about England. People used to *[UNCLEAR* rebuke] and ridicule it.

Even today they can't believe that Jerusalem can be built in England. They cannot believe that people who have been all their lives, for ages together, thought of nothing but materialism, can take to spirituality to this extent that it becomes Jerusalem and that the whole world comes to pay homage to this Holy Land.

That this becomes the Holy Land. In fact, He dreamt, He wished it, because He knew the value of this land. This land has been touched by Christ's feet. Since long, people knew about Kuṇḍalinī. Even if that is lost, for history it remains. And He knew about it, He spoke about it. In His lifetime, maybe, people never understood him,

they must have thought that He's really a madman, or something, a fantasist, or some sort of a poet, He doesn't understand.

But what He wrote, every word of it, is the truth. Such a great soul should live in Hampstead, itself is such a blessing. With such people, even if they write or not, they leave their mark. Their ascent becomes the milestone for the people who live there: their aspirations become different, their priorities become different, the change is so subtle; is to be seen, to be felt, to be understood. And very sensitive people only can be born in such places.

Of course, there could be very bad people also, who counteract, but the sensitivity of the atmosphere attracts such souls to that place who are sensitive. You can see from His poems that He was absolutely authoritative. He knew the authority, He had the authority. He talked like a man with complete authority.

He had no doubt, *[UNCLEAR* He/Truth] has no doubts. He just said, “This is going to happen” and, like a great warrior, that He knew that one has to fight the negativity, one has to fight only dark problems. The Spirit has to fight all the time the matter. And that's how He talked, spoke, wrote as a warrior would do, because He started the fight when He was born, hundred years back. And to Me He's very great, because He said all these things; He prepared the stage for Sahaja Yoga. Because He wrote all these things, we can say that this was all said. Because human beings are such, unless and until it is said before, *[UNCLEAR]* will ask, “What is the reference for what you are saying?" You have to give reference for everything, you

see, whatever is written, according to them, is scripture, it's the last word.

Whether the book is published in any crack list, doesn't matter *[UNCLEAR]*. It is such a great thing He's done, but He's not done it for any material things, or for any fame, or anything that is *[UNCLEAR]* popular.

But He's done it for something that He's very concerned with and that is the awakening of human beings. That is their second birth, that is the knowledge of the Self. These words cannot come from a man who's a weakling, who is a doubting fellow, who doesn't know where he stands, he's confused, he's a drunkard or he's an alcoholic sort of a *[UNCLEAR]* or a madcap. They cannot. And it cannot come from an egoistical man *[UNCLEAR]*, a man who dominates others, who believes in robbing other countries and going to other countries and rob them and go to another house and rob them. Not from them. It comes from a person who knows the value of the soil on which he's born, the spiritual value, not *[UNCLEAR* to steal]. And it's so subtle, so subtle, every word is so subtle, that it's like a channel, it's like a channel. You are specially blessed because such a great hero was born in this country. And, wherever I go, in My series of lectures, at least in one lecture I always mention Him.

He has gone into great detail, just like Mārkandeya, another great poet in India, who was born thousands of years back. But He realised that this country is the heart of the universe and here the *[UNCLEAR* gentleman...]. Nobody could have thought hundred years back *[UNCLEAR]*, even less. Even thirty years back, nobody could understand from the Spirit, even, I would say, ten years

back. People have suffered to call this as the Holy Land. It is the Holy Land. You can see that, because so many people have got realisation. And you are the ones who *[UNCLEAR* have to make it]. This is the heart. Whatever the imagery, whether right or wrong, it's all calculated.

So they don't understand at this point, because they don't know it is the heart. Heart of the universe. If you do wrong, all right: the whole world does that.

You can see that, among all the Western countries, you are the wisest. That's what Blake has told, I don't know how far *[UNCLEAR]* they believe, it's English, even Arabs. If you say it is English, they believe.

How far it is true for them. And the values that He cherished, the dreams that He saw and the aspirations He had were so great that one has to know that there must be something in this land that works out. He was not mad, in any way. Nowhere, no poet in any country has written like that. It was given clearly a chance, the authority, that means you must circulate. Circulate with the heart, that circulates, caters, looks after the whole body. And, once it collapses, the whole body collapses. Not so. The English heart has to become the heart of William Blake and not the chicken-hearted one, or the aggressive one, or the hatred-filled *[UNCLEAR]*, or the *[UNCLEAR]*. Because the blood flows through you. He realises, He understands the quality of an Englishman is very, very great.

In the heart resides the Spirit. Sahaja Yogis know this, that, till a certain stage it resides in the heart.

So, it's a very, very great position you occupy, so that you people become aware of its importance.

Also, that you are the *[UNCLEAR]*, the important sense of the heart. Heart doesn't think, doesn't, is *[UNCLEAR* absolutely] love. It's love. When you think, you must know you're not Englishmen as described by Blake. But if you love, you are. And love doesn't mean *[UNCLEAR]* love, or carnal love, or all kinds of ideas of love, charity work. It means the love of the Spirit which is awakened within you, it just emits it. It just emits. It doesn't think, it just emits; it doesn't think that whether it should give to the black or the white; whether it should give it to the rich or the poor. It just loves. It flows. And that is why one should get realisation in England. Very important. Without realisation, you cannot grow, you cannot give, you will never understand the value of giving. You will never enjoy giving. You will never know the beauty of generosity unless and until you become the Self. You are the center of the heart. It's a most important position, as I told you, it's the most vital particle of *[UNCLEAR]*.

And the one who is the heart has to be like a lion. He roared, actually roars, if you read these things, like a lion He roars. He has to be like a lion. And not to be frightened, like English language is, `I'm afraid.' It starts with `I'm afraid,' and ends with `I'm afraid.' What are you afraid of? Every person is afraid of you. What are you afraid of? You have to change your language. You have to speak like, Sahaja Yogis have to speak like William Blake. The way He spoke, about His great country, about the soil in which He was born, about the people who will be born here, who will be Sahaja Yogis, He has described them so well: that men of God will be born on this soil. Men of God. Special. The chosen ones. Not those who

have branded themselves as chosen. Most of the chosen ones are going towards the hell only. But the really chosen ones will be born on this soil. And they will become prophets. Not only that, but they'll have a special power to make others prophets. He saw it. At that time, He could see that you all are going to become prophets and that you all are going to make others prophets. Like one enlightened light can light another. He could see so clearly. What a clear heart He must be having! What a clear vision He must be having. What a clear brain He must be having. To receive all this information about *[UNCLEAR* you].

So you have to become. Is the point. You may be God's people, but you have to become a prophet.

Unless and until you are a prophet, what's the use of choosing you also, what's the use of your being born? You all have to become prophets. And, to become a prophet, Kuṇḍalinī has to be awakened, you are to be realised and you'll get these special powers of realisation. People can't believe it that, in Sahaja Yoga today, if you get realisation, you can give realisation to others. When I went to Rome the people had this doubt, I felt, when I said that, “Next moment you can give realisation to others." And they just could not believe it, that they can feel the Kuṇḍalinī, they can give realisation, it's too much to believe, isn't it? It's too fantastic.

So, the last day, I said, “All those who have felt the Cool Breeze can stand behind the people who have not felt the Cool Breeze." They are very nice people, I must say,

these people in Rome, because I think they have reached the conclusion of complete frustration with their seeking. So they stood up behind each *[UNCLEAR* other/of them]. And they were amazed. They could raise the Kuṇḍalinī; they could give realisation. They said, “Mother, we got realisation only yesterday” some of them. “That's all right; you could have done it yesterday, but today you are doing it now." “You could have done it immediately, but this is what it is. Fantastic." So there is no place for you to have any doubts; don't waste your energy in doubts. You have done that before. Bit too much. Now the time has come for you to get your realisation, to get enlightened, to understand. But there are still people who are on the fence and they are neither this way nor that. And Christ has described them very well. He said, “I don't mind hot or cold." I mean, the people who get the Cool Breeze, of course they are first class. Even those get hot, are all right, because they would like to get rid of their hot. But the half way I don't like. I'll spit them out of My mouth. The ones who go three steps forward and four steps backwards; such people are really a headache to Sahaja Yoga, I tell you. If they get out, it's much better. Half-hearted people in Sahaja Yoga are of no use, which was told by Christ, long time back, but I don't know if people really realise what they're like. And this is the problem I have faced in this country a bit too much. The maximum in this country, to be very frank. The ego is of a subtle nature, such a subtle nature, in this country, every country has a different type. Like we can say in Spain it is like the bullfighter. In Rome it is the artists;

they think they are great artists, *[UNCLEAR* you see], they have a sense of beauty. [Oh,] all sorts of things.

But, in this country, you must know what sort of an ego you people have. Is thinking that, “Nobody could be better than us. We are the topmost people." You see, that upper, what do you call it, upper lip? Stiff upper lip. I mean, they themselves laugh at themselves, it's a good idea. But it's true; I have seen it. That stiff upper lip is the point; that doesn't make you to smile, laugh, I mean, even if you certify that you can smile now, they would not. That sort of a thing, this makes you very insensitive. As if the ego comes down from there and settles down on the lip. *[UNCLEAR* It/They] cannot, there's no wobbling on the lips, nothing. What, such a terrifying face sometimes. *[UNCLEAR]* You find that.

It takes nothing to smile, to be congenial. We are all human beings, we are not dogs, that we should bark at each other. That we should be frowning... that we should frown at each other. First thing we have to learn, that we are the heart sense and that we have to love. Without love, you cannot be called an Englishman, according to Mr. William Blake. I don't say anything, because I don't want to be hanged. According to Him.

So, first of all, let us know if we can really love ourselves. That's the biggest problem. The first disease He did not know. Perhaps William Blake did not know what I will have to face. I wish He had written all that. The first disease the people have here, apart from the upper lip, is left Viśhuddhi, means guilt. They may be Catholic or not, does not matter. But they have this built-in guilt within themselves for nothing. First of all, you must give up your

guilt. I think He did not know, William Blake did not know that people will develop this, because at that time they were not like that.

And this is such a big problem, which I have been facing, since I came to this country. You know, first four years, I was struggling with people who had *[UNCLEAR* done different things]. And the problem they had that, I said, “Why do you take drugs? What is there to be living this way for? For what are you living? I should call *[UNCLEAR* you spirits/your Spirit?]." So they take spirits, you see. English language *[UNCLEAR]*. You can say it is the Spirit in the heart, you can say the spirit you drink. Or the spirit, that is what we call a bhoot in the Indian language, means a dead one, dead soul, a dead person.

So this is the advantage and that's how they were indulging into spirits. But the problem with them is, it was such a vicious circle that, if you tried to correct them, they would recede into themselves and get into *[UNCLEAR* dilemmas/damage]. And say that, “We are good-for-nothing, useless people." All right. Then I would encourage them, say, “No, no, you are wonderful people in the universe. You don't worry." *[UNCLEAR* This,/Praise] that, every sort of a *[UNCLEAR* pamper]. Then they would become ego-oriented; it was impossible.

And the story of people who are always described in a mathematics paper, you see, when they give you in the, say, seventh standard, sixth standard, you get a question like this: `A house was to be built and in that village one Mr. A came to work, he did only 1=16 of the work and he ran away. And another came in, who did only 1=50 of the

work and ran away. And then the third one came, who did only the 1=100 of the work and disappeared.

So when will the work be finished?' Never! Is the answer. If you have all run away and those who are escapisists [escapists], how can the work be finished with these people who always escape? Simple answer is never. You may calculate it, go on calculating it, your answer is never.

Is the *[UNCLEAR* point]. If you want to escape the situation, if you want to escape yourself, if you want to escape the present, you will never reach there, where you have to reach. And you are never going to be satisfied with yourself; you are not going to be happy, either.

So you have to face it; you have to face it, as it is and stand up. That's what He said, that, “You bring the arrow to Me, I'll face it." Like a brave man you have to face it and not to become, `I'm afraid.' You are not escapers, you are Sufis.

Inside, outside, you are *[UNCLEAR* pedigree/very good]; you are the Spirit. And, if you are the Spirit, why should you escape yourself, I just can't understand. Just face it and the Spirit will shine. Just face it with that bravery, face it! And you will be amazed that you are really beautiful. No doubt about it. You have to just see, because you are the Self of the heart. But it won't be an exaggeration if I say, in the body, everything depends on the heart. If you fail, the responsibility will be yours. You've a very big responsibility and a very sweet one. Because heart doesn't think, thinking is madness; it loves; it loves and enjoys itself. It's such a sweet work you have to do; for that you start from yourself. First of all, love yourself,

which is a very difficult thing for people to love themselves. The hatred starts from within, you hate yourself and then you start hating everyone and it's very common to say, “I hate you” second moment, “I love you." God knows what they mean. But the main thing is that they do not love themselves. If they start loving themselves, understanding the value of themselves, if they have the proper esteem, the self-esteem, within themselves, that's the time. The time has come, which was prophesized.

So, I really pay My all, homage, I should say, if you allow Me, or, I should say all My love to the great Son of this country, William Blake, today. And, as a homage to Him, you all should decide within yourself that you are not going to be soldiers, carrying the swords with the shaky hands, or you're not going to be afraid of the horses on which you have to ride. You have to decide that you have to be brave people. But bravery never means aggression, it never means aggression. And that's why that kind of a bravery can only come into people whose Spirits are awakened.

So very happy today, to see these beautiful happenings that He described, coming to reality. I can see that coming down.

So many poets have dreamt about their country, every country. But no-one has dreamt like William Blake, where He said positively that this will be *[UNCLEAR* the] Jerusalem. Means, the holy land of Jerusalem will have to come down. If the people have that kind of a heart, that kind of a poem, the Gods will have to come down. If you have that kind of a reception. All the Divine has to go down.

But let us see if we have that heart or not. I hope, there are some new people today; they may not understand many things that I am saying, just like as you do not understand William Blake. But let realisation work it out. Have patience, we have to have patience.

And do not doubt yourselves. Actually, mostly the doubts are with yourself, not with Me. If you have no doubts, that you are born at a very great times, you will not doubt. It happened in Rome; the people in Italy didn't doubt Me at all, didn't doubt Me at all, not even once. And they saw Me in dreams, before I'd reached there, imagine! So sensitive. They said, “We knew, Mother. We saw Your photograph, we saw in the dream, we saw Your photograph." And they told Me how many times they had dreams. I mean, wonderful people, I should say! Some people say that Italians are horrible people. But I somehow or other get the cream, I think. Such wonderful people they were and they all got realisation. In this country, I have struggled for eight years and the number may be the same.

So this is what it is. We have to little bit accelerate, the heart is rather lethargic. But lethargy has to be overcome and has to be done with love. I'm sure you have had some introductions before and now all the people who are Sahaja Yogis here are so many in this Hampstead; they have to be really rejoicing today. That what William Blake has said in those days, we've seen happen. Those Sahaja Yogis who are still not up to the mark should also today take a vow that they will go all out to see that they come up.

May God bless you! Now, if people have any questions, they can ask them, because there are some new people, I think.

Would be a good idea. I *[UNCLEAR]* that so many types of people are here, that I don't know how many languages you will have to translate, but later on, you can translate. They're all catching right now. All right. *[UNCLEAR* Doesn't matter]. *[UNCLEAR]*. People are *[UNCLEAR* from] Portugal are here, so what they'll miss you will speak, isn't it? In this lifetime only I have learnt English and that not so well.

If there are any questions, for five minutes and then we can have the realisation.

You can all put your hands towards Me, like this. I'm sorry, you have to take out your shoes, because of the cold weather, maybe, you don't have any proper things here? Put your hands towards Me, just like that.

Now, the first thing is, that you all are going to get your realisation, not to get frustrated, in no way and you are not to do anything, just keep quiet, close your eyes and put your hands towards Me. That's all. Simple as that. You are not to do anything, no effort at all. Just leave it. And it will work out, I'm sure, so don't worry about it. Please keep your eyes shut. That's important. Because, when the Kuṇḍalinī rises above this Āgñyā Chakra, it dilates the pupil before it pierces *[UNCLEAR* through].

So, it's better that you keep your eyes shut. It will help you.

You will feel a Cool Breeze in your hand. Now, there's no autosuggestion, or anything, if you don't feel it, you don't feel it. If you feel it, OK. That is the breeze of the Holy Ghost. You can ask the question, `Is this the breeze of

the Holy Ghost?' and you'll get it. Cold wind of the Holy Ghost in this cold weather.

Can you feel it? Close your eyes, it's better, because very subtle, it's a subtle thing. And we live on a gross plane.

So it's a subtle thing; best is to keep your eyes shut, so that you can feel it better. And pay attention to your fingertips, where you'll feel it.

Stretch the hands a little bit. Stretch them a little bit, not much.

So keep comfortable. You may ask a question, in your heart, `Whatever Mother is saying about William Blake, is it true?' That's a simple question *[UNCLEAR* to ask/for now]. Put the fingers towards Me; don't push them towards yourself.

Towards Me; stretch, stretch your fingers. Just ask the question, simple question. Now put your right hand on your heart and ask the question, `Mother, am I the Spirit?' Ask inside; ask three times. Please ask three times. `Mother, am I the Spirit?' Now put the same hand down below, on the stomach, on the left side and say, `Mother, am I my own Guru? Am I my own Master?' Ask it.

Now put the hand much higher, towards the neck, on the left side and say, `Mother, I'm not guilty,' say it thrice. Say it thrice, please, all of you, `Mother, I'm not guilty at all.' Now, put your hand on your head. On the fontanelle bone area. And now say, `Mother, please give me my Realisation.' Because it is your freedom to ask for it. If you don't ask for it, I cannot force on you. I cannot force. Your freedom is to be respected. Just say `Mother, please give me my Realisation.' On top of your head, here, on

the fontanelle bone area, where the children have a very, very soft bone. Just ask, `Mother, please give me my Self-realisation.' It's your own, but you have to ask; nobody can force it on you. Say it thrice. Now, lift your hand up there and see if there's a Cool Breeze coming out. Or a hot, maybe some people who are new might get hot, little bit.

So, put both the hands towards Me and see if the Cool Breeze is coming out. Even the new people.

Keep your eyes shut. Don't think about it; don't think. By thinking you are not going to get it.

May God bless you! All right? Viśhuddhi. Don't feel guilty, please don't, at first I said that you are not to feel guilty.

Now you better say it eight times.

[Long silence.] Ah, better. All right, are you feeling the Cool Breeze? Good, enjoy yourself. Are you? Are you feeling the Cool Breeze in the hands? Those who are feeling the Cool Breeze can open their eyes, slowly, but do not think. You can watch Me without thinking. Otherwise, better is to keep them closed. If you can slowly open them. You just watch Me without thinking.

Contents: 1981-11-29 **Marriages and Śhrī Gṛuhalakṣhmī Pūjā, Marriage is Meant to Give Joy, Brompton Square, London, UK**

Marriage is an auspicious occasion, is the most auspicious occasion in the life of human beings. It is auspicious, that's why it's joy giving and the vibrations flow with that auspiciousness all over the world.

The joy of Sahaja Yogis today in England, London should spread all over the world.

Marriage is meant to give joy, is meant to give cheerfulness, happiness and all the blissful things that we can think of achieving through our combination with two human beings, we can say. It's a very close and private relationship which has to be respected. It is not to be in any way dishonoured or indiscreetly squandered away. Those who cannot respect their partners in life will never be respected anywhere else.

Those who ill-treat or in any way try to spoil the image of their partners are harming themselves.

Try to understand each other, decorate each other, not correction, but decorating. Like an ornament, when added to a personality decorates that person, in the same way, try to decorate another person.

So the decorum and decency of life comes from this auspicious relationship. That must be maintained. Marriage is the bondage that keeps the society in its own beautiful bondage of Mother's grace.

Give up all your old ideas, all your so-called modern methods by which we have ruined our married lives. If you cannot enjoy your own wife or your own husband, there's nothing in this world you can enjoy, because the relationship is the most intimate and very sacred.

So you have to forget that you live independently, now you live as one person, one personality, supporting energy, complimenting each other in complete concord. This creates that peace which we are talking about.

If the marriages are not successful of two persons, how do we expect the whole nation to live happily? Think of it. At this level, the seeds of peace are sown.

So we have to be sensible people, that's the main part of marriage is: how far we are sensible about it. It's easy to get into Tantrums, get into tempers, to get into some sort of an indecent, indiscreet habit. But the person who is sensible never crosses a certain limit of that decency. Once you cross it, it is very easy to cross again. That's what today when we read about Rāma is that He is a Maryādā Purushottam. Maryādā is the boundary in which one has to remain.

A woman has to remain in her boundary and a man has to remain in his boundary.

Now to think that the woman is dominated by man or man is dominated by woman comes from a kind of a complex and this complex must be given up. You are complimentary to each other. You decorate each other. Never talk ill of your husbands and never talk ill of your wives. This is the key of having an exclusive married life. If you start talking of each other to others, that exclusiveness, that trust is finished.

So you have to trust each other. The trust in God, children imbibe when they start learning from their parents how they trust each other.

So you are the nest where the tomorrow's great children are to be born, to be established and to grow as great saints.

So it is such a great occasion that nine marriages have taken place. Nine is a very auspicious number for Me. There are nine planets, there are Nava Durgās. Nava Durgās are there. Nava Durgās are the nine forms of Durgā. Nine forms of Mother. And that is something so great today has happened. It's a very good day and all of

you should understand the value of Sahaja Yoga marriages. You have to create a model marriage for all the English, for all the Americans, Europeans and also Indians. Because Indians learn from you all these things. If you have model marriages, they will go in for model marriages also.

So it is important for people who live in England to understand the depth of this occasion and the esteem of what you mean to the whole universe and to the peace.

The enjoyment is your own, is exclusive. But in Sahaja Yoga, it is so collective, you could see that. It is so collective, you have so many brothers and sisters and we are all enjoying the joy of you couples who have joined together as husband and wife.

So one has to understand that marriage should not make you narrow minded or selfish or in any way cut off from others. All relationships are beautiful in their own forms. Like you have brothers and sisters, you have mothers and fathers, you've got Sahaja Yoga and you have got the children. All in their own form should be given what they deserve, what they have to have, what the right thing is to be done.

Marriage gives you now a lever to be Dharmic, to be moral. This teaches you how to respect the chastity of others and your own chastity. We have to teach ourselves. You know how much damage has been already done by having bad marriages, divorces. We have to teach ourselves, we have to bear up a little bit, we have to educate, re-educate and improve ourselves and not to say that `I am such and such, what can I do?' You have to bring glory to the system of marriages

because it is the system established by God Almighty, is not established by human beings, is a wrong idea. It is established by God Almighty to have an auspicious occasion where such an auspicious thing is taken, the sacredness of this is to be maintained and has to be done in such a way it is a very decent relationship. All the culture, all the beauty of gracious living flows through happy married life. Not vulgar, not showing, not cheap, but a dignified, enjoyable, cheerful, welcoming, giving companionship.

I am sure you all realise the importance of it and I am sure you all must have prepared yourself for this occasion. And I would like to see among all of you, who really shows the complete acceptance of your partners as part and parcel of your being and the graciousness with which you handle them. I bless you all. You are all saints and saints have married here. All the angels and all celestial beings must be singing praise of you.

So be careful and assume, assume your positions as in Hindi language, we say biraji, to assume that position in your full esteem and glory.

We all are with you all the time to help you to sustain your relationships. All of us must see that we sustain their relations, make them feel the sweetness of married life. All the teasing and all that should add up to their relationship and the whole enjoyment of their companionship should flow to us as the ripples flow towards the shores and again are repelled back into the ocean, in the same way, it should be such a give-and-take and such a beautiful thing. For that, the key of married life is purity.

Purity is the only way you can keep your married life absolutely all right. Whatever has happened in the past, just forget it. Now starts the new life. After this, don't hide anything from your wife or from your husband. Everything must be told, it should be straightforward life, absolutely a straightforward life, extremely pure. And this purity, everyday practiced will be seen very soon in life, that marriages always elevate a person. But purity is the key of married life. And I hope you will remember those words. Try to keep your mind pure. Do not suspect your wives, nor deceive, vice versa.

Keep a very straightforward relationship and learn how to be that way, your children will learn from you and there's no time taken now for the whole world to be transformed, once we learn this trust. Not in money alone, but in every way, a trust, a complete trust. As you trust yourself, you must trust the other, who is not other anymore.

So those who have been married before, those who are married, who are going to get married and those who are married today, for all of them, I bless you with a very deep enjoyment of this understanding, the joy of your purity, the beauty should flow all your lives, eternally.

May God bless you all.

Contents: 1981-12-00 **Quote on Fire, Brompton Square, London, UK**

[Shri Mataji wears a highly inflammable synthetic nylon sari, blue and white and walking around amid the rubble and dust directing the work.

Someone had left a blowtorch burning, pointing into the middle of the room. Shri Mataji walked in towards the

blowtorch and did not appear to notice it. As she passed very close to it, the flame leapt right out of nozzle and went completely around Shri Mataji two or three times, at the height of her knees, forming a blue ring of fire a few centimetres away from the sari, then back into the torch. While all this was happening, Patrick Anslow gets horrified and take a dive across the room to move the torch. He lands in an undignified heap on his stomach in a pile of chalky dust at Shri Mataji's feet, having grabbed the blowtorch in order to point it away from Her. Then he realises what had happened and looks up in amazement to find Shri Mataji smiling down at him:] I am the fire, how could it hurt Me? The fire is just doing Ār.ti to Me.

Contents: 1981-12-00 **Quote on Doing Things, Brompton Square, London, UK**

[While painting with a brush:] In whatever you do, do it with all your love, attention and understanding.

Contents: 1981-12-07 **House Warming Pūjā, Brompton Square, London, UK**

[Shri Mataji talks:] So today is the day of celebrating a very different type of things is the House of your Mother that is called the Mūlādhāra itself, Moodha. And it is the Gaurī *[UNCLEAR]* till you get your realisation.

To come to England itself was really very *[UNCLEAR* righteous] and exciting, because this is the heart, here I had to come and work it out. And at this day, when We see so many of you, who are the cells, cells of this heart, who are awakened, who are so united, you all know each other, you understand each other, work together, pump

the blood of love, it is really the most happiness-giving, you can say joy-giving thing, or the greatest fulfilment of My desire.

I see you here working like small children, playing about, joyous, happy, giggling. Helping each other.

Learning how to be one with each other. I really feel the blessings of God has come down on this earth.

You know that heart is the most important organ in the personality of the universe. And the human beings have to become aware of that point, who live here. That we have to live together, work together. If in the heart, even if there is one muscle tries to stand out it can feel immediately instant death. Instant death.

So all of you who are awakened have a very very special responsibility.

Now, I have noticed there are two types of people, as we know that. Left-sided and right-sided. And the third type which are the combination of both. And the fourth type who are in the center. We have to belong to the fourth type. And here, one sees how on the physical level we combine both the thing. One side is too much organizing and too much of thinking. Another side is lethargic, laziness, all these things are there. The net result of both is that you cannot produce any results. If you plan too much, if you think too much, you end up with it you are so fagged out to do anything. And the left-sided never get up to do it.

So ultimate result is that you achieve nothing. Even on the physical, the material, the mundane type day-to-day life.

So, when you are in the center you witness, you start witnessing. When you steady yourself in the center. Because some people are such that they start on the left, go to the right, they become so egooriented that it's impossible to deal with. But if you stay in the center, that's the fourth side, is staying in the center. Turīya is the fourth dimension. If you could stay on that then you become a witness. And that's the point where you start sucking the joy of every moment. Every moment, of everything, of every work, of every friendship, of every relationship, of every understanding.

You'll see some people who'll be here who'll develop tremendous respect and friendship with others.

Because they'll discover lot of qualities, lot of talents, lot of beauties in other people. There's no other way we can find out, I mean this is the greatest way one could provide, is to work together and to understand each other, appreciate each other's worth. And this will help us again to work out Sahaja Yoga. It was like a festival throughout I felt about the whole thing. And so blessed with so many children, helping Me here. The work doing is not so important as your self, steadying in the center. That's the main point.

It's not what work you do, what work you furnish, that's not so important. It's the steadiness within you, with which you do the job of whatever you do. It's the enjoyment of sharing with each other is the main point, is a training here.

I hope we'll have another chance again some time, maybe in India when we build our ashrams. Or maybe in England when we build our ashram here, I hope so. Then

we'll have again the same opportunity to work together for joy sake. Not for anything, just for joy, for your steadiness. To be steady in the center. To put the attention in the center. Without steadying it you cannot ascend. Everybody seems to have gained, I felt when I saw them, they are much better now.

So we have to give up our misidentifications with our previous styles of life, previous type of living, previous type of executing any work and we have to understand that we are not to plan. This house is built for Me. I'm the power behind the whole universe, so you don't have to plan, you just start off. But once you start planning then you depend on yourselves, which is a very limited thing. You just start planning and you are left behind. Just get to it. When you start thinking of any problems and all that, then you are lagging behind. Just start off and everything will come forward, you'll find everything it will all be there just before you, before your eyes.

Like the other day they said we don't find a wood we need very much of a particular thickness. And they were trying to sort of reduce the thickness by rubbing it with some very, very harsh type of noisy stuff, which nobody could bear.

So, I just said, “What, what kind of a thing you want? See ahead of you." And just in front of them was lying that same type of wood that they wanted. Just ahead of them. It was just there. You see how it's happening? What's working out? It's the Hanumāna who works out many things for you. It is the Gaurī who is to be adored. And it's the duty of Hanumāna to help you out. He plays tricks with you. Always, you see he is the one who makes you

think, he makes you plan, he makes you everything and then topples you down. You see, that is his style, always. And he has made mischief with so many people like that. You see, he made them think, plan, plan, plan, plan and ultimately they find all plans fail.

So, if you are too organized, you'll never enjoy. You have to enjoy each other's company, you have to enjoy all little little things there are. If there is everything perfect, or absolutely sort of a machine-like, when you go on tick-tick-tick-tick-finished, there's no enjoyment. You have to lose your way somewhere.

You have to find something out. You have to go about, you have to ask someone. Like making mistakes also is important.

Sometimes if you make mistakes, like somebody makes mistake by putting the thing in an angular way, a decoration in an angular way and it turned out to be a very beautiful thing, you see.

So making mistakes is also good. This is what I'm trying to show to all of you. By mistake also, if you are driven to someplace you might find something very great.

So, our time is never wasted. Wherever we are, we are. We are never lost. We are never lost for anything. Time stops for us.

So once you understand that we are not to worry about these things, which the people worry. We are not to worry about things for which people just give their lives. We are here for joy. And joy will come to us, whatever it is.

So we should seek joy, happiness, friendship and this is a very, very good opportunity. Luckily the builder ran away, I was very happy. I wanted to have this opportunity, some opportunity where all of us could get together and work together and have some nice time together.

It's really very enjoyable. I enjoyed it thoroughly and I hope we'll have more chances to do that.

The more you are in collectivity and in the blessing state, the better it would be. Always in your other lives, in your other things also. Because you are realised Souls. You are saints, you are different people from others. You have the help of the Gods, all the angels are helping you, everybody is helping you. But when you depend too much on your understanding, on your planning, then you go out. Then you cannot, then you can never enjoy the planning of God, the help of God, the complete drama. You suddenly find, oh God, it's there, all done for you. How beautiful it is done, how things working out. It's very interesting.

This house is a very, very old, old, old, old house, you see. And even if such an old house can be made so beautiful, what about human beings? They can, all become very beautiful, glorified and very active in Sahaja Yoga. Very active. The whole thing that you are experiencing of the joy of recreating something that is already within. Whatever God has created, human beings as such it's all in a mess. I feel human beings are in a mess. And they are to be recreated, they are to be improved, they are to be worked out.

For that, who is going to work it? It's you. You are the ones who have to do it. I can create *[UNCLEAR* houses/houses after houses], I can create universes, as you know that. But I have to use you. You are the channel, without you I just can't do it. And that's why you have to be very, very alert. Very alert and attentive as to how you go about.

Now, today is the first days for the housewarming ceremonies. And another is the birth of Christ. I won't be here, I'll be in India. We'll celebrate in India the birth of Christ actually. It should be more celebrated here than in India, but somehow or other you always have snowy Christmas. Which was not there at the time of Christ, when he was gone, there was no snow, you see. But in England, it's a special blessing that you have snowy Christmas. And this time I hope you'll enjoy all of you a nice Christmas of great warmth and love among yourselves.

Christ came on this earth with a very, very great message for all of us. And He has done so much, you can see that without His awakening we cannot get realisation. You have to pass through Him, He has made this place. To create the Āgñyā Chakra in that beautiful way and to keep it alive and to give enlightenment is a very difficult thing. It's a very funny plug into which you have placed Him. Because of the modern style of life people become against Christ. It develops your ego and goes against Christ. If you develop your super ego, of course it goes against Christ.

So both the things, ego or super ego, both the things are to be looked after by one person. Both contrasting things are to be looked after by one person.

It's too much. And these both things, those both problems we have.

So, then, when we are born on this earth, we are born in innocence. Which is also so rare because of the way we live, the way the fashion is you can say, the way the ideas are. But you all have to be against it, absolutely against it. Collectively, if you oppose these ideas, you'll stand for Christ. You must write to all the churches, all the people. What have you done? What have you done to our people, where is the morality behind it? There is no morality, people are so immoral. How can they become saints? This is not the way, to just have just church buildings and run the Soho land for the church. Church is owning the Soho land. Can you imagine? All these things you must oppose and you should say, “We'd like to know why, why should you, when Christ has said, `Thou shalt not have adulterous eyes.' What about the chastity part of it? When are you going to look after?" All the Christian nations are just the opposite of Christ principles. And so you all have to prepare yourselves, talk about it.

So there should be no more silence. There should be no more silence. Public opinion is a very, very big thing in the modern times. That's the very, very big thing you have got and silence is to be abhorred.

Absolutely. Because people who are doing wrong have a conspiracy of silence. They conspire and then they keep saying that “all right, doesn't matter." Democracy, as far as Chile is concerned, all right. But as far as Argentina is

concerned will be this way. It's like that. You see, you keep a silent mouth. Whatever is not bad for us is good, that's how. And then, “Don't say anything, don't say anything." Sahaja Yogis have to be extremely bold and extremely outspoken and they have to say that this is all wrong, absurd.

It is not for us. Not that they are uncomfortable, but they are against life, against Christ, against our emancipation and this has to be given up.

And today we must vow that now as your house is settled down, your backbone is strengthened, you have to take a vow that you will stand for Christ. And for His great morals and for the great things He said, that we have to be. And we have to tell people, `What are you doing? This is wrong. You cannot do it.' They are more vocal when it comes to something degrading, like drinking. If you don't drink they'll say, “Why don't you drink?" They will force you. “Why don't you drink? You must drink, you must have this." But when it comes to morality, nobody dares anything. We don't discuss religion, very good. This is the silent conspiracy. We don't discuss religion, because if you discuss we are not religious.

So people have to speak about it. All of you have to speak. Then only your left Viśhuddhi will be all right. Now the only guilt that will be working in the Sahaja Yogis will be that for Sahaja Yoga we are not doing anything.

You must speak. You must talk about it. You must give realisation. Move your hands, move your legs.

You have to walk across for God's work, so even if you have to beg you have to do that. This is God's work. All of

us have to do that, God's work, with all dedication, with all surrendering and with all love and enjoyment.

So, may God bless you all.

I'm very happy. C.P. is very much thankful to you and he also wants to say a few words to you. He might come after the Pūjā. He said, “I would like to address to them." He's so surprised and he said, “These are really transformed people, I can see they are transformed. They are not normal human beings." You see, we can *[UNCLEAR]*.

So it's nice to get a certificate from a person who has not said. He said, “I see now, I have seen them before." Specially he saw Marcus long time back and today Marcus he says is so different he says, “Everybody seems to be so much changed and so much different that I'm amazed how human beings can be transformed." He says it's visible from their faces how they are happy with each other, how they are satisfied, how they are kind to each other and all that. He was very much surprised how they are so friendly and how they are so generous and all that. He was really surprised. And how they laugh and enjoy he was really surprised. He told Me that. At least ten times he has told Me, “That really surprises me how you could transform these people into such beautiful thing." So it's really a big certificate I think from him because he normally doesn't give certificates like that.

So I was really very much enamoured and just to make your Mother very happy, he's bought two sarīs for Me. They, which you will see later on, he has bought two gold things for Me, just to glorify the Mother of so many children. The wise men bought presents for Christ's

Mother. You see in the same way I felt today, the way he brought sarīs for Me and gold for Me and all that. Not for anything off his personal but in the way he saw that Sahaja Yoga has worked out. He was very surprised.

So may God bless you.

This one is made by some Indians and it's very good. It is made by hand, you see, that's what is wrong, I found out. It's all made by hand. Because if it is not made by hand you'll find those joins somewhere, you see, there are no joins in that.

So, they have made of course, two different things, but then they have tried to molds, these are molds and then they have put it together. Ceramic.

All right, so should we have the Pūjā now? [Sir C.P. talks:] Brothers and sisters, we are Sahaja Yogis, Sahaja Yoginis, we are friends. It's very difficult to speak before a gathering like this. But all I can say is I am, I regard myself as very greatly privileged to be a part of this boundless family that I see here. You know I am serving, myself, the United Nations system and the United Nations system is based on idealism. On the belief that all human beings are of one family.

But that is the basis, that is the philosophy, that is the foundation and we have to make that work. But we, those who are so privileged to serve that system, have to work in such a way that this philosophy is realised. That is one thing, the way of the United Nations. It's a very, very hard, long way.

But what I have found myself is that, in the world of today, the problems that we face are not problems of material well-being, science, technology, evolution, they

have all brought within our reach the resources which Mother Earth makes available and all of us can be happy. All of us can be reasonably well-off.

And yet we are not. Is it because technology has not advanced, is it because our knowledge of science is inadequate? No, there is only one major element. That major element is the human element.

It is the human being, human being at his best that can make this world a happy place for all of us.

In other words, if mankind has to live and has to survive, you know we are living in a dangerous world, in a nuclear age. If mankind has to survive, he can survive only on the principle of love. On the basis that there is a great human evolution, spiritual evolution. Spiritual evolution does not mean that you get away from materialism. It means that the perspectives are right. That the prime importance is given to the spirit. It is spiritual evolution which alone can make people feel that they are one, that they are part of the family. Now the message that you are giving to the world, that is a message which the world needs.

It needs a new Messiah, some one who will tell the world that we are all one. But if we are all one in reality, we must be not from just our lips but from our hearts. We must sincerely believe that we are one and if that message can get across then all human beings will survive and mankind will be at peace with itself and will be happy.

And when I see this family, my idealism gets greatly strengthened. Because in you I see a wonderful

gathering of people. From all parts of the world, speaking different languages, professing different religions.

And yet being together as if for ever and ever you have been together. As if you belong to one family.

The way I have seen you all, for example, here in this house or anywhere else, working together as if it is a festivity, it's not work. No matter what the problems, facilities none, implements very few. But with marvelous spirit.

It is that spirit which is within you, which fills me with emotion, with sentiment, with feelings of admiration. And I feel there is still hope for mankind. What you are doing is a practical demonstration of human nature, when it is developed, when it is at its best.

You know there have been philosophers, all kinds in this world. Philosophers often have said, human nature is essentially nasty and brutish and short.

So said *[UNCLEAR* Jack Hobbes] I don't agree with that at all. You may look at something and propound a philosophy, but your understanding of it is totally wrong. There are others who have held that human nature must be seen at its best if you want to know what human nature is. And I'm not trying to please you, but honestly when I see you and your faces, enlightened, kind, noble, I feel really elated. And it is this which fills me with strength. Gives me strength, because in my own work, which is at a much lower level, you are at a very high level, I get strengthened by it. But there are ever so many frustrations in workaday life. When I come to you, I'm near you, I feel that there is hope for mankind and we can all look forward to a better future.

Now, this Lady has been with me for many, many years. We got married decades ago. And She has been a source of great strength to me as a wife, but I know in what affection and respect you hold Her.

And this relationship again is a fantastic relationship. I can assure you that She always helps for everyone.

Everyone, not just now. We have had, for example, relations in our family. My own daughters and the children of others living with us. She always taught, in reality, all of them to be the precisely of the same.

And today, She probably belongs to me 0.1%, She belongs 99.9% to all of you.

So I am happy about this because I want to see this kind of relationship develop, become a reality. Where all of us can say mine and thine and ours together. And this is the way you are.

What can I say to you on this occasion? I want to express only my genuine joy, admiration and a prayer.

That the Almighty may strengthen this spark of Divinity within you. That you may be the forbears of a new message for mankind. Your messages for mankind, they don't begin with millions. They always begin with a few, but a growing number. And your strength of will, your determination, will prevent a new *[UNCLEAR]*. You do not know what perilous days we are passing through. That's on one side, but there is on the other side another movement which, to my way of thinking, is the movement that the world needs today.

So may I end my words, by expressing my very sincere gratitude. Not only for what you are doing, but much

more for the new *[UNCLEAR* message] that you are *[UNCLEAR* delivering/building]. As a citizen of the world, I pray that your efforts may succeed and you may have glorious success. Please remain strengthened, firm in your belief. The work you are doing is what the world needs. And in the spirit of humility which I see around you, idealism, joy, mutual love. Please carry on and regard me as a part of that. Small part of that endeavour. And thank you again for giving me this wonderful opportunity to be with you all this evening. I am delighted that in this humble abode we are all together and we are making a beginning. With joy, with this wonderful togetherness. And I'm too full now of emotion to be able to say more.

May God bless you all.

A Merry Christmas, a Happy New Year to all of you.

Thank you very much. [Applause.]

Contents: 1981-12-12 **Conversation with Sahaja Yogis, Brompton Square, London, UK (date not sure)**

Shri Mataji: I think these people might have taken it... Ask them.

Sahaja Yogi: I have asked them Mother, I just asked them... And he say no... I can't physically get hold of them searching it.

Shri Mataji:... must be somewhere.

Sahaja Yogi: You said you saw it in the morning in the...

Another Sahaja Yogi: Yes in the Mother's room...

A third

Sahaja Yogi: Grazyna was tidying up... she could have put it in plastic bag also.

Shri Mataji: If it's in My room...

Sahaja Yogi: Is Grazyna there?

Shri Mataji: May be something like here.

Sahaja Yogi: See I can get it.

Sahaja Yogi: Grazyna!

Shri Mataji: Fergy!

Sahaja Yogini: Yes, Mother

Shri Mataji: Chop it off now.

Sahaja Yogini: There is no material now.

Shri Mataji: No but chopping off.

Sahaja Yogini: None needs chopping off.

Shri Mataji: No material? What do you want?

Sahaja Yogini: We need some light, lights.

Shri Mataji: Alright as soon as it comes here...

Shri Mataji: Where is it?

Sahaja Yogini: Ah Nick! Nick and Verana are...

Shri Mataji: *[UNCLEAR]*.

Sahaja Yogini: They are downstairs.

Shri Mataji:... if you want to do something up there...

Sahaja Yogi: We have to know exactly where the door is.

Shri Mataji: The door is here.

Sahaja Yogi: Let me just push it in one inch. Hold the frame.

Sahaja Yogi:... We don't have any frame.

Shri Mataji: This frame is there. You have frame. Frame is there. This will hold. It will hold the...

here...

We have another one. Not this one. We have another one. Very simple one. That's just for show there... doesn't hold it. Just for the show because the actual one is very simple. Then it should be left a little space on top also for the beating to be.

Sahaja Yogi: Do you want `beating' on the top...

Shri Mataji: You have?

Sahaja Yogi: No we have just mirror going against the ceiling on the top it has to be on the other.

Shri Mataji: It has to be there if you are putting...

So you have got the building... I'll show you.

[Sahaja Yogis singing: la-la-lalalalalalala Glooooooooooria.] [Song `Mother and child'.]

Shri Mataji: Shoes taken out... Are you all well? Better?

Sahaja Yogi: Satisfied Mother.

Shri Mataji: What are you feeling now?

Sahaja Yogi: Just Nābhī... left and right Nābhī.

Shri Mataji: It will go away. Ha. How are you?

Sahaja Yogi: Well Mother.

Shri Mataji: How are you?

Sahaja Yogi: Got Pain here Mother.

Shri Mataji: How are you? Alright? How are you? [Sahaja Yogis stand with hands open.]

Shri Mataji: Eating all the bhoots.

Shri Mataji: Nani!... that paper... one of the...

Somewhere

Sahaja Yogi: Weren't there some rolls left there? I thought there were some left downstairs?

Shri Mataji: Forget it. We get it by Monday. If you show him he can get it on Monday... telephone to them.

Sahaja Yogi: We just want cutlery.

Shri Mataji: They don't have not anymore in the stock.

Sahaja Yogi: Oh really?

Shri Mataji: Put up... in the heart, in the heart.

Shri Mataji: Where?

Sahaja Yogi: Where does he reside? Shri Mataji [showing the stomach]: In the stomach.

That is the bhur bhuva swaha... takes away all your... swallows everything.

Sahaja Yogi: Swāhā?

Shri Mataji: Swa-ha.

Sahaja Yogi: What does it mean Mother?

Shri Mataji: Swāhā bhur bhuva swaha is the essence of Agni: swaha.

Sahaja Yogi: Essence of agni?

Shri Mataji: Swāhā means swallowing power or the burning power... all that burns... swaha...

Sahaja Yogi: That's why we are doing this... swaha?

Shri Mataji: Bhūr means this Mother Earth then bhuva. Bhuva is all that is created all this universe that is created. Swāhā is power to burn, all that is burning which burns down. It's in the stomach. This Power for...

Sahaja Yogi: So it's an aspect of Lord Viṣhṇu?

Shri Mataji: Viṣhṇu's aspect. Rāma's brother Lakshmana.

Sahaja Yogi: Agni?

Shri Mataji: Yes it's the one and he is the one who actually is like a serpent in the stomach he stays always

where Viṣhṇu resides that's his brother Sheesha. He was Arguṇa.

In his next life as Viṣhṇu he was Arguṇa. Sheesha is the snake representing the Agni the stomach you see. You any problems you get that kind of pain you know that's...

Better now? Better? Little on this side.

Mm... put this... virus This one. Not them you can see all of these sitting there photographing

Shri Mataji: It's all going to be a historical report whatever you say.

You must come forward.

Some of you are hanging there come forward. Come along... we are taking your tapes how you call them, the pictures.

Sahaja Yogi: Videos

Shri Mataji: Videos, come along.

Sahaja Yogi: We have free lunch tonight.

Shri Mataji: Just come that side.

Everybody is waiting for an invitation. Come along. Left behind. Yes. Quite nice I did not understand why you people take too much soup but now coming here I know it is so cold that you want to have something hot all the time.

These two come along this side. Better. Left. Here.

For a while now... How many lots you have brought?

Sahaja Yogi: Er three Mother.

Shri Mataji: So we have to get wall out... I don't know how many.

Sahaja Yogi: What about all those Crakes Mother?

Shri Mataji: They have to be brought also but I... to do the rest of it there must be some more.

Sahaja Yogi: More furniture upstairs Mother, more crakes suitcases there.

Shri Mataji: That's all? Boxes?

Sahaja Yogi: Downstairs. There is a lot of furniture.

Shri Mataji: There is a lots of them downstairs.

Sahaja Yogi: A large table, a very large table

Shri Mataji:... table for the dining...

Sahaja Yogi: Settees.

Shri Mataji: Sittings?

Shri Mataji: You see tomorrow when he has put the tape at work then we can get furniture move furniture from mom gardens... but at Linda's place we have sent some furniture Now your hearts will be badged and how chiseling will be done. We are doing the chiseling you see.

When you are chiseling something I am chiseling there something else.

So don't say that if we have to take out the paper plaster you have to take out... to take too this is nothing but conditioning not only victorian but this conditioning of ages. That's only victorian that's what? a hundred years at the most... old conditioning there, all your forefathers they have left lots of things and all that kinds of problems you have developed because you came to this country, some of you lived in this country, all sorts of things... and your hearts get broken very easily so I have to make a solid fibre glass heart. [Laughter.]... arrange it should be nicely skirted so there is no harm so that nobody gets

hurt it's all building up and what is the essence of it, that you should be able to enjoy, to be able to enjoy yourself, your own building, your own house, yourself, if you do not enjoy, what is the use of building your house, isn't it? you can not enjoy your own house. I don't know if it will be alright upstairs.

Shri Mataji: I am going away... on the 20th I have to leave so may be next weekend we will never each other, this is the last weekend and I will be back in Australia

Sahaja Yogi: Maureen is asking when will you go to France?

Shri Mataji: Futuristic...

Sahaja Yogi: To arrange things before leaving...

Shri Mataji: Is it that won't be that much? I'll be going in May. I think. May. In May I'm going all Europe. America we should keep it in September? Not earlier, may be end of May. To be on the safe side, nobody wants you in august anywhere.

So May June July, may be September, October I should go to Wisden October we should keep... In May I should work in London I should say, by that time I am sure you... going to be important year 82... I have to see what the English Sahaja Yogis are going to do now. It is written down so that you will be chiseled out here so that you can go across everywhere to do Sahaja Yoga. That's written by... Blake, I am not saying that... is something that will go like that I think ah? you have to chop out you see and see just like we are tidying the whole house just in the same way comes from first floor to second, go on tidying up and everywhere in the country you can go, talk about it, say things, you have to now start talking,

the silence is not going to help you at all. Till little children grow up better they already have started talking, like Olympia will go out and say, pthhhetha. The way she was behaving coming to Me that day. Every time you said something she was like that [bending her head] happened the most similar last time. All the time: also tatatatatat and then little this girl Aniki, I feel for her very much, she stood up there: somebody came and touched My feet, she said: “She is not at all alright, not alright." Till they grow up, we have to prepare the ground for them and for everybody else. Basics are to be alright, that's important otherwise you have to again open it and again correcting it so you get so fed up and if you have to read all the things you don't like it isn't it? So at least wherever you are you hold on to it like a peg being put there, don't fall back If you fall back then again I find it difficult to raise you. Now most of you have gained a lot I must say from all over... Denis should have come today I wanted to see him the only person who is left out, Wendy might come on Tuesday she seems to be better... and another is David Backster. He could come and see Me before I leave, it would be a good idea, another one who has turned out to be a medium. Journalists poor things they must be already mediums already. Yesterday they were telling about some journalist who went to Omeni, a lady and she completely embarrassed him, he said that why are you wearing such a dress? Or something to her... she was wearing a long cape so she said if you don't like it I take it out. She took it out it was said so embarrassing, he ran away you are Brahmachari... it was

too much for her and I am told she went to Gaddaff. Why? he was horrible...

she went there and the photograph she was even afraid to take the photograph... she made lots of fun of him she must be herself a funny woman if you do all that.

So those who are coming to India? I don't know how many are there going from London

Sahaja Yogi: About 20.

Shri Mataji: twenty from London?

Sahaja Yogi: From England.

Shri Mataji: England. But from Switzerland?

Sahaja Yogi: May be Tierry, yes, Tierry may come.

Shri Mataji: Of god! Not him! Oh... Indians get after his life, he won’t like it, who else?

Sahaja Yogi: somebody called Janvier, Jeanaville and Marie Matier might come.

Shri Mataji: He is coming for a short time.

Sahaja Yogi: Martin.

Shri Mataji: And these three teachers who came elderly ladies.

Sahaja Yogi: They are coming.

Shri Mataji: They were great when they came to Rome and they said our lives are completely changed... they have come directly, but what time will they reach here.

Sahaja Yogi: See everybody should come on the same flight from paris. They are all told to come for that flight.

Shri Mataji: And from Paris?

Sahaja Yogi: From Paris it's Marie, Anique, Alexander, Natalie, William and Dominique also Dominique you know from Paris?

Shri Mataji: Yes I know.

Sahaja Yogi: Benua may be coming, Robbert and somebody called Madeline.

Shri Mataji: And did they give you the letter from that fellow whose child what's the name?

Sahaja Yogi: Oh yes.

Shri Mataji: He is very interested in Sahaja Yoga. Now this Ubal. When is she going now?

Sahaja Yogi: They are going back to Australia after Christmas.

Shri Mataji: Oh I see.

Sahaja Yogi: She may get posted he is may be going to come to London.

Shri Mataji: That's good.

So how many are coming from America also?

Sahaja Yogi: At the present we have not got anyone left.

Shri Mataji: But Michael?

Sahaja Yogi: I could not get through him on the phone to trace him, I will try again tonight

Shri Mataji: Really? Why not I have given him the letter?

Sahaja Yogi: There is no telephone line. He does not have telephone.

Shri Mataji: Why not send him a telegram? Did you read the letter, the second one?

Sahaja Yogi: he is very keen on going to India.

Shri Mataji: You should say we have reserved the seat or something, alright? Ask Inesh to reserve a seat.

Better? So who else? Please stop the...

Now I am going away who is going to cleanse? Now you have to cleanse yourself... all of you. Look you see he is sitting here. Can you see better? He's there.

Now put your right hand towards that. It's fire isn't it? Holiness of this fire he was the Mother of Brahma... and one of the greatest yogis you can think, he had to go with Rāma for fourteen years. fourteen years he went to jungle with him because he was said to forest exile and there he had no wife, for fourteen years he was without a wife. Rāma had a wife he had no wife. The wife was left behind and one of the sisters of Rāvaṇa, Rākshasa, she came to entice him. He got so angry with her for that that he cut her nose... I think you are a very beautiful woman you'd better go and wash the feet of my wife. And so powerful he was, so powerful and he could never bear a single word said to Rāma against Me... He was getting to big tempers for that. See how it is lit. He is happy now is burning One of the things you can see how things can be sure that fire which is a purifying force it's a purifier, purifies everything, if gold has something wrong it goes burning it anything that is wrong he burns it. In Sahaja Yoga we use fire also. This is Lakshmana is the Sheesha. The story about him is like this: his daughter when he was with Viṣhṇu Sheesha's daughter was called as Sunucha and she was taken away by a Rākshasa called as Neguṇa [he was a son of Rāvaṇa] and he was very unhappy about it and this Neguṇa married

this girl... funny situation, so Lakshmana wanted to get back his daughter to save her.

Contents: 1981-12-25 **Christmas Pūjā, Chelsham Road, London, UK**

[Tape begins with Christmas carols sung by the Sahaja Yogis.] I wanted to be with you people in a Christmas day, but it never happened before. It has so chanced that I have to be Here with you today and on the New Year.

Something good has to happen I hope next year, some good luck has to come.

Christ's work was very unique. *[UNCLEAR* The whole thing/Working] was a very unique thing, was planned in such a manner. *[UNCLEAR* Because] He was to be born in a place, it was very humble, very humble place. Because He came to teach us humility. The word `teaching' in English language means telling about it, talking about it. But when I say `teach' I mean create, you activate *[UNCLEAR* things/with human life/humility].

Actually He came, on this earth first of all, to create a space within us, at the Āgñyā Chakra, by removing the hurdles of the ego, hurdles of the ego. He had to talk of humility that time, because Roman's were ruling and they were very arrogant, very crude, uncouth, underdeveloped, we should say not at all evolved. Like, you can say some of the animals, which came, into being and were thrown out of the evolutionary process later on because they were useless, too aggressive or too big for their size or some sort of a thing like that.

In the same way Roman's were. If you see their body, even now painted sometimes, you find that it was not

like a human body, it was like some animals you see, the muscles and all that was very grotesque.

There was no softness, no roundishness, on their faces.

So, this ego of Roman's affected everyone whom they ruled because when you have somebody as an ideal before you and always people see who dominates them and they... such person becomes their ideal.

So you start imbibing that kind of a character within yourself.

You see somebody who's condescending, you also become suddenly condescending. You see somebody who is very egoistical and tries to show off, you also put up airs. You can see this everyday happening, that a boss comes in who is a very, very airy person, everybody in the office is like that. And that's how Romans affected the people in those days by creating their own ideals, people thought they are the ideals, they are the best, because they had produced results according to them. They were so powerful, they thought this was the power. And that's why they followed their methods many people who were not even Romans.

The another humbler group was affected because they were hurt, their ego was hurt.

So they became equally violent in the sense that they were so touchy that you could not say anything to them, they would just come and *[UNCLEAR* bark] you. Frightened people. This kind of character, is, very dangerous also, because that gives you some sort of very bad diseases can give you leprosy, people develop leprosy with that kind of character, if you develop a barking temperament of a nature by which you just jump at people.

Nerves become absolutely sort of shattered *[UNCLEAR* with/away] and the leprosy is the disease of the nerves.

Those people who always keep themselves under such strain and jump at every person who comes along are very dangerously placed as far as their nerves are concerned and then a horrible type of virus you know that which creates leprosy attacks these nerves, can attack because they are very vulnerable, these kind of people who jump onto others. That's why there was so much leprosy in that small little place there were so many lepers because their nerves were shattered.

In those circumstances, Christ was born. But He was not only born just for Romans or for anyone, but He was born for the whole world. Because ego had started growing in human beings at that time and had developed quite a lot as far as the Romans were concerned. And that demarcated the way human beings were going on.

So they had to be controlled first of all and Christ had to come at a time where a balance was to be established.

So the first thing that was said about Christ throughout in all these music and songs you have heard now is that `Peace on Earth'. He came to create peace on earth. That's only possible when you are in balance, first of all, secondly when you are realised. Both things should be there.

If only you get your realisation and there is no balance in you, there cannot be peace. But peace never means in any way is a personality that recedes back, runs away from situations, escapists, which does not want to face the reality, never means that.

Christ is pictured very differently from what He was. He was the strongest personality, the healthiest man *[UNCLEAR* who here] and He would not stand any nonsense, nobody could take liberties with Him.

But He would not Himself take liberties with others, of course no question. Extremely compassionate, extremely kind but very powerful. This is the balance.

So He came on this earth to create peace within our minds. On this earth there is no peace, why? What's wrong? It's only the human beings are not peaceful. *[UNCLEAR* When is this peace going to be settled] within yourself? Who is violent? Human beings are violent to each other. Ego developed subtler ways and subtler ways, then provocative ways started coming up also from the superego. Sly methods from the superego.

The conflict started. And at that time to overcome that conflict, the best thing was to create a space in Āgñyā, in the center, in thoughtless awareness. That's how Christ had to come on this earth.

The birth is very, very symbolic. Because He's nothing but Chaitanya, He's nothing but the Word as you call it, Logos, I don't know what all words you have got in language.

The Shabda as they call it, the Omkāra was to be born in this way, because He had no body. And the subtlest of subtle He had to be. Because the work was very subtle, Sukshma, that's why He was born like that.

It's very poetic to see Him lying down in a manger for people, that look at the King of Heaven should...

[Aside.] So the, story of His birth was very interesting tale. *[UNCLEAR* Was a] symbol that He came in a humble place, because people were so proud of their money, so arrogant because of their power that they had. Even today all the Christian nations are like that.

Surprisingly, Christian nations should be so arrogant and so power drunk and think no end of themselves because they're afraid. Think of the Christian nations being very poor, do you think they would have had racial problem? They don't have racial problems with Arabs. Not at all. As simple as that. No problem with Arabs. They have no race, Arabs have no race, they've money, money race. Those people who hanker after money are only bowing down to money. They have no respect for anything else but for money. Those who have money and think of money are another lot which is going to go out of the circulation of evolution.

They are going out already.

The second lot is the one which was like Romans. They had a Paul, they all finished because they were power drunk. They drank away, their civilization completely finished off and they're out. You've seen Portugal, you'll be amazed, it's happening there. The ego of Portuguese was so great you can't believe that that country is a desolate country, there's nothing now, big-big, huge big buildings which you see and you know they must have been rich once upon a time. And there's nothing left with them except for their antique shops which are never open.

This kind of a ego is again revived and that revival came up, imagine in the name of Christ. Imagine.

They purchased people to be converted as Christians. They *[UNCLEAR]* gave them money, is all money, money propositions, money enterprises going on. Jews the same, then the Christians the same.

He was born in a manger. For a little child to be put in a manger by the Mahālakṣhmī, it's too much.

See how symbolic it is Mahālakṣhmī, it's not Lakṣhmī, but Mahālakṣhmī to put the child in the manger, no place, we have at least Chelsham Road [Sahaja Yogis laugh], Warwick Road, Bramham Gardens, Brompton Square.

But the child was born and was put in the manger, the humblest thing in this world is a manger, the humblest of all, a crib, the highest is put in the manger.

So, what do we do? We think we should also sleep in a manger, we become like Christ. There are people who believe in such nonsensical things. They think that, you see, if they have all the money, they drink and do all kinds of things you see. I met one man one day, was all drunk lying near a church saying: “I'm Christ, I'm Christ." Must have got this idea that He's lying there because He's very humble. This kind of ridiculous caricature of the whole beautiful symbol is followed everywhere.

So the arrogant and the egotistical might say that: “Why, if He was the King, why was He born in the manger? Why was He kept in the manger?" Everybody will have their own concept. Even there are people in India, who are stupid people not wise, who say that He must have done lots of bad Karmas to be born like that. Because to them, Karmas give you more money. *[UNCLEAR]*.

God is not so unintelligent. If you do good Karmas you become men of God. You become seekers.

You get the blessings of God by your good Karmas. You become religious people. Not moneyed people who can go to pubs and waste their lives. This is the idea they have got that by doing good Karmas you become rich and become even worse for next life.

Some people may believe like that. But He never did any Karmas. He was in *[UNCLEAR* a Karma/inakarma] Himself.

So no question of His punishment and all that, *[UNCLEAR]* it was just a drama but very symbolic it is.

Now see, a little child put in the manger, no comfort, can there be a comfort in a manger? Think like that. All the Christian nations are after their comforts. Aren't we? What we think is uncomfortable, should be comfortable. Christians should never seek comfort, that is one of the messages of Christ's birth.

If they seek comfort then they are away from Christ. Because He was born in a manger. No comfort was provided for Him. But that doesn't mean that you should assume some sort of a funny habitation, it doesn't mean that also, I mean I have to tell the other side of it you see. Copying Him is not the way. Is not the way by copying Him that you will become Christ but by imbibing His qualities within you.

I've known people who live in a pigsty but once they get to a better life they want everything else.

So imbibing the quality of humility and adjustment. Humility and adjustment. Anywhere you're put, anytime. Very particular about time, if somebody has to come at ten o'clock and if he has to do a job, if it is... he's delayed by five minutes he starts breaking all the heavens, just can't bear it, can't bear it five minutes he has to wait and

if he has to wait ten minutes he's out for a pub, finished, he cannot be...

pacify himself unless and until he takes a drink This is the situation of a volcanic human mind.

So the peace has to come. How? If you seek comfort you'll become lazy lumps. You'll sleep off, you'll be lotus-eaters, but if you *[UNCLEAR* not] seek comfort then peace will come. Because for our own comfort for our own selfish comfort of this body we torture everybody else.

The other day only I was telling that only in the Western countries it is there, not in India. If somebody's sleeping even till twelve o'clock you cannot wake up that person, is a irreligious act, I mean in India anybody who sleeps after six o'clock he'll feel ashamed of himself to be sleeping that time, he'll be apologetic the whole day and he'll say that: “Oh, God, I'm sorry I slept." It's regarded as sinful to sleep so late as six o'clock in the morning. I mean any country like that.

So comfort has no end. There's no end to it. Comfort crawls upon you, what is comfort? Let us see, very simple. In Christ's symbolic life is very deep significance is this that comfort is nothing but the matter overpowering the Spirit. Do you see that point? If you're sitting on a chair then you can't sit on the ground. If you're sitting on a sofa set you can't sit on a chair. If you are sitting on a velvet then you cannot sit on an ordinary thing. Is the matter always over powering the Spirit and He was the Spirit, what does it matter to Him whether straw or anything? It is insurmountable, nothing can displease the Spirit of these material things, *[UNCLEAR* with the matter other wise will take] *[UNCLEAR* away/over].

That is the thing is one has to understand that He was the Spirit and if you have to become the Spirit first of all try to give up your comforts, lash your bodies a little bit, I'm sorry on a Christmas day I have to say that, because He was also lashed that way. If you see on the day He was born, for a mother to put the child in a crib that was a manger is too much of a sacrifice. How much you want to do for your children, you see, dress them up properly, do this, do that. *[UNCLEAR* If] the child was to be put in the manger, was put in the manger just for you people to learn that comfort crawls on the Spirit. We always seek the comfort. This one thing is a message to all of us. If you seek the bath... your room, “I must have a bathroom attached to that." Again comfort. “What about my wife, where is She going to sleep?" She'll sleep as others are sleeping. And you will sleep as you, you are as... others are sleeping.

Nobody is going to die, of that be sure, I can assure you. Sahaj Yoga is very hard thing that way you see, very few people die once they come to Sahaj Yoga [Sahaja Yogis laugh].

Some of them should.

[Sahaja Yogis laugh more.] But they don't, they continue, they go on giving realisation, they go on doing everything, still they continue. Escape all the accidents, escape all the problems and they continue. But this is a short time, which must be used, it's a very, very concrete thing I wanted to tell you today. It's nice to talk of Christ's birth, be happy about it, sing songs, go into a mood like that, but really I tell, you it's a very symbolic thing for all of us to know that He slept, in a manger.

And the another symbolicism is that what did we offer Him? What did this world offer Him at that time? The another symbolicism is that they offered Him a manger. Are we going to do the same to our Mother? This is one thing one has to know. Manger is, after all is alright it doesn't catches anything, it has no left Nābhī, right Nābhī, nothing [Sahaja Yogis laugh]. It doesn't have all these problems. There are no thorns, there's no Āgñyā, there's nobody screwing up into your stomach, suddenly feel, “Oh God don't want to see” so you are the thistles in that manger which have to be soft to give comfort to Christ, you have to become so soft and so sweet, so clean and pure, because a new babe is going to be put in the manger. You are the kushas is the thistle. And for a yogi the kushasana is the one who sits on the kusha only. So He was a yogi *[UNCLEAR* He] came on the kusha alright, but now what about you? To receive Him in the manger, this is the manger. The Mother is preparing the manger to make the child feel very happy and comforted, the thistles. Adamance, obstinacy, harshness, ugliness, all must be *[UNCLEAR* broke/cut/curbed down/worked out]. It's very symbolic, it's very symbolic I must say His birth, why, why one should think why was He born like that? People might give any amount of interpretations, but I know because I've done it. I'm trying to soften you, I'm trying to mold you, sometimes I have to be harsh with you, sometimes I have to be angry with you, sometimes I have to tell you off, just now there are some who are catching so much on the Void, that My stomaching is screwing up. It's alright with Me, `cause I'm supposed to be that, I'm so fortunate that I have to face all that.

What about Christ within us? You're not going to be happy with yourself, with your being, with your Spirit, unless and until you create a manger of very soft thistles. You yourself you're not going to enjoy, you think that by justifying your egos, by justifying your arrogance, by justifying all that you are doing to each other, some people are busy making money out of Sahaj Yoga, some people are busy deceiving others, some are telling lies, some are creating problems, some are beating wives and some wives are provocating husbands, what is all this going on? We are creating a beautiful manger for Christ, to create the peace on earth. We have to be peaceful, to be peaceful one has to be humble, this is the message of Christ, humble.

If you become humble peace will come. Humble is a good word, I don't know if it explains what it means.

Humble means not asking for your own comfort but comfort of others. When others are before you, that is humility, is not, “Thank you very much” you kill somebody and then tell to the dead person, “I'm sorry I killed you” finished. In English language is over, once you've said, “I'm sorry” finished. “Yes, I know” and the another is “I know." “Why did you do it?" I know. Finished. If he knows then it's alright. Then there's no punishment.

You don't know, you are all Spirit, so beautiful, you are to be chiseled out, alright, that's My job. You are to be cleaned out, that's My job, alright, Kuṇḍalinī awakening is My job, agreed, but maintenance, is yours.

On the contrary sometimes I feel, because I do all this, the maintenance, is very, very poor. Like in India I see

some people try to help us, by giving us money you see. We didn't earn the money ourselves, you see, somebody donated money and they built some wells, all are dilapidated and finished, free gift, nobody wants to look after it. It's human nature.

If you don't work hard for your maintenance and just leave it to Mother, “Oh, She will cure us, let us continue what we want to do, She's coming after all, She's going to look after us, we'll lag behind." That's why My presence can be sometimes in a way not so fruitful. My presence in England, is good up to a point and afterwards it should not be there for sometime.

I love you very much you know that very much. England is My heart, you have to be Here and this Christmas I wanted to celebrate with you and the New Year with you just out of My own desire, but I have to make you understand that you have to work harder and harder to keep yourself clean, get rid of your problems, come up, do not say, `That, yes, it is like this Mother.' All the time you are reporting to Me, “Still Mother I'm catching, see now this is happening” as if it's a boastful thing to say. I will get alright, I have to be alright, now Mother has gone let Me show Her when I come back.

When I once went to Bombay [Mumbai], Raulbai did not come to see Me for seven days and She was in Bombay [Mumbai] She had arrived to see Me.

So I asked them, “What's the matter, is She keeping alright is She alright? Then why didn't She come to see Me?" I was thinking what's the matter with Her.

She came to see Me after seven days, She said, “Mother I'm sorry I didn't come to see You because I was caught

up this time, I wanted to cleanse myself before showing My face to You." So, cleansing is to be done, maintenance is to be done, raising of the Kuṇḍalinī, collectivity, collectivity, look after each other, you have to only support Sahaj Yogis and not others, outsiders, they are outsiders, they are not us, we are Sahaj Yogis and those who try to support others are no more Sahaj Yogis, they get out of Sahaj Yoga would be better for us. Whatever we are, we are among ourselves, outsiders are outsiders, we have to love each other, we have to respect each other, as saints. Nobody has to say anything harsh to each other, no, be kind, loving, affectionate, curb down your tongues, be humble, humility, humility is the thing one has to be. Write it down with big words, be humble, be humble, be humble. And when you become humble, such peace will reign and you will feel so nice, being humble, there's nothing wrong.

Christ has gone to this extent to say that somebody slaps on this face you turn the other, be humble, with Romans there was no other way out, there was no other way out, also, He preached humility, throughout, He preached humility, you be humble to each other, that's all. You need not be humble to others, because no one can now torture the saints, it's over, that situation is over, but you be humble to each other. Humble in your demands of life.

That doesn't mean that you should become people...

[Aside:] Just Keep it there. Ah...

... just that you become people of a strange characters, you see, that doesn't mean that, should be decent with

decorum, as Christ was when He was born. But you should be humble, try to mold your bodies, make them lighter in the sense that you can sit anywhere, you can move anywhere, you can lie everywhere, you are all young people, adjust yourself.

If somebody has one room you should say, `Alright, doesn't matter, I can live in the corridor, don't worry.' But, they will be first jumping, I've seen that, to the room which has the attached bath. How many of you have rooms with attached baths, let see? Raise the hands, living in the ashram. Better give up. Better give up. See now? Better give up. All of you give up your rooms and stay in rooms which are shared. Now it's alright for you not to share because you're husband and wife, but need not ask for attached bath.

Comforts, are to be given up for others, not for you, you should make others comfortable, not yourself.

Sometimes I'm surprised at human beings how they allow others to eat anything, the way they are selfcentered, it's something surprising, but after Sahaj Yoga, you change, you enjoy giving comfort to others, saying comforting words to others, sweet things to others, you enjoy that. Christ was given the crib of a manger and He came to comfort you, to give you peace and He came as a Savior, can you imagine the contrast? You are the saviours of the whole universe now, as He was Savior. But, you cannot be selfish, you cannot be comfortable, you have to be like Christ, He used to live wherever He *[UNCLEAR* liked] lived in forest, He lived anywhere. Just working hard for people, He would never even have His food sometimes, He lived under all circumstances, under all conditions, He

never asked for any comfort, nothing, He was a carpenter, He never even used a... glove. Here you must have gloves. You must have socks, you must have shoes, you must have a shaving this, He never shaved even, that doesn't mean you grow your beard [Sahaja Yogis laugh], but He was a very clean person. He lived with a minimum of minimum, that's what one has to do, is to reduce *[UNCLEAR]*.

You know, I have everything that one can think of, but I can live with the minimum of minimum, I can live with two sarīs and sometimes with one. You should be able to live with minimum of minimum, that's the point is. And that is what one has to learn from His life is that we are the saviours today and saviour lived just like a humble person, very elite in His behaviour, very dignified, He was not behaving like a beggar going, `Heh, heh, heh,' like that, some of them you are like that also, you go about like this, when you talk like this you go about [makes hand gestures like a beggar would] that's not the way, with dignity, with your magnificence, with your gravity, you move about, actually those who are really great, those who are the real emperors, do not need anything, *[UNCLEAR* hah] what can dominate them, tell Me? If you are the emperor of this world, if you know you are the queen of this world, what is more important, what comfort can dominate? What material thing can charm, such a person, because that person is above, that's bādshah, that's the king, that's the real sign of a king, king of heaven, not of England, or of anyplace, but of heaven and that's what you are, you are the citizens of that kingdom, to you these things should be absolutely

useless, the beauty of the matter should be seen, not the possession of it.

Beauty is the comfort, not what you feel in the body like, having comfortable things, beauty's so comforting people do not know, how comforting is the beauty and that I'm sure while we are celebrating His birth today, we glorify Him, by accepting a kind of a martyr Spirit, a Spirit in which you are dedicated, in which you do not demand anything, but you give, you do not ask for anything, but you give. Even today I received letter from people saying that, “Please I want a job can you help Me, will You pray?" All sort of things like that. It can be any sort of nonsense [laughs]. Of course, I mean, one can have all that kind of thing, but ask for one and that is the Spirit and once you ask for that, that's the highest of all, you've asked for. Then you don't want anything else, enjoyment is complete.

So to celebrate His birthday and to rejoice in that is to rejoice in our adequacies, if you're adequate you do not hanker after your inadequacies, don't you? If you're complete, if you're full, if you are satisfied you do not hanker do you? So enjoy your adequacies, your completeness, your fullness and your complete satisfaction, enjoy that. Ultimately, all these things lead to some sort of a satisfaction, of course, I don't know if you get any satisfaction out of that, but the real satisfaction that is within you, is the Spirit, *[UNCLEAR* you] enjoy that. This is for yourself and for others you are a comfort to others, it's not that anybody who talks to you will come and complain that, “Mother, he has bitten me. I had a meeting with another scorpion, he bit me. I

touched somebody and he hit me." Comfort, you're a thing of comfort only, believe Me you are. Comfort.

So those who comfort others do not bother about their comfort, the shepherds, simple people, in this cold, imagine they were outside and they saw the vision of the angel, it can only be seen by people who are humble, who are leading a humble life, He appeared to them and the another was vision to the wise.

So only the humble people and the wise people, wisdom, common sense and wisdom, those who are not wise can never understand Me, can never understand Me, those who are intelligent and intellectuals are not wise people at all, they're stupid, you know that they're stupid people. Wisdom.

So the three wise men and the shepherd is another great symbolism, those who will understand Sahaj Yoga. Simple people.

Shepherds. And another are the wise. Only the wise can understand the star.

So many must have seen the star. Wise men from the east. It's true. Eastern people are much more wiser than other people, no doubt about it. But why? Let's see why they are wiser. Eastern, are wiser, up to a point.

In your body, there is east and west if you see. East is left side and west is right side. Eastern are the left-sided, nearer the heart. But not the easternmost are Japanese, horrible people, Japanese horrible, then all these people who are selling you these drugs and all that, they're worst of all, but those who know and are left-sided, the combination, of knowledge and love, knowledge and compassion, if there is no love, if there is no compassion,

I mean you just can't talk to that person, He's like a stick, I mean in a dried stick what vibrations can I give you just tell Me? A dried stick straight forward dried stick you see. What vibrations I can give to a dried stick? There should be some sort of a greenery in it, isn't it, little bit at least? If it is too much of water also it is spoiled, can be rotten, but if it is a dry stick straight forward, you know what I mean, dry sticks are, then how can you give vibrations to such a person? You cannot.

You cannot *[UNCLEAR* raise] such a person.

So, first thing is love and wisdom comes through love, wisdom doesn't come through intelligence, it comes through love. When you love someone, you get the light of wisdom. By thinking you can never become wise, you can become stupid, absolutely stupid, but by loving you can become very wise. And I see Sahaj Yogis suddenly say something extremely wise, something great, suddenly, *[UNCLEAR* they] something they say so sweet and so nice, I said, “That's it” the heart is opened out, the fragrance of wisdom comes from the heart and that is symbolic, that three of them came and they were who? Brahmā, Viṣhṇu, Maheśha. They came to see Christ, Brahmā, Viṣhṇu, Maheśha. See the vibrations. Because They only can recognize, not ordinary people, Romans, no.

So They came.

So we have to be humble and we have to be wise. Wisdom is such a... such a diamond, it has so many facets that I cannot describe to you in this short time, one day I'll talk about wisdom.

But it's all common sense, so sweet, so beautiful, where to say what, how to change the subject, where to assert more, where to handle the situation in a strong way, is to, where to be a gentleman and where to be uncouth, where to shout at people and where to be quiet and humble and sweet. All such a judgment you see, is all that is wisdom, you see, is a center of gravity and to achieve that you have to give up your extreme behaviour, obstinacy is the first thing to be given up, for all wisdom, obstinacy.

To have a son like Christ is such a great boon, I mean so confident you feel adhara, complete rapport is there, no problem of any kind, to have a son like Him, completely obedient, absolutely 100% obedience and humility and understanding of your being. No problems. You are all My sons too and made after Him, after the same pattern as I made Christ. I'm proud of you My children, come up to it and you have an example already created for you, before you is Christ, see Him, what a support it was, I never had any complaints of any kind, no *[UNCLEAR* upset], He would never be upset, no question, He would never tell Me, `I'm upset,' never, this word doesn't exist in the dictionary of wise. You are *[UNCLEAR]*, how can you be upset, when you are set once for all. This word must go from the dictionary of many Sahaj Yogis who use it, problems and upset. You solve the problem, give the solutions. No problems, only solutions.

That's the way a son should be to a mother, that She can depend on him, absolutely, no problems there, nothing, I mean you have a son born like Christ, what is there to worry about anything? Even the one word He said:

“Behold the Mother." It's a mantra. Is the greatest mantra that I use.

When your attention is Here and there I just say that mantra to you, as a command it is and so humble, so humble. Behold, `behold' doesn't mean look, no, it's a very humble way of addressing, `behold,' it's something glorious, something great, behold it, accept it, understand, it was such a mutual understanding of support and love that should increase between us. No secretiveness, no formalities, no exclusiveness.

No exclusiveness, all enjoyments must be together, now all your ideas of having separate enjoyments must be given up for a change.

Holiday is when you are in the company of your... no more holidays... Sahaj Yogis. All these things must be given up. This is all against Christ's behaviour. He never had a holiday, never, this is a holiday.

Holiday comes from the word holy day, everyday that is spent, every minute that is spent in the company of Christ it's a holy day.

So they must have brought it down, Christ to Spirit and Spirit to spirits and spirits to other things.

I'm sure he did... I mean that way human beings are very great at deriving at right points you see and jumping into ditches directly, so they must have done it so sweetly, beautifully, that's what it is wisdom, wisdom, all the time, wisdom.

Wise man is never cunning, never sharp, it's something I cannot describe also. And who is the wisest of all is Śhrī Gaṇeśha who is the embodiment of wisdom, ask Him for

wisdom, He gives you the wisdom to do anything, ask Him for wisdom.

Today I just think of how many Christmas I must have passed I've never talked about Christ so much, with that intimacy, such a relationship, such a relationship of, so near and so far, because He knew who I was, that awe that respect, that humility, is hard to find in any disciple, even in a disciple in your own son, is so close, but complete understanding. That oneness has to be developed, gradually we are all developing it I know, but these are the days of speed and we have to speed up a little more in the right direction.

So now, as desired by you, we have a white Christmas outside [Sahaja Yogis laugh Shri Mataji smiles] and as you have desired that “Wash Me and I shall be whiter than snow" is being blessed. Think of all the nice things we have done together and that we're going together... do it later on, that's how you solve your past and future problem and Christ came on this Earth to expand your present.

So Christ who is the present Christ, today, who is born in you, is to be looked after, is not the Christ of the Bible, but a Christ of your heart, which is born within you is to be looked after.

Bible is so symbolic that is will take years and years for people to understand it it's too symbolic, but, at least you can understand it, but other human beings cannot understand it, so one has to only understand through your own Spirit, that is the Christ born within you, which must be looked after, put Him in a very soft heart, if you

have thistles, He's a collective being, if you affect the collectivity, then He's affected, look after Him.

So they say Merry Christmas is enjoyment for joy, out of peace comes the joy, light of joy, happiness, I wish peace for the whole world, the whole nation, to understand to give up all the strides, all the false battles, for money and for power, all wrong ideas that they are different from each other and come under the banner of Sahaj Yoga and enter into the Kingdom of God, where they're invited with all respect and love.

I wish peace to all of them, to all the countries, all the human beings, in their families, in their hearts, with their children, with all of them, let there be peace, let their heart emit peace, their tongues speak with peace, their eyes see nothing but peace, all this has to change, tremendous change has to take place, the whole universe has to take a different turn, all that is hatred, hateful, ugly, has to vanish and the peace has to prevail, which is not the peace of the dead but peace of the living, that has to come of the wise.

I bless all of you to be the channels of that peace, to be beautiful channels of that peace, to be glorious channels of that peace, to be great children of your Mother, who is so proud of you.

May God bless you.

There's a mantra for the Goddess. Yah Devī sarva bhooteshu, shanti rupena samstitah. Oh Goddess who resides who all this creation, created, all that is created as peace.

So you have to seek peace that is your Mother. We all say that mantra. Gavin you say it: Ya Devī sarva

bhooteshu shanti rupena samstitah, namastasai, namastasai, namastasai, namo namaḥ. You say it once and then they should say it thrice.

Is a prayer.

[Sahaja Yogis take the mantra three times]. [Shri Mataji does Namaste with Her hands].

And then another one is kshama rupena samstitah, this is the mantra because the peace can come only through humility and forgiveness, kshama, that's why Christ is kshama. You say that for Christ.

[Sahaja Yogis take the mantra three times]. [Shri Mataji puts Her right Āgñyā finger on Her bindi.] Despite that Āgñyās are catching. Now can you take out Āgñyā. Those who are feeling hurt please give up your Āgñyās now, can you put your finger Here for Āgñyā [points to Her bindi]. Here. Good for the jews. [A Sahaja Yogi puts the Āgñyā finger on Shri Mataji's Āgñyā and She holds on to the finger for a while longer].

Hmm... Better? So now all this is too much for Christmas, at the most you can wash My hands and this and *[UNCLEAR* that], let's sing and you can handle the Pūjā [Shri Mataji voice drifts away].

So, Pūjā's over, you can just wash My hands. [Shri Mataji takes off Her watch.] All these presents are to be opened near the tree or something, this is the tree, tree of life *[UNCLEAR]*.

It's the giver of everything, giver of all the gifts, it's this tree of life, it's the Kuṇḍalinī, so symbolic you see? So symbolic. The egg of Easter, this tree of, I mean it's so symbolic. I wish your Kuṇḍalinīs were as beautiful as that

tree. [Sahaja Yogis laugh.] Giver of all the gifts. It's called as Kalpator, in Sanskrit.

Alright, so, we can do that *[UNCLEAR* portion/washing].

Sahaja Yogi: Just taking water.

Shri Mataji: With the hands.

Sahaja Yogi: He's just bringing the water.

Shri Mataji: Is there a towel? [Shri Mataji takes the towel and puts it on Her lap].

[Pūjā continues].

[At the end of the Pūjā the leader stands in front of Her.]
Leader: Mother, You are the Comforter.

Shri Mataji: That I am.

Leader: Mother, You are the Counsellor.

Shri Mataji: That I am.

Leader: Mother you are the Redeemer.

Shri Mataji: That I am.

Contents: 1981-12-31 **Talk to Sahaja Yogis, New Year's Eve, Chelsham Road, London, UK**

So the New Year is coming and it is due, expected to be a very dynamic year for Sahaja Yoga and Sahaja Yogis. Everything new becomes stale and never becomes new again, so whatever has gone has gone, be [let] bygones, be bygones. There have been very sweet memories sometimes, sometimes rather unhappy also but, on the whole, we are growing, all of us are realizing, coming up. We've done a good job of building up ourselves into a new way. New Sahaja Yogis have come up, I think, now, who have got rid of their lethargy and their petty-

mindedness, their jealousies, their slyness, their slumber and narrow-mindedness.

All these things have to be buried in the past. They are of no use to us. It's a load we carry for nothing at all.

Today it happens that I read a very nice letter which was lying with Me which I didn't read, which was sent by Gregoire to Warren. It really touched My heart. He was concerned about the jealousies that people suffer and the way he said there that this jealousy is the most sticky stuff and most ugly thing and it comes up as something as a challenge to your love, challenge to your understanding or something like that and then he started explaining it. This explanation is all rational. In Sahaja Yoga there is nothing like jealousy. It doesn't exist. It doesn't exist in the Kingdom of God, something called `jealousy' because all are part and parcel of one Person.

So, one person becomes important, another less important, it's only for the time being. For example, when you are smelling a flower, naturally the nose is more active than the eyes but when you are seeing the flower then the eyes are more active.

So, it is not necessary that, at this moment, when somebody is more active, doesn't mean that he is closer to God and another person who is inactive is not. Everybody is [close] but some people are active at a point, some people are active at another point. Or some people are closer, some people are a little away, but they are all part and parcel.

So this is one of the things one has to understand that there should be no jealousy.

On the contrary, if you find somebody who is spiritually higher, you must try to understand and appreciate him, especially a person who is wiser than you, somebody who speaks wise things. If you hear somebody saying something wise, try to note it, appreciate it, enjoy it; you'll like it.

Sometimes even the children say something nice, young people can say something nice.

What's happening to the people? Are they coming? From? They have still left their hire and dry.

Were you to take a thing for them? Somebody had to go back? Is it Norman? Norman has gone? Where is Norman?

Sahaja Yogi: All the people... either made their way here or to the hotel.

Shri Mataji: About six people are left out.

So we could have brought,

Sahaja Yogi:... when you left.

Shri Mataji: Yes. And they were trying, two of them tried to, three of them tried to squeeze in our this thing [car], you see. One of them was Graham [Pottinger] and this and that. But I told Graham to get down. I said, “These others are left out so come with them." I don't know, they might come by...

Sahaja Yogi:... we can phone them first before they,

Shri Mataji: Phone is, they are outside the house now.

Sahaja Yogi: Oh they are outside are they?

Shri Mataji: They could all come in. I mean I don't know.

Sahaja Yogini: It's only about twenty-five minutes on the Underground Mother.

Shri Mataji: I know that! But you see the habits, English habits are there, still lingering.

Sahaja Yogi: Yeah, they might stand there. We could go out and get the...

Shri Mataji: Let's wait for a while and see. Let us wait and see, you see. Let's wait and see I hope you get it. I hope you get the thing, they come back. I told them to come together, all of them. They must be jumping into it, they'll be here. Alright.

So the first thing is of jealousy, which I don't understand.

Some of you think that I like someone more than the other. To be very frank, I have no idea of liking and disliking, I don't understand that.

It's no question [of that]. It's a very different mechanism you are dealing with: that person who doesn't get involved into anything, doesn't get entangled into anything. Only thing what I am trying to do is to disentangle you. If I was an entangling type how can I disentangle? If I was the person who has to purify you and if I am the person who cannot purify you then what's the use of My being there? So the person who tries to purify has to be pure himself. Supposing there's a soap and the soap is the one that gets dirty, then what's the use of such a soap? In the same way, I never get entangled with anyone. That's My name, is Nirmama. To Me, `mama' is not there, nobody is Mine. Everybody is Mine.

So this should get out of your mind as to Nirmama.

I think we'll wait till 10-15 minutes because poor Graham, also, I asked him to get out for those people and to bring them along. He'll be able to do that.

Sahaja Yogi: We can go in the van Mother if they are not here...

Shri Mataji: Just wait, just wait. You can give them about twenty minutes more.

Sahaja Yogi: Did they say there were expecting the van?

Shri Mataji: No they did not. They'll come. Alright.

So we have to bury this useless thing called jealousy. And it can be a very serious thing. It can happen very serious with people. I have seen people, they got jealous, then they got after another person, then they got after Sahaja Yoga, then after Me. And this jealousy, one should not allow to crawl into you.

Some people are more congenial sometimes, are more nearer Sahaja Yoga, sometimes they are more helpful, sometimes they are more useful, sometimes they have to be there.

Sometimes they need Me the most of all.

Some of them are lost people.

Some of them are really possessed and badly off so sometimes that's why I look after them more. It's My own whim. I cannot say, I cannot justify. Maybe that some person is very good [so] I look after, maybe that some person is very bad, that's why I look after.

So one should never have any jealousies with each other. Only you must have understanding that your Mother has to work for all of you and has to improve you, cure you [and] do something about it. One thing we have to bury

is the jealousy that is within us. We bury something and something comes out very well and what is that [which] comes out of this jealousy? Is that we have to better ourselves. The outgoing jealousy should leave within us. “Oh, am I jealous of a person?" Then, “What's good in that person? Let's see." Now, this is not outward. Sahaja is not outward. If a person is outwardly like this, outwardly, that's not it's so inward. If I correct somebody, I correct that person because the vibrations of that person are not alright. You see, such a person can be extremely sweet also to talk to, a very sweet type, could be extremely harsh, could be anything; but the vibrations of that person has to be alright. I have to gain nothing out of you except that your vibrations should be corrected.

So, you should not have any misidentification with yourself; that some people are very dynamic, so they think they can do what they like.

Some people think they are very sort of receding type so they think they can do what they like, all is wrong. First of all you should not hit collectivity.

Are you coming from Bramham Gardens? No? He's not come.

For a mother if some children are left behind, her heart is there, all the time she thinks they are left there, they should be [here]. That's the main thing is, you see, not for one person. Like just thinking about your own son or thinking about your own wife, thinking about your own husband is not the point.

All of you are dearer to Me, dearest to Me but I belong to no one, I'm a hopeless case! You just give Me up! I

belong to no one. No one can possess Me. I cannot possess Myself, how can you possess Me? I am beyond possession. Then if it is so, there should be no jealousies, there's no question of jealousy or in any way feeling jealous of each other. Only the beauty of enjoying others should be there: somebody has some great qualities, enjoy that quality in that person, you'll imbibe it. In Sahaja Yoga, whatever you enjoy you imbibe, do you know that? Whatever you enjoy you'll imbibe, just like that. You should be able to enjoy it.

Now supposing you enjoy creating rifts in people, creating problems in people, you will have that yourself! Supposing you enjoy saying harsh things to others, you'll imbibe that, in the sense that you will have more of that [because] whatever you want, you will have it. Christ has said, “If you want gold, you'll have gold." Many people who came to Sahaja Yoga went away in the search of money, promotions this, that, they got it. “You will have gold." “But those who are dearer to Me, will have food with Me. They will sit next to Me on My table." This is what you should ask for. This is what you are for, not for having more gold, for more money, for more this, for more that, but that you are part and parcel of his company. Now, somehow, I know every one of you, somehow, I don't know how! [Laughter.] I know every one of you. How far you are with things, I know, there's no need to justify them, no need to say, `This is not so. That is not so.' I know everything. I should know otherwise how will I give you something substantial? I have to give you something very, very substantial and for that I have to know what you need and when I know, I

love you. Unless until you love someone, you cannot know so much about a person. I know your beauties and I also know your ugliness, I know your tenderness, I know your harshness. I know all the extremes that you are, that you have been, that you are and you will be.

So it is many-dimensional knowledge of a person.

[With] some of you I expect a bit too much because I think you are capable, because I know your past.

I work very hard on you, you know that and I'll work, I'll continue to work, every year, but '82 is a very remarkable year, where you people should now work hard for Sahaja Yoga. I have already given some idea as to how to work it with Gavin, I have talked to him. Gavin knows how we are going to work it out in a systematic way; how to attack a particular village, or a particular district, or wherever you have to go there, how to go propagate, how to establish it. Wherever there is soft ground you should settle down, not in the hard ground. The hard ground will never yield any produce.

So don't go on working on a hard ground. Put your attention to this fact that, `What can I do for Sahaja Yoga?' Take out your attention from yourself. For example, supposing a person, now there are presents all being tied up. Supposing a person wanted a particular present, take it like that. Of course, Sahaja Yogis are not that low type but still, supposing take the lowest of lowest, like children.

So, you don't get that particular one. Now, to do all this with all the work I have been doing there, to select that and to arrange all that, isn't it tremendous? So, whatever Mother could do in that hurry and scurry, with

everybody's name and all that, it is quite a lot to She has done and if She has done that, one should appreciate the love that Mother wants to bestow upon you and it's all symbolic. But somebody can sit down and start saying, “Oh, I should have had this. Why didn't She give me this? Why didn't She do that. I should have..." You see, it is not anything that one has made or anything, just to give somebody something, that way; in a small way, I am saying.

But even in this small way, you are worried about yourself. You have to worry about Sahaja Yoga: what's going to happen to Sahaja Yoga? How is it going to come up? What have you to work it out? What we have to do? How many Pūjās do we have to arrange? How do we have to do it? Not about yourself. “How should I improve myself?" That point is also, forget it! What we are going to do to propagate Sahaja Yoga, we have to see. Not to go to personal life, “My husband and wife quarreling” with them. I mean, I've had enough of it! I mean, I am not here to settle your marriage disappointment. All these nonsensical things, you forget now. Of course, if you have a good marriage, it helps Sahaja Yoga, no doubt. It helps because you get children which are good. If the husband/wife are not alright, you might get very horrible children which may be possessed from the very childhood and be very difficult, they will be realised Souls but will be very difficult children.

So it is important that we should dedicate ourselves to Sahaja Yoga today, to `ring out the old' [a reference to a very deep poem by Alfred Tennyson] and bring out the new which is dedicated to Sahaja Yoga, not to your

personal life, not to your personal likes and dislikes but [to] what will happen to Sahaja Yoga. And to be sincere about it, be sincere about it. Many people who organize go off their heads, I've seen it, somehow. You give them something to organize: they are about to land up in a lunatic asylum.

You give them something to organize, make them the leader, finished! It happens like that. It goes off the head.

Somehow or other, you see, there's a crack in the head.

So the cracked head then starts behaving in such a funny manner, that you can't imagine how far one can go! You have to organize, you have to become right-sided, you have to work hard, no doubt, but you need not be right-sided. If you work with right hand you don't become right-sided, do you? You don't develop your ears, nose on one side, do you? [Laughter.] Do we? No you don't! I mean, really, still the nature keeps the body alright, I must say, because some right-handed people should have a right side development, or the left hand should have a left hand development, should be there, but it's not. It keeps nature alright. Nature keeps the face alright, everything alright. It keeps it you there.

So one has to know that, when you are trying to bring in something new in yourself, in the new year say, let's talk of the new things, then whatever is old and outgoing should be sent away, it should be thrown away, otherwise the new will never come! It will shift from here to here, here to here, the bhoot passes on.

[Graham Pottinger arrives from Bramham Gardens, Mother's apartment in Earl's Court.] Thank God you have

come! I have been all the time thinking about you! Come along, come along.

So today is the list of not feeling guilty and thinking what all old things, old rags you had upon yourself, throw it away! Change yourself! You see, obstinacy should not be there. People are very obstinate, they don't want to change, they don't want to forget, they don't want to forgive. Give up that obstinacy! Obstinacy is not the nature of your Spirit. If you are the Spirit you'll never be obstinate. Have you ever seen Me being obstinate, ever? You said, “Mother, sit here." “Alright." You said, “Sit there." “Alright." Did I say, “No, I am going to sit here alone."? Never! Never I do that way. You say, “Mother, will you eat this?" “Alright” even if I am very, very full I say, “Alright." Sometimes I should put down My foot but I do not, but I say, “It's alright, whatever you say is alright." So you should also not be at all obstinate.

There should be not obstinacy. There should be no fanaticism. It's all a play going on, so just play this way, that way, that way, this way, just enjoying your Self.

So this is one thing that, if you are obstinate, you cannot become a new person. To become a new person you have to give up your obstinacy, completely. Once you give up your obstinacy you will be very happy to change and you must change, you must come as a new person. Every minute, every second you changing.

So I just....

Hello, Athena [a baby], how are you? Her eyes were glistening as soon as she saw Me! Now, as far as Sahaja Yoga is concerned in England, I think it has taken good roots. Propagation has to be done, it has to be publicized,

it has to be talked about. People are to be told you have found it. Go and see people who are seekers. Whatever level you are, supposing you are dealing with a particular type, say a lawyer is there, a lawyer should meet all the lawyers, a psychologist is there, should go and see the psychologists. You see, at your level, whomsoever you meet, you should talk about it to others that, “This is what it is, we have found out, why don't you get hold of it?" And you only get hold of those people who are really seekers? But you must talk now and that is what is another, get out of your shyness. That is very important to get out of your shyness. Talk to people. But I have seen people, when they talk about Sahaja Yoga, instead of bringing a good name to Sahaja Yoga, they bring a bad name, because when they talk, they talk in such a way as if they have reached heaven! That's not good. We have to say that, “We are just the same. We are just the old eggs and we are just trying to talk to you because we have found something." So others are not hurt.

So for that you have to remember the past now, that, “We were like this and if somebody had talked to us like this, we would have been hurt. We have to remember our past." Remembering the past just for your own manoeuvreing, that's all, not that, as a part and parcel of you, but just for your manoeuvreing, how to deal with others. Unless until you remember your past, you will not know how to deal with others and you won't have compassion.

So that is what we have to see, the importance of the past.

The future at this present moment is that '82 is a great year, that's all, not more than that. You don't have to think about '83 because even if you start doing it in '83, '82 will be silent. “We'll do it in '83, Mother. What do you think?" [Laughter.] “I think” “I believe." “It would be a better idea to do this in '83. What do you think Mother?" Suggestions! “I have a suggestion to make. Supposing we do it in '83?" Why not today? Why not now? Ask a question, “Why not?" When such a thing comes, why not now? And then, whatever you do, you do it fully, completely to the finishing point. Like P.S. has been very good with you when we were working in that house. You were chiseling the house and I was chiseling you. You were building the house and I was building you. It was very good, interesting, very nice.

Some of you have really gained a lot, really gained a lot. You have really become very dynamic, very beautiful, very Sahaja.

Quite a lot of you done that, I know that and it is really very appreciative, work that you have done, anybody can see that very clearly. You are being described by Blake that you will be the Golden Builders.

Clearly, is all done by the golden painting. But in that you have to learn certain things, like now they are painting it, alright. The painter goes up to paint. He takes a place to sit down on top. When he comes out, painting is there, but with that [also] all the mismanagement [mess] that was done is still there. The painter has finished the painting [but] still the scaffolding is there, the seat is there, the thing on which he was sitting, the cushion, is there, all the chairs that were removed that are there, all

the carpet that was disturbed is there and just the same. It takes hardly ten minutes to put it right.

So this is the future, this is the future. The future is that, when you do something, see that the future is sealed of that person. See that the situation is sealed again. [If] you give realisation to somebody, see that it is fixed! So remember the past for your manoeuvreing and remember the future for sealing it up, so that it is not lost in the future. This is importance of looking into the future.

Experience of the back or the past should give you manoeuvreing, should give you idea as to what is to be done. And when you do something in the present, you must compensate for the future, in the sense that, at that moment, you must do some things by which the future is not ruined. This is how New Year's celebration should be, that, '82 is important, in '82 whatever we have learnt from the past, we'll remember, we'll not do the same mistakes. Not only [that] but also we will remember whatever past has taught us. We'll have compassion for the people who have been like us. We'll have love for them, we'll have understanding, we'll do whatever is possible to bring them up. We'll have concern, we'll not just be just Sahaja Yogis, you see, sweet-talking Sahaja Yogis, but we'll do something about them.

So many are lost in intellectual pursuits, so many are lost in financial pursuits, so many are lost in political pursuits and so many are lost in so-called service pursuits. All of them belong to some category and you had belonged to one of these categories, so you have to think of them, try

to bring them out, do something about it. Have a wider personality. When you have a small personality you think of your wife, yourself, nothing more than that, or your children at the most, but when you are a wider personality you just think, `What will happen to the people who belong to this clan?' who belong to, say, Catholicism, those who belong to Judaism, those who belong to Methodist Church and to, to Jamaicans and to...

like that! Have a wider personality. Don't worry about yourself. I have known people who will come and ask, “Mother, where should I find my keys?" “Mother, where should I put my basket?" “Mother, where should I stick my nose?" [Laughter.] “What should I do about my luggage?" “What should I do about my travelling?" All nonsensical things they'll come and ask Me! I'm not here to give you all that. Every small thing they will ask.

Now if you tell them, “Why are you doing it?" “You said it." I didn't say that you ask Me every time you have to raise a finger. “Mother, may I raise my finger. May I close my eyes? May I smile?" [Laughter.] It's not that. You are people, who in My eyes are saints, you can decide for yourself, of course. You are saints. You have to assume. You don't know you are saints. Assume you are saints. This assumption must come to you on this great auspicious day, that you are saints. And saints have to decide for themselves and they have to do wise things. They do it by themselves because they are saints! If they fight, quarrel amongst themselves, then this is stupidity, absolute stupidity, it doesn't behove. He is here to solve the problems of others. What am I to tell you anything? You are saints, that's all I say. If you ask Me any question

the answer is, “You are saints, do what you like!" Whatever you want you will have. Whatever you say it will happen. Whatever you ask for it will happen. Whatever you will imagine will work out. But you will imagine something good, you will say something good, you will do something that is Divine. You are so great. You are made like that. You are that. Assume, assume that power that you are a saint. How can you say something nonsensical? Nirmalā Vidyā is at your disposal, it's at your complete command, complete Nirmalā Vidyā. Imagine the Nirmalā Vidyā nobody had except for you Sahaja Yogis have. Nobody had. Even Brahmā, Viṣhṇu, Maheśhwar never even had it. Can you believe it? They have their own powers but you have Nirmalā Vidyā. And now what do you want more? And then you ask Me, “Mother, should I wink?" or whether, “Should I smile?" This is too much! First of all you belittle yourself and belittle Me also. Behave in a confident manner, in a proper way and if I say anything, do not start going into conclusions and things like that, no! Understand that `Whatever Mother is saying is not for me, for others, maybe. And if it is for me I should correct myself.' Simple thing! `If it is for others, why should I worry?' `If it is for me, then thank Her very much and I must correct myself, finished!' It's as simple as that.

A day should come when I don't have to talk, you have to talk. I should say so, that I should listen to all your wise talks as I listen to children when they tell Me something, they are so wise; in the same way I would like to listen to you people talking all wise things, nice things about each other, loving, not frightened of anyone, very happy with

each other, behaving like great gentlemen and great gentle-ladies and being very much in love with each other, looking after each other, not to be sullen and sulking and stupid faces, but charming... `charm' I won't use [that] word because `charming' can be horrible, I have heard that before, I would say. But, faces that are lit up with joy, happiness and of giving; such people I want to see. Such people you should be there, loving, affectionate, good people, smiling. That should be so. That is what is Sahaja Yoga. Those who do not want to join in are absolutely free to go out, actually they are thrown out.

So, to stick on to Sahaja Yoga is difficult. It is better to understand that to be a Sahaja Yogi is a difficult thing, to be a non-Sahaja Yogi is the easiest.

So, this is what you have been seeking, which you have got, which you are. You should assume it.

And be happy and joyous and do not upset others, do not disturb others, don't say harsh things because Nirmalā Vidyā stops at the left Viśhuddhi. Be kind to others and understand [that], if you need any correction, I am there to tell you. Up to a point, I'll tell, after some time, I'll not say. Once the children are grown up, Mother doesn't say anything. She just sits down and watches the beauty of her children who are so grown up, so matured, so beautiful.

I hope that time will come in My lifetime and I will be able to see such beautiful people around, that they are grown up, they understand how to behave and how to be nice and good.

So, for today's New Year, let us vow within ourselves, that the selfishness or the self-centeredness or the smallness in you is finished. Now the drop has become the Ocean. Live like an ocean and like a lion.

Don't roar at others, I mean [be] generous and don't be afraid of anything. Everything is taken care of, but believe that everything is taken care of.

Sometimes you might feel you are let down, sometimes you'll feel, “Oh, this should have happened." Do not desire for anything! Whatever is your desire is not correct, that's all. If the desire is correct and is deserving, it will happen, hundred per cent [guaranteed]! So all the best and the greatest year and happiness and joy.

Feel your responsibility, understand each other. And now I'm going. Tomorrow I'll be gone, so-called.

[Laughter.] Don't worry about anything else but worry about the Sahaja Yoga. That has to be established all over the world. Very great work one has done. Of course, I mean, you can't say that one has done as much one can do, but you can do much more. You can become very dynamic and you can do it. Try to think of ways and methods of doing it.

May God bless you all.

So now with all this green and blues... should we start giving presents now?

Contents: 1982-0000 **Quote related to Lambeth, London, UK**

[Some Sahaja Yogis who lived in one of the two Lambeth ashrams were making curtains for Shri Mataji's bedroom. Linda Williams asks if she could bring her sewing

machine to the house at 48, Brompton Square and sew them on the spot.] No, you must do them at Lambeth. It is in the poem.

[This refers to a poem of William Blake, where there is a bit about preparing the furniture in Lambeth, at the Nightingale Lane and Chelsham Road Ashrams: “Prepare the furniture O Lambeth..... The curtains... wrought into lovely forms..... For comfort."]

Contents: 1982-0000 **Quote related to a painting of the Deities by Śhrī William Blake, London, UK**

That's what it is! Original Painting by Śhrī William Blake

Contents: 1982-0000 **Quote, London, UK from Eternally Inspired Recollections, Vol. 2, p.159 (year not sure)**

Someone: [asks Shri Mataji if She build many houses like this (48 Brompton Square), from inside out].

Shri Mataji: Every house in the Universe.

Contents: 1982-0000 **Two Quotes, Brompton Square, London, UK from Eternally Inspired Recollections, Vol. 2, p.198 (year not sure)**

Quote 1: [Shri Mataji hands Magda a small bottle of “very good varnish" and asks her if she could varnish a little wooden bedside cabinet. Magda looks at the cabinet and thinks that the bottle is probable enough for the cabinet When the cabinet is varnished, Shri Mataji returns inspecting:] Good job! It is really good varnish isn't it Magda? [Shri Mataji joins in the varnish, getting a brush for Herself:] How about we varnish this chest of drawers

as well? [Magda thinks that soon they will need another bottle to finish the chest of drawers.] [Every piece of furniture receives the same loving attention from Shri Mataji. And each time a project would be finished, Shri Mataji says:] What a wonderful varnish! [Once everything is done, Shri Mataji hands over the little bottle of varnish to Magda. As she puts it down on a piece of paper, a little bit of the dark liquid bubbles out of the opened top:] Maybe we praised it a bit too much! [Smiling:] You see Magda, whatever you praise, increases.

Quote 2: [Similarly, with a tin of brown liquid to clean the marble in all the bathrooms:] Oh, we must have praised the polish so much, it has overflowed.

Contents: 1982-0000 **Talk to Western Sahaja Yoginis, Switzerland from Nirmalā Yoga, Issue 20 (Mar-Apr 1984), pp.33,38**

Now, this is in the West. Now, the women are intelligent and the women of the west being intelligent and educated have developed a kind of a very complex situation around themselves. These things have made them a kind of a man without manliness and that is why their whole behaviour becomes extremely odd.

Sometimes I just don't understand, but now I've started understanding, that the way the women are, they want to dominate men. But they don't understand that by dominating you cannot create good relationship.

Now, to dominate a man one way could be just to go on behaving like a man, you see, pushing him around and all that, saying, “Don't do this. I don't like it. This is not good. That is not good." But that is not so sophisticated.

So, the other way is to all the time talk about the miseries of your past. “I am like this. This is wrong with me." All the time she's sick. All the time she's miserable. All the time she's insecure. All the time she's so dependent, she needs her husband. She wants the attention of the husband.

The husband must look after her. Ultimately, I think the husbands must be getting absolutely fed up and running away from the wives. And that must be why the prostitution is so strong here, because at least the prostitute tries to please the husband and not to make him miserable, because she has to earn her living.

And I think it is just the other way round in India. There the men will fuss. The men will say, “This is not good." They will say, “We are sick and you must look after us” and all that. They don't say that we have to look after you. They say that you have to look after us. And the women think that, because they are their wives, they are their Shaktis and they have to bear it upon themselves and give them the joy.

Now, the women here have another very bad capacity, in Sahaja Yoga I have seen it, that they always say that the negativity attacks, all the time, for any rhyme and reason. Like just now somebody told Me that when you have a child you feel more attacked by negativity because you are on your own. Imagine! When you have a child you have such a great company of your child. I mean, for an Indian mother, as soon as she is pregnant she feels the happiness. When the child is born, she feels the company of the child.

For her nothing more is needed than that her own child is there and then, through her child, she learns how to love other children.

But here even when the children are born they put the same nonsense on them. “Oh, how bad is my husband, he has done so much to me and how bad is this world and how bad was my mother..." And this is how they try to dominate the children, making that child absolutely miserable. That is how we get to these `Les miserables'. From where it has come?, the sources are here.

Now, if they are uneducated they are even worse, because they have a complex. If they are less intelligent there is another problem. They try to play all dirty tricks with the husband and with other people. If their husband has any relationship with anyone they don't like it. It is most surprising, isn't it? Like friendship; or if the husband wants to talk to some other men, not women of course, women you can have some objection, but I can't understand, that they don't like friends of the husband, to come in the house. It is the other way round in India. The husband's friends are very much welcomed and looked after by the wife and there is a sweet relationship between them and they call her the sister-in-law. It is very sweet.

But here it is just the other way round. They just abhor all the relations of the husband and this is something most surprising because the husband is not single. All his relations are part and parcel of him.

He is obliged to them, related to them, or he is attached to them and if she really loves the husband, then she should accept the other relationships also.

Then, all their lives they have lived like this, by making, I would say, a show that they are miserable and they continue with it after they are married. And in Sahaja Yoga also, I have seen the way they behave.

Towards any calamity an Indian woman will stand up. She is the one who will stand up, at the time of calamity. Otherwise she will not show. She is not on the scene. Nobody will know there is a woman working, she is not the one who will talk first.

For example, if My husband and I are sitting and there is an interviewer, he will say that this woman is deaf and dumb, she doesn't talk. Really, many people who have seen us together say, “We never knew about you. Your husband never said a word about you." You see, like that, it is very common, woman just keeps outside. People didn't know that I could be Mātājī because those who had known Me otherwise had never seen Me talking, because you are not supposed to talk when your husband is talking, you just keep quiet.

Here it is the other way round. If there is an interviewer, the woman will talk first. The man will be sitting like a big mouse, looking round and opening his mouth a little bit to say something.

The aggression of these women is very subtle. They come up with such sinister questions, anything they say has a sting and then you get fed up of such a person and that is why there are divorces.

The men of the west are much better than Indian men. They are not dominating. They understand the value of women. They have given so much freedom to them. They have given them so much prestige and honour. But if you

give something to women, they should be capable of bearing it up, isn't it? What is the use of giving everything equal to them when they have no capacity to bear it? That is why it is such an imbalance, I find, for women the way they are so sinister about the whole of life.

Life is beautiful, full of joy, happiness, bliss. Morning until evening if you go on making somebody miserable then you are against life. You are against God. This they must realise. The whole thing is that they have got equality without evolving themselves up to that point.

It is rather like the Arabs. They got the Cadillacs. First they were on the camels or on the donkeys, then they became rich Arabs and they had Cadillacs. Now, by sitting in the Cadillac you don't become a cultured man.

You see, in the same way if the women are suddenly made to feel, oh, they are equal, this, that; they have not developed that panache, as you say in your language. They haven't developed that sophistication.

So the inferiority works out and they go on pinching the men all the time. Every word and the tongue also doesn't have that sweetness.

But in our Sahaja Yoga we have seen some very great Sahaja Yoginis, who are really senior women, I would suggest. Like you can say..., a solid woman, very solid woman, very solid woman and she understands things very well. Like... she is a good wife, no doubt, she makes her husband happy.....

is another one. See, these people have that sweetness about their husbands and I have never seen them telling

Me about their miseries or thinking about their past or anything. Never. Never.

Always they said we were happily married.... told Me, “we were happily married." Her husband was a Russian and they had a problem because of the war, but she never said that my husband made me miserable, or this thing, that thing. Never. I never heard them saying like that. And even if that is the case, or something is there, you should be happy. Even if, say, your husband is a bad man, he is not a Sahaja Yogi, you should be happy.

In Sahaja Yoga it is compulsory that you should be happy, you should be joyous and you have to be joyful. There is no place for people who are miserable. If they try to go on with this they w ill have to get out of Sahaja Yoga. Take it from Me. All of them w ill be thrown out. If you do not want to come up you will be out for good.

So, it is a challenge for all the Sahaja Yoginis in the West that you must be joyous. You must be happy people.

Now, you see that in any case like this they build up their ego very subtly. If you just say that, “No, that is not good” immediately they start crying, you know they are upset. Men don't know what to do, because these women have picked up their own images and they want to do whatever they think and if men see something more than they do and say, “Do this, this would be better” they are finished.

They get identified with these things.

So, you can't say that they are left-sided, but they are egotistical.

And in this ego there is a sinister attitude by which they make the men and woman and children miserable.

So, this must be stopped now. Anymore of this misery is to be stopped in the West. Nothing. What is this misery you have got? You should go and see the women of India who are smiling and laughing. They have children to look after. They have ten, eleven, twelve children to look after. They have no money.

Early in the morning, at four o'clock, they have to get up and take their bath because of conditions in India. They cannot laze out like you do. And then they go to the well, fill the water and bring it home.

You see, beautiful, see their faces shining. They come home, put the food down there, slowly wake up their husbands, put things for his bath, look after their children, clean the house. By the time the children are up they see the clean house, you should see how much they work hard. And you will not know that they are working. Absolutely silent. You have seen how these women used to cook. Did you ever hear any body outside? As soon as people are coming they are serene. They are looking after them. They are intelligent, I mean, *[UNCLEAR]* is an income tax officer, do you know that? *[UNCLEAR]* is an income tax officer. They are officers, but how do they behave? Have you ever seen them anywhere in anyway asserting themselves? Never.

In India education is very strong. Most of the girls in India are at least graduates, actually, at least.

But there is no ego about it. They understand their position as wife and as a woman and they know that they are the ones who are the source of joy and they have to

give that joy to others. Here the women don't understand how much they can give joy. After all your Mother is a woman and if She can give so much joy why shouldn't you be able to? And this is what it is. I just don't understand, such a great potential, such a great source just cut.

Just cut. That is why, you see, the motherhood is lacking, nothing else but the motherhood. The women are all right, nothing wrong with them, it is the motherhood.

Even a little child in India, see our Anupama is hardly now six years old. She came to speak in My ear, “Who is this baby here sitting smiling?" I said `his name is Macchindranath." “Ah I this is Macchindranath!" She is a six year old girl, she doesn't know how to carry, you remember, she took the baby. Then she wanted to give him something to eat. If you have any child bring it home. These two girls will look after it, give food to it, they will look after it. They are just all the time, you know, nursing the children. Even to the grandfather, “Now, can I feed you?" Grandmother of course, but to the grandfather! “Can I feed you? Would you like to have this?" I take My bath, I come out and she is there with the powder to sprinkle on My feet and to wipe them with the towel. All the time they are running up and down. You can't imagine how motherly they are, to Me. To Me, they are motherly. To their grandfather they are motherly.

Early in the morning, this Shumi was about two and a half years old, very small, so early in the morning she used to see the grandfather sitting there. She used to go into the room, take his newspaper, just hardly used to walk, you see and his spectacles and bring them to him.

What does it take? But if the attention is all the time to extract others, it comes from some sort of very sinister idea. It is very repulsive. It is not that I have seen it once, but when I talk to them, I really feel very disgusted sometimes. And I feel, oh God, these women when they marry what will happen? And when they marry, I see. And that is why the men here don't know what to do. You see, if you have any problem, a woman has to bear it.

Indian women have great courage. Like when the war started in India, a woman, who was a widow and a queen, she rode on horse herself, she tied her sarī, she took her child at the back, she was a queen and jumped from the fortress about a hundred feet down and she fought the British. She died, of course.

The British killed her. But the Britisher himself, the general, wrote that, “We won the battle, but the victory and the glory was that of Lakṣhmī Bai." Not only that but there are many women like that. Wondrous. But they would only show up if there is a calamity. When things reach the cusp of just drama, that time they come up. Otherwise they are quiet.

You see, that kind of thing should be the womanhood. I mean, if I have to tell you about Indian women, I will have to give *[UNCLEAR* you] a big lecture. Really. And you have seen how they behave, how dignified and how sweet and... I must take My hat off to them. They are mature in the womanhood in the best possible way, the potential of women.

See they worked so hard. If you remember a little girl who was married and she invited us for breakfast, about three years back, a little one, very small. We had gone to

a canal and she said, “Tomorrow, Mother, you come and have breakfast at my place” and I said, “No, it is too much. We are so many people, about thirty five people. How will you feed us?" And apart from that the other leaders were also there. “Oh, I will manage” she said and when we went there she gave us such a nice breakfast. And all the neighbouring women, you see, they got up at 4 o'clock, did everything and all of them in really great joy, that Mother is coming to our house and they were so enamoured about it.

That is called as `fondness' in India. There are no words for joy here. There are no words for different joys, but it is this fondness of people and they were feeling obliged that we were eating. And I ate and ate. I said, “No, I am too full, I can't eat any more” and they said, “Mother, you didn't like anything, or what?" and giving and giving.

So sweet. And so many, I think I told them thirty five, there were fifty.

Arranged like that also and in a small little house, they arranged in front of the thing. Very silent, very silent. Very efficient, because of the efficiency, you see, of love, that they could manage it. It is so, sweet and little, little things they do.

It is so much energy that goes in.

So nice. And this time I am going to write even to the Poona ladies, that they should arrange our food, not in the Rajwade Karyalaya and you will see how they w ill arrange it. They will get all the best vegetables of the market, the best chickens of the market and the best of everything and do the best that they can, put all their heart into it. “The saints are coming to our house, the

saints are coming to our house." The beauty is this and despite this, many people think that Indian women are very much suppressed because of their goodness. They don't mind. They say our goodness cannot be suppressed. Goodness is a thing that is more important than suppression and oppression and all that. They don't take to all these nonsensical ideas. Not at all.

It is so nice. And then the husbands feet attached. You see, My daughter, now she receives her husband's phone calls practically every day from Saudi Arabia. Look at My husband. Now, he is an old man of sixty-five years. If you leave it to him he will telephone to Me ten times. I tell him don't telephone all the time, but he will go on telephoning. You see, that is the source, so you want to talk and you want to have something.

But here it is the other way round, they want to extract from you. What is there for men to give? It is women who have to give. Women have to give. They don't realise their potential and they go on eating somebody's head all the time. How can they love him? They cannot.

And that is what I think of when I tell Indian men to marry Western women. They shudder a bit, because why should they make themselves miserable? Just think, if they know about Western women as they are.

So, this must change. We are Sahaja Yogis. We have nothing to do with Western ideas of women and all that. I don't know, whatever book I have read about Western women, about the heroines and all that, they were never like this. This is something else I am seeing actually from what I have read.

Question: Could Western women imitate Indian women?

Shri Mataji: Also they should, but there is no need to imitate, because you are Sahaja Yogis. You get it spontaneously. Just accept that. Now accept that. Whatever is the past is past. You can do it.

Our job is to make everybody happy and joyous. That is it. That is our job. That is the source we have got. We are the source of joy. Accept this situation. We are the source of joy, of confidence, of love and affection and kindness and gentleness. Then, once in a while, if the husband does wrong you have a right to tell him. He will never mind it. But all the time if you go on coaxing him he will say, “Oh, this permanent, mundane, every day." This needed saying. Even Australian women should be told. This is very common. But they are very sweet, ah! Don't trouble the girls, if they don't trouble you, then you shouldn't trouble them.

Contents: 1982-0000 **Quote, Hampstead, London, UK**

You just become, you just become and more than anything else becoming is a very silent experience. It's the joy. It's the silence. It's the experience of all those things that are indescribable in words, which in all scriptures have been spoken of in so many ways but which cannot be put, in fact, into words.

Contents: **1982-01-xx Quote, India**

But some people with no self-esteem, even when they get their Self-realisation, they just disappear. Can you imagine?

Contents: 1982-01-25 **Talk to Sahaja Yogis, Open Your Heart, Seminar, 4th Session, Lonavala, Maharashtra, India**

It is such a pleasure to meet so many Sahaja Yogis from all over the world and to be able to talk to them.

They understand Me the best, in this whole world. It's impossible to have a rapport with a person who is not a Sahaja Yogi. Even if you give them realisation, if they have not become Sahaja Yogis, then it is very difficult to make them understand the subtleties of their own being also. Today, as we are all Sahaja Yogis here, I would like to tell you about the growth of the being on the subtler plane.

All the time, as we have been doing anything, we have been thinking what is to be done, “What is to be done to be realised?" was the first question people asked Me, when they were not realised. “What should we do Mother to get realised?" Then I had to tell them, “Nothing, just spread your hands towards Me and it will work out." It's true, it works out that way. Now after realisation, you have to do something, as they say. But still what have you to do? Again, the question comes in, “What should we do for this, to remove this Chakra, that Chakra; what is the technique, what is the thing?" The trouble with Sahaja Yogis as they are today, they are all technocrats already. They have done so much of technical things, that it is better that they should forget about technique and worry more about spontaneity. The technique is so much, that the technique has killed the spontaneity and a balance has to be struck between technique and the spontaneity.

First you get your realisation by spontaneity, Sahaja. Then you have to have, naturally, by temperament you are technocrats, want to have a technique, the Tantra, the mechanism, how to work out the mechanism. Thank God, we are not so bad now, otherwise, normally I have seen, I was giving lectures and people were giving bandhans to them and raising their Kuṇḍalinī, all mad people around and others who were newcomers would be frightened at such Sahaja Yogis that “What is the matter with these people? They are so abnormal." And if you tell them that you should not do it, you should just listen to the lecture, they would say, “No, no, Mother, we were catching, so we were trying to put ourselves right." Now one has to realise that you have to become subtler. Then again the question, “How to become?" How to become subtler is the problem. For example, today, there was a question of having a Pūjā in the morning time, today. They said that there is a Sūryagrahana, means the eclipse of the sun and if today is such a great date, that if you do the worship or the Pūjā you get blessings of thousands of such Pūjās on an eclipse day of the sun. Now, if you look at it, it looks very fine, good, yes it's true, it is written in the astrological survey and all that, is a very great thing and we start following it. You being Sahaja Yogis, you must attack it from a subtler point. That is how your wisdom will also become subtler; your attitude also will become subtler. To attack such a question from subtle point of view, we have to first of all know that we are Sahaja Yogis. No technique is needed, just see your vibrations on this question, to begin with, it's very simple. Subtler things are the simpler things;

gross things are complicated, it is very simple, very simple equation. Simple thing is to feel the vibrations on this point, whether today's Pūjā, is it really worth something or not. You'll be amazed that your right side will become hot on this point.

So, this intellect, which is now being enlightened, prabuddha you have become, you must use it in a subtler way. Why, that for Sahaja Yogis, it is not necessary to do the Pūjā today? You have already become thoughtless, so I will not ask you to answer the question. The reason is, as you are all technocrats, you are right-sided. This was all right thousands of years back, when the Vedas started and the Vedas have given us the science. All the excitement about Vedas was all right at that time when they worshipped the Sūrya or the right-sided things, in Greece, these things reached such a height that all the Gods had to fall just like human beings and become just like human beings. For them now, everybody has weaknesses; every God has a weakness. This weakness one has, that weakness another has, they don't understand Gods anymore in Greece. They just think that they are some sort of entities with all the weaknesses of human beings burdened on them.

So, this right side movement has been bit too much, since the time of Vedas. Worshipping of Sūrya has been too much; you have worshipped too much. It was so much so, that Christ had to come on this Earth and tell people that you better forgive. His advent should have made people more in the center but it did not. On the contrary all the Christian nations went onto right side and we Indians are also following you out.

So, we are very right-sided people. All the Sahaja Yogis today are, 99.9 percent are, right-sided, even Indians are. The Bhakti people are lost; they are not yet here. They are another mad people. They are going to this Pandhari temple, praying to God, they are in the churches, they are in the temples, they are in the mosques, everywhere they are lost.

So, those who worship the moon, worship the Bhakti , the so-called love of God, are lost to Sahaja Yoga for the time being. More the intellectuals are here. Because they really lead others into another... they sound more sane than the other. But this movement towards the right is over-done.

So now, to bring Sahaja Yogis to normalcy is to bring them to the left side, as they are today, as they are today. That's why I took you down to villages, where people are very simple, very loving, very affectionate. With right-sided people, the brain is so wobbly that you can't bear any discomfort, you can't bear any discomfort. If there is any discomfort, you just can't bear it because all your energies are spent in your brain activity, which is useless and thoroughly rubbish, absolutely, creating nothing. But it makes you so tired that a slight discomfort in the body makes you very, very upset and you can't bear any physical discomfort. Now we Indians are so enamoured by your progress that we are also trying to follow your footsteps and with a double march.

Under these circumstances, one has to think of those people who really love God. There is Bhakti , there is devotion... they don't think, they don't worry; they are blindly following God. They know there is God and they

said, “We will meet God sometime." Whatever mistakes they are creating, as you have committed mistakes with your right-sided behaviour, with the left side also, they are committing lots of mistakes, no doubt. But they are to be brought in. You have to meet them and they have to meet you.

They'll have a good effect on you, I know they will have. To become the moon now, is not so easy, because once you have become the sun, rather difficult, you have gone a little ahead. But to become the moon, you have to develop that Śhraddhā, that faith, that non-thinking faith, that love.

One may ask, “From where do you start when you sit for meditation?" I asked Modi what were the questions. “From where to start and where to end?" It's all again technique, only one technique I would prescribe for you people, every group requires a different type of a technique, you see, the kind of problems they face, is that you start with your heart and end there only. It starts from your heart, from your Ātmā and ends in your Ātmā. Just give up talking about it, just start feeling your heart; just start feeling your heart, opening it out, not your mouth so much as your heart. What do we do when we love? What is the sign and symptom? I don't know, in the West, if that glimpse of love is also there or not. But you can see in this country, still, say a mother, if her child is sick. I've known My own mother, when My brother was very sick with typhoid, for twenty-one days and nights she did not sleep a wink, she did not. If you have seen that kind of love, then you can understand what wonders... she never thought of her comfort, nothing,

what time she slept, what time she got up. She didn't think of her food, nothing. She was just wanting that her son should be alright. Now, they said that twenty-one days he has to be sick whatever it is; if you try to cure it earlier, then it will have a relapse on him or some problem.

So, twenty-one days, really I've seen, that she didn't eat any food. She didn't know what she was eating; anybody who offered her food, she would eat little bit and then she would not; she had no desire left but to see that her child is cured. How much can we sacrifice for Sahaj Yoga? Then I'll give you another example, which I've seen Myself in My childhood. Now Indians are very different people, but I have seen very great Indians in this country. When the Britishers were here, they were another type of Britishers also, now you don't find them anywhere. Only thing, that Gandhiji said that you'll get swaraj, you'll get independence. Swaraji is actually, swa means your Spirit and the reign of the Spirit. But when he said swaraji, he meant political independence. And how much people sacrificed for that, which they did not enjoy themselves. In My own family, My own father who had houses, cars, everything. He was a titleholder, he used to get his clothes stitched from England, everything was taken away from him, everything that he had, everything. And we stayed in very ordinary huts on the soil itself.

There was nothing between us and the Mother Earth. But what we felt, that our father was doing it for such a great purpose, we were very proud of it. We never felt we were sacrificing anything; we were very much respected everywhere and people offered us free things but we

would not accept. Such pride that we are doing it, such a great thing, for our own country, for our countrymen, for such a wider interest.

In Sahaja Yoga, you don't have to sacrifice anything. Neither money, nor your sleep, which is very important, nor your comforts, nothing. Everything you get cheap, you see this blessing. And what is promised to you is swaraj in the real sense, is the domain of your Spirit. The liberation of the highest type is promised, which you have achieved. And sacrifice is zero. You can't even sacrifice your time. On top of that, some people think that they are obliging Sahaja Yoga, specially Me. It is the absurdity of the whole thing. It was not definite also that we'll get independence at that time, nothing definite. They went to jail, My mother went to jail five times, with eleven children in the family, only we and our relations, everybody, staying in the house, all still not educated. Now we are other way round; today's politicians are busy making money, it is just the other way around system; other way around, it is just the other way around. I mean, I can't understand from where these people have come.

So, you don't have to sacrifice anything, nothing is to be sacrificed. Always, you get a added advantage in this way or that way, you are blessed every moment. Count your blessings. And then, one should start understanding that these blessings are for us to become more loving, more generous and sacrificing.

The idea that we are sacrificing itself is a ego-oriented idea. What do you sacrifice? What do we have, to sacrifice? I mean, supposing I say “I am sacrificing” it's nonsense, because that's My nature. I have to jolly well

do it, can't help it, I can't run away. If I run away from you, My vibrations will make Me, bloat Me like this, I won't be able to even walk. I have to give. In the same way, you have to give realisation.

If you think that “In my house, Oh, I do lots of meditation Mother, I give exclusively, I am exclusive", finished. You cannot go further. You may have your own conception that you are going further with it, you are absolutely wrong. I allow you to continue with your myths. That doesn't mean that it is true.

People ask Me, “How many times should we attend the program? How many times should we meditate?" Every moment.

You have to take responsibility of Sahaja Yoga now. You have to become responsible for it in your own way. You have to do it because you are doing it for the greater good. The more you think of the greater good it is doing, the better it would be for you. All these are the qualities of the left side, heart, the Ātmā.

Ātmā is all the time giving, it cannot receive. That is why it is untarnishable, it is unsurmountable. Who can surmount it?, because it is the king of itself. Nobody can dominate, nothing; no material wealth, nothing can dominate it, it is above.

So, to get to subtler life, “Take to spiritual life” they say. But spiritual life means what, they don't understand. And `spirit' in English language, it is such a misnomer that for three things they use one word `spirit', can you imagine?, For the dead, for the spirit that they drink and the Spirit that, so-called, exists within them. It is absurd isn't it, to give such a name, one name to the three

things, which are absolutely contradicting each other? So, to get to subtler life, one has to get to the Spirit, to the subtleties of everything.

Now, I'll give you a concrete example. You need not pull your ears for that, see to the subtleness. In Pune, people wanted to give you some presents. They said, “What should we give?" I said, “Give them the soil of Maharashtra." Every particle is vibrated here, clay of Maharashtra. Last time if you remember, they gave you a[n] incense burning, what we call, Dhupat in Marathi. I don't know what you call in English, there is no name for such a thing, but you know what they gave you. This time I said give some symbolic and I chose that for you. I wanted to see your reactions. What reactions you will have. It was chosen with a purpose. It is a very important thing you are taking with you. Is a very important thing, is vibrated clay from Maharashtra, it's a very great thing. Though in Pune, people are very miserly, agreed; they always make a mess of many things, agreed; but the soil is vibrated, is Puṇyas there. And out of that soil, I wanted to find out something that would be symbolic. I Myself went before the Pūjā to select it. Now, what you have made out of it is not so satisfactory. That is the most important thing, you are taking from here. All other things are of utility of a very gross nature. You may try; you can put a plant in it which will give vibrations.

So, I was told that they were asked to send it by ship. It is very wrong. But if I give you a silver thing, you will carry it with you, will you send it by ship? Nothing to pull your ears for.

But to get to subtler things is to understand the subtler values of everything. It cannot be weighed or understood through money. Because in the West, you know, people buy everything as an investment, everything. I don't know how they don't buy even their nose for an investment. Everything, they must be standardized, because it should have a resale value. I mean, imagine to have everything which is salable, means there is no feeling for that thing. They would buy even a certificate the same way; even the bed they sleep in, everything should be salable, resalable I mean. And this is the curse of that country. In this country, it is not so. For them, silver need not be so much standardized and gold need not be so much standardized. Gold they may like to have pure gold because it is good for vibrations. But such standardization in these things, it's all right for, say, bathroom pipes you should have standard; but for these small-small things there should be no standardization. Because they do not feel the vibrations.

If you start understanding things that have vibrations, then you will be amazed that the things, that they look so insipid, so useless, not resalable at all, you can say worthless, you can call it from all our standards absolutely worthless, could be so much useful. Like one hair of Mohammed Sahib, imagine one hair of Mohammed Sahib; shroud of Christ... shroud of Christ, but that also they are selling now, they are making money out of that also. I mean, thanks to these Western people, everything is saleable.

So, once you start going to the subtler side of the physical things, not only aesthetic, aesthetics are also

salable, but things that cannot be sold: you cannot sell your spirit. They should be the most precious things for you, which is the most precious energy for you. Our values are changed. We are different people.

Which is the most precious energy for us?, is the living energy. The synthesized energy of all the energies is the living energy. But we believe in money energy or destructive energies or atomic energies, electrical energies, now petrol energies and all these points will be hit, to understand that you have to do without them.

So, the greatest thing for a Sahaja Yogi is the living energy and the sign of living energy is that it grows and discards all that is useless for it. It knows how to work it out. In the same way, a Sahaja Yogi should know what is important, what is unimportant. You are judged every moment, naturally, because you have entered into the judgment of God.

This understanding of becoming subtler comes through love. What is love, is hard to describe. You can only enjoy it. I enjoy it, when a villager brings something so simple and makes Me eat that. Like the small little fruits called ber were given to Śhrī Rāma. Śhrī Rāma Himself was born on the right side.

Great example for all of you is Śhrī Rām who was on the right side, who works the right side. When He was born and He was a child... He is a Sūryavanshi, He is the son of Sūrya. I mean Sūrya, everything comes from the Sun to Him. When He was born and was a little child, He asked His mother that “I would like to have the Moon." He started crying and nobody knew how to satisfy. He said “I want to have the Moon." They gave him any toys, he'd

throw away. They said, “What a child it is, funny thing... He wants to have the moon, now how to get Him the moon?" They did not know how to solve the problem.

He said, “Somehow you get Me the moon. I don't want to eat or anything, I want to have the moon." Here the moon represents the Ātmā, the cooling capacity. He asked for the moon. You are all on the right side, so ask for the moon. Ask for the Spirit. And they didn't know how to satisfy this Śhrī Rāma, who was the incarnation of Śhrī Viṣhṇu, asking for the moon of all the things, not for anything else. What is so important? So, the mother has always a intuition. She brought a... it's a, it's a Rāmāyaṇa, it is a beautiful drama. She brought a mirror and showed Him the moon in the mirror. He said, “Now you can get the moon here." So sweet! And He was satisfied. Even the reflection of that can satisfy. You are like the mirrors and I want to see the reflection of moon in you.

The love we talk of, is to be subtler. It becomes really subtler when you really enjoy. Like giving something to someone is one of the ways of judging it. When you start to enjoy giving, not taking, just giving, then you should know on material level you have felt, you have touched that shore of subtlety on material level only. On emotional level you can, in India, I mean, everybody loves their children, I mean it's a bit too much, going too far. I mean, they can even sell their country in the name of their children.

It is going too far, their wives, I mean, it is a trip, their husbands, is a bit too much. The other side is in the West, where they don't believe in all this nonsensical

love. In between, the subtlety of love is that love a person, not with any reasoning, with any way of gain or any relationship whatsoever, just emit love.

Whether you are recognized or not, just emit love is the subtler way of loving. That love cures people, that love comforts, that's the comforting side, it comforts. To begin with, we should see to the comforts of others. Self-indulgence is against that love. People would like to make My bed. All right, they love Me I know. But it must permeate to others. They love Me and second they love themselves. That's no good.

Between Me and them there is a big gap. All that is filled by others. Who are the others?, Are the Sahaja Yogis. We would never make a bed of another Sahaja Yogi, out of love also, very difficult, it's too much. But to find out the faults with other Sahaja Yogis, “You got up very early, you opened the tap bit loudly, I couldn't sleep." This is a very common complaint. “They banged the door early in the morning, they made a noise." Because your brains are out now, with thinking. You are so much strained here that you can't bear any sounds anywhere. I mean, people can only live in a churchyard happily I think, if that is the situation. While in India, you see, we don't mind any kind of noise anywhere. I mean, as it is, wherever I have stayed there has been a railway station around. We could hear all the shunting, everything going on and I enjoyed really all that.

So, when we start comforting others, to give comfort to their physical body, to their mental body, that is also a very farfetched thing. Because to say comforting things, to say beautiful things to others, is regarded, I don't

know what. In the West it is very hard to find people who can find out words to say sweet things to others. Same in India, specially in Maharashtra. Marathi language can be very harsh.

Speak sweet words; say something sweet; be kind and nice. It is so nice to hear that you are sweet to each other.

When people come and tell Me that “Such and such Sahaja Yogi came and comforted me and was very kind” I really feel Sahaja Yoga is working in a big way. I feel it in a very big way. You may have thousands of them, what is it? There is no quality there. Try to mold your Viśhuddhi in a proper way, otherwise you will have Viśhuddhi troubles, I must say. Try to use language which is extremely sweet. It doesn't mean hypocrisy, no. You are great inside, you want to love. But there is a barrier of your ego.

When your light of love passes through that ego, it gets falsified, it gets ruined, it gets spoilt and then you say harsh words to others. Try to be sweet, through your Viśhuddhi Chakra. Once you start doing that, you will develop your witness state very well. Because, first of all, you witness yourself, which is trying to be nasty to others and enjoy that nastiness. There is a Hitler sitting in your Viśhuddhi and that Hitler you start seeing, “All right, Mister Hitler." It wants to say something very harsh, you see, because that appeals to your ego, which we call as intelligence. You see our misidentifications are, you see, “You are very intelligent, very sharp." That's only ego, one of the agents of ego.

So try to be sweet in your tongue.

It is very easy to make fun of people for small things here and there, anything making easy. In Maharashtra, people are known for such a thing, how to make fun of everyone. But when we start making fun of others, we also become a target of fun. English also are like that, very much. Everyone, I should say, but English are quite special, to make fun of everyone. Of course, Sahaja Yogis are now realizing. Everyone has their own style of dealing with things. Like, I would say Americans are, they have no respect of themselves, no respect for themselves. I mean, they have no respect at all, for themselves or anybody else's life or any... They have no respect of any kind. Indians are hypocritical, very hypocritical people. Like that, everybody has problem.

Now you have become Sahaja Yogis, you are no more English, Indians, Americans, nothing. You are Sahaja Yogis. You belong to a great, very, very great organization of God. And Sahaja Yoga is the place where you have to learn, in every way. For Indians have to learn how to be honest and English have to learn how to love. Americans have to learn how to be self-respecting. All of us have to learn, give up what we had, our identifications and have to become subtler and universal and people of such values that anybody who sees will say that in America Mother has created Abraham Lincolns, in Russia Tolstoys, in Maharashtra Shivajis. I'm too ambitious, I should say; but I see reality in you and reality in Myself. On that basis, I say, one has to create people of that special quality which they have sterling qualities, sterling qualities, spiritual qualities which are so subtle, so beautiful, so sweet, so understanding. And still, just like

steel, nobody can budge them from their own principles, Tattwas. That is what it is, so simple as that.

And then you start enjoying your love, enjoying your virtues, enjoying everything and having compassion for others.

Then you don't catch; you catch because you don't have compassion. In compassion you'll never catch, never. A mother never gets a disease from her child. She never gets a disease from her child, it's a fact.

Child may be a tuberculosis patient or could be any patient, she never catches because she loves.

In the same way, when you really love, you'll never catch anything. Then what is the question of what is to clear, where to clear, what to do, what does it matter? You are just flowing your heart. At this moment, My children, My Sahaja Yogis are at that level that they can completely open their heart without any fear. It's a very different stage you have reached now; you are at a different stage. Just assume your powers. Know that you are that. Just open your heart.

Like, the other day I saw somebody, he was caught up very badly from all the sides, not Sahaja Yogi, somebody else. And I asked him, “How did you manage to get so many bhoots into yourself?" Every, every Guru you name, he is there. I said, “How did you manage?" He said, “I have a very open heart." “Oh God” I said. I said, “It's like an open window in a dirty place. You get every smell, every mosquitoes and bugs walking into it." So, the fear of opening your heart to that extent, comes from that, from that experience. But now, you are at such a stage that, open your heart. There should be no fear;

there will be no problem, material problems are not difficult to be solved. Like, somebody was taking My photograph which was in a silver frame and she was rather worried because the customs may stop her not taking. Of course, photograph they can't stop, but maybe the silver frame. And this gentleman told Me that he was taking it with him with a frame, silver frame and he thought people will object. But as soon as they saw the photograph they said namas-kār to the photograph, forgot about the frame.

So many problems can be solved, material problems, is so simple to be solved, so simple. Is the easiest to be solved, physical problems also. I have known of some Sahaja Yogis who have been in Sahaja Yoga six, seven years. But still they are frightened about their body, their physical body, the troubles they have had and this and that. If they can just leave that fear, they'll get out of it. It is such a vicious circle built in. And the same thing works out with our open heart surgery, as we call it. We are afraid that our heart will be again be caught up into nonsensical things, so we don't want to open our heart. That fear I can understand. But now you are Sahaja Yogis, finished. Ask all these people to get lost. All these fears, you should ask them to get lost.

When you discover that you are the Spirit, you are that powerful Spirit, just try to steady. How it feels happy. It's very simple. When do you feel really happy? Is when you give something, not to Mātājī only. To Me you are, I know. If I take something from you, you will feel very happy about it, I know.

But to somebody else; give some love, comfort. What a great power this voice and this vāṇi has, that you can comfort others by saying good things. Can you imagine what a power God has given you? Without spending a single pi, you can comfort others, only by saying good things. If you say mantra, you'll comfort them more in a subtle way. If you instill love of God within them, it is even greater. And the joy of that is so much because the Spirit is joy. The more you open it out, the more light comes in, more it works out.

So give up that fear which is placed within you in your experiences. Now, this is a new experience of a new life, where your energy comes from the Spirit, which is love. In one word it is love. And in three words, it is truth, it is attention and it is joy. All put together it is love. When you mix them up, it becomes love.

And that is what you have, it's the great power of love. Through your attention you love others, even attention is sufficient. To be attentive... see, I needed a handkerchief, all right. That's true. I needed a handkerchief. I forgot. I mean, usually I forget all these things. Then they felt the need, “Mother needs just a handkerchief." They brought the handkerchief; a very simple action, you know, but the attention is on Me. With little things like handkerchief you can comfort people. For a Sahaja Yogi, even to give a handkerchief, itself is so vibrated, itself.

To win over other people is also this way: to be kind to them, to give them. But to give them realisation is the highest thing. Now, when you become subtler and subtler, you will see that you will not have sympathies with people who are afflicted, not sympathies, but you

will have love for them. There is a big difference between sympathy and love. When you have sympathy means what? You share pathos.

Pathos. If you want to share pathos, share. Very good idea is to share pathos. But if you want to share joy, you will not have sympathy, you'll have love. You want to share your joy of your Spirit with another person, so you may talk to that person in a way that may not look so much pleasing and falling at his feet, and, you see, this is the work of politicians or business people, not yours. You are not seeking any business out of them; you want them to come to realisation.

So, you have to say things which are wrong very firmly. With a real firm hand you have to say, “This is absolutely wrong, absurd." You have to convince on that point, on that if you go on saying, like this, like that, it will never go into their heads because they are bhoots and you have to hit them hard. That is also love.

So, love is the strongest thing and the sweetest thing. Is such a beautiful combination and the one who has the wisdom, that subtler wisdom, can only achieve it. Now again the mind will work, “How to do it?" So, I think all of you should put this word `how' into the sea. There is another very good word in English language, which you should use: “why not!" That's the way you can assure yourself, ascertain yourself, work it out that way into complete placing of God. You have to just pass those blessings to others, that's all. Nothing more is to be done, just pass that light to others. For that, what you need is a man who has accepted love as his career, a man who worships love, a person who thinks love is above all.

So today, to save the Sūrya from grahana, we extend our love to Him and ask Him to create love in the hearts of people who worship Him. Those who worship Sūrya, must know that Christ resides in that center, who was nothing but love. All His life He loved. He sacrificed Himself because He loved you so much that He wanted you all to get into the kingdom of God. He sacrificed Himself at the altar of God's forbidden territories. He made it possible for you to go there by sucking your ego and superego. He is the messenger of love who was born on the Sūrya.

So, to do the greatest justice to Sūrya is to decide today that you will take up love as your worshipping, as your Pūjā.

May God bless you all! Any questions? Yes.

Question: What about the Australians, Mother?

Shri Mataji: They are rather safe people, but they have to be deeper. They still are under a shock, I would say that they think that they are away from the whole world, separated and they have to get into deeper ways of life. They are loving people compared to other countries, no doubt, but one has to go deep down, deep down. You have to be very deep, very deep. You should know that Australia was once placed between Africa and India. I am going to Perth, the African side and then to Indian side which is Sydney and all these places. But you must not be satisfied with all the Western culture you have imbibed, the Western things you have, you are not in the West, you are in the East. Because you are not on the West, if you try to follow them, it's just mimicry, it's very superficial.

So, not the Sahaja Yogis I am saying, but otherwise, the people, Australians are very superficial people. They drink much more than the Scotland people drink, I mean in every way, they are very, very too much and that's how they are wrong.

So they have to get to the subtler side by developing deeper understanding into the aesthetics of life, into the beauties of life, the beauties of language, all right? This is how if they go about, it would be wonderful place. English are very developed that way. They have lots of beauties, understanding of beauties, this thing, that thing. But they have become, sort of, they think they are the wisest of all, they are stupid.

And they think they are the wisest. Australians, on the whole do not think they are the wisest, but they should know they can become the wisest. Because you live on superficial level, you see you think that everything should be tackled on superficial level, that's not the point. You can be the wisest. As English could be, you could be, anybody could be. And as it is the Mūlādhāra, you should be the first to become the wisest. Maybe that the message of Sahaja Yoga should start more from Australia.

So, go deep into yourself. Depth must be developed.

They are still very fond of the sea and the sun, this they will do all their lives, there's no need to worry about anything like that, it's nothing important. The sea is within you, the sun is within you, the Ātmā is within you, everything is within you. Try to enjoy within. Give up the idea of going to the nature for it or anywhere, it's within yourself, it's all within. That is what I mean that if you

look at things superficially, you take it from other people, now the craze of going out is finished in England, practically people don't move out that way. Or they don't go to the sea also to that extent. But, still in Australia, you have to learn all that. Instead of learning the hard way, it's better to do it in a shorter way, is to become deeper and deeper. Cut down your activities, become deeper, meditate more than going to the sea. Sea visits are bit too much I think, also the sun bathing is also too much, is all very superficial. They all have liver problems, you shouldn't go to the sun anymore, you should actually shut all your houses and sit down inside and meditate. What a problem we have of liver.

So, do not treat any question superficially because God has given you, basically you are made of wisdom.

You know, the whole soil has wisdom in it. But where is it, do you find it anywhere in Australia? It's hard to find wise people, isn't it? Sahaja Yogis can't talk to other Australians, poor things. The reason is, you are following other people who are not all right. Follow yourself only. Go deep down, is wisdom there, lot of wisdom. Find out yourself, because you are wisdom, you will give wisdom to the whole world, it's all like that you know, everywhere upside down conditions. In Australia, it should be wisdom personified; they are the most unwise people. They will always support the wrong type of people in their diplomacy. I mean all sorts of unwise things they do. Why? Because they have not gone to their own depths of finding out their wisdom. Like Maharashtrians have got Kuṇḍalinī, they are sleeping. They are busy with this movement of going to this temple, for one month they

will walk down to that temple and worship Śhrī Kṛiṣhṇa there. They don't want to see. And to add up to it, they take lot of tobacco in different ways.

You see, even they use manjan, a kind of a powder made out of tobacco to rub their teeth, can you believe it? I mean teeth, which is Śhrī Kṛiṣhṇa's place. They rub it with this finger nicely and go to worship Śhrī Kṛiṣhṇa there in the temple, absurd people. They take a little bit of this tobacco, to make it stronger, mix it up with a kind of a chuna, what you call, calcium carbonate kind of a thing and put it here near these gums which is also Śhrī Kṛiṣhṇa and go on singing for one month, not eat any food, do anything and go there and get their heads broken by these horrible Brahmins there. And this is Kuṇḍalinī's place, just imagine.

Same in Europe which is the liver, which is the Nābhī. And they are the people who drink and eat.

They consume more food than anybody else in the whole world can consume. You go to Spain, you are amazed, they can devour everyone. Then Americans, they also eat a lot. But Americans are, as I told you, they have no self-respect. No self-respect. They'll give you five rupees and tell you hundred times, we have given you five rupees, five rupees, it is horrible. Those who do not have self-respect cannot respect another person. And they themselves can be parasitic, very parasitic, extremely parasitic people.

There was an organization who wrote to *[UNCLEAR]*, he was so angry with them. They said, “Mother is such a rich lady, why shouldn't She pay for Her travel to America and also pay for their halls? We'll give Her food." So *[UNCLEAR]*

got very angry. I said, “No, tell them also I will pay for My food and yours also." And also get some nice presents for you. It's all right. And they asked Me that, I went to a church and they said, “No, no we have to give You some money after all." I said, “Why?" They said, “It is a custom to have a collection." I said, “No, please don't have." They had a collection, it was I think three dollar and two cents, three dollar, two cents they collect. I mean, no self-respect of any kind.

They think whatever they do is all right, so ego-oriented, horrible. Always support wrong nations, always support wrong policies. Like they'll support Argentina, Chileans who are horribly oppressive people. They have killed thousands and thousands of their civilians, simple people and just they are autocrats. All the Germans have reached there and the Germans are teaching them the fascism, the fascism is going to grow in these countries and take over these so-called peanut people. But they will support them and not Cuba, because it is communism. All right, communism is bad, democracy is good, what are you doing as democrats? You are supporting autocrats, always support wrong things. Made a mess in Vietnam, made a mess there, everywhere. They don't know how to witness things properly. But they had Abraham Lincoln, so for that you have to excuse the whole country, but you can't live with one Abraham Lincoln.

These days Indians are horrible. I mean, you can kill somebody here and can pay some money and get out of it. This is what it is. The politicians put money when they want to have money, so all wasters, all useless people

are supported by business people here. The business people give money, the politicians fight elections and the whole is under the control of few business people who are miserly, horrible, absolutely useless, self-indulgent people. And these politicians take over, they are wasters, brieess lawyers, wasters, useless people who have no brains, they become ministers, it's such a mess, everything for money. Anybody who is intelligent, cannot have much money, is a fact. It doesn't go hand in hand. A person who is a worshipper of Saraswatī doesn't get so much Lakṣhmī. Always, you will find. You talk to a businessman, immediately you know, something is little loose. That's true with Americans also, little loose. And if you talk to an intellectual, you find something very tight. This is the problem. And because of this, the money-oriented people in this country are stupid people.

So you have to play into the hands of stupid people.

Now, this is the country where the Yogeshwara lived. Great saints lived, they didn't care for all the styles and all that. What is the need for Indians to have all these styles, they should live well, they should be clean, neat, they should not be insipid, because Lakṣhmī stays here. But the way they are becoming modern, you see, wearing nylons and having stainless steel in the house. For them, when I told them that I am going to make huts for your ashram, they were little bit *[UNCLEAR]*. We are not going to have cements, I know Australians hate cement. We are not going to have cement, that's one thing I am sure of.

We can have stones, but no cements. You see, our ashram is going to be an ideal for everyone. It cannot be like any other.

So don't try to give Me examples of other ashrams. I am not going to take any hints from anyone. We are going to live in beautiful huts, very comfortably under the protection of Mother's love.

So, any other questions? From Australians, I had to drag in everybody, because I don't want anybody to feel hurt. Never scold one person, scold at least ten then it's all right. I am not going to say anything to him. Now what is it, what is the other question? Question: What is France, Mother?

Shri Mataji: I have already told you, France is a drunkard. And all the drunkards have no values left in them. They have no values about morality, no values at all. I mean, they are drunkards you see, no chetanā, they are not aware, they are not human beings, they are drunk. That's what they are. They are drunkards and they are supposed to be the Nābhī, the liver. Imagine, liver being drunk, horrible. But you don't run away from France, all right? I know why he asked this question, they all want to run away. If you are a real French, you have to look after French people; it's your duty, you are duty bound. If you are a Brahmin, you have to correct all the Brahmins, if you are Maratha, you have to correct all the Marathas.

If you are really that, if I am an Indian, I have to correct Indians. I have to correct them; I have to bring them to the right path. Or should I also help them to go to hell? We have to look after them; they are your own people. To pull them out, even if you have one little bit of a sarī

in your hand, you can pull out the whole sarī. Keep your grip there. That is wisdom. Nobody has to get out from anywhere; you settle down everywhere, I have settled you down for some purposes. Don't have to shift; there is no need to shift. Nobody has to shift.

Question: What about South America, Africa, China?

Shri Mataji: You see, I would suggest that all these countries are their part and parcel. But, as it is, we have many centers in our body, isn't it? Not only seven. But we have to concentrate on first of all the seven major ones.

So let us concentrate on these seven because we can operate also there, those we have already got. Once you start working in those countries, I will talk about that also. Because at their back, I shouldn't say anything. When they will be here, I will tell all about them. Africa is, God save them. I don't know. As it is they were very good, but you people went and put your ideas into their heads.

So, they are lost cases, absolutely lost cases. I don't know. They have such organized religions and for primitive people, if you give them any organized religion; like Indian Christians are. They are one of the worst people we can think of, the Jews, Indian Jews, Indian Muslims, they are extremely fanatic, I mean extremely fanatic. Even you all Christians become Sahaja Yogis, the Indian Christians will not.

For them, dog of the missionary is also to be worshipped, yes, this is the case. That's why I took My birth in that community.

So this is what is. You have gone and converted them into Christianity. And there are, others are Muslims. They

are very fanatic you see. A new Muslim eats lot of onions they say, because Indians don't eat so much onions you see, so he eats more onions to prove that he is a Muslim.

That's what it is. And you have harmed them very much by giving them Christianity, so-called. I hope they will realise that things will work out. We are working through Algeria; Algeria is taking shape, but it's a autocratic country, all sorts of things are there. Let's see, we have to depend on Sahaja Yoga and Sahaja Yogis. Sahaja Yogis more than anything. All right? May God bless you all! Question: What is Anādi and Anahada? Shri Mataji [replies in Hindi]: When you become the Spirit, then nothing should be visible to you.

You become that. When you come inside this, then nothing outside will be visible to you. The seeing of colours, when there is a movement to the right side of the Āgñyā, then you see start seeing the colours.

The hearing of the sound or Anahada, that is talked about, this is also to be understood. The hearing of Anahad does not happen through these [external] ears. When the ears inside us open, the sound of that is like the sound of sweet music. And that which is heard by external ears is not Anahad, it means that there is a problem of some kind. What this means is that either you have done lot of worship, for example, like chanting of the Gāyatrī mantra, then you will hear that sound, because by chanting of the Gāyatrī mantra, your movement is to the right side. Movement to the right side generates heat in you. Because of this heat, your nerves start getting dry. And when the nerves of the ear and nose become dry, because of this drying, these type

of sounds start coming. That is entirely physical and there is no joy in it. But when Anahad is heard internally, then in a way, it is not heard, but it is felt, for all things the rhythm manifests itself. It is not heard. Because of that a type of peace is felt within, a type of rhythm is felt within. Like when you hear some music, you start walking with a kind of a rhythm. In the same way, when the music inside starts, then it is not visible to you, but it actually happens in you. The rhythm starts manifesting in your talking and speaking, sweetness manifests. This is the difference. *[UNCLEAR]*. Colours also should not be visible. Nothing should be visible. Understood? It has to be corrected, it will happen. I will tell you, it is because of the Āgñyā Chakra. It will happen by correcting the Āgñyā Chakra.

[In English]: She asked Me a question that you hear Anahad noises. She hears noises in her ear.

Contents: 1982-01-26 **Pūjā, 33rd Republic Day Celebration, Lonavala, Maharashtra, India**

Sahaja Yogis and Sahaja Yoginis: Śhrī Nirmalā Devī ki Jai, Mātā Nirmalā Devī ki... Jai, Ādi Shakti Nirmalā Devī ki... Jai... Mātā Nirmalā Devī ki... Jai.

Shri Mataji: Before that I know that people think this time, this. But we have to go according to the auspicious time. Isn't it? Because to get maximum effect.

So we have to start Pūjā later. I also went for bath afterwards.

So this is what it is. One has to understand that when you start the Pūjā is very important. [Marathi.] Aā...

seventeen past eleven. I didn't see this. I didn't see this book.

Sahaja Yogi: Uh this ah, this pratipadha is the first day of Navarātri... Maghi Navarātri we call which is auspicious week.

So the first day starts at eleven seventeen and ends tomorrow morning eleven thirty three.

So we are starting just in time.

Shri Mataji: You see if you see a watch it would be all wrong because that is how I had to go for My bath also after *[UNCLEAR* pick up My clothes]. [Marathi.] I never read this book, see this, see where they described. I know it is.

So you can tally it also. You see it is easy to see the watch and walk. You see if you give up watch and do it in auspicious time half of your problems will be solved.

Again it's a great day. It's a day of our independence of this great country and also the national day of Australia. It is such a great thing to be independent and free. The worst thing is the slavery. Today we celebrate our freedom from that slavery that we had for three hundred years. But slavery does not go easily only by celebrating our independence day. It has to go completely from our minds. And one has to realise that we are really independent people now. We are independent it does not mean that we are abandoned people. Those who have not paid anything to achieve this independence cannot understand also the value of this independence. The slavery is in our mind still lingering on. Indians are now more westernized, anglicized than they were ever before. Before independence as they had to struggle out of it they protested. But when we became independent we

started thinking that we should also imbibe all the bad qualities from the West.

So this is also a kind of a slavery which is very subtle. Also the people who ruled us are still carrying on with the idea that [they are] still ruling us. Is all imaginary. Both things are imaginary. They don't exist anymore. As far as we are concerned in India, we have to know that this independence was granted to us through God's grace. We have won it through non-violence and truth and granted to us, for us to achieve our spiritual ascent. To become spiritually enlightened and find out from our root what truth has been laid for us. Now we have to judge within ourselves as Sahaja Yogis, how much slavery is still there in our minds. If somebody writes something a Sahaja Yogi is not supposed to believe it because now he is bestowed with the blessings of his Kuṇḍalinī. He has his vibratory awareness to judge everything and see for himself that whatever he is doing, he is doing in an absolute way. Unless and until the country achieves its absolute freedom we have to still say that it is still under the pressures of slavery. This time it may not be the slavery of other people but it could be the slavery of your own Shadripus, your six enemies. We have to fight them. In Sahaja Yoga the greatest enemy now we have to face is our own ego. Even when they get realisation, even when they get vibrations, even when they are realised, they do not understand that it is all God's grace that it has happened. The ego stands in between and tries to give ideas. This is the worst thing for a Sahaja Yogi. Because now you have become a different person and you should develop a personality which can suck in more

vibrations. If you were not so Anglicized and if you had read about Devī Māhātmyam and all that you would have recognized Me much more. But because of your education you cannot recognize Me.

So you have got realisation. Now better recognize Me. It is very difficult for people to take to truth. Because truth, people don't want to accept. And this ego business comes in between you and your truth. This ego separates you from truth and creates problem. What is the meaning of Pūjā? There is no need to think about it. If your ego is less you can feel it on your hands, in your being and after a Pūjā you will feel very much relieved. But a person who is an outsider will think, this Mother is very ego-oriented. She wants to do... asks people to do Her Pūjā... because they cannot feel anything out of the Pūjā. Only you who are realised and who are now settled down as Sahaja Yogis are the people [who] can understand what is the meaning of Pūjā is.

But even among you I know there are snakes in the grass. I know them, all of them. But they will remain snakes all their lives and they will remain snakes even when they die. One has to realise that it is for your benefit I allow you to have the Pūjā. It's not very comfortable for Me. It's different if the Devatās have to do the Pūjās as the deva because very simple people they are. They know Me too well. The understanding is simple. For them it's a great pleasure to do the Pūjā. It's a great privilege to the Pūjā. It's a great blessings that they can do Pūjā. But to you it is your great ego which goes on telling you stories.

So some people who are still on that low level still continue with their low level ideas. You have to come up a little to receive the blessings. I have nothing to gain from you. You have to gain from Me. Actually for at least three years when I started My work I didn't want even to talk about Ādi Shakti. But if you want to talk about Me to anybody don't tell them what you have discovered. We have an inner circle and outer circle.

And be careful about people who belong to the outer circle. Do not include them in the inner circle. They can never understand what Pūjā means. Only those who have come up to that point should be allowed in the Pūjā. You don't have to pay for it. You don't have to exert for it. Its only I exert. But you have to receive it.

Some people will be like that. But you have to go forward into a dedication and understanding of Sahaja Yoga. In England, when I went there, I was very much worried about starting the Pūjā.

So when the people came down here they saw that Indians were worshipping Me and all that and they started the Pūjā. Still for people to understand that why My hands or feet should be washed with a particular type of a mixture is rather vague. But for other Western people it is absolutely impossible to conceive because they have not known anything about the Devī. They have not know a word about the Devī. This knowledge is only in this country. I think in Greece also. In Greece people had this knowledge.

So once you have discovered a new source of Shakti [power] you have to understand that this is the way it has to be done. There's a protocol. This is the method, is

discovered not by Me but by saints and seers. It is the seers who have written down about Me. I have not written down anything about Myself. Like scientist they have discovered about Me what makes the Goddess happy, what makes all the deities happy. They have discovered by using different methods, scientific research I should say or spiritual scientific ways they have discovered. As young Sahaja Yogis and new Sahaja Yogis you have to accept their verdict and you have to see what they have said works out or not. And if it works out one has to know that it is only for your benefit and for the benefit of the whole humanity I am sitting in flesh here for you to do My worship. I do not want to say anything which means claiming something or boosting or something. Like when Christ said something they crucified Him. You can't crucify Me. You can't. You try, your level best, you can't. I know that. I don't want to say something that will make your ego come up like a snake and hold a hood on your head. This is the only consideration I have. That's why I don't want to say much.

The seers have said about Me. Now you have seen the difference in terms and signs of a Goddess.

So to become purer and purer first of all allow all these negative thoughts to be away from your mind. Any such thought comes into your mind you say no, not this, not this, not. All these six enemies attack you through thought only. There is no other way out. First it comes as a thought then it can become a physical pain, it can become a mental agony, it can become anything. But if

you are in your thoughtless awareness then they cannot attack.

So try to develop your thoughtless awareness, in your meditation.

So this is the first step towards your freedom, liberation. From these six enemies must get out. These six enemies are still waiting at the doors and they will get hold of you. Even if there is a mine of gold here and if you do not know the method, how to extract the gold out of it you will remain poor. First you must recognize and then you must know the method, how to extract. Thank God you are born at a time that most of the things are discovered about the Goddess and I don't have to tell you. It's very embarrassing. But those who have searched for you have already laid it down and it is better that you surrender your ego and take up their ways how they do it and how they have done it and what have they prescribed.

There language is not so important. What is important is what they are trying to communicate. They have given something great to you. You have to give something great to your children, to your progeny.

And what are you going to give them? There were very few people who gave such great methods and ways to you. Now you have to give your progeny the witness, witnessing of this great Mahā Yoga, the manifestation of this Mahā Yoga that you have seen with your own eyes, with your own hands feeling it, with your whole body feeling it. This is what you have to give to others. This is the most precarious time and the precarious year. In this year we can achieve a lot if you really understand at this

moment the importance of getting liberation, of moksha that you have got. You have to give mokshas to other.

By giving to others only your moksha will improve. Those people who are still planning and trying to make you see a device or and an intrigue and all that is really working out for themselves. They are going against themselves. And these things are very dangerous. As a Mother I would say that anybody who tries such things can affect seven generations in a family. It's not only in one generation this finishes off.

In seven generation it goes.

So after coming to Sahaja Yog, after getting realisation you do not exist only as a angel which has fallen down but you become responsible for seven generations in your family.

So one has to be very very careful and that is why in the Pūjā we do not allow people who according to us are not up to the point.

Shri Mataji: [Marathi.] One each will do.

[Marathi.]

Sahaja Yogi: [Marathi.]

Shri Mataji: Senior people. I mean from any centre you see new people should not. Those who been very long... then... Tomorrow Modi will be finishing his ten years as a Sahaja Yogi.

So senior people. It should be new people but senior people should come. [Marathi.] There should be no formality about it. Not new people but senior people, very senior. Tell Dhumal.

Sahaja Yogi: Dhumal.

Shri Mataji: Who is from city? Ask senior people *[UNCLEAR]*. Who is from Pune? Senior? Yogi: Deshpande, Deshpande.

Shri Mataji: [Marathi.] Yogi: [Marathi.]

Shri Mataji: Senior most. Deshpande.

Shri Mataji: Uh?... Uh?... Uh? Yogi: From France *[UNCLEAR]*.

Shri Mataji: From France who is the oldest member here? From France? *[UNCLEAR* Anik? Anik.] Who is the oldest member from Switzerland? Uh? [Sahaja Yogis taking in the background.]

Shri Mataji: No Sahaja Yogi. Not age-wise. The one who has been the longest in Sahaja Yoga.

Mohila come along, Mohila is the... And Delhi? Venugopalan is very old from Delhi. Though now he is a Bombaite but still. He can, he can be considered. He has done such a lot of work for Sahaja Yoga. Who? Who else has come from Pune? [Sahaja Yogis talk in the background.]

Shri Mataji: Uh? Who? Sahaja Yogis: Deshpande, Deshpande.

Shri Mataji: [Marathi.]

Shri Mataji: From Canada? I mean they may not be very senior now because we have started recently anyone will do. One person has to come. Uh? She's from Canada? From U.S.A.? Uh? All those who are newcomers should be very careful, you see. You come along. Sit down. Sit down, please. Hm..

Sahaj Yogi: [talk in background.]

Shri Mataji: Uh... London? Come from London, Rustom.

[Marathi.]

Contents: 1982-01-27 **Pūjā, Be Thankful to God or Attachment to Comfort, Sholapur, Maharashtra, India**

In this Maharashtra, people walked miles together, singing the praise of Śhrī Kṛiṣhṇa. They walked day in and day out.

Some people walked for two months to come to this temple of Śhrī Kṛiṣhṇa as *[UNCLEAR* Pundum/penance]. And you too will have to do a little bit of that.

So you can imagine those who must have walked day in and day out, sleeping in the open in between where there could be snakes or anything. And then taking some food on the way wherever they get it, or maybe fasting, with great penance they come to this temple, singing the praise of God.

[Aside in Marathi:] [UNCLEAR.] So these penance you also had to go through; all the Saints had to go through penances much more, much much much more than you ever had done or you could ever have done. That was just to improve the quality of your life; the quality of your life.

If you live very comfortably, then the quality of your life is not alright. First of all you do not understand the miseries and the troubles of other people. That doesn't mean you break your head with some stones or things like that. Doesn't mean that way. I have to tell you the other side of it. But one should know what people go through, through poverty. Also for achieving God's grace.

And one of the things I am assured that you will be eating very late here and I told people that no use making food for them but I just kept quiet [laughs]

because, because the thing was there. But in any case being Sahaja Yogis you must have enjoyed it.

And we have organized a program by which you can go and see a temple, which was really My great desire to reach a temple like that, which will take about three hours on the train.

So 108 saints who had born on this great land of Maharashtra. And they have made their statues, maybe 1 or two maybe wrong I don't know, but most of them are there. All the historical ones are there.

So they have arranged your visit to that place, which you should see.

The quality of life has to be improved. By not showing off; it's not a showing off. You see the cunning of the ego also can be only improved if you go through some hardships there. Ego can be very much corrected through hardships. Because you are so much used to comfort and self indulgence, our ego always is supported. And `I don't like it, I like it', we decide on two points, which is a very wrong thing.

So to improve the quality of life one has to go through, troubles. People very easily in the west say “I'm fed up, I'm tired." I mean they don't even think that saying this will hurt another person. Very common. I mean I was *[UNCLEAR* surprised] by it. Or even to say “I hate you" is very easy. There the tongue is just not educated properly. The tongue is not educated.

So Sahaja Yoga is the new religion in which your eyes, your nose, your ears, your tongue everything, all these organs are educated; taught to say things, to hear things, to see things that are genuine, sincere, beautiful

and Divine. If we could develop such organs we will be the best Sahaja Yogis.

Also one should not complain. Anybody who complains is not a Sahaja Yogi. Your Mother never complains. When I am tortured by people you know that I never complain.

So you should also not complain about anything. For physical comforts you complain is the baser thing, but even for other things one should never complain. Be thankful. Count your Blessings one by one.

The best way to understand is that we are the gainers in Sahaja Yoga. We are going to gain out of Sahaja Yoga.

So there should be only thankfulness. Thankfulness towards God that he has been kind to give us these things. That is the main thing.

If you have that thankfulness you can bear up all these troubles because it cushions you up. It gives you a cushion. And you won't feel it. Once you are in that ecstasy of thankfulness you will not feel anything.

Even the thorns of life will not touch you.

So get to that ecstasy. Such a great protection, it's such a great pleasure, it's such a great Blessing. Get to that ecstasy of feeling how God has been gracious.

You are the one of the first Sahaja Yogis from various countries. Maybe after ten years or so other Sahaja Yogis may not have the pleasure of travelling by buses. May not have all these troubles that you have had. Maybe that they might get an air conditioned, beautiful, ah what do you call it, bedroom attached bath sort of a place, maybe I don't know how they change over. And they won't have this kind of variety or anything. But you are

the foundations so you are to be beaten up properly into proper shape.

[Laughter.] And brought out to that level that you can withstand all the *[UNCLEAR* drunks] and all the problems.

Because the new comers and poor-quality people can only be sustained by people of strong quality, loving quality, beautiful quality. And the quality of life is the purpose of this trip.

So if you still have ideas of your comfort and all that you better leave them in Switzerland, in Paris and in England or in America. Here you have come to take up in yourself the discomfort of life. Thousands are living like this in much less conditions. Why are you so privileged to have all the comforts of life? Why should you have all the comforts of life? Even Roosevelt has said that “Poverty anywhere is a threat to prosperity everywhere." In the body if there's one place which is sick you all have to suffer.

So is best in collective consciousness to feel that pain; that trouble also.

They have some other blessings. They have the blessings that they are not complicated. They are very straight forward. They're not complicated people at all. They are very simple straight forward people.

They are poor maybe, poorer, but they are very rich because they are so generous. They are so generous.

Maybe your health is better, but they look healthier. At least they manifest as elderly people, they work much harder than you do. They can withstand much longer the effects of harshness.

So we have to understand that as Sahaja Yogis it is our duty to improve the quality of our life, to see to things that are subtler and see that subtler being within us, to be that subtler being which you forget about the gross things. The gross things does not matter.

If the attention is still on the gross the quality will not come up. To become subtler give up your complications. Too many complications. Psychologists have given you ideas; everybody has given you ideas and it has all settled down in the head. Most of it is falsehood. It's not the truth. Because nobody has talked about Brahma; nobody has talked about reality.

So give up your complications, your fears, your troubles. Just know that you are the Spirit. And the Spirit doesn't suffer. Doesn't suffer. If you feel any suffering then you should say that it is not the Spirit.

The quality of life has to be improved on this tour. And they are all sorry that you suffered so much, I mean, they are much more suffering because of that than you thought that you suffered so much.

So today is another day of the Pūjā and now the time has started, your second day has started of the nine days, so we can have the Pūjā.

In India they are restricted very much. Unless and until people have achieved the state of doubtless awareness, people don't allow them to touch My Feet even, or to wash My Feet.

They are very particular. Unless and until they have reached the stage of doubtless awareness.

At that stage only they allow, while you people are especially blessed because I allow every Dick, Tom and Harry to come to the Pūjā, which is a mistake I know because it creates problems.

So one should understand that here they are very particular as far as the Pūjā is concerned. They don't allow any half-baked person to come to Pūjā; if there is slightest doubt about a person they just tell him you are not allowed. Then the person works it out for Pūjā; that he should become capable of coming to the Pūjā.

While in London or all that if I say don't come to Pūjā they will think it is a very good thing; I mean they will all disappear in the thin air. Only through Pūjā I can capture some people, but some people react and it can be very dangerous.

So all these dangerous *[UNCLEAR* things] that is there in the west is against Sahaja Yogis. And as it in the west it's very difficult to establish Sahaja Yoga. It's very difficult. You know the reasons. Very difficult.

Here you have seen thousands and thousands of people are getting their Realisation. The time I am spending in the west, one day spent there, I can give thousands of people Realisation here.

So it is more for you to develop wisdom and sense of responsibility. Because it's a very difficult place the west is. And if you do not want to make it a waste, then you must realise the responsibility that you have.

Still the west is in the program of Sahaja Yoga. I never thought I would be able to [do] that. But somehow it happens that I got to the west. People are seeking no doubt. But the seeking is a fashion.

The genuineness of the heart you cannot feel also much because the ego is covering it. Those who have felt it are really are gems. Actually gems there. Are really lotuses born in the mud I've seen. The quality of understanding of Divinity, of Divine life is very poor and Dharma is also very poor. We've seen it. I mean it is so.

So the responsibility of a Western Sahaja Yogi is much more than that of Indian Sahaja Yogis. To keep the life very pure, simple and dedicated. It is very important.

While the whole of India I can manage single handed, I really don't need Sahaja Yogis for that, I can tell you. But if you are from the west [laughs] and all sorts of things they will do, I mean all sorts of tricks they will play, everything they will do to trouble Me. There's no end to it.

So one has to understand what sort of lot you are facing; I mean it's like mad, it's like hell the way things are there. Just open your eyes and see for yourself.

Now you see these simple villagers. See the simple people. Today I saw some boys coming on My Feet, of about fourteen years or eighteen years. See their Kuṇḍalinīs just like a big river, just like a plain of a big river, nothing, no obstruction, nothing. No complication at all. Even old women I've seen giving bandhans to themselves so sweetly you see them.

So the responsibility is much more, much much more than here.

So be subtler. Do not complain.

Develop your subtler being. Develop your love, your heart. Open it.

I mean west may be rich. I agree. They are rich. Everything is there. You got helicopters, this, that, everything, aeroplanes. Everything outside. Inside, no riches. Very poor. They are poor. Doesn't matter.

The more you care for riches the worst it will be.

So you forget that part. And become dedicated to your inner quality of your Spirit. Which you are. You are gems, that I tell you, you are gems. No doubt.

We have to see we have to get to more people to Sahaja Yoga. It's so difficult. That imagine in a temple we had a program, can you think of one church [laughing] where we could have one program? [Laughs.] In these at least ten years to come, can you think of any church like that? [Laughs.] Such dumbfounded people! They have no idea of Divinity. Even Christ comes before them [laughs] they will keep Him out of the church. They have no sensitivity. They are insensitive people.

So your lifestyle, your quality, has to improve. And you have to take really yourself to task for it! Be kind to yourself, be nice to yourself. But do not indulge.

I am sure great people will be born in all the Western countries. Definitely. I am sure of it. Very great.

And they will really substantiate Sahaja Yoga. But you should prepare yourself to give them a complete support. Alright? May God bless you.

Contents: 1982-01-28 **Talk to Sahaja Yogis, Discussion on Marriage, Sholapur, Maharashtra, India**

I have to talk to you about few things. Sit down.

Firstly about marriages, *[UNCLEAR* and/as] in Sahaja Yoga there is no force on anybody to get married, not at all. If you don't want to get married, you don't get married, at all; there's no need.

You see, this is a very ego-oriented attitude towards things.

So watch it. Be very careful. Nobody is *[UNCLEAR* asked/urged] to get married, nor anybody can *[UNCLEAR* be indulged/forced] into that, all right? One thing should be absolutely clear. Now, there is no force on anybody to marry a particular person, of any kind. Because ego-oriented people, if you tell them that, “According to vibrations and all that, that this person will be better for you” mostly people get upset.

So I am not going to decide for you.

But sometimes people say, “Mother, unless and until You decide, we don't want to decide; we don't want to marry." *[UNCLEAR]* I mean, you put that thing on Me. Of course, I am not here for match-making or *[UNCLEAR* something/anything]. What is the My ultimate interest in your marriages? What is My interest? My main interest is this, that there are many great souls who want to be born on this earth.

And as Sahaja Yogis, as their parents, they'll be very happy to be born here.

I am not interested in you, to be very frank, as far as marriage is concerned.

So this ego business, because you think that you are so important, should be given up. My only interest is that if some Sahaja Yogis in the West get married, have a good

married life, there's a possibility as it is, it is very dangerous situation. People have left Swādhiṣhṭhāna, left Mūlādhāra, big problem. In the West it's such a problem, even to have a child, imagine! Even if they have the child, so such a problem to retain it. Even a problem is there to have a normal married life. It's such a horrible thing. This is the situation. Actually, you must face it.

So even if I say, `You get married" it doesn't mean that.

Now if after marriage you get into a ego-oriented nonsense, then you can really *[UNCLEAR* decide/be parasites]. You won't have any children. You'll have problems. Many people I've seen who accept the marriage and then they suddenly go into ego and start talking about it. Immediately they'll have problem, even for normal married life, even for normal life.

So when you are getting married, you are not obliging Me, not at all. I mean, if you do not get married, the *[UNCLEAR* indulge] are there and they come to Me, the great *[UNCLEAR* drag/dragging].

Panorama of the realised Souls, all right? I don't have worries. But if you have to say in the West, "*[UNCLEAR* Do you/We'll] have to have a marriage which is *[UNCLEAR* a/the] good marriage" then you lead a life of a good Sahaja Yogis and Sahaja Yogini and that children of that calibre should be willing to be born to you. Now they would not like to be born, if you people do not understand the real value of Sahaja Yoga.

For example, it's a funny situation in England as far as marriage is concerned. I just cannot understand.

Really, I cannot understand, that every day the husband, wife must sleep in the same room. What is the need, I

just don't understand. Really, I cannot understand. They fight, fight, fight, quarrel, quarrel, quarrel. There is no intensity of love, nothing, but they must sleep together. I don't know for what they are so particular. Here it is no so. We love each other whether in absence, but that part of it is so much on the heads of all the Western people. And even some Sahaja Yogis are so mad. Indians, we cannot understand. I mean, supposing we go for a wedding, all right? There is my husband's house. They have at least hundred couples there. House is very big, all right. But we don't, we *[UNCLEAR* can't/cannot] get a room or anything to sleep, you see? We have to share with other ladies and the men have to sleep together; women have to sleep together. Not for one day but at least eight, ten days. But in all decency, decorum, we can share. I mean, it's something so funny I just cannot understand. I am so hopeless with that. I just don't understand why must you have a free night to your wife or husband together; just I don't understand. And next day you go for a divorce.

There was a lady you see, she came to Me and she said, “I must have a divorce with my husband." I said, “Why?" “Because his work is such that he *[UNCLEAR* can't/cannot] come home and we cannot have nights together." I said, “Then after divorce you will not have him at all." *[UNCLEAR* On which basis they think] they are correct. “So why do you want to have this thing?" I said. “Then what will you do? If you don't have your husband at all, then what will you do?" I just don't understand why it is so much in the West. I mean this is *[UNCLEAR* too/so] much in their brains; nonsense it is. Actually, they don't enjoy anything with

this kind of a nonsense. I mean, it's like people who are absolutely haggard for spontaneous feeling for each other, I understand. To be so much frightened about this thing, to be so much upset about it, to be so much fixed about it, I just don't understand. I can understand newly, just newly married children, but even that we don't do in India so much. Even if they are newly married, I mean, you may see each other once in a while for some time because all relatives in the family, elders are there, with all this kind of living together, how are you going for a divorce? *[UNCLEAR* Just I don't understand]. I mean, I don't know, this side shows so much of this nonsense.

This time I went to *[UNCLEAR* San Sirius] and luckily on a day of a sale and it was such a crowded thing we were just pushed on to the escalator and on the escalator they were kissing each other. What was such a hurry? You see, there was no room to move. Everybody were saying, “Keep to the right. Keep to the right." And they were busy doing all this nonsense just on the passage, you know. People couldn't even move and next moment they'll go for a divorce.

So there is no intensity, there's no intensity, so frivolous, there's no feeling. You can never have feeling, enjoy it, unless and until you little bit keep away from each other. It's just, I cannot understand it, this *[UNCLEAR* Sirius] country. Are we not human beings or are we something different? Like My driver, own driver in My husband's office, *[UNCLEAR* I mean/when] he asked Me, “How do you manage with this man who works so hard?" I said, “Why? What's the matter?" He said, he said that, “What about his family? He has no time for the family." I said, “He has

sufficient." “Then how do you say?" I said, “It is not how much time I spend with him but how deeply I am spending with him."

Sahaja Yogi: The driver is an Englishman *[UNCLEAR]*.

Shri Mataji: Ah! The driver was, of course, very big English and he went for a divorce *[UNCLEAR* also/only]. The same fellow was teaching Me lessons. He went for a divorce.

All these are false ideas, so absolutely weak personality. They are weak personalities. Come and see his *[UNCLEAR* great courage to do that] where is his wife, ask him. She has come here; she's not here? She's not with us. She's not going to feel bad. He's gone out. She's not going to say “Why did you leave me alone?" She's not going to say that.

Sahaja Yogi: She will never say.

Shri Mataji: She'll never say, no questions because she knows that, “My husband has gone for some work and he'll come back." What is that to *[UNCLEAR* be so/feel] insecure? Now I'll say about, you see, what's his name?

Sahaja Yogi: Deshpande.

Shri Mataji: Deshpande, where is his wife? She has not come? She has not come; he is enjoying your company. But I want, you see, we love each other...

[GAP] See innocence; see the innocence, the answer. Just see the answer, because they have full faith in God, you see? *[UNCLEAR* You have no trust in people make sense there] so they are not worried about their wives, what will happen to them and *[UNCLEAR* otherwise you are not

going away/the wives are not worried about the husbands].

So the rest of it, what you people worry about husband, wife, *[UNCLEAR* you/we] cannot conceive, doesn't come into our heads.

Sahaja Yogi: We leave rest to Mātājī.

Shri Mataji: See, now. See the innocence. Can you see the innocence? Can you understand that?

Sahaja Yogi: Then nothing happens.

Shri Mataji: See?

Sahaja Yogi: Rejoice, rejoice.

Shri Mataji: Nothing happens, *[UNCLEAR* there is nothing wrong] just listen to that.

So simple they are; they are so simple. You won't understand this. It is, it's not proper for Me to say anything in their presence, *[UNCLEAR* also/you see], really. They still cannot see things, you know? After all I've said it, they are so simple, they *[UNCLEAR* can't/cannot] see through the things. Now these two ladies are sitting here, where are their husbands? They have been sleeping in My room for the last *[UNCLEAR* how many/question in Hindi] days *[UNCLEAR* from that].

Sahaja Yogi: Three days.

Shri Mataji: Three days. They have got their children, their husbands and nothing happened.

It's something, I just *[UNCLEAR* can't/cannot] understand. All these things you have to learn in this lifetime. They have to learn from *[UNCLEAR* Me/you] lots of things, but you have to also learn something. Look at the innocence

[UNCLEAR of it/they have]. See that. Nothing *[UNCLEAR* falling/goes] into their heads.

Once I was there, in the evening time. Who was with Me that day? None of you. We came out of that place, from Brompton Square. About twelve o'clock in the night we were going back. And one girl and one boy came out. Not girl and a boy, quite old, I would say. The girl was about, the boy was twenty-five; the girl was twenty-two or something. He was pulling her by her hair and she was hitting him. I said, “What's this going on?" They said, “We are married." I said, “Really?" If they are married, then they are supposed to fight. When they are not married, they are supposed to love. It's a funny country. You find the absurdity? So you get out of it. This kind of madness is not good.

So one must develop a new style. It's an education. It's an education. The women must sit together; men must sit together. It's an education. We, too, have some men like that.

Some are like that. It's very funny and everybody laughs at them; very embarrassing. The husband running after the wife, or the wife running after the husband; it's very embarrassing. I mean, you are in any case married. What is there to run after? Too much ado of the wife is very embarrassing, or of the husband also is very embarrassing. Live like normal people. Now you have come on a tour, it's not a honeymoon trip, not at all a honeymoon trip. It's a trip for education. Education, [we] have to live with this group. We have to live with each other, with other Sahaja Yogis, *[UNCLEAR* understand].

[Talking aside with a Sahaja Yogi:] A letter? [Aside in Hindi to a Sahaja Yogi about arrangements.] So this is it.

Now for marriages *[UNCLEAR* no forced marriages/no honeymoons], do not take any frantic steps.

Marriage is to be done in a very normal way. There should be no frantic way. Take it easy. Nothing has to be done extraordinary, nothing. If you like somebody, you can have the marriage. If you don't get married here, it doesn't mean you won't get married next year. But don't misunderstand. And Sahaja Yoga is a training and *[UNCLEAR* you can live that]. When you have come here, you have not come here just to go around like tourists or to save your money by coming down here. You have come here to educate yourself, the aspects which are not recognized, how to sit down, men on this side and ladies on that.

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Contents: 1982-01-30 **Talk to Sahaja Yogis, Prophecies of Achārya Bhujander, Sholapur, Maharashtra, India (other date 01-27)**

Shri Mataji: Khandhavara, Indian [UNCLEAR..., fire], which deals with, the *[UNCLEAR* firemen].

Sahaja Yogini: You talk *[UNCLEAR]*.

Shri Mataji: The median one, that *[UNCLEAR* beings] that, that is based on the Moon. See, the Moon is the moodiest thing. And so we, we the Indians, follow the Moon. And here they have tried to establish how astrology is so correct. And whatever is predicted 14,000 years back is also today coming up. But this is about two thousand years back. One of the great astrologers of this place, not

Sholapur, but little downward, Karnataka, he described about this thing so clear-cut that, I mean, you'll be amazed, that he said that “This great Yogi will come on this Earth on the Mina Rasi, the Pisces." So I'm just on the cusp of the Pisces and the Aries, you see. But that's not so important. Then he says that gradually we'll start seeing some miracles from 1964 to 66, which he says that, maybe little bit. But he says, the real change, Mahan Mankar, in the age, the new age, he will start from 1970.

Sahaja Yogis: Ah! And by 1980 it will take its grip. All right? That time, by this new method, the new age will be formed and this, the old one, Vaivastav. You see, there's one another,... we have yugas, you see. One of the yugas will be over and that yuga is in Kali Yuga.

So that's how Kali Yuga will be finished from 1970. Will be start receding back, Kali Yuga and a new age of active Divinity will start, Kruta Yuga. New age of active Divinity, Kruta Yuga will start. That time, that time the Sun will rule in a new way, the Sun. The axes of earth will be reduced and the speed of the Earth will be reduced gradually. And that time a great Mahā Yogi will be born who will be completely Parabrahma, completely Parabrahma. That's Me.

All Sahaja Yogis: Bolo Jaganamātā Śhrī Nirmalā Devī Ki Jai!

Shri Mataji: And He, He will possess all the powers to do or not to do. I mean is Mahākālī and Mahālakṣhmī, all the powers, all the powers. Before this, people used to go into Bhakti , devotion, Gñyāna, means reading, Patanjali Yoga and then they used to get their Mokshas. But with

this new method that this Mahā Yogi will bring in, the pure power within you, in your Chakras, will rise and as a result the Kuṇḍalinī Shakti will be awakened and will be enlightening. Because of these new method of Mahā Yoga you will see with your own eyes and you'll get it in this body in your lifetime, the Realisation. And you'll get the joy of Realisation. Imagine, two thousand years back. He's greater than Blake, I must say.

Sahaja Yogini: What's his name, Mother?

Shri Mataji: His name was... [Hindi.]... Bhujander, Bhujander Kaka, Kaka Bhujander. His name was Kaka Bhujander. Acharya Kaka Bhujander.

Sahaja Yogi: Acharya Kaka Bhujander. Satwachari.

Shri Mataji: Satwachari. Satwachari. You don't have to sacrifice this body. Many people, great saints, sacrificed their body in living condition. They went into a cave and shut themselves and died.

That's not necessary with this new method. And you won't die either, means you will achieve your Spirit.

And the “sākṣhātkari Santvara shabdakari ka sant” the realised Souls, the Saints who are realised, the Brahmānanda, the joy of the Brahma, by this new Yoga. And they won't have to go into Samādhi.

Samādhi is where people just sit down, go on meditating for hours together and the ants grow up on them and all that is not necessary. Just without do anything like that they will get their Realisation. And they will enjoy the joy of Brahma. The Sahaja Samādhi, this is Sahaja Samādhi, according to him.

Among millions, first one will get Realisation.

So you understand your own positions. You see, the way sometimes we flitter away our attention in nonsensical things, you realise that among millions you are one. This is written here. We flitter away our attention in useless things, like my husband, my wife, my children, this, that and that.

So it is written here that among millions one will be selected. Do you follow that point? Then the, all the human race can get over their death or their destruction by this Yoga. You'll have to lead a life, a married life, a normal life, maybe may not married but like a normal householder.

Otherwise you cannot get this Yoga *[UNCLEAR]*. Like if you become a big saint and a Sādhu Baba, or a Guru or something great, you cannot get it. You have to be a normal householder, maybe married, may not be married *[UNCLEAR]* it is not the point. Saṁsārai means living in this Earth, in the “brass tacks” as you say.

Sahaja Yogis: Brass tacks. Brass roots. Grass roots.

Shri Mataji: Grass roots. Is grass roots. But brass tacks are also. Brass tacks.

Sahaja Yogis: Brass tacks, yes. That is to be in down to the bones.

Shri Mataji: Down to the basics. I'm getting American now.

Sahaja Yogi: But it is British, Mother.

Shri Mataji: Is it? Is it?

Sahaja Yogi: I think this brass tacks is British.

Shri Mataji: And what is the American for that?

Sahaja Yogini: I'll have to think about that...

Shri Mataji: Think it over.

Sahaja Yogini: I'll tell you.

Sahaja Yogini: Nitty gritty.

Shri Mataji: Nitty gritty. Then all your diseases will disappear so fast with this Yoga that you won't need anything like a hospital. In the beginning, these great yogis, you people also, only by touching people, you can cure people. It's a fact. Like the Ardhanari Nateshwara is the Shiva that will be the state of human beings. Their old age will disappear, their body will remain as it is and they will have a body which is Divine. What a promise! So don't worry too much about your bodily comforts. All right? Then maybe some of you, if you want, you can fly in the air also, with that, with that body. Also they can become subtle and can enter into the body. That already you are doing, enter into the body of others to get them cured. That already you are doing. They will not be touched by the fire and any weapons. Also you will be able to see these subtle things with your own eyes. You can see them. This will not only happen in India, but all over the world. India is a country of great Puṇyas. That's why there are powers, which will look after the protection of this country and this country will gradually rise. He says that the third world war, that was...

[Aside:] When was that time? Sahaja Yogis: Two. We had two so far. Second World War finished in '45, Mother. Maybe there will be none. Third World War. [Sahaja Yogis laugh.]

Shri Mataji: They may have go for a Third World War and they will have to suffer for it. After that this great Incarnation will interfere and all the countries will come

together with the understanding of collective oneness. And they will understand that war is so horrible. In a very big, I don't know which one, in a very big city a conference of all the countries will be held. There not the politicians, but the Yogis will direct them, Yogis. There he calls you Yogis throughout. This might be the third war we had with China, maybe.

Sahaja Yogi: The Korean War, Mother?

Shri Mataji: No, maybe China because he says that because of China's aggressive policies and the Third World War, we'll have to bear lot of...

Sahaja Yogi: Line?

Shri Mataji: No, lot of...

Sahaja Yogi: Responsibility?

Shri Mataji: No, no, you will have to bear lots of problems, you see. And these we will have to fill up the gaps in. But by true prayers we will be able to unite all the countries.

Sahaja Yogi: Could be the Vietnam War.

Shri Mataji: By the new inventions of science, the Divine Knowledge and the science will become one. With the science we'll be able to establish the existence of God and of Spirit. That is how there will be no difference. There will be coordination between the science and the..., correlationship between the science and the Spirit or, or the Divine Knowledge. Already we are getting it because, you see, on My photograph people get vibrations. It's a science, you see. On the television, mantras, all that, if you start curing through scientific methods, you're also using the science for that purpose. We can prove that these things can be carried by

magnetic forces, by sound, by all these things, you see. We can prove it. Then he says that because of ignorance and because of Māyā, Yogis had to suffer a lot to become collectively conscious, Brahmayeet, to feel the Brahma. But now... and they had to do lot of penance. That was so difficult. They'll become Sahaja. This is the word, Sahaja, Sahaja-*[UNCLEAR* Prapta/Prabha], Sahaja.

And you have to give up anything to achieve Brahma.

In the new Yoga system, when it will manifest in the different countries, in the new age, the administration will be governed by people who have their own powers of Yoga. Depending on how far you are in your Yoga and their qualities as Yogis, that will be the determining fact. They will be able to create a society, which will completely fulfil their desires and their necessities and people won't need to have money accumulated with them. [Hindi.] The poverty and sickness will be completely finished and in their absence the country, the samada, the society will be healthy and restful and without any anger. They have described here about the China attacking India and all. These are other places but this is a quite a good thing. They have also given the name of Jacqueline Murray. She's an American lady. Jacqueline Murray.

Sahaja Yogini: M u r...

Shri Mataji: They don't spell. This woman had depicted about Me. And she had said that, she had said that a great personality will be born in India, a lady. She said about 1924. I was born in 1923. About correct. But Cheiro has said that by 1980 the new Advent will start a new age. There's a difference of ten years.

Sahaja Yogi: This is good.

Shri Mataji: There's a lady called Alice Baily. She's supraconscious, I believe.

Sahaja Yogi: Yes, she is, Mother.

Shri Mataji: And in supraconscious state she, she has said that there will be a new... you see, because Indians have all their attention on Yoga, you see, so there will be a new Yoga which will come by which people will be connected to the Holy Ghost. She has said it, this horrible one, Alice Baily. There's a danger of a Third World War and is inevitable. But it may be avoided if people develop love for each other with this Yoga.

Sahaja Yogini: It's up to us.

Shri Mataji: May God bless you. There's lot of things but I've just read a part of it.

Sahaja Yogi: Let this be a prayer that it all comes true, Mother.

Shri Mataji: Yea... Now this is a... another thing, ha. What's that? This one is a tape about what Gñyāneśhwara has said about this new age, what will happen. The translation of that is with Me, but it is in Marathi. I have to translate it in English, you see. That how people will become realised and what will happen and how they will love each other and all these things He has said, Gñyāneśhwara. And this is sung in this record by a very well-known singer of India, Lata Mangeshkar. And this they want to give.

Side one is Gyāneshwari and another is Om namo Ji Addya, Addya Devī and Pasaydan, that is the second

part. Now this is one they want to give it to Warren. And you can tape it and give it to everyone.

Sahaja Yogis: Thank You. Wonderful.

Shri Mataji: This is the sarī they have got for Me from Sholapur. It is in nine yards. This is a place known for its handiwork. And I wish you have bought some of these bed covers here. You get very good bed covers. It's a famous place for bed covers. This is to be kept inside. This is the one they gave yesterday *[UNCLEAR]*, all right? Here you don't have to wear a petticoat. You have to wear that kind of a thing at the back, you see as the Goddesses wear. [Marathi.] They want to have a photograph. [Marathi.] You must send them a photograph, all right?

Sahaja Yogi: Barbara, would you make sure that you send the photograph to them?

Shri Mataji: Take their address and *[UNCLEAR* right] before leaving, you thank all of them with your hearts and say that you are very thankful and you have been very happy here, all right? [Marathi.] You see, all of them have spoken with such love and such feelings, that it's too much for Me to translate, you see.

So I am Myself now filled with that great feeling that firstly they are saying that you have come here. Because of that we have become aware that there are celebrations on, are on this place. And we feel that great festivities have started in our hearts. We are so very happy and we cannot express our happiness to what has happened to us. We feel we are just floating in the air. We don't know how we spent our time *[UNCLEAR* with all these]. And you are My brothers and sisters and their

brothers and sisters and keep this fact in your heart and let it grow in your heart. And then we have done some mistakes, not deliberately, but it happened that we tried to reserve some halls but we couldn't. It's a small place. We couldn't give you a place, but you have a place in our hearts. *[UNCLEAR* Here] inconvenience has been passed. Three of them have been saying the same thing.

So we want to beg of you thrice that, please forgive us if we have inconvenienced you or troubled you by anything and we are very, very at fault because something had gone wrong with us, I think. We could not arrange stay for some people and the people at the lodge also ditched us and they didn't give us proper guidance. But next time we will arrange very well. Don't be angry with us. If you *[UNCLEAR]*, if you have any anger you all should forgive.

And Dhamle father also said that we have not been able to look after you and the little girl also said that we have not been able to give you the conveniences and everything.

So you all, please forgive us and...

but we ourselves have enjoyed that you're coming and we are gainers. We gained a lot from you, learned a lot the way you have shown patience to our mistakes and also we, we cannot say that there's anything to learn from us but whatever we have tried our level best, but sometimes happens like that.

So please forgive us. And they have been asking for forgiveness.

Sahaja Yogi: *[UNCLEAR]* us from these nice words. Could we help them in any way to solve the bottlenecks in spreading Sahaja Yoga? For example, if they need some

material help, in *[UNCLEAR* doing] together possibility of renting the halls to count a bit or a distribution *[UNCLEAR]*, whatever.

We might you know see whatever we can help in one way or another.

Shri Mataji: All right, I'll tell them. That's very kind of you. [Marathi.] They want to also thank you for giving them a tape recorder as a present and all the, all the photographs and everything that you gave them. Their presents I'll give you in Poona because again the carrying will be a problem for you.

Sahaja Yogi: Mother, more than anything, from all of us, we want to thank them for their love. Jai Mātājī.

Sahaja Yogis [together]: Bolo Jaganamātā Śhrī Nirmalā Devī Ki Jai. Ādi Shakti Mātājī Śhrī Nirmalā Devī Ki Jai. Parabrahma Mātājī Śhrī Nirmalā Devī Ki Jai.

Shri Mataji: That's all. I think you go ahead now. Finish the things and enjoy yourself.

Sahaja Yogis: Thank You, Mother.

Contents: 1982-02-01 **Śhrī Durgā Pūjā (English+Marathi+English), Rahuri, Maharashtra, India**

[Shri Mataji talks in English:] Today is a special day. There is a combination of two things happening.

Ādi mai English maday bolte pan Marathi boliye [First I will speak in English then Marathi].

Today is first in the morning time, at 8:50 in the morning, was a very important day that started at 8:50 in the morning, called as Ratha Saptami, is the seventh day.

And it is said that Sun travels with his seven forces, or say, seven colours in a big chariot. And today they celebrate this day as a day when Sun travels with a Divine vibrations all over the world and illumines.

So it was too early for anyone of you to do this, so till... I got up very early of course and worked out that part for you.

The second important thing which is a combination, which is a very, very auspicious thing, that you get on one day, two dates. One is Ratha Saptami, on that day you cannot do havan because it is the Sūrya already is there.

So the second thing is, [which] today we do, is a very great Pūjā of Ashtami [eighth day]: is the day when the Goddess killed nine Rākshasas together with Her eight hands.

So today is a very special day for which a very special attention is needed.

It's only at the behest of the bhaktas that the Goddess took Her form and killed all these Rākshasas.

Also with Her eight hands, She killed Mahishasura. That's why She's called as Mahishasura Mardini.

She's called as Nava Chandi, one who has killed nine Chandas, means nine Rākshasas She has killed.

So is a very important day and very vital and very deep.

It's very simple to say, “Mother, we have fixed Your Pūjā on such and such day." Nobody thinks what Mother has to work behind the whole thing, you see. You can't fix My Pūjā. It's not proper. It is I who can tell you what time is the best for you to do the Pūjā.

So it starts at two minutes past twelve.

So now we can start it and that's why I delayed My bath. But that would be too late, I started My bath little early. Then only we can do it.

So today is the day of the Goddess, a very important day that you are here.

Somehow we are having all the Pūjās of nine days and that's why I am wearing this special type of a sarī, which is to be used for Ashta Pūjā's. Vahana, is a tiger as well as a lion. Imagine where I'm staying, there is a photograph of a tiger and a lion both, in that room. You can go and see for yourself. Normally you never get these [together] but that is there, beautiful photograph, enlarged, a tiger and a lion.

So in the morning the Sūrya was very beautiful, I don't know if you saw the morning sun? At least tomorrow try to see. It's not important how long you sleep here, what food you eat, whether you get it in time and all that. You should get rid of these habits, it's very important that these regularities and all these mundane type of things, the bounding of timing and all that, you must get out of it space and time, everything. And should not go on worrying about things because you get so exhausted, without doing any work you feel exhausted. Because you are so fixed up, so fixed up that you can't get out of these habits, you see. While the Indians are not fixed up like that, they know that Mother knows the best, She will come at the time when the Pūjā has to be done.

So, one should try to understand that if I am the One then why should you worry? But I have one problem with

the Western mind is that if they cannot conceive it, they start criticising.

Instead of making yourself subtler and subtler to conceive the beauty of the Divine, if you don't get it you will start criticising on any point, anything you can get hold of and you start criticising.

So that's not the way we can grow. That's why I'm telling you beforehand that this Pūjā is very important and at this Pūjā, you have to request that these nine Chandas, who are still there, should be killed and this Mahishasura also should be killed, they should be driven out. And that's how it is going to work out and it's very important. It's very important, I have to work it out Myself. You see, it's not easy just to organize a program like a, preside over something, you just come along, it is not that way. It's much, much deeper, it is much deeper significance, much deeper work has to be done.

So many things have to be worked out.

It's a very subtle thing. And the more you discuss it, the more you talk about it, you lose it, you should keep quiet and absorb it.

So today is not a day of such a mundane type, is very important in this small place, where we are sitting, we are doing a tremendous job. And you people, who have suffered the most on account of these Rākshasas, should be absolutely intensively be careful that these sinners must go out.

Something has to be done. Instead of thinking about yourself and your inconveniences, your troubles and whatever you call them which are not so important at all. [A cock crows.] You are saints and you must support all

Divine work with complete understanding. On the contrary if you are so much worried about your own things, I mean you are of no use, to yourself or Sahaja Yoga.

So I would say that even some people will see that this happened, that happened. Perhaps the group is bit too big to accommodate in all these places. I always had a feeling that the group is increasing bit too much. And we didn't have any idea of so many people coming in. But doesn't matter, they are sharing, we are settled down, there's a place to sleep. And if you can understand this, you see, that these things are not important then you go to England and just sleep or you go to Australia and just sleep. I mean you have all the time to do all that. Just now you are here to become subtler and subtler.

Now the time has started and the brahmin also came at the right time.

So we have to be one with the subtleties. Sahaja Yoga is not possible if you want to see it from a gross level: you cannot understand Sahaja Yoga that way. I have already told you that without realisation, you cannot have Sahaja Yoga.

But even after realisation, if you stick on to those old things which belongs to the egg time, you will have no advantage.

So try to become subtler and subtler and don't think about it. You will relax, you will feel better, it will act. [Don't think] that you should have food at the right time, you must have this at the right time, this should be the food. This is, I mean, it's such a stuck up thing, you know. We cannot be stuck up with food, we cannot be stuck up

with all these things. You are going to a level where nobody has reached. With this understanding if we become surrendered, means not to give Me anything but to get rid of your ego and your stuck up ideas which there have been, it would be a very good thing.

When you discuss also among yourselves, nobody should discuss inconveniences. I had told you that in a village it's a very difficult thing. You don't have to go to Himālayas but travelling through India is not an easy thing and I had told all of you. I live with much more conveniences and comforts than anyone of you live but I can adjust Myself much more, so you should also try to forget about it. Don't talk of your inconveniences. That will make you very gross. The one who becomes subtler and subtler can only achieve something.

[Shri Mataji talks in Marathi:] Today is Ashtami, wah [wow] and morning is Rath Saptami. Getting a Pūjā on Ashtami is a very big thing and at Rahuri My maternal home is also there. On this day of Ashtami we celebrate this day, Rāma Devī as Ashta Bhuja Devī who made great conquests, prominent conquests being the killing of the big, big bad Rākshasas, destroying them killing them. She is called as Nav Chandi, also as Chandika, Ashta Bhuja, Durgā etc. many other names are there and She has destroyed all these Chanda, Munda and others, all the nav chandas, that is why She is called Nav Chandi. She has also destroyed mahishasura and after killing mahishasura, the Gods showered praises on Her, but those bhaktas who called Her, they were all very Dharmic, Sattvik, with very good qualities. Having been

very much pleased with their qualities, the Devī took incarnation.

So those qualities should be in us. What are our feelings towards the Devī. Mātājī, we have fixed Your Pūjā, just like we have arranged one program, so You please come. In many villages, Mātājī, we have kept the Pūjā at this time, keeping will not do and you cannot keep like this. If I am pleased, I will sit for the Pūjā, otherwise not, it depends on Me. You have to invite the Devī first, pacharan is there, etc etc. Otherwise the Devī will not sit *[UNCLEAR]* Devī is not in need of the Pūjā, you are in need of the Pūjā. She has to be pleased, when the Devī is prasannaChitta *[UNCLEAR]* Her children have made lot of mistakes *[UNCLEAR]*. Her children are still making mistakes. They have Śhraddhā [faith], some have Śhraddhā but make mistakes, in some there is no Śhraddhā at all but are superficial, they will outwardly show they are very good, seeing all these things the Devī's mind becomes saddened and feels why the Pūjā should be given to such people who do not deserve this.

So you should become sat Guṇi. In sat Guṇas, the highest quality is, Shañkarāchārya, Ādi Shañkarāchārya was asked, “Which is the greatest quality?" He said “Devī Bhakti , Mother's Bhakti ." She is Devī your Mother is the Devī. Understanding that you should do Her Bhakti . In that Bhakti there should not be any falsehood. The first quality, the highest quality, if it is seen in a human being from his heart, all his bad qualities will be destroyed, he will get light and attain moksha [liberation]. That is why Shañkarāchārya has always praised the Devī. In the beginning He has described a lot, written lots of books

like Viveka Chūḍāmaṇi etc. Lastly He said that, “By only pleasing the Devī one can get everything, then why do these things? Why to do debates? Why to do discourses and break one's head? Just praise the Devī and you will get whatever one wants." His intelligence very few people have. When that intelligence comes into us, then you will get the authority. The same way without doing anything also I am prasannaChitta now and any number of mistakes you make I will forgive them all, without doing that it will not be possible because I have come with a very big heart and will forgive all your mistakes, but deceiving Me you should not do and all the time crying and repeatedly saying that, “I have committed mistakes” will also not do, then it becomes problem for the Devī.

You should ask for forgiveness from the Devī and take a vow today that hereafter we will not repeat the mistakes. Today's ashtami is called as Bhishma Ashtami, Bhishma Ashtami, now Bhishma had taken vow which you all know, that vow was never broken by him under any circumstances, therefore today you have to take a vow, this ashtami you all take vow that, because of this vow all the world will be benefited from it fruits, you should not think how will it happen, from this small place, this is a very big center, so whatever vow you take now with complete devotion and utmost faith, the fruits of which will be for the whole world, that is how you should think.

[Shri Mataji talks again in English:] Today is another day, is called Bhishma Ashtami, is the day when Bhishma, who was a great saint who took a great vow and that vow he carried out all his life. It was a great vow he took.

So today also is the day of a vow. He took on an Ashtami day. On the Ashtami day he took a vow.

So today is another day for you to take a vow.

So also you should try to take a vow and with that vow, you should be able to achieve something which has not been yet achieved.

This achievement is not only for this place, is not only for Maharashtra, it is not only for India, it is not only for the whole world, but for the whole Universe.

So you are playing a very important, vital role and one should try to improve one's quality of life, quality of personality. Unless and until you have that substantial quality, nothing is going to work out. This is what I am telling them: that you must work out in such a way that you become substantially dedicated to Sahaja Yoga. Not just for your sake, not just for your family or for your country but for the whole Universe.

So you are the seeds who are going to create that great atmosphere that will bring forth the great change that we are expecting of Mahā Yoga. It is very important to understand that so many people have talked about this and I have come across a book which was written 2,000 years back which describes about this Mahā Yoga and what is going to happen.

It's very interesting. After the Pūjā and havan, I think Mister Chauhan will translate it to you and you can understand what is about.

So let us start now.

[Pūjā starts with discussion in Marathi with Mother about who to call for doing Pūjā.] Now pay attention to Sahaja

Yoga and not to other things. That's important. You should not play about. This is important. I'm just telling, it's very vital.

[Discussion continues in Marathi].

In India, the custom is the wife has to sit next to the husband always for anything, for food, or for anything but in England is just the other way around.

Teenus couples? [Only three couples?] Because the, we would like to have couples today, alright?

Contents: 1982-02-00 **Advices, India Tour, Maharashtra, India**

There is too much liver. You should go to the river in the morning and foot soak.

Tell the cook not to put chilies.

There is no need for you to feel guilty. All of you should say Allah hu Akbar.

Why is your Āgñyā catching, better shoe beat. Put this kumkum on your Āgñyā.

The vibrations of the swayambhū are good for your Mūlādhār. Sit on the Mother Earth and pray to Lord Gaṇeśha. Sleeping on the floor would clear your catches.

Don't put too much attention on the food else your Nābhī will catch.

Your heart will not catch if you keep Me in your heart.

Always keep your attention on your Sahasrāra.

Take a bandhan before starting in the morning.

Contents: 1982-02-00 **Questions and Answers, India Tour, Maharashtra, India**

Question: How often should we meditate?

Shri Mataji: Every moment.

Question: What happens to Karma after Self-realisation?

Shri Mataji: When you become one with the Divine, all your Karmas get dissolved. Christ suffered so much; do you think he had bad Karmas? Question: What about family life?

Shri Mataji: It is not difficult to combine spiritual life with family life. It is very easy. Once you get your realisation, if you are honest; you go deep. If you are not, you fall.

Question: What about fear?

Shri Mataji: Fear can damage a lot, but it can be cured completely with Sahaja Yoga.

Question: Is love not enough?

Shri Mataji: Your love has to be Divine love that does not expect anything. It just flows. Love is limited before Kuṇḍalinī awakening and afterwards it becomes like an ocean.

Question: How does the attention work?

Shri Mataji: After Realisation just put your attention and it works. It works through the Param-Chaitanya... Not thoughts but attention should go. Thought is dead. When you work with thoughts you can only do dead work. Thoughts cannot work. Attention is cosmic consciousness.

Contents: 1982-02-03 **Talk to Sahaja Yogis, Dhumal's House, Rahuri, Maharashtra, India**

And I hope to come also. I hope to come because Nagpur is My mother's place and all My brothers are there. When

you're coming back [Marathi] and it will be instead of reaching there on the fourteenth, fifteenth, you'll reach there on the fourteenth. I don't know what My brother has decided. You may stay for two days maybe, at [Talobar] would be a good idea because it's a very, very nice [wooden] place in a forest, maybe a good idea to relax and meditate. And then we come down to again to Warda. On the seventeenth is My father's anniversary in the morning time and evening time we take a train from Warda to Delhi. In Delhi, the program will *[UNCLEAR* only/behold] till the twenty-fifth. But those who want to stay till the twenty-eighth can stay on because most of the people from Australia will go and I think Delhi people will agree not to have any *[UNCLEAR* Pūjā] till the last day of My departure, because I don't have to cope with the cold. Where, it's where I was married.

So I have to go there also, maybe for one or two days. May be, may not be; I don't know.

Whatever it is, I'm going to leave Bombay [Mumbai] on the first to reach Perth.

So you please organize the Perth people. And where I'll be there for a day. One day it's program...

Sahaja Yogi:... to rest.

Shri Mataji: Two days? program.

Sahaja Yogi: One day is to rest.

Shri Mataji: Two days? program and then I'll come to Australia. I'll be there till...

Sahaja Yogi: Seventeenth.

Shri Mataji:... Seventeenth and then on My way back, if you want to come back with Me, Europeans can come

and for a day at Hong Kong just for a rest. We may not have any program in Hong Kong, but just for a rest. And then I'll come to Bombay. Maybe there I'll be there for three, four days and I'll go back to London. This is the program.

So I hope that in Australia now you will see that how people are working it out in Maharashtra and how far we are from them. Just see the distance. I mean, it's too much, isn't it? And where are we? It's a very dangerous situation. And the third war is about the break. Third war, third world war is just hanging on our heads. And it is the Western world which is going to be in the war, not we, not the Indians. No, not at all, not the Maharashtrians.

So it's a very dangerous situation, you are very precariously placed and if people do not understand the value of Sahaja Yoga today in the West, we cannot stop this destruction. And there will be a complete destruction. Of course, Sahaja Yogis will be saved. And it's so imminent and so vital that I mean, I don't know if you can go on playing about with things and all sorts of nonsensical things.

So you have to go all out, dedicate yourself to that and work it out there. It's a very big responsibility on all the Western Sahaja Yogis. It's a very, very big responsibility which has to be worked out.

So with your permission I'll have *[UNCLEAR* some tea/supper]. The only difficulty is in surrendering.

I mean, you do not surrender anything to Me. Actually, you take more. But the ego part is so horrible. I mean, you can see this; you can see clearly. You see, one may think no end of oneself. You see, you may be great or

whatever you may be, but in the eyes of God what are *[UNCLEAR* human beings]? People can't get realisation the way they get here; is a fact one must accept.

So in relationship to reality and to God, what is the value of all these things? Nothing; zero. Of your achievements, everything, your ego and all that, what's the use of having all that? Isn't it? This is so, so evident, so clear-cut. Try to understand.

You can't carry your cars and your helicopters and your airplanes to God's place. You have to carry your heart.

And if you could understand this, you see, then My job is done. It is you who are going to give them Śhraddhā. It is you who are going to teach them how to respect Sahaja Yoga. It is you. How much you respect the Divine.

So get rid of your petty things. Whatever achievements there are made, are of no use inside at all; they are outward. It's a very dangerous situation and people don't realise it.

I'm not worried about India at all. Once I come back to India it will spread in one year. You have seen it. These people live under subhuman conditions according to Western standards. Just think of it. Just think of it, the joke. And everybody tells Me, “What about the poverty of India?" I mean, what is the worry about poverty? Nobody is dying out of poverty. They are healthier people. Not like many I have met in the West. Seldom, among so many, there was hardly one or two who were sick. Mental sickness is practically very little. Nobody is paranoid. What do you say? Agreed? Now as your name is, you should come up. Hm? *[UNCLEAR* That's a naval lion?/Marathi?] He's going to come up. And in the West

they have lots of developments, kings for *[UNCLEAR* Indians/England]. And there are many who find *[UNCLEAR* no place here] so you can't bear them. “This is no good, this, that." And you have better telephones, all right. You have better communications, you have better train, better buses maybe, better hotels. But where are the Sahaja Yogis? Most of it is advertising department. You told them the story about advertising department? Have you heard the story of the advertising department? Yogis: No.

Shri Mataji: It's a very interesting one. One gentleman was a very good man who led a very good life.

So he went to Heaven. And when he went to Heaven he saw everybody is meditating there, like Sahaja Yogis. He was amazed. He said, “I was such a good man and here I thought I'll have some enjoyment of life. Here everybody is meditating and enjoying the meditation.

So what sort of a reward it is?" So he asked God that, “Let me go to hell and see how it is." “Give me the choice” you see, “I must have the choice." So He said, “All right, you go have a look. If you like it you can stay on." So he went to hell and he saw outside [short discussion aside in Marathi].

So he went down. In the hell he saw there were nice *[UNCLEAR* dine scenes/nice things] you see, all these that you have in England. And you see, an Indian was enamoured and was very happy to see all that. And they were all drinking, gambling. See, all kinds of things were on, complete freedom, complete abandonment and lots of other things were also going on. He was very happy. They said, “Now you can enjoy here, no problem." So he

asked one of them, “Where is hell?" He said, “You see through that peephole. You see the hell." But there were many peepholes. From one peephole he saw people were thrown into dirty gutters. Then he saw the other one, they were being fried in the boiling oil. Then he saw third one where their *[UNCLEAR* hands/feet] were cut. All kinds of tortures he was and he was shocked. He said, “What do you mean?" “What's the problem? That is hell." He said, “Then who are you?" He said that, “We are advertising department." This story comes from My youngest brother, *[UNCLEAR* who/he] is ten years younger to Me. He is going to meet you there when you go to [Talobar]. I hope he comes. No wonder people are coming to India and they want to stay here. But as other governments have become very strict about visas and this and that, this government has also become, you see. They're worried that people come down here and the villagers are, you see, hiding them. This never happens. Imagine: can this happen anywhere in the world, that the people living there are hiding them? They are against the government for treating the guests like this, you see, without visa *[UNCLEAR]*. That's why you had that trouble about passports. Because there's a big problem and through that lounge many sneaked out, you see, into the villages.

So fellow was put into trouble.

So that's why I was very particular. But I think he's quite upset.

[Aside:] [Marathi].

These are the people who are going to sing you songs in the praise of Lord Viṣhṇu and other people and bhajans,

as they call it; you know that. But you should see, it's a very fast *[UNCLEAR* drum/tambour].

The whole thing is such a fast *[UNCLEAR]* it's a very... the thing is like that, it moves very fast. It's a very fast *[UNCLEAR]*. You can't even play it on the tabla, this tāl, only on this, is called as Pakhwaj.

It's a thing; they call it Pakhwaj. Also in Sanskrit it's called as Mridangam. This is Mridangam.

Are you feeling cold? What about your throats? Is it better, with the thing I gave you? Better now? [Conversation in Marathi.]

Contents: 1982-02-06 **Talk to Sahaja Yogis, Action and Desire, Research Station, Niphad, Maharashtra, India**

All things are perishable, one has to go with some thing not perishable. Desire is much more subtler than the action itself. Like the moon affects even the sea, even Sūrya, the sun, is very important. But why the moon is important because it makes you subtler. Right-sided people must achieve the moon. After getting realisation if you can see the abstract form of God and then we say after reaching your Brahmarandhra you crossover your limbic area and then you go to Aardh Bindu. Aardh Bindu is the moon. Moon is the spirit. Sun is the working part. He works and it reflects on the moon.

So you become the spectator yourself and start going into that. Only Australia is the one which I have real hopes. Where is our ascent is the main point. When it is the sixteen phase it's a complete phase.

So fifteen phases are the fifteen steps of consciousness on which human beings really built, fifteenth is the spirit and sixteenth is God, which is only absolute state. There are fourteen types of joys which you get out of this. And you cannot have a Havana on a saptami [during Navarātri]. Brahmins are the only people who are unrealised.

Shri Mataji: You are better off now? Do you get this Jaggery, the one you ate in London? Audience: Yes Mother.

Shri Mataji: You get in England? I never saw this Jaggery.

Audience: Yes Mother in Indian shops not in English shops.

Shri Mataji: In Indian but shops not in English shops.

Audience: Yes Mother.

Shri Mataji: Ha but not in English shops as such.

This jaggery is a very good thing when you come out from somewhere like dusty places or something with sore throat and you take a little bit of jaggery and drink some water. It's a very good idea. See one should take to simple medicines because if you take to antibiotics and this that nonsense then you become very weak and you have to, it has a reaction and then you have to take something else for the reaction, funny thing, it is antibiotic, it is, bio means life and it is anti life.

[People chatting and laughing.] [Marathi.] Audience: *[UNCLEAR]* if there is a relationship between tomorrow's Pūjā and full moon and so on.

Shri Mataji: Do I have to boast about Myself? Audience: Yes Mother.

Shri Mataji: As you know it is Parabrahma. That is the complete Divine Power and the Holy Ghost is the complete Divine. Is a complete desire of God, which has taken a form. Imagine God is just a spectator. He is not one who is going to create any thing. He is just going to destroy actually. Because if He doesn't like the spectacle, He can destroy and the desire disappears like any desire you have within yourself. The complete desiring power within you. Without which what are you? You are just watching your desire coming. *[UNCLEAR]*.

So this desire power is the left-sided thing as you say and then first it has to complete desire. The desire becomes then action power. And action and desire put together start evolving things.

So everything is inclusive in that whether you say sun, moon, stars everything is in it.

But the moon is the desire. Ultimately when it also collapses back, first of all it works out, it evolves and then again when it is reversed, you see, then it goes back to desire, desire disappears into the spectator and the whole thing becomes Parabrahma again.

So the identification with one or the other cannot be said, it's everywhere. If It is everything how can you identify with any thing else. Moon is one of the symbols, Moon is one of the symbols. Why? Because according to Sahaja Yoga we reach the state where you touch the Sadāśhiva in the symbolic form you see or if you can say that after getting realisation if you can see the abstract form of God and then we say after reaching your Brahmarandhra you crossover your limbic area and then you go to ārdh bindu. Aardh Bindu is the moon. Moon is the spirit.

Because, Shiva also wears the moon on his head. Sadāśhiva also wears the moon on His head.

So moon is the spectator. Isn't it? Sun is the working part. He works and it reflects on the moon.

So you become the spectator yourself and start going into that.

So every symbol is the same and now why we use the moon more than the sun, about the timings, because it is the moon which is more effective in creating desire within our self. Like the moon affects even the sea. Not the sun. Sun is a constant-stuck practically; except for it changes its axis some time. And the distances between sun has not much significance with the earth, except that if the earth loses its axis a little bit more or becomes a little bit atter then may be that the speed of the earth may be reduced, so we can only control the speed.

But the moon is a subtler thing. Which acts on subtle, subtler ways because you have seen the moon acts on the tides, it acts on the temperaments, it is a much subtler thing. Desire is much more subtler than the action itself. It's a deeper thing.

So the action comes out of the desire.

So it is better to affect the desire than to affect the action. And that is why, in India people accept moon as the indicator for dates and all that but in the west people are so much time bound and for them they would not like to have these variations because they are not prepared for any such variations. For them, 12 o'clock is 12 o'clock and they are very very rigid people. Such rigid people are no good they are not living being.

So it is not one way or the other even Sūrya, the sun, is very important. But why the moon is important because it makes you subtler. And that is why one should achieve the moon as they say. Rightsided people must achieve the moon. At least they should be little bit changing their programs, little flexibility otherwise there is no gap in-between. They are running like mad. Absolutely it's a rat race.

The whole ego is created by the sun. Complete horrible nonsense. It is doesn't give them any idea to see where are they... it's such a barrier, you see. We don't try to see ourselves where are we? Now you have seen the simple villagers who live so spontaneously. Just take yourself out completely and think. Compared to them and yourself and what are they as a human being, as a quality of a person, quality *[UNCLEAR* individual/intelligent] thing. I mean one may think any thing of oneself but as a quality.

Like Christ Himself has said, that if you want gold I will give you gold. Gold represents right-sidedness.

If you want gold I will give you gold but you will not enter into the kingdom of heaven and you will not eat on the same table as I do. Only those who love Me, love Me, again the quality of love, will sit with Me to eat.

So, the people who think no end of themselves should value themselves at some point you see.

They should see what do we think of ourselves, you see. What is so great about ourselves, what are we in the eyes of God. All these things are going to be finished. They are nashwar. They are perishable. You are admiring perishable things and thinking that you are great, all right so go ahead with yourself. But one has to go with

some thing not perishable. And actually I would say that the Western people start taking to moon calendar they will be better off. They will have some more time and they will think of auspiciousness, you see. In India it is very important to know what is the auspicious time. But what we think of is “oh 10 o'clock is 10 o'clock" like a teacher who is here now principal Sahib. He is a Brahmin, suppose to be. Englishmen, I think, must have put the hand on him, on his head. He said if the program is at 6 or no. Now there are children there who can't just do it at 6 it has to be done at 7. He doesn't know any of the children don't get the blessing or any thing but as long as it is at the time of 6 o'clock. And the time is short. What have you achieved by worshipping the time to that extent. You have neglected the one who is sitting on the sun is Jesus Christ Himself. He is at the *[UNCLEAR]* crossing point the *[UNCLEAR]*. You have neglected all that is subtle. Whatever you can see in the sunshine is the fact for you people. Nothing beyond. In the west I mean. Isn't it? It's not true.

Moon has such an influence. I read a book called as Super Nature. You might have read it also. The fellow is been dealing with some scientific experimentation. He said there were some oysters. The oysters were placed in Los Angeles, you see.

So they remove them and put them to some Ohio or some place in the center of America. Now there is no sea there for those oysters but they used to close and open according to the tidals at Los Angeles for a month. From them you could make out what is the tide in there. Then gradually they started changing and then they took to

the timing of opening and closing if the moon at that time was pulling the tides of a sea which doesn't exist there in Ohio. As if there was a sea and the moon would come in and would attract this sea, accordingly these were opening and closing.

Because when there is high tide they close and when there is low tide they open.

So with that timing they were working.

So, the living things have such an effect of the moon.

So, I think Indians should become more sort of active, though they are, I think, quiet active now and they should not do any more activity. Otherwise they will become Rajo gunnies not Sattva Guṇis. Only Rajo Guṇa is no good and only Tamo Guṇa is not good. And if you become too much Rajo gunnies also what happens you get to the bad effects of moon, then you become lunatics and what paranoid and otherwise all these things come to you and you go up to that because you take to drugs all extreme left-sided stuff is from the moon.

Auspiciousness comes from not only from the sun but also from the moon. Mainly from the moon and also from the stars. Auspiciousness is a very subtle quality. Isn't it? Which you cannot see. You cannot understand. How many people in the west also accept astrology has any basis, not much. Even William Blake is regarded as a mad man. Ninety-nine percent English think like that. They are all very wise. You tell them who William Blake is, “Oh he is a mad man." For them that horrible fellow Lord who…? Audience: Byron!

Shri Mataji:... Byron!... was the most sensible person. Now how could, imagine hundred years back how could William Blake say so many things so precisely.

You haven't brought that ha? No body has brought that! Audience: Somebody might have.

Shri Mataji: Have you got? William Blake, Milton. [Marathi.] Can you go? Do you know where it is written Kensington garden thing? Audience: Marcus has got it.

Shri Mataji: Hai? Marcus knows. Into such details you see. And then think of this man 2,000 years back writing about Me that Parabrahma Itself will be arriving, awakening [Marathi]. Exact! 2,000 years back. A new method of Yoga will come up, everything being there, just imagine.

So, the people who believe in the sun and the timing with the sun, you see live in the bounds of the sun only and also the bound of the what you call the time, which is so superficial. They never think of inauspiciousness of something deeper. Their full attitude is so superficial. Whatever they see in the sun they see nothing beyond. Normally, people who come say from abroad not Sahaja Yogis because now you have become subtler, what will they see in a country and a place, “Oh God, there are no proper bathrooms." I mean they are so bathroom addicted also. I don't know but this bathroom culture is so much just get fed up and now for so many nonsensical thing so much time is wasted you see, we know that they should be house proud but to the extent people waste their time cleaning their little brass what ever they have, even a rat doesn't enter the house.

Sometimes I think what a waste of energy. But when they think that way they become so untidy that they Baba it's a pigsty, from one to another. It is something in-between one has to understand. Even to have culture you have to be in-between. Like, you must know the sun and you must know the moon. You must have both the things otherwise there will be no culture in it.

Culture cannot develop in an extreme state.

Some sort of an extreme thing might develop you see, but not the culture and the culture is the thing which supports and sustains the Dharma, sustains a human quality. That is the culture. Not the culture which does not sustain, that like, somebody told Me that it is in Western culture that the women must expose themselves more than the man can, man can. I mean that's absurd. Why should they? Just think of it. Are they prostitutes or what? But who is going to talk if I say any thing, as it is they are criticising Me. Then they will oh, brand Me something Victorian lady coming down here or something. You see the way they are giving you the idea also through this over activity of the right side are absurd ideas. They will not give you a quality that a human being should have, you see, there is no value for your life no value and no self-respect. They don't teach you self-respect.

It's a tremendous task you don't know the whole thing has to change a world. When has to come to change this. You understand Ruth? Ruth: Yes Mother.

Shri Mataji: It's a very *[UNCLEAR* trem...], great work one has to do in that country, I don't know. As it is, you see, people when they come to India or anything, they come

to see here the poverty of India. I mean that's not your look out. That's the government's job. But they come here for that and they they get upset with it and they just go. What are you doing about it even if you are upset? It's because of you only people are poor. If you go and live with somebody for three days, the person will become poor.

Three hundred years you stick on to any country what are you going to have? Three hundred years! The aggressiveness. Look at the aggressiveness. In your country somebody comes for more than six months he will be taken to task and put in the jail *[UNCLEAR]*. [Laughter.] Three hundred years you lived there.

I mean, just look at yourself, what sort of temperament is this? Your aggressiveness. How can you be? Is it a self-respecting thing to go to somebody's country? Even now they are doing the same thing you don't know. Still so much aggression is there, that unless and until you Sahaja Yogis understand that this is too much of an aggression in all the developing countries. What have you done to *[UNCLEAR]*.

All the Western people have. *[UNCLEAR]*. Think about it. West Africa, you see, East Africa because they have got copper in West Africa all have them have gone sitting on nicely. I mean this is not your copper. Why do you want to have their copper? Zambia, every place you go all the white skin people are there otherwise the Negroes are the worst because the copper is there.

South Africa, why are you there? I mean you have nothing to do with South Africa, you better get out. Because gold is there they think they have a right to be

there. I mean imagine, thing of this, imagine if there are two neighbours, think of it, two neighbours are living because another person has bought some gold so you go to his house and settle down take all his gold. It is as simple as that. You have no right to snatch any thing form any one.

This is because of the worship of the sun the aggression. They don't see. In sun you can't see any thing actually. Your eyes are too lucent? *[UNCLEAR]*. It's a serious thing. One has to think. Now Sahaja Yoga is all right you are built up and you are coming up but you have to understand and ultimately you will destroy yourself, which you are up to. If the third world breaks out, thanks to your intelligence. India is not going to be affected. All the developing countries are not going to get affected. I mean what is the culture behind. There are some limits to the things also.

The movement of Sahaja Yoga in the west is so slow I mean, as if it is a train moving here, there an ant walk, crawling. Really it's a fact. Only Australia is the one which I have real hopes. I must say. And now the Australians will have the to send all the criminals from Australia to England to *[UNCLEAR]*.

This is the situation. At least poor things Australians are still thinking in not those lines. At least Australians have never invaded any country. They have never invaded any country. Never in the history, I have not heard of them invading any country or occupying some country or going to some place for gold.

They are racialist, some of them are but they are not so aggressive as to go and settle down in a country for

three hundred years, can you believe it? And they would not go, would not go at any cost, very difficult.

Think of it some guests coming in your house and settling down for three hundred hours.

Will you read that Kensington garden thing. Who is there? Is it here? Read it out, that part of Kensington garden the part “... will be purchased" that one. It is an Englishmen who wrote this but for them he is mad, really I tell you. I have talk to some English people who are in the high *[UNCLEAR]*, who are supposed to be very well educated and top class people and they say he was a mad man whom are you quoting.

[Marathi.] Golden Builders! They have to work with the gold paint. They are in My house.

So they are called as Golden Builders.

So clearly he has given, so clearly.

Audience: Sweden born 16th century scientists who become a linguist *[UNCLEAR]* he said that, the other day I heard that there were many Indians and Muslims, Black and Chinese in Heaven but there would be very few Western European.

Shri Mataji: There would be or? Audience: That include American. In the heaven there would be very few Westerners.

So does India leads the way *[UNCLEAR]*, does leads the way or you just making gesture?

Shri Mataji: You see, you must learn one thing, that those who have got the qualities of the heart, think definitely will be accepted by God. Isn't it? Have you got the

qualities of heart? Not at all. Then what will God do? That's the problem is.

Audience: Will we be eliminated?

Shri Mataji: [Laughs.] Not as long as I can think of it. I can't think of elimination of any one. But, you see, if you don't take to Sahaja Yoga at all, what should we do? You decide. Should we carry all these Yankees to heaven? Audience [laughs]: *[UNCLEAR]*.

Shri Mataji: There won't be a heaven left. That's the point. Just think about it. You see they accent in life is on war. Where is our ascent is the main point. You see our westernized Indian are also doomed.

Very sad thing but they are also doomed. They think no end of themselves. No doubt westernized. But now I would say Doctor Saṅghvi who has been to Canada for years he has stayed there. He has kept his Indian style of life as well, chastity his own senses of understanding of things, everything is just the same.

Can you make out he is such a learned man inside. He has got a special honour. He was honoured on all India bases for creating a new type-variety of wheat. That wheat is after his name.

So humble can you believe it. Such a man is sitting before you. Even a garbage cleaner in England is more proud. Yes, I tell you, even a garbage cleaner is a horrible stuff. You can't deal with it. Did I tell you the story of a garbage cleaner who came to our house. We were staying in Oxted. There was a garbage cleaner who used to come and carry the garbage, you see.

So one day we had a big party or something and we had lots of garbage in the house so I told him “you please take away this" so he said “How much will you give me?" I mean not suppose to take any money. You see, but he said “How much will you give me?" How much? I said “I will give you about ten pounds." He said “Ten, I wouldn't touch it *[UNCLEAR]* Give me twenty pound." I said “Twenty pounds is too much." This I am telling you long time back about six years back or so.

So, Doctor Nagendra Singh, who is now the Chairman, chairman of the what you call Royal Court Judges. He is the Royal Court Judge first of all and he is the chairman of it, he was in the house imaging Royal Court Judge.

So he saw this man talking to Me very rudely so he just couldn't help it and he came out. He is a Sahaja Yogi also. Came, you see, came out and he said “why are you talking so rudely." He said “I won’t touch this garbage for ten pounds." He said that. He said that “you are not supposed to take any money." He said the laws in England are not like India. You must understand some law. You don't understand any law. And he gave a big lecture on law. To whom? To the World Judge court, who is the chairman. Without any sense of and I was amazed. You know first I was amazed then I started laughing aloud; I said “to whom is he talking?" Brainless fellow! I just *[UNCLEAR]*.

Just think of it, I mean, I leave it to you to decide now. You better decide about the Western people.

I don't decide. That garbage cleaner, I mean, must be, I don't know. And the quality of life there is so poor they have, very poor, they have no self-respect, the way they

are. The other day the lady that Phillipa, has written this book. In which she says I have been having affairs with bus conductors this that I mean, how can, how can you publish a book on such a woman, just tell Me and she is openly saying all these things. I wouldn't care for Sahaja Yoga I was doing all my things very nicely. Oh very good, has no self-respect, at all, no value for chastity, nothing I mean I just don't know there is no quality in them. It's very depressive. Isn't it some times? I think you better take to moon. Ruth are you all right? Isn't it a very sad thing? Don't you think so? Gregoire has been asking Me since long, Mother have you ruled out all the Western people? Audience: Mother, do you know somebody *[UNCLEAR]*, I can't seem to find the place.

Shri Mataji: Marcus! He might be able to see, Marcus just see yours.

Audience: Mother, I am speaking on behalf of parents from Australia, for children place *[UNCLEAR]*.

We would like to have a school Sahaja school and we are not sure how to go about setting this school up and what is needed as curriculum and the needs of the children.

Shri Mataji: Yes. I mean, this is what you have been tell Me now. Do you think they will accept Me in a school there? You tell Me, this is not possible, they will have to make a school here. Isn't it? Audience: You can have a private school. Have a private school in Australia.

Shri Mataji: In Australia? Audience: You can have any ideology alike.

Shri Mataji: Really? Better start.

[Audience laughs and claps.]

Shri Mataji: Just think of [GAP tape seems to beedited]

Shri Mataji: What nonsense they are teaching to our small children there you see. They are attacking innocence in every way you see the whole culture is to attack the innocence, have you noticed it? Horrifying I tell you, I feel horrified. Because you see I cannot think like Eastern, Western nonsense but what I feel are you are My children. That's the place, which is created by God. [Marathi.] They are thinking of starting a school in Bombay [Mumbai] in any case. I have already asked somebody to give Me the curriculum and all that and they said we can have an English medium school here. English medium that's all. You can have for children and I am already finding out about the thing. We have already got the land surprisingly and government may give us grant next year or something like that and build up some thing nice here.

So to begin with, we can have some children from there and some young people to come and teach so they learn how to teach Sahaja Yoga plus other things you see. You can have something to begin with and then you can go back and start your own schools there. It would be much cheaper to educate them in India but the children will have to be away from parents but what the parents and children can come together here and do something about it. What ever you think now. It is for you decide. In any case I am going to start the school. London is impossible for children. Absolutely impossible for children. I can tell you. There is no possibility of keeping them in any where pure, the television, the, every road is filled with dirty advertisement it's all fully immoral you know. Every day

if you lift the newspaper you will see such horrible things that you will think you are in hell and children see everything every day how will you, it's an attack on their innocence, all the time, horrible thing are going.

Horrible things.

One boy was killed in Maharashtra. [Marathi] last four five months back. I don't know when he died, about one little boy, can you imagine one little boy and what happened actually was the man was looking after his farm and they use a kind of a called as go fund *[UNCLEAR* tunra] like that they have some sort of a stone put in a one rope like thing, you see, when you move it, it has its own centripetal force, centrifugal force and with that they hit, so the birds run away and a little boy was playing there, was something he entered into the field and he didn't see him and he got this thing and when he got hurt, he saw the child was running. He ran after the child and he found that the child had really died by that time. He got so frightened that he hid the body of the child, in a sort of, he dug it out and put it there but the body swell up and the body came up, the police found it out after two three days of search and the all over the places you see such a big news about this little boy being lost, this that, big such that the whole of Maharashtra, can you imagine one little boy, millions and millions of people. How many children disappear and then this fellow has to confess and he told the police, you see. For one little boy the whole country got together and started working it out. The police force came and all the police was working out for the little boy. Because the little boy is more important than an old man or a young person.

How is it the child is, the insecurity is there, what happened. I mean, in America, I don't think you can sit outside like this, in America. You will be robbed. I mean, they all told us, don't go in any of these parks after six o'clock. Even in front of our house in London, Marcus told Me only a lady was mugged in the daytime. You remember Marcus? You came up one day and told Me that a lady was mugged in front of Westminster. Just imagine. In the daytime, in the daytime. And you all find drunker sitting here and there, everywhere. Here do you find anywhere? Audience: Mother what about making a film of India, because in our countries, what they show of India is, of people dying in the street and poverty and people can't realise the beauty of this country.

So what about...

Shri Mataji: They will never believe. Try, I mean, try everything. That's the trouble with them. You are happier people, definitely. And people don't die like that. You see, if there is a famine or something, they take this ancient picture and show. I have seen. I have censored one picture India 1972 or 1973 it a no it's a 1965. I have censored that thing here you see, which one Englishman produced or so, in combination with a Frenchman or so, or some group and they took out from somewhere, we have never seen such scenes they show and when the government objected to that, they smuggled this thing out. I don't know from where, they must be paying money to people to take such pictures. I have never seen such a scene.

To begin with the scenes is like this, a lady is sitting somewhere and cooking her food and a child is just lying

in the waste there, which is never done in India and a snake comes out, imagine! A snake comes out and the lady is sitting there she takes a stick from the heart hits the snake and start what you call stirring the food, stir, stir food with that stick. I mean, impossible! We never do like that. This is something like that, you see, they have ideas. They are trying to deprive India, they are frightened. I think they are frightened, that people may take to something better and give them up all of them, those who are sitting on the chairs there. Must be that, otherwise I don't know. They never see the beauty of India. You see, if Indians are generous they think that they are being sort of made a I mean, sort of, they been forced into that I mean great lords, they think they are. They never understand generosity. Actually, the time has come for them to finish off with this kind of arrogant thing, that they have within themselves and they think no end of themselves.

Audience: How?

Shri Mataji: You better tell Me. It's a very difficult situation isn't it. You all are thinking people you better think on these lines and desire for it. I can only give fulfil your desires but I don't know what desires you can ask for. That's why take to moon so the moon will work it out.

Audience: Mother, could we come back to the subject of the school in Australia.

Shri Mataji: Hai? What is it? Audience: The subject of the school in Australia. It's related to our own development isn't it really! Because as it now stands with we are spending two months in India and hopefully we are going to go home a lot stronger. When we go home, we gonna

be exposed to all the negativity. Parents should be having their children in school where they have been fed a lot of garbage and a lot of time is devoted to clearing, in trying to maintain situation I am speaking grossly you know rather than developing ourselves. What Ray has said is really a very urgent need for it.

Shri Mataji: Try to do some thing about it. I mean I would love to have something like that. Try to work it out. I will be very happy; I will bless it with My heart. Try to work it out. You see, on My own I can start it here. I told these people in India in England also there is a plot of land, which is available, somebody is willing to give Me there also. But the English people are not happy about it, they said, “Mother don't have any school, because children will be exposed” isn't it? They don't want, they want all these children to come home. I mean, they are born with that ego atmosphere you see, teething that ego atmosphere. Terrific people. Even children are terrible. Like Linda's son. Horrible, you just can't control them there. I will be very happy if you start the school like that, please, I mean, I will be very happy. When our ashram is done. I mean, when we have proper arrangements for you, people can come down and can work it out, but you see, you should be made so strong that not only that, you should be able to face that nonsense but also create something new, like, you see, you have to become like lotuses in the mud and fight the worms in the mud who think no end of themselves you see it's difficult.

See you, there should be some basis isn't it? Audience: *[UNCLEAR]*. The Indians probably don't want us here.

Shri Mataji: [Laughs.] No, they won't mind. You don't know Indians are hiding even Rajneesh's disciples in their house. The government is having a bad time and people are angry with the government, why should we treat the guest like this? What do you mean by that. You should tell them they are like this. They say they can't be like that. They can't believe human beings could be that stupid. That man was telling Me all these stories and the gentleman, who was there, the officer, he told Me, it's very true you see, all these Rajneesh's people who have disappeared from there... And the villagers are hiding them and they are saying “don't say like that to the guest." You see they will be all right very soon they will be all right. I mean they are been told that they are immoral people even then they don't want to believe it.

They said “How can they be?" They are wearing this dress. How can they be immoral? It's a big struggle going on. Government won't be unkind to you if you want to come down here. I am sure. Whatever we talk. The ideas work out.

So we should talk about this, Ruth! Who is that? Audience: Mother, I want to ask more about auspiciousness and the difference between superstitions... *[UNCLEAR]*.

Shri Mataji: Ya. You see auspiciousness is only known after you have got realisation. Before that you don't know auspiciousness. You see, when the vibrations are the maximum that is the most auspicious time to do any thing. Through only vibrations you can know what is the auspiciousness is, Isn't it? In this country of ours you see we have so many realised Souls as you know that. That

whatever they said people obeyed and agreed. Whatever they said they agreed. Even all that astrology and all that is written by people who are realised Souls in this world.

So naturally it has an effect of that. Isn't it? So the truth is auspiciousness. Like we saw a small little stone, stone is coming out of the Mother Earth. You saw that the Cool Breeze was coming out of it. You saw that yourself. That a miracle. But only when you are realised you can see that. Now people never believed that there was an English engineer, could not believe it but whatever was happening was too much for him to understand also.

So one of the saints only told that, it's a stone which is a swayam siddha means it's a *[UNCLEAR]* created by itself, is a thing, which is created, by the Mother Earth and you don't disturb it, leave it alone.

So they have to make a curve around that for that they could not put any wall around, you see, straight for word.

So they had to go around and they had to accept the situation but very reluctantly. He was so adamant, they were saying that he would not give up. For one year he was still struggling with it. The adamance is another point that come with the this, what you call ego. And he was filling that portion again and again and it would fall down for one year. But then when he saw he could not build it up. He gave up. And he had to go round the place. But only a saint could tell and the people believed the saint in those days and they knew who was a saint.

So the auspiciousness also is understood more by people who live in a country of atmosphere, which is filled with vibrations. I mean India has the maximum vibrations I must say and specially Maharashtra has the most. It's a

fact. I tell you. It's a fact. What can you do about it? But it is not that God has favoured this place or anything like that. It is the Kuṇḍalinī. But England is the heart. What are you doing there? Imaging England is the heart and Europe is the liver. And Greece is the Nābhī. They say so, it is the Nābhī. They already are saying so it is sort of certifies us. It is said long time back that it is the navel in that oracle of Delphi.

And it's very funny thing, you see, how people can live with that kind of thing, in India, rather difficult you know, because the vibrations are so strong that you are punished immediately. People won't do somethings. One of Dhumal's relations knows for definite that in one place there is lot of gold and silver is hiding there. But this gold according to them, their forefather had looted from some people before in the war and they won't open it. They said “ba ba we don't have, our children will be killed we don't want to open, we don't want to take that gold or silver or any thing, there will be a curse upon our family. You don't want to touch that gold because we believe that if you take somebody's things like that there will be a curse upon us." This is auspiciousness and superstitions come by people who are not realised but only want to frighten people. That is superstition. But through a realised Soul whatever comes is real auspiciousness. All right. *[UNCLEAR]*.

Audience: Is intuitions a part of wisdom?

Shri Mataji: Of course it is! But intuition for ego-oriented is a very difficult thing. They will say, “I somehow don't like it” but what, why? It's more ego, always, mostly ego. It is not easy for people without realisation to get

intuition, very difficult. Intuition, that they get, is mostly is ego. You know *[UNCLEAR]* it's too much of identification with ego. The whole of the society is that you are pasted to your ego just like you are stamp o like that, absolutely.

So intuition can be quite confused thing. If they had proper intuitions they would not have gone to such horrible places.

Audience: Can you explain the phases of the moon, its significance?

Shri Mataji: You see, there are fifteen phases as you know and the fifteen phases and the sixteenth is complete. When it is the sixteen phase it's a complete phase.

So fifteen phases are the fifteen steps of consciousness on which human beings really built? And the sixteenth is the complete, where you really become just a witness.

So you cross the fourteenth then you get your realisation.

So the moon is never complete till it reaches sixteenth. Then at the sixteenth point it is a complete phase and that's why it is called that Śhrī Kṛiṣhṇa is complete because he has got sixteen phases.

Sola kalaye.

Now the first phase as we call it is first and second two phases. Now all the seven Chakras have two phases, left and right.

So seven into four or two [7 x 2 = 14]*(In India 'into' means 'multiplied by')* fourteen phases, fifteenth is the spirit and sixteenth is God, which is only absolute state, where it never changes. It remains the same it, it's

unsurmountable, it's unchanged, it's above, it is a phase which is not achievable by human beings.

So by coming to Sahaja Yoga you are moving between twelve and fourteen. How fast the growth has come. Just think of it.

Now the first phase and the second phase is the time when the matter is created. It's the first installation of the matter is the Gaṇeśha's a and the all the obstructions at that time are covered through Gaṇeśha's power, Innocence. Like that you can see in every Chakras how all the obstructions are cleared out. As the left side is the moon these phases also give you the blessings of the moon. Now the blessings of the moon are left-sided as you know and these left-sided blessings are through auspiciousness, through the positive side, one is the positive side is that you get auspiciousness. Auspiciousness is not in your hands; it's not in your hands. It is beyond.

So you get auspiciousness as a blessing in all the phases. And there are fourteen types of joys which you get out of this, which I just now I need not tell you the names, it's too much. But you can send, say ultimately you get a joy, which is called Nīrānand, Nīrānand. Now Nira is My name, you know. My short form is Nira. [Marathi.] So Nīrānand, the joy, is so much that it is completely joy and is nothing else, just joy. Purest form of joy. That is what you get at Sahasrāra. And then this joy expands it doesn't improve. Till that joy improves and after that it expands. And that's why whatever one does according to the lunar system, one does it from the spiritual point of view. I mean, you don't get any consumer service. Like you get

through the sunshine, sunlight. That supposing you buy something at this time and sell at another time you might get a big profit. Material gains! That's right side. But you get spiritual gains. That's why all the spiritual things are to be done according to the moon. You follow now? Sir, it's a very big question.

One day I will give you a big lecture on that, but I think you have understood.

Question: Shri Mataji, why do they have a light phase and a dark phase?

Shri Mataji: No, Shukla paksha is the time when the moon is increasing and shukla, Kṛiṣhṇa paksha is when the moon is decreasing. At the decreasing time is not auspicious. There is no why for auspiciousness.

It does not happen. Why there is light coming out of the gas, can you explain? Because it is light, but why? It is. When the moon increases then there is auspiciousness because that represents the spirit na.

The more reflection of the spirit comes in it is on the increasing side. When it is decreasing we can say it is on the decline then it is not auspicious.

So there is Shukla paksha and Kṛiṣhṇa paksha.

Audience: Pūjā is taking place at noon!... *[UNCLEAR]*.

Shri Mataji: What is taking place? Audience: Pūjā.

Shri Mataji: You see I have My own Pañchanga. I didn't fix it up but just works out that way, what can I do? Audience: Bolo Jagan Mātā Śhrī Nirmalā Devī ke Jay!

Shri Mataji: Even the Indians are so stupid sometimes. I fixed a Pūjā in Pune, on the first day of this Navarātri, Magi Navarātri but stupid people in Pune were so

obstinate, that they didn't want to have it at that time, so they said we will have program at such and such day and I said let it be, so they had it in Lonavala and then they realised they were out. You remember once I came at the Pūjā at about 11:45 and the Pūjā was to be at 9 and you all were very unhappy about it but then I said you all consult the Pañchanga.

Audience: Last year same thing happened Mātājī...

Shri Mataji: Remember! Audience:... You came bit late so we were worried and we were stranded at Nasik itself...

Shri Mataji: Yes.

Audience:... But You said something You had to do some Pūjā at Nasik so You purposely came late.

Shri Mataji: See Nasik is the, one of the very big center of auspiciousness here. And there are horrible raksha's who are settled down there.

So I had to work it out in Nasik you see. I told them never start a program before seven in England. Always I said it, even here. But they fixed up a program at six. It is not auspicious. I will not do it. And in the morning time, not before 11. Now the daytime I need to go to the other world to look after that side, you see. I can't give you twenty-four hours, can I? Audience: Ratha saptami.

Shri Mataji: Ha that was the day rathasaptami was the day. Then the second day Pūjā we had on rathasaptami? On the seventh day? of the thing was? [Marathi.] And the second was vishwa ashtami two days were there. And you cannot have a Havana on a saptami.

So the saptami started very early in the morning and the I saw the sun because the sun is the rathasaptami.

So I saw the sun and I don't disturb it. Then ashtami we had. I don't consult any Pañchanga you know.

Audience: Because You are the creator of Pañchanga.

Shri Mataji: [Marathi.] And then you know mister, I said why did you fix up like that? But, it's a great thing to know about the Pañchanga also because there is one Sahaja Yogi called Mr. Pharke he is Brahmin, of the real type Brahmin, the *[UNCLEAR* cocnust] brahmin. He has a sharada of his father, that they celebrate this rites after the father's death. Very good they do that so the anorexia and all that do not happen. You are supposed to feed the Brahmins but these days Brahmins are the only people who are unrealised, it's a wrong thing but still you the mother said you must feed the Brahmin because your father had died.

So he asked a Brahmin when will you come? He said, “I will come on Thursday." He said according to Pañchanga it is auspicious, He said “are you sure?" He said, “Yes!" So, he went and consulted the Pañchanga himself and it was written it was not at all auspicious and shrādha should not be done on Thursday. This fellow, the Brahmin is booked in India You see they are also booked for eating.

Ya, they book this Brahmin for eating for sharadhas. You see, so he was booked otherwise so he wanted to do this at his own convenience.

So he said Thursday. When he went to Pharke's place he was Sahaja Yogi, he said “Now what is the Pañchanga says?" He says today is auspicious. Which Pañchanga he says.

This Pañchanga, that they use which one.

Audience: Datte.

Shri Mataji: Dattes Pañchanga, says “date's Pañchanga, are you sure?" He said “yes yes." He said “I will not even give you a cup of tea because it says it is inauspicious” he showed him the Pañchanga and said you get out from here and the mother was so angry with him. He said “nothing doing, you get out of here, I won’t even give you a cup of tea you get out of here." Then he called some Sahaja Yogis and looked for an auspicious day and fed them.

So that's how mistaking other form is.

How are you? Better? How are you? Put your right hand towards Me.

Audience: Mother, how can we increase the power of love more and more without feeling about our Chakras and not worrying about catch. I would like to know how we can develop the power of love? Others, I mean without worrying about ourselves because every moment we are thinking of us.

Shri Mataji: But in loving what is there to worry, I just don't understand. It's only your ego, which keeps you out of it. What is wrong in loving someone? Audience: I mean increase the power of loving.

Shri Mataji: Increase? Audience: what they are trying to say Mother, she would like to know what we could do to increase this power of love which you are talking about rather than concerns of our own catches and all worry about that, I think that's what she means.

Shri Mataji: Doesn't do it artificially. There is no pump. Rather a difficult thing. You have to just love. You see

what are you worried about, I don't understand? You are egoistical that's why you can't love you see, what will you catch. You don't catch by loving, never. You never, because you see you are identified with something that's why you catch. Like, now supposing I told her to keep away from her.

Does Lyn love? They should do it. If they love each other they should keep away separate because they are destroying each other. Better they keep away from each other and have another type of accompany.

See because they are same type and if two wheels are going in the same direction, God knows where they will land. There is no time for them to think.

So you just love people, no harm, there is nothing can come but this is not love you see when they combine together they can't even see their own destruction.

Then there is no love. Actually it is sort of a convenience. They feel secure with each other. She has a right Heart and she has a right Heart very secure. Both of them are sharing all the miseries of the world.

Like, two drunkards sitting here, actually. If the trouble increase that means something wrong. Nobody catches; I mean we enjoy love in this country. Really enjoy love. You don't catch from people whom you love. That's one of the signs of love you never catch.

A mother, I don't know about, what Western mothers, but an Indian mother even if child has got a disease, which is very contagious, the mother is allowed to look after the child but she will never catch.

[Marathi.] Is absolute truth. You ask the doctor is sitting here, you ask her.

Audience: What about sympathic vibrations. You spoke about sympathy with some body you can catch from each other.

Shri Mataji: Then you sympathy same thing share pathy is pathos.

So you share pathos is all right.

What is there to be sympathetic? See you when you love you just enjoy the love now. What is the system *[UNCLEAR]*. That's Western nonsense I think, sympathy, you see it's so artificial that I can't grasp it.

I cannot sympathize with you because I have no pathos in Me. How can I share pathos? Even if somebody is too much of a sort of a you know double face sort of a person going about then I shout at that person, in love. I shout at people, in love. Patricia will say yes. You love. Even to kill rākshas you have to have love for them.

Audience: Mātājī, [Marathi].

Shri Mataji: Raga ra manje energy and ga manje gayete manje gana so raga cha artha s, they ask very nice and deep questions. There is a subject called weet raga a person who has gone beyond attachment, beyond mum, beyond attachment. *[UNCLEAR]* explained how you achieve that kind of thing mammtav.

Ra is energy, ga gayete ga means sanchara la kaiye sanchar? Braman? Movement, movement of energy.

So the movement of energy is Raga. Ra is energy and ga is, this is sympathy you can call it because when the movement of energy gets locked up. You see like a tree

has got the energy with in itself in the sap, the sap is moving and it gets, suppose it likes one flower it gets locked up there, then it has gone into the state where it is locked up. Now, never it happens in the nature, no tree likes one flower never, it's only human beings, they will like one child, would not like another child. This is my child, this is yours.

This is only human style and animal take also and say this is mine child but we even get attached to our things, to our possessions, to material things also we get attached, or we attached to some times so many nonsensical things, which has no meaning you know. These identification takes place because the energy gets locked up. Energy is there to nourish, to look after, to encourage and to get out because if it is locked up the energy is dead and the thing is dead too. If the energy is dead a tree is locked up in a flower, the flower will die and the tree will die also. That's why they said you should become a weet raga you should be able to detach yourself weet! Weet manje kaiye mada. Is above it's above that means you do not get attached you see. Now this is my daughter and this is my son this is my house, this is my, my, my, my, then I, I, I, I. Today only I was telling about Kabīra. Kabīra has said these goat all the time goes on saying mai, mai, mai, mai means I, I, I, I when she is living then when this goat dies and they take out the intestines of the goat and make it into strings and the people who use a kind of an instrument in India, which is used for cleaning the cotton dhunki they call it. When it is tied to that, it says tu hi, tu hi, tu hi, it's you it's you, it's you. It requires that kind of happening it's a,

in Sahaja Yoga you become the spirit. Spirit can be attached to anyone.

So you become the weet raga.

Audience: [Marathi.]

Shri Mataji: [Marathi] unsurmountable it's Nirmalā, it cannot get attached, it cannot be blemished, it cannot catch anything, it is not attached, you become your spirit. That's how you become weet raga *[UNCLEAR]* thousands of year ago they told keep cleansed, to keep your attention away all these things were told but they didn't work out very well. Specially Jainis were told so many things and they made a mess of every thing you know that. Same about Christians and same about any thing.

So, I thought it's better a to give them realisation.

Audience: Bolo Nirmalā Mātā ki Jay!

Shri Mataji: Let us start their bath then they will their self see where the defect is and will themselves try to improve it. Make them into the spirit. Once you become the spirit you will enjoy the light of the spirit and the light of the spirit is. All right so don't be paranoid about catching.

Audience: No I wasn't talking about catching but how to open the heart more and more.

Shri Mataji: Not to have any fears about it.

Audience: It opens.

Shri Mataji: Just open; be nice to everyone and kind to... you see this is Freud, he has give you all sorts of nonsensical pictures. Such perversions and nonsensical things that exists, doesn't exist in India you never think

like this. You have seen how people are clean. They don't even know these things happen or exist. I was shocked when in England I heard such things happen, I didn't eat My food for days got such a cramp in My stomach. Couldn't understand how could people be so stupid. Just let go. All right? Italians have done it Italians I must say are real *[UNCLEAR]*. They just saw My photograph and they came they saw? On My face. It is some thing great isn't it? Just seeing My photograph. Nowhere I have seen in the west. I don't know about the Australians. But nowhere in the west people are impressed with My photograph as the Italians were. They could see the serenity.

So many told Me. That we saw Your photo and we knew that You were the one, we knew You were the Mother.

Something remarkable about the Italian isn't it? They understand the Divine beauty. Ha what's that? Who is that? Audience: *[UNCLEAR]* importance of collectivity and collective evolution in Sahaja Yoga.

Shri Mataji: You see we build up our barriers with the ego, superego, fears, pride, the things we have conditioned ourselves, we have read about things, we are so frightened about other and all those things like that. But after realisation you become collectively conscious, you actually become. Now the first thing that happens to people who get realisation is that they are aware that they are collectively conscious and they know that somebody is catching. Now those who are not realised Souls you will catch from them, much more, naturally because they are not even realised Souls.

So the company of such people starts changing, but one could not be very much anxious or this is know anguish, say paranoid about it.

Because in appearance if people start showing about that others will run away. But you must understand how far to go with people. Now the collectivity is to be understood that you become part and parcel of the whole all right. Now this nose has to know about the eyes and the eyes have to know about the ears and the ears have to know about.

So now say supposing liver is in France and Sahaja Yogis from France will form a group separately, still. They will sit together. English, the heart will sit together. Others will sit together, which is not healthy sign because we should know about each other. It's a complete growth of the body. Nose must know about the ears. The ears must know about the heart. Otherwise nose will start going like this and ear will start going like that, out of proportion.

So collective growth has to be so commonsense, its common sense. Now what happens with the collectivity is the, there are many barriers, which are like the, one of them as you said is ego; is the worst of all. I have seen people; if somebody comes and stays will Me say people get jealous of that person. It's most surprising! That person is in a very big danger zone, coming nearer Me is not an easy thing. It's quiet dangerous you see. That person is tested much more than a person who is away from Me.

So thank God you are not so near because there are one tiger and one lion sitting and the one who comes near Me also gets this feeling that he is something great.

All such nonsensical things are, nobody is nearer circulation is on. Those who think are very close to Me can be dropped down just like nails you cut them. Any outgrown people will be dropped down just like that from Sahaja Yoga.

So what is there to be jealous? If you are jealous be healthy about it that you try to be like a person who understands Sahaja Yoga better, be like that person more. You should treat that person as an ideal who understands Sahaja Yoga better than you, who has better vibrations, who has more surrender and who talks less than you and understand more and appreciates you, instead of that if you are jealous what are you going to gain? This is the ego side.

Ego can be anything, many people I have seen they talk big, Sahaja Yoga, brain trust we are going to have now. Then in the brain trust some people are answering the questions and some are asking the questions and I see the play, is all right, but nobody should think that by doing this thing you are closer to God. You are only closer to God if you are closer to God. It is so simple as that. If you are closer to God you are closer to God otherwise you are not. How far is the distance between you and Me makes no difference.

So one has to know how far you are closer to God, how far you are understanding God, how far you are surrendered because when you are surrendered only collectivity will work out ha? If say your mouth is not surrendered to your brain, you will become like mad people. I have seen some people, in France I saw, they were just talking all the time, they got into the bus they

were talking, they got down they were talking, they had no control on the brain, so you become like that.

So to become closer to God you have to be closer to God that's as simple. I mean somebody will say how will I know how I know that I can drive a car. I mean you know. How do I know I can drive a bike? For example how can I know I can use a bike? I mean when you are that you are that. I mean is there any other way out? How will I say I have got eyes? When you can see finished. I mean it is so simple as that.

So how can you say you are nearer to God? You yourself will know that you are nearer to God because the joy of being that. You need not be close to Me you need not be touching My feet you could be anywhere in the forest you could be very close to Me and those who thing that they are very close to Me because they can make a little face and behave in a very artificial way or some dramatic styles are very far away. And those who cannot understand the commands of the brain are useless things. Now supposing one nail starts growing big and piercing inside the skin, we will take it out isn't it? It's not listening to the brain, we will have to throw it out. Any malignant growth is that growth which goes beyond the control of the brain, of the central nervous system. If the parasympathetic cannot control a growth of a particular cell that is the malignant cell.

So if you become malignant in Sahaja Yoga you may think you are a very great person a you are very some thing. You may think you will be thrown out because you are a disease, you are a diseased person, you will be thrown out.

So to be relevant is to be relevant. There is no alternative for that. Paryay nahi *[UNCLEAR]*.

Audience: no compromise.

Shri Mataji: No compromise. If you are in the body you are moving with the same pace, same coordination, same understanding with all the other moves of the cells, isn't it? Any thing that becomes big or small is useless.

Some people think that if they show afraid and this and that no what's the need? It's the other side of it so both the thing are no good for your growth and are no good for the collectivity.

As the whole body has to grow it's a collective growth. We have a collective growth otherwise as a tree grows collectively or not? When it grows outward it has to grow inward or not? Otherwise it won't stand the weight of the outside. That what is has happened. Now to people who are over developed they can't bear it any more they have to find out their roots. But the whole thing grows. Even the tree has everything grows in proportion like for example if you have a mango tree it won't grow like a coconut tree will it? It has its own swabhava [nature] in the same way the human beings must grow like human beings and not like animals.

So you grow according to your style. You human beings cannot be tall like coconut trees and cannot be dwarf like what you call like bushes. If they become like that they are diseased, they are abnormal.

So you have to grow as human being and you have to grow collectively all together and you all have to be very normal there is nothing abnormal needed in you, there is nothing to show off, just like normal people you have to

be. Actually those who try to show off actually have an inferiority complex in them so they try to show off that they are very great seekers or something. I know everyone.

So what is there to show off for whom? It is for you, you show off yourself. It is for your own growth, for your own understanding, for your own joy, for your own power, for your own property that is your spirit. Inaudible? So cheer up. If you be one with the whole you grow better you get more nourishment otherwise you are cut out and after some time you die, you are finished. If a nail grow beyond a certain limit you cut it off.

It's not needed, it's not needed by the body what use is of that. All right? This is what is the problem of the collectivity that we don't understand that we are all one body.

Just come in. Sit on it. Sit on that facing Me. That's perfect.

You all put yourself left to the right. [Marathi.] Morning time they had made a very special lunch for Me. Very special lunch it was na? Where? Audience: *[UNCLEAR]*.

Shri Mataji: I think you better export all your eggs to India. Egg powder, eggs quite a lot is jammed there. Specially the egg powder. Cheese an other. I was about to tell you to get the cheese from there.

Audience: I don't know what to do Mother.

Shri Mataji: Same thing happened last time you remember? You brought the cheese and no body ate it. Because they all had liver so the cheese was kept there whom to give the cheese so it was taken to Delhi.

Anybody who has good liver can eat cheese. Who has good liver? I have an excellent one I tell you.

Now all right? Now think of the moon. I can see. Moon is your uncle Mama he tumche [your maternal uncle] My brother.

So think of the moon now.

Twameva sākṣhāt Śhrī Chandrama! Audience: Om Twameva Sākṣhāt Śhrī Chandrama sākṣhāt Śhrī Nirmalā Devī namo namaḥ..

Shri Mataji: Again.

Audience: Om Twameva Sākṣhāt Śhrī Chandrama sākṣhāt Śhrī Nirmalā Devī namo namaḥ..

Shri Mataji: Again.

Audience: On Twameva Sākṣhāt Śhrī Chandrama sākṣhāt Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji: See the vibrations. All right? Much cooler. That's your uncle in the very sutra *[UNCLEAR]*. You can always ask for help from him. He is sitting on top of his brother-in-law's head, that is Shiva. Always the brother-in-law see like, moon is the brother-in-law for Shiva sits on the head of the sister's husband always ready. [Marathi.] Jiska bhai ho andar Jiske bahen ho andar uska bhai ho sikandar [Hindi].

You say whose sister; the wife He married is a great person Alexander. Sikandar is Alexander's name.

Because you see Alexander was a brother-in-law for Indians. You know the story of Alexander? You don't know? You are not reading My... listening to My... Ha.

This Alexander the Great. He is from Greece. He invaded India and when he came up to Punjab and where he was

you see attacking and also capturing many peoples and many kingdoms. And then once when he was defeated by a king called as Puru and this king arrested him and put him in the jail and that was the day when auspicious day when it is a full moon day and that day a sister ties a thread in the hand of the brother and anybody who wants to have a help from anybody can tie in the hands of a brother. See the auspiciousness of this. See how delicate this is.

So the wife of Alexander was an Indian, he had married an Indian lady. After coming to India he had married an Indian lady and so this Indian lady was very cleaver because that was the day when a she could call somebody as a brother.

So she sent that thread called the rakhi in a plate covered with a nice cloth to this king when he was on his throne in the court. When it was offered to him. He saw it and he said “who is this sister of mine who has sent me today this?" So they said “she is the wife of Alexander!" “Oh God!" He said “I didn't know, I locked up my brother-in-law inside." Immediately he went to the prison. He brought him outside and said “I am sorry, Sir. I am very sorry. You come along." He brought him and put him on the throne. And he said “I am sorry you take everything what you like, you can arrest me, do what ever you like. You have married my sister I cannot arrest you." Alexander was quite shocked at his behaviour. He couldn't understand this mad chap. He said “he is offering me this thing I will give out all his country. Luckily he caught me." He couldn't understand this. Then he gave him lots of money everything and sent him

home you see. And this lady was smiling at home. She said “What did he do?" She said “I just sent him a plate." She showed him this is this kind. This thread! What do you mean? She told him “today is such an such day and if somebody sends like that then you are bound you see to save your sister." You see then you become a sister. And that's your duty. He said “Oh God I better go back! I can't look after these people they are so subtle and so on. It is beyond me how can they leave an enemy like me? Only on a thread!" And he went back. That's why we call him great because he realised that there is auspiciousness. Can you imagine? This would be stupidity according to many.

Audience: Mother *[UNCLEAR]*.

Shri Mataji: Jeremy I think I better not do it now. All right? Because then the attention will be there more. Just now you try to build up your Ardha Bindu. Then I will tell you about this. You see you might run away half of you. I don't want to tell you, you see truth is also quite startling you know. If I tell you, you have to carry the weight of an elephant on your back. You will all run away you see. But if I prepare your back then you will agree. That's why I am not telling you. Let Me prepare you to face that then I will tell you about Poorna Bindu. All right.

Audience: I am not sure what is Ardh Bindu?

Shri Mataji: Nutshell you where outside. I have told them in a big shell. He wants to know in a nut shell what is Ardha-bindu. It's the Chandrama on top of the head of Shiva is the Ardha-bindu. On top of the Omkar is Ardha-bindu. All right Jeremy? I will let you know. Is too much of a perfection and you say I am going home. No sorry. Like

an American went to England and he saw the spellings of things are so different like Wostershire and this and that and he got really upset you see. When he saw an advertisement for some picture for gas like or whatever gas like and pronounced success. He said pronounced for success gas like, he said “I can't, that is too much." That's how I don't want to tell you that's how I don't want you to go home. How are you Rustom? Kya hāl hai tumahara. How are you now better? You sleep in two dormitories.

Don't see each other and don't talk.

I think you better share with Barbara. It will help both of you Who is the lady who has come from Vancouver? How are you Lorrie? Are you all right? Because you see we have just started a work in Vancouver. You see I want you people to really feel the responsibility. It's a very big responsibility; out of the way post I should say I am quite worried about Canada. All right? You can start Vancouver site, because French is difficult. As it is French is difficult and then French in Canada is even more difficult. Only trouble with French is that they want to do everything in a different way. Everything! Some how or the other they want to do. They will have hats they will have some sort of a tail. If they will wear pants then they will have some thing different. I mean every way. They do not want to have any thing in common with any one else. It's a great problem with them.

After saying this to French are you better? How are you? Audience: Much better.

Shri Mataji: You have been sending some French? Who is that? You should talk French! No No. It's true I can't

speak any French. Ha that's how you got your Viśhuddhi. Now I know. There is no word for awareness in that language now you see. They have a dictionary of all dirty things but no word for awareness. Chatenat shabd he nahi hai. French madhe *[UNCLEAR]* can you believe it? See what are you trying to learn French? Audience: I am not trying to know.

Shri Mataji: French should learn English for heaven's sake. Learn English. French language how can I speak. Moreover now the God's understand English language now as they are with in Me. But they don't understand French and French doesn't have even the word awareness. What are you going to do about it? Just think of it. The supremacy of French has been, in stupidifying every man, something nonsense.

I can tell you. I don't think there is any thing special about them except a few great writers who came as a blessing and... is great but mostly egoistic people and immoral people. Very immoral, isn't it? Very immoral. There is nothing to learn from immorality Audience: Why is Vancouver is the place?

Shri Mataji: You tell Me. You see it is a country which is affluent but it has not finished the epic of affluence you see. Like English have now. I mean they are the fed up with themselves. Still they Canadian people think that they are great. They are trying to copy the English.

So they are still to copy the English.

But English are now fed up with themselves. That maturity is not there. As I was saying the other day like other developing countries or communistic countries like we can say Poland or, I am sorry to say but I don't mean

anybody here but I am saying Polish people are like that Christians, Polish, Canadian all of them lack. The thing is all these countries are not yet developed enough, to realise that this is no good for them, see. Same with Canadian. I see they are trying to copy the British still in a way. To them I mean the British Canadians still think that we should become like British. But where the British are lying in the mud, they don't see. But these are the ones who have hit their head back. They don't want to be there. Little difference little bit they have gone down or may be they have to come up that's why I think, you can mature off course. They attack Me a lot, when I went there. On the television, on the radio they attack Me. They said all kinds of things. Nowhere they did that. They attack Me very much.

And with all the expense and all that we put in we spend so much money that. They want to make homes like English home and like that. What Australia was doing now say fifty years back, Canadians are doing that now. That is the way.

Audience: *[UNCLEAR]*.

Shri Mataji: See your vibrations. Through your vibrations, vibrations are the cooling things and through your vibrations. That's the only way, it's very simple. Through your vibratory awareness. Must use your vibratory awareness more and more. But not for small things you know. This is for bigger things, our bigger vision of life. Use your vibrations for solving the bigger problems like people who live here have lost their something; they give a bandhan, that's not proper. For small small things not but for bigger things use your vibrations. You can now

give some thing to the nature. Now you can give to the consciousness of the people. Now, where some Sahaja Yogis are sitting it's all vibrate. You being there is all going to change the history. Already it is changing. Since I am there banking laws and everything is changing.

So much is coming [Marathi]. Take the children there. They will feel sleepy; let them have their food. Go! All right take them. [Marathi aside.] I hope you have rested well and it's a very nice place and a pleasant place. You will like this place very much. Mother speaks in Marathi.

Child: [singing].

Shri Mataji: He is singing a song for God. Let her also go, you also go. All of you have your food.

Children should have their food also.

Audience: What about Sahaja Yoga in America?

Shri Mataji: We have one already here. One and two. One is Roger, where is she, she was sitting here. Other.

Audience: She has gone out.

Shri Mataji: Gone out! For? Audience: gone out for a walk.

Shri Mataji: She has gone out for a walk; American Sahaja Yoga is gone out for a walk. [Audience laughs.] Other one is here, 50% is here! Thank you! They believe in walking, jogging and what else. According to Roger, America does not a Mātājī, requires a sinner. It's horrible! What about America? They are asking? American Sahaja Yoga? Aai? What did she say? Audience: They believe in principle of mother is God, sibblies.

Shri Mataji: Sibblies, they believe in America, is that so? Houston was very good.

Audience: In the country they believe in blessed Virgin.

Shri Mataji: They believed in Blessed virgin! Houston was very good, I must say, Houston was very good. Houston I really liked. It was so sweet. Very sweet and I told them about Christianity because I spoke in the Churches. Houston in that Unity Church, where they have unity of all the bhoots of the world.

All the horrible people whom I did not even know, I found them also in the Unity Church.

Audience: [laughs] Bhūt Union.

Shri Mataji: Bhūt Unity Church. But I told them off. And now I am told in their regular service they are soaking the feet, without My photograph, doesn't matter.

[Everyone laughs.]

Shri Mataji: What an apology! Sahaja Yoga is a big joker. Isn't it? Next year we hope to have some thing better. If you did not destroy it before that. Already I am told Los Angeles is having a pang of My visitation there. Los Angeles had a bad time. First time when I went to Rome they really misbehaved there and they had a big earth quake there. Now it's better. It's all right. This visit was good, isn't it Pablo? People are better off now. I mean, they are good people. I think French, they are much better than French. They are very sensible, still.

Audience: In Rome.

Shri Mataji: Italians are more sensible people as far as God is concerned. First of all they are fed with the Pope.

Audience: We have too much church heat.

Shri Mataji: No, no most of them don't have faith in him. With the Pope. No no. Most have don't have. They have understand it. I think you are very sensible. You see

those who are away from the pope think no end of himself, those who are near them can see the donkey hat. That hat only a donkey can wear. [Audience laughs.] Because what's the need to have it like this? There are ears coming out. [Everyone laughs.] Isn't it? I mean I don't understand why this shape? Specially, this way. This is what? It must be the donkey. I mean this must be the donkey Christ must have rode on. They can't explain why to have a donkey hat like that? It is going like this and like that. I mean you can have a hat like this but every way is possible. This kind I have never seen. Have you seen this kind before? Out of proportion it is. Must be for the ears to be hidden. No no that way I must say people know him much better in Rome than they know in say Argentina or any place. They know him much better. They know what wealth they have got and how they lead their life and how they are sucking the money of the people. Everything they know very well. Rome is a very positive place like that. But if you go to Switzerland the Swiss, Catholics are the worst of all, I think, in the whole world. They cannot be. You see they have got money and they are capitalist. If they were poor they can see things. But they have money and they are Catholics. God save them! They are the worst I think. They may be the worst one of the worst, because Jews I don't know. Jews I can't say. Equal share. Jews have money and they are stupid. Same with the Swiss people.

They are very stupid Catholics, extremely stupid Catholics in Switzerland I tell you, very stupid. Ask him, he will tell you how stupid they are. She can't believe it. They have no brains, brainless people.

They have money but no brains. Now they are doing charismatic movement, charismatic movement in the church. [Marathi] manje bhoot Vidyā karte hai church me, ha, parach hoi, bhoot Vidyā asuri Vidyā, Absolutely asuriya. I mean we Indian know, they don't know poor things they don't know. That is Varjit: that is to be given up, that is not to be accepted. That is Virjit, in our Shāstras. It is varjit, we know so much about these things which you do not know, what can you do also? I mean in spirituality I would say you are at least thousand years back may be more. This we knew long long back. Kaide maiyte asuri Vidyā *[UNCLEAR]* Chauda hazar varshe purvi mayte. Since 14,000 years back we are talking about this horrible. I mean we knew about it long time back.

So how much backward you are.

Audience: Mother, what should we be reading?

Shri Mataji: What should we read? Audience: *[UNCLEAR]*. We have all grown up from Catholic education or Protestant education so apart from the bible what else should we be reading?

Shri Mataji: Must you read? Must you read? Better give up reading. As it is your eyesight is very weak. Better not read. What is the need to read? You read your sum, you read in Sahaja Yoga. What is the need to read? If you have to read, read Khalil Gibran, you read so many things of the Goddess.

These things you must read if you have to read. But try to read less. I think you people are read, over read. First it should be emptied then you should read some thing sensible. Because they read read read read read. They read too much in the west. Any thing sells, which ever is

printed. You should reduce reading. It is too much. I never read. I have no time to read any thing. What is there to read? You can read within ourselves, there is a library within ourselves.

Audience: Mother, you talk about diary, I try to start it but I found difficult to, not to... *[UNCLEAR]* your ego or your miseries.

Shri Mataji: It's all right to keep a record of your ego because when it will be lost then you will know you had it. It's all right. Whatever it is you face yourself. [Everyone laughs.] Dili is enjoying this. Because he has lost more or most of it now.

It's one good thing, backward page, to see what we were, it's very nice so you feel happy with yourself not others, which is very good. Now, what I would suggest that we should do little work. See because these people have been working very little to fold this thing which you are sitting and sit on all these things that are there. You better have it then you know what they have done mistakes.

Audience: It's not really necessary to go to India if they can do it here *[UNCLEAR]*.

Shri Mataji: If of course I mean, Americans and Russian don't interfere with that. You see if they come and interfere with us and tell us how to develop. Then we may go astray, possibly. That is what it is, they are all trying to teach us how to develop. It's true, I mean, it's a big interference, isn't it? Audience: But is there a power to resist that?

Shri Mataji: See, that what I am thinking that, unless and until our people are at the helm of affairs understand, it

will stop. That mean you have to develop on your own lines. Our cultural background is so strong. We are very stuck into them *[UNCLEAR]*.

Audience: I mean if there a proper plan to resist that?

Shri Mataji: All right *[UNCLEAR]*. Sit down.

Audience: What about New Zealand? New Zealand, Mother? The country New Zealand. Is there much chance... Would you come to New Zealand?

Shri Mataji: New Zealand was part of India as Australia was also. All right? [Aside.] I would like to discuss with you people, that is the first time I am really talking to you about the marriage. First one should know that I would love you to be married because there are great Sahaja Yogis to be born. And they will be born to the people who are married only. What happened.

Audience: Some thing jumped on him.

Shri Mataji: [Marathi aside].

Those who want to get married, I have asked Warren to find out. On the very outset I must tell you that some people are very ego-oriented and they don't understand that marriage is an auspicious thing and about marriage their attitude is very funny. They don't want to interfere with that, at all, because they know how to make a mess out of it. They don't know how to make a good out of it but how to make a mess out of it. Which is a fact.

So you see the interference is not there from My side, neither I am going to take a decision for it, of any kind but I would say there are girls who want to say some English girl want to marry, some Australian boys want to marry and some Australian girls want to marry but some.

So we should make a list of people who want to get married, all right? Now those who want to get married should give Me the message and we should circulate and you should have a selection of your own, without My interference, to Me everybody is all right. But one should not do any thing drastic. You see if it is not feasible it is there is no need to get into drastic state.

Some thing in a very Sahaja way, simple way is the marriage that's place is all right. All right? So there should not be too much of a *[UNCLEAR]*.

So I think best thing would be to circulate, there is going to be a marriage in Delhi. In that marriage if other marriage can take place then in sense it is much easy and those who want to get married can get married.

And there is no force of any kind. There is no need to be shy those who want to get married should really give me your names. Problem with them is they get little worried, with the vibrations now also how long you have been in Sahaja Yoga, that's the problem with them. If they have not been with them for a long time then they get a little worried about them. It is for you to decide. Patrick, I will speak to you a little later. [GAP]... place and we will have our picnic with you and then you proceed further, so that you will have very light food tomorrow night there, when we go there some fruits or some thing light.

So you come back home, sleep and next morning you get up early and go to that place. Mother speaks in side. You sleep very early about 10 o'clock.

[A few Sanskrit sholakas in the end, with translation.] Good Night.

Contents: 1982-02-10 **Talk to Sahaja Yogis, Question and Answers about America, Maharashtra, India**

Shri Mataji: Did you hear Me? I said there's nothing to learn from India on the gross and nothing to learn from the west. Both are in the same melting pot, one is developed another is developing. What do you say? Gentleman: On the spiritual difference?

Shri Mataji: What do you think of India on the spiritual level? Zero? What is it? Gentleman: Well the aspirations of what is still preserved in this country.

Shri Mataji: You see if I am to talk to Americans you know they are ego-oriented they'll feel hurt.

Better not say India is anything greater then they have.

Gentleman: Your being the diplomat of the diplomats, Mother.

Shri Mataji: You see our main object is to get them into Sahaja Yoga isn't it? Not to blast them.

So let us avoid subjects which are really, which challenge their ego. Why to challenge their ego so they just get out of Sahaja Yoga.

Gentleman: What we are trying to answer Mother, why do say a hundred and thirty Westerners come to India and undergo the sort of, the discomforts of India. What is it that they are looking for that they feel they can find here, from that point of view?

Shri Mataji: Then don't put learn. You see you can put that what is the difference between an Indian seeker and a Western seeker. That's a better one it doesn't give them a seeking at a gross level. Because as long as they are seeking they are at a grosser level we can compare

what is the difference between the two is. But if you come to the subtler thing then there is no difference. What else? Gentleman: This last one was what we thought was a suggestion you made to us that you also talked a bit about the Gurus. And so what we were going to ask is that there are so many paths why is it that only Sahaj goes to God? And what is the aim of the other Gurus? It's also controversial so...

Shri Mataji: Oh all right, what I will do in this I will choose. This way will be better. This will be about the Gurus I would like to put it separately.

Gentleman: It's really up to you Mother however it works out.

Shri Mataji: It will work out. But what you said was what is vibrations you have put it? Gentleman: That's there yes that's second thing.

Shri Mataji: ll right I'll forget *[UNCLEAR]*. There you are get an American now he's got an American accent. Better wear some sweater. Don't leave children you know without sweaters it is very treacherous. Where has she gone without a sweater? How are you mate? Problem? What's the problem with you? Want to look like American? What do you say? Is it all right? All right let's see what you have to ask Me. Who is going to ask now? Gentleman: I'm asking.

Shri Mataji: All right come this way. Better remove Gaṇeśha otherwise they may question this. No? All right.

Gentleman: What is the importance of receiving Self-realisation?

Shri Mataji: In the evolutionary process a human being has come out of a small little unicellular animal called Amoeba as they say in the science. But what is the purpose of this becoming a human being? The purpose of his becoming a human being is that he has to become the spirit. This vehicle of a human body, mind, is to express the spirit within you. Self-realisation is the epitome of our evolution.

So we all have to become Self-realised. Without self we are in darkness. We are not aware of the All-pervading Power which is doing all the living work. All kinds of living work things we can not do. What we do is the dead work or the mental projections which recoil back upon ourselves. We must get to Self-realisation that's the goal of human ascent from amoeba to this stage.

Gentleman: What are vibrations? Vibrations are the feeling of the All-pervading Divine Power within yourself on your central nervous system. You can feel this Divine Power for the first time after Self-realisation on your central nervous system ending up into your fingertips where the sympathetic centers are located.

So you start feeling on your hand the universal language which is spoken by the hand the different centers. And thus you know a rapport is established between the spirit and yourself. Because when you ask a question about any fundamental problem you either get a Cool Breeze flowing into your hand or you just stop it.

Sometimes you might get some blisters also if the person is suffering from some sort of a very great maladjustment.

You might get numbness if the person is on his way to death or could be very freezing cold.

So the hands start speaking as said by Mohammed Sahib; that your hands will speak when the time of resurrection.

And this is the time of resurrection because Kuṇḍalinī resides in the sacrum, which is the Aquarius. And this is the age of the Aquarius; this is the age of the Kuṇḍalinī.

Gentleman: So this is a double question. The west has received from India a lot of Gurus and each with seemingly a different path. And it's believed in the west that all the paths lead to God. Many, many people believe that it doesn't matter how you go that you are going to get there. Is that what India has to contribute to the west and the seekers of America?

Shri Mataji: India has to give the knowledge of the roots while the west has the knowledge of the tree. But those who are exported from here I wonder how many of them are really genuine or they know anything about the roots.

So I just can't say that those who are going there are the people who can deliver the knowledge which is not yet known to the west. What ever is unknown is not Divine. To understand logically the difference between India and the west is this that India has still retained the fundamentals as the goal of life. The fundamental is that one should get Self-realisation that one should try to lead a life of balance of Dharma. Because there's so much of knowledge of the roots in this country people can become very hypocritical. They can be very dishonest and can misuse that knowledge to exploit the Western people who are naive about this knowledge.

My idea of bringing some of the Sahaja Yogis from the west to India in the villages of India was to make them understand that comfort is not the goal of life. Because we have villagers who are realised Souls, who do not have any comforts which are so important to the Western people, but are very happy, satisfied and peaceful people and are extremely good yogis. But that does not mean that you give up your comforts and you become godly. It's all a mental behaviour if you think by negation is not the way.

But when you come to India you understand that this habit of seeking comfort must be given up. If you have any it's all right, but let not the comfort sit on your head. Let your spirit rule and not the idea that you should be comfortable or affluent. That idea should not rule you.

Gentleman: The other thing we wanted to ask You. One or two of the questions for the American press. A shorter *[UNCLEAR]* American press wanted to ask...

Shri Mataji: But I haven't said anything about the Gurus so far. As I have said it that many fake people have gone to America because they know you are all naive. And anything bombastic will impress you very much. Because American life is now become very money oriented and ego-oriented.

So they have developed all the methods of pampering your ego and getting money out of you.

So that you feel that you can purchase the Guru. I was the first to go to America and then all of them followed. And so many Americans suggested to Me that Mother why do you not get some money for yourself? And also ask for money for what you are doing for these people,

because you are doing the real thing. Because Americans will not understand anything that is free and is precious. But I said that money can only buy whatever is lower than you. It cannot buy something that is higher than you. But they said you will never be successful in America you have to fix some money. I said I don't want this success. I want Sahaja Yogis.

I want Yoga to grow.

One day will come that they will realise that those Gurus whom they have purchased have exploited them. Have exploited completely and have used them for their own purpose and have run away. Let them realise because if I tell them they are not going to realise. One must know whatever is vital in life you can not purchase it. In all humility human beings also must realise that you have done nothing to become human beings, God has done everything. How much have you paid to him? But still they have to learn the lesson. And once you get into the clutches of these Gurus it is very difficult to get out till you get into big problems like heart attacks, or lunacy, epilepsy, all these things. But even if you get it you cannot connect that with this. You must understand that if you have a real Guru as your master then at least your health should be all right. Your wealth should be intact. While they are only interested in the purse Americans have lots of money. And I think they are more interested in Americans then in Indians because Indians don't have any money. It is as simple as that.

Gentleman: Can anybody gain their realisation here?

Shri Mataji: Yes most of you can, I mean I would not say I can give realisation to Hitler. See that anybody means

even Hitler will stand before Me and say that `I'll shave my mustache now give me.' [Laughter.] That's too much for Me. You must seek truthfully, honestly. If you have all your own preconceived ideas about yourself, then God says `all right go ahead, try your luck.' But if you think that you haven't yet found out and that you have to seek, then if you are humble about it, it works out; it does. I think in the West all those who came to Me got realisation except for one, who is not married, who doesn't believe in marriage. Who doesn't think that women are any way good or something like that.

But he'll also get married and get his realisation.

Gentleman: Why is it dangerous Mother to experiment in the occult? Aren't we learning something when we do those experiments?

Shri Mataji: Because it is unknown to you, you don't know what you are up to. Now we can divide this occult business into two sides one is the right one is the left side, the movement of your attention to the right or to the left and is achieved by many blockades put into the Chakras. Because if there's a blockage then the attention cannot move upward it starts moving sideways. And they can block your Nābhī Chakra or Āgñyā Chakra, any one of them. And can take advantage of your position when you are not in the center but either on the right or the left. If you go to the left then you run into the area called subconscious and then into collective subconscious, where all that is dead from the creation is there. Now it is said that cancer is caused or triggered by proteins. They call it proteins they don't say dead souls as we say. 58 and 52 trigger cancer and these come from the area

which is built within us in subcreations means collective subconscious. All kinds of these diseases, this mellitus, this leukemia all this comes from the left side.

Now the right side movement physical gives physical problems absolutely. Right side if you move then you get very elated. And you meet people who are in the supraconscious and then into the collective supraconscious, where all the ambitious people are dead and still hovering around. Doctors do not know about them much. But these people can work out these spiritual centers where they can cure people, do operations and all sorts of things through these dead spirits. And they can also work out things like Hitler did because Hitler used supraconscious forces from the lamas. He learned all these from the Tibetan lamas.

He used them and he enticed people with this idea of a superior race and he killed so many Jews.

So the supraconscious or the collective supraconscious has forces which are extremely dominating and they take you away from your heart and give you a very bloated idea about yourself and could be very violent and injurious to the whole society such a man. Such people suffer from heart attacks of the over activity, then they can suffer also from diseases like diabetes, liver all those diseases which look very simple like cirrhosis of liver. But the worst is that they are extremely harmful. They become very powerful gathering such ego-oriented people and try to put very aggressive ideologies. They are mostly heading, they are at the helm of affairs, mostly they manage to reach there. Their only ambition is to be the heads.

And when such heads are there they can take countries into disasters.

So anything is possible if they are into collective supraconscious state where these other forces act on them. These dead souls act on them and give them sinister ideas. And all kinds of dirty politics can come out of it. All political problems may come out of it which has no control over themselves and they get lost into that. And the people are harmed who cannot control it that force acting on them as what has happened in Germany.

So is a very good example. Then fanaticism also could be leading you to the same area.

So it's not only the occult that takes you to the supraconscious area but fanaticism or any sort of over martyrdom idea of nation is mine and I can dominate anyone. As Americans definitely believe in freedom they must know that they are rendered absolutely slaves by these souls which attack them either from the left or the right.

I must give one incident to explain this. That some people came from America to see Me three of them they told Me they were scientists. I don't know their names I don't remember. Long time back, about ten years back. And they asked Me that they have come to Me to learn how to fly in the air. I said who sent you here of all the places. They said you please tell us how to fly in the air. I said I don't want to tell you that, it's not proper because this is only done through souls which are dead, ambitious, who try to give you a feeling that they are taking out your souls and is a very dangerous thing. Tomorrow they'll take out some child's soul away you'll

talk to the child and you'll feel what a communication we had with the child. And next day the parents will find the child is dead because the soul can't return back to the child. It's a very common phenomena these days people find that suddenly the child is dead while asleep.

It is because of these tricks people are trying on so many souls that they try to take out the souls and use them and then some soul cannot return back so the child is dead.

But they would not be convinced when I told them that you'll be enslaved by this because they said Russia is doing the same I said if Russia is doing something wrong why do you want to do it? You'll be enslaved you believe in freedom so why you want to do it? They said no because Russians are doing we must out beat them and all. I said this is a very short term policy. It's very short sighted. You must not think on those terms because it is very dangerous. It's dangerous for them, they'll get possessed, you'll get possessed we'll have set of two nations possessed. What is going to happen to this world? So why do you want to do it? But then I asked them you have to tell Me who sent you here. They told Me the name of one Patanjali, he is a journalist in Bombay [Mumbai]. He came to see Me because he was suffering from a disease like that. His body used to go out and his soul used fly out and his wife was so much worried. And she gave Me lots of proofs of what he was talking was true. Then I had to treat him for a month regularly every day to get rid of that problem. I said he could not have told you to come here. But if he has I don't understand if I can remove the disease can I put

back that disease into you? But they would not be happy with Me. Because if I told them that I can teach you flying I'm sure they would have been very happy.

But it is rather difficult for Me to tell lies. Even if I want to please you, I don't want to tell you lies, because ultimately it turns out to be a horrible thing.

Now the worst thing that can happen to human beings who get into occult is they get epilepsy all mental diseases are from occult, from occult practices. People can commit suicide. People can become violent you can make a complete mob a very violent mob. Like you know an organization called Anand Marg tried to kill people and now we have many disciples from Anand Marg who are coming to us. And what you find in them they built in a kind of a system within themselves that violence is the way you worship God. In occult you can take people to such a retched state that you can teach the people that sex can take you to God. I mean imagine Christ who said thou shalt not have adulterous eyes. They people who start teaching you that sex will take to God you have to accept against Christ.

It is anti Christ it is anti God. How can people accept such a nonsensical thing, see, which is not religion? If they read any book any traditional book about God they will know this is not religion.

So occult can take you to these things. But the worst is that is dangerous for people in America. Is that they believe that we should get to traditions and if they do not see to the subtler side of the traditions they may fall, a very great chance is there that they may fall, prey to

occult. Because apparently occult seems to be the tradition to them.

Or sometimes they depend on certain Gurus who were here about fifty years back or so talked about Upanishads, about Gītā this that. They talked, but we are not realised Souls. And they establish themselves even they went to America some of them and talked about these big big things with big big mouths. And people believed that they are traditional, is not true. Tradition of Indian life has been as I told you is to get Self-realisation, this Kuṇḍalinī awakening. That's what Ādi Shañkarāchārya has repeated in the sixth century and I am repeating it again.

So the tradition of this country has been through out that a person must get his second birth, which is the tradition of Christian religion, tradition of Islam and tradition of Buddhism tradition of Jainism of Tao of Zen. I can't think of any traditional real religion who has not talked of Self-realisation.

And even when they talk of Kuṇḍalinī they say such horrible things about Kuṇḍalinī that one can't believe it has anything to do with Divine things. If it is the Kuṇḍalinī which gives you Self-realisation how can Christ talk about a Kuṇḍalinī which was harmful which was troublesome? Because these people don't know the way or method and they have no right to the Kuṇḍalinī they are doing something else which is occult. Occult is the most dangerous thing because it is coming from the Satanic forces. When a person dies if he is a normal person he just dies and lives in the other world till he has to take another birth. But if a person dies and if he has Satanic

forces within him one of sadism he sticks back at the supraconscious area and who is a masochist stays in this collective subconscious area.

So they are Satanic forces so going to occult is just enslaving yourself to Satanic forces.

There was a Guru who went to America who died there and was very much influential with very parapsychology and all that. Now if I tell parapsychology it is Satanic they are not going to believe.

Dealing with spirits is not allowed in Christianity at all. I mean that is correct. Not only in Christianity but in any religion it is not allowed. If you read Kabīr Das *[UNCLEAR]* has written pages after pages.

But this Guru has collected six crores worth of diamonds and the two disciples are fighting for that.

Another Guru has collected six thousand crores by telling you that he'll make you fly. I mean you must use your brains. Americans are supposed to have brains. But I don't know what happens when it comes to human machinery they don't understand and this is what it is that if you want to ruin yourself you take to occult. It sounds fantastic to begin with. It sounds very mad to go there. But is all advertising department of the helm.

Gentleman: Well ask them well ask to go along with the Australian tour so we have them in different settings.

Shri Mataji: Australians to ask Me? Gentleman: Yes or it's all right because the questionnaire will be on the film, just, just your answers.

Shri Mataji: As a mother I see that people are drowning themselves into trouble. All your problems of vandalism,

hooliganism, of dopes and things that you take of violence of bad marriages all those social problems come because you have allowed the occult to grow there. And ultimately it comes to poverty.

So be careful.

Gentleman: For example we sing praise and it does open really our Viśhuddhi. What is the right way to have devotion and using our Viśhuddhi, so it's related to America.

Shri Mataji: You must know that it is the Virāta.

So once you become one with the Virāt. Then if you sing any praise to him it goes to him directly. Any praise is sufficient. But you should not be one-sided all the time singing praise also one gets tired you know.

So what you have to do is to also go meditate.

And sometimes when the heart is full you must sing. But specialisation is not the way we have in Sahaja Yoga. I would suggest that some people really sing horridly; so they should not sing. They must try to improve their Viśhuddhis try to have a better voice. I'll tell you Christine she said she had a very bad voice. After realisation her voice has become very sweet.

So please try to improve your Viśhuddhis so that whatever you sing is melodious at least to the ear. That's the best way.

But your all right, you are melodious. But it should not be sung with aggressiveness to God but with surrendering. See sometimes music is sung in such a way that you are just drowned inside and you don't know how many are on top of you. It should be sung in such a way that there is

no aggression of the music but a kind of a soothing effect for everyone. And every style should be sung every style is good and try to find out also better styles if possible. It should not be pleasing to you but pleasing to Gods. The best judgment comes through vibrations. Now we have one American lady with us I would like you to give her her realisation. Is she there? Gentleman: No she's gone. She had to leave at twelve.

Shri Mataji: So she's gone away. She'll come back. She's worried about the women of India.

Gentleman: The Michael Angelo statue in Rome of Moses as the Ādi Guru.

Shri Mataji: You see it means that the open Sahasrāra. And that a Guru always uses these horns to hit his disciples to clear out their left and right side. That's why a mother Guru is a simple thing. You know she cannot get angry more than ten minutes. They have two horns and they go on pushing into your.

And should not pay so much attention to those things; everything will work out. You have to depend on your Mother. Now those who are going to England who are they? So you have to take one *[UNCLEAR* mine], one suitcase and one very light painting. Will you do it? Will it be too much? Not much heavy.

And Linda you take the carpets for Me. You'll take the carpets for Me. But if you can't take, if they have any objection then leave it, I'll take it. You must do one thing is to put My photograph on top of your luggage. That's all. All right? The big ones, borrow them from Australia. In any case we are not smuggling anything. Last time I came was very simple. Like I've got things brought out of

My own money everything is there. But they said that I cannot send it with Linda. You see India has so many qualities.

One of them is tremendous intelligence. And we have pick pockets you see.

In India everything has an institution so pick pockets institution is there. And we have some very good ones in Lucknow who boast of their pick pocketing. And some in Bombay [Mumbai] who say they are the best pick pockets.

So one fellow came from Lucknow boasting that I am the greatest pick pocket and nobody can pick pocket me.

So he came to Bombay [Mumbai]. And he was wearing an ordinary what you call kurta with a coin he put it in his kurta in his pocket, which you can see very clearly gold coin.

So he went round and round and around and nobody pick pocketed it.

So he went near the one pan shop where this gossip is there. He said see these people in Bombay [Mumbai] they could not pick pocket my coin. It is openly visible left there they could not pick pocket.

So the pan walla told him please see that coin of yours it has been pocketed thirty two times and every time there's a new mark. Because it's a coin which is not real coin so they have returned it back.

So he felt very hurt he said all right now I'll out wit these Bombay [Mumbai] wallas. He said all right let some Bombay [Mumbai] walla come with me. I'll take him to Lucknow and see if he can pick pocket something. I'll try

to pick pocket something and I will see. The other way round I'll carry something, Let him carry something with him and I will pick pocket him and let's see if he can find out.

So they said all right.

Contents: 1982-02-18 **Welcome Address by Śhrī K. Subramanyam on the Occasion of a Public Address by Her Holiness Mātājī Śhrī Nirmalā Devī at FICCI Auditorium, Tamsen Marg, New Delhi, India from Nirmalā Yoga, Issue 10 (Jul-Aug 1982), pp.31,32**

Respected Mother and Jaswant Singh Saheb, Today, spiritualism is in a big confusion. It means different things to different people. Anything that is beyond the comprehension of the ordinary man, anything that is strange to the common place of occurrence, passes off as spiritual. Even tricksters and jugglers are called spiritualists. There are no clear-cut definitions or criteria for determining what is spiritual and what is not spiritual, what is genuine and what is fake, what is superior.

The situation is assuming alarming proportions these days. As a reaction of the dehumanizing effects of the modern industrial civilization, a large mass of humanity is turning to spiritual pursuits for mental piece and happiness. A craze for spiritualism is razing all over the world.

In fact, there is nothing wrong if Indian spiritualism spreads its benevolent wings all over the country and beyond. The troubled humanity of today badly needs a spiritual regeneration all over the world where the values of life are fast vanishing and life itself is becoming

unbearably insignificant. But the question is whether there is really something spiritual in whatever goes in the name of spiritualism today.

Some of them appear obviously unrighteous and even ludicrous and there is no dearth of cases where morality and human decency are outraged in the name of spiritualism.

The situation naturally leads one to a fundamental question what is really the spiritual phenomenon? What is its nature and goal? What variety of practices it can contain without becoming unspiritual? Parapsychological happenings, extra sensory perception, clairvoyance, cases of rebirth miracles and mystical events are all in the domain of spiritualism. And all these various ramifications are crowded by followers.

Some followers want the gratification of the desires.

Some try to escape the consequences of their misdeeds and sins.

Some wish to avert their evidence or astral calamities or curses.

Some are content with the favours their Gurus bestow on them while some others strive all their life to attain the Divine bliss.

Some pray and worship.

Some appease deities by offering precious gifts.

Some spend their wealth in charity.

Some see God in man, while some others run away from, society to see God.

Some rely on their incomplete faith for all their earthly and spiritual well being, while some others plough a

lonely furrow in search of the Brahman. And they all call it their spiritual pursuit.

This is the spiritual scene today. It is all confusion and chaos. It is, therefore, a matter of great concern for all those who are real seekers and who have a genuine urge for spiritual development.

We as Sahaja Yogis evolved by Her Holiness Mātājī Nirmalā Devī have a responsibility in finding answers to these questions because we care for the truth and we insist on purity of means. We are perhaps better suited for this search than many others in the field, because by the grace of our respected Mother we have vibratory awareness, a touch stone.

What happens to those who come for the program? Her Holiness Mātājī's message is very simple. She says “Do you want the truth? Come and get it." They arrive at a program of Sahaja Yoga, sit quietly eventually listen to Mātājī's exposure of Kuṇḍalinī awakening and they stretch their hands towards her. After some time, the pupils start dilating. They may feel a bit sleepy. A gentle breeze like a cool wind comes in the hand. This breeze has been described in the sacred Christian scriptures as the breath of the Holy spirit, the power of God the Almighty. It is the Chaitanya Lahari of Ādi Shañkarāchārya But, they do not know it. They just sit peacefully in front of H.H. Mātājī absolutely relaxed extremely happy watching inside. A great silence has taken place inside. In this silence everybody knows that they are noble and they are free. It is like waking up after a long dream.

I know it because it happened to Me. It had happened to us. And as Her Holiness says, it will happen to many more. It is called Self-realisation because in this experience granted by the great Goddess the self [Ātmā] is experienced. Please come and get it. “How is it possible" they argue. They hide themselves, they escape without having the courage to come. But seeking is such a nice role identified with so many engrossing emotional and mental tunes. Get it. It would put an end to all confusions.

Our quest has not been in vain. It was beautiful. It is true that dawn brings light. But dawn never comes without the sun. Our seeking was dawn. But the great Goddess is the sun.

Let us stop our game and stand in the sunrise. Behold the smile of the Goddess, the birth of the new day. Let us recognize her, the goal, the Devī, the Mahādevī.

Contents: 1982-02-20 **Shivaratri Pūjā, The Establishment of Lord Shiva, New Delhi, India**

Today is the day when we celebrate Mahāshivaratri. Is a great day, or we should say great night. This Pūjā should have been in the night. Is a great night when Shiva was established on this earth. Because that way Shiva is eternal.

So one would say that why Shiva, like a birthday of Shiva you can say or something, how can it be, because He is eternal, He is all the time there.

So what demarcates today's celebration, is the establishment of Shiva on this earth. In the material self.

Every matter has been created with a deity and that deity is established in that matter as you know.

So when it was thought by Ādi Shakti that first you must establish Shiva, without Shiva you cannot establish anything. First He is to be established, because He is the absolute.

So you have to establish Shiva and now what should we do? How to establish Him? He is the God of Tamo Guṇa. He is the cold, he is the God of all that is not active.

So first of all this earth when it receded from the sun which was very hot was taken very near to the moon. The moon is the brother-in-law of Shiva.

So it was taken so close to moon that the whole earth got covered with ice. And it was then gradually moved towards the sun. When it was moved towards the sun, gradually then it started melting. And the point that did not melt at all was the point where Shiva was to be established. That was and is still that spot and that spot is the Kailāśh. The ice never melts there and if you see the whole mountain is like the face of Shiva, the eyes, the nose and everything you can see clearly getting out and all the year round it keeps its shape as it is.

That is how Shiva was created and He was placed in a witness state, as a spectator of all that happens on this earth.

Facing towards the Kuṇḍalinī of the universe, which they were going to place in India, so He is facing towards the south.

He is looking at the south with both the hands like this, like a spectator watching the spectacle of the Ādi Kuṇḍalinī. That is how Shiva was created.

So, so we'll say that the heart of the universe is England, still Shiva resides on top of the Sahasrāra: this is the seat.

Like you have got the seat of Shiva on top of your head, but He resides in your heart, in the same way Shiva belongs to this place and He looks at the whole body from that, this point, so the Feet are the south, this [top of the head] is the north, this is the east... the west [right arm] and this is the east [left arm].

That is how we can see the whole map of the universe, of the world that is created.

So now...

[Aside:] You can just sit. Don't stand up. Listen to My lecture. Now don't take photographs. You must listen to My lecture attentively. In a meditative way you must listen to Me. You must make full use of Me, isn't it? You should be meditative. Then you can hear Me very clearly, you don't have to bother.

You have to be meditative.

So you are facing towards the south as a witness. Just now somebody told Me that in the south people put their head towards the south and put their feet towards the north, I mean, imagine. The feet are put towards Shiva, who is in the north. Kailāśha is in the north, isn't it? It is not in the south.

So why put your feet towards the north? I mean, one must use logic. These brahmins have told you all these

stories and you are doing just the opposite that should not be done.

Sometimes I feel ‘God save this country from Brahmins’. They're everywhere now: they're our rulers, they're everywhere and they have no idea what Brahma is. If they are real Brahmins, I'm sure one day the real Brahmins will be in charge of this country.

So now when we understand that Shiva is the first thing that is established in the matter, then in us also first the Shiva is established. When the foetus takes his form, the throb in the heart is the establishment of Shiva. That is the sign that Shiva has been established.

In case of people who are born with bad heart or with troubles, one has to say that Shiva is not fully established. Not that they are bad people, but they are not supposed to live for long and have to have another heart later on maybe.

Or that there might be some sort of a problem in their previous life and if they pay attention to Shiva Tattwa, their heart can be cured.

So the most important organ in the body is the heart. If the heart fails, you cannot remain in existence.

So the most important thing is to look after your Shiva principle which is the Ātmā. We are worried about every sort of mundane thing. Worried about this, worried about that, but we are not worried about our Spirit. Which is the biggest problems with us. If you worry about your Spirit, if you pay attention to your Spirit, the whole universe then vibrates with Parabrahma which is nothing but joy.

So without, without any attention to Spirit, if we think we can enjoy life you cannot.

You cannot enjoy your life if you pay attention to other nonsensical things and you do not pay attention to your Spirit, the complete silence comes into us only through Spirit. If the Spirit is awakened within us, this silence starts working and you feel extremely relaxed and absolutely one with yourself.

There is no problem, you don't seek other things that normally people seek, you seek your own company and you want to be some time with yourself. Only thing that you seek after finding your Spirit is the company of other Sahaja Yogis who also have found the Spirit, so that there is a rapport established between Spirits, that is in the heart.

And this Spirit is the universal being within us about which I have told you that once you become one with the Spirit, you automatically become universally conscious.

There are so many qualities of the Shiva, Shiva Tattwa, of the principle of Shiva that I need not tell you, but today I will tell you another dimension which I have not touched so far about Shiva Tattwa.

The physical aspect of Shiva Tattwa is that such a person is a more a cold type of a person. In the sense that such a person is not a person who gives hot vibrations, but who has too much of heat sometimes, not in balance, over-does it, develops a kind of a temperament which can be extremely cold. Could be low blood pressure with it, could be diarrhoea also, diarrhoea also one can get with too much of spiritual strength. And also could be on the love side because of the left side. Because left side is

the Kapha as you call it, is Kapha is the phlegm that is more. Because the left side is more, such a person is always apt to catch colds and has problems of the colds.

So such a person has to protect oneself from getting into colds and things like that and the methods to be employed are to be learnt through Sahaja Yoga.

But to give it a balance the Spirit itself is beyond health problems. But the left-sided person who always thinks of the Spirit also can become one-sided, when he has to live on this earth he has to be a balanced person.

So he has to take to another side and that side is the activity of the spiritual growth within himself.

A person who is very spiritually developed cannot exist as a Shiva Tattwa on this earth. He has to exist as a balanced personality. And when he starts developing that balancing within himself, the Spirit from his heart starts rising and goes on top of his head.

So this is the second stage where one has to reach. Here is the whole collectivity [touches head], so when you start taking your love and affection into your central nervous system, you can say and put it on top of your head, that means as soon as you put it in your Virāt, when it starts spreading through your Virāta Shakti, through your collective being, then only you are a complete personality. Otherwise you are Shiva Tattwa, Shiva Tattwa exists whether this universe exists or not. It exists even when the whole universe is existing; even, even it vanishes it all goes into that magnet, into that Shiva Tattwa.

So a person who has spiritual hankerings must know that to raise your Shiva above the heart level, he has to raise

it gradually onto a very detached method of existing on top of the Sahasrāra. Where there is a complete balance, complete balance.

Many people I have seen in Sahaja Yoga are extremely loving, nice, very sweet persons. Like in Delhi, I would say people are not so harsh as in Bombay [Mumbai]. Bombay [Mumbai] people could be harsh, Poona people are little harsher also. But Bombay [Mumbai] and Poona people are deeper. The reason is they have balanced themselves a little and they have gone above their heart feelings like sympathies.

“Don't be unkind to somebody, don't say anything harsh to somebody” can be very, very funny also sometimes, like yesterday I was sleeping in the place where you all were sleeping. Now if I was in any Bombay [Mumbai] or Poona center, anywhere, you can't hear any voice, anywhere, nothing, like a lion, you see, like a tiger is in a forest, nobody will hear your voice. If there's a tiger, you can know for miles together there's tiger somewhere, it's so silent.

But if I'm in Delhi, then everybody's talking: somebody was talking about money, this that, the whole kind of jabbering was [on], even the Sahaja Yogis from foreign had become Delhi Sahaja Yogis. They were talking so much I was surprised, how did they take to this talking so much there: always talking, jabber, jabber, On the contrary if I'm sleeping there you all should have been in meditation, sitting down and doing meditation. Instead of that everyone was busy with all the possible nonsensical talks, as if they have no other chance to talk. And they

were all jabbering, jab jab jab, I didn't know what to say and I just I didn't know what to do. *[UNCLEAR]*.

But this is what one has to know, that unless and until you raise your sympathetic attitudes, like you tell somebody something, “I have had such a problem in this business” say example like this. I mean, what a topic, but doesn't matter. If you start, “I had a problem with this” another will: “Yes I too had..." you see, the sympathies. “I too had such a problem, these people are so bad, that happened, he had the same problem” same talk. They are all, you see, talking about things which are irrelevant to Sahaja Yoga.

Even relevant to Sahaja Yoga you should not talk when I'm there. I have to make a humble request to all of you, that the way you people sometimes behave is not good and is not congenial to Sahaja Yogis.

Even to keep your mouth open in My front is not a good thing. But I don't want to tell you in such details but it is so many things are there that you have to learn before you raise your Shiva Tattwa from your heart.

You are good at pleasing people, at organizing you are excellent, you organize very well, there are no quarrels; Sahaja Yogis in Bombay [Mumbai] quarrel quite a lot and even Poona Sahaja Yogis are quarrelsome.

But I must say Poona Sahaja Yogis are very deep and Bombay [Mumbai] Sahaja Yogis are very deep individually, they have achieved something. Now they have to go further than that, is to go little bit in the heart again. You see, the second essence *[UNCLEAR]* they have to have to feel more that way, because that way they are very, very strict with people.

But you see, certain amount of strictness is to be accepted. For example, if somebody is told: “Don't touch Mother's feet", one feels very bad. But this is a very mundane sort of an understanding of the Mother.

If She says: “Don't touch My feet" that's what you are supposed to do, you have to do exactly what pleases Me and not what will please you.

So you must change your attention from pleasing all the public, some people say “Those who come first time Mother, we must not say this." You must! Certain things you must say to them, otherwise you will make Me a-prasanna: that will cause problems! But when you say to others, you need not go like Poona and Bombay [Mumbai] people in their special Marathi language, but say it in a proper Urdu style, that people don't feel bad, but you must say it! You should not put those people on My head; instead of that you should tell them in such a way that people are alright.

So to go deeper into you, you must do also individual meditation and samori. I would not say all the Sahaja Yogis in Delhi are like that, but... we are very good at organizing, which our Bombay [Mumbai] Sahaja Yogis and these Poona Sahaja Yogis must learn. They quarrel among themselves and I really get fed up. And they treat each other shabbily, that I don't like. But individually they are alright, so they become individualistic.

Some people become individualistic and some people become publicist, public...

they'll please the public, now they are two extremes.

What should a Sahaja Yogi do? They have to become Mother addicts. They should do what your Mother likes.

Do you understand? Need not please the public or need not please the individual, but do what your Mother will like, that's a very simple thing which Ādi Shañkarāchārya told you, that just keep the Mother pleased. But nobody makes that study. Try to make the study: “What makes Mother pleased." Then you will see, I'm very easily pleased, you see? As a Shiva Tattwa.

Even if you make mistakes try to pull your ears alright. [Laughter.] But don't go too far with it.

You see, the mistakes to commit is alright, but don't take it for granted that you can go on committing mistakes. Because you really get a big rope, but you will hang yourself ultimately, isn't it? So be afraid of the rope also which is given to you, it will hang you much better otherwise.

So one has to understand that you should not be addicted to public opinion or to the opinion of your own. Both things are wrong. You must behave in such a manner that it should please all the deities within Me, as far as I am concerned I don't exist. I have no existence, really believe Me, I have no existence at all, I just, is an assemblage of so many existences. Otherwise I don't exist, I don't find Myself anywhere in this body, anywhere I don't find Myself, anywhere in the universe! I'm nowhere, I sometimes find, “What is all this? Is not Mine, is all foreign to Me." But still I permeate into it, enjoy it, live with it, but I'm not in it, nowhere.

If you just try to understand what pleases your Mother, you will develop your dignity because I want you to be dignified; it will develop your joy because I want you to be joyous; it will give you more capacity to achieve more

vibrations within yourself because that is what I'm giving, whatever is good for you if you do that, it will please Me. But what I think is good for you, you may not think, you may have your own ideas, individualistic again. Or maybe public-wise, like I've told you that please don't arrange My program before 7 o'clock in the evening. Then you may say, “It won't suit our public." Doesn't matter: it doesn't suit Me, that's the main point.

Because I have certain timings when only I can really be very good. That time I have to give to somebody else, is fixed! So you don't fix My timings according to yours. Morning time before 11 o'clock no programs should be fixed. Early in the morning if you fix, fix at five, I don't mind. I have certain timings which I have to use for some other purpose! So you have to understand that whatever suits Me should be done, because that is for your good also. Because there are most benefficial.

I'm just telling you My own tricks so that you take more advantage of Me. But they insist on that the people who are going to the office won't be able to come, that's people should not come at all! If there is a picture at 7 o'clock they'll go at that picture or not? Then why should you make your Mother so cheap that it should suit their convenience, if there are few people it is even better for us: we'll have better accommodation in the Kingdom of God.

So don't make Me cheap! That one should understand, not to cheapen Me, keeping the dignity of your Mother.

Whatever is to be achieved, I agree, that all the brothers and sisters must be helped, all the public must be helped, but we can't get rid of the kachras otherwise if

you see: there are lots of things which are to be just thrown away.

So we don't, should not worry about the kachra part. Whatever is the best we'll have, but to have that also one should not speak harshly. Again I will say not to use harsh words. The way people: “Get out, get out, get out" like that one should not talk. Change your language. You must educate yourself how to talk to people in a soft way, in a proper way.

That is very important for Sahaja Yoga, because if you go on insulting, maybe you might insult some saint! So you should not do in that way. Understand it and try to make your individual being so capable that, when you go to the public, you are able to put the right concept, the right concept, the right conduct, the right behaviour and the right knowledge. Here I do not mean right rationally, right which is absolute.

The Shiva is the absolute, He is the giver of absolute knowledge, He knows what pleases Me. The moment something will happen that will really displease Me, He will shut the show. He is just watching this to please Me. The moment he'll find that this is not working out, He'll stop the whole show and will say: “Shut it, finished." So though I may say the spectator is Shiva, but He is just the judge and He sees those things.

So try to be all right, a nice spectacle I try to make, to please Shiva so He continues to be there and this let *[UNCLEAR* let this] universe be a nice place to stay in, in which you rise and attain that eternal life which is promised to you.

But one has to understand what pleases Mother.

Some people have a habit of just looking at Me straight all the time: not the way to be done! Put your eyes down, all the time just you cannot stare at Me, it's stupid! Apart from stupidity it will not please Me, will it please you if I start staring at you all the time? I don't stare at you, I try to please you by doing all kinds of things: why don't you learn something from Me, how I try to please you? You can't do all these things of course, I know, because somebody says: “Mother, we went there, the horse was given to us, this, that” this help you cannot achieve yourself. For Me, if I have a difficulty, you can't solve My difficulty. Isn't it? But I can solve your difficulties.

So I can please you very easily because I have so many methods of pleasing you.

For whatever methods are there, by which one should not positively displease, that's the only thing is.

You don't do anything special, but don't do something extraordinary just to displease. If you understand this simple thing, that don't try to do anything that will displease to please Me. It is so simple. Don't have to do anything extra, just try to be loving, affectionate, dignified and I'll be very happy with all that. As it is I'm overjoyed, I'm very happy with you. But I have to tell you what one has to achieve and how one has to go above these things.

So it is necessary now for Delhi people to rise from the heart to the Sahasrāra. And it is necessary for Bombay [Mumbai] and Poona people to go from heart... to go from the Sahasrāra to the heart. I would say Rahuri people are in between. Rahuri people are in between.

They are very good organizers and they don't create problems for Me as far as individuals are concerned.

So I think Rahuri is a place, perhaps maybe it is My Mecca, that it is so good whatever it is. But we all can be like that. We all can change and inform each other and improve and educate ourselves.

All this education can come to us, if we really love ourselves and care for our evolution. We don't have to bother about it much, if we really care for. Gradually all these things will work out and the balance can be established. Those people who talk too much should not talk so much. What I feel that when you talk too much when you'll stop you just stop. In between: when it is necessary you must talk, when it is not necessary you should not talk.

So that kind of personality gradually you can develop with Sahaja Yoga, that you will develop that wisdom how far to go, how far not to go. Not to go is the quality of Shiva. He doesn't do anything, He is just sitting down there and watching the whole joke. He doesn't do anything, but He's the one who has to watch: if He doesn't watch, then the whole show is over. If you understand that in not doing anything, how much He's doing. See the contrast: He's doing nothing as such. But He's making everybody dance, to please Him. In the same way in one shot you have both the natures, as Sahaja Yogis you can achieve that kind of a balanced personality. It is for your good, for your evolution, for your development.

So today all of you have a great chance of evolving individually within yourself with Shiva Tattwa, which

ultimately permeates into the whole. Kabīra has said it in a beautiful couplet, I don't know if you people have understood: [Hindi.] The compassion of my heart I will vibrate, I will bring it out; the compassion of my heart I will vibrate, I'll bring it out; [Hindi.] and put it into the five elements.

See Kabīra, do you follow him how great he is? People talk of Kabīrdas, see, he says that take it out of the heart and put it into all the five elements. This is what is Sahaja Yoga. If you understand that, then you don't have to understand anything else. You have got it in your heart, become the capitalist in your heart and become a communist outside. If you can achieve this balance properly, you have done it and we can do it, we all of us put together we will do it, we can achieve it and we can show to the world that everyone can achieve it.

All ordinary human beings so-called will can become extraordinary.

So today we have to decide about ourselves that we are going to do it, we are going to be educated about it, in a spiritual way, in a Sahaja way. And every moment if you watch yourself you can know. And not to explain yourself and to say “Oh, this happened to me, that happened to me": that's not the point.

Many people tell Me like that, that's absurd. You challenge yourself: how can it happen to you? Why don't you do it? You should do it. Why can't you do it? Like that you take yourself to task and you can work it out, I'm sure, because you've got the power to do it.

I bless you all for your spiritual development and for your collectivity. Both things must be looked after.

If you have spiritual development and no collectivity, it is useless. If you have collectivity and spiritual development none, it is useless. Combine it properly.

So we have to take Shiva and establish Him into the Virāt. This is what we have to do and if you understand this point, your relationships with others also will be good, permanent, of a very substantial nature. And the quality of Sahaja Yogis' life will be something very, very great.

May God bless you all.

***Contents: 1982-02-20*, Public Program, Constitution Club, New Delhi, India**

[Honorable Rāja Jaswant Singh, Supreme Court Judge, felicitates Shri Mataji.] Question: How did You develop Kuṇḍalinī awakening?

Shri Mataji: This is a Divine heritage and I am only an instrument for mitigating the suffering of humanity through the same.

Question: What are vibrations?

Shri Mataji: Vibrations are a part of our heart. Ātmā is the flickering light that is burning all the time and is the reflection of Param'ātmā in our hearts. When the Kuṇḍalinī rises she opens the Brahmarandhra and there is the seat of Sadāśhiva, the Pīṭha. The Pīṭha is at Sahasrāra. The Pīṭha is created because it receives the subtle energy that is all pervading. The responsive one will catch all the mysterious hidden tunes, but for a common man, provided he has a receptive attitude, these vibrations can be communicated at any time and anywhere.

Contents: 1982-02-20 **Talk to Sahaja Yogis, New Delhi, India**

(it continues as ***1982-01-30***) [MISSING.] After that she sat down at least. And then she said to Me, “Mother, I must say this Chaya, what must have she done in her last life to be married to a man like that?" After that she never took his side. Always she used to come and tell Me that, “Chaya told Me that he's such a funny man." She wants as soon as he comes in the room I should enter into the room. She says, “I feel shy." I mean, [Hindi]. If they have no understanding then we *[UNCLEAR* can't/cannot] do anything. Do you feel shy? You shouldn't do that.

You really feel shy. I mean, there's something like shyness. She said, “I find it impossible, you know, with this man. I feel very shy and I feel very embarrassed." She wanted to, *[UNCLEAR* see with/show] us some nice film, she wanted to see.

So this fellow said, “No, you should only see it with me." She said, “But you are not coming. If you come *[UNCLEAR* then we'll go together/I will not go out]." He couldn't bear her going with other friends. Can you imagine? Such a jealous spot. [Hindi.] I mean, we are not complicated. In the same way, get rid of your complications. Like who will now get married. I mean, they must have arguing. That's important. And they come out fighting, both of them. No one can sleep there. In that Brompton Square, can you imagine, that such a supposed to be spot place. Once I was there in the evening time. Who was with Me that day? None of you. He came out of that place, from Brompton Square. About twelve o'clock in the night we

were going back. And one girl and one boy came out. Not girl and boy, quite old I would say, well the girl was about and the boy was twenty-five, the girl was twenty-two or something. He was pulling her by her hair and she was beating him. I said, “What's this going on?" He said, “We are married." I said, “Really?" If they are married then they are supposed to fight. When they are not married they are supposed to love. It's a funny junction.

Find the absurdity? So you get out of this thing. This kind of madness, it's not good.

Sahaja Yogi: It's funny.

[GAP]

Shri Mataji: You see, Chaya told Me, he's such a henpecked husband. This is we call as *[UNCLEAR* Hindi/henpecked], who runs after the wife all the time. Looks funny, you know. Must have *[UNCLEAR* also/a] your self-respect.

Sahaja Yogi: [Hindi.]

Shri Mataji: So one must develop a real style. It's an education. It's an education. The women must sit together. Men must sit together. It's an education. We, too, have *[UNCLEAR* some men/problem] like that.

Some are like that. Actually, it's very funny. Everybody laughs at them. Very embarrassing.

The husband running after the wife or the wife running after the husband, it's very embarrassing. I mean, you are in any case married. What is there to run after? So much ado of the wife is very embarrassing.

Or of the husband also is very embarrassing. Live like normal people. Now you have gone in a tour. It's not a

honeymoon trip. Not at all a honeymoon trip. It's a trip for education, education how to live with the group, how to live with each other, the other Sahaja Yogis. *[UNCLEAR* Understand].

So this is it.

Now for marriage, not for fun *[UNCLEAR* any way/anymore]. Do not take any frantic steps. Marriage should be done in a very normal way. There should be no frantic here. Take it easy. Nothing has to be done extraordinary. If you like somebody, you can have the marriage. If you don't get married this year, doesn't mean you won't get married next year.

So don't misunderstand. And Sahaja Yoga is a training and you'll be [better]. When you have come here, you have not come here just to go round like tourist[s] or to save your money [in India] by coming down here. You have come here to educate yourself, in the aspects which are not [to be for your comfort].

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: [You] have to sit down. Men on this side, women on that side. Ah?

Sahaja Yogi: Make four groups. Four groups.

Shri Mataji: Ah?

Sahaja Yogi: We'll make four groups.

Shri Mataji: That's it. Two groups of women.

Sahaja Yogi: [Hindi.]

Shri Mataji: [Hindi.] Ladies first. Two English for the group.

Sahaja Yogi: Ha, ladies first.

Shri Mataji: In India that...

Sahaja Yogi: In India, always ladies first.

Shri Mataji: [Hindi.] Never.

Sahaja Yogi: Never.

Shri Mataji: Never eat. No woman will eat before her husband has eaten. Never.

Sahaja Yogi: So ladies are requested to make two groups.

Shri Mataji: Never. On the contrary, men are fed first of all there. They like to pamper their husbands and husbands rest and I've told many, many times, this is the fact. Women do never eat even if you force them.

Sahaja Yogi: Woman will not take food till her husband took food, firstly. She will take after.

Shri Mataji: [Hindi.] Then he must still get. Unless and until that all the menfolk have not eaten, the women won't eat.

Sahaja Yogi: First husband, then wife.

Shri Mataji: [Hindi.] Then for children. When they have all eaten the food then the women will sit down and eat their food.

Sahaja Yogi: She will sit alone. [Hindi.]

Shri Mataji: [Hindi.] Sometimes she's alone.

So she eats alone.

Sahaja Yogi: So now, you will make two groups of ladies.

Shri Mataji: But if there are many [women also this is their place, many outputs]. But here once I told only in, [as I] remember, we told someone there, that German girl. She came like Hitler *[UNCLEAR* on us/or not]?

Sahaja Yogini: Oh, we thought that, yes. Yes.

Shri Mataji: You remember?

Sahaja Yogini: Yes, I do.

Shri Mataji: I told her that, “You better feed these men. They have to go out. Then you eat later on." And she became like, just like Hitler. Can you believe it? She was so angry with Me for this. I just didn't know that I have said something very wrong. We all do it all the time in India. And sometimes I feel, what's the matter? We never feel we are oppressed or anybody is dominating us, nothing of the kind.

How are they dominating? I mean, we are sensible people and we can look after them. They have to look after them. They are in charge of them. Yes, that's what we think. Why do we think like that?

Sahaja Yogi: Because they haven't got the ego, while Europeans have got the ego. They've got to *[UNCLEAR* show/shout] that they are not only in charge of them.

Another Sahaja Yogi: Both, both of them, both of them.

Shri Mataji: No, no, but the women, you see, will fight with the husbands. “Why don't you eat well? You must eat well. Have this food." If he goes away without food then she won't eat the whole day. “You must have your food." She will prepare his bath. She'll do everything. She'll look after him. Like a child she treats the husband.

Sahaja Yogi: This is degrading for a, for a Western woman. In this country it is not.

Shri Mataji: Oh, it is very upgrading. For us it is upgrading. Why should it be degrading?

Sahaja Yogi: Well, because they still have a conditioning.

Shri Mataji: Aā?

Sahaja Yogi: They still have ego.

Shri Mataji: Ego, ego. I mean, do you see, I don't know...

Sahaja Yogi: He wants to give his bath.

Shri Mataji: Aā?

Sahaja Yogi: He wants to give his bath.

Shri Mataji: Have patience, mummy, she gives you bath.

Sahaja Yogi: He likes this.

Shri Mataji: Very few.

Sahaja Yogi: Once in a week.

Shri Mataji: Ah? Sahaja Yogis: Once in a week.

Shri Mataji: Just see that, concession's coming forward.

Sahaja Yogis: Concession.

Shri Mataji: Now, I must say I've spoilt My husband completely.

Sahaja Yogi: Yeah.

Shri Mataji: My daughter says so. “You have really ruined him." Even he says so. “I'm so ruined." When I'm not there he's shouting at the servants, shouting at everyone and they say, “If You are not there, we are not going to stay near of him." He says, “Nothing is all right. This is wrong, that is wrong." He'll throw his shirt this side, throw that. Then, I mean *[UNCLEAR* we/I] really *[UNCLEAR* spoil them/spoiled him]. And they also stay it forward, walk off. They don't *[UNCLEAR* go here and there/hear anything]. They'll look forward, but not this way, you see. It's very different. I think the training it's different. Your parents would have been like this. Grandparents would have been like this.

So you are like this. But our parents have been like the other way round.

So we have learned from them, we should say. But it doesn't go to our heads, some of these things. I mean, if My husband says, “You come and eat food with me” supposing and there are five six guests are sitting and I'll say, “Who will make the rotis now, you are asking?" They say, “No, no, it's all right. You just make them and bring them along." But I'll say, “No, it will become *[UNCLEAR* burned/cold]." “It's all right. Doesn't matter.

What is there? We'll all eat together." They will force on Me that we should eat together and I'll go on saying all the time, “No, no, no, let Me prepare." [Hindi.]

Sahaja Yogi: There, Mother?

Shri Mataji: Ha.

Sahaja Yogi: Ladies, please stand up. Go there and sit there [if you look].

Shri Mataji: This is My experience. In America I have decided that Western ladies should stay first.

I don't want to say *[UNCLEAR* it so bumptious/so on workshops]. I'm not saying it.

Sahaja Yogi: Makes them more conceited.

Shri Mataji: What?...

Contents: 1982-02-22 **Talk to Sahaja Yogis, Lord Shiva, New Delhi, India**

The creation of Kailāśha took place. We Indians worship Kailāśh as the residence of Shiva, Sadāśhiva, God Almighty who is eternal.

First, the Parabrahma, the Nirākāra, the One that is without forms was in a sleeping state. When it awakened, it is called as Sadāśhiva. At that stage his power became

the Ādi Shakti the Primordial Mother, we can call her the Holy Ghost. This Primordial Mother created Her creation to please the Sadāśhiva which was no more but a witness to this spectacle. He was the spectator. I will not go into the details of creation today but one has to remember that all that is created is a deliberation and is not an accident.

Later on Ādi Shakti created three powers out of herself which you know. The power of desire, the power of action and the power of evolution or Dharma. These three powers were created out of the pure desire that She had, to be one with Her Lord, God Almighty Sadāśhiva. This desire resides within us as Kuṇḍalinī, the fourth power within us as the Kuṇḍalinī, which is sleeping in the triangular bone. As Gopal has told recently that people don't know how to raise the Kuṇḍalinī and don't know how to guide it. Actually, Kuṇḍalinī can only be risen by a person who is an authority, spiritual authority, or could be through the Ādi Kuṇḍalinī itself.

I told you yesterday how, in the ancient times also, this knowledge of Kuṇḍalinī was known to us. This knowledge was known to us that India, because India is the country where we are supposed to look after the roots of The Creation. We have to look after the roots while others have the tree, the flowers and the fruits. In India the roots grew up unknown to common masses. These roots reached that stage where Kuṇḍalinī became a knowledge of very, very few people, actually extremely few I should say. And this knowledge was not revealed for many days till I would say Ādi Shañkarāchārya himself started talking about it. Though Mārkandeya has described

Kuṇḍalinī, the different powers of the Mother, but it was Ādi Shañkarāchārya who came to this Earth and he's the one who talked of Kuṇḍalinī openly. The reason was, before this it was kept secret and part of it was revealed and people used to doubt. Or if it was to be revealed, whom to reveal it [to], because there were very few people who were capable of knowing about it.

In the Bible it is written that there will be a Tree of Life and this Tree of Life is nothing but the whole Suṣhumnā Nāḍī and its branches. [It's] also written that “I will appear before you like tongues of flames." What are these things, tongues of flames are? If you see your Sahasrāra, I don't know how many of you have seen your Sahasrāra, it looks like [a] thousand tongues of flames. We call them petals. It's more beautiful to call them petals, but they are flames. When they are awakened they look like flames, very silent flames burning. And when this Sahasrāra you see, when you see the beauty of the Sahasrāra you are amazed that to a gross mind this brain is nothing but fat cells put together. But when you get your realisation then you find that the same thing that looks like just a group of fat cells and these nerves as elongated fat cells you can call them, when they are enlightened you see the light around them and they are like enlightened wicks of a candle, very long burning flames, beautiful in different colours, very silent, very beautiful. This is all, is a cock and bull story for a normal person and it's difficult for a person to talk about it.

As I told you yesterday you have to have [a] microscope to see something under your skin. It's much more than that. You need to see what's inside you because this is

the area which is under the ground and not above the ground. But it's so essential to have the roots to the tree. In the same way the spiritual life is the most important thing for the existence of this Universe, existence of all the human beings. If the spiritual life is not there it cannot exist.

Now this knowledge could have been challenged by the West, by the people who are intellectuals, those who see with their gross eyes and believe into what is there. Because this is being honest about it I should say. But still we have to reach certain conclusions that when these people talked of the Spirit, that the Spirit exists in your heart, that there is a Spirit, that you have to be born again to be that; all these things that even when Christ has talked so much about it then one has to think that they could not been lying to us they are not befooling us. They didn't want anything what did we give them like something like crucifixion, torture. Then why did all of them talk of this spiritual life, about eternal life, about the Spirit, about the rebirth of a human being? Every scientist must honestly look into it and reach a conclusion that at least there has to be something about it. Of course scientifically you cannot reach there, mentally you cannot reach there. For example, if I have come in the car I have to leave My car there and come inside. It has its own limitation. In the same way your intelligence and science has its own limitation. It has to happen in a way that its spontaneous living happening takes place. We cannot, with scientific research, sprout a seed. We cannot transform a flower into a fruit. Actually, we cannot do anything living whatsoever. The other day

there was an argument, a lady stood up she was a scientist and she felt very hurt. She said “Oh, we are creating two babies." I said “But the living thing that you get for the two babies is coming from somewhere else you cannot create life." So one has to understand that this process of life we have not understood through science nor through mental activity and so we are not going to understand Kuṇḍalinī through our mental activity. But once you get your realisation everything becomes logical. Example could be like this, a man is blind, he cannot see the colour of this wall, he cannot see the colour of these curtains, he does not know the dimension of this room. Supposing you tell him something about this it's a myth for him, it's a myth. But by some chance if you can open his eyes then the whole myth becomes logical and he starts understanding it through his logic which was blind before and now is open to this new experience.

A complete science of Divine laws are placed within you. Tomorrow your children may challenge your science, of course they will challenge all the religions also. But science can be challenged: for example, many laws of science which were regarded as laws have been now challenged and re-challenged. But the laws of God once you find them are not challengeable. For example, once you get your realisation, once you become the Spirit you become the absolute. There is no relative relationship left everything else is relative to the Spirit. The Spirit is the Absolute Point where you reach. The rest of it is all relative and that Spirit emits the power called as Brahma Shakti or connects you to the power called Brahma

Shakti the Divine Power of God's love. Unless and until you are connected with the Spirit, you cannot feel that Divine Power that is not explained by this brain but is seen, working, activating, doing all these living processes in the world. That we start feeling within us. It's a question of feeling it just like hot and cold, a Cool Breeze of the Holy Ghost in the hand which is the real bodha, is the real feeling in the central nervous system of a human being.

So the new dimension develops within us when the Spirit is enlightened.

Now, today is a day when that Spirit was first reflected on a material thing on this Earth. Now to us we take everything for granted. For example, Earth was created out of the Sun. Alright. Then how is it, it is so? Sometimes it is iced, in places there is ice [or] there is something. What is it [that] happened? Actually, it was taken away from the Sun. Now this Mother Earth which you see today was created out of the Sun after the big bang, all that story I will tell you sometimes later, but then was taken away from the Sun and was frozen. It was taken away, very near to the Moon where it was completely frozen. Then it was slowly brought nearer to the Sun and it was found that there was a spot specially selected by this Brahma Shakti to create the Kailāśha and that spot was chosen much before all these things were done to the Mother Earth and at that spot the ice stayed forever in the shape of a face. This is the face of the God Almighty.

Now, one may say that you should not believe in the Pūjā of the statues, in the worship of the statues: is absolutely correct. I am also absolutely against the worship of the

statue. But statue is different from something that is called as swayambhū, which is born by itself. In the Bible it was said, when Moses, who brought the Ten Commandments, that “Thou shall not worship anything that is recreated out of the things that are created by the sky or the Mother Earth." This is a very important point. What are the things that are created by the Mother Earth and by the sky? Instead of going into this, people just said that, “Better not worship statues." “It cannot be reproduced and worshipped" said by, of course all those who follow that, like even Islam follows the same Torah, is followed by the Jews and followed also by the Christians. All these five books of the Old Testament, the Ten Commandments are common for all these three.

But that doesn't mean that you should not worship that [which] is created by the Mother Earth. But nobody went into that. You see, human beings always try to find loopholes. Then Mohammad Sahib himself said these things that he followed this and Mohammad Sahib himself was born [again] as our great Guru, Guru Nanaka. Guru Nanak was not a human being, He was not only a Paigambar [Prophet] but he was the reincarnation of Ādi Guru, the Primordial Master, He was a Divine personality. Of course, the people who were there at His time were so useless and gross people that they actually tortured His life and nobody followed Him. After His death is a different point. He also has said that it is the Primordial Mother who has created the Universe. At that time in this country people were following a ritualistic, nonsensical Hindu religion which was very much departed from the real ancient religion of Upanishadas.

Because the so-called, paid, priests had taken over and they were taking people to temples created by them, not by the Mother Earth and making money out of it. Now these temples were just used as money making propositions. At such a juncture when he was born he had to put all his attention to this and talk about it and say that, “Better not worship any statue." But there were living points of vibrations from the Mother Earth which we call as jāgrut. The other day I went to a place called Musalwadi were it is said that, they didn't know but I told them, that a Goddess killed a great demon called Rahu with Her musal; `musal' is a `beam' and that's why it is called as Musalwadi. There I found the vibrations were tremendous and I asked them, “Is there any temple here of some jāgrut?" They said, “No Mother, there is no temple like that." I said, “Must be." They said, “Ha, there is one place” very funny, that when the British were here they wanted to make a... we call it `bund'. B, u, n, d, bund.

Sahaja Yogi: A dam.

Shri Mataji: A dam, a kind of a dam, but the dam is made with a bund.

So this was to be placed in a straight line across a lake but they just could not do it at a point about say fifty feet or so, hundred feet or so and every time they tried to build something it would just disappear and they did not know what was happening, [it would just] disappear into the Mother Earth. And they found it impossible to build it there.

So one Sādhu, some realised Soul or a fakir came that way and he said, “See this is the place which is a

swayambhū place. Is a place created by itself, you'd better not do anything here. Even if you have to build something you better go round it." And he drew the line and really that dam is built with that bund which is not in a straight line but has also a circular thing gone inside. I mean, it's never done [normally].

So I went to see that place and it was so vibrating! Such cool vibrations were coming out of it. I was really amazed that it is so much neglected. I said, “You build a temple here. But don't put somebody to make money but you can make a temple just to respect that the Mother Earth has created this great thing and the vibrations are like Sahasrāra, is something so special." Now, to know about this, only a saint understands. Whether he's Muslim, Sikh or Hindu or Christian does not matter, saints are saints, means those who are twice born. It's not a saint who is certified by any organization. You cannot organize God and you cannot certify a saint. “Oh, you are Ph.D. in saintliness!" [Laughter.] Oh we have, we have you know such certificates these days, everybody is giving certificates.

“You are saint such and such, you are saint." They call themselves saints. In Hindi language it's called as `sant'.

So many call them sant, this sant, that. And there is the Kuṇḍalinī which is completely frozen down there! So it happens that people you see take to artificial things and start worshipping something that is not real.

So these vibrations are emitted out of the stone! You will be amazed.

Now, those who are realised Souls here, who could ever have a chance to see the photograph of Kailāśh, you will

see the vibrations are coming. If you get a close photograph of that, My son-in-law has been there recently, you see a complete face which is retained like that [during] all the twelve months, throughout the year. All these years, it has maintained that shape, the eyes, the nose, the face and the mouth. And there is Brahma and also Viṣhṇu on one side. That face is also maintained, it's an area of twelve miles if you go round. All those twelve miles area is covered with snow and the shape of that face is maintained throughout. How can it be possible? Unless and until there is some Divine thing.

Now, many people say that in Amernath, “What is there, a water drops out like that and you get a kind of a Shiva Linga." But if you see the vibrations of that Shiva Linga, you will be amazed. It's very powerful, very powerful! Now that's also a trick of the Divine to pour so much of water down; you cannot make it. If human beings want to make it they make a mess out of it. I mean, people will sell even plastic things I have seen, they're selling plastic `Amernaths' and worshipping it! [Laughter.] Most, or 99% [of] people do that only because they are not saints. Even 1% [of] people are not saints, it is 0.0000001% persons might be, today, saints. I don't know what it is the idea, it was in long time [ago] when there were in one crore there was one [saint], they said. But in those days even the population of the whole world would not be one crore [1 crore = 10,000,000]. It was like that.

So, you can imagine that very few people, negligible people used to know that there is a place which is created by nature, which is emitting vibrations. And because he said it people started worshipping it but they

made a mess out of it. I mean, you make mess out of living people also. Why of these things? I mean, see now anybody what they are doing. If you see to what we have done to Christ, what we have done to Mohammad Sahib, what we have done to Guru Nanak, what we have done to Mahāvīra or to Buddha, we should be really ashamed and should be at least aware that if we can make a mess of human beings who lived, who talked, who said: out of them we create nonsensical fanaticisms, then what about these things which are just emitting vibrations. That's why it was prohibited that you don't worship anything, let it be.

They talked of the Spirit, “Become the Spirit” because that's the first step better achieve the first step. That's why Buddha also said that better not talk of God or anything, just don't talk of anything else but just become the Spirit. I also for three years I was just talking about Parabrahma. But I found you can't just take people to Parabrahma unless and until they know all about other things. They are so much attacked by the negative forces, by the ignorance that they are to be told. For example, if I have a helicopter I can put all My children in the helicopter and take them in the kingdom of God. But you have to walk and when you have to walk I have to tell you about the serpents you'll meet, about the stones, about the curves, the false and the faltering.

As a Mother it is possible. What He said that, “Mother has to do it" because today while reading about the Goddess there was a beautiful description that She is not only knowledge, She's not only knowledge but She also knows everything about ignorance. This is something so great. A

Mother knows what is knowledge and She knows what My children are suffering from. This is the beauty. And that's why the Mother can only solve this problem.

All the Gurus came, you just tortured them. They were knowledge and they didn't know what sort of upside down people, in Hindi they call `ulti khopdi', people you are. And they struggled with you, they tried to say something sensible but they couldn't reach anywhere and when they went away you made a real mess out of them. This is the children I have! And I knew that kind of children I have to meet and face. But I love them and I know they are seekers. They are to be brought round with patience, with love, with understanding and then they are to be given realisation. Without realisation, talking about God becomes a futile effort, it is of no use. It's like talking to a blind man about something that he cannot see or perceive.

Today is the great day I said of Mahāshivaratri. It's really a very great day because today is this great Kailāśha was established. Because one may ask a question, “If Shiva is the eternal thing He never changes, He never reincarnates, then why, how could you say that a particular day is so important?" Because He was reflected on this Earth as Shiva on the Kailāśha. His residence is Kailāśh. That is why He is a dakshinamurti, He is looking at the dakshin, means looking at the south. He's looking at the south because He is the man who is The Spectator of all the things that are happening. India is the most ancient land that came up and it has the Kuṇḍalinī in its triangular position where we have Eastern, Western ghats [mountains] and the Vidhya

[Vindhya mountain] in that portion is the Kuṇḍalinī of the whole Universe.

So to watch the work of Kuṇḍalinī He's facing towards the south. And I was surprised to hear that people think that if you put your head onto the south and place your feet towards the north is a very good thing. It's the most inauspicious thing! I mean, I'm amazed something comes sometimes the way we are told to do things. Imagine you are putting your feet towards Shiva! I mean, these Brahmins also sometimes have made such mistakes that you just have to suffer for it. Imagine you put your feet towards somebody who is Shiva? But this is, I was amazed. In the same way I find people are fasting on the day the Gods are born.

Like on the day Rāma is born there is a fast, Kṛiṣhṇa is born there is a fast any God is born on that day, I hope Sikhs do not fast on the day Guru Nanak is born. [Laughter.] Yes it is possible! But the day somebody is born in our family, some child is born and that to such a Divine personality are we to fast? This we do on the day of sutak when somebody dies.

So we do such absurd things in our ritualistic life also, that we really become inauspicious and then we think our Kuṇḍalinī is not rising! There was a gentleman who had a problem of prostate gland and he came to Me and he is a Sahaja Yogi too. But still Sahaja Yogis when they become Sahaja Yogis still something sticks onto them, they don't know, we have come to an universal awareness now.

So being a brahmin he was worshipping Gaṇeśha very well, I was happy he was a great Gaṇeśha worshipper but what happened that he got this prostate gland and the

prostate gland is controlled by Śhrī Gaṇeśh. I was amazed how could he get prostate gland. And when he came to see Me that was the day, I did not know it was sankashti, is the birthday of Śhrī Gaṇeśh.

I offered him My prasada, that is chana what we eat, this chickpeas, that's what I eat so I gave him. He looked at Me and the other fellow said, “Mother today is his fast” I said, “For what?" He said, “Today is sankashti." I said, “On sankashti day you fast, even after realisation?" He said, “Yes, I do." I said, “Then you must have prostate." That's evident because after realisation also if you do not accept the Truth that, that is the day He was born and you are not to fast on that day. I said, “You better take this chana." So he took it, he ate it and you'll be amazed when he went back, the doctor said there is no prostate. Yes, it is so. It is miraculous but it is so.

We make such terrible mistakes in our life, these small, small mistakes which we do not know what mistakes we are making and how we get it. For example, we'll say Catholics now, Catholics in England have a funny system of confession. I don't know from where did they get this idea into their heads! This I can't understand! Why should you confess to another human being anything? And what is the need of confession? I mean he is appointed by some theological college and he says that, “This is the mistake you've committed” and then you believe into that mistake that you have committed and you say that, “Alright, I will confess to you that this is the mistake I have committed." Now, these people have no right to listen to your confessions nor does it has any understanding as what they can do about your

confessions. All such people I have seen suffer from left Viśhuddhi. Left Viśhuddhi problem is terrible. With left Viśhuddhi problem you catch cold, you have sinuses, you have spondylitis, you have guilty feelings. All kinds of problems come up with that and you can be possessed also.

So most of the Catholics I have seen are so funny in their old age, you can see them in old age. I have nothing to say against anyone, but I have seen a fact that in old age they become really lunatics. Because, if they have to go to the church, they'll get up in the morning, dress up, go to the church, come back home. But the rest of the time they are so mad that they reach a stage where they can't even recognize their own children! They become so eccentric and so fanatically funny that sometimes when you talk to them you find that, as if you are facing some lunatics. They drink so much, they are such extremists, they drink and drink and drink.

And we had a church next to us and I was amazed that in the daytime there was only one activity on, was in the church. In the church, believe Me, there was only one activity, all kinds of drums and bottles were coming and empty bottles were going. You can imagine in the church? Such absurd things people do in the name of God. Because Christ, they say did not say anything against wine, because He increased the wine in a wedding. You see in those days there was nothing like this horrible wine. Wine means what we call dRākshasa is the grape juice. That is the country of grapes and people use to just have grapes.

So now they think Christ has said, “Alright you can drink. And by drinking only you will go to God." It is such an absurd situation that unless and until you get your realisation how will you be able to know what you are doing is right or wrong. Because you have got hold of some idea. Now, this is Sikhism according to you, for example. This is Hinduism, this is Christianity this is that, this is that. But how far we are related to Truth? How far what we understand about them is the Truth? How will you know? For example I was told, I've never read Gītā, that in the Bible it is written that you are born as a brahmin. It is an impossible situation. How can you be born as a brahmin? You have to become a brahmin, isn't it? Brahmin is the one who knows the Brahma. The one who is born again, who is a dvija, is a brahmin. But it is, they said, is written in the Gītā that it is prenatal quality that you are born as a brahmin. Is an impossibility. It can be proved logically. Because Vyāsa who has written Gītā, was a son of a fisher woman, illegitimately begotten from Parashar muni. Now he is not going to write this. Try to understand! Anybody might say that, “I am a born brahmin." Is not true you have to become a brahmin.

There is a ritual at the age of eight years they do or seven years which they call, you are being twice born. But that ritual has no sense. This ritual has to be done by a Guru who is a realised Soul who gives you realisation. Actually, it's an actualisation and then one has to say that you are a brahmin. It's not an artificial thing. Once you make it artificial Hinduism looks like a foolish stupid thing. Same about Christianity which looks so stupid. Every religion looks so stupid in the eyes of people who

are logical that they think, “Better forget it, have communism." To them Communism is the only solution.

In Algeria there's a big movement for the fundamentalist. And the fundamentalist, just like Khomeini [Iranian cleric] style things they are trying to work it out. Where the young people there who are architects and doctors and engineers they just thought that this religion seems to be a funny thing so better not go in for this. Better become communist, is a sensible [idea], where this complication of religion is not there.

This they could see that, this fanaticism is just taking us to madness, fighting, quarreling, “This is my land, this is my house, this is this, this." In [true] religion these things are not there! So they decided that, “We'll become communist." And when they decided that, “We'll become communist” at that junction only one of them came to London and somehow or other we got him into Sahaja Yoga. When he got his realisation he was amazed. He said this fanaticism is wrong and that communism is wrong.

Now all the fanatics who believe in fanaticism should look at Mr. Khomeini, who thinks no end of himself, he thinks he's God himself and the work he's doing is all nonsensical. There is nothing of love, compassion and wisdom in this man. In every person who is a fanatic this is what it is. When this boy got his realisation he went and told them that, “No, there is Truth, there is God. I know for definite there is God." And he gave realisation to five hundred young people in that country Algeria. And now we have people who come to England to get their realisation. We have found lots of them residing, even in

Paris and that is how all these people are going to take to Sahaja Yoga.

But fanaticism is at its worst in this country of ours. Everybody's religion is in danger in this religious country, everybody's religion. There's no question of Hindu, Muslim only, everybody's religion is going to dogs! Religion can never go to dogs. It is shaswat [Universal Truth], it is sanatan [eternal]. [It] has come out of people who are sent by God who are Avatāras [Incarnations], who are not ordinary mundane people to be destroyed by your nonsense. Whatever you may try you cannot destroy them. Whatever you try to spoil their images they cannot be destroyed and spoiled. But if your religion is so weak let it be destroyed then! We ourselves, you see, prove that our religion is weak because we have not known the person who brought this religion on this Earth. We have done no justice to them because we have not found our Spirit.

If we find our Spirit then we have done full justice to them, because we become a different person, we ourself become a saint. We become people of authority like Kabīra: how he sings, how he talks! Today only I recited him a beautiful couplet that, “Mana mamat ko thirakara lau." He says there, “Of compassion of my heart I make it vibrate" “tharakara lau." “Pañcha hi tatttwa chadhaunga ka." “In all the five elements I'll put it." Just look at the authority with which he talked! And while these Sanskrit `panditas' are calling him `sadhukadi', this that, all sorts of things. They cannot understand. For them he is just a man of the ordinary street you see. And Guru Nanaka

himself was so intelligent, He compiled all the works of the realised Souls in his book.

But I was amazed you see where Kabīra lived and worked in that Bihar [a very lawless region in India] where he has used the word Surati for Kuṇḍalinī, is used for tobacco! [Laughter.] Yes! Surati means Kuṇḍalinī the purity, the virginity within you. He writes that surati, description of the Kuṇḍalinī as we've seen in Sahaja Yoga and they call surati as tobacco. But this is really what we have done out of that.

Believe me! We are so absurd that it is better that all of you who are My children find the Spirit, find the Truth and then relate your religion to that Truth and don't get entangled with all the funny ideas and all the limited ideas and all the dead ideas which are clinking on to the Truth and like the sun is overshadowed by these clouds. You better get your eyes to see the [real] Sun and if you are really that and if you are a real Hindu and a real Christian and a real Sikh, get your Spirit and bring out all your people who are lost in the ignorance.

Today is a great day again I say of the Spirit being manifested on this Mother Earth and we have to, today, vow that we will also manifest our Spirit on this Earth. You have to get that Spirit awakened and once it is awakened, “Pañcha hi Tattwa chandhaunga", like that is the power of Spirit. The power of Spirit that you have, of course, you cure people, is a third rate work I should say, curing people is absolutely nothing so great. You cure people just like that, no problem. If the person is a good person, he's very good, he has no other problem, he gets cured very fast. But there are problems which are very

deep, they are possessions which come from very wrong things, all these things are not so difficult but takes your patience. They make you feel sometimes that how to talk to them about it, even to talk to them they feel hurt, you know? If you tell them they don't like it. But it is true we have to tell them. If such people are cured who are saints, are going to be saints, it's such a great thing for a Mother to see.

But you would not like to cure a person who is good for nothing and that's why such people are to be realised and given good health. Then they are given a complete freedom to understand Sahaj Yoga.

Because once you have the vibrations you stand on your freedom on your security. You know where you stand you are not afraid like Jay Gopal [Sahaja Yogi] has said that, “Once you get this then you start developing and start seeing and you know what's happening." You know for definite that this is wrong, that is right. In the beginning you may make little mistakes of realisation but gradually you know, “No not that, we know that very well, no not me." The people just run away. Then they say, “What sort of saints are these?" I said, “They are the ones who have seen it that there is a big crocodile sitting and they just don't want to deal with the crocodile." They said “Alright, all right you are very good thank you very much." They just stopped at that. And then they say, “Why don't you want to argue with us?" Then they'll say, “You see you are too intelligent for us so please excuse us!" So all this discretion develops and people do not argue, they do not say anything. They say, “Alright go ahead with it!" So all discretion how to deal with people

how to understand them, how to understand the situation everything develops because you've become the Knowledge, there's the light, you can see everything. That is very true that this Spirit is Sat-chit-ānanda, it is Sat-chit-ānanda. Satya is the Truth: you know the truth, it is the truth giver, is the light that gives you the Truth. You know Truth about everything. Whatever is untruth you do not get any vibrations. For example, somebody would say object, “Why Mother you speak so much for Mohammad Sahib?" Oh, there was one gentleman who came to argue against.

So I told him, “Alright you feel the vibrations, ask, `Was he not the Ādi Guru?' " And immediately he got the vibrations. I said, “Now, now you talk." You can't understand these people at this level, you will understand them at that level. You will understand all of them so well and you will be amazed that they are all related to each other. Absolutely one with each other. We are the people who are not in that relationship as yet but they are all related to each other and they are absolutely in concord and in love with each other.

With all this knowledge you know the Satya and your Chitta, your attention, which I was telling you yesterday, becomes so enlightened, it's so enlightened that you know the Satya, you can feel it: where is the vibrations, what's happening, who's catching, what is happening, what Chakra. Anybody who comes and tells you, “My Kuṇḍalinī is awakened” alright you tell him, “Where is my Kuṇḍalinī?" They will not be able to tell you. “Alright tell me, what's the matter with me?" They won't be able to tell you. If your Kuṇḍalinī is awakened, minimum of

minimum you should know what is the problem with the other person. Even a little child can say that this person has this problem. Immediately they will know, they are very busy! Especially born realised children are very busy.

I can give you a conversation of My own granddaughters. The one was only three years that time, another was about seven years. And the younger one went to some school for they gave her a letter which she brought home, she said, “I don't know how to read, why they gave us?" Now imagine in the school they are sending these letters from these three year old children because the parents would read it. It was written that in such a hotel if you come on such and such date and pay a hundred rupees you can get your transformation! “Ekdum tum badal jaogi!" [Really you will be changed!] I told her.

So the little one says that, “If you pay hundred rupees how can you get your transformation? Your Kuṇḍalinī has to be awakened, isn't it!" The little one, three year old! And it was written then you have to do the course of eight days.

So the elder one said, “Oh, that's a tall story, see my father has done five courses, his Kuṇḍalinī is not awakened at all. [Laughter.] How can you awaken the Kuṇḍalinī?" This is what the realised Souls are, you see, the way they behave. Like My another grandson who was giving realisation to all the London Sahaja Yogis. He was trying to correct it and put it right and when he was giving realisation he was just sitting on their back, when

they were on My feet and was sliding down like a slide and was bringing the Kuṇḍalinī downward.

So I told him, “Why don't you do in your village these thing?" So he's from Bihar so he said, “Alright, I can do it but what about these feet will You take them there?" [Laughter.] “Without these feet how can I do it?" And then he went and washed his hands and went away to school and said, “I'm not going to look at you people, now keep yourself clean." Like an old man he tells them.

“Keep yourself clean now!" This is what it is. If you have that Satya within you as a child also you know Sat-chit-ānanda and such a person is always prasannaChitta, is a happy person.

[Talk continues with questions and answers in Hindi for 20 minutes then someone asks a question in English.] Question: Shri Mataji, what is your view about astrology, Indian astrology?

Shri Mataji: I hope you are not a newspaper man Astrology is all correct, it is so. Whatever comes to astrology is absolutely correct, has been seen through great seers and whatever they say is true, no doubt.

But after realisation you go beyond it. You're beyond it. Then there is no astrology attached to it. Till you are not realised you are in that chakkar [illusion]. Like if you are in the water you are afraid of getting drowned but if you get into the boat then you see it.

So... It is like that.

[Question-answer session continues in Hindi for two more minutes.]

***Contents: 1982-02-23*, Public Program, Sahaja Yoga, Free Hall, New Delhi, India**

Shri Mataji: A hall has been dedicated for the work of Sahaja Yoga. It was a long-awaited blessing for the Delhi Sahaja Yogis. May God bless you all for that.

Sahaja Yogi: Require Hindi main bhi bolo.

Shri Mataji: Badme bolenge, achcha. zarur. It's a gift of God, I should say, that you got this without paying anything for it, while all the people have been running up and down, when even the Government had allotted us a land because they have approved of our utility. Still through this, what you call, `red tape' and all that, it was a big problem and because I am little a queer person because I would not allow anybody to give any bribe or any such thing or to do anything irregular, things would not work out. And if such a thing can happen, I mean, after all this is God's work. And God has to look after His work also and He has to arrange for things.

But this reminds Me of one thing: in London same thing happened. And they were all running up and down for an ashram and they couldn't find any place. It was impossible even to rent a place. Wherever they tried it failed somehow or other and nobody would accept so many people living in one house. They thought that it is useless. They paid some money. They did all kinds of things. They did it in advance.

Because they were so many people living together, it became impossible and they rushed up and down, did all sorts of things. And then one day suddenly they were invited to a lady's place who was a Sahaja Yogini. And there was another lady who had come and she said, “I

will give you a house if you want and any number of people can live in that." And that's how we got our first ashram. Of course, then later on we shifted from there because some people from this Maheśh yogi came and they started jumping and screaming and making all kinds of noises.

So we got the bad name.

So we had to go away from there.

Now we have luckily, you won't believe to what extent it has been blissful for London Sahaja Yogis.

That first we got a house in LambertWay, in the ruins of LambertWay which William Blake had described, but then we got two big hotels with fifteen bedrooms and everything inside it, absolutely free. Can you imagine? Through a co-op that these people had formed. They said this never happens in the history of England that anybody could get such a big place from these co-ops which are giving for maintenance. But somehow we got it. And now the time was over for these hotels to be vacated and I have received a letter from London. Now they have got a huge big house with twenty-three bedrooms or something like that, with two, three big halls, free.

So this is what it is. I am doing all this work free and all the help is coming free to us.

So when people ask Me, “How do You manage with the finances?" I used to say, “Finances are organized somehow or other. We don't have to bother about finances too much." I'm thankful to Yogi Mahajan for arranging all this and for doing such a remarkable feat. I think now Bombay [Mumbai] people will also have some

sort of a blessing because this is the year when we should really get some lands as a blessing from God. Also it is necessary that the Sahaja Yogis have to come up to a certain point of a development. Otherwise, if you give them the land, say for example, as God's blessing, then they will start, you see, having it as their possession, using it as their own purposes. I mean, all kinds of things they do with the trust and fighting for the land and which you do not take with you and they may start creating problems, you see. Once *[UNCLEAR* we/you] have the property, human beings go off their heads, you see. It's something goes wrong. They'll fight with their brother, father. They'll kill all the relations because the property who creates a problem.

So also the Sahaja Yogis have to come up to a certain point, rise up to certain level where they can really bear up the beauties of the blessings of God.

Even if He gives you the blessings you should be able to use it properly. Otherwise you can start using.

I have seen people, as we call them in Hindi language, [mufatkhor]. They are very easily available. They are coming to Delhi; very good. In Delhi to stay somewhere in a hotel is expensive, very nice, “Mātājī's ashram, let's go and have a nice time there” like that. It is quite possible. Sahaja Yogis may start doing that way. But you'll be amazed that in Sahaja Yoga people develop such self-respect that now we have people, say, from Bombay [Mumbai] or from Pune who have come here. All of them are paying for their food and everything. Nobody is trying to *[UNCLEAR* shortage] and they want to pay for

everything. If the self-respect does not develop in Sahaja Yoga it's useless. It's useless to be a Sahaja Yogi.

In Bombay [Mumbai] I've seen, or in other small places like Sholapur and all that, all of them, they would pay for any function that they want to have, everything. Whatever little money they have to pay, say one rupee, two rupees, three rupees, whatever it is, it's needed, whatever they need for their purposes, without any asking, without any asking. That is one of the signs of Sahaja Yoga. You'll be surprised that we don't have to go round and ask people, “You should pay” “I'll pay tomorrow." This is the sign of a deep Sahaja Yogi. He's very responsible as to what he has to pay for this God's work. Of course, I don't need any money and, on the contrary, My husband pays Me quite a lot for My travelling and so many other things. I don't need any money Myself, but for their own purposes, whatever money they need, you see, they must understand that if you don't pay, somebody else has to pay. And it's the charges are absolutely, there's no profit, nothing.

So the charges are just that is needed and so everybody pays. Even if you say, “Achcha, let it be. Doesn't matter” they'll say, “No. You have, we have to pay, because it's Puṇyakarma." You see, this kind of self-respect when it comes into human beings, then one should know it's a real transformation coming.

Money matters also, I've seen. You see, I'm very bad at it, because I really don't understand money.

I'm hopelessly bad. I don't know how to even sign My check.

So I have to ask somebody else to write and I just sign. Anybody can really deceive Me if they want to, because I'm very bad. I trust people to the last. But you'll be amazed that Sahaja Yogis never waste a single pie. I've never seen one Sahaja Yogi paying more or less or making money out of Sahaja Yoga. I never take accounts from My Sahaja Yogis, trustees or all that. On the contrary, I just ask one of the auditors to see themselves. And they said, “We have never seen such a clear-cut trust anywhere." We have no black money, nothing of the kind. He said, “There's no problem at all because it's so clear-cut that the bank itself is being auditing for you.

So what is there?" So you see, these people are doing so sweetly and so beautifully. It's nice to see it. You see, once such people come up in this country, a so-called bhrastachār will go away. See, once you have your self-respect and you are a satisfied person, you will not indulge into all these nonsensical things, but you will become so self-satisfied and then the blessings come. As soon as you start taking to honesty and good behaviour, the blessings of God comes to you.

In our country we don't have to worry so much of morality part because that much we have. But as far as the money is concerned, we really go crazy. We just can't understand that in money matters we have to be clean, that we have to be honest. This is the money of our country and we should not try to make money out of something which is cheap, which is without self-respect. And this thing if I tell you, you can't do, but once you get to Sahaja Yoga you'll just do it. You'll be amazed that in all My ten years time I have seen people have been so

scrupulously honest, so scrupulously honest that I was amazed. Not even once I've seen that people have tried to steal money or do anything like that. Except that we go to some temple, for example, you see where every sort of Dick, Tom, Harry is there, you see, in the temple, open place. Then naturally they will even take away the shoes of the Sahaja Yogis who have come from abroad.

All sorts of nonsense they do. And these people who have come here, when they see the Sahaja Yogis here they are so enamoured and they think that Indians are so high, such high people, they are so good, they are so moral, they are extremely honest and this and that. All the certificates they give. But once they get mixed up with the public they are stunned. The shoes they'll take away. [Jo bhi mil jaye utha ke le jāte hai.] They don't know what is the real public here is, but they think that we are extremely honest, straightforward, just like other Sahaja Yogis are.

Specially in the villages, you'll be amazed how Sahaja Yoga has transformed people. They have given up drinking. Thousands and thousands of people have given up drinking, smoking and tobacco. All that they have given up and now they are Sahaja Yogis. They said, “This is a new method. This is a new road on which we are." All that is forgotten now. That is finished and the way they are, you'll be amazed that from Pandharpur we had some Brahmins came for Sahaja Yoga. They got their realisation and they told us, “Mother, now we have decided to raise these Brahmins to their real position of a Brahmin. Now we realise we are not Brahmins. We are just trying to claim that we are Brahmins. We are not at

all Brahmins. And we are going to raise these people to this level. What we have seen in Pandharpur is nothing but looting and all sorts of corruption.

So we pray to You that You do something about it, that in that Pandharpur temple something good should happen." They told Me like this. Within eight days the government took over.

But the desire was so sharp and so intense and so genuine that it works. If your desire is half way, is not with clean heart, then it doesn't work out. But if somebody is with that desire asks, you see, it works out so fast. I was amazed that within eight days the thing was taken away. While the people were minting money out of that temple. Every temple is like that now. Every temple has become like that.

It's all a money-making proposition. Everything is a money-making proposition and I do not think any organization is beyond corruption now. We can't blame one and say another is good. Everywhere there is corruption going on. Now, in the name of God, at least don't do corruption. You can do corruption otherwise, what you want to do, but in the name of God if you do corruption means you are not at all afraid of God. You are not at all afraid. You have become Satanic. You have become demonic. That you are doing it in the name of God Almighty, how can you do it? And on top of that they give big speeches on morality, “We should not do this. We should do not” and at the back they are taking all these things.

There's a gentleman who is giving big lectures about these things and say that you should become absolutely

vegetarian, this, that and just get detached from your *[UNCLEAR* mundane/money]. “Give all that to me. Give your purse to me. I'll look after it. Don't worry." It's a very funny situation. But once you come to Sahaja Yoga you realise that your self-respect is the most important. In this country of ours a Chinese traveler has written that people never used to lock their houses. My father never used to lock his house. He said, “It's beyond self-respect to lock your house. Why should you lock your house?" And once only we had a theft and a fellow came in and he took away a gramophone. He said, “He must be fond of music. Let him have it." He didn't take anything else from our house. He took our... He said, “Very good. He must be fond of music and let him have it." He was very happy that, you see, he said, “He should have come and asked for it." He was very happy that he took away the gramophone because My father thought Indian music was something very great.

So for him it was a sort of an obligation that he took away the gramophone from the house.

So you see, in our Indian thinking, Indian culture as it is, you see, we are not the people who depend on locks and things. We depend on God. We depend on our Spirit. That's what we are. We don't depend on all these things, counting, banking, insurance, this, that. I mean, in England if you go, your coat is insured, your sweater is insured, your everything is insured. And I, I don't understand. I mean, in this country, at least, I can understand, but here nobody insures anything. Nobody insures. Everything is insured: there your brain is insured; your teeth is insured. It's such a place where you

realise that in our country we are not bothered about these things. But gradually it may come up if you blindly follow all that.

You see, they have become so insecure about themselves, because of war, maybe. I don't know why they are so insecure, so insecure. You'll be surprised, the people who came here to rule us are now like absolutely frightened people. [Bhigi billi ban ke baithe hai.] They cannot face life. They are so insecure, you can't imagine. Even a rat will not enter into their houses. They will open a little bit of chink and see who is there and just close it. They are so frightened of the world. I don't know what has happened to them that they are so frightened.

Now, of course, we are also picking up from them and lots of safety problems are here. But was, I know about is, about even ten years back it was not so bad. Or we can say, twenty years back it never existed in this Delhi of yours; it was no problem. But we are now so much money-minded that we think everybody's a chor [thief].

So what? You said, “Everybody's a chor.

So what does it matter even if we go and do some theft?" But one has to understand that God Almighty is there to look after us. The Indians commit one sin, that is, the sin against the Father. Sin against the Father is the sin in which we do not believe that God Almighty is going to look after us, our well-being. He is going to give us the kshema, that He is God Almighty. He's above then all the wealths and all the comforts and all the well-beings of the world and He is the bestower of all that. We don't believe in that. If we believe in that, we will not indulge into all these practices and we'll be very much satisfied

and we'll be amazed by thousands and thousands of [times] He will give you. This is how it has started now. Only about three, four days back I was telling you about the land, that people think I am rather a cynical person to expect to get the land without paying any bribe or black money. But see, we have got it and we got it free. This is how one should understand that one day people will realise the value of truthfulness, the value of honesty and the value of Sahaja Yoga and then we'll have no problem.

Today we are going to deal with our centers that exist within ourselves. [Hindi.] Chakras that we have within ourselves are the ones which are doing the subtle Divine work within ourselves. Now, as far as the medicine is concerned, it is such an analytical method that for psychology we have another doctor, for medicine we have another doctor, for say, surgery we have another doctor, for one eye we have one doctor, for another eye we have one doctor.

Now this I am talking about the synthesis of all these things, the source from where all this knowledge comes through. That is the subtle part. When it comes out it gets separated, divided and we can do it through analyzes. But when it is inside go in the one. Then it is synthesis. It's the synthesis of all the knowledge, synthesis of all the sources, synthesis of all the energies that are flowing. Imagine of an energy that is all magnetism, all electricity, all the Pañchamaha bhootas. It's the energy that coordinates, cooperates, activates and loves. The energy that loves it knows how far to go, how delicately to work out, how far to bring round the

people, the movement and everything it knows. Can you think of such an energy that is complete Divine Love? Now we are dealing with that energy. I'm not dealing with one energy or second energy or third energy. That's why if somebody says, “Mother, can we see the vibrations?", “You may. You may see." I can't say you cannot, at a level. But I was surprised that your photographs are catching the vibrations.

The other day we had a Pūjā and they had put some gheru on My Feet and there was a photograph in which you could see very clearly the light passing through My Feet. I told them the two Chakras are very active and from these two Chakras tremendous light was flowing. That photograph is with Me. I was giving a lecture in one of the remote villages where there was a realised Soul. He was a Muslim but he was a realised Soul. And suddenly six times a light came, shaft of light came from the heavens. And it was photographed. All the six times it was photographed. When I put My hands like this it stopped. It's true. I mean, your photographs are more honest and simple than human beings. You can't see because there is something dishonest in your eyes. Can you imagine? The photographs, now the *[UNCLEAR* biGñyāna/viGñyāna] the way the science has improved it is taking it.

Now My vibrations pass through this, through My sound into this. When I talk to you it's working.

When I stop talking also I can put My vibrations by putting My hands on you. Supposing you are catching on any Chakra, I can rub it here and I can correct you. Can you imagine? I am using this power to pass this synthetic

power onto you. Now there is nothing you can feel it, but yesterday when I was very much full of vibrations when I was talking to you and then I stopped and I just went near it and the sound started giving `huuuuuu' like that. It was nothing. I just moved nearer it. When I went back it stopped.

So even in science you can see this time [happening]. But if you say, “Just now you show me” that will never happen, because this energy also knows who is humble. “Why should I show you? Am I your servant? Why should I show you? How much have you paid for it?" The way people demand it as if they have paid for it. You see, the way they have right on Me as if they have paid for My travelling or they have paid for My food, I don't understand. If you have any demand on Me it is because you love Me and I love you.

There's no other relationship between us. Please remember this.

So when you demand anything that you show us this and I will never show you. On the contrary, you'll see something else. You see why these Sahaja Yogis laugh, because they have had experiences. All of them have had nice experiences and that's why they are laughing because they know what I am talking is absolute truth. If you try to be very smart with Me, then I can be even smarter.

So, one has to understand that this is an energy of love, of God's Love. And God you cannot get by forcing it onto you, by arguing about it, by only that it should become gracious. What we say in Hindi language is prasanna bhava, “Be happy. Be pleased with us." If you get

shouting, if you start misbehaving, if you don't know how to sit, even then do you think the deities are going to be pleased? For an Indian it is an innate knowledge to know how to please the deities. It is an innate knowledge. But they are using it now for other things. For example, they know how to please a minister, how to please somebody else. They are not using it for the Gods. Gods can be pleased with very least dedication. They know everything about you. It's very simple to please them.

Now today I am going to tell you about the different centers and the deities that adorn them, if the time permits, because I am told that today is the last day of our program. And then I have to also tell you about the after realisation what is to be done, which I'll tell you in Hindi language as desired by many people here. The first Chakra is the Chakra of Mūlādhāra. I told you about it. I've also talked to you about the Chakra of Nābhī which is the Chakra of our Dharma by which we sustain as human beings, of our evolution, by which we become human beings. The third Chakra I've described is of Swādhiṣhṭhān which is in a jeopardy in Delhi, which is all the time converting the fat for the use of the brain, where people think too much and the problems created by that.

Now, with all these, these three Chakras, now we go to the fourth Chakra, which is a very important Chakra because that is the one that gives you the sense of security, that is the center of the heart, the center of the Mother of the Universe, of the Jagadambā. Now if you see around the Nābhī Chakra, surrounded are the ten great Gurus who came on this earth at different times to

establish our balance, our Dharma, our sustenance. And these ten Gurus, if they are disturbed too much, then we can have a very serious problem. First of all, if you fanatically believe in them, they themselves get angry with you. I've known people, say for example, Muslims, they are very fanatic. They always have stomach troubles. The reason is Mohamed Sāhab himself is angry with them. Anybody who is a fanatic person, always gets into trouble because of these Gurus getting angry. Fanaticism is against God. It is an anti-God activity. Any kind of fanaticism is an anti-God activity.

This is one side. The another side could be that some people deny that there is any good Guru. Like I will say there is some gentleman, one gentleman who is teaching people that, “You are your own Guru.

Don't believe in anybody else." This means that you deny that there is anybody who is a good Guru, whom you should follow. Actually, the fact is this that you have to have somebody to enlighten, like one enlightened light can only enlighten another light. The light which is not enlightened cannot by itself get enlightened. You need an enlightened light to enlighten it, isn't it? It is logical. But the light which is going to enlighten has to be enlightened itself. Now the light which is past, gone, cannot enlighten you.

That's finished. That is there, that is there to help you, but it cannot enlighten you, cannot give you realisation. You have to have some living light which is just now burning before you, to enlighten you.

So when they came you said, “No, no, no, no, no, not this, not this, not this." “We believe." Say like when Rāma

came they said, “We believe in Parashurama." When Kṛiṣhṇa came, they said, “We believe in Rāma." When Buddha came they said, “We believe in Kṛiṣhṇa." Very good. Not to believe in the person who has come now, but to believe in something that was there. Why? Because it helps you a lot. Actually it does not. But you can use that Guru as you like. About Kṛiṣhṇa you can say what you like. About Rāma what, you say what you like. About Nanaka you say what you like. About everybody you can say what you like. That He said so, He said so, they all feel they have become themselves the Gurus. Because you can use them also very well.

But they cannot give you realisation; that's a fact. When I die, if somebody comes after Me even you will say that, “We are the believers of Mātājī only and we don't believe you." It's wrong. The one who comes, who is living, that is the time He is going to give you realisation. But all of them, when they came you all only tortured them. *[UNCLEAR* Give them all/Leave alone] realisation, *[UNCLEAR* give them all/ leave alone] anything. You saw to it that they just got disgusted with you. I've seen some Gurus, who are really very good Gurus, who are very evolved people, who are living in the Himālayas and some mountains. I've met them. They have told Me, “Mother, don't tell us to come down. We don't want to have these wretched people. They will never understand You and they will all torture You. But You are so powerful, You don't mind. You go ahead, but we do not want to have anything to do with it." Somebody has broken hands.

Somebody has broken legs. These people have broken our legs, broken our hands. But to false Guru they'll give

money, this, that, send their wives, children, all their purses, but to a real Guru they will finish him off. There's one whom I send to America. I said, “Why don't you go and see? Go to America." He came back within eight days. He said, “These Americans, they are not human beings. *[UNCLEAR* Where/Why] did you send me there? They'll kill me. I'm going to be killed very soon." I said, “Why?" He said, “You cannot, you see, if you tell somebody he gets cured you can be prosecuted in that country." I said, “If Christ goes there He'll be prosecuted, too." He said that they, they don't understand if you tell them, “You have to lead a good life." But same thing about everyone.

So these people are hiding themselves.

Another one told Me, “I'll come after twelve years. I'll see if you still exist." They, they, they have no faith in *[UNCLEAR* them/you]. They had no faith in *[UNCLEAR* them/you]. And they are really angry; absolutely all of them are angry. Another one sits with big stones, you see. Anybody goes there, he needs to throw stones. He doesn't want to meet anyone, have nothing to do with them. He said, “These are blind people and they'll just hit you and kill you. They are like serpents who cannot see anything.

They'll go on biting." This what they feel about you, to be very frank.

Only those who are in the market are there. And you like them because they are in the market. You think that you have purchased the Guru. Now, you go to the Guru; you say, “All right. This Guru is good?", “Oh, he is very good." Because they put up show-off. There's no brotherhood,

nothing, but they will stand up like that, talk like that. You are so much impressed and you don't mind paying any money. Actually, it happens that people go on like a racecourse. “How much have you been given?", “I will give you so much." There are religions and religions where people think that [Hindi]. They announce, they put it in the paper you see, for the [kapoora] to be applied on the forehead of some god. “How much did you pay?" “Last year I paid three thousands." “Oh, this year, the price was more. I paid five thousands." They talk like that. You see, such stupid people. Such stupid people.

They'll say, “We did the seva for three thousands rupees." Another will say that, “I did for eight thousands rupees." And they tell you that, you see, last year, you see, if they have to give their bona fides you can find out. “I gave eight thousands for such and such Pūjā." This is what it is. And then when the Gurus, this is one side of the Gurus is that you start believing into wrong type of Gurus, because of your temperament, I should say.

Somebody gives you a diamond ring. What is there to believe in a diamond ring? Can't you buy a diamond ring yourself? If you can't buy it, forget it. God is not going to give you diamond rings. What is this diamond for God? It's not even the dust of His Feet. And somebody gives you something, nonsensical thing, you believe in that. Or somebody makes you take out your clothes and jump like mad. You think, “Aha, what a Guru. He's taken out our clothes." Such stupid people live in this world that sometimes, you know, I really justify these people when they say, “Mother, you go ahead with these mad people." All such funny things, you see. If you tell them to stand

on their heads they will do it. I mean, there is no end to stupidity, no end to stupidity.

There's another lady who is collecting blankets. She gives it to some Sādhujis in some place, I don't know. People are sending her blankets. She is just like an agent. She's an agent; that's what she is.

She's just collecting blankets. I mean, why should I collect blankets from you to send somebody? Send it directly. Why should I do it? Why should God be brought in? Then another people are like missionaries, you see missionaries, so-called. Let them do this work. You have created poverty. You have created your problem. You solve it. Why bring God in it? To say that you are doing missionary work, do it. But it's just social work. It has nothing to do with God. Don't bring in God to this level that, you see, you collect money from these, I find this big organization and then I get this money for the poor. And do it. That's a good thing. You do it. Because you have done the problem you solve it, all right. But it's a social work, remember. It's not God's work. And do not bring in God there. God's work is said that it moves free.

If you bring a patient to Me, supposing, then it's a special. I mean, no question of charge nor anything, but just I put My hand on his head because he becomes part and parcel of Me. Who is the other to do any service to anyone? Who is the other? He's a part and parcel of My being. In that moment, I know when he is having a problem. I just put attention to deep that and if the person cures well and good. If he is worth for curing he'll be cured. If he's not worth of curing he'll not be cured. I *[UNCLEAR* will/am] not bothered as to the result of it. But

you can't pay for it. You cannot say that, “This is some sort of a missionary work I am doing." Then I ask other people paying for it, so I give it to other poor people.

Actually, this is a very wrong idea to give free money to poor people also. I mean, if they are absolutely dying, then it's all right. But otherwise you make them parasites. You see, you must face them. Bring them to self-respect. Also, these so-called rich people, you see, they are, I don't know what happens to them. They are so blind that they think they can go on accumulating money as much as they like and then from the other *[UNCLEAR* hand/end] also it disappears. It's a mad world, I tell you, in which these Gurus find themselves and they run away and only the Gurus that are wrong type of Gurus are on this earth. If you have false things, if you see a piece made of a plastic, say of a flower, you must know there has to be a real flower, too. How can you deny that? You cannot deny that there is no real flower. There has to be a real flower to have so many plastic there. I agree that you may not meet the real flower. It's a different point. But there is a real flower and has to be because these plastics are created out of that.

Now the sensitivity of people as people say is not good because we are not understanding that a good Guru, a Guru who is a real Guru must have something higher than us. If he is a parasite on us, he lives on our money, then he is a parasite. How can he be a Guru? If he is a, say, Christ was a carpenter's son.

So he lived like a carpenter's son. Because they are themselves kings, they are bādshahs. They don't want anybody's money. They don't want to live on anybody's

money and prosper on that. If possible, they can only give their own money to cover up the things. But they will not live on your money. That is one thing we should know about a Guru. And there are so many other things by which you can judge a good Guru.

But without a Guru you cannot get realisation.

Now in Sahaja Yoga we don't allow any Sahaja Yogi to call himself a Guru. Because all of you are My children; I am your Mother. You all become your own Gurus. You don't need any Guru anymore. Now this Guru Tattwa is also spoilt very much when you denounce God. When you also accept wrong Gurus and put this forehead at the horrible feet of these horrible Gurus, then you develop a terrible Chakra here called as Ekādaśha Rudra. That is one of the signs of starting a cancer within you. You develop that kind of a horrible thing called Ekādaśha Rudra, means there are eleven rudras, the *[UNCLEAR* vidhavance], the destroyers are there. And that is the beginning of the end.

So one has to be careful as to whom to bow this end. Even to a minister or to these, anyone of these people. You need not go on all the time polishing their shoes. You must have your self-respect. What is the need? What do you want to have? What do you want to become? People have no respect for a man like that. After all, you do it all for respect, isn't it? For your self-respect, isn't it? That you should be respected. But nobody respects you. You may have cars; you may have everything but people don't respect you. They say, “He is a man without any respect." An intrinsic man, a man who has got that intrinsic quality, that sterling quality, is always respected,

specially in this country. He may be poor man; does not matter. Shastriji, when he died he had debts on his head, but still taking Shastriji's name people hold their hearts. Same with My father, I would say.

Those who knew him, you see, when he died he didn't even make his will or anything. But I mean, people when they think of him, they think, “Oh, what a thing." So this is what one must know that if it is so, why not stick on to it. But that can only happen if you get your realisation. You will work it out as soon as it happens. [Hindi.] Please open the windows. [Hindi.] So this is what it is.

We have to keep our Guru Tattwa intact. That is, you have to become the Guru by yourself. In Sahaja Yoga your Kuṇḍalinī will rise, it will enlighten your Guru Tattwa and you become your own Guru. Do not think of any other Guru anymore now. Later on you will know who are the real Gurus, what was their essence of teaching, why they taught it, everything you understand and then you will know how to respect them in the real way and anybody comes and challenges about them, you can tell them that this is what he was. See, you won't be in a sort of a position where you will be apologetic, but you can tell exactly about every Guru what sort of a Guru he was. Now regarding you can move in for [the relative of] others.

[Hindi.]

***Contents: 1982-03-19*, Public Program, Futuristic Attitudes, Caxton Hall, London, UK**

[English song.] Ah, so sweet.

It's so beautiful to come back to London to meet all of you, again, after such a big gap I felt. It's a funny feeling one gets when you leave the country and you are away and then you find other people same way when you leave them. You feel an ocean of compassion and love.

We have been very successful in India. Indian climate is, I think, changing very fast and people are finding it easier to take to Sahaj Yog than before. Luckily, some people were cured by Sahaj Yog which made people think about it. Apart from that, they found out, as you found out about Blake, that a gentleman, a very famous seer known as Bhrigu, who wrote the prophecies about modern times two thousand years back, has talked about Sahaja Yoga very clearly and he says that, not so precise as Blake is but, in a way, about Sahaja Yoga, that the Kuṇḍalinī Shakti will be awakened in a very Sahaja way.

And that it's a new system by which thousands will get realisation. According to his proportions, in one crore. Crore is how much Gavin? Hundred thousand? Ten million? Ten Million.

Among ten million people, there will be one person who will get realisation. Then these people will start giving realisation to others and so many will get their Ātmāsākṣhātkar, means Self-realisation. Also he describes about vibrations and so many things and what happens after realisation. That you can start seeing the Kuṇḍalinī and all those minute things with your naked eyes. That you can see the throbbing of the Kuṇḍalinī with this new method. And so many things he has described: that they had to take to Sahaja Yoga because they knew this was it, that's what you have to expect.

And it worked out so well that thousands and thousands of people, thousands.

Now, it is very important for these seers to see those things of the future because human beings are such that, unless and until they have something already certified, you see, the `bonafides' of a person, people don't believe and that's why it was important that such a thing was written about Sahaja Yoga.

Because what I have studied with other people who came to Me from other groups is that: most of them were brainwashed people. I mean, they didn't know what they were talking about, they didn't know what was Kuṇḍalinī, they didn't know what was Self-realisation, they did not know any one of their own powers, they did not know how to work it out, nothing! I mean they were just zeros! Just zeros you see. And they just were wearing some dresses and things like that and wearing some sort of a necklace or maybe a bangle in the hand, to say that they belong to a particular cult, but they didn't know what it was, actually nothing was intelligible to Me, to understand why were they in that cult, what were they doing there. And everybody was hoping for the future, for the future.

I concluded on one point: I think most of the Western people are futuristic. They live in the future.

Neither in the past, nor in the present, but they live in the future. And these futuristic tendencies make you hope for something better, that something will come out, something will work out. “Let me do what I'm doing, is alright." And they don't even want to think that, “What I am doing, is it correct or incorrect?" They just accept

whatever they have accepted. Maybe it's also another ego trip, perhaps, that, “I have accepted this, now I don't want to change” sort of a thing. But I was surprised, they didn't know anything about God, about themselves, about their Spirit, about their Kuṇḍalinīs, about their Chakras, about anybody's Chakras, nothing! They were just in the dark, lost people. And real seekers, absolutely real seekers! I was amazed at the way they got realisation also.

Some of the foreigners who came in Delhi were wonderful people. But they said, “We think drug is the way!" I said, “But why do you think like that?" You see they have conceptions which are futuristic also, that, “We are experimenting with this we are experimenting with that and definitely we are going to reach somewhere." But, supposing, if you are coming to Caxton Hall and if you are directed towards the airport, how will you come to Caxton Hall? Maybe if you go round the whole world, maybe! If you think the world is round. But the plane of God, is not a round world. It's an ascent. It's an ascent. It's not that you can go here, there, there, everywhere and then somehow you find God. It's not like that. Or somehow you find your Spirit. It's a higher level.

It's a higher position one has to rise [to]. It's not at the same level [that] you are going to find it. This they don't understand. They don't understand. They think that on this level only if you move, with this human awareness, what we have, with our rationality, with our thinking, by our reading, we'll achieve that.

I was amazed, I mean, I didn't know that human beings think like that, that you can achieve anything with your

rationality and with your intelligence. You cannot! What can you achieve? Because whatever is to be achieved, you have already achieved that.

But what is to be understood [is] that, these futuristic people think that the way they are progressing, or whatever the way they are moving, [that] they are moving the right direction. Until they are completely finished and fagged out how are they going to find out? It's a complete brainwash for these people and it's a very dangerous thing. I was Myself so much upset with all that. But I do not know what is the solution for these people if they are that futuristic.

Now we must know what happens to a person when he becomes futuristic. It's a very dangerous situation also [in] every way. Physically, mentally, emotionally, in every way, a futuristic person has lots of problems.

The first problem that arises by living into the future is that you forget the past. You completely forget the past. You just live in the future, you forget the past. You don't even remember, sometimes, your own name! We had one gentleman who came to see Me. He was the president of a Dhulia conference or something, a big man, supposed to be. He came round. And he didn't remember even his wife's name! Can you imagine? And the wife was crying, poor thing. She said, “He doesn't even remember my name Mother! It's gone so bad as that." So I asked him, “Do you remember your name?" So he said, “Well, I think... let me think, let me think." Now thinking is moving right side! You see, left side is finished! “I think..." again. He couldn't! And I found out from him that he was planning and he was doing this.

“I'm going to do this to Dhulia's city. I'm going to work out this for Dhulia city and I'm going to arrange this..." and everything was in his mind but nothing that was past. And the balance was so much upset that he was absolutely future and nothing of past. He had very high blood pressure, very high blood pressure. And imagine a person who doesn't even remember his own name, to walk about in the streets of London! One would be lost. You know, police would have to catch hold of him and put him in a jail. It's a very abnormal situation. But we reach that situation because we start enjoying that kind of a thinking, indulging into that kind of a rationality and then ending up with a life like that: high blood pressure, heart trouble, diabetes, paralysis.

Anything is possible with this kind of movement of futuristic attitude.

But future does not exist, does not exist. It is just in our mind. And whatever is in our mind is not reality. That we have conceived ourselves. Reality is what it is. You cannot conceive it. It exists. Only thing what we can do is to rise up to it and to see for ourself what reality is, actually what it means.

Now the trouble with this ego business is that it's like a balloon, you know. It's really like a balloon.

The more you start thinking about it, it takes you away from reality, like as if you float in the air and you don't know what you are doing. You have lost all contacts with the Mother Earth and you are floating in the air. This has started in us because when we became human beings from the animal stage you see, we started taking up upon ourselves the responsibility, responsibility to be

ourselves, that we are something: I am something, you are something, you are Mr. X, you are Mr. Y, you are Mr. Z. But as human beings are, go to the extremes as usual, they cannot stop at a point.

So they went into such a limit of extremes [that] now they have forgotten also `I', who is this `I'. You ask the name they said, “By the way I think this, that." So all identifications are lost with the past. And one may say that it is a very good thing because they were all misidentifications [that] are lost. But even the identifications with the future are also hallucinations. That's not the Truth. That's not the Truth.

One has to be in the present. And how do you do it? Not by listening to any lecture or going to any library to find out. You cannot do it, again, with this brain that is today. You have to have a brain which has that spark in it, that light in it, enlightened brain. You are to be an enlightened person. Unless and until you are enlightened you cannot see your way through, you are walking in the dark, really you are walking in the dark. And when this light comes into you... that is the light within us, placed there all the time. Is the light of our Spirit. It has to come in our attention. And God has arranged everything for us, everything. There's a way of our germination which has to take place and when it takes place you can feel that Spirit in your attention.

Now there is another misunderstanding I find [that] people have about Spirit: they think Spirit is an energy. It is not! It's not an energy. Energy can be transformed, it can be changed, it can be evolved, it can be handled and all that. Spirit is not! Spirit is absolute! It cannot be

compared with anything else that you know of. It is an absolute thing. It resides in your heart. It's the reflection of God Almighty, within ourselves. And you cannot call it an energy. Energy can be finished off, spent away, it can disappear into thin air. Not the Spirit. It's a permanent entity. It is absolute, by itself and it cannot be compared with anything else. I mean, just to give an analogy, one can say something, but that's a different point, just to give. But you cannot compare an absolute with anything that is relative.

So that's an absolute thing within you, which resides in your heart and when this residual power of Kuṇḍalinī rises it ignites the attention within you with this spark of the Spirit.

Now, supposing, this light is here, take it [as an example]. If you put on this light, of course this light is an energy so you cannot compare with anything you know, that's the trouble, but still [if] you say this is the light, now this light enlightens this whole atmosphere and we start seeing things here clearly.

But do you think that light which is there is the one that is your attention? Not at all. Your attention is enlightened by that light. The light enlightens your attention; by that attention you can feel the All-pervading Power, the Divine Power, the energy of God, the Divine Energy of God, the energy of love of God. You can feel it because it's a connecting link. Spirit is the connecting link. But it is completely absolute. It just connects you to that All-pervading Power, that All-pervading Power.

I think we have talked about Creation when we said that, the whole Parabrahma became the energy and God

Almighty, which was lost in the Parabrahma, means [in] a sleeping state, became the Witness.

Now this Witness is in the heart of human beings. This Witness is all the time there. When it disappears you do not exist! So it is not an energy. One has to understand. Actually someone has written a book on Sahaja Yoga and when I was going through it I was shocked to read that he thinks that Spirit is an energy! So, energy, the Shakti, is not that Spirit and the Spirit is not Shakti. They have to meet. They have to meet so that the enlightenment in human beings, [of] the Chitta [attention], takes place.

Our ideas, whatever they are, are ideas. Even when I say to you something, I have always told that you shouldn't take Me for granted, you should see [for] yourself. You should see for yourself how it works out.

But first of all you must have that microscope, the Spirit, you must have that level of understanding.

You should go to that point, you must have the breakthrough. If you have not broken through that you won't understand anything. You are not yet connected, there's no enlightenment. Without enlightenment what's the use of talking? Now, supposing I go and tell you there are red coloured curtains here and there's a black coloured beams here, anything and if the other person is blind, they are not going to understand anything [about] what is black what is red, what is yellow. But this is the truth, that we are blind. And also this is the truth that we can see. And then we can see the real Truth.

So the truth that appears before us now is not the Truth. After realisation it is the real Truth.

I know one thing that, in the West, the rationality has gone too far. People rationalise everything, which has killed all the joy of life. Everything they rationalise, which kills the joy of life. In the East people just do not rationalise, they do not think about it. That is also going too far. But there is a meeting point between the East and the West. And the greatest [thing] of all is that the West has discovered the science.

Science is responsible, today, for Sahaja Yoga. Only through science we are going to spread Sahaja Yoga, if people understand what is the meaning of Sahaja Yoga is. It's a very dynamic thing no doubt. It's working out tremendous things. But not in the places where people are very rationally judging everything.

Like a tree has got a shoot and a root. If it has got a shoot it has to have a root, otherwise shoot cannot hang in the air! It has to have a root. Now, in the West, we are the shoots. You see, everybody can see everything. You can see what we have achieved, “This is the achievement." We have got big, huge affluent societies. People are working out all kinds of gadgets and this and that. But from where is the energy coming? Somebody must have worked the down way also, in the root, which you cannot see.

To understand the root you have to change your style. It's alright, to become the shoot was different, but supposing you have to understand the root, you have to go down and you have to change your attitude.

And that attitude is of trying to understand that we are not yet our Spirit.

All the prophets, all the great incarnations have said that, “You are to be born again” that you have to become the Spirit. We are not. Let us very humbly accept that. If you accept that, that we are not yet realised Souls, that's all, we have to know, then it's easier. But if we think, now people come to Sahaja Yoga's system, I have seen, in the West, it's very difficult to convince them. I have to sit in a particular manner I have to talk in a particular manner and I may not be that good at English manners maybe.

So they will say that, “Oh, this lady is no good, she doesn't know any English manners!" you see. And they'll judge you on some superficial things which may be good for the shoot, but not for the root.

Under these circumstances it is rather difficult to convince people about Sahaj Yoga. But you must know that I am now talking about the roots and not about the shoot. Shoot you have got, you have got it, but you have to find the sustenance of it. If you do not find it, the whole thing will topple down.

As it is very important to have the shoot, it's even more important sometimes to have a root, after some time, because if you are exhausted in your energy it's better to develop your root system, enrich it so that you sustain your society much better and achieve the fruits of your creation.

I see some new faces here and I'm very happy to see that there are some new people who have come to Sahaj Yog. For all the new people I would like to say one thing: that many people come to Sahaja Yoga out of which, of course, now we have many people who are now realised Souls here, sitting down.

It's a great thing that there are so many realised Souls in England, specially in London. But many are lost because they just judge things on their own way.

So I have to request that you must give some time to yourself and to Sahaja Yoga, because you are all seekers. I don't want you to be lost.

The other day somebody read Me out from John's Gospel that he says that only 144,444 people will be saved. I said, “This is very miserly of him to say such a thing!" “That's all?" I said, “That's all?" I mean how can it be? Only such a small number? I just couldn't believe that how could he say such a thing.

Perhaps his counting is wrong I think, or whatever it is, but I hope so it's not that bad. And how many are going to join from England, we have to see. Blake had great ideas, he wanted to build Jerusalem and he went into all kinds of details. I hope we'll be able to do some justice to him as well.

It is a great pleasure to come back to your own children after such a long stay there. I always thought of you here. All of you were in this cold, facing the cold weather of this country. And also, was thinking that, one day, this country will become a great country of spiritual life. I know this has to work out from this country only. In India of course, it's very easy, but this country is the heart, heart and we have to establish here. It's difficult I know, but we all have to work very hard. And, after this, I hope you all decide to go all over, wherever possible, to spread Sahaja Yoga. That is the greatest thing that we have to do. This year, according to astrology in India, the English are going to come up with new ideas and I would like to

know their new ideas when we have this birthday celebration.

So, is it for birthday celebration today that, Gavin, you have arranged this program? Birthdays are good when you are growing, but when you are getting old they are not so good isn't it? This birthday has a special significance I feel because, in that book also, it is written that, this year, something great should happen and something great should come up. And we all have to understand that, if we lose the time, maybe we'll lose many people who are just lost because of their ignorance. And we have to save them, we have to definitely save them. There is no doubt [that] they are all seekers. They are seekers and lost. It's our duty to save them. We have to really work very hard to find out all such people and go close to them, talk to them and help them.

Thank you very much.

From the new people I would like to have some questions if there are any, because when we go into meditation I do not want your mind to come up and suddenly say, “Oh, you did not ask this question" or to think about it or to work it out. It's a spontaneous thing. As you place a seed in the Mother Earth and the warmth of the Mother Earth, which you can say the love of the Mother Earth sprouts the seed.

In the same way this germination takes place, this germination takes place within you, automatically, spontaneously. You don't have to do anything about it. We have done nothing to become human beings and we have to do nothing to become superhuman beings also.

Afterwards, after realisation, of course you have to maintain yourself. Like you have to maintain yourself to be a human being and not to become a beast. In the same way, you have to remain an angel and not to become a fallen angel, after realisation, that's all. And it works out, absolutely spontaneously and you become, again [I'm saying] you become.

You really become a different person. You start noticing that difference showing in you. With some people it takes more time. With some it takes very little. But I have seen people have to go, in that transition period, carefully. But it works out, it does work out. I haven't yet seen a person who has got realisation [who] is lost. He comes back I see there are vibrations still he has not worked it out, of course, there are problems, but still, you can maintain it, you can put it right.

So this is the Kuṇḍalinī and there are six centers above that and one centre below. Now these six centers are within us. All of us have got it. These are the subtle centers which give us our plexuses and these plexuses are the gross manifestation of these centers. These centers are pierced through. Only the six centers, because the seventh one is at the base of the Kuṇḍalinī. That's our innocence and that's the one which is not pierced through. The Kuṇḍalinī rises, passing through these centers, pierces through this Fontanelle bone area and gives us a real, actual baptism, actual. It's not that `I baptize you,' put the hand there, it's not that. You actually feel the throbbing on your head and you see the piercing, by feeling the Cool Breeze of the Holy Ghost

pouring out of your head. You can feel it very clearly. That's how it is.

It is surprising how people reconcile to things because they say that the Cool Breeze of the Holy Ghost is there. Now where is the Cool Breeze? Ask these people. We say that, “We bless you with the Trinity." But where is the Cool Breeze? Where is the Cool Breeze? When you talk of blessing somebody with the Trinity there has to be the Cool Breeze because Cool Breeze of the Holy Ghost has to be there. And there is no Cool Breeze, so how are we to believe that what they are saying is what they are meaning? And that is what is the Truth is. You have to have the Cool Breeze of the Holy Ghost and where is the Cool Breeze? That's one of the points one should find out.

Now this Cool Breeze is not only a simple Cool Breeze. It definitely acts, it works, it cures. There is a case, recently, interesting, that I was actually in a village in India when a father of a son came to see Me, who, the son, was sent to America for treatment for blood cancer, And, of course, I gave vibrations from there but I asked one of the American girls to treat him and he's cured, hundred percent he's out of the hospital. Yes, it can be done! And it is so fantastic. you can do it. I need not do. You can do it. It's that girl Christine who has done it and she has cured him, completely, hundred percent. The boy is out of the hospital and is going back to India.

So all these things can be done. This has to happen. Once it works out then one has to work out a little bit more to understand how to use the power, how to use the power. It's very simple, it is so spontaneous.

Nobody told us how to see. Did anybody tell us? We have eyes, we can see. It is so spontaneous. Because we have got eyes which can see, so we are seeing it. What is there to be told about it or taught about it that, “You see that now there is a..." It is there, we can see it with our own eyes. What is there to teach? Do we teach our own nose that there's a fragrance coming in? It knows that it is coming in.

This is known as bodha. It is the knowledge by which you can feel it. It's not the knowledge that you read in the books. If you read in the books “The roses smell like this” will you get the smell? Or [if] there are some people who wear a Rolls-Royce on their neck, a picture of Rolls-Royce and they think, “We are going in a Rolls-Royce very nicely!" Do you do that way? It's stupid isn't it? But it is the stupid things people do. They carry on with such artificial things believing that they are doing it.

So one has to know that it is an actualisation, it has to happen, it has to work out within you. You cannot just befool yourself saying that, “I am that, I am this, I am that." If you say, “I am the governor” do you become the governor? It's simple as that, absolutely very simple. And, once it happens, as it is simple to you to be a human being, it will be as simple to you to be a Sahaja Yogi. Only thing: to be a Sahaja Yogi you have to know. As you have learned your language you have to know the language of Sahaja Yoga: what does this finger means, if you get the burning on this finger what does that mean, what does this mean.

Everything you have to know, just decoding and I am here just for decoding, nothing more than that.

Now any more questions?

Seeker: Yes, is it possible for the Kuṇḍalinī to be opened prematurely? Hypnotism or brainwashing or something and you can do anything good with it, constructive, is it possible to have this opened prematurely? In a non-developed state.

Shri Mataji: Kuṇḍalinī doesn't need any development it is complete by itself. It doesn't need any development as such. But, what happens, when the Kuṇḍalinī passes through these centers, the centers could be sick, could be constricted, there could be a problem, somebody may be an imbalanced person, or you may be a person who doesn't follow certain rules and regulations of sustenance, could be there.

Some sort of a thing is there.

Seeker: Could it be the person might be too open?

Shri Mataji: Yes, vulnerable type who accepts everything, you see.

Seeker: Yes.

Shri Mataji: Goes to the lunatic asylums also, wants to be with the rogues and wants to be with this, wants to be with that, all that. You see, such a person can be also in torture. But that is the path, the path of Kuṇḍalinī could be in trouble, could be. But Kuṇḍalinī is not that way. Of course, sometimes She is so hurt, I have seen her being very much hurt, passing through that path She feels so hurt. But that's a different point. Now this Kuṇḍalinī is there, just matured, sitting down there, waiting for a moment to rise.

Now what happens, when people who are not authorized by Divine Power of God, who are not holy people, we should put it straight forward, who are not really holy people but just are unholy people, or you can put any strong word you want, `hypocrites' or anything. If they try any tricks with the Kuṇḍalinī then there's a Deity sitting on the first centre, He hits them hard! And that hitting can cause big problems, like people can develop blisters. Not the Kuṇḍalinī, she is extremely kind, she is your Mother, She is not going to do any harm. But this Deity which is the Deity embodying your innocence, it can't bear any wrong entry to the Mother, so that Deity gets angry and you get problems of the sympathetic nervous system.

And such people have so many problems. They can have blisters on the body, even cancer! Because these people have no authority, they cannot awaken it. They cannot awaken it. For example, if you put a seed under a hot blanket, will it prosper? It will die out. It has to be the Mother Earth. In the same way the one who is authorized to do the Kuṇḍalinī awakening has to do it. Anybody who tries otherwise then He harms the person. And [it] can be very harmful.

So that kind of a horrible thing happens to many people when they just try to bow to wrong type of people. This head is not to be bowed to anyone who has not given you realisation. Why should you? You shouldn't bow to Me also! I have not given you realisation [yet]. When I will give you realisation, then you should bow to Me. But in India if you tell people, “Don't bow to Me” they have already accepted Me, you see, so they feel very hurt if I

say, “Don't bow to Me you are not realised." But here I would say, I would prefer a person not to bow to Me till he has got his realisation. That is very important. Because after all, I may be a hocus-pocus, could be, possibly, so why trust Me that way? Don't put your head at My feet. You just have your realisation first and then.

But it is quite true, people are playing havoc with it, absolutely havoc. It's very dangerous. You see a person who doesn't know how to put on the light can burn his fingers and say that electricity is wrong.

But he doesn't know anything, he's naive. To put it very mildly we can say they are naive. But there are sinister people also who deliberately do it just to torture people.

That's why people are frightened also to hear about Kuṇḍalinī. I know a gentleman has written such a thick book and he says the Kuṇḍalinī is in the stomach! I said, “It's not there, it's not there!" I mean, it's so absurd to hear such things, but they right books without any authority. You see, anybody can talk about God! Hitler used to talk about God also! Who's going to catch hold of him? But you can see the throbbing of the Kuṇḍalinī. In these programs you can see, of some people, where there's an obstruction. On the Nābhī Chakra, you can see the throbbing; clearly you can see it. Many, all, of these people have seen, those who are sitting.

What else? It's a good question. Because it's very common. I have seen people have read about Kuṇḍalinī. You are all seekers you know, you are all seekers, so you are seeking, you are reading all these books. I know that you are reading all these books and that's how you know about all these things. But it's not the main thing. Main

thing is: Kuṇḍalinī awakening must give you realisation, must give you your own power.

I may be very powerful, or whatever it is, so what? What's the use? Unless and until you have some powers of your own, why should you believe anyone? But people are brainwashed you see; there is some purpose behind it. It's money making propositions. All are money making propositions, take it from Me.

Seeker: How do you raise the Kuṇḍalinī Mother, what can you do?

Shri Mataji: Nothing! Just now we'll do it but it's nothing [that] has to be done. That's the main point. It's Sahaja. It's just spontaneous. Nothing! What can we do to make a flower a fruit? It's as simple as that. Alright? It will work out.

That's a good question [it] means you are anxious [to get it].

What about getting all the people who are new in front and all the people who are old, very old, a little backward [laughing].

So all those. Is there anybody sitting at the back who is new? Come forward, please, come forward.

There is nothing to be frightened about Kuṇḍalinī. She is your Mother, She's extremely kind.

Sahaja Yogi: Mother should we make room for people to come and sit down?

Shri Mataji: I mean, they can't sit on the ground.

So, those who can sit on the ground can come down. Yes, that's alright, yah.

First two rows is alright if they are there. Just come along! Come along! It's good.

Come here, come here, come forward, yah. Come along, come, yah.

These are all seekers.

Don't worry. Don't worry about anything. You see, even if you have been taking drugs, if you have been going to other Gurus, you might think you are a sinner or you might think you are a very guilty person. Whatever you are thinking, now forget about it! Just forget about it. Don't feel guilty, that's first thing, is, don't feel guilty. You should say, `Mother, I am not guilty,' that's very important. That's one thing: that you are not guilty. You are the temple of God. You have come here to become that, to know that.

So you are not to feel guilty at all. That's one of the greatest problems of the West is that they feel guilty.

So please tell yourself thrice, clearly that, `Mother I am not guilty.' For anything! Everything will be forgiven. What is it? It is nothing. Say there's an ocean of forgiveness, an ocean of love, an ocean of compassion. What is this? Little speck here and there? Cannot be washed off? It's very simple. Your Karmas and all that Christ can suck it. He resides here, once he's awakened he'll suck all your problems.

Just don't worry. Trust in Him.

Good. Āgñyā opening out.

Now what you have to do is to put your hand towards Me like this, because these are all the centers which are to be awakened so the news goes through this, or the

message, you can say. And you can put the, both the hands towards Me like this and close your eyes. That's important. Don't open your eyes because when Kuṇḍalinī comes up here there's a dilatation of the pupils so just keep your eyes shut. But sit in a very relaxed manner, very relaxed, very relaxed, very relaxed.

Just put both the hands towards Me, just like this. Can you put? Just like this.

Put your hands also please. Why don't you put your hands?

Seeker: I only came to listen.

Shri Mataji: No there's nothing more talking.

Just put your hands, please. There's a right Āgñyā from the very beginning.

Put both the hands towards Me and close your eyes. Just close your eyes.

[Shri Mataji rubs her hands and blows.] Keep your eyes closed. If they are flickering then you can open them, otherwise you keep them closed.

And keep the face also still. No emotions or anything, just keep it still in a mood of witnessing. In a mood of witnessing you should sit, putting both the hands towards Me.

It works out, actually should work out in a second, split of a second, but the problem is, because of certain complications it takes time sometimes. Doesn't matter. But it should work out.

Contents: 1982-03-21 **Birthday Pūjā, Chelsham Road, London, UK**

Nice to see today so many Sahaja Yogis looking like beautiful lotus flowers, as the blossom time is filled with the fragrance of your beauty. It is such a pleasure for Me to be your Mother and to be able to communicate the Divine, the powers of Divine, the beauty of Divine to you. It was never possible before, as you know. Everyone tried their level best but nobody could achieve it, to communicate that beauty.

As you know, Sahaja Yoga, or this Mahā Yoga is a very unique system, it never existed before. It has come into existence, of course, I should say that because the Parabrahma decided to take a form, but you also all decided to come on this earth to receive the blessings. It cannot be possible to do anything with one hand. The beauty of Sahaja Yoga is great, no doubt, which I am sure very soon people will realise that this is the only way. All lost people will come back to Sahaja Yog, I'm sure and they will achieve what they are due.

You don't have to do anything about Sahaja Yoga, you just walk in and you can get Realisation. In India there was a gentleman who came to see Me and he told Me a big story about his woes, he told Me he's under debt, he has so many problems, his wife is like this, his children are like this and he has problems, political problems, all sorts of problems he had. And then he got his Realisation.

And he said, “Mother, what have You done to me?" I said, “Why?" He said, “I have forgotten all this and I'm in joy, I am in joy” you see. I said, “It could be an escape." He said, “No, I can see all that, but I am still in joy." Next time he met Me he said, “I've solved all my problems,

because I was in joy and I could share it with others. Things improved a lot." That's how Sahaja Yoga works, instantaneously, spontaneously, without any effort. It's true. But we have to face certain things. The fact, that we were not so prepared for Sahaja Yog, in the sense, that we are people living in this life of turmoil, confusion, all kinds of funny ideas. And idea of Dharma is also missing, it's only in the books or in the churches maybe somewhere people talk, only talk. It's not actually existing.

Moreover, we have also not got the traditions left with us, which are required to be a person to worship the Divine. Most of our traditions we have lost because firstly we discovered that there's lot of hypocrisy and insincerity as far as religion is concerned. The people who talk of religion behave in such manner that you cannot believe that there is God.

So they denied God, they denied all the traditions, they said, “This is all useless, it has no meaning, better give up all the religions, it's fanaticism, it is nonsense." Because it did not give them any fruits, according to them, they couldn't wait for Sahaja Yoga to come in to prove that all religions are absolutely correct and their traditions are absolutely necessary if you really want to have the maximum of the joy and the beauty of the Divine.

But it so happened, that we lost those traditions, we've lost, most of the traditions are lost. It is surprising, how many traditions we have lost and we are not aware of it.

So a new education is needed for us to understand the traditions of worshipping.

It's easy to have a Pūjā, because your Mother is always available. If you just tell Her there is Pūjā, She'll dress up and come down here. But in tradition at least there should be an invitation, you have to come and receive and ask for coming, because now you see the joke of the whole thing is. But it's all right, because you don't know, it's all right.

It's not only that, I'm saying on the whole, a worship is a tradition which has come to us from great seers and ancient sages. Anybody, even, say, Moses, you can say Socrates, you can say Dattātreya, or Mārkandeya, or any one of these people have found out the ways and methods how to tune our instruments to the Divine to achieve the maximum joy. How to please the Deities, that's the main point is, how to please the Deities. But it's a crude word `pleases', but how to... I don't know what should I say, innovation they say, or what do you call that? How to spark them, invoke, invoke them, invoke them that they give you complete blessings.

And the trick of the trade one has to learn, one has to educate. There's nothing wrong in getting educated.

So we know that we have to educate ourselves, first point and secondly we have to know that for that we have to be humble. The humility should be such that “I have to learn. I have to learn. I have to educate. Nothing wrong in it." And I have told you before that in ancient times the Gurus used to be so strict with their disciples that they used to put them hanging on a well for three days, before they could enter even into the university.

So if they could stand all that insults, then only they would bring the students inside and start talking about any education.

Because, you see, in educating a person if you have no humility and understanding that I do not know, I have to know, it's a fact, because this is the new journey towards the roots, as I said.

You are the roots, Sahaja Yogis are the roots of the whole universe, do you know that? You are the roots and as roots you have to know how to journey through this deeper parts of spiritual life, to grow.

When you grow deep, the tree grows up.

It is through you only, the nourishment of the this overgrown universe is going to be looked after. And the more it overgrows, you must grow deeper. But for that you must have education, it's important. Look at the little cell at the tip of a root, how it moves with complete intelligence, understanding and wisdom.

Supposing it is hit by a stone, it doesn't feel bad, it goes back. It knows where to recede, where to go further, where to go round the thing and how to use the same stone for making the tree very strong. All this education you have to get through your experiences and by all the time saying humbly: “I have to learn." That is very important, that we have to have that humility to educate ourselves. Because with that education you'll embed this tremendous task into the minds of people, which is a very difficult thing.

The movement is outward in this shoots, in this outside tree, outward. It's easy to impress a person if you are insincere, very easy, if you can dress up in a particular

way, smile in a different way, look in a different way, if you can act very well you can impress anyone, for the people who are superficial we say.

The veneer that we have so far is not needed any more. There is no need to have the veneer, because inside we have found our Self, our own Spirit, our own beauty which is going to flower out, which is going to come out.

So there's no need to have any artificial veneer at all, because I know you and the Deities know you.

There is no need to have any artificiality outside. We put on some sort of an artificial veneer. What's the use for us? Nothing, we are not going to impress people outwardly. We have to impress them inwardly.

So for inward growth all this veneer must drop out. The veneer has come through so many kinds of acceptance of norms and the, we can say, the formalities of life are concerned. That veneer is within us: if you say thank you ten times, finished, if you say sorry two times, is all right. But from inside to feel something, to genuinely feel something, to be genuine about it is our work.

But that doesn't mean that we should have no tradition. Tradition gives us that beauty to grow in a proper way. For example, you'll see, we'll find people talk here sometimes gives you a shock, I mean the way `I'll buy you a lunch today,' say, a thing like that. It's horrible to say such a thing, as to say `I'll buy you a lunch today,' you see. It's very rude and crude way of talking, isn't it? On the contrary, it's better to say that `Will you give me the pleasure of you having for lunch?' Is no artificiality: that's the way you should feel it. There's no artificiality

because from your heart it is coming, you're saying it from your heart.

But if you are not saying it from your heart, it's better even if you are not saying with your heart, it's better to say that it would be a pleasure. Because to say that `I'll buy you a lunch and you buy me tomorrow.' To say another thing, you see, it's also possible, this is, this people think is being very open and there's no insincerity, because you are insincere! Because you are insincere, that's why you want to avoid insincerity. Why not be sincere? By saying whatever looks so sincere is actually vulgar. It is not proper to say such a thing. But for a Sahaja Yogi if he is traditional as well as his inner self is shining, it's like a beautiful diamond put in a beautiful ring.

So I feel that an education in our behaviour has to come in. Our language has to change. Our style has to change.

We have to live in a way that people should feel that these are decent people, very normal people. You don't have to do anything abnormal to be a Sahaja Yogi. You have to be extremely normal, decent people, who know decent language.

There is no need to put up any show, for example, you see, an artificial smile, or an artificial face, there's no need at all. For a Sahaja Yogi to become like any other person is no hypocrisy. You see, a Sahaja Yogi may think `Mother, it's a hypocrisy, because I'm a Sahaja Yogi, I'm a realised Soul, why should I dress up like other people, you see. It's a hypocrisy.' It is not. For a king to dress up like a beggar, is it a hypocrisy? Will you call it a hypocrisy? It is not.

Now, I am a, I am supposing, I am a Goddess. I'm not supposed to dress up like ordinary people. I'm to be decked up all the time, I should have this, that, but I have to dress up like ordinary person, so is it hypocrisy? Is it hypocrisy by [that]? It is not.

Hypocrisy is to claim something that you are not. It's a higher level. You see, supposing a person, who is not even a realised Soul and he says “I am a Guru." Then he is a hypocrite. But not a real Guru, behaves like an ordinary person. Is a question of discretion. One should understand, is a question of discretion.

So when you dress up like an ordinary person in an ordinary way there is no question of hypocrisy.

But maybe you are doing it for a thing not to appear something so much that other's ego is hurt.

Actually I do that only just not to hurt anybody's ego, to be very frank. I go about like that because I do not want to hurt anybody's ego, because hurting ego means they'll go down further, so maybe that is the reason you are doing, for the sake of their good if you have to take up a dress like that, doesn't matter. But hypocrisy comes in when you are not that and you claim something *[UNCLEAR* else].

Now for a Sahaja Yogi it is important to know that he has to improve. He has to go further, he has to grow. And for the growth whatever is necessary must be accepted in right, proper way.

Now, today is a very auspicious day that you are celebrating My Birthday. I'm sure by the time I'm sixty years of age you would grow so fast, this year I wish that you grow so fast, that when people see you they should

feel a great beautiful personality standing before us, each one of you have to be great people, each one of you.

For Me that's the only thing to be seen. And it can be accelerated very fast if you understand you have to learn every moment, the humility is necessary. If you know that you have to grow every moment you'll be amazed how fast you can grow.

Every moment you have to change. For example, your style of talking, some people have a style of talking, you can see in the mirror, how would you like a Sahaja Yogi to have that kind of a style of talking? Some people have a style of, you see, laughing in a funny way, all the time they'll be laughing, giggling, while talking “he-hu" they go on, that's not the way a Sahaja Yogi should be. He should be serene, he should laugh when it is necessary, he should smile at when it is necessary.

It is so much in tune with your Spirit that whatever you do should create beauty. Even when you cry at the time when it is necessary, it's so beautiful. See, tears come into your eyes sometimes, they do. But you see somebody very sick, somebody very ill, unhappy, then the tears should come, not when something about you is bad. That's a Sahaja Yogi.

The Sahaja Yogi must feel for others, not for oneself. In the same way, when you laugh, you see, you shouldn't just laugh as a matter of habit.

Some people have a habit, whenever they talk they start with the laughter or they'll just in between “he” they'll say again “he” they'll say, has no meaning. Every time the person who laughs can be idiotic also, so one should

not appear that way. Or one should not be so serious, that next moment a person wants to get away from you the way you are serious. I mean there are silent bores also, they just bore you by their silence.

But whatever you have to speak it should come from your heart. If it really comes from your heart, I tell you, it will have so much effect, because heart gives that beauty to you. That's your Spirit. Connection is with the Spirit. When you speak it from your heart, feelingly, whatever you speak, it shows so much of your feelings on your face and on your behaviour, everything and it touches another person's heart, means you touch the roots of the person. You touch the absolute innermost part of his, antakkarana as you say, innermost compartment of his life and from there the light comes.

Now this difference we must understand that our education now is going to be sincerity to speak from your own heart and not from outside. Now we have all the formalities how to say it, how to eat, these things are very, very superficial for Sahaja Yoga.

These are not so important. For Sahaja Yoga these things do not matter. But traditionally those things that are accepted must be seen, discretely used and we should behave in such a manner that whatever we say from our heart should have that beautiful cover of a tradition. That's all. But you need not be artificial at all, there's no need to be artificial.

Now the line to draw between artificiality and reality is very difficult for people.

Because, you see, if you intellectualise it, you can intellectualise everything. For example, if I say that something is wrong with you.

So you may feel that I have criticised, or something, you may feel bad. This is according to his reality, is not true. It is unreal.

Because you have come here to educate yourself, all right? Now I have to tell you something. When I tell you and if you feel hurt then it is not reality. Then what is it? It is your ego, you are playing with your ego, not with your Spirit. On the contrary, a man who has Spirit will feel happy that `I'm in the attention of Mother, that She can correct me.' So second is, that to be in the attention of your Mother. Whether She says you're good, bad, or anything is very important, is very important. Not to be away from Mother's attention is very important.

Because supposing today you might feel something bad and you may try to get out of Her attention, who will look after you? She is looking after you, She has to correct you and She has to tell you that this is not proper and this is not good, this is good.

In that you have to have faith that you will definitely come up, you will have to come up, because I am interested in you I am telling you.

So to be in the Mother's attention is very important and that Mother's attention is all the time with you till you absolutely try to get out of it.

Because I cannot force Myself upon you, that's the main point is, I cannot force Myself upon you. But if you want My attention, then I have to tell you if you are touching something, say a child is touching this fire, won't you tell

the child don't do it? So every moment the Mother has to look after. And She, She loves you, not only that, but to Her you're so important. I mean, nobody would like to say anything to anyone these days, because people want to be popular, this cheap popularity. I'm not a person who is asking for popularity.

What I want, that My children should be beautiful people. Then they enter into the Kingdom of God. They should be respected as great saints, sages, more than anybody else. They're special people and that's how they have to be educated. Maybe I'm very ambitious, you might say, but My ambitions are based on reality. I'm sure I can achieve it. But you must develop that, that humility within yourself and understanding that we all have to improve, we have to be in the attention of Mother, if She has to say something to us, we are not to feel hurt. If you feel hurt, then know that it is your ego, beat yourself with shoes, take it out, because is not good. I cannot go on pampering your ego all the time, till you're completely blasted off and then you come and tell Me, “Mother why didn't you tell me?" For example, somebody asked Me, he's in love with somebody, wants to marry, I knew the person was horrible and he should not marry the person. And I said that, in a way. I said, “All right." I mean, at first it was a shock and I kept quiet. I said, now, how to say, not to pamper his ego either. But to say, how to say that no? And yes, it will be very difficult.

So I said, “All right, as long as she makes you happy, it's all right." Now the word `happy' is a double meaning. `Happy' means only your ego can be happy, not the Spirit, is joy. I did not use the word `joy', I said `happy'.

See I have to be clever about it. Now, if you have thought of it, “Why would it Mother say `happy'? She should have said `If it gives you joy.' " If I say `joy' then it's correct, but I said “happy." And I said it three-four times to him, that “Does it make you happy?" He said “Yes." “If it makes you happy, you can marry her." Now, you see, if, he's very intelligent and he should have thought of it, but he never thought of it that I was meaning that it is not going to give you joy, it will give you, “If it gives you happiness, you marry." Happiness means: is your ego pampering, is simple.

Also you have to educate yourself to understand your Mother. This is the third thing you have to know is to understand your Mother. See, I have to be clever, because if I'm not, if I am very blunt you get blasted. If I am not, you are lost.

So I have to be clever and when I'm clever they call Me Mahāmāyā.

So, at least let Me keep to one style, let Me be a Mahāmāyā, all right, accepted.

But then you try to understand that if I tell you something, you just get absolutely annoyed and angry.

And people get lost, you see, they get lost, if you tell them `don't do it,' they get lost. If you say `do it,' then they get lost in any case because they're doing a wrong thing, so it is a big problem and you should see what is good for you, Swārtha. Swārtha also means selfishness but it means the meaning of yourself. Sw-arth, that's what you have to find out for yourself, what is good for you and if Mother is saying something, then what is the meaning of what Mother is saying.

I'm too simple, but I'm very crooked, because when I tell you something straightforward, you do not understand, so I have to go in a roundabout way, see, that's the diplomacy of Śhrī Kṛiṣhṇa.

You see, because Mother's intentions are very simple and sincere that My children should grow into real Divine power. They should become really, actually Divinity. They should be nothing but embodiment of God's love. I'm very ambitious, I have all confidence in Myself, in you also and I'm sure you will understand, that I do not do your ego-pampering.

I encourage you and I also sometimes discourage you. Both forces are important if you have to progress properly.

So when I encourage you, you feel happy, means your ego is there. When I discourage you, you feel discouraged, means your superego is there.

So you don't have to be both. You have to be in joy, because unless and until you educate yourself fully, the feeling of joy, the feeling of Spirit, the oneness with Spirit will not be your own.

It's like, you see, My car, which didn't start, you see, it's a hopeless instrument, it can't take Me up to this Chelsham Road where I have to go for such an important thing.

So what's the use of having such a car, isn't it? That's what it is. One has to understand if this, if this habit of Mister X, Y, Z is like this, it doesn't take me there, better not to have such a habit. Better not to have this kind of a personality, better not to have this mentality, better not have this kind of attitude, better give up, it's all

nonsense, I have to enjoy, I've come here, on this earth to enjoy the bounties of God's love.

So it is a very great day today because internationally we are all celebrating My Birthday. Yesterday about ten o'clock I started feeling the vibrations flowing and My husband told Me that in Australia the Pūjā must have started and then later on, about, say, twelve o'clock again it was in India I think, continuously, so I feel now when all over the world My Birthday is on, even when it will finish here, it will go to America and all over the world twenty four hours I'll be emitting vibrations perhaps because everywhere they are worshipping Me and the sun is moving, twelve o'clock, they'll be all worshipping Me. It's a great thing that such a day has come that people are feeling it round the world.

That it is a great day when the Divine decided to start this Mahā Yoga.

Now, for your education I was thinking of writing a book, an article about how to educate yourself.

But the problem is that when I write it I do not want you to feel that `it is directed towards me,' you see, because you will find something identification, your identification. It's not directed towards anyone, it's a general thing. Today you might be having that problem, tomorrow another might be having that problem, anybody, it's a general thing. With all your permission, if you say so, I think I should write it down, which will help you, which you should read impersonally, impersonally and that is going to, I'm sure, help you.

That should be really the beginning of My another book which I am thinking for Sahaja Yogis, that I should take to one book only for Sahaja Yogis.

The one I've written is for everyone, but this one would be only for Sahaja Yogis. The first one chapter would be: how to educate yourself to be in Sahaja Yoga and to grow in it and not to be deluded by ego and superego. I hope I have your permission today and I'll start that thing for you. Now, if there are any questions we should ask because we have reached the point where we can start the Pūjā now.

You should know that another cleverness your Mother has, you see, maybe the car was failed because of Me perhaps, you can't say. I'm very clever at certain things like arranging timings. You know, the thing is, we went for a... there was a Pūjā in, Pūjā in... what was that place, *[UNCLEAR* Andara] or some place. What was the place we were in? We stayed in *[UNCLEAR* Lonaura]. We had a Pūjā there. And for that Pūjā, you see, they fixed the time at nine. As usual they fixed themselves as if they never ask Me. Nine o'clock, Pūjā is fixed, Mother, come at nine. Mother should come, sit down, “All right, do My Pūjā." You see, at nine o'clock, imagine.

I said, “All right, I'll be there." So I wouldn't go for My bath till eleven o'clock. They were saying: “Mother, go for Your bath." I said, “Just a minute, I'll do... *[UNCLEAR]*." And without bath I wouldn't come for the Pūjā.

So they said, “Why Mātājī is not going?" They were all very upset. Sit down, they were waiting and waiting for “Why Mother has not come ji *[UNCLEAR]*?" I said, “All right, I'll just go for a bath." At eleven I went for a bath. And

they were to have Pūjā at nine, you see. Then I came back about eleven thirty, I came down, they started the Pūjā.

So before starting the Pūjā I said, “All right, now please see the Pañchanga" where they write the dates, you see. There it was written till eleven o'clock was Amāvāsyā, is the day when there is no moon.

And nothing, no good work to be done during that time, inauspicious, you see. I said, “How could I take My bath before that?" And they were all amazed.

I said, “I never read Pañchang, but I know what is to be done what and what time it is the most auspicious time, that is the time everything else is to be done. And you don't have any Pañchang today, but you can find out about it." These things are very important, timings are, because as I have to consult all the deities, I have to consult all the stars and also you know, the stars have got all the deities on them, they're all to be consulted, they are to be put right, the whole thing is to be geared up for Pūjā so that you have the maximum advantage. I have to work very hard for all these things and it's a very big operation, so such a huge complicated operation that you do not know.

You see, when you start doing My Pūjā you get your vibrations, you think, `Oh, Mother has given us vibrations.' It's not so simple. It's a very-very big operation, imagine, to get a car done is so difficult. Now here there are so many complicated stuffs and the whole universe is involved into it, so one has to work out very carefully.

So only thing, one should have a humility, why you don't understand Mother so much, it's all right, we have to understand our Mother more and more, so that education is also important.

So far you have had faith in Me, thank you very much for that and I hope you'll have more faith in Me and understand Me better, why I do certain things and why it is necessary. These cannot be rationalised unless and until you really reach that state of rationality, where the Spirit gives you the light to understand. Then you will see that time Mother will allow some time to pass and this happens, that happens, sometimes She may come earlier, later, it's little whimsical, to an ordinary person, but it is not, it is not. It is the working of the Divine, which is to be understood from the Divine point of view. See, from a human point of view it may also look crooked, it may look vicious sometimes, may look funny, but it's not so. It has to be done like that and I really use traditions to hide all that which looks funny to you.

That's how I manage, otherwise you would be surprised, the things I'm doing, like killing the Rākshasas and all that, is a horrible thing but I'm doing it, all these things.

You know I'm doing lots of things like I gave a bandhan to this Narakasura and they had no meetings, not a single person turned for their meeting.

So all these tricks I am playing, you may call it espionage or anything you feel like. You may call it anything very serious, what can I do about it? But it is so, one has to work out in this crooked world, you have to take them out and really do something about it.

So it is a big operation on, while you are the real people on the stage, I mean, the whole opera, everything is for you, the whole dressmakers and everybody is sitting at the back, they're all working it out, you are on the stage and you have to achieve it. You are the actors and you are the real things, which are going to give the show. That's true.

So if you have any questions, please ask and then we'll go ahead with this Pūjā business.

Ah, now I must tell you. The Indian Sahaja Yogis have bought for My toe-rings something, they bought for Me and these are of course are going to be at My personal archives, I must say. And I've sent it to be worn to the, for the program. `Cause they thought that the program is going to be in India. And they had made all these things, ornaments for Me there, but, poor things, I decided to come here and have the program. And they think you are specially privileged people, that I'll go to England.

But then I told them, “How many birthdays I've had with you, how many?" Then they kept quiet, you see. They thought, why this privilege to these people, Europeans and the English? So I said, “Now, how many birthdays I've had with you?" Because they had made all preparations, they had made all these toe-rings and everything for Me and you'd be amazed, how beautifully they had made these things.

So it is all right, we have to think of them and today, on the twenty second, they are having a big program and there, where there will be some speeches and things and some music program and it is free to all, I hope it will be successful. Must have started by now, it's about five

thirty, six o'clock they are going to start, so it's about that time and that's how your Mother is postponing a little bit, if you don't mind.

All right. Any questions? [Kena?] [Talking to the baby and other remarks:] Hello! Yes! How are you! All born realised? Big people? Yes, coming on this earth? Quite shocked. You shouldn't laugh. They're all, they don't understand you, all right? Sorry, sorry, sorry.

So you come on this earth, all right, to help Me out. Isn't it, isn't it? You've come to help Me? Good. What about you? *[UNCLEAR* Yea], isn't it? All of you. Very good. Now grow fast. Hello, yes, you also have come? She has also, she has also, oh God! She's wearing salwar! Who got this salwar? From where did you get it? From where is this? This salwar and kurta, from where did you buy? Eh, channa. Channa *[UNCLEAR]*. What is it? What? Water? No-no-no, your laughing *[UNCLEAR* makes] the child cry. That's right, it is. Oh-oh, it's all right, it's all right, it's all right, it's all right, no, no, no, no, no, no. It's all right, it's all right, it's all right, see. No-no-no, doesn't matter, doesn't matter, it's all right. It's all right, they all laugh aloud, you see. *[UNCLEAR]*. Now what do you want? What? Channa. Now what is the thing? Any questions? Has Rajesh arrived? He telephoned to Me, I didn't know, I said forty eight. I hope he is not searching outside. Is there anything written down outside? Did he telephone? Is there any way to find the way? Sign is there? Hm. Any questions anywhere? All right, all right, all right. He's been told? All right, all right! What has happened? Doesn't matter, they laugh too much. What? You take the baby, go and take the baby. Did you take the baby? Go

and look after the baby. Little baby's crying, oh, this the baby, come here, look after the baby. What? See, the baby put her on your lap, come along? Little baby *[UNCLEAR]*.

Ha. No question? What about some questions? Question: *[UNCLEAR]*.

Shri Mataji: What's she say? What is the *[UNCLEAR]*? Venerated? And? She's recently realised? Is she realised? Did you feel the Cool Breeze? Then you feel it towards the photograph, all right? You see, you see the thing is, it comes from, the origin of this question comes, because you are born in a Christian family, you see and that's what we accept as Christianity, as Hindus are born, they say “we are Hindus." You see, they don't think that you are born in that, so we've accepted a certain situation.

Now, in the Bible it's written that whatever is created by Mother Earth, whatever is created by Mother Earth and by the Sky, or they call it Firmament, should not be reproduced and worshipped, you see? Now it's a very clear-cut writing, very clear-cut if you think about it. We should first of all think, what is created by the Mother Earth. What is created by the Mother Earth? We never think on those lines! You see, because Bible is another thing which is a very diplomatic thing I should say in a way, because it was written at a time when everybody on top of them, so they had to write in such a way.

Now, what are the things created by Mother Earth are the things that have come out of the Mother Earth, which are vibrating, like I said Stonehenge. Now, you cannot reproduce it and worship it.

In India we have many places like that from where you can just feel the vibrations, do you remember, those who came to India, did you see that place near Musalwadi *[UNCLEAR]*? How Cool Breeze were coming out of that place, isn't it? So that cannot be reproduced, because human beings are going to reproduce. Whatever you reproduce is artificial.

Now, supposing you make a statue out of Me, that will be artificial. But not the photograph. The photograph is a real thing. Christ was, Himself was respected, you know that when He came, people bowed to Him on Palm Sundays, they laid down their cloths that He should walk over it. But Christ is different.

If there was an exact copy of Christ as the photograph, it would have vibration. Now, do you know, Moses was buried in Kashmir. Nobody will know that, but I know, that He was buried in Kashmir. And the Jews who disappeared out of the Roman clutches went down in India and settled down in Kashmir and they're called as Jews, actually, they're called, *[UNCLEAR* phrase]... may be one of the Jews, she might be.

They call themselves as Jews, actually they call themselves *[UNCLEAR]* they call themselves. But who will know this? Unless and until you have vibrations, how will you know that Moses was buried there? So, when you read Bible without your eyes being opened out, enlightened, you read it in the wrong way.

Now what your people may say about Mohamed? You see, Mohamed was a prophet, no doubt about it. And He was nobody else but Moses Himself. Let the Jews fight

and the Muslims fight. I know for definite they are the same personality.

Yes, they will break their each other's necks, let them break. They're going to reach nowhere with this nonsense, because they were the same personality reborn. Moses was reborn to teach the Jews that `Baba, we are all human beings, there is nothing like you few people and they few people. They're all one in the eyes of God.' So this is what it is. Now, if you tell somebody that Moses died in India, they'll kill Me.

But it is a fact! And I can tell you exactly where He died. It is described. All the words that are used in the Bible that Nebu and all these places where He's buried, is the place there, in Kashmir.

So when we read Bible as Christians, you see, for us it is that any photograph is worshiped then we are worshiping a sort of a statue. Is not so. Supposing, there is an exact copy of Christ photograph, then it is not, because you are not reproduced, with your hands. The statues are made out of hands of human beings, but I was surprised that some statues are also vibrating. There are some statues, which are also vibrating. Surprisingly, some realised Souls can do it. That's why, in general it was written and this kind of a stamp that we wear, you see, from our childhood we are born as Christians, Hindus, Muslims, Jews, or anything, the stamp we carry so far, when we have had no experience of anything. But we are educated that way throughout, you see, that we carry it on, even realisation comes in, still we go on. It's a surprising thing how human beings take to artificial. Is all-artificial that you were born in a thing, your parents

told you, you are a Muslim, or a Hindu, or a Christian whatever it is and you carry on with it.

But you don't want to think that you have to be born again! Why did they all say that you are to be born again? Because without being born again you will not know the reality. And whatever they have said is for your good, that don't worship anyone.

I would say, one should not worship Me also. Unless and until you are realised. I don't allow you to touch My feet if you're not realised. You have no business to touch My feet, I get the pangs. If an unrealised person worships My photograph I don't know what will happen to Me. But it's better to spare God, not to worship if you are not realised, is better to spare. If somebody is not a proper realised Soul, they come under My feet, I get blisters.

Do you know that? It's not easy, you know, to deal with people who are not properly realised. You see, we think we are obliging God, here God is obliging you, to be very frank.

That's the fact. You see, a person who comes to touch My feet thinks, that oh, he is surrendering himself. It is the surrendering of the Divine, I tell you. It's not easy. The other day I was in India, if you tell them, “Don't touch My feet." Here it is the other way around, because of Christianity, there's Hinduism.

So Hindus think, you must touch everybody's feet.

So when I say, “Don't touch My feet” that was the worst curse you can give upon them *[UNCLEAR]*.

They said, “Mother, what have we done wrong?" I mean, all the philosophy came down. I said, “All right, Baba,

touch My feet." My feet became so swollen, you won't believe, I couldn't even lift My legs.

See, this is what it is, you see, whatever you are branded with you carry on, carry on, carry on like that. But why not keep yourself open? Nobody has given you realisation so far. Has any one of these priests or anybody given you realisation? Nobody has. Accept the fact, finished. Then somebody has given you realisation. A person who has given you realisation must be someone, has to be.

I don't want to tell you like Christ to be crucified by you. But that is what it is, one should find out for oneself. Actually, we don't even give photographs to people who are not realised, to be very frank.

Because it is of no use, it is absolutely insulting to God to give the photographs to anyone who is not realised, who is not *[UNCLEAR]* Sahaja Yogi. We don't allow them to come to Pūjās also. You know that definitely, we don't allow many people to come in, I mean, you know that definitely. Because they don't understand.

So what's the use of calling them for Pūjā? This is one of the reasons we don't want people to come to Pūjā, who are not yet fully Sahaja Yogis. And the definition of a Sahaja Yogi we have found out is that the one who has given realisation to ten people at least. Those who have not given realisation to at least ten people, will not be called as Sahaja Yogi any further.

So this is a criteria that you should be able to give realisation to ten people, then only you are a Sahaja Yogi, then only you can worship the photograph, then only you can come to Pūjā, otherwise you cannot.

If you haven't achieved that much, you cannot come to Pūjā. This is in India, but it's working, because there people have done it. And you all have to do it also. All right.

[To the lady who asked the question:] So now, you have come for the first time? You've got your realisation? Who has given you? Who gave you the realisation? Who gave her realisation? Where did you get your realisation? Is it, at the Hampstead meeting? Is it? All right.

So it is important for you to watch now, all right? And see for yourself, because you didn't get it through rationality and whatever you knew about it, isn't it? It's something, a unique thing has happened, so you must watch and witness the thing, otherwise I would suggest you should not sit for *[UNCLEAR* full] Pūjā. *[UNCLEAR]* you get your realisation! Who is the one who says? *[UNCLEAR]*. No? Because you will go, you see, like that, you'll go little funny, you see, because you are still identified now with other thing.

To get identified with your spirit first and then do Pūjā, because you're not entitled according to us, see? So it is better from your point of view also, not to feel bad. But have you got your Cool Breeze in the hand, did you feel? *[UNCLEAR]*? Then it's all right. Now you watch, you see and don't make your mind think too much, otherwise it may spoil your chances, all right? So now take it like that. Is there anybody who hasn't got vibrations and is sitting down? Please, come forward honestly.

[To the baby:] He's taking a photograph. Is there anyone here like that? No one, all right, so it's all right, because it does spoil a persons chances, I know.

Now, any other questions? Sahaja Yogis don't ask any questions. Very clever.

[Shri Mataji gives directions about Pūjā:] All right, so now what one... these are *[UNCLEAR]* English you better read *[UNCLEAR]*. Now, now Gaurī, would you, now, give it to everyone, go and give it to everyone.

***Contents: 1982-03-22*, Public Program, Reality Is What It Is, Caxton Hall, London, UK (other date (Mondays) 03-29)**

It's not very easy to explain Sahaja Yoga to anyone, rationally, as you must have also faced the same difficulty. Not only that we are facing this difficulty but has been faced, faced by all the saints and all the incarnations including Christ, Blake, all of them. I've been reading Blake these days and Don wrote to Me that he's writing some sort of a thesis on Blake, friends, friends of sinners, written in his poems of such friends who are friends of sinners. But they could not communicate through human beings in that way as we could communicate because we can give Realisation, we can make them feel the vibrations first of all. Like you can sprout the seed and we can show how the seed then gets developing. You see, this is an advantage we have and today the time, time has come definitely to us that what Blake has desired and asked for or pictured or visualised, we can prove it.

Now when we explain Sahaja Yoga to someone we have to talk a little at the beginning because they haven't found their absolute. It is, it can be quite difficult and frustrating in the beginning to talk about something that

is such a living process of our evolution. We cannot explain how we evolved into a human being and to explain how we are going to a newer dimension is also a difficult thing. How it is going to happen, how we are going to sprout, what is going to happen is unbelievably fantastic, absolutely fantastic and we can't believe that we could achieve that. People just don't want to believe that you can achieve it in this lifetime. They live in the future. As I told you last time we are futuristic people. You always think of the future. The dangers of future also I told you what happens to people by living in the future, physically, mentally and emotionally but spiritually it happens in such a way that you think that in this lifetime you cannot get your Realisation. You are quite convinced about it that you'll get it in the future because you live in the future.

So you can't accept the present in which you can get your RealisationThis is one of the biggest problems of Sahaja Yoga that today we are facing the futuristic society, which always lives in the future.

So to explain to them at this time, at this special moment, “You can get your Realisation." This time is meant for that. In the past this was the future. And this future has been predicted by so many so that future has come now and one has to face it as a present. Every future has to be present sometimes, not imaginary, but the real future that has to face you which was seen by seers and predicted has to be materialised. Once you understand this point then one can explain Sahaja Yoga that this is the time one has to expect their Realisation.

Now a man who thinks too much and who lives in the future would first shun it. Say that, “How can we get our Realisation in this lifetime?" One may say like that. Then the same person, the same person, may accept, “All right” if you're convince that, “You can get your Realisation" so...

[Aside:] Why don't you come here, downstairs? Who's there? Come downstairs, will be good idea.

So the second point he may raise as you must have also faced, is that, that even if you get Realisation, because he's futuristic, you see he's imaginary. Everything he thinks is imaginary, isn't it? Is not reality.

Reality is what it is. Supposing you want to think about this hall and you imagine this hall, it will be like this, like that and this will happen. It doesn't happen. It doesn't happen. It is not like that. What you see, what you feel is the way that you have to understand is the reality. But the people who live in futuristic ways are never realistic because they are imagining things.

So the second point that they tumble upon is their own conception about God and Realisation. That's not reality; reality is what it is. It cannot be changed; it cannot compromise. It is what it is. Now first for such a person whether they are futuristic or they are past-istic, you can say, the people who live in the past, all of them must resolve one thing very clearly, “Are you a seeker? Are you truly a seeker? Are you seeking the truth?" Then truth has to be not rational, not imaginary, but real. If so we should be prepared to face the truth as it is.

If you prepare the seeker like that, that as it is whatever is the truth you will face it, then the task is better. You

prepare the person for Realisation in a better way. Beside the second type of people are such, those who have lived in a materialistic world, in the gross life, we live in the gross life every day to day.

For example, coming to Caxton Hall means money. Taking this hall on rent is money. We think of money.

If not of futuristic things we think of money. How we can do this hall, how we can take it on hire, how we work it out, all these are problems of money.

So if somebody says that you cannot get God by paying money for it, God doesn't understand money, not at all. You have made money. God doesn't understand.

Whether you pay Him or not He will make the place rain[ed] or He can give you fertile land. He'll give you fruits. He'll give you all the bounties and all the beauties of life. Whether you do anything for Him or not He is a giver. He go on giving. He doesn't know money. He will do it for the rich. He'll do it for the poor; He'll do it for everyone. But we think of money.

Naturally, it goes easier into your mind if there is somebody who says, “You can pay two pounds for coming in." That sounds better, because it must be worth something at least, you see, because we live in relative world of money. Actually, money has nothing to do with God's kingdom. There is no money in His kingdom. And you can understand rationally that how can there be? How much did Christ charge for His sermons? We have so many great people in this country, who did not charge anything for what they said or what they gave, who were real people. And the reality is always proved in the human beings when it is done free. That's the reality. All

other things that are sold out are the things which are not real.

So when you come in, in the hall, you see a big hall and all that and a money-minded person might start thinking that, “How is it without money, these people are doing? How can they do it?" Now the thing is you are not. We should be discreet about the whole truth and then understanding that you are not paying for God's Love; you are paying for this hall. That you are paying, that's your business, not Mine. You are not paying Me for that. It's your business if you want to have a bigger hall. You can pay for it; all of you put together and can take a place whatever you like, if you want. If you want we can go to Hyde Park and have a free lecture there. Whichever way you say, I'm willing to do that. You cannot pay for it but you can pay for the hall because this is material, this is gross and you have to do it.

So one should understand that you are not to pay for this. You are not to pay for what I say to you, or for My lectures, or anything, or for your Realisation, not at all, not a single pie for that. You cannot pay for it. It is so invaluable. That's the only thing that's so invaluable, that one thing you cannot bring it to the level of this gross existence that we have. It is absolutely overflowing. It's absolutely freely coming to you.

So you cannot pay for it. It's Love and Love you cannot purchase.

Now, the second type of a people who come in, who are not futuristic, are the people who believe in the past. Now they have faced another type of problem. They come here. They will think, “Oh, Mother, we are such

sinners. We've done this thing” I mean all the past that they have. But love never sees any faults of a person. That's the sign of love. If you love someone then you just love that person for love's sake. You don't do it because he's such and such and such and such, then you love that particular thing.

For example, you see a rich man comes in and there are ten people running around him. They are running around him for money. Of course, he doesn't give you anything. But you want to be seen with him so that people also think that you are also rich or whatever it is. Human beings have all kinds of funny ideas of living in imaginary world. But such imaginary world exists.

So when such people who live in the past, they come in getting, “Oh, God, I've done this and how will I face Mother or how will I face reality? I'm such a sinner” this, that. Now when you say you are the friends of sinners, the first conception only I don't want to agree that you are sinners. I mean, once you come to this place you are no more a sinner. I think, to My eyes nobody's a sinner. I mean if there is so-called sin, all right; it is because of your ignorance.

So I would say, “They are ignorant. They're ignorant. They are the ignorant people." If you have no lights and it's raining and it's bombarding and if you jump into a well is not the same, is it? Maybe deliberately you've jumped into a well.

Some people do, you see.

Some people are like this, `Come, oh bull and hit me.' There are people like that. That's true. That sort of

people are also there but mostly it is a mistake, which is committed out of ignorance.

You did not know that it was wrong.

Today I was reading some chapters of Bible and I found that the punishment for doing wrong in Levi's this thing; chapters were just like Shariat as they have for the Islamic laws, just like that. You see, a man who takes another man's wife should be killed. That should be done. That was the time we were like that, you see, where we had to establish our sustenance. We had to be like that; otherwise, we would never have decency in life. I mean, we could not listen to anything without fear. That's the sign of people who are still much more ignorant and absolutely under bondage. Like I would say in Riyadh, My daughter went out and she wrote a letter to Me, that, “Of course, if you see from outside you will think that these Arab people are really very cruel because they force things and they make people so much religious by force.

But to Me it's a Heaven, because I don't need any force for it, because I'm brought up this way. I like it.

Because they don't tell you do any wrong things. There are no gambling dens, there are not hooligans, there are no rapes, nothing. It's such a wonderful place to live in. Nobody troubles you. You walk into any place, you take anything, no thieves. You don't have to lock your rooms, nothing, out of fear." This is done out of fear. But for people who are evolved and independent, fear is not going to help. We have reached a state where we have evolved.

It's time of Moses that these things happened. It's long, long, long, long time back when human beings were not

evolved to that extent to understand that righteousness and goodness are good. We may do bad, we may do wrong things, we may try to harm ourselves. People do it, but in the hearts of hearts they know it is not good. It's not good. They should not have done it. Is wrong even to hurt someone.

Now human beings have evolved so much. Imagine the Romans, the way they behaved and the way they treated people in this very country of ours that they would go to any extent of killing people. But all that cruelty, that violence and that ruthlessness and you can call even the licentiousness and the permissiveness that which they destroyed themselves and there was a fall of Roman Empire, we can see clearly, because they have committed mistakes, we have [been through]. Because Hitler came in we know what violence is. And that's how we are correcting ourselves through our own people who are doing wrong things. Like one cell in the body becomes malignant and teaches the whole body to behave itself. In the same way any person who becomes overactive in any wrongdoing, he comes forward later on in the history as a person who should be abhorred, the person who should never be copied. He's the person whose name is never taken. That's how we were bent on learning, learning and today we are at a stage where we are free to choose whether the hell or the heaven.

So when you reach that stage then one should not think of sinning. That's over now because I've told you many a time that Christ, when He came on this earth, He created that special spot for us which is called as Āgñyā Chakra,

which is at the crossing of ego and superego, that if you awaken Him, He can suck our sins.

So before His coming there was no such arrangement. He has been predicted in our Indian Purānas and was called as Mahāviṣhṇu. Of course, they cannot connect Him with Mahāviṣhṇu because those people who went to India and talked about Christ, horrible people. I mean, I must say that the way Blake described the priests, you see, it's so surprising. He says, “Go off a child. The priest put His hand on my head to baptize” you see, “and he actually cursed me." See how clearly he says that he was not a realised Soul and “he put his hand on my head and he really cursed me" because he had no right to do it.

So because of this conversion business and this nonsensical idea of spreading, you see, conversion, because they think religion is also some sort of a political style, so they went into India and tried to convert people. They thought if all of them became Christians then they will have a democracy of Christians there and that will be under rule of English, maybe. But other people also now feel, like many Muslims now are going to India and converting them, thinking that it will become Muslim majority and majority and minority and all that. They'll think on those levels, you see, but one should know that everywhere human beings are evolving and they will always ask for the religion that is real and God that is real. Whatever you may try, like the Muslims, Hindus, Christians, all of them have tried all these tricks of this gross level.

That's not the point at all. What you have to achieve is the understanding that you are a free person first of all,

absolutely free. There should be no fear and there should be no compulsion. You are absolutely free because unless and until you are free you cannot go to that realm which is complete freedom, [till] you are absolutely free, to begin with.

If you are not a free person we'll have to make you free. For example, some people are, say, come here with drugs or with habits which are not good, or maybe some people come and which are detrimental to health, with the habits which are bad for the mental side, or some come from false Gurus who have problems from the false Gurus.

So these things are to be corrected first of all. But I would not call it a sinner, because for a mother to call her children sinners is a bit too much and I just can't think of such a situation where I could ever condemn any one of My children as sinners.

So I would not say that they are sinners, but I would say they are ignorant, they are stupid, they have been naughty and they have been dangerously playing with their lives and they have been unkind to themselves. You see, I cannot feel that way that somebody is a sinner who has committed sins and that such sins are there that cannot be rectified. It would have been all right before Christ's coming, that we would have talked of Karma *[UNCLEAR]*, that we have done bad Karmas and our Karmas are there, so we are sinners and we are born as sinners. But Christ coming has a very big meaning, which I don't know how many these preachers have understood, that it means that He came on this earth to rectify our sins.

So we are no more sinners.

I mean, if there is someone who can rectify it, why should we call ourselves sinners? Why should we worry about it? The basic problem with human beings is this, that they are ignorant. On one side they are proud of it; on the other side they are frightened of it. Both the sides to My eyes is the same. Either you are frightened or you are proud of it. Is both one. The pride leads to stupidity and the frightening might lead to sort of a destroying capacity, in you, the way you go on destroying yourself by all the time cursing yourself and saying that, “I am bad” and, “I've done this bad and that bad." One has to get out of both these things and must know that you are a human being made out so many, what you call for unit cells, genes? The genes? Genes? Genes, so many genes through which you have passed and come to the stage where you are a human being. Is a special thing that is been created for a special thing after all. A human being is a special thing created for *[UNCLEAR]*, is a special thing. But you are not the human being at the time of Moses. You are not the human being at the time when people were not evolved enough. You are people who are free to understand the value of freedom. If you understand the value of freedom you are the right people for Sahaja Yoga. When you have freedom then you must have discretion also how to use the freedom and respect that freedom and not to indulge into abandonment, which is stupidity.

So going to extremes either on one side or the other is perhaps a sin, is perhaps a sin and the sin so-called gives you a fear and aggression which is also a sin, gives you a

pride, or a kind, not pride, I would say vanity, which spoils your vision completely.

So to talking to anyone who is a new comer, one has to be careful that either they are coming from this side or that side and dealing with them we have to be extremely patient and loving. For I've told you that love does not know faults, does not know faults and when we start finding faults with others we should know our love is not matured so much. I would like any Sahaja Yogi to tell Me about other Sahaja Yogi as a kind of a recommendation. Supposing I get angry with a person, I say, “Oh, he's, he's, he should try this. He should not have done this” or something. Then if a Sahaja Yogi tells Me, “No, Mother, maybe, you see” then I like it, I like it. Maybe I'm testing you. But if you tell Me to worse even worse than that then I feel, “Oh, these people are not loving." I'll test your love also, whether you really love each other or not, because love is something that's a release. Actually, it's a release. Love is within you and say, for example, for Me when I love you it's a release of My boundless love within My heart. You see, it gives Me such a release and such a relief and such a joy that I'm loving. I mean, it's flowing to you. If it doesn't flow then I don't know how to work it out. If somebody is unkind, is not willing to receive it, then I don't know how to work it out, you see, how to go round the person and I'm not so good at conniving things and being artificial, you see. Then I try some other tricks, you see, of working it out. But if they can receive your love I'm sure they will realise that you are the people who are out here for love.

The other day we had a case in Rahuri. Actually, I'd gone to a village where about three to four cars coming suddenly in a village. I was surprised how these people are coming, from where? And they came down with their diseases; actually car people always have diseases, I think.

So they came with their diseases: somebody is diseased; somebody, another one is diseased; and there was one boy, he was down with blood cancer in New York. I said, “Now that's too much. In New York, you have sent him there in a hospital and the doctors won't be good enough." He said, “Doesn't matter, Mother. As long as You give him vibrations from here we don't mind." So I took the photograph. I gave vibrations to the child and I told them that, “You telephone to Christine” *[UNCLEAR]* I gave them the number, “and tell her that these things to be done and Mother has given your address." Now Christine looked after this boy, Christine and Herman and all these people who are there who are mostly new Sahaja Yogis, except for Christine, all of them are absolutely new. And they went and looked after this boy and this boy was cured.

And the doctors were surprised, you see, that this boy was going to, supposed to be, I mean, futuristically they said that he's going to die within eight days' time. And he didn't die, not at all. He survived and then there's found all negative reading there and he came down to see Me. I, of course, worked on him and saw to it that it is removed completely from its roots. I worked on him but when I saw him I was amazed that his left Nābhī which is the cause of this trouble was completely working all

right. There was some problem still left but they did that. And the mother, you see, who has met with a very sad experience, her husband was killed on a highway by robbers in her presence with these two small little children sitting in her lap, when, about ten years back when this boy was hardly six years of age and another brother of his about four years of age. And this woman was so shocked and after that to get this kind of a disease for the son, you see. And what she told Me that was so heartening. She said, you see, “These are all angels, I felt. They didn't ask for anything. Day and night they came and work for this boy. They were so kind and they came all the time and worked and did so much. Mother, what have you given them?" I said, “I've done nothing. I've just done nothing. They have got their own Realisation." And they said, “We can't imagine human beings with that selfless. We are all selfish people. We are really very selfish. They are so selfless. How did they work it out? We just can't understand how it has worked out." But it has worked out and the boy is cured and they were so sweet. They spent their own money to come to the hospital and they looked after, the doctors were amazed because doctors, they had, they, The woman had to sell lots of her things, because she's a rich woman, no doubt, but she had to sell one of her factories to go to America to pay for the doctors there. And she said that, “These people would come down and they would come one after another and look after the boy every day and struggle through and they consoled me and told me that, `Don't worry. He'll be all right.' They gave me Realisation." And the heartening thing that they

said was that they were so selfless. They didn't ask for any money, nothing. And they enjoyed, you see, they enjoyed their love, what they did for this woman.

And this is what it is that when you are realised you have to give it. If you don't give it then you stagnate, you stagnate and there is no fragrance about it, no fragrance, no fragrance. And you lose your vibrations. Your progress also retires.

I know it's very hard in these modern times to create a group of people who can love. You can create a group of people who can hate. Supposing tomorrow you start one big procession, “We hate God. We hate love. We hate this” you'll get thousands of them standing with you, “Yes, oh, we hate” you see. For hatred you'll get thousands of them with banners, you know. They'll pay for it and come down to show that they hate, because hatred is a very cementing force among human beings, surprisingly. Hatred is a cementing force. It looks like something, such a contrast, but it is so. I mean, when you try to collect people in the name of hatred, people join. They have never exploited the powers of love, never. I wish they had. All our wars, all our things have come out because we hate each other. Imagine, only human beings can hate that much. Animals can't hate so much as they can.

So this love, which is Divine Love, which thinks, which coordinates, which understands, which is dynamic, it's so fantastic, it's so all-pervading, it lives in every particle of the matter, of the emotions, of the mind, of the heart. Everywhere it exists that power you can have within yourself. It's too much to believe. Too much a tall story

for anyone, but this is the fact. The time has come. It could not be done earlier, I agreed, but the time has come. You have evolved to that state and that's why it has to happen.

Now if people do not accept, I must say this, futuristic problem, in case human beings do not accept it in a big number and become that, we cannot avoid the third world war. By that war a new consciousness may rise where people will understand this hatred is the worse thing. Perhaps we need a third shock; we have had two. Perhaps we need a third shock, to give us that elevation, to get that position of higher consciousness, where we start realizing that this thing's based on materialistic and on hatred, gross living, is most dangerous to humanity. Then such people who really believe in love will rise and come up and they might be the ones who will be saved.

So we should at this stage try to save as many as possible from this horrible sinking māyā of hatred. Now talking about it has been done. Establishment of your sustenance has been done in the sense that if you can awaken that sustenance within you, on the void, you can achieve it. But main thing is even after Realisation to identify yourself as a realised Soul, absolutely, that you are being given something very special, that you have your Spirit, which is manifesting and that you have to make good out of it, that you have to give it to others, that you have to work it out, you have to be a collective being and not a secluded person just attached to few minds *[UNCLEAR]* my house, my husband, my wife, my children, my chair, you can say, my hair, my nose, everything, whatsoever. To reduce yourself to that small

world but to expand yourself to that great world which is Jehovah's world, which is Kṛiṣhṇa's world, which is Virāta's world, where you become one with that primordial being, where you become an active cell of that primordial being, that's the thing one has to do. And that breakthrough has to take place.

Now one may say that all the Scriptures are wrong, everything is wrong, that all these manifestations are wrong, Christ was no good, that He was not practical, anything one may say, there's, I mean, you have freedom to say what you like. But you must have wisdom to see that if there is a way, what must be the way? If there is a way for the emancipation of human beings there is only one way; there's no other way. I mean, whatever you may be *[UNCLEAR]* an intellectual or, say, a emotional person or anything, whatever it is *[UNCLEAR]* but you will reach one conclusion. There's only one way and one way is transformation of human beings to that level where they really say what they mean. They become. They talk of worldwide brotherhood. They talk of everything. We have all kinds of organizations doing all this nonsensical work, you see. We have U.N. system and we have World Government ideas. We talk of love, helping Vietnamese, this, that. All sorts of things are there. But actually we are not. Face to face we are not. Face to face we become ourselves and that's why to become that, the becoming of it is important; the transformation is important. Once you are transformed to identify yourself with that transformed state is also important and that is only possible when you start allowing that transformation to take place within you, in

thoughtless awareness where you do not think and impose things on you.

People get their Realisation, all right. Last time so many got it. I do not know how many came back.

And then they do not think that there is any further is needed, because once you get your Realisation you can be very in a joyous state, blissful state. You might feel the vibrations very well, you'll be very happy and then you'll get lost. That's not the point. You have not achieved your complete growth unless and until you have manifested your self. But such people may be very few, I do not know, may be very few who will really take to that maturity. Once you have matured is joy, is happiness. You become what you have to become, you find your absolute meaning and that has to happen. For that I'm sure Gavin must have told you that there's a Kuṇḍalinī and there are Chakras and all this is already a new place, the machinery is there. Is not a machinery as this one is which is dead, the machinery that understands and that loves you, that loves, that's the part of this loving machinery of God and that is what it manifest is the Divine Love of God through you, which you can manoeuvre. By this you may be able to manifest your voice but with that machinery when it works, when it is put to the mains, it works out that Divine Love.

So to explain things to people of different various types that they have come we normally divide them into three, as you know: the people who are ignorant; [here] the people who are aggressive and up in vanity, who are vain about themselves, they think no end of themselves; and the thirdly the people who are neither vain nor afraid.

Those are friendly, pleasant people; good people who lead a life of moderation, who do not, are exclusively. They do not ask for separate food, separate living, separate room, separate chair but those who like to share. That type of central type of people, that type of people are best suited for Sahaja Yoga and such people should be really tackled first. Then the people who are sort of humble people, they are humble down and those who think they have done some mistakes, they are better. But aggressive people, you be careful dealing with them because you might get a punch on your nose as soon as you talk of love, you see.

So be careful. Like there was a cartoon, a gentleman sitting on a hedge, you see and somebody came and asked him, “Which is the way to go to Wimbledon?" So he was sitting there and he said, “No, sorry, the last one gave me a punch, I'm not going to tell you." That's what it is. You see, there are some people whom you cannot talk, tackle, because they are so aggressive. It's better not to argue with them or deal with them. Best thing is to leave them alone as they are and let them grow, let them find out.

Because all these people will develop bombs, all aggressive people will develop problems for themselves.

First of all they cannot sleep in the night. That's one thing happens to them when they are aggressive, right-sided people. They'll have high blood pressures, they'll have hot tempers, they may have divorces, they may fight with everyone. Ultimately they'll be find they are lost, not wanted by anyone. They will be meticulous, they will develop kidney troubles and they will develop a funny

trouble where they won't remember their past, even their names they may not remember. Then they will come round. See, so allow them to have their nice time but don't butt with them. I would advice all the Sahaja Yogis, to see if there's an aggressive person, you just don't go near them because I don't want My children to be hit by anyone for no faults of theirs, you see.

So such people must be avoided. Let them face life as it is. Let them get hits. They will get. They punish themselves by their stupidity that they are doing. See all their stupidness will be shown in different ways and they'll have to face it and then they'll come round. But these two types of people, one must tackle and must now do it in a big way.

Because this is a very big year for reality to be established according to certain predictions. I don't know how far to believe in predictions of modern times but olden times predictions are so wonderful that I just can't imagine that how people could see so many things about Sahaja Yoga. Two thousand years back a great seer called Bhrigu has written something so great about Sahaja Yoga, that a new method will be devised by a Mahā Yogi *[UNCLEAR]* they call Me Mahā Yogi *[UNCLEAR]* who will be Parabrahma incarnate and will give Realisation without any difficulties, raising the Kuṇḍalinī and people will get it and this will happen, that will happen and they'll be able to see the pulsation of the Kuṇḍalinī. All the details of Sahaja Yoga he has given two thousand years back. He's one of the greatest astrologers we have in India called as Bhrigu and he's written down all these things on the lotus paper, you see, which they used to

use a lotus leaves to write. In those days they had no paper.

So two thousand years back, imagine *[UNCLEAR]* maybe more, you see, according to English standard, maybe two thousand *[UNCLEAR]* but I think it's much more that he has written about five, six thousands years back. He has written about this just after Kṛiṣhṇa that this thing will happen and a Mahā Yogi will be born who will give Realisation to people and such a time will be coming.

So under these circumstances one has to see. Now I don't want to say I'm a Mahā Yogi or anything; just I don't what to say because I don't want to have a punch on My nose. But I would say that you should find out for yourself whatever it is, you see, instead of crucifying Me. Thank God you can't crucify now, under the circumstances but you will be the loser, not Me.

So I would say all those who are aggressive by temperament should know that there must be some way of getting out of it. Even aggression, you see, it's in the present state of human mind. It's very repulsive. You don't like it. You don't like those who aggress yourself. When you aggress anybody you repent after that. You don't like it, that, “Why was I so rude? I could have been better. Why should I be disturbing someone? Why should I be like that?" you see? So it is, I think, in a way recoiling on people and they don't like themselves, as others don't like them. They also don't like themselves when they are aggressive with others and very malignant by temperament. They don't like themselves. They want to change; so even this may happen. I would suggest that we must very gently go but firmly and with a speed. We

have to work it out and I'm sure it will work out and many people will get Realisation and will understand Sahaja Yoga. May God bless you all.

Now for all the people who have come for the first time I have to request that after giving Realisation you must give some time to yourself. Be kind to yourself. Go with it. Learn everything. Master it. It's very simple. There is nothing much to be *[UNCLEAR* learned/done]. It's very simple. It's a child's play.

Even children are good at Realisation. Even little baby can do that.

So one should learn and try to give Realisations to others. And one should not waste energy in running away from it and then coming after ten months and saying, “Mother, I've caught here. This has happened. That has happened." It's a thing which is most enjoyable. You must give one day in your lifetime to God who has created you. And you [devote] little time to your Mother also who wants that everybody must get Realisation. If everyone of you wants to escape it, then who is going to work it out? I know you are, seem to be very busy people.

Some of you are extremely busy, but busy for what, business for what? What is the name you are going to leave in this world? As a man who earn little money more than the others, that's all? I mean, you cannot earn as much as Mister Ford can earn.

So why there is a competition about it? Only thing is that you'll have no satisfaction of earning money. You will be always running mad with it. You must take out some time for your growth and your meditation by which you

understand yourself and you understand others and help others.

Life is not worth living for yourself. It's a useless life which lives for oneself. You must live for the whole. You must understand that the whole, if you accept, you become the whole. If the drop accepts the ocean you become the ocean. Why not we become the ocean instead of little drops, which are just evaporated by heat of the sun or by anything? You can be lost.

So why not become the ocean, ocean of love, ocean of forgiveness and ocean of compassion? May God bless you all.

Now if you have any questions please ask Me... None... What is it? Question: [about eating meat].

Shri Mataji: Meat, all right. Now, I'll tell you about meat. Very important, you see. We must have compassion for human beings. What's the use of saving the chickens? Can I give them Realisation? Simple thing. See now, chickens if you eat in compassion, you can. Because when you eat a chicken it goes into evolutionary process. It improves its evolutionary process. But you shouldn't eat animals which are bigger than you in size, because they give you troubles and problems and they make you aggressive. A person who eats aggressive animals or animals which are bigger than them, then they go more to the animal stage because they become aggressive, because they have, you see, these bigger animals have grown more than you. That's why they are animals.

So one should not eat animals which are bigger than you. And they are the animals who have the feeling of compassion. They are the animals who have a feeling of

oneness with you. For example, you see, a dolphin I would say, a sailor will never eat a dolphin or kill a dolphin because it's very near human level, you see. It is just like us. It has emotions. It has feelings. It can come and entertain you and all that.

So that's a higher animal. But if he, if he's like that, you see, worried about even the worms, how far can he go? Everything must have limits.

Like there is a cult in India called Jains, you see. They try to save even mosquitoes, can you believe it? and even the bugs and they place bugs higher than human beings. They collect bugs, put them in a hut and put a Brahmin in there and pay the Brahmin. And poor Brahmin has to feed these bugs. It's a true thing and today also they are doing it. Can you believe it? And feed the bugs, compassion you know.

So they are feeding the bugs on that poor Brahmin, give him money and when the bugs are full and fall off his body they give him money and something like that. Can you imagine this kind of a nonsensical compassion? So you have to draw a line. Everything is to be not to be taken beyond the line. You see, this is called as Maryādā in Sanskrit that how far to do, how far to go with your compassion.

So our compassion should be extended up to first of all human beings. Are we compassionate towards our fellow beings? We are not. First of all, let's try there, all right? First, let's try here *[UNCLEAR]* human beings *[UNCLEAR]* and you'll be surprised we'll never end it. We can't even cross the limits of human beings. Then compassion to animals who live with us, all right? Like dogs, we can say, horses,

cows, all these big animals, which live with us, dolphins, which are something evolving. Already they are evolving, it's an evolving state. But if you eat a chicken, I'm sure if I eat a chicken, I'm sure of that, it will become a better thing, something better. It will evolve, no doubt.

So the compassion that we have for bugs, it's of no use; or mosquitoes, it's of no use. But compassion for human beings. We are not even compassionate to our own children, you know. In this country I was amazed. First I used to say in England two children are killed by their parents but now I heard it is only in London city we do this. Can you imagine the way we are compassionate? They are vegetarians who are killing their children. What do you say to that? This is not compassion.

So these are ideas we have got. We must understand how far to go with things like compassion, like mercy, like peace. Peace is all right till you reach a stage where you supposing you get a devil who is destroying. Say at the time when Hitler came in, that time to be peaceful would have been absolutely cowardice, isn't it? You had to fight him out. He was a devil.

So you had to fight and that's how I say Churchill was a great man to fight him.

That's what it is, you see; so that is the limit where you go. You cannot have compassion for a person like Hitler, can you? What compassion? Did he have any compassion for anything? So compassion must have its understanding, its discretion, its wisdom. All right? Now supposing if you ask Me, `Mother, give Realisation to Hitler.' Why should I? I will not. He's destroyed so many good people. He has destroyed all the values and he has

destroyed the basics of human beings. Let him go to Hell and suffer for some time. That's what I will say as a Mother, isn't it? Won't you say that for your own children? All right, I have compassion for My children, I have compassion for evil people who are doing wrong, but not for people who are so destructive, not for them because they go against the plans of God. They are anti-God. They are indulging into anti-God activities. In the laws of God they are to be punished. Definitely they will be punished. Even if I do not punish them God will punish them, no doubt of that. They must be punished. Otherwise, how are you going to be saved? All right? Like Kṛiṣhṇa who killed Rākshasas. The Goddess killed many Rākshasas. The devils, She killed them. Now, She should not have had compassion with these horrible ones, She should have? Because they were killing all the saints and all the great people they were killing. That's no compassion there, they're there to be killed. And these, these Jains do not believe in Kṛiṣhṇa because they said that because He killed those demons, they don't want to believe in Kṛiṣhṇa.

Now Christ they believe because He forgave those who were crucifying Him. All right, He did it because He was capable of that. His forgiveness itself, it's a punishment to these. His forgiveness is very great.

He knew that God is going to punish them so much that He had to put in a word for them, because they were ignorant people.

So that's what it is.

So our compassion must be dealing, must be limited to a point where our wisdom takes it. It should go to that

absurdly wit where we go up to mosquitoes and up to, even mosquitoes, they don't kill, you know. Even when they go in the W.C., you see, they don't allow the worms in that to be killed. Can you imagine such dirty, filthy people in the world? This is going too far, don't you think so? So where do we draw the line? Let's draw the line. Now in a place like, say, Iceland or one, I would say Arabia, some places where they do not get a single blade of leaf, not a single blade of leaf, how are they to live? God has given them only animals to eat. Now are they supposed to die? Or if they eat are they committing a sin? First of all, you must be compassionate so yourself to exist, isn't it? If you don't exist what's the use of all the compassion of the dead? How can they be if all are deadliness, Eskimos are all dead? How can they show compassion? So they have to be living, isn't it? So we have to understand in a complete discretion. All right? You understand My point.

Now compassion has got eyes, has got understanding. It's very understanding. It knows each and every thing. Love is the thing that knows each and every thing.

So let love work it out. All the animals which are not bigger than you, which are not evolved so much, if you eat them then they can evolve but that doesn't mean you should start eating worms, you see again. You see, everything I have to tell the other side of because human beings always go to extremes of everything, isn't it? Now if I say that you should eat all the smaller animals that doesn't mean you should gulping, gulp down cockroaches down your mouth, you see. It doesn't mean that. You see, so again it comes, you see, the discretion part of it.

You see, you shouldn't go to an extreme of everything. All right? On the contrary I would say that people who have eaten too much meat should not eat so much. They should reduce a little bit. They will be less aggressive, no doubt. But like in India, you see, we eat so much of vegetables. It's not necessary. We can eat meat a little bit there. And you can also eat lean meat or meat of chicken and all that is all right. But don't eat these beef and horses and elephants and tigers and snakes. See, they are not good for you.

So people eat snakes and they eat cobras and I don't know what all they eat. I don't know.

So, lizards, I mean things like that. You shouldn't eat all these things and also animals like frogs. I don't think frogs should be eaten very much. It's a funny animal isn't it? Frog is poor thing. Frog is one very special animal. I should say. You see, out of love for the frog I say don't eat it. Really. Because I don't know if you know but people have found frogs living in ancient rocks closed up completely, absolutely. Is a fact, you see. And there is water provided for the frog by God. Frog, is a special animal, very much loved by God. And for billions of years frogs have survived.

So you can imagine how this must happen, must be something special about them. That's why out of love for them we should not eat them, I think, the frogs, you see. Or, for example, monkeys. I don't know if you eat monkeys, do you? Do one in any country do they, eat monkeys? Monkeys they eat? Where? Australia? Really? Where? Indonesia? Really? That's one place where they should not. I don't know. They are another wonderful

people, these monkeys are, I mean and we should eat animals which will not be completely destroyed also. You should try to save animals, all the animals as far as possible and just not kill them and finish them off. It's like, you see, going to extremes in everything as we do it. Alright? May God bless you.

Now, any other question? It was a good question you asked because there is a misunderstanding about it, people have. Fasting also in Sahaja Yoga is not allowed, to fast. You can fast just for your health sake but not fasting for God. Please don't do it. God doesn't want you to fast or suffer. He wants you to be happy people. Why for Him? You can, you can fast for yourself *[UNCLEAR]* that's a different point *[UNCLEAR]* but not for God. Christ has done for us forty days. We need not do anything. He has done all the sufferings for us. We should not say we have to suffer. If you say that, you'll get another Hitler.

Jews said that; so they got the Hitler.

So don't say, `We want to suffer.' If you want to suffer, then have Hitler. If you want to have Realisation, then Mother can be there. But otherwise you can have Hitler if you want to suffer. Simple. Whatever you want it's supplied on a plate.

What? What? Easter? I will be speaking on it on Easter day. Will you be there? I've spoken about it twice, about Easter, the significance of egg and everything and if you have got the magazine of Nirmalā Yoga this time, there is an article. Did you get that? No. You didn't get that? Oh, I see. Maybe you see, this time, what he was saying that is difficult to send it collectively. There's some sort of an

export problem. You see, every country has problems like that.

So if you send your individual names, you see, it would be easier to send them directly. Of course, it will be little more expensive for them for the posting but they said they can manage. Directly if you send is much better than to send them collectively. And Gavin can arrange that. I'm surprised that's a problem, there's a problem on that, but I have got it about eight days back and nice things I've said about Easter. And one more, was a very good lecture, I don't know if you have got it *[UNCLEAR* but] where I talked about the egg, what's the meaning of egg in Mahāviṣhṇu *[UNCLEAR]*, all these things I've said in there. And again on Easter I'll speak. On the second of April. That's when is the Easter on? Eight? Ninth? Ninth. Ninth is the crucifixion, all right.

On the second of April is Ramanavi. Ramanavi is the day when they celebrate Rāma's birthday. That day also in India they fast. That's another stupidity, is to fast on a day when somebody is born in your family, to fast. It's nonsense. Why should you fast? You must celebrate. You see, it's nonsensical. And I don't know why Brahmins have given these ideas to Indians to fast. You see there because they take all the money; so they must fast a day and give all the money to Brahmins, you see. That must be the reason, fasting. Because on that day somebody's born, why should you fast? In India everybody fasts on the day Kṛiṣhṇa is born, Rāma is born, they all fast. I don't know why. What is the need to fast on that day but to celebrate that they are born? Is absurd, you see, fasting of this kind.

Food is not so important in Sahaja Yoga, it's not. Food is not at all important, you'll be surprised whatever you get.....

..... Migraine is caused by many things.....

Contents: 1982-04-02 **Śhrī Rāma Pūjā, Rāma Navami, Chelsham Road, London, UK**

[UNCLEAR] it's all.

So first of all you'll start talking about energies [UNCLEAR... form]. These energies are moving within us and how they activate. Then you talk of the third energy which is the one which has evolved us and that's how we are here. And you talk about your Self, the controlling part, which is controlling you, the Spirit.

So if you go on, on [an] abstract line it would be very appealing, I tell you. Then afterwards, you see once you have talked about energies, this, that... once the people... “that is within you"... you see, sort of they'll feel ego, this thing, “Oh, we have this energy, we can utilize this energy, do this, do that." And then you'll bring them down to Sahaja Yoga, later on. But to begin with, let us talk of abstract. Because Indians are different and Western people are different. They are fed up of religions, they are fed up of all these things.

So if you talk of religion, it gives, it creates a problem. That's why in the beginning, you see, Vedas, when they were written down, they didn't talk of God or Deities at all. They talked about God, God the Creator, but just about Brahmadeva throughout, Hiranyagarbha, Brahmadeva, right side, they talked, you see. And the

whole thing is said, mantra is like: `Bhūr Bhuvah Swāhā', three things.

Now, Bhū is actually the Mūlādhāra, is the earth according to Me, Mūlādhāra. Mūlādhāra Chakra and Mūlādhāra itself.

Then Bhuvah. Bhuvah is the one which is called the antariksha [the whole Creation], is the one which is all-created. Then it talks of Brahmadeva. Then Swāhā. Swāhā is capacity to burn off, of the Agni, you see? It is so surprising and then they talk of Mahā Tapaha, Tapaha Ma... and Mahā. `Bhūr Bhuvah Swāhā Mahā Tapah.' So when they talk of Swāhā, then talk of Mahā. Mahā is Viṣh[n. ]u... what you call `The Great', `Allah hu Akbar'. And of tapa. Tapa is the one where you have to become a tapaswi, means a person who is going into penance, that of Christ. And they say that you have to penetrate through the Sūrya. That is this [Āgñyā].

So the whole thing is in such an abstract way and then you get to your Moksha.

So they have talked of all the Chakras. But if you talk about the abstract part of it, people have no objection, they listen to it, they say, *[UNCLEAR* “It's OK to listen to"/”is a very good thing"].

There's no religion as such.

So, today specially I'm talking about Vedas and this [these] havanas we do. When we do the havan it is a yagñya. Yagñya means `by which you know'. Yagñya means `to know', Ya-gñya. And this is done where you use swaha as the word. That means you use the principle of fire to burn off all that is wrong in you, `Swāhā'. And

you awaken it by taking the different names of the God. And it started at the time of Rāma.

Today is Rām Navamī. I should say it was not started, we should say, but it was very much in vogue when Rāma lived and they used to do yagñyas at that time. The reason was, that the people had just started realizing that there is something higher and you have to worship that higher Self, the seers said and they thought that the best thing is to do yagñyas. The same thing.

On the left side, of course, the people started the worship of God and the dedication to God and all those things. That is `Bhakti ' [devotion]. But mainly what they did before Rāma was the Yagñyas, the Vedas, with which they prayed to different elements. Elements have made our Chakras and they tried to evoke the deities of the Elements. But actually it amounts to the same [thing].

So, as a child, Rāma was studying with a very great saint and when he was studying with him, Vaffsis.t.

ha was the name of the great saint. And Vaffsis.t.

ha had an ashram where Rāma and his brothers studied.

[Aside:] Come along! Come in, come forward. Give her a chair to sit down. Can you, is there a seat here? I think Gavin can go, lots of seats are there.

Rāma was studying with this Vaffsis.t.

ha and they used to come for holidays to father's place. Then, he had the capacity to kill a demon with only one arrow. It's called as ekabani. One arrow was sufficient of Śhrī Rāma. And he was a small little child, say about seven-eight years of age and people were surprised how he could do it.

So whenever they had a Yagñya, now these Yagñyas were created to awaken, evoke the Deities inside the spinal column, actually. And for these Yagñyas they used to sit down and do all these havanas the way we do it. But at that time the Rākshasas would come and try to spoil the Yagñya.

Because Yagñyas are to be done with a pure heart and with cleanliness and with purity. It should not be insulted. There is a protocol about it. While they [Rākshasas] thought that, “If we insult the Deities there, then the Deities will disappear and their Yagñyas will be spoiled." Now these Yagñyas were done, in the olden times even, even when Rāma was not here.

But at the time of Rāma also, there were some Rākshasas who took a special pleasure in spoiling these Yagñyas and Rāma as a child would go and protect them from the demons. And the demons would take on some sort of a funny form and come like invisible creatures and put some bones of animals and things like that in the Yagñya. And that would spoil the effects of the Yagñya. And Rāma would protect that, as a child. Imagine, as a child he used to do that! They would be doing the Yagñya and he would be sitting outside with all his small brothers around him and they would kill the demons who would try to destroy the Yagñyas. This is the early life of Rāma, in which you see... in which you see how, as a child also, he showed as amount of... expertise you can say, in arrow and bow.

So any time you see a statue, how to make out if it's a Rāma statue, is to see if there's an arrow and a bow, then it's a Rāma's statue.

Now His coming on this Earth gave us the development of the right side and so the Yagñyas were also on the right side. Because first of all when human beings came on this Earth, they were frightened of all the animals who would invade them and all kinds of horrible Rākshasas and all those people and negative forces they would trouble them.

So, in that state they needed to create a king, a ruler, who was an ideal king and he who would rule according to the laws of Dharma.

So He was the One in charge of that... era, what we call as Satya Yuga you can say, but actually, He was here in Treta Yuga and Kṛiṣhṇa came at the time of Dwapar Yuga.

And today is the time, when I came it was Kali Yuga. But now, today, the time is of Krita Yuga, the Yuga where work will be done: `Krita' means, `work will be done'. This is the time where work will be done.

So how things have moved from one to another? Now in the Dwapar [Treta] Yuga when Śhrī Rāma came, the idea of kingship, kingship and rulership started.

So the greatest emphasis was on the goodwill of the people. The people had to have goodwill: for the people and for the king and for the betterment of humanity. The will, that is the right side.

So how to create the goodwill? [Aside:] Thank you.

First the leader has to sacrifice and show how far he can go in sacrificing to keep the moral and the goodwill of the people.

So the right side was created by the advent of Śhrī Rāma because he showed a path of creating among people the awareness that they should be ruled, that they should not be anarchists, there should be one head who should be able to organize, coordinate and work out a collective thing.

You see, when we think of a king we want to oust him because we don't like the idea of being ruled by them [him]. Because he's not a good king perhaps, or he doesn't represent that will of the people which is a common will, which creates this king who rules for the maintenance of that goodwill. You see, it as a symbolic expression of your goodwill.

So when you create a law, it is also the expression, common expression, of all the common people, of the common feeling that they should abide with law. It doesn't come to you that ah... you are a slave, or you have to be dominated, or you have to be put down, but it is only your common will, which is good.

The desire of all the people which is the good, righteousness, incarnates as Śhrī Rāma and He looks after that will. Because, supposing an individual starts saying that, “This is not good, this is not good." An individual might take a different attitude about things. But you must have a symbol of that goodness placed onto someone. And those symbols were created to symbolize your righteousness, your sense of good, so that you can be saved yourself! Supposing today somebody comes and hits you. Alright? Now you can feel how bad it is to be hit by someone or murdered by

someone, so you decide there should be a law protecting you. But tomorrow you may do the same thing.

So what you do is to take out your goodwill, represent it as the kingdom or a king or a governing body.

So, the governing as it is represents, should represent also, in both ways. It's not that it always represents. It may not at all represent, may not, possibly. But, that the government itself should represent the good in you, the purity in you, the pure will to be good, to be protected and that you should also abide by it. It's a very mutual thing.

But what happens that, once you start electing someone like that, or making someone like that, or appointing someone like that, as usual, he goes into an ego trip. [It's] a simple thing like that. It's absolutely a simple ego trip. The government gets into an ego trip, people get amazed how people behave.

They'll elect, supposing, a Prime Minister and suddenly you find the Prime Minister behaves like a brute and you can't understand, “We have elected somebody like a Prime Minister thinking that he will do the good to us." You see. It's possible. And then the revolutions take place while people revolt, fight it out.

Again the will of the people fights it and makes it alright.

So we have to have something absolute because all these values are changing every moment. Isn't it? We think that this government did not do so well, for example, we think like that, so we want to demolish this government. Then we bring another one and we find the same thing happening. See, whether you bring a communist or you bring a socialist or you bring a

democrat or you have a monarchy, whatever you may have! But still, what happens actually is that, all these things that come up and go away...

[Aside:] Gavin come here. Can you move forward a little bit so that everybody can be seated?... all these changes that take place go on creating a feeling in a man that we should be anarchist. Why should we have any government? Why should we have any king? Why should [we] be ruled by anyone? Because you find the person who's ruling is not up to the mark and he is just trying to deceive you. At that point you have to have some absolute standards.

If you have an absolute standard then you can always judge that this king is deviating from the right path, is not doing what a king should do.

A king has to be like Rāma. He has to be like Rāma. Representing your will, your goodwill, your sense of proper judgement, fair play and righteousness. If the king is not righteous then your collective goodwill will go against the king.

Now you go and throwing one from another. Say, I've seen now for example in France: We had one kind of a Prime Minister. He did lots of things which were not good so he was thrown away.

So you had another one kind of one. Now he's doing another thing, so he's going to be thrown away. And we are just going, playing games you see. First of all we have say, Labour Government. We don't like it.

So then we have another Government, Conservative Government. We don't like it. Throw it away! Go on playing with it all the time. But in this relativity we are

improving, definitely. We are more aware, understanding the value of these people and also the public is understanding. But then when too many such people come in who are negative, they also bring down the will, the collective will, very low. And people start identifying themselves with these autocrats or those people who are ego-orientated, who have no moral values, who have no fear of God, who deny religion, who deny evolution and the Government starts behaving in such a manner that you are amazed, how this is the Government? Like in Chile and Argentina, the way the Government is behaving and is putting down the people. All these things are happening. You don't know.

It's such a relative terminology. Like El Salvador, you don't know what to do over there now, whom to support. Whether to support the Americans, or to support the Russians and all that. Now, under these circumstances a Sahaja Yogi can stand and say, “Now, what to do? Should we join this or that?" All is a wasteful thing. It's just a game going on. Let them break their heads. They are good for nothing. Useless people.

So you cannot solve these problems and you are not supposed to solve them. They must get their Realisation and establish the Kingdom of God.

So [that] really Rāma rules on this Earth and not these horrible kings who change their morality every day, who change their ideas every day, those whose will is sometimes for something materialistic.

Like I would say now in our country [UK] we thought that we'll have Mrs. Thatcher. Good, very good, she's coming up well I should say, certain good things she is saying,

like self-restraint and all that, those things she's talking [are] good things. But what about herself following this! Śhrī Rāma, not only propounded what was good but he followed that. He sacrificed for that and he established his own symbol as a pure symbol of that righteous will, that is within the people, which is the collective righteous will.

Now, for example, you can see clearly how the ego oriented things work out, first of all, by the misidenti fications we can have. Now if you are a communist, you have to be out and out communist! You cannot have compromise between democratic methods and communism. They can't find any integration. They think [that] if you have to be this you have to be absolutely this. If you have to be that it has to be absolutely that. But, in Sahaja Yoga, what you find is both are integrated because you have the complete capital and have now to distribute it.

This is a complete integration here. All these `isms' and all that are experiments of the artificial, of the mind, just a projection of the mind, which is, whatever [is] man-made is artificial, you know that. But what is God made is all integrated. That, whatever you have within yourself, you must give it to others.

Now see for administration also, what happens after Sahaja Yoga. Say, I am your Mother, here, sitting down. You like Me to guide you. You like Me to govern you. You like Me to correct you, you like Me to scold you and to even go to a great extend to see that your life improves. Supposing I say, “Alright, I give up. I don't want to trouble you!" You will not like. None of you will like such a

situation where I say, “Alright you are a gone case, I have nothing to do. You get out." Nobody will like such a situation. You want Me to govern you. You want Me to look after you. You like that. Automatically you have started liking it. There's no domination, but you want My domination. You want Me to dominate you. You want that all My desire should be dominated, automatically. Why you feel that, “It is alright, it is very good if Mother takes interest in me, corrects me. It's a privilege"? Why do you think like that? Because by that there is a general good created. It's a general good created in you. Because you have become integrated.

Your body, your mind and your soul, all of them think the same way. They all want the same. There's no difference. Once there is integration you will find that Sahaja Yoga is the easiest way to live it. But if there is not, then it is no. For example, if you are a lazy person, say for example, or you are a very hot-tempered person or you are a sort of a dual person, or you are playing tricks with yourself, you are playing games, then you won't like Sahaja Yoga. As long as these situations are in you you will not like Sahaja Yoga. But once this situation is overcome, then you will like it because then you will know that whatever is good for your Spirit is for the well-being of you all and of all the people. Once this well-being comes in, everyone feels absolutely nourished and fresh.

So the governing part is enjoyable. The correction part is even more enjoyable. And that you are in the attention of your Mother is such a great feeling within yourself that, “Yes. No, nothing will go wrong with me. She'll look after

me." “She's there to look after me." But this integration part comes very late because of ego problems.

You have built up egos because of wrong type of people administering you. From your childhood you might have had bad parents who never talked of God, of good things of life. They themselves did not lead a life of sacrifice. Very self indulgent parents can create a problem like that. They never gave you the right type of life, a proper value system which should have been there. They never educated how to enjoy righteousness, virtues, in life. Possibly, later on, the country in which you are born, the other people who surround you also might have done that. Also, your government, whichever you have known, must have done that.

So when these things change, when you find that you have achieved that kind of integration within you: that whatever your body likes is good for your Spirit also.

Like say for example, I don't like certain things Myself. I don't like drinks, I don't like it. I just don't like it. Nobody can tempt Me. I mean, no question of temptation, I just don't like. I will hate the things which are really bad for My Spirit, automatically. I don't have to tell Myself, it's just there. To tell lies I don't like because it harms Me there. I don't like it.

Whatever is good for your Spirit will automatically work out as soon as this integration takes place and this is the work of Sahaja Yoga today. That's why I said it is Krita Yuga, is to be done. And this integration must be achieved within ourselves.

So sometimes you have to make your body come to this level. Maybe you are under the influence of some bhoots

[so] your body doesn't help you. Little bit of tapasvita, or penance, is needed after Sahaja Yoga to make this possible. And then once you start enjoying it then you like it. Like driving a car, in the beginning it's difficult. Or swimming, anything, when you try to do it's rather difficult in the beginning.

If I say, “You forget it now, whatever you have done in the past you forget it now get to the new things now. You have to do it." So you have to put your mind to it with all your full zest. That, “Alright, if my body's not helping me, alright, then I'll try to improve the body because I'm not the body." “If my mind is not helping me, I must improve my mind. If my intellect is standing in the way I'll have to put my intellect right because after all I have to be integrated. If I am not integrated I'm not going to enjoy anything nor am I going to do anything good to myself or to others.

So why am I here? Why am I trying to destroy myself?" But when you are disintegrated, you will be surprised. your one action will destroy your second action and second action will destroy third action, when you are disintegrated. I'll give you an example: Supposing now I am sitting here and somebody tells me that this will burn you. This is My own Rāmāyaṇa.

But the body wants to burn itself. It says, “No, alright, don't listen to this, just burn itself." Now, when I say this it sounds absurd. But, say, the mind says you should not take to alcohol, but still you'll go to the pub, then you are disintegrated. Gradually once you start listening to your body too much, your mind just gives in. It just gives in. In

every thing that you do, if you are integrated, you will be amazed that you will really become dynamic.

Integration is nothing but your complete connection with your Spirit. The Spirit starts flowing into it. In every walk of life you will be amazed how dynamic you'll become if you are integrated. Just the connection is to be absolutely achieved with your Spirit. Whenever you think of something, [ask yourself] `Is it good for my Spirit?' Some people have a habit of thinking that spiritual life is such that you hang by the shoestring somewhere, in the air and there is no connection to the day to day life.

So many people think like that. They think such a man should be a thin, miserable creature hanging onto some tree or something [laughing] and should be absolutely in a paranoid state or something. That he is frightened of the whole world; who cannot talk to anyone, who is so much exclusive that he becomes a recluse. These absurd ideas should to be given up by Sahaja Yogis.

You have to be very much there, absolutely there between all of them. But something: you should be rare, a different type, a unique personality. You are to be there with all these things that are going on.

Now people are frightened, you know, even of Sahaja Yogis. They are frightened of Sahaja Yogis. [If] they see somebody negative, they [say], “Oh, this thing, that thing." Now take a fight with that person.

Take a fight. “How could you dare to do this, such a thing? You are a Sahaja Yogi! Come up! What do you mean by this?" You have to fight it out. As long as possible you should try to salvage a person, talk to him in that manner.

The other side of it is that when you talk to others, when they come to you, then there has to be a kind of a tremendous sincerity within you. If you are doing with that sincerity people will know you are doing with sincerity. When you talk to a person they should know there's sincerity, [that] your heart is there.

For example, you may talk to that person very sweetly, but your heart may not be there and the person might think, “Oh, he's just seeking elections." Alright? But if you talk to someone with the sincerity you'll say, “How could you do such a thing? Can't you see yourself? Can't you work it out? That's what it is.

You are here for that." Now in saying so, your sincerity, which is coming from your heart, is to be seen and that's what is Śhrī Rāma's character is: that he was on the right side of the heart, means the heart put to activity.

Do you understand that, where Kabīra has said, “Mana mamata ko thira kara Lau." [Meaning] “I will make my compassion of my heart, mana, from my heart, the compassion, make it steady. “Aur Pañcha hi tattva milau", [meaning] “And put them into five elements." You see, in the same way, when you are in the left Heart, that's your sincerity. It's your heart-felt thing. But the heartfelt thing, what's the use? You see, there are many Sahaja Yogis who really feel, this world is horrible and something must be done, Sahaja Yoga must be brought in. But how many of you are really putting that to action? Absolutely into action? Without that, your Rāma's Tattwa cannot be improved. Rāma's Tattwa is only improved when you put all the things into action that exactly Śhrī Rāma did.

So in the ascent of man, when he came up to Rāma's place, the advent of Rāma was not in the centre, but on the right hand side. He moved aside.

So much so, that he forgot about his past. He's never mentioned that He's an incarnation. He never told His father. He never told his mother. He never told anybody that He was an incarnation. Of course it was evident that he was. His brother knew about it.

Now he had two brothers. Very interesting. I mean he had other brothers also, but Bharat and another was Lakshmana. These two brothers were with him. Now they show the two sides of a human being.

One was Lakshmana and he was that fiery type, you see. He couldn't bear anybody misbehaving towards Rāma. He couldn't bear anybody talking in a very mundane type to Śhrī Rāma. And he used to get so angry with all these people that he would just come out like a big thunderbolt on anybody who tried to say anything about Śhrī Rāma. Even Parashurama, who was there, a contemporary incarnation of Śhrī Rāma Himself was Parashurama. It's a very interesting story about that. But, he could not bare Parashurama in any way [GAP]... He is the Shesha as they call it. The serpent which sleeps in the Bhava-sāgara. On which Śhrī Viṣhṇu rests. The same Shesha had taken birth as Śhrī Lakshmana. Now for a Western mind, to them, snakes are sort of... if you talk about snakes for them, only they know the Adam and Eve snake that's all, they don't understand anything. And they can't understand why people worship snakes. You see, snakes are, like cobra and all that, they are like the

kings. They are the kings of the underground. And Shesha is the one who supports the whole Universe.

So this Shesha is worshipped as the cobras are worshipped in many villages in India, even today, because they don't trouble anyone there. Because they are like deities, are worshipped in India. And sometimes they do, but mostly they do not bite a good religious man.

There's a story of Sāi Nāth where snake charmer was given a lot of money just to kill Śhrī Sāi Nāth.

And because Sāi Nāth, used to, in the night, suddenly goes up to his own swing he had made, about thirty feet above the ground. God knows, nobody knew how he used to go there. But they would find him sleeping up there. [Laughs.] So this snake was taken by this snake charmer and he put the snake on to Sāi Nāth. And the snake went there and Sāi Nāth talked to him and He said, “Oh God, you've come here to meet me after such a long time. What is your job?" He said, “This horrible snake charmer has asked me to bite you.

So I've come to tell you to be careful about these people." The snake charmer was looking with amazement that he was talking to him! He said, “Alright, you go now." He talked to him. These are age-old snakes, you see.

So the snake went and bit the snake charmer. [Laughter.] But then he came down you see, from his thing and he sucked his poison and threw it away. “Because, after all, you see” he said, “the snake is angry with you because you tried such a trick." So he sucked in. That's compassion. That's compassion. And he sucked his

venom out and the fellow was completely changed and he said, “Now I'm going to announce it to all the people what, these brahmins tried to kill” that they wanted to kill Śhrī Sāi Nāth. And why? Why were they so frightened of this man? He used to live outside the village and they were so frightened of him because they were doing all wrong things in the name of God.

So they were all frightened that they'll be exposed.

So, this is what it is, that He sleeps on the Shesha. And Shesha is the one who is sometimes expressed in Sahaja Yogis, I have seen, as anger, when you try to be non protocolish or when you try to be funny or you don't behave yourself. That's the Shesha in them. That is also sometimes needed. You have to be a Shesha sometimes because otherwise people will start misbehaving and by that they will be harmed. Not that I will be harmed, but they will be harmed.

So that kind of temperament is also needed.

But the other one [temperament] is very interesting, is that of Bharata, the brother. He showed how Śhrī Rāma bestowed the kingdom to him because of his mother's agitation. And he didn't know what to do.

So he went back to Rāma and he said that, “You take back your kingdom. I don't want anything.

You are the one who should govern. Why should I have it?" So Rāma said, “Alright, you just be there in charge of the kingdom. I have to obey my father, I have to obey my mother because I have given them a promise." So Śhrī Rāma's another great quality was once given a promise, is to be kept. This is another quality we have to have that, if you have promised anything, you have to keep it.

If you have said, “I will do this” you must do it. You should not find out excuses to avoid it. It's absolutely an anti-God activity to avoid doing things that you have promised. Your Deities will never be happy. You must see that, whatever you have promised you must do.

Now, when Bharata was sent back by Him he said, “Alright, give me your sandals which I'll take there.

And I'll use them as if that's the symbol of you being there." And he put those sandals on the throne and he ruled that kingdom and looked after, Bharata. Though when he was going to see Rāma then Lakshmana saw him coming and he said, “Look at this! He's coming here to invade you now! He has thrown you out of the kingdom and now he's coming to invade you." So this is also, I've seen, among Sahaja Yogis, is there, that the Sahaja Yogis who are like Shesha cannot see also the goodness of other Sahaja Yogis who are very good people, extremely sacrificing, nice people but their intentions are not understood, are misunderstood, which is a very sad thing. You must see the intentions of another type of people also, who may not be so hot tempered, may not be so much angry but their intentions are very good. They have come actually to ask for the sandals of Śhrī Rāma.

So among this two type of people, I have seen [that] there is always a bit [of a] misunderstanding going on.

So both the types of people should try to understand that we both are needed for Sahaja Yoga. I cannot only do with one type of people. We have to have both types of people who will look after both the styles of the thing.

But when you are dealing with others one should go as one. For example, if a person is coming to Caxton Hall and he says something then you should weigh it whether he's a new one or an old one. If he's a new one then you must show all gentleness, kindness, all kinds of exterior things which will please him.

The reason is: he's not a realised Soul, he doesn't see your subtle thing. What he sees is what you are, outside. How you are dressed, how you talk to them, how you behave towards them. All these things they see first of all. They don't see what you have got inside. They can't see your heart, they can't feel your vibrations, so you have to be very kind to them, you have to be very sweet to them.

I received a letter from someone saying that, “The Sahaja Yogis have been very, very rude to me and have been angry." Like the other day, somebody came and was sitting at the back: they are trying to salvage, salvage what you call the people who are lost by the cults or whatever it is. He was sitting at the back and when I said, “Come forward." And and he didn't come so you said, “You get out!" You should not say! Let Me say. That time you should keep quiet. Nobody should say, “Get out! If you are not going." Because the thing is if we say, “We don't care for people who are not humble!" Then they are going to be lost in any case. Let us give them a fair chance. Let us give them a fair chance to come into Sahaja Yoga; first by your behaviour.

Now, some people have a habit of, sort of talking to them a bit too much. They should not talk. That's one thing I feel, that, while giving vibrations and all that, at the most

you should ask, `Are you feeling any Cool Breeze?' in a very humble way. And this is another quality of Śhrī Rāma, is a sankoch. There's no word in English language because you have `formality' which is a very insipid word to describe `sankoch'.

Because, there is no integration between your heart and formality. But if you can think of a `formality of the heart' then what do you call that? What will you call in English language?

Shri Mataji: The formality of the heart.

Sahaja Yogini: Sincerity.

Shri Mataji: No, sincerity is different. It's an action. Sincerity is an abstract thing. But formality, from the heart. You see, how to say such a thing?

Sahaja Yogini: `Honestly' Mother. `Honestly'.

Shri Mataji: No, no. Not `honesty'. These are all abstract words. In action.

You see, say for example, now, I am sitting. Now if they bring Me a cup, alright? It's a broken cup, for example, you go to somebody's house and it's a little broken.

So, if an Indian is there, I don't know about Western style, he will drink it off. He will not say anything, `It's broken,' or anything. But maybe somebody might say, “It's a broken cup!" Or say, you go to somebody's house and you don't like a colour scheme or something.

So for an Indian person it would be not proper to immediately say like that [laughter], for an Indian person. You see, `formality of the heart'. Not to say something in such a way that you touch the wrong side of the person is sankoch.

Now to such an extent Śhrī Rāma had that there's a good story, I think I had said it before also, but again I'll repeat it to you, which is described in another Rāmāyaṇa written by Tulsidasa. Although Tulsidasa was not a realised Soul, but some points he has brought out very well. He says that: Śhrī Rāma was putting the arrows against the heads of Rāvaṇa. And he had ten heads. And he had a boon that, every head that falls off, another head will come up. He had a boon like that.

So his brother says, “What are you doing? You know that he cannot die by putting the arrows across his head. You have to put it in his heart otherwise he will not die." So the sankocha comes in Him and He said, “See, in his heart he has got my wife because he loves Her and She's sitting in his heart. How can I hit him in the heart? She'll be hurt." See the delicacy of his understanding.

So he said, “Then by hitting his head is he going to be killed?" He said, “You see, attention, once it going towards his head, his attention will be withdrawn from his heart. And once the attention is withdrawn, my wife will not be there any more, then Ill hit him and I'll kill him." [Laughter.] So see, the sankoch! You see, then you will understand that how we are rude and arrogant. This kind of arrogance and rudeness comes to us because we have no sankoch. We should not say everything to everyone. We need not. Should we say everything? Say, for example, in your Pūjā maybe you are doing something which should not be done. I know it's wrong. Unless and until it's absolutely wrong, I will not tell. I said, “Gradually they will learn." Because otherwise you become like this,

you see, tensed up. You must see Linda's face if I tell her anything! She goes into... [Shri Mataji demonstrates].

So that sankocha, that understanding comes if you love someone and understand. Now, you have to love all the seekers of the world. They have done wrong, they have done all kinds of ego trips, they have done all kinds of mistakes but your Mother loves them and you have to love them. If they are to be corrected I'll do that. You just don't do that way that they feel hurt. Put a sankocha. While talking to each other educate yourself, train yourself to say things which are sweet and nice, which will make another person feel that this person is a properly brought up person in Sahaja Yoga tradition.

So we have a Sahaja Yoga tradition also, in which, when we speak to each other, we have that sankocha within us of Śhrī Rāma. And if you do not have that sankocha you get the right Heart [catch]. And that right Heart is a very dangerous thing in a country like England, where the climate is so bad, because it gives you a horrible thing like asthma. I'm not frightening you, but it's true. You get asthma if your right Heart is caught. Not necessarily that asthma comes from right Heart only, can also come from centre heart, but [if] you get right Heart you definitely get asthma.

So the attitude you see, like your father. I've heard people talking to father also in such a funny way.

You can't talk to your father like that. They talk to Me also very rudely. I mean, I have seen people, Sahaja Yogis, shockingly sometimes, on a very mundane level or you can say in a very unprotocolish way.

[Then] you will get into right Heart.

So this sankoch one has to learn, the Maryādā: means the boundaries of your relationships. You see, “We love each other” doesn't mean that we go on aggressing other's privacies. To what extent you love each other doesn't mean that you go on in way that you try to transgress all the beauties and all the privacies of another person.

You see, [if] someone walks into the bedroom directly is not the way Sahaja Yoga should be. I need not tell. But you must knock if you have to. And knock at a time when you need it! All the time to knock or to hang onto someone all the time is not proper.

The sankocha is a complete cultural stuff.

So we have a cultural tradition which we have to learn from Śhrī Rām. He's known for his sankocha. Every time, how to say this, I cannot say that. We have this very much engrained within us [in India]. The children are to be educated in that way and once they are educated that way they will learn the sankoch and that will give them a proper understanding of social life.

Like you now see, this light is here: if you put your finger to it, it might burn and you may remove your finger. But if you are with another person and if you try to take liberties with that person a day may come when that person will misbehave or will harm you or do something to you. But still you will not realise [that] it is because you have no sankoch [that] it has happened.

So this sankoch has to be worked out very beautifully in every way: in thanksgiving, in accepting some body's gratitude, in expressing your love to another person, in a way that is a sankoch.

Now Śhrī Rāma is known for his boundaries. He doesn't cross the limit. Yesterday, the other day I told you about food, that you don't cross the boundaries of food, like being compassionate to the bugs and to the mosquitoes. In the same way in every thing discretion of the heart should be there. Now, there is no word for `discretion of the heart' in the English language, which is Maryādā. Discretion of the heart is, to understand, say, example, that if you are rude to your father what do you gain? You gain nothing.

But if you are humble you might gain over, with your father alright. Even if he's a bad man! Because what happens in reaction, if you say psychologically: Supposing you are the son of a father who is doing something wrong and you are obedient to him, he will always have a fear that he will lose you if he falls in your ideals.

So by that humility you will raise him.

If you are humble, if your behaviour towards your parents is like Śhrī Rāma's, there's nothing to lose.

You don't compromise in your principles or anything. In day to day things, like that, [if] your father is sitting... I mean in India if the father is there, you won't sit down before him, you won't sit, at any cost.

Till he tells you ten times, you won't sit before him. It helps, you know. Then it reflects on the father that, “Supposing I misbehave much my son will not respect me." So the sense of respect also comes from your heart. That's only possible if you know that Maryādā from your heart, how far to go. What is the need to be rude to your father? No need at all, at any cost! What is the need? Or

to your husband or to your wife? Why to say anything harsh to anyone? What is the need? What are you going to gain out of it? By saying anything harsh I have not seen people have improved. Only when a Guru is harsh or, I mean, the mother or father are harsh to the children it helps.

Nowhere else it helps you in common relationships. Like brothers and sisters, it does not and higher and lower. The lower person have to bear the harshness of the elders if they want to improve. There's nothing [so important]! After all they're not going to throttle you. Supposing even if he says something bad to you, doesn't matter. You try to. And there, what one has to remember [is] what Christ has said that, you must put another cheek.

So use the heart's discretion, how far to go to a person. In the effect of it you will be a very, very powerful person, in your family, in Sahaja Yoga, anywhere. Those people who are obedient to Me are very powerful Sahaja Yogis. You know that. And those who are not go down very fast.

I try to save them, by everything, but I have seen, those who are disobedient, who don't listen to Me, who are rude to Me, who do not understand the protocol, go down very much in Sahaja Yoga. Absolutely [clicking fingers] like that! In a second I find they are going hundreds of feet down. It's true.

Because what is lacking in you is the discretion, the Maryādā, how far to go. And that's another thing we have to learn to educate ourselves.

So the education of Śhrī Rāma as it was, I told you, that he could kill a demon with one arrow. You don't have to

beat them a hundred and eight times, one beating should be sufficient. But you have to be powerful people and the power of a person increases by putting Maryādā. Supposing you have wheat and you just spread it, it will spread all over, anybody will, birds will come and eat it off, it will be finished.

But if you put them in a sack it will have a weight, it will have a size, it will rise in height and it is useful. It will have respect. But the thing that is all spread all over, which has no Maryādā, will never be respected.

Nothing works out without Maryādā. Even the light keeps to a Maryādā. You have to keep your Maryādās. That is part of our training, you see.

Say, for example, an aeroplane is there and it is not bound by any Maryādās. You see, it is not bound.

When it goes in the air it will be all finished! All our ideas of freedom are to be bound by Maryādā. If the freedom has no Maryādā it is abandonment, it is nonsense, it is not going to help us.

So we have to create out of Sahaja Yogis great politicians. It has been predicted [in the Nād Granth] that if Sahaja Yoga does not spread then the third world war is inevitable. People will suffer a lot with a third world war. It is possible to avoid it if people take to Sahaja Yoga in a big number. But if they do not, there will be a third world war and the effects of that will harm people so much that ultimately it is the Sahaja Yogis who will be called for a conference and not the diplomats. The Sahaja Yogis will be consulted and they will decide what is to be done for the world and they will become the rulers of tomorrow's world.

So we must have a full idea [of] how to be rulers like Śhrī Rāma.

We have to go too far with ourselves, to training up ourselves, educating ourselves, getting rid of our egos and understanding that we have to grow.

It's a very big task, it's a great task and sometimes you might think, “How can Mother expect us to do it?" But I think you are the people who are chosen for it and you have to get to it and work it out.

So we have to train up ourselves to be first good rulers of ourselves and the rulers of others.

First we must learn to rule ourselves. You see, here in this body only you'll learn how to rule yourself.

Comfort, if you get fond of comfort, make your body work it out that there's no comfort needed. If your body indulges into too much eating or anything, make your body learn that it's not good to indulge into it.

If you speak too much, talk too much, if you are rude, just say that, `I'm not going to say a word from morning till evening.' Take to mauna [silence].

So the tapah, is the penance time, is now ahead of us.

With that penance, the greatest thing that is going to help you is to go and talk of Sahaja Yoga, give the message of My advent and also talk about how the transformation, the blossom time has come. This you have to do, plus you have to learn how to rule yourself and then how to rule others through your heart, not through your mind. You have to rule through your hearts by learning all the qualities of the heart which I have told you.

And I must congratulate you for the article you have written on Blossom Time. I have gone through it. I have really enjoyed it, thoroughly. He's done very well. May God bless you! And I think it will have a good [effect]... I'm surprised how they published it: have they changed their mind or what happened? It's amazing! Have you seen that article? It's great.

And thank you very much for the nice creepers you have sent Me. They are so beautiful you see, they still are under a shock because I removed them from your gentle care to Mine. And Mine is a little sort of flippant one now. But today we tried to do some justice to them. I'm sure they'll. We gave them a bandhan [Laughs.] You mean you want to be more intelligent?

Sahaja Yogi: No, to get rid of the rubbish Mother.

Shri Mataji: Rubbish that is in the head? You see, the best one, in Sanskrit it is said, “Ya neti neti wachane nigamor avochus." Means, you go on telling your mind, “This is not, this is not, this is not." Any thought that comes to your mind, you go on telling, “this is not the thought. Not this, not this, not this." Then the inspiration starts coming. You see, what I feel, people are not inspired. They have got fear on one side. Suddenly, you do something to them they go into a fear, a trauma. Or else, if you try to be good to them, they go into an ego trip.

So to stay in the centre, what you have to do, is to go on saying “Not this thought” and, “Not this thought." Then you will be a deep Sahaja Yogi.

Best is this. Because intellect is nothing, so-called intellect. Only God has intelligence, nobody has! To be very frank. [Laughing.] It's a big joke, isn't it? [Laughter.]

Every one thinks they are intelligent but they are not, they are stupid. You see, all stupidity is considered as intelligence these days. For example, cunningness, it never pays you dividends. What is intellect? Is the only understanding of intellect as Ādi Shañkarāchārya had put it, “Na yoge, na sankhya” [`Viveka Chūḍāmaṇi', verse 56. “Neither by Yoga, nor by Sankhya, nor by work, nor by learning, but by the realisation of one's identity with Brahman is Liberation possible and by no other means."] All these things are good for nothing. Only service to your Mother is the best way. Ask your intellect, `Is it serving my Mother?' Intellect will tell you, the so-called intellect of human beings, to cheat yourself.

It cheats you. It gives you escapes. It cheats you. All the time the intellect is working by saying, “This may be good, that may be good" you see, but the real good, it never sees. It's a trick of the ego, trick of the ego. Is the choices. Ego likes choices, you see.

So, “This is good, this is bad, this I don't like this, this." All `I' business should be given up and say that, `Not this, not this, not this.' `We' should come in, `we', not `I'.

Now you are not anymore `I's, you are `we' now. That's how the intellect will go away. Because this intellect has gathered all kind of nonsense and it doesn't exist! That's the biggest Rāmāyaṇa! It doesn't exist! There is no intelligence at all! What is the intelligence, is just to understand that there is nothing like this intellect, you are nothing. You see, to explain His intellect would be something like explaining human civilization to an ant! Even that is easier! It's like that, His intellect. And He's innocent.

So simple. I mean, anybody is amazed how can that be.

So the most intelligent person is the one who knows that our intellect is just a ego trip. This is the sign of pure intelligence, is the sign of pure understanding, that the heart is the ruler [and] there resides the Spirit which is the most intelligent thing within us. And the inspiration of the Spirit is the manifestation of the pure intellect of God.

And what I told you today is the intellect of the heart. But of the brain, zero! But then, what's the use of the brain? Why have brain? Why not only have heart? It would be alright. But the brain is the one which acts.

Heart gives the inspiration but the brain acts on it, it's communicating. But the inspiration, the source, is the heart, is the Spirit. Again connect yourself to the Spirit. Intelligently, how will you explain Kuṇḍalinī awakening? Leave alone Kuṇḍalinī, how can you explain sprouting of the seed intelligently, through your intellect? Explain, means, explain why, how. Sprouting of the seed, a simple thing which you see thousand and one times. How will you explain? Intellect is that says, “I cannot explain." A very limited thing. It's ego, nothing but ego.

And once you get rid of it then the pure intellect starts coming in.

You see, with [Mr.] Yoga Singh, you will be amazed, you see, who is, I mean he came to us as a bhoot absolutely. He's so much changed. Now he speaks, I tell you, he speaks like a saint. I was amazed! He speaks so well sometimes that I want to quote him sometimes, the way he speaks about certain things. I am amazed how he has started talking like that.

So whatever you have to say relate it to the Spirit [and] you will talk like saints. Relate it to Spirit, not to anything else, relate it to Spirit and you will be amazed.

He told Me that, “There are many people in this world who are absurd." I said, “How do you know?" He says “Because they don't want to know anything about you. I don't know why are they here and why have you created them!" You see, he was a person with so many būts on his head. He's such a beautiful man, I tell you. He says this, “This is your servant is alright, but he has to learn certain things if he has to live well. He doesn't have neatness. Because his mind is not neat. He has to be a cleaner person. But his mind is not clean. His heart is alright. But the mind should be clean." I was amazed at him. He's not an educated man or anything, just an ordinary person. But they start talking like prophets.

I think you'd better read some of the prophets [then] you will also start talking like them. You read Kabīr, Khalil Gibran, all these people. What is Blake? He was a prophet too. You can talk like Him.

Why not? He talked through his Spirit, isn't it? Pure intelligence. Then you became Śhrī Rāma, if you can do that.

So today's a great day. I'm happy that you all could come. And it has worked out so well that this is, I was going to come here and talk about Śhrī Rām and wish you all that you follow Him up. Respect yourself! And it's your responsibility to be good, to be like that, to work it out that way.

May God bless you all! Alright. You wanted to do a small, little Pūjā? You can wash My feet. And have you got Śhrī

Rāma's anything [mantras, etc.]? [Gavin Brown reads from `Rāmāyaṇa' of Valmiki, Chapter 86.]

Contents: 1982-04-00 **Meeting with Prime Minister Mrs. Thatcher at the time of The Falklands War, London, UK (other months and 0600)**

Mrs. Thatcher: [asks what Her name means].

Shri Mataji: Immaculate, The Holy Ghost in reality.

Contents: 1982-04-05**, Public Program, Limitations of the Divine Power, Caxton Hall, London, UK**

... Divine to work out. It's working. Because Divine can go up to a point, that's the trouble. It has no interest in your money nor in your position or anything. It has only one interest that you should take to Divine Life.....

Contents: 1982-04-07 **Mother's Wedding Anniversary, Nightingale Lane, London, UK**

[UNCLEAR]... To the Divine, for providing us such a beautiful place. As a name is Nightingale. I didn't expect it to be that... really that big and so beautifully done. It's all provided for... for the saints who have to live here, for the people who are chosen by God in this country to do His work. We are doing God's work and it is God's desire that we are to be looked after, we are to be blessed, we should have no worry of mundane things like a house... we can say of a... what you call a shelter and food, money... we should have no such worry. Because we have to do so many other things now, that if we go on spending our energies on these useless pursuits who is

going to do the great work of God... that is the emancipation of human beings.

At this juncture when we know the crisis... great crisis... is facing us in this Kali Yuga, we have to realise that the Divine is working with great understanding of this precarious time and the dynamism of that Divine Power is so smooth and so powerful that's working out everything for your comfort, for your peace, for your blessings and for your powers by which you can give realisation to people. You can assume all the powers that are promised to the saints. In the same way, it is essential for Sahaja Yogis to know that they have to do a lot to give assistance, to allow also the Divine Power to act through you because you are chosen instrument of God.

Now, one has to understand a big problem that comes to us when we face Western Sahaja Yogis.

As I am facing you people here... I have to tell you that, that Western Sahaja Yogis have different problems from the Indian Sahaja Yogis. The basic problem is that Infrastructure in the west, outwardly is wonderful. For example, if you have to telephone to someone... is very easy here to communicate; if you have to go somewhere you can get a car, to get a house, you can get a beautiful house. The infrastructure is very good, for say... material development, this country is very well suited. Because in the west we have had outward development, the development of the shoot and the roots were neglected. And roots are the basis of our existence.

So the roots, the infrastructure of roots, if they are weak the Divine Power cannot permeate through those roots.

And those roots must be looked after and are to be put right; we have to see to it that we put them right through your powers of Divine vibrations, because in India if you have to develop something, it's a big problem.

Supposing you want to take a tractor, there is no road to take it there; if you want to... say take a ship there, the ship will be standing outside the ports for God knows how many days; if you want to telephone someone, it's always out of order. And it can be disgusting for people who have lived with all these comforts and conveniences here. But to make the Divine Power flow into the Western people is even more difficult than getting telephones to India... much more. The reason is, the structure needed to permeate this beauty, are starved, are weak, are unable to even feel the need for it. But when the tree discovers that it is going to fall down... is going to go out, then it starts looking after its roots and bothering about it why? Why are we getting destroyed? What's happening to us? We have not looked after our roots? So now how do we go to our roots? Our source is our spirit and *[UNCLEAR* trauma] was spirit... we get that strength. But the reception becomes weaker if our roots are not alright. And the roots are nothing but simple things, which are the Ten Commandments, which are the don'ts and dos.

Sahaja Yoga has one advantage that nobody is told, `don't do that'. You come along any time any ideas any ego anybody can come in. Raise their Kuṇḍalinī. Then they become enlightened. The light comes into the room and they start seeing all the defects of the room and then they start repairing it because they see those

defects at something outside... outside. The identification with those defects falls off and people have changed overnight, we have seen them. But still the structure has to be brought forth. Actually, in Australia things are working out much faster. As somebody told Me, “Oh, Australia is a large village!" So this advancement has made people so complicated...

So dry... that talking of God itself is something people abhor. Talking of religion is not allowed, I mean people don't like it in any elite society. If you start talking about religion, they'll tell you off on your faces, “You are not supposed to discuss any religion; you can discuss politics as long as you like... but religion!" Can you imagine? So the responsibility of the Sahaja Yogis first and foremost is to improve their infrastructure. And that is we have to pin pointedly understand lies within us and within the whole of us.

The first one was that I never ever put down My foot on any disciplining, on any Sahaja Yogi. There's a complete freedom for you to rise above, to go to heaven, or you can take two running jumps and go to hell. There was no restriction of any kind on any Sahaja Yogi; if you want you can come, if you don't want, you don't come. At the most I'll enquire how are you and all that; but there was no compulsion on anyone of any kind. The reason is, now you are free people. And freedom that is enlightened should give you proper reasoning to know, what is good for you? And what is bad for you? And how you should go about yourself? The problem arises; actually, all the laws are not for people who are sensible and wise.

Not at all, they don't need any laws. But problem arises only when there are people who are licentious, permissive, who have no control over themselves, who have no will power, those who have bad habits, who try to be destructive. They do not do any constructive work towards the whole, but all the time they are thinking of something destructive. Either destroying themselves or destroying the organization, so *[UNCLEAR* can/called], the living organization of Sahaja Yogis.

Now, the problem with us is that we are used to this kind of a freedom so far. In the ashram, I never came up to find out, how you lived? And what was the way you were conducting ourselves? I never enquired as to what people are doing in the ashram? What is the routine they are following? We have ashram, which provides for very cheap living and cheap food. All the conveniences now, God has given you. This is your... these are your Puṇyas, he's blessed you. Now let us see what we can do about it? We have to also find out what we are doing about thanksgiving? We have to formulate certain things to self-discipline ourselves. The disciplining should come from within willingly; happily... it's for your building up and for your growth. Those people who do not want to discipline themselves must be kept out of ashram. Because they are still weak, because the people who are in the ashram are expected to be the best people among all the Sahaja Yogis because they are specially blessed! So those who are the best are specially blessed have to be the best! And to be that, what are we supposed to do? I mean, they are the generals for example and the generals, if they get up at 11 o'clock in the morning and

just rush up to their work, come back home, get angry with everyone and sleep off; what are they going to do in Sahaja Yoga? So all such people have to come up to a certain maturity of understanding the spirit of Sahaja Yoga. In the spirit of Sahaja Yoga, you have to build up yourself according to the requirements of the time. It's a war on... really there's a war on, you have no idea and you have to prepare yourself for that. If people think that this is a good convenience, that we are here, you are destroying yourself. A big chance has come to you. This is all going in the history. All this will be all written down just like Bible. Everything that has happened to you will be written down. All about you people, who are the people? Who are baddies we should say. The people who do not understand the value of Sahaja Yoga, the ones who do not pay attention to their building up and to the build up of Sahaja Yoga, it will be all recorded. Because you are chosen for a work like that, everybody's name is going to be entered into that.

So first of all we have to understand, that a self-discipline, which comes from your Self has to be ascertained. For that certain rules and regulations are to be made in this ashram and those who are not staying here or in another ashram also the same thing. Those who are not staying in this ashram or that ashram also should follow the same rules and regulations, as far as their daily life is concerned. That's how you are going to purify this nucleus. By purifying this nucleus, you will permeate the Divine flow of God, the Divine Love of God, into the hearts of people. We have to educate ourselves in a way that is going to help in the construction work of

God's desire. Certain rules and regulations have to be formed. There are some people who are wise, who will definitely make some rules and regulations and try to follow them.

But there will be many who are weak, who require little boosting up and pulling up. You have to do it.

You have to be trimmed out to become the beautiful pattern of that great event which is the greatest of all the events of the world... greatest event of the whole creation. And for that, you have to be equipped and educated. And that's why we have to know that the education that you are going to have, has to be done with full understanding, that you are free to leave or to stay here.

There's no compulsion on anyone. But it will be most enjoyable... I'm sure it will be. If you are of a little of that calibre you will definitely enjoy the whole education of Sahaja Yoga which is very important.

Because you are faced with a society where the infrastructure of the roots are destroyed; nobody wants to talk about God, nobody wants to know about It, nobody wants to hear about It. In such a place if you have to do something, you have to be exceptional people. And for that you have to regulate your life, regulate yourself and grow in a proper way. If you do not try to look after a tree, the tree dies out. If you do not supply water to it and proper nourishment, it will die out. In the same way, whatever you have achieved, if it has to grow, you have to learn how to nourish and bring to the maturity of that personality which is required to construct the design, which Sahaja Yoga wants to implement. We

are efficient otherwise, but we are not efficient as Sahaja Yogis; it's the other way round thing.

Now we are talking of the roots. And when we talk of the roots, we have to know, that we have to suck in that power which surrounds us. And what is the main thing that is going to suck? That's your Spirit.

So first of all, the first priority should be to the Spirit. All material things are secondary. See how you got the house? “Yogakshemam vahāmyaham!" As soon as you got your Yoga, Kshema is working.

All of you have been blessed. But especially this place is a big blessing.

So one has to understand, to look after the roots, our priorities have to change. First and foremost is our spirit. What are we doing to bring the spirit into our attention? We are all the time worried, about money, mundane things, useless things. On one side there are people who are running after things, which are of no importance. On the other side I find people who think they are very spiritual, live in some ethereal world and do not come in contact with reality. Both things are equally nonsensical. If you think you are very ethereal, you are sadly mistaken. Or if you think you are very materialistic that is also not correct. You are a spirit, which shines in this body. A person who is spiritual is extremely dynamic. Dynamic in the sense that such a person has tremendous powers of activity. He doesn't get normally tired. He doesn't waste his energy into nonsensical talks because he respects himself. The self-respect! So the education may start immediately as soon as you put your priorities properly. First of all is your `Self' and then the `Whole'.

Sahaja Yogis must educate themselves, in a way to understand, are they selfish or not? For example some Sahaja Yogis are very good at sitting for prayers together. But some of them want to do it individually.

They are selfish people, absolutely selfish. It's all right once in a while, to do your own thing, but if it is available you must do it with others. It's not only selfish, but it is useless. You may go on doing Pūjā for ten hours, makes no difference. When you are together, you are in the collective. For example, supposing you are the cells in the heart of the Virāta, all of you are the cells of the heart and you find one cell somewhere twitching, what's going to happen? Is it going to work out the whole function of the heart? All the cells have to work, not only that, all the cells have to understand each other. And they have to work it out in such a way that they fulfil the function for which they are created. That is the criteria otherwise only one cell starts pulsating somewhere, it may become malignant, it would be useless, it is destructive! So any one person who is having his individual prayer, should know that in Sahaja Yoga today, no individual exist, it's the whole. It's easy to criticise others, very easy to criticise others. Because see our eyes are outward, not inward, you cannot see inside. But that's not going to help, that's destructive again; very destructive to criticise others.

[Shri Mataji is talking to a Sahaja Yogi.] Now if you try to criticise others, you are actually against yourself. Because you will find the another person is also yourself! He is the part and parcel of the same organism, which is working it out, the functioning; and how can one cell in

the heart be against the another cell? Can it be? Or individualistic? It's very destructive for your self and for others.

So everything has to work as the pulsation of the ocean.

How it moves in a wave! When some have to rise, they rise, then they go down and other comes up, they rise. In the same way, understanding the movement of God's desire. Now, the roots are spoilt also because we have lost the sense of collectivity. But the worst curse of the Western life I personally feel is, alcoholism. It's really I feel that may be one of the reasons why people have become so deaden to Dharma? I mean the amount of things people do here blindfolded, without even thinking that it is wrong, I, I can only blame alcoholism. Because I think when you take alcohol, you become so money minded; you are left with no money at all. And an alcoholic, any amount of money you give is not sufficient you see. He'll live on a shoe, sting but he must have a bottle; he'll sleep on the street but must have a bottle. I have known some friends of My husband who were alcoholics. And they were getting, they were senior to My husband getting much more pay, were from very rich families and they didn't even have sometimes blankets in their house, you see an extra blanket, if you went to their house. They would have all broken cups and saucers and they had no money. All these bad habits of racing and alcoholism and which is supported by the government and all that. All these bad habits have led people to these insensitivity. Because you see alcohol is something like polishing all your sensitivities, to your Dharma, to right and wrong. Only thing that really upsets people is that

they should not do anything illegal, because they will be caught and put in the prison. But if they can escape even that part, they don't mind doing for alcohol or for any such drugs.

So to bring about that insensitivity, we have to know.

Now we have a pub just outside here. We must avoid that road I think. Or one day this pub may run away from here, if they go into liquidation. Already there are so many which have gone into liquidation for your information. I heard last time they were 57, which had gone into liquidation. But I think this time the number is double, the sooner they go into liquidation, better it would be for this country, for the younger generation that is coming up. All this has worked into our nerves and our sensitivities are lost to Dharma. The only thing... the only hope we have is our spirit, which has enlightened us... which has given us that sensitivity... which has brought us back to light; the truths, the reality, how we have destroyed ourselves! This money-mindedness is also due to this alcohol. I tell you a man who is a drunkard, is very money-minded. Naturally because he has to have money for drinking and it's like an ocean he goes on.

I mean you can't drink water in that big beer thing; you can't drink water that much! I really tell you how they can drink such a big thing... I can't understand, I mean if you give Me water in that big thing I just cannot gulp it down in one sitting... it's beyond me! You see it's like an ocean it becomes! It goes into some bottomless pit I think the whole thing is thrown into something and that requires money and for that people have to be money-minded.

Of course thank God, no Sahaja Yogis drink. Now those who are drinking still, I would request them to put their will power absolutely. And will power is very simple, if you can move your right to the left seven times, you can manage it; if not, try 108 times. But you can manage it. Get rid of this nonsensical habit, which has killed your Dharma, which has killed your personality, which has made you a slave of all this nonsensical thing, so get out of it. For Sahaja Yogis I have never put a bandhan on that, that you don't drink, but you just stop it. But you can understand what a bad thing it is to drink! I mean you don't see your sisters, you don't see your mother, this relationships that have developed here they're so queer, you know so strange, you can't believe it that human beings can have such a relationships, but that is because you are drunk; I mean how will you know your sister and your mother *[UNCLEAR* here/even].

And that's why, one of the things we have to understand that all bad habits we have, we have to give up A to Z. Worst is drinking of course, but there are minor bad habits also.

Now Christ has talked about murmuring souls. And about them, He's been so angry, that he said that, “These people I've spit out of my mouth." He said, “Those who are hot, I will manage them and those who are cold, they are mine. But those who are in between, I'll spit them out of my mouth." Of course I don't use such language, but this is his language, which he has said it. This is they're repulsive people, the murmuring people, who are in the ashram for their convenience. And they are having their own secret things and they are talking sometimes

against Sahaja Yoga, against this, why that, why this? These are very destructive people. And beware of them. As it is, we have to look after the very delicate thing, that are the roots and then these people are of no use to us, absolutely of no use, who start sitting down and saying that, “O, I am doing this kind of another thing and I am trying another thing and we have this another Guru"; and whatever is wrong is wrong. This is not a cult! You must know.

Sahaja Yoga is not a cult! It is your evolution, is your natural thing that's happening to you. It's not a cult! Where there's nothing like bad and good, every Guru is good, every pub is good, every madman is good; it's not like this. In a cult, everybody is good you see, there is nothing like bad thing, every thing is good, what is wrong? That's cult. But in natural processes, we have discretion. And we know what is good and what is bad. If you have seen a sunower, it knows which way to turns its face. The trees know which way to turn their faces, which way to move. The roots know, where to go? How to go towards the sources of water? They just don't go towards the... a... deserts! That is also good! So this is not a cult! You must know that. This is not where everything is all right as long as you give some money, or as long as you are a member or as long as you think you belong to some sort of a organization... No, it is absolutely there's no compromise. There is no compromise with darkness, with untruth, with anything that is destructive for human beings; we cannot compromise. As an evolution, there is no compromise.

One has to understand that we are human beings and we have freedom. That if you want, you can get along with compromises. But as far as evolution is concerned, you will be out. You won't be there. You cannot pass through the gates of Āgñyā Chakra. You will be thrown on sides. You will be thrown into places, where you don't want to go. You cannot pass through that. If you have to pass through that gate, then you must know that there is no compromise of any kind. You have to come up to a certain maturity and a certain adherence to the truth and identification with your spirit.

Like people will say, “Mother! They are also good people." No they are not. If they are not they are not. Of course out of compassion one may think of giving them emancipation, improving them. But today they are not good people. Today, they are not alright, tomorrow they may be; that's a different point. If they are not good today, they are not good today means, today for us they are not good. We don't talk of tomorrow. But to listen to them, or to agree with them, or to support them, or to be with them, is anti God activity. Because moment-to-moment, there is destruction working; and in the same way, there is construction going on. Any moment when you find anybody who is against, they are not with us. We cannot compromise. Especially for people who are living in an ashram. I have seen that person coming from Rajneesh walks into the ashram and with all his horrible dress and everything and with his mala and stays in a Sahaja Yoga ashram. There is no compromise with such dirty people. They are not fit to enter into our ashrams;

these are temples. Not temples of ordinary people, but of realised Souls; who are chosen by God, for God's work.

We don't want anyone of that kind to come inside. If they have to meet, they can come to Caxton Hall, it's all right, there every Dick, Tom, Harry is there, it's all right. But not in the ashram, not in the ashram. You should not allow anybody temper the holiness and the auspiciousness of your ashram. For us, holiness is the highest thing; if you are not holy people, you cannot do any work of God, believe Me, you cannot. You have to be a holy man, you have to be prophets and you have to lead a life of holiness.

If you are unholy, you are no good.

So, the whole working out is in a different line. The efficiency of being holy and holy person is efficient by itself! Jason just wrote a letter to Me, saying that Mother, it's difficult, just now we don't know whether we are going to get a house or not, it's going to be difficult, so far, we have no idea. I just gave a bandhan. See, just holiness working it out and here you are! That's how holiness is going to work. The purity of heart, the purity of love, but love doesn't mean run after somebody who is a Rajneesh's fellow or something.

So, anybody coming from any Guru should be banned from the ashrams; till he comes to Sahaja Yoga, in Caxton Hall, cleanse them properly, washed, bathed and shaven and shorn, then he can enter. One has to be very careful on this point.

So I am making it extremely clear to you that in the night about 12 o'clock a phone comes in SOS, “Mother, we have three people from Muktananda." Send them back to

Muktananda. They have been with them for twelve years, all right, let them carry on for three years more. The other day we had somebody who came, who was with him for twelve years. And he said, “I have become a recluse. I can't think about anything. I have no money, I have lost everything." I said, “Go, go back to him!" He said, “Twelve years I have been with him." What did he get? Now if he has to come to Sahaja Yoga, I told him, “You are going to Australia, all right, you get your realisation, you be certified by them." *[UNCLEAR* And then], only certified people can enter into the premises of our *[UNCLEAR* country]. But certified people have to be extremely beautiful people, very sweet tongued. Better try to read dictionary now; find out the sweetest way of addressing people. All slangs and all words, which are full of thorns, must be dropped; all the flowery words must be chosen. You are not a hypocrite, because you are flowers after all, you have to be fragrant no doubt! But for whom? For Sahaja Yogis and not for outsiders.

There are people who despise Sahaja Yogis. I have seen some Sahaja Yogis are like that and are very friendly with other people. They are frightened of other people and are not kind to Sahaja Yogis.

With Sahaja Yogis, you have to be very kind. But that does not mean, with outsider you should not be.

You should be! Because they are seekers! You have to be kind to them; you have to be nice to them.

There's nothing wrong in being nice and flowery. That's not hypocritical. Am I a hypocrite? It's not hypocritical, to be nice to people. On the contrary with others you should not be angry. But in a way you should tell them for

example, such people walking you should say, `I am sorry, we cannot have people from Muktananda here. If you want, you can come to Caxton Hall.' That's one way of talking. There's a way of saying, `It's very embarrassing, but we are sorry, this is awkward, *[UNCLEAR* you/we] are not allowed.' Best thing is to write down all the rules and regulations as soon as they come, hand it over to them. Let the blame come to Me, I don't mind. That's how things have to work out. About minor things and all that I think we'll have to sit down, make rules and regulations.

But the major thing is meditation together. I've told you before also, that I have Myself lived in Mahatma Gandhi's ashram. If I tell you the conditions there, you will be amazed; I mean I would never want My children to be like that. I used to think, Mahatmaji is rather cruel on people. But the way people had to live in an ashram, absolutely *[UNCLEAR* spartaned], absolutely *[UNCLEAR* spartaned] methods.

So much so, that even a villager would be running away from such a thing, I mean it was so too much for him to live in those conditions. You have to clean your latrines, clean the latrines of all the guests that are there, with the buckets and things like that. Can you imagine? And all those things we have done and he said that unless and until you get rid of these things you will not understand what the untouchables are like? So he made us learn all that you see.

So it was all right for Me, I am quiet a tough person, but with others, I used to think it's too much! For people, say, Mahārāja's sons coming and all that, with so many

servants they have and this and he made to clean the latrines of the guests, it was too much for them. But he made them and once he asked somebody to sleep on the ground, he said, “I cannot sleep on the ground on the mat, I am used to a bed." He said, “Then you go and sleep outside. For one month you sleep outside and you will be all right." And there were snakes you see, in the grounds. And the snakes never bit anyone. That's one thing good about them. They never bit anyone. But you see the fellow didn't know what to do? See... where to sleep? So he would come inside and sleep on the mat again. He thought first, it would be nice comfortable on a... grass, but then he saw the snakes you see, crawling around him so he walked back.

And it was so in the schools also, the such trainings were there before that children were asked to... were asked to go round the whole cricket ground, you see. If they would not make their beds in the morning, they were asked to take the beds on their back and go round the whole cricket ground in the schools you see. But these things must be there for you see untidiness, is something I can't understand! Untidiness as you see if, you are at this age like this, what will happen to you when you will be of My age? I just can't imagine I mean, how can you then, I mean what will be your shape? I just can't think of a person that at this age, how can you be untidy? Untidiness comes from untidy mind I think. And to be untidy is a curse! Absolute curse you know! You are absolutely a lost person! Putting everything under the big curtain and hiding this under this, this is not the way to live! I mean this is such a small thing, that I don't know

how to tell you but, I mean we were in Gandhi ashram, we were not allowed to have any sweeper or any cleaner or anything. And everything had to be spick and span even the leaves had to be clean. Can you imagine? I have heard that some of the ashrams of these Gurus are kept extremely clean*[UNCLEAR]* most people are punished, not physically, but financially. The fine is fifty pounds, for one litter falling out of your hands, fifty pounds, finished! That they have done in Singapore they do like that. If you drop one cigarette anywhere, you are charged, fifty pounds.

So people are extremely careful. But we are Sahaja Yogis, we are not to learn it through; fines and strictness and fear. We have to learn Dharma through our freedom and understanding by respecting ourselves, you have to *[UNCLEAR* be/live]. Now sharing is very important. There are some Sahaja Yogis who do not know how to share? For example, food! You must share your food. I have told you that, those who do not share food should not live in an ashram.

And such people are not going to be called as Sahaja Yogis at all. You see if you are sick, it's all right! In a house, for an Indian house I would say, the food is cooked for all of us. And we all eat it. Whatever the mother cooks for all the children. They don't have a separate cereal in the morning, “Which one will you have?", “I will have this one"... another one, “I will have this one." Third one will think, “What will I have today?" What is there to think and why to waste your energy in all these choices? It's only ego! Nothing but an ego. I have seen it people having big, big these menu cards and reading them for half an hour and coming down,

what are I am going to have? Better have all of useless same, what is there? The tongue is the same and mouth is the same. And it's going to be the same! What is there so special about deciding, what will I have today? What have you done today, that you should have something special? What is such a special thing about it wasting your energy, “O! I will have this." “I will have that." Even I have seen, when we Sahaja Yogis used to go for our dinners and all that, everybody would order, “I will have this." Now, imagine, eighty persons going to a restaurant, everybody ordering something else; no wonder that people would not accept us there because all the people who served us must have gone mad! [Aside:] It's all right take it easy. Burnt yourself, with that sarī, you need not bring the cup... poor thing. Thank you very much, thank you very much, thank you, thank you very much, thank you.

So this is what it is, that we should not have all these choices. Whatever is cooked by the grace of God, praise it that we've got the food. We eat the food with all joy and happiness and if anybody sick, *[UNCLEAR* we/he] can cook for that person that's all! But so much attention is paid to food, what's the use? We are so much worried about these useless things and after eating all that food also, the tongue is so horrible just like a snake. While snake eats only grass! He doesn't eat all these cereals and all that! It eats grass. But our tongues are just like snakes when we eat all the best things, with selections this, that. All things we do, clothes we'll wear with selections, we'll *[UNCLEAR* have] be particular about this and particular about that, but we are not particular about

our roots! That's the point; we have to be particular about our roots. Because we all have to grow, we have to become great Sahaja Yogis.

Out of you, great prophets have to come! And for that there has to be single minded, complete devotion to understanding that you are realised Souls. If you have to go after other Gurus and all that, you go ahead.

You can go ahead and do what you like with yourself. If you have no discrimination of vibrations, you can do what you like! But if you have, then use it and know for yourself that you are your own Guru; you don't need anybody. Anything else like that about your roots you have to understand. That it is you who has to improve yourself it is you who matters and nobody else to Me and to God. It is you who has to be such that you should look after yourself the way you look after your clothes, look after your food, look after every choice of yours. Whether you will be that choice that God would like to have, make yourself like that; that God will pick you up, “Oh! This is my best flower, with the best fragrance." This is what I want you to do.

So when we make rules for this ashram it's a challenge. This is a challenge for My children to come up to it.

I have known many Gurus who came to Me, who are good Gurus, told Me that why have you given them realisation? Who are they? According to them you are all Dick, Tom and Harry. What have they done? We have done so much of tapasyas, we have done this, we have done that, why have you given them realisation to these people? Now the tapasya has started. We have to be tapasvis. We have to be people with penance and we

should be happy to do this. But that penance make people egoistical, hot tempered; this is going to make you very sweet, nice and good and joyful... that's the difference between the two. If you, I had asked you to do this tapasya before realisation, you all would have been standing with one stick in the hand, hitting everyone who passed by. Of course you would be good, but the rest of them would be hit by you.

So thank God, now the tapasya has started with understanding that you are going to develop your self to this level. And thus I am sure this ashram, which is a blessing of God upon us, we'll prove worthy of this and create a new world.

The time has started. The breakthrough has started, I can assure you it has started. Believe me! The ways and methods, which are working out, which are very interesting, which I would like you to understand that this new style is developing. You are going to get lots of Sahaja Yogis. But first of all, you should be such that they should see you and see that the faces of this people are like sparkling diamonds. They should not find any faults in you. I bless you with all My heart, with all the powers that I have, with everything that I have, I bless you.

May God make you the best flowers of the whole universe. May God bless you.

But today is My wedding anniversary. And that is how we are here and My husband is also going to come. And we have to decide now how many are going to get married this year? Except for one or two most of the marriage has come up very successfully. And those who have been also married before and got remarried in Sahaja Yoga

have come out to be very good companions. They've improved in their relationships... it's much better now. And everything is working out in a beautiful way and lots of realised children are being born. And we are being strengthened by their advent.

So this auspicious day today, is just after `Palm Sunday' when Christ was received with all jubilations and today is the time when we have to understand that married life itself is a, is a big yagñya, it's a big homa, it's a big havana in which, we have to adjust, burn off our angularities and we have to appreciate and understand each other and cope with so many things and make it a beautiful... a... beautiful... what you call the beautiful cradle for the children who have to come. And also a sustaining thing, marriage is a challenge and is very sustaining very helpful to understand yourself. It's like a reflection that you see every minute.

If you know how to really reflect about yourself because after realisation you can do that and see for yourself how you are going about? Whether you are losing your vibrations or gaining? It's a challenge! And every time you do anything in marriage after realisation, you progress. How you handle situation? How you work it out? How you understand? Everything is very important. And all these things work out so beautifully, if you know that you are a realised Soul and that marriage is a havana. And those people who teach, don't get married and all that are absolutely anti-Sahaja Yogis. You have nothing to do with such people. Who talk, don't get married like brahmakumaries and things like that. Not to get married and do what? All kinds of nonsensical things!

Marriage has been established by God. Is an auspicious thing and is to be respected. All these ideas must be given up that marriages are not important. Marriages are very important, but not more than Sahaja Yoga.

Marriages are important, because they help Sahaja Yoga. Not because they go against Sahaja Yoga.

So more time must be spent with Sahaja Yoga activities, both of you should work it out. And not that we should have a nice holiday together, or sort of a thing like that, you'll never enjoy. You cannot enjoy holiday without Sahaja Yogis being there. Now these are your holidays, these are your festivals, these are your enjoying places. I know you enjoy here much more than anywhere else, isn't it? So that's what it is! So why should we go for any special holidays separately and this and that and become miserable and come back with all catches? So I am thankful to you for arranging this program today on an auspicious day for Me, it was an auspicious day that I married Mister Srivastava and it's an auspicious day for all of you, that we... we have to understand that marriage has to be done in a proper way, in a Sahaja Yoga way and is to be lived in a Sahaja Yoga manner. I think Mister Srivastava will be coming now, before that I better finish this lecture and you have to find out about the food, just call the boy.

[Shri Mataji is talking to Sahaja Yogis in Hindi.]

Shri Mataji: You understand My thing? You like them? Good. Now if the servant is there I will just ask him. Has he come? [Shri Mataji is talking to someone.] So any questions? Or should I go and see the place? Alright, where are My shoes gone?

Sahaja Yogini: [question about reincarnation.]

Shri Mataji: They ask you question that whether there is reincarnation or not? Yes it is.

Sahaja Yogini: But how? What you say?

Shri Mataji: I mean, Christ himself has said that “I will come back to you." That's the proof. But otherwise also you see there are many cases now that have proved that there is reincarnation. That people have been talking about previous lives and when people went and tried to find out and they are verified.

It's been proved now. I mean people have accepted, those who read these books they know there is reincarnation. You see people remember about things about previous lives. But what is... it's not so important; you should say, it's not important to know. You see they will hook you on such questions.

What I am saying, they will try to hook you on such questions, which is not so important.

[Shri Mataji is talking to a Sahaja Yogini.]... *[UNCLEAR]* anniversary and we both want to thank you all for celebrating this and also the opening of this place was done on the same day. And we both are very much thankful. And I hope you are all going to enjoy this place and we enjoy the community living and sharing of joy.

Thank you.

[Sir C.P. talk is MISSING.]

Contents: 1982-04-11 **Easter Pūjā, About Easter or The Creation of Lord Jesus, Nightingale Lane, London, UK**

I will talk before and then at the time you can just tell Me what time is it.

The Radio is of? You can keep it. Till eight a clock...

Happy Easter to all of you! Today we are celebrating a day which is a very-very important, absolutely the most important, we can say, day when such a great happening took place. And it had to take place that way, it was all in a way destined.

In My last lectures, I've told you how Christ was created first in the heavens. In the Devī Māhātmyam, if you read that, He was created as Mahāviṣhṇu and it is mentioned very clearly that first He was created as an egg. It is written in this book, which perhaps was written 14,000 years back. It's a book that predicts about Christ and that is why people, in the West at Easter especially, offer an egg to each other as a friend.

So, first the existence came on this earth as an egg that was Christ and part of it was kept in that state and the rest of it was used by the Holy Ghost, by Mahālakṣhmī, to create Christ out of it.

In that ancient book He was called as Mahāviṣhṇu, means the greater form of Viṣhṇu. But actually Viṣhṇu is the Father and He is the Son created by the Holy Ghost. After My lecture, I would like, if you have the book, to read it out to them, the whole text of how Christ was created and when He was created. He cried for His father and He cried also on the cross once and He cried for years and then Christ, in Mahāviṣhṇu state, was blessed by His father who said your position will be placed higher than Mine and you will be the `adhara', means the support of the universe. See how from Mūlādhāra He

becomes the adhara. This was all done at the heavenly stage `Vaikuṇṭha' stage. You can say then, He was given birth by the Holy Ghost who was the Mother of Christ on this earth, who was nobody else but was the incarnation of Mahālakṣhmī, means She was Rādhā. Ra-dha. Ra means energy, dha the one who sustains energy.

There are many aspects of Easter, one has to understand, but the most of all “why did He have to die and why was He resurrected?" This point I have not yet touched perhaps so clearly, that's the point I want to tell you today. It's only you people can understand the importance of the life of Christ. And when it is said that you have to get your realisation through Christ, it means that He had to pierce through the Āgñyā Chakra. He had to be there. If He had not created this gap in the gate, we could never have got realisation. That is why it is said you are to pass through the gates of heaven only with the grace of Christ. Of course, that doesn't mean churches, it doesn't mean at all churches. You have to understand as Sahaja Yogi that you have to pass through the Āgñyā Chakra. Ultimately that's the most difficult point where human beings had to pass. Because at the Āgñyā Chakra your ego and superego are fully grown. At the human stage only this ego is developed. Now, how to overcome the ego was a point and to overcome the ego Christ had to do this. When He was created in the beginning as Śhrī Gaṇeśha, you know the story how He was created; that the `mala' from the body of Pārvatī was taken out because before Her marriage She had to cover Herself for Her bath with many scented things and it was taken out, all these things and Her vibrations came

out. And She created this Child just to protect Her chastity. Outside Her bathroom She put Him and you know the whole story about it. Now, there was a part of the element of the earth in that child, `prithvi-tattwa' was there. All other centers, have got some elements in them, some elements, like prithvi Tattwa is there, earth element. Then you have got water element, then you have got air element and when you come to this: it is the light element, it's the light. And, at this point, at Āgñyā Chakra, He had to cross the last element, that was the light element, that means He had to come out into the true form of only the Divine Power, the Omkāra, the vibrations you can call it or the absolute, you call it the logos or something like that, the first sound, Brahma.

So He had to become the principle of Brahma. To become principle of Brahma, He had to get rid of all other elements in Him.

So, the last was also the light element which He also had to cross through.

So he had earth element in Him as He was of the mala and all other elements within Him. But when it comes to the Āgñyā He had to give up all the elements, that He had to die the death of all these elements that were within Him, to become complete, absolute, pure Spirit. What He did in subtle form works out in the gross form and to do that He had to die and whatever died in Him was that little earth element and other elements. And what came out of Him was Pure Spirit, was `Pure Spirit'. That was resurrected, the Pure Spirit, the pure Brahma Tattwa which had formed the body of Christ which was the body of Christ and this happening came. Christ has

done what was predicted about Him. That He's a Savior because He passed through that gate to take people from this bodily existence, means the one that depends on the elements, to that existence which is Spirit.

So the Resurrection is where you Become, from your attention you jump into the attention of the Spirit, when you feel your attention, when you become the Spirit. That is the happening which has happened to you also. But He became pure Spirit, pure Brahma Tattwa, when He was resurrected and the Resurrection is a happening of the Divine Power which came from Mūlādhāra Chakra as just earth element, started growing. It took its birth from there, came up to Āgñyā Chakra, there Christ was created to pass through all the elements, ultimately to enter the Sahasrāra to become a complete Brahma Tattwa. And this was a very difficult thing, was very experimental; and the experiment was a quite dangerous one. It could have failed because He had in Him that human element, the body element, which suffers. And He suffered, because this body element suffers, not the Spirit, the Spirit does not suffer, the body suffers.

So, He had to suffer that body element and to get over it, to get out of it. And to get out of it, He had to have a tremendous courage. It was such a difficult operation without Him nobody could have achieved. He knew it was predestined, but it was one of the most difficult things to happen.

I wonder how many Christians know the significance of an egg. Now egg signifies a stage where you are, before realisation. When you are in your egg shell, that you are Mr. X, you are Mrs. Y. But, when you mature fully inside,

the bird is ready and that is the time you are hatched. This is the time you get twice-born.

So, the Resurrection of Christ signifies that and that's why we give that egg to people, saying you are that, an egg, a reminder of that. And this egg can become a Spirit. And also it is written that it was an egg when He came first, He was created as an egg, half of it remained as Śhrī Gaṇeśha and half of it became Mahāviṣhṇu. Then He came on this earth and He departed with all His elements and the pure vibrations formed His body. He remained there within all of you to be awakened and when the Kuṇḍalinī takes your attention through that point there you also become the Spirit. That's why He said “I'm the gate, I'm the door" because you can become Christ. That's why He didn't say `I'm the destination,' that you have to achieve Him. But, He has created this space for you. You can become spiritually awakened, you can become your Spirit.

But, Christ is an incarnation. He was the Son of God and so He's an incarnation. And that incarnation came on this earth just to pull you out of your elements to make you become the Spirit. Now, how it is that it was the most difficult thing, because human beings have created in their heads all kinds of artificial barriers. You see whatever we think and whatever we do with our mind is all dead, manmade, is artificial, because reality is beyond your mind, it is not in your mind, you cannot conceive it, you cannot hold it. Whatever is in your mind is not the reality. It is beyond.

So, for a human being to accept something that is beyond mind had become so difficult, at the time of

Christ because of Romans and all these people coming up. We are repeating the history again. They were so ego-oriented, they were so full of ego that to destroy their ego somebody had to do this, to create a passage. By His death so many things are proved.

That all those who crucified Him were stupid people, they were ego-oriented, they were blind, they could not see what He saw. They could not see what a genuine personality He was. They crucified Him. I mean, this is the greatest stupidity and they crucified Him. It was all known because these people were so stupid they would have only crucified Him. What else could they do? Because they couldn't bear with their little egos somebody Who is so simple, Who is so genuine, Who is so true.

So, they crucified Him and that Crucifixion came as a breakthrough for us.

But message for us is the Resurrection part. Message for us is the Resurrection and not Crucifixion.

Crucifixion is not the message because He has done for us, this is the point where the Jews must understand. The other day I was reading, today only, some discussion with the Archbishop of Canterbury took place and the fellow was asking him questions as if he was asking questions to God. And, in a way, he said also that “I would ask this question to God. That why is it so many Jews were killed?" They asked for it! They wanted that they must suffer because they wouldn't give the credit of suffering to Christ. They thought we all had to suffer. Ego. It's ego. “How did anybody suffer for us, we must suffer

separately." They couldn't give that credit to Christ. And all the later thinking was that we must suffer.

So, whatever you think comes into action on this gross level.

So Mister Hitler was born and he made them suffer; and the stupidity of human beings is responsible for all the problems that are created on this earth.

The other question was “how the children get leukemia, he would ask God." How children get leukemia.

If the parents are so frantic and speedy, children have to get it. If you are not relaxed person when you are married, when you are going to have a baby, you are thinking of divorces and all sorts of nonsense, that franticness will work on the child. Psychologically it is a left side problem and the child has to be a patient of leukemia as soon as he's born. That is what it is! So, the problems are created by human beings because of their stupidity. There is no problem that God has created for you. He has solved all your problems. All our problems He solves. You've seen in Sahaja Yoga how He solves your little-little problems even. But, we create problems for ourselves, by our stupidity, by our addiction to elements, to material things, to material habits. Matter sits on our head, that is, we can say on the level of the earth element.

Then, we have other problems, like emotional attachments: this is my daughter, this is my child, this is my..., this is mine, I'm so attached to my child, this is my country, this is your country. We create problems. This Falkland thing, what we're going to get out of this territory? God never created Argentina, Chile, England

and all that. She created one homogeneous structure and it is to look after each other, like a heart is created, a liver is created, a brain is created, a nose is created. If they start fighting, say this eye starts fighting this eye... we laugh. But we human beings do the same thing. We are all the time doing it. This is the stupidity of human beings, which is creating problems. And when you become very stupid, somebody horrible takes advantage of that and comes on this earth, just like Hitler and he tries to put you right.

You don't need all that. You need only wisdom and your realisation. And that is what is done today, that you have got realisation.

So Easter for Sahaja Yogis all over the world is the most important happening: because if it had not happened it would not have been possible to give realisation to people.

I think Gavin will read it out to you later on about what is written about Christ in `Devī Bhagavat'.

This book was written about 14,000 years back by Mārkandeya.

So, imagine 14,000 years back! He knew, being a seer, just like Blake, what was going to happen when Christ was to come. But He was called as Mahāviṣhṇu. He was not Viṣhṇu. He was the Son of Viṣhṇu and how many Christians understand this about Easter? They don't. Christianity today is nothing but a mental activity which is dead, just nonsense, just like any other nonsensical religion. It has become just another foolish, stupid religion, which has no meaning. Unless and until you get your realisation, unless and until you feel the vibrations,

unless and until you feel this Divine surrounding Power, how will you understand? Because that's the only thing that is truth, that's the only thing that's reality. And unless and until you achieve it how will you know about Christ? And fighting about Him! How can you fight? I can't understand. To Me it's stupid, gone to another extreme. By this thing what you do actually, is to use all these incarnations to kill each other.

Can you imagine? The things that came to elevate you, to make you into higher living are now used, the same things, the names are used, to kill, to kill each other, to bring down each other. At the most, if you reach a point where you don't understand, then they start saying “it's a mystery." What is the mystery? In Sahaja Yoga there's no mystery. It's all just there. To Me human beings are a mystery. I don't understand them. I can't understand. The Resurrection of Christ has to now be collective resurrection.

This is what is Mahā Yoga. Has to be the collective resurrection and for this collective resurrection first of all, Sahaja Yogis must decide to be collective. Because through Kuṇḍalinī awakening you cross, no doubt, you cross through. But you enter an area of collectivity and if you do not allow that collectivity to permeate into you, then you come down. Supposing you become a state beyond the elements, the state where you are a collective being. You're aware that you're a part and parcel of the Whole. You're aware that you have to help your nose and your eyes because you're a part and parcel of the Whole. You reach that stage where you understand: I'm as important as other cells are and other

cells are helped by me and they have to sustain me. We are one. There should be complete concord.

This awareness comes after realisation and if you do not understand that this awareness, that this collective awareness is the only way you can stay in that area, otherwise you get out. You start having your smaller wells and you just go down into them. The more you start to expand yourself you rise higher and then you are again with your baddhas and whatever it is. But, if you think that I have to live for the whole, I'm responsible for the whole, I'm responsible for creating a nucleus of a cell which is going to look after the Whole and if I fall down the rest also suffers; I have no business to fall down because I have been resurrected to this point; I've entered into the state of collectivity where my being, which is the Spirit, is the collective being and I have to stay there, I have to be there, I cannot fall, is not the way I can live.

But, I've seen after realisation also, people cannot get out of their shells. They still remain in the shell.

They cannot spread their wings and sing and get out of their shell and just fly. They cannot do it. They still stick on to their small ways of life in a smaller way, in every way. On a holiday you go, you want to have a separate holiday. Why? This is the holiday time, holy day, as they say, Holy Day. This the holy day. When you are with other Sahaja Yogis you are really enjoying a holiday. When do you enjoy a holiday otherwise? Which is the other way? To be with them is the real holiday. That is why one should understand that you should expand your collectivity. If you do not expand your collectivity you are

just a waste. You are a wasteful creation of Sahaja Yogis, which, I'm sorry to say, will go down. Such people show also, in the beginning, gradually they start getting better and better and once you are in full state you start enjoying each other's company without any fears about them, without having any possessiveness about them without having any kind of expectations, but just enjoying it. That has to happen. All our cells in our body are like that. If they can do it why not we? Because we have so much of sense, at least we think we have more sense than the cells have. At least it is expected because we have evolved so much from unicell [unicellular] to this state. And then you are the epitome of God's creation! You are the topmost people. Then why not? When you are resurrected the first thing that should happen to you is to understand you are no more an individual, but you are a collective being. You are no more an individual. All things which make you circumcise your individuality, throw that away. You are no more an individual. All problems which come to you as individual problems are absolutely useless, false, wasteful. Think of the collective problems.

I enjoy such people. Like the other day Fergie was anxious to know for Bristol which points are there which are giving vibrations from the Mother Earth. He's worried about the whole of Bristol, all the Jamaicans. Then about the British people and then of the whole world. You should be. One should not think how will my daughter get married, how can I get a ticket to go there? All these nonsensical ideas should be given up. Because you are now entered into the kingdom of God and He's going to

look after you. Because that state you establish within yourself, that you are a collective being. All other things will drop out. Gradually everybody will be remolded. Even the most difficult type, I've seen, have improved. But what about you, the one who is improving everybody else, what about you? How far are you there? How far in your faith that you know that I have entered into the Kingdom of God and that action of Mine is looked after and guided by His power and I'm aware of it? I'm aware that I've entered into the Kingdom of God, which is expressed through my collectivity.

So collectivity is the nature of a Sahaja Yogi and that's what one has to realise.

May God bless you.

Is it alright now? Just timely! How I managed! Without looking at the watch. [Pause.] [UNCLEAR.] I will have some water. First some tea.

All these lectures, if you could tape, hello Athena, hello! If you could tape and sort of send some of them to France.....

.....

Yes, that is important. I agree that we must have a list of things where... You have to give it a title, you see I have no titles but you have to give a title. For example, what you can say, is today `Resurrection of Christ" or something about Easter.

Actually you can contact this bishop of Canterbury. Listen... no, poor man is not such a staunch Christian, I feel the way [laughter]. I think next time you may write a

letter to him and some of you can go and see him. When Gregoire comes.....

He does Gāyatrī mantra. He becomes ten times worse than any Westerner. Think of it.

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Contents: 1982-04-11 **Readings, Comments on the Devī Bhagavatam and Conversations after the Easter Pūjā, Nightingale Lane, London, UK**

Now can you read it? Now is it started? [The Sahaja Yogis are waiting for a radio broadcast.] Sahaja Yogis: Somebody has to set the frequency... The right frequency for...

.....

You have to go through all nonsense to listen to some sense somewhere.

Mmm, Gaving what have you got? You read the Bible *[UNCLEAR]*.

Gavin: *[UNCLEAR]* it's a very appropriate song we discovered Mother. Very short *[UNCLEAR]*.

Shri Mataji: Must be, must be.

Gavin:.....

Shri Mataji: Ha? Gavin:.....

Shri Mataji: Lovely.

Gavin [reads aloud]: Psalm 133.

“(1) Behold, how good and how pleasant it is for brethren to dwell together in unity! (2) It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; (3) As the dew of Hermon and as the dew that

descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

Shri Mataji: See? It's very beautifully found out, I must say.

[GAP] Gavin: “Nārāyaṇa said: `O Devarsi! The egg (born of Mula Prakṛiti) that was floating in the waters for a period equal to the life period of Brahma, now in the fullness of time separated into two parts. Within that egg there was a powerful child, lustrous like one thousand millions of suns.' "

Shri Mataji: Suns. See.

Gavin: “This child could not suck mother's milk as it was forsaken by Her.

So, being tired of hunger, the child, for a moment, cried repeatedly."

Shri Mataji: Forsaken because he had to grow.

Gavin: “The child that will become the lord of countless Brahmāṇḍas (universes)”

Shri Mataji: Countless Brahmāṇḍas. Brahmāṇḍas are universes.

Gavin: “... now an orphan having no father nor mother began to look upwards from the waters. This boy came to be denominated afterwards by the name of Mahāvirāt when he became gross and grosser.

As there is nothing finer than radium, so there is nothing grosser than Mahāvirāt. The power of this Mahāvirāt (is) one sixteenth of that of Śhrī Kṛiṣhṇa, the Highest Self. But this boy”

Shri Mataji: That is Yehova.

Gavin: “... But this boy, (born of the Prakruti Rādhā) is the Sole Stay of all this Universe..."

Shri Mataji: Sole Stay.

Gavin: “... he is denominated by the name `Mahāviṣhṇu'. In his every pore countless universes are existing.

So much so that even Śhrī Kṛiṣhṇa could not count them. If it were possible to count the number of dust particles, it is impossible to count the number of the universes.

So there are endless Brahmās, Viṣhṇus and Maheśhvaras. In every Brahmāṇḍa, there is Brahmā, Viṣhṇu and Maheśha. Each Brahmāṇḍa extends from Patala to the Brahmaloka. The abode of Vaikuṇṭha is higher than that (i.e. it is situated outside of Brahmāṇḍa), again the abode of Goloka is fifty koti yojanas [50 x 10 x 4 x 2 million miles] higher than Vaikuṇṭha. This Goloka Dhama is eternal and real as Śhrī Kṛiṣhṇa is eternal and real. This world composed of the seven islands is surrounded by the seven oceans. Forty-nine Upa Dvīpas [smaller islands adjacent to them] exist here. Besides there are countless mountains and forests.

Higher than this earth is the Brahmaloka with seven heavens and below this are the seven Patalas. This is the bounding limit of Brahmāṇḍa. Just above this earth there is the Bhūrloka, above is Bhuvaloka, then Swarloka, then Janarloka, then Taparloka, then Satyaloka and above that..."

Shri Mataji: Mahāloka. Mahāloka not there? Mahā, Gavin: “Brahmaloka."

Shri Mataji: Bhūr, Buhva, Swāhā? They call it Brahma.

Gavin: Bhūr, Bhuva, Swāhā Shri Mataji:, Swāhā, Tapah.

Gavin: Janar,

Shri Mataji: Janar. Tapah.

Gavin:, Satya and Brahmaloka. “The splendor of Brahmaloka is like that of molten gold. But all the substances whether outside or inside this Brahmaloka, are transient. When this Brahmāṇḍa dissolves, everything dissolves and is destroyed. All are temporary like bubbles of water. Only Goloka and Vaikun.ṭha are eternal. In every pore of this Mahāvirāt is existing one Brahmāṇḍa…"

Shri Mataji: Hmm. Pore means any, every, what you call this, pore of the skin. One Brahmāṇḍa exists in Christ.

Gavin: “What to speak of others when even Kṛiṣhṇa cannot count the number of these Brahmāṇḍas.

In every Brahmāṇḍa there is Brahmā, Viṣhṇu and Maheśha. O Child Nārada! In every Brahmāṇḍa, the number of the Gods is three kotis or thirty millions.

Some of them are the Dikpatis (the Regents of the quarters); some are the Dikpalas (the Rulers of the quarters), some are asterisms and some are planets.

In the Bhūrloka, there are four Varnas (Brahmins, etc.) and in the Patalas there are Nagas. Thus the Universe exists composed of moveable and non-moveable things (This is Brahmāṇḍa Vivriti). O Nārada! Now the Virāt Puruṣha began to look up to the skies again and again but He could not see anything within that egg except the void. Then distressed with hunger He cried out repeatedly and became merged in anxiety. Next moment getting back His consciousness, He began to think of Kṛiṣhṇa, the Highest Person and saw there at once the

eternal light of Brahma. He saw there His form as deep blue like new rain cloud; with two bands [hands], garment of a yellow colour, sweet smile on His face, flute in His hand and He seemed to be very anxious to show His Grace to Devotees. Looking at the Lord, His Father, the boy became glad and smiled. The Lord, the bestower of boon, granted him boons appropriate for that moment. Oh child let you possess knowledge like me, let your hunger and thirst vanish: let you..."

Shri Mataji: See. Hunger and thirst vanish. He fasted for forty days. See, all the indications are there.

Gavin: "... let you be the holder of innumerable Brahmāṇḍas till the time of Pralaya (the universal dissolution). Be without any selfishness, be fearless and the bestower of boons to all. Let not old age, death, disease, sorrow or any other ailings afflict thee."

Shri Mataji: This is the sign of a Brahma Shakti. He Himself has said before that the Brahma Shakti, or the Spirit does not die, does not get old and all that and He's telling him all that. Nāḍī

Gavin: "Thus saying, He repeated thrice on his ear the six-lettered great Mantra `Om Kṛiṣhṇaya Swāhā' worshipped by the Vedas with their Amgas, the Giver of desires and the destroyer of all troubles and calamities. O Brahma's Son! Thus giving the mantra, Śhrī Kṛiṣhṇa arranged for His feeding thus. In every universe whatever offerings will be given to Śhrī Kṛiṣhṇa, one sixteenth of that will go to Nārāyaṇa, the Lord of Vaikun.ṭha and fifteen sixteenth is to go to this boy the Virāt."

Shri Mataji: He is Nārāyaṇa also, Śhrī Kṛiṣhṇa is Nārāyaṇa you see.

So one sixteenth will go to Nārāyaṇa and fifteen sixteenth to His son.

Gavin: “Śhrī Kṛiṣhṇa did not allot any share for Himself. Himself transcending all the Guṇas and Full, He is always satisfied with Himself. What necessity is there for any further offerings? Whatever the people offer with devotion, the Lord of Lakṣhmī, the Virāt eats all these. Bhagawan Śhrī Kṛiṣhṇa giving thus to the Virāt the boon and the mantra said, `Oh child, say what more you desire. I will give you that instantly.' The Virāt boy hearing thus the words of Śhrī Kṛiṣhṇa spoke. `O, Thou Omnipresent, I have got no desires whatsoever, save this that as long as I live, whether for a short time or for a long time, let me have pure Bhakti towards Thy Lotus Feet.' "

Shri Mataji: That's why, always Christ has these fingers like this, one denoting towards Śhrī Kṛiṣhṇa and another towards Viṣhṇu. He's talked of His Father throughout. For a short time or for a long time, He lived for a short time and for a long time.

Gavin: “In this world he is Jīvanmukta (liberated whilst living) who is your Bhakta; and that bewildered fool is dead while living who is devoid of any Bhakti to Thee. What needs he to perform Japam, asceticism, sacrifice, worship, holding fasts and observances, going to sacred places of pilgrimages and other virtuous acts if he be without any Bhakti to Śhrī Kṛiṣhṇa? Vain is his life who is devoid of any devotion to Śhrī Kṛiṣhṇa, under Whose Grace he has obtained his life and Whom he does not now pay homage and worship.

He is endowed with Shakti as long as Ātmā resides in his body; no sooner the Ātmā departs from his body all the Shaktis accompany him. O Great One! And thou art the Universal Ātman (soul) who transcends Prakṛiti, Who is All will, the Primeval Person”

Shri Mataji: See? Gavin: “, and of the nature of the Highest Light. O Child! Thus saying, the Virāt boy remained silent. Śhrī Kṛiṣhṇa then spoke in sweet words, `Oh child, let you remain as fresh as ever like Me. You will not have any fall even if innumerable Brahmas pass away. Let you divide yourself in parts and turn into smaller Virāts in every universe.' "

Shri Mataji: That's what He did.

Gavin: “Brahma will spring from Your navel and will create the cosmos. From the forehead of that Brahma will spring eleven rudras for the destruction of the creation."

Shri Mataji: See.

Gavin: “But they will all be parts of Shiva."

Shri Mataji: That is given by Shiva to Him. See, the eleven parts are given to this child by Shiva.

Gavin: The Rudra named Kalagni, of these eleven Rudras, will be the destroyer of all this Vishvas (the cosmos). Besides, from each of your subdivisions, the Viṣhṇu will originate and that Bhagawan Viṣhṇu will be the Preserver of this Viṣhṇu world. I say that under my favour you will always be full of Bhakti towards Me and no sooner you meditate on Me, you will be able to see My lovely form. There is no doubt in this; and your Mother, Who resides

in My breast, will not be difficult for you to see." Shri Mataji [likely aside]: Better to save it *[UNCLEAR]*.

Gavin: “Let you remain here in ease and comfort. I now go to Goloka. Saying thus Śhrī Kṛiṣhṇa, the Lord of the world disappeared."

Shri Mataji: See, it's so clear-cut. Better send it to this Archbishop of Canterbury. What does he understand about Christ? That every pore of His skin is one Brahmāṇḍa.

So He became very gross, you see, in the sense that He came down on this earth, you see and then He became the Spirit. That's why it is said, His “only Son."...

Gentleman: Mother? It's called `Resurrection Sunday'.

Stanza I: We wandered lost in this confused age You came to us like rain to a scorched plain.

We made so many foolish mistakes But You laughed and loved us even more.

We walked always seeking Messiah's return And then You came with open arms.

We closed our hearts and ran our love dry And You refreshed us with cooling Grace.

Mother, O Mother, River of Love You wash our troubles away.

Mother, O Mother, Ocean of Joy You are opening our flowers.

Stanza II: We struggled hard inside our shells You took the eggs and made the doves.

We cried for love and forgot how to be You wiped our tears and let us see.

We needed the fulfilment of Christ's words And then Mother Mary, You gave us true second birth.

We languished in our man-made tombs Divine Redeemer, You rolled away the stone.

Mother, O Mother, River of Love You wash all troubles away.

Mother, O Mother, Ocean of Joy You are open all the flowers.

Shri Mataji: Beautiful. It's like a mantra working on My vibrations.

So our programs are fixed for different days and now I've received a letter from, [GAP]... Even tell somebody “You have to get married” suddenly they... [silence]... as if somebody has stuck a pistol! That's the first reaction I have seen many a times. Pat has not come today? Lady: No, *[UNCLEAR* Kershan] is not very well, Mother.

Shri Mataji: Hmm? Lady: *[UNCLEAR* Kershan's] still not very well; in fact he's very sick.

Shri Mataji: I know, poor thing.

Lady: We'd like to come and see You next week, *[UNCLEAR* if we can be here for the...].

Shri Mataji: I have told... her problem is basically something different and I have told the solution and I've asked Gavin, Gavin to find out? Did you ask Sara? Gavin: I didn't get the chance just yet.

Shri Mataji: But Sara is here, you can talk to her. You see we have a, we had a doctor in India called Doctor Sh, [GAP]

Shri Mataji:... done, what? So why should we worry? Everything is done for you, I mean lucky people I must

say. Like guests, you see? That others have to do everything for you and you have the fruits of it. Isn't it a good situation? But still you look so worried. As we say. There's a dog walking under a cart. He looks very worried because he thinks he's carrying the cart, you see? And the poor, the one, one, the bullocks which are pulling the cart are quite happy. Is it true that in Islam they hate dogs? Gentleman: No.

Shri Mataji: No? No. They don't hate dogs. In Iran they, I don't know why they hate dogs so much.

Somebody was telling Me that they ill-treat dogs, absolutely. I said “Surprisingly?" Gentleman: Same with Asia. *[UNCLEAR]* animals in general are not well treated. They're very badly treated You know?

Shri Mataji: Badly treated. Because, you see they have become little insensitive to animals, I think so. Like here people treat the dogs very kindly, but their children very unkindly. Is other way round. I mean it's... you just don't understand, it's a mystery as I said.

[GAP]... who want to see Me, can come. Tomorrow evening I'll be at home. All right? About say, six o'clock.

Then Sahasrāra Pūjā must be fixed in the evening so that everybody can make it. Say about seven o'clock, that would be good. Many people can come there, evening because it's a Wednesday or something. It's a Wednesday? So Tuesday-Wednesday-Thursday, Friday, perhaps? It's a Wednesday? Are you sure? Because if second is Tuesday...

Gentleman [softly]: Second is Sunday.

Shri Mataji: Hm? Second is Tuesday.

Gentleman: No it's Sunday, Mother.

Shri Mataji: Is a Sunday. Then it's all right, Wednesday.

So one should try to have it about seven o'clock, so that other's can come in for the Pūjā. Now, is it over? Gentleman: *[UNCLEAR* Both/Pope] John Glower is here, he's supposed to have been...

Shri Mataji: Where is he? Gentleman: *[UNCLEAR* Surbiton.] [The last eight minutes of a radio interview with a Sahaja Yogi about Sahaja Yoga is broadcast, at the end of which the announcer says]: And should you be interested, She's holding a meeting at Caxton Hall on Wednesday the fourteenth of April at 7 p.m., everyone is welcome.

[The Sahaja Yogis cheer and applaud the broadcast.]

Shri Mataji: Become empowered by your own powers. You yourself know, you can feel it, the other person, you can feel yourself and you know how to manoeuvre, you see, this Kuṇḍalinī of others; you can give realisations to others; you can cure others; your power is released. Your power of your Spirit is released on your central nervous system. That would be really convincing; that is not My power, it's your own power you can feel.

Lady: *[UNCLEAR]* within, the people from other groups, they do all say, very much, the same as we do *[UNCLEAR]*.

Shri Mataji: That's it. Just talking is very easy. You see if you read some books, then talk. See if they read a Sahaj Yoga book, they can say, “I have a Kuṇḍalinī awakening. I can see the Chakras. I can" *[UNCLEAR* I don't know what to say]. Ask them, “Can you feel our Chakras?" that's all. Then what do they agree? Then what do they say; are they going to come? Lady:...

Shri Mataji: I think you should go and meet them, again and again. You see, *[UNCLEAR* Amar Samati] asked, he went to Santa Cruz, absolutely a new place and he met people and talked to them and told them, “See, you are not feeling anything, why are you adhering to any group, for what; for paying money, for what? Because you have been doing it, but you are not feeling any vibrations, nothing; you are not feeling anything, you have no powers." And he convinced them. And I said, “There will be at least five to six hundred people” and there were, more than that for that program. That's what you have to go and tell them, “What have you got? You haven't got any powers. We have, we can feel you. We know this is what, this your Chakra is here, that is there." That's the thing.

Lady: *[UNCLEAR]*... and I asked one of them *[UNCLEAR* actually] what enlightenment was.

And he gave me a very *[UNCLEAR* scary] answer. And I put it to him, “Do you think you'll get it in this lifetime?" And he says: “Oh I don't know, I think it might be possible." And I said, “Well, how will you know it when you get it?" He said, “Oh, I suppose it will dawn on me one day." And when he said that he completely *[UNCLEAR* changed].

Shri Mataji: It will what, it will what? Lady: He said, “I suppose it will dawn on me one day." And I... *[UNCLEAR]*.

Shri Mataji: Good, good.

I'm also sending, you see these...

Somehow, in My husband's job, I meet people who are seekers and who are placed at the helm of affairs. I'm sending them books, you see? And I want to send one of the, one of our book, to Indonesia. There's an

ambassador from Indonesia who's very anxious, so he's been writing to My husband that, “You haven't sent the book as yet." So we have to send it there.

Lady: Mother, Warren had set this cassette up, it's the first VHS copy of the Big match this Saturday.

He set it up, [GAP]

Shri Mataji: *[UNCLEAR* Shines from, looks like...] [GAP] It will become a cult once he starts tolerating everything. Just write to him that, `You become a cult then, you don't become a living church. The living things know how to discard, what to accept.' [Two snippet recordings of a few seconds each.]

Shri Mataji: What's in there? Gavin? That's *[UNCLEAR]*. That's too much. I don't know how you should think of all these things, really it's too much.

Lady: Mother, this is a real egg.

Shri Mataji: It's a real egg.

Lady: Yes, Mother.

Shri Mataji: I know I can see the [few seconds interference on microphone]... must be ducks egg.

[GAP] [Then an outdoor recording, possibly a havan:]

Shri Mataji: “Many people should come to Sahaj Yoga and that Sahaj Yoga should be accepted by people and that it should spread like wildfire in the West." Ask the Agni itself, one hand towards that, one hand towards Me.

***Contents: 1982-04-14*, Public Program, What is the Need for Sahaja Yoga (Integration and Collective Consciousness), Caxton Hall, London, UK**

The other day, on the radio, they asked a very nice question, which I think I should handle first. The question was “What is the difference between other sects and Sahaja Yoga?" It's a very good question because it gives you a relative idea as to what is reality and what is not.

First of all, we should see what is the need of Sahaja Yoga. `Sahaja', as you know, is `Saha', means `with', `Ja' means `born'; is born with you. Means is spontaneous, it is with you. What is with you is the right to be united with the Divine, that's, to be in Yoga, to be united with God. Now, there are people who just don't believe in God, either, is quite possible, they are frightened to hear the name of God, because of various experiences they have had, the various ideologies that have prevailed. But God exists, no doubt, whether you like it or not. But unless and until you have felt the existence of God, to believe in God is difficult; one can understand that.

Now, what is Sahaja Yoga? In Sahaja Yoga what actually happens to a personality is this: that the sleeping power, or we can say unawakened power within you, which is your germinating power, rises, passes through the various subtle centers within you and pierces through this fontanelle area, and, what we call it, as a `baptism', as a blessing or the grace of the Holy Ghost, you get your realisation. It's a happening, it's actualisation, it is living, it is living. It is the blessing of the living God, not of an artificial one.

Like anybody calling you, says “Alright, let me baptize you" and just puts their hand on the head; it may not be baptism at all, because how can he, because he has not raised your Kuṇḍalinī? It's like any seed, supposing we

have and the seed, we say that this seed is living, alright? How do you prove it? Unless and until you germinate it, how can you prove that it's a living thing? So the germination has to take place. Unless and until that happens, how can people believe in anything, whatever you may call it? So this rebirth has to take place, as everybody has told. Now, we need not sort of deny all that, defy all that, but we can keep ourselves open to understand what is the thing they are talking about. Now, why? What is the need, what is the need for a person to get his realisation? That's the main thing. First of all, people have said, “You are the Spirit." All right, we may be so; why? What is the need to be the Spirit? We are all right as human beings, as flesh, everything; what is the need to be realised? And once you understand the need, then you'll understand what is Sahaja Yoga and what the other sects are.

The need is this, that you are a part and parcel of the whole. Like a big primordial being you can think of and He has many cells and you are one of the cells. But you are not aware of it. You are not yet collective. Now, the difference between collective and a mass system is different. In a mass system, I mean, you can hypnotize complete mass, they'll start dancing, jumping, screaming, shouting. You can do what you like to masses; I mean, if the masses are of a weak-minded thing you can ask them to commit suicide. You can tell them anything they will do, if you just want to use the mass media. Like they become hysteric. Actually it is a special thing within us which makes you mimic others; is

a very ancient thing within us, very, very ancient, that we were, as animals, we used to do that.

See, you have seen birds. Have you ever seen the birds like cranes flying out? They always go in a triangular way and as the one, the leader, turns, all the rest of them follow it, very automatically.

So that's this instinct we had to follow others, you see, to copy others. That's a very deep training to our being, that we try to follow others and that's why; what happens, we see some people going somewhere, so we think “Oh, we should also do the same thing." It's that competition between us.

See, this competitiveness has also come from the same seed within us of copying others. See, we try to copy others, like `clubbing', now, we have a club, say, club of people who dress up like white, er, suits and things. Then there are clubs with a certain type of dress, or you can find, as I last time told you, yards and yards of black suitings, you see, walking in `elite' societies. I mean, it's just clubbing you know.

They just want to club it together, put it together, then uniforms are there and then you have to wear the uniforms and you sort of feel that you are a part of the mass. It's a part of the mass, now. Again, this is a mass thing.

But Sahaja Yoga is a collective thing. People talk of collectivity, all of them talk of collectivity, but it is only rational, it is artificial. For example, a husband and wife must live together happily. Now the reason for that they give is that if they don't live happily, this will happen to children, that will happen to children, that will happen

and that it may be that it won't be good for both of them, so we reason it out, go to a point, a `rational' point you call it, a logical point where we say, “Alright, we should not give up the relationship between husband and wife." But supposing husband and wife get realised. Then, what happens, they become aware of their duty as parents, aware. Awareness is a very different thing from just be in mass. Like, husband, wife feel that, you see, marriage is not thinking but you just feel it within yourself, not as a feeling of emotional style, but actually becomes your being. For example, after realisation you start feeling the Cool Breeze in the hand. But supposing the husband wife are trying to deceive each other, immediately the vibrations will go away. They'll feel no Cool Breeze, it's finished. They cannot proceed more further within.

Supposing a person has bad habits, say some dirty habits he has developed in his childhood and he's continuing with it. After realisation, if he starts indulging into it, immediately he'll find he's feeling uneasy and his vibrations are lost. He becomes aware, means on his central nervous system he can feel the bad effects of what we call as `bad'. He feels burning, he feels different centers are in trouble, I mean he can feel it just like as you can feel it hot and cold on your fingers.

So, when you become aware, then real collectivity can come. It is not a rational thing to say, “Oh, we are interdependent and we have to help each other. We must do this in a way that nobody should be harmed, that we should not be harmed." All this rationality is not needed, for, supposing tomorrow, if somebody tries to put a pin through, immediately the another hand will go there and

hit the person and this hand will go back. All the body will react, automatically. The whole body will react to aggression on one side, or any kind of problem, but it is aware. It is not doing with rationality, there is no, it is spontaneous. There is no question of anybody thinking about it, but it happens just spontaneously.

So, to preserve ourselves, to preserve our body, mind, everything, is a disintegrated action before realisation. For example, before realisation, the brain will say, `All right, you do like this,' but the heart will say, `No.' For example supposing a man falls in love with a married woman, so the heart says, `Oh, carry on, she's a nice lady.' Brain says, `No it's not proper you see, disturbing her family life is not a good thing.' The Dharma, the religion part in the stomach, which is also a reality, it is not the Dharma we talk of in the church or anything.

[Aside:] The gentleman can come here, please, there's a seat here. May God bless you.

So that can be done, but the realised person does everything in an integrated way. In an integrated way, like if he is in love with a married lady, immediately he cannot fall also, he cannot fall in love with a married lady, just will not, he just doesn't do. No question of them saying, `Lead us not into temptation,' you just don't do bad things. We just don't like it, because you become aware and the awareness is not rational at all. We cannot think of awareness which is not rational, because whatever is not rational, according to us, is nonsensical, is erratical, is arbitrary, is nonsensical. But it is a sense that develops with you. It's an actual sense within you that develops, not the way it is developed with thinking,

the sense with your mind, but the sense in your organs, in your body, in your being and in your heart, that you just don't do it. This is awareness and this is collectivity and those who cannot rise to collectivity cannot be good Sahaja Yogis.

And once you understand that this comes through the awakening of your spirit, then you understand all the problems of the world can only be solved if human beings become that collective being. That collective being is the Spirit and this collective being, if it is, if it is somehow awakened in our attention, then we automatically become that. Automatically we become collectively conscious. We don't have to rationalise it, just there. Means a little child will immediately say “Oh, Mother, see, this man has got problems." “Now, how do you know?" “Oh, all my fingers are burning." That person is not denounced because he's not well, whatever may be the problem. That person is not discarded, nor is told that he's good for nothing, but, immediately you feel the problem as a witness of that person and you have a power, because you are collectively conscious. As you can correct within yourself you can correct others also, because you are collectively conscious. Means you have the power to correct another person, to relieve him of the pain, troubles and everything, to help him out, to cure him, to do whatever is needed just by yourself.

Because, at the point where you are, at the Spirit point, you are one with the Spirit. I would say, like, while I'm talking to you I'm only connected with this to you, but supposing I was on a radio station, then I'm connected with many. That point of connection is the Spirit and

unless and until you have achieved that point of connection, the rest of your, all your doings, are good for nothing.

Now, what is the difference between a sect and Sahaja Yoga? In Sahaja Yoga, an individual, an individual; again, we are all individuals before realisation. The other day, as I told you in Easter, we are all like the eggs and that's the sign of a human being, that he's still an egg. He lives in a shell, he thinks of himself, he thinks of his family, it's good in a way, he thinks of his country. Everything good, up to that point, because he's a shell. Whatever he tries to make himself big, you see, United Nations, everything you've been, but that shell business will remain in you. It will be there, showing results. But when you get that shell broken completely, you are a bird, you just fly out.

So, the Day of Resurrection, as I said, the Day of Resurrection, has started, is mentioned in the Koran, many a times, much more times than about the Day of DoOm This is the Day of Resurrection, where people have to be resurrected to be their Spirits, as Christ Himself has done that for us, by crossing the gates of Āgñyā Chakra.

Now this is not a sect, because there is nothing unreal about it, nothing unreal. There's no hypnosis, nothing, you are completely aware of what you are doing, you are aware that there is your power within yourself and that power is flowing and that you become that power. But that power is not of domination, or overpowering anybody, but of love, but of love of God, which is doing each and every work of this world.

For these flowers have come out from that, these flowers become fruit because of that. Because of that power

people conceive children, because of that you are born, because of that power you have become from amoeba to this stage.

So, that instinct of the mass is very much now prevalent and used in this sense. They just give a mass feeling to people, that, you see, a competition is set in. First of all, in all these Western cities, Western cities especially, people are conscious of their money power.

So they use that also, so you pay some money; like on a horse, you pay a certain amount, they pay for a sect. “So much money, I'll pay." The other says, “Have you paid so much?" I mean, you'll be surprised, in the elite societies they talk like that, “Oh, these days, you know, I'm having so much of money and I want to go and join a sect, this sect or that sect or that sect." Because a competition has set in. Anywhere you see these musicians and singers when they sing. Actually, it was all manoeuvreed, it was all manoeuvreed in the beginning, that they get hold of some people who are weak-minded, who do not know their willpower, so to overpower them and use that instinct, that subconscious instinct in them to excite them and once they're excited they all go mad, all go mad and they become hysterical. And that hysteria is used today, out and out, by all the sects and that's why people are so crazy. If you look at them, you can't believe they're anywhere near God. How can they be? They all look crazy, possessed, mad people.

But this collectivity is to be understood in its own dimensions in Sahaja Yoga. This is the second task of Sahaja Yoga, which is more difficult than the first one. To give realisation is not at all difficult, because it's a natural

thing, it is within you, the time has come, the blossom time is there, you get realisation without much difficulty. If not in one sitting, in second sitting you'll get it, no doubt, but to establish you as a collective cell of the whole is a very difficult thing and unless and until you are that you are thrown out of the whole. If you don't become aware of it you are just thrown out.

Now, collectivity in Sahaja Yoga does not mean that you wear some kind of dresses, all of you wearing same kind of dresses, or doing the same type of thing, or jumping or any such thing which has no sensible logic in it. It is the collectivity that you feel within yourself, that nearness you feel, not emotionally, also I would say, people think it's an emotional attachment to people. It's not emotionally also, it is beyond emotions, it is beyond thought, it is the Spirit. Because everybody has got this Spirit in them. Only thing, you have to become the Spirit.

Now anything you see, even, we can say, going to a temple. Now, in India, ladies are busy dressing up if they have to go to the temple. They'll find out “What sarī she's wearing, what sarī am I going to wear?" like we do it in the churches also. We go there with our best dresses, just watching what dress she has on, then we come out of the church, directly we ask the question, “Where did you get this one?", you see.

So the whole attention is on a social contact, a social `mass' feeling within ourselves.

So we are not individuals at all at that time, not at all. First we have to be absolute individuals and then you become a complete, aware part of the whole.

But, if you are not an individual, say that's why people who belong to these sects, or belong to some sort of a commitment, or to an organized place, they find it difficult, because they are not yet prepared to accept that individual jump into the whole. If the whole of it comes, well and good. If the whole doesn't come they are sticking on to it, though it can be very superficial also, like, you see, in England is a custom to put the fork and spoon in a particular way. In France it is different, in somewhere it is different. Now, even that can be a club-forming stuff for us, because, you see, we are Americans we'll put it this way, we are English we'll put it this way, if we are French we'll put it this way. But it is such a superficial sort of a thing and if you go into it it's all superficial. All our clubbing is superficial.

Now, if you start getting after it and reacting against it, then you are destroying yourself. You are completely destroyed. There is no need to destroy anything like that, but to be understanding that `this is superficial.' Nothing, you should not waste your energy in fighting anyone of these. There is no need to fight anything, to get out of it. There's no need to fight any such thing. What happens, that by fighting you lose your energy for nothing at all. On the contrary, you should understand that all these things are artificial and you should wait for a moment when you get the reality. But if you fight them also there's a problem. If you don't fight them and you become one, there's a problem.

So, both things are energy-sapping. We go on thinking, thinking, thinking about it, where do we reach? We reach nowhere.

So Sahaja Yoga is a system which is the system of the nature. Is not a system of human beings, which is artificial, or an organization, or a mass movement, nothing of the kind. Is the system of the nature itself, which has made you a human being, an individual, now, like an egg. Now this individual has to become, not the mass, which is an animal instinct, but to become collectively conscious, has to become.

Is a consciousness, means on the central nervous system you feel that consciousness and that is what is the reality. We go about into anything understanding that this is right, that is right, is all mental. If you understand everything whatever is mentally available, you are still in the shell. But what you feel is the point. What you feel on your central nervous system is your real consciousness. The rest of it is your mental activities, imagination, or whatever is mental is manmade, it has no meaning. Like we have written books after books, I don't know how many energies have been wasted in doing all sorts of things.

Books after books are written about this, that, all kinds of yarns and yarns of, I should say, imaginary wanderings about things.

But that's not the thing, you see, it's within yourself. That's within yourself, is your own spirit, that resides there in your heart, is your own power, which you should get. And if you can feel that power then you will be amazed that you don't have to have any United Nations Organization and all that. You really enter into the Kingdom of God in the sense that you get that power of love, which makes you extremely loving, sweet, I should

say magnetic, extremely gentle and also could be very powerful if it comes to use of power. It's extremely powerful. In your behaviour you become an extremely attractive person in the sense that you do not give trouble to others. You do not, on the contrary, you are a troubleshooter, I should say, you are a person who is a peacemaker. Wherever you stand you create peace and happiness, but this is still outward. Inside, you are so tranquil and blissful and the highest above is that you are so connected that, even verbally, if you ask any question, `Is there God?' you start getting great vibrations.

The rapport is established; you can see the rapport is now established, you can talk to God.

It's easy to say that there is no God; it's very good, because then we have no headaches, people think, but all the headaches come because of this kind of a belief also, that there is no God. And also there will be headaches if you believe that there is God without knowing it. Both things, according to Me, are still the two sides of a pendulum. It is not in the center, or we can say this is how we go to the right and to the left, but do not ascend. For the ascent, this actual thing, this living thing, this germination, has to take place and that is why Sahaja Yoga transcends all these nonsensical sects, absolutely. It has no respect for them, it has no respect, because it saps the energy of human beings, it puts them down, it doesn't give them a chance to rise to their own power which is within themselves. But, with understanding that, after all, human beings are ignorant about it, they are not very sure, it's alright if they're involved with any other such things, doesn't matter.

But, in a sect, if you go, I was surprised, I went to a `Unity Church' a Unity Church, imagine, Unity Church, in Houston. They were kind enough to invite Me there and they didn't know how outspoken I was about things, you see, poor things were in for trouble I think, after My coming. But, whatever it is, I was surprised; they were selling all kinds of books there, all kinds, which are Satanic, which are mass movements, which are very detrimental to human beings and they knew they were. Like, in a church they were selling books of a man who is treating licentiousness, permissiveness, can you imagine? Such a contradictory thing, I mean either Christ was wrong or this man was wrong, how can you have both the things together? And they were saying “This is Unity." This is not unity, this is not unity. This is such a superficial unity of getting all the dust, filth everything together and gold with it and saying “Now you have it." Do you put in your food the poison and then eat it, because you want to unite it? You can only unite things which can be united. You cannot unite all the mess of the world together and say this is unity.

You cannot unite Christ with a man who is teaching licentiousness, permissiveness and all kinds of dirty tricks.

So, one has to understand the mind plays a very big trick in this, that the mind itself is a very, very tricky thing, it's a very intelligent thing and it beats you there. And you start understanding, `Oh, let it be, doesn't matter' and you start compromising. How can there be compromise between the food and the poison? Can you have strychnine with food? Simple thing as that. We have to

separate, we have to say, `This wrong, this is right.' Whether people like it or not, if we have to respect human life, if you have to respect this great creation of God, if you have to see that they get what that is promised to them, are we going to play with their lives, with their body, with everything? Like there are some people who believe that drugs can take you to God. I mean, just imagine the absurdity of it. Now, thank God people know that drugs harm your attention, harm your awareness.

There was a book written, I was told, I met somebody in Vancouver, who has got a Ph.D., by a book which was written by, I've forgotten the name of the gentleman, who has described that the alcohol takes you to spiritual life. And I say absurd. The thing that goes against your awareness itself, how can it take you to awareness which is enlightened? It would be something like to cover this light, break all the bulbs, everything and that will take you to light. It is absolutely absurd. The whole statement is absurd. You cannot go to God if you try to harm your body, harm your mind, harm yourself. Even a person who has had a bad childhood, who has suffered because of something, say war, or something, even such a person is a little less blessed in the beginning; we have to work on him to put his mind at rest, put his body at rest, to see that there is equilibrium within him and then only he can get realisation. Anybody who is a disturbed man, who is upset, we have to put it right.

Now, some people have definitely felt that drugs are going to solve the problem, honestly they have felt it; I know they have been very honest about it. They have

taken drugs; doesn't matter. That also can be neutralised, because you are seekers; you have just done that because you are seeking. Is that, the main thing is that you must see and that you must get it, is the main object of Sahaja Yoga, that is yours.

So, whatever may come, whatever may have happened, doesn't matter. It's going to be corrected, it's going to work out. And then, overnight, people give up because they realise that this is `it.' All problems of humanity are because we have not yet found out our Spirit, which is a collective being.

All international problems, say, all your political problems, all your economic problems, come from that one thing which has not happened to human beings; you are still in transition.

I would say it would be something like people who are still in the water, getting halfway up and halfway down. They don't know whether we are to be saved or not. But once you have reached the shores that's all right. That's a little breakthrough that has to take place and people have to establish their collective consciousness.

So there are many who get realisation, you see, many come here, they get their realisation, then disappear. I have seen. They feel very happy, everything done, now! Nothing; you have to become collectively conscious after that. Means you have to educate yourself to understand how to feel that collectivity within yourself. That is more important, more difficult for human beings, because they all like, what d'you say?, a quick happening, a very quick happening. And a quick happening takes place, no doubt,

but that quick happening is just taking you to a point where you have to stay, you have to become.

If becoming is the thing, like an egg breaks into a nice little bird, but the bird must learn to fly. If it does not educate itself to fly, it remains something in between egg and bird and anybody can eat that off. It has no quality as a bird which can save itself, protect itself and can fly and enjoy. It has no quality of a bird if it is just roaming about like cock and hens, you see, when they were in the forest, they used to fly, I have seen these forest ones flying very high. They can fly just like an eagle, but if you see them on the ground, if they are settled down on the ground, they are eaten up by people who can catch them, anybody can catch them.

So to have that quality, the quality of that collective being, one has to educate and rise above that shell system, that system that has bound them, that has made them an individual, which was important, to have a shell for you. The individuality was very, very important, otherwise you would not have been matured.

So that, a time comes that shell must be broken. Like now, the car is important for Me to bring down here, but I have to leave the car to come down inside. In the same way you have reached a certain stage that, up to that point it was alright, but you don't have to carry it on any further and you have to settle down with the new dimension, a new life within you and that's what is your second birth.

For this, God has placed everything within ourselves, you see there a system, did anybody speak about Kuṇḍalinī? You should have. All right, doesn't matter. Now, you see,

every time I don't want to repeat about Kuṇḍalinī and all that. And there is a system within us called the Kuṇḍalinī. All is within us. Now, it is very easy to sit down and say, “Now, Mother, how do you say it is so?" I mean, it's good, you see, because people want to know about it, how is it we have the Kuṇḍalinī in the triangular bone? And then we say that there are subtle centers which look after, I mean which manifest outside our gross centers and all these things. We do talk about it, but you can all doubt, “Let's see, how can there be such a thing? How are we to believe You?" But why not? Because I'm not taking any money from you, nothing. By believing Me, what is your loss? It's nothing. Now the people who are here, you should see and ask them.

Their lives are all changed. They have become different people. They're enjoying themselves, they've got their own powers, they can manifest them, they have become experts. They look so simple, just like you, but if you see their faces you will see how blooming they are. Apart from that, that they know all about it, they are masters and scholars and they are great Gurus, sitting down here around you and you can also become that.

So, there's nothing to doubt. But now, supposing you are a `doubting Thomas', you see, you will doubt. I don't mind if you doubt, also. We'll try to solve the doubt. The main thing is of making you the Spirit. That's our job. For that we are here and you are also for that, so it is better to cooperate with us than to argue and discuss and spoil everybody's attention. You see, some people are such reactionaries, they come, ask questions and when it comes to realisation they just run away. Mostly we have

seen such people, who sit down with a very doubting mind all the time, but for what are you doubting? What are you going to lose? What are you going to lose here? Nothing. If you have a cancer you can be cured.

If you have mental problems they can be cured, all the problems can be cured as a blessing of God. It's true, and, apart from that, you become your own power. But, if it is a mass system you don't doubt. You see so, for example, we go to church, we don't doubt, just we don't doubt. We don't doubt the priest, we don't doubt anybody. We go to a temple, we never doubt the priest, we just pay as everybody's paying, it's a mass system. It is not, here you are an individual and that's why you doubt.

You are an individual now and you doubt, but I would suggest that better to have your realisation than to waste your energy in doubting. Because if you are all seekers, you are going to get your realisation, if not today, tomorrow. But only thing, why delay? Sooner the better. But if you have any questions I would like to answer them.

We have all this Kuṇḍalinī and all that and I wish Gavin had told you about it or somebody should have told you. Next time we'll have a lecture about Kuṇḍalinī, what it is, how it gives realisation, how it rises, how it pierces through different Chakras, pierces through your fontanelle bone area and also how it gives you of these Chaitanya Laharis, what we call as the `Cool Breeze' in the hand: Cool Breeze of the Holy Ghost and that's what you have to see.

Now, if you have any questions, you may ask, because when you are getting realisation I want you to be free, because you have to go beyond thought and it just happens without any difficulty, there's nothing to worry. Now there are people who say that Kuṇḍalinī's very dangerous and all that. Maybe for people who do not know anything about it, like if you put your hand inside this you'll get a shock, because they don't what this means, you see, but the one who knows the job knows it, it's very simple. Even children can do it if they know it. If you have any questions, please ask Me.

Please ask, if you have any questions. [Drinks water.] You should ask Me some questions. How many of you have listened to the radio and have come? Any one of you? Is good, good. Yes, it's good.

So, you thought it was very convincing? What he said it? Is it? Good. I'm happy. That's John [laughs]. He's doing Theology and he's now fed up. He says, “Mother, theology is just talk, talk, talk, talk, talk" and er, but he should have said one more point, as I said. John and Fergy, is he here? Fergy, he's there. Both of them had gone, but he didn't say that you get your own power. You see, in a cult you do not get your power, you're just like mad, all of you, walking into some sort of a blind alley, but you don't know where you are leading to. You must know what you are doing, what it is, everything about it.

Good, I'm happy that you were so convinced by his, er, this thing, but we found it impossible to handle these people of the media. Very funny upset people, I tell you. They don't want to, they abhor truth, I really tell you, they abhor truth. Most surprising is that when you tell

them the truth they are really upset. They don't want to hear, you see. If you tell them some hanky-panky stories they are very happy and they would like to help you if there's a hanky-panky story behind it, but if you say, “Oh, you can get your realisation, you are the truth, you are the Spirit” they don't want to listen to you. They're very funny people, you know. They can't believe it can be fine, why shouldn't we have confidence in ourselves? After all, are we going to seek it again next year and next year? Why postpone it? If it is so, why not have it? This is the first time the radio people have allowed somebody to speak, while Sahaja Yoga has been growing very slowly. If the media help us, you see, understanding how important it is and vital, that it should grow in these countries, because in India it's much easier, much easier, I mean thousands and thousands it's working out in the villages and all. But here, you see, media's so important and so powerful.

Thank God we are not so developed, so we don't depend on media so much in India [laughs] and the newspaper people also understand that truth has to be there and they help us, they have been very helpful in India, compared to here. Here nobody wants to even publish an article on Sahaja Yoga, nothing. Can you imagine? Nobody wants to do anything about it.

Question: Do all the Sahaja Yogis use your photograph when they meditate?

Shri Mataji: Yes, now, I don't know who told you that. I'd say it should not be told, because you see, people get frightened with the idea that why use My photograph, you see is the problem, it's this way. Now, see, the

trouble is My photograph has got vibrations. Now, what to do? The problem is like this. It has tremendous vibrations, not only, but it can cure people. There was a boy in America who was down with blood cancer and the parents of the boy came to see Me in a very far-fetched village and they wanted that the boy should be cured.

So I said, “All right, give Me his photograph, I'll work on it." But in any case I sent them, asked them to telephone one of the Sahaja Yogis in New York. She has only My photograph and she used it and the boy is cured. Now, supposing if it is so, say it's a penicillin injection, or you can call it something, you see, a miracle drug, for example, say My photograph is, then should we not use it? Now, supposing it is, that's what it is. What can I do about it? I didn't know the camera would be so good, really I didn't know. Camera is much more sensitive than human beings are, I must tell you. You see, there are so many things that camera has caught up, which human beings cannot catch.

Like, one day I was sitting in a village giving lecture in a place where a realised Soul had died, a great realised Soul. And the camera caught, I mean I can feel it, but you people do not see it with your eyes, a great flood of light was falling on My head, a flood of light and the camera caught it and six times it happened and the camera caught it six times and seventh time I just did like this and it stopped. Just there, in the camera. I don't know if they have brought the photograph, but we have that photograph with us and you can see for yourself, you see. Camera is so sensitive and so honest and so deep that the way things have been shown by a camera. The

other day somebody took photograph of My feet in India, with that instant camera and both My feet, you see, I was telling them that these two centers are working very much and they are on the Feet, you see and from My toe you could see a shaft of light coming out from one of the toes and one of the fingers, which I had said these centers are catching.

So, camera caught it.

There must be something about Me also, isn't it? Must be, of course. It's there, but is better to see and I always tell Sahaja Yogis not to tell about the photograph, just now to anyone, because if you tell them they get upset. You see, they think “Oh, God, is She going to dominate me?" [Laughs and general laughter.] You know, we are so frightened of domination, isn't it, because people have been very dominating. But could be somebody loves you very much, that even the photograph of hers can love you so much, isn't it? Could be.

Something we cannot think of, someone who is just love. And the photograph has that love within itself. You can use it as you like. Then there should be no objection.

None of the people before Me were photographed. Christ was never photographed, Buddha was not photographed, even Mahommed was not photographed. This is the first time you have developed this wonderful thing called camera and there's My photograph. What to do? In Hong Kong, the lady who was in charge, I mean, Chinese have very wise people and this lady, who was in charge of that TV center, she felt the vibrations and all that and she said “Mother, why not we use You on the TV?" I said, “Good idea” and she put Me there, on the TV for about

three minutes, just standing and she said “Just put your hands towards the photograph and see” and so many got Cool Breeze and they wrote to us saying that, “We got Cool Breeze in our hands from Mother." And we have established a center in Hong Kong, only by these things. If your TV people ever allow Me to do that, I could help, in a very great way, isn't it? And would you not like to do it? I mean, supposing you were in My place, it would have been better, I know, but you cannot be. Anybody in My place can come and do it, I'll be very happy. But that's the trouble, you see, Christ has to bear the Cross, He had to do it, nobody could do it. We don't mind Him doing that, but why should we mind Him being the Christ? Somebody has to do it. Alright? And you will do it, too. Even you can give realisation to people. You can give realisation, all of them can give realisation, they can cure, they are all experts sitting here, one better than the other. When you talk to them you'll be amazed; they're all scholars! Somebody sitting next to you's quite good! [Laughs.] Both the sides, I should say! It is rather difficult to accept a photograph, because it is said that you should not bow to any. It was said because there was no photographs before, Nothing was there. Photograph is such a truthful thing.

And you will see yourself, later on, then you won't give up, I know that, you'll like it. Alright? Any other question? A photograph, we also have symbolic value for photographs, say, for example, we have the Queen's photograph here. We'll not spit on her photograph, will we? She's not there. Will you spit on her photograph, any one of you? Will not, because after all that photo, that

thing represents something, is a symbol, isn't it? It may not give vibrations but definitely it is a symbol of something.

It is a coefficience of the whole thing that works out this. Even when I am talking to you, you'll be amazed, something is working out within yourself. The sound also carries the vibrations. You cannot see, but so many Sahaja Yogis have seen the vibrations going into it. You start seeing all these things.

So you have to develop up to that point, before that we don't tell you anything about how to become collectively conscious in a permanent way. In the beginning we just say, “All right, you let us give you the light." First you feel the light, then you start seeing everything. Nothing is compulsory in Sahaja Yoga, but you yourselves start doing things because you know it is so.

Should we have realisation? All right. Those who are new people should come forward. I would request, is better if all are on the second [row], all those who are realised should get up and these, if you look at these people, they look just like you, isn't it? But they are all realised Souls. They're all realised Souls and experts. This one is another expert. He used to sell wine before. [Laughs and general laughter.] Yes, yes! It's true, yes. They are all around you, in front of you, behind you.

Can you come forward, please? Please. It's better. Please, there are seats there. Here are some seats if some people want to come down. It's better to be in the front seat, because later on, you see, if there is a problem with your Kuṇḍalinī rising, why don't you come here, My child? Come along, you, both of you, come along. If there's any

problem, then the Sahaja Yogis can look after it; they can raise the Kuṇḍalinī with their own hands, because the power is flowing from their hands, you see; so they can raise the Kuṇḍalinī and can give you realisation and then, once you have got realisation, you can give realisations to others. Is as simple as that. Today they are realised Souls, tomorrow you will be realised Soul. All of you have to become realised Souls.

How many will become, God alone knows, but there should be many, even in the West, where things are moving rather slowly compared to India. But it will, it will happen I'm sure. Now, for getting realisation, it's a very simple method. Is that you have to expose yourself, your fingers. You see, these fingertips are the ends of all the sympathetic nervous system and these two hands represent those seven centers, like one, two, three, four, five, six and seven. Seven centers, as you see in the hands there; exactly like that, you see? You can even tally it later on, you can see. For example, if you have a liver trouble you can feel them on your fingers. Everything you can feel on your fingertips, they said “on my fingertips” that's how you become an expert.

English language has many unconscious expressions, which has shown that, er, how you become realised.

Now, so, what happens, that you just have to close your eyes. First of all, you must close your eyes, because, when Kuṇḍalinī rises and pierces through this center of Christ, then there's dilatation of the pupil, so we want your eyes to be closed at that time so the Kuṇḍalinī rises smoothly and then She pierces out from here. When She pierces out from here, you can feel the Cool Breeze

coming out of your head, you can feel it, but you have to have little, er, melting of the sensitivity, you see.

Some people are not so sensitive and they do not feel it. Doesn't matter. If you don't feel it today, you'll feel it tomorrow. But most of them feel it and these people, are the Sahaja Yogis, will look after you.

So we have to be wise, we have to be sensible about it and it will work out. It will work out with all of you, it has to work out, you are seekers, this is your right to have it and you are having it because it is your right.

I am just here like, I tell all these people that I am like a `bank', which is `cashing your checks'. You have done good work in your last lives and these lives and you are not wrongdoers; you are good people.

You are seekers and you are seekers of God, of ancient times. You've come here to take your realisation, you'd better get it. It's as simple as that. My job is to give you realisation. I'm `paid' for it; you can think like that and that is what it is and you have to have it.

There is no quarrel between you and Me. If you don't want to have it, it's all right. But it is with Me all the time, safe; whenever you want, you can have it. But better to have it as soon as possible.

Now, put your hands towards Me like this and just close your eyes. Just close your eyes and you'll be amazed the difference it will create. [Rubs Her hands together and drinks some water.] Just put both the hands towards Me. I mean, it is a simple method. Why you are putting it because these centers must be exposed. Is important. Very simple; it is very simple method. Please close your eyes. Please close your eyes, just close your eyes.

Now, there are problems within ourselves. They show up in our Kuṇḍalinī rising. Not to you, but to the people who are sitting here who are realised Souls and when you are realised Souls you will also feel the same. At this time the problem is on the heart, there's too much pressure on the heart.

I would request all of you not to open your eyes, not to open your eyes, but put your right hand on your heart, inside your coat, jackets; just on the heart, especial on your heart and in the heart resides the Spirit. Just put your left hand and you can ask the question, a very fundamental question within your heart, you can ask Me a question within your heart, `Mother, am I the Spirit?' Just to ask that question, because you are the Spirit; but just ask that question. Ask thrice. [Shri Mataji rubs Her hands together.] Now, while talking to you about Sahaja Yoga I might have said something that might have upset you, or you might be thinking that `I have done this wrong and that wrong,' but forget the past. In Sahaja Yoga there's nothing like `sin' when you come for your realisation; it's all washed off, so don't worry about that and don't feel guilty. If you feel guilty, of course there's a problem, but you just say, within yourself, in your heart, that `Mother, I am not guilty.' You are not guilty at all anymore now. Anything you have done, anything that you think is very wrong, forget it for the time being. Just forget it and say, thrice, `Mother, I am not guilty.' Now the third thing you have to ask is to say, `Mother, am I my own master, am I my own Guru?' Also, ask this question three times. [Rubs Her hands together.] Please

put both the feet on the ground, in a straight way, you see the Mother Earth helps us by that.

Now, you may ask a question again, saying, `Mother, am I the part and parcel of the whole?' Please don't feel guilty, please don't feel guilty, please don't feel guilty. It's a fashion, I tell you, feeling guilty; is a competition, who feels more guilty. People like to have some sort of `Greek tragedies' artificially built around their lives. [Chuckles; sound of Shri Mataji rubbing Her hands together and blowing.] Please ask the question `Am I the part and parcel of the whole?' Just ask the question, please, because collectivity comes to people who are large-hearted, who are big-hearted, big people, who are not small.

[Drinks water.] [Long pause in tape.] Now, please put both the hands towards Me. Both the hands and just say `Mother, I have forgiven all the people. I've forgiven everyone.' Please put both the hands towards Me and just forgive everyone, forgive everyone. Say `I have forgiven everyone, Mother, I have forgiven everyone.' Forgive! Now, you have to say this because I cannot go against your freedom, you are free to choose, so you have to say `Mother, may I have my realisation? Will You please give me realisation?' because I cannot force upon. You have to ask for it. It's your *[UNCLEAR]*. Just ask for it...

***Contents: 1982-04-19*, Public Program, The Dawning of Realisation, Caxton Hall, London, UK**

... time I talked to you about collectivity outside your own shell. How after your realisation, after your second birth you become conscious that you are no more an egg but

now you have become part and parcel of the whole. You realise it gradually. In the beginning only what you feel, is nothing but Cool Breeze blowing into your hands or may be little tingling sometimes or may be some heaviness, to begin with. But then, gradually you realise it.

Some people do realise it in a very quick way. But as the infrastructure within is not properly fixed, realisation comes very, very slowly. I spoke to you about our infrastructure within.

Now the faith in God or faith in anything that is Divine, also in the Divine Power, is not easy to achieve logically.

Some people have faith in God because they have been taught from childhood that there is God.

Maybe they think by relying on something like God somewhere in the air they are doing better in life.

There could be many reasons why people have faith in God. But actually, when you feel the presence of Divine Power within you and outside, it is hard to believe that it is the Divine Power and even if you know all about it, it is difficult to assume it.

It's sometimes a surprise to many Sahaja Yogis when they see around people who have got realisation, who have got Cool Breeze flowing from their hand and they disappear. They just can't understand such people. Now how it has happened that these people have come to a program, one day, they have got realisation, they have got Cool Breeze and then they have disappeared. Are they the people who are little-believers or half-baked or mediocres, or what is it? That they have no curiosity any further to go or that they are not intelligent enough to

understand that there's something very dynamic, something very new, very natural has happened to them. It is not a cult, they can see for themselves, because as in a cult there's a mass hysteria or some abnormalities, there's no abnormality with these people, they are very normal. Despite all these things, all the proof to believe that there is Divine Power around us and that now it is flowing through you, is there but still people don't believe in it. Then why? What is the reason? We have to see what is the reason why we are not able to still accept that this is what it is.

The time when great incarnations were on this Earth, when people like Mohammed and people like Christ, Gautam Buddha, all these people came on this Earth, very recently I should say, nobody believed that they are incarnations or they are “Son of God." I mean this is the only problem they had, to accept that He was Son of God. I mean this was the only problem they were struggling with, all of them, whether they were Jews or Muslims and the... such communities, they could not accept that He was the Son of God. I mean what is the harm in accepting the situation. Supposing He is the Son of God, after all there's no property distribution going on; there's nothing like a will God has written that, “I'll give it to My Son” that we should contest it. But people could not accept Him.

Now one may say that, at that time that nobody felt the Cool Breeze; nobody felt the connection with the whole. But today also, today also the situation is the same. Situation is the same because of a single simple reason that we ourselves are not integrated; we ourselves are

not part of ourselves. Our mind is running one side; our body is running another side; our heart is running in another direction; our sense organs are running in a different direction; our liver is functioning in a different way; we are not at all integrated ourselves. And as long as this integration is not there, even if you feel the Divine Power, even if you see the working of the Divine Power and mentally even if you accept that “this is what is happening to us” it is there and you see for yourself even the pulsation of the Kuṇḍalinī, the rising of the Kuṇḍalinī, the breaking of the Sahasrāra, even then it is difficult to believe that Sahaj Yoga is the only way to have your rebirth. On this point some people will puzzle out. The others will puzzle out that, “Why it's Mother who has to do it?" Then there could be other problems also with people that, “Why didn't happen to other people. They had to work very hard and why didn't they get realisation?" How the mind works it is something very amazing. And as I know all the permutations and combinations of human negativity about his Realisation, I compassionately feel that it should be explained to them why they do it. I know it's very frustrating sometimes and people feel so disgusted. I have seen some Sahaja Yogis thinking that, “It's better to give up and cancel England out of the map of Sahaj Yoga, or cancel France out of the map of Sahaj Yoga." But that's not the way. We have to understand that their own connections are not yet built in. For example, this machine on which I am speaking now, is connected to the mains, all right, but if it is not connected within itself, it will not work out. Both things are important, that it should be connected outside as well

as connected within. And that connection within is very, very much lacking in the modern human beings. There are many reasons for that.

First of all, a big movement started long time back among human beings, to deny God. To keep it at the most as a formal discreet stuff. It's just a formal thing, you see, you don't talk of religion at all; you go to church, come back home or you go to a temple, come back home, sit down; you are a so-called Hindu or a Christian or a Muslim, or something like that, but don't discuss it. Because as soon as you start really discussing religion in the real way, I mean it's easy to give a sermon sitting on a pulpit, but to allow it to be discussed and logically sorted out, it's impossible to prove because it is mysterious.

It is a tremendous power that works it out. This tremendous Power that works it out cannot be understood by normal human beings. Cannot be. The working of this is so dynamic and the dimensions into which it works out is so great, that a human mind cannot understand it, a normal... Even a Sahaja Yogi, when he gets realisation, is trying to understand first the dynamism of this Divine Power and the dynamism of this Divine Power looks so simple, so simple, but they can't believe it that it could be that simple. For example, if I say, sitting down here you can find out about anyone, the way his Kuṇḍalinī is.

I mean this is something people can't just believe; it's too much for them to believe.

So, suddenly if you are exposed to something so dynamic, so great, so vast, so effective, so efficient, it is

impossible for human mind to understand that there's such a great thing existed all through, because they never discussed it, they never talked about it. You are not supposed to talk about it and discuss it. That's the main thing.

You cannot discuss religion. And how far do we discuss even science? Like they'll say there is gravity in the Mother Earth. All right. What is the nature of gravity in the Mother Earth? How is it there? Why is it there? On that point finished. Science doesn't give that reason. They just say “There is a pull of gravity in the Mother Earth." Finished. Beyond that, they do not want to discuss, they just say, “All right, up to this point and beyond that nothing." So if you go to a man who is a priest or a religious man or one who is talking about religion will say, “Oh that's God's mystery. That's God's mystery, we cannot go. That's a mystery." So, one says that “You cannot go beyond that, it is so and that's why we should not worry about God." The another one says, “All right, this is the mystery and the mystery we cannot unravel.

So I'm not a believer in a thing that exists” or “I am the believer of a thing that exists but I cannot explain." If you discuss a small thing: “How is it a particular flower becomes a fruit?" That is not discussed, you see, in elite society, it is not to be discussed. At the most, you can talk about weather because there cannot be any quarreling. Even a thing like Falkland Island should not be discussed. May be some Argentinean is sitting somewhere there and he will be hurt about it, you see? Or something might happen, so we are so careful as to

what to discuss. But if people sit down and discuss it they will know that there is a tremendous working of the Divine Power around. Can you count the amount of work it is doing? Is an impossibility. Like a flower becoming a fruit. Now take only one type of a flower. How many there are in the whole world? I mean if you think of it you just feel that it's too much. We just cannot. How this Mother Earth is moving with such a tremendous speed and we are just settled down nicely here. How many such suns and stars and constellations are moving? There's no end to it. If you go to the microscopic side, just see the skin and you will be surprised that it is one-sixteenth of an inch, has got such a beautiful organized layer which works out all the five functions of the skin. It is tremendous. And when seeing all these things in going into science, if man doesn't want to realise that there must be a power that is doing all these organized things and there must be one organized personality or maybe a controlling thing that is working it out, then it means that they are trying to live with a myth because they cannot solve it.

The myth is that there is no God. This is the biggest myth I have ever heard. And to believe into such a thing that there is no God is just to accept, that as you are the highest of all, the lord of all the world, how can there be anybody higher? This is one of the biggest hurdles of human beings in the modern times.

In the ancient times, olden times, it was so but it was not so much, to this extent that now man thinks that he is on top of the world and that he is the one who can guide the whole world and who can manage this and manage that.

For example, I cured a patient about ten days back. I shouldn't say, `I cured' because it just happened that she got cured, through Sahaj Yoga. And she went to the hospital and the doctors saw her. And they said, “No, it can't be, how can you be cured, how can you say you are cured?" She said, “I am cured. I have no pain, nothing. I am perfectly all right and everything is functioning all right." “But how can it be?" You see, not to accept anything comes from a fright that if you accept something, if you accept that there is Divine Power, then perhaps you may have no position, no significance.

So to be compassionate to people who get realisation, you have to tell them that, `It is not that you are overpowered by the ocean, but you become the ocean. The drop becomes the ocean, not that the ocean overpowers you.' Then it may be that you can go further with the second step where ego is little bit, you see, given assurance that `you won't be finished.' The infrastructure has this one problem that ego has separated all your inner being into different parts and anything that ego says or is pampered, is good. Good and ego's happiness are regarded as equal to each other.

Now, if you can overcome that first hurdle with people, that you become the ocean, that you become the Guru, that you become empowered with your own powers, you have crossed some areas in a personality.

And it's a fact; to begin with, it's a fact. But this area actually you get much later on. But better to promise that highest, you see; like people promise that “If you do this, you will get the Kingdom of Heaven." “All right. Then what we'll get?" “Then you will get the Kingdom of

Europe." “Then?" “Then you will get the Kingdom of England." And like that, you see, it moves. But if you tell them that, “You will get the Kingdom of your own Self." They'll say, “What's there? The Kingdom of your Self! Such an insipid stuff!" So you have to start from the big stuff, saying that, “You become your own Guru. Then you become” Which is a fact; you do become your own Guru, but that happens much later on. But still if you tell them directly that, “You become your own Guru” first, it will appeal to them.

They can start thinking immediately, “All right, if we become the Guru, we'll start a big cult, you see? We'll have a big cult, we'll have so much. I'll also have Rolls-Royces, 58 Rolls-Royces and I can demand this and that." All these things may start working in the mind of a person.

Because the concept of a Guru is also so nonsensical that it is not conceivable for people when you tell them, “You'll become your own Guru." But if you tell them, “If you'll become your own Guru” they'll feel happy. And that's the point you've missed I think, John, the other day when you spoke, that, “You will become your own Guru, that you'll become." But what does that mean? Actually that means that your own religion within you, your Ten Commandments within you will be enlightened. That you yourself will be correcting yourself all the time, that means you will guide yourself. Nobody else has to guide you; you yourself will guide yourself. It means that. That you will have such a willpower that you will keep to righteousness, to correctly way, to normal behaviours, to the middle path of life, to be compassionate, to be loving,

to be honest and all those things will come to you automatically that you will give up all your bad habits. “You will become your own Guru” means that. And that is what when you tell them before, it would be dangerous.

So, I would say that, first of all, if you have to say in a way that, “You will become your own Guru” it should not be very much discussed and talked to people about. But is a fact, that once our own void or our own religion within us, sustenance power, becomes enlightened, if you see the light of that, then you enjoy that light, you enjoy your virtues, you enjoy your righteousness and that righteousness when you start enjoying it, you stick on to that. But that happens later on.

The problem is, first only you feel is tingling or maybe Cool Breeze. But this enlightenment of your sustenance happens later when you start enjoying your virtues, enjoying the virtues of others, enjoying the righteousness. And that is what is a difficult thing among human beings. And because of this delayed action, people don't accept Sahaj Yog. Because they want everything in a very fast way. If they could feel the joy of enjoying the virtues and the righteousness just then, then they would not ask any questions. But in the structure of man this comes later. Though you have to unravel, that screw before, but it is put back the last. When the Kuṇḍalinī rises in the Void, it goes through this centralmost channel called as Brahma Nāḍī. Is the centralmost among the three Nāḍīs [channels] which channel in the central channel. The central channel is Suṣhumnā [central channel in our parasympathetic nervous system] and concentrically, there are three

channels placed and the innermost is Brahma Nāḍī. The other two are called as Chitra [left side] and Charini [right side].

Now the first one, it just goes like a single thread of hair and pierces through the fontanelle bone area.

Now one may say that, “Why not, you see we can blame God for this, that why not He had only one channel so that we could feel the impact of realisation very fast?" But one has to understand that whatever God does is for our well-being and for our hita [spiritual good] and for our understanding.

If you go the other way round you see, that when we start hurting our central path of Suṣhumnā, we start from outside. Like, you see if you go to a wrong Guru, to a cult or to a wrong thing where you bend your head or you have faith in something that is artificial, then the first channel is broken, is hurt. Now supposing if the whole of the Suṣhumnā channel was made of only one tube-like channel, then the whole thing would have been finished.

So, the first one, the outermost is first attacked by our stupidity that we do, is to bow to someone who is a fake person. Or we go to things, we believe in things who is fake.

It is also harmed in the people who are very arrogant and think no end of themselves and they think that, “We are the lord of the whole world; that we can teach everyone and everybody else has just to learn from us; that we are the best sect or the best organization or maybe the best religion or the chosen ones." Also there, first layer of the Charini is hurt.

So, at the very gross level it is first hit by these two types of people.

Now, the second one also can be hurt by people who practice all kinds of nonsensical things. You see, like I have met many Sahaja Yogis who have been to all kinds of nonsensical things and have practiced very perverted type of practices, very perverted and all kinds of perverted ideas. Like, you see they will go to a cult, I have seen some people who have been to a cult, for example and there it is preached that you should not even look at your wife, or some sort of a thing, nonsense. And they are having relations with other women.

Like there's another cult in India, I don't know it is spreading here also perhaps, where people believe that you should never get married and you should lead a very chaste life, you should be virgins. But the virgins have, What you call to men-virgins in English language? Well whatever it is I don't know if you have any, but what you call them, men-virgins you see, we call them Brahmacharis and Brahmacharinis.

So the Brahmacharis, you see the men-virgins, I don't know if you have any cult like that, but I think the priests are here like supposed to be Brahmacharis.

So the Brahmacharis and the Brahmacharinis should lead a life of complete celibacy and should not marry. They should not marry. Not that they should lead a life of celibacy, you see, they should not marry. They should not marry, but there is no compulsion as to what sort of life you should lead. Now, it is such a contrasting thing, you should not marry for what? For leading a celibate life and then with that what is the other contrast you have?

Is that you are leading a bad life with other people. That's allowed.

These kind of perversions when we have in life, or all kinds of perverted things we are doing these days in modern times, all sorts of pervert things, touches the second Nāḍī which is the Chitra. I mean, I can't even *[UNCLEAR* `idiom'], I don't know so many things what human beings do, to what extent, but these are the buffer Nāḍīs outside and that's why there's the, we can say the very subtle one which is called as the Brahma Nāḍī is used by Kuṇḍalinī.

But first to begin with, when She rises She tested, She tests you and finds out what sort of an ascent She's going to have.

So, only a thread will rise first of all. Because supposing if there is a hit on say five, six threads they're hurt and then they become very weak you see and they fall down.

So, a very subtle, one thread we can say out of that, comes up to pierce the fontanelle bone area. Now this is the structure within us, which does this. Is done the same way as a seed sprouts or any living thing happens, like a flower becomes a fruit, is the same way, it's a living process.

So, when this one rises up and pierces the fontanelle bone area, that time, when there's a little touch with the All-pervading Power, which is subtle, by our subtlety, you start feeling this Cool Breeze in the hand. But still there are two more Nāḍīs surrounding it which have to expand and get more of the Kuṇḍalinī coming up.

So now we cannot blame God for this kind of doing because He knows that human beings are like this. We

try all the time to ruin ourselves morning till evening, in every way possible, sometimes trying to please our ego or sometimes trying to please our superego, all our conditionings. First of all we never will accept any knowledge from anyone which is True Knowledge and, in total and we always want to try ourselves. Now anybody who talks to us with the authority, with that purity and with that holiness we don't like such a person, we abhor. But anybody who plays upon our weaknesses, upon our ego and superego, who is really harming us and we are not aware that we are harmed by these things, we are not aware at all. Like person like Freud now, Freud must be a really... the category of Hitler. Hitler was on a very gross level but Freud was a subtler one. He has ruined human beings. Absolutely you can see that in Kuṇḍalinī, how he has ruined the innocence of people. Their sense of shame, decency, decorum, which is a gross thing and by putting perversions into their heads now what we have are societies which are just like living like animals. And this is what one has to realise that the people who talk about harming us we accept them more than those who want to construct us.

Now those who want to construct us will definitely tell you that this is not the way it has to happen.

Because if they have real concern and real worry about you, they are not bothered about their cheap popularity, they are not bothered about pleasing you bar anything, because there is no gain as such, except for the satisfaction that you have told the truth to people.

So this infrastructure that is within us, the more modern we become the worse it becomes. And this infrastructure,

if it gets spoiling more and more and more, then it is an impossible task to communicate with them or to inform them of the truth. Though they might feel Cool Breeze in the hand, they might get the experience and all that but doesn't fit into their head. I have known people who have done that way and sometimes it is amazing how thousands get realisation and very few remain into that state where they want to gain the deeper significance of Sahaj Yoga. Unless and until they get to the deeper significance of Sahaj Yoga, they are not going to accept it. They are not going to recognize it. It's a sad thing but it is so, that one has to touch the being very deeply because it's a beautiful being which is being ruined by various things as I have described to you. There's no end to it. All these circumstances, keeping into view, one has to be very, very careful and compassionate towards people who are seeking and who are coming.

Because these are seekers of the ancient times they have been seeking. Now, as the time has passed, of course the communication of the Divine has improved. Definitely it has improved. Because, I can give you; you have seen we can give mass realisation. People can get mass realisation, you have seen in India, it can happen.

So the communication from the Divine Power has improved, but the communication from the human power is reduced; reduced and also is very much wounded.

So if you see the Kuṇḍalinī, I don't know if you can see the Kuṇḍalinī of some people or most of you, you'll be amazed that it is really wounded, Kuṇḍalinī. She has hit many points, which has hurt Her. Because you didn't respect, you didn't respect Her. You did not know how to

respect Her, nor you could meet people who guided you properly how to respect that special thing that God has given you, the special blessing of this Kuṇḍalinī which is within you. Is the primule, is a very tender thing, is so beautiful, it is eternal within you which has to rise and give you realisation.

Now this is your Mother, which is waiting for an opportunity to give you your realisation. And this Mother has no way to come up because we have hurt the path through which She has to come and She is also jarred. I would say She is coiled like a tape within ourselves. This is the structure of this Mother.

She is coiled in three and a half coils and She has to rise. Now think of a tape recorder which is put on a sea which is turbulent and sharks are eating it off and then it is burnt, all sorts of things that can be used to damage it have been done, still it is quite intact. Of course there are little problems with it. It is still quite powerful. It is still expecting that great happening for which you are born, for which you are seeking, for which you are on this Earth. She's there. You can't think of any human mechanism of that delicacy, that sensitivity, that beauty, that understanding and that strength. It's hopeful against hopes.

And that is the thing still preserved there because it is protected by your innocence which is still there little bit left.

You see whatever you may try with your innocence, as you cannot create a complete vacuum, you cannot get rid of it the whole.

So whatever part is left of your innocence is guarding that and that essence is still waiting, is there. Whatever you might have done, whatever wrongs you might have done, makes no difference because Kuṇḍalinī is intact. But what is the problem is the other way round; that the mechanism of God is perfect. The mechanism of Divine Power to give realisation to thousands is absolutely in perfect state. Absolutely, I can tell you. But to make your brains understand the importance of your Self, of your being, of your purpose, of your meaning, is difficult because it is not integrated. Your heart does not know your brain and whatever happens to your heart is not communicated to your brain. If you reasonably see certain things and logically see something happening, still your heart may refuse if it's a weak heart, if it has weaknesses. But the Kuṇḍalinī has the beauty to strengthen your heart, to strengthen your brain, to strengthen your liver, to strengthen all your being and to integrate it, but She must be given a chance.

If you don't give Her a chance, you are not fair to yourself. People are fair to others but when are they going to be fair to themselves? Ego is the not the way we are going to be fair to ourselves because ego is a nonsensical horse on which we are sitting. It's like John Gilpin's horse, you see? It takes you round and round the places reaches you nowhere for your wedding day. It's that kind of a nonsense.

So if you are playing with John Gilpin's horse and if you are satisfied with it and you think it's a big fun, we are harming ourselves.

So to get to the real point is that to understand what is our infrastructure. The outside one is all right. We import things in India. We can import anything for India but we cannot take it to the villages, we have no way to there, there's no road.

So that structure within us has to be built-in with our own coordination and cooperation.

We have to cooperate with it. As God has taken all the care to build in the structure without, outside and also inside you He placed nice thing and you were the trustee of that, you were in charge of that, but it is spoilt.

So you must give time for this inner structure to come up.

Now some people are unnecessarily frightened also. I have seen some people frightened of I don't know what.

Sometimes I think it is we are frightened of too much of purity or, all sorts of things I have heard, of holiness or... they are frightened of anything. For such people I would say they should read God's words about it, that you should not be frightened. He is compassion. He is love and these things are there.

These are not the words of somebody who is giving you a sermon, I'm telling you the Truth. It is there.

But you have to come up to that point to feel that beauty of that Truth, to enjoy that Truth and once you start enjoying that Truth, then there's no problem for Me. There are some here sitting, quite a lot of them, who have felt that way, but you have to have understanding that the inner structure is still to be rebuilt and completely integrated and for this you have to give some

time to yourself, some patience to yourself and some compassion. Not to be frustrated, disgusted with yourself.

Some cases have been very difficult, I know. It's impossible, I have to be very strict with them, I have to thrash them, do all kinds of things, but still there are cases which are to be thrashed out, doesn't matter. We'll work it together; somehow, we'll manage it.

Thrashing doesn't mean real thrashing, but thrashing with love. And all these things have worked out with so many, so why not with you? But you have to know one thing that you are seekers of ancient times and this is the time that was promised and this is the way you are going to get it. There's no doubt about it and instead of doubting it, please have it. Take it within yourself, allow it to permeate, work it out and see for yourself that the power you have got is the power of God's love.

May God bless you. Thank you.

I would like to have some questions if you have any, will be a good idea.

Somebody should come here to, I'm mean sometimes you know, I can't hear some of their languages! I have a language problem. Gavin can you come down here. It's only this lifetime I have learnt English language, otherwise I never knew that before.

Just anybody who want to ask a question please ask, please. Go ahead, not to be afraid of or frightened of anything. This is a temple you are in.

No questions? It's very good.

Yes My child? Question: *[UNCLEAR]*.

Shri Mataji: Oh, that's true. You see, to begin with you have to have your realisation so that you get the light within yourself. But the light is not so clear-cut in the beginning, all right? Then you have to have your Chakras cleared out and you have to have your Kuṇḍalinī up there all the time, to feel the whole thing working out. And for that we have certain suggestions for you, how to clear out. Because you start feeling your Chakras on your fingertips to begin with. You see, you start feeling them.

So you know that supposing now this Chakra is catching, for example. Now in your case, this one is catching, all right? Why, because you have a weak eyesight.

Weak eyesight: if you have a weak eyesight, then the, you see here, the cerebellum becomes weak at the back, all right? Now how to get better eyesight, how to get that portion corrected, we have a particular method by which we do. See by light, you have to put the light here, then the sun's rays you have to take it in a particular way and a little exercise is there which one has to do. And you'll be amazed, you may have to give up your spectacles very soon. It's like that. What I am saying, that it is pertaining to all the Chakras on both the sides, means left and right. Now the left side is the emotional side and the right side is the physical and the mental side. Now whatever our problems on the left side and the right side, we have different methods by which we can correct. Now if one method doesn't work out with you, may be another may work out, but it does work out. As it is the upsurge of the Kuṇḍalinī itself solves many problems. Upsurge of the Kuṇḍalinī.

So the best thing to keep your Chakras clear is to first of all keep your heart clean, you see. You should keep your heart clean, means you should not allow bad thoughts to walk in. Now how do we do that, how to? Because if you are at the point this one is, at thoughtless awareness point, then there is no thought.

The first thing one has to do is to achieve that position when you are thoughtlessly aware and that's not so difficult. There are so many ways by which you just sustain that position. First of all you jump out, absolutely you get the vibrations here, but then to put it down here is important. Because unless and until the Kuṇḍalinī is kept here the thoughts start coming from all the sides and then you cannot work it out so well. But it works so fast, you can't imagine. I have known people who were alcoholics, next day they just gave up, next day just they gave up. There are people; druggist and chemist I call them and just [clicks fingers] one day over, finished, over.

It can be like that.

So you see, depends on, But doesn't matter, not to get disgusted with yourself, you must love yourself, that's the main point is. That if you love yourself as I love you and I'm bothered about you, it will work out. It will work out.

Gentleman: So love is important for us.

Shri Mataji: Beg pardon? *[UNCLEAR]*.

Shri Mataji: You have to...? Another gentleman: Do you have to love yourself?

Shri Mataji: Yes, you have to love yourself and in love, we don't try to harm ourselves. You see a mother who loves the child, she will also tell that, “Now don't do this, is not good." Supposing the child is trying to put finger into some fire or something, isn't it? That's what happens to you, you start guiding yourself. You just don't do it. It just happens to you, you get that kind of a personality which does what is right, right for yourself.

And it is such a mutual thing, you see? But you must have patience what I'm trying to say there.

Don't get impatient with yourself. If you get impatient, then love is decreased. Love is decreased in you, all right? So you have to have patience with yourself. Because it may be, there might be some Chakra is not clean as yet, may be, possible. But when we have cured people who were suffering, say from blood cancer, who are a great Sahaja Yogis today, so why not you? I mean, it's very easy, it has to be easy because it's a living process, all right? Gentleman: But what I want to know is, now… *[UNCLEAR]*.

Shri Mataji: Oh, it's all free, absolutely hundred percent. Hundred percent. Everything is absolutely free. Ab, Gentleman: But I myself, I'm married *[UNCLEAR* does that solve the problem?]

Shri Mataji: You should, because you can imagine, if you love yourself, how much fees are you going to pay? [Laughs.] See, this is that much absurd, to say to pay fees for love. You can't imagine a person who just loves you, just loves for love's sake. Can you think of someone? In our concept we can have someone, maybe. I think you had it in your concept otherwise I would not have been

here. There is no fees, are you not, you don't talk of fees. All right? No question. Everything is free. All My love, everything.

I don't know. I don't understand money, you'll be amazed I'm hopelessly bad, I just don't understand.

I'm so bad, that I just don't know anything; if you ask Me to cash one check in the bank, I'll have to ask Gavin to write for Me. I really don't know, I just can't learn about it, all right? But love I know, that I know very well. And you will also know. It's absolutely free.

So just don't worry on that point. It has to be. Is this air, what do we pay for it? Nothing.

Now we have of course a place where people can stay and it's quite a nice place. And for your stay you have to pay about... they charge fifteen pounds for a week, that's all, for staying in London.

Some nice place we have got. Of course that we will, I will not pay for your stay there; that's what you have to pay for if you are staying there, for your room where you stay. It's a very nice place it's a huge big place, for that you have to pay fifteen pounds as rent for the room, that's a different point. But you don't pay for My vibrations or for My knowledge or for anything. All right? It should be made clear-cut. It doesn't mean it's a charity hospital where people can come and stay free, have food free, that's not the point. For your food and for your stay you have to pay.

[UNCLEAR].

Shri Mataji: Absolutely. Not only but all the attention your will have, free. All the complete attention absolutely free. Is that clear now? It's amazing isn't it, but it is so.

Gentleman: Yes, it's OK.

Shri Mataji: Yes, it is so. All right, what else? Is a good question he asked, very sweet question, you know? Gentleman: Isn't there a danger if you raise Kuṇḍalinī...

Shri Mataji: Who says that, can I see the gentleman? Gentleman: It's me.

Shri Mataji: Ah, all right. Not at all.

Gentleman: Well, um...

Shri Mataji: You have read.

Gentleman: Well if it rises too fast...

Shri Mataji: You see these are the people who are naive. Not only that, but they are the people who do not know a word about Kuṇḍalinī. Now here are so many people sitting here... Kuṇḍalinī's your Mother and awakening Her, how can there be a danger? Will there be a danger if you have to sprout a seed? It's a living process, how can there be a danger? You see these are stupid people or these are unholy people, unauthorized, they don't know a word about Kuṇḍalinī, they try to put their hands onto wrong things, do all wrong things, it can be a possession. It can be anything. They don't know a word, they have no authority, you have to have authority. Divine authority should be there to raise the Kuṇḍalinī.

Like the Mother Earth, if you put say a seed in the Mother Earth, it will sprout. But supposing you open it and operate it and try to take out the primule, it will die. All right? There's no danger at all. There's no danger of any

kind; how can there be, it's a living process. Apart from that, it is your breakthrough, it is your second birth.

Even when you were born, you never felt any pain, the mother had to go through. That's it. You don't have to feel anything. Of course the other Sahaja Yogis might feel your Chakras and might feel a little pain here and there. But it's very little recording to know where you have the pain. But once you become a Sahaja Yogi, when you become an expert and you start giving realisation, then you will also know about it. There is no danger of any kind at all.

Gentleman [indistinctly]: Are You, are You saying to, are you saying that there's no danger if you should, followed correctly, if you should raise the Kuṇḍalinī.

Shri Mataji: No you have to have Divine authority to awaken it it's a living process as sprouting of the seed. You understand My point? So if you are say ordained, not through any church or any temple or anything, but it's a God's ordain. You see like, we can say John the Baptist had that power when he came on this Earth. And there were many in India who had this power, who are ordained, I should say, who have a Divine Power within them flowing, who are capable of raising the Kuṇḍalinī. They do it without any trouble. Even seeing them, you might get your rising. You see from My photograph, Gavin has got realisation; he got his realisation from My photograph, can you believe it? From My photograph only.

So many got it from My photograph.

So it can happen. It is a thing which is to be understood with proper patience, that God exists and He has His own

methods, His laws and the way He works out is dynamic. Once you become that dynamic being, you start seeing those working through your own hands. You do it.

Now in New York, two-three Sahaj Yogis cured a blood cancer patient and the patient went out of the hospital. I was not there, they cured. They just cured a blood cancer. You can do that yourself. Yes, it is too fantastic isn't it? But it is. It has been promised. See I was reading Koran and I was amazed that many a times it is: “The Day of Resurrection, the knowledge will be given to you." “The day of resurrection you will know all about this mystery." All this was written in there and what are these Muslims doing now? And what are the Christians doing and what are the Hindus doing, just tell Me. They are fighting over, whether they should play some music before the Masjid [Mosque] or not, that's all. It's stupid, it's all so gross that if you start thinking from that angle, I mean we really get lost, we don't know.

In the same way about Kuṇḍalinī, those people who have written, I was amazed, a big book like that you see was saying, “Kuṇḍalinī's in the stomach." I said, “How can that be? It is not." You can see with your naked eye, sometimes I will show you if somebody has a big obstruction in the Nābhī Chakra, then you see it pulsating nicely, this triangular bone.

Very nicely, clearly you can see. You can see the movement of the Kuṇḍalinī with your naked eyes. You can see the piercing of it, absolutely without any harm to the person. On the contrary, the one who gets realisation never get's any pain. That's the worst part of it. I wish they could get a little bit to know that there is problem.

Only those who are giving realisation get it a little bit, you know? Like the mother gets the pain, in the way, but not the ones who are getting it. They don't feel anything bad about it.

Supposing a madman comes here, you see and sits here and he hits you. He doesn't feel anything that he's hitting you or anything, it's only you feel that you are hit, it is like that. Anybody comes with a problem here, you see, we feel the little pain here and the little pain there, but they don't feel anything and we have to work it out on them and clear out because who is the other? They are within us. To feel ourselves all right, we have to treat them. And how can we pay for that; for treating ourselves how can we pay? You see this point? Who is the other? They are part and parcel of you. Then you can't take any money, you can't grudge anything all right? We have to *[UNCLEAR* grow].

It's so simple at that. Can't believe it, isn't it? Because you have read too much about Kuṇḍalinī I believe [laughs]. Actually, you see, these people have no authority to write, but everybody can talk about God, about Kuṇḍalinī, anything. You see that's the trouble, who is going to stop them? There's no legal... legal control over them. Anybody can say whatever they like. They say about Christ anything, about, I mean they write anything about anyone. I'm amazed to see all this, but what to do? There's no legal protection for God.

Any more question please? There should be no fear of any kind. The day has come for you to have realisation, you are going to get it. Only what request I have to make, is that even if you get realisation today, just don't

stop it at that point, that's all. You have to go further with it; to correct yourself fully, to be the master. This is one thing you have to promise yourself. Because we'll work very hard and we'll do anything that is possible, everything that is to be done, we'll really work very hard. And it will be brought out, you will feel your realisation. But I have to make very humble request, that you should not very speedily stop coming and think that, “Oh, now I've got realisation, finished." No it's not that. That's something people feel, because sometimes they feel so elated at the first thing that they think, “Oh, now we've got realisation, finished” and then after one year they come down with some sort of a problem. That's not good.

It grows slowly. Sahaj Yoga itself has grown very slowly in this country and has taken its roots now, gradually. And I'm sure it will take its roots into the hearts of many. Because this is a special country according to My own understanding.

All the knowledge, everything is free, again I say. All right? Now should we have realisation? Let's have it.

All right? So, can you take you your shoes, will help you a little more. You have to little bit coordinate because this Mother Earth, you know, she helps to suck out lots of our problems. You just take out your shoes and I hope it's not very cold down there for you people. Just take out your shoes, that's all, just to take out your shoes.

I find some very good people today. Ah. There are some nice seekers. Better to come in front, all those who have come for the first time, Please come forward, is a good idea to come forward. Yes. Know how... not to have any apprehension, nothing. It's just you become because you

are ready. It's like, as I said that an egg becomes a bird. That's what it happens. All right, very good.

Now we have to know, that as we have shown here, there are on these tips of our fingers, first we feel the centers that are within us. And these are seven centers; this is the first center, second, third and then the fourth, fifth, sixth and the seventh. No I'm sorry, sixth and the seventh. These are the centers here.

Now these centers are seven and these centers are seven. These join together to form the central path, like this, you see? So the left side and the right side. And to feel, I mean medically also they accept that the sympathetic nervous system is expressed on the fingertips, that's all, they have reached to that point and they accept that.

So when you put your hands towards Me like this, just like this... And close your eyes... Just close your eyes.

Keep your eyes shut, for one reason that when the Kuṇḍalinī rises above Āgñyā Chakra, that is where My red mark is, then the pupils get dilated.

So if your eyes are not closed then the Kuṇḍalinī doesn't rise above that.

So better keep the eyes shut for the Kuṇḍalinīs to rise above that center, just.

***Contents: 1982-04-22*, Public Program, All Is so Beautifully Made, Hampstead, London, UK**

Better? Good. You came before, did you, no? So to continue with the same topic we had, about the infrastructure of a human being, about which I told you, that God has made this infrastructure very beautifully.

Even in nature if you see anything that is living, see a tree if you look at the tree, you'll be amazed, how the different channels that takes the sap upwards are so beautifully placed that there's no problem for water to rise. The suction in the water takes place because the sun shines and the water is sucked in.

The nature is so nicely built up, absolutely harmonious. When it is winter time the leaves drop out because the Mother Earth requires the nutrition and the leaves are not getting so much of sunshine, so there should be less surface exposed. The same nutrition is taken up again and again, in the spring, you find again the beautiful leaves breaking through.

It's so beautifully worked out, the whole situation, the whole Universe is so beautifully made and the infrastructure is so made that it receives all the blessings of the Divine without any difficulty. It rains and the nature receives it. If you've ever been to a forest, to a densest forest that you could think of, you'll be amazed how clean it is; and the fragrance of that place is so clean, nothing stagnates. How it operates and how it works out through sunshine, through rain, through wind.

In this whole Universe, now man is created, which is a problem. The infrastructure of man can be ruined by him; it's only he can do it. The trees cannot ruin themselves, can they? They stand up like witnesses, they just give, just give. Even when they die they give their wood. When they live they give their flowers, they give their shade, they give their beauty, they are giving, giving, giving, all the time.

And the one who takes is this great epitome of creation, the human being. He's the recipient of all that.

Then, he has got intelligence to receive everything from that and to use it for one's own purpose. That's how we are exploiting, I would say exploiting, the blessings of nature. That's good, that's what God wanted that we should really have the blessings of nature; that you are the monarchs of this Universe, so [that] everything stands in attention for your needs. While man, on his own, goes mad with his extreme behaviour. He doesn't think of his infrastructure which he can ruin. The problem is, only the man can ruin that; not only that but also the outer structure which is the atmosphere. You send one man to a forest, it's alright. If you send two hundred tigers to a forest, it's alright. But if you send ten men to a forest, finished! All the beauty is finished.

On one side, the sense of beauty, only human beings have got. The sense of understanding cleanliness only human beings have got.

So they are the only enjoyers, they are the only enjoyers of all this. They are supposed to enjoy all this but there is something lacking in them which doesn't give the full enjoyment.

When you look at a tree, today cherry blossom everywhere, then the thought starts coming, “How much they must have paid for this tree? How many years it must have taken?" All these mundane type of questions come to your mind. But supposing, by any chance, if no thoughts come into your mind, you just see, witness, could witness, then the joy that they are trying to give you and express would be complete within yourself.

That state we have not yet achieved: Always we have thoughts, thoughts which are all artificial.

Thoughts that make you some sort of a imaginary person or, if you don't go to the subtler side, a very gross person. It's not reality. Imagination is not Reality and also the grossness is not. Like a poet might say that, “What a flower is there and its beautiful” and that and that. And all sort of stories he may build up about a flower and a person who is not imaginary might say, “I don't know how much it will cost, how to put it down, what is the use of this, how it can be economic." Poetry is, of course, touches, subtler side of life, no doubt. And thank God Hampstead had so many great poets. But still is imaginary for other people. What you look at and you think, may not be true for others. For example a person like Blake, who wrote all poetry, nobody understood Him. To understand Him also you have to have Realisation otherwise you can't understand Him at all.

So, whatever is rendered, on gross level or on imaginary level, by the nature, cannot be enjoyed by human beings to its full extent, cannot be. We think so. Look at the economic laws as they are that, “Wants in general are not satiable." Means that's not satisfying at all. I mean it says, it confesses. Today you want to have a car? Alright, you have a car. Then you want to have an aeroplane? Alright, you have an aeroplane. Then you want to have some sort of a thing. There's no end to it.

So it proves that the joy that you get out of material things also are not satisfying. Because at the state at which human beings are they cannot enjoy. They cannot enjoy anything, though they are supposed to enjoy

everything, because they only have the capacity to enjoy. But there is something lacking in them by which they cannot enjoy anything. And what is that quality? What is that state? Because the connection for extracting joy has to be with the Spirit. Spirit is the connection which emits joy. There's no other way to enjoy life without remorse.

To be connected, first, with Spirit is the only way that we enjoy because joy doesn't have double side.

Like people go for a ballroom dancing. Supposed to be enjoying. They come home and a big fight starts with them. God knows what they have enjoyed for! The enjoyment of life is only possible if we could get connected to the Spirit. And that connection to the Spirit, is only possible if you sprout into that, you become the Spirit. As Christ has said in very simple words that, “You are to be born again." Very simple.

Looks very simple. But how? You are to be baptized, but how? Say I go to a theosophical college or some sort of a college and they say, “Now you have got a right to baptize." Now to any intelligent man does it appeal that way? Can it be possible? Baptism, if it's a living process, in which you have to get connected, connected with the Spirit, then what do you do about it? That means you have to achieve a state of mind, where you become the Spirit. That connection has to be established. If that connection is not established, then you cannot be a twice-born by certifying yourself. I have seen many people they said, “Mother, I am twice-born." I said, “How do you say you are twice-born?" “What is the certificate you have got of being twice-born?" You cannot just

certify yourself. This is not a self-certification. Supposing a dog says: “I am a human being." Will you accept? No, I mean, he can go about, he can go about and say that, “I am a human being." But he doesn't become. It's a state, is a quality, which is, in evolution, has to be shown.

It's an evolutionary quality. A fish, which has to become a tortoise has to become a tortoise. She can't just say that, “Oh! I am a tortoise. Oh! I am a tortoise." This is where human ego comes in. By saying something you do not become. And this is one of the basic things we must know, that we have to become in actuality, in reality. We have to face up to it. And not believing in something because it is said. Anybody can say anything, what does it matter? You see, you raise this tongue and put it under your palate and say what you like! What does it take to write a book? You take some printer and you give him something to write, you can write any trash, any thing so-called, you can write about God, this, that and talk big, give sermons, have big organizations, but it's nothing of the kind.

Even supposing you have some animals, like dogs specially, I would say that. Now you make them dress up like little babies and this and that, make them dance and in a circus you might find they may become little bit like human beings, they might carry letters or may bring your children from the school, I mean they can do lots of such things, but will you call them human beings by any chance? I'm not saying the difference is so much but one has to understand one thing: that we have not yet become the Spirit. In all humility, let us accept this fact that we have to become the Spirit.

Now, supposing that is the only source of joy, if that is your real property within you, if that is the thing you have to achieve, supposing for that you have become a human being, then must you not all do that? It's logical that life has no meaning without it, you see. You make a candle and you put a wick in that and do everything with it and when there is darkness, you say, “What are we to do now?" Enlighten that light! It's so simple. The whole Existence itself will have no meaning if we do not become the Spirit.

We all have to become the Spirit otherwise we are useless. We are good for nothing. Our lives has no meaning.

Now when somebody says like that, I could be another what you call hypocrite, or could be what you call them false, fake Guru, I could be like that Myself, telling you big stories. Could be possible. Alright? Anybody could be like that. But why cheat yourself, is the point. Let anybody try to cheat you, but you don't cheat yourself. You accept one simple point that you have to become the Spirit, in all humility and that is one wish a seeker should have.

I have known seekers, they try all kinds of things. Like a gentleman had a very bad this center and asked him, “What have you been doing?" He said, “There's some Rompashompa man. He's written some books, of the third eye and I'm going to operate and my third eye is going to come out." I said, “What? Who has told you that?" He said, “There are books after books on this." I said, “Really?" And how dare this fellow do that thing. By operating here if you get the third eye... [laughing]. And

he was doing all kinds of nonsensical things believing in that man and his, this center itself was ruined. I said, “But see the fellow what is he doing himself?" You see, that's the best part of it.

You see God has given us not only brains, but wisdom. God has given us wisdom and we should use that wisdom and judge these people on these lines to see what they are telling us. Most of them are ruining your infrastructure. I would not care for anyone of them if they were just smuggling money or making you poor, doesn't matter, in the Kingdom of God, doesn't matter. Alright, if they want money, give them away, finished! There are many smugglers, thugs and robbers and swindlers. All sorts of people are in this world, you see. There are thousand and one words to describe them. But they are spoiling your infrastructure is the problem. And when they spoil that infrastructure, then this happening of Kuṇḍalinī awakening takes time, there's the problem. People develop diseases, they develop emotional problems, mental problems, all kinds of problems with all these things.

Actually you must know that, if you are a seeker and if you seek, you have to become absolutely a normal person. All your abnormalities must drop out. If they don't drop out then you should know that you still have some horns coming out! But people don't understand that being abnormal is [means] going down. Anybody who thinks that he can paint his hair, or wear a funny dress, walk about, he'll achieve God, I don't know how to tell them that this is not the way. Or anybody who thinks that [if] he behaves in a funny manner or shouts and

screams and says the prayers very loudly on the street and do all these shows, will go to God, is not possible.

Only way is to keep your wisdom intact: your steadfast faith that you are the Spirit and God is compassion and He will make you the Spirit. This is the only thing that is needed in a seeker. But without wisdom when you try any one of these things then you have to go [in] a very round circle to come to the same point but completely bruised, wounded and sometimes absolutely sick to death.

The problem today is very complex. Your infrastructure is spoilt not only by these pseudo people [but] also by so many other things which we have taken to: the society, the family life, the addictions, the habits and so many things have crawled into us and have woven such a net that to get out of it is not possible.

There's only one way to get out of it.

Once, as a child, I had read a story about some birds: A net was cast and so many birds, doves, they were caught in the net. And they discovered that, “We are misled, misguided." They saw some grains and they were misguided.

So how to get out of the net? Was impossible for them. Is an impossibility. One person cannot get out. One person tries to get out, others get more entangled and he gets even worse.

So what to do? They all said, “Why not we all fly out with the net itself? And then with our beaks we'll cut out this net and we'll be freed, but first get out from here. Put our energy together, all of us and let's fly out." And that's what they did. They spread their wings, all of them put

together and took off. And off they went and they were freed.

Today's Sahaja Yoga is that kind of a trick. One person cannot work it out, is impossible. If one person has to do it, it's an impossibility. He has to go and live in a cave permanently. Any one person even endowed with powers like Christ, comes on this earth is crucified, finished! Three years, He's crucified.

Nobody understood Him.

So we have to have many more, to get out of this net, which is created through the efforts of these pseudo people, through our stupidity, our wrong doings, misguidances, all kinds of problems which are against evolution. One has to become a whole group to lift up the society higher so that you can really get rid of the shackles of this bondage.

Could be there are some Gurus in India who are good Gurus who are realised Souls, who have taken many lives to be realised and they are very clean people, all that is there, no doubt. But they are very few and they all live in the forest hiding in the caves and even I told them, “Why don't you come down from your hidings?" They said, “It's better we are safe here." Their legs are broken, hands are broken. You see people have never tolerated them.

So, according to them, after twelve years, I think during all My stay in England perhaps, they'll be better off to come down, people won't hurt them so much. One fellow was beaten up so much that all his backbone was finished.

So real Gurus are just hiding. And the ones who out are just moneymaking propositions, simple thing as that,

because they know how to pamper your ego, to play upon your weaknesses, to make you more embedded into that net, into that mire and take full advantage of you, that's why they are here.

People don't like it [if I say that]. People get identified with that kind of a chain, but that's not freedom.

Freedom is when you really get your own powers which are within you. You have got your own powers.

You have to be your own Guru. You must reach that point from where you guide yourself, in such a way that the guiding lines become part and parcel of you. That means in your central nervous system, in your conscious mind you must feel the existence of the Spirit. This is what is the evolutionary process. This is what you have to achieve and all other talks are absolutely of no value.

Let us face it! There's no flowery talk needed for it, nothing of the kind. It's a doing. Supposing I tell you, alright, if you have to make such and such cake, you mix this, mix that, mix that, mix that, is alright. But when you mix that you find a poison is created out of that. Another person can say, “Alright I'll mix this, mix that and you have the cake” and there's no cake nothing, then what do you eat? So all these talks and all these organizations and everything has no meaning of any kind. It doesn't empower you to be the Spirit. I am not here to denounce anybody or to make anybody low or anything but what I think that they are wasting their energy and your energy and their energy. Why don't they accept that for years together they have been doing all this nonsense and they have achieved nothing. My main concern is that why don't they see it? Why are they so mass-minded? Why

don't they see it clearly that these people haven't achieved anything and what are we going to achieve? “What my father did my grandfather did, my great-grandfather did, I am doing the same thing and I have not achieved anything as they have not achieved anything. Why not?" Every scientific-minded person should think like that. Every religious person should think that this religion, if it has any meaning, it's not giving any fruits [from] what is written in there. In the Islam, if you read, I don't know if you people have read Koran, but is written that there will be a day of Resurrection. That Resurrection has to take place, has been said by every one of them. But what about that? Nobody wants to talk. They'll only talk about the day of the doom because then they can have a nice money you see frightening you. “The day of the Doom is coming better give money." As if God understands your bank accounts. You haven't paid any money so far. Every such artificial type of thing is accepted by reasonably wise, sensible, educated, mature people and they find it impossible to get out of it. This is a clubbing, it's a mass thing.

Know you are an individual just now, to think for yourself. God has made you an individual. You are like an egg which is an individual, we can say. You have to think about it. You have to judge about it to find out. And then you become the collective and that means you become aware of your collectivity, aware. Collectivity doesn't mean mass reaction. Like ten people start dancing, “Oh that's a very good cult you know." What do they do? They just stand up and dance. I mean for that, how much do you have to pay? Only ten pounds, that's all? You just

go there, take out your clothes and dance, finished. You get to God. Very simple method and people believe in it. I tell you people believe in it. They believe in all these tall stories. The simple thing they have to see, `Have we become our Spirit?' A simple question we should ask ourself, `Is it for our Spirit? Is there any rapport established with that Divine Power?' Have you felt that Divine Power anywhere? And when we are not keeping our minds steady on this point, we can be ruined. This all this structure gets spoiled, which is a very delicately made, beautifully made, God has made it the best of all, better than all the trees put together, all the animals put together, everything, is the epitome of His creation is man. Except for one thing: that he has been given freedom to choose. It had to go. That had to be done.

If you don't give freedom at this stage, how can you enter into complete freedom? If you do not know how to use your freedom... supposing a man who doesn't know how to use his freedom he goes about [with] daggers, killing this killing that killing that person or starts killing himself, it can be both ways. There are some who start killing others or start killing themselves. Will you give him a freedom? Even in a normal way we don't give him freedom to go about killing others, or killing himself.

So he has to have idea of using his freedom towards himself and towards others and that freedom we have to use. And if we have used it properly, wisely, then there's no problem because it's made so beautifully.

I told you how Kuṇḍalinī is placed. How She is placed, at the safest point and how She's coiled up and how these centers are kept so subtly within your medulla oblongata

in your spinal cord. How it is protected and how this Āgñyā Chakra is placed between pituitary and pineal on the Optic Chiasma point and how the Sahasrāra is made so beautifully, is amazing. Only thing [is] the light of Spirit has to come to enlighten all that, that's all, nothing more needed. You have to just choose that, sensibly, that you have to become the Spirit.

You cannot force on the organization of God anything. He is on His own. His organization on His own.

Only thing you can do is to enter into His Kingdom and become a part and parcel of that blissful domain.

You would never like to change it either, it is so wonderful. It is so protective, is so loving, is so gentle, so kind, so compassionate, that you would hate to change that organization. But we do! We try to organize God even.

For people who think that that is the ultimate you have to seek, it's all arranged to enter into the Kingdom of God. The time has come. This is the Day of Resurrection. These are the Days of Resurrection.

What Christ did, there are many people... I read the other day one book saying that He never resurrected Himself. These human beings, I must say! They scientifically they `proved.' “Scientifically” can you imagine? Now how can you prove scientifically? I don't understand. According to them He didn't die.

Of course, He cannot die, He's an Eternal Being I know that part is correct. But He never died. He died the way a Divine has to die but He resurrected Himself as the Divine has to resurrect. He definitely resurrected Himself. But these scientists were not there to see. Then He

descended again, that's a different point altogether. But He definitely resurrected His Divine Body. And He had such a beautiful, confident personality after that, that wherever He went, He left a great imprint on people.

And this is the trouble, that they try to prove everything scientifically. You cannot prove Christ's resurrection scientifically. That's why you cannot deny it either. What He did it on the gross level, at that time, has to happen, in a subtle level within you. That, he has done, that's why they say, “You have to pass through Him." He has done that for you. He has really done it and we have to see that happening within us. Not by saying that, “Now we follow Christ." Alright, you have one big ag: “Followers of Christ” “We are all Christian soldiers walking and we believe in Christ and we are all resurrected." No you are not. You are not. At the most if you are a good Christian or a good Hindu or a good Muslim, good, again I say, then you are well balanced for your resurrection. But if you are not even that, then it's a problem for Me, problem for you. But if you have been a good Jew, or a good Christian, or a good Hindu in the sense that you have kept your sustenance alright you have been a normal person, you have gone through the central path and you have kept to the central path of life, you are not an extremist, not a person who does anything abnormal, is a normal person, then you are very good for Realisation. It's as simple as that. But the way people have carried this simple method of organizing people into `better' life, into something so absurd like hating each other, killing each other or all sorts of things, you know. I mean it has nothing to do with God, believe Me. And “We are the

chosen ones and we are the best and we are the selected." This is self-certificate. You see if I say, “I am the graduate of the Cambridge University” how long can I befool Myself and others? Which I am not. In the same way we have to really, really get our certificate from ourselves that we are reborn, not from anybody else.

So we boil down to this point: that we have to be really, really very honest with ourselves, because it is our loss, nobody else's, that so far we have not achieved that state of Spirit and that, in all humility we are going to achieve it, we have to achieve it and we have to accept that this should happen to us. This is so simple, it's so simple and so natural. It's just in the event, that at this time it had to happen. It's a very simple thing, there's no complication, if you have not complicated yourself much. But even if you have, the Divine Power knows how to disentangle you and work it out. This is the blessing of the Divine where you become the Spirit and then you reach your absolute from where there is no doubt about anything.

If you want to know what happens is that you just start feeling a Cool Breeze flowing into your hands, or from your hands and then [if] you ask a question, `Is there God?' and the breeze is much more. If you ask about a thug, `Is he a good man?' it stops. The rapport is established with your Spirit, which speaks to you as Cool Breeze in the hand. This Cool Breeze in the hand is the energy of your Spirit flowing by which your diseases get cured, you can cure the diseases of others, you can raise the Kuṇḍalinī of others and give them Realisation and

you can enjoy the beauty of nature, not thinking about it, or grossly valuing it but just enjoying it in a full way.

This is the short and sweet [version]. But it's such a long story, started thousands of years back and today, it is just reaching its climax. The fruit is just going to be formed. It's just the blossom time has come for this story and if the seekers cooperate, I am sure it will work out. I have all the hopes.

May God bless you all.

Have you any questions for Me today? No questions? Why don't you come, there are lots of seats here, all of you can come and sit down, come along. Need not stand all the way. Children should sit in the first row. That's your child? It's good. It's born-realised.

So many great children are born in this country. I don't know how many understand it. He, or it is she? Hello. She wished Me outside.

Now there's was a gentlemen poor thing he has to look after the child, is it? Let him bring the child.

Children don't trouble. Just bring them in. We like them to be in, they just keep quietly. They enjoy it.

Yes. Why keep the child? These are all born-realised children to you. They won't trouble you, sit down, they'll be very happy here. Leave them alone. Hello, yes, come along, let them play. Just let them play. You see they know what to do they are busy people. They know what to do, they're busy people.

They're relaxed.

Alright. No question really? Sure? No questions? Alright.

So now only one question could be, that how to do it? Who'll bell the cat? It's very simple. How do you sprout a seed? In the same way, it is done. As you have seen there, that the hands denote all the centers: five, six and seven centers. There's a handbook also which you can take it and see for yourself.

Now some of the people I've seen when they take the book you see, they read it and they get worried about something. Whatever is written in that book is the truth. Now we have tried to keep away lots of it, from people because they want to have the truth, what to see themselves. Like some people only hear what they want to hear you see. The rest they don't hear. But whatever was necessary to be told, has been told in that book, which should not frighten you in any way or should not bother you.

You just see the book and read it if you want and see for yourself whether it is true or not. But just do not get worried about that. Is a wrong attitude, because I'm talking about the realm which you have never known before. This is the area which is unknown to you, so if you are entering into that area which is unknown to you, you need not just get upset about it, but see for yourself whatever is written in that book is true or not. Though we have kept out lots of things from there, not to upset you because people get upset with anything. Even if they see a candle they get upset, “Why there's a candle?" I said, “Now, what to do?" If electric light is there is alright, but no candle. If they see this they'll say, “Why this?" See everything can make you upset. You have ideas you see, that a person who is going to give you Realisation should

be sitting in some black place, you see, all covered with two horns coming out. That's not the thing. I have to be the most normal person, isn't it, otherwise you won't accept.

So all these ideas you have about people, or some people think that a person who's such and such should be of this height, of this width, this face, of this, that. All this is your own imagination.

So we have to keep ourselves open because this realm you have to get into and see for yourself. Just keep yourself open and see for yourself.

Now you have got these five centers, six and seven centers in your hand. Now I'm telling you this, but it doesn't mean that I'm forcing on you something or a brainwashing is there, but these centers are there, you see. If you go to a doctor he'll tell you about things and the same way I'm telling you that there are seven centers. These are the basic centers within us, basic. And these centers are shown here, did you somebody talk here, Gavin? So they are shown on here. Now when you put your hands towards Me like this, these sympathetic centers get activated, just like as you put the seed in a particular manner it sprouts, it's just like that, there's nothing, so you have to just put the hands.

Now some people have an objection even for that.

Now you have come all the way for your Realisation. What is the harm for putting hands like this? What is the harm? But even they have objection for that. But if a Guru is there they'll bow to him one thousand and one times, give him five hundred pounds and again bow to him and go back into lunatic asylum. I mean I have met

many like that. But if you tell them just put your hands like this, because after all the energy has to flow. Apart from that, you have to ask for it. It cannot be forced, because you are a free person, you are free person not to have it or to have it, alright? But if you have to have it, I mean if you don't want to have it, well and good, then we don't have anything to do with you. We don't want to waste our energy with people who don't want to have it. Just we do not want to waste our energy, because why should we? If you don't want to have it, it cannot be forced, you see. It's not a horse that you can put in the mouth and the horse eats, it's not like that, because the taste of this you have never known. You see is a new area into which you have to that is your spiritual area, for that you have to understand how to get to it. And for that even a small thing like putting the hands, if people don't want to do it means they are not seekers at all. There's nothing to be frightened. Kuṇḍalinī doesn't trouble anyone. We have had thousands of people realised, nobody had any problem, nothing. On the contrary, you feel much better and cured.

Just close your eyes, put both the feet on the ground. That also has a meaning because when I say put both the feet, it has a meaning. I won't tell you anything that is not necessary, because I have to gain nothing out of it. Is better to take out if possible but if they are there doesn't matter. But you see they just little bit you know too many reasons they are. Then sometimes they do and even the tight things in the waist. If the waist is very tight, physically, then this is not proper, you can just loosen it a little bit. But with some people the Kuṇḍalinī shoots off so

fast that whatever may be the type of way you are sitting or the way you are, whatever you are doing just shoots off. Now, put your hands towards Me like this and close your eyes.

Keep your eyes shut, that is very important to keep your eyes shut, because the Kuṇḍalinī when She rises, over the Āgñyā She dilates your pupils and if it is not closed She won't rise. Just keep your eyes shut, it will work out. Keep your eyes shut please, just keep your eyes shut. This is the chance of lives, not of one life, know that. This is what you have been seeking in all your lives and you have to have it, you have to get it. You must get your own power. Close your eyes.

Contents: 1982-04-24 **Conversation with Sahaja Yogis, About Children, Ruth's Apartment, Rome, Italy**

Shri Mataji: *[UNCLEAR]* I thought there was a big gap in My travelling now. Coming from India, I had some rest. *[UNCLEAR* Where has Wilson gone?/It's very nice and warm.] London was very warm.

How are you? I asked her. She said she's here. How are you feeling? May God bless you.

Am I supposed to sit there?

Sahaja Yogi: Yes, Mother.

Shri Mataji: It's too much, beautiful all right. *[UNCLEAR* He is busy/It's beautiful].

So beautiful it is.

Sahaja Yogi: Would you like a cup of tea, Mother?

Shri Mataji: Yes, that would be nice. How are you?

Sahaja Yogini: Hmm, good, thank you, Mother.

Shri Mataji: That's good. Now, I can see that on your face.

Sahaja Yogini: *[UNCLEAR* I never thought I would see you again/I always enjoyed to see your face].

Shri Mataji: You know you all have to expand. This time *[UNCLEAR* it is faster/spread much faster].

Shri Mataji: So what a welcome! What a welcome, *[UNCLEAR* huh/eh]! What a welcome! *[UNCLEAR* Arya] must have told you all her experiences that we had in India. This year maybe we may not have any group in, in India maybe, because now I am going to concentrate on building some sort of a building for *[UNCLEAR* to speak] these people here. The land that is given to us is absolutely beautiful.

The land is so beautiful, you people all came away, it is the most beautiful land that you can think, you know, just and from there you see the *[UNCLEAR* sea/three] beautiful lakes *[UNCLEAR* and/on] the other side you can see. And the fellow was just waiting for Me to go there and to accept, you see, that land.

So he said, “I have been a worshipper of the Goddess all my life and my forefathers have been there and I was promised that in my *[UNCLEAR]* in my old age. I'm going to [and I'll feel relieved how can that be], that my forefathers told me, `How am I going to see Ādi Shakti?' " Then he got his realisation and it's just beautiful and so great. He's an old man of eighty years. Can you believe it? He came all the way walking up the hill just to show Me the place. And he said, “This has been there since the Treta Yug” means since the time of Rāma this has been. They had found out relics in that area. Such a nice land

we have got. Just free, can you imagine? One acre of land. It's very expensive. We have got three lands absolutely free, absolutely free. I said, “We do free work.

So we get everything free. What to do?" But it is a beautiful thing and after that, when you come there, it's really remarkable. Because it's so peaceful and so nice and such a nice thing there and very good vibrations.

Last time had a problem in Bombay [Mumbai], little bit, not much. But you people are in Sahaja Yoga. You don't mind anything; that's the main *[UNCLEAR]*. You don't mind any sort of a problem.

Why don't you take chairs? You'd be more comfortable. I will be very happy.

Sahaja Yogini: If you don't speak English, we don't understand Hindi.

Shri Mataji: Yeah, so you better translate it because I have learnt in this life time English language and I think I can speak it but I don't think I can ever learn any other language. But I understand little bit Italian, little bit of French. I learnt this time. I don't know how I learnt. It has something scientific.

Sahaja Yogini: When will we learn English?

Shri Mataji: Yes, you will. In Sahaja Yoga it would be possible. Now the French people were singing songs in Marathi language. Yes, in the ashram, they were singing in Marathi language. I was so surprised.

I said, “How did you pick up?" They said, “You know, Mother, we went there. You were in Poona. We asked them to teach us Marathi songs and they taught us." And they were singing very nicely with a very good

pronunciation. Just imagine and the tunes are rather different from, you see, the Western style, but they did it very well. That's the work of Sahaja Yoga. It gives you a special dynamism for everything; yes, for everything. Those who have never known any wood work, ask Allen. Allen has become such a great carpenter *[UNCLEAR* and such a fine/fast one] we are all missing you there. He is doing very well. He has become a very precise, very good carpenter. This is a new thing they have got now to put Me on the heart. It's a good idea.

Sahaja Yogini: Mother, *[UNCLEAR* do/would you] want to have lunch now?

Shri Mataji: What about others coming also?

Sahaja Yogini: Maybe *[UNCLEAR* when/by] it is time, it is ready, they will arrive. By two o'clock they will come *[UNCLEAR]*.

Shri Mataji: What did you say? They'll be coming. Is it the same house? How did you like this present?

Sahaja Yogini: Oh, it's beautiful.

Shri Mataji: This was from Poona, all kinds, you know. When I came from Bombay [Mumbai] I ran short of liquid money. I said, “Now what to do? Better take out some money from the bank." And so somebody came to see Me. It was Mister Pradhan. He said, “Mother, you know you overpaid us six thousand pounds, six thousand rupees." I said, “Really?" “That what I have to pay now." “So better pay." Just imagine. Just like that. In the material level it works out so correctly.

You were fixing up that partition. You remember that one?

Sahaja Yogi: [Which partition was that, Mother?].

Shri Mataji: Which one is it? It was the one that you were fixing on the cupboard, in the bathroom cupboard.

Sahaja Yogi: Oh, Your bathroom.

Shri Mataji: Remember?

Sahaja Yogi: Yes.

Shri Mataji: How it just fixed. You see, he didn't think. He just went and fixed. Finished, it was just there. But this time, you see, in one of the rooms, you see, it was time to fix the partition. Partition had a limited *[UNCLEAR* tarnish/dimension]. And Noah came as usual, you see. He stands up and then measures up. Then again stands up.

So I said, “What are you doing there?" So he said, “I am trying to” he said, “work.

So I have to figure it out, still I think." I said, “Straightforward, it's the same *[UNCLEAR]*. You just put it straight." “Really?" I said, “Yes, it is perfect." He said, “But how do You know?" “You just see it." He just went and saw. It was just perfect. Wasting so much time, figuring it out so much time, standing there. I said, *[UNCLEAR* “I said it is there./it is there...]" Now he has given up, you see. If I say so, he says, “Yes." He's given up. He is fed up with Me now.

He just thinks that, “I don't know how Mother knows these things." Another we had, one Mister John. He is another great thinker.

So I told him to put the mirrors in a line. He is standing. “Whether to start? How to put it? How many?" He is counting. I just said, “You start from here and put it” and all of them fell in line, absolutely. He was amazed at it.

So I said, “You see, there is something like a fifth sense which is called as [time measure]." Hello. What's your name? What's your name? Born-realised, both of them are.

Sahaja Yogini: Daniele. He is called Daniele. You had seen his picture in this *[UNCLEAR]* when you came to Rome.

Shri Mataji: Yes, I remember. Both are realised Souls, great realised Souls.

Sahaja Yogini: Both?

Shri Mataji: Yes.

Sahaja Yogini: The other baby comes from Sicily, Mother and they have been meditating and been Sahaja Yogis, only the two of them and they were all alone. They came to Rome now, just to see You *[UNCLEAR]*.

Shri Mataji: You see, yesterday I went to this. We had a program. No, day before yesterday, in Hampstead and a little boy of

4 to six years age came and his father came and said, “I don't know why.

He just saw Your photographs and he said that `I am going to see this lady and you must take me to Her,' and he was so much after My life that I had to come." And he was just too cute. “This one, this one.

This is no good. Forget it." And then everybody was laughing. He said, “What is so funny about it?" You see, he couldn't understand why they were laughing. They were appreciating the way the little boy was telling Me about our *[UNCLEAR* body/it]. You see, he stood up there, put his hand. Little Olympia, you should see how she works out the Swādhiṣhṭhāna and Allah hu Akbar.

Sahaja Yogini: Really?

Shri Mataji: Yes, she tells them to do Allah hu Akbar and she is showing the Swādhiṣhṭhāna. She is hardly *[UNCLEAR]* and she doesn't talk much.

Sahaja Yogini: She must be two years or two years and a half.

Shri Mataji: Not yet, I think not yet.

Sahaja Yogini: Would you like some milk, Mātājī?

Shri Mataji: It was really remarkable how this child has grown up. From the very beginning she was like that, but now she is coming up to the programs and helping Me out with little things. It looks very sweet, na. *[UNCLEAR* Adi/And] he brought one almond and put it in My hand. “You just keep for a while. Just that I am hurt. It's hurting me, all right?" Then he put it on the backbone of that person, you see and tried to take out. He said “It still doesn't crack; still doesn't crack." Can you imagine how much they understand that their *[UNCLEAR* fruit/...] is going to come up. But the foundation is huge. They are *[UNCLEAR* going to come out/all coming up]. *[UNCLEAR* No problems/they have no problems].

Hello. Isn't it? There is no problem at all. They are busy people, though. All right. *[UNCLEAR* They/You] are enjoying so much. That's the best thing. That's a really good feeling that you really enjoy.

Translate it into *[UNCLEAR]* so that they understand.

Sahaja Yogini: [translating into Italian].

Child: Adita, Adita, Adita.

Shri Mataji: Aditi is the name of the Primordial Mother.

Sahaja Yogini: Really?

Shri Mataji: Children know so a lot when they are born-realised. My grandson, he was only about two and a half when he started talking. And he used such big words. I mean, one day he said to Me that, “Do you know, Grandma, that in this world people don't know that there is God's compassion everywhere?" I was surprised. And the word, `compassion', in Sanskrit, `anukampan'. He used the word at two and a half years!

Sahaja Yogini: May I translate?

Shri Mataji: Yes, please.

[Sahaja Yogini translates Shri Mataji's words into Italian for the next section.]

Shri Mataji: It's most surprising. And the two, two daughters, the another girl has got two daughters, elder one.

So they went to school, the younger one. Younger one is about three years of age. She was going to school. They gave her a piece of paper, you see. And she showed Me and said, “What's written here?" I said that, “It's written here that you have to go to a hotel and there is a meeting. When you go there, then if you do a course for eight days and pay hundred rupees, then you will get your transformation." With little children, imagine, these papers were there.

You translate for them.

So the little one says immediately to Me, “How can they get transformation with anyone by paying money? Kuṇḍalinī has to rise, isn't it?" So the elder one says, “Of course." She says, “You see, my father has done eight courses. His Kuṇḍalinī is just frozen." So the younger one

says, “These people who have written must be really mad people. You see, they don't understand. They are mad, you see. They are like flowls, you see." That's what she said that, “They can't see in the daytime." The elder one said, “No, they must be liars or thugs. Otherwise, how can they say such a thing?" They understand so much. This grandson's sister, his elder sister, she is another very enlightened person. She's very young, about four years or so. They went to Ladakh and there was one lama sitting with the shaved hair and big and was looking at his *[UNCLEAR]* and everybody was touching his feet.

Translate.

So this one was looking at that person. And My daughter was also there.

So she saw her mother go and touch his feet and then her father also went and touched his feet. She couldn't bear to see that. She just couldn't bear it.

So she went and stood before that lama just like this and with her head like this she said, “What do you mean by shaving your hair like that and wearing this kind of a long robe? You think you have become a realised Soul? How dare you ask anybody to touch your feet?" She was hardly four or five years old. “You are not *[UNCLEAR]*, you are not realised and why are you doing like this? You shouldn't do like this." And My daughter was so embarrassed. She told Me that she was so embarrassed.

They are very powerful, you see, very powerful. But then, you know, other people try to put them down and all that.

So they become quieter. But otherwise in childhood they are very powerful.

And the same, another one, Aradhana, elder one, you see. I had taken her to one of the meeting where they had called Me as a chief guest. You know this Rāman Maharishi's hundred years.

So they had called Me as a chief guest. From this Rāmakrishna Ashram, this fellow was sitting next to Me with a big dress, choga, like that, you see. Big thing he was wearing, sitting next to Me. And My granddaughter was sitting with another Sahaja Yogini in the front row, you see. She was so young at that time; must be around four years or so.

And she couldn't bear, you see. She just stood up. She said, “Grandma, who is this man sitting with this choga?" You see, choga is rather a bad word for robe, you see. “Who is this sitting with this robe on his body, this fellow? Ask him to get out. I am getting heat from him, horrible fellow." She just blurted out and every, there were lots of Sahaja Yogis, they all started laughing. I said I was [amazed]. “Who is this man sitting next to You with this?" No, no, she didn't say choga. What she said was maxi. “The one who is wearing this maxi." It's maxi, you see. She knows the word.

So she immediately got up and said, “Who is this man sitting next to You wearing this maxi? Ask him to get out. He is giving so much of heat. Everybody is feeling heat. Why is he sitting there next to You? Ask him to get out." All the Sahaja Yogis were around and they laughed. Such things happen, you know, with these children.

[To a baby:] Isn't it? Yes, yes, he knows. He knows that. What's your name? You didn't tell Me your name. David? David, great. One great name you have. David, David, you have channa with you? They like channa, all of them. It is an international food for children, I tell you.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Yes, what's he said? Yes, come here. Come, let's have these flowers, see. David, come here. See these flowers are so beautiful. Come and have a look. He's shy, shy. Let him be. Just see. These flowers are so nice. Won't you have them? No, don't force; don't force. They will be friendly.

So many great children are born in these days.

Now you will be amazed; I was reading in the Quran and in Quran there is so much of it. They call it `Day of Resurrection'.

So much of Sahaja Yoga described less about the `Day of Doom', more about the `Day of Resurrection' and that you will have knowledge. You will know what I am talking about. I am talking about the Divine Power and it will teach you everything [there is to know].

And also Christ, the other day we [were looking through] the Bible, that something, that, “You will be blessed by the Holy Ghost” or something, “So that you will know My Father forever." Beautiful. This was the other day only when we were reading Bible. They found it and they were reading out. See how nicely Christ had said, so clearly. Yeah, I mean this is only possible if you know your spirit. Otherwise, forever to know Him, means you will not doubt anymore.

There is a book written by somebody which I was looking in, where they say that Christ, He died on the cross and all that. I mean, He cannot die in any case, because He is the spirit, you see.

So how can He die? It's true, but that He was carried away is not true because He did have resurrection, went into His resurrection and then He came down. Then He went to Kashmir. It's a fact. But how can you prove whether there was or not? But for Me, who else will *[UNCLEAR* say]. That is it, you see, that I had told them that this thing had happened: Christ had gone to India; He was there. This I told long time back. Also I had told them that Moses died in India in Kashmir. I told them and now it is, it is proved now.

But you see, that doesn't mean that Christ did not have a resurrection. Because the cloth, you see, the shroud, the [sacred] shroud as they call it, that is true. That is what, yes, it is true. But that was not, He was not carried in that. How can you carry anyone with a cloth which is sort of, full of blood? It was smuggled somehow.

Yes, the book is written by, I think he's a German or someone, I think. I don't know why he wrote that part. But he tried to prove. Perhaps maybe he might be thinking that these Jews were always blamed for the crucifixion of Christ.

So he might have been, he must be feeling guilty for all the German *[UNCLEAR]*, whatever it is. But he found about Christ in some monastery in Leh. I will find out Myself because near Leh, My son-in-law goes there. I will find out. But there, there was, they say, a prophet was there

at the time Christ was there. He was known as Isa, Isu. All these names are there and...

[Aside:] May God bless you. Come along, we have been waiting for you.

But how can you scientifically prove whether He was ever resurrected or not? The only way is through vibrations.

Sahaja Yogi: Mother, you know, we were just *[UNCLEAR* thinking/reading] the other day an *[UNCLEAR* extracted/extract] in a book made by a French historian who is called [Audrey Dumas] who is quite known in France and he wrote a book called the `Jesus of Pharaohs' or something like `Jesus as king' and in that book he says, he repeats all the times when Jesus said, “You see, I am talking to them but they don't listen to Me. Send away those priests. They think they are in the Kingdom of God. They don't *[UNCLEAR]*." He repeats and regrets all that. And then he described, just at the end, he says, “Well, there's one thing: I believe in everything and I believe in Jesus and I had to write that thing. But still, of course, there's one thing I cannot prove: that Jesus was resurrected and this is just the only point where I cannot say anything." Because, you see, we want to think God is like us. He is God. God is God. I mean, He can do anything.

You can't even make this flower into a fruit. *[UNCLEAR* But if He's God, it means that he can really do it/And if he can do this thing why can't you do that?] He is God and if He can do this *[UNCLEAR]*.

You see, when you talk to human beings, you have to have a human body and to make them comfortable, you have to behave just like them. But God is God, you see.

They do *[UNCLEAR* not/just] understand easily how many dimensions. It's not possible.

See, I came to Rome now and all My left foot was lame. I couldn't even lift it. The whole of it is now full of *[UNCLEAR]* this left side. Then I started rubbing it. Vibrations *[UNCLEAR]*. Then it's all gone. You see, the negative forces mostly act because of some sort of, you see, spirits on them, actually and these spirits are the ones who get threatened and they just clutch hold of My feet *[UNCLEAR]*.

After all, I am for their liberation. See, by forgiving them and by telling them to take birth, or by rubbing them out you can *[UNCLEAR]*. You see, it's like a very low micro, micro, micro level working, which human beings cannot understand. But it's simple for Me. It's least complicated. It's least complicated.

Most complicated are human beings, because they have complicated themselves like that. You see, just call it, complicated.

There is no need to do all these things. What is the *[UNCLEAR* use/need]? Just be good human beings. That's all we need. *[UNCLEAR]* you cannot get the Kingdom of Heaven *[UNCLEAR]*. No one is going to beat this aggressiveness and this, you see. *[UNCLEAR]*. You cannot get the Kingdom of Heaven *[UNCLEAR]*. A light has to come to see reality, what is in what, what is really enlightened. The light has to come. Otherwise in darkness, there is such gross *[UNCLEAR]*.

Let him, let him play. They are all right. They are busy people. Let them play and shout. They shouts at the bhoots also. All right, let them play. He gets into a loving face and [he gets all] that expression on his mother.

They are busy people, aren't they? Yes, he is feeling that love. He is expressing it on her because he doesn't know what to do with Me. See, all that joy he is trying to express, that's all.

You have to write down their names and tell Me, because pronunciation-wise, I think it's very much easier than French, because you speak the way you write. It's more phonetic. But this French, she calls you, she doesn't call you *[UNCLEAR* Why is there such a nuisance] she tries and says whose name are you taking Aai, she said you don't know. I said, “Which one is this Ruth?" I said, “What's that? Spell it." She spelt it. I said, “Oh, that is Ruth." I said, “Why you spoil your Viśhuddhi but nothing gets out?" And `R' is a very important because `R' stands for energy. `Ra' is the power of the root, Nirmalā. He said, `Nermala'. I said, “This is *[UNCLEAR* calling/spoiling] My name."

Sahaja Yogini: How should we pronounce it?

Shri Mataji: I don't mind. We had a [busy day in France, there was] *[UNCLEAR* a media/Algerian lady]. She was suffering from leukemia. She wrote Me a letter that Marie gave her My photograph and she put it [under the pillow]. She used to see that photograph and pray and she got all right. Doctors are all surprised. She has gone back to *[UNCLEAR* Dublin/Algeria] and there she *[UNCLEAR* saw/has] her children, five children and family and husband all are very happy.

Sahaja Yogi: There was a funny story that happened in Sicily *[UNCLEAR]*. Two friends of ours to whom we had give realisation last summer, but who were not convinced really and now they told, we met the other day, that both

of them were suffering so much from their heart and left side and one of them went even to the doctor because of this heart and the doctor could not find anything. Sandro e Giovanni.

Shri Mataji: Yes, that's correct. That's how Sahaja Yoga has to work out.

Contents: 1982-04-25 **Conversation with Sahaja Yogis, Ruth's Apartment, Rome, Italy**

[The William Blake's song, `Jerusalem', is sung.] *[UNCLEAR]* prediction. Specially it's a prediction about the house. I don't know if you have read all that, this house that we are going to be building is says that at the back of Kensington Garden, then there's a brook there who was called as so Twyburn which flows just under our house.

Somewhere there, used to flow. A house will be decorated and the earth like humility will give the base as sort of very good *[UNCLEAR]* the whole thing is. And hearts will be thanks-giving. All this will be built. And [there] the golden gilders. You see, they are painted with gold. The golden gilders will build a monument. It's beautiful. Every word of it, it's so many things in that. As well as they are still searching it intuitively because when the things happen then they find out. Like the foundations will be made in Lambert way and *[UNCLEAR* a/her] sinuses will vibrate round.

[Aside:] So you tell him?

Sahaja Yogini: Yes, Mother. [Italian translation.]

Shri Mataji: And first because He ['ll be lived] in Southern Hills. I lived in Southern Hills first, you see.

So the first because he'll be lived in Southern Hills. And another one, another prediction we had in India, means it's another great thing, two thousand years back. *[UNCLEAR* So/See] there was a great Guru, who, very well-known for his astrological predictions, you see. He has written two books, you see.

One of them is called as NĀdi Granth and in that thing he has written about Sahaja Yoga, that it will start in 1970. I started in 1970 exactly. And he called Me a Mahā Yogi. See, that's the, the Mahā Yogi will be the embodiment of the Parabrahma and that this Parabrahma will have the power of whatever He wants to do it will do, whatever He doesn't want to do it will not do. It's [Hindi] Shakti. In 1970 it is done. And that a very big Yogi will die in 1922 and this Mahā Yogi will be born after that. I was born in '23. And a new method will start by which the sleeping Kuṇḍalinī Shakti will be awakened and people will get their Realisation. Such a lot he has written that I know, really it's most surprising and I have asked Gavin to write down the whole thing, whatever is rest said. Yes and then people will be cured of their diseases. You don't need any institutions like hospital. And then if there are sufficient number of Sahaja Yogis, then you don't need a third world war. Otherwise, there could be a third world war. And after that third world war, people will gather together. Even if you have that, then only the Sahaja Yogis will be respected and will be called to have a conference instead of these horrible politicians. It's quite a lot, but Gavin is going to prepare that and is going to send to all of you. Are you getting Nirmalā Yoga here?

Sahaja Yogini: Yes, Mother, we are.

Shri Mataji: Now, in that [context] he is going to publish Nirmalā Yoga about this. All are noted.

Then there are other predictions also he is going to [give you] there, of others' predictions also. Like what Sir John, John, you see, John [spread, gospelled that]. What then Christ has said, what John has said and other Gurus. And Quran, Quran also. That would be good then, I think will be one we have to establish it. Of the Guru. Then?

Sahaja Yogini: There was a *[UNCLEAR]*, he's not here. Our, our purpose was humorous, he didn't know. And he was saying also, “Oh, but now we have reached the end of the whole thing. There must be somebody or someone above us who is directing the [whole thing]. We couldn't have before is changed but who knows? Maybe we have come too far and now we'll be rescued, that is He will first destroy a disciple like that because He will have to do so." And he was finishing with this interrogation [part] and we've send him an invitation to come.

Shri Mataji: Is it? That [Guru is over]. Very good idea. What about this [popularity]? What has happened? You are less bothered.

Sahaja Yogini: Yes, according to the newspapers now they have [revived] there, in front of each other and they are waiting for the United States to move and to take ananya Shakti. Nothing has happened as for the newspaper this evening. We can listen to the music, Mother.

Shri Mataji: How are you feeling? She's looking much younger suddenly.

Sahaja Yogini: She says that she feels so wonderfully well that she wonders if she really deserves it.

Shri Mataji: Yes, yes. I'm always here for you. These are much more. Italians are sweetheart people, isn't it? Have [indoors] life but not so much complicated. How are you feeling now?

Sahaja Yogini: Oh, Mother, she feels great.

Shri Mataji: How are you, *[UNCLEAR]*?

Sahaja Yogini: [Fine].

Shri Mataji: How are you, sir? He's sleepy now. You give him something to eat, I think. He plays so well; I didn't know. You must come to London.

Sahaja Yogi: Oh, Mother, I, I used to [come].

Shri Mataji: You learned this in Sicily or?

Sahaja Yogini: He's from Rome.

Sahaja Yogi: I'm from Sicily but I, I remember only I were in Rome.

Shri Mataji: But since childhood you were here? In your childhood you were here in Rome?

Sahaja Yogi: Yes.

Sahaja Yogini: He will have a kind of public audition on piano the day of Sahasrāra Day.

Sahaja Yogi: No, the day before.

Sahaja Yogini: Or the day after. He says so. The day, the day before the purusha of Sahasrāra Day you will have a public audition on piano.

Shri Mataji: Exact here?

Sahaja Yogini: Yes, here around.

Shri Mataji: Oh, it's, it's great. For his age is such a good thing. It's great. Single? Solo is? Solo piano?

Sahaja Yogi: Yes.

Shri Mataji: You say it's only you are going to play or somebody else is.

Sahaja Yogini: He will be a pure [daemon] playing that evening and he will play without orchestra.

Shri Mataji: Good, good. *[UNCLEAR]* you'll write about *[UNCLEAR]*.

Sahaja Yogini: Whenever you might phone [Smith's], Mother, [your food] is ready.

Shri Mataji: No, I'm going to cook. What's the time [I have to cook]? Twelve o'clock? It's all right.

Doesn't matter.

So you must learn how to wear a sarī now.

Sahaja Yogini: Can we [quarrel]?

Shri Mataji: And this is very traditional style sarī in India [you can get].

Sahaja Yogini: We must *[UNCLEAR]* want to know it.

Sahaja Yogi: Mother, I think you forgot to change Your watch. It's a quarter to two now.

Shri Mataji: Is it? Oh, I see. This is one hour less, *[UNCLEAR]*. I'm still having English watch within Myself.

Sahaja Yogini: Do You want to eat here, Mother, or in the other room, like yesterday noon?

Shri Mataji: Yes, that it is better, to sit down there, very much.

Sahaja Yogini: They have done the basic things. *[UNCLEAR* Are you down there, Sylvie?]

Shri Mataji: Italian painters are also very well-known, like musicians are. But I am surprised that there have been many, many even scientists, Italian scientists. There

have been lots of scientists, Italian scientists, you see. And of course painters and all, but they've got scientists later.

Sahaja Yogini: They have lots genius people, I mean.

Shri Mataji: Mmm?

Sahaja Yogini: They have lots of genius.

Shri Mataji: Genius?

Sahaja Yogini: Yes, they have.

Shri Mataji: Really. As Michelangelo was an Italian one.

Sahaja Yogini: Yes, Mother.

Shri Mataji: And [Da Vinci]?

Sahaja Yogini: Yes, Mother, he was. And Dante.

Shri Mataji: Even Dante? I don't like these Dutch painters so much, you see. Went out of proportional too much. Italians are good. But now they are busy with [other things] and their attention is not on creativity so much.

Sahaja Yogini: And the ones who create, many go away, as here they are not appreciated and even those scientists...

Shri Mataji: They go away.

Sahaja Yogini: They will go away, yes. Then, yeah, they want to go away because here they are not appreciated.

Shri Mataji: All right.

So where do they go mostly? Whether...

Sahaja Yogini: In Belgium...

Shri Mataji: America.

Sahaja Yogini: No, Europe.

Shri Mataji: Oh, Europe.

Sahaja Yogi: United States.

Sahaja Yogis: Yes, United States a lot.

Shri Mataji: They are not appreciated so much.

Sahaja Yogini: No, not really.

Sahaja Yogini: Mother, do You think this is Virginia Lake?

Shri Mataji: Yes, this is in Virginia.

Sahaja Yogini: It's among the, among the nature and they are putting flowers right on the floor.

Shri Mataji: Really?

Sahaja Yogini: Yes, this is in many places. Then is one *[UNCLEAR]* of Virginia Lake.

Shri Mataji: Really? You see, the paints were brought. They start painting again.

Sahaja Yogini: Yeah.

Shri Mataji: Yeah. [Very good]. Approximate age. Good.

Sahaja Yogini: She's OK? [And he] looks like her Mother?

Shri Mataji: Isn't it? They suit very much.

Sahaja Yogis: *[UNCLEAR]* away.

Shri Mataji: Very much, they resemble.

Sahaja Yogini: So subtle.

Shri Mataji: God, beautiful. God and height.

Sahaja Yoginis: Yes, yes, yes. Yes.

Shri Mataji: That's it.

Sahaja Yogini: Mother, Victor, he wants You to [come].

Shri Mataji: They are used to get it rather unconscious.

Sahaja Yogi: It's all right.

Shri Mataji: Are you all right? You gave him Realisation or not?

Sahaja Yogi: I think it crossed it, Mother, yes.

Shri Mataji: Crossed it? This is another liver patient [also]. Then we've done Sahaja Yoga so. Today we brought Sahaja Yoga books.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: [Study]. You did not know? It was a *[UNCLEAR]*. Facing that side. Facing that side.

Sahaja Yogini: She really wants people want to see that. His only wish is *[UNCLEAR]*.

Shri Mataji: The [moon]. What work he gets?

Sahaja Yogini: *[UNCLEAR]*.

Shri Mataji: When? You get government?

Sahaja Yogi: Nothing *[UNCLEAR]*.

Sahaja Yogini: *[UNCLEAR]*.

Sahaja Yogi: Why? Somebody wants? International of the Hong Kong.

Sahaja Yogini: He was a, for a International *[UNCLEAR]*.

Shri Mataji: Oh, I see. That's why we should also go down to see the *[UNCLEAR]*. Telephones are going to be improved and *[UNCLEAR]*...

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: I don't know, the human goes on seeking.

[Aside to a child]: Can you tell? Are you *[UNCLEAR* Sylvie's]? It's inherited. *[UNCLEAR]*.

Sahaja Yogini: Yes, Mother.

Shri Mataji: Unfortunately.

Sahaja Yogini: I'll bring Your food, Mother.

Shri Mataji: Hain. Please bring the food. Hain. Great. Are you feeling Cool Breeze in the hands?

Sahaja Yogini: I am feeling, but very less, Mother, *[UNCLEAR]* vibrations in this moment. And it can be [on the each and everything].

Shri Mataji: This is the Romania, first visit. Yeah, close your hand. Good. [Pañch have you made it, Christine? To Kolhapur, Pañch Ganga.] Close your hands. [Long pause.] Wife is all right? You see the *[UNCLEAR]*. [All right?]

Sahaja Yogini: Yes, Mother.

Shri Mataji: She's is a Sahaja Yogini? *[UNCLEAR]*.

Sahaja Yogini: She believes but she doesn't want to practice.

Shri Mataji: She's not granted with Realisation. She's not granted [with Self-realisation].

Sahaja Yogini: No, no, no, there was nothing at all.

Shri Mataji: She, but she is all right, [everything] all right?

Sahaja Yogini: Yes, *[UNCLEAR]*.

Sahaja Yogi: How we can feel Your *[UNCLEAR]*? *[UNCLEAR]*.

Sahaja Yogini: She brought up a child from [home central board], which is in Italy.

Shri Mataji: What? What is?

Sahaja Yogi: She go to the child's *[UNCLEAR]*.

Shri Mataji: What?

Sahaja Yogini: No, she go to the child *[UNCLEAR]*.

Shri Mataji: Want a child?

Sahaja Yogini: Yes, but *[UNCLEAR* though/now] she's an Italian *[UNCLEAR]*.

Shri Mataji: Oh, good for the child. How many, how many days?

Sahaja Yogini: Four months ago.

Shri Mataji: Four months.

Sahaja Yogini: Four months ago.

Shri Mataji: All right. It has that *[UNCLEAR]* because the children are in home centers. What's her name?

Sahaja Yogini: Sarah.

Shri Mataji: Can you yourself repeat, Sarah, please?

Sahaja Yogini: No, but is Sarah. Sarah.

Shri Mataji: Sarah. Sarah. *[UNCLEAR]* they are having an organization called Sarah? [This much nonsense]. He sent here *[UNCLEAR]*.

Sahaja Yogini: Yeah, you can say it English Sahaja Yoga. Today on the Times there was an advertisement, “Buy your Realisation from Tora” T O R A. *[UNCLEAR]*. [Then my mother thought] that we might be trying and something that he remembered how to surrender. Then it talks about the second coming of Christ in two months' time.

Sahaja Yogini: In two months' time?

Sahaja Yogini: And it asked the question to the public, “Are you ready for it?" And ready for all they said it's a crossed road, a *[UNCLEAR]* you see, all sort of things. And they appeared on the TV.

Then also I don't know how they found out but he also started saying that he's a Christian and spent *[UNCLEAR]* thousand pounds for advertising. *[UNCLEAR]* and all Rolls-Royce is finished. And Times has written that *[UNCLEAR]* newspapers don't need.

So we have other some examples here troubling round, isn't it?

Shri Mataji: These are *[UNCLEAR]* they took for the car and publicity.

Sahaja Yogini: And I think I can say Mother's answer to that *[UNCLEAR]*? Sahaja Yogi [after the translation in Italian]: In English you speak more.

Sahaja Yogis: *[UNCLEAR]*.

Shri Mataji: See, only thing is that *[UNCLEAR* in Italy/initially] we should also know that there's something in the atmosphere. There is one thing because they all know is something in the atmosphere.

Work it here *[UNCLEAR]* is like a market place. This is a market for them.

So they must be marketing people, you see. They know there is something in the atmosphere. All the Sahaja Yogis must have [realised] that we are all realised Souls and got the vibrations and everything. *[UNCLEAR]*. They say also that the Comforter has already come to give us Realisation and we are always denigrating. Why? Are you, you saying everything for money? Are you not afraid of God? Are you ready up to the [epitome] so that one talk on the *[UNCLEAR]*? *[UNCLEAR* talk]. Ha. You also work very hard [really]?

Sahaja Yogini: *[UNCLEAR]*.

Shri Mataji: Very hard? That's it. You are all busy people. No? Very busy.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Better? [Angel is not in the hall]. You see, instead or so they will go to church or some kind of wrong Gurus. You can, you may go to a Guru or anything who gives you Realisation. But always we *[UNCLEAR]* bhoots.

So we *[UNCLEAR]* just seekers.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: You don't tell about others?

Sahaja Yogi: No, no, not magia, only spiritism.

Sahaja Yogis: Spiritism.

Shri Mataji: Spiritism.

Sahaja Yogini: He says of a patrol [level] only he left on curiosity. As is curious, more as curiosity than as a *[UNCLEAR]*.

Shri Mataji: How many did they come? Was she start showing the [deep part]? Then marketing will be for that, of course...

Sahaja Yogini: You couldn't easily recognize *[UNCLEAR]*.

Shri Mataji: *[UNCLEAR]* what? Expect what? Don't worry.

Sahaja Yogini: He says that *[UNCLEAR]*.

Shri Mataji: What he is saying?

Sahaja Yogini: He says that, that he would definitely *[UNCLEAR]* because You [brought] just in few minutes. Instead of curiosity.

Shri Mataji: *[UNCLEAR]*. Just out of curiosity. Better?

Sahaja Yogini: Right side is the heavier.

Shri Mataji: Right side is. Right to Me, only right hand.

Sahaja Yogi: *[UNCLEAR]* because only I'll find.

Shri Mataji: What's he saying? [Long pause.] Ha, better? Better, na?

Sahaja Yogini: He looks like is less heavy?

Shri Mataji: How is he?

Sahaja Yogini: Less heavy.

Shri Mataji: Less heavy.

Sahaja Yogini: Spiritually.

Shri Mataji [to a child]: You stand up.

Sahaja Yogini:... Realisation done before. The Realisation they have been given?

Shri Mataji: None of them was realised. You see, the olden Gurus, they sit wherever is Nābhī but all these have *[UNCLEAR]*. You call Him Dhanvantari... [MISSING.]

Sahaja Yogini: When You cured him it is a main thing.

Shri Mataji: And in this stage of, I mean, this stage when they are plants there is no awareness about a competition. But when you are a human being there is an awareness of competition, but when you get realised you, you don't have that fear, competition, but you enjoy growing, becoming one to another.

It's nice to see how Sahaja Yogis grow, where I meet them after sometime, again what they have, again that they are not having. It's nice to see for Me also when I go to some place after some time how they are grown up to Me. Because Kuṇḍalinī *[UNCLEAR]* grossness. It's nice to see you. But if you don't cooperate with your Kuṇḍalinī and try to do something, you see, only experimentation, this, that, you see, or harm it and doing wrong things which should not be there, after some time Kuṇḍalinī also don't rise. You see, it's such as bad. Means the Realisation [fail]. You see, there is no other force within you but your own desire to be the Spirit as they have told. But to have that force properly [also] you must have reached there. But most surprising thing is that Kuṇḍalinī also gives you wisdom. She is the one who gives you wisdom. That is, they say that She gives you the oil, She gives you the, what you call, this the container, the oil, then the candle, then the wick and also the light. That She gives you.

Then, then enjoy it. It's so kind and compassionate. And the only thing She wants that you should enjoy your life.

Only we should try to understand Her problems and try to cooperate with Her, because we have created problems for Her. By our rationalities or by any other things we have created problems for Her.

So we should try to cooperate with Her. Also by conditionings. Better? He is better? How are your vibrations? How are you?

Sahaja Yogini: Better.

Shri Mataji: Other lectures *[UNCLEAR]* speech [must have helped you already]. How is your Nābhī? And don't think. Just don't think. Just leave it on Me. Hmm, better. Here is the *[UNCLEAR]*.

Sahaja Yogi: It doesn't satisfy this body.

Shri Mataji: Now, you never felt before?

Sahaja Yogi: No, Mother.

Shri Mataji: It's around this *[UNCLEAR]*.

Sahaja Yogi: Now are You happy? Mother? OK? Must be [pulsating].

Shri Mataji: Good vibrations. You should work on Viśhuddhi more. *[UNCLEAR]*. Better?

Sahaja Yogi: [Hope I do not catch again].

Shri Mataji: We'll give bandhan. All right. [Long pause.] Anya, come. Gaṇeśh, come. *[UNCLEAR]*.

Come, come, come, come, come. Very good child. [Playing and singing to a child] Better now? First I've cleaned *[UNCLEAR]*.

Sahaja Yogini: But they are listening to the bhoots right now Mother.

[Long pause.] Shri Mataji [about a child who is crying]: Got hurt? Oh, God, where did you get hurt? What, what happened? [Long pause.] Better now? When they are using candle *[UNCLEAR* don't/you] put right hand on towards the candle on. Put like that. And this one. And there should be something where are the *[UNCLEAR]*.

Sahaja Yogini: A different one?

Shri Mataji: Yes.

Sahaja Yogi: Mother.

Shri Mataji: Now, you just turn the right. Right hand, towards the right hand. Put this hand [to Me]. Just left hand towards Me. Is that so? And you could you sit on the ground. No, no, that side, you see. Put your hand towards Me. Right hand towards Me. Put it in the center of the Nābhī. Little hard on the Nābhī. You'll [do] your hand first. Very bad. Good *[UNCLEAR]* except of what I tell you. Heat coming out. Ha, is better. Pain is taken?

Sahaja Yogini: *[UNCLEAR]*.

Shri Mataji: I beg your pardon?

Sahaja Yogini: *[UNCLEAR]*.

Shri Mataji: What's *[UNCLEAR]*? You are a very hard-working man. And you think too much.

No, no, nothing is bad in you. [Hindi.] Is your hand shaking? Is there any shaking in the hand?

Sahaja Yogi: No, Mother.

Shri Mataji: Better now? *[UNCLEAR]* married everywhere, no?

Sahaja Yogi: *[UNCLEAR]* all together in this process *[UNCLEAR]*.

Shri Mataji: No, one towards the light, one towards the light. You can put it on your lap, of the *[UNCLEAR]*. This one. And this one towards the light.

Sahaja Yogi: This one.

Somebody will put your hands.

Shri Mataji: Little higher. It's cleared out. It's feeling hot. [Long pause.] I am feeling the Cool Breeze in the left hand now. Ethan, now, let it be, *[UNCLEAR]*. Close them in, left in hand. Then clear that. Yes, Viśhuddhi. That shows how dangerous [in even good sight]. Even if you are not interested in any way, don't do anything, but even is building that *[UNCLEAR]*. I mean, somebody was working in a selecting this junk, you know, selecting these bhoots and garbage are here. Such a bad left side. Even for about four months also. What's it?

Sahaja Yogini: Situation is quite dramatic. The British had gone on the Island of Georgia which is thousand kilometre from Cortland and so they have just disembarked...

Shri Mataji: Yes, this is it.

Sahaja Yogini: And no resistance and only the last week a few English had on a secret prepared this operation and also few days ago two British helicopters attacked an Argentinean submarine. And they are two killed; people would be in a very bad state, not bad but I mean very bad. And they say now...

Shri Mataji: What are they, British or Argentines?

Sahaja Yogini: No, no, Argentineans. And they said now every moment this could turn in a real war.

Argentina has not yet released any declaration.

Shri Mataji: And not withdraw even?

Sahaja Yogini: Not withdraw and not released. The Argentinean Foreign Minister has just arrived in Washington. And in Washington this crisis started and Reagan is following everything, but no decision.

Shri Mataji: What is the decision?

Sahaja Yogini: Reagan is following everything, listening to everything, but no decision has been taken.

And Mrs. Thatcher went to the Queen and told her what have been done [mainly] and that they are ready for war and now they would say is very serious and war might begin any moment.

Shri Mataji: So, this Army ship, this boat has reached Georgia?

Sahaja Yogini: Yes and they have this [boat]. I think about a thousand or more British soldiers have gone on the island now.

Shri Mataji: On the island there are no Argentineans?

Sahaja Yogini: Oh, I think there are. They are a few inhabitants, not many, but now the British are on the island.

Shri Mataji: But I'm saying there were no Argentineans there?

Sahaja Yogini: They did not speak of any clash between the Argentinean troops.

Shri Mataji: Will not be. If they speak of any wind or anything they have to watch that it was there which I'd like to give a bandhan.

Sahaja Yogini: Wind to be? There was lots of; there was tempest but they said that despite the tempest and the

bad weather the British worked out faster than they had planned to do and that everything went fine for the British.

Shri Mataji: As will be the Argentineans will be killed for nothing at all. Worthless. They should withdraw their troops from there. What's your [nationality]? Is that [Swiss]? Did the U.S.A. has done *[UNCLEAR]*?

Sahaja Yogi: Perhaps is not.

Shri Mataji: Really convinced? It's a democratic country? It stands for democracy, lives with democracy, [greatly] supports the democracy. These are fascists, you see.

Sahaja Yogini: They were saying that they had established a crisis department at the Foreign Ministry which were studying twenty-four round the clock all possible developments of the situation.

Shri Mataji: Aāa? How is it?

Sahaja Yogini: They were studying twenty-four hours round the clock all possible developments of the situation, how the situation could change and degenerate from the yet better. And that is what they were doing so seriously, just parley. And then, Mother, it seems it just had propagated. But in Italy, in the north of Italy, in the *[UNCLEAR]* there has been a big fire in a big public palace, public palace, where there was an exhibition. And it seems that many people died and many people are [injured]. And this is the biggest catastrophe Italy has had now for since You came last time at least.

Shri Mataji: Really? What was it? What time?

Sahaja Yogini: Just this afternoon and this is [average], this afternoon Mother. I told again.

Shri Mataji: How are the people in north Italy? What sort of people they are?

Sahaja Yogini: They are doing no magic like in the south of Italy but they are more busy people, more working people.

Another Sahaja Yogini: They are more on the right.

Shri Mataji: Mmm?

Sahaja Yogini: More on the right.

Shri Mataji: Right side. That fact is connected to what it's *[UNCLEAR]*.

Sahaja Yogini: It's still Italy. It's the center of Italy.

Shri Mataji: It is center of Italy?

Sahaja Yogini: Yes, Mother. It's, maybe, it's three hundred kilometre north from here.

Shri Mataji: There are no seekers first. [This is the point.]

Sahaja Yogini: It's, it's the same part of this saint, Saint Francisco of Assisi comes from. This saint who was talking to the birds.

Shri Mataji: Mmm?

Sahaja Yogini: Saying of Francis of Assisi.

Shri Mataji: Oh, I see.

Sahaja Yogini: It's more or less the same region.

Shri Mataji: He used to talk to the birds?

Sahaja Yogini: Yes, he used to talk to the birds and to talk to the fire and to talk to the moon.

Sahaja Yogis: And to talk to the sun.

Sahaja Yogini: But also not far away from there they have established the center of these yellow nun, yellow people, these...

Shri Mataji: Rajneesh's.

Sahaja Yogini: Yes.

Shri Mataji: That's it. That's it.

Sahaja Yogini: Quite recently.

Shri Mataji: Rajneesh's are all, you see, Rajneesh's is more to place for burnt to fire. Who knows? That's it.

Sahaja Yogini: They have also established a center, Rajneesh's people in Sicily, Mother.

Shri Mataji: Really?

Sahaja Yogini: Yes. Eight months ago. Last summer, I think.

Shri Mataji: Only prospering. That's why Rajneesh's people, that's why. That's why we shouldn't worship.

Sahaja Yogini: He says that there are many people there and because now there's a center where people can go. But if these people [are] less convinced, then he go on just curious about novelty and so on.

Shri Mataji: Ha, that's all.

Sahaja Yogini: But, yes, yes and I think and also mass media had just total [attracted] and this attracts people.

Shri Mataji: And the fellow who had a paralyses attack for the [way] *[UNCLEAR]* about these things *[UNCLEAR]* paralyses attack. And that all his ashram was burnt away. He, they are all running away from all the places now. In America he ran away, just ran away. He's not now. He couldn't have.

In one night they all went away and there was a big fire in the ashram. All his ashrams were burnt away and his places were burnt away. Secretly they ran, secretly.

Sahaja Yogini: Oh, he says, it was written this in the newspaper.

Shri Mataji: Was that? Despite that, these people are not listening to anyone. They should not go.

Also this is very inauspicious [thing]. They must try to do something [wrong]. That's the reason they set fire. You see, it is Rāvaṇa. You know Rāvaṇa? And his Lanka was also burnt, Rāvaṇa's country. And wherever he will go there, there he will get this fire.

Sahaja Yogi: Mother, first thing I saw when I've got the train in Rome were about ten or twelve Rajneesh's people, on the station, near the side of the station.

Shri Mataji: Here?

Sahaja Yogi: In Rome, yes.

Shri Mataji: Just imagine.

Sahaja Yogini: The disciples also get cancer.

Shri Mataji: Yeah, they get cancer, they get mad, get all kinds of things but the worst is wherever they stay there's fire caused. Just imagine. People want to become mad; what can you do? In London it is now much less.

Sahaja Yogi: Bristol's very bad [though], Mother.

Shri Mataji: Even now?

Sahaja Yogi: Oh, yes. I don't know...

Sahaja Yogini: In Italy, they speak quite often in the newspapers. Just last month they had big reports about this center in the north of Italy especially.

Shri Mataji: Is it?

Sahaja Yogini: Yes, there have been big reports.

Shri Mataji: When was it? In, in, in the papers?

Sahaja Yogini: Yes, about, well three months ago, two or three months ago, maybe some six months ago but regularly they have [written].

Shri Mataji: About what? About what, what are they saying?

Sahaja Yogini: Oh, they are describing the life, who is coming, describing the people who direct this center that they restored an old building.

Shri Mataji: In a general newspaper or in their own newspaper?

Sahaja Yogini: No, no, no, general newspaper, in the daily newspapers or weekly newspapers. It's a kind of fashion there was those days in Italy to speak of those things.

Shri Mataji: Then how long are living here? Yesterday so much *[UNCLEAR]*...

Sahaja Yogini: He says that he has begun it more or less at the beginning of '70s but really seriously as from '74 or '75. Especially a journalist who was very lefty began doing that and so he was right away lots of talking about that. But now people they are more, they felt betrayed because of his going away and they are going secretly and taking women with him and so on but they keep on *[UNCLEAR]* last spirit on the internal going. But they are more trying to do things concrete. But they don't feel like wearing the clothes anymore. It gets kind of strange.

Shri Mataji: Did he settle in Sicily? This is in Sicily?

Sahaja Yogini: Yes, Mother.

Shri Mataji: Good, you can get hold of them. Is that very difficult?

Sahaja Yogini: On the concrete level they are very well-organized and they are getting help from the authorities and getting land.

Shri Mataji: From where?

Sahaja Yogini: Land. Help from the authorities, getting land and also land has been given, donated to them and they are getting churches and all concrete [terrain].

Shri Mataji: They don't belong to Rajneesh as such? They are on their own. They are starting on their own.

Sahaja Yogini: Yes, they are Rajneesh's.

Shri Mataji: As far as *[UNCLEAR]*.

Sahaja Yogini: So he says that as Rajneesh turns the people over it can happen everywhere. Also local people began being impressed and going into that and there were mostly or many women and lots and lots of money and it's not very clear where from the money comes. And this is true saying. I heard that many rich people were going there and just running all money with that and he says that's why local people got involved in *[UNCLEAR* these theories/this].

Shri Mataji: But the theories they are following are of Rajneesh's, isn't it?

Sahaja Yogini: Yes, Mother. Because he's saying he is the last...

Shri Mataji: Mmmm?

Sahaja Yogini: He's saying that it's because he is very last *[UNCLEAR]* helping now. I mean, they have no guide.

Shri Mataji: That there is nobody else.

Sahaja Yogini: No, nobody else. Now, they have started putting this over, the dress on and one in a next day they [were rained all the] way.

Shri Mataji: That's true. Now what to do? How to hand that *[UNCLEAR* signition/ignition].

Actually, there are lots of seekers, I know. But how to do it? Yesterday I came from this place, but you can have a public meeting. Just talk about it openly to begin with. You know, from Me you [may get]. Is that *[UNCLEAR]*, you know? Worse than him you should say. He became the Guru of people *[UNCLEAR]*.

As if you are there, like that. I'm here in such a *[UNCLEAR]* man whether is *[UNCLEAR]* relationship between the Mother of Christ and Her son. Then he said about Mohammed Sāhab same. He said the same about, you see, Rāma and Sītā and Lakshmana.

Sahaja Yogini: He also pretends to be higher than Christ.

Shri Mataji: And that I don't know that people takes or not that he wants to bring down everyone saying that they are homosexually infected people. And he said that Maria Magdalena was a keep of Christ. Just imagine. Last filth.

Contents: 1982-04-26 **Conversation with Sahaja Yogis, Ruth's Apartment, Rome, Italy**

Shri Mataji: [to be convinced that] what we have to expect, what should happen to you, what Christ has said. Not what the churches are talking. What Christ has said, if you are a Catholic. Catholic means, I don't know what you know of Catholic. What does it mean? New person: No, I was brought up as a Catholic.

Shri Mataji: No, no, what I am saying, what is a Catholic, the word means? New person: What is a Catholic? Oh, the words itself, I don't know.

Shri Mataji: In our, in Sanskrit language, is called Samādhi, means something eternal. The ancient and eternal is Samādhi.

So that is what is Catholic. And what do we expect, is what Christ has said, *[UNCLEAR* is/means] Samādhi.

So we should really sort it out first of all in our minds. It's very much necessary. We should sort out what Christ has told, what are you to expect, what is the proof.

New person: That's my problem, because I'm already *[UNCLEAR* having a/agno], I am agnostic, *[UNCLEAR* to the point of I don't/so I'm going to find and] verify, perhaps I believe in Christ as a man.

Shri Mataji: Yes. Yes. All right. No, no but you see...

New person: I don't know if I believe in God.

Shri Mataji: All right. All right. As a man also if you believe what has He told? What has He told? You see if you believe Him as a man or anything He didn't tell lies, *[UNCLEAR* He didn't/did He]? New person: From what He is saying, no.

Shri Mataji: All right. Then it's all right. [Then if the truth He's said] then what did He say? What are you to expect? New person: Just to treat people the way you want to be treated, basically.

Shri Mataji: Ah? New person: To treat people the way you want to be treated yourself, basically.

Shri Mataji: That's true, but you see then, how can you treat people because you don't know yourself.

First you should know yourself.

New person: Hmm. Also true.

Shri Mataji: Isn't it? Unless and until you will know yourself, how will you treat [people]? You see, they are all laughing because they have gone through the same circle, did you see? And they have been through your circle only, that way. You see, it moves like that.

New person: That's not humanely, that's what I basically mean. It's humane, not human, just humane.

Shri Mataji: To be humane. But how will you be humane? Sometimes, you know this idea of helping others itself comes from a very big ego in you. Who are you to help him? Who is the other? New person: Makes you feel good.

Shri Mataji: Isn't it? I mean, supposing I say I'm trying to help you and if you are part and parcel of Me, I jolly *[UNCLEAR* well/will] have to do it. If you are My finger I have to help you in any way. If I can feel you within Myself I have to help Myself do that.

So who is the other? So Christ never taught this. The way people understand Him is absolutely wrong. I just don't understand, like looking after the poor, you see. It's a nonsensical act. That was not *[UNCLEAR* even/what] He has taught to look after the poor nor anything.

Of course, the poor will be helped. That's a different point altogether. But look after your Spirit. For Christ, you see, poverty and riches has no meaning. It has no meaning to Me either. To Me if you make Me sleep on the ground I can sleep. I can live in the palaces. I can live anywhere, in the same fashion, in the same Hindi way as I do.

So it doesn't matter to a person who is spiritual whether he's rich, poor or anything; doesn't go into the head of the person, you see. It doesn't go. The comfort doesn't matter. Such a person is absolutely Spartan, by any means, absolutely Spartan. He doesn't ask for any comfort, any this thing. I mean, he can live in any condition *[UNCLEAR* he/you] like. You can, you know, they know I've lived in villages, travelled in villages where they have no traces of comfort. And I *[UNCLEAR* could/can] manage [everything]. I can in live in any comfortable house; I can live there.

So this was not His idea to help the poor. I asked people why did they get this idea, to help the poor. You see, *[UNCLEAR]* on the contrary, to help the poor, best thing is to yourself reach your Spirit. Then you can help so many people automatically without spending any money, without any material thing that really can't help. And that is what is...

New person: By knowing your Self.

Shri Mataji: By being your Self. The first thing is [to, you] know your Self. And just now you said that “as far as myself is concerned." Now do you [yourself realise] that your connection with the Self is not done? So whatever you say, whatever you say is your mental self, that's all. All right? And the mental self is nothing but what? *[UNCLEAR* I mean pampering it is because of ego/Perceive a thought of it].

Whatever you do mentally is nothing, is nothing. It's not the reality.

New person: Mental, *[UNCLEAR* yes perfectly/is not the reality].

Shri Mataji: So whatever is the reality is your Self which you should know.

So the first step is that, what I say is that you should know yourself, first step. Unless and until you have got the light of the Self, whatever I talk is of a mental thing. You say something, I say something, it goes on, mounting up.

New person: It sounds only one has to know *[UNCLEAR* one Self/oneself].

Shri Mataji: Yes, that's the point. Now, so you have come to My point and I am at your point also that you have to know yourself. Now, how do we know ourselves? Let's go to that. How do we know ourselves? By thinking about it we cannot. By reading about it we cannot.

New person: I feel crazy without books.

Shri Mataji: Now what is the possibility, what must happen, what is knowing Self means, is that in our consciousness, in our conscious mind we should know ourselves. That is our Spirit. In our conscious mind. Now whatever we have achieved in evolution so far, say for example, you understand the nature of the flower, you understand the whole thing you see, as an arrangement, a pattern of all these things, music you understand, melody of it and all that. That's because you are a human being, because you have evolved as a human being. Supposing you make this music concert supposing [to a rock]. What could *[UNCLEAR* it mean/be the message]? New person: I don't know.

Shri Mataji: So evolution has brought you to this state when you are evolved, up to this point where you have an awareness which you know through your central

nervous system. Come to the *[UNCLEAR]* through your central nervous system *[UNCLEAR* in you/you know]. Now what should happen to you in evolution? Something should happen to your central nervous system. All right? In your Self, in your Selfrealisation, something should happen that you should have a new dimension *[UNCLEAR* through/to] your awareness, which is just a human awareness at this point. There should be a breakthrough. And in that what should happen? You see, you visited the person of this family. He has said very clearly that you should become collectively conscious, though he does not know how he became. He does not know the [truth] because he just became. It is a spontaneous thing. The whole thing is a living process, just like a flower becoming a fruit. Like you becoming... an egg becoming a bird, the second birth is.

As Christ has said, everybody has said [that] you have to have your second birth, or resurrection. All right? Now what is that? Where should we see it? Where should it *[UNCLEAR* express/be expressed]? In our central nervous system, because in all evolutionary processes, is the central nervous system that really developed and expressed and manifest. And that came into our attention, all right? So scientifically when you move forward, then something should happen to your central nervous system. That means you must have a new dimension of feeling in your central nervous system.

New person: Pure *[UNCLEAR* attention was/things were] never felt before or discussed.

Shri Mataji: Your pardon? New person: Pure *[UNCLEAR* attention was/things were] never felt before or discussed.

Shri Mataji: Never felt before, *[UNCLEAR* na/now]... now this feeling should not be emotional.

You see, some people feel so emotional about some scene; some people do not feel so emotional. You see, it's a, it's also imaginary thing because for some people is so emotional; for some people it is not so emotional. Like, you see, it's emotional if also not necessarily is reality, not necessarily. You see, if your, somebody's background is very sadistic he may enjoy a sadistic thing.

Somebody who is another *[UNCLEAR* side/style] he might enjoy that.

So we, what you have to feel is exactly that everybody has to feel. All right? Supposing you see this colour as white. Image is one for all of us, all our eyes: it is *[UNCLEAR* one/white]. If you see this light is green, *[UNCLEAR* and/then] everybody sees this light is green, with our eye, all right? So in the same way, all of you must see the same thing, the same thing and whatever you feel at that level of awareness and that whatever you feel should be a collective feeling, feeling more collectivity. That must be *[UNCLEAR* met/united]. Absolutely scientifically you reach that point.

New person: *[UNCLEAR* By/Like] communication.

Shri Mataji: Beg your pardon? New person: Is it *[UNCLEAR* by/like] communication?

Shri Mataji: Like communication [it works]. All right? But it's not communication like you see, some people say, “Oh, I communicated with a person." When you go to then another, ask person, he'll say, “I hated that person." So isn't it? So there is no reality of feeling, you see. A girl feels, “Oh, I'm in love with a boy and the boy is this and

he loves me” and when you go and ask once say, “Take me away from him." It's very common.

So the communication that is between all of us has to be absolutely real, should be felt on the central nervous system in our feeling, [it is like that] all right? Scientifically, this should happen to us.

Now, I'll tell you something. Supposing that there is a way. There is something in you that works it out. It is your own. Within you is this power Kuṇḍalinī which rises and makes you that. Supposing I tell you. Now the thing is, if I tell you that, that this happens, this will take place, what is there to doubt? *[UNCLEAR* And/Like] if it happens, very good.

New person: Exactly!

Shri Mataji: If it doesn't happen, it is not happening in any case. I mean, as it is you haven't got it.

So if it is going to happen, why not have it? New person: Right. Yes.

Shri Mataji: All right? That's the point. That's it.

So then what is the use of doubt? New person: That's...

Shri Mataji: Because it is only, only there are only two possibilities: one is that you are realised; or you are not realised. There is no third possibility.

New person: Yes, but that...

Shri Mataji: Now are you doubting whether you want the realisation or not? New person: No.

Shri Mataji: No. Then it's all right. [When you are with Me] then what are you doubting about? New person: I'm searching.

Shri Mataji: Aā? New person: I'm searching. Obviously, or subconsciously.

Shri Mataji: You are searching. But it's not your hobby. It's not your hobby? You mean it.

New person: Pardon?

Shri Mataji: You see, searching...

New Person: I wouldn't be here otherwise.

Shri Mataji: You, you see, that's it.

So you mean it. But you know there are some people who have a hobby also as such. Even if they find, still they are running like crazy. And run [there]. And they come back to Me after three years. They are mad people, I think. I've seen.

New person: You know it's not... it's not really worth finding something and then going away and finding it later on.

Shri Mataji: You see, because if you have found something you have to weigh it and see for yourself if it is *[UNCLEAR* so/sure] or not, isn't it? But if you just see it, now your habit is, supposing somebody has a habit, all right, this one, is good, like Guru shopping as they call it, you see. They go and see, come, come, no good, no good. Still they are... Gregoire was that. Can you believe it? Gregoire was like that.

He told Me, “Mother, I've developed a habit of seeking. What am I to do?" Human mind is such that it develops every sort of habits. This habitual, it gets habitual. They take to everything, you see. People wanted to have a breakthrough from all the nonsense that was going on and all kinds of things people were putting on.

So they said, “All right, anti-culture." Now anti-culture is the habit.

New person: I don't know.

Shri Mataji: So from one habit to another habit we move but to get realised and to station down you have to have a steady sitting down and settling down, *[UNCLEAR* seeing/see] it because it has its own protocol. This is the thing. If you are realised now, see all of them were telling Me where were you catching, what was your problem, what Chakras you were catching because you can feel it on your fingers.

These are the seven centers of the sympathetic nervous system and they all knew what you were catching, what was happening.

New person: And they'll all say the same thing.

Shri Mataji: Yes, same thing. It's just same. There's no difference at all. Even if you get a little child he'll put the finger this way. A little baby will show that. Even little, little children, you will be surprised *[UNCLEAR* give/with] realisation. Two-year-old children, three-year-old children, if they are realised children. There are many born realised. For we'll be sitting in My program they are running about, you see, taking care, [doing] that. They are very busy, all the time. And they do the job. They do the job for Me. And I tell them that, “Bring children. All the children should be here. They are the greatest Sahaja Yogis I have." You see, they come and tell Me like that, it's catching on the right Viśhuddhi and show Me this one, you see. It's very interesting it was, the way they manage. Olympia is so small, she's hardly two and she can't speak much, you see and she saw somebody, she

said: “Allah hu. Allah hu Akbar." She said, “Allah hu." And she does everything, like this, like this... Such a little kid, two years, such a sweet thing, you know.

So interesting to see how beautiful these children work it out. I mean, this is what it is and you've seen it and you know that, that because children...

New person: Children haven't been ruined.

Shri Mataji: I beg your pardon? New person: Children haven't been ruined.

Shri Mataji: No way. The children are the ones who are realised children, you see, are tremendous, tremendous. You don't know how tremendous they are. The way they fight it out, the way they work it out is tremendous. I've seen My own grandchildren like that. All four of them are realised, great realised children they are and the way they fight it out is surprising, really, the way they fight it out. Then they are not afraid of anything. Not afraid. They are just like, you see, little great angels. They are such a help to Me. It's only the grown-ups, you see, they have developed big horns and have entangled themselves, you see. Children are very sweet. And the way they manage, you see, in this weary world.

New person: Because children are still innocent.

Shri Mataji: Innocent and apart from that they are born realised. They are ancient children. They are ancient. They're saviours. You see, this is the time of Resurrection; this is the time about your Last Judgment. And all the great souls are to be born. This is the time. It has come now. There's no time to be lost, no time to be lost. It has to happen. That's why there are so many

seekers. You just think how many seekers there are today.

New person: Really.

Shri Mataji: At the time of Christ, twelve? Now where are they lost? Where are they gone? What are they doing? They don't come to prove. They are very easily influenced by people who are false. Always.

It is surprising. How they are influenced by them? These [Silvers] went to work there in Sweden. She, she came and stayed with Me in My house. And everyday she started doing morning till evening [prayers].

And My daughters will work and they said, “What is this girl you have called? We have come all the way from India and this girl is taking all Your time and doing nothing but *[UNCLEAR]*." I said, “No, no, she will come down. You'll see her." Then I, My daughters, you know, one of the daughters, she asked her, “Did you ask so many questions to your previous Guru?" She said, “No, we could not because he was a lama." He sent word that, “I won't come there till you make a house of [coral], marble flooring." Poor these Swedish people starved themselves because, you see, here the young people don't have much fun.

Like in India we give to our children lot of fun.

So the care here the people don't have.

So they starved themselves, made that floor of marble for this lama to come to.

And this lama used to make this lady, the one who was arguing to Me, one thousand time just bow to him for one year. *[UNCLEAR* She/He] would never talk to him. He was

sitting there and she was bowing him one thousand times. I said, “Why did you accept?" “Because everybody was doing." But I said, “Why was everybody doing?" She [couldn't answer].

So that's why the progress of Sahaja Yoga is very slow. It has to be speed up. It has to go very *[UNCLEAR* fast/quick]. But say, country like India, first class, amazing, thousands after, thousands just like that. But sometimes, you know, they say I'm wasting My time in India. For one person I've spend nearly three hours, five hours, till they have their Realisation, but in India in ten minutes you can make thousands. Why are *[UNCLEAR* you/we] here? You are also seekers of ancient times. You, you may not know your values but I know. That's why [I give you time].

It is I who should doubt; again I say that. Though it's a different thing; it's just the other way round.

It is not going to...

So put your mind at rest a little then it will work out. Because the mind is a, you see, the mind is a donkey. That's why Christ *[UNCLEAR* stood on/told us] a donkey, you see. Mind is a donkey. If you go behind it, it will kick but if you go in front of it, it will put its head down, [you can hold it upon] ears and try to tame it, this and that. It's a donkey which knows, you see. If it knows you want to go somewhere *[UNCLEAR* then it will take it's time/they'll leave the place back].

So you just say, `I'm a seeker and I had enough of it. Now I must have my realisation.' That's what it is, as simple as that, very simple. It's simple thing to understand, but if it doesn't happen it's not My fault. It's not My fault. It's your mind. This is all your *[UNCLEAR* working/work to do].

New person: That's the problem I feel *[UNCLEAR* nearly being/very] guilty.

Shri Mataji: You see, [we are back to that Viśhuddhi]. You see you *[UNCLEAR* have/are] relaxed very much but you have a very bad Viśhuddhi. You must know, very bad Viśhuddhi you have. I don't know, perhaps you have been drinking, smoking and also some other problems, very bad Viśhuddhi.

[UNCLEAR If should/You have to] come to [Me again] means [I] to promise you I have to have patience and you have to have patience also. That's the position. Whatever is the position I have to work [it]. See? And this has to be cleared up. For this I have to work, not you.

So who has to have patience: Me or you? New person: [I. But] I'm the Taurus.

Shri Mataji: That means? New person: I'm the Taurus.

Shri Mataji: Oh, that is, that's what it is? Another Sahaja Yogini: Taurus.

Shri Mataji: One of the Taurus's problem I recall is [marrying a wrong]. She's *[UNCLEAR]*.

Another Sahaja Yogini: Oh, really?

Shri Mataji: Pardon? She got married [and she was] absolutely married person. She was so crazy after her first husband who had left her, divorced her, finished her, but still she was married, you see. We didn't want to look at him. We went to Canada. He ran away. But when she got married now to this...

Sahaja Yogis: Andre.

Shri Mataji: [Still seems] that there is something problem. Or, for example, Jane.

Sahaja Yogini: This is so much problem.

Shri Mataji: All right.

So let us be obstinate about finding it, all right? We can direct our promise that we can look after.

New person: *[UNCLEAR]*.

Shri Mataji: Pardon? It's a very loving method and very delicate method that God has created for you. Actually, by our own mentally exasperation we should say we really exhaust our energy and dry out all that [creativity that is inside]. Actually, a person who is simple-hearted, who doesn't think too much, lives for the moment, enjoys everything, such a person is very suitable for Sahaja Yoga, very suitable. But you are also because you are a seeker and it is not seeker of today but of many, many, many ages, you see.

So you have to find it. Whether you find it today or tomorrow you have to find it.

So better have it today.

Why postpone? I've been told you are a journalist so I said have it. Because...

New person: I'm a journalist of sorts.

Shri Mataji: Hmm.

New person: Not a hundred per cent but I am working for the radio.

Shri Mataji: No, journalists I've met, both experiences as a journalist, you see. But it's a very sensitive area to which they deal, you see. And if they do not understand their responsibility they can be very dangerous to the cause. This is a very big costly cause. It's not a simple cause, a few people here and there. It's the whole world

has to be saved, you see. The emancipation of the whole humanity is My work, you see. It's not a simple work which can be just a trivial, a trivial thing or one can just make fun of or something like that, you see. And here I find a journalist, for example, came in Lausanne who was a very nice man and was a very intelligent and he saw to it and got his realisation. He was just there. He was so good; he wrote a very nice thing about Me but he was till he was *[UNCLEAR* gone/going] on a holiday and we get a presenter, the editor made a big fun out of it, you see and they wrote there's an [old lady again who is coming] and was corresponding and wrote few letters in all such places.

All that, you see, created a problem for Me in Lausanne because everybody said as if I mesmerize or some sort of a thing, you know. They couldn't understand. You see, they are waiting for a happening, they are waiting for a saviour, they want somebody to do it, but when you say you are there you just have such a making fun of the person. At least settle down and see for yourself. But there was another sensible lady who came down to London and she got her realisation. She went to Geneva and she wrote a very sensible article *[UNCLEAR* about what she felt really/that she felt very great] what she felt. Actually I would say her realisation took about three days. But it worked out. In Lausanne [all who came to Me], first class. This lady could feel it and she stayed all the three days to see Me. Can you imagine? She got her realisation and while realizing whatever I talked to her, she wrote such a column, *[UNCLEAR* print out the report/it down, she told everything]. And she published that

article. And how many people got realisation? You see, the same thing, just imagine in Lausanne is Sonia [and Linda] and Geneva now we have at least, we should say, about a hundred people who are very good and while in Lausanne not a single person. You see, so it's a very sensitive area, you see. This is a new type of crucifixion, I should say.

So you could be Jews or you could be, you can say you could be [the] horrible Romans, if you want to be the disciples of the truth people. See, so the area is very sensitive, this. The journalist area is the worst of all, I think, because if they are not helpful they can be very dangerous, very dangerous. And there's one Oxford award, she's achieved, [Swarna].

Sahaja Yogini: [Swarna].

Shri Mataji: She wrote an article but you know her style is very... she thought program starts because she writes about.

So she wrote like that. But she did say what she has to say about, but that doesn't have the impact on people and this is the [thing why] somebody resents about it perhaps. And she is again wants to do it again, you see, but I said, “First you change your style." Then you come to Me, because now you have to do it not in the normal way as you do it but it's a *[UNCLEAR]*. Of course, she did it in courageous nature but she did it in a very frivolous way. It didn't have that impact. But say in Australia, tremendous. Australians are the best. How they solved it and how they did it, I told you a miracle happened and [that's why they all believed]. But it's a money-making thing; it's a money-making thing. People can make

money out of this. I don't know when [the crooks are dying], you see. They say the Dharma is in turmoil. It's a money-making thing whatever is controversial, you see, critical...

New person: If somebody can turn something nice into something nasty they do so.

Shri Mataji: Yes, same thing, you see. They can convert it into anything, whatever they want to be [virtuous]. But this is a very important point and it should not be harmed. But if somebody harms it, it's dangerous for that person also because it's God's work. And in God's work and this is very important, it's the most vital to think about. It's `the thing', is the epitome of creation. I mean, if you don't take your, say, realisation for example, you are, *[UNCLEAR* outer/out then], finished; that's all. As far as I am concerned it doesn't matter. But if you spoil the chances of others then it does matter.

New person: No, no, what I think is...

Shri Mataji: It's dog in the *[UNCLEAR* mangy/manger] point like, you see...

New person: I'm sorry.

Shri Mataji: It's like a dog in the *[UNCLEAR* mangy/manger] you see, who won't eat the grass as well as others doesn't allow, to catch it in the [jaws] like that. That is a very dangerous thing, [they are cunning to Mātājī].

New person: Mother, You're the wise *[UNCLEAR* woman/One].

Shri Mataji: Mmm.

New person: You're the wise *[UNCLEAR* woman/One].

Shri Mataji: No, I'm just telling you. If you tell Me that, I'll say “No, that's you see, a journalist. You have to be careful with the journalists, you see. They will *[UNCLEAR* think now/print out] many things nonsensical, you know, very nonsensical things they will say." Like I was staying in a place in Bombay [Mumbai] in a nine-storied, you see, so they said, “She's staying in a nine-storied house” or something like that. I mean, it was a horrible at, actually I was absolutely Spartan, nothing there, no furniture, nothing. But today you see what, what do they expect a person to be, I just don't understand. It was [scary to a fright] since they are having none like that. Any expectations are like that, isn't it? And they are also paid by all these fake Gurus [whosoever they are].

New person: [They are serious black handlers.]

Shri Mataji: No.

New person: Oh, really?

Shri Mataji: They all. All. You see, I know that's a now on front Good Tara, Good [Patilia] you know something like that.

New person: It's that fourteen year [old] boy?

Shri Mataji: No, no, this is another one, something unknown, sort of a nonsense have started now.

The fourteen years is finished now.

New person: It's all right. [He's retired].

Shri Mataji: He is retired. Not only because this, [but] his disciples have got blood cancer. I've told you, it's very dangerous. Like Hare Rāma might get throat [cancer]. I put them right, now finished.

Mmm.

Sahaja Yogini: Hare Kṛiṣhṇa, [Mother].

Shri Mataji: Hare Kṛiṣhṇa, ahā. Very bad. They did, they come to Me to help. But I mean, it is curable, not so bad. But some of them are really bad. But whatever it is, see all these, how is taking advantage they must be [heaved], pampered, think no end of themselves, you see. They never [feel] will be finished off. But this I am telling you about new one. They are giving this time hundred and thirty thousands pounds, you see, openly for the publicity of this Tara. And `Times' is writing about it and then they are expecting Christ, you see, talk to deliberately and appear on the television.

New person: Concernedly.

Shri Mataji: Concernedly. Such a thing.

New person: It's [figured].

Shri Mataji: They make a Disneyland out of France, I mean, they can make anything. It's all show.

You cannot be any show about God, isn't it and just put in Disneyland. You cannot just show it by [creative] advertising or anything. It's reality and reality is what it is. It cannot be what they want it to be.

So I am sure you'll get your realisation. That's all My work and it will be *[UNCLEAR]*.

New Person: [I'll do it.]

Shri Mataji: All right? That should happen; that's the main thing. You are seeking not in this life but in many lives. You better then cooperate. All right? New Person: I'll try.

Shri Mataji: Just cooperate, cooperate, cooperate. It will work out. You are, you are very relaxed.

Your Kuṇḍalinī had crashed but it fell down again. It's for your kruta. Still you haven't [got].

So much *[UNCLEAR]*. I'll look after. I'm working on you, whether I'm talking to you or not, I'm working on you, all right? *[UNCLEAR]*. You see, you are against Catholicism, isn't it? New person: On a certain extent, yes.

Shri Mataji: Yes. That's, that's correct. It's a very correct attitude you have.

New person: I'm, I'm sure it is. I went to school with priest, somehow *[UNCLEAR* everything/he] was strict and everything was contradiction.

Shri Mataji: Yes, yes, that is true. It is contradicting. You can see. That's a very correct attitude you have. I mean, I was just saying in this morning only. Imagine what have done out of all these big incarnations who have been on this earth. Like for Mohammed in Islam, nonsense they have created, *[UNCLEAR]* they have created. How are they going to recognize the reality going [wrong]? They have created, you see. It's all money-making propositions.

New person: Oh, certainly, certainly.

Shri Mataji: It has nothing to do with God actually. How will they recognize Christ? New person: You are right. I'm sure they'll get rid of Him.

Shri Mataji: They have some fun in lots of ways and methods. Got really bad but if they could be saved they should be. This Mister Pope [I've risen his Kuṇḍalinī] this one governing is doing now.

New person: Sorry?

Shri Mataji: When I went to Krakow, you see, I went, I went to their place because My husband it's a VIP, you

see, so they made a Mass for them. And this fellow was the cardinal, was the cardinal in this Cracow. I didn't know all that but you see against this thing we should be [understanding] everything.

He is very, is very impressed by Indian people, this one. And I raised his Kuṇḍalinī. He felt that also, [and it fell down] like that. And I wrote a letter to Gregoire because Gregoire's birthday is on the 8th of September. And I wrote to him a letter and I said I'd met just someone like this, a cardinal and I raised his Kuṇḍalinī because Gregoire was sort of moved, sort of worried about all the Catholics going to hell, you see. “Oh” I said, *[UNCLEAR]* “are these because... But you don't worry but I don't think it will stay here. It's all fallen down and all that." And the letter [will be there].

So when he was elected he said.

I had forgotten all that. He said, “Mother is the one whom You gave realisation." New person: That *[UNCLEAR* would/could] have been of help to him.

Shri Mataji: Aā?

New person: That *[UNCLEAR* would/could] have been of help to him.

Shri Mataji: I don't know. But sometimes you know, he, Gregoire says that, one day he was talking on the radio, on the television and Gregoire said, “Now please say something about the Holy Ghost. Say something about the Mother Earth." And he has started talking about the Mother Earth and Gregoire raised his Kuṇḍalinī and *[UNCLEAR]*. There were two-three Sahaja Yogis sitting.

So it may work out but, you see, he's so much bound. You see, he is not spirit-oriented. He's more power-oriented, everything else but the Spirit.

New person: He's man. He's man. He's man elected by men.

Shri Mataji: Man elected by men and certified by men, not the Divine power, [he's not Divine]. And man-made things cannot be raised.

New person: No, the man destroys everything he touches.

Shri Mataji: Aāa? New person: Man destroys everything he touches.

Shri Mataji: See that... see that, he does, he does. But man is the most beautiful thing on earth. He can recognize Me. Whatever he touches, feel it, [creates] now, will vibrate, will grow. That's what Sahaja Yogis are doing, they do. And we experimented with so many things. A Sahaja Yogi in India experimented with wheat, you see. And it comes out ten times more and he has got *[UNCLEAR* ninety/nineteen] Star of India. And he's made such a lot of wheat in India. See, now is the time when we become really a prophet, not a saint, I would say it's hard to understand because we can give realisation first. Time has come. It is great [news]. You must have read Blake.

New Person: Yes.

Shri Mataji: Blake has described all Sahaja Yoga in such details to comprehend. He said, “The God of men will be born in those days and they will have powers, they will become prophets and they will have powers to make

others prophets." But he even described where I stayed for he said that the first we're going to live is [Twyburn Brook] where I lived. Then he says that “foundation will be made in London where we laid the foundation of our ashram." Then he described the house that I now have, which will be decorated by the Sahaja Yogis. He's describing the house near we [play on] such a ground and *[UNCLEAR]*. And it's what My house is there now and these boys are painting it with gold, the ceiling.

And the golden diggers will be doing in it. It's such detailed, such details we got. And a sinuousness will vibrate this. Sinuousness are the nerves will vibrate that land.

It's so beautifully he has done. I don't know how he could see, like Mārkandeya. He's a seer at that point. But in this *[UNCLEAR]* that has happened *[UNCLEAR]* unless you see his [saintly way]. I think, I've only seen one exhibition that was *[UNCLEAR]* much. And they were just looking, “Oh, how nude this woman is. How nude is that." I said, “Look at these." We never understood *[UNCLEAR]*.

So sad. Blake did talk of Jerusalem long back. In England, nobody can believe it.

New person: [Is it he speaks of ancient times?]

Shri Mataji: Is it, it is going to be Jerusalem.

Sahaja Yogini: Yes, he knows it.

New person: And [Satan] is the Church of England.

Shri Mataji: They think like that.

New person: And then [thus he changed] international probably.

Shri Mataji: Yes, but what about this Bishop of Canterbury? He's very fond of all the fake Gurus.

Actually, he felt about the people who [are most cunning]. Now can you imagine this? Bishop of Canterbury.

He's so stupid. But still I've told these people to write to Me, same problems, [the same persons].

You are an English or American descendant? New person: I'm half Austrian half Irish, born and brought up in England.

Shri Mataji: This time I'm going to Ireland.

New person: Really? I've never been there.

Shri Mataji: Really? New person: Never. My mother is from Ireland.

Shri Mataji: She's from Ireland. Yes.

New person: Yes. In the south.

Shri Mataji: South, south of it, is it, we go to south Ireland. We have some [one deep], very sweet girl from Ireland is there. And is so anxious she's *[UNCLEAR* said/told], “You must come to Ireland. You must come to Ireland." But north Ireland I was told that these Maheśha yogi disciples are three percent, are three percent population of north Ireland is Maheśh yogis. Israeli there are, how much? Five percent or something of Israelis are disciples of Maheśh yogi. No wonder they have became so mad. Very destructive.

Sahaja Yogini: Mother, I have a question concerning the group. Mother, what would you do [You do good] and someone of this point of view comes to Geneva because they come very often. We would like to do something

very good. What is the best thing to do? We are expecting somebody for tomorrow evening just near the house where I live and we must do something against him.

Shri Mataji: Simply give a bandhan; just give bandhan. He wrote to Me a letter about a Dean, you know, from, a [doc] was written, written up, from Cambridge. And Jim and Hillary have got a, a restaurant in that medical college. And the Dean of that medical college, he is a disciple of Maheśh yogi.

So when he came down to the restaurant, he saw My photograph. Perhaps they know about Me.

So he said, “Why this photograph is here?" He said, “It's all right. It isn't doing any harm." So then he called for a very big meeting, brought *[UNCLEAR]*, spent lot of money, this, that.

So they wrote to Me, Jim and Hillary that, “Mother, You see, please put Your attention as they are going to have a very big meeting” and deliberately I was [putting them into bandhan].

So I just put My attention and when they came back they laughed and laughed. I said, “What happened?" *[UNCLEAR* He/Jim] said, “Not a single person came to the meeting. He had brought [heating] such a big hall and all that, everything." He has really accumulated so much money, so much money he has [accumulated]. He doesn't know what to do [with them].

So much money. He got three aeroplanes. He got so many things he got. This lout fellow has got fifty-eight Rolls-Royce and now he got the fifty-ninth one.

New person: Oh, really?

Shri Mataji: This is their image. They came in the fifty-ninth. He, he wrote to them, “I'll come to India only if you give me the fifty-ninth Rolls-Royce." Poor this boy, you know, he did everything that he could. He sold their house and this and got him his present Rolls-Royce. But he won't come to Sahaja Yoga. John toyed with somebody.

New person: OK.

Shri Mataji: John you know, John he went to see somebody because he was to *[UNCLEAR]* was going to see him.

So he said “What's this nonsense? You are [doing] nothing; is all absurd, you see. All this is madness is nothing but such of nonsense." And he said, “Really?" and then they got into the car and this boy suddenly got into a tree. He got mad with all the car's articles, here, there, braking a little.

So John got out of the car. He said that, “This must be a mad fellow, isn't it?" And ultimately he was caught up by the police because he really hit him. And thank God, John got out. He was hitting and he said, “Just now he is half-mad." He's a devil. He's a demon, this fourteen years is a demon *[UNCLEAR]*.

I know all of them one by one, what they are, who really they [are] and how to get out of [that], which you should all learn. You definitely will know. But first get your realisation. That is the first condition in Sahaja Yoga that you must get your realisation. It's not enough. You have to get your realisation.

You make the experiment. Then you become a Sahaja Yogi. Then we'll tell you everything about, not before. That is the first condition that you must get realisation and you should feel the vibrations and you experience the vibrations of others. You should be able to enjoy and then you become a real Sahaja Yogi.

Otherwise, you see, if we'll talk to you about it you'll go mad, because it is tremendous. The knowledge is tremendous. The knowledge about Divine is tremendous. The communication power of God, of Divine is so great, it is remarkable. The fact is *[UNCLEAR* that/there].

Some Sahaja Yogis are now going to India and Christine [from Switzerland has to organize them, their travels].

Marie has told, “Just put a photograph there." So, that's not the way to show you that somebody [has evolved] came to see Me from [America] all the way to India, now.

So I mean whatever it is first of all get your realisation. Sit here. *[UNCLEAR* name] translate so.

Sahaja Yogini: [Italian].

New person: True.

Shri Mataji: I have to try again to work it out. It's discipline and effort. It's only what I feel and I trust you. I've got some people in My trust which are all with you. It's that, simple as that, clear as that.

Where is it? It's your own. Prashant? Come. There must be something about Me that you can trust as good. All right? New person: All right.

Shri Mataji: He has a void.

Sahaja Yogini: Oh, yes.

Shri Mataji: Yes. *[UNCLEAR]* sick to the toilet. Oh, God. His void is very much...

Sahaja Yogini: God, it's terrible...

Shri Mataji: It is to be cleared out.

Sahaja Yogini: Means, Mother, that [shall I shoe-beat him]?

Shri Mataji: Aā?

Sahaja Yogini: Means, Mother, that [I should shoe-beat him]?

Shri Mataji: It's all right.

Sahaja Yogi: It's that the void, Mother? It's void.

Shri Mataji: Yes, that's Void. Yes. Left Swādhiṣhṭhān catching. Void. No, no that's it. Come along.

It will work out. It's void and *[UNCLEAR]*. Certain points we have to work out, all right? Can you take out your belt? It will be better. And this black thread will do it better than that also.

New person: It's probably not going to work, you see. It doesn't undo.

Shri Mataji: Aā? New person: It doesn't undo.

Sahaja Yogini: Scissors?

Shri Mataji: But you take it off.

New person: Scissors.

Sahaja Yogini: OK? New person: Scissors.

Shri Mataji: That's little better, sit down. Sit that side. See the truth, see the truth, see. [In that, see] collectivity.

New person: Please, *[UNCLEAR* see/sit].

Shri Mataji: His Swādhiṣhṭhāna. Just give him more bandhans. Can you see the procedure? It's such, that you

cannot become a member, there's no membership, nothing, no organization but you have to become [something]. And we have to work, not you. You are not working. [MISSING.] And these fake Gurus don't work at all. But if they don't do any work what's their [purpose]? They sit down and take the money; that's all. You see, they don't do any work. It's Heart Chakra I'm getting. Heart Chakra.

And this one is done. All right. *[UNCLEAR]*.

Sahaja Yogini: Do you want to attend to you? New person: I really want it.

Shri Mataji: Ha. Now you ask the question, `Mother, am I my own Guru?' Ask the question.

New person: Mother, am I my own Guru?

Shri Mataji: All right, again.

New person: Mother, am I my own Guru?

Shri Mataji: Again.

New person: Mother, am I my own Guru?

Shri Mataji: Again.

New person: Mother, am I my own Guru?

Shri Mataji: Again.

New person: Mother, am I my own Guru?

Shri Mataji: Again.

New person: Mother, am I my own Guru?

Shri Mataji: Again.

New person: Mother, am I my own Guru?

Shri Mataji: Again.

New person: Mother, am I my own Guru?

Shri Mataji: Again.

New person: Mother, am I my own Guru?

Shri Mataji: Again.

New person: Mother, am I my own Guru?

Shri Mataji: Ha. See. *[UNCLEAR* name] you see. [Must I tell you about?]. Left void.

Sahaja Yogini: I understand.

Shri Mataji: So left Swādhiṣhṭhāna it is there. Oooo...

Sahaja Yogini: Please feel the absolute truth.

Shri Mataji: Left Swādhiṣhṭhāna it is there still. Aā. Better?

Sahaja Yogini: Yes.

Shri Mataji: Better?

Sahaja Yogi: Swādhiṣhṭhāna is still.

Shri Mataji: Swādhiṣhṭhāna? Yes. Ha, yes. He's better now.

Sahaja Yogi: [But left Heart].

Shri Mataji: Ha. Yes, left Heart is still. Put your right hand on the heart, please. Ha. Viśhuddhi, now don't feel guilty, you see. That's again economically *[UNCLEAR]* is very cheap. Never to feel guilty.

Now, better?

Sahaja Yogi: Heart is there *[UNCLEAR]*.

Shri Mataji: Heart is still there. All right? Now don't feel guilty. Viśhuddhi.

Sahaja Yogini: It's really I think [done]. I must congratulate you. You are much better now?

Shri Mataji: All right? Ha. Come. [Nābhī it is]. Please put bandhan. Now there's one thing, I can't get over your own freedom, you see.

So you will have to ask for it. You say, `Mother please give me realisation.' I can't get over...

New person: Mother, please give me realisation.

Shri Mataji: Again. Again.

New person: Mother, please give me realisation.

Shri Mataji: Again. Once more.

New person: Mother, please give me realisation.

Shri Mataji: Ha. All right? Going out. Don't think. Don't think. Better, see now. All right, once more.

Sahaja Yogini: It's warm, cool, warm, cool.

Shri Mataji: You see what is it?

Sahaja Yogini: Now it's really cool again.

Shri Mataji: [It's a bit longer] Hmmm... And now even more, all right? Come along, come. Rest one moment. *[UNCLEAR]*. What I'm saying once you get realisation then you get correct answer. See, the Kuṇḍalinī must come up because in the seeker it will come up with the force [and it works out]. Hmm... That can't be in five minutes.

Sahaja Yogini: I can see that.

Shri Mataji: Seems like *[UNCLEAR]* for a time. What is it?

Sahaja Yogi: Viśhuddhi is the problem.

Shri Mataji: Viśhuddhi is. Ha. It's obvious. *[UNCLEAR]*. Hmm. It is there. Better? All right? Ha. It's all right? It's cool. Very *[UNCLEAR]*. Hmm. Better? *[UNCLEAR]*. All right.

New person: *[UNCLEAR]*.

Shri Mataji: Vibrations? Yes, it is more.

Sahaja Yogini: It's beyond *[UNCLEAR]*. Hmm, what's it *[UNCLEAR]*, Mother?

Shri Mataji: Heart. Ha. It's heart. *[UNCLEAR]*.

Sahaja Yogini: Finished.

***Contents: 1982-04-27*, Public Program, Day 1, Rome, Italy**

Sahaja Yogini: [says some words in Italian, she translates the whole speech.]

Shri Mataji: Now to cure this liver we have to take lots of carbon-hydrates. And best is white sugar, if it is vibrated. Now Doctors always say that “don't take sugar." You cannot have a general treatment like that for everyone, because everybody is different and different problems. Those people who have liver trouble must take sugar, which is vibrated. When this sugar goes into the blood-stream, then it puts the, it puts the *[UNCLEAR* O.H.I.] of the water, of the blood into proper shape. The *[UNCLEAR* O.H.I.], you see in the hydrogen and oxygen it's like this, you see, the Oxygen is in the center, say and these hydrogen's, two hydrogen's on the sides, like this, you see? But when it is imbalanced then what happens, this goes up and this comes down and it cannot receive the heat, but when you get that and this goes down and these two come up, when you take the vibrated thing, so you can receive the heat.

So that when you take this vibrated sugar, when you take this vibrated sugar your liver is cured. Normally liver patients are always skinny and they are very irritable, they could be very hot-tempered and they could be, ah, very dry in temperament. They may not even have any, any emotional feelings left in them.

Ah, I had a dentist as a, ah, who came to Me, a dentist and who had become absolutely without any feelings. He

said, I have no feelings now for anything. He said, he has no feelings for his children, nor for his wife, neither for his mother.

So I said, what do you do everyday, what exercise? He says I do jogging for five miles. I said, why do you do it? He says, to keep good health. But your, your physical health is not everything, your physical health is not everything, you are not only your body, you are not only your emotions, you are not only your intelligence, but you are the spirit. And if you just look after your body, then you might become a wrestler or something, but, but even if you are a wrestler you'll come to Me and say, Mother I have no peace of mind.

Such people can get heart attacks, even those people who plan too much and think too much can get heart attacks. They are all vulnerable or prune to heart attacks, they can easily get heart attacks, such people. Because if you pay so much attention to your body your spirit in your heart doesn't like it and it gives you warnings and even then if you don't listen then it just disappears and a person dies.

So this is the problem of the right-sided people. Now the left-sided people are the people who are very emotional, they weep and cry too much and, ah, they can be very boring, ah, if one is dry, another is boring.

While one thinks of the past and one thinks of the future, but you have to be in the center.

Now people who are left-sided can drive down very much into hysteria and things like that or they can even get into possessions by the dead spirits. Even the right-sided people, if they are extremists, they can get possessed by

very ambitious people who are dead, the example is of Hitler, he was a possessed man of very ambitious spirits and he was heartless, he had no feelings and he, he had such a capacity to give these spirits to others, to get others possessed also. And he possessed many people like that.

So anybody who thinks that ego is a good thing, then they should know, that they can end up as Hitlers. Now the left-sided people can get leukemia also, they can get troubles of the uterus, palpitations and frightening and fear, they can live in constant fear, ultimately they become lunatics, they are not normal people.

But a person who is left-sided is, gets the trouble to himself, but the right-sided trouble others, they are never aware that they are troublesome people, while the left-sided always feel sorry and guilty.

So to overcome all this we have to be in the center, that means we should not go to extremes. You see, the Western life is more ego-orientated, because they say, what's wrong? When an eighty year old man will carry on with a girl who is eighteen years and he'll say, what's wrong? And an eighty year, ah, woman will carry on with an eighteen year old boy and she will say, what's wrong? Ego makes you stupid.

That's the first thing that happens to egoistical people, they become stupid and they say, what's wrong? They jump into all problems, saying what's wrong? Because they lack wisdom and they get success, they think that is success, like Hitler thought. And they try to aggress and put forward their point of view.

The left-sided people may not aggress, but they can be sly. For example the breast cancer is caused to women who are left-sided and are insecure in life. For example if a woman thinks that her husband is a flirt and she has a sense of insecurity and she develops breast cancer. If the husband is right-sided and woman is left-sided then there is more danger, because the husband won't have any feeling and the wife will have too much feeling and they will going more to the extremes. But when you give vibrations of realised Souls to this center Heart, there you see that heart center, than with the vibrations the security is established. That is how bloo, breast cancer can be cured. Any kind of cancer can be cured with Sahaja Yoga and it may take hardly any time with some people.

Our president of India, he came from America, when he was operated on for cancer of lungs and he was just dying in London, in the aeroplane and actually they had made all preparations for his funeral in India. I went with My Husband to see him, because My Husband knew him very well and the High Commissioner of London told the president that this Lady is not only Misses Srivastava but She is the Mātājī Nirmalā Devī. And his wife had heard My Name, that I have cured many people, so she said “why don't you safe my husband?" And he is a nice man, a good man, I just put My Hand on his back for ten minutes. He had not slept all these days with all the injections and everything, but he felt absolutely relaxed, he wanted to sleep. And then he got up absolutely fresh and in Delhi, when they reached, he just walked down and everybody was surprised. And then when I was in

Delhi he invited Me especially and showed Me that even the operation mark has disappeared. And he wants Us to have an Ashram in Delhi also so that many people can meet Me.

But We are not interested in curing people, because if the cured people are going to do some work for Sahaja Yog, than it is of some use. [To the translator:] cured people.

I mean you will not have any lamps repaired which cannot give light to others.

[To the translator:] Say it again! Now those who do not want to help others, who just want to use Sahaja Yoga for their own purpose are of no value to Me. It is a very selfish attitude and Sahaja Yoga is not meant for people who are selfish.

Those who think for others, those who want to do good to others and give them enlightenment are My proud, I am proud of such children. If a, a Sahaja Yogi is very selfish, only looking after oneself, then after some time he loses vibrations.

So one has to know, that if you are cured you must learn how to cure others and you must know how to give enlightenment to others.

Now, it's a collective happening, Sahaja Yoga is a collective happening, it is not for an individual.

Where about, ah, where more people come and sit together there I reside, there I am, but it is not a group-formation like the one We know of these mass rallies and these mass programs, it's not like that.

Because mass is nothing but a mimicry going on, doing all abnormal things. If one starts jumping, others start jumping, if one starts saying Mantras, others start saying Mantras, but they are not aware. But this I am talking about the collective, collectivity, which means you are aware. That means you, ah, you know what you are doing.

Now again, about the Mantras I must tell you that it's a big science and one should know how to take Mantra, what time, where. You cannot give a general Mantra to everyone, like a general medicine. The Mantra is according to the way Kuṇḍalinī is moving. Say the Kuṇḍalinī has stopped here, then you have to name, take the name of Christ or you have to say the Mantra of `Lord's Prayer'. Now if it stops in the stomach, you have to take the name of Viṣhṇu. If it stops around the Void then you have to take the name of these primordial Masters like Mohammed or like other People like Moses, Abraham. If it... if it stops here you have to take the name of Śhrī Kṛiṣhṇa or you have to say `Allah hu Akbar' with these fingers in your ears and that's how you can cure your throat troubles.

These are all Mantras, but not like everybody stupidly saying `Allah hu Akbar' or everybody saying some Mantra which has no relation to that person and before realisation you have no authority to take any Mantras. Like if I have to meet, supposing, the Prime Minister then I have to go through proper channel, there is a protocol, I cannot just go and shout his Names somewhere, ah they will arrest Me.

Now God is the Prime Minister of all the Prime Ministers, He is the highest of all, so taking His name is not such a simple thing, that anybody can take His name, just call Him as if He is your servant. And the way we pray sometimes, you see, look after my father, look after my mother, look after my children, look after everyone, that's not the way to address God. First you have to get your realisation and enter into the Kingdom of God, then He looks after you. Then He looks after you fully, in every way.

Kṛiṣhṇa has said, “Yogakshemam vahāmyaham” meaning, “I, ah, after you get your Yoga, I look after your well-being." You must get Yoga first, He said, Yoga first and than kshema.

[To the translator:] Kshema is well-being.

So even materially you are helped, but you don't become overrich, that is going to extremes, but you get a satisfaction that a King has. You get that status within yourself.

So, ah, with Sahaja Yoga you can cure many diseases and for the time being you can use My Photograph, because it has got vibrations.

Now people say, that why Mothers Photograph is to be used? Because this is the first time somebody has taken a photograph.

[A short discussion amongst the Sahaja Yogis.] [Inquires:] What's it? Yes, because you see, Śhrī Kṛiṣhṇa's Photograph is not available, Śhrī Rāma's is not available, Jesus's Photograph is not available, Mohammed's Photograph is not available, now only you can take photograph.

So Photography has also come at the right time, so that we can really have a collective emancipation. Many people have got realisation through photograph.

So why not do it? If you can get advantage of it, why not use it? Ah, another question people have, that why it is Mother who, who has to do it? But I said, that you do it, I will be very happy. If you could do these things yourself, I'd be the happiest person, because then I'll have some leave. But I don't know many things, I, I, I really don't know man-, things that you people do normally, like I can't write a Check, I can't go to the Bank, I can't take a photograph, I don't feel bad! Then I don't feel bad, so why should you feel bad, if I know one job? So that's how one should look at it and should get full advantage for one Self and give it to others.

Now those people who have any questions can ask Me also and I would like to talk to people who have got some diseases little later. Now if you have any questions just ask Me.

Thank you.

Sahaja Yogi: One of my friends, he just came back from India a few weeks ago and he said to me he was on the Himālaya, in the mountains and there he met a man and this man, ah, say his name is papaji and this man says he is a Mahāvatar and he says is, ah, ah, ah, Maitreya and he has many disciples and my friend came back very excited to see this being has really much power and he needed, he said, he needed some *[UNCLEAR* lives to reach] and he came back very much excited and he wants to do very natural *[UNCLEAR]*. Ah, do you know anything about this man?

Shri Mataji: Papaji?

Sahaja Yogi: He says that his name is Papaji.

Shri Mataji: I know quite a lot. That's all there, you see, there are real Gurus in India also, there are, but these Papaji is not. There are many real Gurus, but they are hiding themselves, mostly and, ah, even if somebody goes to them they are ver-, they don't like it and, because they are fed up, you see and they have told Me Mother that first you establish a proper atmosphere for us, than only we'll come down.

Sahaja Yogi [in Italian]: *[UNCLEAR]*.

Shri Mataji: But about Maitreya, now I tell about Maitreya. Maitreya, again you are futuristic, but doesn't matter, Maitreya is the one who is coming as Nishkalaṅka as called as Kalaki, is the last, when Christ is coming to sort out, that is the last Avatāra but when He'll come He will not talk to you.

[To the Translator:] As you tell this, My dear. [And later:] Maitreya.

Yeah, He is the one who is going to come. He is actually Mahāviṣhṇu at this stage and then he comes as Maitreya at that stage and that's Kalaki-Nishkalaṅka, is called as Nishkalaṅka, means pure and My name the same. [Shri Mataji laughs.] [To the Translator:] Maitreya.

Ha! You got it here in the Sistine Chapel, Maitreya standing there, is a... Sistine Chapel has got Christ exactly, where He is standing at the Āgñyā Chakra, throwing people left and right, you see, that is what He is going to do. That's Maitreya, Michelangelo has done that. He is not going to talk to you, council you or redeem you

or anything raise your Kuṇḍalinī, He is just going to sort you out, at the end.

That is going to be the ultimate, that is going to be the ultimate where those who are useless people will be destroyed, only those who are realised will be settled in the Kingdom of Heaven. And those who think themselves to be very big *[UNCLEAR* dowdies] like Kings, Queens and all that, they will not enter into the Kingdom of God. It's only the Seekers who get their realisation will be there. That's why I am here, to give you realisation and to teach you how to give realisations to others. All right? First thing you must know, any Guru who meets you, anyone, don't listen to stories. The person, if he can give you your own powers through realisation is the one who is real. And those who put spirits in you, make you dance and jump and enslave you are not real. They are devils some of them are really. I know all of them very well and you should not be *[UNCLEAR* eluded] into their docks. You people are much higher than all of them, but you can be easily misled.

So now, is there any other question?

Sahaja Yogi: Yeah! You are talking about, ah, that Christ come here *[UNCLEAR]* for this time and...

Shri Mataji: What?

Sahaja Yogi:... on Sunday, on Sunday the 25th *[UNCLEAR]* and there is a big sign in the newspaper with he was saying, he was saying that Christ, you see, He will, He will release Himself to the next two months...

Shri Mataji: Hmm, that's another, that's a story, again a storyteller's. This one was company of called T-a-r-a, Tara and and they are going to se-, spend hundred and thirty

thousand pounds. And they are going to make Christ appear on the television. Even if you spend all the wealth of yo-, this world you can't do it. [Shri Mataji laughs.] It's all money-making propositions. You see, money begets money and the spirit begets spirit.

So all these jokes and all these clowns, you should not pay attention to them. We have had enough of them. All right? Yes, it's true, that's a big amount, they are sen-, they are saying also, we are going to spend hundred and thirty thousand pounds, they are not ashamed about it. [Shri Mataji laughs.] And they'll bring some hocus-pocus there. How will you recognize Christ, tell Me? After all, realised people can, but otherwise also you can rea-, ah, recognize very easy, ask Him to walk on the water.

[Aside:] Did you feeling pain? Oh God, void, I know he has a very bad void.

[Sahaja Yogis laugh.] What's happening? Sahaja Yogis: *[UNCLEAR]*.

Shri Mataji: Feeling the pain, in the void?

Sahaja Yogi: In the void, yes that's right...

Shri Mataji: Hmm. The, the way they talk about Christ as if that He is in their pockets. There are all descriptions about every incarnation and to make them out it's not difficult.

[Aside:] All right now, is it, is it any...? Sahaja Yogi [in Italian]: *[UNCLEAR]*.

Translator: He wants to know...

Shri Mataji: All right.

Translator:... he wants to know *[UNCLEAR]* recognized a special *[UNCLEAR]*.

Shri Mataji: [Laughs.] Yes, it is so. It is so. I am here to do that job. Later on you will know about it, that's My speciality. Ah, should We? Yes there, Rāma?

Sahaja Yogi: I would like to know about another friends friend and he had an accident ten years ago and he cannot walk and he has, he is like cut here in this area, at the end of the spine, you know, but I don't know how, the feeling you know was sometimes working, sometimes sick, the walking, You know, he ah and he was afraid, you know and...

Shri Mataji: Who cannot walk, what do you say? Translator: He has a friend that had an accident and he did also *[UNCLEAR]* because he has his spinal cut here and he would like to see him walk again.

Sahaja Yogi: He had a...

Translator: *[UNCLEAR]*.

Sahaja Yogi: Now the thing is, that sometimes that his feeling and sometimes right, I cannot, you see it, You know, but he may walks again. I would like to know You, tell us if it is possible...

Shri Mataji: All right, I teach you how to make right. Try, you are trying, what trying? I don't know how far it is broken, but what trying? You may work it out. Now, but don't pay too much attention just now to the sick. First of all you all must get well, you must become, ah, good Sahaja Yogis, you should become strong and then you should do it, because if you start doing it just now, you see, you are just now like little Babies, you see, like little seat-lings and this is very important, this month you have to be careful about it and once you are established as Sahaja Yogis then you will know everything how to do it

and how to work it out, but as a Mother I have to tell you that you should be careful. Just now the Kuṇḍalinī has come up, you are just now sprouted, be careful. First you have to also learn how to protect yourself and how to properly understand all the Chakras and things so, it would be easier for you, because I don't want that you get caught up into something else.

Translator: *[UNCLEAR]*.

Shri Mataji: Is so? Translator: *[UNCLEAR]*.

Shri Mataji: Hmm, is she better? Translator: *[UNCLEAR]*.

Shri Mataji: It's very good. You tell them how to do it, you see?, with the Photograph, today.

Tonight you try with the Photograph and then tomorrow again We can be here, at eleven o'clock? Translator: Yes.

Shri Mataji: All right. Yes, this photograph now, you should mount it properly on some sort of a cardboard or something, so it can be kept wherever you feel like and if you want you can frame it, even through the glass the vibrations come in. Now this Photograph has got vibrations. Now before doing anything else you have to put a light candle before the Photograph, so if there are any negative forces around will disappear.

Now what you do, you first put your left hand towards the Photograph and the right hand on the heart and saying thrice, Mother I am the spirit. When you say that, you will start feeling the Cool Breeze flowing into your hands. Now supposing you don't get any Cool Breeze in the left hand, than you put the right hand and put the left hand like this, outside. You will find that the flow will start coming in and there will be Cool Breeze. Then again put

the left hand like this and see if it is coming now in the left hand. Now this means that you are taking the vibrations from there and you are letting out into the atmosphere the negativity, or the abstractions.

Now when you see that both are all right, then you can put both the hands towards the photograph.

But in the night, before sleeping you should get a little bole of water with salt, this is symbolic of the Ocean, that's the Guru and put the light again before the Photograph. And look at the Photograph with both the hands and put the feet in the water. The water should be warm enough, the water will suck in, there also you can do, the same way is to put left hand and right hand here, to begin with, then put the right hand towards the Photograph and left hand out, like that. Then left hand towards the Photograph, right hand out, you will find the movement within your Self. Then put both the hands towards the Photograph...

This is one thing, then to raise your Kuṇḍalinī yourself, stand before the Photograph and move your right, left hand like this, this is the desire and put right hand in clockwise manner and go on taking it out like this, like this. Keep this hand steady and one hand you raise. Take it on top of your head, as much as you can and take it out and *[UNCLEAR]*. Again, your left hand, left hand steady, yes, now with right hand should, it's better to be careful. Or you can sit on the ground if you like, one of the *[UNCLEAR]*.

Now put it up on the head, on the head, like this, now proper you *[UNCLEAR* can do that, proper.

Fasten it]. Now again, third time. Then again do it with complete attention, you see, this is your desire and this is your action, you are acting on that. Now We raise it up again, now you have to give three knots here: one, two and three. Now see. *[UNCLEAR* This is all you have to do]. This will increase your vibrations, you see. Are you feeling vibrations now, within? Is good. Are you feeling Cool Breeze?

Sahaja Yogi: *[UNCLEAR* Now I feel sensations, it's like...]

Shri Mataji: That's not Cool Breeze.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: It will become Cool Breeze after some time, all right? All right? That's all. It has improved so? Sahaja Yogis: Yes.

Shri Mataji: So it has.

So you can give twice, thrice or however you feel like, you can do it, raising up the Kuṇḍalinī or even before sitting before meditation and then, if you feel like closing your eyes, you can close your eyes and go into meditation. You will be in thoughtless awareness, there won't be any thought.

Just try to increase that space of your thoughtless awareness, that's the presence.

Yogi: *[UNCLEAR]*.

Shri Mataji: Now she is in charge here, she is in charge *[UNCLEAR]* like some others *[UNCLEAR]*...

Yogini: Antonio!

Shri Mataji: Antonio is here?

Sahaja Yogini: Yeah.

Shri Mataji: Antonio is here? And ah, ah,

Sahaja Yogini: Giuseppe.

Shri Mataji: Where, where is he? Here? Is he here? Then...

Sahaja Yogini: Yeah.

Shri Mataji: So and and you are here and...

Yogini: *[UNCLEAR]*.

Shri Mataji: *[UNCLEAR]*.

Yogini: *[UNCLEAR]*.

Shri Mataji: Do you want to continue? *[UNCLEAR]*. All right.

So all these people who are here all ready who know about Sahaja Yoga.

So you have to get to it seriously and work it out for a month and they will also contact you and after My going also they are having a conference hall where they meet you all and they will be able to guide you and tell you how to go further and gradually you will know yourself.

And once you are absolutely, ah, established you feel completely free and full of joy. All right, you all are there who are here and after you have fully done established tomorrow I will see you again. Work it out in the first *[UNCLEAR]* proper. And *[UNCLEAR* tomorrow in the] evening I will be here and tell you all about these Chakras.

Seeker [in Italian]: *[UNCLEAR]*.

Sahaja Yogini [translates]: *[UNCLEAR]*.

Shri Mataji: So makes no difference,...

Seeker [in Italian]: *[UNCLEAR]*.

Shri Mataji:... you can keep it anywhere. Even the Photograph has got lots of vibrations, this one.

And My attention is all over Italy. What did happen?

Sahaja Yogi: *[UNCLEAR]*.

Another Sahaja Yogi [in Italian]: *[UNCLEAR]*.

Another Sahaja Yogi: He wants to know this, ah,...

Translator: [explains to Shri Mataji what was said.] Sahaja Yogi [in Italian]: *[UNCLEAR]*.

Shri Mataji: Ah,...

Sahaja Yogi [in Italian]: *[UNCLEAR]*.

Shri Mataji:... ah, it's the Lakṣhmī, yeah, but don't worship Her, because this is not made by a realised Soul. Oh he is all right, it's good, it is a representative of Lakṣhmī, I will talk about Her, all right? But you should not worship, because the statues are not made by realised Souls.

Sahaja Yogis: *[UNCLEAR]*.

Translator: I am going to tell her.

Shri Mataji: You see Me, what is to be worshipped and how in the Bible was it written My Name.

Thank you very much!

***Contents: 1982-04-28*, Public Program, Day 2, Rome, Italy**

I bow to all the seekers of Truth.

Yesterday I gave you an introduction *[UNCLEAR* to this] spontaneous happening of your Selfrealisation through Sahaja Yoga. There is no other method that the spontaneous and the living process.

As all the seeds sprout the same way, in the same manner your awakening also takes the same way.....

***Contents: 1982-04-29*, Public Program, Day 3, Rome, Italy**

All the seekers of truth, I bow.

I have told you before during last two days, about the different energies that run within us and also the subtle centers who manifest with those centers outside, except for two. Today I will tell you about the remaining two centers and about what to do after realisation. As you know, today is the last day and tomorrow I have to leave and next time I'm sure I'll come for a week to meet you all again.

Now the center that is placed is the center of the heart is called as the heart center, or in Sanskrit language is called as Anāhat Chakra, Anāhat Chakra. This is the center, very important, because till the age of twelve years the sternum bone which is placed in front of it, produces a kind of sense which are called as antibodies and then these antibodies travel all around the body and protect us from any invasion from outside. This is the center that informs the antibodies about the invasion and how to fight it. This center is bestowed upon the deity Allti; Mother of the World. She's the Mother of all the seekers and of all the saints and prophets and She protects all the seekers who are mislaid or carried away by fake Gurus and false Gurus. She also protects the seekers when they are trying to achieve their realisation and some negative forces try to pull them down.

This center is the center of security, so the first thing any one of these organizations, whether they are religious or of fake Gurus, they try to put insecurity into a person: “If you don't do like this, this will happen, if you don't do like that, that will happen” so the person is insecure to begin with. Or it can also be that they might say, “This is due to

your Karmas, you've been a sinner, you have been this and you must confess, something wrong with you..." all these things build up the insecurity within you.

Now if this insecurity is developed in a person the diseases are caused like palpitations, fear, nervousness, frustration, can be very cranky, hysteria, could be epileptic... can go to any extent. When a person sees a sign of danger, this center starts pulsating, by its pulsation the heart starts beating more and the antibodies are alerted to see what is the danger coming in.

But a seeker should never forget that he has a very powerful Mother, the most powerful Mother and She is capable of handling any kind of situation, whatever it may be, for Her children's sake. If this security is built in a person, he is not afraid of any kind of endurances or any kind of attacks.

In the very gross level also this center is very active. Say a woman loves her husband and she has her security with her husband and if she finds that husband is a flirt or a man carrying on with another woman, if her security is disturbed, she may develop a disease called breast cancer because it is a mother's center; it is very, very powerful in a woman, but when women forget their potential powers they can develop a very weak center.

The potential power of the woman is a motherhood, not the way women flitter away their energies in doing all childish, cheapish things. They should not give away their chastity, sense of chastity so easily because then they will have no strength in their Center Heart and they can easily get to problems.

Today only somebody asked Me, “Mother, what do you think if the women want to work as the men and what is the need to work like that?" Actually, in the affluent country there is no need for women to work, I mean to earn money. Whether you work or not you get your money, but building up of children is the most important thing. Even the men must realise that if a woman is not respected as a housewife and as a mother, they are going to have the backlashes of this kind of system. It is the most important thing to give sense of security to your children.

In the West, people will give lots of presents and lots of things to the children to play and make them mad with it. I have seen seekers who come to Me from such mothers who are very demanding or who are very cruel or who are working outside, not paying attention to children, are difficult to get realisation. Even the heart organ which contains the Spirit also gets into problem if the mother sense or mother security is not established in a person. Of course the children must not be spoiled, but they must know that their mother loves them. This work can not be paid for. It is the most vital thing today to look after your children.

I have seen in America which is such an affluent country, the boys, young boys and young girls are just like vagabonds, hooligans, absolutely they have no discipline of any kind. They are just wasters, they are good for nothing, they can never get realisation, they've ruined themselves. If home is the blissful place of love, nobody will leave the home. After Sahaja Yoga, after realisation, I

have seen people settle down very nicely in their married lives and have very nice children who are disciplined.

There are so many things now happening in this world, I mean we are so precariously placed that God knows what day it could be that the atom bomb can be released from somewhere, that can we could be quite harmed in such a way that all security and everything will be finished once for all.

So whatever is happening outside is also happening inside the human beings. Outside is the reflection of the inside and that inside is being destroyed at a very early stage.

In Sahaja Yoga, when the Kuṇḍalinī rises and goes through this center, She establishes a kind of sense of security by which a person neither aggresses nor recedes. On the right side of the center is the center we call as `right Heart'. This is the center of the father and Śhrī Rāma resides on this center.

Now He was a benefactor and a benevolent king. A person who is not a good father or a son who is not a good son gets a problem of this center and the result is asthma.

If your father is worried about the son or a daughter, he can get asthma. If a father dies very early also a person might get asthma. We have cured asthma of thousands of people and this is a simple thing that there is something lacking in the sense of the father; in the Spirit of the father.

Now the, because there's short time, I have to cover a lot so I don't tell you about the other centers, this is not one of the seven centers, but is a sub-center between the

Āgñyā and the Viśhuddhi; this one and this one is called as `Haṁsa'. Means it is the center that balances; She's the balance that is within you. If the left and right side energies are working in a balance, then this center keeps alright. If it is too much on the right hand side, then this center becomes dried out and if it is too much on the left hand side it becomes full of mucus and people have problems with their face, pains in the face, both ways.

Now the Āgñyā Chakra which is placed between the Optic Chiasma in the, where the two optic nerves cross, that point, a very subtle center which controls pituitary and pineal body which I have told you already.

Pituitary is the king of all the glands within us because it is for activation, ductless glands, of the ductless glands, ductless glands and this pituitary also controls our ego.

So this one can control ego and superego through pineal body.

So when Christ who is bestowed upon this center is awakened then it sucks both these balloon-like structures, thus it removes all our conditioning and all our Karmas, all our actions.

So Christ is the one, one has to cross come to, otherwise you can not get your realisation, no doubt about it, because if He does not suck the ego and superego, the door that is this Brahmaranda that is the fontanelle bone area won't open and to do that we have to take Kuṇḍalinī up to the Āgñyā Chakra.

The Lord's Prayer is the mantra to open the Āgñyā Chakra. Everything that is said in Lord's Prayer is required to please Christ there to be awakened, but this prayer should not be said by a person who is not a

realised Soul; who is not connected with God, otherwise it has no meaning because there is no connection.

Supposing there's no connection between the telephone and you telephone: what's the use of telephoning? In the same way, all these prayers they do so loudly and everybody can put up such a show and all that, has little meaning to God. The idea we have about God is rather funny because we think that we are already connected with God and whatever we say to Him He just listens to us, but actually the way we believe into things is so mythical that if somebody tells you that it is not so, one feels hurt, but I hope you won't feel hurt if I tell you the truth.

For example, I am not an Italian and if I apply for, say, a loan from your government they won't listen to Me. I have to enter in the kingdom of Italy. In the same way, you have to enter into the Kingdom of God and be enlisted there, but when people start telling lies it becomes like truth to them. If you go on saying same thing, same thing all the time, you start thinking that you are telling the truth and if some coincidence takes place, then you just start believing, “Oh, God was very kind to me especially." On the contrary, we have to, we have to think that, “What have we done to receive the grace of God? What have we been doing to be in the book of His Knowledge?" That is the way, if our approach is, I'm sure one day it happens that you get your Self-realisation.

As I told you before, these are the days of resurrection. These are the days of Last Judgement and lots of seekers are born. That's why the population is so big. How are we going to be judged? You won't be put in some sort of a

measuring cup or in a balance to see how you are, but you have a system within you, built-in, where this Kuṇḍalinī, the residual power within you, rises and shows what are your problems.

So this is the time of redemption and counseling and comforting so that you realise what is the Spirit.

For example, when Buddha got His realisation He didn't even want to talk of God. He just talked of the Self or the Spirit, because He thought if He talked of God again people will think they have become gods.

So He went further than we can say Christ and Mohammed to delimit the search.

For example, first people talked of the Deities and people got lost with the Deities, like talking about the flowers. Then they started talking about the honey and they got lost with the honey, means with the formless God.

So Buddha just said that better only have the taste of that, just a little taste of the honey, but every religion is going against its own teachings. Buddha told them not to worship anything because He knew the problems that would come out of it so Buddhists worshipped everything; all sorts of things they worship.

Christ said, “Don't have anything to do with the dead because they are Spirits." He took out the Spirits and put them in the pigs but in every church you find a churchyard. All dead bodies are put there in the church. And Moses has told that one should not take hard drinks. If you go and see Jews, the first thing they will do is to offer you a champagne. You see the Muslims have been told not to smoke and to drink, not to drink, yes, because at that time there was no smoking and Guru Nanak told

that one should not smoke and drink because at that time this was a problem but now I have seen in England the Sikhs, His followers, drink more than even Scotch people. It is such a situation with which one has to deal.

Now the main problem with us is how to become one with the Spirit. That is not a difficult problem because Kuṇḍalinī, I know how to handle it and you will also know how to handle it and now the Divine has decided to get you to His Kingdom. If God's creation has to remain, people have to get realisation to know Him, so the Divine Power itself is anxious to get you to the Kingdom of God.

There has been many predictions of these times; in India, in the Bible and in England also, by one great poet Blake, but the trouble with the people is that they are already lost and mislaid into wrong paths and they are misidentified because realisation is not a hysteria or a mass happening; it is not hypnosis. It is something by which you get your own powers. It is not the power of the Guru that you admire but it is your own power starts manifesting and it is a living process of breakthrough which is now the end of our evolution. It is a living process, that means human beings can not do it. Only God or the realised Soul can do it.

We can make people dance like mad, we can make them wear some sort of a, a garland, we can make them nude, or do all kinds of mass hysteric things even murder them together; all sorts of things they are doing now. This is simple mesmerism. There are some people who materialise things, bring out some diamonds and things like that. God is not there to give you diamonds. If He has to give you something, He'll give you something that you

can not have. He will do something that you can not do and He'll give you something that is of the highest value, so invaluable that you can not pay for it and that is what you should expect when you are seeking.

It is very saddening sometimes to see that how in seeking, in frustration, people have gone into things which they should not have gone into, but I have seen after realisation there is such a transformation.

Apart from the appearance the whole being changes so much. All the priorities change so, so quickly and the whole behaviour becomes so collective. Not mass, means individual is aware, that great harmony and bliss resides among them.

First the thoughtless awareness is the state you achieve. That happens when Kuṇḍalinī crosses this spot.

When the thought rises from a point it goes up and comes down. We see the rising of the thought but not the falling of the thought and then another thought rises and again falls off.

So either we are in the past or in the future. In between [this] these thoughts, there is a space and that space is the present and we have to stay in this present and in this present we are thoughtless but aware. If you want to think you can think, but if you don't want to think you need not think. This state is your fort where no one can attack. All negative thoughts or thoughts of aggression do not, can not enter into this pure, holy area of present. All the present moments are full of dynamism, every moment is full of joy and dynamism.

When the Kuṇḍalinī touches the Spirit and crosses this fontanelle area when you get your real baptism that time

you feel the, feel Spirit within yourself in your attention, that you become collectively conscious.

That means you can feel yourself and others on your fingertips. Now if somebody wants to know a particular person if he's realised or not it's very simple for a realised Soul: he just puts his hand and thinks of the person and immediately he can feel whether he is realised or not.

Now for you to establish that collective consciousness you have to work in the collective. Means you have to feel the vibrations of others and you have to know your own vibrations. You have to practice. You have to practice very diligently and you'll be surprised how scientific it is. Even if you have ten children tied up their eyes and if you ask them to feel somebody they'll always say, “He is catching on the heart” and if you ask the gentleman, “Did you have any heart attack?", he said he had two already.

But where does lie the problem? The problem is, there are so many fake that one can't keep *[UNCLEAR* time/track] of another fake but all fake people take money from you and they have a big sort of a what you can call an iron curtain around them. For which you know I worked; you don't have to work.

Other Gurus will tell you, “You give me money and start jumping for three hours" or, “Give me money and stand on your head for two hours." If you can't do it he'll say that, “You're no good; you better give me more money” and such people appeal to people I don't know how.

One thing one has to know that the time is precarious and important and very serious. In the Bible John in his

revelation has said, “Only 144,000 people will be realised." Can you imagine what a number? I'm sure already I must have given realisation to about 35,000 people already.

Mostly Indians of course, but what about the rest of the world? Are they all going to be left out? But why? Only because of ego problem. Ego makes you blind. I can not pamper your ego, I'm sorry. Nor am I harsh with you, harsh. I can persuade it to a point.

If I have done the cooking, I can invite you to have your dinner. If you are not hungry you'll just argue with Me. I would like you to know so many other things like how did I make it, from where did I get it, all those things, but if you are hungry you will have it. Not only have it but you'll taste it. I can not taste it for you, can I? I am already tasting it and enjoying it and enjoying it. I want you to enjoy also and I hope that you will accept this invitation with love and take your realisation.

I think there's no end to this knowledge as I've told you I have given hundreds of lectures everywhere and there are tapes, but we don't give these tapes to people who are not Sahaja Yogis. Also, we have books which we do not give to people who are not established in Sahaja Yoga. First you have to get your realisation; grow into your realisation. You should be able to give realisations to others and once you become doubtlessly aware, which is a state, then you are a yogi and then only we see that it is worth giving the book into your hands.

I am very happy that in My last two days I have seen so many Italians getting their realisation.

Though Italy is the last place I have touched in Europe and we have very strong Sahaja Yogis in Paris and in Geneva, but I have a feeling that we may have a much stronger center in Rome because the people are very spontaneous.

I've been very happy to meet you all. I'll miss you, every one of you. You can always write to Me; if it is necessary to answer, I'll answer, but in any case I will know and somebody will answer you. It's very hard to say goodbye, but I have to say. After again I give you a session of Self-realisation today, I have to say goodbye to you. After that we have Sahaja Yogis here and we have a some sort of a center also you should contact and we also have a program after this in a place where you can sit down and decide how to start a proper center in Rome.

Now, somebody has asked Me questions about the pope and it's a little embarrassing thing to answer.

Only thing is if you all get your realisation, then you can find out whether he is a realised Soul or not and whatever he's doing is of a political nature, not of a spiritual nature. You see, we think that these political things can solve the problem of human being is absolutely wrong. Now, say I have think, I have the powers, so I'm the capitalist, but I can not enjoy them unless and until sharing it, so I am the absolute communist. All this forty crews as they say in Argentina or Chile or in other places like Pakistan and all these things are also not solving the problem. Any kind of government is not perfect. That is a fact.

Now, the problem is the human being itself. If you give freedom to human being, he runs like a madman. Half of

the Western people are little funny there, because they think “What's wrong in doing this? What's wrong in taking drugs? What's wrong in taking so much alcohol? What's wrong in killing yourself? What's wrong in killing others? What's wrong?" Such a stupidity of a showing off that they love each other and all that and while walking the steps of the say, a divorce case, they are kissing each other. What is this? Husband is killing the wife, wife is killing the husband, the children are killing the great-grandparents, the grandparents killing the... what is this? This is human beings. What kind of anarchy is this? We had a, we had a Sahaja Yogi about twenty-six year old and one day he came and he became very serious. I said, “What's wrong with you?" He said, “My mother was forty-eight years of old, she has eloped with my friend who is twenty-two years” and the mother came to see Me and she said, “What's wrong?" She had three young daughters. They have gone on their way to all wrong things. They have gone on the other wrong way because there's no *[UNCLEAR]*. It's a funny world, I tell you, this so-called `freedom' is, is gone into waste. Man can not hold the freedom.

Now, I have seen many communist countries, I have travelled a lot because of My husband. There the people are absolutely useless. They have no freedom to think. They have always a fear in the despotic people also they find some sort of a fighting just to divert the attention of the people and the people are absolutely unaware of where they are, what they are doing, what is the time. If you give somebody some money he will immediately go to a pub. If you give money to someone, you make him

rich, he becomes the worst man that you could think of. He has all the problems of the world. That's why Christ has said that rich can not enter into the Kingdom of God.

So this political problems can not be solved. Only the human problem must be solved from its roots.

If we have many realised Souls, I'm sure it will work out much faster and that is what is the need of today; to save this humanity from complete disaster.

So many seekers are born for the same purpose and I am sure they'll find themselves very soon if they have some wisdom left in their heads because when I tell them there's something wrong with their Guru and that has stopped their Kuṇḍalinī from rising, they get so angry with Me you can't imagine.

There is one Guru, he took three thousand pounds each from husband, wife and the child and gave them epilepsy and the Guru said that, “I'm going to teach you how to levitate and how to y” and this gentleman was the head of the Scotland Academy of that flying squad and then he came down to Me with all these problems which I had to solve, now they are alright and they are perfectly doing well, but they've lost all their money, they were paupers when they came to Me and they told Me that this Guru has got already seven keeps. I think he'll have thousand if you go on giving money to him. What will he do with the money? He can't eat *[UNCLEAR* it].

This is what it is and that's why I have to tell you, all your misidentifications with falsehood must drop and you must ask for your own powers. Sahaja Yoga is no organization, it is no cult, we do not have any

membership, we do not force anybody to come or if somebody wants to go away we can not stop.

A person is called as `Sahaja Yogi' by the quality of his or her evolutionary status and only these people are allowed to come in the inner circle of Sahaja Yoga and get the higher knowledge about Spirit. There is no money, there is no such nonsense going on.

So I think we should now have *[UNCLEAR* a] realisation and get to our self, that is Spirit and later on I'm sure we'll tell you some more tapes where I have described the nature of the Spirit especially and other so many things which I have not been able to talk to you.

One more question they asked about the handicapped children. The handicapped children are mostly created because the mothers do not know what to be done during pregnancy. Say, if you see an eclipse during pregnancy you will get a handicapped child.

If you see a setting sun during pregnancy for long period *[UNCLEAR* of/and many] times, then you will get children whose eyes that are very weak. If you get any antibiotic treatment during pregnancy you will get a child with the blue heart; as they call it a `blue baby'.

So there are many such things when it happens to the mother. Also, it is also Karma sometimes that affects the child. All, all such children can also get realisation and can also get cured, but our main interest is to give realisation to people who are normal so that they can realisation to other people.

[Disturbance in the audience...] What is it? What is she doing? What is she doing? What is she doing? What is

she, why is she behaving negative? What has happened? Huh? She is mad, is she? What is she saying?

Sahaja Yogini: this woman says that uh, this woman says that *[UNCLEAR* Brigitte] has attacked her and something like that.

Shri Mataji: You see, why are you disturbing everyone, My child? What don't you sit down? What, why are you disturbing us? We are doing good work, we are doing God's work. If you don't want, why did you come and you are disturbing, getting up, going out, coming in... is it good? You have to be civil person, isn't it?

Sahaja Yogini: They, they said they're feeling bad because all windows have been closed.

Shri Mataji: Huh?

Sahaja Yogini: They said they are feeling bad because all windows have been closed.

Shri Mataji: So don't *[UNCLEAR]*, what did they want, to open the doors?

Sahaja Yogini: They want to go out, is what I understand.

Shri Mataji: But you shouldn't do like, this is not a cinema hall you have come to. No, you must understand the seriousness, you see, you must understand, you just can not come and walk off... it's not proper. It's not proper. All right, now let them go, all right? Now you can go, it's all right. Now you can go. It's not proper, you see? You disturb somebody who is doing good. You see, you are not so important, isn't it? What can you do?... but you should not trouble Me. If somebody's speaking here, you come in and go out, it's not the way to behave. This is a holy place. You will not understand. You should have

respect. You have no respect, no respect. No, you have no respect.

Sahaja Yogini: They say, they say they have been pushed on the floor or something.

Shri Mataji: Pushed? Please.

[Sound of commotion, arguing, etc., is increasing in the room.]

Sahaja Yogini: They say they have been...

Shri Mataji: All right, you can go out, all right?

Sahaja Yogini: They want to know if they have been realised or not, because they say they have been realised.

Shri Mataji: You see? Just see, I'll tell you. You can not command Me. You should sit down. If you are realised you won't be so violent like that. Why are you so violent?

Sahaja Yogini: She says that You can see if they can, if they are realised.

Shri Mataji: So what's the use of such a certificate? Then why don't you sit down. Sit down! Be quiet.

Sahaja Yogini: One is saying that she has been used by *[UNCLEAR]*. All right. What happened? They pushed you? For what? For what? Lady: Because I did not want to go out and they...

Shri Mataji: That I know, they were very disturbing. All right. Yes that's true, you see, when you come to a place like this, you have to be really in a very quiet mood. If you are in a negative way, you can be very disturbing to others. This is a sure sign of negativity. There was one man, who was sitting here and was walking outside and were coming back inside and walking out... he is a

possessed man, I know, because he wanted to get well but he couldn't bear also My vibrations, you see? So he was going out and again he was coming in. I could, I can understand, but if somebody's disturbing such a nice program of ours, then there's something wrong with the person.

This is a, not a political thing going on here, or a Mafiā or anything. It's a very simple thing that we are doing is to get to God and they were going out and coming in and going out and coming in so I said, “You better to lock the door so that they do not come back." I mean, even if you have to go in any case, because you are not all right, then you have to say that, `Please may I go,' not to hit someone. It has been taken advantage by people that all the saints must be tortured and hit, but no more. It's a very different thing we are dealing with. They don't know what are they up to. May God bless them. They are very stupid, that's all I would say. All right.

So we need not feel disturbed about it. They are negative, what can you do? Now I would request you all to put your hands towards Me, like this and close your eyes. All right sit down now, comfortably. You see, if I told them that “You are negative” they would have *[UNCLEAR]*.

They are stupid I must say.

So many people think they are realised Souls, you know. We, we are twice born and how to tell them, “You are not” because if you tell them, they'll hit you back. That's the problem. A person who is a realised Soul is the one who can feel the vibrations of another person and can feel his own vibrations. They know where the Kuṇḍalinī

is. Even if they are small children of six months, they know and they show by sucking their thumb or finger what Chakras where they are catching.

So it is not proper to certify yourself with something, unnecessary. Why? You are the loser. Better to have it and then certify. Then you don't need any certificate. That is between you and your God, that you know you are realised.

All right. I would request you to put your hands towards Me like this and close your eyes. Please put both the hands and close your eyes. Please don't open your eyes, because when the Kuṇḍalinī rises through the Āgñyā Chakra you get dilatation of the pupils and if the eyes are open it doesn't rise.

At the very outset I have to say that you should don't feel guilty at all. On the contrary you have to say that, `Mother, I am not guilty.' Say it at least three times. Please say it again that, `I am not guilty. Mother, I am not guilty.' It's too much. I think you put your right hand on the heart and say that, `Mother, I'm not guilty.' Please say sincerely. What guilt can you have? God is the ocean of love and forgiveness and compassion and what guilt can you have compared to that? You are all men of God and you have come to seek God. Why should you feel guilty? Whatever I have said you'll forget that also if you should feel guilty with something I have said.

Contents: **1982-05-0x Quote, Ashram, Paris, France**

[When the French leader introduces Christine Hāge to Shri Mataji:] We are meeting again after two thousands years.

***Contents: 1982-05-02*, Public Program, Lille, France**

I bow to all the seekers of Truth. I've been here before, also, to Lille and it has been a place of special attraction for Me somehow. The peace in this place is very attractive and the people, I'm sure, are many, who are seekers in this place. But these are the days when all kinds of confusions have to be there and this is the time when your wisdom is going to be judged and your honest seeking and intelligence is going to be weighed.

It has been already prophesized that there are going to be many fake people on this earth, talking about God. But it is for you to know that you are seekers and you will have to find the truth, otherwise you can never be satisfied and the whole life will be a waste. The seeking that resides within you is neither your ego nor your superego. It is very easy to pamper your ego and feel happy with mundane things of gross life, or to go on indulging into all kinds of imaginary tragedies. But today the time has come for you to face the reality, which is beauty, which is glory within you, which is being promised that you are to be born again.

It is promised that you are to be comforted and you are to be redeemed and you are to be counseled about it. And, because of such an understanding of the atmosphere, many people are floating fake and absurd organizations to dissuade you. This is a special time, the greatest of all in the history of creation. In your evolutionary process, this is the last breakthrough which you have to achieve. Now, this evolutionary

breakthrough is a living process, as it has been before. It is a natural process and not a man-made process.

So you cannot achieve it by your mental projections, but by some natural happening within you, so that your awareness becomes newly enlightened. That means something must happen to your awareness and not to your outside world.

For example, you may have any kind of government, makes no difference. At the most, maybe little here and there, there will be a change. You may have any economic system or social systems, it's not going to change much. If the tree is sick, you cannot treat it by treating his leaves, can you? You have to go to the roots. In the same way, the change has to take place in your roots and the root has to be brought into play by giving some sort of a substantial help to the roots.

As it is a living process, you cannot pay for it, how can you? How much do you pay for being a human being? And what did you do to become a human being from that stage? It's only the ego of man; he thinks he can even organize God. You cannot organize Him and no use also fearing Him all the time, because He is compassion, He's love and He's anxious, very anxious to emancipate the human beings to that state which was promised, so that human beings know their Creator forever. It should not be an imagination again, but a reality, a feeling in your central nervous system, in your awareness.

Some people have given ideas that if you start jumping you might get to God, or if you change your dress, you might get to God, or if you do all kind of these nonsensical things, you will get to God. This is a mass

behaviour of human beings, coming from ancient times, from animal state. If one animal does something, others are supposed to do the same. They do not think about it. But in human state they think and their thinking is also limited. For example a man he spends, say, 500 pounds for getting to God.

So, another one...

So another thinks that... all right, I can pay 600 pounds to get to God. The third one will come with 6,000 pounds, why not? So human beings have a speciality for bringing down all that is Divine to gross level, but animals cannot and they are not bothered.

Somebody tells them that by giving up everything, so-called giving up, we have achieved God; people will give up their dresses, give up everything that is decency, decorum.

By changing mental attitudes, you are not going to change anything inside, or by putting any kind of an human effort, you are not going to work it out. The One who has made you man, is going to make you superman! At human level, it is difficult to believe. Animals never thought of it, while when human beings were made to think, they think we are going to do it ourselves. When we have not done so far anything about it, how are we going to do it anything about it further? So the force within us is going to do it and there must be some force that has done it and that force must be existing and that is going to work it out for us.

Now, also we have to know very clearly what are we to expect to happen to us? In the different ancient scriptures, in every religion, there are been descriptions

but which are very vague and beyond human conception, beyond their understanding. For example, it is said in every possible scripture that you are to be born again. Today when we were coming to Lille, we met a bus which was written there, “You are to be born again. And Jesus is going to give you a rebirth. And it is Jesus Christ." Yes, true! It is so! But how? How? How have they taken contract from Jesus Christ? Have they given Realisation to anyone so far? Only it is self-advertisement under a false name.

How are we going to be realised? Is there anything within us that is going to work it out? Intelligent people should go about it logically. Now we know that we have become human beings, definitely, but what is our powers? Or are we to be born in this confusion and die after this confusion? Worse than the life of animals because animals never have any confusion at least. Whatever problems they have, they solve and then they *[UNCLEAR* die]. But they have limited problems. It's only human beings can think of the beyond and that's how the confusion and complication is there.

Now, if I tell you anything about what is within us in the system built-in, you are not to take Me for granted. And you need not believe Me even if two French have certified Me just now. First of all, it has to happen within you, then you have to settle down with you and you have to feel it yourself, you have to be the master of that Divine power and then you will know that what I am saying is the truth. Simple is the truth that you are the instrument God has created. You are to be connected to the mains. You have to feel the power that is Divine, you

have to enjoy it and you have to manoeuvre it on a collective level.

It's so simple as that can be ended up in one sentence.

Now they must have already told you what is within us, have you? Gregoire: Not really, Mother...

Shri Mataji: They were just certifying Me all the time, I believe. *[UNCLEAR]* but the other part also they were just certifying Me. All right, thank you very much for the certificate! Now... But as a scientist, you must have an open heart to see what I have to say as a hypothesis. As you enter a university as a new student, you keep your mind open and a hypothesis has to be put before you, which has to be proved and then if you see all that, then you have to become the master of that. It is a simple proposition.

Within ourselves are placed three powers. The first power is the power of desire. That acts for our past as well for our subconscious mind and for the collective subconscious. *[UNCLEAR* The/Another] power is the power of action which acts on the right hand side and is responsible for the action of our mental and physical activities. These are the subtle powers within our spinal cord and in the brain, which manifest outside in the gross our left and right sympathetic nervous system. In the center is another power which gives us our sustenance. By this power, the whole periodic table of the chemistry is established.

Like carbon has four valencies and the way we become human beings with ten sustenances.

So this is the power which gives us our seeking and our evolution, ultimately. This energy manifests in the gross

as parasympathetic nervous system. When any emergency takes place we go into action, or we go into our subconscious, or into emotional activities. The sympathetic nervous system of the left and right goes into action. For example, if you are frightened and you are running, the whole body goes into a state of emergency, but the central path, the central energy, of parasympathetic, brings it back to normal.

As there's very little known to the doctors about parasympathetic nervous system, because it is absolutely autonomous, works on itself. And what is this `auto', then? Just giving some branding somebody by some name you do not explain. If there is an `auto', who is this `auto'? This `auto' is the spirit in your heart. This spirit is the reflection of God within yourself. And this spirit actually looks after the parasympathetic. It is not in our conscious mind. We cannot feel the spirit. There are many people, I've seen, that, “My spirit says so." This is also imaginary, because there is no rapport established as yet with your spirit. It has to come in your central nervous system feeling, because whatever you have achieved so far is expressed in your central nervous system.

So, now, whatever is left within us is this, is to bring that spirit into our conscious mind, into our attention. This is the breakthrough. Like an instrument is created and is put to the mains. Like the car is made and it has to be started, is connected. Without starting the car, what's the use of moving the wheels? Without connecting the telephone, what's the use of talking? Now, what do we have to expect when we think we are connected? Could

be only our thinking? Now, when this happening takes place, actually, the fourth power which is lying there, called as Kuṇḍalinī in Sanskrit language, is a residual power rises through these six centers, going upward, piercing through this fontanelle bone area, giving you your real baptism. And at the end of it, you see so many flame-like things are looking, is a lotus.

So, when this happens, actually all these centers that are shown here look like little flames as described in the Bible that, “I will appear before you like tongues of flames." But nobody is explaining all these things. This is the tree of life! Moreover, one becomes so one-sided with whatever one has, that one does not want to see that it should be related with something else. There is no understanding of spiritual life on a mental level. For example, the description of Christ given in the ancient Indian scriptures, He's called as Mahāviṣhṇu and He is told to be the support of the universe. But who reads Indian scriptures to that extent? Because in England people believe that Christ was born in England. I hope French don't believe like that, that He was a French.

So, they just don't want to see anything else.

Now, this is one of the facts, one can see that this kind of one-sided view of everything and fanaticism has led human beings into great confusion as far as spiritual life is concerned. Actually, up to Christ's birth, most of the knowledge of Bible was taken from various people, not from one person and it was never accepted that one could go little beyond to see what is the reference there is in the books which are much more ancient than Bible. There are books which are much more ancient than Bible

and people have lived much before Christ, so there must be something written about Christ in their books.

It is said that this deity will incarnate on this earth and He will be responsible for forgiving your Karmas and your sins. When the Kuṇḍalinī rises and pierces through this center, which is the center of Christ, that's the last one, from which one it has to pass to get into the limbic area, then Christ is awakened there and once He's awakened, He sucks in the ego and superego, built in by these two energies of your desire and action. Thus, a space is created in your fontanelle bone area and you get your Realisation.

Like in Sanskrit language, a realised Soul is called as a `Dvijaḥ'. `Dvija', means the one who is born again and also the bird is also called `dvija', because he comes out as an egg and then he gets to the stage of a bird.

So, some transformation has to take place within yourself. A great psychologist, Jung, who got Realisation in his lifetime said that person has to become collectively conscious. He said that, “There is collective unconscious, which sends symbols to inform us in our dreams." And he said that you have to become conscious of that unconscious.

So, it is a happening to your awareness. Like a dog, if he passes through a dirty lane, he doesn't see anything there dirty. Human beings, when they pass through the dirt, they know it is dirty. When they are human beings; they do not know what is anti-God and pro-God activity. When they do something which is against them, they do not know they are doing something which is against. They do not know that they are doing something that will

take them down into Hell and they do things collectively to bring about such an atmosphere that even their children go down: that is how we had fall of Roman Empires and many Empires and God knows now how many empires are now going to be fallen.

So, he does not know how he's behaving towards himself and towards his society, towards his nation and towards the whole universe. All his enterprises are linear in movement and they went back and come back to him and hit him. Then they say that we are, in French, `les miserables'. Create your own problems and then you say that we are very unhappy. But a realised Soul knows. Knows, as a reality, as a feeling, not as an emotional feeling, because that could be relative, but as absolute on his fingertips, on his hands, that this is wrong.

So what happens when the Kuṇḍalinī passes through these centers and pierces through this fontanelle bone area? For the feeling, you start feeling a Cool Breeze coming out of your head. Not always, first the heat comes out: heat of the liver, could be quiet a lot, may burning. And then comes out the Cool Breeze and then you feel completely relaxed in thoughtless awareness. You feel you have become a witness of the whole play now. At the same time, in most of the cases, you start feeling it in your hands, flowing that energy. But as a result of this happening, your health improves.

Recently, in New York, a blood cancer patient was cured and sent back to India. In Paris, a lady was cured of her, again, blood cancer and was sent out off the hospital. This is the minimum that happens.

This is the minimum a realised Soul can do. Many mad people have been cured. In this mad world, there are very few normal people actually and they have been cured, they have become normal, their beauty expressed in their life and in their face and in their behaviour. All their habits drop out in most of the cases.

Some of them are little possessed, so they take time. You are no more slave of any such habits that makes you absolutely lost in life. You become the master of yourself and once you become that, you can give awakening to others.

In this fake Gurus system, in the fake Guru system, they will give you big, big stories, that the Guru has this power and that power, but what about the power of the seeker? Everyone has power within himself which must be enlightened. Whatever one may say, I'm this and I'm that, has nothing to do with you, unless and until you get your own power and manifest it because if you're the spirit, you must feel your spirit and you must feel your own power. But these are not powers which are absurd, like flying in the air.

Already, there are so many planes flying, imagine human beings start flying, what will happen? I always say that the Guru who says so, should be put on tower of Pisa and let's see how he flies! So, all these absurd talks and nonsense is not what is Self-realisation is. It is the breakthrough that is promised, it is that judgment which is being told in the scriptures, it's not something cheap that can be sold! Is the most serious thing, about which we should be careful. If you have missed it, you have missed it forever. And then the last sorting out may start

and you will be nowhere. Nobody's going to come and persuade you and ask you and request you that `Please, become your Spirit.' But unlike animals, human beings take to false things much faster. If you put a plastic flower and a real flower, no bee will go to the plastic flower; they're not fools and stupid things. But 99% will go to plastic if they are human beings, I'm sure. That's the beauty that, somehow, we do not know what is plastic and what is real. When the real come, you crucify them, you beat them, you torture them and when the false comes in, you give them Rolls-Royces and aeroplanes and everything.

Of course, nobody real needs even a single farthing from you. Such a person is not interested in your purse and does not require anything of that kind. Such a person is above all these nonsensical comforts and nonsensical ideas of human beings. You cannot purchase such a person, nor can control. He's a free bird and the king of his own. But He's compassion and love. And in that compassion He wants you, He loves you because He can't help it. In His love, He suffers everything. He has patience and understanding, understanding of the limitations and the ignorance of human beings.

But it cannot be forced and asked to eat something, if you do not want. Actually, so many Gurus say that we take money because otherwise people don't take things seriously. Like you pay some money for a show and it's a bad one, still you go through it, because it's a bad show, but doesn't matter, because you have paid for it. And then you pay more if they say, because you have paid less, you go on like this, like mad. That's why reality will

grow very slowly. It has taken thousands of years to come to this mass level, or say, collective level. But plastic flowers are very easy to create.

Now, with this happening, as I told you, the physical and emotional side is absolutely balanced. And all such diseases like epilepsy and others, like lunacy and all that, which are torturing the minds of people, are cured. Even the physical problems of people who have indulged into wrong type of habits, like bad diseases for men and women, they can get cured. The other day, same happened in Rome. That all gets cured, but the only thing is that you have to ask for your Realisation.

God has given you freedom to decide. If you want to go to Heaven, you can go, if you want to go to hell, you can. The other day, one mad boy asked Me, “Mother, how do you go to Hell?" Nowadays they are planning in the other way, because they have failed this side... ascent, so they are trying to have a descent. I said, “You take two running jumps and you can go there." But for your ascent, you have to allow your Kuṇḍalinī to rise and break the Sahasrāra, or the break... the Brahmarandhra, the whole...

the Divine whole to the subtle... to the Divine power which is surrounding us.

We have taken this Divine power for granted. This is the power that pulsates in every atom. This is the power that transforms flowers into fruits, seeds into trees. This is the power that has made you human beings. This is the power that gives you children of your temperament, of your style, it sorts out. This is the power that controls exactly if there's a mango tree, you will get a mango and

nothing else. The total living work is done by this power. Either there is this power, or the power of man who has made an atomic bomb, because he has tried to separate something that was done by this power. Even the destruction power that is assimilated there is the anger of this power. Man can only transform matter, which is dead.

He cannot do any living work.

This is the Divine power, which is the Holy Ghost; we start feeling on our fingers, as Cool Breeze. Is described in the Bible and described in many books, specially by Ādi Shañkarāchārya, he's called them as Saundarya Lahari, “The waves of beauty." The first thing is to feel that. Like you come in a dark room, you just put on the light and then you verify everything and see for yourself. It is very easy to say what is there in this Cool Breeze feeling. Have you felt it before? What is this? How it works? How it helps you? How you become the master of it, is the knowledge you have to have.

In this short time, I'm sorry, I won't be able to elaborately tell you all about these centers and all these, how to awaken them and what happens, because the time is rather short. In London, I must have given about six, seven hundred lectures and everywhere in the whole world, I don't know how many lectures.

When you get established in Sahaja Yoga, when you become absolutely master of this Divine power, as there are many now we have imported from outside France, then alone, you will be given all the further knowledge about it. That is first to be judged how far you are

capable of handling this Divine power. But it works out in a very simple way.

For today we have two little children who are born realised. One is, I think about three years, two years, isn't she, Olympia? “One and three quarters." One and three quarters and another is, how much is she? About eight years or so. And the one who is not even talking, shows the finger which is burning, to denote the different centers by putting in the mouth. There are many children who are born like that in every country today. But how will you understand even those children, if you haven't got your Realisation? So, this time is the most important time and all human beings, all those who want their Realisation, should take it. And the rest of the people, who do not want to have it, can have their own way and then I'm not responsible. John's revelation, he has limited it so much. He says only 1,044,000, no, 144,000 people are going to be realised. Imagine what a limited number it is! Better enlist yourself fast! I hope today it will work out with all those who are here and you will feel very nice. But that does not mean that you should think now you have got Realisation, so you are now finished with it.

Like the other day in Rome, one journalist came and he felt. He said, “I've never expected this, I'm fantastically good and all that and vibrations I'm feeling, Cool Breeze I'm feeling" and then he never appeared on the scene. And he said that, “I'm enjoying my Self-realisation." It is very selfish, I think.

Just to enjoy for yourself. Imagine the light enjoying its own light and giving no light to others. Why to give enlightenment to any such selfish personality? He will

lose all his vibrations, I can assure you and then he'll come back to Me, after one year and say, “Mother, I've got a headache here and my foot is like this and I met with an accident..." And those who were with him, now will go too far and maybe giving Realisation to so many people.

God has no interest in such wasters. Do you repair the lights which are never going to give light? God is the source of all the common sense and He's not going to do something to waste His energy on people who have no value for their own lives.

So, I tell you again, that you are important, very important creation of God as a human being. And in His compassion and love, He has decided to give you this emancipation, so that you enter into the kingdom of God and reside with His bliss. You are the most important than among all the evolved things and the grace is absolutely openly flowing. You don't have to confess anything, you don't have to feel guilty, you don't have to worry what you have done before, you don't have to pay, or jump, or do any mental or physical exercise, it works out.

But the transition from working it out and developing into its full scale is a dangerous place. Like a bird which halfway comes out of the egg and still is sticking on to everything that is dirty in the egg.

Here, one has to fearlessly, completely thrash out all that is misidentification and spread the wings into this new freedom. With complete confidence and understanding that your Creator is the Almighty and that you are in His domain and that He loves you.

May God bless you! If you have any questions, I would like to answer.... It's just a real comfortable seat. Gregoire, just listen. Why don't you come here? You come here Gregoire. You come... no you come! No, you have to come because you'll translate to Me, because I won't understand.

Gregoire: He has received an initiation and he would like to know whether he can receive an initiation from you and if one can have two Gurus at the same time.

Shri Mataji: Excuse Me. If you have really received the real initiation, you don't need another one.

That's a very good thing, I would like to go and meet your Guru if you are really realised. But supposing, if you have been to a wrong one, I'll have to really work very hard on you, I must say. Because supposing a train that is derailed, has to be brought back to the... And if you want to believe still in the same Guru, if he's wrong? If he's good... very well and good... If he's wrong and you want to continue, then I cannot pull you out, because, you see...

For example, a person who knows how to swim, I don't have to bother; he'll come on the shore. If he does not know how to swim, also is easier to pull him in the boat. But some crocodile is holding his foot and he's still wanting to have his foot in the mouth of the crocodile, then what am I to do? Then you have to give up the crocodile, because you can't see the crocodile, but I see the crocodile. And if I say you are the... that he is a crocodile, you may get angry with Me. But I'm only afraid that after some time you'll find sitting in his stomach. That's why despite even if you get angry, I'll have to tell

you that this is not a correct Guru. If he's a correct Guru, I would love to go and meet him, I would be very happy.

Everybody who calls himself a Guru, is... I think... not a Guru at all. I've known people who have been to Gurus, who have been got... head of the academies and all that of these Gurus, are falling on the street with epilepsy.

So, we can't have darkness and light together. Because, I'm not a Guru, I'm your Mother. Actually, I want you to be your own Guru. But if you have a nice good Guru, who has given you initiation, in the sense that he's awakened your Kuṇḍalinī, it makes My life easier.

That we'll know in one minute, even a child can say. You see, some of these Gurus can give you blisters.

All, most of the cancer patients, are initiated by some sort of a thing like this, like black magic, or Gurus, or ESPs, or what you call them, mesmerism. ESP is extrasensory perceptions. You see, all this mesmerism and also what you call hypnosis, even hypnosis, even psychologist is unauthorized, it is all unauthorized behaviour. All these psychologists really need a psychologist like Me to cure them. I've been curing so many psychologists Myself.

One of them is Gregoire's friend who is a first class, first of Oxford University and Cambridge University, a Mister Rustom. `Jungian' too... now he's all right. He's not `Freudian'. `Freudians' are more difficult.

Now, any other question? For translation, tell him to say two sentences and then you can translate. It's like a lecture, not a question. All right? Uh. Ya! Decca.

First of all... *[UNCLEAR]*.

Gregoire: He's very happy that you are against the fake Gurus and he thank you for this. And number two, I mean the main question is: he does not believe in human freedom, because he says we are not free to be born when you want and to die when we want and to have accidents when we want and these kind of things.

Shri Mataji: I'm talking of that freedom only, I believe in it and you can have it also, *[UNCLEAR* then would be how].

I'll give you an example: there was a lady, you see, there was a lady, this Algerian, was told she was going to die in one week's time, doctors said, everybody said... And she is not only living, she's not only living, but she's doing very well now, she's with her children and everything.

Why, our president of India, who came to London airport and they told that he's going to die, they had prepared for his funeral and everything in India. And I met him at the airport; you know that, in ten minutes he got cured and he went there, he walked on, everybody started seeing whether if he was coming or his ghost was walking down, it was like that. And he's still there, still there.

All right, then... about accidents, you see, this...

So many accidents one and 1,001. But I'll tell you one where the bus fell down, with the Chhaya pandit coming to see Me, about eighty feet, double rumbling and it stood on it's four wheels and the driver ran away with fear, you see, but somebody knew how to drive and the key was in there. They started the thing and they came out and not one person was hurt.

Actually, even if Sahaja Yogi wants to die, he cannot die. He'll be looked after by angels. Is a fact.

Tell him that, you see, all this could be a... stories to him, but all is a fact and you see for yourself, if I say so, why not have it? It's all free. He is honest because, at this point, you see Gregoire, he is honest because at this point what he says is true, because he's not free. But I'm talking of something that has to happen to you, all right? Gentleman: You said that you made a statement that there is a direct correlation between black magic and spiritualism and cancer.

Shri Mataji: I've seen that.

The gentleman [following]: Are any statistics available on that statement?

Shri Mataji: Yes, you see, what happen, whenever I treat a patient of cancer, now I have treated...

and all these people have treated. You see, what I find, there is a center in us, which is, what we call the left Swādhiṣhṭhāna. Is this center, where we feel the heat here, on this one... Left Swādhiṣhṭhāna is the, I didn't talk to you about centers, you see. This yellow coloured one, left Swādhiṣhṭhāna, you see on the left hand side, comes to people who indulge into unauthorized subconscious areas, you see? Who deal with unauthorized subconscious areas and invariably, every cancer patient who has come to Me, had the strongest of this center catching. With others on the left, more on the left, always.

So, that's why doctors cannot cure it.

Gregoire: May I translate, Mother?

Shri Mataji: All right, say it and further also, I will elaborate it, scientifically.

I'll tell you the scientific explanation, all right? Now, about six months or eight months back I saw a film of cancer experts on cancer. About how far they have reached, you see? What I've been talking for so many years, now they are talking about it. Now what they have photographed are the elements or, you can say, the things, the proteins, they call it protein 52, protein 58, they give the names as usual, doctors give only names, you see... they don't know what it is, so they call it protein 52, 58, something like that and 59 and these proteins, they are photographed even, which looks very funny, in their photographic thing. And they have seen that these things come and attack and trigger the cancer. And they come, they have said it, very clearly, all of them, they come from the area which is built within us since our creation.

So, it is from the collective subconscious. Now when you people do spiritualism, or these wrong Gurus and fake Gurus and all these people, what they do is, that, they somehow or other take you to your collective subconscious, where there are all that is dead. And there are viruses, means dead plants and dead animals and dead human beings. Mostly these Gurus use dead spirits. Even the mesmerism and ESP, all is that. Of course, some of the Gurus put you also through your ego, pampering on the right hand side, into supraconscious, on the right hand side into collective supraconscious and you develop other diseases because of that collective supraconscious. Like Hitler, would be there waiting for anybody to jump into, if you go to collective supraconscious.

So, it could be both ways, but mostly, a cancer is left-sided. It may start with the movement towards supraconscious, you may move to supraconscious, but as a momentum, you see, you might as a swing, go to the left too much, you see? So, it is an oscillation, but when that, it is settled, I mean when it is triggered, it is the left, of that I'm sure. But, you will see yourself, once you get Realisation you will immediately see. All this will be your own knowledge. Say, a person has cancer, say, of say. Viśhuddhi, of throat. Now, he must have right Viśhuddhi, left Viśhuddhi and... special... This one.

Now, this left Viśhuddhi, is coming from feeling guilty. It's very dangerous to feel guilty. Is absurd.

What guilt can you have? It is the ocean of love. Unnecessarily you are just imagining, like little children.

All right, are you satisfied, now? Gentleman: No.

Shri Mataji: Why? Because, no, you are not, no, no, no... I agree, you won't be satisfied, because you are not yet realised. Once you are realised, this is a thing to be experimented and seen, isn't it? Supposing I'm telling you the truth and the laws of Divine, you have to enter into that realm and see yourself, isn't it? Like a scientist.

Gentleman: I can accept that, but I still didn't get an answer to my question.

Gregoire: But may I just say, that we... there are some doctors in Sahaja Yoga, one of them is here and they have started... He was asking about statistics...

So simply statistics...

Shri Mataji: Ah! Ah. Ah. Ah... Yeah... yeah...

Gregoire: The answer of Mātājī has gone more away of your question, but they are now working out some basic data, but it's a process which has just started, so we cannot provide you statistics as such.

Shri Mataji: Statistics,... Yeah... yeah... yeah... But I, one thing I will tell you, Gregoire. You see, it's a headache, you know, to keep statistics. We are not going to do that, I'm telling you. I'm fed up, you see, we don't want to keep files of this, why should we? You see like... I'll tell you, I went to this Medical College, because I've cured people now and I cured the President, so they have to ask Me, how I did it, isn't it? He understands? And I told doctors all about sympathetic, parasympathetic and everything and they asked Me... for... then they sent Me... “How many people you have cured and give their names and this and that..." I said, “I do not know how to keep files. And it is disgraceful. That you give somebody out of your love and you record it, it's disgraceful, isn't it?" And for what to do? For why? Because, we are not here like doctors, mercenary...

No, we are not here to cure people. We are here to give you Realisation, but as a by-product people get cured. But we are not interested in curing people as patients in the hospital, not at all. Because what's the use of curing these useless people *[UNCLEAR* but Gregoire's translation indicated “if you cure these people, they are not interested in their spiritual Realisation."] There are most of them are useless people, I tell you. There was one *[UNCLEAR]* who met Me in that *[UNCLEAR]* six thousand people out of that got hold of Me, because he had angina. I said, “Well, all right, I am going away now to

Pune” he came to... he was living in Pune, a very rich man and all that. I cured his angina. He got at least twenty-six people to Me. Then I cured all of them, then again they brought twenty each... and I was just exhausted for nothing at all.

So I told him, “Have you got any friend who is able-bodied, or are all of them like this?" So then he said, he arranged a very great program in Pune and he gave Realisation to many people *[UNCLEAR]*.

So I told all these people there were, you yourself may get Realisation, become masters and doctors and cure your relations, why bother Me? I do not want to take any credit or discredit of that. I just want that you get all the knowledge and you do it yourself. Every time it happens, you see, one to five hundred, I decide I will not take anyone, but again something happens, they catch hold of Me, again you see this starts. Because I feel now that the person has suffered, but the person has no consideration at all. I cure him, he gathers the old people, fourteen people will fly out to, say, London, to get cured. That's what it is. They won't come for realisation.

What's the use having all such healthy people, so-called, if they are good for nothing for Sahaja Yoga, for God? At least you should never say you've been cured, because I've seen doctors might get after your life.

Better let them cook their own stew. But when the doctors have failed, they come to Me! *[UNCLEAR]* sitting down there. He had the same left Swādhiṣhṭhāna problem. He will tell you.

So why go to that extent, you better have it, now why worry about everybody else? Tomorrow you can talk to

doctors. Yes, you can please them. You can become knowledge. All right? May God bless you!

***Contents: 1982-05-03*, Public Program, Day 1, Paris, France**

[French introduction by Gregoire. It starts with questions and answers.]... Seekers of truth. At the very outset, I would like to apologize, because I could not attend the session the other day. And also to apologize for this small hall which we could arrange. Please, forgive the organizers for this little hall which has put you to inconveniences.

I was very happy to hear your questions, which gives Me a little idea as to what you are seeking. Today, we are standing at a position in the history of time, where the Day of Resurrection has come. This time was to come, was prophesized. And that prophecy has to be fulfilled by someone. At the very outset, one has to understand what are we to seek and what is our resurrection.

This is the enlightenment, this is the Self-realisation, but... what is it? *[UNCLEAR]*. People may talk: “This is that, this is that, this is that..." Thank God in the modern times, people have logic. Now, if you see to the history of evolution, you will realise that evolution has taken in the awareness of person, or the seeker. And the higher was the evolution, the lesser was the modulation in the body and the outward side.

So, now, if there has to be the evolution, what it is going to be? In the awareness has to be seen.

Because whatever has happened to us, in our own evolution, we have achieved it in our awareness. For

example, for us, it is a truth that it's a small hall. Because we can see with these eyes. In the same way, this is... the colour of this curtain is a fact for all of you, it's a truth. Because you all have eyes. Say, for a dog, to go trough a dirty lane is not difficult, but to a human being it's very difficult because he's aware of the filth.

Because in his evolution he has developed a nose which can smell filth.

So, to understand it fully, logically, is that something has to happen to your awareness. Now, on this point, there have been lots of confusions, on this point itself. The confusion comes, because we can think what we like. Rationality is that moves the way we want. Evolution is not a thing that we can achieve through our rationality.

We did not think of our evolution to be a human being, or a donkey, or a, say, a monkey did not think that he has to become a human being. He just became. Neither he... it had any concept of what he is going to be. Neither it had any capacity to concept... conceptualised. But human beings have that capacity. But that capacity could be imaginary, because human beings can go on imagining things.

So, the concept of anything that we have built up may not be true.

So, if we are honest seekers of truth, we have to face the truth as it is. One has to adore it and accept it and allow it to permeate. It may not be according to your concept. It may challenge your ego also. For example, a gentleman came and sat before Me and he started jumping like a frog.

So, he told Me, that he has read in a book, which is quiet authentic... even in modern times, that, when you get your Kuṇḍalinī awakening... you hop like a frog.

And I saw that book Myself and I was surprised that it's written in there. But, logically, are we going to become frogs now? What are we going to become logically? That is some new dimension has to come into our awareness. Many psychologists like Jung who were realised Souls have indicated that one will become, become, again the becoming is the point, collectively conscious.

Means something should happen to our consciousness. In which we become collectively conscious.

So, when this Kuṇḍalinī rises and pierces through the Sahasrāra and is established there, you start feeling a Cool Breeze in your hand. With this Cool Breeze, some people might think it's a psychological case... it's a psychology...

Something...

Some people can say...

Because human mind has a special capacity to escape the truth and accept the falsehood. That we have done before, but now you cannot miss it. Now, with this, as you have asked Me a very right question, that in the hand you see the same colours repeated that are on these centers. Now, these are showing that, on your hand... In the Bible it is said: “Your hands will speak." So, on your fingers... fingertips are these seven sympathetic nervous... sympathetic Chakras... one-two-three-four-five, six and seven... six and seven.

On the left and on the right. These are accepted by medical science that sympathetic nervous system reaches your left and right extremes... is accepted by medical science up to that point. These fingers, these hands then can tell you what centers are in trouble in you, as well as in others. For example, just now, in the whole audience that they are sitting here, they are mostly catching on this center. Call a child and call... the child will also put this finger in the mouth.

Right... right... left, left...

Sorry left Heart [GAP]... this is very common with the Western people. They sap their energy sitting down and cursing themselves for nothing at all. But Sahaja Yoga is the system or technique of Divine Love. And love that is the ocean... is the ocean of compassion... that washes off all these so-called specks of things that you think to be great sins.

So, while listening to Me, you should know that you should not feel guilty about anything whatsoever.

And be relaxed. Now, when you become collectively conscious, means your fingers, means your central nervous system, is showing the result of your Self-realisation. Means your conscious mind is aware of what has happened to you. Not only that you feel your own Chakras and the Chakras of others, but you get your own power to correct them, you own and others.

The powers starts flowing through your fingers to begin with or maybe begin with in some people from the head. And you can use that power for curing people of their centers. Centers... All the problems coming from the imbalances and the maladjustments of the elements that

have made these centers. And to adjust them, to... and to put them right is a very easy thing for a person who has got this power just flowing through him.

Now, when you are a realised Soul, actually you are connected with your spirit. The spirit has its seat on top of your head. But it resides in human heart. In the heart organ itself. And when the Kuṇḍalinī rises, [She's] touches that subtle point, then the information goes to the Spirit and it starts manifesting through this connection its own existence in your central nervous system.

So, you start feeling this Cool Breeze. But Cool Breeze is not from the spirit. You get connected through the spirit and that is what is important. Because through the connection of the spirit... just like this is connected to the plug... in the same way, you get connected through your Kuṇḍalinī to the `plug'. And the plug is the spirit in a very gross way I would say.

Now look at that... he has written a big book on Sahaja Yoga...

So, the connection is established through Kuṇḍalinī, trough the... `Being' within us, which is collectively conscious, all the time. That is present all the time within us. It is conscious all the time aware, about our everything that we are doing.

..... Connection when it is established with the Divine, then that electricity, or that power we can call it, the power that is all-pervading, starts pulsating in the conscious mind. Now, we can say that, I... if I take the name of God if you are not disturbed, that God Almighty is the One whose power is separated from Him. And His

power is the Shakti or the Ādi Shakti, or the Primordial Mother.

And the light of this power, the... covers all the universes, covers the minutest of atoms and molecules.

While God Almighty is like a witness and is watching the play of His power. As man is made in God's image, God Almighty is represented by the spirit in human heart. And its power, which is the representation of the Ādi Shakti or the Holy Ghost, is represented by the Kuṇḍalinī.

So, when the Kuṇḍalinī gets connected with the spirit, we start feeling the collective consciousness, because we get connected through the Kuṇḍalinī, to the collective being within us. And that's how we become collectively conscious. For example, say... this is the image of God... we can say, then Sadāśhiva, the God Almighty resides in the heart. And his power creates the whole universe.

Now, how does it create? First of all, He has to desire.

So, we have within us, the power of desire within us. Now, this power of desire is active without any effect. Visual effect. For example, if I desire to be the president of France... I won't... I do not become.

So, whatever we desire, does create an activity of a type, which is not apparent. But the activity that takes place, through our brain and through our physical efforts, is apparent. If we think that we want to, say... go to Mother's lecture, if we want, in the desire, you may, you may not.

But, if you come to the second type of activity, then you will have to think how you are going to do it.

So, you go to the future side and plan it out how to do it and you use your physical body for that as well. That's why we call it an activity that is as a... not inactivity, but you can say non-activity. I don't know in French.... And that is activity...

That is the past, for example, somebody is sitting and thinking about the past. Then what is the activity? The activity is of emotions and all that, but there is no production out of it.

So, the foremost thing is to desire. If God Almighty does not desire, nothing will be created.

So, out of that power of desire, the another power of creativity comes in. In our Sahaja Yoga language, we call the first power as Mahākālī power and the second as Mahāsaraswatī.

And the central one, we call it as the Mahālakṣhmī power. It is the power that manifests the parasympathetic nervous system within us. This is the power that gives us our evolution. By this power we sustain.

By this power, God has created... you can say, the chemical periodical laws to give them different quality of valence.

We can say at the lowest Chakra, below the Kuṇḍalinī, is the carbon atom, which started combining with others to form life. As it has got four valences, this one also has got four... This is the power that we have got from the Mother Earth, which is innocence. And the magnet within us is placed in this one.

Look at the animals, how they have got their magnetic fields properly adjusted and so well understood.

The birds, from long distances, cross... across to southern hemisphere and then back again with proper direction, because their magnets are intact and pure. Till' the animal stage, this magnet is quiet intact.

But, at the human stage, you are given freedom to do what you like with this center.

Because at the stage when you are a human being, when you *[UNCLEAR* have/are] raised your head at this center [Shri Mataji must be showing Viśhuddhi Chakra], you have to become independent and free people to decide. As soon as you raise your head like that, a new system starts growing into you from your right side, like this and covers up the whole area up to this. Because when human beings indulge into any activity, they develop a feeling that `I am doing it,' that is mister ego. Before that, there is only a growth of one side, a left side and that too very rudimentary in the human... uh... in the... in the animal stage.

So the ego goes on pressing on the superego too much and superego also develops then and that's how you get cut off from the mains.

That is how you become a shell and a separated personality, a free personality, to do what you like.

We can say like an egg. When the calcification takes place you become completely an egg of your own. It has to be an egg if you have to become a bird in a free world of God. Because evolution cannot go any further than this, unless and until the people who have to enter into the Kingdom of God, have to realise the value of freedom.

But the word freedom itself is again confused. If you are very ego-oriented, you think whatever you do is your right. Any kind of nonsensical things people do, they'll say: “What's wrong?" I had a disciple, who was twenty-six year old and he came one day, he's very good and intelligent boy and he was very sad. And he told Me that: “My mother who is forty-nine or so, or fifty years of age, has eloped with my friend who is twenty-two." So she came to Me, the mother and she said: “What's wrong?" The laws are so absurd, that she sold her house and the husband had to live in another house, she had to live in another house and she had three children who just became like prostitutes. Her own daughters. And they also came and told Me: “What's wrong?" With ego a person becomes absolutely unaware of the collectivity.

That means he becomes malignant, he becomes a cancer cell in the body of God Almighty... Malignant... The left-sided person is a person who start getting all kinds of conditions upon himself. They are another type of dead people. Because there is no wisdom in choosing your conditionings. Such people can be fanatics, could be mad people, could be hystericals.

The other day, I saw, some people in the bus; I was travelling with `Mary', who were just talking to themselves and they are all of the same style, like mad... I mean lunatic. Now, the nature has its own way of controlling and giving you balance. For example, if you are too much ego-oriented and only working out the right side, then what happens, that to replace the fat cells from your brain, the liver has to work very hard. The...

the Swādhiṣhṭhāna... is the Chakra... is the Swādhiṣhṭhāna...

When you go on planning everything, all plans go waste, no doubt. But apart from that, your brain also goes waste. Because you do not know what Divine plan is. You have to know the Divine plan, to fit into your planning.

So, whatever planning you do, can create problems not only for your liver, but also for all the organs which are important in the... in the abdominal area, because that has to be looked after by the same centers.

So, you develop diabetes, because your pancreas is out of care. You may develop blood cancer, because your spleen is out of care, you may develop kidney troubles and also high-blood pressure and you may also loose completely your memory at a young age, without knowing what's your name is.

So, this can happen to you, if you're right-sided. But still nature goes on giving you warnings by many ways. But, if you do not listen to the nature, then you get an attack on your heart. Because your attention is away from the spirit. And your spirit is in the heart, which gets angry and recedes. Now, see the balance, the heart is for emotions. Not for mental activities. But when you do mental activity, your heart goes out. But if you do your emotional activities like weeping, crying and becoming very sulking type and receding type, then your brain goes out.

..... which we can call as our break and our accelerator. Now, we have to use both of them, keeping ourselves in balance. Another great capacity of human beings is to go on the extremes. We cannot be one-sided in ordinary

life... We cannot be one-sided in ordinary life. Supposing we have one leg, we can't stand for long time. A car cannot go on one wheel like this in an angle, does it? Even on the bicycle, you have to balance. This balance comes from wisdom that you have. And this wisdom tells you how much to listen to others and how much to yourself. Like today, I had somebody who gave Me a very good... a... good report of what happened to her. She was telling Me about the psychoanalysis, the madness of it. Which suggested that she has bad relations with her father or her mother, or some sort of a nonsense like that.

In her wisdom, she could understand that she has pure relationship with her parents and this is nonsensical, this *[UNCLEAR* is] some sort of pathological case they are describing. Like Freud was himself a psychopath. Himself died of cancer. Not only but he had relationship with his mother, such a perverse man he was. He did not know what chastity is, what purity is, what holiness is, what sublimity is.

If the psychologists are dealing with pathology, all the time, with pathological cases, they become pathological cases themselves. They have no way of protecting themselves. And these pathological cases, which are one in a billion, they make it a general rule for all of you and you accept them. You are created in your dignity and in your glory to become the spirit.

And while they want to reduce you to your a sex point and how on earth any man with self-respect can accept such a nonsense as that.

So, what is it that *[UNCLEAR* our] we go to the extremes in everything? Either we go to the right side, or to the left side. If you go to the right side, you can also become like an ascetic, a very dry personality, devoid of any feeling. Like husbands who are hard working, women who are hard working, can be very funny human beings.

Very strange things they can do. Because they have lost that balancing factor. In England, no I should say England then itself, statistically it is proved that two children are killed by parents. Children! And there the parents want to become vegetarians and save the animals and save the mosquitoes and save the bugs. They are sending money to Afghanistan and all those things, but they cannot look at their own children who are suffering.

So, these extreme behaviours on the left side can also create terrible problems. One of them is cult formation. Cult formation. This weakness comes to us from our heritage as animals. There is a kind of a phenomena called... there is a kind of a phenomena called mimickery [mimicry] that takes place among animals, so that they copy others and go along together. Now, if there is a very strong personality, like Hitler, then he can impress on people, by pampering their ego to begin with, that they are something `chosen' people.

[UNCLEAR For/But] Hitler also used the same methods that these false Gurus are using. He got help from these Lamas in Tibet, the parasites, who told them... who told him the secrets how to control human beings. Now, beyond this area of your subconscious, there lies the collective subconscious where all that is dead lies. Even

the cancer, which I've seen has been there, because people have been driven into collective subconscious.

A person who gets cancer is always a left-sided person. The doctors have reached a certain conclusion about it. I saw a film the other day, where they showed some doctors experts on cancer, telling that the cancer is triggered by proteins which they named as `52-58', anything you can name, but they can't explain, which enter into the area of human consciousness.

And these proteins, according to them, are coming from the area which is built within us, since our creation, means collective subconscious, that... they don't know.

So, that's the sects are formed, because, say, you call some people and tell them you pay five pounds each. And become the member of this... not sect... but a very `enlightened' group. How can you pay for your enlightenment, it's a sensible thing to think of! But as soon as they pay five pounds, they become a club.

Then they have to go through all the rigorous imprisonment, because they have paid for it. They don't understand that this is a mass action that is going on. A...

Somebody will say: “Oh, I'm feeling very nice” another says: “I'm feeling very nice” “I am feeling very nice” and here the cancer is developing inside. But, what has happened to your awareness? What powers have you got? What have they given you? I may say anything about Myself, what does it take? For Indians specially, they tell lies morning till evening.

I've known Indians, if they don't tell thousand lies everyday, they won't eat their food. And they want to amass money and are trying to befool. But there is a

subtler thing which is happening there: the white race tries to overpower the others by their right side. And tried to press them.

So, now the left side is attacking you. There are befooling you. I went to China with My husband and I told them that there are so many people who are become; now, drug addicts and they are just cured by Sahaja Yoga. They said: “Why do you do that? Why do you cure them? Because they gave us opium, for days together, we were under opium and they just killed all our essence and they ruled here and now, that's what they have to pay for their sins... let them have it." But for the Divine, whether it is East and West, it does not understand directions or skins. It's all stupidity going on among children. The only interest now Divine has, to give you emancipation and to take you into the Kingdom of God and nothing else. And for that, I have to counsel you, I have to give you comfort from your diseases and you are to be redeemed. That has to be done. Specially for you, those who are seekers, who are the epitome of creation.

They are the one's who are going to enter into the Kingdom of God, not these kings and all these *[UNCLEAR* philosophs]. They have no place the so-called rich and the so-called poor and the so-called quarrelsome people.

So, it is you who have to get enlightenment in the body of the Primordial Being.

So, that is how the sects are formed and in general I have told you I don't want to criticise...

Contents: **1982-05-0x Quote, Ashram, 9, Allee Du Rocher, Le Raincy, Paris, France (year not sure at all)**

You see, even when I am always surrounded by so many of you yogis, actually I am all alone, because I am like a big tree and you are the little flowers at the foot of the tree. Even if the big tree is surrounded by these little flowers, the big tree is alone.

Contents: 1982-05-05 **Sahasrāra Pūjā, Opening the Primordial Sahasrāra, Ashram, Le Raincy (13 kms E of Paris), France**

It is a great day for all of us, the seekers, that the last work of the Divine, of opening the last center in the Great Primordial Being, was done on the 5th of May 1970. It is the greatest event of all the spiritual happenings of the Universe. It was done with very great care and great adjustments.

It is not in the limits of human understanding, how things are worked in the heavens. It is your fortune and God's love that has worked out this wondrous miracle. Without this happening, there could not have been a possibility to give mass realisation to people. One could have done it for one or two persons here and there, but to give such a mass awakening could not have been possible.

As you know, in the Sahasrāra there are the seats of the seven main Chakras. There are 1,000 Nāḍīs or, as they call it, flames and they all have each 16,000 powers. Every Nāḍī deals with a particular type of a person and, with the permutations and combinations of all these Nāḍīs, human beings are looked after.

As soon as Sahasrāra was opened, the whole atmosphere was filled with tremendous Chaitanya [vibrations] and there was tremendous light in the sky and the whole thing came on this Earth as if a torrential rain or a waterfall, with such a tremendous force, as if I was unaware and got stupefied. The happening was so unexpected and so tremendous that I was stunned and I became completely silent at its grandeur. I saw the primordial Kuṇḍalinī rising like a big furnace and the furnace was very silent but burning appearance it had: as if you heat up some metal and it has many colours, in the same way, the Kuṇḍalinī showed up like a huge furnace, say of a, you can say, of a furnace which is like a tunnel, where you see these plants you have for coal burning to create electricity; and it stretched like a telescope one after another, it came out, shoot, shoot, shoot, like that. And the Deities came and sat on their seats, on their golden seats and then they lifted the whole of the head, like a big dome and opened it and then this torrential rain completely drenched Me and I started seeing all that and got lost into the joy. It was like an artist seeing its own creation fulfilled. I felt the joy of great fulfilment.

After coming out of that beautiful experience I looked around and I saw human beings so blind and I became absolutely silent. Then I desired that I should get the cups to fill this nectar but I saw all stones.

Sahasrāra is the most beautiful part of your being. It is a big lotus with one thousand petals of different colours appearing like inflated flames. It is a thing which is seen by many people but to see it pour that torrential rain was like these flames becoming a fountain, fountain of

colours and of fragrance. Can you think of a flower pouring its colour and its fragrance around? People have written very little about Sahasrāra because whatever they have seen is from outside and it's not possible for them to go from inside. Even if you reach from inside, if the whole Sahasrāra is not opened out, you cannot see its beauty; because when it is closed, the whole of it, the total, then you just pass through a little aperture and get out of it. But just imagine a huge big petaled, thousand petaled lotus and you are sitting inside, in the corona and looking at all these petals, all very beautifully coloured and fragrant and pulsating with the bliss and the joy.

To remain into Sahasrāra, on that position, is the ideal situation. But then, after the silence, you are filled with tremendous compassion and love and you are drawn out to people who haven't yet known what is having eyes. And thus you try to put your attention to the Sahasrāra of millions of people and then you start seeing the problems that exist in the Sahasrāra. And even if you desire to open the Sahasrāra it is a very difficult thing because the channelizing from the Divine to human beings has to be through human beings. The power could be with you but it has to be channeled through human element.

All My life I had not known many realised Souls. How to get them? How to work it out? So I started looking out for people. And I met one old lady of 70 years and she was very perturbed about something very gross and when she came to Me she felt very peaceful. Her Sahasrāra was very worn out. And in My company she would think of something else, not of the Spirit. And her brain would

be covered with clouds and darkness. Again and again I had to enlighten it but she did not get her realisation.

Most of the people who came to Me in the beginning came to Me for getting cured. This capacity I had from childhood. And I could also give realisation to [a] few people before, but they had to be very earnest, ārtha. I didn't meet anyone of that quality because I was not living in the forest, I was living as a normal human being among other normal human beings and they were not that earnest, that ārtha and I had to do this work among them.

How to talk to them about the real world that exists and the false [one] in which they live? And one lady, the first one who got realisation, just came to see Me because she was possessed with the idea of seeking, she thought and it worked in her. That was not the happiest day, because she's one of those who get individually realisation. With this great happening many should get at a time. We had a program in Bordi in '70 and there, first, one gentleman got realisation in the evening. Next day there were negative forces acting [in the] morning time and they started talking of favouritism. I could see in the atmosphere the vibrations were going wrong. In the evening I took up a very strong, firm attitude. I was in a great fury, I had never gone into such a fury before and I lashed all of them. Surprisingly, twelve of them got realisation, That was the greatest moment. Then many got, one by one. Three of them who were travelling back got realisation suddenly, in the train they felt the vibrations.

So the mass evolution started.

Sahasrāra is your awareness. When it is enlightened you get into the technique of the Divine. Now there are two techniques: the technique of the Divine and the technique that you follow. You cannot act as Divine, but you can use the Divine power and manoeuvre it. For example, Divine looks after all the Universal happenings. Every minutest particle is controlled by Divine. When your Sahasrāra opens out and your Kuṇḍalinī touches the Fontanelle bone, sort of a igniting force is ready in your Sahasrāra and as soon as the Fontanelle bone area opens up through the Brahmarandhra, the Grace of your Spirit ignites that igniting force and your Nāḍīs get enlightened. Not all of them, quite a lot of them; not all the length, but quite the peripheries. That's how you get your enlightenment.

So many things happen because, also, of your seven centers being in the Sahasrāra. With the light you see their relative positions. I mean you do not see, but it works in your conscious mind. Your conscious mind feels that integration within you. The rationality which is separated from the heart becomes one with the heart. It becomes one with your attention. Wherever your attention goes you act in a collective way. All the activities of your attention are blessed. The attention itself is effective.

Your attention is very important, your desires are even more important. Because it is such an integrated thing, your desires and your attention become one. Whatever is good for the Spirit you desire and your attention goes to the thing, whichever is emitting the Spiritual power. The priorities change very fast.

Those people who are primitive and not evolved may not find that happening but those who are over mentally developed, they actually have an attention which they try to test. They first want to see how to raise the Kuṇḍalinī. That want to see that it is logical.

For a balanced person there's no questioning at all, we have some people like that among us. They just became and they never questioned. They just settled down. They are innocent, they are intelligent, above all they are spiritual. But whatever may be the defect in the quality can be corrected through your Sahasrāra.

First of all you have to put down your ego because if ego is there it presses the Sahasrāra. Also the superego must be reduced because it also presses the Sahasrāra and gives pain.

So to keep the Sahasrāra in its healthy state one has to understand that the priorities are to be changed.

Some people take time, so they have to put some deliberate effort. There are many books, if you read them, they suggest anti-God activities. An enlightened Sahasrāra doesn't like it, it closes back. That's like a poison. It doesn't like any poisonous thought to come in the mind. If you go about with the poison then it again closes.

In the same way the people who are hot tempered, very much hot tempered and all other problems of the ego, if they try to suppress the Sahasrāra [then] also the Sahasrāra starts closing down. Those people who have had conditioning from wrong Gurus and wrong books, from wrong parents maybe, from a wrong country, from a

wrong livelihood also do not allow the Sahasrāra to grow in it's healthy way.

It is only the Sahasrāra [that] has to grow, not the Spirit. The more sensitive the Sahasrāra is, the more it receives the Spiritual qualities of the Spirit. Actually the peace is felt in the Sahasrāra. The bliss is also felt in the Sahasrāra because that is the brain and the brain is the epitome of the nervous system, central nervous system, our consciousness itself.

So only, merely, by opening Sahasrāra, the work is not done. We have to have more and more channels who will act on these Nāḍīs with their different powers and who can work it out in a proper systematic manner. But those people who indulge into wasteful habits after realisation, obstruct the flow of the Nāḍīs and really are very harmful for the Virāta. Such people should really leave Sahaja Yoga and spare [us]. Or such people should be asked to leave and one should severe relations with such people who is standing against such a great work of the Divine.

The one who wants to develop on Sahasrāra should know that he should not have bad company, but always have the company of the other Sahaja Yogis. He should not have his own holidays and her own time, but most of the time he should spend in the company of other Sahaja Yogis. After the Sahasrāra, when you are above Sahasrāra then you can see that it is very important that all these Nāḍīs must be kept together. And all the centers and the Deities must be kept awakened and integrated. This can be done even with a conscious effort by watching yourself, your thoughts. You will start seeing your ego and your superego. If you are going to see how

you cheat yourself and you are dishonest to yourself, how you are convincing yourself that you are very good, how you are enjoying a ego trip.

Sahaja Yoga is for people who are Spirits so all other things must drop out. All misidentifications must be dropped out. One can do it through conscious mind, as I said, that you can really correct yourself because after realisation whatever you desire becomes part of the Divine desire and whatever you do becomes a part of the Divine action.

So one has to remember that with conscious effort we can find out ourselves and see if we are really honest about it.

If one is honest one can see that collectivity is the only way to expand your Sahasrāra. For that tolerance is needed, wisdom is needed and a stature is needed of a prophet, which you are and you should talk like a prophet. Actually, you have to educate yourself. How does a prophet speaks? How does a prophet speak? This is not insincere or acting because now you are awakened. When you are not awakened then whatever you do like this is artificial.

Sahasrāra is the controlling, guiding, evolving force and so to keep it absolutely ready for growth and expansion one has to watch one's own growth. Never justify your wrongdoings. If you start justifying, you are actually thinking about that. We have no time to think about oneself. You have to think of others because others are also in your brain; and when you start thinking of others, talking to them about their resurrection, your Sahasrāra will definitely increase in its size and in its sensibility. The

sensitivity will also increase, the depth will also come in. It is just like a tree, when it grows, its roots spread very strong.

So you have to come out of your shells and spread your wings. All small things of mind must be given up. You have to live like a very, huge, big personality which has to give support, guidance, help and awakening to thousands.

If this Sahasrāra Day in France, establishes a new dynamism in this country, I am sure that it will catch up with the thought of the people. It will resound into their brains, their unconscious will transmit it into their being and they will start thinking afresh. Now, new breakthroughs will take place and people will start going towards Truth logically. They'll come to right conclusions. They'll drop out all that is useless and wasteful.

Sahasrāra is the throne for the Spirit and the bigger is the king, the bigger is the throne. The way you treat your Spirit is expressed in through the way you have your Sahasrāra. As it is the seven Chakras are seated in the Sahasrāra, you become the master of all these seven Chakras and that's how you can do realisation, you can give realisation. And then you can become a subtle being. Through your conscious effort, you can enter the beings of others and raise their Kuṇḍalinī and correct them. Enlightenment of the Sahasrāra also gives you a new sight to see all the sukshmas, all the subtle things in the atmosphere.

When you start developing higher and higher, you can see the vibrations as lights around you.

You may not have any interest in many things but you'll be amazed how you become the master of so many things. As if your brain is materializing whatever you have been desiring. And this is what is Kṛiṣhṇa promised, who is actually the Virāta.

So you become the master of your brain because actually the Spirit [Jīvātmā] is master of the brain [Mastishk].

The more you start bringing Spirit into your attention, the more the Sahasrāra increases in its size.

And the light of that expands and you become [a] more powerful Sahaja Yogi. This is the greatest thing also for God Almighty to see that this has happened, so that He can, for the time being, postpone His anger and wrath; so that He can forgive human beings for their mistakes, their obstinacy and childish pranks.

Let the man rise to see the glory and the greatness of his Father. Let him have so much of power that he can bear the compassion of God. Let the Sahasrāra develop into such dimensions that it can execute the working of the Divine through his own conscious mind.

The Sahasrāra has one mantra, that is `Nirmalā', meaning: must keep it clean, pure and immaculate.

That is what is your job, is [to] try to keep it pure and clean. And this will definitely mark another step, another accelerated jump into a new dimension of many more human beings.

It is a very great pleasure to be in Paris today, so that the whole world attention should be on Paris, on France, on this country which is really being cursed; neglected by all

the deities, because human beings really went very wrong.

Let all the Deities be settled down in this country because this is the attention and attention, whatever attention we pay, is reported to us through Sahasrāra.

So the Sahasrāra of France may be opened out, so the attention of France should be directed towards Spirit and towards the eternal life. Is [a] very important country, that's why I decided to have this day celebrated here. Now the responsibility on the French Sahaja Yogis is much greater. They have to change their methods and styles. They should be very mild, gentle and healthy people but at the same time they should be very strong Sahaja Yogis, so that when others see them [they] find that superiority in them.

Before the Sahasrāra day we have had such a successful session. I am very happy about you. May God bless you all.

Now I bless all the other centers, who have prayed and are praying; to give them a very developed Sahasrāra, an enlightened one, that will separate them from their small shells. Let them expand so much, that they become one with the whole.

May God bless you all.

***Contents: 1982-05-11*, Public Program, Understanding the Love of God, Caxton Hall, London, UK**

For the last so many lectures we have been saying that you cannot pay for God's Love. It makes Me laugh

sometimes. Human beings can never understand His Love because they live in a very limited sphere.

His Love is unlimited. His forgiveness is unlimited. Even this word `unlimited' and `infinite' we do not understand because we have not known anything like that and to say that something is genuine is also like certifying something which is genuine. You don't need a certificate. Even that human beings do not understand.

We live with artificialities. We try to find the Truth. Again we accept artificiality as Truth. Again we go on fighting. Then we think this is the Truth. Again that turns out to be something, artificial thing or some sort of a mental projection.

All these limited endeavours of human beings and experiences they have made him so conditioned that it is not easy to understand God.

He made all this universe in His compassion and love. He created you also as human beings in His Love. He doesn't need anything. But He loves. And you can't understand a person who loves beyond any reason, without any reward, just love because love for love's sake.

We can't think of one human being like that who can love only for love's sake.

Only after realisation, as you grow more and more, you realise that loving gives is the greatest joy.

And then you cannot think of money in relation to Him, it's something you say, but I think even to say this “we don't need money" or “we don't take money” itself is so low level, it's so much gross. Because money and all these concepts are your own.

He didn't make this world to get any fruits out of it. Nothing. He just made it because He loved and He wanted just to express His Love. Just to manifest that Love, He made this world. There's nothing else expected and to put the human mind at that level is an impossibility, I find, in the beginning. But gradually they start understanding how forgiving He is, how kind He is, how nice He is.

So the first problem I have to face in the West, always, even in Paris this was the problem I faced, was that human beings feel guilty. And this guilt is such a big problem in the West, I just don't understand! You see, why to feel guilty so much and that is one of the hurdles of Sahaja Yoga, I have seen, that people start feeling guilty to such an extent that they don't believe that they can get realisation. They think they are sinners, born, outright, permanently branded as sinners and they can never get their realisation.

I mean just they brand themselves. It is beyond self pity also. I would say it's even self-destructive.

Today I have taken the subject of left Viśhuddhi, because I felt that I must one day speak on this subject “That this is absolutely not intelligible to God that you are guilty." For what? Guilty for what? If you ask yourself you say “Oh, we are guilty, because we crucified Christ." At the most. That is the maximum guilt a human being can say on his head.

“We crucified Christ, we tortured all the saints"; alright. But by being guilty what do you get? Do you get Him back? Can you go back and correct that situation? You cannot.

But harping upon that, you do get into your subconscious mind. You get into a position where you are no more normal to receive the love of God. You recede into a corner of your mind which is darkness, which is ignorance, which is blindness, where you cannot receive that beautiful ray, that eternal flow that is coming in. You hide your Self at the back and then you say “What about the sun? I cannot receive it, because I don't deserve it." Behind all this ego-orientation in the West, though I think I wish they were purely egoistical, they're not. All this ego recedes back into that little pouch, what we call the guilt. You say something to someone. It's not saying that point at that stage that “I've said it, all right, I've said it and I take the responsibility, it's good” not that. But you come back home and “Oh God, I should not have said that." So you wobble between one kind of action into another kind, from say, into an aggressive to the another one of a receding type. And this wobbling really is very very troublesome. It can go on too much, the oscillation could be so much that it can make you absolutely frantic, diffident and sometimes useless.

On the contrary, God wants to find human beings who are cheerful people, who are happy people, who are thankful to Him for His blessings. The most unhappy animal in this world is a human being.

Can you believe it! Animals don't know happiness and unhappiness, is also a good point. But the most unhappy human being and the most complicated human being has become so over self-destructive that a destruction force is built within himself. Now think of that force that has built you up into a human.

How with care and love, without your knowledge, without troubling you, even when you were born you never knew what was the pain of the birth, your mother took over., He has made you a human being, so carefully, delicately built you up. For what? What is the fruit of this beautiful flower? Why the flower starts eating itself? Have you ever heard of anyone like that? This is the worst disease with which we in the West suffer. French, yes. We had at least double the number of people that we have here today surprisingly. But all of them had the same problem and I think all their psychologists, psychoanalysts, we can say all books, all the writers, the philosophers, `everyone' has done to them. They have given these ideas and everybody accepts them; and they curse themselves morning till evening, walking with so many wrinkles on their forehead. And if you ask them they will say, “Mother, we are very unhappy people." Just like asking unhappiness to come and decorate you.

But it has a subtler meaning of which people are not aware. These are the times when you have to get your realisation, this mass realisation has to work out, is all prophesized., And these are `very' important times. All the stars are acting to help us. The whole universe is helping us. All the elements are helping us. We are on the stage. But when the actors arrive on the stage they are finished, they can't act, they can't do anything, they can't play their game. They are so involved with their different roles.

And that is why one has to understand the subtler effect of it, then only you will get rid of this guilt.

You are playing into the hands of negative forces. They are not less than any atomic bombs built within yourselves. Now what is the way it works out. I think people don't realise; it's a very subtle method.

Let's see, the atomic bomb, Hydrogen bomb, what do we do with that? They will separate something which should not be separated. We break atom, which is not divisible, into it's divisible parts.

So we put a pressure to break them and when that breaking force, that's aggression I would say, is worked out, that becomes another destructive force.

So whatever effort we have put into that, multiplies, it's not the same force and that we use for our destruction. I mean, this only human beings can do, to create things to destroy ourselves. But this force which works within our minds, within our selves within our being, where we actually really hate ourselves sometimes I feel, the way we are destroying ourselves. This force we build within ourselves, thanks to many nonsensical writers and conditioners and people who talk of conditioning, really condition you much worse. You should be singing and chirping like a bird, you should be laughing and enjoying like a flower. While you find human beings all looking so very unhappy. What's the reason? The reason is you are `separated' from your own being. The being that integrates you, you are completely disintegrated. When you disintegrate an hydrogen atom, you form a very big force built into it. In the same way you are disintegrating your being, your physical being on one side, your mental being on another side, your spiritual being on another side. There's no integrating part. And when you cannot

feel that integration, you feel guilty, but that guilt is just a symptom of a very big destructive force built-in.

This is the way we are going to destroy ourselves. No other way. Our destruction is not going to come to us from outside, that can be controlled. It's going to come from within, within ourselves. Everything we do now after disintegration, is further disintegration, or further building up that negative force within ourselves.

But to integrate it, to make you feel complete integration with all your being, is only possible if you can somehow or other get to that integrating force which is still there and it's quite dim. That's the last chance, I would say, now, that has to be. The way the negative forces have set in motion, of which you may be not aware at all, you may not be aware, you don't know what darkness is there. And to fight it what one has to do is to bring in that light of the Spirit which integrates.

Darkness always disintegrates. For example, there is complete darkness, alright? I can't feel you. I don't know who you are, where you are sitting, we are all so separated, I can't see I don't know who the people are who are there, I would not know where is the window, where is the door. I will hold this and say this is the truth. All disintegrated personalities; and disintegrated people always see aberrations, they see different things, different auras, different things. Now it's a very vicious circle. Just think of it. It's a very great vicious circle we have. The vicious circle is, that we try to think about it, which is limited.

Supposing I have a limited vision, there's darkness, what will I feel? You start thinking about it and thinking about

it, pondering over it. The more you think about it, the worse it becomes. Another way could be people may try to solve this problem; to think that we are disintegrated, is to talk of big things.

“We are all brothers and sisters, let's form UN council, let's do world organization." All blind people doing world organization will end up at the most as a labour... What you call, labour department. That's all.

With all these institutions working in the big name, where are we? Actually when we become aware, we don't need them. We don't need at all.

So this awareness is nothing but is the light of the Spirit within you which is missing. The Spirit is watching you alright. It goes up to a point. It sees your stupidity and your limitedness, and it goes up to a very great extent I should say and it's finished. It disappears and a person dies, or he gets into trouble. He becomes crazy, mad, whatever you call it. He develops other diseases like cancer, which are caused by another problem here, as you know of Ekādaśha.

So these forces are built within us of negativity, when we go to the extremes of negativity.

So in the Kuṇḍalinī Shāstra [Science] we can say that the left and right side when used too much, you build up these forces in the head, of eleven rudras, of the eleven destructive forces. A cancer patient develops it, but even before developing cancer, people can develop it. And there are `so many' things that can create this, that sometimes one would feel in this vicious circle, that how are you going to patch up the whole sky? And there's `only one' thing that will save the situation, is Self-

realisation. All other things are destroying, are absolutely confusing. But there is only `one' thing if you can do it saves the whole. Like putting on the light, finished. But people don't understand the importance of Self-realisation because some people ask Me, “What's the use of getting the Cool Breeze in the hands?" Now see the big canvas of the whole thing, the whole cosmos is in a jeopardy. See what's happening to human beings today and if they are to be saved no use being unhappy. Like in France they said “Mother, you cannot say you are a very happy person” I said, “Why?" “Because that means you are ignorant, of the shocks." You see I have to say I am very unhappy, you see! I had to paint some lines here to show that I am very `deeply' concerned, you know, `worried' about the whole world! But what is the solution have you got? You want Me to weep like you only? Is that the solution? That if ten people are weeping you also join them weeping. Is that the solution? And the `one and only' method that we have, which has been already told and prescribed and has been prophesized, nobody seeks it. No one seeks it. See now in the Bible. “You have to be born again, Christ is to be born in your heart." I mean, they do it, even before solving the whole drama they do it, of giving you second birth, by `Christening' you so-called. Hindus believe that without Yoga there is no sense, “Yogakshemam vahāmyaham" Kṛiṣhṇa has said, that all the time that you seek Yoga, what are you seeking? All these treatise and all the big books and all these scriptures are aiming at what? Even those who talk “you must live with Dharma, you must live balanced lives." For what? Why do we do it? What is the

destination? And the destination is the Spirit. And today the background is so black and so dark that this solution is the end of everything. But do we realise this? On the contrary the vicious circle builds in within us. All the time, “Oh, see how the world is miserable.

How can I be happy. I am so unhappy in life." I have yet to come across a person before realisation saying that I am a happy person. May be ego-oriented people might say I am happy, meaning my ego is, you see if he goes in a smart car or something like that, he is very happy, on top of the world. After ten minutes you see him.

And this vicious circle is set in. This ego-oriented circle, or another *[UNCLEAR* word/one], is set in.

Another vicious circle and another vicious circle and another vicious circle, we go on from one to another, moving on the wheel after wheels without realizing from where we are going. And this vicious circle has to be broken by one faith, by one understanding that God is forgiveness, God is Love.

When we feel love for anyone, without any lust and greed, then that is God's Love within us, that he is the embodiment of that pure Love which just loves, which has given you this beautiful human life and wants to make you even more beautiful.

He created all this creation for you and that He wants you to enjoy the bounties of this creation. He wants you to enjoy the citizen of His Realm and the Kingdom of His Grace.

Do we go to see someone who is highly placed with a morose face? Do we? That they will specially brush our hair, see, make our hair into a beautiful thing, make our

face nice, dress up well to look that we are well, see. That's outside. Inside, if you just feel how He is, how He has worked out meticulously this blissful life of a human being. But think how much He has done for us. Instead of that, if you are all the time to say, “I am very unhappy in life." I mean, think of someone who does everything for you and you just come back saying, “Oh, I am just a very unhappy person." What is he going to feel about? No gratitude. Count your blessings one by one. That's what one has to do, is to have complete understanding that He is God Almighty. He can do anything that He likes and we are the recipient of His Almight. He is the Ocean of Love and we are the recipient of His Love. Let us feel that within ourselves and understand logically with wisdom. If this sets into your mind, that's the best conditioning that I think human beings can have.

What you call in sanskrit the `suSaṁskāra', means the auspicious conditionings. You see we don't have only conditioning and ego, we have a third thing also called good conditioning. The conditionings that have ruined your chances of enjoyment, let it be brought round and see for yourself. Logically you can see how much He's done for you.

I mean, none of the animals were that comfortable, as you are, they don't know the idea of comfort, I mean they've never had even chairs to sit down. It's easy to say nice to be like animals, but just go and see the way they live, poor things. You know, even the King of the forest how he lives, one should go and see. But he's happy, he's full of joy. Oh, he has to kill an animal he'll kill it, with his dignity eat one or two days, finished. Then

he lives for ten days without food. Whenever he feels hungry, he goes. He's not bothered. He doesn't feel guilty for killing anybody, he's hungry, he has to eat, he eats, finished. But human beings are, they will eat someone without the need and then feel guilty. This is the problem. He has made you in His own image. He has done everything beautifully. After realisation you start understanding your Self and enjoying your Self as you enjoy others. The fragrance of others you start enjoying. Self-realisation is the `only way' you can get the light in. Enlightenment. Everybody talks of enlightenment.

Enlightenment for some people is that you start jumping. Is it enlightenment to be abnormal like that? Or take out your clothes? I mean, just think how does it go into their brains. I can't understand.

That doing all these nonsensical things how can that be enlightenment? Or taking to alcohols, drinking, or drugs, or anything, how can it give your enlightenment? Has it given to anyone so far? It might to be some sort of funny strange experience you might get, but not enlightenment. In enlightenment you get integrated, you see your way through, you know where you are standing and how you are moving in relationship to others.

So the illogical method, I would say, unwise method, the way we deal with life, becomes a kind of a possession and we are possessed by that negative force which is eating us off. And we go on living with that idea, enjoying that idea that we are miserable people, or we are unhappy, we are helpless. I mean, I have seen people sitting on the streets and discussing, “Oh thank God! there are going to be eight stars coming in and we will all

be destroyed." I mean, just imagine! But we have to think about the one who has created us. Is He waiting for your destruction? Will He be happy with that? How much are we cooperating with Him? With what care and love He's created us, with what hopes, whatever it is. What does He want to do for us, that we are sitting down feeling guilty. And now I have to tell openly, that it has come to you also through other vehicles, apart from the psychologists, psychoanalysts. Psychoanalysts! The other day we had a girl. She came to see Me. She is French, her English was wonderful. And she said “The psychologists, they made me mad." I said, “Why?" “They said I have bad relationship with my mother, bad relationship with my father, bad relationship with every third person. I don't have, I have absolutely pure relationship. They tried to put that idea into my head that there's something abnormal, pathological about me, which I'm not. And they are making my brother's relationship also funny by telling him that I have bad relations with him." This is it. She hit at the point of pure love. Disintegrate. You can't have good relationship with your own mother, with your own father, with your own sister, with your brother, nobody. Because you cannot love except that you are sex-points, you have just relationship of sex. Even animals have better relationships than we have, if you have to accept these psychologists and they take money to suggest all these nonsensical ideas into your head. There are some sitting here, I will face them later on. This is how they put in ideas into your heads that you are a person who has no purity and that you are a sinner, you are a damned

person and any person you look upon you have only sex relationship, nothing else. I mean are we sex-points? With `all' this evolution God has made us into a sex-point, that's what we have done to ourselves. Reduced ourselves to that point only.

He has created you in your own glory and in your own dignity. He's not created you to be only wasted like this.

Then the second thing that disintegrates us very much more is the idea that we are here to live in a gross way.

Somehow fighting, political economic, all this nonsensical progress that we are making. And everything is explained, all destructive forces are explained in the name of political or economic growth.

I don't know if it is growth, or whatever it is, but definitely it is not love. Take it from Me. It is not love. That is why the economics of God is to be understood. Politics of God is to be understood. And for human beings to understand it they must have Self-realisation.

In His economics, generosity is the key note. He enjoys His generosity. Material things are to express your generosity, isn't it? What are they for? The most enjoyable thing is to `give' and when you give you will see your economic problems will be solved completely. Because you are here to give not take. No problems. The problems are because you want to grab. And once you start giving you get it as much as you want, because if there is no outlet, there is no joy, there is no happiness, there is no relief from the material domination on you. But giving is the way you can get rid of that material domination on your head that you give away. Give away everything that you have and you will be surprised how it

flows. Now when I say it is fantastic the way it acts, fantastic the way it acts, I mean it's easy to sort of say that Mother is saying something which is something miraculous. But what do you think of Moses crossing the sea? You mean it was miraculous, or it was a false story, what do you think of it? It was absolutely true, that he did cross the sea, with the help of God, he could do it. What about Christ walking on the water? He did, because by His nature he did it. What about all the miracles that were done by these incarnations.

It's absolutely true. I am here to prove all of them. But you must get your Realisation. Not before that, I can't prove it. You must enter into that realm of awareness, otherwise I cannot prove it. It's true. The other day somebody was saying that Rāma is a fiction. I said, “How do you say?" He said “Because he looks like a fiction." I said, to human mind they cannot understand God, who has millions and millions of hands and eyes to work out his plan.

So naturally Rāma is a fiction Kṛiṣhṇa is a fiction, everybody is a fiction. Because we ourselves are fictions, I think. It's not that it is a fiction but we are `incapable' of grasping that is miraculous, which is Divine and that's why he just call it, “Oh! Yes." No. Everything is true. Believe Me, everything is true. Now Rāma's case let us take. Simple thing like Rāma's. Alright? Rāma is a fiction. Many of our Indians are very anglicized now very westernized.

So they want to say “we don't want to believe in all this fiction” so they become English you see. For them to

become English is the last epitome, you see, the last word.

So we don't believe in Rāma nothing, you see, it's all our old style of thinking. But He exists and He is within us. Can be proved with your Kuṇḍalinī awakening.

A person who has got Asthma, catches on the right Heart. You have to take the name of Rāma to cure him, nothing else can cure him. It's simple. The Kuṇḍalinī stops here. Many people don't believe in Christ. “We don't believe in Christ." You don't believe in Christ, but under what circumstances? Why? Why don't you believe in Christ? “Because we don't think he existed. How can it be possible? We do not believe in Moses, we don't believe in Christ, we don't believe in anyone." Alright. Do you believe in yourself? Perhaps that is missing. Because the Self is not there. If you know your Self, you will believe in them.

Because when Kuṇḍalinī rises, at this point, you will be amazed, at this point whether you believe in Christ or not, at this point the Āgñyā Chakra, where you see the crossing of it, you have to say Lord's prayer. You have to take the name of Christ, otherwise Kuṇḍalinī doesn't rise. Now most of the people who are here, who are realised know this. It has been proved to them. In the Nābhī, in this Void if it is hanging, you have to take the name of Moses, whether you are jew or not or you are hater of Jews or whatever you may be, you have to take the name of Moses. The whole movement of the Kuṇḍalinī is to integrate all the truths which are treated as miraculous.

Some people think it's falsehood, is good for nothing, useless, all these things are proved by the movement of

the Kuṇḍalinī in your central path. And the greatest and greatest thing that is proved is that God exists, not only exists but He is active, that he does `everything' for us, that it is He who is the truth and is His Power, the Brahma is the truth. The rest is all falsehood and nonsense. It works in all details, in small details also. Now Sahaja Yogis have seen the miracles of Sahaja Yoga. They cannot explain.

You cannot explain also. When you become realised you are surprised how you are helped, how you meet people, how you get to things, how things work out and how it works out so smoothly, you just can't imagine. Even to the smallest detail it can work out `beautifully'.

But you have to be establish your self in the kingdom of God, not with these fanatical ideas. Like you go to the catholic church and they say, “Now you must confess." I don't know where did they get this idea. I don't think that Christ would have ever said that you better go and confess to these priests who are even not realised Souls. What are they going to do by confession? And then the answer came to Me from a priest. I asked him. He is a nice man, he is a realised Soul now and he is working for Sahaja Yoga. But he told Me, “The reason is, in the Bible, it is written, that whatever is corrected on this earth will be corrected in the heaven, that's why you better correct it by telling to the priest." Now, by `any' logical means, do you think this priest can correct you telling them anything? Whatever is to be corrected on this earth is your Kuṇḍalinī and your Chakras. The language of the Bible has been, specially the Old Testament, has been extremely guarded. It was a security measure.

Like `The Tree of Life' is nothing but the Kuṇḍalinī which is enlightened. Absolutely it is that, it looks like that, like a tree.

The other day they were having a program, I think today only, My children showed Me, “Look, the Kuṇḍalinī." I went and saw. They were describing about Moses something perhaps and this was the tree of life they said. And My grandchildren said, “See the Kuṇḍalinī." The language used may be, for security measures may be, but not a word, if it not changed by human beings, is false. Human being can change also. That's a different point. But you can see, in Sahaja Yoga you can see what is changed, what is wrong, which is falsehood, you can see all these things.

So to disintegrate you, these things are again created in the name of religion so-called. I mean these people are here for God or for making you feel guilty? Like, say, Jews think that Christ was not a saviour. They are still waiting for two hundred years.

It's not true. He is the one without him you `cannot' raise the Kuṇḍalinī. One should understand that he is the Mahāviṣhṇu described.

But if I say something, that doesn't mean that you should believe Me, not at all, but you should see for yourself. Because if you are interested in the emancipation of the whole world, you should not get stuck on to one idea, stuck on to one thing and say, “This is the truth and this is the truth." No, see for yourself what is the truth and you will be amazed that they are all One. Like Christ has said, “Those who are not against me are with me." Who

are they? Moses and Christ are one, which can be proved. Same in other religions.

So religion is another way to disintegrate you. You hate each other, fundamentalists fighting. For what? Fundamental difference, you know! Can you just imagine what is the fundamental of these religions? Is the Spirit, isn't it? Is there difference between the Spirit of one and another? Fundamentals are: “That God is one. He has created us." And what are you fighting about? Fundamental difference, you know fundamental difference! where there exists no difference at all.

So we have psychologists, we have `religious' leaders teaching us how to fight and hate God and you and fellow beings, in the name of God. This is another disintegrating thing that sets into us.

So you people who are thinking, should understand that anything that creates such limitation within us, any kind of fanaticism, is dangerous not only to you, but to the whole society and if you support it even this much you are supporting that destruction. With Sahaja Yoga we can establish this that anybody who is a fanatic has problems, suffers from many diseases which normal people don't. Then there are another type of people who say that “Alright, we don't believe in God, because how can God create this fanaticism." How can you blame God for fanaticism! I just can't understand. He never created it. Actually He never created any difference between you people, just a variety, just to make it look beautiful, that's all. See He didn't create England separately, this separately, to `that' extent the way you think. But he created them because they are different organs in the

body of God. Do we take out an eye and say “This is an eye” so I do not have anything to do with it. Can we? It is like that! It's simple as that, it's so simple! The truth is so simple and so starkingly before you.

That we are doing all these things; fighting, quarreling, all the time within ourselves and without. Now for that, Self-realisation, God has placed this wonderful thing Kuṇḍalinī within us, very beautifully, in the best possible position. It could not be better anywhere. To create this happening within us, in our awareness, the Kuṇḍalinī has to rise and give us realisation. Now people ask questions to God also can be. They can say, “Why did He do it? Why didn't He make us wise to begin with?" There are many like that. He should have just made us wise, just from monkeys dipped into some wisdom powder and pushed us out, as `wise people living in the kingdom of God.' “Why didn't he do it in our evolution, why did he make us so stupid? One can say to God, you see, why did he create these problems?" But who are we to ask him questions? He does what He likes. But, there's a reason. If you have to enter into that `complete freedom' you must know how to be free. If you are just abandoned people, you have no sense of freedom you don't know how to be choosy about the good and the bad and you do not understand the value of your own wisdom, and if you are put in charge. Imagine some mad people put in charge of a government, what will happen? So you have to `grow' up to that point, to feel your freedom, that in your freedom you are righteous, in that freedom you are kind, in that freedom you are absolutely balanced. And where that happens to you, then only the higher freedom

is given to you. Because that is `completely' free. And once that higher freedom comes into you, then you can feel the responsibility. The responsibility to be responsible for your freedom. To put this beautiful responsibility onto you, you have to know how to use your freedom.

This is only transition which has led all of us into this feeling-guilty business or this aggression, can you imagine? If you could have waited for a while without feeling so sick, I mean sometimes. I feel the people are going for a funeral, the way they look. Miserable. The rest are busy creating such people.

So there are only two types of people one sees, some who are being victims and some who are victimizing.

So to have the balance in the centre, to stand in the centre, God has created this little time where you have to just learn how to weigh your freedom. He gave you freedom to know. And this freedom is the only thing that has created all the problems you face, not God. God has not created any problems for you. No, He wanted to make a very smooth ascent. He has made your machine so beautifully.

Despite all this you do get your realisation, no doubt. But because of habits, you may run down again into it, again you may have an ascent, again go down. It happens with some people, doesn't matter. But if you are steady, it is going to work out. It has to work out. God has to save His creation. He has to do it. Only thing, how many are going to cooperate and take advantage of His compassion is to be seen.

That is the most important thing, how many are going to be `wise', to see to `their own' advantage, to their own ascent, is the only choice.

May God bless you.

***Contents: 1982-05-13*, Public Program, Day 1, The Left Side: Problems of Subconscious, Christchurch House, Montpelier Road, Brighton, UK**

[The first three minutes are without sound.] But as I told you there could be good conditionings. In the way, in the same way, you can have good habits and bad habits. If habits inhibit or obstruct your ascent, they also can help to stabilize you. The conditioning comes to you from the matter with which we are dealing every day. When a human being sees the matter, he aggresses it and he wants to use that matter for his own purpose. He changes the forms of the matter for his own purpose. He starts getting used to matter as comfort, or as a help or a guide in life.

The more you start depending on matter, the more your spontaneity is finished, because you're dealing with the dead. Matter, when it is dead, then only we deal with it. When it is living we are not so much bothered about it.

So the deadness of that matter settles within us when we start using that matter for our purpose. But how are we to otherwise exist? Is the question people can ask. If God has given us this material things and this matter to be used, are we not supposed to use them? And are we not supposed to enjoy them? But we don't enjoy. We... before Realisation you cannot enjoy any matter. You can

only form a habit and may become a slave of that matter, before Realisation.

It's a principle of, fundamental principle of economics that wants in general are never satiable. Means today you want to buy something like a carpet. All right, you bought it.

So now that carpet becames a headache, because it's your possession, you have to look after it. You have to insure it, you have to worry about it that it doesn't get spoiled, first of all. And secondly you really get into another mood of buying something else. Now you have bought the carpet, finished. Then you have to have something else, then you have to have something else, then you have to have something else.

So it does not satiate you; it does not give you the joy. Matter can never give you joy. It's the Spirit that gives you joy. And when the ascent takes place, when you become the Spirit, then matter takes another value system within ourselves, the value system of matter is very different.

As I'm sure Jason must have told you that when you get your Realisation, then you start feeling the Cool Breeze in the hand. In relationship to matter it's very helpful to be a realised Soul, because immediately you know what is good for you and what is bad for you.

For example, you eat something that's not good for you. Immediately you'll lose your vibrations and will become hot. Even looking at it, it may happen. You want to sit on a chair on which somebody who is a very wrong type of a person has sat, immediately you'll feel, “Oh, something

wrong in this place." With your vibrations, which is a definite thing, an absolute thing.

And this conditioning can only be over, these habits can be overcome only if you become the Spirit because Spirit is always dominated by the matter. And the Spirit has to overcome that domination of the matter.

Actually, Spirit cannot be dominated by anything. What I mean is that it is covered, like the sun can be covered with clouds. In the same way all our domination, or we can say all our enslavement of the matter, makes us dominate our Spirit in the sense that we cover it up. The clouds are there, we can't see the Spirit. We can't feel It. The spontaneity which is the beauty of the Spirit we do not feel, in a person.

So, in judging a person, what do we judge? How that person looks, what dress he's wearing, how he walks. What are his formal ways, does he know how to say `Thank you', `Sorry' or not. You see? All these things impress us very much. What sort of a car he has, what sort of a house he has. Maybe we may miss, we may miss a saint. We may miss Christ again because He was a carpenter's son. How are we to know who is Christ? Is there any way of finding out who is Christ? Many people are now talking “Christ is going to come, He's going to come on the television." You can put up anyone there as Christ. How are we going to make it out? By His dress or by some sort of a thing they have done? Most of the paintings of Christ and most of His statues that I've seen are no where near Christ, no where near Christ, you see. They are horrid things. I don't know what are they.

So how will you make it out that this is Christ or not? Or this is some sort of a hocus-pocus fellow or some sort of a person who has come just deliberately to delude us from reality. There is no way out, to find out what is the truth because we are so much used to material forms that we have. For example, our idea of art also is in the same way molded. We like this kind of art.

If you ask them, “Why?" “Because, you know, this has this kind of a thing, harmony." Or maybe, “This is more proportioned" and all that.

“But how do you know?" You know because you've read certain books or maybe that you have understood from somebody else that this is art, this is beautiful. I mean, you brand something as beautiful, but is it really? If it is beauty, it should be Spirit, because Spirit is beauty and beauty is Spirit.

So is it, is it beauty? How do you make out that this art is beautiful or not? For example, according to all normal ideas of womanhood, I don't think Mona Lisa is a beautiful woman. I mean, these days you see mosquito-like women are regarded as beautiful.

So how they call Mona Lisa so beautiful? What's going on? Thousands of people would be assembled to see that painting. Why? What is that? Only vibrations will tell you that it emits vibrations. It appeals to your Spirit without your knowledge. You're not aware of it. It appeals to your Spirit. That's why universally that painting is appreciated.

But when this conditioning becomes collective, any such conditioning becomes collective and you accept, “This is the form that is beauty; this is the form that is reality; this is the form that is spontaneity” then the confusion

starts. The confusion starts at that point, when it becomes a collective thing. For example I met some people of some Gurus.

And I asked them, “What makes you think that your Guru is truthful, what has he given you?" He said, “Because sitting in my chair I just start jumping by myself. I don't do it but it happens, it's spontaneous." And in My presence, the way his body was moving was so horrifying. Anybody would have tremendous compassion and concern for such a person, that you can't sit for five minutes straight...

A woman in the audience: Excuse me, it wasn't spontaneous, it was nerve...

Shri Mataji: Yes, that's what I'm saying...

Lady: You're wrong in what You talk.

Shri Mataji: What? Lady: About everything.

Shri Mataji: From where do you come? Lady: Up the road.

Shri Mataji: That's it. Better go.

Lady: Don't worry. I am.

Shri Mataji: Look at that. She'll go to the pub now.

Must try to understand the subtleties, you see? If you are confirmed it what.

Now supposing somebody starts jumping in the thing. As she says it's true, nerves. That means you're not in control of your nerves, isn't it? Don't you think so? You're not in control. You have not controlled. Spontaneity is a thing which is not the thing that makes you a slave. This is the point I'm trying to bring. It doesn't; it makes you a master. Spontaneity must make you a master and not a slave of anything.

She must have come from TM because TM people jump like that. And they end up as epileptic people.

I have cured so many of them. I don't know if someone has come from there. Even the head of their academy in Scotland who, flying squad academy, as I call it, where people pay three thousand, now this gentleman sitting here is one of them who suffered. When they suffer then they know what it is. The other day we saw somebody with epilepsy of such frequency. The poor child, he was hardly twenty-six years of age, young man, supposed to enjoy his life, was going into such trauma, you can't imagine. And if this is happening to somebody going to a Guru, you paid for it, how can it be anywhere near Spirit? This is what I'm trying to tell you, that Spirit gives you spontaneity in which you are the master. You are the master of yourself, complete master, no enslavement of any kind, no habits formation coming. All habits drop out. You become so, so spontaneous that I don't have to tell you. You just drop out all habits and you become a master of your self.

That should happen to you. Instead of that, if you indulge into things which enslave you, you will like it for awhile because you can't help it. But, if you really sit down you will know that it's not the thing that you wanted. You wanted to be the master of your self.

Now here in this map as we show we have two powers, left and right powers. The left power is the power that gives us conditioning, left side, the subconscious, the collective subconscious. That gives us the conditioning. Now, if you try to deny all that, then the right side is even

worse. It gives us action, but with action we can become very ego-oriented.

So both ways it can be troublesome.

Supposing you say that “All right, I'll have no conditioning from anytime. What's wrong in doing this? What's wrong in doing that?" And if you just move with that idea, with that freedom, it will be abandonment, it may not be freedom. Because freedom must have wisdom behind it.

So both the sides, the movements on both the sides are wrong.

So what is all right? In the center is not to get conditioned by anything and not to be ego-oriented.

But how to do it is the problem. The problem is how to do it. To be spontaneous is to be absolutely free.

Now I would consider these two powers as, say, a brake and an accelerator in a car. Now you use both the powers. You use the brake first, you use the accelerator. You try to control these two powers. But, first of all it is difficult to understand how you can use these powers. Gradually, with practice you'll do it.

You know how to drive the car, you become the good driver. After becoming the good driver, still you are not the master of the driving, but then you become the master.

So, today the master within us, within us is the Spirit. But before Realisation, you are not the master because the master has not come in our conscious mind. It is not expressing in our conscious mind. In the sense that we are not empowered by Its powers.

The Spirit exists; It has Its own powers. But we haven't felt those powers within us. Once we feel the powers of the Spirit, we are empowered by our own powers which are there. The powers are within us.

These are our own powers. We don't have to borrow from anyone, ask from anyone, they are in ourselves.

The Spirit is within us, only thing that Spirit has to bring light in our, in our consciousness. It has to come in our consciousness.

In simple medical terminology we can see, say that the Spirit must manifest Itself in our central nervous system, in our central nervous system so that we should know what we are doing. Not that we start just jumping on the chair, or some people said, “Oh you, we just start doing it." It is hypnosis. It's not correct.

You're not in conscious mind. You are doing it out of hypnosis. Hypnosis may be coming from outside force. It's not your force, your awareness, your understanding, your power. It is somebody else's because you're not doing it.

As matter has a power to overpower us, in the same way there are some material things, I should say, which are very dangerous, which are placed. For example now cancer, take cancer, cancer overpowers. It's a very serious thing. Cancer overpowers you; you cannot overpower cancer. Take a very concrete example.

Now how is it caused? Doctors say this way, that way. We, Sahaja Yoga can cure cancer, definitely a hundred percent it can cure, it has cured. Many Sahaj Yogis have cured cancer. How? Is very simple.

That you become master of yourself and you master the disease also, you master everything. Because the master is within you, it has not come in your conscious mind is the only link is left and when that happens Yoga takes place, union takes place.

We should now completely keep ourselves limited to Self-realisation, about God I'll tell next time.

Self-realisation means to bring your Spirit into your conscious mind. Now how cancer is caused? Let's see here what happens. It is caused by left-sided activity. Now left-sided activities are emotional traumas, emotional problems, emotional upheavals, emotional insecurities, any kind of insecurity can take you to the left side. Little more movement can be these horrible Gurus because they hypnotize you. They put you to the left. They put some spirit in you or I don't know what they do, but they put you to the left.

Any one of these activities which are not authorized by God, taken to, you go to the left side, because you cannot ascend in the center.

So either you go to the left or to the right.

When you over-do these things, like black magic, you have another thing here I've heard, some sort of a organization had and the fellow you see he used to, everything he saw moving in the house. He came to Sahaj Yoga and his water jug was moving there and this was moving there and he couldn't explain what was happening in his room. He was sitting down and he found something moving from here to here. It happens. What is that? What is that doing this kind of a thing which you

cannot control. Again we come to the same point, something you cannot control.

So you enter into the realm, into the realm where you are controlled and you are not under your own control and that realm, when you enter in, I have always seen all the cancer patients are the ones affected by this. Most of them.

They're not aware; they do not know how they get into it. For a lady, supposing, say she's suffering from an insecurity about her husband or maybe something, or maybe she thinks that her husband may leave her any time. She loves him. Whatever it is, such a woman might get a breast cancer, because the insecurities set in, in one of the centers there which you can see here, the center of the Heart, center Heart, as we call it. Now if this center goes out of order, if a woman feels insecure for anything whatsoever, she's capable, she's vulnerable to be attacked and she can get into cancer.

So we have to understand life in totality and not in one way. The total impact of life, the total effect of life, the total relationship with life must be understood. Now no doctor knows this. Will he know, when he treats the patient for, say, breast cancer will he know that this lady is insecure? There's another disease, anorexia, many girls suffer from it. They don't just eat. They just give up eating. Now, you do not know why it happens. Doctors can't cure it; nobody can cure it. What is the reason? The relationship of a girl, of a daughter with the father. Say father dies and the daughter doesn't see the father, or in heart she loves the father but she doesn't express it, or there's some bad relationship that comes between the

father and the daughter, you get this trouble, anorexia. You'll be amazed but it is impossible for doctors to get, we have some doctors sitting here, it is impossible for any medical science to go near it. Because we do not see a human being in its totality. It's a very delicate instrument God has created. The way we are harsh with others, the way we sometimes try to trouble others, try to make others feel insecure or unfair, unjust. Without our knowledge we really give them a tremendous insecurity and such insecurities can work out incurable diseases of which we are not aware.

So to understand the totality, what should happen to us? We should achieve that state where we can see the totality. Like if I have to see now, for example, the whole of Brighton, what should I do? I should go on a plane and see it from that height. I can see the whole. In the same way in your awareness, in your understanding, you should rise to that point from where you can see the whole. If you cannot see the whole, the partial vision, or we can say, a little that you see can create confusion, can create problems and some of them could be of a very, very serious nature. Because as human beings, we do not know what are we. This is the greatest problem of human beings, that they'll say, “I don't like it." Now which one is this `I?' Is that your Spirit, or is that your ego? What is the part that is not liking it? Or is it your conditioning, because you're brought up in a particular way so you don't like this? Which part of you is not liking it? And you'd be amazed that it is not your Spirit because if Spirit likes, how will you know? It's only through your vibrations.

When you can feel the vibrations, then only you will say, “Yes, my Spirit likes it” because the vibrations have emitted.

So we are still in a transition state as human beings. We have not achieved that state which is called as the state of Self-realisation where you become the Spirit, the becoming is the point. Where you become the Spirit you know what you like. You really know what you really like, because you are now the reality, you are not any conditioning, you are no more an ego, but you are what you are really and that is your Spirit.

And, surprisingly this Spirit is a collective being. Is no artificial collectivity within us. That also “All right, we belong to all Brighton so we are one" or “We belong to one street so we are one." It's not like that, but is something that you are, absolutely you are a collective being and you start feeling that collectivity within you with these different centers working it out. And you can feel it, others, you can feel others on your finger tips. Can you believe? In the Bible it's written that your hands will speak. The description of these days is that your hands will speak. Why not people go and find out how does it happen? How can your hands speak? This is what happens that on your finger tips you start feeling and understanding what is reality, what is beauty, what is joy, what is love.

This is the left side which we get and ultimately with this left side problems we get physical pain. It's very painful to have left-sided problems, it's very, very painful. The pain cannot be explained, no one can understand, nobody can cure it, you can't tell anyone and people

think that you are fussing, they give you psychological treatment, you just don't understand why this pain is within you. And this pain comes to you from left side, the subconscious.

But beyond the subconscious is the collective subconscious and this collective subconscious is the one where whatever is created from the beginning up to today in the creation is within. And once you go to the subconscious, you just get lost there. You are so overpowered by this power of subconscious that it is beyond you to understand it, beyond you to get out of it and beyond you to, not to succumb to it. And it goes on increasing.

Like I asked some people, “Why did you go on doing it when you knew that you were not doing it, somebody else was doing it? Still why did you continue to do it?" They said, “Mother, we were under the blanket, it was darkness, we didn't know where we were moving and were just going on and on and on." And as I told you last time, feeling guilty is the biggest blockade. Is the biggest blockade because once you start feeling guilty that this center on the left gets blocked and the, it's very difficult. And you don't know why you are feeling guilty. All the time you're feeling guilty but you don't know why you're feeling guilty, why these ideas of guilt are coming to you, that this feeling of guilt keeps you away from joy, from enjoying anything, from being spontaneous. Why? And this explains why we sometimes are miserable for nothing at all. Actually, God has not created us to be miserable. He has made us so beautifully, so carefully. He has created us with such love and compassion, not to

make us feel miserable, not for anything. He doesn't give us any diseases, no problems. But we have done these things to ourselves by going to extremes on the left or the right. As I am today talking about only on the left, I would say that to feel miserable for nothing at all is also wrong, is being unjust to yourself.

The people who are left-sided must know that they are the Spirit, that they are that beauty which has to come, which has to express itself. That they are not the people who have to suffer all the time and to live like miserable people. They are not. But because they take so much upon themselves, bear so much upon themselves, they become like that. And to avoid that bearing up they may take to some other habits, you see. Many people take to alcohol also for reason because they can't bear the pangs of life, they can't bear it. That's why they take to it... but once the Spirit is awakened within you, you become so strong.

You become so joyous, so spontaneous that all these things drop out, all those things, so-called diseases, so-called habits, just drop out and you become a new, blooming personality.

Now the basics of having this center within you, you can blame God for that, “Why did He give us these centers on the left hand side, what was the need? He should not have given these left-sided ones, so we would have been just in the center to go." But the trouble is the human beings have to know in their own freedom, how to deal with themselves. They have to learn little hard way the wisdom. They have to learn by going to extremes they have suffered. They have to realise it because if they

have to become truly, absolutely free they have to rise in their wisdom. If they're not wise people, then they cannot enter into the Kingdom of God, because they'll be abandoned people. Say, people who are abandoned, who don't understand any laws or regulations, if you get them in England, we'll have to put them in jail.

In the same way, human beings who have not got that wisdom within themselves, through sufferings only one learns, but we should not ask for suffering. When we ask for sufferings, we are asking actually for mistakes to begin with. How will you suffer if you do not commit mistakes? So, when we ask for sufferings we are committing mistakes.

So what we should ask for is nothing but our Spirit and if you ask for your Spirit, it is your own and you have to get it. It is in your own right that you're going to get it.

It's no way that I'm obliging you or doing something special for you. It's all there. You are like a light which is just to be enlightened because I'm an enlightened light and you become an enlightened light, you can enlighten other lights also. It's very simple. If you become an enlightened light, you can enlighten others. You don't have to bother about anything else then. You become an enlightened light yourself, that's the point. It is all there, it is all your own, you have to just have it. It is as simple as that, there is nothing very complicated as these people make it or anything that these philosophers have put before you, nothing of the kind. It's very simple, it is within you, it is spontaneous, it is a living process as in living process you have become human beings, you are going to become super human beings.

It's absolutely spontaneous, you can't pay for it. How can you pay? I mean, absurd it is! If it is a living process, how can you pay? How much do you pay to the tree to grow up? I mean in anything living, do we pay anything? How much do we pay our nose to breathe? Can we pay for it? It's absurd, it's ridiculous.

We cannot pay for it, we cannot, it's a living process, you have to become, an egg has to become a chick.

Now how much do you pay an egg to become a chick, or how much does the egg pay to the mother for becoming a chicken? It's that ridiculous, but we never understand that living things are so spontaneous.

We never see living things, we live with matter, we live with the dead, not with the living things. If you start watching a tree, you start watching a flower, how it becomes a fruit. You can't even watch because it does it so slowly, you can't even watch a flower becoming a fruit. Suddenly you find all coming up. Like when I came to London from India I found all the trees were bare, absolutely like dry sticks, absolutely like dry sticks. Within a week, what I find is the green coming up; and within second week it was all lush, you can't believe it.

We never even notice, we take it for granted. It's happening. How does it happen? It's a miraculous thing. If you see it, it's miraculous how these flowers, for example the particular flowers are only on a particular tree and others, another, are on another tree. How does it happen? Who chooses them? Who puts them in proper shape? Who organizes all that? And this is what one has to realise and that is the All-pervading Power of God that does all the living work. And once you become that, the

Spirit, then this power starts flowing through you. You feel the power through you as Christ was touched and He said some power has gone to someone, like that. You just become a medium of that power flowing. But you are empowered to manoeuvre it, to manage it, to understand it. You know completely about it, you know how to give it, you know to how to work it out, you know how to cure others, cure yourself. You know the complete working of your machinery. Apart from that, you get the powers to overcome all the problems of your own machinery also. It's so fantastic. Whole thing sounds very fantastic because we have never seen this before. But to us it doesn't sound fantastic when we see all these flowers suddenly turning into fruits. It doesn't sound. But we see human beings turning into fruits, then it sounds very fantastic, “How can that be?" It has never happened before. Only one person would get Realisation and it was such a difficult thing and nobody got it. How is it today? I say it is the blossom time which is been promised which is been already prophesized. Even a great poet in your country, William Blake, has prophesized it. He said these times will come when men of God will become prophets and these prophets will have power to make other prophets. I mean nobody could be more precise than Blake, I tell you. He was so great to say this will happen and this is what we have to expect when we go to anybody for seeking. Have we become prophets? And what is a prophet? Prophet is a person who is a collective being and who knows all about it, who is the master. We call prophet a master. And that's what you have to become, the master. And that mastery is very simple

because it's all built within you, just it has to be connected. Like, anything like a television set is to be connected to the mains, it's all built in, it's there, it just starts working. In the same way, you are that, you are that. Just it is to be connected. Whatever may be your caste, community, race, nationality, shapes, heights, anything, whatever you may be, makes no difference because all of you have got this great thing within you, this power of a rebirth and you are to be born again and you will be born again. Why not today? There's nothing to get angry, because people get angry sometimes because they don't like anybody telling them about something which of which they themselves are feeling bad. They don't like it. For example if there's a drunkard and he drinks too much, he's an alcoholic, he doesn't like it and he feels bad and if somebody tells him, even in the most gentlest way that “You'd better give up drinking” he doesn't like it. But what I am saying is not that you should not do it, I said it will happen that it just drops out. I don't say, `You don't do this' or `Don't do that' but it just happens. And you must first understand what is the problem and how the problem is overcome. That's why I have to talk, otherwise there's no need to talk about it all, it just works out, it just works out because you are just ready to have it and you just get it. I don't do anything. I'm just a catalyst, I should say that it works out.

I hope you'll ask Me some questions about it first, before we go in for any Realisation. If you have any questions, please ask. You must ask.

Yes? Gentleman: Is there any difference to what You are saying and what Guru Mahārāji...

Shri Mataji: Who? Gentleman: Guru Mahārāji.

Shri Mataji: Now, I'll tell you one thing. When you talk about any Guru I don't want to go into any controversies. All right? That's first thing I'll tell you, but I will tell you to ask yourself or ask anyone, “What has he done for anyone?" Has he been able to give you any power, or anyone the power? All right? Now, I can tell you all these who are here who are realised Souls who are here. They are just like you to look at. Of course from face you can make out that they're very relaxed and very happy people. But they can cure people, they can give Realisation to people, they understand everything that is wrong with you and with themselves, also.

So what has he done to your awareness? Nothing. Now, his disciples, what have they achieved? You ask them, “Where is the Kuṇḍalinī of this person? What is the problem of this lady or what is weighing upon her mind?" They won't be able to say. If you cannot even make out what's wrong with another person or with yourself, how are you going to help? All such people, what do they do? Let us see.

Simple thing is that they can mesmerize you. You may feel happy for awhile, it's just like drinking. You know, if you drink, you feel happy. But, by drinking, what have we achieved? Have we become masters? All of them are like that. You see and this gentleman is so obviously because he asked for Rolls-Royce.

What is a Rolls-Royce for a prophet? I mean what does it matter? You see My point? This is so obvious, I mean this

is so logically obvious. First of all, anybody who takes money from you is a parasite, simple as that. And to ask for Rolls-Royce of all the things, you see.

You have got Christ. You can see from Christ's life, will He care for your Rolls-Royces? To such a person, He's a King, He doesn't bother whether He has a Rolls-Royce or not, whether He sleeps on the ground or not, makes no difference. Such a person doesn't care for anything, because He is in comfort, He's got His own comfort. He is a man of self-respect. Do you think He would ask for anything whatsoever? I mean it's so obvious, for you people it is so obvious.

But when I talk to some people of this Guru, the particular one you are telling Me, they said, “Mother, we give him the metal and he gives the Spirit." Can there be an exchange? Can you purchase your Spirit? Use your logic, all right? God has given us brains to understand, logically we can use that. Can you purchase, can you purchase the Spirit? Isn't it so simple? You cannot pay for it, My child, you cannot.

If you want to give Me a flower, all right. It's just an expression of your love and that's all. But you can't purchase Me. You can't. Your love can purchase Me, all right, that's different. But you can't purchase Me with metal and money, can you? What is a Rolls-Royce? I mean I don't know what are all these crowns and things. What are they good for? They don't give you joy. Go and ask the people who wear the crowns.

The other day I was with Mrs. Thatcher. Poor thing, she was so miserable. Yes, she was! You know I tried to sort of put her down, her vibrations. She was very miserable.

We were just across the table talking to each other. And what I was doing was to balance her, poor thing, she was very, she's very upset.

So, you must understand, you are too simple people, you are seekers of ancient times. You are not seekers of today, you are seekers of ancient times. And this time has been promised to you before, also.

And now you have to find it. Now you must keep your logic straight forward. I mean anybody who asks for Rolls-Royce, I mean this is one of the stark examples I would say, cannot be any Guru. It's the starkest one, absolutely one of the... But there are subtler ones. He's not so subtle. You will get out of it in no time, I know, all of you. But the subtler ones are even worse.

Some of them may not even ask for money.

May not. I don't know of any, but there may be some because I heard about someone who doesn't now take money, in India. He has made money here and now he's gone to India and he doesn't take money from them. But the one who has really not taken money, one person whom I know, has been using women. He's not interested in money part, he's using your women. You see so this is what it is, you must understand.

His interest is not in your Spirit, but in your purse or in your women. Imagine. How can holiness be combined with these dirty habits of people? That means they themselves are under the control of their desires which are anti-God. These are all anti-God activities.

And you people being so simple hearted, I tell you, you're so simple hearted! If you tell an Indian that a Guru takes a Rolls-Royce, he said, “Eh." Immediately they'll answer.

They don't want this kind. How can they? Nobody will give to any Guru in India. Gurus have to pay people sometimes. First to entice them. Westernized Indians, it's different; but those who are real Indians you see they are. People live with the mothers and they know what is what. You know? Nobody can befool them, they're very practical people.

Yes, My child? Lady: [Asks a question about faith.]

Shri Mataji: The faith is two types, what we call in Sanskrit is Śhraddhā is different from what you call as faith. In English they use it as `blind faith' and another as `faith'. All right? We can make it like that. Now, the blind faith is this, that “I have got faith in God and God will heal me." This is one faith.

All right? Another is a faith which is enlightened where I say you are the Spirit when you are connected.

Now, if you say that “I have faith in God” you shouldn't feel hurt when I tell you the truth, all right? Because if it is a blind faith means that you are not yet connected with the power. Not connected. See, now supposing I start saying, “Christ, Christ, Christ, Christ!" Christ is not in My pocket. I can't even meet a prime minister or a queen without having a protocol or a connection or some sort of a, you see, position or, we can say, a authority. Isn't it? Now when we talk of anyone like that, some people go on saying, “Rāma, Rāma, Rāma. Kṛiṣhṇa, Kṛiṣhṇa." You see These are all Incarnations and Christ is the Son of God, He is the Son of a King and you just can't meet Him. You can't just call Him. He's not at your beck and call, He's not your servant. All right? Now to having faith like that when you are not connected, if you are

healed, you are healed by some other agencies, not by Christ. But if you are a realised Soul and then you are healed, then it is done by Christ.

I'll tell you a difference, a very clear-cut difference of healing. We have in England, we had, I don't know now if you have that one, it's an organization called a International Curative Center of Late Doctor Lang. Now this Doctor Lang was dead, I mean he was late [laughter] but he had a curative center. You see and this gentleman died and he possessed a man in Vietnam, a soldier, not his own son but a soldier.

Now this soldier was told by this fellow, I mean, they're very honest people, being English, they are honest and they tell the truth, you see. They don't say that `we do it through God' or anything.

So he told that there are many doctors, I hope the doctors won't mind, who have died and who were very ambitious are still wanting to cure people. And he should “Go back to my son and tell him all the story that I've come in you and my son will believe." So he said, “How will he believe me?" He said, “No, no. I will tell you some secrets which only he and me, both of us share.

So he'll definitely believe you." So this fellow agreed. He was a very healthy fellow, actually this spirit entered into him when got into a sudden shock, something he saw which shocked him in the war and this spirit entered. And he was carried by that spirit somehow or other to England where he met his son and he told the whole story. And the son had to believe because he knew so many secrets. And they started this curative center.

Now how do I come to know of late Mister Lang is the thing. They cured a lady who was in India, long time back it was 1970 I'm telling you and she came to see Me and she was all shaking, nervous, she's like this.

I said, “What's this?" She said, “I was sick with a certain disease and I was afraid of an operation and I came to know about this organization, I wrote to them and they wrote to me saying that `At this time on this date we'll enter into your body.' " Openly, I mean they don't say that “We are God" or anything.

“We'll enter into your body and you'll feel a little shaking, doesn't matter and you'll sleep off and we'll work it out." And she said, “I got cured of that disease." But after three years or so, the whole body started shaking and she couldn't bear it anymore and she came to see Me. That's how I came to know about Doctor Lang, you see, that he had, this poor lady was tortured for three years, she suffered so much and then she came to see Me.

So after Mister Lang entered into her body, Doctor Lang, it was after six years that she came to see Me because three years she was all right and after three years it started. And that's how I came to know all the spirits that had entered into her, the doctors and all that. It was a horrible case. Of course she got cured later on, no doubt. Because when you become the Spirit, you are in your fort, nobody can enter into your body. You become something which doesn't get contaminated, doesn't get over powered, nobody can dominate. And that's how she got cured.

So with faith, if somebody says, “Oh, you will be healed" you see [snaps Her fingers] and they start shouting and

screaming and this and that and suddenly you might feel, maybe there's a spirit. They replace also sometimes these spirits, it's very surprising. They can replace a spirit from one to another.

I've seen such cases also. All kinds of things I have seen in spirits.

The other day, only about eight days back, wasn't that, Marie, when this charismatic fellow came in? Eight days back in France a gentleman came in. Young fellow, must be about twenty-four or so, he got into such a big agitation and started crying and funny type of a thing that I've never seen a spirit enter into him. Whole body was shaking. And I mean he fell down, he started crying, weeping, all sorts of things happened.

And he said that “I went to charismatic movement where I got it." And then they get it and they think Holy Ghost has entered into them. Now just imagine. How can Holy Ghost make you miserable? I don't know from where these ideas come in. And poor child, you know, he suffered so much. Now he's all right.

But he couldn't believe it that you could be all right because he thought... and then they say, “These are your sins and you have to get over your sins and this is why you are, what's happening to you, you still have done bad Karmas” and this and that. But your bad Karmas and all those things can be solved when the Kuṇḍalinī rises. There is a center for this specially which is really being adorned by Jesus Christ here.

[Shri Mataji asks a Sahaja Yogi:] Did you tell them, about this center? All right.

So this is the center and when the Kuṇḍalinī passes through that, that's why they say that you have to pass through it. He gets awakened and when He gets awakened all these two pouches you see there of ego and superego, your conditioning and all your left-sided problems and right-sided problems are sucked in. That's why they said that He died for our sins.

He's described in the ancient Indian scriptures as Mahāviṣhṇu but you see very, the missionaries went to India they gave a very wrong picture of Christ, absolutely wrong picture, so they were still expecting Mahāviṣhṇu to come in. And this is what it is. He's supposed to be, according to missionaries, Somebody Who sort of converts people and all that nonsense. See? It's not the real thing, that He is to be awakened within you. He said that. He said, “I have to be born within you." And that is what it is. When Kuṇḍalinī rises, She awakens that center within us and all our conditionings and egos are sucked in, a space is created here in the fontanelle bone area through which the Kuṇḍalinī comes in and you can feel the Cool Breeze from your head coming out. That's what it is and you feel it in your hands. It's not just that you're mad after someone, you see? It isn't like that. It's not that way, you see, nothing of that kind. You become a self-respecting, normal, dignified personality of great spiritual value which you are. All right? So this is what faith is and what is blind faith is.

Yes, My child? Gentleman: It seems very difficult the concept that Self-realisation doesn't involve some personal effort.

Can it really come to anybody in effect of how materialistic they are? Am I understanding this?

Shri Mataji: Yes, it appears on the face of it very difficult and how people are materialistic is also true no doubt, but Spirit is much stronger than the matter and when It has to express, It completely crushes all that and It comes. Now we have here, most of you are English people, I should say, westernized, very materialistic people they are there. I should say I mean living in that world, they may not have been that materialistic because if they are not seekers, they would not come to Me. But a new being has been born.

If you look at an egg you feel, “Oh, what a hard stuff is this!" But if it is broken at the right moment, with the right understanding, it becomes a bird. Because a living process is all, only the last breakthrough has to take place. Apparently it looks difficult, but to Me it is not. Perhaps I know the job. All right? Yes, it looks... many people have said all kinds of things about Kuṇḍalinī, also. I must say some books I have seen have horrified. You see if you don't know the job, everything, supposing if somebody else doesn't know how to drive a car, you see and he gets into the car the way he'd describe it would be horrifying. You'd never get near a car, isn't it? It's like that. The one who is not authorized and does not know the job should not do it. But that's what happens to you, that you become the Spirit, you become your own master and you become the master of this art, the master of this art.

Yes, My child? Lady: You mentioned hypnosis earlier and You also said that You regarded Yourself as a catalyst

and don't You think that the hypnotist also regards himself as a catalyst?

Shri Mataji: Yes, Yes no doubt.

Yes, yes that's true, but the difference is this, that the hypnotist brings you under his power, he doesn't give you any power or no dimension to your awareness, you see? There's a tremendous difference between the two. You see, you have got your own power within you. Say, for example, all right, your Spirit there.

Now I'm a catalyst, you see, you can use a spoon for giving a poison or could use it for giving a nectar, all right? So if you give the nectar, then it's a great thing; and if you give the poison, it's horrible. It's like that. Now the hypnotist uses hypnosis, how does he hypnotize is the point. What he does is to push you into your subconscious, into your collective subconscious where he overpowers you. You are under his power. He says, “You become like a child” you become like a child. “You suck a little bottle” you do it.

What's all this? But here you become the Spirit in the sense that you become collectively conscious. It's no hypnosis because you, yourself, can feel it.

Now, say example you take ten children who are realised Souls. There are some children who are realised Souls, even little children. And you take them near a person who is suffering from some trouble, all right? Now you tie up their eyes and ask them, “What's the problem of this gentleman?" They will raise the same fingers, all of them will raise the same fingers and say, “This is burning” because the sensation you feel, of burning of numbness or of Cool Breeze, a new awareness of a vibratory nature

is born within you. Not with hypnosis, on the contrary, after hypnosis you feel so tired and finished as if somebody has been riding your horse. It's just the other way around. And you start growing into you and understanding, you can cure people you understand what are the centers that are catching, you understand what are the centers of another person that are catching.

In the beginning sometimes people have confusion, I have seen, that they don't know “whether these are my centers or your centers." Now we have ways and methods by which you can discriminate. You can see which are your centers catching and which are the centers the other person catching. You also know how to get them all right, you also know how to give Realisation to others and to empower them with their own powers. It's just the opposite. But catalyst could be horrifying and catalyst could be just heavenly.

Gentleman: Can some people Self-realise themselves with their own effort?

Shri Mataji: With their own effort? I don't think it's possible, you see, because like a light which is enlightened can only enlighten another light. But what I'm saying, that even supposing like Buddha, you see, He got His Realisation when He was absolutely tired and He had to have it. Of course the Holy Ghost did that. He could not have done it on Him, but He got the Realisation there because it was a different circumstance which He had to live, He didn't have to talk about God, He didn't have to talk about the whole thing, because people were so much engaged in talking of big things like God and about all kind of deities, this, that, there was a big

confusion. And somebody was to be realised at that time who would just localise it and say, “Only Self-realisation, don't talk of God or anything, forget it." That's why He got Realisation like that. But you cannot get Realisation just like that, only possession you can get. You cannot.

Somebody who is an enlightened soul, such an enlightened soul doesn't take money from you. Normally, you see, people don't want to give you Realisation, ninety-nine percent of those who are really realised, they'll throw stones at you, they won't have anything to do because their experiences of human beings are horrifying. If you go and talk to them, they'll tell Me, they told Me that “Wait for twelve years.

See, Mother, they will all finish You off, they'll kill You, they'll do this." It's very venturesome to deal with human beings because they'll be very egoistical and they will never accept you. But if you take like this, like somebody who knows is a help, isn't it? And Realisation is not possible, is not possible to be done by yourself. It's not possible, because if a, say, a candle which is not enlightened wants to get itself enlightened, the light has to be brought, isn't it? It's so simple like that. But one should not feel bad about it, actually.

See, I don't know how to drive, somebody drove Me down here. I didn't feel bad that he had to drive Me down, did I? And I only know one job. I don't know many. Many jobs I don't know, I don't know how to operate bank, I don't know how to write a check, I'm hopeless in many things. I don't know how to open a can, maybe. But I know how to open the Kuṇḍalinī. All right? So if I know one job, why should you mind? After all, we depend on each other for

everything, isn't it? So why not, if I know the job, what's the harm? And you will know, too. You will know, too. But it cannot be done by yourself. But actually in this you're not obliged for anything.

I just do it because I love it. It's just emits, I don't do anyway, I'm just flowing, I don't know how it happens, just it's flowing. I just love for love's sake. You can't believe such a person can exist, but I do really, I am like that.

Sometimes you might even, some of the Sahaja Yogis do feel that I'm too compassionate and that I should be rather strict with people and things like that, you see. They come and tell Me some wisdom about it. [Laughter.] You see they think I'm not so practical, but this is the most practical thing.

Yes, I know they make mistakes because they don't know they are walking in darkness. If you are walking in darkness, you will bang at something. Then only thing you can do is to have compassion for them because they can't see, they are blind. Isn't it? How can you have any anger or temper? And moreover, I would request you not to have any misidentification with anyone whatsoever. You have to get to your Spirit, that's the main thing. If you still think of somebody, you see, like the lady, I don't know, somebody might have sent her here, maybe. I don't know why she got angry. I didn't say anything to hurt her. Maybe she's possessed. I don't know why she has got angry with Me and she just got up and just walked off saying that “You're telling everything lies." Why should I tell you lies? I don't have to get anything out of you. But why it happens? Because she's not

sensitive, she's not sensitive to Divinity. She doesn't understand who's Divine, who's... I don't blame her. She hasn't got the sensitivity.

It's a calibre. I have seen Sahaja Yogis now of different varieties have come to Me.

Some of them are of such a calibre you can't even believe. They get into Realisation, they know what it is, they have the pattern just like a diamond, they get it and they get to it. They're tremendous people. There are some who slog behind.

Some of them who get Realisation but still they go on doubting. All kinds. Doesn't matter. I love all of them.

Yes, My child? Gentleman: If before Realisation we were such a horrible person that we gave cancer to everybody we met or something like this, after Realisation does the effects of that get taken away, or what happens?

Shri Mataji: Yah. I know it, so many things have happened. We had somebody in Brighton, you remember, he's here right now, I think, who was drunk when he came in. He was very angry with Me, you see, to begin with. He said, “How can I get rid of this trouble? I can't believe You” and all that.

And he's all right, perfectly all right. His change is so beautiful, you can't... is he there? [Laughter].

He's so sweet now. The other day he came to see Me. I said, “Look at that. He's so sweet." He was a very sweet man, wasn't he? But something had put him up, made him upset, you see, that he became alcoholic, you see. He's all right. The compassion can only make you understand that there's a reason for this, He is a very

sweet person, very sweet person no doubt. But something had gone wrong with him.

It's all right.

So this happens, it's true.

Sahaja Yogis realise this.

Some, of course, I must say, go little bit. Doesn't matter. They'll come up, all of them will come, I'm sure of it. Everyone is made for it. Actually, the Divine is anxious to give you Realisation, much more, much more anxious than you are. If there were thousand people today, I would have given them Realisation better. But very few people take to reality, you see now. That Guru Mahārāji, thousands are like mad after him, isn't it? He's given nothing to the poor people. But for reality, there are very few.

Like other day somebody asked Me a question, “Mother, why don't You do it to everyone?" I said, “Where are they, everyone?" They are busy. Where are they? In this Brighton, how many there are? How many are here? All right? That's the problem. It takes time for people to love reality. Time.

It's such a beautiful thing. And even they get realised, then they drop out, you see.

They say, “Oh, I'm all right now. I'm all right." After one year they'll appear. That's not the way.

You have to master this art, absolutely master it. It is all free, absolutely free. Now they are all sitting down here, they can say that.

Gentleman: Would You talk a bit more about Self-realisation and what's necessary to enhance that.

Shri Mataji: Yes, Yes, I will be in My next lecture, one by one. Now I'm talking the left side, the right side and then the center and then also, of course, about the Spirit. Definitely, hundred times, that's what I have to do. But gradually I have to build you up. All right? I will definitely. You won't believe, I think I have given five hundred lectures already in London, at least. And it doesn't end. Every time, they say last time I spoke they said, “Mother it was absolutely a new dimension You talked about” you see. I don't know, Kerry told Me first time he touched his vibrations so much with My lecture I don't know what I touched him so much. Yes, it's surprising. He's from Australia. Australians do well. Very fast work.

So, all the questions are over now? Should we have it? Gentleman: What are Karmas?

Shri Mataji: Karmas are when you do any work or anything with your right side action then the effects of that accumulate within you as an ego because you think you are doing it. Actually, we don't do anything substantial. What we do is a dead work like as I said we make a chair out of a dead, a tree.

That's all we do. What work we do is an idea we have we are doing work. What work are you doing? Can you convert this into a fruit? We can't even put fragrance into it.

So this myth, you see, works as ego within us as shown here, which I will be speaking tomorrow about, all right? And this is what is that we think we are doing this work, that work and this ego thinks that if you have done bad work or good work we have to suffer.

You see, a tiger doesn't feel that way. If tiger has to eat, it must kill. It kills the animal, eats it, finished. It doesn't sit down and sulk, “Oh, God, I shouldn't have done it. I should become vegetarian." [Laughter.] It doesn't accumulate any, any, any Karmas in it, all right? But we human beings do. Why? Because we are closed. We are closed. See here, we are closed. They are open. Whatever they do, they are not bothered. But we are bothered about what we do because we think we do. And when, as I said, this center is opened out He sucks our Karmas and the so-called Karmas are nothing but sins, you see, in a biblical language we can call it as sin, you see. And they're all sucked in by this powerful Deity of Christ awakened within us.

And you get beyond it because it is the ego that does the Karma. When your ego is finished, where are the Karmas? They are finished, too. Then you don't say, “I did it." What you will say, “Mother, it's not working out. It's not going up." Now what is this `it', it becomes a third person. “It's flowing. The vibrations not coming." You see, you don't say, `I, I am doing this Realisation. I am raising the Kun[dalini]...', they don't say so. They say, “It's not rising." You become a third person. That third person is the Spirit. Where you do not say that `I should do it.' Even if it's your son, you say, “Mother, it's better he gets Realisation." All right. You'll see. Try it. It didn't work out? All right, then should I give a certificate? He said, “How can You give certificate, Mother, how can anybody, Kuṇḍalinī has not risen." Everyone knows, you see, whether it's your father, mother, sister, anyone, if they're not realised, they know they're not realised, so what.

They just know. This granddaughter of Mine, who was... she's here now, she is a born realised and she was hardly about five years of age, I think, when they went to Ladakh. There was one lama sitting with a shaved head and all that, wearing and all that. Everybody was touching his feet and the parents also not realised, My daughter is not realised, so she also touched his feet.

She couldn't bear it anymore now, it was too much for her. She was sitting in a higher block, she went, put her hands back and looked at him, you see, told him.

She says, “What do you mean by asking everybody to touch your feet? You're not a even a realised Soul. By wearing this dress of yours and shaving your head you think you can ask people to touch your feet?" Little child of five years, yet she understands.

We had once a program in India when they invited Me as a chief guest and for this *[UNCLEAR* Rāmanmash], she was a realised Soul; and one gentleman from Ramkrishna ashram from the head of that was sitting with his big orange robe, you see, sitting there. And My, another granddaughter, she was sitting in the front row. She couldn't bear him anymore so she shouted from there, “Mother, the one whose wearing a maxi dress, Grandmother, please ask him to get out, he's giving heat to all of us." So you see, there were many Sahaj Yogis who were feeling the heat from this fellow and he thinks he's a very spiritual man. She said, “Ask him to go, he's wearing a maxi." She didn't understand it was a robe or thing. Even children know who are realised Souls and who are not, if they are born realised. There are many children who are born realised these days. The time of

judgment, this is the time of judgment. Of course about this I'll tell you later.

Gentleman: Do You mind if I ask You a few questions?

Shri Mataji: It's all right, I don't mind. But what happens, if you ask too many questions sometimes it becomes mental activity and may delay further Realisation sometimes, so I would advice you, if it is not so important, better keep it out because, you see, answering the question is only on mental level. I'm talking something much beyond, you see.

So, it is something logically if you have understood Me, all right, let's have it. If it will work out, work out. If it will not work out, doesn't matter. I'm here for three-four days and we are going to work it out. All right? So it's better to keep your mind at rest. Tell the mind, “You have asked many questions before, you have thought of many things, now the time for you to receive the blessings of your own being." All right? If you tell your mind, it will rest. It's a, it's a wonderful thing mind is. If the mind knows what you want and if it is the reality, it supports you and helps you very much. The same mind which can go astray, you see, it's like sometimes I say it's like a donkey, like Christ used donkey just to suggest the mind that if you allow it to go astray it will take you to all kinds of things, but if you control it, it takes you there where you have to go. You just make him keep quiet. It's better to keep quiet at mind level. And that's why I answered your questions because later on when the Kuṇḍalinī's rising, at that time, the mind should not stand up, isn't it, to say that “I haven't asked this question." That's why. Just to soothe it, there's no need, but, just to soothe it

down, I do it. All right? So best thing is to get your Realisation is the best thing, otherwise this mind is quite a disturbing stuff. It can come at the right time when you are going to achieve your last breakthrough, it may stop.

All right? So if you have any immediate question by which you are really oppressed then you must ask Me. But if it is not so important, just give up. Is it very important? Then it's all right. He has realised.

Now, I have to just request you for one thing if you don't mind, we have to take out our shoes, because the Mother Earth helps us a lot, you see? So we have to take Her help in every way possible. Just to keep your feet on the ground, it helps a lot. You need not take out your socks, but it helps a lot to put your feet on the ground as they are and just to put your hands like this because, as I told you, that this is all sympathetic centers, as he must have told you also, you feel the flow in here moving without... I mean it moves, but you don't feel it so much till you get your Realisation. Just put your hands like this and close your eyes.

You have to keep your eyes closed. This is the opposite of hypnosis. Just keep your eyes closed because when the Kuṇḍalinī rises, She dilates your pupil. When She dilates your pupil, then little bit there's a difference in the vision for second, split of second. But, if your eyes are open It won't rise, It won't rise at all.

So keep your eyes closed, absolutely closed.

Now the first thing as it is, we have always seen it happen, is that this guilt business is coming from something unknown, so better to put your right hand on the left side of your neck and left hand towards Me,

without opening your eyes. Left hand towards Me. Left hand towards Me. With the palm upwards.

Left. Yes, like that and you should say that `Mother, I'm not guilty.' That is very important because this is a very big obstruction. Just say, `Mother, I'm not guilty.' Seekers: Mother, I'm not guilty.

Shri Mataji: Again, please.

Seekers: Mother, I'm not guilty.

Shri Mataji: Again, please.

Seekers: Mother, I'm not guilty.

Shri Mataji: Now we can put the same hand on the other side of the whole back, neck. This is very important center is, I'll talk about it later on, the way I'm doing it, if you want you can see yourself. The way I'm doing it, left hand towards Me and right hand on the back, on the complete vertebrae at the neck, the base of the neck, you see. This is a very important center about which I'll tell you. Yes, that's how.

Try to press it and put your head back. Little bit.

Now you put this right hand at the heart level, little higher and press with your fingers. Left hand towards Me, all through.

Now you have to say, `Mother, I am the Spirit' thrice.

Seekers: Mother, I am the Spirit. Mother, I am the Spirit. Mother, I am the Spirit.

Shri Mataji: Now, same right hand, you push it down on your stomach, on the left hand side. And now you say, `Mother, I am my own Guru, I am my own master.' Just say that.

Seekers: Mother, I am my own Guru. Mother I am my own master.

Shri Mataji: Again.

Seekers: Mother, I am my own Guru. Mother I am my own master.

Shri Mataji: Five times. Again.

Seekers: Mother, I am my own Guru. Mother I am my own master.

Shri Mataji: That will do. Now if you put your right hand on top of your head, on top. Not touching it, little on top slowly, [Aside to a woman in the audience:] Are you feeling? [Aside to a Sahaja Yogi:] She'll see.

[Aside to the woman:] Are you having problem? Lady: Yes, I've got...

Shri Mataji: Oh I see, just put your right hand towards Me...

[Aside to a Sahaja Yogi:] you need not, she'll work it out. Yes. I'll put it right. All right? Just, yes, like this, it will work out.

All right. Now you might feel the Cool Breeze coming out of your head from the fontanelle bone area where it is soft. Cool Breeze. First the hot might come in. But you have to ask for Realisation because I can't cross your freedom, you see? This is your freedom whether you want to be Self-realised or not.

So you have to say, `Mother, please give me my Realisation.' You have to ask for it. Just has to ask. Just ask for it.

Seekers: Mother, please give me my Realisation.

Shri Mataji: Again, please.

Seekers: Mother, please give me my Realisation.

Shri Mataji: Again, please.

Seekers: Mother, please give me my Realisation.

Shri Mataji: Now just feel it. Are you feeling it on top of your head? Umm.

***Contents: 1982-05-14*, Public Program, Day 2, Advice on Right Side, You Must Become the Spirit, Brighton Pavilion, Brighton, UK**

Shri Mataji: Oh, I would suggest that first let them ask questions today.

So I keep Myself there... If you have any questions, it's better to ask Me first.

So that your mind is at rest. I'm glad to stand... better to see people better. Am I better here or on the ground? Now, first of all it's better to ask the questions because yesterday when we started this question session people got little deviated. It's better to ask questions now, what you have, because you are all seekers.

You are all seekers and you have been seeking so is best is to ask questions now so I'll be able to put the answer in between My lecture.

No questions? That means Sahaja Yogis have become quite capable of explaining Sahaja Yoga and I'm very proud of them. When I went to Australia the newspaper people asked Me, “Mother, are all Your disciples scholars?" I said, “No, they are very common people. They have to be very common and normal people." But they said, “The way they know things, surprisingly we feel they are all scholars." I said, “All scholarship is within yourself." All the knowledge is within yourself. If you only

can get light there, you can see all that knowledge is within you. You don't have to go anywhere for your knowledge.

It's all inside, everything is built in. You are built in so beautifully to become your Spirit that I don't have to do much about it. It just works out. Only thing is that one has to know what we should expect; to be the Spirit, what should be our expectation. And that also logically you must understand. It should be a logical conclusion. Not just because I say something, because you have become a member of some group, because you have paid money somewhere. It's not that way. Reality is what it is. And logically it has to be reality.

The other day I told you about the left side, about the past, about the subconscious, about the collective subconscious and the problems of the subconscious and the conditionings we get from material things, from matter. Matter is always trying to overpower the Spirit. And this matter is overpowering us because we come from matter to begin with. But how does the Spirit come out of it? What happens that we become the Spirit? People have talked about Self-realisation.

So many people have talked about second birth. Everyone has said that you are to be born again. There are many people who go about saying, “I'm twice born” self certified. You can find all kinds of people in this world, who are knowing that something has to happen, some breakthrough has to take place, something we have to seek. Imagine at the time of Christ there were not so many people who were seeking, nobody could talk to the disciples also much. They were just ordinary

fishermen, very simple people. But today is the time when you find so many of seekers all over the world. Seeking what? What are you seeking? The seeking is of your Spirit. Now this is also a very vague term to say you are seeking your Spirit. Now what is this Spirit supposed to be? And why should we seek this Spirit? In our evolution we are human beings, our awareness is that of human beings and this awareness of human beings is not the ultimate. If it was we would not have been seeking. It's not the end of it.

We have to reach at a point where something more has to happen. Now how do we approach the subject logically? In our evolution, what has happened to us? We were animals, from there we became human beings. What is so special about human beings compared to animals? In the awareness of man there's a new dimension. For example you can take a horse through a dirty lane he doesn't feel anything, the dirt or filth, or beauty, colours, nothing. Makes no difference.

But if you take a human being through a dirty lane or a dirty house, immediately he understands, he doesn't like it.

So what has come into us is nothing but in our awareness a new dimension compared to animals, or we can say in very scientific way is that in our central nervous system we have developed a new awareness.

Whatever is in our central nervous system, we are master of that. Supposing I feel this is hot, everybody will feel this is hot. If I say this is the colour of this particular bird, everybody will say the same thing.

So whatever is the awareness of one human being, awareness I am saying, not the myth, not the hallucination, but the reality as far as his organs are concerned, sensory organs are concerned is just the same. A person who feels hot does not say that he feels cold, nor the other one will come and say it is cold, they all will say it is hot.

So one thing is there, the truth is one, it cannot be two and that whatever has to happen now in our evolution has to be in our awareness.

Like a fish became a turtle. If a fish became a turtle, what happened to her? It is in the awareness of the turtle, it started feeling the Mother Earth. It lost something that fish had and it started feeling something new.

In the same way, in our evolution if something has to happen, we have to be something more in awareness, more dynamic. For this we can take help from the writings of so many people.

For example we can consider Jung as one of them who has talked about it. Jung has said that when the breakthrough will take place, the human beings will become, will become, collectively conscious, will become.

He didn't say that you'll all start doing the same thing or you will start behaving in the same manner.

No, he said you will become, you will be aware of it, not unawares.

So when you are seeking the Spirit, if the Spirit has to enlighten you, in your awareness you are going to know something more than you have known so far. For example, you might feel it hot and cold today but maybe

with that awareness you might feel something different about it. He has said it very clearly that you have to become collectively conscious.

So the becoming is the point in our evolution, nothing else, we become something.

In Sanskrit language for example they say, for a realised Soul, for Indians it's very common knowledge it's nothing so much difficult to understand, he's called as a dvija, the one who is born again. And also a bird is called as a dvija, because a bird is born first as an egg and then it grows, matures and then suddenly it becomes a bird. And that is the parallel of Realisation. You also know that on the Easter Day we give eggs. It has the same symbol, that we are eggs and we have to become the birds.

So just now, at this stage when we are human beings we are just limited like an egg to grow up to a point where you can become the bird.

All other sort of things people talk of is not the Realisation. Like I may say that “All right, if I mesmerize you very well, I can give you bottles and you might start sucking the bottles just like children." Even knowing that you are doing something funny, you are doing it. You'll be compelled to do it because you are mesmerized. Any such activity that you fall into is not Realisation because whatever has happened to you as human beings that you are, you have done no activity whatsoever.

We didn't cut our tails as monkeys to become human beings. It has happened spontaneously like a flower becoming a fruit. It's a living process. One does not realise that whatever has to happen to you is a living process, is not a dead process. What we can do is all

dead. For example we can stand on our heads, we can jump, we can run, we can do all kinds of things but that is not the living process.

The living process is when you become something and that becoming must be asked by all honest seekers. If you are not honest, then it's difficult or even if you are honest and you are misidentified with certain ideas you have read because you have paid for the book or you have paid for an organization or paid for someone, that's not going to help you.

What we have to see what we become and that's what yesterday I told that you become the master.

You become the prophet as Blake has said that, “God of men [Men of God] will become prophets and they will have powers to make others prophets." So to be very honest with yourself you should say, “Have I become a prophet and can I make others prophets?" This is a very simple way of looking at our Realisation and this what you are capable of, that you become the prophet, because everything is within you, the whole machinery is within you, you are like a computer, you are just to be put to the mains, it will start working.

You have to just become that. And if you do not become that, then all other things, forming an organization and any such thing, is of no use, is of no value, is all, I can say, misguidance. What have you got yourself? Supposing, I mean, if Ray has to say something: “Oh, Mother saw a light and this happened and that happened; She has these powers and those powers” it's all useless. What is it to you? I may be the king of anything, so what does it matter to you? What has

become of you is the important thing and for that becoming if I say there is everything placed within you I have to prove it that's all.

This knowledge is not unknown to us, actually. Is all been described from the time of Moses. Like He says, “The Tree of Fire." Now what is the tree of fire? Nobody knows, they just say there was tree of fire.

But if you see the Kuṇḍalinī completely enlightened, if you can see it really looks like a tree of fire.

And then it is said also in the Bible that, “I will appear before you like tongues of flames." Now what is that? No one explains, nobody knows, these tongues of flames are nothing but these centers when they are enlightened, you see them just like tongues of flames. But you need not see them because when you are outside the pavilion you can see the pavilion; when you are inside you don't see, you just see the hall.

And that is why one should understand that it is not what we think should happen, but it is what will happen actually we should accept.

So first we should get rid of all misidentifications with our ideas that this will happen, that will happen and this should happen. I should see a light, I should fly in the air. There are many people who are paying money to fly in the air. I mean it's absurd. Why do you want to fly in the air? I don't understand. Paying much more money for that than they would have to pay to go round the whole world. I really tell you by plane if you travel it won't so expensive as you are paying for this flying business, this Flying Squad business. And what is that, we have to understand, what is that? When we go for this flying what

are we getting into? And this method of mesmerism is so subtle that you cannot understand. You just go on into it. Like the same Flying Squad business, we had a gentleman who was the director of the academy, down with epilepsy, his wife down with epilepsy, the child down with epilepsy; and they all came down to Me, they lost their houses, they lost everything, penniless. This is what has happened to the flying of the whole joke.

Now, one must realise that you cannot pay for your evolution, you cannot pay. It's very simple to understand. As I told yesterday that if you pay to this flower will it become a fruit? It's a living process for which we cannot pay, it doesn't understand money. Living processes do not understand money. I've not known any human being, supposing he's suffering from indigestion, he'll put some money there saying that “Now I pay you, my stomach, now will you digest my food?" Do we do like that? In the same way it is the highest of highest living processes for which you cannot pay. It's a very subtle thing to understand for human beings because they believe that for everything one has to pay otherwise it doesn't work out.

You see you go to a machine, you want to have a good, say, machine, you must pay. Which works, you see. If doesn't work, you can have free. But the one that works you have to pay. Any motorcar, it's free, means it's all a junk, you can't have it. We have to pay to take it to the junk shop, so it is always in the minds of human beings that one has to pay. And this is very wrong. That you cannot pay. I'm talking of the processes, which are beyond human, the human beings are not doing it.

For example we cannot transform a flower into fruit, the living process itself is beyond human reach.

But when you become, when you become a superhuman you can handle them. And this should happen to you. If it has does not happen to you all the rest of the things are wrong. I'm telling you with great concern because the people who are in the market, who are selling goods, are doing it very well.

They know how to entice you, they know how to put ideas through you, how to give you misidentiff cations and you just get identified with them till they completely drop out. And then you are left high and dry. You say, “Oh, God, what has happened?" One thing is there, that your Spirit is not lost. It is there. Despite whatever the mistakes, whatever may be the seeking, but the Spirit resides within you despite everything, till you live. And this Spirit is to be brought into your conscious mind, means into your central nervous system, you should feel the powers of the Spirit in your being. This is what is Sahaja Yoga is. Sahaja, as he must have told you, means born with you.

Now, yesterday I told you about the left side, which is the power of desire and through this power we have our all conditionings and all the deception from the matter, materialistic things and also what you can say we collect all our past, the past then extend up *[UNCLEAR* through/to...] the collective subconscious. I also told you yesterday that cancer is a disease caused by the left side extreme behaviour of people. Those who go into the extreme behaviour on the left side get the disease called cancer and it can be cured if you can bring such an

extreme case in the center, it can be cured, no doubt about it.

Now, the second side is the right side which today I have told that I will tell you about. The gentleman is not here who asked so many questions, is he here? He was just busy asking questions, that's all, yesterday.

He's not interested in seeking, I think.

All right, now the second side on the right hand side, is the power by which we act. First we desire and then we act. Now this power, right side power, is expressed within us as right sympathetic nervous system. Science has come from the same, science is in the gross, these are all subtle things that are within us.

Now this right side power which exists within us, gives us the power for our mental and physical capacity to act. Now this action takes place when we desire something, we want to implement that desire then we go into action. One has to understand what sort of a power is this. This power is called as Prāṇa Shakti in Sanskrit. Prāṇa and the another one, the left one as mana Shakti is the power of the emotions or can say of the mind, but you see English language is not so clear-cut about it.

So I would say mana Shakti and the Prāṇa Shakti, these are the two powers that exist within us and we start using them as left and right, we can say like a brake and an accelerator and then we become the master of driving. But while becoming that we make mistakes.

The human mind has a specialty to go to extremes. Supposing I tell somebody, “Now, you have to meditate." They'll meditate for five hours. There is no need to meditate for five hours or anything. But if you tell them

that you have to stand on your head, they'll do it for ten hours.

So there is no need to go to extremes, we have to be just in the center, be kind to our body, be kind to ourselves. There's nothing to be frantic about; there's nothing to be so much exasperated about it. It's just very simple thing that has to happen to you.

For example, think of a seed which is sown in a very loud music or, say, a place where everybody is rushing, shouting, screaming, what will happen to that seed, will never sprout. If it is in a peaceful place, is a properly placed one, or not in a tilted pot, then it will definitely develop into a beautiful tree or a beautiful shrub, whatever it has to develop into. In the same way if we are too much on the extremes, we go to the left and to the right.

Now going to the left, I told you yesterday what happens that all these things like hypnosis and ESPs and most of these Gurus try these tricks, you see, like they just make you hypnotized and people become absolutely mad over the Guru, “He's our Guru” and they behave just like absolutely people without any brains. “Oh I feel now, feel great” I see that the reason is that you feel there's a sort of a sense of security built-in in this gentleman and, “If I'm following him, you see, he is going to Heaven and I'm going with him to Heaven." It doesn't happen like that.

You have to individually go into Heaven yourself and you have to become your own Guru and you have to know everything about it. It's not that anybody can put a trailer behind and put some people into it and say, “Now come

along, I'm going to Heaven." Most of these are people are really going to Hell and you will follow them very fast.

So it is never so, believe Me, that anybody who says that following a certain Guru you'll go to Heaven is absolutely wrong. You must follow in the Principle and every Guru who is a real Guru will always tell you, will always tell you that you have to become something. He'll never just say, `All right, you've given me the money, all right, you are the member, now you are my child, now you are my disciple and I give you my love. Let's have love.' Where is the love? “And give more money, give me Rolls-Royces, give me this, give me that." And like mad we are doing it thinking that we can exchange these things.

Now, as we are seekers we have every right to find our Spirits and we are not to be deluded by any such tricks and pranks of these people or I would say very sinister methods that they are employing.

[UNCLEAR Not only to initiate/it's not only they] deceit *[UNCLEAR]* you for money, I don't mind they are smugglers, let them have money, what they want to have; but they spoil your chances of Realisation which you do not realise.

And once they are spoilt, it's very difficult to give you Realisation and if you do not really, positively work it out it's going to be impossible situation. I've seen people who have suffered on account of this.

Now this action within us acts for our mental and physical capacities on the right hand side. Like we think of the future, now the planning will start, this planning, “Now we must do this tomorrow, or day after tomorrow we have to do it." And we start sitting, “Now, I'll go there and

I'll find this and then I'll take a ticket and then I'll go there." I mean, our mind is working for the future.

So much so, we, we become absolutely futuristic, to such an extent sometimes I've met people who are futuristic they even forget their own names. Can you believe it? I mean they don't even remember their father's name. That's all right, but even their own names they forget.

I mean they are like mad people because they don't remember their own names and they don't know where are they, what are they doing. I have met people of that kind who are really sick people because they have become so futuristic now that they do not know anything about their past. Now this futuristic behaviour starts in a society where people always think of the future. “What will I do, what am I to do tomorrow, what am I to achieve tomorrow?" And all these things, when they start doing their attention goes to the right extreme.

Now, in this place we are very dangerously placed, very dangerously placed, when we start looking for the future and the future seeing is a imaginary stuff, is absolutely imaginary, because what you think of the future doesn't exist. What exists is the present, you have to be in the present not in the future.

But people will say you have to be in the present, but how? We cannot. Either we are in the past or in the future. Because when the thought wave rises, it comes up and goes down. Another thought wave rises, goes up and comes down. Now, this thought wave which comes up we go with it but we don't see it's going down. Another thought wave that rises we see that but don't see where it goes out. And so we are jumping on the

cusp of these thoughts and we do not know perhaps we are with the past or perhaps with the future. But in the center of these two thoughts there is the present and we don't know how to take our attention there, which is a very difficult thing and just to say that you should be in the center is not possible. All these things, “You should do this, you should do that” is not going to work out unless and until there is light. For example, there is no light in this room and you say, “Walk straight” you cannot walk because you can't see where is the passage, how to walk. Even if you order, do whatever you please, you cannot just walk straight without touching any of these chairs because there is no light, you can't see.

So one has to understand that in the futuristic life when we live and we plan too much for the future actually what we are doing, we are living in an imaginary world. We have many stories of people who lived in imaginary worlds and how they found that everything was destroyed. And there are people who work it out through their physical efforts and when they go into their physical efforts they create another problem for them because they just become physically oriented people. And if you are just physically oriented, the Spirit gets angry with you.

So the right side movement is for the people who are very meticulous, you see, which you can call the people who are very particular about the time and who are very firm about things, who are very dry people and who are very straight and they won't tolerate any nonsense. One sort of people, you see, that you find normally and that sort of people become a headache and they are very

boring, you see. You can't just bear their company, they can be very boring people. And they give you big lectures about how to be straightforward and how to walk straight absolutely. In the nature nothing is straight, it all moves so beautifully because the nature is created out of varieties and variety brings the beauty. They don't think of beauty, they don't think of love, of compassion, nothing. For them it is a very meticulous world and that's how they live. Such people are developing a big ego within themselves, as you see there, is a yellow stuff in the head called as ego.

By the action of the left side, emotional side, we develop a superego, but by the action of the right side we develop a ego. Now this ego is not easy to be seen. Because if you have a superego you have pains in the body, you are a miserable person, you have wrinkles on the face and you look absolutely worn out. But if you have ego then you look so dynamic. We can say that Hitler was the extreme of this ego business.

And he got into his head that he is some sort of a god incarnation and that he has to save the people and he was the one who knows about races and everything and he is supposed to save some race. This kind of idea comes from these people who are right-sided, they are very aggressive, they may be very good to talk to, they may be very humble to look at, could be very good business men, could be anything but they do not know that they have this Mister Ego coming up on their heads just like a big balloon and they are floating in the air. The end of ego is stupidity. You'll be surprised, the end of ego is stupidity. Such people indulge into all kinds of stupid

things and they say, “What's wrong?" For example I've known old people behaving in so stupid ways and they say, “What's wrong?" You know, an old man, say of ninety years, who can't even walk without a stick, takes to these dances you do and then he falls down, you see and he thinks, “What's wrong?" Like a lady I knew, she was about eighty-five, she died from a horse falling down. Naturally I mean what else you expect at eighty-five, that's what is evident, for a lady of eighty-five she should settle down at home, look after grandchildren, maybe she might have great grandchildren, you see. Instead of that why does she want to be twenty-five year old lady to climb on a horse? So all such stupid things they do and then they will say, “What's wrong? Is nothing wrong in stupidity, what's wrong?" But such people are a nuisance to the society, to others.

The people who are superego are troublesome to themselves, but those are egoistical are troublesome to others. They are all the time correcting others, torturing others, putting their ideas on to other people and such people can be very, very successful because nothing succeeds like success.

They go on hammering things into the heads of people, saying, “Now this is true, this is true” and when you go on saying it, this suddenly you believe, “Yes must be so." And such people are much more dangerous I would say from the superego type.

But for people who do not know the tricks of the superego they can be very, very, very dangerous because they are very subtle, you cannot see them, they mesmerize and they can possess you and they can be

very sly and they can work out all sorts of methods which you are not aware.

So it is not easy to choose which is better, which is not better. Both things are wrong to go to extremes, on the right or to the left.

Now let's see what happens physically. As I told about the cancer on the left hand side that we do, physically what happens to people who are futuristic? We have a center specially for futuristic behaviour called as Swādhiṣhṭhāna Chakra which is in the gross manifesting the plexus called the aortic plexus within us. Now this Swādhiṣhṭhāna Chakra is very important for human beings, specially for people who are developed people.

With this Chakra actually we convert the fat of the stomach for the use of the brain. Now this is the center of the Sūrya, of the sun. Now when we start thinking these cells are converted in such a way that they become useful to the brain.

Now, if you are thinking all the time, all the time you are thinking, then what will happen? I mean the horns are not going to grow out of that, you are consuming all that and then you are consuming all those cells, you have to have replacement and for that replacement this Swādhiṣhṭhāna Chakra has to work very hard to convert the cells for the use of your brain.

Now, when it is doing that there are other things which this Swādhiṣhṭhāna Chakra has to look after, for example your liver, your pancreas, your spleen, your kidneys, all are to be looked after by this center and also uterus for the ladies. Now, when there's only one work is given to this Swādhiṣhṭhān Chakra and it cannot do any other

work, then other things are neglected, so you develop a terrible disease called liver trouble.

Now liver trouble is another thing that you do not feel yourself, others know that you are liverish the way you are hot tempered, the way you are fussy, the way you always snarl at people and the way you are never satisfied with anything, the way you criticise others, all this is liverish and such liverish people are never happy with themselves because liver looks after your attention and those who have liver problems, their attention is horrid, that goes like this, you see, you cannot keep your attention straight. On the street you'll walk straight into a car because you are looking at something which you are not supposed to look.

But all the time you are looking at like this, you cannot walk, I mean you won't find any animal like that who walks like this, but only human beings do it. If you see them on the street you'll be amazed. Where are they walking? They don't walk straight, they don't look straight, but their eyes are going this way, that way, because the attention is wobbly, the attention is wobbly because of a bad liver.

So this liver is a very, very important thing. Now, this liver has a special capacity to extract all the poisons from the body as heat and the heat in the body is to be transformed or should be conveyed to the blood, or the water in the blood and that has to be taken out of your body maybe as perspiration or in another form. But what happens that when this liver is out of gear it cannot do it, it cannot pass this heat into the blood stream and the

heat remains in the body and you really become heated and that heat makes all these problems for you.

So in Sahaja Yoga what happens that when Kuṇḍalinī rises, She changes the form of the blood. The hydrogen and oxygen which are placed because of this heat and all that in a very funny way, like this, get like that [indicates up, then down] and they start receiving this heat within them.

That's why those people who have bad livers feel little heat when the Kuṇḍalinī rises. But one can cure it by giving it that peace and comfort to that liver organ and you can definitely cure your liver, no doubt about it.

Then the second thing that happens to you is the pancreas which gives you diabetes. Only a person who thinks too much gets the diabetes. For example, an Indian farmer doesn't know what diabetes is. But then you stop your sugar, but that's not the way to stop your diabetes. Diabetes comes to you because you think, think, think, think, think, too much. The doctors won't understand this, that's why they say it is incurable, because they cannot connect thinking with the disease. And this is what happens when you are all the time thinking like mad, then diabetes takes place. And this diabetes is also curable if you get your enlightenment. You can cure also the diabetes of other people, but because this vital power, which is integrated of all these three powers flows through you and you can replenish, you can give more to other people who are exhausted of it and sort of you can fill them up with this power and you can cure.

But the third one is the worst of all that happens to people is blood cancer because of spleen. Spleen is one thing very important that it is the center of peace within us.

The one who doesn't have a proper spleen cannot be peaceful person. Now, it's a very simple thing but doctors cannot connect it, nor all science-oriented people can connect it, to something very, very simple.

And the simple thing is that when we eat our food, if we are frantic we are out to get trouble with the spleen and we can get blood cancer. Now if the mother is of that temperament or a father is of that temperament, the children might be born with blood cancer. Now, we'll be happy to tell you that in New York we had a case of blood cancer and when I was in India, in a village, somebody came and told Me that such and such boy is sick, he's only sixteen years with blood cancer and doctors have declared that he's going to die within two weeks time. They always declare, they are good at declaration only.

And when this case came to Me, I told them that “I cannot do anything, I'm in a village, but you can telephone to one of the Sahaja Yoginis. She was in England, now she is in New York and she will look after this case." You'll be amazed that the boy was cured completely, he came out of the hospital, he came to see Me and now he's gone back to studies.

I mean like that we have cured many cases of blood cancer but here we are not to cure people by any... or healing anyone, that's not our job. It happens spontaneously as a by-product of the Kuṇḍalinī awakening. Main thing is we have to make you doctors,

we have to make you knowledgeable people, we have to make you collectively conscious human beings who have to enter into the Kingdom of God, to reside there in His peace, bliss and joy.

Now this trouble of also of kidney, of high blood pressure, all that is due to this. People worry, they are frantic, you see and this franticness comes to us just as a matter of habit. I've known people, as soon as you say, “Oh, you have to go by airplane somewhere” suddenly the airplane word, triggers that frantic, “Oh!" They get mad. They don't know what they are up to. They will forget their passport, they will forget their luggage, they'll forget this, they are frantic. At the airport if you go you'll find this left Nābhī as we call this center is, the spleen goes frantic.

Now, when you eat your food or do any such work there is an emergency created and more blood needed to digest that food.

So this spleen, poor thing, works very hard to create that extra amount of blood cells. But at the time you are eating, you are also, say, reading a newspaper, that's the worst thing one should do in the morning. Horrible. You read the newspaper, you are eating the food, your spleen goes off because another emergency comes up.

Then you get on to your bicycle with a sandwich in the hand is even worse than that. And you are rushing to your work, suddenly you find a big jam on the way, then you are even very badly placed with the situation and you get so frantic and you don't understand and the person who is in front of you go on saying, “What's wrong with this fellow, why can't he drive fast?" and the same

fellow is saying something exactly the same to the another fellow who is going ahead.

So this madness is on, this rat race is on and if you are eating your food in such a hurry and in such franticness, you develop this trouble which is very dangerous called as blood cancer and among young people is very common.

Now, the last and not the least is the trouble of the heart. When you pay too much attention to all these outward things, to material things, to your all material advancement, to your physical advancement and to so much of a computerization of your brain, then you neglect the necessary attention to your Spirit which resides in your heart and so the Spirit recedes and when the Spirit recedes you get a heart attack.

Only a person who is right-sided gets a heart attack and never a person who is a left-sided. I told this to a doctor and he told, surprisingly, that in a mental hospital you never need a cardiogram, you do not need it. They never get a heart attack. A mad man never gets a heart attack, surprisingly. A person who is mad is using his heart more, his left side, his emotions and his heart should go out, but no, his brain goes out. Can you imagine? And the one who uses the brain, his heart goes out.

This is a balance created by the nature in us. See how cleverly the nature is trying to guide us in the center: don't go to the extremes, keep to the center, keep to the center and then when you are absolutely in the center, then you get your evolution very quickly.

So this is the right side that we have, the futuristic side and as you know we are all very futuristic by

temperament. This futuristic-ness cannot be cured by telling, “Oh, now, don't think” you cannot do it, you just cannot do it. If I order you that “Now, you better stop planning” you just can't do it, you can't help it. You have to do that kind of planning.

And you find all these plans fail because these plans are not related to the plans of the Divine. Divine has some other plans while you have some other plans and they never combine together and that's how you find all your plans fail and you are just frustrated left high and dry. You don't understand how it has happened.

For your understanding, one has to know that there is a Divine Power. You may like it or not. All this living work that is done, millions and millions flowers which are becoming fruits, a seed becoming a tree, a particular seed becomes a particular tree, all the choices that are made, the whole organized way the chemical acts, the way the chemistry is made of periodical laws, everything you see in this world is all so well organized, there has to be somebody doing it.

So there is a Divine Power which is surrounding us, no doubt about it. But we have not yet felt it, that's all. If we have not felt it that doesn't mean it doesn't exist. It does exist and it works out. We have seen with our own experience that so many living things are happening. We just take it for granted, we are not bothered. See, in human life itself, a child is to be born, then a foetus is held in the body.

Normally the law of medical science is this: that anything foreign, if it enters into the body, is thrown away immediately, all the forces are built up to throw it away.

But what we find that when a foetus is built up the whole system works out to nourish it, to look after it, to really to bother about it. Very carefully the water is created around it so that it is not disturbed and every sort of a care is taken by the body to look after the foetus and when the foetus is ready, it is thrown out. Who does that? Who does that? We must ask these questions to ourselves sometimes. After all why have we become human beings? What was the need? What was the need? And if we haven't got the answer that means we are still in transition and we have to get there where we get the answer.

We are made humans beings to feel that Divine Power, to manoeuvre that Divine Power and thus enjoy the bliss of divinity. That Divine Power is the Collective Being, that gives us collectivity. The Spirit in our heart is the one, which is the Collective Being within us, which manifests that Divine Power to flow through us and that's how, once we are connected to the mains, we start becoming what we are for.

Like a machine, once it is put to the mains it gets its meaning; but this machine, though it is put to the mains, is not aware of the electricity, about My voice, anything. But a human being, when he gets connected with the mains, then he becomes aware and this is what you must see.

When you get realised you can raise the Kuṇḍalinī of others, you can give Realisation to others. Ray himself has done to so many. Even in Riyadh, he did it. He did it everywhere wherever he went. He's just like you, he's an engineer, he's just like you, he was just like you and now

you'll be amazed that how much he knows about himself and about others.

And a complete change has come because once you get the Spirit, when you get the highest, all these mundane things drop out and you become a master of yourself. No more enslavement of any habits or anything, it just works out beautifully. But one must give a chance to oneself and one must have patience.

The worse part of intelligence, so-called, is that you can make fun of everything. That's the easiest way, to make fun of everything and get rid of it.

In olden times when they wanted to face the reality, like when Christ came in, they didn't make fun of Him. But they did at the time when He was crucified, but they just denied. But now it is not basically problem, that problem doesn't exist because to deny is... it requires more effort, so is better to make fun.

Is stupidity, again as I said.

Is stupidity to make fun of something because you are that, you are the Spirit. You are the one who has to get it and if you just know how to make fun, please go and play about with it. All your life you'll go on, all your lives you'll go on, what's the use? And if you do not get your Realisation, in the words of your judgment you have failed, you have failed and there is a chance given to you. You can be comforted and you can be counseled, you can be redeemed; but nobody can make you taste the beauty of your own being, that you have to do it yourself. If you do not want to do it, all right. It's perfectly all right. You are free to do it, do what you like. But if you want to do it, then please stop your Guru shopping and

wobbling, stop and see for yourself what you need. It's a serious thing, which should happen.

Unless and until human beings are evolved, none of the problems of the world are going to be solved, none of the problems, take it from Me. Whatever they have done by their thinking, say they have created democracy, they have created communism, this, that. All this nonsense has no meaning at all in reality, it has no meaning. Because, say for example you might say I'm very powerful so I'm a capitalist.

But I can't live without giving to others, so I'm a communist. I'm a complete capitalist and a complete communist. Everything exists within Me and these ideas are all artificial that you make some set of people as democratic and some people as this thing. Because as long as they are attached to selfishness, to all these things, they are not going to do any good job out of it.

Now, the detachment takes place because you become one with the Spirit, which is not attached, which gives you that light, that detachment from where you can see the whole thing just as a drama going on.

And you work it out very well. You become so dynamic, so dynamic that you are amazed at your own dynamism. Apart from that, one has to realise if there is a Power, which is an All-pervading Power, that Power itself thinks, organizes and looks after you.

So many things have happened to Sahaja Yogis that if I have to tell you all about it, you'll be amazed. Amazing things have happened. But Kṛiṣhṇa has said very clearly, “Yogakshemam vahāmyaham” means “When you get the Yoga, you'll get the well being." After Yoga. He said Yoga

first, first the union must take place, then you'll get the well being.

Now I've seen people who go to so-called Gurus and things, sick, you see their faces pale, absolutely finished, they are good for nothing, absolutely miserable people. And how such people could be in Yoga? Not only physically, mentally they are at peace, they are full of compassion and love.

And the compassion that doesn't talk, but just flows, it flows, it emits, you can give your compassion even to flowers. If the flowers are dying, you can give them this and they will live for a while. If there are, say, trees which are dying, if you give them they will prosper. If you give it to animals, they'll be different because first time, after getting this power only, you are giving back something to the nature.

So far you have been always taking from the nature. Now it is the first time you start giving something to the nature. Because the compassion just flows, it doesn't receive anything, it just flows to others and this should happen to you.

Don't be satisfied with cheap things, with something nonsensical, which is something sort of a mimicry or a mass ideas. I am talking of collectivity where every individual is aware. It's not a mass activity, it is collectivity.

May God bless you.

I hope today many will get the Realisation and become one with their Spirits and will feel their collectivity. That's only My hope is.

Brighton I place very high up in England and I always said England is the heart of the universe. It is very important that it is the heart, no doubt and that's why Blake has said that it has to become Jerusalem. There's lot of truth in what He has said.

Lot of things he has said about Sahaja Yoga, is absolutely true. But the heart is sluggish. Heart is sleeping, is a sad thing. Like I say that Europe is the liver and it is drinking, can you imagine what will be the state of affairs of this, even worse, if everything is going against one's own essences? And the essence of English is that it is the heart. That means it articulates, it circulates.

Whatever happens in England is taken up seriously. Supposing you become, all of you, stupid people, the whole world will become. The responsibility is such a lot on you, which you do not realise. It's a very important thing that we are doing. It looks very small in this country because there are very few people who really come to Sahaja Yoga and settle down. Very few people, there are very few of that calibre I think. Young little children are there, many will come up by about, say, ten years or so. I'm sure there will be a very good quality of people who will be coming and the seekers who are here, are also sort of little nervous because they want to learn from Americans and from Europeans. There's nothing to be learned from them. It is you who are going to circulate; you are going to carry the message.

I know it's a very important country and somehow it was managed that My husband could get his election done in England and we are here now for last eight years, can

you believe it? And, I'll be here maybe again four years more, at the most.

So I hope something will happen and this Brighton, which is a very good place, I'm sure here also many will get their Realisation and will help in the emancipation of human beings.

Thank you very much.

May God bless you.

If you have any questions you must ask Me. In all frankness I must tell you I'm your Mother; I never feel offended you ask Me a question. Is important because, actually, I have no question. You have to ask Me, I have no question at all.

.....

You'll be amazed how many.....

Al right, should we have now the realisation, the real happening, the real baptism? I have to request you for one thing to take out your shoes.....

Tomorrow when I'll talk about the evolutionary processes, then I will tell you what Christ had said that..... Tomorrow I'll be talking about that.

Contents: 1982-05-15 **Śhrī Lalitā Pūjā, Understand Your Own Importance, 11 Valence Road, Hove (near Brighton), UK**

I am really a proud Mother to see so many Sahaja Yogis. And one must understand that even if you get few people as newcomers, they may be few, but one has to realise that each one of you is now a realised Soul. Each one of you have grown so much that you can create a nucleus

yourself. And after growing in a collective way together, now individually the seedlings have become strong shoots now and they can definitely be transferred into different places and work it out, because each one of you is a prophet. I wonder if you realise it or not. Of course you have got the joy of realisation, the bliss, everything you have got; you have grown up to that. Slow and steady you have achieved it and as you have grown as a tree now, every one of you is so important and so powerful. I know that few people come in, in a collective way and you find it difficult in the beginning how to deal with them; because they are still not grown enough, they are still not up to the point where they really realise their own importance. But you should all understand your own importance and your own quality that you have achieved.

In any other so-called fake organizations, for example, say, take the church, there's only one priest.

In the whole locality there is one priest, though he doesn't know anything about it, doesn't matter! But still there's only one person who is authorized even by church. Everyone has to listen to one person. But here now you all are dynamic people: each one of you is capable of giving a good lecture. Of course all of you can give realisation very well, no doubt about it. In all your groups you must try standing on your own legs. Try in your own groups. Think of all the dimensions into which you can shoot off. Because now you are ready, you are now the prophets. You don't have to depend on anyone as such, or you don't have to depend on your fellow beings also for that, individually you can do it. Though you are connected with each other, you all understand

the same language, you have got the truth together and you are all together; but the dynamism must come individually into you and every one of you in your own sphere, in your own line can work it out, because you know all about Sahaja Yog.

Now those who are half-baked may not know. They still are rationalizing maybe something, doesn't matter, they will also be all right. But as far as you all are concerned, you are all prophets and as prophets you must stand up. Wherever you go, you talk of Sahaja Yoga, tell them that “This has come to us, this is the light. We know everything." I mean you don't have any doubts about it, isn't it? But the trouble is that you feel that the others may not understand, they are stupid people, they are foolish people, or they are ego-oriented or they're aggressive, or they'll do this to you or do that to you. It's true, but you must know that there's not only one person who's fighting it out, there are thousands all over the world who know your language, who know your thing and they all know the same thing.

So you are not alone fighting it out.

Once you know that, then you'll be amazed how much power will start flowing into you. The more you think about it, meditate upon your Self now, I would say and know that you yourself, you are prophets.

And then you'll see the dimensions into which, so many are My dimensions sitting here, I can see that.

So in every field, in every walk of life, wherever you move, you have to talk about it and tell people.

Now there are certain things, we have made certain rules and regulations for Sahaja Yoga, Sahaja Yogis. That is

just to see how many are really half-baked and how many are full-baked. That's how we have made certain rules and regulations; because those who are really full-baked will accept them without any difficulties, they are absolutely there. Now as it is we know there are many categories of people who come to us. The people who are top-class get into Sahaja Yoga without any difficulties, they are top-class people. They achieve their powers, they assume their powers, they start asserting their powers, they just become that. Like we say we have the complete pattern of the ring with us and only we have to put the diamond there. You find the diamond, all right. They'll just settle down with it. But some people even after realisation go a little bit this side, that side, doesn't matter. They'll all come round.

But those who are top-class people are still, I must say, are quite a lot. I mean, I can tell you I know so many Gurus who are real Gurus, not these, these unreal you forget and the fake you forget, but the real ones also, they haven't got a single one like that, not even a single person. Like Gagan Gadh Mahārāj, he told Me very frankly, he said, I said, “Why don't you give realisation to them?" He said, “Who gave me realisation? I had to work very hard, this, that." “All right” I said, “you had a Guru who gave you realisation, so as a Guru it's your duty to give." And he said, “I've given it to one person. I worked on him for twenty-five years. I cleared his Āgñyā, I cleared everything, gave him realisation." “And what is he doing now?" He said, “Now you'll meet him, Mother, some time. You must see this fellow, he is horrible and he's the one who is now making money, running after

women." After realisation, after twenty-five years of his work! He said, “I have nothing to do with this man." Now this fellow was called as Anā Mahārāj.

I said, “All right, I'll have a look at him if he comes to Bombay [Mumbai]." So he came to Bombay [Mumbai] and one of My disciples had invited him to his house. She's quite a rich lady and she said, “Mother, Anā Mahārāj has come and You had told that You would like to meet this man, so he's come here. Would You come?" Went there; he of course touched My feet all right and that, but he was smoking in My presence, just imagine. He touched My feet and sat down. He said, he started talking ill of his Guru first of all, the one who worked on him for twenty-five years, can you imagine? I mean you are very kind people, you don't talk ill of Me! I've not worked for twenty-five years on you; and look at him, he was talking ill of his Guru.

And he said that “You see, my Guru, why should he go to, why should he go to Bombay [Mumbai]? Now what is the need?" Because this fellow was making money in Bombay [Mumbai], so he didn't want his Guru to go there to tell against him. “And why should he go to Bombay [Mumbai]? He should not leave his place. He was all right on the, on top of the mountain. What was the need for him to come down?" and all sorts of things he was talking there.

I said, “Really? That is your Guru, you are not to talk ill of him." He said, “But this is true. He need not have left the place, you see?" And he was still smoking there.

I said, “All right, I have to go." With so many women around him pressing his feet, this, that, taking a lot of

milk and enjoying himself and smoking and talking in a very condescending manner to his so-called disciples. Poor things, they were simple people, you know.

I said, “All right, I have to go now.

So you just put some, I'll give you some kumkum on your forehead." So I took some kumkum and put it on his forehead.

So his Āgñyā was just burning, oh, absolutely My finger went like this! I said, “That's it." “Now” I said, “all right, now can you, I'm going now, you put some on My forehead." And I sucked his finger inside, he couldn't move it. Just like that, it was all...

And he said, “Leave me, leave me, Mother. I'm sorry, I'm sorry!" I said, “Now, you just promise you'll not talk ill of your Guru. Then only I'll leave you." He said, “All right, all right, all right! Please leave me!" So I left the finger.

But see now, the Sahaja Yogini lady who was there who has been saved from so many problems because she was a clairvoyant person, to her he told a lie, is complete lie. He said, “I was giving power to Mother." See, they saw it from a distance. “So I was shaking because I was giving power", you know, means this shaking was giving Me power! But this lady should have understood that when you shake, it means there's something wrong with you. And you know, she said that “Now I will give you also such powers as came to Mother." That time it was just the beginning of Sahaja Yoga, I should say, quite the beginning. “So now you'd better have a Yagñya. HOm For that all of you must bring one and a quarter tola of gold", that's about ten grams, “and give it to me." That was the

beginning of the end. Now all their money, all their property, everything he sucked in somehow.

And her sister met Me when I was travelling once from Delhi to Bombay [Mumbai] and she just fell at My feet and started crying. I said, “What's the matter?" She said, “Mother, this fellow has looted us." I said, “Who?" “The Anā Mahārāj." I said, “How? But that day you saw him shaking. That's the thing." So how she was befooled by this fellow, who told her a complete lie. If she had seen the vibrations of this man, it would have been all right. And this is what Sahaja Yogis forget. They are prophets, they have their powers; but their power is their spirit, is their vibrations and they forget it all the time that we have got a new awareness, vibratory awareness. We have to judge everything on vibrations. And that's the only failing point of all the prophets.

If it is untruth, I am very innocent, you know, I'm very simple-minded, I just don't understand things at all, you see. I don't know the crookery of man, how he goes round and tells lies and this, but on vibrations I know what it is like, absolutely. You may tell Me any stories: with all your crookery, with all your intelligence and all your special sharpness I know what you are up to, because only I know it with vibrations. But otherwise I'm very simple, I can't rationally or anything I can understand, but by vibrations I know where you are. In the same way you develop your vibratory awareness, its sensitivity and try to understand things through vibratory awareness. If you can do that, then you will be perfect prophets. You'll be perfect prophets.

Now among ourselves also you'll find there are people who are not up to the point. Such people should never be trusted, should never be trusted because they are half-baked, they might become negative, they might become positive.

So they should not be trusted and they should be treated with a little reserve.

Once they become all right, then you can take them into your own fold. For example, recently a girl married somebody who is a great Sahaja Yogi. Now because he said he loved her and all that nonsense, so I said, “All right, Baba, you marry her." But I knew that this one is no good, but what to say? And then this lady tried, actually she travelled with Me and she tried even to clutch My heart with the bhoots she had, absolutely. Twice she did it.

So cunning, the spirits are so cunning in her that when she went back to Australia, you see, she put up a show in such a way that “Oh, she is so insecure and her husband doesn't care for her and this and that..." And the whole of that ashram, just imagine, would have been lost. But I knew something was happening, so I trunk-called. Immediately I found out. I told them, “Now, see her vibrations!" They said, “Mother, we don't find anything wrong with her." That means they never saw her vibration to begin with; because what happens once vibrations are lost, you can't feel anything. She has engulfed all of them so much that they couldn't feel anything about her. Can you imagine? Then rationally I asked a question, “Can you replace Warren for his wife?" And they got a fright.

So, one has to be very, very alert about it, extremely alert as to these people who are half-baked. They will always try to pull you down. Half-baked people will always try to pull you down, unless and until you are firm enough to pull them up. Because they are not doing it, they are not aware of it, but they are under the possession of these people and when they do something, they try to do all anti-God activities.

Another one I'll tell you was in Geneva. In the beginning I don't tell openly about a person. As far as possible I don't tell openly, because it's not proper. Give them a chance, they'll come up, it will work out, doesn't matter. I can manage it. But when the nuisance becomes a collective thing, then one has to talk about it openly; you see, because these people will go to one person, say something, another person something, third person something.

So you have to be very alert. And they're not aware of it, that's the best part of it, they are not aware of what they are doing. Like this lady in Geneva would go on asking everyone, “What do you think about Mister X or Mister Y?" All right.

So you would say something: if you are negative, she would catch hold of that.

Day before yesterday I was very happy when Ray told Me something good about Pamela. He said, “Pamela is a very artistic lady." When you start seeing good points in others it gives Me pleasure, it gives Me happiness, it gives Me joy. But if you start seeing bad points in another, then I don't like it.

Sometimes of course, when you, I also test you on that point.

Sometimes I'll say something, you see, deliberately: I'll say, “All right, something wrong with Ray", I may say. I know about whether it is wrong or right; just to judge how far you can judge that person. Then if you say, supporting to the right thing that he's doing, then I know that you are right. I like it, I appreciate you, I really adore you for that. That whatever is the truth you should tell Me, because I know the truth, but I just play around with you to see what you think of another person.

So try to see the good point in another.

But on one point you should understand, if a person is quarrelsome, is trying to overpower you, Birmingham we have a problem like that, which I have not yet exposed or said so. Still I have kept a secret but I am telling people that in Birmingham there's a problem and that problem comes from one person who is not aware of it. I will talk to that person, tell that person that he should get rid of this problem.

But if he does not then I have to tell about it openly, because I don't want Birmingham center to be lost.

We would have lost Geneva, I tell you we would have lost it. Everybody went against each other and big problems were created, by one person. Though you are full-baked, still you are not so collectively aware and appreciative of others as you should be. You are all one. Not only appreciation, but you can't do without each other.

So slow and steady as the English character is, which is a very good character but it can be very slow.

Slow and steady you must rise about, above your own shells and see the beauty of another Sahaja Yogi and see the point that are good in that person so that you imbibe.

Some people have certain capacities.

And surprisingly then, I talked to Pamela about Ray and she praised him a lot and that really made Me extremely happy; though I must say Brighton may not have been so bright yesterday in the program, there were few people, but doesn't matter. This is very energy-giving, to see that Sahaja Yogis appreciate each other.

Now somebody has a problem: say, left-sided people always have a problem in My lecture, they go off to sleep, naturally, they have to! It doesn't matter whatsoever, I am working on them even if they are sleeping. But when I work on them, I have to sleep Myself to go into them, see? So that drag is there, it doesn't matter, it will come up. There are ways and methods of how to work it out. But that's not so important to Me. What is important is, are you sleeping towards your fellow men, fellow Sahaja Yogis? Are you alert about them? They are just like your hands, eyes, nose, everything. You are all one. You cannot do without each other, because you are the only people who have now got the eyes to see. You are the only people who are aware. And we are not few. We think that we are very few. You see, maybe then other Gurus they might get thousands of them, they are useless, as they go they come out, maybe added up tails and horns they might have! But they are not aware people. And you are aware. On one side you have to pull out the people who are not aware so much, on the other side you have to appreciate

people who are more aware. And this is what one has to understand.

Now every quality of every nation is going to help Sahaja Yoga. Say for example, I would say that French, they have lots of disqualifications, maybe. But they have one quality: whatever they do, they do it seriously. I mean even nonsense, even nonsense.

So this quality of theirs if they use for Sahaja Yoga, if they develop that seriousness about it, they are a great asset to Sahaja Yoga. As I told you, English have the quality to, first of all they don't talk. I don't know why their mouths are shut so much. They are silent and they say less than what they should say. They are upright, slow and steady. We also need people who have to be slow and steady and upright. But the defect could be that we just allow things to happen and we do not stand up. You may be slow, but you must walk. If you say “I'm slow" that means there is some speed somewhere, isn't it? There has to be some movement somewhere. Even if something moves slowly it means there is a speed. A `slow' words means there is a speed, isn't it? It doesn't mean that you are stationary. `Slow' means a speed and some speed you must have. And that is what is, you have to get up. You have to arise. You have to shoot off.

They have been doubly blessed by Sahaja Yogis, because now I am stationed in London, we have Caxton program. “All right, we go to every Monday, like to church, listen to Mother's lectures. Very nice lectures Mother has given. We appreciate it, come back home." Done, for the whole week.

No, you are prophets and you have special responsibilities as English Sahaja Yogis. That's why I came down to this country to work it out for so many years. I told you that in India I have worked only for three years; now I have been here for eight years and maybe four years more. But why? What was the need to come to England and work, while you know in India I can get thousands like this who can get realisation, you have seen with your own eyes. I have given realisation to thousands and who are so beautifully placed in Sahaja Yoga, they are so solid. They are not the people who will come to one meeting and next meeting they are lost. They are not like that. They are steady people; they go ahead with it.

But still why I'm working here: because this is an important position. Every cell of this heart is very important and that is why you all should try to move. And do you know, the job of heart is to move things? It circulates, it must circulate. Try every method of circulation, talk to people. You being English, you will understand the other people who are not yet there. They are also slow; they can't move fast. You see, it's a quality that a bull sits down, you know, then it won't move, whatever you may try. It's just sitting down, settled down and very happy with that posture.

So you have to say, `Where are you sitting? On top of what? Volcano!' Tell them all about it, give them the big message that the Redeemer has come now. There's no time to sit down. This is the one who is here. Better get up now! Don't carry on with your old ideas and old things. Must know that this has happened. And as I told

you, the predictions can be used, you can use anything that you want to use out of Sahaja Yoga. You can tell them anything out of My speeches, whatever you want. You have every right to do what you like with My speeches. There's nothing to be afraid of, or worried about.

Like the other day somebody said that out of protocol they did not do this. What is the protocol for children? Nothing. You are My children, after all. You have every right that I can give you.

So there's nothing like that.

Something was not done, what did you say, Pamela? “Because of protocol..." Pamela: So many things now that I don't know which one.

Shri Mataji: Yes, something she said, I've forgotten that. But what I would say that, because it is so obvious that you are special people. You have been enthroned. I'd better recede in the back, like the Queen Mother is and let Me see you rule! That would be much better. And don't worry about protocols and things so much, go ahead.

I mean, the interview or the thing that you have written in the newspaper is not absolutely correct, but I don't mind. Because that will suit people, that certain things I have not done, like helping Gandhiji, what could I help him, you see? He never meditated. Yes, in a way it helps but the way it is written, it's not that grossly, I did it in a subtle way. Doesn't matter. But I don't mind. Whatever you say is correct, whatever you do is correct and it can be put right. Even supposing you say that it was exaggeration sometimes, the exaggeration can be

achieved. Whatever you say will be the truth, so don't be afraid of saying what you feel like.

Now another background of the English people is, this you should not be so much frightened of, that they will always say something with little less than what it is. I have to tell you, you should say it with little more, if you have to make the bull move, you see? Say little more than you can say, because whatever you say is not more and this is the Infinite. But it should not be also so much that they can't bear it.

Like Warren had an experience which I told him, “Only tell the Sahaja Yogis, don't tell anybody else because they'll never believe it." There was no petrol in his car and he had to go for a propaganda work.

And he went round and he did all his propaganda for eight days and when they came back the petrol was not available. At the petrol pump the fellow said, “Your petrol is full, why do you want to have petrol in?" Why not? That can be done. But don't tell anybody else, because they'll just say this is cock-and-bull story, you see. You see, you have heard the story of the bread and the fishes. Because in the Bible it is so, we believe it. Why not today? You have seen so many things happening like that, I mean so many things in your own lifetime. But all these things if you tell them, they won't believe.

So your wisdom is in believing that you are in the realm of God and He is Almighty and that He is going to give you everything that you want and aspire for. People won't believe it, I know. But it's true, whatever is desired you can get it, but if you tell people they won't believe. But as far as Sahaja Yoga is concerned, you have to

make a statement which is not reserved but open, with confidence. The diffidence that is put into it because of this training is not good. With confidence, “Yes it is so, it is so! This is what it is." Like first when I went to India, Raul Bai, you know such an elderly lady, an Indian lady, they feel little shy about everything. She's the one, with full hand up in the air she was shouting, “Bolo Mātājī Nirmalā Devī!" And Modi looked at her; he couldn't raise his hand, you see. He was a little shy. But she went thrice and then she lifted his hand and said, “What's the matter with you, such a tall man? Why God has given you height, for what? To raise your hands only." And poor fellow, he had to raise his hand! So that's what it is. Have boldness, have complete confidence in yourself, that you are realised Souls, that you are prophets. Not to be upset or worried about things, but you are prophets now. Assumption! In Sanskrit is said viraj. That is, the energy is permeated, viraj: means, enjoy that energy within you.

Viraj. `Ra' is energy; `viraj' means, you enjoy that energy of that throne, assume it. You are the kings now, behave in that manner. It is not arrogance at all. A person who is a king is never arrogant if he's a real king. You see, if they are borrowed kings then it's different. But if they are real kings they can never be arrogant.

So with that special type of royal behaviour you will attract people. It's not putting up show, is, you are! On the contrary this is the reservation you are having, for what? You need not dress up like beggars or like dandies, but your dress should be such that you are a king, not bothered. And you'll be amazed, it will work out.

You are the people who have the greatest of My time and company and also I know your language. I have given more speeches in English than in My own mother-tongue or in Hindi, can you believe it? And so many Indians now, who did not much care for English after independence, are trying to learn English now; and they are afraid that one day English may replace Sanskrit, the way Mother knows English.

So I have to make a very, very simple request to you that assume, assume your powers. Assume! You are no more slaves. You are realised Souls now. With this personality you will really enhance the beauty of Sahaja Yoga. Unless and until there are flowers on the tree, the tree has no meaning. And the flowers have to be up! They don't hide; have you ever seen any flower hiding itself? They cover the whole of the body of the trees and fragrant, assuming their own powers. And the fragrance springs. Everybody knows the flowers are up, all the bees are round there. That's how you have to be. Assume your powers, inside, outside, both. Not only inside, outside. And they'll be amazed at your confidence, at your compassion, at your capacities; and the greatest of all, the complete Vidyā, the complete knowledge of Sahaja Yoga, the complete knowledge of Kuṇḍalinī, the complete knowledge of Divine which you have. All right? Now Gavin, whichever way you want, you can do the Pūjā.

Gavin, come along... You should have names and things. And Marcus.

Sahaja Yogi: Gaṇeśh Pūjā, Mother?

Shri Mataji: Gaṇeśha has come! So you also know Sanskrit... Both are learning Sanskrit.

Sahaja Yogi: Should all those who haven't done Your Pūjā before be called up?

Shri Mataji: All right, but not absolutely new people. Not absolutely new, but those... Come in. If they want to do it, it's all right. But you see, the problem is they're absolutely new people. But in France it was...

Sahaja Yogi: Some people have come from outside and may not have had a Pūjā.

Shri Mataji: Outside from where?

Sahaja Yogi: Yes, there's a gentleman from Devon, Mother.

Shri Mataji: Is there? Good, that's nice. And also, you see, in France it really clicked there. We had the Pūjā next day and we called those people who got realisation. And they really clicked, you see, they were very sensible because they were seekers. They understood the meaning and not only... They were Muslims and how good they were, absolutely top-class. Top-class people, you know.... What's his name, that lawyer? Aychala. He's a wonderful man, isn't it? His wife... And he said, “This is the Resurrection Time; what is there to question?"... And he's a lawyer and his wife also?

Sahaja Yogi: Yes. And they've talked to so many people in Algeria.

Shri Mataji: I tell you, he brought fourteen people by plane. Yes, he did.

All right.

So if the new people do not form any barrier, it's all right. They can come and wash My feet. It helps always. But if

you have barriers, don't do it. Just don't do it. You see, it doesn't help Me, it helps you.

Some people think that by washing My feet, I can save one washing or whatever it is! So it's a privilege and if you have to do it, you should do it, is good for you, you'll immediately settle down into your realisation.

So those who are new people can come. And you have to wash My feet first of all.

He understands so much, I tell you! My grandchildren, they are, they understand the protocol so much. He took off My socks and put on top of the head of, his top! They understand so much, it's...! Nick was telling Me that we have to learn from children so many protocols. He took it out for Me today, she said, for Pūjā evening and I think I'll leave it to use.

So, those people who are new, please come. They should do the Pūjā. They have the privilege, not the one who... Who has come from Devon? Great! Come along. Come along, come along. Good. As from Brighton who are the people who should come and wash My feet, because that's the best way to settle you down into your realisation. He is to be the first? They understand the privileges. Very good.

I think Paul, I think you should wash My feet, better wash My feet. Good. Aha, that's good. Better take a mantra. By the way, whom did I give that thing I had brought for you that... day? To wash My feet? Whom did I donate it? Did I give it to you people? The big thing. No, no, recently. Ask Marcus.

Marcus, we had that silver thing, big thing? Big thing like this? Which one? No, no, not that. It was from England only. I think the Lane. Must be there.

Sahaja Yogi: You gave me one at Your house, Mother, to give to Nightingale Lane.

Shri Mataji: Did I? Where is it? You must bring that. You see, that's a very good one. It's surprising that, that I had it with Me, this was from England and I brought it back for you. Made in England, can you imagine? In Sheffield! So I brought it back to you, that you can use it.

So next time you bring that, because stainless steel is not so good as that thing is, you see? It's all right, it doesn't matter.

So now, you will say the mantras, no? With Śhrī Gaṇeśha's, first of all. Have you got that?...

So how will you do it on My feet? On My feet you use the ghee with this. Little bit of this coconut should be saved for after this... All right. Hundred-and-eight names. But he has got translation, necessary too, oh, that one. Let him read his translation of, because this is for the new people.

This is the Śhrī Gaṇeśha who incarnated as our Lord Jesus Christ and this was written fourteen thousand years back. It's been translated, so you can see now how His coming was already there and how the things that are written in here show the complete picture of Christ, which He is, which people do not know, you see. They talk of Christ, Christ, Christ, what Christ is? Let's see. Now, Gavin, can you stand up and read it? No, no, that's all right, forward it, just forward it. Now, who will, why don't you ask

somebody to read, because we have to come... Jeremy? Read it, loudly.

Now, where is... Who will we get? Marcus? I think you are... Where are all the... They're that side.

So you come this side. Marcus, you come this side, so you have to hand all the...

Let all the children to wash My feet. Let the children do it first. That's better. Shona!... Let Olympia come in. Olympia, come here. Come, come. Who else is there? You'll have to wash My feet. All right? Everybody has to wash My feet. Come along. Now sit down there. Everybody's going to wash My feet.

All right? That's it. Now come along. Get the water. Amit, sit down. Take out your shoes. Must take out shoes... Sit down, sit down... Sit down, sit down. Sit down, sit down. Sit down here, just like that.

Please sit down. Now will you sit down! Sit down! Sit down. Now put the water, come along. You put the water, just come along... Now see everybody's doing it. Come along. Aha! Who will do it? Oh, oh, all right. Give him that hand. Where is that, Katie? Just call her. Right hand, right hand, you give the right hand. No, no, no, don't cry. Don't cry. Don't cry. Where is Katie? Call Katie.

Now wash it, wash it. Come along, come along. Come along, come along. She can do it. She can do it. She's big now. She can do it.... It's all right now, see, it's Cool Breeze coming. Good, good, good.

Come along, Katie, come along. Katie has come, see? Now Katie has come. Come along, Katie. Come along, Katie, you do it.

Sahaja Yogi: “Let our ears hear that which is true..."

Shri Mataji: See, everybody's doing it. All the children are doing it. All right.

You see, this is what is the point, that when you get realisation the spirit is awakened, that is Christ and that you listen. “His presence in you": with that you listen. Means with the spirit, you see, the point is. That's what He said: the Comforter will come and He will, or She will, whatever it is, will make you comfort in such a way that you will reside forever in My Fath[er], or would remember My Father forever. That's the spirit you remember.

That's the spirit, you see? See now, hear this.

Who are others?... You never? You too?... Can you imagine, he's here! You have never washed it... Grace, you rub with your hands in the water. Just rub it. Come along. Just rub it, in the water. Rub hard. You have to rub with your fingers. You see, My feet are perfectly all right. Nothing happens to them. Rub as hard as you can.

Sahaja Yogi: The names of the Goddess, as Śhrī Lalitā.

Shri Mataji: Now, you stand up and... Would you do it? Good idea, because... Can you put it for him?... All right, just stand here... Translation, otherwise these people won't understand.

Can you sit down, would be better. We can... Mother Earth... vibrations. Very loudly now.

Can you put `sākṣhāt', that would be better... Not too much.... `Mātājī Nirmalā Devī' would be better... At the beginning you say... Once you've said it, it's all right.

Now you'll be sure of it, all right? May God bless. She's sure of it. It's better now.

These are all the secrets of... All right, but you don't see that... All the horrifying things you have chosen there to read!... Ra, Ra-dha: is to... means the one, `Ra' is the energy... which permeates, permeates. Rādhā is... Ra is energy of Rādhā.... Again horrifying things now! In the beginning they'd say all horrifying things to settle you down, I think, that's why... All right. All right, now go ahead....

Sugarcane now! She's the causal elements. Causal elements, you see? Causal... Like the causal of the Mother Earth is fragrance. Fragrance is the causal of the Mother Earth.

You see, the emission of vibrations through the aura engulfs all the other auras into it... All the Mother Earth.

With the Nābhī... That means... She's full moon of musk. They, you see, they have tried to put all poetic ideas to describe something.

You see, the thing is, it's a difference: it's beauty and auspiciousness. Auspiciousness is the face, you see, that gives you shubha, shubha means `that brings good luck'. The face you see brings you good luck.

That is known as auspicious. Of course, I mean, modern people don't believe in such a face like that, that there could be a face. But there can be a face which if you see, then it brings you good luck. Auspicious.

Sahaja Yogi: Salutations to Her, the diamonds of whose nose outshine even the stars.

Shri Mataji: That's why I don't wear anything there!... It's of the joy of beauty.

So the Sahaja Yogis enjoy the beauty of those flowers which She wears.

Because of vibrations, it's that. You see, it's a simple thing is that anything You touch becomes vibrated and if you see that particular flower you are more happy, because it's had vibrations. Vibration is the one which only gives this.... Yes, there are.

Lotus of, the lotus of love....

Which means, which comes out of the kapol. It is the description. Kapol is this one, so this is the part they are describing.... See, Padmarāg, Padmarāg is the fragrance of the lotus. Is the rāg, means the energy of the lotus is coming out of Her forehead.... No, from this, kapal and this is kapol. Kapol is, I'm sorry: this is kapal, this is kapol, cheeks. The energy that flows from the cheeks is the energy of the rāg, means, rāg actually means love, compassion, of a lotus.

Like the new leaves. Vidru is `new leaves', you see. Like the new leaves.... What is the translation? It's a very big thing, but it's very poetic, it's rather embarrassing. It's rather embarrassing! All right....

Blue. Like the blue leaves, you see, of that colour. You see the colour of the new leaves, isn't it pinkish-red, isn't it? So Her lips are of that colour, which will put shame to even those blue leaves, newly-born leaves, you see, pink ones.

Yes, but they are the controller of the Nirmalā Vidyā; Shuddha Vidyā, Pure Knowledge. These are, teeth are the manifestation, they manifest Pure Knowledge. It's the primules of all the Vidyās. Primules.

Camphor is to be applied. And betel is to be eaten, which I don't eat, you see.

Sanlap means `auspicious'. Alap is the report, report. Report.

So... You see, to be very frank, it's very embarrassing. You'd better read it.... No, no, that's what is written there: like the music of vīnā, Divine music of vīnā.... Saraswatī.

[Aside:] Maybe just one more towel...

See, in a subtler form you must see all these things. You don't see that, all the strains, you see. In a subtler form, diamonds are the things which radiate, they radiate, you see.

So when they say the diamonds around the neck, it's not question of wearing it outside; it's a question of radiating that love.

So the necklace, necklace is useful. But now, you are My diamonds in My necklace, so why should I wear any diamonds anymore?... Cosmic, that's it. You see, when She didn't have Her own diamonds and the one that She did have, She used to wear those diamonds, all right. But now you have living diamonds, so what's the need? They were used to radiate Her power. Now you don't need anything; you are the ones who are going to radiate the powers. Right?... That's it... All built-in! I think we'd better not translate it, better not. It is more about the breast of the Mother. Because the children are worried about the breast, so it's described here, so it's better not. No, no, no, better not.

You see, this is written by, for people like Mārkandeya and they described Mother in and out. I don't know how they found the Mother like that, you see, because they are children. You see, so they were the children.

So the children know everything about the Mother in and out, see, so described the whole birth.

That's the... There are three folds. The Mother is... three folds. That's why it's called as... Very embarrassing! Kamesha is... He's the God of all the desires. `Kama' is `desire'. That's why He's placed in the Heart.

Too much of an arch. Can't wear modern shoes!...

They took a photograph, you were there, no, no, but one of the photographs where they just saw the flames coming out of My feet... Mahāshivaratri.

You see, all this is being said because by saying these things you excite these powers, you see, they feel happy, they get excited. And it is nothing special for Me because if it is Mine, it's nothing special. It's just there. But one has to know that why you get realisation so fast, because must be something special about Me. Why you got realisation so quickly? I look like you, behave like you, everything is like you.

But there's something very subtle with it, which is very dynamic and you must understand the cosmic nature of the Mother. That's how it will explain how you all are getting realisation, how you are giving realisation to others. That's why all these description are being given by the seers, who are of a very high quality people, you see. They are very subtler, but the subtler you grow, the more you understand My powers and your own powers too. But it's such a mutual understanding, you see; like

the more you open your eyes, the more you see the sunlight. In the same way it is. But there must be something about Me, that you are getting realisation and that something is this description.

Sahaj Yogi: They say that the Goddess is so great that even Lord Gaṇeśha looks only at Her feet. He never looks up to see Her face.

But not Sahaja Yogis, are all right. They are excused. They are meant more than any other deities and they are treated like that. First with children, you see, the deities also are very, very good, very, very kind. They know they are on the stage and they are to be looked after and they are therefore My favourite ones.

[Sahaja Yogi says there is another description that the Goddess's toenails do not need to be cut, because they are clipped by the jewels of the deities' crowns as they bow at Her feet.]

Shri Mataji: It's true, I seldom do that. But sometimes I think I have to, because when you people come on My feet, you are not Brahmā, Viṣhṇu, Maheśhas, you should not get hurt. See, you don't have any crowns!... See, at the right time! Brighton married ladies... Brighton. Brighton married ladies.

Sahaja Yogi: Salutations to Her, whose Lord is within Her power.

Shri Mataji: Hm. Just imagine!

Sahaja Yogi: The meaning of this is that one can only approach the Absolute through Mātājī.

Shri Mataji: That's Her power. You see, even the, even the control of the Shiva, Sadāśhiva, is in the hands of the Mother is not true, to that extent.

Sahaja Yogi: But you are His, the manifestation of His power.

Shri Mataji: It's true; but you see, My love is, compassion is quite a lot, much more. I'm not wrathful.

But if you people misbehave too much, then He's wrathful. I may not be able to control. Then I have to witness the wrath of God. He's compassion, He's love, He's innocence, everything is there, but He's wrathful.

So be careful what you want to do.

You see, actually in subtle form it's this. That thing which is a, which is Kailāśh, part of His domain.

Kailāśh is a very big space, you see... Peak of... Kailāśh.

You must see the pictures of Kailāśh. It looks like a human face, absolutely, so wonderful. And three little heads, can you see? Absolutely clearly you can see this. And the vibrations are tremendous. And what about the day we had Shiva Pūjā? That day it was frozen completely.

Heroine.... Nayika is the commander, that's correct. Śhrī Chakra: it's the Chakra with which the whole world is created, everything; creative Chakra is Shrī.

Chintamani is the jewels which is, which emits the fulfilment of your desires. Whatever you desire, your worries, your desires are fulfilled by that jewel, by Chintamani.... She is the one who fulfils all your desires. You must desire.

Brahmas, five Brahmas. Five elements.

Loudly.

Vaibhava, is the glory... combines... Manatma. What is translated, read it. You see, this is because of samasas; vigraha is not correct, that's why. Now you read the...

Ātmanas. Manatmanas: the ones whose minds have become Ātmās. Manatmanas....

See, they are Her dignity, that's the point. That's Her vaibhav. Vaibhav means, we can say, the majestic pulsation She emitted.

Something, vaibhava can be, bangles can be My vaibhav, means they're ornaments which add to Her majesty. Vaibhav, you see.... Rishis are My vaibhavas, see; now what I've told you is true. You're My vaibhavas.

This Bandhasur, this what's his name is, was yesterday that lady was entangled by him... Muktananda, is Bandhasur.

Sahaja Yogi: The asura who ties you up.

Shri Mataji: Very difficult to get rid of these people. Muktananda, see is the one who makes you absolutely bound to him and he says, “Have muktananda."

Sahaja Yogi: The opposite!

Shri Mataji: This lady is down with tuberculosis, but she can't give him up, you see. She has both the Hearts catching very badly, she's going down and she can't give up because he's tied him, he's Bandhasura. But Bandhasura has this quality: you have to tie up people, you see and even if they are dying they cannot leave.

Sampatkari. Sampati means `property' and is represented by elephant.

This is the main point. See, ashwakoti, crores of ashwas. Ashwa means horses; so, white horses, crores of them.... Do you know that? Ashwarudha. The ones who are on the horses, white horses, are representative of the Shakti, of the Power and they are the ones who are part of the Kalaki. Crores of them, crores. `Crores' means ten million, one.

She's the action; action Chakra is Śhrī Chakra, through which one acts. It's the right side, Śhrī Chakra.

... Geya Chakra. `Geya' means `by which you know'. Geya is the, by which you know. She is the one who is in possession of that center by which you know. Knowledge is that Chakra only.

Those who are served are the mantrinis. You have, your mantras are enlightened mantras. Whatever you say is mantra.

Kiri? Kri, kri. Yes, that becomes `Sa'. Kri is Karochita, is Śhrī Chakra only.

So Sahaja Yogis must be careful, you see, also. A little bit frightening. Madhyaga. Blazing garland, Jwalamalini. Jwalamalini is... Horrible Bandhasur.

What is the valor of Nitya? Is crucifixion of Christ. It's the valor of Nitya, because He's eternal Being, so you can see Him crucified; otherwise for a Mother to see Her Child crucified is horrific. But because He's the valor of Nitya, that's the valor of Nitya, the valor of eternity. You see the valor of eternity, how He is killed actually and He resurrected. But when you see that valor, it is so beautiful.

Sahaja Yogi: We must know that the same thing is in us.

Shri Mataji: Yes, of course.... Bala is Kārttikeya. It's Kārttikeya. And He kills, because at this point the Kārttikeya works out, you see, at this point. And this is one, this horrible fellow Bandhasur, creates your...

Was terrible lady, that night! Is there not going to be... now. Now it's done or not? It's done now.

I gave it to Pamela. Pamela, where are those ornaments I gave you? Where is that?... Yes, where is it? Both things are there.

From Her... fingernails. Karanguli. Anguli is `fingers'.

Pashupati's Shiva and She's Mahāpashupati.

Burning the cities, is just like Rajneesh's city was burnt.

Madhyakuta. Middle part.

Kula is, you can say, it's a dynasty, dynasty; house, house.

Sahaja Yogi: Mātājī's kula is all the Sahaja Yogis.

Shri Mataji: Of course... See, it's very delicate. See, what are the symbols of, say, now, Gavin has given Me a little crown as a symbol of England, you see, which I really look after very much, you see, kept it very carefully. Also Kulangana is a word used for a lady who cares for the kula, means for the house, for the dignity of the house, dignity of the family, of all the dignity. She cares for the dignity of all the members of her family. To her, the dignity of her family is the most important thing.

She enjoys that.... There's another word is kaul. Kaul is this thing where they ask whether it is correct or not for the kula, that is; and if the flower falls on this side or that side, they say, “Yes, kaul, yes, yes. The Goddess has said yes to me." So Kaulini: She's the one who is the, of

course the mistress of the kula; but She's the one who gives you yes and no, the indications which way to go.... Akula. Akula means `the one who is beyond any disturbance'. Kula also mean `banks of the river', kula, so also can mean `the one who has no banks'.

Samaya means `time'. She's the one who knows the time when to start Pūjā, when to do what, She knows, She knows the timing, because She is inside the time. This is very important. What is it? Samayāchāra, samayāchār means whatever is to be done in a particular time. For example now in modern times, see, that particular, that whatever is to be done, auspicious thing for modern times, one should do.

For example, learning English is important for us. But apart from that, samayāchār means mannerism of a particular time, you see, certain mannerism of a particular time which is good, auspicious, must be done: like putting the belt, see, while sitting in the car you must put the belt, samayāchār, whatever it is.

You see, for Devī it is not necessary. For example, if you give Me some money, I need not put it in the bank. I can lose all that up and say that I've finished, there's no sin for Me. I can take away all your properties, everything, there's no sin. But I must do according to the time, to prove what is good for you, how you should behave towards money, towards collectivity; and accordingly I behave. And there is no need for Me, because I am beyond it, isn't it? But samaya, whatever is necessary for according to the time, I have to do.

And that's what you should understand. Not to be abnormal people, you see, behaving in an abnormal way.

Even I tell you that you need not put on this red thing, because it may not be samaya kul at this time, you see, people won't understand, so you need not put. It is wisdom to behave in a way that you lead normal, you behave in a normal way, do something that is normal. But God need not. For God it is not necessary because He's beyond, but when you have disciples who have to come up, who have to deal with other people, they must know how to behave. Like to say thank you is not necessary for Me to you, at all. If you give Me a glass of water it's a privilege to you, all right? But I say thank you ten times, because you must also say thank you. Samaya kul, samaya kul.

Sahaja Yogi: Salutations to Her as the only one who lives in the Mūlādhāra.

Shri Mataji: Nobody can enter in. Brahma-granthi.... See, you can't enter inside the center unless and until your Kuṇḍalinī rises and the Kuṇḍalinī is the representation of Holy Ghost. And She's the only one which can enter into it. And also She resides, the Devī resides there as Mahālakṣhmī or as Lakṣhmī, in Maṇipūra.

Now see, without coming to Sahaja Yog you would not understand all these things, isn't it? Because it's not known to you that there are granthis within us, there are centers within us, that these centers are to be broken, then there's granthis are formed between the centers, all this knowledge is impossible.

If you are not realised what's the use of talking about it to you, because you cannot see that. But in a person you can see it, that at a certain point you find it is between two centers this Kuṇḍalinī stops, you see. There is the

center, say, of Maṇipūra and Swādhiṣhṭhāna, in between the two the Kuṇḍalinī stops.

Now what is that? That is the granthi of Viṣhṇu, so that's the Viṣhṇugranthi vibhedini. If you say the mantra of `Viṣhṇugranthi vibhedini', then only the Kuṇḍalinī will rise. But before realisation, before the movement of the Kuṇḍalinī, it is what? It is just talk, it has no sense at all.

Here, at the Āgñyā Chakra. Antaral. Antaral means the innermost core. Antaral, in the innermost core of Āgñyā Chakra She resides.... Rudra... `Sahasrāram bhuja' means in the lotus of the Sahasrāra, ārudh, She is bestowed upon that. Ascend, ārudh. All right. Actually when you go onto a throne or onto a horse is what you call mounted: She is mounted upon, She is mounted upon, ārudh.

Sahaja Yogi: Salutations to Her who is slender as a lotus stalk.

Shri Mataji: That mean you should not be harsh with Me.... Bhavāṇī. `Bhāva' means `to manifest'.

Whatever is manifested.... Known.... You must have feeling. If you don't have feelings for Me, you won't know Me. Rationally you will not know. Those people who tried to know Me rationally can never know Me. You have to have feelings.... Forest of... *[UNCLEAR]*. You see, if you have to become, there's a big mesh on and She's the one who cuts that and makes you the spirit. See, whatever is manifested is created, is nothing but a forest, isn't it and She takes you beyond that.

`Bhadra' means actually `gentlemanly', see? She likes people who are gentlemanly. She doesn't like arrogant people, people who have no sense how to behave, ill-

mannered sort of people She doesn't like, you see, except for Shiva, who is His own style, you see. He's very kind, but He's so innocent, He's so sweet. Imagine, He comes on a bull, He's not very bhadra! Not very gentlemanly to come on a bull, isn't it!... I mean, She's a lady. She's ladylike, you can say.

Sahaja Yogi: Salutations to Her who gives all good things to Her bhaktas.

Shri Mataji: All good things, not bad things, supposing you ask for a whisky, I will not!

Sahaja Yogi: Salutations to Her who loves Her devotees.

Shri Mataji: Definitely. You must know this in your hearts, that I love all of you very much, all right? So you won't be diffident at all. I love you, every one of you, much more than you love Me.

So that you love yourself and each other.

Sahaja Yogi: Salutations to Her who can be approached only through devotion.

Shri Mataji: Through devotion.... You can only control Me through Bhakti .

Sharada is Saraswatī.

Shatodari doesn't mean that. Shat means hundred. She has hundred, hundred, udara means stomachs, see, udara means the wombs. She has hundreds of wombs. Otherwise how will I do the work? [Aside:]... is going to make Me red! Should be also unrufied type. There's nothing to be rufied, it's all a joke going on.... That means completely integrated personality.

Sahaja Yogi: Salutations to Her who is beyond desire.

Shri Mataji: That's why I say you must desire. She's purposeless, you see, purposeless. This Prapañcha means `purposeless', you see. All the elements are the ones which create the purpose. If the elements are not there, there's no purpose.... I mean, if you become abode of everyone, how can you have abode? If you become the support of everyone, how can you have any support? Imagine the situation! Nirupadhi... upadhi means there's no upadhi. Means, see, see, additions, an addition, you see. A upadhi is, you see, like they say “Sir this and this” “Lady this and this", you see, these are all upadhis.

This is additions; which, if you are complete, you don't need this thing, attributes.

I mean, if you have passions, how can you destroy passions? But it's so natural, you know. There's nothing special. Nothing special about a person who didn't take to these passions...

Naturally.

These are called as dual names, you see: that the first they give the quality and then what does that quality do. Say, if they say `Nirmama' it's a person who doesn't say `this is mine,' who doesn't feel `this is mine, this is mine.' Such is the person only, that's the quality. Nirmama quality itself destroys this attachment in you when you say `this is mine, this is mine, this is mine.' You see, like a soap has the quality to cleanse, all right? The soap has to cleanse, now nobody cleanses the soap. That's how it is.

Sahaja Yogi: Salutations to Her who has no doubt.

Shri Mataji: About anything. See, this is what it is. If I had doubt then you would be doubtful also.

But you know Mother has no doubts about things, so when you come near Me your doubts also vanish, automatically.

That's it... Very good...

`Bhava' means whatever is manifested. You see, whatever is manifested is bhava; and whatever is manifested is this flesh, this body, this everything, see.

So you just get above it, that you deny it, the denial of the flesh, as Christ has said.

So Bhavanashini means the one who takes you away from this world of illusions, the world of manifestation, in which you think “Now this house is mine, that is mine." All these ideas go away and you become one with the reality.

Sahaja Yogi: Salutations to Her who has no plans, no mental activities.

Shri Mataji: Not at all. But what to do? The mental activity I don't understand. I sometimes say “I think" because of samayacha, you see; but to be very frank, I never think. I don't know how to think. It's impossible. It's a funny machine, you know. That's why for you I have more respect and concern, because whatever I have I have, it's nothing so special, you see? But you are achieving it, so it's something special about you. If you have everything, what is so great? If somebody is achieving it, it's a greater thing, much, much greater.

That's all right. But for that I cannot take any credit, because it's automatic people take it. I don't know how to take the credit, you see. That capacity is also not there, you see, to take the credit. I've tried, but I can't! I never

feel, you see, that a very credible about it that I should take a credit and come and “this is My doing." I just don't feel it that way, I don't know how to feel, I mean, there's something's missing in the personality. The ignorance is missing. All right? Now this is the integration and non-integrated, you see. When you are integrated there's no problem, you see, about it: you are integrated.

So whatever your body is, it will eat what is good, everything is integrated; no problem, there's no quarrel about it. Within yourself you are at peace. Let others do what they like, whatever they think about themselves doesn't matter. But as far as you are concerned, you have no problem because you are so integrated, you see and supported: there's no left Viśhuddhi feeling-guilty business. I don't feel guilty for anything at all, you see. If I scold somebody, all right, I had to scold, I've scolded, finished. I don't sit down and start feeling My left Viśhuddhi. I am completely integrated.

Whether I am in peace or in turmoil, or in anger turmoil I'm never, but I deliberately take anger upon Myself. Because it is deliberate, what is there to feel bad about it? Because you get, you see, blown into it: that's why you feel bad, “Oh, why I did it?" But this I do it deliberately. Then what is there to feel bad?... Yes, yes, of course. I do.

Sahaja Yogi: Salutations to Her who destroys death.

Shri Mataji: The other day I used the mantra of Mrutunjaya. Did you hear that? That is should be used for people who are possessed by sort of a cemetrey business, see.

So imagine a complete cemetrey possesses a man; then what to say? It's Mrutunjaya: that “You are victorious over the death."... That's what I said. I don't do anything, I am lazy person.

Sahaja Yogi: Salutations to Her who takes nothing.

Shri Mataji: Yes, who takes nothing. Really, to be very frank I cannot take, you see, that doesn't work out. You see, whatever comes to Me goes with a double speed.

You know who is Durgā? Durgā is the one who is that fellow who did Anand Marg.... All right, now give some rice on top. This is what it is. Now if I take this, it will blossom into thousands.... And you see, what is this ritual? What does that mean, that's all, what does that mean? Now this is the expression when you do like that, is that now we have, making this auspicious, with this rice and, what you're calling?, turmeric. Now the turmeric is a very special thing which is very auspicious, created by Mother Earth. Is a very auspicious thing. You cannot say why, it is.

So mix it up with rice, rice is also a favourite of Mother and make it auspicious with your hands. You have put it there, by which you say that “Mother, this we give it to You." But actually, to put this akshatas, akshata; akshata means `this cannot be destroyed'.

So while doing this what you are suggesting, that “Let us detach ourselves from these fruits, which we are giving to our Mother." All right? The detachment. By that detachment, you develop a detachment within yourself. It's a simple thing. That is, to give something to Mother is something not needed; but when you give it, by that you develop a detachment. That's why you have to give: you

develop a detachment from that. Of course you get it back, hundred times more back, but that detachment is developed within your heart; and even if you get thousandfold more, you are not attached to it. See? Then you become generous, you start giving to others. And when you are blessed by the same type of fruits, you don't enjoy it alone, you only enjoyed it with others.

You see, human beings have a capacity to enjoy everything all alone. They can sit down in a room, close the door and peel out a fruit and eat, themselves. I mean, they can do it, quite capable. Even the crows cannot do it, the animals can't do it, but human beings have a capacity: they can do it. I don't know how, it's an impossible situation for Me, impossible. Even to eat food sitting alone is an impossible situation. But to sit down and enjoy yourself alone is possible. But by doing this, what you are saying: that we make it auspicious, give it to Mother. By that, you develop a detachment that whenever you will eat these fruits, always shared with others and they'll be bountiful, bountiful: meaning when you have more, give it to others. All right? So I'll just touch it, all right? That means I have accepted. May God bless you.

And when you eat these fruits now, you will develop that detachment in your Nābhī Chakra, that you will not hanker after fruits of the season, but you'll be satisfied. That is auspiciousness, that you feel satisfied. And what satisfies you more is giving: that's the sign of a realised Soul, you see. When you understand the joy of giving, then you are a realised Soul, otherwise you are not. May God bless you....

Whichever you think I should eat it, I'll touch them... Strawberries? Strawberries I like. It's the easiest to eat. You must eat strawberries always with a little bit of salt for the throat. Thank you. Now what else? This Pūjā is done now...

See your scholarship! Absolutely is true. Now as you have done the job of the unmarried girls, let the unmarried girls do this. Come along. Unmarried girls from Brighton. Brighton is a nice place, very few unmarried girls! Unmarried men, all right. Let unmarried men and unmarried girls! Come along.

Unmarried men of Brighton. Only two? Three? Mike, you are supposed to be Brighton fellow. All right, come along. You become one. You can include Ānand if you want. He's from Shicarpur. And Sonu.

Sonu, you can join us, all right? Open the sarī.

Gavin, that's too much. Who has done, this is too much! See, these are very expensive in England, you should not buy them. Bought in India?... Open it out. It's beautiful, isn't it? It has got fans, I think and what else? Real Bengali sarī. That's the blouse piece. It's complete with the blouse piece. Now, the bachelors must know which side is right side. Is correct, you're right. This side is right side. Now bring the sarī round. It's a training! Ah, how nice! So can you take the photograph of all the bachelors and the spinsters?... All girls. In India they are called as kanya, kanya.... Are you not a bachelor? A bachelor...

Start now?... This is from London. All right.

It's very beautiful. This one is from Brighton. Let Jeremy put it, the Brighton, all right? Jeremy. The sarī. Get this out, it's too much. Let's put the sarī on both the sides. Is

that for the arms? Now come along, come along now. Bachelors have a special, they're blessed today. They are called as kumaras, kumar. And the, I suppose what they call spinsters are called as, but what do you say in English? This is the word, but you use for old women!... When it is the marriage is announced? I see.

So, they are called as kumaris and the boys are called as kumars. I think Sanskrit has more decent names, isn't it? That's because they respect the unmarried men and unmarried women very much, they're very much respected. This for arm? Arm, here. And here, it's too small, too loose, too loose. Better make it tight.

Tie it up. Must tie it tight, otherwise it doesn't stay, you see. This is for Śhrī Chakra, or you can say the right Nābhī and Shrī. Why his hands are shaking, with vibrations! Ah, great, it's a great task you have done. Yes, it is. Just pull it, pull it out. First tie it that way. Give him a hand.

Come along, tie it up properly. Come along, come along. Tie up... right. What's that?... No, when you have done it with these daisies, you have done it. All right now. It's all right, done; it's a great job, no? It's not easy. It's only because you are Sahaja Yogis you can do it. No, no, it's not easy. Ask anyone.

These flowers in front. These are all Viṣhṇu's powers. Done? Such fragrant! Look at this one, has such a Sahasrāra open. See these daisies, see what a beautiful Sahasrāra they have! See these, look at this one.

Just see it, all of you. Only the daisy flower have this kind of... in them, have you noticed? And now you will know why My name is Daisy. See, one better than the other,

see?... Yes, really! Yes, that's it! And the fragrance, you should see the fragrance of the daisies.

All right, I think the boys put the sarī in such a way...

May God bless you. May God bless you.

I would suggest that all these should be given to the sea here. These flowers can be thrown into the sea.

Sahaja Yogi: Mother, may I read a prayer? This is a prayer for collectivity.

Shri Mataji: All right. Read it loud. Stand up.

Very good. Viśhuddhi is a very big fight, I must say, to work it out as Śhrī Kṛiṣhṇa. This left Viśhuddhi is a big problem, very sly. Right Viśhuddhi is another problem. We have to fight it out.

May God bless you all.

So havan we'll do, after lunch, would you do with Gaṇeśha's names? Unfolding is easier than to fold it. Give it to the bachelors to do!

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I am sure Phil must have explained to you the mechanism of our evolution. As you see before yourself that there are different centers at the different level of the body and all these centers denote or different stages of our evolution. These centers cannot be seen. There are subtle centers placed in the medulla oblongata, means in the spinal cord and also in the brain.

As I told you yesterday that God has created us that purpose and the whole thing has been done very

beautifully, with freat compassion, care. Is done very delicately and all these centers denote within us the kind of the growth that has been manifesting one after another.

But at the human stage we are still in the transition stage because we do not know the meaning of our life. The meaning of our life will only be known when we become connected with that power which has created us. The power that desired for our creation, that activated for our creation and the one that evolved us. These three powers are indicated in those three lines. The left side is the power of desire, the subconscious and the collective subconscious and the another one which activates is on the right side which looks after the action, the activation, the creation up to a stage when life started taking its form.

Then comes in the carbon atom. Carbon atom is a very important pivotal element that was created at a point where it had four valences which it couldn't depart or put *[UNCLEAR]*. This came as a special catalyst, you can say, which started creating life.

Now, the life was created, but, after creating that life as a unicellular animal, we had to become human beings. The chairs do not grow, this hall will not grow, nothing is going to grow which is dead. But, whatever is living grows and evolves. We have become human beings at a stage where that center is near the neck. Where we have raised our neck up, where the animals put their head up. A new system started building up within themselves, by which a crossing took place and this crossing of the energies created these two pouches called ego and

superego. Because there was no outlet. The animals have both the feet and both the hands on the ground which comes from the hind legs and goes through the forelegs. But in the human beings, when he raised his head, then a new system developed within him by which he created ego. When he worked, when he took action through his mental and his physical capacities, he developed a system called ego.

Actually ego is a complete myth. Because we really do not do anything. As I said, we only do dead work. We cannot do one living work. We cannot do any living work. And so the ego that is within us is just a myth that we are doing it.

So this myth rises and the superego at the animal stage is pressed back and when both of them combine on top of your head, till about the age of twelve years, the calcification takes place and you become yourself, you become completely independent. The `I'-ness develops. That means you become like an egg. Now you are a separate entity, a free entity, which can work out the left and the right side, which is like a brake and the accelerator of a car and learn how to use them to develop balance within you by making mistakes, by experimenting, you develop your wisdom in the center.

Sometimes the human beings go to the extremes, as I told you yesterday, how they go on to the right side into the extremes and what diseases they develop and what problems they develop. In the same way, I told you a day earlier that when you go to the left, how you develop your problems of emotional side and even a disease like cancer comes to you from the left extreme. Now, in the

center is the evolutionary process, is the power of evolution, is the power of your sustenance. For example, carbon has four valences, that means, the carbon has got the sustenance of four. Human beings have ten sustenances which are expressed in the Bible as the Ten Commandments. These are for the sustenance of human beings. When Moses was on this earth, that time it was too early to talk of Self-realisation, about Spirit. As the tree was growing, the tree of life, he talked about the tree of life, tree of *[UNCLEAR]*, about Kuṇḍalinī he did talk. But, he more talked about the sustenance, about the maintenance of the balance, of the being. He was more particular on that point, because that was the time where people had to learn to be in a balance.

He didn't talk of baptism, for example, Jews don't believe in baptism. But he did say that somebody is going to come, Maseeha and He is going to give you the Spirit. He is going to give you the Realisation.

But, Jews as you know, denied Christ, they didn't believe in Him and that's how Christ was crucified.

Now Christ is a very, very important advent on this earth. Apart from other advents, first of all, I'll tell you about Christ, how important He is and how He plays a very important role in the human beings.

People just talk of Christ, Christ, Christ. We should go to the church, say Christ, Jesus Christ is the one I see.

So many posters saying Jesus Christ is within you, Jesus Christ is coming, Jesus Christ is here, but where? Where is He? Where does He reside within us? He resides in the center which is the sixth center called as Āgñyā. This center is placed between the pituitary and pineal body, is

a very subtle center and has got two sub-plexuses. He incarnates there as the embodiment of innocence. That's why He is such a powerful deity who incarnates and settles down in that area. His coming on this earth was very important because the ego and superego had crossed each other and there was no space for the Kuṇḍalinī to pass through. That is the cross where He was crucified.

And when He came on this earth, four thousand years before that, Śhrī Kṛiṣhṇa described that the power which is Divine cannot be destroyed. The Spirit cannot be destroyed, it cannot be burnt, it cannot be blown off. And that's why Christ had to come on this earth to establish that truth. He was one who was `Om', the one who was the Primordial sound and that's why He could walk on top of the water. Only the sound can travel on top of the water because it has no gravity to fall down. It was a special creation of Jesus Christ in the heavens, it's described in many books, Indian books, scriptures, He is described as Mahāviṣhṇu. Of course, the people who call themselves Christians got their Christianity from various sources and they interpreted it the way they wanted to.

For example, St. Paul in the Bible is not a realised Soul, nor he has got anything to do with Christ.

Nothing. He never met Christ, he had nothing to do, he just came forward, he was killing Christians, he was a half Jew and a half *[UNCLEAR]* and he had bribed people to get a Roman visa or something like that. And he was there as a Roman soldier. And he was killing people, he was killing Christians.

And suddenly he says that he saw a light and he, a self-appointed man and I don't know why he is in the Bible, he should not have been there. He is a misguiding personality and that misguidance is today acting against Christ. Actually, I have a feeling that always, when such a great man comes in on this earth and His work starts, some negative forces become very subtle and come forward to help the cause and actually they are against God. This I will prove it you later on, why I am saying so.

But, Jesus Christ Himself, He came on this earth because we had a problem, the problem was of ego. The problem was, whatever work we did, whatever bad things we did created an institution of sin, we became sinners that made us a personality which was sinning. And He came on this earth to suck all the sins from *[UNCLEAR]*. It is all promised in the ancient scriptures that such and such personality will be coming and when He comes, He is awakened by the Kuṇḍalinī and if He will be awakened in the Kuṇḍalinī, then He will suck your sins.

So, there will be no Karmas, there will be no sins, not at all.

So He came on this earth for sucking our sins, to take our sins, He died for our sins, we all say this. Then why do you have the idea of sin anymore? Why do you go and confess about your sins? Because if Christ is there and if He is awakened, He will definitely suck our sins.

And the second idea people had that we have to suffer. This was the idea which came from the Jews, that we have to suffer. Several years have passed that this Moses was there and that it was promised that somebody is

going to come who will suffer for you, once and for all. And all your sufferings He will take.

Such a great personality was that of Christ. He came on this earth, He went through all the sufferings and still even Christians go on saying, we have to suffer. Why? Has He not suffered sufficiently for you? Are you going to suffer little more than Him? Why have you to suffer? Only thing what has to happen in you is that Christ is to be awakened. If Christ is awakened within you, you will be amazed that all these so-called sufferings disappear just like that.

There are no sufferings anymore left. We have seen patients of cancer who are suffering very much, who are told by doctors that you will die within two weeks time. Is a fact. Now, if their Kuṇḍalinī is awakened, their cancer disappears, all their pain disappears, all their agony disappears and they feel very light and they feel that they have become collectively conscious, that they are saved. They all know that they are saved. Once it happens, then immediately, the lightness of the whole mind, the lightness of the body, the lightness of your being is felt and you feel so light as if you are floating in the joy of God. And this is what was promised and we should have expected.

But what we did was to go back to the same old stuff, which was thousands of years back without understanding that if it was the growth, if it was the living process, the living process always transforms one from another stage to another stage. Like we can see a seed, seed becomes a root, the root then has the shoots and the shoot has other parts one by one till it becomes

a blossoming flower, flowering tree and then that tree bears fruits. And then these fruits also fall off. In the same way, if life has to grow through evolutionary process, there has to be stages by which we have to move, it is not that every time that somebody comes, he starts a new religion. How can it be? Christ has said, those who are not against Me are with Me. Now, who are those people who are with Him? He said it very clearly. Even Mohammed accepted Christ as a very great soul and He has said that you must wait for the day of resurrection. But who is talking of Day of Resurrection? Among Muslims, nobody talks of that, they only talk of the day of doOm I don't know why human beings are so anxious to go to that day of doom without going to the resurrection. We are here to be resurrected and redeemed and that is what is Sahaja Yoga. Sahaja Yoga not only counsels you, tells you all about it, it gives you redemption and a comfort, a comfort that is, from the sins and from the worries of life. This is what is Sahaja Yoga.

Now there are other deities who are settled down in other centers, about which you can read in the book, it's given very clearly. But people get shocked about it, when I told them that these are deities are placed here, there and there. For example, if I talk to Indians, they think I am preaching about Christ, I am supporting Christ; I am making everybody Christians, that's how they started looking at Me. And when I tell you about Śhrī Kṛiṣhṇa, you will say the same to Me, because human beings have a habit to form a club. Now if you are following Christ, then you cannot see anything beyond, you see, you just get

closed like that. But you don't see even what has these Christian church done to you. I was born Myself in a Christian Church and I know they have done nothing whatsoever. Same about Hindus, what have their temples done for anyone? Go to these Muslims, what have they done for these Muslims? Nothing.

Except for building big, big, huge mosques and churches and temples and half of the England, I am told that the church is owning. How are they going to recognize Christ? When Christ comes in, are you going to recognize Him? How can you? Which is the way? There are many who say, we pray to God, we say God, give us some job now, we use God for every third person. God is not in your pocket. You have to be connected to God. You have to be one with Him. Otherwise, you will be arrested. As without connection, you cannot approach anybody in authority, how can you approach the One who is the Authority of all the Authorities, without even having any connection or protocol? So all these people who are supposed to be in charge of Christ, in charge of Śhrī Kṛiṣhṇa, in charge of Śhrī Rāma, are all just I must say, are telling lies. Because they are not. They have nothing to do with them. None of them can really deliver the goods.

On the contrary, if you go and tell them that this is the time of judgment and this is the time where you must accept that you are to be redeemed, that's the main thing, you are to be redeemed, if you are not redeemed, then all those things are absolutely useless for human beings. The emancipation of human beings has to be brought in, if it cannot be done, then give up all these

nonsensical ideas and dogmas and fighting things and come up and see for yourself what is reality. But they'll not do it, because they exist on our ignorance, they exist we are ignorant about it. The force exists within you, the Spirit exists within you, you don't have to go to these places where there is no talk of Spirit at all, no talk of Self-realisation.

In every religion, it is said that you have to get your Self-realisation, you are to be born again, you must be born again. In America, I met so many people and they told Me, I am twice born. I said, how? We belong to an organization that is twice born. I said, the whole organization is twice born or what? And they believe in such mythical things that they are twice born. I said, what is the sign of a twice born? How can you make out a twice born? Anybody can stand up and say, I am twice born. Are you going to believe that person? Some people are so simple that anybody says anything, they just believe them, but that's not so. A `twice born' has to be collectively conscious person and a twice born has to give you the power of your Spirit and that when you become twice born, you should be able to do that to others.

Like Blake has said, that Men of God will become Prophets and these Prophets will have powers to make others Prophets. He said it so clearly for you English people, but I don't think you people like him very much. Because very few people I have seen, who really appreciate Blake and some of them have said that he is mad. Naturally, among all the mad people, a sane person may look mad also. But he is the one who has so clearly

said and in this country, this great man should be born and should talk about Jerusalem is remarkable. Because you cannot think, in England, where people just believe in dominating other countries and using their power to dominate others, you could get Jerusalem established. But what he said was of these days, when those false ideas have dropped off, when people do not think of domination, they do not think of materialism, they are fed up with all these things and they are seeking today. And who are these seekers? These seekers are the men of God.

So recognize yourself. First of all, you must recognize yourselves before recognizing anybody else that you are seekers and that you are men of God.

Unless and until you have found God, you are not going to be happy by all these nonsensical alternatives people are giving.

The other day, I said that there are some people who are just jumping, dancing, is this the way you are going to become twice born? Is absurd. How can you be? How can you believe that such absurd thing that you can otherwise also do it, if want to jump, what is there, you just lift your leg, you can jump.

What is so great? Is it jumping and screaming and shouting and talking nonsense, is it what you are going to achieve? On the contrary, you are going to achieve something that will make your awareness much more alert, the awareness that will be collectively conscious. In your awareness, you should be able to feel others. You should be able to feel yourself, your own being. And that is what is important. Now, these other methods impress

people. I don't why this circus impresses them. If they say ten people dancing on the streets, Oxford Street with a dhoti, they are singing `Hare Rāma Hare Kṛiṣhṇa', people say, “Oh, ho, oh, what godly, Divine people are." They are not to advertise it on the streets of Oxford street and other street and wear those funny dresses and funnily dancing, is that the way are you going to God? Use your brains. You are one of the brainiest people in the whole world. Use your brains and find out, is this the way are you going to do it? Something has to happen within you and that within is just now, the time is today, you have to get it.

I am so very happy to see that so many people came today and that they are so anxious to get to their Realisation. Now, after Realisation, when this ascent takes place, when the Kuṇḍalinī rises and you start feeling the Cool Breeze coming out here, people may say, what's there in a Cool Breeze, now this is the Cool Breeze of the Holy Ghost. It is all over, all-pervading. You can feel it all over, actually some people start looking at the window, is it coming from the window, if the window is open. That is clear-cut to some people. Now, when you start feeling it, you must use it. You must establish it. If you start using it, then only you will know the value of it. If you have not used it, how will you know what is that? This is the Spirit manifesting and you have to find out whether it is true or not by using it.

Supposing I give you hundred rupees which is Indian money, then you don't know what rupees are.

You must use them in the market and then only you will know the value what it is. In the same way, when I say

that the Realisation only takes place by only one method and that is the method of Kuṇḍalinī awakening within you, like a primule in a seed rises only by one method, there are not ten methods that a seed sprouts. The seed has got a primule which has to germinate and it creates that tree which you see. Whatever may be the type of trees or anything, the only the way it germinates is through primule, in the same way, when your actualisation has to take place, this Kuṇḍalinī which is placed at the triangular bone has to rise. And when She rises and pierces through your fontanelle bone area, you really get your real baptism. Not artificial. You cannot give an artificial baptism. Actually, Blake has said, “The priest cursed Me on My head." It's true, because he has no right to touch his head. He is not a realised Soul.

Priest is not a realised Soul, they are self appointed. You cannot become a priest in a theological college or anything man made stuff, it's all artificial. Whatever is man made is artificial, isn't it? Whatever is God made is real and God made things are within you.

But after Realisation, when you are established, you yourself have supreme powers, you can do so many things after that, that you are amazed at your own powers. You are surprised at yourself, that you are so glorious, so beautiful, so wonderful and so blissful, you become like a magnet for others. People are surprised at you, all your priorities change, all your habits drop out, all kinds of nonsensical things that were so much bothering you just drop off. And with that, all these centers are enlightened. And every center has a blessing to give. For example, the Nābhī, that is in the center

here, navel center, has a blessing that Kṛiṣhṇa has said “Yogakshemam vahāmyaham", that when you get Yoga, first Yoga, He didn't say kshemaYoga, then when you get the union, you get the well being. Now well being is your achievement.

Not that you become very rich like Ford, that's extreme, that's nonsensical, it's a headache. But you get a satisfied person. You are looked after, God looks after you. We don't believe in God the way He is really.

He is God Almighty. He is God with all the powers and His power is doing all the wonderful things that we see, which are living things. Every second, billions and billions of flowers are coming out and you cannot imagine to what extent it is powerful. And this power when you feel within your reach, you can manoeuvre it, use it. And be glorified by that.

Sahaja Yoga is here to establish all the religions of the world in one thread, to integrate all of them and integrate all the great incarnations of the world in one. Because they are within us, they are not separate, they are all together, they are one family, only we come at different levels of our evolution. And have misjudged them, misunderstood them and we are fighting. As I have said many a times, that from the trees, we remove the beautiful flowers, which are nurtured and nourished and developed by one sap in the tree. And then we fight for these flowers which are dead, ugly that this is mine, this is mine. And that is what is very important to understand that God has created this world not to hate each other, He has created you not to hate each other, but to know how boundless is His love, how eternal is His compassion,

how great He is and that with what care He has built you up. You'll be amazed when you get your Realisation to see the inner side within you, how it works, how it shows, how it indicates, you can make it out, a person supposing when you ask the person, this finger is burning you find, you are a realised Soul and you ask the person, “What about your father?" “I have nothing to do with my father now, you see, I am very angry within" they said. This finger is burning, this is the father's finger. You have to tell that “You have to forgive your father. Unless and until you forgive your father, the Kuṇḍalinī won't rise." She has recorded everything about you. You have no business to be angry with your father, just forgive. Then the Kuṇḍalinī rises.

Now, we say Lord's Prayer. Why? For what? What is Lord's Prayer? It is a mantra. It is a chanting at this center. Without saying Lord's Prayer, if your Chakra is caught up, you cannot make the Kuṇḍalinī rise. It's most surprising, how we are made, all of us together and how we are part and parcel of the whole.

It's very surprising, how it acts on us and how it convinces us that what we are doing is the way we have to be. It's not like any other, so-called God's organization where you can pay some money, become members and you are finished there. Or you dote upon your Guru. Your Guru is great and this and that nonsense, this is not that. It is you who has to become. It is you who has to know. It is your own power. And that's what one to understand. Of course, you cannot pay for all these nonsensical things, I mean, I just don't understand that how you pay for these useless people. When you cannot pay for God, why

should you pay these horrible people for anything? There is no need to pay, but you do, you do pay them. You think that you are purchasing your Guru, any Guru who is accepting such a thing, who is purchased, is not a Guru but a parasite, he is a regular parasite, nothing but a parasite. There are many parasites out now. Because you are so simple. You are naive in a way that you don't understand a person who belongs to God only gives. He cannot take. He cannot take anything. Even if you give one thing, He will give you ten things as a reward of that, so He cannot take. And this is what is so simple to understand. Everything is extremely simple, but human beings have become rather complicated and those complications definitely create a problem for the Kuṇḍalinī awakening, no doubt. But doesn't matter. Whatever may be the complications, we know all the tricks now. All the permutations and combinations and I am sure, we will be able to work it out.

Thank you very much. I would like you to ask Me some questions before we go further with this. May God bless you all. You should not be afraid of Me or should not be in any way be embarrassed. But of course, you should not try to be rude or ridicule something, that's not good, there's nothing to ridicule or to be rude. That's not very good, not very helpful for your Realisation. Questions, if you have anything, otherwise, we will start with the Realisation program.

Question: *[UNCLEAR]*.

Shri Mataji: You have to work very hard. You thought that. All right. It's a good idea, because all of us think that way. Nothing new. Everybody thinks that how can

you get it so easily. Now, you do get it, no doubt. But how? May be I know the trick, must be something special about Me, I am supposed to do this. I know it. All right? They talk, talk, talk.

Some man, somebody was in California.

He cut their tongue, can you imagine? To push it back into here, that's called *[UNCLEAR]* Avastha.

Imagine, cutting their tongue here. And now these old people are wagging their tongues just like dogs in India. They are still there. The fellow is dead and gone. He was talking of Kriya Yoga and all that. He's gone now, but those people have their tongues down below, no Self-realisation, nothing. People have been standing on their heads, no Self-realisation, nothing.

Now, I'll tell you one simple thing. One must know that we did not do anything to become human beings, did we? So if I have to become super human beings also, you don't have to do anything. Because it's a living process. What do we do for living process? Very simple thing. If you want to germinate a seed, you put it in the Mother Earth. She knows all the job and She does it for you. Do you do anything? Do you stand on your head or do you run? Or do you have any sort of a physical exercise to see that the seed germinates? Nothing. It's a living process. For living process, you don't have to do anything yourself. But, after Realisation, this is a unique thing. After a human being gets his Realisation, then he feels the power, so he is no more an animal, no more an inanimate thing, like this machine doesn't know I am speaking in it. It doesn't know it is carrying the electricity, least of all, it cannot do anything by itself.

But here, you know the power is flowing through you. You will know how to manoeuvre it, also, you will be completely in charge of it. That's what I am saying, it's fantastic, isn't it? But for *[UNCLEAR]*, what's the harm? It's for *[UNCLEAR]*. Yes, I agree, it is said that you have to do this, even Kuṇḍalinī awakening, God, I have read a book so big as that, I couldn't read all that nonsense but, in that book, they said that Kuṇḍalinī is in the stomach. Can you imagine? You see, about God, Hitler can write. Napoleon can write, anybody can write. But I have to deliver the goods, I have to. Say, I am banker and I have got the key with Me, which I have to return to you, that's all.

Another simple example I will say that this candle is enlightened and that one is not, supposing. Then just this light has to go near that because it is ready made. But if I can't see, I don't know anything about it, I may take this enlightened light or may not take this enlightened light, do all kinds of things which may be absurd. And that's why you go on like that. Like, from the village, Indian village, those who have not seen electricity, they come and you tell them “Put off the light." They'll go and start blowing at it.

And the whole night they will be blowing and they will say that it is very difficult to blow off this light.

Because they don't know the trick.

That is the mystery, mystery of the Christian Churches. They'll talk of mystery. What is the mystery? Because you don't know anything, so call it a mystery. Very nice. There is nothing mysterious. You will see everything clearly. You will see everything happening clearly. You

can see the rising of the Kuṇḍalinī, you can see flowing of it, but they don't want to accept, they are too vain, that's what it is. Same with every sort of religious person, it's not with one, but they are also vain and they do not want to accept it.

They do not want to accept it. And they will losing all the chances. The chance is now, the time is now.

Because they want to carry on with that state.

Yes, you must know that in India, in the villages, there are thousands of Sahaja Yogis, thousands, you see. The more westernized you are, the more developed you are, you are less prone to reality. You prefer plastic mode than reality, I think. And that's how there are less people, but very good quality of Sahaja Yogis we have in the West, very good quality. Because they intelligent, logical, once they have found the truth, they stick on to it. And they work it out. They are very intelligent people. You really need pure intelligence to understand this. But if you have a biased mind, then it is rather difficult. But still when it works out, how far can you go on denying? Best thing is that you are a seeker and you must seek it.

Supposing, I have done the cooking, forget it how I have done it, better have it. If you are hungry, you will eat it isn't it? You have to taste it, not Me.

Question: *[UNCLEAR]*.

Shri Mataji: Is going to be extremely simple. Even the word `simple' may be complicated. Tatkshana.

In Sanskrit, it's Tatkshana. That moment it happens. But, sometimes you are so complicated that poor Kuṇḍalinī cannot rise, you are so complicated.

So that is also simple. We have to clear it out.

Some people who came yesterday to get their Realisation are today sitting here quite entitled to give Realisations to others. They are going to give Realisation now. It's extremely simple. Not to worry about it at all.

But you have to also understand that you get your Realisation because compassion of God has decided to do that. But, you also must understand your own value, that once you get Realisation, you should not disappear, you must try to grow more into it and master this art of Kuṇḍalinī. That way, in Brighton, I think we gave Realisation to quite a lot of people. But they do not take to Sahaja Yoga because they do not want to give Realisations to others. They just want to keep it to themselves, after one year, it all is lost. Then again they come to Me, “Mother, we have lost the vibrations." But vibrations were given to you to give it to others, you have to help others. You cannot, it's not an individualistic thing. You have to share. This is like I make you the capitalist and you share the capital with everybody else, otherwise you cannot enjoy. Unless and until you give to others, you will never enjoy.

Christ has said that “You do not enlighten the light and put it on the table." Exactly, that is the situation. Of course, we have some very great Sahaja Yogis here in Brighton who are doing wonderful work and all of you, I am sure will get Realisation and do the purpose for which you have got it. And not just get lost. It's very wrong, I think its ungratefulness towards God who gives you Realisation, then you must try to give Realisation to others, otherwise this movement will not spread, it will

just remain up to you, it won't go further. You have to learn the method, it's very simple. Even children can give Realisation.

So, it's not difficult, but you must come forward, spare some time for it. And must go forward with it. That would be very selfish, just to get Realisation for yourself or if you are sick, to get yourself cured. It's very selfish.

The other day, we had a lady, she had a dislocated arm, you remember that? And she got cured. She never showed her face again. She came just to get her arm cured. Tomorrow, she has something else, she'll come back again. This is not the way to extract and exploit God's compassion. Because human beings are in complete deprivation of the spiritual wealth and as God has given us means and methods, we must try to give them what we have received.

All right, let's have it now. It's very simple as I said. That's the best way. Give them a hand. See now, this is the kind of people you get. This is the kind of people. Just think of it. They don't want Realisation. They don't want it. These are alright. Look at those four people who came in. Just look at them. They don't want it. They must be tied up with some other Gurus or something, till they are completely finished, they are not going to come to Sahaja Yoga. They have to come down to that level where you see no way out, in that condition then they come to Sahaja Yoga, which is something too much for Me also, isn't it. When you are healthy, when you are alright, better to get to it.

All right, take out your shoes. The main thing is we cannot give Realisation to people who do not want it. To

be very frank, we cannot. It is your complete freedom which is respected. If you do not want it, it is better that you go away. The other day, yesterday, there was one gentleman, who came here. I told him just to put hands like this, he would not do anything, he was sitting like that. I said, why are you here. “I've come here to see." I said, what? There's no observer needed here, you have to come to get your Realisation. And they don't understand, that if it is free, that doesn't mean you should take liberties with us, that's not proper, that's not being just and fair to us. Just come here and trouble us like this is not a good thing. Because if you don't want your Realisation, it is better to go. But if you want it, you must sit down and take it. Because, it's a big load for us with such people who obstruct, who obstruct the movement of the Kuṇḍalinī, they just obstruct. They cannot get Realisation, they cannot go ahead, it's better that they go away and don't trouble others. It's a very much better idea than to have them here who do not want it. Because, you see, also the deities don't like such people, who come here just to sit down. They don't like it. They don't like such people at all and it's very hard to continue with the work if there are people, who do not want reality.

Please put your hands like this, just like this. Take out your shoes please. And just put your hands now. Why to take out your shoes is very simple, because when you take out your shoes, you touch the ground, the Mother ground. Just put it like that on the ground. Put both the hands straight. And close your eyes, that's all. Just close your eyes. Keep your eyes closed. Because when

Kuṇḍalinī rises above the subtle centers, then there is dilation of the pupils, that's why you have to keep your eyes shut, because Kuṇḍalinī won't rise if you your eyes are open.

So, one thing sure, there is no mesmerism.

Now please don't open your eyes. Put your left hand towards Me as it is there and right hand you put it on your heart, because in the heart resides the Spirit. And ask a question, `Mother, am I the Spirit?' You need not ask loudly, but you can ask within your heart. `Mother, am I the Spirit?' Now take this hand higher, at the end, at the point of your neck on the left hand side and just say `Mother, I am not guilty.' It's simple. Just go on saying, `Mother, I am not guilty.' This is very important.

`Mother, I am not a sinner, I am not guilty.' You must say that.

Now without feeling guilty, you put the same hand again on your heart. Without feeling guilty, again I say, without feeling guilty, you should say, `If there has been any mistake, please forgive me.' Ask God to forgive you, if you have done anything wrong. According to God's plan or design, if you have done anything wrong, ask God to forgive you.

Now, as I said, that you have to give Me permission to give you Realisation.

So, you have to ask, `Mother, please give me my Realisation.' And put your right hand now on top of your head while saying so. On top. Just on top, little higher.

Now put the other hand and this right hand towards Me. You may take out your cap, because you may not be feeling the Cool Breeze if there is a cap on your head.

So better to take out to feel it.

Now put both the hands towards Me. And now see if there's a Cool Breeze coming in your hand. You have to forgive, forgive everyone. Please say, Mother I forgive.

Now the Sahaja Yogis who are realised Souls sitting among you, will just feel if you have feeling the Cool Breeze or not on top of your head. They won't disturb you at all. The power is flowing from their hands and they can make it out. And they'll tell you what is the problem is.

So, nobody should talk.

Keep your eyes shut. Keep your hands like this. And these people will see you if you have got Realisation or not. And then, they will tell you, why, what is the problem is like, let them have a look. And you will also become the same as they are today.

Contents: 1982-05-29 **Visit to the Lady of the Rock, after the Morning Follow-up Program, on the Way to a Fair, Lisbon, Portugal**

[Approaching the local of this Fair, which takes place only two Saturdays of the whole year, Shri Mataji asked whether there was a sanctuary in the area:] The vibrations are far too good, there must be something holy in this area. Do you have here something holy such as a tooth of Lord Buddha or some hairs of the Prophet Mohammed? Sahaja Yogis: Surely if there was something that precious we would have heard of it? It could be there is a swayambhū somewhere nearby. [Variant: Vibrations

are there, there must be a Sanctuary.] [At last Her car reaches the spot where the procession is taking place and She exclaims:] That's your swayambhū, go and find out the story of this statue. [After having examined it:] It looks rather like Me.

[The guardian of the Hall told the story of the Lady of the Rock. Two children have entered a cave and found a statue of the Virgin Mary has changed the place afterwards. Nowa days this cave was a sanctuary people visited. How much was the apparition of the Virgin in Fātima talked about in the whole world and this one, true happening, was and is unknown for most of the people, in a country which is said to be so religiously catholic like Portugal. The Goddess had to come to point it out to us. How to put in words the emotion and the feelings your heart experiences when you visit a Sanctuary where the Virgin appeared longtime back, accompanying.] [People were giving money and when we asked Mother whether we should give some too, Shri Mataji answered smilingly:] You people should, not Me; after all, what is the use of giving money to Myself?

Contents: 1982-05-29 **Working on the New People, Rented House, Lisbon, Portugal**

Shri Mataji: What is this woman doing here?

Luis Garrido: [replies that she is his girlfriend].

Shri Mataji [to Luis]: I don't know the meaning of girlfriend. It's something very indecent; do you really love her? Do you really love her, because if you did you would marry her rather than treating her like this. In societies

like India this type of relationship of boyfriend, girlfriend is considered highly immoral.

Contents: **1982-05-xx Visit, Portugal**

[One of the Portuguese ladies who got Self-realisation asked blessings for her son who was in prison and led a life of delinquency from a very early age. She showed the photograph of the boy to Shri Mataji asking:] Mother what can You do for my son! Shri Mataji [closed Her eyes and after some seconds declared]: Now he is My son.

[Then She tells Sahaja Yogis that the only thing they have to do is to raise his Kuṇḍalinī.] [Later he was given freedom due to an amnesty. We invited him for meditation at home and raised his Kuṇḍalinī. Vibrations poured down very strongly and he behaved with the open mind characteristic of a seeker.]

Contents: **1982-05-xx Quote on Spiritualism, Lisbon, Portugal**

[A lady suffering from throat cancer comes to meet Shri Mataji. Shri Mataji asks her whether she had been to any false Gurus.] Lady: Only spiritualism and that only a few times.

Shri Mataji: There you are, even once is enough to cause the development of cancer. Spiritualism is very dangerous and not an authorized practice.

Luis Garrido: But don't they perform certain cures through spiritualism?

Shri Mataji: They may perform a temporary cure of the body now and then but later on the patient will contract several serious diseases, because in the process of

working with dead souls, spiritualism plants an extra source of disease in the patient.

Contents: 1982-05-30 **Working on the New People, Rented House, Lisbon, Portugal**

[Luis Garrido's pain on the left forehead is cured by Shri Mataji but it returns after an argument. He tell Shri Mataji about it just before the start of the program on the stage.]

Shri Mataji: I did cure it for you but you have to do it yourself, it is not completely cured and you will have to work hard at it to master it completely. It could take you several years.

Luis Garrido: Don't you have some stronger technique to wipe this problem out for ever?

Shri Mataji: One stronger technique is, if you want, you can rub My feet, this might help.

[Shri Mataji starts the lecture with Luis Garrido rubbing Her feet.]

Contents: 1982-05-31 **Quote, Departure, Airport, Lisbon, Portugal**

Luis Garrido: What I am going to do now, when You are gone?

Shri Mataji: Fear not and have faith and see this Indian Sahaja Yogi, he is staying behind and he can teach you about Sahaja Yoga.

Contents: 1982-06-02 **Morning Conversation with Joseph, Jewels And Chakras, Madrid, Spain**

Shri Mataji: What did he say?

Sahaja Yogi: He says, Mother, that when he was in the meeting yesterday he was listening to You and tried to touch You. And suddenly he felt this, when You went past him... he didn't get any smell from You and when You went past him he felt the sandalwood, very strong sandalwood smell.

Shri Mataji: Sandalwood?

Sahaja Yogi: Yes, Mother.

Sahaja Yogi: He says You must have very beautiful vibrations.

Shri Mataji: Sandalwood and all this fragrance comes from within. Even if you remember Me sometimes, you'll get fragrance. This Mother Earth is made out of fragrance.

What is he saying?

Sahaja Yogini: He is telling a story about a friend of his, Fernando. He was a man, a very, a very advanced man for his age to reach. He talked very much with him. He's telling a story of a friend of his now.

Shri Mataji: He's getting fragrance?

Sahaja Yogini: It was two of his friends who were talking about him and suddenly when they were talking about him after he died, they felt and smelled the fragrance, sandalwood fragrance.

Shri Mataji: He might be a realised Soul.

Shri Mataji: In India only the realised Souls are buried and not other people. Everybody is burnt up. Only the realised Souls are buried.

Seeker: *[UNCLEAR]*.

Shri Mataji: He's a quality, is he? See the quality? Bring your friend also. But I think you have are a very good quality.

I'll give you the book. And you can get it translated from them. He's going to stay here. I'll write your name.

Sahaja Yogi: Pete Kondra is a diminutive name. Joseph Kondra. [Long conversation in Spanish.]

Shri Mataji: Note his address also. Is he married or not? What is he saying?

Sahaja Yogini: He is a lawyer and he is married now. It is a civil wedding...

Shri Mataji: How is she?

Sahaja Yogini: She is a little bit of a saint and a little bit of a witch.

Shri Mataji: [Big laugh.]... `Meeta' in Sanskrit means `little' [half].

Sahaja Yogi: Marriage is like a contract to him.

Shri Mataji: Now, just now. But after you bring her along, we'll give her Realisation. Then it's a Divine contract.

Sahaja Yogini: He says he has to be careful what he's doing.

Shri Mataji: I tell you why it is important now, because many great souls want to be born again and they want good parents. And that's why marriage has to be good, sensible and peaceful and stable.

Sahaja Yogi: He says he is happy.

Shri Mataji: What is he saying?

Sahaja Yogi: He's a lawyer, Mother. And his speciality is divorce.

Shri Mataji: What is it?

Sahaja Yogi: Divorce.

Sahaja Yogini: A lawyer of divorce.

Shri Mataji: Is he?

Sahaja Yogini: Yes, Mother.

Shri Mataji: All right. Let him ask the question, `Mother, are You the source of all the laws?' Again.

Again.

Again.

All right, you get it? Now, you have to ask ten times.

Where are you catching? Here? This is the one what you have done, all this treating and all that of Kṛiṣhṇamurti and all that. He's unauthorized. They have no authority to talk of God. This one, Swādhiṣhṭhāna, left. Unauthorized, they are unauthorized. In the law of God, in the law of God, they are unauthorized people.

Sahaja Yogi: He says that all the ones that talk about love have the authority.

Shri Mataji: No, no, they just talk.

Sahaja Yogini: No he didn't say that.

Shri Mataji: No, no, no. What did he say?

Sahaja Yogini: He said that You are speaking like that because You have the authority.

Shri Mataji: Aaha, But yes, but you see them, unless and until they are realised Souls they are not, just like you are a lawyer, you can practice. They are not lawyers of love so they cannot practice love.

So that is why this is catching [left Swādhiṣhṭhān]. But it will go away. See? sākṣhāt Śhrī Gurubhyam, sākṣhāt Śhrī

Gurubhyam, sākṣhāt Śhrī Gurubhyam, sākṣhāt Śhrī Gurubhyam, sākṣhāt Śhrī Gurubhyam. Aha, now all right? It's less. Still tension is there.

What is he saying?

Sahaja Yogini: He feels much better.

Shri Mataji: You give him a sort of a light. This is the only problem you have. Otherwise everything is, better.

Sahaja Yogini: He's saying he's feeling Cool Breeze now.

Shri Mataji: Ah. I'm heating them out. Now better.

Sahaja Yogini: He is noticing it. [Sahaja Yogis explain what is happening because of the light.]

Shri Mataji: Everything is practical in Sahaja Yoga. Everything that we say, we can see in the Kuṇḍalinī. Say for example the Kuṇḍalinī stops here, you have to take the name of Jesus Christ. If it stops here then you have to say: `Mother I believe in You.' Is all practical, is living. And a rapport is established with the, now, living rapport.

Shri Mataji: What he is saying?

Sahaja Yogini: That's logical. Where the Kuṇḍalinī stops we have to invoke the deity that is there.

Shri Mataji: Yes. That's what it is.

Sahaja Yogini: He said it's very simple and it takes ages to learn this, Mother. He says, “I'm like a donkey."

Shri Mataji: No, no. It will take no time because you learn it in no [time] little, little children know.

Very, very simple. Ha, there. It's better now, it's cooler.

Sahaja Yogini: Mother, he said: “Of course, because he's next to You, with Sahaja Yogis with good vibrations. And he says, if he's next to You, he feels much better."

Shri Mataji: There are. I'm always with you. I don't leave My children alone. Wherever you are, I'm with you. Good.

He should come to London. Guru Pūjā, why not call him on a Guru Pūjā day? Great idea. When is Guru Pūjā day? 6 of July or 5th... Will be good. We'll be getting all the Sahaja Yogis there. Give him the address of the London ashram also, so that he can, you take his address...

Guru Pūjā is on the 6.

Sahaja Yogini: 6 of?

Shri Mataji: 6 of July. But it will be held on the 5th I think. Come on the 4. Third is better on because third is a Friday. No third is a Saturday, 4th is a Sunday and Monday is the 5th so he can stay there for few days. We have ashram, it will not make problems. He can come on the third if he wants.

Third, third of July.

Sahaja Yogini: Yes Mother, he is coming.

Shri Mataji: Tell him perfect. Perfect knowledge! In three four day, I don't know who else know Portuguese.

Sahaja Yogini: Spanish.

Shri Mataji: Spanish. Who else?

Sahaja Yogini: In London?

Shri Mataji: Hem [yes].

Sahaja Yogini: Dom... Luis, Rodriguez.

Shri Mataji: Yes, you are all there. And Dom?

Sahaja Yogini: No...

Shri Mataji: So that he can talk to him. [Big laugh.] What did he say?

Sahaja Yogini: She was saying that if he has no money we can help him. But he is a lawyer, so he has money.

Shri Mataji: She has married an English man. And he is also writing a book, on Sahaja Yoga. They are all married here. They all have married Sahaja Yogis.

What did he say?

Sahaja Yogini: He says there are perfect Sahaja Yoginis.

Shri Mataji: No, they are much more perfect now, after Realisation. They enjoy life. Get your wife realised, get her.

They are all very happy... He can come this evening?

Sahaja Yogini: He is just thinking of bringing his friend tonight and his wife tomorrow...

Bring also wife also, friend also.

Sahaja Yogini: He says that he can bring his wife tomorrow morning.

Shri Mataji: All right, 9 o'clock then we see how we can go. 9 o'clock, because at 10 o'clock we go away so he comes at 9.

Sahaja Yogini: Mother he says that he has a car, if you want to go anywhere, he can bring you anywhere you like.

Shri Mataji: Thank you very much.

Sahaja Yogini: Do you want this afternoon? Shri Mataji [laughing]: What about him?

Sahaja Yogini: He will drive you Mother.

Shri Mataji: He will drive for us? What we can do, we have two cars if he comes, some of you can go in the same car and they can also go. And we can go to the embassy. Will be a good idea. We'll see the ambassador also, Indian

ambassador, a very good man. He's a realised Soul. And then after the meeting, you see, before we just come up for here with the program and his wife will come later.

So we have two cars. We have one car. If he comes also with us, then we can take her with us to the embassy. Embassy, one program is there. And after the embassy, we can take him down to this program. All of us will be there but you people come along faster about one hour earlier. I'll come later on. I leave about seven thirty. You leave about six thirty because it is from five thirty the program.

So we have to leave at five o'clock. Now and as we know the road is very easy to reach there. Five o'clock we have to leave.

So you tell him? What's the program named?

Sahaja Yogini: Yes.

Shri Mataji: I'll go with you, with some other people.

Sahaja Yogini: What time we go Mother?

Shri Mataji: We have to leave, how much s the embassy's time from here? Now we have to go when?

Sahaja Yogini: At five o'clock from here Mother.

Shri Mataji: At five o'clock from here. And she will tell exactly how to go because now, yesterday, we made a mistake, you see, So there's a very simple road, you'll tell him you how to go.

Sahaja Yogini: He is coming quarter to five here.

Shri Mataji: that's fine. Very nice. Then I'll go with him.

Sahaja Yogini: He says you are wonderful. He says when he saw your picture in the street, he can because you are a woman, that's why he came to see you.

Sahaja Yogi: He was walking on the street, Mother and than he saw the poster. And he was really amazed because it was the first woman he saw that was teaching about the spiritual life. It was extraordinary because you are a woman; In India women are supposed to stay in the house.

Shri Mataji: Exactly. But only a woman can do this job now. Only a mother can have that patience, love, affection and that handling. Then, it's a handling. Yes. Job of a woman is needed now.

Sahaja Yogi: He said a man can get lost, Mother.

Shri Mataji: Very much, in his temper.

Sahaja Yogi: But a woman is more...

Shri Mataji: He has no patience, you see. Man has no patience and he can't bear fruits, first of all.

What does he say?

Sahaja Yogi: He says a man always shoots up, Mother. He's shooting up, he can get lost. But a woman is more family attached to.

Shri Mataji: She knows how to handle the situation because, you see, in this lifetime I've seen not only with stupid people you'll be, very aggressive, very hot tempered, all kinds of people, you see. And if the man is there, he will beat them. He'll just beat them. Like so many Gurus, you know, real Gurus also, they throw stones, they beat them, they are so hard actually, you can't imagine. They throw stones at people.

They throw stones. What did he say?

Sahaja Yogi: He says that there's a magic grace. [Long talk from Joseph.]

Shri Mataji: What did he say?

Sahaja Yogi: He says that in the world people, humanity is going to be scratching and that the forces from the earth and from heaven are coming together to save, it's not coming to an end.

Shri Mataji: Yes. That's another point, very correct. The tension is so much that the person who loves must just love and forgive and not to kill. You see, this is the thing, it's too much of love and patience, tremendous patience.

A peaceful, a blissful person. This is the comforter. Is a comforter and a counselor because I'm now counseling. And also redeemer. Redeemer, the one who gives salvation.

Sahaja Yogi: He says around the power of earth and of heaven, are in You, Mother.

Shri Mataji: In the...?

Sahaja Yogi: In You.

Shri Mataji: That's true. Just now one has to bring all the powers. Without that how can you solve this tremendous problem of emancipation of the whole masses of human beings? It's not easy.

You see, to give Realisation to one person was so difficult. Now we have to give to so many. Masses, thousands, thousands there. In India thousands are getting Realisation. They have seen, they have been to India. They have seen, all these women have been to India. They have seen.

Sahaja Yogi: He says that in Spain it's very difficult.

Shri Mataji: Very conditioned.

Sahaja Yogi: Because they *[UNCLEAR]*.

Shri Mataji: First of all they're very conditioned by Catholicism. And secondly now by these modern ideas, you see, getting modern, nonsensical. [Long talk from Joseph.]

Shri Mataji: What did he say?

Sahaja Yogi: He says that to share the power, Mother, is very difficult. And You do it. You have the power and You share it.

Sahaja Yogini: He says that in Spain, in the time of the inquisition. It was a very hard time because spiritually, the people didn't evolve or really expand and...

Shri Mataji: Spiritually people are?

Sahaja Yogini: They didn't really evolve since that time. And also because, he said that, what you have, normally people just want the power for them or they don't want to share it.

Shri Mataji: That power is no power which cannot be shared.

Sahaja Yogi: He said that people don't share the power first of all, because they don't have it. [Laugh.]

Shri Mataji: That's the sign. That's the sign.

What is he saying?

Sahaja Yogi: He's talking about money, Mother. Money gives you a certain kind of power and nobody wants to share it.

Shri Mataji: Because it enslaves you, that's why. You see, it is enslavement. It's not freedom. If you have freedom, you share it.

Sahaja Yogi: He can see the environment, condition, heaviest condition by the environment. And he said if we

were in India, we would be outside and we won't be so conditioned by society.

Shri Mataji: It's true; it is a blessing. India is a very blissful place. What he means?

Sahaja Yogini: He said that a minimum of money is necessary because we have to live, we have to go by tube, we have to eat food. But he said this is just sufficient to live and afterwards we must not get taken up by the ambition and wanting having always more.

Shri Mataji: You see, actually money after Realisation has its own value, because then you start spending for God's love, you see. For example I travelled, I have to spend money, then that is so fulfilling because every travel means so many people get realisation and it has a meaning. Otherwise what's the use of travelling? And even material possessions are for giving. It's for giving others, you see, whatever you have to express your love you give. Like you give flowers, you give, I go on giving things like that. I enjoy giving.

Sahaja Yogini: He has another friend Mother who is coming tonight.

Shri Mataji: Today, at quarter to five.

Shri Mataji: So I'll go and rest now. Will it be all right? Then I'll have some peppermint. You are very nice, you are really just there. I'm seeking people like you. [Long talk from Joseph.]

Sahaja Yogini: He said, Mother, he liked You because he can see You have the powers and because, he says, if You do not agree with him, if You said to him, “no" he

says it's all right because You are the person who has to perfect him.

Shri Mataji: But he has already reached right conclusions. Rationally he has reached right conclusions.

Now spiritually he should verify them. That's all. Tell him now.

Sahaja Yogini: He said that he apologizes for anything he has said or any attitude it was wrong.

Shri Mataji: Non, non, no. I'm overjoyed, I'm overjoyed to meet him. You should say that `In one day how close we have become because you are the same style as we are.'

Sahaja Yogini: He's trying that all his negativity goes out so he would be all right.

Shri Mataji: Yes, yes. Don't you worry. Absolutely.

Now in one day, imagine. Yesterday he came and how close one feels him.

Cause there is something so similar, isn't it, within us, which is so much there. And just you meet and just you become one. It's like that. It's very simple. He understood? He understood; he must be knowing English, after all.

[MISSING.]

Shri Mataji:... is used for left Heart, little bit. Now this side. But it's not a precious stone. Instead of that the Center Heart is ruby. See they have wrote down the whole thing.

Ruby. Heart. Center Heart.

And emerald for the Nābhī.

Sahaja Yogini: Sorry Mother?

Shri Mataji: Emerald.

Sahaja Yogini: For the Nābhī Mother?

Shri Mataji: That is ruby.

What is it?

Sahaja Yogini: Copper and emerald.

Shri Mataji: Copper is also green, copper is fitting with *[UNCLEAR]*.

For the Viśhuddhi is this one. Viśhuddhi is this one.

Sahaja Yogini: Saphiro, saphiro.

Shri Mataji: Blue, blue one.

And diamond, for this. These are ideas for a present. Tell him.

I give you some, for your stomach I'll give you some emerald as a present.

What did he say?

Sahaja Yogini: He says that your are from Pluto so he will give you `granate', garnet.

Shri Mataji: Garnet, garnet. Brought from Colombia.

He knows a lot about. Do you do any business in this? How do you know so much about this?

Sahaja Yogini: He says that what he really loves doing is magic rituals. But he promised to himself not to do them anymore. Those are not ritualised.

Shri Mataji: Good. Otherwise even if you bring them, I'll make them unritualised. [Laughs.]

Sahaja Yogini: Don't you want to rest?

Shri Mataji: I want to, but I'm just finishing My tea, alright?

Sahaja Yogini: He understood that magic is very tricky. And if you commit a mistake, make a mistake, you'll pay very much.

Shri Mataji: You will always pay. Whether you commit mistake or not, because it is a movement away from the reality. Always the, you see spirits come to help you and you don't know where they will land.

But the other magic is just playing with your hands is different. But this magic with the sprits is very dangerous. Like hypnosis, all these things are very dangerous.

Because you enter into an unknown area. And you don't know how to protect yourself. Even psychologists get that problem.

Sahaja Yogini: He says besides that these forces will, these psychic forces will go to our ego and do not leave us in peace.

Shri Mataji: They will, they will come, they will enslave you. They can remove your body, just take it out your soul sometimes and you can be lost, you can be dead. They do this to children so many times.

It's horrible thing, absolutely horrible. It has nothing to do with God.

Now I teach you the magic of God. It's tremendous. Dynamic. Long pervading. That's what you should have. Sink into that, one sinks into that.

[MISSING.]

Shri Mataji: A machine for having breakfast. And he had to eat through a machine.

So the machine used to had a hand by which it used to push food into your mouth, you see. You don't have to use hand.

And there was one cake and the cake was finished in the experimentation.

So they put some bolts. And the machine started pushing the bolts in the stomach. But the worst was they put a... Chaplin makes such a fun of modern times, I tell you. It is *[UNCLEAR* heart].

So they said last one was they put a corn, you know, to eat and the corn used to turn and you have to eat, you see and you are so fixed that your teeth were just on the corn and you couldn't eat it. But the corn started moving, revolving very fast and people were all scared. And the corn was just, you know, it was brushing the corn against his teeth, his lips and everything was *[UNCLEAR]* and the corn was very *[UNCLEAR]*. It's very interesting. Have you seen `Modern Times' of Charlie Chaplin? You get it seeing. It's worth... the man is genius actually.

He made such fun of these modern times. And that we see today. These computers... After some time we can't use even fork and spoons, you see, you suddenly find something coming out *[UNCLEAR]* these computers sitting out here suddenly you'll find the whole thing goes up and down. Everything is possible and the result with these computers, I tell you, they can be very wrong, I tell you.

The other day we went to buy these things, chandeliers, you see. And then when we went to buy the chandelier, what happened, the lady made something mistake on the machine and she put one hundred pounds extra. I had calculated in My mind.

I told her, “This is wrong. This is not correct." She said, “How do You say?" I said, “I have a better machine in My head also. And this is wrong.

Again you do it." Again she did it. She got it correct.

She said, “It was my mistake. Instead of one, I pushed two." I said, “That's it.

So don't do it by machine, do it by your brains. It's much better. Otherwise I would have lost one hundred pounds." He spoke very well about Sahaja Yoga. You were not there when he spoke. He said that all these strange, crazy type of Yoga are not the real Yoga. Sahaja Yoga is the real Yoga. It was revived by Me.

It's the real Yoga of spirit and which is revived now by Mātājī Nirmalā Devī. That's the *[UNCLEAR]*.

And She's a very dedicated wife. Despite that She's doing this great work and all that. But he said the remarkable thing is the way She's mastered the technique. *[UNCLEAR* And the point of that revival, you see, which was, they all come into My head]. And they spoke for quite a long time. But they were very much interested, all of them.

Some of them are foreign service people, you see. And these all foreign service people are the cream of the country.

Sometimes *[UNCLEAR]* start, the vibrations start coming very rhythmically.

Sahaja Yogini: Yes.

Shri Mataji: I actually *[UNCLEAR]*. Even when I'm tired if there's some music, I enjoy. But I don't like loud music, I don't like, because it makes you too much *[UNCLEAR]*. Today when you were playing this music there in the hall

there was a man sitting next to Me. He was going on, on, on with the tune, he was enjoying it so much. We all were enjoying. Maybe these people will go and talk about it and tell them. You might get more people. This radio people did you telephone?

Sahaja Yogi: Yes, Mother.

Shri Mataji: What did she say? No time?

Sahaja Yogi: Too many programs and...

Shri Mataji: But today she just have broadcasted.

Sahaja Yogi: Yes, Mother.

Shri Mataji: You never heard her. You should have heard. Specially you did such a good job.

All the time you are cooking. Very good taste you have got in your hand. This tastes very well. I'm sure you *[UNCLEAR]* will come back because that girl comes with *[UNCLEAR* clappings]. *[UNCLEAR]* I think *[UNCLEAR* you] too has your quality of surrendering. And that's how as you surrendered yourself to your husband, she is doing the same thing *[UNCLEAR]*, same mistake.

That principle of Guru establishes within us our sustenance what we Sanskrit call Dharma, our sustenance, our human quality. Actually you have to have a Guru who is a realised Soul, who loves you, who is absolutely master of Kuṇḍalinī. And he does this work out of love for you, of compassion because he wants to share his joy with you. And such a person is extremely detached as far as your money, wealth, anything is concerned. He has no relationship with your money or position. You may be a king or anything, makes no difference to the Guru. And we had at the time of Rāma,

His father-in-law was a Guru, called Janaka. I mean He was the incarnation of this Guru principle. We can say that the earliest was called as Ādi Nath.

Ādi means primordial. Primordial master or Dattātreya. The principle is the innocence. Innocence aspect of Brahmā, Viṣhṇu, Maheśha.

So Guru has to be an innocent person and not a cunning man. Now we can say like Abraham, Moses all are incarnations of the same principle and Mohammed and Nanaka. All of them are incarnations of the same principle. Now when we accept such a person who is an incarnation, is perfectly all right. But they come once in a while after two thousand years on this earth. But if you accept a devil as your Guru, then it creates a very bad problem within yourself.

There are two types of Gurus, I mean false Gurus. One puts you on the right side, one puts you on the left side. Now this Maheśh yogi puts you on the left side. And there's another fellow, Muktananda, puts you on the right side. Now see these two gentlemen *[UNCLEAR]*. From their left it has risen and gone to the right. See this right side is here, you see, crossed over *[UNCLEAR]* and his has crossed over to the left. That's how you can make out. All right? Now we have got these ten principles in our stomach as I said. All right? And you are seekers. You are seekers of truth and these are devils.

So their first attention is to capture you and attack you. And the deeper you are, the worse it is. If you are a very great seeker then they will be after your life because there is a war going on between the evil and the good. And these are the methods they use by which they really

try to ruin you completely health-wise, mentally and also not only that but spiritually. They create an imbalance, while the sustenance is your balance. They create an imbalance in you. And you are not aware. You are not aware as to how it has happened. They do it so cleverly.

Now in the sustenance or these ten sustenances are represented on our head here.

So all the great saints, when they come on this earth, the incarnations, they tell never go touch the feet of anyone because they know that they are the only ones who should be worshipped.

So they absolutely forbid you. Because once you start bow to someone, then that spoilt thing goes up into the head. And this is the most important center in a way because this is the center which is for the last incarnation of Christ. Is called as Ekādaśha Rudra.

So Christ Himself is bestowed upon with eleven destructive forces Himself. Destructive, so last coming will be His destruction. This is His place, Kalki. This is called in Sanskrit as murdha, is the plate, brain plate.

Now this is what happens that we do not notice this and we go on doing it because we think something is wrong with us all the time. Then we don't achieve anything, you see. We start doubting ourselves and not the Guru. And we think something is wrong with us. And we just do not know how to find out whether we are doing right or wrong, whether this Guru is right or wrong, there is no way to find out.

One gentleman came from America, from this Muktananda, who was with him for sixteen years. And he's now become like a cabbage. Luckily he met a girl

whom he wanted to marry, an Indian girl. He was an Australian. But she said, “You are a possessed person. You are a cabbage. How can I marry you?" Then it came into his head that “In sixteen years what have I achieved? I've lost my money, everything. I'm in trouble." Otherwise he was not aware. Sixteen years, can you imagine? So he came to London. See how Sahaja Yoga acts. He prayed that `Oh God, I'm a seeker, if I'm a true seeker, take me to a real person.' He came to London and he was going to India and he went to the agency of Dinesh who is a Sahaja Yogi.

Now this Dinesh is the son-in-law of the Commander in Chief of India of the army. Do you believe? Now his father was a very big man too and very big officer and his father and mother had gone to Anandmayi and he was absolutely fed up with Anandmayi because both had become zero. He lost his job, everything happened in the family, terrible things, finished.

So he told him, “Why do you want to go to Anandmayi? At least don't go there, you are already finished. You go and see Mother." So he said, “How can I see Her now. I'm just flying out in the evening time and how will I see Her now?" He just walked into My house. He said, “Mother I've come now. This is my condition. Will You please help me? I've lost all my properties, money, everything to this man and then I discovered how much damage he had done to me." I raised his Kuṇḍalinī, everything and he has now gone to Australia to our center. In Australia our center is powerful. Thank God he's saved. In the previous lives, he was called as Bandasur, this Muktananda, was

killed by the Goddess. And this fellow was called as Narakasur, so he was killed by the Goddess.

So you have to say the mantra that `You are the killer of Bandasura, You are the killer of Narakasura'. If you say this mantra you can get cured. They have different names. Like this Guru Mahārāji was Raktabij.

His name was Raktabij. He was horrible. He's the 666 which Christ has described, which is described by John. He's the one, born on the sixth of June. This one is Guru Mahārāji. And the Mahishasura is that one with the fuzzy hair, what you call this Satya Sāi Baba. They are all asuras, one better than the other. Why I'm telling you this, because when I cure you, you have to know that the diseases because of these Gurus, whatever trouble is and the mantra must be explained. It is not just I take money from you and give you a mantra. It is not possible, you see? Did you follow My point? You have to know why this mantra is said, because you must know what is the problem and what is the cure. You follow My point? Because it is very confusing. If I tell you any mantra, you will say that “Why this mantra Mother?" because now you are free. You will ask Me question. Nobody ask them question but you will ask Me definitely. Because with him nobody asks why.

Sahaja Yogi: Is that mantra *[UNCLEAR]*?

Shri Mataji: Yes, of course, *[UNCLEAR* Abhishikt], because the thing is this mantra is now told by a realised Soul. Unless and until the mantra is told by the realised Soul, it is not a mantra which is enlightened mantra. But only for people who are suffering like this a particular mantra is given for the very beginning. But later on they become

just like other Sahaja Yogis, cleared out and then they have to know the different mantras of the different things.

Now for any other center where I live for a longer time, I don't say all these things in the second day or third day because it is too early to say. The Satya is too harsh to understand, this truth. Because if you are half-baked you may puzzle out, you see. You make not take it properly. But as this time we have no time, I have to tell you all about it in a short time. But you take it with a proper sense. Because I have nothing to gain from you. I have come here to give you something. All right? Now, can you write it for him, Narakasura's mantra? Now come along; just sit down, put it from of it, facing it, just put your, this side.

Now for all you people who are left-sided best is the fire. Fire burns the Gurus completely. All their hubris *[UNCLEAR]* are burnt away by fire.

The kind of problems you'll have will be the ear trouble, neck trouble, eye trouble, heart trouble. These things people get it from this fellow.

So fire is the best thing. But fire is to be enlightened by putting before My photograph.

So it gets enlightened. It gets to its essence.

So the fire can burn away all the negative.

It becomes aware and it burns away all the negative.

Put your hand, one hand. She can't hold her hand? What's the matter? Paralyzed.

So she has got paralysis, is it?

Sahaja Yogini: In the right hand mother.

Shri Mataji: She's paralytic or she has got mental problems?

Sahaja Yogini: Mental problems.

Sahaja Yogi: After a brain operation of aneurism, she became damaged, she used to be normal before the operation.

Shri Mataji: It was done on the left hand side.

Sahaja Yogi: Yes.

Shri Mataji: Correct. Then it's alright, that's how her mind is affected. I'll work it out, no doubt.

Are you feeling the Cool Breeze? Did you feel the Cool Breeze yesterday? Ask him.

Sahaja Yogini: Yes, Mother.

Shri Mataji: Then there's no problem, you're welcome.

[Shri Mataji is saying mantras.]

Contents: 1982-06-03 **Talk to Sahaja Yogis, Morning Meeting, Madrid, Spain**

[Spanish translation.]... It's alright, doesn't matter. Speaking, doesn't matter. Don't get worried. Alright? See now. You better, are you alright? Are you feeling? He is feeling it now. He started feeling. Just see him also, just see his vibrations. Just see him, work on him I will just follow....

See there is a difference between an incarnation and a realised Soul. Now, incarnation among all these was Shirdi Sāi Nāth. Shirdi Sāi Nāth was.

So only you must bow to an incarnation and not to somebody who is realised Soul. You can tell. Later we can say at the time of Christ, John the Baptist was a realised

Soul only and Christ was an incarnation. And His mother was a Holy Ghost incarnation. She was Mahālakṣhmī. She was Rādhā. Dha means sustenance, sustenance of energy.

So She was incarnation, He was, but not John the Baptist. John the Baptist is reborn now in India. He is announcing My coming also, but he is about 108 years of age. He is about 108, very old man. And his legs are broken, hands are broken. People have broken his hands and legs. And he moves on a tiger and lives in a very high mountain at the forest. He tells people about Me. I went to see him and cured him also. But he is a very hard task master.

He's not very kind to Sahaja Yogis. He told Me, “Anybody troubles You, send him over to me." So I sent one man to him, because he was just troubling Me with questions, questions, questions. I said, “You go and see that Guru." And he felt very enamoured; he thought he was a chosen one. And when he went there, you know, after a month he came back with his both legs absolutely dangling like this and he travelling in the...

Some people brought him like that *[UNCLEAR]* with his hands. He came back like that to Me. His legs were on his neck.

So I asked him, I mean, really tears came into My eyes. I said, “What has happened?" He said, “Mother, this Guruji threw me down the khud in the night." I said, “He did personally?" “No, no no, no his tiger came and threw me down. And I fell down about fourteen feet and broke my legs. After three days he lowered some bread for me through a rope. And then after sixth day he brought me up." Because, his family had reached there to find him

out and he told that “Put these legs on your neck and go to your Mother. She is the one who will cure you, She has compassion, I have none. And don't say anything." So I said, “What did you do? Why did he do this to you?" So he said, “I talked against You, saying that `Mother is giving realisation to every Dick, Tom and Harry. She should not do this, giving realisation to everyone; this is very wrong.' I was saying like this to him." Just imagine, to punish him like this for that! Another doctor, a poor thing. Now I sent him there, because he was also a little bit troubling Me.

I didn't know he would be so harsh. Now, this doctor, poor thing, he made him take a bucket of water, he gave a big bucket full of water to be carried to Shiva temple, about three miles walking. Asked him to bring everyday and wash the temple with a big bucket. Two buckets like this, carry. And three miles he had to walk up the hill to wash the temple. When he came to Me back, he was in bones, absolute bones.

So he said that “This Guru has made me work like this, You see, I had to clean the Shiva's temple for a month." So when I asked this Guru, “Why did you do like that to him?" So he said that, “A donkey must do donkey's work." Like that, you know and that's very hard. Another Indian in America, I gave him realisation in America.

Yesterday you were asking Me a question: if this power can be used for something bad So this is an answer to that.

So this one, like an Indian, you see, he wanted to make money out of vibrations.

So he started an ashram. I didn't mind the ashram, but I didn't know he was making money out of it. Then he came back to Bombay [Mumbai] to see Me. In Sahaja Yoga, Bombay [Mumbai] people are great experts, Maharashtrians are great experts.

So, they told Me, “Mother, what's wrong with this fellow, he gives us giddiness?" So I asked him, “All right, let Me see your ashram brochure." In that he had written “For vibrations one hundred dollars. Vibrations. For giving vibrations, one hundred dollars and for special vibrations something like 265 dollars." I said, “How much did you pay Me to get all this? Why did you do such a thing?" So he said to Me, “How am I to live?" I said, “You were a teacher, you become a teacher again. Why should you do this? You should teach children, that's all and make your own living. You can't make money." I said, “It's all right if you have people there who are eating food. You can take money for food and all that, it's all right, but not for vibrations." But he was very angry. He started shouting at Me and one of the Sahaja Yogis said, “Now we throw him down." He got very angry. My boys, boys got very angry with him, they said, “We will throw him out." So I said, “No, no, no, *[UNCLEAR* let him be]." He said, “I am going to see some other Guru." There is another realised Soul living in *[UNCLEAR* Chandigarh/Calicut].

Another realised Soul, another Guru. He said, “I will see him." Kardika he's a realised Soul I knew.

So I said, “All right, go and see." And he came back about ten days from there.

So he telephoned to Me. He said, “Mother, please forgive me for what I have said to You." I said, “What happened?" So he talked to Me for an hour on the phone.

He said, “When I went there to see him, when I entered the gate he started throwing stones at me and torrential, You know. And I ran away from there to the station. I was sitting there and a man came to see Me. And he told Me that `The Guru has sent me to say that you have quarreled with Mother and you cannot come to me after that. If you try to see me, I will hit you hard.' " But he told to this man that “Please forgive me, I will go and ask forgiveness from Mother” and all that, because he was very anxious to see this Guru.

So the Guru called him and recited from Devī Māhātmyam something in Sanskrit. And the tape, he said, “You take it and make Mother listen to it." And this fellow, I never saw him, because he tried to meet Me, just could not meet. He came to London, he could not meet.

Somehow or other he can't. You can't make money out of love. This is Śhrī Gaṇeśha and Hitler used it the other way round, this structure.

This becomes a cross here. What happened, by the end of their war they got confused, Germans, they got confused, Germans you see and what happened they started using these stencils for making swastikas.

So they got confused.

So in that confusion, later on they started putting the other way round. And they lost their war. That is the trick of God. I went to Berlin with My husband and I saw both the types of the marks. They were using Tantrism from lamas, from all the types of lamas they used, all

supraconscious. We know, Indians know. Even in Argentina they are there. They are in Argentina helping the Argentineans, hiding themselves. They are helping the regime of Argentina. Because when I went to Argentina, I saw them doing the bhoot steps, when they're parading. And I asked them, “How is it you are doing bhoot steps?" So they said that they got frightened.

I said “There are Germans, who are teaching you?" And in Argentina they have captured these people and they are building up very huge nuclear reactors there.

Some of the German scientists are hiding and they want to use that base for destruction. But this Falkland will not stop it. No, they cannot, because now what has happened that they are exposed. Germans are exposed and also now Argentineans know that. See these are material things now, so they catch your negativity, material things. You see because you purchase the cross. You see, can't purchase the cross. And while I'm the cross I can't see the cross Myself. Resurrection is the message of Christ, not cross. I can't see Him like that suffer. You see the people are also funny, they make out Christ lanky panky fellow. You have to do My work, all of you.

[UNCLEAR].

And they told Me a fantastic thing and they said their Indians, the old Indians that they had, their old people, told them that a God from India that is Bharat *[UNCLEAR]*, country, called Viṣhṇu came on a condor. Because you see they were on the right side they could see all these things. But you don't have to see, you have to be. Seeing

is not being. If you become the light, you don't see the light.

[Shri Mataji advises a Sahaja Yogini having a problem with the sinus:] And also tell her that in the night for one or two days, she should roast an onion, beat it out and foment this part, for two, three days.

Wipe the thing with some towel and sleep off. For two, three days. Her sinus will clear out.

But people are still expecting Holy Ghost to come sometime. They don't accept Me. They want to postpone the truth. They don't want to accept the truth. That's human nature. With the Pisces ending you come Aquarius. Pisces ending Aquarius. Aquarius is the kumbha, is the Kuṇḍalinī. Aquarius is the kumbh. You see all these centers are related to our science. I was born on the twenty-first of March, at the equinox. It is zero, because at twelve o'clock exactly, zero, it is zero, absolutely at the zero. When you see the earth was absolutely nearest. You will see that much more now, gradually. When you will be given realisation you will see that for yourself, so many, thousands. You will see all the miracles of God now. It is your own power that you will be feeling. I am just Mother. I want all My powers to be enjoyed by My children. You feel it on the head see, feel in on the head.

My feet are very powerful, very powerful. These are delicate, for delicate work, My hands. All together, if you see the whole Brahmāṇḍa, there are thirty-five crores deities and they all have powers. Crores are one hundred thousand, is crore, thirty-five hundred thousand, all right, is amazing you see, is amazing.

It is true, it is true, it is not some sort of a hallucination. You feel it on your central nervous system.

Kuṇḍalinī cools you down. You should first make your children, your wife happy. And get happiness from them. Create a nucleus in the family, that it's a happy place. Then the happiness spreads from a beautiful nest. Like birds the happiness sings.

Sahaja Yogi: If some of Your disciples would go astray, would You not suffer?

Shri Mataji: They don't go astray. I know how to keep them with Myself. I love them so much that they can't find that love anywhere. Love is the greatest attraction and the most peace giving. If they go astray, I know methods of bringing them back. Because then they suffer and they learn a lesson. And then they come back. All right.

So I don't suffer at all. I never suffer. Now, I am a married woman, Myself.

I've got two daughters, the elder is thirty-five years, younger is thirty-two. They are married, they have children. I look after My family. My husband is a very busy man. I look after his office people also, like My own, My family. It's very nice. For a mother never problems are solved, because every time there are new problems you are facing. That's the temperament of a mother. Now see, I solved his problems, *[UNCLEAR]*.

Now your problem is before Me. How can I solve all the problems? You see, Mother has always problems. Because, one is done, then She thinks another is to be done. Her mind is all the time at the people, who are yet suffering, you know. She is getting more suffering when

She is looking after this problem and that problem. Cancer is a very good sign. My ascendance is Cancer. Where I was born, that place was just on Cancer, Tropic of Cancer. You will be amazed on Cancer there are very few places.

Only Mecca is on tropic of Cancer.

So it is not easy to be a Mother.

Sahaja Yogi: Why to be a Cancer?

Shri Mataji: You chose it. You made your own choice to be a Cancer before taking your birth.

Yes of course, it's your choice. You wanted to be. You are a seeker and seekers have their own choice.

You choose your father, you choose your mother, you choose your place of birth, you choose everything.

There's nothing to be frightened of in marriage, they're women not devils. There is a center for it you see, Gṛuhalakṣhmī is the center of the house wife. There's no psychology it's the center, is the center. You don't have to do psychology, for that nothing is needed. Just you know it is so. Psychologist break all the marriage.

Seeker: I'm a child psychologist.

Shri Mataji: Now you better learn Sahaja Yoga and learn a new psychology. We have one now in Portugal, somebody who has come with Me, doctor of psychology and also a doctor of... he's a Jungian.

Seeker: I am a Freudian psychologist.

Shri Mataji: Horrible Freud, horrible. He was very one-sided.

He the one that destroyed. He was a devil. He destroyed people by his nonsense. He was a very halfbaked people,

Freud. Jung was a realised Soul. Jung talked to people of Universal Unconscious. Freud was very half-baked. Only he knew about psyche. He didn't know about the right side. He never prayed over his Spirit, he bothered more about matter. We are not sex-points, are we? He makes us into sex-points.

Sex has nothing to do with our evolution, nothing. Kuṇḍalinī is protected, ChitaShakti is protected, only protected by Gaṇeśha and Gaṇeśha is a holy thing. He missed the holy point. He missed the auspicious point. Sex has to be auspicious. He's the one who introduced this perverted sex. He brought in all these dirty ideas. He himself was having relation with his own mother, with his own mother, Freud. Incest, it's sinful *[UNCLEAR]* anti-God activity. Now Freud had so many complications here you see. Just come and see.

His hair are standing, just see his hair are standing up like that because center *[UNCLEAR]* you see.

They're just standing up like that. Because you see this center is very bad. Now forget that horrible Freud all right, don't use him at all. According to Me, he was a rākṣhasa. What is this science of sex, nonsense? You see, animals do sex they don't have to come to some science. What is the science of sex? I just don't understand. Nonsense, it is. There is no science of sex. Animals, you see, they do sex without knowing any science. There is no science of sex, nothing. Sex anybody can do. Nothing so special, what is, you are not sex-points you are human beings. Sex is not bad, I didn't say that. Sex is all right, but with your own wife, in a proper way. No not bad, not

bad no, no never. In a correct way, with all due respect to yourself and in every holy.

Not to fritter yourself away like an animal. We are a human being. You see, we don't do sex on the streets even now, when we are so shameless. We still don't do that.

So we have innately built within ourselves that sense of respect. We are human beings and glorified. In Sahaja Yoga, you can have sex with your wife. You should have. In Sahaja Yoga it's not prohibited all right? No not at all it's very good, all right. Not in the religion that is nonsensical religions. Christ himself attended a wedding, supported.

What more certificate you want?

Contents: 1982-06-03 **Conversation With Joseph, Lunch Meeting, Madrid, Spain**

[The seeker Joseph will be speaking in Spanish and a Sahaja Yogi will translate.]

Shri Mataji: Hello.

Joseph [seeker]: Hello.

Shri Mataji: Yes, yes. You give him bandhan.

Something or you give the booklet.

May God bless you.

Just a minute. We'll come, we'll come. Now the second center of Swādhiṣhṭhān. Swādhiṣhṭhān, second center moves all over.

No, No. That is third center. You see the second center.

Give him, give him that. You write it in it.

What he is saying?

Sahaja Yogi: He says this is very interesting. The most interesting thing is to know You. He says he is very materialised. But he hopes to dematerialise himself.

Shri Mataji: God is in everything. On physical level if you have problems then you have to use the gems.

Alright.

Too much. Today I will tell about. Today I will tell you all the sides.

Sahaja Yogi: He is going to *[UNCLEAR* London].

Shri Mataji: Knowledge is within yourself. You don't need any book.

Sahaja Yogi: He is just saying he is very angry with himself. Because he was meant to come at 9 o'clock and he had to work and he is going to.

Shri Mataji: He is good. Whatever he has done is good because now we are free to talk.

Second center, Swādhiṣhṭhāna. Swādhiṣhṭhāna is the second center.

It's written down. It is for the creative, for creativity. It also transforms your fat cells for your brain.

No. Umbiligo [navel] is third [center]. Swādhiṣhṭhāna actually comes out of umbiligo [navel].

This one is the one that goes on this. This one moves like that.

This one is Swādhiṣhṭhāna. This one is Mūlādhāra. Mūlādhāra Chakra. This is Mūlādhāra. This is where the Kuṇḍalinī rest. This is the one, is the virgin here. She is the virgin.

Sahaja Yogi: He says is the vital force within us Mother.

Shri Mataji: Yes, this is the force of desire to become one with God. One with Divine. One with the whole, this is the desire here. Sacrum bone.

Sahaja Yogi: He says that in some people they have a very pronounced sacrum bone. Does he mean that they have a?

Shri Mataji: They have a bad Kuṇḍalinī.

It's frozen.

Now, because you see the people who have a very pronounced coming out, any bone coming out is that Chakra is bad. Any bone coming out.

And this coming out, you see. Outside.

Sahaja Yogi: He says why the Kuṇḍalinī is frozen? Is it because he has forced himself though this life through nasty connections through eating habits?

Shri Mataji: You see if the Kuṇḍalinī gets completely frozen if you are on extremes, either on the left or on the right. If it is on the left then it's absolutely frozen. If it is too much on the right then it is burning.

Sahaja Yogi: He says what, practically, naive, what does it mean to go to left? Does it mean the one,

Shri Mataji: It means that you go to the subconscious and Collective Subconscious.

Sort of the person who cries, weeps, thinks of his past and is very much all the time sly.

Inactive.

And the right side is over active, over ambitious, thinking of the future.

So these are two extremes. But when then the Kuṇḍalinī, [Joseph speaks in Spanish and Shri Mataji answers directly; he says something like `negative mental'.]

Shri Mataji: Aah. That's it. That's it. He understood.

Joseph [repeats in Spanish]: *[UNCLEAR]*.

Shri Mataji: Yes.

Joseph: [Goes on in Spanish.] Shri Mataji [answers without translation]: Emotional. Emotional and this side is your physical.

Physical and here is the thinking part, what you call, with the brain.

Sahaja Yogi: On the right side.

Shri Mataji: Right side.

Mental, mental word is very confusing because, you see, mental actually means with the brain, if it means that. Mental activity is with the brain. And emotional activity is with the heart.

With the heart. But what happens that, when you act too much with your heart, your brain goes out.

You act too much with your heart, means you go emotionally too much, it drags down, then your brain goes out. You become mad.

Means the balance you know, see the balance. Now when you work too much with your brains, your heart goes out.

Mad people will never have a heart attack.

Ego. Ego comes from the right side to the left [part of the brain].

And other side is the superego, the conditioning.

To the conditioning.

Sahaja Yogi: He says a friend of his told him, that depends on people whose hands shows if they are left-sided or right-sided.

Shri Mataji: When they shift.

Sahaja Yogi: The way they put the hands, Mother, show them and if they are left-sided or right-sided.

Shri Mataji: Not important.

You see, whatever is there is there. What you do, makes no difference.

Do they have tea? Joseph: Yes a little bit...

Shri Mataji: What did he is say?

Sahaja Yogi: Without sugar.

Shri Mataji: What he is saying?

Sahaja Yogi: He says that he has had very deep experiences because he has been to lot of places. But just to look. And every time he meets people they very negative he feels a pain here.

Shri Mataji: You are very sensitive.

That's the place of your Guru principle, of your master principle. Sat...

Yes, his Dharma. It's your religion. It's your sustenance. It is the sum of Ten Commandments. And when it is enlightened, it knows what is, who is wrong and who is right. That's why it happens to you because you have it, you see. He's a balanced person.

So this thing, this thing acts you see, this thing acts and this guides you, stomach guides you.

You find with negative people, if somebody is negative and gives Me food to eat and I will just vomit it out.

Sahaja Yogi: He says there is an old saying in Spain, that any food that is made with love, will feed well the stomach. [Shri Mataji laughs.]

Shri Mataji: It's true. Love is God and love the religion.

And hatred is anti-God activity.

Sahaja Yogi: He wants to know Mother. He says that there is, in the universe, a great force that is coordinating everything.

Shri Mataji: Yes, that evolves.

Sahaja Yogi: That is coordinating and thinking the whole process of evolution and then everything that goes against, is actually what we call evil.

Shri Mataji: Is destructive.

This All-pervading Power, the power of God's love, rules everything.

Sahaja Yogi: He calls evil what men do wrong. Evil doesn't exist by itself.

Shri Mataji: Evil?

Sahaja Yogi: Evil is caused by what men do wrong.

Shri Mataji: Yes. A man, human beings have got the freedom to do wrong or to do good, because they have to learn this. They have to learn the wisdom. That's why we, sometimes, do wrong and then they learn. If they improve themselves, they're all right. But if they go on doing wrong, then they go towards wrong and then they create evil.

Sahaja Yogi: He wants to ask Mother, if there is, in this flowing of God's power, if man creates evil, he wanted to ask if there is evil by itself, that it is outside human beings that is going against God.

Shri Mataji: Yes, you see what has happened is when man started creating evil then this evil becomes malignant on its own and starts acting on its own. Just like a malignant cell in the cancer.

I'll explain now how. Say, this is the center of our spinal cord. Alright? Like these you can say. Now this is the left, this is the right. Now you go too much on the left.

So it is pulled out. Now the connection is broken with the whole.

So you start going on your own. And you start using that destructive power and that's how you become malignant. And then the cells on this side will become big and start hitting others.

In the same way in the whole, the Primordial Being, same thing happens. At different stages of our evolution also, some animals became like that, some vegetables became like that. That's how we have viruses, from the vegetables.

Some animals became like that. They were thrown out of evolution. But some of them became [evil] and they incarnated as human beings. In the ancient times, they were killed many a times. Like a fox; a fox became very cunning and then he was thrown out of the evolution. Then he became an asura called Kolhasura. Then there are men, human beings also who did the same thing like Rāvaṇa and then, they became malignant on their own. And they have come back now as false Gurus.

For him, it's clear *[UNCLEAR* is this?].

Sahaja Yogi: It's so complicated Mother.

Shri Mataji: I followed him. What he says, that all these things aggregate as a ego part of the ego you see. On that ego, you see, is the thing that, the question I did not follow but I followed what he was saying: “Does that aggregate, attack or something? And do they form and aggregate?"

Sahaja Yogi: If those aggregates are forming the ego in our evolution and do these things attack the unity?

Shri Mataji: Of course, very much.

Joseph: It's true.

Sahaja Yogi: It's true.

Shri Mataji: See what happens, ego puts a circle round your heart. And in the heart resides the Spirit.

So the light of the Spirit cannot come. Like Hitler is an example. Hitler became ego-oriented.

Then he got other ego-oriented things, aggregated together. And they touched anybody, they became ego-oriented. See the aggregation added more strength to that. And they walk hand in hand and they never quarrel. Satans never speaks against themselves.

A fake Guru will never speak about another fake Guru.

And I am the only one who speaks.

Sahaja Yogi: He says he is very happy about that because you have opened a new door.

Shri Mataji: But you see I have spoken about them in 1970, openly, everybody's name and what Rākshasas they are, what asuras they are. I said their names. But nobody challenged Me. Nobody put Me in the court. Nothing.

[Sahaja Yogi translating in Spanish.] [Seeker speaking in Spanish.]

Shri Mataji: *[UNCLEAR* The day... mark...]. What is he saying? Sahaja Yogi [translating in English]: He says that you are very protecting.

Shri Mataji: I am protection Myself. I don't need any protection.

[Sahaja Yogi translating in Spanish.] [Seeker speaking in Spanish.] Sahaja Yogi [translating in English]: He says that he is very much impressed by you. You are very much like woman yet so Divine!

Shri Mataji: And certainly like it.

Sahaja Yogi [translating in English]: So Divine as well.

Shri Mataji: See there are two sides to your Mother. She can be very cruel and She can be extremely mild.

[Sahaja Yogi translating in Spanish.] [Seeker speaking in Spanish.]

Shri Mataji: Because all these horrible Gurus are to be killed one day.

[Sahaja Yogi translating in Spanish.]

Shri Mataji: They are already finished. They are finished because they are found out. Most of them are finished now. You can use their brains they will finish of. Because you see they can be finished in no time. But they have gone into the brains of the seekers. They are My children.

So if they are killed they will also take with them all these people who are My own, whom I want to save.

So it is a very delicate work.

[Sahaja Yogi translating in Spanish.] [Seeker speaking in Spanish.] Sahaja Yogi [translating in English]: He says,

Jesus, the good cross and the bad cross where Jesus says so like weeds in there. They can't wait in case there.

Shri Mataji: It's true, true. Whatever Christ has said can be proved. He said also your hands will speak. He said I will send you a comforter and a counselor and a redeemer.

[Sahaja Yogi translating in Spanish.] [Seeker speaking in Spanish.] Sahaja Yogi [translating in English]: He says that at least when *[UNCLEAR]* we are at the end of time.

Shri Mataji: What is it? Sahaja Yogi [translating in English]: He says that if this is true he means we are at the last judgment.

Shri Mataji: This is last judgment. You have reached the right conclusion. You'll be judged by Kuṇḍalinī. And now, that's it.

[Sahaja Yogi translating in Spanish.]

Shri Mataji: That's why so many people are taking birth who are realised Souls. And also the ones who are seekers. This is the time they are to be judged.

So the population has to be maximum.

[Sahaja Yogi translating in Spanish.] [Seeker speaking in Spanish.] Sahaja Yogi [translating in English]: He says he accept Mother, all the people the population has grown just to be judged.

Shri Mataji: That's of course. Of course and they are mostly born in India because they are safe there.

[Sahaja Yogi translating in Spanish.]

Shri Mataji: Because in other places you see they are ill treating children and they are giving wrong ideas to children. They are ruining them. There is no love.

[Sahaja Yogi translating in Spanish.] [Seeker speaking in Spanish.] Sahaja Yogi [translating in English]: He says these people are not in union. These people that ill-treat the children they are evil.

Shri Mataji: They are evil. They are evil. They don't understand the value of children now. There are some great children are borne. Great sages are born.

[Sahaja Yogi translating in Spanish.]

Shri Mataji: Even in Spain there must be many born like that.

[Sahaja Yogi translating in Spanish.] [Seeker speaking in Spanish.] Sahaja Yogi [translating in English]: He says this is last time Mother. Last opportunity, like a baker when he puts the bread in the oven. This is the last bread to be cooked.

Shri Mataji: That's very true. Very true. But what are they doing like mad people. See how many few come for judgment.

[Seeker Speaking in Spanish.] Sahaja Yogi [translating in English]: He says everyone that comes will be judged.

Shri Mataji: Of course and they will be given the place in the kingdom of heaven. But they don't do.

[Seeker Speaking in Spanish.] Sahaja Yogi [translating in English]: He says everyone will be judged not only difference between realised and non realised.

Shri Mataji: Everybody will be judged in a way those who will come. Will be given realisation and they will go into the kingdom of God. And all others will be destroyed whether they come or not.

[Sahaja Yogi translating in Spanish.]

Shri Mataji: All. The Ekādaśha is coming big, great. You see the Christ is going to come with eleven destructive forces. Eleven destructive forces! [Sahaja Yogi translating in Spanish.] [Seeker speaking in Spanish.] Sahaja Yogi [translating in English]: He says that if Jesus is the comforter.

Shri Mataji: Not at that stage.

[Sahaja Yogi translating in Spanish.] [Seeker speaking in Spanish.] Sahaja Yogi [translating in English]: He says Jesus came with love and forgiveness and was crucified.

Will He come back to destroy?

Shri Mataji: He will not come now to Love. He will come to destroy. I have come to Love you first, to give you comfort.

[Sahaja Yogi translating in Spanish.]

Shri Mataji: You can't crucify Me.

[Sahaja Yogi translating in Spanish.] [Seeker speaking in Spanish.]

Shri Mataji: Because I am very powerful.

[Sahaja Yogi translating in Spanish.] [Seeker speaking in Spanish.]

Shri Mataji: He will shake before Me, before you.

[Sahaja Yogi translating in Spanish.] [Seeker speaking in Spanish.]

Shri Mataji: What's he saying? Sahaja Yogi [translating in English]: He says he knows that you see at nine.

Shri Mataji: That's true. There are one thousand. Show him the Lalitha Sahasrānama. Have you got in Portugal? Portuguese? Sahaja Yogi [translating in English]: In English.

Shri Mataji: In English. All right. There are one thousand powers.

[Sahaja Yogi translating in Spanish.]

Shri Mataji: described in one book [Lalitā Sahasrānama]. In the Indian astrology they have described from 1970 I will start this work. That's what I have done.

[Sahaja Yogi translating in Spanish.]

Shri Mataji: These are all the different powers described. One thousand powers and this is the one of the Śhrī Chakras. One of the Śhrī Chakras, `Lalita Śhrī Chakra'.

[Sahaja Yogi translating in Spanish.]

Shri Mataji: My one name is Lalitha according to My sign. And the another is Nirmalā meaning `Nishkala finka', means without any spot, pure, immaculate.

[Seeker Speaking in Spanish.]

Shri Mataji: But My surname is Salve.

So, Immaculator [Immaculate] Salve. In Spanish was translated for Gabriel when he met Virgin.

[Sahaja Yogi translating in Spanish.]

Shri Mataji: And now My surname, My husband's surname is `Srivastav', means Holy Ghost in reality.

[Shri Mataji laughs.] [Sahaja Yogi translating in Spanish.]

Shri Mataji: And English name is Daisy. My mother gave Me an English name Daisy. If you see the Daisy is the Sahasrāra, whole.

[Sahaja Yogi translating in Spanish.]

Shri Mataji: Just like that. You see thousands, thousand things said in India.

So it all combines.

And there are prophecies made by this, made for the for Sahaja Yoga.

[Sahaja Yogi translating in Spanish.]

Shri Mataji: Even recently in a hundred years. William Blake in England. He prophesied My coming.

[Sahaja Yogi translating in Spanish.]

Shri Mataji: He says that, “The prophets, the men of God means seekers, will become prophets and they will have power to make others prophets." He also described where I lived when I first came to London. He said England has to become Jerusalem, is the place of pilgrimage. And when I first came, came to London, I stayed in Sarah Hills.

So he has described that. The first because to be lived in Surrey Hills.

[Sahaja Yogi translating in Spanish.]

Shri Mataji: And the second, our ashram was laid, the foundation was laid in Lambert Vale. He says, “The foundations will be laid in Lambert Vale. And Her sinews will vibrate the love", sinews is the nerves.

[Sahaja Yogi translating in Spanish.]

Shri Mataji: Also this new house I have is also very clearly described.

[Sahaja Yogi translating in Spanish.]

Shri Mataji: And the Sahaja Yogis have painted it with gold. You see so He calls them the golden builders. You also have some lunch with Me. Please. Please have.

Some lunch.

[Seeker Speaking in Spanish.]

Shri Mataji: No, in the Mothers house you have to eat.

[Sahaja Yogi translating in Spanish.] [Seeker speaking in Spanish.] Sahaja Yogi [translating in English]: He says he is *[UNCLEAR]* some of you *[UNCLEAR]*.

Shri Mataji: That's good. You are such a great *[UNCLEAR* fan...]. I am so happy to meet you.

[Sahaja Yogi translating in Spanish.] [Seeker speaking in Spanish.]

Shri Mataji: You are very positive. You must come to London and meet others like you.

[Seeker Speaking in Spanish.]

Shri Mataji: To Me, of course but there are so many of your brothers and sisters. You show him the advent that is written by Gregoire, Gregoire. A book for you, it's too much, much too much.

[Shri Mataji talking aside to a Sahaja Yogini.]

Shri Mataji: Got it? What did they say?

Sahaja Yogini: First I went to *[UNCLEAR]*. Then I went to embassy of Portland and they say well there is no place in the passport to put the visa. And then I said well...

Shri Mataji: I travel too much. You tell him.

[Sahaja Yogini translating in Spanish.]

Sahaja Yogini: So they found a place to put it Mother.

Shri Mataji: Tomorrow we will have. This is the book. One person like you has written in English.

[Sahaja Yogi translating in Spanish.] [Seeker speaking in Spanish.]

Shri Mataji: We wanted to be translated in Portuguese.

[Seeker Speaking in Spanish.]

Shri Mataji: These are symbols. See people get a fright here if we tell them about swastika.

[Seeker Speaking in Spanish.]

Shri Mataji: Gaṇeśha. See what happened this Hitler used in the opposite direction.

[Sahaja Yogi translating in Spanish.]

Shri Mataji: He used in the opposite direction, Hitler. That's it.

[Seeker Speaking in Spanish.]

Shri Mataji: That's Me.

[Seeker Speaking in Spanish.]

Shri Mataji: That is `Sūrya', sun.

[Seeker Speaking in Spanish.]

Shri Mataji: Zen.

[Seeker Speaking in Spanish.]

Shri Mataji: That is his Symbol. His Symbol is Christian. These are Sahaja Yogis, are realised Souls.

[Seeker Speaking in Spanish.]

Shri Mataji: But the Kuṇḍalinī is done there. All the details you see of Viṣhṇu. And he has dealt with all subjects like Tantrism, false Gurus everything.

[Seeker Speaking in Spanish.]

Shri Mataji: Tantrism? [Sahaja Yogi translating in Spanish.]

Shri Mataji: All this different. This is very good book.

[Seeker Speaking in Spanish.]

Shri Mataji: About who has written, he is a scholar. He is a same type you know. He is a... that kind. Same style.

He must come from some family. What family he is from, ask him.

[Sahaja Yogi translating in Spanish.]

Shri Mataji: She is Aragorn.

[Seeker Speaking in Spanish.] Sahaja Yogi [translating in English]: He says that he is middle class. His father is from Aragorn and his mother from Casteria Center. He is coming from Madrid. And he says he is to be different, I mean *[UNCLEAR]*.

Shri Mataji: She is Aragorn.

[Seeker Speaking in Spanish.] Sahaja Yogi [translating in English]: *[UNCLEAR]*.

Shri Mataji: She is from Madrid.

What is he saying? Sahaja Yogi [translating in English]: He says this is a very beautiful place.

Shri Mataji: But he has never been to Madrid? Sahaja Yogi [translating in English]: That I don't. I don't think so Mother. He...

[Sahaja Yogi translating in Spanish.] [Seeker speaking in Spanish.]

Shri Mataji: But mother is from where? Sahaja Yogi [translating in English]: Casteria. But he is Austrian.

Shri Mataji: Oh God. Then father is from Portugal.

Sahaja Yogi [translating in English]: He is Aragorn, the other part of the Spain Mother.

Shri Mataji: I see. Then how you are called Aragorn? Sahaja Yogi [translating in English]: Because of his studies.

Shri Mataji: So this Catherine of Aragorn was Spanish? Sahaja Yogi [translating in English]: Yes Mother.

Shri Mataji: Then your mother side is Portuguese, is it? Sahaja Yogi [translating in English]: Yes Mother and French and Austrian

Shri Mataji: Mother is French and Austrian. Mixture. He is from Chili.

[Seeker Speaking in Spanish.] Sahaja Yogi [translating in English]: There is an Indian guy here. He was a disciple of Kṛiṣhṇamurthy.

Shri Mataji: There was a lady who came to see Me. She has been to Adriad. And she started seeing My past, Lakṣhmī, this thing, that thing. I was so surprised, I don't know. And her daughter is a great dancer there in Argentina.

[Sahaja Yogi translating in Spanish.]

Shri Mataji: I forgot her name. She is famous daughter in Argentina. She learnt all her thing from Adriad. And the mother went there. And they are so much and on their subconscious she started seeing all My past.

[Sahaja Yogi translating in Spanish.] [Seeker speaking in Spanish.]

Shri Mataji: What is he saying about Kṛiṣhṇamurthy? Sahaja Yogi [translating in English]: He is saying that by teaching we have to go beyond Rāmāyaṇa.

Shri Mataji: How? He just talks.

[Sahaja Yogi translating in Spanish.] [Seeker speaking in Spanish.] Sahaja Yogi [translating in English]: He says not to get involved with more Rāmāyaṇa.

Shri Mataji: He just talks. You see there is a background. I will tell you the background of Kṛiṣhṇamurthy.

[Sahaja Yogi translating in Spanish.]

Shri Mataji: He was first with Plabasky. And Plabasky wanted to create something artificial out of him. She told that he is Śhrī Kṛiṣhṇa and he carried on with that joke for some time.

[Sahaja Yogi translating in Spanish.]

Shri Mataji: But Kṛiṣhṇa has certain powers. And people, some realised Souls at that time some saints challenged him and said you are not Kṛiṣhṇa. For if you are Kṛiṣhṇa you should have this powers or aura.

[Sahaja Yogi translating in Spanish.]

Shri Mataji: So he got this illusion. And actually he was really blasted by people.

[Sahaja Yogi translating in Spanish.] [Seeker speaking in Spanish.]

Shri Mataji: For being Kṛiṣhṇa.

So that he accepted that he was not. But he could not, you see, reconcile to the situation that is nothing. For research that, there is nobody who can guide you. There is nobody who can guide you. All Gurus are false. You have to guide yourselves. Because he himself was deceived by this lady. He pampered his ego.

So you see there are false Gurus, then false Gurus must have reality somewhere. If they are false flowers there has to be real flowers somewhere.

[Seeker Speaking in Spanish.]

Shri Mataji: Now, since he denied all of them then he told them you seek within yourself. You do this, you do that, again kriya, it is a kind of a Kriya. But this Kṛiṣhṇamurthy's disciples you see started mentally thinking that they have become something great. But it

was just a mental projection. It was not a reality. And with that mental projection you see they just talk like him, “You are very big." But they are not beyond Māyā or anything. I mean now if you see, if he cannot guide people, he should not talk.

A light which is not enlightened cannot get enlightened by itself. It is another light which is enlightened.

You cannot make the light get enlightened by itself. This is simple thing. But that's how he pampered the ego of the people that you can do it yourself. But if he cannot do it, how can anybody do it? This point you tell him that if he cannot do it. And why should a blind lead other blind? [Sahaja Yogi translating in Spanish.] [Seeker speaking in Spanish.] Sahaja Yogi [translating in English]: He says Kṛiṣhṇamurthy says you have to pay complete attention on your all the sense organs.

So nothing can deceive you.

Shri Mataji: But if you pay attention to your sense organs, what will you achieve? Because your attention is not enlightened. See the point. This is the point. You see the point? [Seeker Speaking in Spanish.] Sahaja Yogi [translating in English]: Cannot be enlightened? He says we have light inside Mother.

Shri Mataji: We have. The light has to come into your attention. That is the Yoga.

[Sahaja Yogi translating in Spanish.]

Shri Mataji: Alright, only after realisation that happens. Your attention, you see. He is following the point. But never mind.

[Seeker Speaking in Spanish.] Sahaja Yogi [translating in Spanish]: Zen? Shri Mataji: This is Zen. Sahaja Yoga is Zen. But real `Zen'. They do artificial thing. In every religion they have done artificial thing. Like in the Zen it was said that now you have to become a `Kaśhyapa', means a realised Soul.

So that you are enlightened and whatever you do has started enlightenment. But they start moving their hands without enlightening them, without any force flowing from them. What is this? They do all the movements, as I said yesterday before starting the car if you move the wheels, the wheels will break and the car will break and you will be finished.

[Discussion.]

Shri Mataji: That has happened.

[Discussion.]

Shri Mataji: Now Mohammed Sāb told us to do Namaz. It's nothing but the Kuṇḍalinī awakening.

Like a stone in Mecca is described in the old Indian scriptures as Makkeshwara Shiva.

[Seeker Speaking in Spanish.] Sahaja Yogi [translating in English]: He is asking where in India.

Shri Mataji: in the scriptures, in the Purānas.

[Sahaja Yogi translating in Spanish.] Unknown: Does the Gītā says? [Seeker Speaking in Spanish.] Sahaja Yogi [translating in English]: What kind?

Shri Mataji: There are two Purānas. Shiv Purāna.

Sahaja Yogi [translating in English]: *[UNCLEAR]*.

Shri Mataji: And so she said that *[UNCLEAR]* and all these Namaz is nothing but Kuṇḍalinī awakening. But they do it

without understanding. He also talked of the resurrection time, all the time, all the time. Very little about the `doom'. But Muslim just talk of the doOm Not of the resurrection.

Fanatics.

[Seeker Speaking in Spanish.] Sahaja Yogi [translating in English]: He says soon they will be coming to Spain and Europe.

Shri Mataji: No, they are finished by themselves. They are fighting. We have now many Muslims as Sahaja Yogis from Algeria. They have become Sahaja Yogis now.

[Seeker Speaking in Spanish.] Sahaja Yogi [translating in English]: They are trying to *[UNCLEAR]* overtake Europe.

Shri Mataji: Even if they come to Europe it should be a better Sahaja Yogi. Because they are all interested in themselves.

[Seeker Speaking in Spanish.] Sahaja Yogi [translating in English]: He thinks that the Arabs, the Muslims are going to overtake Europe. It was predicted by Nostradamus.

Shri Mataji: By what? Sahaja Yogi [translating in English]: As it was predicted by Nostradamus.

Shri Mataji: But also he has said that they will be destroyed. That's all. Don't worry. In Paris we are getting them into Sahaja Yoga. Then we will get them in Spain. First the Spanish should be alright.

You see the best way is to get them into Cancer. Sahaja Yoga had everything thing that cures cancer and so they come to Sahaja Yoga.

[Sahaja Yogi translating in Spanish.] [Seeker speaking in Spanish.] Sahaja Yogi [translating in English]: He says

through Yoga you get the union and you get united with the whole.

Shri Mataji: That's how your cancer get cured. We cured of a cancer, one Sahaja Yogini, actually by My photograph, cured the cancer of one lady from Algeria, blood cancer. And now she prays to Me and to Śhrī Gaṇeśha. She does her Namaz before My photograph.

[Seeker Speaking in Spanish.] Sahaja Yogi [translating in English]: He has got a friend. A Friend of his has in his house a known God when he worshipped Shiva and Gaṇeśha and he has given him an introspective of Shiva.

Shri Mataji: But without connection what is the use? [Sahaja Yogi translating in Spanish.] [Seeker speaking in Spanish.] Sahaja Yogi [translating in English]: He says he has also got an altar a different one.

Shri Mataji: Doesn't matter. But now you will know from vibrations without reaching Gaṇeśha you will *[UNCLEAR]* reach Shiva. Now what happens that once you are connected then you understand better.

[Sahaja Yogi translating in Spanish.]

Shri Mataji: And then you know how to worship, where to worship, everything you know.

[Sahaja Yogi translating in Spanish.] [Seeker speaking in Spanish.]

Shri Mataji: That's My planet, Pluto.

[Seeker Speaking in Spanish.] Sahaja Yogi [translating in English]: He says he knew it was your planet and before Mother he was saying that you were from Pluto.

Shri Mataji: It came on this earth when I came in.

[Seeker Speaking in Spanish.]

Shri Mataji: No, No, is Ruby. But this is we wear in the glass.

[Seeker Speaking in Spanish.]

Shri Mataji: I wear all the jewels.

Sahaja Yogi [translating in English]: He says Ruby is related to the planet Mars.

Shri Mataji: No, No. Coral.

[Sahaja Yogi translating in Spanish.] [Seeker speaking in Spanish.]

Shri Mataji: Effects Mars can be controlled by Coral. [Seeker Speaking in Spanish.] Sahaja Yogi [translating in English]: *[UNCLEAR]*.

Shri Mataji: Neptune. According to us, it is, Coral is from Gaṇeśha.

[Seeker Speaking in Spanish.] Sahaja Yogi [translating in English]: *[UNCLEAR]*.

Shri Mataji: Luna Pluto is what? [Seeker Speaking in Spanish.] [Sahaja Yogi translating in Spanish.] Unknown: Only Neptune he is saying clairvoyance.

Shri Mataji: Clairvoyance, Lunar and Neptune? Pluto is the Pluto. It is not, the Lunar and Pluto combination is Yoga. It is Yoga. See Lunar and Pluto, because Lunar is the spirit.

[Sahaja Yogi translating in Spanish.] [Seeker speaking in Spanish.]

Shri Mataji: You see planet of Kuṇḍalinī is Mother Earth.

[Sahaja Yogi translating in Spanish.] [Seeker speaking in Spanish.]

Shri Mataji: Planet of the Swādhiṣhṭhāna is Buddha, is the Mercury.

[Sahaja Yogi translating in Spanish.] Shri Mataji: And the stone that is to be used is yellow Sapphire. Yellow Sapphire, for the Swādhiṣhṭhān.

[Sahaja Yogi translating in Spanish.] [Seeker speaking in Spanish.]

Shri Mataji: It is like diamond.

[Seeker Speaking in Spanish.]

Shri Mataji: Sapphire is not a precious stone.

So the Sapphire which is yellow colour, we call it as `Pukhraj'. Which is actually like diamond, above diamond. No, that is yellow Sapphire. It is above that.

You see it gave you the impression of a diamond. We call it as Pukhraj. Good for the Guru principle. He knows how to cast things come, is it? [Seeker Speaking in Spanish.]

Shri Mataji: He knows how to pass the horoscope. [Seeker Speaking in Spanish.] Sahaja Yogi [translating in English]: His friend the one who worships Gaṇeśha. He knows how to pass a horoscope.

[Seeker Speaking in Spanish.]

Shri Mataji: Ask him to pass through My horoscope. I was born at zero hour.

[Seeker Speaking in Spanish.] Sahaja Yogi [translating in English]: He says he is going to his place to meet him Mother.

Shri Mataji: Let him see. I was born at the equinox between Pisces and Aries. At the zero hour, twelve o'clock. 1923.

[Seeker Speaking in Spanish.] Sahaja Yogi [translating in English]: Place Mother.

Shri Mataji: Place is in center of India. In India, in all center. [Seeker Speaking in Spanish.] Sahaja Yogi [translating in English]: Which town Mother?

Shri Mataji: Chhindwara. [Seeker Speaking in Spanish.] Sahaja Yogi [translating in English]: He is saying that his friend, Andrew is his name, is a very spiritual person and he needs some kind his ego to be pampered. And he will do it. Not him Mother. But he will do it and it would be impossible to bring him tonight.

Shri Mataji: All right! Give him a bhandan.

[Seeker Speaking in Spanish.]

Shri Mataji: You will have more knowledge and he will run, Andrew.

[Sahaja Yogi translating in Spanish.]

Shri Mataji: Andrew, his ego will be reduced. He asked because you are a special person.

[Seeker Speaking in Spanish.] Sahaja Yogi [translating in English]: This friend says he knows everything. And whatever other people know is because he is teaching them.

Shri Mataji: He told you only half truth.

[Sahaja Yogi translating in Spanish.] [Seeker speaking in Spanish.]

Shri Mataji: Now you teach him.

[Seeker Speaking in Spanish.] Sahaja Yogi [translating in English]: He is saying whatever his friend needs he has to ask him to get him because the other one cannot. Śhrī Shiva's statue it was him who found for his friend. And the mandal of Śhrī Gaṇeśha he found it for him. And the cup full of water almost pure crystal, it was him who

found it too. And he says, he says he knows everything, it's me who does the things for him.

Shri Mataji: Now we have to do for you. [Seeker Speaking in Spanish.] Sahaja Yogi [translating in English]: He says that *[UNCLEAR]*. In the north Mother Earth and south Fire. And east the Air. And west, Water.

Shri Mataji: What is in the center? [Seeker Speaking in Spanish.] Sahaja Yogi [translating in English]: It must be wood he says.

Shri Mataji: In the center is the ether, firmament. And this is upside down. This is upside down.

Earth is down below, Kuṇḍalinī. What is this on your left side? Down below is Earth. Earth is in the base. See, I will show you here. This is the Earth, this is fire, this is water, this is ether.

So this is the ascent.

[Seeker Speaking in Spanish.] Sahaja Yogi [translating in English]: He saying all this is from down upwards. He is seeing from side to side.

Shri Mataji: Like this also you can have side to side, that's the same. But you see this is all this is right side. All this is right side. Five elements are on the right side. Everything is on the right side.

Left side is the emotional side. That is mana. This creates `Para Shakti'. And this creates `Icchā Shakti', `Mānas Shakti'. Manush, psyche. This creates psyche. This side creates all the five elements are here. All the Vedas have worked on the right side. And all the worship and dedication is on left side. In between the two is the power of evolution through sustenance. You get sustenance.

Here you have carbon. Here you become all the universe, matter. Here lies stars, that evolves. Here to be a bhakta, Gods devotee. Then on the right side if you move you become a good king. The kingdom and all that the politics on the right side. And the left side are the people who sings and the one who worships God and sort of what you call, worshippers. Then you go up here, from here to here. Here evolution takes place actually, takes place in the sense that you raise your head the whole. This is the Virāta. This is the work of Śhrī Kṛiṣhṇa. But at this stage, he is just a Leelā, is the play. He came on this earth six thousand years back. Rāma came on this earth eight thousand years back. Then came Christ here at this point about two thousand years back and now it's Me. I have all of them within Myself. This is the door through which you have to pass. And in the heart resides the Shiva. But the seat of Shiva is here, Sadāśhiva. But he resides there.

So when the Kuṇḍalinī rises, She pushes the attention like this, see like this and touches Shiva. And then the spirit starts flowing into you. And then you start feeling on your central nervous system of Cool Breeze. Then you start feeling all these centers on your hands. That is what is Sahaja Yoga, so this is all the knowledge of the right hand side, is of no importance to us. Because you go beyond. You become the spirit, you go beyond. You have to have the knowledge of the spirit and the Divine power and it's yours. As I come to say, I must know, knowledge about Spain roots. If I go to the Gods kingdom so you have to now.

Contents: 1982-06-05 **Departure, Airport, Madrid, Spain**

[Shri Mataji enjoyed very much meting a Spanish lawyer Joseph and at the airport She was anxiously looking up and down to see if he could come and say goodbye. Her face lights up when he shows up. She is putting Her coat on and he lifts Her hair and helps Her.] Spanish lawyer Joseph [in Spanish]: There, now I have touched the hair of the Goddess, I can never die.

Shri Mataji: You see, he knows who I am.

Contents: 1982-06-05 **Arrival, Airport, Lisbon, Portugal**

Shri Mataji [to Luis Garrido in the car or already at the rented house after arrival]: I was hoping to meet you again and I have ben told that since I left you have been learning and practicing Sahaja Yoga assiduously. It's only being a week, but you become a Sahaja Yogi.

[Towards the other Sahaja Yogis:] You have been asking Me to send you a new Sahaja Yogi, well here he is, your new brother.

Luis Garrido: Yes Shri Mataji I really would like to join the organization and I'm going to get some photos for a Sahaja Yoga identity card.

Shri Mataji: We don't have identity cards or application forms for joining Sahaja Yoga, you are already a Sahaja Yogi.

Luis Garrido: In Portugal to be a member of any organization one has to fill in an application form, give photos for the identity card and pay a joining fee.

Shri Mataji: Sahaja Yoga is free to all.

Contents: **1982-06-0x Quote on Real Gurus, Lisbon, Portugal**

For a spiritual Guru that's [to be very right sides] a terrible thing. A real Guru has to be in the center.

Contents: **1982-06-0x Quote on Christ, Lisbon, Portugal**

Shri Mataji: [comments that it is better for the hand to perish than the whole soul].

Luis Garrido: Shri Mataji, do You believe in Christ?

Shri Mataji: But of course, He is the Son of God.

Contents: 1982-06-07 **Talk to Sahaja Yogis, Ego and Humility or You Must Improve Yourself, Nightingale Lane, London, UK**

We had a very good session, I should say and a very successful trip in Portugal and even better in Spain.

Portugal is a place where Gurus have touched very nicely because people are too simple I think and because they are too simple they are affected too hard. And I was really confronted with so many sick people there who have been to Gurus, who have been only for two, three years with them are badly affected and surprisingly how the whole thing is exposed, that we may be able to do much better in Portugal.

Now, the Portuguese people get lot of wine. They drink a lot; they really drink. I mean, they have all kinds of wines in their country. Is a very big problem of that place, is it that has many wines and I think the drunkenness make them extremely lethargic and that lethargy brought down

that empire. We can see it's a very huge place. I mean the buildings, if you see, are very beautifully done, lots of buildings with lots of architecture and all that is like a desolate place. The reason is: the people who were at the time quite affluent, were doing well... Gradually unemployment started settling down, lots of strikes, just the same thing as I feel is happening in this country and unemployment and amounting to starvation.

First they used to get doles and all that, as we get here; gradually it stopped. Now it's so bad that all of them have to depend on their parents. There's no way. They have no source of income, very few industries. It's one of the poorest country in the whole of Europe.

That made Me think about England, that we have to know that this country also may face a phase, if we do not get up now. You see it's all right to divert your attention to Falklands and all that, but it cannot feed you.

So, we have to understand, all the Sahaj Yogis must understand, that they all must have some sort of a degree or something on the paper; that's a very important. And though you are all realised Souls and you are spiritually so endowed, everything is there, but you have to think of the whole. If the country completely goes down in its production and its capacity to activate itself, you will go down, too.

So, your attention should be now, of course, you should not be materialistic, but towards putting more activity into you, even in Sahaja Yoga, in meditating, in working it out in yourself.

So, lethargy is not going to pay. And this is one thing, is such an inertia, such an inertia that exists, that unless

and until you really put in complete willpower, this inertia may not be combated, may be very difficult, even in Sahaja Yoga. You see, it is very easy to escape and explain, you see, yourself, “Oh, I got up and, you know, this happened, that happened." But, I think the symptoms are of a very dangerous type and as Sahaja Yogis you have to be very patriotic about it and you have to think about it. After all, you are symbols of the English people. Whatever works out in you will start working out in the rest.

So, how you behave towards yourself and towards the general atmosphere is very, very important.

Now, towards Sahaja Yoga also the attitude has to be understood very clearly. You see, like a Mahārāja in India who lives in quite great comfort first of all, lives like a lord and he orders about, you see and then everything is lost. But, still he talks like a lord, he behaves like a lord. His whole thing is the same way, though, it's not that the kingdom is there, that he's the ruler, but he'll talk like that to everyone, because the habits are formed.

I think the mind also has formed a habit. The whole atmosphere is charged with such ego since long and that's why towards Sahaja Yoga also, the attitude has to be humbler, much humbler, because without humility you cannot do. That's one thing you must understand. Is no question of you rationally saying something about it or explaining about it. But, you see, basically one has to be extremely humble.

First of all, it's a very big privilege to get realisation. You know that. It's a greater privilege to go ahead and it's the greatest to be a Sahaja Yogi. Is a very great privilege that

you have, which very few people have and you are the ones who are chosen specially. But, the humility part of it is still missing about Sahaja Yoga, about Sahaja Yoga. Like, we should ask, `Make me a better Sahaja Yogi, a humbler Sahaja Yogi, a compassionate Sahaja Yogi, a sweeter Sahaja Yogi. Dissolve my ego.' This is very important, we must understand, because whatever works out in you, will work out in this country.

Arrogance is something that with ego you can never understand you have been arrogant. The way you talk to others, the way you behave towards others, you will never understand, because there is ego.

If you are standing in the darkness, the light is there but it is covered with something. How will you understand where is the light? So, humility must be there, because you people have very developed brains, very developed, over-developed brains and that brain can, you see, always tell you, “Oh, you are better than others” you see, always. “The another one is no good and the third one is useless. You see, you are the best." That's typical of the brain teachings, you see. And when it starts working out, it's very difficult, you see, to see that the one who is saying this is nowhere, because from the point where you see, you cannot see what you are saying. What you see is the whole thing as if you have to command it; you have to ask for it.

Of course, the quality is very much changing now, everybody is becoming very, very, very sweet and sober and nobody now demands anything from Me like, “You must give me this, Mother. You have to do it. You have to look after Me. After all, I have been to Your Caxton Hall

once, You see and how dare You do not look after my mother when she met an accident?" Something like that. That's over now. That's over.

The quality is improving now and one has started learning now how to laugh at your own ego and this and that. But I personally think that one has to realise that if you represent this country to your Mother, then it has to improve still. “Still I have to improve. I have to go ahead. I have to go further with it and have I to develop that beauty of humility." Like in Portugal they told Me Lord Byron, whom I think to be a useless fellow, absolutely good for nothing and I regretted every minute why he was created on this earth, he went and said that... he went and said, “Sintra is a very beautiful place. Sintra is too good to be wasted on Portuguese." It should have been from Mister Lord Byron, whosoever he may be. You see, typical! And it pinches everyone, you know.

Everybody feels. But think if you are the person about whom he said.

So, one has to develop a kind of a humility that “I have to still receive; I have to still get it; it has to work out." Now, when it comes to that kind of an attitude, then you turn round. Turn round upon yourself. What have you done for Sahaja Yoga? One question, simple question: what have you done for Sahaja Yoga? How many people have you given realisation? How many people have you been able to cure? How much peace have you got within yourself? How much blissful are you? How much compassion have you got? How much forgiveness and patience you have for others? How much of sharing you can do? These are the signs of Sahaja Yogis, that you break your shell. You

become the collective. How much do you understand others? And how much do you understand giving [to] others? What have you given to others, even on material level? Let's see. These questions should be put to yourself. On a very material level these questions are to be asked, on a very material level, because the light comes down up to material level. How many people you can forgive? You are realised Souls. You are prophets, no doubt. You can make others prophets, but you have to be the quality, also. The quality of a prophet is his nobility. He is so noble. Nobleness. In comparison with other people, who are not realised Souls, he is nobler; he is more dignified; he is much more forgiving.

So the whole way of dealing with others will change. He is obedient. We have to obey in Sahaja Yoga. We have to obey our good will. Otherwise, you are difficult people. It's impossible. Nobody can do anything to you. If you are like a thorn, how can anybody help you? So the quality of a Sahaja Yogi is measured by another kind of a measure. Is not the way human beings measure the quality of other human beings. Like, somebody has a good taste, for example, so-called. Then people say, “Oh, he's great, with a good taste." Or if he has a big car, then: “Oh, he's a big man." Or he talks like that, or he walks like that, or says this, that and all those things. Or a question like this, “Why did you say like that?" All these words, you know. They sound very hard to Me. “Why do you do like that?" This kind of a language itself was not there in this English language.

Nowadays the language is so changed and very rude, very arrogant and very harmful.

So, first ask yourself, because Sahaja Yoga will spread, of course, slowly and steadily, I hope, only through your images. You are the reflectors.

You put My thousands of posters. I am so unique, you know. They'll say, “All right, this unique personality is taken out, no good. What about the disciples?" So, actually whatever is in the lower level animals is important, like in lower level animals the king is the one. Say, the tiger has to kill an animal, big animal. It is he who only can kill. Till human stage also perhaps it is so. The one who can really dominate others, survival of the fittest, is the ruler.

Is the other way round, now. It's changed, completely. How much free you are in your ideas, while you are still identified with old ideas.

But free doesn't mean abandonment, by any chance. Freedom means you respect the freedom of others.

First and foremost thing of freedom is that you must respect the freedom of others. Even God respects your freedom. He cannot give you realisation if you don't want it. He cannot force it.

So, respect the freedom of others. But, that does not mean by respecting the freedom of others there should be abandonment. If somebody is abandoned in Sahaja Yoga, he goes out of the circulation of Sahaja Yoga. It's not coming in so important, I've told you hundred times. It's the throwing out part of it, you see.

Sometimes I feel I should use some glues to stick on. Maybe, the wheel can turn very fast and some of half-baked may be thrown out back again into the oven.

So, I feel, in these countries where I went, Spain, they call it. Spain, still half-developing; Portugal, developing. I don't know what you think about Italy, whatever it is called. Very humble people, very humble from the very first day. Anyone who comes from the very first day, they are very humble and because they are humble, they are sensitive to Me; because you have to be really very humble to be sensitive to Me, that's a fact, because I'm too simple, naive, as if I do not understand anything. I look like that, I mean, as if I have no knowledge of anything, very simple woman, talks in a very simple way, is very friendly, all right.

So to understand Me you have to be extremely humble and if you cannot go to that level of humility you cannot see Me and you cannot understand Me. And the more you start understanding, the more humble you become, naturally, because you know what it is.

So, I have told you many a times about humility part of it, but My experience of these countries was where I went there. I mean, they are very humble people, very humble about Sahaja Yoga, extremely humble they were. Even the new people were very humble. Spanish people same thing, extremely humble.

You see, Dawn had told Me that they have a ego of a bull fighter, but the one who came this time were so humble I was amazed. Even if I could touch them, that was sufficient for them. Nobody pulled My hand, nothing.

So, this is what it is: one has to understand that we have certain tags of our past which has to go down. The language should be extremely humble language. Try to read... I don't know whose language is so humble. Maybe

Mine, I don't know. But, try to read books where people speak humble language, humble way of talking. You'll enjoy it, really enjoy it. Humility is the glory of Sahaja Yogis, is the only way they will grow. It's like putting your roots down and down and down.

The people who went from here were themselves amazed at the humility of the people who were there, very much amazed, the way things are working out there, the way they helped us and did everything for us. And I am sure now in Spain we'll have a very nice, very, very nice center. Of course, the Ambassador is a very, very humble man, you know him, too humble and he might be coming here and one day I want to call him here to the ashram also. He and his wife will be here.

So, the Ambassador was very sweet and he called Me to his house, invited and he had a nice tea party. He called Indians and everything and Indians said, you know they asked Me for one thing. You'll be shocked. They said, “What about something to depend upon?" you see. “Can we have Your photographs, something? It must be having some vibrations. Should we use Your photographs for our worship?" Can you imagine? And, at first I said that “It's all right. It will work out” because I didn't want to say, “You have to take My photograph." So she was so disappointed, the lady. She said, “No, there must be a photograph or something which we can use. After all, how can that be?" Just imagine! And here, first thing comes up, like a big snake, “Why Mother's photograph? She should give us realisation, She should solve all our problems, all our sickness, everything, but why Her

photograph? This is too much!" In this you can see the ego of the people.

Now, regarding ashram, I had asked Nick, I had asked him to make certain rules and regulations. And I must say that, of course, Nick should say things, as you, somebody told Me that he should have been little softer with it and all that. But, supposing somebody is not soft at all: you must know that this is sent by Mother and you must do it. You see, actually, when you say no to him, you are saying no to Me also, isn't it? Because I sent him. I told him and I told him that “You must carry out these things." If you do not allow him to carry out, he has to be perhaps strict. By softer means, supposing something fails, then what to do? But I really don't know. After realisation even if you do not do things, what should we do? Can you suggest? I mean, you should respect everyone. But say, even if you respect, people get up at eight o'clock in the morning; then what should you do? What should be done, you just tell us? John, tell Me. I mean, it is really surprising. You are now prophets. Do you understand your quality, what are you, what have I given you? Then what should we do about it? You see, these are so simple things, like children also. If you are in a hostel, you are made to get up in the morning, take your bath, get ready, walk out. I mean, if you do not listen, anyone, I mean, it's simple. Then, what should one do with prophets? You just tell Me.

This is not the problem in Australia even. But English one going to Australia, create problems. I have seen. Sally, what a problem. Ba pre. You could see in contrast, her ego. Absolutely, in contrast I could see it clearly, very

egoistical. Though she said that she was in, what place she was in? Jersey and there bhoots got her. But all the bhoots were egoistical. That's the point. Such a contrast, you know.

If we have to grow as one body and you are enlightened, part and parcel, part and particle of the same body, supposing this finger says, `No, no, I will not do it.' Now, somebody is, say, putting a big attack or something and this hand says, `No, I will not work out,' then what to do? Actually, it's a very big dilemma for Me because a hand which is forced to do it will never do it properly.

If you don't force it, then what happens to that hand? I mean, just see, the diligence is very important.

We should not take things for granted. You see, we take ourselves for granted, everything for granted.

Is not proper. We have to work hard. We have to work it out ourselves. You see, even if you have ten thousand Sahaja Yogis, here, what is going to happen? The quality is so poor, isn't it? You have to get up in the morning, do it, meditation. You have to grow. You have to grow still much more. And you know you are so very few, I have to use you only. Of course, nobody can force you. And even if you force, a forced labor is not going to help in Sahaja Yoga, that is. You take it from Me. It cannot.

So, these people are nowhere, where do they stand? Now, anyone you tell the job. Say, Warren also, in Australia. There were jealousies about that, terrible jealousies.

“Why should he tell me?" Because there is nobody to tell you within yourself. That's the problem is it.

So, that which is sleeping, I put it into one man. All right, this man is going to tell, but, then that person tells you, then people feel jealous. I mean, these are not the signs of a prophet. A prophet is never jealous, because he knows he has achieved his powers now. He's in his own power and his power is of surrendering.

Is not of overpowering.

See, you cannot see the other side of it. You think power means you sit on somebody's head, then, “I am very powerful." Like a woman, if she can make her husband dance to her tune, then she thinks, “Oh, I am the most powerful woman ever living." Is the other way round, that the woman is so loving that husband can't do without her, that sort of a power. She's so sweet that the husband cannot manage without her.

That sort of a power is, should be the power of a prophet and these things are very much deeply put into us.

So face it up and take it out. The whole value system is upside down. I tell you the whole value system is upside down. See My life, own life. As a wife of such and such and such I am expected to go into diamond shops, buy diamonds, wear, become a big lady with heels like that and walk with a neck like that and do all sorts. I mean, this is the normal thing. It's expected. And shout at the chauffeur and shout at the servants and shout at everyone and behave in that manner. I mean, that's what it is, the power is.

You see, that's how the woman express their husbands' positions.

But, the other way round, is the situation of a prophet. The prophet asserts his powers through love.

“How much can you hate me? I'll love you double. Always, whatever you will hate me, I'll love you double of that." Then what will happen? But to love, one has to sacrifice, one has to give, one has to bear. Love doesn't hang in the air. That's one thing people don't understand. Love is not only talking love or if you are little gentle to somebody is not the point. But even that bearing is a joy, because ultimately you are doing it for love. If love is the joy-giving thing, then that bearing is not much. You are doing it for love's sake. See, because love, unless and until it is shared you cannot enjoy.

So, first we have to be strict with ourselves, I think would be a good idea and loving to others. That may be the way we might work it out.

By God's grace we have a very nice place as an ashram. We might get even better place. You are the God's own blessed people. No one can believe that we could have such a nice place. But, what are we willing to do for it? That's the point, we should say. Don't take things for granted. I must warn you.

I know England is the heart, but in God's realms one can create many hearts, not so difficult.

So more harmony should be brought in. Even, you'll be surprised, in France, it's so harmonious and so beautiful.

Find faults with yourself all the time.

Now, under certain circumstances I have to appoint somebody, like I would say very personally, I would say, Nick. Because Nick is doing no job nowadays, he is quite a systematic person, is all right, this thing.

He has some problems, I know. You, too, have problems, all right? But he's the one available today and he's the one who is going to do it. Take one case. Now you must understand why Mother has appointed somebody, all right? Accept it. Because...

[Speaking about the children:] It's a big dance, all that... They're trying to entertain... see, look at this dancing. They are feeling the tenseness of the situation and trying to entertain... That's it; that is love. See, they want to relax you, they want to relax you, they want you to feel nice, to be joyous. Look at them, in the same way, we should do.

I am sure. I am sure now, henceforth. I think best thing is to make some poems. That may be a solution, all right? Let's see. And let everybody start writing poems. Would be a good idea. And then that should work out. And sing the song of praises. It's very little way, just a very little way, just there in your heart, resides the source of all the beauty. It's just, turn your face towards that. That will work out.

I'm sure it will work out. It's not very far away.

[Aside:] Let her also stand there, she'll enjoy.

Now, another point was that you are going to go to that peace mission or something. What peace? What is that supposed to be? In Brighton, you are? Peace festival, all right. And I'm told Kay has written an article about it, peace. You know that peace is nothing without. It is within yourself and if you can feel your peace, then only you can start feeling peace for others. Sahaja Yoga is the only way; there's no other way out.

You see, at the level of, say, take the position of Falkland. Now, let's see, Falkland Island is a very immediate problem. Now at that level there's no solution. There's no solution. They are quite justified in attacking back Falkland, because these people were illegally there, because that's not a democratic country. They have destroyed so many people of their own.

So, English were justified. Of course My all support was for them, because they were correct on the justice point. That's true. But, justice is a little half-baked, because for whom to fight? These unrealised Souls, their right, for what? Even if you have democracy, if it is demono-cracy, what is the use of having democracy? I mean, if through democracy, you are creating only demons, this demonic reign, then what's the use of having democracy, also? What about this so-called communism? All stupid people. To My eye, everybody is stupid and they cannot achieve anything at that level. You can say little bit, `Yes, correct. After all, you see, that was their people were there under democracy. These people should have gone because they have killed so many people already in Argentina, they have no business and, of course, despotic law is against, absolutely against Sahaja Yoga.' So democracy is the best suited, no doubt. We have to support democracy. But, even democracy for what? Why to have democracy? To have the higher freedom. If you cannot have higher freedom and it just means abandonment, you see, democracy means that an old man can marry a young girl and all sorts of nonsensical things. Then better not to have.

So democracy is only suitable to people who are Dharmic, who have established their Dharma. Otherwise, you really need a communistic country which will settle down your Dharma most, to evolve out of it.

But people think that democracy is for ruining your Dharma, you have freedom to ruin your Dharma as you like.

You see, “What's wrong?" It's a very, you see, you cannot say. It's a dilemma again. I don't know which way to go. It's another dilemma.

So, to end up the dilemma you have to talk to people, that though it might be justified at this time, say Falkland thing, aggression, it's for peace, because next time they won't do such a thing again. Is really for peace, because next time such a thing they may not try, these despots and there are all these Germans have gone and settled there.

So, is a good thing.

But, still it's not peace, it has killed a lot of people. This thing has happened. Why? Because people are not realised Souls.

Come in, come in! Come inside, there's a lot of space here, move on. All those people who come first should come on this. Can you move on this side, don't stand in there.

So, all these political institutions are a big joke, without realisation. They're not yet fully human beings. They're not fully developed, because they have not found their spirit. You must find your spirit.

Unless and until you've found your spirit, no problem is going to be solved. Once your problem is solved, that is, to find your spirit, all other problems are solved. How now? What will happen? Let's see. What will happen if we establish a kingdom of the realised Souls? Let's hear... the scholar. What should happen? Of course, everybody will get up early in the morning, no doubt about it. Apart from that, that's the most difficult thing. Tell Me. Whatever you say will happen, so that's what I'm asking.

Sahaja Yogi: Nobody will attack such a state.

Shri Mataji: There won't be any states. You see, God has not made any states. It's a madness. I tell you, when I was born, I was surprised. Oh God, what has happened? You see, God has not made any one of these states. It's a very different thing than what, you see, I expected. You see, God has made a beautiful land, all right, like this one, one sarī like that.

Now, you have to have some design, pattern, so He made some beautiful mountains and some nice, you can say, areas. And some are desert, some are rich. You see, it's to create... the whole system, if you see, has worked out in such a way that you have equator and you have the sun there, so the winds start moving. You see, it's all created so beautifully, so you have different types of countries and different types of places, this that. Now, after creating that, the human beings, stupid as they are, they divided themselves. I mean, it is stupid. I tell you really there is no need to divide like that.

So they created states. There was no need to create a state. But you see it happened like this: that in the beginning they created state, because they wanted to

have a, you can say, a hut to protect themselves, then a village, then a city, now a state. Now, after state what is the next situation? The whole world! The collective. This is the breaking through. Is one world. It is. I believe it is. To Me it's nonsense to see it in so many...

I can't understand walking in the, you see, this Customs and all that, carrying your passport, that criminal number so and so and apart from that you carry your photograph and then tell so many things.

Oh, by the way, My passport is completely filled now. Have to get another one. It's like that. You see, everywhere you go, you look like a criminal. They look at your face and then they stamp you. All right, you are stamped. Go ahead. It's terrible. It's in-dignified, absolutely there. That means the human beings have no dignity left in them. I mean, this land doesn't belong to you at all. This is a land of God. You are of God and the land is. Nothing belongs to you, actually, to be very frank. I'm sorry to say, it's true.

So, what is a state? This is stateless. But stateless also means there is state in it. I say this is one world.

This is, has been, is and will be.

I mean you may in your myth, you see, hallucination, think it is different and fight. I sometimes feel you are just fighting your shadows. This is the, you have created shadows and the shadows are fighting and just to make the shadows fight, you fight. Otherwise, shadows don't fight. It's all a shadow. There's no truth in it. To Me it looks like that. It's all madness. What is there to fight? This is one world.

Everybody is blessed by God. They all should enjoy His blessings to enter into the kingdom of God. He is the King. He is the one who is the ruler. In His kingdom there is nothing like a state.

So that's a very different world you are entering into.

There are no alternatives there. It's only one absolute state of mind where you become the spirit, that's all. There's not going to be any aggression. Is stupid to be aggressive. There's not going to be any suppression. Stupid to do that. Nobody's going to be suppressed and nobody's going to take any suppression. Everybody... Why? Do you find that in the nature? Nobody does that. It's a harmonious living in the nature, even in the animal kingdom. You see, they know that a tiger has to live on an animal.

It's all right. That cattle has its own life, finished. Even they can understand the need, but, human beings don't. Their need is of spirit and spirit hates, actually hates aggression. It cannot. It cannot. Even if it wants to, it cannot. It's in-dignified to aggress anyone, for a spirit, in-dignified. Absolutely, it is wretched.

So, that is what it is, that we'll all enjoy love, love of God, His blessings and all our limitations will drop off.

So-called bhoots, as you call them, they'll all run away.

It's a very different atmosphere of reality. This is all unreal, is absolutely unreal, is an illusion, I tell you, because you know that Brahma, His Divine vibrations are doing everything. They are working out everything, even material things. Everything they can achieve. Apart from that, they give you that source of joy which takes you onto that atmosphere where you exist and enjoy. All the

illusions created by human beings will drop out. This is all illusion. Believe Me, it's all illusion. There is no truth in it at all. But through illusion, you can work out.

It's a very interesting thing that only through illusion you can work out, because when I'm talking to you I have to keep an illusion of being here. Otherwise, you won't pay any attention. You wouldn't see Me; you wouldn't know Me; you wouldn't talk to Me.

So, you have to have an illusion. But, I know this is illusion. That's all. Living in this world, in this illusion, if you know it's an illusion, that's done. You are going to be tomorrow's citizens, no doubt, of a very high level quality. The day will come when they will have to jolly well consult us. Already you have seen how I am playing tricks on the U.S. Did you hear the way the lady made mistakes, you see, the stupid things? Did you find that? I saw her photograph and I said, “Oh, this stupid woman." She just raised her hand like that.

Now they are realizing, you know, they don't know what happens and then suddenly how they go amok. They'll all go amok and then they will have to find out how they should be controlled, what has happened, how did it happen. All these tricks one has to play, with all of them.

Now, after the last war perhaps people may not come out with very aggressive words, perhaps, maybe, because it will be unpopular. But they'll do such stupid things, you see, to prove that they are good for nothing. All this can be done. But, you must know it's an illusion, all of you, because you are different things. You are seeing through different eyes. You know what is Brahma is.

So, you must know it. And raise your quality. Raise your quality. In normal life, supposing, you see, like I'll say that somebody is a peon, then he dresses up in a particular way. Then he suddenly becomes an officer. Then he becomes a different style, you see, walks in a different way; his gait changes; style changes.

So, now you have become prophets, whole thing has to change. Either you don't accept this position, but if you are accepted this position and you are paid for it, then better be that. I mean, you can't dress up like a peon if you are an officer, can you? It's all illusion, complete illusion. Whole thing is an illusion.

All these kings of yours and queens are like dolls there before you. Especially Mister Pope, you see, who came here. My grandson says, “Mister Poke came here." I said, “Poke?" He said, “I'm sorry, Pork. He was talking all rubbish." I said, “How do you know?" “Because all his Chakras were catching." And he is supposed to be the Pope in charge. Now, Bishop of Canterbury, see, is another funny man. I've seen him on the thing. He was agnostic about everything. I don't know about Christ also, maybe. He said, “I'm agnostic." Any question you ask him, “I'm agnostic." Is a very good escape he has got, you see. He's agnostic of about everything, because he says, “It's a mystery to me." So, what are you doing there? I mean, if it's a mystery to you, you're agnostic. I mean, I just don't understand how is he there.

So, some people have taken up upon themselves this crusade, I believe and to talk to him. I mean, how can you talk to your shadow? Can you? So, the people live in the shadow state and you should not symbolize yourself

as shadows. You should symbolize yourself as reality and look at them as shadows, you see. In a way, in a very dignified way, “This is a shadow, you know." Just pick it up, but, not in an aggressive way, but have compassion about them. Say, “No, no, sir, this is not so. You are sadly mistaken. You see the shadow of life." The whole Christianity is doomed because they started running after shadows. This Mister Saint Paul, I don't know how he came into Bible. Now, you are a theologist. You tell Me, John. How did he enter? I mean, anybody who says he saw Christ, is he supposed to enter into the Bible? How did he? I mean, his saying and his words and his letters are regarded as the letters from the Bible, after Christ. Before Christ is all right, but after Christ. What is the validity? I don't understand. What is the credibility of this person entering into that as an authority? How? When nobody challenged him. He was a man who was killing so many people before. Then, suddenly he becomes something and he starts saying, “I'm doing Christ's work” and this and that and writes letter to Corinthians and all these people and all that. And why these letters that he writes becomes a Bible? Can you imagine? What did he do in his own lifetime? Half of it he spent in killing and half of it is he was an imposter. I am happy that it has come to your notice. But one can ask, “Why? Why is he there?" Now, he started this charismatic thing; he is doing all this. I first saw it in India. There's a Saint Paul's Church. They're all possessed people, you know and one of My uncles was the priest of that. He was a very possessed man, very hot-tempered, horrible. And when I saw that, I wanted to see the Saint Paul's Bible what he

has written about. I was amazed. But I said, “Let you people read and see for yourself." And this horrible charismatic movement is anti-God activity, absolutely anti-God activity.

So, if you have to talk to the gentleman, you have to tell him about it, that it is possession. The Seventh Day Adventist and what other is this Pentecost, is nothing but that. Jamaicans are doing, all of them are great spiritually-developed people, spiritually in the pub. I mean, there should be certain norms, isn't it, about a person who is supposed to be a prophet or something, something to do with God, you see. The world is coming to a position where they are understanding; but you see, once they start disregarding, the danger is this: once they start disregarding these things, because they are myths and falsehood, they will disregard also God and all the truth about God. They can become communists. That's the easiest way.

Then there is no return. It's a dangerous situation. When you talk to him you have to tell him, warn him.

Already your churches are selling here. Nobody goes to church.

Now, about the environment. They are having a meeting on environment. That, too, is only solved through spirit. All environment problems can be solved only spiritual, if you have spiritual ascent. Otherwise, you cannot. You try anything; it's like patching up the sky. See now, it's a very deep-rooted thing that we don't understand that spirit is the most practical thing. You see, we think spirit, we think it's like a drunkard, you know. Spiritual man,

he's a cult, he's a drunkard, he's most abnormal. He's funny.

Either he hits people or runs away from them. This is the idea we have got about a spiritual personality.

But just see you are spiritual. You will find it impossible to use plastics after some time, because you will know that the plastics give you horrid vibrations. After some time you will really find it repulsive. It's all right to sit in a train for a while on a plastic coach, all right, but, to sit in your house on a plastic all the time would be horrible and to wear a plastic coat all the time, our body will refuse.

So when people will be spiritually awakened, they'll give up all these nonsensical things.

So, they may say then, “What will happen to the machines?" Now, machines are for us; we are not for the machines. This is another concept is: whatever is created is for us and we are not for that. All right, doesn't matter. Nothing will go wrong with the machines. Machines should be used for anything that is a public work. Like for your motor cars, for your trains, trams, all public work which is outside. For houses at the most you can use machines.

But, for personal things, you must use handmade things, handmade things. For spiritual people, you like to wear something that is handmade or real. I can't wear a nylon sarī. Not that I am very fussy about things, but I just can't wear. After some time, if I do not take out My socks, which are only nylon, what to do? My vibrations get jammed, completely.

So, you won't be able to wear next to your skin, near your skin, near your body, eating your food, everything in

plastics, cooking in plastics. I mean it's too much. Thank God, cooking I don't think is possible, isn't it? But aluminum is another thing. Is very bad. Aluminum, you won't be able to use. You'll either try copper or brass, I think so. Now, handmade things we may have, because they are made by hand, so they have vibrations. People would like to have handmade. It is a part, so by that we remove the disparity of the world.

Developing countries can do handmade things. You cannot beat them with computers. Can you? You go ahead, mad with your computers. You'll have to come back.

You must understand the whole. If you don't understand the whole, this is what is happening: like mad, you know computers are going ahead, ahead. Where? Into the ditch, into a big mountain. Now they have created a big mountains of plastic and they don't know what to do with it.

So and now with computer, what will they do? They'll create a greater mountains out of plastics. Maybe a Himālaya might be created, with the computer.

So the developing countries should not try to follow these mad people on one side. They should develop their hand things and all that, because they'll have to come back. Now, the handmade things in this country are so important and so expensive. You don't care whether it is pressed *[UNCLEAR* priced] or not. But in India you have to take nylons, because they say nylons is a symbol of development, not of over-development, perhaps, but of development.

So they must take to nylons and plastics and to stainless steel and aluminum, if possible. That's what we are doing.

When you have less things consumed like that, you use less things from your motherland, because handmade you cannot go on mad like a machine goes, like a Rākshasa eating away everything and producing more. It has to live like that. It's not economical.

So when you have handmade things you have more value for your things, you look after them better, you feel better, you are comfortable and you need not be that smart, you see, machine-made. That idea of smartness is going down.

So, the developing countries should also learn a lesson. They are going after you. They are running fast. They try to run faster; they cannot. Thank God, they cannot. But they should stick on to that side.

You see, one part of the country has to do something; another part has to do something else.

But, you people have to look after the side of machines, all right? I mean, handmade things, what can you make? Some ceramics, I think, apologies, some apologies for that. You better do what you know better and let them do what they can do better and share it. If this balance is established, there's no aggression. Unemployment can be solved. All the problems can be solved, if you take to handmade things.

We should take to handmade things as far as possible. Sahaja Yogis should use handmade things. I mean, not the cars, but for their personal use. Even I would say, soaps that you use are horrid. The soaps that you get in

England are not meant for your skins at all, for Sahaja Yogis' skin. I can't bear them. What you have to use is natural soaps that you get from any country you feel like, but natural soaps, which come from natural oils.

Foods also, natural food you must eat, more natural food, than artificial. All that will give you a better living and that is called as alternative, all right. That's alternative is important, but that doesn't mean you go on a bullock cart. You can export your trains to India, or your cars to India and get khadi from there. All right? Mutual understanding, because we are part and parcel of one whole and we just cannot exist by our only growth because then we become malignant, you see. One cells eats another. You have to. If you have a machinery, you have to eat other, because you produce so much. You must find markets for them, you must supply them, you must send over and then you must have other countries to exploit them.

People have tremendous respect for Mahatma Gandhi, but I don't know if people understand what he said about machinery. That doesn't mean the people who are doing machine work should give up, by any chance, but, some of them they can close down. For example, plastic toys for children is horrifying. You can't even get wood toys now, nothing, just plastic. They are touching plastic. I mean, imagine, you cannot feel any plastic.

So, this is what a sane Sahaja Yogi has to understand. That's how you can solve the problem of environment, also. Thank God, somehow with your affluence and too much of machinery, all the Western people, I am happy to know, even in Portugal, realise the value of handmade

things. But in India if you offer somebody in an handmade thing they'll say, “Oh God, they have no money." But stainless steel, “Great." In a stainless steel, glass they'll give you tea, you see, it's very big. If you give it in a ceramic, “Oh, what this, village craft?" They are to be told. But, if you create a demand, they'll be all right; they'll look after their handmade.

And here you can't do much. I've seen, you see, that neatness, that deftness is not there; that's lacking; all lost it. Very few people have that left in them. Even if they have to cut one coat with their hands, they cannot do it. They have to use a machine, which cuts twenty-five coats at a time, you see.

Then this problem of, you have to have a figure exactly because these only can fit certain figures. You can't have your own independent figure. This is all machine-like stuff, you see. You all must have that figure, otherwise doesn't fit it.

So, that is an ideal figure.

So, everybody works out for that. See, there's a new machinery comes up, you see, for that kind of a thing, then new styles come up. It's such an artificial thing, all man-made, artificial.

From your democracy, your politics to your economics, to all your so-called ideas of creativity, everything becomes so artificial. Now people can't paint. What they paint, if you see, you are just aghast. You don't know what is this supposed to be. And it is supposed to be so that it looks, “There's a hand, isn't it? Can't you see that?" “Yes, I can. It's a little bit showing." They can't do anything. We can't have Shakespeare, we can't have Gauguin, we can't have

anyone of that type. We can't have, say, Abraham Lincoln. You can have only machines, you see, bolts and nuts, fitted nicely. You're fixed, you're fixed, you're fixed, you're fixed. Everybody fixed nicely. Where do, I mean, this brain go? Where will this heart go? What will it do then? It cannot collapse. I mean, as long as you are existing, the heart has to beat.

So all this artificiality has to be overcome by Sahaja Yogis. The responsibility is so great. Such a big building you have to bear on your shoulders and the foundation stones have to get up in the morning to be chiseled out properly.

So, I end up My lecture today.

May God bless you! Now I am getting self-conscious. Will you please put it off? All right. Now, today I have come specially to discuss about...

***Contents: 1982-06-10*, Public Program, When Are We to Grow, Hampstead, London, UK**

Very happy to be back again in Hampstead. Now I really enjoyed Hampstead, because as I have told you in London, many people who were great spiritual lived in this area. They preferred it to other places.

So I believe that many people who live in this area must be also spiritual, must have taken their birth with the idea of achieving their Self-realisation. It's very important time, when you are born. It's the most important in the history of the universe.

You are created a human being to become your Spirit. There's nothing in between. If you have intelligence, pure

intelligence, you can see through all that. You have to test your intelligence on this.

Whatever we think and whatever we can see and whatever we try to organize ourselves into, mostly comes from our conditionings, not from the Spirit, because we have not touched the Spirit. But innately we have got a sense to know that these are very important times, that there must be something great in the atmosphere, that there are so many people who are seeking. It's something remarkable. I mean, if this misses your attention that means you are not alert.

There are people of all types, all kinds, but seekers of this calibre have been very few. Now England has its own problems and London has its own peculiarities. Despite the fact I have been in London for about now eight and a half years, I feel that the reception of the truth has been very, very poor. Maybe, I am luckier than others; is the conditioning again, I would say, of another type that prevails the minds.

First we had, say, about twenty-five years back the conditioning of the science, but scientists themselves have refuted it. They themselves have challenged the science and they themselves know that it's not such a happy affair just to be a scientist.

Then comes the intellectuals. The books started pouring in, in the market. All kinds of books; you can read about everything. Everyone knows about everything and once you start reading about them, you conceive something. Your conceptions are built about the truth also. The thing you have never seen, the thing you have never felt, you cannot conceive it. It is to be seen.

Like I had never seen Hampstead before and the first idea of My husband was to buy a house in Hampstead. Surprising, I was very happy at that point.

So I said, “Let's go and see." Without seeing it, if I had some conception about it, it would have been wrong. Mine, My seeing is different from others, I must say. I liked the place immensely, but he, from the point of view, distances and all of that he said, “It's not good” and naturally his ideas prevailed; doesn't matter. But seeing, itself, makes you understand. But what is Self-realisation? It's not only seeing. When you come to Hampstead you don't see it. You feel it.

You feel it.

Now many people say you can feel, but the idea of feeling is also quite conditioned. Like, you see, some children like to cuddle a little doll. They feel the doll, but God knows how far they feel it. They might be feeling it physically, or emotionally also. They might be feeling some sort of a security with the doll, maybe. Psychologically they might be deriving some joy out of that doll itself or maybe the image, which has some sort of an attraction of some sort of a thing that is built within their unconscious, that they feel so close to that. But a person who is a realised Soul does not feel a doll that way, even if it's a child. It's surprising. You must watch a realised child getting to a doll. It's very surprising. For example, I bought two dolls from London for My grandchildren and they rejected completely. They said, “What sort of dolls these are?" I said, “Why?" “They are unhappy." I said, “They are not unhappy." “No, see their lips. You see, the lips of the dolls here is all just like a

duck's beak, you see." They said, “They have resentment. They are angry. They are not realised. Accept." If you are a happy person then the whole get-up of your face changes and they could see, they could feel it. They rejected. “We don't want these dolls." And then next time when I had to go I had to go round the whole places. First of all they were plastics; so plastics they don't like. They don't like plastic.

Somehow realised people don't like plastics, automatically. They wouldn't wear plastic clothes, they wouldn't wear nylon clothes, they wouldn't wear mixed clothes, very difficult. They must have cotton clothes. Even if they have one, they'll wear that the whole day, morning, evening, every time, the same thing. You see, it's a different sensitivity which we do not have before realisation. They have a different sensitivity and the coefficients of a doll which emits vibrations they like. But it's very difficult to get such dolls nowadays; impossible. Because where are these artists who are realised Souls who used to make dolls? I have seen they make their own dolls, out of some things.

Sometimes My sarīs they will use or something. And sleep with dolls.

It's something to be understood that after realisation the thing you feel is not what you feel through your heart or through your conditioning, of ages also maybe. Like if you have been living with a woman for many years with blue eyes, then you may like a doll with blue eyes. You may, because you have that image into your head. You may *[UNCLEAR* have/that]. Or you may have a nanny of with blue eyes; you may like a doll like that. It's all

psychological. It's conditioning very deep in you, but Spirit has no conditioning. It's a free thing. What does it feel? It feels the joy of Creation, which we cannot. Before realisation we cannot feel. You see, when we see something, where is the joy? Now, for example, if some fussy man comes here he'll say, “Oh, God, what a thing! I had to take out my shoes and sit like that and the chairs were horrible and couldn't stay, very uncomfortable and the colour was all white. I couldn't bear it” and I don't know all sorts of things. The thoughts will start. If you buy something, same thing. If you see something, same thing. There's no joy. We just start thinking, or if not, to avoid that, you may start a poetry about it. It's sometimes so artificial.

Some of the poetry, so artificially put there that you can see it clearly that this man is just a sadist, wants to make you cry, like Lord Byron. You can see it so clearly that this man has no sincerity of purpose. He is not sincere.

That sincerity you cannot feel unless and until you are realised because such a poem you won't like at all, whether you understand the language or not. The whole tone of it will emit horrible vibrations; is absolutely the essence of everything is nothing but vibrations. Everything is nothing but vibrations; the rest is all zero.

We are nothing but our vibrations which are emitted because we are now connected with the Spirit.

But otherwise also whether you are connected with Spirit or not, you emit vibrations. But these are the vibrations without the light in it and you can feel the vibrations of a person out and out. You can feel, feel how, you can feel

on your centers. All your center become active and you start feeling on your centers.

That means all these five centers six, seven centers you start feeling. Even you may not feel in your fingers.

Some of us Sahaja Yogis may not feel also even today after so many days because their Viśhuddhi Chakra is very bad. They must have smoked in, I think, ten lives, you see and must have been horrible Viśhuddhi Chakra and maybe that's why it's all on the *[UNCLEAR* minding sheet/myelin sheath] of the nerves that you cannot feel it. That's a different point. But you will feel it on your centers and the feeling on the center is emitted in your nervous system and when it comes to it you feel it on your centers and you know.

You just know and you know it as vibratory awareness. This vibratory awareness has to grow, no doubt.

The sensitivity has to grow, no doubt. But, first you must touch it. If it has not even touched, then how can it grow? But we are so conditioned that we take to things which superficially are very appealing.

Sahaja Yoga is not like that. It's truth. It's reality. Of course, you cannot pay for reality. I mean, how can you pay? If it is reality, you cannot pay for it. That's one simple thing. You cannot artificially say you are realised Soul. You cannot. Even if you say, there was a girl, I met her in Portugal, mischievous one and she wanted to stick on with the Sahaja Yogis because she was very negative and she wanted to disturb the Sahaja Yogis. She came to the program and she told Me, “Oh, I am feeling very well, Mother. I am feeling vibrations." I just looked at her. I kept quiet because I knew she was not. I didn't say

anything. I didn't want to create trouble. But second day when she turned up I said, “Why are you telling me lies?" “No, no, no." I said, “Yes, you are telling Me lies. You have to be sincere. What are you going to gain? Say, you are mischievous. You are playing into the hands of negative forces. What is your game? You are the Spirit.

The Spirit is within you. You have to become the Spirit. Is your own joy, is your own property, is your own Self, which is not known to you. What not be honest about it and get to it instead of playing tricks with yourself and then playing tricks with other Sahaja Yogis. What is the use? What is the gain? Why are you playing in the hands of the Satanic force? Why don't you play into the hands of the Divine force?" She said, “No, no, no, but I am feeling it." I said, “See, don't tell Me lie. I know for definite you are not feeling it and if you are not going to be honest you are not going to come to My program at all. You have to be honest yourself. If you are not honest I am not going to have you here." But dishonesty sometimes reaches a very absurd limit, because honesty is only up to which point you can see. Say, you can see the colour is white, all right. Up to that you are honest. But if you start saying, “I know who has painted it and I know who has done the job and I know who is the company” and all that, that's not true.

So honesty is up to the point you know. Beyond that, if you start saying things because you have read somewhere something or you have heard something, that's wrong. That's not being honest.

So we have to have honesty and open-mindedness. You have to be open-minded and honest, so that you see for

yourself, because as I told you it's not like other places where you can just go and become members, nothing. First you have get your realisation. Secondly, you have to grow into it. Those who cannot do, will be left out. You can't help it. How far can you move it people, how far can you tell them? You see, there's no binding force. You are completely free to leave it or to take it. If you want to take it, well and good. If you don't want to take it, no one is going to force you at all in this, because you cannot force.

You can force a horse to eat, that is possible, but you cannot force any human being to be a realised Soul. You cannot. Not only that he has to ask for it but he has to later on work for it. It is a tremendous thing you are asking for and it is the greatest thing that you are achieving. It is made easy, I should say.

The times are such. It looks easy but it's not so easy.

In Sahaja Yoga there are more dropouts than sticking people. Naturally, because you have to be honest.

You have to be very honest with it and you have to give a try. Like in Spain I met about six, five, six ladies and two men who came to see Me. When I came out I was very reluctant to have anything to do with them. But, you see, all the Sahaja Yogis were so impressed, you know. I don't know why. “Oh, Mother they are so good. You don't know, they came and looked at your photograph and they did this and all that." I said, “Now, it's all right if you want [I will drive them] somehow. I don't think much is going to work out." And they thought they had found such a great bunch of people, you see, who are real Sahaja Yogis of the thing. I said, “Did you see their

vibrations?" They said, “No, Mother we were waiting for You." I said, “All right, doesn't matter. We'll have then. I'll have a look at them." And they said, first question they asked, “Mother, why is it Sahaja Yogis don't smoke?" I said, “Because they don't want to." I mean, is that a question to ask? I mean, if you smoke is it very normal? I just couldn't understand this question. She said, “No, we don't want to lose our freedom of smoking and freedom of drinking." I said, “Do you think you are free? You are a slave. You can't give up even if you want to. I can free you from that or your Kuṇḍalinī can free you but you cannot. Even if you want you cannot give up, but here they just give up. I don't tell them, I never force them, but just happens because if you get the nectar of life you don't care for other nonsensical thing. It's simple as that." But they were so frightened with the Sahaja Yogis' style of life, means they don't smoke and drink every night, they said, “It's impossible." They gave up. Can you imagine? And the first talk we had.

But then we had people with such tremendous characters. They came for the program. I was so very happy, extremely happy and joyous. Everybody said, “Mother, why?" They were little, sometimes, not so much receptive, maybe, according to Sahaja Yogis. But I could feel My vibrations sucked into them, absolutely flowing, the energy just getting into them and suddenly they said, “I've got it." And tremendous people, very well-educated also, some of them, but extremely well-versed about what we have to achieve. I was surprised, in Spain there are people who know Sanskrit so well and about everything, about Chaitanya and all that. They know so

well. It's most surprising and I used to think only scholarships exist in England.

No, I was surprised. All of them knew about Chakras. They knew about what it means. Everything they have sorted it out. I said, “When did you start?" They said, “About, when we were, I think, ten years of age." I said, “Ten years of age? How?" They said, “We, we just couldn't be satisfied with what was answer *[UNCLEAR* easier/is here]." “Such grown-up people” I said. From ten years of age, so many of them and you should have seen the way they were and they recognize Sahaja Yoga and the tremendous effect it has and the work that it is doing. You will be amazed the way these people behaved towards Sahaj Yoga.

Then I said, “Next time, I'm not staying in London. Spain. Yeah, really I tell you." There's a kind of reception and there's no barrier at all in their minds. It's such pure intelligence, sharp, to see this is the thing, where are we running. You see and really I felt that eight years I have wasted in this country, that time. Really for a moment I just felt, “Oh, God!" But you know the importance of this country is so great because it's the heart of the universe. I have to live it through and such lethargy and such inertia and explanations, you see. Intellectuals have a very good, you see, an easy-chair way of looking at things, very easy-chair way of looking at things. Easy-chair politicians they are, you see. Well, it's very interesting. Many a times I've heard, “It's very interesting, you know, Mother what you have given us. Very nice, yes, yes." It's very common. But there, for them it was a heavenly gift because they knew what it

was. What's the use of all the scholarship of Lord Byron when you can't recognize Christ, when you can't recognize the truth? What's this education for? I was amazed at these people. They never went to Cambridge and they were not Oxbridge's. Most surprising, you know. And they, they were people, great intelligence, very well-versed and in Spain. Can you imagine? Same I *[UNCLEAR* would/will] say of Italy. Italians are supposed to be very dishonest and this, that, I've heard. Nobody was dishonest with Me as far as I'm concerned. Very upright, straightforward and tremendous people. Just My photograph convinced them. They said, “The face shows." They hate the Pope. They hate the Papal things. They know all about Pope. Everything they know. They have sorted out everything. But to know so much about Chakras and things, I was amazed. They knew about Tantrism.

They knew that Hitler used Tāntrikas. They knew that Hitler used all these things. Actually, they told Me.

So I was amazed. How did they know? I dared not say this before because everyone who is following all these Tāntrikas would have been angry with Me. But that's what Hitler did. And so much they knew.

One of the boys was just [there]. You can call him a hippie or whatever he may be. He went on the street shouting, “Oh, Mother has come now. The Mother has come. The Holy Mother has come. What are you doing now? Come along to the program." He was shouting on the street like “Eureka!" And a learned man, in the real sense of the word. It's such a pleasure to talk to them, see. It's such a pleasure, I tell you.

I think it is time that English should come down a little, really. Australia again, just look at Australians, they are supposed to be convicts. Supposed to be; I can't understand. You see this high-handedness, or we can call it condescendingly to watch something; it's not proper, it's not proper. You must come down in humility. Otherwise things will not work out, I can tell you. You have to humble down. You see, you have, all right, we have Hampstead.

So what? We have Blake.

So what? What have you done to Blake? Can you understand him? Do you know who he was? Do you know what he wanted to say? What he wanted to communicate? Even in his program where I went to see his beautiful paintings, people were watching how many nude women and nude men he has produced. With all these and this level just, I, I just couldn't understand it.

You must understand holiness. You must understand auspiciousness. You must understand sublime things.

Something great that is beyond just now, but is within your reach because you are sublime. You are not a low-level animal. You are sublime. You are the Spirit. Unless and until you really assume that situation with that pride and glory, to God you are nothing. You are just zero, useless. And this is what I'll find always, new people coming even in your Hampstead, [Magda] and they just disappear. You see, it's like one lecture is free. “All right, let's go and see Mother." That's all. All these experiences, even in a country like Portugal. Portugal, the way people have done, I mean Sahaja Yoga is remarkable. I go there for three days only. Only for three

days in a year. I must have gone there only twice so far. Look at them: young people taking up responsibility, working it out for their country.

So much they understand of auspiciousness. How have we lost all that sense of holiness and auspiciousness? We are running after people who are collecting money from you, giving you a circus. How can you? How can you not find out that this is not the truth, that you have to be the truth, that you are something great? Why can't we assume that situation? We are not our ego. No, we are not. We are the Spirit, the sublime, the great.

And that's what I find. Many new people coming, then they disappear, then they come after ten days, then after they come after one month. They have this problem, that problem. Then why not grow? When are we going to grow? When are we going to become fully that? Time is very short, My children. Time is very, very short. Believe Me.

Some people advise Me, “Mother, you have to be very strict and all that." I don't know how a Mother could be strict. What should I do? Because, you see, you cannot force it on anyone. You see, the problem *[UNCLEAR* I have/I'm helpless], is, you see, I cannot force it on to you. This is a big problem. You must understand this. You are seekers. You are seekers of very great times, born in this great country of yours, but so much conditioned. This is for you to take it within yourself, what you are and to achieve that. This is something cannot be forced. I cannot mischievously do something or cleverly do something or cunningly say something to convince you. It is not that. It is something that has to happen within you,

that you have to be something more than what you are. It's that concern of Mine because it's My job that keeps Me here. You must know your real Self which is seeking, which is seeking the truth. It will never be satisfied with all these monkey tricks that people are indulging into. It's no monkey tricks. You don't become a monkey, like dancing, jumping, singing. This is not the thing. In your awareness, in your central nervous system you should feel the presence of your Spirit. That's it. If you have discarded Christianity, like, some people write to Me, “Mother, I have many problems. First begins with Christianity", where do you land? Even if you discard Christianity you can't do without Christ. Christ is there. I mean, Christ is our soul. We cannot do without Him.

Then you come into another thing, then you fall into another trap, then fall into another trap. You miss the essence of it every time you fall into these peripheries. The essence is in the center of it and that center is within you; is your Spirit. You may ask Me a hundred questions, I will give you two hundred answers; makes no difference at all, I tell you. It is of no value, of no availability to you or any goodness out of it you, believe Me. You have to be what you are. Unless and until that happens and you establish it within yourself, it's such a waste of life, waste of this Creation, everything I feel wasted.

So I have to request you again and again. Of course, in London now there are some very great Sahaja Yogis, no doubt, we have, but the way it has been progressing if I were in any other country, I tell you, things would have been very different. I can assure you this one, any other country. America? I've been there only once.

Can you believe it? Long time back, that too for about four, five days and this time when I went I was hardly in any place for more than three days. Say, Houston, hardly for three days and how many people there are. I mean, you don't know. Ask Gavin, he'll tell you.

What's wrong with us? Let's see. I just can't understand why we can't grow. Why can't we give up our conditionings easily and take to truth and get into it? We don't understand is it the importance of this time, the vital nature of this happening. Or have we lost that sense of seriousness where an emergency of this kind has arisen today which we don't feel or fathom? Or we just think that it's just a joke going on? Or our life we treat is just like a joke or a frivolous thing? What is it? I still can't understand what stops that truth... beyond Me. The land is fertile, beautiful. I am not sown My seeds in a wrong land; I know that. But doesn't grow; it doesn't grow. It doesn't take shape. What's the matter? Today there are new people, I am happy to know and I have to make a humble request to all of you. If you have to come to Sahaja Yoga you have to be people who have to understand that reality is not a joke. It's not a frivolous thing. You have to become a realised Soul and you have to grow in the light of that realisation and you have to master this art. We need now masters all over. Not that somebody else is your master but you become your own master. Such people are needed to channelize the energy of God.

I am sure Warren must have told you all about it. He's another great character I have; very proud of him, the way he feels responsible for the whole world, the way he

came down. He sacrificed so much, so much. I mean we, I don't need any money from an, anything as such, but even money-wise I am sure he must have done something. I don't know because I have never taken any money from him as such. But even there I am sure, he established an ashram, he established people, he got them, he worked it out. I mean it's remarkable and how people followed him, seeing him the way he is. He doesn't have any private life left except for to enjoy this privacy of the Spirit with others and if you see his background he'll tell you that he knew he was a seeker but in the seeking he committed so many mistakes, so many mistakes.

But look at his sensitivity. He knows where the Kuṇḍalinī is, he knows how to correct it and not him but most of the people from Australia know it so well.

It's nothing mundane. It will be very sad and unhappy if you people get your realisation and lose it and do not develop into it. I don't know what would be the category of such people whom God has given the light and they didn't give light to anyone. I don't know what should be the position. Today I am rather concerned, very much concerned because I have come back from these three countries. I was amazed. France: tremendous. French people, I used to always say that these `les miserables' and all that.

Nothing of the kind, you know. There's a priest who got his realisation. He formed an association called `Saving the people from Gurus'. Very clever and he is a priest still, you see, but he is a Sahaja Yogi out and out. And what he does, those people who go to him and tell

against the Christianity he said, “Why don't you go to Sahaja Yoga?" Anybody whom he saves, he sends them to Sahaja Yoga... all that. But the other day he said, “Mother, why should we have Pope anymore?" Look at that. And he stays in the church and works for Sahaja Yoga. Can you beat that? Because he thinks he has to save people who are misled. He does that. We have people of that calibre.

Another one we met, another one very great one, in Portugal. He told Me that the TM gentleman wanted to establish his kingdom in Portugal. He's got a very big land and all that. And he told Me all the secrets. He said, “I am going to talk to the people who are in charge here. They are sensible." I said, “Really? Are you sure?" I said, “If you want to talk to anybody here in Mentmore, they'll not listen. They are very satisfied with the yards of black suits they are wearing and with the so-called idea of sitting on a gold gilded chair, you see. All that stupidity." He said, “No, not in Portugal. They are very sensible people. They realise it. I am going to talk to them." Because they are all suffering so early. Only three years they have been doing it. They are all suffering on the left side, their ears are finished, somebody's eyes are finished, somebody's problem is on the left side, somebody has a problem on the left Void and all that. I cured, of course. But they said, “All of us are suffering." That means they are very sensitive also to suffer so fast. And they are realizing, they are reaching all of them, even their administrators and their; everybody's realizing that there's some sort of a nonsense going on in this TM. Just imagine. When I went back, so transformed and

changed. The one gentleman had an eye like this. It's all opened out equally the same, everything, face so transformed. I said, “I can't recognize you, the way you are changed." Such a short time, in eight days, they worked it out.

Portugal is a country known for its escape nowadays. There are nobody, we should call, the real Portuguese have run away from that country. They are settled in Brazil. Spain, people have not much hopes from Spain, politically. It's a hopeless country, they say. Italy is the worst of all. They have Mafiā, this. And in that Māyā these beautiful lotuses to see. What a joy it was; what a joy. You can't imagine.

Even our Ambassador in Spain said, “The people here are very different, Mother." He said, “I talked to some people. They said, `When She is coming you have to call us.' " I said, “Next year you have a big program. This year let's have only the Indians. But next year, of course, you can call." You see, all of them here want to have realisation. All big people, eminent people. You just come next year and you'll see all of them. Here, do you think anybody? An ambassador, can you imagine? I can't think. Very funny people.

I've met a very big man once in a dinner party where one of the Sahaja Yogis is the chairman of the Hague High Court, of course an Indian, Doctor Nagen Singh. And he told that gentleman that, “This lady is a very well-known spiritual leader of India and She has given realisation to many and She has given realisation to me also." He looked at Me and he said, “No, I am also a realised Soul." What to say? He said, “Christ has given me realisation.

It's Christ who is going to give me." So Nagen Singh in Hindi says, “There are no vibrations, the Kuṇḍalinī is frozen and this one is saying. How can Christ give him realisation?" I said, “This is the escape because Christ is no more." Of course, Christ gives him but where is Christ within himself? So he asked him, “Where is Christ within yourself?" “That Christ knows himself." He said, “I didn't know these people were such buffoons." Really, these were his words. And My husband then couldn't bear it any more, you see. He said “Now, forget it." You see, he was such a blind man.

I mean, in India people may not get realisation, may not, but they know what is realisation. They know who is truthful, I must say. Whether they are ambassadors or Presidents, make no difference; they know that definitely. Even President of India, say, if he sees Me he doesn't sit down. *[UNCLEAR* They/He'll] stand up. They have that sense. That basic humility is missing. That's why we take to people who pamper our ego. We take to people who are nonsensical. We take to people who befool us. Only the egoistical can be befooled. If you are not egoistical no one can befool you. How do you befool a person? By pampering the ego.

So one has to understand that unless and until we develop that basic humility within ourselves we are not going to do very well in England.

It's for all the Sahaja Yogis as well as for people who have come here. It's a very, very, serious problem and you are placed in the most vital parts of the universe that is this England, that's the Heart. And if you now any way escape

your responsibility, you will be held responsible, I am telling you now very strongly.

Because today I had big lectures from people saying that, “Mother, you don't say things strongly and people are to be frightened." I don't want to frighten you but you will be held responsible, take it from Me. You are born on this Earth, on this great land for a very great purpose, to create Jerusalem out of that. And now if you are not going to stand up, you'll be held responsible. This is what it is. It's a tremendous work one has to do, for which you must prepare yourself. Get to it. I can give realisation; that's all. But I can't give you strength. I mean, you can't make the horse stand up on his forelegs, can you? It's a very, very, desperate situation sometimes the way things happen. After all, you must know that My coming here has some meaning of. I didn't come here because I chose to come in the way people, the Gurus walk into your country. I came here because something was done spontaneously. I had to stay here, I had to work for you, I had to implore you and request you and tell you in every way possible your responsibility. But then you don't tell Me because I have not failed in My duties as far as I'm concerned.

Of that I am very sure. But now I'll leave it to you because I may not be here next year. What can you say? Depends on the moods. But we have to see what you are going to do for the whole world, for the whole emancipation of the human being.

First you have to find your own beauty and you have to give this beauty to others. This is a greatest artist's job you have to do, as a great master of art in Divine life.

You have to become Divine. It's you who has to become Divine. You don't worry about Me. I don't have to achieve anything, you see. That's the only problem. I don't have to achieve it. I have to only achieve you people. I have to only have ways and methods by which I could really make you grow. All that is possible I will do, but you must stand up on your legs, must ask for it. It's a big problem. Not for others; for Me. Because others have no such problem.

They don't want you to stand on your legs. They want you to crawl and they want you to disappear. This is a different thing. I want you to grow, not because I want, but Divine wants it. The whole Creation wants it. Otherwise it will have no meaning.

So the responsibility of English Sahaja Yogis, British Sahaja Yogis is very great. Again and again I have requested you and I have told you in whatever way possible, that establish yourself. You are *[UNCLEAR* lacking/lagging] behind. I can tell you Spanish people will have to come and teach you Sahaja Yoga. Already we have got somebody from Australia to teach that.

You give up your old ideas and conditioning. Every Saturday, Sunday, must you go out of the country, out of London? London is your place where you have to work. Unless and until you take it up upon yourself it's not going to work out.

Some people have to do it, someone. I am looking out for such people for whom this is their desire. We talk of big things, you know. If we talk to anyone, I see in big, big parties they talk, “Oh, what's this?" and “We must become peaceful countries. We must do this and that

must happen." And even if you'll listen to the lecture of our great President of America, you see, you find, “Oh God, some angel is speaking” or what? Like an angel, you see, they speak. Angelic, prophetic, such big, big, words. I can't understand even it won't come into the mouth of God Himself but the way people talk, ultimately what remains is nothing.

So let us be that, what we talk. We can be. We all can be. It's very simple. You have to decide. You have to really decide. The time has come. I just pray may God give you strength to stand with the truth. It's not difficult. It's very joy-giving. But stand with it, grow with it.

That's what you are. Thank you very much.

Now if you have any questions you can ask Me and we should have realisation. Hello. What's that? What's that here? Right Swādhiṣhṭhāna. She's showing right Swādhiṣhṭhāna.

[Aside:] Oh, all right.

Now you take this one. [Hindi.] They are fighting. They are fighting, see, working it out. They are all fighting. How is your child, [Graham]? That same thing?

Sahaja Yogi: Much less.

Shri Mataji: Your Āgñyā? Have you brought her?

Sahaja Yogi: No, because I haven't the right, because she has *[UNCLEAR* just come out of/to stay in the] hospital two or three weeks.

Shri Mataji: All right. On My way back if we have time I will go for see her. That child is fighting.

What sufferings from the very beginning of life. That house also I think has problems. No questions? Are there

any questions please? Yes? Questioner: I'm from Holland and I wonder whether I should try to stay in England, in London for, should I remain in England to find work?

Shri Mataji: It's difficult to find? Questioner: I am wondering whether I should try to find work here in England or, do you understand what I am saying?

Shri Mataji: You are English? Questioner: No, Holland.

Shri Mataji: Yes? Questioner: Holland.

Shri Mataji: Holland? Questioner: Yes.

Shri Mataji: Oh, we need people in Holland. I haven't yet touched it.

Questioner: Excuse me?

Shri Mataji: I haven't yet touched Holland. Haven't been there. I went there once, a long time back, but we have to touch Holland [very soon]. There are lots of seekers, no doubt, but drinking too much.

Yeah. They drink too much, they told Me, like Scotland, see...

[Aside to a child:] Channa. All right, you eat channa.

... and we have to look after them, no doubt. There are lots of seekers misled there are. In Holland we have one great soul. There's a young boy of sixteen years, I think. Careen, his name is. They asked him about his father, mother, everything. He said, “My father is just like other fathers." I said, “Really? What does he do?" “In the daytime he drinks beer. In the night he drinks whisky." I said, “Really?" “All fathers do that, Mother." “And what about the children?" “Some of us, our friends, we meditate but most of them also are drinking beer." When he was twelve years he first came. I think twelve or eight

years he came here, I think. Yes and he must be sixteen now, yes. Wonderful man. He is growing up there. I told him to gather more people who think like him. He might, he is a great person. His mother is French and father is this thing and divorced and another mother, all kinds of problems. No, would be better in Holland, no doubt, but you get your realisation, you settle down here and we must start a center in Holland and next year I am coming down there, all right? Holland is one place I have not been.

I didn't go to Austria. Now, we have a very powerful yogi there.

So I am going this year. A few countries I have not tackled. We should not go away from our country. We should work there. That's the place we have to work, whatever is the condition. Switzerland now are doing very well. Switzerland is doing so well. Those who were committing suicide are now coming to Sahaja Yoga and doing very well. I said, “The way you *[UNCLEAR* are/were] doing suicide, if you can do Sahaja Yoga even once it will be all right." Because they did a perfect job always with their suicided things, you know. They used to plan it out so well, the suicide, in such a way, I mean, that it would not create any problems for anyone and sort of thing, you see. They used to think about it all the time, how to commit suicide, you see and they, very great planning. But look at Switzerland. It's a challenge to all of you.

So it's a good idea. You get your Sahaja Yoga here, settle down, master it and go to Holland. You would be the one of the *[UNCLEAR]*.

I gave once a Realisation to one Mister called August Tigger. He was the chairman of your, one of your very big companies. He was a very big man, no doubt, but he told Me that, “I cannot talk about to anyone. They will think I have gone crazy." And he died. He was a very old man when I met him. He was about eighty years of age when I first met him. And a very great seeker he was, very great seeker. Holland I'll definitely come, no doubt. And now we have reached Brussels also.

So in Brussels and Holland we can do it, isn't it? From Brussels it is easier to go to Amsterdam. Where will you be in Holland? Questioner: I have no place at all.

Shri Mataji: Huh.

Questioner: I have no place [where] to go for the moment.

Shri Mataji: But you will be placed in Holland? Questioner: Then I have to go back. I have to.

Shri Mataji: Yes, you should, you should. You see, I would request you, once you become a Sahaja Yogi, you should go there and we'll send some people to help you also. There is somebody very powerful in Brussels, very powerful in Brussels, who'll help you, very powerful. You remember that Rajneesh fellow who came? Oh, he's so powerful. You must see that. He's brought about ten people from Brussels to Lille.

Can you imagine? He's already started his own center. It can only work in the democratic countries, isn't it? And I think Holland is very important. And who is there is Doctor Nagen Singh himself, is there in Holland. He's in Hague.

Questioner: Is he?

Shri Mataji: He's in Hague. He's the Chairman of your World Court.

[Aside to the children:] Hindi. Look, what? What? Anand? Anand. This is Anand. Ananad. And this is? Sonu.

Sonu.

Sonu. Say Sonu. He's a real joker, I tell you. What makes you laugh so much and look here? All right now. Sit down, you sit down there. Sit down. All right. Be a nice girl, all right? Ha, now sit down. Yes, we have to raise their Kuṇḍalinī. Ha, come along, come along, come along, come along, come along now. How is she *[UNCLEAR]*?

Sahaja Yogi: [All right now.]

Shri Mataji: Better? She is better. How is the baby from Australia? Is he all right? Is he all right?

Sahaja Yogini: Much better.

Shri Mataji: Much better now. I am sorry that day you had gone away. I wanted to see the baby.

[Aside to the children:] What? Ha. Ha. Hop. Hop. Ha, up, up. Hop. Hop. Now, hop, hop. Come, come. Anna, come, come. These children. [Hindi.] Give her, give her channa. Good. Give her some, give her, give some channa. Give her some channa. All right. Go and give her some channa. All right? Take this one. You give her. I told you to give her. All right, let's have it, for that. See how cheerful they are, how cheerful. All right, now we are going to keep quiet. Sit down here, sit down. All of us are going to sit down. All right? Sit down. Come here. Come here. Sit down. All sit down. You sit down. Olympia. You

sit down. All right? Sit down. All right. Be a nice girl. Now, it's all right. Let her be. She is not well.

She is still little. All right, she'll come. She's, she will come. She can't leave. She can't enjoy herself, see.

That's what it is; everybody must enjoy.

All right. Now close your eyes, please. Just close your eyes. Put both your feet on the ground. Now, take out your shoes. Shoes, shoes.

[Aside whispering to a child:] Sit down. Sit down. Quiet. We all sit down. Now we are closing eyes.

Just put your hands towards Me and close your eyes.

[Aside:] Can you push this out, please? [Aside whispering to a child:] Lie down. Now, sit down, sit down. Now we are meditating. All right? Just keep your eyes shut. [Hindi.] [Aside to a child:] Go and see the aeroplane, all right? All right? All right? Keep your eyes shut, please. Don't open them. Please don't open because when the Kuṇḍalinī is rising She's working it out away through your Āgñyā Chakra which is the place of Christ and at that point dilation of the pupil takes place; that's why. Be comfortable. Be comfortable and be cheerful. Don't think of the past. Forget it. At this moment you are not to think what mistakes you have committed, what wrongs you have done. It's all finished now. You have to, on the contrary, all the time say that, `Mother, I am not guilty.' At least say it thrice. Before you start any meditation you say, `Mother, I am not guilty.' It's very important. For anything you need not be guilty. God is the ocean of forgiveness, He's the ocean of compassion, He's the ocean of love and our little bit, so-called mistakes or anything has no meaning in relation to His greatness, to

His vastness. It has no meaning at all. [Hindi.] Carrie. [Hindi.] [Aside to a child:] All right, you go and sit there. We don't have now time. All right? Go and sit there.

All right. I think all have got it. Can you feel that? I think they have opened their Sahasrāra. Slowly.

How are you? Good? Close your eyes. Please, close your eyes. Keep your eyes shut. Don't look at others.

All right? Look at yourself. Just keep your attention inside and not outside. It has to happen. If it does not happen one has to work for it, not you, but these people who have got realisation will work for you first and then once you get realisation you can work for others, because the ones who know how to swim can save people who do not know how to swim. And then those who are saved can learn swimming and save others. It's like that.

So nobody's higher or lower. There's no obligation, nothing like that. Ha.

Hmm, this one. *[UNCLEAR]*.

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We all are expecting something great to happen and the happening that has to take place has been all ready described in all the scriptures. But somehow we are mislead by other people who have a better way of manifesting their own style and we get so confused because this is the time of great confusion.

Without the confusion evolution cannot take place. Unless and until people are confused they will never try

to aspire for something higher. If you see in the animal stage also, there was a confusion for the fishes to come out. And that confusion made one or two to lead the rest of them and that's how they could crawl onto this Mother Earth with confidence.

So the areas started changing gradually. That from Mother Earth then they started looking towards the sky and evolution went on like this till the human beings were created. Now all these areas are within ourselves. These are all the elements into which we had to probe into. We had to find about them and through this evolution we have been able to look into these, to fathom them, to find out their nature through our intelligence.

So we reached this point where we could understand the elements, we could understand their use for our purpose.

So far so good but that's not the end. That's not the end of our evolution. If it was then there would have been no more search, there would have been no more seeking, people would have been happy, would have been satisfied but that's not so.

So there has to be something more that we have to achieve.

At this time of great confusion we have certain lamp posts we can say or beacons to guide us and these beacons are all the scriptures. Now these scriptures are also so much being misused and misrepresented and explained in such a funny way and everything made into a money making proposition, that it adds to the confusion more.

So you get much more confused and confused and confused. Imagine the light that has to show your path

becomes an illusion, how are you to find your path then. But this is the past time of human beings, you can't help it. You give them everything and they can convert it into a confusion.

You can see the results of these in our politicians, in our economists, our psychologists, all of them seem to be quite confused and they don't know what the other person is saying, what they are saying, they cannot relate it to something absolute.

So we have to find out that absolute point where this confusion drops out.

At this level only you can find it out, at this level only it can be given, at this level only that will manifest.

Before this at any other stage it is impossible. It was impossible and it is impossible.

So at human stage only it is going to manifest but human beings also must know that they have some drawbacks compared to other stages.

At the animal stage or say even earlier stages you can say, at the element stage, elements don't have to think. They don't have any choice, they don't have to bother about anything, they just exist. They're not aware of anything; they're just existing with whatever are their qualities. Say hydrogen is hydrogen, oxygen is oxygen. They're bound by different valences and different qualities and their chemical compounds and their physical powers by which they act, react and exist. Then when the life started itself at that time also, life was guided very much by nature. The evolution was very much controlled by nature. I'll give you an example of that. A gentleman who has written a very nice book, I

would not give you the name because you will immediately by that book and start reading the whole. But he was experimenting with some oysters and he had them first in Los Angeles where the sea was. And he found out that when the tied was low these shells used to open themselves up, the oysters and when it was high tied they would close down because the water should not run into them. And you know that the tied time is bound everywhere, anybody can calculate it sitting down here what is the tide in Falkland.

So he removed those shells from there, brought them to Ohio which is very far away and there is no sea and he put them down there and they were opening at the same time. Now see the time changes according to the moon, so the water was acting according to the moon and these oysters were also acting according to the moon. But when the time changed, they came to Ohio, still they had that habit and they were opening. But suddenly they changed and they took to the timing which would happen if the sea was there in Ohio.

So they were so much bound still by nature.

Nature controls that, up to a great point, nature even controlled human beings. But in the animal stage one has to know that to find out the difference between an animal and a vegetable, what happened was, first the cellular wall was doubled.

So element was first put into a cell to make a vegetable and the vegetable was given a double wall to make it a human being, I mean animal. Now animal that has become a human being has a triple wall, that's why is the confusion. That we call as human freedom, that we are

free to do what we like, “What's wrong?" I mean if somebody wants to commit suicide, “What's wrong?" Somebody wants to kill his father, “What's wrong?" I mean laws according to many people is all artificial, man made, is correct.

So what's wrong? So we were bound thrice, the third binding came when as human beings we started acting, creating our ego as a by product of that action physical and mental, we developed ourselves into an egg. We became just like eggs and this egg had three shells.

First one of the human shell, second of the animal and third that of the vegetable and inside that were all the elements. That's how we are made. But for what, why? Why this freedom was given to us? To get us confused because we had to go to a higher evolutionary state. And that higher evolutionary state has to give us complete freedom from all these three bondages. The vegetable bondage which makes you stick to one place, the animal bondage where you cannot think and the human bondage where you think. Man can't live without thinking, it's a bondage, you can't get out of it. Like horns it grows into your head, you can't stop it you know. Even if you cut your throat you cannot stop it some people say. It's surprising.

It's so bad; it's such a bondage in us. All the time we think, think, think. This is the third bondage of human beings. But what happens with this, when this bondage is broken? Light comes in, through the light and this light gives you enlightenment in all the three prisons into which you are imprisoned and you get a complete integration into all these different bondages within you

and you start seeing the absolute truth that all this is bound by one thread. All these elements, all these vegetables, animals, human beings are bound by one thread. And when you start seeing that thread as a witness you start seeing the play of all these elements, of all these bondages, beautifully.

But there's a very great difference between the other evolution and the evolution of man at this stage.

Is a very great difference I think, which very few people realise that before the evolution up to human stage, you are not aware of it and you can't do anything about it at all. Supposing a seed evolves into a better fruit, it doesn't have to do anything about it, somebody else has to do. If you sprout a seed then you have to look after it throughout. Sprout the seeds then take the seedlings, put them right somewhere then let them grow into a tree, then you have to prune the tree. Whatever you have to do, you have to do all the time, you have to look after the tree. But after this evolution, this jumping, this happening, when you become the Self, you have to do something about it. You have to because you become the master of your being. It is you who has to work it out. In Sahaja Yoga there are many people who get realisation, it's very easy. The confusion is so great that people want to come out of it. They get it but again they are drawn back into it because that time which is so important, the intermediary time where you have to stick on to that area, to that new dimension of collective consciousness, your will power doesn't act and that is the time you require this will power. Already you are exhausted.

So many are exhausted because of seeking, because of worrying, because of thinking, wrong seeking, Guru's, this that, all kinds of exhaustions are there. Family life, married life, every sort of problem that you have faced, you have already exhausted your will power and when even you get realised, you have the cup but you have no strength to lift within yourself, to raise it to your mouth and to enjoy the nectar of your Realisation. More so in places that are supposed to be developed. In developing that part of your systems you have exhausted yourself much more. I mean it was all right up to a point but when human beings know something, they'll go to the extreme end of everything.

Now if you know electricity then everything must work on electricity, your lift will work on electricity, this will work on electricity, now computer have come all right. Now they will make human beings into electrical electrodes, I don't know what they're going to make out of that. Who's going to that extent.

Then electricity fails, finished. Now petrol started, petrol, use petrol as much as you like, all right. Now petrol is getting exhausted.

So there's a shock, future shock condition in a trauma *[UNCLEAR* you see].

In that confused state you are in a shocked state, “Oh God what's going to happen to us?" But why play into the hands of these things to that extent. The countries which are not so developed see, you can say countries which are a little underdeveloped and developed you see where a motor car runs and a bullock cart also runs. If the motor

car fails they can use the oxes to run the motor cars, we call it `oxford'.

So one can rely on something else, there is an alternative already available. But when you cut out all the alternatives then how can you find out an alternative. For example, now we've got calculators. I was amazed in the shop they can't count one, two, three, four, five. If they make mistake in somewhere, if you tell them that there's a mistake because you know how to calculate, they say, “How can it be? The machine is not wrong." “But your fingers were wrong somewhere." They have no alternative left now, I mean they have to depend on the electricity; they have to depend on petrol. You have to depend on all these elements.

So if you find with little detachment you are already slaves of all these elements instead of becoming free birds, we have become now slaves of this.

So we start finding out alternatives. Now what can alternative we can have? We have lost all deftness to do any hand work. After some time I think people won't be able to clean their dishes, they will need a machine. As it is they can't clean their cloths I think, they can't comb their hair. What's going to happen? You will need even a machine to feed you.

Going to that extent. When we go up to such a limit that we become absolute slaves, the confusion is worse. But after Realisation the whole thing changes, all the priorities change, you become a different person. It's a tremendous change that comes within you but to appreciate it, to understand it and to use it, you have to stabilize yourself because you're still shaking and it's

very easy to go back to the life which you have lead so far.

We have had people coming from all works of life. We had people bureaucrats, we had people who were hippies, we had people, I mean they must belong to some club you know. Are you a communist or a socialist? Like when I came here, they asked Me, “What is your politics?" I looked at them, I said, “Which one?" They said, “I mean what politics we have, what is yours?" I said, “I don't know." Quite confused you see. I was quite confused because I had no politics at all. There's only one politic for Me, that is the politics of Divine, of God, where He plays His tricks on all human beings. I see that every day. They don't know but He's playing tricks on everyone, on nations, on human beings on all organizations. He's playing tricks all the time to make you learn so many things but you don't want to learn. That's the only politics.

These politics are nothing but children's play, they are of no use. Just you want to play with cards and you sit down and play, that's all to Me. Otherwise there's no politics for Me. What is economics of God? That's the only economics that creates. No other economics creates for Me. His economics is that matter doesn't give you joy. He gives you something that gives you joy, that gives you compassion, love, security, health, innocence. Above all it gives you the power to love others, tremendous powers. We have never used the power of love, never. Always we have used the power of hatred. All our politics and economics is based on hatred. We create goods to sell by seeing what weaknesses people have, like

England or America and all these Western countries. In India the crooks found out that there are many seekers in these countries.

All right export all the crooks, they all came out of the jail and are here back. They've got Rolls-Royces, they have got big, big huge houses, they've got huge big aero planes. And you can't see that.

This is the economics of human beings but God's economics is such that if you have any want, it looks after you. But it gives you a desire for the right type of wants because the whole system changes, the whole value system changes. A person who is a realised Soul would like to have vibrations flowing all the time.

Today I had taken My grandchildren to a shop to buy them a sweater. It's very difficult because they're realised Souls all of them.

So I gave them a very beautiful one. I said, “How do you like it?" “It's very uncomfortable. It was acrylic which you can't have." I said, “But it's quite nice and cheap." So she refused to have it. Then it was semi-acrylic, refused to have it. Then I gave her wool. I said, “But this wool will be only one when you can have ten like these if you buy acrylic." She said, “Better to have one which you can wear than to have ten which you cannot wear." The whole value system changes, to have too many things becomes useless. Have one which is comfortable to your being.

Somehow they have reached even rationally through your science and to such points that Sahaja Yoga just fits into it. I sometimes think all these things have created the beautiful ring for the diamond of Sahaja Yoga to just

fit into. For example people are now realizing that there is no sense in creating plastic. But say about thirty years back people would have been proud to have a sofa set made out of plastic. We had a ship from Norway I remember about thirty years back and they were going round to show us how they had made plastic railings for the staircases you see, beautiful plastic railings you see. And we were all very much enamoured in India you see, how they had made. While we can make very beautiful carvings but we thought this was wonderful, looks so nice, washable, you can wash it, no polishing needed, no painting needed, wonderful thing you know, just go ahead with it. But now the same Norwegians are asking Indians to create some things for them out of wood.

So the whole value system changes as soon as you start feeling your Self, your being. Because your being is absolute, it is truth and its complete beauty manifests when you start with your will power accepting the new challenge that is given to you. And that is the time where this built-in ego of ages stands out: “Why, why to do like this?" So many things in the society that we have whether in India or here or anywhere in the whole world, are so shocking that only after Realisation you realise that you have been going on with it all these lives and your parents have been and their parents have been. It's absolutely shocking things.

But for that you have to first get your Realisation. That part is not so difficult as I told you because the time has come for many to get realisation. But how many will enjoy it we cannot say, because Mr. Ego is the worst enemy of human beings. First of all they cannot take it

from anyone else but themselves. This is the big problem. Why I say even, “Dig that way" but it cannot be done. Now supposing somebody has to do it, it's not a very easy thing you know, it's a very difficult thing to do such a thing and it's horribly embarrassing. You have to do something which people think they can do themselves. You can imagine how embarrassing it is. Only a mother can take such a situation that she knows her children are like that, doesn't matter. But any other person would say, “Go to hell what do I care. Why should I take the responsibility of anybody and why should I say all these things to them if they are so egoistical, let them go to hell." This is what is really the situation.

But supposing somebody is nothing but compassion and love. Supposing I mean, the supposition for many people they can't believe it. Supposing someone is, then someone has to do it. And if someone has to do it why be so angry about it? This I fail to understand. Like in Spain one gentleman got realisation and he couldn't believe that it has happened. And he came to Me and argued with Me in a very funny manner. He said, “But why is it you had to do that?" I said, “You do it." That he can't do. I said, “All right now if you're angry for that” because it has happened in My presence, he was angry with Me. He was thinking, “Why shouldn't he do it." I said, “All right now you can do it but before this you could not." So he was very angry for that also. He said, “Why should God make one person do it?" I said, really horrible I tell you, “If He had given one hundred people to do it, it would be much better. I would have taken some rest Myself because I am already sixty years of age and when am I

going to retire? But it's not so, what can I do?" Then he was still angry with Me. He said, “But must be something why You are doing it." I said, “Yes there is." “What is it?" I said, “Love." He couldn't understand that, he couldn't understand that.

So he went on with very great anger. Still he said, “But must be something." Then foolishly one of the Sahaja Yogis you see, brought My shoes down to put in My feet, which I never asked them, I never asked them, I've never ask them, I would not like it. But they like it because there are vibrations in My shoes. It's out of their self interest that they're doing it. And he said, “This is the reason why You are doing all this." I said, “Really? Very wise." And at that point he left Sahaja Yoga.

So there are such wise people in this world. I am talking of something very great and the wisdom of people is so limited, the quality of wisdom is poor. They're intelligent, well educated but quality of wisdom is very poor. But in a village you go, you always find villagers more wise than the city people I tell you. The reason is they live with the Mother Earth, they take all their innocence. Without innocence you cannot have wisdom. Innocence is the basis of wisdom. Normally people who are living in the city have to deal with such crooks that part of the wisdom is lost. And that's why the quality of wisdom I find, is lacking. If that is there, Sahaja Yoga works out. It gives you what is your own and you enjoy what is your own. Now take a simple question, a simple thing. You have got say for example your property, say your ornaments, kept with someone and somebody knows the keys and the ornaments. Say your forefathers have given

the key to a third person and the person comes and says that, “I've got the keys with me, you take it and use your own money." Will you get angry with that person for that? For nothing at all, for giving nothing, will you get angry? But immediately they become like a bull. “Now we'll not have it." But why? “Please have and peruse it, please have it, enjoy it, it is your own, you have been desiring it, you have been wanting it, please have it." They'll say, “Why should we have it, who are you to give us the key?" I mean, “But I have it. What am I to do?" I'm imploring, “Please just have it." But they're adamant just like bulls you know. Bulls are easy, easier people I tell you, bulls are much easier. If there is a bull like that in India what we do, we take some red chilies and put to the nose and it will get up.

But what should we do with human beings? They're stuck up people and this really amazes Me. Aren't you seeking, aren't you seeking? What more do you want Me to say? It is impossible I mean I discuss with them I say, “What should we do with these people?" They come, get realisation, disappear just like that.

After ten months they'll appear, “Mother I've developed this trouble, that trouble." But why not, it's all free to you. We had in India a great advantage I should say because we know what to expect first of all.

If everyone knows, whether you go to a villager or to an educated man everyone knows what to expect, everyone. Secondly they know how to make out a real person. I mean not the westernized, the westernized I don't know but otherwise. Then also we have a great advantage of certain prophets, is made in our country so

people know when it is going to happen, how to pin down the thing. Now you too had prophets is made, like a person like William Blake. But who understand William Blake here, no one. Because he's on a different plane and when he speaks no one understands him.

So it is all been prophesized that you are going to get it, this is going to happen. There's a book written thousands of year back that this is going to happen in 1970, that people are going to get transformation, that they are going to get into a system, a new system will be developed by which they will get their Realisation. There will not be any need to go to hospitals any more after that. Even the word is there that they will not go to any *[UNCLEAR* riguṇalhi] means a hospital.

So clearly it is given thousand of years back and people are looking forward for that. But the tragedy is most of the seekers are born in the west. It's like one has the teeth so he cannot get food and the one who has got food, has no teeth.

And that is why Sahaja Yoga takes time to develop. It will always because it's such a process, living process and this is the living process of the living God which you must ask for. You must not any more look at things which are done artificially like a baptism, like in Indian communities we will have a ceremony actually called as a *[UNCLEAR* ghopavita] where they say that, “Now you're a twice born." At the age of eight years it is done actually, even Muslims do that. And everybody gets a kind of a thread in India to celebrate that now you become a Brahmin, you know the Brahma, you are a realised. I mean certified, they move about like that, they think that

they're realised Souls you know. And in America there are many who certify themselves as twice born. Certify, self certificate see, I'm surprised you see. In this country I'm told that people give self certificate that they're totally mad, I didn't know. But really I met some people who came to My program and I said, “Why are you shaking so much?" He said, “We are certified mad people." I said, “What?" “Yes, we are coming from lunatic asylum." But these type of self certificate that people have, they go about. How to tell them? It's impossible you know. I mean I can understand a drunkard but I can't understand a person in all sanity becoming so drunk with stupidity.

It's impossible to understand. And this is one of the drawbacks I feel in Me that I don't know how to convince people that, “Please have it now, this is yours, go ahead with it, you are hungry, this is food for you, better have it." And then after Realisation as I said that, “You are the one who can do it." All progress later on is completely done by the complete Vidyā, the complete technique, the Divine technique, how to operate the Divine technique is all told to you and you have to just see and work it out. If you want you can work it out, anyone. I have seen people who came to Me absolutely possessed, absolutely possessed, today they are great Sahaja Yogis. People came mentally absolutely you can call them half mad or some of them full mad, certified mad and they are today great Sahaja Yogis giving realisation, could be, to people, yes, yes. Yes people who were drunkards, alcoholics, drug addicts, all sorts of people came, they all have got realisation and they're settled down and are very good

Sahaja Yogis. But how can you treat a person who is stupid? Ego makes you stupid I tell you, ego, the result of ego is stupidity you know. People do so many stupid things these days that even little children laugh like this you see, when they see people doing. But to them it is nothing. They think, “Oh we are very great." This ego business is really very blinding. But one doesn't have to worry about it because Christ himself has made arrangements that He sucks in your ego. He does that. Surprisingly the one who came just to do that, I don't know what a mess they've created out of Him, that those who follow have much more of it. I mean you see anybody in charge of the church he won't talk to you; I mean he's a snooty fellow you know. You don't know which way to approach. He walks with five, I feel, five revolvers around him. You say anything, he may hit you or do whatever, I mean you don't know. It is easier to face a mad man than to face a priest you know sometimes, difficult. God knows how he will attack you.

Today I had a little encounter, I was rather worried. But this is what it is you see that Christ a person so Divine, I mean there's nothing left in Him as a person excepting Divinity. He came on this earth and nicely people have cooked him, I really tell you. I mean I don't know how they could make anything out of Him this kind of nonsense. That this St Paul of all the persons was included in the Bible I was amazed. You see when I saw the Bible I said, “From where does he come?" And now they've started this charismatic movement, I'll go and have a look at them. They're epileptic, horrible things they're doing in the name of Christ. Can you imagine? He

drove out the spirits from people and here the people are calling spirits. It's such a mess I tell you. You all have to help Me because you are all wise people and sensible ones. And we have to see now how many remain in Sahaja Yoga. That's the sign of wisdom according to Me. Maybe your style may be different I don't know, but My style I understand that if you have pure intelligence, pure intelligence which many have, you suddenly know what it is. As I've seen in Spain one fellow he was a lawyer, he listened to one of My lectures and sparkled, just sparkled. I don't know what made him think that way, I don't know which point he caught up but he said, “That's the truth, I can see it clearly this is the truth." There are many like that. They may not even get Realisation but rationally they just reach the point, “Yes this is the truth, cannot be anything else but the truth." You need not be very well educated for that or need not go to any one of these universities. You could be a very simple housewife to understand. But a person who has common sense which is based on wisdom should know that you have to become your spirit. All other nonsensical ideas like painting your hair, you're not going to go to God take it from Me.

By painting your hair if you can go to God then it is the easiest. Or by putting nails into your noses or by standing on your head, or by jumping morning till evening or calling God morning till evening, how can you go to God.

Something has to happen within. It's evolutionary, it has to be something living, it's a living God we are talking about. Whatever we do before realisation is all dead and dead way is not going to take you to God. Only after

Realisation because you become the master of life, life starts flowing through you, you can give Realisation to others. For the first time you start doing really something that is living. You can give vibrations to the flowers, you can give vibrations to the trees, you can give vibrations to the nature, whatever you touch you vibrate. But first you must become a realised Soul and then you respect that realisation. It's a tremendous thing but it happens very quickly, very easily and that's how you get lost. If somebody is made to work for something, it's a very great difficulty, then perhaps people realise that, “Oh we must have it." But if the forefathers have earned quite a lot, they want to distribute to their children freely, everything. Why to worry? But we must have wisdom to use that with respect. It has been earned with very great difficulty. For example the crucifixion of Christ, without His crucifixion we could not have had Sahaja Yoga today, could not have. Unless and until He's awakened within us, we cannot give realisation to people whether we like it or not.

So these people have dedicated themselves completely, they have built everything within you and that's how you get it so easily but you must have respect, you must have understanding, otherwise all their efforts are lost and also your seeking is lost.

May God bless you.

I can allow you to ask Me a few questions but these Caxton Hall people are rather angry because we have been always going very late.

So I promised that I'll leave this hall by nine fifteen. Please ask Me questions in an English which I understand

because I am an old fashion English knowing woman and I know this modern style I don't understand, so please. Gavin says I use 150 year old English sometimes.

Yes please? Seeker [talking to Shri Mataji]: *[UNCLEAR]*.

Shri Mataji: What's this? What's wrong? Seeker [continues speaking to Shri Mataji]: *[UNCLEAR]*.

Shri Mataji: Why do you want to do without the picture? Seeker [continues to speak]: *[UNCLEAR]*.

Shri Mataji: You can't do it, I'm sorry. Really you can't do it in the beginning, just can't do it. It's made like that. The whole situation is I'm a must. I must tell you frankly all right, I've not told this to anyone but today I must confess to you something. As I've told you that your forefathers have worked it out all right. Now in this all working you never recognize them, never before. You always refused them, leave alone photograph, even bodily you never recognized. You crucified them, you gave them poisons, you beat them, did everything. But in this working you have to recognize Me, I'm sorry. This is the first time I'm saying this because it was not wise to say but now it's ninth year I'm running in this England. I kept My mouth shut, right? Of course you can't crucify Me I think, but that's a fact, you have to recognize Me otherwise things are not going to work out. People want to get their cancers cured free, they want to get their realisation free, everything done free by Me. But My photograph or anything to do with Me they don't want to do it.

So it's not possible. You have to recognize and Christ has said already about it, very clearly because I'm something special, I must, I'm really a special person but I don't

want to say that because it's rather embarrassing, but it is so. Without that do you think I can give en mass Realisation to people? There must be something about Me or not. If I'm doing it, that's it.

So it is better that you recognize Me, it's better for you. I'm not going to take away anything from you, nothing whatsoever.

What are you going to give Me? Just think of it. I am here to give you something but you must recognize that I am a giver, just recognize. I'm sorry to say but it is so. You will gradually recognize when you'll have vibrations. When I say that the vibrations, see how much it flows. When I boast you know the vibrations flow more, automatically. But I'm very cautious, Christ said, “I am the light, I am the path” all right they killed Him. What did He say, what did He say so much? What did He say that people killed Him and crucified Him. And even till today these Jews are not willing to accept Christ. They want to have suffering, so have it. You will have, not Christ but you will have Hitler. You have to recognize, this is a compulsion on you. I'm sorry that's what it is. You have to recognize the Divine, you have to recognize. It's not easy to give realisation to anyone. If you had seen in Spain I cured a lady who's brain was damaged and they had removed a part of the brain and in ten minutes that lady was cured and she started understanding everything and she started moving her hand and everything. But for people you know they don't understand. How it happened? It's easy for people to understand who know what to expect. All the kinds of people have photographs, all these Gurus have. What

have they done for you? What have they done? They have just taken your money. This photograph has vibrations. The first time a photograph has been taken truly authentically, thanks to your science. You don't have any authentic photograph of Christ. I haven't seen any good picture except for I would say a few like Michelangelo or someone like that. Very few, Rubens, Michelangelo, otherwise the way they make Him He was never like that, never, never like that. No vibrations on them.

So I have to tell you there is something about Me.

I'm sorry but it is rather dangerous to say in this great country of yours, you see. There people don't take things easily but you better take it now. Late, already eight years I've worked in this great country of yours because this is an important country. You do not know the value of this country; you do not know what role it is going to play for the whole humanity of the world. That's why I've come here. I've not come as an immigrant at all. My husband got a posting here, he was elected by one hundred and thirty five nations and that's why I am here. It's all organized. And that's how I'm at your service here but you have to recognize My services. I have no union for that but you have to understand. If you do not recognize My services nothing is going to work out. I'm sorry but that's how I'm made.

Question: *[UNCLEAR]*.

Shri Mataji: Because you are conditioned, you are a Jew, you are conditioned.

So you have to get out of this condition. You see you'll be surprised you can make out a Jew just like that. When the

Kuṇḍalinī rises it stops at the point of Christ you see. This is the biggest problem of the Jews, where are they going to go? You have to save them.

Seeker speaking: *[UNCLEAR]*.

Shri Mataji: This is all your conditioning My Child. How can we understand Him you tell Me, how can you understand, you cannot understand Him. Jews didn't want to. You see this is the common practice of human beings, they don't want to recognize, that's the main thing. Afterwards of course, even the Christians so-called who have built big, big churches, never recognized Him at that time, how many were there. His disciples' useless people, you ask Me, I'll tell you about them, absolutely useless. They wouldn't believe in Him until He got His resurrection then they started saying, “Oh God, Oh God." Otherwise this Mathews, he was a terrible man and he wouldn't recognize that there could be this conception and...

They can't understand Divine. What have Jews achieved? You tell Me. You just see the way they pray, everything nonsensical just like Christians, just like Hindus, Muslims, everyone just the same. What are Islam's doing? What a sensible thing they are doing? It's a different world I tell you. Really I'm... you'll understand yourself when you will come to that level and see for yourself. We have many Jews now here sitting down, many Jews who know while raising the Kuṇḍalinī you have to take the name of Christ and if it is in the stomach you have to take the name of Mosses. You don't know where Mosses is settled down and where is that David star is. Do you know that in your being? So what's the use of all this talking isn't it, when

you don't know where Christ is, where Mosses is, where the star is? You don't know anything, anything at all and what are you fighting about? But we can show you in the Kuṇḍalinī but be wise and humble. Without humility you cannot go in Sahaja Yoga because it's Divine. All right? It's nothing like clubbing or conditioning. It is something that you really feel, “Your hands will speak” Christ has said, you can see, even a child can see, your Self.

All right? So do not live with any conditioning because you are born a Jew. Supposing you are born a Muslim, take if from Me, you would have hated yourself isn't it. Surprising I mean you could have been born in a Muslim before, I've seen many like that. The great hatred people are born in the other religion and they must have hated one thing in one life and in another life, they're hating another. It is all hatred.

This in not Judaism, this is not Mosses, this is not that. It's very different, it's very different.

Sahaja Yoga will teach you that they are all brothers and sisters and fathers and mothers and sons and we are just fighting against that family which is Divine. You see what these religions have done that they have put you up conditionings and into ego trips and these ego trips are funny you see. Every religion has done this. That's why this problem. And these are not a solution. If you are a true Christian, then save all of them. If you are a true Jew, save all of them. If you are a true Muslim, save all of them. That's what it is. And it will happen to you. We have an Algerian who is a Muslim, he came down here, see they were all supporting fundamentalists and the young people got frightened you know. They thought

they should become communists. And this boy came down in London. When he came here he just, I don't know how he found it somewhere, he came down to see Me. He got his realisation, went back said, “No, neither this nor that. God is in the center." And he gave realisation to so many Muslims and they come down here and they worship Christ they worship Mohammed, they worship all the other people and they know what it is. And even when I went to Paris, so many came down to see Me from Algeria. We are entering into Algeria, into Lebanon, into Muslim countries. What about you people? How long are you going with Christians, Jews and Hindus, this, that? We are human beings and we are prophets now. We have to become prophets and these prophets will have powers to make others prophets as prophesized by a great poet in your country William Blake. That time has come. To better become prophets. All right? Seeker speaking: *[UNCLEAR]*.

Shri Mataji: All right. Forget it, forget it. You'll be all right.

Seeker speaking: *[UNCLEAR]*.

Shri Mataji: But your belief is artificial. It has no meaning. If any way you believe in ten Gods, what difference does it means? In what I'm saying, I believe I suppose, I believe, here it's very common, I believe. Hi Baba. You believe someone. Whom are you obliging? If you believe what is the truth behind it? Show us where is God. You *[UNCLEAR]* believing in one God I say the...

Seeker speaking: *[UNCLEAR]*.

Shri Mataji: But you may believe... No, No, you believe... No, no, but I'm not... I'm telling you, “Believe in the truth." All right? So keep your mind open. If you say, “I

believe” then you are closing your mind. I'm saying you believe in the truth all right? So keep yourself open. You believe into something because you are conditioned into that's what I'm saying. If you believe into anything, you are conditioning yourself. Whatever you are believed into, is not the truth, it's *[UNCLEAR* so short] simple thing all right? Now think you are a believer of truth all right? Believe in truth. Now you find out the truth, I see if it is truth or not. It's as simple as that. It's nothing more or less. You should be the believer of truth. Not because you are born as Jew, you should become a Jew and not deny Christ. Only because you are born in a Jew family, you are denying Christ. While those born in the Christian family will deny Mohammed. But we do not, because that's not the truth all right? So you see for yourself, find out for yourself? A scientist, you must keep your mind open. I want you to expose to the science spot. All right? So if you believe into something, then you will be sticking on to that. If this believe is artificial, it has no proof behind it. But we can prove it that all of them are related to each other. You see they have made segments, that's how they have made different religions. If they could put them together, then they don't believe in one religion, do they?

***Contents: 1982-06-22*, Public Program, Reading, UK**

It was very nice to come to Reading again and to meet very nice people like your Mayor and another nice person who was interviewing Me at the radio station. I am discovering new talents in this place which is really historically very important.

But in the history of spirituality, England as a whole has to play a very very important role, which perhaps English people don't realise. William Blake has said that. That England has to become Jerusalem.

It has to become a Holy land and you all have to become holy people. He is not a liar, he would not tell you a lie. People can say that he was a visionary and he visualised things beyond his foresight. That is not a fact, because about Sahaja Yoga he has written very vividly, clearly, as to where are we staying since My arrival in England, where our ashram is going to be. It is so beautifully done that I feel this land has something special about it to produce or to create such great poets, such great seers. India of course is a country of Yoga, no doubt, but there also we had a great poet, about the same time as Blake, maybe a little earlier, Gñyāneśhwara, he did write about Kuṇḍalinī, he also described the times of Sahaja Yoga by saying that at that time, the people who are in darkness, the people who are blind, will see light. He's also gone further to say that those people who will receive light, will be able to enlighten other people. But William Blake has very clearly said that men of God will become prophets and these prophets will have powers to make others prophets. And this is the test that you should put to everyday, have I become a prophet? I mean, it's alright there are many people who are around, who are selling their things, I don't know what they are doing to attract more people. Like the mayor asked Me that as your work is so fantastic, you must have been receiving thousands of people. I said, No I don't, sometimes I receive five or sometimes 10, he was amazed he said

how can that be and that is true, I receive very few people to come to My program and if they come and stick on for a while, they get their realisation alright but there are very few who come. He was quite amazed. He said, Really but I am surprised, you don't charge any money, there is no membership, I mean it really shows that it is something Divine. And still how is it few people come to you. I said, I will ask the same question to you, because I don't understand human beings. You better answer to Me that why so few people come and take advantage of this Sahaja Yoga which gives you the power that is lying within you, which gives you what you have already existing within you, which is your own, it is your own property. Still they don't come even if you tell them freely you are going to be given all your bank balances, please come, please come, but they don't come.

So I said, Instead of asking Me this question, for the first time, let Me ask you this question I can't understand.

But in Indian villages, it is a different thing, where the people come in thousands. One of the reasons may be that the people do not know much about Kuṇḍalinī, they are naive about that and they do not know what it means by the word `Self-realisation'. What it means, what is the Self and what should it happen to us, perhaps that may be the reason one of a sort of ignorance about it but despite all that, this word Self-realisation has been used since long by many marketeers and nobody has been able to give it.

Now if somebody says, yes it can happen to you, just that happens, I think there should be real interest, but still I

cannot explain why, why is it that few people come and those who come, also, do not stick on.

They have no patience. “But with other Gurus?" he asked Me. I said “no, there are many no, thousands and thousands” there is one fellow, who the British people have given 58 Rolls-Royces and then they gave him a 59th one because he would not come without getting a Rolls-Royce from them.

So they starved themselves for one year and gave him the 59th Rolls-Royce. And how many people must have done it? Fifty thousands people collected that money to give it to this fellow to come down here, already now that he has 59, I think he must be waiting for the 60th. Then I wouldn't be surprised that they will be again collecting money for him.

One must understand that you cannot pay for God. You cannot buy God by giving him Rolls-Royces, he doesn't understand Rolls-Royces, he doesn't understand money, he doesn't understand bank. He doesn't know the mint, he doesn't know that you are having a new system, of this paper money. He is not aware of all these things. But some of you are so much used to these mundane things and regular things that we personally all of us feel that if it is going to be God, he has to be just like us, there should be an organization, there should be a chairman, there should be a vice-chairman, there has to be a secretary and all these organizations must be there and there only if he go, then it is alright, we are safe, we are secure, because we are used to it. But God's laws and God's domain is very different from what we understand.

We have never felt his love, we have been always working, all organized things because we were unsecure[d] about something. Every institution is for some kind of an insecurity. Because we are insecure, we think something is going to fall upon us, something horrible is going to happen, that is how we form a thing.

Otherwise our children may be spoilt or our old people may die, or something may happen, we form an organization. This is not believing in God.

Secondly we form also organizations because we hate, but we have never seen the power of Love which is the most beautiful, blissful and smoothly working. Like a flower becoming a fruit, have you ever seen a flower becoming a fruit, nobody has seen. It's how slowly it becomes, have you ever seen a bud opening into a flower, you have to put a slow motion camera to catch that slow movement. All that is done by this great power of God, this Divine Power which is called as Brahma in Sanskrit language. And to know that Brahma is the idea behind Self-realisation. It is all-pervading, it is working everywhere, but we cannot feel it and we have to feel that. And how to feel it? How to know that? The only way is to get yourself connected with your Self which connects you to that All-pervading Power and it starts flowing through you, if you learn the ways and methods you can manoeuvre it, you can use it and you can give it to others also. It is a very simple thing like putting a connection. Like you come in the room, if you have to put on the lights, you just have to switch on, it is like that, it is very simple, but when you switch on the light, you must know that there is a very huge organization behind

this little switch. In the same way, behind all this there is a very great organization of God Almighty. Which we have not known, we have just heard about God, there is God, let us pray to God, all that. Where is he, what is he and what are we, we have never known that.

So first time you get connected with his power.

Now about Spirit, I mean in English language, Spirit is used for so many things, they will use it for a dead body, it is a spirit, they will use it for also spirits, alcohols, spirit for Ātmā, but where I am talking now it is about the Ātmā, the Spirit, which is the reflection of God Almighty within us which is the witness.

Which watches every moment, every action of ours. And it stays there until it enjoys. To understand this Spirit, we have to know its nature, what is the nature of the Spirit is and then when we get enlightenment, what happens to us.

Now here you have seen three powers, as they have shown you, the first power is on the right hand side, is the power of action, I mean the first one is the power of desire which is on the left hand side, the second one is the power of action and in the center is the power of what we call the sustenance which gives you our evolution.

So we have three powers. All these three powers act within us. For example the first power of desire. The first power of desire within us acts in such a manner that we start desiring for things.

Actually the whole universe is created, out of the universe, this beautiful thing like human being is created.

And this power that has created this special thing called human being is the residual power that resides in the triangular bone, for the ultimate desire to be one with the Divine. But it has not yet manifested, so that is why it is called as a residual power. It has not yet manifested because we have not yet become one with the Divine.

So that power is still sleeping within us, that is why they call it the sleeping Kuṇḍalinī.

But that desire is within us and that drives us to all kinds of seeking, we make mistakes, we do all kinds of wrong choices, does not matter. Everything can be forgiven but she resides in the triangular bone waiting for a chance when she could be awakened by somebody who has the authority to awaken. As he told you just now that it is an actualisation, you cannot just go to a church and somebody puts his hand on your head and he says alright I have baptized you. This is only just a false certificate, you know that, it is a false certificate. But when this power is manifested, that when you become one with the Divine, when Yoga, the union takes place, then only we can say that Kuṇḍalinī has manifested itself. Means your desire to be one with the Divine has been manifested.

So now there are four powers I have told you about, one is the power of desire, with which we desire other things. Like we may desire to have a chair.

So what we do if there is some steel which is dead we make another dead stuff like called a chair, which is of steel, another dead. We sit on it, we start become habituated with this, means a part of us is dead because we can't sit without a chair. The chair sits on our head,

people carry chairs with them, because they just can't sit without the chairs. Like that the matter starts fighting your Spirit and starts giving you habits. Then another thing of matter is that it never gives you joy. For example, you want to have a table, alright, then you want to have a chair, then you want to have a car, then you want to have a helicopter and never *[UNCLEAR* happen].

So wants in general are never satiable; is a principle of economics. Why? Because matter cannot give you satisfaction.

That's why. It just plays with you. You like one thing, you jump to it, you like another thing, you jump to another one. Now this matter within us is created by the right side, that is the power that comes to us from five elements. And these five elements, when they are not enlightened, do not give joy. They are within us, we use them, we think by, supposing somebody thinks that if I go to race and if I win a big amount of money I'll be happy. But you go and see the person after six months, you'll find that he is the most unhappy person ever known because money is a headache, house is a headache, anything that you own is a headache, it is better that other should own it and you should enjoy. That is a better way of looking at things. But we think that possession is something that we can really enjoy, which is not true, because we are not going to take anything with us.

Now when these five elements act upon us, what happens to us? what do we develop? We develop in the subtle way the attention. Say there is something, a

matter here. My attention can be drawn to it. If there is something material, my attention can be drawn to it. But supposing something is in the ether, I cannot see, something that is not material I cannot see it, so the attention cannot be drawn. That is how our attention is created by these five elements, within ourselves. Now this attention that we have naturally because it is created by the material things, in the sense that it is created by the causal, causal of these elements, our attention goes to material things, naturally. Because it is created by that, isn't it? Our attention is outside, if I say, put your attention inside, how can you? I mean there is no way of putting it inside. It is an impossible situation. Because anything that happens outside, our attention goes there, something material, something substantial we see and then our attention goes to that.

But how can you put your attention inside, because we are lost, we do not know where to go, how to find it, how to put our attention inside.

So this attention is within us. And when the Kuṇḍalinī rises, then the attention is drawn in, because of the happening. That's why a happening is necessary. Supposing suddenly you are listening to Me and something falls down, your attention will go to it. That is why a happening takes place, that this Kuṇḍalinī rises and she attracts the attention inside. But actually when she touches the Spirit, what happens to the attention itself? The attention becomes enlightened. Now what is that? Attention becomes enlightened, means what? Means that this attention has a light. Now supposing you have an attention which has a light, what should happen,

that you look at anyone, you should be able to know that person in and out. That should be the first thing, isn't it? If your attention has a light, you should be able to see through that person just like a[n] X-ray you should know where the problem is. Then if your attention is enlightened, you should be able to help that person also with your attention. By being, enlightenment means, you see enlightenment by the Divine Power of love.

So if you pay attention to somebody, that love must act. Otherwise it is just like any other attention, you pay attention to this, nothing happens. You pay attention to that, nothing happens. You pay attention to anyone, nothing happens. But when you are enlightened, then your attention is enlightened.

And you'll find after Sahaja Yoga, if you pay attention to someone, you can cure that person. If you have reached a certain stage of, I should say maturity in Sahaja Yoga. Like there was one of the first Sahaja Yogis in England who got his realisation, who is here I think, he was little *[UNCLEAR* dumbfound], he said Mother you said that our attention gets enlightened, how are we to know about other people? I said, very easy. About whom do you want to know? I want to know about my father. I said, alright, his father was in Scotland. Put your hands and think of your father. Just think. He started a burning here. Now these are the centers for your father, those are the centers for your mother and this started burning, now this finger denotes this center.

So I told him he must be down with very bad bronchitis. He said, how can there be telecommunication? This is enlightenment. Into new world of telecommunication. I

said, alright you ring up your father. He rang up, the father never came to the phone and his mother said, your father is down with very bad bronchitis. Now sitting down here, you can give cure to that. Now it is not a cock and bull story, I tell you. It is so fantastic, that people cannot believe it. But you can. But you have to have certain maturity to do that. If your light is a little hazy, then it does not work out. I mean, you can cure people, sitting down here, sitting down in London, I should say, most ailment I can cure, I have done it. And some other people have done it also.

So what happens is that the attention which goes there, for example, now our attention is dead in a way, it goes there, what happens, only thoughts start coming to us, on the contrary this is more dominating than ourselves, because as soon as we look at something, some thoughts start coming. I mean, you can't look at anything without having some thoughts coming into your head. Imagine the domination of the matter on us that everything gives us thoughts.

While, when you look at a thing when you are a realised Soul, then this attention acts, if it is a living thing, you can see the action working on it, but if it is dead, then what happens? Then you become thoughtless, say you see a beautiful painting, see a beautiful painting, now there is no thoughts in your mind.

So all the creation of that painting just starts pouring in you as joy. You feel that joy just pouring into you. Because there is no thought in between, otherwise normally we'll think who has painted this picture, who has done this, how much they must have paid, that's first

thing, first question will be how much money it must have cost. Then second would be who is the artist. All these questions actually paralyze the beauty, the art, the creation of that painting. Like a wave-free surface of some lake, you can see the complete image, the reflection of the surrounding of that lake. The complete creation, the complete joy comes to us, in the same way you become absolutely thoughtless, you see something and you become absolutely thoughtless, because the joy is so complete, that you just get stunned and the whole thing starts pouring into you, like showers of joy, is an experience which you cannot have before realisation. It is only possible after realisation, that you can enjoy your attention and it is such a joker.

Your attention plays tricks and tells you so many things about other people. Like I was coming and I said, now let us see this gentleman I have to meet him, let us see his vibrations. I said now, his vibrations, this is catching. Alright, what does that mean? Problem with his wife. Either he has no wife, or if he has a wife, it is a wrong relationship. Or maybe there is a problem with the wife, this is wife's finger. And we discovered it was so. What? Because I knew about it, I did not touch that point. But if you say that, you'll have it, better not say that point you know already about the gentleman what the full problem he has, so better not touch that point and gradually try to remove it. Like that, it is so easy after realisation, to know about others. Like a gentleman came to see Me, he was an Indian and he knew that a person who is a seeker is not supposed to drink, when you come at least to a holy person. But he gave up his drinking for about eight

days he did not drink, he had a bath everything and a nice mouthwash with everything and he came and saw Me and I said you have to give up your alcohol completely. He said, Mother how do you know this. I said, I know. Because of the centers that are catching in him, are only possible if you are a drunkard. And I said you have been a drunkard and that is why it has been there. He agreed that I was; for eight days back I gave it up. I said, eight days makes no difference, I know that you have been a drunkard and you'll have to give up that gradually. He said, I will Mother, I promise, but this is really surprising how did I know about it? So much so that once a lady came to see Me and I found that her right hand here was completely charred and this was all catching.

So I asked her what is your relationship with your father, specially this finger *[UNCLEAR* Oh, that... to do?...]. Normally girls in India are very attached to their fathers and it is a very good relationship. I said there must be something wrong, otherwise you can't get such horrible feelings about it. Yes but, How do you know Mother? I said, I know, you better tell. Oh no, it's alright, it's alright, we have a good relationship, nothing wrong, this, that. I said, Really? She said, Yes, we have no *[UNCLEAR]* it is perfectly alright. And she went away. I was wondering, I knew she was telling Me lies. Just after that, her mother came in and her father. He said, Oh that was our daughter who had come to see you. I said, Really. He said, Do you know this girl has filed a suit against me, her father? Really? Yes and on wrong basis, under the advice of a very wrong person. Her husband is abroad

and some wrong person has put ideas into her head and she has filed a suit against me. Oh, I said, see, that's what happened.

So the attention gives you all the information when it is enlightened. It corrects the problems and of all the things it warns you, it warns you beforehand. For a Sahaja Yogi, supposing a Sahaja Yogi is misled, he loses the way, then it is accepted that we have to go back, there is something wrong. And just he goes that way and he finds a thing that he has lost for a long time, or he meets the friend whom he has to meet or some address that he had he gets it. We don't mind getting lost or anything because you find that this was necessary to go that way to find something.

It is so interesting and so interwoven and sometimes you start understanding, after some time, that there are angels who are looking after you. Definitely there are angels who are guiding us. Every moment, they are there and taking our attention to things which are important. Because of Spirit's quality, to be collectively conscious, our attention itself becomes collectively conscious. The priorities change. The priorities change so much, like I was going in Kashmir one day, in a car and suddenly I told My husband, there is there tremendous vibrations in this place.

So he asked the driver, he said, Is there any temple here? He said no, it is the wilderness, there is no temple, nothing. I said, about two three miles maybe, let us go ahead.

So he said, no there is some Muslim staying here, you see there is no temple, no question of having a temple. I

said, is there a mosque? Oh, he said, yes. There is a mosque of Asrad Akbar, one hair of Mohammed Sahib is kept in that mosque. And I felt the vibrations at least four five miles away from it. Just imagine. And when we came about three miles, I could just tell him how to go there. And only one hair was emitting vibrations.

So the whole priorities, the attention goes to things which have good Divine vibrations. It is not bothered about things which have no good vibrations. Whatever has good vibrations, it will go to them.

Like a person who is a holy person, he touches anything, it vibrates, he touches water, it vibrates, anything you touch, anything you feel, it vibrates. For example, water, if you vibrate it, it can be a medicine. River Ganges is nothing but vibrated water. You get vibrations from that.

These vibrations are Divine vibrations, are the vibrations of the power of love of God. It is something so much out of the blue, that suddenly if you hear about these things, it sounds quite odd and fantastic, but it is not at all to Indians, they know about all it. This knowledge has not come to us, but in the Bible, Christ has said, that your hands will speak. Your hands will speak. That means in your hands you will be feeling, he said it very clearly, your hands will speak, that is what should happen to us. That our hands should speak, but they should communicate to us what they have to communicate because all the centers are represented in our hand. As shown there you can see all the centers are on the left hand side and right hand side, you can see very clearly how these centers are denoted on our hand and once you start feeling them, if you know, if you know the

decoding of it, you can immediately say what the other person is suffering from, what you are suffering from. And then you have to learn how to correct them those problems of the another person.

So the first thing that happens to you that your attention becomes enlightened. This attention is so wonderful, is so joy-giving, it is so humorous, because you become like a witness, the whole thing becomes a joke. You see seriously people running up and down, or to do something and you just don't understand and you ask them, what's the matter. Oh, you don't know, it's very important, very important. Yes what? I put all my money to the race, alright and he comes back, head down, what happened? I lost all my money. The way he was running, the way he is coming back, it's a big joke, you know. But to him, it's not, he becomes serious, sometimes he becomes involved into in, sometimes he let it, but you are just enjoying the whole joke, the whole tragedy and comedy of life. You enjoy like a spectator. You become the spectator, you are no more worried, upset or intentioned. Actually I have seen people who are very hot tempered become so placid and so sweet and so poised. It's surprising how they change because they have got the balancing point, the absolute point. This is what happens to your attention when you get realisation.

But then what happens to your awareness which you get from the central path of your evolution? For example animals have an awareness, also, we have an awareness. We have awareness much higher than that of animals.

Some people say yes we can play tennis you see. That's a higher awareness than animals.

But some people cannot play tennis or understand it. But one awareness human beings have, definitely, whatever they may be, at whatever's level, that they understand what is dirty, what is filthy, they can smell it. Animals can't. They pass, you take a horse or a dog through a dirty length, it will just walk as if it is leading a parade for the queen, you see. It has no problem, but for human beings we just can't do it, we have to put something to cover our nose.

So like that, we have many other things, which we have achieved as human beings, we have sense of colour, we have sense of beauty, we have sense of balance, we have so many things which dogs may not have, horses may not have, dolphins may not have, they are so close to us, they live with us, but they may not have those senses as we have.

But now what happens to human awareness? At this stage is, that this human awareness suddenly jumps up into a new dimension. That you become collectively conscious, you become again, I say it is an actualisation, it happens to your awareness. You just become collectively conscious. Means, little children, today Olympia you see, she was interviewing Me, she came and she put her fingers in her ears, you see because, the lady who was talking to Me had a problem in her throat. Perhaps maybe she has to use her throat too much also, or maybe something else.

So she put her fingers in her ears, you see this is the mantra we use `Allah hu Akbar' by putting fingers. The little one, she is very small, about two years of age, she just put in. But still you see she felt she has not helped

Me fully, so she put her both the fingers in the mouth to suggest that please look after the lady, she's got this problem.

The concern and the feeling that you get for another person is so tremendous, so tremendous, that people can't understand but it is very simple, because if you become part and parcel of the person, how can you not have concern? When who is the other, the problem is now supposing you are sitting before Me and you have a problem in your stomach, I'll also have a little problem, you see. And I'll be so concerned about that problem that it is in My stomach as if that problem is existing. It is like that, the awareness becomes so collectively conscious that it becomes part and parcel of you. Who is the other? the feeling of otherness goes away. Now people talk big things like we are all united, we are all brothers and sisters and this and this, you must have heard all these speeches and when it comes to war, they'll fight. But in this, you cannot fight, because who is the other, you can't fight your nose, you can't fight your hand, you can't fight your fingers. Nor do you help anyone, you don't help anyone, because supposing this finger is in trouble and this hand presses it, does it help it, nothing, this is neither obliged, nor this is helping. This is one, that feeling of oneness that you are part and parcel of the whole is established. Because of that feeling, that is such a tremendous feeling that you are part and parcel of the whole, that you get cured, the curing comes because of that innate understanding, by your being that you are not alone, you are part and parcel of the whole, you are a

cell of the whole body of God, or you are a microcosm of the macrocosm.

This is not just a psychological or a rational thing, but you just become. You just become, you can't help it. And when you are that, you just don't feel you are helping anyone, I mean, it is just like you see one cell acting for another cell. And the whole thing works in such a homogeneous way, no fighting, no quarreling, on the contrary, you enjoy each other, you just love each other and you just see the good points of another person, you don't see the bad points, you forget the race, you forget all creeds and everything you forget, because you see a nose does not say I am higher than the hands, does it say? Or the feet do not say I am lower than the hands, the whole are equals. Supposing there is something wrong with the feet, you'll just try to help, something wrong with the nose, you'll help your nose, you don't discriminate in your body, do you? In the same way, we do not discriminate. Once you become realised Souls, whether you are from India or from Asia, or from any other place, from England, America, any place you may be, maybe Chinese, every sort of places that we have, in the cross section of Sahaja Yogis, you'll find all kinds of people are there and they all love each other. You must see the way when these people from England went to India, to the villages where I worked, the villagers you see just grabbed them and they were so happy, they said the first time that we are meeting our brothers and sisters and these people were just enjoying them and they all started dancing, of course they are very light-footed and they wanted all these people to dance with

them. British are not so light-footed there so they found it rather difficult. They made them jump, jump, jump and now they have become good dancers too and they all dance together and sing together, in complete joy and understanding. You see, the whole attitude towards life changes.

You become really a princess in the sense that you don't need anything. There is no dirt, if there is a dirt, then you are beggar. If there is no dirt, you can sleep here, you can sleep in a palace, you can, if you want you can get a Rolls-Royce or if you want, you can walk, what's the harm? What's the difference? Because the joy comes from your spirit, not from outside. The whole idea of comfort changes, the whole idea of luxury changes, this all completely changes, because you enter into this new dimension and that is what happens to your awareness that you become collectively conscious.

The enlightenment gives the human awareness a new dimension, by which you are collectively conscious.

Now emotion gives us happiness, you see, if you love somebody, you feel happy and you meet that person, you feel happy and you want to bestow all your love on that person, if your children are there, you want to love them and give them love. But before realisation, this joy is limited. For example, husband wife relation I can understand, but for children like in India, you see, they love their children so much that they will even sell their country for their children's sake, the love becomes like a possession, it becomes a love hate relationship, you see, they love so much that they come to hatred. It's a funny thing but it happens.

Why? Because it has limitations. Love has limitations, it is not infinite. But when you get your love enlightened, you get joy. There is no material given thing just you enjoy each other. In Calcutta first time on My way to America, I was staying in a hotel, there were other, 5-6 Sahaja Yogis staying with Me in other rooms and one gentleman came to see Me and he fell at My feet and tremendous vibrations here. And they all rushed, who has come, who has come? I said, why? Tremendous joy started flowing on our head, Mother, who is at Your Feet? They all rushed to Me. I said, see this one, āhh they all āh what enjoyment, what enjoyment! He was enjoying, they were enjoying him. It is the first time you enjoy human beings. Because you can feel the vibrations of a person. What a beauty human being is, what a glory he is, what a blessing he is, what a creation he is, you realise only after realisation.

Before that, you judge him, oh he has got long hair, he has got red hair, he has got long nose, all that. But then you just see him in a subtle way, what he is, is his vibrations. And so many people I have seen, Sahaja Yogis also, if they get somebody, they'll all rush in. The fellow is there and they are all taking vibrations, for half an hour, I am tired, I say now finish it up, but no they are just sucking like a child. First time you enjoy human beings, the joy which has not duality, joy does not have happiness and unhappiness, happiness comes to us when our ego is pampered and unhappiness comes to us when our ego is dabbed. It is something different, we are not our egos, we are our Self and when Self enjoys something, it enjoys it, there is no remorse, there is no

duality about it, there is no unhappiness, so joy is a complete thing. It cannot be described, it is just to be experienced and enjoyed within ourselves.

And that is what happens to us when we get our realisation, our idea of love changes. Like, you say, oh I love this person. Like your husband is there, alright, you have to love him like a husband. You don't love everybody like husband, alright, your sister is there, you love her like a sister, but you think all others as your sisters, then you love your brothers, you think them to be your brothers, you love all of them, the love spreads, like that, it does not rest in one place, it does not sort of stagnate, it does not coagulate.

Supposing in a plant, sap is rising and it goes to one flower because it loves it and settles down there. The tree will die and the flower will die.

So the love we have before realisation, is like that love, which dies ultimately or creates problems and it dies. But love after realisation is a love that emits, just flows. You don't get anything, what do you get, people ask Me, I mean My husband, you know, is in a different line and I have a double life and all My friends ask, what do you get out of it? I say, I am not here to get, I get out something from Me, it is just to give, is to enjoy.

As I told your mayor today, your politics will be solved, you'll have no parties. He said, how can that be? I said, see now, I have supposing all the powers so I am a capitalist, but I must share, so I am communist. I have to be a pure communist and a pure capitalist.

So how can I have two parties when both the things are the same *[UNCLEAR]*? That is how you solve your politics.

How do you solve your economics? All transactions areas and all those things come from a false idea that matter can give us happiness, it cannot. Only the matter that has a certain coefficient, which gives vibrations, is the only thing that gives you joy. Now we don't know if there is such matter or what. For example somebody will say Stonehenge. Now it looks funny with the druids, of course they don't know anything, I agree. But it is not. Because Stonehenge is created by the Mother Earth, it has vibrations. They can't feel anything, they are standing there, singing songs, this, that.

Somebody must have felt in their forefathers. There are many places where you get vibrations from the Mother Earth.

So many, it is written in the Bible, in the ten commandments, only that whatever is created by the Mother Earth or by the Sky should not be reproduced by human beings and worshipped. But there are many things which have come out of the Mother Earth.

But unless and until you have vibrations, how will you know? You don't know the truth.

So in the human awareness, to know the truth, is very relative. You will say that, how is it that this person is fake and that person is not fake? This is truth that is not truth. There is no way of knowing it. Unless and until you get to the absolute point, how will you know the relative? So when you get your realisation, you can ask, is he a real man? If he is, you'll get vibrations. If he is not, then, you might even get blisters. Vibrations will stop maybe, little bit blisters you might get, if he is not a right type of a person. If somebody is obstinate, you will get

indication, if somebody is suffering from some possession, you will get the indication. If somebody is mentally mad, you will know. It is very very systematic and very scientific.

God's laws never fail. Various things and everything that you know through it is absolute and correct.

Only thing is you have to learn. You have to train up your mind to understand these different things. The small children are much cleverer than bigger people, because you see, they have so many hangups, they have so many complications, they rationalise everything. Children will just say this, this is it.

Now people think, that how can it be free? How can it be with money? I ask the other question, I mean, we cannot think of these things in the terms that I say Divine, because you have never known it before. How much money did Christ get? We have a life here of Christ, how much money did he take? Now Christianity as such they asked Me a question today. I mean it cannot deliver the goods? They are Christians, they go to church, but is their life Christian? Churches cannot deliver the goods.

But that does not mean that you run away from Christ. You can run away from that kind of things, but not from Christ, because Christ exists. He definitely exists within us and he is a special person because he is placed at a very pivotal point, between the center of the Optic Chiasma, where the pituitary and pineal body are there and he controls our ego and superego. And when the Kuṇḍalinī rises, then Christ is awakened and he sucks all of our Karmas, all of our sins. That is what he said, that he has suffered for our sins. They will say Christ, in the

church they say and then why do they ask you to suffer? If Christ has suffered, why should we suffer any more? There should be no sufferings any more, just enjoy, rejoice.

He's done everything for us. Or do you want him to suffer more? There are Jews who said, that we don't believe in Christ and we have to suffer. Oh really, I have Mr. Hitler for you, if they want another one, they can have another one. And go on with your sufferings. It is high time that they accept Christ and give up their sufferings, otherwise, they are putting their sufferings on other people. There is no suffering needed any more, it is a funny idea, I don't understand, why people say you must suffer to become spiritual? Who has given you this idea? Actually among Hindus, it was said, it was believed that our Karmas, we have to pay for it. Yes, alright.

Up to what point? Till somebody called Mahāviṣhṇu comes in, that is Christ, is called as Mahāviṣhṇu, all the signs and symptoms of Christ are described as Mahāviṣhṇu in the Devī Māhātmyam, but who reads that, I mean Christians will only read Bible, will they read something else? So they never knew. And when the missionaries went from here, they never talked about Christ like that. Or they just said that you better get converted you see, they used to brand everyone Christian, Christian, Christian, Christian.

They would put a loaf of bread in the water and say that this is the beef and all of you have become now Christians.

So by villages they became Christians. Imagine this kind of a Christianity, how far is it going to go? They never

said that Christ is the one who was Mahāviṣhṇu because they never knew. Until I told them that it was He the Mahāviṣhṇu who came, who has come already. And he is going to suck our. Oh that is done, then what, why to worry about Karmas, finished, all our Karmas are over.

But here we have Christ, but we don't know his essence. We don't know why is he there for, what was the need for him to crucify himself? It was just to create a tremendous deity within us that is Christ who will suck our *[UNCLEAR* vibrations]. Now we have many Jews who are our disciples. They will joyously accept Christ because Kuṇḍalinī does not rise unless and until they accept it here. But even those Christians who don't accept, say Moses, or Yoham *[UNCLEAR]* Yoham is sitting here. That's the Virāta, that is the Akbar. That, you have to see for yourself and the Kuṇḍalinī rises, you'll be amazed, unless and until you say Lord's prayer, it won't rise above it, if it is stuck there. And all the Christians have this problem, you'll be surprised that Christ himself is angry with them. You have to say Lord's prayer, that is why he said you will be calling me Christ, Christ and I won't recognize you. Just imagine! Then you have to say Lord's prayer in front of some holy personality, he forgives you and then the Kuṇḍalinī rises. Just imagine, he was the one who was the controller of ego, he is the one who sucks our ego and see the Christian nations, there is one thing they can't get out is their ego. Now they are realizing it, no doubt, but still to get out of it, they have to fight it and the more you fight it, it becomes like a balloon, big, big, big, big, big. But by fighting it, you cannot get out of it. Only by rising through the central path you can suck it through

the awakening of Christ and you get your realisation as Cool Breeze coming out of your head.

But when it happens also, as I said, people do not know what it is. Is Brahma Shakti or what you call this Cool Breeze of the Holy Ghost, what it is. Because they did not allow Christ to live long. He lived hardly for three and a half years to talk about it. I mean the way they treated him, is really so atrocious and so cruel. To whom could he talk, to these fishermen? About Kuṇḍalinī? I mean they made it impossible, same with Mohammed Sahib. Arabs could not accept Mohammed at all. And they have not yet accepted him the way they are crucifying him everyday. He could not tell people about it but he did promise that it will happen to you.

He has promised that a comforter will come, so that you will know my father for ever. Thus you will get your Self-realisation. He promised that. But how will you make him out? How will you make out the comforter? How will you find out, if Christ comes in. Now Christ has been announced. It's a big joke. You better tell this Mr. Christ to walk on the water. And you'll find him out. We had one in India. He told that he is going to walk on the water. And people mad from America, they came with televisions, telescopes and all Indian were there to see the fun of the whole thing. All of them came here and Government also encouraged people, not so for an extreme you know, for this kind of tomfoolery. They all came, they occupied premises in a very big hotel, where there was a huge big swimming bath, where this fellow was supposed to walk on the water, you see. And they had telescopes and every sort of things there and apart

from that they had a television set and from America they were going to release you see, all these scenes of what was going to happen. This fellow came forward, it was on the television, you could see, he put one foot and with the second foot he was down, he could not even swim, that man. They had to fish him out! And he was put in the hospital and they found he had cancer. But imagine, when they asked why did you do all this? He said at least I have got a name, imagine. Like some hijackers, they said that at least by doing these things, we will get some name. You know there are some maniacs who want to appear in the newspaper. They say all that way.

So he said I have got a big name, in America, everywhere, everyone knows me, thank God, he is no more now to befool some. You see these tricks they play.

So these tricks have nothing to do with God. If he is Christ, let him walk on the water. If you people will be kind enough, you better write to this gentleman who has spent so much money in the newspapers, especially to the journalist I would request, because you see journalism takes to such stupid people very easily, I don't know why, they will publish, you know they published such a lot of things about this nonsensical Christ who has come, better ask him.

There is another one who was trying to teach flying. Alright. Poor things who were flying, one of them is sitting here, she was the directress of the institution, got epilepsy, the husband got epilepsy, the child got epilepsy, all of them. They lost all their money, all their property, everything. That is how they were flying on the

streets of London, alright. I said, why not ask the Guru to y? Why not use these leaning tower of Pisa? Just throw him down, let us see how far he can fly. And then they even paid 3,000 pounds, to learn flying nonsense. Why do you want to y? Are you going to become birds now? All these nonsensical tricks they play on you and you believe them. It is never said in any scripture, any books, anywhere that you will be flying as religious people or as spiritual people. Never.

Nor that you will be becoming mad. Even St Paul who was I don't know how they included him in the Bible, I can't understand how was he a Christian? This is first thing, if he saw the light, well and good, who saw the light? Now supposing you go and say, I have seen the light and I have become a great Christian and you start organizing. Must you be included in Bible? He has no idea of Christ. And he has no idea of reality. Then I saw him, I said from where does this gentleman come in? He was nowhere near reality and he said, that people got like mad when Holy Ghost came, everybody started laughing and they started saying all kinds of words and all kinds of languages. It is very easy. You see, say if an Indian possesses you, you will start behaving just like an Indian, you'll speak in their language, you may be thieving, telling lies, all these things which are character. Or if you are an English man entered into an Indian, you start speaking Ox bridge English. It is possible. You have seen these things happening to people when they get possessed, they do it. It is all possession. What is the way to know what you have got? It is so much unknown, that anything that is unknown is not God, there is collective

subconscious and there is collective supraconscious. Anybody can enter from that area and can possess us.

You must have seen a film shown by some doctors who said that cancer is caused by some proteins, which proteins which come to us from the areas which are built within us since the time of our creation.

That is collective subconscious. They say it clearly, protein 58 or protein 52, they say it so clearly about it. That that is what triggers our cancer. But they do not know how to control them. Of course I have been saying this for the last twelve years but nobody understood at that time when I was saying that it is the collective subconscious from where these things come in. Christ is the one who took out spirits and put in the pigs. And here they are talking of Christian movements like you have got penticostian and charismatic and this and that, where they are putting spirits into you and when they come before Me, they shake like this, you know, just like this and going into an epileptic mood and sometimes you see there are hundred spirits sitting in those people. And they have no idea as to what to do with the dead, they are so naive, in the church you are sitting on a dead body. God knows how many. They don't know how to do that. For example if an Indian lady from India comes in, she walks like this, saving her feet, oh God, they are sleeping here, they are sleeping. We know that when they are buried there, maybe their dead souls are around. But here in the church you go and there may be a very nice way of possessing a person. There is a Sahaja Yogini in Paris, her mother was about sixty years of age, not very old because I am of that age and she was so

mad, she became so mad, that she did not know what was a *[UNCLEAR* bedian] and what was a *[UNCLEAR* lucean], she was a funny woman and she sometimes used to forget even her daughter, but Sunday morning she would get up in a very normal way, dress up very well, go to the church, say her prayers and come back. Really possessed person, she used to go, but somehow one of the Sundays she got lost. And she informed the police. The police said you better send her to one of these places where the old are looked after.

So this Marie told Me that when they put her there, she found there are many like this who get up on Sundays, there is a church for them. Also there are dead bodies of these mad women. They go to this church every Sunday, again they are mad for the whole week, again on the Sunday, they get up and go to the church and come back. Just imagine! How can that be God? You mean these dead spirits are God? And will you shake all the time like this, if God enters into you. How can it be, it is maddening.

Will you become more dignified and beautiful or you'll become ridiculous? Just ask a question to yourself? In the Bible, it is written that everybody said that these people are possessed and they laughed at them and they said they have gone mad. And still it is in the Bible and people read it, letters re, chapter this. Just imagine, describing mad people and that has become authentic now who is going to challenge them? They'll kill Me if I tell them that. But it is a fact. This is not what is going to happen.

What Christ has said, your hands will speak. Even Mohammed Sahib has said more about the day of

resurrection. He did not talk the day of dead first, of the complete destruction first. He talked more about the day of resurrection. Christ also the day of judgement. They did not talk of the dead, while there are people sitting around and thinking of when will that day come when we'll all be finished. Imagine! We have reached that state of confusion that we are waiting for a complete destruction, trying to celebrate it, the way people are anxious about it. First of all, you all have to enter into the Kingdom of God. That is the place for you. That is the place to enjoy. That is the place God has made. He has not made you a human being to suffer and suffer and die in suffering. Then we have never understood him, he is the father of compassion, he is the ocean of love, an ocean of forgiveness. We have forgotten, what his nature is and we really misunderstand that he has made us to suffer. This is really absolutely anti-God idea, I think and I just can't understand how can we really gulp it down. It is too much, to believe that God will make you suffer or Kuṇḍalinī makes you suffer is another worse idea. She is your mother, she has been with you, she has been waiting, she is your own mother, everybody has an individual mother, she has been waiting for this day to give you realisation, is she going to make you suffer? May God bless you all.

I am very happy to be back and I hope that you'll have more people next time, I'll be able to come back again. If you have any problems, any questions, you may ask Me.

Question: You said on the radio interview today, that you were destined to come as you have come.

Are they as seekers also destined?

Shri Mataji: You have hit the point. That's it. Absolutely that's it. You're all destined to come and get realisation. Absolutely that's it. Otherwise, do you think I am at to go about. Have you ever known so many seekers in this world? Not only destined but deliberatious. You have deliberately taken birth in those days to get your realisation and to do the work of God. And to enjoy the bliss of God. It is a deliberate action on your part. Destination is of course there, but deliberations are there. You have to be all very special people to do that, no doubt. That's a quality, that's a quality. Everybody does not have that quality, that's a quality of people, only such people can stick on. I could not tell this to our mayor that it is a quality that is lacking, it is a quality, they just know that this is the truth.

Question: Is it possible to abuse the Kuṇḍalinī?

Shri Mataji: No, never, never, never, never, you cannot, never.

Question: But can you use the wrong channel.

Shri Mataji: You cannot, cannot, just cannot. It's wisdom, Kuṇḍalinī is awakened only by the permission of a deity which is wisdom. You can never misuse it. You can never sell it. I'll give you an example. There was a gentleman, an Indian whom I gave realisation in America who started his own organization, as usual, you see Indians are very good at making money, put them anywhere, they'll make money. This fellow, you see, first he behaved alright and then he started his organization and all that and he wrote to Me, I am doing this Sahaja Yoga, I am doing this and I got lots of people coming, he put a fees and all that. I did not know how he was running it. Of course, you can

charge for the food alright, you can charge for your stay, but when he came you see, the people in Bombay [Mumbai] are very sensitive, they told Me Mother, we are fainting with this man, what's the matter with him, we are all feeling dizzy.

I said, don't you worry, I'll find out. When he came, I said, can I have a look at your brochure? In the brochure, he had written, for vibrations ordinary $125, for special ones $280. I said, Sir why this? He said, Mother how am I to live? I said, what were you doing? He said, I was a teacher. I said, you go and be a teacher. How much money did you pay Me to get your vibrations that you put this kind of a thing there? He said, but how am I going to live? and he got into a temper and he became very red.

Now I can't talk to you about it, you cannot take any money for it.

So he got very angry, he said, I am going to see one Guru. I said, go and see him. This is the Guru living in Kalika, actually I've never met him. But this fellow, when he came back, he telephoned to Me. He said, Mother please forgive me, please forgive me, please forgive me. I said, what happened? He telephoned, on the telephone I must tell you all what happened. I said, what happened. He said, I went there and when I reached the gate, this Guru was sitting in a hut and he started throwing stones at me. One after another, so many stones he threw that I just can't talk. He said, what do you mean? You have said those things to Mother and you think I will give you some blessings here. These are my blessings, go ahead. And poor fellow, you see, he went back, he went and sat in the station, on the platform and one of this Guru's

persons went and said that, what did you say to Mother? He knows that Mother is there and how dare you say something to Mother? He said, you see because I was making money and she was angry with me and this. He said, you better go and ask for forgiveness. For three days, he stayed on the platform, you see and the fourth day, the Guru sent for him, he came. Then he said a Sanskrit shloka in My praise and all that, he said just go and read it out to Mother, that's all.

So he brought that, read it on the phone but somehow he could not meet Me, he tried, but he just could not meet Me and he read that to Me. But when this Guru, I told him that why don't you go to America? He said, I won't be able to go. He went to New York, he was there for three days and he went back. He said, they are all mad people, they are dollar-mad, I can't stay there were offering me dollars for everything.

So he ran back, he could not stay there.

So there are realised Souls, they are people who know about Sahaja Yoga, but they know that you cannot sell it. If you try to do anything like that, finished. You will lose your vibrations immediately. They are very sensitive, very sensitive. If you are ignorant, then it is alright. Then it stays. But knowingly if you do something, then they will disappear. And you won't like it, because when they are flowing you are enjoying yourself. You just stop.

Those who don't know anything about Kuṇḍalinī. They say the Kuṇḍalinī is in the stomach, this, that, they are not authorized people, they try to play tricks with Kuṇḍalinī, they get into trouble, because...

it's not the Kuṇḍalinī, because she is the Mother, but the deity, the deity that is Christ actually in another form called Gaṇeśha is sitting down there. He hits them hard, out of the sympathetic and that is how they get it, all the problems.

Question: So how do you have a Guru raise the Kuṇḍalinī?

Shri Mataji: That's what I am going to do. Once I have done it, then you will do. First an enlightened light must enlighten you, alright? Once you are enlightened, you enlighten other people.

Question repeated by Warren: He said, how do other Gurus raise the Kuṇḍalinī?

Shri Mataji: Which one? Which one? Let's have him out. I will send half of them to them. Who is the one? They just talk.

Question: *[UNCLEAR* about a Guru in particular, Buchtan].

Shri Mataji: You think he is raising Kuṇḍalinī or he is putting bhoots, he is putting possessions.

They'll just dance, dance, dance. Anybody can dance, what is so great? Anybody can dance, you see, what is there so great in dancing? Is there? But Kuṇḍalinī you can see with your naked eyes, the pulsation, the rising, the Cool Breeze coming out of your head. That's what it is.

So dancing, even Rajneesh does that, even takes out your clothes. Alright? [Aside:] What's this Buchtan, that's a funny man I must say.

Poor fellow, he punched his Kuṇḍalinī so badly. The other day another fellow came, who was beaten for sixteen years, can you imagine? He is good for nothing now. How

to give him realisation? he spent all his money, everything, he has become so useless, at least now I feel mentally also he is good for nothing. This, I sent him to Australia, that fellow. Oh no, I am sorry, I did not mean you, I did not mean you, I sent him to Australia because he was going to Australia, I said alright, you go and see this man. But a headache, I tell you. He is good for nothing, this fellow. I know his names in his previous lives. But very difficult, horrible. They not only want to make money, it is alright, you see there are thugs, there are smugglers, alright, I don't mind. But they'll spoil your chance of realisation, they are anti-God. That is the point, the Kuṇḍalinī just does not rise in people who go to Buchtan. Rather difficult. Don't be frightened, if you have been, I'll manage. It can be worked out. But when you will meet somebody Buchtanandi, you will know, you'll run away from that person. You see, because your hands break. You get tired. The Kuṇḍalinī is tired, poor thing, she is this side, that side, I don't know what he does, this horrible, cruel man.

One better than the other, this Buchtan. Can't you see on his face, what does he talk? All nonsense.

Very easy to make out. He puts the Kuṇḍalinī in such a way that the void is completely finished, you see. The crossing point, that void, is so much obstructed that the Kuṇḍalinī does not get out of that, just wobbles there. Well, we'll work it out, alright? We'll work it out. For seekers, for seekers, they are God's own people. And you are to be saved, to let these horrible people delude you? How long will they go on? All of them has to perish one

by one, you'll see that. The best part of it, that all untruth fails ultimately.

Question: How do you tell a true Guru?

Shri Mataji: That after realisation it is very easy but you can say. For example, a person, can't you say who is a sincere person? You can. If you don't get into the circus. It is simple. But a true Guru will not be worried about your purse, as to how much money you have got. And he will give you your own powers. He will not try to show off his own powers, talk about his own powers, I am this, I am that, nothing. Unless and until the Kuṇḍalinī is risen and you have got Self-realisation, nobody will give you false certificate that Kuṇḍalinī is awakened. It has to manifest, it is all falsehood, a to z, it is falsehood. Supposing for example that somebody's Kuṇḍalinī does not rise, alright, it does not rise, My own daughters are not realised Souls, what can I do about it? My own daughters are not realised Souls, but My grandchildren are.

So what can I do? I cannot force on them. If it is not, it is not. You cannot give false certificate, it has to happen.

Question: Isn't it hard to combine Christian and Hindu concepts?

Shri Mataji: No, no, it is the easiest. They are just the same, My child. They are just the same, they is no difference at all. They are all one. Christ has said, those who are not against me are with me. Who are they? They are all one. There is no difference at all. You'll find out. At different stages they came on this earth to give us a new dimension. All of them. You see like on a tree, we have different flowers at different times. But they all come

from the same source, don't they? Now they pluck the flower, this is my flower, this is my flower. That's not. That's a dead flower. The same energy produces the same flowers. But they fight. You'll be surprised if I tell you the whole history of the relationship between them.

Between Christ and Kṛiṣhṇa, between Mohammed and Christ and Kṛiṣhṇa, there is a big relationship, they are all related to each other. Very closely. Which you'll find out in Kuṇḍalinī also. Very interesting how they are related, now they have played the game, they are all settled down within us, you see, all brothers sisters, husbands wife and all sorts of relationship there. It is very interesting to see. But it is not only a story but you can see it yourself. That they are within you. To say, say for example if I say that Mohammed Sahib was the same as Nanak. Guru Nanak. Imagine the Sikhs are breaking the neck of Muslims and Muslims are breaking the heads of Sikhs, you see. It is a big quarrel going on. But Nanak came after Mohammed, to teach Muslim Hindu unity. Because he was surprised the way Muslims are.

But they are one! They are one personality, born again and again. Moses, Abraham, Socrates, all of them are the same. Now if a Muslim is a fanatic, alright, he gets a cancer, normally he should, or he becomes a dry personality. Imagine Khomeini. They become a dry personality, they can be very violent people.

But supposing they get into trouble like cancer, I had one Muslim coming from Iran, who was a fanatic, he got cancer. I said, you think that Mohammed Sahib is the only person? Yes, he said. But if I say, Guru Nanak was the same. I can't believe it. I said, then I can't cure you.

You have to accept, because Mohammed Sahib himself is against you, because he came in ten forms, he wouldn't accept. His wife you see, she weighed upon him because he was very sick. And he got cured. That is how you have to prove, human beings cannot easily understand. You see, if you are born in a Christian religion, you become a Christian. It is a horrible thing like that, you see. You are all human beings and all this people have come on this earth to give you a new dimension. Only we don't understand them. They never came to make us fanatics, that at least that is too much to see. After realisation, you will know that they are all in complete unison, complete concord. That is not possible on human level. Absolute complete concord.

Yes, it is a fact. Alright, should we have realisation now, let us try. Because I have to go now to England, London and tomorrow is another very heavy day. Please put your hands.

Contents: 1982-07-04 **Guru Pūjā, Establishing the Guru Principle, Guru Pūrnimā Seminar, Day 2 (morning), Nightingale Lane, London, UK**

Who's going to translate Me?... Why don't you take one of these, Gregoire?

Sahaja Yogi: Mother, that is the public address microphone, they won't be able to hear You. This is for the recording on the tape.

Shri Mataji: Then how will they hear this?... Yes. Then, how will you translate?

Sahaja Yogi: In French...

Shri Mataji: But loudly. I think, why don't you stand up and see there, you can stand up there.

Yes, there. And you can talk loudly, that's a better way. Be careful about those...

May God bless you. Hello, yes, yes! Thank you, thank you. Aradhana has come. Go and see them.

There, there! In the most auspicious time that is called as Krita Yuga, we all have assembled here to understand the ways and methods of establishing our Principle of a Master. Krita Yuga. `Krita Yuga' means the time when you have to do something, `krita: when it was done'.

So you are the channels of that doing, doing the work of God. You are the channels of God Almighty and His Power. On one side you have to carry the dignity, the glory and the assumption that you are a Guru. On the other side you have to be completely surrendered to your God Almighty. All your dignity, your authority comes from Him. And the third thing is that the way He has created this universe and you, in a mood of play, you have to see His play.

So a kind of mood that is cheerfulness should be really bubbling through you.

So far the idea of Guru was that such a person never laughs, never smiles, always in a temper. That was all right for Gurus who did not have to have any contact with the public, but hanged themselves with a string somewhere in the Himālayas. But here we are, facing the entire universe that has to receive the bubbling streams of your love. But that does not mean that you have to be frivolous, because you cannot be. The Divine play is not

frivolous, it is joyful and the joy does not have that duality.

So to get to the establishment of your Guru Principle, first we should know how it is destroyed. As it is, anything that is not looked after or maintained gets destroyed.

If we do not pay attention, say, to these beautiful plants here, they will be destroyed. Even matter which is not attended to gets destroyed.

So first of all, we have to know that we must be attentive and alert that if we do not maintain ourselves, we'll be destroyed. Because maintenance is not for maintenance sake, it is for stopping the destruction of your Guru Principle. When we are negligent or lazy about it, we are responsible for destroying our Guru Principle.

So the attention that we have is to be given to the maintenance of this Guru Principle. The Gurus have the capacity to maintain themselves and maintain others. In the beginning, when the Gurus tried to establish this maintenance principle, they put very, very strong rules and regulations. If you read Bible in the Levi chapter, you will find all the Shariats that are described, which they are following now in Riyadh or in the Arabic countries. To maintain that principle within yourself, it's written in such strong languages, like “Such a person who does not do this should be killed to death. Such a person does anything wrong of this kind should be killed by stoning." That was at the very beginning, so the people now at that stage of evolution required that kind of a fear. This was not meant to in any way to insult or to harm, or to take away the freedom of human beings. But it was meant for people to give a great idea of the importance

of the Principle of Guru within themselves. At that stage they used the frightening methods, I should say, horribly dangerous times. And that time people obeyed also. Then another evolutionary state took place where a stage started, people thought they must become austere and start maintaining themselves by tremendous austerity.

So it was self-projected; it was not projected towards others, but projected towards themselves. We can say that the first wave started when the Guru, the Primordial Guru said that if you don't do this, then you will be killed. The second stage was where the disciples accepted this within themselves and started telling themselves that if we do not do it we'll kill ourselves. Austerity started on the basis of wisdom and not on obstinacy. But then it became even fanaticism, so it went to one extreme. It started with the idea of maintenance. It started with the idea of maintenance. But maintenance itself became impossible, or perhaps they thought that they are not being able to maintain, they got confused and to them rules and regulations became more important than maintenance itself. Thus you find they destroyed themselves.

The wisdom or the essence of Guru Tattwa is a balance. Like when you maintain a plant, if you do not give it water, it will die. If you give it too much water, it will die.

So the wisdom lies in understanding how much water should be given to the plant, so that it comes up at its best. Now this wisdom has to be achieved through your vibratory awareness. You are placed under the most fortunate circumstances, that you are realised Souls

before your Guru Tattwa is fully established. You have all the powers that any Guru can aspire, without having the establishment of Guru Tattwa. Specially you are under the complete blanket of the clouds of your Mother's love. But in no way Mother's love is going to allow you to destroy your Guru Principle. As I told you that Guru Principle is a very sensitive thing and is destroyed if you yourself do not try to maintain it. First of all, the destruction starts from the very source of our being. I mean to say that our being is created by five elements and the five elements have a capacity all the time to get destroyed. Any one of these elements if they are not looked after, they get destroyed. That is the built-in capacity of the elements or of the matter, as you can say.

So to maintain them is important.

Some people have an idea that once you become a Guru you need not maintain everything, it is maintained by itself. It is not. Agreed that the spirit definitely enhances the beauty and the health of these elements; but at the human level there is always a greater force that is trying to destroy it.

So till we have completely become the spirit, there is always a chance of this destruction working it out. One may say, why this balance needed? And this is an important question which we should be able to answer all the people who ask us. Without the balance you cannot ascend. If you cannot ascend, what's the use of our becoming human beings? For example, everything is God, but nobody is aware. At the human level you become aware: means everything exists, everything is

there, but it is not aware. Say, there is a stone, that is also God, but it is not yet aware. Like say, this area is completely dark and we are blind. There is nothing to be seen, to be felt or experienced when you are in that condition. Actually one thinks that darkness is the truth, that ignorance is the truth. But when the sun comes up and the light comes in and your eyes open, you start seeing everything. You start becoming aware.

So at human level you are aware at the highest point. Now this awareness has to become the awareness of the spirit.

That has happened to you, you have felt the spirit. But the balance is not there as yet. Your Mother has pulled you out and made you that, but still there is imbalance inside. If you go slightly to the left you can be destroyed; you go to the right, you'll be destroyed.

So you have to try both the things as I have told you the methods, which I'll explain. First of all you have to be austere with yourself. Just separate yourself from yourself. Separate yourself as a spirit and look at your ego and superego. Now you start watching, you start watching the ego and superego. Do not maintain it, they are the destroying forces. Now when you see the play as a witness of these destroying forces, you will know how to also maintain yourself better. To separate yourself is easier when you take to austerity. The worst thing that elements have done to you is that you have formed habits, all kinds of hangs-up.

Some people are fond of bathing, some people are fond of not bathing.

Some people are fond of getting early in the morning, four o'clock and singing songs and waking up everyone and some are good at sleeping till ten o'clock.

Some like very light-coloured dresses, some like very loud-coloured dresses. If you are English, then you want to have English-style everything, horrible insipid food! If you are French, you want to have wine, little bit. If you are Italian you want to have carbohydrates, too much. If you are Spanish, you want to have too much fats. If you are Indians, you want to have too much of spices.

So to change this habit, you have to give first of all the extremes that you like. Now if you say that `I like bland food', bland food, then you should say `I must eat a lot of chillies.' If you say `I like pale colours,' then you wear very loud ones. Go from one extreme to another extreme, to begin with. But I've seen people, when they go from one extreme they get stuck up on the other side also.

So we have to be in the center, not to the extremes. A man who is an Avadhūta, the one who is a great master, can never be hanged up by any hangs-up. He cannot be ruled by any ideas that `I like this.' He sees beauty in the lush greenery and he sees beauty in the trees which are devoid of any leaves. Now the trend of getting to austerity in a very funny way has started in the West. Like if you comb your hair, then you are no good; if you do not smell in the body, then you are no good; if you don't look like a pig, you are no good. All kinds of funny sort of ideas have crawled into the mind, because they are going to the other extreme. But we have to learn from the nature. Nature dresses up itself when it has to

greet the spring and when it is the winter it just gets completely undressed, I should say, because the leaves have to go to the Mother Earth and that the sun has to reach the Mother Earth. It is not attached to anything. Surprisingly it is much more elemental than we are; while we who are spiritual should have no attachment. But this idea is also a mental idea, which is the worst attachment. It's a very funny attachment which makes Me laugh, that's the biggest joker I've seen, that people get attached to mental ideas. It is like believing that whatever you think mentally will just happen to you. Say, for a mental person he has to go to picnic, he will mentally put in his mind he's going to take this that, that and that. He may even open a file and write it down that `I am going to take this and this and this with me.' And when he goes to the picnic he finds he's high and dry, because he has not taken anything with him, it's all in the file! Your Mother is good at speaking and She speaks to you, but it should not be your mental attachment.

Like “Yes, Mother says so” and everybody discusses with such great enthusiasm, this is that; but it's not become part and parcel of your being. But is a very common attachment nowadays, with all the people knowing about everything and having nothing. This mental attachment is to be really attacked. Becoming is seeing, becoming is experiencing; becoming is seeing, it is experiencing. Like if I have to come to this place, I must come and see it. If only I have thoughts about it and mental idea, mental picture, it is no good, I can, it's not mine, it's not the truth.

So when you become aware, actually what happens that it, you see it yourselves, so let us see. Get out of that mental conception that you know already about it. You do not know, because what you know is just mental. That should be a part and parcel of your being. Now how to do it? Some will say that “We'll just go on being austere about it." Then that will become again another obsession.

Some will say, “All right, Mother has said we should enjoy, so we'll just enjoy." How to strike the balance is the big problem, but should not be with people who have vibratory awareness. In that also you can be obsessed. I have seen people talking as if they are all great Sahaja Yogis and there were no vibrations and saying they are getting vibrations. It is so deceptive.

So one has to think that we have to grow further and see more and more and know about it. But if you then ask the French “How are you?" then under the influence of this, they'll say like this: that means they're always in imbalance. You ask an Englishman, he'll say, “Don't know." Or they say “I know", there's nothing in between. Now we have to understand that we are carrying the light in our hand and the light should not shake. We have to hold the light tight and we should have a concentrated attention towards the maintenance of the light. And then to tell yourself that we have to see, not to just understand mentally. It's to be actually aware; because you are complete otherwise, you are the part and parcel of the whole, you are. But only thing, that you have not yet seen that. You have mentally accepted, but you have not become that. Because mental projection comes from thought; that means you are at the level of the thought.

You have to become thoughtless. But if you live on the basis of thought then you are still below the Āgñyā Chakra.

So all the thought waves must be stopped to begin with and should say that `All right, let us see now.' So from the Nābhī Chakra you come up to the Āgñyā Chakra. Then above that comes the third problem of destruction, is emotional. The emotional is a very subtle one. Like some people, Sahaja Yogis, will sit down with a guitar and will start singing as if they are all lovebirds, you see! What is it? What is it? Come along. Come, come... What has happened? Why, why do you cry? Come to Me, come to Me. All right. Just take her away. She's caught up.

So the most delicate one is the emotional. This emotional one is a collectivity in a camouflage. For example, when the Sahaja Yogis will meet, they'll hug themselves, kiss each other and will be very, very nice to each other, you see and sit down and sing songs like hippies. Take the guitar in the hand and swing on the tune of love. This is actually Viśhuddhi at the collectivity point and that of course is very difficult to get rid of, because it gives you a very comfortable feeling. And people get confused with emotions, they think it is joy. Joy only can be achieved through complete detachment, the detachment which is egoless and superegoless. But now, the problem that human beings start facing is the assumption that they are Gurus. They start speaking about Sahaja Yoga, talking about Sahaja Yoga and they start thinking that they have become already Śhrī Kṛiṣhṇa. They have even a greater ego than the person who is actually ignorant about Sahaja Yoga. They start talking with such

tremendous ego that I am Myself frightened of them: how much they know about Sahaja Yoga, I sometimes think? And they start asserting it so much that it's frightening. All this can be also said, that they feel that protocol is not all right and there should be proper protocol, so we are looking after protocol, we are the guards of the protocol and all these things there. Now those who are on the emotional side see the ego of others, while those who are on the ego side see the emotions of others.

So one criticises another, but they don't see themselves that they are falling a trap into one of the extremes.

So unless and until you are detached, you cannot see it. I will not say I did, committed a mistake, but it happened to be a mistake. For the first three years of Sahaja Yoga never talked of a bhoot. I thought I'll be able to manage without that. But a lady came in Sahaja Yoga who was possessed and who tried all kinds of Tantric tricks, so I had to tell them. Now every Sahaja Yogi is a bundle of bhoots! You ask any Sahaja Yogi, “Why did you do it?", “Must be a bhoot." If you say that “How is it that you have done such a thing?" then they will say that “I do not know, it's the bhoot who has done." They are never there, all the bhoots are there. Now I don't understand how to deal even as a Guru, because if My disciples are there I can tell them, but if they are bhoots, what am I to tell them? I can talk to Sahaja Yogis but not to bhoots, they won't listen to Me.

So this is the greatest escape that Sahaja Yogis have found now, which is the worst, which was never before.

So sometimes I feel it was a mistake I introduced this word `bhoot'. They excuse themselves by just saying, “Mother, it is some negativity." Unless and until there is something in you that contains the negativity, how can there be negativity? If you are detached, if like stone, then you cannot contain this negative water in itself, in it. You don't become more negativity, you become more a Guru. Now, when I say that you should not be negative, supposing under such circumstances you should not be a bhoot, you should be yourself, then they start feeling guilty.

So all kinds of anti-Guru tricks are working out. I am your Guru and it is anti your Guru to play these tricks upon yourself. Now you will play these tricks with Me, what's the use? You have to gain something and you are playing trick against yourself if you are playing them against Me. You have to be more aware.

You are not to be destroyed. Apart from that you have to save others. How will you do it, in case if you do not accept that it is your privilege, that it is your fortune, that you have been chosen to be the medium of God's work? Sometimes I feel all the bhoots have come to Me for realisation and I am now going to become a bhoot Myself! `Bhūt' also means `Bhūtnath', is the name of Śhrī Shankara, Śhrī Shiva, because He gets after the bhoots all the time. But you have to be the present and not the bhoot, `bhoot' means the past. Then what is there to be known? You become. Then you are in the present, you just start becoming, evolving, blossoming. Try to be in the present. Do not escape the present, face it. Don't feel guilty nor blame the bhoot; both things are going to take

you away from the present. Now just see the whole nature, the whole Divine Power, your ardent desire of ages, everything is on your side. The time has come. You are just there. What have we to do? Just stand in the center, at the axis. Try to keep yourself at the axis and then you just see the periphery moving, you don't mind. When you see yourself misbehaving in any way, punish yourself. It is better that you punish than the Divine punishes you, because that's a severe punishment. But do not feel guilty because you have not done anything wrong, it's the bhoot which has done! So we come to the point that we should realise that we are Gurus and we cannot be bhoots. We have to change our outside also, to become good Gurus. For example, we have to learn good manners. Then these manners become your nature.

Sometimes, people who are very fond of food, I always tell them they should fast. Whatever you are fond of, try to give up. Try to overcome your sicknesses of attachments, your habits. Once your Guru Tattwa is established, you'll be accepted as a Guru. There will not be any need for you to say that you are a Guru, people will know that you are. We don't have to then write on our foreheads that we are Gurus, people will know that this is a Guru walking; you can see the divinity walking, you can see the dignity walking, the glory coming up. You have to change from within and the light of that within enlightenment will be shown outside. But it should not be a mental idea or an emotional idea, but should be the happening, the becoming, the awareness. You have to experience, through your own experimentation upon yourself. Even I do that. When I cannot reach you from

one end because you are a bhoot, I reach you from the other. If somebody says he's a bhoot, then I see that he suffers a little and faces it, the bhoot in him. For example somebody, I tell someone that “Please do this" and he forgets completely about it and he says it is a bhoot that has done.

So then he loses his purse and then I say, “The bhoot must have taken away the purse!" But I experiment with Myself. I first see how I should approach you. If it doesn't work out I try something else within Myself, because it's a very tricky time we are with. If we had gone according to the Shariat of the chapter of Levi, all the bhoots would not have been here. Maybe no Sahaja Yogis might have been left also. And this mental projection is such a common thing that it's difficult to detach people, but only way I can play tricks with you is by experimenting Myself on you. In the same way you must play with yourself and try to put yourself in an experimental box. Today is the day of the Guru Pūjā, the day when you have to worship your Guru. You are really fortunate to have a Guru which is a Mother. And My mother and Guru is this Mother Earth, which teaches Me how to deal with human beings. And she's the one who also in every stage of difficulties helps Me to correct My own methods of Nirmalā Vidyā. She has been such a kind mother and a kind Guru to Me. And she's such a soothing personality. This, all this green, though is given to her by sun as they say, is just to soothe us all. She wears the green upon herself and the green is the Guru Principle. She's the detached personality. She's the magnetism, she attracts. When people are walking on her, she is looking after them. She

creates out of her swayambhūs, the self, what should we say to swayambhū?, ah, yes, self-manifested stones. See, her attraction and her concern is so great that without her we would be hanging in the air. And she keeps Me to the brass tacks, as they say, to the reality. If I wanted I could be just the Spirit and not bother about anybody else. The way she bears our sins, the way she always looks after us and nourishes us, despite our so many defects: in the same way a Guru should do.

She is extremely forgiving; but she explodes as an earthquake and sometimes hot calcium and hot potassium can come out of her. She produces sulphur for you, for your cure. If England's soil becomes vibrated, then this soil can be used for medicine. In India people use clay for medicine, for every kind of treatment. The understanding about Guru Tattwa one can have from the Mother Earth, so let us touch the Mother Earth and bow to her.

May God bless you.

She's subtle! In the Kuṇḍalinī Shāstra, Mother Earth is the Kuṇḍalinī. Mūlādhāra is the, is the Mother Earth.

So for us Kuṇḍalinī is the most important thing. We don't have to worry about what they have talked about in the Levi, that you must not steal, you must not tell lies; what we have to worry that keep your Kuṇḍalinī up.

So the Guru has to be a person who is absolutely practical. He must have common sense and absolutely practical, he cannot be impractical person. A person who's impractical is not a Guru.

But practical in the common way is understood as a man who is cunning, who know how to deviate from right path and all that, that's the most unpractical thing to do.

Something absurd, something out of the blue is not the way a Guru has to move. There is all common sense which should guide a Guru how to deal with a person and common sense is a thing which is not cunningness by any chance. The source of common sense is the spirit. The expression of a Guru is very, very paradoxical, paradoxical. For example, a Guru will be extremely practical, supposing he has to build his own house, or a house or ashram or anything, be extremely practical. He will be very economical, he will create something out of the blue; people will be amazed how he's done it so practical. But he'll be so detached that if this ashram is to be donated to somebody, in one second he'll donate. For acquiring, say, for example, for acquiring a lamp, the Guru will be very practical, he'll get the best and the cheapest and the most beautiful. And he'll be very intense about it. But when it will come to giving, he'll be more intense about it; that when he will give, he'll give with that same intensity. He'll find out all practical methods how to donate, also to give away.

So his acquiring is actually giving. He acquires to give, that's how he is the most practical. You know that we cannot take anything with us.

Only the Guru can take with him something, nobody else can take. Only the Guru has all the disciples and disciples and disciples and disciples for ages, who sing the praise. No other relationship is that eternal.

It goes on reacting for ages and ages and ages. It's one wave that falls and then disappears; in anything that you do every wave has disappears, but not the wave of knowledge from a Guru. It's even higher than the Divine Principle, because it explains. The Divine Principle cannot explain, it's the Guru who explains it. Not that it manifests, but it's explains and it works out, so he's the master of the Divine Power.

So in a way, Divine Power is like the meaning of the Guru. Like the word has the meaning and the word, I'm sorry, the word has the meaning and the word serves the meaning. But in a Guru Principle, the Divine serves the Guru. Everything is at your disposal. Everything is at your disposal. When you are a Guru, all your Chakras are at your disposal. All the universe is at your disposal, because you are the Guru. It's like the director of the show, the stage man, the gentleman who is in charge of the lights, the gentleman who is in charge of the loud-speaker, everybody has to serve the director, because he is training the actors. But the Guru Principle has to be so much unchallenged. It should be of such a capacity that nobody can challenge that, it should be such a capable personality that nobody should be able to challenge the Guru. Then only it will work out.

So you have to work it out in such a way that you are absolutely unchallengeable. And you are specially fortunate that you can see yourself and correct yourself, which nobody could do before, you are your own Guru. This situation never, never happened. You are your own Guru and let Me be your Mother. That would be the best for Me.

So today is the day when one has to determine how far you are a Guru, first point. You have to take a pledge that you will establish your Guru Principle, second point. Thirdly, you have to pledge that you will establish Guru Principles in others. Fourthly, you have to know that there is a little snag, that your Guru is a Mother. She's too kind to be a Guru, too mild to be a Guru and extremely tolerant.

So it is better that you take up this strictness towards yourself and look after yourself.

May God bless you.

So you become your own Guru. On every Guru day I have a problem and one of the problems is, you may translate, Gregoire, still a little more, if you don't mind, on every Guru Pūjā day I think I should become a complete Guru and at least on one day I should not be a Mother. But every time I try these tricks it works against Me! Last year in India I told them that “This time I am going to be just Guru and you have to only give Me a shawl and I will not take any sarī and nothing like a Mother." And I was very stern with them and I said, “At any cost I am not going to take a sarī, whatever you may do." And they were very unhappy because they had bought a sarī for Me and they said, “We have also stitched a blouse and a petticoat and Mother, You must accept. You are our Mother also." So I said, “I am going to be very hard like a Guru and nothing doing, today nothing is going to convince Me." Because again you become the Mother, then the whole thing becomes again that soft business!

Sahaja Yogi: Mother, I can't translate that!

Shri Mataji: You'd better tell them! So I went to open the, you see, a tap, because in India we don't believe in wash-basins, you see, to wash My hands. And Indian taps as they are, you see, it gave in and I got completely drenched. And I came out and I said, “Please give Me the sarī to wear!" Today I had decided to be a real Guru and a very hard one. Then Warren came to say that “Mother, somebody has bought a sarī and this is that and that is that." He gave lots of arguments. And Rustom and Warren were trying to, you see, put Me down in My place. But then they used the greatest argument to outwit Me. First they said, “The sarī is beautiful” this, that, I was all right then. But then they said, “The vibrations are too good. Even before opening the sarī, the vibrations were there." So all My efforts puzzled out! This is the play of the sweetness of Divine, what is called as madhurya. `Madhurya' means the sweetness, the sweetness. And this is the one that's such a hide-and-seek of joy in life and that is what I have accepted.

So first we'll have the Mother's Pūjā. Śhrī Gaṇeśha Pūjā. First is Śhrī Gaṇeśha and then Gaurī Pūjā today; because of the Guru Pūjā we'll have Gaurī Pūjā.

Sahaja Yogi: All those who have never yet washed the feet of Shri Mataji and who would like to take, to have this great privilege, should come forward to do the Pūjā.

Shri Mataji: You'd better like it! Don't leave it to their freedom, better like it! If you leave it to their freedom... And somebody must tell Me their names, you see; I would like to know their names, all those who are washing My feet, that would be good. If you are on the sides, it would be better like this...

It's all right, it's twenty-one names. It's all right, if you've finished that, then they will come down. You guide them. Loudly. All right. Now, let the, you guide the coming here, one by one. Two of them can come. From the same country would be better so they can tell Me their... You want blessing?... Thank you, thank you. Olympia? Hah! All right, that's it.

May God bless you.

Hah! Good. All right. Rub My feet. All these names have to do with various qualities with which He rules the ganas. The ganas are the soldiers of the left side, who are the protectors of Lord Shiva and of the blessed Gaurī. Who get after their bhoots! Come along. Come forward, yes. Come forward please. Now, tell Me the names. Margaret. Yes, what's yours? You're from? From where?... Very hard. Rub them very hard, all right? Rub them hard. Hard, very hard. Hah! Now!... Still there. All right? Now there'll be no problem. Now tell Me their names. Catherine. From what country? Now come along, rub My feet.

Rub it hard. Harder, hard. All right? Good? May God bless you. Hah! Better?...

Tell Me your names. Now, what's the country you come from? All right, now you rub My feet. Both the hands. Hard; really hard, very hard. Hard, very hard. Harder. Good. Aha! May God bless you.

Good. See yourself. See your hands. All right. What about you? All right. May God bless you. Maria? From what country? France. You have to tell Me very clearly, because you are telling the deities, all right? Now, rub My feet. Rub My feet hard. Hard. Very hard. Tremendous!

Hah! Good. Let Me see. All right? Now tell Me your names. From where? France. Again? Again? From France. You have to tell Me, because My ears have to hear, so the deities must hear, all right? Now, please rub My feet. Hard, hard, hard. Very hard. Yes, that's it. Hard, hard... Put your hands towards Me. All right? May God bless you.

Hello, how are you? May God bless you. How are you now, better? How is the baby? Now good. Tell Me your names very clearly, loudly. Sally, from Australia. Say like this. All right. You're also from England, originally? All right, then say that... All right, rub My feet. Rub My feet hard. Very hard. Did you go to some false Guru? Hah! Better? Now you have to tell your names and the country's names, all right? Now, tell your, your name? From where? From? All right. Come along. Rub hard, very hard. See your hands now. All right? May God bless you. You have to tell them your name and your country's name. From Africa? From India, sorry! Hard, very hard. Harder. Very hard. As much as you can. Harder. Very hard.

Hard, very hard. As much as you can. Come along, how are you? Wash My feet. This one here, wash it.

Hello, how are you?... How are you? I must see you. How long are you going to be here? All right, come along. Take plenty of time, all right? Good, good, good. Now see, just see the vibrations. See how are your hands. Ah, all right? Good. Sister has got it. Now, she has got it. He has got it. May God bless you all. May God bless you. May God bless you. That's good. Now, you tell Me your name and also the country you are from. Tell Me. All right. Rub it hard, very hard. Very hard. All right? Good.

Now put your hands towards Me. All right? Great! May God bless you. Come along. They have washed My feet, but I'll have to bless the child. Ah, so what's the name? Ah, look at the eyes, ah? That's the sign. That's Me, you see, the eyes are Me, can't you see? Can I have a little water? So what's the name? James, eh? Will You give him another name? You could call him Ewan. Ewan, for English, all right? And for the Indian name... Gñyānadev. He smiled, he smiled! You are smiling, Gñyānadeva, Gñyāneśhwara. May God bless you. He's smiling, see, so very happy! All right. Can you wipe My feet? Now, you give it all there, give it all. That's all. You don't use milk. You can add it later, milk. Sadkara. Sadkara. Sadkara.

Now say the mantra of `Gurur Brahmā, Gurur Viṣhṇu...' three times. Give Me the towel. Very slowly, you should let down the air very slowly, all right? Now can it be put down, so that they can do it. Danielle, come. Take this down. Come along. Danielle is going to help you. You put the mark in, all right? Thank you very much. You all have to put something there. Come along! Thank you. Come down, come down.

Contents: 1982-07-05 **Doctor Singh Address, Nightingale Lane, London, UK (other date 07-04)**

[Hindi.] Sit down. Others are there? Please come.

Warren: They are coming.

Shri Mataji: Just call all of them. [Hindi.] All of them have come? [Shri Mataji asks. Shri Mataji talks in Hindi then She asks where is this group from Spain.] Answer: *[UNCLEAR]*.

Shri Mataji: I told them he is coming. Why should they have not come? Someone: they'll be back in couple minutes

Shri Mataji: Alright, come forward.

Someone: [says something in the background.]

Shri Mataji: They'll be back pretty soon. Alright, alright. [Hindi that has Algerian and France in it.] It is better now, much better? Sit down, sit down.

Some of you can come forward a little if there is no space.

Somebody: says something in the background.

Shri Mataji: What do you want, huh...

[Aside to a little kid close by:] What do you want? Call him, call him. Say Mātājī is calling.

Is she alright now, is she alright? Then She talks in Hindi that has Gaṇeśha and Hanumāna in it.

Show him your Gaṇeśha Mother says to a little kids. Show him your Gaṇeśha, your Gaṇeśha, show him. He has kept it in his pocket. He has made all the painting of Gaṇeśha today. [Hindi.] She is gone also Marila? Is she, Marila? Someone answers that she is taking the baby.

Oh I see. The doctor's wife is here and child is here.

So ask them to come. Where is she? Then She talks in Hindi. Yes she is here. This is somebody's wife *[UNCLEAR]* wife. Come along. He is the one.

Come along. Mr. Ricardo, he has come from Chili here and there are lots of people from Chili. But then because he knows Spanish so he went to Spain and we started a center there and now some people from Spain have come. Ah, this the Gaṇeśha.

Background voice: Very good.

Shri Mataji: [Hindi.] So now we have among ourselves a very learned personality, Doctor Singh and his very sweet wife. It is such a pleasure to have such people. His education, I don't know what it is really but I feel that he is the epitome of perfection as far as inner philosophies concerned because he has got the essence of it. And as in yesterday's, name the sat Guru learned that he has to be within, needs to be with *[UNCLEAR]* that he should know. That is not sufficient that you become realised Souls. It is not sufficient at all because you have to be with others. If you are just be individualistic, then it is alright to be just realised but you have to know what it is, *[UNCLEAR* that, you have to be with one], the one who has known all the knowledge.

His inquiry has lead it to absolute right conclusions and this is the thing that make Me surprised because normally reading too much makes a person ego-oriented, diverted, misled but his conclusions are absolutely at the right point. That has really impressed Me so much. I haven't seen any bureaucrat at his level as far as spirituality is concerned. They may be intelligent, they may be well ranked and all that but to reach the right conclusions, is only possible if you have innately built in within yourself common sense based on wisdom, is a sign of great wisdom to reach right conclusions. This is what I found about him. It is very great though you are also a learned people with Ph.D.'s sitting here and all Oxford, Cambridge and this and that. All very educated, scholarly people also here. But all the scholarship if it doesn't teach you the right, it doesn't give you that capacity to

reach the right conclusion, it is absolutely detrimental to your spiritual growth. Detrimental, it is not going to be useless but detrimental. And this is something that is such a great find for Me and was overjoyed to meet with him. There is another gentleman as I told Doctor...

[MISSING 9 minutes.]... who is the same style of a person. He is not real *[UNCLEAR* Pañchaba] Indian philosophy and all that but he also reached right conclusions as far as norm is concerned. He studied law. In the same way, in your education if you can really reach that understanding, then one must know that education is based on wisdom and not on ego that you are going to become something better than others and show off your knowledge. But that you, yourself, develop and grow with that wisdom. That is why I am very proud of him. I want you all to listen to him and his words of wisdom.

May God bless you.

Warren: would you like to stand sir? Would you be kind enough to come here, we have limited amount of cords.

Mister Singh: Your Holiness Mātājī and friends, I don't think I deserve what Mātājī has told you about me but what... what it shows is that I have earned so much affection from Her. I and my wife always, talk about Her, remember her as an embodiment of love, compassion and the desire to help everyone to uplift himself or herself. That is the great thing about Her and we are indeed very lucky to have someone who can give us insight into those areas of existence about which unfortunately not only there is a great doubt at present but also there is very little curiosity. Mother has asked

me to say something. I feel that I would put before you, how I in my own thinking have been able to understand what Mātājī has been trying to teach. How I see her teachings. That is what I like to interpret to you in my humble, limited manner. We all are very learned people, highly educated, so I would like to talk to you in a language which I hope you will appreciate. We all know and believe that there are three levels of existence. 1. One is what we can call the inorganic material level. Next to it is the organic or life level, the level of living world. And about this world of life or living, is what can be crudely called a spiritual world. Crudely I said, for the absence of no other name, some people call it spiritual world, some call it transcendental world or some call it the world of Ātman or whatever the world you want to use but these are the three levels. We also all believe that somehow or the other the three are connected.

Somehow there and science also has shown how inorganic matter at some stage life evolves, erupts in our organic matter. Science in fact is very close to unraveling that mysterious process through which matter, lifeless matter gets transformed into life. And I think time is not far when the lowest constituents of life that is cell that it is called could be manufactured through chemicals, inorganic chemicals, in a way which scientists want to manufacture it. When that stage will be reached we would have known how to bridge the material and the living worlds. In the same way at a particular point, the world of living, our life as it is which consist of physical body, our brain and our thought processes, emotions and feelings, everything, everything come under there. That

gets connected with the other world, the third level which you can call the spiritual world. This unity everyone believes but how it can be established is yet a mystery. Now what is the way to connect the living world with the spiritual world? A very good answer, or I would say a good analogy, has been provided by looking at matter, inorganic matter. As you all know it is *[UNCLEAR]* that for scientists taught everything that is constituted of elements, basic elements whom were ultimate constituents of matter, their number of elements started with small number and went on growing growing growing till they reached their own hundred. And then came the nucleus physics age when they went still further and found out that the difference between the one element and another consists of only the difference in nucleus of the atom of that element. The nucleus differs and then there are electron moving around the nucleus and they constitute the difference between one matter and another matter. Nucleus consisted of neutron, protons and the number of neutrons and protons which existed in a particular atom determine which element it was. But science reached this stage still more higher than this some years back, think the last decade.

They don't doubt that if you move the nucleus of an atom at a very fast speed, then the neutrons and protons, they also become electrons.

So they all become one, one energy unified. And the machine is called cyclotron. The physicist here may correct me wherever I go wrong. In a cyclotron the atoms move so fast that difference between molecules, between neutrons, protons and electrons, all disappears

and they all become united, become one, just one. Take the element away from the machine and they are different. It is the similar kind of thing which has to happen to make you as you are, to make us as we are, consisting of mind body and all that, get united with that other world, the spiritual world. Then the difference disappears between the body, the cell and the thought and all that. The capacity to be united exists in us in the same way as the capacity to become electron exists in neutron and proton but it is not moving, it is static.

So it is different. In the same way our body, our mind, because it is static, because it doesn't move. Because it doesn't have the capacity to move. It doesn't get connected to that world. How to do it? Science has the machine, the cyclotron. You also need that machine. What does that machine to do.

It has to vibrate you, it has to shake you. And when it vibrates you, when it shakes you, you also become like that charged particle in the atom. Then your differences disappear and unity is established. In the atom the dormant thing is the nucleus which has got to be shaken. In us human beings, the dormant thing is, what is called the mysterious power of the Kuṇḍalinī. We all have that Kuṇḍalinī in us. That is that great power, residing in each one of us. The question is how to make it, how to shake it, how to vibrate it so that it moves and in moving it takes away your whole being, your whole psycho, physical thing which you have and connects it with that other world. It has got to be plagued in. That you, this frame has got to be plagued into that big universal force. And once it is plagued in, you move, you vibrate and in

that vibration the differences disappear. When you unplague [unplug] it again, like the nucleus of the atom, you are dormant only the electrons are moving. In the same way in you also, the movement is going on as in the atom, the electrons are moving in tremendous speed and the nucleus is silent, dormant. In the same way in you also that force is moving, only you are not aware of it and you are not making use of it. What is needed is that you become aware of that force, then you make use of that force. And then you try to vibrate it. How can you vibrate it? The scientists have the cyclotron. You need a Cyclotron, that machine.

Who is that machine? The machine is the Guru. The Guru is that machine. Once you get that Guru, then you yourself are the machine. Have got the machine and what is much more than that machine, you also have got the maker of the cyclotron also there. The repairer of the cyclotron is also there. The moderator and the manipulator of the cyclotron is also there.

So if cyclotron goes wrong you need to take it to the repairman, you need the inventor, the maker. But no here the Guru has all those things combined.

So he or she has to vibrate it. And Sahaja Yoga is the system by which this vibration merging, putting it into cyclotron and takes place in a manner which is in conformity with your nature. It doesn't need to bring anyone from outside. Doesn't need any force from outside. You know we have in India are three main types of equipment, people call it equipment to really vibrate you. These three are called Tantra, mantra and yantra.

These things, some people want Tantra, others want mantra and some want yantra. Yantras, are things which are visible, seen which you can see in front of you. And when you see these things they create in your mind a subtle kind of feeling, subtle kinds of thoughts arising in your mind which help you in getting this plaguing done which I talked about. Mantra is recitation, recitation of certain rhymes and verses and etc. When you recite like this your palette, your throat and all these muscles they vibrate in certain way.

And now scientists have found out that when they vibrate that way, they do cause certain dormant part of your brain to wake up. Then that is the mantra. And the Tantra is the body. You do various things with your body what is normally called Yoga, often called postures and all those things which your body get in such a way attuned, in such a way that reflex you in with the spiritual world, but beyond all these things is just the simple Yoga where you first know what you are. You know where the spiritual power in you is. Then with the help of your Guru you try to have that vibration, to have that agitation you can called transcendental agitation if you want by which you get attuned and you get plagued in. Scientists say that our brain is roughly known about 1=3, 1=4 is known and about 2=3 unknown and there is this scientist whom I met in Spain, he has a theory. He says the unknown part which constitutes most of our brain, has two parts. Half of it relates to the future and half related to the past. Half of this has all those things stored, programed and stored like you have in the computer, like you have microfflmed the history of the past 5,000 years.

So it has your entire past programed and microfflmed and kept in half of it and some day if you can awaken then you know the past, you know what has happened. Whatever your psycho-physical system has encountered during your existence in previous lives will become known to you and half of it deals with future. Future means future is nowhere, future, the reality as it is it just is, is only present, neither past nor future.

So that gives you the capacity to know everything as it is today. We have to only awaken those powers and those powers can only be awakened only by this communication by which the vibration reaches your that brain.

So this is as I see the Sahaja Yoga and you are lucky and fortunate, we are all lucky and fortunate that we have Saint like Mātājī, who have not only realised and seeing these connection from bottom going above but who have the compassion to make others also see that and you are involved in that great adventure. You are all doing the same work which those scientists have done, who found the interconnection of one matter and another, between the atom and the nucleus. Those who got and built the cyclotron because you all can become like Mātājī.

So many hundreds and thousand cyclotrons and each one of you creates many more. And that is the way the world has to evolve. Because this is my feeling, I may be wrong that this whole universe is sport of the almighty. He has a child takes small blocks of wood builds them into a beautiful building. He knows that he enjoys building that block into buildings, putting them, those blocks. He knows those are blocks and he knows when I

make them this kind of thing will come. He has no other purpose, he does it and He shakes them again and builds them again. The same way I think these are the Almighty's has all of us here as living beings as many others which are just plants. There are many others things that are just inorganic matter. If he wishes everyone, every, we even the tiniest piece of earth will become like you and me. But He doesn't wish it in the same way as a child who is building the block, he wants one stone to be the foundation, he wants other block only to go on top, why? Because it is his wish. It is his enjoyment.

So there is no whys in it. There is no purpose in it, otherwise someone can say why didn't you make everyone as conscious human being? Why are plants only? why something is stone or mud? Ask that child why did you put that stone here why block there? why are you building the building here and not there? This is my wish. Only he is the omnipotent child. He is the omnipotent child. No mother to scold him, no limitation, no *[UNCLEAR]*.

And his blocks are living also. This child has to put the blocks wherever He wishes and the blocks get placed one above the other.

So this is how I look at it but the same almighty in the form of seeing saints and teachers. We are his part... gives the capacity to them to make so many of those blocks which are not fully alive as living block.

Some which are living, the teacher as desired by God almighty can make fully conscious, can make realised as such is His wish. We are lucky as human beings, that we have that capacity. And we are also lucky that we get the

masters who teach us. With these few words I like to express my gratitude to all of you for listening to me. And Mātājī has been so kind and affectionate to me and my wife and my children that to just thank her would be a crude formality. Thank you very much.

Warren: I am not quite as tall as our dear ambassador friend. It is so lovely to welcome somebody from the world of *[UNCLEAR]* which I touched a little but I find a little too difficult to handle at the time. Mister ambassador we respect you, we understand what Mātājī said when she referred to that great learning and wisdom which lies beneath that learning. It is very rare in the west particularly, to meet with and to hear the words of somebody as senior position as yourself, giving such a profound and I may say touching explanation of the deeper aspects and the philosophy of human existence, the aspiration of human existence. The way in which you gave the analogy, within the field of science, to that the Ātman and the Kuṇḍalinī has given us a lot of food for the thought. We now have a new approach to talk to our seekers. We now have a new dimension to open up because these things do matter sir. That we should reach seekers that we should be able to relate to them in that terms that we should be able to talk about modern science and modern philosophy, in words that they can understand where as you spoke of that force that lies within us, the Kuṇḍalinī being liken to those other energies that lie within scientific terminologies. You have given us a whole new vocabulary if I may say so. And for that we thank you.

Within the world of diplomatic and commercial counseling this field, to have somebody as profound with such understanding of the things of the spirit, as you have sir, it is such a joy. A joy to us because we have found in touching our spirit, the joy that comes of sharing with others and becoming one with the whole. This becoming one with the whole is something which we all have been seeking, perhaps, over in many many lives. And when we touch it we say this is it, this is it. This is what we have been seeking.

And with utter dismay and complete joy like little children as you said, when we touch it we think my goodness all of these highways and byways that we have been going on, all these learning processes, all of these Ph.D.'s, all of these...

Shri Mataji: M.A.D.'s.

Warren: Remedies. It's not it. A little bit like Socrates, not this not this not this. And then when you'll find it, this is it. And this is what you sir have found and were able to put it in such an eloquent words. How you in fact not only have found it but express it in your words and in your heart. We feel the vibrations of the universe, we feel the Chaitanya that was referred to as Chaitanya Lahari by Ādi Shañkarāchārya. We feel the Brahma Shakti as vibrations. We have been given this blessing by Mātājī Nirmalā Devī and unlike in the past you referred to Gurus, unlike in the past it is a little curious at the moment because, I supposed you can say the Divine is overflowing with its desire to bring all the seekers to that state of consciousness, to that state of realisation to which you were referring.

So the outpouring of the Divine a mass happening today. It is something which is taking place all over the world, there are groups of seekers, there are masses of people who just want to become the silent Ātmā, they want to become one with the Divine and Mātājī is an integrating force. She is a force which, gives that awakening en mass. You'd be interested to know that I was with the party with Mātājī in India when we visited the whole village of Maharashtra of Cabus and before that audience of not a few hundred but 6,000 people.

Every single one of those people felt the vibrations. The Divine is giving this experience en-mass. We don't ask who Mātājī is, we don't ask what she is. We don't quite know if she is Guru, whether she's this or that. To us she has given us the blessing as you referred to at the end of your remarks, not only she patch up the little problems, not only is that she has the quality of the Guru, not only she fix up things, does she soothe, does she balance up the little imbalances that happen within us, but more than that, she teaches us to be our own Guru and this is the ultimate blessing. How many of these Gurus in the Himālayas and in the mountains, how many of these Gurus have had the power to be able to give the realisation just by the desire to do it, by raising that force within us. How many of those have been able to do it? We are in a very privileged position and I don't know how we ended up in this incarnation, to be in such a privileged position, is to be able to go to a program, here in this ashram or may be out in some meeting of people in the suburb of London or coming to Madrid or wherever it was to be able to give realisation en masse to people.

And we say I am giving people Self-realisation and then we think no it is not I giving realisation, this is the power we've got. It is an amazing enigma within us that this power which we know as Kuṇḍalinī, which vibrates which touches the Ātmā, which puts us in touch with the All-pervading Power of God. It works, we can manoeuvre it. We can monitor the Chakras that you know very well. We can monitor the Chakras in our fingertips. We can know where the Kuṇḍalinī is sitting, if there is a little blockage, we have the capacity to clear those little blockages and allow the Kuṇḍalinī to rise. In fact is very interesting in India where people don't have their shirts on and they are at Mother's feet and we can watch the Kuṇḍalinī rising. And we can watch it pulsating at a certain Chakra where there is a little obstruction and by giving it a bandhan and saying perhaps a mantra, Kuṇḍalinī will move and we can watch it as a way a physical energy rising through the spine and you can see with your own eyes this happening. These things are amazing to us. Because as you well know, living in the west that we are a very rational beings, we do use a very mechanical, scientific brain to achieve certain conclusions. But as mother has said and you sir reinforced, how do you reach the right conclusion is the thing. How do you reach the right conclusion? How an ambassador to Spain, working for the bureaucracy of the India to reach this conclusion as you have sir? How to do it? This is the spiritual power that lies within you. This is the power of discrimination which we have been given.

***Contents: 1982-07-09*, Public Program, Confusion the Subtle Slavery, Birmingham, UK**

One has to realise that modern times are the times of confusion. You don't know what you want. You don't know what you want to ask. You don't know whatever you are doing is right or wrong. Confusion is necessary. Without confusion, we are not desperate. Without desperation we do not seek. But confusion is only visible when a person reaches a certain area of awareness, or we can say, a degree of awareness. Say, at a stage when Moses came on this earth, when the desperation was different, that they wanted to get out of slavery, it was a different style of understanding they had, how to organize a society on a particular pattern so you achieve the maximum amount of efficiency, out of that society. And it was an emergency... it was a very touch and go position for the Jews at that time.

It has happened in many countries, in many generations, that they reached a state where they felt extremely desperate. The slavery of man was very apparent at that time. But before that, people didn't feel bad about the slavery. They had accepted it. They had taken it for granted. And then a time came when they felt, “This is slavery and we are not going to have any more of it." And a leader came, that leader worked it out for them.

Today in these modern times, we have a very subtle type of slavery, which is every day eating us...

which is so self-destroying that we are not even aware of it and we get destroyed. This destruction is working, in so many ways, that, if we do not really awaken ourselves to the truth, there is a possibility that nothing will be left out of this creation.

There are people who give big lectures. I have met many big people from United Nations and from all these big, big agencies. They talk about the coming destruction, the future shock and this going to happen, they book, big books. They discuss. They sit on the street, they'll discuss. They are in a pub, they are discussing. They are in a party, they are discussing. But they do not realise what it means. This destruction is a kind of a destruction that has never taken before. Because this destruction is going to come from within and not from without.

We have reached a certain depth in our awareness and if we do not touch the source of our sustenance, this destruction is going to work out. Now for many people it is, “Oh forget it, forget it, we'll see about it." Some people are of this opinion, “All right, forget it, what destruction, all right doesn't matter, we'll see tomorrow." And some of them I've seen are sitting down, waiting, “Oh God, thank God there's destruction, so this all is finished. Ha! We don't have to bother our heads. Thank God there is destruction promised." Whatever attitude one may take, one has to realise, that these are very serious things. The creation has reached its maximum growth now. The growth is expressed as human beings. These human beings are the actors on the stage. Whole nature is working out, this new happening. Now only one thing has to happen to you is, that you have to get connected with the Divine. You have to get connected with the whole. You have to know your own meaning and you have to know your purpose. If this can happen to you, then, you are in the other world.

You are made for this. You are made a human being with a purpose. We must think, all the scientists must ask once at least this question: `Why? Why are we made human beings? From animal stage, why have we come to this stage, what is the reason?' This question is working in the unconscious of every seeker today, that's how we have so many seekers all over the world. And these seekers are just trying to find out why are we here.

Some of them find an answer sometimes in some material well-being. Say our strikes nowadays... railways. Well it's very narrow view of the whole thing, very narrow view. You want to have more pay, all right, have it. Then what? Those who talk of Communism... I've been to Moscow, I am, again, going back. I mean if you ask them they say, “Oh we haven't got joy as yet." I am not against Communism or against Democracy, both things are just jokes to Me. You are neither communistic nor democratic. Only after Realisation you can become both simultaneously, because you have no powers to be capitalistic or democratic, you have no power to vote. You don't know anything about yourself, what are you voting for? You can't see. Unless and until there is light, unless and until we can see, how are we going to vote for? For example we vote a person, for what? “Oh! He's a very nice man” all right. What is nice about him? How do you know he is a nice man? How do you know he will not be a bad man? Can you say that today the one who looks like a nice, very nice person, will not emit scorpions, or snakes all around him? A person who apparently looks a beautiful personality may turn out to be a horrid person. There is no absolute way of judging anyone.

So how are we to vote any? If you think that you know how to judge, then I think you have to still learn. Because till you make lots of mistakes, you will not admit that “I don't know." That's the point. Once you reach that stage of saying, “I don't know. I say this is a nice man but I can't say. I'm not sure about this person” that's the point where you reach, when you are unsure about it, that you want to know surely, if something is really truthful and honest.

Our sense of honesty and everything is so superficial, is so superficial. For us, honesty means if you give me five pounds, I'll return five pounds to you, is done, finished, is honest. Everything is so superficial, that's why, we can never be satisfied, even if you get ten percent more pay or twenty percent more pay.

You are not going to be happy, take it from Me. Material things do not give us happiness. Never. But, I do not say that we do not need material things. We need material things. But matter is something like a cup which has the nectar in it. If you are thirsty, you cannot take it from an empty cup, anything. It may be a cup of gold, what does it matter, difference to you? You must have something to quench your thirst and that thirst, unless and until it is quenched, you are not going to be happy. And what is that thirst? Is this: that still you have not known yourself. It's a very unconscious thirst. It comes, you don't know what you are seeking, you don't know why you are unhappy, you don't know what you want. That is the unconscious which is working it out. But the time has come that you should know, what you are and what is your glory, what is your greatness, what are your powers.

They are all built within yourself. All these days when you grew up, in your evolutionary process, all these things were built within you as shown here. They are all there. Actually I am just a catalyst, you can say. Just a candle which is enlightened.

And this candle, when touches another candle which is ready, that gets enlightened. I mean you may give it a big scientific name, this, that, a charged personality, this, that, I don't understand. It's very simple for Me. You are all ready for it, I just touch you and you get enlightened and you get the light and when you touch someone, that person also gets enlightened.

Now you may say, “Mother, how can that be so simple?" I mean so many people say that “Mother, You are too simple, how can that be?" I just don't understand, what should I have, two horns or something to make it complicated? Everything that is living is the simplest thing. That's the sign of living. Have you seen the flower? How simple it is, to grow a flower. It just works. You just get some seeds, sow them and you get the plants. How simple it is! Do we ever think, how it works out? Looks very complicated, if you start thinking about it, you will go mad if you start analyzing it. But it's so simple.

In the same way, this happening is also a very-very simple thing. It is called Sahaja. Sahaja has two meanings. Sahaja means simple, also it means the thing that is born with you. Sahaja is a simple thing because it is born with... I mean your nose, is born with you, all right, it's a simple thing. You don't have to do anything, press it or anyway do anything to it, to breathe. It's there. In the same way, this built-in process is within you.

It's just there. To Me, it is absolutely simple and to you also it will be simple, as soon as you get it.

So this argument about it being so simple, I just can't understand, Myself. Why should there be an argument? Supposing you can eat this way [puts hand to mouth], why should you ask that “how can it be so simple to eat this way?" It's so simple, because it is so vital, it is so important. All vital things are simple and easily available, like your own breathing. For that if you have to do something special, then this breathing is not possible. How many people are going to survive? Now this simple thing, this simple method, is the method of the All-pervading Divine Power, the Holy Ghost. This All-pervading Divine Power is the Shakti, the Primordial Power that works it out. Do we realise how this Shakti works otherwise? Are we ever watching a flower becoming a fruit? Who does that? Not one flower, but you must have seen millions and millions and billions and billions of these flowers, are turning into fruits and who does that? We never think. We take it for granted.

All living things are done by this Divine Power. Human beings cannot do anything that is living. What they can do is everything that is dead or deadening. Like strikes, is a deadening thing. What we can do is to make something, a table, a chair, if the tree is dead. You are doing nothing but dead work and this deadening thing, dominates us because we form habits. We form habits. With these habits, this matter sits on our head and the Spirit, which is the vibrant thing, which is the source, which is the controlling thing, becomes dormant. This dormant force, if somehow, becomes enlightened and

our attention becomes enlightened, our attention becomes enlightened, we become a different person, we become a yogi. We become a person who is united with God. For that you don't have to wear funny dresses. It makes no difference what sort of dress you wear. It makes no difference how you comb your hair, or what sort of food you eat. It's something so within, it has nothing to do with these outward things.

All our ideas about even charities and about being kind to others and all these things are very super ficial. When you become that, when you become compassion, when you become love, then you don't have to tell yourself at all, you don't have to argue with it, you just become. It just flows, the compassion flows, it acts. You don't have to argue it out, you don't have to tell yourself, “I should be compassionate, I should be kind” you just become.

I went to Italy and there were three-four people who got interested in Sahaja Yogis, but they said, “We don't want to join Sahaja Yoga." I said, “Why?" “Because these people don't smoke." I said, “I never told them not to smoke, never." Ask them, did I? I never said `don't smoke.' You just ask them, “Do you smoke, or you have given up smoking, or you... your Mother has forced you not to smoke?" They said, “Nothing of the kind. We used to smoke packets of cigarettes, we used to drink, we were drug addicts.

But something happened to us, we just gave up, we don't know how.

So simple. Mother never told us, we just became like that." What is there to tell? I mean, once you have found it, once you have seen the light, you are not bothered.

Supposing you see a rope here, you might be frightened, you might think it's a snake, because there's no light, you can't see. You might be running helter-skelter, the whole house might be upside down... but once a light is there you say, “Oh! It's a rope." All right.

So all the fears drop out because you have seen it. All the pressures drop out. All the hang-ups, they drop out. Whatever is abnormal, drops out and you become an absolutely a normal person, absolutely a normal person. That's what it is that you have to become. But it is much, much more than that. This is not only that you get your physical fitness, many people have been cured, they must have told you that cancer is cured. Yes true, cancer is cured. Many diseases are cured, mental cases are cured, if you have been to horrible Gurus, you get cured.

All these things happen, but that's not the end of it, this is just the redeeming part of it. The redeeming part is that you are redeemed of all these physical, mental, emotional problems. But the another part of it, is that, you yourself get the power. You become the prophets. “The men of God will become prophets." That's what your great poet William Blake had said. “The men of God will become prophets and they will have power to make others prophet." This is the sign. He has given you the sign. You become prophets, that means you get the power to do all this, yourself. Every individual can do it. Even small children can do it. Even a little Olympia can do it. When you become the prophet, you also know everything about it: what you are doing, how you have to do it, how to raise the Kuṇḍalinī, how to cross all the different centers which are sick, how to keep it there. You

become absolutely the master. Now the prophets were, we can say, like William Blake was a prophet, all right, he was a seer. He saw this future; he's mentioned everything that was going to happen to Sahaja Yoga, no doubt. I don't know how many are aware of it.

Most of them thought he was a lunatic. They couldn't believe him, when he talked of all these things that Jerusalem is going to be established in England's pastured land, nobody could believe they said, “Must be mad." But, the time has come. Jerusalem is to be established. There's a special thing about England and he saw that hundred years back, clearly, the whole picture. But nobody understood him. He was a prophet, nobody understood him, what he said. Those who understood also had an academic sort of an interest in him and some did feel that there may be some sort of a truth in what he has said and described.

So you are more than a prophet in a way, that you are not interested in seeing the future, but you come in the present. What they described, the future for them, which they did not enjoy, is your present and that you become the master yourself. All these great prophets had a big, big problem. I had a discussion with an ambassador recently, who is a very learned man from India and he was telling Me that the biggest problem was, that with rationality, with explanations, how far can we go. Supposing you say there is All-pervading Power, they said, “How, how, how are we to believe? It's all cock and bull story. Prove it to us." By argument of course you cannot prove it, but for experiencing also you cannot prove it.

So they used to give up, like Ādi Shañkarāchārya, at a point he reached, he wrote about `Viveka Chūḍāmaṇi' and all these deities and then he gave up and he started describing the Mother. He said, “I give up. That's all." And they said that he went soft in his head, because he couldn't go ahead with his philosophies and started praising the Mother. Said, “What's wrong?" The same thing happens with Bible, with Koran, with everything, that people think: either you follow them with faith, with blind faith, do not question anything, just accept whatever they are saying, become fanatics, kill each other, die, then it's all right. Or else, you just give up. You become communists, no God. If you have to have your brains alive then you better give up all these religions, you should say, `all nonsense.' Christianity is hopeless because of these churches, then Islam is useless because of fanaticism, that is useless because of this and that is, Hinduism is another nonsense. Because at this level, it looks like that. At this point, it appears like that. It has no meaning, it's nonsensical. This blind faith, people can't accept. The scientists say, “What is this blind faith? We went to moon; it's all just the same. What's there? We went to moon, we never saw God. What are you talking about God? How are we to believe there is God?" But, we have to now prove the existence of God. We have to prove the existence of this All-pervading Power. We have to prove the existence of that Spirit within you. It is to be proved. It is to be actualised.

So arguments will stop. With arguments, one cannot achieve it. With blind faith, one cannot achieve it.

Rationality cannot take it there, or this emotional adherence will not take you there. It's actualisation...

is the happening, that really makes you that.

The reality that is actually expressing within your central nervous system, that is the one is going to convince. But it is not for conviction, for example, if you are not convinced, the Divine is not interested.

Like these people were saying, “Mother, by putting up posters that these people know about You, that You are there." I said, “That's all, that's all. You have told them, you have passed the message. Now if they come, well and good." That's our job, is to inform. If they come, if they get Realisation, well and good. If they establish themselves, even better. We'll work hard for that, but we cannot force it. We cannot force it. We cannot have any artificial ways of impressing you. Like we cannot carry a circus about it. You have to have a sensitivity of your own to understand the importance and your own pure intelligence must tell you that this is the thing. Otherwise we cannot fall at your feet and say, `Oh! Please...' We cannot implore. Neither can we cross your freedom that is given to you. It's in your own freedom and in its own glory, that you have to ascend, because you are epitome, you are the epitome of this creation. Nobody can force you to do it. If you want to go to hell, all right, take two running jumps and you can go down. If you want to go to Heaven, that's also possible.

So the time we are here, we do not realise how precarious they are, how vital and the most important times for which, we have been waiting. The most important moment in the life of creation, is today, when

people are seeking and Sahaja Yoga is manifesting on a mass scale. This is such a fortunate thing, that you are seekers of ages, gathered here and that, Sahaja Yoga has come to you as a blessing of the Divine, because Divine Itself is anxious to manifesting. But people who come to Me, are of different levels.

Some are mediocres, some are absolutely base.

Those who are absolutely base will say, “Mother, what about my job? I have applied for it, now maybe something little better." Or some people can say, “Mother I am not sick... well, this, that." All right, that also can be done.

But, those who are of a very high quality, whatever may be their problems, whatever they have done so-called sins, is all forgiven completely, believe Me. Not to feel guilty at all. In Sahaja Yoga, the first mantra one has to say, `Mother I am not guilty,' three times, at least.

So one has to understand that you are ready for it, you are glorified for it and you have to get it. You don't have to say, `What have I done, I have had so many mistakes on my account.' Nothing of the kind. I am here like a banker, I have to cash your cheques and you will get it, no doubt. You don't know how much money you have in the bank, do you? I know it, so you don't judge yourself. You leave it to Me to judge. It's My judgment. And then when it happens, if you have pure intelligence you will understand this is what it is and you have to settle down with it. Of course you can't pay for it, I mean it's all absurd ideas: “We can pay for it. How long we have to sit? There should be an organization." We have no organization, you know it very well. We cannot organize

God, we cannot organize these things. We don't even have membership, nothing of the kind. Of course we keep your list, because if we have any programs, we inform you, that's a different thing.

Moreover, in Sahaja Yoga, everybody is not exposed to the complete thing, is not exposed. First, they are given Realisation, then they are weighed, how far they are. Then gradually when they grow up, they receive higher truths. Because sometimes they can be shocked, it's not easy to bear the truth, sometimes it's very difficult. Like, I told them once, that, there is no difference between what Christ has taught and what Kṛiṣhṇa has said. On the contrary, Kṛiṣhṇa said that you cannot be destroyed, the Spirit cannot be destroyed, by anything and that was proved by Christ. And all the Hindus were about to kill Me, they couldn't bear it.

But if I say something about Kṛiṣhṇa, all the Christians will be there to criticise Me, so, it's a big problem. You see if you talk to them about Kṛiṣhṇa, the Christians don't like it; if you talk about Christ, the Hindus don't like it; if you talk about Sikhism, the Islam... the Muslims do not like it; and if you talk about Mohammed Sāb, the Sikhs don't like it. I am not here to please anyone. I am here to tell you the truth about them, that they are all one and like fools and stupid people, you are fighting each other. There is no difference between them, they are all one, absolutely one. Such a concord and such a understanding exists between them that you cannot separate them, they are so one with each other, as the moonlight is with moon, or sunlight is with sun. It's only our ignorance makes that kind of allegation against them and this you

will realise in Sahaja Yoga itself. It will be proved by the ascendance of your awareness.

Through your Kuṇḍalinī, it will be proved that whatever I am saying will be proved scientifically, because the Kuṇḍalinī when She rises and it stops, you have to get over your mythical ideas, otherwise it won't rise. You, yourself will learn gradually that what I am saying is the truth. Whatever I am saying about Mohammed Sāb is the truth and you will learn it. We have had enough of fights, we have had enough of nonsense... see now what's happening is this... Israelis are killing the P.L.O.'s and all this. Do you think by killing them, they are going to achieve God? These false ideas, all have to go. We have to become universal beings. Become. You become that.

Whether somebody is a Muslim or a Hindu or a Christian or anything. When you become universal being, you can feel the person where he is, on your fingers. Christ [Śhrī Mohammed] has said, “Your hands will speak, your hands will speak." We don't have to challenge any scriptures... we have to see the inner light, in all what is described, which is making us separated is actually the uniting factor. The diversity has such a beautiful unity within us. But that only can be seen by the raising of the Kuṇḍalinī, there's no way out. Because when the Kuṇḍalinī rises, the integration takes place and you start seeing it as an actual experience.

I hope, you have understood what I have said. But arguments are not going to give you Realisation, it has to happen. It doesn't matter, you may be the crown prince, or you may be the king, or you may be anything, makes no difference. It's your individual happening that has to

take place. This is your individual Mother within you. This is the Rūh, I am talking about. Just by ritualism you cannot achieve God, you have to be connected with God. For all the people of the world, who understand and who think it is important, to know that there must be a truth, which we can actualise. It has been promised in all the religions and scriptures and it has to happen.

May God bless you all.

I would like to have some questions from you, if possible. I'll try to answer them. And please ask Me some questions, would be a good idea. Again, I say I am sorry for coming late but, you understand the way you had jammed the traffic. Yes, please? Question: Could you compare Your Yoga with Haṭha Yoga and Rāja Yoga?

Shri Mataji: Oh! I'll tell you about that. It's a very good question. It's about Haṭha Yoga and Rāja Yoga. Now, the modern Haṭha Yoga is something, I just don't understand. But Patanjali Shāstra, the one who has written `Ha Tha', that is `Ha' and `Tha' is nothing, but you have these two Nāḍīs which these must have described to you. And, there are ashtangas, means there are eight aspects of Haṭha Yoga, according to Patanjali who has written it. The most important and the primordial and the first one, is, Īshwara Pranidhana, means the establishment of God within you. Now in these acrobatic things that we do, we have no idea of God, we never talk of it, forget, forget about God, only you have to thin down, that's all. Because they all want to be actors and actresses you see. They don't want to be yogis. It's a different style of things. It was Īshwara Pranidhana, first you must get your Realisation. Out of these eight, one is Yama Niyama. In

the Niyama, there is only one for physical exercises, that too, depending on where the Kuṇḍalinī is. We also use Haṭha Yoga in a way. Supposing Kuṇḍalinī is stopping at a point at a certain center due to physical problem, we do a little asanas which are necessary, or some exercise, to do it. But that's a very different thing. Modern Haṭha Yoga is like this: that supposing I have to come from London to Birmingham, all right? I don't start My car, nothing, but I turn it to the left and the right, standing there, static, you see and I think I have reached Birmingham. Only I have the map, I'll go right, left, this thing. Or even worse than that I would give an analogy, it is like taking all the medicines together without knowing what disease you have got. It's very indiscriminate. None of these teachers have realisation, how will they understand the importance of Haṭha Yoga I don't understand. In India, a Guru is the person who is a realised Soul. He could be a Muslim, he could be Hindu, he could be anyone, but he has to be a realised Soul to begin with. Brahmin is a realised Soul. Now these days, these days the Brahmins can be kept as cooks.

So the whole concept is so superficial, today's Haṭha Yoga.

Then Rāja Yoga, is... Now, so you understand Haṭha Yoga is a thing. The beginning of Haṭha Yoga starts with Sahaja Yoga, where it is established, but Haṭha Yoga is a subsidiary thing. Wherever we need, we can use it. Wherever we need, the part of it, we use it.

The second part is the Rāja Yoga. Rāja Yoga is another misconception people have got. That when the Kuṇḍalinī rises you see, you must see this is a tremendous

happening that takes place is the Kuṇḍalinī rising from that, upwards. It's not the work of gravity, it's moving upwards.

So to happen this, there must be some happenings taking place. For example, when it rises, suddenly, you see, when it crosses the second center, it goes into a kind of a kind of an augmentation there, so the Kuṇḍalinī doesn't fall off. That is called as bandhas. These bandhas, you see the augmentation we can say, the closing of it. Then it goes higher, it starts closing these. It comes to the Viśhuddhi Chakra, there the all energy has to be brought into play.

So there's a *[UNCLEAR* khechari] happens, that the tongue little bit put here. But you won't feel anything, it's so fast. It's so quick you won't feel it. I mean I cannot give any other analogy like that, that even if you say, `Concorde,' I mean you do feel something about it, but supposing if you have a plane that you just board in [snaps Her fingers] and you are there. It's a split of a second the Kuṇḍalinī [snaps Her fingers again] can just shoot off.

So you don't feel any of these things, like, the whole earth is so big, but you don't see that it's round. The circumference, in relation to thing that you see, is so small, that you don't see it's round. In the same way, the Sahaja Yoga is such a quick method of Kuṇḍalinī rising, I mean there's no other method. But today's Sahaja Yoga I should say, so fast that you don't feel anything, but happens. Your eyes also get dilated. But I have seen these mad people called Rāja Yogis, they even put atropine in their eyes to dilate their pupils, because is said your eyes must be dilated. They cut out their

tongues, push it back. You see there was one in America used to cut out the tongue of the people, used to wag their tongues, even there are now today people affected by this great Guru whose tongues are still wagging like this and they used to put back their tongues. Do you mean to say by doing all these tricks you are going to raise the Kuṇḍalinī? Some hold their thing, there's nothing to be done, it is spontaneous. It is effortless. It is in the loving care of God. Why do you want to break your necks for nothing at all? What is the need? I first used to think, like children, you see, when they want to impress their Mother for something, they do these Tantrums you see, just to attract the attention of the Mother. But now I think they are very serious about it. It's most surprising.

You're going to that extent you see, it spoils your Chakras. It spoils your position... in Sahaja Yoga, as a good Sahaja Yogi and a bad Sahaja Yogi. A Sahaja Yogi who gets it quick, stationed himself there and mastered it, is a person who goes very fast and a person who has ruined his Chakras requires attention, or has to take a lot of trouble to improve them, to care for.

So all these ideas can be only clarified when you get your Realisation. All right? The person who had posed the question: Yes, thank you.

Shri Mataji: May God bless you.

Question: Can Bhagavad Gītā or the eight ashtangas of Patanjali help?

Shri Mataji: What is it? Bhagavad Gītā and? Answer: *[UNCLEAR]*.

Shri Mataji: Eight? No, because unless and until you are realised, I am saying, supposing now, it is like this: before

starting your car, if you move it right and left and then start the car, will it help to come to Birmingham? It is wasteful. First of all and it might have already broken your wheels. Oh, but nothing to worry. I mean I must say, nothing to worry about it, all right? May God bless you. May God bless you.

See, I don't blame anyone, or don't feel bad. Because after all you are seekers, you know, you are seekers. How are you to know? You are all seekers. How are you to know, these people write so many books, easy to write any book, isn't it, these days, what is there? If you have money you can write anything. You can publish anything, whatever you want to write. What does it take, to write? Only I am the person who has not written anything so far. There are people writing about Me or about Sahaja Yoga, is different problem, I have not written anything so far. Christ has not written anything. Śhrī Kṛiṣhṇa never wrote anything. Rāma never wrote anything. But I'll have to write, I think. I wrote something and people said, “It goes over our head, Mother, because as soon as we read it we become thoughtless." Now what to do.

All right. What's the next question please? It's a very good question. What's the next question? Five minutes more.

Yes? Question: Could we ask a question to God when we get connected with Him?

Shri Mataji: Could we?

Sahaja Yogi: Can you ask a question of God when you get connected.

Question: Could you ask questions to God when you are connected with Him?

Shri Mataji: Yes. Of course! Of course! Now I say, because you are connected.

So you put your hands towards God and say, `Is there God?' If you ask such a question, tremendous vibrations will flow.

You, not only that, but you want to ask, say, about your own father how is he? Supposing he is not here.

You will get a burning somewhere here. These are his centers. Immediately you will know which center is catching and if you know the decoding, immediately you will know what's the problem he has got. You will know about everyone like that, not only about God, about yourself and about others. That is what it is, the becoming of the Collective Consciousness... that, you become a universal being.

Question: And will we be able to see the God as I am able to see You.

Shri Mataji: It's not seeing The God, it's not the point today. Because seeing is in any case is not being. You see My difference? Now you are... what's your name please? Answer from the person who put the question: Bippin.

Shri Mataji: Bippin. Now you are Mister Bippin. Can you see yourself, Mister Bippin? Now when you have become Mister Bippin, you can't see. When you become part and parcel of God you can't see anything. But you can act. Seeing is being separated.

Question: So you mean to say we become one with the God.

Shri Mataji: Yes, that's the point. You become one with the God, with the Primordial Being. You become, you become His power, or you become His instrument. You see once you don't go into dogmas, because you see on that there might be a quarrel already existing whether you become His instrument or He becomes your instrument, all that you see, so I don't want to fall into that trap, but what I would say that, you start feeling the power. Let's put it down, you become the Spirit. That's why you know, Buddha never talked of God. He said, “Better not talk of God” because then, other questions will start.

Better tell them you become your Spirit, finished. First let them become Spirit, then we'll talk further.

Any other question please? Question: And do you see spirits, you see spirits?

Shri Mataji: What is it? Spirits? Now why do you want to see? They exist, no doubt, but we have nothing to do with them. They are past, they are finished, they are gone, what are we to bother about them? Of course I mean they are there, what to do. They are very troublesome people. We have had lots of problems from them. All these Gurus are using them, it's all done. It's there.

Question: Are there what do you call...

Shri Mataji: Good spirits? No! No! We should have nothing to do with them because now, you are a person, who lives in the present. Good or bad, we have nothing to do with them. How do you know who's good, who's bad? Once you allow a good man to come in, a bad man may walk in, how will you know.

So better have none of them coming to you. Better be alone about those. Gradually you'll know about all of them and you'll be amazed how you know, to keep away from these people.

Question: What is Kuṇḍalinī? Shri Mataji [directed at Sahaja Yogis]: They didn't tell you? What with? You didn't tell? Sahaja Yogi [responds]: We mentioned it, we explained it, but You tell *[UNCLEAR]*.

Shri Mataji: What say? Question: Is it some sort of energy or...?

Shri Mataji: Yes it is, it is energy. It is the energy of our desire, which is not yet manifested. And which is that desire, which is not yet manifested within us? It is the desire to become the Divine. Once this energy is manifested, that's why it is called as residual, then this desire is manifested.

Question: Shri Mataji, You have to create and imagining this energy and be... *[UNCLEAR]*.

Sahaja Yogi: You have to create and imagine this energy?

Shri Mataji: No, no, no, no! It exists, it's there. Nothing is imaginary, nothing is to be done by you.

It's all there just like a primule in a seed, it exists there. You don't have to, there's nothing you know, imaginary things, nothing. It's really there, you can see the pulsation. You can see it pulsating. You can see it rising. You can feel the pulsation on top of your head. You can see the breaking of this, you can see the Cool Breeze coming out of your head, the real baptism taking place. It's all there. It's all there.

It's no imagination needed at all. It's not thinking, by thinking, you don't do it. If you think say about a seed, that I imagine now this seed will sprout, will it sprout? No, it has to sprout. In the same way, it has to happen. It's a living process.

Question: When we realise we have the desire for Self-realisation, *[UNCLEAR]*, if we have acquired faith and trust, will it gradually come to us?

Shri Mataji: What? Question: If we have the desire and we don't recognize it, will it gradually come to us, anyway?

Shri Mataji: Yah, good. But that desire is only manifested by Kuṇḍalinī awakening. That desire is there, of course, in the unconscious it is there... gradually, it becomes a very conscious desire... then you seek it, you run for it, but it is only manifested when the Kuṇḍalinī rises and breaks your fontanelle bone area, that's it.

Question: But, how does one actually stimulates...

Shri Mataji: What stimulates?

Sahaja Yogi: How does one stimulate this energy?

Shri Mataji: It... it just gets stimulated. It is there, I think something special about Me. And then, you become the same special being. You can do it, too. Its question as I told you, a light enlightens another light, all right? In the same way.

Question: *[UNCLEAR]*.

Sahaja Yogi: You spoke of... he says, You spoke of Haṭha Yoga as being physical Yoga, Rāja Yoga as being mental Yoga. Could You talk about the process of this Yoga?

Shri Mataji: Ah. No, no, I am not saying that is physical, we are using it for a physical purpose. It is not physical,

nor it is mental, this Rāja Yoga is, all these things are the part and parcel in this Sahaja Yoga which is a spontaneous happening. In this, this Kuṇḍalinī which is the residual force within us, the desire force within us, unwinds itself, and, few threads of this start rising as pulsation, you can see it also, the rising. She moves up, gradually enlightening these centers and opens up the last center, the seventh center here, by which, the Spirit, which is actually seated in your heart, gets enlightened, because the seat of the Spirit is on top of your head. All right? No questions? All right.

So now I think we should have it. What do you say? Better have it. All right.

Just put your hands like this. Is very simple because hands have to speak.

So these fingers, the tips of fingers, are sensitive sensory organs of the sympathetic nervous system. If you put your hands like this, towards Me, just like this and your feet on the ground, touching the ground fully, put both the feet separate not close together, not too far away and sit most comfortably. Now close your eyes.

Now put your right hand on your heart, right hand on your heart and ask the question: Mother am I the Spirit? Close your eyes. Close your eyes. You must keep your eyes shut. Just ask the question: Mother am I the Spirit? Some of you might start feeling a Cool Breeze coming into your hand, with this question alone, ask it sincerely. That means your attention is now on your physical, mental, emotional being, but suddenly the Spirit comes into play.

First of all you have to know that you are not guilty and please don't have guilt in your mind at all.

On the contrary you should say, `Mother I am not guilty. Mother I am not guilty. Mother I am not guilty.' In no way you are guilty of anything. They might have told you, you have committed sins, this, forget it, forget all that. Is a very common practice to degrade human beings. Those who tell must be guilty themselves. Don't believe anyone. Now put your right hand across the neck on the left hand side and say that `Mother I am not guilty.' Now put the same hand on the forehead across and say, `Mother I forgive everyone.' Say it again and again, just say, `I forgive everyone.' It's a big pressure of not forgiving.

***Contents: 1982-07-10*, Public Program, Day 1, From Mūlādhāra to Void or We Have to Know Something More, Derby, UK**

I thank all the Sahaja Yogis from Derbyshire and Birmingham for giving Me this opportunity to talk to the seekers of this place. We have seekers in the modern times, is something very unique. We never had seekers before, at least not so many.

There used to be people who would seek money, as there are many who are seeking these days, who would seek countries after countries, the power. There were many who were seeking these few pearls of bliss of God, very few. The reason was the awareness, the collective awareness of human beings did not think themselves perhaps capable or perhaps needing some seeking.

But today it's such a beautiful combination that there are seekers of very high quality born on this earth. Those who are seeking are en masses. They are not one or two here and there sitting on top of a mountain, cave or something and trying to meditate, but there are so many who are seeking, who feel dissatisfied with themselves, with whatever they have.

They think there must be something beyond. Those who feel that they have not yet found their meaning, those who feel they have to find the purpose of their life, those who feel that there has to be something higher than what they are into. All such people are seekers, not of today but of thousands of years.

At the time of Christ there were none, I should say, because even the ones Christ took as His disciples, they were actually forced into it; and He had to go and seek them and find them out and tell them about it.

So, we have to say that these are very important times in the history of creation where there are so many seekers, but the problem with the seekers today is this that they don't know what they are seeking. They have no idea as to what to seek. How to seek? What to expect? It's an unknown area they are entering into. It's very unknown to them. And, this unknown area which they are seeking is now represented by so many people. Everyone says, “I'm the one who will deliver the goods." Another one says, “I'm the one who can do it." Naturally, confusion is created. As it is, modern times are the times of confusion. Great confusion.

And when there is such a confusion comes in, then only we find out a great solution also, a permanent solution to solve the problem once for all.

There has been never such confusion in the minds of human beings as it is today as to the right or wrong. Never so much. Whatever was said, “This was not good” they would do, knowingly that they are doing wrong. If they were good people, they would say, “All right, this is good, we'll do the good." But everybody knew that this was wrong or right. They may do it. But today no one knows what is wrong and what is right.

Apart from wrong and right, it's much beyond that, you have to know yourself. Because this awareness is within us that we do not know ourselves, we do not know the absolute.

We live in a relative world of things, everybody seems to be conscious. May be in the subconscious or may be in the unconscious, but definitely there's a feeling in every one of us that “We do not know." And, it's a very honest feeling. It's a very sublime feeling that “We have to know something more." Now when we say the word `know', we think as if I would say, “I don't know about Derbyshire” I have never been there.

Now, this means what? I don't know about Derbyshire. Don't I know about Derbyshire? I can read it in the books, I can find out. I can know all the history of Derbyshire. I can find out who were the people who were making beautiful porcelain here. I can find out all about their history. Everything I can read about it.

Still, why should I say I don't know anything about Derbyshire? Because I have not been to Derbyshire

before. I have not been to Derby, I have not been to this area, I have not seen this place, I have not visited it, I have had no experience of this place so I don't know about it. This is exactly what is the situation.

The situation is that we do not know about the Divine. We have read about it. We have heard about it.

So many people have written about it. Once they know there is an enquiry about it, they come out with books, books after books, thousands of books they have written. How many of them are true and how many of them are untrue? It is impossible to find out because we do not actually know. Supposing somebody says that Duke of Bedford was born in Derbyshire. All right, how will I know? I would not know till I meet somebody who is really belonging to that place, who knows about it. In the same way, the knowledge that we have also about Divine is very confusing. But this is not knowledge. This is never the knowledge.

The idea of knowledge comes to us as if it is a kind of an answer to our enquiries which is rational, which we can understand intelligently through our intelligence. But now this area is beyond intelligence, beyond rationality, beyond all that is limited is the unlimited area. All such unlimited areas can be only known by experience of your awareness.

Now this one should understand is a very delicate thing: how to know something, an experience of our awareness.

Not an experience, we suddenly see a light and so it's an experience. I mean, you can always see a light.

It's so great. People feel about it that they have seen some light suddenly sparkling before them.

Nothing so great.

There could be some area from there the sparkling can come and may be it is of no use to you, but just you might feel that you have experienced.

So, one must know that seeing is not experiencing. For example, a dog sees this instrument but what does he know about it? He sees it.

Awareness, the human awareness, has so many great things about itself compared to the animal awareness.

For example, we can say the awareness of beauty animals don't have, awareness of cleanliness animals don't have. Human beings have these built within themselves, they can feel it. They can feel it on their central nervous system.

So, whatever is your awareness is to be felt on your central nervous system.

It's not just an imaginary thing or a intellectual discussion. `Yes, yes, I know, I know.' Not that! The knowledge should come to you through your feelings, like I can feel this is hot or cold, but a stone will not feel anything. In the same way, the feeling has to come through your central nervous system. That means your awareness itself has to be charged. It has to get a new dimension.

Your awareness itself has to get a new dimension. All other experiences has no meaning whatsoever in evolution, if you see. In the evolutionary process, it is the awareness that improves, receives better and better dimensions. And these dimensions have reached its maximum at the time when you become a human being,

where your awareness is just ready to receive the awareness of the Universal Being, of the Collective Being so that you become the collective being.

Now, I would like to tell you about this within ourselves how we are placed. For every practical purposes you should not take Me for granted. But you should not also deny what I tell you. It's like entering into a new university. We listen to the professor and we try to follow him. Supposing he propounds a hypothesis before you, then you just start judging it. Work it out. If it is true, then you call it a law. In the same way, we should enter into this new understanding by first seeing it, not denying it. Then if it is true, then we have to believe it. There should be no blind faith about Sahaja Yoga. Blind faith does not help at all.

Neither there should be a denial.

And with that cheerful attitude, if you just listen to Me as a hypothesis whatever I'm telling you. You need not accept it as to just now. But then the time has come for Me to prove the truth to you. And, the truth can be proved to you. Time has come to prove the existence of God. To prove, not prove that I give you a big lecture or take you to court, or some sort of a thing like that, but how am I going to prove it on your awareness. It is going to be absolute experience of your awareness that you are going to feel God Almighty. Time has come to prove the scriptures, all the scriptures. The time has come to prove your own connection with God, your own relationship with Him, your own relationship with that Primordial Being whether you call it God or anything, it makes no difference to God Himself. Whether you call Him by any

name, there is God and that God is not the way you conceive God. Is not the way you understand God or you know God, but is the God as He is.

Unless and until you yourself feel Him, you are not going to believe in Him. Even if you believe under certain circumstances, it's a belief that is blind. It has no meaning for any intelligent person and a day will come that such a person is going to denounce that kind of a blind faith.

So now within ourselves, as I said, is a built-in system which has come to us through our ascent in our awareness at different stages which is like a history written within ourselves, how we become human beings. Into different stages we were divided. First of all the stage of the carbon where we became a life, the dead became the life. That is placed at that point.

It is below that great power within us which lies in the triangular bone which we call as Kuṇḍalinī.

This power is the power also described in the Bible as the Tree of Life: “I'll appear before you like tongues of flames." But Bible being a very microscopic thing, it cannot be explained, the symbolism of that. Unless and until you get your new awareness, or the vibratory awareness, it cannot be explained.

Now, this power is the power of desire, of the ultimate desire, the only desire, the real desire that we have within ourselves. All other desires become useless. See in the affluent countries now. People have achieved affluence. They are rich, well-to-do, but they are not happy. People who are extremely affluent like in Sweden and in Switzerland they are competing among

themselves: how many youths are going to commit suicide? Recently, I learnt that Swiss people are better off. Many more Swiss people are committing suicide than the people who were young people in Sweden.

This is the state where we should realise that affluence, if it was our desire, is not the real desire, because when we got the affluence we should have been very happy and joyous people, but we are not.

And the basics of economics is that wants in particular may be satiable, but in general they are never satiable. Means, matter cannot satisfy your wants.

So, what is the want? What is the seeking one has is hidden in this power and that is the seeking to become one with God, the Yoga, the union with God.

What we call the baptism.

In the Koran, it's called as the Pīr. You have to become the Pīr, the twice born. It is described in various languages, but the same thing that they have described. Is the same in every scripture, if you try to follow what it means you'll be amazed that they all said the same things. Now somebody might say, “There might be some other methods, Mother. It can be something else that can work it out." There is no other method because this has been worked out for thousands and thousands of years within yourselves since you became carbon. And it's all arranged within you by nature. Like somebody can say that a seed has to sprout by some other method. There is no other method for a seed. The seed has got a primule and the primule has to be awakened, is the only way it works out. In the same way, it is going to work out in all of you. This power is to be shaken within you. It is to be

awakened within you. If it is awakened within you, it rises. But what is this power? This power is to become one with the Spirit.

So, this power knows that it has to become one with the Divine.

Now, we have so many other desires.

So, we should say, “How is it related to that?" It's like this, that we have to say, “Come to Derbyshire and meet you all people." Now we come all the way, we come up to Guild Hall, come up here and don't meet you. Then all My coming, all My travelling is useless because I've not met you. It has no meaning whatsoever. In the same way, all other desires are just to accomplish this desire, the ultimate desire, the desire to become one with the Divine.

Lots of things can be said about Kuṇḍalinī. I must have spoken hundreds of times about Kuṇḍalinī and to know more about it you will have to get to Sahaja Yoga and know more about it. But just now I have told you in brief what is this Kuṇḍalinī and how it is placed there.

Now the, above that is the second, actually the second one we treat as the third one it looks here, is the power of, I would say, this is the center of our seeking.

This center is called as the Nābhī Chakra which gives us our seeking. When we are in the state of animal, then we seek food through our stomach and you will be amazed then when we become human being, also we seek our money through our stomach. We may get little diverted here and there, but ultimately we even seek our God through our stomach.

Surrounding this stomach is the area where one has to cross and this area is actually the area of the Masters. All the Primordial Masters were born in this area like Moses, Socrates. There are main basic ten Primordial Beings Who came on this earth, Who came to give us an idea as to our seeking, what we have to do. Basically, They came here to teach us how to balance ourselves, how to balance so we can ascend.

Now all these great Prophets or Primordial Beings, we should say, They were the ones who were the Masters. They came to inform us that if you cross too much onto the left side or too much on the right side, then you will be falling in your sustenance, in your quality as a human being. As a human being, you have to have a sustenance and this is the center that gradually unfolds the sustenance from animal to higher animals and to human stage, where a person starts realizing that these sustenances exist within us. That's how all our laws have come. The Ten Commandments of the Bible are the ten sustenances that are within us. These are the ten Gurus who came on this earth to save human beings from getting out of the middle path, going more to the left and more to the right.

Now the left side, as you see here, is the side which is the emotional side within us, is also the power of desire. It's the emotional side which gives us our subconscious and beyond that is our collective subconscious. On the right hand side, we have another power of action, that our desire we try to put in the action and this power of action gives us our future and sustains our physical and mental activities.

As a result of that, we develop an institution in our head called ego. Everyone has it. There's nothing to be frightened of. When we do something we feel we have done it and that is a myth, but still we carry on with the myth because we have not yet seen the reality.

The another one is a left side power within us by which we receive the aggression of others, by which we have our past.

Gives us an institution as a by-product of our activity, emotional activity, an institution, like a balloon you will see there called as superego.

These two things meet in the head just like this as you grow and calcification takes place on top of your head near the fontanelle bone area and this soft area which is pulsating in childhood becomes completely covered.

Thus you develop your `I'-ness. You become Mister X, Y, Z and all that. You develop your own freedom. This is the freedom that you have achieved to be Mister X, Mister Y, Mister Z.

After achieving this, you start using the second center, which is the center of your creativity, the center of your action. Animals do not have any ego. Of course, if they live with human beings they may develop.

But otherwise they have no ego at all. And, if you do something wrong you feel hurt, you feel guilty.

Animals never feel guilty because it is in their nature to kill another animal, it is in their nature to eat so they never feel guilty. It's only human beings who'll say, “Oh, I should not have said this. I should have not done this."

This is only human quality that we feel guilty. It is only human quality that we aggress others.

So the second center comes into play by which you think and you think about the future, you plan.

Your physical...

[Aside.] And you think. For that thinking you require energy and this energy you get from the cells of fats that are in the stomach which are converted for the use of brain. And when this conversion takes place, this poor center has to work very hard. When you think, this center goes into action. It has to work very, very hard for one work only and that is to look after the supply of fat cells.

So, this center that is what we call the Swādhiṣhṭhān center is the center that gives you your future, the energy to think of your future, your planning, which gives you energy to bring forth the manifestation of the physical labor, of physical exercise, or physical work. This poor center has to work for one work: to convert the fat for the use of the brain. Now, if one center which has to do many other things starts doing only one work, all other things are neglected. As a result of that, you develop problems, because it has to cater to your liver, to your pancreas, to your kidneys, to your spleen. And, once it goes into action for one channelized work, it gets programed for it and then it cannot take care of these things. That's how you develop a bad liver, you develop a diabetes, kidney trouble, blood pressures. Also, you develop a very serious disease called blood cancer.

Now, Sahaja Yoga can cure all these troubles. It's only physical but it can cure even physical troubles because if this center is brought to its normal behaviour, if it is

made to behave in a very normal way, you can easily cure all such diseases which come out of your over-activity, overthinking, overimaginativeness.

It is a very dangerous thing to always think about the future. For example, now we are here sitting down, we should be comfortably sitting down and talking to each other. Instead of that, we are now we are thinking, “What am I going to do tomorrow or what am I going to do when I go home? How I'm going to cook? What am I going to eat or how I am going to take my train?" All these futuristic behaviours lead you to a very funny personality. You become so futuristic that you forget the past. I met a gentleman who forgot even his own name. He forgot the name of his father. He forgot the name of his mother and also, to the dismay of his wife, her name. And, she started crying. She said, “Now, what to do? He's forgotten everything. Now he is in a futuristic area. He just knows the future." Then he was to be pushed back again into the center. Then gradually he started remembering. Then he told Me that he is chairman of one of the councils of a big district place in India. And, he said, “I was." He said, “No, I am." I said, “That's good. That's better. Now you are in that state where you say I am." So this is what happens and this is what was going to happen to our societies here which is very futuristic.

So, to cut it down, one can try anything. You may try anything, for example, you may show pictures of the past and things like that, but that is not going to bring back the horse. It's running very fast. The only thing that can work it out is the awakening of the Kuṇḍalinī. When the Kuṇḍalinī awakens Itself, She makes the center

enlightened and the center itself resumes its normal shape, its normal behaviour and its normal condition. Apart from that it has got a dynamic power of manifestation that this one, this center which looks after our attention becomes enlightened and our attention becomes enlightened and the attention which is enlightened become dynamic. In the sense now, sitting down here you can pay attention to anyone, just pay attention, don't have to do anything. Just pay attention to that person and you can find out on your fingertips what's the matter with the person. Thousands of miles it may be. When Nixon was having trouble, suddenly I don't know, I said, “Find out about Nixon. How is he?" And, they said, “Ma, he is in a terrible mess." Christ has said, “Your hands will speak." That's the time has come. These hands which look so simple but they are so intricate and so intricately built that the nerve endings are so microscopic that we cannot understand how much they can tell us, how far they can go.

When the awakening takes place you start feeling the vibrations around you, the All-pervading Power which you have never felt before through these fingertips. These fingertips which we neglect, we misuse them, we use them for wrong things, these fingertips, themselves, get enlightened and you start feeling them.

That's what I said, that you have to get your awareness which is enlightened. It's the awareness which has to manifest. And, that's how you start feeling them on your fingers. This is wrong here, that's wrong there, you can see where is the problem. Now, all these are related to

your centers. These are five, six and seven. Seven on the left and seven on the right.

So, this is about your emotional side and this is about your physical and your rational, or you can say mental side.

So, you can make out a person, how he is, by just knowing whether you are getting heat from that person, whether you are getting burning from that person, whether they are getting numb, whether they are becoming heavy. And a rapport is established with the All-pervading Power which informs you, get the messages. And the messages are so correct that even if you have ten children who are realised Souls, there are many children these days are born as realised Souls. We don't understand children these days, but these days there are great children and they are born today because the time has come. This is the time of Judgment time; this is the time of Resurrection; this is the time about which people have described in all the scriptures.

So, great people are taking birth. And, these children if you tie them up and their eyes and ask them about a person who is sitting facing them, “What's the problem with this person?" They will all raise the same finger. All of them will raise the same finger even if their eyes are tied, even if their backs are towards the person, they can just push back their hands and say. They are so good, children are so good. You see, when they put their fingers in the mouth we sometimes think, I don't know, Freud whom I call a very half-baked person. He didn't know much about God and life and nothing at all. He was very... little bit he knew. He says that this has something

to want sex. It was nothing but a sex point and he wants everybody to be a sex point, not a human being.

So this fellow, whatever he may say, but the truth is that it is nothing to do with sex. It is that they feel the heat on their fingers.

They actually feel it. And, that's how they put it in the mouth. There are little, little children I've seen.

We have one here who has come from London, there's another one who is from here somewhere and she, all of these if you ask them they will immediately tell where is the catch, which Chakra is catching. Now, children you cannot befool them. They all tell you the same thing that this is what is happening.

So your awareness is enlightened and your hands which have got the sympathetic endings here tell you.

We can say that now in our central nervous system we can feel about others and about ourselves. Now, supposing you are sitting here and I ask you, “What's the problem with you?" You will say, “I don't know what's the problem with me is. I don't know." But I may be able to tell you what's the problem is. If you go and see the doctor, he'll say: “That's the problem. How do you know?" You don't have to go to any examination, for all pathological examination where all your teeth are taken out, eyes are taken out and by the time you are left they tell you, “You are the healthiest man." You don't have to go to all those horrible things. You don't have to waste any money and try all these frustrating things. Just putting your hands, you will know about yourself. And the people who are Sahaja Yogis will tell you that “This is what is wrong with you and this is how you cure." Now

the time has come, this is such a fantastic time, with Sahaja Yoga we have cured so many cancer patients, so many blood cancer patients. Recently a girl who is a Sahaja Yogini in New York has cured a blood cancer patient. This boy was about to die. They had declared that “He is going to die." This declaration they had given: “For about fifteen days” they said he may live, “and then he is going to die." I mean that's the only thing they could do. With all the things poor fellow had gone through, the boy had come from India. All the money was spent and this was the certificate he got, that he is going to die within fifteen days. Now, somehow these people contacted Me and I told them to contact a Sahaja Yogini in New York. And, they told that “Such and such boy is there, his name is Rahul, he is hardly about sixteen years of age." He had blood cancer. The boy not only got cured, he came down to London to see Me and he is back in his home.

It sounds very fantastic that how can a person who is not a doctor, who has nothing to do with Medicine, can cure. Beyond all these medicines, beyond all these things is the subtle power, the Divine power from where everything has come from. If you somehow or other become the owner of that or the person who knows how to handle it, you can cure anyone you want to. It's not that I am curing these days, My disciples are curing. I don't know how many people this Doctor Warren, who was a doctor, has cured through Sahaja Yoga which is not a medical science. How many patients he, himself, has cured he won't be able to count.

So, the whole system is going to change. Now you are going to become the master of yourself, of your powers and all these powers are going to be released from you. Now when we say that there were Gurus who could cure, there were Gurus who could stop a growth of a horrible disease and things like that, we think it's not possible. We think it's an impossible thing. How can it be? How can we believe it? It's a cock and bull story. But you, yourself, when you see manifesting it, you'll be amazed.

Once I was travelling by a ship and the captain of the ship, I gave him Realisation. And, it so happened that one of the ship's staff got into the freezer and he got choked up and he got pneumonia. Of course, I was in a position, I was travelling because My husband was the chairman of that company.

So, he would not ask Me to go down. He thought it was too much to ask Me. I said, “All right, if you don't allow Me to go down. You better go down to the spot where he is. Don't send an SOS to call a doctor, nothing.

You just go and put your hand on his chest for about five minutes." His pneumonia got cured completely and this captain could not believe it. He said, “How could it be?" I said, “It is. That has happened to you. Now you have become that, accept it." You must assume that power whatever has been given to you, as in Sanskrit language we say `virāj'.

Assume it. You see, even if you are given a throne, if you don't know how to assume the power of the throne, to believe into it, then like a beggar boy, if you put him on the throne he still sees people coming down, he puts his hand before, `Give me five rupees. Give me five rupees.'

Unless and until you assume these powers you are still uncertain, but you have got them. And this is the point which is very difficult with the Western mind specially, because they cannot believe that they can have these powers. They just can't believe it. You tell them but they say, “How can that be?" But it is so.

Now for example, this instrument. If you take it to a village and tell them that this will carry your voices around, or if you take, say, a television set and tell them that you can see all kinds of cinemas or, we can say, a drama and play or music out of this, he is not going to believe it. He will say, “This box? This looks like an ordinary wooden box." But when you plug in, it shows its powers.

In the same way, what you look at human beings as something very, very ordinary mundane thing. For us we take it for granted ourselves. We don't know how glorified we are, how great we are, how God has created us with such difficulty, with such care, with such love for a very special purpose: that He wants to bestow all His powers upon you. He wants you to enter into the Kingdom of God and to enjoy His blessings, His love. It is something that we cannot believe, we are so frustrated, we are so disgusted with ourselves, with our societies, with everything. But it's not so, it's not so. It just has to happen. You are just to be plugged in to the mains and it works and it works. It has worked. It has worked with thousands and it should work with you.

But the absurd ideas people have, which is the conception they have that you can be pay for it. How can you pay for anything that is living? Have you ever paid

anything for that is living? Like, have you paid anything for getting a fruit out of a flower? Can you pay to the flower? “All right, I'll give you one pound, give me a fruit." Will it work out? It's that absurd that you cannot pay for the living God, you cannot pay for that living experience and you cannot pay for the evolutionary process. It is spontaneous.

It is within ourselves. It works out.

But we understand money so much that we can't understand that is free, though we have got so many things free.

So many things we have got free, still we don't understand the importance of free things, because we think whatever is free cannot be great. Actually all great things have to be free, otherwise we won't exist. We won't live if we didn't get air to breathe freely, we'll not exist. If it happens sometimes in aeroplane or some place, you should see then people realise the importance of those free things which we take it for granted.

So one has to understand the conception that we have about God, about achieving Him, about getting into ourselves is also faulty. We think that “Supposing we stand on our heads, we'll get it." I mean, standing on our heads if we can get God, then in all evolutionary process they should have stood on their heads.

Or we think that by running these races we'll get it, or by eating this kind of food or that kind of food, or by doing this or that we'll get it, it is wrong. But then you may ask that “Why all these people in religion said that `Thou shall not commit this; thou shall not do that.'?" They said it because these are the things which are required for our

sustenance, for our balancing as a human being. We loose our balance if we do not do these things. We have to have the balance, that's why it was said, “Don't do it." Human beings have a capacity to go to extremes. I mean, you tell them something. I have known people. You just tell them that to cure this particular center you have to do this asana or you have to do this kind of a thing, they will do it hundred times, thousand times in one day. I mean, I never asked them.

I said just once in a while you do it, or once a week. They'll do it hundred times.

We go to extremes. And, that's why to strike the balance these people told us, “Don't do this, don't do that, don't do that." But then in our ego we say, “Why not? What's wrong?" All right, go ahead. When you tell children, “Don't smoke." “Why not? All my friends are smoking, I'll smoke." All right go ahead. Smoke, get cancer then you'll have a hole here. Breathe through that. After sometime this will go away, the nose will go away. And you'll be moving like a machine looking at everyone. You can't talk, you cannot live like a normal person. Then one realises that, `Oh God, I wish I had not smoked." But in Sahaja Yoga we don't say, “Don't smoke” because half of the people will walk off. We never say, “Don't drink” never say anything `don't.' We say, “All right you are doing it, it's all right." Let this happen.

As soon as this happens, you just give up, yourself, because when you have found the highest, then you don't care for all these small things. All your habits drop out automatically. I don't have to force you for that. You have everything within you, that power, like you get

lifted up. Like a lotus that rises out of the mire by its own force, you come up and your fragrance fills that mire and you are amazed at it yourself.

First you are identified with that mire and you think that this is what it is. It is not so. When it comes up, that lotus it spreads its beautiful petals and the fragrance gives it that personality which spreads all over. And, that's what is going to happen to you. All of you are going to be that lotus which looks hidden, which is absolutely invisible within you, which is going to open out and a fragrance of your Divinity is going to spread.

Now today I cannot cover all the centers, because if I start covering all the centers it will be a very lengthy thing. I have covered three centers as you have seen: the Mūlādhāra Chakra, the Swādhiṣhṭhāna and the Nābhī Chakra. And, others I'll cover later on tomorrow but I must talk about the Spirit, about which we are talking for ages now, that we have to become the Spirit. Now English language as you know, spirit can be anything. It's a very ambiguous word: even to alcohols we call as spirits, even to the dead souls we call them spirits and even to the Spirit that is beyond, the pure being which is called as Ātmā in Sanskrit language, we call them all Spirit. Here I'm talking about that Spirit which is the pure being within you, which is a detached being within you, which is the witness within you, which sees you all the time, which watches you, it resides within you as joy and happiness in the heart, it resides in the heart.

This Spirit is not in our conscious mind, is not in our central nervous system, is not under our control. To give it an analogy, I say that the left side within us is like the

break and the right side is like an accelerator in a car. Now, in the car we are learning driving sitting in the front seat and there is the master watching at the back and seeing the whole play.

Now what you do is to go to the left, means sometimes you put the break, sometimes you put the accelerator, make mistake and then you learn how to drive. That learning how to drive is the wisdom part of it which comes to us through balancing our life, balance is the most important thing to begin with. But even if you don't have balance, I've seen in Sahaja Yoga very imbalanced people get into the balance.

Now this balancing left and right or say of the break and the accelerator gives you a position where you can say now you have mastered the driving. But still there's the master sitting at the back. Then you become the master. The master is the Spirit within you.

You become the Spirit and you start watching yourself as a driver. The whole thing becomes like a play, like a drama. That you separate yourself and start seeing everything happening before your eyes, everything happening just like a drama outside you and you are not the part and parcel of it.

So you enter into the area of your axis and the periphery loses its impact on you. You become a person who is silent, blissful, quiet and sees the periphery, the movement of the periphery, but you are not in it.

That's how you become the master. That's how you become the prophet. But Sahaja Yoga today has the power to make prophets out of the men of God and these prophets will have power to make others prophet, so

says William Blake, the great poet of this country. And, that's what exactly what Sahaja Yoga is. He predicted it hundred years back and today, if you come to Sahaja Yoga, you'll be amazed what you are. Whatever he has predicted about England being the Jerusalem of tomorrow, that tomorrow is today. This country of yours, England, which is so far, I don't know if people understand or aware of what this country is, which is the Heart of the Universe, which is the most important part of the Universe, has to become the Jerusalem. For that, the Englishmen have to come out of their inertia to see what are their potentials, to rise up to that point and that's going to work out. It's already is working very well in London. Of course, we can't have too many people because plastics can be produced in the machines in thousands, but if you have to have something living it takes time. But once it takes time, once it comes to its maturity, I'm sure this great country is going to assume that status of becoming Jerusalem, the place of worship where people have to come to worship. It's very surprising things are happening with Sahaja Yoga, the flower daisy which never had any fragrance, if you go and see, now is having fragrance. Most of the English flowers had no fragrance, they were known by that. Most of the flowers are now having tremendous fragrance. You can see for yourself.

All these things are working by nature are worked out. They are coming, but what about human beings? Where are they, what are they doing, where are they lost? This is a very sad thing. I came to London just by chance, I should say, or may be that is pre-arranged. My husband

got elected to this job and he had to come. And, this agency of the U.N. is only placed here. It's in England. It's nowhere else.

You have only one agency of the U.N. that is in England for which My husband got elected and so I am here. Otherwise, I don't think I could have come here like a Guru, because I don't have any other interest but this.

And I could not have come here otherwise, because uninvited I would not come to a country, but I came here as an invited person. It's all working out. Only you people have to work it out yourself, because understand not only the dynamism, the vitality but the greatest importance is that at this point you are standing on the verge of destruction or construction.

And the English people have a special place. They have to rise up to it, because they are the cells of the heart. I'll have this lecture tomorrow again.

I'll hope you'll come and make it comfortable.

Sorry for My throat. I have been speaking day in and day out, everyday. Thank you very much.

If you have any questions, I would like to answer them.

Sahaja Yogi [explains the question of a seeker]: You said You could cure after Self-realisation. His problem is that his mother is deaf. Can You fix that hearing problem?

Shri Mataji: You see this question is such that it makes you feel that I am a person who have to cure everyone. You are sadly mistaken. It's a by-product of awakening of the Kuṇḍalinī you get cured. I'm sorry for that, that you have this understanding that I'm here to cure all the people. I should settle down in a hospital? But main thing

is Kuṇḍalinī has to be awakened to get you cured. All right? If your mother was here we could work it out. But the main thing you must understand, that God has lot of common sense as we have and He's only interested in such lights as we are which will work out His work. Those who are, say, very sick people, extremely sick, can get cured in a second. You'll be amazed I tell you.

Our President of India, he went to America for his treatment and they failed and he was going back to India. And, I went to see him as Mrs.

So and So. But the High Commissioner told him that I'm So and So and he had heard My name in India.

His wife said, “Why don't you cure my husband?" And, he was just on his last... they had prepared everything for his last rites in India. I just put My hand on his back for ten minutes, you won't believe.

He had not slept for days together with pain. He said, “My pain is relieved. I want to sleep." And, he got up, he was perfectly all right. He walked down, people had brought stretchers and things.

He just walked down. They couldn't believe their eyes. But this has happened because he is going to be used for the work of God.

In our house if you have lights which are never going to give light, we don't bother about them. We sell them in the junk. In the same way, the Divine doesn't cure people, all of them. It does many thousands but some of the people who are very sick, He says, “All right. You go through the second cycle. All right? Come back purified, rested and then it works out." So not necessarily that everybody will be cured, not necessarily. But so many

have got cured and it has worked. But that's not our main job is to give cures to people. No.

It is to give Realisation to people and as a by-product as you said, of course if she gets Realisation her deafness will go away. Many people have cured their deafness. Not only deafness but even bald headed people have got hair. He had no hair on his head when he came to Me.

But I don't say that after Realisation and before Realisation it's so tremendous that it's better to take photographs before Realisation and see yourself.

Sometimes after Realisation people, see, they have got their photographs before Realisation, they have thrown them away. It is different but the main thing is not curing, it's the Self-realisation, that's the main thing.

And, age has no problem. Yesterday I think in Birmingham we gave Realisation to somebody who was a very, very old man.

So age has no consideration, health has no consideration, nothing of the kind.

Everyone can get it and should try to get it. All right? So if you can get her, we'll work it out. But I don't promise anything. All right? May God bless you.

Of course, Self-realisation I promise, that I promise. If you have patience with yourself as I have with you. You have to have patience. Any other question please? Sahaja Yogi [explains the question of a seeker]: He has had chest problem for last four or five years. Is there any way You can help him?

Shri Mataji: Of course, that can be helped. Yes, chest problem like breathing trouble or what? Breathing

trouble? Is he an Indian? Asthma. Are you an Indian? Ahh, Indians you know. They take so much bath. They still think they are in India. Everyday take bath in the morning and then go out.

Isn't it? That should not be done. This is England. We should take bath in the night. We should live like English people. They are great bathers. Indians are great bathers, you see, they must have bath everyday whether it is zero degrees or minus twelve degrees. They must have bath.

You see, it's a habit formation they have got. They don't feel all right without a bath and that's how they develop, but in any case we'll cure your asthma. All right? It's not so difficult. But one should not take too much bath in England. I would suggest that if you want to take bath, take it in the night as the English people do, because it's a very treacherous climate. And if you take your bath and get out of your bath, you are definite to catch these troubles in the chest. Not only that but arthritis and all these things come out of this. This is very indiscriminating in this country. The climate is such you have to be careful.

I mean, one should not postpone bathing forever. Because, you see, when I say something I must give the other extreme also.

But we are great bathers, no doubt you see. Personal cleanliness is too much with Indians, too much.

But general cleanliness or you can say the collective cleanliness is more here, you see. Like mowing the lawn and looking after the cleanliness of the roads and all much better. I mean, we have to combine these things.

It's important. That can work out. All right? Asthma is not such a problem. What else? Sahaja Yogi [explains the question of a seeker]: In what way does it work out?

Shri Mataji: We have a center within us which is the center of Śhrī Rāma on the right hand side. We call it a right Heart. And, if we can cure that center of yours, you'll be all right. All right? We'll work it out. We'll tell you how to do it.

Sahaja Yogi [explains the question of a seeker]: How many thousands of years does the Yoga date back from, she said.

Shri Mataji: Which Yoga you mean? Yoga as being the spontaneous Yoga has been there throughout.

You see, what is spontaneous is living. And, the living process has been there throughout.

So we cannot say when it started. We can say when it got separated. When God and His power separated and God started watching the whole thing as a witness, the God Almighty and His power started working it out.

It created all the Universes, it created our Universe out of which it created now human beings. And now, it has to become one again. That creation has to know its Creator.

One, two, three, four, there have been always few people getting this connection, but today is the time for en masse evolution.

So for a growth of life you cannot give any time. You can't say when it started, how many years back it has been on. But today is the blossom time when many have to get the blessings of Yoga. All right? Thank you.

What is it? Sahaja Yogi [explains the question of a seeker]: You spoke about Kuṇḍalinī. For the ordinary person, it's very difficult to awaken.

Shri Mataji: Ah, who told you that? It's not so. You see it is these abnormal people when they talk about Kuṇḍalinī they call it abnormal because they don't know how to do it. It's the easiest thing to do. It's the easiest thing to do if you are an awakened person. Even a child can do it. It's those people who say that Kuṇḍalinī is very difficult are the people who have no idea of Kuṇḍalinī at all. They are not masters. For a master what is difficult? And even an ordinary can become a master, then what is difficult? These are not masters. These are people absolutely naive, money makers, useless people. They write books without know anything about Kuṇḍalinī.

They are the misguiding people. It's the easiest thing to do. Just under your hand it will move, you will see it moving up and you will see it pulsating on the head. It's not at all difficult. I told you it's the most vital thing that has to happen and all that is vital has to be free and easy, Sahaja.

Why in India we had Nanaka who said, “Sahaja Samādhi lāgo. Sahaja Samādhi lāgo." Nobody said it is difficult.

Kabīra never said it. He said, “Pācho pachiso pakar bulau ek hi dor bandhahu." I'll get twenty-five people together and put them onto one thread.

Those who had the authority always talked like that. Nobody said it is difficult. It's only these people who do not know the job, who have no authority to talk like that. Don't believe them. It's the easiest thing to do. You will see yourself. But supposing it is easiest, then why should

we deny it? Supposing I've got the diamond for you free, won't you see it, won't you have it? Or are we going to feel, “Oh it's very difficult. How can we do?" When I am saying it is easy. You don't have to pay for it. All right? Someone in the audience: *[UNCLEAR]*.

Shri Mataji: What's it? Someone in the audience: *[UNCLEAR]*.

Shri Mataji: No, that's correct. Sit down, sit down. All right, all right. Please sit down. I'll tell you.

That's the method people tried. It doesn't work out that way. Say, your car, is something wrong with your car, all right? Now, can you clean it from sitting inside it? Can you put it right? You have to get out of it.

So first the Kuṇḍalinī rising has to be done. You see, people have confused everything. Even in Haṭha Yoga where there are ashtangas, first thing is Īshwar Pranidhana. First is the establishment of God, first you have to be connected with God.

Even in Christianity you have to be baptized first. Of course, it's an artificial one, forget it, but you have to be baptized. Even as a Hindu you have to be Christianed [christened] in a way what you call a Yagnopavita is done at the age of eight years. That's what Realisation is. Or Mohammed Sahib and all these people use Sunta, that's the same thing.

So the first thing is to get your Realisation. It doesn't mean that you become a master. But awakening of the Kuṇḍalinī and then with the growth of the Kuṇḍalinī you become a master. This was the real process but they have put it upside down. How can you cleanse yourself unless and until you get out of it? Supposing My sarī is

spoilt, I have to take out My sarī and clean it. Isn't it? And that's why it is difficult. That is it. It's a confusion they have created. And don't believe in all these stories. If you try to suppress your ego, it will sit on your head. Never it will run away. If you try to suppress your superego, it will never help you. But here automatically it happens and how it happens I'll tell you tomorrow. By awakening these deities within yourself these things are sucked in. Kuṇḍalinī awakens and does it. Last of all, if you want Me to confess, there is something special about Me that I can do it. Must be something.

If you don't crucify Me, I'll say that much, not more. You better find out, otherwise the first thing you will do is to crucify Me. I don't want it anymore. All right? Thank you.

May God bless you. Yes, My child? Question: Mother, how can we help each other *[UNCLEAR]* to open our hearts and become more connected?

Shri Mataji: It's not any surgery needed for that. In Sahaja Yoga, we have techniques, Divine techniques by which we open our heart. The confusion is on another line also and this confusion has led us into problem.

You see, the confusion is about how our relationships should be to ourselves, to others and to the society. There's a big confusion that started long time back when the Smritis were written, or we can say when the religion was practiced it was just the other way round.

We started doing everything and that's how we have lost that capacity.

The attitude towards ourselves should be that we should try to perfect ourselves. It's absolute tyrannical I tell you.

When I try to perfect Sahaja Yoga, I am tyrannical towards Myself.

The amount of work I take out of this body and the amount of exertions I can put in out of this body, the stretching of My complete patience to a great extent, I work it out.

I mean, normally you know, people get just clenched up, “Oh Mother, this is too much. We can't bear." You have seen it yourself. But you have to be really tyrannical to perfect yourself. That should be the way we should work it out towards ourselves and towards others it should be an ideal relationship.

Like now you have a brother, he is your brother, should be ideal brother. If he is your father, he should be an ideal. But such a confusion! The more enlightened, so-called, you become, the more elevated you become, the confusion is: who is your sister, who is your mother, who is your father? Then the relationship between the Sahaja Yogis also becomes confused.

You are Sahaja Yogis, you are all prophets, you must respect each other. You are all prophets, you speak the same language. You have to love each other. It's not rational, it has to happen to you because the relationship has to be established, that relationship, that ideal relationship.

So many people now you have known that get angry with Me, “Mother, You are too patient with the Sahaja Yogis." But they are My children. I have to perfect Myself and My relationship with them should be ideal. I have to go to a great extent forgiving them so that they come up.

So relationship with others should be ideal. Are you an ideal father? Are you an ideal mother? Are you an ideal sister and a brother? Are you an ideal citizen towards others? But the society has to be pragmatic. The society has to work it out pragmatically and the pragmatic working out comes by changing.

Supposing today I would say that for India we don't need vegetarianism. For England we need vegetarianism.

It's all pragmatic. The society has to be pragmatic.

Here, we are pragmatic about ourselves, not about the society, we are pragmatic about ourselves.

Everything works out *[UNCLEAR]*. “What's wrong?" A woman who has children will run away with another maṇ”What's wrong?" Or a woman who has children can sell the country for the sake of her children. “What's wrong?" So this confusion within us creates this problem and that's how we do not know how to open out ourselves. If we could get rid of our confusions, it could be all right. It can be done through Sahaja Yoga.

All these confusions have been created by half-baked people I will say.

Like there's nothing wrong with the incarnations, with the prophets. Nothing wrong with the depth of such people. What is wrong with us is our attitude. And if we can discriminately use our attitude towards ourselves, towards others and towards the society, everything will work out. It's going to be beautiful.

Because of this confusion our heart is closed. We are frightened of others. What is there to be frightened? Relationship is ideal. What can we do? Your relationship

as far as they are concerned, your relationship, your heart is ideal. Whatever they do is not the point. Whatever I do for them has to be ideal. I have to go on loving them. I have to go on admiring them, encouraging them, sustaining them and giving them what I have to go as My relationship has to. Say for example, a source of water that is under the Mother Earth, does it think what kind of a tree it is, what sort of things it is doing? It just gives its source, its water. In the same way, because you are the source, so the relationship has to be ideal. These confusions have worked out and rationally we have accepted all these confusions. And this has led us into this kind of a trap that our hearts are closed. All right?
Sahaja Yogi [explains the question of a seeker]: Can you explain the difference between Sahaja Yoga and Kriya Yoga?

Shri Mataji: Oh! In a way it is just the same or in a way it is juxtaposition.

Like I would say with you real Realisation or real baptism through Kuṇḍalinī awakening while there are priests who give baptism, too. This baptism and that baptism is in juxtaposition.

In the same way when Kuṇḍalinī rises, Kriya Yog takes place within ourselves.

Something goes into Kriya, into action. The action is that when Kuṇḍalinī rises, it's a tremendous force that is rising and it's a very unique happening and the whole body is prepared for that.

And when it rises, a kind of a wave of action takes place in the body. Like peristaltic movement we have when we digest our food, in the same way.

When Kuṇḍalinī rises a some sort of a muscular contraction takes place which keeps the risen Kuṇḍalinī upward and then it dilates, it opens out and then it contracts. All these things take place automatically within ourselves. As we start the car, every machinery starts working.

In the same way the Kriya takes place actually within ourselves.

So the Kriya takes place within us in Sahaja Yoga. All are subsidiary to Sahaja Yoga, means the Yoga itself. But all these things take place inside ourselves.

But on the contrary we can do one thing: without starting the car we can start moving the wheel.

That is Kriya Yoga, so-called.

So that is at juxtaposition with the real Kriya Yoga which is spontaneous, built-in within us. You don't have to do anything, you are meant for it. I have seen people. Their tongues are cut. They are wagging their tongues. Very old people in India have got this from somebody from America. Horrible fellow. They cut their tongues and their tongues are wagging like this. They are useless people. One doctor was like that, one doctor. A seeker, imagine a seeker being ruined like that. I said, “Why? Why did you do that?" He said, “We are supposed to do Khechari." Khechari is a thing where you cut the tongue, put it back and try to touch this back side with the tongue tip. Can you imagine? As it call as dawedi raveni Prāṇāyāms, these are of no use.

These things have ruined the path of Kuṇḍalinī. I have seen the Kuṇḍalinī being hurt, wounded. She just tosses Her head all sides. This is the ego of man, he thinks, “I

can do it and I'll go to any extent to do it." Forget it. It's so simple. Just like an enlightened light, enlightened candle can enlighten another candle. It works out that simple ways. Don't do all these things to yourself. If you are a real seeker, just forget it. Don't ruin yourself.

There's nothing you did to ruin yourself. This is done because they are earnest seekers. Their ego is pampered that you can do it, they do it.

In Sahaja Yoga, you don't have to do anything till you are realised. Like the people who don't know how to swim are told, “You keep silent. We'll try to bring you to the shore." So they are brought to the shore, they are taught how to swim, how to save people and then they save the people. You don't have to do anything till you get your real Realisation and the mastery over it. Unless and until you become the master you are not to do anything. You have to become the master first. It takes hardly any time to become the master. It's too good to believe, but it is true. Everything that is perfect looks like that. Isn't it? Someone in the audience: *[UNCLEAR]*.

Shri Mataji: Yes, now for shoes. I mean, even there people have an argument with Me, “Why shoes?" So I better give explanation otherwise again they will stand up and say, “Why shoes?" Because shoes, we are so identified with them.

You see, shoes these days, in modern times especially, they make, you see, the soles with not leather but something else and they insulate you. As it is, shoes do insulate you from the Mother Earth. And to take the help of Mother Earth, we have to take out the shoes, but even

that upsets people, you know. Can you imagine? But if you ask them to cut their tongues they don't mind.

They want it to be absolutely Sahaja. When it is Sahaja, it has to be extremely Sahaja, that why take out the shoe. Isn't it interesting the way we are? It is such a play, such a beauty. All right, let's take out our shoes and be in cheerful mood. There's nothing serious going on here.

Just take out your shoes, that's all. Now put your hands towards Me please, just like this. Both the hands and close your eyes. Please don't keep your eyes open. That's important. Again, the same Kriya Yoga as you were saying, when the Kuṇḍalinī rises, first time when She touches this center here. This center is placed on the Optic Chiasma. There's a dilation of the pupil and that's why if your eyes are not closed, it won't rise. It's just other way round in hypnosis.

So please keep your eyes shut, please. And, be kind to yourself, be kind. Don't judge yourself by thinking you are guilty. This is the first mantra we tell people, in the West especially where everybody seems to be guilty about something, I don't know what, something unknown. It's catching on this finger as they say. Please, before starting anything, just say in your heart, `Mother, I am not guilty.' There's nothing to feel guilty. After all, what guilt can you have? What wrong can you do which cannot be engulfed by love of God? So just don't feel guilty for anything.

Maybe in My lecture I might have said that this doing is not good and that, doesn't matter. It makes no difference to Me. Whatever style it is, I know how to do the job.

So just don't feel guilty at all. Just say, `Mother, I am not guilty.' That is very important because it blocks this horrible Viśhuddhi. With this guilt you develop all this spondylitis on the left side and all kinds of problem.

So better say, `Mother, I am not guilty.' One simple thing, `Mother, I am not guilty.' Now close your eyes.

Please do not feel guilty, please. Say again and again that, `Mother, I am not guilty.' Please don't open your eyes, just don't open your eyes, please.

Please put your right hand, don't open your eyes and put your right hand on your heart. Then ask a question in your heart, `Mother, am I the Spirit?' Ask the question. It's very simple question but this question will establish itself. Just ask the question in a humble way, `Mother, am I the Spirit?' Please say it twelve times.

This answer itself will give you a Cool Breeze in the hand flowing.

[Shri Mataji blows thrice into the microphone.] Now you put your hand on top of your head where the fontanelle bone area is, where you had a very soft bone which is called as Tālu.

Just see if there's a Cool Breeze coming out of it. You may ask one question to Me, because I cannot force it onto you, you have to ask for it. You have to ask for your Realisation saying, `Mother, please give me my Realisation.' I cannot force it to you. Your freedom is to be respected. If you want to go to hell, you can go. Or, if you want to go to heaven, it can be worked out also.

So, please ask Me for Realisation.

Actually, I don't give it, but this works out that way.

Contents: 1982-07-10 **Talk to Doctors, Hormones, Derby, UK**

Sahaja Yogi: Mullerian duct is something new about these two main lines that are in the [embryo].

Another Sahaja Yogi: Yes, it is the, reproducts it and the...

Sahaja Yogi: They reproduct in the kidney, they reproduct and *[UNCLEAR]* I would *[UNCLEAR]*.

I have no idea. You see *[UNCLEAR]* in the embryo Shri Mataji, the first thing they develop, it's very interesting, is the, the brain. Not the brain but the neuron placement. [Alternative] separates to form the spinal cord. Kuṇḍalinī in other words does [create] that. Not in the spinal cord. What is it, the neuron, Christy? Another Sahaja Yogi: Is the neuron tube.

Sahaja Yogi: It's the, it's the basis of that, of the spine itself.

Another Sahaja Yogi: The neuron tube.

Shri Mataji: The medullar chord itself.

Sahaja Yogi: Ha and the segments. And then the rest developments around it, half. But all that endocrine glands come from this reed, this pattern it's the very interesting.

Shri Mataji: That means that they are from the Iḍā and Piñgalā.

Sahaja Yogi: Hmm.

Shri Mataji: They are the stored energy of Iḍā and Piñgalā.

Sahaja Yogi: Because it emits two side things afterwards, [none] of them, Mullerian ducts or something like that.

Shri Mataji: Actually, first they are formed, then maintain them.

Sahaja Yogi: That's right. First that is right, first to do like that, these Mullerian ducts, you know.

Shri Mataji: Why are they [doctors]? Because they are aiders. Energies don't require [practice].

They emit energy. You see, anything [that is put low as the floor] require the... Actually [doctors] [Hindi.] They are energy pockets. And they emit energy, [emit energy].

Sahaja Yogi: The whole thing, yes, but.

Shri Mataji: So these are actually the energies. These are formed by the left and right and central, all of them. And these energy pockets are placed there, close of that. If we go right side, right-sided. If there's a left side [needed], left side. *[UNCLEAR* I mean if there's a dirt/dint of right side] they start flowing. *[UNCLEAR* Dirt/Dint] of left side they start flowing.

So to have a coil in respect the difference comes. These are energy pockets.

Sahaja Yogi: And another thing, Ma.

Another Sahaja Yogi: In the embryonic stage, Ma?

Shri Mataji: No, no, more they are [beyond this].

Sahaja Yogi: In the other. Even beyond, even beyond.

Shri Mataji: In the embryonic stage these are energies.

Sahaja Yogi: As, as, as pockets of it.

Shri Mataji: In the embryonic stage actually the energies flow in a channel but they do not have that state.

Sahaja Yogi: Right.

Shri Mataji: Now, is the, that... Like a dynamo. They create dynamo, we call them, left and right side can create a [dynamo]. And you can have a battery or something like that it's reproduced. That's what they have a battery produced [to send a signal]. Now they become batteries or not that, that's a dynamo, or something that emits, manifests, like a light.

Sahaja Yogi: Another thing it's in.

Shri Mataji: Stored up in it. Left and right-sided stored up in it.

Sahaja Yogi: You see and that's a significant act in the beginning to say also you [pop] the five elements in the neuron tube, three constituting the left side, right side and center and two the Ātmā and Kuṇḍalinī.

Shri Mataji: Yeah.

Sahaja Yogi: Which open out, [does use] these pockets and the other opening out is the, is the Ātmā here and the [seedling] that becoming the grosser aspect [it's no other than] the heart and the sacrum which is the residence of the Ātmā and the Kuṇḍalinī.

Shri Mataji: You see, Ātmā is [that thing].

Sahaja Yogi: Ātmā is that?

Shri Mataji: Ātmā is the reflect, is the object which reflects. This is the reflector. And that reflector is separate from you. And when this reflecting will work out, then the Iḍā and Piñgalā Nāḍī, both of them together, produce these energy pockets. All right? And then keep for the reflector for *[UNCLEAR* its use/its switch]. Then when the reflector is perfect then the reflector is *[UNCLEAR]*.

Sahaja Yogi: All right. This is the mechanism. This is the machine of the Kuṇḍalinī that what you can call a Tantra. The whole, I mean, the whole chakric system is the machinery of the Ātmā.

Shri Mataji: Is the machinery of the Ātmā.

Sahaja Yogi: To work out that reflection of the Ātmā, protect it and to *[UNCLEAR]*.

Shri Mataji: I wouldn't say, I wouldn't say like this.

Sahaja Yogi: Yes, I can see that.

Shri Mataji: No, to do an analogy, we say that energy that is going to flow in this machinery is the Kuṇḍalinī which is going to work and this energy gets connected through the All-pervading Power, to Ātmā.

So it's like a plug. All right? Now this All-pervading Power is the power of God Almighty.

So we have God Almighty or His All-pervading Power. This All-pervading Power is felt by a plug here which is the Ātmā, the reflection of God. And this energy, when it gets to the plug it feels this higher energy which is the power of the Ātmā, of the Param'ātmā. [Can you cover?]

Sahaja Yogi: Yes. Yes.

Shri Mataji: You get something like the Rolls-Royce [in you].

Sahaja Yogi: We, just, just, You know, in the simplistic terms, does the Ātmā actually rise in conjunction with the power that is Kuṇḍalinī or is it, where is it touched the All-pervading Power this point or obviously this point?

Shri Mataji: [Where it's perceived?]

Sahaja Yogi: That is [here].

So it rises.

Shri Mataji: But in the human being it [resides] in the heart, of course. It comes out [of this nature].

Sense of reflection, that moves, reflection that moves.

Sahaja Yogi: One thing which is quite interesting, Mātājī, that all the hormones that are produced by the Swādhiṣhṭhāna, they are all made out of fat. They are all steroids.

Shri Mataji: Now does that explain such a use of the body? This is called as so be in the [Viṣhṇu].

Devī is called as made in the [Viṣhṇu].

Sahaja Yogi: Hmm. That's right.

Shri Mataji: That She stays, the power stays with the [made up] do not [depart of it]. Now how is fat produced according to the medical science? Let's see?

Sahaja Yogi: Nicely in the liver.

Shri Mataji: Perfect.

Sahaja Yogi: Formed in the liver and transported out and laid down.

Shri Mataji: But how? How does liver produce fat?

Sahaja Yogi: Of lipids.

Sahaja Yogi: Direct digestion. Whatever fat it digests...

Shri Mataji: Digested by?

Sahaja Yogi: By liver.

Shri Mataji: By?

Sahaja Yogi: Intestines.

Shri Mataji: Intestines. Then?

Sahaja Yogi: Then from sugar also creates fat, can.

Shri Mataji: Hmm?

Sahaja Yogi: Can create sugar from fat.

Shri Mataji: From sugar? Reaction is what?

Sahaja Yogi: Not sure actually. Sugar, which. I'm not sure, Mātājī, which is the *[UNCLEAR]*. How does the liver produce fat out of sugar? Another Sahaja Yogi: By glycemia genesis. It's a...

Sahaja Yogi: No, that's the opposite. That's producing the sugar.

Another Sahaja Yogi: *[UNCLEAR]*.

Sahaja Yogi: [That's getting an invert].

Sahaja Yogini: Why?

Sahaja Yogi: That's coming back into sugar. I do not know what to. I thought that You know Mother it does it automatically, use the sugar with sugar and does it.

Another Sahaja Yogi: So we're missing something very subtle.

Sahaja Yogi: Yes, is something more subtle.

Shri Mataji: Nothing, it's very simple, very gross.

Sahaja Yogi: [Try Mother.]

Shri Mataji: Sugar never gets into fat *[UNCLEAR]*. Actually, this is [autonomous] system. Sugar digests all the fat.

Sahaja Yogi: That is true. When it goes in the worse [cause] the death, sudden death.

Shri Mataji: It just takes sugar into fat. It will never produce fat.

Sahaja Yogini: Never produce fat.

Shri Mataji: It cannot do that so.

Sahaja Yogi: That is true also.

Shri Mataji: Because no carbohydrates. It just have gluten and fats. Is never [carbohydrate]. There's no

carbohydrate. Carbohydrates actually dissolve fats. I will not [percolate]. Creates called diabetes. Is this fact? Have you? Have you ever saw? [Hindi.] Just carbohydrates. Achcha, there are those kinds of carbohydrates. Yes? So now, is all right? Carbohydrates? Sugar never gets converted into fat.

So *[UNCLEAR]*, outside is prepared.

So means question *[UNCLEAR* remains/limit].

Sahaja Yogi: That's a big one thrown in the *[UNCLEAR]* in the webs and medical science, isn't it? Another Sahaja Yogi: No, but the [that's medical science]. They have to change all the text books now.

Shri Mataji: From where that fat is, that fat is produced in the human beings or in the *[UNCLEAR* animals/cells], how?

Sahaja Yogi: By digestion, using sugar as a catalyst [it does absorb].

Shri Mataji: With. But that is [what] source of fat comes from where? For us and for any digestion [group], so we go into the basic?

Sahaja Yogi: I don't know, Mātājī.

Shri Mataji: There is something converting into fat.

Another Sahaja Yogi: The string of the fatty acids together...

Shri Mataji: Hmmm? Another Sahaja Yogi: String of fatty acids together with glycerols.

Sahaja Yogi: No, but Mātājī is *[UNCLEAR]*.

Another Sahaja Yogi: Oh, is it?

Shri Mataji: So what did he say? Another Sahaja Yogi: Said, polymerized fatty acids with glycerol.

Sahaja Yogi: He's giving the chemical reaction that produces fat which is fatty acids plus glycerol.

Shri Mataji: No, no, but these people [used it]. What is the reaction you say? Just tell that.

Sahaja Yogi: Just polymerizing the fatty acids with glycerol to get fat.

Shri Mataji: Glycerin. From glycerol?

Sahaja Yogi: Glycerol plus fatty acids.

Shri Mataji: But fatty acids from where do they come?

Sahaja Yogi: Yeah.

Shri Mataji: [If you are getting.] What is the source of fatty acids?

Sahaja Yogi: From the food.

Another Sahaja Yogi: But where do they? Somewhere must have *[UNCLEAR]*?

Shri Mataji: [Some and what then?]

Sahaja Yogi: I don't know.

Shri Mataji: [So you are going to the] oxygen, everything.

Sahaja Yogi: Fatty acids are produced, you see, if you go back to plant [lesson], Mātājī, fatty acids are produced basically by things that eat, vegetables.

Shri Mataji: Ah, vegetables? Supposing we eat them but where does it come from?

Sahaja Yogi: Cellulose.

Shri Mataji: Ah?

Sahaja Yogi: You mean it's... It's [private]. It's primordial.

Shri Mataji: Ah?

Sahaja Yogi: From the earth.

Shri Mataji: Simple.

Sahaja Yogi: From the earth element.

Shri Mataji: No. In the earth element we have got oils, already. With the earth element oils [even] which are produced carbohydrates.

Sahaja Yogi: No, it cannot be.

Shri Mataji: All right? So the petrol you can't eat, can you?

Sahaja Yogi: No, I cannot adjust it.

Shri Mataji: None of the oils that are produced by Mother Earth we have it.

So which is the fat that we get? What is the source of that fat?

Sahaja Yogi: Don't know, Mother.

Another Sahaja Yogi: Well, vegetation.

Shri Mataji: What are you so *[UNCLEAR]* carries the Mother Earth.

Sahaja Yogi: Plants and plants and animals.

Shri Mataji: *[UNCLEAR]*. Same oils are converted by the plants and by the sun into subtler fats.

Sahaja Yogi: Achcha, so the subtles and the fats are.

Shri Mataji: What we use is nothing but petrol.

Sahaja Yogi: Then we shouldn't burn it, Mother. Another day they used to say that petrol was originally plants.

Another Sahaja Yogi: Hmm, that's right.

Shri Mataji: You see, this petrol is made subtler for the use of man by the action of the sun. Who watches the sun away is Prāṇa.

So gana acts on the Mother Earth, the petrol and creates the fat which is available.

Sahaja Yogi: For us.

Shri Mataji: Means for this motorcar a new petrol is made that way. All right?

Sahaja Yogi: So that is why.

Shri Mataji: But within it is the hydrogen.

Sahaja Yogi: So fat is very unusual, Mother. And that is only carbon and hydrogen and oxygen and contains no nitrogen.

Shri Mataji: Mmm?

Sahaja Yogi: Fat is a very high per cent hydro or what's it hydrogen in relation with oxygen, isn't it? Much higher than.

Shri Mataji: Only hydrogen they just [cut it].

Sahaja Yogi: Hydrogen in relation with oxygen.

Shri Mataji: So it is the moon. This is the action of moon, sun and the Mother Earth, inside to support it. But in human beings it is formed as flabbiness. As fat is produced and the moon [created] this fat. Flabbiness.

Sahaja Yogi: That is why until the Mūlādhāra Chakra opens, the Swādhiṣhṭhāna cannot open fully. The Mūlādhāra Chakra, I think you were telling in [Jamail], Mātājī, that in Pūjā, when we do Pūjā, Mūlādhāra Chakra opens and then Swādhiṣhṭhāna opens.

Shri Mataji: If your Mūlādhāra is closed up I think I'm *[UNCLEAR* stopped/stucked]. But it's slightly opened in somebody. What I try to say that when the left side hydrogen within us, that's mixed up with [water, water], that means more hydrogen is added, through the water some *[UNCLEAR]* is formed and that is the one which forms fat.

So most of the people are fat are left-sided.

Sahaja Yogi: That I admit. My patients when they come in [there] they get fat.

Shri Mataji: Aā?

Sahaja Yogi: I, I noticed something very interesting, Mother. When I was a [registry] I joined the psychiatric also there. All third year was joined together. And I noticed within six months they all put on weight, specially here the young. All the young doctors.

Shri Mataji: In the psychiatric hospitals whatever they have. Too much of hydrogen.

Sahaja Yogi: Too much left. But I noticed since coming to work here I put on a lot of weight as if like a reaction.

Shri Mataji: So like this you do that hydrogen comes from moon and that the hydrogen then it reacts on water and gives more hydrogen. Then fats are formed as flab to begin with. And then you get fatty acids. If it doesn't go in the chest it goes in the blood.

Sahaja Yogi: What diseases are caused by too much *[UNCLEAR* ab/am] Mother?

Shri Mataji: Too much fat?

Sahaja Yogi: Too much *[UNCLEAR* ab/am]. Or too much fat even.

Shri Mataji: So, [jaḍa]. Hydrogen. It makes you [jaḍa].

Sahaja Yogi: So arthritis.

Shri Mataji: Mmm?

Sahaja Yogi: Arthritis is caused by.

Shri Mataji: All kinds of arthritis in circulation.

Sahaja Yogi: Could they also be responsible for breathing troubles and bronchitis and *[UNCLEAR]*?

Shri Mataji: If it goes into the lungs.

Sahaja Yogi: Achcha, achcha.

Shri Mataji: Flab, if it goes into the lungs.

Sahaja Yogi: So the whole thing revolves around the relative amount of the moon.

Shri Mataji: Moon is the first.

Sahaja Yogi: In the first.

Shri Mataji: But it is always at a contrast with the sun.

Sahaja Yogi: Do You have anything, Mother, to do with the moon in Your Kuṇḍalinī?

Shri Mataji: Moon in your?

Sahaja Yogi: Kuṇḍalinī. [Jag Ma] Kuṇḍalinī.

Shri Mataji: Of course. Of course, must be.

Sahaja Yogi: Where is that? Another Sahaja Yogi: That [is] Your horoscope.

Shri Mataji: Moon is very important. As [Hindi] this moon is important.

Sahaja Yogi: So what is the significance, Mother, as if we take it sign by sign? Like my moon is in [Hindi] so what defects?

Shri Mataji: Oh, that I don't know.

Sahaja Yogi: You don't know about that. It's OK.

Shri Mataji: But that [Hindi] is Sagittarius. That means as far as Ātmā is concerned, you are straightforward. That's why in India we use the, not signs, but another thing.

Sahaja Yogi: The [Rakshi].

Shri Mataji: The lunar.

Sahaja Yogi: Aā, [Rakshi] that is lunar.

Shri Mataji: Because for us the left side, the moon is important.

Sahaja Yogi: And [Lakhna] is in the middle.

Shri Mataji: Aā?

Sahaja Yogi: Three things we use: [lakhna], Sūrya or [rashi].

So [lakhna] is what, Mother? That is, must be the Mūlādhāra.

Shri Mataji: [Lakhna] is...

Sahaja Yogi: Or for horoscope.

Shri Mataji: I mean, in private you have this as nitrogen. This is nitrogen, actually. The [center] comes through nitrogen.

Sahaja Yogi: So [lakhna] is the center of one's existence.

So when someone's [lakhna] what your [lakhna] is, will describe your...

Shri Mataji: It's a combination, everything *[UNCLEAR* reverbs/reverts] on the [Chakras].

Sahaja Yogi: So we have chandran and the lakhna or [Hindi] in lakhna. We're thinking that they are prop for your ascent.

Shri Mataji: I don't know all that.

Sahaja Yogi: But this is also part of Vidyā, Mātājī.

Shri Mataji: Just now we are dealing with [chandra].

Sahaja Yogi: You can also think about and at a very large scale that at the same degree of subtlety, countries which are producing, areas which are producing oily plants, oily plants, are opened that sided.

That's, that's, if you think geographically...

Another Sahaja Yogi: Mustard for example. They are very full of mustard.

Shri Mataji: Yeah?

Sahaja Yogi: Yeah. This area it grows a lot of mustard.

Another Sahaja Yogi: And just so just thinking about areas around the world and the...

Shri Mataji: One can work it out. Means you have got the principle and then use it.

Sahaja Yogi: What about these countries which are extracting oil from the earth? They must be having a very harmful effect on the...

Shri Mataji: Who? Those who are extracting?

Sahaja Yogi: It's going the other way.

Shri Mataji: But you see the thing is, they extract oil...

Sahaja Yogi: They don't have to face...

Shri Mataji: They have no subtler ways. Otherwise are very thin people, extremely thin.

Sahaja Yogi: They are going against...

Shri Mataji: Mmmm?

Sahaja Yogi: They are going against this principle, aren't they?

Shri Mataji: Yes, that is full of [subtlety] in extraction of these oils. But they are very thin.

Sahaja Yogi: That is why their point and one thing that is obvious is that any country that produces oil has some battle or fight is going on there. Iraq, most of these countries that produce oil, they are having some problem or other.

Shri Mataji: Sun is, no? The sun makes this. It's a scorching hot place. And the sun has created all of that. In that sun you find this. Because there's no moon in, no moon at all. That's why Mohammed Sāhab wanted them to worship the moon.

Sahaja Yogi: To get the balance.

Shri Mataji: Right.

Another Sahaja Yogi: And also previously the Semitic people of this area were much heavier, much chantier than they are today.

Shri Mataji: Which place is that?

Sahaja Yogi: The Middle East generally. The Semitic people in, in early time, in really early time.

Much before.

Shri Mataji: Yeah. Youth, youth were never been taught normally. They have to be seen, aren't they?

Sahaja Yogi: Generally, yeah.

Shri Mataji: [The central to be seen].

Sahaja Yogi: But that's nowadays.

Shri Mataji: Ha. Nowadays. And that's they've got, I mean, they are going very right side.

Sahaja Yogi: Jewish men especially are very thin.

Shri Mataji: Can be. [Yes].

Sahaja Yogi: I can say there are very few fat. It is true.

Shri Mataji: Hmm?

Sahaja Yogi: Very, very few of them are fat.

Shri Mataji: Mmm. Same with Arabs. If you see Arabs.

Sahaja Yogi: But that's misuse of the energy, isn't it Mother?

Shri Mataji: Yes, misuse or overuse.

Sahaja Yogi: More overuse, yeah.

Shri Mataji: Overuse. In fact, whatever reactions are nonsense because the sun is there scorchingly *[UNCLEAR* hot/hard]. The, they take out the... The oil...

Sahaja Yogi: Yes.

Shri Mataji: Is formed there. They take out the oil. It's such a *[UNCLEAR* temperature or formed there]. You can't blame them. You can't blame the nature. Because of their temperament. Forget it.

Sahaja Yogi: But I remember descriptions in the Old Testament that they are waiting people.

Shri Mataji: They are all *[UNCLEAR]* one. That was in Iran or in Egypt there they are. See, they never got it.

Sahaja Yogi: Yes, I'll think about it.

Shri Mataji: That's why in Iran they worshipped the sun. In Egypt they worshipped the sun.

Sahaja Yogi: No balance at all. You have seen, Mother, that Indra's capital was in Iran, some [quite near]. That's a very right-sided.

Shri Mataji: Of course, of course. Very right-sided.

Sahaja Yogi: As well as [bond] to strive on.

Shri Mataji: *[UNCLEAR]* the memory.

Sahaja Yogi: Even to this day the Parsees is all on the right, absolutely on the right. They have no [left side].

Shri Mataji: Very *[UNCLEAR]*. Parsees are very selfish, very right-sided. All right.

So that. Where are we?

Sahaja Yogi: Well, maybe You showed this source of fats. Then we were back to the point of the Tao.

Shri Mataji: But what neutralises fat now?

Sahaja Yogi: *[UNCLEAR]* one.

Shri Mataji: Prāṇa comes from proteins, you see. Chana is [udandaya] Sahaja Yogi. Gives you the Udan, Udan with the Sahaja Yogis. But with others it can give them belching or can give them gases. It can be both ways.

Sahaja Yogi: What happens to, where do we use, Mother? Gives you what?

Shri Mataji: Udan, udan.

Sahaja Yogi: It's one of the five Pranas.

Shri Mataji: Prāṇa that goes upwards.

Sahaja Yogi: Ha Tha. [Udana] the first.

Shri Mataji: But the Udana Prāṇa can give belching to people who do not have their Chakras opened.

[Nābhī comes].

Sahaja Yogi: So the five Pranas must be... What are their various functions of these udān, vyana...

Shri Mataji: Vyana.

Sahaja Yogi: Apana. Apana. Vyana.

Shri Mataji: Vyana is the one that [distributes] coming. [Hindi.] Rhythm. Rhythm. All right, who will take them out? She, she wants to. Can you? Go.

Sahaja Yogi: Such a... But it's not only the protein part of the chana. It's the carbohydrate part as well.

Shri Mataji: Hmmm?

Sahaja Yogi: The carbohydrate part of the chana as well will help, won't it?

Shri Mataji: Carbohydrate?

Sahaja Yogi: That, that part as well as protein part will assist in this...

Shri Mataji: Chana has very little carbohydrate.

Sahaja Yogi: Really?

Shri Mataji: Very. Very little [carbohydrate] is in. Is a, is a treatment for food calories. Treatment something for diabetes.

Sahaja Yogi: Instead of having [this germinated] carbohydrates.

Shri Mataji: For diabetic people you can grind it, make it into anything.

Sahaja Yogi: It's very rich in protein.

Shri Mataji: Absolutely rich in protein.

Sahaja Yogi: Some people in Bihar, they only eat chana. They eat nothing, just [tatu].

Shri Mataji: Tatu is chana. For lethargic people chana is very good. [Horses] eat chana. And the white horses must eat chana. It gives you energy.

Sahaja Yogi: Is there anything it's not good for, Mother?

Shri Mataji: I beg your pardon?

Sahaja Yogi: Is there anything is not good for? Chana?

Shri Mataji: Is not good for?

Sahaja Yogi: Is there anything?

Shri Mataji: What? Another Sahaja Yogi: Is there anything is harmful for any?

Shri Mataji: Can you sit?

Sahaja Yogi: Not good for the bhoots.

Shri Mataji: For a Sahaja Yogi it is not. For a non Sahaja Yogi it is. It gives you gases. It gives hiccups.

Sahaja Yogi: It also puts some weight.

Shri Mataji: No, no, this chana wouldn't do.

Sahaja Yogi: No, no, before realisation.

Shri Mataji: No, no, never.

Sahaja Yogi: You see, all these rickshaw and all the coolie, they eat only chana. No vegetables, nothing.

Just chana.

Another Sahaja Yogi: Really?

Sahaja Yogi: They are all very healthy, very strong. The right balance.

Shri Mataji: You see, they are muscular, for muscular people, must [have].

Sahaja Yogi: Very muscular.

So eating chana must be very good...

Shri Mataji: No. The body shows *[UNCLEAR]* come and [just advertise], “Eat chana, eat chana."

Sahaja Yogi: That's a, that's a complete misunderstanding in the West, Mother, because we thought that these second class proteins, as they are called, are substantial fat-giving.

Sahaja Yogini: Yes.

Another Sahaja Yogi: You see, they are, the so-called primer proteins. They are the right-sided.

Shri Mataji: Oh, I know. These are the balanced. Is the balanced.

Sahaja Yogi: These are the balanced.

Another Sahaja Yogi: Yes. No, no, I accept it, Mother. I accept it we get all these [things] set in our head, which are completely wrong.

Shri Mataji: This one, then you have moong dhal. Very good, left-sided.

Sahaja Yogi: Ha, hm, very good for the stomach. It makes, chew it, moong dhal.

Shri Mataji: Moong dhal is even better than chana. It gives no pressure.

Sahaja Yogini: What is it?

Sahaja Yogi: Moong dhal. Moong dhal. Moong beans, I can call it.

Another Sahaja Yogi: Oh, that, yes, yes.

Sahaja Yogi: So what is good for adding fat, Mother?

Shri Mataji: For what?

Sahaja Yogi: For putting fat.

Shri Mataji: For adding fat? Sugar. Take four kilos every day. You will have fat.

Sahaja Yogi: He needs that.

Another Sahaja Yogi: Oh, I'm all right, Mother.

Shri Mataji: One must put on some.

Sahaja Yogi: Some more?

Shri Mataji: Of, course, some more. What?

Sahaja Yogi: Actually [his suit] is tight after Sahaja Yoga.

Shri Mataji: No, no, you must have got those [tight] ones. That's a problem for [we shouldn't put on, size] *[UNCLEAR]*. I mean, people even if they become as [straws], they want to diet. I don't know if that is very good. Gavin, you don't take sufficient sugar also.

Sahaja Yogi: All right, Mother.

Shri Mataji: Don't you? And another thing is never to fuss about food. Those who fuss about food they never put on weight. Example is Mister C.P. Srivastava. He eats like this, double and no diet. No, but that is important. You have to eat [anything].

Sahaja Yogi: He is less active than You are.

Shri Mataji: Mmmm?

Sahaja Yogi: Much less active than You are.

Shri Mataji: No. That I can't say.

Sahaja Yogi: He sits in the office all the time.

Shri Mataji: He's sedentary. Can't say about, it's one of his habits.

Sahaja Yogi: How?

Shri Mataji: But that's not the point. The point is, if you are fussy about food, you see, your body's rejecting it. The fussy men never put on weight.

Sahaja Yogi: He goes [from] right.

Shri Mataji: Are you fussy?

Sahaja Yogi: He's the opposite. He's indiscriminate one.

Shri Mataji: Mmmm?

Sahaja Yogi: He's the opposite. He's indiscriminate. Very cool, it's cool, isn't it?

Shri Mataji: I don't understand the left cooling of him, left towards Me very nice. That's [so good of it]. Now there is a kidding at each other. It's nice to only watch, isn't it? So then, Swādhiṣhṭhāna.

Sahaja Yogi: Ha. Only one gland we haven't done in Swādhiṣhṭhāna and that is the adrenal gland.

Shri Mataji: Mmmm?

Sahaja Yogi: The adrenal gland in Swādhiṣhṭhāna. Not the adrenal cortex. Cortex is OK. That is steroids. But the adrenal medulla which produces adrenaline. For that comes [on both sides or from outside] the Swādhiṣhṭhāna and it produces *[UNCLEAR]*.

Sahaja Yogi [at the telephone]: Hello. Yes. No, it's *[UNCLEAR]*.

Shri Mataji: They started? Sahaja Yogi [speaking at the phone]: [Aside:] No, it's not. It's *[UNCLEAR* Garry/C.P.] and Rachel.

Mother is talking about medicine to us. [Mother] they are asking if they can come, *[UNCLEAR* Garry/C.P.] and Rachel?

Shri Mataji: How much time they take?

Sahaja Yogi: Ten minutes, fifteen minutes.

Shri Mataji: Come.

Sahaja Yogi [at the phone]: Yes, come over.

Shri Mataji: Then we'll go, now after the...

Sahaja Yogi: If we go for a little walk I'll show you flowers, Mother.

Shri Mataji: Shop [Hindi].

Sahaja Yogi: Will be. Achcha, shop day.

Shri Mataji: Today is the only day.

Sahaja Yogi: Ha, tike, shop day.

Shri Mataji: [Hindi.]

Sahaja Yogi: Achha. Tike.

Shri Mataji: Hanna?

Sahaja Yogi: No problem. I think you have to come to a hospital on Sunday, Christ day. [Ask Jesus, hanna].

Shri Mataji: [Characterless]. Now, she looks quite disturbed about things. Is it Christine?

Sahaja Yogini: As now you are here, Mother, I'm not disturbed anymore.

Shri Mataji: Just see. One master will put you a tester for everything. I've talked to C.P. and I told him, “If you want to have your fussy food then you bring Me a supper. It's no *[UNCLEAR]*. It's your discretion." “No” he said, “I am not fussy at all." “I know you are not." He said that, “*[UNCLEAR* I'm glad/I would like] to eat outside with you and [family]." So our problem is solved.

So we are eating outside. Only for the lunch perhaps I was thinking to have it here. But even for lunch I think you should not worry because if you are going to give the hall, you can give them lunch and *[UNCLEAR]* there.

Sahaja Yogi: And give it to all.

Shri Mataji: Ha.

Sahaja Yogi: Do they have good restaurants, you know [this time in Lausanne]? Another Sahaja Yogi: You would know or you would know. No.

Shri Mataji: Course God knows what time they would come.

Sahaja Yogis: Then maybe not give them *[UNCLEAR]*?

Sahaja Yogi: Also there are nice [things to be seen], as well.

Another Sahaja Yogi: Ah? Sahaja Yogis: The surroundings are very nice, Mother.

Sahaja Yogini: One nice Indian restaurant seems to be the best one.

Shri Mataji: Not good. He's not looking for an Indian restaurant.

Another Sahaja Yogini: See the [subtler]. Because where is *[UNCLEAR]*.

Sahaja Yogi: Is no way very good.

Another Sahaja Yogi: There's one good Italian restaurant.

Shri Mataji: They have to eat exactly like you eat here.

Sahaja Yogi: To me are the best.

Another Sahaja Yogi: Three zero and ask them to call Doctor Rao.

Shri Mataji: There are some Italian one? Sahaja Yogis: There is, Mother, but I mean it's, it's not a, I don't know if Mister C.P. will go.

Shri Mataji: No. [Pizza] He likes to eat Italian.

Sahaja Yogi: I'll ask, Mother, one of my friends here who were telling me of a good Italian restaurant.

Shri Mataji: All right.

Sahaja Yogi: He said it was very good.

Shri Mataji: Where? Nearby?

Sahaja Yogi: I'll ask him. He, I'll bring him here. He is a doctor here.

Shri Mataji: So you see once they come to give the hall I would say that we'll take our lunch there, wherever it is and come and sleep for a while. And then go round and see the places nearby and then what we can do is to, tomorrow [have]. Then in the evening time, when I go for the program they would like to rest here.

Sahaja Yogi: We shall inform *[UNCLEAR]*.

Shri Mataji: What is the evening entertainment here? *[UNCLEAR* For the/Sir C.P.], not for Me.

Sahaja Yogi: Believe me, I'm telling, what they have, it's pubs.

Shri Mataji: Nothing but the pubs? Sahaja Yogis: *[UNCLEAR]*. It's cinema maybe. It's cinema.

Shri Mataji: Did they go round? You see, it's quite polite to have organized all things.

Sahaja Yogi [to Dr. Rao]: Hello. There's a cinema. I want to ask you, Rao Sāhab, which is this Italian restaurant you went to? Another Sahaja Yogi: Yes, it's probably nicest thing to do, it's to go around. There are some very pretty places.

Shri Mataji: If we can go around and join us about ten o'clock to the restaurant, to what place is that, so that meal part we'll think for the family, all right?

Sahaja Yogi: Gondola. The gondola.

Sahaja Yogini: Gondola.

Shri Mataji: Gondola.

Sahaja Yogi: Where is that? [Opens the door.] OK, OK, thanks a lot. Bye.

Sahaja Yogini: Mother, can I show You the advertisement we'll give in the local paper? It will be also tonight. I will be again this night, this evening.

Shri Mataji: It's very rightly placed in. In the evening it will appear?

Sahaja Yogini: It appeared yesterday. This newspaper starts at lunch timer really. Lunchtime and again in the evening. And today also lunchtime and again in the

evening. Today I am sure [it] will be placed in the top, at the, absolutely at the top of the center pages.

So I, I'll buy one of these papers today.

Sahaja Yogi: Mother, just to finish off on sugar. There seems that there are two categories beings. The right-sided person who is thin needs a lot of sugar. A left-sided person, in fact the sugar will neutralise the fat. It will have two different effects.

Shri Mataji: No, not for left side. For left-sided person... You mean you say for the [inerts] ones.

Sahaja Yogi: Well, I only wonder, say, today...

Shri Mataji: No, what I tell you one thing about this. This left-sided person has the energy which is frozen. Right-sided person has the energy which is exhausted.

So you need an outside [replacement] for the right-sided person. For the left-sided person, whatever is stored in has to be [heated up].

Sahaja Yogi: So what did you mean when You said sugar digest the fats?

Shri Mataji: Sugar digests the fats, that means it accumulates. See, say if you take to carbohydrates...

Sahaja Yogi: Should be, should be exhausted.

Shri Mataji: *[UNCLEAR]* you put little fat, all right? And put water in it. It will not go. But you put little fat and put some sugar...

Sahaja Yogi: Yes, I understand, it is [accession], it multiplies it.

Shri Mataji: Yes.

Another Sahaja Yogi: So Mother, they've just left...

Shri Mataji: Who?

Sahaja Yogi: C.P. and *[UNCLEAR]*. Now it's twenty to eleven.

Sahaja Yogi: Do you think [how long is] about? Another Sahaja Yogi: Three hours or so...

Sahaja Yogi: 1:30 or 2 they will come.

Shri Mataji: Aā?

Sahaja Yogi: 1:30 to 2.

Shri Mataji: [Hindi.]

Sahaja Yogi: [Hindi.]

Shri Mataji: You see the thing is, the question, you should try a balance. C.P. is too formal. You see, to him, if you cook for him, it's a burden. He himself is cooking. He's worried himself, you see. That sort of a man he is.

So it's better not to cook for him. [Hindi.]

Sahaja Yogi: One meal. Tomorrow lunch time then?

Shri Mataji: As general cana is not so important. You see, today, you want to give him something.

What you can give? [Hindi.] I can give it Myself.

Sahaja Yogi: And we can help You. [Hindi.]

Sahaja Yogi: [Hindi.] But if you just remind me.

So Sadhana gharam masala likes. [Hindi.]

Shri Mataji: Give us chicken.

Sahaja Yogi: Chicken we'll have. Yes.

Sahaja Yogini: Yes, Mother, I've got two for You and the family, of course. I've got something for You.

Shri Mataji: [Hindi.] Chicken. You get yoghurt. Keep it for an hour or so. [Hindi about food and masalas].

Sahaja Yogi: Achha, ha, ha. That is I remember, yes, that was also part of it. Then tandoor may finish and no

problem. [Hindi.] When You come back to give the dinner first. [Hindi.]

Shri Mataji: Sarsun is different.

Sahaja Yogini: I could get it.

Sahaja Yogi: Actually, I hardly [get] to have these pomegranate seed, [Hindi.]

Shri Mataji: [Hindi.]

Sahaja Yogi: [Hindi.] I never used that.

Shri Mataji: Punjabi is using.

Sahaja Yogi: Achcha, beautiful. The U.P. don't.

Shri Mataji: They know, they use it in [Hindi]. That's all India. But remember now do it. Otherwise I'll make it.

Sahaja Yogi: [Hindi.] I'll do the, the chicken, everything... [Hindi.] Another Sahaja Yogi: Esther does a lot of... You have all the masalas, isn't it? [Hindi, speaking about spices].

Sahaja Yogi: You have no mint, isn't it? The green one or the dried?

Sahaja Yogini: Dried.

Sahaja Yogi: OK, dried. [Hindi.]

Shri Mataji: [Losers] are. They cannot. This is the Christ has committed.

Sahaja Yogi: Achcha. This one is the power of will as known.

Shri Mataji: Animals, whatever will power they have, it's more sort of responsive. That willowy power is the will power which is controlled.

Sahaja Yogi: That is to be exercised by all of us.

Shri Mataji: That is to be exercised.

Sahaja Yogi: That is the thing that is lacking, you know, the control.

Shri Mataji: So now the reaction through this Āgñyā that you [doom or know] produces the *[UNCLEAR* jaḍa/journey]. Animals are innocent. They are absolutely innocent. They are just responsive.

[UNCLEAR] to see the food then they want to eat. If they are not conditioned *[UNCLEAR* they will not do it/like human being], they will go all out to eat. They are not bothered or like one [would] say of however they eat, like, like this, like a hog. They don't have the tidiness. For them, hog and all, there's no problem. That is, they live. They live with the nature. Their nature is such, they have no problems.

They don't have to fight persons, as we fight ourselves. But that's what happens when we assert Āgñyā.

The reaction starts building within us which is actually the innocence, which is the jaḍa, is the material thing. Jaḍa is matter.

So we produce that within ourselves as a reaction.

Sahaja Yogi: So there is always this conflict in human beings between innocence and ego?

Shri Mataji: Conict is always. They don't have any conflicts. Animals don't have any conflicts.

How can they have? Because they don't have two things; they have only one.

Sahaja Yogi: Rather this conflict we evolve.

Shri Mataji: Is to begin with.

Sahaja Yogi: To begin with?

Shri Mataji: You see, this decision making there's not problem as for *[UNCLEAR* human beings/ animals as they have animal's mind]. They don't have to make decisions. All right? *[UNCLEAR* There's/they are] all instinctive, instinctive. And the guiding factor within them and all the animals are guided by nature. Like a bird can feel the magnetism. It has a magnet, you see. There's auricular magnet in so many birds and must be in the fishes, the way they know how to go up and down, up.

So there's a magnetism, which is the, we should say Mūlādhāra.

So what happens, that reaction to this Āgñyā, that Āgñyā dissolves these matters.

Sahaja Yogi: Achcha.

Shri Mataji: And to react to it, is produced again.

Sahaja Yogi: This, this prostate gland.

Shri Mataji: That is, you retain the innocence, you say.

Sahaja Yogi: But there's no doubt that the prostate glands have a very powerful protective effect on us.

Shri Mataji: When? See, the best is to give you an example. A man thinks what's wrong if he sleeps with ten women. He will have a disease.

Sahaja Yogi: In the prostate gland.

Shri Mataji: Prostate gland is a cause of mind who is ego-oriented, specially adulterous eyes. I mean, one of the symptoms. I am not saying that if you have adulterous eyes you will get the prostate, no doubt. But if you have prostate doesn't mean you have adulterous eyes. These adulterous eyes can give you prostate gland.

Sahaja Yogi: I've noticed Mother, in London, in London there is all rubbish everywhere on the street, everything. Even if you just look in the front, second you can feel it is sucked into Mūlādhāra immediately.

Shri Mataji: So, that's why Christ has said, “Don't have adulterous eyes” because He will protect you. Yes? The prostate gland starts overact, being overactive. Because once you start becoming adulterous it starts reacting and the body, you see, secretes more and more of this jaḍa into the prostate gland to fight. *[UNCLEAR]* you get again prostate gland.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Jaḍa is here and here. Jaḍa creates the...

Sahaja Yogi: This is the prostate gland. Then checking here is the subtle, that suction inside.

Shri Mataji: When it's inactive that is *[UNCLEAR]*, inert, jaḍa. You see, matter is not matter, I mean matter.

Sahaja Yogi: Mother, is getting [Hindi]. Tula means jaḍa.

Shri Mataji: Tula that is settled on.

Sahaja Yogi: Ah, that is not the jaḍa.

Shri Mataji: Jaḍa is, this is jaḍa, this is jaḍa, this is jaḍa.

Sahaja Yogi: *[UNCLEAR* Matter/Made] inert.

Shri Mataji: Inert, inert, inert is jaḍa.

Sahaja Yogi: So there's a quick inertion to...

Shri Mataji: So the innocence is inert, is inert.

Sahaja Yogi: Yes.

Shri Mataji: What is it?

Sahaja Yogi: Yes, I, I think I'm...

Another Sahaja Yogi: You see, once you are driving at, Mother, you are getting this release as a result of this development in man of this inert material which has a fight with the ego.

Sahaja Yogi: Counterbalances that.

Another Sahaja Yogi: And and accordingly so the prostate, the active part materialises or does not materialise. And so you get this pro hypertrophy on, or the opposite of the prostate gland itself.

Shri Mataji: Anything that goes into *[UNCLEAR]*. Say now *[UNCLEAR]*. Stomach. Stomach uses energy out of food and the inert goes in the Mūlādhāra.

Sahaja Yogi: The *[UNCLEAR]*, Mātājī, of...

Shri Mataji: You see one question is...

Sahaja Yogi: Yes.

Shri Mataji: Whatever charges you energy anymore is the Mūlādhāra.

So everything that is inert, created, where the energy is being used, go into Mūlādhāra.

Sahaja Yogi: So if Mūlādhāra is over-developed you become inert. Is that true [meaning].

Shri Mataji: Aā?

Sahaja Yogi: In human beings when Mūlādhāra is over-developed, Mūlādhāra Chakra...

Shri Mataji: So can we go through? If it is over-developed or underdeveloped?

Sahaja Yogi: Overdeveloped.

Shri Mataji: That is the general principle for everything. You see, if it over-developed then it's a hot Mūlādhāra. If it is underdeveloped it's a cool Mūlādhāra.

Sahaja Yogi: Achcha. Hot Mūlādhāra what? Hot temperature?

Shri Mataji: Hot Mūlādhāra is the Mūlādhāra which is overused or too much of heat and all that, overactive.

Sahaja Yogi: Constantly the sympathetic and much release in.

Shri Mataji: [Guiding].

Sahaja Yogi: Release in.

Shri Mataji: Mmm?

Sahaja Yogi: Overuse, leading to the overuse of the sympathetic part which drains the parasympathetic of...

Shri Mataji: Overuse it. You accumulate by that overuse the jaḍa, the inert thing, the residual of the thing that [satisfies], that precipitates. And then you become malignant or you become jaḍa as a reaction.

Sahaja Yogi: Then, one thing they discovered about these glands is that they protect against stomach ulcers.

Shri Mataji: Mmm?

Sahaja Yogi: Prostate glands.

Shri Mataji: They protect against?

Sahaja Yogi: Stomach ulcers. And the other thing is they cause arthritis. Another [thing], is the latest thing that the arthritis...

Shri Mataji: Prostate glands cannot be.

Sahaja Yogi: Let's see... You said that *[UNCLEAR]*...

Shri Mataji: Is jaḍa.

Sahaja Yogi: And produces that ceasing up.

Shri Mataji: Mūlādhāra is jaḍa. And over-activity creates jaḍa more. Like carbon dioxide or anything like that, you

see, as the waste products. All the waste products become inert and that inertness gives additional size to the prostate. And then this jaḍa can go into arthritis also.

Sahaja Yogi: `Cause You were saying many times that arthritis is just caused by this accumulating...

Shri Mataji: Because whatever is jaḍa, inert, is actually vibrations, frozen. They are frozen type.

Sahaja Yogi: This, this is what they have discovered in modern physics, Mother. Matter is nothing but frozen vibrations just held by *[UNCLEAR* force-feeds/force fields].

Shri Mataji: Is it?

Sahaja Yogi: Yes.

So the book which is being written is called the Tao Physics, which goes by side to them.

Shri Mataji: Now what do you say?

Sahaja Yogi: As no such things is matter. It is just frozen vibrations.

Shri Mataji: And then?

Sahaja Yogi: That is how You [demonstrate].

Shri Mataji: Frozen energy is inert.

Sahaja Yogi: And that is how they produced atom bomb. Because they produced the unfreezing little of the energy using these various techniques they have discovered and that produces so much energy.

Einstein equation was equal to empty square which is the amount of energy that is released by a mount of matter that becomes pure vibrations and equivalent to the mass of that energy times of square of the speed of light. Such a tremendous increasing.

Shri Mataji: But this is what it is.

So these are vibrations which is electromagnetic.

Sahaja Yogi: Ha. That's right. They call it first...

Shri Mataji: These are not Chaitanya. Only electromagnetic. But they are part of the Chaitanya.

Sahaja Yogi: But at the subtle level they must be Chaitanya which [we haven't seen].

Shri Mataji: You see, what happens is that first the Chaitanya lahari, we can say, is the desire power; then it becomes action power and thirdly it becomes the evolution.

So all these three things put together is actually the All-pervading Power, out of which electromagnetic comes from the right side.

So all electromagnetic powers which become inert get settled into Mūlādhāra. All right? I'm such clear-cut.

Sahaja Yogi: Then what? There must be some effect, Mother, on one's living in this environment which we live in, in the modern age, where the whole air is full of the electromagnetic radiation because these power lines are giving out electromagnetic radiation.

So they must, these ones must settle down also in our [system].

Shri Mataji: You see, everything that is inert becomes... or say you take plastics are, nothing bud jaḍa, plastics are jaḍa, inert.

So all inert things go to the Mahāgaṇeśha.

Sahaja Yogi: I used to notice that in this village where I was staying in India we had no electricity.

Two hours a day we would get. And all the inertion you had [doped up] was slowly releasing. Because there has

been, we lived near a place where there is a heavy power line we feel very *[UNCLEAR* tricky feeling/field in] thing going.

Shri Mataji: No, actually in India, they have started an [ordure] gas. Now they want to use feces for that.

Sahaja Yogi: That is useless.

Shri Mataji: Just to convert.

Sahaja Yogi: [That it won't work].

Shri Mataji: For the gas.

Sahaja Yogi: To burn?

Shri Mataji: Yes. Just have to use that feces. They put all this ordure whether is cow dung in a plate.

Sahaja Yogi: But what about?

Shri Mataji: After some time.

Sahaja Yogi: The gas is produced.

Shri Mataji: It produces gas.

Sahaja Yogi: But are the vibrations all right?

Shri Mataji: Mmm?

Sahaja Yogi: The vibrations from this?

Shri Mataji: [Ordure gas is all right] about I don't know, among gas.

Sahaja Yogi: But feces, You see, it will produce awful vibrations unless you burn it only. First they used to burn it away in the sun.

Shri Mataji: But these gases only are the part of the Prāṇa. See. [Pass] negative, [pass] that Prāṇa.

Sahaja Yogi: Dhyāna, Prāṇa, uDhyāna.

Shri Mataji: So, this is one of the [dead] style.

So all of them are part of the Prāṇa.

Sahaja Yogi: So would you say Mother that Prāṇa is that sukshma of, of the electricity, electromagnetic radiation.

Shri Mataji: Of course it is the sukshma of all the [causes].

Sahaja Yogi: Or because of Viśhuddhi, we can say.

Shri Mataji: Ah, [that is].

Sahaja Yogi: Or Prāṇa is the cause of all the elements *[UNCLEAR]*.

Shri Mataji: No, no, no, all the elements have a cause and Prāṇa is the essence of this cause.

Sahaja Yogi: Achcha.

So when we do this Prāṇāyāma Pūjā then we are awakening [this cause].

Shri Mataji: From Prāṇāyāma when you do it, then you try to control your right side, but not necessary for people who are already right-sided persons. Which is meant Prāṇāyāma is meant for people who are, who are in *[UNCLEAR* inertion/inertia], see, who, who are nothing but frozen gases. And release their gases make them subtler is the idea. But not for people who have already released them to the maximum.

Sahaja Yogi: Should I notice that in the Easter Pūjā that we have one of the things they will do is Prāṇāyāma.

Shri Mataji: So this jaḍa sets this singha or [stifiness] and also where *[UNCLEAR* they did/does it] settle down.

Sahaja Yogi: That is right. This is you can see one more difference, it's subtle. It's very important.

Shri Mataji: Looks like if you put something coloured in the hair it settles down. Whatever, you think of the eyes,

whatever jaḍa you catch in the eyes, settles down. And if this gets spoilt then the prostate goes out.

Sahaja Yogi: How to release this, Mother, because this is the thing that catches and all my patients have this very [headache].

Shri Mataji: This has come because of over-reading, of seeing bad things, of *[UNCLEAR* colouring] all sort of things.

So best thing is for this, put on Mother Earth. Sleep on the Mother Earth for this and see the Mother Earth itself.

Sahaja Yogi: Mother, as well as prostatic problems is a disease You also mean there are others diseases, don't You? A wider category of, of Mūlādhāra *[UNCLEAR* tough/type] diseases and that the venereal diseases.

Shri Mataji: *[UNCLEAR* Ahha/Maha]. All are...

Sahaja Yogi: Related.

Shri Mataji: Related.

Sahaja Yogi: It's not only prostatitis. It's, it's the whole range of those dirty diseases and things.

Shri Mataji: *[UNCLEAR]*. Dirty diseases come from the sense. All the [out] dirty diseases they got.

All is a circle. Now I'll tell you a good example first of all. Say our, what's that Pune gentleman?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Not that one. Old man.

Sahaja Yogi: Oh, Rājavari.

Shri Mataji: Rājavari. Rājavari was a worshipper of Shiva, Śhrī Gaṇeśha. And he got this prostate.

Can you imagine? I mean, he was straightforward, nothing to do with sex business and a very simple,

straightforward married man. He never had any idea of all this nonsense going on. He gets prostate.

Sahaja Yogi: Before realisation, Mother, is this so?

Shri Mataji: No, no. After.

Sahaja Yogi: After?

Shri Mataji: I mean, as it was shown. I mean [looks like] he had it before but it wasn't shown. And came to Me. He was not cured, at least this much I had the chance even if he had it.

So I've asked him, “What do you do with your Gaṇeśha?" He said, “No, I'm a Gaṇeśha this thing, worshipper, this, that.

Mother, You are Gaṇeśha." All these things he has said. That was a day of Shañkar Śhrī Gaṇeśh, this God on the fourth day, fourth day of the moon. I gave him some chana. He looked at Me. He said, “Mother, today is my fasting day." “What?" He said, “Today is [chandran]." From the subtle it worked. “Now the day when He is born you are not supposed to fast. That is the day you must celebrate." And he had this prostate. I said, “All right, you eat this chana, finished." By the time we went his prostate it was absolutely all right. Collapsed. He's [cleared]. Now see how subtle it is.

Sahaja Yogi: Very subtle.

Shri Mataji: Is too subtle for doctors. But take the gross side. Gross side is important. The man who has his rolling eyes [and steps like this]. Then he collects, you see, that bhoots from around. Because these are done mostly by bhoots, you see. Once you start it, then look at one woman, at another woman, at another person. In the

beginning it just starts as curiosity whatever it is. Then it starts improving.

The end of it that is captured by the bhoots and these [are moved in]. And you are catching this, catching that, catching that. All it is going back here. All the bhoot's staff. Now because this is a such an important thing for Mūlādhāra or it is Mūlādhāra here that has an effect, has an effect and is a problem.

Sahaja Yogi: Is it almost, is it bad to get sucked down by another?

Shri Mataji: Oh, it's so subtle. But when you actually get into some series of women sort of thing then what happens that the reaction is built in the Mūlādhāra itself.

Sahaja Yogi: And then this inert material starts releasing.

Shri Mataji: Then this inert material starts accumulating and that's how you get this.

Sahaja Yogi: This inert thing has to grow.

Another Sahaja Yogi: Then if You, only You get these people who already have this accumulation.

Shri Mataji: Mmmm?

Sahaja Yogi: People who already have the Mūlādhāras become very dry. How to release that?

Shri Mataji: Those who have? Mūlādhāra which mean overactive or inactive?

Sahaja Yogi: Overactive, let us say. I think let us say that they have too much jaḍa in that Mūlādhāra.

Shri Mataji: Jaḍa? If they have too much of jaḍa?

Sahaja Yogi: Would you like some tea or something? Tea, chai pina?

Shri Mataji: Achcha. Or coffee?

Sahaja Yogi: Coffee, ha.

Shri Mataji: No, we don't take that. Chai, yes, thank you. Little sugar and little milk, all right? Thanks.

Sahaja Yogi: How to release it Mother?

Shri Mataji: Mmmm?

Sahaja Yogi: This jaḍa.

Shri Mataji: Jaḍa. Now, what I am saying that when you have your Mūlādhāra attacked in this way that it is all clustered into jaḍa. Now how to release the Mūlādhāra is the problem. Now the best thing would be to sit on the Mother Earth when this is our Sahaja Yoga. Nirmalā Vidyā, you see. To get Nirmalā more. And you put your feet up from the Mother Earth. Put your Mūlādhāra absolutely there and ask Mother Earth to suck these problems. Just do like that. This thing, one thing. Then there's another way that you lie down on the Mother Earth. Lift your hands, lift your body, lift your legs and just allow your Mūlādhāra to touch the Mother Earth, even for a short time. And then try to rub it. It sucks all the problems.

Sahaja Yogi: Like this, you mean, by agitation.

Shri Mataji: Yeah. By agitation, you see. First of all take a [pardon] that we have done these mistakes and we have done in ignorance and we have accumulated lots of inert thing.

So better take them away.

Sahaja Yogi: I used to find one thing, Mother, when I used to meditate, this was in India not here, because there the Mūlādhāra releases more. But when the Mūlādhāra was

releasing then everything would go to the Void like [smoke].

Shri Mataji: That's it.

So the Prāṇa, that one which is the udan just to rise higher comes into Void.

And that is the one that is in at the ultimate when you have to combine a Prāṇa and the mana Shakti that [union] rises. Then this udan which is the subtler type of Prāṇa comes [with that].

Sahaja Yogi: That's why, the other thing, I don't know, Mother, it's a incense stick, a doop, Indian doop, if you to meditate with doop. It's how it releases this.

Shri Mataji: Dooptas.

Sahaja Yogi: Yes. But small.

Shri Mataji: But too much of doop also is not good. Means there's a kind of bhoot there. They are not using the [guṇatīt]. Actual doop comes from the Mother Earth. All the fragrance comes from the Mother Earth.

Sahaja Yogi: *[UNCLEAR]* You were saying, Mother, the [causal] of the earth.

Shri Mataji: Yes, [causal], the fragrance is the [causal] of Mother Earth.

So doopas if it is real, chandhana, doopa, anything like that.

Sahaja Yogi: Mogra we have.

Shri Mataji: Aā?

Sahaja Yogi: Mogra we have.

Shri Mataji: Oh, yes, any flowers, any. These are innocent. These are the subtler element, subtler expression of the innocence. These can be jaḍa. The

seed, if then they are seeds, they are jaḍa. Then they become *[UNCLEAR* Chaitanya/Chitta]. And then they become fragrance.

Sahaja Yogi: And human beings are also like that. Before realisation, they are jaḍa.

Shri Mataji: They are very much jaḍa, *[UNCLEAR]*.

Sahaja Yogi: Mother, when, when people lead a Dharmic life, when they don't overuse sex? This releases the jaḍa?

Shri Mataji: It's much less.

Sahaja Yogi: It's much less. Therefore the reaction aspect is minimum.

Shri Mataji: They have a very light body, you see, even if they are fat. Say I am very fat but I can walk very fast.

Sahaja Yogi: I used to notice that in India you never felt the weight of your body but now I feel it tremendously [inert].

Shri Mataji: Because you see, the gravity, the Mother Earth. See, you have too much jaḍa in you.

So the Mother Earth [you feel it]. Otherwise you are very light. You don't feel much weight there. You see, supposing I, I will get very heavy, that's due to My vibrations sometimes. See, Mine it's the *[UNCLEAR* opposite/other side] side of it. Too many vibrations. I feel very heavy. But when there's a release I feel all right. In the same way when you have jaḍa within you I feel heavy because My vibrations start fighting against.

Sahaja Yogi: Yes, yes. Another way to release jaḍa is foot-soaking, isn't it? Another Sahaja Yogi: In the ocean is great.

Shri Mataji: Yes, but the best would be I should say to sit in the sand, put your feet up to this much inside, make a hole.

Sahaja Yogi: Hmm. That's what we do on the beach. We dig a hole and we sit up to here in the water.

Shri Mataji: That's a good idea.

Sahaja Yogi: It only [pricks] a little bit.

Shri Mataji: Do everything. This is all external. Internal is the sin type. They should desire, desire, `Let me be absolutely clean.'

Sahaja Yogi: That is the big thing.

Shri Mataji: Because that is the Kuṇḍalinī.

Sahaja Yogi: Pray to Gaurī, Gaurī is the Shakti.

Shri Mataji: Actually, you see, the movement is that from the subtle desire you then come back [so you nourish it] and then you become the desire. That is the subtle. What is that Kuṇḍalinī?

Sahaja Yogi: You said that the Kuṇḍalinī, last night you said, Mother, a very important thing which was “The Kuṇḍalinī is Your desire."

Shri Mataji: Gives you?

Sahaja Yogi: Kuṇḍalinī is Your, is the reflection of Your desire.

Shri Mataji: Of course.

Another Sahaja Yogi: That's the basics.

Shri Mataji: That is the basic. But then you become the subtler desire. The subtlest desire, the [subdued] desire, the desire that *[UNCLEAR* is/think] The Desire, rest is all un-, whatever it is not desire is all a darkness.

Sahaja Yogi: [Anecha].

Shri Mataji: Disappears. Only what remains is this, is the Kuṇḍalinī. And the Kuṇḍalinī is the desire to be one with Me.

Sahaja Yogi: That is the very start of it.

Shri Mataji: So it starts with one, which, which is in the gross, inert state. Then it goes into action.

Then evolution takes place. Then it becomes subtler and then ends in Divinity.

Sahaja Yogi: It's reflected in creation itself.

Shri Mataji: All right? [Divinity] is the enjoyer of the things.

Sahaja Yogi: It's reflected in creation itself, isn't it, Mother? Its reflection is...

Shri Mataji: Of course, of course, of course. The whole creation, the story of creation is like this.

That the desire of God becomes the creation, human beings are created, out of human beings. Then they are made into that higher [nature] that is God Himself.

Sahaja Yogi: And that desire to be that, is [in us].

Shri Mataji: Desire? That desire to be is the only desire. The rest of desires is just a joke.

Sahaja Yogi: Excellent.

Another Sahaja Yogi: Gñyāna also, the knowledge is a very important in achieving the evolution.

Shri Mataji: Gñyāna? Which one? The book?

Sahaja Yogi: No, I mean, the, the...

Shri Mataji: Awareness.

Sahaja Yogi: Yes, that, that knowledge.

Shri Mataji: Awareness, awareness. Awareness is the main thing. You see, awareness, as gñyāna is.

Sahaja Yogi: Chitta, you are talking, Mother, of.

Shri Mataji: Chitta. Enlightened Chitta. Enlightened Chitta is that one. See, Mine is an enlightened Chitta. You need decoding. I don't need any decoding.

Sahaja Yogi: Yes, yes.

Shri Mataji: I don't have pressure at. I don't even think.

Sahaja Yogi: But, Mother, as we grow, we become.

Shri Mataji: Mmmm?

Sahaja Yogi: As we grow more in You...

Shri Mataji: Yes, then you become like that.

Sahaja Yogi: We don't need those gross...

Shri Mataji: No, no, you don't need any gross methods or anything. You don't have to go through that long way if there's a straightforward [modus]. It's just there.

Sahaja Yogi: Yes, You know.

Shri Mataji: Straight there, you know, I know. You see, like this I know.

Sahaja Yogi: I know. That's a different one, Mother.

Shri Mataji: That's a different one.

Sahaja Yogi: That's a different category.

Shri Mataji: I say, “Do you know there's a bhoot in you?" “I know." “All right." “And that it is telling you all things against your Self and you are destroying everyone?" “I know." “You are destroying Sahaja Yoga." “I know."

Sahaja Yogi: Then what do they do about? Another Sahaja Yogi: Then the other day they come to the first place.

Shri Mataji: I know. He just thinks. [He's angry.] Ha, so now we have done this prostate. Did you follow, prostate?

Sahaja Yogi: Yes, that's a very subtle one that, Mother. You started with the most subtle one of all.

Shri Mataji: Aā?

Sahaja Yogi: You started with the most subtle one of all.

Shri Mataji: You started that way. I mean, you said, “You start with this Chakra as it's down, at least..."

Sahaja Yogi: No, no, no, no, no, I'm saying, how beautiful.

Shri Mataji: Is it?

Sahaja Yogi: I'm saying how beautiful.

Another Sahaja Yogi: So then, then the endocrine glands of the Āgñyā are all of Chaitanya. Is that what You were saying?

Shri Mataji: No, no.

Sahaja Yogi: No.

Shri Mataji: You see Āgñyā and Prāṇa again, I say.

Sahaja Yogi: Prāṇa, ha.

Shri Mataji: You see, anything that is produced by Chakras is not the Chaitanya, not. Is only Kuṇḍalinī.

Sahaja Yogi: Is it Chaitanya? Another Sahaja Yogi: Prāṇa.

Shri Mataji: You see, now see. Kuṇḍalinī is the Chaitanya. This is Prāṇa, that is mana Shakti and there's a Kuṇḍalinī is the combination of all these.

Sahaja Yogi: From this, Mother, if You follow that, the whole Universe is created by the Chitta, the Divine, is held, because Chaitanya comes from Chitta.

Shri Mataji: That is Brahmā. You see, the Chitta of the Divine is nothing but Brahmā.

Sahaja Yogi: And it is held by the Chitta. It is [get owned] by the Chitta.

Shri Mataji: But there's nothing like held or anything, I tell you. It's just there. What do you call? There's no language for that. Then just say, it's, it's a built-in process, you see. Do you say that the green colour held is held by leaves?

Sahaja Yogi: The held in different sense, Ma.

Shri Mataji: But that is what I am not able to express Myself you see, that it is part and parcel.

Sahaja Yogi: In Sanskrit could we use it, Mother?

Shri Mataji: Gñyāna, *[UNCLEAR]*.

Sahaja Yogi: It's just think to *[UNCLEAR]* of the whole thing.

Sahaja Yogi: We could say…

Shri Mataji: *[UNCLEAR]* is adharma. Dharma.

Another Sahaja Yogi: Dharma also is the same, You say.

Shri Mataji: Dharma is the same thing. Permeating. It's the same thing. I mean, still the duality remains in English language, you see.

Sahaja Yogi: So You can say *[UNCLEAR]* sarva, Chitta, bhakta.

Shri Mataji: Dharini.

Sahaja Yogi: Yeah, but something that is contained by, held by we *[UNCLEAR* should/issue]. Because for You it is sarva Chakra dharini, but we are sarva Chitta bhakta. We are the ones are held by that Chitta.

Humble one. You are sarva Chitta dharini.

Shri Mataji: Sarva Chitta dharini, that's all.

Sahaja Yogi: Aap hai.

Shri Mataji. Ha or kya?

Sahaja Yogi: Hamlog.

Shri Mataji: Aaplog kya ha?

Sahaja Yogi: Sarva Chitta bhakta.

Shri Mataji: Ah, yeah. That's the way. Take an employed and employ.

Sahaja Yogi: That's why.

Shri Mataji: But this duality doesn't give you any sense, whatever it may be.

Sahaja Yogi: Ha, that is there.

Shri Mataji: This duality has to act. Achcha, so we come now to...

Sahaja Yogi: Nābhī or Swādhiṣhṭhān?

Shri Mataji: Now you see, the thing is first is jaḍa.

So from the jaḍa first thing starts is jaḍa comes from all the five elements. What I was trying to tell you that even from mana the jaḍa comes in. Even from mana, from the mind, jaḍa comes in.

Sahaja Yogi: Mana is the left side.

Shri Mataji: Left side.

Sahaja Yogi: Desire.

Shri Mataji: Emotions. From emotions also the jaḍa comes in. Emotional energy is also from the matter.

Sahaja Yogi: Oh, I see.

So I's, it's the totality of, of the whole sympathetic system, of left and right.

Shri Mataji: Achcha. Comes from. No, it becomes.

Sahaja Yogi: Yeah, it becomes. Yes, it, it, it has its source.

Shri Mataji: Inertness, it's inertness. But you see, you say matter. Matter is very, is very scientific.

Too much divided.

Sahaja Yogi: Then we shouldn't use it, sounds [very odd].

Shri Mataji: Inert, inert.

Sahaja Yogi: So jaḍa don't say they won't understand.

Shri Mataji: You see, your emotions can become inert.

Sahaja Yogi: Oh, yeah.

Shri Mataji: From inert emotions... Now what has happened in these mad people? Emotions have become inert.

Sahaja Yogi: That is why.

Shri Mataji: If you can make them alert there will be normal people.

Sahaja Yogi: So for them, they need Prāṇa, Mother, these people.

Shri Mataji: Absolutely, nothing but Prāṇa.

Sahaja Yogi: How to give them Prāṇa, Mātājī?

Shri Mataji: This is what?... If you teach them Prāṇāyāma.

Sahaja Yogi: Prāṇāyāma. But they are not realised. [Their jaḍa] is not *[UNCLEAR]*. Another Sahaja Yogi: They could get the awakening even with your person.

Sahaja Yogi: Some [I've given], some miss a lot to action.

Shri Mataji: See if you make them run.

Sahaja Yogi: Exercise.

Shri Mataji: Exercises. All these things.

Sahaja Yogi: Jaḍa, do You spell like this Mother?

Shri Mataji: J a d a.

Sahaja Yogi: I think that in Sanskrit is *[UNCLEAR]*. One d or double d?

Shri Mataji: [One of it]. Jaḍa.

Sahaja Yogi: Jaḍa.

Shri Mataji: Ja means which is born and da. Da means inert.

Sahaja Yogi: It's, it's the sort of totality of the precipitate, if it is the word of the inert material from these five elements on the right side and from mana Shakti on the left side.

Shri Mataji: But one of the five elements is in the left hand side.

Sahaja Yogi: [Ether]?

Shri Mataji: Yes, of course. Emotions come from ether.

Sahaja Yogi: From?

Shri Mataji: The ether.

Sahaja Yogi: Really?

Shri Mataji: Of course. Where is ether within us?

Sahaja Yogi: Ether is here, Āgñyā.

Shri Mataji: Not Āgñyā. Left side.

Sahaja Yogi: Not, not Viśhuddhi?

Shri Mataji: Mmmm?

Sahaja Yogi: Not Viśhuddhi. Āgñyā.

Shri Mataji: Viśhuddhi is left side. You see, Kṛiṣhṇa was, was a left-sided fellow, you know?

Sahaja Yogi: That's why He's dark.

Shri Mataji: Born at twelve o'clock in the night.

Sahaja Yogi: On that Kṛiṣhṇapaksha.

Shri Mataji: Kṛiṣhṇapaksha.

Sahaja Yogi: So ether is here.

Shri Mataji: Ether is at Viśhuddhi.

Sahaja Yogi: Ha, absolutely.

Shri Mataji: Ether is at Viśhuddhi, we should say.

Sahaja Yogi: Yes, that's right.

Shri Mataji: But actually we call it, it's a combination done. The ether is at every Chakra, on the left hand side.

Sahaja Yogi: I see. But predominates at Viśhuddhi.

Shri Mataji: So it is at every Chakra, ether. It's the counter action.

Sahaja Yogi: Ha.

Shri Mataji: Of all the four elements, at every Chakra.

Sahaja Yogi: That's interesting. Does this mean, Mātājī, that the amount of shravan means the...

Shri Mataji: Aā?

Sahaja Yogi: Shravan means left-sided Ma? Kṛiṣhṇaji's month?

Shri Mataji: Which one?

Sahaja Yogi: Shravan.

Shri Mataji: Shravan.

Sahaja Yogi: Shravan month, *[UNCLEAR]*.

Shri Mataji: Shravan month?

Sahaja Yogi: That is the left-sided in [the whole year].

Shri Mataji: No, no, the whole month you cannot say so. But it stays in a way because it is with rains and this and that.

Sahaja Yogi: In the monsoons people get very left-sided.

Shri Mataji: Ha, very left-sided. But you see now, you can see ether becomes the left-sided, all right? And carbon is

the central one. Oxygen right hand, hydrogen we develop these things.

So the ether...

Sahaja Yogi: Carbon is in the center.

Shri Mataji: Carbon is in the center.

Sahaja Yogi: Oxygen on the right.

Shri Mataji: And hydrogen on the left.

Sahaja Yogi: And helium, so giving the ether. Thank God, it's all so simple.

Shri Mataji: As *[UNCLEAR]* as that.

So hydrogen comes to us from moon.

[Aside:] He's going to Arneau.

See *[UNCLEAR* now/how], the earth was created and was first taken close to the moon.

So it froze.

And when it froze then they brought it *[UNCLEAR* up/away] because the moon is the cause of freezing, brought it closer to the sun. Then it got the oxygen in it. When it got oxygen it was brought in the center.

So it had oxygen and hydrogen according to the proportions needed to create the life.

Sahaja Yogi: Mother, they say the moon was ung out from the earth.

Shri Mataji: Flung out from the earth? In a way it is ung out, but that part of moon was frozen.

In a way, I mean, you see, unging out also is a relative term.

Sahaja Yogi: Which was ung out of which we do not know.

Shri Mataji: That's the question. Which came first is the `but', that's...

Sahaja Yogis: Yes, yes.

Shri Mataji: So the moon, the earth was closer to the moon first and then it separated. Very close.

It sucked actually hydrogen and that's how it has no temperature. Or where is the hydrogen coming from? What is the source of hydrogen?

Sahaja Yogi: You said the moon, Mātājī.

Shri Mataji: Hmmm, moon because I said it. It's the earth because earth has sucked that hydrogen from the moon.

Sahaja Yogi: They said that the sun is ninety per cent hydrogen, Mātājī.

Shri Mataji: It is. It is ninety per cent. But the hydrogen that is on the Mother Earth is from the moon.

Sahaja Yogi: And then likewise is the oxygen from the sun?

Shri Mataji: From the sun.

Sahaja Yogi: Then water is a combination of left and right side.

Another Sahaja Yogi: And the evolution is a combination of all four.

Sahaja Yogi: And and proteins are...

Shri Mataji: No, no, carbon. First the Mother Earth creates carbon. You see, [if She puts]... How carbon is created by Mother Earth, it's very interesting. She does it and producing carbon within Herself and that carbon becomes the holding bondage between hydrogen and oxygen. And that's how the life starts.

Sahaja Yogi: Then Mother Earth, Mātājī, must then be like the Ādi Devī.

Shri Mataji: Of course.

Sahaja Yogi: And the other Goddess, how do you say? [Ādi Sanjuni, Ādi Sanjuni is there].

Shri Mataji: This is, is the first Yogini, we should say.

Sahaja Yogi: Ādi Yogini.

Shri Mataji: Sahaj Yogini.

Sahaja Yogi: No, no.

Shri Mataji: Now, but I must say, I must give, I have given a name to, to Tony's mother or to Tony's baby. And what is the name I gave? That `a' are for him, Anthony and `d' for [Dolly]. Now tell Me what name is the best?

Sahaja Yogi: I, second one.

Shri Mataji: And he is the first Sahaja Yogi.

So...

Sahaja Yogi: Aditi name. Ādi is something.

Shri Mataji: Ha, Ādi is something.

Another Sahaja Yogi: And is needed.

Shri Mataji: The first name of the Goddess.

Sahaja Yogi: Aditi is the first name.

Shri Mataji: Aditi is there, the Mother one.

Sahaja Yogi: Durgā.

Shri Mataji: Adya.

Sahaja Yogi: Achcha. Oh, what a name [it is].

Another Sahaja Yogi: [Must give] some names from the Mother Earth, Ma.

Shri Mataji: Tell Me from, from where to where is going? We have started on what?

Sahaja Yogi: But You see, there's a reason Mātājī. We are supposed to be doing Pūjā to Mother Earth on Monday. That is why is necessary.

Shri Mataji: That is your own idea.

Sahaja Yogi: There wasn't mine. It was their idea. I told it.

Shri Mataji: On the [Hindi] we are here, we can have.

Sahaja Yogi: Then we are doing something else.

Another Sahaja Yogi: Mother, Mother, you are coming to the next Chakra after Mūlādhāra. It seems to be introduced this idea of ether.

Shri Mataji: No, you developed on this. I've given you the basics. I mean, if I go on to talk to on one Chakra I can talk for the whole day in this house.

Sahaja Yogi: Yes, yeah, sure.

Shri Mataji: Now, Swādhiṣhṭhāna.

Sahaja Yogi: Not, Nābhī, surest thing.

Shri Mataji: Swādhiṣhṭhāna. Let's see, the Swādhiṣhṭhāna. There's another element. Now you started with [two, three element], the Mother Earth element. And it started. Swādhiṣhṭhāna it started.

One side, another side more. You see, in every Chakra there's a...

Sahaja Yogi: There's a, a place for each Chakra.

Shri Mataji: There's a, a, what you call the, we can say the juxtaposition. But only one thing is in juxtaposition. Is the moon. And the subtlest of the moon is the Ātmā, the Spirit. Because it is the witness. Moon is the witness of the Mother Earth.

Sahaja Yogi: *[UNCLEAR]*.

Another Sahaja Yogi: Yes.

Another Sahaja Yogi: In vibrations.

Shri Mataji: In the vibrations. He's just enjoying.

Sahaja Yogi: *[UNCLEAR* No matter/For a doctor] is a very subtle thing.

Shri Mataji: No, no, I am not for doctors. But for Sahaja Yogis I am saying.

So in everything whether it is earth, it is a moon, there's a... When the moon comes, you see, the Mother Earth goes into [joy].

Sahaja Yogi: She rejoices.

Shri Mataji: She rejoices. When it is a, any moon has big [influence] on Mother Earth, on water, on every condition.

Sahaja Yogi: On [assi].

Shri Mataji: Everyone. I mean all these lunatic asylums and all that.

Sahaja Yogi: That's the opposite.

Shri Mataji: Opposite.

Another Sahaja Yogi: But I, it was very few.

Shri Mataji: Too much of it.

Sahaja Yogi: Bring here the other ones.

Shri Mataji: Like there are too much of lunatics. I mean, when lunar comes on the [earth]. You see, people knew about it, definitely.

Sahaja Yogi: When I was a young registry, Mātājī, the person who was on duty on the full moon night, all had a very bad time. Used to avoid, used to change rather duties in order to avoid full moon.

Shri Mataji: Full moon. On, on also the Amāvāsyā.

Sahaja Yogi: Ha, Amāvāsyā, another bad night, that is true.

Another Sahaja Yogi: Amāvāsyā.

Shri Mataji: That is one of the worst. It is again the both sides. Everything has two sides, you should see. Full moon is as bad as Amāvāsyā.

Some people have bad effects on Amāvāsyā and some have on full moon.

Sahaja Yogi: On Amāvāsyā, Mātājī, we want to do a Kālī Pūjā.

Another Sahaja Yogi: This thing I was saying. All to bath in the big Yamuna.

Another Sahaja Yogi: Yes, yes, we are laughing with you not at you.

Shri Mataji: Yes but instead of Kālī Pūjā, Bhairava...

Sahaja Yogi: Because that is... Bhairava.

Shri Mataji: But you see you can do Bhairava's Pūjā and then Kālī. *[UNCLEAR]* the central nervous system.

Sahaja Yogi: The another worshipped it was Kālī. Right?

Shri Mataji: I don't have any objection to attend it if the Param-Chaitanya is ahead. Bhairava, to worship Bhairava, means to be a complete...

Sahaja Yogi: Pure.

Shri Mataji: Only children can do it.

Sahaja Yogi: Only thing Bhairava, He [was] simple and wise. For Pūjā there is a very beautiful environment propitiating the, the act of Bhakti ? Another Sahaja Yogi: But I, but I used to feel the vibrations lift a little when I

used to do the Kālī Pūjās here. I must say there was tremendous joy which come up here because there was something tremendous here.

Shri Mataji: He's the killer of all the anti-joy.

Sahaja Yogi: Tremendous joy.

Another Sahaja Yogi: So it would be good for. It's right Mūlādhāra coming.

Sahaja Yogi: Mother what is the element of Swādhiṣhṭhāna please? You said that it is in juxtaposition with?

Shri Mataji: No, no, all elements.

Sahaja Yogi: All of them are there?

Shri Mataji: Yes, have to.

Sahaja Yogi: Which are predominant?

Shri Mataji: Sūrya and moon. One side is Sūrya; another side the moon.

Sahaja Yogi: And in the center?

Shri Mataji: In the center is the subtler side of the Mother Earth. [Hindi.]

Sahaja Yogi: What is the element that protects the moon, Ma? Another Sahaja Yogi: Moon is the *[UNCLEAR]*, it controls all of them.

Shri Mataji: All right.

So now we come to the... what is the Arneau called this?... I told you yesterday was [Hindi].

So left and right. [Hindi.]

Sahaja Yogi: You can go on distribute, supply anything, yes or no? Another Sahaja Yogi: Paul said to me I will supply the *[UNCLEAR]*.

Sahaja Yogi: What do you produce, what do you produce in the winter? What do that [whole] moon that is produced giving the [words] of the? Another Sahaja Yogi: A beautiful moonstone is produced.

Sahaja Yogi: In the word of *[UNCLEAR]* manner.

Another Sahaja Yogi: Namely in the art of *[UNCLEAR]*.

Shri Mataji: And is...

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I'm happy that DoctorWarren could explain to you those Chakras about which I told you yesterday, because in one short lecture you can't cover all these points. And if you get your Realisation and you progress well, then you can listen to My tapes which are in hundreds and you can understand the knowledge is vast like ocean. As I yesterday told you that when you get enlightenment, you become the knowledge. It's a very confused statement; people don't understand what does it mean to `become the knowledge'.

The other day a gentleman came to Me and he told Me that “My Guru has already given me the knowledge." I said, “How?" “Because he told me, `I've given you the knowledge.' " I said, “But still, how is it, it is knowledge? How do you believe that he has given you the knowledge?" So he said, “No Mother, he touched me on my forehead and I saw a light." I said, “Then still, you can see the light otherwise also. How is it you have got the knowledge?" So he started thinking about it. He said that “What should happen If I get the knowledge?" I said,

“See, this is another person sitting next to you, he is a Sahaja Yogi. He knows what Kuṇḍalinī is; also he knows how to raise your Kuṇḍalinī. He knows what is your problem, what your Chakras are catching. He also knows what are his problems." So he asked Me, “How does he know?" I said, “He has become the knowledge." As I yesterday I told you, that on your central nervous system you should be able to feel others and yourself which is inside.

Now for example, a person who is mad. When he started becoming mad, he did not realise. He did not realise that he's already possessed and that he's getting mad and that he should have treatment, nothing he realised. Gradually he became mad and he is in the lunatic asylum. Or a person who gets cancer doesn't know he has developed a cancer, till they say that “Now it's hardly fifteen days you have to die." This is on physical level, mental level. A person who is egoistical does not know that he is egoistical, that he's oppressing others and others are part and parcel of himself. Like Hitler never realised that he was such a horrible devil, that he will go to hell and those who were around Hitler that time did not realise that a devil is growing in this society. That a devil is going to come. Nobody realised everything and suddenly after eleven years he comes back as a horrible, destructive, Satanic force.

So if you read the books written before his regime, they were actually supporting him. Because they said that “We are getting decadent, our society is decadent and we need a person who'll take us to austerities and who

will make us little discipline; we need discipline, we must have discipline” and so they liked him.

Even the young students liked him, when he went to the universities he charmed them by saying, “We must have discipline, we should be austere, we should not eat this food, we should not eat that food, we should become very austere." And that thing was very much appreciated by the young people. They did not realise whether this man was a devil or not.

Now knowledge is such that in that you see the subtle of yourself and subtle of others. And the subtle of ourselves and the subtle of others resides in the Chakras. These are the Chakras which reside within us and these Chakras are the ones who cater to the need of any emergencies we have.

For example, if we have to run very fast, we can run very fast. Our heart starts beating, the sympathetic goes into action, then these Chakras bring it back to normal by supplying proper energy to that part which has been overused. They bring it back to normal.

When, say, on the left hand side and the right hand side we have two extraction of the sympathetic nervous system.

When this extraction is too much on the Chakras, these Chakras get separated and there is a deity in every Chakra. And when that deity sleeps off, there is a separation from the whole, because that is how we are connected with the whole. You see, supposing this is the vertebra, it's like this, once it is broken off, you are broken off from the whole, the control is lost.

Once the control is lost, then you start working on your own. Once a cell starts working on its own, it becomes malignant. It loses that relationship with the whole which gives it balance, a sense of proportion and coordination, how much to grow and that's how cancer is set in. In the society, also, nowadays because the society is becoming ego-oriented, we go on saying, “What's wrong? What's wrong in this, what's wrong in this?" As today, just now Warren was telling you that there is a Dharma within us. We have got ten Dharmas, the ten sustenances within us, Ten Commandments that we have to obey. Why? Because if you go out of them, then you go into an imbalance. And if the imbalance is set in, then you can develop any one of these problems which come out of the imbalances. That is how we cannot cure cancer, because we cannot make the cells go back to its normal condition. At the most what we can do is to remove the cells from the body who start attacking others and making them also ego-oriented. But we cannot make them again normal cells.

Only through vibrations you can do it, because when you vibrate these centers they become more powerful, they expand their aura so the circle that was small becomes bigger, engulfs both the sides and bring them together and again the deities are awakened and the cells start getting the message from the whole.

This is a simple principle, which is a subtle principle, but a person who gets the cancer, how will he know he's got a cancer or not? Because there is no way of knowing it. But when you become the knowledge, you start developing this sensation on your fingers and there are

decoding words, decoding language which tells you which are the centers catching and how to cure it. Immediately you are on the alert, because you know it's happening. Now people who have, say, mental problems, they don't know they have mental problem.

Some of them they are not at all aware, but then they realise they have a mental problem. A psychiatrist came to see Me, today only he was with Me, he is a Sahaja Yogi and he treated some mentally handicapped person. He's a psychiatrist, so he finds always this finger shakes before Me.

This finger [left ring finger] and this thumb [left thumb]. If this is burning and this is shaking that means there's a possession working on you, a simple thing like that. Now this person can clear it out because a Sahaja Yogi takes hardly two minutes to clear it. But the person who has got it can be also cleared out, because once you know what is the center and if you know the deities whom to awaken and if you know how to awaken them, you get it cleared out. That's how mad people can also get cured.

Now here there's a mad man on the road, just now when he was speaking I was in the room, he was saying, “You must seek Christ, you must seek God" and all those things on the street. He is himself mad, you see. A mad leading others into what, a lunatic asylum? He's talking like that loudly, “You must seek Lord, you must seek God." How? How do you seek? Just giving lectures, “Seek the Lord, seek God” is this the way? If I say now, “Put your attention inside." Just now you are sitting in front of Me, a simple thing, your attention is towards Me, now turn your attention inside.

Can you do it? You can say, “Yes we are doing it." That's not. That you are not doing, at all.

Something has to happen within. Unless and until something happens, your attention cannot go inside.

Many people just believe into something false, go on believing into it till they suffer from it. I've seen people who have been like that. Fanatics. In their old age they become, absolutely either violent people or useless or aggressive or boring.

Some of them become really half mad and some of them full mad.

So believing into anything without the knowledge about it is a very blind game; now sustenance has to be there.

Now we can say in India we have Sikhism which is a very great religion. But the people who belong to Sikhism are not supposed to drink at all. After all, Guru Nanaka when He said, “You are not to drink” because He knew about it, He knew what He was saying about it. He was an incarnation of the Primordial Being. He was the Primordial Master and when He said that “You should not drink” now I'm told that in England the Sikh people drink more than the, even the Scotland people. It's most surprising. Imagine! See about Islam because Mohammed Sahib and Nanaka Sahib are the same, same persons, He said the same thing. Moses said the same thing, ask the Jews, what are they doing? He said, “Strong drinks, alcohols, all must be avoided." At the time of Mohammed Sahib there were no cigarettes, so He didn't say about cigarettes so Moslems say, “Oh, cigarettes are all right, doesn't matter." You see these things are so, there are so many loopholes. In India we

have communities and communities like that, where you go and see, you'll be amazed. Like Jains, they won't eat meat but they will drink. Can you imagine? Drinking goes against your awareness is a fact, while Mahāvīra has talked about nothing but Chaitanya. Buddha never said, “Don't eat meat." That doesn't mean that you should eat meat, but what I'm saying He never talked on that, that's not so important. He Himself, Buddha Himself died because He ate a raw pork. He went to a house, you see Buddha was a realised Soul, a great personality, He was an incarnation and He went into a house where, as a guest.

Suddenly He appeared there and the person was just a hunter and he said, “Oh Buddha, You have come to my house, what should I give You, what should I do?" He said, “I have very little time, whatever you have, you give me." He said, “I've killed a wild boar, but the food is still to be cooked and it will take some time." He said, “All right." He said, “Give Me half of it” and He died of that.

Even in Jainism, you'd be surprised, that Neminath is the first one who was the cousin of Śhrī Kṛiṣhṇa.

In his marriage there was a big function and lots of birds were bought. I mean they were Jains, imagine! And the birds and all that, when he saw so many killed, he got a kind of feeling against it and he said, “All right, no more of this." But they have gone to another extreme of vegetarianism, I mean they can be very cruel themselves but they don't mind that, they can be vegetarians, to such an extent that you can't imagine.

So this is the problem with the religion has been, that you go to extreme of things. First thing about religion is

not to go to extremes, that's the basis of every religion. For Christianity you know Christ has said, “Keep away the dead, have nothing to do with the dead” He took out the dead spirits and put them in the pigs and put the pigs in the sea. You all know that story, but every church has got all the dead lying under their feet.

You don't know how to walk in the church, they're all lying down there. Luckily I have been living or unluckily, I should say, living next to the church all the time I've been in London and in the night I see all of them coming out of the graves and I say, “Oh God." And here the children sit down, pray to God and everything. Now, what do they get? No wonder Catholicism is bringing such a catastrophe, all these so-called Christianity. I mean the basics of every religion has been contradicted by the disciples. Because Christ is the One Who controls the dead. He's the One Who sucks the effects of the dead and He absolutely banned them everywhere you go, any church. Only in India they don't do it somehow, I don't know how they have managed it.

But here every church you go there's dead bodies hanging around. Sahaja Yogis now don't go to church, because they are frightened. Once a Sahaja Yogi is caught up by a spirit, immediately he knows, he gets headache, he doesn't want to go there. But a person who is not a Sahaja Yogi, he goes to a church, he catches the bhoot, he does not know.

One of My disciples had a mother who was a Catholic lady, very staunch Catholic and she was M.A.

in mathematics and things like that, you see, a very staunch Catholic. She came to see Me and I told her that

“You should give up all this fanaticism about church-going, because in the church there are all these dead bodies placed there." But she wouldn't listen to Me. Now then after old age, about sixty years they go mad actually, really and she started using her bidet for W.C. and all sorts of things, problems arose.

But she would get up in the morning of Sunday, get ready and go to church and come back very nicely.

Every time it was Sunday, she would get up, she would dress up well, go to church and come back. As if somebody was taking her down there and somebody was bringing her back. But one day it happened that she got lost and this lady telephoned to the police and said, “What to do now, this lady is lost and my mother is lost” and she got very worried. She telephoned to Me I said, “You'll find her, she's all right, but she'll come [back]." After three days she came from somewhere, God knows, came back and again she started the same things, using this for that and that for that and absolutely like a mad person, but the police said, “Nothing doing, now you better put her in the old one's place." So she put her in one of these places where the old people live. Now this Marie, My disciple she told Me it's most amazing, the people who are there are mostly Catholics or Christians. They are all mad like this, the nurses are having a bad time, but all of them get ready on a Sunday and go to a church which is specially made for them. Can you imagine? Just look at this obsession, it's an obsession with us, we must know these are obsessions, we are not free people; we are slaves to these things.

Now once you come to this side, the other side of slavery are our habits, they enslave us. They enslave us, I have seen now people, we once had a minister sitting with Me and Russian minister, very powerful man otherwise. And suddenly he got up, he was the host, suddenly he got up, “Oh I must go." I said, “What happened?" He said, “I am a sick man." I said, “What's the matter with you?" “You see, I am a football fan and I can't sit any longer, the football match must have started." Imagine, he was the chief host and so many people were there, he just couldn't sit. I mean, he could not glue himself to the chair and he wanted to get up and walk and he just didn't know what to do. I was amazed, he had no poise, no control over himself, I mean I just thought must be some possession from this football is coming to him, or what is it? But such a grownup, mature person behaves like this! This is nothing, other habits that we have are much worse, are much worse and they all enslave us, we can't live without them.

Anything that is in this world is for us, we are not for anything. If anything can enslave us, we should know that we are the masters of everything. If a chair doesn't make you comfortable or uncomfortable, it's not important. What is important is that this doesn't enslave you. Nothing should enslave you. The one who is a king, who is the emperor, is least bothered. If you put that person on the street, he'll sleep well. If you put him anywhere he'll be happy, that's the person is the real emperor. But not the emperor who cannot live without complete comfort. If he's slave of the comfort, then he's not an emperor.

All these things we can learn when our center here, Nābhī Chakra, is awakened. When the light spreads in that area, in the Void, the green colour you see, then what happens immediately in that light you don't see anything but the light works. Enlightenment is such that it goes into action, the light itself acts, can you imagine? The light itself act in you.

We had a doctor who was very fond of wine, drinks and all. I never tell you, “Don't drink." I never say that, because I don't want people to run away. No, no, nothing of the kind. You sit down comfortably, just take your Realisation, then we'll see about it. This fellow gave up his drinking next day, but then he had to go to Germany and he thought, “I better try some special type of wine” that he had liked.

So he tried it and then he vomited, vomited, vomited, couldn't bear. He said, “The taste was so bad; I never tasted such a dirty thing." I never told him, it just happened, he saved money, he could buy things out of the money he saved, he was a free bird.

But I don't have to tell you this, because we are so addicted and identified, that even if you say that “This can happen with Sahaja Yoga” many people will refuse. Our identifications have gone so deeper into our beings, so deeper into our being, our hangs-up, as we say, that we are not free people at all, we might be free politically all right, but this is so superficial.

The Spirit is the only thing that is free within, which has no hangs-up, which has no habits, which does not stick on to anything, is completely detached and emitting joy to us. It is a thing that makes our Spirit, our attention so

enlightened. Now enlightened attention, as I said, is not the attention that we understand, that “There's a light, we see the light” nothing of the kind. But with this enlightened attention our awareness becomes enlightened, so that we start feeling other people on our hands.

Like the other person here sitting yesterday you must have seen. The other day one gentlemen was here and he told Me that “Your energies are different from mine” nothing of the kind. If you have negative energies for the time being you will shake, definitely you will shake for a while, no doubt, if you have too much negative energies. Like once we had a program and some people were there, some Brahmins and they were very much against Me because I'm not a Brahmin. They said, “We'll not have Mother's program." I didn't know all these stories, they never told Me, but they came before Me and started shaking like this, so I said, “Why are you shaking so much?" They said, `We are Brahmins and we understand you are Shakti, so we are shaking." I said, “But why are you shaking? Nobody is shaking here." So they pointed out to other four people, they said, “See, they are also shaking." So I said, “Go and find out from where do they come." They went and found out that they came from lunatic asylum. I said, “Relatively you should see who are shaking, you and these people, nobody else." So if there are negative forces you do shake a little bit, but we should see again what's the use, what's the use of getting this energy within us? That is very important because we are utility-oriented people. Everything must have a utility, as it is what do we have which has utility in

this world? Nothing. If we had something which had real utility we would not hanker after anything else. The hankering is still on.

So we should conclude that whatever we have got now is not the ultimate. The utility of the ultimate is that once you get the ultimate, everything becomes relative, everything becomes relative. That is, what becomes relative is all these changing things, all those things which are perishable, all those things which try to enslave us, all those things they are attractive outwardly, but inside they are like snakes and what we become is a detached personality.

Now, our idea about any understanding about religion is that we go to a limited church and a limited society, a limited club, do exactly the same, wear the same sort of dresses, wear the same sort of cap or things, we belong to one religion. There is nothing like that, it's all manmade, you see it's all artificial.

Whatever is manmade is artificial you know that. They write it down for, see, also for all the clothes that are made by man, they said “manmade material” so it is not God made. It's we have made our own religions and we are fighting for it.

The religions have something within yourselves, within your being. It has nothing to do with what sort of nonsense we have made out of it.

This is the quality of a person, like carbon has got four valences, you have got these ten valences and if these valances are missing then what happens, that as in the combination of chemical combinations you have seen, if one valence is missing, it becomes a negative and then it

combines with another so there are negative and positive valences.

So if you have some additional valences with you, then you will jump onto other people; if you have less, then you catch some other people. It's exactly the same as it happens in a chemical compound.

Now these valences within us are to be there to give us a balance and that's what Warren has told you what it means. When you get your Realisation, your Dharma, your Ten Commandments get enlightened.

Means you get empowered, you become that. You go beyond religion; you don't have to follow it, you just become. You become so integrated. For example, some people it doesn't suit to have, say, potatoes, they will just don't like it, just don't like it. Before Realisation it is just the other way round, if they are not suppose to eat potatoes, they'll eat potatoes more. After Realisation, you just won't have it, you won't have it, you are so integrated. The sustenance within us gets so enlightened that our priorities change completely; we start judging everything on vibrations. Now, we have a little girl you have seen, Olympia, she eats very little, practically solid food she does not eat.

But if I give her anything to eat, she will eat, from nobody else; but if I give her anything she'll ask for more and eat. It's surprising, she understands vibrations. If you understand vibrations then it is very easy to retain your valences intact, because you are empowered.

Not only that, but you just don't like anything else, because you like the vibrations to flow. When the vibrations are flowing, the Spirit is emitting through your

central nervous system the joy that is the quality of your Spirit. The joy you start feeling and when you start feeling the joy, then you don't want to give up for anything, just don't want to give up. You want to enjoy it.

So you become the knowledge and the attention which is actually placed in this area and sustained by your liver becomes enlightened.

As I told you yesterday, sitting down here, if you want to feel about anyone you can find out. Like just now I saw one gentlemen sitting a little awkwardly, I thought, he is not sitting properly, I said, “Sit properly." But then I paid attention to him, I knew he is not well so I said, “Have you got any problem?" “Yes." I said, “Then it is all right." So with attention you immediately understand a person, what's the problem with that person is. Sitting down here you can find out the vibrations of anyone. For example now we can say... if there is no Russian... that... should I say or not?... Brezhnev is possessed, he is a possessed man, just like *[UNCLEAR* that]. I'm going to Russia, I hope I'll take out his possessions. He's a possessed man. They are dealing in these parapsychology. Same in America it's going to happen, it is going to happen everywhere where you try to practice these spirit, spiritualist and all that what you call Preta Vidyā, Shmashāna Vidyā and all that which is absolutely horrible things, calling them with sophisticated names like parapsychology and call it by, what other names do they call it? Charismatic movements and all sorts of... it's nothing but spirits, nothing but spirits. All these people are practicing nothing but spirits. They bring out the dead spirits and call it the Holy Ghost, imagine? This charismatic

movement is another horrible thing, I don't know how to tell you about it, but I must say that the whole science has become so subtle that nobody knows that this is the scorpious, horrible, Satanic force that is working through us and attracting us to these spirits.

Some people said, “Mother there are good spirits and bad spirits." But why, why, why go to the dead? You don't know which is good and which is bad. How will you know? Why go to the dead? We have to be in the present, we don't have to be in the past.

So that's one thing happens when you lose your valences that you go to the left. When you go to the right, you may be very austere, you don't eat that food, that food and this and that, you may become a very ego-oriented person. You go to another side, called supraconscious, the collective supraconscious.

The left side is the collective subconscious and the right side is the collective supraconscious.

When I started My work I decided not to talk about these dead spirits. I said, “I'll manage without that." Was not possible.

For three years I never talked about it. I didn't talk about the deities, I didn't talk about anything.

For three years I managed it, but then among us a lady came who was practicing all these things and she possessed so many people. And thousands of people used to go to her. She would tell them which horse will come first, where is the money lost. All sorts of things and thousands of people used to throng, you know. Here we have so few people but let some Tāntrika come in, you won't be able to control your traffic.

This will be the condition, with any one of these horrible people coming in. And this lady really made Me talk of these things and that's what it is. They exist.

So going to the left or to the right, you go into a problem, because you enter into an unknown area which is very dangerous, very dangerous.

For your information cancer is caused by left side movement. I've not seen one patient of cancer who has had no such experiences. For example, these fake Gurus, or these initiation by these horrible people, or reading the books of these left-sided things like what's his name, Rampa Sampa and all these so-called Buddhist, any one of these things can cause cancer.

And recently I saw a very good film on this, by your television here, English television. They showed where some doctors had made an investigation and they said that they have seen that the cancer is triggered by some proteins which they recognize; they call them as 52, protein 52, 58, that's the name they give. But they recognized that they are coming from the area which is built within us since our creation.

So it is the collective subconscious and they have pictures also, photographed.

So now, though I mean what I have said about ten years back, they are saying now. But they are reaching that point they have to just cross the limit. They have to just get their Realisation. And because the doctors cannot reach that area themselves, they cannot cure cancer, at the most they may stop it, they may try to reduce the possibilities and all that, but complete cure they cannot give, because they cannot extract people from that area

altogether. They can always be drawn into it, if that area is going like this. It's very interesting to see how these things are caused within us.

This center is one of the most important center because it gives us our seeking and our pure seeking should be for Spirit, for nothing else.

But those people who go wrong, all that you see in such people who have bent their forehead before wrong people, they develop a ridge on their head and there are eleven centers here which just come up, like a ridge.

And these are the eleven centers called as Ekādaśha Rudras which are responsible for the destruction, the ultimate destruction. The Kalaki as called as, or what you call the Maitreya or the coming Christ on the white horse. That ridge once set in, it starts developing more and more and destruction is made. I must say from the unconscious many people get ideas. I've seen people drawing or showing some pictures where they show a very devilish person with a horrible this thing coming out and a squarish thing. I don't know how they get these ideas, but that's a fact.

Now the destructive forces are also on action. They are also working out their forces, we have to be very careful, we are very precariously placed. Formerly if you had gone too much to the left and right, you would have been not so badly off and people didn't care also so much. But today you are so precariously placed and you are so sensitive and vulnerable that you have to be extremely careful. The rate of destruction is set in very fast and the rate of construction has to be set in much faster.

If you see along, I mean when I see what is constructive, nothing. If you read in the newspaper morning till evening one good news will come, that the princess has delivered a beautiful boy. The rest is horrifying.

You ask them to publish something nice, I told them to publish about Sahaja Yoga, they are not interested.

They are interested if there's a mishap, an accident, some people died, some people killed, they want to put all these photographs of how the people were killed and what wars took place, this and that. They have no time for some good news.

Some good message, something of hope, they don't want it. That's how... you see any organization that is working out today, how they are building up ego-oriented organization.

Every even charity organizations are nothing but ego-oriented ones.

I have, Myself, been with many organizations like that and worked with them. I was amazed! These people had no charity in them. Charity is something that should come as compassion, should just flow from you, but it is some sort of a camouflage for earning better position or a better status. All nonsense going on.

A person who is charitable is actually a person who just flows. Who is the other to be charitable? If they are the part and parcel of Me, whom am I going to be charitable? If this finger is paining, am I going to be charitable to this finger? I must look after it, jolly well, because it's paining Me, I have to rubbing of it, whatever is necessary, I have to do it. And that's what people don't understand. All these kind of our faficade will one day fall down and we'll

find out that we have been wasting our energy over something very, very trivial. Actually the All-pervading Power does everything. We do not do anything, believe Me, we do not do anything.

How many flowers are turning into fruits just now? Who is doing that job? How many seeds are sprouting at this moment, just now? Who is doing all that? How many children are born at this moment? In the human body, no foreign matter can stay, no foreign matter.

It tries always to expel it, but when it comes to foetus, not that the body only keeps it there, but sustains it, nurtures it, looks after it, makes it grow and when the right time comes, it throws out. Who does that? We take everything for granted. Take our eyes, if you are a doctor, you can see what an intricate thing has been created as eyes, that we see people through these eyes. Who has done all that? Have we done it? Can we make even one eye? *[UNCLEAR* And] we see so many different types of eyes. This is the compassion of God, this is the power of God that is all-pervading.

First time when you get Realisation, first time, you feel that compassion, you feel those vibrations, you feel that All-pervading Power. You can now know that the All-pervading Power is there and then you can see the manoeuvreing of it. You can work it out, you can work it out. Use it; you are the instrument, as I say. You are the master, only you have to become, assume that power.

Warren, I hope, has told you how he came to Me. I don't know if he has told you, he just came with a phone call. He had My phone number and the person who sent him gave a big idea about Me, that She is not available, this is

that, all nonsense, I'm the most available person. “You just tell him to call Me." And I said: `Come along." He came to My house, he got his Realisation. And now in Australia he's transformed so many people. We have ashrams in seven cities of Australia. England is the most lethargic, I must say. Seven cities of Australia are now there, ready to get it. There are so many people working it out because once you get the light, you give it to others.

So now we move to another center above that, is the center of the Mother of the Universe. The father resides in this center, previous center, the Nābhī Chakra and rises above and then settles down onto the right side, this is the fatherhood.

Say a gentleman yesterday told Me that he had a trouble with his asthma. I don't know if he's come back or not, is he here? Na, doesn't matter. Now, this gentleman has asthma. Of course I told him that he had trouble because of too much bathing systems of India, Indians you see, we bathe too much. Apart from that it comes from the father's grief. His father had died and the father himself is not willing to leave him, he is worried about him. It can happen to any one of us, if a man is unkind to his son, is the father principle. If the son is unkind to the father, so the father is hurt, is the father principle, if it is disturbed by any chance, or if suddenly father dies and you feel the pinch of that all your life, all that can work out here and you get this right Heart catch, with that you get asthma. It is said that in homeopathy they believe that with more tension you get it, because when you are more tense, you see, you remember your father, if he was here he

would have helped you. In the subconscious sometimes it works out and that's how it adds to the problem.

It is so simple to work out, that you'll be amazed that if you are to just raise the principle of father in a person like that, who might be a dejected father, who might be a cruel father, who might be a son who has lost a father, can be anything, that you have to just put your hand on that part and just say a mantra, a chanting which will raise or which will awaken the fatherhood in a full bloom and you get cured. It's very simple.

The Center Heart is governed by the Mother of the Universe. She gives us the sense of security. When you are at the age of twelve years, you see, the bone that is in front here starts emitting antibodies, it creates antibodies within you till the age of twelve years and then these antibodies are really the soldiers of the Mother of the Universe. We call Her Jagadambā in Sanskrit language and they spread to the whole of the body and wherever there is an attack, they inform each other and they fight it out. These antibodies are created in the sternum bone in the front side of the, we can say, the ribs, where the ribs meet, thoracic region, that part, they stay there, are created till the age of twelve years. Now what happens in ladies specially, they are the mothers also. When their motherhood is challenged, they get a problem. Like a woman, say her husband is a flirt, he has a roving eyes or sort of a thing and she is insecure. Then this motherhood is challenged and when it is challenged, she gets a problem there and she gets, then she gets a disease of this breast, breast cancer and all that is caused by the insecurity of a woman. If a

woman is insecure, she may be with any reason insecure, she gets this breast cancer.

There was a girl who was married, she was married to a Catholic or someone like that, there was an inter-religion marriage. And the people of the boy's side tried to trouble her a lot. It's very common in India, but here also I see it is so. And they tried to sort of say these things to them, that thing to her and to her parents and things like that and she developed this insecurity within her heart, that she developed breast cancer. Now when we are cruel to others, we don't know we are giving them cancers. What does it take for us to be kind to a girl who's married in our family, who has come to us? We are experts in saying things that hurt others. We learn from childhood how to talk to people so that they are really hurt. By hurting them, we give them cancers, but this only one realises when you get your Realisation.

Then you really understand that how much a person is suffering, because you also feel a little pain there, your whole style of talking, your whole style of behaviour, of commuting with others completely changes.

This center is very important. On the left hand side is the mother's side and the mother itself, if the mother is a lunatic, you get a problem there. You might get it, we call it a Heart, there are two Hearts, one is the Heart of the Spirit and one is the Heart Chakra. If a mother is a fanatic, she is a woman who is very fanatic about her food, things like that, then the children get it. It's a dangerous thing to play with children like that, to have complete discipline on the children and just keep them, “Must walk straight like a horse, put two things and”

Children should be allowed to have their freedom. Actually when we suppress them too much, they become hooligans, that way Indians are better, they know how to bring up their children. They allow their children to have all the freedom. Just give them the idea of dignity and when the children are so free with the parents in childhood, by the time they are about four or five they become extremely dignified.

Like I see children saying the words like, “Get out, get away." From where do they learn these words? They learn it from their parents, or learn it from friends, or someone they must be learning, because these words are normally not spoken by children. “Get lost." I've seen a little child saying that, “Get lost." I mean it's too much to say to someone. But it happens like that, because we do not understand what we should talk before the children, how decently. We may be most indecent people, doesn't matter. We might be absolutely rotten people, even a dacoit knows that he should behave properly before his children, because children will become dacoits. Even a prostitute, even a prostitute will understand that she should not behave in a manner that the child takes to prostitution.

It's a common sense, that whatever we do the children take so easily, so whatever you want to give them, whatever you want to impart them, that's how you should behave before them. But now as the society is today, people are not paying so much attention to their children, at all. They're so, I mean still the ladies are, the mothers are still like brides, you know busy finding new husbands. Husbands are still like bridegrooms, finding

new wives and the children, poor things, don't know where to look. God knows in what orphanage they have to end up their lives.

Even the industry is like that, I wanted to buy yesterday a pure cotton frock for a little child, couldn't find anywhere, not one frock I could get in the whole of Derbyshire and also in London for your information, which was pure cotton. I mean we don't think that children can't bear these artificial manmade fibre.

It's very dangerous, it's very bad for their skin. When you were young you used cotton, you had mills of cotton here and why give this horrible stuff to your children, which you never had? By the time they grow up to your age they will have all blotches on their faces. They'll be... I don't know what diseases they may have of their skin, no one realises this is the kind of panties you are using, the kind of things you are using for them, it's very dangerous, I don't know what's going to happen to them. The things they are using, you never used them when you were young, believe Me and these are the times when they really require complete attention and these are the times when they are absolutely tortured.

Even the industry is not worried about them. Why not make some cotton clothes for little children? Actually, I would say the government must pass a law that `No children's clothes should be made of any artificial things.' You can have the elders with that, doesn't matter. But for the young children, you can't give them atomic bombs to wear. This is too much and these modern times I think are the cruelest for children, that's why very few children

want to be born in these advanced countries. We have to bear the load In India.

If you are not kind to children... imagine, two children are killed by their parents, what sort of a society we have? Every week in London city itself, I used to think in England, but they told Me it's in London city, two children are killed by the parents and I have not heard a single case like that in India.

With this cruelty towards children, I don't know what women are up to. Where are they going to take their figures and their beauties and everything in front of God? Such cruelty exists, such self-centeredness, then with all this the children develop this struggle and they have palpitations. They have very weak hearts. They are in your trust, God has given you such beautiful children that you should thank Him for that. They are not some surplus quantities have come to you; it's a blessing to you that God has given you children.

If one woman in India doesn't get a child, she will go and weep and ask every god and every prophet and everyone that she should get a child. While in Germany it is going toward minus five percent growth now. They pay to a women who has five children as much as the Prime Minister or even more than that, but she won't have, she says, “I'll lose my figure." Where are you going to take these figures I don't understand. What are these figures for, who's interested in your figures? Why, why, why should we make ourselves so cheap? We are mothers and we should be proud of our motherhood. Motherhood is the highest thing a woman can achieve. I mean, I have achieved it, because I am a Mother for thousands. And I

think that is the greatest thing that can happen to a woman is to be a mother. And Mother and a Guru, you can imagine My plight? It's much worse that you have to tell your children something to be done and you love them so much that you don't want to say that, then you have to play some little sweet tricks with them to bring them round.

It is such an interesting and a beautiful life to be a mother, we should be proud mothers. But I would say the men too are to be blamed, because they are not interested in mothers, they are interested in younger and younger girls, is a sign of perversion I tell you, it is a sign of a complete perversion.

At the time of Mohammed Sahib there were many, many women and very few men because so many were killed, so Mohammed Sahib didn't know what to do.

So He thought, They were pragmatic, as I told you yesterday that with the society one has be pragmatic, so He said, “All right, we have to have marriages” because without marriage any relationship of any kind is adharmic, is against the valences.

So He said, “We must have marriage. All right, now we have many women so let us have distribution of women according to the men we have. If you have more men then we'll have the other way around. But we have to marry” means we have to take a collective sanction, a collective sanction has to be there, to be blessed.

So He said, “All right, marry five [women]." But He, Himself, you see, was surprised that at that time people are so sensitive, they would not marry young girls, the

old men would not marry young girls. They said, “How can we marry these young girls?" you see.

So He said, “No, all right, I'll marry one, because where will these young girls go, there are no young men left, so what to do?" But these days, if you ask an old man of eighty years, he would be very willing to marry a girl of eighteen years. Stupid old fool I call him, because he doesn't understand. He doesn't understand that this girl is not going to respect him as a husband and he cannot enjoy the life of a husband. He's a grandfather, or call it a great grandfather, he should behave like a great grandfather; that's an ideal relationship he should have with a young girl. All these ideals are confused today, our relationships with others. Every woman has to be attractive, why? Every man has to be attractive, why? For what? What are you going to achieve out of it? What is the utility? Attractiveness is all right as long as you are not repulsive, as long as you keep the ideal relationship with others. If the relationship becomes nothing but like a dog and bitch's one, it's better not to have this kind of an idea. It's absolutely wrong to run after something which is not our way. Human beings have to live with dignity and with complete sense of idealism as far as their relationship with each other is concerned. If you just say, “What's wrong?" then it's an argument, everything is wrong and everything is wrong, it is not one wrong but all, everything. But if you want to have a flowering society, then you must keep to your ideals of your family life, that's a very important thing, but it happens to you as soon as you get Realisation. I don't have to do a lecture on that, you just do it, you just become very nice

husband and a very nice wife. Beautiful families can come out of Sahaja Yoga, there are so many, you'll see them.

There are so many beautiful families now in Sahaja Yoga and now the great children, the great sages who wanted to be born are being born to them.

Many great children want to be born in this England. And there are many who are born, but I don't know how they are treated, if people understand them or not. They have no vibrations to see if they are sages or not. But born realised children are so many in England, that I'm regretting sometimes the way they are treated. Nobody knows they are born realised, the way they talk, they talk nothing but wisdom.

All these children are being insulted and humiliated by us who are so ignorant about them. I must say they are very brave, they're very courageous to take birth in the countries where they are not appreciated and looked after.

Another extreme is in our country, I should say, where people will sell their whole country for the sake of their children. I mean, that's going too far, that's another nonsense we do. But something in between is that you love your children, respect them; they are your trust, they are realised Souls, they are sages.

They are the foundations of the new world that is going to come and this is what it is a mother has to learn.

The dignity of a mother must be respected. I'm sure you all must have respected your mothers very much. But now as mothers I don't know if you will be respected. Once this is established, that a mother itself is the

highest position a woman can reach and she is to be respected, all the priorities will change among women also. Because what can they do? They have no place as mothers, so they just get fed up of their children, they think, “What's the use of this motherhood? It's a thankless job." All this can only change when man changes within himself, when the transformation takes place.

Just now it is just one of the sermons that you could hear somewhere in a very, I should say, orthodox place. But the whole of this orthodoxy becomes part and parcel of you and you become so much tuned with it, absolutely tuned with it. You like it. You like to love your wife and nobody else in that way. And the husband likes to love her in a special way, while the wife wants to love the husband in a special way. It happens. There's no insecurity. Otherwise, you come back home and you find your wife has eloped with somebody. Imagine, what a situation it is! Since when I came in the first year I got such a shock. We had a neighbour she was forty-eight years of age and her son was about twenty-two and he had a friend about twenty years. This lady eloped with that twenty-year-old boy and she had three other children whom she left. The house was sold, the whole household, because under law she gets half, half of the property or something like that and the three daughters are now on the streets, the younger three children were daughters are on the street, who is going to look after them? The lady, forty-eight-year-old lady, still a bride, do you know? Going to the church and getting married. There's no dignity in this, no love, no affection. Christ we

follow, Christ has said,you say, “Thou shall not commit adultery” I say, “Thou shall not have adulterous eyes." He's gone up to that subtle stage. We follow Christ, we wear cross, we go to the church. Where are we? So I come to another center now, is the Viśhuddhi. This is a very important center in human beings, because when this center is awakened you become the witness. You become the collective. This is the center of the collective being. You become, again I say, you become the collective being, when this center is awakened. Is a very important center and now as I'm with you I must tell you about what we suffer from and what Indians suffer from, or the Eastern people suffer from is another thing.

For example Eastern people suffer from too much talking, right side Viśhuddhi we call it and the Western suffer from not talking at all, specially English, they never talk.

Actually you have to pinch them and they never laugh, that's the problem with them, just smile and it's regarded good manners but it is sometimes very boring.

Now the left Viśhuddhi is a thing which is much very much more subtler than what we think of, is a very funny sort of a situation where you get a left Viśhuddhi and that you get very commonly among the Western people, because they have developed a new sense of guilt. I mean everybody is guilty. Without going to the courts, without committing any guilt, everybody is guilty all the time.

Like a lady, “Oh, I'm so guilty." “What happened?" “I didn't say `thank you' to her." So it doesn't matter. What is there to be guilty after all? “Oh I'm so guilty." “What happened?" “I spilt some coffee." So all right, doesn't

matter, it can be cleared out, what is there to be guilty? But it is an unknown guilt people have, they don't know why they are guilty, why they are getting all the time this feeling. “Oh God, I should not have done it, I should not have done that." What? What guilt we can have and this guilt is a horrifying thing. I have seen start from America, England, Portugal, Spain, Italy, all that, Switzerland, all these places nothing but left Viśhuddhi is the first problem and the last which I have to conquer.

One lady got up and she said, “Mother I am guilty because of Vietnam." I said, “Vietnam? It is finished long time back now, what are you going to do about it?" “No, but I'm guilty about it." “But why? What are you going to do about it, how are you concerned with it, what is your relationship with it, why are you guilty?" “I just feel guilty." I said, “It's nonsense." Like that everybody has developed this, now from where does it come. Let's see the source, the first source comes from Bible, which is very wrongly interpreted, saying that, “You are a sinner, a born sinner." I mean absurd! What it means is that, that you are the one who is only aware of the sins, not the animals. You are the one who is aware of your ignorance, not the animals, you are the one who is aware of your blindness, others are not, animals are not.

Why? Because within you is developed that `I'-ness. That `I'-ness as I told you yesterday is developed because of the ego and the super ego meeting here, because you raised your head, because this Chakra was to be enlightened.

You raised your head and this ego and super ego went and met here, it calcified, you got your `I'-ness and that's

why you think, `I've done wrong or I've done right.' Animals don't think like that, they are not bothered, they have to do what they do, they want to do it, they never sit down and say, `I am guilty.' Have you ever met any animal who says that? Except for the human beings, all the time.

Now this has come to, it's a myth, it is a very big big myth with which you are living, is absolutely, believe Me. There is nothing like guilt and this guilt is eating you off all the time, it is making you an inertia, it is making you feel so much lost. And this center is very important to be opened out.

So first of all before I start any program I tell them, one mantra should say, `Mother I am not guilty, Mother I am not guilty,' sixteen times, that's the punishment for being guilty. If you are guilty you must go into punishment, all right? So this is the punishment for you, is to say, `Mother I am not guilty, Mother I am not guilty.' Say it sixteen times and that's how you get rid of it. It's so practical, it works out. With that you get spondylitis, you get pain in the heart, you get this hand what you call frigid hand, all problems you get with that and that is all because of this mythical guilt you are working out.

Now, the another myth comes, the source of it I think is the psychologist, the so-called psychologist.

They have no sense of psyche, because they have no way of entering into psyche, what they are doing is recording, finding out and trying to cure people. How many mad people have they cured? Sahaja Yoga must have cured hundreds. How many mad people have they cured? They have not cured anyone. On the contrary, if

you go to a psychologist, you might become more mad, the way they are mad themselves; because these psychologists, when they talk to people, they don't know they are dealing with pathological cases, abnormal cases. And when you deal with the pathological cases, you yourself get intoxicated by that, or you can say that there is contamination. And you don't know how to protect yourself. Jung is the only psychologist, I would say, because he was quite a prophet person, after he got Realisation, he talked of it, that a physician can get sick. Now, they start becoming pathological like poor this Freud, half-baked.

He is the one who started talking about sex and things like that, but he himself was a perverted man. He died of cancer, what did he get in his own life? He was such a perverted man. I mean, imagine, he was a wretched soul who died of cancer. How can he guide anyone, any point whatsoever? Now whatever he talked we took him as Bible, more than Bible, people believe in Freud. More than Christ they believe in him actually and if you reduce it to a minimum sentence you can say he made everyone a sex point. You are nothing beyond it, nothing more than that, nothing else but that. Imagine, to reduce your dignity to that level! As a mother I just give him a grace mark by saying poor fellow must have dealt with pathological cases and he was caught up and he gave these wrong ideas to people.

He dealt only with the psyche, with the left side which is also starting from there, but ends up there, ends up into your super ego.

So sex addiction takes you to super ego, means it takes you to your subconscious mind and to your collective subconscious. Now all your problems you are having by sex are because of this. Emotional behaviour and all perversions take you to collective subconscious.

There was a girl in India, which is very abnormal, she came to Me and she said that she wants to be with girls and she wants to marry a girl, she wants to dress up like a man. I said to her, “Really?" So I gave her some Sahaja Yoga treatment and I found that there was a man in her. She was reduced to nothing, this was a man who was possessing her and she was given these ideas through that man and that's was how she was talking, she was a possessed person. All these abnormalities come because you get possessed.

There was a girl in Cuba, came to see Me. From Cuba, in America, a short girl, very petite, small, good looking girl and she told Me, her husband told Me, “Mother, surprising, my wife can take whiskey bottle neat like that, one she drink it down." So I said: “All right, sit down." I give her a bandhan as we call it and I saw a big, huge like a Globe Trotter, really a very huge negro coming out of her and I looked at her.

I said, “Do you know any negro?" She said, “Mother, do you see him? Do you see him? He is the one who drinks, I do not drink” she said to Me and when he was distracted from, she became such a sweet wife to her husband. All these abnormal behaviours when you over-do it, lead us to that collective subconscious, where you catch all these horrible people, also it can lead you to collective supra conscious if you become very, very egoistical. Then you

can become Hitler. “What's wrong? What's wrong? What's wrong with Hitler?" Nothing wrong, he was perfectly correct when he said that he has come to save all the Aryan race and his nose was a specially made one. I mean God must have been surprised to hear all that, I mean you have to create some variety, isn't it? But this is what it is, I mean these absurd things that we do in our life as saying, “What's wrong?" We jump into those ditches where you cannot return without some load on your head and those loads work out all the things and you become such abnormal people.

Then on the street you'll stand and shout like a madman and if you provoke them they are even worse, so better not talk with them and argue with them. Forget them. All those fanatics that we see are nothing but possessed people.

Most of them are possessed. I would say so many of presidents and these despotic people, most of them are possessed. I meet them, I shake hands with them, they shake before Me and I know that they are possessed people, how are they there? They should not be there, they are possessed, they possess other people, they make them work out and all this aggressiveness starts through their possessing powers.

So this center is the one which brings you back to normal and then once the Kuṇḍalinī rises and touches your fontanelle bone area and opens it out, then from your hand, through this center, that collective personality starts manifesting. You become the collective personality, you become, again I say is the actualisation, it is not that `We are brothers and sisters, let us form

United Nations and make good money out of it.' It is actualisation that you feel another person within yourself. And this is what is most important.

This center, I mean I can talk about this I don't know how many hours but, this center has sixteen sub-plexes and it looks after your eyes, nose, ear, nose, throat, everything, neck, even your face and all that, is governed by this. A collective person, a collective being has a face which has a coefficience that even the face can emit vibrations, but this is to be seen only through vibrations, you will know who is the collective being. The most important is this part of the head where I told you that when you bow yourself to wrong things this is the biggest obstruction, is the lower plate of the brain which is called as Murdha in Sanskrit language. It is very important, it gets swollen up and a big barrier is built and you become a person completely cut off from the All-pervading Power. Means all the protections, all the guidance, all the nurturing things, everything starts disappearing from your life.

Now we go ahead with that center to the center here, which is very important and which I must tell you, though, it's time to finish this lecture, is the center of Āgñyā which is placed in the center of pituitary and pineal body which controls our ego and super ego, between the Optic Chiasma, a very subtle center exists.

Some people call it a third eye but the third eye they see is not the one I am talking about. The third eye means the eye we see it inside not outside.

This center is very important and is adorned by the deity of Mahāviṣhṇu according to Indian name and English name is Lord Jesus Christ. This is a very important center.

“Now seek your Lord." Where do you seek, where does He exist? He's to be awakened and He resides here [points to Āgñyā Chakra], because most of you are coming from that background I want to talk about it, though Mahāvīra and Buddha both of them also resides within us. Mahāvīra resides here and Buddha resides here, but Christ resides here in the center, inside the brain.

Now this is a very important thing which all the Christian institutions have missed about Christ. That Christ is to be born within us. That He's to be awakened within us. That is only done through Kuṇḍalinī awakening. And once He's awakened, at that point, ego and super ego both are sucked by Him, as a result of His awakening and this is a very big thing.

That's why He said, “I am the door." But very nice, they crucified Him. But that crucifixion was also a drama, because ego and super ego has pressed these points so hard, that to pass through that you needed somebody to be just Divine and He was Omkāra Himself, a Divine personality Who never died and passed through that.

Kṛiṣhṇa has said, Who is at this point, has said that: “Nainam chhindanti shastrāni, nainam dahati pāvakah." He said: “This Divine Power, this Omkāra, never can be killed by anyone, it cannot be destroyed by anyone." And this itself took the birth of Jesus Christ. To create that passage for us and that is the thing He proved, that it cannot be killed.

But They are all One and related to each other. This you'll discover in Sahaja Yoga itself. Because when the rapport is established, you have to ask questions. What is the

relationship between Jesus and Kṛiṣhṇa? And you can discover it on vibrations: They are all related to each other, very closely. Christ has said, “Those who are not against Me are with Me." Nobody has tried to find out who are those. It is said in the Bible that “I'll appear before you like tongues of flames." Nobody tried to find out what is that, or Tree of Life. This is The tree of Life [points to Chakra Chart].

So He is to be awakened within you, that's the main point that He said that “Somebody will come and awaken it, so that you will know My Father forever." Now which one of the institutions which are running in the name of our Lord Jesus Christ are doing that job? What they are doing is having a fete, or a carnival, collecting money, building churches, this, that.

You have to build every human being as a church by awakening Christ in them. That was what was meant by baptism. But who did baptism in the real sense is the Kuṇḍalinī awakening when it comes on the fontanelle bone area which is called as Brahmarandhra and breaks through that. Who has done that? None. I went to a church called Unity Church, they have united all the churches I believe and also united all the ghosts of the world. All kinds of fake Gurus are there, all kinds, they have no discrimination of any kind.

I am so amazed, you know. Christ, He was not so diplomatic I should say because the way He lashed at these people and then He said, “If they are hot we can manage them." Means if they are hot, means they're caught up, we'll manage them. If they are cold, we like them. But if they are half way, “I spit them out of My

mouth." These are His words. Because these half-baked people compromising with the devil and talking of God. How are they going to deliver the goods? Why not awaken your Christ within yourself and see for yourself? You'll be amazed when you raise the Kuṇḍalinī and Kuṇḍalinī comes up to this point and it cannot go further, among all the Christians this is a problem. You have to ask them to say Lord's Prayer and it works, that's a mantra. At the time when your, this center is catching, because Kṛiṣhṇa is a Collective Being, `Allah ho Akbar' means the same. You have to put your fingers into your ears and say, `Allah ho Akbar', realised Souls and you'll get the Kuṇḍalinī rising. You can see the pulsation of the Kuṇḍalinī at the triangular bone, you can see the rising of the Kuṇḍalinī, you can feel the breaking of the Kuṇḍalinī at the Sahasrāra, at the point where it comes and breaks.

So you enter through the gate of Christ who sucks these two institutions and makes the way here and once the Kuṇḍalinī rises above the Āgñyā, you become thoughtless.

The limbic area is the kingdom of God from where you are guided and the Kuṇḍalinī passes through.

That's the last job that is to be done and now it is done. That is done now en masse. It has to be done, it was to be done, it was promised, the time has come. But where are the people, sometimes I wonder? I am in England now with you; you'll be amazed that in India, these people have seen, thousands and thousands are there to receive Realisation in the villages. Here I find people don't want reality, you should have a circus. At least English people come but Indians very few and they never

stick on, is so amazing that I can't understand. It's amazing how things work out. When are we going to take to it? I mean it's free, you don't have to pay anything, it's your own, it is spontaneous, it is there. But still, they get Realisation, they get lost.

It's something so surprising, I've been working here, you won't believe, ten years now, eight years, eight years. For four years, in the first four years I had six people, they would come up, go down, come up, go down. I said, “What sort of people?" Four years, can you imagine? In India, I go for three months and I get thousands. Is it that there are very few who are going to be saved, as told by John? He said only a few thousands are going to be saved, is that what we are going to do in the West? But England is the minimum, you'll be amazed even Italy is better, Switzerland, Geneva, so much better, what's happening? Here they run after a man who is asking for a Rolls-Royce, a fellow who asks for a '59 Rolls-Royce, they starve themselves and made a Rolls-Royce for him and when he came, they gave him the Rolls-Royce, imagine? And they said he's a perfect master. There is no pure intelligence left in the mind to understand that how can you get Spirit for this nonsensical Rolls-Royce? At least Derbyshire are not, people from Derbyshire should not be impressed by that very much, because they make it here. You cannot make God, can you? You can make Rolls-Royces, all right, can you exchange Rolls-Royce for God? They are running after such horrible things, like horrible another thing that somebody is trying to teach you how to fly. The wife of the director is sitting here who started suffering from epilepsy, her husband got

epilepsy, her daughter got epilepsy, they all were epileptic and they were paying thousands of pounds, three thousand pounds to fly and they starting hopping themselves like a frog. Imagine! With pure intelligence you must ask that Guru to drop himself from the leaning Tower of Pisa, I think it was made only for that and see if he can fly even one inch higher. Why not use your intelligence? You are supposed to be the most balanced and intelligent people. Yesterday I told you that you are placed, the most important place in the Universe is the Heart, England is the Heart of the Universe and the Heart is lethargic. What can I do? You have to tell Me, what am I to do? To pump this Heart into reality. There are seekers, I would not say there are [not] seekers, many of them came to hippism, thousands became hippies. But all absurd things they accept very easily and why not the thing that you are seeking? It's beyond My mind. I cannot understand.

Now I didn't come to this place as an immigrant, as I told you, I just came here because something happened and My husband got elected to this country, which was important, which was, I think, was preordained. Was to be. But I have to implore you now to take to this and understand that this is what William Blake has told you that “The prophets are going to be in this country, that the God of men are going to become prophets and they are going to have the power to make others prophets." That is Sahaja Yoga, there's nothing else but this. He has promised so many things, he has even described the house where I live, he has described the house that we are occupying now, exact position. He has described the

ashram where we'll lay our foundations, too, into such details that I'm amazed such a great sage and a seer was born in this great country and nobody wants to see it through. Now what am I to do? I hope very soon people would realise that they have to take a very big role, a very important and vital role in the transformation of the whole humanity and saving of this disastrous time. They are the ones who have to lead people into the Kingdom of God. I can hope and bless that.

May God bless you all.

Luckily we have a very good standard of the Sahaja Yogis in Derbyshire, really it's surprising and Blake has mentioned Derbyshire very much, they wanted Me to come to Derbyshire. I said, “Birmingham has been sufficient for Me and I'll not go to Derbyshire." They said, “Mother, please." Then he said, “Blake has mentioned You come to Derbyshire." That's how I am here and I hope that this center will create definitely very good Sahaja Yogis. Great prophets can be created out of this, after all Blake has mentioned Derbyshire very strongly, recommended it. But what I find today when I went for a drive, there's a lot of black magic, people are indulging into horrible, horrible things. I was worried, quite worried. It's a very dangerous thing. It's dangerous for you, for your children, for your families, for everyone and I found those pockets, I was amazed how they are prospering here.

May God give you strength and proper wisdom to understand how you are placed in relation to the great work of God.

If you have any questions, you can have for about for five minutes, yesterday many people asked many questions, actually first day only I allow people to ask questions because second day it is quite a waste of time. Now don't ask personal questions for heaven's sake, don't ask any personal question. That we'll attend to them later on, personally, they can be attended to, but anything general if you want to ask, please ask the question general.

Audience question: Have You seen God Yourself?

Shri Mataji: He's an Indian.

Sahaja Yogi: [Repeats the question to Shri Mataji.]

Shri Mataji: Why do you ask this question? Are you authorized to ask that question? First you see your Spirit and then we'll talk about it. Why should you ask such a question? Are you an Indian? Then at least keep some manners. Please be seated. This kind of an arrogant question should not be asked, “Have You seen God?" Why should you ask Me such a question? What authority have you got to ask that question to Me? I have to ask you question: have you felt your Spirit? All right, first feel your Spirit, that's why Buddha never talked of God, I yesterday only told you, because suddenly you want to see God, have you got eyes to see God? You can't see Me even, how can you see God? First of all become your Spirit, then we'll talk about it. A little child won't go and talk to a king and slap him on the face, will he? Is he supposed to do that? We must know our boundaries, our Maryādās.

Especially Indians must know, I'm surprised sometimes. To ask such a question like that: “Have you seen God?"

Whether I've seen Him or not, why should I tell you? What is he saying?

Sahaja Yogi: Leave it please, let's have another question.

Doesn't behove, doesn't behove... Is very arrogant. I am surprised that you've learned such ways here, is never done by an Indian, is very embarrassing. Just imagine, if I have seen Him? He's going to believe Me? Or not seen Him. I mean, what a question it is, have You seen or not? But he's a Master of Philosophy from Benares University and all that, maybe that one, but in India you won't find such people, I don't know from where these materialistic, absolutely gross people are there, I mean what a question to ask Me? It's never done. I'm here to give you Self-realisation, that's all. And you should get it, that's your right. This is a bank I should say and I have to sign your checks, that's all.

If you get your checks signed, that's all, finished, that's My relationship with you, I'm not going to tell you about Myself to get crucified again. Christ tried to tell something about Himself and they crucified Him.

Now if I tell him, “Of course I know about God” he is not going to accept. If I say, “I don't know” then he is not going to accept. Stupid. Indians are not stupid at all, they are very wise people, I must say. I am surprised from where this stupidity has come. Very wise. Indians are very wise because you see Yoga Bhūmī; it's such an ancient country of ours, you don't know the praises of this country I cannot *[UNCLEAR* give] you. Do not judge them by the people you see, no, no, no. It is a very great country, it's very great, spiritual, absolutely spiritual country. See these are I don't know what's the matter

with them, very superficial people have come here, extremely superficial, there are some great souls also I say, but don't judge, don't judge that great country.

Once I was going to India with My husband and I told him, “We've touched our country." He said, “How do You know?" I said, “See, the vibrations! The whole country is vibrating, the atmosphere is vibrating." He said, “Really?" I said, “You go and ask the pilot." We were in the first class, he went down and he asked him.

He said, “Sir, we just touched it about a minute back." Such a great country like that, the whole, the Kuṇḍalinī of the Universe resides in that country, can you imagine? The Kuṇḍalinī! And they have no desire to seek, that's the power of desire that resides there and they have no power to seek. [Hindi.] I am Myself surprised and those who have come also like Gurus, horrible people making money, I'm ashamed if I am an Indian by any chance or if, as I'm ashamed I sometimes feel, “What have they done to what we had?" We have such a tremendous heritage, you are just a shoot, you are just the outside, you are the tree, we are the roots, you can't live without us, we are your roots and these roots I see I can't understand.

Still it's all right, is the concern of a Mother.

Let's have it now, put your hands towards Me please, all of you take out your shoes, you must have seeking, if you have no seeking what's the use of coming to My program?

Contents: 1982-07-12 **Śhrī Bhūmī Devī Pūjā, Derby, UK**

[The Pūjā is celebrated outside, on a very windy and cool day. When Shri Mataji arrives, She looks upward towards the sky. Then Shri Mataji sits down on Her chair and takes a small girl in Her arms. She will keep her on Her lap during the whole talk.] Today I was telling Rustom that we should do of course the Pūjā of the Bhūmi, because She's angry actually, because She has produced such beautiful scenic beauty in this part of the country and while the people who lived here have not understood the beauty that She has given them and have tried to take to ugly and very sinful methods of invoking the Satanic and negative forces. And this has made Her very angry, I felt it the other day when we went out. And it is done through the ignorance of the people, no doubt, but still, some of them, even knowingly, are indulging into things like these. Is a very serious thing, because you are inviting, inviting the Satanic forces to work out your destruction. These forces are never your friends, they're destructive, they can never be your friends, because you came out of the construction of God and they are the destructions and they can never be your friends.

So the nature has to be annoyed about it [looks upwards] and they think that this country doesn't deserve a Pūjā [smiles].

It is their own decision about it, that they are suggesting that this country doesn't deserve... But I am thinking *[UNCLEAR]* I don't know what this country has turned, this part of the country and that what I should do about them. To punish someone is very easy and to get angry is even easier. But to have poise and understanding and compassion, is difficult. The patience of a mother they

cannot have, it's alright, I can understand them, but they have to obey.

Something has to be done, has to be done. We have to work out. Even if I go to hell, I'll have to work it out. That's My job. That's what all of them and you, all put together, have to help Me. Because all this anger, everything, will pass away. What will remain is the achievement, the achievement that we have accomplished by our perseverance and our patience.

So once we realise the achievement and the importance of the achievement, we do not give way to these temporary moods [looks quickly upwards], we have to be absolutely tranquil and understanding about it.

Also in this way we play into the hands of the negative forces, because they want to be disturbing and we play into their hands in the anger.

So actually, when we are angry, actually we are going against ourselves. You are playing into the hands of the negative.

So what's the use of getting angry and showing temper? It is addressed to these angry natural things that [looks upwards and laughs]. Alright. Now, we should start our Pūjā because I think we should start it and it will settle down then with the Pūjā.

As it is, when I first came to England I said there is a big curse of the Goddess on this country. Really.

That time the climate was just like this. And you could not even step out of your door. We were staying in Alwich, I remember. And the car was hardly about, say, ten feet and we didn't know how to reach the car, it was

so windy. And we were wearing coats and everything, but everything was absolutely in a windy state. And then I said that this country is really under the curse of the Goddess. But the one who curses also can take back the curse, isn't it? [Smiles.] But this is Viṣhṇumāyā, always very angry. Actually she's very, very angry person. When she gets angry, she tries to show her anger.

So as it is, you know, it is part and parcel of Me, but My own part and parcel suggests, like, supposing there's something burning and I put my foot on that. It suggests, my foot suggests me that this is hot, better not put your foot. It's like that.

So let us see how the Pūjā works out today. It's a great challenge to all of us. Let us do it with Śhraddhā, don't have aŚhraddhā, then it will work out, I'm sure it will work out. You are My better children [laughs].

May God bless you.

Contents: 1982-07-30 **Visit, Cottage of Rita Davies, Mytholmroyd, Yorkshire, UK**

[When invited to Yorkshire a few days earlier:] For one person I will go anywhere.

[Arrival by train with two granddaughters and eight Sahaja Yogis.] [As Shri Mataji comes up the path to the front of the cottage, referring to the patch of all white marguerite daisies on the right hand side:] They are lovely.

Rita Davies: It's a pity the smell so pungent.

Shri Mataji: They're all right now, daisies everywhere will never smell too strong again, because My sari brushed against them as a I passed.

***Contents: 1982-07-30*, Public Program, All that is Vital is Extremely Simple, Community and Leisure Centre, Mytholmroyd, Yorkshire, UK**

I think some of the Sahaja Yogis were rather amazed that I accepted Rita's invitation to come to this place! Rita has been very kind to call Me here.

Every place has its own attractions, as far as the Divine is concerned.

And I knew there must be some very deep seekers in this place who could be really benefited if I could visit this place. And I was overjoyed to arrive here.

Now the question about Sahaja Yoga is very simple to understand. All that is vital is extremely simple.

For example the way we breathe is so simple. We don't read any book, we don't do any exercise for that.

We don't have to go and learn from anyone, we just do it. In the same way, if our seeking has some meaning and if we have to find out something it must be the most vital thing offered. It's not just an alternative life. Many people have a feeling that the seekers are nothing but they are finding alternative theories and to alternate, with the present norms and conditions, it's not so.

The time, that is today, the modern times, are special times described in the ancient scriptures in India and also in The Bible and Koran. In all the scriptures they are described. In the Koran they are described as the resurrection time. Christ has many a time talked about it that: you have to know My Father forever. That your hands will speak. Lots of descriptions he has given of this state which you will achieve at a time. As in life you have

seen [that] a tree has to grow. First it may have just one or two flowers but when time comes when the same tree which has only one or two flowers, about, say, two years back [or] three years back, suddenly gets into a blossom time and has lots of flowers. Like that, today is the time of blossom time of all the seekers.

So many seekers have taken birth today on this Earth. Especially England it's described by William Blake that these times are going to come when England is going to become Jerusalem. `Jerusalem' means `where it will be pilgrimage'. For people will think this is the Holy Land of God. That people will come to this Holy Land, to visit this place.

So the people have to be holy, they have to. It's not the trees that are going to become holy, it is not the land that is going to be holy but it's the people. Their hearts are going to be holy.

Then how do they become holy? What happen to a person when he really becomes holy? We talk of saints. We talk of prophets. What is the difference between these revered people and ordinary people? There's only one difference. The difference is this: that in their attention, in their central nervous system, there is the light of their Spirit. While for the other people, they live in ignorance without this light of the Spirit.

The Spirit exists in every one of us. It is always there, present, all the time. It's Omnipresent. It's all the time present within us. But the problem is that we are not aware of it, that it is not shining in our attention, in our awareness.

When Gavin told you about the new awareness it means that the awareness that we have, the human awareness, becomes enlightened, a new awareness and in that awareness what happens is that our Spirit manifests.

Now one may say, Mother it must be a difficult thing. People have to do so many tapasya, they have to do so much penance and they have to go to Himālayas and do all kinds of things, stand on their heads for days together and how is it that it is working so easily now? Actually that kind of thing is not needed today because the time has come.

When the time has come it just work out fast, it works out en masse. Now I am with you here but in India, those people who have visited with Me know that there are thousands of people for every program I go [to] there. And all of them get realisation. All of them get realisation. Means they started feeling the All-pervading Power for the first time on their hands. “Your hands will speak." First time the All pervading Power about which Christ has described, every scripture has described, you start to feel it as Cool Breeze of the Holy Ghost.

Now this feeling, somebody can say, “Could be due to this, could be due to that” because we are doubting Thomases sometimes and we start doubting it. But the thing is, you can see, in so many people, the rising of the power from the triangular bone which is called as `sacrum'. Surprisingly `sacrum' means `sacred'. That means that Greeks knew that it is a sacred bone, it's a sacred bone. Nowadays this word has no meaning but it will come back when people realise what is sacred.

In this bone, the triangular bone, we have this power called Kuṇḍalinī settled down. This residual power which creates us, which creates the whole being, is still not manifested, it is still sleeping. Because it is the power of our desire which is the ultimate desire to become one with the Spirit, to feel the All-pervading Power, to be the instrument of the God.

Until this power, or we can say this power of desire has manifested itself, we are not going to be happy people. We can try anything we like [but we will not].

Now, in the beginning you may say, that so many prophets came in: Christ came in, all of them came just to make us ready for this day when we can be born again. Christ has clearly said you have to be born again. Now who is bothered about it? There are people I have met who have certified themselves `born again', but you can't certify yourself as `born again'. `Born again' means a person who has felt this All-pervading Power. Who can make this All-pervading Power flow through his being and can manoeuvre it and understand it.

Now this All-pervading Power is the power that has all the powers that you see: all this electricity, everything is a part of that power. That's the vitality of the whole Universe, that has created this Universe.

This All-pervading Power that flows when you get your realisation, gives you tremendous powers. But the biggest power it gives you is to love. God is love and His power is the power of love. He really loves us.

He loves us so much that He is the one who wants to save us. It is He who is anxious to save His creation.

He doesn't want that His creation which He has created with such love with such attention, with such delicate help, out of which you are the epitome of His creation. The human beings are the highest and [for them] to be destroyed, that He cannot bear. And it is His desire that is flowering today as Sahaja Yoga and that the people are getting Self-realisation in such a mass quantities.

But the main problem today is that there are so many in the market that people don't know what to do. To begin with, we have churches, we have mosques, we have temples, we have all kinds of people selling God, or maybe talking about God, or saying that, “This is God." Now these religions came on this Earth, all the Prophets came on this Earth, to establish a balance within us, as I told you, to prepare us for the ultimate. But I have noticed that without enlightenment whatever is the belief, whether it is Christianity, Hinduism, Sikhism, all any isms or Communism or Capitalism or any sort of thing, it is fanatic belief.

The reason is without the light, you can not see.

For example, I come upon this table, I feel this table [when] there is no light [in the room]. To Me this table is the main thing, the rest doesn't exist. To another person comes here and sees a chair, to him this chair, nothing [else] exists. Now this myth that he believes into, he has to establish it. It's a myth because he's not yet enlightened and he cannot enlighten other people so it's a myth. And he has to adhere to that myth with such glue-like tenacity that created a great barrier between him and the Truth. Because he has not known the Reality

yet. Reality is very different from what we feel today as human beings.

For example, I will tell you that this Gavin [Brown] who has today spoke to, met Me about six, seven years back or we should say more than that.

And first he got his realisation I told him, “This is All-pervading Power." He started feeling the Cool Breeze. He said, “Mother how are we to know that it has got telecommunication, it has every way of informing us?" I said, “Alright, what do you want to find out?" He said, “I want to find out about my father." I said, “Alright, you put your hands and just ask `how is my father?' " And he asked this question: immediately he started getting the burning on his hand, on here. Now, these are the centers of your father.

These are the centers of your mother. When he started getting the burning here, he said, “Mother what is this?" I said it means you father is down with very bad bronchitis. His father was in Scotland. I said, “Why don't you telephone to him and find out? It's very easy to find out." And when he telephoned, he found out, his mother told, that, “Your father is down with very bad bronchitis." So that is how the information comes to us from this All-pervading Power.

Now before that, whatever we do, say we talk of capitalism, we talk of communism. I would say I am the greatest capitalist because I have all My powers within My control. I have all My powers within My control And I am the greatest communist because I cannot live without sharing. I have to share them because otherwise I cannot enjoy all those powers that I have.

I really cannot enjoy My own life unless and until I share it with all of you.

I have lots of joy within Myself but unless and until I share My joy with you all, I am not going to enjoy it.

So I am a regular communist.

So all these things you have done, like communism, capitalism, communism, democracy are nothing but the myths of the Reality. Like, sometimes you say, “I am my nose, I am my ears, I am my eyes." They are all one! You do not see the integration. Why? Because you haven't yet awakened yourself.

Once you are awakened you find “Oh! I am the whole body." All this whole body has all these different parts which we consider, “This is good, that is good” but none of them have proved to be really perfect.

They are good, but they are not that good.

So there must be some way where all these things integrate and they integrate at a point where you become the Spirit because Spirit is the thing within you which is the Collective Being.

Now My husband, as you know, is at the UN system and you have an agency here called the `Maritime Organization'. And he also feels that, whatever they are doing on a global level, on an international level lacks something, lacks something, in human beings. Because rationally they understand that the whole world is the same, that you are my brother and I am your sister this sort of things but in their hearts there is still something lurking because the heart and the head are not

integrated. We believe into so many things but the heart and the brain, they are not integrated.

How do you find, that the person who is believing into something but is not doing that? Because they are not integrated. When the heart and brain both are absolutely integrated then you do what you believe into and [if] you believe into something, then you do that. Both things go hand in hand and that's how these things that we feel look so funny with people. They talk so big! They say they, “We'll do this for you” and, “This is what we feel." They make all kinds of drama. And ultimately you find they have no feels about it. But I do not blame them because they haven't found their Spirit, which integrates you completely. And this is the time when you will get your complete integration in life.

Now coming to absolute mundane level of things: the other day, a gentleman of the radio came to interview Me and he said, “Alright. You tell tell me that physical, emotional and also mental problems can be solved through Sahaja Yoga." It's true. We have cured cancer. There is one girl today, who came today from America. She has cured a blood cancer [case]. Of course it's true. It can be cured. With this happening, with the awakening of Kuṇḍalinī you can cure all these diseases. Heart troubles, all these can be cured. Then mentally also: many mad people have become sane people. Many addicts and all sorts of things have become alright. No doubt! It can be done. But you have to first of all get your realisation.

Without that, without that first step, nothing can be achieved.

First step is that you get your light in. Now some people think that we should work very hard and we should cleanse ourselves, we should do this and we should do that and then we should take realisation.

But why? Unless and until you get out of yourself you cannot cleanse yourself, you cannot see yourself and you cannot understand because you are so identified. For example, if you correct somebody, “You have got ego." He'll just punch you on your nose and say, “What do you mean by such a thing? What do you mean, `You have an ego'? You are the one who has the ego! What do you mean by saying such a thing to me that `You have an ego'?" But when you get your realisation, when the Kuṇḍalinī rises, here at this point, where you see this red mark, behind it, on the Optic Chiasma there's a very subtle centre called Āgñyā Chakra. On this centre resides our Lord Jesus Christ. And He sucks in your ego and superego. And when your attention is there, you can see your ego bloating up like a balloon. You see it and you say, “Oh God! This is me? Alright." Nobody minds then if you tell them that, “Your Āgñyā Chakra is catching." Nobody minds it. Because they don't like it [to be catching]. They want to have these vibrations flowing into you.

Then there can be a person with a superego. A person who is always frightened, who has fear and who always keeps quiet and goes into some sort of alcoholism or something, shuns the society. There could be person like that. Such a person, also, when he sees light within himself he becomes normal. Sahaja Yoga is there to normalise you completely, to make you a normal person.

But coming to the absolutely mundane thing like this gentleman asked Me a question that, “What about our unemployment in England? What do you say? What is the solution you give for our unemployment if through Sahaja Yoga?" I said, “That's a very great employment for you?" He said, “How?" I said, “Let's see how you got employed. Let us be very practical about it." You are over developed people. You have got your railways done, you have got your aeroplanes done, all kinds of machineries you have finished with.

I mean, you have done everything and to add to it now you have computers! Sitting down here you can move everybody's nose and eyes and everything, you don't have to move out of here. You can even destroy the whole world sitting down here. You don't have to do anything.

So you have reached that state where, now, you must rest. You have had too much development.

So, as a holiday, now you are resting. And that's how you are unemployed. But, in the subtle way, it is a Divine's working. How? Science and all these powers have been given to us, exposed to us because we have to finish our every day-to-day work and save time. We have been wearing watches. I don't think My grandmother wore any watch all her life. Nor could have been yours also. That time nobody bothered about time. Time was passing, nobody bothered about that. But now we are all the time, “Save the time, save the time, save the time." But save for what? Save for the pub, or save for the ballroom dancing, or for the quarreling, or for hitting others or

talking ill of others? Save for yourself. Save for your meditation.

Save for your ascent. And this saving itself, the time that you have saved, has brought in the birth of so many seekers on this Earth.

Now this is the time [that] you have got such a lot of spare time to you. Why this spare time has been awarded to you? Is to ascend. Now you have been employed for worldly things and worldly materialistic things and all that but now you are to be employed by God. You have to seek His employment. Once you get your realisation, now we have Sahaja Yogis, first I first said all Sahaja Yogis must seek some jobs.

They should not be unemployed. But just to make it look normal I told that. But they are so employed now, they have no time, they are so busy. They are giving realisation to people, they are curing people, they are going round telling them about the message. They are so busy, they are doing God's work.

Now you are no more employed with the government. You are not employed by any private companies, but you are employed by God.

So, you are free, you are getting your food alright, you are getting your pensions alright. Now you work. I have seen people who are even eighty years old, ninety years old [that] are doing God's work. From India, recently when I went to America, a gentleman who is about seventy-six years of age came down to get Me from India, all the way. And he said, “Now I am doing God's work, so I am not at all tired, I am not at all afraid." He

and his wife, both of them, came to Los Angeles to help Me down there.

So now the new employment has to start and that is the employment of God.

You can meet the Sahaja Yogis and ask them. They are very busy people. They have no time.

Now My grandchildren who are here, they are also born-realised people, they are very enlightened people. And they are very busy. They have no time for anything. You see, since we have come here they have been busy going round and trying to see wider people. Now, we went to the airport one day and this girl was tying up like this, very fast, she was doing like this, very fast, like a machine was on.

So her mother asked, “What are you doing?" She said, “I'm trying to tie up the whole of airport. You see, they are running helter-skelter they are all getting mad!" And this action works out because the hands are flowing [with] that Divine Power.

So this action has a meaning. And she was working it out like that and she was going on and she said, “I have to tie up all these people, they are so speedy, so crazy, they are running fast for nothing at all." And she was just trying to do that. They are all the time busy. [If] you talk to them, “No I'm just I'm busy!" They will do something here and there and they try to correct it.

So the new employment one has to take. But the first of all, the first criteria of this new employment is that you should become the Spirit. If you are not the Spirit, you cannot do it.

So you become the Spirit.

Then you must learn the methods of how to use this Divine Power, how should it be done.

That's all! It's so simple. It's all made for you. It's very easy. Nothing to work out. But one should not go on thinking about it. Because it is beyond thought. By thinking you have built up all these things, by planning you have done all this. But now you have to enter into the Realm of God, to be the citizen of God Empire where he gives you powers by which you work out the world. But the whole. And then you really feel your generosity and your giving powers which are so great, your forgiving powers, which are so satisfying. All the great powers will start feeling once you become that Spirit. And that is very important, to become the Spirit.

Now of course, you can say, there are many who talk like this. They have to! They have to talk like this, but there are ways of understanding how to make out a person who is real and who is unreal.

First of all, it is a living happening. It's the happening in your evolutionary process. As you have become human being you have to become a higher being. You are still in transition. You do not know why you are here. You don't know your meaning, that's why you are frustrated, that's why you are unhappy.

So this has to happen to all of us.

Now for this, everybody can say, “Alright, I'll give you an experience." The other day one girl told Me that a gentleman came and told us, “I'll give you an experience." And what experience did he give? She said, “We became dumbfounded." I said, “What is there [so

special] to be dumbfounded?" Supposing you go to a pub and have a big drink you can be dumbfounded! What's so valuable [in that]? What is an experience? Supposing you are pricked you might get the experience of pain or something. Experience is not the thing, it's the awareness. What happens to your awareness is the point. Is your awareness is enlightened? Has your awareness got the new dimension by which you understand other people, the collectively consciousness? Did you become collective? Are you collectively conscious? Ask this simple question to yourself.

But it's very easy to scan out these people because everything they do is for money or for women, or something very, very low level thing. I mean, everybody who is trying to do something is nothing but money or buildings or all these things which are not important.

In the realm of God, what is important is the joy, is the peace, is the love. And when we can achieve that Spirit then only we can talk about it. Before that, if I tell you a big story, what's the use? It has to happen, it has to work out. It's your own right to get it. You cannot sell it in the market because it's a living process. For example, supposing there's a seed which has to grow, sprout and it's a living process, can we pay money to the seed? “Now you please grow?" Or a flower which has to become the fruit, can you pay money to the flower? “Alright, come along now, become a fruit!" Will it become? It's as simple as that.

All these living things are done by this All-pervading Power. We have become human beings also through the

grace of this All-pervading Power. Even you have to become higher beings it will be through that.

`Sahaja' means `born with you'. Also it means it's `simple', `spontaneous'. Everything living is spontaneous and that's why you cannot pay for it, you cannot sell it in the market. It has nothing to do with money.

God doesn't understand money. He never saw money. He doesn't know what it is you human beings have created, this money, this poverty, this richness. He has nothing to do with it. He has created a beautiful world, a beautiful place for all of you live and He has created you to enjoy it. But if you have made complications and hangs-up and you are so complicated it's better to get out of it and become a simple personality. To become a simple personality also you have to get to that level which is the Spirit.

And that is what Sahaja Yoga is today.

As Gavin has told you that you have to put hands towards Me.

Now I must say, I must confess that that's My job. I have to accept it. But it should not in any way hurt your ego. Because the other day somebody told Me, “Why you Mother?" I said, “Please come along! I'll be very happy.

If you can do it nothing like it! I'll be very happy. Now see, I have a good family, a very good husband, my family, my children, my grandchildren and they are happy people. Actually yesterday he was not well also so much and he didn't want Me to come here but I said, “No I must go to this place. It's definite I must go." And I managed to come here. And he also realises how important it is to transform people.

But it's My job what can I do? You see, if it is My job are you going to crucify Me for that? I have been really asked to do this job and I am doing it in My own humble way just to give you something. I have to just give you. I have nothing to take from you. I am standing at an end where I cannot take anything. I can just give you My love and you should just accept it. Is there any harm in accepting somebody's love? Which you cannot pay for.

But once you get realisation, once you are enlightened, you can enlighten other people. Like one light which is enlightened can enlighten another person and when that person is enlightened, can enlighten another person.

It's simple as that. I was born as an enlightened personality. And I was aware of it. And then My father told Me, very frankly that, “Now you find out a method by which you can give a en masse realisation.

Because otherwise if you speak it will become another Bible and people will fight; it will be another Judaism and they will fight, another Islam and they will fight. It's better that you give them realisation.

Because [if] somebody is born on the tenth story and he talks of the tenth story and people on the ground do not rise. First they are jealous or they are angry or they think the man is mad and they will do all kinds of things like crucifixion, giving poison, torturing the saints and all that." He said, “Nothing doing! First of all you make them rise at least two stories or three stories. Let them feel that there is something beyond. Once they start feeling there's something beyond that they have to achieve it in their awareness then only they will understand that there is God and there is Divinity." Blind faith is no use. In the

same way, denying God is also no use. You must see and witness this happening and then, once you become the Self, you will understand God. Before becoming the Self you cannot understand God, that's why even Buddha didn't talk about God. He said, “You better not talk of God. Once you talk of God, again hypocrisy starts." So he said, “Let's talk of the Self-realisation only.

Once they get their Self-realisation, then I'll talk about God." But you know, he didn't live that long to tell people. Actually, in his life time, he couldn't give realisation to many people.

Luckily I am in England. It's all arranged, I think. I have to be here because this is going to be the Jerusalem. And I have been struggling with English people quite a lot! And I had six people with Me for four years, you won't believe and I was struggling with them, with the six people. But they were managed and they are now the foundation of Sahaja Yoga in England.

English people are wise people. They are scholarly people. They don't rush to conclusions. They are sensible people. But a kind of an inertia is settled because of the experiences of the past. Experiences of the religious people, experiences of the fake Gurus, experiences of the other experiments that people have done and they are really now fed up and fagged out that, “We are not going to go in for anything more!" But supposing you are seeking a diamond and ultimately find it.

Won't you ask for it? Because you have been seeking that only.

So why not get to it and do it? No use identifying yourself with something: with some organization, with some cult,

with some sort of a misguided religion, or religious behaviours.

Best is to be your Self. And then, you will be surprised, your hands will speak. You yourself will know who is the real who is the unreal.

Now there is one drawback that people feel that, if you start jumping, you have become, you are, blessed by Holy Ghost! If you start talking something non-sensical, you have been blessed by Holy Ghost.

How can that be? We can always jump. It's not difficult. Is it difficult to jump? Anybody can start jumping. Anybody can start saying something like that. Now, this misunderstanding has come, because `Saint' Paul I think said something, which he should not have said because he was not realised Soul.

And he had no business to say that the Holy Ghost made them jump. Actually this is done by the [dead] spirits. People can mesmerize you and can make you jump. They can mesmerize you. You have seen so many cases where mass hypnosis has taken place. People are just hypnotized to become the slaves of these people, to give them money, to give them Rolls Royces, to give them all kinds of useless things.

So we must understand that this happening is a living happening. You cannot pull out your Kuṇḍalinī like that. You cannot pull out the primule, the germinating seedling from the seed. You cannot pull it out [and say], “Now come along now! You grow." It has to grow by itself. In the same way, the happening of the Kuṇḍalinī, in so many people you can see. If you come to My program later on, you will be able to see. That you can see the

pulsation of the Kuṇḍalinī in the Sacrum, you can see the pulsation rising. You can feel it on the fontanelle bone area. And once this opens out, you can feel the Cool Breeze coming out of your head. You can feel it, the Cool Breeze, coming out. And also then you start feeling the Cool Breeze in your hand.

Now this you cannot do! No one can do it.

Something has happened to you. And then once you get it, if you start practicing it, you will be amazed what powers you have got. Because, supposing, even if I have powers, or if I have money and I don't know how to spend it, I don't know what the money is, what this paper means, what's the use? In the same way, when you get this, you have to give it to others. You have to look after others. You have to impart this beauty to others. In doing that you do not get into any trouble, you do not suffer from anything. On the contrary you feel so elated. And the fulfilment of your being comes into you that there's some meaning to our lives.

Something that we are doing which is so substantial, so living. We are doing the work of God.

May God bless you all.

It's such a big subject that, in this short time, I cannot explain every aspect of it. It's a very, very wide thing. But now I can only say that there are about six [to] severn hundred lectures I have given only in England and I don't know how many in India. Still they say, “Mother, always you say something new.

I just don't understand." But whatever it is, knowledge by words is of no use. Knowledge should be your own which should come to you as light. For example, in a library, if

you get a way of knowing every book, just by the subtle entering into it, or penetration into it, you [will] become the knowledge.

So best thing is to become the knowledge instead of just knowing through Me and understanding it through Me, which you can do it. You are quite capable of doing it and it can happen to all of you.

I wish this evening especially it should happen.

They say it is a small village. And to Me, small or big doesn't matter. It's how many are there [who are] genuine seekers, who are genuinely seeking God, who are seeking their Spirit? That's the most important thing for Me. Even there is one person like that I'll go to that place. Whether it's one house, or one village, or a big city, makes no difference to Me.

May God Bless you.

And I would like to have some questions from you if you have any and they you try this process of Kuṇḍalinī awakening which doesn't give you any trouble. Doesn't trouble you. If you have any sickness you get cured. If you have any mental problems, the hangs up, they fall off and afterwards you do feel the Cool Breeze coming out of you. But, after that, you have to practice it a little bit and establish yourself.

That's very important is the establishment.

Can I have any questions from you please if you have any questions.

Seeker: Can you give me any ideas which would help my own particular problem, that many years ago I wandered away from Western established religions towards the

Buddhist ideas and now and Buddha as I understand, as you've just repeated, did not deal in problems whether there's a God or not, he put it on one side as I understand it and so I am not in a position to take advantage of the ideas of going through God to a fuller life.

Shri Mataji: So, about the Buddhists you see, as in every religion it's also in Buddhism. They have lost the essence of it. We think that if we give up Catholicism [and] we become Protestants, we'll be saved, is wrong. If we think [that, if] we give up Protestantism and become Buddhists we'll become alright, it's not so. Supposing we think we'll become Islamic, we'll be alright, is all wrong. Because all of them are playing the same game. And the game is this: none of them are enlightened people, none of them are realised. Even the Buddhists, I was surprised that the head of the Zen system fellow who came to India, he has no realisation of any kind. And I was amazed how this man is heading the Zen, in which religion it is definitely hundred times, this Viditama, the founder of that, he has said that, “Unless and until you are a realised Soul you are not a Zen." I mean he said it so clearly, I mean more than anybody else he said it so clearly, even they [are the same]! I was amazed that, all of them have got this kind of a self-opinionated religion. I was amazed! Even this man, the one who said so clearly, Viditama, if you read Zen and his preachings, because he was the founder, you'll be amazed that he's said that, “Unless and until you are a realised Soul” it's called Kaśhyapas, “Unless and until you are a Kaśhyapa, you are not a Zen." They are `followers' of Zen! How can you be

followers of something? They are blind following the blind. And that's how they all fall into ditches. All of them are like that. They do not have humility to say that, `Alright, we are not realised Souls.' But as Buddha has said, we have to keep to the middle path. Every religion has said that, “Keep to the middle path. Keep to the central path, keep to the normal life." These Buddhists are they in the normal path? Some of them I have known are horrible people. One disciple who came to Me, his name, he called himself `Omkar'. He was an Englishman. All his bones were broken. Can you imagine, the backbone, the whole backbone was broken by these lamas! Hitting them on every bone to `raise' this Kuṇḍalinī! Can you imagine! Such cruelty these people are doing. What do you think of these dalai lamas and these lamas and those lamas? I have been next to dalai lama once, it happened, My husband was secretary of the prime minister of India. And the prime minister's wife and we used to go to these parties so I had to go as a hostess and all. This fellow was sitting next to Me. He was burning hot and I said, “This fellow is `dalai lama'! I can't understand how is he dalai lama. I mean he's burning hot!" You see, these lamas lived in Tibet, which is a very poor country. After going there only, we realised how they exploited these poor people. They are so poor. These people are one of the poorest people you could think of, poorest countries.

So poor! And these lamas lived there in palaces! They drank their wines in golden cups. By wearing only these yellow dresses you do not become a person who is concerned about poor people there. These were just like

parasites! Parasites of the worst type! I have seen these people who follow Buddhism, that you try to wear this dress, make people sacrifice everything; for whom? For these lamas? For whom are you sacrificing? God doesn't want you to sacrifice. He doesn't want you to suffer. He doesn't want you to suffer at all, believe Me! He doesn't want you to suffer. But you have developed this idea that, “We must suffer for God!" Why? Christ has already suffered for all of us. Or is it anything left for Him to suffer? He suffered so much didn't he! Do we believe in Him or not? If we believe in Him then we should know that He has suffered. He has suffered so much and now we don't have to suffer. The only thing [is] we have awaken Him within ourselves. He said that, “Once I am awakened in you everything will be alright." We have to just awaken Him within ourself. He has done the job for us.

Actually I would say the missionaries from here have never told Indians that such and such [great] person is born. They didn't. They gave such a bad picture of Christ, you can't imagine! What they said about Christ was that, “You all should become converted and you'll be all saved." And they forced people to be converted. They used to carry Bible in one hand and pistol in another hand and converted people.

Now, by branding somebody as `saved' will you be saved by these people, these missionaries? Did they have any power to brand somebody as `saved'? They did not! How could they? How did they get their authority? From where? These are all unauthorized.

All of them have been doing things like that. I must tell you, the new generation is now revolting against it. Of course, by revolting against these people, you should not revolt against Christ, not revolt against God. He exists in you. He exists. He exists. When these people gave such a wrong impression about Christ, all the menial castes, all the rotten people, the scum of the Country became Christian. Because they thought, “We all are becoming English people!" Actually people believed in India that Christ was born in England! They all started wearing suits and the way they started wearing frocks and they thought they have become all now English, means Christians. You see this was the problem! But nobody told that Christ was born the way he was: that he's the one who came and sacrificed his life to save us, to wash our sins. This point nobody said! If they had said that then it is described in the ancient Indian scriptures that Mahāviṣhṇu will be born and he will be born and he will be crucified and he is the one who is going to wash our sins and he is going to be established in the Āgñyā Chakra. There was no relationship established.

So when it was said that, “Mahāviṣhṇu will be born, He will suck all your Karmas, all your actions.

And unless and until you pass through him, you cannot get realisation." It is said so that, “Through this part you have to go. He's the door." All this is described, “He is the support. He's the support." Every time he's described in our scriptures, in the Devī Māhātmyam. But nobody gave us the proper report then [of him]. Now the thugs as they are, they said, “Alright, your Karmas are still there because Mahāviṣhn. u's not born.

So you give us money and we'll recommend to God that your Karmas must be sucked in. Your actions must be sucked in." So the bribing started to God, you see.

So all these brahmins started making a lot of money out of poor people, thinking, “Oh for our bad Karmas let us give some money to these brahmins. At least they will recommend our case to God and we might be saved." All these kind of wrong impressions because nobody went into the clear life of Christ. Then the Jews! Jews denied Christ. They said, “We don't believe in Christ, we must suffer." Alright, suffer! They had Mr.

Hitler coming down there to teach them a lesson. Now they are making others suffer! Wonderful people they are! It's all a mess I tell you! One better than the other.

Now it's time for us to face it clearly. Whatever mistakes are done, whatever disturbances one has created, can be all forgiven as long as we seek and we find our Selves. Everything can be forgiven. It's like this, that you are in the water then there's the fear of the sharks and the waves but if you are in the boat, you are out of it. You have to just get out of it that's all. Whatever has happened has happened.

All the mistakes were committed in ignorance. These people who talk about Buddhism and Buddhists, they are all against Buddha. There centre that is catching is of Buddha, you will be amazed. Buddha's centre is here [pointing to the right side of the forehead]. It is catching. All those who go to Buddhists, our Rita was one of them and there were many just like that, they all had this problem and it was to be corrected. It's true. We are following them in a blind way I can understand, but at

least we should not assert it. We should be in a humble way that still we have not known it. We have to know it. And that's why these problems are created that: is Buddha greater than this one or Mahāvīra greater than that or Viṣhṇu greater than that? These are one part and parcel of one body. They are the aspects of one body.

Christ Himself has said, “Those who are not against me are with me." Who are those? They didn't even allow Christ to talk. He was crucified within three years time, if you see his life with those people, terrible people! Absolutely nonsensical! What was there to crucify Him? But they couldn't bear that Truth would come, those Satanic people. They crucified Him.

So it is the duty of the Christians today to get enlightenment and save all the other Christians. It's the duty of the Jews, here also there are some Jews sitting, who came from Jew's land I should say, but now they are Sahaja Yogis, to save the Jews. There are Hindus who must save the Hindus. And all of you have a duty towards all others who are following the same kind of a blind faith. Because there's nothing wrong in the religions but in the `religiosity' that followed after it.

Alright? It can be corrected. Don't you worry. Any problems that have arisen people can't understand when they are Christians, Hindus, Buddhists. How is it their health is so horrible [and] they have all the problems of the world when God is there [and] they are praying to God? How is it that... at least health must be looked after, [but] even that is not alright! Then what's the use of going to church? And what's the use of remembering God? But nothing is wrong with God. God looks after us

all the time. Only thing is we have gone into wrong hands.

Any other question?

Sahaja Yogi: How can we Sahaja Yogis work it out when spreading your?

Shri Mataji: The right to the left you have to put [for] him. It's gone into imbalance. We'll work it out on him.

Seeker: Should we read The Gītā, The Upanishads and should we also read the Gospels as well? Christian Gospels.

Shri Mataji: You see, everybody should read everything, there's no harm in that. There's nothing wrong in it. If we can read pornography, we can read [spiritual books] definitely [laughter]. But as you said, whether the Christians should read it or not, whether the Hindus should read it or not, I do suggest that these taboos are given by people who want to make money out of you. There's nothing wrong in The Bible, not a word. I do not find any dissimilar thing, or there is no contradiction or in the Gītās or Vedas or anything. Now Vedas, `Vida' word means `the one who knows, the one who is enlightened'. The one who is enlightened is the one only who is the speaker. Now the first verse of the Vedas is that, “If reading this book doesn't give you enlightenment, better not read it. It has no meaning." Christ, what he has said, who is following Him? He said, “You are to be born again." Alright? Didn't He say so? Who is following that point that you are to be born again? Who is bothered about it that, “I have to be born again"? Koran has said [that] there is going to be a resurrection, you are to be

resurrected. Muslims, are they following resurrection? Now they are bent upon destroying each other.

For Jews, whatever is said in Judaism is the same thing. I mean if you read any one of these books and anything, it is said that, “You are to be enlightened." All this is for enlightenment. Because people would have asked, “Why this religion? Why `don't eat this,' `don't eat this,' `don't kill anybody,' `be a good person'? Why?" Because you should be a human being. And a human being he has these Ten Commandments as his sustenance. That's why all these religions, Judaism, Christianity and Islam, all of them believe in the Old Testament and in the Ten Commandments. But to what extent they are going now, if you go and see their Ten Commandments you will be amazed! But to see to the subtle side of Ten Commandments you must be a realised Soul. For example, there is this commandment that, “Thou shalt not reproduce or recreate whatever is created by the Mother Earth and the Heavens and worship it." Now what is created by the Mother Earth? Do they find out? They will find out what is created by Mother Earth. You know when a campus is own through, you find at different points [that] it just bends. Why does it bend there? It should go straight forward. It bends at one point. They found these two lines going in like that, which goes from north to south and one from west to east. Two lines they meet up. Now what are these lines? What do they mean? Why does it bend? They can't explain it. They can't even explain from where do they get the magnetism in the Mother Earth. They cannot explain. They cannot explain many things. Alright. Now, Stonehenge, what is that? I

went to Stonehenge. I said, “This is the one which is created by Mother Earth." You could feel the vibrations. Now these people who go to Stonehenge and do all kinds of this rituals, they don't know why they go there. In India we have many places where we have these vibrations coming from the stones. And these stones have a form, absolute forms! They have never been chiseled out and you can see the forms there and you are amazed at the forms, how these forms are there. And they give vibrations. For example in a small place called Musalwadi [in Maharashtra] they took Me down there to find out if that place is vibrated. The question came in about say fifty, sixty years back when a gentleman from England, an engineer, went down there and built a dam. And the dam, at a point, would not stand. It was just exploded. Every time they tried to put a dam there it all exploded.

He couldn't understand.

So they called a saint. And the saint said that, “This dam cannot be built this way, you have to go around it, because this place is vibrated. Vibrations are coming out of this place.

There's some sort of a thing that has come out of the Mother Earth." So, imagine, the dam is like this and it goes round and then straight. It's a clever dam, never in My life I've seen a dam like that. Now, when I went there I found that it is true. We opened it out and there was a beautiful rock giving Cool Breeze even in the worst [hottest] summer you get the Cool Breeze coming out of that place, you can see it. Such a Cool Breeze! Only a saint can say that because you must have vibrations to feel it. If you are not sensitive enough how can you say?

It is [through] vibrations you can say who is a saint, who is not a saint. Because you have not reached that point of absoluteness, still you go by relative. Supposing I come in a sarī you may say [that] I am a saint, may not say. You may not be that sensitive to understand. You may understand Me as a genuine person. You may say, “No, she is hocus-pocus." You can say that. But a realised Soul will know who I am. Even if he has never met Me he will know who I am. Even [if] I have not met the realised Soul, I will know whether he is realised or not. For example William Blake. The first exhibition I saw and the last, I have not seen any other exhibition, was of William Blake. And the Sahaja Yogis were surprised why I was so anxious to see William Blake. Because I know who he was.

He was a very great soul, very great soul, born in this country to give you a great idea about these great times. But many people don't like him. He's gone into such details of the description of Sahaja Yoga that he's said that, “Men of God will become prophets and they will have powers to make others prophets." He has used vibrations, the sinews and everything. He's described it in such details that you can't imagine! He came to give you a warning. But people think he was mad. Many people think he was mad. I mean, you talk to them, “Oh William Blake! Oh!" They'll say to Me. Because they are not sensitive. They are so gross, so complicated. And this is what he did.

To understand all these religions, to understand the subtle side of what they have been saying, we have to have vibrations. If you read them before you will become

confused, it will be contradictory. You will be surprised. You will say, “How can this be? This is not written in The Bible, this is written in The Bible." They are describing that area which was necessary at that particular time. Then they described another area which was necessary at that time. For example, at the time of Moses it was necessary to establish the religion. At the time of Christ it was necessary to establish the idea of Spirit. And that's why there's a difference in what they were teaching and what he was teaching. Because they came at a time when that was needed. At the time of Mohammed something else was needed which he tried to preach. And today is the time of realisation so I am talking of Kuṇḍalinī and of realisation.

It all is, one after another, we can say, is the opening of the petals of the beauty of Divine. And because a fruit has appeared on the tree will you deny it because last year there were only flowers and today there are fruits? It has come out of the same flowers. These all flowers grew on the same Tree of Life, but at every time they plucked it out [then] they were dying, then they became ugly. They started saying, “This is mine, this is mine, this is mine” and they are fighting with the dead, nothing living. I am talking about the living God and not of the dead.

So reading any book is just the same, makes no difference. But after enlightenment you will understand that there is no difference in any one of these books. There's nobody as just chosen by God and the others are discarded. Is a wrong idea we have got. These are all mythical ideas. Our forefathers have lived with it, their

forefathers have lived with it. And they cut each other's throat on this point, what have they achieved? Nothing. This whole world is created by God not for fighting with each other in the name of God! How many fights we have had so far thinking that we are better than others. These are all wrong ideas.

First of all you get your realisation then you will know that they are all part and parcel of one God.

So reading all these books is not going to help you till you get your realisation. Alright? So first you get your enlightenment then we'll talk about the books. Books do not give you the real knowledge, they do not give you realisation. Everybody has been reading books. Anybody can write books. I tell you Christ never wrote any book. Very easy to write books. Anything you want to write, you just have to have little money, that's all. People have written about witchcraft, about Satanic forces. Everything they write. If they have money they can write about anything.

So how will you know this is true? Unless and until you have that absolute being awakened within you which gives you absolute values of these.

Now any more questions?

Seeker: Would you say that everybody in the world now is a reincarnation or are there still original souls coming into the world?

Shri Mataji: No, no. They are all reincarnations. No doubt about it. And there are great souls which are being born, who are realised Souls. Many children in England are born as realised Souls. This is the time of what we call The Last Judgement. You are going to be judged by your

Kuṇḍalinī, by your awakening [and] by nothing else. Nobody is going to put us on a weighing machine to see. It's how far you go with your realisation. This is the judgement time that has come. All of us have to get it. As many as can but I don't know, [the Gospel of] John says that only 144,000 in this whole world! It's not even 0.000001%! That's not so. How can it be?

Seeker: Is it not possible for 144,000 mahā-mahatmas?

Shri Mataji: Mahā-mahatmas? There are so many. Many, many more. They are doing their jobs alright. There are thirty-five crores of devas. But they are all busy doing their job. But you are on the stage. They are working out for your realisation. You are on the stage. Like on the stage when actors enter, they are helped by everybody around, they are in the background. Like that there are so many.

That's what I said that the Divine Itself is anxious to help. That you will realise very soon, as soon as you get your realisation, how you are helped by angels every moment, every minute. Now there are Sahaja Yogis who are smiling because they are all being helped like that. Every second you will find that you are being helped by the Divine. It's true. I'm not telling you fantastic stories. It's a fact. Believe Me. We live in a world where we have no light, so we believe that way, but once the light comes in you'll be amazed how you are placed. Just they are ready to do anything that you want. Actually your wantings change, your priorities change. You start wanting something that you never wanted before.

Should we start now? [To the children:] You sit down here quietly. All of you sit down here quietly. [Children are laughing and playing.] You work on him?

Sahaja Yogi: He's blind Mother.

Shri Mataji: He's Blind?

Sahaja Yogi: He comes to the meeting in Manchester.

Shri Mataji: When did it happen? Blind Man: One eye forty odd years ago and the other eye fairly recently, but I can still see just a little.

Shri Mataji: Can you come to London? Blind Man: Actually my youngest son is married and he's living in North London and I'm hoping to come down and see him in a few weeks time.

Shri Mataji: You do come along there, now! I am in London these days and we'll work it out. Alright? Please come, because we'll have to work it out. It will take some time.

Where did you go for this Buddhism?

Seeker: Well, the story's much more complicated that and I think it would only confuse the meeting if I were to tell it.

Shri Mataji: Alright, so you come along. Best thing would be [that] you come along. But first of all you write to us and then they'll let you know. And whatever is the best time, do come there. It's not difficult. His Āgñyā's caught up completely there. That's all. And let us know your story also if you don't mind, when you come there. I'll have to give you some time. Alright? And you'll have to give some time to yourself.

Yes My child?

Seeker: I've got a much more physical fault with my sacrum joint and I wondered if it actually did any damage to the Kuṇḍalinī? Would it damage it at all?

Shri Mataji: Alright, we'll see about it.

[To a small child:] I don't know what's the matter with her today she's over dynamic. Go and get some flowers for mana. [Child runs off to get flowers, Shri Mataji laughs.] How free they are! Such a source of joy isn't it? Alright.

So should we start? I think lights are too many here. Could you put off some of the lights? Is he from some magazine? Which magazine? Journalist: I'm freelance.

Shri Mataji: You have a magazine of your own? Journalist: No, just freelance.

Shri Mataji: Recently there was somebody taking My photographs in Delhi and I didn't know what he was doing. And then they had a very big article, it came in one of the magazines, you see, which we received in London and I was amazed, the way he was going round I didn't know he was going into such details about our programs. And he really wrote very beautifully. You saw that one? Surprisingly I didn't even know the fellow who he was. I wish I had asked him I thought, who he was. He had written very beautifully and in a very well known magazine which actually deals with more economics and economic affairs. Imagine to put God in there! But he did it. He did it and they published it and it was a very `wrong' magazine. And to support it he got something from other Sahaja Yogis and some scientists and all that. And from them also he got one or two articles to be published. And I didn't know how he was working it out. But when I saw the magazine I was amazed how he could

write all about you! But why I saw this [is] because he was also taking My photographs all the time so that's why I asked you. I hope you don't mind.

Journalist: No Mātājī.

Shri Mataji: Alright. Close your eyes now. Because he got his realisation and then he did [the article].

After realisation he worked it out. He was a very genuine man, quite old. I didn't know really that he was from the magazine but when they wrote to Me, the report about him and I was amazed [that] he was above seventy years of age! And he did so well.

If you can close your eyes. Just please close your eyes.

You have to trust yourself and not to doubt yourself. It will work out in all of you, I promise it will.

But don't doubt yourself.

Also one should not feel guilty. That's a very bad habit of feeling guilty. All the time, “I've done this wrong, that wrong." In the presence of God you are not guilty at all because He is the ocean of love, the ocean of compassion, the ocean of forgiveness.

So give up all that. Just, to begin with, I ask, request, all the people to say, in their hearts, that, `Mother I am not guilty.' Now, you have to forgive others. Forgive everyone. You might say that, “Mother how can I forgive? I can't forgive." But really it's a myth that we don't forgive. What do we do when we say we forgive? Nothing! Actually by remembering all the horrible things done to us we ruin ourselves, we trouble ourselves, we torture ourselves. Just to say, `Mother I forgive.' We have to forgive, as in the Lord's Prayer, “Forgive us our

trespasses as we forgive them, those who trespass against us." First we have to forgive those who trespass against us so that our God, God Almighty, will forgive us for our trespasses.

These are one of the loads that human beings carry, that they find it difficult to forgive others, that they feel guilty all the time. As I have told you that Christ came on this earth to suck in all our sins and our mistakes.

Now put your right hand on your heart and say in your heart, `Mother I am the Spirit.' You are the Spirit. Just you have to assume. Just say. Say it thrice, with full faith that you are the Spirit. You are the Spirit.

Say it and you will feel the Cool Breeze in both the hands. In the left hand you will feel the Cool Breeze. Or ask the question, `Mother, am I the Spirit?' Just ask the question `Mother, am I the Spirit?' You will find the Cool Breeze in the hand flowing.

Now, if not you put your right hand on top of your forehead with the left hand towards Me and just say, `Mother I forgive everyone.' Put it on your forehead because Christ's place is there. `I forgive everyone.' Just on the forehead.

`I forgive everyone.' Please say it.

Now you must know that God has given you freedom. In your freedom you have to ask for your realisation. I cannot force it on you. I cannot say that, `Alright, you can get your realisation just like that.' You have to ask for it. If you don't ask I cannot get over your freedom, that's given to you. God cannot take away what He has given to you.

Now put your right hand on top of your head at the Fontanelle bone area, higher than your head and say, `Mother, please give me my realisation, I want my realisation.' You have to say that, otherwise it's not possible for Me. I cannot cross over to your freedom. You have to come forward to get it.

You'll find a Cool Breeze coming out of your head. Now if you are tired put your right hand towards Me and left hand [above] and you should get it [on that hand] also again.

The Sahaja Yogis can go and see now if you are getting Cool Breeze and if you are realised. We have some of them here and they can look after you. Don't get upset with them. You can do the same tomorrow.

I request the Sahaja Yogis to find out.

Contents: 1982-07-31 **Very Early Morning Sightseeing, Yorkshire, UK**

[Referring to the ruins and rubbles of an old asbestos mill which was giving cancer to many local people:] No one will ever get ill from the dust. [She waves Her hand over it in blessing.]

Contents: 1982-07-31 **Talk to Sahaja Yogis and Round Setting Questions and Answers, Afternoon, Seminar, Cowley Manor Seminar, Cheltenham, UK**

Please be seated. [Pause.] So nice to see you all here. *[UNCLEAR* That's now My ideas is] to have a very informal talk between the Mother and the children we can say. And for that I was thinking of getting about.....

Contents: 1982-07-31 **Talk to Sahaja Yogis, Dedication Through Meditation, Evening, Seminar, Cowley Manor Seminar, Cheltenham, UK**

Sit down. [Hindi.] Alright? [Hindi.] Today, for the first time, I'm venturing to say something which I should have said much earlier.

As today I told you that it is necessary that you have to recognize Me. And that recognition is fixed, that condition is fixed. I cannot change it. As Christ has already said, that “Anything against Me will be tolerated, will be forgiven, but anything against the Holy Ghost will not be." It's a very big warning...

very big warning. Perhaps people don't realise what it means. Of course none of you are against Me, that I know and you don't do anything against Me, that's very true. After all, you are My children, I love you very much and you love Me. That's only the warning that Christ has given you. But one must think why we are not progressing so fast as we should have.

When people are mesmerized, they fall completely at on the ground in front of their Gurus, absolutely.

They give up their money, they give up everything, homes, houses, families, children and just go at, when they are mesmerized. Without asking any questions, without going into any detail, without trying to find out the life of their Guru. All such people also go very fast into darkness, into greater darkness and into complete destruction.

But you are Sahaja Yogis and you have to construct yourself. I didn't want to shatter your egos before, never to tell you in these words. Perhaps this is the first time I

am saying this to you, that you have to dedicate yourself completely to Me, not to Sahaja Yoga, but to Me. Sahaja Yoga is just one of My aspects. Leaving everything, you have to dedicate. Complete dedication, otherwise you cannot ascend any further. Without questioning, without arguing. Complete dedication is the only way you can achieve it.

People still get caught up, still get into problems. What's the reason? So many people ask Me that, “Once we have got realisation, how is it Mother we go down?" The only reason is, the dedication is not complete. Complete reverence and complete dedication has not been established. You still do not know that I'm Divine, to that extent as you should. I don't say all of you. But still if you look into your heart and look into your mind, you'll find out that, the complete devotion that you had for say, Christ, or for Kṛiṣhṇa, or for any one of those, who have been, is not there. Kṛiṣhṇa said, “sarva-dharmān parityajya mām ekam sharanam vraja” “Forget all the religions of the world." He didn't mean the religions like Hindu, Christian, Muslim, but he meant all the sustenances.

“Forget all the sustenances and completely dedicate to Me." That was six thousand years back. And there are many who would still say that “We have completely dedicated ourselves to Śhrī Kṛiṣhṇa." Where is he now? Even those whom I have given realisation, they say like that. Of course, there is no difference between him and Me, but today I am the one, I am the one who has given you realisation. But our first consideration could be our jobs, our own problems, our family problems, our

financial problems and dedication is the last. I'm illusive, it's true. My name is Mahāmāyā. I am illusive, no doubt. But I'm illusive just to judge you.

Now the dedication is a very important part of the ascent. Why? Because when you are precariously placed, when there is immediate danger to your existence; at this time, when the whole world is standing at a precarious position where it is going to be destroyed completely, it's very important that you cling on to a thing that is going to save you with complete might and complete faith. Like you are getting drenched in ordinary water, doesn't matter. But if you are sinking in the sea and there's a question of this moment of existence and that moment of destruction, at that time, if a hand comes forward to fetch you out, there's no time for you to think anymore but cling on to it, with all your might, with all your faith. When we have badhas, when we are surrounded by negativity, we get aware of it and little bit we get confused.

And that's the time we want to cling on. But the badhas give you ideas which are detrimental.

So a big struggle is set in. At that time, what is the best way? The best way is to forget everything else. Forget that you are possessed, or there's a badha or anything. With all your might, whatever is there, you have to hold on to Me.

But our style of dedication is very fashionable and modern, in which Sahaja Yoga is by the way and Mother is very much by the way. I'm sorry it's not going to work out. I don't have to tell this to Indians, because if you read Devī Māhātmyam it's sufficient. Even if you read Her

thousand names, it's sufficient [to understand] that she can be only achieved through Bhakti . She can only be achieved through dedication.

She's only fond of her bhaktas, the devotees... it's nowhere written that she is fond of people who can talk better, who can argue better, who dress better, who live better, who have better surroundings, but her devotees. And this devotion and dedication should not be a frenzy or anything, but should be sustained, continuous, everowing, ever growing. That's the only way, now, for further development.

For us, so many small problems are important.

Somebody has a house, somebody has an admission in the college, somebody has some job to be done. All these considerations are Dharmas which Śhrī Kṛiṣhṇa has described as “sarva-dharmān parityajya mām ekam sharanam vraja." Give up all the Dharmas, all the so-called Dharmas. Like the `patni Dharma' is the duty of a wife, then the `pati Dharma' is the duty of a husband, then the `putra Dharma' is the duty of a son, the `pita Dharma' is the duty of a father and duty of a citizen and a duty of a world citizen. All these Dharmas are to be given up entirely and you have to surrender fully from your heart.

I am what I am, I've been that, I'll be that. I'm not going to grow any more, or less. This is an eternal personality. It is now for you to get out of Me whatever is possible, to make the best use of your birth in these modern times, to grow to your full maturity, to be able to work out the complete design that the Divine wants to do through you.

As soon as the dedication starts, you become dynamic. Clinging on to that.

For this, meditation is the only way, I should say. Of course, rationally you can do many things. You can rationally accept Me. Emotionally you may feel closer to Me in your heart. But through meditation, surrender. Meditation is nothing but surrendering, is complete surrendering, which is a difficult task for a modern man in the Western countries. He only surrenders to people who mesmerize, who fully mesmerize them. They become slaves of people who mesmerize them. But in their own freedom, their ego is more powerful than their Spirit, in their own freedom. That's why all the free countries have gone to dogs.

Because ego plays part, not the Spirit. They cannot master their ego when they are free. Only if somebody can just entangle their ego and mesmerize them, then they are alright, they are shut, completely they surrender. And it's so obvious from the way these false people have mastered their art of making slaves out of you.

In your full freedom, complete freedom, you have to surrender. Freedom does not mean ego, one should understand. Freedom is killed by ego. Not only killed but is disfigured and disgraced, is made ugly.

Freedom, in its subtlest form, is complete egolessness, no angularities, complete hollowness, just like the flute, so that the melody of God could be played well. That's complete freedom, no hang ups.

We have to realise that we are in the mire: mire of ignorance, mire of sin. Ignorance brings sin. How are we

to get out of the mire? Anybody who tries to pull us out will also go in the mire. Anybody who wants to come even near the mire, gets into the mire. He becomes part and parcel of the mire. The more we try to take help from others, we pull him more in the mire and we go more down, deep down, into it.

So the tree of Kuṇḍalinī has to grow and from that tree, the Param'ātmā himself, the Parabrahma itself has to pull you out. It grows out of the mire and the Parabrahma has to pull you out, one by one, take you in the hand and swing you outward. But still when you are pulled out, your catch is not sufficient, you slip down again. You come up partly, again you go down. It's very enjoyable to be out of it, but still the feet have not come out fully. Still you are not completely cleansed. Unless and until you are cleansed how can you be completely blessed? You are to be fully blessed by the Divine, clothed by the Love of God.

It is surprising to see how the people who go to these false Gurus stick on to him, or stick on to her, in such tremendous dedication, that you are amazed, they become just like cabbages! Till they are completely ruined they just go on surrendering everything that they have.

But in Sahaja Yoga, when people come, they do not surrender, but they are nourished, they are looked after. Their health improves, their wealth improves, their mind improves, their relations improve, in every way they feel better, their conditions improve. They are all the time getting the benefit. We have ashrams which are beautiful, which are the cheapest and the food. Every

advantage that is available is the best possible. Everything is there but we don't realise that all this nourishment is for what? All these blessings are for what? For your higher ascent. For getting out of the mire completely.

Now, you have to adhere, you have to be dedicated, you have to be devoted. We have reservations, we hide things. We try to be smart. That's a dangerous situation. You all should, within yourself, try to see what part is so sneaky? What conditioning is keeping you out of dedication? What is making you have reservations? What fright? Which ego? What angle still sticking out into the mire? What attachments? What relationships? You have to get out of it. Unless and until you fully get out of it, it's not going to work out. There's no place for half way things. It's a question of now or never. Christ [Śhrī Kṛiṣhṇa] has said it. He has said, “You give your devotion and dedication and then leave the rest to Me." I know who are progressing in dedication and devotion. I have seen people improving so much. You need not face Me, you need not see Me. In person I need not be there. It's all in the All-pervading Power.

That's all My light, which knows each and everything about you. And only through your Bhakti , through your devotion and dedication, you can achieve Me.

My achievement is the complete manifestation of your Divine power. It's very simple, made so simple.

I'm only pleased by people who are simple, innocent, who are not tricky, who are loving, affectionate to each other. It's very easy to please Me. When I see you loving each other, talking good of each other, helping each

other, respecting each other, laughing aloud together, enjoying together each other's company, I get my first blessing, first joy. Try to love each other, in dedication, because you are all My children, created out of My love.

In the womb of My love you all have resided. From My heart I have given you these blessings. I get disturbed, My hands shake and you fall back into the mire again, when I see you quarreling among yourselves. Jealousies and petty things which belong to your past life. The help is not so much gross that it's felt, but is a very deeper sense of security, that is given to your brothers and sisters. A deep love should exist. Selfishness has no place in Sahaja Yoga. Miserliness has no place, has no place. Miserliness is a sign of a very small mind. I'm not saying you give Me money, of course, but the way we look at money, the way we cling on to it, the material things, the material wealth, the material objects, the possessions.

The greatest possession you have is your Mother. Through Her you have your brothers and sisters. Get out of that past life, that past is the mire. That should be over now. You are quite aware how, with My power of Love, I have protected you all. You know how, at every moment, I've helped you. At every point of your desire, I have come forward to fulfil it. That's one side, as I said, the nourishment. But now your ascent has to come from you. Your rising has to come from you. That has to be worked out by you and you alone. Not by any other Sahaja Yogi or by Me. I can only give you suggestions. Not only the suggestion, but the warnings. And everything is at hand. It's all worked out so well. I'm in form.

I'm in form before you. You don't have to go anywhere. The whole thing is within yourself. You don't have to give money, you don't have to give anything. But develop that dedication within yourself. You see, this man, who interviewed Me, said that the unemployed are manoeuvreed by the politicians. Let God manoeuvre you! But how? Supposing I have a brush in my hand, I want to paint something and the brush I cannot manoeuvre. The brush is angular, it's troublesome, it's inconvenient to use that, or, you can say it's uncomfortable, it's awkward, it's clumsy. How can you use it? Dedication is the easiest way to get rid of all your angularities, all your problems, all your badhas. Now watch and see within yourself: are you dedicated? Those who are fanatically adhering to Me are also not correct. There should be no fanaticism about it. The whole thing becomes a complete logical thing. There is no fanaticism about it. Like, somebody has to go to a doctor, to see a doctor, then a fanatic person might say, “Ooh! I'm not going to see the doctor. I'm not going, because Mother has told me that she's going to look after me." And when she gets sick, she'll come to Mother and fight, “Mother! You had told me that You'll look after me and how is it I've got sick?" This is fanaticism.

What is surrendering? Deep down you should say, `It's the Mother, She's there, She's my doctor.

Whether She treats me or not, whether She cures me or not I've nothing to say. I only know Her. I don't know anyone else.' It's very logical. The logic is, that, Mother is the most powerful thing that you know, logically it's true. “And if she is so, she'll cure me. But if She does not cure me, it's Her power, it's Her whim. If She wants to cure

me, She'll cure me. If She does not want to cure me, how can I put my will upon Her?" Like the dedication of Śhrī Gaṇeśha. That when his Mother said, “Alright, between the two brothers, Kārttikeya and him, the one who will go round the Mother Earth first, will get the first prize." Now poor Gaṇeśha had a little rat on which to move, but wisdom he had. And Kārttikeya had a very quick-moving peacock which used to fly. He looked at the peacock and he said, “Who is greater than my Mother? She's Ādi Shakti! What is this earth? Who has created this earth? It's my Mother has created her. Who has created this sun? The Mother has created it. Who is greater than my Mother? No one. Why not go round my Mother only? What's the need to go all round the whole earth?" And much before Kārttikeya arrived he was sitting with his present in his hand! His innocence gave him this wisdom to understand, that's what logical is. It's very logical. And it is also logical that `Mother feels my pain more than I feel it.' What will you say when Christ was crucified for his Mother? She was Mahālakṣhmī herself, so powerful. She made her son sacrifice his life, suffer like a human being. It was too much, to make your son sacrifice, when you have all the powers in your hand to finish everyone there. But it was a very delicate job to create this Āgñyā Chakra. What does that mean? Does that mean that He lacked something in his devotion? On the contrary, she was so sure of him, of his devotion, that she could ask him to do that.

So when we expect Mother to do something for us, the people who say, “Alright, Mother I'm giving this thesis. I must get through." Alright, give a bandhan, you get a

thesis. “Mother, I'm trying to discover this." Alright, you have it. “Mother I'm trying to get this job." You have it.

Now, it's the other way round. How many have dedication like that of Christ? None. It's a fact.

Why is he the eldest brother? Because there's no one like him. He went through all that, those horrible sufferings, because He was part and parcel of his Mother. She suffered much more than him. He also went through that suffering for a greater goal, for a greater happiness, for a greater life, for a wholesome life.

That is real dedication. But the false people can take advantage of this.

When they make the people suffer, they say “After all, you have to suffer." See how they make it up. “You must suffer because, after all, you must suffer otherwise you cannot rise." It's a very subtle understanding, very subtle it is. That will make it clear to you, that, in Sahaja Yoga, first you are nourished, you are brought up, you are trained, you are made alright. And all the things after that, the sufferings, are no more sufferings to you because you have become the Spirit. It cannot be killed by any instrument, it cannot be thrown away or blown away by any wind, it cannot be burnt by any fire. There's no way you can destroy this. That is the Spirit that you are.

So the nourishment has been given now.

You have grown up. You are nourished. People, when they see Sahaja Yogis, say “Oh, they're like flowers! See their faces, they glow. How confident, how dignified, how beautiful." But for what? To be the wheels of the chariot of God. You have to bear the brunt and the sacrifice,

which are no more sacrifices to you because Spirit gives, it never sacrifices. It's quality is to give.

So you don't sacrifice, you just give. First the mother has the labor pains, alright, she has all the problems, alright. When the child is grown then he stands by the mother. He is the proud son. She is proud of him and he is proud of her. They stand together, they fight the battle together. That's only possible if complete dedication and preparation for the future life of a Sahaja Yogi, you accept. A life which outwardly looks to be a struggle, a problem, but inwardly is most fulfilling.

Once upon a time, when Sahaja Yogis come to Me, to them even to sit on the ground is too much of a sacrifice; even to take out shoes is a big sacrifice. Yesterday, in a program, three people walked off because they were asked to take out shoes, as if somebody was making them bald-headed! They just walked out.

But why to grow in Sahaja Yoga? To grow, to stand up like great children of a great Mother. The work is tremendous. It's not for medium, mediocre people to do this job. Frightened, fearful, arrogant, cheeky, they cannot, they have no metal.

So, the dedication in meditation, complete dedication in meditation, must be practiced. It's not for your good now you are doing, so-called `your'. First you were a little baby, a small thing; now you are that collective being, so you are not doing anything for yourself, but for that collective being. You are growing to be aware of that whole which you are going to become. Your jobs, your money, your wives, your husbands, your children, your father, mother, relations, these considerations are over

now. You all have to take up the responsibility of Sahaja Yoga. Every one of you is quite capable.

You are brought up for that.

Do whichever way you like. Whatever are your capacities. With full dedication you'll get it. Dedication is needed. Complete dedication is the only way you can go further. There are some Sahaja Yogis, who are half-baked, we have to drop them. We can't help it. You don't have sympathies with them. No good. If they prove alright we'll bring them back again, but you leave that to Me. You don't put your effort or put your attention to them. You have to come up. You were seekers, then you have found it, now you have thrived over it, now you are grown up. For what? Is to stand up. As I am facing you today, you have to face the others, you have to face the people. Dedication doesn't mean that you don't talk of Sahaja Yoga. Many people think that keeping silent is the way you are dedicated. Only in meditation you should be. But you have to get out of that shell. Tell all the nations and tell all the people, all over, the great message, that the time of Resurrection `is here, now, at this time,' and that `you all are capable of doing it.' If somebody tries to sneer at you for that, with understanding, wisdom try to say things.

Individual likes and dislikes must be sacrificed. `I like this' and `I like that' must be given up. It doesn't mean that you all become like machines. No. But the enslavement to this `I' must be given up. Enslavery to habits must be given up. You'll be amazed! Once you are dedicated, you'll not eat much. You may not eat at all sometimes. You wouldn't even remember a food. You

wouldn't even remember what you have eaten. You wouldn't even remember where you slept, how you slept. It's a life that will be like a telescope, expanding! You will create your own visions and complete them, fulfil them. You look so simple, ordinary people, but you are not. In dedication, in complete devotion, you have to do it now, not for your own gain, for your own achievement, that's over now. It's for completely getting out of the mire and standing on the land, singing aloud the praise of your Father. Those who are in the mire, what music can they give? What songs they can sing? What security can they give? What help they can render to others? You have to be out of it, completely. Steadfast wisdom is needed for that, steadfast! Every moment.

You need not blame your left side and right side for that, nothing, you just get out of it. Cling on to it.

The Parabrahma has come to look after you. Cling on to it. Even the death has to go back. Then what about these minor things? Now the name of your Mother is very powerful. You know that is the most powerful name. Than all other names, the most powerful mantra. But you must know how to take it. With that complete dedication you have to take that name. Not like any other name. You know that in India when they take the name of Guru, they pull their ears, for taking the name of the Guru. [Which] means, `While taking the name if I am making any mistake please forgive me', it means that. This mantra is a very powerful mantra. Only what you need is the dedication, the dynamite of dedication. Today I told Rita that all the daisies in England have fragrance now. She couldn't believe it. She said, “I have never known

that. On the contrary I always felt that daisies had no fragrance and they were very funnily-smelling flowers." I said, “Alright these daisies you have, just go and smell them." When she smelt it, she was surprised! The Name! How subtle it is. They are the most fragrant flowers of England today. Just the name! Which means Nishkala finka, which means Nirmalā, which means completely without any mala. What is this, mala? Is this mire. Without any mire, Nih. Absolutely! The joy at the Sahasrāra is called as Nīrānanda, since long.

Since ancient times called Nīrānanda or Nirmalānanda.

So many call it as Nirmalānanda or Nīrānanda.

That joy is the joy that you enjoy even when you get crucified. That joy, you enjoy even when you are poisoned. Even on your deathbed, you enjoy that joy. That joy is Nīrānanda.

So be prepared for the second phase. You are in the front. It's very little time I need. But I need really people with steadfast wisdom and dedication; steadfast. Even, for a second it should not go this side or that side. Then, we can progress faster, we can go ahead to fight the battle. Perhaps now you are aware of the subtleties of the negativities, how they work, how they use their power, of course which is limited, to destroy God's work and how you have to be alert, equipped and dedicated. This I can only talk to you, I cannot say to the people who come to Caxton Hall.

Some of them are half-baked, some of them are absolutely new, naive and some of them are absolutely third-raters. But here, as you are before Me today, I want to tell you very frankly, as Kṛiṣhṇa had told only Arjuna,

“Sarva-dharmān parityajya mām ekam sharanam vraja." There's no other way out. `Vraja' means the one who is twice born, like a solid, solid personality. When you are solid then you must dedicate. When you are perfected then you must dedicate. It will help you to get out of the mire and then it will help the great cause. No one understands that, why Mother is trying to help us? They think she's too generous. I am not. I've a lot of common sense. Because you are the ones who are capable of manifesting God's joy on this earth.

You are the flutes which are going to play the melody of God. You are going to be used and manoeuvreed by God. I am doing all this to perfect you, to be the most beautiful instrument of God. To be the right instrument of God. I don't know if you understand how sweet, beautiful life it would be. The life of dedication, with understanding, logical, completely dedicated, extracting all the nourishment and dedicating it for a higher purpose.

Something like the leaves extract the sun's rays and give colour, achieve colour for themselves, for a higher purpose, that they can be used by human beings later on. Nothing on this earth works out the other way round. Everything works out for a purpose; but such an unselfish, such a wide, such a great, dynamic purpose.

You become the ocean, you become the moon, you become the sun, you become the earth, you become the ether, the firmament and you become the Spirit. You work for all of them. All the stars and universes you become and take up their work. That's what it is. Because you have jumped onto your principle, onto your Tattwa. That's how you jump onto everybody's Tattwa.

But be dedicated on that Tattwa, because I am the principle of all these things. I am the Tattwa, TatTwam asi, I am the Principle. Keep to your principle. I am the Kuṇḍalinī. I am the Essence.

We can only understand dedication of something which looks bigger in gross ways, which appears bigger in a gross way. But we cannot dedicate ourselves to something that is so much subtler, which is so much minuter, which is so much deeper, which is so much effective, which is so much dynamic, so universal and so eternal. We cannot think of dedicating ourselves to that. We can surrender ourselves to somebody who looks like a mountain, who comes to oppress us just like a mountain, who is like Hitler, who is like false Guru. But to surrender to your subtler being, which you cannot see with your eyes, which is not audible, but, in effect, is so powerful. Like the atomic bomb, when the atom is split. When it is not split, it is everywhere. But at the subtlest point it's so dynamic that, when you separate it, it becomes such a dynamic force of destruction. As your attention has now penetrated into the subtler side of this universe, you get deeper and deeper into it. The urge that takes the end of the root to the source of water, is the same as the source. Your Kuṇḍalinī is the same as the Ādi Kuṇḍalinī and its power, the Parabrahma.

All these things are to be understood after realisation and after maturity. Before that it's not possible.

That's why for the last eight years, I didn't say these things to you. I was always on a very patronizing and a sweet terms with you. And always, I made you feel that you are obliging Me. There's no obligation.

But beyond all these conceptions, you have become your Self. Now ready to be responsible, to be what you are made for. Like the ship is built, is brought to the sea, tried and found out to be sea-worthy, to sail out now, into the sea.

So this is the second phase, where you have to sail out, when you know everything about the ship, everything about the sea. With complete freedom and wisdom, you have to sail now, not afraid of any storms, or any hails, or any typhoons, because now you know, your job is to cross through.

May God bless you.

Contents: 1982-08-01 **Śhrī Ādi Shakti Pūjā, Cowley Manor Seminar, Cheltenham, UK**

Shri Mataji: Just help him, one person can't do it, somebody else. Marcus, Nick, anyone, just help him out, it's too much for one person, just help him, please. Alan, go and tell Bai to bring My handkerchief from My... I've got My pur, No, no, it's all right, it's here, with My purse have you brought it? Yes, it's here. Don't worry, don't worry!

Sahaja Yogi: Here's Your purse Mother.

Shri Mataji: Have the Americans come, those who have done the Pūjā, have they come? Are they here?

Sahaja Yogi: Yes.

Shri Mataji: Oh, they are here. Then it's all right. And, in these new centers, have you started with Pūjā anywhere? No, yours [speaks to a specific country leader, maybe from India] is all right, I'm asking about England.

Gavin: Any centers in Britain, where there are new people...?...

Shri Mataji: Cheltenham, for example, where is Alan, ask him.

Sahaja Yogi: He's just gone out for now.

Gavin: Any centers in Britain any new people here, right now?

Shri Mataji: If you have introduced them to Pūjā I don't mind, but if they have never been introduced to Pūjā then you have to be careful. From their good point of view. I am sorry I had to say this, because yesterday the load was too much, you know I couldn't speak even and, lifting the Kuṇḍalinī was like raising hundred donkeys on your head, it was too much. And all these half-baked people are such that they are like dog-in-the-manger, they won't have it and they won't allow others to have it. They'll argue before the program, before the meeting starts, before the Pūjā starts, specially. Because they won't want you to enjoy the fruits of the Pūjā; they'll spoil your attention, they'll argue, discuss, [Aside:] *[UNCLEAR]* just sit down.

What is there to argue in Sahaj Yoga? You have to take, that's the point is, you have to take, there's nothing to argue. How much you take is the point. And the worst part is that they don't want to grow and they want to pull you down.

So, unless and until they are introduced to the idea of Pūjā beforehand, then they start understanding the worth of Pūjā, otherwise they do not, how will they understand? You see, it's beyond them.

So, you should not make them attend any Pūjā, minimum and also seminars I would say.

Because seminars are meant for people who are intensively in Sahaj Yoga, to intensify their awareness, not for people who are half-baked, who are Doubting Thomases; all these kind of people are absolutely useless, you should never bring them to seminar! Whether it's your son, father, brother, mother, sister, husband, wife, nothing. You shouldn't bring anybody who is not fully awakened Sahaj Yogi, because seminars are meant for very intensive work.

And what I find, always these people will argue with Me, they are the first to question, they have something to say [laughing], they are the ones, Sahaja Yogis are keeping quiet and receiving... I don't mind even that, what happens in the seminar, you have to receive more and they do not receive, their attention is outside, they are disturbing everyone.

So, seminars are even, in a way, more important than an ashram, because in ashram there's no other problem but to fight them out. But here, in a new place we go, we have to fight out all surroundings, the place itself has to be cleansed, everything has to be done.

On top of that you have these terrible people around you, whom you have to convince. If they are not convinced, why are they here? Why did they spend so much money to come down? Be sure, they have come here to disturb us. I'm sorry we had to do that way. I wish people could be simple, straight forward, uncomplicated and sensitive, but they are not. They are not sensitive people. They don't understand what are they up to. By that they

destroy themselves, no doubt, but they destroy part of you also... and also trouble Me. Yesterday, it was too heavy, you know that. Such a deep subject and it was too heavy for Me. If they say they feel bad, all right, tell them: `We are sorry, we can't help.' See, there are certain points where we have to have our freedom to allow those who can come in. That's the point where we close the door. And there's nothing wrong with it, because you have to equip more to pull them out. It has been always our practice, since long, there's nothing new about it, everyone knows, not only in England, or any other place, even in India: we never allowed anybody to come for the Pūjā who was not a realised Soul and who was not a Sahaja Yogi. From the very beginning, wherever we tried that we found it was very difficult.

So I hope there's nobody sitting here with a doubting mind. If somebody's there he should with all sincerity leave the hall and leave us alone, for the ascent. Anybody who has doubts should be kind and generous about it. It's a very serious work we are doing. It's not of making money or of throwing an enterprise or building a house or something like that. It's not even just making creations of worlds, it's much more than that, it's a very serious work we are doing and we don't want anybody to cut our attention. Even some of the Sahaj Yogis I know, are half-baked. They must be corrected, all right, doesn't matter, but they have been exposed to Pūjās so it will do them good not bad.

But some people are just anti-God and they have allergies for God, any work you'd start doing in the name of God, they are so allergic, they react. These are anti-

God allergies and they express themselves by different, funny methods. Now, all the Sahaja Yogis must know this, then you will not go too far with them. You will, you should discover this in anyone this allergy existing. You should say: `Sorry, we have nothing to do with you." So that is for the people who have to have the privilege of this worship. Today is specially a great privilege because it was not so planned but it worked out, just worked out. Yesterday, we did lots of cleansing. Now today tell your mind to rest for a while. Tell your thoughts to stop for a while and receive, receive more of it. Everybody has benefited by this reception but you have to receive more. There's a capacity within you to receive.

Pūjā, as I have told you many a times, is not for My benefit, by any chance, take it from Me. I am much better off without it. Because when the enthusiastic deities start emitting vibrations with your asking because you are saints. You see they just, they are overenthusiastic. And they are sitting there, busy bodies, you know, they are sitting quietly waiting for a chance, you see. To emit vibrations, to save you, you see they want to just rush. They emit so much that they lose, just wait, just wait. They want to save you, they want to give you, they are so anxious, in their anxiety you see? I like it, to see the way they are anxious. But you don't suck it, I have a problem there. Once they have given they don't want to take it back. You don't suck it so it has to go to the atmosphere, it has to disappear somewhere. Is directed towards you and you don't take it; so where does it go? It hanks into My tissues, it pains Me.

So, sucking should be more. Sucking should be more. And just before the Pūjā you should say: `Mother, make me such that I suck more of the Divine!' Just pray that, with sincerity from your heart, just say that.

There's another beautiful gesture I have seen, in Uzbekistan, it's very good. They put both the hands on their heart like this and just press it, bending their head, asking. See it creates a vacuum. That's how they bow. [Long silence.] It's beautiful! That's very nice today.

So, let the children come here. Aja,... [Hindi].

Now, sit there, all of you sit down, all right? Sit down now, sit down, sit down! Now, come along, Mathew is also coming, sit down there, sit down, come along, let's see, sit down. Now all the children are very sweet, they are going to sit down. Come along, sit down, sit down, nicely.

[Hindi words with a child, kind of joking.] [In English to the child:]... All right, now, should give Me the flowers now, so would be better for you to have vibrations, thank you. Thank you very much, thank you very much. Poor Nishi has none. Now, you give Me these, to Me, give Me now. Give Me? Give Me, to Mother. All right, give that also! Child [indistinctly]: But you have the one.

Shri Mataji: Also give. Thank you, thank you, thank you very much.

[Aside:] *[UNCLEAR* Ah, the system].

All right, so now what should we do Pūjā is it? Just put a Thika to him. Put to everyone, not to the Pūjāri....

All right. That's kajal? No, don't put kajal. He'll be like Bhairava! [Laughter.] Give it. May God bless you.

All right. Now, the children should sit like this, all right, on the sides, for Gaṇeśh Pūjā, like this, straight.

So everybody can take photograph also, sit like this, all right? Ah. They have to take photographs. Yes, good, good. Oh, now sit here. Sit, sit, all right. Very good, it's very good. But, you have to take out shoes! That can, cannot have shoes here, take out shoes. Take out shoes, everybody's taken out shoes, take out, take out, take out shoes. Ya.

All right.

Sit like this, on the sides! *[UNCLEAR* Shuddhi mein Gaṇeśha Pūjā?] Pūjārini [in Hindi]: Ha, Ha, Śhrī Gaṇeśha Pūjā.

Pūjāri [in English]: To begin with, we will do first the invocation of the Pūjā, then the Pūjā to Lord Gaṇeśha. And this would be followed by the Pūjā to the Ādi Shakti, Mātājī Śhrī Nirmalā Devī.

“In the Devī Bhagavad Purāna it is written that the Pūjā to the Ādi Shakti is the greatest Pūjā that can be done by any being."

Shri Mataji: That's why you are privileged.

Pūjāri: “Even the Gods, they do it."

Shri Mataji: None of them. They just touched My feet. None of them did Pūjā to Me. Believe Me.

[Some children are laughing.] Shri Mataji [softly to a child]: All right, sit down.

Pūjāri starts and Sahaj Yogis join in: Om Twameva sākṣhāt, Śhrī Gaṇeśha sākṣhāt, Śhrī Ādi Shakti sākṣhāt, Śhrī Bhagavatī sākṣhāt, Shri Mataji, Śhrī Nirmalā Devī namo namaḥ....

[Most Sahaja Yogis start to repeat the Śhrī Gaṇeśha mantra while a few begin the Mahāmantra.]

Shri Mataji: One person should say, then you can repeat, that's better. What about Aradhana, where is she? Has not come? Child: She's upstairs nanny [maternal grandmother].

Pūjāri: We'll start again. First Lord Gaṇeśha, then Mahālakṣhmī, Mahāsaraswatī, Mahākālī. Then Lord Kalki and then Lord Kalki and Sahasrāra Swāminī.,

Sahaja Yogi: Three times Śhrī Gaṇeśha? Each how many times the Gaṇeśha mantra? Pūjāri: Each once, I meaṇ...

[Everyone recites the Śhrī Gaṇeśha mantra followed by the Mahāmantra.] Pūjāri: Now the names of Lord Viṣhṇu.

`Om, Śhrī Keshavaya namaḥ, Om Śhrī Nārāyaṇaya namaḥ, Om Śhrī Madhavaya namaḥ, Om Śhrī Govindaya namaḥ.....'

Shri Mataji: Why these twenty-one names are taken, before every Pūjā... Even before the renovation of..., first you have to worship Śhrī Gaṇeśha. But even before worshipping, why these names are taken it's important to understand. Everything has a `why'. Because these are the twenty-one channels within your Suṣhumnā.....

Now, the central part has got twenty-one channels and has got twenty-one powers and their deities are named according to the twenty-one aspects of Śhrī Viṣhṇu. And that's why these twenty-one aspects are first said so that within you all these twenty-one channels are awakened, within you first of all.

Pūjā is a double thing: that a cup has to be made and then the source has to be opened out.

So you are the cup. The Suṣhumnā is the channel you have by which you suck in.

So to open the Suṣhumnā these twenty-one names are said.

Now why first Śhrī Gaṇeśha? Because Śhrī Gaṇeśha is the beginning of the desire and the end of the desire. You start with Gaṇeśha and you end up with Gaṇeśha.....

Contents: 1982-08-01 **Havan, afternoon after Śhrī Ādi Shakti Pūjā, Cheltenham, UK**

Shri Mataji: Now, let's understand the significance, all right? Now, he said a word `Swāhā'. `Swāhā' is the capacity of the Nābhī Chakra. That is, it burns everything. The capacity! You can say `the essence'.

It burns up everything. Whatever you put of the fire, it burns up. That's one. Second it purifies. Say, if you have got mixed up gold and you put it in the fire, it glances. It burn something, it does not burn something, discriminate. It has got discrimination. It has got brilliance. Fire has another great capacity, that it goes against the gravity. And when it goes against the gravity, it suggests that there can be another energy that can go against the gravity and that is the Kuṇḍalinī. Many people confused with Kuṇḍalinī the Prāṇa Shakti. They thought, because Prāṇa Shakti is the child of fire. They could only related to Kuṇḍalinī. They thought that Kuṇḍalinī and Prāṇa Shakti are the same, because Kuṇḍalinī also goes against the gravity. Then it has capacity to give you brilliance. A person who do this fire can use it to polishing things into brilliant, to its brilliance. It has capacity to join by melt it. Like human

beings are like steel, worse than that sometimes. Then it's this part in a subtle way for heart, melts their heart and joins them.

So the significance of fire is expressed here and that's why fire is worshipped. Fire has been worshipped since very, very long time by many Gurus, prophets, they worshipped fire. And the essence of it was that we should have the quality of fire. Now, when the saints like you invoke the fire, you invoke the essence of fire. Essence of fire is `Swāhā'. And this essence of fire gives you all the subtle qualities of the fire. First of all, it burns away your negativity. You have seen that on the photograph when you have a candle and if there are negative forces it flickers, it dances. Because of you and My photograph the fire of the candle has been enlightened.

Sort of it has reach this `Swāhā' stage. Where it is Swāhā it assumes it's Swāhā stage. And when it assumes its `Swāhā' stage then it burns. Now many, no fire can burn, you know that, but you have seen it, it happened.

When the fire in the stomach, that is within us, when it is enlightened, then it enlightens our attention.

We get the capacity to rise against gravity that is Mana *[UNCLEAR]*. Then we understand the discrimination that the fire does that it burns certain things and it not burns certain things. When we have that capacity we also discriminate, we know. It also has got digest, it has got light, it gives you a face which is brilliant, which is shining and also gives your eyes the capacity to see right things and right places. Eyes become brilliant and when in the eyes this fire is enlightened, there is a glint in your eyes. Sahaja Yogis have a glint in their eyes, a shining,

like a *[UNCLEAR]*, like you can say a flame. And you can go on adding to it and can go on working.

The food is digested by this fire within us. But when an enlightened person digest it, then whatever is produced out of that fire becomes *[UNCLEAR]*, means it becomes *[UNCLEAR]*. When you vibrate the food and eat it, it goes in the stomach and makes the fire of the stomach that `Swāhā Shakti', that Swāhā power. And then this power makes the food act like a medicine. That's why we put vibrations in what we eat, because once it goes in the stomach, it will excite that Swāhā power in you. Like this, all the powers of the fire, which are good powers, whatever are auspicious are good powers, the good side of it, they get enlightened and *[UNCLEAR]*.

That's why Havana is.

So this is the Nābhī Chakra and we putting everything to the universal Nābhī.

It uses this discretion, burns off all this which is bad, then it clears the atmosphere by throwing it's flames around, by charging the atmosphere with its capacity, or say the atmosphere ether, is ākāsha. It also has got its subtle being. It excites the ākāsha, the ākāsha also gets cleared out. Most things cleared out, all the bhoots and badhas and Pishāchas run away, all negativity runs away. All lethargic inertia goes out.

It excites also the *[UNCLEAR]* that is there, the vegetation, *[UNCLEAR]*, animals. Every sort of thing that exists, whatever has created. Whatever has created has been enlightened by this fire. But of course it depends of your capacity also to excite the fire. How much you can excite that fire is very much important.

Supposing you are an impure personality and you are not yet there, your link with the Divine is poor, you are a doubting Tomas, some of them are inauspicious, all nonsense there are. They can't do this.

Only a person, who is a realised Soul and who has given realisation to many people works it out better.

So, all those who are sitting here must remember that the responsibility is very great. Just now, put all you nonsensical doubts on one side and please work it out. Otherwise if you cannot do it, you better give up, because it's like a dog in the manger, as I told you. You can't do it, you don't won't others to do it.

It's no problem. At least let others do it, because we want atmosphere to clear out. We want everybody should be helped, we want Sahaja Yoga to be established, we want the emancipation of human being, we want peace descend, we want blessings of God to come. Those who don't want to do it or think that they are doubtful, they should not do it. Absolutely *[UNCLEAR]*. Because they don't realise just now. They will doing when they realise. It's a very open offer to all of you not to feel insulted or bad, but to do it with your heart. If you cannot do it, you should not do it, because this is a very great tusk we have taken over, it's a tremendous tusk. Is not just having some people around you and having *[UNCLEAR]*, it's a very deep tusk and those who are capable of doing it, should only do it otherwise they spoil it again *[UNCLEAR]*.

First of all, we always worship Śhrī Gaṇeśha, who came as our Lord Jesus Christ on this earth.

Because He is the Vignanasha, He is the one who takes out all the *[UNCLEAR]* that can come on this deep *[UNCLEAR]*.

All right? Nobody has the authority to do a Havana *[UNCLEAR]* the Brahmins, they can't do it. One develop a problem. *[UNCLEAR]*.

All right! So now this is the beginning.

Do it very carefully. You have to put it round because you are realised Souls, you have your own powers. When you put it round, what you do, you give a Bandhan yourself and whatever is there within you, goes into it and you put it.

So the fire discriminately does everything. It solves all the problems at one time. It burn out whatever is bad, it give you whatever is good. It will establish the gold in you, it give you the lustre, everything works out simultaneously. But you have to awaken the subtleness, for that you have to be subtle yourself. If you are gross and if you are mundane and if you are on that level, then rather difficult. You can understand that. You have to have the level.

[Start of the Havan with mantras.] Sahaja Yogis: [Śhrī Gaṇeśha Mantra].

Shri Mataji: Now, you have to say `Agni Devta', because `Agni Devta' is the one, which is `Swāhā' and you have to say *[UNCLEAR]*.

Rustom: *[UNCLEAR* Now we will say the] three Mantras of Shri Mataji.

Sahaja Yogis: [The Three Great Mantras.] [Śhrī Agni Devatā Mantra.] Rustom: Now, take the names of the seven flames of, Shri Mataji [interrupts]: See, Agni as I told you is the seeking, all right? Is the water. Now, today

you are going to do Devī's names, means that is the desire. The most powerful thing is Devī's names.

What you are doing, is to now, trying to purify your desires, the basics, absolutely, where you have to return of.

So, that's what you have trying to do. Supposing we want to have more action, then you should do *[UNCLEAR]*, Saraswatī's names. Now if you want to have more evolution, Viṣhṇu. We are quite evolved, but they're find a gap to between the others, so let us create more desires, all right? Because if we only evolve, only we few will left in the air, the rest will be all belong. Take the Vedas, look where they are [people laugh]. They have to work it out, there are all blind people. They don't understand. We have to go slow and to make it slow and to make them, mhh, come of, this is the Pūjā we are doing to desire. Mahākālī Pūjā to desire, is the Devī's Pūjā, the primordial mother, so Ādi Shaktis Pūjās is there, that so the desire is created.

Rustom: Mantra [the seven tongues of flame]: Saptajihvah, Kālī, Karali, Manojava, Sulohita, Sudhumravarna, ugra cha sphulingini netra dipteshvari namaḥ. sākṣhāt Śhrī Ādi Shakti... [Saptajihvah = the Lord in His manifestation as Fire is conceived as having seven tongues of flame.] Mantra: Om Śhrī Agni Devta, Agni Shakti, Agni Mātā namaḥ. - Om Swāhā.

Shri Mataji: See, it doesn't burn. It's a living thing. It doesn't burn [GAP] All what you have in your hands, all the fragrant things come from various sources, meant to be put the fragrance of the Mother Earth and put fragrance for this fire.

So, it burns away all that is nonsensical and keeps to fragrance and makes the whole atmosphere fragrant. Fragrance is the essence of Mother Earth.

The `Bhū', that is called as the `Bhū', but is the fragrance.

So, first we are going to say a few names of Shiva.

Sahaja Yogis: Name of Śhrī Shiva, Swāhā.

Shri Mataji: For Shiva you need not. *[UNCLEAR]*. Just now we will do it. This is the gold we have to give. You have to burn ourselves, because Shiva is Sadāśhiva. What is there to burn anything? [Rustom recites the names in a row without `swaha'].

Shri Mataji [interrupts]: Virāta-Ātmā you see. In the Virāta it resides in the heart. See the relationship.

Rustom: [continues the names.] [Rustom recites the names, Sahaja Yogis say `Om Swāhā' and offer rice.] [A Sahaja Yogini aligned her left to Shri Mataji, stretched her left hand to the fire and put her right hand to Shri Mataji's back Āgñyā. Later on the right Āgñyā, left side of the head and the left Viśhuddhi.]

Shri Mataji: By thought of the digestion, is the Swāhā, is digest. That's what you get with the word digest, is better Swāhā, that digest, whatever is good for the body turns out and will be the best.

All right? Whatever is not good *[UNCLEAR]*. Swāhā is a digestive power of fire, is Swāhā.

Somebody asks: Is Void?

Shri Mataji: It's all Void.

Somebody says: Intestines, *[UNCLEAR]*?

Shri Mataji: Intestines *[UNCLEAR]* liver, thoughts *[UNCLEAR]*.

So, that's what it is. Ingestion of the good and expeltion [expultion] of the bad.

[Rustom reads another Name, Sahaja Yogis say - Om Swāhā.]

Shri Mataji: All this people worship fire for the same reason.

[Rustom reads the name `Vivekinye', Sahaja Yogis say - Om Swāhā.]

Shri Mataji: These are all Viveka, attention, to the Angi again. The Agni, the fire of your Chitta.

You see, when it gets enlightened it becomes Chitta. That's why when, I cannot explain why, how I this things, because My *[UNCLEAR]*. First you have to become clean and then `Chittis'.

So, this is a little gap in between.

[Rustom reads the name `Shuddha Chitta Pradāyinī', Sahaja Yogis say - Om Swāhā.]

Shri Mataji: Means the Agni, whatever you put into an enlightened persons Chitta, he knows how to sort out.

[Rustom reads the names of the ten Primordial Gurus and adds Shri Mataji Guru Maitreya namaḥ, Śhrī Sarva Guru Maitreya Shri Mataji Nirmalā Devī namaḥ and Śhrī Sarva Sahaja Yogi Guru Maitreya Mātājī Śhrī Nirmalā Devī namaḥ.] Shri Mataji [interrupts]: That is the Guru Shakti also, because only if you have the Guru Shakti you can discriminate. You know who to burn out.

[Rustom reads another name, Sahaja Yogis say - Om Swāhā.] [Rustom reads the mantra Parama Viveka Pradāyinī Mātājī Śhrī Nirmalā Devī namo namaḥ.]

Shri Mataji: Now, for example Rajneesh was burned by fire. Fire means that Ahaṁkāra can be burned by fire. So many things can.

[Rustom reads the mantra Om Śhrī Sarva Dushkripte Nashinye namaḥ.]

Shri Mataji: And you appear like, you see when this flames you see, actually your Chakras appear like this, only like flames, but they're very silent, there a beautifully burning of different colours.

[Rustom reads another name, Sahaja Yogis say - Om Swāhā.]

Shri Mataji: All right. Now, you have to take out all the Badhas, you see. That better do it now.

[Offerings of different Badhas to the Fire with the `Swāhā':] All the Badhas of Bristol, of London, of the English centers, of our Ashrams, of lethargy, of false Gurus, of insincerity, argumentativeness, selfishness, uncollectivity, miserliness, from families; Shri Mataji [comments]: very true! [Offering:] Attachement;

Shri Mataji: All the badhas of *[UNCLEAR]*; [Offerings:]... that prevented from surrendering, that give us heat, delusion, illusion;

Shri Mataji: all the badhas of psychologist; [Offerings:] analyzing, anger, sympathizing;

Shri Mataji: and also borrowing and lending, in Sahaja Yoga it is not allowed.

[Offering:] Ego; Shri Mataji says: Oh, Baba, do it trice.

[Offering:] Liver;

Shri Mataji: [All the badhas of] physical illness, mental illness; [Offering:] drinking;

Shri Mataji: Punjab, speaking too much is very important. Speaking too much is not good; [Offering:] all the badhas of all the doctors;

Shri Mataji: And the hospitals; [Offering:] impatience;

Shri Mataji: of the politicians and strikes and all the destructive things; [Offering:] all the churches;

Shri Mataji: moreover whatever is anti-peace and anti-bliss, money making propositions in the name of God, all anti-God activities, everything which is against love, against collectivity, against *[UNCLEAR]*; [Offering:] all the Badhas of the seekers coming to the meeting tonight;

Shri Mataji: Oh, very important! [Offerings:] Inertia, media, that prevent the advertisement of Sahaja Yoga;

Shri Mataji: very good! [Offerings:] Accumulated Jaḍa, Badhas of Cowley Manor;

Shri Mataji: very practical people *[UNCLEAR]*, all the people which makes rules and regulations, advance *[UNCLEAR]* which is against God; [Offerings:] daydreamers, all the planners, competitiveness;

Shri Mataji: all the Sahaja Yoga Ashrams in India; all the Badhas which prevent us from possessing our own land, *[UNCLEAR]* petty-mindedness, jealousy;

Shri Mataji: All the Badhas in the negative *[UNCLEAR]*, in your relationship with God, in the relationship between you and your Mother, in the dedication to *[UNCLEAR]*, in the dedication to your mother, in understanding the dynamism of Yogi, in understanding the dynamism of *[UNCLEAR]* God work; [Offering:] in the left Nābhī [3 times Om Swāhā], Badhas of the half-baked murmuring souls, all Badhas in the work of God, in Spain and Portugal; all

Badhas in Australia, America (3 times On Swāhā), Canada, other countries, the Jewish ego, whatever remains...

Shri Mataji [as the havan ends]: May God bless you all!

Contents: 1982-08-02 **Departure and Visit to the Source of River Thames, Lechlade-on-Thames, Gloucestershire, UK**

[Shri Mataji thanks all Sahaja Yogis for a lovely weekend as they prepare to leave for an outing. As Shri Mataji sits in Her car, all Her children see Her off with music. The cars began their journey with Mother.

There are thirteen Sahaja Yogis and Sahaja Yoginis with Shri Mataji which later on She says represented the thirteen crore powers of the Devī.] [Upon arrival, Sahaja Yogis help Shri Mataji to walk down to the stone area where there are seven sources, small almost puddle areas, like the beginning of a stream.] [A Sahaja Yogi takes a little water and places it in Shri Mataji's hand. Shri Mataji stands on a stone where a Sahaja Yogi offers the water to Her Holy Lotus Feet. Everybody is explaining to Shri Mataji how part of the river is called `The Isis' which flows through Oxford.] [Shri Mataji is walking barefoot over this whole area placing her Divine Lotus Feet in the water. Sahaja Yogis also join Her.] Sahaja Yogis: Śhrī Ganga Mātā Śhrī Nirmalā Devī ki Jay.

Shri Mataji: Are you feeling the Cool Breeze now? Sahaja Yogis: [reply in agreement].

Shri Mataji: [explains that we have said Jai to Her so she is happy... nobody has respected her...].

Sahaja Yogis: [reply that now She will be respected].

Shri Mataji: See now the Cool Breeze is coming.

[Everybody stands with Shri Mataji receiving the cool vibrations for a while.] [As Shri Mataji and the Sahaja Yogis head back to their cars, Shri Mataji walking barefoot, She speaks in Hindi to the young ladies with Her:] This a very pure place, the birth place of River Thames, so clear and cool... go and put your feet in the water.

So cool and very soothing... all the left is clearing...

[Shri Mataji is taking bandhan on Her left hand while talking so lightly and joyfully.] [As Shri Mataji settles back in Her car, the Sahaja Yogis and Sahaja Yoginis are taking a little time at the source bowing and honouring the earth and water. They try to decipher words on the wall which include the words `Father Thames'...] [Everybody returns to their cars and prepare to continue the journey. The convoy travels through the country roads until they reach the town. They go into a beautiful building and sit together in a room with a dome ceiling made in the pattern of 36 flowers, which Shri Mataji is admiring.]

Shri Mataji: [is saying it is very meditative and vibrations are coming].

Sahaja Yogi: [this was the hall where they were going to have a meeting but they couldn't].

Shri Mataji: [is so happy to hear this and says that would be great, maybe next time... (machinery sounds as it seems there is work in progress)].

[Shri Mataji and the Sahaja Yogis are talking about the effects of going to false Gurus. She mentions how they mesmerize people:] There must be some reason, I asked

Raktabeeja, how were you so much subjugated? You should have asked questions. She said no, they say this is to kill your ego.

[They continue to talk and Shri Mataji explains a saying in Marathi which when translated means that when people go into the temple, they have to take shoes off outside so they will be in the temple but the attention is on the shoes outside!] [Shri Mataji and the Sahaja Yogis are enjoying the children and the little Gaṇeśhas...] [The building administrators were asking a Sahaja Yogi why everybody was sitting there and Shri Mataji asks what he replied. The Sahaja Yogi told them that they were waiting to see the water...] [While waiting, a Sahaja Yogi offers Shri Mataji a little water from a small tap and She confirms the sulphur quality in the water. Shri Mataji continues to explain how sulphur is good for the liver and allergies. Calcium is very good especially for children with allergies. Shri Mataji continues to discuss the left and right... cool and warm effects. Yellow flowers and teas are good for the left... sulphur is also good for gallstones. This water would not ferment.] [Shri Mataji also put Her attention on Scotland and says that they were enjoying their own destruction and what to do. She said She will create some disaster. After this, there was an article about the water that was used to make a particular whiskey in Scotland, now contained sulphur so could no longer be used to make that alcohol.] [They talked about the River Ganges... the water will always stay pure and clean, whereas other tap water etc. will start to spoil after a while... as can be seen when you fill up a bottle. The Ganges comes from the snow of the

Himālaya and passes through many elements. Shri Mataji adds that it comes from the Sahasrāra and Shiva.

Shri Mataji and the Sahaja Yogis leave the building and the day ends with talking about havan plans as they see Shri Mataji to her car.]

Contents: 1982-08-06 **Talk to Sahaja Yogis, The Importance of Dedication and Devotion, Nightingale Lane, London, UK**

The other day I talked to you about the importance of dedication in Sahaja Yoga and the devotion that one should have.

Actually, when we are close to the mountain we can't see much of it and that's why we don't realise the volume that is so close to us, the greatness that is facing us. This is one of the illusions that works out for people who do not realise it mentally, what they are in for, where are they, what have they found, what is Self-realisation, what is its magnitude, how far they have to go, why are they chosen, what is their purpose of life, how far they have come up, how far they can understand. All these things are beyond the grasp and one gets stunned, one doesn't know what has happened to him when he got realisation actually.

That's why to understand this is only possible if you can understand how to dedicate, how to devote yourself. If you want to analyze anything on the basis of your rationality, you are too stunned. It's too beyond you, it's fantastic, it is too much. It's really beyond you. Now think of it, you have got realisation, can you believe it? That you can, in your life time, if somebody had told you this,

you would never have believed it, that how can you get your realisation in this Earth? Of course you were seeking, because people were saying you have to seek, also you felt you have to seek, but you never thought that this will materialise like this, that you will get your realisation.

Then after getting realisation, you could not feel what it was. As if you have dropped into the ocean and you don't know what is the dimension of this ocean. How far you have gone into it? What is it? Where are we? What is our purpose? To add up to all the mess, we become thoughtless.

So you cannot even find out as to rationally what it is.

So the immensity of this experience, the glory of your Mother's coming, or the precious gift of your Self-realisation, nothing can be realised through your understanding. Try to think, what have you got? Can you measure it with your understanding? Can you understand what has happened? No, you cannot.

Because rationality cannot give you the dimensions into which you have fallen. The rationality is actually broken up. There is no rationality left now anymore to even communicate as to what you have been seeking and where have you landed.

So the only method you have got now, or only way is left to you, for a drop which has become an ocean, is to dissolve more in the ocean, so that you feel the ocean at least. And to communicate with other drops in such a way that you know the whole through all of them.

So first is a complete devotion. It's very important. In this incarnation only it is so very important, because you

have got realisation. If you did not have realisation, all right. Murmuring souls, all right.

Half-baked people, all right. Little bit misbehaving, all right. This can be forgiven, that can be forgiven, everything is forgiven. To look at it, everybody thinks that, `Mother is forgiving us.' That's not the point. I am forgiving because of My own nature. But you do not take it for granted. You are harming yourself by accepting that forgiveness. If you all the time think, `Oh Mother, You are so forgiving, please forgive me.' You are already forgiven, as it is. Once you call Me `Mother', you're forgiven. But what's the advantage? You don't have any advantage out of it. You are a loser. And this point at least rationally if you understand, then you will understand what is a devotion.

So in devotion of Sahaja Yoga, one has to realise that the things that are in Sahaja Yoga, that you have seen in Sahaja Yoga, are beyond your mind, first thing. Definitely they are beyond human conception.

So on human level you do not discuss them and you do not talk about them. But on the collective level you can talk. And when you come to the collective level, then you have to understand that relationship with Me is more established, better established, if you establish your relationships with others, in a very collective and homogeneous way.

As I told you, the drop becomes the ocean and the drop has to become the ocean by dissolving all its drop-ness with other drops. And all the drops dropping their dro[o]piness become the ocean ultimately.

So we'll see that devotion is double wedged: one is to each other and one is to your Mother.

In Sahaja Yoga, whatever I see, you cannot see. This is proved or not, to you people? Or you want more proofs? Now it is proved that Mother sees much beyond us and whatever She sees, happens.

So anybody who tries to play tricks with Mother is actually playing tricks with himself. Any tricks you try to play with Me, or you think that, `Mother is very forgiving, so She will forgive us,' is really you are torturing yourself, you are, it is detrimental to you. Many people are there who will say that, “It is my left Swādhiṣhṭhāna." Some will say, “I was possessed, there was bhoot." Somebody will blame something else. Whatever you are blaming, actually who is asking you the explanation? It's only you asking yourself.

You are not facing yourself.

So the devotion to Me means actually facing to yourself. You face yourself first of all and see for yourself what are you doing. You are your own enemy. Nobody is your enemy. Your Mother is not, definitely. She's not your enemy by any chance. And no bhoots are your enemies, in the way, if you do not allow them, they can't be there. No evil person is your enemy, because he cannot be effective if you are spiritually equipped.

So you are your own enemy, is decided now. The only way to get rid of that enemy of yours, you have to dedicate.

Supposing you say that, “I have faith in Mother” or in God.

So you are holding on to something, isn't it? And you are discarding something. But this hold has to be very strong. Rationally if you at that time when you are sinking, will you rationalise, “Whether I should hold the hand of this person who is saving, is correct or not?" No, you'll just, your grip will be very strong. It will be extremely strong and you will grip it with full force, with full faith that “Somehow or other, save me!" And that kind of a feeling should be within us that, `I am a person who is sinking because of myself. And if I am to be saved, I have to be absolutely, completely submerged in Sahaja Yoga. Absolutely I have to become one with it, then only I can be saved.' Because at this level, where you are realised Souls of a higher level, now for a next jump, as I was saying to you, is devotion. Anything else has to be secondary, under the circumstances. If it is primary and your attention is still on that, then you cannot have this second jump. First jump you have already done, you have got your realisation. But from first jump to second jump, you've worked hard, you have come to the second jump, in the second jump you have to face it up. You should not feel disgusted with yourself, nor dejected with yourself, or nothing. But treat yourself as a separate entity.

And dedication is actually turning back to yourself and looking forward towards the Divine personality in you. Once there is Divine personality in you, there's no problem of devotion. You'll just become one with it, you'll start enjoying it.

But this rationality is the worst thing that plays tricks with you, which deviates you from understanding that

whatever life you have led so far has been on a very material, gross life. You came out of it, you have grown out of it, you have come up. Now to blossom, to become fragrant, you have to give up rationality.

That's a binding *[UNCLEAR]*. Try to avoid rationality, try to avoid arguments, try to avoid giving reasons and... even now I find sometimes Sahaja Yogis give an explanation of psychology, “She might be insecure, Mother." This is typically somewhere read in the book, “Because of insecurity somebody does that." Actually now we have seen in Sahaja Yoga that most of the so-called insecure are the most aggressive people. They play tricks with others, spoil their lives and enjoy it. They are the greatest sadists ever born. We have seen these people. And that's how they play tricks with themselves. Now once you understand that you are not to play tricks with yourself... why do you want to play tricks with yourself? You have to be your Self, that's all. We should not be our own enemies. Are we? So once you start facing yourself, you will like yourself. You won't feel disgusted. Because that what, your Self I'm talking about, is glorious, is beautiful, is without any kalank [blemish] on that, is absolutely detached. But first of all, your attention has to accept it that, “This detachment is my life, I'm a different personality, detachment is my nourishment." Detach yourself.

One gentleman came to see Me in My house. I had a very beautiful lamp and he liked it. I said, “You have it." He was so amazed, you see. His wife telephoned to Me, “How could it be? How could You give away such a nice lamp?" I said, “What's there? Am I going to carry it with

Me when I die? Is it going to go with Me?" Just see rationally. If he has liked it, better have it. I have so many lamps in the house, if he takes one what does it matter? She said, “But You see, I asked my husband, `Will you give this lamp like this, if you had, to Her?' He said, `No, I would not. I'm really... I would not,' he said." He was very honest. He said, “I would not." But still I can't understand, why not? So, you know till the last end we are holding on to something very little there.

This... even a little bit is holding the sarī, you know that, that can hold the whole sarī. Even a little bit is attaching to this sarī, the sarī can be held back. The whole thing you can hold it with one little pin.

All these small pins that are there, the hangs-up, are to be denied, to be seen going further [away, as Shri Mataji indicates with a gesture]. Look at yourself. “Oh that's Mister Ego? All right, now recede; let me see how do you go back?" To see all those things, you see, as a play you should see yourself. And then play tricks with your ego and super ego. Actually, they're playing tricks with you. Once you are a master, you play tricks with them.

So many times I have seen, I've said so many things and they are again, then after some time, people start talking about it. Within one or two months after that, it comes as a scientific proof or things like that. You have seen that, many a times it has happened.

Now when I say something I'm sure about it. What I say, I never say anything but the truth. I know that I am saying only the truth. But I do not go inside and find out whether it is the truth or not. I don't read a book to find out. I don't ask you. I have faith in Myself, full faith in Myself.

Whatever I say is the truth, I know for definite that I, whatever I say comes out truth. But that's not your case. That's not your case, that whatever you say is the truth.

So first you have to establish this state that, “Whatever I say will be the truth." Now how do you do it? The tongue should be such that whatever you say should be the truth.

Ultimately it will come out as truth. And that is why the dedication should be there. What dedication? Why should I tell lies? There is no need to tell lies. Even if I tell lies, it will come truth, in My case, so-called lies. They are never lies. If I say to somebody, “He is a bad man” apparently to you, “Oh Mother, he is such a fine man! How can You say such a thing about him?" We had one Mister Michael like that. “Oh, he is such a loving person, Mother." Somebody said, “Mother, are you jealous of him?" Up to that extent, you know. But when he showed his real teeth, you see, then people saw.

So to develop that kind of understanding about the truth, first of all you should absolutely fix yourself on the truth. And the truth is that you are the instrument of God, that you have got realisation, that you have got a special awareness which people do not have. Stand on that. And proclaim it. You are not to be afraid of it. You have got realisation, no doubt. You have felt it. Say it, “I have got realisation.

Nothing doing, I know I am realised." Firm on that.

In this expression of truth, you have to be like the light. The light asserts. It not only asserts, but it shows others also that it shines. It shows others that `I'm the light,' that “you walk in my light and if you don't try to do it, I

may burn you.' So they have that, what you call that tejasvita. Tejas, sharpness of light. That tejasvita is there, that sharpness of light. That is the proof of your truth. You are not afraid of any prime minister, or any minister, or any king, or anyone. But, “This is the fact. That's the thing. I know I am a realised Soul, I am the truth." If you say, “I'm the truth” whatever you will say will be the truth, no doubt about it. Whatever you will do will be the truth. But say, “I'm the truth." But for that a real purification is needed about facing yourself fully, in dedication. Means you are holding on to your Mother, you are holding on to Sahaja Yoga, you are holding on to that truth which you have found out. And here you are facing others. Without that you cannot do it, your source is that.

You're standing on the truth. And that is such a power, such a strength. All of them if you see, Christ had that power, Mohammed had that power, all these great people had that power to say the truth, with full courage, with that assertion that people will accept it. And they would suffer even for that, they wouldn't mind. But whatever is the truth has to be said.

That's the first point one should know about dedication, that you are dedicated fully, that you are not afraid of anyone. You are not worried about your losses.

Some people have lost their heads, also, completely cut their heads. People have tortured them.

Some people have been... taken away all their money, have been tortured in every way, but they thought this was the truth, they stood by it.

Some of them were stupid fools, they stood for something that was not truth. They did. But now you

know that you are standing on the truth and for that you should be willing to sacrifice anything, so-called sacrifice because you are not sacrificing the truth. What you are sacrificing is untruth.

For that you require people of strength and courage and not these half-baked people. You see, morning till evening asking for forgiveness from Mother. What is it? What is there to ask for forgiveness, because I am forgiving you every moment. But what are you doing to yourself? What sort of a person you are? You think about it, that you have to stand on the truth. For that you have to be a strong, courageous person with that sharpness, that tejasvita within you of the light of the beacon. But at the same time you have to have complete dedication. Supposing there is no oil in this, it will all go off. It has to have oil. It will go off.

So the dedication part is the oil in you, is the attachment, complete attachment to your source. That's the dedication. But that dedication should not give you any other ideas but of a light which shines, which corrects others, guides the path of other people. If that is not so, then the source that you are tapping is not coming to you fully and that your light is not burning properly.

So into dedication when you go, you must not think that it is any surrendering, the so-called surrendering, that you become like a cabbage. That's the idea people have, that you become like cabbage. But you become dynamic. You become real power; not of destruction, but of construction. I mean, for destruction you don't need much power. Only for construction you need power. For destruction how much do you need? Very little. You can

destroy the whole thing in no time. But, for the construction you really require great power. And that power, sustained power, flowing power, has to be there. For that, dedication is needed. Holding on to your source of power, you have to stand firm, courageously, without any fear.

That's the truth. That's the truth you have to achieve. That's very important.

But this is only one side of the story. That's not sufficient. Just being the truth, the aspect of one side is there. But the other side of it is that when this source comes to you, you become the compassion.

The truth and the compassion are one thing. You won't believe, but it is so. Like, the wick and the oil combine to form the light. It is the burning of the oil gives you the light. In the same way the compassion gives you the truth. There's no difference whatsoever. Only the state is different that you cannot see the light which is oil and oil which is burning.

So compassion is the one which is the source as well as your store.

So from the source of compassion, you get your compassion. You see, I have seen people they want to have compassion from Me, they want that I should love them. But, reflect it back, do they love others like that? I have known people, say, for one person says harsh things to the other and comes and asks Me, “Mother forgive me for that” or does something harsh just for the whim of the mind. “Mother, forgive me." But when you ask for that, I would like to know: have you given compassion to another person? Even after getting

forgiveness from Me, that Source of forgiveness, that Source of compassion, have you given compassion to others? Have you been compassionate to others? You see, it should not be one-sided. If you are taking the advantage of My compassion, it should not be one-sided that you use it for your own benefit and forget about it. Then you will never grow. You will never grow.

If you have to grow, then you must store that compassion within you. Whatever compassion I have given you, love I have given you, you must store that within you. And give that back to others. Otherwise you'll be finished, you'll be nowhere. Is the growth which is sustained only, not only by sucking from one side, but by giving to others. Otherwise you'll be stagnated. There has to be outow.

But that is a very hard thing, because people are very good at taking compassion from Mother. Or even if they are compassionate, they will be mostly compassionate to people who are, say... in say, Vietnam, not in the ashram. They are more worried about Vietnam people, you know, “Oh Mother, we are worried about Vietnam people, we are collecting money for them, we are trying to send money to Vietnam." And here among ashramites, fighting. This is not compassion by any chance.

Sahaja Yogis among themselves are a different race and they are to support each other all the time and look after them. When I find Sahaja Yogis criticising Sahaja Yogis, I am amazed. I'm really amazed because you are part and parcel of the same. How can you criticise? One eye criticising another person, I just can't understand. I can criticise, all right, but why should you? Why should you

criticise each other? Only thing that you have to do is to love each other. Christ has said it thrice, I must have said it a hundred and eight times already that you have to love each other, that is the only way you are expressing compassion. If I have given you any love any time, you have to have patience with others, love for others.

I sometimes try to coax people and I find that people immediately come out with some sort of a criticism of others or something like that.

Now the basic thing is that our compassion, if that is flowing, then only we can get compassion from Mother. There is no place anymore, I have done too much compassion business and what I find that now unless and until you flow it, how am I to give you compassion? I mean there is no space left now.

So better give it away, empty yourself a little bit, then I can give you more compassion. It's simple business.

In this respect, one has to understand that the source cannot flow unless and until it expands the flow of it. Like the river Thames. We went to see the river Thames, the place from where it starts. It's a small, little stream from seven streams, little little, very little little, we can say trickling down. And it has become a river Thames. Supposing it does not widen, that will stop at the beginning only. It cannot come out, it cannot flow. It's not because it is angry or upset or anything like that, but by of the nature of its flow only it cannot flow, what to do? So that is what it is, that one has to give compassion to others. It should not be formal compassion, or affected one, but should be a natural one, very natural, spontaneous feeling from within. It's not an expression of

your ego, or superego or oversentimentality, but is a kind of a understanding that he is a Sahaja Yogi, you are a Sahaja Yogi, you are brothers. Not the way the brothers have been, but a different type of brothers who are spiritual brothers. You are spiritual people.

So this compassion has to be there and unless and until you develop that compassionate, fatherly or motherly feelings for others, I mean I am a Mother of a person who is about hundred and eight years of age. You have to really mother others and have that feeling of compassion and love for others. You don't have to think about your own comfort, you don't have to think about your own advantages, but you have to think about the comfort of others. You have to think what you can do to make others comfortable, than to see what will make you comfortable.

So this flow of compassion when it starts, you see, the dedication is complete because “whatever we got from You, Mother, we are giving it to others." That's the dedication.

So the flow of dedication is not one-sided. It is double-sided. You stick on to something, you get connected with something to get something out of it and you give it to others. And ultimately that reaches the collective being, means it reaches the source. It is in this light we have to understand.

Exclusiveness, or “We should now marry, we should have separate place, we should live separately", it's all right, you must have little privacy as a married people, I am not saying that. But as far as compassion is concerned, as married people you have to be much more

compassionate. But you'll only worry about your own children, about your own comfort, about your own husband, about your own wife.

In Sahaja Yoga, there is no place for such people. It's all collective. When you bring sweets for your own child, bring for other children in the ashram. You are one family and all the family has to move with the same waves. I had told you before that we cannot have separate food arrangements, separate this and separate that. In the same way, we cannot have separate standards of living for different people.

We all have to enjoy whatever is enjoyed by all of us. That should be so. And that should be achieved on material level. On emotional level, any marriage which is absurd, which makes everyone unhappy, is useless. But marriages are made to make everyone happy.

So before you decide to marry, think that you are not playing tricks. Playing tricks in Sahaja Yoga is very, very dangerous. You are not playing tricks with your marriages; you are not trying to involve somebody else, thinking that Mother will forgive you and all that. I will forgive. But your ascent is difficult.

So don't try to play tricks with anything that you have been doing before, but change yourself completely, transform yourself completely.

Now you change your attitude towards life. You can, because it is changed already. If you try to be the other person, you cannot be. Now you have become a flower, now you can't become suddenly the leaf.

Now you are a flower and you have to live like a flower. And that's what you have to remember, that compassion

is such an outow, is such a natural thing for a Sahaja Yogi. It's not natural for anybody else.

Other people who talk of compassion, or this and that, are actually are not at all compassionate. They are doing it for money; they are doing for position, they are doing for ego satisfaction. But you are having compassion because you have to have it, jolly well. It is flowing, the compassion, because it has to flow.

And you are doing compassion because of compassion. There is no other purpose behind it. Only this will give you something that is of permanent nature, of a sthayi nature.

I have seen people, as I was telling in the morning, who have gone to an organization, made a beautiful organization out of it and once they leave, the organization is finished because they do not give anything substantial to that organization. And what is to be given is a large heart of compassion. If you do not give that, once you go away from that, the rest of them are again barren. It's not growth. Like if you bring water and plant things and give water to that area then it becomes very beautiful and you can say it's a very lush growth. But as soon as that water source is removed, it gets again dried up.

But Sahaja Yoga is different. In Sahaja Yoga you not only grow as a plant, but also as the source of the plant. If this plant is removed from here, put somewhere, it will give water to other plants. Do you know this new dimension that you have within yourself, that once this plant is uprooted from here and taken out, it will not die. Not at all. It will grow, but it will make others grow. This is

another type of a growth that we have. And it's a very different position we are in and that's what now I want, that all of you, even if you are uprooted and put into any other place... I've seen, when I ask people that you better shift from here to there, they just get frightened. “You better go there and do this." They get frightened.

You are a plant which can not only go and prosper in any place, but you will give the necessary nourishment to other plants. That's what you are.

So do not stick on to one place. If you stick on, then think there must be something wrong with the place. Like a glue, if you are sticking to one place, it's very dangerous. And be sure, that you must turn away from such a place which glues you. That does not mean that as people are here, they never stay in the house, all the time running out. It doesn't mean that.

Again I have to strike that point. Because otherwise the people are here, are all the time running away from their houses. That's not the point. The point is that you should not be glued to anything and not afraid of leaving any place, because now you are Sahaja Yogis. You have joined the ocean and ocean can take you anywhere.

So just prepare yourself to move into any place, because you have to take this compassion everywhere and to prosper the Kingdom of God, you have to serve Him. And this service only possible if you know that you are here for a very great universal task. Not only for England, for India or for America, but you are here for a global task which is the epitome of our evolution. This is the highest thing we have to do for our creation and for our Creator and you are chosen for that.

So don't divert your attention to anything that is not fulfilling your own manifestation. Discard all that. Don't waste your energy. And your manifestation is your compassion, your love.

But still it should not remain rational. Whatever I have said to you is just to put you into a condition where you start sucking the vibrations as well as giving the vibrations. It is an action, which is a happening that should take place within you. It's not rationality, it's not thinking about it. Only by saying these things I really stun your thinking. You should allow this to happen to you. Just with the vibratory awareness you should judge yourself, `Am I the one who is giving vibrations to the others? Am I the one who has stored these vibrations or am I getting ruined?' All this will give you a great meaning and an employment, as I said, “Employed by God." If you have any questions, ask Me.

Question: When we get angry, is our anger just our tendency to react like this?

Shri Mataji: You see, if you get angry within yourself and if you are sure that you are not doing anything wrong, for a Sahaja Yogi there is no need to say `outside you are angry.' There's no need. That anger itself is a power. And you should do your bandhan and anything that you want to do. But you should not show that you're angry. You should be absolutely silent, because you can be, you are in the axis; you are not on the periphery. Actually the anger is just to see your anger and use that anger for that purpose. And once you start doing that, that anger will itself work out. That anger will itself work out the

person. And you'll be amazed, how it... But you must learn to see your anger that is working.

All these things are important.

You have seen that sometimes only shouting at the bhoots they go away and many mad people have been cured like that. But you don't do all that, that's for Me. You must be always decent, with decorum and all that.

But if the anger is because of your nature or a tendency or out of control, then it's a bad thing. If it is out of control, then it's a bad thing. If you get into a temper because it is out of control, then it's a bad thing. I can get very angry but I am completely under control. I know why I am angry, where the bhoot is, how he's running away, I can see that. But you can't see the bhoot, you can't see anything.

So there is no need for you to get angry, show temper.

But if you have an anger, say for example which makes you uncontrollable, then there is a mantra for that: Shanti. “Ya Devī sarva bhooteshu, Shanti rupena samsthita." You must ask for that bliss, for that peace. This is a mantra for you. For controlling your temper, you have to tell yourself, “Ya Devī sarva bhooteshu, Shanti rupena samsthita." So Shanti is the point, the axis point is that from where you witness everything. You are in Shanti, you are in complete peace. You are not in a turmoil, even if you are angry.

You are not in a turmoil. Whatever is angry is the power and the power is taking charge.

But unless and until that is achieved, what you have to do is to put yourself in a position that you are peaceful.

So I think that's a very good mantra is to say, “Ya Devī sarva bhooteshu, Shanti rupena samsthita." Can you say that? [The audience recites the mantra.] So the Shanti is your fort. But peacefulness never means cowardice. Never call cowardice as peace. A person who is peaceful is never coward, because nothing can transgress it, nothing can overpower it. It is never, never possible that cowardice and peace can go together.

But your power is inside, not outside.

So you don't show your power of your anger outside. But just a little anger with anybody, you will see it will work out. But first establish that position within you where you are the axis, where you do not allow anger to sit on your head. That is the growth. That's the growth that you are at peace.

Also, another question? All right? Satisfied now? Both ways you should know, that one is the anger that is detached, is perfectly all right. Anger which involves you, work it out.

So judge yourself, as to what it is.

Good question.

Ask some questions. I mean such intellectuals are sitting here, ask Me some questions.

Question: What are Your plans?

Shri Mataji: What are My plans? I don't plan. You see, I don't plan, because I don't know how far My instruments are ready, you see. First now My only plans, if I have any, is to really prepare My weapons all right. Once they are done, then we'll fix them up.

You see, unless and until you know how far your bomb can fall, how can you plan it? So, first of all I must measure up the power of My children, how powerful they are. That's what I'm trying to do now, is to make them aware of their powers, to use.

Like you see Hanumāna when He was born and when He grew up He forgot that time, He forgot His powers.

So He was to be reminded that, “You are such and such powerful person; You don't know what Your powers are. You ate off the whole of Sūrya. This You did in your childhood. You are born with this power, but now after growing You have rather sort of forgotten it and also You were afraid of using them and it sort of looks like in a dominant position. But it is there. If You just try to remember them, it will come." They have tremendous power these people have, tremendous powers. But they have to assume and stand on that. If they do not do it...

You see, if I tell them, “Now go to this house." “Oh Mother, there may be a bhoot there sitting." [Laughter.] A person comes possessed in the ashram. They all shut their doors. “Oh God, this bhoot has come" or something, then what's [the use]? Question: Some Sahaja Yogis use their devotion to You to oppress others.

Shri Mataji: Then again the same thing, Jamil. It's the same thing is. You see it is: you have to do it. All those who are doing that way, I am just pointing out to all those. It you are using, say, your devotion to Me for the oppressing of others, all right? So it is for you to see. There is nobody who can be oppressed, because your Spirit cannot be oppressed.

Say, there is X and Y. Now Y is a person who is trying to oppress X, all right? What will he oppress? He can't oppress his Spirit, can he? First point. Clear.

Now, this fellow, if he has to have attachment to Me, nobody can stop him. You all have direct relationship with Me, not through anyone. If you want to accept somebody's agency, then I can't help you.

But otherwise you all have a direct access to Me. You all can grow your Spirits; nobody can dominate you.

Everyone has complete freedom to know their Spirit. And the Spirit is something cannot be dominated by anyone.

Now supposing somebody tries to oppress you. What will they oppress you, in which way? They'll say, “All right, we'll not have this carpet, we'll have that carpet." Now have it! Somebody will say, “I'll jump in the sea." Jump! Just now you jump. What will they oppress you in? You see, just see that. Not in your spiritual growth, can they? And that's how the problem starts. You see, in material thing, say, in an ashram now, somebody says, “All right. We would like to have a photograph of Mother put there." The other will say, “No, we're going to have it there." Whether you put it here or there makes no difference. My photograph is going to work it out.

Even in Pūjā matters I've seen people will say that, “No, Mother is sitting there, don't put your feet towards the Mother." It's a common thing, everybody knows one should not put it. But still they'll say, “No. We want to put it." All right, let them put it. Next time they will not, because they will know it is wrong. They'll find out.

So, you see, nobody can oppress anyone. I'm here to correct. Once you understand that you are not perfect,

the other is not perfect, we are all perfecting ourselves, we are all coming up, Mother is there to look after us, then we will never think like that.

Now, I have also seen people will say that there are two Sahaja Yogis talking to other Sahaja Yogis.

Now one is a very oppressive one, the another one is upset to see that this one is oppressive. Now, for that purpose, if you are quiet, silent, you will always dominate him. People will listen to you, not to him. But even if you start saying, “Oh, you don't say like that and this” they will think these are fighting cocks.

Then, at that time, your wiser this thing will even give him a chance to understand.

But what happens, one person dominates, the another tries to dominate them by outward things and the whole show is over. There is no need to dominate another person by outward things, he will settle down by himself, if you show your dignity of your silence and of your understanding of Sahaja Yoga. There is no need just now to say, “You shut up, you sit down, you don't do!" [Laughter.] It's absolutely wrong.

They do it; I have seen it. In My presence, I have seen it.

Because we still live half way there and half way here. The way we solve the problem, say, you have to do some business. There are two people doing the business. One person says something and the other one says, “Why did you say like that? You shouldn't say." Then this person says to that person, “You shouldn't correct me." Like that, the fight is on. But that doesn't help anyway, there also.

But in Sahaja Yoga it will never help. The other person can only win over by his dignity, by his quiet methods, by approaching a person properly. That's how the leaders will come up. They won't come up by shooting another person down. Not at all by any chance. That's not possible. Is not good leadership.

Good leadership is judged the way you handle the situation. Not the way you fight another man down.

So many times you have seen I just keep quiet. It works out. Not necessary, that you should at that moment shout. There's no need. And it creates a very bad impression and very bad leadership.

First of all, you cannot be dominated, this is one fact, is a truth. You can grow in your spirituality, whatever people may try to dominate in the worldly things.

Thank God we don't have any organization. Thank God we don't have secretaries, assistant secretaries, under secretaries, vice secretaries, upper secretaries, lower secretaries, we don't have any nonsense.

Otherwise even that would have been dominating to people. Then they would have fought that.

So we don't have that problem. We don't have any money problem, because we don't have all these nonsensical ideas. I have solved these problems by having no institutions, no positions. Everybody has position.

But the greatest position is of your Spirit, which you establish. The attention is not there; is more ego-oriented. The whole stuff is ego-oriented. You can't fight

ego with ego. You cannot. You can only fight ego or super ego with Spirit.

How much do I dominate you? I absorb all your aggression also and how much do I dominate you? If I have to correct you, I go forward and do it and tell you that I am correcting you, whether you like it or not. And you see the result, it's all right. But if you have that capacity, do it. Then there is lacking in you that you cannot do that way, so be prepared not to at least spoil the show of Sahaja Yoga.

One person is talking too much, all right, the others will say, “He is good for nothing, but another one is a sensible one." But if both are fighting, then I don't know. That doesn't show any wisdom or growth, isn't it? Does it? Those who think that by dominating in small, small things, you are going to achieve anything, are wrong. Actually I have seen, My grandchildren are realised Souls, they are not bothered about these things. They don't do this. This kind of a fight they don't have, that “where to keep this, what to do", this they don't have. Nothing. At the most they might fight for a chocolate or something, at the most. But in spiritual matters they never fight. In spiritual matters they never fight. That's the place one should not fight. One should not argue. That's the point not to be argued, because truth is one.

What is there to argue? You have seen all these saints, you see, those who have talked about Me. What do they say? Everybody says the same thing about Me. There cannot be any fight between saints, can there be? If the truth is one, how can there be fight? But because one is inadequate, another is dominating, both must achieve

that state. But the best is to behave more dignified, more grown-up, more patronizing. People will definitely take to you, because you will become the leader.

Arguments are not going to lead you anywhere, I can tell you this much. No use arguing among yourselves. If you have to argue, you have to argue with others, not among yourselves.

Otherwise, now what else? Any other questions? Question: How do we fight the ego?

Shri Mataji: How do we fight the ego. See, you should never fight ego. If you try to fight it, it will sit more on your head. That's not the way to fight it. That there is ego and you fight your ego, “Oh I am going to box you” then it will grow more, you see. The more you box it, the more it will grow. Never fight your ego. Only way is to see it.

Your attention is very important. Your attention is now enlightened. Whatever you see, it comes to its right size. It comes to its right size. Say ego, if it is overgrown, you just watch your ego. Best is to watch yourself in the mirror and you say, “Oh Mister Ego, how do you do?" [Laughter.] Then it will come down. But don't fight it. Just to be seen.

All kinds of egos could be there. If you are overeducated, you are egoistical. If you are uneducated, you are egoistical because you must try to show that you are something. All sorts of egos are there.

So best thing is to see for yourself. That's why I say” Face your self." Your self means your Spirit.

Question: Mother, is it the same for super ego?

Shri Mataji: Yes, very much so. For super ego also, not to be frightened. You should just say, `Get out! I can see you very clearly, you are there. You get out from here. How dare you frighten me, I am the Spirit. I am the Spirit. How dare you can do that.' That's how.

You see, ego makes you idiotic, absolutely. Ego makes you idiotic, makes an idiot out of you, absolutely.

And the super ego makes you a coward. It makes you a coward. Now how to fight it: “I'm not going to be an idiot” if you say that, ego will go away. If you want to be an idiot, then he will be there to help you.

If you want to be an idiot, all right, call Mister Ego. You'll become an idiot straightforward. Is the easiest way. Easiest way if you want to become an idiot, simple thing is to call the ego, “You come, Mister Ego and settle down in me” and immediately... This is a very simple composition.

And super ego, if you are a coward then it sits on your head. Say” I am not going to be." Ham, Ksham, as I told you, the mantra on the Āgñyā. Either you have to say, `I am.' The other I say, `I forgive you.'

Sahaja Yogi: [tells Shri Mataji that he is preoccupied with food and is afraid he is going to become fat.]

Shri Mataji: All right, you do one thing just now. You put your left hand towards Me and right hand outside.

He has the Haṁsa here, caught up. There, you see the Haṁsa.

[Shri Mataji greets some people who have just arrived and tells them to come forward.] That relationship with yourself should be tyrannical. You should lash it up. You

should absolutely make it clear to yourself that `I have to perfect myself if I have to give this, my being, to God. It has to be perfect.' Secondly, if you have to have relationship with others, it has to be ideal relationship. Sahaja Yogi with Sahaja Yogi, means something great. The greatest relationship is that. With your sister, with your brother, it should be ideal. And in collectivity we have to be pragmatic. In collectivity we can change our course, we'll take the way we like, the way it moves, we will manage it. But otherwise...

You see, for example, take a plane. It has the same thing. Plane, when it is in the air, it can go wherever it likes. But the screws that are fixed in a plane, are ideally fixed. They cannot just start. Like a pilot seat doesn't go to the back and the back doesn't come to the front. You see, the relation is maintained.

All right? And the screws which are made, or anything that is made, is perfect. But the aeroplane is not fixed. Aeroplane can go southward, northward, anywhere it wants to. Only the things that are in it are correlated with each other in such proportion, that they cannot budge from their ideal positions.

I'm giving this example because you are here. You'll understand it better now.

And these things that you have produced are themselves are perfect. If they are imperfect, there will be a problem. It's like that. If you understand this very simple thing about relations and attitudes, you will never have problem.

Your relationship with the Sahaja Yogi has to be absolutely ideal relationship. Otherwise some screw is

loose. Try to make it ideal. Say, there is one person. You find the person is too egoistical or something.

Try to see what's wrong with you, first of all. `Am I perfect? Am I all right or am I equally dominating? Am I equally egoistical? All right, if I am, then I better correct myself. But if I am not, if I am a good person, that way I am not dominating; then I should try to bring down his ego by making sweet things to him, making nice relationship with him.' Try to be kind to him, so that his ego comes down. Manage, somehow or other, to establish ideal relationship. Is absolutely simple. I mean I don't understand what have I to tell in this thing, you know everything, that it has to be proper.

Now see, the relationship between that [ame] and Me has to be proper, so that it does not burn Me, isn't it? It's absolutely in lifetime also, we have to do the same thing. That relationship with each other has to be ideal to create the best results. It is so practical, I don't know what is there to tell in this. And you have to be perfect, because you are the unit. And the whole thing can be pragmatic, then only it can be. But here, just the other way round. The screws are pragmatic, the relationship is imperfect and the collectivity is absolutely static. Doesn't move. The collectivity, after all we are collective, bound to each other. “How can we move, Mother? We are static now. We are bound to each other, we can't move, You see." Just like rock of Gibraltar.

Now you being an aeronautic engineer, you should understand this better than anybody else, this example.

What else is the question? How are you? All right? What other question? Question: Shri Mataji, could You say

something about maintaining our attention so that it stays where it should.

Shri Mataji: Rustom has asked a very practical question it's true that “to keep the attention where it should be." You see, for everything you have to do some exercise, abbhyas, not before Realisation, after Realisation.

The best way is to learn how to watch yourself. Just now, sitting here, just put yourself into a position from where you watch yourself. `Now what am I doing?' This is the abbhyas, this is the study. Apart from mantras, apart from anything, the abbhyas is the practice, practice of becoming a witness. And the witness is the Spirit state. There attention will not go. I mean you will see everything, it is there, but attention will be inside. Try to practice this: `Am I a witness?' Now, say some people say” Oh God! I had a horrible time, Mother. This happened, that happened." See, you are not a witness. How can you have a horrible time if you are the Spirit? You only have a horrible time when you are not the Spirit. If you can watch the whole thing as a drama that is played, then you are not having a horrible time, but this outside of you is having a horrible time, which you are watching.

That's how the attention can be fixed very well if you practice abbhyas, practice all the time to be witness. Say you go out, you see something. You just try to see it, not to think about it. Be a witness of the whole thing. The joy will be complete and also you will become absolutely peaceful. Your attention will be completely enlightened. And then the inspiration you will get will be tremendous.

[After a long pause:] See, it's working out. Working out. Try to watch.

And it has such a tremendous memory, if you know how to watch. I mean, to Me, if I see something, I mean, to Me it is just like a film in My mind. If I have seen this room, now I know what is in this design, everything I know. How you are sitting, what pose you have taken, how you were, what was it, everything is like a design. You see it comes to Me, just like a picture, absolutely. Not of this life, but of lives.

Because that's a recording system that records best. If there are thoughts it's like something in between.

You see, now he is trying to record Me on the film and if there is something in between moving, nothing will come in it. But when there is nothing in between and you are just seeing through, you are recording everything that is important.

Moreover you will be amazed, you don't record unimportant things. Like for people now, they go to a village, or any place. They will be recording, “Oh God, it was very dirty and this happened and we went there and there were cement to sleep, for example. [Laughter.] And then we went inside and there was no proper chair to sit down. And the chair was so hard and my back started aching." All these things they will remember. And then what happened? “Oh God! I couldn't get Realisation." Everything that bad, you see, just like newspaper, all bad news.

But to a person who is a realised Soul in a real way, he doesn't see, I mean, you don't smell anything dirty. You always smell something good. You never smell, you do

not think of anything dirty. Everywhere you go, it's beautiful. Even if you see just the sand, you see the pattern. Even if you see a barren hill... I saw some people who had gone I said, “Look at the beauty of these hills, in Maharashtra." They said, “Mother, what is the beauty? It's not covered with trees." I said, “That's the beauty, just see the patterns." They couldn't see the patterns that I was seeing. But if you ask Me, “What is this hill?" I also know that. Because I know the patterns of all the hills, how it has moved, how it has made patterns and things like that.

Because they don't see that, you see, they cannot see the beauty because they are looking out for defects. Or relatively, you see, “English trees are better than say X, Y, Z trees.

So then this is not better." The relative they start. But you are at absolute point, you are getting the absolute of everything.

Everything is your own. What is there to judge? Unknown [comments]: Mother, perhaps You can see the beauty because You are the artist.

Shri Mataji: I am the artist and I am the art. But what about you? Who are you? You are the one who is created and you can create and you can become the artist.

That's what I am saying: that you are not only the light, but the light that will give light to others.

And also you will sustain that light which you have given light. This is the difference now, between you and other people. Not that only you will be the artist, but you'll enjoy the art of the artist. This is what you have got, you don't know, you are not aware of your powers. It's a

dynamic thing which has happened to you, which you should take to. But our attention is on from where the dirt is coming, where the filth is coming, you know, where the ugliness is there. If your attention is on ugliness...

People tell Me, “There was, this was ugly." I said, “I didn't see. I just saw the way the elephant was standing, you see. The way he has pulled up his leg and he was raising his trunk. I never saw the dirt part of it. Where was it?" “At the back of it." I said, “I never went on the back." If your attention is on... even description of a person. I ask a person, “How is he?" All his little funny points will come to your head. Even the photographers I have seen. They will only take photograph when you are in a funny way. See, when your face is a little turned round. I mean it's a seeking after ugliness, seeking after mistakes, seeking after something wrong. All the time if you do like this, you cannot be a happy person, all the time trying to find out defects and faults and mistakes and dirt and ugliness. I mean you are in for trouble. You are asking for it.

Like a person was saying, “There are three-four ditches in this place." I said, “Did you jump into one of them? Better jump in, so that once for all you do not see any other ditch. You don't see the plain grounds, you are just seeing the ditches. For what?" The same thing can look ugly to a person who is of that kind of an attitude who wants to see everything ugly.

Try your attitudes. Try to see good in others. Try to see. I am not saying for other people, but I am saying at least for Sahaja Yogis you can do it. Try to see good in them. What good they have done to Sahaja Yoga. What you

flowe to them. How to get along with them. Why not see the good of them? By giving them encouragement by being good to them you are helping Sahaja Yoga. But you want to help your ego, because you are very wise.

So then only, by appreciating another person only, you have better relationship. This is a very simple fact.

You see any film, there the two people are talking to each other as if they are barking at each other.

What does it take to be kind, to be gentle, to say pleasant things? As soon as they will see a person, “Oh God! You have become very ugly." This is the best compliment. That's human nature to see to the faults of others, to see to the wrong things of others. You see, they will find out in anything.

Somebody is very tidy, then that person is bad.

Somebody is very untidy, that person is bad, every sort of thing. But why not you do something about yourself that there is something inside you which is not tidy? And it is inside you that is very upsetting.

To Me it makes no difference, you have seen it. It makes no difference. If you say, I will sleep here. If you say, I will sleep on the grass there. To Me it makes no difference. To what bathroom I go, I don't even remember all those things. What is there to remember in a bathroom and this and that? All nonsense it is. I have no memory for all this thing. Even if you want Me to know, I will not remember.

If you ask Me, “How did you go to that bathroom?" “Which one?" “That one." I said, “It is all right, I have been there." Then food. What sort of a taste it was and what food it was and all sorts of things people go on

thinking about. What's the use? The whole food is going to just be digested in the same stomach. What is there to be so much worried about all this? We are wasting our energy.

I don't waste My energy. I have no energy for wasting. In the same way, why do you waste your energy? Why not see to the better side of man? By seeing bad side, if you can cure it, well and good. But if you cannot cure it you are going to get yourself bad. If you can cure it, nothing like it; but you can't.

Also, once always person says, “I do not, I would not do that." But you would do something else that the other person would not do.

When judging others, one has to know one should judge oneself first of all. Because with what are you judging?, with your ego or super ego. I have seen it's a very common failing, which should not be there anymore. Now you are realised Souls, you are saints. And the saints, though olden saints might be doing whatever they did. Forget them. But you people are not going to see the faults of each other, but to the good points of everyone.

Simple things I have seen.

Somebody says a wrong English word, or a Sanskrit word, or a wrong this, immediately you will catch on that. But he gives a big lecture, it's all right, that nobody listens.

Your mind is working, “What wrong thing he's going to say?" Attention should be onto what he said so beautiful. And then you will develop an attitude as Mine is. You will never see to the defects of others.

Never. Never known that. You will have no eyes to see.

I mean Mine is like that, condition is like that, I tell you. It will be like that. It's very difficult. Like somebody says, “You come and play those cards with stakes." I never remember. I'll always lose, so I said, “What's the use of playing? I don't remember." See, everybody says, “You have so many brains otherwise, so can't You remember these three cards?" I can't. I can't. Just My brain goes off. I forgot them all. I don't know. I look like a stupid fool when I play that game. Why should I play? Anything like that, I am absolutely good for nothing.

So it's a thing people know, “Oh She's useless, forget Her." But it should become automatic with you also. Then it's so enjoyable, how beautiful we are that everything is so beautiful around us, to see such beauty exists and we do not see it. Such tremendous joy.

Every bliss is there, flowing within us. And we don't know, we don't notice it. It's such a happy thing; it's such a beautiful thing.

“Oh God! Such a source of joy was just standing next to me, I never knew. And just I turned round and saw that force. Turned round." Turn your back, all conditionings of yours, the ideas that you have, do not pass judgment, first thing.

Great art critics and all that, please, I beg of you that do not pass remarks at anything all the time. It's ego playing the trick. Just watch it. How it is making you feel that you are something very great. Be careful.

[After a pause.] There were some people coming from America, have they come? They haven't come.

So then we'll decide when they come here what is to be done.

[Shri Mataji advises a Sahaja Yogini about her relationship with her mother. Only Shri Mataji's words can be heard.] Linda, for your problem, what is the thing to be done? Will you get out of your personal problems or not? Now I'm talking to Linda now.

I would suggest you should stay with your mother. She needs you. She's an old woman; she needs you. You must serve her. There's nothing wrong in it. No, no, no. You are inadequate. Not that she is inadequate. You to serve her. Give her love, affection. She's lonely. She behaves like that because she's lonely. You are inadequate. I wouldn't say to her anything. She never had love and you are the only child she has. You should love her. Give her more love, more affection and also what she says about Peter, you should do that. Will give her consolation. She's going crazy because of that.

Let her say. Her saying, nothing matters. You see that's nothing. That's just an escape. Because you are crazy, that's why she thinks like that. But you should establish yourself with more patience, with more love and affection. She said do a hundred times Sahaj Yoga. How has she changed her attitude because when you went there you went crazy. And you are quite crazy sometimes I've seen. First of all you must be a tidy person, neat person, must look after her. You must take up her responsibility of looking after.

She's an old woman who has had no love all her life. What she wants is love; and as a child, daughter, you must give her love. Whatever she is, you can't leave her alone. If you give her love, I'm sure you can cure her.

Take it up as a challenge and give her a bandhan. Everybody can give her a bandhan and put her right. You cannot be helpless like that to run away from your duties towards your mother, I will never allow it.

You can go to Chelsham start a center there, attend it, do it. You have to.

Question from a

Sahaja Yogi: Should she live with her, Mother?

Shri Mataji: Yes of course, why not? She's your own mother. She's not such a cruel woman. I don't think so. I've seen her. But you get crazy, yourself. I know. I know that. This is how you will test yourself.

You should live with her, after all she's so old now. What's her age? See now, at sixty-three she's left alone in that house. What will she do? You tell her that I've decided to do what you have told Me about Peter.

She'll be all right. You see, you try to tell her these things, she'll be all right. You tell her just like this, `And now I'm going to look after you, you are very sick, you're not well. Take care.' Did you talk to her kindly sometimes? No, you did not. You did not, that's what it is.

As a Sahaja Yogi you have to be extremely kind and compassionate towards her. She's an old woman, had no love from her husband. She has tried to do something for you always.

So as a daughter, you have a duty.

Linda: [says she is worried about her child named] *[UNCLEAR* Bumble].

Shri Mataji: If you finish off from yourself, she won't be finishing off like that. See, when you create a problem

between you and her, first of all, there should be no gap. If there is no gap, then there won't be any problem. The problem is because you are a problem and she's a problem, so the child suffers. But if you just have nothing, if she tells, on the contrary, if a child tells anything about your mother, you should say, `Don't say like that to her. She's my mother.' Tomorrow she will turn back and tell you that. Take it from Me.

She's much more sensible in this than you are. You should not tell her anything about your mother.

You should say, `She's been very kind to me and nice to me.' If it is communicated to her, if through Bumble, things will be all right. See, how long is she going to live with this kind of life she has had. All right? Where are you going to try your Sahaja Yoga if you can't try on your own mother? No that's not the way. It's not outside; it is inside. You don't have to do it outside, you have to do it inside with her. Be kind, be gentle, be of service, at the most she'll shout sometimes, doesn't matter.

Forgive her, forgive her.

Linda: [says her mother can't sleep at night, wanders around talking to herself].

Shri Mataji: You see, it's all right. If she doesn't sleep, then you can say some mantras in your heart.

You know there's a mantra of nidra and all that. You put her left to the right, she'll sleep off. You do it all that she'll sleep, you should say that three times heavily you'll sleep off. When she's talking also if you sleep off, she's not going to wake you up again. You just doze off there and she'll say, “All right, you go and sleep now formally." It's very simple to fight out these things. I mean she

needs you, very much. She can't sleep. Just imagine, a mother can't sleep. How can you run away from her? Just see her condition.

She's your mother.

Then how can you leave her? You can't. You can't leave her. No, I wouldn't say that. You can't leave your mother.

You know, Kathy wanted to come with Me. Remember Kathy? I told her, “You can't leave your mother in the hospital, come with Me to India. No, you can't." She missed that thing completely, I told her, “You stay with your mother." She's here, just ask her. I did tell her. And she was cancer, this thing with the Sahaja Yoga and all that and she used to attend to her. She stayed back. No, you can't leave your parents like that, you see.

Parents are very important things. After a certain age, you have to look after them. Whatever they are, you must look after your parents. That's very important in Sahaja Yoga.

Your right Heart cannot be all right, Śhrī Rāma cannot be all right if you don't look after your mother.

She's not such a bad woman. I've seen her. If she were a very cruel, horrible, this sort of thing, then I would have said, “Forget her." She's not that way. She's not either so much...

She's drinking because she has no company, she doesn't know what to do with herself. See, she is trying to run away from herself. It's very simple to understand.

You be kind and gentle. Give her some value that she's something to you, she'll be all right. I've seen she's not a

bad woman. Lot of hers has come into you also. Her goodness.

Linda: [tells Shri Mataji something about her mother's brother.]

Shri Mataji: That I have heard of already. That story I know, whatever she has done, whatever it is. Doesn't matter. By leaving her, are you going to help her by that? You should fill the position of that brother. You should say, `Doesn't matter, if the brother has died, I'm here to look after you, mother.' Why she hankering after the brother, she think if the brother had lived he would have looked after an old lady? But God knows if he had looked after, he would have run away, too.

Why can't you fill the place of the brother? You can. Why not? You take it up upon yourself. You can do it. I know. All right? You look upon her as you look upon Me. Why not? Just try. It is worth it.

It's worth it.

Be nice and gentle. Say nice things, pleasant things to her. Show interest in her life.

Actually you see all of this has come from these psychologists also. Horrible ones. [Laughter from the Sahaja Yogis.] No, they always say, “Mother did something." Everybody I saw they said, “My mother is like..." I said, “How can everybody's mother be so cruel?" Could be some people's, but not everybody's.

And also if they have deviated from right path it is because they never got their love, they never got their place in life. See the husbands must have ill-treated them, tortured their lives and must have been after

them, or maybe they had some other problems from their parents or something.

Everybody's mother has tortured. [Shri Mataji laughs.] It's a psychology, I think. That way a mother is in a way always, if you look at her from a wrong angle, she will look like your enemy. In the West, the mother picture is horrible. Also wars, things have come in that generation. People have been shattered of their values. You must understand what kind of life this horrible Western society can give to women who are good. Good women are really tortured in this society.

Only the smart ones and the ones who are very arrogant and who know how to put men right and women right in their places can exist, you see, this is what it is. It's a regular struggle here. Any good woman is tortured in this society. I mean, if she exists and she really lives, is something surprising. Ask, Maria will tell you. You ask her how they put them down, how they insult them, how... I mean, everybody has seen this happening here. But don't blame the mother all the time. At this stage, you must look after her.

Now what is next?

Sahaja Yogi: Could You marry me and my girlfriend?

Shri Mataji: Who is your girlfriend? She's not a Sahaj Yogini? She's a Sahaj Yogini.

So you want to have a marriage on Kṛiṣhṇa Ashtami? Some of the marriage to be performed? Now when is the Kṛiṣhṇa Ashtami? Another Sahaja Yogi: Next Sunday. [Lots of laughter.] Sahaja Yogi [who asked to be married]: Some time in the future, not...

Shri Mataji: You see, the best place to get married is in India. Very easy and you have a real feeling because you come on a horse and this and that, you see? But even if you want to have in Kṛiṣhṇa Ashtami day, I don't know if you can get really somebody to do it, if somebody we can get, we should do it.

There are people who want to get married, but you see Sahaja Yoga marriage is taken for granted. I've seen people do not have that understanding and it's very dangerous to play with; it's very dangerous.

See? So I think if you have some time given to yourself, I will definitely marry you. Best thing I think is let people take some time and decide, because you see it's very funny, nobody feels responsible about it.

They'll come out with a explanation, “Oh, I didn't understand and I was not in a position to do it, I was still possessed with a bhoot and I married another bhoot" [laughter from the Sahaj Yogis].

Same

Sahaja Yogi: [tells Shri Mataji that he will introduce his girlfriend to Her.]

Shri Mataji: You see, you have given sufficient time now. But you see one thing is they, living is, in the West, is simple people; but if you tell them “marriage” oh God. They go amok. They go amok. You see if it's a marriage, “Ahhhhh." Ask David Prall, he'll tell you [laughter].

You see because the life is so horrifyingly funny here, “Marriage, oh God, it means horrible things. You have to separate. If you have to divorce... first thing about a divorce, you'll have to give so much money.

Half money the wife will take away. She'll murder me." You see, they' show husband murders wife, wife murders husband, all sorts of things you know all the time it is like going on in this country. It's madness about marriage.

So I think it's a good idea. I would like if you can arrange, because Kṛiṣhṇa Ashtami's a good time to marry people. Our sixteen marriages, which one has failed? Last time. For the sixteen. No, sixteen here in London. Who were the sixteen people, let's see. All first class? All first class, yah? Yah. Good.

So for next marriage lot.

Some will be lagging behind like Nick, I would like him to marry. Now you're not so frightened are you? Nick? On the Dussehra Day we can have marriage. The Dussehra Day, that's another day one can marry.

Now Kṛiṣhṇa Ashtami, the Dussehra Day. Of course after the Diwali, after the marriage of the Tulasi, then only people start but the Dussehra Day is very, very good. It's very auspicious.

So we'll have marriages on the Dussehra Day. Till then prepare people for marriage. All right? The Dussehra will be say about... end of October, about. All right? Let's find out where will I be.

So that's all.

Gentleman [who has been in Sahaja Yoga for some time but still cannot feel the Cool Breeze or the catches]: [about what he and others like him can do to feel vibrations.]

Shri Mataji: No, no. You see, to begin with, you see, it has something to do with your nervous, all right? So if your

nervous system is disturbed, you may not feel it, at all. For the nervous system, best thing is to do message. You see somebody should massage their back, hands. Also I have told many a times that you rub your hands with vibrated olive oil quite a lot and rub these things so they become sensitive. Could be with insensitivity; but if they can feel the catches in the body, that means they're all right, only their Viśhuddhi is not all right. Rub the thing on the Viśhuddhi. Work on Viśhuddhi, clear it out. And for Viśhuddhi, if you can use, say, butter, to rub on the here and rub all these muscles, you see, with that, all these things will work out for your hand.

But supposing there's no Cool Breeze coming out of the head, possibly, then the Realisation is not yet established. See, other people should say whether there's a Cool Breeze coming, because the person who is not realised may not feel it. Supposing he does not feel it and you feel it, then he is realised; only thing, his Chakras are to be cleared out.

It's a different, different category of people. Then there are some people whose Kuṇḍalinī has not risen, they are still Sahaja Yogis like that. Maybe, I don't know if there are any. Those people who are unmarried for long, they are very difficult people, because they never feel the Cool Breeze in the hand, quite a lot, like that. But you see it is not so, they are realised Souls. In any case, they may not feel it, but they are realised Souls, you see, because a kind of a softness, a kind of a balance is developed after marriage which is not there. And that's how some people don't feel it.

There are various reasons.

Some people who are ego-oriented more, they should turn their left to the right many a times. They should find out, from the hands, you see. One hand is bigger, one hand is smaller, that means the left side, if it is smaller, that means you have to raise left to the right. You see, from the size of the hands and all that you can see. Putting one hand towards the photograph, another hand outside. Work it out in so many ways, because you have permutations and combinations of certain mistakes. But that doesn't mean you develop this left Viśhuddhi by any chance, because that's the worst thing that can happen. If you develop the left Viśhuddhi, then it's a very difficult situation *[UNCLEAR]*.

Now, for this kind of a thing I think I'll give you a complete lecture on one day, complete, as to see what permutations and combinations of different Chakras can create. All right? But symptoms are outside. Symptoms are mostly outside. There's no need to... from a personality you can see what it is he is catching.

Is a very big problem with people, that they don't feel the vibrations.

Some people just don't feel.

How many there are like that, who never feel any vibrations, never felt? Raise your hands. I know Kevin.

You have felt it sometimes? All right.

Sahaja Yogi: [says that when he was doing work in the ashram, his hands were hot.]

Shri Mataji: Which one?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Both the hands are...

What work you're doing in the ashram?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: All right, you had a left side catch. All right, you can see clearly your right hand is very shiny. The left, there is a problem. You see these fingers are not so shiny as the things are. You had a left side problem, if you remember it. All right? So, that's fighting. In the ashram the vibrations are fighting, that's why you feel hot. There's nothing wrong with it. It will correct; it will have Cool Breeze. Put your right hand always up and left hand towards Me. It will correct.

When did you come?..... [About 20 minutes still to be transcribed.]

Contents: 1982-08-13 **Talk to Sahaja Yogis, America: Its Future and Problems, Brompton Square, London, UK**

(other date 08-31) And I found Russian people extremely helpful in Sahaja in a way, very indirectly. The thing is they are very simple people, extremely simple people. I went to Uzbekistan, the people of that place are extremely generous, very simple and their self-esteem is absolutely correct, most surprising Sahaja Yogi or Sahaja Yogini [interjects]: It's tremendous.

Shri Mataji:... yes and the people who were very highly placed sort of the Prime Minister, Deputy Prime Minister of Uzbekistan, sort of people there, they told Me that they are seeking their spirit, this is not the end of that, just imagine and practically everyone at that level said that they are seeking their spirit. I warned them about this parapsychology that they are indulging into, it's a

dangerous thing and they are amazed and they said that “yes, we know about it” they have so much idea about the negativity and all that, most surprising. I was very much impressed, I knew their sense of administration will be different, their attitude towards people may be different and their administrators may be different and all these things are wrong but in way, you see, these people have taken all the badness to themselves and have saved the rest of the people at least, the administrators there and they could burst into stars in there, it will take off just like that, I know. Sahaja Yoga will work out in Russia much faster than I ever thought of, really.

Question by a

Sahaja Yogini: And what about America Mother and the American people, what is their future in Sahaja Yoga?

Shri Mataji: You see American people think no end of themselves. This is the biggest problem.

They think they are always right. They insisted on South Korean war, Vietnam war, this and that. And everywhere they thought they were the right people to do right things, they are very right and their sort of kingdom, this and that and all that. They've always made mistakes, always made mistakes. That's the problem.

They are so confused, so complicated, they are extremely complicated, in everything that they do there is a disgrace. Like they will help a country, they will try to show off, that the, they have got the grace of the tradition you see; a traditional country when it helps other country it understands that if it is helping other country it is helping themselves because they are, they can't bear the poverty of the other country. That's how

they are. I think even the President Roosevelt said that “poverty anywhere is threat to prosperity everywhere” you see, he could feel the collectivity, he said so, but Americans thinks, you see, no end of themselves and they think they are very great and they won't make mistakes and always side with wrong people, because they are so confused and so complicated, always side with wrong people, they have compromises always with negativity. It is a very difficult country. I learnt it first time I went to America I said “nothing doing, I'll not go back” because they are so confused, you know. Now the confusion comes to them because they are at the Viśhuddhi, see America is the Viśhuddhi Chakra and that is the place where the confusion starts, you see, ego and the super ego get stuck.

So either they'll be on the super ego trip if they come out of it they'll be on the ego trip and that's why there are extremely confused people and they have so many compromises, you see. In Sanskrit language, for example, there is truth and untruth, there is nothing like truth, semi truth, half-truth, as you have in your language, it is just Satya or aSatya, there is not two things.

So whatever is truth, if you are to be identified with truth, you have to stick onto it and all that is false has to fall out, there cannot be compromises with untruth, if you compromise with untruth you'll stick onto that, but you cannot get truth if you are in that mire of falsehood and they don't realise that in the mire of sin. And they have to get out of it it's a very, very dangerous thing they are into it. You see, apart from the nature that will be against

them I don't know what's going to happen to them in future because they might be just shunted out of the whole program of emancipation one day, though there are great seekers born here.

And now, just see their foreign policy I mean they are so funny, they are giving their armaments to all the countries, can you imagine? Sahaj Yogi [interjects]: that's true.

Shri Mataji: And they are creating problem, I mean this is, I don't what to call this, this is such a anti Viśhuddhi work, it's anti-God, completely anti-God, because you are going to create good relationships, you are there to create such governments which will work out with love and affection and give people freedom and all that, here you are, you are giving them a weapon of destruction and making them strong in destroying each other. I mean, this is what they've been doing always identifying the wrong type of people, always, now say they are more sided with Pakistan than with India. You know that India is the country for spirituality, you see. And all Americans are in India seeking God, but their government is supporting Pakistan against India, I'm not saying that because I'm an Indian, but as a Mother I see this very clearly that in spirituality one day India has to come. Now they, why they are confused? Because you see as I described to you before, that, you see, the development can be divided into two halves, one is the development of the root and the development of shoot, now these are the Western people who are at the shoot end, now they go on increasing, increasing like that and they have no roots, you see because traditions are missing firstly

that's how and that makes them feel guilty also about it, but traditions are not there, doesn't matter, you can learn from others, but they don't want to learn from anyone, the roots are missing also because there's no attention on the spirit in the whole working out, they have dollar, you see, they have dollar, dollar and so miserly and disgraceful, you see with money nothing can go into them because there is no connection, they haven't got connection with God, they haven't got connection with their spirit, they haven't got connection with religion which is within themselves.

So what happens, they are uprooted type of people and those uprooted type of people when they start expanding nothing goes into them. I mean a culture of a very highly-placed American is the same thing as that of a laborer; they will lead and they'll have a huge house and a swimming pool and this and all swankiness but if you see basically they have dirty jokes, they will, the same things that an ordinary laborer does is done by an American, you see. I mean there is, nothing goes into them, I think, nothing goes into them. For example in India people who are educated and elite and say. They can never become violent, they can never become angry, they cannot behave in the way a laborer can act, they cannot box people and go about or take a pistol and kill somebody, but there is nothing like that in America, anybody can do any work, you see, there is no understanding that you have to grow into culture, there is no cultural imbibement into their characters, you see, it's all superficial. The reason is they have not touched their roots, the roots are their spirits you see and that's why

sometimes I am amazed the way they behave like, you remember we had a program there and a gentleman came and he just quickly gone...

Sahaja Yogi or Sahaja Yogini [interjects]: Yes in California.

Shri Mataji: in California, I mean this has not happened anywhere else but in America. I mean just see there should be certain cultural growth in them, it's so superficial, they try to copy English, they try to copy this, copy that, but why don't they become themselves what they are because you see, they have a big balloon on their head of their ego and once they finish with that, they go into super ego balloon, like people getting into all these Gurus now, all the Gurus have landed in America, nowhere else, why? Because that they are supported, you see people are so confused they are still carrying on with Rajneesh, imagine Rajneesh has been ousted completely from India, TM is ousted quite a lot from India but not from America. They are settled down there, now Rajneesh people have gone and settled down there, TM people have gone, settled down there. All those who are thrown out of India have gone settled down, as if it has become a receptacle of all the discarded ideas and all that, you see, because that's the place where sin can go on, that's the freedom, where sin can go on is the freedom.

So, this confusion comes because they are lacking in the wisdom that you have to reach the spirit which is truth and you cannot compromise with another. Like they do not mind having a one Guru here and a one Guru there and a Guru there and a Guru there and also the Sahaja Yoga. See that is how you cannot grow. They will have

aura system, they will have, I went there, parapsychology, you see parapsychology is a very big official stuff there, you know nonsense and they are so confused that they don't understand that the fear that they have is not from outside, from within, the nature is of course is going to be dangerous, but within themselves cancer all these diseases are much more in America than anywhere else, impotency among men all sorts of things, this other disease homosexuality all sorts of these nonsensical perversions they are coming from all the Chakras getting ruined. They don't understand, they have, they don't want to see, they live in their own imaginary world and it is very difficult to tell them, because they get punctured.

You tell them something and they will not accept. They think they are doing the right thing. One day Gregoire asked Me, “Mother are You going to cancel them from program?", I am not into say that I'll cancel them, but then when I went there first time I was amazed at their understanding of God, amazed at the understanding of reality, very much amazed, because you see, first thing they told Me “Oh, what are you doing? You must charge some money” nowhere else people suggested this to Me “You must charge some money for your work, you must charge some money because you see this Guru has come." This Raktabīja went there and he is charging so much, the fellow went there and this that. And I was amazed that the white people and the second thing they told Me was another thing was that, “No, you should not be, you are very might and you are very kind and you don't come up with the truth, immediately, you see,

gradually you have to know You, more and more and more and then you get to Me" especially in Portugal and Spain people told Me that “Mother, we were amazed, you see, they came and they just told us. This Raktabīja come and told us" “I'm a `perfect' master" see, copying the `perfect', because you see, he couldn't say perfect. You see there is a gentlemen who knows English very well and he used to tease a lot. He said “I am a perfect master" and translate him a little spoilt also his English, because he was quite good at English also. The way he was pronouncing and he said so. And when he said it, I was about to translate. And there will be, all kinds of things are going on in that country, you see, they use all kinds of things. Now when I told the Russians they got a fright, it's parapsychology, they want to listen, they want to understand, because they are worried they are not such a venturesome that they get into hell to find out what's in the hell, but that's Americans style of doing things. You see, they are very, very venturesome of things and they think no end of themselves. You see and this is the big problem they have.

Now if you want to know about the future of Americans I would say there's a very big potential because they are at Viśhuddhi. You see, if they take to collectivity in a big way, not that only Sahaja Yogis are working out 3-4. You see, I can save all the Sahaja Yogis, it's alright, they are all, will be safe no doubt but your own country is running into a very anti-God activity, because they are supplying arms to other countries, I mean this is something anti-God, absolutely anti-God activity because you are suppose to create better relations, in the unconscious

they are, from the unconscious they got the idea they started U.N. and even the first one they had, the same international organization and now another one, but in these organizations also there are bhoots working out. You know there are wrong types of Gurus have entered, even into these organizations, apart from that they loose their name because if they start giving arms to people to fight, this is absolutely anti-God's, absolutely you can call this is anti-God's activity Satanic, absolutely Satanic, instead of giving the wisdom, the sense of discrimination, just the other way around, they lack sense of discrimination. And this is how, this is how, you see, the confusion has started in that country, as I've told you that the East is the root and West is the shoot and the shoot is increasing size, is manifesting itself, is growing big and the East has to look after the root side of it, to begin with, then it is also thinking of becoming the shoot. Now the shoot is the one which has lost its connection with its source.

So you'll find that those people though they have advanced, so-called, in affluence and in so-called education, science, technology, everything has happened, but nothing has gone inside them.

So when they are growing out as shoots they are loosing their morals. They are loosing their absolute point.

So relatively they live and that's why they are so confused, in relativity you become confused, there is nothing absolute to judge whether you are doing the correct thing or not.

Now the brighter side of America is something else, this is the background, this is the confusion, for them money

is very important, with the money they become ego-oriented, they think no end of themselves, they think whatever they do that's right, everything is there, but the good side of America is that maximum number of seekers are born over there and people of very high quality should be there also, we have to find them and they haven't yet known of Sahaja Yoga maybe that we have not made full effort that's why we have not been able to get more. I've full idea that there must lots of really good deep seekers in that country. Now we had one coming from America somebody who came to be in India. Now he's supposed to coming from a rich country, came there and he said he had no money to pay for it, why did he come? And who's going to pay for him? And he didn't mind at all, I mean he had no self-respect that time to think that we should, he should pay, on the contrary he said that, “Why? America is giving so much loan to India, so why should I pay?" Such absurd things you talk, you see.

So that shows that they've lost because ego has blinded them too much, but the good point about them is that they are seekers of ages born there, to reap the fruits of their good doing. Like it is said that when you do good work you go to heaven and enjoy the fruits of it, but while enjoying the fruits of it if you don't keep yourself on a, in a discrete level then it is possible that you will loose all those things and you will go down into hell, it is possible.

So the interest of Sahaja Yoga in America is that maximum number of seekers are in America, there are some very great high quality seekers and I am sure very

soon we will be able to locate most of them if I persist, if My attention allows Me to be there but they are so mixed-up, when we get the real seekers they will not be mixed up with other things, they will just give up and they will just join Sahaja Yoga, immediately as so many of them have joined in England and America and in England and Australia and in India that they give up all the rest of the things and they just jumped into Sahaja Yoga. Now this kind of a thing when it happens that there are seekers, there are so many seekers, such good seekers are there, naturally all the negativity is directed towards that, you see. Now, all the bad Gurus, all the horrible false ones have settled in America. All the goods ones are still in India, they don't want to go to America.

I asked one gentleman he just went up to New York and ran away.

So all the good people are, be lifted one day I think and all these horrible will be settling down. That means that is a place where everybody can be accommodated, you see. This kind of a accommodation is no good for the Viśhuddhi Chakra, if you have such a bad Viśhuddhi where all the bhoots are accumulated, then what is going to happen to that, to the people? But to come to Sahaja Yoga these people have to have more discretion, more scholarliness, or we can say more understanding.

So all this is lacking, they have much less understanding that English have about Sahaja Yoga, because English are not easy to deal, they take time, they are not mobile people like Americans are, but once they come to it, they understand it, while Americans are very mobile people. Now the advantage of mobility is that if they start

growing they will grow much faster, there's no inertia, there's not looking forward, backward, they jump into it, but they can jump into wall also, as they have told, so many of them have become say disciples of Raktabij. Now, he is one of the most difficult Gurus you could think of so-called the false one than anybody else, because he hits your left Nābhī so badly that he causes a terrible distress inside that they become ego-oriented with the bhoots, such a combination, they are ego-oriented with the bhoots, normally it is superego, but with this gentleman they are ego-oriented with the bhoots and they cannot give up the bhoots, moreover the afinity is so great that if there is one Raktabij fellow, he will always support another Raktabij.

Now I have not been able to do much about the Raktabījas in London, they are poor things still collecting money for his 60th Rolls-Royce.

So this is another stupidity going on. Now surprisingly those people who are going to Raktabīja in England are not educated people. They are people of a little lower levels you see. But we have had some people from Raktabīja in England because of their English character like Jason, just immediately left, completely, 100% he never talks of him, he doesn't think of him, thrown all the books, burnt all the books, he is done it. Just that thing is, is the calibre, he is a man of calibre, so that calibre we'll have to get in America to establish, we have some people but very few, alright.

So this kind of a thing when you do, then only Sahaja Yoga can mature and the quality of people that come from Raktabīja have to be of a calibre otherwise they

can't get rid of him, because it is a very deep seated bhoot and he will take you to all other things, you see, it will be Guru shopping will be on and this thing. One is scientology and the another is this. Scientology is nothing but is Satano-logy and this Raktabīja is another fellow, is a very very difficult thing because it has nothing to do with your mind, at all, so what happens, that you are completely on the left side and he gives ego to you, because he hurts your ego so much that you cannot take it any more, so you become ego-oriented.

So those people who are from Raktabīja when they come to Sahaja Yoga, they become suddenly, overnight, great leaders of Sahaja Yoga, they become in charge, I've seen like a friend of yours who came recently, see, she started giving suggestions about Sahaja Yoga and people were amazed but nothing to be amazed for Me, because I've seen them. They behave like they suddenly become very great experts. They don't know anything, what is vibrations are, how to raise the Kuṇḍalinī, they don't know, they've, they've given no realisation, they have not been to India, they have no idea as to what they are but immediately like a little boy coming into the school, starts giving lectures on M.A. classes like that they start, so up, up, up-startish nature and so bumptious, you see they think they are very clever, they are very intelligent, how to say, they don't know what are their problems, they don't know what they are up to, they have no powers. They think. They are very weak, their left Āgñyā is very weak, their left Nābhī is very weak, could lead them to horrible diseases like blood cancer and all that is not a easy thing, no? Could be in the eyes, they might

suddenly become blind, they don't know, within five minutes, it might happen to anyone. Today it's a very serious thing, but how will they know till it happens to them and how will you warn them? So I think this has to be done very carefully always a Raktabij person will have afinity for another person. For example one Mister X is already with you, there are two Raktabījas are coming, he will have more feelings for that always.

So best thing is to tell this person, already warn him, that be careful, if you have to save them you must cleanse yourself, otherwise you cannot cleanse, you cannot cleanse them, you can not pull them out of that mire, you have to be strong, so you be strong enough to do it, it is a very delicate work with Raktabījas and we have to see to it that you work it out properly, because unless and until it is done that way, you see these Raktabījas are to be told about it and they should be cleaned by keeping them out of bounds of other Sahaja Yogis, you see, who gradually, you see, can have a parallel organization for Raktabīja's people coming in, cleansing them as we did for these Maheśh yogi's people, you see. Let there be a parallel thing, that let them not mix up with new people because they'll confuse them, they'll talk, they'll argue, they'll fight, that's the way to deal with the Raktabījas. He said, “I'm a perfect master” nobody is going to ask him whether he is perfect or not, then they went head long, you see. And here I think you made a big mistake, a very big mistake, I must say and I don't understand why you did it because you know for definite that in Sahaja Yoga I don't want anybody to know who I am till they have come to a point, never we try to tell them and then

[UNCLEAR place] seminar was another very big mistake because all such half-baked people who've been to seminar, the people who are higher get disturbed, upset, not only that but they get affected because they come with the great idea that “they are going to the seminar and is going to be lifting up" but all thing pulled apart, they are argumentative, I mean it is so cheap, the whole thing was so cheap.

And I was very unhappy when I learnt that they have been behaving like this, that everybody got upset, the vibrations were spoilt, they don't understand anything, they are blind, they don't understand what they are doing. They are playing into the hands of their bhoots and they are acting in a way that is harming everybody and everybody's vibrations going down, you would be feeling so bad, they had right Viśhuddhi, they had left Swādhiṣhṭhāna and even in My Pūjā. Even some of them were not there, they were some not such good people, little half-baked type, I told them “don't bring them" and the Pūjā was so strong that I had to lie down for at least one hour to take out the vibrations, you know that very well, so you must understand that when there are people, I do not discriminate but those people who cannot bear My powers, I didn't want to put them under pressure and nor do I want to suffer unnecessarily because if they can't get it I cannot just force it into their mouths, so such people who are half baked, who are just in Sahaja Yoga, coming to seminar has no meaning. It is not a seminar of intellectuals or some sort of a mesmerizers, who'll just come and mesmerize some more, put some more bhoots into people but it is the

seminar of people who are free, who are independent, who have become Sahaja Yogis means they are standing on their legs and they know what they are doing, they know how to become and how to make others become, they are not cheap people that they are just mesmerized by somebody like mad and singing song of their Guru's style, only those people are to be told about surrendering and all that. I don't want to talk to these people about surrendering and this thing. What will they do their surrendering? I mean, how, what will they surrender? What do they have? Except for their ego and superego? I mean, I would never like to talk to them anything about My life, or anything who I am. I never talk to them, I never said these things openly you know very well. I could have said like these Portuguese peoples told Me, “Mother, why don't you say like him the way he said? That I'm the Ādi Shakti, I've done this." Why should I say? Can you bear it up? I am not a mesmerizer to make your bear, what nonsense if I say it has to be known only if I know mesmerism. And this is something that this is the most sensible thing you know, that recognition in this incarnation is important, but that has to be done gradually, they cannot recognize Me, they are not sensitive. I've seen some people very sensitive, we went to a shop the other day for ties and the fellow, who was there, immediately recognized Me and he said “I find the complete majesty walking into my shop." He was so respectful. He said, “Am I alright? I hope I haven't said something more. Have I done any mistake? Did I say something more? Should I get?" like that. And I was amazed he was an Englishman, not that an Englishman

had recognized Me that way, the way he had I mean his question of their sensitivity and previous lives, good, good work and all that. But he had such confusion. You don't know whether to love a woman or a man. You don't know whether to love a dog or a horse. It is sort of a confused state of your mind, how can you recognize such a camouflage like Me? So this is the thing, so next time please don't bring anybody who is not a Sahaja Yogi according to you. Then there are no arguments, then you have found the answer, you start doing the work, you know what is vibrations, you become the Guru, you yourself know what is happening and everybody was stunned the way these people were funny and argumentative and very unhappy.

My own opinion is this, that America must be saved, that's a very important part of the body of the Universe and that is the Viśhuddhi. We have to save it and to save it only thing what we have tell these people in a proper way, that still you have not known what is Sahaja Yoga is, it's not like any other Gurus, or anything, on the contrary just the opposite it is. It doesn't take any money or does not do, it's not the main thing, the main thing is that here everybody becomes alert and awakened, that everybody knows what is to be done, what is not to be done and once they become awakened I don't have to tell them that to `do this or do that', immediately they know, “This is what Mother says is absolutely true, 100% true." In even small things they start accepting Me then they start understanding Me better, so in the beginning I always take another role and always say, “Oh you are correct." So many people tell Me, “Mother, we have felt the Cool

Breeze, we have felt the cool in the hands, everything." I said alright, alright, I just don't want to have any quarrel with them, because actually they are quarreling with themselves, they are cheating themselves, why should I say anything to them? Let them understand that this is for your good, for your emancipation, for nobody else's. Why are you arguing? What are you going to save people from? What can you do about it? See, the way people argue with Me as if I've taken their money or I've done something. I don't understand. They can't argue with their Gurus, their Gurus they will close their nose and mouth and everything and go at their feet, pay all the money, they are alright then, but with Me they start arguing. This is very wrong, actually I really pity them, in India it doesn't happen. We've seen thousands of people get Realisation, because they know what is realisation is, what to expect. Here people are so naive, so ignorant, they have no idea, experiences, anybody gives them a pin prick is an experience, anybody who shoots a, what you call, a gun at them is a giving an experience, all *[UNCLEAR* limited or they live with] their imaginations of some sort of a nonsensical thing. This is as an experience we got, “We saw a light." It is an experience, what is there to show a light? Bang somebody you can see a light, it's very simple, but what to do? They are so ignorant.

Now being My children and seekers, I have to say that at any cost, whatever they are doing stupidity I know, but doesn't matter, I forgive them, I know they are stupid that is why they are so ego-oriented and they still some of them do think they are great leaders of Sahaja Yoga

this that. And otherwise they don't understand much of vibrations, much of things, but they don't understand that they are seekers of ages, apart from anything else. First of all let them establish themselves as Sahaja Yogis and they have to really understand Sahaja Yoga in its full essence. Like some people say “Oh Mother, I'm smoking, so what does it matter?" So to Me, what does it matter, nothing, you are smoking well and good, go ahead.

If you want I will give you some more cigarettes, but the point is that one has to understand in all wisdom that smoking spoils my Viśhuddhi Chakra and then that spoiling is going to ruin my ascent.

Like somebody says “I have got bad habits of looking at women, I want to run away with women, this thing, that thing." Go ahead, but that means your void is finished, your void is ruined, by that your attention becomes ruined and you cannot reach that height where you have to reach. Actually it is something like having a car which has got problems, all right? Now you don't go on fighting because you have problems in your car that I have these, you don't say that I have this problem anything. You don't say that “I'll bang this car because I want to bang it." Don't do that.

So that is what it is. That kind of a wisdom one has to have, this body God have given you, this mind He has given you, everything He has given you, not to destroy, that's not your job.

So you please look after it, love it and understand it, but don't put ego on top of it, this is somehow you must tell them, talk in a sweet manner as I do, need not tell them who I am, they will not like it, don't tell anything about

Me, that's the best way. For quite some time we never tell people, I don't like it, even some people say in the opening in introduction letter, I just correct them and say “don't talk like that." See because people don't like it, you see when it is the truth they don't like it, when it is untruth, it is all right, because they are already mesmerized to undergo untruth, you see and there is no need to be that honest, in the sense that everything should need not be told today. If you tell today then it becomes dangerous and you must understand to give up these ideas of honesty that you should come out in naked truth, every moment. You need not talk like that.

You have to be careful, because these people are there, I am very much concerned. They are My children. They'll be all lost. I'll be very sorry for that. The first place I went to was America, I knew that there is where I have to go and it has to be worked out there. But when I saw the quality of people who came, I was shocked. Also for My Pūjā I do not allow everybody to come in nor do, we don't even tell Me we are doing puja, even My photograph I was feeling better not give, because you see these wretched people who take photograph, they have no value, they don't understand what this photograph means, they don't understand anything, so you give them the photograph and just ruin the value of the photograph and it doesn't help them. You see, it is a very funny precarious thing. They still don't know what to do with them. It is such stupid atmosphere that I really don't want to sometimes thinking of doing anything for such people, but Americans should understand that their, all this arrogance and all this stupidness and high-

handedness in which they live, is not going help them, what is going to really help them is how much they develop, this is the basic thing they must understand, if they don't want to understand it, what is there? Nature is already against them, absolutely against America, they don't know what nature is building up against them, they have to be very, very careful you see, they'll all have to go to moon and settle down there. In moon even if they have to exist that may be the condition.

So they have to be careful and you have to warn them and tell them that take things in a proper shape and try to understand everything in such a way that it becomes a part and parcel in your being, that it becomes your own knowledge, that you can manage it, it is not the knowledge some bhoot goes into your head and you become the knowledge. That sort of a knowledge which is not.

Every moment to moment you have to learn, you have to, see how many years back you came to Me.

You took so much time to grow, but you had that English understanding you see, with which in one day you can shoot off to moon but not to your spirit like that. And even if you shoot off with Sahaja Yoga you don't stick on there. You have to make these mobile people stick on, you see, you have to be realistic bombasters, it not easy, but they are the people who are in very large number, I have every love for them. I'll go all out, everything I'll try to help them. I know they are lost because of the atmosphere there, everything and they are to be saved and I love them very much and they are the first I visited. We must use every sort of method to see that they come

to Sahaja Yoga, become humble people first, settle down understand the traditions of Sahaja Yoga and then go ahead, just by just doing things on their own high-handedly, you cannot manage Sahaja Yoga. Sahaja Yoga cannot be managed by you, it is done by God, you just cannot take it into our hands, it will work the way it has to work.

I have had Indians who went there as Sahaja Yogis and they started programs and horrible things they did. See, so I have departed. They first they said “we'll have our own Sahaja Yoga center” *[UNCLEAR* they not or they wanted], they lost them, other people have gone there and using them, that so-called Sahaja Yoga center, is nothing but one Mister Rammoorthy is going there, one Mister Kṛiṣhṇamoorthy going there, all of them making money. It's a money making practice. If you, they want to still make money and things like that it's a very difficult thing.

Now in Dharma, you have to be all right and all these things you can tell them later. But when you'll get real quality people you'll find they will be very Dharmic, they will not question Sahaja Yoga, they will just settled down in it and they'll just like an arrow straight forward go onto Sahaja Yoga, that you should pray that `Mother get us those people from America, they are somewhere lost, maybe Arizona, they might be somewhere, lost like that,' we had one young girl, that new girl, who travelled with us...

Sahaja Yogi or Sahaja Yogini [interjects]: Tracy?

Shri Mataji: Tracy, Tracy, her husband, both of them, Tracy is like a shot. She got it, she there why, even this girl, what's her name is? One who was born recently to...

Sahaja Yogi or Sahaja Yogini [interjects]: Marsha?

Shri Mataji: Marsha and her husband Danny, both of them. Marsha and Danny, you see Danny is one person, I must say, he's not, he's not American, he met Me in Leicester, he got his realisation, he said “this is it." I said “you are living together” he said “yes." Thank God. Don't do it. And he can't have divorce or anything this one and left, he got married. He came all the way, he got married. Then he stayed in the Ashram and paid every money and he came to this house and he helped Me here, in every way I should say he was so sweet and I mean, he is so nice to Me, I mean he had no job, so C.P. offered him a job, he took up a job and he was very, very nice here and we were very happy with him, the way he worked and helped Me and I helped him in every way, is a very mutual, loving situation. No problem.

Then he went to America I thought he will be a good help to Me, but I don't know where he is roaming about *[UNCLEAR]*. He is not yet coming but I'm sure he will join you sometimes, he is very dynamic but to him Sahaja Yoga is a very big thing and for him it is the last thing. Then we have another Steve, who is an American, I saw, he is a remarkable American, Steve met Me once, you won't believe and just he got his realisation. Next day, he came to see Me in the morning as they always do. He was there. I knew this was the one. He said “I'm going to Toronto” no I'm going to...

Sahaja Yogi: Boston.

Shri Mataji:... Boston, Boston sorry, he went to Boston, there started a program he sent Me a telegram. If you know Steve, people said “Who is Steve?" I said must be the same. Can you imagine I met him once and I meet so many people in England and he must be the same Steve, because he told Me, he was going to America, he didn't tell Me the name of the place he was going, he told Me he was going to America to study music, I said “must be the same Steve, I'm sure" because he was so sure shot fellow, so such sure shot people about whom you don't have to worry anything, they are just there, because their quality just they settle down. They know what it is their character you see, that is a beautiful thing you have to have. You'll get some people like that and when you work it out with them, I'll be very happy.

I bless you that you get such people around you, get such nice people, not these half-baked useless people, that will come and go away but I'm sure we'll get people of that quality and of that superior, evolutionary understanding. I'm sure you will get it, but that day will come you will get all these people from India to work out this thing, you have already some of those people with you, to work out with you and don't argue with these Raktabījas, no use arguing, you can't argue with them, you can not find out what they are up to and what they are doing.

So best is that don't argue, tell them, that you raise your Kuṇḍalinī, you cleanse yourself, don't argue, argument is not going to help. I'm sorry you should say, that there should be no argument, please sit down and cleanse your vibrations and don't say these are vibrations, this is

wrong, just try to do it well, try to give realisation to people, then start talking on Sahaja Yoga. How many people have you given realisation? All right? Now this kind of a thing if you tell them, they'll be very happy and tell them that “Mother wants to come to America, She wants to do work, but it has to be done in a way that is just the opposite of what other Gurus have been doing." I do not want to profess anything big, I don't want say anything big, because let us see what sort of the people there are, how they are coming in and prepare them, then I'll come. I don't want to come just to waste My energy. One day in India I give realisation to at least two thousand and here I spend months together give realisation to how many? So why should I do it, you see, in the wilderness, I feel I'm moving in the wilderness of the jungle of concrete. You see all over.

So this is what it is. How many people got realisation last time? How many are there? They are very slippery people.

So there must be with their slippery nature, try to understand it and stop for a while and see for themselves what is this.

Question: Mother what's the reason, could you tell us the reason for your postponement of your trip to America? Shri Mataji: I would say that there is any much reason but you see, My attention gets little bit receded, that's what happens to My attention because Americans, I found them to be rather compromising all the time, with their values, you see they don't want to stand four-legged. I had such faith in that man and read about him. I said, “Where is that?" This kind of this people you see, these

like sugar candies, all the time melting away to this and melting away to that. And really, I must say, I was rather disappointed last time, I went to Houston was good but the fellow, you see, from whom I spoke in the Unity Church, I found all the bhoots are united there, they are selling their books, to them everything is business propositions of the thing, you see and I thought that first you should all prepare something for Me, some grounds then I should come. Last time again we spent some much money there and My Husband also went with Me and we did everything that was possible under the sun but nothing came out of it, you see, we know that and this time again to spend so much money and it has cost us sometimes pounds, for not even a single person turning up, this is a sort of a thing, I mean it is too much, isn't it? That shows also the kind of people, even that horrible fellow Deva, who was a nonsense, absolutely, you see, he was having a bigger group of people than we had, I mean just think of it, who doesn't understand from A to Z.

So also it's the quality of people, there's something wrong I think, I mean, they are very violent people and rather difficult to understand better. I know it is a very difficult thing Christian, but we'll work it out, we have to work it out for them. If they don't understand their well-being, we have to tell them, slowly I know they get upset if you talk to them, but you have to be very patient with them, because they don't know you are so grown up compared to them and they will never accept this position. They think they've been to Raktabīja, they've been to this Transcendental Meditation, they have grown

in any way, they don't to know they have to come back to the main lines and then crawl across, you see, so they don't understand that.

And they don't also give up easily other thing, how will they grow? You see, their growth is not possible.

So it's a very big load on them, you see, they are carrying all the time all these loads which was sinking them and they want to come out of the water to be saved and then though the stable they are, for them *[UNCLEAR]* so you see this kind of a thing. I know a few are those, I know what hard times they must be having with that, but for the time being you must know you have to save these people specially people in New York are the worst of all, because the whole atmosphere is so funny, we were there, the vibrations were pretty disturbed and the Sahaja Yogis of very high quality are to be there, it proves that God must have created lots of them I'm sure that we will find them very soon, so you work out that way, that you convince the people who have come to Sahaja Yoga to be silent, to go deeper into themselves, don't be frivolous, don't be cheapish, work it out in a deeper way, try to find out meaning of your life.

How many people you have given Self-realisation and all that? You grow and after growth, after a year or so, you'll be better off, for one year at least they should try to stick on in a proper way, because in a moralistic way we do not take money, we don not want Rolls-Royces. We don't want anything.

So what is the way they are going to stick on? Which is the way they are going to stick on, this is the point. Only through their desire, through their understanding,

wisdom and insight and that spiritual quality, which is, it should be a special gift to Americans, I think should, they are born on the land of Viśhuddhi, Gokula, you see but what they have made out of Gokul just see that. It is a beautiful place. Must be turned into a land of these cinema makers and this and that, I can't imagine. They don't understand auspiciousness, *[UNCLEAR* swadiness], nothing of that sort. You can't talk to them. They are living in another world, so people who come to Sahaja Yoga you have to talk to them with very sweet, sweetness and tell them that Mother has requested me to be kind to them, nice to them and don't argue with them, tell them gradually, you will know, you have to know, your hands have to speak, your hands will be able to do it.

Let's see gradually we should build it out.

But I tell you one thing more also that these Sahaja Yogis in, in America so far I've seen, are people of average, average type of, not of very big prominence somewhere there, you see, they take to all these horrible people, now when but not in England like that. In England we have people of great calibre, you see, things like that. In India especially we have lots of them, like here the High Commissioner himself inaugurated My book, there whom will I find. Even the people from India there are ruined like you. I don't know whom will I find there but that time they will come to Sahaja Yoga. That also we should pray that the people at the helm of affairs should see the beauty of Sahaja Yoga and should achieve something so that we can save that great one. All right? May God bless you.

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Today is a great day for all of us to be jubilant that the primordial being Himself incarnated on this earth as Śhrī Kṛiṣhṇa.

So many aspects of His being have been described in so many of My lectures to you all; but the greatest and greatest of all the aspects of this primordial being was that He was the Yogeshwara.

He was the" God of Yoga", Yogeshwara. He was the Lord of our Union with the Divine. Without His permission and without His sanction we cannot be Sahaja Yogis. He was Yogeshwara and a real Yogi is a person who gets this Yogeshwara awakened within him. The word `Yoga' that we understand is the union of our attention with the Divine. But still we do not realise the implications, what does it mean? What should have happened to us? Of course, you get powers. As soon as you become the spirit, you get powers. One of the powers you get is of `collective consciousness', that is also the gift of Śhrī Kṛiṣhṇa and that you start feeling the collectivity. Your ego and superego are sucked in, so you get rid of your Karmas and your conditionings and a new sprouting of the new life of the new age starts. But still what is the speciality, the greatness of Yogeshwara? Because He is Īshwara for you. He is the Īshwara of all the Yogis and what is His capacity, what is His nature that for Him everything is a play, `Leelā'.

For Śhrī Rāma it was not a play. For Him life was a platform on which he had to demonstrate how to lead a

very Dharmic life as `Maryādā Purushottama'. But Śhrī Kṛiṣhṇa came up to show, that He is the `Leelādhara', the one who plays the Leelā, the play.

The whole thing is a play, the whole universe is a play. All that is created by Ādi Shakti, all these three Guṇas is nothing but a play. And that is what He manifested in His own incarnation. But still what is Yogeshwara? `Leelādhara' is the one for whom this whole universe is a play, that He is at the axis and for the whole periphery is nothing but a play. Because everything is false, except for your spirit everything is false. It's all a joke going on, you can say, a drama going on, nothing so serious. Spirit is the only truth within us, the rest is all untruth. There cannot be many types of `truth'. In Sanskrit language there is only truth or untruth, Satya or aSatya, there are no ten words for truth.

So when this happens, when this great happening takes place within you, when you become one with the spirit you get powers, without even your maturity reaching that stage, your understanding reaching that stage and your heart opening out. You get the powers, all right, to begin with.

So that you have faith with open understanding. If you have faith with experience of it, so it starts on. When you start using your powers you see it is manifesting, you are sometimes amazed, how you raise Kuṇḍalinī of people, how you tie them up, how you give them realisation, how you cure people. You are amazed, how it has happened.

So we can say it is all built within you, which has started manifesting. But there is so much more that has to still manifest, which has to establish and make you grow.

One of the very important points is the Yogeshwara and that point we must understand that unless and until you follow the path of Yogeshwara, you cannot establish yourself fully.

So Kṛiṣhṇa has said that: “Sarvam Dharma na pari tajya name kam sharanam pracha." You give up all your relationships, Dharma is relation, ship; like your sister, your brother, you see these are Dharmas, like `stridharma', a woman's job.

Then we can say also there is `rāṣht.ra Dharma'. Today is the day of India's freedom.

So we have rāṣht.ra Dharma, we are patriotic people. Patriotism to your own country is rāṣht.ra Dharma. Then you have got `samaj Dharma', that is duty towards your society, is samaj Dharma. Then you have got `pati Dharma', that is husbands' duties, wives' duties. Everybody's duties are called as Dharmas because this is what you have to do. You are duty bound, they form your Dharmas. But He said, “Give up all these Dharmas, give up all the duties, just surrender yourself fully to Me", “sarwa Dharma na pari tajya name kam sharanam pracha." Because you have become now the collective being, now you have become one with Him, now He looks after your Dharmas, He looks after your relationships, He glances them, He purifies them, so you just surrender yourself to Him fully. He said it to Śhrī Arjuna only, not to everyone. He didn't say to everyone, they didn't deserve it. Or He didn't think it proper to say to them, but I think you are proper people to know.

So I'm telling you that forget every other duty to every other thing but do your duty to your collective being, to your collectivity.

But He is Yogeshwara. That's the main point. And to do duty to Him first and foremost thing is you have to develop that purity of a Yogeshwara. For Him sublimation was not needed, He was sublime. He was the source of sublimation. He did not need sublimations from the baser instincts of human beings.

He did not need anything to do, to be done to Himself to raise Himself out of the māyā as they call it.

Specially in the West, as you know, we have created a hell for ourselves, a real hell. All kinds of perverted ideas are within us. For the Yogeshwara this is nothing but Rāmāyaṇa, absolutely filth, it never comes into Him that such things are possible. They are shocking.

On His birthday I would say if today is His birthday and if He was born as He was at that time, He would have gone back immediately. He would have said, no sorry, I've nothing to do, I've had enough.

And that too, if He had met the Western culture, He would have been shocked, oh God, no, nothing doing.

I'm not coming here. Despite the times when He was born, where there was Dharma, there were people who understood what was right, what was wrong, when none of these nonsensical things were there, He came as Yogeshwara, pure.

The story about Him is that one day His wives wanted to go. To Him what was wives? Nothing, just look at it. To

Him no sin can be attached. He married because He had to marry His five principles or the five elements.

So He made them into women and married them. He had to marry 16,000 women because He had to have 16,000 powers and He had to channelize them through some bodies.

So they came as women. To Him it was not a relationship of a wife, but a pure relationship. To Him sex had no existence at all. He was beyond it.

So no question of temptations and perversions; it is out of question.

The story is that once His five wives wanted to go and pray to some saint who had come, a great saint. But he really stayed across the river, so they wanted to go and worship him and they found a very good time when they could go and see him.

So when they went near the river they said it is in spate we cannot cross it, it's not the time that you can cross it.

So they felt it was very inauspicious, if they did not go and that was such an auspicious time. They wanted to go at that time and worship this Guru.

So they went to Kṛiṣhṇa and said: “Now, how can we cross, the river is in spate?" He said: “Really? Doesn't matter. You go and tell the river", that is the river Tapi, they were crossing, he said “go and tell the river that if we have a husband who is Śhrī Kṛiṣhṇa, who is `Yogeshwara'“ that means who never indulges into any sex activity.

Yogeshwara means a person who never indulges into any sex relationships. That's not possible. One cannot think of

such a thing, means though He indulges, He never indulges, though He was in it, still He was not there. Like a lotus. If He has not indulged into any such action, it was only possible for Him nobody else. That's why He is an incarnation, He is not a human being. Only incarnations can do it.

If some human being starts saying that I'm Śhrī Kṛiṣhṇa, so I am doing this and I am doing that, you see, there are very bombastic ones, you must have heard about them. They do not become, is only an incarnation can do it. That means Yogeshwara is the one who had incarnated.

So they went and told the river: “If He is the Yogeshwara, then please you subside." And she went down.

So they went to the other side, did the Pūjā to the Guru and they came back. Again the river was in spate and they could not cross.

So they went to the Guru. You see, the sign of a good Guru or a real Guru, is an incarnated Guru and they said: “See, we cannot cross, the river is in spate." So then he said: “Really, how did you come?" They said: “Śhrī Kṛiṣhṇa asked us, that if I am the Yogeshwara, it will go down, you ask the question." So he said: “All right, now you go and ask the question, that if I, the mukta, that means if I have eaten all the food you've given me, but I've not enjoyed it, I've not indulged into it, then let the river subside." Then they went and told the river, I mean they could not believe it because they had fed him, that: “Whatever food we offered to him, if he has not eaten any food, then you subside." And the river subsided! So the moral of the whole thing is that your ideal in this respect, is Śhrī Kṛiṣhṇa. Not that you think you are the

ideal of the rest. This is the big mistake Sahaja Yogis do. They think immediately they have become now Śhrī Kṛiṣhṇa. Or they think they have become something greater or that there is an ideal that they have imbibed within themselves. It is not so.

There is one thing one has to know, that that is the ideal you have to reach. And your eyes should be towards that ideal and the movements should be towards that. Before that, if you fall into any such things like perversions and nonsensical sexual things and all that, you must know that you are falling down very badly. It's a possession that is working on you. That's an ideal, they are incarnations. You are not incarnations, nor can you become incarnations. But they are the light, which are enlightening your path, on which you are walking. They are taking you to the realm where they are the Kings and they are the Lords.

He is the Īshwara, He is your Īshwara. You are not Īshwaras. But you are at least the Yogis. We have to be the yogis first, then He is our Īshwara, now otherwise He doesn't want to rule you.

So what we have to do, is to become the Yogis first. And one of the signs of a yogi is, that he is in his sex life extremely pure. Absolute purity must exist and after some time, one should get beyond. Your relationships with other people, whether it is your sister or a brother or any other woman or any other man, there should be complete purity. And this is extremely important.

Now in the countries like India, people are extremely corrupt, very corrupt, extremely corrupt. You can give them five rupees and you can buy anybody there. It's

really corrupt, money-wise. But people are not so immoral, they know it is immorality, I mean they know, if they do immoral thing they know it is not moral.

In the West the immorality has become a general rule. For them the word morality should vanish now, I mean there doesn't exist anything like morality. Do everything whatever you like, people don't think of immorality. They don't want to talk of it, it is Victorian. And if somebody says that one should be moral, they start thinking he is a hypocrite. They cannot think that there can be any connection between human being and morality in a genuine way. This is a big problem here. It's the biggest problem we have.

Now corruption is something you can avoid. Because if you are not corrupt, it is all right, you can be.

But immorality is such a thing that, if you live in an immoral world, it has an effect on everyone. For example, a moral woman is walking on the road and there is a man full of lust and all that looking at her.

In any way she looses her chastity. She doesn't mean to attract him or anything, she doesn't want to loose her chastity, but the way he is looking at her, you see, though her simple methods are there, she may be responsible in a distant way to ruin his chastity, his morality. Even a little child, who is a simple, innocent child when there is a dirty man with dirty eyes, he can have very dirty feelings for the child.

So, though of course that person himself is dirty and all that, we cannot say the child is not affected. But in a way, that becomes an object, a sort of a... as you call it, a

thing which makes another person even lower than what he is.

Even an ordinary picture which has nothing to do in this place there, any funny thing, can give some dirty feelings. Because these days I have seen so many symbols have started, which to My eye I don't even see when there is anything wrong in it, that to My eye I can't see because I'm too innocent, My eyes can't see there is anything wrong, but if somebody, who is an expert on these things, will immediately say, oh look at this! I mean really it is impossible to understand, how the human mind has really woven the yarns all around and made these patterns to ruin themselves and ruin others.

To worship Yogeshwara, we must know that our relationships with everyone in this world have to be pure. He played lots of things in His lifetime. The time when He came, the whole country was absolutely drowned into fanatic ideas about religion. If Freud was there, he would have said, oh this is all nonsense.

What's wrong? Go ahead. Kṛiṣhṇa did not do that. He wanted to break all the nonsensical shackles of traditions and shackles of false fanaticism. But He did it in a very beautiful manner keeping the relationships absolutely pure.

Now people ask questions, Mother, was He married to Rādhā? He is eternally married to Her, doesn't matter. But He actually performed the marriage, just the day He was born. He was brought by His father across the river and put down on the bank of the river, when Śhrī Brahmadeva himself came on this earth.

That's why He wears a yellow thing, always, as a blessing from Brahmadeva to cover His lower part, lower than the waist with a cloth. That's the sign that's why He always wears yellow.

He himself came, made Him into man and married Him to Rādhā. Then again He became a child, just to appear to be a child.

Somebody may appear to be a child. To some of you, I appear to you to be a sixteen year old girl as you say, but I'm not. I may be according to some sixty years of age, but I'm not.

My age is eternal. I can't say what age is Mine. It could be two years old or it could be absolutely ageless, it could be anything.

So in His whole life, whatever He did, He did with the purity of understanding.

So Rādhāji was married to Him first. And afterwards when He came as a child, when He was a child, He did all kinds of pranks and things, was not sitting like this and seriously telling about things, but with a little bit here and there, He tried to improve their Chakras and raise their Kuṇḍalinīs. Of course, realisation was not possible in a game. You cannot do it. Supposing I just play about with you, you cannot get your realisation because at the Sahasrāra stage you have to completely recognize.

It has to be a `game of serenity'. Of course, you can just raise your hands and give realisation to them.

But you have to bring them to a serene level. You just sit and you say, alright, you just play about, it would be all

finished. You have to sit down and meditate, you have to do it.

So one could not say that all the time if you are playing, if you are just singing songs, or if you are in a very happy mood, a mirthful mood, then it's the end of Sahaja Yoga. It's not so. It's a serious matter.

So He did not give them realisation, but He reduced the tension on their minds of this so-called Dharma and its shackles of fanaticism and He made it loose and He wanted them to understand that Dharma is not going to enslave. You have to rise above the Dharma and become Dharma itself. But Yogeshwara is to be worshipped with pure heart. In this atmosphere it is difficult, I know. You just go out and you see a horrid thing there. You open any page of the magazine, there is another horrid thing. Anywhere at the advertising, I turn another page and I find a discotheque nonsense going on there. What can you do, you just cannot help it. All this is all, I mean, if you look at it, how gross, dirty, filthy the whole thing is. To add to problems, psychologists have come forward. They themselves are affected by their methods and everything, they are so possessed and their sense about morality is absolutely in complete confusion, no doubt about it.

You know Freud, what happened to him? He was having relations with his mother. He could not even understand, I mean imagine what a adharmi he must be, horrible wretched fellow, he did not even have that purity to understand relationship with a mother. I mean, imagine. It is such a clear-cut background of this man which shows, how wrong he must have been. Because what

was in him, such filth, such dirt, that he could not even look at his mother clearly. Must have been all mud in his eyes or I don't know what he must have been, to see things like that.

You are shaking with My vibrations already. Now when we think of Him as Yogeshwara, that means we are Yogis and He is our Īshwara. Īshwara is to be praised,..., you have to praise, you have to praise Him for his quality as Yogeshwara because He is your Īshwara.

So you have to praise Him. Now what praise can we give Him. Today He is born. What should we do on such a great occasion when He is born? We have to decide that He is our Īshwara. He is the Īshwara aspect and if He is our Īshwara, then we have to cleanse our attitude towards sex, toward the gross way of life that we have developed. You just shun it and throw it away. Absolutely. There cannot be any compromise on that. Otherwise you cannot be a yogi, you cannot be a yogi. You may become very powerful, maybe for the time being because I play with you. You get ideas that you are very powerful and all that. But that's not true.

As My name is Nirmalā, as My name is purity, you have to be pure yogis. Nobody says you should not marry, nobody says you should not have proper sex relationships with you wives, that's not true. But that's one thing people may avoid and spoil it. But the other thing which is the most important is, your attention to be pure of sex attractions. Any kind. Your attention should never go to anything like that.

You see, to Me, I mean I'm now supposed to be an old lady, I don't see things which normally people see.

This is something surprising. You see, I see something and I don't know what's happening and usually they laugh at Me, in the house, they don't understand, how I did'n see the point. But I don't understand these jokes because the attention never goes into these dirty things, never goes into these things. I can't see till somebody tells Me that this is this. They have to explain it ten times.

So all these sophisticated methods of nonsense and the filth and the dirt that we are accumulating here, please wash off your hands of that. That is one thing which will not be tolerated in Sahaja Yoga, to every Sahaja Yogi I must tell. Itself sex cannot be enjoyed, if you live like this. You cannot. You don't enjoy sex at all in this country. None of them.

Only in a country, where people are innocent, you can enjoy. If you were enjoying, you would not run from one woman to another woman, you would not run from man to woman and man to man and then to all donkeys and do all those things. It is impossible that you could be a yogi with all these dirty ideas.

And then you cannot mature, even a normal person will not mature. In India a person who is about forty years, he becomes a mature father. You leave any girls with him, anybody with him, it will not even get into his head that there something could exist between them. Once you are married it should not. I mean I have seen My two sons-in-law, they never get these ideas in their heads.

So try to put your attention into proper things because your Īshwara is Yogeshwara.

Now the other side of Śhrī Kṛiṣhṇa people do not know. It's a play, all right. But He is Samhara-Shakti.

He is the power of destruction. It's very good He comes with everything to protect us. But He also has got Sudarshan Chakra. Sudarshan, `su' means auspicious, `darshan' is vision. He gives us auspicious visions, you see. You try tricks with Him, that goes round your neck and then you have auspicious darshans of yourself, that you are hanging in the air somewhere.

So Śhrī Kṛiṣhṇa's methods on one side is that He is a `Leelāmai', He is compassionate, He stands by His baktas, He comes on this earth to revive your Dharma. If the Dharma goes down, He comes to uplift it. “Yada yadahi Dharmascha" wherever there is the decline of Dharma. But Dharma doesn't mean only corruption, it doesn't mean only honesty and dishonesty, basically it means Mūlādhāra. That is the beginning of the end.

And He comes to, “sa sahg sthapana artaya", again to establish into the holy state. Again, He comes on this earth to raise human beings to that level. This is what He does.

So if we are Sahaja Yogis, we are part and parcel of His being. We are instrumented into His working.

So we have to establish Dharma, but the one, who has no Dharma within himself, what Dharma is he going to establish anywhere. He has come on this earth to establish the Dharma in its holy aspect. Not like roman catholic church or another Pentecostal church or these Hindu religious activities or these Hindu temples or the islamic state. But Dharma in its pure state we have to establish. But if there is no Dharma within us, how are we

going to establish? So He comes on this earth every time to establish Dharma at Viṣhṇu level, but at Śhrī Kṛiṣhṇa level, He comes at Yogeshwara. This is the point many people have not even thought of. For Viṣhṇu they did not say Yogeshwara, that is He is the Īshwara of Yogis, as Gaṇeśha is the Īshwara of the Ganas. You see, Gaṇapati looks after the Ganas and He is our Īshwara. That is we have to have Him as our ideal.

With the understanding that today is the day, in the night about 12 o'clock, now it must be about 12 o'clock in India also, about that, so it matches, He was born at this time in the night, because it was real night symbolically, under horrible circumstances He came. At a time then, when His own birth was very dangerously placed, He was saved and then in His very childhood He killed Rākshasas. But all this He did because He was an incarnation. Nobody is asking you to go and kill Rākshasas.

In Sahaja Yoga did I ask you to go and kill some Rākshasas? On the contrary I'm just saying keep yourself protected. There was a rākshasin who came, her name was Pūtana and she wanted to put poison through her breast and she took the child and started nursing. He was a little baby. And when He started sucking her breast, she came out in her true form and she died.

Of course, He was after all, He was an incarnation. Can anyone of us do that? I mean the Sahaja Yogis. Then as a child He was very mischievous. He ate some clay, I think whether He ate it or not, His mother doubted, she got very angry and she said: “Open your mouth, I would like to see, did you eat that?" And He opened the mouth, she

saw a complete universe moving in His threat, because this is Viśhuddhi Chakra. She saw because she could see, she had powers to see. Not everybody can see that.

Those who have powers can see. We don't even have the powers as much as she had to see the universe.

So one has to understand that first as Sahaja Yogis we get the powers much before we have past really the test of Sahaja Yogis. Just the other way round it is in the university. They will first give you the degree, the certificate and then you will get a job, maybe you don't get a job also. Here you get the job first of all, you get all the powers you are paid for, but the degree is still not sure. Anybody walks about as Sahaja Yogi, next day I find him coming out with something else. There are certified Sahaja Yogis, I have seen. They become afterwards certified something else, God knows how.

So this is the thing of Sahaja Yoga that you can become a Sahaja Yogi even without having the real certificate. It's definitely so. And the certificate is given, as you know, by Lord Jesus Christ. He doesn't care. He doesn't give certificate easily. That's why He is very, very strict. He is not going to give in. He is extremely strict as far as the Sahaja Yogis are concerned, He is not going to give you certificates, He is going to judge you. And what is His basic nature, it is innocence. He is going to judge you on your innocence. If you are a superego you can say, Oh I got possessed by a bhoot, you see and the bhoot did this.

So He will say: “Alright you go to the bhoot for the certificate not to me.".....

And what were you doing, you were witnessing it like Śhrī Kṛiṣhṇa. With all these things happening, I get a big

promise sometimes, that, “Mother alright, now we are not going to quarrel, there are not going to be any problems, you rest assure, we'll all live in harmony." And suddenly I find that somebody is fighting for a bathroom or for a soap or something like that. That's not for a Sahaja Yogi to behave.

First of all you have to be a satisfied person, a person of great dignity and forbearing, otherwise what are you going to bear? “I love him very much, but he should not have taken my towel." For small, small things if you go on insisting, be sure you are not a yogi as yet. If you are fighting for things, then you are not a Sahaja Yogi at all. Nothing of these things matters, I never say anything about anything, do I? That I must have this, I must have that, how did you prepare this, though it is sometimes really wrong and unprotocolish. I never say, why did you bring these bananas, they are no good, I'm not going to eat.

Did I say so? I mean, even the flowers you use may not be auspicious, I know certain flowers should not be used for Pūjā. But I'm not opening My mouth. If I have to tell you, I just tell you because you have to know it for your own good, not for My good.

So, on a day like this, which is a day of great joy to all the world and happiness, you should know one thing, that when Christ was born, He was born in a very humble place, but when Kṛiṣhṇa was born, He was born in the most horrifying circumstances. It is the same in the case of Sahaja Yogis today. It's a thing of great joy and jubilation, no doubt, that He came and gave us His

Viśhuddhi power, but we must understand that we are born in a very precarious time.

I have been saying this so many times. There is not only one Kamsa there.

So many are there. There is a big fight going on, in that you people are here in charge. You are the ones employed by God, you are the ones, who have been given this great work, you have powers. Like Śhrī Kṛiṣhṇa, when He was crossing, as a child was put in a basket and the father was carrying the child in the basket and when His feet touched the river Yamuna, the river went down. Because she was in spate, she went down. In the same way, you too have all these powers. Kṛiṣhṇa has given you all the powers. Though they will be really known to you, when only Lord Jesus Christ accepts you as Sahaja Yogis. And that's important because you have to be innocent. Purity must be brought in. Last time on this great day we had sixteen marriages. They came out well most of them. Not all, but most of them were very good and I am really very happy that such good couples came on that day. It was very auspicious.

And marriage gives you a sense of purity. And that's why our marriage is important in Sahaja Yoga.

But that's not the last word, like this is not a hunting ground for everyone, I'm finding you this husband or I'm finding you that husband. That must be stopped completely. Leave it to Sahaja. You are not to search out your wives in Sahaja Yoga, no, not at all, nor husbands. Leave it. If you have done something like that, then you will be harmed.

Don't do any searching or any thing. A time will come, when you will find that I will Myself tell you to marry this person, people who just take out people and try courting. That's not needed in Sahaja Yoga, no courting is needed. You see, we have got so many cases, where the marriage was decided like that, they married, they are very happily married. Then are there people who had courting, this thing, selections, nominations and elections and everything and after that you find within two days they are out for divorce.

In Sahaja Yoga it is spontaneous and instantaneous. You don't have to do all these things with all these celebrations what have you achieved? It's just spontaneous.

So you don't have to worry. You don't have to think. You don't have to say, that “Oh Mother, I have to find a girl for..." You don't! Leave it [to] Me, it's My headache. But once you are married in Sahaja Yoga, you must know what it means. And both of you must work it out properly and if it is for the good of everyone, it should be good for everyone.

This is what it is. And I would say that on this day, let us take one vow: To decide that we will be worshipping Yogeshwara. You have to worship Him. Means our relationships about these things has to be cleaned. We should not get involved with this, nothing is important. It's just like having your food or to be with your wife, the need of the body. But you don't eat on the roads, do you? You don't eat from the dirty plates, do you? You want to have a clean plate. You want to have a plate, which you have used yourself, your own plate, that should be clean.

If you could have a cleaner plate, you would like to have, If you can get a silver plate, you would like. Even a golden plate is even better. In the same way, we should also have a very pure understanding that it is the need of the body, the body which can be very subtle.

So let us not just go on shopping for it everywhere, looking out, oh this is that, this one that one, then discard. It has to come to you specially. And all great things happen suddenly always. The more deliberations you will have, the worse it will be.

So don't form ideas, don't plan about it, it will happen, it is not so important. That will give you a lot of purity. Your ego will be perfect.

I know of someone, whom nobody wanted to marry. And when I suggested someone, who agreed with great difficulty, she said, I don't want to marry. It's funny. It is very funny the way our ego is working out. Because when we are looking at another person for marriage or anything, we are not thinking of Yogeshwara. We don't think that it is Yogeshwara, who will do everything for us, we are thinking, we have to do it.

So we go ahead and spoil our attention completely. “Sarwa Dharma na pari tajya name kam sharanam pracha." In this part of your decision, if you can leave it to God, it will be better. I tell you, if you can do that, you have crossed your ego half way through. At least 50% of ego is used in this. In the West specially. In India this question doesn't arise much. Because the parents can't decide here, nobody can decide, you have to decide yourself. It's a big responsibility and a big thing for you.

So 50% of your ego problem will be finished, I tell you, once you just give up this responsibility of choosing a bride or a bridegroom for yourself. Just forget it.

Such a waste of energy, I tell you. When I see people, young people, doing all these things I wish they could understand the value of their lives, the esteem of their lives. Their Īshwara is Śhrī Kṛiṣhṇa. He is not Īshwara of everyone. Only of yogis. Anybody else who tries to say “Hare Rāma, Hare Kṛiṣhṇa" will get throat cancer. Anybody who tries to call Him who is not a yogi gets a problem in the throat, you know.

So He is only available to you, He is only your Īshwara. He manifests only for you. He is your own.

He won't act for any Dick, Tom and Harry. Maybe you might be a prime minister, you may be a queen or king, it makes no difference to him. To him only a yogi, only a yogi can call him. Only a yogi can ask for his help. He is not bothered about anybody else. And if a yogi recommends, then only He can look after someone. Otherwise He will not bother about him.

So He is actually your own king, who is always there, looking after you. When you call Him, He comes with all His powers to support you. But you have to be a yogi. If you are not a yogi, which is of course certified by Lord Jesus Christ, then Kṛiṣhṇa has nothing to do with you.

So before the entry to Śhrī Kṛiṣhṇa, though He is not the one who is going to judge your innocence, in the door resides Lord Jesus Christ. When you get in, then it's all right. But to get in, also is difficult because He is always throwing you out. Śhrī Kṛiṣhṇa has said, that “You will be the...", to Jesus, He said, “You will be the `Adhara', the

support of the universe." Means the innocence is the support. If that innocence is not established in you, then Śhrī Kṛiṣhṇa cannot help you. He is helpless then. Because you don't become a yogi and so He is not your Īshwara any more. When we say, Mother the Āgñyā Chakra is here and He is here, all right. When you cross your Āgñyā Chakra that means He is sitting here and the Virāta is sitting here.

So unless and until you pass your Āgñyā Chakra properly, you can't get to Virāt.

And Yogeshwara is the Virāt. That is the aspect we have to worship, we have to worship! Worshipping doesn't mean that you become that person. You worship Me, you don't become Me.

What does happen, when you worship? You surrender all that is not *[UNCLEAR* light/liked] by Me in the fire, in the water, outside, in the elements you throw them away. And you bring to Me your heart.

That is what is worshipping. In the same way we have to worship the aspect of Śhrī Kṛiṣhṇa in Me, which is Yogeshwara. I am Yogeshwara. Things do not come into My head at all, I don't see things like that.

I don't know what this temptation is, what attraction is, I just don't understand. On the contrary these things repel Me, repel absolutely, I vomit. Even to hear these things, I don't want to open My ears, My ears become deaf. I can't hear this, I can't understand any dirty jokes. I have no brain for this, My brains refuse to understand. I become a dumb person, absolutely, deaf and dumb. People have written books and books on these things, I don't know what they must be writing. What is that to write things.

So today we have to know that our personal life has to be extremely clean. We face ourselves every moment and find out within ourselves, are we really worshipping Yogeshwara within ourselves who reside within us. Let us develop that purity. Then innocence will be established in our eyes. We'll be innocent, the eyes will speak of innocence. What's the use of having eyes, which are all the time shifting, you don't know where they are going, wobbly eyes, you see, like this, like this. You can't trust your eyes at all. But the eyes, which are innocent, receive nothing, they just give. They just give. Innocence is very penetrating, very purifying, very soothing and very beautiful. We have to become beautiful people.

Today I said all these things because I'm sometimes disturbed the way people don't understand that purity of sex life is so important to Sahaja Yoga, specially in the West. People don't understand. For Indians this lecture has no meaning, they will think, why Mother is wasting Her energy so much. Because they don't understand. But to Me it is very important here. Whatever I have seen and heard and see all around. I think today's message should be of Yogeshwara. Let us worship Yogeshwara today with our heart. When you worship Me today, it should be the worship of Yogeshwara and nothing else.

May God bless you.

Contents: 1982-08-16 **Talk to Sahaja Yogis, Talk about Media, London, UK**

Now you've got a good one in Brighton also. I was amazed. How did you manage that? The Brighton Show.

These are the Kathoris they sent you from India? These ones?

Sahaja Yogini: I'm not sure Mother.

Shri Mataji: You've bought them here?

Sahaja Yogini: I think they were bought here, yes Mother.

Shri Mataji: But they had given them some plates I think.

Hello. Come. Come. Yesterday. How are you now? Are you good now? Are you alright? Very cold.

Hands are very cold. Channa. Sit down. Now get Me some water, alright?

Sahaja Yogi: Are the lights alright Mother?

Shri Mataji: What is this, am I going to lecture now?

Sahaja Yogi: In Australia they did like to see you any of the time anywhere.

Shri Mataji: Is it? But what am I supposed to do, I've come just to consult about this journalism. I think, Brian you should come here and let's see what is the agenda, how are we going to work it out. Now better say now how are we going to work it out here, what should we do? First My suggestions are given, then you give Me your suggestions about that. I personally think this way, that we should have a formal body, formal, of people who will deal with the journalistic side, Call it by any name. They are calling in America I have given them a name: Golden Age International.

So you have a formal body, then you must have for that a proper card system you see and a kind of a appeal or something, letter of introduction. It's a very Kṛiṣhṇa's work, very subtle work of Śhrī Kṛiṣhṇa. That's why we have to have very clever people in this, rather

mischievous. Too much honesty, so-called, with this all dishonest world, will not take us to higher goals.

So, to go to higher goals, you have to sacrifice little lower goals, like you see, that we should have only the name of Sahaja Yoga and we should come out as Sahaja Yogis, you may land up in jail if you start that.

So, come as something else. You have a form, with a proper message that we are here to contact all the people who have alternatives, to create the Golden Age.

So on one side you will have a, you will have a face by which people will think you are all neutral people and you can have approach to them directly. And on the other side...

What's that?

Sahaja Yogini: Some biscuits Mother.

Shri Mataji: Did you make them?

Sahaja Yogini: Yes Mother.

Shri Mataji: Beautiful. Thank you. That will do. You're looking very pale, what's the matter? Nothing? Working very hard? Take it easy now. You'd better give her some rest now. Now after having that form, on one side you'll have a face by which you can meet people, you can reach them easily. You'll have your own cards, send them the cards, you are International Golden Age people responsible. Wear a formal dress, don't go like hippies. Because we have tried straightforward methods, they have failed. And we have to save the world, that's our job. That's the real higher goal we have to achieve. By hook or crook you have to save them. Otherwise they'll be all finished. If you can't take them out, out of the

water by pulling with your hand, put a hook round them and bring them out. Useless, blind, nonsensical people, they don't want to see the point. What to do? Alright, so one side you'll have a face, another side you'll be always in touch of others who are trying to form the alternative. Other Gurus, other false people, other thing.

So very cleverly bring them down to Sahaja Yoga. It's a fifth columnist behaviour. You have to enter into them and tell them ultimately, this is no good. Exposing all of them. One by one. Because you will be a body, a form of a body that nobody can ask for your bonafides and when you enter into these alternatives you can just see the point and say, this is this. We did that, Brian did that in Australia, even they brought in Sahaja Yoga into some problem a little bit and they asked for forgiveness and the whole joke was out and the people didn't understand, that's how it brought Sahaja Yoga to a great level. Isn't it Brian? It was a big drama they played. And actually Terrence wrote against them that these people came to Sahaja Yoga this thing and how are they blaming us for something and then it was a big you see drama and then it was said later on “No nothing like Sahaj Yoga" you see? Something like that we have to play.

No simple methods are going to work with these cunning people, extremely cunning. Journalists here are very cunning people, extremely cunning.

So, now when you have immediately become formal, so you can find out all the newspapers, all the editors and go to see them, you must have black suits, yards of them, with white lines you see and with oil in the head. If they're purely English that's the best. I mean a little

mixed blood may be alright, but not too much. But don't take a person who is from Scotland to an English editor. See there are basic bias, differences. Bias is there.

So better take a Scotch one to Scotland, right? And speak with a little accent. These are stupid people I tell you. All this is done, imagine on Viśhuddhi.

Can you imagine? This is the job of Viśhuddhi, so many styles it is. It's not only that you have to speak about it, that is has to go all over through these medias are nothing but Viśhuddhis because they have to be witness and they have to manifest it in enlarging this message. They are supposed to do it. They are placed there for this reason.

So if they don't do it, better use the other side of it. Befool them and use them. Because they are there only for this purpose, why God has created them and put them in this position otherwise think of it, how did they get these medias, why God has given them? Just think of it.

They're doing all kinds of nonsensical things, they are wasting people's energy into all useless enterprises.

They don't want to do God's work, so you better befool them and make them do it. That's what they deserve. Why God has given them all these powers? They haven't achieved anything of their own, can they create even a leaf? Even dust they cannot create on their own. Can they? Nothing can be created by man on his own, can it? He has to use something from nature.

So on one side we have this. Now there was one priest, on his own he did this experiment, he is a Catholic priest.

So he joined an organization which was trying to save people from all other Gurus, false Gurus you see. He tries to save them. And he became quite prominent there. And then instead of sending them to Catholic church he sent them to Sahaja Yoga.

And he said let me behave Mother like a priest, it's a good idea. I don't want to get out from here, because then I can catch real people and send them over. That's how we got Benor *[UNCLEAR]* and all that people, he sent them. And he makes fun of pope, he makes fun of everyone and he is there laughing aloud he said and he's arranging all that.

Somebody met him and he said that I've been to this and that so he said now I think I'm fed up, I'll go to Catholicism. He said: Did you try Sahaja Yoga? Better try, that's the last one, you try that. He's a very interesting, intelligent man and he comes to My program all right.

Somebody asked him that why do you go to Sahaja Yoga program? He said I have to find out there also may be some people lost you see, so I must find them out. He comes to see Me. A very interesting person, very interesting, he's a priest. And also the lady, chief lady who is doing the job, he's made her a Sahaja Yogi. And also this Marie has joined that organization, so there are three Sahaja Yogis, one is the head, another is the secretary and the other is Marie, who are trying to save people to go to Catholic church, imagine, they are actually saving people from Catholic church.

So this kind of a thing you must form. Then you must have a very general appeal and you must also find out how you can approach these people and you should say

we have formed such and such organization here and also in America they are going to form another one, so you can say we have branches in America and also in India and branches all over you see we can form everywhere, such branches. It's not difficult. In Sydney and he's the head of that branch Mr. Brian who's come all the way to see us. You can even have a formal inauguration by the Prime Minister. And give her rhubarb to eat. That revenge I must take on her only. She gave us rhubarb ice to eat, imagine rhubarb ice, can you imagine? Can there be anything worse than that? Must be some sinister joy out of it. I can't understand.

So I would suggest that you form a very good organ, all of you are Sahaja Yogis I hope nobody will give out the secrets, is there anybody who will give out the secrets? Please raise your hand.

So all this has to be worked out very carefully and understanding that we have to do a tremendous work, we have to save so many people and they are also half hearted. Suddenly you find I have lost one child here and a one child there.

So it's a tremendous task and to do this task we have to be very cautious, careful and all the methods that are employed, we have to employ. Only thing you do not do the saonhara, don't kill anybody. That's all you don't do. That you leave it to Me. We need not tell lies but you need not tell everything. Everything need not be told to everyone. That's not necessary.

They do not have right to know everything about us. That's alright.

So this kind of a thing we should form. Now you all should have degrees those who are there.

So put down your mads and pigs there. Frogs and everything. They are enamoured by this you see. You can wear a tie pin if you want, find out all the methods you see. And go to a special hair dresser.

Some people can even wear a wig I don't mind. And take out your rings where you have your Mother's humble photograph. You better take out all such rings and things, inside you can wear something, but not outside. Or if your ring you are wearing by chance you just turn it around, you see be careful not to show the photographs otherwise they'll be shocked you see.

It's all camouflage, but what to do with these stupid fools here? We have tried everything you see. Beaten them with shoes I mean we've done everything that was possible under the Sahaja Yoga regime, but they don't want to see the point. Best thing is that a go straightforward march is over and go in a backdoor thing. You tried with that archbishop of Canterbury. I saw the bishop of London, the bishop, the main bishop of London, was sitting just next to Me. He never talked of God, nothing, just talking about gold prices, this thing that thing, but he drank the most of the liquor and everything that was there, wines the most of all, poor thing may not be getting so much you see in the church. And the biggest cigar, he used the biggest cigar and pocketed two or three of them. It's absolute truth I'm telling you. And he was wearing the scarlet, you see that's the colour suggested already in this, the book of revelation, the scarlet, the scarlet colour. See how they are wearing

scarlet! Absolutely frivolous people. And they are misguiding all these people so we have to also change our dresses and get them into the fold. We'll find some people in there.

Now on these lines you start. Then you have a meeting with all these people here. Get the name of all the newspapers, this thing, that thing. And approach them and then tell them that we have got first class people who have come to us is Sahaja Yoga company. They may be thugs, whatever it is. But this is what we found it in Sydney they did and this is what is the other papers have done it in Geneva, this thing that thing, so why not here? They can't say no to you. Because you are going to give them business. Later on.

I don't know what sort. Is there any other suggestion?

Sahaja Yogini: Mother, should we approach international bodies like the United Nations?

Shri Mataji: What is it?

Sahaja Yogini: Should we approach international bodies like the United Nations?

Shri Mataji: Do anything, you are that. Makes no difference.

Sahaja Yogini: Or in America congressmen?

Shri Mataji: No no congress will be American. Make it United Nations. Better. Whatever you claim, you are that. You are higher than all these United Nations or anything put together. Whatever you say is not boasting at all. Is it? That's right. Whatever I say it never amounts to boasting, except that you get lots of vibrations.

So it doesn't matter whatever you say. Call your... U.N. body you will call it?

Sahaja Yogini: Oh, I meant Mother should we approach them? Should we write to them, talk to them?

Shri Mataji: Yes, yes why not?

Sahaja Yogini: See if they'll sponsor...

Shri Mataji: Tell them that we are working like United Nations only. You'll immediately become top people you know. You know, you don't know? I've known that trick. What do they have? All idiots.

I've seen so many idiots working as great people. Ambassadors, big big people, they are just idiots. They have no brains nothing. I've seen, I go to their house, I don't know how they develop this kind of idiocity.

But the other day we went to an ambassador's place and he started telling Me something. What language he is speaking? Then C.P. came, he was also watching him.

So he asked Me in Indian language: Do you understand anything what he is saying? I said not Me, I thought it's something wrong with Me. He said no not yours. I said then why are you laughing then sometimes? He said I don't know I hope I'm laughing at the right time. And he was on and on for half an hour, he was telling us something and his laughter was neither crying nor laughing sort of an expression you know. You don't know what he was going to say.

So, then another idiot we saw. Idiots are for idiots. They give lectures like idiots, they don't know what they are talking. They are big people and when they give lectures you are so embarrassed you don't know where to look.

There's no sense, there's no dignity, there's no understanding, nothing. I mean you will find only one or two persons in an organization sensible, the rest are all idiots. Top, top rank people. It's impossible to understand how they managed it. I mean these are the days of idiots I tell you. These are the days of idiots. If you are an idiot, then you are at a high position, that must be the thing. Because everybody is afraid of intelligent people you see. I don't think no Prime minister likes, no president likes an intelligent man to be there, because he might be ousted you see.

So they want to have mediocres, but actually in that competition they pick up only the idiots. And that's how you find all this problem is there. You don't know how to talk to them. You don't know what to say. Within five minutes you'll be amazed, you'll be shocked, what's this? That they are holding such a big position you have to remember all the time. Otherwise maybe your driver is better than them. Perhaps they drink too much, all these parties, they are affected by drinks. Or maybe some of them are supposed to be big educated at Cambridge, Oxford, I don't know what what. All sorts of people. Big big positions. I mean Sahaja Yogis are also from there, they don't seem so idiotic as these people are. Like from John Hopkins Institute and all that. See I told Gregoire about somebody I met from the same institute, I said he's an idiot. How did you get him there? I can't understand.

So he said there are lots of idiots there, Mother. Just imagine. I think this must be the reason, that all the heads of the countries must be frightened of intelligent

people so they must be selecting only people who are a little idiotic. And then they can find them on the wrong foot you see and then they can always dissolve them with some weaknesses something, it must be that.

This must be the reason. Otherwise how can you have such a set of idiots all around? So this is how we have to manage and I think if you can really form this organization properly and save these people from the disaster into which they are, that is really the work that one has to do. Very carefully, we can just do it. All of you should give them some ideas. Even locally you see if you go to a smaller place, they'll be so excited that Oh God such a big organization has come to us. And that's how you can impress them you see. You can use My car if you like or we can buy a second hand Mercedes or we can even buy a second hand Rolls-Royce. We can get it on a hire. Just to impress them, if you want I can. We should do all these tricks you know. And how you should talk and everything, you'd better study some people how they talk, how they stop, how long they talk, how they behave, how they impress you. You can give some tips after all.

Sahaja Yogi: Mother aren't we falling into a trap, are we not falling into the trap with the false Gurus, you know a Rolls-Royce indicates that money is being made...

Shri Mataji: Not Rolls-Royce, Let's have something different Mercedes? But you shouldn't take let's say a jeep there isn't it? Something like that. You have to have a sensible car. It may not be a Rolls-Royce is too much for a journalist I think. That you can judge yourself.

Something in between. Otherwise they'll think some false Guru must have given you as a present.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: So have something in between. Which care you think is best? Which is journalistic? Sahaja Yogis: A jaguar. Like Mr. C.P.'s car.

Someone can dress up as a chauffeur.

Shri Mataji: That looks nice. I don't like that car very much, it's like a horse, with two camels back inside. But see whatever you like. Sir C.P. knows all these things so he must have got the correct things to impress. Jaguar. But that's a very expensive car.

Sahaja Yogi: Mother should we not like executives drive a Ford Granada.

Shri Mataji: So don't use cheap cars, what I'm saying. Don't use if not Rolls-Royce, that we don't have, none of us have, even a second hand and fourth hand we don't have, but don't use any car that would look cheapish type you see.

Something good for a journalist association, something like that. But you should be careful about that. Car is important. Suit is important. Then your gestures and behaviours you see, how smartly you pack things and how you get up and how you knock things and also briefcases you see. Very important. And umbrellas that you carry. Be careful.

So let's have our training center for that. I'm not so good. You can get somebody to train you up.

Sahaja Yogi: Like James Bond, Mother.

Shri Mataji: Who?

Sahaja Yogi: Like James Bond, Mother. The spy. Famous spy.

Shri Mataji: What did he do?

Sahaja Yogi: inaudible.

Shri Mataji: James who Bond?

Sahaja Yogi: Yes Mother. It's fiction Mother.

Shri Mataji: James Bond.

Sahaja Yogi: Double agent. A secret name.

Shri Mataji: What is it? Double?

Shri Mataji: No no but you should not sound queer, you know, you should sound very British. I mean say like that James Bond carrying three women around, you won't be successful. You have to be very British, walk with a... See I think... can teach us that. Paul. Gavin. Who else? Study it, you see, it's interesting to study. The manners, mannerism, little bit to study how to impress, you see. Ask your brother how he does it.

Sahaja Yogi: I think it's just a pose you know, it's just a pose really. You know you just learn the way to talk. It's very easy.

Shri Mataji: But you see Canadian people are different, English are different. Canadian people can be impressed by a hippy look, but not English, they can never be. Best is when they go to Uzbekistan, forty degrees is the temperature, all their three pieces becoming two half pieces. Then they get boiled. But it's true to impress people here. You know these are norms with which they live. They can't understand Sahaja Yoga. But what to do? That's the media, that's the one we have to use *[UNCLEAR]* is good media. We have to know this media. I have taken

half of their bhoots by eating this channa. Now, you tell Me, what is to be done. On a gross level.

Sahaja Yogi: The first article about you in Australia was in a newspaper called Sydney Shout, which the back section of that was advertisements for massage parlors and...

Shri Mataji: I have to go everywhere.

Sahaja Yogi:... a gross level of newspaper reporting. However that article and the advertisement which was placed not by us, was placed in the magazine brought a number of people to the meeting.

Shri Mataji: So let's use that also, doesn't matter I have to be everywhere, massage parlor, anywhere.

What can you do, you will land up into a place like this, where there's not an inch of holy land and you want to create a holy land out of it. Then what do you do? You have to put your feet in the mire, isn't it?

Sahaja Yogi: We worried a lot about that.

Shri Mataji: No, no, nothing to worry. You see your Mother is pure. It makes no difference wherever she goes. Doesn't matter. I have given all freedom to you. You do what you like. Publish Me anywhere you feel like. Like this girl that [Suarno], somebody read about it and told C.P. that it was not dignified compared to Mrs. Srivastava's dignity, it was not dignified. She is a very dignified and a serene lady.

Because in the office I'm extremely dignified. Not with My children maybe I can be very simple.

So they thought that how could it be? And this lady has really taken advantage of Her, sort of thing you know.

They were rather upset about it.

So I said alright doesn't matter. It's alright, whatever way she has seen Me she must have written. I was thinking she should do another article again.

Sahaja Yogi: In actual fact Mother, Sue said they have the biggest mail...

Shri Mataji: Biggest what?

Sahaja Yogi: The biggest response from readers writing into the paper.

Shri Mataji: About Me.

Sahaja Yogi: The biggest response they've ever had.

Shri Mataji: Just imagine. Despite that. I mean though, I mean she made it a little... I wouldn't say it was frivolous but it was a little flippant. Flippant is the word. It was flippant you see. It didn't go into details at all or anything. And she had the biggest response. Just imagine. And what did she do about it?

Sahaja Yogi: She sent some of the letters on. She sent some letters to us.

Shri Mataji: I see.

So she may like to do it again in a proper way. This is one side. Another side is that, you must have seen an article in a magazine, which you were telling Me, Indian magazine.

Sahaja Yogi: Yes.

Shri Mataji: Which impressed you very much. [Kolhi.] Did you see that one?

Sahaja Yogi: No, I didn't.

Shri Mataji: Do you have here Gavin? Gavin: I think some people have copies here, Mother. I've given my one away

but Mr. [Kolhi] wrote to Me and said that if we send him $47 pounds he's going to send us 250 copies.

Shri Mataji: Alright, so better send it and get it immediately, alright? Now, anther thing is his suggestion has come, [Aside:] Yes, May God bless you...

Sahaja Yogi: I have to go and have lunch with my mother.

Shri Mataji: Alright, go and have lunch. Now with Mr. [Kolhi], he wanted to publish a book. He said so. It will cost fifteen to twenty thousand rupees. It's not difficult to get. In which he wants to write about the experiences of all the people from My childhood and this and that. Partly have no meaning. But My idea was that you Sahaja Yogis should compile together the experiences. Say of different... say Bombay [Mumbai] experiences, Bombay [Mumbai] people should do it, Delhi people should do it, Sydney people should do it, the people in England should do it and they should write about each and every person, you see? Those who have to write.

So, those who have to write something about Me should send it, say not from Bombay [Mumbai], those who are in Bombay [Mumbai] should write to somebody in Bombay [Mumbai]. Those who are in Delhi should write to somebody in Delhi, who will compile it, put it together and put it in a proper way.

Some sort of a... you write to Bombay [Mumbai] people to find out somebody who is of journalistic nature. And here also these must be sent to say Gavin or someone. And the same committee that we have you see, should deal with this side. To find out, what you think is proper, what is to be given and all the fantastic things that you have felt, even of sort... they are saying about the petrol

business you see. It's alright, write down everything and all these experiences can be compiled. And we can put the name as Miracles of our Age, or something like that. And then he can put it the way he likes.

We should say we will supply you all the material from here or then he can edit it. And also we can get it published. If he wants to publish it, let him publish it, whichever way he wants to do it, it's alright. We can get it very nicely done for him. But he must publish the book. And the book must be in English, not Indian English, that's the main point. But also we should not use very difficult English you see, because it should be internationally understood. Not very big sentences, complicated and also using idioms from English literature and things, no one goes into that. Now people are not literature students. Most of the people who write are literature students and they use all the idioms from the literature. Now those who are not literature students, how are they to understand this? They try to show off you see, that they have read this book and that book. Best thing is to put directly not using any quotations from any literary books. You can use it from Bible and things if you want, but that is not necessary for giving experiences.

But just you can say that my hands started speaking to me, you can say Christ had said at this time like that. And that book can be done very well and could be sold all over the world. We can send also introduction also, very introduction to the subject.

So all the Sahaja Yogis should sit down and write all the good things. Not like this that half hearted and half baked

things you should not have, like I'm alright but still I have... with `bhoots' and `ifs' you should not write. If you have any buts of ifs you keep it to yourself.

So the half baked people should not write anything. Vincent you have missed a very nice point.

Vincent: Sorry to hear I've missed it Mother.

Sorry to hear I've missed it.

Shri Mataji: We could like to see what happened from there, so that you can see that it's a way we are forming a new organization. Called Golden Age International. For journalistic mischief. But you shouldn't also laugh you know when you are teasing them, you should be very serious. Otherwise you'll be called as giggly people. Giggly Guru he's called you know? Just imagine, they knew that he used to giggle.

Also in this book you can write about people who had a negative approach, like the letter to Archbishop of Canterbury. Expose them. Expose all of them. Like [United church], expose them. That's the time we can expose them now. The responses, introduction first and the responses at the end. First give the responses of the Gurus who are realised Souls, how they have acted, they have done this. [Mahishyogis] is that first you can write that there is nothing like a devil, nothing, no *[UNCLEAR]*, everything is fine.

And as soon as he heard the name of Mātājī Nirmalā Devī he said she is the devil. Otherwise devil did not exist for him.

Sahaja Yogi: Mother, should we reveal the actual true meanings of the so-called Sanskrit mantras?

Shri Mataji: Yes, yes. Why not? We should say I went to this fellow and this happened, that happened. This book should expose.

Sahaja Yogi: Do you remember three years ago in *[UNCLEAR]* you actually revealed what his mantra meant in English, some of the names of demons, some were silly names, should we reveal those as well, do you think?

Shri Mataji: I mean you can say that we had many people, one after another, we had a series of things you see with us. I think Gavin has got some of these things that this fellow from Denmark had sent. Have you got? Gavin: I think maybe Linda may have them all. They went to Peter, they may be out of circulation.

Shri Mataji: Why did Linda burn that also? Gavin: I don't know if she burnt them Mother, but they may be out of circulation.

Shri Mataji: Accha, let us find out.

So you can mention that though there were so many indications you see from people, we could not see. Even this fellow said this is the mantra's meaning. We could not see, somehow or other our mind was like that.

So to prove that there was a kind of possession or a kind of a curtain on our head, that we couldn't see things. Though these were pointed out you see. Nobody bothered, because one gentleman who has outed him a long time back from America, though he didn't understand the subtler side of it, but he gave the gross side, which was really remarkable, that people could get over it. How he made money, how he had to embezzle money for him and how many millions and millions of dollars they had to take away. Everything he had given

that data with that. He himself and he also said that if I have mentioned anything wrong let them prosecute Me. But nothing happened.

And about women, how he had relationships with women and all that, he mentioned it. I don't know if those papers are there or not. The name of the fellow... I've forgotten... but so many things were like that, which were as he says given to Peter, I think Peter kept them. But if you can find, whatever it is, that there were warnings coming all through you see. Anybody who is intelligent can see this you see.

And can warn. But nobody listened to it. I mean you all thought that you were doing for a great cause of you see the world government, imagine. You see, because he made the whole show in such a way. The show was such that you had to believe it. Now you have been to that fourteen year one, isn't it?

Sahaja Yogi: Yes, Mother.

Shri Mataji: Accha. Now this one also, he's got fifteen thousand disciples even now, even now in Spain.

And he calls himself the perfect Guru. One of his disciples came and told Me he doesn't know even how to say perfect, he said perpect, perpect Guru I am perpect Guru. He was repeating that word again and again. And this fellow knew English and he had to translate it. And the Queen of Spain complained to the ambassador of Spain, Indian ambassador of Spain that it's a shameful thing how you can send such a man to our country. He has just finished our young generation, the whole race is lost. Nobody listens you know, that's the trouble. He's a

perfect Guru. He's perfectly made them mad. He turned their Āgñyās, they're finished.

So the whole book would be, where are the seekers? Where are they lost, what has happened to them? Everything can be covered in this in a very good way. The tragedies and the...

Sahaja Yogi: Mother, Mother? On TM [transcendental meditation], some Christians published a book called `TM a cosmic confidence trip' and Kingsley read it and did a review because he used to be a Christian and I think that's probably going in the next, or next of one issue of Nirmalā Yoga, because we sent it.

And it's... I also got some of the words, the mantras translated I asked Gavin, so that's going in as well.

Shri Mataji: What's the name of the book?

Sahaja Yogi: `TM a cosmic confidence trip'. It's by one of these Christian book sellers. It's quite good, very full of, it's got lots of insights about the way he is *[UNCLEAR]*.

Shri Mataji: And who is the writer?

Sahaja Yogi: I can't remember offhand Mother, but I've got the details at home.

Shri Mataji: So *[UNCLEAR]*. Anybody who finds anything like that in writing please get it. In his tapes you see also you can find out. Like we can say that, they said about theta waves and theta waves you only get from epileptic patients. Very carefully without involving people who are dangerous to us, but Gurus you can handle. Gurus are all right. There's no harm, because you can use this fellow's name and all that. But not people like say, we can say the, like say some Prime Minister is involved with TM say

for example. We need not bring his name there, because they won't like it. And they'll try to trouble us you see, such people so be careful on those. The President before this, was... what was he? He was a...

that Baptist church, somebody from the Baptist church was president of America? Sahaja Yogis: Carter.

Shri Mataji: Carter. And also these churches you see, you can point out that I have been, one person can say, like you can talk about these... what seventh day... the Pentecostals... No I'm asking you. The Pentecostals.

Sahaja Yogi: There's an international organization called Family Action Information and Rescue, already formed and it's being run by an MP called Paul Rose and he got mixed up with some Gurus and he's formed this organization and if you've been affected then...

Shri Mataji: Then what do they do?

Sahaja Yogi: If anyone's been affected then they get the people out.

Shri Mataji: You can ask them, you can go and ask what do they have to say about this, about that... you can interview them. Also you can use that information. It makes no difference. Use that also.

Sahaja Yogi: It's very good Mother, they have lots of information, they started specifically because of an outfit that's a bit out of fashion now called Children of God and that's very much like the Moonies, in that they used to take teenager, young people and keep them totally out of contact with the outside world and keep them cut off from their parents and all this sort of thing, starvation

diets and sugar buzzing, all these techniques they used to use.

So it was formed to help the parents who had lost their teenage and young adult children, to get them back and deprogram them and get the brainwashing out of them and they've got lots of useful information.

Shri Mataji: Why not go and see them also? See as an organization you can go and see them.

Sahaja Yogi: Paul Rose is very obsessive Mother, he's very skeptical about cults Mother, very skeptical.

Shri Mataji: You see but they can be quite confused I tell you. Like this fellow I went to see, John will tell you, I told him all I'm against these so-called religions, but ultimately he told John that we cannot have her interview at length, because people don't like to hear about religions. Can you imagine? Is he here, John?

Sahaja Yogi: No Mother, but he left some notes, I'll read them out if you like.

Shri Mataji: Alright, what has he to say?

Sahaja Yogi: He just said he had that interview with London Broadcasting company with Lawrence Spicer and he interviewed Mother.

So many Sahaja Yogis wrote letters to Mr. Spicer out of interest from his previous interview.

So, we can easily build up on what we've already done, on this kind of thing. If a lot of Sahaja Yogis show interest, not as Sahaja Yogis but just as people.

Shri Mataji: But not only Sahaja Yogis, but you should also put non-Sahaja Yogis. See they didn't write at Sahaja Yogis all of them.

Sahaja Yogi: No, they didn't say they were Sahaja Yogis.

Shri Mataji: We should not say Sahaja Yogis wrote we should say there was a big interest. Because he asked him that he should come and deal with the... it's between us, in the secret.

Now you can also write about [Shuarno, journalist], that she had a lot of response all right. We can mention her. All right, what else?

Sahaja Yogi: The 15 minute interview by Lawrence Spicer went out two Sundays ago at 4am on the radio.

I didn't even know there were any radio programs at that hour.

Shri Mataji: 4 a.m.?

Sahaja Yogi: While we were in Cheltenham Mother. Which is a bit ridiculous.

Shri Mataji: 4 a.m.?

Sahaja Yogi: 4 a.m. Which is really a bit...

Sahaja Yogini: We had one man come Mother, from hearing that, he heard the 4 a.m....

Shri Mataji: She got up at 4 a.m.? They must have thought you see Sahaja Yogis are supposed to get up at 4 a.m.

Sahaja Yogi: I bet he wasn't up at 4 a.m. Also Lawrence Spicer recorded an interview between John Plummer and a West Indian faith healing Christian called Cleave Grant. This interview will be broadcast in September and was mainly concerned with our attitude towards Jesus and the ten commandments.

Cleave Grant was not negative, in fact he said in the interview that he thought Sahaja Yoga sounded good,

because we follow and believe in Christ and obey the commandments.

So because his vibrations were tricky, it seemed best to be diplomatic and not confront his ego. The results of this diplomacy may be to make Sahaja Yoga sound rather Christian.

Shri Mataji: Better call it Christian, Hindu, Muslim, doesn't matter.

Sahaja Yogi: That's what he did. And the other thing we wrote a letter to U.S. Naipal, who wrote various articles, books, one article on Rastafarianism in the Observer. We said that we were certain we had found the truth and want a professional, objective, discerning journalist to investigate our claims and if satisfied with our authenticity. We wrote an article, we have yet to hear a reply.

Shri Mataji: Now, he won't work out with you. But with this organization he will.

Sahaja Yogi: And John just suggested a few things as well related to his experience. To write personal letters to people of importance, though it would be better as an organization.

Shri Mataji: As an organization, to all important people better write important letters.

Sahaja Yogi: We have our own letter head Mother.

Shri Mataji: You have to have all that.

Sahaja Yogi: Make our own TV video film. We could have quite fun doing that, TV video film to show TV producers.

Shri Mataji: Are this... Not like this. They won't even allow Me five minutes there, how will they allow a film?

Sahaja Yogi: No he didn't necessarily mean just of you Mother, like we watch your lectures, but perhaps some Sahaja Yogis doing the same kind of thing as you suggested.

Shri Mataji: No, but let it be done by this organization.

Sahaja Yogi: Yes, like that book...

Shri Mataji: But you see that film can be done by this organization and they can show the good points. Let them do it. You have to contact. But not just now, you should not sound that you are Sahaja Yogis.

Sahaja Yogi: It says: Make a press kit.

Shri Mataji: You can take films of other Gurus also, under the circumstances you can't go and see say Hare Rāmas. Alright, under this and you ask them questions. I'll give you the proper things you have to ask them.

Sahaja Yogi: Can we take the video along to their meetings? Take the video to their meetings and ask them questions?

Shri Mataji: Yes, ask them questions. First of all you have to be very nicely versed in Gītā. Then with other Gurus also you should be prepared. As this organization you can meet them. Take their video and give this to these people, that these are what we are going to supply you.

Sahaja Yogi: Including you Mother? Could we include you? We included some cuts of you...

Shri Mataji: No, no, no, no! I'm nowhere. You are just talking in a very neutral way to people from Hare Rām Hare Kṛiṣhṇa. Alright?

Sahaja Yogi: We want to hear what they say?

Shri Mataji: And I'll tell you the loopholes and then you ask the questions on them. Like TM people.

But the people who have done TM should not go. The other people who look very innocent should go.

Because if you go with TM ideas they will know that you are from TM and you are the revolted ones so you better keep out. All this we'll think of many such things now. You see I've put you on the other line.

What else now? Come along.

Sahaja Yogi: Well he said that we should make a press kit of articles, photos, case histories, tapes, much as you were saying Mother and take it to newspapers, in fact under the organization...

Shri Mataji: No, this book should come out. It would be a good idea.

Sahaja Yogi: Also he intended to get in contact with Malcolm Murdoch and talk to him as just two interested people.

Shri Mataji: Who is she?

Sahaja Yogi: He's a commentator and literary critic, a Christian, he's quite well known. He's a Roman Catholic.

Shri Mataji: He's what now?

Sahaja Yogi: He's turned into a Roman Catholic, but he's always commenting on religions and philosophy.

Sahaja Yogi: He's quite a seeker too.

Shri Mataji: Beat him with shoes first of all, give him our treatment, Sahaja Yoga treatment, then we'll see how far he goes.

Sahaja Yogi: Well we could write to him as members of this interested group...

Shri Mataji: With this organization you see because then you are neutral. You can ask him that this is Roman Catholic has done this and that, you see I'll give you everybody's loopholes.

So let us prepare some courses on this. Should we? Alright.

Sahaja Yogi: And lastly he asked the Archbishop of Canterbury, although he was quite sort of negative himself, he did get us in contact with his advisor to Indian affairs.

Shri Mataji: So what did the advisor do?

Sahaja Yogi: Well he said he wants to see us and talk to us. Whose friend he said has written the translation of something I can't remember what it was Mother, some Indian scripture. And also a bishop in Hayverteaf is also interested in talking to us in Sussex.

So again from this organization is sounds a lot better.

Shri Mataji: Sahaja Yoga has advanced Christianity, advanced Judaism, advanced everything. The point where everything meets that's what Sahaja Yoga is. But you must know where they have gone wrong otherwise they'll never advance.

So, that's all.

Sahaja Yogi: Yes and also we put deprogram people who've dealt with all those.

Shri Mataji: How do you do that?

Sahaja Yogi: You say that if anyone's messed up with a Guru then you have an organization, like they have in America, called deprogrammers.

So if anyone's messed up with a Guru then if they contact the police or social workers they put you onto you then you talk to the person whose affected and then you make him better with his parents, but it takes too long.

Shri Mataji: You see you must let this organization also do this work. The same organization.

Sahaja Yogi: Mother if we put outside instead on Center for Sahaja Yoga, perhaps if we had a notice that said Center for International Comparative religions or something.

Shri Mataji: Whatever you like.

Sahaja Yogi: That might also put people off a bit. We could easily invite people here.

Shri Mataji: You see in this world whatever you say it always has two sides, it's a personal jury you see everything has two sides, like if you say this is a place for people to understand religions and their mistakes or whatever it is, all the religious people will be standing against you.

Brian: Mother the aim would be with it to, the people who were the members of Golden Age International they would indicate to the people they were in contact with, that they were employed by Sahaja Yoga for that purpose.

Shri Mataji: That's what I think, you should keep it out. Connection should not be there. But what you can do is to get some people you see, if they come to you, to your organization you should say that some people have told

us that Sahaja Yoga has helped. You can try. But we are not recommending, but if you want you can try. Like that.

Sahaja Yogi: Mother if people will ask what are the credentials of the Golden Age International and if we can't say that we're Sahaja Yogis what are we to say to the people are our credentials?

Shri Mataji: No but credentials are that we are frogs and pigs and all that are our real credentials.

Sahaja Yogi: From all over the world. We just got together as a group.

Shri Mataji: You see you are not to say that it is an organization of Sahaja Yogis at all. Even they won't ask you that you are Sahaja Yogis, they'll never dream of it. You see that's why we have had no dress, no badging, nothing. We are so different. That's why I have never allowed. Many people used to say let us wear kurta pajama, I said nothing to it. Even the mark. You are not to have anything. That's only secretly. Till we reach a certain stage you see.

So you don't have to say you are Sahaja Yogis, credentials is that now this is Doctor David Szpiro alright? Doctor David Szpiro, then barrister, then this, that and also you can add up pigs and all these things to it. Doesn't matter. This is what they respect not Sahaja Yogis. They think Sahaja Yogis means they must be some criminals you see. They cannot think that Sahaja Yogis are some good people, they cannot think of such people who can be good, really they can't think of it.

Sahaja Yogi: It is true though Mother, when we talk to people with full confidence in ourselves about this kind of thing to probe where their seeking lies, if they ask, they

always never fail to be impressed by the depth of knowledge that Sahaja Yogis have got and this itself stands out. They don't think to ask where you got the credentials from, because if you're subtle like you say Mother...

Shri Mataji: You see when a Sahaja Yogi speaks, you know even a little girl, like Annupama, when she speaks people are amazed how does she do all this. Every sentence that you speak has that sparkle if you see. They won't know. You need not say. If there is a beautiful rose somewhere hidden you know because it smells. You know the fragrance is there. They will know it is something great. You need not say you are Sahaja Yogis, by saying that we have achieved nothing with these horrible medias so let us go in another way. You see if you talk of the flower nothing works out, so talk of the fragrance. By flower they are not impressed so better let them have your fragrance. This is another one who can impress quite a lot.

Sahaja Yogi: Mother, can we have part of the organization something research into nuclear aspect, how to...

Shri Mataji: You see even you are international this thing, you can go into everything, no problem.

But you see peace cannot come from without, peace has to come from within you see. If you don't have nuclear weapons you'll have some other weapons. Now Americans are, look at them, they are selling their weapons to all other countries at a very cheap rate you see. What is this? This is even worse than having atomic bomb, because atomic bomb for once for all finishes

everyone you see. But this is very bad you see to make everybody fight.

So they have ways and methods. See you can't just say. It's a temperament, it's an attitude, it's an inner subtle being which is not at peace you see. They are violent because they have no peace within. Actually they enjoy this. They enjoy all this.

Sahaja Yogi: How to deal with people then? Through our connections with them, they come to see Sahaja Yoga and they see us as the speakers. If they've seen us as a representative of Golden Age International and then they see us on the podium doing Sahaja Yoga, how would you deal with that situation?

Shri Mataji: You should get people from outside. You see for example you can go to Toronto and let the Toronto people handle New York. It's better. For example Brian can say I've come from Sydney all the way and you've done so much there in Sydney, so much of research, we have found out this and all that. Who is going to find out about it? Alright? So in New York you work for Sahaja Yoga, in Toronto you work for this.

Sahaja Yogi: What are we to do if we get legitimate clients?

Shri Mataji: What did he say? Brian: Mike was asking what are we to do if we get legitimate clients?

Shri Mataji: Legitimate clients? Brian: Clients who are willing to pay money for the work that we would be doing.

Shri Mataji: You see you have only one client, that is Sahaja Yoga and they don't pay any money.

Nobody will be our client as such. How can they be? Except for these Gurus, because we'll talk against them, they'll never pay us anything. I don't think this question will arise.

Mike: No I mean like regular business clients.

Shri Mataji: Business clients. Who? Mike: Not necessarily involved in seeking.

Shri Mataji: So in this relationship you are... you see what will happen, now we have, let's see. We will either go to these Gurus alright, so they come because we say we are giving alternative this thing. But when you will go and see them alright we'll give you a publicity, this thing, that thing, but we'll tell the truth, you see. You should tell them that we are here but we'll tell the truth because that's what we have written in our this thing and we'll try to see the truth here.

So they would like to have you there because you will have a sort of a position to tell the truth you see.

So you can go there as any journalist goes. And he can say whatever he likes, they cannot stop, so you go and see the aws of that thing and then you can write about them and tell about them in the newspapers. This is what we have seen.

So they won't pay you. I mean if they pay of course I don't think they'll pay for telling all these things but even if they pay you can tell them that ours is voluntary organization and we are doing this voluntary work and like that.

Or you can take the money, what's wrong? And throw it in the Thames.

Brian: If somebody comes along and wants a publicity campaign about soap.

Shri Mataji: Soap? What is soap? Brian: A public relations firm, as well as selling something like Sahaja Yoga could also sell soap or sugar or...

Sahaja Yogi: Or lemons...

Shri Mataji: We won't have any magazine or anything.

Brian: But in the same way that the members of the organization could go to the media trying to interest them in publishing material about Sahaja Yoga, that facility could also be used for other money making concerns like a soap making firm could come to the Golden Age International to employ that organization to give cheap soap a quality image or... you see there is a possibility of a legitimate business, an honest business around the dishonest, the point that Michael is raising. In other words it could be the possibility of some members of the organization becoming totally involved and financially involved.

Shri Mataji: No, no, no, no.

Sahaja Yogi: For alternative lifestyle sort of thing...

Shri Mataji: You see what I am saying, these things again take you to the same. It's a dangerous game. See you can play out certain things, like, something like we can say that... we can have a... I don't know how it can work out but say we can get some Sahaja Yogis to say that this special type of sugar is vibrated sugar you see. It has done you good.

So you can refer to some organization saying that this sugar is available from this thing. Or say genuine things

like genuine food or something I mean more on the genuineness if you can work out say soaps now are made here of horrible chemicals, if you can get something genuine you see. On that it could be done later on. Whichever is genuine thing but we have to test it and see for ourselves. Things like that we can work out if you go to there. But should be genuine stuff which is helpful otherwise you see we cannot go on for anything cheap type thing. Like for liver patients we can say we have a medicine or something alright? How are you? Alright?

Sahaja Yogi: Mother I used to be an illustrator, I've worked within the New York Times and Psychology Today and Selfworth. And I've been wanting to use my artwork in some way. I know it has a potential to be beautiful if I was working for a good cause such as Sahaja Yoga, not just my own feelings. Is there any way that I could help? That I could...

Shri Mataji: We'll make full use of you, I'm going to use all of you for this. I'm already using you alright? We have to find out all the talents in this kind of work you see. But now for example David Szpiro is too honest a fellow I must say. He may give in your secrets. I hope David you have changed a little bit, it's too straightforward, you cannot be with then you see. You have to play a drama. You have to be an artist to play that drama you see. I'm Myself hopelessly bad, so I'm out of it you see. I just can't do it, I'll just laugh you know so don't take Me. But you have to be careful. If you give in the secret then we are out you see. Take few, but those who can keep the secret alright. At least when you are representing it outside you have to be very careful.

Sort of you see all the Sahaja Yogis know each other. Immediately they'll say Āgñyā, all of them sitting there you see and they start giving the bandhan as a habit you see and immediately they'll find out all these people, charmers here. Anybody like that. And a little, you have to use little cunningness I should say with these horrible cunning people you know you have to be very careful. If you start giving out your secrets by any method, I would say if... Phil is another very over honest fellow you see.

So you shouldn't try to be over honest you see. If you are over honest they'll find you out in no time they will know, oh this is the one. You have to little bit do some practice and drama.

Have you ever taken part in a play? Phil: I was Julius Cesar, I read the part.

Shri Mataji: You were doing what?

Sahaja Yogi: He played the part of Julius Cesar Mother so he didn't have to quibble very much.

Shri Mataji: What about you? David, did you? David: Not since I was at primary school Mother.

Shri Mataji: Now better practice little drama, you see. That's a good idea. All those who suffer from over honesty you see because conscience and all that. We are beyond all that. We have to save this world, it's a tremendous task. We can't go on playing with all these few bits of things that we have. We have to have the major thing now. We have to do something about it. Look at the eyes. She wouldn't come to you. Where is Olympia gone?

Sahaja Yogi: She's playing with the children outside Mother.

Shri Mataji: Where is she?

Sahaja Yogi: She's playing outside.

Shri Mataji: I see. Take her? Come and try? She doesn't know you. Who are you? No? Alright? You feel nice then alright you be with Me. Hmmm good. But you've wet yourself, do you know that? Hello.

What's it? She has got her hair like her mother. Always comb the hair of the children backwards you see, so they grow more. Oh, you don't like it? Alright, alright, sorry, sorry, sorry, sorry. Take her. Alright sorry, sorry, sorry.

Sorry, sorry, sorry, sorry. What happened just turned the hair. That means there must be something wrong. That means something on the Sahasrāra she has a problem when I touched her Sahasrāra she started crying. You work it out. Do you use a comb or a brush for her? That's why, you must use a brush and give it to Me for vibrations.

Something must be on her Sahasrāra is the problem now. That's how you discover. You must use brush for children, very important it is.

Brian: Mother there's a popular area of television which is the so-called in depth look at some topic.

For instance a program perhaps half hour program on health. On such a television program would you be willing for instance to talk on aspects of health in a program which would contain so-called medical experts who would in fact attempt to refute the things that you were saying?

Shri Mataji: Later stage we can. Just now you should camouflage. You see if you put Me there, all Sahaja Yoga there everything, they'll be shocked and they'll find you out. But first you have other people you see, build them up. These other Gurus, put them like that, the way you did it in Australia. Later on I can be there, but first you prepare the ground. The I would like to do anything. Any other suggestions?

Sahaja Yogi: Mother would it be advisable do you think if the doctors in our group approached people like the Arthritis Research Foundation?

Shri Mataji: We tried that.

Sahaja Yogi: We've seen a quite successful treatment on an arthritis patient.

Shri Mataji: We have tried it. You see what we did was with Doctor Srivardana, he was there on the cancer research. And he wanted to talk about it. He is doing that job and he wanted to tell to other people, nobody was willing to listen to it. They thought he was gone mad. It's not easy. He was there, he was doing that research. Gavin knows about him. He was doing research in cancer and when he went and told them that this is possible, this is this, they said no, no, no this is all, you are mad, how can that be? Because they cannot believe there is something higher source from where you get all this. You see they all think in their ego behaviour that it is all their own achievements. They do not want to believe in it because their existence will be zero. You see they asked Me in India that if I make this institute for research they will get a big donation from the government. But I said what is there to be researched here, I mean I have

researched everything, I mean I know everything. What is there to be researched in Sahaja Yoga? And what are we going to do with the donation? I mean that time there was no land, nothing.

But even there you see they wanted to research it. And the organization is for research if you said there is a solution, then the organization does not exist. You just see how will they do it, psychologically also.

They are not really doing it actually to find out something, they are doing it because they have to exist.

Gavin: Mother a lot of programs are made attacking the different Gurus and so on but they don't offer solutions. Would it not be a good idea if we were to make such programs again without offering the solutions, but really opening up the loopholes.

Shri Mataji: How will you make the programs Gavin? We already have programs, now where can you do these programs? That would be on the contrary you go and talk to them as a neutral body, alright.

You tell them alright, we would like to study we would like to... this is one of the alternatives we agree, but after all we are journalists, we have to witness the whole thing. Alright you go and see and see their loopholes and put them up as they have done it, they have exposed all the Gurus like this in Australia.

That's very simple.

Gavin: In this way we would sort of break the ground for people to start thinking for themselves and then Sahaja Yoga is there but we don't present it.

Shri Mataji: No, first you do this, then you come to Sahaja Yoga also. Also criticise it in a way which is not really a criticism. Alright it will work out. What did you criticise Sahaja Yoga for? What did you say?

Sahaja Yogini: They don't take any money.

Brian: They don't take any money. No it was related to some of the practices like foot soaking and that is was very time consuming, like people gave a lot of time to it.

Shri Mataji: Otherwise what are you going to do time? When you go to the pub is it time absorbing also? You see what I'm saying, that if anybody wants to refute it, it's very good, we really want, otherwise you are bored stiff you see.

So what you can say, say for example if you want to criticise Sahaja Yoga...

now let's see... I get thoughtless.

Sahaja Yogi: You give up all your enjoyments.

Shri Mataji: That you can't see from the faces. You can say one thing, that there are some people who still are not anywhere near a good person or something like that. You can say like that. But some of them look excellent people, many of them look excellent people.

So maybe there is an inner circle, some sort of a doubt you see and everything is not told. Like that you see you can put it. You see something to say there is something secretive about these people a little bit. Everything is not told first perhaps. It is said that all knowledge will be exposed to you but partly it's known and everything everyone doesn't know. That's what we gathered from some other people who were saying that we are not

allowed to certain functions or something like that so you see a class consciousness is there or something. That will help some socialists to raise their ears. Or...

Sahaja Yogi: Mother I heard somebody say something once which we could even turn to good effect for us, it sound like a criticism is that somebody once said that we seem to be a bit privileged, that we don't take in everybody, the poor, the sick, the weak, the needy, the mad, the stupid. We don't take all of them, we don't sort of...

Shri Mataji: Yes none of them were, none of them were there that kind.

Sahaja Yogi: We could turn that to a good use.

Shri Mataji: That there were no alcoholics among them, nobody taking drugs and nobody was smoking, nobody had a matchbox.

Sahaja Yogi: Except for lighting candles. Except for lighting candles.

Shri Mataji: Candles yes. That also may be in here. For lighting the candles none of them had a matchbox. Can put like that.

Sahaja Yogi: Yes it's a Christian thing, so it doesn't feel to the Christians think that to be a Christian, to be a good following Christ, we have to take like Mother Teresa, dying and sick people and...

Shri Mataji: But you see when I ask somebody he told Me that he came to this place when he was dying. Later on. You see this is the first criticism, then we refute. And somebody can go and say I was just dying when I came here and Mother saved me so I look perfectly alright. You

see that is the second stage. Gavin, we should give them some photographs of when you came. Before and after.

Sahaja Yogini: Mother, may I ask how many should present the evening classes? We were originally going to give realisation immediately, but I'm wondering from our discussion this morning whether it might not be too much for them? *[UNCLEAR]*.

Shri Mataji: First you must educate them what they should expect. First you have to tell them what they should expect from realisation.

Sahaja Yogini: Should we have your photograph there?

Shri Mataji: No, no. You can cover it with a paper or something, with a silk cloth if you cover the vibrations will flow in any case. You need not.

Sahaja Yogini: Can we give realisation at any time?

Shri Mataji: Yes, afterwards you should.

Sahaja Yogini: It's a course for twenty-six weeks.

Shri Mataji: twenty-six weeks?

Sahaja Yogi: One class a week Mother on Friday evening.

Sahaja Yogini: For two hours.

Shri Mataji: What will you do?

Sahaja Yogini: Oh there's plenty Mother, there's plenty.

Sahaja Yogi: We've got 24 titles Mother it's just the various beginnings of discussing Sahaja Yoga.

Shri Mataji: Then 25th you will give them realisation.

Sahaja Yogi: On the 26th Mother.

Shri Mataji: But without realisation how will you make them understand?

Sahaja Yogini: Well this was what we wandered and this was why our first impulse was to give realisation.

Shri Mataji: No, you can say after say half time you can say that let's try if we can work out on you.

Sahaja Yogini: Shall we also invite them to our public meetings in Brighton?

Shri Mataji: If you have public meetings they are always invited. But you have a public meeting every week?

Sahaja Yogini: Yes, Mother. Every Tuesday.

Shri Mataji: And this course is from people who are coming from public meeting or...

Sahaja Yogini: No, hopefully not, hopefully it will be people who are interested in alternatives to education like comparative religions, astrology, lay lines...

Sahaja Yogi: Mother the idea arose because TM was doing an introductory class at the same night school it occurred to us that if they could get away with it so could we. Moreover we can do better. And it seems we will because a lot of people were very displeased with the TM class they thought it was an absolute rip off. Apparently all they did was...

Shri Mataji: But what you can do is to talk to them that you see this is the thing, this mantra, this Kuṇḍalinī is here, this thing, that thing. But a mantra, unless and until it is awakened by a realised Soul you cannot use. The mantra at this stage has to awaken this deity. Like that you can tell them the prepared, but it is to be awakened and this you know will happen to a person and if it happens. And then if it happens... I mean when we'll have a public meeting?

Sahaja Yogini: We have the public meeting on Tuesday, every Tuesday.

Shri Mataji: So what do you do then?

Sahaja Yogini: We have a talk or a tape and then we give realisation.

Shri Mataji: How do you say these people won't come to the public meeting? These people won't come to the public meeting?

Sahaja Yogini: Primarily what will happen with the evening classes is that posters will go round to libraries and all sorts of outlets like that.

Shri Mataji: But how do you stop them coming to the public meeting?

Sahaja Yogini: Well I wasn't suggesting that we stop them Mother.

Shri Mataji: Then what will you do?

Sahaja Yogini: What I'm thinking is how we justify it, because they would be paying for the evening class, that was the point. We've offered our services as lecturers free but the adult education institute will charge people who come on the course for their hall, their lighting, their heating. If we can say to them that the public meetings are more for in depth actual working out and learning how to use.

Shri Mataji: How many people come for public meetings in Brighton?

Sahaja Yogi: About twenty Mother. 20, 25 of us.

Shri Mataji: And how many will be coming for your course?

Sahaja Yogini: We don't know yet Mother. We don't know yet.

Sahaja Yogi: About the same number Mother, judging by the TM experience. Possibly more if we make it look very interesting.

Shri Mataji: Now the public meeting of these twenty people is always twenty isn't it? They don't increase.

Sahaja Yogi: Mother we get say typically two, three, four new people a week.

Shri Mataji: So let us not have it as a public meeting then. You advertise every time.

Sahaja Yogi: Well we have the posters around town Mother, which say it's every week at a particular hotel there's a public meeting, an introductory meeting.

Shri Mataji: You see I would say... this one you'll start at the ashram is it?

Sahaja Yogini: No Mother it's the adult education institute.

Shri Mataji: Alright so it won't be.

So why do you have any public meeting at all? Why I am saying for this twenty-six weeks, if they have a big response you see. What you can do is to have them in the ashram and need not advertise. Let us see if that works out better. If only two or three people are coming every week you see and supposing they get about fifty people for this training center? then best thing would be that they should go for the training center and you should have your thing in the ashram now you've got an ashram.

Just like as you have here. I told somebody has to inform. It's all right we'll inform, I think John will be coming.

Sahaja Yogini: Would you like us to telephone home Mother.

Shri Mataji: What's that?

Sahaja Yogini: It's something Christian cooked.

Shri Mataji: So many things. What's all this?

Sahaja Yogini: They're potato balls Mother, rosemary...

Shri Mataji: And what's this?

Sahaja Yogini: That's lamb Mother, special sauce.

Shri Mataji: Oh I can't eat all that. You bring Me a little plate alright? I'll take it in that and eat because this is too much for Me. You'll keep it here, I'll take out a little in a little plate. I look so big, but I don't... Alright so this is a good idea. Now what we can do is to have this course done there and just like as you are having here. Because in the public meeting now as you'll be busy with Geneva and all that, so, isn't it? You Sahaja Yogis, this twenty or whatever it is, can get some people in the ashram, you can put there Sahaja Yoga center and it's a public meeting and let the people come down there. And also I don't think giving realisation so quickly is a good idea. That's what Christine feels. That Mother if you give them so quickly they get lost also. In My presence it's alright you can always say was Mother who gave realisation so they think it's something precious. Otherwise you know what happens, that they think Oh you can give realisation, you can give, they have no value. You see because the value system is wrong first of all, secondly they have no sense of realisation.

So better to prepare them for and then give Me.

You see if you give it to a madman say five pounds, what does it make for him? Nothing. It's like that.

Sahaja Yogini: Mother quite a lot of us have already decided what talks we would like to study and what talks we would like to give. May we practice them at Nightingale lane? And hopefully our brothers and sisters will come up with questions rightly to be asked.

Shri Mataji: Wednesday.

Sahaja Yogini: Wednesday.

Shri Mataji: When they have this, Public Program there.

Sahaja Yogini: When we have the evening classes we'll start on November the 5th which is the Friday.

And what we were hoping is that during September we could practice the speeches here whatever night is convenient and then we could learn the sort of loopholes that are going to be...

Shri Mataji: Good idea, because you see if you practice with them they will give you ideas isn't it? I saw that what you gave, good. Very good idea I think you can do that here. Will be good idea. Everybody can give you ideas.

Shri Mataji: She's taken away the whole food?

Sahaja Yogi: It's just there, Mother.

Shri Mataji: Oh I see. Otherwise, I thought it's either the whole or nothing. I sometimes don't understand the language of Sahaja Yogis. Thank you, but I would like to have a small plate alright? It's too much you see. If I see too much then I won't eat so better bring a small plate, that I'll take something.

Thank you. That's a good idea, you practice it here so that you'll be corrected you'll know what is to be said.

Sahaja Yogi: Mother perhaps this Golden Age Organization could have one day seminars in important towns, which we could invite people to tell them about Sahaja Yoga. We could invite distinguished local people.

Shri Mataji: No what we can have is Golden Age one can organize a program inviting people to come from all kinds of things and to prepare papers and to read them and then the Sahaja Yogis should be in the audience and they should ask questions you see, with other people. Here in London I don't know what they do but they have been organizing Yoga seminars and things inviting people even from India.

So what we can do for alternative living we can organize one and there we can get Sahaja Yogis to ask them direct questions you see. To these people and also a Sahaja Yogi should give a speech who is not a member of this secret group you see.

Sahaja Yogini: So the aim of Golden Age International is not to promote Sahaja Yoga at all as such, I mean openly to the other people, but just to...

Shri Mataji: Openly not. Openly not at all. Not al all. But it will happen openly also in a way, because when it will come to Sahaja Yoga you see, it's say a dark night and the people from your family are only serving, so have it like that. You see the dark nights nobody sees who is who and your family people are serving all the food so you have the best. It's like that. Yes it is, obviously it is not. Or apparently it is not we can say, but really it is. Otherwise what are we interested in? Not only Sahaja

Yoga but saving of people. I mean we have tried everything else isn't it? We have failed. Nobody listens to us. We are nothing.

Sahaja Yogi: It's not absolutely true Mother, things are tipping over a certain line.

Shri Mataji: We must understand. This is just to be understood. I mean imagine this Kolhi, how far he has gone. I hope you get that book Gavin from somewhere.

Sahaja Yogi: Mother some people get bored you know when we approach them and we talk about religion, about God, most people they get bored.

So if we were to try something and then give vibrations.

Shri Mataji: But?

Sahaja Yogi: Some people when we approach them and talk about God, they get...

Shri Mataji: As what as Sahaja Yogis?

Sahaja Yogi: No, no this is outside people. If we go and tell them that about religion about God normally they get very bored and they said they have heard it all before, but if we were to talk about vibrations or something else, explore that area...

Shri Mataji: I think even the Sahaja Yogis want to teach Sahaja Yoga and spread Sahaja Yoga must undergo a training. What to talk, how to talk, how to handle, it's very important. In those twenty-six lectures that you are going to have here, whenever it is possible I would also like to come and see how it works out what we should talk. We have one of these subjects, somebody should handle it. How should we talk to people, how should we

begin. See let us understand them as they are. We have to approach them the way they are you see. It's true.

Sahaja Yogi: Is it a good idea to talk more on the vibrations, because they can feel it. And if we were to tell them about the power of the vibrations it comes over *[UNCLEAR]*, that there is a system now that we know about the television, at there is a *[UNCLEAR]* network so if we were to tell them more the theories of *[UNCLEAR]*.

Shri Mataji: I mean do whichever way you think proper. There's no objection for that, but you have to understand the whole thing in such a way that it should go into their heads. But on the whole the picture is such, that the people are really in a wretched condition. Try whatever is possible, that's our work. We are not bothered whether we save them or not, because how far can you go with them? Let them then be there where they are. We can go up to a point isn't it? Say the same time if I spend in India we can save thousands of human beings, isn't it? But here you go on pressing them and asking them for this and still their ego is just on their heads standing, what to do? How far can you go? Very insensitive, lethargic and conditioned people. Really shocking.

Brian: The idea Mother, is this right, that Sahaja Yoga approaches seekers but the Golden Age people approach people who can attract...

Shri Mataji: No, they approach media. They are for media. They are for media. Everything has to be worked out through the media. That's current.

Sahaja Yogi: Mother should I finish pursuing the television lead that I have as an individual and do no more except under the *[UNCLEAR]* of Golden Age International?

Shri Mataji: I think so. You see, it's like you see asking a job from someone who is not obliged to you.

But he feels he is obliging you and all the time he'll be thinking: `Oh God, it's such an obligation' and this and that. But as a member of this thing you can do a lot. I'm sure. Because otherwise they'll think they are just trying to oblige you personally. All the time they'll be having that in their mind, so best thing is just to tell them that actually we are obliging them and not they. You see My point? Graham's brother who is not a Sahaja Yogi, he's just *[UNCLEAR]*, but he's managing some public relations thing, can you just imagine? He did the job very well. One person. You get all the details from him.

Sahaja Yogi: Yes, he actually wasn't *[UNCLEAR]* he just goes to companies and tells them how they can promote their own products in the best way possible.

So I mean in a way we can I suppose tell people that with vibrations and auspiciousness they can improve their own business if they actually come around to our way of thinking, we can actually...

Shri Mataji: But that could be done later on, just now we are not to be identified as Sahaja Yogis.

But you can say that that's what the Sahaja Yogis say. *[UNCLEAR]* not that you are Sahaja Yogis.

Sahaja Yogi: How do we actually get to see them? On what pretext do we go and see them?

Shri Mataji: Pretext we see? We just say that we are here as public relations, alright?

Sahaja Yogi: To see if we can help them in any way?

Shri Mataji: For alternative systems. Even for the present ones. If supposing the Catholic church wants us to help them, alright let's help now? With important archbishop of Canterbury wants to have some help, we don't mind helping them very well. With these cunning stupid people I don't know what to do.

Sahaja Yoga: Mother the way that the Christian religion first spread was because Paul, so-called saint Paul was so cunning and that he tricked people and got up and did very similar things, promoting Christ.

And even though we know that he was wrong in many ways he spread it so quickly. He even got put in prison and everything.

Shri Mataji: I mean just imagine how stupid they were to allow him to be in the Bible, how is he there? What are his bonafides?

Sahaja Yogi: They didn't think to ask him Mother because he tricked them.

Shri Mataji: But best was our Archbishop. They asked him: “Do you believe in this?" In the immaculate conception? He said: “I'm agnostic." You see he was very honest about it. Why are you there? Nobody asked him. If you are agnostic, you cannot answer the questions then why are you sitting there, you get out from there. That's what exactly he said.

Somebody asked him “Do you really believe that Christ existed?" He said “I'm agnostic, I've told you already." He was agnostic for everything. But to him Christianity is a social order or maybe a state affair I don't know whatever it is about that. You see, more a question: “How much finance did you get? Where do you spend

them? How many buildings you have got? How many walls you have got? How many bulbs you have got?" You see, like that. It's that level. Christianity is only that level. People are bust counting all the plates in the house, counting cups in the house, that sort of a thing. It's a household.

Sahaja Yogi: Mother, do you think it's any help, Jason could help us on this, the fact that we are about to become a charity? Do you think that the Golden Age International could also be involved?

Shri Mataji: A charity?

Sahaja Yogi: Yes, involved. I mean how we are based, not the company, but we don't have to deal in large financial profit because of the basic of a charity.

Shri Mataji: Voluntary system.

Something voluntary.

Sahaja Yogi: So, the point that they raised before was that what if we...

Shri Mataji: Call it a voluntary organization. It's a voluntary organization, because for charity we have no money. Neither we take, nor give, so no question. Charity goes hand in hand with money. But voluntary work anybody can do. Voluntary organization. Do you know Sahaja Yoga has no organization? So far, so good. I don't know. I hope you people do not turn it into another dead stuff, by organizing it.

Having secretaries and all that... I don't think it would be possible. Now, so come to other problems.

Other problems that you have in the ashram. What's the problem with Hari? What happened?

Sahaja Yogi: There's no problem Mother, because we shouldn't involve you with this Mother.

Shri Mataji: But you see what I'm saying, I'm telling you one thing. You were in India, now they have got something settled down here. Try to appreciate it. Don't try to disturb. Alright?

Sahaja Yogi: Yes, Mother.

Shri Mataji: Now tomorrow somebody comes from Timbuktu, now he comes here and then you say you should not be involved. That's not possible.

So if you want to be kind to Me, just accept as the order is just now. Alright? Now, why I am talking it in open because I always get pestered by one person telling Me another thing and this thing. Now about Nick people have objections, I know that. They have had.

Where is Nick?

Sahaja Yogi: He's gone to hospital Mother.

Shri Mataji: What?

Sahaja Yogi: He's gone to the hospital.

Shri Mataji: Where has he gone?

Sahaja Yogi: To the hospital.

Shri Mataji: Hospital? Alright. Or about Kerry and Nick getting together also people have objection or some sort of a thing. Now, that way you will have objection for everyone. I don't say he's perfect. He must be wrong, he must be hot tempered, he must be trying to organize you. But he's not here to give you realisation or anything. He's just there to maintain the *[UNCLEAR]* place, alright? So you don't have to fight with him all the time and say this he should do that he should do, whatever he is doing, he

is not doing anything to harm you. Maybe a little ego is there definitely. I do not say that. I do not challenge that. There may be some ego, something working it out, but for that you should accept that after all he is doing all this work, he is staying here, he's free, he's very methodical, he doesn't give out Mother any trouble. Let him do it. For you people you are free in any case because you have got your spirit, you can always develop your spirit. What difference does it make whether you sleep in this room or that room? Do not make issues of nonsensical things. For Sahaja Yogis it doesn't behoove. Do I do like that? Did I ever say that I would like to sleep here or sleep there? So one thing you must understand we are Sahaja Yogis, we are not ordinary people. We have to behave like saints. How much the saints bear? How do we know a saint? By the way they are, they have got bearing power. The way they are simple, they way they are living with less things. The way they are sacrificing. We are saints and I don't know what sort of things we are. Alright, I agreed, even if I say that Nick is dominating or he's doing something like that, alright.

Let somebody organize it. Like that you'll not allow anybody to be organizing. If everybody has a say in the matter, how is it going to work out? But, you are free people. You are absolutely free if you want to enjoy the freedom you have wherever you are, whatever room you get, wherever you stay. If you are free people, you'll not create problems. Those who are not free will create problems. It's as simple as that.

So no more quarreling on this point that I want to stay in this room, it's too frivolous and not to involve Me is not so. I am always involved.

So take everything for granted, if you don't want to live in the ashram you can go away. But now let it go on, don't give Me a headache with it, I have too many things to be done.

So nobody should give Me a headache, when I find this is absolutely useless I'll ask somebody else to do it. But I'm sure when the other person comes the same problem will be there. Because your egos are there and if Nick is organizing you think that he is something greater than you. That's the problem. Not at all. You might be a much greater Sahaja Yogi than he is *[UNCLEAR]* but he's the one who has time, who's doing the job, it's alright, let him do it.

So why are you interfering with his job? I'm not telling about you or anyone, maybe that you are right, I'm not saying that you're not right, maybe you are right, but I am told that some people in the ashram believe that there should be no organization about living together. You have not reached that stage, not at all. You have not reached that stage. When you reach that stage where you don't need any organization like these leaves are see. They don't need. They grow according to the laws of nature. Do they dominate anybody? Do they trouble anybody? But when you become that lively in the Spirit, in your Father's domain, then you don't know how beautiful you would be. There won't be any problem between each other. Now supposing say somebody X is very good and the Y is very bad, still it is not alright. The

Y has to be alright. The X should not be satisfied with what he has got, he's something great, he should not. The Y has to be alright also.

So what he has to do is to pray for him, beat him with shoes, do what you want, but you cannot just say “Oh I'm very good the other one is not good." That's not the way Sahaja Yoga is going to work out. Everybody... now say my finger is sick, I won't say cut off my finger will I? I'll say alright, I'll try to improve it, try to save it as much as possible.

So that relationship will only develop if you really work out in that way. But if you don't want to work out in that way then there will be a problem. No more angers, no more tempers, nothing. Now try to quieten yourself and be peaceful. Ashram has to be a place of peace, where peace should reside. God has been so kind to you just imagine. You are living under such a roof, I can't even think of such a thing in modern times. What a beautiful thing they have done here. Just look at this.

Have you ever noticed what God has given you, to be under this roof, so beautifully done for you? Such a beautiful thing. Count your blessings. If this is important. When you are a realised Soul, you see nothing but beauty around you and then you give beauty. If you give ugliness then you are not a Sahaja Yogi as yet, you better improve yourself. Why are you talking? And Nick is not the last one in Sahaja Yoga, he is not maybe the first one, but he is the one who was available, he's good at organizing so I asked him to organize. Now you don't all of you give him ideas. Otherwise every moment you do

something he'll say I give up. Will you take up from him Mr. Hari? Alright let's see.

Sahaja Yogi: No mother. Forgive me if I made a mistake.

Shri Mataji: So then nobody... why I am just telling you because just now the problem came from you. But you are not the first one, this is I think the 11th case.

So now as he's doing it, you are all busy people, let him do it. Let him do it the way he is doing it, just listen to him, nothing important.

What is important is your Spirit isn't it? Keep your attention onto your Spirit and not to these mundane things. And I tell you I have seen in the West people just are trying to find your ways and methods of quarreling, really. Either Nick quarrels or you quarrel, both are just the same to Me. But it's only just to find something. If your father did not do it, then your grandfather must have done it, like this sort of a thing, you know it's bad tension and very bad attitude towards each other. Not of mirth and happiness and joy and understanding and enjoyment. That I want you to feel for each other.

Sahaja Yogi: When we go back to New York we're going to try and get an ashram there and I was wondering, I'm pretty new in Sahaja Yoga *[UNCLEAR]* but when we have it, may I please live there?

Shri Mataji: What did he say? The last sentence?

Sahaja Yogi: If they get an ashram in New York, may he live there?

Shri Mataji: Thank you very much. Very kind of you.

So what should I do? So? What did he say the last?

Sahaja Yogi: He said they're hoping to get an ashram there Mother and if they do please can he live there?

Shri Mataji: Nobody is going to live there?

Sahaja Yogini: Please can he live there?

Shri Mataji: He? You? Alright, why not? You see some new ones are better than the very old ones, I've seen that.

Sometimes they can act like snakes you know. They take it for granted, they think I don't understand them. New, old, all these things do not exist in Sahaja Yoga, as long as you love Me you're alright. Also this idea of old and new, you better get rid of it. twenty-six weeks are sufficient to make you old. If you are one day a Sahaja Yogi you are already old enough. But if you are a week old, then you are very old. And then if you are three weeks old then you are absolutely matured, full grown. You don't need more than three weeks to be a real Sahaja Yogi.

Some of them just get a spilt of a second and they are there.

Yes, what is it? Did you raise any hand? What water is this? It's a special one? *[UNCLEAR]*. What else? Chaiiya [Marathi]. Ask this Westminster people to send My letters to Me, 48 Brompton Square, alright? [Marathi.] I don't know how much money is there, nothing, it's all going to him. Accha now who is collecting money for travelling? Is there anyone?

Sahaja Yogi: Bogdon.

Shri Mataji: Bohdan? Bohdan you are putting in Westminister thing?

Sahaja Yogini: He's working Mother. He's working.

Shri Mataji: Alright, is he getting the reports from there?

Sahaja Yogini: No I don't think, not yet.

Shri Mataji: Aap so jana me tum ne? So, you please ask him to send that to 48 Brompton Square because I would like to see. [In Marathi:] Tik?

Sahaja Yogini: [Hindi.] Shri Mataji [in Hindi]: In logh ne sab ne diya.

Sahaja Yogini [in Hindi]: *[UNCLEAR]*.

Shri Mataji: Woh nahi, us cheese ko chor dijiye. Me kareo siruf bank wallah se ke do information mere pas kitna rupia he. Kya muja. I have no idea. He gave Me just a cheque book, but I think I can also write, isn't it? To the bank? Alright Gavin if you make the letter I will sign it. Let us send it to him and get it. You see because I have no idea how much money is there. We took some money out, for our travelling, little bit and I don't know whether they have returned it or not. I have no idea as to what has happened about it. Also bank people are funny. If you don't take the accounts immediately they won't give you and if you ask them they'll say alright you give us money for that and also it's quite confusing isn't it? So best thing is to keep day to day account, is the best way. It happened with the other bank account. You see first it was sent to Ashley Gardens. Now they are sending it to Me. *[UNCLEAR]* account. [Hindi.] And Gavin you'll also write. I'll sign that.

So I can consult Bohdan, because I don't know what to do. Now what else? How am I going to Scotland?

Sahaja Yogi: I had assumed you would go by train Mother.

Shri Mataji: But then what about any car there?

Sahaja Yogi: They will be there Mother. There will be a car coming.

Shri Mataji: Is it? Please find out from Phil whatever money or John is here, they'll need it for their expenses, whatever help they need because they still haven't got a job. Who else was? Mark Allen wanted to go there. Susan wanted to go but I thought for the time being let it be. It's the beginning.

So Gavin I think you should little bit look after the advertising or whatever it is. Now would you like somebody to go down to talk to the media people there?

Sahaja Yogi: Yes Mother.

Sahaja Yogi: The Scottish television seemed quite interested Mother.

Shri Mataji: Quite interested?

Sahaja Yogi: Yes, they want to know the precise date you're going to be there.

Shri Mataji: Good, then you contact him, alright? Good idea. It's done. That's it.

Sahaja Yogi: Will Brian still be here Mother? Will Brian still be here that time Mother.

Shri Mataji: Yes Brian should be taken help of, he will give you all the ideas. You just form this plan for us. That's very important. That's your job, you see. To see to it that you form this organization projection this is yours. You must do it. You see otherwise there will be a problem. Now what's happening about you Hari, you're bringing your wife? Hari: Mother still I can't find a job.

So I...

Shri Mataji: Now, can anybody give him a job temporarily? Will that help? Hari: You see they want a special letter saying that I have this job with a salary and I have the income in the bank.

Shri Mataji: What is it, it should be a good job or what? Hari: A good job so that I can support her coming here.

Shri Mataji: But need not be a permanent. Need not be a permanent job? Hari: Well I think they will more appreciate it if it's a permanent job.

Shri Mataji: What supposing it is not there? Hari: Well they will change the situation depending who interviews they will change.

Shri Mataji: But somebody said that if she can come as a tourist here she can get married here and then they will not object to *[UNCLEAR]*.

Hari: But she has already given her passport to the British High Commission there.

So they will know the details.

So if she was to approach them now for that visa, then they would know the situation there.

They would not grant her that visa.

So the only alternative, the only way out is for me to get a job and send that letter to her.

Shri Mataji: Why didn't you talk to the people that had employed you that you give us something now? You go and talk, somebody should go and talk for you.

Hari: I spoke to the personal manager and he said he's not actually, I would call him again.

Shri Mataji: What's the best way to avoid a person. Come back to Me, you see he'll never come back. You take somebody with you who can talk.

Hari: Who would you suggest Mother?

Shri Mataji: Anybody who should say that you see for the guarantee of this man, this girl married him and that should be done. And we can ask these English to give you a job temporarily, can we? Gavin? Can it be done? Gavin: He's busy setting up a travel agents in the United States just now.

Shri Mataji: So he can just offer him a job or something.

Sahaja Yogi: No Mother, I think it might be better if he gets a job with John Fulston, because I think John is trying to set up a company or something and also it's more in keeping with his qualifications.

Shri Mataji: Why not try that? Will you talk to him? Alright.

Sahaja Yogi: I did start talking to him and I was sort of winding him around, but he needs a bit more pushing perhaps from you.

Shri Mataji: Alright, you better contact him.

Sahaja Yogi: We'll work it out so they'll let him.

Shri Mataji: Good idea, alright? So talk to him, he's a very responsible person. Alright, that's done then. Any other problem?

Sahaja Yogi: Mother I've been living here for two weeks and since I've been here the meditation in the morning hasn't been on time. I've talked to Nick and others about it and I haven't gotten any satisfactory answers. They

just say that people don't get up on time. And I don't understand what or how to correct it.

Shri Mataji: What how to? You don't understand what?

Sahaja Yogi: I don't understand why it isn't on time or what should be done about it. I feel like it's a collective problem.

Shri Mataji: You are not getting your vibrations?

Sahaja Yogi: No, meditation doesn't start on time.

Shri Mataji: It's alright. See they are all English Lords. Where are they lost all the English Lords? Their tailcoats have gone but still they're Lords *[UNCLEAR]*. They'll come around. I have patience, you also have patience. What to do? They are all Lords, you see. Lords, ladies and gentlemen. It means Lords are not gentlemen.

Sometimes people say like that. Lords, ladies and gentlemen. In Hindi language they are called `lātsabh', you see even if somebody is a lethargic person they'll say `lātsabh' is sleeping still, even in India. They are Lords. The 4 o'clock program was really very symbolic, you see. To give the program at 4 o'clock in the morning. He must have said that in Sahaja Yoga you have to get up really early. It's so symbolic. No you must try to keep certain discipline with yourself, I said you be tyrannical to yourself. Be tyrannical. That's the only way. Can you open the window? When I call you lords, I really tell you are all angry because you become hot. It's not an easy thing to be a realised Soul. And it's not an easy thing to be established as realised Souls, I must say. You have to really work. Physical, mental, emotional hangs out. This is only physical My child, but they have others also. And

you all don't know how one has to manage that. Thank you very much. She has come alone?

Sahaja Yogini: No she's been staying with us for a little while Mother and she's going back today.

Shri Mataji: She's growing tall.

Brian: Mother, may I tell a little story from Australia, about the media?

Shri Mataji: Yes, tell them. Good idea.

Brian: I remind you that we were in Melbourne and I asked you or we asked you if would come down very early one day to take a very early flight so that you would be available for the press and for television.

Two of us travelled down the day before and handed out a lot of press reports to the television channels and to the newspapers. We'd already had a couple of articles in the newspapers but we had nothing on television in Melbourne. I had to meet you very early, I think it was something like the plane arrived at 8 in the morning so it must have left at, you must have been at the airport soon after 6 and I...

Shri Mataji: I must have left at 5 o'clock.

Brian: I went to meet you and tell you that nothing had been lined up. That your day looked like being a completely wasted one. You then questioned as to who I'd contacted and I explained that I'd been to, two of the television channels had taken the program from Sydney so they weren't interested anymore and the other two I had to ring back as to whether they would do an item.

So you were very gracious and went off to the house. The phone in the house was out of order and so I had to go

out in the car and phone from a phone box. It was about the 4th, 5th or even perhaps 6th phone box that wasn't broken.

When eventually I got through to channel 7, I was told by the girl that I'd spoken to the day before that “Oh I'd phoned at just the right time!" because she'd just come in and she was going out again. And yes they would be interested in doing a news item and interviewing you. Where would that be? Immediately in *[UNCLEAR]* I said Park, because in the park it was a beautiful day.

So then I had to go back and I already had to make time as well, it was something I'd never done so I found myself committing you to an interview at half past twelve in a park in the middle of the city about fifteen miles from where you were.

So I was like this! I arrived back at the house and when I explained to you, you said “You looked so disappointed this morning, we had to do something!"

Shri Mataji: And it was a very wonderful interview. Extremely relaxed and nice you see. It depends on your state of mind you see. To Me, if I'm here I'm here, it's alright. I'm here, that's all. To Me it does not matter whether I have to have something or to get something. That doesn't matter to Me at all you see. It is I'm here at this point. I've come as your Mother and to give realisation to people. Now, how I do it, that I will do.

So I don't have to worry as to how do I do it. When I face the problem, supposing somebody comes before Me, he's got vibrations or something I'll work out, but it does not matter with Me if he doesn't get realisation I don't get upset Myself, neither I upset that other person.

Because if I get upset he'll be much more upset, thinking that if Mother is upset with me, when am I going to get realisation isn't it? So that would be much more upsetting. But it's not rational with Me it's My nature. I'm completely at peace with Myself, I have no problem. I'm not disappointed, nothing of the kind. Perhaps there's only one thing that upsets Me, really, if there's anything that really upsets Me. Is I find that there is no pure love between you. That love is not felt. That you're not enjoying the love, you see doesn't matter anything you do but you love each other. That's very important because that's most pleasing to Me. But loving doesn't mean some sort of a nonsense you people know about, that's not the thing. Love is a feeling of oneness, of unity, of being you see. Like Djamel once told Me, he came down to Bombay [Mumbai] and he was very seriously ill in Bombay [Mumbai] and he came down to London. Now London is not his place, nothing of the kind, as soon as he came to Heathrow he felt he belonged to this place he came here and he got all right. 100%. And he wanted to meet everyone, everyone wanted to meet him. That sort of a thing. You are all lost people who have now found each other. After so many years of searching you have found each other. Why create problems among yourself? Nothing at all needed.

The rest I'll look after. You just don't worry. Now, for the other people like the medias, this thing, that thing, whatever it is, you're trying hard, My blessing are with you, but also it's not your job. You don't have to worry. If it doesn't work out, alright, we'll work out, that's all [Marathi]. You're job is to work happily, stay where you

are. You will not jostle, you will not sort of be speedier, you will not be lethargic, nothing. If you stay in the center your speed will be so well balanced that you'll not hit anyone. That you'll move and everything will move with you. The relationship has to be established you see. You see in a car you go, the relationship with the wheel, the relationship with the switch, the relationship with a clutch and the accelerator, the brakes and all these things, carburetors, everywhere is fixed like that you see and you move with that. Supposing they all start moving in different directions then what will happen? First establish your relationship properly. That's very important, I have been telling you. That's first thing and foremost thing. Is to establish your relations alright. With outsiders I'll manage. With outsiders there's no problem. Because you see they are not interested, why should we worry? Now this thing we have formed, it's really because we would like to joke with them a little bit. I don't know how many will be saved with this, I don't know. Let's see. But it's a big joke, you know. You have to play with them. Let's see. You see creation is not difficult. Making human beings was not difficult, but making Sahaja Yogis is very difficult. It's the most difficult. You have been made yogis in the sense you have got realisation that's all, but Sahaja Yogis, to make good Sahaja Yogis is not easy. It's a perfect work.

And the perfect work has to be done with peace, with understanding.

Sometimes I really also show My irritation at things, because then I find that you are perfected, but at the stage where we are now I feel quite happy and confident.

Somehow I had a feeling that there's not so much of distrust and domination now within Sahaja Yogis. It's not so bad. Once it is established I have nothing to worry. See we have to be a solid personality. Once we are that, we'll manage. We'll manage everything. No doubt. We can do it. But first this is one of the very big things we have to do. And moreover, you see, the Western people have a very greater responsibility. I can get thousands of them in India, but today we have to fight the intellectuals, we have to fight the administrators, we have to fight the countries you see with big people, so-called. With them, these emotional people, the people of India who are emotionally bound, who are emotionally higher, cannot fight. Imagine a person like, say Dhumal, meets your President, he will just say he is a mad man, why are you making me talk to him? He'll just give him up, you see. He'll just say “This mad man, why have you brought me to talk to this mad man?" That's all Dhumal will say and just turn back and go away. But an intellectual will know, because he has gone through all that madness, so he knows. It's only he can retrace him back, not Dhumal. Dhumal will just say “Oh, what's this mad woman, mad man?" that's all.

So he has done many a times like this. That's why, because if you have to save these people then we have to have very good Sahaja Yogis in the West. We have problems, all those are they are to be worked out. But develop certain of My habits is one of them is Mother is very peaceful.

Her pace is not fast, She doesn't jostle people around. Try to be calm, peaceful. Calm down yourself. And that's

only possible when you are solidly holding each other's hands. Then there is no agility or agitation anymore. You just calm down, all of you. Ha, yes?

Sahaja Yogi: I've got John on the telephone asking when he should pick You up.

Shri Mataji: Pick Me up? For what?

Sahaja Yogi: To take You back.

Shri Mataji: Aāhhh. I'd forgotten. I thought some policeman is going to pick Me up. Let him come.

Or somebody can drop Me. Have you got a car anyone?

Sahaja Yogi: Yes Mother.

Shri Mataji: All right.

Somebody can drop Me, let it be because he'll come all the way and then go, it's better you drop Me there. Are you going that side?

Sahaja Yogi: Yes Mother, yes.

Shri Mataji: Alright.

So, what's the other thing?

Sahaja Yogi: Mother, how do you deal with politicians?

Shri Mataji: Don't ask Me. You take a pin and puncture their ego. You just talk to them and tell them `What have you achieved?' You see mostly they're mediocre, they're mediocre people. They are not intelligent, bright people you know, mediocre. Absolutely. Worried about the [worms] of people you see must have, if somebody has a car, you must also have a car. If somebody has this, you must also have this. This sort of a thing. Very low level people they are. What can you talk to them? We can't stoop down to their levels. Forget them. They themselves will come one day to Sahaja Yoga, because it's not easy

to have politics on their heads. Very low level. I think the lowest level people go to politics and take to politics, because they think they have no significance in life, they are useless, so they think that's the best place to go and show your significance. I tell you the wretchedest people go there. And those who are good people will never outshine. I mean I've heard your politicians, I don't think much of them.

None of them. They will just have jokes about how a queen's party works out, sort of a thing you know.

Nothing serious. I think there is no connection between them and reality. They don't know, they have never experienced I think, what they are talking about. Even the socialists when they talk about this and that, they have not known poverty. They don't know what are the pangs of poverty are. Just they are talking just to make a business out of it, that's all. If you ask them give your one coat to somebody will they give? You have to be extremely generous and compassionate to be a socialist, they are not, none of them are. It's all self appointed business you see, get more house, get more this thing that thing and then do what? Drink. What else? Get bhoots in the house. Invite them, feed them. For what do they need money? Everything is money oriented and absolutely low level, very low level. You see if you listen to the news, especially in England I don't know what they do in other countries, there is strike one thing, then the pound has gone or come down, or the dollar has gone and come down, or gold prices, or they are asking for so many percentage higher, they are asking for so much percentage. I think they must be losing count you know,

I'm sure. The way they are fighting I mean nothing, there's no sense in what they are doing. Half of the news is like that. Ten percent strikes, fifteen percent, for what? And that too, they are so miserly whatever money they have. They don't put into something sensible, at the most drinking.

You won't even find a nice teacup with these people, not even one nice teacup. Why your industries are going down, because nobody want to buy anything, only thing that will go up is whisky or something like that. There's no cultural rapport with them. Horrible. Forget them. I've met some of your leaders.

They're surprised that I'm a happy person. Quite surprised.

So they're unhappy people, make everyone unhappy. Those who take to politics are mostly very low type of people, very low mentality. They are good for nothing, useless people who want to show off, that's all. On My opinion is like that, I don't know.

When it comes to sacrifices, they cannot. They make everyone fight, do all kinds of bad things and take advantage. Unions, what are these unions doing? Spoiling everybody's lives and ideas. Why don't they teach them that you should not drink? What good have they done to people? Labour class, you just tell them not to drink, that's the first thing you should do. Stop all the pubs, you see. Gandhiji was a real politician I should say. He went all out to stop all the shops of wine and other drinks in India. All of it.

Then he stopped people buying foreign goods. Hand woven, hand spun. Everybody should wear, whether you are a minister or anything.

So? A poor man can wear the same dress as a minister can wear. All kinds of things you see, he tried from a well being point of view. They are not for your well being at all because they have no sense at all of well being. Politicians are no good. They are no good. They have to be enlightened. But how many politicians will take to Sahaj Yog? Can you think of even one?

Sahaja Yogini: They are tricking people Mother.

Shri Mataji: It's not a question of tricking you see, the thing is they will never even see. They haven't got intelligence to see that there is something beyond you should see. Apart from tricking, you see some may be good also, but they are not able to see that you have to go beyond this.

So they will never take to Sahaj Yog. It's not meant for these people. I don't think of any, any one of them who will take to Sahaj Yog. You were saying David... what's his name? David Steel would take. I don't think so. Why would he take to Sahaj Yog. No elections in Sahaja Yoga. It's a game, it's a game. Very low level people. I wish they could take to Sahaj Yog. Sahaja Yoga would have spread much more, no doubt, but they won't. It's rather difficult.

So should we go now? Alright? Yes, what is it?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: I don't know, Gavin knows better than Me, when can I go. But I would say it's a hot country or a cold country?

Sahaja Yogi: It's medium. It's wet.

Shri Mataji: It's a wet country.

Sahaja Yogini: It's about the same only it's wetter Mother.

Shri Mataji: When does it rain?

Sahaja Yogini: In the summer.

Shri Mataji: I don't know, you just can see yourself and let Me know. Whenever you say we can do it, but ask Gavin when I'm free I don't know. I can do it for two or three days or four days, it makes no difference to Me. But the only thing is it should not be something all the way I go and nothing can work out you see. Ha, how are you? Are you going back?

Sahaja Yogini: No we are staying in London now for a few weeks.

Shri Mataji: Really?

Sahaja Yogini: Yes.

Shri Mataji: Why? What happened?

Sahaja Yogini: Well the job in Darby is finished and David starts work in Brighton job in October, 1st of October.

So we have a few weeks in London.

Shri Mataji: So you are enjoying your holidays now?

Sahaja Yogini: Yes, Mother.

Shri Mataji: You come to Geneva with Me? For a program. What will you do in holidays at the best? Alright? You can go, because I am going to Basel, he has a house, we can all stay there.

So if you have any other plans you can say, that would be a good idea.

Sahaja Yogini: Alright Mother. I wanted to give you this when Anupama was not here, this was the one she gave you and it was left by mistake in Darbyshire so we kept it.

Shri Mataji: Anupama?

Sahaja Yogini: Yes, you remember she gave you that in Darbyshire, it was left behind.

Shri Mataji: It's beautiful. I don't know where she got it. And Kalpana has really asked Me to thank you very much for all that you've done. Thousand and one times she's asked Me to tell you that.

Sahaja Yogini: Thank you Mother.

Shri Mataji: Now you are all here in London it's good, but if you can come it will be a good idea.

Gavin I have bought My passport, should I give you? Gavin: Ah yes.

Shri Mataji: Can I have that? You are looking alright. How are you keeping?

Sahaja Yogini: Fine yes Mother.

Shri Mataji: Much better. Much better now, ha.

So, look at the size of it [passport]. It is to be sealed like that, that's what they told Me, I don't know why, but it has to be. I had another one, but this is the one. I don't know why they have it that way.

So now I'm going to Switzerland and Germany?

Sahaja Yogi: Yes I'll make arrangements for a Visa for France as well if you want to go to...

Shri Mataji: France?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: So am I going to her?

Sahaja Yogi: They are suggesting that you have Pūjā at her house. If it's convenient for you they are suggesting they have to Pūjā in her house.

So then there is less controversy about which one to meet in Geneva.

Shri Mataji: But it should be in Switzerland somewhere. Because you see France we've done the Pūjā. I can go to her house it's different for Me, but what I'm saying that I've done the Pūjā there. These people require, Switzerland people. Now, so what time is the program? 7 o'clock?

Sahaja Yogi: It's advertised at half past six Mother.

Shri Mataji: Alright, so I'll be there at seven. You start it off. What is that now?

Sahaja Yogini: This was the thing that one of the boys from Darby did a picture for you and it was left behind.

Shri Mataji: Yes, yes, I was wondering that. He's done a good job. He's not put his name here.

Sahaja Yogini: John was his name.

Shri Mataji: *[UNCLEAR]*.

Sahaja Yogini: And this one came with you Mother.

Shri Mataji: What is that?

Sahaja Yogini: It came with you Mother.

Shri Mataji: So you keep it here.

Sahaja Yogini: These were the stands Mother for the blue cobalt plates with gold on them from Hampstead.

Shri Mataji: Yes, yes.

Sahaja Yogini: I has these stand to put it on.

Shri Mataji: You are putting the plates on this?

Sahaja Yogini: *[UNCLEAR]*.

Shri Mataji: But I wanted to have the exact name you know because you see My husband likes it very much and he says you could buy it every month or something like that.

Sahaja Yogini: I'll phone the...

Shri Mataji: Find out. It's beautiful. They make it themselves?

Sahaja Yogini: Well they sell it with the *[UNCLEAR]*.

Shri Mataji: Is it? And the cup also can be put? Thank you.

Sahaja Yogini: Thank you very much Mother.

Shri Mataji: That's the kind of work I have seen in Buckingham Palace. They have that kind.

Sahaja Yogini: And there is, I don't like to give it to you now, this came with the family. What's that?

Sahaja Yogini: It belongs to your family Mother.

Shri Mataji: Your family?

Sahaja Yogini: It's a towel.

Shri Mataji: Which family? It will be fine. Alright.

Sahaja Yogini: David wanted to give this to you.

Shri Mataji: Thank you, thank you very much. Very kind of you.

So for four or five weeks you have holiday? Are you happy?

Sahaja Yogini: Ah yes, very happy Mother. It's nice for him because he's been working so hard. All night long working.

Shri Mataji: Bāpre! He's thinned down very much. It's horrible this work is. All the doctors have to do like this is it?

Sahaja Yogi: In the hospitals Mother until you become a consultant you have to work at night.

Shri Mataji: I think it's too much. I think they've increased now.

Sahaja Yogi: It's uh... there aren't enough people really it must be because they do have to work too hard. It's not a balanced sort of a system.

Shri Mataji: And moreover too much of writing they have to do, too much of writing. Now, can somebody take these? So May God bless you All. I hope to see you there this evening and be nice.

So Hari you find out about this job alright and fix it up. What's that? How is Roxanna is she better now?

Sahaja Yogi: Yes she had written a very strong letter to her mother.

Sahaja Yogini: Yes I told her Mother what you said, that's she's coming to Sahaja Yoga. And I said to her she had to stop politics because politics is rubbish and it's make...

Shri Mataji: I think that is one of the things you are catching all the time, apart from the left Swādhiṣhṭhāna, is heart here all the time. Are you better now, in the heart?

Sahaja Yogini: Thank you Mother. *[UNCLEAR]*. And I put in your picture Mother.

Shri Mataji: I hope she'll understand. They are all useless people you know, there's nothing to follow them you see. I don't know what she thinks.

Sahaja Yogini: *[UNCLEAR]*.

Shri Mataji: It's coming back again to her, arthritis?

Sahaja Yogi: She foot-soaks everyday and she meditates every day on your picture, but she cannot really make the connection. She thinks that by our means we cannot change the world really and so she carry on with...

Shri Mataji: So she's going to change the whole world?

Sahaja Yogini: I said to her the politics is not going to save the whole world. Sahaja Yoga is the only way now. I said to her the only way you are going to save...

Shri Mataji: She won't understand. She won't understand this, you have to have brains they aren't intelligent enough to see that. To them saving means only if socialism comes. Let them go to socialistic countries, then they will know. That's the answer for all such people I tell you. Yes, still? What is it?

Sahaja Yogini: It's a letter.

Shri Mataji: Thank you. Now what about anything more you want to do?

Sahaja Yogini: Whatever you say Mother.

Shri Mataji: Wednesday I may be free, just telephone to Me alright? Tomorrow I may not be so much, maybe in the day time. Telephone to Me alright. Also bring him, because he wanted to see Me.

And we'll talk about it more. And who else wanted to see Me? You? Alright. You telephone to Me tomorrow morning and I'll be able to tell you what exactly the situation is.

***Contents: 1982-08-16*, Public Program, Day 1, Disaster or A Solution to Come, Caxton Hall, London, UK**

These days, when you read newspapers, you meet people, you get the feeling that everybody is waiting for a disaster, or for some sort of a solution, that has to come. This feeling that comes to us is also something very innate, something from our unconscious, because the situation that we see around seems to be quite dangerous. Not that we get upset with the financial problems or with other mundane type of problems that we have had, but what upsets people is, that human beings have become just like machines.

They're running mad. They're running morning till evening. They have no time for each other. There is no feeling sometimes to understand each other, and, as if we are all becoming insensitive to each other's problem. Apart from that, those people who are intelligent and loving people, feel that people at the helm of affairs do not feel responsible for the humanity at large. Then the poverty and the other problems, which are gross, still, they bother us too much. One side, the affluence, another side the poverty. One side, the scientific approach to life, the other side what science has created, things like atomic bombs.

All these create a kind of a confusion in our mind. Everybody seems to be confused. They don't know whether whatever they are doing is right or wrong, whether they are going to the right path or to the wrong path. Very frustrated, disgusted, one feels sometimes and does not know why are we on this Earth.

Confusion is the first impression one gets when one visits our World from outside. People are absolutely confused and also very insecure, extremely insecure. If you see the rich, they are insecure because they have too much money. The poor are insecure because they have no money. All kinds of insecurities work out a tremendous world of confusion.

Now, let us see how we are created from amoeba to this stage. We have become human beings without understanding anything about it and are we to evolve more, to achieve something higher, to get out of this confusion, or are we to be dissolved with this confusion in our mind? This confusion is important in a way. If there is no confusion, we are not going to seek any solution out of it and that is why people feel that some solution has to come out. We are confused because we have no absolute values. We have not felt the absolute values.

Somebody says to be honest is a very good idea, but we find that, no, if we are very honest it doesn't pay.

Some say to be devoted and dedicated and loyal is the best policy, but, no, it does not work out that way.

But there must be something that decides whether we are right or wrong. That's what we think. It has to be like that, after all this whole creation was created with such love and care, with such delicacy. If you are a doctor you will see how beautifully you are created inside, every nerve, how beautifully it grew into a sensitive cell. How the whole body was created, how these eyes were created with such accuracy.

You see cameras and cameras in this world created by us. No camera can be compared with our eyes.

Such a tremendous machinery has been created within us with such care, discarding many others.

Many have gone out of the circulation of evolution and then, this Man, the great personality of a human being, came out of it. For what? To be confused? To be upset? To be insecure? How can that be? It's not true. It cannot be. After all, why are we human beings? God has made us with a purpose, no doubt about it. There is a purpose in giving us this kind of a body. This erect body. There is a purpose in everything that we have today as human beings. Even the confusion, as I said.

Today is the day for people to seek. Thousands of people are seeking. They are fed up with whatever they have been doing, they are fed up with it. They are not seeking out of fashion. Many people think that it's a fashion, they're a lost race and they are this and they are that. It's not true. There were never so many seekers as there are today and they are seeking. Maybe they do not know what they are seeking, but they are not satisfied with their state of affairs and they are seeking something higher. And that `higher' is the Absolute, is the Absolute. Now, this `higher', if it is the Absolute, everything must relate to it. Absolute point means everything is related, for example, if you have a one metre here, if you say it is five metres, that means this is five times than the gold rod you have got in Paris which is called as `one metre'. Everything has to be related to that absolute and that relationship then establishes the relationship with each other.

For example, on the religious side, if you see, there have been so many religions, one after another.

We had Judaism, Christianity, Hinduism, Sikhism, Buddhism, Jainism, Islam, so many religions. They all must relate to Absolute. We must find out how many `metres' each one of them are. Where do they stand in relation to this Absolute, has to be.

It cannot be just something, er, like people said “Oh, we've got the Absolute, Mother, we are realised Souls, we are twice born." And how do you see? “Because I see a light in My head." What does that mean? It is not Absolute, when you can see the light, as it is there. If you faint also you might see a little light short-circuiting there.

There could be some others who say “Yes, I've got the Knowledge." How? What is it? “Because, Mother, I don't think anymore." I said, “You must be drunk." Everything that we seek has to be related to everything else. Otherwise solution won't be there. To find the absolute value of anything we must know that there's nothing else but that. That's the only thing, that's one, that's a unity. It cannot have a parallel.

Some people jump in the street and say that “We've found the Last." Then why are you jumping? Now, that absolute thing has to be something that should come in your awareness if it is a evolutionary process. In our evolution, whatever we have achieved has come in our awareness. That means it should become a part and parcel of our awareness, part and parcel of our awareness, like as I can see you, I can see you, in the same way you should be able to see and through that light we should be able to explain each and every thing.

For example, in this room, if there is darkness and I can't see you, I don't know who's sitting where, what is the relationship of everyone? But when the light comes in you know immediately that this gentleman is third on the row, or that gentleman is fifth on the row. Apart from that, you know what sort of a shape and a colour the person has.

Whatever could be seen through these eyes, one can see, if there is light. But this light is not sufficient because this we have already got it, there's nothing more in our awareness with that. We have to think of a light, which gives us a complete idea as to what is the relationship between us and our Creator. What is the relationship between all those who came on this earth to tell us about that relationship? What is the relationship of human beings with each other? With different countries, with different people, with different faces, races and creeds? What is the relationship between Man and the Nature? What is the relationship between Man and all the elements around? Here we just hang in the air, we don't know if we have any relationship whatsoever with the Sun. He gives us light, but what about us? Have we any control over the Sun, or not? Is there any subtle connection between us and Him, or not? All these connections have to be established in these absolute findings, otherwise that's not absolute.

We should not be satisfied with something extremely cheap, which you can buy with money, that's the cheap thing, I think that's the cheapest thing, very easy to buy something with money. People may say “We have no money." It's not the point, because those who have

money can buy. But this must be something that cannot be bought by money. People don't understand. When I went to America first, they said “Mother how are you saying that you can't take money for this?" I mean, imagine, the absurdity.

Such an absurd thing they could not understand. You cannot pay for it. Now you cannot manage it also and manoeuvre it. If you could then it's man-made.

It has to be something natural, spontaneous, living, because Man can't do living work. Otherwise you should not bother. You should say “I'm not bothered, I don't care for it." That's how it should be, but we get very much satisfied with something that's absolutely easily available to us, that is what we can really pay for, or if we stand on our heads we think we should get that. I asked one gentleman, who used to stand on his head every day, I said “Why are you doing it?" He said “I'm seeking God." I said “What makes you think that by standing on your head you'll get to God?" He says “Because none of the animals do that, so to be a high ranker I was thinking I would stand on my head, it would be a better idea." But it can't be, just think of it.

Some sort of physical acrobat. I mean, so many can do it. In the circus people do all kinds of things, if you see them the way they jump onto their horses, it's surprising. It's not easy to do. They acquire all kinds of techniques by which they can jump onto a horse, er, walk on a little string of wire, all kinds of things they can do, but do you think that is something Divine? So, this absolute point has to be something spontaneous, something living. Should come in our awareness.

Must express in our awareness and when we talk that word `awareness', we must understand that human awareness itself we have not understood. The difference between us and animals is tremendous.

It's tremendous. They don't understand so many things. They don't understand beauty, they don't understand insurance, they do not understand many of these hang-ups that we have gathered.

So many odd things we have done, they don't understand.

Human beings have a capacity to harness the Nature for their own purpose, to use the Nature for their own purpose, which animals can't do. Despite all that, we feel so powerless, so helpless and singled out, but if this creation has any meaning, that Light has to come. That Light has to work out. It must work.

But, now, as you have been already told about the Kuṇḍalinī, this instrument's within you, is there already waiting. The time has come, the maturity it has reached, that you have to have your realisation.

Because of that maturity in a human mind that you are seeking, because you are so mature now that you can't do without it. Say, when you are a child, you don't understand many things and then you grow up.

You grow up, reach a point, say at a point where you understand the marriage, then you want to marry.

Then you reach a point where you want to have a house, you try to have a house. But this maturity that is coming to us is extremely subtle, many-sided, encompassing many aspects of life, I should say, all of them.

It's not only one side that is going to mature. It's not that just few leaves are going to show out from a growing tree. It's not only that some new branches are going to shoot out. It's not that many flowers are going to show. It's that the flowers have so matured now that they have to become the fruit.

That maturity has come to us through our trial and error method, our own. This is done by human beings. Animals did the same for their evolution and human beings also have done this, their trial and error, again they make mistakes, they try to correct it, again they try and again make mistakes. That's how we have matured now. We have reached a stage of understanding the beauty of balance in life.

We are trying to stabilize ourselves and the insecurity is working out. A negative method, of course, but a challenge, challenge to your maturity, whether you are matured or not. Whether your seeking is true or not. The maturity can be judged only when you are there to become the fruit. You have to become the fruit. You have to become the Spirit. You have to be the Spirit. You have to be born again.

But many have said that. Many are saying that. They say that they are already reborn. But what is the difference? The difference is, one has an awareness, which is collectively conscious, which is, he has become, it's the becoming, he's not just talking about it, telling about it. It's the becoming and the other is the one who just believes into it. `I believe!' Which is this `I' that believes into something? Who believes is the `I' which does not know itself.

So just a faith of any kind is not the real faith unless and until it is a part of your awareness. “I believe in God." Many people talk as if they are obliging God by believing in Him. What does that mean? “I believe in God” so alright, you must be having a balanced life, alright. But just to believe, but one may ask why, why to believe in God? Why to have the balance, what is the need to lead a life which is called so-called `righteous' life? Enslaving yourself to these ideas, why? One can ask a question of that kind and many are asking that question. You have to balance if you have to ascend, but, because of this confusion, one cannot expect a very balanced life, because everybody seems to be groping in the dark. Then you can't believe that the people are absolutely balanced. You can't just think that way, that would be wrong.

So they have to have a balance and they have to have an ascent. To have the balance, people have tried lots of things. Thousands of years they talked of religion, they talked of, er, sustenance, of Ten Commandments, this thing, that thing, nothing worked out with human beings.

Everybody jumped out of their balance.

So now there has to be a method that automatically gives you a balance as well as a good ascent and happy landings into the Kingdom of God. That has to happen.

Now, you are all built-in that way, this is what it is, but again you don't have that faith in Me, neither in what we are saying, because again “I believe in Mātājī." There are many who finish with that. You have to have faith in yourself, in your spirit, by experiencing it. It's a

something, a dynamic thing that has to happen within you. A tremendous thing.

It's nothing something just your mental belief that today we are communists, tomorrow we are capitalists and third day something else. It's something that has to become, again I say become and again become. And that becoming is now. The time has come. This is the resurrection time. This is the Last Judgment, believe it or not. There is not going to be another time for that. This is the way we are going to be judged. Our maturity, our balance, our capacity.

Many people come to our meetings, few get their realisation, or many get their realisation, makes no difference to Me or anyone or to Sahaja Yoga, or to you, because, if there are seeds which are just sprouted and are wasted, they are wasted as if they are not sprouted. They do not grow. They are just like any other seeds which have not been touched by the Divine. Even if you get realisation, which is now quite easy for people to get to, they are for it, because the Divine is anxious, because your creator is anxious, to manifest itself, but to settle down as a realised Soul is difficult. I have to tell you at the very outset that if you have to mature into it you have to understand yourself. You must have your self-esteem. If you just are here for a shopping, “Oh, alright, let's hear Mother also” that's not the way it is going to work out.

If you are people of that calibre, then only you can ascend. There's nothing else needed of you. You may be a prime minister or you may be a queen or you may be just a parlor maid, makes no difference to the Divine. You

may be a socialist, communist or a capitalist, makes no difference. You may be this colour, that colour, makes no difference. But you have to have the calibre of a true seeker, who is intelligent enough to see that he has not come on this earth just to be wasted. If you make many instruments and if they are just wasted, they are not put to the mains, they are good for nothing, they have very loose connections, He'll just say “Cancel all these. Stop this factory. There's no use having any more creations." Only those who are mature enough who have self-esteem, even age, you'll be surprised, does not matter, I've seen people who are eighty years of age could be very stupid and people who are very young, very small children also, could be great.

So it is the inner quality of a person, his maturity, that matters in Sahaj Yoga. I know it is rather difficult to understand that why, if it is Sahaja, if the Kuṇḍalinī rises so easily in us, why is it we take time to establish ourselves? The reason is very simple. We are not simple people, we are not, we are very complicated. We have complicated our lives with so many problems.

Now, cancer is a disease which cannot be explained by doctors. We can explain it in Sahaja Yoga.

It's caused by over-activity of the Sympathetic Nervous System. If you could soothe the over-activity of the Sympathetic Nervous System you can cure cancer, but say, those people who go to spiritualists, those people who go to false Gurus, those people who indulge into black magic and other activities of a negative nature, getting spirits and things like that, are more susceptible, are really the susceptible. If a person who is mad and

lunatic and the husband or wife of such a person has relationship with him, he can develop multiple sclerosis. Sahaja Yoga can cure multiple sclerosis. What we call the Mūlādhāra Chakra, if that center is caught up with other Chakras, one can develop multiple sclerosis.

The way we have been banging ourselves into the unknown areas, we have really made ourselves very complicated. In the scientific field also we have gone to the other extreme, believing that science is our own creation and have created problems like atomic bomb, that we can see so clearly, but what we have done to ourselves we cannot see. We are not simple people.

Christ has said you have to be like a child when you want to enter into the Kingdom of God. Now some people I found they thought by wearing dresses like primitive people they'll become simple like primitive, they will not. Their brains are modern, how can they become primitive? The brains, all the time thinking, thinking, thinking, there's a thought, combustion going on every minute, every second, every split of a second.

But even primitive people are not very good for their ascent. That's also a wrong idea. You have to come to a point of balance where you have crossed your conditionings and you have not entered into the ego, which is just a wee bit of a space. If you are not too far away it's alright, this way or that way. But if you are too far away from the center then you are to be brought in.

But what goes in favour of modern times is that great seekers have taken their birth on this earth.

Of course, with other people they have complicated themselves. They didn't keep to their own personality, to

their own understanding. They got complicated with other people. Whatever trends came in, whatever things happened, they did, their politicians, this that, or they are, er, this side, they are belonging to this cult or that cult and others have become `club members', all sorts of things. They have not kept their personality, as they were. Like Kabīr Das *[UNCLEAR]* has said [Indian quote] “As I had this chadur on my body, I kept it as it was." We have spoilt it, complicated it, it is hooked to many things.

We have one great advantage, that you are great seekers, very great seekers, of ages born. This is a very big advantage and is your seeking only has brought Sahaja Yoga to this earth. But one disadvantage is there, that in these modern times we have complicated ourselves too much, because of confusion, maybe, or may be because of our ego, that we wanted to try everything and would not listen to anybody else, `What's wrong?' Whatever it is, we have complicated. Also, we do not know what diseases are breeding within us, what is our mental condition. We do not know how we are placed with ourselves. That's how we are complicated.

When Kuṇḍalinī rises and you get your connection with the Divine, it does, sorts out things, it does, no doubt, it will, but you have to be growing with it. If you do not grow with that ascent, then again that small connection that you have established will break.

Like the roots have reached the source, but the tree has to grow according to the supply, understanding; the root has to grow further, too. That's how you really establish yourself and I really beg of you and ask very humbly,

with great concern, that please don't have diffidence about yourself.

You have already created a problem by feeling guilty thanks to these horrible psychologists who have given us these ideas. Don't have diffidence.

You are seekers of very great quality, no doubt, but there are complications which can be sorted out.

You place yourself away from your being and see for yourself that this Spirit is your being, not that what is complicated, that's just the outside, which can be corrected by Kuṇḍalinī, by your spiritual power. You can now correct, you'll be empowered with that.

Sahaj Yoga is tremendous. Those who have established themselves are tremendous people today in life. They are enjoying themselves, they are very happy people, such nice relationships exist, they are beautiful. Even whatever I have in England I am very happy and surprised, I didn't expect so much. They have compassion, they cannot enjoy this nectar of life alone and they want you all to join in with them.

They are here to help you in a very humble way, as they have been helped. Gradually it has been built up now and it is for you people to understand that so many human beings that are created will be lost if they do not enter into the Kingdom of God. That's the only purpose of Sahaja Yoga. As you know, the subject is so vast, knowledge so great, there's no end to it. Whenever you get your realisation, I hope you get it now, today and when you establish yourself, you'll be amazed. You yourself will become the library of all the knowledges, because you become that subtle thing which gives

knowledge. You reach to that absolute point which gives all the knowledge. You'll be able to see which is knowledge and which is not knowledge. Your priorities will immediately change because you will have that light within yourself.

But, as I say, it is a becoming. I cannot just say that, alright, you are a realised Soul, alright, give five pounds and you are out. It's not that way. I must tell you. This is My helplessness to make people understand that you cannot just become realised Souls, you cannot be certified, it has, it is a thing that should happen to you, it should be your own. That you should be able to manoeuvre yourself, you should be able to handle it yourself, should be your own power which should express it. I just cannot say `Alright, done! Now you are a member of Sahaj Yoga.' You cannot. I must tell you this is the thing which you should understand. After all, you are sensible people. You cannot demand it. Even if you weep, I cannot do it. It has to happen and after it has happened do not take it for granted. Be careful about it. I must tell you I have seen people who just come, get realisation and get lost. And after five years they appear again, all tattered and torn, finished.

This is what you have been seeking, all your lives and that's to be achieved. I'm just here to give you what belongs to you. That also, I don't have, I should say, to give you. It's within you. Maybe one candle can enlighten another candle, that's all, like a catalyst.

So don't make your ego stand up, that “Why You, Mother?" Of all the things, it's a thankless job I must tell you. It's a job I have to do.

I do not do it for any thanks. I just do it because I have to do it, that's My nature. I cannot get over My nature. There's no quarrel between you and Me at all, in no way. I am here just to give you what you have. You can't pay Me, you should not feel bad about it. You cannot overpower Me nor will I overpower you. It's a relationship, as a candle or a light has to the hand. It's just to help you to find your way.

I hope in these modern ideas I will be able to give you this queer thing, because people can't understand.

I was amazed, I didn't know this was so. They can't understand that anything can work out without money, that there can be something like love for love's sake. Everybody loves for something. They can't understand a madwoman like Me who just loves because she loves. She can't help it. People don't believe in such people. They just can't imagine such a thing. But we have so many people who have gone who did this for you, though they are in the history, but they are not lost. There could be someone like that and maybe that all of you are going to be that very soon! That must happen to all of you. Thank you very much.

Now I would like to spend some time with questioning, but not too much and there was a suggestion that if realisation is given like that, which is an easy thing for Me, somehow, then people don't value the realisation.

So it should be given after two or three meetings. Then they will value it better, because, according to people who give Me suggestions, they understand human beings better than I do. If you give them realisation then they

just start living in the air and then they don't want to do anything about it till they really touch the ground.

I still believe in your sanity, in your wisdom, in your fairness to yourself and to your Creator.

So I still feel that you should get your realisation today. But that doesn't mean that you are going to leave it.

You have to follow it up, work it out. That doesn't mean you have to give any more money or anything.

It doesn't mean at all. It doesn't mean anything more than establishing it, understanding it. What is this that we have got? What is this power? Now, can we have some questions? Yes, please? Question: When did you know You had this power to give to people?

Shri Mataji: Me? Question: Yes you.

Shri Mataji: I knew from, since long. I'm quite old, you know. Ancient. But, about Me I don't want to say much, as a matter of policy. You'd better find out gradually because if I say anything people don't like it. That's a fact, whatever I am I am, but I dare not say. People don't like it. You see it's a funny world. It's better that you see for yourself and know Me. What did Christ say? What He said is absolute truth. He said, that He was the Son of God. We can establish it through Sahaj Yoga, you will know that he was the Son of God. It was a fact, I mean, it was the truth, what he said was true. If he had not said that it was not true.

So, they crucified Him. Tortured Him. What did Mohammed say? What did Nanaka say? Nothing to harm you. Just to help you, because they could see much more than you can see.

But nobody liked it. If you tell a hot-tempered blind man that “I can see the red colour and yellow colour and blue colour” he'll bang you. He just can't bear it. But there's no point of superiority or anything.

It's kind, it's that you have it within you, it's your own. I'm again saying it's your own.

So, about Me, less said the better. Because supposing I say something about Myself, why should you accept also? If I say “I am the Governor” will you accept me? You will not. I know you will not. Alright. You may, but even if you accept, what happens? You don't get your realisation by accepting that position. Whatever I say you may not accept as I said, but you should not close your mind. Get your realisation first. Your hands must speak and then you will know what I am. Who am I, how do I know? All about Me you will know yourself. Alright? That's a promise.

Question: How do we establish?

Shri Mataji: That we will tell you. First realisation has to take place and then gradually we will tell you because your hands will speak. You will know what's happening, to you, where are the problems, on what centers. As you can see clearly there, what are the problems. You will know what Chakras are caught up, what is the blockage, where is your blockage? Then also you will now how to clear the blockage, then you will also know how to move your Kuṇḍalinī yourself. You will also know how to give realisations to others, just after realisation, you can even cure people. Immediately you can start curing. But that's not much. After establishment you can give realisation to people and how to establish? Everything is told, free

again, because here only thing that is working out is the concern, nothing else.

So how to establish, everything will be told. Now, for example, we have books, but we don't give it to people who are not yet realised properly.

You have to go from one stage to another a little bit. But it's not even like a regular course. For there's no course in the living things, but as you see, first the seed sprouts and then the seedlings are taken and established and then they become into tree and then grown properly. First they are protected and then they are exposed to Nature. In the same way, you'll be very carefully established and you will yourself know that you are getting established. You'll certify yourself, I don't have to say anything. Alright? Question: After getting realisation to you have to be in contact and get training?

Shri Mataji: No, it's not a training, but you have to contact, the contact with the Divine has to be kept and you will know the Divine. The establishment of the contact you will feel through Cool Breeze blowing into your hands, through your fingers getting sensitive and you can feel which Chakras are catching and to keep that contact you have to keep contact with other people who know about it. And they will tell you how they have done it. Then you yourself can go and do this work yourself on your own.

I went to Vancouver and people got realisation, many people got it. There was nobody who would tell them and I was there only for a day.

So we sent somebody from Australia, she went there, on her own. She has created a beautiful center in Vancouver

and now we have one in Toronto also. Only one person. There's one person who must have given realisation to at least ten thousand people in India, who got realisation. First you have to get your realisation, mature, establish, then you yourself can do it. You become the master, the perfect master to do it. All capabilities are within you. You do not know what you are, how God has made you so beautifully.

Question: Does it take long...

Shri Mataji: It may take a split of a second.

Question: To establish?

Shri Mataji: It doesn't take too long, I don't think, yesterday, today, they were asking Me how much, I said “Three weeks is the maximum." Should be, after realisation, three weeks should be maximum to establish, according to My own judgment so far, but, in the beginning, I shouldn't say, that might upset you. It took really four years to struggle with six of them. Now it's not so difficult. Now we can manage many permutations and combinations of problems, quite easily. Don't worry about time, just don't worry.

It's beyond time. All right? Question: What is the flower of India?

Shri Mataji: I didn't follow, power? What is the flower? What is the flower of India? What do you mean? What is this question? Gentleman: [spells it out condescendingly].

Shri Mataji: I am not talking to you here as an Indian. Is a wrong idea. Lotus is the flower, we accept as our national flower, but I am not an Indian here, I am a Britisher,

alright? Out and out. What is the flower of England? Reply: Rose.

Shri Mataji: That's wrong, it should be daisy. [Laughter.] On a very subtle way it should be a daisy, because England is the heart of the universe and heart resides in the Sahasrāra and Sahasrāra is not like a rose, it is like a daisy. Have you had any experience of the daisies that are coming out these days in England? They have tremendous fragrance. Rose may be because you had Wars of Roses, or something like that, but rose is not your flower. They misunderstood, I think. Daisy everywhere, all kinds, all types, all colours, beautiful. Alright? Question: Is it necessary to give up anything in order to achieve realisation?

Shri Mataji: No, nothing. You see, we give up something because we have an idea we're holding on to something, you see. But when you discover you are holding on to nothing, you've just given up as such.

Like, some people came to Me, said “Mother you are living in a family life and how do You say You have something to do with Divine." I said, “Why?" He said, “What have You given up?" I said, “What have you given up yourself?" They said, `We have given up our families, we have given up carpets and houses, this and that." I said “Really?" “Now can you take away anything from this house which is equal to the dust of the Lotus Feet of your Lord?" “Take away, anything." They couldn't find anything, just looked around. I said “That should be at least equal to the dust." When you are not holding on to anything, what is there to give up? The whole attitude becomes detached. You don't `give up,' but you see, like

a drama finishes off, in the drama you are crying, weeping, with the hero you become Napoleon, sometimes killing people and banging, then suddenly you discover the drama is over. Now, Oh God! I was just playing the role of Napoleon, while I was just watching the drama. Automatically this myth of involvement dissolves, alright? So you don't give up anything. You just see it. What is there to give up? Question: Does one have to give up alcohol? [Sahaja Yogis explain the Question to Shri Mataji.]

Shri Mataji: No, never! Did I say so? I'm sorry for that. [Laughter.] Did I say in My lecture that you give up alcohol? I never said so, but it happens, they just give up. [Laughter.] I didn't say so. Alright? It just happens. I don't say, never say that. You mean to say I don't want you to be realised, to say such a thing? I never said `don't do.' I've finished with Ten Commandments now. Nothing, it just happens, you become Ten Commandments yourself. You just become.

Then, even if I ask you, you will say “Mother, no, no, no” because when you get the highest you don't want anything else. Why do we drink, you know? We are bored stiff with life. We don't drink because we want to run an industry of drinking, do we? No we just don't drink. We drink because we are bored in life, we don't know what to do, how to kill the time. But then the whole thing changes. You enjoy yourself so much that you forget that you have a bottle waiting there. No I don't say like that, nothing has to be given up, but you just give up many things by yourself. Like I know of a person who came to Me in a condition which was just, we can call it a coma,

who had taken all kinds of drugs, you see, tried everything. He couldn't even see Me when he came to Me. Next day automatically he gave up. Automatically, I didn't say to him. In that condition what is there to say. To a person who couldn't even see you, you see, can't even talk to him, he can't hear Me.

But he just gave up. These are alternatives to that absolute, but you find the real, you give up all these alternatives automatically, all right.

Question: Do we have to spend a lot of time meditating regularly?

Shri Mataji: You are worried about time bit too much. We go beyond time. We're time.

[Sahaja Yogini explains to Shri Mataji that the person is asking how long we have to meditate.]

Shri Mataji: That's what I'm saying, that he's very much worried about time. Now you go beyond time, you are in meditation, no, no, you are in meditation My child, all the time. There is no question of time. You go beyond time.

Seeker: [speaks to Shri Mataji].

Shri Mataji: No, no, that's not the point, you see, what I'm saying, don't worry about that all these things, don't be futuristic. Let us be in the present. First of all get your realisation, establish yourself one by one, all right.

Now we shouldn't talk of the future too much. Futuristic people can be quite mad I can tell you, better not be futuristic. You forget all the past, sometimes even people forget their names I've seen because they're so futuristic that they're thinking of their future names.

So they have forgotten their own names you see, so let's not be futuristic, let's do the present. At this moment you have to get your realisation, don't worry. You don't even have to use watches, time is not important. Is the time of being. Is eternal time in which you move, it is a space of timeless, thoughtless awareness, all right.

You have to see for yourself, first get you realisation put attention to that. There are many who are just waiting for that. Just think of that, don't worry about the future, also about the train you have to catch or anything like that. Just be in the present just now, is important I'm telling you, because your realisation is much more important than anything else, so just get to your realisation first that's main thing, all right.

So we'll have no more questions now and we have only one hour more to be here, isn't it? Again the time.

Now this can work out in a split of a second but as there are complications there could be a problem.

Now please do as I tell you, there's nothing much to be done. As I told you these fingers are to be sensitive, we have to just put them just like this. In a very relaxed way and sit also in a relaxed way. There should be no tension; we are not to do anything. Now another request I have to make is to take out your shoes.

I hope you are not identified with your shoes, that's also another problem. Take out your shoes because you are better connected with the Mother Earth if your shoes are not there. Is very simple as that, take out your shoes will be a good idea, put your both the feet on the ground, let it touch the ground though there's a carpet and this and that makes no difference but take out your shoes. Put

you hand towards Me close your eyes, be humble in your heart, you have to be humble, you cannot demand it, so be humble in your heart. And as the Kuṇḍalinī moves I'll be able to tell you where is the problem, where is the blockage, what is to be said just follow it and it would be better. Just close your eyes. Now please don't open your eyes.

***Contents: 1982-08-17*, Public Program, Day 2, No other Way Out and Inauguration of Don's book `Sahaja Yoga', Caxton Hall, London, UK**

Sahaja Yogi:.....

Shri Mataji: Last night I was talking about Self-realisation, our ascent into the unconscious and what should we expect to be Self-realised. Self-realisation as I told you the other day has to be felt in your central nervous system. It's an actualisation, it's not a fantasy. It.....

.....

It's very, very wide subject. After all it's eternal and you cannot explain eternity in such a short *[UNCLEAR* time]. You can just get glimpses and glimpses of that. But if you have any.....

***Contents: 1982-08-18* Workshop (talk, conversation and treatments), Nirmalā Palace Ashram, 99 Nightingale Lane Ashram, London, UK**

Shri Mataji: Sit down.

Sahaja Yogi: Mother? Where else should I put this?

Shri Mataji: Here [shows Her Haṁsa].

Yes. I think most of them need it, a little bit.

You see, in Sahaja Yoga, you are not given any mantra or anything. There's no, nothing like giving you into a big course, like teaching you one after another any mantra, or anything, it's not like that.

What you have to know: where the Kuṇḍalinī is, how it is moving, where it is, what is the Chakra catching and what is the mantra for that. It doesn't take anything, hardly it takes about a week for you to understand the all thing. But gradually, as you start using it, you become profficient and you how to do it for yourself and for others. There is not much of a thing, like a child, when he comes up a little age, he starts speaking up language, because he has a built-in capacity to create sounds. And he does it. In the same way, once you get it, when you get the Cool Breeze in you hand, you learn it by using it, you understand it yourself, you become yourself quite profficient. And you will be amazed how fast you learn this. You don't have to learn it just like a science book or anything, you just start learning, you can: this is Chakra which is catching because now, say, for example, this Chakra is catching [fore finger], right side.

Now, there's a mantra for this is of Śhrī Kṛiṣhṇa. Say, this Chakra is catching [forehead], here, then there's a mantra of Jesus Christ. Like that, you must know the mantras and the Chakras. But the Chakras you just know as a, absolutely, a knowledge which is built-in your nerves: you just feel it.

This is... now this gentleman is saying: “It's hot here" [left palm]. Alright, what is that? Hot here means what? That's the Sahasrāra, at the left side. First it was, the Sahasrāra on the right side. Now, on the left side it's there.

So that means there's a mantra for that and that one must be used. If you use that mantra, this will be cleared out. Alright? That is how you have to know. And that's why I said it takes time for people sometimes to establish, because first you have to know it and then use it.

Shri Mataji: Come along. Have you come for the first time?

Seeker: *[UNCLEAR]*.

Shri Mataji: All right, come along. Come along this side.

So, it is not a difficult thing, it is not at all a difficult thing to learn it, it's very easy. You can pick it up in no time, as soon as you start using your hands on other people.

Please, be seated. Alright.

[To a Sahaja Yogi:] Just see them, some people come along.

Now these people, say... Who are the latest who have come to Sahaja Yoga? Let's see. The latest ones. Say, those who have come about a month back.

Seeker: Yes.

Shri Mataji: See, he came back, she came back only one month back. And...

Sahaja Yogini: This is his first time.

Seeker: I was here on Monday.

Shri Mataji: How much?

Sahaja Yogini: Ah. Ok, he was here on Monday.

Shri Mataji: Monday, alright. He's got it.

But you see... [To someone else:] Have you been giving vibrations now? Lady: Yes.

Shri Mataji: In one month, it's done.

So you can imagine. And you know about the Chakras now? Lady: Yes.

Shri Mataji: About the mantras? Lady: Yes. Not all of them.

Shri Mataji: Yes, you see, that's it. It's very simple.

If you pay attention to it, you can do it much faster. There are many people who are here, within a month, one month's time, they pick up so many things. Many like that, within one month's time.

[To a Sahaja Yogi:] He's alright.

Because you become the knowledge. You start feeling it on your fingers, you know this is the Chakra.

If this finger is, say, burning, [left auricular] that means your left Heart is catching. If your left Heart is catching, then you know because it's burning! Then, there's nothing to go to the books or anything to find out, it's just burning, it's there. Isn't it? That means the left Heart is catching. Now, only you have to know what *[UNCLEAR]* left Heart is catching, the decoding only, what does that mean.

Your hands will speak Christ has said, alright? They will speak, I am just recording it. Now you see for self if it's true or not. What does that mean? Left Heart means there's a problem on the heart: may be, the person is over hard working, he has forgotten about his Spirit. The mantra you have to say is: `I am the Spirit,' for left Heart.

It's so simple. Because you have forgotten about your Spirit, you are more on the right side in the sense, you

are more extra, you are an extravert and more attention is outside, not towards your Spirit.

Left Heart is catching.

You start understanding Sahaja Yoga so well when your vibrations are steady. Now this finger, this is catching [left thumb]. Now this is catching means *[UNCLEAR* ghe] person has been to somebody who is unauthorized in spiritual life. Anything, say ISP, you call it IST. Then you have got parapsychology, even psychology. Then you have got other things like all these Gurus, false Gurus, you can say this aura business, what else is there, just now he was telling.

Sahaja Yogini: Supernatural, Mother.

Shri Mataji: Supernatural and under-natural and [big laugh]. All these things, you know, all alternatives you can think of. Anything you can think of, all these things and the books and the Lamas and the Dhamas and every thing. [Laughs.] Even people who go, sort of adhere to a church too much, or adhere to Catholicism again. Because they are not connected with God and they are unauthorized. [Shows Her left palm.] But if you have been to a real Guru, then immediately I will know.

Contents: 1982-08-18 **Guru Pūjā, Guru Tattwa, Brompton Square, London, UK**

You see... ah people who have very wrong ideas in Sahaja Yoga that, “We are people who are higher, we are higher people and we should try to control the lower people." And the lower people have even worst ideas because they think that, “These people are trying to boss us, are trying to control us and trying to tell us and they

are sort of taking away our freedom to do things ourselves and they are impressing upon us." You see this is the thing and this is a very important principle of Guru Tattwa is, very important.

Because in Guru Tattwa is a ten petal thing and inside is the Nābhī Chakra, you see, the ten petals are, they're to be balanced. There has to be a complete balance so that they go through the Nābhī Chakra upwards. If there is no balance, Nābhī Chakra gets closed. And this is the thing people don't understand that nobody is higher and lower as such. That's that way.

Only thing that they're all part and parcel of the same, if there is an imbalance on one side, then it has to be raised. If there is an imbalance on one side, the other side is affected in any case.

So those who are creating imbalances should not feel that in any way they are dominated or anything, on the contrary they are lowering or tilting the other side.

So one has to balance, it's one thing, so there cannot be anything higher or lower, you understand My point here? If it is a one thing, supposing that tilts like that, so we can't say, “This is lower, this is higher." No. It is the same thing because it is tilting like that, you see.

This may look little gone up because they get tensed up, these people who are at this level, higher level and the others feel that we are put down. Once we understand we are all one and the same, then there will not be this feeling of somebody trying to be higher or not.

But those people who are at a higher level even they are pushed down by the people who are at a lower level, so-called. It is not a lower level at all as I told: it's one part

of the whole thing, you see. It's a round circle and one part of the circle goes down, say for example, or one side of the circle goes down possibly, anything can happen. Then the other side becomes upset and becomes more aggressive, this way or that way. It may try to run away from them or it may try to dominate them because they get affected, it's natural.

So there should be an attitude that those who are controlling, should try to pacify others, to sometimes tell them firmly, but they should keep their own balance. If they keep their own balance, the other side cannot push them too low, you understand My point? Because they can't keep their own dignity and can't keep their ego intact, they go off.

It is one thing, it's not separate. There is no entity separate now, is one entity in collective consciousness.

So this is why I say, “Nothing is lower or higher, you keep to your own position." That's very important: not to be aggressed, nor to aggress. That's how you will also make them steady. Did you follow this point? But what I find that, if somebody does anything wrong, all the rest, those who are all right, maybe better or maybe in charge or whatever it is, try to behave in a very tense manner. They just, they're no more normal and they try to dominate that person. Leave him alone for a while. It will work out.

Say a position comes up, simple positions come up. Say somebody is very materialistic, very materialistic person. Still there is a matter attached to him; there's hang-ups and he's still pulled down, still like that, something he's doing wrong. Now those people, who understand he's

done a wrong thing, should see it, watch it and put their attention steady. By putting their attention itself steady, they'll bring up the fellow you see, because the fellow is going down no doubt, because of the pull on him. Now when he is materialistic, how should we approach a person who is materialistic? Sahaja Yogi [answers]: We keep ourselves *[UNCLEAR* in the Spirit].

Shri Mataji: Yes, but how to? Say you are living with a person who is very materialistic? Sahaja Yogi [answers]: Allow them to stay with their possessions a while and see that not everything he needs, other things are more important than his materials. Allow him his own time to see that.

Shri Mataji: No, best thing is, when he is materialistic and the balance is going down because of the material things that he has around and he thinks that material things are good and live with the material things, then what you should do is to give away something that you have precious with him, to give to him. And then he'll be so shocked, “How could you give that way." You see, that's how. You just so shock that person by giving the most precious thing that you have. Then the person is shocked. Or give away something that he says, “I like it." “All right, have it." I do that many a times. Just shock the person, shock. “God no, how did give away the most precious thing that she has" or “The thing that I liked she just gave up." And then they ask you a question, “How could you do it?" She said, “I enjoy my generosity." Then they feel that this is something wrong. These are the subtle ways.

In everything if you study the reactions of a person you can make it out how he is in the Spirit, in everything. Say a person, two persons go somewhere and you see a girl who is overattractive or something and one starts looking at her all the time, this is another weakness some people have. Now how do you come over it, how do you balance it? Let's have, practical side is there. This Sahaja Yoga is very practical. Mine is all spontaneous reactions, immediately I vomit or I, you can act as vomiting if you can't. Immediately I vomit and the person will ask, “Why?" So I would say, “I can't bear the insult of the chastity of the lady." That means what have I done in all these things? I have brought it upon Myself the whole thing, not on the other person: that is Nirmalā Vidyā. You see, My everyday life, if you get with Me, you will learn how I react, to anything and how it helps to neutralise the problem. It's very deep knowledge. But I don't know if you study My behaviour to different things, how I react.

Sometimes it will be strong shock, sometimes it will be mild, sometimes it will be loving, sometimes... It's all, you see it is, Nirmalā Vidyā is a mobile reaction [Aside:] Not now if you don't mind.

Is a very, very subtle understanding of human nature is.

Sometimes you have to be neglect a person, sometimes you have to... it's a thing you must learn through your Sahaja Yoga method. And when the Guru Tattwa is really developed inside yourself, it automatically goes. But everywhere you must remember that it is your power which is going to work it out, not the power of another person. This is a basic thing which Sahaja Yogis miss.

Now we are organizing an Ashram, say for example. And one gentleman comes and says that, “I will stay in this room. I want to have this, I want to have that." How will you arrange that? You have not thought from that angle you know, that's right. Now what we will do, supposing such a situation comes *[UNCLEAR* in/up]. Then what you have to do? “All right, you want to have, have it. You have my bed, you have everything. All right, you want to have your cooking arrangement? Will get you this, will get you that." Make him into an idiot. But you have to sacrifice it there. If you are yourself an idiot, you cannot make another an idiot. Let him look like an idiot in his own eyes. Also like some sort of an absurd thing which is, say, you can give him, say, some sort of an absurd thing which normal he doesn't use, something like that you see. For example, a person who's demanding too much and this, that, you can say, “All right. You can even have a *[UNCLEAR* rake/rag]." So he may say, “Why *[UNCLEAR* rake/rag]?" “Oh if you want to have a *[UNCLEAR* a lump] in your room?" I don't know what you can... They're idiotic people. You see, these ego-oriented can go to the idiotic level and if you show them what *[UNCLEAR* turn their heading for], that the idiocy is ahead of you see, all your ego so-called, then they *[UNCLEAR]*.

But in all this you have to show one thing very clearly, is concern, concern, trust, dependence. You have to admit that, `We can't do it without you. You are in the picture. Now we have to look after.

You have to do it. It's our job.' It's more a maternal and a paternal feeling. It's a sort of a patronizing feeling. We should not be shown as a *[UNCLEAR* parancy as they

show/parent-ship/a stay show] but the wantedness that, `We want you. We can't do without you.' Sometimes it may act as an ego. Then you should just show, `I have nothing to do. We have nothing to do with you. Get out. We have nothing to do. Get out of our benevolence.' But once in a while you do that it's good.

It's a style of Sahaja Yoga is, but Mine is so spontaneous I don't have to think about it because that's My style only. But you can understand it and gradually when you start growing in your understanding, the concern, you see, *[UNCLEAR* the trouble] is the concern, too much feeling that, “Oh God, this man is going to be lost." Then you immediately know how to do it.

Somebody is drowning; you know he's getting drowned. You have to save that, your part and parcel of your being is getting drowned. Then you will know how to save him. You will know. That's within you built in; all Nirmalā Vidyā is built in within you today *[UNCLEAR* could be, it/and] should be enlightened.

And the first and the last resort is *[UNCLEAR* what? Is] asking your Mother *[UNCLEAR]*. If with pure heart and concern if you ask it.

So far people have been only asking about themselves, but I know about the prayers people [UNCLEAR.../are speaking] all their wife, husband, children this, that nothing more. But asking for others I seldom hear in the prayers. You see that concern itself makes you a great person. And then if you scold somebody, nobody minds because they know that you are doing for their good. They like it. This is the sign of a good Guru. Try to put your attention to others than to yourself.

Now you are collectively conscious. You are only feeling their Chakras, but are you becoming themselves? America is a very difficult place I must tell you. People are extremely selfish, self-centered and the biggest problem is that to them nothing is important they're the most important things, you see, very high handed, very high handed. They never think everybody else has got any brains but the Americans you see, they're the wisest. It's very difficult. While British you see, because of traditional life and they have been beaten up so many times now they have learnt a lesson. Americans have [UNCLEAR…/doing it], say in Vietnam, in Korea and all that, but still they're stupid people I tell you. They don't learn much from that, you see. Now imagine Vietnam? What's, what a chaos it has been! Look at themselves in their own country. I mean it's all right to say, “Russia is like that." But you don't say against Russia and America. Russia is definitely a peaceful country, absolutely a peaceful and no doubt about it. Whether it fear or whatever it is. There's no violence. You don't have to look after your purse all the time, nothing is lost anywhere you; People are very generous, giving type, you see. Material wealth is now becoming less important.

So many people told Me in Russia that they want their *[UNCLEAR* seekers] their spirit, so many. They wanted to go to India, that's their dream one day. They think India is heaven; they don't know all the bhoots that co exist there. Now just see all the bhoots from India and the Rākshasas have gone and settled in America because atmosphere is so congenial.

Yesterday that *[UNCLEAR* Monoray Tchahora] told Me that they are: this Rajneesh is making a bigger money [UNCLEAR.../there] than he was making in India. Muktannanda has prospered so much, he has so much money there, doesn't want to come back. Everybody has got so much money and I can't go to America because I don't have sufficient funds, can you imagine. How *[UNCLEAR* stupid they are!/so is there?] They cannot differentiate between good and bad. They cannot differentiate between God and the devil. Idiotic I should say, to that extent.

So they're very difficult people but they are great saints on them though they have become stupid I think cursed somehow or other. I have such concern because first country I visited was America. I was very careful in talking to them but all the time they are talking about dollars, dollars, dollars and I thought I've completely failed. And all those people whom I gave Realisation, only one person among all of them, at least I have given Realisation to three thousands people in California, one person *[UNCLEAR* returned/turned] back. He was no good, all left Swādhiṣhṭhāna problems, here to there, all caught up. Now our idea should be if we can save them well and good, if not forget it. It's really reaching that stage of exhaustion. I'll try one trip next year. Let's see how they work out. I'd sent one gentleman there a good Guru. I told him I sent word to him that he go there, he ran away.

Third day he was out of New York. He said, “They cannot understand God. They cannot. They have no *[UNCLEAR* Vidyās] that's not in their culture to understand. They

cannot understand. They can only understand a Satan." They said, “You must get money, what's it, you have no money, this thing." They are impressed by people like this fat fellow who has fifty-year-old Rolls-Royce.

And freedom means abandonment to them. They don't know what real freedom is. It's a very serious thing because I'm working on America all the time so just don't get desperate about it. Thing may work out at its own time.

So next year I'll be there and we'll organize the whole program. I think they are not yet *[UNCLEAR]* still prepared. I could have gone much earlier. I went first time there. I could have gone second year again but My experiences were so shocking. I said, “They're absolutely on the other side of the world I tell you. They have to come up a lot. They've gone too far with their atmosphere. They have to come back, to come to the center. Too far and they've lost." They don't understand that with their ego has just blasted.

So I don't blame you for that in *[UNCLEAR* any way, your also Guru principle] but you have to be a little formal with them, I think and try to see how many you can get. There's nothing to worry about them but I think now you will meet.

Sahaja Yogi: Is there hope for Canada? Is it hope for Canada?

Shri Mataji: Yes Canada would be better. Canada because they're are agriculturists, you see agriculturists are always better. Much better people than others, you see these technocrats and these machine people. You see if you are all the time touching the machine, you see, you

also become like a machine, you see. The person, who gives you the machine lives like the machine. Starts up like this, opens his briefcase like that, walks up like that, it's a machine like.

So it is true that Canada will be better and maybe that from Canada it will come. Maybe it will come from South of Boston. Boston was a good reaction. Boston is better. There again are people living with nature. Here you see there is the whole of New York you won't find any ground anywhere you, the roads are all covered, everything is covered with cement. New York is the most difficult place. And also because you are so close to New York and with that young *[UNCLEAR* age/haste] that you have around there are people who think “Oh this is the time to, sort of be enjoying yourself, you see, *[UNCLEAR* douching] this, that." They have no time for God.

Sahaja Yogi: *[UNCLEAR* It's conditioned into them at that age to go out and ruin themselves].

Shri Mataji: So they lack that maturity but they'll come back for sure.

Another Sahaja Yogi: I was born in New York and so I always had, *[UNCLEAR* this city] it's been part of me. I always had this tremendous feeling that New York is such a center of; in a way you can say there is a negative in the sense of money, culture and all the artificial things that if it were only cracked it's such a center that it would change a lot, it would change. I mean, New York must be very important to try and keep on working on it.

Shri Mataji: *[UNCLEAR]* is important no doubt. I mean, imagine it is the Viśhuddhi Chakra center, the center of the Viśhuddhi Chakra. It is important no doubt but what

to do? Such a Viśhuddhi, such a Viśhuddhi hard nut, I have to crack it. I must get the map of America, New York just to crack it.

Viśhuddhi you see, all other centers you can raise Kuṇḍalinī but at Viśhuddhi, what you have to do is a strong action because the ego starts from there, the superego starts from there. It's the starting point.

That chanting Śhrī Kṛiṣhṇa's *[UNCLEAR* existing] in New York you find so many of Hari Rāma, Hari Kṛiṣhṇa. Every corner you find them. That's the Viśhuddhi.

Sahaja Yogi: They all shout Hari Rāma Hari Kṛiṣhṇa. They just come to you and give you flowers and ask you for donations. *[UNCLEAR]*.

Shri Mataji: Now they've become, that is, they've become beggars, imagine. Will you contact and tell them that, “Now your Guru is dead. He has given you nothing except for begging." Somebody can talk to them. He has saved some people from Hari Rāma, Hari Kṛiṣhṇa now. We can send him to New York sometimes, [UNCLEAR.../get all]. Here also you can contact these people *[UNCLEAR* you should same thing/...] nothing of yours, “You are just like beggars on the street. We are doing God's work. Why don't you join us?" Their ego is on top a tremendous type because this fellow has told them that, “You have to be austere, you have to not do this, you have to be vegetarians” `vegetarians' means horrible. Of course the vegetarianism is good for people who have eaten too much of non-veg also, you see, because Americans, if they become vegetarians, it should be good because they are so violent; it may help them.

But Indians it's better to be non vegetarians. But for Americans maybe it may suit them a little more of vegetable eating because they are very dried people and they're heated up, very violent, angry type.

So it may suit them a little bit, *[UNCLEAR* they have] more vegetables and less of meats. May suit as I said but it's not a thing that can be a religion.

Sahaja Yogi: Usually they become fanatical about their diets.

Shri Mataji: Diets, anything you see, human beings are such, somehow or other they get stuck-up.

You give them anything, they will become fanatical. Even Sahaja Yoga they can become fanatical. Then now what can we give them? I mean just think of it, this is the limit. Even about Sahaja Yoga how can you be fanatical? It kills all fanaticisms. Fanaticism means an obsession, when you are not in power.

Whatever you get attached to, gets on top of you, you see. Now in Sahaja Yoga you are in power. Sahaja Yoga you are handling. You are the one handling Sahaja Yoga. Who are Sahaja Yoga? It never sits on everybody's head, can it? It teaches you how to love, how to give. How can it sit on anybody's head? How can it be fanatical? Somebody, say for example drinks, who comes the other day, the fellow was asking. Then they said that, “If you drink then you cannot become established." Is all right, that's not fanaticism. “But because you drink you get out of this place, you have nothing to do, we cannot give you Realisation." This is not the way Sahaja Yoga is. It's a loving thing. It's love. “All right you drink, come, Sahaja Yoga will help.

If you feel like drinking, you think of Mother, come to us at that time we'll talk to you, you'll forget it." All these things one can talk you see, to that person. But some people will just go and *[UNCLEAR* thrash/toss], “Oh you drink; you're no good this, that” that's not the way. But certain things when they play tricks, they might, then you *[UNCLEAR* thrash them] immediately. Your mind is playing trick and we have nothing to do with [UNCLEAR…/you, get out].

Like I told yesterday somebody from Switzerland, I told Warren, he wouldn't listen to Me. In the beginning he brought his wife here, I told him and I told him very clearly, till we went up to California where she tortured My life, she tortured Me throughout, he would not listen. In a way he was very good but he would said, “Mother, let it be now, you see I've married her, this, that." But as soon as he has left, left America she got her epilepsy and then it came to *[UNCLEAR]*. Otherwise he would not listen to Me and was siding with her “Oh she is my wife and I have married her, this and that." But I said, “But what about Sahaja Yoga?" So fanaticism aggresses others through their attachment to a thing. This is no aggression; this is just civilly, “Get out; we have nothing to do with you." There is no more connection left to aggress or anything.

This is what one should understand that in Sahaja Yoga there is no intention of having any relationship with a person who is not with us.

So to come to the point is that we are not interested in aggressing anyone. Fanaticism aggresses.

Anybody who crosses the limit, we do not have anything to do with that person. We ask him to get out because we are not interested in any aggression. That's not fanaticism. Fanaticism will aggress; he'll always have interest of aggression.

So in Sahaja Yoga you go to a point to see that the person remains with Sahaja Yoga otherwise you have no interest, finished, that person is dead now, is no more living in Sahaja Yoga finished. We have nothing to do, where're not interested. You see the difference? And this is what Sahaja Yogi's don't understand. When I tell somebody that, “Forget that person for the time being, they have nothing to do with it." Just don't talk of their future, what will happen, how they will come back have nothing to do with that. “Get out, we have no interest." Then out of those who get out of it, they going far away from Sahaja Yoga realise themselves, not all, some, then again they come back. When they come back they accept it. You see we have no interest. Aggressive person always has an interest in aggression.

So he won't allow the mouse to run away, the cat won't allow. Cat will always have an interest. As far as the cat is alive, it will be having interest but not Sahaja Yoga. “Doesn't matter get out; we have nothing to do because there is no interest." This several fanatics will do. Now this is the very fine difference one should understand. But I've seen people when I tell them off some people start sympathizing with them because still they want to aggress you see. The sympathy, behind it, is a camouflage of aggression. Then they can still say that, “You are very bad. You are wrong. You are doing like this.

You should not." I've seen people sympathizing with them, I've seen. By that sympathy they ruin that another person because that person doesn't improve in any way. When I've said that, “Forget it” that means, now let that person go. There's another kind of a treatment it requires, let him go away. I've seen people sympathizing. They'll go and talk to another person, say, “Oh this has happened, that happened." And the sympathy starts working. And when the sympathy starts working, that person, “Ah I've played the trick again, very nice, this, that." Is to be understood very well that you have not sympathized with the person but you have really ruined the chances of the person [UNCLEAR…/very much]. The idea of punishment comes from that, in our loss, punishment, jailing, all this is an expression from the same Sahaja Yoga Chitta.

So this is what it is. One should understand that our human ideas are very different from that of God.

He destroys; actually He cuts them off, nothing, wrathful God. He's wrathful. That is for the good of the whole that He does it. But there is no aggression. He doesn't all the time, “Oh you are like this, you are like that, I will help you, I will do." This is not there. “Get out I've nothing to do *[UNCLEAR* with you]." You see the clear-cut point? If you understand this, then you'll not have sympathies with such people, at all, sympathies.

In Sahaja Yoga, either you are here, or not there. Nobody is interested in you if you are going to behave like this. You have to change. For any relationship it is true, then it will work out. The love itself does that. You see, like animals you see, when say a mother is there, mother

monkey's there and a child monkey's there. When the child is sick, then she'll be crying, weeping, shouting. She'll ask help from everyone to help that child. But when he dies, she throws away. The moment she finds it's dead, “Finished, now I have nothing to do." It's like that.

When you find the person has lost Spirit, finished. If it could be revived, by any chance, it's all right.

But it is so.

So if you understand this natural way of life, as the monkey does, you won't be fanatic by any chance, all right? You follow the point here? Now if you have any questions, you ask Me.

Sahaja Yogi: If we come across a Sahaja Yogi who has become fanatical, we try to point out this fact to him or immediately cut the ties as You said?

Shri Mataji: You'd better ask them to listen to this tape. They wouldn't mind it from Me. If there's any problem, use Me, My tapes, all right? If they say, you just say that, `This is what we feel, we are sorry, we have not interest anymore in you so you please go away. We don't want to insult you or anything you go away now. We have nothing to do. Just go away, please.'

Sahaja Yogi: We allow him the time to change or we just completely cut?

Shri Mataji: You see you will immediately know when he tries to play tricks with you. It will be found out. Then you should say, `You go away.' Immediately you'll find out how that person is trying to play tricks with you. Then you just say, `Please go away. We have nothing more.

You see, we cannot do any more with you.' Finished, just cut. You see like this hand till it works all right; when it is dead you have to cut it off if you have to exist.

Contents: 1982-08-22 **Śhrī Gaṇeśha Pūjā, Troinex, Switzerland**

First I would like to tell you about the meaning of Pūjā. There are two aspects. One is the aspect that you have got your own Deities within you inside. And these Deities are to be awakened within you. Deities are the different aspects of one God.

So, on one side you have the Deities, is the aspects of God, which are all the time awakened. On the other side you have your own Deities, which are sometimes awakened, sometimes half awakened, sometimes sleeping and sometimes sick. [Laughter.] So, you have to use two methods, one to please the Deities of God and to ask them to bless your Deities or to ask them to awaken your Deities.

So, by doing the Pūjā, means when you offer anything that you have got to offer, anything that you offer is, say flowers, if you want to offer flower to God you don't have to speak anything, you have to just offer that, `This is for You.' Anybody can understand offering, means for that you don't have to have even a tongue. Even if a blind man is there, if he wants to give you something, he can just give you like this.

And that expression is sufficient for anybody to be convinced that he can offer it. You don't have to say anything about it.

So now, when you offer a flower to God, even if you don't say a mantra, it is offered, all right, it's given. But, whether it is accepted or not is a problem. But now, when you are a realised Soul and you offer anything, it is acceptable to God, even if you don't say anything.

But what about you, getting any reward out of it? After realisation when you offer anything to God He accepts, because it's coming from a realised Soul.

So He accepts.

Now, how do we get blessed by Him by giving a flower to God? Now, if you don't say anything about it, you just offer a flower, then you might be rewarded with many flowers automatically. Or you maybe, whatever material things you offer, you may be blessed materially. Then in a subtler way if you say something as you say for offering somebody that humble way of saying that, “I'll be happy if You would accept it” will be even subtler results of that maybe, which would be much wider, maybe much deeper.

Now, you do something symbolic which is very the essence, the principle of something, like flowers are the... they represent the principle of the Mother Earth. Now, so the symbolic-ism of all the things that we can offer to God has been meditated upon and has been found out.

So, they use five things, called as Pañchamṛuta, as we have here.

Because if you have hit the principle then you have really hit the whole. Because spiritual well-being is a total well-being. It's not just partly that your material well-being or your physical well-being, or your emotional well-being, or

your mental well-being, it's a total one, completely balanced into totality.

Now, when you offer these other things like the, you call them Akshadas [coloured raw rice], is the, what you call? *[UNCLEAR]* these. Turmeric, turmeric rice, you see, these yellow things, you see. When you offer these, you know, the yellow colour is that of the Swādhiṣhṭhāna Chakra. And rice is very dear to all the Gods. Now, there's a trick in it, because it's a human trick: Gods are fond of rice, so, they put turmeric on it, means that “We offer to You a rice which is yellow coloured” means “You should give us blessings of our creativity." When you eat it, more creativity will flow and we'll be blessed by that Deity.

It's a trick. The whole thing of Pūjā is a trick of human saints, you see, how to trick God to give more blessings. [Laughs.] But whatever God likes has to be auspicious and holy.

So, ultimately it works out for the holiness of saints and their simple hearts.

Now, the Pūjā cannot be done by a person who is not a realised Soul. A person who preaches also has to be a realised Soul, the one who does Namas [salutations] has to be a realised Soul, the one who prays has to be a realised Soul.

So, all the utensils that are used are to be worshipped in a way that they are to be holy things. They are to be respected things. You cannot use anything, say the one you are using in the bathroom and you use the same thing for the Pūjā, is absurd.

Three things are very important, is a ghata [water pot]. Ghata, means the vessel, within us to get to God, is first

to be worshipped, our desire. Is the Vata, is the one made here and on top is called as a Shrīphala [coconut]. Shrīphala means this also has got water in it, you see this coconut, this represents the coconut, represents the same thing. Now, in a subtler form it is the water of all the rivers of the world, rivers. And the coconut is the water of all the oceans. The water from the ocean or sea rises to the tree's trunk of the coconut and becomes the sweet water in the coconut. It's a symbolic thing.

So this is the vessel called Ghata-Pūjā, this is the Ghata-Pūjā.

Now, I don't want to go into details today, because we have to talk about Gaṇeśha.

The same is, now that is water, all right? Then we have to worship Ghanta [bell] and Śhankha [or zagkha, conch, shell], these are two representing the sound.

[Repeats it for the French translator who did not understand:] shell. Actually the Śhankha represents the ether. Then we have the Dīpa, means what? It's the light, represents the light element, called as tejas [ame].

Normally also, to the Goddess, they also give Her a fan, which represents the air element.

So, this is how all the five elements are pleased beforehand using them.

So, the essences of these, the causal essences of these five elements should be pleased at this time, to be supporting the Pūjā.

Now, there are also all kinds of other things like your family deities, you might be worshipping in your family some deities. They should not be also at this time

upsetting the Pūjā or maybe the forefathers who are dead. All these things are to be quietened, so that they should be told that: `This is a Pūjā like this and you do not disturb us at this time.' Means, even thoughts should not come, yet thoughts, or there any disturbances.

So, everything is to be first made into peace. Now, this is the one aspect I have told you in short, because it's a very long thing, if I have to speak about it I will have to speak at least three times, three hours in time, still it may not be finished.

Now, we come to the second aspect which question I asked you “What do you... How do you get benefited by Pūjā?" So, apart from this technique to have the best effect of the blessings or the best flow of the Grace within us, we say Mantras. The sound of Mantras, the sound, the sound echoes into the being of God. And they are re-echoed on our Chakras and then the Chakras start opening more.

So, the flow of the Grace of God is received.

But only a realised Soul should chant a Mantra. Because without connection, how will it reach God? It is a vicious circle. Now, one may say that, “Mother, you cannot get realisation unless and until you get the Grace of God. And the Chakras won't open by a person who is not a realised Soul. And without opening the Chakras you cannot get realisation." That's how the play of the Mother comes in and of all the saints like you. I would say the Sahaja Yogis have to break this vicious circle. You are to raise the Kuṇḍalinī yourself.

Once you raise the Kuṇḍalinī, the Kuṇḍalinī opens the Chakras a little bit. Because you have given your vibrations to the Chakras.

So, once She knows there is a Sahaja Yogi standing behind the seeker, She rises *[UNCLEAR]*. She knows you are Her brothers and sisters. And that you belong to the same family as She does. She knows the land where She has to grow, you see, so She can feel that and then She rises in Her dignity. That's how She breaks this vicious circle.

That's why in the beginning we don't tell them about the Mantras. Because in the Mantras you have to accept Me as the Deity. In this Advent of Mine, it is made compulsory that you have to recognize Me.

Because this is very precarious, the resurrection time, you can call it, or the time of your Last Judgement.

First the realisation has to be given without any recognition. But not to those who are denying or insulting Me. Under any circumstances they cannot get realisation, whatever you may try. Even after realisation, if people start thinking against Me vibrations will stop. Because of Sahasrāra. And the heart has to be completely in unison with Me, otherwise Sahasrāra is closed.

Now, those people who are simple, who are full of open heart, you see, such people understand Me very well and they just put Me in their hearts. After realisation, after going through the understanding of Sahaja Yoga through their mental activity, also the intellectuals understand Me and recognize Me in a little certain way.

After the Pūjā, when they receive the blessings in a very blissful state they achieve, then they realise the value of

Pūjā also, afterwards. Now, in India, where the Pūjā system has been traditionally coming and has been maintained quite a lot, they understand it without any mental process. But when they meet somebody, an intellectual, who has become a Sahaja Yogi, you see, they can't understand them. They don't want to listen about it, the whole rhythm or the whole movement of the brain. And some of them who try, you see, little westernized, they try, you see, they develop an inferiority complex. And they go to the left side. But there is no need to understand it with mental, I mean, to all the time analyze it through your mental process and then to understand everything and then become Sahaja Yogis with the heart open, it's rather very circuitous. But what to do? They have gone that way, they have to come that way. Because, even if they become Sahaja Yogis they start questioning and thinking about it and worrying about it.

So, the false people just mesmerize them and take advantage of that mesmerism.

So, one should not feel bad, if you have, if you feel like analyzing, you should go ahead with it, because I cannot stop your speed, I'm not going to mesmerize. In Sahaja Yoga the freedom is to be respected. But we do not allow people to come for Pūjā who have not achieved a certain amount of understanding, mentally, of Sahaja Yoga, from the Western people, not in India. But here there is a restriction. Because supposing in India I'll do not explain to them, they don't want to know. They know that they'll get vibrations. They already know about vibrations, so I don't have to tell them, “You'll get more vibrations." If

they get more vibrations they know I am Ādi Shakti, that's all, I don't have to explain. Like as you can make out which is the best wine, they can make out who is the real person. They know the taste of it. Now, once in a Pūjā I had about 6,000 people that touched My feet.

So, I said, in a Pūjā now, please don't have... people need not touch My feet. I said it. But they thought it was Dhumal who suggested, so they all got after him trying, see *[UNCLEAR]*. They said, “You only want to take all the blessings from Mother's feet and you didn't want us to take it” and they got after him.

Another thing is, you see, I, in the West I never used to make the Pañchamṛuta with My Feet, but with My hands, because here people would think that there's a dirty thing, feet is and we should not have of the Feet, you see. But actually the Feet are very powerful and they can never be dirty.

Like the river Ganges has vibrations. If you have the water of Ganges you'll see that it will never be dirtied. On the contrary whatever are inside that, because it is never sort of very kept clean, whatever dirt has gone into it, settles down and doesn't dirty the thing at all. It's very clean water, all the time vibrating.

So, one must understand, whatever is pure, which is responsible for purity, which is the source of purity, can cleanse any impurity.

So how it can be impure? But with the brain if you're thinking, it's so limited.

You cannot think of something which is just the embodiment of purity.

This is the point we have come now, where I think I should talk about the Absolute. That is Śhrī Gaṇeśha. Today is His Pūjā. It's a very great thing that this Pūjā we are doing in Geneva in Switzerland.

Geneva is the right Heart, I think. The way it is against right Heart. [Laughter.] Everybody's life is a tragedy, like Rāma... *[UNCLEAR]*. And that is why it is very important that Śhrī Gaṇeśha should be worshipped here.

Now, Śhrī Gaṇeśha as you know, is the embodiment of innocence. Now, Gaṇeśha's colour is red or orangish. Because the child, when it is conceived as a foetus, the first colour it sees is orange, of the red one of the mother's womb, of the blood. In Sahaja Yoga, now you must have learned that every action has a reaction, which acts. The colour of the original, we can say, the primordial Gaṇeśha is just of the clay, because He is made out of Mother Earth. Now, when the Gaurī, the Mother of Gaṇeśha created Him to protect Her chastity, means while She was having Her bath, She coloured Him red, because everybody could see that there's somebody sitting there to protect Her.

So when you see the red colour around you as the foetus, then you absorb that colour and your Gaṇeśha gets coloured with the red in the same beautiful manner. Just it has a reaction of that getting red and it acts, means red colour of a Gaṇeśha, the one who has a red colour of a Gaṇeśha, frightens others. They know there is Gaṇeśha sitting there, a pure, changed personality with all the fieriness of the Gaṇeśha is there.

Now, this Gaṇeśha when He is in a childhood, as you see, when the child is born, the children are extremely

protective or fiery, you can say, about anybody touching their innocence.

When they are absolutely young they are not even aware of it. But slightly, as soon as they start growing, they become very aware and they don't like their clothes to be taken out in the presence of others, they become very shy of their innocence. I mean, not shy. Shyness is not... in the sense *[UNCLEAR* innocence] of their nudity, very shy of their nudity, so that their innocence should not be attacked.

If their innocence is not attacked and if they are pure, if they see a nude woman they'll close their eyes, they would not like to see a nude woman, or a nude man.

So, this is an innate understanding, an intuitive understanding that it is important that they must preserve their innocence.

Now, what is the innocence within us? What does it do to us? As it is, already I've told you that it gives us wisdom. All kinds of stupidity we do with our ego as I was describing the president [Ronald Reagan] and so many others at that age and at that height of their positions. It is because the Gaṇeśha is missing completely.

We went to Brighton and they have a sort of a beach where you can do nude things and My maid, she is innocent, you see, we went there and she couldn't understand, you see, she asked Me: “Why are they doing it?" But as you will find that in the West it's hard to find a really a wise person. You can say that people are overeducated and they are very well equipped with other understanding of the material side of life and all that, but as far as the wisdom is concerned one can get shocked

the way they are, I mean, just can't understand, what's the wisdom behind it? Because all their wisdom has become nothing but sex. They always think of sex and they always want to understand all the nonsense of the sex. If you start thinking about your sex, naturally your innocence will be destroyed right there. Because you cannot use your intelligence for sex. I don't understand the wisdom how you can rationalise sex. This is such a spontaneous thing. And by thinking about it, are you going to enjoy it? How can you? It would be like saying that we can transform a flower into a fruit by thinking. And the more serious thing is this way that supposing you say I can, of course you can never think like, I hope so that you can transform a flower into a fruit. I hope so.

But some people can think that I can shift, say for example, this thing from here to here with my mind, I can shift it. Or materialise things.

So, you know that you can do it, you believe that you can do it, because some people have done it, but as Sahaja Yogis you know it is done by bhoots, by dead spirits, they do it for you. Because they are busy bodies trying to help you.

Now, same thing happens as far as sex is concerned. When you want to have sex through your intellectual pursuits, you get only the bhoots to do that for you. Because when you project too much of your mind, then it goes into areas where you catch them. And they are sometimes very sly, sometimes depraved, sometimes aggressive, all kinds of things you gather and the result is that the sex becomes a nonsense.

So many depraved people are satisfied once they attack you and you have either a very excited sex that even if you rape a hundred women you are not satisfied or you'll have an impotency of the worst type.

So, I mean, you are always left dissatisfied. All such people, when they die, they also become the same bhoots, waiting for some sex fellow to come around and jump on him.

Innocent persons also may not have any sex activities for many years, even after marriage, because they are so innocent. It could be so, also with very childlike people.

But here it's a science which is taught from childhood, just imagine. What is the need? Do the animals have to learn anything from childhood about sex, they produce children.

So, the asceticism is not what I am teaching.

First, the innocence is protective and red, taking the age of at the most fifteen years. Then gradually, if the person is properly matured, not the stupid people, but who are maturing properly after 15, it starts becoming orange, it becomes orange. Means, when you get married this process of this redness goes away and it becomes, starts becoming orange. Means, [the] protection part is over. Means, before marriage the virginity has to be preserved, till you meet the person with whom you are to be married. That redness is the protection of that virginity. Then, when you are married, the protection part of it is not needed. But it has to be only towards one person, that's your husband or wife.

Then the proper maturity takes place and by the time you are about fifty years of age, it becomes orange,

means there's detachment. You don't feel like having any more sex life. There is no need also. And then you develop a, what you call, a proper matured innocence which can be compared with a properly baked earthenware.

So, old age is the really the golden age where a person has that wisdom shining through the complete behaviour of that person. But why, again, why to have this maturity, why to have this innocence again, because you are rational people, so one can ask the question: why? Innocence is the way you really give fun to others, create the fun part of it. The fun is created only through innocence. And innocence is the only way you can really emit also the fun.

Imagine this world without any fun, what would happen? But people are very much confused with the fun and the pleasures. The pleasure is nice to begin with and horrible to end with, but fun is a treasure.

Anything that is full of fun you remember all your life, you can tell others, it's such an embodiment of fun-creation.

Can you imagine this French language is diplomatic! No word for fun! [Laughter.] Sahaja Yogini translating into Italian: Amusement.

Sahaja Yogini translating into French: Amusement, but it is not as strong as `fun'.

Shri Mataji: Fun is so sweet! Sahaja Yogini translating into French: Fun is strong, yes.

Shri Mataji: Strong and so beautiful.

Like I'll give you a simple example how these children create fun out of something. They make everything into a fun, you see. And now, you see, even when they speak or they say things also they create such a fun out of it.

The other day My youngest grandchild, that's Anupama, she's hardly now six years, was playing and she went up to the top of the house somewhere and then we heard a big thud, you see.

And My daughter, she is a very frantic mother Sahaja Yogini translating towards French: Apprehensive.

Shri Mataji: Fun, eh? Always worried about her children's well-being. And she couldn't even walk, here, you see, her legs became heavy with worry and she was walking to find out what's coming down now.

So, she shouted for the child and the child came running down, she was quite all right.

So, she shouted at her: “What happened? Where did you go? Why did you go up?" She just started shouting at her.

So this child looked at her quite puzzled and she waited for her to stop her shouting.

[Laughter.] And she said, very quietly: “I've not come all the way from Riyadh here to die." [Laughter.] So, there are so many things which you write it down, it's all fun and natural fun that they have out of everything. You see, we can have now here all the children who are here, there are so many things, you can write them down how beautiful things they are doing and how there is a twinkle of a mischief in their eyes. That they want to create a fun out of everything. [Laughter.] Fun is joy-giving, it gives you joy. It's not just sort of a cock-singing, any way, or

bird-singing, any way, or anything sadistic in it, but is just blossoming.

[To the translator:] OK, they understand fun.

Gregoire: [asks to stop translating because it is taking a long time].

Shri Mataji: OK for you? Because I'm coming to an end, Gregoire, I'll finish at 12:30, let's do it today. But next time I think is a better idea to translate it later. Just little bit I'll translate more, because we are coming to an end and I know it's taken so much time, it was, it would be one third of the time.

Yes, just started this part, what I've said is, that fun is nothing but blossoming. It doesn't tease anyone, it doesn't hurt anyone, doesn't trouble anyone, but just blossoms, the whole thing, into fragrance. It's a Divine's trick. It has something higher than that also, that if you are innocent, you really can feel the joy.

So, an innocent person can feel the joy of something which a very serious and a very rational person may never feel. An innocent person may laugh loudly at a thing to other people it may not be something funny.

So, the fun-creation is not a dubious thing, it's a very straightforward, simple, a spontaneous blossoming.

Now, in Geneva, people are really very serious about everything. More so in Switzerland.

So much so that they commit suicide as a result. Because you are money-oriented and you are also, sort of a, take up a role of helping the whole world. Means, you are very ego-oriented, because you want to help the whole world.

Who are you to help it? And thirdly, you have a stupid military here, which is not needed.

[Laughter.]

Sahaja Yogini: Mother, excuse me, you know that yesterday it was in the newspapers that there have been again a military airplane which crashed in Switzerland with two deaths... With Your photo next to it.

Shri Mataji: It's too much to blame Me. [Laughter.] Sahaja Yogi [far from the microphone]:... helicopter and new models of planes...

Translator: He says it was during a show where they wanted to show off all the military strength.

[Laughter.]

Shri Mataji: That's the fun. [Laughter.] That's the fun, you see? So, everybody is happy about it, you see, that this is the one how it is funny.

Now, to help the fun more, we have got Hanumāna. He is all the same. He helps the fun part of Śhrī Gaṇeśha. Like Gaṇeśha, who plays tricks of fun on the people who are left-sided, He plays these tricks on the right-sided people. Like there is a person who was crying too much, her husband is dead, now what to do, I'm finished, this thing, that thing, you see and suddenly she sees her husband walking in the room.

But this He only does to the people who are innocent. But to the cunning, He punishes. He'll go on pouring all kinds of miseries, one more that the other and He'll say: “Now cry more and cry more, you want to cry? All right, have it more and have it more." And Hanumāna, on His side, say for example when Lakshmana was sick and He had to get

some medicine from one big mountain, He brought the whole mountain, you see, because He said: “I have no time to find it, so better find it now” and brought the whole mountain.

He too is the same style, can be very, very destructive when it comes to egoistical people, like Rāvaṇa, whole Lanka He burnt.

If Gaṇeśha is painted red, He is painted orange. And as Gaṇeśha has to settle down permanently in one place, He uses Saint Michael to run up and down the left side, while Hanumāna can run up and down, He need not settle down at a place.

But though He is a settled Deity, Sthita, is the one who is to be settled, once He is settled, then He emits vibrations which go everywhere. He is the source of innocence. He is the source of the vibrations.

He is everything, in a way.

When He ascends here as Mahāgaṇeśha [touches back of head] in you and in God He descends as Gaṇeśha. From here, from the back [touches back of head].

[While Sahaja Yoginis translate, Shri Mataji speciffes:] Back Āgñyā.

So, when you think too much about sex, your eyes get ruined, because you are using Mahāgaṇeśha.

Your Mahāgaṇeśha is spoilt and your eyes start wobbling. The eyes lose innocence, purity. And they start absorbing all that is filthy. The eyes which are pure and innocent, give innocence to others. Not only that, but they are the eyes, are the eyes through which the Spirit looks out.

It has many combinations, which I have no time to tell you, but it's a very bad thing that people get those unclean eyes, the bhootish eyes and anybody who is bhootish around, you turn your eyes to that person. Because it's a play of the Satanic you're playing now, the negative. That is what we do when we do not place Gaṇeśha at right places. If we have to make Gaṇeśha reflected in our Mahāgaṇeśha stage at this point [back Āgñyā], we should try to keep our eyes very clean.

So that you keep the seat of Mahāgaṇeśha clean.

In the Pūjā of Śhrī Gaṇeśh you must bring the soft grass also, because Durva, He is fond of Durgā...

Durva, that's called as Durva, because the soft grass is soothing to the eyes. Not only that, but it gives you the green part of the Swādhiṣhṭhāna Chakra, which exists when you have not started about thinking, you have not started the thinking process. That suggests that part of Swādhiṣhṭhāna when you are not thinking. The green part of it, the lower part of Swādhiṣhṭhāna is green.

So the green is the one at which stage we have not become human beings, at that stage represents the green of Swādhiṣhṭhāna where it created the whole universe, everything, up to that it is green.

Then, when it starts creating the ego, it becomes yellow-coloured, where it uses the sun, the action part. Not uses the sun, but becomes active, representing the sun side.

So the green represents actually the part of Gaṇeśha, part of Gaṇeśha, in a way, because still then you are not thinking, you are at a level where you are close to the Mother Earth, you see. Is the Mother Earth's giving, you see, the sun part has not started when the green is there.

Because the Mother Earth gives this green, of course the sun makes it green, that's different point. But that you don't start doing it. When you start doing something yourself, at a human level, the whole thing becomes yellow.

So Swādhiṣhṭhāna has two sides: a physical and a mental side. The physical side is the green side and the mental side is the yellow side.

So now we are today here to worship Śhrī Gaṇeśh. Now I would like you to get some grass from the yard.

Some soft grass, because that is important for Him.

So you should put your eyes onto the greenery, to improve your Gaṇeśha. And when it is very warm, then you can also walk bare-feet on the greenery in the morning time, when there is dew on it.

Those who are very overactive, should take to vegetarian diet, will help them to become more towards the balanced side. Not as a fanaticism, but more on vegetables and eat animals which are very small ones, it's alright.

[Grass is brought to Shri Mataji.] But today I have not talked about His Vāhana and all that, because I've talked in other lectures. His Vāhana, His conveyance, I've not talked about it because I've talked about it in other lectures of Mine, about it.

[Shri Mataji looks carefully at the grass and chooses a blade out of it:] This is the best, if you can find it. Very thin. This kind. This is Durva. This one, it's alright. You can get more, yes. With this the water is sprinkled.

Those who have not washed My Feet, should wash My Feet today.

[To a Sahaja Yogi who brought some grass:] Oh, that's good, that's the thing. You got it exactly what I mean! Exactly! This is Durva, yes. But still some of them are hard, doesn't matter. But it is this kind, you see. They are round, with round blades. You can take out some of them? With round blades. Not the at, but the round.

Not with the edge, but the round ones. They are round, are they? Round, yes, that's it, that's it.

They are not round ones. The round ones, alright? They're all at. This one's round. Now this is at, too. I don't think you have here in this country. I think we should get *[UNCLEAR]*. This will do. You just tie them with a string, that's all, that will do, that is sufficient. Just to tie it up with some sort of a string. Just tie it up with a little string and use it for sprinkling water. They are called as `durvankura', means the... Ankura is the `tinglings, tinglings' *[UNCLEAR]* of that.

Sahaja Yogi: [says that in his country this grass is used to package Easter eggs for children.]

Shri Mataji: In this? Other

Sahaja Yogi: Also in England.

Shri Mataji: What do they do?

Sahaja Yogi: [says the grass is used to package Easter eggs for children.]

Shri Mataji: Just see.

[A child brings more grass.] Oh, that's correct. Yes. *[UNCLEAR]*. Good, thank you. Just tie it up, this one also. Good. Can you tie this with the string also. That's it.

Good. Ah, you got some more. [Ties the grass into a small bunch.] It's big. Better to have the bigger ones, because we haven't got much choice.

Those who have to wash Me... use it for sprinkling on My Feet. Those people who haven't washed My Feet should come forward.

Let her come, let her come. I'm so happy you could come! So nice to see you! Alright. Now come here. One should do the washing and somebody should start *[UNCLEAR* reading]. You can ask Me, yes, come along.

Good, good, good. Now this will be after the Pūjā, alright? So, all the four young children, where are they? Four. These have to wash Me first. Now. What about these four things I gave you? For the children. Alright, where have the children gone, four of them? Alright, we'll have these four. Come along.

Alright, now, come along. First of all the children should come and wash My Feet. Come along. First of all, all the children. Come along, come along. Hold on. Wash My Feet, put some water. I think, where is she? And also the yellow one you bring from there, one yellow one.

Rub it hard, rub it hard. Alright, have done the job. Now. May God bless you all. Good.

[Shri Mataji presents some scarfs to the children.] Hallo, this is for you! For doing the Pūjā, alright? *[UNCLEAR]* should be given dakshina, you see... Alright. According to the sizes I've given, to their age.

Now take out the thing. It is to be given to the people... after children they'll do it. They have to put it on their heads.

Something should be under My Feet, a towel, somebody should...

Somebody to wipe My Feet, can you? The other one, who doesn't have a camera. Come along. Come along. *[UNCLEAR]* just to wipe My Feet.

[One Sahaja Yogi recites a stotra. Shri Mataji explains:] Today cannot be Dwitya, has to be Chaturthi.

According to Indian..., you see, is Chaturthi, has to be. Or Chaturdashi, could be. When was this rakhi?

Sahaja Yogi: Seventeen, sixteen days ago.

Shri Mataji: Sixteen days ago, so it is after rakhi.

Sahaja Yogi: Two days after new moon.

Shri Mataji: That is, two days after new moon it is. It is, has to be Chaturdashi, fourth day, has to be in Indian time. Because Chaturthi is the day He is established, Gaṇeśha is established on this Chaturthi, because Indian, you see, is different, little bit particular. Must be starting now, about 12 o'clock, Chaturthi. Chaturthi.

So you need your translators. It's a Chaturthi, has to be. You see how it works out? Now, those who have not washed My Feet have to come. Now what you do is to take that thing now.

Use it for washing. [Shri Mataji tells people to rub the Feet hard.] [To a Sahaja Yogi:] Now you realise that by rubbing My Feet, you've got your vibrations more.

So rationally you understand. May God bless you.

Not to hold but to rub, more. Not to hold too much but to rub. Better now? Good.

Now he has to read about Gaṇeśha...

Your fingers should be rubbed, your fingers have to be rubbed, not Me. Alright. You are to rub your fingers, so that they become more sensitive. Alright? Come here, come. Read loudly. Loudly. Now. Listen to what he says, alright? Now, he's reading, listen to him.

[The Divine essence of the prayer is read: Let Your presence be awakened...] Shri Mataji [comments]: That means awakening of Christ within us. Awakening of Śhrī Gaṇeśha within us.

[To a person who has washed Her Feet:] Now enjoy *[UNCLEAR* yourself].

Now the flowers.

All the washing should be done first and then...

So, would you like to do of My feet or hands? Sahaja Yogis: Your feet.

Shri Mataji: Alright. Get somebody who is free. You come along. You can. Yes. Brilliant. You come along. These two can, you too, yes.

So what we can do this, we can work hard, because there has to be Swiss and she is German, so it will help both. You come this side. Alright? Now. You pour the water, you will be in charge of water. Now you'll do the rest, now tell her whatever is to be done. Yes, Pañchamṛuta.

[Two Sahaja Yoginis come to wash Her Feet. One small spoonful of water is put on Shri Mataji's hands.

She puts the drops into Her mouth and on Her Sahasrāra.] So your Mother doesn't feel thirsty. Alright. *[UNCLEAR]*.

First is the ghee... [Then the two Sahaja Yoginis rub the Amṛut elements on Shri Mataji's Feet.] Such vibrations...

her hands are shaking! Put it down. Her hands are shaking through vibrations! Just put it down. Such vibrations are there...

May God bless you. *[UNCLEAR]*. May God bless you.

Unmarried ladies. In Sahaja Yoga you hardly find them! We have seven I think. Three, four, five, six, seven. Good. Annie, come along, you aren't married. Or are you married? [Laughter.] You just have to start, that's all. Sit down. What you have to put is all this, you know that and...

Yes, no, Gaṇeśha? But you have to do the Havana later... you can do 108... or Devī's names. Devī's names you can read. What Gregoire has given you. Gaurī's names, yes. She's Gaurī, see, She's the One Virgin, is the Mother of Śhrī Gaṇeśh, so Her names can be read.

You can read the names of the Virgin that Gregoire has given you. In French, somebody and in English. Gregoire can do it.

Gregoire: I'll read in Latin and then I'll translate in English?

Shri Mataji: Yes.

[The Kyrie Eleison is read in Latin as well as the names in Latin of the Virgin Mary. The Sahaja Yogis reply “Ora pro nobis."] How many of you came? Unmarried ladies? How many were here? Seven.

So, can you bring those plants? Seven plants should be given to unmarried people. Seven plants, that we brought. Begonias.

Alright. I'll give them. Come along. You have to look after. Unmarried. They are eight, bring one more. They

are all coming from the heart, that is London! Bring one more. We have a lot more. I think there are two more are there? Two more? Two more, or three? Two. Bring two more. Two other, two virgins were here in the beginning. Who? Barbara and the other. Yes, your daughter, yes. They have the special day of the virgins.

Were there *[UNCLEAR]* who never married? Never married ladies? They are virgins too. They never married. Madeleine was married? How many more left? Three more. Alright, three more.

Sahaja Yogini: *[UNCLEAR]*.

Shri Mataji: But still you are a virgin. Virgin is a virgin and she must be respected, whatever may be the age, alright? Now there are two boys, three boys left, is it? Let them give, let them have the three boys, you see, they should not be left unhappy. That solves the problem. Shouldn't make them unhappy.

We have exactly three for the three boys. Come along, the boys. Were are they? That is their day.

Alright. May God bless you. Look after it. Alright? Now where are the other, other two boys? Matthew never came for the Pūjā. Here, but he didn't come at the time of washing. What was he doing? Where were you, Matthew, at the time... why didn't you come? You are a boy! For little boys, alright? Now this can go to Vincent, because the little are to look after the plants. You have to look after it immediately, I think. They are in a big mess. Where is he gone? Just call Vincent, that's all.

[The child takes the plant, the Sahaja Yogis around make admired comments about him.] And how seriously he lifts

his Kuṇḍalinī, you should see the way he lifts it and how he ties it, wonderful to see how he does it.

[A child takes some food and the adults react.] Nothing serious, nothing serious. Get him something to eat, now I have had, eaten something, now you can give to everyone, because for the children specially. Give it to children, the Prasad. I've taken the Prasad. Now what else? Now for the married ladies.

To the children, to the children, just to the children. Where are the other married ladies? Come along, all of you who are married. All the married ladies, come forward. Alright. Let's have it.

[The Sahaja Yoginis put the bangles on the wrists of Shri Mataji following Her instructions on the order to follow.] How they tingle a little? They create fun!

***Contents: 1982-08-23*, Public Program, Day 1, Temple Fusterie, Geneva, Switzerland**

[Introduction by Antoinette Wells.]

I bow to all the seekers of Truth. It is such a great fortune that I should be given this opportunity to face so many seekers of truth in this international city of Geneva. There has been never such a chance, such a great chance where you have seekers who are just trying to find out the truth, their Self-knowledge, their spirit and they are not satisfied with anything else. This seeking that has come today is so much exposed and manifesting. It is the work of thousands of years of the seers and prophets. In this materialistic advancement, when we have gone too far, the Tree of Life has grown too much and it must find its source sustaining us [itself].

With this background, we are here today to know about the truth that we have to find within ourselves.

All the scriptures, whether it is Bible, Koran, or any Indian scripture, even Lao Tze or if we go to Zen or Buddha, Mahāvīra, all of them have said that you are to be reborn. Those who have talked about the *[UNCLEAR* religion/reason] traditionally, I think in India people, have really worked very deeply, in a meditative way, to find out what are we to find.

The existence of this primordial power within ourselves called as Kuṇḍalinī in the triangular bone was known to ancient seers for thousands of years. [Americans too, partly Americans.] This is not a new knowledge which I am telling you about. You'd be surprised that the bone is called as `sacrum' which means sacred. When I went to Greece, I tried to find out why they called this bone as sacrum and I was amazed to hear from them that they had a record with Indo-Aryan groups of people coming there and talking to them about this power.

This happened much, much before Alexander went to Greece. Now it is for us to see if in other scriptures also it is mentioned. In the Bible they have mentioned about the Tree of Life. This is the Tree of Life if you see here which Moses saw, which he talked about. Then it is said that you will be comforted in such a way that you will know my father forever, said by Christ. *[UNCLEAR* The sentence that Calvin used was that their work will tell you. It's very important now to understand].

You have to understand why this was so important that their *[UNCLEAR* work/will] tell you. In the Koran it is said all the future things they have said about themselves: “Your

hands will speak." In the Koran they have talked of the resurrection time that will come, when your hands will speak.

Now let us come to the point, of work will tell. Now we understand work as human beings as the *[UNCLEAR* art/alms giving]. But what is the specialty of the work that Christ was talking about? If you think that for collecting money for the poor was the work, that was done even much before Christ.

Or if going to the churches and talking to God or praying to God was the work, then it was done before and even today we can do.

If asceticism was the work one had to do, it's done in many countries even today. If the Laws of Shariat which are followed these days in the Islamic countries, which are described in the *[UNCLEAR* levy/Levi] of the Bible in the second chapter, then if they were to be done, they were or they are already done. What is the specialty of the work that will be done today when it was said that their work will tell? Man can do work on physical level, can do on mental level, can do on emotional level. But *[UNCLEAR* we/he] cannot do work on spiritual level unless and until the Spirit shines through him. And when the Spirit shines what should happen to him? For the first time, you start doing the living work.

For example, we cannot transform a flower into a fruit.

So many living things are *[UNCLEAR* born/done] everyday, you see, which you cannot do. In the human body itself, when a child is conceived, according to the laws of nature it should be expelled immediately because it's a foreign body; but not that it is kept there, it is nourished,

it is looked after, it is protected and the right time it is thrown out of the body. Who does this work, is the point. We take these things for granted. For us our evolution from amoeba to this stage is taken for granted. Why not the scientists answer a question why we are made human beings? What's the specialty? Why should we have not been left as amoeba only? So we come to the conclusion that there has to be a purpose of our being human beings and all this work has been done by some power which is beyond human power. This power is the All-pervading Power of Divine Love. This power is the one which coordinates everything, sorts out everything, which is so organized that sitting down here, if you know this power, you can know about another person. But so far we are not connected with this Divine Power. This Yoga has not taken place. The Spirit that resides in the heart is not in our attention. On our central nervous system we cannot feel it.

So there is some sort of a transition into which we are. We have not achieved our full, full meaning, our full understanding about ourselves, the complete Self-knowledge.

So we have to know that there is something that has to happen within us, which is a living thing. Our evolution is a living happening. Dead things don't evolve. It's the living things that have evolved.

In the Bible it is said that He is the living God. Perhaps we have not been able to see what it means that He is a living God, means that He does all the living work.

So now the work that you will have to show and do is not some sort of a dead work. Like a tree dies and you make

a furniture or you get these stones from somewhere, building is erected. It's all dead work, from dead to dead. But it is the living work that you have to do.

So something more has to happen within us so we do this living work. It is all within ourselves. It is only...

[About the disturbance in the crowd:] This is Satanic. Is he drunk? Don't disturb I will allow you to ask questions later. Be decent in the end. Don't argue. Hello, hello. Hello, mister, just a minute please.

Don't lose your temper. Sit down. Be decent and you have to be a decent man. It is indecency. No, no, no it is indecency, it is indecency. What is he saying? What is he talking about? Oh, I am just telling you about Christ. Let Me come to Christ now. Does he know Christ more than I know? I am coming to Christ. You see, he has no patience. He must learn from Christ, how much patience he has. I am here to tell you all about Christ, what else? He doesn't know anything about Christ. Just saying this is only Christ, Christ. Christ is not going to recognize such things! Christ has said himself in the second chapter of Mathews in the second verse, “Who will be calling me, `Christ, Christ,' and I will not know him." In the four years of his little time that human being gave him how much he has warned you. But one thing at least one should learn to have patience and understanding.

So here we are. We have to do the living work. And how do we do the living work? So that we should feel that this is something very different from us. For example, somebody is dead and we feel the pulsation of that person and there is no pulsation, we say he is dead. Now it pulsates, means it lives.

So the first thing that happens to you that you see there is a pulsation. You see actually the pulsation of the Kuṇḍalinī in the triangular bone. And you see the pulsation rising with a stethoscope; you can see the pulsation rising up to the head here. And when the pulsation rises here then gradually it dies out and you find the Cool Breeze of the Holy Ghost coming out of your head, your own head.

Then for the first time you start feeling the All-pervading Power of the Holy Ghost as Cool Breeze around, so that you become subtler. And to become this subtle thing, the God Almighty has placed all this within you. If there is no connection with Him or with Christ, what's the use of talking to Him? So those who talk of Christ and Christ and house, what have they done as far as religion is concerned? It's not the building; it's not the organization that Christ wanted. He wanted you are to be born again.

There are some people in America who believe they are born again already; they are self-certified born again. This happening is the actualisation of your baptism. It is not an artificial. The authority has to come from God and not from any other place that you can baptize people because you should see if being baptized actually it should happen to you.

All right, today you are following certain dogmas. Go on following it, but a day will come when people will ask you, `This is all artificial.' They are all intelligent people. Today the young people are so intelligent.

They are going to question you and they are going to question God. They are going to deny that.

I can give you a concrete example that in Algeria the people, young people, started feeling that there cannot be God because these fanatics are around. They cannot be representing God.

So there cannot be God.

So let us become Communists. Their fanaticism is so blatant and so open that you can see the fundamentalists are fanatics but fanaticism can be very, very sophisticated. And then, you'd be surprised, one of them came to London, got his realisation. And he got his realisation and went back and told all the young people who were thinking, I mean, they had already formed an organization, communist organization, he said, “There is God." And he himself got five hundred people here.

Do you follow that the existence of God itself is challenged today and you have to prove the existence on actualisation and not in talking and all the blah, blah, blah? You have to give them concrete examples, concrete actual facts.

Now how it happens is the thing that I am going to tell you tomorrow but I'll not talk about Christ because a gentleman has already been thinking that Christ is in his pocket! When I tell you about it you need not accept Me blindly, not at all, but you should keep yourself open.

Christ exists within ourselves in a very small point there on the Optic Chiasma in a very subtle point called in Sanskrit language as Āgñyā Chakra. Now if it comes from Sanskrit, it doesn't mean it is Indian because they knew about Christ fourteen thousand years before you people. Mārkandeya, who existed fourteen thousand years before Christ, you can say, or maybe twelve thousand years

before Christ, has written a book called `Devī Māhātmyam', is of the holy importance of the Goddess in which he has described Christ very clearly. He is called as Mahāviṣhṇu.

All his formation, how He was born and how the Immaculate Conception took place, all these details are there. It's described, most of His life, the details about it even up to the point that He will be the support of the whole Universe. But the people who went from here who were talking of Christ never told them that Mahāviṣhṇu was born. They were such closed-minded people. They did not want to know about Him from any other source. Also when they went there, to find the kind of Christ was represented was horrifying. In one hand they had the gun and another hand they had the Bible.

Many people still today believe that Christ was born in England or in Switzerland. They converted poor people by giving them money, making it so cheap, the whole thing. They converted people by just putting some bread there. All these tricks they played and the poor Indians did not know what it was like.

It was more a sort of a material representation.

Christ himself has said that, “Those who are not against me are with me." Who are those? It is said in the Bible that, “I'll appear before you like tongues of flames." Who can explain this? Except that when you see this Kuṇḍalinī rising you can see these Chakras burning like beautiful flames. Christ was the embodiment of innocence which came on this earth. He was the logos. He was the first son. He was the Brahma. And when he came on this earth, He tried to talk to human beings who were insane.

But they can be forgiven because they were not realised Souls.

Now he placed this mark at the Āgñyā Chakra because that's the cross there and he was specially made for a very special job to cross through that suppressed point. When a man starts into a human being, they start developing their ego. And whatever conditioning they have is the superego. We can say in other terms that they are their Karmas and their sins. Now when these two things meet on the fontanelle bone area, calcification takes place and you form your `I'-ness, that you are Mister So and So.

When the Kuṇḍalinī rises and she passes through this point then she sucks in both the balloon-like structures of ego and superego. That means you can rid of your suffering and of your Karma, of your action. Now between these two, when they meet each other, there is no space at all.

So they have to put the embodiment of innocence itself, the embodiment of the Brahma itself where just when Kuṇḍalinī rises that she can just suck in these things in our head which are causing big ignorance.

So when He said all of you have to pass through the same gate, which was, He was meaning that when you get your realisation, the Kuṇḍalinī has to pass through the same Āgñyā Chakra to awaken Christ within you.

Now if we want to see if there is Christ or not you can verify on *[UNCLEAR]* with our vibrations.

Because when the Kuṇḍalinī stops here at the head we have to say Lord's Prayer. It is a mantra; it's a chant. The person who is a realised Soul has to say. Not the person

who is seeking realisation but the person who is a realised Soul has to say the Lord's Prayer, which is a mantra, which is not to be challenged, which works out and you find Christ opening the gate and you find the Kuṇḍalinī crossing it very subtly.

So the message of Christ is of resurrection and not of His crucifixion that we have to suffer. He has already suffered for us. Do you want Him to suffer more? Did He not suffer sufficiently enough for us that we should suffer anymore for our spiritual growth? His message is of joy and of rejoicing and not of crying and *[UNCLEAR* mass hysteria].

When the Kuṇḍalinī rises and opens the Āgñyā Chakra you can see clearly that there is a depression in your head. Actually, you can see with your eyes that there is a depression in your head as you had in your childhood. Absolutely, you can see clearly. If there is somebody, a bald-headed gentleman, who can see the sucking of these clearly with your own eyes. If you are truly honest to yourself, you should know that you haven't yet found that and if so you should find it because it's your own. It's your property.

A lady who told Me that she thinks she is already a realised Soul. If I believe that I have a lot of money in the bank here in Geneva, will I be able to cash my check? I have to be sure about my bank account. In the same way, believing the myth that, “I am this. I am that” is not good for you.

After realisation, you become collectively conscious. You become. It's not just, `Oh, I believe in it. I believe.' It just happens to you that you start feeling another person on

your fingertips. Your hands start speaking, your hands speak, you know what's wrong with another person and also you know what's wrong with you within yourself, what centers are catching within you, the subtle centers that are there. And when this happens, you are sure about it, what's happening; but only it is to be decoded and you are to be told that what does this finger say.

For example, a person had asthma and he came to us and we asked him, “Have you got asthma?" So he said, “How do you know? Oh, because I was drinking heavily" he said. Then I said, “What about your father?" “Oh, I am not talking to him. I have nothing to do with him. He is a hopeless fellow. I don't want to have anything with him." Now can you believe that if your fatherhood is challenged, you can get asthma? Whether your relationship with your children or relationship with your father are little bit topsy turvy, then there is a problem of asthma can come. Even if the father has died without seeing you and there is a feeling left in you mind, “I did not see my father” you may get asthma. If the child dies and the father feels, “Oh, I have lost my child” also he might get it.

Say if there are ten children who are born realised and if you ask them to put their hands towards a seeker they will put up the same finger saying, “This is the problem because this will burn” and they will feel the burning on the finger. Absolutely all of them will feel the same thing. Once you find out from that person whether he has any throat trouble or he smokes or he talks too much the right side of his Viśhuddhi Chakra is catching you'll be

amazed he'll say *[UNCLEAR* some/one] of them are *[UNCLEAR* very stiff].

For example, the gentleman who was shouting just now is really anti-Christ, because his center of the Āgñyā, this center of Christ was caught. Supposing a person has got ego and if you tell him you have got ego, he'll hit you hard. But when you get realisation, you see this is catching, you know its ego, you come and tell Me, “Mother, my ego is horrible. Please cure it." Because after realisation, you become the spirit, you can see your ego superego like a block within you; then it's taken out. We are not identified anymore with that. We are identified with the spirit. Once this happens, the maladies disappear automatically.

We had a boy just like this one, I remember, in Brighton. He came all drunk and he was shouting at Me something. I didn't hear.

So I told him, “All right, don't shout just now. Go home, sleep and come and see Me tomorrow." And I gave him the realisation next day. He left his drink. I never told him anything.

Because if you find the nectar in your life, why do you want to go to anything like that, alcoholism? So why should you bother as to what habits you have got or what wrong you have done, because in the West I find everybody has only one great problem is that they feel guilty for nothing at all. All the time they are feeling guilty. For what? I don't know from where this mind has come to tell you that you are guilty, you have done this wrong, that wrong. Actually, we have complicated our lives so much. We are not simple people. Even if we put a

spoon this way you'll feel guilty. “Oh, God! I have put the spoon that way!" In the eyes of God, you are not guilty. You haven't done anything. Why are you guilty in your own eyes? Why are you judging yourself like this? This is the biggest problem. I always find in the Western mind that is all the time indulging into a mythical guilt. It is in England you feel guilt, in Switzerland.

You go anywhere up to India; everywhere you find it. But Indians never feel guilty, only if their mothers *[UNCLEAR* sometimes] they are another limit! So one has to know that we are just ready to have it and receive it. It's an actualisation which has to work out within us. For that you don't need any lecture as such. With children, I don't need any lecture. It's just works out. But the grown-up people have *[UNCLEAR* yards and yards/built up yarns and yarns] of our own understanding they are guilty.

So I have to little bit uncoil it so that you come to your logical conclusion that the essential thing is to be *[UNCLEAR* free].

[UNCLEAR Now you have denied Christ in a sense. It's a fact. It was stupid. Now please don't deny him again.] I have no surplus to give you; I have no buildings to sell you, nothing. You are My temple and the Christ is within you. Only the light has to shine; that's all. Of course, it goes without saying that you cannot pay for it. It's absurd. I mean, I just don't know how to explain this point that you can't pay for these concepts, because ideas have come to us that we can pay for God. God doesn't know any money.

He doesn't know banking. I must tell you this.

What do we pay for? It's all human-made things we pay, not for God's things. Did we pay anything to become human beings from monkey? It is all effortless. Also you cannot put in an effort.

Some people think standing on your head you can get to God. I mean, imagine, how can it be? So many animals do this morning till evening. Are they going to get to God? Even eating this kind of food, that kind of food will get to God; it's not so. Only thing your health may be all right because out of the kind of food that you eat, but that is not the spirit which is beyond material things. If vegetarianism is going to give you God then all the cows of Switzerland should go to God much before than you can go.

So in this way you will understand that all these ideas are just self-destroying.

Even the self-indulgence is also self-destroying. Too much thinking is much more self-destroying than anything else. And too much planning is much worse.

I will tell about this center tomorrow to you, what happens to us when we live in the futuristic state.

And then you will realise that the day we are always thinking, actually we are harming ourselves morning to evening. And the balance has to be established before you get your realisation. All the religions came on this earth just to give you a balance, to tell you about the sustenance, which is importance in the quality of human beings, how we have to live. They were all living flowers on the tree of life which was plucked by everyone saying, “This is mine. This is mine” and then they became dry and ugly *[UNCLEAR* which we are shocked].

The best way to know about yourself is to go to your enemies. For example, if Christians go to Jews they will know, they will feel that Jews are the only safe ones; we are all going to be killed. Then the Jews should go to the Muslims to find out about them and the Muslims should go to Hindus to find out about them. All are living in a myth, I feel and I really sometimes don't know how to convince them that please, please be sane. Know the reality. Please face the reality which is so beautiful that is within you.

Please face it.

So it is important not to be serious. You have to be cheerful, not to feel guilty at all. You see, if I have said something that upsets you, please don't be upset. Forget it. Only thing you have to do is a very simple thing that you should know your own glory that you are the temple of God. Do not condemn yourself at all. You ask Me for the real and not for unreal things. For example, somebody's sick. Let him get his realisation; he will be completely cured. Everybody can be cured with realisation. The people who got their realisation in Geneva, you can ask them. They never go to doctors anymore and doctors should not mind that.

Today is the first day, I would like you to ask Me questions but not in a way the fellow was frantic and mad. There's no need to get frantic with Me, because I cannot get frantic at any cost.

So please ask Me questions in a proper, decent decorum way that behoves a good citizen of this country. Now, for example, if somebody like that wants to give a lecture, he can arrange himself and have people and talk to

them. I have no objections for that. But when we have arranged it with a purpose, he should not come here for the purpose. We should not be disturbed. In all civil sense it is so. What am I doing? I am not doing anything wrong, am I? So please ask Me questions, as many as you want to ask. I'll be very happy to answer your questions before we start with realisation.

[Aside:] *[UNCLEAR]*.

Accomplished? It's not. It cannot be. I don't believe it. Now this is a misunderstanding. Everything is accomplished. When he said so it was correct. It was accomplished as far as he was concerned. You should not sort of try to mislead people with that. You see, this is the trouble: people try to fix up everything like that. For example, now see what is the thing that Christ has said when he was at the cross when he was dying. He said that “Everything is now accomplished." He came on this earth to play this drama of crucifixion because people were so stupid and idiotic because he rode the donkey to show that and he said, “Everything is accomplished." It was meaning that he had accomplished the work that for which he had come, is to suffer for you people.

[Disturbance in the crowd.] I have not finished as yet. Have patience. He has no patience of Christ. Sit down. Just a minute. All of you sit down.

Now to believe that he has accomplished everything, that nothing is to be done, what have you got out of it? What have you done yourself? You ask yourself. You face yourself. Bible is not going to support you. You face yourself and tell Me what have you done yourself in life. Have you been able to get rid of all your temptations?

Can you say that you are a perfect man? Is it? Let's see what have you accomplished yourself. Let's see.

That lady should sit down. They are very impatient. You are not Christians at all. Have patience.

Please sit down, madam. Andre, let Me talk to them. Just a minute, madam. Please sit down. I have not yet asked for you. Now. Impatience, you see, like jack in the box. Without any knowledge, without any knowledge they talk. Now let us see another point. Now this is why people say, let's see why people say that Christ has said everything is accomplished. It's an escape. That's the best way. Christ has accomplished for us so we just take the Bible, go around, we are all right. This is an escape.

Now, one thing, sit down please. Just a minute, I have not finished answering you. Just a minute.

Now, why people do this is another denial. You see, they'll will find out things by which they will deny the truth. They want to deny the truth and that's everywhere.

Now the question is, just a minute madam, just a minute. You are very clever people. Just sit. Now listen to Me. Just a minute, just a minute, I'll give you a chance. No hurry. Sit down, sit down, sit down.

I'll ask you to *[UNCLEAR]*. [Laughter.] Now listen now. Now just a minute, madam, just a minute.

Will you please let Me tell you this subject fully.

Now what happens? Now this is the one point. Now the Muslims say that Mohammed was the last Prophet, all right? So they have a right to rule over everyone. Now what we achieved that by accepting dirty things, make

believe, have we achieved something in our awareness? Let us face it out. You see, we should find out have we achieved anything in our own awareness; let us see with our own eyes.

Then why Christ said, “I will send you a Comforter” if He had completely accomplished? Why did he say that He will send you a Redeemer and why did He say He will send you a Counselor? It must stopped the way people in His name have created such barriers against the truth itself.

Now the second question, please.

All right, just put it in short, madam. You see, some people ask question to show off they are there.

Don't do like that. Just ask a precise question. Yes, yes, but that doesn't mean you take everybody's time, madam.

There is a group of people who have come here to disturb us. This is Satanic, absolutely Satanic to have a group there. Sit down. Will you please behave yourself now.

You see what I am saying? For that you must have some patience and you must come to Me. I will tell you how we are saved and how you can do His work.

Don't you show the Bible. When they say by giving Bible to someone they can cure alcoholism, can they? That's a group there. You cannot do anything. I have cured the cancer of the President of India in ten minutes. Can you do that by talking about Christ? Because you are not connected with Christ. I am connected. Better write to him and find out. Tell them to write to him to find out.

He's there. You'll find out in ten minutes Now, by talking like this about Christ what have you achieved yourself? You tell Me. I am asking you a question, madam. What have you achieved yourself as far as you are concerned? No, no, just tell Me what have you achieved. Have you been able to convince somebody to give up even a drug addiction? Have you been? But that's something once in a while.

Nobody is interested in you. Who is interested in her? Is there somebody? You all just say no, no.

You just say no to her and she is all right. We are not interested in you. You go away. We know why you are here. Will you please now go away? You are very indecent. No, you can't. You can't.

Give him a flower. [Disturbance in the crowd.] No, not for you. This place is not for you. You can't use, I am sorry. You have no business to have this showmanship at our cost. We have come here. We have got this hall. You have no business to have a showmanship at our cost. Please be humble like that.

Christ would not behave like this. Get out. Talking of Christ and behaving like brutes. Imagine! This is Geneva! This is Geneva! Very sad, very sad.

At least, thank God that there is Khomeini to show them. He says the same way. He talks like that.

He has message for the whole world. All right, go, go.

Will you please ask this lady to go away? It is our right to have you here or not. Please go. Just ask them to get out. Will you please get out? There is a bhoot there.

[Aside:] please give them a bhandan.

You should not disturb others. Please, if you don't want it, go away. Nobody is forcing you. Will you go away? You should not try to aggress other people. You are very aggressive for Christians. Better call the police.

[Disturbance in the crowd.] Honest to themselves, must know that the book reading is not going to give you Christ by any chance.

Christ never read any book. And logically also one can understand, if God is for everyone then He cannot be only for people who can read. You are very nicely settled in a very nice affluent country but I am sorry to say that you lack all the culture that we have in a poor country like India. If these people want to meet Me I'll be very happy. They can come and have a cup of tea and talk to Me and tell Me what they think about it. But this is very aggressive and very indecent to behave. Where there are three, four people who have come with the idea of disturbing, it's very destructive.

Christ is the one who controls your ego but what I found that these people are very ego-oriented.

Because they can read Bible they think they can do what they like! That shows that these people who aggress have not imbibed Christianity. It's only the books that they know in their heads that's all not in their hearts! Now at least I hope they'll behave like decent people and sit quietly. If they want, they can hire this hall and do what teaching they want. They can preach but they should not aggress somebody who is not doing anything wrong to you. I have not done wrong to anyone so far. Always the fanatics have always attacked the saints, no doubt about it. Everywhere, in every country, they are

attacking. Because they believe in a book but not in their hearts. There is nothing like in the heart. But still you must forgive because they are naive, they are blind, they can't see. What can you do about it? [There was a big turmoil for about fifteen minutes but the magic of it all appeared in the fact that the more negativity manifested, the stronger came the vibrations from Shri Mataji. She was extremely majestic and absolutely powerful. After sometime the whole audience sided with Her; the intruders left.

Hundreds of people got their realisation in less than five minutes.] Sahaja Yogi [said later to Shri Mataji]: Mother, this meeting was historical not only for Sahaja Yoga but also for the city of Geneva.

Shri Mataji: It was historical for the whole world. Because, after having declared war on the false prophets, we have now declared war on all the religious fanatics. [Smiling:] I enjoyed Myself quite a lot with this incident; it was all getting a bit too mundane for Me.

***Contents: 1982-08-25*, Public Program, Day 3, Love Is the Solution, Temple Fusterie, Geneva, Switzerland**

..... When the Spirit manifests within us, then this *[UNCLEAR* joy/job] becomes active within us. First of all our malignicity disappears. Because our Spirit is the source of the vital energy or we can say it is the connection between the human attention and the Divine Power.....

***Contents: 1982-08-26*, Public Program, Day 1, History of Spiritual Seeking, Casino de Montbenon, Lausanne, Switzerland**

I bow to all the seekers of truth and love. There has been a great talk about truth, love and bliss so far in the history of spirituality of human beings. But it is so surprising for an outsider to see that all these religions have been separated from each other and it is impossible for them to find any common points between themselves.

If truth is one, God is one and love is the same thing, why there are so many religions and so many wars in the name of God? The more human beings are developing in their intelligence, they look back upon the history of religions and they get a fright from the way people have behaved towards each other. Even the science, which has no connection with God or religion, has gone to a limit where we have created devils of bombs, which are atomic bombs, hydrogen bomb, nitrogen bomb. Yesterday we had a very important gentleman from the disarmament organization of the U.N. and they said, “It's all absurd because already there are five thousand types of bombs which are being created. We have to just press a button in one of these countries and the whole world can collapse into nothing." Under these circumstances, we are born at the present time.

If we try to close our eyes to the fact that all these movements of human beings whether on the religious basis or on the scientific basis or into any other economic basis has not lead to the betterment and well beings of

human beings but has ultimately ended into some sort of a shocking demon sitting on our head.

Now what is the reason for this kind of a mess we have landed ourselves into? We have not been able to understand why we have reached such a confused state. But I'll give you a little simile about it which will make you understand. Supposing there is no light at all in this room and about hundred blind people just walk into this room who cannot even feel their way around. They will bang at each other. They will fight for their seats. They will be sitting, not facing Me, facing the other side because they are blind. But that is what exactly human awareness is at this point of its development in the evolution.

Actually our ego does not allow us to accept this situation and we go ahead with it, banging each others' heads, breaking each others' lives. God has created us so beautifully, this whole universe and has developed us from a little amoeba to this beautiful being as a human being. Is this, is this the purpose for which God has created us: that we start destroying his creation? The best creation, that is the epitome of creation, is this human being. He poured all His love, His bliss, His intelligence to make us human beings.

Today I would say there are many people who are aware of this kind of a gap between the truth and themselves. They are the real flowers of this beautiful tree of life.

Someone may be a rich man.

Someone may be a very big official.

Someone may be something great but in the eyes of God, those people who are seeking the truth and trying

to achieve it are the real joy, a thing of joy of His creation.

So we can see now that we are face to face in a situation of confusion. Either we emancipate this world or we destroy it.

I would like in a very short way to tell you the history of spiritual seeking. When man was first faced with the nature, he tried to find out the essence of the nature so that he could overpower it. That is on the right side movement, as you see there, is the movement of the action that man started to perform something they thought proper to experiment with the natural forces of five elements. Greek people said that there are all the deities of all these five elements.

When I went to Greece, I asked them, “Who told you that these deities are there? And from where did you gather this knowledge?" And I was amazed that they said that “Much before Alexander went to India, we had a Indo-Aryan rapport. And we consulted them and it is our consultation that brought forth these ideas about the deities that are presiding over the elements." So this side of a human being is the reflection of the creator aspect of God. He created first the causal of the elements then the elements out of the causal and then He created all this universe. For example, fragrance is the causal of the Mother Earth.

Now when they started worshiping these deities, a kind of a right-sided movement of the worship or is it connection with the subtler side of life started growing. This happened practically in every country but did not continue very much in the West because Western

countries suddenly started taking to the position of a shoot of a tree. That's how we find you people are so developed in material things. But in countries like India, which tried to play the part of the root to find out the source of all the energies, tried to find out how to please these deities and how to take advantage of the material, or we can say, of the five elements.

But in this also, as in every other Western country, they gave up this idea and they made the Gods look like imperfect human beings. This movement was in England, I have seen was done by people who used to worship places where some stones came out of the Mother Earth, like Stonehenge.

Even quite late as sixteenth, seventeenth, eighteenth century in England, there was a movement to find out the relationship between the gravity and the magnetism. All the churches built in those areas go in two lines where they found that throughout on those lines the compass goes on bending downward. [Repeats for the translator:] The compass, you see the compass bends at those four points like this. It has to be straight, you see, north, south, east, west it points. But actually it bent to the gravity, you see.

So they were surprised how it bent at those points. And they picked such a, so there was deeper understanding.

They tried to understand deeply the significance of God's blessings through these natural elements.

But after some times, they lost interest and they just became organized religions. And after that, when we had a person like Henry the Eighth, who wanted to marry Anne Boleyn. He authorized the bible from the

Protestants and they started using that bible. That is how the Protestantism came in England.

So the whole seeking ended up in authorizing the bible by such a horrid fellow who killed his seven wives in the name of God.

So the king became in charge or the ruling people became in charge of the God. And the whole thing, the whole religious movement became nothing but a sort of a formal thing without getting any benefit out of it. Now you'll be amazed to know that in England, churches are sold just like houses and people are buying them. And these false Gurus are now taking over the churches for their use. America is much more advanced in this. They even have churches of the witches and the black magic. Same thing happened in India.

Those people who were trying to raise or to initiate people to become spiritual started taking to methods of Tantrikism, which is black magic. For negative, there are three, four words in the Indian language. It's called as the knowledge of the dead, bhoot Vidyā; Shmashāna Vidyā meaning the knowledge of the cemetrey; and pretha Vidyā meaning the science of the dead, or you can say, of the past. Also some of them have taken a clue from the Western people thinking that if you give them sex as the energy of God, they will be very much popular. They have done it. Now in the temples of India, you will be amazed to know that all kinds of drugs are sold. And these fake Gurus and the false Gurus have built up empires of empires out of your naive idea about religion. But innately, because we are very traditional in the idea of God, innately if you ask an Indian he knows how to

recognize the truth. As it is, the village people, country people are simple and they know what is reality. It's not easy to befool such innocent people.

Now one has to realise that in your seeking, whatever may be the way you are doing it, you cannot pay any money. In the West because the priests were paid for their jobs, people believed that even God realisation or Self-realisation or any movement in spirituality has to be paid for. Spiritual evolution is a living process. Any living process, you cannot pay for it. If you want to sprout a seed, you can't pay the seed and the seed won't sprout out of it. You cannot put any effort. You cannot stand on your head for the seed to sprout. All the designs and maps of what this little seed is going to be is all built in that little seed by the Divine Power. And when this seed is put in the soil, in the Mother Earth, the Mother Earth knows the seed and seed knows the mother and it sprouts by itself.

This is the spontaneous happening, which is the living happening which we human beings cannot do.

At this level of awareness, we cannot do God's work. Whatever work we do at this level is the work of human beings, which is a dead work. In our humility, we must know this. We cannot transform a flower into fruit. Let us accept it.

So we cannot make a pulsation in a person who is dead. Let us accept. We'll go deeper into it and we can say that supposing you are running very fast and then you stop. You can increase the rate of heart but you cannot reduce it to the normal. There are so many such things, which are billions and billions of happenings which we cannot

control as human beings. But being very superficial with ourselves, we take it for granted. Even we do not understand how a particular type of flower is grown on a particular kind of a plant, how this choice is so beautiful and perfect.

See their variety and the variety of human beings, the kind of people, the temperaments and such a lot of beauty created by that variety. But we must know, we cannot clump these human beings into groups.

We cannot make them into some sort of a machine that moves with the same mood. They are human beings of their free will. If they have to be collective, it should be a part and parcel of their awareness where they are not forced into it but they just become.

So that is what one must realise: that we are not at that level where we feel this All-pervading Power or we are not at that level where we have become.

Again I say become in our awareness: in our central nervous system that we can feel others.

All the scriptures have aimed at our second birth, towards our breakthrough into that unconscious.

Like, a, one fish came out of the water. Then some came out. And then shoals of fishes came out. In the same way, in the seeking of God also, there were very few people in the beginning who knew about Him as a collective being within themselves. But when the seeking started, man went into the extreme and clubbed people into organized religions. We cannot organize living process, leave alone God. We cannot brand people as this kind of a sheep and that kind of a sheep.

So something has to happen within us. And that happening has to take place because we have to save this great creation of God.

Now think of the wars and think of the problems we have. Why we have all these problems? We have problems because we are not collectively conscious. We do not know that there is no `other' in this world.

Mentally we understand that if we try to destroy Russians, Americans will be automatically destroyed.

Mentally we understand that if we destroy others, we'll be destroyed. But we do not know that it's a fact that if you destroy one finger, the whole body is going to suffer; that we are part and parcel of the whole being, we are already. But we are not aware of it.

We do not know that we are part and parcel of that thing and an experience on the central nervous system. Whatever we have achieved in human is in our evolution is on the central nervous system. Now if you, if you take a dog through a dirty lake, he has no problem. But we can't go through that because in aware in a one awareness we are sensitive to dirt, filth and bad smell. And at the later stage of our evolution, we will be conscious of, we will be conscious again I say that the other is me.

We can feel others on our fingertips. In the Koran, Prophet Mohamed has said for the future that “Your hands will speak." In the Bible, also it is said that “I will send you a comforter who will make you know My Father forever." That clearly means that yet we are not connected with the Father of Christ.

And somebody has to do it and give the counsel and redeem you, means give you evolutionary jump into that breakthrough. I feel today that blossom time has come.

Whatever has been in the history is just an evolutionary process. Like in the earlier stages of animals' evolution, those who were very aggressive and bulky people were thrown out of the circulation of evolution.

Today at human level, those people who are trying to club each other and organize God and also try to create falsehood will be exposed, no doubt. Now the truth, truth has to express itself, which will express but if you don't accept, it will break through with a crash.

So now, one has to understand that there is within us a power or a built in process by which we can become the spirit.

I must say for Christians, it should be easy to open your mind to understand that the movement of seeking has not been only in the Western countries but all over the world. And as it is said that “You are to be born again” this is the only work of God that is to be done. You are the temple of God and you are to be born again. In Sanskrit language, a person who is a realised Soul or born again is called Dvijaḥ.

Dvijaḥ: the one who is born again, twice born. But interesting part of it is that they call a bird also a Dvijaḥ. Because he's first born as an egg and then he becomes a bird. In the same way, a human being when he's born, he starts growing. He becomes he starts developing his ego and superego in his head like a balloon. And then a calcification takes place at the fontanelle bone area by

which you get separated and become Mister X Y Z, means you develop your `I'-ness.

So now you get your freedom to choose and decide which is the right way to move.

So we have to understand that we have to be in the center to evolve. Now tomorrow I'll tell you about the center path and the left side but today I'm just telling you that we have to be in the center, not to the extreme of the right and not to the extreme of the left. The wisdom that is given to us helps us to remain in the center.

Also, the Ten Commandments like things are in every religion because they are our sustenance to remain in the center. They assert their influence. In the center, the green that is shown there in a very light green colour is a round circle and they assert on this abdominal area where when you try to go to the left or to the right, they try to bring you back to the central path.

For example, if a person is too active and is running all the time in extra then imagine the heart goes out. The one who thinks too much and who plans too much for the future, his heart also becomes very weak. Is most surprising, when you use your brain too much, your heart gives way. Supposing there is a person who feels very guilty and weeps and hysterics and cries all the time, you can say `the emotional person' who begs everybody miserable by the miseries they have. Emotion is the quality of the heart but such persons use their brains. They land up in the lunatic asylums. You'll be amazed to know that a lunatic never gets a heart attack. That is how the system balances you and tries to give you a balance.

So first, this balance is to be achieved within us because if this power has to rise, if the person is not balanced then this transformation or this second birth cannot take place, you see.

When you will grow in Sahaja Yoga for that, you'll be amazed to know that most of the diseases, I mean ninety nine point nine percent we should say are caused, are caused by imbalances on the right or on the left. Even you'll be amazed to know that when the egg is comes to its, it starts developing and it comes to its full form, it stands in the water. You may try to push it down any amount it won't settle down in a horizontal way.

So now, when the Kuṇḍalinī comes to this and pierces through your fontanelle area, the seat of the spirit is on top of your head and it reports. Actually you can see the pulsation of the Kuṇḍalinī. Yesterday only I showed in that church pulsation of Kuṇḍalinī whose somebody's what I mean, somebody's void I mean somebody's stomach problem was there and you could see it pulsating there. This is a living process so you can pulsate. Only living, if we want to see if somebody is living or not, you see the pulse, isn't it? The pulsation rises along the spinal cord. And you can see it with a stethoscope till it reaches to the top, the summit of the head on the fontanelle bone.

In India, there was a poet called Mārkandeya about fourteen thousand years back who has written about this happening. In the south there is a place called Chindindra, means the Indra, the king of the devas, was given realisation was made a hole in the head, chind-indra.

So God knows how many years back it happened. And it is said that once it happens then you find the All-pervading Power, the brahma.

First time you start feeling the Cool Breeze around you, the Cool Breeze of the Holy Ghost. You'll be amazed when you come to Sahaja Yoga that all the prophets and all the incarnations are so complementary to each other. All of them were so much opposed by the blind people, even today, people oppose Me. This is, of course, not so difficult now; in democracy nobody is going to crucify Me. But in those days, they crucified, they gave poisons, they beat. They did everything possible that they should not speak.

So with this method of the central path of giving evolution was kept a guarded secret. But some murmuring souls who could not get realisation, out of frustration, just went out and started a Tantric thing against God.

Christ was the first person who said that “You have to be born again" so openly and to the public. He was not given much chance, as usual, to say much into details about it. Then in the sixth century, Ādi Shañkarāchārya wrote books about it and told people that “You have to get your realisation. Without realisation, all this is falsehood. You have to know only the Brahma, the All-pervading Power." All the priest class who were interested in their earning money out of God, could not tolerate them and they tried to kill Him and actually He died very young. Then came Mohammed. He was a compliment. He *[UNCLEAR* devote] Nimaz is nothing but Kuṇḍalinī awakening technique. He thought if you talk of

the deities and aspects of God, people just get stuck to it. Like if you talk of the flower and not about the honey, people get stuck to it.

So he said “Better talk of the formless God of the honey." But his disciple started talking, talking, talking, talking, talking. All of them are doing what kind of a work you know how fanatic they are. As Christians also diverted their attention from giving realisation and understanding realisation and second birth, developed into sort of an organized religion, these Muslims also did the same job.

Hindu priests also priested all Hindu philosophy into bread earning organization. The caste system was not existent, it was existent as a system by which you know your profession or the aptitude towards God. For example, those people who were seeking God were called as Brahmins. Those who were seeking money were called something else. Those who were seeking power were called something else. And those who wanted to serve others and live like servants were called something else. But it was surprising that how these priests got this idea that we are born Brahmins. Even their children became Brahmin and their children became Brahmin. It's not true and there are proofs of it. Like the one who has written Gītā, Vyāsa, himself was not a Brahmin but an illegitimate child of a fisher woman. God specially chose such a particular person to denounce the idea of caste that you are born with it.

So then came Nanaka. He was another great believer in the unity of people in their awakening into collective consciousness. He collected all the poems of all the, all the realised Souls of our country in those days and put

them in a book to see that you have to get your rebirth. I went once to a temple of these people who follow Nanaka. They told Me that this book has been read throughout in two and a half days by people continuously, continuously.

So I said, “Really?" And at that time they were singing a kind of a hymn. And the hymn was “Oh my seeker why are you going to the forest to seek God? He is within you. You must get your realisation to become that." They were singing and singing and singing.

I told them “Supposing a doctor gives you a prescription. And you start singing the prescription. Will you get alright?" You have to get your realisation. I mean, whatever is said you better take your medicine, take your realisation." But these books have made them absolutely blind.

Then came a terrific poet in India called Kabīra. And he outed all of them with such a strong tongue.

In his poems, he clearly said about the Iḍā, Piñgalā and Suṣhumnā and all these channels. He also said how the Kuṇḍalinī rises and goes to the apex of the head and how it breaks out and what happens and how you feel collectively conscious. In every country, there have been great realised Souls who have tried to, to generate this feeling in people that `Don't run after falsehood but take to reality. Take to realisation.' Only hundred years back, William Blake was born in England. He said, “England has to become Jerusalem." He described all Sahaja Yoga and his collective happening in his books. Up to this point that he said that “Harsiniums vibrate peace and joy." “Harsiniums" is nerves, nerve. About the priest he said,

“The priest cursed my head when I was a child." Because that Baptism is not Self-realisation. It is just artificial show. It is a drama. He said, “I never saw the face of that priest who cursed me on my fore, on my head." Because he was a realised Soul and no realised Soul likes a person who is not a realised Soul to touch his fontanelle bone area. Even a child won't like. It's so revealing the way he saw things clearly about Sahaja Yoga that nobody so far I have known, whether in India or anywhere, has still such clear-cut ideas about Sahaja Yoga. He even described, you'll be amazed, the place where we'll have the ashram where I laid the foundation stone. It is in Lambeth vale and he says “Come to Lambeth vale all you seekers." He described My first house that the first beacons will be lit in Surrey hills where I lived first. But the second house, the one now I'm living is so precisely described that it will be on the Talburn stream. And our house is on the stream only, floating in the stream it is Talburn. It's just next to Kensington garden. Exactly. I must say what a great person he must be, to see what a seer he must have been, to see that this work has to be in England. And suddenly, My husband got elected to this job by about hundred and thirty four nations and I was in England. And now England has got so many realised Souls, so many centers and so many people are transformed. We believe that England is the heart of the universe and everything flows from there to other places.

I know that Switzerland, I have not started very early, is a very later movement. I started much later in Switzerland. But I'm sure that in this great country also people will take to truth and find out their meaning and purpose in

life and thus save the whole humanity. Tomorrow I will tell you about the two other channels and how it is important that we have to become the spirit today and not tomorrow.

May God bless you! If you have any questions, you may ask but not too much time. Then we'll have the session of realisation and that may take about half an hour. And tomorrow again we will have session of realisation. Those people who have any maladies or anything, I would like to attend to them also.

They have to go to Geneva. They came all the way from Geneva. Thank you very much. They came from Geneva; now they are going back. Those who want can come and sit in front because we are going to have the session of realisation. If you have any questions, please ask Me.

Shri Mataji: What did he say? He said, “Why are we doing it now?" Just a minute.

Sahaja Yogini: Yes he says, “The humanity had been once realised and why and if not, why it is now today."

Shri Mataji: Yes, you can see now after telling all this, how many people have already left the hall.

They are not ready. They do not want it. The time was not there. You see, you can see now in this gathering how many have left suddenly. I didn't say anything wrong. They were not willing to even have realisation. I mean, I tell you at the time of Christ, if you had tried it would have been impossible.

He couldn't even talk of Kuṇḍalinī to those fisherman, just look at these today's. Just now you've seen Lausanne how many have come, first of all, from Lausanne? It's not

such a small place we have come to and how many have stayed back for realisation? Them, they don't want it. They don't want realisation.

Question: Six thousand years ago, most we were realised.

Shri Mataji: No, not all, very few.

Question: That means never. This situation never existed.

Shri Mataji: No, this is the first time. That's what I said. Today is the first time. And that too, very slow movement. In London, I tried on six people, you won't believe, for four years. Can you believe it? Four years! The lifespan of Christ, which He spent on this earth with these horrible people. Huh? [The man says something again.]

Shri Mataji: What's this? Question: Adam and Eva, were they realised?

Shri Mataji: If they were, they would not have behaved like that. I will tell you about this tomorrow, this question. I'll tell you what was the situation of human beings in relation to paradise. Is a good question you have asked Me but we are not We have to get realisation but look at the, there is no seeking.

There is no asking for it. They are so self satisfied with their ego that just they left, you see. It's question of half an hour. They have much more important things to be done. What can you do? It's a difficult task.

[Maybe somebody asks question in a non-English language.]

Shri Mataji: In India, you'll be amazed. When I go there, I have not worked there for so many years, when I go

there in the villages, this hall would never be sufficient. I have to have it in open places with thousands of people coming, you see? And they come from villages to villages and thousands and thousands. You can see the film, how they get realisation, raise their hands. But here they are so sophisticated that you just can't touch them. And those who have gone with Me to India are amazed.

They said, “Mother, why are you wasting your energy in the West?" Actually, in the West great seekers are born. Every individual is a great seeker and a great potential but ego is too much. They cannot see things clearly. They want a circus behind Me. They want a Guru who will pamper their ego. It's very funny but it is so. Your country is another very great country and you can see that many international communities are built in here. And so many people from various countries are coming and meeting you and they find you are open hearted people. But as I said in My, one of My lectures that “We have to find out that, on national basis, if we are doing any harm to other countries, we must correct it." As in, on Indian basis also I can say we are doing lot of harm to humanity being Indians. By allowing these horrible Gurus to travel around and torture, so many people and who are accumulating so much money, not to control them is absolutely inexcusable in the eyes of God. Not that India government does not know that they are thugs and they are all cheating you, they know everything. But they are allowing it they do all these things because they can get some foreign exchange. It is a very hypocritical attitude, I must say.

Now in the same way we can say here in this country of ours, in Geneva, we have these banks which are quite hypocritical. Because of Swiss banks, we cannot remove the corruption in all the developing countries. Especially India I know for definite that all these ministers and all the people who are making money, they have put it in the Swiss bank. In a way, this bank is responsible for not developing our country and keeping us poor all the time because of corruption. All over the countries, I also know about Mauritius, that the money of Mauritius has all flowed to this bank. In some countries, the poverty is appalling and they have so much of natural resources, everything they have and still one can't understand why these people are so poor. People are starving. The children are sick and dying and it's such a mess, you can't imagine. If you go to Bangladesh and if you see the condition of the people, you won't feel like even eating your food for eight days. But all that corrupt money comes to Switzerland.

So I have to request you Swiss people...

[To the translator:] What she say? Ah, so what I am saying, in the same way as we Indians are tolerating these horrible Gurus, you also are tolerating. If you can do something to stop this, at least the countries will develop in some way. As you asked Me for a special message on a national basis, I'm just telling you for your information that if something could be done to stop this kind of a thing Translator: *[UNCLEAR]*.

Shri Mataji: Yah, [laughs]. The only solution is that only solution is that we must have mass evolution.

So that our priorities change, so our priorities change and then money doesn't become so important. Then doing and giving becomes much more joy giving. And when such people will be there in Switzerland, I am sure even the bankers can become the same way. But Christ was little pessimistic.

He said, “Is it easy to take a camel through the hole of the needle but a rich man cannot pass through that." [Repeats for the translator:] Cannot, yes, cannot go into the, into the kingdom of God.

[To the translator:] What did she say? No, no, no, it is, it is, no, no, no, no, no. It means that an impossible can be possible but not it is possible it is just for understanding the essence. Is not possible to make a rich man enter into the kingdom of God. This is the essence of it.

So, but I'm not so pessimistic. I'm just saying I'm not so pessimistic.

I'm sure they will understand. But the greatest message that we have to understand that this matter...

[MISSING.]

Contents: 1982-08-26 **Conversation with Sahaja Yogis, The Sects, Lausanne, Switzerland**

Sahaja Yogi:... [... feel they are send by France].

Shri Mataji: Now another great [Christian country], Swiss-land. Now England are the people who dominated all over the world. Ended up in China and see who are they to get out of that place [their island]? They went everywhere; in India they stayed for two hundred years. And now they don't allow an Indian to stay for three months. And openly they are racist. These are Christians.

Look at the French, the great Christians of France. Christ has said: “Thou shall not have adulterous eyes." Every third lamppost you meet a prostitute in that country and every seventh lamppost you see a pub there. They are Christians, no morality and no respect for themselves, self and body, such indecent people. These are Christians.

Then Germans, when they fought, they killed so many people, they were still believing in Christ and they said we are killing the Jews, because they didn't believe in Christ. Now Jews are killing the Arabs because they don't believe in Jews. [Laugh.] This is just mad, I mean just think of Christ what would he think of the people that are supposed to be Christians? We must face ourselves and see that we have to do a lot, if we have to really make Christ living in us.

Alright, that's alright,

Sahaja Yogi: Bolo Shri Mataji Śhrī Nirmalā Devī ki! Sahaja Yogis: Jai!

Shri Mataji: It was a nice talk [UNCLEAR…]. I think you'll all have some, be free now, enjoy yourself [UNCLEAR…].

[Every body seems to have food.] [MISSING.]

Shri Mataji: I am giving you great information about all these horrible sects into every detail. And we are going to give you information, which should be really vitally important because we'll give you proofs, all right? Now there is one thing she has done that this government which is supposed to be very intelligent was going to get Muktananda to teach his Yoga to the prisoners and to the police too.

Sahaja Yogini: No, lunatic asylums.

Shri Mataji: Lunatic asylums, to make them more lunatic. But she, Marie Martine wrote a letter.

To whom did you write, Marie Martine? Marie Martine: I wrote to many people.

Sahaja Yogi: To the General Prosecutor of this country. She wrote accusation.

Sahaja Yogi: General Prosecutor of this country.

Marie Martine: And to the Federal Police Bureau, which answered also, very nicely, very positive and to the publishers.

Shri Mataji: She understands English there? Better tell her in Hindi. And that has really been now circulated. Did you tell her? Answer has come; something good is happening. But this horrible gentleman, Maheśh yogi, who has done no justice to you. You must talk about him, get all the information. He'll give you lots of it. He is the worst of all.

Another is this Raktabīja, this fourteen-year-old fellow. And you must send a letter to our president in India and to the Prime Minister.

The Ambassador of Spain told Me that the Queen of Spain told him that “Why should India export such horrible people to ruin our young” She said and this fellow is so powerful there that there are fifty thousand Spanish people who are completely under his control and are feeding him. Fifty thousand!

Sahaja Yogi: He could not survive the Indians.

Sahaja Yogi: He could now be in Kolhapur or in India because we lose him in Buchs, in Switzerland, *[UNCLEAR]* [Lausanne, going down].

Shri Mataji: Maheśh yogi? Yes, but he is now in America.

Sahaja Yogi: And the second question we came in Chur, why not we go to the place, is a commune in Switzerland, who gives the enlightenment, or University if there is there and we go to speak to the local, political, responsible persons in charge and to discuss, to say they can't fool, they are not worthy but they want to invest in frauds.

Shri Mataji: About whom? About whom? About?

Sahaja Yogi: The political authorities in the place from Switzerland where they are living.

Shri Mataji: But speak about whom? This Maheśh?

Sahaja Yogi: Yes, about Maheśh. Maheśh yogi.

Shri Mataji: Maheśh yogi?

Shri Mataji: Catherine was on the telephone today as well as I don't know which day to get some information from the Mayor, from the town people. I don't know what can he promise but they have a contact. They contacted them already to ask for information.

Shri Mataji: Really? But I tell you we'll give you the information if you want. We saved a lot of information. We have got this Linda whom we can send to talk to you. Even here it is you see, she's here.

She has been to Maheśh yogi and she can give you in the tape or you can tape Linda or you can tape on all of them as long as you don't give their names, you see.

Some of them, most of them. Linda won't mind because her interview appeared in, was the News of the?

Sahaja Yogini: News of the World.

Shri Mataji: News of the World, you see. Where she said this man raped her, openly she said and then abortioned her. And then she got into epilepsy and she used to be for three hours in epilepsy! And even when she met Me, you'll be amazed. She said he is in her heart, she can't give him up. “He loves me” you see. She was only seventeen and he was about forty-five or fifty, something like that! She was very naive, absolutely young. She didn't know at all about the man and she is the grand-daughter of a duke and all her money, everything, got lost. And her husband became the head of the Flying Academy of Scotland. He was a diamond merchant. There was another. I think I'll ask Linda to come down, that's the best and you give a full-edged, you see, picture of his crimes. He is the worst of all. You write a letter and also I'll tell you something very much later. I mean, she might be able to tell you. I think it's better if she comes and talks to you about it. She knows so many things about this man that you can really blast him and then send that over to Geneva. Unless and until you will give a full publicity about this man you cannot save him.

Sahaja Yogi: Not only that they took, take the money from the people but they make the people work for them, work the, all day without paying anything to them.

Shri Mataji: *[UNCLEAR]* doing it at that level.

Sahaja Yogini: Should we have here the tea?

Shri Mataji: All right. It's all right, doesn't matter. It's all right.

Shri Mataji: Yes, what is it?

Sahaja Yogi: Mother, *[UNCLEAR]* they give bribery or they, did You see that where they press all their publications, is in southern Germany and center of it? In Baden, yes.

Shri Mataji: They are all false.

Sahaja Yogi: In Freiburg, near Freiburg.

Shri Mataji: They just make them secluded.

Sahaja Yogi: They said they may call them Brahmacharia and then they have to live there, the men and they just work, growing.

Shri Mataji: They are cut off from the society, to live. You see this is the main point.

Sahaja Yogi: Will you begin to discuss in the journalist form a kind of coordination between Brian's information, between Arnaud's information, people like Me, about the sects?

Shri Mataji: We can just inform that and give it to Brian.

Sahaja Yogi: So with Maurice.

Sahaja Yogini: In France, Mother, there's a lot of information already but they need a bit of.

Shri Mataji: Brian is to be informed. Brian is the person in charge.

Sahaja Yogi: Mother, if You don't mind, I will send to Australia all articles I have about TM and I have got the article and the interview of Linda, too.

Shri Mataji: You have got it? And the one which was published about, you know there was a fellow who came to us from Norway who sent Me some publications.

Sahaja Yogi: Yes, he has many publications about TM, Mother. He collected that and I can do photocopies and I can send it to Australia.

Shri Mataji: All right and to Marie also? Marie Martine: Please, yes. I've wanted that article for ages.

Sahaja Yogi: I had that thing now for one month. You have just to call me and I will give it to you.

Please call me and you will be on the list.

Shri Mataji: Thank you very much.

Sahaja Yogi: And I can send it to Paris, Mother, if they want.

Another Sahaja Yogi: And copy to London and to London maybe.

Shri Mataji: What's the name of your organization?

Sahaja Yogini: It is called ADFI.

Shri Mataji: ADFI. You should inform all other organizations which are also doing the same kind of work.

Sahaja Yogini: It's a center of, to welcome people who want and need help and documentation. Their main job is documentation.

Shri Mataji: But then you communicate this media?

Sahaja Yogini: They have a press agent which can communicate. They know journalists and people.

Sahaja Yogi: I think it's the best-informed French-speaking center in Europe except the Secret Service.

Shri Mataji: Then why not send some information to Secret Service also?

Sahaja Yogi: Mother, they know the Secret Service. Secret Services are using Moon, for example.

Shri Mataji: What?

Sahaja Yogi: Moon Unification church is used and the also special from the Secret Service.

Shri Mataji: But see they do not run after scientology and the scientology is now settling down in Germany, I was told. Is it true?

Sahaja Yogi: We have scientology in Switzerland also.

Sahaja Yogini: They are terrible. They are very powerful in Switzerland, also.

Sahaja Yogi: They are the most dangerous people for media people, this scientology. Otherwise you're getting caught. You will get bomb into the house and so on, so on.

Shri Mataji: Really?

Sahaja Yogi: Yes, they gave some bombs in United States against journalists. They are writing against scientology.

Shri Mataji: The other one is Ananda Marga which is very violent. They tried to kill some Indian Ambassadors.

Sahaja Yogi: And they use techniques, brain manipulation technique used in the Korean or the Vietnam War, exactly the same.

Shri Mataji: Really?

Sahaja Yogi: Yes, it's so-called `white torture' by the specialists.

Shri Mataji: What torture?

Sahaja Yogi: White, torture blanche.

Sahaja Yogini: They call it white torture.

Shri Mataji: White torture?

Sahaja Yogi: Because it's a torture without, `sans trace'.

Shri Mataji: Without?

Sahaja Yogi: It's a torture without traces.

Shri Mataji: That is why we call all these Satano-logy! That is one sect we have not been able to save. From scientology we have not been able to give anyone realisation, very dangerous.

Sahaja Yogi: It's more dangerous to us so-called demonology or Satanic people because Satanists we know they are Satanic people. It's clear but the scientology, the people don't know what is it, how they are used.

Sahaja Yogi: London we have, three, four centers, near Brighton also.

Shri Mataji: I don't know what's wrong with the English.

Sahaja Yogi: They have more money than Sahaja Yogis. That's a very well-organized.

Another Sahaja Yogi: Any other cult has got more money.

Sahaja Yogi: For example, unification church of Moon has two accounts in the Swiss banks.

Shri Mataji: You see, it is because they are collecting money. We don't collect any money at all.

How can we have any money whatsoever?

Sahaja Yogi: And the money system of the Children of God is, all rich, all rich. You have no idea.

Moses David is, they are living now in India.

Shri Mataji: But now they are being found out.

Sahaja Yogi: Sorry.

Shri Mataji: These Gurus have been found out. *[UNCLEAR]* of criticism. The fellow was arrested.

Sahaja Yogi: But not Children of God, not Children of God.

Shri Mataji: Now what is that supposed to mean?

Sahaja Yogi: Since it's founded solely by a Protestant priest, an American arrogater and he's called himself Moses David and he founded Children of God. And it says he has a system [from parabolic sentence and some designing, some `de design', bomb designs, drawings]. Another Sahaja Yogi: Pretty, the pictures.

Sahaja Yogi: They are very pretty *[UNCLEAR]*.

Sahaja Yogi: And they are in connection with the actuality and politics there is *[UNCLEAR* British Training College was actually] and it takes out the young children and the young people. They say “go away" from the drawings and so on. And they use the child, the girls after some moment, some preparation, complete manipulation. They don't sleep very often, not so much food, they have to give all the money, they have ten percent for this, ten percent for this, twelve percent for Moses David which is living with his family in India and after six months approximately the girls are instructed to go to look rich men and to make prostitution to live, to love through the love for God and they make money like this. And it's all prostitution.

Shri Mataji: This is God's Children Protestant?

Sahaja Yogi: No, no this man has coming from Protestant sect but no, nothing to do with it.

Shri Mataji: But how do people allow their children to go there? They are very small children.

Speaker: They play with the law, Mother. They are always in the extreme limit of the law and in America when you found a church you can do everything, including take LSD because it's in the ritual.

You have the right!

Sahaja Yogi: Maybe these sects, Mother, take these children because I have read in the newspaper maybe it can be in connection. I have read it in the newspaper that millions and millions of children disappear every year in the United States and the parents, see and the who are in charge of the children don't know where they are going, how they disappear. Maybe it can be in connection with these sects.

Another Sahaja Yogi: Maybe, maybe. We know that the Satanic sects use children for sacrifice and some people use children for porno films also.

Shri Mataji: In India, they used to do it. I was told also Hitler used these Tibetans for their perverted purposes, for this purpose. Hitler, he used Tibetans *[UNCLEAR]*, [Hitler].

Sahaja Yogini: Mother?

Shri Mataji: Hitler.

Sahaja Yogi: What is historical certain in connection with this, Hitler has ordered it three times an scientifical, so-called scientific alpinist and scientific expedition to Tibet. This is sure. The rest I don't know.

Shri Mataji: What is it? Another Sahaja Yogi: He says that Hitler initiated, started expeditions to Tibet, three of them, scientific expeditions.

Sahaja Yogi: This is sure.

Shri Mataji: That's where he developed this system of mesmerism.

Sahaja Yogi: But I am very, but, Mother, I am sorry. I'm living with these people, very surprised that Tibetans gave him techniques for this man or through other men. I cannot understand this.

Shri Mataji: Yes, yes, they did, you see because is very easy, *[UNCLEAR* you/they] can use very much. Now this Maheśh yogi himself.

Sahaja Yogi: Might be.

So might be Indian fakirs or things like so also.

Shri Mataji: These Tibetans are the worst. My son-in-law has lived among these Tibetans and he said they are all doing this voodooism [vudu], black magic, all doing. They are only interested in the dead.

You see, they cut the hand, of the dead and bury that. They do all kinds of things. All rituals are nothing but of the dead.

Sahaja Yogi: I know that there's two orders of Tibetans so-called the Red coats are using old ceremonies from the bone, bones people coming from the Mongols. And sometimes they use bones, blood a little bit, it's true but it's gone too further but I can't imagine for this because I met an yogi, he was cutting one time his hand for Brahma and then the other for Brahma. He was a Hindu.

Shri Mataji: I've read these Tibetans are horrible. This Lama, what's his name?

Sahaja Yogi: Dalai Lama.

Shri Mataji: Dalai Lama, he was sitting next to Me, one day when we were with Shastriji. Lal Bahadur Shastri was

the Prime Minister. His wife could not attend any parties, nor any meeting, so I used to be there because My husband was his Secretary. And he was sitting next to Me. I was boiling, absolutely boiling and I felt little uncomfortable you know.

So Lal Bahadur Shastri, he knew about Me and said, “Are you feeling uncomfortable?" He saw Me. He said, “All right. You go and sit that side." Then he called the, our Foreign Minister *[UNCLEAR]*, “sit next to Me." He was a Sikh and he wouldn't feel any heat or anything, horrible Dalai Lama.

The whole, you see, establishment, if you see, is supra conscious because if Dalai Lama says, where the other Dalai Lama is going to be, where you will find him, when will return. All supraconscious and the, all this third eye business is also supraconscious, all supraconscious. All that is true. If you see their rituals are just to awaken the dead. The concentration is on Āgñyā. With the concentration in Āgñyā you just start shifting to the left or to the right.

Say how they pray. They put a piece of paper or some sort of a thing with a little hole and see the candle through that for the supraconscious movement. And for the subconscious movement they put a white paper with a black dot. That is how the concentration starts. Then the movement is there of other things like if any evil genius is there. Then they get near his cremation point and then capture this part of the, his body somehow, especially the skull.

Translator: Especially?

Shri Mataji: The skull. And the spirit which is still hovering, soul, I mean to say soul, gets after them and they capture this man. And then they use the soul. They have very great knowledge how to master this.

You see, the whole of Tantrism has come from Tibet. It's spread out later on the sixth or seventh century because, you see, the kings were very licentious in the central part of India, I should say, say from Bengal you go upward towards Khajuraho. And when, you see, this started and these people came to know that you can use sex in the name of God. It's the Jainists who picked up from Buddhists. That's another very, very fanatic cult we have in India, Jainism, the disciples of Mahāvīra. Mahāvīra was the contemporary of Buddha and these people were working as ministers to the kings. Now they wanted to establish their own temples with the money of the king.

So they went and saw these kings and told him, them that “We will try to make a live show outside the temple which will show all lifestyles of sex. And we will also hold many competitions and invite people of great art to create beautiful murals and beautiful sculptures expressing perverted art, the act of sex, act of sex." Now the Tantrism is based on one principle, how it manifests. You see, when the movement of the attention starts moving, say, to the subconscious into the collective subconscious, the Divine tries to pull you out, tries.

Sahaja Yogini: Mother?

Shri Mataji: The Divine tries to pull you out of it. But what happens is that these Tāntrikas discovered that if you can insult the Divine or a deity and create an area where they are humiliated, for example, the other day the way

they humiliated Me, I might have said, “I don't want to go that temple anymore." By doing ugly and dirty things that Divine cannot bear, doing it again and again, again and again, say, in a temple, the whole temple can become devoid of the attention of the Divine. Then they can use this temple to manifest anti-God activities.

The evil forces are definitely afraid of the Divine, no doubt.

You have seen how people shake before Me, all mad people, anti-God people, every type of people, how they shake before Me. But the Divine cannot get into filth, you know. By creating that filth, the movement, say, in the subconscious goes like this in a slanting way and curls down. They create a dirty, or you can say a filthy, a horrible obnoxious hell.

So the Divine does not go there. And they knew about it.

In Nepal, you go, it's a, houses are made, even temples are made of wood that is called Katmandu, made out of tree's wood. And they wanted to create an atmosphere of negativity there.

So they convinced the artists that if you put figures which are not liked by the Divine because they are filthy, sexy and dirty then the deity of thunderbolt, which is a virgin, will not come there. And the houses will not be destroyed, because She is a Kanya. She is a Kumari. But this they accepted. Poor simple, you see, artists accepted and they made a horrible statue.

If you go and see in Nepal it's true, I've been told, you can't see normally not on the lower ground.

When you see Japanese, you see, having their blue lenses on a special type of a ladder, then you start wondering what are they doing there? Japanese specially. That is very much visited by Japanese and Germans.

Sahaja Yogi: Japanese is not Kumari. Kumari is living now in Nepal.

Shri Mataji: Because Kumari is maiden. [The Sahaja Yogini translates and says Japanese have very big cameras.] Shri Mataji [joking]: Telescope.

And when you see there all that thing, then you start wondering, “Why are they doing it?" It's so insane. And it's true that the Goddess of thunderbolt has not destroyed these temples because She can't go near the filth which is there.

But there are some other forces which can work it out.

So tremendous filth was created and negativity just spread.

But why did they do it in Nepal? Because Nepal has two tremendous deities which have come out of the Mother Earth, one of Ādi Shakti Herself, Holy Ghost and another is of Pashupati Nath, which is Shiva. He is Shiva, just Shiva, not the Shakti and that is a very powerful temple. You can go and see the vibrations.

Sahaja Yogi: It's very strange people in Pashupati, Mother. You can't stay three days. After, you are finished.

Another Sahaja Yogi: It's not allowed.

Shri Mataji: It is because that which is created, destroys the vibrations and deport are from whom? Nepalese. All the art is Nepalese. It's not Indian art. All that is Nepali, yes, Nepali style.

But I think people still understand innately. They don't put their sindoor here [bindu at Āgñyā]. The women of Nepal, they put it here [at Virāta point]. Now this is the place for Virāta, Akbar, Viṣhṇu, because they have got the Shiva there, so they protect their Viśhuddhi. Such a power of Shiva is there, so they don't have to worry. And Sītā was also born in Nepal. She was Nepalese. Even if you see My face, it has the Nepal features. Many mistake Me for a Nepalese. Mahatma Gandhi used to call Me Nepali.

So it's a Mongol feature.

Among the paintings that I've seen some are so much like My face, that I am surprised. The most powerful deity that has appeared in India is in Navindya.

Sahaja Yogi: From where?

Shri Mataji: In that high mountains where the temple is.

Sahaja Yogi: Saptashrungi.

Shri Mataji: Saptashrungi, very near. You remember? She doesn't remember?

Sahaja Yogi: Sophie, you don't remember?

Shri Mataji: Saptashrungi. That's very near, what that place is?

Sahaja Yogi: Nasik.

Shri Mataji: Nasik also, very good… Is a *[UNCLEAR]*.

Sahaja Yogi: Nepal, that's Nepal.

Shri Mataji: Nepal, Nepal. There is a big hill you should have seen. No? Saptashrungi, that's the most powerful one, I mean regarded, because Mārkandeya, you see, worshipped Her many years back. She appeared in the stone to Me.

Sahaja Yogi: Ma, would you like a picture?

Shri Mataji: And her face is very much like Mine.

Sahaja Yogi: Your face like Mā Anandamayee?

Shri Mataji: Like what?

Sahaja Yogi: You have a face like Mā Anandamayee?

Shri Mataji: Mayee [means]?

Sahaja Yogi: Mā Anandamayee.

Shri Mataji: No, no, hers is very thin. She's a Rākshasa.

Sahaja Yogi: Horrible Mā Anandamayee...

Shri Mataji: She is another one. I must tell you about this Mā Anandamayee. Our Prime Minister has got *[UNCLEAR* her]. All her disciples suffer from diseases, kidney trouble or angina. They always quarrel with their husbands and have divorces.

[Looking at the photograph and discussing.] This is Saptashrungi. And this has appeared in the, imagine, in the, nobody has carved. See the vibrations.

Sahaja Yogi: Yes, Mother.

Shri Mataji: Come, see the place where it is. It is on the hills around the place. This time you come to India and you'll see.

Sahaja Yogi: Mother, it's true Buddha is born in Nepal, not in India?

Shri Mataji: What is it?

Sahaja Yogi: Buddha is born in Nepal not in India, but as this place it was at His time India but now is on Nepalese territory.

Shri Mataji: Kosambi, born in Kosambi. There was a dispute on the border. I don't know what has happened.

Buddha was born in Nepal but that has now come to India, so I mean it is. Imagine this has come up out of the Mother Earth.

Sahaja Yogi: With all the colours and everything?

Sahaja Yogini: This is the rock itself, was no photograph effect.

Sahaja Yogi: You have been there, Ma?

Shri Mataji: You have been there? Marie Martine was there.

Sahaja Yogini: It's very beautiful.

Shri Mataji: I'm just tell them about what we got from Portugal, experience of the Portugal. And you have got it with you?

Sahaja Yogi: No, I haven't Mother. It's at Nightingale.

Shri Mataji: In Portugal, I must say it's a very good experience in Portugal. In Portugal, the man who has the keys of the halls said, “Tomorrow You have to finish the program very fast because I have to go to a fair." So immediately I told him, “I am coming with you to the fair." He said, “Why?" I said, “Yes I want to come." And we took all the Sahaja Yogis and went to the fair and there I asked people, “Is there any temple here or why is this fair?" So they said, “There's a temple here, been built to the glory of the Mother and in ancient times two small children running after a hare, running after a rabbit and they came to a point where they saw a light in a niche and they saw the Mother, long time back and they went to call everyone. But when all the people came in, they didn't find anything in the niche. But they tried to explore the niche because the hare had gone through the

niche and when they pulled out their hands they found a statue like this, out of a stone, beautifully carved. It was not carved it was like this made by nature, you see. They pulled out the statue from somewhere like that and they put it there calling her the Mother of the rocks." The vibrations were tremendous and her face was just like Mine.

The boys have taken out the bulletin and have gone.

So how things are discovered in modern times, but without vibrations, how will you know? Like that Musalwadi. There is a village near Rahuri where we have a center and they invited Me in Musalwadi to give a huge program. On our way Dhumal, one of the organizers, told Me that this place has a very strange history. There is a bund you see *[UNCLEAR* and towards this/because this was] bund comes from English people long time back and when they tried to build here, the whole night they would build and the whole day they would build and next day it would be all destroyed, that part and they could not understand.

Sahaja Yogini: I have some pictures also.

Shri Mataji: Oh, you have here? And the engineer got tired.

Later, one realised Soul was passing that way. He was a Muslim and he told that this is a place from where the vibrations are coming out. You can never build anything on this. You have to go in a circle.

So the engineer wrote this in his history, in his report and the bund is little circular in that area, like loops.

I went and saw the place. It was the Sahasrāra. I could see the three powers coming down and all that so, so well and then Shiva and that was a very hot day. As soon as I stepped on that soil, tremendous vibrations, cool.

So I told them a temple must be built. This is the Sahasrāra.

So they have put a stone with My name on it that the opening of this temple has been done by Mātājī Nirmalā Devī. It's such a tremendous place. Just have a look, so vibrated. I mean, this is a fact. You can see this. Have you got that photograph where there is rays of light coming on My head?

Sahaja Yogi: Ha! Yes, I understand. Oh no, Martine is the great photographer. I only have a few pictures.

Another Sahaja Yogini: *[UNCLEAR]* cold.

Shri Mataji: Don't mind. I've got what I wanted. I won't have anymore.

So what is it now? Please go ahead. He likes fruits. Go ahead. You eat for Me also. Even My part you have to eat. You can give Me some grapes.

Sahaja Yogi: Mother, today it will be not so heavy and difficult. The people of this province are not the same as in Geneva little bit more quiet, probably will be more quiet.

Shri Mataji: Yeah! Will be better, for Me, very good. But you see I don't blame the Western people for this because the time when they should have been checked not to deviate from God this is for Mother, you see. But it's a very big one I would definitely agree. Oh, they have

sent you copies of this who are a bit enlarged, with all kinds of colours.

Sahaja Yogi: Mā, at my house while one day I was in meditation, as one candle fall down onto Your photo, Your picture and instead to burn the picture it made a light on the Sahasrāra.

Shri Mataji: Sorry.

Sahaja Yogi: While I was in meditation, one candle fall on Your picture and instead to burn the picture it make a light on Your Sahasrāra.

Shri Mataji: Oh, I know this photo. He told Me that's why when I put My hand, you know, up there, by moving, it proved with that, it is the, that even attention it goes up.

Sahaja Yogi: There is something in Nepal we have some rolling views houses, rolling views pictures and we have flowers turning in the direction of these pictures. Might be if we have Your picture the flowers bloom this side.

Shri Mataji: You see, there is no materialisation, no materialisation, not materialisation. But what happened that day was a Shiva Pūjā. We have done it on a Shiva day, in Shiva's Pūjā. They took My photograph of My feet and actually they saw flames coming out of My three fingers which were burning and here also on the left Viśhuddhi, flames, such is the Ādi Guru's.

This particular photograph [of Mine], let Me see, there were six expositions of this, last summer when I was sitting outside an old *[UNCLEAR]*. This, this particular one, the one that is there.

Sahaja Yogi: That is Cheryl.

Shri Mataji: Is Takinia. [Cher], Cheryl, [Cheri] Australian Sahaja Yogini. And this light that is the place called Takinia. Takinia, means `a gentleman called Nia'. Nia means a realised Soul. When a Muslim is a realised Soul is called as Nia.

Sahaja Yogini: A fakir.

Shri Mataji: And the name of the place was Takini.

So in India we usually respect if somebody is a realised Soul whether he is a Muslim or anything. Once he is a realised Soul he is respected.

Now this Takinia there where I was speaking, because I knew it was a vibrated place and they told Me that he's buried here also, long time back. When I was giving lecture, suddenly this light started falling on Me. And very joy-giving, I knew and six photographs are there and in some of them I'm extremely joyous just as I was bathing into something. But in the seventh one, I put My hand like this and it has stopped. These things cannot be explained! So if there are fake Gurus, if there are false faiths, then we must know there has to be the real one. If there are plastic flowers we must know there has to be a real flower to give a copy. Now this Kṛiṣhṇamurti was another horrid fellow. He is brainwashed.

He says, “Just believe in yourself. They are all false. You are your own Guru and you can become realised." I've seen people of this Kṛiṣhṇamurti they blah, blah, blah, blah, blah, blah. They talk just like him. But the best was the grandson of this Dadaji came to see Me; grandson of Dadaji. His Guru was Babaji.

Sahaja Yogi: Not Sāi Baba?

Shri Mataji: No, this is another one, Kriyananda Guru.

He said because my grandfather was Dadaji, naturally in childhood, I had to do Kriya Yoga. But I found the people who were doing Kriya Yoga they were not at all changing. They were very bad people and they had bad eyes for children also and horrible people. They used to wear that Kashaya, orange this thing, shaved their heads off, cut their tongue, cut their tongue and turn it back for kitchen. There are so many now walking with us achieving nothing! So he said, “I became a big Kriya yogi but then I realised that this is all stupid and very dangerous!" So he took to Kṛiṣhṇamurti. When Kṛiṣhṇamurti started talking, he was very enamoured because he convinced him that they are all false.

And then he said, “I started talking like Kṛiṣhṇamurti myself. I found myself giving lectures just like Kṛiṣhṇamurti. Just like a machine talking big, big things, the same acting and when people said that they would like to publish my lectures I got the fright of my life because I was honest about it. I knew I was nowhere, anywhere a realised Soul and I was talking just blah, blah, blah, blah! But now I have come to You Mother. I have surrendered to You but I am extremely complicated case. Please work on me." Then I came to London and the Sahaja Yogis gave him up, he was so bad, so very horrible. But I know of one doctor who got ill, who was a Kriya yogi and who is dead. Had a very miserable death and his wife was is now a Sahaja Yogini.

So many stories, every part of your life is full of stories. There's no end of these horrible people. But the most annoying thing is that I always feel I have known all of

them but suddenly somebody comes with another name. Now once you try to finish them and when you want to finish them and want to take to the other side of the fanatic and all the intellectual nonsense there are still many are coming out like mushrooms.

Sahaja Yogi: The moon people have seven new names in the two last year on scientology, five names of organizations. In words nothing to do with scientology or moon but practically same thing because the society *[UNCLEAR]*.

Sahaja Yogini: They changed their names. They changed the names. Scientology becomes the Dianetics, for example.

Shri Mataji: Really?

Sahaja Yogini: So people think it's something else, you see, but it's the same.

Shri Mataji: Then really I don't know.

Sahaja Yogi: Only Christians are not doing like so.

Shri Mataji: Only?

Sahaja Yogi: Only Christians.

Sahaja Yogis: They are very charismatic now, very charismatic. Or they go to the psychiatry.

Shri Mataji: And charismatic you must be. We have one charismatic *[UNCLEAR]* program.

Sahaja Yogis: He's here, Mother. He's here.

Shri Mataji: Oh, yes, yes, I couldn't recognize you.

Sahaja Yogi: It's a charismatic trick.

Shri Mataji: I tell you really he was so poor. He suffered so. Oh God, you can't imagine. Well, I mean, I was so full of tears but I didn't know what to do because he could

not talk, you know. And when he fell down then only I ordered them to get out. They would not give Me any chance, you see, just to enter him. And once I said, “Stop it” all ran away with all their paraphernalia.

Sahaja Yogi: Like it's told in the Bible.

Shri Mataji: Like what?

Sahaja Yogi: Like is told in the...

Shri Mataji: Yes, yes. They all run away.

Sahaja Yogi: You were talking initially about Lamas, how they manipulate spirits or what happens to, what happens when somebody dies. I mean, why, their spirit also. Then it has to wait so many years. Or why, for example, they choose this person or another or why they attack for specifically Sahaja Yogis. Are they just thinking they are going, their waiting time in hell is shorter or what? Why do they attack us, Mother? You said that we shouldn't live, for example, close to a cemetrey, that we shouldn't go for the cemetrey. You know, what, how does it really operate, Mother?

Shri Mataji: You see, when a person dies, it depends on the person how he dies and also on the personality. Supposing there is a mother who dies leaving a little baby. Then the mother feels that she has left the child alone, you know and she is worried about the child.

So she just does not go to the area where she has to be after the death. She hangs around the child. Because only the element of the earth falls off and the rest of the elements are there and also water starts evaporating, so that we don't see it.

The Kuṇḍalinī of every person rests on his head and the spirit rests on top of that. While the people who die in this kind of a condition are in a way harmful to the child but not to the other people so much. But say there are sinister people, say some drunkards. They die, then they find somebody who is a drunkard or who wants drink or maybe there is somebody whom they can use for drinking. And, say, in much the way that if they have left some bottles half-drunk and they are miserly, so they want to come in a man or a woman, whatever it is and they become their slaves.

There can be spirits and spirits for if there is a man who is a man with, is a womanizer; means he can enter into someone who becomes a rapist without understanding why is he raping. Homosexuality! Even the so-called homosexuality is also due to the possession of a woman by a man and man by a woman. We have also cured so many of homosexuality. Now there could be a man who is a murderer and a bad man, a criminal. He can possess also someone and suddenly someone can become. Or somebody who does too much of racing or who indulges into anything too much. It's all a question of using others.

Sahaja Yogi: Mother, on which level does it take place, for example? If somebody like that, a criminal, dies in Lausanne, would he catch, would he get on the nearest person in Lausanne or would he just go on the best available ride, right around the world?

Shri Mataji: Depends on, you see, how they move on in the whole world. They maybe can get on top of a plane and walk across.

Sahaja Yogi: Flying carpet? On a flying carpet?

Shri Mataji: Because supposing they have never seen the world, he doesn't know all the bad parts of the world. Then he may not dare. But then there is a very big collectivity in them. They, you see, communicate with each other. I'll give you a very good example.

My first Sahaja Yogi disciple was a Gujarati diamond merchant, very nice man, very nice, the first one. As a man, because the lady was another one, as a man. Now this man once called his friend to greet somebody *[UNCLEAR]*, his friend and so he went to the station to receive him and the fellow never appeared.

So he went to the post office to find out. There he met a man in the post office, working in the post office who said that “Why do you want to call such and such man? I know you want to take him to Mātājī and Mātājī, you see, is regular information department, better than yours and She is doing such a great work. Why do you want to take this problem to Her? Don't disturb Her." You see, very convincing also, very convincing.

This Chandu Bhai, poor thing, was a simple man and by that time I had not started talking about bhoots.

So he did not understand the way this fellow talked to him.

He said, “There is a temple and such and such place coming from Bombay [Mumbai]. You go there, take one coconut and fruits and there is a Gaṇapati temple and the fellow who is there, is the priest, he'll tell you all about it." Poor Chandu Bhai went with his friend to that place and put the coconut.

So he told him that “No, no, no, no this wouldn't work out, because is a very difficult work, you see. Next time

you have to bring a silver plate for Śhrī Gaṇeśha of this size, this size” and the house name he told.

So Chandu Bhai came home and told his wife. Now Chandu Bhai's wife was, the wife was worried about her daughter who was in divorce in America.

So his wife was a very half-baked Sahaja Yogini.

So she told Chandu Bhai that “I want to go there. Please take me." So Chandu Bhai, poor thing, he had to take her. He asked Chandu Bhai's wife to bring something of diamond also. She secretly also gave him.

After that Chandu Bhai came to see Me and his heart was in complete catch. I said, “Where have you been?" He said, “Why?" I said, “Tell Me the truth. Where have you been?" You'll be amazed; still there were vibrations flowing a little, little. Then he told Me the whole story.

I said, “Your heart is caught. You are in for a heart trouble!" I gave him treatment and I told him, “No more go to that man." And Chandu Bhai said, “All right, Mother. I'll never go." But his wife was very negative. She called that man to the house and he again got a heart, really got a heart attack and when he got the heart attack and he put vibrations he got all right. But this negative woman called a doctor who gave him an injection and when he was given injection, told Me Chandu Bhai has died. There is such a communication. I mean, so much you don't know.

There is another very senior Sahaja Yogi called Mister Pradhan.

[MISSING.] He came to Me. He got cured, passed his LLD, but he was possessed by some sex maniac or so.

So because of that he could not sort of come up in Sahaja Yoga, always used to oppose Sahaja Yoga *[UNCLEAR]*.

So we told him not to come to programs. One day a lady came who was ruined by this, another horrible Guru who, what's his name? Who was in Nagar, a Parsee gentleman.

Sahaja Yogi: Meher Baba?

Shri Mataji: Meher Baba. Oh, horrible! And she went into trance and started telling about Meher Baba, how he used her for sex! This son of the man came rushing into the hall.

And told her, “Don't tell anything to Mother. Don't tell anything to Mother." He used to live so far away. He came rushing, running from his house to the hall and rushed inside the hall and stopped.

“Don't say anything. Don't say anything." He just put his hand on her mouth. And he had never met this lady.

So she just pulled him aside.

She said, “Jagadambā, Jagadambā, Jagadambā” and he started trembling then.

So Pradhan said, “See the fraternity of the bhoots. See their friends." I mean, so many, thousand and one I can give you. *[UNCLEAR]*. They read minds, this materialisation they do, all those sorts of things, out of that play of bhoots only.

Sahaja Yogi: Mother, to what extent can the bhoots be regimented and used by the negativity, in other words of an army of bhoots as it were there? Positive or negative?

Shri Mataji: To Me, actually it's different. You see, the collectivity of the bhoots and the collectivity of the Sahaja Yogis is extremely different that in the first case

they are not free and the second case they are absolutely free. You see, whatever horrible things Hitler has done he has used bhoots because human beings could not do that. How could they kill somebody in the gas, little children? I mean, it's impossible! I went to Berlin and I felt I was in a collective or bhoot cemetrey, horrid. At the slightest pretext I ran away from that stand. I have been to all these places in Germany. I have been to Russia. I have been to Mainland China. I have been to East Berlin. All the tricks are there.

Sahaja Yogi: Mother, I was very hurt from lot of emotions, because you say about the Dalai Lama. I cannot, I cannot compare all Tibetans to Dalai Lama because one thing is I saw people going in a house without using a door. I saw one man stopped the rain and also saw some other people make it. One man going like in a distance and can be so sharp only a horse can do it. All these are bhoots? That's all bhoots?

Shri Mataji: These are bhoots. Why, because God is not interested in these things. What is His interest in these things? Just tell Me. Is that God has to do? Just use your understanding. Why will God want you to walk so fast like a horse? He doesn't want you to be like a horse, does He? You are an intelligent man. Use it. Dalai Lama is a very posh fellow you see, but he is a big parasite. He used to take his food or drink in what, do you know, in a gold cup. He had everything gold in his house like your Pope, great Pope and he sucked these Tibetans, completely sucked their blood! Now he has come to India to suck our blood and there have been questions about him in the Parliament. “Why do you have this parasite

here? Why should we look after him?" It's some sort of a prestigious issue for Indians to have him there.

Sahaja Yogi: Political.

Shri Mataji: Not so political because, you see, there's a big cult following the Dalai Lama all over the world. If they ask him to get out, people will never understand.

As you yourself said, see. “Ha! Dalai Lama, oh, really great." Just for that thing you saw. They had given Me a plot of land and then they said, “No, no, no, no here's Dalai Lama's somebody else to come." I said, “Why? Who this Dalai Lama is?" He said, “Oh, we know he's our pries a bad fellow and we have to just do it to show. Otherwise he is so bad that if we do anything to him, he'll immediately go to Americans and publicly he will denounce us." See everybody is following. Nobody is going to keep him in his house. It's very good idea. You see, if they like him so much why don't they have him? We'd be very happy to get rid of him but nobody wants to take and he is using this situation. Nepalese do the same because they are precariously placed, Nepalese.

So what they do? Indians have to please them because they are precariously placed. They are making Indians, the whole road from India to Nepal is built by Indians. All the money is spent by Indians! They are using their position very well because they know that. And here they are having a little rapport with Chinese also which used to keep Indians dancing.

Sahaja Yogi: The thing which puzzled me very much, it was just there was some accident but this in absence of Dalai Lama, this puzzled me very much.

Shri Mataji: What did they do?

Sahaja Yogi: Oh, it was a monk who was killed by hundred and fifty bees, died after two hours, in Dharamshala.

Shri Mataji: Who died?

Sahaja Yogi: A monk, a Tibetan Lama.

Shri Mataji: Died?

Sahaja Yogi: This time it could happen only when Dalai Lama was not there.

Shri Mataji: I will tell you what it is. You have read the Devī Māhātmyam? Read the story of Bhramara Devī. Rākshasas can be killed by Her. She has killed them, actually is the Bhramara Devī.

They were all horrible parasites.

Sahaja Yogini: Mother, if You would like to take some rest...

Shri Mataji: I will. Imagine these monks. Why should they have gold cups for themselves? You see, for a saint nothing matters. He will never care for comfort, never, it is the first point. Now you can come and see in My house how comfortably I live, that My house is very comfortable. But if you put Me even in the villages of India or anywhere then it's all right. In the bullocks cart, it's all right, nothing matters to Me. And that for a saint, he is like an emperor, nothing can dominate, no comfort, nothing. He's above.

But for a person who says he is a king and asks for this like a beggar this, that, then what is, is he a king? I mean, of course, if somebody is a Divine personality to have the best of vibrations there must be a, say, proper metal, it is important, to suit good vibrations first of all.

But people even have washed My feet on a plastic bowl, believe Me, even the powder in the plastic, food in the plastic, which in My own house I would not even touch and allow it to come in the house. To Me it doesn't matter but it should matter to others.

Sahaja Yogini: When we have gold, Mother, it will have be only for You.

Shri Mataji: I am not thinking I am going to survive that long. Don't you worry. I don't need any more, you see. I don't have, but I am saying that it was, it is said in the Book that for the Goddess you have to use gold, no doubt, or the silver, but that doesn't mean that Dalai Lama is a Goddess.

There's another one coming up now who is supposed to be Shañkarāchārya. He's making a big chatra if you know what I mean, what you call those like structure they use, umbrella, gold umbrella. Can you imagine? Such a big one and he is only four feet five inches in height. And that umbrella once falls on him. That's the best, all funny happens.

Sahaja Yogini: When? When it happened? Another Sahaja Yogini: No, no it's not happened yet.

Sahaja Yogi: It will happen.

Shri Mataji: They have not been able to collect so much gold so far. Another one is Aga Khan who was weighed.

Sahaja Yogi: Who was Aga Khan?

Shri Mataji: That *[UNCLEAR]* fellow Aga Khan. He weighed himself. He used to take first into silver when he was twenty-five years of age, of his weight. And he was very fat, like that. He took silver of his weight. Then he got to

diamond, no, no, no, got to gold. Then he died. Thank God for the diamond.

Now his son is there.

Sahaja Yogi: Two, two sons.

Shri Mataji: Two sons but the one who is now the Aga Khan. He is member of the UNO and the another is the refugee one. I have met him.

Sahaja Yogi: No, one.

Shri Mataji: One is the Aga Khan.

Sahaja Yogi: Yes, but the one who work for refugees has nothing to do with Ismaili position.

Shri Mataji: Yes, he lives separate. Whatever it is, both are useless people. And the one who is Aga Khan is the worst. It is said if they enjoy women in this life time their disciples will enjoy women in the heaven. What do they think they were doing? You laugh but they don't. They think he is very holy and find women for him...

Sahaja Yogi: His brother is also laughing about this.

Shri Mataji: Brother laughs, laughs but he should say his real name. Why should he call himself Aga Khan? That's not the way. See, what I am saying is, he is not a saint.

All kinds of things these Ismaili are doing in front of My house, at the gateway when we get out on that Premier Road, Old Brompton Road. They are building a huge, a huge big building, Ismaili Center.

This will never be finished, I know. Horrid! They will all die with their palaces. We had only one Rasputin once upon a time; now there are so many. The best part of it, they are interested only in money and women. There is

no purity and that's the advantage: that all impure and false things have to fall because they have no base.

They'll all be exposed. That is the best death for them because if they die they can again use their Satanic forces from the subconscious. Let them live in the present tense and get exposed. Let all the seekers of the world get out of their clutches so that Sahaja Yoga works. May God bless you all! See if somebody says about Pope in India they will be equally hurt when I say about Dalai Lama

Sahaja Yogi: I was Catholic.

Shri Mataji: You know, My husband was so impressed by Pope you can't imagine! He said, “He is not like Dalai Lama. He is a much better person." He was so impressed, he went to see him, you know. He said, “Ha! What a man. He was very nice, very good, very religious. They had silver and gold, you know, for the tea. They had, he said very good things they had there." I said, “It's all other people's money. They aren't their own." My husband knows about Dalai Lama because he was with the Prime Minister but he doesn't know about Mister Pope.

So he said, “You mean to say he is just like a parasite as Dalai Lama is?" I said. “Yes” I said, “this Pope has no source of income of his own." He could not believe. He said, “I'll find out." I said, “You find out for Me. It's a good thing.

So I see where *[UNCLEAR]* he had the dinner set." He doesn't have any personal money of his own. Imagine!

Sahaja Yogi: It's for the visitors.

Shri Mataji: It's for the visitors, yes. He himself is a visitor. See, you should see his apartment. By chance I have seen his property in Vatican because first time when I went, I went as a VIP. I had to come to the VIP, certainly I did. I tell you, oh God, such a lot they have. I don't know what are they going to do with the brooches of silver and gold and all emeralds and what are they going to do with lady's ornaments, I don't know, there! And these Spanish things, you know, these necklaces they wear, these all diamonds.

Sahaja Yogini: There is a gentleman on the telephone. His name is Kelly and he was in Geneva and he has a fundamental question to ask You. And he said that it was more difficult to talk to You than to the Pope. He would like to meet You.

So I said, “Just a minute. I will go and ask." And he said, “I am sorry. I cannot come this time." I said, “Listen, if you want to..." [Talking about this man.]

Shri Mataji: Pope's more difficult than anybody else, Pope you cannot go near.

Sahaja Yogini: I said to this gentleman, “If you don't let me go and ask I won't. This is more important than the Pope so you have to take your time too." So he said, “OK." So would you like to put him on?

Shri Mataji: What does he want?

Sahaja Yogini: He is from Geneva.

Shri Mataji: Yes, Martine, you tell Me.

Sahaja Yogi: We talked to him yesterday, Mother. He is a curing person. He thinks that he is realised and he has

understood everything but he would like to talk to You nevertheless, *[UNCLEAR]* a bit higher.

Sahaja Yogis: Please, Mother, no, please Mother. It's a waste of time, Mother, Your time Mother, Your precious time!

Shri Mataji: All right, tell him that Mother has sent word that you are not a realised Soul. Take your realisation.

Sahaja Yogini: You knows he was saying and it was, you see, just the beginning that we are telling and so on, so on. [MISSING.]

Shri Mataji: What is it?

Sahaja Yogini: These people, they are headache. They are headache for You...

Shri Mataji: What did he say?

Sahaja Yogini: He said that he was feeling the negativity when they asked him to see You and so on because they said, I said that “No, you will have to wait” and so on and he can't wait, you see.

Sahaja Yogi: He was maybe a bit hurt because I said he had to wait. I don't know, I forgot his name.

Shri Mataji: So I can see him now sitting down here. I don't have to go to the hall.

Sahaja Yogi: No, no, no he's not here in the house.

Sahaja Yogini: He is on the phone.

Sahaja Yogi: And if he wants to come and talk to us, we can explain the things, you know. Mother, it is not Your job to do these things.

Shri Mataji: No, you should say, “Mother talks to only realised Souls. You are not."

Sahaja Yogini: They can be a headache for us but not for You.

Shri Mataji: You think *[UNCLEAR]*. She has so many things to be done. You are not so important because you are not a realised Soul, all right? Marie Martine...

Contents: 1982-08-28 **Interview Radio Suisse, Romande II, Switzerland**

Interviewer [in French]: *[UNCLEAR]*.

Shri Mataji: It is with every religion. [Yes], all of them. But not the believers; the people who originated the religion are the real people, but the believers diverted.

[Translation and question in French.]

Shri Mataji: As I said, I won't like to limit Myself as anything or describe Myself as anything. It is for you people to find out what I am.

[Translation and question in French.]

Shri Mataji: Jesus Christ is a great incarnation of God's power of love.

[Translation and question in French.]

Shri Mataji: Because truth is one...

[Translation and question in French.]

Shri Mataji: It's described that the Holy Spirit has the Cool Breeze.

[Translation and question in French.]

Shri Mataji: The experience that they talk of is from St. Paul.

[Translation and question in French.]

Shri Mataji: The experience of the power of the Holy Spirit has to be a living power.

[Translation and question in French.]

Shri Mataji: Now this technique is called as `Sahaja Yoga'.

[Translation and question in French.] [MISSING.]

Shri Mataji: Means it is spontaneous.

[Translation and question in French.]

Shri Mataji: Now, first of all let us see the collectivity of it.

[Translation and question in French.]

Shri Mataji: They call Me Mother.

[Translation and question in French.]

Shri Mataji: That's what I am coming to.

[Translation and question in French.]

Shri Mataji: And that possibility is given in all the religions and described in all the religions.

[Translation and question in French.]

***Contents: 1982-08-28*, Public Program, These are Days of Confusion, Freiburg, Germany**

[Discussion about a request to begin with questions.] Actually only I am here for a day and the... if you have time we will have questions. Otherwise you can write to Me. Alright? *[UNCLEAR* Now loudly you have to speak alright?] Now should we have... if we have time we will have questions later. Alright? Thank you.

I bow to all the seekers of Truth first of all. The seeking of Truth has been going on this Earth for thousands of years. All over the world we can find out that.....

***Contents: 1982-08-28* Conversation with Sahaja Yogis, Freiburg, Germany**

[MISSING.]

Shri Mataji: [Fraud] he is?

Sahaja Yogi: Very, very, very, very.

Sahaja Yogis: Devil. Devil.

Shri Mataji: Devas.

Sahaja Yogi: Devil.

Shri Mataji: Oh, devil. He is a devil himself. Why should you work with him? He's, he is Rāvaṇa, who had said to Sītā that, “I'll molest the chastity of women of India." But he could not do it much.

Sahaja Yogi: No.

Sahaja Yogini: Mother, has the second one got the powers of Rāvaṇa as well?

Shri Mataji: Aāa?

Sahaja Yogini: Has this second one got the powers of Rāvaṇa, or one of Rāvaṇa's brothers he is?

Shri Mataji: What's it?

Sahaja Yogini: The second.

Sahaja Yogi: Rajneesh.

Sahaja Yogini: Rajneesh. Has he got the power?

Shri Mataji: I don't know. These are stories I am telling you. I don't know. I'm not bothered.

Sahaja Yogini: Mother, as well is [one of] printed matter in India. One of Your disciples collected anything printed out *[UNCLEAR]*?

Shri Mataji: No, I can ask. I can ask.

So I am able to tell you all these things. Hmmm. See now, the story about him, another story, seem to be many stories. Another story they said is that Rajneesh

was never shaved since he was a diabetic patient. And as a diabetic patient he used to eat a lot. That's good.

He got a neck problem, was not very seriously sick. But they took a certificate from a doctor saying that he's very sick because he wanted to go to America, because something serious was discovered about him in India.

So he ran away. And just like a criminal runs away. And before everything [became] more serious he ran away. He's the same person, but he said that he's sick just to escape the police. Or they say some people who are manoeuvreing him, who were manoeuvreing him played this game. And they took him away from there to America, saying that he's sick and he has to go there. “Now he's sick.

So we want to take him." And they couldn't say no on that premise. But the way he ran away, all his ashrams were burnt and *[UNCLEAR* evacuated/evicted]. And the way he had collected the lakhs of goods worth billions of rupees and pounds. Everything was gutted.

Sahaja Yogini: Rare *[UNCLEAR* goods/books].

Shri Mataji: Mmm?

Sahaja Yogini: Rare *[UNCLEAR* goods/books].

Shri Mataji: Rare *[UNCLEAR* goods/books]. He used to tell his disciples [he] used to send a list of *[UNCLEAR* goods/books] he wanted from abroad. And he used to read a lot.

Now, we have not covered about one more point, I think. It's about the dangers of Sahaja Yoga. One danger of Sahaja Yoga is that you don't pay any money for it. Second danger of mort is that your health improves and

that you don't pay any money to the doctors. Third danger of Sahaja Yoga is that people no more are confused and they have a mental alertness and dynamism. Fifth is that you become very creative. Sixth is that you drop out all your habits and no more slaves of any habits. Sixth is you, you lose your identifications which are false and man-made. I've lost the number. Which is the next numbers [present]? Sahaja Yogis: Seven. Seven is the next number. Seven.

Shri Mataji: Seven. Seventh is that you become capable of giving realisation to others and of understanding Christ as a living entity, as a living reflection you can *[UNCLEAR* say/see Him] within yourself.

Sahaja Yogi: A very perfect symbol.

Shri Mataji: Eighth is that you become a law-abiding, peaceful, blissful citizens of your country.

Honest, honest. Generous, honest. Generous, honest. You become a universal being, understanding values of all the human beings by your enlightened value system. As far as the priests are concerned...

Sahaja Yogi: We aren't primate, but the priests, Mother.

Shri Mataji: Aāā?

Sahaja Yogi: We are priests. None are primate.

Shri Mataji: No, no, we should say, we have, we must have some people to enjoy the joke in the play of the Divine. If the priests are so capable why don't they come and see Mother and talk to Her, face to face?

Sahaja Yogi: I've been telling Mother that a one month's time yogi is coming to Switzerland for the Vicar's Day.

Shri Mataji: And we wrote to the Canterbury, what's the name?

Sahaja Yogi: Archbishop.

Shri Mataji: Archbishop of Canterbury is too busy with the politicians and and committing with the kings, you should put. And the Pope. You put it. We can put it: we wrote to the Archbishop of Canterbury. He's too busy with the politicians. He has no time for Mother.

Sahaja Yogini: Did you write twice or more?

Sahaja Yogi: No, no, no, too much, too much.

Shri Mataji: Thank you, very much. We, we expected some priest to come in the church of Lausanne.

None of them turned up. And the priest met you on the street, you told Me, na?

Sahaja Yogini: Yes. I've met him in the, before You just arrived, Mother.

Shri Mataji: He is... Last year the Protestants were not very unhappy with the Mother. Why? Because I only spoke against the Catholics. But now they are against Me because I said, “You are also in the same plight." No, I didn't say anything against. She said that, “You should not be annoyed because She didn't say anything against you." It's only you got exposed yourself. Mother never said that anything against you.

So why should you be so annoyed? It's surprising. She never said anything against you as such. Why should you be annoyed? Even say She has said something subtler than what you have been saying, what is there to be annoyed? Still we don't understand the reason for your annoyance is."

Sahaja Yogini: Mother, this is for Brigit's birthday tomorrow and this Mathias' today.

Shri Mataji: All right. Let's sing.

[All are singing Happy Birthday to you to Mathias and Brigit.]

Shri Mataji: What I'll have this fit for it? *[UNCLEAR* Look at/You cut] it. Oh, it's great. Now what about the lights?

Sahaja Yogini: Yes, Mother. Found.

Shri Mataji: Now take it out. All right. One by one, put it on.

Sahaja Yogini: Mother, we have got another birthday, a Realisation birthday.

Shri Mataji: Aā?

Sahaja Yogini: First year the Gandharva's realisation.

Shri Mataji: That you are?

Sahaja Yogini: Yes, yes and [he worships Guru].

Shri Mataji: Congratulations.

Sahaja Yogi: There is some Greek.

Sahaja Yogini: Greek music.

Shri Mataji: Take the birth cake to her.

Sahaja Yogini: Yes. It goes to the Brigit.

Shri Mataji: Aā?

Sahaja Yogi: We have one more Greek.

Shri Mataji: We got a dynamic one converted. I want more Germans to come. Another one German is getting, you see. They'll put one of the rise and want them just to rise in. May God bless you.

Sahaja Yogini: Mother, two things You have, because it's the best present for me truly, that You are here for my

birthday. I know You are not here for my birthday but You are just here and I mean it's just a beautiful present for me. And this is little remembrance from Bassum, in case sometimes I can come here.

Sahaja Yogi: You should. You should.

Sahaja Yogini: I just hope it will work out.

Shri Mataji: It will work out. Very good idea. May God bless you.

So many candles. *[UNCLEAR]*.

I was expecting six years old.

Sahaja Yogi: [I'm] very old, Mother.

Shri Mataji: Waw. Whose birthday?

Sahaja Yogi: *[UNCLEAR]*. You also? There's one more?

Shri Mataji: You should write that those who cannot see, hear; see those who are blind physically, can see; those who cannot hear, can hear. We have seen that happening. Thank you very much.

Sahaja Yogini: It's napkins, Mother, with, with the design of Bassum. It's just a little thing, Mother.

Shri Mataji: I know, I know. It's beautiful. It's great. What's that? This one is for Mathias, please?

Sahaja Yogini: And this You see, Mother.

Another Sahaja Yogini: And he's too, Mother, very dedicate.

Sahaja Yogini: But Mathias is with family also.

Another Sahaja Yogini: You have to give it to Mathias. It has the same style. It's for Mathias after all.

[Translation and question in French.]

Shri Mataji: You give him this holder. You give him this?

Sahaja Yogini: Mother, thank you very much. [Mother, I must say it's a] very big style.

Sahaja Yogini: Mathias.

Shri Mataji: For Mathias. This is from Brigit. That's for groom. Now start lightening the other ones.

Sahaja Yogis: This one?

Sahaja Yogi: Brigit.

Sahaja Yogis: For Brigit, Mother. For Brigit.

Shri Mataji: For Brigit. May God bless you. This one is from Brigit. This is the, this is from, from Mathew.

Sahaja Yogini: Look at this, Mother.

Sahaja Yogini: Look at this one, Mother.

Sahaja Yogini: So that he can slow down.

Sahaja Yogi: I have that to my face, Mother.

Shri Mataji: What kind?

Sahaja Yogi: Yuppies.

Sahaja Yoginis: It is a joke. It's looser. It's [looser] limping so that he can slow down.

Sahaja Yogi: I have that on my face, Mother.

Shri Mataji: Yes, yes, yes.

Sahaja Yogini: Mother and this is from I, Emilia and Arneau.

Shri Mataji: Aā, good idea.

Sahaja Yogi: Oh, thank You very much, [thank You] Mother.

Sahaja Yogini: Thank You.

So it is also from Marie, Emilia and Arneau to thank You for welcoming us here.

Sahaja Yogini: *[UNCLEAR]* from Magda.

Shri Mataji: For whom?

Sahaja Yogi: Magda and *[UNCLEAR* name].

Sahaja Yogini: Thank You. Thank You so much.

Sahaja Yogis: For Arneau and Marie Lou.

Shri Mataji: For Arneau and Marie Lou. All right? You like it? Arneau: [I am fond about it]. You can see, Mother.

Sahaja Yogi: For the candles, Mother.

Another Sahaja Yogi: Thank you very much. Merci beaucoup. It's very nice.

Sahaja Yogi: Mother, *[UNCLEAR]*. Please have it *[UNCLEAR]*, Mother.

Sahaja Yogini: These You can give to those with children, Mother. They will sure spare some money for the ashram.

Another Sahaja Yogini: For which? It's for puts money, ah.

Sahaja Yogini: To the children. Just that they get something also.

Shri Mataji: Oh, I see. All right. I saw, you have one. Arneau? For keeping some money for ashram.

You put some money there for the ashram? This was the time for the children, you see.

So I just thought that I could not get any other present but for children. That's the best. And the way they greeted Me first at the airport was the best.

A child: *[UNCLEAR]*.

Shri Mataji: Done. Now, come along.

Child: No, no, please no. No, no.

Shri Mataji: See... Wish I'm giving you this one.

Sahaja Yogi: Very good. Brigit's... You know, is.

Sahaja Yogini: Mother, You please.

Shri Mataji: It is very beautiful idea.

Sahaja Yogini: At the same time...

Shri Mataji: This is God and this is human being.

Sahaja Yogini: Oh, I didn't know, Mother.

Shri Mataji: I'm your Mother and that's the human beings who looks after you. All right?

Sahaja Yogini: I mean it just happen like that, Ma.

Shri Mataji: Because God doesn't see the whole world. He lives under the protection of Mother. Now, I must tell you something about Gods. Now come along, let's have it. *[UNCLEAR]* nobody answers. All right.

So.

Sahaja Yogi: Thank you very much for the cake.

Shri Mataji: Dear [Scottie] I give you very little, very little of, very little, just the wings of the angel.

Then you can have it.

Sahaja Yogi [about a child]: He wants to blow the cake.

Shri Mataji: Oh, please come. I eat a little one, the rest is yours.

Sahaja Yogi: Actually [in fact they don't like this cake].

Shri Mataji: I've warned you.

Sahaja Yogi: OK, Mother.

Shri Mataji: Now, you have to get strong. You have got the knife? I hope you don't eat two pieces at once.

Sahaja Yogini: *[UNCLEAR]*.

Shri Mataji: Better take them out. Very little is enough. No, no, no. Not allowed to eat that. Very nice. Take all of this now. Slowly, slowly, take out. This was a nice [anniversary].

Sahaja Yogi: Thank you very much for the presents, for You were a part and parcel of everything.

Sahaja Yogini: Open that present.

Shri Mataji: Now a new rule in Sahaja Yoga that they have passed for Me, this is also Sahaja Yogis' suggestion that Mother should not give any presents on birthday. If She has to give She can give otherwise but not on birthday, that others feel bad.

So Ashirvad, he felt because sometimes people don't tell their birthdays or they tell their birthdays and sometimes people become very upset.

Sahaja Yogi: If they don't get anything.

Shri Mataji: If they don't get anything.

So best to avoid everything, no birthday present. I said, “All right. To children I can give." He said, “All right. To children you can give." It's a big problem.

So My birthday present is that I have selected your presents. All right? Then it's all right. May God bless you.

Sahaja Yogini: So I must open them, Mother.

Shri Mataji: This one I *[UNCLEAR* didn't/don't] know. The one I have selected is in here.

Sahaja Yogini: It is so funny because the whole family is upset I am not with them.

Sahaja Yogi: She can say except for me [who is here].

Shri Mataji: That is what they are trying to say that if she cares so much for Mother, then you forget the family. But what about Christ? What will you say? When all His twelve disciples joined Him and cared for Him and loved Him. But we are not the people who live away from family into places. We are not ascetics. We lead a very

normal life. That's the basics they have not seen, you see. In their blindness they didn't even see. Just write it down that we are the people who live in family. We do not give up any family, anyone of our associations or anything and we are very normal people. We don't lead an ascetic life. On the contrary, Mother is very anxious that the family relations must be maintained at any cost.

[Aside:] We got that.

So you be the messenger of [this]. Oh, not so many, one I can have. Very nice dress Stefanie got. Yes, it's very nice. You better [fit it].

Child: That my aunt could do.

Shri Mataji: What an idea, āa?

Sahaja Yogini: It's beautiful, Mother. I look forward to taking this with me.

Another Sahaja Yogini: It was so beautiful, Mother, how everybody was in joy with me when I came back from London.

Shri Mataji: Mmmm. You have to put some money, as you know.

Sahaja Yogini: Chicken feed.

Another Sahaja Yogini: Look at that, Mother.

Sahaja Yogi: I am Satchit.

Shri Mataji: Yes. You put it there so I'll ignore.

Sahaja Yogi: *[UNCLEAR]*.

Sahaja Yogini: This one, Mother, is for Martin?

Shri Mataji: This one is for Martin.

Sahaja Yogini: Oh, it's very nice.

Shri Mataji: Just look at that. Quite surprised.

Sahaja Yogi: Surprised.

Shri Mataji: Now what to do is the problem. But don't feel bad. You are going to be all right. Don't be upset. See, the aunts are full of hope. All right? That's what is the photograph is saying. There is nothing to worry. May God bless you all.

Sahaja Yogini: You just look to that one.

Shri Mataji: This was given to you?

Sahaja Yogini: Yes, Mother.

Shri Mataji: It's beautiful. There were some people in India, some journalists, who criticised about the plump body I have.

Sahaja Yogis went and said that, “She's plump but She's thousand times a better looking than you are." And and they said, “I would not like to see your face in the old days. You see, it's all right to see you in the night." They told the woman like that. She said, “But you must understand, I went and asked Mother why She has a plump body.

So She said, `I have to have water in My body. It is very important that I must allow My body to have water because all the Chakras are to be loaded later and are to be looked after. There has to be some buffer.' " But he says, “Mother's body, see how old is. She knows why She has to have a certain body. She doesn't have to become a cinema actress. Why are you worried?" he said. “You want to have ladies who are beautiful according to your will. You go ahead, like that, you see." He was very strong. “If you want prostitutes, you can go to prostitutes. She's *[UNCLEAR* a/the] Mother. She's not here

to please you with Her body figures." See, even, I've seen people who talk of God also want to have a body figure to please them. Imagine. They want to see beauty in the body of a person.

Can you imagine? That's what it is. And he just went and told that, “What are you looking for in Her? Is She an actress? She's your Mother."

Sahaja Yogi: Mother, I [don't think] they'll attribute You, shapely be half of the, twenty five [woman].

Shri Mataji: See what, with what eyes they are looking, is the point. You can see. Also these French, same thing. With what eyes you are looking at Her, you can see how cheap you are. I mean, what interest you have in Her. Because you can't look at a woman as a Mother. This they have to think of it.

Sahaja Yogi: Mother, You remember, this man who went to see You in Paris and they had an interview and he, he was a [painter], was a great painter who...

Shri Mataji: Ha, I remember.

Sahaja Yogi: Who, who painted a and he said that all your cool inside.

Shri Mataji: [Picture].

Sahaja Yogi: No, I used Your picture.

Another Sahaja Yogi: We are the first who require them. They were so many of [artists]...

Shri Mataji: Yes, so many artists. But specially he, the artist, what was his name?

Sahaja Yogini: Jose Jarson. We've met him again, Mother. This year he's going to organize Your radio interview but

[perfectly] this time, because last *[UNCLEAR* time/one] was a mess.

Shri Mataji: You see, he says that, that you know because he said that, “I was impressed because Your face, you see, whatever we have learned about the perfect person is all that is in You." That's what he said.

So, you see, even the churches want the priests to be attractive, you know, provocative. Not attractive but provocative. You see, they want a woman to be provocative. This is what they want. Just think of it, to have a Mother who is going to teach you about God, you want to have that and must [look like a filthy] woman. Can you imagine?

Sahaja Yogi: Doesn't it come, Mother, from the right side that so many people are now right-sided and they want to [think and think] and just think of sex. They are women of the sex, aren't they? They are cast from the right side. And then what are their vibrations? Speak for the right-sided women.

Shri Mataji: Yes, of course. I mean, it's all that they want a woman to be, nothing but a sex. That's why these feminists have come up to say that, “Who are you to tell us?", you see. They want women to be nothing, like nothing but prostitutes, you see. Just selling their bodies, showing their body and all that.

To be used, that's what it is. It's too much of it. And women are so, so stupid, they accept that situation.

They don't want to keep to their self. You see, they want to accept it. If they say, “The waistline should be six inches” they'll do anything to get it. Stupid. And this is what it is.

And specially, you see, like these priests and all that. You see, either you listen to them or agree with them. Otherwise they're just professing. This is the another. Either we accept them whatever they are been doing or we hear or you take to their [side]. That's also of journalists. Also they [have]. But doesn't behoove a priest. It's all right for a journalist to say something like that but it doesn't behoove a priest to pass personal remark about a lady who is a respectable lady. She's made by God, not by you. And by that you are insulting God. And we have never seen Mother passing a remark on a physical side or on a personal side of any person. I mean, they don't even have the decency and decorum of a priest. Challenge their profession. Challenge their profession. Priest has to be a decent man. He looks at a woman from what angle? He has to look at every woman as his mother. They are not Freud, are they? They are priests.

Sahaja Yogi: Mother, would You like to, to rest afterwards?

Shri Mataji: Yes, thanks. But you can say in Sahaja Yoga you are prohibited to pass any remarks about the physical aspect of people and to be provocative. Is it, are we really going with people who behave in a way that provokes really? It's very common. *[UNCLEAR* Mary/Marie], isn't it true?

Sahaja Yogi: Yes, Mother.

Shri Mataji: I'm very particular on that point. Not to dress up in that way, talk in a way that is provocative. It's not [allowed], because it debases human beings, isn't it? It debases people. It destroys.

So this is what you have achieved out of your personality as priests. Just condemn them [openly]. This is your mental level.

Sahaja Yogi: Mother, writing this letter is going to teach us so much that we'll be ready to talk anywhere afterwards.

Shri Mataji: This is your mental level. Yeah.

Sahaja Yogi: No, I guess, anybody.

Shri Mataji: This is their mental level. You see, you can see your mental level even with your dogmas, what is your mental level. There's no decency or decorum. And I'm sure this priest must be drinking and must be smoking.

Sahaja Yogi: Yeah. You know, where I was, Mother, before meeting You I raised this question in Christian community and they were drinkers. They were drinkers and smokers as I have never seen, Ma.

Sahaja Yogini: This is in my family.

Shri Mataji: And, when I was, when I was supposed to be in the, in the, in dining room I was feeling I was going in the hell. They had a big cloud of smoke around them.

Shri Mataji: Yes, this is what it is.

Sahaja Yogi: And that and they are...

Shri Mataji: They are very, very much in the hell. And this hell is created by the priests, I must say.

But they are so good, you know, sophisticated, you see, all that, if we don't see. You see, there are some good priests also, not bad. All of them are not bad. But they are misled by the idea, that idea that you are a servant of God, you are working for God. They are misled. They

are good people, I believe. They are very good people. I've met some very good people, priests. And they get confused with Me later on, because they don't know. They think they are doing God's job. You see, they are mentally little less, I think, to understand. They don't understand. What can you do? Just they don't understand. If left to themselves they would understand this, that, “We are taking money in the name of God, we are working in the name of God and that we are also doing something which is not of substantial value. We are just doing some sort of a social work." They could see but if they are intelligent, they are cunning. If they are not intelligent they are playing into the hands of the Church. And they are paid for it, see, na. The problem is they are paid for. Because nobody wants to give time to God, really. Even to God you must pay. This is the idea that if you give any time to God then you must pay. This is the basic idea of everything, isn't it? If you give even five minutes to God, the God must pay. But poor God has no money.

Sahaja Yogi: And if you want to be a Baptist you have to pay five times as much.

Shri Mataji: That's what I am saying. And if you have to have wedding... But the worst is the community called Parsee in India. They said, “It's better to live than to die in Parsee community because you have to pay ten times more than the living." So they have all kinds of priests. It's not the first type.

I've seen many types, you see. It's nothing. They have one type...

Sahaja Yogi: Mother, it's no matter you have to pay a lot when you are going to die because then this means you are not going to continue paying for them.

So once you are gone you've got to pay.

Shri Mataji: Pay the lump sum, you know, for future. I tell you. Better pay them now. But America is even more sophisticated. You can pay them before your death, for your death. They will dress you up; they will put whatever you want to put in there.

Sahaja Yogi: Cinema.

Shri Mataji: I tell you, everything, it's so ridiculous. If you see, you'll really laugh. And if you want, they'll put white satin for you; if you want they'll put blue satin for, as if you can see, you know, after you are dead, what satin it is put around you. And they can carry you in a particular carriage; they show you beforehand. Whichever carriage you want, they'll carry you in that.

Sahaja Yogi: You can have a tour before, if you like.

Shri Mataji: Aāa?

Sahaja Yogi: You can have a tour before.

Shri Mataji: That's it. They have a regular now, like a super store for all these things. You can go round. You know, this, like we have, like a...

Sahaja Yogi: Like a [multiplex].

Shri Mataji: [Salvage] and sort of thing. And you can choose whatever you like, whichever you like, to such an extent that there are people who contribute for a man. You see, there is, supposing one person who is going to die, now he tells his relations that, “I've put so much money for you, so much money for him. But first you'll

have to contribute for my death." So somebody pays for the coffn, somebody pays for this. And there is a list of things. And, you see, you can choose whatever you like. It's so absurd you know, when I saw the documentary I was shocked. Can you imagine, for the dead that you can give a list and you can say, “All right, this list it is this, I will give. That one this will give." You see, so that there's no repetition.

Sahaja Yogi: But then you know what you can get for the sixty's anniversary already.

Sahaja Yogini: Same, same system is all the U.S.?

Shri Mataji: Yes, yes, same system, you see, because they have to make business out of your death.

[MISSING.]

Shri Mataji: Very good, this one. This I need the most, I tell you. I go on losing them. Beautiful.

One better than the other. I think I should write down My names. Then I won't lose. Best is to put the names *[UNCLEAR* here/on] [isn't it]? Beautiful. Thank you very much.

Sahaja Yogi: Very nice.

Sahaja Yogini: Thank you for all that You have done for us, Mother, *[UNCLEAR* during/doing] this *[UNCLEAR* travel/trouble].

Shri Mataji: What did I do?

Sahaja Yogini: I mean, You worked so much for us, Mother, You did so much. You help us and I just hope we will, we will be up to what You have given us.

Shri Mataji: Thank you.

Sahaja Yogi: Mother, we are all begging You for making us the way You want us to be.

Shri Mataji: You are already there. You are there. You are already there. You are just progressing.

You see, with the natural forces of God, you'll be all that. Just be patient with yourself. Don't get exasperated. Don't be unkind to yourself. I know there are problems sometimes. Take it easy. It will work out.

Sahaja Yogi: Mother, before going at [Sankt Andreas] may I show You the meditation room?

Shri Mataji: Yes.

Sahaja Yogi: Always.

So take example.

Sahaja Yogini: We've put this, to wake up us in the Paris ashram. If You could bless it so everyone gets up in the morning.

Shri Mataji: For whom?

Sahaja Yogini: For Paris ashram.

Sahaja Yogi: Wake up in the morning.

Shri Mataji: In the ashram?

Sahaja Yogini: Yes, to wake people up in the morning.

Sahaja Yogis: To wake up. To wake up, Mother.

Shri Mataji: Oh, beautiful, I must say.

Sahaja Yogini: For a cow, Mother.

Sahaja Yogis: Wake up, wake up.

Shri Mataji: Do wake up, wake up, wake up.

Sahaja Yogini: You know, I'll set it in the veranda. You'll see it, Mother.

Another Sahaja Yogini: I hope I will hear it. In [Nigeria].

Shri Mataji: Put a loudspeaker. All right.

So the things that I, these, you have got the things that I *[UNCLEAR]*...

Sahaja Yogini: This is just funny, Mother. What happened? I went in this shop to buy the presents to Matthias and Arneau and I just, they had little biscuits, you know, from Bassum and I said, “Oh, it's so good” and she gave me the box. And it's already, it's already, I mean, it's not full, but it's so sweet she gave me the box.

Shri Mataji: What is this, [Christiana]?

Sahaja Yogini: It's a specialty. It's very good, Mother, that You'll love it.

Shri Mataji: You want Me to take one?

Sahaja Yogi: [Please] take one Mother.

Shri Mataji: Mmmmm. Really, it's good. They are ginger biscuits. All of them? No, I don't eat biscuits much.

So I think it would be nice to distribute them to others.

Sahaja Yogini: Yes, yes, Mother.

Shri Mataji: Sahaja Yogis will [get these]. These are ginger biscuits, are good.

Sahaja Yogini: I've just received, I've just received them in the shop.

Shri Mataji: It will be a good idea. Very good biscuits, very good. There's one more [found] point, the last but not the least since *[UNCLEAR]*.

Contents: 1982-09-00 **Departure (by train), Cambridge, UK**

[As they arrive a bit late for the train, Linda Williams runs down and opens few doors of the train on the platform.]

Shri Mataji: [says that Linda should not have done this]. I am Kali [Goddess of time] and trains don't leave without Me.

***Contents: 1982-09-18*, Public Program, It is Eternal Life, Town Hall, Hampstead, London, UK**

It is such a pleasure again to come to Hampstead and to the Town Hall of Hampstead. Hampstead has a special place in the play of the Divine. Perhaps the people living in Hampstead do not know the significance of this place. But we know.....

***Contents: 1982-09-19*, Public Program, Day 1, Who Does All These Things, Ghent, Belgium**

It's very kind of the Sahaja Yogis of Ghent to invite Me to come here in Belgium itself to meet them and meet other people who are seeking the truth. Actually every place, every country where Sahaja Yoga started, it had a very dramatic beginning. And I have been always enjoying and witnessing the fun of the reaction, the first reaction of the people of *[UNCLEAR* truth]. *[UNCLEAR* Robert] is a wonderful person because he came to us at a point where people did not think that he would even achieved his realisation. And suddenly I came to know that he has started a center in Ghent and everybody thought it was really miraculous. How could he do it? It has happened also once before that one gentleman came to Bombay [Mumbai] to get his realisation and he went to Rahuri and

started a center of his own. *[UNCLEAR* And it's true/And through you] it is such a big organization now. I should not call it an organization but such a big tree that thousands and thousands of people have received realisation under that tree. Like the banyan tree has a very small seed and once it *[UNCLEAR* pierces/creates] a huge big banyan tree. And the same is happening here in Belgium. I am very happy to know that we have such nice seekers here who have achieved their realisation already and there are many who are seeking.

For this, there is one thing in common. I think it's the sincerity of purpose, sincerity of seeking. If you are sincere, you won't accept even the rationality or rationalizing. Because sincerity has its own feeling and the feelings cannot be argued and you do not feel satisfied with what you are doing unless and until you have found.

Sometimes people rationalise things because they enjoy the mental feat, like a circus going on and they go on arguing between themselves. They like to have like a card game, you can call it. But one must understand that rationality can go to any extent. A murderer can rationalise his murder. Murderer can rationalise his murder, why he murdered a person. Murderer, a killer.

So it can have many various aspects and various representation.

But why we find fanaticism everywhere? People can kill other people in the name of God. But truth is very different. Truth is absolute. It is not that one can say, `This is truth,' and another one can say, `This is untruth.' It cannot be *[UNCLEAR]*. For example, the colour of this

room, everybody can see and say that this is the colour. Nobody can argue on that point. And there cannot be two opinions about it. But then why, in the name of God and religion, there are so many sects? If God is one then why there are so many problems? So much so that people are now thinking that there is no God. Every thinking man really sometimes wonder what's going on. Actually, the reason is that human beings as they are, at that awareness that they are, they are not yet fully there from where they can see the truth.

Supposing you are climbing a mountain, from different angles then wherever you are, you think this is the truth about the mountain. But those who are sensible will understand that unless and until they go to the apex, they won't be able to see the whole picture and they should not take such a decision.

So one has to reach that point, that zenith from where he sees all around and then knows that it is all just the same integrated in one. Once you are moving you should move along knowing that you have not yet achieved the zenith.

Now the problem is that people don't want to believe that their awareness is not yet complete. At this human awareness, they want to judge everything. For example, a person who is not a realised Soul and comes to a program, what will he see? He'll see we are wearing a sarī or saying some things. It may not be intelligible to his mind at all, because we are not subtler enough to feel the subtle side of reality. This has given another problem to human beings. Those people who are realised Souls or those who came from the zenith downwards, you can say incarnations, they were never understood by the people

who were climbing up. And that's why they tried to kill people who were coming down from the zenith and telling them about the zenith! That is how they tortured people. Now it is difficult to understand why they crucified Christ. But maybe in modern times also if Christ has to come, you may not crucify Him but you will make such a fun out of Him in our newspapers that He would be crucified in any way. This is the way we try to avoid the truth. This is not a question of our inferiority. Because when you think that you are inferior to someone, these problems come. But if you understand that the ocean is waiting for all the rivers to flow in it, nobody is inferior or superior. The clouds rise from the same ocean, go and fill the same rivers and again the rivers flow into it. There is a continuous process going on.

So there is no question of inferiority or superiority. But at this stage of awareness, it is very difficult for human beings to understand that there could be someone who is just like the ocean, who is the spirit.

Till you become the ocean, you will not understand that kind of a personality and you'll always criticise such a person.

So there is a vicious circle between the people who know about the truth and the people who do not know about the truth. And in between, the fake, the people who are interested in cheating others and making money out of you or getting something out of you, have the *[UNCLEAR]*.

Now if you have to become the truth, that is, what happens to us and how we relate it to our awareness, as human beings if we say there is a bad smell coming or a good fragrance is coming, we all know that there it is. But

suppose the people just start quarreling about it. You'll say, “You are all mad. How can you not smell it? It is there. You can feel it. It is there." Or if somebody doesn't feel, you'll see that, you'll say that there is something *[UNCLEAR* less/lacking] in that person. In the same way, when you become realised Soul, then whatever you feel on your fingers, even a child feels the same. Even an old person feels the same. Any country, any community, all of you feel the same. You cannot argue it out. It's an awareness in your feeling of your central nervous system, of the nerve. You can feel it about another person.

Mohammed Sahib has said that in the time of resurrection, your hands will speak. And His *[UNCLEAR* independent/dependent] Islamic people, they feel that He was the last and there cannot be anything. He himself has said that there will be a resurrection time when the hands will speak and who is going to do that job. That means somebody has to come and do the job of resurrection. If you yourself believe that by doing this kind of a circus of namaz they are just going to take off to heaven, they are sadly mistaken. Even the same about Christ. If you go on saying, “Christ! Christ!" and listen to the way people have killed so many *[UNCLEAR* Ceialos] you think that they will have any place in God's kingdom? It's true about Hindus also where they have formed a caste system and fighting among themselves.

So one has to realise that whatever we have achieved is not sufficient. We have to have a higher awareness by which we see the zenith and by which we understand that it is absolute. Absolute has no higher point; it's the

highest. It cannot be compromised, either. Absolute truth means there is no parallel to it; there is no question about it. God has created human beings with great care and love. He has brought them to this great level of the understanding that there is God. For animals there is no God. Whether you believe in God or not, doesn't matter. But on the whole people have an idea that there is some sort of a power above us. They can think about it and they can see it with their own eyes.

Now you see the flowers becoming fruits. You see so many living things happening in this world. Who does all these things? You have to think. Now if you do not want to know about it, so it's *[UNCLEAR]*, but if you want to know then we should find out. After all, what is this power that is doing all this living work within us and without us? Now if I say that this is the Divine Power of love of God, you are not to take this for granted because nobody has felt it before. Nobody sees it. It is so subtle that we cannot see it. It is here. You cannot see it.

But in ordinary cosmic level also you do not see any ether. It has got all the programs that are going on in England or in America and when you put the television you can see that. Supposing you are an instrument like that and it has to be just plugged to the mains, then why not do it? If you are the instrument, if you are to know, then it is better that you do it. But then the question comes, how to do it? Because it is a living force and that living force cannot be excited by human beings. We, what we do, is the dead work. For example, if there's a tree available then we can make it into a chair. It is all dead from dead.

But we cannot make one seed sprout with our authority. You put even one seed in the library, nothing will sprout because there is so much knowledge around it. You stand on your head, do all kinds of Haṭha Yoga exercises or do anything you like, it won't sprout. You may say all kinds of Tantras and say all sorts of Vedas and also say prayers like, `Sprout, sprout, sprout.' It will not. You may end up calling it very obstinate, unreasonable thing. But the trouble is, for living things you cannot brainwash it. It has to work out. But how? You've to think how did we become human beings from a unicellular cell, amoeba? From monkey to this stage, where you are listening to a nice lecture? It is unbelievable that we were that and today we are this without knowing anything about it. We did not rationalise anything to become that. It has happened spontaneously. In the same way our realisation is going to take place also, spontaneously.

Now when we ask a simple question, “How does a seed sprout?" you have to just place it in the Mother Earth and it will sprout. The Mother Earth has the capacity to sprout.

So anybody who has this capacity can sprout it.

So there are many people in the market who say, “I have the capacity." Another one will say, “I have the capacity." You say anything and you get the market flooded. But this capacity is to add, not to *[UNCLEAR* show/sow]. It's not just talking.

For example, I went to America first time in 1976 [1972] and there I told them that, “You have to be born again." That's what Christ has said. If everything was finished at the time of Christ, then why did He say that you are to be

born again? So they started an organization calling `Born Again'. Even one President of America was born again. I don't know how! So I asked them, I said, “How do you call it `born again'? Means do you do that job?" So they said, “No! We are already born again." As this self-certification. I didn't understand how are you born again when you do not have the capacity to make others be born again. Now if the cement says, “I am the Mother Earth” are you going to believe it? If you put a seed in the cement it won't sprout.

But that is another capacity of human beings to believe into something false and live with it. It may be money-oriented, power-oriented, whatever strategies, but I find *[UNCLEAR]* it is the seekers. They need to suffer the most. You have this, or the people who are not intelligent enough, I should say, do not have the wisdom, always fall *[UNCLEAR* up for/into] these things. Their ego gets identified with this wrong path and they just get dwindled up into it. It is a very sad thing because this is the time of resurrection. This is the time of your last judgement. This is the time you have to get your Self-realisation.

And so many are lost like this because of the misidentification. It is simple to understand that you cannot put in any effort for living process and you cannot pay for it.

But people work on your weaknesses and support your weaknesses and you get entangled into these things. I must say that once you get your realisation you become the strongest personality. You do not aggress anyone but you do not also receive aggression from anyone because

you are a living person What you feel, your life force within yourself.

Within us is placed this personal mechanism of Kuṇḍalinī, which is the residual power of our desire.

It is called as residual because it has manifested the whole of being but yet not expressed itself.

So in essence, it is the desire to be one with the spirit, to be one with the absolute.

So as because it is not yet manifested, we call it a residual power. And this is the tree of life, the whole of it. You can see that.

It is not in our central nervous system felt so far. These are the subtle centers which manifest of course *[UNCLEAR* in growth also of] our plexuses. When this residual force rises through this center and arise at the top of your head it creates a sound just like a heart beat on the top of your head near the fontanelle bone area.

Actually, Christ never needed any baptism but to tell people that baptism has to take place He had to go through this process which is termed as baptism. But everybody has not done the baptism. One who can give baptism in reality is the person who is a realised Soul.

So, it has nothing to do with what money you give, how you talk, how you live, what is your race, what is your condition. It's just if you can give realisation to others, then you are a realised Soul. When this power *[UNCLEAR* presses/passes] through your fontanelle bone area and clears it through, you start feeling the Cool Breeze of the Holy Ghost coming out of you. It is not possible by doing anything else but the sprouting of the Kuṇḍalinī.

You cannot give a false certificate. You cannot say you've got Self-realisation, you are born again. It has to happen. The Cool Breeze has to blow out of your head *[UNCLEAR* that's as simple as anything].

Then it has to flow from your hands also.

Somebody asked Me today that it is said that the Kuṇḍalinī is hot and you must get a hot feeling within yourself. Now must be some people who are not authorized to do something like that, must be creating a problem with the sympathetic nervous system.

This is a sign of sickness. We know that if somebody has temperature then we know that person is sick. Even in nature if you see, you cannot see that there is a helium gas and people are working on it to reach it to the absolute zero point in cathode, helium. They have found out that when the gas is cooled down then it is filled more. Then all the particles, that is all the atoms there are, or you can call them molecules, they do not stick each other anymore. They become very quiet and they move in the same direction, like collectivity it is that. And when they are heated, they start bumping at each other, kicking each other and destroying it.

Now the disease we are taking is the cancer. When the whole body gets heated out and it cannot pass its heat into the blood to show the temperature, the heat is retained in the body. It comes from the fighting, aggressive malignant cells. And malignant cells are *[UNCLEAR]*. Then we lose the connection with the whole. Then they lose their connection with the whole. For example, this is the center and the center is working for a particular area.

For example, in the stomach, you can say this is the local center. It has to supply to the left sympathetic and to the right sympatric and center is the parasympathetic. Now when there is more *[UNCLEAR]* activity in the right side or the left side sympathetic activity, the connection with the whole breaks like that. When it is together, the connection is established with the whole. Like somebody who breaks from the society and is on his own and he says, “I am on my own” he becomes malignant and such malignancy, when it is manifested in our body, then we get tremendous heat.

I was speaking in a concentration class and it was really snowing outside in London. But they emitted so much of heat that we had to close all the heaters. We had to close down the heater completely. And not only that, but it was so heated that outside we could see *[UNCLEAR Leo*pards] falling outside on the windowpane.

So one has to know that when the Kuṇḍalinī rises it has to cool you down. For Indians, it is very easy to know because it's already written down and they know all about it. But the westernized Indians have read only westernized books which are coming from somebody who doesn't know much about it. And it is just the opposite of what it is really. One has to understand that whatever was not known, in those days, ancient times in India tend to *[UNCLEAR]* later on in the life of Christ, in the life of Mohammed, they are all complementary to knowledge.

Christ had to talk of the ascent, while Mohammed had to talk about the establishment of the balance, but by no means creating any difference between the two. Blind

people are not divided at all. Like human beings, if you have two doctors, one will say you have got cancer; another will say you have got tuberculosis. And if you have five doctors you'll feel you have every disease possible in the earth. And they will ultimately give a certificate that, “You are in coma. We cannot get you all right." And you'll be surprised the patient in coma might walk out with *[UNCLEAR]*.

Because the doctors who work out all these things themselves, are using machines which they have invented themselves, which do not relate to reality. To their rationality, to their understanding, whatever they think is, it is.

So one has to know that even if you use something mechanical, like a machine, ultimately it has to be faced by a human being which are unpredictable. Like an X-ray, if it can be seen by ten people and they will have ten different opinions about it. But in Sahaja Yoga, we do not brand anyone with any disease as such.

We talk in the terms of Chakras and centers and blockages. We cannot attack the Self. Self is beyond all these Chakras. It is just the Chakras which are separated from that absolute which is beyond diseases, beyond any attachment. Unless and until patient will come and tell us that he has got cancer, we will not bother as to what it is. We'll not have a diagnosis. We'll not try to give it a name. But on the contrary, we will judge what centers he is catching, what is the blockage. Once we know, everybody will feel the same way. Then the Sahaja Yoga has a method by which you can clean the Chakras of another person and your own, too.

When the power is flowing through your hand, you have to just know how to manoeuvre it. And if you know the technique, how to do it, that's all is to be known. But it's a simple technique. Even just touching that person it might work out. Even just looking at that person it might work out. It is very simple like the sunshine. It works out in a very fast way in people who are normal people, who are balanced people.

It works out much faster than in the people who are complicated.

But all this working takes place as a by-product of this energy that has enlightened you, because you are the instrument, you are the energy, you are the doctor, you are the medicine. The greatest of all is that you are the enjoyer of all that work and the enjoyer of your well-being. It's all together in one state when you become the Spirit. And this is what one has to achieve, which is your own, within yourself. You don't have to go to jungles to find it out or to go to someone. It is just within yourself.

Of course, an enlightened light can only enlighten another light. But that doesn't mean that the enlightened light is doing anything obligatory or some sort of a big help to the person. For example, a part of your body, if it is paining a little and if you rub it, you don't feel you are doing any obligation to that part, do you? So you don't help no-one because nobody is the other. All these ideas are little complicated at the beginning but when you become that, then you become so simple, childlike.

I would say that for introduction of Sahaja Yoga it should be enough for you to give some food for thought and tomorrow again, I will be speaking into details as to what

is the correct and what are the achievements about our spirituality. Of course, on the first day I would like you to ask Me questions and I would like to answer them because rationality is always there and it should not be illogical. Whatever is got *[UNCLEAR* working] is absolutely logical. We are not so logical. We are rational but not logical.

So again I would thank you all for giving Me this chance to talk to you and request you to ask Me questions if you have any about Sahaja Yoga and I'll try to answer them.

Thank you very much.

[Questions are being asked in Flemish or French, aside remarks.] You will be amazed that Sahaja Yogis become so negligent about their health that they don't bother and God looks after their health, I must say. And sometimes, we get worried about that.

One day we had gone to a forest and we were coming back. I was in the car and they wanted to go on a truck, all of them and I found rain all along the way.

So I said, “They must be all tensed there” and I was quite worried.

And then I reached the place where they were supposed to be waiting for us in a house. They were all singing and very happy and taking some cold drinks [aside remarks].

So they reached the place where they were supposed to wait for us and there I found them very happily singing and taking some cold drinks.

So I asked them, “How is it that you avoided the rain? The whole road was filled with rains. What happened to you?" So they said, “That rain never touched us, Mother.

It was way ahead of us and it never touched us. And it was really watering the dusty road but it never touched us." Because in Sahaja Yoga, you feel the complete presence of God Almighty and *[UNCLEAR]* His compassion, His love. And His attention is so beautiful, is so dynamic, is so efficient, that normally Sahaja Yogis are not sick.

For example, I asked one Sahaja Yogi, he had got lots of equipments on music, how did he manage? He said, “No doctor's fees anymore and I do not smoke, I do not drink. All the money is saved." I don't think any one of the Sahaja Yogis go to any doctor.

Question: *[UNCLEAR]*.

Shri Mataji: That means you have a bad Viśhuddhi. If you have a bad Viśhuddhi Chakra, see this *[UNCLEAR* now/nerve], it passes, travels through your hands and comes through here. It is already pressed by that Chakra. If your Viśhuddhi is not all right then you don't feel. Many people in the West have this problem. They don't feel. Normally you should feel it in the hands first and then there, normally. In India they feel it more in the hands first and then in their heads because the Kuṇḍalinī moves from here and then comes out from here. But the sensitivity at this point is not felt in the hand, because this center is not all right.

Some people, whom I know have been in Sahaja Yoga for days together, never felt it.

So you must try to improve yourself, Viśhuddhi and there are ways and methods. Honestly, if you do it you can clear it out. You should be honest about it and work it out. It will clear out. There are certain asanas you have to do to improve this center and there are some gargling

and all that with vibrated water and also certain mantras, everything we need to clear out our center. Once it is cleared out, you will have no problem. Also cracking the neck is very good. It is done at the physical level, cracking the neck. I think it works out wonders.

You know these small, small things can reduce your sensitivity. Small things can reduce the sensitivity.

Of course, if you are smoking, if you are talking too much, anything can reduce your sensitivity. Once as you start practicing and you start giving it to others, you get an inner force and you overcome all the blockage of yourself because God also looks after those who want to work for Him.

Any other question? For the Viśhuddhi? See, Viśhuddhi, the deity here is Śhrī Kṛiṣhṇa, Rādhā Kṛiṣhṇa. Kṛiṣhṇa is here and the Christ is stationed here and you see, on this point, you have to say the Lord's Prayer. At this point you have to say Śhrī Kṛiṣhṇa's mantra. This they will tell you how to say it, how to relate it to Śhrī Kṛiṣhṇa and on the left hand side is because of your guilt.

Sometimes, you know, we have habit of feeling guilty. That's absolutely useless and nonsensical. There is nothing to feel guilty. And only if you say, `Mother, I am not guilty,' it will clear out. You'll be amazed. Only thrice you say, `Mother, I am not guilty,' it will clear out.

Or if you are a person who is using the right hand too much, say, you are an artist or you are a painter or you are a typist or something, then also it could be that you are using your hands too much in relation to your legs, feet and head. You can *[UNCLEAR]*. Luckily, I have come to Belgium at a point when lots of things have been already

said. But in the beginning I used to be very careful, cautious and say very few things.

So, now most of the knowledge is out, I should say. I said, I have come to Belgium at a time when most of the knowledge has been already *[UNCLEAR* shared/said].

There are four books written by four Sahaja Yogis now. But you must know that Sahaja Yoga door is open to everyone. Whether somebody is a doubting Thomas, whether somebody is against Sahaja Yoga or any sort of a person, it's open to everyone. And you may meet people who are still not there, though maybe they might be here for days together or for months together, years together. Still they are doubting Sahaja and half-baked. You can get people like that because Sahaja Yoga is very tolerant and extremely forgiving. The only attitude is how many more people are going to get their realisation. It's the main objective.

There can be stupid people also with whom when you talk you'll think, “How are they Sahaja Yogis?" you see. You'll be amazed. We do not bestow any or confer any degree on anyone that you are a Sahaja Yogi, never. It is they who have to claim that they are Sahaja Yogi. It is for you to become the Sahaja Yogi. We do not say that, `Now, you are Mr. Sahaja Yogi. You put a badge here. You are Sahaja Yogi.' We have no organization and we have no such arrangement.

So anybody can become a Sahaja Yogi. If you claim *[UNCLEAR* pray/claim] you have to come up to the point.

So everybody is given full chance.

We don't even openly say what is the criteria of a Sahaja Yogi. But you yourself know after some time that you are

a Sahaja Yogi now, that you have become a Yogi in full way because you realise you are empowered. It's a state where you reach, you see, doubtless awareness, after your thoughtless awareness.

Then you start feeling, “Oh, I am a Sahaja Yogi definitely now." You have to certify yourself. It is for you to judge.

What is your question, you want to ask anymore? No? Yes, you see this TM fellow, he has a name. You all know that. You know what he was and how he *[UNCLEAR* has/was] disturbed once upon a time.

So if you know the mantra of what was his name and how he was destroyed you can just take it up. There are so many TM people who were treated. They are all completely cured.

In Sahaja Yoga, you know the past is full of all these Gurus. *[UNCLEAR* of fake Gurus] you see the past is full of thousands of years. And you know how they are finished off also.

Question: *[UNCLEAR]*.

Shri Mataji: It's dangerous.

Question: *[UNCLEAR]*.

Shri Mataji: They will *[UNCLEAR]* on the contrary. *[UNCLEAR]* not only that *[UNCLEAR]* but will give you problems, you know. I've seen people who after going to TM, their muscles start twitching.

This is a simple thing which you call as possession, when you put a spirit on someone. Now it's very simple, you see. They will give you a name say of Rāma, that's all right, but they also give you a horrible name you see, which *[UNCLEAR]*. If you will tell an Indian, he will laugh.

And those people on the *[UNCLEAR* run] ask you more money, more money.

So, you are paying them more and more without understanding why we are running.

Now if you are taking the mantra of Rāma, you'll ask them, “Where is the situation of Rāma in your center? Where is He?" They won't be able to tell you anything, nothing. They'll just go on saying, “Rāma, Rāma, Rāma." Comment: *[UNCLEAR]*.

Question: What is the meaning of repeating always that mantra to come into *[UNCLEAR]*?

Shri Mataji: *[UNCLEAR* Horrible]. It spoils your... First of all this center because you are repeating something. Anything you repeat, it will be spoiled. Specially it has the *[UNCLEAR]* because you see, Rāma, whom you are calling, you are not connected with Him.

So when you go into too much extreme, at first you move to the left or to the right. And in that condition you can be caught up by your collective subconscious or collective supraconscious.

So in your calling, “God, God, God” and you are not connected you might lose some *[UNCLEAR]* where is Rāma there in the collective subconscious and He may just grab you.

So by this kind of a circus you will spoil all these centers as well as the center of Rāma by which you might get asthma. But most of the people from TM who have come to you have basically one disease, that is, epilepsy. Also they have you see these problems of jaw bones and the movement of their muscles but when they reach *[UNCLEAR]*

for eighteen years or so most of them ended up with epilepsy.

[Shri Mataji narrates some stories of experiences, mostly unclear and inaudible with disturbance, few audible dialogues are as follows.] I can't forget their experiences when they first came to Sahaja Yoga. One day I received an SOS saying that one gentleman who came from here and somebody just recited the name of the Goddess and he went into contortions and contortions. He would not talk. And everybody got frightened. The Sahaja Yogis, it was a great experience for them. But they were so excited. Immediately they telephoned to Me saying, “Mother, what is this happening now? He went into contortions. Please come." Another fellow who just saw the garlic, you see, in the chicken and he became mad, started shouting.

Still he couldn't see the garlic anywhere. He could not bear the smell of incense. Another fellow, he jumped. Also he sees things like that. Suddenly, you know, sitting down there, suddenly he jumped up.

[UNCLEAR] I said, “What happened?" He suddenly jumped and started barking like a dog.

We have *[UNCLEAR* Douglas] here. He was the first one when they *[UNCLEAR]*. He went to some place called *[UNCLEAR]* and there he saw a magazine in which Yoga Today, Sahaja Yoga was written down. Now this poor *[UNCLEAR]* was a very big Managing Director and this and that. All his money was exhausted with TM and he has also lost his job and he was in a mess.

So, tried to somehow or the other to go through his savings, you see and he saw the program written there,

this magazine. And the TM people are not supposed to read anything else. They are not to know anything else but TM, you see.

And My photograph was there and they said, “All right now you feel the vibrations with the photograph." And then he started... tried putting his hands like this and the whole face started becoming a kind of a *[UNCLEAR]*. They didn't know where the face was *[UNCLEAR]*. He got a fright. *[UNCLEAR]*. And this was a six month old magazine. He telephoned but we had changed our place, you see.

But he then somehow he found the place and then he telephoned and Douglas *[UNCLEAR]* was there on the phone, you see.

So, Douglas said on the phone that, “Are you very hot?" He said that, “I am boiling." So we are seeing people who came to us from TM who were boiling but they went away. You see, they couldn't stand the *[UNCLEAR]*.

So they knew the people from TM were boiling, very hot *[UNCLEAR]*.

So then *[UNCLEAR* Douglas] said, “Are you from TM?" He said, “Yes. How do you know?" on the phone.

So Douglas said, “I can see your Chakras and I can say from your Chakras, you see, you are TM combination." So this *[UNCLEAR]* really called him to the ashram, slowly, slowly. Again he might go into that kind of a contortion.

Of course, he got his realisation. He got many people into Sahaja Yoga, even the Director of the Flying Academy of Scotland and his wife and daughter who all were suffering from epilepsy. This lady was the granddaughter of a Duke and they were all on the *[UNCLEAR]* the Deputy

Directors and the Director of the flying squad. They spent money on the people who were coming there for doing the flying tricks. Nobody was flying, of course. They were not paid back by the TM organization and they were just bankrupt.

But the wife was struck by epilepsy and for three hours she used to get into that funny situation of *[UNCLEAR]* and scream and shout. But then they all of them were changed and they all are all right.

They are doing Sahaja Yoga.

So, it's nothing. You should all be all right. *[UNCLEAR]*. You can become a great Sahaja Yogi.

Comment: *[UNCLEAR]*.

Shri Mataji: He will be all right. *[UNCLEAR]* I do not know how to cure TM people. But some of them are still, you see, half baked. Then they get out. You see, what to do? They cannot understand.

Then what to do? Comment: *[UNCLEAR]*.

Shri Mataji: About what? Yes, they are all the same but, you see, spiritualists are openly saying that, “We are spiritualist” you see. That also is another sort of a very bad thing like charismatic movement and what you call *[UNCLEAR* penticot/penticourse/Pentecost] and the spirit movement, it's all just the same! They get possessed. Now there are spirits which are right-sided and spirits which are left-sided. The right side spirits can give you an experience of an aura. You start seeing an aura. Like yesterday only in the night we had six people from *[UNCLEAR* Sydney itself]. Out of that, two ladies started seeing a golden aura around Me. I said, “Don't see all

that. That's not necessary. You see Me as I am." “Well, we are enjoying that." What to do? It's all ego-oriented.

You'll be surprised that most of the diseases like cancer, multiple sclerosis, leukemia, all these come from left side. Through spiritual *[UNCLEAR* fanaticism], that is, it has to be there. You are one *[UNCLEAR* side] and all that. It's a very dangerous thing.

A man I have seen now, thrice it has happened, multiple sclerosis, which we have cured, but I have seen the man has lived with a woman who is possessed. That means his Mūlādhāra Chakra is affected and that's how he got multiple sclerosis. Can you believe it, in all these people? A relationship with a woman or a man who is possessed can give multiple sclerosis. All this sounds confusing. First thing is, they are very abnormal people. They are not normal people.

Question: *[UNCLEAR]*.

Shri Mataji: What is it? Is what? This disease? Abnormal people, you mean? Or mental disease or physical disease? They are not normal. Why? You see, the people who are not normal have either a physical problem or a mental problem first of all, very obvious. They can be very moody people or a hot-tempered people. They could be extremely volcanic, they could be *[UNCLEAR* reclusive/recluses], they could be quiet and selling the people and frightened paranoids. There are so many methods. You can make out that a person is getting gradually a recluse. For example, TM people are reclusive. They get out from the society. They get away from other people. They shut themselves. They don't want to meet others. They are afraid and frightened.

While Sahaja Yogis have to talk to people and tell them about it and they are trained as teachers for days together and *[UNCLEAR* this and that] completely brain-washed and they repeat what they have learnt and they have nothing to do with others. They don't know each other at all. There's no congenial relationship between each other at all. They are very individualistic.

Also this can be very dry, very, very, sort of devoted *[UNCLEAR]* because they are extremely dry.

They have no feelings. Like one man he came to Me, he was a *[UNCLEAR]*. He said, “Now, I have no feelings left. If anybody weeps or cries, I don't feel anything about it. I have no feelings." This is an abnormal man, I thought. He has no feelings.

So, it's an imbalance that he is such a dry personality.

But with Sahaja Yoga, not only that you become normal, but you become master of your Self, master.

You become your own master.

Question: *[UNCLEAR]* now they all have mental or physical problems.

Shri Mataji: Yes, to some extent all of us have but there are normal people also. There are many normal people also. It's a, the kind of civilization we are living in, we have to believe in all sorts of *[UNCLEAR]* living in this one. But we have simple people. In the villages in India, I have seen many and also in England I've seen many very simple people. But the more you think, then the more you complicated you become.

Question: Where is the limit between normal and abnormal, the border?

Shri Mataji: You need not worry on that point. What it happens that once you start thinking about it, again you become abnormal.

So better not start the chain of thinking. But I would say when you become the Spirit you start seeing the abnormality in a person that clearly because at that awareness, you just see that a person is behaving in a very abnormal way because you see the abnormality at the center. You do not see to the symptoms but to the source of abnormality after realisation. At this stage you cannot verify but at the stage when you reach and you see the centers, then you see the abnormality so clearly because you can see the centers.

And also, you see the balance. You see, in one hand if you have too much vibration and in another there are no vibrations, that means there is an imbalance.

So you understand also that there is an imbalance in you. With the vibrations, you can make out if they are flowing normally in both the hands; then you are normal.

Comment: The lady says that she is new and she doesn't feel vibrations in hand.

Shri Mataji: You will, just now. We are going to have that session.

[Aside:] The gentleman, is he going to come back or has he gone forever? Because just have the session now of realisation and then you feel it.

Question or Comment: *[UNCLEAR]*.

Shri Mataji: That we'll see now. All right? That's behind the *[UNCLEAR]*. We'll see that now, how it happens.

Question: When you go out of your body, what does it mean?

Shri Mataji: Oh! That one? No, you are not to go out of your body. You have to be very much...

Everything can be reversed. You have done this. The question is, how you do it, isn't it? It's a point. Is that the point you are asking? *[UNCLEAR]*. Yeah! Simple, simple I'll tell you why. It simply *[UNCLEAR]*.

There is a deity, say the deity of Christ within us. Yeah? What happens that when you are moving to the left or to the right you get indulged by these spirits. Your body is taken away or whatever happens to you because of the spirit. Now if this deity can be awakened here, at Āgñyā Chakra, it sucks it, your ego and superego and in the superego, all these entities are there; they just run away.

So in your awareness if they are there, they just run away if Christ is awakened here.

You see, to start, Kuṇḍalinī awakening looks so simple. It's like that. You raise your hands towards your Sahasrāra. There is a big organization behind it. There is a big happening behind it. See, all the deities get enlightened and that's why it works out. Otherwise it doesn't.

All the deities get awakened with it and that's how they get effect and then when you say the mantra you address to the deity in another person. Because you are awakened, your deity is awakened, you can awaken the deity of another person.

You say that Christ died for our sin. What does that mean? Or that is for our Karma.

So when He is awakened, He sucks in all that. That's His part. And these are all deities placed within us in all these centers. This you can know from the little books we have. All right? Question: *[UNCLEAR]*.

Shri Mataji: Yes! There are. You see, every center has a mantra. Every deity is a mantra.

So supposing here is Lord's Prayer. *[UNCLEAR]*. There are. Mahāviṣhṇu. Christ is called as Mahāviṣhṇu.

It's a pattern in which you have to read that mantra and then it works out. Mahāviṣhṇu is the name of Christ.

Question: *[UNCLEAR]*.

Shri Mataji: We'll tell you everything. There is no secret in Sahaja Yoga. Everything we are going to tell you. Of course, we see also how far you can go. You see, certain things are not told. Supposing there's a Christian coming here and you tell him the name of *[UNCLEAR]*. You'll have it? Or if we tell a Hindu who is a staunch Hindu and you tell him there is Christ, you see, he'll think that this is something like the spread of Christianity.

So one has to see how far people can accept the truth, you see and if they can accept, everything can be told to them. But some people just cannot accept. That's the problem with them because there are attached to this or *[UNCLEAR]*. All right? But you must know gradually about these mantras. You must master them. You can master these mantras. Once you say it, it's done. Just say it. It is done. Then master it. First, realisation, of course, but then you master them. You can be the master of mantra. Any mantra you can start. All right? We have some other methods also which are told to people once they come to Sahaja Yoga, which you call as Pūjā and all that, but

normally we don't call people who are still little half-baked because, you see, they go amuck. They can't bear it. You see, like people crucifying Christ sort of a thing happens to them, you see. But if you think that they are all right, even if they have some problems, doesn't matter, but mentally they are all right, then we call them for these higher awakening to the mass. It works out but if they are not so surrendered or if they haven't got that much of understanding of Sahaja Yoga, if they are not surrendered to God, then it is for us to take some time to expose it to them. But some people overnight they come over and they just jump into it and become masters. I have known many like that.

Also about My nature or anything, you don't discuss it with everyone, you see. If somebody says that, “How can you do it?", supposing somebody says, so I say, “All right, you better do it." We don't say what I am, why am I doing this, what is so special about Me, in the beginning, no. I am just like you. I am worst than you because I don't know driving, I don't know this, I don't know that.

So that, so that nobody is challenged, you see. Then gradually they themselves start seeing things then *[UNCLEAR]*.

Should we have now realisation? All right. Take off your shoes. Just for five to ten minutes and then it will work out. Just put your hands towards Me like this and close your eyes.

Contents: 1982-09-19 **Conversation with a Sahaja Yogi, Ghent, Belgium**

[UNCLEAR] sense of smell because both left and right, because both smell bad, left and right, but one has a very sort of a smell of a very stagnated personality and another has a smell of a, say, jaise pasina [like sweat], burning sharp smell, hān [yes], sharp, pungent. *[UNCLEAR]* like if you put the blanket, you see at the bottom, keep it hanging. It smells horrible, like that stagnated ammonia types. That's all.

But then this side all fragrance. This side on your vibrations, it's better. That's all right.

So now the combinations of all the muscles because the muscles all *[UNCLEAR]* comes fromMūlādhāra.

So this combinations would be, you see, which one *[UNCLEAR]*. For example, if Mūlādhāra, left Mūlādhāra is catching, left Nābhī, left Mūlādhāra, left Nābhī, left side, this is a very bad combination.

Left Mūlādhāra, left Nābhī, left Swādhiṣhṭhāna and heart is a bad combination. Because even if you have these three things, if your heart is all right, then the Spirit is right.

So it can control all these things. But if you have in addition to that, even left Āgñyā, then definitely you'll have one of those incurable diseases like mellitus.

So for mellitus patients or for cancer patients, for all such incurable patients, you have left side problems.

Cancer can be divided into various *[UNCLEAR* faces/phases]. Like you can have cancer, say, of the uterus. It's the combination of Swādhiṣhṭhāna and Mūlādhāra and left Nābhī, left Swādhiṣhṭhāna.

So you give it a bandhan on these three Chakras separately, then tie them together with fire, with a *[UNCLEAR]* tie them, go on tying. First of all, of course, you have to raise, as I have told, the right side to the left. Do it about seven times and then after doing that you bring it to any Chakra. Then you tie them up together, three of them together and then put two together and then two together and then all of them together, the tying up, you see and then take it out like that. Tying up. With that tying up you will find that they will have no place to go *[UNCLEAR]* and you'll be surprised that they *[UNCLEAR]*. It will clear.

But at that time, the best thing would be to have a candle with My photograph behind it. It is the best if you can *[UNCLEAR* device/devise] a method in which you will have a candle in the front and the photograph behind so that vibrations are flowing all the time. But at other time what you can do is to put the candle and one hand towards the photograph and right hand you can use so that vibrations are flowing. Best would be to have the candle in such a place. Behind it you can also fix My photograph, with the candle and the photograph together, if you could make some device. I mean, in India you can.

Sahaja Yogi: We have mirrors behind candle. We can remove the mirror...

Shri Mataji: Yes, instead of the mirror you can have a photograph. That would be better.

Sahaja Yogi: Instead of the mirror, if the candle is in front and the picture is at the back, you see a special candle

stick which can have both Shri Mataji's photograph and the candle on it.

Shri Mataji: That would be very effective. Otherwise, for other normal people, what they have to do is to put the candle with left hand towards the candle. Right hand you have another candle and photograph, that's all. Right hand you have another candle and go on doing like that. It can work out that way also but if this combination is not all right *[UNCLEAR]*.

So best is to have direct, if you can, but this also will work out. Even just giving bandhans will stop it but this is a very quick method, flame.

If you have fire also you can. It's very good to do on the fire. If there is fire burning, ask the person to put the left side towards the photograph and right in the fire. It will clear and the photograph should have a candle also.

So put the left hand towards the photograph and right hand there. It will clear out.

For the Mūlādhāra, it is better to sit on the ground, you see, just like we have a camp fire. In a camp fire we can sit on the ground, Mother Earth and have some fire. You can do it in the summertime, it's all right. Clear out the Mūlādhāra.

[Shri Mataji talks about Scouts' Tent and huge pandals, about the expenses etc. Not hiring large pandals used for marriages but smaller ones will be cheaper to hire separately for ladies, gents and others.] So the second point is about the Swādhiṣhṭhāna. It's the most complicated. Left Swādhiṣhṭhāna is *[UNCLEAR]* due to fake Guru or unauthorized things but fake Guru it will be Swādhiṣhṭhāna plus *[UNCLEAR]*. But if it is purely left

Swādhiṣhṭhāna then you will get *[UNCLEAR]*. That's the easiest.

It is pure with someone like that. But left Swādhiṣhṭhāna can have all kinds of combinations. Say, for example, left Swādhiṣhṭhāna and Mūlādhāra. You can get paralysis of the legs for no reasons. You might get arthritis. But for arthritis, they have to have left Nābhī. *[UNCLEAR]*. With Swādhiṣhṭhāna you can get paralysis of the legs. Left Swādhiṣhṭhāna, Mūlādhāra, it's very dangerous also in some ways because you may develop very dirty methods of perverted, like, extremely Satanical, you can say, Pishācha [Hindi word]. You see, left side is pishāchik. What is it called? Pishāchik?

Sahaja Yogi: Demonic?

Shri Mataji: No, Demonic is of the right side type of a, demonic is aggressive but paishāchik is a person who is like a pashu, who is like an animal, bestial. But I mean beasts are normal. Bestiality. All right.

So they indulge into such things and they can do this to others also. They can find out ways. It's more like a worm, you see, such of people are fond of eating feces, you see, all kinds of things, you know.

Dirty people, absolutely devilish. I mean, maut se bhi bhattar [worse than death]. They like bad smells and they like to smell the gutters, this, that. But they would not like to smell the flowers, sort of thing.

That's left side. Like people who do the washing of the latrines and all that, then they become like that.

They don't smell anything dirty. They are just like an animal, you can say. Nothing is dirty for them.

They will eat the food lying on the street, they won't mind. I mean, dirty people. And as a result of those habits, they might develop something.

Sahaja Yogi: It goes to Nābhī?

Shri Mataji: It can go anywhere. But what I am saying, basically it is an activity which is sly, which is secretive, which is low.

Like you see there are, say, flirts. Must be because can't have sex actually, flirts. Then also all the perversions, you know, that you study about these people is like, say there is a young girl but they can't flirt with a young girl so they'll flirt with the wives sort of nonsense they do within that *[UNCLEAR* border]. They flirt with the mother because they can't flirt with the young girl who is sitting there, you see. As soon as they see a young girl, they start flirting with the wife. What do you call that kind of a thing, displacement thing?

Sahaja Yogi: It's a typical psychology, Mother. Freud entirely spoke about it. This whole psychology is based on the theory of displacement.

Shri Mataji: It's true, very true. I have seen people doing it. But what is the reason in this? He says it's a good idea?

Sahaja Yogi: He says it's a good idea.

Shri Mataji: It's sickness. That is the sign of sickness because you are dealing with your mind.

Sahaja Yogi: You mind become, that is the thing, Shri Mataji. What happens is, now it's clear to see is that you have a desire, for some reason, either because of cowardice or something, you do not express that desire,

but instead of killing that desire, you twist it, wrong twist, you see. You shift it into another direction and if you cannot fulfil it, you give it another twist.

So if you have a desire for person A, because you cannot go to person A, you go to person B who reminds you of person A but you have no real interest in person B.

So you get frustrated.

So you go to person C and it's twisted and twisted and twisted, you know.

Shri Mataji: No, but this desire is actually artificial. I will tell you how. Say you see some, all sorts of advertisement, read book, this that, everywhere. Then you form an image. It's an image that you follow.

It's an image that you follow, artificial image. It doesn't exist in reality. Now you think of a woman who is young, it could be you own daughter who is young, you see and seeing this young daughter, you might feel this desire for your wife. It's not a very clean thing, you see.

Sahaja Yogi: Ha! Now I see what you mean, Shri Mataji. That takes place in our culture a lot. There are many examples *[UNCLEAR]* between husband and wife.

Shri Mataji: Husband and wife. You see, normally the husband won't feel that for the wife but if there is a young girl sitting or a young woman sitting or even a daughter, then he feels. That is, it's a very debase sort of a thing, such a sly stuff. But it is actually, it is a possession. In this case it's a possession.

Sahaja Yogi: The other extreme relationship is, Shri Mataji, in our culture is that both husband and wife together will go into such a situation, let us say, I cannot

give example, which will inflame this desire in both of them.

Shri Mataji: Also it is filth. It is imagination and filth. Because what happens, there is no joy and a child produced out of such relationship, what will be the child of such hallucination? After all, the child is produced after two persons have met on the level,

Sahaja Yogi: Spiritual level...

Shri Mataji: No, not spiritual. You can call it, but in the present in reality, you see, because mind plays a part and the Manas is on the left so it's always deluded. You do things in delusion, you see.

So you don't take the responsibility of the child or the relationship. The whole thing is so funny, you see.

There is no reality behind it. This is absurd.

Sahaja Yogi: This is the basis of all mental illness, Shri Mataji.

Shri Mataji: Mental sex is that. This is madness. This is real madness. This is the sign of madness.

Child can be born mad in such a family or such husband-wife relationship. Where you see the marriage is a reality, it is a reality, it is not fantasy. It's not some sort of a romanticism that you place one into another and imagine and change that this is another woman and you have relation with another woman.

It is not possible. If you do like that, your mind is somewhere else. You are somewhere else. It has an effect on the mind of a child.

So the child that is born itself would be any sort of a person, with the mind which is not normal, could be a

mind who is mad, could be a mind who is depressed, can be anything, such a child.

Sahaja Yogi: This sort of a behaviour, Shri Mataji, is considered normal in the West. If you read any of the magazines, even on psychology text books, the magazines so often people write.

Shri Mataji: Mūlādhāra *[UNCLEAR* has been made into] evil, I tell you. The Mūlādhāra attention is absolutely evil in the West. I mean, it's really evil to human beings, no doubt. The whole concept is absolutely wickedness. It's wickedness.

Sahaja Yogi: That means each generation is getting more completely destroyed.

Shri Mataji: That's what I am saying. The whole thing is nothing but wickedness, of some sort of an evil doer who has put these ideas and that's why Mr. Freud I believe...

Sahaja Yogi: Mister Freud and the writers of Playboys. Freud started it. Freud made it respectable.

First of all it was not respectable. People did it but they were ashamed of this attitude...

Shri Mataji: Accha, is that so? I don't know what they do. But whatever it is. I'll just give you an example because I have seen this happening among some of the so-called elite people here.

So that's what I felt that they see a young girl and suddenly you'll find that they are very nice to their wives. I have seen it because, you see, My seeing is different na. But in that it's not the play of so much of a possession, you can say, always, but could be the person himself is *[UNCLEAR* loose, can't read himself]. You see,

that kind of a nonsense. May be possession, may not be, it's not definite. You cannot say *[UNCLEAR]* it will go. Such a person has to be alert.

Sahaja Yogi: But you said this morning, Shri Mataji, that these things becomes a part of your mind, these possessions...

Shri Mataji: Possession could be taken off but this becomes a habit. See, possessions can give you habits and can disappear and there could be you might form your habits as a result because you are enjoying that kind of a nonsense. Everything that is imaginary is not possessions. Everything that is imaginary is not possession. That's your own perception, mental perception. This is a kind of a thing that is extremely abnormal for any righteous person, absolutely abnormal and a person who leads such a creates problem for the whole society.

So left side is the physical side as far as the triggering of these diseases are concerned but mainly it spoils the mind.

So if you have the left Swādhiṣhṭhāna spoilt and left Mūlādhāra, you are vulnerable absolutely for a mental disease, vulnerable apart from physical; vulnerable for mental diseases. You might get all these troubles of schizophrenia, this, that. Even if your left Swādhiṣhṭhāna is spoilt by any chance, you are in for it.

But if in addition there is Mūlādhāra then you are definitely vulnerable. But what happens that in the left side, the mind, how it gets into problems because you see first of all the left side makes you lethargic.

So your mind stops working in the sense that it doesn't think that what I have to do. It's like, what you call, Mind, a devil's workshop.

[Aside:] Woh kya tha? [What was that?] You develop idleness. Idleness makes you think, you see. Now what to do with idleness? You can't carry on with idleness. You get bored with idleness.

So this idleness makes your organs idle, but this Manas, there is no English word for it, the mind is intellect. Two things we can put it: Manas or this side is the Praṇav Shakti.

So we can say Manas, left side, the Manas.

The Manas starts going into all these things like these perversions and all that. The movement of the Manas on the left side *[UNCLEAR]*. For example if you are drinker *[UNCLEAR* rude/prude], then you don't see your sister as a sister; then you don't see your mother as a mother. You can't *[UNCLEAR]*. You see, all the values are lost in three generations. In the first generation you gain this nonsense *[UNCLEAR]*.

Second generation also, third generation, it happens. How is it? In India it is not conceivable that a boy can have any such infatuation for a mother knowingly, impossible! And here why is it so much? Because drinking is so common in the West. With drinking it happens but in primitive classes it's absolutely a rule. Among primitive people it's a rule. It's actually a rule. They have lots of compulsions. In jungles the primitives, they, can you see, there is no problem. They are anarchist. They have no such, they are just like animals.

So that's there. But even if you drink, what happens is that part of pashuta [animal-like qualities], that part of animal does come in you that you don't see your sister as your sister. All sublimity dissolves. All sublimity dissolves.

This is the thing that on the left side when the sublimity dissolves, you see, there is no ascent because the movement is all that side. Then when you get possessed on that movement then you can get all other combination. Left Nābhī you can get. Left Nābhī can be caught, as you know, that left Nābhī can be triggered by a horrible woman in the house. A woman who is not religious, a woman who is materialistic, any sort of thing, left Nābhī. Anyone who is a lower level type of a person or any sort can develop left Nābhī.

Now with left Nābhī, you see, you are always agitated in that relationship. You are not balanced in that relationship. You may tolerate. You may say, “It's all right. I have to go through this” but the agitation is always there. That agitation causes the left Nābhī to grow into a problem. Left Nābhī, you see, is our spleen. It goes into this thing. Those mothers who have these problems can get children whose spleen is absolutely lethargic. Cannot produce any blood cells, anemia, a leukemia, some sort of a thing happens. Leukemia can be solved, you can say; can come.

But it is due to the mind. This is due to the mind of the mother or the mind of the father also. If the father is a flirt, he is a badmāsh [wicked] and all that, his son can get it. Is all mind is very powerful.

Mānas is very powerful because you go to the left. Flirting also is the sign of left side, absolute left side.

Flirting, not the actual. If a rapist, he is the right side but the flirt is the left side, absolutely the left-sided, in the sense that he is absolutely impotent *[UNCLEAR* greatly], impotent and you see it goes into his mind, romantic fellow, all this nonsense. There is no reality, only flirts with women this thing. But also it may happen with people who are overenergetic can also become flirts because what happens that they are so energetic that they have no attention on their sex. Then the sex enters into their mind, the other side of their mind, the ego part and then it can be used for ego purposes.

But a flirt, you see, is a funny type of a flirt, likes to show off his body, tries to show off his body, is the left-sided. A flirt who uses his eyes, you see and if something reminds of mothers and sort of pricks his ego on that and “I don't know so many women are after me” that's another thing.

So it's an abnormal combination. When he becomes overactive physically what happens that he becomes impotent as a result because all his activities were his mental activities. Even sex is a mental activity. Even religion is a mental activity. Everything becomes a mental activity. It's another mythical world of supraconscious. Religion means get up, go to the Church, sit on *[UNCLEAR* your head] very seriously, this, that, finished, come back, sit down, get your baptism, sit down like a fool and read the Bible, argue it out and say, “This is the dogma that I can think of." Nowhere near the truth. That's also a mental activity.

Fantasy it is and then it can be fanatics that side.

So the fanatics could be absolutely impotent. They have no interest in sex. They don't like the idea of sex. If

anybody talks openly, they don't like it but with eyes they will do. But if anybody mentions it, “Oh! This one? It's nonsense” but with the eyes they'll do. That's the ego style but this is another type where a man exposes his body. Women specially, they like to expose their bodies. I mean, imagine! This is left side, exposure of body. But to control other men and to use your body for that purpose is right-sided. But some even very slyly they do this. This is very sly manner.

Sahaja Yogi: I have seen, it's what they call a seductive style they have. Even they don't expose their body, they speak in such a way that you are caught in some sort of a...

Shri Mataji: They may not even speak. You see, their gestures are such...

Sahaja Yogi: They make you, first thing they do is illicit sympathy. First thing they do is they awaken sympathy and then before you know where you are, you are caught in something like a spider's web and they do not want anything from you. They just suck your energies.

Shri Mataji: Left-sided ones, they can do, I mean all these things but the result of all these things, that's what we have to see as we have to cure them. All such people suffer from mental problems. They might have wobbling in the stomach because of the uterus. There could be barren women. They will have problems with their periods very much. They will not have their periods regularly. They may have irregular periods, all sorts of thing where the uterus is the mother's place.

So the mother who is disturbed or debased in any way, not respected, you can have problems with the uterus also.

Sahaja Yogi: What about *[UNCLEAR* oral/corals] contraceptive *[UNCLEAR* oral/corals] apart from tablets. Here that is quite common in the West to control.

Shri Mataji: I have no idea as to that but that's not so bad [UNCLEAR, rotation] medication is not so bad but to take medicines for that is not good, periods and all that. But more is to see, slowly, slowly you see in Sahaja Yoga when you rise they build up a rhythm of it, you see, a rhythmic. It's better to have it rhythmic, you see, to arrange a rhythm.

So that's a better way of doing it in a rhythm where you know this time is free sort of thing is better. But this coil also is I don't think is any harm. After all, irritation is not so much. It becomes superficial but other things should be avoided like taking pills and all that is absolutely wrong. Pills and all that must be stopped.

Sahaja Yogi: The young women of even fourteen to sixteen coming in are being on the pill, Mother. Such little girls, really. They start so early.

Shri Mataji: Because mothers, you know, don't want to take the responsibility of the girl *[UNCLEAR]*.

I mean, you see they don't know these things at all. In the city at the most we don't have these problems, you see, because we don't have so much of a exposure of sex, you see. We don't talk of sex. I mean, innocent people, they are innocent.

So if you are innocent you don't have to. But imagine from this how many dangers are there. First of all, it's very unnatural to have a child very early because they are not matured enough and you are not married.

So the child is placed in a very difficult situation.

[Aside:] *[UNCLEAR]*.

So that kind of a thing is among Sahaja Yogis we have to understand that our children, we should bring up in such a way that they are very innocent.

Try to keep them innocent, more with the flowers and with animals and all that and in such a way that they do not see all these things which are excitable by young. But if it is so, then what? If a child is like this then what is the treatment for a thing like this? If the child has too much interest in these things, if he is right-sided, he has interest like this, best thing is give him cold water bath and things, you see. Give more cold water baths. Make him sit in the water tub for a while with some salt and all that.

That can help. Sandalwood paste at the Mūlādhāra will be good idea to cool him down so the excitement is much less and then you can put him left to the right, put him down.

But if it is a sly way of doing things and all that, then you can use fire [ajwain smoke is given during childhood]. In India it's very common, they give ajwain, you see. Put the ajwain and put the child over that one, you see, smoke of the ajwain. It's antiseptic and anti-bhoots and anti-everything. Just put the child on the ajwain and it takes away all the bhoots from them.

It's very clean.

So that's what they do. For children it is good but also for elders it is very good to take it that way just to get rid of all this funny thing. Because Mūlādhāra is the support of all being.

So to keep it clean and nice, any combination with it can be very deep and lasting. It's very deep and lasting.

You can't get rid of it very easy. That's why Mūlādhāra *[UNCLEAR]* and if somebody has Mūlādhāra you give the bandhan to Mūlādhāra. If you go to the combinations higher, say left Nābhī, as I told you, you get blood cancer. You get diabetes from left Nābhī because that's all contained in left Nābhī. Also you can get lethargic liver, left Nābhī combination with Swādhiṣhṭhāna. With Swādhiṣhṭhāna, left Nābhī, this combination is, these things can occur.

Then we go ahead of that is the troubles like, say, diabetes cause left Nābhī is for diabetes. Now diabetes is not caused as a result of lethargic ways of the pancreas but it is actually overactive pancreas becomes lethargic, overactive. You see what happens, we think too much. Pancreas, what does it do is to convert sugar into digestible, what does it convert into? What it does is to digest the sugar in a way or it neutralises into glucose; it breaks up.

Sahaja Yogi: I'll tell you what it does. The endocrine part of the pancreas which causes diabetes, that converts the sugar into glycodin that stores the sugar in the body in the form of glucon or glycogen.

Shri Mataji: Stores the sugar as well as it also must be reducing it.

Sahaja Yogi: It reduces the level in the blood. It puts it into the cells of the body.

Shri Mataji: So what happens that when you are using your thinking too much or liver too much then what happens that the sugar is consumed fast because of the liver, you see. If liver is overactive, it means sugar. Then the liver is sucked and when it is too much sucked then more is poured over by this pancreas.

Glycogen is more poured. It goes into over-activity. When it goes to overactive then it gets diagnosed and no more, finished. Then it says that *[UNCLEAR* we have] diabetes.

So it becomes lethargic. But it is over-activity that brings this lethargy.

Sahaja Yogi: Yeah, this is correct because one of the functions of insulin is to increase the uptake of sugar by the liver.

Shri Mataji: Means it doesn't secrete insulin any more. See, it has an activity of secreting insulin.

Now it has a limited energy of producing insulin. I mean, if you exhaust it so where to get the insulin? So you have to put the insulin additional. This is the artificial thing. But you can cure diabetes by raising the left to the right because there you raise it, awaken, left to the right. Now right to the left you should not do in diabetes, though it is the same thing as right to the left, but first you try to raise it if possible.

If there is still some life left in that thing, absolutely there is some life left, then what happens is that it may start working. It starts working because when it starts

pumping, the energy from the Swādhiṣhṭhāna can flow because now it's in connection with the Divine Power.

So that can be sucked in.

So it starts working out. But supposing now it is in such a shape that it is absolutely finished, exhausted, I mean, it doesn't rise. Then you have to put right to the left and tell Ādi Shakti to play her part; so She awakens it first. Ādi Shakti to work it out. First you try to raise it with your own Self, with your own hand, your own Kuṇḍalinī, on the left to the right.

Try to give it a sort of a little *[UNCLEAR* teaser/tweezer], you can say. But still it may not rise; it may not.

So in certain cases, diabetes is curable if you put it left to the right or if it is a bad case, then you have to put right to the left. Like cases like infantile diabetes.

Sahaja Yogi: Diabetes is very common amongst Parsees, very common in Jews...

Shri Mataji: You see, diabetes will be very common in any country which is over-developed, very rich.

It is the disease of the affluence [more the affluence, more is the intake of sugar]. They take more sugar than normal, those who are affluent.

Also apart from that sugar what they do, they think too much.

Sometimes human being diet, don't take sugar. Don't take sugar but think. Then they will get diabetes.

Question: Why do children get diabetes?

Shri Mataji: Children because the parents are like that. The blood, you see, the parents, the pattern, every blood has a pattern and the message. Every person's blood has

a pattern and a message. It carries the complete, you see it is the habit of a cell, is molded by the kind of a personality you have. And now the mother's blood goes into the child's blood.

So the same pattern is carried there and that blood, you see, circulates. If mother is like that, you see, she has diabetes, the child has. If the father has also, if it is a son, the son will get it, not women. Women do not get so much of diabetes. Normally woman don't get it. But if there are women, you see, like politicians and all that or those who are manly women, even woman housewives who plan too much about their house hold, what to cook and how to entice the husband, you see, they also can have.

Then there is pancreas and spleen. Spleen diseases, I've told you, leukemia and all that.

So for that how to cure? Best for diabetes is to use salt. Sea bath. Sitting in the sea, sea bath. And for diabetes, another thing which is very good is to have little pumping of our hands. I mean, you are a realised Soul.

Supposing you find somebody has diabetes, so you locate the pancreas, you see. Just try to little bit tickle it like that, you see. The pancreas, you can feel the pancreas. The doctors can feel it. Just give it a little tickle. And for a Sahaja Yogi, it is easy to locate. Wherever there is a problem, you'll find a lumpy spot.

But only Sahaja Yogis can feel because they are subtle. Doctors may not. A lump, see, you can find a lump here. For Me, all lumps are nothing but My Chakras working. I am talking about diabetes. You see, My Chakras are working like a diabetic patient.

Now this diabetes gives you a problem here because Swādhiṣhṭhāna goes around here also.

So when you have a Mūlādhāra and a Swādhiṣhṭhāna, then you have a problem here at the back.

So you get eyesight problem.

Suddenly you'll find some people absolutely blind in the eyes only. Now what you do is to put a candle before My photograph and put little sindoor on the head and give it a proper, what you call a, pradakshinā style of a bandhan through the back side with a flame, with a flame; that's very important.

Flame should be used, nothing else and you will be surprised, people will start seeing. I mean, somebody started seeing in Geneva. First she saw My red mark. Then she saw My face. Then she started seeing.

But if it is left Swādhiṣhṭhāna and right Swādhiṣhṭhāna because of pancreas and Mūlādhāra, then it is a provision, I'd say. Then it takes more time. But as you will know your hands will give the flame.

So for pancreas it may show right Swādhiṣhṭhāna also, depends on at what position you are. Supposing it is over-activity of the pancreas is going on, then you get right Swādhiṣhṭhāna. But if you are lethargic, then finished. Then you just clean the left Swādhiṣhṭhāna. But normally both you see in pancreas; you can see both.

So you get a lethargic or overactive pancreas or you can get even the same with the spleen.

Now you say the spleen that is overactive. It's the one that makes it absolutely lethargic with over-activity and then that inactivity brings forth this leukemia business

because the triggering takes place. It becomes, you see, sort of hopeless and starts depending on some help and then the bhoots come in to help it. They start triggering it. When they start triggering, they do it the way they are.

So it starts becoming bigger and bigger because it is not in relation with the whole any more. Like a person who is tired now, he sits down. There is a demon who comes. He moves with his speed. It's like that and that's why cancer is caused.

Do you follow My point? Because when these people attack, they have their own speed, their own rhythm which has nothing to do with the rhythm of the body sort of a, they become so this thing, that if somebody lifts them up and they start using them. That's how cancer is caused, when you reach that state of over-activity.

Now you can say for the void, peritoneum, void. But the worst is that if void is caught on both the sides, that is, if you think you are a Guru or you have used some methods to be the Guru or you have tried to put something and also go to some Guru or, I mean, accept somebody as a Guru. Both way if it works out then you get a compete Ekādaśha on that. Then the activity of the cancer is much more. The reason I'll tell you. The reason is very interesting. This reason you must know is the vāni, you see, is the sound.

Sound that moves or the Kuṇḍalinī that moves, you see, later on making sound but first the sound is there.

So the sound rises first before the Kuṇḍalinī. Om, you can say, starts moving when there is Kuṇḍalinī. What happens that the flow stops here of the sound.

So it is para. First of all the vāni is para. You can't hear it and then it comes up to Madhyamarga. Then it starts throbbing here showing it can't go any further in that stage and when that throbbing starts spreading, actually your attention is dropped left side. That's the danger sign. Then you find this throbbing here in the sternum, below the sternum, in the stomach area, you can say, *[UNCLEAR]*... cardiac at this point you find it, dhak dhak dhak dhak.

So you can also do one thing at that time. It's easier to put your right hand on there now and then you put your left hand on the center of the heart and ask the person to hold his breath and go on saying Devī's mantra. The dhak dhak will rise. Then you lift the right hand. Put it on to Viśhuddhi and take Śhrī Kṛiṣhṇa's name till this dhak, this throbbing, comes here. Then you take it higher here and then you put it higher to the Sahasrāra. It comes out. That's one way of clearing out if you find any throbbing there. It's a very important part. Did you follow that?

Sahaja Yogi: This sound is Omkāra, is it?

Shri Mataji: It's Omkāra. It's an Omkāra which is para, which is not heard. It's beyond but it becomes heard here because it starts, you see, it has an obstruction. The one that is all-pervading everywhere, it is existing already there. What happens that sound, everything has a sound inside, you see, but it's silent. This silent sound becomes active because it has an obstruction. Say, for example, if I hit this it gives a sound.

Sahaja Yogi: The Kuṇḍalinī is Omkāra, is it?

Shri Mataji: That is also Omkāra. Kuṇḍalinī is also Omkāra. But that sound which already is present in the

body, this sound becomes active in the sense when you, percussion happens, when the percussion happens...

Sahaja Yogi: When the Kuṇḍalinī strikes that is...

Shri Mataji: No, no. Kuṇḍalinī has nothing to do with this at this stage. Kuṇḍalinī has nothing to do.

Sahaja Yogi: The body is also Omkāra also, isn't it?

Shri Mataji: I mean, you can say so. Om, these are the three things that is working at it, you see.

The whole thing is working on A-u-m. It's all Brahma Shakti, the Brahma Shakti which is already present within us; otherwise we won't exist.

So what are the Brahma Shaktis within us, are the three Shaktis are there. But what happens actually when it integrates because of the Spirit, we call the Spirit is Omkāra.

All right? Now the Kuṇḍalinī is the three Shaktis together but manifested within us. Also these three separate Shaktis are there. When, you see, the attention is enraged or you can say the attention cannot find its movement everywhere, then it starts hitting you there and then also with percussion. This is the percussion but the Anāhata is without percussion.

You see, if I hit this it will make a sound. All right? But there is a sound must be in this; otherwise how does it make a sound? It must come from somewhere.

Sahaja Yogi: Now I understand. The sound is inherent in the substance.

Shri Mataji: Of course, but it's silent.

Sahaja Yogi: But something can trigger it so it becomes a sound.

Shri Mataji: Anāhata is a sound which is without the *[UNCLEAR* pressure/presence] in the sound.

Sahaja Yogi: Which is inherent in the vibrations of the substance's sound.

Shri Mataji: It just makes a sound. But the trouble is the sound, we can't hear it. Of course, some of the sounds we can't hear it because our ears are not made for that. That's different. But the sound that is in our body we can't hear. Can you? Everything is going on. We don't hear any sound. It's not all the sounds are outside. But when the attention is hitting something then the sound is made. You can hear. That is the percussion. But actually this heart is without percussion. Natural sound is without percussion. Only in the heart it is manifested, as it's called as pashyanti where it just cease.

So it is.

Sahaja Yogi: Shri Mataji, according to this would you say all sounds is an indication of disturbance of the attention?

Shri Mataji: All artificial sounds. You see, normally there is no sound.

Sahaja Yogi: You see, because I used to notice in *[UNCLEAR* Derby] that wherever there was a lot of sound around like lawn mowers or cars or something, my liver would hurt and the attention would be diverted.

Shri Mataji: No, but that sound should not be so disturbing to a person who is in the center, you see. It is more a mental activity here, I think, so much of mental activity. Your brain is like bonbonbon.

Any more sound, you see, that upsets you. To Indians, it does not so much because this brain is so much going on like this all the time, you see. Bom bom bom bom bom, it's going on. You put a little sound and oh! they can't take it, too much for them.

But actually that is not so severe. The activity is so much that you can't bear any sound but with all that activity you don't hear the sound in your head. See, blood is flowing all that you don't hear any sound, you see, because it's all neutralised. Absolutely there is no imbalance. But when there is an imbalance, the sound starts. You then start hearing the sound.

Sahaja Yogi: What I was trying to say, Shri Mataji, is that in this world there is so much sound. What is that sound? Is that sound a manifestation of imbalance?

Shri Mataji: No, that is percussion. That is with percussion. The sound comes from percussion. No, that is a sound that comes from percussion, any percussion. Without percussion there is no sound.

Sahaja Yogi: But what causes that percussion?

Shri Mataji: That percussion can be human, can be any percussion.

Sahaja Yogi: But that's not the sign of imbalance...

Shri Mataji: No, in a way it is. Because when it is silent it is not at all touched but if you touch it then there is a percussion created. That sound is only in the heart, that is Anāhata, without percussion.

Only the heart has. Why? Because of the spirit...

Sahaja Yogi: So the whole Universe is Anāhata and out of this Anāhata, on top of that is placed percussion.

Shri Mataji: Everything is in para, para Shakti potential.

Let's say a man becomes mad. How will you make it out? You'll get a throbbing here and throbbing there, just the opposite of Me. If a man is mad I'll also get a throbbing, but I'll not be mad. On the contrary, I'll be producing anti-vaccine, you see, antibodies in my head or anti-things, anti-effective things.

So if he's a mad man, you'll see he'll have a throb. If you have a bad throat you will find a throb.

Sahaja Yogi: So any sort of throbbing...

Shri Mataji: Obstruction come on the way [Hindi].

Sahaja Yogi: Now let's take a third form, Vaikharī. Now that we do consciously. Like when you are doing Pūjā or reciting mantra, it is Vaikharī.

Shri Mataji: Now, here, you see, it passes through your sound box. It's like a bansuri [flute]. It passes through an aperture. Because of that, that air or that sound which is silent, that is flowing, you see, because of that movement here, gets into a, this is the nada, becomes the sound, here Vaikharī.

Sahaja Yogi: What is the importance of this sound, Shri Mataji, in the economy of the Spirit? Economy, I don't know what word to use. What is the importance of this Vaikharī to this Ātmā?

Shri Mataji: Ātmā? This Vaikharī? Vaikharī has all the consonants, all the vowels, you see. All the vowels are produced here. Without a vowel no mantra can be said and without the mantras, no deities can be awakened.

So the spirit in every deity has to be awakened.

So the spirit of the sound resides here.

Sahaja Yogi: But supposing you reach the stage where the whole Om is flowing through the whole Suṣhumnā. Then it is not necessary to use Vaikharī anymore. Is that right?

Shri Mataji: No, only Chitta can work out. Even Chitta is not *[UNCLEAR]*. They'll look after, I mean, I don't really, to be really frank *[UNCLEAR]*. In My conscious mind I am not bothered. But I have built this up. You see all the mehenat [hard work] I have done before, you see. But now here as you have put up the thing, nobody knows what I have done. Only I have to put the lights on and very nice.

But I have done the job also but now I don't have to worry so much. I just put the button on.

Sahaja Yogi: Mother, when we feel the pain from somebody who is sick when we think we are curing it, actually we are doing it by asking you to increase the flow from that part in You.

Shri Mataji: Yes, you are awakening that.

Sahaja Yogi: We are awakening it in You. We are not awakening in ourselves.

Shri Mataji: No, no, in yourselves. You see because when you, mind is all the time awakened. But what happens that by saying that whatever is awakened in Me is there in you and then you react on the other person.

Sahaja Yogi: We also produce antibodies.

Shri Mataji: Of course, of course, you do. You are realised Souls. What do you think? You are sanctified people, not only produce but you are sanctified. [In Hindi:] You can

do wonders but now what to do now? [In English:] You are still *[UNCLEAR* ripe/unripe].

Sahaja Yogi:... you see in Jamshedpore, Shri Mataji, I used to notice this whenever there is a problem in Jamshedpore, what I used to do even not with me in my neighbourhood or something, I'll just go silent and I feel these antibodies will be coming out and in one or two days everything will be sorted out.

Shri Mataji: Yes. You see, you just have to think of it, ask for it. After all, Ādi Shakti herself has given you the license. How many people have got from Ādi Shakti? All My powers I have given. Just accept Me. Just surrender. Surrender means what? Accept Me means what? You exploit Me. Tell you very frankly the word is `exploit'. What is there to surrender? What do you have to surrender? Isn't it? What you are doing is to exploit Me completely. But not the way the Portuguese have done. Portuguese are the limit, I would think. I tell you it is the last thing I could think. I really...

Sahaja Yogi: What should we do about Ghent *[UNCLEAR]*?

Shri Mataji: I don't know what to do with that.

Sahaja Yogi: Something has to be sorted out. Otherwise they'll be in a big mess and our whole center will go into...

Shri Mataji: I feel that way. That's what I feel. Money, I don't mind. We'll manage somehow. You can do some little bit here and there to show C.P. I can manage it. We can so some hanky-panky but what to do about them? Basically they are the ones who are going to be hurt.

Sahaja Yogi: And if they are hurt the whole center will suffer.

Shri Mataji: Hmm. All right. Tell them, Gavin, that you have to keep some money for Mother out of whatever you all, you must keep some money or what they can do now they are getting these things.

We'll keep them here. We'll try to sell them or do something. We'll say you cannot just take advantage.

And you told them some percentage has to be kept or something?

Sahaja Yogi: They are quite willing to do it. Ricardo is still with us. *[UNCLEAR]*.

Shri Mataji: Yes, of course. He has no money to go back. You know that?

Sahaja Yogi: I thought he is thinking of going to America or something.

Shri Mataji: America?

Sahaja Yogi: There was talk of going to America just to...

Shri Mataji: See now, don't encourage him. He is on a very big ego trip and he'll ruin himself completely. Has he got those?

Sahaja Yogi: He's got copper utensils and there was some *[UNCLEAR* talk/local] of tablecloths. I'm not familiar...

Shri Mataji: And that I don't know. Just find out Gavin. Be on his lookout. I hope he doesn't fly out to America. Tell him that show everything to Mother. Bring it down here. I would like to see all that he has got. Stupid fellow. Just smartly came, taking My photograph. You see, I thought that who is this? Got some newspaper fellow? You see, very smartly dressed with a thing and jumping around

like a monkey. I didn't know who he was. Suddenly, I see, “Ah! You are here!" Such a stupid fool, I tell you.

Four thousand pounds he has borrowed and bought those table cloths. Who is going to buy for thirty pounds and fifty pounds a table cloth like that?

Sahaja Yogi: Most of us didn't know what was happening. That was at the beginning there was talk of big sale.

Shri Mataji: No, no, now what you do... yeah! That must be his idea at that time. To go to America.

What did he think? I thought I was a Commercial Director of Sahaja Yoga. I said, “What? Commercial Director. I just can't understand." I said, “Who gave you the idea?" He said, “Maybe my ego." I said, “Really?" I didn't know what to do. I mean, ego is stupid, stupidity. If somebody says, “What is it?" what am I to say then? Itna bhi stupidity kya ki char hazār pound āp borrow karte ho? [Why so much stupidity that you borrow four thousand pounds?] And now you appoint, self-appointment. We paid for his transfer, we paid for everything, played all the tricks that they should have it and here they are just borrowed money on that stock. Let's see now whether their shop works out or anything. But they never informed Me. You see, the bhoot is like that. The ego is such that we thought, “Mother, we thought it was your blessing that we got all the loan and everything." I said, “Really? But why didn't you inform Me that you are doing it? If it was My blessing you should have informed Me." There is no treatment for stupidity and twenty percent rate.

Sahaja Yogi: Of interest? twenty percent? I didn't realise that.

Shri Mataji: What are you getting to start? [In Hindi:] They don't have a single penny of their own.

Sahaja Yogi: [In English:] 800 pounds a year, just to service the *[UNCLEAR]*.

Shri Mataji: I mean, they may sell it because there are 150 pieces altogether they have got but at the most for 3,000 or so...

Sahaja Yogi: Every three months of delay is costing him 200 pounds. I don't understand.

Shri Mataji: Every year how much?

Sahaja Yogi: 800 pounds a year. For them, it's a lot of money.

Shri Mataji: I think they'll become bankrupt. That's the solution they have. I think they'll sell it off and say, “We can't return your money." Within four years they have to return. They can say, “We can't return. We are bankrupt." That's the only way they have.

Sahaja Yogi: Then what future do they have? They can't soft loan it.

Shri Mataji: All right.

So this is it.

So now which one, left side we have dealt with.

Sahaja Yogi: Heart, Viśhuddhi, Āgñyā we have left. We haven't done āsman.

Shri Mataji: Aasman is right side.

Sahaja Yogi: Left Heart complications, left Viśhuddhi complication, left Āgñyā complications. Treatment of diabetes? Sugar and salt, Mother? Sugar or only salt?

Shri Mataji: Salt. For the spleen if you can really give vibrated extracts, you see, liver extracts or something,

firstly. Liv 52 vibrated, for spleen, liver extracts, you see, like Livergen or something. It has nothing to do with liver but they are liver extracts, means for the RBCs only, for iron content.

Sahaja Yogi: What about eating liver for the spleen? Is it good, Mother?

Shri Mataji: It is good for the spleen, liver [in India liver is smashed and had] for iron, any kind of iron content, B12. You better give Me one B12 again. Everybody said that I was looking much better but now I am much better. I was so tired.

Sahaja Yogi: In the Hampstead meeting [yesterday] you were looking very young.

Shri Mataji: Isn't it? Everybody said in Hampstead but you know I got tired in this one. The one we had, the last one, Cambridge, Cambridge one was also very, too much. You see I had travelled, went there, had a Pūjā in the morning, no rest. Then we travelled all the way and this horrible bhoot on my head all the time arguing, arguing, got fed up and then we went there. It was very hectic but the Cambridge was the one. But thank God there were people. Now I got over it. But that day I was very tired. OK over? OK, we'll do tomorrow sometime. What time? [Aside remarks.]

Shri Mataji:... That Sahaja Yogis don't realise.

Sahaja Yogi: That's the desire, Mother, to awaken, the desire to do actually more than you think you can.

Shri Mataji: Yes, you see you have to go to the roots, you see. You have to go deep down into it.

You have to be serious people. You have to be serious. You have to work it out because you have to go deeper into it. It's nothing superficial. Superficial things can be done superficially. You have to be ardent about it, earnest, absolutely earnest about it. It's reality, you see. It's not fantasy. You cannot say, `Love, love, love.' All that nonsense is not there. To go deep down into it, to get to it, this Sahaja Yogis don't realise. I tell you I feel that Sahaja Yogis don't realise that it's a deep investigation, the deep approach the superficial people can't reach.

Sahaja Yogi: The Canadians seem to be doing very well Mother.

Shri Mataji: They are much deeper. You see, organizing outside is important but much more is organizing within and the organizing within comes when you reach the depth. If you do not reach the depth, how are you going to organize yourself within? There is no way out.

So for every small, small thing, “Mother, he wakes me up in the morning", array, why should anybody ask you to wake up? You get up and do it. You get up on your own. Objections, I am surprised at it. It should be done, for you good. You have to do it. You have to work it out. It is not just by the way on the road walking. You can just catch hold of something. It's not that. You have to work it out. This Terrance came, “I don't like people." I said, “You shut up now. Don't interfere with. That's the thing. No use criticising others or doing anything. You better keep quiet. You don't understand anything." Then he kept quiet.

Because Australians are going deeper, you see. Nobody tells them. This is the point, you see. It's not just fun or anything. You have to go deep into yourself, to organize yourself. You must be organized within yourself. You see, alertness should come in that movement, “Oh, where is my mind, Mother?" It's not just talking, you see, or putting posters or things like that.

Sahaja Yogi: Especially if many of these actions they are done without desire.

Shri Mataji: Without desire [in Hindi:] and to talk about it superficially [in English:] and just to talk about is very... What have you achieved yourself? This is the chance. You have to dive down, if you have to find. First dive down much deep and that's what I find is lacking. You see, why should anybody wake you up? What is the need? You wake up yourself. You should be the leader and you should do it. What is the need for anyone to do it? You come out of your own shells. You see, I can't understand Myself. I mean, if I were you, I would have done it. I would have done everything to the extremes to do it if I were you. But you see I'm just the other way. Still I am an extreme... if this is the way you work, even if you pay someone thousands of pounds, people won't work like that the way you work. For what I can't understand, the sincerity.

Sahaja Yogi: Also I think, Shri Mataji, is happening that people are putting responsibility for their ascent on few people who take things earnestly and seriously. This used to be always here in London, I noticed and they put their responsibility for their ascent on those people and they will just pack off and enjoy life.

Shri Mataji: They don't want to ascend. You see, you have to take something and enjoy it yourself. If your tongue is not sensitive you cannot enjoy. As simple as that. Nobody can make your tongue sensitive.

Can anyone? You have to make your tongue, everyone has. What is the need to say anything? I mean, it's all right in the beginning. I just thought that if we put restriction all the nonsensical people will disappear. That's why I said, “All right” but what is this? This has become a customary thing.

Sahaja Yogi: You see, this business of taking responsibility, the main thing in England is people don't want to take responsibility for anything including...

Shri Mataji: Oh, responsibility to your own seeking? I am not asking to take anybody else's responsibility.

Like this Susan now, the other day I saw. I was amazed, so much left, so much left. She has developed a face like a man, I tell you!

Sahaja Yogi: And no-one can see it. They all think she's very sweet.

Shri Mataji: Really? There is a man coming into her. She will become a man, you see that?

Sahaja Yogi: Much worse than it was one year ago.

Shri Mataji: That day she came, I said, “You go and sit at the back." I just couldn't bear. I mean, they are not sensitive people. She is shrinking, on what? On mental level maybe.

Sahaja Yogi: I don't know, Mother. It's very subtle, you see. I mean, I can't explain it. It's, they have made a fantasy out of Sahaja Yoga. They imagine. First they hear

what they should feel, then they imagine they feel it and then they feel happy.

Shri Mataji: Stupid. All right, whatever it is. Now in this Bhagwati Pūjā, on that day, on Monday, I'm going to come out with some things like that about this one that you see. Now look at these persons so very *[UNCLEAR]*. They get up at 4 a.m., 4 o'clock, have bath, sit down, Baithak, you see, what we call is Baithak. I don't know what you call it.

Sahaja Yogi: Baithak is determination?

Shri Mataji: It's the sitting, sitting hours of the meditation, sitting hours, Baithak. What is your Baithak? You must have Baithak. It needs to be steadied on one point. In everything we think, even you say my brother, I told him that, “Why don't you take this one for your articles, say, to the Auditor." He said, “Has he got a Baithak?" Means a determined way of sitting on to it. Assiduity is,

Sahaja Yogi: Determination plus stability.

Shri Mataji:... and stability. There is no word in English for it.

Sahaja Yogi: It applies to depth.

Shri Mataji: Depth and the holding to it and getting into it and everything is what is Baithak.

Sahaja Yogi: Some stubbornness also. What the English did to the Falklands in a gross way. They went, they went and they go it. Shri Mataji, the whole society has lost that. Only in the Army still you'll find that. This is the problem with the country, is that Baithak has gone out in Sahaja Yoga but also out of it.

Shri Mataji: But Rustom, it's such a thing. If you really see the beauty of Sahaja Yoga, one should really sit down. Even for music in India you have to have a Baithak. They are not a Baithak master.

They cannot do it. They have to do riyāz for six-six hours, seven-seven hours. In India it's very common for a musician to sit down for six hours. Otherwise, do you think they can move their voices like that? You see, C.P. is an example of that. Baithak is Baithak. When you come, you can see that. And in the office everybody says, “Whichever are the Indians? They work like this." It's a team. They all work better than all the English people together. English are 5:30 they have to go home, for what?

Sahaja Yogi: To meet their wives who will nag them.

Shri Mataji: I don't know, maybe to rape or what? I don't know. All of them, all of them, whether they are Japanese or anyone, except for the Indians, they work very hard, finish the job; then they go.

Baithak is the point, you see. In Sahaja Yoga that's what we need. In logon ne sab ne kya hai [All these people], they have achieved. Just see *[UNCLEAR]* the thing, how he has done it. Bahut baithak chahiye [a lot of baithak is required]. That is what is lacking here. I don't know how to put this into their heads.

They are fantastic and they, what is this nonsense? When they come before Me, I can't even make them sit before Me. It's such a condition! They'll go to India and they will also *[UNCLEAR]*.

Sahaja Yogi: They have to sit for six hours, seven hours at a stretch?

Shri Mataji: They do. They do. Abhi jaise ek Chakra pakda hai [Let's say if a Chakra is catching], for example, Swādhiṣhṭhāna. They will work out Swādhiṣhṭhāna, work out, work out, clear it. They will clean the carpets much more with Baithak than their inside, to get to it.

Sahaja Yogi: That has to be told to them.

Shri Mataji: God will do. Mātājī will do. How far can I go? You see, I drop off very fast. Now this one is now one of the examples is this Susan, very left-sided. She'll become a man, I have a feeling.

Very left-sided, she is so caught up. See actually her ego is full of bhoots and she is one of them who is a target for Me and I am *[UNCLEAR]* there is another Susan. Susan, a funny name, huh! What does that mean? Is it a biblical name?

Sahaja Yogi: Yeah, Susanne. There is a dirty story in the Bible, Shri Mataji. It certainly gives rise to dirty thinking. It's a dirty story. That's all I can tell you.

[Shri Mataji talks to Her cook and arranges for seating and food menu arrangement for the guests. She discusses about buying sarī for Gaurī Pūjā. Gifts to be given on Gaurī Pūjā can be made of stone or clay.

Can be of marble. She suggests a Mother Mercy and a little child idol made of soap stone as a gift. During Lakṣhmī Pūjā, gift made of gold can be given but it's not mandatory. But appropriate gifts according to occasion are more preferable.]

***Contents: 1982-09-20*, Public Program, Day 2, You Are to be Born again, Ghent, Belgium**

Today, we're seeing in this world a tremendous crisis. Either we accept the emancipation or we really get destroyed. In our achievement of material powers.....

***Contents: 1982-09-21*, Public Program, Day 3, Ghent, Belgium**

... of these things, they can fall a trap to all these people who practice this kind of black magic. But an intelligent man must understand that what you have to get is your realisation. That means the power of your Spirit must manifest, not the powers of some dead spirits which makes you... also they can take your body and travel, astral travelling and all that. They can do all kinds of things. All this type of spirits that enter into human awareness always cause diseases and also can cause lots of problems: mental and physical. Most of the mental cases are afflicted by these; all of them I should say. And if they are to be cured, only thing what you have to do is to see that the spirits depart from them and they are absolutely normal.

In My own experience, all the cancer patients that I have cured had an affliction from the left side.

They were all possessed by something or other, either by Guru or by some sort of a left-sided attachment or they had troubles like muscular, you see, muscular disability, yes, yes, that sort of thing and all polio, virus infection all are due to the left-sided attack. Virus is due to the left-sided attack of some horrible vegetables which have gone out of the circulation; even tobacco is one of them. It is another devilish thing.

Tobacco is a thing that was created by God as insecticide and not to be smoked. But human being, you see, in their original idea try to do everything that is absurd and they started smoking it and it is a thing that is not to be smoked. That's not meant for human being from starting and that's how it started giving the trouble of cancer. It is an attack of the left side.

There is no logic in following these things because what is the interest of Divine or God in making things move? Why should God give you diamonds and things, these material things which are of no value to human beings? And why should God take you away from your body when He has given you this body and separate from there in a dangerous position? There are some people who start suddenly jumping, you see, without their control and then they think they have become Divine because they have started jumping without their own control. But you can always jump, even with your control.

So why do you want to lose your control for that? Some people think that when they take out their clothes they have achieved their spirituality because now there are no inhibitions and they have become free birds. Any drunkard can do that. When you lose your awareness, you can do what you like. When there is no control on yourself you can do whatever you like or whatever is done to you: you accept it as a spiritual blessing.

There are some Gurus who are teaching you that you can fly in the air. Make that Guru fly first of all.

Let him jump from this leaning tower of Pisa and let's see where does he land. But you pay thousands of pounds to such a horrible hoax and then you get suffering from

such a person. You get epilepsies and all kinds of troubles. Spirituality is not illogical. It is not blind faith. You cannot purchase it. You cannot sell it. You cannot put in an effort for it. It is a spontaneous happening or blessing that you have to get at the end of your evolutionary process. Now when we understand that we have to look for what should happen to us.

Yesterday I told you that you get the power of your Spirit. And the power of Spirit first of all is that it's a universal being within us; placed within us is the universal being. Now this universal being once gets enlightened and our attention is enlightened within us, we should become universal beings. We should become. Again, I say become. It is not like you form some sort of a group: `We are all brothers and sisters,' and when it comes to calamity, you know they are no more. It should happen in such a way that we should feel that others are part and parcel of our being on our nervous system, on our finger tips. This is our Self-realisation. This is our real Baptism, not the artificial one.

Now, to go to the left side, there are many things which human beings use which can take them to the left side. Apart from these horrible Gurus there are things like alcohol that can take you away to the left hand side and there are many drugs that take you to the left hand side. A person who had a mother who must have been very strict, never gave her love or maybe that the mother has been all the time a crying baby, never gave joy to the child, such a person can become left-sided.

So the left-sided person is always complaining, asking for comfort, always unhappy and always in a very

pessimistic mood. But such a person suffers bodily and mentally very much. These people are very emotional and such people can end up in the lunatic asylum when their brain fails, not their hearts, but the brain. They use so much of their heart but the brain fails. That is the balancing factor of nature. Such people can take a lot of domination from others, they like to be dominated and they can be very slavish. But they are sly and sarcastic and can be extremely disturbed.

Now on the other side, of the right side, we have a consciousness which looks after our future. It works all our physical and mental action.

So supraconscious area is the area that is our future. Beyond the supraconscious area lies the collective supraconscious. When you enter into the supraconscious area, you come across people who are dead but who have been extremely egoistical. We can say people like Hitler, you'll find them there. All the arrogant and egoistical and dominating people who have died and still have ambitions to ruin others exist in that area. Hitler himself used the Tibetan Tantrism to get hold of such dominating souls. And to rule the German people with the idea that they are a special race. All this, this kind of work in Sanskrit language is called as bhoota Vidyā, Preta Vidyā, Shmashāna Vidyā, means the knowledge of the dead. When you get into the supraconscious area, first you start seeing an eye on the Āgñyā Chakra. That is first. The deviation starts to the right because when you are, then you don't see it. When you are the light, you don't see the light.

Then you start seeing things like colours and auras and all kinds of things which have something to do with the elements. This area is even more dangerous than the left side area because when you enter into supraconscious you never get any pains. You get very ego-oriented, you get very dominating and you start saying, “What's wrong, what's wrong?" You may kill thousands of people and you say, “What's wrong, what's wrong?" You give an explanation, rational explanation for everything that you do. You cross all the norms of life and you are least bothered about it. And this kind of ego-oriented temperament lands up into an area where you become a success, so-called. Such a person can be so much self-opinionated and so much injected in him is the idea that he is so great and he forgets that others are all human beings, made just like him. There are also some drugs that can take you to the right side, like LSD takes you to the right side.

Some clairvoyants can be on right side or some could be on left hand side. Right-sided clairvoyants can see the future, can talk about the future, could be like good astrologers.

But Spirit lives in no space and in no time. It is not interested in future or past. But it illumines the present which is dynamic, which is real, which is the blissful state. And that is why any intelligent man who is logical should seek the Spirit and not all these nonsensical experiences and sensations. But people are more impressed by the circus they have to go through. For example if somebody says you have to pay 300 pounds to do something, then there is a competition who comes

first to pay 300 pounds. And once they enter into that competition, then they don't want to return because it is below their dignity to accept that they have been stupid to pay those 300 pounds. And some of them feel that, “Now we have paid it so let's go through it. Why waste the money?" But if you have paid the money for the poison, are you going to go through that? The first criteria should be: what have you achieved out of anything that you have been doing? There is a gentleman who does this kind of thing and then another kind of meditation, third type of thing, anything, is perfectly all right. He doesn't want to see himself, that what powers does he have himself.

If somebody has written a book, you should not dance at his tune. It is very easy to make people get into fashions, I think. If they publish one article that you must stand like this, you will find all of them standing everywhere. If they say you have to stand on your head, then all of them will stand on their heads whether they have high blood pressure or low blood pressure. Same about Haṭha Yoga: now the Haṭha Yoga of modern times is absolutely absurd. Patanjali lived thousands of years back when we had a different social system in India. The small children about from five to twenty-five years of age were sent to a university where there were professors and teachers, there were, who were realised Souls. And the first criteria was called as Īshwara Pranidhan which means the establishment of God within yourself, means Self-realisation first. Now without having any connection with the mains if I start shouting at it, it will be spoilt. Without connection, if you do anything, it's all wrong.

Then after even when you are connected, there is sign which tells you how to do, what, where and what is needed at this moment. The way these days people are doing so-called Yoga has nothing to do with Yoga, means union with the Divine, but only thing what's happening is they are developing a funny body which will ultimately collapse under the pressure of the heart. It is like taking a complete medicine box without knowing what medicines you have to take for what disease. Moreover, every human being requires a different type of a body. Say, there can be somebody who has one element less in that, then that person requires to do asanas which will help him to achieve the fulfilment of a particular element that is missing in him. And after realisation you know where the Kuṇḍalinī is stopping, at what center, what Chakras and then you can do the exercise required for that particular center.

Same thing has happened about Zen. Viditama was the originator of Zen system of religion, who was a realised Soul and till the 8th century there were only twenty-six realised Souls which were called as Kaśhyapas. Now these were no longer available in Zen system so whole artificial stuff started like your artificial style of Baptism.

For example, Tai Chi dance. Now without any vibrations flowing through you, what Tai Chi dance are you doing? Just moving your hand, it's just an acrobat. Another thing is acupuncture. That also is very dangerous. Why? I'll tell you. In both the cases when you do such things you are using the energy of your sympathetic nervous system. For example, if you are running very fast then you are using your sympathetic energy to run fast because there

is an emergency. But when you stop your running, the parasympathetic gives you the balance and brings your heart to normal. Now this parasympathetic has a limited energy before realisation. Only after realisation you get connected with that whole energy so that there is no exhaustion of energy.

So, when you try to put these needles into different places, what actually you do that if one Chakra is exhausted, one center is exhausted, you are trying to take energy from another center or from the third center. It goes on like that.

Those people who do such activities can become extremely dry people. They can become very hot-tempered.

They might go in to divorces and problems like that. They cannot be congenial with others. If the left side is exhausted, by then they might become paranoid or nervous.

So it can be anything. It can be one extreme or the other extreme, but you cannot be a balanced person.

So only thing that human beings have to do to overcome the original sin that is they have become human beings who think, who have taken responsibility upon themselves, is the original sin they committed that is they have become independent from God, to overcome that only thing that human being can do is to get into balance. That's why Moses came on this earth. He brought Ten Commandments and in India also in all the scriptures.

These Ten Commandments are described in the Bible, in all the Koranic laws, all the Ten Commandments are

described that you have to have these laws of the Divine. Our human laws are based on these laws, which have come to us from Divine. These laws are very important to be human beings. Otherwise we become animals or we become some *[UNCLEAR* volcanic] demons.

Now the problem is, people always try to use their freedom to be abandoned. They use it to deny all that is logical. And to deny all that normalises them. That's why these prophets came and told us that you must have a balance. That means don't go to the right and to the left. Don't be extremist, but be in balance. But people have lost that sense of balancing and now we have reached in a stage of modern times where it is called as Kali Yuga, the age of complete confusion. This confusion is very important though.

Without the confusion we will never try to come out of our original sin. This is the knowledge, so-called, we achieved that we make stupid fools out of us. Or else we create atom bombs and hydrogen bombs to kill our brothers and sisters or else to find out ways and methods how to exploit each other and on top of that to develop a rational explanation for all these kind of stupid or cruel work.

But in Sahaja Yoga we do not talk of any balancing to begin with. We do not ask what are your good or bad habits. Because when you are sitting in your car and something goes wrong with your car, you cannot correct it unless and until you are out of it. You may try to cleanse it and do whatever you like but you have to get out of the car to see what's wrong with it. For example, if there is something dirty on My sarī I do not know it and I

think it's all right for Me. As long as I am identified with this sarī then I don't like anybody criticising it. But as soon as I take it out and see for Myself, away from it, I know it's dirty and it must go. This is what Sahaja Yoga is today is called as Mahā Yoga because it is not meant for one person, but is meant for thousands of people. `Sahaja' means born with you, spontaneous, like it is born with a seed that it has to be a tree. And `Yoga' means union with the Divine. And also `Yoga' means the deftness of the technique, technique. In Sanskrit called as *[UNCLEAR* Kowshalam], Yoga *[UNCLEAR* Kowshalam].

So when you are realised, what do you feel? First when the Kuṇḍalinī rises upward, then when She pierces through the fontanelle area, giving you the real Baptism, that time you start feeling the Cool Breeze in your hands.

Some people don't feel it in the hand, they feel it in the head first and then in the hands if their this center is out of gear, which is mostly among Western people is, then they don't feel it in the hands so much.

So you have to correct this center so that they feel it in the hands.

So what do you feel actually? You feel the All-pervading Power of God's love, the Holy Ghost. Because it is that power you are feeling, you can experiment and find out that the power you are getting in your hand, has it got something special about it or not. You have to test it. You have to work it out, experiment with it. After you get the light, you have to give light to others. Christ has said we don't put the light under the table. You are only enlightened because you can give light to others.

So you become your own Guru. You start understanding what's wrong with yourself and correcting yourself. And you don't mind anything because you don't like it. And when such a happening takes place, gradually you find that you have become the witness of the whole show. When you are in the water, you are afraid of the waves. But when you get in the boat you see the waves and you are not afraid of them. In the beginning, is rather difficult to forget the habit for some people, but mostly people just jump on to another side and become something different, completely transformed.

Message of Christ is not His crucifixion because crucifixion was His accomplishment by which He got settled into this center of Āgñyā. He said, “It is accomplished” means that, that work that He had to do to enter into this very complicated place of Āgñyā where these two lines cross to enter there and to reside there, was a very difficult job which He accomplished by His crucifixion. And that is the gate, so everybody has to pass through that gate, so it's only through Christ one has to rise. There are many others but ultimately it is the Christ here, through which one has to rise.

So when the Kuṇḍalinī rises She enlightens or She awakens Christ deity here and then She comes out here thus gives you Self-realisation.

Moses did not talk of Self-realisation or of second birth. He talked of the balancing because that was the time of people to balance. At the time of Christ it was so horrifying that He could only live for four years. In that short time whatever was possible He said. He said that He will send you a redeemer. He talked of the future. He

said, “Anything against Me will be tolerated, but nothing against the Holy Ghost will be tolerated." Many people believe that Bible is the last word of Christ. It's not true. Christ was such a great personality that it cannot be contained in one book. He was an eternal being. But before Abraham came into being, we had people in India who were writing about Christ fourteen thousand years back. Are we going to deny the knowledge because they were not included in the Bible? Even the Bible that is today I don't know how far it has been tallying with the real Bible that was written because in the New Testament this Saint Paul who has been included. I don't know what right he had to be there, because he was not with Christ. He killed many Christians in fact. And he suddenly saw a cross so he became such a big Christian that he's included in the Bible. He created the biggest problem for Christians. He has taught that, I mean the description of the Acts, it's all written by him and not by the disciples of Christ. I mean he added his own stuff in between. If he sees the cross that means he's a supraconscious person. And if he's a supraconscious person, then how are we to rely on his any information? That he said that when the Holy Ghost came as Cool Breeze, that's true, but that all the disciples started speaking different languages and they behaved like mad people and everybody said they were mad. It's a simple question of getting possessed that's all. But they never got possessed, His disciples. And how can they behave like mad people? If there is Holy Ghost, they must be the sanest people going around.

This is a simple thing that we do not know that when the Holy Ghost comes into us or blesses us we get our realisation and a transformation takes place. You become the master of yourself. All your habits drop out. You become a beautiful personality, a compassionate and loving and blissful and relaxed person.

You become a universal being and the power of love flows through you, don't talk about it, just flows.

Most of your physical maladies are removed, your mental problems are removed. That's what it should happen. If it is Holy Ghost has to come to makes us mad, better not have it. But when it is an organized religion nobody can talk, you see, immediately people get very annoyed because it is organized, now fixed.

They do not want to think. They have blinkers like the horses have.

So now Catholicism is going towards charismatic, imagine! This is absolutely Satanic, anti-God, anti Christ. The Protestants started this joke much earlier. They called it Pentecostal. They all used to get the spirits in them, they say, “Ho, ho, ho, ho, ho." All of them behaving like that and they said, “Oh, the Holy Ghost has come in us." No change in their private life or in their understanding of life. Extremely alcoholic and horrid people they were. They had illegitimate relationships and they had illegal licenses with all kinds of dishonest things in India, we have so many of these Pentecost, nonsensical things even in the villages.

In Paris a boy, about twenty-five years, I think, of age came to us in a program and he just started saying, “Ha, hoo, he, he” all sorts of things he said first of all and then

he started crying, weeping and ultimately he fell down on the ground. He was from charismatic movement. He was like an epileptic person. When I went near him and I said to the Satan, “You leave his body!" Then he got all right. The boy felt so much normal, now he's living in our ashram. He's a normal person, he's going to colleges and he's working all right. And he told Me that all the members of that charismatic church are doing all these nonsense and even the priest is doing the same.

I don't know what's going to happen to these people who say, “Christ, Christ" and do nonsensical things in the name of Satan. I would say they are ignorant, they are blind. They have lost their ways and they have lost their *[UNCLEAR]*. But it is time for people who are thinking, must know that this is a very dangerous thing for them to do. It is just like any other Guru business. I hope people will understand it very soon because I am sure with this kind of happening, you develop also lot of diseases. The children become blind or they just die in their rooms, many incurable diseases are created by this kind of an action.

I'm sure one day will come when people will realise it and they should turn to reality.

The reality and truth is that you are the Spirit. You are the Spirit. The human beings can become the Spirit, not the animals. People should not try to save animals. They should try to save human beings.

Human beings, one human being is created out of thousands of animals. It's so important to think they have no value for themselves. Just they are standing at the

brink of becoming the Spirit and thousands can get realisation.

For example, in Indian villages there are people... I have seen thousands to come, they do not come one or two like this. They have no cars but they come in bullock carts, walking to get realisation because they know all these trickery and jugglery of spirituality. They are very sensitive to reality. Of course, the westernized Indians are just the same as you people are who like some sort of an artificial show. They are very little complicated, there's no complication we can say with them, while here people have complicated by having their mental projections about everything. All the outcome of the original sin: `What's wrong?' The wrong is that you cannot get your realisation. The wrong is you cannot become your Spirit. The wrong is you have to live with the wrong all the time.

So this is what it is.

Today is the time when thousands have to get realisation. As said in the Koran your hands will speak.

This is the Resurrection Time. This is the Last Judgment. How are we going to be judged? Is somebody going to put us in some sort of a balance to see how much your weight is or what your beauty points are? Michelangelo has shown in his very beautiful murals in Sistine Chapel, Christ standing like a huge personality and just throwing people on Āgñyā on the left or the right like that and they are all coming down to hell, very clearly he showed it. And the realised Souls are taken by the angels. There's no end to all these beautiful things about Christ but now we have spent a lot of time on talking about it. Now let

us have realisation, I think. It would be better if you can ask Me one or two questions and then we can have the experience of Self-realisation.

Any questions? Is it cold? Might be the vibrations are making you feel cold and not really the cold. How many of you taken My photograph now? All right.

You see, the Western people think that Christianity is their own contract. Was Christ born in England or in Belgium? Actually His Mother and He have lived in India much more that they ever came to your Western countries. He was much more an Indian than a European, all right. Yes, many people think like that, that He was born in England. And He used to wear suits and ties, you see. No, He was darker than Me. And He had dark hair. Because you have organized Him, you see, you have become the rightful owner of Christ. Actually the Christians who came to India, the missionaries, made the biggest mistake because there were nothing up here, you see, because it is written in the scriptures, in Indian scriptures that Mahāviṣhṇu will be born, who will die for your sins and He will take away your sins and your Karmas, is written down. But these stupid people didn't know anything about it, you see and they went and talked about Christ as He was something like an English man, you see. That when He will come then you don't have to worry about your Karmas. But these people never talked about Mahāviṣhṇu. They never tried to find out, nor did they have the idea of Christ, what it means that He died for our sins.

So the Indians still carried on with the cleansing of their Karmas.

He was described as the incarnation of *[UNCLEAR* Bowtha], not Buddha, *[UNCLEAR* Bowtha], the one who is the mild one. And they got confused with Buddha, but they said, “Buddha doesn't look like that." If they had told Indians it would have been much better but they didn't know themselves anything. They are all artificial Christians. It was all political Christianity. They wanted to have majority to become Christians somehow. They put a loaf in the water and would say this is the *[UNCLEAR* beef] and you have all become Christians now, those who taken water from here. By villages after villages, poor things Indians, you see, they thought, “Oh God! We have committed the sin now, the original sin we have committed so we have become Christians." Thank God He was not born in the West. Otherwise we would have had no chance to say anything about Him. He did not know any one of these languages either. But He knew Sanskrit. You know He went to India that you know very well.

All right. You see, the thing is, in India there has been a search on the roots side as I said and here it has been the shoot and both are complimentary. If you little bit humble down yourself, you will see that as you have knowledge of science, we have there the knowledge about all God's science. And it should not be resented, it is knowledge, it's for universal use. It is for the good of everyone. Unless and until you tell about Christ, how are you going to give realisation to people? I am not here to give you artificial Baptism with some water on your heads. But we have to talk about Him because He is the principal Deity who has to deal with this subject. I don't

see you as Westerners; I see you as human beings. You may see Me as an Indian because of your blinkers.

Now, should we have realisation now? Put your hands towards Me, please, all of you and close your eyes. It is the actualisation you have to face. You have to close your eyes and place both hands towards Me and don't open your eyes till I tell you because when the Kuṇḍalinī crosses through this Āgñyā Chakra of Christ, there is dilatation of pupils in the beginning and if your eyes are not closed, the Kuṇḍalinī won't come up. You see, just the opposite of mesmerism, you can see that.

Just don't say any mantra or anything, just keep your eyes shut, please. And please do not put in any effort, do not direct your attention in any position or point, just let it be as it is. If it is thinking, let it be. Be relaxed and sit in a relaxed pose, put your hands on your lap in a relaxed way. The aim is to get realisation that you have to be the Spirit. Be kind to yourself and fair to yourself and to your Creator who has created you. And don't be obstinate. Just keep yourself open, it will work out. Our job is to work it out and we can't say about the fruits. If it doesn't work out, we work out later on. But it has to work out and you have to certify yourself. Now we have here people who have come across from Paris and from England who can help us. Later on we can take people from Brussels, from Belgium to other places.

Now put your right hand on your heart, please. And before starting your meditation close your eyes and say one thing clearly that, `Mother I am not guilty.' Please say it again and again. Now you may say again and

again, you must say, `I'm not guilty.' Because what could you have done to be that guilty.

I'm talking about the ocean of love and ocean of compassion. Let Him judge you. You please don't judge yourself and condemn yourself. I told you that God has created you with such care and with such love and you have no business to condemn yourself. You are the highest in this universe and just ready to become a bird out of your egg.

Now put your left hand straight towards Me on your lap, please and say, `Mother I am the Spirit.' Keep a relaxed *[UNCLEAR* mouth], relaxed *[UNCLEAR]*, relax, relax. Do not go into any pressures, position or anything, just relax. Now put your right hand across your forehead and now say, `Mother I forgive everyone.' Say it from your heart, please. Say it again and again, please. Now put same right hand on top of your head touching your head and try to feel the central area with your palm. Also with your fingers in the central area of the head where you have your fontanelle bone, which was a membrane in your childhood. Now just feel on top your head with the right hand if there's a Cool Breeze coming out. Now you can try with the left hand and right hand towards Me.

Contents: 1982-09-22 **Pūjā (first in Belgium), Ghent, Belgium**

This is the first time we are having a Pūjā in Belgium. That's very quick for a Pūjā to be done like that.

Normally we don't allow people to come to Pūjā unless and until they are established Sahaja Yogis.

Because sometimes if they are half-baked, it harms them more in the way that they start doubting and thinking about it. But in the Pūjā you should stop thinking, do not doubt, do not think, then you have the best advantage out of it.

As far as I'm concerned, My Chakras start working sometimes with a great force. Say if [name yogi] does Pūjā, he is such a great Sahaja Yogi that the deities can start emitting lots of vibrations. But if you are not in the receiving mood, then it takes time for Me to take out the vibrations in the atmosphere or in another awareness.

So it becomes more difficult for Me to have a Pūjā, because sometimes I do suffer with overflowing vibrations which you cannot suck in.

So today as we have ventured to have this Pūjā for all of you, please try to receive, humble down yourselves in your hearts. Only through your hearts you can receive the blessings of this Pūjā.

It is a very higher state when you can do that, but it is alright with Sahaja Yoga, they are aware, all the deities, that you are still children, you can make mistakes and you are seekers and you are especially blessed by Me.

It is not difficult in India because the one who raises the Kuṇḍalinī like this of masses of people definitely establishes Me in their hearts, that I'm the primordial Mother. Because it is written in so many books so they don't have this problem. While here people have not heard about Holy Ghost and it's a secret for them and they just can't understand. It is impossible to explain to them.

If someone says I'm God and all that, then they are enamoured. Openly if somebody declares I'm God.

But that should not be in Sahaja Yoga, we should have an inner circle. Only these people should start growing, then others should follow.

It should not be exposed to everyone, it won't help much and to Me also it doesn't give pleasure because the vibrations are not sucked in and I have to carry the load upon Myself for quite some time till I deliver it to the atmosphere.

So it's a very different system we have. We seldom allow people to join us in the Pūjā, only people about whom we are convinced that they are alright we allow them.

So though it's a hasty one today we have done I'm sure you people in Belgium will try to receive more don't think about it. Just expose your body to it, expose your mind to it and get as much as possible.

Because I think now in Belgium I will be here only after a year or so, not before that. But you all can come to London some time. There's a Pūjā now, there's a very good Pūjā of Navarātri. We must have one big Pūjā for Navarātri in London itself and I think it not very far away, you people can come for that Pūjā. That is the beginning of the nine days, nine incarnations of the Goddess when she came on this earth to kill the demons and the devils who were troubling the devotees and the seekers and one has to also know about that part of knowledge, it is very important.

These books, luckily some of them are translated. If you go through them then it will be easier for you to understand. As I told you that India is the root and you

are the shoot, so the knowledge is more known to Indians, as science knowledge is known to you, knowledge about God is known to them.

And so there should be no harm in learning about it because you are all seekers you are not scientists.

You are seekers of the science of God.

So the best thing is to get this into yourselves, open up yourselves, receive the blessings by which you grow. It's like sunshine to the plants.

May God bless you.

Don't think. As it is I have stopped you thinking, but try to receive as much as possible with humility.

Contents: 1982-09-25 **Departure, Airport, Belgium or Holland**

[While Shri Mataji buys chocolates at the airport, Brian Bell is given a copy of an Indian magazine called Today and asked to show Her an article in it. Brian tell Her he has the magazine in his bag and the matter drops out his mind. When settled in the plane:] Now what is this letter [article in the newspaper]? [The article was about the leader of a very damaging cult who was hoping to resettle from Switzerland to India and who wanted the Indian government to waive any tax claim on the money he aimed to transfer.

The article included a map which showed the Indian properties he owned.] [Shri Mataji points out how they are clustered around army, navy and air force headquarters, in Pune and Calcutta, for instance. She talks about the dangers of this, puts a bandhan on it and hands back the magazine.] You know that what this

Rākshasa is doing? He pushes his followers as far as possible into the left. He prevents them from taking garlic and cuts down on their protein, so that when they die they will die far out in the left. He can then control the bhoots that they become, so he can have an army of bhoots under his command.

[Suddenly Her comments about this Rākshasa's properties and the way he was creating these armies of bhoots, took on terrifying overtones. Fortunately, as the Indian government refuses to waive its legal claims, the Rākshasa never resettled in the land of his birth.]

Contents: 1982-09-26 **Śhrī Durgā Pūjā, House of Gregoire, Vienna, Austria**

All of you should take bandhan. It's better before Pūjā.

Today is the first day we are having this Pūjā in this country of Austria. This country is an historical country with different upheavals it has gone through to learn so many lessons in life. But human beings are such that they do not relate the calamities with their mistakes. That's how they go on repeating the same mistakes again and again.

The visit to Vienna was over-due and I came on a day when we had to celebrate the birthday of Macchindranath [a Sahaja Yogi baby]. It's very auspicious for all of you that he should be today complete his one year of life. I bless him with all the flowers, the choicest flowers, of beauty and bliss on him and his family, all his relations and his family. There are so many things which have been done for the first time.

I should say, for the first time I've come to Vienna, to Austria and first time I've come to the birthday of a child, on his first birthday.

And on an Ashtami, that is today, is the eighth day of the moon, of the moon which is increasing, shukla pakshi; that first time all the weapons of the Goddess are to be worshipped. This was a great idea because these weapons who work all the time, not only to kill the evil but to protect the good, were never worshipped before; and that today, if human beings realise their importance and significance, then lots of problems of atomic bombs and all these things that have been created could be solved by diverting them to the right direction, using them for the destructions of the evil forces and not the good; also for protecting human life, nourishing human life. The same weapons can be used in a wrong direction; but, rightly used, they can be dedicated for the use of God's work.

All that is created by human beings, which looks apparently an instrument of destruction, but if human beings use their wisdom they will find out that all these inventions that have come to them from the prompting of the Unconscious, are for the work of God. All scientific research, everything that has been done, all these instruments that you have produced, are for the use of God.

In a way we can say that human beings have worked to create methods as instruments, as social, economic, political institutions to advance the mechanism of God's work.

The Unconscious has worked through human beings. All these institutions, if they are put to the right side of their activity and not to the hellish activity, they all can join together to complete the work of the Divine. Like, in the East people believe that God has created this beautiful body of human beings and it is for human beings to create beautiful artistic clothes to enhance the beauty of what God has created, to glorify the beauty of what God has created, to respect the beauty that God has created. And that's what has happened in many spheres of life, of human activities and should have happened in all of them if they had used their wisdom.

The question of knowledge that I discussed before is very important to understand. The knowledge that was forbidden once upon a time, as Adam and Eve, has been a big problem for human beings to understand.

It was the case when God created human beings first time, apart from the celestial beings, who were perfect, that He wanted to see if these human beings could grow in their population and in their awareness, in their innocence, they would become Self-realised. But it was an experiment and the human beings failed God at that time, because they listened to baser promotions or baser prompting. That's how they failed and they lost their innocence. And loss of innocence is the sin which was first committed and that sin took a different turn for human beings. Now, that knowledge, what I've said, is not this real knowledge. That was the Avidyā, the artificial knowledge, the knowledge that “I am something” that “I am the doer", the ego. Till the animal stage there was no ego and then the ego started

growing. We can say that's the beginning of the original sin: that “I am something. I am doing something. It's I who can do it." All right? So God said, “Let's see. Let's see their little courage and let them decide." So the plans were changed; one had to think now that we should get incarnations on this earth to help these people, to guide them, to put them into balance, to put them into proper understanding of Dharma, so they keep to that balance. But every time this `I' refused to accept the balance.

And this `I' goes very far from reality. Today also, when we come to Sahaja Yoga, I see people, they don't grow very fast. Because of this `I' they have questions, they have doubts, they have problems.

Because of this original sin people cannot grow very fast.

That, “I am the one, I am free. Why that? Why this?" Who are you to ask questions? Who has made you? Have you made yourself? What did you do to become a human being? Why this kind of egoistical behaviour towards God? “Why God has made us? Why this thing?" Who are you to ask any question? But it is so, the questioning goes on and such people are very dangerous for Sahaja Yoga. If they have to come for Pūjā, I'm worried, not because anything will happen to Pūjā, but we may lose them completely. Such egoistical stupid people get lost. As a mother I have simple compassion and love for them and I feel sad that they could have been saved. But this questioning mind of theirs can drown them. This is the basic original sin that human beings have created.

Apart from that, we had problem that we have come from animal stage to this stage.

So there are animal brutal conditionings within you.

Then we have gone through other conditionings, which were created in the history by the same mister `I' who has started institutions, who started organizing religions. For example, take Christianity.

Christ came here to break your ego.

On the contrary, people built a big ego out of it. Now, there are some Sahaja Yogis who believe that Sahaja Yoga is a Christian Sahaja Yoga or a Hindu Sahaja Yoga. Still that lingers on, that lingers on, that it is a Christian Sahaja Yoga. For Christians it has to be Christian Sahaja Yoga; for Hindus it should be a Hindu Sahaja Yoga. For Muslims it is a Muslim Sahaja Yoga; it must relate to Islam, because they can't get out of their own conditioning, so it must relate to that, it must explain everything that is there.

They can't get out, you see? It could be also a Catholic Sahaja Yoga or a Protestant Sahaja Yoga. Could be even deeper than that.

Like that, you see, it goes on.

So, you pull Sahaja Yoga into your own categories, into your own small little cups. But it's just the other way round. Sahaja Yoga is the ocean, is a universal thing, it is a Mahā Yoga. It is not meant for Christians, Hindus, Muslims; it is meant for human beings as they were. Have you got animals who are Christians, Hindus or Muslims? This all comes because of the original sin only, that we are something, we are Christians, we are Hindus, we are Muslims. In Sahaja Yoga, one has to understand that all the rivers, whether it is the River Ganges or the River Yamuna or it is the River Thames or River Danube, any river, that all of them flow into the same ocean and

become the ocean. They say that when all the rivers flow in the River Ganges, they are all called as Surasari means `the River of the Gods'. No more people call them by the different names of the tributaries that are there. In the same way, Sahaja Yoga is the ocean. You cannot name it. Do not try to find its identity with other things.

If you start doing that, then your mind will start becoming that small little cup. And moreover, if you are coming from some organized religions, it's very important to understand that organized religions make your cup even stronger, it doesn't dissolve. If it is a disorganized religion, then it is a cup of earthenware, which can dissolve into this ocean.

But if it is a solid, nice porcelain, Meissen, there is no possibility. Then you are adhering to all that conditioning, all that solidness and then it's very difficult. All the time you have to bring in Christ or you have to bring in Mohammad or you have to bring in Zoroaster, or someone like that who should be there to guide you. Now your guidance is your Spirit, which is unlimited, so you don't have to bring any one of Them. They are all within you. They are part and parcel of you. But to stick on to one person is again a sign that you are not expanding.

You know that you are all. You have got Śhrī Kṛiṣhṇa within you, who is awakened, you have got Christ within you, you have got Gaṇeśha within you, you have got Brahmadeva within you and you have got Mohammad within you. And you have got all of Them: Moses, everyone, within you; so how can you be identified with one person? The reason is, you are still conditioned and you want to drag it into your own conditioning.

So try to bring it at a position where there is no conditioning. We can see our conditioning works so much with our style because, as human beings, we have a habit of forming a closed sect, whether it is ourselves, first we close ourselves as `I'. “I am XYZ." Then we can club together as, say, “We are, say, people who use fork and knives." There could be people who just use the fork and knives this way can be clubbed together, the others who use this way can be another way. See, it goes on like that, all kinds of stupidity that human beings have to club together. All right, use the way you like, makes no difference. You eat the same food, it digests the same way, it works the same. But as far as the outside is concerned, when it comes to human activity, they will use the fork and spoon in a different way, somebody will use their hands, fingers and somebody will, I don't know, may use daggers. I don't know how they can manage to go to what limit.

So, this is what it is. In doing something, in doing any activity, then only human beings make it a closed circuit, that “This is how we do it. This is how they do it” how it is, the method of another party or people.

This groupism is the worst of all and is against the laws of nature. You can be an individual, as far as your appearance is concerned, as far as your hair colour is concerned, or your eye colour is concerned; that's what God has created you that way. But all other things that you have created are dead. All other clubbing methods you have created are absolutely of no value. They are just mythical. There's nothing truth in it, nothing that should be worthy considering. It is just a myth! So one

has to understand that there is nothing like a Sahaja Yoga which is a Christian Sahaja Yoga, Sahaja Yoga which is a Protestant Sahaja Yoga or a Catholic Sahaja Yoga. I find this at a very subtle point, where people talk of collectivity, that they don't understand that we are not collective, because we have so many tags, you see, attached to us, like the conditionings of our own doings. It could be in Switzerland, it could be in Austria, it could be in Rome, or it could be in India, anywhere. These conditionings, we have to get rid of. We should know we are human beings, created by God and whatever is within us that is real, created by Him, is the only thing that we have to be; and all the rest of conditionings we should try to give up. Everything is complementary. From this place you have to learn something, from that place you have to learn something. Every place has something to learn and to understand. And there is nothing that can be retained by some people as something higher or lower. But of course, where this ego has developed more, this original sin has developed more, there is a possibility that such human beings must have created more conditioning. Naturally the conditioning is much more. Or where they have been not at all moving about religion, about God and have been sticking on, like, you can say, in Africa and all these places, could be that the conditioning could have been by the other forces, called as Adibhautik, means the ones which are created out of what God has created. Like, if they see the moon, they are afraid of the moon, if they see the trees, they are afraid of the trees.

Sort of a mythical ideas about the nature itself. See, so there are two styles, as you always know. One is where they create mythical ideas about the nature, the mythical side of nature, that is Adibhautik and Adidaivik are the mythical ideas about what you can produce, you are God, you are the devas and you want to create this. “I'm this, I'm that." So there are two types of conditionings which work out and in modern times it is such a confused thing that both these sides, I don't know where they act. For example, the other day I was coming near the cemetrey in Vienna and I was amazed that it was a cemetrey but it was catching on right Swādhiṣhṭhāna.

So I said, “All the bhoots must be acting now, because I can't understand how can a cemetrey have a right Swādhiṣhṭhāna?" This is how it can be explained, that all the bhoots are now active; or maybe they are again born, you see. They must have been dead hundreds of times, they must have created graves after graves and only there are empty graves and they are active now. Or maybe that the bhootas themselves are active, they are no more there, they have all disappeared from there. It could be that.

So we have to judge now on vibrations and not on our understanding or what we think or what we understand through this brain. By asking questions and by talking too much about it, you cannot understand Sahaja Yoga. For Sahaja Yoga you have to have that super state of mind, where you can receive vibrations, can feel vibrations and have to be absolutely compromised on them. If there is still the tag of that ego so much that you still question Sahaja Yoga and think no end of yourself, it is better that

such a person should not attend the Pūjās, not attend the Pūjās. It is kind to himself.

It is being nice to himself that such a person who has doubts should not attend a Pūjā, because Pūjā is only meant for people who have achieved, received that state of mind which is called as Nirvikalpa, where there is no vikalpa, where there is no doubt in your mind. If there are still doubts in your mind, your mind is still very powerful and it is going to put you down.

So either before Pūjā you tell your mind to keep quiet. Tell him not to talk now, `Better keep quiet, now I have to ascend and I have to receive the blessings of the Divine.

So just keep quiet and if you cannot keep quiet then I cannot ascend.' I have told you many a times it is like a donkey, mind is just like a donkey. If you go behind the donkey, it kicks you, it will tell you, that you are the bad man, you are the worst man; all the self-pity will come into you. If you go ahead with the donkey, then he'll put his ears to you, you can hold him like an ego, you see. You can go wherever you want, do what you like, “What's wrong?" It will not control you. If you sit on top of the donkey it will still play about with you, to see how you work out.

So if you allow the mind to go here and there, through your eyes or through your attention, or anywhere, or through your tongue or your senses, it will say, “All right." It will eat the grass on the sides, it won't move. It will move this side, eat some grass, that side.

Gregoire: At this stage, as You speak about it, should I quickly translate for the French who don't understand English?

Shri Mataji: Oh, you want to translate the whole thing? Gregoire: I can in two minutes.

Shri Mataji: I think later on, Gregoire, would be better, if you could translate, because the flow is better now, all right? So this donkey, the donkey wants to eat the grass. He knows that you don't mind him eating the grass.

All right, it goes round, eats grass, all sorts of dirt, filth, whatever it is. Whatever you allow he eats, goes on eating, all filthy things, all filthy thoughts, all dirty thoughts and every sort of thing, without questioning, you see? Only in Sahaja Yoga they come here and question, but not when they have to eat filth and dirt and all kinds of unholy things and sinful things, they never question. Then they'll say, “What's wrong?" But when it comes to Sahaja Yoga, they will question. Which is the holiest of holy, which is the greatest of greatest. Only these gates are open to you. That's how you get it; otherwise it is not, it's prohibited to all the people to achieve this.

The water that washes My feet is the ambrosia, is the tirtha, which was even prohibited to doctors in olden days. Vaidyas were not allowed and they had to fight for it. Only the Gods were allowed to drink it. Only the Gods were allowed to drink it.

Today you are placed at the position of Gods. But are you capable of that? Are you deserving that? Or you are still questioning, you have still problems? Then it is better you are prohibited. It's a rare thing that you should take

that ambrosia. It's in the Devī Purāna Bhagavatam, if you read, that they were prohibited to take it.

So this is what it is, that the mind goes like a donkey. But if the donkey knows the one who is the rider, knows his ways and he knows how to control the mind and he knows where it has to work, the same donkey, the same instruments, the same institutions, the same things you have got around you, will take you there with a faster speed, with a very comfortable thing.

So tell your mind today, that we have had enough of it, playing with the mind. Now we want to be there in the realm of God. Tell your mind, fully, tell your mind. It is important. This is the mind which has taken you to all kinds of things; it has given you all the filth and dirt and all that.

So just tell your mind.

May God bless you! So for today's theme, we should say that we have to achieve our innocence within ourselves and feel the innocence of the Virāta. The question of Gaṇeśha Virāta, we can say, or Virāta Gaṇeśha, where, in the Virāta, the innocence we have to feel, so that we become innocent, our sins are washed out, that we are cleansed by that innocence, so that this `I'-ness is lost from you, this original sin is washed away from us and we become that beautiful being who is the proud child of God and who is the prize of this creation.

May God bless you! Now you can translate, Gregoire. It's all right. You can translate. I know it is long, but sometimes I find that if the flow is not kept...

Gregoire: I'm sorry, Mother, I should not have interrupted.

Shri Mataji: No, it's all right, it's all right.

You can replay and in that background you will be able to, keep it low, so that you can spontaneously go on saying something. Will it be all right? To replay? That will give you a proper...

Gregoire: I was just thinking three minutes for the French and three minutes for the Italian, in a very condensed manner.

Shri Mataji: You can? Gregoire: I can, yes.

Shri Mataji: All right.

[Gregoire continues to translate.]

Shri Mataji: Many people ask Me, before also, that, “Mother, why we became like this? Why didn't God just made us aware of ourselves, without committing all these mistakes? And why we had to go through this all vicious circle?" At that time, I didn't want to say that you have committed the original sin, that you have disobeyed God. Otherwise things would have worked out in a different way, not have been so lengthy.

Because if you tell them that, then there is another thing that happens to them is that they become left-sided and they start feeling guilty about the original sin, you see.

So we have to jump from ego to original sin part of it. But that part if you avoid, only one can say, in the beginning, that evolution could not take place without this freedom being given to you, you see, because freedom was first tested. That you were given a freedom, you had a nice place to live in, you lived in the complete protection of God, in the garden of Eden, you can say, in the

beautiful... everything was wonderful. Nothing was missing there.

But, despite that, human beings, you see, when they had the freedom, just the freedom was going to be tested, immediately they took to these baser things, you see.

And that is the way God had to then change the whole plans, because the baser things of life were attractive, even with all the blessings that they had. All the animosity and the, we can say, all the animal feelings, we can say, were still attractive to human beings and that's what was most surprising. And when these things happened, naturally the freedom itself had to go through the test of improvement. And that test was all this whole creation of human beings that took place. But to tell them `all that it is only the original sin which has created a problem.' Then they feel then: `Oh, God, why did You create the original sin?' So it is better to tell them that it is inevitable, for your evolutionary process, that your freedom must be tested, because if you have to enter into the supreme freedom, you must first know whether you can bear it or not. And in seeing that...

So, it took so many years for human beings to grow into it, to understand that the man cannot bear anything. He cannot bear freedom, he cannot bear money, he cannot bear position, he cannot bear comfort, he cannot bear anything.

And that's what now we are seeing in Sahaja Yoga also: when they get comfort, they are just sitting down again. When they get any blessings of material wealth, it will happen which it was, again the same, that Garden of Eden is coming back to you and when it starts coming

back to you, again you go back to the same stage. It's not good. Now you must understand that you have to be supreme, so you must master all this. Nothing is important, nothing is important, only the Spirit is important. Then only you can get out of... This is also can act as a temptation for you, you see.

All the blessings that are coming to you are temptations.

So you should be prepared. Nothing is more important than the Spirit, you see. We are prepared for any kind of thing to achieve the Spirit. We are not bothered as to what blessings we get or anything but what we want is the freedom of Spirit which is not hankering after anything, hankering after material things, so that you will be like a lamp which is giving light, without getting involved into the lamp itself. Whether it is of gold or silver or anything, it can burn, the light, even if it is made of mud. That's what is to be achieved by Sahaja Yogis, to be understood because this is a very precarious stage where, I find, people are again drifting down.

So now we have to humble down ourselves, to say, `I have not known anything, Mother, so far, I have to know.' Because, this is the knowledge of the root, which you do not know. This is a new knowledge for you. What can you question about? You don't know anything. You have to know about the knowledge of the root.

So humble down yourself and then only, you will receive the blessings of this new growth. That is the growth that is inward, inside, the Antar Yoga. Unless and until you humble down, it won't work out. You have to humble down, because as soon as you start asking questions, it's your ego that is asking questions.

So humble down to grow into it and to go further with the knowledge of the roots.

It is surprising that in India only this knowledge has been really sought after and people have gone very deep down. That's why every one of them had to come to India. Even Christ came to India to know about how people are searching it out, to support them, to help them.

So it is important that the knowledge of the root has to be done in the area where it is more possible. It is easier to do where the roots are not disturbed; and that's what was the country, India, where people searched it out.

But when they started growing out again, they became stupid and foolish; and when we see them, we see them, they're outside. But we don't see what tremendous work the seers have put in India, tremendous.

I mean, you take one of them and it is sufficient to give you a full idea of Sahaja Yoga.

You take a simple person, a very simple person like, say, Sāi Nāth, who was, to look at, very simple, but what tremendous ocean of knowledge he had.

Who was not educated or anything. Nobody knows where He was born, what happened, from where He came and where He lived and how He came up to that age. No one knows about His background. Or you take Ādi Shañkarāchārya, or you can take Kabīra, or anyone. For example, you take Macchindranath.

If you read about Macchindranath, you won't know, you'll think it's some sort of a mysterious knowledge he's giving. It's a tremendous work they did! They went into

all the left and the right and everything they did, all kinds of experimentations. If you see the books they have written about the Navnaths, the Nine Nathas and about Macchindra's life. Macchindranath went into such depth and he found out so much about the places where women were rulers. I think it must be the Belgian place he must have been, where women were the rulers and husbands were just like cabbages; and this and that and all kinds of things He discovered and then what happened and how he tried to cure that.

It's the movement in another direction, you see, in the root direction, that how these roots have gone and given rise to such horrible trees here and there and that's how he worked out. And it's such a symbolic thing that to understand their work, you have to be really very deep and very penetrating for which the human mind so far is not able to see the amount of work they have done. It's not possible to see. Like, if you see Ādi Shañkarāchārya's descriptions or that even Mārkandeya's descriptions about your Mother, it's remarkable how little-little things He could see. From where, from what angles. And every little bit of Mother he could see, as a child would see, you see, absolutely close to the Mother.

That means the innocence was complete and perfected. Otherwise you can't see these points that they have seen, all the little things like the three folds of the Mother. How can anyone see, but child can see that three folds of the mothers are there, that she has three folds in her body. Only a child can see. It's tremendous, I tell you it's tremendous, that innocence, their penetration and

their courage. Need real courage to grow into that penetration.

So innocence is the thing which one has to achieve first of all, but it should not be like this through Christ or through Gaṇeśha, it should be you who should have it. Means you are, you are the innocence.

You don't have to say that, you don't have to come through someone. You are that, you just directly can have. That business is meant for people who are not realised, meant for people who are stupid, meant for people who can not directly attain. You all can directly attain it. That is your blessing, that's the greatest thing that you can directly achieve all that. But you have to get to that position of innocence by which you become so subtle, so sukshma, because innocence is the subtlest thing that you enter into all the areas to know the knowledge of the roots, knowledge of the Tree of Life. And it's not meant for the stupid egoistical nonsensical people. They become Rākshasas I tell you, they are Rākshasas.

So we are not going to go their way, we have to go the other way round.

So we have to humble down within ourselves and try to awaken your innocence, once that is the holy innocence, that pavitra, innocence within you. In Sanskrit language there's no word for innocence, you'll be surprised.

Because for them whatever is holy, auspicious, everything is in it. There's no word separate for innocence, because they can't think that there can be innocence existing in the air like that. It has to be inside

something, you see, it is always sort of a cup can only contain the water like that.

So they cannot think, they we cannot think of water hanging in the air like that, you see. It has to have some cup.

So they will say “auspicious time” “auspicious person" or “auspicious thing” “auspicious night” “auspicious day." Everything is contained, container, like a container. The container that can have innocence, you see.

So the auspiciousness. Again, auspicious. It's an adjective. There is nothing like saying that this is a solid innocence, the shubha. Shubha itself is an adjective, there's no noun for innocence. Innocent it can be, but innocence itself doesn't exist for them because it exists everywhere that is innocent. It's such a wider idea, it's a wider idea of the Virāt Gaṇeśha. When He is in the whole of Virāta, how can you put Him down as `innocence'? Is so much subtler, too subtle to be made into a noun. Is too subtle a thing and we have to become that subtle.

May God bless you! May God bless you all! [Now, the Pūjā protocol begins. Below are a few of Shri Mataji's comments made during the Pūjā protocol.] You can start washing My Feet. First, what we can do, that those who have not washed My Feet please raise your hands, so far.... He has washed?

Sahaja Yogi: Everybody has.

Shri Mataji: Everybody has. He has not washed? All right, come.

First like that. When they start Pūjā then you can remove it. Today I think first of all, those who want to do My Pūjā

have *[UNCLEAR* decided] to wash My feet first of all. And then you can wash My feet.

Who are the people who want to do the Pūjā? You. And who? Your wife. Let's first get Macchindranath for the Pūjā of Gaṇeśha. Who else? She has done Pūjā, this lady? She has done.

So we can get one from, she's from Switzerland, another from Rome, two persons. That's to help you out. All right. Let her come, from Switzerland. And we can have Guido from... Guido, can you sit on the ground? Will you be able to sit on the ground? You'll be able to sit? All right.

So we'll have two persons. Alright? Now you should help here. Is to get all these things out, now *[UNCLEAR]*.

Yes, come along. First what you do is to wash your feet. Then *[UNCLEAR* let] you wash My feet and go away and you can all go one by one. All right? You better take out your watch... What's your name? Sahaja Yoga: Giovanni.

Shri Mataji: Very good. May God bless you. Now see your vibrations. With your hands see. All right, good. May God bless you.

Give her some water.

That water could be in there, for washing. *[UNCLEAR]*. It could go in that one. Or you have something else, a jug or something? Or could we take it out as it is.

If you can *[UNCLEAR]*.

So you can take this out and throw it in there, you see. Ask them to throw it in the garden. Then anyone can go and throw it in the garden and wash it and bring it.

So you *[UNCLEAR]* wash it and bring it.

Macchindranath, you come here. You come here. You have to work. *[UNCLEAR]*. Now good. Now that's it. He's done his job. *[UNCLEAR]*. Come along, rub My feet. Ah good. It's alright. Now it's over, it's alright, done it. Take him away.

They enjoy, they enjoy that. Ah yes! Where is the Kuṇḍalinī now? All right, now let him go, now just take away. Now what you can do is to wash My feet with the water, or you take some more water, [because] Macchindranath has already spilt it. You can put it on the Sahasrāra of everyone. You put it on the Sahasrāra of everyone. Now you wash My feet. You rub your hands then mine, you rub it like that.

Your hands must be rubbed. Rub your left because... left-sided, rub your left more...

[Recitation of mantras begins.] [Recitation of the names of Śhrī Viṣhṇu.] These are the twenty-one names, these are the twenty-one Names of Śhrī Viṣhṇu which is the aspect of your evolution, of your Dharma. First the sustenance and then evolution. That's the Father within you. And so first because you are all seeking your evolution we invoke the twenty-one powers, twenty-one powers of this Father aspect of God. Twenty-one powers. These are the twenty-one names which represent the twenty-one powers of evolution within us. Suṣhumnā channel has got twenty-one powers. You can translate, in French it's better.

Viṣhṇu, Viṣhṇu, it's the Viṣhṇu power or, we can say, the Nārāyaṇa. Viṣhṇu, the Father.

This is to raise your right side because it's activity now going on. [Gāyatrī mantra was read after.] [Recitation of

mantras for Śhrī Durgā from Devī Māhātmyam.] Krita Yuga. This is the Krita Yuga. Krita means when where it will be effective, when where it is going to be effective. The work will be done. This is the Yuga, the times where it will be done. Krita Yuga. This is the special time which is in between Kali Yuga and Satya Yuga, is the Krita Yuga where things will be done, work will be done. Resurrection time where your hands will speak. This is the thing.

You see. Translate it. Krita Yuga. `Kri' means `to do'.

[To Macchindranath:] Come here, you sit down. You have to do the Pūjā. Come along, come here.

Come this side. You have to do the Pūjā. Alright? [Shri Mataji puts child down:] Alright. He gets excited with flowers, this child.

[Śhrī Gaṇeśha Atharva Sheersha.] [Twam bhūmī rapo... Shri Mataji stops Śhrī Gaṇeśha Atharva Sheersha to explain:] See, svatojayte, means the principle, you awaken the principle of the whole universe, the principle of the universe and Pratye means you give also the experience of that, so that he is the one who generates the principle and also he gives you the experience.

[Translation into Italian.] Pratye, pratye is the experience that proves, that proves your existence, you see. You give your own pratye, means you give your experience by which it proves that you exist.

Sahaja Yogi: [reads the translation of Śhrī Gaṇeśha Atharva Sheersha].

Shri Mataji: So the translation, somebody should read. Gregoire can read the Sanskrit.

So, when it starts, that Brahma Twam, what is it?

Sahaja Yogi: Twam Brahmā, Twam Viṣhṇus, Twam Rudras...

Shri Mataji: So He is called as Rudra, see? But not as Sadāśhiva, you see, because at Rudra state, because He's the Tattwa of everything, He's the Tattwa, He's the Principle. Rudra... [indicates Ekādaśha Rudra].

[Sahaja Yogis read then the Divine Essence to the Prayer to Śhrī Gaṇeśha.]

Shri Mataji: It should be `You are God in man,' it would be better. God in man... He is not man, by any chance, how can you call Him? [Shri Mataji asks for mangalsutra.] [To Macchindranath]: Let him put Mangalsutra. He's the one... Śhrī Gaṇeśha has the power to give Mangalasutra. Make Me wear this one. Come along. Thanks.

You have the greatest right [shows Mangalsutra]. He turned the other way round, it is used this way when there is the first year of the marriage, you see, that's right, that's how it is put.

Just married women. Married women have to do this. All right? All the married women and then the kanya [unmarried women] has to do something else. All of you, let us have two each otherwise it won't be all right. You can mix them up, no harm. Wait for all the married women. You come along.

So here we go. I didn't bring all My ornaments...

That's good. May God bless you all. Akhanda saubhagya. This is the blessing given to all the married women that let your saubhagya remain all your life without any

obstacles. No obstacles in your married life should be all the time there till you live.

May God bless you.

Now for the kumkum. You people can come and married girls can come, with the water...

[Shri Mataji is rubbing something in Her hands though we cannot see what as the video only shows upper, then She says.] Keep a little bit for everyone and take it round and they can put it on their hands. It's good for them.

Guido, you take it round. And give it in the hands of everyone, so that they rub little little, so that...

Gregoire, you read your names that you have made, where are your names? Gregoire [asks]: For Śhrī Shiva or Śhrī Mahākālī?

Shri Mataji: Yes... Śhrī Shiva... All this is for His enjoyment only, isn't it?

Sahaja Yogi: Om Twameva sākṣhāt Śhrī Nav Jerusalemeshwara,

Shri Mataji: Again!

Sahaja Yogi: Om Twameva sākṣhāt Śhrī Nav Jerusalemeshwara, He is the Lord of the New Jerusalem.

Om Twameva sākṣhāt Śhrī Ādi Nirmalātma, He is the Primordial Self of Shri Mataji.

Om Twameva sākṣhāt Śhrī Sahaja Yogi Priya, He is fond of Sahaja Yogis.

Shri Mataji: So this means that He is the Beloved of the Sahaja Yogis.

Sahaja Yogi: This is another name, there is another name, Mother, for this, Sahaja Yogi Vatsala,

Shri Mataji: Sahaja Yogi Vatsala.

Sahaja Yogi: Priya Bhakta, He is the favourite of the devotees.

Shri Mataji: Priya Bhakta; so Priya is first but if you put it last, you see, Bhakta Priya means He's fond of bhaktas, you see, Bhakta Priya. But supposing you put it that She is the Beloved, you see because the Priya, where you put it, you see, then it is My name, so I am the Beloved. You can switch it Premi, would be better, if you put it Premi then it would be all right.

You can put it, Priya will be, Gregoire, Sahaja Yogi Priya it's all right, but if you put it `Priya' then immediately it means just the other way round because you are addressing, you are making this thing according to Me, I become that deity, you see? Sanskrit is tremendous, little change here and there and makes such a thing because every, every consonant, every vowel has a meaning, can you imagine every consonant and every vowel has a meaning and has a mantra because it is a devanandra, it is understood only by the devas, devanand created by the devas, so all these have such a tremendous effect when you combine all these things, you see.

Sahaja Yogi: I'll read some names for You Shri Mataji?

Shri Mataji: All right.

[More names, all beginning with Nirmalā.]

Shri Mataji: Beautiful.

The same comb in that photograph has come up as light, have you seen that? Just like a flame, this comb. Have you seen that photograph? In your, yes, in your album.

Oil, Amla, Amla oil? [For hair. A Sahaja Yogi replies with another name].

[Shri Mataji asks for khus perfume.]

Shri Mataji: I saw some Khus, Gregoire, in your bathroom I saw some khus, is khus perfume. Khus.

I saw one, it has to be `Athar', you see from India because let see this one is also `Mogra'...

Here the kind of perfumes people use are very dangerous, especially this `Tabac' is nothing from tobacco, you see sort of people get addicted to it, because it is an addiction.

Yes, this is all right, this is all right. This is hina, is it written `hina' on that? Khus, same thing. Just the same. This is all right. Just the same.

You can apply to all the Sahaja Yogis, this perfume khus. It clears all your Viśhuddhi, right Viśhuddhi especially. Though if you have hina is the best because that clears out your right Viśhuddhi very much, but this is good for people who are speedy, heated up, for liver patients.

[Sahaja Yogi is saying a mantra.]

Shri Mataji: Let he do it when I hold the sword. I will hold the sword in this hand [Hindi].

Sahaja Yogi: [asks to begin the reading of Lalitā Sahasrānama.]

Shri Mataji: 108 Names. Have we got copies of 108 names?

Sahaja Yogi: No.

Shri Mataji: But you can translate it.

Sahaja Yogi: It's my wife who selected it, I am innocent. [Showing the sarīs to Shri Mataji.]

Shri Mataji: He selected and you put the blame on her. That's why the wives are there, to take all the blame.

[Shri Mataji explains to Sahaja Yoginis how should they fold the sarī and put it around Her:] You have to open it the other way round, like that, half way, open half, you see? That's how you should take it, yes, fold it that side. *[UNCLEAR]*. Now. You have to bring it round, that's the problem.

This is the way they had it at the time of Śhrī Kṛiṣhṇa [pallu in front].

Take off My hair from the back and pull out My hair.

Did not have the modern watch. But I don't believe in time! [Garland is offered.] Best combination is green, orange and yellow.

[Orange flower crown is offered.] Flowers are the best *[UNCLEAR* above/around] the head, they say.

Sign of beauty is that you cannot tolerate any imperfection anymore. This [crown] is very beautiful so you must make everything in relation to that, is to be done. It's done very well.

May God bless you.

Try to take complete photographs also.

[Weapons are given to Śhrī Durgā. Shri Mataji takes the sword, but not the club, saying:] This I don't need! [Then She asks for the Conch.] You can read...

[Ār.ti.] Stand, it has to go down.

May God bless you all, give yourself a bandhan Sahaja Yogis [say]: Jagadambe.

Shri Mataji: Say Lord's prayer.

Once more.

Once more.

***Contents: 1982-09-26*, Public Program, Day 1, Spirit Resides Inside You, Vienna, Austria**

I bow to all the seekers of Truth.

[Aside:] Can you hear her there, all the way? No. Stand here. Or you may use this. Better. I will just speak... All right.

I'm very grateful to the Sahaja Yogis of Vienna, who have invited Me to this place and this is My first visit to Vienna. This is the last state that I had to touch in Europe and so I must say, lot of work has been already done in Sahaja Yoga in other countries.

Somehow it happened that I had to come to Vienna after such a long time. I'm really very happy to see there are so many seekers in Vienna. And they are the seekers of truth. But first of all, we have to understand what is truth.

Whatever truth we have so far as human beings, has been known to us through our awareness, through our central nervous system.

For example, if you see the flowers, the flowers are white; we can see they are there, this is the truth for us. I touch this steel and I know it is cold, so I know it is steel and I know it is cold, is a fact with My fingers. It is not any imagination or a mental projection to think that this is the flute of Śhrī Kṛiṣhṇa.

Because I can see, I can hear and I can feel that I know this is the truth, because I know through My experiences of the central nervous system.

In My own awareness as a human being I know there is fragrance in the flowers. In My own understanding I know the aesthetics of this place. If you take a horse through a

dirty lane, he doesn't feel the dirt and filth and the smell of that place. But a human being, when he passes through those lanes, he knows that it's dirty, he can't bear it, because his awareness is such.

This is the difference of awareness in our evolution that we have achieved as human beings.

So, one has to know that whatever is going to happen to us has to happen in our awareness. That whatever we achieve or whatever we get in our central nervous system is absolutely logical and can be experimented with. That we can verify it.

It is not like a dark lane that you move on for years together, [repeats to the translator:] It's not like a dark lane, dark lane, dark, but is an enlightened path where you are aware of the higher capacities of human beings. What is the higher capacity of a saint? It is not that the kind of dress he wears or the way he moves about. But the higher capacity of a saint is that he is collectively conscious. Because he's connected with the Spirit, which is a collective being within us.

So that something has to happen in your awareness that you should become, again I say become, actualise the experience of collective consciousness. Like Mohammad Sahib has clearly said that, “In the resurrection time your hands will speak." That He said that you can feel in your hands, what hands are going to speak, there's not going to be any lips here, but you are going to feel something in your hands which is going to speak for you.

Now, when we come to truth, we have to know about its other alternatives and the fakeness of it. Every truth can

be faked. Every flower which is living can be made into plastic flowers.

And to make plastic flower is very easy, you can make them by thousands. But the real flowers are rare and are real because they're actual flowers living on a living force of life.

So the evolution is the living process of the living God. If that is the truth, then we must understand that whatever has happened to us so far in our evolution spontaneously, in the same way something has to happen to us, spontaneously. Like a seed, if it has to sprout, you have to put it in the Mother Earth because she has the quality, she has the authority to germinate it. Do we pay money to the seed to sprout? How can you pay for God? I can't understand the naiveness of the Western people not to understand that you cannot pay to someone who thinks that he can deliver the spiritual life to you.

These are all parasites and if you want to have parasites as your Guru, you go ahead with it. Nobody can control you in there, because you have the freedom. The other school of thought which is revolting against this kind of fakeness could be that they are all fake, that's all falsehood, there's no truth, that's also wrong.

So many people who have gone through the circus of Guru-shopping come to end that we should become communists now. That is also another extreme. That's a denial of the truth.

So it is in the center there is the truth, no doubt about it, but it is not a thing that you can purchase in the market. Specially in the West people are pampered, their ego is

pampered, if you can pay for something or you can purchase something, you can possess something. But I said, “You cannot pay for God." Anybody who takes money in the name of God and lives upon it is a parasite. And the one who is a parasite cannot be your Guru, he's much less than you; you won't live like a parasite yourself.

And the second point I told you, when it is a living process within you, then you must know that you cannot put in any effort. Is a simple thing of a flower becoming a fruit. Now you jump before it or stand on your head or take out your clothes or wear any clothes, will it become the fruit? How much does it take to jump or to change it or to have some sort of a nude body, how much does it take? Anybody can do that. Sahaja Yoga is a path for the true seekers and not for the people who run after fake things and do not want to face it. It's a category of people who are men of God, who are seeking the truth and who do not accept anything that is fake. And is a category of courageous people, the brave people, who can discard all that is a hang-up or a conditioning on them.

So, God has given you everything. While making you a human being, in His gentle care, He has created you a beautiful human being and all the roots are within you. Now, when you try to put in your effort to find God, then you are not spontaneous. It's all man-made. And in that effort you start moving to the left or to the right. Tomorrow I will tell you in details about the left side and the right side, but today I will just tell you that when you move to the left, you fall into the trap of your

subconscious or into the collective subconscious. In Sanskrit it is called as Ādi Bhautik. Means it is the collective subconscious within us. You get drawn into it and you start getting lost and completely mesmerized and brainwashed. If you are given an ego trip on the right hand side, you can fall a trip to that also. Human beings accept conditionings very fast.

There was an experiment with twenty people in England. They told ten people to behave like prisoners and ten people to behave like jailers. They were just told that, “It's a drama, you have to be there for a month and we want to see if there is any change in your behaviour." And they were told again and again, “It's an enactment, it's not reality, it's just enactment." But, when they went into the jail, the jailers became very arrogant and egoistical and the prisoners became absolutely slavish and going through all the hardships which these ego-oriented people poured on them.

Out of the twenty, only one revolted against this because he was beaten up by these so-called jailers who were acting, actually beaten up. And they came out of the jail and they were surprised at their own behaviour. The prisoners had become so weak that they were to be admitted in the hospital for all the tortures they had to go through. And the other ten became so ego-oriented, perhaps they must have joined some political party.

This is the situation of human beings. Now with all this, the masters of evil geniuses, they come as fake Gurus. And you are so naive, you play into it. They have in control lots of evil spirits with them. And they can

mesmerize you so well that you'll do all kinds of stupid things whatever they want you to do.

So they make their money, they have women, they drink, they enjoy the life more than any king or president or any rich man of the world. While the poor disciples are finished with their all wealth, money, health, they look sickly people.

One has to know that when you get your realisation, your own powers must manifest.

So that you become collectively conscious and that you are spirit, manifest the power of that collective consciousness.

Now, the trouble with people is that they are not yet know the knowledge of Kuṇḍalinī in the real sense.

I have read, I mean, I've seen and not read fully, but I've read some of the books written by Germans and by English and by all Western people and I was shocked. They had no knowledge about Kuṇḍalinī.

Leave alone the knowledge, they had no power from the Divine to awaken the Kuṇḍalinī. They had no character of a saint, which is required to raise the Kuṇḍalinī. They were ugly slaves of their greed and lust and they were using this knowledge just to make more money.

Now to understand the basic character of Kuṇḍalinī, one has to know that she is your mother. I'm told that German people call their motherland as fatherland, but Father is just a spectator of the play. Only His Shakti, His power, the Primordial Mother, the Holy Ghost does all the job to please this spectator who is sitting alone and watching it.

He resides in your heart as spirit. And the Kuṇḍalinī is the Holy Ghost reflected within you. The nature of the Kuṇḍalinī is that she's the pure, ultimate desire. This power is called as a residual, because it has not yet manifested itself. The ultimate desire of every human soul is to become the spirit. You may do this, you may do that, you may try everything, ultimately you will come to the conclusion that, “I have not become the Spirit." So when you become the spirit, then only the manifestation of this Kuṇḍalinī takes place, her ascent takes place and she is the one who creates the position of Yoga, the union with the Divine. This is the Yoga.

Also Yoga means kaushalam, means the deftness, the deftness, how to handle the Kuṇḍalinī of others, the whole knowledge of the Divine laws and the Divine manifestation, is also Yoga, is also called kaushalam.

There are all types of Yogas these days prevalent, as there are all types of Gurus. Now the physical Yoga is another kind of a thing which people think is the ultimate for spiritual life. This one comes from Patanjali, who lived thousands of years back in India where we had a very different system of life. Till the age of twenty-five years, the children lived in the forest with their realised Souls as their Gurus. There, celibacy was so preserved and innocence so respected that a person belonging to the same university could not marry each other.

And these universities were called as Gotras. Even today, you cannot marry in the same Gotra. The yama niyama, the vyayama, the one you do the exercise, was only done by people who were not married, according to the need of a particular center which was in trouble. We too use

these exercises wherever it is needed. But today's Yoga system which we see is nothing like, nothing but taking the whole box of medicine together. Without even finding out what is your prakruti, means what is your temperament, what is the need of your particular body, where is the Kuṇḍalinī, what you have to do to open a particular Chakra where you are caught up. I mean, nobody has that knowledge at all. It's such a mechanical process that has started that we all want to be of the same size just like a machine thing. This one is a very dangerous move because it creates problems for the Kuṇḍalinī to be awakened.

The people who indulge into too much physical attention and work out too much of physical activities and mental activities become futuristic people. They become very superficial and dry-tempered. With such people there's a possibility of getting people divorced and fighting and quarreling. The greatest Haṭha yogi which I have known in My life was Hitler. And he used Tāntrikas from Tibet to get him the power to control the ego of people. And he made them so violent that they could not see what they were doing.

There are many Gurus who do that way today also. They can make you so violent that you cannot see what you are doing. Or they can make you just cabbages, so that you lose all your being and become somebody else. But it is done so well that people who do not know about the knowledge of Kuṇḍalinī and spirit can be easily captured.

I call the West as the progress of the shoot, of the outside of the tree.

They know science, politics, economics very well. They can create atom bombs to kill themselves.

They can create even worse things than that. They haven't got the knowledge of the roots on which they are growing. And the knowledge of the root only can be known when you become the spirit, that's the beginning. This is a big disadvantage for the saints who are born on this beautiful side of the earth.

So many seekers are born in the West. As the desire of God must have been to give them a comfortable life, to get them unemployed, so they can be used for God's employment.

[Aside:] Loudly.

They got watches to see, to save the time, save the time, save the time. For what? To go into a pub? Or read some horrid books? Or waste your life with these horrible Gurus? So, in the West we have the saints, in the East we have the wisdom. In the West, people are seeking because they are seekers. They are a special category of people who are born in the West. But they lack the basic wisdom to understand what is the truth. What do we have to achieve? What do we have to become? This basic wisdom will not be told to you by the people who want to make money out of you.

They want to make a business out of it. And thus there's a big problem for the saints of today. As you belong to that area which I call the shoot of the tree, people can get enamoured by the superficial things.

You can be impressed by somebody who tries to pamper your ego. Or could be somebody who dominates you, like Hitler.

So it is a great responsibility of all the seekers in the West to take to wisdom, first of all.

Logically, you must reach right conclusions.

So when it comes to spirituality, you are prepared. Supposing I come to Vienna from somewhere lost conditions, how will I know this is Vienna, unless and until somebody says this is the way to go to Vienna? And how will I know it is Vienna because I should know what Vienna is like, first of all.

So, one comes to another conclusion that the description of the collective consciousness must be already there in the scriptures which are written long time back. It has to tally the findings of the psychology, like Jung psychology. It has to tally the many predictions; like thousands of years back, there was a book written called NĀdi Granth by Bhrigu, who was the pioneer of our astrology. We should find out from other sources like great poets, like William Blake, I know English, has clearly written about Sahaja Yoga.

So many such realised people, great people, like Dante, you can say, Homer, you can say, they have written about Sahaja Yoga in so many ways. If we take to all these things, then we know that this is Vienna. But we should not be brainwashed by people who just give us big stories or read some book and convert it into some other knowledge and say, “This is this, this is this” and just talk, talk, talk.

Now the time has come, to become. Now the time has come for this Divine Power to manifest itself.

We see a flower becoming a fruit, billions and billions of them in their seasons.

We see ourselves breathing, we see ourselves digesting, we don't pay for it, do we? Then who is doing all this? Which is that power that is doing? We don't even think about it. We just take it for granted.

Look at these eyes that are made, are the best camera that you can think of, so advanced. Look at this human body, so great. Look at this human brain, so expansive. Why all this was made and who has done it? Why we have become human beings from amoeba? What is so great about human beings that they are the epitome of all the creation? Is it just to sit down and feel guilty about all small nonsensical things? Or to weep over all mundane stuff? No, it is to become something that is the instrument, to know something that will give you the power. This All-pervading Power should become your power. Power is always connected with violence somehow, at this level of human existence. But I'm talking of the power of Divine Love that transforms this flower into fruit, that has transformed you from amoeba stage to this and that is going to transform you into your state of realisation. How an egg grows into a bird? And how at the right time the bird comes completely transformed from the ordinary egg? This power is the power of Holy Ghost.

People do not like when I talk about Christ. The other day in Belgium a lady asked Me why should I talk about Christ in an Indian way? I told her, “Was Christ born in Belgium? Or was He born a Westerner?" Many know that He lived in India and not in England. Why, have you taken His contract, that you think you know all about Christ? You'll be amazed that about Christ was written fourteen

thousand years back in India. Bible is not enough to contain such a great personality. By saying, “We love God, we love Christ and Christ is love” this is all imaginary behaviour. It's just a fantasy. Reality is that Christ exists within you and He is to be awakened within you. It is He who said, “You are to be born again." What are we doing about it? We call somebody and say, “All right, I'll baptize your child” artificially you take some water, pour on his head and say, “He's baptized." This is all artificial.

So, when people get disillusioned from this kind of artificial behaviour, they fall into another mess.

You don't have to go anywhere. Your spirit resides within you. You don't have to go to the forest in seeking. Your Kuṇḍalinī is within you. Your centers are there. The Kuṇḍalinī will rise and you will become Self-realised. As an egg becomes the transformed bird, you will become the spirit. You don't have to run for it. But first thing one must know that we have to know all about it, first of all. If you are still busy with your reading and busy with your ideas and your conditionings, it's not going to work out. It's act better with the people who are simple and not so complicated.

So I would request you to ask Me some questions about it. Today is just an introduction I have given you in short. You can ask Me questions, but the questions should be suggestive of your seeking, that would be better. If you belong to any cult or any opinion, you better think about it, what have you got out of it? Here I am, I am saying that you have to be your spirit and can happen through Sahaja Yoga. Sahaja means spontaneous happening and

Yoga is the union. And that is what I think we have to achieve and that's what you want.

But I've seen so many people who come just to argue with Me when they haven't got anything, as just like unpaid pleaders, because they cannot accept that there might have been some mistake. Human beings after all, have to make mistakes, there's no wrong in that. They should not feel guilty about it.

They should not feel guilty about anything whatsoever, because I'm talking about God, who is the ocean of love; who is the ocean of compassion; who is the ocean of forgiveness. But we do not even understand that ocean, how great it is. How beautifully it cleanses us, gives us a nice bath, beautifully traps us into nice warmth and takes us to the realm of His kingdom. This is happening en masse now. It is happening in other countries, specially in India thousands of people have got realisation in the villages.

And it should happen to all of you here. But if you are not seeking, I cannot force.

You cannot take the horse... You can take the horse up to the river, put his mouth in the river, but the horse has to drink the water and enjoy the satisfaction.

This is all your freedom. You have to achieve in your freedom. We cannot force it on anyone.

So there is no need for you to be any way aggressive. Because even if I want, I may not be able to give you realisation.

It has to work out some time for some people.

So I have to request you, be kind to yourself and fair to yourself. You are a seeker and you have to have your realisation.

And that is why I'm here. I have come to give you something. That should in no way challenge your ego. As I was telling this morning, I don't understand any laws, I do not understand any copyright, I do not understand insurance, I don't know how to drive. But, one thing I know is Kuṇḍalinī.

So you should not feel hurt if I know it, but you will know yourself. You will be able to do it yourself. There's one person in India who got realisation and so far he has given realisation to ten thousand people.

Tomorrow I will also tell you how Kuṇḍalinī awakening, as a by-product, manifests the curing of incurable diseases like cancer and other diseases. How it cures mental diseases and how it takes you out of the clutches of your bad habits. And how you become your own Guru.

So I would like to have some questions from you. If you have to ask any questions, please ask Me, without any fear.

Thank you very much. May God bless you.

Question: Mātājī, he asks the difference between Puruṣha in Indian language and the Holy Ghost?

Shri Mataji: Puruṣha is the God-Almighty. Holy Ghost is His power which manifests this universe and is the Kuṇḍalinī within you. That is the Holy Ghost. It's called as Ādi Shakti.

Question: Shakti means the dynamic aspect of the Holy Ghost?

Shri Mataji: Ādi Shakti means Primordial Power.

Question: He asks what kind of meditation do you request, you will give them?

Shri Mataji: That I'll tell you. A good question. That's what I'm going to tell you.

Question: Mother, he asks about the manifestations when the Kuṇḍalinī rises?

Shri Mataji: That I'm going to tell you later on, the whole thing, isn't it, it's a complete subject which I'll handle. I'm going to be here for three lectures now in Vienna.

So in one lecture I thought of giving you the introduction and later on I'm definitely going to tell you all things about it. Everything.

No secrets.

Question: He asks just about what do you feel physically when the Kuṇḍalinī rises?

Shri Mataji: That I will tell, just now, just now I will tell. That the first time you feel the All-pervading Power as Cool Breeze of the Holy Ghost. Coming out of your head also. And in your fingers, you start feeling it all around you.

Question: He asks what happens with the breathing and with the heart?

Shri Mataji: You become very normal.

Question: He tells it's not the Kuṇḍalinī then.

Shri Mataji: Why, what should happen, you should die? You have read something, now you see for yourself. Reading is not the way to get convinced, is a mediocricy. You may go on reading thousands of books; you cannot get your realisation from books.

Question: Mother, do You believe that we don't need a Guru in general?

Shri Mataji: Cool? Translator: Guru, Guru.

Shri Mataji: No, you do need a Guru, in the sense that an enlightened light can only enlighten another light. But where are the real Gurus? They are all hiding in the Himālayas or some other places and when I tell them, they say, “We are not interested in these people, they are not seekers." The only people who are interested in your purses are down here, in the market. With great persuasion I sent one Guru to America, who returned within three days. He said, “I had enough of these Americans, horrible people. They only understand dollars, they don't want to have reality. They have no time for that." Question: Mother, he asks if, to get realisation is only possible after certain meditation, or if you can prepare the people to get this experience?

Shri Mataji: If you are a human being, you can get realisation. You are already prepared because you are a human being. But if your human sustenance is little bit spoiled, then the Kuṇḍalinī, though it comes up, it may go down a little, come up a little and it will establish itself.

Question: Mother, he doesn't understand how he comes to the spontaneous experience? He thinks, he has to meditate, or something.

Shri Mataji: You cannot meditate, you go into meditation. That's very simple, I'll tell you what happens really. You have to put your hands towards Me like this. How you see the [tree] the leaves become green, in the same way you put your hands towards Me and as I am a realised Soul,

the information goes through these fingers. Through them the information goes to the Kuṇḍalinī and she rises. Spontaneously.

Like the Mother Earth, when you put the seed in the Mother Earth, the seed knows it's the Mother Earth and the primule, the germinating power, arises by itself. Then you are in meditation, you don't have to do meditation, you are in meditation.

When it is obstructed in some people, you can see with the naked eye the pulsation of the Kuṇḍalinī at the sacrum bone. You can hear the rising of the Kuṇḍalinī with the stethoscope, even you can see with your naked eyes if there is obstruction. When she crosses this Āgñyā Chakra, then you become thoughtlessly aware. You are aware, but there is no thought. There are many who talk about thoughtless awareness, but they never achieve it. Then you go beyond, when it comes onto the head here, you feel the throbbing on your head here. And then you start feeling the Cool Breeze coming out of your head.

We must know that what we can do like jumping, doing all other things, can be done by everyone.

But the living force does something that we cannot do. We cannot make the Cool Breeze come out of our head, can we? And you are not to be satisfied, give a false certificate about it; you have to certify yourself.

Then your fingers are enlightened. Because these are the seven centers, five, six and seven. About which I'll tell you tomorrow in details. They will all get enlightened. And from the fingers like this you can make out what Chakra of a person is catching. If the left side is catching that means there's an emotional problem; if the right

side is catching means there's physical or mental problem. Then you can also know the permutations and combinations which are decoded, you can verify them. Sitting down here you can find out about anyone, even the dead people, were they realised or not? If they were realised you will start getting a Cool Breeze. That's the rapport established with the Divine.

Any absolute question you ask and if it is the answer is `yes', then you get a Cool Breeze flowing. If somebody is a false person, you get burnings. If he's a evil genius, you might get even blisters, little bit. If somebody is going to die, then you get the numbness on the fingers. [Repeats to translator:] If somebody is going to die, then you get numbness on the fingers.

So once you know about the Chakras, then you have to know how to correct it. All this knowledge is your own and is to be given to you. It has to be all free, as I said.

It is, I would say, I'm like a cashier in the bank. And I am just giving you what you have got already within yourself. Also the knowledge to know the things that you have got. And how to use them. It cannot be believed that there could be someone like that. There have been many more like this, I am One of them.

May God bless you.

Question: which kind of religion do you have, Mother?

Shri Mataji: Is the religion of all the religions. Because it's the essence of everything. Actually all the religions started with life's force only. All the incarnations and prophets were true and all connected.

Absolute concord. And it's such a coordinated thing within ourselves and they are placed within ourselves.

But all these beautiful flowers which grew onto the Tree of Life were taken away by each one of them and they have said, “This is mine, this is mine." The flowers are dead and ugly.

Question: Mātājī, many of us have learned that it is extremely dangerous to wake up this Kuṇḍalinī, I'm sure You know that.

Shri Mataji: Yes, yes, they all say so. That's the only escape they can have, My child. That's the only escape they can have. That is a very difficult thing is, your Karmas, your this thing. See, if I have to handle that camera, I will say it is very difficult, beyond Me. But I should be honest to say that, “I don't know anything about it." I must be knowing something about it, that I say so positively. Three questions.

One by one, now, this gentleman has asked, this side.

Question: Is there any connection to these parapsychological powers?

Shri Mataji: No that is Ādi Bhautik. Parapsychology. The parapsychology has to deal with Ādi Bhautik, is the left side, the collective subconscious. You cannot explain anything, what you are doing, you see, you are flying in the air, what you are doing, you don't know. How you are curing, you don't know. You are blind. But in Sahaja Yoga, even a child knows. If he's a born-realised, he knows. He knows what Chakras people are catching. If they are very highly Self-realised Souls, they also know about Kuṇḍalinī.

There are many children these days born who are realised Souls. But those who are not realised are the parents and they don't understand their children. Great saints are taking their birth on this earth these days. Till you get realisation, you won't understand them. If we have to discuss colours with blind people, how can we? If our eyes are open, if the light is on, we can see everything. It is just a wee bit of jumping, the breakthrough, it's a little bit.

Question: Mother, he has something to do with geometry. Is there some power in geometric shapes?

Shri Mataji: Of course. Yes, yes, of course. Everything has power. But you don't know the essence of anything. Mathematics has powers, how do you get your formulae? Your formulae, say for a pi?

Sahaja Yogi: [... announces following lectures in Urania, Vienna...]

Shri Mataji: Now, we can say, what did you say, Gregoire?
Gregoire: I'm just suggesting that as most of the questions are going to be answered in your next lectures...

Shri Mataji: Is better to write down. You see, I'll answer them, is better, in My speech I will give you answers about it, but moreover it's the ocean of knowledge. When you will yourself have the light, you can see through, yourself. Now there are some books also written by Sahaja Yogis for Sahaja Yoga seekers. But we don't give them to people who are not yet established. Unless and until your realisation is established, these books are not given to you. Because they can be like any other book and you may just neglect your growth.

This gentleman.

Question:... about what Gopi Kṛiṣhṇa wrote about Kuṇḍalinī...?

Shri Mataji: Gopi Kṛiṣhṇa., You sell that book off., Who is Gopi Kṛiṣhṇa? Has he given realisation to anyone? What is his authority to write on Kuṇḍalinī? He writes like a villager who touches an electric point and says that electricity burns you. He is like, you go and see his private life, what sort of a life he leads. At least you must know that when he talks of Kuṇḍalinī, he talks as if he's a third party. Like a shock. You see, like, “I say I get a shock out of it” means I don't know anything about it. You want to have another shock? Why do you believe in him? What has he done? You see, just because of reading a book, are you satisfied, My child? You are a seeker, why should you be satisfied with a book? Why don't you see for yourself? Again I've said, just a book he has bought and he is wasting everybody's time for one book. He has done no good to anyone. What good he has done is only he has taken sixty-five lakhs of rupees from Indian government for a so-called research center in India which is not yet started. Because the then minister who was in charge was also a Kashmiri. I have to tell you one thing: Indians are very intelligent people and if they come to dishonesty, no-one can beat them. They are past masters, they are past masters.

I feel otherwise also about Indians that the attacks you did on them as white people, was a gross attack, outside. Now this is a subtle attack is coming on you, from them, which you must understand. [Loudly.] So, one must not just believe into something that is published, how much

does it take to create a book? Because you have read one book, you have no business to take the time of others. It's not being civil.

Thank you. What else, please? Question: Mother, he thinks it needs a certain maturity of character to raise the Kuṇḍalinī.

Shri Mataji: Of course, no doubt about it. But this maturity you get with the power of your spirit.

When your spirit shines through, your attention becomes enlightened. And then you grow into new areas.

We can give you the example of a bird which comes out of an egg. Actually, in Sanskrit language a bird is called as dvija and a Self-realised person is also called as dvija. It means `twice-born'. First the bird comes out of the egg, then it tries to fly a little bit and ultimately it receives the power and it gets confident and it spreads its wings around. But in the beginning, the mother bird looks after the baby bird. She hides behind and calls the little bird so the little bird takes the courage to fly. And that's how it works out.

Now we have got many people from Italy and from England and from Switzerland and from Australia, who have come to help Me here. They are realised Souls, they know how to swim.

So, next time I don't have to import people from outside, I hope in Vienna, because you yourself will grow into beautiful people, all-powerful and all-glorious. I am sure, I can see that. But be truthful. Be honest to yourself and kind to yourself. Because you are seekers and you do not know your past.

So get your crowning glory and enjoy the eternal bliss of heavens.

All right. Now I think we should go in for the experiment. It will not take much time.

So, one should go in for it. Without making any effort, you have to just put your hands like this. Take out your shoes, just for the Mother Earth to help us. Put your feet on the ground. Please, put your feet on the ground, straight. And just spread your hands, just like this. And close your eyes.

The gentleman who asked question, if he wants to go, he can go away, or if he has to sit here, you better put your hands like this. Because those who are adamant spoil the vibrations of others. They are just here to disturb. If they want to have shocks, let them have shocks.

All right, put your hands like that. Close your eyes, please. You have to keep your eyes shut. It is just the other way than the hypnotism. Now keep your hands straight, relaxed on your lap. And keep your eyes shut. Be comfortable. Don't put in any effort, please. Just keep your eyes shut, that's important.

Because when the Kuṇḍalinī rises above your Āgñyā, if the eyes are open, it will be hindered.

Now few instructions I'll give you how to raise your Kuṇḍalinī. But don't open your eyes. Put your left hand towards Me and right hand on your heart. The hand towards Me should be on your lap, the way it was before. On your lap, upward.

Now putting the hand on the spirit you ask a question in your heart, `Mother, am I the spirit?' Ask it thrice.

Sahaja Yogi [asks Shri Mataji from behind]: What are you feeling? What are you feeling?

Shri Mataji: Please put your right hand at the left side of your neck, right hand. From the front.

[Again say it.] Now, this is the problem of the West, all the time, I find people feel guilty for nothing at all.

And say in your heart, `Mother, I am not guilty.' Just say it eight times that, `Mother, I am not guilty.' Now put the hand down below, on the stomach and ask a question, `Mother, am I my own Guru?' Ask ten times. Put the right hand on your stomach and ask a question, `Mother am I my own Guru?' Left hand towards Me and on the stomach and ask the question, `Mother am I my own Guru?' Left hand should be kept on the lap, very relaxed. Ask the question ten times. [Say loudly] `Mother am I my own Guru?' Now just raise the hand again to your heart and say, `Mother I am the Spirit.' Say it twelve times.

[Twelve.] This is the number of sub-plexuses we have. `Mother, I am the Spirit.' Now...

[Aside:] behind there I think they are not...

Now put this hand again at the neck and say thrice, `Mother I am not guilty.' This is very important.

Now put the right hand across your forehead. Now you have to say, `Mother I forgive everyone,' with your heart, with honesty you say it twice. Now put the hand on top of your head, touching in the center with your fingers, where you had the soft bone and move it clockwise. Move your scalp clockwise, backwards and forwards. Now raise your hand and see if there's a Cool Breeze coming in.

Gregoire: [speaks to the audience to encourage going higher.] Shri Mataji [aside]: What's it? Higher. Higher. Better.

[Aside:] Warm.

It's hot.

So now you put your left hand on top of your head... and see if it is cool.

[Aside:] Better.

Again raise your right hand and put the left hand on the liver. Put your right hand on the head. Liver.

Left hand on the liver. That's wrong. Good.

[Instructing Sahaja Yogis on how to work on people:] Put them left to the right now if you can. Put them left to the right. If you can put them left to the right. And then raise it. Left to the right, left to the right. That's all right.

Now see if there's a Cool Breeze coming in.

[To Sahaja Yogis:] Āgñyā. Ah, better.

Now put both the hands towards Me. Now see if there's Cool Breeze coming in your hands. Just see it.

[To Sahaja Yogis:] You go round. All right? See if he can feel it.

[To Sahaja Yogini behind Her:] Lower. Press it hard. Press it hard.

[Aside:] Just feel his head. Ask him to be comfortable.

Please don't feel guilty. It will work out.

[Aside:] How is it? Started? Hah. Right. Don't think about it. It starts working. The Cool Breeze is coming out of many people.

Just see your, raise your hand and see for yourself. [Say that the Cool Breeze is coming out of your head in many people and see for yourself.] And don't think about it.

[To Sahaja Yogi:] Right.

[Shri Mataji sends Cool Breeze through the microphone.] Better now.

First you will feel it on top of your head and then you will feel it on your fingertips, as you'll be growing. But some of you might feel both the things.

[To Sahaja Yogis:] They're feeling it? Better? Better now? [To Sahaja Yogini behind Her:] *[UNCLEAR]*. Put it on the heart. Little higher. *[UNCLEAR]*. This side. Move it in the center of the heart. In the center, in the center of the heart, little bit this side. Press it hard. Put it at the Kuṇḍalinī. Put your hand at the Kuṇḍalinī. Press it hard. Little higher. Like that.

Place the other hand like that outside. Left Swādhiṣhṭhāna.

Some of you have to say again that, `Mother, I am not guilty.' Now you have to say, `Mother, please give me my realisation.' You have to ask because I cannot overcome your freedom. Ask seven times please.

Once you feel the Cool Breeze you'll tie up... all the Sahaja Yogis should tie them up.

Those who are feeling the Cool Breeze over their head please raise your hands, all of you. You can see for yourself.

Just move your hand up and down.

He's got it.

Raise your hand if you have got Cool Breeze in the hand. Raise them. Got it? Horrible. But it will go out. You'll have to give up that man.

But to keep it up and to establish it you have to listen to us. You have got it because of your seeking but it will go down in case you have problems or you are doing things which should not be done.

So please listen to us. Again tomorrow please come and you'll grow more and you will find the difference tomorrow again. You must take out everything that is in your neck in the night. Take out your watches. Place yourself free. And they will give you the photograph.

[Aside:] Have you got? Today? Sahaja Yogi [aside]: Tomorrow.

Shri Mataji: All right, tomorrow they'll give you the photograph. And tomorrow again we have to re-establish. Please don't think about it and discuss it. It is beyond thought. Maintain your peaceful behaviour.

May God bless you.

I will teach you now how to raise your Kuṇḍalinī. Get your eyes open. You put your hand in the center of Kuṇḍalinī, left hand. And now start rolling, your right hand. This is the hand of your action. This way.

Put it forward, downward, backwards and upwards. Now put up your hands as much as you can and give it a knot, to your Kuṇḍalinī. That's the first time. Now take another awakening. Move your hand again the same way slowly. Your hand will know itself. When it is cleared out it will move much faster, so do not force it. Now take it on top

of your head and give it one knot, slowly. Turn it, turn it quite a lot and give it a knot and take it down.

Now take another one. This is the last and the third one. Now take your hands as far as possible and give a big *[UNCLEAR* turn]. Now do tie three knots. One, two and three and bring down. Throw your hands like this. Throw away everything and now see. Now see the flow in the hands. Feeling the Cool Breeze? Good.

Some of you will definitely feel it.

You'll feel very peaceful, comfortable and you'll sleep very well. Wear plain clothes, loose clothes in the night [loose clothes and plain; plain; means not coloured] and when you come tomorrow, don't discuss it. I'm here for two days and I'm sure I'll establish it before going.

I have to make a humble request, to people who are wearing orange clothes and all that please take them out. If time comes tomorrow I'll tell you the secret of that also. Listen to Me for six-seven days when you are with Me. I'm your Mother and I've come here to tell you something that is the truth.

So just listen to Me, wear simple dresses, tomorrow come in a simple dress, not tight dresses, so that Kuṇḍalinī is easily...

Something normal, wear something normal, whatever is normal for Vienna people they should wear that dress. Nothing abnormal.

May God bless you.

Contents: 1982-09-27 **Interview on Blue Danube Radio, Vienna, Austria**

Interviewer: Mother, You are an Indian, now what kind of following do You have at home?

Shri Mataji: Now, there are lots of people in the villages of India. I work in the villages of India and not so much in the cities. And the villages are not yet touched by the superficialities and pretentious of life so much. People are very simple and it's easy to get them realised. I mean the Self-realisation, the Spirit.

They can feel it much faster than others can. It works much faster there and it has improved their lives to a very great extent. Because of this happening within your self you get cured. And there was a possibility of starting even a national health scheme on those grounds because you don't have to pay anything for it. And also you give up all your bad habits like drinking, smoking and there are other blessings that also follow with it.

So it's a very great thing because you don't have to pay anything for the countries which are developing now.

Interviewer: Of course there are many fringe religions in Britain. And indeed in this trouble times they are growing. There are more people who are turning to religious experiences of one kind or another. But what is so special about Yours? Is it another established church?

Shri Mataji: No, it is not. It is not an established one, it is neither an organized one. It is something very natural within us, spontaneous. It is the breakthrough of our evolutionary process, the last one. We have a meaning, we human beings are created for a meaning for certain purpose. We are not purposeless.

And the evolution has taken place, has brought us to this level of human awareness. And we have to breakthrough

to become the awareness of the spirit. It has been said by all the scriptures. I am not here to deny any scriptures or any religion that was established. But by this you understand that they all are belonging to one universal power, while we are fighting because of our ignorance. It is the very integrating thing. It transcends all the races, all the nations and all these barriers which human beings in their ignorance have created.

Interviewer: Now You are the spiritual head of this movement. Now how can You spread the word and the gospel of Your message when You have no organized church, it must be rather difficult?

Shri Mataji: Not at all. Because there are seekers, as you said that the people here are very complicated.

And sometimes this confusion gives them a greater seeking than that is in India. Because people in the developing countries are seeking now material value but the people where they are affluent, they are seeking the spiritual value.

So lots of seekers are born in these places and it's easy, very easy to talk to them and this can work out.

Interviewer: Shri Mataji, You are said to have these gifts. I mean how do You react to that. Don't You think it's little dangerous? There are a lot of people should just look to You as an individual. It's got a responsibility, isn't it?

Shri Mataji: It's like the sun, the sun does not feel anything is dangerous. And it just emits, what can I do about it? I mean, if you could do it I would be very happy. But it's not so. I have to do it, what to do.

Interviewer: Are You saying that there is something special with You? Or could any of us or could I develop this?

Shri Mataji: No, you can get it also.

Interviewer: Can we pass this on to another people?

Shri Mataji: Yes of course, you see one light can enlighten another person. Nowadays these boys are curing others and they are doing all these work. I can't go everywhere. It's done like that. You become that, you become collectively conscious yourself.

Interviewer: Well I am not sure what if, what it is going to make of this, at least there is something in it but I don't know!

Shri Mataji: Why not try, why not try.

***Contents: 1982-09-27*, Public Program, Day 2, About the Roots, Urania, Vienna, Austria**

Today again we are back together and I bow to you all who are the seekers of truth. Yesterday it was the introduction of Sahaja Yoga in which I explained to you what is the truth. A gentleman yesterday raised three, four questions regarding Kuṇḍalinī. As I told you that the knowledge of this Kuṇḍalinī is the knowledge of the roots on which we sustain ourselves. The whole instrument is called as tree of life in the bible. Actually Christ didn't have sufficient time to explain many things because he was crucified so prematurely. We only know four years of his life where he spoke to people, where his disciples, whatever they could gather, have written in their own opinions.

So now whatever I tell you about Kuṇḍalinī, I say is the knowledge of the roots we know about the shoot. In the West specially we know about the shoot and nothing about the roots.

This knowledge has been a secret knowledge for thousands of years till it came in the sixth century the Ādi Shañkarāchārya, who was a very great realised Soul, who came on this earth, he started talking about it. About 14,000 years back since then we can see there were poets who wrote about Kuṇḍalinī like Mārkandeya. But it is in the poetry form and was only available to very few people who were capable of coming to the situation of Self-realisation.

About 8,000 years back, Rāja Janaka, who was the father-in-law of Śhrī Rāma, was the first one, where we see clearly that one disciple called Nachiketa who went to him for Self-realisation. But Janaka told him, you can ask for anything else, but not for Self-realisation.

So we can understand very few people got realisation in those days. Viditama, who was a disciple of Buddha went to Japan and started Zen system of religion. Zen Zen means meditation. But it is written that there were only twenty-six Kaśhyapas up to the eighth century. Kaśhyapas are the realised Souls.

So in the sixth century Ādi Shañkarāchārya talked about it. In the bible there is a mention that I will appear before you like tongues of flames. Bible is a sacred book, but is also very secretive. The knowledge of bible is extremely symbolic and unless and until you are a realised Soul you cannot understand it.

So this Kuṇḍalinī resided here in the triangular bones of *[UNCLEAR]* called sacrum. This bone is called `sacrum' by the Greeks. And they know a lot about the Primordial Mother and her manifestations into three aspects. I asked them, when did you discover all these things, was that when Alexander came to India? So they said no, it was discovered much, much before that, when there was Indo-Aryan report between our country and India.

When you travel, you are sometimes amazed the way people knew about Kuṇḍalinī and so many things, how did they know in those days when this knowledge was so secretive. That shows from the unconscious.

The knowledge about Kuṇḍalinī has been coming into the human awareness. Moreover some people took to a kind of a meditation by which they were thrown outside their body. Which is a very dangerous thing to do, of course. By which they could go around the Chakras and see the colours of the Chakras and could describe them. But when you are inside them you don't see it. When you are outside the building, you can see it, but when you are inside, you don't see it.

So this outside movement is not the one which we are going to think of. Just now somebody has told you about the two sides that we have, the left and the right. And I told you yesterday that when we try to put in any effort to know God, we move either to the left or to the right. If you move to the left, you enter into collective subconscious area ultimately. In Sanskrit language it is called as Ādi Devī, Ādi Bautik.

All that is built within us since our birth is recorded it that area, is, lives in that area. Whatever has been dead since

our birth since our birth from the very beginning from the creation. Recently I saw a very good film by some BBC doctors, with the doctors who said that the cancer is caused by certain type of proteins which are called as protein 58, protein 52 and these proteins enter into our body, into our being from the areas which is built since our creation. I have in My work of Kuṇḍalinī for so many years now have discovered that most of the cancer patients, I haven't met one who is not, have the problem of the left side. Left-sided are the people who follow wrong paths of meditation, wrong Gurus, fake Gurus and subserve them, become their slaves. Because these Gurus use some dead spirits to mesmerize people.

As I told you yesterday, the right side also could be there, like Hitler was the most right-sided person who used another style of spirits, who could excite the violence in people. But it is not only the Gurus, it can be anything that has to do with the dead. Like we can say ESP, parapsychology, all those things which we do not know about, clairvoyance. These things are not known to the psychologists or to your doctors.

So, it so happens that they say that they cannot cure these diseases and they call them incurable diseases. All the mental problems plus incurable diseases like cancer, multiple sclerosis, all of them come with this left side movement in a human being. I will show you how the center is made.

Now this is the center and we have a right and left, right and left movement of the right and left sympathetic nervous system, this is the center. The center is formed by the left side and right side circle of the fingers as you

can see clearly. Now when a person asserts too much movement onto the right or to the left, this just gets dislocated. Now when it has dislocated, this center loses its power because its deities or its inspiring force dies out. And the cells which are looked after by this center become on their own, they become on their own. Because the relationship with the whole is lost.

So they start growing out of proportion to other cells.

So then we say that these cells are malignant, because they can just grow like a nose will grow too big to cover the whole face and no other cell can grow under their overpowering. This is one of the examples. Now the other diseases that can be called by left side behaviour are the diseases of the mind, but mind is a very vague thing in the Western language.

To make it clear, let us see that the left side, the movement of the left side that is emotional movement, emotional behaviour, too much emotional inclination causes the left side to move or activate too much. Any emittance that comes in from the left side reacts violently on the left sympathetic nervous system. Now, when that happens, the left side movement starts, the surprising thing is that when we work it through our heart, because emotions come from our heart, our brain quits. That shows that there is a balance attached in the whole system that if you work too much with the heart, then your brain fails. And the right-sided person is a person who works for the future, the one who plans for the future, the one who uses his body for the activating of the desire. When this activity takes place, physical or mental, then another thing is developed in our head as a

by-product, is the ego. Left side the superego is developed and the right side the ego is developed, but they cross over. By the time you are twelve years of age, these things get completely covered and the fontanelle bone area becomes a calcified bone. That's where you develop your ideas; you become Mister X, Mister Y. I would say that's how you become the egg.

Now those people who are right-sided, who are very futuristic can become in their old age, they get a loss of memory gradually because they live in the future not in the past. Such people are very ego-oriented and they try to dominate others, they are very dominating and they dominate others. These people when they work through their physical or for mental efforts, they think they are doing everything. This is a very big myth. A human being cannot transform one flower into fruit. Whatever work he does, is the dead work.

If a tree is broken or dead, you use it for your furniture or for a building, you think, oh I've done a great job. Even in the science you work with the dead. Living force has not been harnessed by human beings as yet. Even when they have a tube baby, they have to take a living ova and thing, otherwise they cannot make a tube baby. But these formations of different dead things like from say, from a wood to the chair, makes you slaves of the matter. Once you get used to the chair, you can't sit on the ground. You have to carry your chair on your head everywhere you go. That is how the matter all the time tries to suppress your spirit and to overcome it. Through science we have been able to do this quite a lot to achieve many things for our comfort. Also we have been

able to achieve a sort of a mastery we think over matter. But actually the matter has become the master. We can't live without petrol, we can't live without electricity, we can't live without ordinary things of life which we get out of this material advancement. And today what we find, after all this search we have been doing, we have created atom bombs and horrible things just to destroy us. This ego is so subtle that we cannot feel it. If it is superego you get pains, troubles and you feel sick and you go mad. But ego you don't feel, you trouble others you don't trouble yourself. Now this ego gives you problems also physical.

The first problem comes in when you start thinking too much for the future. The future doesn't exist actually, it's a myth. But when you start planning about the future, a big strain comes on the second center called as Swādhiṣhṭhāna within us. This center Swādhiṣhṭhāna manifest outside in the gross, the aortic plexus. The main job of this Swādhiṣhṭhāna Chakra is to convert the fats of the stomach for the use of the brain, which is working very hard. But is has many other things to be done: it works out the liver, it works out the spleen, the pancreas and kidneys and also the uterus.

So now when you start giving it job just to transform this fat for your brain, all the others are handicapped.

So such people develop liver troubles or they develop diseases like leukemia. Or they can develop a problem of the pancreas which can be like diabetes or can have blood pressures from the kidneys and also for the women they cannot produce children or they become dry and they don't want to produce children. The right-sided

people are like dry sticks, you have to be careful when you go near them, they are very hot-tempered and they think no end of themselves. But they have another check; when they think too much with their brain, their heart fails.

Because they are thinking too much about their physical body, the spirit gets angry and it disappears, which is in the heart.

All heart troubles come to people who are right-sided and never to the left-sided people. We have a doctor with us here who is a doctor as well as a psychologist and he told Me that they have got a machine to take a cardiograph of the patients, but not one patient in the lunatic asylum ever got heart problems.

Their hearts are as sound as ever till they die. This is the check of the nature.

So now we have seen so many diseases caused by the left side or the right side extreme movement of human beings. Now let us talk about the centers. When you move to the left or to the right on every center you assert a pressure.

Now we have a very important center, called as a navel center, called as Nābhī Chakra. This is the center which is responsible for our evolution. This evolution started from the animal stage when people just felt hungry. Means the amoeba felt hungry and then we can say the fishes felt that they should go across the river or across the ocean because they had to eat. Up to the human stage, all evolution took place through this center, with the desire to eat.

But at the human center, people developed a sense that there must be something beyond, is not only eating.

So they developed their ego, they thought it is the power they must seek, power over other men, other people, power as politicians, as kings and queens. Then some of them felt that it is too egoistical, so it's better to take to the left side. They took to drinking and all that to overcome their ego. In their drunken state, they thought of emotional romanticism and all artificial phantasies with which they live at the most for a year or so. And then it all finishes off and then they are divorced. Because it's not reality.

So, you cannot live with unreal things for a long time. And once you discover it is unreal, you just disappear again into another side, that is the right side.

So, human beings started moving, wobbling from left to right, right to left, left to right. Like when they don't have wars, they settle down not in peace but in arranging for another war. All human endeavours, whether it is politic, economic or anything, is unreal. It has nothing to do with reality. That's why it fails.

Actually we have never felt the reality so far. Because we are in transition, at human level we cannot feel the reality. Unless and until you have that breakthrough into your unconscious, you cannot feel the reality which is the All-pervading Power of God, which is the All-pervading Love of God. Unless and until your awareness becomes that subtle, you live with unreal things in every way.

Take your economics for example, it is said that the wants are satiable in particular, but in general wants but are not satiable. One want can be satisfied, for example,

you want to have a house, all right, that you'll get. But you get a house, then you want to have a car, you have the car, then you want to have a horse, then you have the horse, you want to have a helicopter. You go from one want to another want.

That is not satiable. Now when this is so, then why are we running after this madness? Why it is so that it cannot be because matter cannot give you joy. It cannot give you that ultimate thing for which you are made. It cannot give you the meaning of your life. There is something beyond which you have to seek; if you do not seek that and get it, you will never be satisfied. When your ego will be supported, you will feel happy and when superego will be there, you will be unhappy. You will be dwindling into happiness and unhappiness.

So you can never receive the actual joy of reality.

So, one is definite that matter cannot give us joy.

So all theories of materialism fall down like the houses of cards. Now take your politics. It is always superficial. You talk of money being distributed all the time. Who has the money? Actually none of us have the money.

Money is something that comes and goes and apart from that, when we die, we cannot take it with us.

What is there to fight for something that is going to be for a transitory period? Your capital is within; in within every person, there is a capital within yourself. You have not explored that capital. You have not seen the ocean of that wealth within you. This is what is capitalism, which is artificial. And the communism is another artificial thing, because you distribute what? The stones? What is the use of giving stones to people? And the stones that they

are going to leave here and die like stupid people insuring them.

But when you have your own capital, you cannot help it but distribute. When you have that property within us, you cannot enjoy anything else but the distribution the communism offered.

So in that realm, all your so-called theories and all your endeavours which are superficial become real. They all integrate.

I feel sometimes like when we have to have real flowers, we are happy with artificial flowers. And that is how our seeking becomes subtler when we reach a certain amount of affluence in life. We start understanding that matter is not the end and the subtler understanding comes into our mind that we have to find out something that is beyond this matter.

This is the atmosphere of today. That great seekers are born on this earth, especially in the West, but they are attacked. If there is a market for anything, you can get people to sell it. Those who are denied the matter do not understand that you cannot purchase spirit with matter, with money. There is a Guru who is permanently fourteen years, who bought 58 Rolls-Royces in London, thanks to the naiveness, I would say, of the seekers. Then he disappeared in U.S.A. and now has become a Yankee, married a women eight years older than him. Now this special Guru wanted his 59th Rolls-Royce, so he wrote to his disciples, who are about 30,000 in UK, that if they can pay him, they can give him a 59th Rolls-Royce, then only he will come to England.

Now poor English young people don't have so much money. They starved themselves, ate potatoes and collected that much money to give to this fourteen year old boy. And when the Sahaja Yogis went and talked to them and told them: why do you want to give him a Rolls-Royce? They said that it is only metal we are giving him, but he is going to give us the spirit. How can you exchange spirit for metal? They have lost their brains and if you tell them, they say that in religion and in spirituality you should not use your brains. Why God has given you brain to understand what to find, what are the right conclusions. But they are so mesmerized that you cannot talk to them. Ambassador of Spain told Me that the Queen of Spain is so disturbed there are 50,000 people who are following this horrible Guru even today. If people are seeking this kind of a thing, then they should know they will never reach God, but they will go directly to hell where their Guru is going to go first.

All the Gurus who have earned money in the name of God, every one of them is parasites, they will all go to hell and all their disciples will have to follow suit. They play upon your weaknesses and hit you hard.

There is another one about whom I must tell you because I told you the secrets about the gentleman who gives you orange robes to wear. This gentleman gives you orange robes to say that you are an ascetic. And he believes in mass sex activity. How can that be? Asceticism means Brahmachari, means a person who is celibate. How can such a man say that you wear these robes? Because he is trying to befool you. He talked out of his head I think, because he does only talk about the psyche, which is the

left side. He tried to reduce you to your sex point. How do you tolerate this to your honour, to your glory? You are a human being, the highest of highest. Are you just a sex point like any animal? Thank God at least he did not talk of God. But one must understand that sex does not play any part in evolution. Sex is important for a man or a woman in a sacred way, with the sanction of the collective. If we start behaving like animals, we'll become worse than animals, we'll become devils. We have to know that nature is against this behaviour.

Those people who indulge into this kind of indiscriminate behaviour get into terrible troubles as far as their sex is concerned. They develop horrible diseases, they also develop a nervous temperament, their children could be born with extremely violent temper, just like demons. But diseases like multiple sclerosis is caused by the affectation of this center in human beings. I have seen, I have cured the cases of multiple sclerosis and all these cases I have seen this center is affected. Purity is the essence of life. Without purity you cannot reach God. This we have to accept, whether we like it or not. Anyone who doesn't want to face reality will have to face what is the consequence of that. I know it is difficult when you have lived in this society, the kind of society you have around. But after realisation you become such a master of yourself, that you are not tempted by any such things which deteriorates your personality as a human being.

So one has to know that this center is the most important center is of innocence. Today the human race is standing on the precipice of destruction or of ascent. The negative forces are very active. They come to you in various

places, ways. It is surprising that how innocence is attacked by this negative forces in the West. It is astonishing to see how we are destroying the progeny by our stupid ideas about sex. Under these circumstances only demons can be born or great, great saints who can fight it, like Blake. This center is the basis, is the adhara, the support, is the support of your ascent. But My statement should not make you upset. I must tell you the grace of God, the all Divine Power is so merciful today that everything is forgiven. Such large arms God has to embrace everyone who seeks it, that's the time you are born, you are so fortunate. Before realisation, I don't say anything to you normally. Whatever you have done is the past, forget it. You just get your realisation. And everything will work out itself, automatically. As you just put the light in this room, you can see everything, you'll start seeing what is dirty, what is bad, what is good. And then you will know what to take, what not to take. You will be your judge. You will be able to cure yourself and cure others.

This is the only way it was to be worked out. Before realisation to talk of purifying and all that, is not easy. In these days of tension and problems, you cannot ask people to work for thousands of years, cleansing themselves. As you have now got a jet-age, you have a jet-age for spiritual life also. The human being has been created with such care, gentleness to this stage and it has to achieve its awareness. It has to know its meaning. It has to work out. Because you are the flowers of this universe that is created. If this creation has to have any meaning, you must find your meanings first. And that has

to happen through Self-realisation. Yesterday I explained to you how Kuṇḍalinī rises, gives you realisation and how you feel about it.

Tomorrow I will explain to you about other centers and how they work out and about the general picture of to give realisation to others. With one day gap, we have another program same here and where we'll be able to talk about it more. But it is not talking, it's the actualisation I'm telling you. When you believe in books, you just do not believe in actualisation. You just want to escape. Don't be escapists.

You should not be escapers, you see escapers. But, try to face it. Because reality is beautiful. Is glorious and great. This is all within you. Whatever you have, you get it. As I told you, I am like a banker who cashes your checks. That is how it works out. No obligation on you. This I have to do. And then you have to do it to others.

Once you get your realisation, you can give realisation to others, with full understanding as to what you are doing. I would like you to ask Me some questions today, but not like yesterday that one fellow read one book from somewhere and asking about that book. I do not want to waste time with such stupid questions, please.

So ask Me nice good questions; I'll definitely answer. Thank you very much.

Question: What is the difference between ego and superego?

Shri Mataji: All right. It's a very good question. Ego is the institution within us which develops as a result of our activity of mental and physical being. Then superego is the institution which develops as to what conditioning we

take. I'll give you an example. If there's a little child, whom the mother is nursing, is in complete joy. Then she wants to take him out, his ego comes up as a protest. And then when the mother says, “Don't do like that” it is the superego that comes in. That's how we have two institutions, one against another. We can say the one ego makes you, at its extreme, a sadist and the other as masochist. All right? Question: How can you remedy psychosomatic pains?

Shri Mataji: Oh very easy. That's very simple. Psychosomatic pains come to you through the possessions. The left-sided spirits. They are very sly. And some of them are all the time there and some of them enter for a short time, they're busy-bodies. Like your virus infection is also just the same style.

The virus comes from the vegetables which have gone out of the circulation of the evolution. If your left side is corrected, you'll never have those pains at all. There are many who have been cured of that. Not only, but you can also cure.

Question: How to cure the left side?

Shri Mataji: That's what I'll tell you. That's absolutely the question. I'll tell him now. All right.

Now who else is there? Is there any other question? Question: If you are on the left side, are the vibrations on the left hand not so strong?

Shri Mataji: That's the thing and sometimes they're not there also.

Some people get very red hands, also that could be. Yes, there is one question, one by one. This gentleman.

Question: If the material is not the true thing, why has God created us?

Shri Mataji: You see, God created ourselves, Adam and Eve to begin with. And gave us the freedom and told that don't go after these material things. Don't try to know the knowledge about the material things; this is the knowledge, it is forbidden. He said that very clearly, he said this very clearly. Now, it so happened that he wanted to test how they would use this freedom to obey God. Instead of that, they tried to follow a Satanic information and wanted to know the knowledge. This knowledge is called as Avidyā, non-knowledge in Sanskrit language. But, they chose their freedom like that, what can you do? That was the original sin. The idea of God was originally to make us innocent people, in our innocence to grow in population and to get realisation. But human beings don't know how to use their freedom at all, that shows.

So how could they have this supreme freedom? Where they will just know the All-pervading Power, the Brahma, that is the truth? So he allowed human beings to go ahead with their enterprises, you can say, with their enterprises, with the knowledge.

So they will learn their freedom has been misused.

By learning lessons in life, the way we have to produce now atom bombs, we can see that. Now, when these things happen, of course, God did not take out his attention. He sent many incarnations to tell us to at least remain in the center, not to go to extremes. But we never listen to them. We gave them poisons, we crucified them.

At least now, you cannot crucify Me. But at least, keep open to Me.

Question: How did you get your realisation and which capacity you could develop?

Shri Mataji: For this simple question, I have to ask you one thing: that you better not ask this questions, better know them. Through My human realisation, I have been able to understand human beings so well that I'm very clever and I'm not going to tell you much about Myself. Because Christ just said the truth that he was the son of God and they crucified him for that truth, which he was. And if somebody false person says I am God, but what, they run after him.

So I would say you better discover about Me what I am. Than to believe what I say. That's a better suggestion and a solution. I must be something, after all, if I can give en masse realisation to thousands of people, I must be something. Use your brains.

Question: What you mean exactly with realisation? If it is the same thing as Satori?

Shri Mataji: No, no no. Satori, yes. But Satori is not so clear-cut. Satori is all right. But Satori is not so clear-cut, you see, it's very clear-cut. What Christ has said to be born again is, but this realisation which I'll explain to you is absolutely clear-cut. I told about this yesterday, but if you want, I'll repeat it again. In Self-realisation, this Kuṇḍalinī which is the force, the residual force within you, starts pulsating, gets awakened and the Kuṇḍalinī rises; you can see with your naked eyes the rising of the Kuṇḍalinī and it comes up to the head, here at the fontanelle bone area, where it pierces through and you

start feeling the Cool Breeze coming out of your head. If your center of Viśhuddhi is correct, then you start also feeling the All-pervading Power as Cool Breeze of the Holy Ghost. Now, with these you find that your fingers, all these fingers at this portion, these are the seven centers of your body. One on the left hand side, one on the right hand side, which get awakened. And you start feeling them. Say for example you want to know what's wrong with you, you put yourself a bondage of your power around your aura and you just feel it.

Think about yourself. You will start getting either burning or Cool Breeze or numbness on these fingers.

When you start feeling that, then you have to see the decoding, what is the center catching. Now you should also know how to cure yourself. In the same way you can feel another person. When the Kuṇḍalinī rises above this center, Āgñyā Chakra, which is the center of Christ, you feel thoughtless awareness. That means you come in the area of present. And when it pierces through from here, you start feeling the Cool Breeze. Now any absolute question you want to ask about anyone, you can ask just like this. If you want to know whether there is God or not, you ask, `Is there God?', in whatever language. Because the language is always followed by the preceding subtle thought, which is known to the unconscious. And that's how you can ask a question like that, any fundamental question and when it is yes, lot of Cool Breeze starts flowing. If you want to know about any Guru, whether is true or not, you will find a... also impression of that, because if he's real, you will get Cool Breeze, if he's not real, you might get burning, you might even get blisters.

You feel absolutely relaxed and blissful. Alcoholism and all your habits just drop out overnight.

So many things happen that in one lecture I cannot tell you, but later on I'll be able to tell you everything.

Question: if someone has lost his both hands, how can he feel his spirit, the power of the Holy Ghost?

Shri Mataji: Now you don't worry about him, you worry about yourself. Even if your hands do not feel, your body does feel. We should pay attention to ourselves and not to others. We have done it too much now. If you get all right, you can make many people all right. Many people who don't feel it in the hands, can feel it in the body. All right? Question: if Self-realisation cannot be paid for, how does it come that you are here? Who is paying for that?

Shri Mataji: I have a husband who pays for it. And sometimes if you want, if you pay for travelling, you pay for My travelling, but not for your realisation. My husband always used to pay for Me, but then Sahaja Yogis felt very ashamed that I should pay for their realisation.

So I said, all right, once in a while you pay.

So what you pay for My travelling, to the air fare, not to Me. But these horrible Gurus take thousands of dollars. Do you know one of them who is teaching these flying techniques? He has ruined so many people. Their families are on the streets. They are getting epilepsy; they are falling on the street.

He gets 3500 pounds for one week and gives you nothing but water in which the potatoes are boiled. And last day he gives you the rind of the thing. And he says you have to be light to fly. But why not ask him to fly himself first?

Throw him from this tower of Pisa. He has got four thousand crores of rupees in India.

Gregoire: [concludes the Questions and Answers session to allow for the collective meditation.]

Shri Mataji: All right. Let's have it. Now, it's very simple, you have to put your hands towards Me. That's all. And, sit relaxed, put your hands on your lap. Put your both the feet on the ground. Be comfortable. There is nothing to be done, no mantras to be said, nothing. And now, close your eyes. Don't open your eyes because when the Kuṇḍalinī is passing through this Āgñyā Chakra, there is a dilatation of the pupils.

So I request you not to open your eyes. Of course, nothing will happen, but Kuṇḍalinī won't rise. You have to little bit cooperate with Me. At the very outset, I have to say that all the Western countries have one big problem: that they feel guilty for nothing at all. Now here we are facing God Almighty, who is the ocean of love. He's the ocean of compassion and ocean of forgiveness.

So you should not judge yourself. Also do not think that you are not yet ready, or you are not prepared. In no way you should have self-pity. Just say, Mother I am not guilty. You all are saying so much of this guilt. Better say again and again, Mother I am not guilty. Now put your right hand, because left hand is your desire so you put it relaxed towards Me on your lap and the right hand we have to use for action.

So I will tell you how to use the right hand now. Keep the left hand steady and now move the right hand to your heart. And just say, Mother I am the spirit. Say it twelve times. Put the left hand straight, please. Same way,

same way, but stretched fingers. Now put the right hand on the stomach, on the left side. Keep your eyes shut. And just say, Mother I am my own master, I am my own Guru. Say it ten times, please.

Ten times.

Contents: 1982-09-27 **Conversation with Sahaja Yogis, evening, House of Gregoire, Vienna, Austria**

Sahaja Yogi: Many people mother were very interested and asking and Mother, many people were asking and very interested and they wanted to know more about you and they are going to come tomorrow.

Another Sahaja Yogi: Vibrations were so cool.

Shri Mataji: Very cool vibrations. They had come today after *[UNCLEAR]*. I must say it was very great the translation, because I speak quite complicated.

Gregoire: Mother, Mother, now is the dessert. First of all… First of all the picture too much, too much too much. Now I translate.

Sahaja Yogini: Which page.

Gregoire: These days the Kuṇḍalinī power will also be in Vienna awakened. And then the title, the breath of God blows over the top of the head and in the palms of the hand. Now the text and then on your picture it is written “feminine Guru Mātājī." Then at the last a Guru who does not take any money. Shri Mataji Nirmalā Devī called Mātājī by Her disciples also simply Mother, is in Vienna. She is in London, married to a high diplomat. She does not need any material support and from 1970 onwards, she teaches the world wide Sahaja Yoga then we quote spontaneous link between the everyday being, living and

risen with our deeper Divine being, soul of being and this comes from the information which is distributed during the seminars and the conferences which She gives. According to Shri Mataji is actualised as in the human being the sleeping potential spiritual energy of Kuṇḍalinī the energy of the holy spirit will be awakened.

Shri Mataji: Is awakened.

Gregoire: Then the power serpent can be dangerous. Kuṇḍalinī the power serpent who from the center under the sexual organs through the spine up to the top of the head climb and Rudolf Steiner knew about it and who said that it can be dangerous. Shri Mataji spoke from this danger to the Kurier to this newspaper and to the numerous visitors to her first program in Vienna. Kuṇḍalinī is completely and totally is not dangerous at all. I am sorry Mother it is a little bit difficult to get that.

Shri Mataji: Alright.

Gregoire: No doubt, the uncomplicated Indian experience when Mother work with them, up to 99% from the Indians can experience of this Kuṇḍalinī. In the West, there are much less because there are some big obstacles, those are identified by these feminine Guru is a confusion and coward[li]ness which men maintain in them the obstacles to the Kuṇḍalinī is the confusion and coward[li]ness which men live and also with because of the inflated ego and because of the conditioning of the materialism and science because of the book knowledge which repress the spontaneity as also in the shameless marketing of what cannot be sold like breath and God for instance.

Shri Mataji: *[UNCLEAR]* should take this thing at all.

Gregoire: All those who in the name of God take money are parasites she says. But the worst are the `thief Gurus' as she call them who in the Western wisdom which thanks to the Western wisdom can provide spiritual evolution. Would you like to translate mother.

Shri Mataji: Forbidden.

Gregoire: Try to fool you with these kinds of calls.

Sahaja Yogini: and according to Shri Mataji lots of these Gurus are devils who use unclean spirits in order to suppress the people and to use them. Maharishi Maheśh, the founder of the *[UNCLEAR]* and the author of the recent book about *[UNCLEAR]*. Lots of people talk to him *[UNCLEAR]* sex for sex.

Shri Mataji: What? Gregoire: And not to forget the Rajneesh who is sex obsessed.

Shri Mataji: But this is not *[UNCLEAR]* to Me.

Gregoire: Sorry.

Sahaja Yogini: She says that we are against all these people.

Shri Mataji: She asked Me so I said yes I am against this *[UNCLEAR]*.

Sahaja Yogini: She says it is a fact this is *[UNCLEAR]* you mother. She says all of them make a pile of money. Shri Mataji says with complete disdained anger that all of these Gurus eat and drink and they have women and they are really rich. And that is the best proof that they are kind no realised Souls.

And the realised Souls are all in the Himālayas and in the jungles of India. When Shri Mataji tries to awaken the Kuṇḍalinī in her listeners and they all feel the breath of

God which is the Cool Breeze on their hands and on their heads. And then she explains how to meditate. And actual fact is that the people who have seen Shri Mataji say that they have such experience. And Shri Mataji promises further experiences like this and increase in depth of the experience through programs. And then it says today we will go *[UNCLEAR]*.

Shri Mataji: Good fellow.

Gregoire: Sorry no no, he has said that tomorrow and Thursday at time in Urania.

Shri Mataji: You see even if tomorrow radio *[UNCLEAR]* is not coming this is going to work out.

Gregoire: So I will take need a hall tomorrow.

Shri Mataji: Both are big places you know.

Gregoire: I can have a big hall in a single day immediately.

Shri Mataji: In the same place.

Gregoire: In the same place in a single day, I think I have to ask you mother because if it is correct for you because it is downstairs. It is like an amphitheater, so everybody is above you and you are like in the.

Shri Mataji: Doesn't matter.

Gregoire: Doesn't matter.

Sahaja Yogi: It is a cinema.

Gregoire: It is like a cinema, yes.

Sahaja Yogi: It is a cinema.

Gregoire: *[UNCLEAR]*.

Sahaja Yogini: And then she says and if anybody *[UNCLEAR]* all they need to do is to look at the picture of Shri Mataji with a flame in front of it and wait for the vibrations.

Sometimes it takes a long time, lots and lots of other problems have to be solved first before Kuṇḍalinī can arise. For example, if you used tobacco, alcohol, drugs and certain kinds of sex the situation of the Chakras will be destroyed.

Shri Mataji: Yes, will be destroyed *[UNCLEAR]*.

Sahaja Yogini: And when they are disturbed then the Kuṇḍalinī can't flow and then there is no chance of realisation. Shri Mataji says that the Kuṇḍalinī is a lot more than this. It is the holy power of the last judgment and everybody becomes their own judge.

Gregoire: He has picked up all the points.

Shri Mataji: Beautiful.

Sahaja Yogi: It is the best article mother we have had.

Shri Mataji: It is one of the best I must say. Thank you very much, I was overjoyed.

Gregoire: Everybody I am going to call tomorrow. And everybody is his own judge who can see himself in his Kuṇḍalinī as in mirror.

Shri Mataji: Because I fix him on the point of reflection. Remember that.

Sahaja Yogini: It says many people who could not take part in this have to be people who are humble and if their ego is too swollen then they won't be able to experience it. But in actual fact nobody is shut out and nobody is forbidden to have this awakening.

Gregoire: From the beginning.

Sahaja Yogini: Although certain numbers of people or certain groups of people for example politicians in the West have so much ego that they can't.

Gregoire: That their spiritual [il]lumination is almost impossible. Bolo bolo Jaganmātā Shri Mataji Nirmalā Devī ki jaya. Mother it's I bow to him mother.

Shri Mataji: Really very great.

Gregoire: I bow to him.

Shri Mataji: The ego of the politicians is so much.

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Sahaja Yogi: Did he have his realisation mother?

Shri Mataji: Yes, he has.

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Sahaja Yogi: That is why he talks *[UNCLEAR]*.

Shri Mataji: Beautiful, one of the best article I have had.

Gregoire: Absolutely mother and the picture.

Shri Mataji: The picture is very sweet, it is written something about Yoga over here.

Sahaja Yogini: Yes Mother, something that has nothing to do with egoism.

Gregoire: What?

Sahaja Yogi: Doesn't matter, doesn't matter.

Shri Mataji: What does he say? A

Sahaja Yogi: Not interesting Mother.

Shri Mataji: She is good at English. You are English or you are German?

Sahaja Yogini: I am English mother.

Shri Mataji: That is why you speak so good English. But how do you know German then?

Sahaja Yogini: I did German at the university mother. At the university I learn German and I lived in Germany a lot.

Shri Mataji: Sofiā is very sweet I tell you so direct you see.

Sahaja Yogi: Mother we were talking with her but may be it would be a good idea if you agree that next year she would come and join us in Germany for a while so that we could start together Sahaja Yoga.

What do you think about that mother?

Shri Mataji: A very good idea and also a little English you see naturally it is a difficult subject and sometimes I use My words little freely about English I am not such a master of English but whatever I know you see she finds it difficult to, sometimes sometimes, but she helped her a lot so I was wondering how is it that she know English so much.

Sahaja Yogi: She could help us a lot mother because of this.

Gregoire: Mother you know how many copies of this newspaper are 800,000.

Shri Mataji: Really? Gregoire: Yes, 800,000 of Shri Mataji Nirmalā Devī circulating in Austria. We will need a statue tomorrow.

Sahaja Yogi: There are about 1.8 million people living in Vienna. If there are seven million people in Austria it means that actually everyone has the chance of getting it.

Sahaja Yogini: Austria will be very vibrated now.

Shri Mataji: The whole of Austria or.

Gregoire: The whole of Austria. It is about the most read newspaper. The whole of Austria of course.

Sahaja Yogini: Mother your blessings are coming upon this country.

Sahaja Yogi: We don't know whether we are dreaming or whether we are awakened Mother.

Sahaja Yogi: Everyone who was so interested, this boy you know who was sitting in front of you know that he was asking very interesting questions, he talked to me I said what is all this about. I think I felt something but I am not sure. He said but I want to know some more about the left side. I said well the left side when you feel guilty, you will feel left side and you have problem with the left side. And when you don't forgive people, you will be left. He said oh I have two people I will not forgive. I said those two people are going to make you very ill because they are gone a sort of eat your brain these two people, you should forget them. And he said, well I don't think so. I said, well come tomorrow and she will learn you how to forgive.

Shri Mataji: You should have told him right hand up and left hand towards Me. He is better now.

Sahaja Yogi: He was better now. He was very interested about everything.

Shri Mataji: People are good here; I must say they are sound people comparatively. What Catherine was saying because I said about Freud they left Me is it? Gregoire: What is it mother?

Shri Mataji: I think the idea was that because I talked about Freud and that is why they left.

Gregoire: I mean 1 or two had to leave afterwards.

Shri Mataji: 1 or two only that is what I felt. People left earlier and 1 or two left after I talked about her sex.

Gregoire: I must say humbly that I suffered with the translation. Yes, the translation was really not good you see. In *[UNCLEAR]* it was really not good. She missed many points, many points. The problem is that verbally she is not really strong enough. If she translates she has to take the mike.

Sahaja Yogi: May be Mother I can try may be.

Shri Mataji: She is good at translation.

Gregoire: Anyway tomorrow may be she is no more there Sofiā, tomorrow evening Sofiā is no more there so we need somebody else.

Shri Mataji: She can do. Give her a mike.

Gregoire: I will have to check if whether we have a mike mother.

Sahaja Yogi: In the new hall if we take the bigger one they could...

Shri Mataji: You both should sit together and you can do it. You and she.

Sahaja Yogi: Mother I felt that when I am doing the introduction, I have spoken for about twenty minutes and it was without any difficulties as far as the language is considered.

Shri Mataji: So let him translate and she could stand there just to help him.

Sahaja Yogi: Yes Mother we could try mother tomorrow and if there are words that I cannot.

Shri Mataji: Who will give the introduction though?

Sahaja Yogini: Today.

Shri Mataji: No no tomorrow.

Gregoire: Introduction I, why not or anybody.

Shri Mataji: You can give introduction then they can translate.

Gregoire: Who else could do the introduction?

Shri Mataji: No, it is alright you can give introduction tomorrow and these two can translate finished.

Sahaja Yogi: Who? Gregoire: Arneau and Madhuri and Catherine also speaks in German.

Shri Mataji: Just write it down the hints.

Sahaja Yogini: She is a little bit Mother she is a bit sugar ego.

Shri Mataji: How did she receive this problem? Gregoire: Mother the cook told me, the Pūjāri and the cook told me that the dinner is ready.

Shri Mataji: Pūjāri, from doctor.

Gregoire: Mother I have to make a present to the Pūjāri Mother so I have already something in my *[UNCLEAR]* to bless it.

Shri Mataji: The Pūjāri to cook what vaidya. Khansama, you see he is the cook, in Sanskrit language.

Sahaja Yogi: It is something like bawarchi Shri Mataji. I tell you what it is. I have hooked it up over there.

Shri Mataji: Pākashala. Pākshala they say to it, simple way pākkarta.

Sahaja Yogini: Excuse me Shri Mataji; you were saying something about her.

Shri Mataji: She has left side problem and heart.

Shri Mataji: Why?

Sahaja Yogini: She has problem with her mother and her mother had problems also and as far as I understood that her mother was also doing some kind of parapsychology things and spiritism and no, no sorry.

Shri Mataji: What is her problem?

Sahaja Yogini: Her mother is not enough detached too attached to her, is too possessive. Her mother is fully possessive.

Shri Mataji: Father, she has no father.

Sahaja Yogini: Oh yes, her father is living.

Shri Mataji: What does he do?

Sahaja Yogini: He is employee, he is working.

Shri Mataji: And her mother?

Sahaja Yogini: She does not work, she is at home.

Shri Mataji: *[UNCLEAR]*.

Sahaja Yogini: She has one sister.

Shri Mataji: Is married?

Sahaja Yogini: No Mother.

Shri Mataji: But what is wrong? Is her mother is always like that? In which way, you don't like her attachments?

Sahaja Yogini: She says because it is a very egoistical attachment.

Shri Mataji: What sort?

Sahaja Yogini: She says it is not pure love or pure affection. But it is a kind of interested, may be for herself for not being alone. She cannot describe it.

Shri Mataji: Does she put her to ambitions?

Sahaja Yogini: No her mother is not ambitious for her.

Shri Mataji: Does she expect anything?

Sahaja Yogini: No.

Shri Mataji: What does she do for her? She cooks for you?

Sahaja Yogini: Yes.

Shri Mataji: Does she give her money?

Sahaja Yogini: Yes.

Shri Mataji: Then she loves you. Does she say that you shouldn't go here and you shouldn't go there?

Sahaja Yogini: No.

Shri Mataji: But is it for bad or good?

Sahaja Yogini: Not for good reasons.

Shri Mataji: But there is nothing serious about that.

Gregoire: I thought you would listen to the Pūjā hymn Mother, is it OK?

Shri Mataji: It is very good.

Gregoire: That we found such nice names for you Mother.

Shri Mataji: It is good. Would you like to ask the Pūjāri if he, ask him, the Pūjāri. This is what for the Pūjāri.

Sahaja Yogi: It is very beautiful.

Shri Mataji: So beautiful. This is in Vienna you got Gregoire? This is not, it is beautiful. Bahut sundar [very beautiful].

Sahaja Yogi: I got it in Rome Mother.

Shri Mataji: Where?

Sahaja Yogi: Rome.

Shri Mataji: It is very beautiful, Rome, I went you see, kitna sundar banaya hey [They have made it very beautifully]. Have you seen, how beautiful it is?

Sahaja Yogi: Yes I have seen. Very beautiful Shri Mataji.

Shri Mataji [in Hindi]: For all of us is very good. You see whatever you give Me like this is going to use for Me because you put it in front of My photograph.

Gregoire: You see Mother, I flowe him this because it is thank to him that my work is vibrated now.

Sahaja Yogi: No, it was not thank to me.

Shri Mataji: Very good ideas. Must say, two ideas he gave very good, one is about the Pūjān of the thought these things and the second idea was very good about is Nirmalā.

Sahaja Yogi: For about one year now Shri Mataji I have the desire to see you worship with all your weapons.

Shri Mataji: So your desire is fulfilled and Gregoire desire is fulfilled also. What is this? This is a bomb.

Gregoire: No, this is specific mother, it is to grain and it comes from Nepal, to bring the grain.

Shri Mataji: Grain. I think it is not that it is for keeping the, what do you call tarkas, which keeps the arrows.

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Sahaja Yogi: That is what I thought when I first saw it.

Shri Mataji: It is for arrows only. It is not for grain, this is for arrows, you see, to keep it at the back.

You see, the arrows to take out, that is what it is. It cannot be for grinding. How can we have a thing like this for grinding, little thing? It is only tarkas, we call it tarkas.

Sahaja Yogini: It is for the great bowmen.

Shri Mataji: Exactly. What you say to that in English?

Sahaja Yogi: Quiver and to the string.

Sahaja Yogi: Bow string.

Shri Mataji: In Sanskrit it is pratyancha. Because you see when we pull it, it makes a sound pratyancha.

Sahaja Yogini: Beautiful.

Shri Mataji [in Hindi]: It is very beautiful.

Gregoire: You like it Mother.

Shri Mataji: Very much, very Divine, it is very beautiful. [In Hindi:] It is very beautiful. [In English:] We call it as dīpawali, dīpa is the light, awali is the line, line of dīpas. Actually in India, there is no system of Mombatti [Candle] never we had this, surprisingly. They always used with ghee or something oil but never this Mombatti we never had, never can you imagine.

Sahaja Yogi: For my Pūjā Shri Mataji I use the mixture of olive oil, ghee and camphor.

Shri Mataji: That is very good for the eyes.

Sahaja Yogi: It is much cheaper than candles to burn.

Shri Mataji: Ghee is regarded as the best. Most auspicious is ghee. But *[UNCLEAR]*.

Sahaja Yogi: I don't know it doesn't produce. I notice that with this it doesn't burn the impurities as much as the properly. The vibrations are not so strong.

Shri Mataji: We never used and apart from that people used, it is a kind of a fact. Also they use in some Arabic countries and all that. *[UNCLEAR]* all the light.

Sahaja Yogi: In Europe before they found oil, they used to use *[UNCLEAR]* candles Shri Mataji.

Shri Mataji: Are you alright, he has void, I don't know why he has void. Left Āgñyā, void, you went to Guru or something. Never.

Sahaja Yogini: He made Haṭha Yoga and Kuṇḍalinī Yoga.

Shri Mataji: That's why. From where, who taught you here? [In Hindi:] is the food ready. [In English:] So Mr. Cook, is the food ready? Sahaja Yogi [in Hindi]: Yes, Shri Mataji, the food is ready.

Shri Mataji [in English]: So the food is ready. Now serve the food alright, then we will come.

Sahaja Yogi: He is my assistant Shri Mataji.

Shri Mataji: He is your assistant. If the cook is your assistant then what is going to happen to the people who are going to eat the food. [In Hindi:] Rustom did you put ghee in the rice? Sahaja Yogi [in Hindi]: I added enough ghee and also butter, how to say it, [in German:] I do not know anymore. [In Hindi:] There was no cardamom, cinnamon; it was not there in the house. Then I did with garam masala.

Sahaja Yogini [in English]: He used to read many books, lots and lots of books.

Shri Mataji: Void is very bad. Just go on saying, Mother I am my own Guru. Better, much better.

Now say another thing: Mother make me my own Guru. Hmm, better. Now see your vibrations. Is much better, now see your vibrations. Good, excellent. Be nice to your mother, there is something wrong with her, you see, she will be alright. She has to trust you, alright.

Sahaja Yogini: Thank you.

Shri Mataji: Come along, let her rub a little bit, poor thing. She has been translating and doing everything for Me. But her English is so good; I was amazed I said how can Germans speak such good English. I was wondering. Today, I met another Englishmen, suddenly; he spoke

very good English you see. First I asked him and said are you German or a Christian. No he said I am English. I said, oh that is why you are good, come along I have come from the same country. You know really if you know one language you feel at home suddenly. Because you don't understand any other language, you will get lost.

We went to Paris I think or on our way back. You see I was listening to all kinds of things you see this language that language, so many. Then I went to the airport, to the Paris airport, the British airways air hostess, you see she started speaking English I was *[UNCLEAR]*. She was so kind. It happens, same in Sahaja Yoga, is the language of love, where you fight the language of *[UNCLEAR]*. No you are the one the way you make *[UNCLEAR]*.

Sahaja Yogini: Yes, Mother.

Gregoire: What did they Mother, did radio interview.

Shri Mataji: Everyday, I had been waiting, today it was late. You see we didn't want to have it because of parapsychology.

Gregoire: But when I asked, is he a seeker, you see first we took the vibrations of, that's a good lesson, first we took his vibrations, we were with the Italians.

Shri Mataji: Did you have My food? Then...

Gregoire: Then they said, it is hot and it burns and so on.

Shri Mataji: You took every one of you, see bandhan.

Gregoire: Yes, no, then I said OK forget it. I ask if he is a seeker. And then cool wind.

Shri Mataji: I said about parapsychology didn't I. beautiful; he said I will make a good story for you.

Gregoire: People here seem to be.

Shri Mataji: He started calling Me mother, that's the biggest thing.

Sahaja Yogini: Really.

Shri Mataji: Yes, he did say twice, thrice, mother to Me.

Sahaja Yogi: It is so beautiful.

Gregoire: And for those who don't know it yet, mother, radio interview, the men who come to interview mother, are in front of Mother and does like this.

Shri Mataji: Yes, he did like that. I was amazed, you know. He has been to India, he speaks Hindi and writes Hindi and he said that he is not good in speaking but he can write and read.

Sahaja Yogi: Mother the people from Swiss radio should take course here in Vienna.

Shri Mataji: What courses?

Sahaja Yogi: I mean to courses to how to behave themselves. They should see how they behave themselves here, these people from the radio.

Shri Mataji: Gradually everybody will be alright, I am sure. Everything is going to be alright.

Sahaja Yogi: But it is so beautiful when you see what the people are *[UNCLEAR]*.

Shri Mataji: To begin with you see, the second question he asked was about Maheśh yogi, because he had been cheated by Maheśh yogi. He said, “I give a lot of money for a silly mantra." He said, “For a silly mantra, I paid him a lot of money." “Yes I was one of them” he said. You see, how cheated they must be feeling, isn't it. He was quite angry. He asked Me, “If he is a fake don't you

think." I said, “Yes, he is fake no doubt about it." And he was angry with these Satano-logy also I think.

Gregoire: Mother can I get my car back tomorrow morning.

Shri Mataji: *[UNCLEAR]* about that.

Sahaja Yogi: you are a diplomat.

Gregoire: No, I will have absolutely no problem, just pay, they cannot.

Sahaja Yogini: Just pay the money.

Shri Mataji: Really. They cannot stop but they will charge I mean they will *[UNCLEAR]*. I hope they don't *[UNCLEAR]*.

Gregoire: I am absolutely entitled to leave my car where I want to. I don't have yet the plates of Vienna so you see I have the Italian plates.

Sahaja Yogi: But you can change.

Gregoire: I didn't want to have the Viennese plate too early. Because we were putting the posters of Sahaja Yoga OK and then Mercedes, Catherine jumping putting poster, going back into the car, people were looking and looking at the plate number.

Shri Mataji: So you removed the plate numbers.

Gregoire: I have Italian plate numbers still; I still have Italian plate numbers.

Sahaja Yogi: So probably someone call and they say there is an Italian putting what kind of.

Sahaja Yogi: Again Italians, yes.

Sahaja Yogini: There is no `I' of Italy, so people must not know of which country.

Shri Mataji: But there is no D written on that, diplomatic.

Gregoire: CD yes, but they don't know from which country.

Shri Mataji: So now we are not alone here alright.

Sahaja Yogini: Yes Mother.

Sahaja Yogis: Chai.

Shri Mataji: Chai.

Sahaja Yogi: Spoon, Shri Mataji.

Sahaja Yogi: Smells very good.

Shri Mataji [in Hindi]: Did you make the big one.

Sahaja Yogi: No, the small one.

Shri Mataji: Small.

Sahaja Yogi: It has become very smooth.

Shri Mataji: It will become smooth, it was not put that long. You should keep it.

Gregoire [in English]: Is it OK a present, would you like to have a candle like the one I gave you,

Shri Mataji: What? Gregoire: Would you like it, this kind of.

Shri Mataji: Yes, this, I like it but I don't want it because you keep it. Everything you want to give away.

Sahaja Yogini: As long as we have so much we can give away.

Sahaja Yogi: Would you like to have lemon.

Shri Mataji: Lemon, no not for Me. yes, start, you all have it. Good, well done.

Gregoire: Those who can, yes, those who can't.

Shri Mataji: This kind of rice if you eat Gregoire, there are never problems with rice, because we take out all the starch out of the rice. There is no problem, if there is too

much of starch with the rice that you have brought, because you wash it out. They enjoyed My jokes also very much. There was this fellow sitting with a tape recorder you see, then he stopped his tape recorder and was just enjoying.

[UNCLEAR]. Most of them did feel, no doubt.

Gregoire: I think the attitude was very excellent.

Shri Mataji: The attitude was excellent.

Gregoire: I mean they didn't leave quickly. You know, they all went in round you know.

Shri Mataji: They waited. One lady *[UNCLEAR]* she took out her necklace. Rajneesh people didn't come.

Sahaja Yogis: No.

Sahaja Yogi: The once who came yesterday mother I saw them arriving in a car from outside Vienna.

It was from about a distance at least 50 kms *[UNCLEAR]*.

Shri Mataji: You saw them arriving.

Sahaja Yogi: Rajneesh people I saw them arriving and the car plates were from quite far away from Vienna. They must have come for one of the council of Rajneesh.

Shri Mataji: Oh I see.

Sahaja Yogi: Because it was from an area which was at least 50 kms away from Vienna mother.

Shri Mataji: Oh I see. They have come from where?

Sahaja Yogi: They must have come from *[UNCLEAR]*, because I saw them arriving from a distant place from Vienna.

Shri Mataji: They all went away.

Sahaja Yogi: Yes, they went just when you started realisation ceremony.

Shri Mataji: Is it.

Sahaja Yogi: They walked out, yes. But there was a group of three who came into with fancy dresses, with shaved head; there was one with shaved head completely shaved. A woman and another one who had a beard and they were in fancy dresses.

Shri Mataji: They were wearing orange dresses.

Sahaja Yogi: Yes, mother.

Shri Mataji: I didn't see them coming.

Sahaja Yogi: They stepped in the end at the back. They left before you started the session of realisation.

Shri Mataji: *[UNCLEAR]* that is what I said *[UNCLEAR]* for Me to talk openly about the Gurus.

Sahaja Yogi: Yes, absolutely mother.

Shri Mataji: Start your food, you shouldn't eat it cold. [In Hindi:] Rustom very nice, very well.

Sahaja Yogi [in English]: Thank you Shri Mataji, improvisation.

Shri Mataji: Indians sometimes, yours is the same style as Indians, isn't it or is that different. Well done today's program, wise people very wise people.

Gregoire: I really feel full of joy, mother. I really feel full of joy.

Shri Mataji: Because Gregoire, it tell you, they are so close to the Eastern world, Eastern communist.

That there is a kind of a balance in the people you see here I feel. It is a very balancing country.

Sahaja Yogi: And also mother here lived the Russians for quite a long time for about ten years.

Shri Mataji: I answered a very good question today if you noticed when he asked what about the matter why did God create? The original sin.

Gregoire: I may have been out at that time.

Shri Mataji: You didn't hear that part. About the original sin, about eve and Adam. You didn't hear that. The translation was not good.

Gregoire: No, the translation was really not good. I don't want to tell *[UNCLEAR]*.

Sahaja Yogi: Missed it that's what.

Gregoire: I mean it's OK. It was not the best, I am not a perfectionist that is what Sahaja Yoga is concerned, so I *[UNCLEAR]*.

Shri Mataji: She can try tomorrow *[UNCLEAR]*.

Gregoire: She has gone anyway, we have to, no, you see she was saying and she was also you know who becomes, the flower becomes the fruit. And she was saying the fruit become the flower. You know things like that. There was a big mistake. People could not understand what you were saying. They didn't understand *[UNCLEAR]* and people can hear her.

Shri Mataji: She is a very direct person you know Gregoire. She is not at all complicated. She is very safe.

Sahaja Yogi: She is a jewel mother. She is a jewel I said. She is very good and very constructive in Geneva mother.

Shri Mataji: She is right-sided, simple and straight forward question. She is not at all complicated.

That's why I have always said that the Germans will get it. They will have it. They just walk straight.

No question. They are difficult. *[UNCLEAR]* will get them, I am sure *[UNCLEAR]*.

Sahaja Yogi: And she played a very important role mother in Geneva. She has got a lot o authority.

Shri Mataji: If she can join you it will be a good idea.

Sahaja Yogi: Yes, mother. Well I guess, she is going to India mother. We all expect her to come back married.

Shri Mataji: Does she want to get married.

Sahaja Yogi: She was quite afraid for quite a lot of time but she said that she loved her idea and she knows that she knows to develop further, she needs to marry. And she starts feeling now problems with left Nābhī which she didn't feel before.

Shri Mataji: What has she done and what is her age first of all?

Sahaja Yogi: She is I think about thirty to further one.

Shri Mataji: She is 30.

Sahaja Yogi: No no she is younger 28. 27 to 28.

Shri Mataji: What has she done?

Sahaja Yogi: She started university mother and she dropped it. Then she is studying music, she is playing violin. She also has done some teaching mother. She was teaching German language, yes, German and she is very much interested in teaching later in her holidays. Actually she is preparing for her exams in violin so that she could teach also music.

Shri Mataji: If she is very tall and we have to find a tall man.

Sahaja Yogi: Hugo is gone mother, Hugo is gone. Hugo is married already. Hugo from Australia.

Shri Mataji: Hugo, there is somebody taller than him we have.

Sahaja Yogi: And she has been very strong with her realisation mother. She said for two days she was in a state where she cannot *[UNCLEAR]*. And she took very wise steps mother, after realisation, she decided that she is not going to work more than five may be six hours a day so that she can establish herself in Sahaja Yoga and keep her attention straight on Sahasrāra mother.

Shri Mataji: She is very direct. I must say. She is very young you see.

Sahaja Yogi: She has done a lot of work for preparing for the program in Geneva mother. She is an excellent girl.

Sahaja Yogi: She went to Germany mother to help Thomas.

Sahaja Yogini: She is very straight forward.

Sahaja Yogi: It's a very nice couple Thomas and Sofiā if balance is established.

Shri Mataji: Thomas you see is no leader; he is just one of the Sahaja Yogis as a person.

Sofiā said mother that she would agree to marry *[UNCLEAR]* vibrations wise will be very strong.

Shri Mataji: Marcus what do you say.

Gregoire: Marcus is tall.

Sahaja Yogi: Which Marcus, Marcus.

Gregoire: Not Marcus the famous Marcus.

Sahaja Yogini: The one Austrian Marcus Dawes.

Shri Mataji: What's it. Marcus is what.

Sahaja Yogi: Dawes. This is his name.

Sahaja Yogini: This is his second name.

Shri Mataji: He is alright. He could come to Germany.

Sahaja Yogi: He could come to Germany. They could stay in the same town as we mother. They can stay in the same town as we and for jobs it could be no problem. Because

Sahaja Yogi: You can give him a job.

Shri Mataji: Very good at English. Marcus is very good at account. He is very good at account.

And only thing is you see, he comes from a family where they were well off once upon a time very well accountants. And his mother is still in Venice and some place like that. Such a family it is. But he is very suitable for her I think.

Sahaja Yogi: It will be quite interesting to see Marcus; will be quite interesting to see Marcus was very slow very.

Shri Mataji: Yes, we are done.

Sahaja Yogi: He was speedy.

Shri Mataji: Absolutely speedy fellow, will be a good idea.

Sahaja Yogi: Marcus and Sofiā.

Shri Mataji: I don't her name but Marcus would like, will have to see.

Sahaja Yogini: Who was this Marcus? How old is he?

Shri Mataji: He is about thirty I think. He is 30, he is about thirty I think now must be.

Gregoire: Would you like some more chicken mother.

Shri Mataji: No no, I am just trying to finish this that's all.

Sahaja Yogini: Age is perfect between them.

Shri Mataji: Age is perfect. When he came first to Me, he was 26. Now how long have you been with Me Gregoire? Gregoire: How long? When I met you, how old I was?

Shri Mataji: No no, when did we go to what that place is called? Gregoire: Scotland.

Shri Mataji: Scotland.

Sahaja Yogi: Three years ago Shri Mataji.

Shri Mataji: So he must be now 39 or something. 29 sorry must be 29, alright about 28-29. She is 28.

Sahaja Yogini: I don't know mother.

Sahaja Yogi: She is at least 29 mother. She has a very pure Mūlādhāra mother. When she went to Germany first to see her brother she said that she was having diarrhea for few days.

Sahaja Yogi: Mother I must say that I said that I could have seen her meeting the wife of Thomas that could have been a nice picture you know.

Shri Mataji: It could be a solution for Marcus also I think. She is an accountant and everything *[UNCLEAR]* coming down.

Gregoire: I am little bit afraid that she may be a bit strong for him because he is quite I mean his move.

Shri Mataji: He was quite strong now he has come down. A very strong in back. Extremely he had problems with lots of them, that's our idea.

Sahaja Yogini: Mother you were saying that he was an accountant. He could be very useful in Rom there is a hotel to manage because in Rom, we have cooks and we

have every kind of people for the hotel but an accountant we should need.

Shri Mataji: You should have an accountant.

Sahaja Yogini: Accountant would be very useful in Rom.

Shri Mataji: We can give him many accountant from Gregoire: That is absolutely mother to send the English people having jobs in Europe.

Shri Mataji: He may get a job there.

Sahaja Yogini: Well if we receive from Śhrī Hanumān a hotel, a restaurant, an ashram an accountant will be very necessary.

Shri Mataji: You have many accountants. He is of a good family but his family is ruined now, finished. His mother is gone to *[UNCLEAR]* father is something. What is it to some sort of a contractor or something, doesn't give him any money. We have so many accountant, our john is a big accountant himself, you could have another accountant. We have so many accountants. We have this one, the one got his epileptic attack what is his name? Norman.

Sahaja Yogi: Norman got an epileptic attack.

Shri Mataji: He is the one who is having a business.

Sahaja Yogi: I thought he was totally inactive and he apparently was doing business.

Shri Mataji: You know he had a big business. A shop of liquor which he sold. Then he shifted to the ashram. There he started his business without telling Me.

Sahaja Yogi: What business was it?

Shri Mataji: He started selling cloth; he got all the stock in the ashram.

Sahaja Yogi: Maybe didn't know you see just ignorance mother.

Shri Mataji: I know I forgave him.

Sahaja Yogini: Do you want some more mother.

Shri Mataji: No no, out of question. I have eaten three of these. It was good.

Sahaja Yogis: It was very very good.

Shri Mataji: And I have just told Rustom how to make it *[UNCLEAR]*.

Sahaja Yogi: Very very *[UNCLEAR]*. We should learn that recipe.

Shri Mataji: He has a brain; Rustom has a very good brain no doubt.

Sahaja Yogi: That is why he is doing good cooking mother.

Shri Mataji: Without that how can he. Now for example if you have to do it then none of us can eat.

Gregoire: I know mother *[UNCLEAR]* Divine, what you told that other day. I think you all know that story there was Macchindranath, but I have a good CIA service, so I know the story already. Macchindranath was playing and he was putting a little cube in a hole. Mother said yes he is intelligent like his father he can do this he can close this little box. But I am not sure that his father can do that.

Sahaja Yogini: Mother if I may I want to check in the defense of my big brother, he makes excellent omelets.

Shri Mataji: I have heard that. But he has not made one for Me how am I to pick it.

Sahaja Yogi: Mother, I am too humble for that mother.

Shri Mataji: I tell you mostly the intelligent people don't know how to cook, that's one thing about them. I have seen it in India if somebody is intelligent, he will not know how to cook some or other then I sometimes think if I know how to cook that means I am not intelligent. That's what you have to decide now. You see I have seen people like My husband he has no sense, this much. How can you teach him? He doesn't have any sense of any kind. Only what she has got is nervousness, you see, this will burn that will burn this that, that's all. Rustom has really done a good job. [In Hindi:] You also eat, you are just.

Sahaja Yogi [in English]: It's really excellent really, really excellent.

Shri Mataji: Somebody has really enjoyed.

Sahaja Yogi: You see, question of love.

Shri Mataji: You know Rustom did what. This I tell you.

Sahaja Yogi: Yes, you could tell them Shri Mataji.

Shri Mataji: Sir C.P. and Kalpana was there I think Kalpana, Aradhana, Anupama, Prabha and Me we all went to Derbyshire and we agreed to go all of them and went out and try to somehow put this, so Rustom said I have done the biryani its left there, when you go in the afternoon, so you see we were waiting waiting for the food, My program was in the evening, so it took about 3:30, we didn't know what was happening, Hester and Kalpana were both busy in the kitchen, so I went down and said, “What are you doing” so Kalpana said, “Mummy Rustom has cooked a biryani." I said then you just have a look, you see, “How can we improve it?" So I went and saw, it was all rice and absolutely raw

absolutely raw and the chicken was not yet cooked, so they started cooking it, separately they took out the chicken separately and they started cooking it and the rice was left as it is you see, but C.P. was very you see, he said you don't tell him poor thing, he has done so much and after all you are not to tell him that it is spoiled and this that. I said no no; we are not going to tell him about that.

So some or other that chicken which was all raw was cooked somehow with all the mixed rice you see and we ate something at the lunch, you know, he slept off and then we got up and then Rustom came and said, “How was the chicken?", he said, “Oh excellent, it was very nice." But I think he went and opened the...

Rustom: I was very suspicious and I knew that it was near disaster.

Shri Mataji: So he was suspicious and he went on asking Me and asking Me you see.

So I didn't tell him that day but then I said Rustom I better tell you and he was shocked.

Sahaja Yogini: Mother you never told me, how was the dish that we prepared for you when the ambassador of the Spain was in your house, with the wife and the children. The *[UNCLEAR]* with tomato and parmijana is called.

Shri Mataji: We do make the same thing. It was very well done. We make the same thing, you see, our cooking is very much the same except this pasta business we don't have much, because we don't eat this white our. But we eat very thin ones like that otherwise; our style of

cooking is quite the same. It was very nice you have put some cheese and all that. Very nice it was.

Gregoire: Mother when you started you don't know what Rustom has done it reminded me another story in relationship with your daughters, I don't know if you know this story already. It was in Ashley garden, when I was leaving for Switzerland and I was leaving mother, mother was near *[UNCLEAR]* sofa and then she walked away and I saw her chapels there on the ground and then I said oh well I will take the chapels of mother to worship them at home during my holidays, so I took the chapels of mother which is very auspicious and of course in my room OK and so I put them on the table and every morning I was bowing and so on and then after the holidays, I returned in the Ashley gardens and then I put the chapels and then Sadhana saw them on the floor and then Sadhana suddenly said, “Mother my chapels are back where were they."

Shri Mataji: He never asked Me. My feet are slightly about the same but slightly little longer. I do not have big feet.

Gregoire: I don't have the eye of Śhrī Ādi Shañkarāchārya, mother.

Shri Mataji: We had such fun I tell you. What do you call that pineapple dish that is more *[UNCLEAR]* more dish.

Sahaja Yogini: It is parmijana.

Shri Mataji: Parmijana.

Sahaja Yogini: Yes mother, it comes from parmijana the cheese which we put on.

Shri Mataji: Parmijana, from what part is the *[UNCLEAR]* parmi or jana.

Sahaja Yogini: Parmijana is the name of the cheese. It is just the name of the cheese.

Shri Mataji: Oh it is the name of the cheese parmijana.

Gregoire: So I think now, the pure name of the cheese is no melanzanie ala parmijana. That means obergin in the way of parmijana, the style of the place this part of the Italy is parma parmijana.

Sahaja Yogini: Where they make this special cheese.

Shri Mataji: Parmijana.

Sahaja Yogini: That we also put on the pasta.

Shri Mataji: So what do you say to this thing to egg plant?
Sahaja Yogis: Melanzanie.

Shri Mataji: Melanzana.

Sahaja Yogini: Melanzana, yes mother. Italian is very easy.

Shri Mataji: Melanzana. We call it bengan.

Some people call it in Marathi wangi. Maharashtrian people call it wangi.

Sahaja Yogini: There are few words that are the same in Sanskrit and Italian like the one that you told me in Rom chawi; it is the word which means key chawi.

Shri Mataji: Chawi, chawi comes to us not from Sanskrit. It comes to us from Persian, chawi. It is a Persian word.

Sahaja Yogi: Basta.

Shri Mataji: Basta.

Gregoire: Basta, bas, basta means enough.

Sahaja Yogi: Like bas.

Shri Mataji: Bas.

Sahaja Yogini: It is the same.

Shri Mataji: That also is Persian. Bas is also Persian. You say basta, is Persian that's Persian. You see because I am sure lots of Persians must have come down, Arabic people must have come down. They were ruling Italy isn't it, some of this, basta. Ah so much food. But the way, you see they pronounced the words *[UNCLEAR]* style but in Europe it is I think French and Italians are known for cuisine no doubt French and Italians. That is surprising how many languages you can speak you know three or 4.

Gregoire: In one day if you said everybody should know more than one language. Then you said one should at least know at least English of course but then either Hindi or Marathi. German French Italian and Hindi wouldn't exist in your counting.

Shri Mataji: Because if you have to listen to Me at least English you should learn. Because after all you will miss lots of points like today you know which he missed so many points.

Gregoire: This is certain mother that is one of the reason it would be very nice.

Shri Mataji: But Sahaja Yoga is a very subtle thing I tell you. And there are lots of subtle things and if you miss then you will miss the whole thing so why not have the *[UNCLEAR]* I have learnt English you will learn English also that is not My mother tongue or father tongue. I have picked it up.

Gregoire: But then what to learn Hindi, Sanskrit, Hindi, Sanskrit and Marathi.

Shri Mataji: If you know Sanskrit you will learn Marathi or Hindi very easily. There is no problem, because you know the roots.

Gregoire: I would like to learn Sanskrit.

Sahaja Yogi: Although we could have Sanskrit courses. You said that German is very close to Sanskrit.

Shri Mataji: That is what they say but I had been only able to find one word is du.

Sahaja Yogi: No mother, another word is tat.

Shri Mataji: Tat means that.

Sahaja Yogi: And tatsache means fact.

Shri Mataji: Tat sach what.

Sahaja Yogini: Tatsache.

Shri Mataji: Also we don't have this `h'.

Sahaja Yogi: It is like in Arabic.

Shri Mataji: Arabic yes, but sach is not a Sanskrit word. Sach is used in a colloquial way, very very rustic sach. Especially I would say Kabīra has said this word sach. Sach is the essence of the sach. But sacher is a Marathi word. Sacher I think must be close to Marathi may be German.

Sahaja Yogi: Actually sache means a thing Shri Mataji.

Shri Mataji: Thing.

Sahaja Yogi: Thing.

Shri Mataji: Sacher and sugar.

Sahaja Yogi: And sugar is Zucker.

Gregoire: Because we have taken the sachertorte of the sacher hotel.

Sahaja Yogi: Sacher is the name of the place isn't it. You see sacher is the name of the hotel Shri Mataji.

So that is why it is known as sachertorte which is quite famous in Austria.

Shri Mataji: We had this famous cake. Sacher. Sache means vastu mean the thing.

Sahaja Yogi: But where German is similar Shri Mataji to Sanskrit is the grammar. The way the verb changes.

Shri Mataji: Then it is not similar. You know that way you can say that Marathi is similar to English.

Yes, then it is something like that you see the grammar.

Sahaja Yogi: But they have this system Shri Mataji of prefixes.

Shri Mataji: *[UNCLEAR]*.

Sahaja Yogi: Also they have this system of prefixes which changes the meaning of the verb. Like we have in Sanskrit like gaccham agaccham.

Shri Mataji: That is nothing similar you see that you see it is a very different language. You see our say Hindi language is same as English language as far as grammar is concerned practically.

Sahaja Yogi: Yes, the grammar is identical mother.

Shri Mataji: Same style, but what I must be lots of words, for example is sacher may not be. These are all Persian words. Kha as you all know is not in Sanskrit at all, is against the Viśhuddhi Chakra, your kha, gha, ga. Your gha.

Gregoire: Mine.

Shri Mataji: Ra.

Gregoire: French ra. I cannot do the ra. None of us.

Shri Mataji: Rhuth is bhooth. Rhuth we call some bhooth. Ga just like this ga special. Ga for Gaṇeśh.

In Sanskrit language this words are not there. We don't use this part at all.

Sahaja Yogini: Persian language is coming from where. The hruth of Persian language from where is it coming from.

Gregoire: Where are the hruths of the Persian language coming from? Shri Mataji: Persian language this Persian itself all the same I should say must be Italian or something.

Sahaja Yogini: Latin because Italian is Latin so.

Shri Mataji: Latin language, this Hebrew is also there. You see Hebrew language is different may be from Hebrew or Persian language.

Sahaja Yogi: Old Persian Shri Mataji Zend Persian was from Sanskrit. But at the moment the Persian comes from Arabic.

Shri Mataji: The old Persian comes from Sanskrit.

Sahaja Yogi: Because in the parsis have met pravaruna and all the devas are mentioned.

Shri Mataji: Ah the old Persian which was before I mean after Zoroaster is definitely Sanskrit very much no doubt. But this modern Persian is Arabic. Now what is the root of Arabic?

Sahaja Yogi: Arabic is a to big separate system. Arabic Hebrew they are all in this side. They all started in this side mother. They have nothing to do with Sanskrit.

Shri Mataji: With Latin.

Sahaja Yogi: Nothing to do with Latin.

Shri Mataji: You see because Latin and Sanskrit are sister languages, so Persian looks like latinisch but I think the modern Persian is very.

Sahaja Yogi: It has nothing to do with Shri Mataji, it is Semitic may be, but Latin is similar to Sanskrit mother. Latin is very similar.

Shri Mataji: Very sanskritized very Sanskrit. You see they say to center kendro.

Sahaja Yogi: And also Shri Mataji to fire they say Agnes, for fire Agnes.

Shri Mataji: Agni.

Sahaja Yogi: So similar.

Gregoire: Mother we are sorry we are just forgetting that you worked.

Shri Mataji: Formally I must leave.

Gregoire: You worked so much. We just say your mantra before you leave.

Three Mahā mantras.

Om Twameva sākṣhāt Śhrī Mahālakṣhmī, Mahāsaraswatī, Mahākālī, Trigunātmika, Kuṇḍalinī sākṣhāt Śhrī Ādi Shakti sākṣhāt Śhrī Bhagavatī sākṣhāt, Shri Mataji Śhrī Nirmalā Devī namo namaḥ Om Twameva sākṣhāt Śhrī Kalki sākṣhāt Śhrī Ādi Shakti sākṣhāt Śhrī Bhagavatī sākṣhāt Shri Mataji Śhrī Nirmalā Devī namo namaḥ

Shri Mataji: May God bless you.

Om Twameva sākṣhāt Śhrī Kalki sākṣhāt Śhrī Sahasrāra Swāminī Moksha Pradāyinī Mātājī Śhrī Nirmalā Devī namo namaḥ

Shri Mataji: May God bless you. I must say, I did not realise, I did not realise that I was using a coloured sari till now.

Sahaja Yogi: But it was very nice.

Shri Mataji: For a program. Gregoire I am going to try, so let us see.

Sahaja Yogis: Thank you Shri Mataji. Śhrī Nirmalā Devī namo namaḥ, Śhrī Nirmalā Devī namo namaḥ, Śhrī Nirmalā Devī namo namaḥ

***Contents: 1982-09-28*, Public Program, Day 3, Urania, Vienna, Austria**

I bow to the seekers of truth. I do not know what he told you in German language. Yesterday as we were discussing about the centers that are within us. We will continue to do that today again. Within us is placed this residual energy in the triangular bone, called as Kuṇḍalinī. This is the energy of desire which is not yet manifested. It is pure desire and it is the ultimate desire. It is the desire to be one with the Divine. We can say the Union with the Divine. That is the Yoga. This is placed in the triangular bone which is called as Sacrum, means sacred. The Spirit, the reflection of God Almighty, is placed in your heart. But the seat of your Spirit is on top of your head here. Like as you may have the king moving all over the places, but the seat is a fixed place. Unless and until this union takes place, the manifestation of this residual power does not take place. This manifestation has to take place. This is the last breakthrough of our evolution. This is what has been described as the second birth, as the baptism. It is also in Sanskrit language is called as the second birth, like an egg becoming the bird.

So bird also in Sanskrit language is called as Dvijaḥ, means twice born. This happening has to take place, has been described by all the scriptures.

But instead of finding out what is this, people have artificially started some mental projections out of the reality and have created an artificial cosmos of religions. The people who incarnated on this earth to help us and those who tried to give us the fundamental basis of our existence and the idea as to what should happen to us were real people. But later on as the people were not connected with God, were not realised Souls, were not twice born, all artificiality started growing around them. That is how we see how in the name of God people are killing, having wars. This cannot be explained by any sensible person why people take to such horrible violence in the name of God.

Without the Realisation, without the ascent of the Kuṇḍalinī, you are not in touch with reality, with the All-pervading power. The All-pervading power is everywhere in a very subtle way. In a molecule it oscillates the different atoms in different ways. In animals it pulsates. In the plants it transforms into different shapes and different stages. It classiffes. For example, a apple tree will give apple and a rose will give rose. All this sorting out is done by this very dynamic All-pervading power of God's Love. But we take all these things for granted, because we do not feel it. To feel it, one has to become subtler. At this human level we are not subtle enough. There has to be a breakthrough. Unless and until we have that breakthrough, we cannot understand the relationship with the Absolute. We live in a relative world all the time and that is why there is a confusion. Unless and until we find the Absolute, we cannot sort out this confusion, what is right and what is wrong. And that

Absolute is the Spirit within you, who at the time when we are human beings is just a witness of what we are doing. It witnesses the field of our work, but it does not in any way activate itself.

Yesterday I told you how there are two types of people, one are right-sided, another are left-sided.

And there are third type of people who are seeking God. The left-sided people pay too much attention to their emotions, to their past and live in the past. And the right-sided people live in the future and act through their physical and mental being. But the people in the central path do not go to this extreme or that extreme, but reside in the center and try to find their Absolute. How we go into extremes is very interesting to see. For example if there is a doctor, he sees a person as a physical being. He doesn't see him as a mental being or as an emotional being. If there is a psychologist, he sees a human being as a psyche only, because there is no integration. Once you get to your Absolute, everything gets integrated, because the relationship between everything is through the Absolute.

So people put in this theory, then they discard it, they put in another theory, they discard it, then they come up with another solution, they discard it. They are all groping in the dark. And when they are groping in the dark, if you have to tell them that, “You have to just put the lights on” they don't like it. They get identified with their theories to such an extent and they are so much blinded by their mental projections that they don't want to see that there can be something absolute which is

beyond thought, beyond mind. We are talking about this All-pervading power. It pervades into everything.

So it is unlimited.

So to know about this unlimited energy, how can we use this limited brain? Even to come inside this hall I had to leave My limited car outside.

So one has to know that, if you have to go to unlimited thing, you have to have a breakthrough.

You have to jump into that kind of an awareness by which you can realise the Absolute. But in the seeking as I told you also when we put in an effort, we go to the left or to the right.

So we go towards the collective subconscious or towards the collective supraconscious.

Our evolution is a living process, it is not a dead process. We say we have come from monkeys and other animals, what did we do about it? What effort did we put to become human beings? What theories did we propound to do that? What books did we read to achieve it? Or how much money did we pay to get it? So the spontaneity is the quality of the living process. And the living process cannot be explained through mental process. For example, how will you say that this flower becomes a fruit? At the most you can say, this happens, that happens, but why? How? You cannot answer the question why. It is said that in the human beings the acetylcholine and adrenaline, two medicines which are we can call them as just chemicals, act in a very different way. All right? Are you understanding that? All right? [Laughter.] So adrenaline and acetylcholine act in two different ways,

if either they augment or they relax, it is not easy to explain why they do it.

So the honesty of the scientist is that they say, “We do not know why this is the mode of action." Even if you are honest, then one has to realise that we do not know.

So we have to know about it.

As I told you the other day, that this is the knowledge about the roots. West is like the shoot which is outside, obvious, one can see. But the roots are in the East. Maybe the climate in that country or maybe some previous arrangements that the people are more interested in the roots than in the shoot. Makes no difference because the roots have to depend on the shoot and the shoot has to depend on the root.

But one should be open also to the knowledge that is not yet known to us. Anybody who tried to speak about the roots was poisoned, tortured, or crucified. Now if you are really intelligent and not intellectuals, then we should understand that there is much more than what we know. When I'm telling you about the Kuṇḍalinī and all that, you need not accept Me blindfolded. And also you should not deny it. But with an open mind, see for yourself that once you get your Realisation you will be able to verify everything that I say. But before Realisation I cannot talk to you about it. I may tell you about it, but you will not know. If My eyes are closed and somebody tells Me there is red colour and there are wood and people are sitting like this, I will know it in the mind but I will not experience it Myself. This is the only thing that is missing now. If once you discover the Absolute, all your problems will be resolved completely, because this Absolute is the

collective being within you. Once it gets awakened or when it comes into our attention or into our central nervous system, we understand everything in the new light.

So, now we have yesterday discussed about these centers of first, second and third in a way. The first one is that of the innocence. That I said was the, our `original sin'. If we had remained innocent, there would have been no problem of any kind. God gave us our innocence and also gave us freedom and everything that was possible to live there. But that time the freedom could not be borne by people and they thought it is better to disobey God and find out for themselves. This original sin is still going on.

But that innocence, when it broke, we started developing our ego, through which we try to find about this and find about that and go in all directions. Every direction we moved was a linear direction and all our movements fell down at a point.

Now, when we know that we have these centers within us, we should know also that this last center, which is the center of innocence, plays a very, very important part in our life. Innocence is the basic of wisdom. When the innocence is lost then you lose your wisdom. And you start becoming something for which you are not made. Yesterday when I said about Freud, many people left the hall. That is not the way to face reality. You must try to listen to Me. I am trying to tell you what happens with these perverted ideas. Because innocence is lost he took full advantage of us. He told us that there are inhibitions between parents and children and all that, is something

shocking. It is not to you, but to any innocent person, say in India or any place, it's really shocking. How could he think of us to be just sex points? That means we have no sublimation, no sanctification, nothing. We are absolutely nothing but just sex points, even animals are not like that. If you see his own life, he was a perverted man, had a bad relation with his mother. What is there to learn with such a person? [Laughter.] In India, if you mention Freud, people will go and take their bath. [Laughter.] It's the most unholy thing one can think, it's an abuse. It's an abuse for people, abuse to say that you follow Freud, it's an abuse. But we accepted him, I don't know why. Then he had cancer, he died of cancer. A such a miserable man, what can he teach us? Except for weakening all of us our innocence and taking away our basic wisdom, he has done nothing else.

These are the people who came on this earth as great intellectuals, who have no relationship with innocence, who are possessed. All the perversions of sex come through possessions. Like, I would say, we have this problem of homosexuals. In India is much less, but here it is something surprising. I met a westernized Indian girl who was married to an Indian. And she came to, she's married to a very nice man and she came to Me because her husband said that, “She's very funny. That she's interested in girls, not in me. She walks like a horse, like a man and she wears all the men's dresses and it's something absurd. We can't imagine such a person." It is a new type of a disease for Indians. [Laughing.] They didn't understand that stupidity. The gentleman was very upset. He brought her to Me and I put her into Sahaja

Yoga system. And you'll be amazed that she had started growing little beard also. When I saw her, I saw a man possessing her. And when that possession was removed, she felt so shy, you know and she just wept, she said, “Did you see that man going out of me?" The another attack comes from the medical profession, I think sometimes. I Myself have done medicine, but I was amazed to see that some of the pills that women take have male hormones in it. If you make the women like men, then what is the sense in having men and women as such? One can't understand [laughs] a military of only men sitting round here without any women to bring some sweetness. And how can these women produce children and look after their children? It is a very confused state in which we are as it is, on top of that, these people are adding coal to the fire.

Then we have some certain Gurus, they are another set of devils. As somebody says that you can achieve God by sex. We have no basic wisdom to understand how can it be. Christ, if you know that, He was such a purity, He said, “I do not say only thou shalt not commit adultery, but that thou shalt not have adulterous eyes." But here if you find this Guru, we saw one film known as `God Who Fled' where there was mass, horrible, hellish act going on. One can't see. After that I vomited for one week and I couldn't eat any food, horrible. It is all filth, there is no sense of decency or decorum in this nonsense. We do not bring bathrooms into drying rooms, do we? Under the guidance of these Gurus you will find anything on the streets tomorrow, I mean, if you listen to these people who go to these Gurus, I'm amazed. God is purity, He is

sanctity, He is innocence. You cannot reach Him if you are indulging into such dirty habits which are hellish, it is hell, believe Me, it is hell. But I have seen people who preach about God, live in such a hellish way, there is no relationship between what they preach and what they live.

This is the center of innocence, which is the support of the Kuṇḍalinī, which receives all the information about us. And passes on to this Kuṇḍalinī, who is your mother, the virgin. She is a virgin, I hope you understand that word at least, it has not lost its meaning. Your mother is a virgin, in there that Kuṇḍalinī She sits and this innocence is looking after the protocol of his mother, the Kuṇḍalinī, the innocence within you, whatever is left. Now if you understand that this is the position of your innocence, that innocence is the one which is going to help you ultimately, you will know what I'm saying is so important.

I have seen people have the Kuṇḍalinī which is wounded. It is just putting its head all sides, helplessly, limply, it has no strength in it. And even when She rises in a sense, you see, if there is problem in this center, it sucks back.

So this is what happens within us when the Kuṇḍalinī is sucked in, then again you have to raise it and fix it up, again you have to raise it and fix it up. She's your mother.

[Aside:] Loudly.

And She is the one who is born again and again, with you to give you this second birth. And She's waiting for that chance all your lives. But how can She be harsh to you? How can She trouble you? She is not like these modern

mothers in England that kill their children. It's shocking everywhere mothers have started killing their children. No wonder all the children are being born in India, we have to bear the load of it. They don't want to be born in countries where there is no love, there's no heart.

So when this Kuṇḍalinī rises, She rises straightforward in a split of a second. In people who are not complicated. She pulsates on your head, on top of your head and opens this part and makes it soft. And you can feel the Cool Breeze coming out of your head, which is described as the Cool Breeze of the Holy Ghost. In the Bible, Holy Ghost is not described so much. One reason Christ was crucified in such a short time and secondly, He never wrote anything. Nobody gave Him any chance. This was another kind of an attack on an incarnation. But we have to seek information about Him and about Kuṇḍalinī somewhere else, this Kuṇḍalinī which is the reflection of the Holy Ghost. Of course, there are so many books written in Sanskrit language about Kuṇḍalinī. You'll be surprised, 14,000 years back in India they have talked of this Kuṇḍalinī. They have talked of Christ as Mahāviṣhṇu. All the description tallies with Christ. That He will be born on this earth, who is the embodiment of innocence itself. That He is the innocence and that cannot be destroyed, so His body won't be destroyed. And that He will be responsible to suck our ego and superego, the effects of our action and desire. The effects of our action and desire and conditionings.

But nobody wants to know about it. Because we have started such huge organizations based on falsehood that we don't want to topple it down. But I tell you that there

is so much information otherwise also that as open-minded people, we must try to understand those things.

Now, when this Kuṇḍalinī rises, as I told you the first Chakra, then the second Chakra is the Chakra of your activity. I told you yesterday how we become futuristic by using this and how we develop problems of the visceras in the stomach, organs in the viscera, I am sorry. To solve these problems, we have to correct this center. The third center I told you is the center of Nābhī, which is the navel center, which is responsible for evolution. First it gives you your sustenance. Sustenance is the quality. For example, carbon has four valences.

[Aside:] Loudly, say loudly.

In the same way, human beings have ten valences. These are described in the Ten Commandments.

This balancing takes place in this area which is shown with the green colour. This balancing is done by people who incarnate on this earth as great prophets. We can say Abraham, Moses, Socrates and many other prophets like these, Mohammed, Nanak, Janak, all of them came on this earth. They were the incarnations of the Primordial Master.

So to talk about this balancing and this balancing they told us, because without the balance, there cannot be an ascent.

[Aside:] Gentleman, why are you disturbing everyone? So the balance has to be achieved through these different advices given to us by these great incarnations.

But out of these great incarnations, what they have made, Islam, we can say, Jews, Judaism, all kinds of

`isms' we made out of it. The fanaticism is the only word you should call all of them.

So when there is a movement of people on the right hand side too much such people can become extremely fanatic. Best thing to understand their fanaticism is to become the other. If the Jews become the Muslim they will see how stupid they are. And if the Christians become the Jews they will know how stupid they are. All the fanaticism, thank God, is today going to be exposed entirely.

Now for your information, those who are fanatics develop the trouble of the stomach. I met a doctor from Iran long time back about 1974, who had cancer of the stomach. And I told him, “Do you believe that Moses and Mohammed were the same persons?" He said, “How dare You say such a thing? How can they be the same person? Mohammed was absolutely different and He has nothing to do with anyone of them." But I said, “Mohammed said He was a prophet, didn't He?" But still he would not accept.

So I said, “All right, I cannot cure you, Sir. You are suffering from fanaticism, not from cancer." He went home, he had still trouble for about eight days, then his wife put some wisdom into his head. [Laughing.] And then he came to Me. He said, “All right, I accept, Mother, if you say, I accept that Moses and Mohammed are the same." And you'll be amazed, his cancer was cured.

All kinds of extreme behaviour take you to physical troubles. Whatever we do in an extreme way, we develop diseases, physical, even physical. We develop mental diseases. It is very easy to make out these people who

have been to these extreme things because they emit tremendous heat. Say, if there is a madman and there is a cancer patient and a fanatic, they emit the same amount of heat.

So you can imagine how we are getting mad and also sick with our fanaticism. But we have also sophisticated fanatics, who in a very sophisticated way adhere to their own mental projections. They say, “I believe. I believe in this." But what do you believe in? Where is your “I"? This is nothing but your ego, because your self is not showing. You believe into it because your ego believes in it. But what is the proof of your believing into it? What would you have done to yourself or to the society that surrounds you? How can you prove that what you believe into is the truth? Yesterday I told you that all your economics and all your politics is a myth. Because it is based on myth. The myth is of these material wants. And the material wants cannot be satisfied. [Laughing.] So there is something missing in us so that we do not feel satisfied with ourselves. Let us face the fact that when we are facing ourselves we will know that we are not yet that what we should be. Only because of our ego we feel inferior or unhappy about it. A dog will not feel unhappy because he's a dog, does he? But if you realise that there is a little thing more has to happen and all the potential is present in you, it is your own, you have all the powers, then why should you feel unhappy about it? If it is said that all powers are within you, just let it manifest, that's all. The truth is the All-pervading power of God. That's the only truth. And when that truth starts flowing through us, we feel the Cool Breeze in the hand and any absolute

question can be answered. You can ask any question and the answer comes as a Cool Breeze in your hand for `yes' and as heat for `no'. Now somebody asked Me, “Why it is cool, why not hot?" It is cool because it is cool. [Laughter.] But you can see it even in the helium gas. When the helium is cooled down, the atoms of helium which were attacking each other, were violent, suddenly become collective.

So that shows that absolute zero is the zero of the Spirit. As you cannot reach the absolute zero, people say you cannot reach the Spirit. But this is just again theory. But the zero can come in your attention or not? The light can come in your attention, now why not try it? Why deny it? So this is the gap one has to fill and this gap, the green gap, is filled by the Kuṇḍalinī very easily when a person is a balanced person.

Some people who come to Me, I work on them so hard, but I do not give them cure so fast. But there are some people I just touch them and they get all right. That means they are just at the door. A little push and they are there.

Now above that is another center which I would like to deal with today and then we'll deal with other centers later on day after tomorrow. Is the center of your sense of security. The sense of security, when it is disturbed, you get the pulsation or a kind of a movement in this area. We have a bone here which connects to some of the ribs. Till the age of about twelve years, the antibodies are created in this bone.

These antibodies spread to the whole body and protect us from any attacks from negativity or from some

physical anti-life force. But when people are insecure, then there is more generation by the pulsation, but as they are completely out, little more energy is sent to them or a message is sent to them and they start acting. A woman who is always insecure about the behaviour of her husband, maybe a flirt or any sort of a man, she develops troubles of this center very easily. If her motherhood is challenged, also she develops this trouble of this center and she develops disease called also cancer of the breast. That means in modern times many women are insecure. By establishing the security of this center, you can cure this trouble.

On the right side of this center is another center, we call it as right Heart. And left side is the center which we call as the left Heart. Right Heart center deals with the father and the left Heart center deals with the mother. Which perhaps Mister Freud never knew. When this right side center is in trouble, means if the fatherhood of the child has been unhappy, or the father had died early, or that he has been a bad father, then there are complications of this heart. Then people develop the disease called asthma, sort of thing. You'll be amazed that asthma can be cured if you can settle the fatherhood of that gentleman. The method is also a part of the Sahaja Yoga Vidyā or Sahaja Yoga knowledge how to deal with the Divine power.

If the left side is weak, that the mother has died early, or she has not been loving, or you are a bad mother or anything the left side catches and such people are very weak on the left side. They can be very sensitive and their ego is hurt very easily. These people also suffer

quite a lot because of another problem which we have developed in the West, which is called as the left Viśhuddhi, we say, where we have a sense of guilt. About that I'll tell you tomorrow, day after tomorrow.

So now you can see that God has made us in all perfect way. These centers are placed within us.

These centers express themselves outside in the gross as Plexuses. The first center is expressed outside as the Pelvic plexus. The second center, Swādhiṣhṭhāna, is expressed as Aortic plexus. The third center is the navel center, is expressed as Solar plexus. And the heart center is expressed as Cardiac plexus, heart center, center Heart.

Today I have tried to explain to you the different centers and in short to tell you what are the quality of these centers and what they give us. They have a limited energy of parasympathetic within them. Now whatever we have achieved in our evolution is in the central nervous system. For example, as I told you yesterday, if you take an animal through a dirty lane, he cannot smell anything. But human beings can smell. Of course if they have been living with dirty people I can't say, I mean, but normal, I mean, normal human beings. Now when we get the enlightenment in this part, in the viscera and the organs get enlightened, not that physically we are cured, but we develop the sensitivity to anti-God activities. Our sustenance gets enlightened and active. Now when it is awakened, then it avoids or it does not allow the body to take in something that is not sanctified. You don't have to tell people, `Don't do this, don't do that.' They just give up, they can't bear it. We can say they get the dirty

smell out of it, or whatever it is, but it's just they give up. I had a young boy in Brighton who was alcoholic and who came to My program and was very aggressive. And I asked him that, “Today you go home and come and see Me tomorrow at home. That would be better." Surprisingly, he got his Realisation. Not that overnight he gave up his alcoholism, but he became such a sane person that his mother could not believe it how what has happened to him. He was an electrical engineer and was doing very well when he got into alcoholism and he had no job, nothing, he was like a cabbage in the house. And as soon as this got awakened he became absolutely normal.

Now it is something that people can't believe it. And it's really unbelievable, I can understand that.

But it is very simple to understand that if you come in this room and if it is dark, you'll fumble. You may think that this pillar is this room or this staircase is this room. But as soon as there is light, you can relate everything to everything. And then you don't fall and fumble. It is as simple as that. But one must know that behind these lights there's a very complicated organization.

So behind this happening there is a very complicated organization, [laughing] very loving and benevolent.

All the angels are waiting for you to enter into the kingdom of God. I'm sure tonight so many will receive Self-realisation.

May God bless you all! In any case, yesterday, day before, I asked people to ask Me questions. I would again say that I don't mind answering your questions, but it should be to the point. It is not civil to ask a question

about some book you have read in Timbuktu and I should go on answering about it. Or any such absurd things. It will not be civil to other people, who are anxious to get their Realisation, to waste their time. But you can ask questions which are relevant. I'll be very happy to answer them because at the time of Realisation these questions should not shoot out like jack-in-the-box. [Laughing.] May God bless you! Thank you! Ask the question.

Question: In anatomy I have learnt that Solar Plexus is here and Cardiac Plexus is here?

Shri Mataji: No, no, no. You didn't hear Me properly.

Solar plexus is here and Cardiac plexus is there, I'm sorry. She might have made a mistake.

Question: What do you think about Siddhis?

Shri Mataji: Siddhis? Now you see if you ask a word like that, Siddhi. Now. Siddha, Siddha means the one who is proved to be a realised Soul. But the so-called siddhis are nothing but possessions. For example there is one Guru who is taking $3; 500 to give you a Siddhi of flying. [Laughter.] And already he has collected 4,000 crores of rupees from you people for that. [Laughing.] Why not ask him to fly for a change? Don't be deluded by these words. I know there are thugs and thugs. Thugs, these are thieves.

But these are worse than that because they put spirits into you. And this gentleman specially has put spirits into people that people have become just cabbages, just cabbages. These people are even afraid of the garlic. At least cabbage is not afraid of a garlic, is it? [Laughter.] Paying all this money if you have to become a cabbage, then go ahead. And then he claims that people have

become non-violent. What is the non-violence of the weak and the cabbages? But the same gentleman has six percent population of the Israel. No wonder they have become so violent suddenly, because first all of them become violent. In North Ireland, this gentleman has four percent. And you know the history of North Ireland people.

Whatever stories they give, we take it for granted. I'm here to warn you of all these horrible people who are incarnations of the devil. They pamper your ego and I do not know what are their plans. But one must know above all is God Almighty. They have ruined so many seekers that they cannot be forgiven.

So don't listen to these words of Siddhis, this type, just forget it, get your Realisation first, then I'll tell you everything else. Because you all are seekers. And the seekers of truth. Not seekers of Gurus. You have to become your own Gurus. And then you will know what they are like. Thank you very much! Question: Please, I have a question. I am practicing Yoga and work with my Chakras, but my Thyroid gland is not working.

Shri Mataji: Which Yoga are you practicing? Question:... it's from Indian medicine men from the native people of America... and it's Yoga...

Shri Mataji: I will tell you. This lady is telling Me that she's practicing some sort of a Yoga, but her Thyroid is not curable. About all these Yogas I have to tell you the same thing. Without getting the Realisation, without getting the connections with the mains, if you take to any one of these methods, even what you call that Chinese thing, Tai Chi and another thing they put the pins and needles,

acupuncture, any one of these things, then you exhaust the energy of a particular center to the maximum. Then this center sucks in from other centers. Because there is no unlimited source within us.

So doing all these things puts you on to the sympathetic nervous system. Even cancer is caused by the over-activity of the sympathetic.

So it is the case just like a car which has got limited petrol and you can go to that extent and no further. But if you go too further with it, you ruin the car completely. But when you are connected with the mains, all the time the vital force is flowing through you.

So first you must get connected to the mains, which is Yoga itself. Without the connection how do they call it Yoga, I don't understand.

There is no union and they call it Yoga. Also Yoga means the deftness in the manoeuvreing of the Divine power. If the Kuṇḍalinī has not risen how will you know where it is obstructed? Now supposing if you start from here to go to your house, how can you know where is going to be the obstruction? But here the car has not yet started. And you are trying to correct the obstructions at a point which does not exist, may exist.

So all these Yogas have no meaning because there is no connection with the Divine, with the main. Supposing this instrument is not connected to the mains, it is useless. If you telephone to somebody without connection, you'll break the telephone.

So the first thing one has to do is to connect you to that Divine power. Is it not logical? In the olden days, when this Patanjali Yoga was practiced thousands of years

back, the first thing was called as *[UNCLEAR* Īshwara prari dhan] means the establishment of God within you.

So now, but in the modern times everything is so confused [laughing] that a simple thing like this we overlook. If you get cured it is just a by-product. Just as the by-product of these lights is that we walk properly. All right now.

[Aside:] She as to go today also? May God bless you! All right. What is it? Question: You are against all fanaticism, why are You so fanatic against sex?

Shri Mataji: I'm not fanatic, sir, I'm wise. I'm not, excuse Me, I will tell you, I'm not fanatic. If you have sex, in the way, perverted sex, you will have complications in society. If you have sane sex and you are attending today, is it? Yesterday I told in a very long way that sex in a proper sacred manner with the collective sanction is absolutely needed. You were not there yesterday, I told it. I'm not fanatic.

I'm Myself a married woman with four grandchildren. We have lots of marriages of Sahaja Yogis and we believe in sensible marriages.

If you cut in My lecture, one lecture, then naturally you can draw conclusions, but that's not fair to Me. You should have attended all My lectures, or you can listen to them. You can take the tape and listen to them and then you will know what I had to say about sex in a full way. Today was the little bit of it which was yesterday because people left suddenly, that's why I said. Now most of yesterday's lecture had about sex and I said what is the sanctified sex, which is going to give a proper life to children and great souls can be born on this earth where

there is a proper sex life, not the perverted one. And not to doubt your parents that they have sex feelings for us. This kind of sex-oppressed society is extremely insecure.

We have to have its place in its right way. If you don't mind, you can take the tape from these people and listen to it. And you will know that I have no fanaticism about sex at all. Any other question please. Yes? Question: I was not present at your first lecture, I don't know if You said anything about how to feel pulsation and sensation on the skin?

Shri Mataji: No, no, I will say that again. That I have to repeat again. That I'm going to tell you again. Is a very good question. I'm going to tell. He asked Me a question that he was not for the first lecture, but he didn't hear as to how I'm going to do that, which I will tell you, no doubt. I have to tell that again and again, no doubt. We are open to that. Also if you have any questions, even if you have come today, does not matter, any questions you may write them down, give it to Me, I'm coming back again, I'll answer them. And there we have got everything in tape. And you can get the tapes from the people here for no payment at all except that you give your own tape and we'll give you and you can go through it and see for yourself. For that matter, any part of discussion you want to know, we have other tapes also which you can take, see them, study them and let us know whatever is your problem, we'll try to tackle it. This is open to all of you. It does not matter what was the past.

So one should not worry about these things.

Question: I was at your last lecture. During Self-realisation session I did not feel much. But during last night I felt a strong burning sensation on my whole right arm.

Shri Mataji: What's she saying? It's a personal problem.

Sahaja Yogi [summarizes the question]: She says she tried all these things with the picture, she was here yesterday and she says she wasn't sure about the feelings on her hands, but she went to bed about 11:30 p.m. And then she woke up about 1 o'clock, she got a very hot feeling here.

Shri Mataji: Now I'll tell you what. If you have, now, just a minute. I'll tell you, it's very simple, you know. If you have a hot feeling here, that means you have a bad liver. All right? You see, you have a bad liver. You are a very right-sided person and you are speedy and your Swādhiṣhṭhāna Chakra is giving heat. All right? So we'll correct it. Don't you worry. It's all right. And the reason for that is she thinks too much and she thinks of the future. [Laughing.] And that is how she has developed this problem.

Although she must be a speedy person, very speedy. That she is, all right.

So, it's indicative, it's all right, doesn't matter, it will work out. [Laughing.] Now, it will go away, it will take hardly any time. Now, all right. But this has given some proof, isn't it? It has given some proof.

[Gregoire brings the questions and answers session to a close so that the meditation can begin.]

Shri Mataji: Now, all right, now what I'm saying, Gregoire, just tell them that when this is happening, just don't stand up and walk off because they disturb everyone and secondly, tell them that whatever I say, please listen to Me. If you do not want to do it, you can go away. But you don't disturb others.

That's not good because you should be civil. If I say take out your *[UNCLEAR* Mala] or anything, you should not object to it because it is for your good I'm saying it, I have nothing to get out of you.

She's the one running away, that's the thing, see.

If they want, they can go for one minute, if they want to go to the and they can come back, but settle down, because, you see, it's a thing of ages. It's the greatest thing that can happen to you. And it is the greatest gift that you should have.

I'll have to say that, that's what I'm saying, I'm going to tell you that.

So first of all, I would request you to take out your shoes. That helps a lot because it tightens our feet and also it doesn't give us contact with the earth.

Contents: 1982-09-29 **Talks to Sahaja Yogis, morning and evening, House of Gregoire's, Vienna, Austria**

Sahaja Yogi: Yes, Mother.

Shri Mataji: Just tell them how much you questioned Me. Tell Me, tell them how much you questioned Me. How much you question. At that stage when we started *[UNCLEAR]* I mean, he was [all the time questioning Me]. And this you didn't tell, remember. I mean *[UNCLEAR]*...

Sahaja Yogi: I do remember. I do remember, Mother. But maybe I was going far of that *[UNCLEAR* you know/enough].

Shri Mataji: And he represented all of them. I could see through him all the questions that they are going to ask or they can, you know. But once I've answered that, [lot of them will apply], [then] I've seen [it], questions are seldom, seldom repeated.

Sahaja Yogi: Because once, *[UNCLEAR* on one side/when I was trying] to answer a category of *[UNCLEAR* human beings/maybe] but, Mother, I was, it was like you were like in front of a `turbulence'.

How do you say in English? It was like firing at you, tatatatatatatatatata, like this.

Shri Mataji: Brigitte, it's all right now. *[UNCLEAR* The questions are/First question is] over.

Sahaja Yogi: Yeah, yeah, yeah.

Shri Mataji: It's all right. But yesterday like the lady came to ask Me a question. See what a good thing. She said, “Mother, why are we on this earth?" It's a very different type of a question. What are we to do on this earth? Why are we here? [So] many different ways, of a question isn't it? [Very]...

Sahaja Yogi:... Yeah!

Shri Mataji: Very positive. It's just, “Do you think I have the Spirit which helps [me]?" Can I have a shawl?

Sahaja Yogi: Mother and we feel that in the questions, we feel the confusion. We feel the confusion of the people when they are asking You the question, because the confusion is taking the speed. How long I do the

development of Sahaja Yoga? And if the question is repeated, especially...

Shri Mataji: It takes some time. And I know some people are *[UNCLEAR]*, because you are all interconnected.

So whether you are awakened or not, I can feel it. The questioning and so far I didn't see that answering questions one could be very *[UNCLEAR* enlightened/important]. Very direct people.

And I had to use a lot of discretion *[UNCLEAR]*.

Sahaja Yogi: Mother, I [the original sin], you see, the first we discussed innocence and then ego.

Shri Mataji: But you can see God has given one thing to Sahaj Yogis: it's innocence. But if you want to know about how this world was created and the universe was created, isn't it? Let the child be born [first].

Sahaja Yogi: Yes, but then, if it is our curiosity that it was also the start of [our seeking].

Shri Mataji: No, first curiosity was there, but when you are forbidden to know. It is not...

Sahaja Yogi: What was forbidden? What was forbidden?

Shri Mataji: Forbidden that you should try to know all these things.

Sahaja Yogi: Just forbidden to try to know.

Shri Mataji: Of course, it was absolutely forbidden. What was the need? What's the use knowing all these things? Another Sahaja Yogi: Which things, Mother?

Shri Mataji: All scientific things, what was the matter?

Sahaja Yogi: Knowledge of Kuṇḍalinī was forbidden?

Shri Mataji: Yes, I mean, God could have given you everything. But [if] you, you wanted to achieve it by your

own [this thing and all], *[UNCLEAR* She/He considers, obstinacy that] you should know on curiosity. See, like a child is told not to go in the other room.

Sahaja Yogi: Nothing [we are having]. But then you could not say that that belongs to God. Then *[UNCLEAR* you won't trust Him to/you wanted us to do it], to find out.

Shri Mataji: No, first take the baptism. Freedom is first you see what you do, all right? And it's told that you must obey to Him. All just to enjoy yourself. They are nicely perceived, everything. They had a body, who could bear all kinds of atmosphere, everything.

Sahaja Yogi: But there was no way, no way of recognition within.

Shri Mataji: You see everything, they had recognized Christ and they had recognized God. They knew it was God. They knew it, [aren't they]? And they were proceeding and proceeding. With all that, everything is given, still.

Sahaja Yogi: I don't understand.

Another Sahaja Yogi: Now, in the beginning they were [realised all]...

Shri Mataji: Aā?

Sahaja Yogi: In the beginning it was realisation, [in the human starts].

Shri Mataji: No, no, they were not realised. They were human beings. But they had to grow in *[UNCLEAR* life/love], you see, in [inner] being as they don't go in for all these.

Sahaja Yogi: Stay in the middle.

Shri Mataji: That's why it is, you see.

Sahaja Yogi: Mother, I don't understand this because if they were not realised surely they were not fulfilled because that's...

Shri Mataji: No, no, [it's only] they would have been fulfilled. They were told that, you see, supposing now I give you a house, very big, everything, garden, you have no problem of money, nothing. You just stay here and enjoy yourself and grow. Have no complications. You have every freedom. And also told us only a particular thing you just don't do, that is to go into the inquiry about something. It means mental projections, simple thing.

Sahaja Yogi: Aha.

So the first thing is mental projection.

Shri Mataji: Of course, thinking is the main thing.

Sahaja Yogi: This I did not understand.

Shri Mataji: Yes, the mental projection in the sense that God has told us to obey Him. But they won't [obey]. It happens even in Sahaja Yoga. I tell you not to do it, but you just do it. And then you suffer for that.

So the other way was left, was to make them understand through their own sufferings.

This is specially, this is done as specially. Then all those things, you see, started off, because you went so wrong and everything. And then, you see, then it started that we had *[UNCLEAR]*. I mean He, He *[UNCLEAR* had no/could not] control over them, in a way.

Sahaja Yogi: Yes, it's true.

Shri Mataji: There was no control over human beings of God. [Is this] He could control them.

Sahaja Yogi: But then it is not the... What I was a little bit afraid, Mother, [it can sound] when we read the book of Genesis [it can sound like], I could never accept this story. Because it sounds like your seeking itself was a sin actually.

Shri Mataji: What was it?

Sahaja Yogi: [It sounded like if] seeking is a sin.

Shri Mataji: No, no, because the knowledge is confused. You see, a big confusion it is there. Then you don't have to have [Vidyā] also. You see, your Vidyā would have been given there.

So Self-realisation would have been there. What is the Vidyā needed? You could have come up. Now the Vidyā has to be there also because you have so many complications within you. You see, you can't imagine how terrible it is.

Sahaja Yogi: OK, good, without...

Shri Mataji: God has lost all control over human beings. They became ego-oriented, separated from God. They developed, developed their identities. Not only that; they created all problems for themselves.

Now, I mean to work it out. One had to do a very big programming for them to learn how to use their freedom. Now in their freedom how they behave? See, you can see it in Sahaja Yoga.

Sahaja Yogi: Yeah.

Shri Mataji: How Sahaja Yogis get entangled into their smaller things saying, “This is mine. That is mine. That is mine” isn't it? It's like that, whatever you may try. All this is, this is, actually the knowledge they wanted to know

was this knowledge. And there was no need for them to, [first they] get realisation, Sahaja Yoga. Nothing was needed. There was no need to have incarnations. They send incarnations to try.

Sahaja Yogi: That's why.

Shri Mataji: Because nothing else was needed. They were all ruined. You would have not seen Me otherwise also but without questioning of His work. You see, it is a very long way. And how many will not come. Then what a headache for God. I mean, the other[s] *[UNCLEAR* say/things] [need] tremendous patience. And still they are disobeying, are disobeying. Human beings are disobeying all the time. It's not only curiosity. It's also their own ego to tell other people this thing is done. Simple curiosity. And there is no way of understanding how they have to serve God. Why? I mean, imagine God's created them, told them everything and they have to just wait and see. That's all. No, but they must do something that is told not to do. It is a powerful story, but because it is so symbolical these stupid fools cannot explain.

These are another set of people who are just the same, part and parcel of the whole. Just dim style of a people.

So all this is disobedience.

Kṛiṣhṇa came, said, “Sharanam, Sharanam Mamah, Sharanam Mamah, Sharanam Mamah” you see.

Buddha came and said, “Buddham Sharanam Gacchāmi" is this, this is. Everywhere is surrender your ego. Surrender? Why to surrender? “We are great, you see, created by ourselves." Ego is tremendous. I mean, only a Mother can see that and then bear it. And despite all that, God tried to save you because [God does that].

So supposing you want, you are given this house. What is the need to know from where it has come, so much *[UNCLEAR* money/planning], this, that? What is the need? Suppose the [carpet] is there. Why? God is not that. They don't tell us. Their heart if they would have had God there, obeys.

Obedience of a man. Then they *[UNCLEAR* know/get] the response.

Sahaja Yogi: What's wrong with that?

Shri Mataji: They are weak. With your brain you cannot know. You really have brains; that's all.

And imagine the tremendous amount of trouble God has *[UNCLEAR* to take/get].

So see the extremes, the religions, this religion, that religion. Then you see how human beings *[UNCLEAR* have been/are] doing really stupid things throughout the seeking. When He has given you everything, what was the need? I can understand one [argument maybe] but you can't take them also because *[UNCLEAR* there is/they did] a little bit progress, the [others with the] whole mountains and mountains they have created out of ignorance. Because the more you think, the more ignorant you become of God. It's very, very symbolic, but the trouble with Bible, you see, is that was a very abridged form, you see, the whole thing.

And because of that [you just], all the small necessary things I just spoke of them, unless and until you *[UNCLEAR* project/forget] it, all the time, [then you cannot see Bible].

But I didn't talk about this before much because, you see, that *[UNCLEAR* would/could] make people *[UNCLEAR* think/feel] so again doing all these, again doing all this nonsense and feel guilty and [say nasty things]. A man, it's like a bull, you see, who gets adamant, obstinate. While he's running he is horrible. When he stops he is horrible; no control.

So according to the plan it's gradually I'm opening My heart. I mean, saying what is the truth behind the Sahaja Yoga. I mean, this is the effort of God, you can say, the effort of God, how patient He is. And anybody who was sent here, to tell you anything was killed. Why? Anybody tried to control or say, “Do this for God” was finished. Disobedience was not only there, but also arrogance is also there.

So when I tell to these English Sahaja Yogis, “You must meditate every day, do Pūjās, this thing, that thing. To say that, you have to surrender also." Ādi Shañkarāchārya ultimately gave up. He said, “Done, Baba, finish[ed] with these intellectuals.

So I am just going to sing *[UNCLEAR* a/the] praise of Mother that so that She comes on this earth and solves the problems for all of us." He wouldn't go into the, anymore, [well], worry of convincing, people. Got frightened. *[UNCLEAR* `Cause/Because] if Mother comes She solves the problems. It is their work you see, their work. Everybody gets. If you see their lives and the *[UNCLEAR* end/error/enemies] *[UNCLEAR* they/people] get.

Imagine killing these people; so many [wrote the Scriptures] doing this, doing that. And on top of that when they are dead making big, new, organizations, all

these organizations and then using those organizations to fight each other. I mean, it was supposed to lead you to [search God]. Absolute stupidity, I tell you, absolute stupidity. That's what I thought. But not [what], [you shouldn't say]. I say so. I say that it is stupidity because still the [game] it's not over. Let us try the last chance. If that is so, then you must all understand your responsibility as Sahaja Yogis. You must understand your responsibility. Forget about your personal life. This personal, forget it. How much time you think about your personal life? You have to have a big vision of yourselves. See now how what you are and what's important. Otherwise, when the other force will start you'll be thrown out. All this stupidity. It's all right. You should worry about the present, not about anything else. Couldn't be in *[UNCLEAR]* daily circumstances, you see, *[UNCLEAR* when/then] they get involved, little [localised] things. And then from there they start [pumping]. What to do? It's so, the times.

I say because I can't stand it.

So finish this nonsense. Let it be finished. All the time you have to appease them. Appease them; even Sahaja Yogis I have to appease. I can understand you see My family if I have to appease them because [they're My family]. But here the Sahaja Yogis also take Me to dust absolutely. And then the questions like the one people ask, “How is it I am a still suffering so much?", “How is it this is happening?" Are, what have you to ask [this question]? You have only gained out of it.

But you've seen the expanse of Sahaja Yoga also. Such a thing occurred, historical, such a great thing.

Even, I mean, ego, if it is there, is the greatest satisfaction for the ego even. I mean, it's a temptation for the ego to take a jump at that big *[UNCLEAR* issue/vision]. But if that's not even there, the ego, it becomes superego then. Depends on. See, human beings are unpredictable. Worst of all, you can't say whether they'll act *[UNCLEAR* like/as] scorpions or they can act as snakes or as the wild [boars] also.

You just don't know how they act.

Ha, I'll first talk to you about [deities], what are the deities.

So you put it off.

Sahaja Yogi: Now, it's all these, Mother?

Shri Mataji: See all the Shaktis, now. Rādhā and Kṛiṣhṇa. Rādhā and Kṛiṣhṇa. But Kṛiṣhṇa is the One which is apparent, [Hindi], *[UNCLEAR* was apparent/Rādhā] you see. She is the Shakti Virāt. Like the Mother Earth is the Shakti, isn't it? She is the Shakti. But Gaṇeśha is the one which *[UNCLEAR* is innocence/respects]. She sits behind. You see, even if you see Me I give you the Śhraddhā. I have all right, of course many powers, all *[UNCLEAR* powers/powerful] of the deities. But I do not play that role of being an all-powerful. I never order you [about ganas]. Nothing. I may be behind your powers. I mean, what I'm worried is that you should have your powers.

But the women here are, either they are half *[UNCLEAR* way through/baked women], neither women nor men sort of a thing, or they are men. They are not what they should be like women.

So their personality is very horrid. They don't know their role. I mean, if somebody comes to your house I've seen, if the woman of the house is cooking or doing anything in the house, if she is the one, she just tries to be stingy or this, this some sort of a thing she'll do. She will not open *[UNCLEAR* hand/heart]. You see an Indian woman; she'll cook ten things in the house, to see that the, she'll look after the guests. I mean, she'll go all out to [do it]. It's a very different situation. I do not feel welcome in a Western house, I really tell you.

I am not surprised but it's all right, Sahaja Yogis. It is all right. But if you go to any Western's house, see Gregoire, it's impossible. C.P. will never stay in a Western house. You may give him *[UNCLEAR* whoever will invite/whatever you like]. He would prefer to stay in a hotel there because, you see, if C.P.

will see the face of the person, they react in such a way. He saw people are trying to create some fuss or they'll create some problem or they'll show such a face that the another person doesn't want. I mean, they are not shameless; they are shameless people.

I went to this lady's house. I mean an Indian woman. Now see, you have seen Me how I work with that. Every lath of the house I know; every hold of the house I know, every arrangement also of the house I know, everything I look after and neat it. My husband is just like living in a hotel, sort of, if you go and ask. He doesn't know anything what I have got, where I have got, what are the, everything I know of My house. And I do everything in My house, decorating, everything. Now, you've seen My husband.

He doesn't think. Now if I go out I'll worry about what to buy for My guests who will be coming, this is lacking in the house. My husband does not bother. He's not bothered what I am going to have. He doesn't know even what things we have in the house. I bother about everything because it is My job to look after the guests, to make them feel comfortable, to make them feel happy. Here the women only have rights, no duties. This is the best part of it. They have only rights, no duties. Then how can it be? How can you make them understand? This love, love is just, just talking nonsense. Giving love means only showing off, put your hands round their necks and to caress, all nonsense about. It's you, it is nothing but just hands. It doesn't mean anything. If they wait for a year or so this Annapūrna Shakti come out.

Then they get a shock. Better to marry again for the other sensations. It's not reality. It's not true love.

It is a very demanding. True love never demands anything. Doesn't demand; doesn't demand anything.

It gives; it gives, you see. And then as you give, others respect you, understand you, this and that. But this is not only you keep demanding, `Bring this for me. You must get me. If you haven't got a Coke for me then you are the worst person,' isn't about that also.

Sahaja Yogi: [False Guru].

Shri Mataji: But here women *[UNCLEAR* make/have] too *[UNCLEAR* much/many] demands.

Thank God, in India we have still preserved everything, the duties. Woman is so beautiful. I mean, it's such a joy for them. *[UNCLEAR]*. People are coming to [see] her so.

She, she goes out of the way, to the market to get things everybody rejoice. You see, it's a thing of joy for them [about it]. And this lady, you see, she made all the Sahaja Yogi[ni]s clean her bathroom, do this, do that. I saw her. What's her name? Poor Malika was working like a servant in her house, first day in the house. Even Natalie was cleaning the bathroom and you see they become like owners of the house. You see, suddenly they want to grab. “This is my husband, my family, my house." And no duties for the house, nothing. First duty is how you serve your guests, how you look at others. You see, because your husband has got a personality which involves other people.

As I said [about image] that he is not a grown-up. You can see his image as somebody, as a leader, or a Sahaja Yogi. All right. What are you doing to support him in that image? As Mathias as he [got leader], he was no more in the eyes of others. All right, he was later a Sahaja Yogi. That, that's no worry. What is it? Nothing much. Now he has a certain image. How are you going to support him in that image? Are you rejoicing about it? Are you happy about it? If so, what are you doing about it? It's, you see, then whole *[UNCLEAR* Pūjā/thing] all the time when some way or another is to be done, then they won't tell him it's wrong because mothers are doing like that, as they are.

[MISSING.] Tell Robert... [GAP] It is not a life of humiliations. This is they should understand. You see, this is not the life, but your position in life, it's like this Mother Earth. You are so powerful that you are the giver. Only the person who has can give. What can your men give? Only the women can give. They are the Shaktis.

So for a Shakti there's nothing like humiliation. See, she has to give.

So the life of humiliation and all that human talk of because they lack something within themselves. You see, you do not take, assume the power what you are. Logically you are humiliated. If you assume your power as the person who has to give, then you'll be surprised. You'll be respected the most. And the family will say, “There's one woman like that." Everyone respects her. Everyone say, “She's such and such." So it's like a, as I think Rosemary or somebody said, that an Indian woman is like an Indian flower of magnolia. I don't know, in India I have to have a magnolia flower, that wherever it is, from a very distance you can smell it, that there is an Indian woman, in her poise, in her dignity, in her decency, in her decorum, in her Dharma. She, in India, the women are Dharma, not the men's quality. Women are Dharmic. They are the *[UNCLEAR* givers/preservers] of morality.

You'll seldom find a woman in India who is not Dharmic. Men can be adharmic. They can go on to all sort of things. They get disturbed. We don't even know to what extent they can do it.

Some of them are horrid men. But women, you know, they have Dharma. And on that point they fix the family.

Now some people say that, “Why should the women should be Dharmic? Why should she take this?" Because she's appointed for it. Now supposing a person is appointed for a job and he takes bribes. Then? He takes bribes; he's punished, because he's appointed for that job. In the same way, a woman is appointed for Dharma.

And if she's appointed for Dharma and if she doesn't know how to keep her own Dharma, then soon it's [to be] taken *[UNCLEAR* from her/for granted]. Men won't be. Men will be punished for other things if they take something in the political life or in their, their official life or something. But women for Dharma. And this is a big problem. The inner strength of women is not developed. Outer, that you see they'll have ten types of cosmetics, this, that. The body should be nice to attract the men. All the men of the world should look at them, you see, put a sort of a, all the time an image like a prostitute walking on the streets. Everybody must look at you as if you are selling your body. And the whole system it's like this. In India if you are coming it's just the other way round. A woman will cover herself very well.

You see, if she sees somebody then she gets covered her whole body. Or she'll put a palu on her head, get covered. If it is in the north also they cover heads. But in Maharashtra, in fact, immediately it, if they think a man's coming they'll just cover their heads or cover their bodies. Here there's other way round.

The men will bother themselves. What is there for men to bother yourselves? Whole thing, the whole system is like this. I mean, all this life, on Dharma, you are all right for the political, economic things like this. You have better telephones sort of things, but look at these things. That's also done for, by men because men are like that. And they could be womanish if they are enslaved. Then they are not men.

Then they are not men. They do not have that position.

So this kind of a thing, of course, domination and all that, we always talk of. Now, I mean if you ask an Indian women, “Are you dominated?" they'll say, “No, we are not *[UNCLEAR]*." Even [at any cost]. Then we are protected. You see, once we develop one idea that we don't want other men to use our chastity, the whole system changes. We want to be protected.

And now, you see, I'm in the house. If I am not travelling, if I am not going out anywhere for Sahaja Yoga, I'm just sitting at home. I don't go out anywhere. Nowhere. You just see; I just don't go out.

People will just walk out, just *[UNCLEAR* for/sort of] a walk or stroll. I don't. I never even go to any garden or any place. Ask Gustav. He has been telling Me, “Come to see these flowers” and I said, “Let C.P. come. Then I'll come." Just no desire. When you all are there, all right, with My children I can walk around. With My grandchildren I may go to take them [with Me out of the house]. But, you see, to enjoy luxury, nothing, I have nothing to gain. What is there to gain at all? I am happy *[UNCLEAR]*. But just to please you to go around with you, it's all right. That's only for children's sake. But unless and until you develop that [witness] among the women, they won't strive, not *[UNCLEAR]* won't come. It's something that is imposed by men also, because the other men, you know, they run after horrible women and your idols are like that, you see.

So it's a prostitution. It's a, absolutely is the way you look at your women is. If they start looking at women who are more attractive, this, that, so your women try to be like

this. And this transition is there. Once the Sahaja Yoginis understand they will change themselves.

Either they look like [bhooties], that they are the worst and the most unhappy women, or they look like the *[UNCLEAR* smartest/smarties]. It's one of the truth. Looking like anyone, that's so easy. I don't know, it's a very different thing and it's the only women who can really sin. But when will they be obeying? Because their ideas about womanhood are very second-hand, because they are not their own ideas. The ideas come from men. Whatever is projected, tomorrow if a woman wears, say, a big tin on her head and every man starts looking at her with that tin on her head, then all the women will wear a tin and a bun like that. There was something called bouānt. I don't know what was that called as bouānt and that was just put on the head, some sort of a thing and on that was [built in]. In India is a very common [word such a] bouānt. There's a very nice picture about it. *[UNCLEAR]*, it's a very sweet picture. You should have that, how……

***Contents: 1982-09-30*, Public Program, Day 4, Viśhuddhi to Sahasrāra, Vienna, Austria**

I bow to all the seekers of Truth. In My last lectures I've been telling you about these centers which are placed in the lower part of the body. Today I would like to cover the rest of the three centers which lie here, here and here. These are very important centers for human beings. When man as a human being raised his head up, this center established a new dimension. This center is called as Viśhuddhi Chakra.

And this has got sixteen petals which manifests in the sympathetic or the parasympathetic nervous system sixteen plexuses, which looks after our eyes, nose, throat and our tongue, our eyes, part of the eyes and the whole expression of the face. When man is ego-oriented, he puts back his head like that. And when he's superego-oriented, he puts down his head like that.

This center is extremely important for human beings and for Sahaja Yoga, because the hands play a big part in Sahaja Yoga. To get a universal language we have to use our hands, that is the best, for say, for people who are blind, who are deaf and dumb, best thing for them is to use the hands.

So these hands, though we express ourselves by moving fingers and gestures, are still not enlightened. When this center gets enlightened then these hands become enlightened, too. This center has two sides, one on the right and one on the left. The left side center is caught up when a person feels guilty and obstructs the ascent of the Kuṇḍalinī. That's why I always request all the Western seekers first to say in their hearts, `Mother, I'm not guilty.' These are the conditionings that have come to us from so-called religions, from so-called psychologists and other people who are responsible for our development in our childhood. When material things were very important for the parents, they all the time shout at children or correct them, saying that, “Don't spoil the carpet, don't spoil that, don't spoil that." And that is how we develop a kind of a guilt within us. When we grow up in the schools and colleges, this can be built up very heavily within us, too. Education has to be

imparted to children with great love and understanding. There's a big feeling, especially with the people who are very developed that children must be controlled by brainwashing. But this brainwashing results in this funny trouble called guilt.

In the same way the psychologists who discuss this subject of guilt are really not understanding the effects of this kind of a discussion. These psychologists, when they talk about the trouble of guilt, they do not know that these are pathological cases. This is not normal, this is abnormal case. But if you start discussing about these abnormal cases in a general way, it becomes a general disease. They themselves work with the sick people, who are possessed and they have no way of protecting themselves from these sick people. That is how they themselves become sick. And then once they develop this sickness within them, they start generating it on a larger areas by saying that one develops a guilt and this happens with guilt, that happens with guilt.

Now God has created human beings in His own image. There is no need for human beings to feel guilty for nothing at all. If these human judges have not been able to find you as guilty, how can that judge, who is nothing but compassion, will brand you as guilty? You have come from amoeba to this stage and God has created you as the epitome of the whole creation. And now at this stage you start feeling guilty.

When He wants you to adorn the seat of your Spirit at this great moment, you are becoming guilty, just very disappointing, the whole thing is extremely disappointing. [Laughing.] All these evolutionary things

have happened within you, not to make you feel guilty. It would be like a prince who is now to be anointed as a king, suddenly stops, says that “Oh, I'm guilty, I can't become the king." Self-pity is worse than suicide.

So the right side problem is just the opposite of left side. That is a person who talks with aggressiveness, who has a personality that he talks in such a way that he impresses people and puts them down. Such a person develops a very harsh and a dry personality. I know of a dentist who came to see Me. He was a dentist, but he told Me, “Mother, I have lost power to smile even. I can't smile now. My muscles do not go into the mood of smiling at all. I have become so feelingless that I cannot smile, nor cry." So he went to some saint, so-called and the saint said, “Oh you have gone beyond everything now." This is the wrong idea we have for people who are very great in spirituality. Such a person has to be an ocean of compassion, ocean of love and ocean of forgiveness. Above all, he should be able to give joy to people and not miseries. Normally wherever I see a painting of a saint or a statue of a saint, he looks the most miserable to Me. Wherever the some artists, architects have carved the popes and the bishops and all that, they look so miserable that nobody would like to take their place. [Laughter.] Sometimes with these aggressive people, as a result of their aggression, also develop the left side because they feel guilty the way they have talked to others. With this you develop problems both the sides of the center if they are in imbalance, you develop a center into such a way that a physical problem called spondylitis can develop.

If you feel guilty or if you feel aggressive, both ways it can work out. Specially if you feel guilty, then also a heart problem called angina, sort of a thing develops. And also you develop a stiff left hand with that.

Now in short I have told you about the Viśhuddhi Chakra, because we have to cover three Chakras and I want to tell you today about the Spirit. Above that is the center of Āgñyā. Āgñyā Chakra lies in the region of pituitary and pineal body. It is placed exactly in the center of Optic Chiasma. One of the windows of Āgñyā Chakra is shown here on My forehead with this mark and another one is at the back of the head.

Now this center is also extremely important because it controls your ego and superego. This is the center where Jesus Christ, our Lord resides. Many priests have been shocked when I told them this. But His cross is symbolic of this cross where the ego and superego cross each other and are extremely close. This is the place where Christ was to be placed and bestowed upon and this was to be accomplished by His crucifixion so that His subtler body enters into that area of our awareness. When Christ said on the cross that, “Now it has been established” He meant to say that this accomplishment is the establishment of Christ in that center, which is very, very subtle and difficult to enter into.

He was, His body, only His body was made of the vibrations that you feel. These vibrations are called either Om or Chaitanya in Sanskrit language. When He is just made of that, He could walk on the water.

The other day somebody told Me that Christ has been born somewhere and now He is going to come on the TV.

[Laughter.] So I said, “Better ask Him to walk on the water and then you'll find Him." Now, this establishment was important and at the time of crucifixion, when He was in that state, He said only one sentence, which shows that something was to be accomplished by His crucifixion. “It", He didn't say everything is accomplished, He said, “It has been accomplished." He has talked of the future about Holy Ghost, that everything will be forgiven whatever is done to Him, because done in ignorance, but nothing against the Holy Ghost will be forgiven. He said, “I'll send you a counselor, who'll explain everything to you. I will send you a redeemer, who'll redeem you. And a comforter, who will give you comfort." The third thing He has said that, “You are to be born again." He's the only one who said this in the whole of Bible, Moses and all these people, it is He who said that, “You are to be born again." Because Moses, as I told you the other day and Abraham were busy establishing your balance in that green part of the body. But this awakening of Christ within you, the awakening of your power as a second birth was only said by Christ.

So we started giving baptism to people. You get some water from somewhere, appoint somebody as a clergyman, put on the head of a person and say, “You are baptized." It is such an artificial thing because there is nothing that has happened, just you have put some water, anybody can do it. But to get baptism, you have to raise the Kuṇḍalinī to break through.

Christ didn't say that, `You take water and put on somebody's head,' did He say so? But a second birth has to take place. And the second birth, birth itself means an

evolutionary process, or you can call it a living process has to take place. In Sanskrit language a bird is called as Dvijaḥ and a realised Soul also as Dvijaḥ, means twice-born. Like a bird is an egg, first of all, then he grows in that eggshell and then it matures, it breaks through and it comes out as a transformed personality, as something else, absolutely something else from the egg.

On the Easter day we give people eggs to remind them that, `You are egg now and you have to become the bird.' But I don't think people know that, because resurrection is the message of Christ. Crucifixion is the accomplishment, but Resurrection is His message.

And the way we are making Christ look so miserable is something I just can't understand. They just show the skeleton of Christ hanging with a skin there, can a skeleton carry such a big cross? Michelangelo was another realised Soul who painted Christ like the way He was, a huge person, person who was healthy, full of vigor and joy and not a miserable pitiable caricature. I think people who are sadistic enjoy this kind of a thing to see somebody miserable. Perhaps that is the reason because just below that I have seen a miserable looking skeleton put there as Christ on the table. Spiritual life is not misery by any chance.

It was a thing of great pride that Christ came on this earth because when He's awakened within us at this point, He sucks in the ego and superego. That means He takes away all our conditionings and our actions, the Karmas. That means in the Christian words we can say He sucks away all our sins. He has died for us.

He has gone through all the miseries. He didn't leave any misery for us to go through. There is no need for anyone to be miserable now.

For example, Jews said that, “Oh we...", they denied Christ and that's how they said, “Oh we must have miseries. We have to suffer." So they suffered nicely. When Hitler came in, he made them suffer.

That's what they were thinking was religious life, was that? And today the same people who suffered have become the other side of it and they are doing all kinds of things without any relation to their religion.

Because the greatest of greatest Commandment is, “Thou shalt not kill." And then how do you explain this Christian militia in the name of Christ killing so many helpless people? Innocent small children, women, for no crime of theirs. In the name of God, in the name of Christ, in the name of Mohammed, these people are just using their sadism. Where is the word that is said as love and compassion of God? Mohammed has talked of *[UNCLEAR* Rahamat], all the time of *[UNCLEAR* Rahamat], he calls God Rahim. *[UNCLEAR* Rahamat] means compassion, Rahim means the embodiment of compassion.

One can't understand these nations, what they have done of God and these incarnations, nobody can explain. Those who followed Buddha, like Japanese and Chinese, what are they doing? We have some followers of Mahāvīra, they have become such extreme vegetarians that they try to save mosquitoes and all little worms on the street. They are so stupid that they make some bugs to suck the blood of a realised Soul so that the bugs will get realised. [Laughter.] This absurd vegetarianism, one

should understand are we going to give Realisation to chickens? [Laughter.] We are more kind to animals and to our tables and chairs than to our own children.

Human beings are going in the wrong direction. The right direction is to be in the center and watch for the Last Ascent. And when the Kuṇḍalinī rises She takes you through this gate of Christ, through Him alone it takes. That's why I said through Him everybody has to pass into the realm of Kingdom of God, which is the Limbic Area within you.

The superego and ego represent your past and future. A thought rises and falls off and another thought rises and falls off. One is a past, one is a future. Our mind jumps on the cusp of these thoughts. We have to be in the center of these two thoughts, which is the present, we have to be. But just by giving lectures and saying, “Now you be in the center” you just don't become. By giving lectures or giving badges or starting organizations or having some sort of a postcard with you attached on your head, you don't become that. All honest seekers must know that this is all outside, it has nothing to do with inside. If you are true seekers and know that all these things are ego-pampering and is very misleading. It is to be understood in its right perspective, in the proper wisdom of a human being.

Now when you cross through your Āgñyā Chakra you become thoughtlessly aware, because you establish your attention in the present. But again I have to tell you one thing that this is not a myth, it is an actualisation that has to take place, it has to happen within you. Your awareness has to be enlightened.

It is not just saying, `I am an enlightened being,' giving a false certificate to yourself. Then the Kuṇḍalinī passes through the last Chakra of the Sahasrāra, 1,000 petals and opens out into the subtle energy of God, His love and His compassion. At this time, you are thoughtlessly aware, but you are in complete state of bliss and relaxation. You feel the All-pervading power for the first time as Cool Breeze. This is the Cool Breeze of the Holy Ghost described in the Koran as “Ruh” in the Indian scriptures as “Chaitanya Lahari” means `waves of consciousness'. We can put waves of enlightened consciousness. There are books and books written about it in Sanskrit language, but they are not translated.

Some people who went to India to study Sanskrit, they were only interested in the loopholes of the culture. Like a thief is interested in all the weaknesses of a bank, they went there to study what they can get to support their weaknesses.

In the late 6th century in our country, a big revolt against God broke out as Tantrism, where insulting the deity and, unholy behaviour became the signs of Tantrism. They behaved in such a manner that the, with the repulsion the deities disappeared. And they created an area around them where they could get all the negative Satanic forces to handle. This is called as in Sanskrit language as bhoota Vidyā, Preta Vidyā and all that which in short means the knowledge of the cemetrey.

[Aside:] Please don't disturb others.

Now this Vidyā was practiced, this science was practiced by people who wanted to entice and hypnotize people and make money. But the people who went there only

studied these erotic and dirty things, which has no meaning to the philosophy there. I went to Nepal twice with My daughters; we never saw anything wrong there. But then one of the Sahaja Yogis told Me the Nepal is filled with these, the erotic images.

I said, “Where are they? I can't see." “See there” he said, “on top of the temple." All these Japanese had their zoom lenses put up there to see it. [Laughter.] They had brought special type of ladders, you see, special type of ladders to climb up, to take the special photograph of the special brains. [Laughter.] And the Nepalis told Me that these stupid people are doing [laughing] something so unholy and unsanctified.

They have no sense of holiness. And I said, “That's not so. They have, but they have lost it now, they can make money out of it." But they were surprised, they said, “Who is going to buy these inauspicious things in the house? They'll bring all bhoots in the house." But these Tāntrikas had convinced these poor artists that you make such statues on top of the temple so that the Goddess of thunder is a virgin and she will get, she will never come near this, because it's so dirty, you see. [Laughter.] So, one has to understand that God is purity, He is sanctity and He is holy.

Now, with this idea, now I'm going to tell you about the holiest and holiest that resides within you, the beauty that is within you, the bliss that resides within you and the light that watches you. It is your Spirit. It is a reflection of God Almighty in your heart. And the Holy Ghost is the power of God Almighty.

God is the witness of the play of the Holy Ghost. Christ's Mother was Herself an incarnation of that, but it was not mentioned in the Bible because if these Romans or Jews had known that She is the one, they would have cut Her into pieces and attacked Her.

So, it was not said because Christ had to play this drama of crucifixion. But you can find out after your Realisation through your vibratory awareness that whatever I'm saying about them is absolute truth. Because your Spirit, which is the Absolute, gives you the absolute answers. It doesn't give you relative answers. It takes you out of this relative world. And you know the absolute through your new awareness, which is vibratory awareness; we can say the sanctified awareness, the holy awareness. When this Kuṇḍalinī rushes through this point, She enlightens the Spirit, because the seat of the Spirit is here. In our brain, all these seven centers are placed like this. All the seats of the centers are in the brain.

So, when the Kuṇḍalinī comes out of this center, all the centers get integrated, because the Spirit integrates you. Like in the room, when you have no light you are fighting for different, different places, different, different things. But when there is light, you know where you stand with what.

So the relativity is dropped out.

But when you become the Spirit, your attention gets enlightened into collective consciousness, it becomes, because this Spirit in you is the collective being. Everybody's Spirit is connected with each other. It gives a message which is the collective message. Now when you place your hands towards yourself and try to find out

by putting your Aura into a proper bondage, then you can find out about yourself. If it is a physical and a mental imbalance, then the right hand shows on the fingers different centers. And when it is an emotional problem, the left hand shows. All these vibrations you receive there in sensations are decoded and you can verify everything. Sitting down here, you can feel the vibrations of any person.

The other day I said that Mozart was a born realised.

So they said, “How do we know?" I said, “Just put your hands and think of Mozart” and immediately tremendous vibrations start flowing. When such realised Souls play any music or paint any paintings, for a realised personality it is the greatest source of joy, because you don't think about it. But the essence of the creator of that joy becomes one with yours.

You feel the bliss flowing in you. And you enjoy it only for joy's sake because Spirit is the joy within you.

Spirit is the joy, means it is neither happiness or unhappiness, but it is single thing, is joy. Happiness comes when your ego is pampered and unhappiness comes when your superego suffers. You get out of the duality of these two and you become the joy, which is singular, which is because you become the witness of the play. No more you are in it involved. Supposing you are in the water, then you have the fear of the drowning, because you see the waves around. But supposing you get into the boat and are established; you are established in the boat then you enjoy the same waves. That is the mastery you have to reach.

Another very gross simile I'll give you, but don't carry too far with your mind. In a car you have a brake and an accelerator. In the same way we have the accelerator and the brake. The human driver tries to balance both of them. Then he becomes the expert driver. Then automatically he drives. Now the master is sitting at the back, that is the Spirit. Then this expert driver becomes the master and sees the driver in him drive. Now, when you see yourself as a third person, you are not involved in the joke. You must have seen some little children talk like that in a third person. Like they'll say, “This John will not go there." These days there are so many realised Souls born in Europe and England, America that we must get Realisation to look after them. There are great saints born on this earth. They talk another language of vibratory awareness. If they have a problem, they suck the finger to suggest.

Many saints want to be born. But in the countries where the children are not understood and respected and loved, they avoid it. All the Sahaja Yogis who are married now have got great saints born to them, tremendous people. That is how I would request you, all of you, to know that the time of Resurrection has come, the time of your judgment has come. That many people who asked Me one more question all the time that, “What about cleansing ourselves before coming to eat, we are not yet ready." You don't have to judge yourself. You have done all these things in your previous lives, you don't have to do anymore now. Apart from this, we have to know that the one who has created this universe is much more worried in saving this creation. All His aspects are busy

there to help you out if He has to save His creation. He has to save human beings. And this blossom time has come where many flowers are going to become fruits.

Sahaja Yoga has been there since times immemorial. All those who got Realisation got through spontaneity, there's no other way out, as every seed gets germinated through its living force. But on the tree of life, there were one or two flowers to begin with. But today there are many flowers.

So it has to be an en masse happening. Many of you who have been to India with Me have seen thousands of people getting Realisation, because in the villages there are people who are not so complicated. And it will happen to so many people on this earth.

A lady interviewer asked Me, “How will it go to people whom You do not meet?" It is very simple because when I was in Hong Kong, the lady who owned a television asked Me to stand up and give vibrations to people. And in that horrible, busy city many people got Realisation through television.

The science has developed so many things like a camera which can take a photograph and which has the vibrations. There are so many ways we can spread it much faster than Christ could have done it, or anybody could have done it in these modern times. But it is difficult because it is becoming. People like a convenient type of a Yoga. If you tell them to stand on their heads they're happy. But if you tell them just, “You have to put your hands” they just don't understand. But all the vital things of this world are done so simple, in such a simple manner. Apart from your evolution, your breathing, your

seeing, everything is so simple. It is so vital, so it has to be simple.

So people who like to have lots of mental fits with Sahaja Yoga find it difficult to accept. I do not say that you close your brains, or on the contrary, open it, completely. Logically reach the conclusions, not blindfolded, not blind faith. But once you have come to logical conclusion, you cannot do with this limited brain because you have to enter into the unlimited.

And for that we have to leave this limited behind. But once you get enlightened, everything becomes logical. You can verify everything. It is so simple, like to the blind people, we cannot tell about the colours, we can just say, “All right, let the eyes open then you can see." And that is what is as simple as getting Self-realisation. There is no danger, no problem.

May God bless you all! Today is the last day and I thank you very much for giving Me this opportunity to be with you all, such great seekers and I'm sure next year again I'll come. Even if you don't get your Realisation today, you will all get it, we are going to start a center here and we already have a follow-up meeting. As there is no money involvement you people have to organize it yourself for Vienna and Austria. And it is your own lookout. But you all can write to Me in London all your problems.

So, may God bless you! Today is the last day and if you want, you can ask questions for about five minutes or so, but better is to get to Realisation.

You people can come here on the staircase.

I think some can come down because there are some more coming in. Come this side, please. Don't stand in the door, come this side.

As I have told you that this is your own. This is your own property. It's just an enlightened light can enlighten another light. There is no obligation of any kind. As if on My finger is paining and I rub it, there's no obligation on My finger. As you are not the other, there is no other for Me.

So if I am just pressing My finger and comforting it, there's no obligation of any kind, I better do it.

Now, whatever I just tell you, please listen to Me and cooperate with Me, that's all. First you must know that you have to have a cheerful temperament. There is nothing to be serious about it nor to be frivolous, but be cheerful, because you are going to have the last ascent now.

Now, you put your hands towards Me in a very relaxed way, keep them on your lap, but before that you better take out your shoes, because they are tight and they stop the connection with the Mother Earth.

Also you can loosen if there's something tight in your neck or on your waist, if there's something very tight, means you should be comfortable. Or if there is any heavy necklace or anything, something that is weighing on the Chakras, because very subtle thing it is. You can take out even your glasses, will be all right.

Now everyone has to do it. Those who are not going to do it should go out. Everyone has to close the eyes. If somebody keeps eyes open, it disturbs the vibrations, so

I request you in the interest of everyone be civil and you better go. You have to be also kind to yourself.

Now, please close your eyes. And do not put any pressure of your attention be taken to any place. Just leave it loose. The concentration and all that is not to be done at all anywhere. Just leave your attention absolutely loose. Let it think, let it do what it likes. Don't put any pressure on it, just now. And now you should know that the left hand of yours is the expression of your power of desire. And the right hand is the power of action.

So we have to use the right hand for the action and left hand is kept towards Me, little stretched out fingers. And keep your hand very relaxed.

Now, the right hand, as I've told you, that first we have to get rid of this so-called guilt-business from our minds, so it should be put at the left side of your neck, from the front side. But don't open your eyes and keep the left hand stretched towards Me straight, but on the lap. Now, by putting that you just say, `Mother, I'm not guilty.' Please say it again and again, `Mother, I'm not guilty.' That is important because that is one of the big problems in the Western countries.

Now you put your right hand on your heart. And say, with full understanding and with your heart, ask a question, `Mother, am I the Spirit?' Ask the question three times. On the heart, little higher it is.

Heart, is little higher, yes. Ask a question thrice. Because you are, but just ask a question.

Now please put your right hand on the left side of your stomach. And ask a question, `Mother, am I my own master?' Say it ten times, please. `Am I my own Guru?'

just ask. If you have Gurus or anything, if there's any conditioning, that will drop out immediately because you are your Guru. You don't need any Guru at all. When you become the Guru, you don't need the Guru at all.

So please ask with full confidence.

[Meditation is interrupted as someone wants to leave the hall.] What's her name? See, this is the negativity, what is the need? The wife is not going to be killed here.

This is how they attack, you see? Better go now. Tell your husband to behave himself. You can't disturb, you see. Let her go away. This is the thing, they are not civil even, they are not civil people. How can they get Realisation? Very uncivil.

All right, doesn't matter. Forgive, forgive, forgive. [Laughing.] Put your right hand again on the left side of your stomach and say ten times now, `Mother, I am the Guru.' Now say please again, `My only desire is to become the Spirit. My pure desire is to become the Spirit, to become my own being, to become the Self, to become the Absolute.

So let it manifest.' Now put the right hand again on your heart and say, `Mother, I am the Spirit.' Say it with full confidence that you are, believe Me. Put your feet straight on the Mother Earth, touching it straight, you see, don't push forward your legs. Those who are sitting on the floor are all right; they don't have to worry.

So now on the heart you put it and say, `Mother, I am the Spirit.' Say it twelve times.

Don't feel guilty. Please, this is the only snag you have, all of you is that you are feeling guilty while saying it. Be

confident, I'm saying you are the Spirit. Why do you judge yourself? Let the Divine judge you.

So just say, without feeling guilty. All right, without feeling guilty say that, `If I have done anything wrong, forgive me.' You can say this to God, `Oh God, if I have done anything wrong, please forgive me.' Without feeling guilty, because to take out your guilt I am just saying this.

[Aside:] Better. Better. Still there.

Now please put the right hand again on the left shoulder near the neck. And again say, please again say sixteen times now, `Mother, I'm not guilty.' Please say it. With no pity towards yourself, but with confidence.

[Aside:] Hm, better.

Now put your right hand on your forehead across and press it. Press the upper line of your hand, across. And say, `Mother, I forgive everyone.' [Aside:] Much better.

Now put this hand on top of your head, on the fontanelle bone, where it was a soft bone in your childhood and try to feel the thickness of your head in the central part of your head, backwards, forwards and try to press it. From the base of your hand you can press it, with the base of your hand you can press it. Try to press it, you can do it yourself. With the base, with the base of the hand. Now, very good.

Now put the hand on top and see if there is Cool Breeze coming. Now you have to say, `Mother, I want my Realisation,' because I cannot cross your freedom, you have to ask for it.

You can change over your hand. Put the right hand on your lap towards Me and the left hand on yourself. Move it up and down to see there is Cool Breeze blowing. You can go on changing your hand to find out.

If there are journalists in this group, I would request them to take their Realisation, otherwise they should not publish anything, because you can't understand Sahaja Yoga without it. It is not a superficial thing. You have to get your Realisation otherwise you will disturb or *[UNCLEAR* disudale/dissuade] or you can say, misguide the people, who are seekers.

Now, better, good. Many are getting it.

[Shri Mataji blows into the microphone.] [After the program, Shri Mataji asked Zorana to repeat again and again `Mother, are you the Holly Ghost?' Then Shri Mataji answered:] Yes, I am, but I want you to know that. You have to trust Me!

Contents: 1982-10-07 **TV Interview 1 (first television interview in UK), Northampton, UK**

Reporter:... wife of a United Nations diplomat. She lives in London now but has thousands of followers around the world, who hail Her as India's greatest living saint. She teaches a state of Self-realisation and happiness and says that with a spiritual force She can cure the incurable. She's speaking at public meetings in Bedford tonight and Northampton tomorrow and today She gave Her first television interview in England. Our Reporter is Rebecca *[UNCLEAR]*.

Her Holiness Mātājī Nirmalā Devī is known around the world for Her healing powers. Her followers look upon Her

as Divine. Mother, as She is referred to, preaches a gospel of peace and has discovered a spiritual force called Kuṇḍalinī, which is shown on this chart. She can release it in seekers, as She calls them, to give them complete awareness. She admits that many Westerners are skeptical of Her powers, but She scorns the idea of charging money for Her gifts. Her claims of success in curing and healing are remarkable. Alcoholics have been known to give up drink, drug-takers have been cured, but perhaps most extraordinary of all, She claims to have cured many cancer victims.

How many people have you managed to cure who have had cancer?

Shri Mataji: Thousands... I don't know... I should say...

Reporter: Thousands? What do doctors think of what you're saying?

Shri Mataji: You see the trouble is I Myself I have done medicine and... the doctors are the people who are working with the `shoot' side of life, you see, not the `roots' of it.

So the trouble with them is that anybody starts talking that it can be cured by a higher method than a human awareness, then they don't want to jump into that awareness, which is a higher awareness that one has to achieve, because human awareness is still transitory. You have to achieve that awareness which is the Divine awareness. When you have that awareness, then only you can cure it.

Reporter: How would You describe Yourself, as a healer or a spiritualist?

Shri Mataji: You see, I do not want to fall into any category Myself because... I'm a housewife and I have to do all the jobs of a housewife, I'm also a diplomat's wife, so I have to act as a diplomat's wife, I'm also a person who has to do this work of Sahaja Yoga...

So I don't know how to describe Myself.

Reporter: Can I ask You if You can reach me?

Shri Mataji: Yes yes, see, one can reach masses. Now, we have to first see in your case now what is the problem. First is that there's an imbalance, a little imbalance, because you have to work outside too much, I think, you have to go out too much and don't have much time for your emotional life.

So it's more that you are more mental and physical, but less of emotions in you, so there has to be a balance.

So first I have to give a balance like this, all right? I have to put you into balance now. Now, this is, you are working with your mind too much, so you are overworking it, so your liver is out. And the liver is also excited.

So to put it right what we have to do is to just put you...

Reporter: What are you doing?

Shri Mataji: Just I'm removing the liver pressure. The liver is expressed in this part and this part of the hand.

So your liver pressure is reduced. It's very simple.

Reporter: Now, is anyone watching this going to have, feel any effect from You?

Shri Mataji: From Me? Reporter: Yes.

Shri Mataji: No no, no effect. No, nothing. Because it is just, you see, it's like construction of the destruction; you

just take out the destruction out of the construction, that's all. It's very simple. Now, what I am doing now. You have to now just say within yourself, or loudly if you want to, say that `Mother, I forgive everyone.' Just say that.

Reporter: Mother, I forgive everyone.

Shri Mataji: Yes, you have to say thrice. Now let's see. Say it.

Reporter: Mother, I forgive everyone.

Shri Mataji: Again.

Reporter: Mother, I forgive everyone.

Shri Mataji: Again.

Reporter: Mother, I forgive everyone.

Shri Mataji: Now see. Is it flowing? A little bit. It's very sensitive, it's very subtle.

Reporter: Well, I can... I can feel the clearness of it. Yes.

Shri Mataji: It's started. Started, see? Just I... what I'm making, a cross on your hand. You see, that's Christ, who said you have to forgive. Now see. It's working? Reporter: And what will it do for me in the long run?

Shri Mataji: In the... in the long run that it is your... own power now will manifest. You have this power within yourself. Now with this you will feel very peaceful, you will control your thoughts. You don't have to think all the time. You can rest without thinking. If you want you can think, otherwise you need not think. Then your own powers will be manifested, by which you can give this power to others. There's so many things you can do.

Contents: 1982-10-07 **TV Interview 2, Northampton, UK**

Reporter:... Her name is Mātājī Nirmalā Devī. She trained as a doctor in India and She is now married to a senior diplomat at the United Nations. She lives in London, but this week She's holding a series of public meetings to publicize Her teachings. She believes that we all have a form of spiritual energy called Kuṇḍalinī at the base of our spines, which can be awakened and sent flowing through the body.

So I took my shoes off and went to meet Her in Northampton this morning.

Shri Mataji: You are a person who is more active and tries to think too much, work too much...

Reporter: I think too much? Nobody ever said that to me before. Right...

Shri Mataji: And you work too much physically, you run about and you are more working outside.

And left side is the emotional side, so left side, for emotional life. Well, that's what is the imbalance in you is. Now for this we have to first give you a balance, all right? What I'll do is to awaken your frozen side and bring it down so the grace comes over here to satisfy this side.

So it is to be awakened, you see, the emotional side is awakened. And this side is given a sort of a soothing effect with the All-pervading Power from your right.

So this is, this is how it moves, right? This is the way.

Reporter: But is this energy and this desire any more than the desire that everyone has to make the best of himself, to be happy, to be content?

Shri Mataji: You cannot be contented with material things. You cannot be. That's the basic principle of economics.

Reporter: So can I put a contradiction to You, that in the past when all the Gurus that have achieved fame in the West have all seemed to be surrounded by a great deal of very affluent trappings, great deal of wealth and money. That seemed to be a great contradiction of what they're talking about.

Shri Mataji: I'm happy you see that, but how many see that? Is something one should understand, that it is not a business, you cannot make money out of...

Reporter: But they're making a very successful business out of it.

Shri Mataji: Because you are so naive. In this country people do not use their brains. You must come to right conclusions, that if something has to happen to you, it will be in your awareness. You have to manifest your powers and then only you will realise that you cannot pay money for your evolution.

Reporter: Now we've got perhaps three million people watching us at the moment. Should they be able to feel anything or to gain anything from watching You just on the television?

Shri Mataji: Yes, some of them may. If they are just there, if they put their hands towards Me just now even like this, they might feel the Cool Breeze in their hands. And then they might feel on their heads coming out the Cool Breeze. I mean, it has happened in so many places.

***Contents: 1982-10-07*, Public Program, Truth Is to be Achieved, Guild Hall, Harpur Street, Bedford, UK**

I'm sorry for being little late. I was talking to the Mayoress.

I bow to all the seekers of Truth.

But before we start talking of truth we have to know that truth is to be achieved in your awareness.

It is not a mental projection that I say, “This is truth, that is truth” but is to be achieved in the human awareness. As they say in Sanskrit Chaitanya. In your awareness you should know the truth. Like you see Me now standing before you, you know fully well that I am here, that I've a shawl on, you can see it, you can feel it. I'm here before you as truth because your central nervous system relates to you that I am here. And the truth is like that, truth has to be felt in your awareness. It is not just somebody gives you a lecture or reading it out from a book or saying, “This is truth, this is truth." The time has come for human beings that they're not going to accept anything like that. You may accept but your children will not and their children will never accept such a thing.

So something has to happen to our awareness.

That means at this stage where we are, at this stage when we are called as human beings we have not felt the truth. We have not seen the truth, we are not the truth. That one position one has to accept. If we believe that this is the truth because it is in Rāmāyaṇa or in some book or that book then be sure that that truth is nothing but your mental projection, is not the truth which is reality.

So we are not to live with something fantasy or something that is not what we can feel through our central nervous system.

So when I talk that the seekers of truth and I bow to you, I mean to say people who will be honest about it. Those who are not honest, who are just clinging on to certain ideas, are fanatic and think that, “This is the truth” then I cannot help you. I can just say that come inside, within yourself is placed the truth and just find it out for yourself because it is your own, it is within you. It is your own, it is within you. Only thing is that you have to see it yourself and feel it yourself. The rest of it, the way people have all kinds of things about Freud, is something that I feel all the honest people should completely deny.

When we became human beings say, we didn't do anything about it, we just became human beings, is a simple thing. We did not stand on our head or we didn't do anything to become more human and less monkeys. It just happened spontaneously, so one has to understand that our evolution has come through a living process and through the living energy of God, God who's living and not a dead thing that can just give you some ideas and you cling to it which are dead.

So this spontaneity of life has to work it out within you, that kind of awareness which makes you higher than what you are.

At this stage as human beings whatever we understand about life, whatever we know about life as truth, may be, may not be. Let's keep it open like that, it may be, it may not be. For example if I tell you something about a country which you have not visited, it may be, may not

be. Better go to the country and see for yourself. And that's what one has to do is to place yourself in such a way, “Let us see." Keep your mind open to see what is the truth about yourself. Now this truth has been told by many great sages, by prophets and many incarnations who came on earth. As we know Christ has said about it, Nanaka has said about it, Kabīra has said, Lao Tze has said, Buddha has said, everyone has said one thing which is people, which I should say people neglected and are not bothered about it and simple thing is that you have to have your second birth. You have to know yourself; you have to have Self-realisation. This every one of them have said it. Instead of that we are building up something which doesn't lead us there. “Take us to that land." If somebody says, you just don't do that. You see it's just an imaginary thing if I say, “All right now, close your eyes off we go to the Kingdom of God." It's not that way; something has to happen in your awareness. Means whatever you are feeling now, you should feel more than that. You have to become something more, you have to expand more and that expansion has to come not through just giving you a lecture or talking to you but by something happening within yourself. As a seed has to become the tree it has to sprout, as the egg has to become a bird it has to grow and then the transformation takes place. In the same way the truth has to come to you.

So what should happen if the truth has to come? You can't pay for it; you cannot put in any effort, but what should happen when the truth comes. When the truth comes then you see things in a different way, you are

transformed. You are to be transformed. If you are one with the truth how could you live with falsehood anymore, that's as simple as that, is a very simple thing and you know all living processes are the simplest ones. There's no complication about it. You see people have made theories and theories and when I saw them I was amazed now what are all these mountains these people have created, for what? Why to climb all these mountains? It's very simple, see any living process is so simple, like you breathe you don't go to books do you? Or do you consult anybody for that you just breathe. Do you know this amazing eye that God has made, it has so much in it that all these cameras put together cannot make one eye and He's made such a great eye within us and this one that has been made has been made through this spontaneous process. Is not done by our own doing at all it is done spontaneously.

So within us is built in, just like in a seed all the maps of that seed which is going to be, whatever trees it is going to be, whatever things it's going to be, is inside that little seed. It is within us and it is so simple that you just have to put it to the Mother Earth and the seed sprouts. But if you try to read books it won't, if you try to operate it won't, if you try to stand on head it won't, you have to put it to the Mother Earth because Mother Earth has the capacity. The quality of Mother Earth is such that She knows Her job and She can do it.

So the simple things are made so difficult that as if to achieve your Self-realisation must be something, you have to waste ages and ages and ages and then you do it. It has to be a simple thing, anybody who tells you that

Kuṇḍalinī awakening or Kuṇḍalinī is a dangerous thing, please beware of such people because they're naive or they're unauthorized, they may be unholy people, they want to make money out of you. Kuṇḍalinī is your own Mother, She's your own Mother all the time sticking to you, means it's an individual Mother. Everybody has an individual Mother within themselves and this individual Mother gives you this realisation as you will see here in that chart, in the sacrum bone is the Kuṇḍalinī and this force within us is the residual power. Why? Because it has not yet manifested.

It has created the whole thing but it has not yet manifested.

And what is this power? This power is the ultimate desire to be one with the All-pervading Divine. It is said there's All-pervading Power all round and that it does everything the rest is all false. It's only this All-pervading Power which achieves everything. For example the flowers become the fruits, billions and billions of them. All the time so many living things are happening but we just take them for granted. But they say it is done through this All-pervading Power.

So when this last thing happens that you become Self, when you become that then only you can feel this All-pervading Power as Cool Breeze around.

Now there are people who come round and say, “Why should we seek?" There are some people who say so. But there are a special category of people who are born in the modern times, they're a very special category, those who are seekers who are not yet satisfied with what they have been doing, they're seekers and seekers of the

truth. They are definitely a different category which is not born so many before. They are a special category of people as William Blake has called them as, “Men of God will be born in those days and they will become prophets and they will have power to make others prophets." That's what is the time today and that's why we find so many seekers today all over the world. Of course as you know the seekers are mislead, exploited, tortured. They have done all kinds of things to them but still the seeker remains a seeker and if he's a seeker he must find the truth. The time has come for him to find the truth.

Within us lies this special power as I told you called as Kuṇḍalinī. Now this Kuṇḍalinī is there or not, whether it exists or not, or whether I'm telling you a story of some sort of an imaginary thing, one has to come to right conclusions about things first of all.

You should not accept Me blindfolded. Blind faith has no place in Sahaja Yoga. No faith at all, no, we have no faith in people who have blind faith because you must come to right conclusion first of all. As we have now come to a conclusion that it has to be spontaneous happening, a living happening and it cannot be worked out by us but the Divine has to work it out. If it is a living process, if evolution is a living process, if you have to jump to that higher awareness then it is the living force which is going to work it out and if it is so we cannot do it. Human beings can only do dead work you can see that. If a tree is dead you can make it into a chair but can you make a flower into a fruit, you cannot. It's the living force that does it. In the same way if anything has to happen to us it should be spontaneous, for which as I told you, you

cannot pay, you cannot exert yourself, you cannot demand it, whenever it has to happen it happens.

So first we have to come to right conclusions about things. Secondly as I told you, you cannot have blind faith about it, about anything. Keep yourself open, you should not deny it keep yourself open because you're seekers of ages you have been seeking the truth for ages now, so keep yourself open just, don't deny it. Because you follow certain cult or certain thing you should not because so far you've not found it. If you've not found it you must keep yourself open to receive. If it is true should happen something to you in your own awareness.

So when this Kuṇḍalinī is there She's is sleeping because She has not yet manifested. She's in three and a half coils, as I said you should not take Me for granted but if it is proved later on you can see it for yourself. Everything can be proved. The time has come to prove all the scriptures to prove that you are the spirit, that you are the instrument of God that you are a collective being. The time has come and so you have to see for yourself how this Kuṇḍalinī acts. Now you will find in many people when there is an obstruction the Kuṇḍalinī doesn't rise and there is a big pulsation in the triangular bone.

So we reach the third conclusion that whatever we can do, like we can jump we can shout, we can say a mantra we can do all kinds of things but we cannot make this triangular bone pulsate, can we? So it is done by Divine. Then we can see the rising of the Kuṇḍalinī with the stethoscope you can hear it passing through these centers which comes up here and when it reaches there at the top of the head you can feel it, the *[UNCLEAR* lak

dha] of a heart. Kabīra has said it, “Shum na sheik kurra parra ana hudya bhia." He has said that, “At the top of your head you can feel the anahada." Anahada is the sound of the heart. You can feel it, but even the Sikhs, you see, they do not know that it should happen with everyone. Everyone has said the same thing but it is to happen and that once happens there then suddenly you find that that stops and when it stops you find a Cool Breeze coming out of your head. That's called as Chaitanya hari, that's called as the Cool Breeze of the Holy Ghost.

There is no difference in what Christ has preached or these people have preached there's no difference.

Only thing is there is no proper translation, there's no proper understanding of all these things that they have all said the same thing, because truth is the same. How can there be two truths? Truth is the same and you feel the Cool Breeze coming out of your head. When John the Baptist talked about baptism he meant this, he didn't mean the way we do baptism, just call somebody, put some water on the head and say, “Oh now you are baptized." That's just a drama you can see it so clearly. Anybody who's thinking, can see it's just a drama to say that you're baptized. Baptism is a living process and in that you must see this germinating power within you that rises up and gives you this Self-realisation. It should happen to you in a way that you should feel it. You should feel the Cool Breeze in the hand, you should feel this thing within you, first of all. Now once you've got this then you'll be amazed that you'll become absolutely peaceful, within you you'll feel absolutely peaceful and

you'll feel relaxed as if you've solved the *[UNCLEAR* person] or you can say as if the drama is over. You'll become like a witness, the whole thing will start looking like a witness that you are watching the drama, there's nothing serious about it. What is there to be worried? You see all the detachment starts then that you are in it and you are away from it. Like you start seeing everything just as a drama you are not bothered, you are not troubled, you are not concerned about it. What's this all seriousness going on about? You achieve that joy within yourself which flows all the time, all the time the beauty of God's love. And that's what one has to achieve, that achievement is not done through your effort that is the effort of the Divine. Is God Almighty Himself has to do it otherwise His creation will be ruined. He has created us and jolly well He has to do it, let's put it that way. Because if he has created the whole universe and in that universe if human beings are going to be destroyed then one should know that it is God's own creation will be destroyed. His own doings will be destroyed and it is He who's so anxious, so anxious that you get your Self-realisation.

There are so many objections raised and so many people ask Me questions all kinds and some people also ask Me a question saying that, “How is it Mother that it is so difficult, they say so that you have to work for thousands of years to get to realisation." That may be, may have been but not today, that's not the situation today. It works out spontaneously in a split of a second, no doubt about it. In a split of a second it should work out. But actually what happens we are very complicated people.

All these centers are in complication our Kuṇḍalinī is in complication all these complications are there. We are sick people, we have mental sickness, physical sickness, we have other social sicknesses and so many types of sicknesses we have and that's how the Kuṇḍalinī though She warns you with realisation, though She wants to rise, She wants to give you birth but She finds it difficult and then we have to work out.

Somebody who knows the job has to work it out, raise it up and bring it there and give you the realisation and then you have to learn how to maintain it.

So that you have to know all the things, what these centers are and what are they and why the Kuṇḍalinī's down and why we are feeling it, what's your problem, because you start facing it. Actually it is such a truthful thing that it works on your fingers, just you feel it on your fingers, your Self and other's. Mohammad Sahib has said quite clearly, “At the time of resurrection your hands will speak." Your hands start speaking that you feel which is catching what is catching, you know your Self and you know others. But when you know that you don't feel bad, you don't feel bad. For example if I tell somebody that you have an ego then I'm not safe at all but when you get realisation you start seeing your Mr. ego coming up like a balloon on your head and you get such a fright that you just come and say, “Mother this finger is catching very badly my ego, please save me from this big ego of mine." And then you know how to correct the ego, also you must know that, this is the technique.

So the word Sahaja means, `Saha' means `with' and `ja' means `born'. It is born with you, is spontaneous, is born

with you as your eyes are with you. This Yoga, this union is born, is with you, just it has to activate. It is within you, it is your own, it's your own thing which happens to you because you deserve it.

The time has come that's why you get it. And this Sahaja Yoga the communion with the Divine is your birth right as a human being to have it. Every one of you should get it. That has to happen so millions and millions of people should have to have it and this happening has to take place because if this whole world is on the verge of collapse something has to happen to transform the human being. For the emancipation of human beings, something has to work out and that is what it is, the God's desire that we all should as far as possible get our realisation, become ourselves and know all our powers, what we are. Actually in reality we are very beautiful, you're extremely beautiful, you're extremely blissful, we are collective being.

But with all the social problems and all that, especially in the West I find people feel guilty for nothing at all. There's nothing to feel guilty because your Father is compassion, is ocean of compassion, is ocean of love, He's ocean of forgiveness. He's so great that these little bit things we do here and there should not upset you at all, there's nothing to upset you and this is what it is that we have to believe into that if you are going to get your realisation. First of all you're not to be guilty.

You have to enter into your own freedom, the complete freedom, the supreme freedom, at that time you are free to choose. You have to be free. I cannot entice you, somebody mesmerizes you or binds you by something,

such a person cannot give you realisation. You have to be absolutely free, I must respect your freedom.

Apart from that when this happening takes place you should know what exactly it is, whether it is reality or not, whether it is working out or not. For example we have within us other *[UNCLEAR* place/plane] which we do not know, unknown *[UNCLEAR* planes/place] to us. For example in this thing you can see there's a left side and a right side sympathetic nervous system and the central is the parasympathetic but this is the subtle side of that. On the left hand side you can say within us lies our subconscious and then lies the collective subconscious. This area is called in Sanskrit as Ādi *[UNCLEAR]*, is the one that has happened before since our creation. I was surprised I saw once a program in television in England by some doctors who showed the cause of cancer is because there is some sort of proteins they called it protein 58 and protein 52 which triggers this happening of cancer within us. And when this thing happens to us we do not know what to do because this agent, this special protein that enters into us comes from some unknown area which they call it, which is built within us since our creation, I call it as collective subconscious. Whatever is dead is on that side.

So they're actually talking of possession, or a possession of a dead spirit or something. That means that such a thing enters into our being and triggers, triggers cancer. Now this I've been telling them for so many years now but now as it is according to their own understanding they've stated, because they're very honest and they don't say that we know about this area. But that area

exists *[UNCLEAR]*. As a result or manifestation of this area supposing, you are too much crying, “Oh God help me, do this” you can get possessed because you're not yet connected to God. And once you get possessed means somebody, some other spirit can come into you and such a spirit when it comes into you, it can really make you mad. It can really make you feel like jumping, singing or shouting or screaming. These are not the signs of Self-realised people, they are very sane, balanced, beautiful people. How can there be mad people jumping all over or grabbing others and being angry and being very volatile they cannot be. They have to be very sane, the sanest of sane, most balanced people.

So this kind of thing happens to people who go on to the left hand side. It can happen in so many ways and more over these people afterwards starts getting all kinds of problems like epilepsy they can get. They can also get another problem we can say that they get pains all over they feel very guilty, all the time crying and weeping because left side is the emotional side.

There's another side to us which is called as Ādi Devī and is the right side we call it as the collective supraconscious, this is the side which is the future. When we indulge too much into future see, we go and plan too much and we are aggressive about it then there is a built-in process within us which is called supraconscious, means all those ambitious people who lived in the future are there. Hitler used this power, Hitler used this power to entice people and he was one of the greatest right hand person I would say that the day he used it to enforce this on the people, to say that, “We are

something, a great race, we are a higher race” and all that. Because he used these people who are dead on the right hand side means supraconscious. And when they jumped on them they also started becoming ambitious and absolutely heartless, they were so heartless you can't imagine. If you read the life of some of these people they were not so heartless to begin with. They were not, they were good people, sweet people, affectionate people, they were good children and suddenly how do they become so devilish and so destructive. The thing is they are no more there but something else acting. Such people can become dynamic for the time being may look dynamic but afterwards is too much a load to carry then again they also become like cabbages like the other side people.

Drugs have the same effects. Drugs can right-sided or left-sided, you can say LSD and all these drugs take you to the right where you see the auras and things like that. And the left-sided stuff is like other Hashish and all these drugs which make you feel miserable afterwards and you laugh, laugh and then you become immobile and sort of things you see. All those things are imaginary or they are not reality. Reality is in the center, is absolutely in the center in the present. We live either in the past or in the future. A thought rises within us and falls away another thought rises within us and falls away but we have to be in the center and that is the present. If I just tell you, “Be in the present" you cannot.

Something has to happen within us to keep you in the present. And that happening includes Kuṇḍalinī awakening.

Now what is the Spirit, also that I will tell you in short because tomorrow I'm going to tell you in details about these centers and their manifestation but today I would like to tell you about the Spirit about which people have told that there is the spirit within us. Spirit is the reflection of God Almighty within us which resides in the heart actually. But the seat of the Spirit is here on the top of your head where the fontanelle bone area is, but it resides in the heart. Now this Spirit is the collective being, it is the collective being meaning that you don't have to tell the Spirit that we are all one. When you become the Spirit you just start feeling the other one, like there's nobody is the other. Like some people say, “Mother when you try to help others, you cure others and do this and that then you think you are obliging them." I said, “How? There is no other, they're all within Myself. Who is the other, I don't know, I don't see anybody as the other. If they are helped it is because I feel they are within Myself." And that's what happens that you become collective conscious. That means in your central nervous system you start feeling others and yourself. You become, again I say it's the becoming. It's not talking, it's not a mental projection, is the becoming, the being becomes and when the being becomes that he gets this experience of understanding that there is an energy flowing through us and this is the energy of the Spirit that flows through you.

So you get *[UNCLEAR]* you get the energy within you, you become the energy. Then you start manifesting the energy of your Spirit and then you start manifesting that energy then you do it as a collective being. It just flows;

you don't have to do anything it just flows. You don't have to say, “Oh come along you stand on your head” or anything it just flow. Even if you touch somebody it can flow, it can cure people. It's no only curing people that's important, it's just a by-product. Actually when Kuṇḍalinī rises She integrates you, all the centers, She gives you physical, mental and emotional peace and then integration and also She gives you power to understand what She is like, what She is doing and how to manifest in other people. She gives you power to give realisation to others. It is too fantastic to believe I know, it is too fantastic. But is it not fantastic that we have become human beings from amoeba? We take that for granted. If the time has come to become that, let's have it. What's the harm even if it is fantastic after all you have reached the moon isn't it so you can reach the Spirit also. It should happen on mass it has to happen to all of you.

Today is the first day; I've just given you the introduction to the subject because I would like to know your questions. I hope you'll ask sensible questions to Me which will help everybody else. I find it something sometimes very surprising the way people ask questions it doesn't help them neither helps anybody else because they're not civil to other people. They just want to propound their ideas on other people is wrong, I think you have to be civil. Now we're talking about Kuṇḍalinī awakening and about Self-realisation so you need not tell Me, “Somebody wrote like that and somebody wrote like that." Let's have it, I'm saying it's an open thing let's have it with open mind. And so I hope you won't waste the time of other people because today I would like to try

also the experiment of realisation with you so you'll give Me more time for that which is more important than talking about it. As far as talking, I've been talking and talking, in England I think there are about 1,000 lectures I've given and all over the world I've been talking everyday so it makes no difference. What happens to you is the most important and I am sure it should happen to all of you and that you should get your Self-realisation and establish yourself so that this new awareness, which is the awareness of the Spirit should come and change the whole world.

Thank you very much and may God bless you.

Can I have a question from you? Question: *[UNCLEAR]*.

Shri Mataji: Yes of course, of course it will of course no doubt yes not only one but many of course definitely no doubt. Yes please.

Question: *[UNCLEAR]*.

Shri Mataji: Yes luckily you have a center in Bedford where people will tell you all about it. Thank God I have come to Bedford after a long time. I started with seven people in England for four years can you imagine. I had only four [seven] people and this was a big struggle you see to get them there. But once it started off now we have many people in Bedford, we have a center where you can go and meet people and they can tell you. And we have also very near here Cambridge and other places where we have such centers. In London we have now two good ashrams and people are working it out.

So in England I must say there is no such problem. And you can also write to Me, I'm also in England these days,

for at least some time I hope so. Any more questions? Yes My child. What is it? Question: *[UNCLEAR]*.

Shri Mataji: It has a meaning it is so. Ill-luck comes *[UNCLEAR]* by many things you see but once you're realised I would say the angels help you, you see, you won't believe. Just you get over it now, it's a very different situation. At least there are many people who say that, who are here, who are realised Souls. They'll say that how they're helped by God. But our idea of luck changes by that, very much.

Like we don't want to be like a millionaire or anything, we get satisfied temperament and also of course, of course other things like material and all that is solved. Lots of it, lots of things solved, no problem but first of all you should be the citizen of God's kingdom isn't it. Then He looks after you.

Beg you pardon. Can be. Avoid, what? You don't have to, it's looked after. You are looked after.

Kṛiṣhṇa has said, "*[UNCLEAR* Yoga shey yam ne hum no hum]" that "first you get your Yoga" first you get your realisation "and then, I'll look after your well being." He said it clearly, yes so you are not looked after as yet as it should be. The Divine looks after you so well you can't imagine. You are completely under the care of the Divine, it's true. But sometimes I don't say in My first lecture, people think it's a false story so I don't tell them, but it is true it works out. There must be some reason for ill luck and that you'll find out very soon after realisation. Is like light you see, supposing you're walking and you fall down and falter because it is dark and you can't see

anything but when there is light you can see, you can avoid it, isn't it.

Question: *[UNCLEAR]*.

Shri Mataji: But you see one can see it if you are on the futuristic side, if you are on the futuristic side but you should be in the center. What is the future it doesn't exist, one should not bother about the future you should see about the present that's the best. If you see the future is not good you should see the present, you should be in the present because present is real and dynamic. It comes because your movement is on the right hand side maybe you think of the future too much. You'll find out now, you'll find out it's easy to find out. If somebody's a very futuristic person he may forget all the past, he may forget even his name but he might see something of the future. It's not a normal behaviour then you see more of the future and nothing of the present, all right.

Some people see auras, lights that's not important, that's not important at all, seeing is not important, becoming is important.

[Hindi.] She has a problem. She says, “My children don't listen to me." I said that, “That's this country, you can't help it. You see when you have come to this country; you have to face the atmosphere also." But after realisation also it's a beautiful relationship that exists, extremely beautiful. All right, is it sufficient, should we have? Because first day I'll take some more time to because I'll go round and see all of you. Is it all right now, should we start it? It's a very simple thing, there is nothing to be afraid of, nothing goes wrong, everything is perfect. You

just have to put your hands just like this, just like this and you have to put your feet on the ground...

[Shri Mataji proceeds with realisation process.]

Contents: 1982-10-08 **Radio Interview, Wellington, UK**

Reporter: This is Phil Malone for the County Show at the Victoria Center in Park Road inWellingborough.

With me is Mātājī, who teaches Sahaja Yoga. Now, Mātājī, what exactly does this Yoga involve?

Shri Mataji: Sahaja means: `saha' means with, `ja' is born.

So whatever is born with you means spontaneous. It is a living process of the living force, which is surrounding us, which is everywhere, which pulsates in everything. And this happening is the breakthrough, the ultimate breakthrough into our unconscious; can be described psychologically.

Reporter: So some people call this Self-realisation.

Shri Mataji: Same.

Reporter: Now, Your background is from a Christian family in India.

Shri Mataji: Yes.

Reporter: Is Your teaching involved with Christianity or not?

Shri Mataji: It is, of course, because Christ is very important for Sahaja Yoga, no doubt. But the way we understand Christ out of the text of Bible is very limited. We have to see to other texts about Him and expand and

explain Him, what He meant, because Bible is not sufficient to explain Him.

Reporter: So, is Your message one of peace and that's, in that case, peace in the rest of the world or peace within people?

Shri Mataji: Absolutely. Peace within will only bring the peace outside. Whatever we are inside is expressed outside.

Reporter: Now, You have had some successes in curing people or healing people in the past. Is this because You work from the inside out or how do You do it?

Shri Mataji: It's just very simple because you have the vitality, that Force is vitality itself. And once you have that flowing through you, if you give that vitality to someone, that person is revitalised. In simple words you can say like that. But actually it is a happening within you which takes place. There is a residual force, the germinating force you can call it, or the ascending force within you, which rises and gives you the experience of your Spirit. Means your Spirit comes into your attention, means you can feel it on your central nervous system.

So you receive the information or, we can say, you become enlightened by the Spirit, which is the Absolute. Once you receive the Absolute, as a by-product of that all these things drop out, all your maladjustments and everything.

Reporter: Now, tonight You're appearing in Northampton at the Guildhall.

Shri Mataji: Yes.

Reporter: If people went along, what would You have to say to them tonight?

Shri Mataji: I'll have to explain to them what actually they are. Actually they are the Spirit and this body, mind and all these things are just the covering. Now our attention is at our body level, at the level of our mind, or emotions. But you have to go beyond and with this happening it happens. When it happens, you become the twice-born, as they call it, like an egg becoming a bird the transformation takes place.

Reporter: So this second birth coming, some people perhaps they believe this would happen when they die.

Shri Mataji: It's not possible. How can that be? That's a misunderstanding. There are lots of misunderstandings we have about these things, which can be removed. First logically we have to reach certain conclusions, logically.

So that we don't put our brain a complete stop, we see through our logical understanding that what we have to achieve, if it's a living force. Then we achieve it. Once we achieve it, then we have to verify it if it is so or not. It's all absolutely open.

Reporter: So, are Your followers then... how do they practice this form of Yoga? I mean, do they do it in conjunction with other religions, for example?

Shri Mataji: You see, these religions that you see, outside they look like different religions but actually they are one. All these are flowers out of one tree of life. They are different flowers to look at, but they are not. They are living on the same truth, there's no difference at all between them. But when you pluck them and call them “this is mine, this is mine” they become dead, ugly and

funny. That's how fanaticism has come. All religions are born out of truth and here you find the integration of them, complete integration.

Reporter: Well, You'll be meeting with people from Northampton and from the rest of the county in the Guildhall tonight and thank You very much for speaking with us.

Shri Mataji: The address is: Guildhall, St. Giles' Square, Northampton.

Reporter: And it starts at about half past seven.

Shri Mataji: Yes, half past seven it will start. I hope to see, Reporter: Thank You very much. This is Phil Malone for the County Show at the Victoria Center, Palk Road, in Wellingborough.

Shri Mataji: Was that good? Reporter: That's great, that's fine, yes, thanks very much.... take these flowers with You, all right.

Shri Mataji: You should have asked about Gurus, I think that's important.

Reporter: *[UNCLEAR]*.

Shri Mataji: That's very important, you know, because all the people are misled by Gurus and all this hypnotic stuff and black magic. You must save all these people. That's very important.

Reporter: Yes, they get confused, do they?

Shri Mataji: Very much confused, you see, the confusion is so much. That's the sign of modern times also. You must know what to expect.

Reporter: Mm, yes. Anyway all the best, Thanks very much indeed. Thank You, OK, *[UNCLEAR]*.

Shri Mataji: Thank you very much.

Reporter: OK, Thank You, *[UNCLEAR]*.

Shri Mataji: Sorry I was late, but yesterday was such a funny experience. We came down running out forty miles and nothing happened. Thank you very much, thank you. Goodbye.

Contents: 1982-10-08 **Newspaper Interview, Wellington, UK**

Shri Mataji: How are you? Please, what's your name? Reporter: My name is David *[UNCLEAR* Cooper], I am *[UNCLEAR]*. Can You tell me why You have come along to Northampton here this week?

Shri Mataji: Why I have come here? Reporter: Why You have come along here were you invited by a...

Shri Mataji: It's a sort of a... kind of a message I have, that a discovery has been made now of a method.

Reporter: Is this the first time that You've come to Northampton?

Shri Mataji: No, I've come before also.

Reporter: And what sort of response did You get then?

Shri Mataji: Response was, I wouldn't say very good. No newspaper didn't come at all. Yesterday also there was no one, it's very surprising.

Reporter: You found a lot of people were very skeptical, did You?

Shri Mataji: I don't know what they were like, because no-, nobody came, you see.

Reporter: That was the Guild Hall as well?

Shri Mataji: No, Guildhall yesterday we had lots of people, yesterday. But as far as the newspapers were concerned, We met some people here. But most of them came to see Me, when I came here first.

They were sort of a labor class people. They were suffering from all kinds of maladies like possessions and things and one gentleman just got up and started walking all around the places and talking like... it was a bit funny.

Reporter: In fact, You were in Bedford last night, weren't You?

Shri Mataji: Yes, I was there.

Reporter: And how did that go?

Shri Mataji: Very good, very well.

Reporter: It went very well. In the past, I understand, that You've, um, You've helped heal an awful lot of people?

Shri Mataji: Yes.

Reporter: Can You give me some examples of some of the more, extraordinary healings You've done?

Shri Mataji: Anything, you see, like cancer. Then, we can say, blood cancer specially. A Sahaja Yogini has cured one friend's blood cancer. Then diabetes.

Reporter: In fact, I understand, on one occasion You had a blind woman come to see you, is that right?

Shri Mataji: Yes, blindness, if the eyes are open.

Reporter: Which one was that exactly? What was happening?

Shri Mataji: That is due to a possession, on the backside, the optic lobe we have here. You see, if that gets possessed by a live entity, your eyes are open but there's

darkness, you can't see anything. And if you know how to open that and get rid of the possession... And the deaf person hearing, yeah...

Reporter: You've actually cured deafness as well, have You?

Shri Mataji: Yes, I did. There in Geneva it happened.

Reporter: Do You, I mean, it's very difficult for people to actually understand how it's done. I mean they, you know, it all seems just a bit mystical and, you know...

Shri Mataji: Yeah. It is nothing mystical, I tell you, there's nothing mystical. Like we see a flower becoming a fruit. We take it for granted, isn't it? Do we find it mystical? Because we see it every day.

But there is something, some power that does that, doesn't it? Supposing you become the owner of that power, say, or if you have that power within you. You can also do many things.

Reporter: But, nonetheless, I mean, if I have an illness I go to see a doctor, he gives me tablets or so on... I mean, to actually to come and see You and You say I've got the power within me to cure myself... I mean, how do you actually get this power?

Shri Mataji: You see, what happens: when you become realised, or we become, it's called twiceborn, then you become collectively conscious, you become. It is not that I just tell you and it's a brain treatment or something, or brainwash, that I say, “All right, now you have become this and this." You really become, that you start feeling them, they are centers on your fingertips.

Reporter: So you actually feel them?

Shri Mataji: On the fingertips. You can, everyone can feel it very clearly.

Reporter: So this is like a guide, this is the way to diagnose.

Shri Mataji: Diagnosis. You see, you are the doctor, you are the diagnosis, you could be patient also.

And you are the medicine.

Reporter: So once you've diagnosed what's wrong...

Shri Mataji: Then you should know how to cure a particular center. For example, now, which is the Christ center? It's this one. These two are Christ centers, in the pituitary and pineal. Now what are the diseases you get? All the diseases of the eyes you get out of it. Others are possessions. You see, people are mentally depressed, this, that, all this is due to the problem of this center. There could be ego problems also. People are egoistical, you see and very bombastic and they try to destroy others with their ego. All these problems can be solved if you can awaken Christ within you. Because it's said that He died for our sins.

Reporter: And using this healing method You've got, that actually awakens powers [of healing]

Shri Mataji: Yes. You just have to say Lord's prayer before Me and He awakens because I am connected with Him, you see.

So when you say something to Me, that connection is just made and that is awakened and there is ego and superego in your head, which are sucked in, means your actions, that is your Karmas and your sins all are sucked in. Once they are sucked in, this portion opens up. When

this opens up, you get the the Kuṇḍalinī up. That is, it's very simple, you know, because it's all done. For example, now look at this. To look at this, looks very simple, but it might be quite complicated inside.

And it has taken years to make it.

So the whole thing has taken ages to make it. This human body has come out of amoeba to this stage; even from matter to this stage. All that is built within you. Not only that, but what is going to happen to you is also existing within you in your heart; the Spirit. Now, only thing, that last *[UNCLEAR]* breakthrough has to take place. That is also built within you, that is Sahaja, means built within you. It is born within you. Sahaja is `born within'.

So it's all within you. And just if somebody knows how to do the job, the one who could have capacity... Like the Mother Earth has the capacity to sprout the seed. We can't do it otherwise, if you do grow, do anything, you can't. It's a living process. But the Mother... Mother Earth can help. You put it there and you get it. In the same way, it is supposing I have the capacity, I can do it. Supposing you get the light tomorrow, you can do it.

You can enlighten another person. One enlightened person can enlighten another person but he has to be enlightened first of all.

Reporter: Do You find that, I mean, as You say, I mean, once people have seen You and discovered how it can work, they can spread the word?

Shri Mataji: Yes.

Reporter: But nonetheless You say You met a lot of skeptical people last time. Do You think that that is the

basic problem I mean that... through this healing process You have could be much more widely used and sort of...

Shri Mataji: You see, but I've seen people who come for healing, just get satisfied at that point when they are healed up. They don't go further. You see you must say that God also has common sense; that He would like to only heal people, normally, like we would like to only construct, improve, or repair those lamps which will give lights, isn't it? So those who are not going to work it out; the interest is less. But still it works, I mean, it's compassion, so it cures, people get cured, no doubt. But out of them I find very few really come to Sahaja Yoga, who come through healing. But those who have seeking of the Spirit they are a special category of people. They are extremely beautiful people and they are seeking. Maybe they are taking drugs, going to wrong Gurus, whatever they are doing. That's a different point. But they are seekers, basically they are seekers of the truth and they are the best people. And they are the ones who are meant for Sahaja Yoga, not the people who just want their body to be all right. What's the use of having the body, what are you going to do with it? You see, this body might have a meaning. And those who are finding the meaning are the best helped. Of course, they get rid of all their maladies and everything that's... as a by-product. But that's the main thing, that's important.

Reporter: I understand that Your husband, in fact, holds a very eminent position.

Shri Mataji: Yes, he is.

Reporter: Can You tell me a little bit about that?

Shri Mataji: He is elected as Secretary General.

Reporter: Of what exactly?

Shri Mataji: Of one international organization you have, a one agency you have in this country, called as International Maritime Organization, which has got 134 nations who have elected him. And that's how we are here.

Reporter: Do You find... I mean, his work must be so completely different to Yours.

Shri Mataji: No, it's quite just the same, I feel, because My work only works out how I meet people, isn't it? And when I meet the people, I find they like My work. I help his people also sometimes, you can say, for something wrong with them. But it never collides with My work at all, I find, because you are so... you become so loving and affectionate and so tolerant that you just don't feel anything else. It's very nice to meet new people because... Because of him I've gone to many communist countries, I visited China and visited Russia... All these places I could not have visited.

Reporter: I think, um... I mean, You must have a great deal of difficulty convincing people that You are a genuine, bona fide person, You know, it's a little bit dangerous. Do You find that there is, um, problems with people who are extreme, sort of extreme people who are...?

Shri Mataji: You see, it depends on what country you are. Say, in India it's not difficult at all, because they understand this, they know, they have had an education on this, that the one who awakens the Kuṇḍalinī is the real person. You see, they can see the rising of the Kuṇḍalinī, they can see the pulsation of the Kuṇḍalinī,

they can feel the pulsation here. It's all told them, so they know about it. I don't have to work out with them. But if otherwise the... most of the seekers in other countries also have come to right conclusions, because they have had a very bad time.

So they have come to right conclusions, I mean it's not so difficult. But of course, you know, that if there's too much mental projection, then rather difficult. But it doesn't matter.

Reporter: Are there fakes in this country?

Shri Mataji: So many. Most of them are.

Reporter: I mean, they must be Your biggest headache, I should think, maybe.

Shri Mataji: They are not only Mine but of all the seekers. And that's very true. They really ruin seekers. I've known people, they make money, put these people out of jobs, out of their lives, make them abnormal, sick like cabbages, they take away... the children are ruined... it's horrible.

Some of them get epilepsy, some of them get cancer... all kinds of diseases.

Some people become blind. They all punish them, Reporter: You don't in fact charge anything, do You?

Shri Mataji: No no no. No no.

Reporter: Then how is, Your trips round the country, to different countries and around Britain and so on, how are they actually funded then?

Shri Mataji: You see, it is mostly funded by My husband. Mostly he's a generous man.

Reporter: That's lucky, isn't it!

Shri Mataji: He's generous. Otherwise also I have My some income of My own.

Reporter: How much would You estimate that You spend trying to spread the word, a year?

Shri Mataji: Well, I can't say that, I'm not good at accounting, but I would say that when I travel, for example, supposing I go to any other country, sometimes Sahaja Yogis think that I should not pay for their salvation, you see.

So out of their self-respect they pay My travelling sometimes, but they don't pay Me but to the travel agency or something they, buy tickets for Me at the most, that's all. But not much, it's not much per year.

Reporter: Where have You travelled this year?

Shri Mataji: Now, this year, let's start. When... where did I go, can you...? Now, I came from America... Geneva, Austria, Belgium, Spain, Portugal, France, Germany... Russia, I went to Russia, Uzbekistan.

Reporter: And this is all this year, is it?

Shri Mataji: Yes, this year, yes...

Reporter: You must be worn out.

Shri Mataji: Do I look that? Now I'm sixty. I'm sixty now.

Reporter: Really?

Shri Mataji: Yes, I'm sixty years of age, really.

Reporter: You don't look sixty years old at all.

Reporter: How did it all start for You then, I mean, right at the beginning? Well, say, I mean, most people know very little about this sort of thing, me included. But how did that actually all start in the beginning for You?

Shri Mataji: You see, actually I was aware of it from My very childhood, as you are aware, say, for example, you are aware you are a human being. In the same way I was aware. I was absolutely aware of Me and My mission and what I... why I'm here, what I am. Everything I was aware of from My very childhood. But I was working out how to do it in en masse happening. It would be for the masses. My father himself was a realised Soul and he was a member of the Parliament and Assembly in those days and he was the only Indian to be elected. Indian Christian to be elected, I should say. My brother also is a Minister of... what is he Minister of? Communications and something else.

Reporter: So, I mean, I suppose in India, I mean, that it's not as difficult to actually, um... to make people understand. It's only when You start travelling abroad?

Shri Mataji: Oh, Indians understand much better.

Reporter: That's what I was saying.

Shri Mataji: But abroad is the problem. Because, you see, they... they are naive, they don't know.

You see, Christ's life was only for four years. He couldn't tell them much about it; about the Holy Ghost.

It's all a mystery, you see. The Christianity could not give that, because they never went into the search of it, you see, the deeper of it. Just reading Bible, telling some sort of an interpretation doesn't give you anything.

So the second birth part of it they didn't work out. And that's why I find people got lost more, because of these Gurus coming, giving them some ideas, this, that... And they sort of are hypnotized also to a great extent. All

these people are hypnotized, brainwashed, then they, some of them went into drugs.

You see, so many things, they are all self-destroying. That's how I found people very much confused, very much confused. Of course, the people in India say, for example, of this entrepreneur, He knows I am a saint.

So he treats Me like a saint, it's a very big thing and then he'll come to receive Me and... that even the Prime Minister of India, Mister Lal Bahadur Shastri, My husband was his secretary, but he used to come and see Me often, in the car, you see.

So in India it's a... saint is higher than all kings and everyone put together, you see.

So they know how to respect a saint, even for popularity.

Reporter: Do You find that, I mean... to call Yourself a saint... do You find that the people in England...

Shri Mataji: They are not so much.

Reporter: You know, they're not... they're not quite as keen...

Shri Mataji: *[UNCLEAR]* the saints, I think. No, they care more for politicians.

Reporter: That's right, that's right. I mean, do You find, You know, sort of... I mean, You are little bit insulted by them sometimes?

Shri Mataji: Aah, it's all right.

Reporter: I mean, You firmly believe in what You do, obviously and it must seem incredible to You when other people *[UNCLEAR* ignore] it.

Shri Mataji: It's all right. You see, after all they are children, they don't understand. That's all I can say.

Because they are still children in spiritual life, you see. But they are not going to crucify Me this time, isn't it? So it's all right.

Reporter: Now, when You make these trips to towns like Northampton and so on, You got several people with You. Does this team come with You every time?

Shri Mataji: No, they are from this place, some of them are now and some of them are there also. Of course all the others they have come from Australia. And we have an ashram in South London.

So they are staying there, so they just came around here. And these two are from, he's working in London, he is also there. And these three gentlemen are from Bedford. He is from Bristol.

Reporter: Oh I see.

Shri Mataji: But there is nothing like that, is that a team or anything. Anybody who feels like can come around if they're free, because...

Reporter: So anyone who is available for You, to help...

Shri Mataji: Yes, they can just to help Me, because if it's a big group and all that, so they can help Me.

Reporter: I see, all right, I see. Well, thanks very much for Your time.

Shri Mataji: Thank you very much. But I think you should ask one more question if you can, say, about Kuṇḍalinī, because those who have read about Kuṇḍalinī would be interested to know. Is that, is said that, you see, lots of books have been written about Kuṇḍalinī, that it's very dangerous, it is very *[UNCLEAR* this thing] and all that. But it is not at all. You see, thousands of people I've given

realisation. Thousands. It has never put anybody into danger at all. But those who are naive, those who are unholy persons, who have no idea of a spiritual life, you see, if they try tricks, you see, like sex, you see, through sex and all that nonsense, then it feels insulted and then there are problems.

Reporter: How can it be dangerous then?

Shri Mataji: Beg your pardon? Reporter: How, You said, it can be dangerous if it's not used properly?

Shri Mataji: You see, like we could say that if I don't know this instrument and I put My hand into something, I may get a burning, but it doesn't mean this is dangerous, that is because I don't know how to work it...

Reporter: That is basic, I mean, if you don't understand it's like putting your finger in an electric light socket...

Shri Mataji: That's what, you see. That's like that, you see. But they try to do it and then they try to write books about it. It's something surprising, isn't it? I haven't written any book so far.

Reporter: So, that's obviously, You know, sort of the thing you've got to try and make clear to people.

Shri Mataji: Yes, you have to. And then, you see, when you get realisation, you automatically become righteous, I don't have to tell you `Become righteous.' Because the religion is enlightened within you. You automatically become. I don't tell you that `You don't drink,' you just don't drink, because you don't enjoy it any more. You don't smoke, because you just don't enjoy it; don't take drugs. Just you just don't do it because it's all enlightened, because a new priority has come. Like if

there's light in this room, suddenly you start seeing where's the position of everything and you know, if you walk this way, you'll be hit. In the same way, enlightenment means that automatically you become righteous.

Reporter: What is Your success rate in full for healing people?

Shri Mataji: What is?...

Reporter: What is Your success rate for healing people who come to see You?

Shri Mataji: Success? Reporter: Successful or have helped them.

How many times do You actually heal people compared to the number of people who come to see You?

Shri Mataji: Oh, some people just come, for ten minutes is sufficient. Our president Sanjiva Reddy, the first president, he was coming from England... America. His operation had failed, he was just in a very bad shape. I just went to see him and he didn't know I was Mātājī, but he knew Me as Mrs. Srivastav.

And suddenly our High Commissioner told him, “This is Mātājī Nirmalā Devī." So his wife said, “I've heard You have cured so many people, so just cure my husband." I put My hand only for ten minutes, you'll be surprised. He was just, then, he got it.

Reporter: This can happen every time when You get somebody come to see You?

Shri Mataji: Not always.

Some people take more time, some people take less time. It depends on if they are complicated, you see, they

take more time, some of them do. You see, for example, supposing I have to break through, now. And if you are just there, you will out.

Reporter: Are there some people You just simply can't heal?

Shri Mataji: Some people... I don't know, but, you see... I don't know, I don't remember of someone who came to Me and was not healed so far.

Some might have been, I don't know. But those who came, you see, assiduously, I don't think, isn't it? As far as I remember, I should say.

Reporter: Yeah, You've done quite a lot.

Shri Mataji: You see, there are so many I have, it has happened, even these people are healing, you see.

So there's no end to it. Imagine, one person is Me, I can remember for Myself, but there are so many they are healing and I just forget about it, I just don't remember. Once I had gone to a program, I was just sitting. One gentleman came, he just touched My feet. I said, “Who are you?" He said, “You forgot me?" I said, “Why?" I said, “I'm sorry." He said, “I'm the father of such and such girl, whom You cured in two minutes time, who was going to die and this and that in the hospital." I said, “Really?" I tried to remember, I said, “Who was this?" you see. Then with very great difficulty I remembered, because it was so quick. I had gone to see somebody else and on My way back he caught hold of Me. And there she was.

She was cured in such a quick manner that I'd forgotten all about it.

Reporter: Really? Well, I suppose, the proof is in the pudding, isn't it?

Shri Mataji: Yes. And moreover, what I'm saying it is not important. What is important is to become Spirit. Healing is not important. You see, because everyone has to die in any case, isn't it? What is important that you have to become the Spirit. That is. And then you heal others. Not only yourself, you can heal yourself and heal others also.

Reporter: All right, very good... Well, as I say, thank You, thank You for Your time.

Shri Mataji: Many incurable diseases you can put, but that's not the main job, I think.

Reporter: Yes. I think that's probably the thing that a lot of people are most interested in.

Shri Mataji: I agree, yes.

Sahaja Yogi: Excuse me, Mother. When you asked *[UNCLEAR]* in Paris and Mother took it very well, but they described Her as a man.

Shri Mataji: What is she...

Reporter: I think you are speaking to the wrong person.

Sahaja Yogi: I'm getting confused.

Shri Mataji: What is it? What is it? Yeah.

Reporter: This is in fact...

Shri Mataji: Ah, I remember that. And he also said I'm a He, you see, put My photograph. And they referred to Me as a He, you see, *[UNCLEAR]*.

Reporter: In fact, this would be the first article we've ever run on You, so...

Sahaja Yogi: [Apologizes.]

Shri Mataji: This is *[UNCLEAR]*.

Reporter: That's all right, that's all right. It often happens, actually.

Shri Mataji: It happens. I've seen, there have been so many things, like Me, also, as you said, I am just...

Sometimes I don't remember all...

Reporter: That's right.

Shri Mataji: All right.

So...

Reporter: Can I take just two more pictures?

Shri Mataji: Yes yes, please, please go ahead.

Photographer: Actually, if You could close Your hands, so... You know, which is normally... do you mind if I move this?

Shri Mataji: As you say.

Reporter: Sometimes a problem.

Shri Mataji: Our style is like this. Is this all right? You can ask to put their hands towards My photograph also. My photograph has vibrations. You see, they have got realisation from My photograph. Yes, really, they have been cured from My photograph.

Reporter: That's incredible, isn't it?

Shri Mataji: Yes, that's it, That's what I was speaking, it's going to help, Sahaj is going to help all of them.

Reporter: So the more of them we get, a thousand more pictures we have...

Shri Mataji: Yes, the pictures. These people *[UNCLEAR]* something like *[UNCLEAR]* photograph.

Not only as photograph but just cure people, we have seen. And first time I went to Australia, there was big *[UNCLEAR]*. What happened, that a relation of a very big man in that industry was *[UNCLEAR]*. And a lady, one of the Sahaja Yoginis, so she said that, “I can't *[UNCLEAR]* so let's put a photograph" and *[UNCLEAR]*. Not only that, not only that, but the patient *[UNCLEAR* was perfectly all right]. And that's how they gave it and that's how the photograph *[UNCLEAR* works out].

One of them, you see, is another journalist who is a realised Soul.

Reporter: Oh I see. It's the question of, You know, making people see, isn't it starting I suppose once...

Shri Mataji: I think, I think so. Otherwise *[UNCLEAR]*.

Reporter: *[UNCLEAR]*.

Shri Mataji: *[UNCLEAR]* responsibility *[UNCLEAR]* for everyone.

Reporter: *[UNCLEAR]*.

Shri Mataji: Isn't it? After all, newspaper should give some good news also. May God bless you.

[UNCLEAR]. You are *[UNCLEAR]*. It's all right. All right. It was very beautiful. We can give this address. Will you please? And you tell them about *[UNCLEAR]*. Tell them about *[UNCLEAR]*.

[UNCLEAR Can you...] *[UNCLEAR* Douglas is genius]. I want *[UNCLEAR]* anyway, he wants to *[UNCLEAR]*. He's a genius. He's a genius. It's the truth. He got into speed and I also got to got into speed with him, I said, “Let Me talk fast." All right? Now, thank you for the cameraman”This team follows You” he said come.

***Contents: 1982-10-08*, Public Program, We Don't Have to Suffer, Guildhall, St. Giles' Square, Northampton, UK**

I bow to all the seekers of Truth.

At the very outset I must thank our very respected Mayor of Northampton to grant us permission to use this beautiful hall for this work of God. Yesterday at Bedford I explained to you about this energy which is placed in the sacrum bone.....

***Contents: 1982-10-09*, Public Program, Living Work of God or It Is You Who Has to Enjoy it, Cambridge, UK**

I bow to all the seekers of Truth.

When we say we are seeking, we must know that we are a special category of people. People were seeking before also. They were seeking power, money, possessions, affluence, every sort of thing. Still they are not satisfied, those who have got it. And so those who are seeking the truth are the highest, highest of all in the evolution. They are the ones who are going to jump into that higher state which is called as Self-realisation.

If you are not seeking, then nobody can force seeking on you. It cannot be done. Even by force, if you take somebody to the beautiful lake of nectar of God's love and even if you force the person to drink it, it is you who has to enjoy it and unless and until you have the seeking, you will not have the sensitivity to enjoy that nectar. And truth is what it is. We cannot change it, we cannot organize it, we cannot transform it. It is, it has been, it will be.

And what is the truth? The truth is that God loves us, that His Divine Power of love is all-pervading, is everywhere, that this power is acting all the time, it is a living power of a living God and that this power does all the things that we call as living work of God. A flower is transformed into a fruit by this power. This body we get out of that power. From amoeba to this stage we have come out of that power.

The whole world is created out of that power. In everything that power resides and works out, sorts out, coordinates things for us. Above all, it is the love of God. It's the compassion of God.

We human beings have not got the comprehension of His love; we try to see Him through our own angles, through our short sight, through our blinkers that we have got. He is the ocean, ocean of love. All the oceans put together cannot be compared with that ocean of love, that ocean of forgiveness, an ocean of complete well-being for us. Only thing, we have to jump into it. We have to enter into His kingdom.

That is what one has to do. When it is accomplished, then you are just there. You are looked after.

That is the domain of God I am talking about and there, when you enter in, as a by-product, all kinds of well-being are blessed upon you, just they are bestowed upon you. You just get them automatically. But this happening also is not our doing. This also is the doing of God. He has arranged us in this way that you can see in the chart, this is the life tree, or you [can] say the tree of life as described.

And this is the one that is within us already placed. All these centers, which are subtle centers, are expressed outside as gross centers. When this residual force of Kuṇḍalinī, which people must have explained to you, from that sacred bone or sacrum rises and pierces through all these centers, it enlightens all of them one by one. By that enlightenment only, you get your physical well-being, your mental well-being, your emotional well-being and ultimately, your spiritual well being. That means you become the spirit.

Once you become that absolute, the absolute, then all relativity drops off. We actually live in a relative world which is false, which is not true.

This power has its own telecommunication. It's so tremendous that it is unbelievable that such a power exists around us and we are not aware of it. We are not aware of many things. We are not aware that this Mother Earth is moving with such a tremendous speed. We are standing on top of that; nothing happens to you. We are not aware of the gravity. We are not aware of many things because God is so kind, so gentle and so thoughtful that He wants us to live happily as human beings.

So He doesn't want us to hear some things which are not good for us, for our ears, so He makes the frequency of these things so sharp that we can't hear with these ears.

Some of them, He makes them so low that you can't hear. Only what you can hear and enjoy He makes you hear.

But we in our freedom have done a lot of wrong to ourselves, to each other, to our society, to the whole

world. Once we realise, this freedom is nothing but is our ego, our ego, which has created this problem for all other people. Then we have also another thing where we get conditioned, which creates the superego.

Now in our activity, which is the right side sympathetic nervous system, we accumulate this horrible thing called ego, because when we act, we think we are doing it, we are in charge. We are not. He is in charge.

We are really doing nothing. What are we doing? Like the people ask Me, “Mother how can you cure everything so easily?" It's simple. How do you make a flower into a fruit? To us, we take it for granted. We are not bothered to find out, but can you do it? It's so difficult. Can you do it? We can't. But if it is God's power, it can do it.

So if you also have the God's power flowing in you, which will happen to you as soon as you get your realisation, you can do it; anybody can do it.

It's very simple. Like any instrument, when it is put to the mains, it starts acting and then we can see that it is an instrument. Otherwise it looks like some funny stuff here. It has to be put to the mains. The instrument is ready, but within us these two things, called the ego and superego as a result of our activity and as a result of our conditioning, are accumulated in our brain. These two are to be sucked in. That's very important because when they grow, these two elements, or two, we can, say balloon-like structures, they make a very strong gap filled with calcium and you become an egg. Another becomes an egg. Third person becomes an egg. You develop your `I'-ness, I am this, I am that. All kinds of misidentifications start coming on us. When this is to be

sucked, what should we do? That's the question. What are we to do? To raise the Kuṇḍalinī. As I said, it is a living process and you cannot do any living work, so just can't do it. It is as simple as that. You yourself can't do it.

But somebody who is enlightened, who is the light, can enlighten another light, because that light is ready, just ready, but you need an enlightened light to enlighten that light. Once that light is enlightened, that light can enlighten another light. But the problem is when the light which is enlightened tries to say that “You are to be enlightened” immediately you hit that person. You don't like it because ego is there, which is ignorance. That's how people like Christ were crucified. What wrong did He do to people except that, see, He said, “I am the light"? It's true. He was the light. No doubt that He was the son of God.

It's true, He was the son of God which you can prove, on vibrations. By this Sahaja Yoga, you can prove it what He was. He was that, but that time people killed Him. Why? Only because He said, “I am the light” and that you were to be enlightened by Him.

You allowed him to live only for four years and when He was killed, when He was crucified, you took advantage out of that and made all kinds of artificial things out of it. He could not explain many things which He talked. He could not say anything. On the cross He said, “It has been accomplished." What has been accomplished? Nobody thinks about it, what has been accomplished.

So we have to take reference from other people, those who have been deeper than us, who have gone into it, who have found out certain things about Christ. And they

say that Christ accomplished the greatest thing, the greatest feat, because He was nothing but Omkāra. He was nothing but the vibrations. That's why He had no body and only He could accomplish it. And what did He do? Is to accomplish Himself on this cross where we have this ego and superego.

Of course they say that He said he died for our sins. How did He die for our sins? We say that He died for our sins. We accept it, yes, because Churches are telling, people are telling, Bible is telling. But how? He suffered for us. Then why are we suffering? But when He said, “You are to be born again” we don't pay any attention to that. For that you have found out an escape. You take your child to the church and they put some water artificially and you accept, “All right, we are born again." I met people who are certified born again. They quarrel with Me and fought with Me for nothing at all. I said, “How are you born again? If you are born again, that means an egg becomes a bird. Have you become something different? Is there any transformation in you? How do you believe? Why are you so self-opinionated? If you are born again, what happens to you? What happens to you? What is born again in you?" Born again is nothing but the Kuṇḍalinī awakening, which rises on top of your head and here is the seat of your Spirit. Of course, it resides in your heart, but the seat of the Spirit is here and once it touches that seat, immediately you start feeling that subtle thing which is all-pervading within you. For the first time you feel this Cool Breeze of the Holy Ghost. Holy Ghost is nothing but the power of God, the power of

His love, which is called as Ādi Shakti in Sanskrit language.

We don't have to accept anything else from outside, any dictionary we don't have to accept to give answers to things, to mysteries that we have been suffering all these days. Once this cross, which is between the ego and superego is enlightened, Christ is awakened there. He sucks in both these things, your Karmas, your actions and your conditionings, your sins. It is sucked in. There is no more for you to suffer. Why do you want to suffer? Some people have started another theory that we must suffer if we have to go to Christ. Why? Did He not suffer for you sufficiently? Did He not do that? He has done it, then why suffer? Be joyous that He established himself there at that point. In the Hindu scriptures, He is called as Mahāviṣhṇu. But if I tell this to them that this was Christ, they won't believe Me. If I tell this to Christians, they won't believe Me.

They don't want to believe it because for them Christ is their contract. They have a contract with Christ, as if they are the contractors of Christ. Nobody dare say anything about Christ. It's only they who are the Christians and they who are the Hindus, they who are the Sikhs, they who are the Muslims and they don't know anything about reality. Just fighting morning till evening in the name of God, the One who is the ocean of love, compassion and bliss. They are so disturbed, so upset, so violent that one can easily see there is nowhere the blessings of God. There is no blissful state. There is no peace in them.

Because there is no peace within, how can you have the peace without? And this is what it is that one should

understand, that in the name of God, many things have been done which are absolutely against it. They are anti-God activities because if you become a fanatic, you are anti-God, absolutely anti-God. You have to see that God exists for the whole universe. Nobody can take His contract and can organize it. When I say this, of course there will be people who are interested in things with which they are identified. They want to carry on with that kind of identification; maybe they get some money out of it, maybe some sort of a name or something free.

But what is most important is your Spirit. Why identify with anything else but your own spirit? You cannot get money out of it. No. The joy of Spirit is the reward of Spirit. Why do you want money? Why do you want fame for it? Why do you want anything of these worldly things that are so transitory, temporary, will finish off? Why not ask for something that is eternal? Why not ask for the eternal life of Spirit? And that if you ask, it is at your door steps, you can get it. It's very simple and easy. When you say it is simple, people can't understand. They think, “How can it be? You have to stand on your head for one life then you have to stand on one leg for one life." That's the idea they have got about Christ.

There is no need to do that, Christ has done it for you. Believe Me, He has done it.

So now, how to understand it is simple? In this room, say, there are so many lights and we all can see each other. The room is enlightened. But what did you do? You just switched on one switch, very simple.

If you ask anybody, “How do I put the light on?" I just put. There is a light there. Just switch on. That's how you get

the light. But for a person who has never seen electricity, it must be a wonder. How just switching on light, so simple. It is not in a way. It is made simple for you, but there is a big organization behind it. There is a big history behind it and there are so many people who are working it out. There is a big machinery. In the same way, whatever looks so simple to us is tremendous, is great.

But God Almighty with His care and tenderness doesn't want you to know anything about it. Forget it. You just jump into it. You just enter into the kingdom of God and enjoy the bliss, that's all. Why do you want to bother about these things? Of course, as we are very thought-oriented, people want to know about it. That's why one has to talk about these things. But best is to get your enlightenment first and then talk of it.

It's a headache to talk about the electricity and about its history, where it enters and the problems they have had and then after all these when you have tumbled down, fallen down, everybody hit each other, kicked each other, then say, “All right, now it's very simple. Just put on the light." It's better to be other way round, that I say, “All right, put on the light and then we'll talk about it." I am so happy to see so many people in Cambridge today, really very happy because I have been here before also. But we had no response. I was surprised. Here where there are many false Gurus are working out their tricks. People have collected thousands of pounds from this place, Cambridge, which is the seat of learning. Here so many educated people live, intelligent people live, have been befooled completely and have been pampered.

Their ego has been pampered. They have gone into such trips which are very dangerous.

We had somebody from Cambridge in Sahaja Yoga, very well educated person, got into epilepsy, going to such a horrible fellow. Lost all his money, everything, bankrupt and also epileptic. Educated, very well educated, first class boy, ruined for his life. But why it happens to us, we must think. Why we are enamoured by such people? Because we believe in the superficial thing; because it is being advertised in such a way. These people come with a circus because they have to attract you. They have to attract you for their purses. They have to attract you for their own powers because they want that people should be dominated by them because they can extract money.

Their interests are very low, base and we don't see it. We don't understand it. They pamper our ego.

They talk of big things, “We are going to make you a minister. We are going to do this." We say, “All right." We follow all this nonsense. Imagine. This ego is such a tricky thing. It plays tricks not only with others but plays with yourself also. It cheats you. The so-called intelligence of the ego can cheat you and that's how many people are lost. Those who are seekers of ages are lost because these horrible Satanic forces know how to play the trick, how to play the trick with you and how to take you to their own domain of Satanic forces by which they could extract all your blood.

I am so sorry when I hear that these things have been happening all over. But in the places where there has been the seat of love, the Goddess Saraswatī reigns, where people educate themselves, all these thing have

come slowly and settled down. There are other things also which are very dangerous. Like people who are, call themselves, psychologists. They can be very dangerous people. They are unauthorized. They have no idea about the psyche. They don't know that psyche also has another side, which is the right side, which is the ego.

They can be very dangerously placed, person like Freud. I don't know how people believe in him. In England, there are so many Freudians. I am surprised because I used to think that at least English are the wisest among all the Europeans. But more than the place where he was born and worked out in Vienna, there are more in England. It is most surprising, what has happened to our wisdom. Even logically we can see that he was a hopeless case. First of all, he had bad relations with his mother. Can you imagine? He had no sublimity of any kind. He was worse than an animal. And secondly that he died of cancer in such a miserable condition. And he was nothing but a miserable personality. How can you follow a man like that blindfolded because he suggested that you are a sex point. All your relations are based on sex.

There is nothing sublime. Now see where is the sex point. It is the last, here there is the red and here resides the innocence. This first center, which is the innocence within us, is the child within us, is looking after the Mother Kuṇḍalinī that you have. She is your Mother. Everybody has their own Mother settled down in their sacrum bone, so sweetly, waiting for an opportunity to get this realisation. She is going to give you your second birth and she is going to work it out and this innocence of

yours which you may kill any amount, it's still there and they attack that innocence.

Today I find in all the Western countries there is a big attack coming on their innocence, on the children.

They do not understand that there is, sex has nothing to do with your evolution. It is not important for your evolution. Of course a married sex which is a sensible sex, which has a sanction with the collective, is very important, no doubt, for the society and everything. But here if you play about with your sex, it's a dangerous game. It gives you all kinds of diseases; it gives you impotency, all sorts of other problems and worst of all, insecurity in the whole atmosphere especially for the children.

This is what it is. We have not been able to use our brains. Use your brains. God has given you brains, come to logical conclusion. Like the Mayor yesterday asked Me, “What do you do with them?" I said, “First I will bring them to logical conclusion." See what should we expect. We have known that Christ has said that, it is written, “Thou shall not commit adultery." I say, “Thou shall not have adulterous eyes." Are we Christians aware of these warnings? Not to have adulterous eyes, just the opposite we have.

So that the eyes should be clean. There should be no lust in our eyes. It is to be at that point, not at the eye level, not at the brain level. It is at that point and it should reside there. There is placed your innocence, because innocence guards you against all wrong doings, all wrong things that you do with your sex and that's how you get into troubles and you have problems.

Yesterday we had people there, many people came and as the radio fellow has told Me that you better talk about how you cure people. They will be very much interested. I told them all how it happens and we did cure so many people there, of many problems and so many things can be cured and if you want, you can get My tape to know about them, how it happens and what Chakras give you this. But in short I'll tell you how we develop problems within ourselves.

Now one thing I would say, that when I am discussing this, human mind is so funny that immediately they start reflecting upon themselves. Firstly they will feel guilty. “Oh, I have done this." Immediately they will start thinking that, “I have got cancer” or, “I have got leukemia” or “I have got that." So if I tell you about the symptoms, it can be very critical.

There is a very interesting book I read long time back when I was a child, `Three Men in a Boat'. I am sure all of you must have read it. It's a very interesting one. In that a character of one gentleman who said that never read Materia Medica, the book about medicine. Once he read it and he thought he had every disease, every disease except for housewife's knee and the doctor was amazed when he told he has this disease, he has that disease. He said, “Why not a housewife's knee?" He said, “Because I am not a housewife." Otherwise he had practically every disease and he wanted a medicine for that doctor was, that time doctors were wiser I think, he didn't want to take money out of him, so he said, “All right, I have given you the medicine but you have to take it when you go away from here. Go to your bedroom and then you can

take this medicine." He went home and opened that and there was nothing but a paper and on the paper it was written, “You are the greatest fool I have ever come across. Never read Materia Medica again and you are absolutely healthy." So when you start telling them how the diseases are caused, also people can start thinking, “Oh, I must be having this trouble and that trouble." Nothing of the kind. Please don't think like that. I am just telling you because you should not go into it again and it should not happen to you in future, not in the past. And those who have had problems also can be cured. It's not difficult. It can be cured. When you get your enlightenment, you can cure people. You can also cure. It's not difficult.

So, now we start from the imbalances that we have. For example, a human being has another funny habit, is to go to extremes. If you tell him, now in the Newspapers or, say, in the TV it appears that your legs should be like this, the measurement of the legs appear, or the measurement of the body appears, all the ladies will try to be that, to become like the form that is given. But why? It is, it might be some sort of an enterprise that people are trying to sell something just to make you thin or fat or whatever it is and that's why they are publishing these things. Why just you go into it headlong? May not be required at all for you. Now when they do it, they do it so much, so much over-do it that they develop really the problems which never existed in them. They were normal people and suddenly they become sick people.

So in this way, we have so many extremes we go to. For example, we are people who are right-sided and left-

sided as you can see here, the people who are emotionally very rich and who go to the emotional extremes and the people who are more mentally rich and who go to the mental side more. Those who have any desire and just work with their desires and weep for it and they are the most unhappy and the most miserable people, I couldn't get this and I couldn't get that, they are the left-sided people.

The right-sided people are that “Why did he get that?" “I must also get it." Such aggressive people are right-sided.

Now the people who are on the left hand side think of their past, “I was so very happy. Now I have married this wretched man and I am very weak." The man will say, “I have married this wretched woman” or some sort of a thing. They go on worrying about themselves for nothing at all and making themselves miserable.

So, we have two types of people. The another, one extreme case we can say, is Hitler. Hitler was the one who was so aggressive. He used his aggressive policies. He got people who were dead who were aggressive and used them to entice, to become aggressive. They could not see through. They could not understand that they are not a special race and they became such racists which one can't understand with Human understanding that how can there be a race superiority when God has created all of us. It's nonsense. It's absolute nonsense. It has no meaning, no basis. It's not natural. God has created everybody separately in a different way but this kind of a thing comes into the mind. Then you are identified with certain ideas on the right hand side that you are an aggressive person.

On the left hand side, as I told you, a person makes himself miserable because he thinks of the past, but on the right hand side, the people make others miserable and aggressive sort of. Both sides are wrong.

You have to be in the center, neither in the future, nor in the past.

So how to be in the center is the problem. By saying it or by brain-washing it, it cannot happen. For that the Kuṇḍalinī has to rise but you have to keep the balance. You shouldn't go to the extreme of anything.

You should not become identified or clubbed with something which is not normal. We should treat it with normalcy about it. Like if you ask a person now, “You have to do Haṭha Yoga." There is a new system that has started, Haṭha Yoga, without knowing what this Haṭha Yoga is. What was the basis of Haṭha Yoga? There are Ashtangas and all these things have to be done. I have seen people doing only that little part of it, the Vayayama, which is so indiscriminate, which has no sense as to what Chakras are catching, where is the Kuṇḍalinī, what is the problem. Such people can develop heart problems, tremendous heart problems they can develop and they can be extremely negative people because though they appear to be very positive, they can be very, very dry. They can develop divorces. They can be very aggressive. A time will come when they will have no emotions. Even when their own child dies, they will not feel it. They can be very, very dry. Now we don't see that dryness in the back. We do not see that that we are not feeling the emotions of another person. We do not think that that is important.

Left-sided people are the other way round, as I told you. But when they go to the extreme, first they go into their subconscious. In this they see what had happened and they think of their previous lives and all that and then they can go into the collective subconscious if they go on pressing it too much. Or some of the people who are interested in their purse, all such base things, can entice them, can hypnotize them, completely hypnotize them and push them on to the left side.

Now cancer develops on the left side. Leukemia develops from the left side. Multiple sclerosis develops from the left side. I haven't seen one patient who has come to Me, who is having cancer, having leukemia or multiple sclerosis who is a right-sided person. And ultimately they can be epileptic, or they can become lunatic or schizophrenic. All those things can happen to them.

The right-sided person, on the contrary, will get a heart attack. He'll get a heart attack. Definitely he'll get a heart attack, if he goes too much with it. But first of all he might develop a liver, very bad liver, hot temper with it. He may develop a pancreas trouble that could be the diabetes. He could develop the spleen trouble which could be a kind of a leukemia which comes out of speediness but it has to triggered by the left side so it is between the, first the anemia and all that will happen and ultimately he can get leukemia after that. And many children also become patients of leukemia because their parents are speedy.

Extremely speedy people get leukemia because they are all the time acting on emergency. Simultaneously, they are working on various things like, you are driving, you

are eating, you are listening to the radio, horrid news. Early in the morning you see in the newspaper, all horrid thing are there. They will never give a good news. You'll be amazed. We have been trying to tell people that we have found out solutions to many things, please publish at least one line, half a line, but they would not.

But if there is a calamity somewhere, a horrible thing happened, early in the morning, you open the newspaper, it's the only thing that is talked of. You become so much upset that emergencies that... Then you have your breakfast, you have to catch the train, you have to rush up, you rush up, then you find that your train is delayed, you start shouting. Specially you all get worked up. Ultimately what happens is that your spleen goes out of gear. It becomes crazy. When it becomes crazy, it's a speedometer, it controls our speed and you become so speedy that nothing can fit into you and the speed of the production of red blood corpuscles is so much increased that they become malignant. But of course the triggering, as I said, comes from the left side.

So sometimes the right side can create a condition for the left side to act, can also be just the left side can work out. If a person is affected, say, by a position, if he lives near a funeral place or some place where there is a cemetrey or in the churches also you have all the dead bodies there, I mean it's something I can't understand. People don't know about that. Why to put in the churches, the dead bodies? I mean, normally, anybody who dies must be cremated except for the realised Souls. Realised souls are to be buried. It's a simple thing, because they give fragrance to the Mother Earth, they

give fragrance to everyone. But if you bury a person who is not a realised Soul, supposing he is an evil genius, you know about this that the souls wander about. And I have lived, since I have come to London, always near a church. I have found all these souls coming up in the night and they are horrible things and we walk over them. They are sleeping there and we trod on them. It's a wrong thing. People have no idea as to how to deal with the dead and that's how people have also created a double problem. The cemetrey is in the city. The center of the city, there will be a cemetrey. All children are going there. Everybody is going there. Pregnant women are going there and these busy bodies can attack you. It's a fact. They exist.

There is no doubt about it. Even the doctors say that there are proteins which they call as Protein 52 and Protein 58, like that and these are the proteins which invade us, our being by which cancer is triggered.

And what they say that this comes to us from an area which is built within us since our creation, means from collective subconscious. But, I mean, they cannot put it together as I am putting it because they see things from outside [and] I see things from inside.

Now when I tell about this, people don't like it but it's a fact. You should not play about with spirits. These spiritualists, these charismatics and this sect and that sect..., Pentecostals are nothing but possessions and these possessions can be horrible and most of the lunatics and all these people are with possessions. You must have seen a woman walking. Suddenly she becomes blank. Her eyes are open, nothing wrong with

her. Doctors can't cure. She can be easily cured if you can remove the possession from her. These are all horrible things, which can ruin your life and you do not understand why doctors cannot understand because they don't understand that there can be spirits. They don't want to accept it.

You can't see the spirit until and unless you become a Spirit.

That is the problem, is that in English language there are three meanings of the word spirit. One is the Spirit that is Ātmā. Another is the spirit which is dead and the one that you drink is also spirit.

So you can understand how can you have three words, which are just opposite each other meaning the same? Now I am praying [to] the Spirit which is in the heart, which is the reflection of God almighty.

But this Spirit, unless and until it is awakened, no use talking about it. Better have it done so that you know how beautiful you are, how God has created you with such beauty, care and you are all there intact. Nothing is missing. You don't have to worry about it. You just don't have to think about it. “Oh, Mother, how can I be? I have done this. I have done that." Please don't think. First thing that I always say before starting the program, before the demonstration of it or before the manifestation of it, that first of all say in your heart of hearts, `Mother, I am not guilty.' That's one thing, this idea that you are guilty, is absurd. It has no meaning at all. It is not even a speck in that Ocean which cleanses you.

So you don't have to say that, that, `I am guilty.' Please, for heaven's sake, all of you have to say that in your hearts before we start any program further. Because how can you be guilty? As He is the compassion, you can't imagine what compassion He has. He is forgiving. He is complete forgiveness.

At that time if you have to feel guilty, you really insult His power of forgiveness.

So we should not feel guilty about anything. Whatever has happened has happened. Forget the past, doesn't matter. It is a very important time, important moment you have arrived. The time of resurrection has come. The time of blossom has come. You have to become the truth. It has to work out and it will work out. May God bless you all.

I would request you, if you have any questions, you can ask Me questions. But don't ask irrelevant questions and, you see, offensive questions. That's very wrong because, you see, I have nothing to get out of you, nothing I tell you, except that little politics about it that I am a Capitalist in the sense that I have all the powers within Myself and I am a Communist because I can't live without sharing it.

That's the problem and that's why I am here and so people should not ask questions which are offensive for nothing at all.

If you want to get it, you can get it. I cannot force you as I have told you in the very beginning. It cannot be forced. I cannot promise you. I am sure it will work out, if you little bit cooperate with Me.

So be kind to yourself and be open. You need not have blind faith about Me, not at all, not at all, but you should be open to receive. If it works, well and good. If it doesn't work we'll see it the next time, doesn't matter. I am going to be in London at least for three years more. I hope so. May God bless you all.

Now please ask Me some questions.

Question: When you say that spiritualists... spirits are wrong... is it wrong for someone who knows the secret to try and do something about it... what is so wrong with it?

Shri Mataji: You see the spirits are the dead spirits, are the people who belong to another country.

They belong to another state. All right? They are in the subconscious area. If you start allowing them to walk into our lives, there will be many who will come around as immigrants, you see. And you don't know what they are up to and they will attack you. Moreover, those people who are realised Souls or of higher nature never stay back. They know that this is over and we should go back. Moreover, it is our responsibility also to see that we do not trouble them. I mean, we have used them; they have lived with us. Now we should give them their freedom. By keeping them around, we torture them. We trouble them.

And sometimes they can be very, very troubled. Even if they are good people, we really trouble them. Let them go. That's not the time that they should be here and they will be back again. Why trouble them? It is because you are identified with them.

Now about sickness, people say that for sickness, I have known people who are spiritualists, who try to cure. But what they do is to remove one spirit and put another one

into it. If a person, say, he is a person who is wasting money, say in horse riding, so if you remove him from there, he'll become an alcoholic. If not, he'll start beating his wife. Because there is no transformation, you see. There is a gap always if you...

So it is better not to have some sort of a screw there which is always to be replaced by something else.

So these spiritualists, also those who try to heal, are just giving you relief in the physical being. Physical being is not so important. It is part of it but we are not only physical beings. We are also mental beings and emotional beings. If you try to be only physical being, do everything only for the physical side, then you forget the spirit. And the spirits get angry with you.

So you are three of these things which are to be integrated through your spiritual ascent. All right? So that's why in any case that kind of a work is of no help in any way to ask because ultimately we have to see to the general good of everyone.

I have seen spiritualists who have been acting as spiritualist end up their lives very miserably, most of them. Not only that but whenever they are in a program you get tremendous heat from them. All those people who have tried such tricks... I'll give you a very good example of Doctor Lang, who was, who died, late Doctor Lang International Curative Center was in London, I don't know if it is still existing or not.

I came to know about it because so many people in India suffered from that curative center. And they came to Me. I had no idea. Now this gentleman died long time back and his spirit entered into a soldier, not into his son, but

to a soldier in Vietnam or something. And this soldier, now they write all this story, I mean they are very frank and honest, I must say they are not hiding anything.

So this gentleman came to England and told the son that I am the father and he told him secrets where things are and all that and he convinced him that he was the father. He said that you open a clinic with this name, Late Doctor Lang International Curative Center.

Now what they used to do, you see, he got hold of many doctors who were sort of unhappy or some sort of thing or those who were lingering behind.

So, he used those spirits and what he did by using those spirits, he used to write a letter, which I have seen Myself, in many cases, that at this time, at this hour, we will enter into your body. I mean, they frankly told. They didn't say that `We are going to do anything Divine and we'll enter into your body and when we enter into your body, then what will happen, that you'll start shaking. Don't be worried. It is we who are in you and once it happens,', it would happen after three months or four months but they would give exact timing, `and then you'll feel better.' Now these people who came to Me suffered from tremendous nervous trouble. And out of all these who came, even one percent I could not cure, one percent. They were such gone cases. They had a miserable old age and I still know of a lady; she just lays down in her bed and goes into tremors and things and nobody can help her. I haven't got time to pay so much attention to one individual only.

So it's a miserable case. Every time I go there, she meets Me. I put her right. Again she goes back to her bed [and]

again she gets ill. It's a very long process. I am not here to cure you, I must tell you very frankly, but to give you realisation. But as a by-product of that, you all get cured. That's it. Just as a by-product of that, you get cured.

Moreover, you must understand that God is the source of all common sense. He will only cure such lamps which will be His lights later on because we don't look after lamps which are gone cases.

So they can be born again. But God looks after those people who can give His light to all. Of course, many people get cured. I have seen in London, the first wave of Sahaja Yoga started, we have thousands of them they got cured. But out of them very few really took up Sahaja Yoga and helped others. They just forgot.

Of course, they have tremendous respect for Me. When I go to India; they all fill the hall and all that is there. But they are doing nothing for Sahaja Yoga. They are not doing anything curing for others. They are not raising their Kuṇḍalinī. They are not giving realisation.

It's really...

Sometimes I feel that so many people have been cured, so much God has done for them, but they don't understand why God has done it for them. It is to give it to others. You don't have to do so much for Sahaja Yoga. You don't have to pay a single pi [short form of Paise]. Nothing is needed. Only thing is, God has given you this power. All right, just give it to others. That's all. It's very simple. And you feel so happy. You are so employed by God that you do not feel bored at all. It's such a wonderful thing.

But one must accept that if He has been kind to us we have to be kind to others. It will just automatically work, no doubt. It works. I know people get cured, no doubt about it.

Any other question please? Yes, please, little loudly… can you say loudly, please? Question: Why is the picture sitting on the table lying next to you?

Shri Mataji: Why? You don't like it? It's a question really something I can't understand. You see, if I am something, if this picture is My true picture, then why not have it? All the pictures you have of Christ are not His own. Very few people have seen Him and also there is no one who has taken His picture.

Actually, when I see the pictures of Christ I get a shock. I said, “How can this be Christ?" I mean, this miserable creature cannot be Christ at all, but you don't mind having all these things around.

Even the cross that you have can be horrible, made of plastic, made of this, made of that. That gives horrible vibrations to you. You don't know anything about it. With this picture, you'll be surprised, the person who first got realisation got through this picture. In this picture there are vibrations. When you will get realised, you will know that only this picture has that vibration because the real thing it is, thank God that science has given us the real thing. If there were cameras before, we would have had pictures of all those great people. Because there were no photographs they said, “Better not have any pictures." Because all the pictures were imaginary, done by people who wanted to have some money. With this picture, many people have been cured. All right? Especially in

Australia, a miracle happened. That's how media took Me over.

There was a lady, a friend of a very big journalist and a businessman there who was in coma and doctors said she has got a brain trouble and she cannot come back to her normal condition. There is a damage in her brain and she is dying. Then everybody had given up hopes and there was one Sahaja Yogini and she said, “All right, you just allow me to put this photograph under her pillow." And you'll be surprised: she came to consciousness next day. By the time I reached there, she was very conscious.

So all the media was there to receive Me in Australia. I was surprised because media is the last which attends to anything that is real. I was Myself aghast to see them there. But it's one thing, no doubt and it's really true and it happened and now that woman is walking about. You can write to her and find out.

So this is what it is.

It's a very good thing that has happened that we can take pictures now because I think, I cannot meet everyone in this world but they can at least see My picture. People get cured by this picture. What's wrong? Supposing your picture was like that, I would like to put it there. But is it like that? That's the point. You see some people say, “Why you are doing it?" I say, “Better you do it. I would like to retire." Actually, today My husband was very angry with Me. He said, “Why are you there on Saturdays? Why don't you come?" I said, “Now it has been advertised too much. I just can't come." He is not, he wants Me there for some purpose and he was not very happy about it.

So I would be very happy if you could sit down here and do the job. You see, I'll be very happy. I'll retire. But you can't do it. And why to feel bad if I can do it? Because you can do many more things that I cannot. For example, I can't drive, I don't know how to write a check, I don't know anything that you know.

So many things there are that I do not know. You'll be amazed. I am so simple that people can call Me a rustic woman because I don't know many things that you know. But I know one thing: that is awakening of your Kuṇḍalinī and then another thing is that this photograph also knows you somehow.

Yes please? Question: How did you discover such a quick way of Self-realisation?

Shri Mataji: Must be something about Me, sir. You better find out. It's true. It's true. But something about Me, definitely. You see, whatever our education is, you have come to us with wisdom and all that, it has come to us through other English writers and Western writers. But if you really go into the literature, you will know that it is already prophesized. Even William Blake has prophesized absolutely about Sahaja Yoga. He said that God of men [men of God] will become prophets and they will have powers to make others prophets. But who reads Blake? No one; they read Freud. He's described to such a detail about Sahaja Yoga that sometimes I am amazed. No Indian seer has seen that what William Blake has seen.

But our mentality is funny because once he had his exhibition; I went to see his exhibition and people were looking at nude women that he had painted. He was innocent. He didn't paint any nudity; he just painted

women without any dress, just the body. But they were looking at the nude women.

So, look at our mentality. Looking at William Blake also we praise him because he has painted women without dress.

He was innocent.

It has to be done. The time has come. At the beginning of life, I know there were hardly one or two people, but today is the time, a time where many have to become. As you know, on the tree of life there were few flowers. Now there has to be many flowers because the blossom time has come and it has to be simple. But supposing it is simple, must you not accept? It's like My grandmother saying, “I don't believe you can go to moon. How can it be possible?" It's like that. It's a jet age. If there is speed outside, if the tree is growing outside too much, something must have grown inside: the roots. And this is the knowledge of the roots which you do not know, which you should know, how it has grown, what it is sucking. All right? If it is so, why not have it? I mean, if I say there's a diamond, will you refuse it? You'll say, “All right, if it's diamond then let us see." It's more than all the diamonds put together. It's true. It is very simple to understand if you see God's point of view. This creation has to have a meaning. And you are going to give it the meaning. If it doesn't work out, this creation, it is going to destroy, because human beings are going to be destroyed.

You can see that. You can see around what is the situation is.

Question: *[UNCLEAR]*.

Shri Mataji: It's a little confused question because, you see... but I understand what you are trying to say, that people are seeing it through now because they are intelligent. They are seeing through and it has reached a certain culminating point, you see. All these philosophies have reached certain culminating point and they are seeing that, what is the result. Now the time has come for them to see the result of all their mental projections we have had about everything.

So people are thinking that there must be an answer to all this. Whatever we have done may have been little wrong or something has been more linear.

It is not expanding us and it is not giving us what was promised to us.

So they are thinking about it and they are going down to find out the answers. That's why there is a seeking, no doubt. But it is also the plan that they should be here, that they should be on this earth at this time.

All, so many things have worked out. But the reason is that there is confusion today. In this confusion only, you are going to find it out. If you were not confused, if you were sure that you are doing the right thing and you have done whatever is right which was before this, then you would not have thought of it.

But just now people are seeing that we are relatively living: “This is also right. This is also right." How can that be? If right is one then it should be one.

So people are thinking about it. They are seeking.

In this seeking they might do mistakes. And people might do many mistakes like going to wrong Gurus, might

spend money for it, may become bankrupts, might go to drugs, might do this punk rock... all kinds of things. They are nothing but expression of that feeling within that there is something beyond.

It's true that this confusion has led to this seeking. No doubt about it. Because they are all challenged.

These philosophies are challenged. Everything is challenged. And people see that it has given no result.

Our forefathers did the same; we are doing the same. What's the use? We have to reach somewhere. For example, Jung has talked of universal unconsciousness much before I came. They have prepared the stage for Sahaja Yoga, I should say. All right? Question: [About another Guru].

Shri Mataji: Oh, now don't ask about them. What do you think about him? What have they done? What good have they done to you? In general, there is one principle you must apply to all of them. On the gross, anybody who is interested in your money is not your Guru; he is a parasite, on the gross. In the subtle, anybody who doesn't manifest your powers has no powers of his own. These two you apply to every Guru and don't ask Me individual question. The one who is interested in Rolls-Royce, I mean if you think him to be a Guru, I must say this is something surprising. Very surprising. It's a *[UNCLEAR* paras attitude].

Yes, he can... [probably Mother permitting someone from the audience to ask a question.] Question: *[UNCLEAR* I wonder whether you have anything in your faith which corresponds to the Apostles? In the Scriptures? Do you have any Apostles?]

Shri Mataji: It's again confused, My child, but doesn't matter. Let's see now... they had a hot air on their head. Did you say so? When was it? Where was it written? You saw it in pictures? Reply: In the scriptures. *[UNCLEAR* Pentecost]. He sent out twelve men to do his work.

Shri Mataji: Yes, it's all right. Now, I'll tell you what. You see, hot air will come out of everybody's head now. Even you are sitting here. Because there is heat within you. First the hot air will come out. You see, Christ tried to give them realisation but they didn't believe Him. Believe Me that they never believed Him till he got His resurrection. No, till they got His resurrection you see. Till He got his resurrection, they were still like this you see, little half baked, not fully there. And that's why the hot air came out.

You will see now, gradually as you'll settle down in Sahaja Yoga, when you will be fully equipped, when your vibrations will flow well, it will be Cool Breeze. Otherwise, hot air comes out. You see, with people who have... most of you will first have hot air, no doubt about it because there is heat within you. Now, I will tell you people very frankly about it that when it is hot, say for example take Helium, Helium is a gas, you know that. When it is hot, all the molecules in it fight within, revolt against each other. They are absolutely volatile. But when it cools down, they become collective and they move in a collective way.

Even in science it has been shown and it is the Cool Breeze of the Holy Ghost which has been described in the Bible also.

So it should be a Cool Breeze because even the Apostles that Christ had, they did not get their realisation fully

because they were doubting Him. Not doubting, I would say they did not have that faith till they saw He was resurrected. And after resurrection to have faith was rather wrong, isn't it? Untimely, I should say.

I can understand that. That time, you see, this was not there. I mean, to talk of realisation itself in that country was something so out of the blue. They were fishermen, not Cambridge students and you could not explain to them. But still they were simple people and they were honest, no doubt about it.

But to their honesty, they could not understand how... what this man is saying about Self-realisation or of second birth, you see. And so they doubted, was all right at that time. But today it is not all right because once you get realisation, you see for yourself. All right? Question: *[UNCLEAR* also had this experience after the resurrection].

Shri Mataji: You see, they had faith with Him. But I wouldn't say they got realisation, except for John, I would say; but others, I am not very sure. Because the way they write about His works, it's something an outsider writes, you see. It's just a... not a person who is innate. You see, when they write, that's not there, I find. But the worst of all I feel is about St. Paul who should not be there at all. He had nothing to do with Christ. I can't understand why he is there because according to Sahaja Yoga standard, he was a supraconscious personality. I don't know why he put them there because he saw a cross or he did all this. He was the one who was killing all the Christians to begin with and then suddenly, I don't know how, it was a Roman trick perhaps to put him there, I don't know why but somehow I cannot explain it.

Interruption [from the audience]: *[UNCLEAR]*.

Shri Mataji: No, that's not the experience. Experience is different. The experience you can get it.

You see, the other day only one lady saw a cross on Me. She saw auras. Another one saw something else; that's not the thing. That's not reality.

Question: You are saying his experience did not exist but yours is existing.

Shri Mataji: Yes, because that you can also get an experience. Supposing you are taking LSD; supposing, all right? Anybody is taking LSD, they come and see Me. They just see lights coming out of Me. They don't see Me at all.

Interruption: *[UNCLEAR]*.

Shri Mataji: You see, you also are taking too much time of others. All right? Now leave it. You come and see Me, we'll talk about it. You see, we should see what have we got out of it. All these discussions and these dogmas, what have you got? You see, what are we going to achieve out of it? Just think of it. What is the use? You have to get the reality. Why discuss all these things? We have so many clergies here who have been studying Bible and all that and they are now fed up. Their heads are off now. This dogma, that dogma, this, that, it's over now. Finish it. Just get the reality first then we'll talk about it.

All right? You just get the reality, then.

Question: *[UNCLEAR]*.

Shri Mataji: Of course, that you will be in meditation. You cannot meditate; you get into meditation.

That is the most meditative state. Now, so I will tell you what happens to you, all right? Let Me talk on that. That's a better question, a very good question.

First when the Kuṇḍalinī rises, all right?, you won't feel anything, most of you won't feel anything, but some of you may feel. You may feel heat in the body. You may feel kind of a, some people might feel the throbbing in the back in the spinal cord, might feel, little, not much. It's not very painful or anything.

Don't be frightened of anything. Then it will rise.

Some of you might feel the rising, because if there are obstructions you can feel the rising. If there isn't any obstruction, if you are not misidentified, if you are not extremist, if you are in the center, normally it shoots off in the split of a second.

When it shoots off, what do you feel is, you feel a Cool Breeze coming out of your head. But normally, as I have seen, people are complicated. There are complications in the physical, mental or emotional being.

People are not so balanced. Mostly they have liver problems or such things like that. You might get heat coming out. First the heat comes; quite a lot of heat might come. When the heat disappears, then you start feeling the cool coming and you feel very nice inside. Then the bliss starts coming. You start feeling absolutely relaxed and you feel in your hands the Cool Breeze is coming. But first of all you feel on the head. You should feel yourself. Nobody is going to certify it for you. There is no falsehood about it. It's a thing that you have to feel it.

And once it happens to you then you can develop it. Because though the Kuṇḍalinī at the first shot comes out but then She tries to look after your different organs if they are sick, your mind if it is overloaded, or anything that is wrong it creates a balance *[UNCLEAR]*...

So you have to just know how to reestablish it yourself because it is your own. Everything is your own. It's, you can think like this that this light is your own. It is your own lamp. I just have come because I have got the flame in Me, perhaps. Then I put the lamp. Your light is enlightened. Now you look after your light. It's your light, it's everything yours.

The power is yours. It's your mother. It's your own spirit. And then you work it out. Unless and until you work it out, you will not know whether it is true or not.

You have to work it out. Now you should not be identified with anything, that's one thing is true; because you have not seen the reality so far. Say, for example, Mr. X says, “This one says so." All right, must have said it but he is not here. Today he is not here; it is I who am sitting here. All right? So it is better that what I am saying you better receive it because it's nice to live with the past. Like, people want to believe in the past because it is easy to handle the past, or live with the future because it is easy, or live with somebody who has written a book or something he had done to us. But why not believe in yourself that so far you have not got anything of your own and I am saying that you have to get it of your own.

That's the main point I am trying to say, that you must not believe into anything till you have found it yourself within your self. That's what it is. And if you are identified

with other things which you have been doing, most of the people who have paid to some Guru or some thing, get very much identified with them. But what have they given you? Have they given you any powers? Nothing. Can you feel another person? In collective consciousness, you should be able to feel another person. After realisation, immediately you can start feeling another person and yourself. Immediately you can feel, but you need sensitivity which we lack quite a lot in the Western world because the *[UNCLEAR* `light is very small.'] But in India I have seen people get realisation [and] immediately they start feeling it like that. It's very easy to cure Indians, I must say, but difficult to cure Western people. They are very complicated, ego-oriented, over-read, all that is there. But once the Western get it, they settle down much faster, much better, much deeply than Indians do. It's like if you have the teeth, you don't have the food; and if you have the food, you don't have the teeth. It's a funny combination, this world is.

Question: *[UNCLEAR]*.

Shri Mataji: All right, let's have it. Now see what sort of thing you work out in Cambridge. All right? So all of us should forget all about these things. Be honest to yourself and fair to yourself.

So far, by doing all these things you haven't found yourself. Accept this fact. I have nothing to gain out of you.

I haven't even written a single line, a book, nothing.

So you must know that it is your own. I am just like a banker who is cashing your checks. Better have them cashed, for which you don't have to pay anything.

You don't have to put in any effort, nothing. But once you are realised then you will know what is to be done. But first get your lights on.

All right, now just cooperate with Me as I tell you, without much questioning. I am not going to tell you anything horrid nor am I going to trouble you by anything. It is your own blessing just waiting at your door step. Can you believe Me now? If you can believe only this much that I am genuine, it will work out.

May God bless you.

All right, now put your hands towards Me and if it is not very inconvenient, please take out your shoes because this Mother Earth also helps us. It's better to take out your shoes; it helps. If you are sitting on the ground, it's all right. You have to touch your Mother Earth with your feet so if you can take out your shoes easily, it will work out faster. Moreover, it is a very tight thing on the feet. Now this is the question of language of hands which is an international language always, but this is the language where the hands get enlightened and the hands have to speak. As Mohammad Sahib has said it clearly, “At the time of resurrection, your hands will speak." So, your hands have to speak and that's how we have to see how our hands will be speaking.

So these centers which are shown here are represented in your fingers.

So, these are five, six and seven, this side left and right. Once these centers are enlightened, then you can feel yourself and feel others. To begin with, we do not understand what it is because it is too great a thing. But

once we start using it, we are amazed how we start transforming, how things start happening to us.

All right, now just put your hands straight like this. Sit comfortably. Be comfortable. If you have anything tight, please make it a little loose. It's better. Not that it makes any difference; it's very subtle.

But why I am asking you because attention goes there if it is something tight. On the waist also if there is something tight you see the attention is gone. Make yourself comfortable. That's the main point, be comfortable so that for a while you could be with yourself comfortably. If you are wearing any big malas and all that, please take it out. It's better. It's heavy. Anything like that, please take it out. It will help us. Just first get yourSelf-realised and then you start understanding.

Now, after this I have to tell you one more thing that you have to keep your eyes shut. The reason is that when the Kuṇḍalinī rises above this which it wants to pierce through, at that time it presses this point and the pupils go into dilatation first before it is piercing it and that's why, if the eyes are open and the Kuṇḍalinī is passing through, She may stop.

So please keep your eyes shut, that's all. Just keep your eyes shut till I tell you to open them. And if you have spectacles and all that, you can also keep them safe because you don't have to see Me anymore till I ask you to open your eyes.

So it's better to keep so that you don't have problems of your spectacles.

Now close your eyes. Now don't open your eyes as I requested you. Please don't open your eyes, that's all.

Because this is just the opposite of hypnosis. In hypnosis, they make you open your eyes and put their eyes into your eyes and do all these things. What's happening? Now, no gesticulations, nothing abnormal has to be done. Whatever has to happen will happen within. Nothing abnormal thing has to be done.

Nobody has to jump, shout or scream, that's all nonsense. You are not to do anything like that, not to turn your necks or anything. Just keep quiet. If you cannot keep quiet, it's better that you go out for the time being. But just keep quiet. That's very important not to disturb others.

Contents: **1982-10-1x Quote related to the Miracle that Took Place with a Boy during the, Public Program in Bedford, UK**

[When told about the Article `Guru and the Miracle Boy' published in Bedfordshire Journal on October 13 in connection to the night of October 7:] It's marvelous to think such occurrences are happening in this country and it is a blessing.

Contents: 1982-10-17 **Navarātri Pūjā (1st Day), Innocence and Virginity, Temple of all Faiths, Hampstead, London, UK**

It's a great thing today that we are celebrating the Virgin's worship in England. As you know, according to Sahaja Yoga, England is the heart where resides the Spirit of Shiva. And that Virgin should be respected and revered and worshipped in England is a great honour, I think, for all the Sahaja Yogis.

Now one has to think why such an importance is paid to a Virgin? Why a Virgin is respected to that extent? What are the powers of a Virgin? That She can bear a child of that magnitude that was Christ, that She could create Śhrī Gaṇeśha out of Her own body, that She could protect innocent, dynamic force of Her children who are egoless, who have not known what is ego.

So this great power and force resides in a person who has lots of `pūrva-puṇyas' who has done lots of good things in previous lives, who has always understood that Virginity is a power higher than any other power and would save the Virginity and Chastity with all her effort and care. As you know that within our body She is placed as Kuṇḍalinī.

Means She is the Virgin. She is untouched. The desire to become Spirit is without any blemish: Nirmal There is no blemish. It's waiting is pure. There is no other desire, but to be one with the Divine. All other desires are finished.

It's a very difficult subject for Me to talk about in the Western country. It's embarrassing. I do not want any one of you, whether men or women, to develop any guilt in your mind. Because that is one thing is the greatest blemish as you know, at a later stage this guilt works in the opposite direction. It is of no help. But when we understand that we have these problems, we have to be humble about it. Not guilty but humble.

If you are not humble about it and aggressive about demanding what have you got out of Sahaja Yoga and complaining about it all the time, while not seeing what are `your own' Puṇyas [merits]; what do you deserve?

Your Kuṇḍalinī, despite every blemish, has been raised. You know that. You are blessed.

So instead of complaining or being aggressive, you must know that it is a great `favour' to you. The greatest favour; that you are forgiven completely, that this great blessing has been bestowed upon you. And to come up to it you have to work hard. Not to feel guilty about it; but to be humble, to be thankful. That despite what we have done, `played' with ourselves `completely', still we are today sitting as God's Devas. The Somrasa which is the charanamrita, the water that washes the Mother, only `you' are allowed to drink it, only the Devas. You are sitting in that category and how can you be demanding? You have to humble yourself. By seeing your past, whatever mistakes we have committed, I am with you in this. Not to feel guilty.

It's very embarrassing as I said to you, but please try to face yourself. We have to face ourselves as we are.

The advantage of the Indians is that the Kuṇḍalinī exists there.

So whatever Indians may do, they are always aware it is wrong. For them virtue is virtue, whether they are not virtuous. Righteousness is righteousness, whether they are not. They know, all the time they are aware of it that they are doing wrong. They do not say `what's wrong,' nor do they propound things which are obviously wrong and against the Virginity, against the sublimity, against the divinity. Satanic things they never proclaim that this is God. They are hypocritical, alright; but they are aware all the time that these things are wrong.

The whole society is like that. Because Kuṇḍalinī stays there.

When we lose our Innocence and our Virginity, first thing happens to us is that we become ego-oriented and we start thinking “what's wrong?" Your Shakti is your Kuṇḍalinī and She is Virginity. She is your power. She is your strength. Your Innocence is your strength, the day you lost it that is the day we have committed the original sin.

So for us it is important that we have to be very humble about it and that we have to achieve something.

What? Not the kingdoms and some sort of a luxurious life, but a seat in this holy land of Shiva.

Shiva is forgiveness, He forgives everyone. Even the Rākshasas [demons] can be forgiven, but can they be given realisation? Even the Pishāchas can be forgiven, but can they be given realisation? Forgiven is a different point. One aspect is forgiveness, so that they can remain for a longer period, they may live longer, because of Shiva's forgiveness.

So what? But what a wretched life. And the people who are not innocent can never be joy-giving. They are themselves miserable creatures and make everyone miserable.

The arrogance is not a child-like quality. We have to be like children. And even when you were not, you were given realisation alright. But now you are sitting with the Devas. Even higher than them.

So what is our decoration? It is humility. It is simplicity. Not cleverness, arrogance, putting others down, showing-

off, but a complete surrender, surrendering all your egoistical qualities.

Let the Virginity be reborn in you. From today you all have to take a vow, is the New Year's day for us, “that we all will surrender our horrible tempers, dominating natures, asserting behaviours, ego-oriented harshness, domination." I don't know what use it has. Unless and until you surrender that, the Lord of Virginity, Śhrī Gaṇeśha, will not be able to crown your Āgñyā Chakra. Whatever we have done so far should just give us this. If our past could give us the idea as to how humble we have to be with each other, with all the Sahaja Yogis, how kind we have to be, how loving, how universal.

Virgin cannot accept ideas which are not universal, She cannot! That's a sign of a Virgin because She is universal by nature. All fanaticism, all racialism, casteism, `all' these things which artificially separates man from man, woman from woman, nation from nation, will all finish off as soon as you become innocent.

But you can't become, by brain-washing you cannot. By Kuṇḍalinī awakening, of course you can. But to maintain it, your progress should be inward' and not outward. To seek your roots. She is the Moola, She is the roots of your being. She manifests all your roots.

So your attention should be towards your roots and not towards your shoots, you have been that. Face yourself and develop your roots now. All the Western society is without the roots, you can see that. We have lost our roots, let's face it as Western people, as I am also with you today. We `have' to find our roots.

You see in a tree which does not have roots. It dries out, it doesn't give any shade, afterwards it becomes a dry horrible dying tree. When it dies, it falls upon someone. It grows thorns. All dried things grow thorns. It's like a desert, where only thorns can grow. When the whole society becomes so stupid as to hate each other, materialistic, then roses are not going to grow there, lotuses are not going to grow there.

While you are the Lotuses of this country. You are born in the mud alright, but now come back to yourself. You were beautiful, you were like lotuses, fell into this mud, became the mud, out of which you came out because of your true nature. Then you have become now lotuses, but there is no fragrance.

Lotus without a fragrance, one can't understand. Lotus has to have a fragrance. The fragrance that will overcome the filth of this mud.

You have to grow much more than Indians can grow. On the contrary the arrogance of people, I am amazed. They start complaining this, complaining about that, complaining about another. What do they think of themselves? Who are you? Because the roots are not developed. Once you develop your roots, immediately the humility will start coming into your temperament. There is artificial humility, not from the heart. It will only come when you become Virgins, you become Innocent.

Innocence doesn't only mean morality, doesn't mean only that. Many people think that if you are a moral person... No. It also means a non-materialistic attitude. For people, carpet is more important than their children. Morning till evening they will be saying harsh things just

to save few nonsensical things which are going to be left here permanently. Materialism is the hit, it's the one that hits you, your Innocence. If materialism means to make things to give others happiness, to present others, as a cup that carries the nectar. If materialism is that cup which gives the nectar of love, then it's alright. But you don't eat the cup, do you? To Me materialism sounds like people eating the cup and not the nectar! Is cup more important, or the nectar? Supposing there is a golden cup and a poison is placed inside that, will you take it because it is in golden cup? If you take it, of course, I will have more value for gold. Will anybody knowingly take a poison in a golden cup because it is in gold? No common sense! There is no common sense at all. That material things cannot give you happiness is the basic factor of economics.

In My own life time I have sees, that anything material gives you greatest happiness when you can give it to someone. I have seen that way, always. I `enjoy' the giving more than taking. I mean you try, sometimes, to give away something and see how happy you feel. Of course, it should not be done because you want to get rid of it! Actually it is done for that only, perhaps, because whatever you possess is a headache in anyway, even the subtlest form. Any possession is like getting possessed. It's slavery. It hinders your freedom to grow. But it goes hand in hand.

You know, people ask Me, how it is these people who are so affluent are so miserly? Why are they so miserly? People can't understand, you know. For one `p' if it is dearer, the whole England would be ablaze, you see. All

the time, what you hear is nothing, that so much percentage of rise in this thing and that and they are going for a strike for this. I can't understand how do you keep account of all that.

If somebody asks Me what is the price of this sugar here and there, I would know, but I would just know that it is cheaper than the other place. Because I am innocent. I get things absolutely cheapest always, I have seen that, I always get things cheapest. Because I am so innocent. My Innocence takes Me to places where it is the cheapest and I get the maximum joy, because I can give it. I know how to give it.

That's how I would say, because of the `real force' of your Spirit which is Virginity, you have lost the sense of joy also. You are joy killers, morning till evening you are killing each others joy to say harsh things, you see, from this tongue.

I was folding My hands before you because I knew it would little bit upset you, so I was just keeping it there, that your mind should not be disturbed so much. In My palms, you see, very carefully I was catching your heart to keep it there, so that you should not feel hurt. Because it was not harsh, but it was truth which was harsh. But still, in My palms I was holding it, carefully, so that you should not feel hurt about it.

So to hurt anyone, just open your tongue and hurt anyone, one doesn't understand how many ripples of hatred you are creating within yourself.

Twenty-four hours are not sufficient for Me to love people. Now, I will be sixty years of age, I don't think I have done justification to these sixty years because I

have not been able to love people as much as I wanted to. The flow is so great that My body suffers with that flow and sometimes I curse Myself that why should I carry such load of love within Myself. And little excitement with the Pūjā also, you know what happens to Me. I shudder, sometimes, you are calling Me for Pūjā, now what will happen. Then somebody can ask a question, sometimes, “Mother did we not suck your vibrations?" It is obvious, but I don't want to say that. Because if I say that, your Viśhuddhi will be caught up again. You will suck less.

It's a very delicate work I have to do. You are already wounded people, because you have wounded yourself. Nobody has done this harm to you, you people have nicely wounded yourself, very nicely. Every way possible you have tried to hurt yourself. Now because of the hurt, the guilt is built-in and you are hurting others. It is as simple as that.

So don't hurt yourself, there is no need to hurt yourself. But remember that we have no business to be harsh to anyone. You have to be sweet people. You have to be kind people.

There are also psychologists who have come forward to give you explanation for your harshness, that Your willpower should be strong. If you don't talk like that others will take advantage." Who can take advantage of the Western people! It is absurd, absolutely absurd! The ones who have done injustice all over the world should say such a thing, it's absurd. I cannot understand how can they give an explanation like that.

But now the time has come, `you' are the people who are going to change the mind of God with your good behaviour. The wrathful God. You are going to please Him.

Who is going to deserve in this Western world, you tell Me, today. You are the ones chosen for this, specially prepared for this, to create an area so that the deity of compassion should be awakened, for the rest of them.

The arrogance, you have seen in the spread of Sahaja Yoga, what happened. We had a program where we had, say, a thousand people. For the next follow up there are only three. It's typical. I have spent most of My precious time in this country and in the West. Despite that, the arrogance sometimes baffles Me.

Arrogance among each other, even towards Me sometimes they are so arrogant I cannot think of anyone being that arrogant to Me, as the way they are. The way they talk to Me, the way they behave towards Me, I just can't understand how can they be like that. It can be anyway anywhere, anytime. Specially women; I was amazed! I went to Belgium and I found that Belgium housewives were even worse than British housewives. Ah! Terrific they are; terrific women! Ah! Just horrible! Absolutely. You just don't know how to deal with them, it's terrific. They control the whole household into their hands, I don't know how. I don't know how they do it. There's no...

So ego-oriented, I am amazed! But if You go to America, American women are Baba They are amazonic! Horrible! You just can't understand. There's no love, no affection, nothing. Showing off, all the time talking about their

material things. Absolutely dry sticks, I tell you. And they want realisation and they want to be great and this and that. I don't know what are they.

Today it is especially the day of Virginity. I have really great hopes from the women of this country [UK], specially. Here the men don't talk at all. You see the pattern was worst in Belgium, no man would talk a word. They cannot talk, just poor things are just shut. They don't talk, strangled, completely strangled by women, believe Me. Horrible! What is going to happen to that country, you see, where men cannot talk and women talk. It's horrifying, let's face it up. What have they achieved, the women there.

At least in India our Prime Minister is a woman. What are they? Good for nothing, useless, just washing utensils in the house and showing off. I just don't understand. What sacrifices they can go up to? The woman is known by the amount of sacrifices she makes. It's a challenge, I tell you, for all of you woman who are realised Souls to see to it that you humble down yourself. Your quality cannot improve unless and until you humble down. On everything you assert. For what? It's impossible to worship Virgin when we are so arrogant and so strangling type.

The Virgin is a simple woman. She is extremely simple. She does not understand what are your plans and what is so important, everything. Her importance is her Virginity. That she knows and she will not allow anybody to touch. That's her property, that's her wealth, that's her greatness. And she's humble because she is not afraid of

anyone. She is not aggressive. But she doesn't allow anybody to aggress; nobody dare aggress a real Virgin.

A new page has been turned now, in Sahaja Yoga. I must warn you all about it. Don't take liberties too much with Sahaja Yoga. You are not obliging anyone else but yourself, be careful. Take up My warnings always seriously. You `all' have to come up very well now. It is not only doing My Pūjā is going to help you, I can tell you this much. Now you better worship yourself. You have to worship all your Gods within you. Cleanse them.

First is the God and Goddess of humility, of innocence, of simplicity. Worship that. Unless and until you can worship that, you cannot go further, you will not be protected.

Again I say that a new page has been turned. Don't take liberties with Sahaja Yoga. It has bestowed all the blessings upon you. You have seen the light of the day. But b e prepared for the night. Nobody should try to take liberties. Try to improve yourself. No more complaints. If you can't live in an Ashram like that, you better get out of it. It's not for your convenience. Nobody is in need of you. Take it from Me. Nobody is in need of you, you have to be in need of yourself. If you are seekers, if you want to find your roots, everything is available for you. But you have to be humble, to go down to the roots, not with arrogance.

We must understand why we are not progressing. Actually arrogance comes to people who lack selfconfidence. Self-confidence is shattered in people whose Self is not manifesting. Let your Self manifest.

When the Self is not manifesting, you get all kinds of problems and then you complain. Actually the problem

resides within you. It is God who has to complain. Think of it. The One who has created this universe, the One who has created you all with such love and affection, the One who has given you everything under the sun, also the One who has given you realisation, given you light, everything that is possible. And you are complaining against Him? You should not. Complain about `yourself,' that `I am not alright, I should be alright.' Complain about it. Face yourself.

Like children when they face the mirror, they say “this is somebody else." But we believe, They never identify themselves with their own images that they see. They are identified with the image that they `are'. They don't create artificial images, or don't dwell with the images which are making them feel ego-oriented. They live with reality as it is. They are made like that.

You see a camera, if it takes some photograph under a light which is some other colour, the photograph could be different. Supposing I am wearing a red thing and supposing you put a light that is blue, this might start looking green. But human eyes will see always the same thing. It won't see something unreal.

Camera can do all that. Camera can remove somebody's head and put somebody's head there. All these tricks are possible with camera but not with human eyes. Whatever you see is the thing that is. Of course, you are drunk, then it's different. I mean I am saying of normal conditions, you see, in normal conditions you see what exactly exists. But if you are ego-oriented, you would never see yourself what exists. You will see some sort of

a bloated, you see, you will think yourself to be the King of God's heavens, you see.

You `can' see, if you want to; its imagination. If you put your imagination like that, you can see yourself as anything! Which is false, is absolute false.

You are your Self and you must see yourself as your Self, as your Spirit. And Spirit is a universal being, is the Innocence, is the Virgin within you. Respect it, respect that part of yours which is the Virgin, still exists. Because if it was not there, I could never have given you realisation. Despite every attack it existed there. Be sure on that point. If it had not existed, you could not have got your realisation.

So many of them, they are very proud, “Oh! I don't feel anything, Mother, you know, it's nothing." Then there is to be ashamed; or at least you feel that you are missing something! At least you should feel that you are missing, if something is not alright and you should be alright. At least think like that, “I should be alright, I am not alright." On the contrary “No, no, I didn't feel. Oh! what I didn't feel I should feel." So the wisdom. Wisdom is the part that is innocence. Complete wisdom. You find this among the villagers, or very simple people. They are not planning in any way. You try to befool them and you will be amazed, at the end of it you will find, “I am such a big fool, myself." Try that with some rustic people, who are very simple, matter of fact, who live with Mother Earth. You will find that all those so-called intellectuals, if they try to befool a simple man like that, after half-an-hour this educated and very M.A.-Ph.D. style will find that he is the “biggest fool ever born." There is a saying in Sanskrit,

which is very common “Vidyā vinaye na shobhate", that is, “Vidyā” even the knowledge, “is decorated", shobhate means gets decorations, or “is beautified" only through humility. If there is an educated man he has to be a humble person. If he is not a humble person, then he is not educated, at all, in any way.

I don't know if I have told you a story about one saint who was meditating and was blind. And a king came there and asked him, “Did you see some people around?" He said, “Yes. Yes King, my King. Sit down. I saw your servant come in and then your minister came in and then the prime minister came in and then now you have come." He said, “You are blind, how did you know? Through your meditation?" He said “No. Common sense." He said, “What is the common sense?" He said, “First the servant came in.

He said, `What, you are bogus fellow sitting down here, wasting your time.' He gave me two-three abuses, used bad language and said, `Have you seen any person here?' So I said, `No.' Then the minister came in.

He didn't abuse me, but he just asked Me. Then the prime minister came. He said `Sir' to me", Must have been from England! And might have said also Thank you perhaps!, “And then came the king." And he said that, “You were extremely humble. You first touched my feet, you sat down on the Mother Earth, waited for me, to ask you, `What do you want,' and in a very humble way said: `If you have heard of people around you', because I am blind, so you didn't say something that would hurt me, in such a humble way, if I could tell you. But at least

hundred and eight names of the Guru you took, before you asked me this.

So I know you are the learned, you are the humblest, so you must be the king." Otherwise in those days we at least never had kings or prime ministers who were box-office actors. Even the public was so innocent that they would not accept such a nonsense, you see.

So this was the difference.

From this story we have to derive that the more we are learned into Vidyā, into the technique of Sahaja Yoga, we have to be humble. That is our decoration, that is our certificate, that is the path into the entrance of every human being, that is the way we are going to be very close to the other seekers. To be humble, to find out ways and methods of being humble. This is the key of Nirmalā Vidyā: `How to be humble?' By humility you will not ever say, `This is my bathroom, or this is my fruit, or this is my food, or this is my table and this is my glass.' Innocence gives you strength to enjoy everything that is there. I mean for Me, sometimes I have to eat with bhoots and sometimes I have to eat bhoots. I not only eat with them, but also eat them, is worst part.

So you also should not mind if there are people with bhoots. If they are arrogant, try to give them bandhans, try to control them through all these methods. But if you think by arguing with them you will be able to manage them, it's an impossibility.

So try Nirmalā Vidyā and that is humility, which is the myelin sheath of vibrations. Like every nerve has a myelin sheath covering it, in the same way is the

humility, is the myelin sheath. If you are humble you will win the battle, if you are not, you will be lost.

Then the whole thing will become a joke for you, absolute joke. If you are humble you can see the stupid, the bhoots and all the arrogant as clowns of this drama.

Try to be humble with your Self and with Me. With Me is very important. You must understand that it is one of the conditions that Christ has put on `you', to be `careful'. Dealing with Me, I don't want you to be in any way rude to Me, because I can't help it there. Till you are humble with Me, everything is in My charge. But as soon as you are rude to Me, somebody else and so many of them, thousands of them take charge and then don't blame Me for that. Because you are My proteges, you are under My protection. Supposing you try to make holes in your roof and then say that the rain is coming in, what can you do about it? I mean you have already made holes in your roof. The roof that was to protect, you have made holes, now the rain has to come in. Then if you want that the roof still should protect you from the rain, then I must say you lack intelligence. That's what it is.

So this is the another warning. It's very embarrassing, but again today is the day of embarrassment as it is. Because the Virgin is in embarrassed condition always, she is a bashful personality. She has to be bashful. She is embarrassed to say things which she does not want to say, of course that's a very sweet thing, even there she is bashful, to say harsh things is a horrible stuff.

So let us worship our Virginity within ourselves. Let us rise up to that point. To mount that diamond of brilliance of our Virginity, in the setting of our humility. You can be

angry with others, not with Sahaja Yogis, not with Me. Even with others, when it is `absolutely required'. But if you fight among yourselves and tell people about Sahaja Yoga, nobody is going to believe you.

And that is why, today is the day when the Virgin, Gaurī, sat down to worship Shiva. She made a Shiva Lingua and was sitting and putting Her sindur on that: “That you look after this, which is the mark of my union with you. I leave it to you, to look after", to Shiva. “You look after me. I surrender to you." With this, that's how Gaurī your Kuṇḍalinī surrenders to the Spirit: “Now You look after this connection.

I forget everything else. I leave it into your hands. Lift me up. You raise me up. I forget all that was me before. Everything I have dropped out. No other desire. But just lift me higher and higher. Make me yourself. The rest of it is not important. All other manifestations of this, desires are over. Now, I am absolutely surrendered to you, my Spirit. Lift me higher and higher. Higher and higher, away from all the things that were not the Spirit. Make me complete Spirit, full Spirit." Forget all that was there. That elevation, that ascent becomes a fast, quick trip, a `very' fast ascent.

Just you can do it if you try at this moment and every moment to give up all that was not the Spirit.

Anything that goes against the Spirit must be given up and that is what is the pure desire, that's what it is the Kuṇḍalinī, is the Virgin. Is to be absolutely one with the Spirit. All the rest has `no' meaning, has no value.

This ascent, whatever may be your possession, to whomsoever you may be married, wherever you are

working, whatever is your situation, whatever may be your country, you `are' the Spirit. And if you are, raised aloft, you will dwell in the beautiful kingdom of God, where all ugliness drops out. Like when the lotus opens out, all the mud drops out, completely. In the same way, let My children become fragrant, beautiful offerings of Sadāśhiva.

May God bless you.

Contents: 1982-10-21 **Travel from Bristol to Exeter, UK**

[When passing by Glastonbury, a small town near Bath, someone says that there is a legend that Śhrī Jesus Christ visited there. Shri Mataji said that He had been:] all over.

[Glastonbury is the Āgñyā of England, where Lord Jesus Himself planted a tree saying that the wind would always blow over this place. On ***1984-08-08*** Shri Mataji tells Dr. Mathur that the tree Lord Jesus had planted was not to be found in the grounds of the abbey but on an escarpment in the green fields above the town.]

Contents: 1982-10-21 **Śhrī Devī Pūjā, Hall, Exeter, UK**

[About twelve Sahaja Yogis including few who have just arrived from London with a book of Vedic Pūjā hymns.

They are ready to start chanting from the book.]

Shri Mataji: What are you doing? Sahaj Yogis: These are the Vedic prayers.

Shri Mataji: You don't need all that. Just wash My Feet, sing My Ār.ti, finished.

[After the Pūjā, as asked a couple of days before by Shri Mataji, Sahaja Yogis offer water from the rivers to be

vibrated. Linda Williams, who could not attend the Cheltenham Seminar, brought water from the Seven Springs, the source of Thames, who was vibrated by Shri Mataji on August 2. When this water is offered to Shri Mataji:] But this water is already vibrated.

Contents: 1982-10-21 **BBC TV Interview (5th Day of Navarātri), TV South West, Plymouth, UK**

Presenter: Her followers see Her as a great spiritual leader, capable of curing all ills, even cancer. Well, these are the sort of claims you've probably heard before from many so-called Gurus, but for Her fast expanding group of disciples Mātājī Nirmalā Devī is different. Tonight She brings Her message to a public meeting in Exeter.

Reporter: Mātājī, the world of healing and Gurus is full of frauds and charlatans. Do you accept that many people might be skeptical about Your claims?

Shri Mataji: Of course they should be. Why they are not I don't understand, you see. You must use your brains and reach right conclusions. Why are you seeking, what are you seeking and whom are you going to. Those people who charge you money and live like parasites on you cannot be your Gurus, you see, they are people without any self-respect.

Reporter: You don't charge any money at all?

Shri Mataji: Not at all. I mean, how can I charge money for this, is Love, Love of God. How can I charge money for that? Reporter: It's claimed that even viewers of an interview such as this just by looking at Your picture on the television screen can receive some sort of physical manifestation of Your power. Now, how does that work?

Shri Mataji: Yes. By, just if they put their hands towards Me like this even now, they can feel a Cool Breeze flowing into their hands.

So many might feel, as they felt it in Hong Kong, but if you are complicated people, it's... takes some time. But normally people are simple and they get it, the Cool Breeze just starts blowing into their hands. And that is the breeze of the Holy Ghost.

Reporter: Just by holding their hands to the screen at the moment?

Shri Mataji: Just like this. Just like that, yes.

Reporter: Well, Your message is self-awareness, self-realism, I mean, what exactly does that mean?

Shri Mataji: Self is the reflection of God Almighty in our... in the heart. But it resides on top of your head. And what is Self-realisation in ordinary words you can say, the real baptism. Is the real baptism. Means what happens, that your Spirit enters into your awareness, into your conscious mind, into your central nervous system, so that you start feeling the awareness of the Spirit, which is flowing through you as energy. This is the energy of the All-pervading Power of God.

Reporter: But I'm sure many people must feel that they know themselves perfectly well already, without any extra power required.

Shri Mataji: This is a self-opinionated thing. But there is a way to find out if you know yourself, then you must know what are the centers catching in you, what are the centers are catching in another person.

It is the becoming that is important, it's not a mental projection that `I'm such and such.' Supposing I say I'm the governor of some place. Do I become? No. I must have the powers.

Reporter: And You can actually look at another person and say what is wrong with that person, or feel what is wrong with that person?

Shri Mataji: Yes, I can, I can look at the person and say, but others, those who are Sahaja Yogis, can just feel it on their fingertips. But we talk another language, we don't say `you have cancer,' because that's not good to say. But what we say, `You are catching on this center or that center.' Supposing somebody is very egoistical. Then we don't say `You are egoistical,' we say `You are catching on Āgñyā,' so he doesn't feel hurt, you know.

Reporter: But having identified the problems you can also cure them as well.

Shri Mataji: Yes. If we identify the problems, we also know how to cure them.

Reporter: What happened twenty years ago, before Gurus even were heard of in the Western world? We seemed to survive perfectly well without them.

Shri Mataji: You see, this is the time of resurrection, this is the time of Last Judgment. It's been pointed out by your great poet William Blake, who said that a new category of human beings, he called them Men of God, will be born on this earth and they will become prophets and they will have powers to make others prophets. Of course there has been prophecy also in India thousands of years back, that in... this work will start in 1970 and

that many people will get their realisation. Is already announced.

Reporter: And now we are in that time.

Shri Mataji: Yes, that the time has come, that's why these people have taken birth. And there are many children who are born realised and you do not know what they are, because they have these vibrations and they are different people.

Reporter: Mātājī, thank you very much indeed.

Shri Mataji: Thank you.

***Contents: 1982-10-21*, Public Program (5th Day of Navarātri), Miracle of Second Birth, St. George's Hall, Exeter, UK**

Sahaja Yogi:... to say anything about it and to allow you to experience it for yourself. And this is what you'll have to find out tonight..... and welcome again. Thank you.

Shri Mataji: They are transformed. Exeter has a speciality, I do not know why, of this kind. And I am really amazed that I've been here three times and people have not taken up life seriously.....

***Contents: 1982-10-21* Travel after the, Public Program and Overnight Stay in a Student Flat of a Sahaja Yogi, Bristol, UK**

[On the way, Shri Mataji asks to stop at a coach station. Though closed, the doors are open and Shri Mataji has Her photos taken at the two photo machines. The Coach station and Bristol are the Viśhuddhi of UK.] [Reaching the Ashram around midnight, the single key to the Ashram being with a Sahaja Yogi who was coming in

another car that broke down on the way, Shri Mataji has to wait outside for many hours.

After searching at 1 a.m. for a drink for quite some time, finally they all have a hot chocolate from a street vendor. Around 3 a.m., Sahaja Yogis propose to go to some student at.] Yes, why not? [After a very busy day with travels from Bristol to Exeter to Plymouth and back to Bristol, with a Pūjā, TV Interview and, Public Program and with additional three hours of waiting on the road, Shri Mataji is finally sleeping on a mattress on the floor of a small student room. Ruth and Janet sleep on the corridor.] [In the morning to Ruth and Janet:] Oh, but you should have slept in here with Me.

Ruth: [apologizes for the wholly unsuitable arrangements].

Shri Mataji: What's wrong? I've had a lovely bed to sleep on and everything's fine. There's nothing to apologize for.

Contents: 1982-10-25 **Letter to Jeremy, London, UK**

(8th Day and 9th Day of Navarātri), from Nirmalā Yoga, Issue 12 (Nov Dec 1982), pp.23,24 My Dearest Son Jeremy, Tomorrow morning I am going to New York for four days [Oct 26 to Oct 30]. I hasten to write this letter because I would like to inform you in the right time what is happening to you.

I think you are confused between left side experiences and the spiritual experience. Those who are on the left side can sometimes even see my past and show much more awesome respect and love but I know the reason behind it and thus I never encourage them. If you take

cannabis you are definitely dragged into Ida nadi and the ego recedes for the time being.

So you feel this emotional carnal love. But when you take more you start feeling a universal carnal love. Thus the fall of man starts because he gets out of the void towards the left side.

For your information I am quite aware of other Sahaja Yogis and their condition. You must know that after realisation there is nothing like rituals but it becomes actual living process. May be it is not done with perfection but still it is done by a realised Soul. It definitely evokes my vibrations to flow more and has helped all of them to awaken their deities. Of course I do not know all the filth and dirt people have accepted in the past, also the amount of illusory life they have taken to but it is not necessary to know.

Do you know all the dirt and filth of your household which you sweep? Do you count them or find out about their nature and history? If you are a master cleaner you can do a lot in one sweep. Western life has been attacked from 1919 by many devils who introduced ideas even in architecture and music. These destructive ideas have removed the Western people from their roots, from the Dharma that is the basic for the ascent. You must admit that Sahaja Yoga has definitely created Dharmic people if not perfect ones.

All drugs take you away from your awareness.

So how can you have a balanced attention to make your spirit shine? Reality should be achieved in complete awareness otherwise whatever you feel is illusion because you are in a dream. It appears that Sahaja Yoga

is spreading slowly, it does not matter; but if it is truth, how can you achieve in a dreamy state? I want all my children to be awakened to walk into the Kingdom of God, not into the left-sided hell of illusion.

My experience about the druggist and chemist has been a painful one. Those who come were very slow. Actually very few come, so your theory that the seeking of God starts with drugs is not true at all.

They have been very weak and vulnerable to left-sided attacks. The example is shown the way you all fell for a fake person like Ichel. They are mostly facing very dangerous diseases like cancer and many other incurable diseases. If you want to marry Karen, it is alright; but do not do it under the effect of drugs because it heightens left side so much that there is no balance of the will left to guide you to right decision by vibrations.

Actually drugs were condemned by all the Prophets and thus our laws do it because the basis of laws come from our void, our Dharma. I would like you all to see the sanity of law and not its fault. Gandhiji was opposed to slaves, but he was much more against drugs. He would not allow any druggist to enter his Ashram campus even if he had given up. “It's difficult to spread Sahaja Yoga in the West"; I also felt it, but the roots can not be sacrificed. There can be no compromise with the principles that nourish Sahaja Yaga. But now I think the media has taken over and we will be reaching stronger and righteous people for Sahaja Yoga. Already it has taken its flight and I can feel it. I am sorry for the druggist. They have to use their will to accept the challenge and give up their slavery to drugs. The sick

druggist and lunatics have taken so much time. They do not impress any one because mostly they are so much in the air and in personality, shabby and depressive. They are very lazy and always oppose anyone who tries to wake them for Sahaja Yoga.

Jeremy, I knew you were a left-sided person and you need more activity. The bus driving was a good idea but if you take to drugs God save the passengers.

You did not write a word about vibrations. They are your guide. Not your ego which judges others or your super ego which is self indulgent. This is not joy this is illusion.

Slow and steady achieve your reality in collectivity.

May God bless you.

Your loving Mother, Nirmalā

Contents: 1982-10-25 **Radio Interview (8th Day and 9th Day of Navarātri), University of Sussex, Falmer, near Brighton, UK**

Phil Ward: Sahaja Yoga Program for Radio Falmer to be broadcast on the 25th of October 1982.

Five, four, three, two, one...

And this is Phil Ward presenting a look at Sahaja Yoga, a new method of natural meditation through awakening a spiritual energy laid *[UNCLEAR* into/within] each of us called Kuṇḍalinī.

Some quite astonishing claims have been made for this Yoga and the effects it has on people's lives. People have eligibly cured of various illnesses and addictions and some pretty miraculous seeming transformations have been wrought. The University Sahaja Yoga Society will be

holding its inaugural meeting tomorrow, Tuesday, 26th of October, at seven o'clock, in Refectory, level one. And there you can find out for yourself whether its claims are true.

Apparently they'll be giving realisation at that meeting and it's all free. I went to London to interview the leader of Sahaja Yoga, Mātājī Nirmalā Devī and we'll be presenting that interview later in the program.

Meanwhile I talked to the organizer of Sahaja Yoga on campus, Jason Copeland, to find out how Sahaja Yoga had affected him and to get an idea of what it's all about.

Jason, you are on a tour studying international relations in *[UNCLEAR* Africa's] during your *[UNCLEAR]*.

Jason Copeland:... first year...

Phil:... your first year. Tell me, did you have any religious inclinations before you came to Sahaja Yoga? Jason: *[UNCLEAR* None more so ever] I was brought up a Catholic when I was a child which put me off for religion for good I think. And I spent most of my life organizing revolutionary activities of various sorts, mostly latterly housing *[UNCLEAR* co-ops]. And I don't think really I had any attitude about God, except that a scientific training in school gave me the attitude that if I didn't know for definite, it didn't exist. I would it keep an open mind just to the possibility. I did have some idea that there was something in Eastern mysticism to be discovered and a few years ago I looked at one of the Gurus that was going around then and spent six months trying his alleged meditation. And I found it was such a load of pernicious rubbish that now put me off trying further for another ten years.

So really after I had done that I had absolutely no inclination to look at any-thing religious or mystical at all and I was just concerned with constructing some sort of revolutionary way of making conditions for people on the planet a bit better than they were.

Phil: So, after all that, what brought you back to seeking God?

Jason: Failure. I found that in trying to organize people that there was a built-in problem that people however much they strove for collective action and collective sharing a vision, it just didn't work. The disintegration of the left in the 1970s depressed me enormously and when the conservative government came to power the newspapers were full of nuclear weapons every day. I just got really freaked out and the object mess the left and got itself into. And it seemed that no efforts at organizing among people was having any success at all. I got into a very big state of despair and I found myself out one night, although ostensibly I didn't really believe in God, I just found myself yelling out, “God, if you exist, help!" Phil: And did God help? Jason: Well. Yes, it seems like that's what happened because a couple of weeks after that I met a friend who have been ringing me wanted me to meet her new spiritual teacher. And I went round her place and I was sat down in a chair in front of this photograph of Mātājī Nirmalā Devī and I was taught to put my hands out, palms upwards and not to think of anything. And what I found was absolutely astounding.

The, what I know now to be the Kuṇḍalinī came rushing up. I felt a great Cool Breeze in my hands and suddenly all the appalling anxieties that I've been carrying around

for years just sort of evaporated and my mind was, in the old *[UNCLEAR* hedonic] phrase, completely blown. Phil: And you felt, `This was God,' did you? Jason: I was absolutely certain of it. The tremendously powerful feeling I got when the Kuṇḍalinī came up, left me in no doubt at all that this was a physical experience of the spirit. I mean there's just... it wasn't anything imaginary. It wasn't a mental trick that went on it. It was a very physical thunder *[UNCLEAR* clap]. And you could feel this immense breeze and this sensation of energy coming out of the top of your head. And it just seemed to me that there's only one way that, that sort of thing could happen. And it's not by any form of trickery. I mean it's only... if there is a God that you could get that sort of tangible internal process happening. It wasn't only that. It's that when, when I did feel the spirit coming up, it was accompanied by an absolutely mind shattering certainty that this was God, that after all God did exist and that God's energy does pervade the whole of creation and is in fact manifested in everybody as the form of life within us. And that the theories of all the Eastern mystics in fact were absolutely true. You can get in direct touch with this and have a sort of realisation as the Buddha had.

It just blew my mind completely that here I was and this thing happening to me. It still blows my mind because it's happening every day [laughing].

It's just amazing, I can't describe it. Anything I can say is that, “Just don't believe what I'm telling you. Don't believe anything I say. Try it for yourself." And it's extremely likely that if you have sufficient desire to want to try, then the same thing will happen to you. And if it

feels good to you and you feel this strong spirit and you feel at least the possibility that there is energy behind all the creation in the universe and that you can actually feel it and integrate with it and weave its vibrations and its laws of operation into the very stuff of your life... You know, if you get that feeling, then, “Great, you've got it." It's not an effort. It's not something that you do by learning a lot of theory and then striving to put into practice, striving to implement. It's just, it's a totally natural fountain within you that comes up and literally quite magically if you let it, if you become aware of its subtle gentle functioning, then all you have to do is refrain from putting obstacles in its way. And in its own gentle fashion it'll sort of push you in the right direction and reveal to you the ways that life becomes so gentle and loving and easy when you don't actually try.

Phil: Does everybody have such a dramatic experience as you had? Jason: It seems to vary immensely with what sort of state the individual is in when you approach the experience. It's..., if you've been poisoning your liver, for example, with a lot of alcohol, or dope, or whatever, then your attention is actually going to be somewhat impaired. Liver, being the seat of the attention and the source of putting your concentration on anything at all to that extent if your liver is damaged, than your awareness, your attention will be less. And that chances you have a slightly less dramatic experience. Also with smoking, smoking damages another spiritual center, a Chakra, called the Viśhuddhi at the throat. And that's the place of which the nerves from the hands join the spinal column.

And if you've been a very heavy smoker of tobacco or anything else then that center will be numbed and a bit desensitized and you gonna get some impaired functioning there.

So it really depends on the overall condition of your physical body and your spiritual body that you bring to the experience. That said, I think most people get a pretty definite experience during their first acquaintance with Sahaja Yoga. It can be very gentle. It's not always as dramatic as that. And often it's only perhaps a few days afterwards when people have walked away from the experience and then they look back on it and they realise that during that time they felt a peace and a mental quietness and a very blissful feeling of being at one with the whole universe, of sharing the same spirit with everybody else and again I do reiterate this isn't a mental trip. It's a definite feeling, it's a gut emotion.

Phil: I've heard that experimenting with Kuṇḍalinī can be dangerous? Jason: Absolutely, can be extremely dangerous. And if you manage to raise the Kuṇḍalinī at all, it could put paid to your chances of getting proper realisation at any point in your lifetime. Various spiritual charlatans of various times have evolved a legit[imate] techniques of messing about with people's Kuṇḍalinīs. I mean this jumping up and down and sitting in peculiar positions and all sort of tricks that people put about. But in fact what most people, what sensation most people get that tried these things is they get a very hot feeling, a very burning feeling at the base of their spine and they then think this is the experience they're after. But in fact that is not the case. If you get a hot burning feeling at

the base of your spine it means that the Divine is angry because you're messing about with it, when you are not authorized to and you're doing wrong things with it. In fact the only way that Kuṇḍalinī can be raised is if you do know what you're doing and if you're connected to the source of the knowledge of how to raise the Kuṇḍalinī. And then, when it comes up, you don't get a hot feeling at all. You get a very cool, very nice feeling.

Phil: Could you tell us about how much it cost to become fully trained in Sahaja Yoga? Jason: Nothing, absolutely nothing. Every aspect of Sahaja Yoga, every stage of the training, well there isn't any stages of the training, it's just an organic process, but every bit of it is given away completely free. I mean, look this is a, the basic test of what is real and what isn't in spirituality. How can a human being make a profit out of God? I mean the very idea is completely blasphemes, it's obscene.

The one thing you can be sure of in seeking is *[UNCLEAR* riff and your alleged] spiritual teacher is charging money for it? Then it's not real, it's bound to be fake. I mean it's. It's as absurd as trying to pay a tree money to produce apples out of its flowers for you. If it is the spirit, it's nature. It must be natural. It must be something that's within your body, that you were born with if it has anything to do with God. I mean... What does God know about money? Is God interested in money? God existed long before humans did *[UNCLEAR* allow] money.

So what's God gonna be interested in money for? Now the whole idea is completely absurd. We give it away completely free and anybody who wants realisation, anybody who wants to learn how to meditate, learn how

to keep themselves clean, learn how to become one with God, it's totally free.

Phil: In your posters you say, “Become your own Guru", what does this mean? Jason: It means the most staggering thing about Sahaja Yoga and the other index by which you can tell whether or not it's true spirituality and that is quite simply. That once you have your own Kuṇḍalinī raised, once you've been given realisation, in the very next minute you can give it to somebody else, you can pass it on. Once you've had your spirit awakened, you become a Guru and you become able to pass on the enlightenment to the next person, to anybody who wants it.

So you become exactly as spiritually powerful as our teacher is. Straight away you feel where your Chakras, your spiritual centers are on your own body and you also feel correspondences is in your hands. Each fingertip and one or two other parts of the hands represents, corresponds to a Chakra on the body and you can feel from tingles and various other sensations what is the spiritual condition of your Chakra system and indeed what your physical condition is. You can diagnose physical illnesses just by reading the tingles and various other sensations in your hands. And you can also do exactly the same with that mechanism of the sympathetic nervous system for other people by turning your hands towards other people. You can read what their physical condition is, what their spiritual condition is, what illnesses they've got, what they're thinking, what their emotions are. It's absolutely astonishing. You can read people like a book.

Phil: That's a very astonishing claim.

Jason: Well, all I can say is, “Don't belief a word of it. Try it out for yourself. Come along tomorrow night. Test what I've said.

And if you feel those sensations and if the suggestions we make can help you make sense of it then you know that I'm telling the truth. That's all there is to it. Just try it." Phil: Jason Clopeland, thank you very much.

The founder of Sahaja Yoga is Mātājī Nirmalā Devī, wife of the distinguished United Nations diplomat based in London. And last week I talked to Her at Her home for Radio Falmer: Mātājī, what is Sahaja Yoga. Could You describe it?

Shri Mataji: The `Sahaj', the meaning of the word `Sahaja' is, `saha' means `with' `ja' means `born'.

It is born with you, Sahaja, means it is spontaneous. It is a living process. As whatever there is born with us is also very easy. In the same way it also means it's easy, it's simple, spontaneous. For example the breathing mechanism within us is born with us.

So it is spontaneous. We don't have to read books about it or put any effort. In the same way it's effortless. You cannot do it through your metal projection. And `Yoga' means the union with the Divine. And the union with the Divine is to be understood through the technique of Yoga.

So it also means `technique'. It means the union and then the technique of the laws of the Divine.

Phil: Would it be possible, Mātājī, to describe Sahaja Yoga or Yoga generally as related to man's evolution?

Shri Mataji: This is the only way now human beings can evolve into their higher realm of collective consciousness or what you call Self-realisation where they become the self, the spirit. It is said in all the scriptures that you are a spirit but you have to be born again.

So there is something that is lacking in this human life, in this human awareness. And this human awareness has to be enlightened by the light of the spirit. But how to do it? We think that by reading, by talking about it, by thinking about it, or by crying for God, or worshipping God we can get it. It's wrong. It's a living process. Just like a seed's sprouting.

Just like a primule coming out of the seed in a living way. In the same way there is a Kuṇḍalinī within us, a power, a residual power which is actually our primal desire, the power of primal desire which manifests this happening. She's sleeping there till somebody who is the authority or has a capacity to awaken it.

Like the Mother Earth has got the capacity to awaken the primule in a seed. Nobody can do it. Even if you try to read the whole of Bible, the whole of Koran before a seed, it will not sprout.

Phil: Could you tell us Mātājī if there are any links or comparisons between Your teachings and scientific discoveries?

Shri Mataji: It's absolutely related between each other, science and Sahaja Yoga, as a shoot is related to the root. You see, you just see the shoot which is there, you see a flower. You say, “All right, this is a flower. Now it has got a corona, it has got a chalices, it has got petals." But from where does it come? How does it come? Science

doesn't answer certain questions. It says, “It is so. It is here. This is it." But it cannot say how, why? These questions can be only answered if you go to the root of it. And Sahaja Yoga is the one which takes you towards the roots, while science takes you towards the shoot. And now you have done quite a lot of research and understanding on the shoot's side. But if you have to go to the absolute, then you have to go to the roots to find out why these things are there. For example you say, “There is gravity." But how? Why? How gravity has come in there? How will you know there is gravity? So all these questions can be answered once you become the spirit. Otherwise in this human awareness you can only know what you see and what is there. To this your organs which are very grossly sensitive I should say. They have to become subtler.

Phil: Could you tell us a little about of Sahaja Yoga benefits on ordinary persons in every day life.

Shri Mataji: Now you can imagine that if all that what you see is the shoot and if Sahaja Yoga gives you the roots, then all the benefits that are possible can manifest through this. First of all, you become collectively conscious. Means that you start feeling you are collective. Not mentally, emotionally but you really feel on your fingertips that this is the problem with you and this is the problem with others.

The centers that are within you, the subtle centers you start feeling of other people within you.

So other person doesn't remain. He becomes you, part and parcel of you. This is the biggest advantage, I think, when we talk of all these things that, `You are my

brother, you are my sister,', it's all artificial. This is a very big thing that happens to a human being. I think personally that is the greatest enlightenment that we need. But the others are, personally you get your physical emotional and mental problems solved, absolutely solved. You get your peace. You get your blissful existence. Then what remains is nothing but love. Because this is the power of love of God which manifests through you and you start feeling this vibrations flowing through you which is the power of God.

So what you feel is real love which doesn't take anything, which just gives.

And I cannot in this short interview give you all the A, B, C, D's of the advantages, but they are so innumerable you become a transformed person. If you ask a bird, `What is the gain of becoming a bird rather then an egg?' So the bird will say, `It's easy to answer this question in one sentence that egg has no existence at all while I have an existence.' Or in any way you cannot explain this in such a short thing.

Phil: There are nowadays many cults and sects and groups that claim to give enlightenment in some form or another and often they seem to charge very large amounts of money for it...

Shri Mataji: Hmm.

Phil:... or demand lot strange practices. Could You briefly tell us Your views on some of these cults?

Shri Mataji: You see, by God's grace you have lots of brains. You should use for scientific purposes and also you must use your brains even for spiritual purposes in the way that you must first of all reach right conclusions,

must reach right conclusions. With your brains you must reach right conclusions what you are seeking, what are you to achieve, what should happen to you? You must reach right conclusions.

Once you have reached the right conclusions then you will be surprised to find out that there is some sort of a living thing that has to happen within you which Christ has said, “To be born again” or we can say in Sanskrit is called as `Ātmā sākṣhātkar', or say in the Koran it is said, “You have to become the *[UNCLEAR* Perat]." There were so many people who have talked about it, tried. Especially Mohammed Sāb has talked about the resurrection time, resurrection time. And in the resurrection time He has talked that, “When you'll be resurrected then your hands will speak." I mean He has given a right indication as to what should happen to you. Then we have got great psychologist like Jung who have talked about collective unconscious and all those things.

We have to find out from there that we have to reach a certain type of an awareness. It is something that should happen to our awareness. As human beings we have an awareness which is higher than the animal awareness.

So we have to reach an awareness which is higher, definitely higher than what it is today, minimum of minimum that should happen to you. If it is not going to happen then all these nonsensical ideas that you can jump, or you can swim, or you can fly and all these ideas, that you can do otherwise also. And if these things appeal to you and you think by that you are going to improve then it is not the mistake of your fate but is the mistake of your not understanding.

I feel in the West people are extremely naive and they don't understand that a Guru whose life itself is a parasitic life is not at all a life which can be called righteous. A Guru who has interest in your money and interest in your women, this kind of a base personality, how can he be a Guru? `Guru' means a deeper personality. `Guru' means `depth'. And if a person calls himself a Guru, he should have some depth. How can he take your money? He's a parasite out and out, no doubt. But we are used to this kind of a thing because we have seen in all so-called religions also, people take money. They live on the earnings of God's name. You cannot. You cannot take even a single pie in the name of God whether it is a church, or a mosque, or a temple, or any place. Alright, if you have to pay for the church building it's alright, but you must have your own work. You shouldn't work in the name of God and make money out of it. This is a simple thing, absolutely simple. But human beings cannot see simple things. That's the trouble. They are not so simple to see simple things, I think.

Phil: Might I finally ask You, Mātājī... Many people are seeking happiness in many different ways in the world. Is it true that, well, would You say that Sahaja Yoga really satisfies all these different sorts of seeking by different people? Does it really give people what they are seeking?

Shri Mataji: You see, under illusion man thinks that.

Sometimes he thinks that he wants money, sometimes he think he wants power, sometimes he thinks he wants emotional help and all that. But actually that is what human beings think that, “Perhaps this will give us happiness, that will give us happiness?" But you know

the economical laws are such that wants in general cannot give you happiness or satisfaction. It's written. They are not satiable. It's accepted by economics.

So these things that we think of do not give us real joy. Happiness is a thing that is perishable. And unhappiness follows happiness, again happiness comes, unhappiness comes.

So a man is dwindling between these two stages of so-called mythical enjoyment or a mythical unhappiness.

But there is something like absolute joy and that emits through your spirit. But if you do not go for your primal desire, the only desire for which you are made, to be one with the Divine, all other things cannot give you the joy. Because that's the primal in you existing and if you do not pay heed to that you cannot be happy.

But I must say that everybody doesn't have the seeking. They do not have. There are some people who are really of a very deep nature only who have seeking. Most of the people are seeking something else, nonsensical. And those who are also seeking God are so much mislead. But doesn't matter. They are born with the seeking because this they had for years and ages. And those people who have no seeking at all I don't know what's going to happen to them because time is very short and they must do something about it, to find out why they don't have any seeking? How are they satisfied with these mundane things and useless transitory things of life? If they can see around again, find out that all the people who are supposed to be very successful are extremely dominating, or extremely unhappy, or funny type of people.

So why do all those things which are of no use to us. Instead of that if we become the spirit, we solve all the problems on every level on social, economic, on political, on spiritual level, all problems are solved and just the whole human race will be saved because it is on the brink of destruction now by its stupidity.

Phil: Your Holiness Mātājī. Thank You very much.

Shri Mataji: Thank you very much. May God bless you.

Phil: Well we've heard the claims made for Sahaja Yoga and I must say that during both of the interviews I did feel a calm and the sense of coolness playing about the fingertips. It made me wonder.

But you can find out for yourselves tomorrow evening at seven in Refectory, level one. And if you want any more information, you can find Jason Copeland who's organizing Sahaja Yoga on campus via Oprah's Pigeon Holes or at 62 Park Village. Or if you're off campus, you can ring the Sahaja Yoga Center in Brighton on 561 847, again that's Brighton 561 847.

***Contents: 1982-10-26*, Public Program (one day after Mahā Navami and one day before Dussehra), Day 1, Institute of New Age, Manhattan, New York, USA**

America is a country which has attracted many people to come down to talk about Spirit, about God, about new consciousness, new awareness and all those things that you have heard about. I'm sure you must be fed up with that [soft laughter and laugh]. Everybody has been talking so much that you've been targeted.....

Contents: **1982-10-2x Advices, Manhattan, New York, USA**

[At the earliest beginners of Sahaja Yoga in the U.S.A., Sahaja Yogis were so scrambled as to need background music to meditate, to seek the peace and find the silence:] No problem, just be pleasantly placed [towards yourself].

You know what is wrong with you? You have no discrimination.

You must give up joyless pursuits.

You are My hands, you are My instruments.

You must introspect, you must correct yourselves. First, you must be pure. After all, I love to play with My children.

Contents: 1982-10-27 **Morning Conversation with a Sahaja Yogini, Judy Gaddy's Apartment, 215, West 92nd Street, Manhattan, New York, USA**

[Felicity Payment, who was pregnant and travelled all the way from Vancouver by car, overslept in Shri Mataji's bedroom. She leapt off the bed as Shri Mataji was already talking with the other ladies.]

Shri Mataji: You must never wake up like that. Be relaxed, take it slowly. How are you feeling?

Contents: 1982-10-28**, Public Program, Day 2, Institute of New Age, Manhattan, New York, USA**

[Introduction of Rustom by a young American Sahaja Yogi.] [Rustom: MISSING.] [Shri Mataji's talk:]... [left] side or to the right side. By going to the left side you develop your attention aware of the past, of the subconscious.

And beyond the subconscious is the collective subconscious. On the right hand side as I told you is the supraconscious and the collective supraconscious. If we do not know what is unknown is not Divine, we can be quite confused about it. Whatever is unknown to us suddenly can become Divine to us. For example now, somebody says that “I will get you from the air" say “a diamond." So immediately, you will feel it is coming from God directly. Or he might even give you a Swiss made watch. Now you must know that God doesn't deal in all these things. Must use your comment sense.....

Contents: 1982-10-29 **Talk to Sahaja Yogis, Creation, Incarnation, Manhattan, New York, USA**

Shri Mataji: You may be quite shocked when I tell you all these. But you *[UNCLEAR* would/all] can find out on the Kuṇḍalinī whether it is true or not, you see. The thing is, the Kuṇḍalinī the only One, which is going to tell you that whether it is true or not.

So now, we, to begin with, let's see, *[UNCLEAR* when, when/with, with] God Almighty or the Creator or they call Him, as Parabrahma. In the Sanskrit language, He is called Parabrahma. *[UNCLEAR* He's/He was] fast asleep.

So there was nothing. Just *[UNCLEAR* asleep/His sleep].

Sahaja Yogi: Oh, it's fine, a, I was going to show it to You...

Shri Mataji: *[UNCLEAR* If we had from/When I use to come to] India they *[UNCLEAR* use to also/were showing to Me], whatever it is, just find out.

Sahaja Yogini: Yes.

Shri Mataji: And keep contact. *[UNCLEAR* And/When] they are going to contact *[UNCLEAR* you/this man], [send them straight to] Doctor [Balawar] and he'll work [it out].

So, *[UNCLEAR]*. She said you sound very well. Now how was New York to you? I see, not so disappointing. Last time you remember Tracy was going back to New York. Tremendous vibrations, tremendous.

Sahaja Yogi: Mother, you were talking about some rock formation *[UNCLEAR* or/and] something with three faces on it.

Shri Mataji: [Aha].

Sahaja Yoga: Here's a photograph, but this isn't from India. It's from Nevada.

Shri Mataji: From where?

Sahaja Yogi: Nevada, Nevada, which is...

Sahaja Yogini: It's on the West...

Sahaja Yogi: It's a state there, yeah.

Sahaja Yogi: Near Arizona, Mother.

Shri Mataji: Is it natural? Sahaja Yogis: Yes, yes, Mother.

Shri Mataji: *[UNCLEAR* Dattereya this is/You can first share this one.] Three faces, na?

Sahaja Yogi: Yes.

Shri Mataji: Dattātreya, it is simple. It is, this is Moses. See here. [Hindi.] No light, you can see there, how do you *[UNCLEAR]*. He's working out very well. See the vibrations. They are so much.

So now we can just in short say that [Hindi.]...

Sahaja Yogi: Achcha, *[UNCLEAR* in all directions/it's non-veg means].

Shri Mataji: [Hindi.] In short, we can say that the ego was formed and that concentrated point became the Holy Ghost, what you call. But I would say it is better to call It Holy Spirit. Because you see, this ghost business has been taken over by these Jews and they are really exploited. And they say it's like a witch. I mean, when you get against, human beings *[UNCLEAR* and/when] they get against something, they lose all sense of proportion. Even against God. They have no sense of proportion left, then. They think this is their really. To say it, they have to have like that without any, without any sense that you are insulting God. And some told Me in Greece, what they call [this one]?

Sahaja Yogi: Who, Shri Mataji?

Shri Mataji: *[UNCLEAR* In a/Inner] for Holy Spirit.

Sahaja Yogi: *[UNCLEAR* Oh, the/Called It Pneuma] and in the Bible is the Breath.

Shri Mataji: Sacred Pneuma.

Sahaja Yogi: Yes, the Holy Breath You are.

Shri Mataji: So it is that, the Breath. You see, that's the Breath of God. Now this Breath of God, Holy Ghost or Holy Spirit, whatever you may say, is the Primordial Mother, the Ādi Shakti. In Sanskrit language, you see, one it has such an advantage that every word, every word, every consonant, every vowel has a meaning. And actually *[UNCLEAR* Samskrta] it is started in, according to, I mean, if you read the calculations, according to *[UNCLEAR]* [of] what he says that it started in Norway, that the mother language of Sanskrit *[UNCLEAR* related/handwriting/dialectic] was in Norway, according to him. That because the *[UNCLEAR* Romanic/Rohini]

constellation, I don't know what they call in English, is at right angle in Norway.

So it started there and *[UNCLEAR* Samskrta] means made holy, made holy. San means holy, Sanskrit.

So out of that mother tongue they found out through Kuṇḍalinī movement, you see, because when it moves, it makes sounds at every point. For example, here it makes all the vowels, the sixteen vowels. And that's why it was called as Deva nagari, means it is the script of the Devas. They can understand. That's why Sanskrit was called as Deva Nagari.

So now, so this, Ādi Shakti didn't want to produce or create Her duality *[UNCLEAR* in Her/about it]. And She was enjoying Her husband's company.

So She didn't want to have, *[UNCLEAR* I mean/only] in a very, a day-to-day language, we can say like that, in the sweetness of it.

So there's a *[UNCLEAR* lasier/laster/lustier] stage in between is, *[UNCLEAR* lasier/laster/lustier] is that, that She refused that She is going to create [for Sadāśhiva] and that's how She came closer to Him first. But then He made Her, He pushed Her. “Go. You have to do it." In that movement this Om was created, because She was at a point *[UNCLEAR* with/within] *[UNCLEAR* a/the] circle. When She came closer the circle broke. *[UNCLEAR* When/And] it was thrown away, the Om was created. Actually, if you see the Kuṇḍalinī rises, if you can see *[UNCLEAR* this/it], [its form], from supraconscious angle, you can see the Om on your head here, where Christ is sitting. In that movement, in that sound, Om was created and that it was *[UNCLEAR* like that/of Christ form].

So how Primordial Being just after the desire started activating, the first beginning of it. I mean, *[UNCLEAR* I/there] was pushed into activity, we should say and not *[UNCLEAR* in fact easy/in the activity] as that, He was created, at that time. That's the origin of Christ *[UNCLEAR]* Om. I think you call it Logos or something.

Sahaja Yogi: Yes, Logos.

Shri Mataji: Then the Goddess divided Herself into these three forms and She created one Son and one Daughter. And I mean, there is no sex in this work, because is coming from the Heavens. You see, it's for the lower people to take to sex to produce. For Them, They don't need any sex. And then they were married in the sense that they were given as powers, like passing from one to another. It's all a big story.

And all that was formed then a, you can say, the three main personalities or the main forces and their powers, the Shaktis. They were not their sisters but if *[UNCLEAR* they/we say] married, *[UNCLEAR* it was/because] from another mother they got it. It is just to give a combination, because if you have to balance; then if the male is working too hard then the female balances. That's why a person who thinks too much gets a heart attack. He should really get the attack in the brain but he gets attacked in the heart. This is because of this combination that was created. It's all deliberate, calculated, with complete understanding.

So these three formed the three channels within us: the first of the desire; second of the action; and third of the evolution, or the sustenance, or the Dharma, the religion.

So the religion, as you see, it's the valency; means our quality.

So now we come back to this creation of the innocence, the first one. The innocence is the first Logos, is the Om, is Christ. But He first was created as Gaṇeśha. When He came on this earth, He came as Christ, because He is beyond ego. He cannot have ego; He cannot have superego. And He is wisdom. To represent that, a head of an animal was put on His body, because the animal never goes into ego. And the wisest of all being the elephant and also elephant is the remain, is the only remaining animal, there's a story about that also, out of the large ones we had, the mammoth and all that, out of evolution.

So He was made as the symbol of that personality which was Śhrī Gaṇeśha. Is the, we can say, the seed of Christ, or just the analogy point. But we can say that, that's the stage as the primordial stage and Christ incarnated as a human being.

So He had to be human being. I mean, you will see some Gods and Goddesses shown with four hands and six hands and ten hands and all that. But actually they, that is in the, in the first stage of creation where they were like that, but when they come to human beings they have to have only two hands and [two] feet and a proper neck and a head. Otherwise, nobody will accept them. As it is, nobody accepts whatever you may try. Whatever you may try, all tricks *[UNCLEAR* they have tried/you will try]. Nobody accepts. That's the main point, because human beings think they are the wisest of all.

So, it came down. Then this two, the second Chakra, is of seeking, started. Then animals started seeking the food. While seeking the food they also started [food] seeking the strong shores of the sea.

And that's how they crept out of the sea and the reptiles started and that's how the evolution started in that area which you see as the green here, the round. Now this is the stage where we see how the Divine helped us. And He sent ten times the incarnation of the Viṣhṇu, we call Him, because Viṣhṇu is the One who gives us sustenance.

So the three aspects were, the first one as I told you was that of the desire, is the Shiva aspect. The second is the activity, Brahmadeva, the Creator, aspect of God as a Creator. The first as a desire and when the desire finishes is the destruction.

So the first one, you can call it, as the one who is the desire and existence, as well as destruction, because then if existence is not there, there is destruction. Negation of existence is destruction.

So that's the first thing. The second thing is the activity which is the creativity and that is Brahmadeva and the central one is the aspect of God, which is the sustainer, the protector or the one, which gives us our Dharma, is our religion.

So human religions are ten. In the evolution, they developed into ten religions we must have. These are the Ten Commandments of the Bible. Bible is all there. Everything is so interwoven to Me, I cannot see the difference at all. Because you deal with the present. Supposing I've seen a child growing like this and then

growing like that and growing like that and growing like that, to Me the whole personality is the same. In the same way that this Void is nothing but in the, you can say the Mediterranean Sea, *[UNCLEAR* that/but] is that void, where all this activity took place. This activity took place because there were ten main, these great prophets, were there. And these prophets are the people who are made out of the innocence, the innocence of these three aspects of Him. The innocence of these three aspects of God is made into a personality called Dattātreya or the Primordial Master. He comes on this earth again and again. Specially ten are the main, main incarnations.

So He comes again and again on this earth to tell people about their Dharma, their religion, their capacity, their quality. That's their job. That's why Moses did not talk of an ascent. But that doesn't mean Moses does not play any part. But one can ask the question that, why, why the balance? Why did He talk of the balance? Why did He talk of the Ten Commandments? For what? I mean, every intelligent man must ask. Every Jew must ask, `For what?' Because without balance you cannot ascend. I mean, even an aeroplane have to be a balanced thing to ascend. Anything, I mean even if we are walking, we have to have a balance.

So to establish the balance within us, these people came again and again, these ten primordial beings, we say.

Some on the left hand side, some on the right hand side. It's very symbolic. The whole thing is so wonderful.

So now we can say who they were from the very beginning. This is Socrates, Moses, Abraham, Lao Tze, we had Mohammed, Nanak, Janak and the last of all was

Shirdi Sāi Nāth, Shirdi Sāi Nāth, the one who lived in Shirdi. He is the last incarnation who came. After Mohammed Nanaka came; after Nanaka, Shirdi Sāi Nāth. All these are the one and the only one principle of Primordial Master who came and they all said the same thing. First of all, they were against alcohols, against any kind of an intoxication. But say at the time of Moses they didn't have cigarettes, you see, so He didn't say about cigarettes, naturally. They didn't have.

So the people who follow Moses think there's nothing wrong with cigarettes because He didn't say. But that time there were no cigarettes, you see. All these sinful things were devised afterwards.

So they didn't say. Today we tell *[UNCLEAR* no/you], I don't know what other sins people are thinking about. That whatever I see I say that, “Don't do this." Supposing you ask Me I'll say, “Don't do this." But tomorrow one may say that “Mātājī didn't say that, `Don't do this,' " because, you see, human beings are good at finding out things by which they destroy themselves. They are experts, you see, how to find out things by which your Dharma is destroyed.

S whatever at that time, whatever they thought *[UNCLEAR* was/wasn't] good they said, “Don't do it." Like Mohammed Sahib said that, “Now I will not come anymore; is the last prophet” because He thought He's done the job. But then he found that they are fighting and they are not at all bothered about their ascent, *[UNCLEAR* or/about] their balancing but they are going *[UNCLEAR* into/again to] the other extremes.

So He incarnated again as Nanaka and then as Shirdi Sāi Nāth.

So, these incarnations exist within us. They exist within us.

Now if you have to take the case of a person who suffers [say] from [say] stomach cancer. I had exactly this case, from Iran who suffered from cancer of the stomach.

So I told him, “Will you believe that Mohammed Sahib was the same as Moses?" Imagine, what a great challenge for a Muslims to say Moses and Mohamed Sahib were the same. He said, *[UNCLEAR* he'd never “I can't/”No, never, I can't] believe it. How can *[UNCLEAR* it/that] be?" I said, “But Mohammed Sahib Himself said that they are the same. They are all *[UNCLEAR* unsure/ten in number].

So why don't you believe it?" He said, “But they were not the same. I cannot believe." I said, “I cannot cure your cancer. Because you are a fanatic, that's why you have got this stomach cancer.

So you have to accept that they were the same." And he woke up, you know. *[UNCLEAR* Then/So] he went back home and, [and when] they went to the hotel again. They had come all the way from Iran.

So the wife said, “Now, will you please get *[UNCLEAR* alright/your Realisation]?" He was very sick. He was dying. Doctors said he was going to die. He came to *[UNCLEAR* his room/Me] and said, “All right, Mother, I'll do it." I said, “Now you say that again.

And that is the mantra for *[UNCLEAR* it/you] that, `Mohammed, I know that you were Moses.' This is the

simple mantra you have to say." And he got cured; you'll be amazed. He went back to Iran. He's still there [maybe] living *[UNCLEAR* still/to this day].

So this is what it is; all these ten are there. And now imagine the Jews fighting the Muslims. Why, I was so much in a fury yesterday because I just can't imagine, how can you do it in the name of God, in the name of the prophets who incarnated? The same person incarnated.

So now the evolutionary part is that the incarnations came on this earth, ten, the incarnations, as I've told you. The tenth has to come still *[UNCLEAR* we/you] can say, or is there, in a way. The incarnations came in and first one was the fish, *[UNCLEAR* with sea/which sees], which, which remained on this earth to guide, till we had the Great Deluge. It was He, that fish only saved that ship from getting drowned.

The same fish stayed on for the incarnation, after even it had [been] incarnated. It stayed in the seawater even when this thing happened [and] that he tried to save that incarnation of the sustenance.

So we start from fish in the *[UNCLEAR* mythology/beginning, like already] we have ten incarnation. First is the fish. The second is the tortoise, the reptile, which walked out.

But the leader has to come.

Somebody has to lead human beings. If you do not get the leader, they do not venture into it. Normally, they venture into all darkness, never onto the right side. This is what is the original sin, which also we should understand. In the Christian mythology they talk of the original sin. The original sin was committed because of

the *[UNCLEAR* same/sema], style the human beings are, that God created human beings like animals, *[UNCLEAR* to be/being], symbolic. Now He gave them freedom. But innocence was there and He told them, “Keep in innocence. There is no need to destroy your innocence and try to know something. If you are innocent, obedient and if you remain as you are, you'll become the Spirit. But in freedom you must live. You must have freedom. Because without freedom, how can you get the supreme freedom? So you have freedom." He gave them freedom. The animals are not. They are pashu. They are in the pash. Pash means they are in the bondage. They are not free.

Human beings are free. If you want you can be a scorpion, you can be a lion, you can be an elephant, you can be anything.

So this freedom was given and was told that, “Don't eat the fruit of knowledge." Now this fruit of knowledge was, what this knowledge is Avidyā, that we know of, like creating [at a myth form]. We drifted onto this. There was no need for us to know. And this when we started knowing, where are we? At the brink of destruction. By knowing how this world is made and what are the things and about the science and all that, we reached the point where we thought we can now use this and we are using it for our destruction. But the idea was different. First, it was to be innocent, to become the Spirit and then to know about these things so that you have wisdom.

So the whole thing failed at that point. That's why it's the original sin people talk of. That's the original sin. If we had waited, we had become the Spirits and then we had

seen to what all knowledge is. You are different. Then you use it for the purpose of the betterment.

Like in India, you'll be surprised, long time back, Rāma had an aeroplane which he described as 365 and 385 gadgets, which none of the modern things have. But He did it the other way round, you see. He had the other way round, that first you become the Spirit and then you know these things and handle them, which you know.

So what happened, the first we cut off our innocence. That's the first root. And the root that is the support of the roots is regarded, it is described, Mahāviṣhṇu is described as the support of the roots.

So we cut Him off again.

So this problem started then that He had to send human beings as incarnations. To first of all to give you the balance these ten and also incarnations, ascent. To give an awareness by which you come to a point that you start understanding that there is Spirit beyond this knowledge and that you have to achieve that Spirit.

So at the time, first time the incarnation as a human being came on this earth as we say of this sustenance was of Śhrī Rāma. But before that was Vamana Avatāra which is the short man, a very short [man]. I mean, first the man was created as a short man. He is the first one as Vamana Avatāra and that one came as a leader. The first one was Vamana Avatāra and He was given the power. He was given the blessings that He can spread into three worlds; so, into into the higher worlds, into the lower worlds and into the central ones. That's how human beings got distributed into these three worlds and a big, you see, problem started. Like the house that goes

wild, you know, then it goes amuck. Then you have to get all the things collected, put them right.

The original sin is the big problem. The biggest problem was that. Now to solve it up one had to do all these things.

So first the Vamana Avatāra came. After the Vamana Avatāra came this incarnation of a very tall and hefty man. That was Parashurama.

So I don't know in the Greek philosophy, it's Zeus who was Parashurama because it sounds like Zeus. Because Parashurama is contemporary of Rāma Himself.

Because somebody had to announce. You see, it is necessary that somebody must announce the advent.

At that time it was necessary.

So Parashurama came. The tall and *[UNCLEAR* a/the] hefty man who came on this earth, maybe Zeus is called. Otherwise they are so confused, that you see, to, to relate this to that, is another confusion. I don't know how, but looks like Zeus. But He is the incarnation of this sustenance force within us, sustenance force, the one that gives us religion, the one gives us ascent.

So He came on this earth, you can say, at the same time as Rāma came. And then He appeared on the scene at a point where Rāma tried to break the bow which was given by Parashurama. And Parashurama wanted to find out the incarnation.

So He gave this bow to a king, whose wife, whose daughter was Sītā. She was this central path of Mahālakṣhmī. She came on this earth as the central

power [of] Mahālakṣhmī. Later on She incarnated as the Mother of Christ.

So, Mother of Christ is nobody else but She is Mahālakṣhmī. She is Mahālakṣhmī, absolutely there's, is no doubt about it, that She is Mahālakṣhmī. But how will you know? When I say She's Mahālakṣhmī *[UNCLEAR* we/you'll] be shocked, that's all. But She is the power of that, complete power in Her *[UNCLEAR* came/being]. Now it is described in the Purānas, if you read there is a book of Mārkandeya, which these people should know how Mahāviṣhṇu was created by Rādhā, who was the second incarnation of this [principle]. First came Sītā, then came Rādhā and then came Mary. These are the three human incarnations of that force which is Mahālakṣhmī on this earth. And the only this one incarnates, this force, sustenance, because It had to raise you. This only incarnates, not the Shiva. He never incarnates.

That's why [is] Sadāśhiva. He's never incarnated. And the left side one has incarnated only, *[UNCLEAR* they/let's] say, once or twice. Once, of course, as the son-in-law of Mohammed Sahib, just to support Him also, who is Ali. And his wife, that was later on, his wife was also the same Mahālakṣhmī personified, the daughter of Mohammed. She incarnated also like that.

So the, in the main they are worshipped as three persons in India, as I told you, as first as Sītā and then as Rādhā and then as Mary. In India, Mary, three Mary is worshipped also, three, three persons. But otherwise she incarnated as Fātima. And She also incarnated as Nanaka's sister, as Nanaki. But because they were at a potential level, they were potential at that time.

So people do not know much about them. Even Mary was potential energy. She was not kinetic. But the reason why Christ never talked about Her directly was that it was the play of crucifixion; was a very important play. And if by any chance He would have said that She is the incarnation of Mahālakṣhmī, the whole destructive force would have been against Her and then He would have come out with His all eleven destructive forces and the whole drama would have puzzled out and the whole world would have been *[UNCLEAR* unsure/related].

So just to stop that, you see, this was kept a secret that She is the one who is the incarnation of Mahālakṣhmī.

My father who was a great realised Soul, as you know he was a great master of Bible and every, I mean he knew fourteen languages. He translated Quran Sharif into Hindi. Still his book is not published, I don't know why. And a very big master on religions. He was actually My Guru as far as human beings were concerned. He told Me about human beings, how they were, you see. And he told Me that, “Till you really develop the thing for which You are here, the en masse evolutionary process, don't talk of God; don't talk of anything. Because again You'll create another Bible and another religion will start and all the nonsense will start.

So just shut up till then." And really, I've did that as he told.

So he told Me, My father told that in Christianity, when Martin Luther King came, he was a realised Soul, no doubt. But he thought that at that time the force that was attacked in Christianity was Islam and he wanted to get Islamic people into Christianity.

So he, it was a political move by him, because he was just a realised Soul.

He was not an incarnation.

So he had to adjust.

So to put that right what He said that better not talk of the Mother, as an incarnation or a mediator or anything, as such.

So He just said She was a woman. They did not respect Her. Means then He did not show any special significance. But He did not disrespect Her. But others who followed Him disrespected Her that She doesn't exist as far as they were concerned.

So this is what it is how the, you see, how even the people who are realised Souls can create a thing just to adjust to the present and then how these problems start. Like Mohammed Sahib had to adjust also to the present though He was an incarnation.

But at that time so many women were left out and men were killed and there were very few men and many women.

So there could have been illegitimate relationships and marriages could not happen. *[UNCLEAR* So/Then so] He said, “All right, you can even marry five wives. But you marry." Means you must have a collective sanction; that was the point. You must have the collection sanction. And because of that, when He said it, now every Muslim thinks he must marry five times; otherwise, he's not a Muslim. This is human nature you know, to put everything opposite.

So I don't know how they see things. The brain, you see, it is upside down. And he sees everything from another angle.

Somehow or other he manages.

So this was they did to Mohammed Sahib.

So many things they have done that I am Myself amazed sometimes to see how they have accepted all these wrong things.

So that was what happened at the time of Mohammed Sahib. He had to save *[UNCLEAR* the people/them]. Even to this extent that, you see, to marry a young girl, say, even in India is regarded as sin, absolute sin. Anybody who marries a young girl is regarded as sinful. I mean, in tradition it is absolutely wrong to marry a very young person to you, who is like, could be less than your daughter's age or something. But even to overcome that He said, “All right. I'll marry a girl who is very young so that you forget about it." Because He didn't want the greater sin that illegitimately like prostitutions.

So to solve that problem at that point He said, “This is to be done." But like when there's an emergency you create a boat to cross over, but you don't carry that boat on your head when you have reached the shores, you see. That's what human beings are. They'll carry all the boats on their heads and say that, “We belong to this boat and we belong to that boat." That's the specialty of human beings.

And they will fight for the boats, you see, which are of no use to you. And they will not feel the grounds where they have reached. That's the problem. All right.

So now here at the Void point, it's very important to see that Sītā who was Mahālakṣhmī came on this earth and She became, She gave birth to twins called Luv and Kush. Two children She gave birth. They were human beings. They were created by Her. It's a very unique to create human beings. She created two human beings called Luv and Kush. Now these two human beings were to occupy two positions in the head here, from here to here.

So they had to ascend.

So the ascent was worked on these two persons throughout.

So we can say they are the principle of the disciple. They are the principle of the disciple.

And the principle of the disciple was worked in such a way that they occupied this position and this position in the *[UNCLEAR]*. Then Luv and Kush in their lifetime, now this is another story which is now being proved, which I told long time back. One of them, he was little annoyed with the father because the father has deserted the wife, for certain reasons. The father, though the incarnation, forgot about the incarnation, was made to forget His incarnation and became the incarnation of a benevolent king. He is the symbol of benevolent king and that's how the idea of benevolence in a king first came into the head of human beings, through His incarnation. It is He who charmed or, we can say, He enlightened the awareness of human beings, of understanding that *[UNCLEAR* the/a] king has to be benevolent. This happened eight thousands years back, when Śhrī Rāma came on this earth. And to show how a benevolent king should be, He

forgot that He was the incarnation. He lived like an ordinary king, behave[d] like an ordinary king, with all His ordinary feelings and all that. It was like a human realisation, we call it. And He acted as a benevolent king. This is Rāma's incarnation.

Then he had these two children, Luv and Kush. And in their lifetime when they came back from their exile He offered His kingdom to *[UNCLEAR* these/His] children. That is also the father's position. He was the father. Father's position is that of Śhrī Rāma, what you call as right Heart. Have you got the Kuṇḍalinī book in the...? You better go through that also, the right Heart. The right Heart is the Rāma's place, Rāma is. And He had these two children, Luv and Kush. And they went to, one went, the Kush went to China and Luv went to Caucasian's side.

So the Russians are called as Slavs because he was Luv; they were called Slavs. `Sa' and `luv' means `with'. `Sa' means `with'. Luv is the one who went to the right side, to Russia. And Chinese are kushars.

So you can imagine these two twin brothers are now fighting among themselves. I mean, ultimately if you follow the history you find that two twin brothers are fighting among themselves. This is the history, the historical truth. Ascent is like this, or we can call it the descent.

So that is what happened to both of them.

Now they were reborn again on this earth, later on, much later as Buddha and Mahāvīra. Say, they are the principle of moon and sun and the principle of disciple, because these two centers are in the void.

So then they became Buddha and Mahāvīra at this stage. They became Buddha and Mahāvīra. But they found out after their death that Buddhist were another nonsense and these Jainist was another nonsense, you see, because these human beings create such problems that the same incarnations think, “What did I tell them and what are they doing? So we are born again." So they came back again as the two children of Fātima Bai who was again Sītājī, of Her, as the grandchildren of Mohammed Sahib. And they then thought that you have to fight with weapons the evil forces and they died in Karbala.

So this violence of Buddha which was preached and nonviolence of Buddha and nonviolence of Jainath, means Mahāvīra's nonviolence was of a such an extreme nature, that both of them took on this earth their birth to prove that it is essential that you have to fight and this is not the nonviolence of the weak.

Now the nonviolence of the Jains is so horrible. They are vegetarians. Vegetarianism was never preached by Buddha, because Buddha himself died because he ate the meat of a wild boar, which was half-cooked.

So I mean, He was not a vegetarian. But He talked of a nonviolence of the human beings. You see, we are violent to other human beings but we are very careful about the cats and dogs and the bugs and the mosquitos. And we are trying to save the chickens. Now you tell Me: am I going to give realisation to chickens? See, human beings are wonderful. They'll create atom[ic] bombs to finish off most of the human beings and here they'll try to save chickens, chickens. You see, tell Me the use of this

human brain, what is it [like]. I just don't understand, that how can you think of such a vegetarianism.

But these absurd ones have another limit that they put a cloth on their mouth. They cannot, they do not breathe any things like any creatures which may be hanging around in the atmosphere. But the worse things they do is to get a Brahmin, you see, take him somewhere and they give him some money and they put him in a hut, get all the bugs of the village, put the bugs in the hut and the whole night those bugs eat the fellow and take his, suck his blood. And when they are full they fall off. Then he comes all exhausted and then they give him more money. This is the Jainism. And if I tell you even greater things that they do, you won't be able to eat your food today. They go up to the bathroom part. There also they try to save these bugs and other things like that. Imagine what Mahāvīra must have thought. He talked of all these things in the hell and they are repeating *[UNCLEAR* it/them]. Whatever they said they just do the opposite, I tell you. Just the opposite of that they have done. Everywhere, every religion, they have done just the opposite. Like Hindus were told that the Spirit resides in every human being, that the caste is a jati. Is the innate aptitude, is born aptitude, not according to your Karmas, not at all according to your Karmas. You see, these people talk, ask them such questions, like, “Who was the writer of Gītā? Do you know was he?" Writer of Gītā was Vyāsa. And who was he? He was the illegitimate child of a fisherwoman, who was a Shudra caste. Imagine, how can he write that your birth, according to your birth you get your jati? How can he write, a person who is not like

that himself? Tell Me. But look at these Hindus, horrible people. How they have made these jati['s] *[UNCLEAR* you see/seen] as a Brahmin.

They are all Rākshasas, I tell you. All the Brahmins of India are Rākshasas, sitting in the temples, absolutely devils. And some of them in Kashi are the Romans who disappeared in the thin air. They are settled down there. You see their faces; they are absolutely Romans, these horrid Romans who ran away from Rome are settled down now in Benares. You can go and find out. They are the same people. If you see their blood, you will know they [are] the same people, the Romans, who disappeared from Rome.

First day I have went to Benares, I knew they were who. And I wouldn't go inside the temple of Kashi Vishwanath though it is indeed a very great temple of Śhrī Shiva. There I said, “I will not enter into this temple till somebody gets rid of them." And you know, within eight days the government took over the temple. Then next time when I went I went inside the temple. It's like that. They are all devils who are sitting down in the temple, absolutely doing Tantrism and nowadays the business is to sell marijuana and all that to the foreigners who are coming. You can only get them in the temples of India. Can you believe it? And that is against Dharma, because intoxication goes against your attention and in that part is your attention, which is looked after by your Yoga, sustained by *[UNCLEAR* that/it]. This goes against the religion.

It's very simple, you see. Recently there was a Sahaja Yogi *[UNCLEAR* who/that] wrote a thesis on alcoholism. He

got his thesis. He is a Ph.D. and I mean, of course, I gave him the little point, on what happens to the, OH ion in the water when you take this alcohol. The OH ion, it's towards like this. It is, it is, in a normal way if it is like this, then oxygen is in the center, hydrogen here and hydrogen here.

That's all right. Then the water can carry the heat from the liver, you see. Even now when you feel the heat *[UNCLEAR* in/is] the, heat is nothing but it's the poison *[UNCLEAR* of/for] body and it is carried out. But when the liver goes out you never get the temperature. And the OH ion just instead of becoming like this, it becomes like this. And it is facing the liver like this. It cannot receive it. But with vibrations what happens, it become like this, *[UNCLEAR* so to say/see this]. And that is what it is *[UNCLEAR* compeller/for they were] all against all intoxications, all wines, everything. Now to say that Christ gave wine to people, *[UNCLEAR* among/and on] that day. You see, wine means [unsure].

It means the essence, [of] the grape juice, you see. *[UNCLEAR* I mean/Then] is there any other word for the grape juice in those days? That's the only word they used. You see, the words, the way they have twisted for their own *[UNCLEAR* things/taste]. *[UNCLEAR* Then/This] grape juice is the only juice *[UNCLEAR* you can drink/used there] in that country because that was available and another thing was that it was [so] a very hot country and people used to drink a lot. Anywhere you go, into Uzbekistan, I've been to, morning till evening, they are drinking nothing but grape juice. Grape juice is the main drink

they have, the only drink. They didn't have Coke Cola in those days.

You see, you see, it's symbolic. Christ life is so symbolic that unless and until you have symbolism explained, they will never understand. You see, it doesn't mean bread which is baked in this horrible bakeries. How can that be His body, you see? Body was made out of molasses I told you the matter and He was the essence of the Spirit. The essence of the Mother Earth came into the grapes and was taken out and that is the essence.

So from the Mother Earth you have to come to the essence. That's what He was saying, but hardly He had three and half years somehow, we can say. How much one can do in three and a half *[UNCLEAR* hours/years]? He did such a lot. I can't do so much, I can tell you. Four years I was struggling in England with seven Sahaja Yogis. Four years. In three and a half years, I must say, He did a lot. But whatever He did was neutralised, because of the shortage of time, because people never went into any subtler understanding. In a gross way, if you treat a subtle personality you won't understand. If you try to treat Me in a gross way, *[UNCLEAR* that/then] I'm wife of such and such and this and that and that and that, which has no meaning at all. I mean it is nothing. It's something so, so much outside.

You see, you have to be somewhere, you have to be born somewhere, you have to be somebody's wife, you have to be something somewhere, you see to be a human being. But it has no meaning. You must see to reason. And that's what we have missed in the life of Christ.

So, now Christ is there.

So Kuṇḍalinī moves on till He is all triggering. He is at Mūlādhāra. He is at every Chakra, because He is the essence. He is the essence. TatTwam asi. He is the Tattwa. You must give them the translation we have. You were here the other day after the Pūjā? You were?

Sahaja Yogi: No, we were not.

Shri Mataji: All right, the [tatt], we have got the translation, *[UNCLEAR* which/you] Brian give you.

Sahaja Yogi: Yes, we [have], this is the `Om' I have. *[UNCLEAR]* the translation of `Om'.

Shri Mataji: Of the, yes, the translation, of the worship of Śhrī Gaṇeśha which was written, I think, about fourteen thousand years back. It tallies exactly with Him. You will be amazed. If you hear that you'll be amazed, that it was written fourteen thousands years back. But the Christians won't look out of Bible. You see, to them Bible is everything. It's not. How can it be? How can? Bible of the whole Universe cannot contain Him. How can you put Him in a book and say, “This is what it is” and according to your limited brains you cannot explain; you cannot explain.

So this is what it is. We come to this evolutionary thing. Then they incarnated and they were settled down here as Mahāvīra and Buddha.

So we have two centers here of Mahāvīra and Buddha. But at the ultimate when He comes as the Kalki *[UNCLEAR* who were/then they are] part and parcel of His being and He uses them as one of the Rudras, is the destructive forces. He has eleven Rudras. You see, the're is twelve Rudras are the Shiva's, the entire ones. And He is the eleven Rudras.

So Christ is one less than the complete destruction. Can you imagine? Twelve Rudras are of Shiva, out of which He is the eleven Rudras which is here, on our head. And once we start getting these eleven Rudras we are in for a disease like cancer or any very destructive. Cancer disease, you find it here immediately. If somebody has eleven Rudras is in for either cancer or for myelitis. Of course, there are other symptoms also. You get the Paravāṇi, you see, the throbbing here. You see, the throbbing starts from here. You may get it, because this is the void. And the Dharma when it is destroyed completely, this builds in, because these are the ten of Dharmas plus one of Christ. This is what *[UNCLEAR* it means/is very important], the eleven Rudras shown here.

So I mean, anybody who has eleven Rudras, we just get after them. Any Sahaja Yogis settles down with eleven Rudras. You see, all those Gurus are giving part of *[UNCLEAR* it/each side]. Either they give the right side or the left side. Thank God.

So this builds in. But if you go to three, four Gurus of two different types, you might develop them. You see they are left-sided or the right-sided Gurus; these horrible Gurus, I'm saying, the fake ones.

So they will give you either the right side or the left side. Now if you go to the both you may develop it. Even you may go develop it with the drugs also eleven Rudras, possible. But not to that extent as the Gurus, you see. Because if you bow yourself before these people, you are not to bow before anybody else but the incarnations. Even the Gurus, anybody, you are not to bow. Only to

bow before the incarnations. An incarnation one has to know how to recognize.

So in realisation, till you are realised I don't allow anybody to touch My Feet. It's not the privilege given to everyone. But Indians are so clever, you know. Before I say anything they are just there. I mean, six thousand people, imagine, touching My Feet and the Feet become swollen, like that, [what to do]? Six thousand people can do it. And if you tell them, “You are not to touch Mother's Feet” they'll touch *[UNCLEAR* there/that]. But they must bow, because they know. They are very clever, you see.

In the knowledge of the roots, Indians are the cleverest. They know everything, how to attain, because their aim of life is to attain Self-realisation. Nothing else is important. You see, the basis of Indian life is, you have to receive your Self-realisation. As soon as a child is born you go to a horoscope person. He will immediately [say] tell you whether he will get his realisation or not in his lifetime, whether he has a Guru or not, if he is going to meet a real Guru or not, in the horoscope.

Like My grandchild was born and we all cast our horoscopes at the very beginning. He said, “A great news came, you see, with the wire." They sent a telegram. We had sent it to My husband's family people that, “Her Guru is in the family. She will find her Guru in the family itself and the Guru is the Goddess." It was all written down from them. Can you imagine? It came as a wire from them. That's the most important thing that you have a Guru in the family.

So the Indian life is, to them it doesn't matter if your carpet is spoilt. It doesn't matter, *[UNCLEAR* if/is/you see]

this thing, but the chances of your Self-realisation if they are spoilt by anything, then that is inauspicious.

So inauspiciousness is a very important thing in India, to look after the inauspiciousness. This is inauspicious to do like this. This is inauspicious, you see. They are very careful about inauspiciousness because the chances of Self-realisation which is ultimate goal of their lives, will be spoilt. But of course, the Western are intellectuals. I don't know what to say about them. The westernized ones, the westernized Indians are horrid. They have, some of them have become Gurus.

Some have become, I mean, they are horrible people. They are making nuisance of themselves.

So now we have up to the point I've told you about this and now I have given you about little bases, about the evolution part. But to go through it in the Advent, Gregoire has written quite a lot. Have you seen that? Gregoire has written on. Have you got the Advent?

Sahaja Yogini: Yes, we have.

Shri Mataji: So as he has given Me a present, have you got an Advent to be presented to him? If you have, please give one. Otherwise, I'll send him over. Do you? The Advent. That book we give to a Sahaja Yogi, not only to the realised Souls but to a Sahaja Yogi to read it, because, you see, reading can cause problems.

Sahaja Yogini: Can You [then] translate into English the Rudra? What does that mean in English?

Shri Mataji: Ekādaśha Rudra?

Sahaja Yogini: Yes, what, what is the English...

Shri Mataji: Kalki, Kalki is, is what you call... Kalki is what is called in English language?

Sahaja Yogi: Second coming?

Sahaja Yogini: The second coming of Christ, the Rider.

Shri Mataji: The Rider, the Rider, the Rider, Kalki.

Sahaja Yogini: But if you, You said if you have the twelve...

Shri Mataji: The eleven. The twelfth one is Sadāśhiva's; this is the last, when He destroys the whole thing. The whole thing disappears into Him, the last one.

Sahaja Yogini: But how can a false Guru give you the...?

Shri Mataji: You see, because you go against it, na? Ekādaśha Rudra is spoilt by false Gurus.

Sahaja Yogini: Spoilt one. *[UNCLEAR]* spoilt.

Shri Mataji: Gives a problem for you now, *[UNCLEAR* where/here], they are there. *[UNCLEAR* Because] Hita they can't give you. You see, it is to be released na? Ekādaśha Rudra.

So now, all right, I'll show... Can you give Me *[UNCLEAR* a/your] pen? Now here you have a *[UNCLEAR* painting/printing] which you can go through it, at the basis of it and you'll see all that is done now, see, a simple *[UNCLEAR* explanation/luxury thing]. Then Gregoire is another intellectual, horribly and there were two horns that were coming out of his head when he came.

So I allowed him to talk, talk, talk, talk, you see. Then when he wrote this book, poor fellow. You see, I gave him of course the way he wanted to write and all that and I tortured his life. A year he came and stayed in London, you see. And every day used to come. I could see from

top he was pulling his ears, you see, putting his ego on one side, *[UNCLEAR* as he is/you see], coming down in the same manner.

So first thing I noticed was the book was written in a language which was very harsh, extremely sharp.

I said, “You see, how can you have a language like that? After all, you are talking about Mother. It has to be sweet." So *[UNCLEAR* I/I've] sweetened it little bit, you see. I put little honey here and there to make it little sweet, you see. *[UNCLEAR* Then/But] that was quite troubling him. Then, you see, he had written the first chapter quite sweetly where he introduced Me and how he came and [then] why he came and all that. But the second chapter started with his all intellectual, you see. Then we can call it the intellectual garbage in the head, you see. That all came out in the second and the third chapter. Like suddenly you come up from a very sweet voyage and suddenly you find rock of Gibraltar *[UNCLEAR* sitting/you see] in front of you.

So I said, “Gregoire, this is the Rock of Gibraltar." He got a fright. He said, “Mother, no. Then I will not publish it." So I didn't know how to conquer him, you see, so I said, “All right. I got some two, three critics to read the book. And they said, `First chapter we could read but second rigmarole we know.

So we don't want to read the second and the third.' " So I said, “Now, Gregoire this is the problem with this." So I said to him, “Let us make it sweeter, sweeter." At the end of the book when he finished it, I said, “Gregoire, we have to put these chapters at the end." And he got a shock, real hit, I tell you. He said, “Mother, how can You

do that, to put these two chapters at the end when it is in reference with all other chapters?" I said, “When I, I corrected the book, I saw to it, I knew that I was going to put it at the end.

So there is no change in at all in the whole book." So he put it at the end of it.

So I said, “It's nice for the intellectuals who still do not feel satisfied with the book. They can read it. You see, like the cows, you see, when they eat something they take out other things.

So let them do it till they are tired of mastication. Then they will be all right." So that those two chapters are at the end and that is how the book is written.

He is a scholar; I must say, he is a scholar, but he says, “Mother, I am not a scholar." This is the first book he has written in his lifetime. But he says, “When I started writing, all these quotations came to him from somewhere" of which he was never aware. He had not read many of them. But then when he went and saw them, it was there, but I said, “You must have read. In your memory also they were there, but you might not be remembering, whatever it is." “But it all came so clear” he said. “My memory became so much open, just like a picture coming before me." And the whole thing then he wrote it.

So the book is very, written, it's scholarly [good] and it's not at all naive.

So what is your name?

Sahaja Yogi: Richard Payne.

Shri Mataji: Richard? Pen.

Sahaja Yogi: P a fly n e.

Shri Mataji: P a fly n e. Then I must say, though I am sixty years of age I write like a little girl. I hope you don't mind. My handwriting is just like a little girl. May God bless you.

Sahaja Yogi: Thank you very much.

Shri Mataji: *[UNCLEAR* Give him/How about] this one? So you can read there the complete, I mean, it is given there, what is the relationship of all these people to each other. It's a big story. And also Tantrism, *[UNCLEAR* in/and] Tantrism *[UNCLEAR* means/is] `come to the point'. Now he's writing another book, Advent, based on Advent, in French because this book we published ourselves, with our own money and it's only distributed to people who are Sahaja Yogis. It's not meant for people who are not yet Sahaja Yogis.

So we give this book to only those people who are Sahaja Yogis. It's very limited. And you have got one?

Sahaja Yogi: No, I don't.

Shri Mataji: Oh, then I'll give you Mine. Please take this. I didn't know. I thought that... Barbara, [you] didn't [you] give him?

Sahaja Yogini: No, Mother. We never brought one.

Shri Mataji: Look at her, ha? It's a secret.

Sahaja Yogini: But he's looked at to my copy somehow *[UNCLEAR* but/even if] he doesn't have one of his own.

Shri Mataji: No, no, but he must have his own to study it, all right? Now, they are great people.

They are going to do great jobs on the, this level. Now, this is the other way round you have put it, I think.

Can you imagine, this photograph was taken by someone who had never touched the camera before? The first photograph.

Some of My photographs are so... One of them has got... Have you got that one with the lights coming in?

Sahaja Yogi: I *[UNCLEAR* unsure/have it with me], Mother.

Another Sahaja Yogi: Yes, Mother.

Shri Mataji: Now it's a big one now we have. I mean so many types. But this one, the six photographs, they caught it in a village where they saw the light coming on My head at that time and *[UNCLEAR* this/it's] photographed. Now, what's your full name?

Sahaja Yogi: E w e r t. Ewert, spelled e w e r t.

Shri Mataji: E.

Sahaja Yogi: E w.

Shri Mataji: E w.

Sahaja Yogi: E r t.

Shri Mataji: E r t.

Sahaja Yogi: Yes. As far as I know it means shepherd.

Shri Mataji: Ewert, the shepherd. And what's the?

Sahaja Yogi: Cousins is. C o u s i n s.

Shri Mataji: May God bless you. May God bless you.

So that, you see, you will see the continuous flow of this spiritual power in creating these beautiful flowers on this earth, these great incarnations and these great prophets and they are all related to one force which is the culminating point today where so many flowers, here, this blossom time are there. That's why there is seeking. It was never before like that.

And just they have to become the fruits. The time has come. It is there.

Now I would request all of you who have the academically so much alert, that essence of the academics must be first, essence. If the essence is not tackled, then it's all artificial.

So the essence is for the good of the Spirit, Saheetya. In Sanskrit, you see, it is called, in every Indian language, the literature is called as saheetya. Heet, heet means the good for the Spirit.

So the one which has that essence which is good for the Spirit. Otherwise, it is not literature. The rest is not literature. It's trash. That's trash. It's useless. Only whichever is good for the Spirit, is saheet in Sanskrit language. It's so *[UNCLEAR]*, they were so clear-cut about it. They were not, *[UNCLEAR* I mean/having] any compromise. There is no compromise [in it]. When you see, Manu said that you must speak the truth, Satyam bruvya pryam bruvya and it should be dear, it should be sweet, it should be loving, people... Pryam means the one that is prya, that is loving, that is soothing and that's that you love. Prya means which is darling.

So they said, “How can it be? Because if you tell the truth that may not be prya." So Kṛiṣhṇa said, “All right. We'll put it like this. Satyam bruvya ritam bruvya, pryam bruvya." Tell the truth which is good for the Spirit, which will be ultimately *[UNCLEAR* mean/the] pryam, is a darling thing. Then you will not ask for anything.

Now look at these Sahaja Yogis. For them the most important thing are the vibrations. If the vibrations are not all right, they are disturbed. First thing is vibrations;

last thing is vibrations because that is the presence of Spirit in our consciousness.

So, once you get the nectar then you don't want all these things.

That's the point.

So the essence of academic life is the truth which is darling, or we can say which is prya is, what is, there's no word, loving, we can say, which appeals in a loving way, appeals not to the brain but to the heart and which is just for the good well-being of the Spirit, which is appealing to the Spirit. That's the essence of academic pursuits. Otherwise, it has no meaning. It's just madness going like this like that, like that, you see. It's just madness. You must come back to the roots because the attack came; attack definitely came to you people. There were attacks from every angle, as I was telling that Brian says that they were unholy, primitive, but I said to him, it's more than that. That on your architecture Gropius, he attacked. On your music, Wagner. Then there's another who said, “There is no God. Forget it." All these attacks came to you, about 1919. Can you imagine? 1919. Freud, another attack. He wanted to make human beings into sex points, reduce them to that level. All these attacks came to you and root was cut off. And the shoot stated growing. And now the shoot realises the root is missing.

So you have to become subtler, to go to the knowledge of roots.

So you must get your realisation. Even the music has lost its roots. The music goes on like that. It never comes back to the roots.

So this attack came. Like Vivekananda, when he first came, he attacked you. Definitely he did that. Vivekananda was another false man who came here in about nineteen what. What year he came here?

Sahaja Yogini: It was the Chicago World's Fair; I think there was a 1903 or something.

Shri Mataji: 1927?

Sahaja Yogini: It was a 1903 or earlier than that. I think it was around 1903 or something like that.

Shri Mataji: No, no, no, no, should be 1927 or '24 or '26 something like that, as I recall. After My birthday. But all these nonsensical people you see.

Sahaja Yogini: Well, was a World's Fair. I remember that.

Shri Mataji: Ah?

Sahaja Yogini: It was one of the World's Expositions.

Sahaja Yogi: '23.

Sahaja Yogini: It was a World's Fair, Mother, when he came.

Shri Mataji: World's, yeah, yeah.

Sahaja Yogi: That [he came] for the announcements.

Shri Mataji: He came for the International...

Sahaja Yogi: Congress of Religions.

Shri Mataji: Conference.

Sahaja Yogis: The Parliament of religions. When they founded the Parliament of religions.

Shri Mataji: Yes, Parliament. Look at that. Since then it started the unity, to form the unity, you see. And he came here. And what he said was nothing, without the essence.

So I call him anti-God, because without the essence, if you talk it is anti-God. He talked without the essence. Essence is the unity, to find the unity. If you find the essence it has to unite. And that's how the attack started first. Not that what he said was not truth, but partial truth can be very dangerous. More than dangerous that they are.

So the attack started gradually. And his Guru was an hypocrite, a complete hypocrite, I tell you. This Rāmakrishna Parmahansa was a complete hypocrite. He married a woman before the fire and then he calls her “the mother." All kinds of dramas he played. You see, he is the dramatist. That's never done in Indian life. You see and in India his photograph is abhorred in families. Because what a man he was. He had a wife. You love your life as a wife or you love her as a mother? It's nonsense. And she used to wear all the marks of a married lady. You see, she used to cover her, we have these things for a married lady, this she used to wear and that kangan here. All that she used to wear and who was her husband if he was her son? Such a confusion he created this way. He's the most untraditional man I can ever think of.

While people like him because he suffered, he looked so miserable. You see, that's what people like. They *[UNCLEAR* want/cause] people to suffer. He's going on, this gentleman who came. What was his name who came?

Sahaja Yogi: Lex Hexam.

Shri Mataji: Ha?

Sahaja Yogi: Lex Hexam.

Shri Mataji: Imagine. He wants people to suffer. He says, “We have the right to suffer." All right, [you] go on suffering. He doesn't want to find a solution. They want to play with it, you see. Because if they find a solution, how will his work go on? So they don't want to give you any solution, because if you give the solution then you can't talk of sufferings anymore. There's no suffering. Christ is there.

You see, they want to deny Christ. At every point when they talk of suffering, they are denying Christ, because when Christ is awakened within you He sucks in all your sufferings. It's written down. And the missionaries who went from here to India never told that Christ is born. They, what they told, about the Christ who Indians could not recognize, see not Mahāviṣhṇu who is there to suck your... because they never knew a word of Kuṇḍalinī.

So Indians got a fright, first of all with them. And they could not talk of second birth as we know of, as the real happening. And they talked of this baptism. That also Indians couldn't understand. And thirdly, they had no idea about Mahāviṣhṇu at all. They never read any Scriptures, Indian Scriptures to find out also.

So closed, you see.

And they converted people in such a funny way, you can't imagine. They used to put a loaf in the water of a well and they would say, “This is the beef that we are putting." And the people were then discarded from Hindu religion.

So they became Christians. Imagine, these donkeys becoming Christians. What is the use? Misrepresentation of Christ was the greatest sin Christians have committed,

the missionaries, I tell you. Because they never understood Him in the essence that He was Mahāviṣhṇu. He came on this earth to suck the ego and superego. That's why you have to pass through Him at the end. If you do not pass through Him, how who will suck the ego and superego? But actually, you pass through Him throughout because He is the essence, you see.

So ultimately He's the vice-chancellor of every university, I call Him. Even when you get realisation, He has to be there to give you the degree. And He sucks it and when He sucks it, then the Kuṇḍalinī rises. That's what is Christ is. And when I went to this Unity Church you see, there I found the Unity, is of all the bhoots and all the horrible devils. They have got Rajneesh. How can Rajneesh speak near Christ? I can't understand how can *[UNCLEAR* it/he] be in the church? Christ said, you say about adultery, " `Thou shall not commit adultery. I say, `Thou shall not have adulterous eyes.' " See the essence of it. See the essence. He talked of the essence throughout.

And these people are having Rajneesh as one of the persons as spiritual, Unity Church. And then when I, of course I, I couldn't help it, you see, I was a guest, but I had to tell them that this is the thing and this is what has happened to you and it is wrong. This is unity of all the devils you are having. I told them frankly.

So they had the anger on Me that, “She was a guest and She should not have criticised this." But I said, “How I was a guest? You never paid for My coming. You earned all the money when I spoke." They earned every day about seven hundred people were there. They charged them, I think, five pounds or something, each day. They

earned all that money. They never paid even for My conveyance, for My food or anything.

So how was I to be their guest? Actually, I'm forced upon themselves then I had to *[UNCLEAR]*... Actually, it is not at all the relationship of a guest. When you don't even feed your guest, how is he your guest? That's the thing. I hope they will come round because all Gurus are now on *[UNCLEAR* by way/byway]. But America is to be saved at any cost.

Today I told her what is America and then New York, the Haṁsa Chakra, the Hudson River, you see, goes like this. And this is the *[UNCLEAR* ridge/bridge]. And this is that *[UNCLEAR* what your Island/Wards island] *[UNCLEAR* and/I]? Sahaja Yogis: *[UNCLEAR* Stanton/Wards] Island.

Shri Mataji: You see, this is a very important point. You know this is the whole self-respect of the whole world and the whole universe is here. The nose is very important. If, you see, somebody's nose is cut, that means he's insulted forever. But if Americans themselves are cutting their nose, what can we do? So thank you very much and I hope I, next time when I come I'll give more elaborately anything. If you have any problems you write to us, all right? And we'll let you know about all those things, whatever you think proper. And now as you, you were saying, is the cool Kuṇḍalinī.

So you will see how these ten incarnations and other incarnations and Kṛiṣhṇa's incarnations, then Christ incarnation, Rāma's incarnation, the Goddesses' incarnations, all that is described.

Sahaja Yogi: As for, coming here, since 1976 we've been working on a Project that I spoke to you last night about called, `World's Spirituality'.

Shri Mataji: You see, the, it's essence. Again the essence.

Sahaja Yogi: Yes, the essence and is we, we attempted to, to create a community of academicians around the world, probably hoping to say four hundred, perhaps, all together in all the different traditions.

And we chose editors for each of twenty-five volumes on the criteria that You've just mentioned. But we wanted the academicians to *[UNCLEAR* recover/discover] the essence.

Shri Mataji: The essence should be the unity.

Sahaja Yogi: Yes.

Shri Mataji: To show the point where it is said the same thing. Now the only problem that is with the academicians is that if they know the essence of the whole thing is that, that at present, you see everything is dealt with the present. For example, in My lifetime what is most important is raising of the Kuṇḍalinī.

So I am not worried about other things. That's My job, you see. Now at the time of Christ His main thing was to be crucified, to [put there]. But His, His message is not crucifixion. That is His doing, because He had to be there on that point. It's a very subtle point, but that was His doing. The message is Resurrection. Message is Resurrection. That's the essence of Christ's life. And the Resurrection now is happening as Mohammed Sahib has pointed out, this is the time of Resurrection. You see, to

Me they sing the same song, elaborately more but according to the movement of the time.

So today we are at the time of resurrection where we have to enter into the Kingdom of God, into the limbic area. But those people who are not, [the] Ekādaśha is there. You see, that's why I like the Sistine Chapel where Michelangelo has shown Christ, really, the real way. You see Christ there and thrusting this side and that side at the Āgñyā. Even Blake has shown Āgñyā. I have a, I have a painting of Blake. Absolute Āgñyā he's shown, how God Himself is pressing it down, you see. You've seen that one? That's typical. That's nothing but Āgñyā itself. But who reads Blake? Who reads Blake? As Blake, I don't know if they have mentioned Blake in the Advent? No.

Sahaja Yogini: No, it's not much.

Shri Mataji: Later on. Ha, is there any paper on Blake we have done?

Sahaja Yogi: No, I don't think so, Mother.

Shri Mataji: But why not the Kuṇḍalinī in this thing as Blake has there? The evolution of Kuṇḍalinī.

Sahaja Yogi: The evolution of the Kuṇḍalinī.

Shri Mataji: Also give them if you can find. You take their addresses; you can. But you see on Blake I have spoken on this. He went to this extent, you see, that he has even described, you know, the houses where I lived. The first one he said, the first beacon will be lit in Sunny Hills, where lived first. Then about our Lambert Way where we have an ashram that a sinuous will vibrate. You see, such details he has given. Come to Lambert Way. Then Jerusalem is to be, means this is going to be the

pilgrimage. The last house that we have now is on the Twyburn Brook. And it's written there that it will be on that brook behind the Kensington Garden. It's exactly there and the Sahaja Yogis are the golden builders because they have painted some parts in the cornices with gold, the golden builders. And so beautifully written.

The hearts are thanks giving and the floors are honesty. It's beautifully he has done it. You see, if you read it, you'll be amazed. Jerusalem, in that he has described *[UNCLEAR* all that/God].

So I mean I must say that Blake, Blake is the same as Mārkandeya, the one who came about fourteen thousands years back to talk about Christ and Blake who came to talk about Me, about hundred years back in England.

Is it there?

Sahaja Yogini: Yes, this is, this is the book that has it, the description.

Shri Mataji: Milton. Yes, you can read in this one and they will give you exact pages and all that.

It's wonderful. He says the men of God will become prophets and they will have powers to make others prophets. I mean and Nightingale where we now have an ashram is actually, they came and told Me that, “Mother all kind of birds are coming there and they are singing songs and in that area. It's so beautiful You can't imagine." And then they found out. You see, it always happens after the event they find out.

They found out in Blake, nightingale is described that all the birds will come and sing the songs and all that, is

there. And I laid the foundations, foundations in Lambert Way and it's written, “Foundation will be laid in Lambert Way." And this happened later, they found it out. I mean, I laid the foundation earlier but they found out later and they sent the thing to Me when I was in Switzerland. He's, he's Mārkandeya, no doubt about it. Tremendous. He's Kabīra, he's Mārkandeya, he's the same. The great principle. He's Mahāvīra, the same person. See the vibrations. But nobody understood his telling in England. See the vibrations.

Sahaja Yogini: Mother, if they would like to have coffee?

Shri Mataji: Oh, I see, good idea. Please have it from Sahaja Yogis. Just, you can put this Milton.

It's very beautiful. See, he has also shown here. You see, in his own way, he has shown this, [that] Kuṇḍalinī resides in you. You may write to Me. I will now go to India. If you can make it possible to *[UNCLEAR* go/come] to India, it would be good.

Sahaja Yogi: Hopefully and I hope to see You in India. I will be in India at that time.

Shri Mataji: Oh, I see.

Sahaja Yogi: But I can't. I can't. Unfortunately, I cannot make it *[UNCLEAR]*.

Shri Mataji: Yes, but, but you see in a, it's better than, if I go to the villages it's very difficult, you see. I don't want you to go through those hazards. To live in villages with hundred and eighty people, you see, it's so difficult in India, you [don't] know. But they want to go to villages only. They love it.

So I have to go to villages in the first part of My trip. But the second part of My trip I'll be in Delhi in a more sophisticated nature. *[UNCLEAR* Where/You/They] have proper *[UNCLEAR* ablution/accommodation]. But to Me it does not matter, you see. Wherever I live where there are Sahaja Yogis, I really enjoy it. Actually, you'll be amazed that My family is an old royal family. My father's family is an old royal family, called as Shālivāhana; it's a dynasty, which lived at the time of Śhrī Kṛiṣhṇa also. And a bhagru, called as, somebody called Bhagru Mahan who came about two thousand years back started a calendar of Shālivāhana in India, in that part of Maharashtra, where Sāi Nāth also worked in that area. That is a place. It's a real place of the saints because these ten great saints which were called as natha, incarnations of the same principle, worked in that area. That is actually a place of such vibrations that Śhrī Rāma and Sītā also came there and walked bare feet through that place.

So the whole place is extremely vibrated and you have temples about thirteen thousands years old and it's a very, very ancient place. And there My forefathers ruled and you'll be amazed that My work, it's really there. Well, My father never went there and neither My mother went there. But My father and mother lived in their childhood in two villages, I should say, where the rulers lived. And now they have an old fortress. I think you have seen that fortress. I showed you.

Sahaja Yogini: Yes, we did.

Shri Mataji: It's there they lived. And My mother lived in the other village and there is a big river going in between. And then in their own family about three

generations back they had to take to Christianity for a certain purpose, that the, you see, these Hindus and the Brahmins tortured My great-great grandmother, I should say who was, became a widow. You see, they used to marry girls at a very young age because of the Muslim invasion. And then this girl became a widow and she was a very powerful woman and they tortured all the widows in those days. The Brahmins had diverse methods of torturing these widows. You see, they were to cut their hair, they had to sit in a dark room and they were not to show their faces to anyone. They were given the remains of the food and even they were ill-treated, I tell you. That's why they took to sati also in those days, you see. That's why they took to sati.

Now this lady was tortured like this.

So the brother felt that, “We should now give up the Hinduism” because the Brahmins were so horrible and he took to Christianity. That's how he became a Christian.

And he married her to, we are rajputs, we are kshatryas, we are warrior classes; that's the king classes and he married her to a Brahmin, his brother and his friend who was a Brahmin. He married her to a Brahmin. That's how two families came in to Christianity.

But My mother and father both were very learned people. My mother was a scholar of Sanskrit and of Mathematics. She was a mathematician and so she knew about Ādi Shaňkarāchārya and all that. But the Christians didn't see the sense, you know, because My father was shocked the way the Christians were.

I mean, they never saw [UNCLEAR…/through it]. We had all Christians who were just converts for money and this

and that. And he was the first Indian Christian to be elected. Because they all, all elected him not as a minority, not as a minority, you see, because minorities were just nominated, but he was elected member of the General Election you see. He was the first one to be elected in the Central Assembly and then to the Constituent Assembly, then to the Parliament. And now My brother is also a Member of the Parliament and now he is the Minister appointed for what you call these telecommunications and all these in charge of newspapers and things like that.

So all this is My mother's family, My father's family. Mother's family is, you must have heard about Shivaji and his mother was Jijabai, a very powerful woman.

So My mother is from that family called as Jadhavas. From that family she comes.

So I mean, it's a, family background is also so full of, what you call `Rajasas' is the activity, you see, activity. And Shivaji was a very Dharmic man, very Dharmic, you see, very religious person and extremely, of a very broad-minded person, broad mind and what you call a learned man and his brother went down to the south and he started a very big library and the South [India] took so many things from Maharashtra.

So it's a country where, Maharashtra is a place where great things have happened.

So it is called as Maharashtra. Mahā means the great, rashtra means nation, the great nation. And in that area Sahaja Yoga is settled down the best. It's because the people are not materialistic. They are very idealistic except for this horrible clan of certain Brahmins.

Now so many Brahmins are like this, I must say. Very starch Brahmins, who were Agni worshippers, means they used to have these yagñyas in their houses, thousands in one family. And they, this is My disciple now, Rajwari, he's become My disciple.

So they are also great men. But one thing you see, because we are not so organized it's very easy to break. But the organized religions have you see their own ideas from your heads. You can't break [it]. You see, if you break you are not a Christian. My father when he went to jail fighting the British. He was driven out of Christianity because he went to jail, as if Christ was born in England. Absurd, isn't it? Amazing how we had...

Sahaja Yogi: Mother, our work has, has got as to a point of, of creation that in, in a new company which it is a publishing and communications company [good in] [the] Spirit and in a, in the [good] people who wish to come together to work as a contemporary Christian community and to, to convene other communities from other traditions to, to work together, to, to provide communications that have this, the Spirit and to do this in a way that is witness, to a kind of cooperation among people with various traditions. Do You have any sense of, of this? I mean...

Shri Mataji: That's a very good thing, but again I would say that the essence should be, essence of the whole thing should be, to bring about into the light the factors which are uniting us. That should be.

That's the main thing, uniting us. And the dogmas and things you see which are making us hate each other...

Sahaja Yogini: The first community is to be called John 23rd perhaps and...

Shri Mataji: What?

Sahaja Yogini: John 23rd after Pope John 23rd, who said we should emphasize that which we have in common rather than that which separates us. It's that, would you feel that, that is inconsistent with what You're, what You were saying?

Shri Mataji: I think, you see, as it is it's all right with Popes, but you know what has happened.

John is different. I mean, he was unique. I must say, John was unique. But people see Pope as something you see, any, a dynasty coming out. Like we can say Ādi Shañkarāchārya was unique. Then all the other shañkar'āchāryas now are horrid. We cannot call them anywhere near. You see, so, the Pope if you say, as soon as, even the Catholics today, I would say Gregoire himself was a Catholic. He went as a priest and he did all that. But you see, when he went, when he went to Vienna, [oh no] when he went to Rome, you see, today their embassy was in a residence of a Pope or some sort of a thing and he was amazed because in the bedrooms were all the pictures with the nude women. All that was there. And you see, his eyes popped out. He just couldn't believe it, how they lead a life like that.

So the Pope is all that, you see. It is very generalised thing. It's very generalised. If you say of Pope, it becomes very generalised.

And poor John who was so great a man, you see. He was a realised Soul, no doubt. He was a realised Soul. But he

was crushed, I tell you. He was crushed by all the organizations and all that they did.

So I mean, I must say that you have to give him an importance. But for the whole organization if you give a name like that, nobody will understand. You see, I know he is a realised Soul.

Sahaja Yogi: `Amity house', *[UNCLEAR* this/that] is the name that we're going to have.

Shri Mataji: That's better. That could be, that could be much better. Give some abstract, give any abstract name. Or `Amity of Essences' you can put it. `Amity of Essences'. In essences. Or of essences.

If you can bring the essence.

Sahaja Yogi: *[UNCLEAR* Of/How] the essence [is].

Shri Mataji: The essence of the...

Sahaja Yogini: William Blake House has a nice sound, Mother.

Shri Mataji: Ha.

Sahaja Yogini: `William Blake's House' has a nice sound.

Shri Mataji: No, but Blake, you don't know... You see, what I am saying it is as essence it's an universal thing, isn't it? Now for an Indian, Blake doesn't ring anything, you see. But something abstract, if you talk to them then they understand. And then, because if, let's say Pope ninety nine per cent like Muslims say, Hindus or any other community will say “Oh, Baba, Pope, no." Because to them, John they don't know. Actually, you see, nobody knows John.

Sahaja Yogi: I was, this was only a house for those who were coming not only for sharing the [se] Christian

traditions. *[UNCLEAR* And that/Like for another] we would have other houses that would be [in fact] to great figures from other traditions, but under the same roof.

Shri Mataji: Yeah. That you can do. That's a different. That's a different thing.

Sahaja Yogi: Yeah, yeah.

Shri Mataji: Because first of all you must describe the whole tree and then the different flowers. It's perfectly all right. No harm, no harm at all in that. But first of all you must know that we are standing under one tree; that is God. Our God is our Father. You see, this is just to please Him, I am doing all this. But if He is not pleased He may destroy. He's just a witness. He's the only spectator I have to please. He is.

So we have to please him. And if you have the whole description as a big tree and then the little flowers that have come out of the same tree, it's beautiful. That it sounds great.

So the whole thing should be described as something like that and it would be very great, I tell you, a very great thing you will do. Very great thing in the honour of religion, in the honour of your God, your Father, *[UNCLEAR* that will be/that being] the biggest thing you can do, is to show that He resided in our collectivity, in our oneness. He is One and we can't deny Him. That is a very great thing.

So I Bless you again and again for this great work. May God bless you all! And the other thing as I told you also, you give it a thought...

Contents: 1982-11-01 **Guru Nanak's Birthday Pūjā, Every Sahaja Yogi Has to Become a Guru, Nightingale Lane, London, UK**

Today is the famous, great, full moon, called as Sharada Indu. Sharada Indu, that's the name of the Goddess also, Sharada Indu. The moon on the autumn season. This is the biggest moon, and, of course not in England, but in India that day the moon is giving the greatest light, see? And it's such a great thing that Guru Nanaka was born on such a date. As you know in India, people celebrate birthdays according to the dates of the moon, called as stithi, not as the dates we have here according to the sun.

They follow...

Rustom: Jaram, Shri Mataji. I'm going together with them.

Shri Mataji: Sure. *[Shri Mataji and a Sahaj Yogi converse briefly in Hindi.]* And this great personality was born in Punjab where people were unaware of God's ways. He was always bothered about the Dharma in all his lives, because as you know He was the Primal Master and the Primal Master is always placed in looking after our Void, in sustaining us and giving us a model of an ideal master. And He always took birth either in the most difficult places like hills and dales and mountains, or they took places which are even more difficult things, among people who were horrid and who needed their help.

So in India, [in] that time *[15th century],* somehow, Punjab was regarded as the place where people did not respect God or traditional Hindu idols, or you can say the statues that were regarded as the vibrating ones. But they worshipped money, even now and they worshipped

power. And as that time there was a King who was very anxious to convert people to Islamic religion by giving them money. Many were taking to Islam. As a result the Hindus started hating the Muslims and a big hatred developed among Muslims and Hindus. That's how in those circumstances where there was a quarrel going on between the followers of Mohammad and followers of Hinduism, Mohammad Himself took His birth on this earth, though He had decided not to take any more births, He thought that it will solve the problem.

Though this incarnation is such that it never dies, even if they leave the body, they are always around.

And they are the ones who perform lots of miracles when any other incarnation comes on this earth. They help support, guide and... seekers to go to the incarnations.

So, to celebrate his birthday, on such a date is also a myth because he never died. He is eternally living. They never grow and they never die.

But His birth is important, because symbolically He came on this earth not to propagate any particular type of the void as Mohammad did, or say Moses did, David, Moses and then before that Abraham, Lao Tze, or Socrates, which followed into a religion. But He came to create amenity, amity we can say, to create understanding, to create unity between religions. This was a very big step for Sahaj Yoga. After that as you know, He was born again, God knows where, no one knows where He was born, but He appeared as Shirdi Sāi Nāth. He too said the same thing, that to talk ill of any religion is a sin.

But these efforts are quite lost. Because the people who were Islamic at that time or those who were Hindus, are now very great fanatics.

So instead of them coming closer and loving each other they have become fanatics. Though we find that Islam is spreading so fast, Sikhism is spreading very fast too. In America there is a horrible Guru, he has started to spread Sikhism. He's converting all the white skinned people into Sikhs. They are growing their hair and they are also growing their beard and wearing their kara and all those five things that were required. At the time of Guru Gobind Singh, when the war had started they had to wear all these things, which was important. Because war had started and to protect Hinduism or Hindus from the invasion of the Muslims, the fanaticism of the Muslims, they took to this kind of a military stuff. Actually if you believe in God, nothing can be killed. But I think Guru Gobind thought that he had to take it.

In all these prophetic religions, if you see, all the prophets who have spread all the religions, they were always attacked so badly that they had to take to weapons. Even in Islam they had to take to weapons to protect themselves. Now when these people took to weapons they had some discipline put on the people. Without the discipline nothing's possible. And very strict discipline was there for the Sikhs. Now today's Sikhs are no more Sikhs, they are just outside and inside they are not. I would not describe all the strictness and discipline they had to go through. But every disciple has to go through a very severe disciplining of himself if he has to become the Guru. There is no doubt about it.

It is not that only somebody like Me comes and tells you do this do that and next day you forget this *[UNCLEAR* niss]. It's a very serious matter, one has to understand. You have got your realisation through Sahaj Yoga. Now you have become Sahaj Yogis. But still I would say you are not full Sahaj Yogis, because every Sahaj Yogi has to be a Guru. Otherwise he is not a Sahaj Yogi. First of all you are Yogis because you got your realisation. But Yogis are of no use, you have to be Sahaj Yogis.

So you were told about all the Chakras, every thing, you were... [someone coughs] *[UNCLEAR* given]... about all the problems of Kuṇḍalinī, how to cure them. Everything about it was told to you.

Now you became, with that, a different type of a race, different type of people, who are twice-born, who are born by the Spirit, not by the flesh, remember that, that's a very important point which John has said: that you are born by the Spirit and not by the flesh. Those who are born by the flesh are in flesh. But if you were born by the Spirit, that's how you were twice-born. And when you knew all about the Spirit and the Kuṇḍalinī, then you are a Sahaja Yogi. But unless and until you become Guru, you are not a full Sahaj Yogi.

So to begin with we must understand that Spirit is described as a Kala, as a phase of moon, one phase of moon. But a Guru's described as the full moon, Pūrnimā, Guru Pūrnimā. Guru is the full moon, it's not just a phase.

So from one phase you have to go to the stage where you become a complete Guru. Sixteen phases there are, altogether and you have to cross the sixteen stages to become the Guru.

Now how do we do it? We have to be extremely objective about it. How do we become Guru? Because we have to become Gurus, no doubt. Now you cannot just say that, `Mother you give us a tape and we learn by heart and we go to another person say blah blah blah blah blah.' Same thing whatever I've told you, or take My tape and show them that `this is our Mother and She's like this and like that and like that.' But they will say, “All right, She might be, but what about you, Sir?" Now Sahaj Yoga has a very big responsibility, which I don't think people understand. I wish they could listen to Me very intensely and understand it.

So far if you see, Gurus remained Gurus and no disciples became Gurus. They were still regarded as disciples of a Guru, whether it was fake or anything. They never became Gurus themselves.

So there was no need for them to grow, they had to take the name of their Guru, all right. Christ had His disciples; Mohammad Sahib had His own disciples; Nanak had His own disciples; Shirdi Sāi Nāth had His own disciples. None of them became Gurus. But now it is in your lot, sorry to say, that you have to become the Gurus. It's a privilege, actually. It's a very great privilege to become the Guru. And to become the Guru, we must learn what we have to do. This also sometimes becomes just a lecture. I think so. Because I've already told you on Guru Pūrnimā what are the Ten Attainments we have to have.

Today all these sixteen stages are to be seen, how we have to grow into a Guru.

First is, we have to have complete discipline put on ourselves. Nobody has to tell you. Like Mister Nick is

attacked by everyone. No, you attack yourself, you become Mister Nick now. You have to make this body subservient to you, that is first mastery. The mastery is that my body can sleep anywhere, it can starve itself, it can live under any circumstances, it dare not grudge. Anywhere. It should be able to sleep any time, it should be able to keep awake anytime. This body is to be mastered. Even if you read Ashtanga Yoga first thing is mastery over the body, they say.

So after realisation the first thing you have to do is to master this body and is the most difficult thing for Western people, because the matter is sitting on their Spirit. First the Spirit has to come, first phase, at least the Spirit has to be there.

If you have to be the Spirit, then the matter of moon has to be covered with that light. In the first phase we have to master our body.

So what do we do to master our body? First of all we must see that “what are the things that drain out our bodily mastery." We must know all the crooks who try to master us.

So take you out yourself...

[Shri Mataji asks some Sahaja Yogis to move and make some space.] So, I had to first face My body. That first and foremost thing in Sahaj Yoga we learn, that we have to respect our body. This is the first principle of respecting our body. Means indulgence is sinful to the body, because indulgence gives you a body which is no good. First of all you must respect your body so that you can master it. If I do not respect you, I cannot master you.

So to master the body first of all respect your body. And to respect your body, you must look after your body very well. But no indulgence. That doesn't mean that you go and stand in the mud or in the rain for hours together or get exposed, to make your body absolutely sort of a... abode of all the diseases and colds and coughs and things like that, so your poor Mother suffers cleaning your Viśhuddhi. It's like a horse whose neck is down.

So you must look after your body by not giving it diseases.

Laziness is against it. Persons who are lazy must know that laziness is against your body. Because lazy people will not bother to dress up properly, to cover themselves up properly, look after their body properly, put oil into different screws that they have, to massage themselves. Look after the body, that's the point. To look after the body you must give some time, because this body is the Temple of God. And now you have become the temple but if the temple is dirty, is sick, is filthy, is unimpressive, is like a stick, or like a balloon, nobody is going to come near it.

So try to improve your personality, that it has to be a beautiful temple.

I mean, I have given you so many tips, that I think in My lives time I have not given so many tips, even as Guru. Because normally people who came to a Guru in those days were really, really, great seekers.

They would hang themselves upside down, just to please the Guru, for months together.

So that was a very different quality people, but one or two. And when you have quantity, quality goes down I accept.

But why not you people take it upon yourselves that we'll make our quality first class? So first of all train up your body well. You must take some exercises in the morning, I have told you.

That people sleep after breakfast I am told, I was amazed. I mean, this is too much. You see, God has given you this house as a blessing, to be more alert, to give His light to others. Instead of that if the candle is not even flickering, what's the use? So what you have to do is to first of all brush up yourself, completely. Make your body all right, alert. Actually at your age one should not sleep for more than six or seven hours, I tell you. No need. Six and seven hours deep sleep is sufficient. I also, in the night I sleep about... never before eleven, sometimes at twelve. Yesterday we slept at two o'clock; got up at five-thirty as usual.

So how many? Three hours sleep, three and a half hours sleep. And just now I slept for about... at the most half an hour or an hour or so, finished. When you don't have to work, like Me, in the sense, even when I sleep I am working.

So to rest your body for such a long time you make your body sit on your head and it will be very, very difficult for you to be alert.

So first of all, body must be looked after. There should be no self-indulgence. I mean it can go to any extent of self-indulgence, like people don't keep their rooms clean, their clothes clean, they have no activity as far as all

these nonsensical thi, only it is too low, too base to talk about; but it happens. People can go to any base limit you know, that's the problem, what to do? On this full moon day one has to realise that on a full moon day you are overactive. As the moon starts growing the activity starts. In the night also. But none of you so far are active in the night except for Me.

But if you come up you'll be surprised, even in your sleep you will be active.

So first and foremost thing is that you must look after your body; the body should be presentable. And you should not go with the... so-called fashions of the day. Is very important today. One should not go with the fashions of the day and take to something that is nonsensical, which is not good for your appearance, which makes you look funny or very fashionable, like a dandy person. We have to wear a dress which is in the center, dignified, just good.

Now I'm told that it is very difficult even to wake up, in England.

Somebody had told Me, when I was young, that “Don't wake up an Englishman." I haven't tried that even with a barge pole. I just tell you, at this time, never in the morning time. Because I've been warned, that “Never wake up an Englishman, that is the greatest sin on this earth." So why should English be so much addicted to sleep? The whole country's sleeping today. They want more wages, more wages so that they can sleep more. Eat and drink, drink and eat; in between, sleep. This is the pre-program... life, programed life. It was very difficult. From the very beginning I saw the Sahaj Yogis

coming in, that to wake them up was difficult. And these are the same people who were known for punctuality, that they won the war at Waterloo because of punctuality and they were so punctual that people used to set their watches, even in America. They are the same people.

Now the other side of it is that they sleep like logs of wood. They used to sleep before also, must be, because this is an old saying that, “Don't wake up an Englishman." But I used to think something else about it, why it is said, but it is nothing but simple laziness.

So, try to see why we sleep so much. If the left side is strong, people sleep, if the back Āgñyā is strong people sleep. If the front Āgñyā is working too much then people don't sleep.

So even if I say, “Don't sleep” it means that you put your right Āgñyā in working condition, that means you start thinking, which is against Sahaj Yoga again.

So it would be left Āgñyā, right Āgñyā, right Āgñyā, left Āgñyā, right Āgñyā, left Āgñyā. It will be going from one to another.

So in the center you have to be with Christ. He is alert every second of the day; killing, beating, hitting, curing, looking after, guiding, twenty-four hours a day. And go and ask any realised Soul who is called as Avadhūta, the One who is a Master, they will tell you they hardly sleep for three hours or four hours.

Because they cannot work when they are sleeping, so they sleep for four hours, the rest of the time they are working; either they meditate and do things by projection, or they work with their hands. They are busy

people, they are very busy. You have to be very busy people because now you are employed by God.

And you have to do full justice to this employment by working hard. On the contrary you have seen that it's very easy to get lazy.

So now, as many of you are already feeling sleepy, put your... First thing should be for all those people who are lazy, is to put their right to the left seven times, let's have it... With the right hand... Is better? Now the back Āgñyā. Let's have it. Laziness is first. Śhrī Kṛiṣhṇa was against laziness. I mean, anywhere He got a chance He talked against laziness, alasya. Now watch Me. On the photograph you can do the same... Better now? Tonight we have to keep awake. Big problem. But don't sleep formally here, all right? Informally you can. Better? Put your eyes, thrice... Again.

So the mastery should be, first of all, of your body. Say, you are sleeping on one side you get a pain, then what do you do? You'll sleep on the other side. In the same way, this body is to be made immune to different shocks, you see like you put the watch in the water. Shock it with the water, so it is waterproof.

So a Sahaj Yogi has to be an all-proof person.

So... he has no place to complain then, because he's supposed to be all proof, you see? Anybody, Sahaj Yogi who complains, you can say, “How are you complaining? because you have to be all-proof?" So no complaints of any kind, of Sahaj Yogis, are to be accepted or sympathized. If you start accepting people who are complaining type, you will be always busy looking after them and you will be of no use for Sahaj Yoga. Those who

have habits of complaining and all that should go to the hospital and stay there. Complaining people are really people who have some sort of a possession, I think, that they all the time complain and try to torture you and make a nuisance out of them. Such people cannot become Gurus.

Imagine if the Guru is complaining then what is he going to teach? Only complaining. The teachers will be experts in complaining and the students will be also experts in complaining.

So you create a set of complaining disciples, you see. And when they come to Me what I find they all have doubled list than yourself *[UNCLEAR]*, about their complaints. But also it is very characteristics like... Australians seldom complain and if they complain they are hit also very badly. Seldom you will find an Australian complaining. I have got letters, except for one or two who have now found themselves out, seldom they complained about themselves, about their body comforts, this thing that thing.

So under any circumstances those who can live are the people who have achieved the one-sixteenth, only the one sixteenth. “Jaisera khahu taise hirahu." “Mother, the way you keep it we are willing to stay." Of course the Mother has kept you very well. All the luxuries offered, Mother has given you. She doesn't torture you like other Gurus have tortured. Once for all, My Son has gone through all the tortures. There is no need to put you to any tortures or troubles. But you should see how your body reacts and tell your body, “Yes, Mister Body, will you please now, behave yourself and not try to be

indulgent." All these indulgences come to us through our senses.

So if you can master your body you will also master your senses. For example, the master or we can say the highest of the organ, which controls most of the organs I personally think is the tongue. Because it's the primordial... nonsense. By tongue we speak things... to hurt others. With tongue we learn: how to go on jabbering. With tongue we can show, how frivolous we are. Either we are tongue-tied or tongue-loose, there's nothing in between with the tongue.

That's only about talking part, that's lower. But when it comes higher, eating. All the time thinking about eating. I have told you a hundred times, that Sahaj Yogis should go on, really sometimes, on absolutely bland boiled horrible food, just to test the tongue. Can eat it, try this, then try this. My father used to tell, that “You must burn your tongue a little bit." That's one of the tests he said one should prove, but he was a hard taskmaster as a Guru.

So, we should see what our tongue can bear. Is it fussy about food? When it sees the food does it starts watering, first of all. Does it take our attention to food; is food important to us? So the first thing to overcome the problems of your tongue is to starve. Starvation is the only way you can correct yourself.

You see if you starve yourself say, morning just have little to eat, reduce it to half. You'll be surprised your intestine will be halved also. After some time you cannot eat more, even if you want to. Your interest will go off. Train up yourself. Starvation is a very good thing. I think

forty days that Christ did is very good idea. But that should not be a kind of a thing that, like... they have Ramadan, that they eat the most spicy food during that time early in the morning and the whole day they starve, thinking about food. Starve yourself fully, but don't think of food. That's difficult, so starve yourself halfway and don't think about food, halfway. Gradually try to master your tongue.

Mastery of your tongue is only possible if you know how to starve yourself: this is for the Western side. For Eastern side they fast morning till evening. I know ladies, if you ask them they said, “I observe Monday, I observe Tuesday; I observe Wednesday, I observe Thursday; I observe Friday as a fast and perhaps maybe, if I do not starve on Saturday I will eat on Sunday." I have known such people in My lifetime, many, who just go on fasting. They are such experts and scouts, you see, that they can show you that they can fast for fifty days, eighty days, hundred and eight days and three hundred and sixty-five days. Starving masters.

So for them I have to tell, “You have to eat” when they are starving.

To you I have to say, “Let us see which date we can starve ourselves. Let us have one day to celebrate today's great day of Nanaka. One day let us starve. Which day should we?" Monday we cannot because Monday we have a program. Tuesday we cannot because it is a day when Hanumāna has to work.

Wednesday we cannot, because that's the creativity took place, how can it be? Thursday we cannot, because we are Guru at that day, we have to work very hard as

Gurus. Friday we cannot, we have to work the Shakti of Mother, Saturday we cannot because we have to do all the intrigue of Śhrī Kṛiṣhṇa. And Sunday, how can it be? This is the day of the Sun! So which is the best day for starving now, let us see. We should have Thursday, because Thursday is the Guru's day and let us do some fasting. Half day, can we, start with the half day? Then full day.

Thursday let us have, maybe second half because breakfast is essential, I think. Without breakfast you see, the horses cannot run.

So let us have the second half... or we can have the first half. Actually you have to devise yourself. If you have to be the Gurus? It's like going to a college, where you are left to yourself. It is you who has to discipline yourself, nobody has to tell you that you do this and do that.

That emerges to wake you up.

In India is the other way round. If you tell somebody that “You have to wake up at five” the person who has told will be awakened at four o'clock, himself, the one who has told, so that he doesn't get up to wake him up. Did you follow Me? And the whole house will be awakened at four o'clock so that they can take up the duty from the person who has to get awakened. But the fellow who has to awaken might not sleep the whole night. It is just the other way round, the other extreme of it.

Say if I am there, one night I sleep there. If I get up at one o'clock I find all of them sitting and meditating, in the passage, up to the bathroom everywhere. They have not gone home, not taken food, nothing. Just meditating, taking vibrations, correcting. I am sleeping inside. In the

night I want to go to the bathroom, I just cannot go because they're all meditating. Nobody's sleeping, nobody is sleeping.

[Sahaja Yogis chuckle.] So is the other way round.

So to you people, let us do one day that you must have one day fasting, one day keeping awake. Which day should it be? Let's see.

A day when there is no film. Half, half night. Second half I mean, not the first half. Which day? Which is the most difficult day when you cannot, cannot keep awake. Sunday night. But there's a film on.

Without the film! You see, treat yourself like that, joke with yourself! “Now, Sunday night is there a film on? After twelve there isn't." So Sunday night you get up at twelve o'clock. Let's have it. Enjoy it. Don't get angry. Make a fun out of it. You think more about it, then you get upset. You just don't think about it really enjoy. It's like swimming. Get up at twelve o'clock, all of you, go for a bath nicely, sit down, say Bhajans, this that, let us do it. Should we? [Sahaja Yogis murmur support.] Michael, what about you?

Sahaja Yogini: *[UNCLEAR]*.

Shri Mataji: Eh?

Sahaja Yogini: I can go to bed at two o'clock.

Shri Mataji: At twelve o'clock, no! You have to get up at twelve. No, no, you have to go to bed till twelve o'clock, get up at twelve o'clock. You see the first half of the night one must sleep, always, it's better. Second half of the night is the better part, all right? So the first half of the night you all have to sleep anytime. You can sleep

about eight o'clock or nine o'clock if you want to. But that should not be important, what time you sleep, whatever time you sleep, you have to get up at twelve o'clock in the morning, or say after twelve.

So Kṛiṣhṇa was born in the night about twelve o'clock; Nanaka was born twelve o'clock in the night.

All the Gurus mostly took their birth twelve o'clock in the night. To celebrate that, we must have one day where we do not sleep after twelve. But then what about Caxton Hall?

Sahaja Yogi: Shall we try Saturday, Mother?

Shri Mataji: Eh?

Sahaja Yogi: Saturday night. Shall we do it Saturday night? It'll be safer, so if there's any accidents they happen on a Sunday rather than on a Monday.

Shri Mataji: All right. So you can sleep in the day time of Saturday... or of Sunday. Sunday I'm sorry, Sunday afternoon you can sleep. No, no, no that won't be all right. But if you make any compensation then you are not torturing your body much. You must devise a method by which your body does feel that it has to get up at twelve o'clock: better keep it that time, what do you say? All right.

Another Sahaja Yogi: Do you think the people's work might suffer on Monday? People's work might suffer on Monday at work.

Shri Mataji: What's he say?

Sahaja Yogi: The people's work might suffer from getting up for Monday morning, Mother.

Shri Mataji: They will never, take it from Me, they will not. You see, work is not important. What is important is your Spirit, your mastery. Work in any case you are not going to have, after some time.

So that work is not important; this new work that you have taken better look after that. Forget about your work. Forget about these things. What is important is your Spirit, otherwise you cannot become Gurus.

Spirit is the most important thing. The rest of the things are absolutely unimportant, a zero. I've been very slowly trying to take you out of the mud of materialism and of these mundane things. But you have to work for God. You are special people.

So, you have to make yourself a Master, so God gives you all the blessings, everything. But the idea of luxurious life must be given up. People want to make life luxurious, then you will have the luxury of this world but not the luxury of God's blessings. One of these two you have to select. Either you lead a luxurious life here,...

[Aside:] Come this side.

... either you lead a life which is luxurious, on the material level or you lead a luxurious life of God's blessings. One of these two you have to choose, the time has come.

So nothing is important. You see the insecurity of money also, is another nonsense, at least you people should not have it. I mean, you will never starve at least, but Indians if they do not work they will starve. Not... you people can never starve.

If you are unemployed, government is happy more, as long as you don't bother them. If you sit at home and meditate they'll be very happy.

So to earn more money or to make more money is not important at all in Sahaj Yoga. Most important thing is to be the Spirit, for that whatever is to be done has to be done. Let everything suffer. You don't make your Spirit suffer. Because you have to become the full moon, like Guru Nanak. How much did Guru Nanak earn? You should find out. How did he live his life? There is nothing to bother about money, because more money is not needed. Just needed for your food and for your living. And then money is arranged if you need any extra money sometimes, emergencies. I've done it for many Australians, you know. But those are the people who have dedicated themselves fully. And that is why they have been helped, whenever there is an emergency they don't have to bother. But the dedication to your Spirit has to be full, complete and nothing to your work, actually. Because that goes hand in hand.

If you are not worried about yourself after realisation, about your Spirit, you'll have all the problems of the world. First and foremost is financial problems. Then, physical problems, mental problems, emotional problems. All kinds of problems will follow, because I've awakened your Kuṇḍalinī; one part I've done.

But another part that is your heart, you have not opened. You must give your heart to Sahaj Yoga. You have not opened your heart as yet. Heart has to be opened. You are still worried about your father, mother, brother, sister, wife, children. Open your heart fully, to Sahaj

Yoga, in a doubtless way. Then only doubtless awareness will settle down. Unless and until you open your heart, Kuṇḍalinī rising has no meaning. Because Kuṇḍalinī is rising but the heart has not opened. If the Mother Earth sends forth Her power through the seed and the seed doesn't open, then what's the use? It's all a waste. Open your heart to Sahaj Yoga.

Open your heart to Spirit and say, `Mother we are the Spirit.' You have to realise this, many people also perhaps do not realise that you have come on this earth to be the Spirit and not to be workers of human beings. You must understand your greatness and know that you are not like mundane people.

That's why you are blessed. Who is blessed so much? You are described long time back by Blake, that such and such people are going to come on this earth, Men of God. Men of God, what do you have in your heart? Your heart will be like a stone, unless and until there is light of Spirit it is a stone heart and this stone is going to hurt everyone, is going to ruin you completely. Open your heart... hundred percent.

When you have met Indian Sahaj Yogis, they have problems of money. Oh how much they've worked for Sahaj Yoga, day in and day out, how much they have contributed for Sahaj Yoga. *[UNCLEAR* You] can imagine about seven lakhs of rupees [=700,000] they have collected, Rustom knows. Seven lakhs of rupees, they have collected for their ashram. Seven lakhs is... thirty-five thousand pounds. Thirty-five thousand pounds they have collected, only in Bombay [Mumbai]. In Delhi they have collected about five lakhs, twenty-five thousand

pounds. They are working, they have families, they have children, but what they think about is nothing but Sahaj Yoga, nothing but Sahaj Yoga, nothing but Sahaj Yoga. They give most of their money for Sahaj Yoga itself. They live with minimum.

If I tell them, “Why don't you buy another shirt for yourself?" so they will say, “Mother, I have worn lots of shirts in my previous life." So satisfied! “We have found the Ātmā now, let us dress up the Ātmā. We have found out our heart, let us become the heart." What is the need to worry about these things? We have done enough of all this nonsense. I tell you they will think they are poor, but they are not. Wherever they can save their money they will save it. They used to give Me some money before: I said “No, I don't need just now, there's no need." They say “I have no place to keep there is no trust, nothing, how are we to do it?" They continued like this till about, I think... '73... '74, when I went back we thought of starting an ashram because you people were all coming there.

So I said “All right, now you have to give Me money, all the Sahaj Yogis can give Me money, whatever they have saved." And you'll be amazed everyone came out with one thousand rupees, every one of them whether he was a laborer or, every one of them one thousand rupees, minimum. Up to twenty one thousand. In three years' time they had saved because they thought “It is our responsibility to save money for Sahaj Yoga. Tomorrow if we have to have an ashram how are we going to have?" But we still indulge into things.

So this is what is the Gurupad.

[Aside:] The gentleman has to sit down. Give him a seat. Please come in. Please. Come. Need not be standing. All right. So today is such a great day of Guru Nanaka's birthday and we have to see his own life, how he spent his own life, how he lived and in what conditions he managed.

So the first thing is to look after disciplining yourself, feeling responsible for Sahaj Yoga. I was amazed: people told Me that in the ashram people keep the lights on and the oil costs so much, three hundred pound, every week. I'm amazed! Every one of you should be responsible for every electricity everything that you spend here. This is God's place.

Somebody has given the car, everybody wants to use the car. You see, this saving, saving the pounds is still going on the heads of Sahaj Yogis. If they can save by taking somebody's car they would borrow. Never borrow anybody's car. Is not for you, you must have your self respect, why to borrow anybody's car? Is not to be done.

So the second point of the Self is self-respect. First is the respect of your body and the second is self-respect. We are arrogant, we can be rude, but we have no self-respect. But it is the training that is lacking. See suddenly I find after war, there has been no teaching how to be self-respecting. Unlike in the war, might be, the atmosphere might have been created I don't know why, that, “I'm above everything, don't care for others." May have been, I don't know why this kind of a thing has come, but, it is so, very prevalent. But you people have to be the other way round. Others are first and then yourself with your self-respect. Doesn't matter. Nobody's

going to die, I can tell you this much. You all must have self-respect; and such mediocre people should not be allowed to stay in Sahaj Yoga, at least in the ashram, because it brings bad name to Sahaj Yoga. One person can spoil the whole. Only people who want to be Gurus have to stay in the ashram. It's not going to be made into a convenience for anyone.

But the other way around is that “We are going to look after ourselves. We have to become this, we have to grow, we have to do it." Then it's just the other way round, everything works out, I don't have to tell you. You know this is so base and so gross that after being here for so many years, you should all have become Avadhūtas by now, absolutely. Controlling all elements everything, should have been possible.

But still you are under the grip of the element, how can you control it? First of all get out of the slavery, this mental slavery. “All right, if it is there is there, if it is not there doesn't matter. Nothing is more important than me, I'm the king of the whole world. If I have to sleep on the ground I can sleep if I have to sleep on the palaces I'll sleep, nothing can dominate me." Then you are the master. You know in India there are some Sahaj Yogis who are controlling, definitely controlling the elements.

We have examples of that; lots things have been published as you know that in Nirmalā Yoga, you must have heard. But you meet them, you will find they are Avadhūtas, so when they talk you feel a great sage is talking; the way they behave, all the time you see their behaviour and everything's so great. We need people of

that calibre today because that is the situation of all the nations.

You have to be extra good. Because today is not the time when we can allow things to go as they are.

Or, we are not just disciples, we all have to become Gurus. And it is not the time when you can play with time. You cannot play with evil. You have to surmount it, you have to come on top of it, it's the time when the whole ship is going to be drowned or to be saved, this is the situation today. And that's why you have got your realisation so far. If that precarious time had not arrived, how many of you really think you deserved it? But you got it, because the time is such that everybody must be given realisation and they must be given all powers so that they come up.

But if you do not open your heart, put all your attention to your Spirit, these powers will not work out; none of these powers will work out in you. This is the problem, every Guru had a command on the elements. Nanaka, you know definitely. People were sitting there and they asked him for the water and he put his hand on a rock and the water started pouring down. That's why it is called “Panjab”, “Panja” five and the five rivers exist there too. It is said about all of them that they had powers over elements.

So how much we are lacking? Still we are like other people who are selling cheap things, or who are busy making cheap things, or who are of no value. You are the ones who have to save the whole world.

And the maximum of My life, blood and toil and everything, sweat, I've put in, in this land of yours.

And the time is coming for Me to go. Only three years more are left. Before that, I hope, we establish an ashram. You need not pay for it, but, you have to be ready to occupy it otherwise you cannot occupy it, I can tell you, you cannot get any more blessings of God.

So why should God bless you? This is the point one should ask oneself. Are you your own Spirit, or you are all else but the Spirit? But when I say something, it just goes as a big roaring, I don't know if the frequencies reach your ears or not, but I would request you now, as Gavin has asked Me for Guru Nanaka's day I really didn't want to come, because to talk of Guru Nanaka and to hear about Him, one has to be a very great person. Because such a light to bear, you have to make up yourself. Everything else is important, then how can you talk of Sahaj Yoga coming there.

I went to America, I was surprised! Americans, whatever it is, few people, but to them Sahaj Yoga is the most important thing. They talk nothing but Sahaj Yoga, their life is Sahaj Yoga; morning till evening they are working out Sahaj Yoga nothing else. They are not bothered. Australians you know. But the Heart is not open, the Spirit has not shown its light. It is the one that gives you complete satisfaction, complete joy, complete Guru's Principle, because then you start giving, if there is no light what are you giving, darkness? What are you giving to others? The darkness that is within you, if you are going to give that.

So the second phase, has to be, as I have told you, to have self-respect. The one who asks, demands, has dearth, has no self-respect. Who can give Me? When I am

forgiving nobody can give Me. We have to learn to give and give and give and give. Does not matter. I am so worried sometimes that I do not give you any hard tests, I tell you. Even a little bit when you try to be funny, you do get little bit hurt, but again I soothe you. But sort of a mediocricy you see. This mediocricy is not going to help us. This is the age of mediocres. In the politics are mediocres, useless people. You go in the economics there are mediocres, everywhere there are mediocres.

In Sahaj Yoga we have to have extra-brilliant, extra-sacrificing, extra-dynamic, extra-compassionate people, otherwise Sahaj Yoga is not going to work out. If you fail, it will be your responsibility. Naturally you want Me to help you. I have done My level best, you see. All the quick methods, you see? Instant, like Pūjā, all that I've allowed you to have. But that does not stay in you, does not retain in you, the vibrations are so much. You have no idea.

Some people have felt a gale coming out. Gale, so it is there.

You may not feel it. If you ask Gagangiri Mahārāj he'll tell you what happened to him when he first faced Me. But to you, nothing happens. What if gale comes to rock of Gibraltar, it doesn't feel it.

So as far as I am concerned I've worked very hard you know that. And I know you can come up, you have that potential in you.

So, you must make your own rules and regulations, nobody needs to make. If somebody makes so much, you make your own so much, like tea drinking, like mad. I mean I just don't understand. It's like a life which is a

swingy thing, you see. It has no direction, it has no guidance. You must, if you are the master you must at least be the driver of your car, if not the master. You should stand on your both legs and know that you are the Guru, that you must have your own staff in your hand, the staff that will guide others not a support to you. If you are yourself a lanky-panky person, how are you going to hold all the masses to you and how are you going to guide them.

So, strong effort, very tenacious effort must be made. Form your own rules and regulations. Treat yourself as a disciple. You are the Guru, you are the disciple.

So the third phase of this thing is to be the Spirit. The Spirit that is the Guru and the rest of it is the disciple. Your body, your mind, your emotions, your intellect, everything is a disciple and you are the Guru. For this you do not need people of very great intellect. You do not need people of very great education. But a person who is courageous and a person who is of that quality.

When you go to India you must meet a gentleman called Harishchandra [Koli], he's a very simple fisherman. He's a graduate of course, but, a simple man works in a bank. When he came to Me in Sahaj Yoga [in 1979], he got his realisation. I've told you his story, once and again I'll tell you what sort of man he is. He told Me that they went to the sea [same year 1981], he was to go to the other side, on a small little island [village of Sakhar], to talk about Sahaj Yoga. There were twenty-five people and it was a storm, really a tempest.

So went and stood before the sea and towards the wind that was blowing and he took out his hand and he says,

“Stop it now. I have to go for Mother's work, this is God's work. Will you stop! Until I come back home, you are going to keep it like that." Once he said it then the whole thing stopped. They all saw, witnessed. He went there, did all the work came back home and when he entered his door then the water started raining, it started drizzling down.

He's an ordinary man to look at, I mean compared to you people who are really great Englishman. He lives in a very ordinary way, wife is a fisherwoman also. She sorts out fishes and sells them in the market.

But see his body is so well built and shining and the muscles so developed and... the man he stands up and the way he talks! Absolutely humble person. No wonder Christ chose fishermen. While he has got thousands of fishermen as his disciples. But he doesn't call them `disciples', he says “All they are Mother's children." Thousands, you don't know. He has been calling Me to go to them and all that but they come to My program, some of them. One day I have to go down, to those island.

“Any one of the islands” he said “You come they'll be all there the whole day waiting for me." But the way he's there is surprising. Where I'm there, he brings fishes for Me. But I said, “You see I eat fishes that you bring but what about My other children?" He said, “No, next time, all the fishes will be sent to You." And he sent one truckload you won't believe! And I said, “Now I don't even have truckload disciples, who is going to eat all this?" [Chuckles.] And he said, “Nothing, I just went and told fishermen that `Mother has asked for fishes' and everybody gave their fishes. One day we'll not have

fishes, what is there, what does it matter?" Imagine those people who live day-to-day in that country.

Modi told the newspaper people that we can control the elements somehow by Mother's grace.

So the newspaper people felt they were very much boasting. But is true, they can. To them it is not boasting is just what it is happening, so they are telling the truth, you see? But that should happen. We should also have some things to boast here. [It's] important.

So now we have the other phase as I told you, is of becoming the Guru of yourself. Detaching yourself, identifying yourself with the Spirit which is growing in its light.

So detachment, one has to develop detachment. “My mother” it starts like that. “My mother is suffering from cancer, my father is suffering from madness. Mother, can you cure them?" So now first I cure mother and father. Then “I'm married, my wife is like this, my child is like this." Then “My house” then “My motorcar” then “My dog” then “My umbrella." I have to go on suddenly from A to Z, from Z to A. All right? I can do, up to a point, but for what? For what? Why to cure the mother, father, brother, sisters, every relationship, the tenth marriage and the eleventh divorce? Why to correct all this, for what? It must have some purpose and if that purpose cannot be served, what is the use of doing it? The purpose is that you at least leave all these things into My hands and detach yourself. But you want to bring the case to Me as well as worry about it. Detachment.

But the idea of detachment is like this, “I'm very detached about money, Mother, absolutely. I'm not

bothered. I keep the lights on, why to worry about money?" This is argument. “Why should we worry about looking after the gas and all that, after all we are detached people. We are in detachment, you see.

We are not attached to money." But who is going to pay? The other type of detachment that I see, very interesting one is this one is, “I'm very detached.

So, I'm not bothered about having a bath, having all kinds of diseases, having all kinds of problems within myself, giving my problems to others, I'm detached.

Why should I cover myself? I'm detached. If I get cold, I'm detached. Let everybody get cold from me." That's why, “What can I do, I'm detached. I've got cold, so what does it matter, I'm a detached personality. Why should others mind? They should also get detached!" This is the ridiculous limit we can go in our idea of detachment. Detachment is from within. You are not bothered. You are not bothered. You know your Mother. The first detachment is shown in generosity.

Detachment is generosity. Grezna is. She sold her ornaments for nothing at all. I mean I would never have accepted that money, she just sold them. It's remarkable. She's poor. She's Polish, not English. She sold her ornaments and this is what communism has done to people, they are very detached, communists are very detached people I tell you. Of course, I would never take that money, it's just there. But the way she did it, just like that. You see I was just... Record it I must have... For God's work all right, what is ornaments, things? I mean you know I have given away so many of My ornaments, to keep relations all right. The other day I gave away My

kana, to Christine you know that, when she got engaged. Just it came out of the Hand and went away. I was detached you see, [chuckles]. And I never even felt the coming out! So much detached that Christine poor thing, you see, toppled down with pleasure but, to Me it was just, just nothing. Dust! So that detachment has to come. Now you should know which part you are, there. Like, idea of detachment should not be that, I would say hippy-style of detachment: that you have right to exploit everybody else. Or the another type as I told you which is very ridiculous. It's not an idea, it's a thing, it's your awareness itself, is detached.

So, these four things for your material side is important.

What you eat is not so important, because whatever you eat, if the brain is going to be such a nonsensical thing, it's better... whether you eat it or not makes no difference, just standarlize it! Like in the hotel, “What will you have?" “I'll have pancake." “What will you have?" “I'll have this, I'll have that” for what? I just don't understand why waste so much energy, why not you all have pancake all of you put together? Is a very big thing, you know? Or “Today I will have this” “I." Out of all this materialism what comes out is Mister I.

So we develop this Mister I, so the word “I" must go away, we should spake “We." “We." Means you and all the Sahaj Yogis put together. When you say “We” you'll find it will be different. Or take your name like, “This Norman. This Norman won't listen” like children say. I asked a little boy, I said, “Will you go home?" “I will go, but this” his name was Munna, “, this Munna won't go, he's very obstinate, what can I do?" This is detachment.

To speak in third person is detachment, in which you are not in the picture, you are a witness. You are the witness to the show.

So this detachment should work in such a way that you should witness the whole show, you are not involved into it. But just see what happens, in collectivity also. It becomes a political issue certainly, In Sahaj Yoga also, political issue, nothing short of political issue. We are not here fighting like union leaders. We are all leaders. Where is the time to fight? Whom are we to fight? That we have to decide.

So, as far as all these things concerned, are detachment and attachment to Spirit.

So we go further, see now, what should be our attitude on our mental level. Physically you have seen that you have to develop a complete detachment in these four ways... that I have told you. Now on your mental level what you have to do, is to understand the essence of every writing, try to discriminate between Vidyā and Avidyā. Because Avidyā will kill you, will take away your energy, but Vidyā will sustain you.

So try to find out books which are supporting Vidyā.

I was surprised there's a lady Barbara, she met Me only last time, Gavin and she has written such a tremendous book, you'd be amazed. I mean of such a level on Sahaj Yoga, very direct. I'll show you that and you know that book is now being considered for giving her a doctorate, can you believe it? In an American university, of course that's only possible in America. But still. That book has that level I was amazed at the book.

So try to gather nourishment, like reading `Devī Māhātmyam', reading about, finding out about `Bible' and finding about other scriptures, about `Koran', this that and which supports you, which nourishes you. Blake, Kabīr, Nanak. I mean there are so many, Lao Tze. This is the Guru, is the knowledge. But you'll be amazed, once you start doing it it comes to you.

I met a man, in, near Rahuri as you know we go there and there's a man who just drives a bullock cart and he had brought the bullock cart to take Me down to one of the programs, you know what we do there. He was sitting there, we were waiting and I was talking to him. And I felt he was an Avadhūta is sitting there to drive Me I mean, uneducated absolutely, he's never known book, he does not know how to write, but the when he was talking I said, “Oh God, from where this knowledge! From where all this coming, this wisdom?" Such wisdom, I tell you! Such wisdom that I just was stunned, I was stunned really! From a man who is not even been to any school-college, Christ did not go to any school or college. Such wisdom you can't imagine you meet him, next time when you go there.

If you could, if somebody could translate him, you'll feel like touching his feet the way... Extremely unassuming simple man, wearing a white, clean, you see their topi and clean dress and driving Me down.

And to him, this was the greatest privilege of the whole world, is to drive Me. He said, “It must be the greatest of all, something I must have done, to be able to drive You." In such simple ways he was explaining to Me about the character of the bullocks and the human beings. Just

imagine. Other things he talked about, if I tell you, you won't believe, so I... just don't know. That's the sign of a great man. He doesn't talk of frivolous things, he has no time to talk about frivolous things.

I have seen My own grandchildren, they never talk of frivolous things, they have no time, they are so busy, you know? All the time clearing out, when they came here, they said, “We have to clear out this Brompton Square then we have to clear out this Knights Bridge, then we have to clear out this London, then we have to clear out this England where is the map of England bring it” all the time they were busy, you see clearing out and then, “This place is Whales and this place is this. Oh God, this is horrible, bring some shoes, do this, do that” all the time they are busy morning till evening. They would go upstairs in the room and they are busy. They are busy people, they have no time to talk of the mundane things and all that.

Then we brought the dolls, I brought some dolls and toys for them, they put all of them there, you see and they put them and the map there. “Now. See now” to dolls, “Now you look after. You know?" They talking to dolls like that. Dolls are their disciples, teaching the dolls, “... you see, ah, don't sit like this, you must sit properly, you don't know. You can't bend your knee? Better learn that. You must learn to how bend your knees." You see, because dolls have straight legs, you see. [Sahaja Yogis laugh.] And all the boys, even the little children I have seen, the way they are busy all the time doing Sahaj Yoga. Every level they are working.

Today I was telling Rustom about My own father, you see? He was a learned man, of course. But, when he talked to someone, he used to talk of something, like I told him about the state of a person called Sambhranta. He told Me that Human beings are very different from God. When the God incarnates, then the Sambhrant state, which is awakening between the subconscious to the conscious state, is direct, see.

He comes down directly. But human beings go this way, they never go straight. See God descends, so he descends properly, but ascent is always in a very separate way. He goes on like this and he gathers everything that is in his subconscious.

So the Sambhrant state, where he is waking up, is such a dangerous thing that he can gather up anything. And by the time he gathers up, the dream becomes something so funny. He may look at a god, whom he has seen in his dream like a witch and the witch like a god.

[UNCLEAR] the way, you see, I saw him always busy. I went to talk to him, I found a companion and he found Me a companion sort of a thing. He could talk, because his attention was there. His attention was not `how everybody has made their hair and how they are sitting down or what dresses they are making, what do you have in this thing?' Nothing. His attention was on the Spirit, his own Spirit and Spirit of others. And he was so dynamic in his brain that he knew your dictionary by heart, I tell you.

He never consulted dictionary all his life, neither Sanskrit nor English. And he was master of fourteen languages. Can you imagine? How he must have managed. He used

to play tennis very well, he used to swim for three miles everyday, three miles. He had muscles that he could lift you up and [laughter]... yes! Very healthy personality, healthy man. Very generous, very generous man. Much more generous than Me, so you can imagine. Very generous, to him nothing mattered, “All right, you like it, take it. You have it." He'll starve himself but he will be generous. And a man of principle.

So we come to the second point which is we have started the fifth one, is mentally you must only take to things which are nourishing. Through vibratory awareness you will know. Ask other Sahaj Yogis, if you do not know. But take nourishing things to read and not horrible, detrimental to your progress.

If you read them, you are responsible for them. You are real, great readers, I must say. You ask any name, everyone knows. I said, “Who was Gropius?" everyone knows. You need not be an architect to tell.

Everyone knows what happened, what happened, who is this, who is that. Out of your seeking you have done one good thing, to read everything, whether good or bad, whatever it is. But now after realisation, you must try to find out what you have to read, what you have to know, should be nourishing. Talk that is nourishing, helpful.

So in talk you should have compassion. If you are talking to someone it should be full of compassion. Sahaj Yoga is a system of compassion. A Guru has to be very, very patient.

It's not like other Gurudom, or even real Gurus had no patience. This is a system where patience is the only way it will work out, because no Gurus gave realisation, it is

only you who have to give it. And you know what is realisation is. The other day we met one. The fellow sitting tight. I said, “Now..." They said, “We have failed Mother, we can't give him realisation, it's hopeless case." I said, “Really?" So I went there. At the end of it you see, they said, “Mother, there's one fellow sitting." I wanted to avoid, you see, but they said, “All right." So I raised his Kuṇḍalinī, raised it up. Tied it up, My hands paining now.

“Oh no, so I didn't feel anything!" I said, “This fellow is least bothered how much we are working on him. He's just thinking he's obliging us." So then two or three people came forward, brought a light, put the light before him, did bandhan here, there, everything: Again I raised his Kuṇḍalinī thrice. “No, not at all...!" Went on like that for half an hour, then I gave up. I said, “Sir, I'm sorry, you are too great for realisation. We'll try again." “I'm not convinced!" And I was fagged out, I said, “Really, I am convinced about you, so you allow us to go." And then I came out.

You have to have tremendous patience and sense of humor, you just can't tell him off. You see if I told him, “You are good for nothing, useless, you have a bad Kuṇḍalinī you go away from here, get away, get lost!" I couldn't say these things to him, I had to bear him through and not only, in the end I had to say that “You are a great man” you see? Because otherwise he would have used some other method. Because already the ego was so big, that with all the pins I put inside it, it could not deflate! It was made of a special fibre I think. [Laughter.] It was such a difficult task.

So one has to know that we have to be compassionate. You have to read something that nourishes our compassion. Read of people who gave away everything that they had. TukāRāma. Read TukāRāma.

TukāRāma was a poor man. And one day he went to some place and did some good job, so they gave him lots of sugar cane. His children were very fond of sugar cane.

So on the way every child would ask, “Give me one sugar cane." He was giving to everyone. When he came only one was left.

So the children said, “We are three." “It's all right” said “next time I'll bring for you. Share it amongst you three." And they had it. They said, “Better have it, now one more child will come and this will also go away." So one has to know about lives who have been giving. Read about people who have been giving. They gave their lives. They crucified themselves. They tortured themselves. They allowed to be exploited. They allowed to be poisoned. Read of such sacrifices, of great sacrifices. We are lucky people that we have seen all those things with our own eyes. But at least you be one of them, that you can at least, if not see, visualise it. You can. Bring that as your principle.

So we move now, from detachment, which I've told you four types of detachments. And then I told you the nourishment to your mind and nourishment to your heart. Nothing nourishes more to a person than giving away. Nothing nourishes your heart, your compassion, unless and until you learn to give away. Now will you please make a list of things, how many things you have given away in this one year, last one year.

I can't because it is too much. Please make a list of things, how many things, except for your brains, you have given away to others, without thinking about it, or have thought of giving. Since Christmas let us say, to this Christmas.

Heart is opening. Think of giving. On material level, other help is there to give. But no, we don't even give the other help, for which you don't have to spend any money. Just give a hand. I've seen, very easy to make out, labor saving devices. Now, I have come here, some will be running, others are just sitting.

Tea is brought to them, food is brought to them, everything is done. They'll just put the plate also before, “Go and wash." It's not only selfishness but it's unmannerly, unmannerly to be like this. In Sahaj Yoga, you have to be extremely busy, helping others, at every point. To be helpful.

You know Ravi Shankar's Guru was a very great, a very great man, realised Soul he was, a great person, So he knew so many things. And one day I was there, in the night you see, there was a doctor, we were his guests in a way, for dinner we had gone there. In the night the call came that, “I need you very much” to the doctor. Doctor said, “Now I'm tired." He was also another very giving person, no doubt. He said, “Oh you must come, I have a big problem. See, I saw a little baby." I said, “What baby you found?" He said, “It's a baby”, he was an old man, he said, “I found a baby of a deer which is suffering now and the mother is dead, nobody to look after it." So I said, “All right I'll also come with you” because I knew I will touch the baby. I went with him.

So, he was sitting with the little thing to his heart. So the doctor said, “What are you doing?" He said, “I'm trying to give him my life, you see if possible, so that when you come at least you find him alive." Just like this, such love.

So he took out the thing, doctor, his coat and all that, he said, “All right, put it down." Sitting there, ready *[UNCLEAR]*.

Though he's a realised Soul, no doubt. I put My hand on the thing and I caressed it and it came to life and it started, all right, he was very happy. He said, “You are a Devī, you are a Goddess, I can tell you.

But one bad thing you have done." I said, “What?" “You are married." I said, “But Devīs must marry, also." He said, “No, but supposing you have married a miserly man, then what will happen to you?" I said, “I will see to it that I don't marry a miserly man." That would be the greatest curse. He said, “I had the same type of a wife who was miserly and I'm fed up with her, for her miserliness." So that is what it is, miserliness should be hated, absolutely to be hated, absolutely to be, the worst of all it's like leprosy for Sahaj Yogis. Miserliness. It's saving, saving pounds, you know. That must go away from your mind. Miserliness to yourself is good, miserliness to others is bad.

Gregoire told Me shocking thing. He said, “This is our culture." I said, “Your culture? What is it?" You see, he said that if we go in a hotel and if somebody is paying, we start looking this side that side. I said, “Really?" He said, “That is very common." I just can't believe it, if this is culture? It is the opposite of culture. Whatever you may call it, it's not culture at all! Culture would be to

come forward, “All right I'll pay." But Americans are even worse, they'll say, “I paid for you yesterday, you pay today for me." I think absolutely disgraceful miserliness.

But this is gracious, you see when somebody's paying, you look on the other side. It may be gracious, I don't know, whatever it is, it is just the same, it's filth! I tell you.

So compassion, compassion at any cost. You may have to work till two o'clock, you may have to work at four o'clock, doesn't matter. You have to work, you have to work, you have to work, because compassion itself is joy giving. Because your Spirit is the Ocean of Compassion. There's no other way, there's no other way to enjoy your Spirit, but to give to give to give. Doesn't matter if you have not eaten your food, doesn't matter. Nothing matters. Many a times a you know that I don't have food for twenty-four hours sometimes, still I am busy. It's not necessary for this body. The food of this body is compassion. That nourishes.

So you have to be miserly towards yourself, but you must have compassion.

Heart, open your heart. Open your heart first to God for thankfulness. This is the other quality one should have. Is a higher quality I should say, of Thankfulness to God. He has given you realisation. He has given you this body. Do you realise that this body, human body, He's given you. He has given you everything. Count your blessings. Even to have the morning, to enjoy it as a human being, you are not in any bandhan, you are not in any pash, you are not pashus, you are not animals. Animals are pashus.

You are free people, God has given you freedom. And he has given you His realisation.

Sense of thankfulness. But our language is such, “Thank you, thank you, thank you” finished. It is only in the lips, it finishes, lip service. From your heart thank Him, from your heart. Not outside just go to church, “Thank you God very much” all right done. It's to thank Him from your heart, write praises.

Praises. Sing praises, “Glory to God" to the Great who has created us. Your disciples are sitting and every moment when you are talking you think say about Mother or about God. You'll be amazed! It's only possible if you have sensitivity, if you have memory. The greatest miracle of this world is that everybody has to die and nobody remembers it. But another one, is that everybody is blessed by God but nobody knows it. But you are so specially blessed.

So what you should do? Be in joy, be grateful, so that bliss comes to you. Without thankfulness nothing is going to work out. Thankful heart. You need a heart that is thankful to God so that He gives you. But when you give others He will definitely give you. But don't think it is your own! You are giving what God has given you.

So today I have told you eight-fold movement.

So you have become half-moon, only in mind. And the other half, keep it for the next `Guru Pūrnimā'. All right? May God bless you.

What do you want Me to do? Is to eat these ladoos. That's your job.

[Short exchange in Hindi. Shri Mataji laughs.] I told you, now let Me see what he has brought. What is it? Should we have our food first? Let's have our food, I don't want you to starve also... [Laughter.] [Shri Mataji comments on the beautiful day, moon and mentions that that those not going on India tour should be given responsibilities to coordinate and run programs in other cities around, UK. They must “chalk out a proper plan."]

Contents: 1982-11-14 **Diwali Pūjā (Diwali Day), Wealth and Generosity, Nightingale Lane, London, UK**

Here we are here, all of us, to celebrate a four-day festival called as Diwali. Diwali comes from the word dipali, dipali in Sanskrit, the word dīpa means `the light' and ali means the `line', the `rows'. Now, there are many things that have happened during these four days and that's how it is celebrated with such a great enthusiasm. The first thing is the day of the Lakṣhmī's birth, that is the thirteenth day of the moon: teras they call it. Is the real day when Lakṣhmī was born out of the sea; that's why She is called as Miriam or Mariam. Word `Marie' or `Marine' also comes from the word `sea'.

So, She's born out of the sea, is created out of the sea. And the wealth of the sea, so far, thank God, human beings have not yet exploited, but they may one day start doing that also.

And lot of wealth is still there, so when people start getting worried about exhausting the Mother Earth, we must know that sea is much more than the earth is.

So nothing is exhausted, still there is such a lot reserve for you and one should not worry as to the supply of wealth that can come from the sea.

Now, this Lakṣhmī is the Goddess, who stands on the lotus. She represents all the well-being, the wealth, the glory of wealth, the decoration of wealth; whichever is auspicious.

Whatever is not auspicious is not wealth. According to Sahaja Yoga, or according to any scripture, it is not wealth at all.

So She's a lady who stands on a lotus, showing that a person, who has got wealth, has to be a person who doesn't assert his pressures on people, who doesn't push people around, who doesn't pressurize. And then, She's a lady, She's a mother.

So wealth, is the first opening to our seeking. But when you start seeking the wealth, you realise that the superficial wealth that you are seeking is not sufficient, is not going to give you complete joy.

So you start seeking the deeper wealth.

As I said that: “On the Mother Earth you've exploited all that is possible” still there, deep down in the sea, lot of wealth is still there.

So then the seeking moves towards the deeper seeking.

So the same Lakṣhmī becomes Mahālakṣhmī.

When you start expanding yourself to higher and deeper valuables then this Lakṣhmī doesn't lure you much; She's just there for your glory, but not for your satisfaction. The wealth is there for distribution.

You enjoy the, there's no word for dhan, I think?

Sahaja Yogi: Generosity.

Shri Mataji: Oh, `generosity', but `generosity' is different. But what I'm saying: “Generous, generous fondness." It's a fondness, you see, that you should be generous. It is, sometimes is a very great happiness and joy that you feel. That is the greatest, when you are generous, when you give away. That's a fondness, that's a kind of a human expression of one's own being, that you want to be generous.

And this generosity only can come when Mahālakṣhmī principle is born in you. But at Lakṣhmī principle also She stands like this; Her hand is like this, one *[UNCLEAR]* and the another is like this.

So miserliness is not a sign of wealth.

I mean, if you are miserly that means you are not wealthy. If you are really wealthy why will you be miserly? It's simple equation is there: that means if you are really wealthy, you will just give away. If you cannot give away, then you are poor, you are a beggar. You are still hankering after that, that means you are still a beggar, you are hankering for it.

So this left hand, She is giving all the time and with the right hand, She protects people. She gives protection to people; the wealth must give protection to people, in the way it must look after the well being of others, not your own self-indulgence; like having all the best things to yourself while others are starving.

That's not a sign of a wealthy man; a wealthy man is a person who knows that unless and until, he shares his things with others, he is not going to be happy, ultimately. For the time being he may be, people live

with imbalances. They live with wrong ideas, but ultimately they have to correct it. If they do not correct this, there are problems. Then there's upheaval, lots of changes come in, people start seeing that, “Oh, this doesn't work out, that doesn't work out." The children run away from the houses, the family goes into problems. All sorts of things happen and then they realise, “This is the reason: I've been very miserly. I've not been generous. I've not been using money for the sake of others." Now, after coming to Sahaja Yoga, you become a Divine person. Definitely you become Divine, you are now a Divine personality, you are not a human personality.

So you have to give up, all that is human within you, then only you will be fully Divine.

But it's very difficult, that's the problem is, that it is very difficult to really accept that you are Divine and that you have to take Divine policies and Divine attitudes and Divine temperament. Now, the Divine temperament is generous, it is not bothered, as to what happens next. It's not bothered, because it is connected with the Source. If you give one you'll get hundred; it is sure about it. And to a Divine person, worldly things have no meaning, if they cannot give pleasures to others.

A person who is very self-indulgent, always bothered about himself, is not a Divine person at all. In no way he's Divine. It's very common, it's human; everybody does that, everybody is self-preserving.

But after Sahaja Yoga, you do not start all this nonsense again; you give it up.

And who looks after you? Who looks after your self-preservation? Is God almighty. You are now completely

dedicated to Him and He looks after you. You don't have to worry as to how to look after yourself: how to do this, how to do that. It is His work. The more you go on worrying about yourself, the worse it will be.

The moment you give it up, it is looked after. Many Sahaja Yogis must have experienced [this] in their lifetime that when they try to give it up, they get all the help from God. But whenever they try to assert and worry about their well-being and things like that, then there is a problem.

You don't know from where the help comes.

Now, we have had so many, so many examples, so many so-called miracles, where people wanted to do something and suddenly they got the money from somewhere they least expected.

So for a Divine person, the attitude should be of giving and of protection, protect.

Now, we are very good at protecting our bhoots and protecting others who are bhoots.

You see, the sympathies always go to bhoots, because they have a way of creating a sympathetic attitude in your heart.

So you start looking after that person because that person looks so much miserable, you see. You have to protect the saints. You have to protect the principle of God, the Divinity in others and not the bhoots. You are not here to care for all the bhoots of the world.

So the idea of Lakṣhmī must be understood in a proper way.

In Sahaja Yoga it's a very different thing from all other people know about; like charity. Like, people say now, “We must be charitable, start a charitable organization; in that, you look after this kind of people, that kind of people." We are not bothered. You are not, that's not you are given Realisation for, to look after every sort of a person. You are here to look after all the saints and all born-realised children. And you are not to bother about people who do not matter to God and Divine.

When they came to Realisation, if they get Realisation, if they become saints, all right. But you don't worry about every Dick, Tom and Harry, on the street: `Oh Mother, he's so miserable and this and that.' So the charity must be understood in a Divine light. And the Divine light will give you discretion, to understand whom to be charitable. You have to be charitable to your brothers and sisters. You have to be kind to them. Now you will say: “What about worrying about, Mother, people who are starving, who are this." That's not your headache. Why should you do their jobs? We are all good at doing others' jobs.

For example, you are driving in the car: “Oh, look at this; there should have been this properly done, that they should have done properly." But that's not your job. Why should you waste your energy, in finding out what the others should have done it? You should do what you have to do. And don't waste your energy in these things.

See, all these charitable institutions, I've seen, those people who work there are very difficult for Realisation. You see, this is the proof of the pudding. Because to

whom to do the charity? If there is no other person, you do not do charity to anyone.

I mean, sitting down here, I can do charities to people, so-called, which are not charities, they are part and parcel of My being.

I just do it, because they are part and parcel of My being. I don't have to go all out to sacrifice something to do charity, because that's nothing but ego pampering and ego-oriented: “Oh, I have helped this man and how dare he say such a thing?" So this is one quality of the Divine, one should know that It is generous, it is generous to a fault, to a fault. It is generous because It is generous. It is not bothered; It doesn't reason out Itself: `Why should I be generous?' It is generous because It is, because it's the whim, is a fondness.

The fondness of generosity is such as you have fondness, say, people have fondness to drink, for example let's say, that's not fondness, that's a habit, I think. But you can say some fondness people have.

What kind of a fondness you have, without forming a habit I don't know. Because you always have a habit and then you form fondness. But supposing you just have a fondness. For example, you are fond of, say, good food, let us take it. Now, if you have fondness of good food, then you will just do it because you're fond of it. Now someone will say: “Why are you fond of good food?" “I'm just fond, finished.

Who are you to ask me such a question?" If somebody is fond of generosity, he will be generous whether you like it or not. And it is sometimes, to a reasonable man, may look to be a bit too much.

The greatest generosity a human being can do is to forgive. I mean, it's not generosity to others but to yourself.

If you forgive others you are generous to yourself. First of all be generous to yourself, that is you forgive everybody else. If you forgive everybody else, then you are not tortured by that, you spare yourself from their tortures. This is a generosity towards yourself. Towards yourself the greatest generosity is that you do not bear any malice or bitterness about anyone. But clear-cut ideas that: “He's like this and he's like this.' Just a clear-cut idea, but no reaction out of it.

Somebody is a man, say, he's bhootish, all right he's a bhootish fellow, we know he's a bhootish, keep yourself in bandhan, but don't have a reaction out of it, then you have really forgiven everyone. Forgiveness gives you a big kavacha; is a big bandhan, is a big protection, we can say a `shield', from all kinds of evil that other's can put on you.

Just forgive them and then you see what happens to them. You just try this trick: just forgive and see what happens to others who try to torture you. Of course, Divine never wants to torture anyone, that is definite. It never wants to torture; It is extremely generous, It likes to forgive. It enjoys Its forgiveness, It really enjoys. Generosity is to be enjoyed in the same way forgiveness is to be enjoyed; it's very enjoyable.

When you forgive others it's the most enjoyable thing is that you see the play; you become the witness.

So the Mahālakṣhmī Tattwa, when it develops into you, first of all you have to forgive if somebody has borrowed money from you, has not returned it, doesn't matter.

It's very difficult for people to forgive people who borrow money and don't give.

And beyond that there is another problem I've seen [laughs] that if you lend some money to somebody, then run away from that person.

Because even to give is easier, but take is even worse. A person who takes money from you, will never forgive you all your life. Because you have lent money to him.

So one has to understand that, when you become Divine, you just give. We just give. This is Mahālakṣhmī Tattwa, Mahālakṣhmī Tattwa is that you give. Don't worry about what is the result, how others react to it, what happens to it, what is the ultimate result and what you achieve out of it and how the person has taken. Just give; that is Mahālakṣhmī Tattwa.

But when I say `give', also you must use discretion; that is the part we always forget.

You see, Sahaja Yoga must teach you discretion, that is the Divine truth. Divine is the most discreet thing.

Now, when I say: `give' I know people will just start running on the street, finding out somebody where you can give something.

You don't have to run about to find out somebody that you should give something to someone, there's no need; it's just flowing, it's just flowing. Wherever the chance is, just try to give material things, something kind words, sweetness, comfort. But never give one thing which I

sometimes do by mistake: never give advice; that's a very dangerous thing.

You can give bandhan; you can beat the person at his back with shoes, but never give an advice in words.

That is one of the principles of Sahaja Yoga, for the time being. Because giving advice, you know what it means, you may have a boxed nose or something. It's a very dangerous thing.

So best is on that part, I would say, as far as advice is concerned, you have so many ways and methods of handling a situation.

So better not speak about it; just handle it in complete silence. Whatever you have to do about a person, just handle him without talking to that person. The more you try to convince the person, the worse he will get, because they are not Divine. They haven't reached that Divinity. Is a special, they are special type of people, you see, who cannot become Divine and you do not break your necks with them.

Also don't give advice to other Sahaja Yogis. Everybody at this stage thinks that they are all, they know all about Sahaja Yoga, it's all right; good idea, very good idea. But never try to tell them what they should do, what is good for them, unless and until they come and ask you.

Now, this Mahālakṣhmī Tattwa, when it goes into collectivity, what happens: that you learn that you have to just give and you don't worry about the receiving.

As Kṛiṣhṇa has said: “Karmanye vadhikaraste phaleshou Ma kada chana." Our job is to do the Karmas and we are not to worry about the *[UNCLEAR* products/results]. Just try

to give whatever is possible to everyone: vibrations, Realisation. I know it is wasted so many times; you give Realisation it is wasted.

It's like, you see, the seeds that are thrown on the rocks. Yes, I know, it is, so many times; I have wasted thousands of them, but doesn't matter, you give them. It is not your giving them for their sake, but for your sake. It is for your satisfaction you are doing it, for your fondness you are doing it; so just try to give Realisation to everyone, anyone who asks for it. But, as Christ has rightly said that: “Don't throw pearls before the swines." I mean, I shouldn't use these words today, on such an auspicious day, but doesn't matter.

So, this He has said it.

Now, this kind of people, who are they? They are the people who don't deserve it.

So there is no need to give Realisation to every person you come across, talk to everyone.

Gradually you will meet such people who will ask for Sahaja Yoga for Realisation; you'll give it to them.

Gradually those pigs, or what you call them, whatever Christ has called them, they will evolve, I'm sure, one day and they'll come to you.

So, let us try on the first level, where there are genuine seekers of a high level and you'll be amazed how they are sorted out.

You see, there isn't much space in the Kingdom of God, to be very frank. And we should not worry if we don't have many people over there. F or us, it is a

responsibility we must have all the population of this world going up there, is wrong idea.

That's not needed at all, you see; we should not crowd them there.

Here only, we can't sit all of us you see, we'll have to have a bigger place.

So we should not bother so much as to the, so much as to the quantity, that the quantity is not much.

Of course we should try our level best to pass the message; Because they should not say that `We didn't get the message.' Pass the message is all right, but we need not in any way force people or ask them to come to Sahaja Yoga or make them Sahaja Yogis; it's a difficult thing.

The more you will try, the worse they will be; they will be so troublesome that it's going to be an impossible task.

So in your generosity you must have discretion: how far to go with people, how far to work it out. This is the Mahālakṣhmī Tattwa which comes to you as a result of Śhrī Gaṇeśha, who blesses you with wisdom as to how to be generous: where to give, what to give. The discretion starts working. You don't have to think about it, it just works out, it just works out.

Discretion in Sahaja Yoga doesn't mean, at all, thinking or rationally coming to a conclusion, but it means that it just works out that way, in the sense that you feel it in your vibratory awareness. Once such a discretion is developed, you'll be amazed that those who are not to enter into the Kingdom of God will just shun it, they will not come close to it.

And it's better for us; less headache, you see, because they think that we need them, while they don't know, they need Realisation, not we. We have got our Realisation.

So this is about generosity; today I wanted to tell you about being generous to Sahaja Yogis.

Now, I'm not going to tell you that you go on giving presents to Sahaja Yogis and all that, because, as you know that, these material things have no value except they have symbolic value. And symbolically if you work for them and if symbolically if you try to express yourself, it is going to work out much better than in material way: that it should be so expensive, it should be so much, that's not good. Symbolically you should work out material gifts and things among yourselves.

But the main thing one should understand: that collectivity will only grow when you do not, by any of your attitude or behaviour, suggest that others are lower than you or others are higher than you.

For example, you see something straight, you see quite far away; I see much more than what you can see; is a fact; you know that.

But I don't tell you; I just say: “I don't know. Maybe try this, try that." I keep quiet; I just try to play about. I say: “All right. Let's see." I'll consult you, I'll consult him, everybody I'll consult, you see: “All right, try this." And, or I'll do all these tricks, you see, because I don't want you to feel that: `Mother knows everything, so why should I know?' First of all you can say that. Or you may say that: `Mother knows so much and I know nothing. I can never reach Her.' So, what you have to do is to make

another person see as much as you see. How will you do that? By being with him all the time, by being in such a relationship that the other doesn't feel the oppression, oppression of that personality, as if that person: `Oh, he is so great, he is so great, he knows so many things and he's so evolved. What are we? We are nothing.' When, if you develop such an attitude towards a person, then the other person can also develop another attitude, just the other way round. That he'll oppose such a person, he'll stand out, he'll be angry all the time at the slightest pretext, he'll be off and he'll feel hurt and he'll be miserable.

All these things can come up.

So it is not going to help you, nor the other person.

But to tell another person, if you want to raise that person higher, the best thing is to make him your friend, your dearest person and let him see as much as you can see, together.

Then the vision is brought out. Is not that one person sees something more and others do not see and the other person, the person who can see, thinks no end of himself.

You should behave in such a manner as if you don't know anything; it's better. You should see Me, how I behave. I don't tell you anything, I just say: “All right, go ahead. Whatever you think proper, do it." Then you come round, you say: “Mother this has happened like this and You have told us this way." So I say: “I told you, all right; but I didn't say: `All right, this is going to happen', but it happens." So is better that you should also develop that kind of an attitude that, `All of us have to go together.'

There is nobody who can just pull out one self ahead. We all have to go together, even Me.

Even if I maybe anything, what does it matter? What does it matter if God is great? So what? He may be great in His own play. But what do we gain out of Him is the point, that His greatness should be seen through us.

If we cannot move up to that point, what's the use of His greatness. It's better that He's away, He's too great for us.

So He has to come down. He has to come down to this level to make everybody feel that they're part and parcel of His own ignorance.

He may be the most knowledgeable person, so what? You have to take the cover of the ignorance upon yourself and go on slowly exposing yourself.

In the same way, if you can do it with other Sahaja Yogis. Then only you could be good leaders and you have been really generous with a full discretion.

So today's day is, as I told you, the thirteenth day is the Goddess, Dhanteras it is called, as that is the day of the Gṛuhalakṣhmī; She came as Gṛuhalakṣhmī. In the household, the lady is the one who is the symbol of that Lakṣhmī, to begin with. Because she's the one who looks after your food, looks after your comfort, she protects you, she nourishes you, she gives you joy. And the women who cannot do that are not Gṛuhalakṣhmī's, they are not the... `housewife' is a very poor word for that. They are the Gṛuhalakṣhmīs; means they are the goddesses of the family.

So, the other day we were in America. I told the girls; I said: “Better let us wait and what we can do is... all right, I am the Mother; you can give Me food if you want.

I don't mind, give the boys first and then the girls should eat." And one of them got very angry with Me. She said: “Mother what is this? They are dominating us." As if somebody eats before or later, what is the domination? I mean, in any case you are going to eat before or after. I don't understand the portion of domination. But, see, you are privileged, you are privileged that you can look after so many people, you see. What is so wrong in it? You see the whole atmosphere is so funny that if the men eat first, then women should feel that we are put down.

It's absurd, because it's a privilege; you are like a Mother, you are the person who has to look after them and you have to feed them. It's a privilege that a Gṛuhalakṣhmī should do that, look after everybody, give them food to eat and treat them just like their proteges; you can say, something like that. It's such a privilege; it's a sign of complete maturity.

Even little, little girls, you have seen, if they are brought up properly, you see, otherwise they can be horrifying. But normally little girls are very generous, more generous than men are and they are very, you see, always try to make you very happy.

They have great sense, if somebody is sitting down they'll come and give you food and look after you and... I mean, I have seen My all three granddaughters, do that. You see, even once a washerwoman came in the house; they said: “You must sit on the sofa." She said: “But no, I can't. I can't sit on the sofa.' `No, you must sit on the

sofa” they said. They opened the fan for her and they brought all the things that were in the kitchen for her to eat, now and they brought some plate and this and that.

And the elder one, she told Me, I told her: “What do you want to be?" She said: “I can only be a nurse or a air hostess." “Why? Air hostess and nurse, why?" “Because this is the only, these are the only two professions where one can give, isn't it, food; otherwise there's... I mean it's a privilege. Other professions you can't do this great job, this noble job, you see, this of giving food.

So that's why I want to be either the nurse or the air hostess." And they play; I have seen these girls play: “Now I'm the air-hostess, now you must eat this." They bring food in small, little things, you see. They make their own things: “Now I'm the air-hostess” and they'll bring it.

Now, there may not be any food in it, see maybe some stones they have put, or whatever it is. “You must eat, you must look after yourself, you're thinning down, you better..." Like that, you see; so sweet.

And then they'll bring some pillows, “Now you must lie down." Like air-hostesses they are working, you see: “Ah, are you feeling cold? Would you like to have a blanket or something?" I said: “What game is this?" “We are air hostesses." It's such a privilege, an innocent privilege.

And that's what, if we develop, this nonsense of a right that `We are higher; they are lower.' all this nonsense will go away. Who is higher and lower? See, like some hair are here and some are here; are they higher or lower? You can't do without this or this. It is an absurd idea, that has come into our heads, that we are higher, lower.

So a Gṛuhalakṣhmī is the one who has to be a noble woman, has to be an example in the family. Like, a housewife herself is a drunkard, marries ten times. What will happen to her children? Just think of it! Such a woman, a woman who has no sense of chastity, no sense of auspiciousness, no sense of protection for them, how can she talk? Who is she? What does it matter? I mean what comfort can anybody give to a housewife? She is the one who is the source of comfort; what comfort can you give her? To her the greatest comfort is that you eat your food properly, you sleep well, you keep well; that is the greatest comfort.

So this is what one has to know that a Gṛuhalakṣhmī is the woman in the family, She is the Gṛuhalakṣhmī.

But the man should not be a wolf, also a Gṛuhalakṣhmī cannot marry a wolf, you must understand.

If the man is a wolf, then he doesn't deserve to have a Gṛuhalakṣhmī but he can have a she-wolf as his wife; that's a good idea. Then they can fight, quarrel, have all kinds of divorces, this thing. But it's the responsibility of the Gṛuhalakṣhmī, to begin with I must say.

To keep the balance it is her duty, it is not the duty of the other people in the family. It is she who keeps... she doesn't give up at any cost... of course, if he's a wolf all right, he can go to the forest. She's not bothered.

But the men must understand: the more you start respecting the housewife, the Gṛuhalakṣhmī, in the family, the more there is respect, the more there will be settling of these women in their proper places, becoming proud of their houses and families and their own set up

that they have put in, they'll feel they'll have a meaning and the whole society will change.

But if the men run after dirty women and cheap and street women, then the same housewives can take to that.

So that is very important, that they must be respected, because they are Gṛuhalakṣhmīs. That is one thing.

The second thing is, they are also Rājalakṣhmīs. Rājalakṣhmīs are the Goddesses who are looking after the country.

Like England has a Rājalakṣhmī, too. Now, we say, we can say, the princess now is a Rājalakṣhmī, she is a woman with dignity, she carries herself with that bashful sweetness and all that, she's a Rājalakṣhmī.

Our Queen is very good too. But, we can say, other people in the same family are funny.

They belong to Royal family; they haven't got that strength of character to belong to that.

They have all the privileges, but they think they have all the rights, but no duties and as that also the Rājalakṣhmī can be very funny.

Like in this country there has been curses and curses because of seven queens were murdered in this country, I mean, I can't think of any country where even one queen can be murdered by the king.

This country has a very funny curse of these seven women who were killed like this. I mean, what sort of women they must have been? What sort of queens they must have been? I mean, there's no, nothing of a Rājalakṣhmī.

A Rājalakṣhmī is a dignified woman. She is the one who is the glory of the country, she has to be a glorious woman. She has to be a woman with all the attributes of a queen. And that is the Rājalakṣhmī: is the, is the queen, or the Goddess, that is the queen; and She resides in every country; every country has a Gṛuhalakṣhmī. And if that is insulted, then the people suffer. They will suffer in so many ways, like they will have money problems, they'll have financial problems, he'll have... also have problems of society, all kinds of things. Because whatever the queen does, whatever the king does, it is done by others. But especially the queen. Most of the fashions, say, in England, have come because the queen started it.

So whatever she does, she is so important and she has to have that idea in her that she's the Goddess.

She has to represent that Goddess which resides in every country.

So that is the Rājalakṣhmī.

Now, in countries where there is no, say, in democratic countries, then all right, then the head of the... the first lady of the country should behave not like American lady who married a tycoon somewhere, an old man and is now a photographer: What is this? So cheap, it is so cheap, she doesn't deserve to be there.

There's no dignity about her, she's competing herself with cheap street women. She should know that she is the first lady.

In the countries where there is even, say, not democracy and other sorts of governments are there, there is also a first lady. And why now these first ladies also have become competitors and they compete there with their

husbands and try... Wherever they have tried such a trick, you see, even *[UNCLEAR* `Bandha Naiki'] tried these things; she failed... Anywhere they tried like to outwit their husbands by this, then they failed, because God is not with them.

They are there because they are first ladies and they should take all pride within themselves. Even if they feel they are a little bit let down by people, not respected. But if she respects herself, nobody can be disrespectful to her. She should keep her respect and everybody will respect her. But just to punish people, if she has to behave like this, that means she has no value of her own.

So the first thing that one Lakṣhmī gives you: the value system. Your value system is corrected. You evaluate yourself properly; like, you know the value of this and value of that and value of this. But the value system for a Divine person is not based on the amount of money or amount of matter it has, but it depends on what vibrations.

So the whole evaluation system changes when you get into Divine temperament, that you start seeing things: what is precious is what has the maximum vibrations.

Whatever has vibrations is the precious thing for a realised Soul. And not what is not Divine. What is not Divine, we have nothing to do.

But you'll be amazed, whatever is Divine is all very precious, also otherwise. Like the paintings, which are done with divinity, means the realised Souls have done, are today very expensive; may not be in those days, but now today.

Actually all the truth comes up gradually and people can see that clearly, that there is something special about these things.

So your value system changes as your Mahālakṣhmī essence starts growing and manifesting. You stand absolutely open and you find new things, new ideas, a new evaluation of everything starts up.

Once this happens to you, know that you are growing. You must know how to judge whether you are growing or not and that is how you will know that you are growing in the right direction, if your value system is in place.

Today's day is the Lakṣhmī's day; I bless you with all the Lakṣhmī's powers and specially the discretion.

To improve your value system; whatever more valuable is to you, what is the most valuable thing to you; you must try to devise that.

Then there is, after this day when they worship the first day is, they say that, that is the day when Diwali was celebrated, when Rāma was made the king. He killed Rāvaṇa on Dussehra and on this day that Rāma was crowned and that's why they celebrated.

Now, Rāma is the person, at that time when He's crowned, He represents the benevolent King; and the benevolence of a king is being crowned, so that's why they celebrate Diwali.

But we have a special significance of Diwali, it's a very special significance, I think, that the light that we see here, you will see, always goes upward.

Fire is the element that always goes upward, it's always against the gravity and it is against all that pulls you down.

And the light of the Spirit is also like that, it always takes you upward. And the person who is a realised Soul is called as an enlightened person, because he has the light. And the light has a capacity to give you a full idea, to see what is what, to relate to each other, to find out the distances and the differences and to discriminate.

So the light represents discrimination. And when you are enlightened, the Spirit is enlightened, in the sense, Spirit is the light, but which starts expressing itself in the atmosphere, manifesting in the attention of yours. Now, what we have done in Sahaja Yoga is nothing but is Diwali.

First one light was enlightened, then that light enlightened another light and now we have so many lights. This is the Diwali that I have, I enjoy this Diwali than anything else.

Now some lights are really sometimes flickering, I know that, doesn't matter.

Some lights are afraid of the wind that might affect it, so I have to look after them. In India you see this part is called as achala of the Mother", it is where she keeps her child hidden and this is where she looks after the candle also, the light is that she has kindled. And very carefully she looks after it and tries to see again and again if it is burning or not and then she is sure that it is burning nicely, then she puts it on a higher place where it burns, not for itself but for others. It enlightens others and

enlightens the path of the people who are going in the darkness.

So, for us, Sahaja Yoga today is a Mahā Yoga, because it's a dīpavali. It's not only one dīpa of your Mother burning, but it's so many lights all over the world, you know they have taken their light and they are burning.

Even small children are giving Realisation.

It has spread to the villages now and is spreading slowly as the Diwali; and every day we celebrate Diwali we have more and more lights and I'm sure these lights are going to grow *[UNCLEAR]*. Those people, who still have flickering lights have problems, you see, they always have problems and they must know that their light is to be brought in properly into proper shape.

They must put all attention to put their light in order. If your lights are ordered there cannot be a problem, there cannot be a problem.

So the correction is also a Divine quality in you, which should work inward, by which you correct yourself.

The other day I was explaining how you don't have to think. Is very simple, it's a machinery, it's a Divine machinery which you have found out now within yourself.

Now at this time when you have got a machinery, you don't have to think about it. Because the machinery that is Divine, is just like any other machinery. For example, you know the machinery of the car, you don't have to think. You don't think: `I have to put a brake,' you just put it. When you are a master driver, you just do it; you don't think. Do you think? If you start thinking, you'll kill so many people by that thinking.

So in the same way, if you have mastered this machinery; if you know which one to move, how to move, how to work it out, if you have mastered it you don't think about it, we just work it.

And that is what it is we have to understand that, after developing Mahālakṣhmī Tattwa, which is the main Tattwa, which is the evolutionary principle by which you have evolved; is the ultimate, the Suṣhumnā, the central path, which is the most important.

If the Suṣhumnā is not all right, then you cannot do anything, because there is the flow, there is the opening, which is important, which makes you wider, which makes you deeper, which makes you greater.

If that is the path of Suṣhumnā which must be always kept open, must try to keep it open by balancing yourself, by this generous attitude and by seeing everything in your, through your discretion. Keep it open. Keep your Suṣhumnā open; and that is the path of Mahālakṣhmī. If you keep your Suṣhumnā open, there will be no physical problems, no emotional problems and of course no spiritual problems. That is how one has to understand today's Mahālakṣhmī Tattwa.

Now at this position when you reach, you see, this position is very important at Mahālakṣhmī's principle, is that it gives you the witness state, no doubt.

But as I've told you before, just after this first day's Pūjā of the Lakṣhmī, when Rāma was crowned next day they have the second day. And on this second day...

This is the... thirteenth day, as I told you, is the day when the Lakṣhmī was born.

Fourteenth day is a horrible thing, which I do not want to tell you much about, because that is the day the Goddess had to fight all the horrible Rākshasas.

So I don't want to talk about it much because you know all that; that is the fourteenth day.

Then the fifteenth day is the day when the moon is absolutely missing from the thing; it's absolute darkness, where you put these lights to suggest that: `There are lights; now let Lakṣhmī come within us.' So there is no spot that should be left which is dark.

So everywhere the Lakṣhmī resides and give us the glory of Her blessings.' Then it is the night when you have the dark night, as you call it, Amāvāsyā. Then the first night after that is the first moon that the, you say the, What? The waning moon?

Sahaja Yogi: New moon.

Shri Mataji: New moon. The new moon comes up; the first day, is the day when the New Year starts for Shālivāhana. As you know, Shālivāhanas are My ancestors, or whatever you call it; think Dynasty; that is the day.

That day, they take a shawl, shawl of the Mother, like this and put this water carrier on top, to suggest the Aquarius time. You see, the Aquarius time has started according to them; they put that on top of that and put it, like a ag, on top of their houses to suggest now the Aquarius time is there.

With the Mother's shawl they make the flag and on top of the flag is the water carrier, is put upside down to suggest that the Aquarius time has started, that the time

of Kuṇḍalinī has started and that this awakening has to take place.

That's the first day of the year they start. Then after that, the second day is, so it is five days actually; but why I said four-day celebration, because one day is a horrid day in between.

But also there's a celebration because, after killing all these Rākshasas, there were Diwali.

Many a times you see these things happen and every time She killed all these Rākshasas they celebrated it by putting lights all around.

So after that is the second day, is very important, which is here, is the brother and sister special day, where the sister invites the brother to her house for food. And if he is a small boy she will give him a bath; even if he is a big boy he sits with all his clothes on and she will throw water on him and puts something very fragrant things on his body and gives him a bath nicely and gives him a protection. It's a purity of relationship between a sister and a brother.

And then the brother gives her something as a present at that time. He may give anything, it's just symbolic. Is the love and affection of a brother and sister is expressed at that time, is very important.

And then the sister, you see, actually gives him a bandhan, with actual light, which we call as the Ār.ti they do for the brother. And that's how they try to give a big protection to their brother.

So this is the day of the, they call it in Marathi Bhau beej or Bhaiya dooj; or that is the Dwitya, the second day of the moon. *[UNCLEAR]*.

Now it has significance because it is very important that our relationship as a brother and a sister must be strengthened, must be purified, must be looked after.

In India, even if somebody calls you a sister or a brother, then he is a sister or a brother; it is a very difficult situation. If somebody calls you a sister, then you have to accept that situation. And if you accept that situation, all your life you have to carry on that relationship of that nobility, whether he may be your brother or not, doesn't matter; she may your sister or not, does not matter. But once you've said she's your sister, then all that purity is there, all her chastity is to be protected and she is to be looked after.

But this is how it is; these are the five days they are celebrating; short I've told you, how we Sahaja Yogis should understand, these five days are days of real festival for us because we have overcome death now, we have overcome that degradation that would have followed after it.

Now we are people who are victorious; so this is to celebrate our victory over evil, our victory over our weaknesses and our victory towards the goal of our achievements: that is full Self-realisation.

And that's how it's a great day of celebration and may God bless you all.

And in this jubilation I join you all and I'm very happy that we are so many today in this country and a day will come when we, our righteousness and our greatness will

definitely enhance the path of darkness with this light and improve the conditions, to such an extent that people won't believe that they were living in this wretched world and today they are in such a beautiful world, they won't believe.

It will happen; as it has happened within yourself it will happen without. And that's what is the day I am waiting for, when such things will happen. And all these things we are doing here, living a righteous and good life now, with forgiveness for others and with all the generosity it will became a universal thing for people and when this will become a universal happening and when people will universally accept Sahaja Yoga, then will be the real days of Diwali celebration.

May God bless you.

[Shri Mataji discusses with Sahaja Yogis.] So I must say, for Christmas I won't be here, I'll be in India. It's nice way because I'll escape all your presents. You gave Me so many presents last time that it was too much for Me.

Of course if you say that I gave you because that's of course is nothing great because, you see, if you give to one person. It is too much to carry, they say you have to have a shipload.

And if one person gives to so many, it's not such a difficult thing, isn't it. But if everybody gives to one person it is too much. If one person gives to many it's very good because the load is lessened on everyone and also shared you see of that one person.

So My giving was a better thing than your giving to Me, because I was really thinking of taking a ship, see, to put all the nice presents you gave Me.

So, do you have any questions? [Long pause.] [Aside to some Sahaja Yogis:] So, now, just... this is your ring, maybe is this one is. Kay? Here is the ring. Where is the... Simon, come along? So, you see, today's Pūjā is more sort of asking for the expansion, expansion of your Suṣhumnā; more that.

So as it is, when we are doing this Pūjā, first of all you must develop a mood of forgiving others and forgiving yourself also; just that mood, first of all, to improve your Suṣhumnā further to grow, first of all.

So there's a mantra for that: `Ya Devī sarva bhooteshu kshama rupena samsthitah', all right? And, `shanti rupena'.

All these mantras, if you say, all of you, if you say these mantras, one you can say and they can repeat you and then that will definitely improve. These are all mantras for the Suṣhumnā.

[Shri Mataji talks aside, they laugh, then Shri Mataji says:] The Indians are that way very funny.

I think you people don't have any machine, a grinding machine in the thing.

So I had better pay for that machine. Because I would like to give some present to the ashram.

And what do you call that machine, grinding...?

Sahaja Yogi: Grinder, Shri Mataji.

Shri Mataji: Get something greater and higher. That's the point is.

Contents: 1982-11-26 **Talk to Sahaja Yogis, What You Can Do (Feel the Beauty of Thankfulness), Caxton Hall, London, UK**

Let's start! Today is a day of departure for Me, for India, and, I am very sad that I have to leave My children here. It's a sad day, no doubt. But I have to go as you know and you all are going to join Me, quite a lot of you.

But those who are going to stay here have to understand that they are here with a purpose, not without a purpose and during My absence one should not waste that time. On the contrary, you must put your mind to find out what you can do to improve the conditions of other Sahaja Yogis.

Many of you are Sahaja Yogis and you have felt Cool Breeze from the very first day and have been feeling it also. But there are so many, still, who don't even feel the Cool Breeze and they feel very funny about it and feel sort of guilty.

Sometimes they feel that they are something of a lower type, or something wrong with them: that they don't feel the Cool Breeze.

So, one of the greatest worry, for all of you, should be that there are some people who are not feeling anything in their hands. They have been coming to Sahaja Yoga, have been religiously working it out, but they haven't been able to achieve the first experience of Cool Breeze. For this there can be many, many reasons, not one, but there can be many reasons. And without getting involved into these reasons, if you try to see within yourself, and, if others who have felt it are compassionate and kind, they can definitely help others.

But the worst thing that we human beings suffer from is ego. And this ego makes us feel small, at the slightest thing anybody tries to help you.

Some people might have a hurt ego, might have a bloated ego, might have a state of mind, which does not even see the ego. And that is why it is difficult to talk to anyone [about] what is to be done to improve? So those who are better off, suffer from a dilemma: they don't want to hurt another person and another fear they have [is] that, if they try to help others their ego might go up! [Laughing.] Because they are afraid of their own ego.

But we must understand that, once we have come to Sahaja Yoga, once our Kuṇḍalinī has been awakened, then, all of us have now become part and parcel of one body, of one body of the great Primordial Being. In a body, as human bodies are, supposing a finger is numb, then all the body's attention is on that finger to cure it and all the other fingers and the whole body, the brain, the mind you can call it, everything is worried about that finger [and] how to make it alright. Naturally there is no ego for these fingers, so nobody feels hurt or bad. And the fingers are also anxious to do it, because they can feel the problem of the finger which is numb.

If there is some problem, say, internally within your body, all the cells which are needed to correct that problem will rush. The blood will rush. The heart will pump. Everything will work out in a very co-coordinated way, but nobody sees that but that, “Why should I take help from anyone?" Neither the one who helps is frightened or afraid or also feels the ego. The reason is, the cells of the

body are under the complete control of one brain, of one personality, of one cell.

But in Sahaja Yoga, this collectivity is not yet established. That's why people feel hurt, people hurt each other. They have fear of another `cell', which is the brother `cell', it is the partner `cell'. Which is the part and parcel of your own being. Are we afraid of our eyes? Or afraid of our nose? Are we afraid of our hands, or of our feet? And this collectivity is such a vicious circle that unless and until you become really collective, you cannot feel another person. And unless and until you have that sense of responsibility of collectivity built in yourself, you cannot help another person.

So certain amount of growth is needed in the whole body to be sensitive enough to help each other, to be wise enough to help each other, to be resourceful enough in us to really nourish really nourish another one. And that development has to come again through collectivity; is most surprising it is.

I know sometimes people feel that there are Sahaja Yogis who are not even of one mind. I agree. That somebody will say, “Your Viśhuddhi is catching” another will say, “Your heart is catching." Another will say, “Your void is catching." They don't say that, all of them will say the same thing. One will say this, one will say that, one will say that. The reason is, some of them have developed certain sensitivity to a certain center, but not to all the centers. And that's how there can be a difference of opinion as there should not be at all.

So firstly we must all know that we are still growing. We have to still grow. In Sahaja Yoga even if you get your

realisation, that doesn't mean you suddenly become John the Baptist! We all have to grow.

And for growing and growth we have to discard something and we have to accept something. And the best thing that should be discarded is your ego and it comes in so many ways that it creates a barrier between you and your Creator.

Sometimes this ego can take you to anti-God activities and you will not know that it is your ego is taking down there, because the identification with ego has been, not [only] in this life, but in many lives before also.

So to get this identified, or we can say, to get dissolved this ego, or to get away from this ego is a difficult. But as you grow out of the mud of this ego, the lotus starts becoming fragrant and everybody can see that fragrance.

It is more difficult in the Western countries, than in the Eastern, because the whole basis of the growth in the West has been so far based on ego and competition. There is no competition in Sahaja Yoga.

You just think if one finger starts competing with another finger, what will happen? It is as absurd as that! Now we are talking of roots, you are not talking of the shoot, what people have achieved through Western style of thinking. Now we have to go deep down into the roots, so we must change our methods.

There is no competition at all among roots, they help each other: if one fails, another goes and helps him.

That is how this living process can work out.

We have to change our ways of tackling ourselves and others, and, you have to realise, that God's Power of Love is the highest, deepest and the mightiest. And this is the power of love that we have to assert. But love just does not mean that you spoil someone or tell lies just to please someone. It may not be pleasing, in the beginning maybe, but ultimately it will be.

So when you have to talk to someone, of course you need not be arrogant or rude at all, should be sweet, you should be kind, compassionate, but it's not diplomacy going on there. It's not any that you are trying to get out some votes from that person. It's a guideline you are giving to the person. And the guideline can be even silent. The greatest guideline for anyone is the precepts that you follow, the ideals you have, the way you behave.

You know in India one person gave realisation to 10,000 people. And how he did it, how he impressed others. He impressed others because he went to a office, the commissioners office, for some [of] his personal work and then he started talking in such a manner that they couldn't understand that, this man has come for some practical, every day-to-day stuff and the way he's talking, the way he's behaving, the way he's dignified and so firm. How is he managing that? So they said, “Who is your Guru?" Immediately it came into their head [that] “Must be some good Gurus they have." He said, “I have no Guru, I've only a Mother." He said, “We all have." That's how it started.

So one must know that, by your own behaviour you can talk to another person; and that behaviour should not be superficial, must be coming from the heart, the concern

within, the concern that this person should be alright. Genuine concern. And even a dog knows that, you don't have to tell anybody by taking some sort of a vow, but even a dog knows what is a genuine concern and what is not a genuine concern. With that concern you have to talk. And that is what we lack is the genuineness within ourselves, our heart if not open.

Open your hearts! Now you have entered into the Kingdom of God open your hearts! Just see yourself, why have you got fear? For what? Ultimately what is going to happen? We are all going to die, isn't it? So put that, fix that point! We are going to die. Whether a tiger eats us, or we jump from anywhere.

Something has to happen to us to die.

So why should there be any fear? Now if there could be a genuine fear [it] is this, that, you may not receive your realisation. Even this genuine fear has no meaning because this will also kill your chances of realisation. If you believe that God is great and that His compassion is great, really from your heart, you'll get your realisation no doubt. You all are there for that and the Divine Power itself is anxious to do it, extremely anxious. You can see, can you believe that there are so many people who are realised Souls today in this London? I came here about twenty years back, if somebody had told Me that there are going to be so many realised Souls here in this place, I would never have believed, because at that time I had met very few, in the whole world I would say.

So the things are happening, but be patient! And believe in the mercy of God, in the kindness of God, in His

compassion, in His anxiety to give you this gift of realisation.

And this is one of the greatest hindrances people have, when they do not feel their vibrations.

Today I received a letter from Gill [from Brighton] and she said she went with My photograph to be framed or something, in a shop. And the shopkeeper, that lady she looked at the photograph. She was little bit, I don't know, concerned and she said, “Who's photograph is this?" So Gill just said, “You put your hands towards it." “Oh God, what has happened? As if some door has opened." Just she puts hands there and she gets it. And Gill was amazed, because six months, she never felt anything! [Laughing.] She was breaking her head with it: “Mother, I never feel Cool Breeze, I never feel Cool Breeze." But she is a great seeker no doubt. And now, she says that her brother came in and he didn't feel the Cool Breeze.

So Gill said, “You have a bad liver” “Yes, yes, How do you know? I have.

I've got pain in the liver. I've had problems with the liver." So Gill said, “Put your hands towards the photograph and put your left hand on the liver." “Oh God, I am feeling this [the right middle finger] and I'm feeling the tingling" and this and that and he showed the finger for the liver. And she was amazed that this gentlemen just walks into the shop where are so many people are coming, going, no Caxton Hall, no peaceful atmosphere, no other Sahaja Yogis sitting there and suddenly you find [that] this gentleman feels the Cool Breeze. Not only that, but he can exactly say where he's catching. Nothing happened, no trembling in the hands, no shaking, no

burning. And he felt better on the liver! She couldn't understand what was the reason. The reason is very simple: when you come for a program there are many others who are already feeling vibrations and you don't feel it, it's like, you see, they have a property and you don't have sort of a thing.

So your mind, which has worked to competition, mind which has worked through realizing that, “Somebody has something I don't have” haves and have nots, you see, that mind starts putting fear into your head “Oh God, will you have it or not? Will I get it? And even if I get it will I lose it?" And that fear I see on the faces of many new people. Give up that fear! You are all going to get your realisation. Give up that fear! You have not entered into any competition here. Just to relax. Just relax now! Then the more you want to do about Sahaja Yoga, again you are tense. “I have to meditate early in the morning; I have to get up tomorrow early in the morning” you see, you go on pestering yourself.

Whole night you won't sleep and when you are meditating you are dosing. Relax! God is looking after you, believe Me! [Smiling] He is going to give you realisation and He is going to look after you and He's going to wake you up in the morning too, but relax! The first idea that “I can do it" is wrong. He has to do it. It's not working out because you think you can do it. If you can come to this conclusion that “I cannot do it, it is His mercy, His graciousness has to work out." But, after realisation, you have to do something, in the sense [that] you have to desire. But when I say you have to desire it, again you will say, “Alright. Now I'm going to sit down

here and nail myself to this place and I'm going to sit down and desire it!" This desire is a dead desire, you see, just pushed onto your head that, “Oh, I must desire! Mother has told I must desire." You have to be hungry. You don't say that “I have to desire that I have to be hungry” do you? The hunger is from within. Which is there, no doubt, but is clouded. The hunger is clouded because you have fear. If you put a goat before a tiger and give him to eat, he will reduce with that, eating, whatever it is, because it has that fear, that there is a tiger which is going to eat me.

So first kill all the imaginary tigers around you. Again we come back to the same, that, desire must come from within you. And it is there, but is clouded. Relax! It should not be that, “I'm very relaxed!" [making Her hands into clenched fists and smiling]. It's childlike. It's simple. A relaxed person is just like a child.

So not to get frantic. Try to relax. That's all. For everyone. But relaxation never means that you are inactive, on the contrary, the person who is relaxed is extremely active on the exterior, but inside he's absolutely silent, absolutely relaxed and at ease.

Outside you may feel.

As you know, now at this time tremendous vibrations are flowing. And I can see the flow tremendous.

And all the Chakras are within like this around Me [demonstrates shaking both hands and rotating them a bit] but I see them and their play. At the most I may stop talking, but it is flowing.

So whether it is for the seeking or for anything else in the world, the first thing is that you must take an attitude of

a relaxed witness. If you can do that, then those who are not feeling vibrations will definitely feel. I have see people on whom I've been working and it wouldn't work out. Of course they were not rude or in any way arrogant, but felt very sad that they couldn't get the vibrations, so I said, “Alright, today you go and enjoy the flowers in a garden. Enjoy the birds and talk to the sky and come back tomorrow", it works out.

Because you have been always like this. In Sahaja Yoga you don't have to achieve anything. You become.

First you become and then mentally you understand Sahaja Yoga. But those who try to understand Sahaja Yoga mentally first, are really in for trouble. Because when you read it, it sounds so great and you think, “Oh God, where am I?" So please, if you give realisation to someone, take it easy. It will grow. Don't give Advent to read, next moment. We do it! Why? We think we should impress the person that Sahaja Yoga is a great thing and the person must read Advent so he'll come to Sahaja Yoga and we'll establish this man because he will see and will be impressed.

If somebody is going to be impressed by these things, such a person is of no use for Sahaja Yoga, take it from Me. If they are going to be impressed by something exterior and superficial, how far will they go? They have to achieve it within themselves, their own Spirit. They have to be impressed by themselves, by their own achievements. If you understand this simple principle that, when we become the Spirit, we manifest a power which is just the opposite of any other so-called powers.

Like, [if] you take science, it will analyze. Sahaja Yoga will synthesize.

Take philosophy, so-called, it will try to find out the dogmas. Sahaja Yoga will neutralise all barriers of all religions.

Because all these forces are deadening, they deaden. The religion is deadened, God is deadened, everything is deadened by that. While Sahaja Yoga is a living force within you and that's how it neutralises all that is destructive all that is deadening. It's a living force of God, is a very powerful force, is very wise, it understands everything. We have heard about it, but we never believe there could be such a force. And the first time we feel that force, we don't want to believe it: “How can that be?" Because we still don't believe that we can be the source of that force, which is integrating, which is synthesizing completely, which nourishes, which helps you, to rise above falsehood to Reality.

It doesn't allow any falsehood to build in. While all other forces, whatever you try, political forces [are] based on falsehood, absolute falsehood. All politics is based on falsehood, we can see that. How can you explain the policies of these nations? You just don't understand. All falsehood your democracy is `demono-cracy', your communism, I don't know what sort of a thing it is! All absurd, perverted and false. But in Reality you are a communist, you are a democratic person. Everything within yourself is the Spirit.

But to become the Spirit, if you stand on falsehood and want to achieve it you cannot. Give up all that! Become

the Spirit. Then you start seeing [that], from the window, of the Spirit everything is different.

So the falsehood that we have accepted throughout stops your vibrations, all this is falsehood, believe Me.

The Truth is God's love. That's the only Truth there is. That's why they say that “God is love and He is Truth." The rest is all falsehood and if you believe in this principle to begin with, really from the heart, then this power starts flowing through you.

It's the most powerful thing, universal thing, which is doing thousands and thousands of things of making these beautiful flowers, fragrant flowers, our heart beating, creating human beings, animals, everything is done through this living power. And this living power just has to flow through you and believe Me that human beings are the only instruments of that power.

Some people think of compassion and think that they must help other people. That's falsehood! You can't help. You help on a superficial basis. The only help one can give to another is when you become part and parcel of that Great Being and realise that other `cells' are also there, who are awakened or may be awakened. That's the real help, that's the real compassion, that's real happening. Sahaja Yoga is definitely, is the deep understanding of this fact.

We indulge into activities which are superficial and could be anti-God, as I told you. But for Sahaja Yoga the activities are extremely simple even a finger movement like that, is sufficient to do tremendous things. There's no need to stand on your head for it. Awakening is your own, there's no problem on that. The problem is, to prepare

yourself for that awakening by not preparing yourself! Be unprepared! Be simple! Just be simple! Be childlike! Just that. Which is such a difficult thing, to be simple. No elaborations are needed, nothing is needed for that, no preparations as such, except, open your heart.

Now how will you open? Like that? [Moves Her hands from the chest outward as if opening a pair of doors in Her chest.] Pay attention to your heart, just pay attention to your heart. You'll be amazed, it will start melting. Just melt your heart. The thawing starts as soon as you pay attention to it. Tensions will drop out and you will feel Cool Breeze.

So those Sahaja Yogis who came to Sahaja Yoga and didn't feel vibrations, should know that the fear that they have... Everybody thinks there's a show on, like a dog show, like other shows you see. And they come with that idea. There's no show on. It's a thing that you have to achieve yourself, which you achieve, that state, automatically. Now this is about the Sahaja Yogis who feel that they do not feel any vibrations. Maybe sometimes it happens also in some places also, where the Viśhuddhi Chakra is very bad, you don't feel any Cool Breeze.

So doesn't matter! As long as you feel peaceful, enjoy them! Why worry about the vibrations? I don't understand. What is the need? If it is not there, well and good. As long as you feel the peace of your Spirit. You just put your hands to another person.

I remember one gentleman in India always used to say, “Mother, I don't feel anything, I don't feel anything. I've done that, done this." I said, “Thank God you don't feel

it." He said, “Why do you say that, Mother?" I said, “Enjoy your peace! Enjoy it!" But then he wouldn't listen so I said, “Alright, go and feel the vibrations of particular gentleman!" And he got blisters on all his five fingers! [Laughing.] And he came to Me and said, “Mother, Oh God!" [Laughing.] I said, “You wanted to feel now have the blisters! What can I do?" So those who do not feel, also are avoiding some problems for the time being! Take it easy! Is a very good word [phrase] `Take it easy!' Which is, you know, this word, has come very recently. It was not there, never. It was `Run! Run! Run!' before. Now everybody says `Take it easy!' Specially if you have been to some other Gurus and some other `meditation' centers and all that, where you have been jumping morning till evening, you see, you don't want to believe that Sahaja Yoga you get, only by sitting quietly! Now there are ways and methods for improving your vibrations. As you know in Sahaja Yoga they are all described. For people who suffer from ego, I think best thing is to put your hands into the ice, right hand, may be. It may work out. Try it! But don't prepare! Just push your hands into ice sometimes. It may work out. And for people who suffer from superego, little bit burning your hand on the candle may help. Just try! Because the hands are not sensitive.

So there is a heat or a cool too much. Either you are a frozen personality or you are a heated personality, you are not in the center.

So if you are a frozen personality, better melt it a little bit, try! I never said this before because half of you would have run away if I had said this! But don't burn it to have

blisters I am saying! Just a little bit, try to see that, if you burn your finger the sensitivity will improve. But someone is thinking just now that, “If you have both the problems, what do you do?" [Laughter.] There are permutations and combinations because if you get out of your ego you have a big superego that comes up and if you get after your superego the ego comes up. There then, the attention has to be brought here [puts Her palm on Her Brahmarandhra]. And Sahaja Yogis know what it is, here to keep attention here. If you can keep your attention here, then you are above this and if something drops out it drops out forever because you are standing here.

Say if I have a shawl and somehow I can jump on to that gallery [pointing upwards to gallery in the hall] and this shawl falls off, then I never have it, isn't it, because I'm [up] there and the shawl is down here.

So the ascent must take place. If you do not ascend... How do you ascend is through your attention.

Where is your attention? Ask yourself, `Where is my attention?' Either you are counting your money, counting your votes or some people even count lampposts I am told! If they have nothing to do they can go on doing whatever they like! But count your blessings! Count your blessings! And your ascent will start. Count your blessings. And that is how you ascend, ascend in the Realm of God.

If there is no ascent, then you'll move from left to right, right to left, you will be [a] wobbly person.

But count your blessings with your heart, feel it! The thankfulness. English language is very good, you say

“Thank you” now in Indian languages also you see, we translated it, to say “Thank you” but we don't say `Thank you' because what is there to say with the mouth? Normally there are no words for thanking, because how can you say this if you are feeling from the heart? Even a glance, even a tint in the eye, glint in the eye, can express that, just a smile, just the bending of your head. There's nothing to be said, to feel the gratefulness and thankfulness for the great blessings of God. But if you read newspapers every day you'll forget this mantra, because when you read newspapers you say, “Wha! What a curse it is! God is a curse on this earth!" or that, “He has put his curse on me and I am the persecuted animal!" For ascent it's not a mental procedure, it's a procedure of the heart which is thanksgiving. Look at the flowers, they are giving thanks to God. The whole being is nothing but thanksgiving! Not worried, they are being plucked, they will die tomorrow, not worried. As long as they live it's giving thanks. Look at everything, look at this candle, what is it? Is thanksgiving. Everything that is created is giving thanks.

What about us human beings? We say, because we can say it, they cannot say. It doesn't have words to say. We have language, that's how we have become superficial, we have lost our depth because we have language. There is no language for the silent expression.

So those who do not feel realisation, should be thankful to God that, at least the desire, that they are seekers, that they are seeking God. How many there are? Today when I was coming to Caxton Hall, I found people walking with their tailcoats and so many, serious all of them. Bow

ties! How many are seekers in this world? How many are seeking God? How many are seeking higher life? So be thankful that you are seekers, that you have felt the need of God's love, that you do not want anything that is not God. It's such a great thing, that you have a heart, you have a mind that desires the Highest! Be thankful that you are seekers and born in this great time where you have to get your realisation. Be thankful. I know you have committed mistakes, alright doesn't matter! In your seeking you have committed mistakes, doesn't matter. But be thankful that God is looking after you. You are the special people created by His love, guided by Him.

So be thankful. And thankfulness is a quality of heart. That's how, when you feel the beauty of thankfulness, then you start feeling the Spirit within you.

It cannot be expressed, it cannot be returned, it can only be enjoyed. The blessings can only be enjoyed isn't it? And it is for enjoyment only, it's not for anything else. Just that you should enjoy the blessings, that's why the blessings are there.

So to achieve the blessings, is not the point. Blessings are everywhere, or I would say, there are tremendous vibrations today in Caxton Hall. And now some of you are not feeling it, that doesn't mean that God has not accepted you, that doesn't mean that. It only means you have to turn your face a little bit this side. Nobody should feel higher because they are feeling vibrations or nobody should feel lower because they are not feeling vibrations. But if somebody tries to help you, don't feel bad.

Now all of you who are going to look after the new people here, must know that, again, it's God's blessings that you

are here, that you have this great work to be done. That you are now employed by God and He has given you this special job, to give realisation to people. Again, count your blessings.

Don't feel depressed.

Some people say, “Mother, now you are going and they are all going with you." God knows why I'm taking them there that, perhaps, they need more training than you do. But again the competitiveness comes in the reserve force as they say! But where am I going? And that is how, in both ways, we have to count our blessings, that you are going or not going is not the point. Both of you have a responsibility which is bestowed upon you as a blessing from God. If the attitude towards Sahaja Yoga becomes of a child who expects everything from God, because he's the child of God. What's wrong? It's no ego. Because if God is Almighty, He'll jolly well have to look after you isn't it? But we are not like children you know, that's the reason. A child will demand. But you must have that faith, that, whatever you demand, He will do it! I don't know if you have forgotten a story I used to tell long time back, what My grandmother told Me once upon a time...

[A very small child comes up to say hello to Shri Mataji.] Yeh! Yeh! Come! Come! What do you want? You want this? Alright, have it. No, you want chana? Ha! Have it.

Child: No.

Shri Mataji: Chana? No? Then a kiss? Come, come, give Me a kiss. No? Alright, give this to mummy, come along give this to mummy. Responsibility, they like it, they like it. You must watch them.

Alright. Now, what do you want? You want flowers? [Pointing to a bunch of flowers offered to Her.] No? Alright. You give it to them, give it to them. Not for himself but for others! Give it to you. This is Godsend. How children explain things so in a, such a, simple way. We cannot be like children. We are very grown ups you see! Today really I don't know what to say. You better ask Me some questions. Any other questions please?

Shri Mataji: Come here, I can't here. You see the vibrations are just blowing in My ears! Seeker or

Sahaja Yogini: You suggested to us that we have a day without food and a night without sleep each week.

Shri Mataji: Good idea, better try! Seeker or

Sahaja Yogini: So we've been doing it for four weeks.

Shri Mataji: It helped you? Seeker or

Sahaja Yogini: Yes, I don't mind the days without food but when I have the days without sleep I find that, really like now, I can hardly keep awake in the evening. I don't think if it's really very good to continue it every week.

Shri Mataji: I think every day you must sleep early, is a good idea. It's not nice to keep awake in the night. Night time is not very good. And, why I said to keep awake in the night was that, because what I find that Sahaja Yogis have more problem of the left side. For the left side people it is important that they should keep awake in the night and lots of things work out, because you are alert. In the night only these attacks come. Left-sided people get all their attacks in the night and right-sided people get all their attacks in the daytime.

So for the people who are left-sided, in your case, specially, you are left-sided, so what you have to do is to sleep less in the night. You can sleep in the daytime, I don't mind.

Sometimes you can do it, now do it on a Saturday or a Sunday. Otherwise, this left side won't come up. Because we have to try and experiment you know.

Seeker or

Sahaja Yogini: Will you say something about the timing because for example to keep awake from say 12 o'clock to 4 is very easy for me and the other night I stayed awake from 12 to 6:30.

Shri Mataji: The other way round I would say. You get up at 12 o'clock, that's better.

Seeker or

Sahaja Yogini: Yes I did that. Then if you're awake from 12 to 6. And then can you rest for an hour before you go to work?

Shri Mataji: No, no. It's all your lookout. There's no compulsion in Sahaja Yoga. You experiment with it, see whatever suits you. And you will be able to see yourself. You have to experiment. You see, every individual has their individual problems and this is one of them. One has to see that, if you are a left-sided person, is to keep awake before 12 o'clock is better. Afterwards, gradually if you sleep, you see, all these left-sided problems will disappear. But the right-sided problems start in the morning, you see, `I have to go, I have to catch the bus, I have to take this' plan it, plan it, plan it! So that time if you at least don't eat, you get more time. You get more

time and apart from that, your stomach, which is active is better off.

Seeker or

Sahaja Yogini: I don't mind about not eating. You want us to do it every week then? One night?

Shri Mataji: No, no, you have to experiment. There's nothing like that in Sahaja Yoga, as you know it is not compulsory. But if it helps you, the way it helps you, [then] try. That doesn't mean now [that] all of you should buy a bucket of ice and put your hands into it. You see this is the trouble with human beings, you tell them anything and you find them sitting with a bucket in the hand! [Laughter.] No, I'm just saying `try'. You see, because, you must know, I have no problems. Alright? You are all individuals, you are all professionals, you are research scholars. Keep your mind open and try and find out if it helps you. Every individual has individual problems. All these little, little problems you can solve yourself, because you have the light. You have the light of vibrations, the Spirit is with you, so you are independent.

I just give you guidelines, that doesn't mean that you everyday have a vision! No, horrible it is! But it has helped some people. May not be for everyone, this may suit or may not suit. But for left-sided people is better, I have seen.

With the right-sided people it suits better that they don't eat so much, or [that] their attention is more towards better things of life. Actually I don't think right-sided people eat much. On the contrary they are very fussy people about food. I mean the whole thing is a mental

thing. Mentally they will say, “That's not good, I don't like it, what will I have it?" You go to a party and the menu card will come and seriously they'll think ten times [about] what they will eat! I mean what difference does it make what you eat? Does it? And they'll all discuss, “What will I have?" and they'll eat two morsels and finish it off! They'll not relish even that! Because food cannot be enjoyed by mental activity, simple thing as that. The tongue has to enjoy, but all your energy has been spent in your mental activity so tongue is not there anymore to enjoy.

So, towards food also, anything, if your attention is too much [then] reduce it. And that's why I said, “Eat less!" Or if you fast you don't have to think about food. You think more about food than you eat! And enjoy less. Least of all. That's why it is said “fasting” but when I say fasting people start thinking, “Then what time I should eat Mother exactly? Is it alright at 8:30 or say 8 o'clock?" As if there is a jail in Sahaja Yoga! Eat at any time you feel like it. But if you are thinking about food what's the use of fasting? Like in India, we have fasting, you see, women start planning about the fasting ten days ahead, “What will you have for your fasting?" Because in Indian life, people have made some concessions that “If you eat this, this is not fasting, [but eating] that is fasting!" So then they will plan out, what they are going to eat! [Laughter.] And they accumulate everything, you know, all that is to be eaten because you are fasting! And the whole attention is on `fasting' only. And actually you are eating all the time [laughing]. Like this Ramadan [that] Muslims have. They are supposed to early in the

morning. But they eat so much in those days that they never [normally] eat, because they know that they are not going to eat later on.

So it's a funny situation. You see I'm just giving you it as a research scholar to find out about yourself, what type of life will suit you.

Any other question? Seeker or

Sahaja Yogini: Mother, what was the end of the story about your grandmother?

Shri Mataji: Oh! That you want to hear again? It's a real grandmother story.

So don't use too much intellectual things. It's a simple one. You see, she said that, those who believe in God, just believe in His blessings and they have full right on God. She told a story that: once a man had to go and see God. Now don't ask question `how is it possible?' but it's a story! [Laughing.] And on his way he met a gentleman who was doing Haṭha Yoga, Western style! [Laughter.] Sometimes he was standing on his head and sometimes standing on one leg and then tying up his hair to some branches and dangling himself and shouting “oh God, oh God, oh God." This fellow got frightened you know, the way he was hot. His bones were showing, all his bones, skeleton. He said “Now what are you doing?" He said, “I'm calling God, when will I see him!" He said, “Alright, I'm going to see God now, I'll tell you, but till then, at least don't go to this extreme it's too much! And you settle down. I'll go and tell God that He must come and see you, otherwise this is going on too much." Then he went ahead and he saw one gentleman, just on the side of the road was sitting there. He said “What are you

doing here?" He said, “I'm doing nothing! God is doing everything, what am I to do?" So he said “I'm going to see God, have you any message?" “Oh no, you just tell him, you see, I have not eaten my food today and He is not bothered. Please tell Him to send all my food properly to me. And tell Him that I need the food." So this fellow said “Look at this arrogant fellow to order God like this! And he says God is doing everything and he's just relaxing and ordering God!" So he went to God and whatever work he had he finished with God and all that and then he looked a little perplexed you see, so God asked him “What's the problem?" He said “I have two more jobs to be done. There is one fellow who met Me on my way and he was doing all these horrible things to his body and he said that I hope I'll meet God with all this." “Oh ho, I know him, I know him very well” God said, “Alright, go and tell him that you have to do some more of this, it's not sufficient." So he got a shock of his life! He said “Look at this! God has no compassion at all! How does He say [that]?" So the other fellow he told about, the one who was just on the roadside.

So he said “Oh, he hasn't got His food? How can it be?" God called all his managers, everyone, He said “How is it you haven't given him his food? Please, arrange him immediately!" He was surprise that, “What sort of a thing it is?" And this fellow is just ordering God and God is looking after this fellow! So God as he knows about everything, He told him “Alright, you are perplexed. Alright, you go down and tell them one story. It's a tall story but you tell them and see their reaction." So He said that, “You go and tell them that I saw God passing a

camel through an eye of a needle." He said “Alright, I will do that” “To both of them you tell and see their reactions and then you will know why I tell you." So he went to the first fellow and told him that: God has said [that] still you have to do more of these things. He'll come and meet you but you have to do more. He said, “Yes, yes. Then he will meet? So I will do more and more and more." Then he said, “Then what happened at God's place?" He said “It's something miraculous." “What was that?" He said, “The God passed a camel through an eye of a needle!" He said “Must be a very big needle!" [Laughter.] He said “No! just ordinary one!" He said “How can that be? Now you have been to God so you are telling me stories! You can't get along with me like this! I understand this is all false, just telling me stories." So this gentleman said “Alright, I'll go to the other gentleman." So he went to him. He was having his food. He said “Sit down, sit down, sit down. God has sent all food for me. I know, once I tell Him...

there's no need to tell him also. He really looks after me, but you wanted to have some message so I said to Him, but how much he has sent food for Me! How can I eat all that?" So this fellow was surprised, you see, so he said “What happened? You went to God, what did you see there?" He Said, “I went and I saw a camel was passed through an eye of a needle, a very small needle I tell you and I saw it!" He said “So what? What's so surprising? After all He's God!" [Laughter.] “What is for Him for a camel? He can pass Universes after Universes [through it]. He's God Almighty! What is so miraculous for Him?" Then he realised! This is what it is.

If you have faith God wants to establish it. Only your faith works it. But the faith in Sahaja Yoga, as you know, has to be the faith of Spirit, of the experience, is not blind faith. When your eyes are open you have to have faith in God. But still after realisation [people say] “So what! Vibrations are there, so what? What is it so great? Yes, so what?" Then God says `Alright, go ahead!' It's such a tremendous thing you get but you don't have faith in yourself, how can you have faith in God? You don't respect yourself, how can you respect God? And this is exactly what happens to human beings when they deny Sahaja Yoga.

As you know there have been some miracles also in England, which were stunning and people were surprised. But there's absolutely nothing to be surprised at all, it's absolutely very common. And I wish Gavin could tell you about these few miracles that he has seen because some of you may not be knowing about it, so I would request him to tell all about this what happened and what happened in India. To Me it is not at miraculous, this is nothing. It's very simple. And this has been published in the newspapers and all that, I think it's better that Gavin should tell about this. Come here! Loudly! Gavin Brown: For the first time Shri Mataji had a program in Bedford and, we learnt the next day, that, a young boy had been going home on his motorbike and, he had an accident, he fell off the bike and he said that: a Lady stopped her car and got out and put her hands on where he was hurting and he felt better.

So he went to the hospital because they asked him to do that and they said “You are alright" and they discharged

him. And then he saw the picture of Mother in the newspaper and he told his own mother and he said “That's the Lady who stopped Her car." So a newspaper Reporter heard about this and he rang up the people who were organizing the program in Bedford and he said “Is it true that this Lady who came to Bedford stopped Her car to heal this boy?" He said “What time was it?" He said, “It was about 9:30 on that evening." He said “It's impossible, Mother was giving a program in Bedford in the Guild house [at that time]." But he's convinced that it was Her and we know that it was Her, in a way, also because we've heard other things, for instance in India, even more remarkable.

Shri Mataji: Loudly.

Gavin Brown: There's a very highly placed attorney in Bombay [Mumbai], who's a very great devotee of our Mother. Many of us have met him, he's come here, Mister Pradhan. And one day, when he was at a program of Mother's...

Shri Mataji: No, no, at home, with other people, sitting and talking.

Gavin Brown: No, at a meditation program, just sitting, taking vibrations together. He realised that there was a case that he was due to defend, which might come up in the courts. But it was a long way down the list and he thought `It's alright, there are a lot of other cases, they'll be heard today and mine will come up on Monday.' So the next day he went to the court just to check and they said, “What do you mean? You were here yesterday, it's down in the court records, you defended the case brilliantly, the judge commented what an excellent

defense you made, you won the case! What are you talking about?" So he said “Oh, was I there?" [laughter] and then he thought “No, Mother was there."

Shri Mataji: Ani Petkar tsa diste ahai [Tell about Petkar].

Gavin Brown: And Petkar is another one in Poona, that's a great Sahaja Yogi named Petkar. And he had a dream in the night that his brother fell in a big well in the village where they live, which is some way from Poona and...

Shri Mataji: He had a habit of walking in the night, the brother.

Gavin Brown: So he was so anxious about this dream [that] he got up, he prayed before Mother's picture that his brother should be alright and the next morning he went home to his village and he met his father and his father said “Yes it's true he did fall in the well and they were looking for him with torches and suddenly your brother came up out of the water and was just sitting on the side of the bank" and his brother told him that, this is what happened: “In the lights he saw a hand with bangles and it came and it pulled him up out of the water." And at first he couldn't speak, he fainted and he was able to tell this to the people who had come looking for him. And the brother wasn't a devotee of Mātājī, but Petkar had done something and Mother was there.

Shri Mataji: It's like a camel being passed through the... [Laughing.] Alright so any other questions please? Thank you very much Gavin.

There are thousand and one stories which so many Sahaja Yogis can tell. How they were helped in every way. God looks after everyone, but specially the ones

who are seeking and the highest of all, the ones who are realised Souls. If there's any question please ask Me.

Seeker: What can be done about the threat of nuclear war?

Shri Mataji: If you believe in God just don't think about it! [Laughter.] Everything can be diūsed isn't it. It's only if God wants [that] there will be war otherwise there cannot. But there should be people for whom God should interfere. If all of them are horrible devils, it's better to have a war. Man proposes and God disposes, this is [an] English proverb! You have forgotten all that.

Nuclear war is the creation of human beings. Alright? And human beings are the creation of God.

So the Creator, is not going to allow these stupid children to work it out. But in case they are that stupid, all of them put together, let them have it! What's the use of also saving stupid people and donkeys? Only the people who are realised Souls will be saved, because nobody dies, they will be reborn again, those who are innocent. And those who are devils will go to hell. Alright? We have one of them born here, you see, Mārkandeya, he's a born realised child. There are so many you can find them here.

Seeker: How does one dissolve fear?

Shri Mataji: Fear? Fear of what? Unconscious or conscious fear?

Seeker: Fear of fear.

Shri Mataji [laughs and makes a gesture of incredulity]: What fear it is! I tell you.

Seeker: No, fear without reason.

Shri Mataji: You see the fear comes to you because not you are one with Reality. You are not one with Reality. Alright? So in Sahaja Yoga there are so many ways by which you come in the center. You can have fear from your ego or from superego, from anywhere you can have, but if you are in the center, fear drops out. Gradually the fear drops out completely. Alright? It's the happening of awakening that takes you away from that fear. It's a happening. You don't have to do anything. What has to happen is that, when you ascend, it will all drop out automatically. We have so many ways and methods of keeping yourself in the center and of ascending, that's all. Not only fear but so many things drop out: habits, addictions, tempers, lots of things. All these barriers drop out because you get out of it. You are born again. Alright? That's how.

So you are not to do anything about it, just ascend. And there are so many ways and methods. I hope you will come to our programs and to our ashram here. And they will tell you how to do it. There are many we have, people, who had horrible fears, but they are alright. Now they are fearless. But they are not fearful.

Indian Seeker [presumably a vegetarian]: Mother could you advise us regarding food.

Shri Mataji: In Sahaja Yoga we do not pay much attention to food. Only thing I feel that, so much attention has been paid to food, is not a correct attitude. You see, the Spirit doesn't eat at all, it's a detached thing. Ātmā is beyond.

Now when we try to say that, if we eat this kind of food, Ātmā will be happy, that kind of, Ātmā will be happy, is

not true. For example we'll say vegetarianism, which is a very common problem with people is, you'll be amazed, all the false Gurus are vegetarians; one by one. Maheśh yogi, Rajneesh, Rajneesh is a great vege! He doesn't even eat garlic and onions. This Maheśh yogi's disciples, if you show them a garlic, they'll jump a hundred times! They are afraid of the garlic! Can you imagine! But I don't say that you eat meat, that's not [what] the point is. But those people, whatever they require they should eat, but don't eat meats of animals which are bigger than you.

Now what happens? How the evolution in the animals takes place? Nobody has put attention to that! Supposing there are many chickens you save. I am not going to give realisation to chickens am I? Or to bugs, am I going to give realisation? Or to mosquitoes? So our attention is on these, not on the higher level of life.

When we think of food that we must, save chickens, actually nothing dies: is Kṛiṣhṇa Himself has said “Nothing dies." Alright? And that's how some people denied Kṛiṣhṇa, because He had a samhara Shakti, He used to kill. And killing is so important in evolution. Otherwise if you don't kill these rākṣhasas, are you going to adore them? What are you to do with them? They are to be killed they are to be thrown out.

In the evolutionary process also, so many things have to die out for the real thing to come up. Say this flower has to die to become the fruit, alright? And there is no `himsa' in it. The word `himsa' is so misinterpreted that people are satisfied if they do not eat meat! Is not true. For some people it is essential they must eat meat. Now as you know, Sahaja Yoga works on the principle of

Shakti. And the Devī not only killed Rākshasas but She ate them! And She drank the blood of these Rākshasas as you know, Raktabīja's.

So how can She be vegetarian? Just tell Me? Put reason! Alright? Because we are conditioned that way, we think [like that].

But actually what happens in the evolutionary process, when a person, say, eats chicken, not person, we should say, a higher animal, eats a lower animal, then it passes through the circle and achieves a higher life. Is absolutely this is how evolution takes place. Of course, we can give realisation to human beings so we need not worry about that. That's a different point. But, if you eat chicken, you definitely give it a higher life. But not the animals which are bigger than you. Smaller animals if you eat it's not going to be harmed by that. No doubt. But you may be harmed. For example, if you eat mosquitoes, you'll be harmed! Now in countries where there is not even any vegetable or anything, they have not seen green leaves, like Greenland. Now the name is `Greenland' they have never seen green colour! Are they sinners that they can't live without eating meat? How can God be so partial. There are many countries where they cannot live without eating meat, so, there must be some reason. Alright? So reason it out. If you eat vegetables, alright. If you want to eat meat it's alright.

But again for a Sahaja Yogi, what we decide is not on what you like, but what is good for you. For example, for Western people it is better that they don't eat much meat now because, I think they and their fathers have eaten all that. Eat less. They should have more

carbohydrates, while the vegetarians should take more proteins. If they do not like meat they should take to other proteins, because proteins are very important. If you do not take proteins in life people suffer. In Sahaja Yoga we find such people have trouble from left Nābhī. I have seen in India, many people, who are strict vegetarians, have a problem of left Nābhī.

So we told them, alright, you can eat proteins, there are so many proteins you can eat. If you don't like to eat meat, from childhood you have not eaten and you don't feel like eating, alright, forget it.

Eat some.

We have to be wise, we have to be open, we are not to be bound by our conditioning from childhood.

This we must understand, that: vegetarianism is not going to take you to God, neither is non-vegetarianism, because the Spirit is neither a vegetarian nor a non-vegetarian. It is a detached thing, it's above food. But whatever you need for your body is important. If you need protein, eat protein. If you don't eat protein, don't eat protein, but then eat something which you need.

So it is not that one has to understand it in a way that we understand as a chicken and vegetables, but we must understand in a way that a doctor understands: a protein and carbohydrates. Alright? Whatever you like you can eat. There's no, in Sahaja Yoga there's no such a compulsion.

So many saints used to eat meat.

So many saints. Guru Nanaka, Kabīra, Mohammed Sahib, Christ, Rāma Himself, Kṛiṣhṇa Himself. All of them eat

meat. Even Buddha ate meat. The proof is that, at the end of His life, he went to one of His disciples who was a hunter and He told him, “I am very hungry, give Me something to eat." So he said “Sir, I have nothing else but a wild boar which I have killed very recently and it is not yet fully cooked." So he said “Alright, doesn't matter I'll have it." And He ate it and He died because of that half-cooked wild boar. And He died with that.

So now Buddhists think that, “We should not eat meat." It's not so, because He ate something that was half-cooked. That means He did eat [meat], isn't it. Even Jains know that, it's only Neminath [cousin of Śhrī Kṛiṣhṇa] who got a kind of a feeling against meat eating. That was Neminath was at the time of, he was contemporary of Śhrī Kṛiṣhṇa. When his marriage was celebrated he found many birds were killed and he felt terrible about it and he didn't want to eat any meat. Was alright. It's alright, if you don't feel like, don't eat it. But then a cult started. But that means [that] till Neminath, means, Jainis are ancient people, [yet] till Neminath they were eating meat, is a fact.

So to get attached to some idea is not the way you are doing it. If you don't want to eat, just don't eat it and if somebody has to eat it, because of health purposes or because of the need, there's nothing wrong in it. Everybody has a different need, every individual has a different need.

If I, personally, take just to vegetarian food, I won't exist I can tell you! Because I have such a great capacity to have purges. If I meet somebody, shake hands with somebody, he has lots of bhoots you see, then I just clear

him out by purging. And if I take just to say, carbohydrates, I don't know what will happen to Me! But doesn't mean that I should be a meat eater, but I have to have proteins. That's [what] the point is. It's no question of meat or anything but is a question of eating proteins or carbohydrates.

We have to be wise about it. And all such cults you see, that [say] “You eat this you eat that” is not so. There is no cult in Sahaja Yoga, every individual has a different personality. But, the common thing is one and that is the Spirit. But for example, drinking, we abhor. But after realisation, before that I don't talk of you drinking. Because it goes against your chetanā, means your awareness.

So one has to look after the awareness.

So much time has been wasted in people in deciding what to eat what not to eat! What have they achieved? Nothing! Sometimes I have seen vegetarians can be horrid people! Absolutely horrid! We have a community in India called Marwadis, they are blood suckers you see and they are vegetarians. Not all [are like that].

We have some in Sahaja Yoga also, but very few. They are extremely money-minded people, you know that.

So, this kind of thing, to believe that such food will make us great is, will be, falsehood.

So you don't decide on that. You decide on proteins and carbohydrates.

Whatever [is] good for your health, you should do. Those who eat too much of vegetarian food are liable to certain types of diseases and those who eat too much of non-veg

are liable to some. Those who eat vegetarian food can get leucoderma [loss of skin pigmentation relatively common in India] very easily, can get leukemia very easily. Certain types of cancers they can get very easily. Those who are non-vegetarians can get another kind of diseases, there are numerous diseases they can get.

So we have to have a balance, that, when we eat vegetarian food also we must see that we eat sufficiently, sufficient amount of proteins, because body has to be alright.

Healthy body is the temple of God and to temple of God, you have to keep it healthy and happy. That's the attitude. But it's not so important because, once you get into Sahaja Yoga, as it is, automatically doctors bill drops to nil! Automatically! So we have to take a wise attitude towards ourselves. Not to torture ourselves because of certain conditionings. Because we have been taught something from childhood we should not accept it, but see for ourselves.

I have seen that, people who had tremendous stigmas about vegetarian food, when they took to, say, protein food, they improved very much in vibrations. They did. Protein food is very important for certain people and for certain people carbohydrates. Liverish people should take to carbohydrates. It is absolutely a open thing for us to understand. But whatever goes against our awareness, because in our own awareness we have to achieve our Spirit, we drop out that, also, very easily. I don't have to say that, `Don't drink! Don't smoke!' You just drop [them] out.

Seeker: Mother, Bernard Shaw, a very distinguished Irish writer apparently once said that: he doesn't like his stomach to be graveyard out of dead animals.

Shri Mataji: Now Bernard Shaw did not give realisation to anyone did he? You see, he might become vegetarian doesn't mean that everybody should is it? It's not a graveyard, I tell you it's not a graveyard.

He must be constipated. [Laughter.] That's all I can say. You see Bernard Shaw, is alright, whatever he has said according to his own is correct. For him it may be. You see most of the vegetarians have a problem and non-vegetarians have a problem. I have seen it every day in My life. Today is not Bernard Shaw here otherwise I would have told him what he suffered from! You see it is, whatever they express, is their individual experience. Alright? I am not expressing an individual experience, I am giving you an experience of many. Alright?

Seeker: I take your point that one should eat proteins. Are you saying that vegetarian food doesn't have proteins?

Shri Mataji: What is it? Yes you can.

So you should eat! When did I say no? I never said that.

If you can eat, eat proteins, finished! It should be decided on proteins and carbohydrates and not on all these things because nobody dies! You see, we have no compassion for our own fellow being. Where are we? We have no compassion for our own relations, our own father, our own mother, our own brothers and sisters and other people. And what's the use of having compassion on things which do not understand it at all? And they don't need it! Who needs compassion are human beings,

who are aware of it. It is too far fetched and that is very true with human mind, because they want to shift their mind to something which will take them away from Reality.

Like the other day I told somebody not to feel guilty because they were catching on the left Viśhuddhi and she said, “I feel guilty” I said, “For what?" She said “I feel guilty for Vietnam." I said “For what?" “Because the people are dying in Vietnam” I said, “Are you going to solve the problem of Vietnam? Are you concerned with it? Why are you worried about them?" You do whatever is good for you and what you can do. This is how we shift our mind. And it's very true, you see, people have their accepted ideas, they stick onto it and get nothing.

So I say that there should be no `ism' about anything. You must have an open mind. Absolutely an open mind. Anybody who, whatever problems they have, they know and they should solve it. I am not here to spread vegetarianism or non-vegetarianism, I am here to spread Sahaja Yoga. “Sahaja Samādhi Lago." That's what is said. You have to get your Samādhi. And that how do you get? Sahaj, spontaneous.

Seeker: How will you get money *[UNCLEAR]* if you don't have proper food or anything?

Shri Mataji: Now, I will say that, I've already told you about Buddha. What do you think of Guru Nanak? What do you think of Christ? You think, were they any way lower? You see because the Spirit is not concerned, as Kṛiṣhṇa has said, “Nainam chindanti shastrani nainam dahati pavakah. na chainam kledayanty-āpo na sosayati marutah." [The Spirit cannot be cut or burned, nor

moistened nor blown.] It is Śhrī Kṛiṣhṇa Himself has said it! And He Himself has killed Rākshasas and Jainis are against Śhrī Kṛiṣhṇa because He killed Rākshasas. According to him He's a hinsatmak fellow! If you go too far with it, then you go to that limit where you start saving bugs and mosquitoes.

But we have got it, we have got realisation, no doubt about it. First of all you get your realisation. You have had all these ideas, all our forefathers had these ideas, they never got realisation. Alright? So forget it. First thing is get to your Spirit. This is not important, this is just you are directing your attention to something else which is not important.

So many of them.

So we discard Mohammed Sahib, we discard everyone? That's how it is, it's Brahmanism, it's Brahmanism. It's `ism' again. We discard all the great people of the world by this.

They were not realised? Kahlil Gibran was he not realised? How will you know? Unless and until you are realised you will not know who was realised or not. You will live on these ideas only. You have to feel it.

William Blake, was He not realised? He was Mārkandeya Himself! We have forgotten so many things. Even in the Indian Scriptures we never see, we don't want to see these things. We had a great saint in India called Sajan Kasai.

So one should understand that, in Sahaja Yoga, whatever is the Reality, we try to accept. See for yourself! What about your vibrations? Are you getting vibrations or not? That's the main point is. Attention should be there.

Actually vegetarians have much more attention on food than the non-veg have, I can tell you this fact.

And the women of vegetarian people are all the time busy what to make for their men. All the time they are planning what to have `Aaj papad banaye? Ki falana banaye ki...' They are all the time busy cooking, cooking, cooking. And the men are all the time fussing about food! “In that house I ate that karela [bitter gourd]. In that house I ate this, you better make that!" All our Indian men I know too well and I know all the vegetarians, I am from that country! And the women are busy with that and men are busy with that. All their attention is in food all the time. Women want to cook and men want to enjoy. That's not the way. Remove your attention from food, it's not important. Whatever you are eating is alright, have a balanced diet. Don't worry about others. You are not forced to eat anything in Sahaja Yoga, nothing is forced, but you eat what you like. But the thing that you like must be balanced, must be proper, must be health giving. That is the point is. Whatever you eat, you eat. Nothing is forced. You have to see for yourself.

So many of Sahaja Yogis just don't eat meat at all. I mean they just don't eat and they need not eat at all, there's no need. I mean if you don't want to eat, just don't eat it! It's not important... [GAP]... All your quality is tested when your Kuṇḍalinī is awakened. Before that you do not know. I have known of people who think: Oh, they are very great! Like one Sannyāsī fellow came in and he was sitting on the dais [stage] and he thinks `oh, he's a great man, he's the very big man and all that.' And My grandchild who's a realised Soul, she was sitting in front

and I was the guest of honour there, so I was sitting there.

So she shouted from her seat, she said, “Mother, ask this man with the maxi to get out he's giving too much heat to us!" And this fellow was going to talk on vegetarianism, this that ism, another ism and religion and God and this and that! And she said, “Please ask him to get out! He's giving heat to us this maxi-fellow." She thought he was a maxi-man. She didn't know he was supposed to be detached! Those so-called `Sannyāsīs', be careful of them.

So-called `vegetarians', they are such hot-tempered people. Aren't you hot-tempered! [Laughter.] So what you manifest is the point and manifestation is silent! It works.

So, `Somebody said so,' `Another fellow said so,' so what? What about you? What have you to say? What have you manifested? Have you got the powers of your Spirit? Ask a question to yourself. That's the first thing you achieve. Then we'll talk about these things! First of all you achieve your Spirit.

This is the first time people are achieving their Spirit isn't it? This is the first time it's happened.

So you cannot have any relationship with anything else, you can say. This is an absolute thing that should happen and that you should ask for. Because somebody said so, because this was so, so what? What have they done? Did they manifest their Spirit? Alright, they did, one or two, here and there.

So first, get your Spirit manifested, don't get lost into these things, be kind to yourself, first be `vegetarian' to

yourself, by being kind and by getting your Spirit liberated completely from all these ideas. Spirit is a Reality, it's not an idea and it cannot be nourished by any idea, except Reality, which you face yourself and manifest!

Seeker: Mother what should we do with that Spirit?

Shri Mataji: That's what I said, don't have to do anything! Na? That's what we should [do]. The Kuṇḍalinī has to rise, alright? Now what does this lamp do when it is to be enlightened? The another enlightened light comes near it and manifests itself! You are all ready for it. Alright? Only thing [is] the Kuṇḍalinī has to be awakened and it works out.

Anybody who is enlightened can give you realisation. You want us to work it out on you? We'll try.

All of you who haven't go realisation so far, we can try that. Not today. I'm sorry but, because the time is up, I think [looking at the clock]. You have to go to our ashrams where people are doing this work and you all are going to feel the realisation. I used to do that before, in every program we did it. All of them got their realisation, in the programs only. And if the Kuṇḍalinī is not coming up, they will tell you what's the problem is, alright? Try to do that. Help yourself. You have to cooperate with yourself. You are not to get identified with some wrong ideas or right ideas or whatever you think it to be. It is the Kuṇḍalinī which is not moving na? That's the main point is. Every Indian knows that the Kuṇḍalinī has to be awakened to get to Ātmā sākṣhātkar, to get to Self-realisation. And if the Kuṇḍalinī is not moving then there's a problem. And what is that problem? That, these

people know. Alright? So just cooperate with yourself. Be humble about it, it has to work out. Thik hai na? [OK?]

Seeker: Zarur [absolutely].

Shri Mataji: Aasha ruk lijiye, aisa hath rukhiye [Keep hope, keep you hands like this]. Just see it will work out as Chaitanya Lahari in the hands. I mean, I would say people like Ādi Shañkarāchārya, who was such a great person but he had to take to Sannyāsa because he had to do the work. He's the one he said, “Na yoge, na sankye" [neither by Yoga, nor sankya], na by any thinking you do not get it. “You get it by Mother's grace." So simple he is like that. But look at Him! When his mother died, they would not allow him to burn the body, because they said a Sannyāsī cannot burn! You see this is also an idea. A Sannyāsī cannot burn the idea of a grahasta. Another idea you see. Same type.

So they say that he burned the body of his mother with the banana tree, which never burns! And it is said that, he did not curse, but it was cursed for that, that they will all bury their dead in their houses and even today you find in Kerala they do it.

So, so many people with these ideas have killed so many saints. Do not have fixed ideas.

Sāi Nāth, so many people Sāi Nāth, they say that, many people say that way. Sāi Nāth was a realised Soul. Not this new one but the [actual] Sāi Nāth. But he was a Muslim. Kabīra was a Muslim [but] still, Nanaka included him in this Guru Granth Sahib. Only a realised person can understand who is a realised person. Before that, talking about it is just a mental feat. By mental feat you are not going to go there.

Aren't you tired already of your mental feats? Aren't you? Thinking, thinking, thinking mad? One doctor once said, “Mother, you cut my throat, do what you like but stop this thinking!" [Laughter.] So give up all these ideas that are yours: achieve the Reality, achieve the Reality. That is, also, you cannot achieve it, the Kuṇḍalinī is to be awakened, somebody will awaken for you and once you get it you can it do for others. You can awaken others, there are so many who have given realisation here, these people are looking so simple and ignorant but they know all about it, they are experts! Immediately as you were talking they were all giving bandhan on your Chakras that were catching. They all know. You do not know but they know. Alright? So with humility you must go and receive your realisation, learn all about it and then you give realisation to another person. That's the main thing we have to do today. We are not here to save bugs, mosquitoes and chickens! [Laughter.] I hope nobody is coming out about the support of smoking some horrible thing like hashish or... they smoke or eat I don't know. Like we had a big letter from somebody who says that, “Mother, people will never understand you unless and until they smoke cannabis” I don't know what is that supposed to be, but they said that, “Without that they cannot understand you and Sahaja Yoga." Alright, how many have felt Cool Breeze, the new people? Let's see. Cool breeze? Did you feel the Cool Breeze in the hands? Yes, I know. What about you? You? You have felt it? What about you? Great. Aab dekhiye, ye logon vegetarian nahi, aur unko Cool Breeze ā raha, aur āp ko nahi ā [now look,

these people aren't vegetarians but they felt it and you didn't]!

Seeker: I have already had this. I have had this before.

Shri Mataji: But you have lost it! Seeker [very rudely]: No I have not!

Shri Mataji: You are getting it now.

Seeker: I already had it.

Shri Mataji: You never had it.

Seeker: I have had it.

Shri Mataji: And then what is your situation just now?

Seeker: My hands are cool! Is that so?

Shri Mataji: No, Just see if he's cool above the head. He's catching on liver. Ha? Hot? Alright, that's the compassion! The proof of the pudding is there! [Laughing.] Alright. What about you did you feel? Good. What about you? You were very tense, what is the problem with you?

Seeker: I felt it earlier when you were saying about ego. I felt if very intensely.

Shri Mataji: But then what happened? You started thinking about it?

Seeker: No, I started feeling physically uncomfortable.

Shri Mataji: I know, then you sit on a chair, there's no compulsion. No, no, you be alright. I tell you, you'll be better off. We have no compulsion like that, you please be seated. Yes, come along, sit on the chair, alright. That's a good idea! There is no compulsion, you see because the hall, they thought `there will be many people' so we spread out. There's no compulsion, whether you sit on a chair or a throne make no

difference, makes no difference, it's not that. You see it is the Kuṇḍalinī is inside, is a subtler being, it doesn't mean where you sit. Of course it helps, if you sit on the ground, in a way, because the Mother Earth helps you. If you sit before the light it helps you also, that's a different point, but if you can't sit on the ground, doesn't matter. We have given realisation to people only on, sitting on, chairs! [Laughter.] Yes! What to do! All of you got it sitting on chairs isn't it! [Laughs joyfully.] About 400 people in Vienna got it, just like that, sitting on chairs! It happens, if it has not happened it should happen to every one of you.

Seeker: Can you say more about Kuṇḍalinī?

Shri Mataji: There are so many lectures of Mine! Today, you see, because I am going away, I'm rather quite full. And there so many lectures I have given on Kuṇḍalinī, you don't know, I must have spoken at least thousand times. In Caxton Hall itself at least 600 times! So there are lectures and lectures, you can see, listen to them. But it is Kuṇḍalinī, by that listening to it, nothing will happen. Actually it's an actualisation. You see it's like a seed sprouting.

So by the talking about Kuṇḍalinī, nothing happens. It has to raise. *[UNCLEAR]* hona chahiye. Aap, Shivaji Mahārāj, unko bare me kya sojte? [What do you think of Shivaji Mahārāj?] Shivaji Mahārāj and Rana Pratap, they were Kṣhatriyas and they used to eat meat. What do you think of Shivaji Mahārāj? Was he a bad man by any chance? Or Rana Pratap?

Seeker: They were not spiritual.

Shri Mataji: Who? Shivaji? Oh, He was very spiritual. That's the trouble na! Because you are not a realised Soul you cannot feel their vibrations. Those who take that flag that they are spiritual, they are not, mostly. Mostly they are not. You see, they are very simple people. They can be kings, they can be anybody. We never understand them, unless and until we have realisation. Śhrī Rāma was understood by Shabari, but His own father never knew who he was! The understanding of the Spirit comes from Spirit only. “Ātmāny eva Ātmanā tusht.ah" [Bhagavad Gītā 2.55: The Spirit is satisfied by Itself]. Ātmā, should not, nothing else. Through your mental attitude you cannot reach there. It's the Ātmā knows Ātmā. You ask about Shivaji, all of you ask, `Was he a realised Soul', see the vibrations you get. Now they can know. Was he? Now ask, `Was Blake a realised Soul?' Was he? You can feel it. It's sometimes shocking you know, to find out about people who are supposed to be very spiritual, are not even realised Souls, so many! Are you from Vallabhacharya? No.

Vallabhacharya was a great realised Soul and when Surdas went to him and he said, Surdas was supposed to be very spiritual, but he was not a realised Soul.

So Vallabhacharya said to him, “Why are you weeping like a baby for God? I have found Him. The one who has found doesn't weep." Spiritual person is that who has found the Spirit. You still find that he is not spiritual? Maybe spiritual in the way that his attitude is, but he must find it, then only he's a really, a spiritual person. Even an ordinary person could be a realised Soul and a king may not be. We have so many like that. We have so

many misnomers in our country if you find out, in every country. Here also, so many are called as `saints' and horrible vibrations come from them. They are `saints' you know. Saint this, saint that. I don't know [whether] saints or Satans but they are something like that! And there are people who are real saints [and] nobody knows about them! How will you make out? Only through Ātmā, the Spirit knows the Spirit. Not through mental activity, outward things, but through the knowledge that is manifesting, [in] the knowledge of Reality, you know the Spirit. There's no other way out. That's a fact. All other things are useless because, whatever you do in ignorance, are useless. But when you have the knowledge of the Spirit then you do it with your absolute value. It does not know any race, any creed, any colour, nothing! It knows vibrations. Is described, everything is described.

So now, what should we do now at the end when I'm going now? Would you like to sing a song to Me? If they allow us.

Sahaja Yogi: Jerusalem Shri Mataji.

Shri Mataji: Alright. Close the door I think they should not say that we have misused their liberties.

Who will sing it? Who will start? [Sahaja Yogis sing Jerusalem, Shri Mataji closes Her eyes in meditation, then bows.]... Thank you very much.

Contents: 1982-12-03 **Reception for Shri Mataji offered by the President Sanjeeva Reddy, Rashtrapati Bhavan, New Delhi, India**

[The President and his wife express their deep gratitude and invite Shri Mataji to stay with them in Rashtrapati Bhavan. Shri Mataji thanks them for their kind invitation but declines to stay with them, as She did not believe in accepting the hospitality of someone She had cured. However, when Shri Mataji arrives in New Delhi, the President personally calls on Her and requests Her to bless Rashtrapati Bhawan.

He specially gets a sandalwood chair made for hHer. He welcomes her with flowers and humbly sits at Her lotus feet.] Shri Mataji [bashful as She is embarrassed]: Sir, what are you doing? You are the President of India, why are you sitting on the floor.

President Sanjeeva Reddy: I may be the President, but you are a Saint.

Contents: 1982-12-19 **Śhrī Mahākālī Pūjā (English+Marathi+English), Lonavala, Pune, Maharashtra, India**

[Shri Mataji talks in English:] So welcome to you all, Sahaja Yogis, to this great country of Yoga. Today, first of all we have to establish our desire within ourselves that we are seekers and that we have to achieve our full growth and maturity.

Today's Pūjā is for the whole universe. The whole universe should be enlightened with your desires. Your desires should be so intense that they should emit out the pure vibrations of Mahākālī Shakti, which is the pure desire of attaining the Spirit. That's the real desire. All the other desires are like mirage.

You are the people who are chosen by God. Specially, first to express your desire and then to achieve it. And by intense desire of purity you have to purify the whole world. Not only the seekers, but even those who are not seekers. You have to create an aura around this universe, of desire to achieve the Ultimate, the Spirit.

Without desire this universe would not have been created. This Desire of God is the one that is the Holy Ghost, is this All-pervading Power, is the Kuṇḍalinī within you. Kuṇḍalinī has only one desire, is to be the Spirit and anything else, if you desire, the Kuṇḍalinī doesn't rise. Only when it knows that this desire is going to be fulfilled by somebody, who is facing the seeker, it is awakened. If you do not have the desire, no-one can force you. Sahaja Yogis should never try to force this desire on other people.

The first ordeal we face, as soon as you get your Realisation, is that you just start thinking of your family. You start thinking, “My mother has not got it, my father has not got it, my wife has not got it, my children have not got it." You must know that these relations are worldly. Sanskrit is `loukik'. They are not aloukik, they are not beyond the worldly relationships. These are worldly relations and these attachments are worldly.

So if you play into that, of course, as you know, that Mahāmāyā Shakti allows you to play with that. You go ahead, as long as you like. People bring Me all their relations, parents, this and that and ultimately they discover that this was a very wrong thing they did. They lost so many precious moments, so many hours, so many

years, wasting their energy on people who never deserved any attention of Mother.

Sooner you realise the better, that this desire may be within you and may not be in anyone of your so-called worldly relations. Makes no difference.

As Christ was told that His brothers and sisters are waiting outside, so He said: “Who are My brothers and who are My sisters?" So one has to realise that those people who involve themselves into the problems of their family all the time and attract My attention, you must know that I am just playing about. It is of no value to you.

For your ascent it is important first of all to have no desires to create desire in your kith and kin. This is the first principle of establishment of Mahākālī Power. Specially in India where people are too much attached to their family, it's a very big problem. If you give Realisation to one person, you are amazed to see that all relationship they have is with a big bunch of bhoots and once you give Realisation to one person you are in for trouble. Then all the bhoots walk in, slowly, torturing My life, wasting My energy and absolutely disgusting! It should happen to you to understand that this is not auspicious. If you want to waste your time, I will allow you to waste your time. But if you want to have the ascent fast, first of all one must remember that these are relations which are absolutely worldly relations and this is not your pure desire.

So try to separate your pure desire from your worldly desires. It does not by any means, suggest that you give up your family, you give up your mother or give up your sister, nothing. But you witness them and see, as you

would see anybody else and see for yourself, whether they are really desirous or not. If they are, well and good. They should not be disqualified because they are your relations. It works both ways. As they cannot be qualified because they are your relations, they cannot be disqualified because they're your relations.

So in Sahaja Yoga to make your desire a pure desire, you have to get out of so many things. But for people who are attached to their family, are bound by their family, they have to see to it that they do not force Sahaja Yoga on anyone of their relations, at least don't force them on Me.

[Shri Mataji starts coughing.] I've been speaking every day! I have to speak about Śhrī Kṛiṣhṇa otherwise he thinks I'm just talking about Mahākālī! Now this desire within us, which is the Mahākālī Power which is manifesting, comes to us in so many ways. As I told you first of all, it comes to us after Realisation, because you are all Sahaja Yogis, to do something about our relations. Then the second desire that comes to us, that, let us try to cure people, who are our relations. This is the second desire, you should face yourself and see, that this has happened to many of you.

So, right from leprosy to any small thing like cold or sneezing, whatever they have, you think you should bring to Mother. And all the worries of your families should be brought to Mother.

Simple thing like pregnancy or sneezing, very simple things, which are so natural are brought into your attention.

So when you have them in your attention I say: “All right, go ahead with it. Try to solve it, if possible." But if you do

not have them in your attention they are in My attention. You leave them in My attention, I'll manage that.

But then it's a vicious circle. It's a very subtle projection of the mind that thinks: “All right then Mother we don't have this in our attention, You'd better look after it." That's not the way. You should have only one intense desire within yourself: “Have I become the Spirit? Have I achieved my Ultimate? Have I risen above the worldly desires?" Purify it. Once you start purifying whatever falls off, I'll look after that. This is just an assurance, but not a guarantee. If it deserves My attention I will definitely look after you.

You have to value your attention as I value My attention. I think you have to value much more of your attention than Me, because I can manage many more things within Myself, because everything is in My attention. But you try to purify your desires away from the worldly problems that are facing you.

So you expand it more, then you start thinking: “Mother, what about the problem of our country?" All right, give Me the map of your country, finished. That's more than sufficient. Then purify yourself. The desire that you have, you leave it. And once you are purified that area will be covered through your attention, it's very interesting. When you get over it then only you can throw light, but if you are inside you are hidden by that. Your light is hidden, there's no light emitted. You all rise above that desire.

Every time you get a desire you rise above it, so your light is emitted on that wider problem that you are facing which you think should be solved by Me. These are all My

headaches which you are taking on yourself. You have to do only one thing is to become the Spirit that's all. Is a simple thing. The rest of it is My headache.

Now the problems that should take your desire on the collective should be very different. To substantiate your purity, to be fragrant with your purity, your attention should be on the other side. Now you are not facing Me, you are sitting with Me facing the whole world. See, the whole attitude will change. The attitude should be: `What can I give? How can I give? What is my mistake in giving? I have to be more alert. Where is my attention? I have to be more alert towards myself what am I doing? What's my responsibility?' You must desire that you should be pure. You should be pure desire. That means you should be the Spirit.

That, what is your responsibility to yourself? You should desire that your responsibility to yourself should be manifested, should be complete.

Then your responsibility to this Sahaja Yoga. What is your responsibility to Sahaja Yoga, which is the work of God, which has started and you are My hands. You have to do the work of God and you have to fight the anti-God elements, the Satanic elements. You are not responsible for your family any more, those who are, are the half-baked Sahaja Yogis I said, are useless absolutely good for nothing. All such will drop out, their families will suffer, I know this is going to happen because now the forces are gathering in such a way that sorting out will start.

Your responsibility to yourself, to be the Spirit, your responsibility to Sahaja Yoga, your responsibility to understand Me, better and better and better. Your

responsibility to understand this mechanism that is within you, your responsibility to understand how this mechanism works out everything. The responsibility is to how to become a Guru yourself. Your responsibility to be a dignified and a glorified personality. A responsibility to be a respectable person and not a cheap personality. Every one of you is worth the whole universe. If you want to rise to that height. Universes of universes can be thrown away at your feet. If you want to rise to that height, to that magnitude that is within you to prosper. But those people, who still want to live on a very low level cannot rise.

For example, the Western Sahaja Yogis have certain problems of committing the sin against the Mother and the Eastern Sahaja Yogis have the problem of committing sin against the Father. It's not difficult at all for you to get out of it.

The attention is to be kept pure. In Sahaja Yoga you know all the methods how the attention one can keep it pure. If the attention is not pure then this desire will be always attacked by all petty nonsensical things which has no meaning in your ascent. Now a person who is a good Sahaja Yogi is not bothered about clothes, what others say to him or what others are talking to him, how they are behaving towards him and the attention is not on that criticism that this person is like this, that person is like that. Nor there is the aggressiveness of anyone else, because nobody is the other. But the problem is when I say that, no-one thinks that I'm saying about you, each persons. Those who are aggressive take the other role and those who are non-aggressive think the other way.

Like I say something for a person who is aggressive, the non-aggressive immediately thinks of the person who is aggressive, not about himself. You immediately start shifting your mind to other person, finding faults with other people.

So this desire becomes gradually lower and lower and lower because of the loads that are put onto it.

So the alertness is very important, complete alertness, `satarkata'. That we should keep our attention purely for the sustenance of our pure desire. Desire comes from your heart and you are so built that your Brahmarandhra is also the heart. If you don't have a clean heart, this won't keep clean. There are people who think if they talk about Sahaja Yoga big and all that, they are all right. They are cheating themselves.

If the heart is not open then this is closed.

So try to open your heart by projecting it. Projecting it.

I hope today when you do this Pūjā and you do the worship of Mahākālī and this special yagñya, we will definitely establish this aura and enlighten the universe. But your outlook should be, `How much I have contributed to this. Am I still thinking of other people? Am I still thinking of my petty small problems, or I'm thinking of my Spirit?' So, the left side starts and ends with Śhrī Gaṇeśh. Śhrī Gaṇeśh has only basic one quality, that He's completely surrendered to His Mother, He does not know any other God, He does not even know His Father. He only knows His Mother and completely surrendered to Her. But this pure desire has to have the action and about which I'll tell you later as we will be having more Pūjās and more Pūjās.

But today let us establish ourselves into that pure desire, to be the Spirit. Now, as it is, with the Western mind we'll say: “How?" Is always coming, “How to do it?" Should I tell you? It's very simple.

Ādi Shañkarāchārya wrote `Viveka Chūḍāmaṇi' and so many other books of treaties and then all these big intellectuals got after his life. And they said: “How this and how that and how?" He said: “Forget these people." Then he wrote `Saundarya Lahari', it's just a description of his Mother and his devotion to Her and every couplet that He wrote is a mantra.

It is not the surrender of your mind through your mind, but the surrender of your heart. Is absolutely the surrender of your heart. Western Sahaja Yogis know very well how there have been attacks and attacks of negativity on them, specially when horrible people like Freud came to destroy their basic, the roots.

And how the West accepted it blindfolded and put them on the path of hell. All that has to be brought out. That is all nonsense, is wrong, absolutely against God, it's anti-God activity. Then you will realise that you will fight fully, by saying, “This is the destruction of our basics, our roots, when our Mother is the source of everything that is sublime, noble, all that is nourishing, all that is elevating, emancipating.

You are cutting us from our roots." When he dealt with, I think, animal-like creatures and he wants all of you to go down to that low level of human beings, which exist as pathological cases, I don't know.

So it is important for you to understand all the attacks that came on you and be alert and don't be identified with anyone of these.

Last I would say you have come to this country to see the roots and not the shoot. Change your attitude of Western style. Telephones are no good. You cannot get any telephones done here. Postage is horrible.

Railways are worst. I shouldn't say because we are in a railway. But, the people are excellent. They know what is Dharma. They are not being attacked, somehow or other because it being the Kuṇḍalinī.

The Gaṇeśha is sitting here how dare anybody attack? This great Maharashtra has got eight Gaṇeśhas, protecting them. I don't know if these Maharashtrians know this fact. And so many Marutis, so who can attack this country? There is no negative attack except that they themselves are rather money-minded sort. That's the only curse they have, if they can get out of it they are great people.

So, we have come to this country not to enjoy the comfort of the West, but the comfort of the Spirit.

So to change your attitude towards India. I don't mean Air India, by any chance. This is a wrong idea that you come by Air India because you are a Sahaja Yogi. Not at all. Air India is nothing to do with Sahaja Yoga. All our railways, all our everything, they have nothing to do with Sahaja Yoga, so far.

So you be patriotic and use your own airlines, for heaven's sake. But when you arrive here you will see that the people are too innocent, they can't understand Freud, you can't talk to them, it's beyond their minds.

They are a higher type of people in this respect now, because they are not attacked, while you are higher in a way that though you are attacked you have come out of it. You have just turned your faces and you are on the other way. That's something great.

So you would also have a confidence there are many people who believe the same way as you believe, in this big country where there's such a big population to support you.

So you shouldn't feel lost.

Thus today, we have to start this Pūjā, on Mahākālī Day. And is the Day of the Gaurī we can say and Gaṇeśh-Gaurī's Day today, though according to the scheduled time it may not be. But according to Me, let us establish within ourself on a subtler level the desire to be pure and to be cleansed out. All the barriers and unclean things that are within us, to desire to be great Sahaja Yogis, desire to be responsible Sahaja Yogis and desire to be surrendered to your Mother. It's not difficult. That is the easiest, the last one is the easiest, because what you surrender, I don't want anything from you, except that you accept My Love. Surrendering just means you open your heart to accept My Love. Give up this ego. That's all and it will work out. I'm sure it's going to work out. I am trying to push Myself into your hearts and I'll definitely settle down there.

[Shri Mataji talks in Marathi: MISSING.] [Shri Mataji talks again in English:] Mahākālī has a special capacity to weep, because She is left-sided. When She's helpless and She cannot act, She weeps. This is the only manifestation of Mahākālī is that She desires and if She doesn't get Her

desire enacted then She just weeps, that's the only thing She can do in helplessness, isn't it. And sometimes when She's full of Love as I've seen you today all of you coming down here and all these people sitting down here. When She cannot express Herself fully, with full heart, also She feels that joy pouring as tears. May God bless you for today's Pūjā, I hope all of you will take it in such a way that the subtlest of subtle will be awakened within you, the sensitivity every way and the Love, which culminates into joy.

Love that flowers into the fragrance of joy will manifest in today's Pūjā.

May God bless you.

Contents: 1982-12-24 **Talk to Sahaja Yogis, Christmas Eve, Pune, Maharashtra, India**

Before we start, the celebrations of the birth of Christ, we have to little bit review what we have done after his Birth, so that we understand where we stand in relation to him. He was the son of a virgin, so that even the slightest blot on his name should not be created. Because he was to do the greatest job of creating for us Āgñyā awareness which would help us to suck in all our sins, all our conditionings and all our egos.

And this great personality was created for such a great work within ourselves. But, unfortunately, we have spoilt both these institutions within us to such an extent that it's the most difficult task to give realisation to Christians.

On the one side we have too much conditioning, as you know, through Catholicism and other ideas about Christianity which created a horrible conditioning in our

superego, which is just like a solid rock, I think, sometimes. And those who have been to Catholic churches still get stuck up with it. I mean, if they are facing Me, I find their eyes are blinking and the Āgñyā is not straight.

You have to give up all that conditioning completely if you have to really get to Sahaj Yog. To that extent we went that we tried to create institutions. Of course, we collected money, no doubt about it, lot of money, all kinds of drama, of a papal order and of archbishop order and all these archbishops and of tomfoolery. All kinds of nonsensical donkey people were created, absolutely. They have nothing to do with the Christ, they have nothing to do with God, they have no idea of Divine Life. And to them prohibiting people from doing something was, only, religion. And this has taken the West into such darkness that Sahaja Yoga has to be worked out in a very great speed and in a very expansive way, otherwise you cannot get over these horrible ideas of archbishops and the bishops and the popes.

The other side is the ego part. Then people like Mr. Freud came in and they put absolutely anti God ideas into people, absolutely anti-God; is against the Mother, against the Son. Absolutely, it is absurd. These anti-God devilish ideas penetrated and people started saying, “What's wrong?", “This is all conditioning, we should remove all conditioning!" So they became ego-oriented, which is the other side which Christ had to work out.

So I mean, after Christ has been established in the West, they have seen to it that they create all hurdles, that are

possible under the sun, for the Āgñyā Chakra to open out.

Despite that, I find that all Sahaja Yogis who are from the West are still attached to Christianity and not to Christ. There is a lingering Christianity still within you and that Christianity has to drop out.

While Indians are very good at dropping out all nonsensical ideas, because we have had lots of challenges in this country for everything: for the conditioning we have had challenges; for the ego-oriented we have had challenges.

So people are used to this kind of a `giving-up'. But in the West, we still are very much attached to that nonsense of Christianity. It has nothing to do with Christ, believe Me! And this fanaticism which is lingering still in your minds must be given up otherwise you do not do any justice to Christ. That by no chance means that you take to another religion like Hinduism or any nonsensical Jainism, or anything.

The essence, the Tattwa, of Christianity is Christ and it is so thickly clouded by all these nonsensical things that you really have to drop out this word `Christianity' from your vocabulary completely and from your mind, otherwise you can never go to that principle. It's a fact, take it from Me. And even now the attention of all the people is on what Christ said, or Mother Mary has said and which has come through these horrible people to us.

So to learn about other Deities and other Great Incarnations, you neutralise this. You must try to neutralise this too much attention by learning about other Deities, say, Śhrī Gaṇeśha. If you talk about Śhrī

Gaṇeśha, he's the essence of Christ. You understand that. Gaṇeśha is the essence of Christ and Christ is the manifestation of Śhrī Gaṇeśha's powers.

So, if you go to the essence-most thing, that's better. Then, of course, Christ is there but we must see him as he is; which very few people have seen before. But now in Sahaja Yoga you should see him as he was. He was the holiest of holy, first of all you accept that position. Then this Freud nonsense has nothing to do [with Christ].

Those who call themselves Christians: five days they do all nonsensical of Freud and sixth day they talk of Christianity and seventh day they go to Church. How can they go? I mean, how can they call themselves Christians? By what standard? Just tell Me! I mean, just think of it! And the Indians have asked them to get out because they won't understand what it is. It's so nonsensical, it's filth. The holiest of the holy, we have brought him down to such a low level by our nonsensical ideas.

So one has to understand that these conditionings of Catholicism made us so repulsive to ourselves that we took to the other side which is even worse, much worse than the conditioning itself. And you come in contact with these people [from] morning till evening. Either they are Freudians or they are so-called Christians; even after realisation! But you must know you are special people. You are above them. You've risen above them. Christ is awakened in you.

So, to do justice to Christ, you must get over all your conditionings, to begin with, of Christianity, if you have any. Or if you have been freudian get rid of that horrible

fellow, absolutely. He was anti-Christ, sick, sick, sick! We have nothing to do with Freud's ideas, even this much, believe Me! We are not to justify him at any point for anything. He took full advantage of the repulsion people developed out of the conditionings. And then he built up all these stories, because he was himself a very low level man; not to be counted as a human being from any standard. You see, Christ came for human beings but not for these low level people. Even the lepers were better than him, I think. Horrible it is! Even to think about the whole thing makes Me [feel] nauseating; it's very unholy.

So, for all practical purposes, we have to understand that we have nothing to do with Mr. Freud. He is filth, he is dirt, he is absolutely a low level man. We have nothing to learn from him nor from his ideas.

Now, the other side of it is the conditioning of the churches. There are still many Sahaja Yogis still confused with it. Of course, if you have to save the Christians, so-called, you have to take them out of the conditioning. Luckily, we have someone who is writing a thesis about these things, how these things are dangerous to society. But still nobody realises this is anti-Christ activity. To condition you is a anti-Christ activity. Christ came on this Earth where Moses has laid down the Dharma; after him, so many years later. He thought people would be in balance and he has to give the message of his resurrection and ascent. That's how he came on Earth. But then they created even worse things than the Shariat. Shariat is in the Bible. All these laws are in the Bible where they say that: anybody who does this thing should be killed, anybody who does like that should be

beheaded. It's all in the Bible. Whatever these Muslims are doing is all in the Bible, it's coming from Bible.

So, to neutralise all that, Mr. Freud started another style.

For us Divine laws are binding because we know that's the only way one can rise. It is not compulsory, but voluntary acceptance that we have to rise, that we have to be alright. There are no conditionings in Sahaja Yoga but this is how we improve, this is how we go further, so we accept the situation and we move forward with it. That's why realisation should give you that strength to fight anti-Christ activities within your mind. You have to face yourself, is the point I am saying. Not only that you have to face yourself, but you have to face the so-called society that is around you and see for yourself that these conditionings and these anti-Christ activities, into which you have indulged, are completely detrimental to your growth and to your ascent. And as you are special people who have got realisation you have to argue it out with yourself and reach proper conclusions. No use arguing out with others.

As you know, with the conditioning, people get quiet, they don't talk, but the conditioning is growing inside. With the ego people they talk too much and they aggress others with their talking and the ego is growing too much.

So one has to be in the witness state. That means wherever you have to talk, you have to talk and wherever you have to keep quiet, you have to keep quiet. This is at the Viśhuddhi level.

At the Āgñyā level, you have to detest all that is ugly, all that is unholy, all that is filth. Because now a new

sensitivity has developed within you, a new sensitivity to holiness, to auspiciousness. Try to improve this auspiciousness within you. I find people get very easily attached to negative people, they get identified with negative people. It's very common. And they think that they have been sympathetic. It is a sympathy they are working in. It could be your sister, could be your brother, mother, or could be your wife, your child. It can be anyone. But by getting attached to such people, you are really harming that person because that person will go down to hell and you will also go down to hell.

So if you want to do any good to the person, best thing is not to be attached to that person and tell that person that these are anti-Christ activities. And get attached to that group which is positive, which is doing auspicious work, which is doing holy work. And understand that the strength lies in getting attached to that group than getting attached to one, some singled-out, negative personality.

Now, every one of you has had some experience of this. I'll give you an example of Warren's wife, she's not here, neither he is here. But it's nice to understand what happened, in her case. He was very attached to her. He married her. He asked Me. I was really shocked that he's so insensitive, “Why can't he see her? Why can't he understand her?" But I did not know what to say now. I said, if I say, `Don't marry,' he will think that Mother is trying to force him down or something. I did know what to say but I was really shocked and for about two minutes, I didn't say anything. And she also played her cards very well. And I said, “Alright, you can marry. You'll

get happiness. If you think you can get happiness” that's all. I didn't say `joy'. “If you think you can get happiness, marry him." Now she got married to him. Then he said she must come with him to England. He brought her. He tried to avoid. I told him “Warren be careful." Then they lost their passports. He found his passport, she did not. But he got after My life, he said, “Please ask Mr. Srivastava.

Somehow get her passport. Passport should be there." I said, “Alright." Then they made her passport. Then she came with Me. Still she was continuing. I told that, “Please send away this lady. I don't want her to be with Me. It's a headache. All the 24 hours she is with Me. I must have some time without these horrible bhoots around Me. Please get rid of her, she is bad." But he couldn't understand it. Still he was siding with her. Then one day it happened that she attacked My heart. The heart got into a big fist. I said, “Now you put hand on My heart and see it” it was throbbing like anything. He couldn't put his hand, couldn't even bring it near it. I said, “Now please ask her to get down." Then she got down and it stopped. Then he realised this is the thing. But still he did not give her up, he did not give her up. I went to Los Angeles, everywhere she followed Me. The sympathy, you see. She could have gone away, she was quite a robust lady, no problem.

But in Los Angeles, then she started showing her teeth to him, gradually. And then, ultimately, he got into trouble. He started getting the pains. But as soon as I left Los Angeles, she got her epilepsy. And he realised how dangerous it was to carry her all the time with Me. Now

he can't send her away because she has epilepsy, so he took her back. She tried to disrupt all the ashram by telling them her sympathy story, “Oh, you know, my husband, he wants to leave me” this, that, nonsense and all of them fell for it.

Now, she's a bhoot and a bhoot and a bhoot; and the bhoot started increasing. One more bhoot added [for] sympathy you give them, one more bhoot added, once you give her sympathy. One more bhoot added.

And she was creating problems, “This is not good, he is not good, he is against me. This family is against me. That is against me." Then he got heart attack, Terrence got heart attack, that's it.

So then he sent her away. Now you do not repeat all that nonsense.

Negativity is not to be tolerated, nor to be carried on with. Discretion is the better part of valor.

One need not be afraid, but discretion is better part of valor. Alright? If you have negativity, better get rid of it. If somebody is so negative, better have nothing to do with that person, whatever may be the relationship. Just have nothing to do with them. Because no use going down. If you are a seeker, you are a responsible seeker and a Sahaja Yogi, one has to be careful.

This is on a Christmas day, I have to say, because there only the fight starts, at the Āgñyā Chakra.

Because if you shift from the principle of Christ you start giving argument in support of the negativity, always, in the opposite direction. Alright? And you have all the arguments which works against Christ. The same Āgñyā

Chakra, when it goes funny, you start seeing things [as] very reasonable which are absolutely false and wrong.

So we have to be alert.

We have to be with Christ. Now, they will say, also, about getting vibrations, “Mother, alright. I am also very much there. It's true, we saw the vibrations." Nothing doing! I feel embarrassed.

Sometimes I do not tell [but] I feel embarrassed. And people also try to manoeuvre Me by playing tricks on Me, so that I am rather worried, sometimes, how to tell people. Because I have seen ego-oriented people are extremely sensitive. Now they are not arrogant, that's one thing is there, but they are extremely sensitive. And if you tell them anything they will not accept. Like yesterday, I lashed all the Poona people, they said, “It was for our good." Nobody said that, “Mother why did you say such and such thing?" No, Not one word.

Everybody said, “It was for our good." But in the West if you lash them, then you will be lashed. Nobody is going to take it that way.

So I have to tell you one thing to have your ego problems settled, first of all, see that you are not playing to your ego. And also, to see your conditioning which are now bhoots, all these conditionings have become bhoots in you. All the Church bhoots have got into your heads. They are all there.

So you must see that these bhoots are not there because we have to be holy, we have to be clean, we have to be resurrected.

We are resurrected people, Christ has resurrected us. But you have to think how much he has to work for us. The more you try to be in unison with negativity, we harm him more, we torture him more, we trouble him more. The one who was born in the manger in the most difficult circumstances. Where everybody requires comfort, who was from the very beginning, went through hazardous life till his death. His birth itself, you can see, was in a cowshed. None of you are born in a cowshed. And while the Christians are so particular about comforts, most surprising is, while Christ was born in a cowshed. In a very, very cold night Christ was born. Nothing much to cover: sparkling, beauty it was.

Now we have to keep him, within ourselves, comfortable. We are not going to give him that manger in our Āgñyā Chakra. Manger of thoughts and a crown of thoughts, that we are not going to give him.

We are going to make him comfortable by not accepting negativity as a sympathy. You have to be kind towards your auspiciousness and holiness so that Christ enjoys his stay there in your Āgñyā, that we do not torture him by our useless ideas, uncomfortable behaviours, inauspicious appearances and unholy acceptance of wrong ideas.

Try to respect Him. There he stands, try to make him very comfortable. I wish I could do that but he resides in everybody's Āgñyā Chakra. If he was only in My Āgñyā I would have given him the greatest comfort. But he wants to be manifested in everybody's Āgñyā.

So I have to request you, as a Mother, to look after him. Give him a nice cradle, give him a comfortable time

because he's born to give you your resurrection. He's taken up such a great responsibility to suck all your conditioning and to suck all your ego, but that does not mean that you put stones on top of him.

It's like, sometimes I find the conditioning of some of the people in the West is so great that a big mountain is falling on this little child. And sometimes I find a bad breath, horrible breath of ego, which stinks, blowing like a big wind towards him and a horrible stink coming out of this terrible type of a ego which is absolutely not the way to treat the King of Kings who is born within you. You are so respected that Christ is born within your Āgñyā but you must respect your Āgñyā Chakra. Your attention should be in the center so there's no wobbliness. Imagine put a child, like they say, a child is to put on the winds.

So this Āgñyā Chakra is to be kept very clean, healthy and holy. The attention should be holy. The attention outside is still not very holy, should be detached attention. If you start seeing through your Āgñyā it should project a power of holiness so that anybody who looks at your eyes should know that serenity is flowing from these eyes and not lust and greed and aggression. All this we can achieve because we've got Christ within our Āgñyā. Accept him there. He's born, let him grow. I am sure Sahaja Yogis will understand the importance of the Āgñyā Chakra.

In the East [it's] no problem because to them he is only Gaṇeśha. Gaṇeśha is a child and they know for definite [that] the childhood has no contaminations, no problems, nothing.

So they are still children as far as sin is concerned. There is a story: one pastor went to a village and gave a big lecture to them and the villagers had to thank.

So he got up and he said, “Thank you very much for telling us all about it, we did not know what was sin and thank God you have told us that there is sin!" So this awareness is not in their heads, they don't understand it. You will be surprised, you can't outdo Indians. They won't understand what it means. They may say it's Freud, this, that, but they don't understand [because] it is so anti-God. Actually I did not know till the other day, when Rustom told Me, with great hesitation, what it means, really.

So that is what it is and we have to understand this.

Today is the great day of holiness. Let us celebrate the birth of Christ in our Āgñyā Chakra. And let us sing praise of him so that he, in his pure essence, in his holy body, he should be there. Not Christianity and neither Freudian nonsense. Christianity is equally bad as Freud. There is no difference, I find. Whether you kill the child with the mountains falling on him or with a horrible stinky, dirty-smelling breeze blowing on him, it's just the same.

So please get rid of both the ideas, absolutely. And in purity you respect him.

Absolutely in purity, because he is purity.

Now you may say that, “Mother if he is purity...", there are some stupid people who ask Me, “... if he's purity, then how can we make him impure?" But, I mean, if you do not respect him, why will he be there? He will disappear. He likes purity. He will disappear from there! It is not good for you.

So better create a cradle, a beautiful cradle, of love, of honesty, as his Mother prepared for Him, with all sweetness and kindness and assurance that you will nurture the beauty and the auspiciousness of Christ.

May God bless you all.

You can sing. After food we will have a bonfire here and then we can sing a nice some carols, till twelve o'clock and then our great friend who is here, Mehrotra, he has decided to give you some cakes and tea, we'll have some cakes and tea and then you can sleep off. And tomorrow morning, as I told you, is the celebration of his birth, in a full way, by all the people. Not only by you but by Indians and other people who are here. We all have to celebrate. It's a very great thing. And unless and until you show the signs of holiness and auspiciousness Indians are not going to be impressed by him, I can tell you this much, not going to be impressed. They can't understand these pastors coming here and these padres telling them about Christ, they just cannot believe it, how can he be like that.

There's another interesting story: once there was a fellow from a village: so his name was Bura, means a blondie and he came and they said, “You become a Christian” So he said, “Oh, I'll become a Christian." He made him a Christian. He said, “We have to change the name” he said, “But my name is blondie." He said, “Alright, we'll give you another name." He called him `Alexander'.

So his name was Mr. Blondie Alexander, Bura Alexander. Now this Bura Alexander used to come to Allahabad where always he would go and have his bath in the river Ganges.

So the pastor said, “Now you can't do it. Now you are a Christian you can't go and have a bath in the river Ganges." He said, “Why? I have become a Sahib, I have become an Englishman now but I have not given up my religion." In his own language he said, “I have not given up my religion. It's alright, I know the river Ganges is my Mother and She has got vibrations.

I am not going to give up that. Of course, I have become a `Sahib' now. I have become an Englishman." So that's the idea they had about Christianity.

Any questions you have, you can ask Me and then the food is ready, you better go and have your food.

Alexander: When I am in thoughtless awareness, I can't see clearly.

Shri Mataji: I think you must be seeing more than what you seen normally! Alexander is correct.

When you are thoughtlessly aware your eyes, the pupils, are dilated. It's correct. But you [must] take it higher, the Kuṇḍalinī, slightly higher. Push it up. Alright? If Kuṇḍalinī is staying at thoughtless awareness means just dilated and the eyes can become black, but there's no sparkle. But when it comes out [above Sahasrāra], then you find a sparkle in the eyes; there is a difference in the eyes, if you see. The eyes get dilated, the pupils get dilated, when the Āgñyā Chakra is being just penetrated and still here it is, then you can't see clearly. Correct. But at thoughtless awareness is all this part [Āgñyā and above].

So if you push it, little up, higher, you know how to push Kuṇḍalinī with your attention, or you watch here [Sahasrāra], or you think of Me, Kuṇḍalinī will go up.

Alright? So thoughtless awareness is just the beginning. And it's a great area, up to this point, up to Śhrī Kṛiṣhṇa point, where you become the witness. From the witness point, when you become, then there is a sparkle in your eyes, your eyes sparkle. And the sparkle in the eyes is a sign that Kuṇḍalinī is flowing well. That time you see more than you see normally. I mean the stars start looking bigger, everything starts looking much clearer. Alright? Better now. It's correct, dilatation of the pupil takes place.

Some people really at that time have opened their eyes and they said, “Oh we have become blind." That's true.

It happens. It's correct. Alright, now what else? It's a good question....

Sahaja Yogi: Mother, is there any relation between the numbers 888 and Christ?

Shri Mataji: 888? There could be. But what is the relationship you have found out?

Sahaja Yogi: Many years ago I was looking at the Hebrew Kabbalah and they had a system of different numbers that they combine.

Shri Mataji: That is [OK]. That they must be having 888 is alright. Because, you see, their Chakras don't move in six form. That is that they should move, but they move in 888 because the 8 we don't have any Chakra, so they are on the sides. They are on the left side, Kabbalah is on the left side, so they work it out from 8, means from the outside. 7, 3, 4 are in the center. Now at the 6th point, if you have 666, means absolutely both the Swādhiṣhṭhāna on both the sides you occupy. And also in the center, so you hit all these three, that's why this number is not

good. And 888, you go onto left Swādhiṣhṭhāna more and use your Mūlādhāra, it works out with Mūlādhāra. It's a funny one, because 4 into 2 is 8, alright? And 4 into 2 comes where your 4 is Mūlādhāra. Instead of going to Swādhiṣhṭhāna, you just combine Āgñyā and Mūlādhāra, in such a way that you go outside. Alright? So you put your Āgñyā, is two, from 2 you move this side. That's how it is. Kabbalah is a very dangerous thing, one should never try. Then you start seeing things, future and all that, isn't it? That's not a good thing at all.

So, for us, the number is 7, 3, is the best number, 7 and 3 number.

What else?

Sahaja Yogi: I would like to pick up on Alexander's question. Now I can see longer distance than I used to, does that have something to do with Āgñyā?

Shri Mataji: Yes, yes of course. I mean, Āgñyā is very important and best way is to take your Kuṇḍalinī up. Don't roam about in Āgñyā, it's very dangerous. You can be thrown as he said on the 4, 4, 4 side, or you can go this side 6, 6, 6, 6. It works out 6, 6, 6, 6 this side and 4, 4, 4, 4 this side, it's dangerous. Never go. [With] Āgñyā you should be very careful. You should never roam about in Āgñyā because it's thrown out, the attention is thrown out, projected. You start seeing things; all problematic, very problematic.

Try to take your Kuṇḍalinī out all the time. See that it's coming out. Put your attention there. And the best is, now, is to put your attention to Me, because I am at Sahasrāra. And don't allow your Kuṇḍalinī to remain in Āgñyā part; it's dangerous, no doubt. You have become

subtler and you can start moving left and right if you want to and if you try to.

Any other question? Robert Ruigrok: I don't understand one thing: that is the connection of images like are described in certain books and our thoughtless state.

Shri Mataji: Alright, I'll tell you. If you start closing your eyes, say you are sleepy and you start seeing images at that time. That means you are going on to the left side, they are dead bodies, you start seeing their faces, this, that, you are going to the left side. Now supposing you start seeing lights and stars and this and that, all sorts of things, I mean, more the colours, we should say, you are moving on the right hand side.

So try to avoid it. `Just I don't want it,' you should say. And you try to put your Āgñyā, if it is left, you put it to your right side or if it is right, just by pushing it. Like this and like that. But what happens that, after some time, when you have achieved a certain state of higher consciousness then, if you want, you can penetrate into these areas, you can see all these things. But then certain different types of things you see, for example, you might see from My Sahasrāra, huge, big these valayas coming out, or something like that. That's a different point altogether. And also sometimes you might see a little flame, that's a good sign, that means somebody's guiding you. But you have to be careful not to indulge into these things because there is a guidance for you and you are all followed by great Deities, no doubt, but you should not try to hanker after that. If they are there, let it be, because your Āgñyā is very important.

You should not allow your Āgñyā to be attracted by these things. You might just find a flame, like that.

Sometime you might just find a little dot: standing dot. They are all actually angels who are with you and trying to assure you. But that's not important. What is important is, on your way, you should go further and do not go this side or that side.

But if you are seeing every day those images then try to push it back, or this way, whichever way it is and try to finish them so that you go further. That means you are sticking on to the same point or you are moving in the other direction on the sides. Because direction should be further and further and further.

Alexander: How should we protect our subconscious as we cannot be conscious about it?

Shri Mataji: You need not. I mean, you don't have to worry! You just keep to the conscious. Alright? You don't protect anything, actually you don't do anything! Actually, if you see; what do you do? Alexander: We are just enjoying!

Shri Mataji: Yes, just enjoy. That's the best part. Just enjoy! Just I want you to enjoy. Don't create problems for yourself that's all and just enjoy. Alright? Just don't create problems for yourself.

Don't be ambitious. Don't be aggressive. And don't be, I mean that's rarely so, but [don't be] submissive too much to others. That's rarely so. But be submissive to Sahaja Yoga. Be surrendered to Sahaj Yog.

I would like to know who are the people from Perth [Australia], give Me your names.

[Shri Mataji continues to ask for the names of all the people who are seeing her for the first time in person, mostly from Australia. She then continues with informal conversation and discussion about the tour.]

Contents: 1982-12-25 **Christmas Pūjā, Pune, Maharashtra, India**

Today we are celebrating birth of Christ, which was a very big event in the realm of human awareness. As you know that he is born in the Āgñyā Chakra and he sucked the ego and superego that is the condition within us and our ego. Such a great happening has taken place, about 2,000 years back. But today is the time for us to use utilize that great advent on this earth. To understand Christ first of all we have to know that he was just nothing but Omkāra. He was just made of vibrations and that is why he was resurrected. And he was detached because of his very nature and so we too have to understand that we have to be detached first from our thoughts and that as you know is achieved if you know how to forgive others. There is this very subtle attachments people have that those who are born in the Christian religion think that Christ is their own and that he resides in their pocket. On the contrary it is just the other way round. That he has nothing to do with them and he is against them. As Christ has said you will be calling me Christ Christ and I will not know you.

So it is important that Christians should never think that Christ is our own and that he is our because all your life you have lived like Christians. Actually you have not; you have not lived like Christians.

So those who have not lived like Christians only have taken the name of Christianity are not in the real sense the people who follow Christ.

So now we have to change ourselves and follow him in our life. Unless and until we imbibe him in our lives we have not understood the greatness of his advent. Just because we are Christians or so-called Christians to believe, we have much to do about him and to be identified with him is absolutely wrong and that is what I want you before that we have to imbibe all his qualities. It was a living example of a very great advent that he came on this earth and led such a pure and holy life. Try to develop your purity and holiness and a powerful holiness and a powerful auspiciousness which does not get contaminated, but fights whatever is anti-God whatever is antichrist.

So today is the day when we are celebrating his birthday again and on this day let him be born within us let him be born in our character, in our behaviour, in our temperament.

He was a detached man, not attached to material things, nothing of the kind; he lived like a carpenter's son, in a very uncomfortable life, absolutely. And he never bothered about small things of life. Actually you know a carpenters house is one of the most dangerous place to live in because you have all kinds of nails, you have all kinds of funny types of instruments that you use. Any day you can step along on to anything and can get hurt and there is hardly any place where you can sleep, the whole place is filled with wood and the people mostly sleep on wood, but just the other way round. The so-called

Christians are so particular about our comfort and it is very easy for us to condemn others it is very easy, it is something so absurd, I mean it is so absurd, you see anything they will go say to a market place oh it is horrid they will go some place they will say that's bad. What about you? What is within yourself? Just see within yourself. And this is the thing we have to develop now. We have to cleanse our self from within. You have to be uncomfortable with yourself not in with out. You have to be uncomfortable with what bad things we have within ourselves and not from without. Take your attention from outside inward as Christ lived a life which was inward. He was not living outside. He was living inside himself and that is what we have to today understand, on this day that our new birth should take us inward. Our worry should be for our inward comfort and not for outward comfort. Like yesterday, if you didn't like the picture, it is a good sign that you can't live with dirt and filth. But that is still outside. But what about the inward dirt and filth, what about the inward thoughts that are contaminating us what about the silly ideas that are still in our head, take them away, throw them away and be again born like a lotus like Christ, who all his life lived like this died for us and was resurrected.

So we have such a great example to be imbibed within ourselves in our character in our lives. This is I am saying again and again because we really get confused.

We think if we have a sort of a passport, we are alright, no that is not simple. It is the becoming within yourself of Christ like behaviour. And the greatest of all is forgiving, the forgiveness which is so lacking in us. You see, unless

and until we develop that this ego has to go away. If you have to be Christians, you have to be egoless and that is what one has to understand that when we talk of Christ birth such a beautiful time, though he was born in complete discomfort. He could have born in a king's place, he could have born anywhere but why he did it? Because he knew that when Christians will come they will select the best beds for themselves, the best houses for themselves and little bit here and there they won't tolerate. They will be shouting for little things, like the carpet is spoiled this is spoiled that is spoiled. It is so low minded.

So for you it is important that you must rise higher. Higher and see how he was born in a manger, in such a uncomfortable place where there were all kinds of cows and cow dung and everything was spread there and he just didn't bother. He just got his birth in a place which you would not like to even visit or to sit there. And the mother cleaned the whole thing for him and he was born there a sparkling star of the heavens, to cleanse. Because if you are clean, you clean others.

So this today, the great day of his advent let us celebrate in this great country of Yoga specially this Bhūmī of Poona which is the Puṇya Bhūmi that auspiciousness, the holiness and the complete detached temperament of Christ you are going to imbibe within ourselves and we are going to live like real followers of Christ and his life.

Today we are Sahaja Yogis so you have no cars, no customs, you have no religion now. Now you have only one universal religion that is Sahaja Yoga.

Christ is worshipped everybody worships Christ because he came not for one person, two person or ten persons but those who worship him must express his character, his life, the materialist how can they talk of Christ I just can't understand because there was no material thing in his body. He had no matter in him.

He was just vibration. That is how he walked on the water, so how can materialist ever claim anything about Christ I can't understand. This is the problem one faces when one sees how we juxtaposition of what we proclaim. Now this is the part which we have to achieve and once you achieve it, you will be amazed that God looks after you. How a flower flourishes in the wilderness, how it gets its water, how it is looked after how it is so beautiful. It is not bothered in the same way when you become that beautiful being which is the spirit you are looked after. You get all the blessings, all the joy because the source of joy is that absolutely. But when you cover it with your ego that joy will get away, so just try to clean that ego somehow see your ego how much ego still you are there, you get out. Take it out with affection, with kindness towards yourself and towards others, try to rise, rise higher and higher into that realm which Christ has created for us in the limbic area where it is the kingdom of God.

May God bless you all that you follow his life and you imbibe all his quality within yourself and also your mother and I am here to teach all these things and to tell you how to do it. And you have to see to it. How I am detached in the same way try to be detached. You try to please Me by giving Me this and that but you know I am a

very detached person, I don't understand it attachment I don't understand attachment and I just sometimes smile at people when they try to say Mother we would like to give you this and that alright give but I am not attached. I cannot get attached there is nothing within Me that gets stick on to anything, nothing, I am just a moving force of Kuṇḍalinī, how can I stick on anyone. I am just moving all the time so it is not possible for Me to get attached to anything. In the same way, you just get inside this force and move with Me and just forget about all the rest of the things which stop your progress. You must progress with dignity, you must rise. I am sure it is going to happen. This time the people have been very sensible, they have been least critical, though some are still like that like that but most of them have been very sweet and very dignified and the collective is good and I am very happy that the people are being so well in this program. I am very happy May God Bless you.

[The Pūjā starts.] The mantras should be in rhythm.

Today is the day which is called the ekadashi means the eleventh day of the moon and the name of this special 11th day is ekadashi but we have different ekadashis but today's ekadashi is called as Mokshada the one which is the giver of Moksha. See what a Sahaja [GAP]... that on the day of Christ is Mokshada and now you will know why I did not celebrate it yesterday, alright I don't see Pañchang but I know everything.

From Europe, you washed it. You are not from Europe. Now who is from Europe, come along.

Englebert you come, one person who has not done it, alright, now who else come along. Now from England.

You have not done Belgium, but we want somebody, alright come along come along. Wash.

Now we get one lady from Australia. Australia within someone. One lady who has not washed, alright now wash both of you. Wash My feet, rub it, rub it hard, rub it hard.

[In Marathi:] See shivayoge Mokshada ekadashi, what else do you want. Did you understand? [In English:] Today's day is such a great day that very auspicious.

Sahaja Yogi: They should repeat.

[Pūjā continues.] [Aside:] Good, alright, may God bless you.

England. Here is Allan. England. We have done Europe, alright. Now England. Mary you sit down at your level because nobody can see at your back. You have to sit at your own level. Don't just stand up alright, now who is that, from England. John Watkinson and Cathy come along.

[Pūjā continues.] [In Marathi:] Distribute the water everywhere around all the corners.

Give him the translation to read, the Australian where is he? Warren or anyone. Why don't you come? Let him read, behind.

Now he will say, now give him, 2-3 persons can read. You can also read with them.

After this now, [In English:] Gregoire has got some names, could you please, no you haven't got.

Warren: 108 names of Lord Jesus Christ Mother which recently came from London I think Patricia might have a copy.

Shri Mataji: Patricia have you got this. Now you have got the eight names of the Goddess which you always say. Those eight names have you got them

Sahaja Yogi: 108.

Shri Mataji [in Marathi]: You say the names. You hold this; you hold this, see to it that your hand doesn't go inside. Now take the yoghurt. In the last sugar. Give everyone, the Pañchamṛut. Ask for water and ghee. Did you ask for the milk? Keep adding the yogurt.

Sahaja Yogi [in English]: Shri Mataji we have the names of the Virgin Mary in Latin which Gregoire prepared we also have the English names of the lord Jesus Christ.

Shri Mataji: Alright you say that then we will say the names of the Goddess.

Sahaja Yogi: Would like to read the Virgin's names.

Shri Mataji: Alright. come along Gregoire come along. In Latin is good, Latin is Sanskrit. It has the same effect. You see when Latin became holy became Sanskrit.

Spirita sancta they have said that you see.

[In Marathi:] Ādi Shakti they said to the Devī.

[In English:] You read in Latin the vibrations flow.

Sahaja Yogi: To he who is conceived in the heart of Shri Mataji.

Shri Mataji: Created by Śhrī Rādhā.

Sahaja Yogi: To he whose mother is Jashoda.

Shri Mataji: No no, Śhrī Rādhā.

[In Marathi:] Now say the Mahālakṣhmī stotra. First call the unmarried ladies and then the married.

[In English:] Unmarried ladies about 4-5-7 should be there. I mean unmarried girls.

Now we shall start with the Śhrī Sūkta, then sing.

Please sing Śhrī Sūkta.

[In English:] Have you got the 108 names? Lalitā Sahasrānam, have you got that. Alright you know it in Sanskrit. Do you have it? All of you have to read it. Come along, go ahead. We are going to read and you all are going to follow. Have you got it? These are selected 108 names. Say those. Give him, along with translation.

[In Marathi:] Now call the married ladies. Seven married women.

[In English:] From the foreigners, the sari from. You know.

[In Hindi:] You all sit down now, when required will call you. When there is some work for you then will call you. There is work again and again. Women are also Brahmins, without them the Pūjā of Mother will not be complete.

[In Marathi:] Is the Mr. Jadhav here who wanted to play the music? He was going to play shehnai what happened. Mr. Mane what happened, we had asked for him, why did he not come. Ask Gaikwad, I had told him to come today. Has not arrived yet, must call him. How did he not come, I had asked him to come? If someone knows his house, send somebody to collect him. He had said that Shri Mataji I will come. You might not have told him. Go bring him.

Today something special, [in English:] I never take two saris at a time. But I think it is a tremendous day today. Mokshada, everyone should stay in meditation.

You must keep in meditative mood. When all this is happening just keep in meditative mood because all the centers are being getting decorated all the powers are being decorated so you have to be in meditative mood so that you receive you see, the blessings on your center. It is very cooling and nice, alright. Be in meditative mood.

Not like that 4 and a half, like fighting the bhoots. Please be seated now. After the Ār.ti, you can take My photograph.

[In Hindi:] Please go for five minutes in meditation.

[In English:] Go into meditation for five minutes. Very deep silence. Close your eyes.

[In Marathi:] Eternal Blessings.

[In English:] May God bless you all.

***Contents: 1982-12-26*, Public Program, Lions Club International, Pune, Maharashtra, India**

The organizers of Lion Club, the members of Lion Club and the seekers of truth who are lions and otherwise. The name `lion' has come to us since long. In this country, lion has been respected as the King of the Forest. And this King of the Forest is the one who has that dignity, that sense of authority and benevolence which is expected of a king like a lion.

I'm very fortunate that you have given Me this chance to talk to so many lions today and I'm extremely grateful to all the organizers that they have found time for Me. I've been following the working of Lion Club, though I have

not been a member of any club like that, to find out what are the principles on which this club has been formed. As it is, it is human nature to club together. Clubbing together comes to us from the unconscious force of which we are not aware. When the unconscious force, which tries to make us form groups, to form certain collective organizations, which work out for the good of the collective.

So, person like Jung, who was a disciple of Freud to begin with and who revolted against him later on, said that “There is a universal unconscious within us." And the universal unconscious, he tried to prove with the help of dreams. He found out that in the dreams, he get symbols which are of universal nature.

And these dreams, when they are depicted, it is found out that they have the same message whether you dream it in Japan or in America or in India.

So there is some sort of an area within us which is unconscious, means it is not in our conscious mind, in our central nervous system which guides us as to what is wrong and what is right.

So we can say, in a way, that Jung has created that stage for us.

Now this country of ours, this great Yoga Bhūmi of ours, has been working it out since long to find out about the inner side of human being. The reason, I think, is this that in the West the life, every day to day life, is really very difficult. For example, if you have to go out of the house in London, you have to get ready fifteen minutes ahead. You have to wear your shoes. You have to wear your socks. You have to wear at least one sweater and a coat

and something to cover your head. And then you have to rush into your car or whatever you have to do, it has to be done very carefully. All the time you feel that the climate around is just trying to overpower. While in this country of ours, the life is much easy. The atmosphere is much easy. You can walk about without much clothing. You can live under a tree also with great satisfaction.

There is no problem of the weather. First I didn't understand when the English started saying “Good morning! Good evening!" What it means? But now, in London, when I went there I realised it has a big meaning.

So, for us it was such a blessing that we had an atmosphere which we did not have to fight.

So, then people had time to find out about the inner side of life.

To find out the inner side of life, they went into the, you can say, into forest or on to Himālayas or all to these places of seclusion where they could devote some time to find out what's within us. Now this is the knowledge of the roots. While in the West, all the knowledge of science and all the knowledge about outside is about the shoot. When the shoot is obviously there, we can see it so clearly. It's apparently existing. It's very easy to deal with the shoot. And so it is very easy to believe that the shoot is there and it is growing and it has a function. It has a different, we can say, different forms. In the same way, about science we can say that whatever we seek, whatever we find out, is there. But science cannot explain many things. First of all, it cannot explain universal love. It cannot explain. It does not believe in it.

Science has decided not to believe in certain things which they cannot explain. But there is universal love. Out of this universal unconscious love only we create these clubs. Even United Nations also has come out of that force which is unconscious, that we have created these things to be benevolent to others.

Now this unconscious force is within us. Actually God is love and love is God. But our idea of love is very limited. Because we are limited. We have not reached that state of unlimited. Our mind is limited.

We think in a limited way.

So far as we love our children, we love our family, we love our parents or we love our country. Like that it goes on expanding. But it is not a limited thing.

So what is that love which is really universal? We should try to find out. This love is the one, is the power, which is called as the Holy Ghost. It's called as the Ādi Shakti, or they say it's Rūh. In Koran, it's called as Rūh.

This power is All-pervading Power. It's called as Chaitanya and is described as Saundayra Lahari by Ādi Shañkarāchārya. Everybody has described it. Whether it is Lao Tze or it is, we can say, Zen system or any system which has still survived has described this as the Brahm or we can call the power of God which is all-pervading. But as human beings, we cannot feel it. We may feel the force of it. We may work because of it. Like Lion Club is one of the, we can say, the sprouting of that love. But this love, which is acting, which is manifesting, we cannot feel it.

Now where does it manifest? It manifests everywhere. Like a flower becomes a fruit. How does it become?

Nobody can say. No scientist can say. If you have to, say, sprout a seed, you have to put it in the Mother Earth.

So the Mother Earth has that love by which she sprouts it. It's a living force. And the living force is not understood unless and until we become one with that universal force which is all-pervading.

This is all around us but it's a big belief. People talk about it: “You have to become. You have to be reborn. You have to become Self-realised. You have to know God." It's all talk, talk, talk, talk, talk. And so far, it has not worked out on en masse scale. Only a few people got it. They were called as saints, *[UNCLEAR]*, they were in a... as Christ and other great people came on this earth. And today is a great day of the birth of Christ. I would say it was Christ who brought this message to us that “You have to be born again." He Himself in His resurrection has shown that something has to happen to us.

Even Mohammed Sāb had said that when there will be the time of resurrections, your hands will speak.

Clearly He said it. But what it means, nobody has tried to find out. We go on singing the praise. We go on saying the thing like “*[UNCLEAR* Prayer of 30-40 words in Sanskrit]." Then where is it? Why don't we find it out? So, to find it out, to know about it, there has been no curiosity. Just like scientist, we had said, “All right. We will sing the song. We'll do the bhajans." Finished.

But all these great saints came on this earth with one purpose, to begin with, that they should give a balance to human beings. And this balancing force is within us, again. We call it as Dharma. You may call it by any name but it is the sustenance, or you can say, it is the

balancing of human beings. As you know that in the matter there are valencies up to eight only. Carbon has valency of four. And some carbon, the human, we can say, the livings, living beings started and we have come out of that carbon, that beginning started with carbon, from four valencies. Now it has reached to ten valencies we have when we are human beings. Now if something is missing in these ten valencies, we get imbalanced. And we then form some sort of a compound with a negative or a positive force and we become little abnormal human beings. We are no more normal people. For example, we can say that we had people who were very ambitious.

So ambitious that they lost certain balance within themselves. When they lost that balance, they could be charmed by people like Hitler. And when Hitler combined with them that funny type of an idea, that their race was a very special one and they have a right to kill all other races, a combination of a very Satanic idea started building up with human beings. And then human beings became so Satanic that they can't believe it. And even now, they say that it was a political mistake. I do not say it's a political mistake. It was an imbalance.

So, we call this in Sahaja Yoga the imbalance of the right side. And there could be the imbalance of the left side. Where people are too emotional and start becoming, you see, suppressed by others. They take suppression from others and become slavish. That type of another left-sided behaviour could be there also in human beings.

So, this religion was given to us by these prophets just to give us strength, to have our valencies, to have our sustenance, to be in complete balance. But then a

question can be asked, “Why balance? For what?" Even, “Why balance? Why to have a balance life? What is the need to have this balance? And all your life, you struggle to have balance for nothing at all?" It's not so. Now you have seen that in our lifetime, we have seen people are going shooting out to moon. And when they are shooting out to moon, somebody must be going to the spirit also. Because if there is a growth of the shoot [GAP of 3 seconds] and that, then the question “Why Self-realisation?" will be solved.

Sahaja, `saha' means with, `ja' means born. It's spontaneous. It's with you. As your nose is with you, as eyes, everything we take for granted, we have this spontaneous method of uniting with God Almighty or this Divine Power built in within us, which is a living force, which is lying within us. Now this force is the Kuṇḍalinī. It's a force lying in the triangular bone. And it resides there.

Sometimes in the course of Sahaja Yoga practices, you can see the pulsation in people where there is a problem of it's ascent or there is a *[UNCLEAR* blockade]. You can see this Kuṇḍalinī just behaving like a heart and pulsating in the stethoscope. You can feel one by one on the centers the way it stops. You can even feel here on the head, on this fontanelle bone area which we call as Tālu in Sanskrit language, a kind of a throbbing in the beginning and then the throbbing disappears. And then you start feeling a kind of a Cool Breeze from your hands. Now this happening is a living happening. You can't do it. You can jump. You can dance.

All sorts of things these Gurus teach you, all that you believe in. But that you can't do. Everything can be done but for this that you feel the Cool Breeze coming out of your head.

Like *[UNCLEAR]* has clearly said *[UNCLEAR]*. Now, these people were not false people. They were not trying to cheat us. Why did they say this? So we should try to see also what is behind this knowledge.

We should not be only satisfied with the Western knowledge. That is one of the things our intellectuals and educated people are doing because we have had nothing but this Western knowledge so far. We must turn back and see what do we have. We are in trust of this great knowledge that is in our country, which is now in the hands of some very bad people, we can say, Western interest people, who are trying to use it for wrong purpose. Of course Kuṇḍalinī rising cannot be used for wrong purpose. Because you cannot make the Kuṇḍalinī rise unless and until you are the right type of a person. But people who know about it, can talk about it, try to do some sort of a nasty thing, try to harm you and call themselves to be great Sādhus and saints. But actually everyone of you has a power to become the spirit. Everyone of you, as long as you are a human being, it can happen to you. Once you become the spirit, you are amazed that this starts flowing. Then the universal love, real universal love starts flowing.

Now, as you must have heard that I've cured some people, they will tell you. Actually I have not done anything like that. I've not cured anyone. I cured Myself. Because: who is the other? Because everything is within

Myself. If I cure Myself, if I feel the pain in this finger and I cure My finger then I'm curing Myself. But that finger is actually say this thing to Me that this gentleman has this problem, but to Me, he is not the other.

So in universal love, you do not think it mentally. It's not a mental projection, `Oh, he's very poor. You must help. Oh, he is very much suffering. You must do something about it.' It just flows. It just works. It's not mental. It's beyond mental. It's what you call unlimited love. It just flows and works out. You don't have to think about it, `Oh, I must help this man.' Actually this might build up your ego.

And most of the social workers, you know, are terribly ego-oriented, terribly ego-oriented. You have to keep away from them because they can be so ego-oriented. I've seen one lady. I shouldn't name her but she's got a very big position in social work. But I've seen her jumping with *[UNCLEAR* temper] from here to there and there to there for a little thing like that. I was amazed. How can this lady be given some sort of a prize for peace and thing and she's so hot tempered. There is no love in her. This is such a hot tempered lady. And she is just building up her ego. And she is trying to do some sort of work which, she thinks, is helping people.

We must understand that this power resides within us. Holy thing we should try to exploit. We should try to work it out. That this power of our spirit should... We don't have to argue with anyone. We don't have to say anything about it, just works. Even little, little children, if they are realised Souls, you put them together, tie them up and ask them, `Now, what is the problem with this

person who is facing you?' Immediately they raise a finger and tell you, this is the problem. And everybody would say that this problem means this. And if you ask the person, “Do you have this problem?" “Yes” he said, “I have.

But how do these children know? They are not doctors." So the children are the persons who will diagnose it. They are the ones who will cure it. And they are the ones who are enjoying. It's a different realm about which I'm telling you. It sounds very fantastic. It sounds very funny. And many people have told Me that, “How is it, in such a short time, it has to happen?" Now the blossom time has come. They use to give Me one of the flowers in olden days. For example at the time of *[UNCLEAR* Jalaka/Janaka], we had one fellow *[UNCLEAR]* I'm going to Jalaka. And he said, “You give me Self-realisation." He said, “If you want to take my whole kingdom, but don't ask me for Self-realisation." But ultimately he gave him. One. Now today the time of blossom has come.

The blossom time has come. Kṛiṣhṇa did his Kṛishi, means He sowed the seeds. Christ did his job. He put this awareness of resurrection within us. Now the time has come for us to reap the fruits of all these incarnations and these saints and all these people who worked it out, the blossom time when the flowers become the fruits without much difficulty.

It's very simple, especially if you are simple people, if you are in balance. If you are a little imbalance, the Kuṇḍalinī puts you into balances and you get it. As a result of that, as a result of this happening, you get first your physical fitness. As a result of that. Now for doctors, it is very easy

to understand. If I tell them that you become the master of parasympathetic. Now how? They will ask, “How do you become master of parasympathetic?" Because doctors don't know much about parasympathetic nervous system.

But you talk about autonomous nervous system. Now I say, “Who is this `auto'?" Supposing you become the auto. A simple example could be that we have a accelerator within us and we have got a brake. Now we are learning how to run this machine of ours or with this car of ours. First we make mistake. We go this side. We make another mistake. We go the other side. Then we become drivers, in the sense we know automatically, without thinking we work it out. But then we become the master of the driving.

So we see the driver within us and we see those two things and we enjoy it. That state, when it comes to us, then we are not to bother. Physical happiness comes to us without much difficulty.

Now how cancer can be cured is very simple. If you want, I would like to tell you. If you don't think it's going to take too much time. It's very simple how to cure cancer. Now, within us there are seven basic, seven basic Chakras. They are subtle centers. And they express outside. I mean you may not believe. It's a hypothesis for you, doesn't matter. But, if it is proved then you have to believe. As scientists, you must keep your minds open to receive this hypothesis and if I prove it to you then you have to believe. Now these subtle centers manifest outside all the plexuses we know about. These seven centers, these subtle centers are called as Chakras. And

they reside within us, in the Medulla oblongata [lower portion of the brainstem], in the brain and in the limbic area. Now if you know how to handle them or reach them by any chance, you can work it out from the roots.

Now, why cancer is caused? Nobody knows how cancer is caused. But I saw a very *[UNCLEAR* interested] feature by some doctors which the BBC showed a very nice feature film about the, about, I mean they showed lots of things in that, about cancer also, that they have found out that within us there is an area built in which is built since our creation. We call it collective subconscious. We, the Sahaja Yogis, we call it as collective subconscious. And from this area, there is an attack on the being by some proteins which the doctors call *[UNCLEAR* as it] protein 52, protein 58. See they have no name so they call it by protein this and that. Now this triggers cancer. And we say that these are dead spirits which attack.

Virus, according to us, is the attack of the all kinds of vegetables which have gone out of the circulation of evolution. If they attack then the virus is caused. But virus comes and goes away. *[UNCLEAR]* it's effects on us. Then there is an attack of the dead spirits, as we call them, of *[UNCLEAR* this] proteins, *[UNCLEAR]* protein 52, protein 58. You see, if you call them by those names, nobody is shocked. But if I say these are dead spirits, people are shocked.

So it triggers cancer. By some chance, if we can get rid of those attackers and put your system into proper shape, we can manage cancer all right.

So first the attack *[UNCLEAR]*, to begin with.

Secondly, what happens that supposing this is a left side sympathetic and the right side sympathetic and *[UNCLEAR* these] sympathetic nervous systems are in the center, as you can call it, this is the *[UNCLEAR* vertical line], the center, is the central line, what we call as the parasympathetic nervous system. Now, when there is too much of pressure on these sides because of over activity of the sympathetic nervous system due to emergencies then they brake *[UNCLEAR]* between these centers. And this, being connected with the whole, the connection with the whole is lost and you become on your own.

So a person becomes on his own. What's wrong? There are many people who say, “What's wrong? Let us get out of the society, do what we like, be abnormal. What's wrong?" But actually you become malignant. And such a person touches another person, he also becomes malignant. Then the third person becomes malignant. You see, you can say, like people who have no idea of the whole. They start behaving on there own. In the same way, the cells become. And when they become malignant, they start attacking other cells, other cells also become malignant. Then the triggering comes again from the left side as said by protein 52 and protein 58.

So, by any chance, if we can remove the ones who are triggering it and also we can put these back and give energy, sufficient energy for them to act together, they are again put with the whole and the system starts working. And that's how cancer can be cured sometimes in ten minutes.

In ten *[UNCLEAR* minutes] you can do it, Leukemia in five minutes. Diabetes, you can put it right in no time. But

then you have to continue with it to maintain. It's very simple to create this kind of an atmosphere by which you become really absolutely a healthy person.

Then, mental conditions: same. A person who is mentally affected is also affected by the spirits. All the mental cases are affected by spirits. I haven't seen one which is not. If you can remove the spirits, the person can be all right. Today I saw a child who was blind. Suddenly he became blind. His eyes are open but he can't see. There is no light. It's absolutely a spirit sitting down here. If you can remove the spirit from there, he can see. But the doctors don't believe in it nor they know how to do it. Psychologists are really absolutely children. *[UNCLEAR]* have no sense at all how to conduct therapy to the mind.

They are so outward. I mean, I call them unauthorized. They have no authority to deal with the mind of human beings because they do not know how to penetrate into the mind.

So, we have the patients who are suffering from, say, mental troubles. They can be put right. Your mental problems can be brought round. No doubt you can do it. You can be cured of *[UNCLEAR]* mental troubles.

Now, then we have another problems of intellectual problems that you go on thinking, thinking too much. *[UNCLEAR* Thinking there are] I met a doctor in Switzerland. He said, “Mother, you cut my throat or cut my head but stop this thinking." Because we get into the habit of thinking. And we are all the time jumping on the cusp of every thought. Now, we have to make this thought so tired by some means that they get elongated and there is a space in between. But the other way it could be: to

raise the Kuṇḍalinī and the Kuṇḍalinī takes you into the realm of the present.

So neither you live in the past or the future but you live in the present.

That's impossible. If I tell you, “Live in the present." You said, “Mother, how to live? It's impossible." Because as soon as you try to live in the present, a thought from the past comes in or thought from the future comes in. But that time you become thoughtlessly aware. There's no thought and you see everything. If you want to think, you can think, but you can absolutely peaceful. That bliss which is described as the Divine bliss starts pouring into you and you become absolutely blissful. With this, with this *[UNCLEAR]*, you become much younger or twenty years younger. How many people who were even bareheaded, got their hair? Many people who had spectacles, you see, they lost the use of that. All kinds of things have happened. It's so miraculous.

Now the highest thing that one has to achieve is the spiritual life. In the West, I must say, men of God are born much more. They are seekers. They are real seekers. Because they had enough of all this.

They've had enough of affluence. They know what is the advantage of affluence. Aūence has taken them nowhere. They've made all kinds of mistakes. Their family are spoiled. All the old people are numb lying *[UNCLEAR* in the] orphanages and all that. They have seen to the end of it. They are fed up with it.

The scientists have reached a conclusion that now we are waiting for the shock, that's all. The shock of the science. They are worried now, “Why we have created these big,

big things like atomic things and all these things to go to moon?" Because they have achieve nothing out of it. Just waiting for the ultimate shock when everybody will be destroyed.

And this kind of thing, *[UNCLEAR* when] happen, that people are so agitated that they look backwards.

How to go *[UNCLEAR* forward]? We have come to the precipice now. We have to fall down.

Now, how to save ourselves? So the developing *[UNCLEAR]*, they are much better off in this respect and they want to go back. But in this country we, being Indians, we are doubly blessed. There is a... there is a Yoga boon, we say. What is the Yoga boon? Every Indian, he maybe a *[UNCLEAR]*, in his heart of heart he knows what is wrong what is right. This is what we have. He may do, he may try every trick but still in our heart of heart we know it is wrong.

I say, there are to types of sins we commit. In the West, they are committing the sin against the Mother. They have no sense of Mother. They commit it and now they are absolutely fed up of it. Here we commit the sin against the Father. Father, the God Almighty, is so powerful. He's going to look after us. Kṛiṣhṇa has said “Yogakshemam vahāmyaham." You just take to Yoga and [God will] look after your Kshema, is your well-being. But here we are not bothered. We are doing all sort of cheating, all kind of nonsense, for what? For a little gain. If you believe that there is God and you get to your Yoga, all your material problems will be solved for practical purposes. You may not become very rich because it's a headache to be a rich person, very big headache.

So you'll become a rich person in your heart like a bhatch.

I can give you My example Myself, you see. I am, I don't know, people say I'm born in a rich family.

Of course I'm this according to normal standards I am. Maybe My husband is a rich man maybe, whatever it is. But as far as I'm concerned, I don't care for any comforts. I can sleep on the street. I can sleep in the villages. I can take bath in the rivers. I've no problem. I've no problem of any kind. I just don't understand. I've no problems of bathrooms or comfort on a bed or anything. Because I think, “I am Myself. Myself the bhatcha Myself." What can dominate Me? There's nothing can dominate Me. And I live in that joy of My own being and I just don't bother. I'm not bothered. Nothing can make Me subjugate to that or in any way enslaving. No habit. I have no habits, I mean. As such I don't know how people form habits. I tried to form habits. I cannot. I just cannot form habits because nothing can overpower Me.

And this is what is going to happen to all of us when we become the spirit. Because spirit is detached, is not bothered. It is absolutely above all the things, like a lotus. It's like a lotus above the dust and the dirt and the filth *[UNCLEAR* and that]. It just sees the thing like a drama and it just watches and it just emits fragrance. By that fragrance, it clears and cleans all that is dirt and filth and also it makes it beautiful. It covers the complete point which is suppose to be so dirty and ultimately makes it cleaning.

It is that which is *[UNCLEAR* to/should] happen to every human being. It is for the emancipation for all human

beings. To Lion Club, if it is to happen, let it happen. We are all great people with great ideas and the time has come for you to get the special power of enlightenment which will make even Lion Clubs roar with enlightenment, the joy of happiness that you received from your spiritual blossoming.

May God bless you.

[GAP]... questions and as he has directed, I would like to know what we have to ask for...

[GAP]... is to bring the unconscious to the conscious. Now, in our evolutionary process, whatever we have achieved, we have achieved in the conscious mind. That means in the central nervous system, actually.

For example, if you have a dog. The dog can pass through any dirty lane. It doesn't smell any dirt, filth or anything, doesn't even see the beauty of the place. Whether it's a dachshund or a big collie or some sort of a very, very great dog, all dogs are absolute immune to all the dirt and filth. But for a human being...

[GAP]... central nervous system.

So now, whatever has to happen in the evolutionary process follows logically that should happen in our conscious mind. Whatever is in the unconscious has to come to our conscious mind. Now, what is subconscious within us is the one which we have experienced before and has gone into the past.

So, for all practical purposes, the past doesn't exist. But, if you want to go into the past, you can, but's dangerous. Because from past, you go to the collective subconscious and it's a very dangerous thing which area you should

not go any further because that's finished for you. The ascent is through the conscious mind, through the present and that's how the spirit which is the source of your joy should start expressing itself or manifesting itself through your conscious mind so that on your central nervous system you should feel the existence of spirit. That's one thing.

Now the second question is about the parama and all those people are that how the secular state of our senator that is going to work out, now...

[Aside:] [5 seconds dialog with another person.]... the religions which are formed outside are all artificial. It has no meaning to real religion because Hinduism as such if you see, Ādi Shañkarāchārya has said “Na *[UNCLEAR]*." He has just talked about the Mother. He just talked about Self-realisation. He never talked about all these nonsensical things that Hindus are following now and they think that this is Hinduism. Or if you say any other, say, Islam. Islam is *[UNCLEAR* sales] now. I mean, everywhere what I find that all these so-called religions are nothing but the projection of Western interests. There is no reality.

For example the Christians. The Christ has said, “You have to be born again." So they get a person and baptize him, put some water on his head and he is realised. We say he's become a Brahmin without knowing the Brahma. We just put some sort of a thread on him and *[UNCLEAR* if you give] some money to the Brahmin, he becomes a Brahmin. Same with Jains, with all of them. We are not doing what we are supposed to do" is to seek the truth and become the spirit as every religion has said. And

then, once you become the spirit then you will be amazed that these all incarnations and all of them are so related to each other that we are just quarreling with each other for nothing.

Like Christ has very clearly said that those who are not against Me are with Me. Who are they? And so for TukāRāma or Namadeva, anybody, there was no caste or system or anything. For them it was just the spirit. Spirit has no caste, no system, no formal sort of a thing. It is beyond all these things. And it is said in... that sanyāsi has no, the sanyāsi has no caste, it has no caste. And always you have seen all of them have suffered, all of them. TukāRāma has suffered so much because they thought he was not a Brahmin. I don't know. But the way he was suffered because of the Western interest. Even Sāi Nāth, who was recently here, who has suffered so much on account that they called him a Muslim.

So, for a Muslim also there is no caste or formal religion left. You'll be amazed. I went to a place called Darkili and asked people, “What is this place? It's very vibrating?" And they said, “There was one mia and he was a Sādhu who was Muslim." And they all worshipped him. I went and saw. He was a realised Soul. You can see because the vibrations were coming from him.

So whether he is a Muslim or a Hindu born in any whatever it is, he is a realised Soul, so he is a realised Soul.

Now, the secular state of our city government I say, I have nothing to do. I don't know how to work out through the government. Their ideas of secular state and all that are based on something superficial.

Because for Me, these things do not exist.

Now we have got people coming from Algeria, lots of people are coming from Algeria. They are all Muslims. They had taken to Sahaja Yoga. They know about Gaṇeśha. They know about Christ and they know about Mohammed. And many Hindus who are in Pune who are Brahmins, are now worshipping Mohammed Sāb because they know that Mohammed Sāb exists as Dattātreya himself. But this is to be proved and they have to see that this is so.

It's very surprising that fanaticism has nothing to do with God. It has nothing to do. On the contrary it is an anti-God activity. All kinds of fanaticism is anti-God activity. It causes also cancer. I know one gentleman who came from Iran. He was a doctor and he had stomach problem. And he had cancer in his stomach. And when he came, he told Me that “I don't believe in any other person but Mohammed Sāb." But I said, “Mohammed Sāb Himself is angry with you. Because He is Dattātreya and how can you say that?" I said, “You have to believe in Dattātreya." He said, “I can't believe in Dattātreya, Nanaka or anyone." I said, “Alright. I cannot cure you. I'm sorry." He went back. For fifteen days he worked very hard. He couldn't get cured. The doctors said “He is going to die." His wife came. She said, “We believe in whatever you say, Mother." Then he became a great Sahaja Yogi. He's cured. He's alright.

All these things are outside by him. I'm talking of the inner being. He said, “Any difference in the body of one human being and another human being whether he is a Hindu or a Muslim or a Christian?" We, we have made.

We human beings have made all these things. It's absurd. God never knows these things. And we are told “many Muslims have come." Farsis are coming. All kinds of people are coming.

Now those who are all Western people, they are all followers of Christ. They have come to Me. And Christ is very much there within ourselves. But where does He reside? What is His work? Who was He within our mythology and another mythologies? We have to understand everything, the relationship.

It's all the knowledge of the roots, as I said. But, to go into the roots, you have to become subtle. It's not, “*[UNCLEAR]*" in Marathi as said. That there's talk, talk, talk, talk, talk. It's something that is experienced to be know that all of them are one. How can they be two? I'm different.

[Somebody else talks for 5 seconds.] Who is the Prime Minister? I don't understand it. To Me, I don't understand `Prime Minister'. For you it's alright. I have no problem *[UNCLEAR* bothering] with them. To them... Me, they are human beings as everybody. To you, it's a big thing or small thing. To Me, it is not. It doesn't go into My head, you see? So particularly if you're understanding about someone, it maybe your own mental projection.

But to Me, she is a human being. That's all. Nothing more than that.

[Somebody talks for at least three seconds. It feels like the latter part of the question was cut.] If so, it should work out. *[UNCLEAR* Then] that's the thing. *[UNCLEAR* You] understand? Why worry about these political things and these things, you see? They already you are having. As

soon as you got, you see them. Inside at least, have your self. Worry about yourself more now. Isn't it? It's a good idea. If you think so? Reply: Yes.

Shri Mataji: All right? Reply: Yah.

Shri Mataji: [GAP] *[UNCLEAR* channels] within us. One is left side, another is right side. And the left side energy is the energy of desire and the right side is of action.

So, first of all, you have to put the left side towards Me. That means, you are desirous of your Realisation. Just like this. You have to put your hand towards Me. Keep it comfortably on your lap if you want. Very comfortably. You should be comfortable but not slouching or in any way too erect, just in a comfortable way for you. And not too much putting back your neck or forward but just in a comfortable way. You have to sit down with the hand on your left lap, if you like, or on your left side arm.

This one. Now, the right hand is the... is the action which we have to use. First of all, please put this hand towards Me like that. And now close your eyes. Please don't open your eyes. Till I say, please don't open you eyes because when the Kuṇḍalinī rises, it goes through this Āgñyā Chakra which is connected with your eyes. And the eyes have to be little bit sometimes attracted and even the people *[UNCLEAR* style] it.

So it's better to keep the eyes shut so the Āgñyā Chakra opens out without any difficulty. Please keep your eyes shut. And put your both the hands towards Me. Just like that. Just like that. Now close your eyes. All of you should do it. Because with this, at least you've got anything, your health will be alright.

So, put your both the hands towards Me. Close your eyes. And everybody should close the eyes.

That will help everyone. It's a collective happening. If somebody doesn't want to do it, he should go away.

But he should not disturb others by obstinacy. That's not a good thing. To be kind and civil to others, everybody should.

Contents: 1982-12-30 **Conversation with Sahaja Yogis, Tales of Shivaji Mahārāj, Ram Das Temple, Satara, Maharashtra, India**

In the music score, I must say the Western people have done so much better. What about the Indians? When are they going to take to music? I mean, there is no progress as far as music is concerned. We have great musicians in this Sahaja Yoga group like Mrs. Venugopalan and all that, but somehow or other, I find that the music is not coming up. What's the reason? In Maharashtra, of course, we've so many people who can do something about it. They haven't done anything.

So better get these things translated. You can't sing that fast in, I don't think in Indian way.

Beautiful, fantastic is the word, I tell you.

So now, we are ready for the war, is it? [Big laughter.] [MISSING 20 minutes of aside comments.] *[UNCLEAR]* stones you got from *[UNCLEAR* Gujarat there]. If you could ever do that, is to go to a place called Bhilwara. There you find huge big marble stones. I feel this is not real marble. This is something like marble, but not real marble. But real marble, you see, worked out in one big stone, the whole thing worked out like that and very

beautiful. This is only one of them, you can see. But this is not real marble. You see, marble is on the sides, you see. Sides is marble. All is marble, here down below.

But all this is a kind of a stone which is being carved out.

Now these, if you see, these are the, all these are eight, they're called as dikpālas, means they look after all the directions. All the directions are there. These are put in the directions. And then these are nine grahas. See, grahas are the stars, see, nine stars which are protecting here, all of them. This is the Sun with so many horses. You see, that's the one Sun and the rest are there. All of them. You saw the eclipse? No. That's good. The moon was under eclipse, you see, when we were coming. And I gave, was giving it a bandhan. When the eclipse was over then only we reached here. Thank God. And you didn't see it. I'm very happy. The moon you saw was, must have been the moon, which was full. It was.

Sahaja Yogis: Yes, yes.

Shri Mataji: Good.

Sahaja Yogis: It was very full. Yes.

Shri Mataji: But in the beginning, we did see it. All right.

So now, there are matrakas outside, you can see. And this side is the right side, is all Brahmadeva, Agni and all these Devatās on this side. Outside they are carved and this side, there are ganas and gaṇapatis on this side. And in front, is Śhrī Hanumān, like that. It's a beautifully done thing, I must say.

Typically Indian and this is the statue of, here if you see on the right hand side is Śhrī Rāmdās Swāmī, the one who was the Guru of our great king Shivaji Mahārāj and

Śhrī Rām. They used to respect him because he was the ideal king. See and Gaṇeśha here and Hanumān statue.

Sahaja Yogi: It's a very beautiful thing.

Shri Mataji: And now they have made some place for us for sitting down.

He worshipped from his childhood, you see and because Hanumān is an angel, you know that and he doesn't marry. But he was forced to marry, it seems.

So when he was getting married only, he ran away from that place. Because when they said, “Sawadhān, Sawadhān” means now after marriage they say, “All right, be careful, be careful." Just before the marriage took place, he just ran way from there, without getting married because he cannot be married. He told them, they would not listen and he couldn't bear it any more, so ran away. Then he went and he came back again in the time of Shivaji and then Shivaji became his disciple. But he took some tests of his disciples. I do not take any tests but he took some tests.

First of all, he said, “I'm very, very sick and I've got a very big wound in my foot and it has become a ulcer now. It's all full of pus and full of all blood and pus and all that and only a, my disciple can only suck it out. Otherwise nobody can suck it out." So all his disciples got a fright of their lives. They said, “How can we do that? It's too much!" But Shivaji said, “All right." Shivaji came and took out his crown and he just sat down, sucking his wound, you see. And it was nothing but he had tied a big mango and he was just. [Laughter.] But then he told Shivaji and others that they, said that, “I'm very sick now. You must get me the milk of the tigress, you see.

You must go and get." Those days there were lots of tigers and tigresses here, but not nowadays.

So he said, “You must go and get the milk of the tigress for me." So they all thought, how they can go and milk the tigress? It's very difficult.

So they... Shivaji said, “All right, I'll go down." He went in the village and then we went to the forest, you see. And there he saw a tigress, you see.

So he went and told the tigress, he just bowed before the tigress and said, “See, I don't want to disturb you but my Guru wants your milk.

So you please allow me to take your milk?" And the tigress came and stood before him and he milked the tigress and took the milk to his Guru and gave it to him.

So the Guru, so people asked him, “How did you manage? How could you do that?" He said, “Don't you know what our Guru is? He is the Hanumān himself. He is God himself. What is there? I just went and told and tigress knew about him. She just said, `All right, if your Guru wants it.' How can she trouble Me? If you have to do anything for your Guru, whatever you have to do for your Guru with full faith and understanding about the Guru, then of course the animals understands. Then why not human being?" So, he said, “I can't understand why you are very afraid of it? It's nothing much." And that is what it is.

But in those days, all the Gurus used to take such pareekshas [tests], but when ultimately you see after his all training, the king who was Shivaji, was crowned.

See, after crowning, one day this Rāmdās Swāmī went to his house and wherever he went he used to ask for some alms. Only from one house he used to get and he used to go and just knock his, he had something he used to carry with him that he used to knock and he used to say that, “Jai Jai Raghuveer Samarth." He used to say like that. He went and said that.

So his disciple was the King there and he understood that, his disciple understood that, “My Guru has come. I have to give something as a dakshina. What can I give him?" So he wrote a letter that, “All my kingdom is yours. I give everything to you, Sir. I flowe nothing." And he sent that letter to him.

So when the letter came into his thing, in which he was asking for alms, you see, he opened it and read it and he laughed and he called his disciple. He said, “You see, I'm a Sannyāsi [Monk].

So you can't give Me anything. What will I do with a kingdom? I don't know how to run the kingdom. But you have to run the kingdom. But you must now, as you have given it to a Sannyāsi, do it with a detached mind." Whole thing should be done with the detached mind of a Sannyāsi and for that you must use this, my, he used to cover himself with a loincloth, you see, with a double type of loincloth, which you've seen how little loincloth he was wearing. This should be used as the flag to show that just a loincloth of a Sannyāsi is the flag of Marathas. And that's how this orange-coloured flag was hoisted as the flag of Shivaji and now it is used politically also by some people. That's a wrong thing to do. But this is the ag, which you must have seen in My, all My, most of My

processions, they use it, is the flag which was taken by this King Shivaji Mahārāj as his own flag to announce that he is doing this, he is running this kingdom with the detached mind of a Sannyāsi.

So there are many stories about them, lots of stories about Rāmdās and his disciple, this king and how he used to tell him how to run his administration. And Shivaji was the ideal king that we had in this country. Ideal king. A very good character, a very Dharmic fellow and a very nice person. And because he wanted four people, four kingdoms to join together, they said that, “If you marry our daughters, only we'll accept you." So, he had to marry four women. He married them and looked after them very well.

And he was a very good character and a very nice person and a very good king and he is such a great source of inspiration to Maharashtrians and he used to worship all these Gods and Rāma specially and when you will go to Tuljapur also you will see how he used to come by his horse all the way from miles together to visit this Devī's temple.

There is another temple formed by the same Śhrī Rāmdās who found a statue of the Goddess and he calls it Angla Devī. See now Angla in Sanskrit means English. Can you imagine? Something surprising, isn't it? And he called it Angla Devī. He put that statue in a temple there and he has called it Angla Gaon [village]. Angla in Sanskrit means English, you see. Angla. It's very surprising, isn't it? So I think, at least the English Sahaja Yogis must go and see. Already he must have thought of a[n] English goddess, you see, from London. When they

do My Pūjā, sometimes they call Me Londonpur Vasini [The One who resides in London].

[MISSING.] No end to it.

Sahaja Yogi: Can you tell us about his mother?

Shri Mataji: No end to that, either. He was a very obedient son, very obedient son. And his mother had given him a sword which was called, she said that this is given to him by Bhawani. The Goddess Herself has given you this" and he always used to carry it with him. But then, when the English came here, they took away that one and now it is lost. They don't know. It was said that they're willing to give it back. I don't know what happened. And then people went down there and I think they, it's a funny thing you see, they don't realise the value of that. It's still lost there, but with vibrations, one can find out. But I don't think they realise the value to us of that sword that's called as Bhawani Talwar. The Chief Minister from Bombay [Mumbai] had gone, he was himself a Muslim, to ask for that and he was denied. I don't know English people. When will they understand the subtleties of life? I hope sometime to convince them.

His mother was that. She was a very clever woman and his father was Shahji Rao. Actually, her mothers' family was Jadhav [a Maratha clan] and My mother's family, also same. They come from same family. My mother's family and Shivaji's mother's family is the same family and they, it so happened that she found out in Shivaji's childhood that the husband is quite subservient to the Muslim kings, you see.

And the Muslim kings are just overpowering everyone here. And then Aurangzeb came in, too. Aurangzeb was

one of the worst of all. I think Khomeini must be Aurangzeb. He used to kill at least in one year.

So, he was a very thin man, you know, a right-sided, horrible, absolutely thin person. And he used to kill Brahmins or Hindus who would wear this thread. You see, we wear that thread for the [UNCLEAR...] Even the Kṣhatriyas also wear that and the weight of those threads had to be as much as that of Aurangzeb's body. He was like that, horrible, this Aurangzeb. And this lady then decided that he, Shahji Rao, was at Golconda and all those places in the south. See he was, he was the sort of, you can say, subservient to the Muslim kings.

So she decided to elope with her son Shivaji in the night and she put her son on the horse and with few of her people from her own family, Jadhav family, she eloped. But he tried to follow and capture her but she somehow or other escaped and then she came and stayed in one of the forts.

Now you'll go and see tomorrow another fort where there is the Samādhi, means the tomb of Śhrī Rām.

That you should see. I think you'll be happy to see that Sajangarh, is on the fort. You have to go. I think you have to walk at the most for a furlong or so but most of you can go by your buses. And then she came there and there was she found a Guru for her son, Rādhā Pundir and made Shivaji learn from him about Sanskrit and everything and about how to run a country with valor, honesty, upright way, I mean, in a virtuous and in a righteous way. And then she told him that, “We have to fight the Muslims and the Mughals." And the Mughals were very powerful, very powerful and extremely cruel.

So, the only way was to do a hide and seek game, called as Gameenivika, we call it, guerrilla warfare.

So in these hills and rocks, she collected her own people who were ordinary villagers. She called them Mawade. These are the people whom she collected and made a army for Shivaji and that's how Shivaji started fighting and looting these people and harassing them in these mountains. Where you are moving is all Shivaji's kingdom and all these are Shivaji's forts.

So Aurangzeb called him the rat of the mountains because he could never catch him and at every place, you see, he tried to oust the Muslims from here. Ultimately, they had to give in also because Aurangzeb's sons, four sons he had, they only fought their own father and perhaps he was killed, God knows what happened. But his tomb is in Aurangabad, just down south, you see. He was here. He was very busy with Shivaji, fighting him and ultimately he died and he has got a tomb there, this Aurangzeb.

Now this Shivaji fought in different ways. There are different stories about him, how he fought. When you went to Poona, I don't, if you saw that Shaniwarvada, I didn't know whether you had time to go and see that place Shaniwarvada. It is the same place where, in the center of Poona, where Shivaji used to live. But he had gone onto a fort when the, there was one fellow called Sahistyakar, who was in the court of this Aurangzeb, who said that, “I will catch Shivaji and bring him down." And he came and settled down himself in his big house, which was called as Shaniwarvada in Poona.

So Shivaji came back as in a marriage party and Sahistyakar said that, “Nobody is allowed to come in a group here. No group is allowed but a marriage party." He could not refuse.

So they said, “There is a marriage party that is going around." And in the marriage party, all these people were all dressed up like marriage party people but inside they were all dressed up like soldiers. And he knew all the ways and roads and at the back they went and he entered through a some sort of a place, tunnel or something inside and there Sahistyakar was sleeping. And he woke him up and said, “Get up now. I'm here. I'm Shivaji, I've come now. Now, why don't you catch me?" Sahistyakar got such a fright that he jumped out of the window. And, but Shivaji wanted to, see, kill him, so he hit him but only hit him on the fingers, so his life was saved. His fingers were lost and then Shivaji occupied the place and Sahistyakar ran way. Everybody ran way.

So many stories like that.

Then once, I mean after this, you see, they all got very frightened but they tried to follow Shivaji back and Shivaji coming back. You came by that circuitous route on top of the Katraj. They called it Katraj ka Ghat, you see. But there's no English word for ghat. I mean the circuitous road, which takes you on top of the hill. Is there any way? There is no name for that. We call it ghat. There are so many ghats you are seeing that but this is one of the famous. See, he came on the Katraj Ghat, you see and what he did, he lighted a kind of a beacons, on the horns of many bulls and made the bulls run on one

road, you see and he himself climbed over this Katraj thing.

So every all of them thought that, “This is way Shivaji has gone” and they followed the other way round and they followed them for quite long distance. Then they found out that they were just bulls, you see and they were tied with these beacons which were burning.

And they thought, “This was Shivaji” and Shivaji went to his own place.

Once Shivaji was followed like that, many a times. It's very interesting stories, how he was arrested and came out of Agra and all that. I will have to tell you how he did all that. Very interesting. There are so many stories that I can't tell you just now. [Marathi.] But tomorrow, they want to take you to Sajangarh. Early in the morning. Morning. I think you should all just get up and go, that's better. All right? Early in the morning say about... Morning you take your tea and go there. By six o'clock, you should be ready to go. All right. Take your tea in the morning time.

By six o'clock you be ready to go because it will take about two hours or so, two and half hours, about nine o'clock. Then you go and have your breakfast and by 11 o'clock, there's a little Pūjā from 11 to 12.

Then we'll have our lunch and then after lunch, we are going to Kolhapur. It's rather hectic but we have to do that way, what can you do? We have so many... If you have to see Sajangarh, because that is nothing but what you have to go is to pay homage to Hanumān Himself, you see, who took his birth on this Earth.

So it would be a good idea for you to go. Little hectic but I have been there to Sajangarh, long time back. I had come here to play in a [UNCLEAR...]. In 1938 or something, I was here. 1938, I should say. Yes, 1938, I was here. Then we had gone to see *[UNCLEAR* Achintyakara]. There are two but this has more value because is a, the, is just barren, nothing but his Samādhi is there. His tomb is there.

So I think you would like to take darshan. It's a very beautiful thing to see.

Sahaja Yogi: The tomb of whom, Mother? Whose tomb?

Shri Mataji: Rāmdās Swāmī's. Śhrī Rāmdās Swāmī's tomb is there.

Contents: 1983-01-00 **Quote on Individuals, India (other month 0200)**

Shri Mataji: What do you think of modern art? Robin Reid: [says that he thought it was rather individualistic].

Shri Mataji: Individualism is when everyone is trying to be an individual, but is no longer individual.

What we need in Sahaja are strong individuals.

Contents: 1983-01-01 **Śhrī Mahālakṣhmī Pūjā, Kolhapur, Maharashtra, India**

Today again is a new year's day, every new year comes, because we have to take to something that is new.

It has been so arranged that the sun has to move for 365 days and again a new year has to come. Actually the whole solar system is moving in a spiral way.

So, there is definitely a higher, higher state of this solar system. Every year it is rising higher in a spiral way.

So it is not only that, it is because 365 days have passed because it has moved a step forward higher than what it was. Now, we can see that in awareness, human beings have definitely risen much higher than what they were, say, about 2,000 years back, but the first system that started, the whole universe was the first model, you can say was created and that model has to be perfect and that was a perfect model which then started perfecting the rest of it.

So that is the perfect model which is in the principle of this ascent and that is working out this ascent. Now the perfection of the rest of the universe takes place in various directions but today we have to consider the Mahālakṣhmī Principle. Now Mahālakṣhmī, as I told you, is a perfect principle, is a perfect principle, it's perfect. It is born as perfect, will remain as perfect, will be always eternally perfect so that it is not necessary to be corrected. Now this Mahālakṣhmī's thing I am discussing here because you may be able to go today to see the temple of Mahālakṣhmī. Now the temple of Mahālakṣhmī when you go there, you have to know that this deity has come out of the Mother Earth, in this particular place. That means this place has got a capacity to give you a force. You can say, additional force or an intensive feeling of evolution. If you are sensitive enough you can see that, you can feel it and you can do it. If you are not so sensitive you are still so conditioned and still outside, that may not work out. I mean all kinds of things can be done, but if somebody wants to remain a stone you can't do anything about it.

So this Mahālakṣhmī principle is working out in this place Kolhapur, normally, this place should be very very warm because of its position but even in summer this place keeps very cool because of the vibrations, from the temple that is emitted. The people in this place may not be so aware either, we can not say they are not aware because as negativity has to come forward, there are lots of sugar factory and lots of alcoholism going on here but we have to take the best advantage of every place which is created specially for a particular purpose.

So it's a pilgrimage in a way that we are here, that we have to look after our Mahālakṣhmī Principle of our ascent. As you know this ascent starts at the Nābhī and is surrounded by the Guru principle.

Now the Guru Principle within us, if it is absurd, if it is juxtapositioned, placed in juxtapositioned where if it is not properly embedded within us, if it is not emitting through our character and behaviour, Mahālakṣhmī Tattwa cannot be strengthened. Mahālakṣhmī Tattwa is strengthened through Guru principle.

Now we are lucky today because there was the birthday of Datta, Dattātreya just the other day when we had the Pūjā and today is this Mahālakṣhmī Pūjā.

So two things together we have got together, First was the Datta Pūjā and today is this Pūjā of Mahālakṣhmī, So, to have the Guru principle all right, we must make our Dharmas correct. Now these Dharma's, as I have told you many times, are ten and we should look after these ten Dharma's in a very careful manner. These are expressed outside but whatever inside comes out. Now I find when you people talk and you say things, I know that this

person is negative, that person is definitely positive. There are so many ways of expression of positivity but how I know that, I can't tell you I just don't know how to tell you that but I just know that such a person is definitely positive and such a person is negative. The positivity lies in understanding why are we here. First of all, why are we on this earth? Why are we human beings? In understanding what are we doing about it? Why are we Sahaja Yogis? What a Sahaja Yogi has to do? What is his responsibility as a Sahaja Yogi? Then he moves forward to understand why Mother is so kind to me? Why have I got vibrations? Why am I among very few who have got this special blessings, the special knowledge of vibratory awareness? And then to ask yourself, what am I doing about it? Am I still very much embedded in my cheapish-ness or in my childishness, in my stupidity, in my harshness, in my aggressiveness? We always see these things in other people, not in ourselves.

So we are not Sahaja Yogis. We should understand at that point, when we start seeing these things in other people, then we are not Sahaja Yogis. We should see in ourselves and emit pure compassion to others but always people see that, it is in another person this exists. Whatever I may try to say they always see in other person.

Now supposing there's a negative person amongst us, you need not compassionate to that person, on the contrary better be away. Get rid of that person, as far as possible, don't have anything to do, is a definite sign of great compassion to yourself, if not to others. Better not have anything to do with the person who is negative, if

you have to come up. He may be your brother, sister, anyone but try to be away from a person who is not positive. It causes lots of problems. I've been telling you this and I've been requesting you, but the conditioning is such that still though you have become a Guru Tattwa, you don't understand that you have to be detached, for a Guru there is no brother, sister or any other relationship except for the relationship for the Mother. There is no other relationship exist. One of these principles are to be understood. Very important I feel is for all of us that our relationship is only to Mother and to Sahaja Yogis and not to any relationship, which has come to us, whether through Sahaja Yoga or whether through anything else. Now this I have been explaining because our Mahālakṣhmī Tattwa is not all right, that's why we get sort of fritter away, lost into these things and the Mahālakṣhmī Tattwa has to be like an ascending force, all put together like My father used to give an example that supposing you have collected lot of wheat and you spread it on the ground, it will be all lost. It will be spread out like this, this side, that side, it will be all lost but if you put it in a bag, it will rise, in height naturally. It will have Maryādās, it will rise and it will go higher and higher. In the same way this principle of Mahālakṣhmī can spread just across like that and can just destroy all that Mother has given us and all that we have had all these years, only by spreading it out.

Now to collect it inside is to pay attention to yourself, first of all try to clarify your ideas and your understanding in brain is important because Mahālakṣhmī Tattwa ultimately works in the brain. Is the enlightenment of the

brain, is done by Mahālakṣhmī Tattwa, it gives you the Sattva the Truth you see.

So in the brain you must clarify, reach logically, logically you must reach the conclusion that I don't have to do these things, I have to do these things, I have to ascend, this is why I am here, why I'm here.

What am I supposed to do? Now logically you convince your brain, first of all. It is very important now after realisation because if logically your brain doesn't understand, it will always be cheapish, childish, undignified or could be harsh, horribly oppressive. It could be one of these.

So, in Guru Tattwa, there are ten elements. Five of them deal with the weight, weight. Guru is the weight you see, weight of a person. How much weight you have got? The gravity, as we call it. Person has gravity. When he talks how much balance he's got. See in Indian music, we call it Vazan means the weight. The weight of the person, means when he is dealing with himself or with others, how much weight he caries. In English also they use this weight. How much weight he carries with others? Means, how much he can really impress others. If you impress too much, all right, then the person will say, Oh, it's too much. That is a very big quality with Western people is Oh, that is too much. They have an idea, you see this is all ego-oriented. That is too much. If you tell them too much, Oh, that is too much. She is too much. I move slowly, slowly. It is too much for me. It's very common, it's very common reaction, so how much weight you have and the second one is the quality of magnetism. Two things magnetism.

First is the quality of weight, that's how much dignified you are, how you talk, how your language is, how your behaviour is. You should be human but sometimes even with Me, I find people talk in a very funny manner. I just don't understand, how is it that always they say the wrong thing. I mean, even if they have to say one sentence, they will say a wrong thing. It is absolutely with them. Is also Viśhuddhi which is also Nābhī comes from Nābhī because you must know that Viśhuddhi Chakra is the ascent of the Nābhī Chakra.

So what happens, that a person whatever he is, is expressed through his language, through his behaviour, through his face, through his nose, his eyes, everything, through the Viśhuddhi Chakra.

So the ascent of the Nābhī is expressed, shown, through the Viśhuddhi Chakra. Now whatever you have in the Nābhī, is shown here. Supposing now a person who has the Mahālakṣhmī Tattwa properly developed, such a person will have a way of dealing with another person where he will have the weight, as well as the understanding, how far to go with the person. How far to carry on with this person. How far talk to a person. How far to think about person. How much importance to be given. That is one point, is very important.

And the another point is that how much magnetism you have.

So you reverse back to yourself. The magnetism is a magic, is a magic of a person. A person is magnetic because he has certain magic. Now this magic is comes from your own personality, from your own personality.

So the basis of magnetism on the left hand side is starts and that basis is Śhrī Gaṇeśha. Śhrī Gaṇeśha is the basis of that magnetism.

So your innocence, innocence is the best way to have that magnetism. Magnetism you cannot express in material way, it is not a material stuff but it is something abstract, comes from your quality of Gaṇeśha, Śhrī Gaṇeśha. Such a person is magnetic, magnetic means that such a person attracts another person because of the weight of the person, because of the quality of the person. Such a person attracts, but does not attract for lust, greed and nonsensical things but attracts another person because of the fragrance of love in the subjects. Now it is always confused, confused because it's such an abstract thing.

So one must understand it in a very subtle way. What is this magnetism that one should understand. You see, there some gestures people use artificially which normally they have been using just to attract other people, the way they walk, the way they dress, the way they live. All these things are of no use. It is something so inner, that fragrance is so inner which must be developed but in Sahaja Yoga I have seen people just don't bother about it, just don't bother. They think the way they have been living, the way they have been this, say if they are English, they are English, if they are French they are French, if they are Indians they are Indians, if they are from Kolhapur they will be from Kolhapur. These ideas first must be curbed off because the fragrance spreads everywhere whether you are English or anyone.

So the fragrance of a person develops through first of all in Gaṇeśha principle within you.

Gaṇeśha principle is to be first of all seen to. Now a Gaṇeśha person is not a person who is absolutely a remorse type or a person who is such a gone case that even if you beat him up and make him into a complete minced thing, he will bear it. It's not like that, it's not that. On the contrary the quality of magnetism is such that it attracts you, to a point where you are not disturbed. Now this is a very important point we should know. You see, if you have other loves, love like carnal love and all other love you have, then that love you may attract the person, then that person can destroy you and it destroys you, always.

But this attraction does not destroy, does not destroy. The attraction is up to that point that you are not destroyed because you being much higher much deeper and much weightier, you cannot be destroyed by a thing that, whom you are attract. Always the greater magnet attracts the smaller magnet and that is what one should understand. This magic and this charisma, charismatic temperament of a person, comes by first of all, the Gaṇeśha Tattwa, innocence and secondly by complete dedication and devotion. Those who are completely dedicated and devoted to Mother not to anything else Gaṇeśha Tattwa again, not to your wife, not to your husband, not to your sister, not to your country, not to anyone but to Mother.

Complete dedication gives you that charisma or that attraction. In Sahaja Yoga such a person becomes really attractive and such a person has it.

Now some people think that if you are *[UNCLEAR]* some people think that if you are a very passive person and if anybody says anything to you and you don't mind, sort of a person you are charismatic, is not. People like you because they can dominate you, they like you because they can dominate you. Now if you think that by your aggressiveness and by your shouting and by your screaming and these people, you will achieve that charismatic temperament, you cannot. You cannot achieve that height, so how do you achieve it by becoming more innocent. Now how innocence develops in a person is by not thinking about it, like you see somebody asked Me. How do you manage your income tax? I said By having no income at all. Then they asked Me, How do you solve your car problem? By not having any car at all not Mine.

They said, What about your house problem? By having no house of My own nihi, nihi. Everything nihi for Me. Then how do you sir solve your this problem, by not having it, just have no, not have it, don't take up headaches upon yourself, see when you take up headaches of yourself then only the innocence is reduced. That headaches like this, that, this is my shawl, this is my sarī, this is my thing, this is this, this is this, this is this, but only one thing is that “This is my Mother and I have to proclaim Her” that is all. If that is the way it is, then innocence starts rising like Śhrī Gaṇeśha and by having no other headaches. This is mine, that is mine, this mine business causes the problem, I think personally I think this must be the reason that this mine business this is my because whatever is mine somebody told Me this is very good

argument to give. Whatever is mine is not I, means that's not Sahaj. My body, my head, my everything, my, but `I' he gave me this idea, `I'. What is I? Then I is separated, whatever is not mine is `I'.

So what remains is your Spirit'.

Somebody gave Me this argument I said it's very good argument to work it out then whatever remains is `I' and that `I' is the one we have to see.

So you go on reducing all these mines, mines, mines.

So the pure spirit of innocence will rise, so the idea about spirit also, people think that if you become spiritual, I mean, I don't know what people think about spiritual people but the idea about spiritual people is that you have to be something terrific like a bull or I don't know. You have to be sharp like a fox, you have to be intellectual like Freud or something. All sorts of ideas people have, no it is not.

Spiritual person is just innocent, just innocent. There is no intelligence, nothing, just innocence. The whole thing is innocence, see whatever he talks or says comes through innocence. It doesn't have intellect as such, which your people have it through reading and through understanding and by analyzing, nothing of the kind. It just has pure and simple innocence and it comes work out very well, it's so clean just says what it knows and what it knows is the highest.

So this deconditioning has to be brought within us, but you should not discuss it among yourself also. Once you start discussing then you also you see it becomes sort of a theological argumentation. There's no theology about it, it's very simple, it's the simplest thing is to be

innocent but the innocence is lost, why, because our attention is in different way, we are attentive to other things. We are looking at other things. Is so simple, you know. Today I was thinking I have to buy three nine-yard sarīs. A simple question as it is, because there were three ladies who wear nine-yard sarīs and I have to give them three nine-yard sarīs, that's all. I just thought of it, all right, I came here, I saw very nice sarīs being put here, so I asked her, “Where do you get these?" She said “You get it here." I said “All right." So you go and buy these three sarīs. No analysis, nothing of the kind. I just came into my mind that I have to buy three sarīs, finished, the answer is here, so even the atmosphere is so innocent, the whole situation is innocent that the solution is presented by innocence to innocent. Innocence works out in everything, you see because every body has little bit of innocence in every one, isn't it? So you can, it's like a fifth column, you see, the innocence is the fifth column within you.

So if any person is innocent, you see he will work on your fifth column and will make you all right. When you give bandhan to others, what happen, you actually bind him by your innocence and the poor fellow doesn't know. He has his innocence within him, you capture that innocence, that's how you are there, that's how you manage, it is very simple to work out thing.

Only principle, the Tattwa, the whole thing rests on what Tattwa is nothing but innocence.

So try to develop this by all these things neti, neti, saying not this, not this, not this, not this to all your faults. Not this, not this, not this, not this you reach there. Not mine,

not mine, not mine, not mine, you reach there. And that is how it is and you see the whole material world is not attacking the innocence, because they are frightened. You cannot attack, innocence cannot be destroyed, it cannot be destroyed.

Innocence is something, is all-pervading and it cannot be destroyed.

So whatever people may try, it cannot be destroyed but it can be covered, it can recede but it cannot be destroyed. It will act, it's own way, so try to develop that innocence which is the basis of Mahālakṣhmī Tattwa, we should say, or that is the essence of Mahālakṣhmī Tattwa.

So the outward things, the weightage, the weight, the dignity, the behaviour everything, is outward thing and the inside thing, the Tattwa, the principle on which it is based is innocence. Now if it is this, if we understand Mahālakṣhmī Tattwa within us, how it has to work out.

It's not intellectual, again I would say that, I don't want you to project your intellect into it and to find out but just remain where you are and you will find the answers, just coming to you, automatically. Just don't project your minds into it. Just you will get all the answers to every question just like that because innocence in everyone is the simple answer where all the complications drop out innocently and that is what is the love of God, is the love of God.

So don't confuse this with love, with all your nonsensical love, ideas you have about people and identification, misidentification. This is pure love within us the purity, innocence which is love and which is life itself, which is

should say is a part of that, the prized but Prāṇa Shakti is not Mahālakṣhmī, so Mahālakṣhmī is the essence and essence of everything because if creation has to take place, also if desire of God is there and if there is no Mahālakṣhmī Tattwa, then what is the use of having the desire, is finished. Supposing even if you have creation and you do not have Mahālakṣhmī Tattwa. How will you work it out? you can not work it out, you have to have Mahālakṣhmī Tattwa because they do not have any meaning.

So outwardly it is Mahālakṣhmī Tattwa, but inside, inside is, we can say, there are three cores. The first core is Mahālakṣhmī Tattwa, outside to look at, you see the growth all right but inside is the creation, that is all the elements being created and all that but inside that is the desire and inside the desire is the half-one, you can say, is Gaṇeśha.

So this Gaṇeśha Tattwa ultimately overpowers everything and permeates through everything and this is, I would say that don't think about it. Just allow your innocence to grow, simple innocence and your dignity that's very important to have your dignity. Like some people think if they wear torn clothes and walk about on the street, *[UNCLEAR]* they are big sannyāsis. It is wrong.

Why? You are not being dignified and God has given you so much why should you try to show that you haven't got anything. Just to show off that you have not got anything, God has given. This is just a sort of a thanks giving to God that God you have given me so much. You have to wear the best, like in Pūjā if you see ladies here wear all their nose rings and all their ornaments and everything,

in the temple, everything they wear and in the same way, men also wear their very clean dresses, very clean things, whatever they have, they wear simple clean dresses, whatever they have but no ostentatious, it is just a thing by which you express. The God has given this, O God I thank you. It is such a great day today to be the New Year, on the New Year day to be here on Mahālakṣhmī's place of Kolhapur and this is also called Kolhapur because Kolhasura was killed here. Kolhasura was horrible fellow like a fox and he was born again, now he is again dead. Thank God! He was here and now he is dead. Kolhasura died.

You don't think about it again your mind goes out, don't think about it, I'll tell you about it. I have deliberately avoided the name. He was born again and was pitched out.

So this is the place where Kolhasura was killed, where this was established.

So Mahālakṣhmī's incarnation came in and that's how this place has a special value that we have come here for a pilgrimage and let us be in humble way think about it. Actually these things could not take place in the West because even if they had come out of the Mother Earth who would have recognized them. Who would have known about them, who would have respected them, who would have worshipped them? That's why it didn't happen in the West too much, but it is there, little bit is there, no doubt but here now we have these all these temples and attack on the innocence has come from the Tāntrikas and so the Tāntrikas rented out this temples and they tried to establish themselves and gradually they

are being neutralised and cleaned out. These Tāntrikas have gone into every temple of all the Goddesses and they will be gradually all out, straight out.

So this is the attack that came through and that's how these Brahmins you see came down and settled in these places, so-called Brahmins and tried to preach about all Tantrik method and things here in the temple and they really spoilt the atmosphere here.

So may God bless you all.

I want you people to develop concentration of mind so that you rise above all other misidentifications and get identified with the pure spirit through your Mahālakṣhmī principle.

May God bless you.

Contents: **1983-01-0x Quote, Kolhapur, Maharashtra, India (year not sure)**

Sahaja Yogini: Mother I shall never be able to love You as I should.

Shri Mataji: Well, don't worry whether you love Me; it's important to know that I love you.

[There is a woman who had been carting around heavy video equipment:] There were plenty of men to carry it around.

Contents: 1983-01-01 **Talk to Sahaja Yogis, About the Vīnā, Evening Program, after Śhrī Mahālakṣhmī Pūjā, Kolhapur, Maharashtra, India**

The gentleman who accompanies, his name is Mr. Chatterjee but I have never seen anyone so far, playing those talas [rhythms] on tabla so well. It's alright to play

all North Indian talas on tabla, but to mix up both and to manage the South Indian talas on tabla is the first time I am seeing. Otherwise they normally use mrudungum.

It is a very, very unique combination of things we have worked out and, if you have time, do come some time to our centre and we'll explain to you what is the nāda and what does it mean and what is this great instrument which is called as vīnā, which is the Primordial Instrument. All the instruments are variations and manifestations of this instrument, which is the first, the primordial, conceived first, in the awareness of human beings and that's why it is regarded as a holy instrument.

It is in the hand of the Goddess Saraswatī, who is the Goddess of Learning and of Lalitākala, meaning the five arts. According to the great seers, the Goddess of Learning suggests or symbolizes a personality which must know music; means if a person, if he is learned, then he must know what is music. If he doesn't understand music then he's not yet a perfect, learned man. Everybody who is a learned man, must know music. That is indicated by this instrument in the hands of Saraswatī.

And there are two other things She has: one hand has got books in the hands, that she should really know the real Scriptures, or the person who is a learned man must know real Scriptures, the truths about the real Scriptures. They should be able to discriminate [between] which is real and unreal.

The another is, in the hand, is a rosary, means a person who is learned must be a detached person. If you do not play vīnā with a detached mind the spontaneity gets

controlled by your conditioning. That's why it is important that a person should be a realised Soul and, when you are a realised Soul, the spontaneity flows absolutely unhindered, unobstructed by your conditionings, by your biased temperaments, by your misidentifications.

And that is why, after Self-realisation only, I find, that Mr. Rayat has suddenly started manifesting it so beautifully and the whole thing is blossoming so good. I'm sorry that people from London could not come over here to listen to him because we have specially arranged this program in such a manner that it makes [it] interesting and understandable for all of you. Doesn't matter, next time, again, we are going to try this. But I am really very happy to see him working out the inner being within you, the inner force of Kuṇḍalinī, the force of your residual consciousness which gives you realisation, beautifully on the vīnā, which is a very, very rare thing; seldom people can do it and I could see that and I congratulate him.

And may God give him more and more of this art so that he puts Spirituality into an awakening state into many people who are seeking it.

May God bless you all!

Contents: 1983-01-04 **Śhrī Gaṇeśha Pūjā, What Are You Here For, Sholapur, India**

We talk to you directly about things and though you know I've been looking after you very well...

[UNCLEAR].

And I didn't have so much time but you know I have to work very hard and when you have only one program, I have three or four programs and I'm working very hard

for them. And you see, I've told you that Maharashtra is going to be very fast movement and we have to move very fast. Now what you have to understand is that you have come for this program of Maharashtra for what? Why have you come here? That people must understand. What I find that there is no understanding of this simple fact... with some people...

Some people are murmuring souls among you and they don't understand why are they here.

They are here to learn certain things for Sahaja Yoga.

Now, especially if you do not have an ashram also there's always a problem to learn how to live with others and in a way that we should move in a Spartan way, in a Spartan way, how to live in a Spartan way and how to be smart. Now see these people here, Maharashtrians are. Just look at them, you have to learn from them. How quick, I don't have to tell them anything. See they are so self disciplined within themselves... I don't have to tell them anything. You see, they organize, they're working so hard, you can't imagine. You are doing no work, if you look at it, what work are you doing? Just taking your luggage, putting on the busses, getting down, sleeping again. What work are you doing compared to them? But there is no smartness about it. What I find, they themselves are seeing you, they think you are all lethargic people and some of you are druggist or what is it? And the complaints are so funny, that as if you think there's a package deal of a touring thing, bus going and the organization is not good and some are dominating and this and this. It's absolutely absurd, I think.

Some people are taking Sahaja Yoga as a lethargic stuff, you see, like a drug business, that you get into lethargy, nobody has to tell you: `Get into the bus.' But why don't you get yourself? Everybody must organize, must learn something, otherwise it's a waste. I think it's a waste coming down. You have not come here for a tourism. One thing. Must understand, this point must be understood by all of you: it's not tourism department working this for you! Little comfort you get immediately you get into that nonsense and you must know that too much of materialism has brought you to this stage that you have too much of Ego. It's a big headache, for Sahaja Yoga and for you also. You know that! Too much of materialism. And this matter always tries to overpower the Spirit and your Spirit is always overpowered by the Spirit. And you get into a lethargic mood and then anybody tries to tell you: “Get fast or get do” you think, “You are dominating!" and “This is a, This is a nonsense” I can't understand this! Now why aren't they seeing they want to do any more organizing? Who wants to do it? Now, those who were complaining raise your hands. Take it over. Good idea! He says: “I don't want to do any organizing." All right! Who wants to do it? Let's see who were complaining that he was crossing the Maryādās. Now let them take over! It's not the way to behave. You see, you must have your own disciplining, you must learn disciplining. People have taken many things for granted. You see and that's what happened with Nick when he tried to do. They are very comfortably settled down in Linda's house. And there also I've seen people do the same thing. Because when you, they live there, there's

no need to have any disciplining, there is nobody to tell. That's not lethargy! Sahaja Yoga is a Spartan thing, a smart stuff.

See, look at these people, how smart they are. Early in the morning, 5:30 they're up and they are doing the jobs. You see the way they are organizing, you can't imagine how much they are organizing. In far fetched places, here also to organize everything is an impossible situation. Now what are we doing? Just trying to think that, you see, “We are in a very package deal, we are here and that everything should come to us in a way that is a tourist, this thing." Now Warren has retired, now, who wants to do the job, let Me see? Those who have complained should I put? What's this going on, I just don't understand. One person starts a joke and everybody starts with it, it's absolutely wrong, there's no tourism going on. You better go back, I'll return all your money that you paid Me and you go back. Here you have come to learn about Sahaja Yoga, how to become smart, how to be Spartan, how to be light.

How much your Mother is working at this age? I'm sixty years of age. How much I'm working, just look at that. You have to be, I'm your ideal or queen Elizabeth? Who is your ideal? I mean I just don't understand. Why are you here? And one person starts a joke, another takes it over and they all start talking like this. This it's absolutely an impossible situation. I don't have to tell them, even once. Can't imagine? In the night they cook the food for you, you know? In the night, After the program, they came down, made all that food for you here and we took it. Those who were with Me know that. They cooked the

food, all of them, these young boys and again up they are in the morning 5:30 organizing everything.

Look at that! Learn from them! You see, you people, in quality are no good, must understand. You have nothing but Ego and a self-consciousness that you are very great. No, you are not! I've to tell you very frankly. You have to come down with that Ego, completely. Material development has ruined you completely there. You see thousands of people raising here their hands. See the people here! Are we going to forget all the civilization that's doomed one in the West? You are the people, who are the foundation.

What are you, you are not saints, are you not? How does a saint live? You have seen Rāmdāsa Swāmī, I went to see. Now do you realise that you went to Mahālakṣhmī, that's one of the, one of the Pīṭhas of, one of the Kuṇḍalinī's Pīṭha, you see, of the whole Universe. Did you follow that? Looking after your comfort state or looking after your Spirit, what are you doing here? Did you go, did you understand that the temple was for that? Did you follow that point? And now I want you to see another temple and then another temple I'm going to have. It's not so easy, no tourist has gone to these temples. Actually no Indians are, no foreigners are allowed in these temples. Because you are saints they have allowed you, but behave like saints. What's this nonsense going on? Talking about comfort, this nonsense. What comfort do you have there? I feel most uncomfortably in the Western countries. There's no comfort of the Spirit. Most uncomfortable I feel. Everybody drinking, everybody nonsensically, so materialistic, so materialistic. Horrible!

Now don't think too much of yourself for Heaven's sake. I don't want you to talk that somebody's dominating you, crossing your Maryādās, Sahaj means lethargy. Why don't you have your own Spirits and your own arrangements? Everything you have misleft, two rooms, four rooms there unlocked this thing. There's one girl looking after Me, how smart she is, just see how smart she is. Even ten English girls can't look after Me the way she looks after Me. Every little bit of that she knows. I'm not saying only English but all of you have this problem. Please get rid of it! Otherwise forget the West! You have to do tremendous jobs. I'm trying to look after you the way I can.

You have to look after yourself. The way you are moving I just don't understand. Is it a package deal you have come? Those who have come for the first time are more troublesome also. Because they have never seen this before. I mean those who want to go back, can go back tomorrow. I'll give you money, you go back. Rahuri is going to be much worse than this. This is the first time you got a hotel, Aāā! I mean, I don't understand the way you have to be feeling comfortable. You want a bathroom? All right, get attached to a bathroom and move about with the bathroom all the tour.

I mean you know how I live in England, what sort of a house I have and what sort of bathrooms I have. I've have never complained, I've never thought of it even. Never! For Me it's the Spirit. And don't think too much of yourself. Please! Everything they are running, Pūjā they are running, things they are running. Look at them! Never a problem for Me.

Now you have to go tomorrow to Tuljapur place. This Viṭṭhala is a very big place here of Viśhuddhi that you have to see and you have to go to Tuljapur. They are not comfortable that's why they never appear in the West. They are not comfortable there. Who would have built temples on these stones? They would have? Do you think they would have understood Hanumāna? See the standards! Look at him how he lived. Even a person like Shivaji, he lived here. He was a king! I mean I have never put you to any test or anything, but the amount of, you see, not that I want you to sleep in the cold or anything, I didn't want you to sleep in the cold, that you misunderstood. But what's this going on? Why don't you get up 5 o'clock everyday? I sleep, I work much more than you too! Today you know what programs you have? Pūjā here. You don't have to run the, anybody's Chakras, do you? You don't have to raise mountains of Kuṇḍalinīs, do you? Stones and stones after thousands of, do you have to do that? I need not talk about Myself. Then after that this program I have to deal with intellectuals, then there's a press conference, then after the press conference there's a huge meeting at 6 o'clock.

The so-called comforts are nothing but enslavement of your Spirit. It has enslaved your Spirit, the Spirit is enslaved, believe Me. Get out of it! It's a nonsense! Your are saints, you are seekers of ages, now get out of it, absolutely get out of it! They are so Spartan, so smart. Mūlādhāra is first class, just see... Early in the morning, 5 o'clock bath and finished, they are ready! What are you thinking all the time, that you are lazy, every time people

see, they told Me some are taking perhaps drugs. That's what they felt the way some of you are lethargic.

What is there to tell you, you can't get into the bus and they can't understand. In five minutes they'll arrange things, five minutes. Can you imagine, after the program they came here, cooked food and I was there.

Now don't think too much, thinking too much makes you just lazy lumps... that's all... it's not good. Thinking is another style of materialism, is a subtler materialism. What is there to think? [Get into bhoots.] Get rid of it! And there is one bhoot who is of fussy one here, I know all of them, very well, they have been always a headache and I don't know why they have come and they introduce to another person and that bhoot goes on, on, on, on, on.

But all such misfits will get out of Sahaja Yoga, take it from Me! They'll get out! You want Sahaja Yoga or not, that's the point. Then, why worry about comfort? It's most surprising! Some of you who have come for the first time from such a long distances, like Frankfurt people are perfectly all right, Toronto are all right. From New York they are all right, these are all right, Steven and his wife they are all right.

I mean they all have the same proffle. Why other people? Now, please, try to give Me some joy. I don't want to hear, “Now he wants to resign." You see, everybody starts talking, “He's very dominating." But why? What are you? You don't deserve any bad thing better, do you? You have to be smart. Are you smart? Your Mūlādhāras' like stones hanging round, all the time thinking, thinking, what? Clear your Mūlādhāras! You must have Me as your ideal in Sahaja Yoga. Look at Me! I mean, can you

imagine? I have so much *[UNCLEAR* slunk]! I'm working very hard, you know that! I'm not, I'm marathon, you'll go away. You'll go to England, you'll go away to Europe, you'll go away! What about Me? I'm still working, working, working, working... Only reason is that I have a very good Mūlādhāra and a very good Āgñyā and an excellent Sahasrāra! I don't think! Talk too much, better not talk! I think you better stop talking to each other! That's the best way it will work out. All this nonsensical things you talk, you have nothing great to talk, sublime things, about God, about the Spirit. You must have peace in yourself! If you have peace, you'll enjoy it! The whole place is so peaceful! Why don't you see the peace of this place which is lacking in that horrible comfortable place? All of them! There's no peace. Feel the peace, you are saints! Feel the peace of this place; in their hearts see, feel their peace. The riches have ruined you. That's the curse! That's the curse! So feel the peace of the place! There's no peace within. Feel the peace within. What side of all these sides you see, anywhere you go? “Oh very nice, this is very nice." What is nice about it? The peace of it, the subtler side, you have to be subtler persons to feel the subtle side. Feel the subtle side, the music behind, the fragrance behind.

If I'm your ideal, I feel very comfortably, to be very frank. I don't know when will I be out of that, I call it vanwas, is that staying in a forest, a jungle. I feel it's a jungle of people who are anarchist, arbitrary, such ego-oriented, horrible people those who don't know how to talk to each other. Horrible! I'm for vanwas, I hope it finishes after twelve years. It's real vanwas for Me! But now, you

people give Me some hope! Now, no more talking like this! Shut up yourself for this point! Absolutely! Nobody's going to talk like this, it's anti-God. See, why are we here? Get individualistic in the sense you sit down for meditation, don't talk. Sit down for meditation! You see you are trying to find organization mistakes. I just can't understand, what is the matter? Pull your ears for this, please pull all of you. No more of this nonsense. And next time such people should not come, I request such people who have been complaining please don't come. Look at Genuine, she's so old, she never says anything. Whenever I ask her she says: “Mother, I'm happy." You are not going to enjoy anything, you see, because you are not subtle. Even coming to the subtlest places you don't enjoy anything. Where is your attention going? Inward? Believe Me, they're the most peaceful places where you have been. But your brain will never allow, this brain, this horrid Ego will never allow you to enjoy.

So get rid of it! All right? Please, I want you to enjoy. I brought you here to enjoy. Don't criticise! And any side of comfort, you just get rid of it. You've got a cot? Sleep on the ground. Best is. Tell your body: `I'm here! I'm a seeker!' You must know your true nature that you are seekers, you are not like other people but that is still sticking on into your heads, you still think on those lines.

You must know that you should never challenge anybody who's organizing. That hurts Me! Never! He's doing some job, you're doing no job. Must do that! What job are you doing? Very nice to criticise another person! What job are you doing? Are you responsible for anything? Even for your clothes? He's the one who is working hard, it's very

nice to criticise such a person! It's like any Dick, Tom and Harry comes and criticises Me that: “Why don't You do this and why don't You do that?" Is exactly the same situation. You are doing no job, very nicely criticising others. Why, for what? You think you've paid for yourself, you've paid very little, not much, I know that. How much I had to take for your travelling and the amount of luggage you have brought. It's a big problem in these places.

Even if you pay you can't get it. But I've not brought you here to give you comfort at all. You must know I told you it's a very Spartan one. I've told you some that don't get more than 80 people. It's an impossible situation. You can't get busses, these are from the state trading busses, we got with great difficulty. They gave us two busses, you see. They have their own passengers, they have to sacrifice a lot. These are not the places we, I didn't want to travel this time, you remember. I was telling I don't want to travel this time with all of you. I want to go alone.

I've told you that we have to spend some money, more sometimes, sometimes less, sometimes we have to spend quite a lot, much more than we expect, sometimes it's lucky that we have less money. Whatever money remains it will go for Sahaja Yoga. I don't want your money, you know I've already overspent My money. My bank is exhausted! You know that all! So, why you talk like this? You don't think how much Mother spends. You never think on that. You know Portugal, what happened. You know how much money I spent in England. Then you don't think on these lines, do you, ever? Are you going to return that money to Me, anyone of you? But why stupidly talk like this, as if there's some tourism

department going on, you paid for the money, you paid for it, so you find faults with the organizers. Give up all these bad habits, absolutely. Even if somebody beats you, you are not to complain now, keep it on that point. Ego needs beating, nice beating, I tell you.

Sometimes good beating will sort out all the problems. Otherwise, if nobody beats you, beat yourself. That's the best way.

Now not that everyone is like that; most of you are very good, I know you are enjoying, but these are few people who are bhootish and they are creating this problem and these bhootish people will give others bhootish nature, so be careful. Those who have got the bhoots better turn them out. Just don't do anymore of this, just stop it. All right? We have to have self discipline. These people, look at these people, no problem, no problem, such love, such organizing capacity. How much, from 3 o'clock they're waiting here for Me, 3 o'clock. Every ended up, you see, they came back by 3 o'clock. Twelve hours. Again today they are back for Pūjā. And they are engineers, they are doctors, they are everything. At least everybody's a graduate, at least, minimum.

It's true that in England even a garbage cleaner gets more money than these people can get. But what, so what? Are they going to carry their money with them or their bathrooms and their comforts? All these mythical ideas you must give up. This is another world, that's another world. You have to adjust yourself to this world. It's very sickening to Me, I tell you. Even if there are one person like that, will be so sickening. Now don't pay any attention to anybody who talks like that. Just shut him

down! You are so many who are good, only there are few who are funny. You just shut them down: `Now you will shut up, this is a bhoot!' on this point. You must get up early in the morning, do your meditation, get into busses. You are here for a package deal for one month to spartan yourself.

All right? So, it's a promise. It's a promise *[UNCLEAR* since forward].

Now with Rahuri it's even much more, you see. The villagers, they are going to get a shock that I brought some drunkards with Me and those who cannot get into the bus, can't get out, everything and, “I can't do this and I can't do..." Everything you have to do! Just it's a promise, it's a promise. We are going to do it. All of us! All right? Even I! [Laughing.] All right! May God bless you! So not to feel bad, most of you are all right, most of you are enjoying, I'm not saying, but there are few who are stupid and you don't listen to them! Just don't listen! If somebody says that you shut that out, you'll be amazed if you shut that person out, you'll be amazed that person will improve, you'll help that person! Nobody should talk like this! Noone should talk like this! It's nonsensical! All right! May God bless you all! Let's sit down with the Pūjā, with that smartness! We have to be smart not lethargic in Sahaja Yoga! Sahaja means what? Like lazy lumps? How are we going to do the work of the whole world if we are lazy lumps? Imagine the amount of mountains we have to lift in the West, to think of them. And here we are already exhausted... Hāa, like that! What are we going to do that? Ha! It's a tremendous task! See, it's like, I don't know what to say, it's like

taming a hippopotamus or I don't know what to say! Horrible! And you better smarten up yourself, maybe next year I may never bring anyone of you, I tell you, I'm so fed up. But this is the style, is the last chance perhaps, now I was saying it's just last time but everybody said: “No, no Mother!" Is it, remember Gregoire... I was not wanting, really, anybody to come! It's a headache you know! You still carry the ideas. Now, so that's Paul! And look at down there! Look at him! He's any *[UNCLEAR]*, he has a house of his own, he has a wife, he has children, all that he's given up, he's coming. Look at him! He's a big engineer with the Municipality, he's so doing so much of big, big bridges and all that, he is here? Do you see in it any Ego? Do you find any Ego in him? Learn, learn from them. If not from Me, from them.

The one who arranged our program is a multimillionaire, do you know that? He's a multimillionaire.

The one who took us to his to his farm house, he's a multimillionaire. But do you find anything, any...

While My grandchildren themselves have just come from a multimillionaire family. Do you find that in them? Why? Not that they don't have money, they don't have comforts. But he told Me that “I haven't got a car", he's a multimillionaire, “because I don't need it, I need a jeep so I bought five jeeps." Finished! But if somebody gets some money there, he'll have a swanky car to show off. They can't understand, “Why to buy when I don't need it, I'm working on the farm." Finished! And you're telling Me he'll go by ordinary bus, he'll do everything. He's a multimillionaire, can you believe? Have you seen his business? How many *[UNCLEAR* looms] he has got, which is

working out? Not that he's miserly, how generous he was! How his wife lives, how everything, just see! They might be having hundreds of diamonds in the house but they don't show off. I mean we must learn from them, you see, also there are poor people, all of them are smart, very smart. They may live in a small, little tent but you see, early in the morning they go to the river, have their bath, they're ready for the job! Smartness is one of the things you have to get in Sahaja Yoga. Spartan! Living should be Spartan and smartness. Those two things you must keep in you.

All right! Otherwise they think half of you are sick. All right! So no thinking, just now. Put yourself into Nirvichara. Watch Me, all of you, watch Me. Raise your heads again.

All right! You've got rid of your vices and things, but now get rid of this nonsense, of a Ego. This is the biggest problem you have. The Ego is the biggest problem. And when you think you are dominated better accept it, hundred times. Don't tell others! Who's right-sided, left-sided, right-sided, left-sided, everybody's branding everyone! In Sahaja Yoga nobody remains left, right-sided.

Better? Much better. Whatever is good for the Spirit, the enjoyment for the Spirit, then you will be in the other world, you see. Forget this nonsensical world that you have been. You are all seekers, you are great people, God gave you birth in that country, just to see what materialism is, not to get involved into it. Get out! But evolve! Get out! We have all this poverty, we have all this discomfort. See the peace.

Feel the peace of the landscape, of human beings, everybody has peace. Look the smart little children this age, so happy here. All right? May God bless you! And don't look miserable, anyone of you. They can't understand why are you looking miserable. They are, they think that they are not doing their work properly or you don't like the food. They just don't understand because you look so miserable, anxiety and tired for nothing at all. All right, may God bless you! Let's have it now! Get up fast and go down! Let's see how fast you can get up. All right! Let's see how you get down.

Contents: 1983-01-04 **Address to Sholapur Brunch of Indian Medical Association, Sholapur, Maharashtra, India**

The organizers and the members of the Medical Association in Sholapur. It's such a pleasure to know.....

Contents: 1983-01-04 **Talk at Rotary Club (Marathi+English), Sholapur, Maharashtra, India**

[Shri Mataji Talks in Marathi: MISSING.] Question [in English]: What should be the relation between state of mind and awakened Kuṇḍalinī? Will it affect the body or mind? [Shri Mataji replies in English:] Actually it affects everything but let's see how it works? Now, what is `mind' also is not a very clear-cut idea. People don't have a clear-cut idea about `mind', you see.

To them `mind' means `mana' or `buddhi', or `ahaṁkār'. Now, we will make it clear to you that when the Kriya Shakti [Power of action] works and acts then you create Ahaṁkāra that is Ego, a balloon like thing. And when the

Mana Shakti works then you create the Superego in the head.

So we have two balloon like things called Ego and Superego.

When they meet each other and the calcification takes place that's how this Fontanelle bone area becomes hard and we become `I', `you' and `you'.

Now, the mind which you are talking, I don't know which you are talking about, but if you think how the thought comes to us. Let us see the thought process. A thought rises and falls off by itself; another thought rises and falls off by itself. The rising of the thought we can see but not the falling of it.

Now a thought comes to us either from the past or from the future and again it disappears in the past.

Our attention is jumping on the cusps of these thoughts but in between these future and past there is the present and that gap is called as Vilamba in Sanskrit language.

Now what happens when Kuṇḍalinī rises, these thoughts get elongated and the space between these thoughts becomes wider.

So your attention remains in the present. Like if I say: “You stand in the present." You cannot because there is no thought. You become Nirvichara. You go into the state of Nirvichara Samādhi in which you are just without any thoughts but if you want to think you can think.

You become a Sākshī. You start seeing thinks as if this is a drama going on. The drama is over. That is the state you get.

So, the Ego and Superego, both of them are sucked in. When the Kuṇḍalinī rises at the Āgñyā Chakra these, both the things are sucked in.

Now, Ego is Ahaṁkāra and Superego is all the `paffpas' [sins] and all the ideas we have got the `kusamskaras' [base thoughts?]. Everything gets sucked in and that's how a space is created at the Fontanelle bone area and you get a Tālu which is soft and you get a Cool Breeze coming out of your head.

So this is what is the Kuṇḍalinī which makes you thoughtlessly aware.

So the state of the mind is thoughtless awareness to begin with but after some time you become Nirvikalpa. There's no Vikalpa in your mind, nothing. You know this is it. That's what one has to go into and that is the state is little difficult because you get it so easily, Realisation, that you don't value it properly. As we have not valued our Independence. The same way. Those who have suffered for it, have worked for it know. But we do not know how much they suffered.

In the same way those who have worked in the past for Kuṇḍalinī organization we have not known that. And so whatever they have suffered and done for us we do not know and because the Kuṇḍalinī rises so easily that you are not bothered to go further with it. You just enjoy that state of thoughtless awareness but you have to become Nirvikalpa. Till you become Nirvikalpa you are not a master.

To give a concrete example, I'll give an example of a car. In the car, you have got a brake and an accelerator. You are working out the brake and the accelerator in the

beginning you don't know how to drive. You don't know how to rive. And to drive the car you have to work hard to know how it works...

[GAP]

Contents: 1983-01-07 **Śhrī Gaṇeśha Pūjā (English+Marathi), Rahuri, Maharashtra, India**

[Shri Mataji talks in English:] You have come here to learn something, to go deep into your experiences of the knowledge of your roots. Śhrī Kṛiṣhṇa has said that this is a tree which is upside down, the roots are upwards and the leaves are outwards. In the same way, you know that Kuṇḍalinī really, when it rises in the Sahasrāra or above Sahasrāra, then you start getting the feeling of Kuṇḍalinī.

So, one has to understand that when we are now getting subtler and subtler and trying to feel the Kuṇḍalinī, we should try to get out of materialistic attitude and materialistic viewpoint and materialistic sticking point.

I had met one Guru before, because you know I went to all of them. And I asked one of them, I said, “Why do you take money, so much money from these people who are Western people? So much, why do you take and just they become beggars, absolutely, like beggars they become because you charge them so much and so heavily?" And he told Me that unless and until you make them beggars they will never take to God. They are too rich to be near God.

I mean, this explanation I just could not understand, it was absurd, I could not understand how can this explanation have any proper meaning that you should make people beggars and then they be nearer to God. I

said, “In India we have many beggars, do you think those beggars are nearer to God?" So he said, “No, otherwise, you see, they get stuck up with their money and you must just make them absolutely without any money, moneyless." So, I mean, of course to such a stupid person what can you talk? What can you convince? I couldn't say to him, `Then why are you taking the money?' Then he would have said, `Because I'm detached.' You see, anything one can say like that if you start like that you cannot just stop it.

But one has to understand that materialism has gone into our roots and if we have to clear out our roots we must get out of materialism. That's important, but that does not in any way mean that you torture your body or anything, I don't mean that. But what I'm saying, your attention. [Addresses some children.] So now, when we are dealing with our roots we have to be in the center, in the core. In the core mean we are taking in, sucking in the feeling or you can say the... Feeling and awareness put together, what do you say to that in English, is there any word? Is there any word which makes awareness and feeling put together? Is there Gavin? Answer: Experience.

Shri Mataji: Oh, yeah, experience, you can say the experience into your awareness and feeling. You have to get the experience into your awareness and feeling.

In Marathi it's a very simple word zāniiv comes from the word ja. Ja comes the word spontaneous.

Also ja has two meaning. Ja means also gñyāna, awareness and also it means spontaneous zāniiv.

So you start sucking that within yourself, when you are not entangled into other things. If your attention is entangled outside, you cannot enjoy.

So, to be lost into which is Samādhi you see, is the one where your attention is completely drowned into the experience.

That is what we have to achieve.

So it's not only materialism, also emotionalism, all kinds of `isms'.

We are attacked by all kind of `isms' since the history of *[UNCLEAR* word] started in this world I think and now the unholy thing that the `ism' latest is, could be `Sahaja Yoga-ism' also could be the greatest word because now there has to be attack on Sahaja Yoga also. In this one is that as I told you, I didn't explain it properly or you didn't hear Me properly that day, that Sahaja Yoga does not mean lethargy or slowness, not at all, but is a quick and a fast stepping in into the dissolution. Very quick! And once you very quickly dissolve into it, the whole movement of your body is quick but not jerky, is smooth and quick, rhythmic, is musical, neither is awkward nor lethargic, but is musical, is as a rhythm about it, is very gracious. The whole movement of dissolution can happen to you very easily if you don't allow your attention to be attacked by all these `isms'. There's no end to it, I mean, if I have to write all of them I think we'll have to need at least one book to write all the `isms' of the world, there's no end to it, which we have created.

Then the worst of all is now I think Sahaja Yoga-ism in which first of all is the feeling of lethargy: “It will happen Sahaja, sit down. Mother will do everything for you." The

another is Sahaja Yoga-egoism" in which we haven't got one fellow *[UNCLEAR* lying] there, in which people get into Tantrums, try to show off that they are great Sahaja Yogis, they have reached the third stage or the seventh stage or whatever they may. Now it's good this example is a very good example, I wish you had taken up.

But see the expression of the Indian, the enamoured expression, see, it's so genuine, they can't control the singing. Now, see, it's like a... I just don't know, but people think it's a package deal sort of a thing.

It's so nonsensical I tell you, that either they could be taken out all their money or if they are to be told now for Pūjā, all of them are paying twenty-one because they have to do this or this extra work, so they are charging twenty-one and if you tell them for Pūjā they'll even give them fifty-one. But I'm told some of you have even refused that I mean it's so shameful I tell you! It's absolutely shameful! Can you imagine? What is twenty-one rupees to you? To them it's quite a lot, because it's some sort of part of you you are giving which is so nonsensical, is a *[UNCLEAR]*, is a sign of complete negativity. Left Nābhī. It's a problem.

Materialism it's complete materialism. Those who have been, say, doing vegetarianism are materialists in India, we have seen the cases like you see the Jains and the Marwari and the Gujaratis. They're all vegetarians, supposed to be compassionate people, they build some temples also and sometimes they give to poor people also and sometimes to people like Hare Rāma Hare Kṛiṣhṇa who are begging in India. They give money to them. Supposed to be very compassionate... They're

more compassionate to chickens than to human beings. We have that kind.

At the same time I've seen in the West also such materialistic people, I mean, they have no shame.

So when you just turn and see that, should abhor that, abhor, it's shameful! How could you be like that even in Sahaja Yoga? So as I have told you, there's some people who are materialistic, some people who are emotionalistic and some people who are egoistic. Now leave all these things on the sides, then you come in the center.

Now you are in the center. In the center, people enjoy just the love of their Mother, like Śhrī Gaṇeśha does. Just think how your Mother loves you, finished! Can you? This very sweet feeling?... And who is your Mother if you really believe in Her, in Sahaja Yoga, these two things should solve the problem. No more thinking. Just think how much your Mother *[UNCLEAR]* that means you are jumping onto My Kuṇḍalinī and when you jump onto My Kuṇḍalinī, then there is no thought, you cannot think. When you think that how much your Mother loves you, you are jumping onto My Kuṇḍalinī and that time there's no thought. It's very simple to meditate in Sahaja Yoga because you have somebody in person. They never had somebody in person.

So I can understand their problems, there was nobody in person; they had to do it in the air. But here a sure shot thing: you can feel your vibrations you can feel My love and you can feel your own quality. It's very simple. But it's not the love that is selfish, it's not the love where you say, `Oh Mother loves me so She'll look after me, She'll

do everything for me, She's going to do everything.' It's the love that `Mother loves me so much, what can I do for Her? Which is the best flower I can give to my Mother? What does She need? She needs nothing. She doesn't need money, She doesn't need anything.

What can I give Her? Which is the best flower?' Like Śhrī Hanumān was given a gold necklace by Śhrī Sītājī and He saw that and He was sitting on a tree and He was breaking one by one all of those big-big gold balls of His necklace.

So Sītājī said, “What are you doing?" He said, “I'm trying to see in these balls where is Rām." He said, “None of them has, so I'm just breaking them to find out, otherwise why should I wear it?" And then She said, “Really? Where is Rām?" He opened His chest. He said, “See in My chest. He exists there." So it is never one sided sort of a thing, it's a thing that exists within you and you feel that and then has to be reciprocal. In the water, if there is a ripple it goes to the shores and then it returns back.

So with this force only, I tell you, you can conquer your ego and super ego. There's no way out. And for these Indians it's very easy to do because they know their Mother's love.

I know there has been an attack on that point and the mothers have been funny there. But doesn't matter, when you see something just put yourself to it. To feel your roots. These are your roots and then you see the enjoyment. The Mother Earth Herself is sucking you now. She's sucking you down. That is how you meditate now. This is how you have to meditate and it's such a security

giving thing. It will change your expressions, faces, everything. And that enamoured expression that you find in these people will be on your face *[UNCLEAR]*.

And complete silence will exist once you come on My Kuṇḍalinī, but not through your mental projections, but through your meditative, spontaneous experience. It's very joy giving. Just feel the joy of that.

You're all with Me here and the joy of that feeling will really enlarge your hearts and then, then you can give it to others. You don't have to be crazy about these things but just to feel it within yourself.

All right, now I move on to Indians because they are different style of people.

May God bless you! [Marathi.] Now, I was telling them, I must translate it to you in English is the most important point I was telling that now you are transformed, now you have become saints, no doubt of it. Now from an egg you have become a bird, but, now what should happen to you? Your Kuṇḍalinī is still in the sacrum. How it has happened that now you have got all the Gaṇeśha Shakti? I've made you like Gaṇeśha, in the same pattern as I had made Gaṇeśha you are made. Now you have become a Gaṇeśha and from this Gaṇeśha stage, which you think you are a Gaṇeśha now, if I offer you a throne of Śhrī Gaṇeśha, if you have to sit on that throne as a king, then what should happen? Actually, that now your Kuṇḍalinī should not be anymore in the sacrum bone, but in your stomach, because Gaṇeśha's Kuṇḍalinī is in the stomach. In the stomach means in the Nābhī Chakra. Means all your seeking has been so far in materialism, has been in other things like in money, or in power or in love or

whatever it was. But now your Kuṇḍalinī itself is in the Nābhī Chakra, means your seeking is nothing but itself has become the Kuṇḍalinī. Your seeking has become the Kuṇḍalinī, means that you are the giver, now you are the Guru, you have now become the Guru. When the Kuṇḍalinī starts from the Nābhī that means now you are the Guru, now you have to give all the blessings, everything, as a Guru does. Now you all have become Gurus.

But that's only possible when the Kuṇḍalinī has risen, has lifted Her abode from the sacrum to the stomach and this stage, unless and until it has arrived, you are not a confirmed Guru. Once that has happened you become a Guru and then you can really impress people and work it out. It has to be done very fast. It has to work out very fast and for that, first of all, please get rid of your entanglements which are stupid.

If you really believe that you have to progress in your seeking, that you have to have your Kuṇḍalinī coming up from your Nābhī, then please, please hurry up, please try to work out, otherwise you are very few who have been given also the privilege of doing My Pūjā, very few. And those who have been given have a chance to develop to that stage and once you become that, all of you who have achieved that stage can become the Gurus. And for that, you have to have only wisdom. Wisdom, keep to your wisdom and like Śhrī Gaṇeśha has His wisdom and in that wisdom He knew one thing: that His Mother was all powerful and that He doesn't have to worship anybody else but His Mother. And He has to have all the powers

which are granted by Her. His powers, no one, even Brahmā, Viṣhṇu, Maheśha does not have.

They cannot reach Gaṇeśha; They cannot reach His stage because They are one-sided but Śhrī Gaṇeśha has all the powers, all the Chaitanya powers He has.

So to become like that, to be like that, He should be your ideal: how He behaved and how He would sacrifice anything for the sake of Mother.

Here there are people who don't even want to pay for something like a Pūjā *[UNCLEAR]* stuff which you may just spend away somewhere in nonsensical things, because your attention has to be brought round completely. It has to be completely severed from all these nonsensical entanglements and there should be less talking and more experiencing. Then only it's going to work out.

It's a good pleasure and a great thing to be here in this holy land, it's a very holy place you can see it, so peaceful. Try to feel the peace within yourself that is within every human being and after that you have to know that this peace that you are achieving has to be given to others. In Sahaja Yoga, perhaps you have realised, whatever you have got from the nature, you can release it back. For example if you give vibrations to a plant you can make it grow. If you give vibrations to a flower you can make it sustain its life. For the first time you are giving something to the nature, but as soon as you grow up to that state of a Guru then you can give the peace that is in the nature, you can give the feeling of bliss that is in the nature.

But first achieve it within yourself. Make this go inside you and see that bliss settle down within you. You don't

see other nonsensical things which are very disturbing sometimes to your Western mind.

For example if a telephone is not working or the road is not all right, if the bathroom is not... These nonsensical things have no meaning, but feel the peace outside, try to establish that peace within because this peace you have to give to others.

The whole development plan that I have is very fast and I'm sure you'll keep pace with it.

So may God bless you! When you sit down just feel the peace and try to achieve that peace within yourself. Don't pay attention to nonsensical things and this with this your little brain trying to criticise, but try to achieve the peace within yourself so that you can give peace to others.

It's not proper that some of you are looking after the negative people all the time, it's not proper. You don't have to look after the negative people. Just leave them alone. Keep out of that because negative people can always bring you down. Don't try to improve the conditions of the negative, leave them behind.

You go fast. Once you have achieved that state then we can arrange for them to come. For example, if My car has failed, all right, I got into another car, which was all right because I have to come to the program.

Then I can send the tempo from here to get that another car where there were some people who were not supposed to be at the program. That's how you have to be quick and not bother your heads too much about the negative people who are sick people, trying to be compassionate. There's no need. Tell them, `Tell Mother.

Let you talk to Mother.' Look after yourselves and don't be bothered about them. This is another nonsensical idea of compassion.

Compassion is not mental projection I told you: the compassion that works, that flows. It's all mental you see for us compassion is mental, every idea, peace is mental, bliss is mental, God is mental, everything is mental for us. He's not. He's the one that resides in the heart as Spirit. He's the one who works through the compassion. And now you know My compassion is that it flows, it works, it acts. It's not mental.

So don't try to be mentally concerned with people and try to be compassionate. All right? I hope you understand that the compassion is not a mental idea that `We are compassionate, we are working for the unity of the world.' And all that.

Even unity and all those ideas, even the idea of collective understanding is in the heart, it should work. In Sanskrit it is Kāryanvit. In English there's no word. Kāryanvit is embodied with the working capacity, embodied with the working out capacity actually `working out capacity' you can translate like that. It should work. If it does not work out then what's the use of looking after somebody who is sick? “All right, come along..." This is nonsense, this is very mental. Just don't waste your energy; you have not come here to look after the sick.

I hope you understand this idea of looking after the sick and being very... is all ego-oriented, see “We are trying to help the sick, we are trying to help this, that” all ego-oriented. Another superego-oriented that we are sacrificing this and that and we are becoming beggars in

India like the Hare Rāma Hare Kṛiṣhṇa. Beggars, parasites. Both are just the same, now please don't do all these things and try to keep yourself glued to one ideal: that you have to ascend faster.

You have to individually ascend faster and collectively pull out everyone but not those who are heavily laden with problems and who are creating problems and objecting your progress. That doesn't mean that you are not compassionate. You know how much compassion that I have but My compassion doesn't make stories, `I'm so compassionate and this and that.' Up to a point is all right but don't so too much bother about people who are dragging you behind. You have come here for a training, a training into the understanding of awareness which is compassion. You all have to, even, even you go to the school, you're not bothered about a person who's lacking in the class, do you? You want to study fast so that you come up. In the same way, I would request you not to bother your heads too much about people who are trying to pull you down because I don't want you to be pulled down. That's My compassion for them and for you. Let Me look after them and you just don't worry your heads about them. It'll be all right.

See, may God bless you! Let's have a Pūjā today and this Pūjā will be simple today. I think we'll have Gaṇeśha's Pūjā and then we'll have Devī's Pūjā today and then we'll have a good havan. That is a good place for havan.

[Shri Mataji talks in Marathi:] I am feeling so happy to see all of you as I wanted to come to Rahuri. Earlier, the Devī has done a lot of work in this pure environment of Rahuri. But the work that is to be done now is the most

auspicious and purest of all. That's because killing Rākshasas is not an especially pure work. Instead of confronting such dirty people, at least once I should enjoy the fun of making those people, who like beautiful lotus buds, are waiting somewhere in the world, into flowers and fruits. I had this desire for a long time and it has been fulfilled in this birth and I am enjoying a lot by seeing your joy. Whatever one says about this land of Maharashtra, which is like the support of this land of India, is less. This Maharashtra has the Kuṇḍalinī of the whole world. This I have told you many times. The proof from the scriptures is that this land has three and a half Pīṭhas...

[The three and a half Pīṭhas in Maharashtra are at Tuljapur [Śhrī Mahākālī swayambhū], Kolhapur [Śhrī Mahālakṣhmī Swayambhū], Mahurgad (Śhrī Mahāsaraswatī/Śhrī Renuka Devī swayambhū), Saptashrungi [Śhrī Ādi Shakti Swayambhū]. All these places are described in Devī Gītā.]... and only the Kuṇḍalinī can have three and a half Pīṭhas [seats]. Also, the Ashtavinayak are in Maharashtra. Whether these are true or false, you cannot understand unless you are a realised Soul. But after your Realisation, you can find out from the vibrations coming from these places. But in Musalwadi, Sahasrāra itself is present. Then, you will understand what a great land this is. Also, the miracles that will take place here cannot take place anywhere else. You may not know this but this is a place full of miracles.

There was Macchindranath who was born here and he was a great incarnation of Ādi Guru Dattātreya.

He worked very hard in this place. Before him, Shandilya muni was here who made this place very pure.

Thus this land of Rahuri is so pure that Śhrī Rāma and Śhrī Sītā themselves had to remove their sandals and come here.

So, it is on such a pure land that you are sitting and are extremely fortunate. It is because of this good fortune that today we have so many seekers and so many Sahaja Yogis who are doing this work.

Concerning the Pūjā, you know that we allow only few people from countries like England to come to the Pūjā. We have people from twelve countries over here and there are around 5-6 from some countries and 10-15 from others. But very few of them are allowed to come to the Pūjā.

The reason is that in foreign countries, people have forgotten what Dharma is. There have been a lot of attacks on Dharma and some of them have been so dirty that people don't know the difference between good and bad. An Indian, however horrible he is, knows that he is doing something bad. But these people don't even know that. However bad their actions might be, they will still ask, “What's wrong?" This means that a certain authority that is given to Dharma is not there. They behave as they wish and then it becomes like hell.

So, to come out of that hell, take to Sahaja Yoga and to become completely pure like coming out of the havan fire is a very miraculous thing. This means that these people must have been very great saints in their previous lives. Any other person in their place would have run away.

But that is not your case. You have grown up in a very Dharmic environment.

Some of you may have some problems here and there which Sahaja Yoga can solve, but overall you are leading a good life. It is not so for the foreigners. However, the hard work and dedication with which they work Sahaja Yoga out is not seen over here. That's because we don't value the things that we have got so easily.

You can see clearly that in Khedegaon, 6,000-7,000 people get their Realisation in no time at all but in the foreign countries, I have to work on one person for five months and break My hands.

So, people over here don't understand what they have got through Sahaja Yoga.

Once many Sahaja Yogis went to meet Gagan Gadh Mahārāj and he told them, “It took me a total of 21,000 years to feel the vibrations. I was initially a frog and I remember everything from that time and from a frog I slowly became a human. In that time, I used to always say to God that `O God, somehow give me the Chaitanya.' Even after becoming a human, I did penance and meditation for around 12,000 years. Only two births ago, I finally got the vibrations on my hands. This being my third birth of feeling vibrations, I know its importance. But you people have got it just like that from Shri Mataji.

So, I asked Her many times that `why are you giving this thing so simply to these people? They don't even have the brains to understand this.' So, Shri Mataji told me jokingly that `it is just My wish!' " But it is not so. The time has come for it. When the time of giving comes then it has to be given to everyone. If human beings are not

saved now, then the whole creation will have to be destroyed. The entire creation rests on Man. If Man is destroyed, then God will have to destroy the Creation and it will be a complete waste. Thus, the time has now come, this blossom time, where so many people are getting saved. Nevertheless, this is a very important thing that is taking place.

So, we must understand that this special gift that we have got must be used in a special way and we too must become special. Otherwise, such a great thing will just become a waste. For example, if you place a beggar on a king's throne but he continues to beg then what is the use of the kingship? So, the beggar should understand that I was a beggar but now I am a king and he should assume the kingship with all the grace and attitude of a king. How else can he rule? Now those who are ruling in our country were initially beggars but now they are much worse as they do not have the qualities of a ruler. But, in Sahaja Yoga your basic nature is itself changed. You become a different personality. Like I said earlier, initially man is like an egg. At that time he is called as `mānav.' This means that he is not a `pashu.' An animal (pashu) is in the pāsh [noose] of God and it cannot get out of that noose. That is why it's called as `pashu'. Now, just when the pāsh has come off, man exists like an egg and he has the complete awareness of how to develop himself.

But after that awareness, how he behaves, where he goes, what does he take upon himself, all this comes out of his mental activities. By doing all these things, he slowly develops subuddhi [wisdom] in his life. Once this wisdom sets in, he takes to that path which is the path of

God. But many people have not taken to that path, yet they have got their Realisation. This means that they have been reborn as a bird.

On the outside, we don't see any similarity between a bird and an egg. But when the bird comes out it is in a completely different form.

So what is wrong in giving you kingship when you are in a completely different form? This is what I told to Gagan Gadh Mahārāj, that why do you feel so bad about it? Because now the form is completely different. Then he asked Me, “How many people are ready to give their lives for You?" I told, “I don't want to take anybody's life! There is no need to give any life." But the form in which I have brought you now, you have become saints, great saints. Now, the fact that you raise the Kuṇḍalinī on your fingertips is possible only and only for Śhrī Gaṇeśha. Earlier, people used to raise the Kuṇḍalinī on each Chakra, one by one and wait. But now, just by moving your hands you can raise the Kuṇḍalinī of not one but many people. What a great position of Śhrī Gaṇeśha has been given to you! Now you have to see, have you come to the Gaṇeśha swarūpa? Śhrī Gaṇeśha has only one speciality: eternal Bhakti towards His Mother. That's why Mother has given Him all the Shaktis, all possible Shaktis.

“Sarva Shakti Samanvite." In this Gaṇeśha Shakti, all the Shaktis are present. When you recite the Gaṇeśha Atharva sheersha, you see that He has all the Shaktis. You see Shaktis of Śhrī Brahmadeva, Śhrī Viṣhṇu and Śhrī Maheśha are present but the essence of these Shaktis is present in Śhrī Gaṇeśha.

The reason is this that if the Mother is the Shakti of Parameshwara then She has given the essence of all Her Shaktis to Her Son.

So all those Shaktis are with Śhrī Gaṇeśha.

So, Mother has given us Gaṇeśha swarūpa and given us birth like She gave to Śhrī Gaṇeśha. And our Kuṇḍalinī which is rising from the triangular bone should now rise from the stomach. Just like Śhrī Gaṇeśha's Kuṇḍalinī is in His stomach...

[This is the reason why Śhrī Gaṇeśha is often shown to have a snake on His waist because the coiled snake represents the Kuṇḍalinī.]... in the same way instead of the triangular bone She should now come from the stomach. Only then you will become great saints.

So, what is the meaning of `rising from the stomach?' It means that whatever desires we have like seeking God or earlier we used to seek money or food, all this working of the Nābhī Chakra that used to take place now has the Kuṇḍalinī itself. This means that we don't have to seek any more. We sit on the Kuṇḍalinī Herself. Only when this state is achieved, we can certify that we have passed the test, we have become true saints and we don't have to go beyond this.

Contents: **1983-01-1x Conversation with James Murdoch about his Marriage, Rahuri, Maharashtra, India**

James Murdoch [after quite some time]: Yes, I'd like to be married.

Shri Mataji: I've got two girls in mind, an Australian and an Indian.

James Murdoch: All right, yes. Mother, I'd like to marry the Indian girl.

Shri Mataji: Well, she's that girl over there.

[James knows instantly who she is as he stayed in their house overnight because they were near the airport.] Let Me know in a few days' time what you want to do.

James Murdoch: OK, Mother. Thank You.

[After receiving some good repots from Patrick Redican about the girl]: I'll accept her.

Shri Mataji: It may take a little time because I haven't spoken to the girl and I haven't spoken to the family. [She calls Raolbai and James goes out of the room.] [After half an hour Shri Mataji comes out to speak to the Sahaja Yogis:] I've got some good news that Malcolm and Kamakshi are to be married.

Contents: 1983-01-11 **Talk to Sahaja Yogis, Farewell, Rahuri, Maharashtra, India.**

.. to Dhulia. Reaching there about, let's say four hours it takes, don't stop the car much in-between. You reach there four hours, so even if you leave about let's say 10:30 you should there by 2:30. But try to leave at ten, it would be better, so that you can reach there about 2.....

Contents: 1983-01-13 **Talk to Sahaja Yogis, LeftMūlādhāra and Supraconscious, Dhule, Maharashtra, India**

In India we celebrate the changing of the Sun's orbit *[UNCLEAR* Surnao]. He turns away from tropic of Capricorn to the tropic of Cancer. Is it so? Now? So, now the heat is going to come more in this country.

So to prepare for the heat and to prepare people for that, they give little jaggery and sesame seed or sugar and sesame seed and say that “we give you sweet so you also speak sweetly” because the heat makes people rather bitter. And in that people start, if there's heat inside you, then you start talking very bitterly to each other.

So to pacify that sweet, they give the sugar or the jaggery for your livers, but you can't just give that *[UNCLEAR]*... which is also a [soothing] oil.

Now. It's very symbolic. That's all, it's a symbolic thing. And it is done every 14th of January, it starts. It is called as [Makar Sankra], the change to [Makar], means Capricorn. And [it's] surprising! Like in the ancient times Cancer was called as [Karkar] in India, [Karkar] and the... you also call this thing as Cancer since long. Now, the disease cancer is also called cancer. You see how it is related. And in Indian language also it is called as the disease of the Cancer, in the sense [Karkar], they call it [Karkar Ruga], you see, two words. They also... call it due to the [Karkar Ruga] and that was also called [Karkar Ruga], means heat produced. It produces heat first of all and secondly it has other meaning, that in Cancer, Cancer stands for the Mother.

So when you commit sins against the Mother cancer is produced, sin against the Mother. Cancer's sign is the sign of the Motherhood. And when you try to commit sins, sins against the Mother this starts. And since My Advent, this disease has become very prevalent because sin against the Mother is the biggest sin... in the modern times.

So, one must know that the sin against the Mother will lead equal to cancer.

So it started from Gaṇeśha Tattwa.

Many people who have this problem, [a] Gaṇeśha problem, they may be very good in other things but still, if there is a left Gaṇeśha problem, they should be very, very careful. Karkar is like a hole in your being. And to overcome that problem you may cover up with something else. Like such people may say: “Oh, I am so great, I never feel like that." That's not the point. Just overcome your Gaṇeśha problem with which you are covered it. All these perversions must be sucked in just like the tortoise sucks in the four limbs within themselves. That is how you must suck in those things and do not try to overcome by right Viśhuddhi, by saying that you are great or you are this or you are that.

Some people I've seen also try to show off about it and try to say things which look quite great but ultimately I find that they have a left Mūlādhāra. It's a serious problem. It is very serious.

So be careful! Don't deceive yourself! Anyone of you. Those who have a left Mūlādhāra problem have to be extremely careful, not to be tempted to any supraconscious behaviour or talking. Try to overcome it by a complete surrendering, say “I do not know anything, Mother", first mantra for them. “Mother, I do not know anything." You surrender because it's a Mother. Like Śhrī Gaṇeśha. He never shows off anything. He's just surrendered, completely: “I do not know” like Ādi Shañkarāchārya, “I do not know, Mother." The more you try to sort of express yourself logically or with your

brains, then know that you are deviating from that point because that's the only way you compensate.

So be careful. I'm telling all of you. It's very common in the West, I've seen. Suddenly they become all Sahaja Yogi experts and then they follow the path.

So those who think that they are great Sahaja Yogis must know there is something seriously wrong with them, first of all. All have to grow together, nobody should try to show off. I know who's well. That's very important. And you need not feel jealous of such people or enamoured of such people. Know that you have to be with Reality.

So left Mūlādhāra is a very serious problem. Be careful of it! It can be infectious, it can be just catch over. Sahaja Yoga is only that very delicate point among Western Sahaja Yogis. *[UNCLEAR* Only on/When we have] this point *[UNCLEAR]* left Mūlādhāra.

So be careful! Try to keep your attention clear. Perversions, keep away. Try to keep yourself your Chakras al right. Better thing is to look after your Chakras than to discuss it.

[Hindi.] Who are coughing? Something definitely wrong. All this, why, why are you coughing? You are not paying attention properly. You have to look after yourselves. You are disturbing Me when I'm talking.

This is something wrong. You better look after of yourselves. You have to say “Allah hu Akbar" sixteen times, morning, evening *[UNCLEAR]*. Put yourself to test. Try to avoid eating things which are not good for your throat, make gargle. You see, sometimes people feel proud of it, *[UNCLEAR* as/and] sometimes the way they look at it, I'm surprised. One should be ashamed.

So, please, see that you look after your throats and don't disturb Me. I have done much more travelling that you had to. You know that. I've gone through too much. And apart form that you know that... I sleep very late, compared to you. If your throats are not alright, please, look after it. [There] must be something wrong. What's it? Some bhoots are there? It's just that. How is it it's not coming round? Better do your dhuni and [empty] everything that you want to [do] *[UNCLEAR* it's nothing so]. It's important. How can it be? How are you getting this? All the time, all the time.

So, now, I give you dhunis, this, that, finished. I've suffered much more here, I mean in the sense that I'm God. Lot of sufferings in the way that I am raising their Kuṇḍalinī, everything... You know that. But to say even that there was too much test in all that, you must get used to. It's possible. On the contrary, the more you try to do it, the better you... you feel are doing a contribution to My talk. You are saints! Behave like saints! It's important.

But first... Give them... These who have caught, put something in the mouth. And you should not cough. Give them something to eat. Look after yourselves. I should look after yourselves, big, big boys? You better look after.

Do you find anyone of the Indian Sahaja Yogis coughing? No one! Just look after yourselves. Just tell, moving your hands too much also isn't good, all the time you talk, like this. Don't do all that! Keep your hands straight. Respect! Try to steady your hands! All the time jerkiness, shifting your hands too much also is not good.

Something one must understand, we have to get into Sahaja Yoga, to work it out in a serious way. Work it out! No use carrying on with the nonsenses, no use getting angry with yourself, no use also sort of saying that “I, I, I” “I don't know” “I'm this thing." It's a nonsense. “I am this, I am that, I can feel [it]." All this is nonsense, you see. The supraconscious nonsense going on. Be careful! You should not try to impress others by your nonsense at all.

Then there's another thing I will tell you about. *[UNCLEAR* Trupta], did you say that you have to learn Sanskrit to know Sahaja Yoga? Not at all! This is absolute wrong. Please take it from Me! Again mental activity started, better stop it. All these wrong things, ideas you should not get into your head.

Dumal does not [know a word] of Sanskrit. Not a word of Sanskrit. What is there? It is all borrowed feathers? Even why borrow from Ādi Shañkarāchārya, what is all your depth, your feelings? Why to borrow from others? Develop your own feelings, your depth, your sources instead of borrowing from any…

Why to learn Sanskrit? There's no need. You may know something about Shañkarāchārya, but not about Sahaja Yoga and not at all about Me.

So don't go into all these tricks. Now you stop making any names or anything. Please, stop! Otherwise you'll get into supraconscious, I'm telling you. Just don't do! All these mental activities you all must stop, `cause the main problem is your left side. And tomorrow is the day when you have to decide. Tomorrow is the day when we worship the Sūrya, tomorrow is the day when we worship the Saraswatī.

So that the Saraswatī should give you your exhausted energy that has passed out and now don't exhaust Her more. Use your left side. Surrender to your Mother, be good mothers, be good daughters. Alright? Surrendering is the way. And don't think too much about Sahaja Yoga. Talking chuck, chuck, chuck, about Sahaja Yoga is not the way. All such people arise nowhere. I know that. I know everyone. I know people who just think too much of Sahaja Yoga. I know them very well. They don't know anything about Me! On the feet I know! On the vibrations I know! On their development I know! There's no need at all to know Sanskrit, it's true, but it is the need to know your Mother through your love, through pure understanding. Because it will *[UNCLEAR* take/tell] you because you are used to that kind of [a] thing. You want to know the whole of Sanskrit, the whole of this, the whole of that, you read the whole of Vedas. And so many are like this here in this country that are useless for Me. Good for nothing. Just forget it! Don't go into that trip of knowing through your brains. Know through your heart. And that's the reason is, because it's not available to you. That's the base. Left Mūlādhāra is ha, *[UNCLEAR]*. You look up for another thing. Just not available. That in the sense it is not available.

Try to go to that. Try to awaken that within you.

And then you'll be amazed, you'll know Me better. And yesterday only *[UNCLEAR]* how these complications have created a barrier. They just see Me, just see the faces in the same way. Still you look so sometimes miserable, sometimes look lost, no? Because still you are using your brains. Using your brains is not the way to get to Sahaja

Yoga, please. Better now your throats? You are not coughing? These were all bhoots. What has happened to you?... Don't try to cough.

But if you want to know Sanskrit, you can know. But that's not the end! And that's not the way. Of course, on your way you can know it, but that's not the way. I mean I don't want you to get to things where you are diverted from your own surrendering and ascent. That's more important. What Shañkarāchārya has said ultimately is already translated in English. If you see it, that he has just talked of surrender.

Nothing else. He hasn't talked of anything else to start. That's it.

All these names also that you have given Me are just a part of it, Sahaja Yoga is also a part of it. I mean, why should you care of these things? Try to establish, establish that, because of that you use your brains too much. Establish to your left... Better? Be in Nirvichara! See! Where is your coughing now? Finished. They have run out! In the same way you should control. Tell them off.

Also you speak too much, while in front of Me be meditative. Don't speak. There's no need to speak.

Be in meditative mood. You are with Me, I'm with you. Keep in meditative mood. It will help you.

Very much help. It is here you should keep quiet. Absolutely. And feel it. No discussions, no talkings, not using brains. We have come here to gain something within for your altering. Be responsible about it.

Some people definitely, Mathias, improved a lot. Tremendous. I was amazed. He *[UNCLEAR* changed/approached]. But some are just the same. I asked them: “How are you?" “Still like that." What to do? Try to pacify. Be peaceful. Be peaceful. Be peaceful. Tell yourself: `Be peaceful. Be careful. Be peaceful.' And just imagine, before I started My lecture, nobody was coughing and suddenly, as soon as you sat down, one after there was a competition. Look at the bhoots how they are acting through you! Even if the Rākshasas want, they cannot cough before Me, *[UNCLEAR* no doubt/know that]. Only because you are My children you can have a *[UNCLEAR]* to do such a bad thing. All right? Now don't try to disturb.

It's alright! So, before tomorrow's Pūjā we have to *[UNCLEAR]* for a bath properly, whatever it is. I'm going to have the Pūjā starting at ten o'clock, not early. But you need not go in the out or anything, have your bath and all that and then I'm going to come down to you. *[UNCLEAR]*. Keep yourself aloof with others. Don't get entangled with anybody else. Keep quiet. Don't talk.

Have the maximum now for this Pūjā at least. It is going to be Saraswatī Pūjā for the first time.

Actually I wanted to do Ekādaśha, but to do Ekādaśha is not an easy thing. And I thought, let it be! Not tomorrow. But one day we'll have to do that, also. We'll have to prepare. Don't talk, keep quiet.

Keep quiet. And then sit down here for meditation. All of you come quietly. Actually you don't have to do anything, you don't have to organize, or nothing, you don't have to... Now those Indians who are organizing are in

meditative mood. Surprised? Those who are organizing, who are running about, managing this, managing that... It's not easy thing, you know, to manage for so many people's food, morning, evening, every time. They are in meditative mood.

So keep yourself in meditative mood. Try! Tell yourself: `Be peaceful. Be peaceful. My mind be peaceful!' Be still. Be still. Tell your mind to be still. Alright? And you'll be amazed, it's all within yourself. Try to merge your stillness within you. If you don't allow it, you'll get supraconscious which is very dangerous.

Better now. Let's keep to your source of peace. Sit down, sit down for one minute. That's the trouble.

Let her sit down, Linda! Can't you make her sit for a while? Sit down straight. Make your children understand... They will never sit! *[UNCLEAR]*. Sit still, within yourself. Sit down still within yourself.

Just sit still. It's all inside you. You don't have to go anywhere, create anything, it's all within. Nothing is to be created. It's all within you. Better. Sit still! “Be still, my mind!" This stillness business establish, what I want you to establish within you. That's an escape. All perversions are escapes.

I'm quite happy with your progress, I must say. This time, it was a very good collective date. It was good. Everybody is coming up very well. Everybody, I must say, has progressed well; everyone of you has improved a lot. But try to know where is the problem. Everybody has individual problems. At a point you stop it. Just stop it. You can. It's all bhoots, you know, perversions come through bhoots. I mean, there is nothing to be explained

any more. Anything, any diversion, any... I should say, bending away from Sahaja Yoga or from the center. Be in the center! And don't pay attention to this, pay attention to yourself. Everyone of you is great. Nobody is greater or less greater.

So just don't worry about anybody.

Don't talk too much about Sahaja Yoga. In India you be peaceful. There's a lot of time for you to discuss it in your own countries. Just here be quiet. Take it. Take it.

There is a bird in India, it's called as *[UNCLEAR* tzaqua] and *[UNCLEAR* tzakwili]. And they are the ones who just live on the rays of the moon. And they go on sucking the rays *[UNCLEAR* slowly].

They don't need anything. That's all... Still [your mind]! Still your mind! Whatever mantra we say, if it is mechanical it will have no effect. We say: “Ya Devī sarva bhooteshu shanti rupena samsthita." Still it. But you must do it with complete understanding, full deliberation. We have come here to gain something tremendous depth. And some of you are at the end of your trip.

Better? What a central Heart! [The] futuristic still thinking about *[UNCLEAR* Me is going on/...].

Don't be futuristic at this moment. Be there! I know what your mind is working on. Don't be... Just don't think I am sitting before you. That's all. Don't think of time or anything. Just be still. Just be still... Still thinking! Keep your eyes open. Don't think. You watch Me. As you are the foundations still your minds! Cement is working *[UNCLEAR* down/it out], but still it should [be].

Just by stilling you get over all your diseases. Just by stilling your mind. *[UNCLEAR* I've seen/see] that. Better? *[UNCLEAR* listen/just see in] your head. Better. *[UNCLEAR]*.

Also, I think, another way to put your Mūlādhāra alright is to see how long you can remain without blinking. Better... Now just ask: “Mother take us deep into your stillness." Just ask. Don't close your eyes. Trice! You need not say loudly, just say it in your heart.

At Sahasrāra. Still at Sahasrāra. Can you imagine? This talking leads you to nowhere else but to your Sahasrāra. It's knocking. *[UNCLEAR* there is heat at/just feel] your Sahasrāra. How clear it is? Can you feel it? It's like a stone! Just see yours. I mean it is your own Sahasrāra. Don't worry about others, worry just about your own Sahasrāra. See? It's like a stone. Can you follow? So, surrender. Just in your heart, surrender. Surrender. Put Me down and your Sahasrāra will open [out]. The great journey. Forget about everything else. Just do that. Better. Sahasrāra better now?...

You are My children, you are My sons and daughters. Alright? Better now see on your Sahasrāra.

`Mother, You are God.' Like Gaṇeśha! [Looking up.] `Make us like Śhrī Gaṇeśha.' *[UNCLEAR* Opening up/Looking up]...

Something's happening?... One see that.

Come up. Let it come up.

Also some of you unnecessarily worry about Me. Better worry about yourself, because that's another escape.

So it's like Himālayas, one has to [be]. Raise your Kuṇḍalinī, slowly, slowly, slowly... Higher, push it higher,

very much higher. Do it properly! With full attention. Not in a small way. Push it back! *[UNCLEAR]*... Up there. Again. With all undisturbed attention. Here, knot three times. One, two,...

It should be done fully and properly. Not half way I've seen the way people give bandhan, the way people raise their Kuṇḍalinī. It's not the way. Do it properly. You are saints; you *[UNCLEAR* are/show others] archbishops of saints. You are the foundations of all the saints that have to come.

... prophets. Have we all the powers of these prophets? Ask this question. Then you'll develop that.

`Are we really realised Souls, Mother?' `Are we the epitome of human civilization?' `Are we the epitome of God's creation?' Alright? Good! Much better now. Also don't turn your heads too much or turn your eyes too much. Keep them still. Try to keep them still...

Now I would suggest that all of you should ask each other to give a proper Ār.ti to your Mahāgaṇeśha.

Alright? So your Gaṇeśha will be awakened. All of you should give an Ār.ti, every one of you should ask somebody else to do it. And you'll be amazed how nice you'll feel. [And] that will relief. Relief [to the] Mahāgaṇeśha. That's the quality you have to achieve. It's not easy, you must know. *[UNCLEAR* Whenever/Wherever] I touch the point I find a big huge mountain in the head. Gradually you must face it. Take it out. Clear it out. Slowly and steadily. Better now? Much better. This mountain has to be cleared out. Clear it out! I think you better give bandhan to yourselves. I'm giving a bandhan to Myself so that everybody gets a bandhan. Alright?

Done? Better? You must learn all these mechanisms. Alright? How many times you give bandhan to yourself in a daytime? At least five times, like five namas. [It's good]. Seven times is the best way. See how much you are clearing up to yourself? We have to *[UNCLEAR* do/be] ourselves a bandhan *[UNCLEAR* as well as/instead] we can give it to other. Let's use it for ourselves sometimes, our powers. See how it's clearing out? Can you see that? All your sickness, all your illness. Better? Everyone, everyone. Just give bandhan. Phil, give bandhan to yourself. Now left Nābhī. How you are clearing out, just see that! You like to do it because you feel [it's] so clear. All this back side is opening. Alright? No try? First time? Hundred and eight times it's the best way, sometimes. Now, see? Leave it, see if you are feeling better, aren't you? I thought you have already tried this. Never? It's like telling you how to eat. That's the basic of Sahaja Yoga. Better? You are enjoying it. Look at that. You all *[UNCLEAR* thanked] we should never take out all our own problems like this? Heat from the left? Good. You may do it whenever you feel like. It's so enjoyable to go on to doing it. You like it.

It's so relieving, you know. Instead of clearing others, better clear yourself. All others are sucking it automatically. Just try. Go on doing it. Left Swādhiṣhṭhāna. In the *[UNCLEAR]*.

Somebody has left Swādhiṣhṭhāna? Linda, aren't you doing it? Do it properly, with proper care. The whole head is improving. Can you believe it? That you never knew. This is protection from yourself to yourself. Good.

Still your Swādhiṣhṭhāna. Give it a bandhan to left Swādhiṣhṭhāna. Right Viśhuddhi. Right Viśhuddhi.

Right Viśhuddhi. Left Swādhiṣhṭhāna, right Viśhuddhi. *[UNCLEAR]*. Most dangerous combination.

Right Viśhuddhi's burning. Burning right Viśhuddhi. Better. Alright? Now, leave it to Me... Everybody is enjoying now. Do it at every finger. It's good. Much better. Rub this finger. Right Viśhuddhi. Talk too much. Right Viśhuddhi. English don't talk much, I think. Good quality, good quality. As long as they don't suddenly blame themselves. It's a good quality. Try to listen. Aāa, better? Now the right side has started flowing. Little tricks here and there. Good...

Gregoire: Mother, we'd like to drive Your chariot and we are all your horses.

Shri Mataji: You see, to drive My chariot I must have at least horses which do not cough. Otherwise I'll be getting all the [junks]. Already I have had enough of it. You have to be [smart]. Very good. Much better....

Ekādaśha also, *[UNCLEAR* leave it/few minutes] rub it out. Ekādaśha. Rub it hard. It's good.

Better? Much better.

So preparations for *[UNCLEAR* tomorrow's morning]. Always rub your hands *[UNCLEAR]*... Conditioning goes out, rub[bing] your left [hand]. Now, now Devī prasanna bhave *[UNCLEAR]*. Alright? Alright? So this is you have done your own Pūjā. Tomorrow, your Mother's Pūjā.

May God bless you all.

Contents: 1983-01-14 **Śhrī Saraswatī Pūjā, Dhule, Maharashtra, India**

With love all kinds of creative action takes place. You see how Raulbai has love for Me and in this place you all also got new idea of creating a beautiful thing. And as love will increase your creativity will develop.

So the basis of all creativity of Saraswatī is love. If there is no love there is no creativity. It is even in the deeper sense, you see; people who have created all the scientific things are also out of love to the masses, not for themselves. Nobody has produced anything for themselves. If they make something for themselves it has to become for universal use, otherwise it has no meaning. Even if you say atom[ic] bomb and all these things are created from science, they are also very protective. If they had not created, those people would not have taken out their minds from war. Now, nobody can think of having a big war. Of course, they are having cold wars, but that also will gradually stop, when they will be fed up.

So, all the activity on right hand side, of Saraswatī, basically has to end up in love. Starts with love and ends up in love. Whichever does not end up in love, coils up and finishes off. It just disappears.

So you can see that even matter which is not used for love just finishes off. The basis has to be love. Otherwise all such matter that we create which has angularity, which is not fitting into the mass media which is not appealing to the masses; of course, it takes time, you have seen that it takes time, but it does have that tendency always to disappear in the thin air as soon as you find it does not appeal to the masses.

Now this love of, that we talk of, the great love of God we talk of, we know that it for definite through vibrations. People do not have vibrations, but still they can feel the vibrations in a very unconscious way. All the great paintings of the world have vibrations. All the great creative works of the world have vibrations. Only those who have vibrations have been sustained by time, otherwise all other things are destroyed. There must have been monuments and horrible statues and horrible things that have been created long time back. But they are all destroyed by Nature as they could not stand the impact of the Kala, that is the destructive power of time.

So, all that is sustaining, all that is nurturing, all that is enabling comes from this sense of love, which is within us very much developed, but within others also, who are not yet realised. Ultimately the whole world has to realise that one has to go to that ultimate love of God, otherwise it has no meaning.

Now you have seen in arts people have taken to other methods of appealing to people by using cheap things and very vulgar things, just to make people think that this is art. But this will all disappear. It cannot sustain the impact of the time as I told you, it cannot. Because the time will kill it. All these things have to disappear and already you can see the result, how things are changing everywhere, even in the West.

So there is no need to be so much disappointed with the West and to say that the Western world is a waste-land. It is going to be alright and it has to be done. Specially it has done lot of Pūjā of Saraswatī, I should say in the West. Much more than they have done in India because

they have gone to learn it and they have tried to find out so many things. But only thing they forgot that it is a Goddess, God is the Giver. Everything comes from the Goddess. That is what they forgot. And that is why all the problems have been created. If there is no Spirit in your learning if there is no source of the Goddess in your learning, then it is absolutely useless. If they had realised that there is the Spirit that is working it out, they would not have gone that far. And that is what I was warning the Indians, although, that you are now taking to industrial revolution in a way and to avoid all the complications of industrial revolution, you must try to know the Spirit. If you don't know the Spirit you will have the same problems as these people have. Because they are also human beings, you are also human beings. You will also go the same way. At random you will run and there will be problems, the same problems as the Western people have.

Now Saraswatī's blessings are so many that one cannot describe in such a short time. And the Sūrya [Sun] has given us so many powers that it is impossible to tell them even in one lecture, even in ten lectures.

But how we go against Sūrya and how we go against Saraswatī, while doing the worship of Saraswatī, it is to be seen very clearly within ourselves. For example the Western people are very fond of Sūrya because they have no Sūrya. But they go too far with it, as you know and create complications within themselves of Sūrya. But the main thing that one has to achieve through Sūrya is the Light, `Vivek' *[UNCLEAR]*, 628, is the light within. And if Sūrya Chakra at the Āgñyā level is occupied by Lord

Jesus Christ then it is even more essential that the purity of life, what you call `Niti', is the morality of life.

Now morality itself has become very much sort of an argument in the West. People don't have any sense of absolute morality. On vibrations of course you know. But they have all gone against it. Those who are worshippers of Lord Jesus, those who are the worshippers of the Sūrya, of the Saraswatī have all gone against, against the powers of Sūrya, just disobeying it. Because you cannot be a Sūrya if you don't have a proper sense of morality and holiness. The Sūrya itself brings light to see everything clearly.

So many qualities Sūrya has got. It dries up everything that is wet, dirty, filthy. It dries up all those places which create parasites. But so many parasites are created in the West. Not only parasites, but there are horrible cults and horrible things which have come into that; those countries which are supposed to be full of light and in that darkness they exist. Darkness about the Spirit, darkness about their own knowledge and darkness about love. These three things have taken over in the places where you are supposed to love light. Light does not mean, light does not mean what you see with your gross eyes. Light means from within, the Light of Love. That one should understand Light of Love. And it is so soothing, it is so sweet, it is so beautiful. It is so enamouring, it is so abounding that unless and until you can feel that light within you, that light which is of pure love of purity, pure relationship, pure understanding. If you can develop that kind of a light within yourself, then the whole thing will be cleansed. “Wash me and I shall be

whiter than snow." This is what happens to you when you are completely cleansed.

The purest form of Nature is within us. The purest form of Nature is within us. Our Chakras are made out of that `purest' form of Nature. We are the only people who are spoiling it by our mental thinking.

Against the same Saraswatī power. You are going against Saraswatī itself.

Saraswatī cleanses all that is impure in nature, while with our brain activity we are spoiling all that. All our brain activity goes against pure intelligence. And that is what one has to understand, that this pure intelligence, is not to be spoiled by our thinking. Our thinking can make us so bumptious, so ego-oriented, so impure that we can really eat the poison and say “what is wrong in it?" Just the opposite of Saraswatī.

If Saraswatī is within us, She gives us `Subuddhi', wisdom. And that is why to worship Saraswatī, to worship Sūrya, we must have that clear vision as to what we have to be. What we are doing. What filth we are living in. What our mind is getting into. After all we are here for emancipation and not for just for pampering our ego and living with our filth that is with us.

So this light has come within us and we should try to rise above our own mental filth, which is being created around us.

Apart from that, you have to go higher and understand that there is, within us, a thing called ego.

And this ego is false, absolutely false. You do not do anything. Actually when you turn your eyes here and

there, when your attention is here and there it is nothing but your ego that is trying to overpower you. But actually ego is an absolute falsehood because there is only one ego and that is the God Almighty, Mahat'ahaṁkāra.

There is no really any ego that exists. It is myth. It is a very big myth, because if you start thinking you are doing everything, you are doing this, you are doing that, which you are not doing; then this nonsensical ego comes in and you start working it out, it can project in every direction. When it projects forward, it overpowers others, it tries to dominate others, tries to kill others, becomes Hitler. When it moves to right side, it becomes supraconscious. It starts seeing things which are absurd, which are foolish, which are stupid. When it moves to left side then it starts talking, I mean, seeing things, yourself as a big man, as a big Christ or as a big Devī or something like Ādi Gurus and “I am a very great personality", that is left-sided. When it moves backwards, that is the dangerous one. Then people become Gurus which are ruining other people. When their ego moves backwards then they become Gurus, they themselves have lots of defects in themselves and they try to pull people into those horrible stuff which is described as absolute Naraka. Naraka is the movement of ego on all the sides.

Now when people try to use their right Viśhuddhi that is, to talk about themselves, is the worst of all.

Whatever type of ego you may have, if you start boasting about it and talking about it, then it encircles, thickens the walls of ego so much, that it is impossible to penetrate into that. Because such a person is completely

satisfied with himself and he believes that he is so. And once he starts believing into a nonsense like that, it's an impossibility then, impossibility to penetrate.

So when you boast about these things or you talk big, be careful, you see. You know what I am, but how many times do I say `I am that'? Even if I say once, you get tremendous vibrations for you. But how many times do I say so? At the most if you say something, I say “yes." But I don't say that. If I say it loudly, I don't know what may happen.

The whole thing, might be blasted! So, one has to understand that Mahat'ahaṁkāra is the one that acts, that works, that creates.

Sometimes I shout at you. Immediately all the bhoots run away. Just once I shout. Yesterday, you saw all the bhoots that were talking, they all ran away. Yesterday this I talked to you.

So you should understand that now you are a realised Soul, you can also do the same. Use your right Viśhuddhi to shout at yourself, `Now will you please stop boasting, will you stop talking all this nonsense, will you stop showing off!' Then it will stop.

Now this thickening takes place by people who really are active. They want to do something about it, not that they are not active. They want to do. But they know only one way, is to act talkative. They don't understand that there are inner ways by which you control it much more. Because they don't want to take to that, they take to this talking. And once they take to talking and they talk about it, the whole power goes out. But if they do not talk about it and keep it within themselves, it is alright. You can tell

Me about your experiences, alright, but if you start telling others and talking about it too much, then the power that you have got will be all disappearing gradually. And you will just come down to absolutely lowest level.

So one should not too much talk that I have this power, I have this power or I think this or I do this, which is a very wrong thing. I warn you, do not try to show off.

Yes, you can talk about My powers. It is all right. But don't try to talk about your powers. When it comes, of course, you talk to somebody who is a negative person or to tell somebody, then you should say that we, not I. `We' have, `some of us' have felt this power within us. `We' have seen people. It may be you only, but you need not say, `I' have. What you've to say is `We'. Then you become the Mahat'ahaṁkāra.

When you say `We', `here some of us', `we do'. Like in Gregoire's book I made it, I saw to it that he should not have many `I's', but he should have `We'. `We think,' `We do,' `We' means the whole collective being, the whole collective organism, living organism of Sahaja Yogis.

So if you say, `Yes, some of us have got,' that means, you put yourself down, but put all others above you. Say: `Yes, some of us have. I know some people have this.' That is the way one should do it. Because if you have to overpower your ego, you must allow it to spread into everybody else. That is how you will make it perfectly alright. Let it spread.

We all Sahaja Yogis, `We all.' But that pride is not there. I've seen that pride is not there. Still it is very individualistic. If you start thinking, `We Sahaja Yogis,'

then what happens, that you become `one' personality, `one' organization.

But the person will look down upon other people. He will see that person is low, that person is higher, that person is there. But he will not think `we' the Sahaja Yogis, how beautiful we are. `We' the body of Sahaja Yoga, how beautiful we are.

So always think in the words of `we', so your ego will become much less, much less, much less. And the same ego which looks so funny and absurd will fall tomorrow to the Ekādaśha. Today, individual ego will merge into Ekādaśha. But we all must remember to say `We' all time.

This is what is today's day is great day for us to change, because the sun has changed its move, now.

Sun is coming this side.

So let us welcome the Sun, coming to the north now, this way. And for Australians to say that though the sun has gone, let us establish the Sun, the domain of Sun, within ourselves. Because Sun never disappears from our inside.

So that is how we have to take a mode by which we should think of `one' personality, `all of us together, all of us together.' And anybody who tries to be something separate or different, he will drop out. I will drop him out. Whatever it may be, it will drop out.

So you judge yourself, anybody who tries to be singled out or anything.

Everybody must do whatever they like, to nurture the whole, to help the whole, to help the whole, to

emancipate the whole. But not to, in anyway, put anyone down always. Because this is not the way the Sahaja Yoga is. Sahaja Yoga only works in collectivity. And the one who has developed this permeating spirit, is a real Sahaja Yogi. Who has not, is not! Whatever you may think of yourself, I have nothing to say. But this permeating personality which moves from places to places, whether you talk or not. Like your Mother is. Whether I meet you or not, makes no difference, but I am permeating through all of you, by little, little things also I am there with you.

So like that, try to permeate into each other and see the beauty in you. Enjoy yourself the best because that is the biggest thing. That's the biggest thing that is to be achieved. Because this ego you know makes you like a nutshell and it just cannot have a rapport with that beauty of permeation and just see how the notes move into each other.

It will be a great idea today, it is great thing today that we are having Pūjā at Dhulia. Like the Dhulia means the dust. Dust. And one day I had written in childhood, a poem, I remember. Very interesting poem it was, I don't know where it is now, but which said that: “I want to be smaller like a dust particle which moves with the wind. It goes everywhere. Can go, sit on the head of a king, or can go and fall at the feet of someone. And it can go and sit on a little flower and it can go and sit everywhere. But I want to be a particle of dust. That is fragrant, that is nourishing, that is enlightening." Like that, I had written a very beautiful poem, I was about seven years of age, I

remember, `To be a dust particle', I remember that very clearly, long time back, “That I should be a dust particle.

So that I will permeate into people." Which is a very big thing, to become a dust particle of that kind. To just whatever you touch, you see, that becomes enliv[en]ing, whatever you just feel, that is fragrance. It is such a great thing to be like that. And that was My desire and it will be achieved. At that young age, I had this idea of becoming a dust particle and today just while talking to you, I remembered that I wanted to be that and that is what this place is.

And Raulbai is like that. She is a very simple woman, very simple woman and she lives like a very simple person. She has a sense of permeation. And now there are so many Sahaja Yogis, yesterday who came; and I am sure that they will take up Sahaja Yoga very well. There are lots of Sahaja Yogis from Dhulia now. And I am sure there are going to be more people. I hope you have met all of them. Make friends with all of them. Try to know them who they are. They may not know English. You get somebody to translate. Talk to them and be nice to them. Be friendly with them. I wanted you to meet them for permeation. You should know who are the people here, who are in Nasik. Because somehow we never meet the Sahaja Yogis, you see, who are in that particular place. And when we go back we have only one or two addresses. It is not a good idea. Try to see how many people there are. Ask questions about them.

And all that.

This permeation is only possible when your ego starts permeating all around. And this is the way to overcome

the problems of the right side and that is how to worship Saraswatī. Because Saraswatī has a Vīnā in Her hand and that Vīnā is the primordial instrument which She plays like music and music penetrates into the heart. You don't know how it goes into you and how it works out. That is how a person who is Sahaja Yogi should permeate, like music. There are so many qualities as I told you which cannot be described in one lecture.

But one of the greatest quality of Hers is that She ends up into subtler things like the Mother Earth will end up into fragrance. Music will end up into melody like that whatever She creates ends up into something greater. Matter, whatever She produces ends up into aesthetics. If matter does not have aesthetics then it is gross, like that everything. Now you will say what is water. Water becomes the river Ganges! These are the subtler things.

So the matter gets into subtler thing because it has to permeate, it has to permeate.

So everything whatever it is. And the best of all is the air. That air becomes the vibrations! So you can see how whatever has come out from this matter, from these five elements, becomes that subtler thing. Of course, the left and right side both work it out. Because the love has to work on this and when love acts on matter it becomes that and that is how one has to look at your own life, to make it a beautiful combination of love and matter.

May God bless you!

Contents: 1983-01-18 **Śhrī Gaṇeśha Pūjā, Nasik, Maharashtra, India**

Please be seated...

Sahaja Yogi: [Marathi.]

Shri Mataji: Ha?

Sahaja Yogi: [Marathi.]

Shri Mataji: Oh, ya.

Sahaja Yogi [adjusting the microphone]: *[UNCLEAR* Is it comfortable, Mother?]

Shri Mataji: It's all right...

[Marathi.] Sahaja Yogini [in Marathi to Sahaja Yogi]: Please offer this water to Mother.

Shri Mataji [in Marathi]: What is the day today according to Indian calendar? Have you seen?

Sahaja Yogi: Today is Gaṇeśh Chaturthi.

Shri Mataji: Trutiya [third day]?

Sahaja Yogini: Vinayaki Chaturthi.

Sahaja Yogi: Today is Vinayaki Chaturthi.

Shri Mataji: Ha, Chaturthi, Sankashti, very good! Sahaja Yogi and

Sahaja Yogini: Shri Mataji, today at 12:00 birth of Śhrī Gaṇeśha.

Shri Mataji: Really? Very nice. See, automatically today is Pūjā, such timing! I thought... it must be something, because today [there are] tremendous vibrations!

Sahaja Yogi: It was Your desire only to establish Śhrī Gaṇeśha. How great that we got this day for Pūjā, Śhrī Gaṇeśha's day! We are so fortunate!

Shri Mataji: That's what I was thinking! [That's] why so much vibrations today! [In English:] It is such a fortunate day today that we should come on the birth of Śhrī Gaṇeśha, today is Vinayak Chaturthi, today, that we

should celebrate this Pūjā. Also, it is so fortunate to have people like Doctor Sangwe, his wife and his son, his daughter-in-law, who are so much dedicated to Sahaja Yoga.

In 1972 I had visited Pune, Nasik and we had a big session here. People from all over came; we got a lot of Sahaja Yogis here. Raulbai is one of them. But the people of Nasik did not come forward much to do Sahaja Yoga and sort of we didn't find any footing place here, so we gave up coming to Nasik. And today after so many days, now I'm back here and it's so surprising how we have been able to manage.

So many people yesterday, about, they are saying about ten thousand people were present. And at least I would say that ninety percent people got realisation, at least.

Now, I have to say that the quality of people is very important and in Maharashtra you must understand that there's a quality. These people have a special quality of purity, I think, that invariably I've seen the amount of working it takes place in Maharashtra, doesn't take place in other place. Perhaps the people are very much aware of the three and a half Pīṭhas they have here. Now for, they are Jains and have been following Jainism but still they always worshipped the Goddess, the Devī.

So, we can understand that what is an impact of those three and a half Pīṭhas is and you have visited the great shrine of Chaturshrungi.

Sahaja Yogi: Shri Mataji... Saptashrungi?

Shri Mataji: I'm sorry, Saptashrungi. Today [Marathi]... Today being Gaṇeśha's day, only it is going to come chatura [four] in My mouth! All right.

So this Saptashrungi is the one who has got seven Chakras, means the limbic area and she's the Sahasrāra, representing the Sahasrāra. That's why she's the ardha matra. And her face and body and all that you can see is so beautifully made that it emits vibrations for miles together. Those who are sensitive can feel it. And you have been so lucky to go there and see that miraculous place that this have come out of Mother Earth and since ancient times it has been there; nobody knows when it appeared.

So we are in a very holy place, because as you know Sītā lived here for so many years and Śhrī Rāma was also with Her and also Śhrī Lakshmana.

So it is obvious that this is a big come of, we can say a, quite a big meeting place of various holy things that happened during the different periods of Maharashtra.

And the River Godavari also flows and the, also the [Marathi] source, source of this river is also very near.

Actually they wanted to take you down there, but it's another high climb and I thought you will be all exhausted, so I told her better not take them. But normally those people who come to Nasik always go there.

And there is one sad incident was that there's a Trimbakeshwar where is, there is one of the Jyotirlingas.

There are twelve Jyotirlingas. Actually we should say they are fourteen because two of them are half, so... There are twelve Jyotirlingas and the complete are ten. Out of them, one of them is here. But the gentleman was quite funny and he said that those who are not Hindus we cannot admit there.

So it's again all nonsense going on which will all stop one day, I'm sure, because they have no sense how to recognize the saints, you see. And once they start recognizing the saints, they will know that they are the first who should go inside, than those who are not realised. Moreover, for Shiva doesn't matter whether they are even bhoots, doesn't matter to Him. His temple need not be so guarded. Any other temple I can understand, but Shiva's I can't understand why there is so much guarding is needed. But I think it's a money-making proposition.

Whatever it is, it brings to My notice all these nonsensical things that are going on in this country.

And then one starts realizing that how much people have to open out themselves and give up fear from people who are coming from other countries. They suffer, all of them, not only, not only the people who are religious but also people who are political, social; they are all frightened of foreigners coming in now in the country and they always start doubting. And you can understand that's why they doubt, but still they should also understand that in these advanced stages if there are saints, they should be able to recognize and this is what's lacking in them. And I was sad on that point, but doesn't matter. I think next time I'll put him right, this gentleman.

So on the whole our whole stay was, I think was very interesting and nice and this evening we are going to have a very beautiful musical program, variety entertainment and classical music by children, which you, I'm sure you'll all enjoy very much. That we'll have here.

So on the whole we should be thankful to Mr. Sangwe and to Mr. Mehtani for organizing this stay in Nasik so well and with such comfort to all of us and such elevating experiences which has brought you to something higher and the experience of your own depth.

So may God bless you all.

They have to first ask for forgiveness of all of you and they are asking My forgiveness also.

[Shri Mataji translates:] “And if we have done any mistakes, please forgive us and our whole family." First you have to worship yourself. Otherwise... that's why she has to worship herself, that she should make herself, cleanse herself and she should worship herself, she should have respect for herself and she's worshipping Me. If you are not a respectable person you are not supposed to worship Me.

We have to, now they'll be saying the... mantras. [Marathi.] Can you please take this one? [Marathi.] There are ten, ten guards of the ten directions...

They have invited all the ten devas of the, who are the guards of the ten directions, to come and settle down and guard this great occasion, when she's worshipping the God.

[Marathi.]

Sahaja Yogi: This is known as sugarcane juice. Abhishek of sugarcane juice.

Shri Mataji: This is... the ghee.

Sahaja Yogi: This is abhishek of milk.

[Marathi.] There should be peace and for the peace there's a shanti mantra. Is important that the peace has

to be within and without. First it has to be established within. You must feel your peace within yourself.

For that, this is a special mantra.

[Marathi.] Should just be a simple thing.

[Marathi.] Now the Pūjā of Saraswatī and Mahālakṣhmī.

This is our offer to the Devī so that the disease of hunger should be eradicated.

This is the worship of the dīpa suggesting that “Oh Mother, we need not, we should not forget the spirit, the light of spirit within us and we worship You with this light, so that our attention should be on that light which is the spirit within us. And then they are pray, saying that “Remove the great darkness of mohar." `Mohar' is attachment. We remove it. And `mohar' means attachment. Ahaṁkār. Attachment, attachment.

[Marathi.] Now by doing Karmas, our brains have muddled up.

So Goddess, we offer You this dhūpa so that You remove the enemy of Karma in our head, removal of the Karmas from our head so that we are clarified, we give to... It's so interesting that what they are suggesting is dhūpa, is the dīpam is given to Śhrī Kṛiṣhṇa, who is the one who gives us the witness state.

So how it is connected. Dīpam is the spirit, so you see how it is connected. The whole thing is so connected. [Marathi] Now, it is so significant that a coconut is offered for moksha. Now you know a coconut has a limbic area inside it. It has the three shells, just like your brain has and inside is the limbic area. It represents the limbic area and that's why for moksha you have to go into the limbic

area and that's why a, is called as `shrīphala'. Holy Ghost, you see, the pala of the Holy Ghost, you see, the fruit that is liked, or representing Her: this is your limbic area and that's why it is given to the Mother. How significant and how absolutely appropriate it is. God has also created this just to suggest that.

[Marathi.] Now this is a, this is, she has to offer Me a spanda, which is the Gaṇeśha Tattwa and that is Agama Shāstras: means the Shāstras which have come out of that.

So “make me a virtuous personality." All has come from Śhrī Gaṇeśha and Śhrī Gaṇeśha makes you auspicious and also virtuous.

So the one from where all the Shāstras have come out.

So this is the Śhrī Gaṇeśha Tattwa which we offer You, so that You also make us virtuous and auspicious, by Your powers. [Marathi.] Happily for you, the Gaṇeśha, see it has an effect on the Mūlādhāra. If you are suffering from diarrhea this helps you.

So this is for you people, the Gaṇeśha and for these country people this is the Gaṇeśha.

So God has given everything according to the need. [Marathi] Seven times. You have to say seven times the first mantra of Mahākālī, Mahālakṣhmī, Mahāsaraswatī, seven times with her.

Kabīr, why have you dropped `Shri Mataji?' You should put `Shri Mataji' essentially because there's the first name of the Sahasrānama, all right? Should be there, `Shri Mataji', hah? When you are standardizing the thing, who has done this?, you must ask Me; because that's the

biggest part is that I am the Mother, isn't it? And that is actually the name given by the modern people, so it must be accepted. Is an additional thing.

So when you are standardizing the things, you must ask Me, all of you. I don't know who has done it, but whosoever it is.

[Marathi.] Now we can do a hundred and eight names of Devī. [Marathi.] This one is all written in Marathi but so well done. I wish you could all remember by heart, so that it's a very nice way of getting rid of our six types of enemies. We also don't know what to ask for. We're always asking for something which is not important. Our priorities are all wrong.

So this is a very good way of knowing exactly what a Sahaja Yogi should ask. [Marathi.] Ah. Mr. Sangwe said that he would not accept any money from the people for Pūjā. I said, “But they must all join in." So with great difficulty they agreed that we should collect eleven rupees from all of you for the Pūjā and somebody should do it. You have done? You have done twenty-one? All right.

Whatever it is. [Marathi.] Remove that, a little bit. [Marathi.] Now all the people from Nasik are going to do this, so little bit you have to move out. Those who are from Nasik. [Marathi.] If you can move out, these people will sit that side. You must spread something for them. Get up for one minute, all right?... Alexander, you also move out a little, because others have to sit there. All right? That's a good idea.

It's so auspicious, they have got all the auspicious trees here. [Marathi.] You know how much we did last time,

how many names? Two thousand and... two thousand, onehundred and eight. Thousand of Saraswatī and thousand of Renuka Devī and a hundred and eight of the Mahākālī. [Marathi.] Those who want to take photograph of My feet, come now. [Marathi.] This is the first time you'll have a photograph without My Rudras. Did you follow Me? `Without Rudras' means I have not put up My hands. [Marathi.] [Aside:] Just make a little ghee.

[Marathi.]... thousand names of the Devī? You haven't got? How many? Hundred-and-eight. All right. Do the hundred-eight. [Marathi] Lalitā Sahasrānama... Sahasrānama... This is a very nice one about...

[Marathi.] So will somebody be able to read it? See, that you didn't have Devī's thousand names today, Gaṇeśha's we have to do it.

They are saying, “You are doing everything." I said, “I'm just sitting here, I am doing nothing."

Contents: 1983-01-21 **Śhrī Devī Pūjā, Assess Yourself, Vaitarna, Maharashtra, India**

So now we are coming to the end of our first half tour. Now we have to look back upon ourselves and try to find out what have we achieved out of this. We must understand that Sahaja Yoga is not done through brain activities. Like many people think that if you just tell yourself, `You have to be like this,' it will work out.

If you have to all the time inform yourself that, `Oh, you must get rid of a particular problem,' you'll be all right. Or some people think that if they tell somebody, that “This is wrong with you and you should get well” it will be all right. It is not so. Because Sahaja Yoga does not work

on mental level. It works on spiritual level which is a much higher level than the mental level.

So what you have to do is to understand how to correct your Chakras. And you must understand how to work out your machines. Perhaps people [feel the...] on mental level and try to solve problems on mental level. And that's why all the problems start coming out. Now, if you have a problem with any Chakras or there is anything catching or you find that there's something wrong with you, no use working it out on any other level but spiritual level.

Some people believe that if they have dressed up like something or if they outwardly behave like something, they become that. That is not true. Like we have hippies in the West and they think that they have become primitive. You do not become primitive by believing it. Because you are so over-developed, that you cannot become primitive.

So by just doing something mentally you do not become. Now, this mental level can go even further in a subtler way into people.

Some of you might feel that by knowing some of the Ār.tis and things by heart you will achieve great, is not true, also. Because that is also just words.

But, if that is an awakened thing within you, then they become a mantra. And then you can work it out.

But first of all you must achieve a certain standard to have that power to create the mantras. Also, when you say some Ār.ti, it's not necessarily possible that it will work out. Let us face the things as they are and not to be conditioned by anything else. You have to achieve a

certain depth within yourself to even to enlighten the mantras. First of all you should have clear-cut vibrations, minimum of minimum. If you have certain Chakras catching, then try to improve your Chakras with the photograph. With all due respect to the photograph. It's only the photograph which is going to work it out. Nothing else. Or if I am there.

But once you have achieved a certain state of enlightenment, then you can use mantras otherwise also, it will help you. But first of all your heart must be clear. I found out, in general, there are two Chakras overwhelmingly not working all right in most of the Western people. First is the heart. That means heart is not clear, that heart is not clean, that in the heart you still are a small person, in the heart you have not placed your Mother. You have to purify your heart by looking at the photograph and putting all loving feelings about your Mother, understanding Her work and putting Her into your heart. If the heart is not clear, then everything has no meaning because it is a `dark heart' which is doing all these things. The heart has to be clean, absolutely surrendered and must try to put Me before everything else. I can tell you because you are all Sahaja Yogis, I cannot say this to people who are not Sahaja Yogis. Now, we always try to relate Sahaja Yoga from our own terms, not from the terms that belong to God. God is what He is, He cannot change Himself. You have to change.

So whatever we think about God we want to put on that.

For example, if someone thinks that he tries to be nice or good to Me, or if he is close to Me, so-called and if he thinks he is organizing better or he's doing this work or

that work or anything else like that, where he feels that he is important because he is doing this job or that job, then one must know that all this is mental. Actually, you are doing nothing. Whenever you try to do something, you really confuse yourself and confuse Me also. You have seen yesterday's example. I was sure that they had to go next day. But nobody would listen to Me and they rushed away and they found that the tickets *[UNCLEAR* were] for the next day. This knowledge comes to you if you are clear-hearted.

As yesterday I said, “You better not come." I didn't know what was the situation there, I just said, “Don't come", finished. Because I knew what was going to happen there.

So this clear-cut idea comes to you when your heart is clear. But first of all, people do not understand that you have to work it through your heart and not through your brain. When we have to work out things through our brain, we try to develop our brain, isn't it? By memorizing, by practicing something, teaching our brain how to think, how to go this way that way... We try to train our brain. Now, we have to train our heart in Sahaja Yoga.

And to train our heart in Sahaja Yoga one has to know, first of all, that it is enveloped either by ego or by superego. The limbic area actually represents the heart. And if there is ego, heart will always be so-called, it will not be the real heart that will be working, but it's only mental, mental projection. And you will feel that I'm doing it from my heart. *[UNCLEAR* but it's] not true. Now then, supposing, what should we do if we have ego? You

might say you should try to sort of tell yourself that that's not good and [this and...] this and that and all kinds of mental suggestions or autosuggestions or this... the way psychiatrists know that give you suggestions. That's again mental.

So that's not the way it is going to work out. We must understand that for that what we have to do is to raise the left side and put it to the right side.

There's no other way out. You have to just work it out with your hands, your hands are working it out and not your brain.

So use your hands and the methods of Sahaja Yoga.

Now, everyone must have a regular sitting in the water every day, that's important. Every morning you must do your meditation. Because on mental level we feel we have been with Mother, all right, this exposure is all right. You came you saw how Indians are and how they are light on their feet and how they are good for Sahaja Yoga. But after seeing all that you have to know that Sahaja Yoga is to be worked out, is not to be thought out. You just cannot think about it. Whatever you may try to do through your thought, you cannot achieve any results in Sahaja Yoga. You have to use your hands, you have to use your feet, you have to soak your feet in the water because water is the ocean... All these five Chakras or, say, six Chakras which are, I say five because the... one is the Mūlādhāra Chakra, which is the seventh and the topmost is the brain.

So in between five Chakras which are there, are to be handled fully with the idea that they are basically made

of matter. And these five elements constitute the body of these Chakras.

Now, these Chakras, if they are to be corrected, we have to correct them by taking out all the problems of these Chakras into the elements from which they *[UNCLEAR* come in]. For example, a person who is a very right-sided person.

So he has to give a balance by the left side. Of course, raising with the hand is all right, but what about the element? Right-sided person has all the elements which give heat: we can say, the light, we can say, the fire.

So for people who are right-sided the light is not going to help much. Like if you put the light before the photograph and those who are ego-oriented people, if you just use the light, it's not going to work out.

So what is going to work out is the Mother Earth and the water element, which is cooling. Even ice is very helpful to people who are right-sided.

So all cooling effects should be used for correcting your right-sidedness, so that you cool it down.

Same about food. In food, those who are right-sided people should take to foods which are left-sided, that is carbohydrates, means they should become partly vegetarians, or quite a lot of vegetarians and should eat things at the most like chicken, but not fishes, not seafoods because they are all hot. That's how you treat your material side of your Chakras. Now, the left-sided people should use, again, the dīpam, is the light, or the fire to correct their left side. Also in food such people should take more to nitrogenous, means protein and foods like that. They should take more proteins. Now, as

far as Sahaja Yoga is concerned, the basic thing is Kuṇḍalinī. And the Kuṇḍalinī, as I have told you, is the pure desire. Again, listen to it carefully: pure desire. That means all other desires are impure. There's only one pure desire.

And that is to be one with the Divine. One with the Brahma, one with God, that's the only pure desire.

All other desires are impure.

So train you mind gradually to achieve that desire as the main thing. If you train your mind in that fashion, then you can develop pure desire, so all other desires will *[UNCLEAR* negate], gradually. All right. Now, this desire to be one with the Divine is the purest and the highest.

And to achieve that what have you to do? To achieve that you have to keep your Mother pleased. Very simple. Ādi Shañkarāchārya has said that you don't bother about it, just keep your Mother pleased. You have to be simple person, not try to be cunning with Me or clever with Me, I know everyone very well.

Try to tell yourself that `I should say things, I should behave in a manner that will please my Mother.' Supposing you are in Sahaja Yoga and you are doing wrong things. It is not going to please Me at all.

So how to please Mother, that you should try to see for yourself, what kind of a thing pleases Me the best.

I am also a very simple person.

So I want a simple-hearted person who is simple-acting. For example, a person who tries to show off to much, try to be always the first or try to be always the...

Sort of a cinema star, I don't like such people. You have to be very quiet and extremely shy about showing off yourself.

Do I show off that I am Ādi Shakti? I do not. I live like you, absolutely like you, do I try to show off? Then why should you try to show off to Me? So that kind of a person is no good. Secondly, you should not be tense with Me, there is no need to be tense. If I find something wrong with you, if I scold you also, it's for your good. If I say a good word, it is for your good. My Sahaja Yoga works this way. I have no malice against anyone in the whole world, no malice at all and no anger for anyone in this world. I have nothing but compassion, but in compassion sometimes I have to scold and in the same compassion I have to speak in a very compassionate manner.

So both ways it helps you, it helps you both ways.

So thank God that you have somebody who will correct you at the right time, for your good, because you are saints.

And you have come on this Earth to establish God's Kingdom. That's what you have to do. And if you are the people who are not respected, who are not sensible, who haven't got the dignity, who behave in a cheapish way, how can people accept you.

So this Heart Chakra is to be first looked after. That with your heart, desire that you'll keep your Mother pleased. Even if I'm angry with you, don't feel bad about it.

That's one of the *[UNCLEAR* signs] that Sahaja Yoga has not yet developed. If I scold you, it is because there's something in you which has to go away *[UNCLEAR* and which] I must scold you, it will go.

So accept it just as a correcting point that is good for you, some sort of a thorn is within you which has to be taken out by another thorn and Mother has taken it out. Once you start understanding the compassion of your Mother, you will not mind. My saying anything to you, My correcting you or My telling you that this is wrong.

Because I have to do that. Now, those people who do not have a good heart, clean heart, cannot understand this. They cannot understand this. Very difficult.

So you keep your heart clean towards your Mother. Whatever I do for you is just a blessing, always a blessing for you. Whatever I do for you is a blessing, remember that. Now, another Chakra which is horribly caught up with most of you is your Nābhī Chakra, suggesting that you are still very very materialistic. In small small things also we are materialistic, it becomes subtler and subtler and subtler...

So try to understand that matter is not so important. Matter is just there to please each other. Specially to please your Mother. It has no other value whatsoever.

So you should not try to be materialistic, in the sense that, you see, for a little thing you have to do this, for a little thing you have to do that. Nothing is important. If it works out, well and good and if it doesn't work out, well and good.

So, you see, Nābhī Chakra is very individualistic, very individualistic.

It is everybody's personal thing. If your desire is only up to Lakṣhmī power, *[UNCLEAR* point] that you want to have more money or you care for little things here and there, without any spiritual value to it, then your Lakṣhmī

Tattwa at the most might be awakened. But this Lakṣhmī Tattwa has to become Mahālakṣhmī Tattwa. That is for your ascent. And just to get it to that Mahālakṣhmī Tattwa what you have to do is to use all your material things and your material being in such a way that you please Me.

That is very important.

So you should not do something that will not please Me. That's very important, everybody must understand. I want you to understand that, when you dress up, also, certain things I don't like, at all, like disheveled hair... At all. That might be of fashion, *[UNCLEAR* whatever you do], but I don't like it. Always must be properly combed, properly done hair. These modern things you should give up, of disheveled hair, because this is a sign of *[UNCLEAR* pakka] bhoots coming into you. If you have disheveled hair, the bhoots recognize the person and they get into such a person who has disheveled hair.

So try to make your hair in a proper, see now Indians how they make their hair. Look at them: they all make their hair properly. Because, I have nothing to do with your hair, I'm not a hairstyling person or *[UNCLEAR* anything], but, if you do not have your hair properly combed and done, then definitely you are in for trouble.

So take heed to these things. Then, some people have a habit of being untidily dressed, that's also not a good thing. You have to be tidily dressed, clean and tidily dressed. Not because it is material, but is very important that if it is not so, that kind of a material will attract all the badhas into you. You must keep yourself clean and neat because these badhas should not enter. All these

ideas that have come to the West have come from some Satanic force. It doesn't look beautiful, in any way it doesn't look good for any spiritual person. We have to change our styles that will be appealing to the Divine and not to the bhoots. We don't want any bhoots to come on us.

If you understand this simple fact, then you will start dressing up in a way that may not be modern, may not be ancient, whatever it is, is neat, clean, spick-and-span. Otherwise, also, if you see to the matter point more and more, no use accumulating thousand and one thing which are plastic in temperament and nature. You should have few things which have the spiritual value. Not all extraordinary things that we try to have, because they have no spiritual value.

So try not to accumulate all these nonsensical things to you. Gradually you will find you'll reduce, you go on reducing. You'll have simpler lives, better things and spiritual things. Whatever you buy, see the vibrations and then buy, otherwise just don't buy. Because all kinds of nonsensical bhoots will be in your house and you will be in trouble.

So whatever you want to buy you must see on vibratory awareness. If you cannot understand, ask somebody else a Sahaja Yogi to help you out. But don't go on buying things just because you think they are cheap, or they are nice, or good.

So try to buy things which are, vibration-wise are all right. And if it is not so, finished, it's nothing important. “I must buy this, I have to go to Bombay [Mumbai] to buy this", that's a wrong idea. Now, attention has to be

inward all the time. I've seen that our attention is outward. Because of that, what we see outside is not good for vibrations. But if your attention is inside, you will not buy anything that is not good for vibrations. Or you will not own some things, you'll just throw away. But the attention is outside and because of that you just don't know how to judge it. Nābhī Chakra has to be attended to.

For that you don't have to think, you have to work it out, see which side of Nābhī is catching. If the right side is catching, for you sugar is the best. Sugar represents many things. Sugar means your, also, tongue should be sweet, you should talk sweetly. People think that if you talk sweetly to someone, then people will start thinking that you are good for nothing or you are absolutely a meek person. We have to be meek. We have to be meek and humble, we must learn how to talk sweetly to each other. And you do not understand how to speak, then take more sugar, vibrated sugar. That will make your tongue sweeter and sweeter and your ideas will be sweeter about another person than harsh and criticising.

So for the right-sided people sugar is suggested. For the left-sided people, salt. Left-sided people should take salt more and with salt they can solve many problems because salt gives them a personality, a composer by which they can express themselves in a way which is dignified *[UNCLEAR* and so] not very lethargic.

So the speed of your talks or behaviour or everything should be in the center. It should not be lethargic, not should be too quick and fast and hectic.

So you will understand Sahaja Yoga is the central point of everything. Everything in *[UNCLEAR* that] center one should try to *[UNCLEAR* bring it]. Not one extreme to another extreme, if you talk too much and jabber too much and if you are fast, try to reduce your speed by alertly looking at it. You have to be alert.

See, “My speed is going up, there's no need for me to talk. Let me stop." But those who do not talk at all also not good.

So those who talk or those who do not talk have to understand only one thing, that whatever we talk we talk in the center. Once you understand that, your responses to things would be absolutely central, balanced and beautiful. Now, this is all for, *[UNCLEAR* we], I can say at this time because the time is short also for us, we have all enjoyed our stay all over, I think, so you all have been happy all over and we have worked it out very well. And it has been quite a lesson to all of us and also a very great experience of enjoyment.

So, not to feel guilty about anything because feeling guilty you do not get over it. Feeling guilty is an escape, you must face it. You must face it and see, correct yourself and be one with it. That is a much better way than to just to go on feeling guilty or aggressive. That's not the way, because I said it's not mental.

So if you understand these few points on these two Chakras, is Nābhī and your Heart, if you understand these two points clearly that you must keep it clear and the expression of that will show in your behaviour, in your dress, in your walk, gait, talking and everything outside but you cannot go from outside inside.

Supposing somebody says that *[UNCLEAR]*, “Mother, I've combed my hair very well, so I'm all right." It's not so. *[UNCLEAR* Not necessarily]. Even if you have combed your head, you might be possessed by bhoot. But at least less chances.

So one has to understand it, that it has to be worked out. I think, this must be really screwed into your head that Sahaja Yoga is to be worked out. You cannot just tell yourself, `Oh, I'm very happy,' because it pampers your ego, or `very unhappy,' because it is troubling through your superego. `I'm not very happy,' `I'm not very...', `I'm very happy' or `I'm very unhappy.' That's not the way. You have to be in joy. And these things can work out. You should have patience with yourself, love for yourself and dignity, that you are Sahaja Yogis. Every individual has to work it out for himself, so the whole can be all right. There could be some people who are only worried about others. Worry about yourself and see the good points of others, not the bad points but good points of others. And, also, if somebody has to tell you that you must organize, go fast and all that, not to feel bad, we have to be like that. We have to be very quick, we have to do so much work in this world, we have no time to waste. We have no time to waste. *[UNCLEAR]* to be very quick and we have to be very prompt and healthy about it.

As you know that, in this trip you have seen that, how much work I've been doing compared to you people. And I am so much older compared to you people. All right, you can say that “Mother, You are Ādi Shakti” it's all right, but I'm your ideal. In any case, if somebody's your

ideal, try to become like that person, try to imbibe those qualities in you.

So, now I may have to bid farewell to most of you who are going away. I hope I'll be able to see you but, as you know, I have programs and programs and programs, I don't know where I'm going to stay and where I will be, in any case, I'll try to be there.

So the program is today, I have a program which I have to *[UNCLEAR* go to] for, you don't have to go. Now you are going to Kalwa where you'll have your lunch, I would be there. In a village, in a village way they are cooking something for you. And then I will be busy with some other programs Myself, so I *[UNCLEAR* go] direct to Bombay [Mumbai]. Then tomorrow morning I... I have a program, you don't have a program.

So, I don't know, some of you might have to come, I don't know what the situation is, in any case, if you have to go out shopping, you can go and do some shopping in Bombay [Mumbai] and get things for yourself if you want to do it, those who are going back. And evening time there's a wedding of...

[Aside:] *[UNCLEAR]*.

... Kamakshi and Malcolm.

And whatever you want to give collectively, a present to them, whatever you have to do, you can do it tomorrow morning. And then the after tomorrow morning...

[Aside:] *[UNCLEAR]*.

... 23rd morning you... most of you have to go to Delhi. But there are some who are not going to Delhi. Now raise your hands who are not going to Delhi on the 23rd.

Warren? Warren? Warren isn't going? Warren, what is it, you are not going? All right.

So...

Sahaja Yogi: The rest of the group, fifty three people are going.

Shri Mataji: All right.

So you all are going. Those who are not going, out of them who... those who are going to Delhi, not 23rd but later on, raise your hands. London and Europe people.

So this is the second group. Now those who are going to Delhi afterwards please see that you book your seats. You shouldn't give Me headache about this, you see, so you book your seats properly. All of you may not get your reservations, some of you are going by train. And inform the people in Delhi, yourself, organize it.

You see? You can have Perekar and also somebody else, Jayvant, to help you out. That those who are going, these two persons, Perekar and Jayvant will look after you, you book your seats.

[Aside:] *[UNCLEAR]*.

So you book your seats. Then also somebody must talk to Delhi people and find out, because they want to have you there for about seven days, with them. Now, 26 January you all should be there, I hope you are all going to be there. 26th morning they want to take you around to see the parade, I may not be there, 26th evening I may be there, I don't know. 27th they are starting the program.

So till the 26th whatever you have to do you can finish and 27th I am starting My program, but still you will be

staying with them, I think. They have got these ats from the 28th.

So they have a wrong conception about you, they think you all want bathrooms and things attached, so they got the ats. And I told them that don't get the ats, is firstly they are rather expensive and also they don't want it, they want to *[UNCLEAR]* in a bungalow. But I don't know, they also have got conceptions, they think you are too attached to bathrooms, so... Which is true also.

So they think they are obliging us by giving us bathroom attached rooms, you see.

So that is why it has happened, now, whatever has happened has happened. Now, for the marriages. We have decided on marriages on this days. *[UNCLEAR* Now] who has got the list? Who has got the list?

Sahaja Yogi: England mistakenly is *[UNCLEAR]* to *[UNCLEAR]*, she should not be there, she is from Switzerland, *[UNCLEAR]*. Apart from that, that is the full list. Her marriage is already *[UNCLEAR]*?

Shri Mataji: So, I don't know, but it's about eighty percent *[UNCLEAR]*.

So... Now, this you have given Me, but now what I am trying to say, that who has chosen whom, that's not yet known.

So pass on this list and by the time we are in Delhi you tell Me. The marriages are going to be on the 6th.

So there's still time for us to sort it out. On the 6th.

Sahaja Yogi: I think most of them are relying upon You to make certain suggestions.

Shri Mataji: No no, I won't. I'm sorry, sir. Not Me, sir. You know the joke? There was a fellow sitting on the fence and another gentleman went and going in a car he asked him, “How do you go to such a place?" So he just looked at him, he said, “Not me, sorry, I'm not going to tell you." He said, “Why?" He said, “The one I told before has punched my nose. Not me, sorry." Will you please decide for yourself because decision making is so much there in the ego.

So you do it in a proper way. Make your own decisions, you'll stick onto it better. Still that exists. Exists, what can we do about it. It exists, still.

So better, this is the list, you go through it, make your selections and choices and don't force on anyone.

Because again the same question, “No, sorry." It's absurd the way we do things, absurd, absolutely absurd.

Marriage is not so important that way. Not so important. But this ego comes back and, “I have decided and now I have not” and then this and, all nonsense it is *[UNCLEAR* there].

So with that idea that once you are married you are married forever take a decision properly.

So I bless all of you, all the brides and the bridegrooms. But *[UNCLEAR* I'd seen] there are more bridegrooms than the brides.

Sahaja Yogi: Yes, that's true, Mother.

Shri Mataji: So I'll have to find out some brides.

Sahaja Yogi: The *[UNCLEAR* couple] two of them particularly have asked to *[UNCLEAR* take and] marry Indian ladies and some... Not necessarily this time, Mother.

Shri Mataji: There's one from Australia... two from Australia, I think. Good idea.

Sahaja Yogi: They'd like to marry Maharashtrian girls. The one that was *[UNCLEAR* yest...] *[UNCLEAR]* telling about, about he's about 39 or something.

Sahaja Yogi: Yes, he's... he's one of them. And... For him I found a girl but she's not yet been divorced, you see. She's not yet been divorced.

Shri Mataji: So, any other questions you have, please ask Me before we start the Pūjā. Good idea.

Any other question? If you have really some question, ask, otherwise we have to finish the Pūjā, faster we have to go away.

Sahaja Yogini: Perhaps some of us don't know who the men are *[UNCLEAR]* still there are tickets for Delhi, I don't... I'm not *[UNCLEAR]*, I don't know people *[UNCLEAR]* someone I can ask to be introduced, so we know... we know *[UNCLEAR]* tickets for Delhi, I don't know *[UNCLEAR]*.

Shri Mataji: I have to go to America to really understand what did you say. *[UNCLEAR]* what did she say?

Sahaja Yogi: She's about tickets, Shri Mataji.

Shri Mataji: *[UNCLEAR]* to see Warren. Warren, you should see Warren. All right. Brian. Brian and Warren. All right. Now I have forgotten again American English. I'm sorry. In America I understand and I forget it, you see. English has so many versions. Australian English is different... Every English is different, so I'm sorry I've forgotten the American English. I'll get to it very soon. All right, done. Now...

[Aside:] *[UNCLEAR]*.

Only the people from Vaitarna. Come along those who have not... *[UNCLEAR]* [how much]. Only they will have the chance, all right? Only people from Vaitarna and from Bhatsa or from Chhapur. First of all Gaṇeśha Stuti. Do you know the meaning of it?

Sahaja Yogi: Yes, I do.

Shri Mataji: You just tell them the meaning. *[UNCLEAR]* the Nābhī Chakra. There's a knot between Nābhī Chakra and Swādhiṣhṭhān Chakra, that's the first knot. That is to be broken, otherwise the Kuṇḍalinī doesn't rise out of it, this is *[UNCLEAR]*. This is so-called Rāja Yoga which works out inside you. The Mother breaks all that *[UNCLEAR* and brings up] the Kuṇḍalinī. *[UNCLEAR]* Kuṇḍalinī *[UNCLEAR* bring. You're not seeing the thing]. The devotion. Devotion comes only from heart, clean heart. Devotion is not what you are showing off or anything, devotion is within your heart. Because She is the support of everything, that's the absolute point. The absolute point does not mean the another absolute. Pataka means the *[UNCLEAR* sin]. Because, that's why people ask you that we have to do cleansing, this thing, that thing, but there's somebody who's a destroyer of sins. You don't have to worry anything like that, that person *[UNCLEAR* can destroy your] sins.

Who cannot be compared. *[UNCLEAR* Full] of compassion. *[UNCLEAR]* who cannot be thought of, who cannot be understood. *[UNCLEAR]* rākshas, Chanda, Munda, all of them. Mahatmye? Of great importance. Auspicious work. Shubhakari [UNCLEAR... She works out], She makes you auspicious.

She creates auspiciousness. Paramanu. Paramanu means the, what you call the atom or the molecule.

Paramanu. In Sanskrit language *[UNCLEAR]*: `parama' then `anu'. Parama means the last [UNCLEAR...,... molecule]. Atom, anu is atom. *[UNCLEAR* Kshipra]? Kshipra... kshipra *[UNCLEAR]*, auspiciousness. The one who is the giver of auspiciousness. *[UNCLEAR]* who is a... *[UNCLEAR]* means who is the one who *[UNCLEAR* gets] your *[UNCLEAR]*. *[UNCLEAR]* kshipra is the [UNCLEAR... are blessing] of the Yoga. Kshipra is *[UNCLEAR* the brahman... the brahman]. She is a giver of *[UNCLEAR* brahman]. What *[UNCLEAR]*? [UNCLEAR... I mean] through Her *[UNCLEAR]*.

Through Her grace you achieve your Moksha, *[UNCLEAR* that is wisdom]. Kshipra is the grace that bestows the bliss of Moksha. The grace. By bhoots. Samarchit, balanced, balanced attention. Generous, *[UNCLEAR]* is the one who is generous. Swa-dha, swa is yourself, dha is established.

So, established in *[UNCLEAR* Herself...] Enjoy[ment]. *[UNCLEAR]* We have one more, Mahā Yoga Dāyinī. En masse *[UNCLEAR]* Yoga. See, en masse *[UNCLEAR* Yoga]. Kuteti? Kilak. *[UNCLEAR]* the meaning *[UNCLEAR]*. Now, those who want to make photograph please, come now, [UNCLEAR... happy].

[UNCLEAR]. They enjoy the people *[UNCLEAR]* into your property *[UNCLEAR]*. *[UNCLEAR]*.

[UNCLEAR They can go].

Contents: 1983-0000 **Two Quotes on How to Call the Husband (year not sure)**

Quote 1: Meenakshi Murdoch: [asks Shri Mataji what she should call her husband].

Shri Mataji: Oh, call him `darling' because everybody calls husbands `darling'.

Avdhut Pai [the brother of Meenakshi prompts her:] I think you should call Malcolm `highness'.

Quote 2: Shri Mataji [later on to Gavin Brown:] I think now he [Malcolm Murdoch] should be called [by Meenakshi] `eminence' and not `highness'.

***Contents: 1983-01-27*, Public Program, God Realisation Aim of Human Life, New Delhi, India**

I bow to all the seekers of Truth.

Today, the Sahaja Yogis from Delhi have given Me a particular subject on which they want Me to speak and the subject is: `God Realisation is the aim of human life'. It amuses Me to think of a subject which is so obvious to Me, that what other goals human beings are having, has no meaning at all, in My own opinion. But today in these modern times, I feel that God Realisation is not a far-fetched aim or a later aim, but imminent, immediate aim of human beings.

Some people might say, “Now we are young, so we can do this later on. Just now we are quite happy people." Some of you may say that “We are doing a good work. We are not bad people. We are not dishonest.

So what is the need to have this Self-realisation or this God Realisation?" Moreover there's a big market of many Babajis and all kinds of false fake Gurus, who have disillusioned specially the Indian seekers about God, about spiritual life and about a Guru. But to make the

things worse is this: that so many seekers are born in this precarious time, first of all and the situation of human existence itself is a thing of question.

Under these circumstances, we have to get to the problem of finding out the solution; knowing why, despite all the effort of human beings to bring peace and joy to humanity has failed completely, how is it that we find all kinds of horrible negative people are in charge of all the nations, of all the organizations, of all the researchers and of all the so-called knowledge seekers? How is it the people who are doing wrong things have become so successful, if there is God? So the existence of God itself is in question today. I do not know whether you really want God Realisation or not. Now I'm here to plea for God and plea for His existence. It is not a difficult thing at all, because He exists, He has existed, He will exist. He works out everything, while we in our ignorance think that we are doing things. We do not do anything whatsoever, take it from Me. What we do is a dead thing like, a tree is dead, we make a furniture, we think we have done a great achievement. We cannot make one flower, a living flower. There are so many you see here, beautifully done. Leave alone that, we cannot convert one flower into fruit, we cannot do any living work whatsoever.

Also in religion what we have done is nothing but harm to God and harm to His cause. We have just created shabdajalam, the net of words. Here is a Guru who gives a big lecture. He talks big about God.

He says, “Oh, this will happen, that will happen, you should come to God, you will get this, you will get that."

Even up to the point, then they say that, “You will get your horses win, your elections win” all sorts of things. With our own concept of God, we have brought Him down to such a level that the whole human mind refuses to accept the existence of God. But it's all your doing. He is what He is. He will be what He was... will be and what He was, He would have been. You cannot change Him with your own concept and ideas.

So then the second question comes in: “Why should we seek God?" We are happy in this country.

Whatever may be happening to us, we are happy people.

Somehow Indians have... know how to make themselves happy.

So why should Mother talk of giving you Self-realisation and all that? We are not such seekers as they are in the West, because they have reached a stage, they have developed to that stage of affluence, the material wealth, that now they know they are just going to jump into the hell of destruction.

They realise it. They can see it, because they are fully developed now to see that. You have to be a developed country to see that. Every one of them is talking about it, though they may not think about it, they may not go about it, but they are seeing that “There's something definitely wrong that has happened to us and where are we going?" But here we have branded ourselves as `developing country', one of the `developing countries'. I don't know what we need to be developed! So while running after that so-called `development', we don't see the pit in which they are going to fall, we are just trying to follow them. And we don't realise that there is any

sense in seeking God. All these developed countries are realizing, absolutely they are aware, because they see horrible things around them which is so shocking and surprising to any thinking man whatsoever.

They see that in a place like London, not England but London, every week two children are killed by their parents, legal children. They don't bother about legality and illegality at all, that point is over.

They're actually proud of it. But we Indians should know how they have developed themselves; that in that so-called `great' city of London, this is what is happening. It is shocking to us. I may tell you, this will happen to us also. They look like bhoots to us, worse than animals to us, but we are going that way if we just blindly follow the developing pattern of the developed countries. What is gone wrong with them, we should really see clearly. They are like the tree that is growing without the roots. Any tree that grows without looking after the roots has to collapse. It has to collapse. If there is a big tree, it must have a deep root. If it does not have a deep root, then it has to collapse. And this is the great country of Yoga which has the knowledge of the roots. But we are trying to learn the knowledge of the tree, because we see the tree and don't want to know anything about the roots that exists here, that nourishes this tree.

That is why it is important to know the knowledge of the roots. If you don't know the knowledge of the roots, the outside knowledge is of no use, it has limitation, it goes to a point and just drops down.

The knowledge of the roots is only possible when you become subtler than human being. You live at a gross

level as a human being, I would say; as we are born as human beings, it's all right. But why are we human beings? That question, if you ask yourself, why we are created from amoeba to this stage as a human being, then you will realise that there must be some purpose in getting this kind of a body, this kind of a face, this kind of a mind, an ego and superego. There must be some reason behind why God has created us as human beings. And as you start thinking about it, it's a serious thing. We do not know why we are on this earth. We have no idea as to why God has created us. We do not know what is the meaning of our life. We do not know what is the fulfilment of our life. We are just floating in the air, without knowing our roots.

Now the problem is, if you have to have the knowledge of the roots, if you have to have, you cannot force it. Of course we are forced also, in a way. Like, if you are sick and the doctors say you are incurable, then you start thinking, “Oh, God, please cure me." But by saying that, why should God cure you? You are not even connected with God, so that He should hear you and when He cannot cure you, you start blaming Him, that “See now, I was praying to God, I took His name so many times, I read the Scriptures so many times and I can't get to Him." But don't you think there must be something wrong in the technique? Supposing this is not connected. That should I blame this or should I blame that there is no connection, so please put the connection on? And that is why, when many Western people have questioned Me, that, “Mother, You say that Your country is great and is a Yoga Bhūmi, then how is it that You have so many

problems in Your country? Why there are so many problems, of poverty, of so many types, in Your great country of Yoga where according to You, Gods reside?" Because the human beings are not interested in God. They're not at all interested. They are interested either in money or in power, or in some emotional attachment, “My child, my baby, my house, my, my, my." Whenever you say: “My, my, my” you are not `I.' You are saying “my" this, “my" that, “my" that; where is the `I'? So the interest of Indians, on the whole, has diverted, has been shifted to something that has no value at all, as far as the sustenance of life is concerned. But to us, to our attention which has become so wobbly, all these glamorous outside developments of the West are so appealing that we think that we must achieve all this nonsense, must fall into the pit and then we'll think of God. But without your Spirit, without your Ātmā, if you develop yourself, then you will become like those people who kill their children, cruel like them, because you'll just become like machines. If the machines are developed without the light of Spirit is there to guide your way, you will become absolute machines and there will be no feelings in you.

In the beginning, so many who come and see Me, they say, “Mother, what's wrong?" The things in India still we think as horrible, they say: “What's wrong?"; and a person like Freud who was nothing but a Satanic force, absolute Satanic: Indians don't know what he preached, they have no idea as to what he taught. Otherwise you would not even allow Me to take his name. Such a horrible inauspicious personality he was: they accepted

him fully. They had three `unholy trinities'. One of them worked on their architecture, this, that; another one like this; and third one on their music; and ruined them completely and they're not aware of it. It's a very serious thing.

So when we are headlong going towards that development and thinking that we are on the right path, as long as we do not do anything wrong, as long as we are paying our income tax, we are very great people, you are sadly mistaken.

Spiritual life is to be achieved by every human being, because that is why he was made a human being.

Those who do not achieve it have problems, but they are not aware that they have these problems, because they have not achieved spiritual life. The first problem they face it, is that they are physically handicapped.

All physical problems can be solved, if you achieve your Spirit. All so-called incurable diseases can be cured if you get the power of your Spirit. That doesn't mean that you should find out all the sick people of Delhi and bring them to Me! That's very common. There must be some at least people who are physically better off. But that's not so important. To some people it is a very great *[UNCLEAR* `prolobal'], it's a very big attraction, that you should do this just to achieve physical well-being. It's a very, I should say, a very low aim in life. I have seen many big wrestlers who come to Me and say, “Mother, give us peace.

There's problem in my family; I have no peace of my heart. Please give me peace." So it proves that only health doesn't help human beings. Today even we may

say that... [MISSING] were not heard of, about twenty-five years back. We had never heard of so many diseases about fifty years back, but twenty-five years back also, many diseases were not known which are suddenly coming up to the minds of human beings.

I wanted to start a Sahaja Yoga center in a village, so I asked one gentleman to make a complete table of how many people are sick near this village, around this village and those who have no problems. And he made one big circle of about these fourteen villages, made a survey of it. And there was just a streak of white line in the whole of that circle, which showed that there are so many normal people living in those fourteen villages. Either they are physically off or mentally off, or materially absolutely down below.

Nobody was a satisfied soul except for a streak, which happened to be Sahaja Yogis in that area.

The physical problem arises from imbalances within us, which cannot be understood without the light of the Spirit, about which I'm going to speak tomorrow. Then, the mental problems: that is the biggest problem today in the West. Sixty-five per cent people in the West are supposed to be schizophrenic, so be careful about them. They are very inconsistent in their life. They are moving in one line and suddenly you don't know how they shoot off. Why these things have happened to them if they are supposed to be the ideal people, when we have to rise, why it has happened to them? There is no peace in their heart. Poor things have lost that blissful existence as a human being; on the contrary, they are like frying themselves on a frying-pan of this modern civilization.

The best thing to know about it is to go there and see for yourself. Though I must say there are great seekers, very great seekers born in those countries; not in our country, not in India. In India it is not so. Here we have great saints and the rest is like what you can say, the pankajahar, they have come up, out of the mud, these great saints have come up. They stand there with their fragrance, while we are there just singing their songs. The seeking is not there. The trouble is, how to create the seeking? You can take horse to a river to drink the water. You can force him. But if he's not thirsty he will not drink. How to make him thirsty is a big problem. Even if you pour water into his mouth, he's not going to drink it. If you do not feel thirsty for God, it is only because you have not known what it means without the blessings of God, what happens. And a day may come that you'll be so thirsty and there will be no-one to give you water.

So it is better that you better ask for that water of eternal life and establish yourself into that. The more you are complicated in the cities, the more you are busy with all superficial things of life and artificialities of life, you just forget what you are facing. Where you are going to land? You have no idea at all. Morning till evening you are getting up, running, jumping, for some sort of a nonsensical achievement and aim in life, which is not the aim of your life at all. The aim of your life is to seek your Spirit.

Scientists may challenge Sahaja Yoga. They have, many a times. But how can you talk to the scientists, who do not have any knowledge of the roots? Whatever you see obviously and you analyze it, it is of no value to people

because they, everybody can see it. But what about becoming subtler to go to that deeper knowledge of your being, which is within yourself, to understand and assimilate that blissful existence, which has been promised by all the saints, all the prophets, in all the religions. It's most *[UNCLEAR* samit], surprising how people are fighting in the name of religion. The other day I gave realisation to one of the political leaders, which is a difficult thing I know, but I did it. And he was to speak to a group of people and he called Me there. And one of the solutions he gave to human, to them was that, “In India we have too much of jatipati, too much of caste system.

So to get rid of it we should not talk about it.

We should not mention that everything has been tried. We are so consistent about these things that we'll never give up, whatever you may try. If any of you hear the name of someone whom you know to be of your caste, immediately the face will change, as if that person is going to give you the heavens." So people really bombarded him with some questions. He said: “You all have tried all these tricks. Nothing has worked out and it is all absurd. Now you said: `Bring the Harijans, bring this.' All has created problems and nothing has come out of it." So what is the solution? To get rid of this artificial thing called as `jati'. The best thing for it is to give you a second birth.

So the first birth is wiped out. You have your *[UNCLEAR* `Purajana']. By that your first birth is completely wiped out, there is no trace of it left and you become nothing but a Yogi.

Yogijana. You become the Yogijana. And when you become the Yogijana, you'll be the understanding that your priorities have changed completely, upside down. Then you do not see a person in the outward way, but you see the roots of the person and you really enjoy that person. First time you start enjoying another person, when you yourself become a Yogi. And if you meet another Yogi, then you just enjoy that person. On the contrary, I have seen people of the same profession otherwise, bark at each other as dogs do. You meet somebody who is doing, say, a housewife. A housewife will always be barking at another housewife. A politician will be always barking at another politician. A musician will be always at the throat of another musician. Here, once you are realised, once you become the Spirit, what you enjoy is the bliss of your Spirit, in the other person. Just now the lady sang a music to you. She is a Sahaja Yogini.

To the people who have come for the first time, it's just a music. To the people who have been realised, who are settled in realisation, to them it was the awakening of the Kuṇḍalinī; they felt the vibrations, the blissful flow of the Chaitanya Lahari. To them she was the giver of that song which gave this tremendous joy.

So except for gratitude, what other attitude they can have towards her? If everything becomes joy-giving, then how can you hate each other and how can you be jealous? We have never used the power of Love. That's why I said, the time has come now, to become one with that power which is all-pervading, which is doing all this living work, the All-pervading Power of Ādi Shakti, the

Cool Breeze of the Holy Ghost, the Rūh of the Koran. Just feel it for the first time and make your life worth something. If you don't do it, what will happen? I don't want to shock you with horrible things, but all the horrible things are happening today to any person or to community, to caste, to any samaj or any society or any countries because there is no spiritual life in them. You can blame everything for one reason, that they have not got their Ātmā awakened within them. One central bindu, the central point, controls the whole periphery, the whole; the totality is controlled by your Ātmā. But you don't allow your Ātmā to come in your attention. Your attention is not enlightened. Unless and until your attention is not enlightened by the Spirit, you do not know what is the absolute truth. You live with relative world.

And relativity gives you confusions, problems, wars and destruction. We may think that “Despite that, Mother, we have achieved a lot in science." There are many people who have been saying that to Me. All right, I accept it. But what you have achieved is nothing but all the means to spread the message of the Holy Ghost, the message of the Ādi Shakti, the message of this All-pervading Power.

Now this one, you'll be amazed, is also catching Chaitanya Lahari into it, on the television! I stood once on the television in Hong Kong and the people who saw Me standing, I asked them to put their hands towards Me, because the one who did My program was the owner of that television and was a realised Soul; and so many people wrote to Me that they felt the Cool Breeze in the hand and that they are feeling much better.

Some people also got cured on that.

So whatever you have created through your science, if it is used for its own purpose, it has some meaning, otherwise if you see in totality, science has created nothing but all the ways of destruction. These little patchworks you don't think, but in totality, see the total effect of science is destruction, if it is not used for exposing, manifesting and spreading the work of God, it's all going to lead you into terrible mess.

But we still are sleeping. In India we are sleeping as far as spiritual life is concerned, I must confess.

We will wait till our children become hippies, they take to drugs, they beat the parents, parents kill the children; and then they may think of coming to Sahaja Yoga. That time there may not be any possibility.

And this is the time to awaken to this occasion. For all of you, whatever may be your position: you may be a big man, small man, I don't understand anything out of it. Your only responsibility is to know your Spirit, which God has given you as your right; as the right of a son whom God Almighty, the Father who is the Love, wants to have this great power that lies within him to manifest. I know, I admit, I confess that in the name of God people have done all kinds of wrong things, I accept. But that doesn't mean that something is wrong with God. On the contrary it proves that God must be something so great that people have tried to hide their bad things behind such a great thing. Like supposing the table is not very good, we cover it with a very good tablecloth. In the same way people have tried to cover all their bad deeds with the tablecloth like that. But mostly people in India are not

aware as to the duty they have towards themselves, towards their society, towards their country. And as a country of Yoga, it is very important that Indians must come up, to show to the world.

I went to Japan and the Japanese said: “There's no-one from India we met so far, those who have come from your secretariat, not one person we have met who knows about Self-realisation." It's a shameful thing for us, because we are the people where so many saints have worked, day and night. Perhaps we are not aware what the Nature has done for us. Say, in Maharashtra it is said that there are three and a half Pīṭhas. What are these three and a half Pīṭhas? We have never bothered to find out. To us, “Ah, all this nonsense!" These three and a half Pīṭhas are what? What do they mean? Have they any relevance to truth or they are just talking big, or they are just taking money out of it? And what are these Pīṭhas, we do not know. In, of course in Punjab, we may know about the dollars, but not about our country.

We are not bothered. What are these three and a half Pīṭhas we have got in Maharashtra? What are the Ashtavinayakas which are there? These three and a half Pīṭhas show that in our country, in Maharashtra, lies the Kuṇḍalinī of the Universe. Are you aware of it? Greeks are better than us, I can tell you this much. Though they have lost all their sense of proportion, they have brought all their gods to worldly forms, at least they're aware that there is something like serenity, there is something like godliness which must be sought. I went to Greece and they showed Me a place. They said, “Do you know, this is the Navel of the Universe?" I said, “I know that." “How?" I

said, “I know. I said this much before, that the Navel of the Earth is in Greece and that Europe is the, all the visceras, the Void of the Universe." But do you know how many great people have given their spiritual wealth to this place, Delhi itself? We have no idea as to what we have. We have no idea as to what precious things we have with us. And we are living with something so artificial, plastic, good for nothing things. I mean, I felt amused when they told Me I have to speak on this subject to Indian audience, that the aim of life is God Realisation. I mean, the basis of Indian culture is nothing but Ātmāsākṣhātkar.

When My granddaughter was born, they sent her kundalee to be made by a, our family astrologer and he sent a telegram saying, “It's a great thing that this girl is Ātmāsākṣhātkari, a born-realised and her Guru is in the family." To us it's the most important thing that we get a Sat Guru and get our Ātmāsākṣhātkar; to Indians it's the most important thing, that's the basis of our culture; not these dancings and things like that. These come later, because our music, dance, everything comes from Omkāra, from Ātmā.

But we have erected big, big concrete jungles out of our religions; big, big buildings, Saṅghas, this, that, nonsense. Ātmāsākṣhātkar is the point. But we believe in shabdajalam. This person is great, that person is great because they have a big property, because they have got a big ashram where you can go and find somebody sitting quietly, talking nothing. All abnormal ideas we accept in religion and because of that we have declined from our real path of Self-realisation. First and foremost

idea is that all the yogis have to be Sannyāsīs. Absolutely wrong idea we have. Who was a Sannyāsī? Rāma or Kṛiṣhṇa? Guru Nanaka and Kabīra? Santa Tukārām, or Gñyāneśhwara? Who was a Sannyāsī among them? On the contrary, those who proclaim Sannyāsa are something very hypocritical. What is there to proclaim sannyāsa? Sannyāsa is a temperament, is the personality of a person who is a Sannyāsī. He may live like Rāja Janaka. We know all these things very well. We know the story of Rāja Janaka, I need not tell you. I know some of you can recite the whole of Gītā before Me, but as far as the Self-realisation is concerned, there is no trace of it. Only talking about God, showing off the knowledge, doesn't give you Self-realisation. Self-realisation is a happening that must take place within you and you have to feel this Chaitanya Laharis, this Soundarya Laharis in your hand. You have to feel this All-pervading Power. As Mister Subramaniam has told you, that this is just the beginning. It's the awakening of the Kuṇḍalinī and breaking the Sahasrāra, just the beginning. Yes, it's true, just like a seed is sprouted by the touch of Mother Earth, you are receiving your Self-realisation, your second birth and you feel beautiful after that; but then you get lost, you just get lost and then I think of the parable of Christ that some seed fell here, some seed fell there and most of them were lost.

So the second part of it, that as human beings you have to know what you are, you must evaluate yourself. You must know you have not come on this earth to gather some money and die and leave some for your children to get spoilt. But you are here to get that eternal Life. For

that you have to work the whole thing out, understand about yourself, understand about your roots, what you are. I say human beings are the greatest creation of God, the highest `kriti' of God. But only thing is, he is in ignorance. When the light comes in, his glory, his greatness shines before him and he sees himself as a glorious personality. And then he sees others also with that glorious personality. It's a very different thing that happens to him.

They are called as `Dvijaḥs', in the real sense of the word. Brahmins are not born; they are reborn things.

Those who call themselves Brahmins are not Brahmins according to Sahaja Yoga. Not at all. Those who have known the Brahma are the only Brahmins. Once you know that, you will not form any cults and any such things which demarcates human beings from each other. You are all part and parcel of one Virāta, of one Akbar. Only thing, you have to awaken yourself into that greatness. But if you do not do it, as I said, I don't want to shock you. But anything can happen to an individual and to the society of such sleeping citizens and to the nation of such sleeping citizens and to all their progeny that has to come.

So I want to warn you, the time has come. Awaken yourself! Don't waste your time on nonsensical things. Awaken yourself. Once you have awakened yourself, you will realise that most of your time you have wasted so far. Now only you've come in the real timeless atmosphere of complete enjoyment of your being and of others. But this is not just talking or lecture. It is not. It is

the happening, the actualisation, so you must have respect for yourself. You are the temples of God.

So do not feel in any way guilty or anything; you are all temples of God. As I said, you are the most beautiful thing God has created and with such care, with such beauty, that you'll be amazed when I tell you one by one tomorrow, how God has created so beautifully and how this instrument is placed within you to play the melody of God's love.

You'll be amazed! I'll end up My lecture today by telling you a sweet story of Śhrī Rādhā, that one day She felt jealous of the flute that Śhrī Kṛiṣhṇa was carrying on His lips and She asked Śhrī Kṛiṣhṇa, “What is so special about this flute, that she is always at Your lips?" Śhrī Kṛiṣhṇa smiled and said, “Why don't You go and ask the flute itself?" So She went to the flute and asked, “What is your speciality, that you are always at the lips of my Lord, the Lord of the Universe?" She said, “Śhrī Rādhā, don't You know that I have no speciality? I have no ego left in me. I am a hollow personality. Only thing I know, that the Lord is playing the melody and I listen to it and I'm amused at people when they say that the flute is being played." May God bless you.

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It's such a great Sahaj Yogi, that he must have really blasted you all, with so many expositions, which normally, we resist, very much.

So, I have to say one thing, that, this work is, of Mother's Love and Mother can never demand anything from you, least of all the reverence, that is, due to a mother, only thing she can do, is to love you, care for you, to guide you, to proper understanding.

Sometimes suppose she has to take the cane in the hand, for a very short time, but this overpowering love cannot demand anything from you.

Actually, sometimes I wonder, why should they at all think of giving anything to Me, because they do not know I'm so helpless, that I really cannot take anything, at all, it re bounce back, and, it is a very different phenomena with Me which have faced, sometimes with people when I tell them, that Love can only be returned in one way, that is only by assimilating it within yourself. Just by sucking it into your being, just by fulfilling yourself with it, to be, absolutely satisfied, to be transformed into a new being of joy and happiness.

To be the Lotus of your being, to be the fragrant personality of this earth. If that happens to a Mother, is the biggest thing, She may be the most powerful or whatever you may call her by, her only joy is in seeing what she has, to be given completely, fully to the children Sampūrna. Because anything that she tries to retain, doesn't make her happy, so everything has to be imparted, given to you.

But sometimes as, Yogi has said that people are not hungry, till a mother can't bear her children starving, so she too create also the hunger, in her heart, in the heart of her children. A mood has to be set in and thus today we had a very nice program, describing the different

deities, awakening them within ourselves, setting you for your transformation. I am very much thankful to Shrimati Urmila Devi Vardhan for giving such a beautiful exposition of bharatanatyam and also to all her accompanying artist. They have been very kind to us. Thank you very much.

Now, today as I told you, I have to talk to you about the Shaktis, the powers that already exist within us and manifest within us and when we start misusing them, how we fall a prey, to some sort of maladjustment and as a result, we become sick or, we become, imbalanced, full of tension, temper and all sorts of abnormal behaviours come into our being.

This subject is to be understood better, if you had the book you can, you must have done some homework I am sure today, that within us lies, the power of Shiva, the power of our Ātmā in our heart.

And this power of Ātmā, is the witness, which watches, the, clay of the power, of the Holy Ghost. The Ātmā is the reflection of the God Almighty and His power, is this All-pervading Power of God, which is the Ādi Kuṇḍalinī, which is manifested within us as Kuṇḍalinī. This, Kuṇḍalinī, resides in the triangular bone. Reflection of God Almighty, Param'ātmā the Ātmā, watches the play, of the power, of Love, Love of God, power of Ādi Shakti, his own power of Love which is immeasurable. Which is Ānand, which is, in destructive, which does everything in this world, which is called as Brahma Shakti. That's the truth, the rest of it is not, but still we are sleeping, still we are not aware of that power, that is all-pervading, we

have heard about it, in all the scriptures that there is the All-pervading Power.

Yesterday I told you that this power, is being all the living work, despite all this, we cannot feel that power and we do not know, whether we should believe in this great power that is surrounding us, whether such a power really exists or not. The reason is we are still, as a human being, we are in a transition. We are not yet become that for which we were made. I would say that this instrument which is here being made is not put to the mains, is of no use. Unless and until it is put to the mains it doesn't work out.

Whatever it works out so caused supposing somebody pushes it down and out maybe also speaking on this or doing anything is not being the real think is just false, it's just artificial.

So whatever we have been so far, without, the connection with the, all-pervading, connection, with the God Almighty, is all absolutely artificial. It's just mental thing that we are doing, so this Yoga must be established. Yoga means the union with God Almighty for all understand, but it just doesn't mean that you take a plug and put to God Almighty, it doesn't mean that way, but it means that within ourselves, the whole instrument is made and built-in in such a way, that only a Guru or an enlightened soul, knows how to connect this instrument with God Almighty, so that you become an instrument of God's love.

Now this happening is called as Yoga, but Yoga also has another meaning, Yoga Kaushalyum, yukti what the word yukti comes from that Yoga, means, with deafness how

to handle this instrument. Is not sufficient for anyone to get an instrument. Supposing you are given a car and the machinery is opened up, still if you don't know how to drive the car. You cannot drive it, it is useless for you. And if try to do anything, you may spoil the car. Before starting the car, if you start turning the parts like the tires or something like that or the wheels the car won't move. In the same way, without having the Yoga if you try to do anything in the name of God, you are doing it artificially.

So the yukti, the Kaushalyum to handle this instrument, is also to be learnt.

So first part, this is the Yoga, is the sprouting of the Kuṇḍalinī, the awakening of it and breaking of the Sahasrāra, I should say is the job of a Sahaj Yogi or your Divine Mother, but afterwards to learn, the yukti, the Kaushalyum, the kushalta, the deftness, how to develop this awareness, into that stillness and this awareness into that higher awareness which you call it vibratory awareness. How to station it there is the job of an awakened soul.

So we have two different functions to do, first is to awaken the Kuṇḍalinī. That I know sometimes can be difficult, can be easy depending on the sādhaka, on the seeker, but the other part of it becomes much easier for a person who is awakened, if he has real Bhakti for himself, real understanding that he is a person of some value. He has come on this earth, not to just waste his precious human life and fritter it away, but for a very, very special purpose. All such people will dedicate themselves completely to master the art of Yoga.

Now many people ask a question that what is the difference between Sahaja Yoga and other Yogas.

There is no difference at all, because if you see the Yogas which are described, say Hathya Yoga is. Hathya Yoga was practiced in our country when we had a very different of society. The children from about five years to about twenty five years at the most, would go and live with their Gurus who were all realised Souls. In those days we didn't have such Gurus as we are having these days, all kinds of funny things.

They were realised Souls, absolutely detached, of course married, living with their wives and looking after the children who went there for their education and at that time this kind of Hathya Yoga was practiced, where people lead a complete Brahmachari's life. Today such a situation doesn't exist at all, so much so that the Gotra was nothing but the University. Say supposing my Gotra is Shandilya Gotra. The university where the children studied could not marry each other not in one generation, ten generation, but till today.

So the Gotra which are started that is Brahmachari's must be kept absolutely pure. But modern times are such that even if you want to know your Gotra I think perhaps that very few people really know what is their Gotra is.

So when this is the situation of today's society where the purity of life is so much challenged every moment where there is no sense of Brahmachari among the children to practice that kind of Haṭha Yoga is going to be rather difficult where you have to spend all your life in a school under a realised Soul who is a Guru these days you see the quality of Gurus and the quality of students, but in

that also the first change is that change is not only, making yourself thin or making yourself of making yourself like an actress it was not only a viyama systems it was a ashtangas out of ashtallas the first and foremost was Īshwara Pranidhan means first is the Realisation establishment of God within yourself and absolutely it is logical and sensible to understand this why Īshwara was to be established first because unless and until Kuṇḍalinī starts moving you will not know what is your problem is.

For example with your naked eyes you can see the Kuṇḍalinī pulsating in many people if you come to our regular programs you will be surprised it pulses just like the heart in the triangular bone when it goes upward you can see its pulsation passing if you put your stethoscope you can see the pulsation moving up to the head where on to the top of your head in the Fontanel bone area you can feel the throbbing clearly which Kabīra has described as shunyeshikarapara AnāHaṭhabaji and AnāHaṭha is that sound of the heart lub du, lub du you can clearly hear on top of your head and when it breaks that sound then you start getting that Cool Breeze of the Holy Ghost the Chaitanya Lahari coming out of your head. Now this is what one has to understand is the beginning of Yoga. This is where the awakening has taken place and Brahmarandhra has been broken, but still it is to be fully established.

This is the second part of Yoga which is [coushallop]. No in those days when Īshwara Pranidhana was so important these days those people who are teaching Yoga don't even talk of Īshwara. They lead a horrible life there is no question of Brahmachari and all that and then what

diseases such people can develop, if I tell you you'll be shocked. Those people who do such asanas and such things which are only physical develop their physical being. Such people can be very hot tempered, extremely dry, without any sense of innocence and of purity and auspiciousness. Such people can be extremely cruel and can even beat their wives, beat their children and can be so dry that if a Sahaj Yogi tries to raise the Kuṇḍalinī of such a person they might get blisters on their hands. These people may end up with so many diseases which may not be cured by the Viyamas they do. These people become very right-sided ego-oriented people and they think no end of themselves. At the most if they go beyond the limits they can become so cruel that they can easily achieve the personality of Hitler. I would say Hitler is one of the examples of the extremes to which a man who is working out his right side as we call it the physical side the right side, the Piñgalā Nāḍī, can reach. Hitler should really warn you all off such a great attachment to your body development.

You are not only your body. Many people who come to Me I have seen come for sickness and want Me to cure them. But one has to know that God has common sense, He is the source of all the common senses. Those people who want to get cured if they are not the ones who are going to carry the light of God then why should God cure them? The light that we have in our house which is just a lamp and cannot be useful for producing light as such, are we going to repair it? If we cannot repair it, the great economist who is God is he going to do such a thing as to cure a person who has nothing to do with God who is not

going to work out anything who is a ball case. Know at the very outset if you read Gītā you will find that Śhrī Kṛiṣhṇa has clearly said, “They are already dead people." He asked also Arjuna that you have to kill your relations even people like Bhishma pitamaha and his Guru also watch, because they are already dead. That means whatever is dead is always dead and whatever is living is always living as He Himself has said that nanium chidantish shastrani nanium dhathipahavaka. That spirit that Ātmā within you cannot be destroyed.

So such people if they have a body which is absolutely incapacitated, or they have a mind which does not want to receive anything about God then the Gods forces recede back and such people may not be cured. But a time has come where I feel God Himself in His all graciousness and sweetness is so gracious, He is so kind. I have seen in Sahaj Yoga that people who are supposed to be just directly going to hell are getting Realisation. It's amazing! I am amazed at Sahaja Yoga! That's why I call it a Mahā Yoga. People told Me about man, that he is the one who has done all kind of bad things. Even his wife has committed suicide. He is a man who drinks and who plays this and does that and he has done all sorts of things and now he is absolutely finished and fagged out he has no money left and he came to Me and of course with great difficulty he got his Realisation. They didn't tell Me beforehand but the way he was difficult I was wondering what sort of a person is this. He had no diseases as such very healthy person extremely ego-oriented but he got his Realisation and when he got his Realisation he was a transformed man. All his

shedrupules had fallen down he was a different man his face was different. He was so beautiful and so much stunningly changed that even his own wife could not believe that it is the same gentleman because he had one wife had committed suicide he had another wife who was absolutely pestered and was about to commit suicide and she herself said that, “Look at this man, how has he changed what has happened?" So that it is proved that God has really become extremely gracious, extremely kind and that is why yesterday I asked you to say again and again that, `Mother, I am not guilty,' not to feel guilty really don't feel guilty at all because whatever you have done whatever may be your mistake against God whatever anti God things you have done to others or to yourself, forget it, it is time for you to get Realisation and all of you are going to get it.

Another Yogas are Rāj Yoga and other Yogas are there. Now Rāja Yoga is another thing which means that you have to do kumbaka means holding up and that you have to do kaycherrie and all those things.

Actually it is brought out in such a funny way that you'll be amazed that the way people follow it is something like before starting the car you start moving the wheel the, the, what you call, the steering wheel and you start pulling the choke in the same we follow Raga Yoga these days. There was a gentleman who use to cut the tongue in America who use to cut the tongue of people and used to push them back here mechanically to call it a kaycherrie. Kabīra is his exposition has clearly absolutely condemned it and he said this kind of nonsense is not going to take you to God. Also like shaving your head or

wearing a kashiya vastra and all that kind of a show, is not going to take you to Got, he said it that, “If shaving your head is going to take you to God, then what do you think about the sheep that is shaved every year, twice. It must go to God first." So all these nonsensical ideas about Yoga are to be canceled because Raga Yoga is the thing that actually happens within us when the Kuṇḍalinī rises, it's a tremendous happening and there are so many activities that come into going to play that is impossible to describe in one lecture what all happens, but imagine an energy going up and all the centers going into motion and commotion fixing up the Kuṇḍalinī in its proper place supporting it, they have to do so many things simultaneously as we cannot describe even a simple thing like digestion of food which is so autonomous, we cannot describe that happening which is so subtle and so quick and so alert. But by putting your tongue in your throat and wagging it all your life you are not going to go near God at all. On the contrary God is going to be very angry with you for being cruel to yourself for nothing at all.

This concept comes from I don't know from where that you can do all the Yogas without really being the Yoga. The real Yoga is spontaneous is living process. Is a process which is the Sahaja, Saha means `with', ja means `born', is born with you. We never think how we digest our food do we? We don't know how we see things, it's the most wonderful intricate camera that God has build in our sockets. Now do we ever understand that this complicated body was created by some energy within us and that energy is still there which has to give

us this last jump into the new awareness of Self-realisation. Why should we not think that whatever we have got so far has been absolutely free. You didn't become human being by paying anything to the monkeys did you? How did you become human beings, spontaneously! How did this evolution come up, spontaneously! You did do anything about it, did you stand on your head to become a human being? Did you go to any school or to any University to read about it? All that is [white] for human beings is absolutely free and has to be free. Not only free from money but also from breathing and all those things like breathing now. Supposing if you have to breathe. First you have to go to school and find out how to read, how [many] will exist even for a second. Reading has nothing to do with God! Please remember this. Reading books doesn't take you to God at all, only thing is that if you read something you may reach a logical conclusion like when you come here and you see an advertisement you see that there is a program of Mātājī Nirmalā Devī. If you think that by reading that advertisement you have got your Self-realisation then what should I call you. In the same way if you just read books and think, “Oh I have read Gītā, I have read this and I have read that and now I have become Viyasa” you are sadly mistaken.

Even to understand Gītā or to understand Bible or to understand Koran you have to have your Selfrealisation otherwise you can never understand these books also.

So you cannot do it by reading on the contrary sometimes too much reading can create a big problem what Ādi Shañkarāchārya has called it as a sabdhachala.

The right-sided man who works with his Iḍā Nāḍī on the right side on the right sympathetic nervous system is the one who works his physical side more and his mental side he uses his kriya Shakti.

Especially in Delhi the kriya Shakti is overworked, everybody is planning. Planning what God only knows.

With all this planning if this is going to be the situation it is better that they stop the planning. Planning for the future! Future doesn't exist, so why should you plan? Now anybody would say, “Mother, supposing you have to go day after tomorrow then you must book your, ticket." Yes then go and book it! Why are you planning? You will plan up to the point let the car come in let this would happen then somebody will open the door up to that point and you find your car is punctured. Today the same thing happen, I started from My house and the president was passing through and every car was stopped. Why do you plan everything, make it so timely you see that you should be absolutely timely, after all in living processes there is no time.

Supposing somebody ask Me how much time will it take for a Kuṇḍalinī to be awakened, actually it only takes the split of the moment. Split of the moment! Really! [Shadhn]! Is less than a shadhn. Just a wee piece of at time is needed. And it shoots up and it just breaks through in some people. But in some people it comes up, goes down, comes up, goes down, in some people it takes time even to wake.

So under these circumstances you cannot just say exactly what time a, a flower is going to become a fruit, can you say that? Any living process you cannot time it.

Only dead things you can time it all right. If I was supposing a dead person and everybody was dead then there would have been no problem of My arriving here on a dead car because nobody would have acted, objected or there would have been no problem but as human beings are living as everything is living there can be a problem in anyway no use planning for the future. That is how we have faith in our planning.

God has all plans for us! He has made all plans which you can see within yourself. Beautifully He has planned all this and this time also He has planned very well. The time has come! This is the time of resurrection which was announced by such a great rishi like Bhrigu who was living thousands of years back he wrote a book called NĀdi Granth he has clearly stated about Sahaja Yoga what will happen and how people will be cured and how the Kuṇḍalinī will be awakened. Not only that but when about three hundred years this was one gentleman called as Bhujander, he, he tried to bring it to the modern language he said that this will start in 1970 exactly Sahaja Yoga started in 1970.

So it is all planned in God's own ways He has planned it and in that planning we have to see how we fit in, how many can be saved that is very important, this is the time when we call it the time of judgement.

The time of judgement has come, this is the time you are all going to be judged. Now many people will say that, “Mother we don't think this is the way we are going to be judged” if I ask them what is your concept of your judgement? I would say Michelangelo has done a very great painting in Sistine Chapel where you can see very

clearly how he has shown the whole Kuṇḍalinī and in Mahāviṣhṇu standing at Christ here, throwing the people at Āgñyā Chakra on left and right, they are coming down from left and right and how those who are saved are going above with the help of the Angels. It is so clearly how he saw the vision he was a great thrastha and he saw it.

Afterwards we can see in England, which is a place you would not believe of rishis or munis a great saint and a great poet who is not very well know to us Indians called William Blake, was born about a hundred years back and he has written, so clearly, so clearly, that it is amazing to see how these Saints knew all these things so clearly about Sahaja Yoga to come that even where I will be staying in Surrey Hills first, first because responsibilities are here, then the foundations will be laid in Lambethville, actually all these things were discovered when the things have been done, so the, our Ashram is in Lambethville where we have put the foundation and there it is written clearly even the house that I am occupying now is on the Triban Brook and is all clearly written to the last word where the such and such person will be living, can you believe it. And an Englishman saying that Jerusalem the place where people should go for their pilgrimage will be London I been after knowing the English as they have been it is impossible for Indians to believe that a such a day will come that Yogis will be settled in London but they are. There are great Yogis in London today. Now all these thing have happened to us. God has organized everything.

God has managed everything. Inside yourselves also He has managed everything very well.

So beautifully that it is only to be seen after Realisation how things are beautifully done within ourselves.

But is it the human ignorance and freedom put together because animals are pashus there are impartial of God but human beings with their freedom and ignorance have created some mistakes, doesn't matter, doesn't matter, as long as you are seeking God, you will get your Realisation you are beautifully made inside. There is a beautiful picture which we will show you tomorrow as to what the Chakras there are and how the Kuṇḍalinī resting in the triangular bone rises gradually and passes through these Chakras and crosses over and breaks this Sahasrāra.

It was said since long, because even Indra was given Realisation so you can imagine how old is this custom of giving Realisation. At the time of Janaka who was the father-in-law of Śhrī Rāma it is mentioned that Nachiketa got Realisation, one person. Now that time one person all right on the tree of life there are few flowers at the beginning but as the blossom time comes there are so many flowers and all these flowers are to become the fruits. But if the flowers turn their face away from the sun, you can't help it because these flowers are not like ordinary flowers. They have freedom to choose either the God's Kingdom or the Satanic Kingdom. It is their choice and ardent desire to be in the Kingdom of God which is going to work it out.

So it is left to us to decide within our heart to know that everything is done beautifully within yourselves.

We have three powers already manifesting within us. The first power as I told you yesterday when we were doing the action of raising the Kuṇḍalinī is the left side power of desire. Desire. But all of our desires are weak root, are perverted, because whatever desire we have does not give you full satisfaction disaffection. Now the principle of economics that once in general is not they are not satiable, in particular there for example if I want to have a little house, you will have the house but you are not satisfied the house does not satisfy so will you want to buy carpets so want buy the carpets, then you try to furnish the house still your are not satisfied, now you want to have a car and get a car, then you want to start a factory, still you are not satisfied, means none of these things give you satisfaction these material things which you have changed from one to another.

So it is proved by economics itself that material goals are not satiable in general so why run after such a thing which is never satiable like mad. If it is said by economics itself let us turn to something else and the else is nothing but, is sent, the controlling power of all the natures and of all the beings within this creation and that is God himself. That God resides within us as spirit so we have to turn to Him, as I said we have to go to the roots and know the knowledge of the roots which is absolutely different, absolutely different, from what knowledge you have had so far, absolutely different but you have to see for yourself with open mind.

So we have three powers, the left side power is the power of desire and as I said all the desires that we know

of are weak rooted because they do not give you the satisfaction of the desires.

So there has to be something shuddha desire there has to be some pure desire and what is this Kuṇḍalinī and this Kuṇḍalinī is the one which is waiting for that day when as a Mother she will give you your Realisation.

She is your Mother and she is the one who has been with you all your lives and she is the one who wants all the time that My child should get the Realisation and now this Mother is an individual Mother she has no other child, you are the only child. She is very tender kind and extremely knowledgeable she knows all about you she knows all the mistakes you have committed she knows that you have done wrong to yourself but still she is so powerful that she know that if she is awakened she will throw away all other desires and will come up and will make you meet your ultimate own which is your spirit.

So we have the Shuddha Icchā. The Shuddha Icchā is your Kuṇḍalinī. Now the other side we have another power, which is the power of action. This power of action we put into wrong thing. Always our action lead us into troubles as I told you about science you take any action you take first of all you are not sure as to what you are doing, now take to the ultimate which we think as the most noble thing human being do, is to help others. Now, this at least you would think, “Why should Mother challenge?" This action also comes to you out of complete ignorance, complete ignorance. I would say who is the other? Who is the other? If you are the part and parcel of the whole, who is the other? Whom are you helping if this finger is feeling the pain and if I am trying

to soothe it am I obliging the finger? Am I doing anything for the finger? It comes out of ignorance and ego that we are trying to help others, actually you are helping yourself. Perhaps also you are doing it to pamper your ego, I have seen people who have got big awards for being very helpful to the poor. I have seen the temperament such hot tempered horrid absolutely thin like sticks horribly place about their own position. Such people what good can they do even their own personality is abhorrent I mean people when they see such a person are really frightened and are overawed, what a matron this lady is as she is supposed to be helping people in some sort of a nonsensical thing.

Like somebody says you take hundred rupees, I'll give you hundred rupees I'll help you. All right you have helped the man by a hundred rupees, Forget it! What is a hundred rupees? Forget it! Just you have not helped, just given it. I would quote My father in this because My father was a another great realised Soul which we really, can be legendary, I know that he was an extremely generous man, extremely generous man and he gave everything that he had for the struggle of India. But his generosity was so great that every Sunday he used to distribute some blankets and things like that sitting outside in My house just passing over like that and his head always bent like that.

So one day a friend a gentleman said, “Sir, what are you dong?" You are giving two blankets to one person and some people are running away with three blankets, he said [sela] “I am not giving. If you think I am giving you are sadly mistaken. I am just an instrument I am sitting

here and I am just passing it. Now if somebody wants to take more, let the organizer see it, I have nothing to do, I am just passing it. That's not my job. My job is just to stand here and give it to people who want it. I don't see who is rich or poor, who wants it or not, that is not my job. That is the job of the organizer who wants to do this." That kind of a thing it was.

So what is that you have give a hundred or a Lakh of rupees may be you might have done it just for your names sake? It has no value intrinsically of any Puṇyas. You have won no Puṇyas at all. The Puṇyas are only won when you just do it without looking at it. But it is very difficult, very difficult, only a realised Soul can do it. Who gives away without even knowing he has given away. Only a realised Soul is like that. You will be amazed that I don't know how many people I must have cured I have no idea at all.

But one day I was sitting next to a gentleman in a dance like this and he touched My feet. I said, “Who are you?" He said, “Mother, don't you know you have saved your life." I said, “Saved your life! All right forget it forget it." I said, “Sit down let's see the dance." And I was trying to remember when did I meet this fellow, I just could not remember. “But” I said” You were never sick?" “How can you be sick?" he said, “No I got my Realisation and now I am all right." His face was changed he was so transformed, I just could not place him, I could not understand who he was.

So you can imagine, what a change a person can achieve through Realisation and a person who is supposed to be kind and obliging just is flabbergasted and ashamed and

embarrassed that the kind of a memory one has because you just don't remember all this. It is not important to be remembered. It is not important at all to remember these things and such a person has no value for things that are so important. I tell you can live much better if you don't worry about so many things that you have to do.

So with this right power of action we try to do things which are really anti God activities. First of all that we buy something and we think, “This is mine." If you say anything is mine that means it is not I as I told you yesterday, but this feeling that this is mine, this is my possession, this is my thing, I must look after it, is absurd I just don't understand that you all know, you have seen that everyone dies. Anyone who does not know this, I have not known anyone like that. Now when you die, you don't take anything with you, this you have known also, or have you not. No one takes anything. What you take is the kindness, the fragrance you have spread on this earth.

Even the people today who think I am such and such, I am a king, I am this, when they die people say, “Oh God, thank God he died, horrible king." It is better that he died; we prayed for his death thank God he is gone and finished, he was good for nothing. All these selfish things we do with the idea that, by that people will have respect for us.

Somebody told Me that I accumulate money because without money nobody has respect for us. I said “Really!" I did not know people respect anyone for money's sake if they do you shouldn't care for such respect because money is outside you. You leave the money tomorrow;

supposing you loose the money you loose the respect, so why do you have such added mud on your body of which people are giving you respect and such artificial respect, why should you be so proud, “Throw away!" People should respect you because you are you not because you have money, because you are today a big man and tomorrow a small man. But that you are you is your spirit. The problem is unless and until you know the spirit you may divulge or get in, attached to possessions which are attachments most artificial, most artificial.

Putting her finger on that I hope it is not spoilt. But we worry it should not be lost before Mother disappears I must get hold of this ting but I am just enjoying it without possessing it I am enjoying it.

So what's this of possessing, better give the headache to someone and enjoy it, other peoples things is the best.

Actually I do that, to be very frank, I do not possess even a single thing in life. I have told My husband please do not put anything in My name because just I can't possess. I mean if you want to put it, put it but I have no understanding of it. And those who possess I know such headaches they have of possession that they can never enjoy it, they can never enjoy it, the point is as soon as the idea comes into your head that it's a possession you cannot enjoy it. This thought itself is a disturbing thing which takes you away from the joy of that beautiful thing.

So what is the thing that you have to see in matter is the joy of [esthetity]. First of all the joy of esthetity which we do not at all think that aesthetics are possible without possessing it. We cannot think that anything can have

aesthetics until and unless and until you possess it. You cannot enjoy the aesthetics unless and until you possess it. Thank God there are now museums, most of the aesthetic things have gone into the museums and headache is over for many, But still people want to smuggle these things, to buy these things, to possess these things, to have such a big headache, what's that need. There is no need to waste your energy in possessing things which are headaches, if they are not headache it's all right, but we don't possess them let them be there. I tell you if you don't worry about it they will be there and they will give something more than what is expected of material things.

[MISSING.] Of the material, a thing, the value of that, is the joy of giving material things to others. That's the only thing I feel any matter has. There is no other value in things which we can possess, so must be the value in giving the headache to somebody else. I tell you nothing like it. Try it! Try to give away all the headache to others and you will feel so relieved you sleep standing while you are horse, as you say, “Holy base to solve!" In the same way, if you try to pay attention to somebody because he is rich, say he has diamonds or he has, I don't know some big car “Oh what a car it is this” England is very good for that. If you wear real silver, real, real pearls, they start call you Madam and if you wear artificial ones, they just bark at you. They know, all of them know, but you see I am wearing it not you. But when if you call Me Madam or even the Queen Elizabeth I am not going to give you.

So why should you call? The whole system is so artificial and so stupid, it's so stupid that for a person like Me, I

just don't understand why should we waste our energy after people who are not going to shell out even this much, even if you give them the respect for these possessions of theirs.

Once you start giving no respect for possessions, those people who believe in possessions will rise above and will try to imbibe something higher. I have had lots of, complains about people taking bribes, making big money, this that, having, this big thing and all, for themselves. Now the reason is, people are impressed by that! People are only impressed by those things so people try to acquire whatever you are impressed by, people try to do that.

I'll give you a concrete example when My husband got transferred in Bombay [Mumbai]. We were all simple ladies from all over, educated and we were all decently dressed Indian style, we used to live in a very decent way, good wives and all the way that we had come from say good families.

So we tried to keep the corner of a family. But then one lady came and she was quite, according to be a strange woman, you see and most surprising was the way she dressed. Strangely and funnily all men started getting impressed by her. I mean this woman would not even look at them, she would talk to them rudely she was such a funny woman, but all men were attracted to her, something must be possessed. I don't know what was the reason, but the ladies who were so good and nice started changing just like that. And they said if their husbands are interested in such a particular type of a dress why not I do it and they all started changing themselves so

fast that suddenly I found Myself surrounded by all this and they thought I am a stupid woman.

The trouble is, unless and until you the Sahaja Yogis of course you'll do, but the people who are not even Sahaj Yogis, must know that after coming to Sahaj Yoga, your priorities are so changed, that you do not care for all other things which are called to be positioned, or big personalities, or you can call it, big educated man, or some rich rajah and all that but it cares for the Kuṇḍalinī itself.

The Kuṇḍalinī will judge you. We have one very ordinary boy, who is a poor boy, his name is Morisho.

Of course, by the help of Kuṇḍalinī, of course, your Lakṣhmī Tattwa is improved, so he has improved in his Lakṣhmī Tattwa also. But he is a very great Sahaj Yogi. I mean he is really very great soul and he is respected much more, than any big man coming, because we understand the intrinsic value of a person is how far he is a realised Soul.

So the whole system that we have built here, which is responsible today for a shock for us is going to change and all the priorities are going to change, our idealism is going to come up and we are going to look at people for their intrinsic value and not for their outside value.

I don't know how many of you have met Mahatma Gandhi. I've lived with him in My childhood and though he was a very dry person, extremely dry and he made us like scouts you see and he took us to task because it's so necessary, but the thing I learnt from him was, that the way, I mean he was particular on correcting himself

every moment and saying things which will correct yours. This was the beauty of his leadership.

We had a program something in Molanazas all of them when I was a little girl and we were giving water and this supplying to them prank and then Gandhiji said, “Better not go for lunch, you better have lunch here." They said, “All right, whatever you say” very obedient people.

So he got out he had the keys with him because the bar, his wife, had gone out, so he took out the keys, opened the thing and took out, all rice, wheat, what you call the atta, everything, according to the people there were measured them, put them, took about fifteen minutes. When he came back to, everybody was very embarrassed and, I think it was Colonassad said “Bapu, we did not know you had to go to this extent?" Ah “for us I mean! It's too much!" “What too much! Do you know, this is the blood of my countrymen." “I'm just a trustee.

I cannot allow even a drop of that blood to flow out." Can you imagine! That's why he is a marvel. He has detachment, was so great that it impressed people everybody was literally frightened of him I had seen, except for Me, because I was his favourite I think and he used to call Me Nepali. And when I told him one day, that ah “Bapu you are very strict with everyone." “I can get up at four o'clock because I used to get up. I can do anything with My body it is very good, but everybody is not like that” he said, “You are the old mother! I am not! I am a father! I am going to put them right!" And in a very strict way he also used to treat children also, but the best part of it is this, that his people at that time when he created that atmosphere, he created people without

Realisation I must say with his own character with his own sublimity. He created characted characters who respected people because of their quality and not because of their falsehood. But in Sahaj Yoga you don't have to give any lectures, you don't have to be strict like Gandhiji, nothing has to be done. You are just given awakening and it happens. You are just a changed person, you get that transformation automatically. Nobody has to do anything about it; all your actions become directed towards Sahaja Yoga.

Now when a Sahaja Yogi meets Me, he is always talking to Me, “Mother that day I saw such and such thing and my Sahasrāra opened out. And then I went to a shop and what happened I saw something and it emitted such vibrations, that I felt tremendous love for that artist." The whole shop the whole system, the whole thing changes and he talks like an, a, karmic, because he does not do any Karma the whole thing flows, he becomes a third person. He talks like a Sākshī; he talks like a third person. He doesn't say, `I have cured somebody.' He says, “Sahaja Yoga has cured that person." So he becomes separated from Sahaja Yoga, he is not Sahaj Yoga is the sense that Sahaja Yoga is doing its job I, the one, the ego is separate.

The Sahaja Yoga is doing this. Sahaja Yoga has worked out this way. Sahaja Yoga where does it exist. It exist it in the Sahaja Yogis. In the hearts of Sahaja Yogis, in the hands of Sahaj Yogis, in their Kuṇḍalinī, it exists within them, in their spirits and from that spirit the Sahaj Yoga is working out.

So when they say that Sahaja Yoga is working it out, they are actually saying, the spirit is working out, a spirit is detached, so they never say, `I have done so, I have arranged. Mother, Sahaja is so great that as soon as we went there the Sahaja worked it out.' Now where is this Sahaja standing outside? It is within your heart this Ātmā works it out.

After Realisation you become really dynamic, believe Me you become absolutely dynamic.

So far we have never known God's real miracles, His real way of dealing with human beings.

Some Sahaj Yogis who cannot receive the message that I have come dream about it in the night. Because they are collectively conscious, not only when the Realisation comes through they can feel your Chakras on their fingers they can feel it, properly what Chakras are catching, where is the problem, they decode it and cure it in collective consciousness which is an actualisation in, is an actualisation it is not a mental thing, that we are our brothers and sisters. Nobody is other.

They can feel what is wrong with others, they can know what is wrong with them because the light has come within them and when that happens, then, you cannot help it. You see, sometimes I am late for a program, so people say Mother why are you late. Now somebody I see who is a great person who has come to Me may be poor or rich I don't know, but he deserves attention, so My attention starts going towards him like water, it till he settle down, it goes on working. And when it works out, when it works out, then only I leave the place. Time,

everything is for whom, for us, not for use to be slaves of time but we have to master the time.

Even in Sahaj Yoga there are so many ways we can see how we master the time. Like one day we were going to have a Pūjā at about ten o'clock in the morning, but I could not take My bath till eleven and everybody said, “Mother better go for a bath now it's eleven o'clock." I said, “Still the time till then." At eleven o'clock I went for a bath and arrive at about twelve o'clock.

So I said please open the punchak see when Amāvāsyā finishes they said at twelve, all right.

So I am here at the right time, during Amāvāsyā you do not do any Pūjā.

So the whole planning, the whole system of all telecommunication everything, of the Brahma you achieve it and you master it and you know how to handle it, Sitting down here, you can know the vibrations of the president of America, sitting down here, you can communicate with a friend of yours who is across thousand of miles.

But this is not so important, what you can do is the communication of Sahaja system through this all-pervading ether that is there, so that you can work out so many things that, it cannot be explained on the ordinary human level. Now I will tell you one of them which you cannot explain and I cannot explain to you because of difference in our understanding.

I was giving a lecture in Bedford to at least double the number of people that are here and when I was talking to them about eight o'clock, or so, the lecture finished about ten o'clock, a boy fell down about three four miles

away, from that place, from a bridge. Fell very deep and people saw him falling down so they sent for a ambulance which came, but this boy when they lifted him up, took him to the hospital, found was all hale and heart.

So they asked him what happened. Nothing happened to you nothing broken, nothing hurt, what's the problem. He said, “A Lady wearing a white sarī, came down from a white car” I have a white car, “and touched me all over the places I was hurt and I got cured by Her and She a little place She has left and She told me that You come for this to me. And then She went away and afterwards the ambulance came." When he saw My photograph after two days, he told this, because this was out in the newspapers, first of all this was given in the news that something miraculous has happened, this man has seen a Lady, who is this Lady? After two days, this, they thought is was still some actual Lady who must have come there. He saw My photograph in the newspaper and he said." This is the Lady who had come." So the gentleman was quite worried and he telephoned to the organizer Mr. Gavin Brown, to find out about Me.

So Gavin Brown wrote an article, say, he said yes it is so Havia word many such cases in India also but to, to us to Indians we are more modern in this, we don't believe, but it has happened here also, so he wrote a complete article as to what things have happened in India also and they published it and they were amazed.

So you can imagine what things God can do and how He helps you and why should you worry about anything when He is the one who is going to protect you look after

you and do everything under the sun to make you happy. This belief in God is now vanishing in the thin air, but believe Me that once you get your Realisation all His angels and Ganas are looking [after you after you]. Ah, anybody who tries to trouble the Sahaja Yogis, have a bad time and now the Sahaj Yogis have to hold Me, “Mother please forgive them because they have so much of bad time that we ourselves will, that it is too much." I said, “Well I am not doing anything these are the Ganas. They won't spare these people now any more if they try to trouble you because no more anybody is going to trouble the Saints; they have done it with too much of it now the time has come where no Saint can be troubled." Of course all the people who are fake, who are anti God people they'll be destroyed and their images will be ruined but no Saint who so ever he me [might] be can be harassed by any bad power, all of them will be punished severely and this can be proved by many experiences of the Sahaja Yogis who will tell you about it, so all the protection is there.

So many incidences that we are thinking of publishing a regular book of the incidents that took place and you all can verify if you are rather doubtful about it. This is the blessing of getting Sahaja Yoga on the right hand side when you believe in God. He does everything actually He does everything as I told you that all living things has does. But in our ignorance we feel that we are doing it.

As I told many a time that some villagers were asked to go by plane and they felt that if they have to take less luggage better put it on their heads.

So they put all their luggage on their heads and they were believing that they are reducing the weight of the aeroplane in the same way we believe that we are reducing the weight that God has to carry. It is He who has created you, it is He who has made you human being, it is He who has to give you Realisation, it is He who has to give the joy and it is He who has to give you the citizenship of His great Kingdom. Is all a desire of a Father, who loves, loves and loves his children. He adores his children, he adores creation and that's what he has tried to create, an atmosphere today where people will have to take to Sahaj Yoga if they are not little bit frightened they won't come to Sahaja Yoga so don't be worried all these are just a fake frightening things they will all disappear. There is nothing to worry about it, as you call in Hindi language a bandar Bhakti hai. We just don't worry, this is just a fake warning for all the people so that they can come to Sahaj Yoga, get their Realisation and settle down with in accessory.

Now! Yesterday I was little on a very serious mood and I warned you all people of Delhi, because what I find that Delhi is the weakest center we have. The weakest of all. Ah people come to Sahaja Yoga just for treatment and even if they come for Sahaja Yoga they just come and take it very easy as if they have been to some, one of the groups or ashrams or things like that. Sahaj Yoga is a person, is a, is a thing for very serious workers. It's not meant for useless, horrible unstable peoples and I don't think that in Delhi you have many people who are really steady to do it, I have en experience like that.

I have tried everything, I have been coming here for last eleven years but the amount of great people I have got in the villages of Maharashtra, or in Bombay [Mumbai], or in Poona, or in Sholapur and Kolhapur and all that I tell you, the, this is not even one hundredth of that, that we could achieve in Delhi. Of some of the Sahaj Yogis are very great, but very few and the rest often are just absolutely mediocre do not take it up seriously that this is the only way you can solve the problems, of this country and of the whole universe.

For us, the Western ideas are very enamouring, especially, I don't know why in Delhi. And this kind of behaviour is leading them to frivolous understanding of their own being. The whole thing is that Delhi is the Dehlich of God's kingdom or of hell. It is for you to decide now what you want to create, hell for your children or Heaven for them. It is a very sad thing that Delhi people of course come in thousands. In one of My lectures we had such a big crowd that I could not get out of this place, but it was just a crowd, a mob, it had nothing, no quality of any kind, I was amazed that all the muck of the world has gathered in this Delhi crowd. It was so shocking that they are not bothered at all, they talk big about politics, they talk this is happening, that is happening, but how many of them really take up seriously that there is a solution and let us all take to the roots, let us cure ourselves it's our responsibilities. Tomorrow, the residents of Delhi will be blamed the most of all.

Sometimes I feel like cancelling all the, North India, because this is the Dehlich of North India and if this is the

case of the people living on threshold of the North [India], what is going to happen to the rest of it, God only knows.

So I today I'm again warning you as I warned you again, yesterday, that we have so many beautiful projects, are starting in the Maharashtra area, you can come and see for yourself with your own eyes, which is so tremendous. Even the scientist then so many philosophers, doctors, they have approached, I have visited, of course all your institutions not that I have refused to do that, I have also spoken, to the, Doctors, association, in this your institute, but what they came out was so funny that they have you got a file on how many people you have cured.

Imagine, I told them, do you understand this is Love and you don't get, keep files of Love. First of all you become realised, why do you ask Me such a question, am I asking any money, what is there to doubt Me so much? You are asking Me as if I am a criminal. If you want to have Realisation, please have your Realisation and help your people.

So, I have to tell you that be careful. The beginning and the end is going to start from this particular Delhi and that's why this name is given to this so the people, who are on this borderline, must know that you have to come up. You have to come up to the expectation of God, who has brought such great things for you on this earth. Who has created this Mahā Yoga first? Please remember that you will be held responsible later on and you should not reject it. I hope you will make it a point tomorrow to come. As a mother I can only request you from My heart that My children try to be chivalrous, great as so many

have been in this country and stand up to it and get to it. Know it is you who are the foundation of this great work, of God's work, so spare no effort to get to this great tremendous blissful work of God. I am always at your disposal. Those who have come to Me have gained in help. Today I say a lady, you won't believe that woman was nothing in bone when I had seen her, when I saw her, how she has changed and she is such a Sahaja Yogini today. She said, "Mother now I have got a new birth now forgotten my religion, I have forgotten so-called religion, I have forgotten my country everything. I'm beyond it. Use me whatever way you like." And the whole ideology is in all that are so beautifully changed and such a love giving thing it is.

So I have to again humbly request you to understand that the Ganges is flowing at your lotus feet just take a dip and know that your Ghagar your pitcher has to be empty to fill it the Ganges.

Thank you very much! [Applause.] Tomorrow I will be telling you about the Chakras and now we can have a little session of Realisation for about ten minutes and tomorrow again we will have another session.

So far nobody has given any questions to Me so I would expect you to give Me questions this evening so I will answer them tomorrow.

Just put the chair there.

***Contents: 1983-01-29*, Public Program, False Gurus and Conditionings, FICCI Auditorium, Tansen Marg, New Delhi, India**

I bow to all the seekers of Truth. At the very outset, I would like to thank the great artist Savita Devī who has given us the pleasure of listening to her beautiful exposition of God's blessings and the desire of a seeker like Surdas. I am really thankful to her for setting a mood this program and bringing it to that melodious concord.

What Doctor Warren has told you is very true, that susamskāras can be confused with kusamskāras.

Actually anything that is done in extremes is against God. For example, before realisation there is no ascent, there is no evolution of your being, of your awareness. In your human awareness whatever you have achieved is expressed in your central nervous system. As you know, an animal does not know, what is dirt, filth or beauty is. But a human being is aware of that. But the human being has to ascend into a new awareness, into new chetna.

So, whatever has to happen has to happen in our awareness. The simple thing people do not understand. And that is why the reason why people go to extremes in everything is indulgence. For example, supposing somebody has said that better take Rāma's name, simple thing like that in our Indian Culture. That means you do not take bad names, do not say bad words, say a good word like Śhrī Rāma. But when it comes to taking his name, one has to know that is the holiest of holy.

This name is not to be taken frivolously at any time at any length. Just once sitting down from your heart, you have to say Śhrī Rām, it is sufficient. But if you go on like that, it becomes mechanical, has no meaning. That means you show no value to that point. Thus you go to your left side hankering `Oh Rāma oh Rāma when will

you meet me?' I met one Muslim gentleman in Maharashtra and he told Me that while doing Namaz he thought why only five times I can do even ten times. If I have to go to God I must work hard.

So he started doing it ten times and his knees were completely battered.

So he thought this is not the way to go to God.

So he read Gītā instead of Quran and all our Indian scriptures. Studied Sanskrit and started giving big lectures about Gītā. And he felt that he has started a quarrel, a kind of a feeling that he himself is Vyāsa. He said this is no good. This is all falsehood. I should give it up. He was an honest man. He said it is better to take to Bhakti .

So he took those tāl and went to, in Maharashtra, you know that we have a Viṭṭhala's mandir in Pandharpur. Where people go for a month walking on the street singing the song of Viṭṭhala, Viṭṭhala, Viṭṭhala, Viṭṭhala, so he went with that and he found out they all were taking lot of tobacco, tambacoo on their way. And they were all in that you see transcendental state going on with Viṭṭhala, Viṭṭhala, Viṭṭhala, Viṭṭhala.

He showed Me his fingers. He said, “Look at my nails, all broken, I didn't find God, I didn't find God there either in Pandharpur." He said, “I was so disappointed." I said, `What is this?" “All these methods lead you nowhere. I got so sick after that so many times I went there, every time I went there I was so sick. Those people who went with Me were all mad people. I talked to them, they never talked coherently.

They were all mad, possessed. I didn't understand what sort of a nonsense going on.

So Mother, where was my mistake?" I said, “Who asked you to say Viṭṭhala, Viṭṭhala like this?" He said, “Gñyāneśhwara." I said, “He never said so. As far as I know, He never said so. Gñyāneśhwara never said that you take this tāl and go to Pandharpur, He never said so. What made you think that He said that you go on doing all these things?" But He said that “I didn't read Gyāneshwari to that extent. Whatever I read, people said, `Oh you have to read that it is said in Gyāneshwari.' " I said, “You have done so much of reading, you just see clearly, how can they tell you such a nonsensical thing? Anybody who is sensible won't go on telling on like this." And when we were having our own program one day in a Gyāneshwar temple, which they have erected in Bombay [Mumbai], they said, “You can't do meditation." In Marathi they say `*[UNCLEAR* tumi jinya zhala]' means `you do that Viṭṭhala Viṭṭhala business.' I said, “What? Did Gñyāneśhwara do like that?" “No, but He was Gñyāneśhwara, so to become that we have to do it." What an inspiration.

“But did He do it Himself?" “No, but He was born like that. But to achieve Him we have to do like that." I said, “Have you seen anybody who has got anything out of that kind of a working? Have you seen anybody getting any realisation or anything by doing Viṭṭhala, Viṭṭhala, Viṭṭhala and this madness?" They said, “None." I said, “You bring somebody who has got it. Then if nobody has got it, nobody has done it, Gñyāneśhwara has not done it, then why are you doing it?" It's a kind of a manoranjan

[entertainment] or you can say an escape. Instead of taking wine you are taking the tambacoo and you are just going into a trance and escaping life. But the other side of it is the intellectualism. This is one side of Bhakti . The other side is that if you read something then you suddenly become Dharmic. Anybody can read anything. By reading some thing if you can become Dharmic, then it is a very simple thing. There is no need for anybody to do any meditation or anything just start reading any book and you become absolutely on top of the world. It is all mental projection; we all can do it, what is so special? This is all mental projection and this mental projection works to such an extent that whatever we do or what ever we think or whatever we conceive is nothing but mental projection. Take our politics, is all our mental projection. What is your capitalism without any properties in you? Do you have any powers? Nothing. What powers you have got? Only destructive powers, atom bombs, this that. What powers have you got? Can you convert one flower into a fruit? No, you cannot. You have no living powers. This is capitalism. What about your communism? When you have nothing what will you distribute? As you can say if I have all the powers, I am the greatest capitalist. But I can't live with it alone, I have to share it, so I am the greatest communist. But My communism or capitalism is not a mental projection. It is there, it works, it is manifesting. In Sanskrit, karyanvit.

So this is what it is.

The other side is just mental.

So one creates the ego another creates the superego. Both conditionings done to an extreme create problems

in human beings, because the movement of your attention is either on the left or on the right. And the more you start moving to the left, you first go to the subconscious area, then to the subconscious of this life, then the subconscious of your last lives, then the subconscious of the whole, that is collective subconscious. Right side, if you move, you go into your supra conscious, that is future, then you go into your collective supra conscious.

Actually, the past is finished. Future doesn't exist. Now what is the center is the present. Now even if you say mentally, `Oh, I am in the present Mother, I have got it,' that's not the truth. Accept it. That's not the truth. That is just the mental acceptance, `I am such and such.' By just accepting, `I am such and such' doesn't prove that you are there. Because it is important that we should accept as we are, instead of escaping into ego or superego. Is very important, if you have to ascend you must know how far you are.

For example, a plane has to ascend we see how much petrol it has got. Whether its machinery is all right or not. In the same way, just find out where are you. As I told you in the first lecture of Mine, that God is what He is, whether you believe it or not. And you cannot conceive Him with your own imagination, with your own mental projections and your own ego you cannot conceive Him.

So best thing is to see for yourself with an open mind what He is. This is first step towards little bit deconditioning. Once you realise that, you must know that no amount of lecturing, reading or any kind of intellectual exposition or listening to these things are

going to take you to your ascent, only it will give you a pampered ego. A ego that will blind you, not only that, that will make it impossible for your Kuṇḍalinī to rise.

Now let us see what is the arrangement God has made for us. If I say something, you need not believe Me, but keep yourself open-minded. God has made a beautiful arrangement within us that when the Kuṇḍalinī rises, She crosses over this center we have, where I have a red spot. This is the window of that center which is placed in the center of Optic Chiasma, where it crosses. It's a very subtle center, which controls from the parasympathetic angle, the pituitary and the pineal body who later on control the ego and the superego. I should say pituitary controls the ego and the pineal body the superego. Now the one side of the superego is what we call our Karma so-called. Is what we think, `Oh God, we have made bad Karmas good Karmas, Puṇyas', all these ideas. On the other side of the ego is those people who have accumulated by saying that “I have done this good I have done that good I have been so great I have been the lord of the whole world." All these two big balloons in the head of ego and superego are just covering this part of the head and this is being calcified. You develop your separate `I'-ness and you become Mister X, Mister Y, Mister Z.

Now what does the Kuṇḍalinī do? As soon as She crosses over this center, She awakens a Deity there.

Here where the people falter, because in the concept of an intellectual there is nothing like a deity, because he is the deity of deities. How can he think about a deity about

him? It's too much, because he does everything, he can do everything.

So there is a Deity who is settled down there who gets awakened and that is a special Deity that sucks it, these two institutions within you. By that suction here a hollow fontanelle bone area or brahmarandhra is created. Once that is done the Kuṇḍalinī shoots off. First of course it enters into the limbic area in the brain and then it is sucked in, it opens out and Kuṇḍalinī shoots off and you can feel the Cool Breeze of the Holy Ghost coming out of your head. This is an actualisation, which you can see with your eyes as I told you. But what happens to your awareness is the point. As I have already told you that Realisation means your human awareness gets transformed into a new awareness.

Now what is that new awareness we are waiting for? What is the new awareness we have to have? The new awareness, you jump into is collectively enlightened awareness or we can say collective consciousness.

This awareness is not a lecture or a branding or any kind of a superficial idea but is what happens actually to your awareness. As you can see this light as you can see these flowers, clearly, factually like that. You start feeling others within yourself. That means you become conscious of others, of their Chakras and centers and you become conscious of your Chakras also. That's what Mohammad Sahib has said that at the time of resurrection your hands will speak. Now these hands start speaking and when they start speaking only you need a decoding, somebody to tell you. That's how I am here.

Many people have raised lot of objection about Me also, saying that “Why You Mother?" I said, “Better be your self, I am very happy to retire. And if you can lead I will be very thankful." This is absurd, absurd. Because I only know one job is the awakening of the Kuṇḍalinī and I know, what, how to decode it. You know so many things.

So what is there to be so much upset about it? I must say it's a very intricate job, very difficult job. And sometimes I feel I am raising mountains. But I know it how to do it.

So that's how I am here just to tell you how to decode these feelings on your hands.

So the first thing that happens to you is that you start feeling the Cool Breeze on your hand, when the Kuṇḍalinī awakens. Now, this you cannot do by any chance. Now somebody says that you make your clothes of say some colour then you will meet God. I mean it is very easy. In India specially, you pay little money you can get it covered. Why? Why to announce that? Secondly, some people might say, if you jump fast then you will get to God. I mean you can always do it. What is so great? I met a gentleman who was putting his both the feet towards Me while sitting on the ground and people said, “You can't sit like this towards Mother You must have some respect." He said, “No no, I want to show respect. But what to do, if I sit cross leg I start jumping like a frog." So I called him, I said, “What is it? What's the problem?" He said, “Mother, I start jumping like a frog." But I said, “Why?" He said, “Because my Kuṇḍalinī is awakened and my Guru says that whence you get it, your Kuṇḍalinī is awakened then you start jumping like a frog." And he showed Me a book in which it was like that. And he is a

Guru of a very well known Guru who lives, he is now dead I think, who has made lots of money, people don't know what to do with the diamonds he has collected.

So also we do not understand that how can you become a frog now or an earth worm? You have to become a Mahamanav in which you should feel that nobody is the other. You should be able to feel others within yourself. And if this does not happen, how do you take to these artificial things so easily, even when it comes to your ascent in evolution? Now, for example you take a fish who swims and you take a tortoise, it crawls. There is a difference between the two and also in awareness, there is a difference. Because that can feel the water this can feel the earth. But here what happens to your awareness? You start feeling this All-pervading Power of love.

Now one can say that this can be autohypnosis. Can say I mean people can say anything but how can this be autohypnosis because if it is autohypnosis then how is it, that you can cure a person who is in coma, his cancer or any such disease and bring him to normal? How can it be autohypnosis? Warren will tell you that there was a lady, who was lying in coma in Australia before My going and one of the Sahaja Yoginis who was a homeopath and ultimately they turned to her and she said “I have only one way, I will put Mother's photograph under her pillow." And they have decided that this lady is going to die. She is no way of coming out of it. Next day she woke up. And even when she woke up and started little bit mumbling the doctor said that her brain will be damaged. She will be a damaged personality because already her brain was

damaged according to them. But nothing, she got all right and today she is working for Sahaja Yoga.

So, the miraculous part of it doesn't exist for Me, but it exists for you because you haven't seen it. You have not known it. You have seen everyday so many miraculous things, but you are not surprised.

Imagine, we are made from amoeba to this stage how? How? How carefully, beautifully, God has created us, we never even felt the pinch, we became human beings. How did we manage to become human beings? We never even think about it, take it for granted. But what must be the tremendous force that has created you into a human being? That's how we come to logical conclusion to understand that, in evolution you have to ascend in to your awareness and you develop a new awareness. This happens when this Brahmarandhra opens out and the Sahasrāra which is the limbic area completely opens and allows the Kuṇḍalinī to come. Now, somebody asked Me one more question that why this happening is needed? Why not God created us just like this? And why is it necessary for Kuṇḍalinī to be awakened? The reason is the human attention, first of all, you have to evolve slowly, slowly, slowly. When you evolve from amoeba to this stage from carbon to amoeba, amoeba to this stage we have got within ourselves, they haven't brought the chart but you have got it in the book, different centers which denote our milestones along our progress.

The last is now the Sahasrāra, at this point the human beings have got all other centers properly developed. Even the Sahasrāra is developed and what you have to do is to just make the connection with the Divine. Now

the connecting line also is there, the Kuṇḍalinī in three and half coil settled in the triangular bone. This connection has to be brought out of your head which breaks through and you start feeling this new awareness of collective consciousness. This is how the process takes place. It's a very simple process of like just like sprouting the seed. But as you cannot sprout a seed by just dancing about it or singing about it or reading books about it, it has to go to the Mother Earth. In the same way somebody who has the capacity, who has that love, who has that understanding of the Kuṇḍalinī has to do the job.

And once it is done, it's like one light enlightens another light. The another light has to steady itself first of all, know how to enlighten another light and start doing it. That's how the work is going to move in the new direction of new awareness, which we call as Chaitanyamaya chetna or enlightened awareness or vibratory awareness.

So these vibrations start flowing through you. Now what is that? You can feel it above, you can feel it now, which you have never felt before. Now this is the collective consciousness into which you have jumped. Your awareness, your being has jumped into a new awareness. This has to happen to most of the human beings just like it has happened to fishes it has happened to tortoise it has happened to pigs. In the same way this has to happen to most of the human beings. But I think human beings are the most difficult. Because of these two problems as told before that the conditionings about surrendering or you can say the *[UNCLEAR]* and secondly

the sadist or you can say the ego-oriented or the superego-oriented.

Now if somebody wants to control his ego he goes to superego. Like you see when we are very egooriented, we get so frightened of ourselves that we take to drugs or to wines and horrible alcohol. Because we just cannot face ourselves. We have to escape it. We can't sleep. We find it impossible, so we have to take to these things. Now those who are superego people like I will say people who have not yet developed according to the modern ideas then they become ego-oriented. But the movement is either to the right or to the left and this thing goes on like this. But the ascent is this way. And this ascent can be only achieved through the living process of Kuṇḍalinī awakening. About this Kuṇḍalinī you might have heard and read a lot.

Actually it shocked Me at a very young age. I read some of the books on Kuṇḍalinī and said, “Oh God, now how am I to tell these people?" Because one thing I decided that I will not write any book till they reach a certain stage of understanding.

So I said, now how to neutralise these people, who have written such big, big books on Kuṇḍalinī without even knowing, where it is. Whether it is in the nose or in the stomach or in the heart. Absolutely ignorant people have written, as you will be amazed. Because if anybody else in any technique or anything writes you can get rid of that person. You can pull him to the courts. But as far as God is concerned, right from Napoleon to Hitler, everybody can write. Anybody can talk of God. I mean those most of these fake Gurus who talk of God and

higher consciousness and all this are all nothing but criminals, anti God, anti Christ people. But who is going to tell them? Of course they suffer later on, their disciples suffer, everyone suffers, that's the different point. But they never connect it with that. To such an extent that some of the people who suffer, I know of a lady who is a Guru. All her disciples have suffered from kidney trouble, from heart trouble, from high blood pressures. I mean a Guru if you have, at least he should keep your health alright. And you dare not tell them that this lady was a hocus-pocus. Not only but she was a very mysteriously funny woman. If you tell them, they will really shoot *[UNCLEAR]*. And they have all these problems within themselves, their families are broken, everything has gone off, but Guru is a Guru. Whatever he does he is our Guru we can't leave him at any cost. He might give you one mala to wear they can't give up that mala they are sticking on to it. They have achieved nothing they have not felt their own powers. At least see for your self, those who have been to those Gurus what have they achieved? We just go so enamoured about these things so much because of the circus they are carrying or the amount of money they have collected that they can project themselves through this medias and all that.

The amount of befooling they do is still much more than the stupidity we have, perhaps so they are still carrying on. They hanker after money first of all. And we think by giving them money we are purchasing God.

So many people believe that God can get money. God doesn't understand, you must know that He doesn't understand money. He has never seen money all his life.

If you ask Me I don't know how to sign a check. You can ask all these trustees how bad I am. I don't know how to sign a check. My Husband bas been teaching Me how to sign a check I don't know. I can't. My brain doesn't work there. Just goes off. Tried and tried to learn I can't, I can't do it.

Somebody has to write for Me and then I can sign. But I do not know how to write a check, because the interest is not there. Such a person, how can He have interest in your purse or in your women or in your properties how can He have? And this is one thing one of the worse conditioning we have that we can pay for God. I can understand ignorant people do that. In the villages, when I go there, ladies will bring 5p for Me. One lady brought a 5p. I said ‘See I don't take any money’.

So she said, ‘All right, should I give you 10p?’ Because they are so simple, they are so conditioned, that they don't understand. But in their simplicity they get their realisation. But even the complicated and the intellectuals you must see the way they get after these horrible Gurus who teach them everything that is anti God, anti Christ. Absolutely, obviously, it is anti Christ. But when they suffer when they have problems, we have a lady here who was a very rich lady. She lost all her money. Her husband became a bankrupt. Her children became mad. She became epileptic, her husband got epilepsy.

And when they were absolutely destitute, she took away all the properties everything, she came to Sahaja Yoga, she is all right now. But her husband becoming insolvent had to leave London. And the gentleman now has six

thousand crores of rupees in cash. But nobody thinks about it from where does this money come.

One has to understand that as seekers we should not sell off our brains. The seekers are all right, but your brains should be intact. And you should not give up your brain to understand the whole thing, logically you must bring to proper understanding. This is one point very much against all these things that are holy, auspicious. But this is on and on; for thousands of years, people have been doing this on a smaller scale, now we have real culprits who are doing in a bigger scale. But nobody is objecting them, nobody is saying anything about them, nobody wants to write about them, because they can pay money.

But the seekers must be alert as to understand, what do I want? I want my spirit or this kind of a nonsensical ego pampering that I can purchase my Guru. Secondly in our awareness, we should reach another very, very important, extremely important point that something has to happen to us, so that our power must be manifested. Not to depend on the powers of the Guru. I mean they may say something about Me, all right they may say anything whatever they like. But why should you believe in it till you get that power within yourself. Specially, we Indians have a very bad habit of touching everybody's feet.

He might be a bad man, a very inauspicious man. He might be the worst possible personality to think of.

Just because he is putting up a show why should you touch his feet? To be very frank, I really don't like everybody to touch My feet. Because everybody touches My feet, may be some people are so bad that I get

blisters on My feet. But in the villages if you tell them don't touch Mother's feet, then that is the biggest insult to them. Everybody's feet must you touch, for what? Why to bow this forehead before these horrible people? Once you have not known about them, once you have found out that they are not Gurus, still you go on touching their feet. But before you have not found out, there is no rhyme and reason why should you touch their feet.

I will give you an example of a lama. These lamas also are another headaches. One of them went to Sweden and he wrote to them. I mean in the West, people are very much enamoured if somebody comes as a Sannyāsī, even in India, though Sītājī has written very clearly that a Sannyāsī should not enter into the house of the grihastha. He should stay outside in the forest away from the village. You may send him some food that's all. But he is not to talk to any women of the house. And nobody should give any money to a Sannyāsī. You better read the Valmiki Rāmāyaṇa. Where poor thing, I should say those who have suffered so much, those who have really suffered inside out all these villagers. They are to be told, this is being already explained that Sannyāsī has to stay outside the city. What do we have to do with the Sannyāsīs who are grihasthas? And this is what we have to learn that all these people who talk of religion, think of religion and also give us ideas about religion, what is their own lifestyle? How do they live? Are they parasites? They are the worst parasites. I must tell you. Like this lama the great who wrote that you must get marble flooring for me otherwise I won't come to that place. Now imagine in Sweden to have marble flooring. Poor thing

starved themselves all these boys and made a marble flooring for this lamaji to come. Now they were parasites in Tibet and now they are here. And we are paying them for what? What good they have done to us? Parasites of the first waters. If they are parasitic how can they be Gurus? I started the right topic for the right persons to go away. I am very happy. He wants to know about the Kuṇḍalinī. But for knowing about the Kuṇḍalinī you must know what you are. If you are coming from these wrong Gurus and you are still with them, I cannot do any good to you. I must tell you very frankly, I am your Mother and I am not going to tell you something that is not true whether you like it or not. If you don't want to hear about them, then you better go away. I have nothing to say. But those who are wrong are wrong and those people must be given up which I must prepare you for such a thing.

Because tomorrow, today your vibrations will rise I know because of My work, I should say. But it will fall down again. You'll lose your vibrations completely if you are following a wrong. Now think of a Guru who has made lots of money out of torturing other people and you are still going at his feet. Are you going to receive any blessings of your Mother? You have to give up everything that is falsehood. That is the point I am coming to. You have a Guru. Why are you so much attached to him? What have you got? You have only paid money to him and because you have paid money you feel hurt when I say you cannot pay money to a Guru, doesn't matter. Even if you have paid doesn't matter. It doesn't matter at all.

Whatever mistakes you have committed, it's all right for Me. But you must know if this is a mistake you are not to have any more now of these conditionings on you. This is an important point which all of you should know. You cannot go on with anti Gods and with God, can you? You cannot serve two masters can you? So first and foremost thing for every person who is a seeker one must know logically that I am my own master and I am my own Guru and I am not going to bow to anyone who doesn't give me my own powers. This is how we have to understand Sahaja Yoga. Sahaja Yoga is going to give you the truth and not something that is hocus-pocus something that you can not manage, that you cannot understand.

Everything you will know logically.

Those who are not seekers of truth and seekers of this concept and subservience to some people, I cannot give them realisation. You should be only subservient to God Almighty and to nobody else. I agree that a Guru is needed. A Guru is needed, but he has to be a Sat Guru. There are many Sat Gurus also. I must say many Sat Gurus. I know of so many in Maharashtra itself. And they come and tell Me, “Mother, all right, You go ahead. They will never like people who are telling them the truth. They like people who tell them lies, falsehood, who befool them, that kind of people they like." All come with complaints and they tell Me that, “We have nothing to do with these seekers so far as you are working. But after some years, maybe we may come down." I sent one person to America like that and I told him, “You work it out." He is a very dynamic man, no doubt. He came back after three days. After three days he came back from

America he said, “Oh! You think the seekers are seeking God? No. They are seeking a Guru who will be bought by dollars." He was amazed. He said, “These are not seekers at all." And he ran away from America from New York, flight boarding the first plane he got after three days.

Now this is one of the biggest things that you all should know if you are being wrong Guru and if you are living with a wrong Guru, we have to tell you and we should not lie to you. Yesterday only I had two ladies and one child. And the lady had a problem. The other lady had a problem. And the child couldn't speak her throat was choked. And when you are testing another person you can make it out. Any Sahaja Yogi will make out the same thing, when you are catching on the left Swādhiṣhṭhāna and left Āgñyā.

When the left Swādhiṣhṭhāna and left Āgñyā starts pulsating or burning then you should know the person has been to an unauthorized Guru. We call it anadhikar cheshta [unauthorized effort]. They have no business to be Gurus. And if such a Guru has been their Guru, then the Kuṇḍalinī doesn't move. It doesn't move. It just settles down there. And even if it moves, it is again sucked back. Again sucked back to the same point. Now you want your Guru or your Realisation, is the main point. What's the use of quarreling with Me? I can't give you realisation, simple thing as that, for which you are not to pay anything, nothing of the kind. I am not going to gain anything out of you, take it for granted. Perhaps as they will tell you that My Husband has shelled out lot of money from his purse to do this job.

So I am not going to gain anything out of you. Only for your gain, for your good I am telling you that if you are still connected with that, your Kuṇḍalinī won't rise.

So that is the left Swādhiṣhṭhāna and the left Āgñyā.

But you would not know till you become mad till something will go wrong with you absolutely. You will be schizophrenic, you will not know, you will be ego-oriented, you will not know. How will you know? Because you haven't got your Realisation. Unless and until you have got your Realisation you cannot feel others. You cannot feel yourself. There is no light. And when there is no light whatever you believe into, or whatever you think, if it is not correct, I have to tell you what is the reason is. And one of the biggest reason is following a wrong Guru take it from Me. The gentleman has gone. I wish I had warned him, what can happen by following wrong Gurus. Cancer is the disease, which always occurs with going to the wrong Gurus. One of the diseases. All psychosomatic *[UNCLEAR]*.

[GAP for 3 minutes. What follows almost feels like a new lecture.]... is the Deity which is the incarnation of Śhrī Gaṇeśha. At this point, He came as Mahāviṣhṇu, who is Lord Jesus Christ. You can see Mahāviṣhṇu's descriptions, which we never read, tallies exactly with that of Christ. And it is His power, which sucks in. We say He died for our sins. He sucks in our ego and superego and that's how we are cleared out. He has suffered sufficiently for us. We don't have to suffer any more. He has said that, “I suffer for them." No more sufferings are needed if you get your Christ awakened. But the Christianity as it exists today, they believe again in another kind of artificiality as

we believe, that, if you just put, somebody artificially puts the hand on the head of a person and says, “You are baptized” you are baptized. If you pay few rupees to the church, you are baptized now.

Baptism is nothing but the raising of the Kuṇḍalinī and breaking of your Sahasrāra. And when that Deity is awakened within you, it sucks in and that Deity is the Deity who has suffered. We will see further in the history that the Jews never accepted Christ. They wouldn't accept, because they can't believe that He suffered *[UNCLEAR* for them]. They didn't want to believe.

So they said we must suffer.

So they suffered and suffered and suffered.

So Mister Hitler came down to make them really suffer. And now they are so changed that, now they have become the aggressive people. Why don't they suffer now? Has Christ come or has their saviour has come that they have changed their ways? So those people who ask for sufferings will get sufferings. There is no need for you to suffer at all, I assure you.

We have another very funny custom is to go on fasting in India. As it is, because of this desire, many people in this country are fasting automatically.

So everybody says we must fast in the name of God.

I just don't understand. What is the need to fast in the name of God? You can fast if you want to, that's a different thing. For example, we had one gentleman called Mister Agnihotri. He was a very well known gentleman from Pune. His name actually is Rajware but they have given him *[UNCLEAR* Ahitaniagnihotri] because

they used to have lots of these Yagyas and that's how this gentleman became very well known. Then he came to Sahaja Yoga. And one day he came to see Me in Bombay [Mumbai]. He was a great Gaṇeśha bhakta and he said, “Mother, doctors are saying I have got prostrate gland trouble and I don't know what to do. Should I operate?" I said, “You have got prostrate gland, I can't understand, because it is looked after by Śhrī Gaṇeśha.

And you are such a Śhrī Gaṇeśha bhakta, I can't understand. All right, you better have My prasad and I give chana as the Prasad." So he looked at the chana and he said, “Today I can't and another fellow said today is Sankashti, is the birth date of Śhrī Gaṇeśha." I said, “You fast on Śhrī Gaṇeśha's Birthday?" He said, “Yes." I said, “Will you fast when you have a child, on the birth date of your child? Why should you fast on the date when He is born, the great son of Shiva? What is the logic behind it?" He said, “They have been doing." “You have been doing something wrong. But use the logic. Why should you fast on such a date? You may *[UNCLEAR* rightfully] find out." I told him, “Today is My order, you eat this chana." He being My very obedient son, he ate it. He is about, I think eighty-four or so.

When he went back to Pune, the Doctors said, “Your prostrate is cured." The Gaṇeśha got prasanna [happy]. Imagine how many times we are trying to disturb, even to displease the Ganas and the Gods and the Deities within ourselves.

Same way on Guruwar [Thursday] to fast or Mangalwar [Tuesday] to fast about, for Śhrī Gaṇeśha or for Hanumāna. Imagine that day to fast when he was born

on that day. Hanumāna will be so angry with you that you don't know what sorts of problems you will face. As Hanumāna is one of the very karak [strict] ones. And be careful about it. Don't start doing things because some Brahmin has told you to fast.

They want you to fast and give all the money to them. Fasting also has a big science. Mantra has a big science. Everything has a science, which you must see, when the vibrations are flowing and see for yourself what is good and what is bad. Just don't accept because somebody tells you. All such conditionings are with us. I just don't understand how people accept them blindfolded. This blindness has really been a big barrier for us in Sahaja Yoga.

They send kind of gandas you see Kashi ka Ganda. All the villages will be *[UNCLEAR* tying] kashi ka ganda, which spoils their Viśhuddhi Chakra. And that has to be thrown away. If you tell anybody, they will start shouting. This is the center of Sūrya, where they will put black. Are you supposed to blacken the Sūrya? They have no idea as to what they are doing to their deities, different Deities are there, how to please them, how to keep them all right, what's the problem. And all this ignorance has given them such a funny situation that people ask Me that, “You say that India is a Yog Bhūmi, people are very religious, very Dharmic. Then why are they so poor? Why they have this problem?" Now anybody who goes to Tāntrikas, has to be a poor man afterwards you take from Me. Bengal full of Tāntrika, Bihar full of Tāntrikas, it can never improve. The poverty comes from this indulgence

with the Tāntrikas who really control dead spirits. If you go to any Tāntrika, you are in for trouble, take it from Me.

Because, if they are trying to do something for you very loukeeka, very gross, they also put some sort of a nonsense into you. Don't indulge into all such things. You will know about the Deities and everything from the book. You will learn all about that. There is no problem about learning about that. But what you have to avoid is this kind of indulgences into things like going to a person for asking a Tāntrika, “When will my father die?" Or, “Which horse is going to win the race?" All these things will give you into such a big problem that as I said that all this anadhikar cheshta leads you to things like cancer and all diseases, which are supposed to be incurable in the medical science.

Because medical science doesn't understand this. I have Myself studied medical science. They have no idea as to the attack of these people. It is a fact, you try for yourself. And see for yourself how by avoiding all these things you keep a very good health. Now there are so many Sahaja Yogis here, at least fifty percent people are here. All of them have gone through it. And they know they have to drop out all these things and to come to a purer sense of understanding of the truth. And honestly to accept the truth and not to just say all right we will do this whatever Mother says. You just try with your open mind, try. Why these things are happening? I used to wonder, when I went to Trivandrum, what is the reason for this kind of a misery in that place.

And I was amazed to find that they bury their dead in their houses. They do not bury it in the Shmashāna.

I was amazed when I saw all the Catholics becoming so funny in their old age. They go absolutely strange in their old age, Catholic people.

The reason is that in the Catholic Churches, they have all the dead bodies buried under their feet.

Indian philosophers, we can say, the Drashtas or the Munis of India were so intelligent to tell us that keep these dead outside. They have done all this research and every thing for us. But we don't read them.

Most of go to a Brahmin, if he says something, all right. He is not a Brahmin, because he doesn't know the Brahma. The one, who has not known the Brahma, is not Brahmin. By birth, you cannot become a Brahmin.

Somebody stood up and said that in the Gītā it is written that you are a Brahmin if you are born in Brahmin. Of course, it is not so written. But just imagine, Vyāsa the son of a fisher woman can write such a thing like that. See the logic behind the whole thing. It's so logically understood that how people have construed the whole thing for their own purposes and we are playing into their hands. And we are very happy if Mother says, “Don't do it, My child, it's not good for you." It's going to harm you, your family and even seven generations can be ruined if you are a Tāntrika. I have seen one family, seven generations ruined. Of course any Tāntrika's even grandson comes to Me I know, he has it.

Somebody in his family, Tāntrika. They themselves don't know what are they up to. But they are so much attached to money that they don't want to think what is going to happen to their progeny? These things are to be told to you because you have got your Realisation now because

you will be facing the truth. You have to know that you have to face the truth as it is, if you are going to continue with it you cannot retain your Kuṇḍalinī all right. Because your left Swādhiṣhṭhāna will pull out all the forces I have put up, the Kuṇḍalinī that I have raised, everything will be sucked in and you will be in a problem. Is a very major thing and that's why I have to tell you, going before the fake Gurus you have done one of the major mistakes.

So forget it. Forgive yourself and take to reality. There is no need for you to curse yourself or to say that why should you have done it. Because I am your Mother and I am willing to work day in and day out to correct all these things for you.

The other conditioning we have which Indians have, I mean I must tell you all the conditionings we have before we start working out our Sahaja Yoga system. Of course the Gurus that are wrong must be given up. Those who are good Gurus we will tell you that they are good and they have done so much good and that's the good point about that. And we all pray to so many Gurus also within ourselves. And who are these Gurus that you should find out yourself.

But the another conditioning we have is that we cannot connect one to another. For us Mohammad Sahib is different, for us, Janaka is different, Nanaka is different. For Sahaja Yogis they are the manifestation of one principal Guru Tattwa and you can prove it. That's the beauty of Sahaja Yoga that whatever I say can be proved. The example of this is this that we had one gentleman from Iran. He was a doctor.

He came to Me. He had cancer of the stomach, so I asked him.

I said, “Do you believe that Mohammad Sahib was the last prophet and that He was the only prophet and He is the only person?" He said, “Yes." I said, “Then I can't cure you. Because of your fanaticism, you have got this stomach trouble that you will know where the Guru Tattwa is. Because you have been doing this kind of a malpractice, you are caught up. But now if you are willing to accept that Dattātreya is the one, the principle of Guru, was the same as Mohammad Sahib and as Guru Nanaka, I am willing to treat you." He said, “No, no nothing of the kind." I said, “Then, better go away. I have nothing to do. I am sorry. I would like to save you." So he went back. This happened in 1975 with his wife. But in the hospital they said, “We can't cure you, you are gone case." Then his wife said, “Let's again go to Mātājī. Because if She has cured." I had gone to Iran in seventy-three and I had cured some people of cancer, so that's how they came to Me.

So I said, “All right, are you accepting it?" “Yes, I accept it now, Mother, what You say I will accept it." You will be amazed, he got cured.

You are displeasing Mohammed Sahib himself. You are displeasing Guru Nanaka himself. In Guru Nanaka's life it is shown. One day Guru Nanaka was sleeping like this. They said, “You are talking of Makka. Then what about this, your feet are towards Makka." “All right, I will turn this side now." The Makka is this side. What more proof you want of this that He was the same as Mohammed Sahib. Did He disrespect in any way Mohammed Sahib?

Did He say so? Then why should we develop this kind of a hatred against Him? All right you can hate Muslims and Muslims can hate you. But what's the use of this hatred nonsense going on. Once you are awakened in your essences, you will be amazed to see the truth lie somewhere else and we are just fighting among ourselves. Like Christ has said, “Those who are not against Me, are with Me." Poor Christ, I should say also was given only three and half years just to say all these things. Who are the ones who are with him? He has very clearly said, “Those who are not against Me, are with Me." Who are those? Christians never will. You see, they will just avoid these points. If you talk to them, they will say, “Oh! no no, no that's not so." And this is the reason why in every religion we have had problems. Hindu religion now we can take what even Ādi Shañkarāchārya has said that Na Yogena Sānkhyena. It's only through Mother's grace you can get your Realisation. Everybody intellectuals and all that fought with Him and were arguing with Me. Like there was a Sharma fellow that quite argued. And He got so fed up with all those arguments and shabdajalam that He said, He wrote the last was Soundarya Lahari praising the Mother. Describing all the ways of the different types of Shaktis that flow from Her and how they take their forms. And every couplet that He has written is a Mantra. But who knows about it? Everybody who were supposed to be intellectuals in those days said, “Oh what are you doing? Here you are writing like Viveka Chūḍāmaṇi and all that and today you are writing like this? What is the need to write about this?" So He said, “This is the way it is going

to work out. This is the way it is. Not by all these arguments, Shabda jalam, by talking about it but by happening of the Kuṇḍalin[ī]." He is the one who first time opened this knowledge of Kuṇḍalinī in his books. Of course it was stopped long time back 14,000 years back by Mārkandeya. But we Indians are so modern that we don't know who is Mārkandeya is. I don't know if people who are not Sahaja Yogis have even heard the name of Mārkandeya, who is the basis of Sahaja Yoga.

So this work of giving Realisation has started thousand of years back by one, two, three, four like that.

Today it has come to the mass. That's why it is the Mahā Yoga. Even Gñyāneśhwara has described it as Pasayadan. He says, “A day will come when the whole Brahma ekatwa, the oneness with the Brahma one will feel. People will become happy, all their problems will go away." And the wankati Khranchi Sando, Wankti means the crookedness of the Kharas, means the ill doing people, of them khal will sando, will be finished. Everybody has talked about this. And it is time for you to take it. Take it up seriously and work it out with all sincerity to yourself and honesty to yourself.

I wanted to talk to you about Chakras and this and that but that subject is already available in the books. You can read it and understand it. And you have to understand one more point that this is the work of collectivity. Now one individual getting the Realisation has no meaning at all. It's not that I can give Realisation to one person, I can. No doubt. But one person's Realisation is of no use. It has happened in everything like even science, supposing, this electricity was created by one man. He

had to give it to all the rest of the people. If it is not given to every bahujana sarvajana, if it can't be given to all of them it has no value. People will never understand it. They will say that this God is not existent. And that this is all a kind of a wrong information that there is God.

So it has to be given to all the people who are desirous of it, bahujanaya.

Then also it works in collectivity. Now we have many people whom I have given Realisation to many to chief justices, justices, governors, big ministers, politicians, doctors all of them. But they go up to a point, because they are still conscious that they are very great. You have to come to masses. Settle down with them. Become one with them. Meditate with them. In this way, I will say, Mohammed Sahib was very modern when He said that in Namaz, everybody before God is one. You all have to come down to centers, settle with it, understand Sahaja Yoga. You can find that only in collectivity you will grow. But if you are separated, you will not grow. And this is one thing is what Śhrī Kṛiṣhṇa played the Rās.

To understand Śhrī Kṛiṣhṇa, one has to have Realisation too. All His sweetness and all His greatness can only be understood if you understand that he was Virāta, Akbar and Śhrī Kṛiṣhṇa when he played Rās, what is Rās? Rā is energy Sa means sahit. He used to hold the hands. Rādhāji is the energy, is the Mahālakṣhmī and all of them used to hold the hands. Even now if you hold My hand you will get the pulsation passing through.

So Rās, with the energy. And that's what He played. In those days, there were no [UNCLEAR... halls]. There were

no people like you, who would sit down and listen to lectures.

Because now we are becoming very lecture minded. That time people were in Leelā, in just joyous way.

So He used to hold the hands of people and put the Kuṇḍalinī through. When He made the people climb up to do the Gopala Kala then also the same thing, that from their Sahasrāra He made the energy to flow down. When He broke the pitcher of the Gopis, what He did was to pour the vibrated water on their back, so that their Kuṇḍalinī could be awakened. All in His Leelā, see how His Leelā is, that is the way He played Leelā. When He was a little boy of four years, He climbed upon a tree and hid their clothes, then they had to say, hands to Him, “Give me my clothes, Śhrī Kṛishn." These are the vibrations. Just see how beautifully He did, those people very few, that time I should say, compared to today got Realisation. And that's how He could establish Realisation of many people at that time and He did the Kṛishi means He sowed the seed of Realisation.

Today we are here to reap it. And this is the time of reaping, in this reaping time, I hope you people of Delhi will take a very big lead and will come up to the expectations of all these incarnations on this earth to evolve you to this stage to give you this specific position. Even coming to Delhi and staying here has a meaning. You must understand why God brought you to India, why you are an Indian, why you are in Delhi, why you have come today to this hall, just think about it. You are definitely important. And that importance unless and

until you recognize within yourselves, is not going to help.

So don't bow to anyone who has not done anything for you, who has done no good for you logically, which doesn't come into your head. See it clearly, don't be shocked. That's a fact, there's nothing to be shocked, to be seen that how people have been belittling you. Do not identify yourself to falsehood. And I am sure a day will come in this Delhi, we'll have a great kingdom of God manifested.

May God bless you.

Nobody asked Me questions before yesterday and today also. I am sorry nobody wrote any paper or anything for Me. Nobody gave Me any questions.

So now I don't want to waste anymore time because I had told you that if you have any questions, you should have given it to Me. But perhaps there are some.

Question: Sidhi Yoga and Sadhan Yoga are the same things?

Shri Mataji: I mean these names have no meaning. Sidhi Yoga and sadhan Yoga. What is all this? It has no meaning. It is just shabdajalam. What is sidhi Yoga? What is sadhan Yoga? You see to be sidha means to be proved. And how are you to be proved? By Self-realisation. Make it simple, don't complicate it. You see have read too much. You complicate it. Just don't worry about these words. Just you have to become a realised Soul Atamsākṣhātkari and that's how you are proved.

So you are a sidha. But the sidha that people are talking about horrible, they are using these words sidha. You

become a sidha means what you are flying in the air. That's not the way you become a sidha. Why not ask the Guru to become a sidha to fly from somewhere. Put him on that. Leaning tower of Pisa. Let him fly.

Question: *[UNCLEAR* I am under the] influence of some evil people power for the last six years *[UNCLEAR]*.

No permanent solution has come out? And that's National level sports man also. *[UNCLEAR]* and help me to solve this problem.

Shri Mataji: Somebody who is under the influence of the evil power can be easily easily cured. There is no problem we have cured many people. Like there are so many people here who are sitting who had this problem. You should come to our centers and see to it that you get rid of it, all right? It's very simple, there is no need to worry about that.

Question: Divine vibrations will cure a sick person who does not accept Shri Mataji as incarnation? *[UNCLEAR]* the patient is related to Sahaja Yogi?

Shri Mataji: He has asked that “If you give me Divine vibrations to a person who doesn't accept Mātājī as a Divine Power, will he be cured?" Yes he can be. See Mother is very gracious. She knows they are ignorant.

So doesn't matter he may be cured. But what's the use of curing such a person? Just tell Me. He is like another pahalwan will be there. What is the use? Because he is your relation, you are curing. Better to cure him in such a way that he gets his Realisation. That's My ultimate *[UNCLEAR]*.

You must get what is Param. What is the use of just curing a person doing this, doing that? It's very low-level understanding. If you have to give to somebody, give him the Param, the highest. Why give these lower things? And once he gets his Realisation, he is cured permanently. He may be cured today again, he will get sick another time. What's the use? It's complete integrated treatment that you get once you get your Realisation.

Question: Respected Mātājī namas-kār. I am patient of high blood pressure from the last ten years.

Now I am *[UNCLEAR* ready] to take the medicine, no problem for me. My daughter is not coming to see me since long period, that is, after marriage due to bad *[UNCLEAR]* of in-laws. Now, please take me into your meditation to get rid of all these problems.

Shri Mataji: The other problem that has come today is that somebody is suffering from high blood pressure is very easy to cure high blood pressure. How you are to be cured and all that is very simple. The basic idea is that you are in imbalance, that your Piñgalā Nāḍī is working too much.

So what you have to do is to take My photograph and put your left hand, put it to the right 108 times. And you can put your feet in the water with little salt and throw the water, ush it out. It's very simple. Left side is to be raised and right side you have to get the grace. Right side like this, the grace by which you nourish your right side, which is being too much used. All those people who are right-sided get high blood pressure, who are left-sided, get low blood pressure. There are two types of people

left and right type. One are lethargic organs they have, others have very active. I told this in the beginning.

Any other question please? Please write it down. Most of you people who are supposed to be in charge of Delhi government or the Government of India, you are all like Govardhan dharis, you see, standing with one finger, you think, `If I remove the finger, the whole government is going to topple down.' All such people are right-sided.

So what you have to do, all of you have to take the left side and put it to the right, 108 times, then reduce it to fifty-one times, then to twenty-one times, then to seven times. And you will find your blood pressure everything will go away. But you must come to center. The main thing is you must come to center, because your blood pressure will go away, but you may have some other troubles.

So better come to the center. Master it. You have to become the pravīṇa.

I give an example of a car. Supposing, there is a car you have to learn.

So what you do? You try the accelerator and the brake. First you try this, again you try that. You make mistakes. Then you start balancing it. Then you know where to use what. When you start doing that, you become thoughtlessly aware, you become thoughtless. In the sense that you don't have to think about it, automatically work out. Then you become a driver. But still the master is sitting behind you. When you get Self-realised in the sense that you become absolutely powerful and absolutely confident, then you become the master.

When you become the master you start seeing. Master means the pravīṇa, the one who is an expert. As soon as you become the expert, you start seeing the driver in you, you can see the accelerator in you and you can see the brake.

So you become a Sākshī and you start seeing the whole thing. That is what is called as Nirvikalpa. At that stage we call ourselves a Sahaja Yogi. For that you must come to the center.

Do not do patchwork, for yourself, for your life, for your children, but do the whole thing.

So once for all you have no problems. Your family has no problem, your society has no problem, your country has no problem and the whole world has no problem, all right? Now any other question you have. We are still going to have programs after this, where I am going to be. And you all are cordially invited to all these programs.

Some are in a temple, some are in a open space and all those. Please note about that. These ten days you should dedicatedly come to these different programs and try to imbibe all that is Divine within your self. And after that we have centers in Delhi where you can go and understand Sahaja Yoga. But as I have told you beforehand, that these are the few conditionings, which we have to give up. One side, the ego part of it, we should know that now we are a Sahaja Yogi, we have no caste, community nothing. We are above everything. And that we may be anything in life, here we are just children of one Mother. And on the other side, all the other conditionings, which I have told you for which, I am so

very anxious that you should not feel bad of it. I didn't want to hurt you in any way but I have to take out this thorn and operation has to be done. And I never wanted to hurt you. But it hurts people, doesn't matter, you will be all right.

May God bless you.

[MISSING 5 minutes in Hindi.] You have to understand that this Country is a Yoga Bhūmi. Is a land of great saints, great incarnations.

Is a specially made for you. Has got the climate where you don't have to *[UNCLEAR]* and it is very saintly. It has got so many beautiful fragrant flowers and fragrant trees like *[UNCLEAR* Chandana]. No amount of description can describe the auspiciousness of this great country.

The country is like a Mother who is *[UNCLEAR* holding] and it has that motherliness in itself. Now this country has a power to suck our *[UNCLEAR* faults]. That's why *[UNCLEAR]* all the Sahaja Yogis *[UNCLEAR]* to tell the motherland and pray to Her that you take our problems.

Now put your hands towards Me like this *[UNCLEAR]* discuss it *[UNCLEAR]* and vibrations start flowing. Keep your eyes open specially hands to clear out. Right hand has to go back like that backwards, backwards and left hand towards Me. If you have a left hand problem, anybody who has emotional problem should try this on the photograph.

First of all put your left hand *[UNCLEAR]*. Work it out. Keep your eyes open, just keep your eyes open, so that I tell you how to do it.

[Again Shri Mataji speaks in Hindi one or two sentences.]

***Contents: 1983-01-31*, Public Program, The Nābhī Chakra, N.D.M.C.**

Park, Hanumān Road, New Delhi, India

The music was very fine and elevating to all of you. The effect of music in Sahaja Yoga is tremendous and if a Sahaja Yogi sings the song it's so great that it acts like a mantra upon My being.

So I'm very thankful to Mrs. Venugopalan for singing such a beautiful song today. It stirred Me completely. Then Gavin Brown was very sweet. He's an Englishman, very gentle and a very steady Sahaja Yogi. He's one of the first Western Sahaja Yogis I met.

Today I will tell you about the Nābhī Chakra which deals with this honesty of seeking. Nābhī Chakra is the center which controls or manifests outside in the gross as Solar Plexus. Nābhī Chakra has two sides: one is the left, another the right and one in the center.

So on the left hand side is the Gṛuhalakṣhmī, on the right hand side is the Rājalakṣhmī or Gaja Lakṣhmī and in the center is the Lakṣhmī which ascends into Mahālakṣhmī.

When the seeking starts, a human being first starts seeking food. Food is very important for all the animals. If they have no food then they cannot exist.

So the seeking starts with food and when the shelter is sought, they try to find the water.

So this center is made of water and in this center resides the Deity of Śhrī Viṣhṇu or Nārāyaṇa; and His power, as I told you, is Lakṣhmī and then Mahālakṣhmī. You will find out in Sahaja Yoga that gradually you start developing one power and then the other.

Everyone who comes to Sahaja Yoga, if they are truthful and not involved with any wrong things, then definitely they are helped in Lakṣhmī Tattwa, means their well-being is looked after. As Kṛiṣhṇa has said, “Yogakshemam vahāmyaham." So He looks after the kshema part of it. Everyone who has been to Sahaja Yoga has been helped miraculously also in the Lakṣhmī Tattwa, that means materially. In so many ways they are helped, that one has to just see for themselves how these miracles take place.

An example is of a villager who had a small little holding of land and he was living hand to mouth every day. When he came to Me, after some time I found he would bring one garland, big garland, for Me every evening. And he was away in the village every day he would attend My program. I was quite surprised that how could he afford it and I asked him, “How can you afford a garland for Me every day? You shouldn't bring it, it's not proper." So he said, “Mother, You know everything." I said, “Why, what happened?" He said, “I have a plot of land next to mine which we never used because it was absolutely a barren land, little bit, not much big land, but a small land, piece of land. And after Realisation I used to always go walk over it bare feet to plough this little piece of land that I had. After some time when I was coming here after that, one gentleman came to see Me and he said that “This piece of land that you have is very precious." He said, “What's the problem?" He said that “I have a kiln of bricks and I have seen that even by chance, Sahaja, we mixed a little clay from this soil, from this part of the land that you have and we found that our bricks have become

so good and so strong that we would like to purchase this clay from you at the price of seers." And that's how he started getting money sufficient for him and he became much better off.

But in Sahaja Yoga one has to remember you don't go to extremes, in any principle. That is one thing people should know, that you don't go to extremes. You don't become extremely rich. I've seen those people who are extremely rich, when they come to Sahaja Yoga, they are a big headache, very big headache.

If they are sick, if you cure them of their heart trouble, then they try to possess you. They will get all the heart patients, they will get all kinds of patients to you, you go on tolerating it, they try to possess you. They immediately start talking about their cures to everyone, they publish in papers, this thing, that thing, it's impossible. And they just try to overpower you. Without any appointment they'll arrive and they would expect you to attend to them immediately, it's terrible. And then they'll send all their relations for cure and you have to show all patience, all their friends, they become like agents. All their patients, all their relations, all their friends, they want to oblige them and spare no love, no affection, nothing further.

The Sahaja Yogis, if they try to say that “No, you shouldn't do like that and all that” they feel insulted. And they all try curing much faster than anybody else does. They themselves are weak, they are sick people themselves, heart patient, this patient, that, but if you tell them, “Don't cure” they'll feel bad. If you don't tell them, they'll get sick and you'll have another problem.

They never try to understand Sahaja Yoga in it's big way. They just want to see it according to their own way of ego that they have accumulated with their money and they never know how they go on hurting everyone by overpowering Me all the time.

It's very amazing, whenever I cure a rich man, I've been wanting to run away from that person. I would never go to their house, I would not like to eat in their house. It's a very bad thing.

So too much of riches is also not OK because it gives you a tremendous ego that you don't see yourself and anybody tries to say anything protect oneself, then such a person feels insulted or humiliated. Not only that, but they try to hold Me and hold the whole thing according to their business ways which is impossible.

See, they have to gain money, they have another attitude because they are miserly. I don't have to earn money or anything. If I am doing anything, I'm, really, in a way, I'm obliging. Isn't it? But they will force on Me all their rules and regulations, everything, without having their own discipline.

So very rich people in Sahaja Yoga so far have been extremely troublesome, I should say, to Me and to the whole organization. They are very narrow-minded. They cannot see the big vision that I have before Me.

Whatever little ideas they have about themselves and about their own thinking, reading, they will try to push onto Sahaja Yoga. It's not My experience once, but many a times. Then somehow or other it so happens that they drop out.

So, too much richness gives you a tremendous ego, worse than even, I would say, a bulldog. It's impossible for a rich man to see that all these riches are outside him. They are not inside him. He has to be rich in heart to understand compassion. Compassion doesn't mean that you give alms to others, or if you give money to others, it's not that. On the contrary, you just have beggars by doing that. Compassion is that works, compassion is that flows, compassion is that manifests. It is not in compassion where you can make it materialise it, “All right, come along I'll give you a hundred rupees." On the contrary, giving somebody a hundred rupees is the worst thing. I have tried this with some Sahaja Yogis who were with Me. I tried to give them some money some time as they were very poor. They became horrid.

Some of them started drinking, some of them took to some other ways and they became sort of addicted to money.

It was impossible. And they tried to spoil as many Sahaj Yogis as they could.

So such people if they come, it's impossible to manage them. They are not Sahaja Yogis because they are aSahaja. They are still sticking to the idea that they have so much money, that they are so rich and they can overpower everyone with money. Not Me, I'm sorry. But only thing I feel sorry for them that they cannot get to God. There is no honesty of seeking in them, there is no honesty of seeking. The elite people whom I have addressed so many places like this, because some people whom I have cured wanted Me to address the elite, so-called. I think they are elated, to Me what they

are. They don't want to be in Sahaja Yoga. They are already eliminated, I sometimes feel. Thousands of them I've addressed, I've wasted My time with them. They are good for nothing, absolutely empty people. They are very happy because they have a few cars, some houses or something like that. I too have all these things, I would say so-called riches. I have always seen from My father's side and from My husband's side. I don't understand what is there to be proud of this emptiness. But human beings are such, a empty vessel makes a big sound, in the same way, an empty rich man makes a very big sound.

Not that the very poor are also good, because those who are extremely poor are busy with their food problems. They have little, little problems and their values are still have to come up to a point. It's only in the middle you can work out Sahaja Yoga better. Those who are extremely rich and proud cannot come to Sahaja Yoga easily. Those who are very poor also cannot come to Sahaja Yoga.

But when this middle part of the river is enriched and starts flowing, then it spreads on the sides and then it can engulf. But you cannot start it the other way round. I have tried.

I have tried both ways and I have told you what happened. Whom I gave money, whom I tried to help through giving money became wayward, useless, frivolous people, got lost to Sahaja Yoga.

And those whom I thought were moneyed and satisfied people had another role to play is to possess Me all the

time, to use Me all the time whenever they wanted, for whatever purpose they wanted to use Me.

And they must know, you cannot possess Me, you cannot possess Me, but this kind of an ignorance still in their minds is that they can possess God, they can possess everything. For such people there are no reasons to come to Sahaja Yoga, to be very frank. And even if they come to Sahaja Yoga they have to know that for Mother richness of heart, understanding of Sahaja Yoga, humility, non-possessiveness are very important.

In this ascent of yours, money is not important at all. Even if you are poor or rich, you get your Realisation. For example, I went to Maharashtra, most of them are, I would say, very poor people in the sense that they are not middle class at all. They are not educated, they are sometimes factory workers or they have small holdings. Not very rich. But they are very good Sahaja Yogis, excellent Sahaja Yogis.

They have such beautiful eyes and such beautiful feeling and such compassion that Lakṣhmī Tattwa is absolutely balanced in them. You know that Lakṣhmī is shown to be a lady and lady who is a mother.

Mother doesn't care whether you are rich or poor. If her one son is rich and another is poor, she'll pay more attention to the poor and ask the rich to give his money to the poor also. She is not bothered. If somebody is in need, she will be the first to help the person who needs.

Now this is a spiritual thing in the spiritual life. The person who is a real seeker, who is a truthful seeker, the Mother will go out of the way to be with that person. And those who are not honest about it, Mother will try

somehow or other cut them short. The problem that lies with human beings is that they do not know what they want. They think they want first of all money. But those who have money, they think they must have power. If they have too much money, they think that they must go into politics because they have had no power. Then they fail in politics, or say they become too much in politics, whatever it is, then they want love from their children which they can't get, because they are too busy or something like that.

So they don't know what they want. Those who believe that by having money will be better off, should listen to all these people who have come from affluent countries and they will tell you how things have gone wrong there, how people are ruined, what's going wrong with them, absolutely they are in a bad shape. You cannot call them human beings because they are so cruel, they kill even their own children and that society tolerates such people.

In India if you hear somebody killing a child, I have never heard so far in the sixty years of My life, but supposing you hear someone has killed his daughter or son, nobody will ever look at that person.

He will not be allowed in the society, nobody will even give any girl in the marriage to his daughter or a son. He'll be absolutely barred from the society. No one can think of such a relationship between children and parents.

And then there are funny relationships also, it's something so absurd, on both the sides on cruelty and on morality, they are so absurd, it's impossible to understand.

So money has given this ego and they say, “What's wrong? What's wrong?" It's absolutely malignant attitude. When you say, “What's wrong?" that means you do not want to keep your relationship with the whole. You do not want to keep your relationship with the Primordial One, the One who has you, everyone within Himself. You are part and parcel of the whole and how can you say, “What's wrong? I do what I like." You just become like a malignant cell.

So at the Nābhī Chakra one has to know that one should not hanker after money too much. Now those who hanker too much after money, may develop their right side better, they may have money, no doubt.

But they miss their left side. Left side is Gṛuhalakṣhmī, they have no Gṛuhalakṣhmī in their house. They are very hectic people, they run about, they run the rat race, they get heart attacks, if not heart attacks, they will get leukemia, they'll get diabetes, liver, all such things, because their attention is on money and not on God.

So either you are on the right or on the left. Those who are very emotional people, extremely emotional, more worried about their family; for them family is everything, the relations are everything, they are like that, they may not have so much of Lakṣhmī because they distribute all the Lakṣhmī. But still they are better people. But sometimes such people who sacrifice so much for others, give up everything that they have, can become crazy because they'll find people do not reciprocate, they do not return their love, they do not understand what they have done.

So going to the extreme of helping others can cause trouble to the person who does this job and also trouble to people who have taken free money from him, because if you distribute free money to people what will happen? I'll give you a simple example of America helping India. When Americans helped India, they thought they were doing a great favour to India, which was a wrong thing. Because whatever they did was lost in the wilderness. Nobody tried to maintain it, it was free. But by giving that they showed the contempt and when they gave some wheat and rice to India there was no grace about it, because they put some sort of a seed in it which created two horrible things in the villages. One was called as congress grass because it came from America. And another was called as a mad acacia. Babool, as we call it, mad babool. These trees have grown so much in the villages that they don't know what to do with them. They have such big, big thorns that anyone who is stung by them can even die. They are very poisonous and if the children get it, they get such poisonous problems that they cannot be cured. This is how American government has helped us. Now who's going to tell them what you have done so ungraciously? It was better to starve than to get any help from anyone. Long time back I had said that it is better to starve in this country than to get any help from these wretched, horrible Western countries who think no end of themselves.

You just pamper their ego for nothing at all. What have they got? They have just plastic affluence.

But this ego out of money makes them so stupid that they don't know what's happening in their own country.

How their country's going down in every way. How their people are going down. Either they are in fear or they are abandoned. Otherwise they are communist or they are so-called capitalist where they are just abandoned. If you go and see that country, I mean you can't sit like this anywhere and talk in the outside, somebody might come and murder somebody. If you walk in the dark you can be murdered.

In America, so-called advanced country of America, in New York City.

So this kind of riches we are trying to aspire, especially people in Delhi are very anxious to aspire lot of money. I don't know why Punjabis, Gujaratis and Mārwadis have taken to this. Mārwadis are another style. How the Punjabis and the Gujaratis are trying to acquire the money. And when I see them abroad I just don't know if they are anywhere near India. Horrid people. They have no culture left in them that is Indian. They are absolutely outward. They think no end of themselves, they think they have reached the heavens.

If you see their Nābhī Chakra, you'll be amazed, all of them suffer from horrible livers, high blood pressure, diabetes, heart attacks and they drink like fish, especially Sardarjis.

I was surprised who are supposed to be in the name of God, they drink like fish. They are very particular about wearing a Puggadi and a Dhari, but while drinking they don't mind. Every Sardarji you go to has a big bar in his house, where even a lord does not have because it is regarded as very vulgar in England.

Without learning any aesthetics of that country, they have become just like agriculture, there is no culture. Is a fact. This is what money has done to them, they have no respect for themselves.

So this Lakṣhmī Tattwa is to be balanced. Same about these Gujaratis who have gone. Another kind lives here, the Mārwadis. Less said the better about these horrible Mārwadis. I don't think anyone of them will ever get Realisation or a place in the Kingdom of God.

They are blood suckers. They are not human beings. For money's sake, they'll suck the blood like juice, suck the blood and now they had a nice time.

This is not a world for you to seek money. You have come on this earth as a human being to seek God, to seek your Spirit, to be one with your Self, to be in that peaceful place which is the Kingdom of God, which is the Kingdom of Heaven and not to jump into a mire which looks very beautiful but is not really beautiful. It's agonizing, it's terrorizing.

People can't sleep if they have too much money, because they don't know what to do with that. Here also all those who have got money, they don't know when the income tax will come on them. I have solved My income tax problem by having no income at all. I have no income, no income tax, so I'm not worried about the Income Tax Commissioner. He cannot control Me. Best is not to have more income that is to be taxed, otherwise you'll have to have another income tax lawyer like My brother is.

I told him, “I don't need you at all, all My life, thank you very much." You get so absolutely free, on top of the

world if you have no income. Like if you want to solve your car problem, never learn driving.

Somebody drives you down or nothing, you can walk with your feet.

The accumulation of all these nonsensical things have caused us all this tension, so-called: “How much we have to pay, what is the income tax, tomorrow the police is going to come in my house?" If they come to Me I'll say, “All right, have everything that you can. Nothing there, certain bills which I have not paid, that's all." Just let them pay. One has to live with complete freedom in this world. And to achieve that freedom, one has to know that the priorities should be all right. If money is your priority, you have it.

No, not Me. If you want to give Me money, “No Sir” I won't at any cost. You can give Me flowers, this, that, all right, but no money at all. I don't want to know about money at all, it's a headache.

In the same way, we do not realise that having relationships, brother, sister or son, this and that, is another big headache. That doesn't mean that you should start beating them, but people can sell their country for the sake of their children. It's a very dangerous thing, horrible, that kind of an attachment, the mamatva [sense of ownership].

This is my son, finished. If he's your son then you can murder anyone you feel like, you can do what you like because he is your son. He is not somebody's son whom you are murdering? This mamatva that comes, “My husband." Specially our Indian women. “My husband" immediately starts problem.

All this comes out of ignorance. Of course, love has to be there. But love never gives you attachment, because it is wise, it is wisdom. Supposing in a tree the sap of the tree goes and gets fixed in one fruit because it loves. “It's mine." Then what happens to the rest of the tree? It dies and that fruit also dies.

So this mamatva has to go out. But by telling it will not go, by just advising it will not go. Even if you suffer, I have seen so many people coming to Me, “My own father deceived me. My own son deceived me." I said, “Which one is your own? The one who deceived you is not your own." “My husband." There are some ladies who eat My head out of their husbands. “My husband did this, my husband did this, my husband did this." Baba, why don't you hit him hard and finish with it? But it's so much accepted, this mamatva, this attachment. Attachment to money, attachment to people, attachment to this is nothing but a hook which hooks you to baser levels. You have to rise above and then you really enjoy the beauty of richness. As I told you the other day, I see all beautiful things. It's nice I don't possess them. See now these carpets are spread here. If they were Mine, I should worry, “Oh God, now I hope they are not going to be spoilt. I hope nobody sits on them. I hope they are insured, so nobody runs away with that." But when they don't belong to Me, I'm enjoying them better. Other people's things is a better idea.

This myth carries us to such an extent of stupidity that sometimes I feel whether these human beings are human beings, or they are their possessions. Their Spirit is lost, everything is lost, they're not bothered.

But if their little position is lost, they weep and wail, as if they are dead, their forefathers are dead hundred times.

But people like Me are just batchas, emperors. They are not bothered. To them comfort cannot capture, they don't need any comfort. If you have comfort it crawls upon you, it makes you a slave, too.

If you seek comfort you are in for enslavement, take it from Me. Any kind of comfort. It's only human beings who can become really so crazy. No animal can become.

There is another type of a comfort, is that a mental idea that everybody must appreciate and that you should be able to overpower others. This also comes I think from Nābhī Chakra. Is a kind of a feeling that you should be able to overpower many people, they should look at you.

These days in London there are women who are suffering from a funny disease called anorexia, where they just don't eat. Women just don't eat because they should be thin and skinny. For what? For what you should be thin and skinny? Because you look attractive, but for what? I don't think skinny people look attractive by any chance. Horrible they are. They create only pity and you feel repulsive about the whole stuff.

Once a beauty queen came to see Me. I thought she was a TB patient. And I said, “You look all right but it seems you are a TB patient." She said, “No Mother, I've got a beauty prize." “Yes? Who were the people? Doctors must have given it because they want some patients there." This is the trouble, we go out of the way to trouble our Nābhī, not to eat your food, fasting. If you want to fast this life, next life you will not have any food. Thank you very much. No food. Fasting? All right, you'll have a

permanent fasting. What do you say? You don't have to do any fasting. Why do you want to fast? And even if you want to fast because you want to change the timing or maybe for your health's sake, it's all right. But why in the name of God you want to malign Me? You have got everything to eat and you don't want to eat. Those who have got food to eat, they don't want to eat. Next life they become poor and then they blame the rich.

But in last life you'd been wanted to fast, so this life you are not given any food, because you asked for it.

And that is how also the Nābhī Chakra gets you twisted, when you fast like mad. There is no need to fast in the name of God. God has given you all the wealth, all the beauty, all the love. Actually in Sahaja Yoga if you fast in My name, I think it's horrible because if you want to trouble your Mother or to make Her uneasy, or to take a revenge on Her, then you say, “Mother, I'm not going to eat my food." Then Mother is finished. That's the best way to conquer Her. To say, “Mother I'm not going to eat my food." So this kind of a mad fasting is also very bad for your Nābhī and when you do that then you have a problem because you are invaded by your left-sided, what you call, beyond the Iḍā Nāḍī, you have the collective subconscious; and you are invaded by them. And you are in for trouble, physically, mentally, emotionally.

And mostly those people who fast are very hot tempered. The day they are fasting day is there, never go near them. Because they are already planning what they are going to eat. And in the morning they plan and they don't get it, so they are very angry for that part.

All these aSahaja things are not going to help you. You have to be normal people. You don't have to put up into tension yourself for Sahaja Yoga, nothing. Be normal. Be nice people. Don't torture yourself.

That is one point on the Nābhī on the left hand side and on the right hand side: don't get into indulgences.

Don't pamper yourself.

Both things are the same for Sahaja Yoga. Whether you starve or you overeat, is the same. There is no difference between the two, because if you are not on the seat, whether you are on the left falling on the right, does it make any difference? So to be on the seat is to be in the blessings of Śhrī Lakṣhmī. And I have described to you how Śhrī Lakṣhmī is a lady and in Her left hand She has got two lotuses and the right, one lotus and right hand another lotus on top, which shows a person who is balancing. She's balancing on a lotus. Imagine. She's standing on a lotus. That means She is balancing. And She's balancing, She's standing there and She is holding two lotuses in Her hand showing that She's like a lotus.

A person who is a rich man, Lakṣhmī Pati, has to be like a lotus, warm, pink, warm. And even a horrible thing, like wasp-like thing. I don't know what you call it in English, you don't have that black thing. We have a very black wasp, you see, which is hard, hard like nut and has angular thorny legs. That black thing comes in and is good for nothing, but it comes in for the residence, for the ashraya, the lotus keeps it on top of it's corolla, which is a very, very soft thing, with all love. And in the night it closes down so that the poor insect who is just like a nut should not get any trouble from the outside weather. Like

a mother who takes the child in the armchair, that love should be there for a Lakṣhmī Pati. How many are Lakṣhmī Pati's like that? Have you seen any? If they see somebody who is coming with money propositions, then they may open their doors. Otherwise, they have no love for anybody. For those who come for their ashrayas, for their help, they are not there.

On the other side are the people who are so repulsive. They are not like lotus. There is no fragrance.

They are such miserly people that they stink of miserliness. While the lotus gives its fragrance through that mud, to that horrible thing that even the little worms which crawl upon those lotus petals smell of this beautiful fragrance. This is what it has to be. It has to give. It has to be beautiful. It has to be cosy.

It has to be welcoming.

Then another hand is giving. The Lakṣhmī is always giving. She doesn't receive; She just gives. If you are really a Lakṣhmī Pati you don't want to have anything from anyone. You don't receive. If you are really rich, who can enrich you more? What can you give to a person who is fully rich? There is no way of entering into it now it's all up to the brim. He's rich up to the brim. Then what do you give? You cannot give anything. But where you have to give means that he's a beggar, he's still a beggar. All of these so-called rich people who still are hankering money are still beggars, they are not rich. They may think themselves. Empty vessels, but they are not rich because they are still expecting money.

So, it is important that we should understand, the money is not the way. Money takes us away from Dharma. It

takes us away from God. It takes us away from reality. It covers our eyes. We don't think that we have to follow a path of righteousness and of virtue because we think we are rich, God is going to be afraid of us. We can even purchase Him and can manage Him by giving some bribes. That's not so.

You must face yourself. You have to face yourself. That it's not the money that's going to give you that elation, that higher life, but it is the love of God, the honesty of seeking, honesty.

That is the quality of this Chakra is the Satya, Viṣhṇu, is the Satya. He's the Nārāyaṇa. Nārāyaṇa means Satya.

So there cannot be Satya Nārāyaṇ, isn't it? Nārāyan.

is Satya, then how can there be Satya Nārāyaṇ? But we have many Satya Nārāyaṇa Pūjās. For all these Satya Nārāyaṇas, Sahaja Yogis are not supposed to go. They can only go to Nārāyaṇa Pūjā because Satya Nārāyaṇa is that path which is added to it for camouaging, is meant for these horrible Brahmins who make you pay. For what? Sahaja Yogis are not allowed to go to Satya Nārāyaṇa Pūjā. They can have Nārāyaṇa Pūjā. And what is Nārāyaṇa ultimately becomes? In the Nābhī Chakra Nārāyaṇa existed since He was created by the Devī.

And It looks after the seeking, the nourishing of the seeking like a father and then It incarnates again and again and again to help our seeking to a higher position and a higher position till it reaches a point where you start seeking God Almighty.

Then you jump into the Shakti of Mahālakṣhmī. Then you are in the hands of Mahālakṣhmī Shakti.

Means Lakṣhmī evolves into Mahālakṣhmī principle.

Now this Mahālakṣhmī principle resides in the central path of Suṣhumnā. And this central path of Suṣhumnā is to be established fully and awakened when the Kuṇḍalinī rises. When the Kuṇḍalinī does not rise, this path is kept absolutely black. It is absolutely black, there is nothing in it except for the deities who are lying without any light. When the Kuṇḍalinī rises, then only these deities get awakened and when they get awakened this Suṣhumnā path, this central path of Mahālakṣhmī starts acting as the balancing power, to begin with at the Nābhī Chakra.

So Nābhī Chakra is surrounded by ten Gurus, the Prophets who give you the balance, who come on this earth again and again to give you balance in life. They tell you, “Don't do this, don't do that." But we don't listen, we don't accept it.

We may say that we follow such Guru, such Guru. Like, you know Muslims are. They say, “We follow Mohammed Sahib." Now if Mohammed Sahib has said anything it is that don't drink, is the thing he said.

But I've yet to come across a Muslim who doesn't drink. They may not drink in Riyadh because they'll be killed there. But if they come to London, they drink. Actually, when My husband went to Saudi Arabia they said, “You are the only Muslim we have ever come across." It's true. Whatever is said to them, they do just the opposite of that. At that time there were no cigarettes, no tobaccos, so He didn't say about that so they have found a loophole. Muslims smoke, doesn't matter, because Mohammed Sahib never said.

Mohammed Sahib had to take another birth to come as Guru Nanaka to tell them, “Oh, God. Now you are smoking this horrible thing has come, now you don't smoke." But who will accept that Nanaka and Mohammed Sahib were the same people? No difference. Same thing it was. We can prove it in Sahaja Yoga. We can prove it, how important it is that we should know that they were all the same and that they stood for the same thing, but at a period.

Now today you have got ganja, I don't know the names also of all these things what you drink and smoke, God knows what. Human beings are really clever to get everything that can destroy you. It's like, call a bull, `Come and hit me.' It's like that. If there's not a bull then you'll like ask a buffalo, `Come and hit me.' Now there's no buffalo, all right, you ask an elephant, `Come and stampede me.' It's like that.

Human beings are so stupid.

So now supposing, I say if I write down a list of all the thing you drink and smoke, I don't know how many things there are in this world, then you'll find out the third thing when I die, that “Mātājī didn't say this one." So we should do it. Very intelligent. All the time destroying your central path and nicely managing through that. Is this the way are you going to go to God by any chance? Is this the way are you following the great incarnations who came on this earth? So the balancing comes through Nābhī and Nābhī looks after you and teaches you how to behave. For example, now your left Nābhī is Gṛuhalakṣhmī. GṛuhaLakṣhmī is the Deity of the household.

But if you have too much outward type, you're running a madness.

So early in the morning you get up, read the newspapers. Is against Sahaja Yoga again. Not to read newspapers in the morning time. You can read it in the night, but not in the morning. Because if you read it in the morning, you'll get upset.

And poor this spleen has to pour in more red blood corpuscles and it becomes mad and fails you.

On the contrary, in the morning talk to your wife, talk to your children, look after your Gṛuhalakṣhmī Tattwa. The wife also has to be a Gṛuhalakṣhmī as I told you.

Then you have your food properly. Sit down and eat properly. But no, just after that, upsetting that Nābhī, you jump into your car, taking your breakfast in your hand, eating on the way, honking at people, getting angry with them, the wife is calling, “Come along you have your breakfast!" Nothing doing. You are on your way on a special work, you end up with leukemia at least, minimum of minimum, if not with heart attack.

Leukemia comes from left Nābhī, when your Gṛuhalakṣhmī is ruined. The Deity of Gṛuhalakṣhmī is Fātimabai, the daughter of Mohammed Sahib, while the sister of Nanak Sahib is on the left Viśhuddhi.

You'll see that. Nanaki.

Now this aspect of life we never think about. When you get leukemia, then you'll come to Mother, “Please cure me." And if you are rich, you will see to it that I cure that person. If I don't cure you will sit on My head. You'll be in tempers on My head unless and until I cure your

leukemia. But if I tell you, “My son, you take it easy, life is not for getting wretchedness out of you. What have you gained out of all this running about? Nothing. But this horrible left Nābhī by which you are suffering, your family people are suffering. Only person who has gained is the doctor or the doctors or the hospitals." They won't listen.

And you know leukemia is such a fast developing disease of cancer that one can pass out within one month, doctors will tell you, at the most you'll live for one month, that's all. They'll take all the money to give this certificate, very nicely. But why have that? Be patient with yourself. Be kind to your Nābhī, look after your Gṛuhalakṣhmī.

All kinds of diseases of the stomach come from this imbalance this way or that. All these great Gurus came on this earth to give us balance, to teach us balance and tell us, “Don't do this and don't do that." All the Ten Commandments. But to us these Ten Commandment have no meaning.

Now I'll touch a point which is very important today for you people to understand about nonvegetarianism and vegetarianism. Because this subject I wanted to handle, because if they are vegetarians they can't bear to see that Mother says it doesn't matter if you are a non-vegetarian, because it doesn't go against your awareness. It does not. But drinking does. Drinking does go against your awareness. But not eating meat or not eating meat. But one has to understand. Now somebody told Me that in Gītā it is written that those who eat meat are Tamo Guṇis. I am surprised at Gītā itself. Because

Śhrī Kṛiṣhṇa Himself in the very beginning, has told Arjuna that you should go all out to kill all these people, even your relations, kill, actually kill human beings. Your relations and your Guru also is to be killed, because I have already killed. Nothing is going to be killed by you because they are already killed. And He gives so many explanations that it should not be done, but He said, “No, I tell you, you have to go and kill. Surrender yourself to Me and I'll take care of them." So how did He preach this, I just don't understand, in Gītā. Now this seems to be a new introduction that the people who eat [meat] are Tamo Guṇis. They are not, they are never. They are Rajo Guṇis.

If you eat meat you become Rajo Guṇis not Tamo Guṇis. Tamo Guṇis are the people who eat carbohydrates, we have seen it in Sahaja Yoga.

We have two types of diseases, one is lethargic organs and one is active organs.

So those who are lethargic having too much carbohydrates and those who are overactive are having too much proteins in them. I mean if you take proteins, in the science, scientifically, will you become lethargic? I mean ask any doctor.

And then the doctor says Gītā is all humbug because it doesn't understand what it is saying. And while you say like this that “We must follow Gītā." I think somebody has gone wrong there and has written something wrong in Gītā as they have written in Bible, they have written in every book.

I'll tell you what they have written wrong in Bible later on when it comes to Christ. I think just some people have put it there for oppose.

If you eat too much meat you get Raj Guṇis and Raj Guṇis become as I have told you right-sided people, become very aggressive and they become ahaṁkāris and they can harm.

But the people who just eat grass can become lethargic, absolutely lethargic.

They will have lethargic heart if not active one, they will also get heart attack. They will have lethargic intestines by which they will get tremendous all the time passing out of the stools, they'll never be able to digest any food, they'll be very weak people.

So those people who have a lethargic heart or a lethargic liver or lethargic intestines should take to proteins. I'm not saying meats, but proteins. But a vegetarian doesn't take so much proteins. It's easier to take meat, there's no harm. But those who are active people should take more to vegetables. It's sensible. Guru Nanaka ate all the meats, was he a bad man? These Mārwadis who are supposed to be absolutely abstaining from even from lahasoon [garlic] and pyaj [onion].

Was He worse than them by any chance? What about Buddha, Himself? He ate meat because He died of eating raw meat, Himself.

Only thing you should not eat the meat of animals which are bigger than you and not of a cow which is an Indian cow. Specially Indian cow. Also bigger cows are not good because they give you a problem on the teeth. But smaller animals, even with Jainism they said that you

must save the bullocks, the cows and you must save other animals, but they never said you must save goats and you must save chickens.

Because Mahāvīra knew we cannot give Realisation to chickens. What is the use of saving chickens and mosquitoes and also bugs? Of course they are doing like that.

Some Jain people save bugs and put it on a human being and they take the blood of those human beings and they are paid for it. It's absurd but they do it. For them bugs are more important than human beings. Billions and billions of bugs cannot make a human being.

All these absurd ideas we have in this country.

So when I say you are not to be a vegetarian or non-vegetarian, you have to see what you need and eat that.

But all the time your attention is in food itself is wrong.

So there is no good in you people getting into these problems of vegetarianism and non-vegetarianism. Of course in the Western countries people should take to vegetarian food, not absolutely, but more than what they have, while the people who are in India who are vegetarians will have to later on take to meat. Otherwise they will have lethargic heart. I'll cure them once again they will have problem, then they will have to go for a bypass. Save money there? You cannot.

You will have lethargic intestines, then you will have lethargic liver. You will have all kinds of cirrhosis, or maybe on the hand you might get all kinds of rashes and things like that, allergies, all these problems will come.

And then ultimately such people look so peaceful because you see, they are like cabbages.

Yes. If somebody is like a cabbage then how do you give him Realisation? You can't give Realisation to cabbages can you? We have to have here chivalrous people, brave people, warriors. You have to fight the evil forces and what can these people who are cabbages going to do for it? One has to understand the heart, the reality and not put your conception. Because you are born in a Jain family and that's why you want everybody to eat grass, is wrong. The one who has to eat protein must eat protein.

Now what is the food for Sattvik people? You can't live with it.

So what I eat? Channa. Can you live with channa? Is fruit. Channa, or you can eat meat. But not very heavy meats, lean meats and ghee and what I eat the most is honey. That's My food. Honey I eat, you know that, honey I drink. But you can't live with that can you? So you have to eat little carbohydrates. Doesn't matter, but you balance yourself in Nābhī Chakra.

But there should be no attention on food at all. Actually if you ask Me what I ate in the morning, I won't be able to tell you. Really I'm very bad because I have no attention on it. Whatever one gets, eat it and you don't feel like eating, don't eat.

What's so important is to enjoy every moment of your life. If a person is finicky about food, specially Indians are, is very dangerous for Nābhī Chakra.

Because those who are mad after food and about Nābhī Chakra are extremely hot-tempered, I think. I don't know what the word in English is but in Hindi we call it

chichode, irritable and these chichode will make their wives' lives miserable. They will come and tell, “In that house I ate very good curry nuts." So that poor lady is running after the curry nuts.

We Indians are so much food-minded. You can't imagine, they won't believe we are supposed to be starving people.

But we are so food-minded that once there was for these Bengalis, supposed to be Mukha Bengalis, I must tell you about them. They had raw fish which they get it from the Central India and people couldn't get fish so they were starving.

So Bombay [Mumbai] people very graciously sent one shipload, because I know that, I was part of it, to them as a gracious act that let the Bengalis eat the fish.

They said, “What? We are not going to eat sea fish, we are Bangladeshis." Threw all the fishes in the sea. It all become sardana [rotten] and it was thrown into the sea. Can you imagine? Nobody will believe in the West, this is how we are fasting and that is how we are poor people.

Can poor people afford to throw away one shipload of fish in the sea because they want *[UNCLEAR* raw/roe] fish? We are so food-minded that our Nābhīs are always like this. And our women are to be blamed because they know to control their husbands, they are spoilt.

The job of a woman is to be a Gṛuhalakṣhmī. To have ideals before the family, ideals before husband, ideals before the children. The house should be ideal, should be a warm house where everybody's welcome.

The wife's job is to keep her Nābhī all right, the Nābhī of the children all right and the Nābhī of the husband and Nābhī of all the people who come to her house. She has to lead a life of auspiciousness, of kindliness, of religious nature. She has to be a soft-natured woman. But this is all missing, only thing she is worried with, how to please the husbands. Because that's one of the big jobs for her.

So to keep our Nābhī all right we have to understand as Sahaja Yogis that we have not to pay so much attention to food. That doesn't mean you eat all dirty food. But it definitely means that when you eat your food, you must see the vibrations of the food. You must always give vibrations to the food. Eat the food which is vibrated.

Certain foods, now supposing if I have to go and eat in any one of these big five star hotels, next moment I vomit, I always vomit. If somebody invites Me in a hotel, I start thinking, “Baba, now what an ordeal." Because it is not cooked with love.

That's what it says [Marathi], “He likes the little berries of Shabari." [Marathi.] That means the love that is expressed in that food is what we should care for and not for the lavishness, not for the show of it and not at all for your own taste, but the taste of food should be that it should carry love. Let your tongue feel the love. That is the best taste and whatever is cooked with love always tastes very well.

So when you cook, cook with love. When you eat, eat with love. With kind words to the person who has cooked with love and above all, count your blessings, count your blessings and think of others who may not have had food today.

This is the Lakṣhmī Tattwa, is where the hand is like this, where it gives and there's a hand where it gives protection to people who need money. But not in a way we do it, the way Americans do or Russians do it. We do the way Lakṣhmī does, that this protection does not get out of hand. You give it without telling anyone. Just because you have to give you give and actually you do that. If you have given, as My father said, one rupee to someone, run away from that person as soon as possible with the speed of one mile, he said. But if you have given five rupees, run away from him at the speed of 500 miles. It's very practical. That is how we have to give.

This is the Lakṣhmī Tattwa, is the Nābhī Chakra about which I have told you. It's a very important Chakra, because today you are here because in your Chakra, Mahālakṣhmī Tattwa was awakened because you wanted to seek God. Because you wanted to come to God. You have not come here for money. You have not come here for anything else but God. Your seeking is in God. You want to know the truth about God and you want to have God. You don't want to put your ideas on to this, but you want to see how Mother wants us to receive the blessings of God.

So become that as we seek the love of God, the grace of God.

The Lakṣhmī has to be gracious and the Mahālakṣhmī is the One who is the gracious lady, is the graciousness in you. The grace that must come evolved into your personality. Within that grace he feels the hankering of the Father. The Father, the Nārāyaṇa. He wants to have His blessings and that is how the first, the truth, the

seeking of the truth rises in you and that is how the honesty of seeking is blessed when the Kuṇḍalinī rises. She first gives you, first thing that you get is the truth, by enlightening your brain.

When I will tell you about Sahasrāra and about Āgñyā, I will tell you how this brain becomes a receptor of the ultimate truth, how truth is spread, you start receiving the knowledge of absolute truth. How this brain when enlightened gives you the power to know what is truth and what is not truth and there are no alternatives.

This I'll tell you later on when the Kuṇḍalinī I'll describe at the brain level. But for today I think Nābhī Chakra is very good.

For all of us, for India specially, our Nābhī Chakra is very important, that we should know that God Almighty, the Nārāyaṇa, the Viṣhṇu, is the One who gives the kshema after Yoga. He says, “Yogakshemam vahāmyaham” He gives the kshema.

And we are sinning against the God when we don't believe that honest and virtuous and righteous life will give us the kshema as promised by God Almighty. You are sinning against our Father, while in the West they are sinning against the Mother on the left hand side, because they have forgotten that immoral life is an insult to the Mother Power of God.

So both things are important, whether in the West or East, is important that we should not sin against the Father and sin against the Mother.

I hope I've tried to tell you everything in such a way that you do not feel hurt. Because all of you come from different, different types of lives; different, different

conceptions; different, different Gurus and you can get confused about it.

So, in Sahaja Yoga you should allow this to work out. Allow the light to come in and don't get confused, don't get upset. Here you are to seek God and not to sit on what you have known so far, or which you have heard so far, or whatever you have found. Because that has not given you anything whatsoever. Like one of My disciples who's a big officer and one day he told Me, “Mother, I don't know about Gītā, I don't know about Rāma, Kṛiṣhṇa, anyone. I know You, because You are the One who has given me Realisation." Of course after knowing Me you will know all of them. But it is better you know Me now, because Those are no more here. It is I Who is sitting here, so better know Me first and then you will know Them better than what you have known Them before.

So let us compromise in this point: that try to understand it through Sahaja Yoga. Everything can be proved. Whatever I have said is absolute truth, nothing but the truth. But you allow yourself not to be bound by any previous ideas and previous conceptions. But let it be open mind to see what I've said, it's just a hypothesis, let it become a law.

When you see it yourself, when it becomes in your heart, on the vibrations, when you see and judge what I've said, you'll be amazed that Nābhī Chakra which you feel on these fingers, even the children can tell.

May God bless you all! Thank you.

Tomorrow I'll tell you about other Chakra called the Chakra of the Devī, Herself. If there are any questions, I've told you, you better write it down. It's always worked

out very well. I think now we should go in for meditation and try to get your Realisation.

Will you please put your hands towards Me, like this, just in humble way. Because you have not known so far and you will know it when you will know it: So you put your hands towards Me like this and as I've told you these are five Chakras, sixth and seventh Chakra is here is on our hands. I must tell you today I met some Kashmiri Muslims, that's a good idea. Suddenly they did feel for Me something. I don't know how. And they said, `Are You the Mother?" I said, “Yes, I am." They came to Me and then said that “You must tell us about Rūh, about spiritual life, about Spirit." They came to Me. I said, “All right, you put your hands towards Me like this." They put their hands towards Me and they felt the Cool Breeze. And they said, “This is what it is.

Mohammed has said that your hands will speak. This is it. That's the truth." I said, “Yes, when you have your second birth, you'll be rid of all the nonsense of these so-called religions which are separating you. They were never meant to be separated, they were meant to integrate you. But you have done it, doesn't matter. Now by God's grace Sahaja Yoga has come, you'll have second birth.

So all the things that are attached to your birth will be finished and you'll be a new person having a new life in which you forget all that is attacking you, is attached to you, which is dragging you, which is making you think, think, think but not ascend." I'm very happy, these simple Muslims who met Me, they were in a shop selling something and they were so sweet and so beautiful. They

didn't say that `You are not Mohammed.' Nothing of the kind.

They said, “This is what Mohammed has said, that `At the time of the Resurrection, your hands will speak,' and what are these people fighting for?" You see. This is what it is.

May God bless you all! Let us have now both the hands towards Me and just close your eyes.

[Shri Mataji gives Realisation.]

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Today again I must thank Mister Swanowaphala for singing such a beautiful song about the Devī. I was very much impressed the way Patrick told you that they are confident that they can solve any problem.

That's what it has to be. That's the sign of a Sahaja Yogi who has reached a very great height in his understanding about himself and about others.

The Chakra of the Goddess lies behind the sternum bone in the spinal cord. This Chakra is placed above the Bhava-sāgara, above the Void, as we call it in Sahaja Yoga. And the bridge that has to be crossed by the bhaktas, by the seekers, is guarded by. She's the one, She helps Her children to come through that passage when there are negative forces trying to attack on a seeker.

This Chakra is placed at the back of the sternum bone as I told you. In childhood, the antibodies are formed in the sternum bone. They are the warriors or the Sainikas of

the Devī. Until the age of twelve years they grow and multiply and ultimately they all get distributed all over the body and a human being is made able to face any outside invasion on him. These antibodies know how to fight. They are extremely confident and they know who are their enemies. They've all these messages built in themselves.

So when the anti-God element enters into the being through any process, say, through food, through words, through action, through devilish people, or black magic, these antibodies combine together, collectively fight the invaders.

Those who do not have their central Heart properly developed suffer from tremendous insecurity all their lives. When they are children, you try to control them by frightening. These children later on become extremely insecure. They are afraid of darkness, they are afraid of night.

Some of them are afraid of everything. Because the antibodies that are built in the body are not sufficient in number and being this center so weak, the person feels extremely insecure. Later on in life when the child goes to the school or he tries to work out something for the future, then also his confidence can be shaken by parents, teachers and outside people.

So it is very important to understand children who are growing.

In the West they analyze everything and try to put human beings into compartments. First the child, is a child according to them, child has no innocence and he's extremely selfish. Second part is adolescence, which they

think is a very arbitrary, moody stuff. In India, we do not know that there is something like adolescence. Now these adolescent people form a group and they start criticising or making fun of all the elders. At a very young age it starts. First they make fun of the teachers, then of the parents, then of all the people who are senior to them. They start becoming extremely active in their brains because they see too many televisions and things like that and then they start behaving at a very young age in such violent ways that one cannot imagine.

I used to live about twenty-five miles away from London. And every time I would go to London, I would find some children doing some sort of a mischief, somewhere. One day some of them entered into My compartment and they started pulling out all the covers, thrusting their knives into the seats, opening out all the upholstery. I was just sitting and watching.

So I said, “Now are you tired? Please sit down. What's the problem?" They said, “We are all very angry." I said, “For what? Why are you angry?" Said, “We are just angry." I said, “But you have to be angry for something." They were children going to good schools definitely, wearing very good clothes. And then I had to, when the train stopped, I called the ticket collector and told him that these boys have been doing all this hooliganic, hooliganism in the compartment and you better look at it. And he came in and he said, “this is a common thing" and then somehow or other he took them out.

But the only thing I felt about them is, that all of them had their Center Heart catching. On the Kuṇḍalinī, they were catching their center Heart. But when they saw Me,

they sat down. They were quiet, they listened to Me. I settled their center Heart. And most of them said, “We are angry with our mother." “Why?" “Because our brothers are angry." “But why your brothers are angry?" Then I discovered that Freud has given these funny ideas against the mother. Mother itself, can you imagine! What a anti-God activity it is.

To an Indian, Mother is the primal thing, any Indian. Because his sense of security lies in the mother.

Even if the father is hot-tempered, is angry, still they depend on the mother. Because mother knows when to get angry and when not to get angry. She has the discrimination. And she is the one who protects them.

The idea of Mother is completely blasted in the West and this is the reason why the children of that country feel so insecure and when they grow, they are extremely insecure. You won't believe that all the time they are polishing their brass, cleaning their house, but not even a rat enters their houses. And if they have to talk to someone, they'll make a person stand outside and talk from inside, specially in London, because they are literally frightened. Nobody will believe, the British who ruled us, are such frightened people. But they are. They are frightened of each other, they are frightened of themselves. The reason is, the Center Heart is absolutely weak.

I've told you the first reason, the family insecurities. The child does not know when he comes back from school, whether his mother would be there or she would be gone. They don't have mothers who can bear a lot from the husbands and smile and show no signs of their agony

to their children. But the mothers in that country, I've seen, always try to use their children from all kinds of emotional blackmail, you can call it. They try to torture the child by telling all the things the husband is doing to them and whatever is the problem they are facing with the husbands.

So the child is not secured by the mother, but, on the contrary, child starts giving security to mother there. At a very young age it starts and the child becomes extremely negative and left-sided. He feels that he's born in a place full of hatred, insecurity and fear.

When the bhaktas are born in those countries, they are also the same way. Because they think if they have to go to a Guru, the Guru, as known so far, tortures them or extracts all the money, takes their pareekshā [tests] and he sometimes leaves them high and dry on the streets.

But in our country the Goddess has taken Incarnation many a times. Thousands time She has taken here Her birth, whenever the bhaktas called Her, when they are pestered by the negative force, She came on this Earth to save them. These things used to be just accepted by people, but never were really accepted in their hearts. People thought these are some sorts of mythological stories that the Goddess came on this Earth and She tried to save the people. They could not believe that there could be a Shakti who could be born, who could fight these horrible Rākshasas and kill them and save Her children, Her bhaktas, from agony. It was too much.

But today in Sahaja Yoga, you have seen that when Kuṇḍalinī rises and stops at the center Nābhī [Heart], you have to say the mantra of `Jagadambā' and the Kuṇḍalinī

rises. That means, She resides in the Center Heart and when She is being worshipped, the Kuṇḍalinī rises. This center has got twelve petals. But the Goddess has thousand hands and thousand eyes. She has 16,000 Nāḍīs to work out Her different aspects of enlightenment. But the first thing She has to do, through Her generosity and kindness and compassion and patience, She has to suck in the sins, the Pāpavimochini. The sins of human beings.

One of the sentences in Bible was, “Wages of fear is sin." Or you can put it the other way round, “The wages of sin is fear." If you have fear, you are committing a sin against your Self and against God. Because, if Mother is Almighty and She can solve all your problems, you are under Her protection, then why should you have any fear? That means you do not believe that She's that powerful. When a person is frightened, this center start breathing fast, giving rhythmic instructions to all the antibodies. With that you feel you are getting a palpitation in the heart. This palpitation is nothing but a signal to all the antibodies to fight the emergency of an attack.

But when somebody builds up insecurity later on in life, it becomes a physical problem. If they have insecurities earlier, it is an emotional problem. But later on in life, when one develops a insecurity, any kind, like a wife is insecure about her husband; husband is a loafer or a bad man and carrying on with other women, so the motherhood of the wife is challenged. And when her motherhood is challenged, she may get the weakening of

this center, by which she may suffer quite a lot and may have even breast cancer.

These insecurities can be also self-made, imaginary. People can just think about it and build up some sort of insecurities, which are of no actual existence.

But such fears are very much more in the West. Because the life in the West has no mooring, has no explanation. Whatever you ask them, they'll say, “What's wrong?" A husband will say, “What's wrong?" in having a keep. And the wife will also say, “All right, if he wants to have a keep, let him have it." In India, no woman would tolerate such a situation. She would starve, she would do everything, but she will never touch a man who has a keep.

So the basis of the strength of Indian women is their sense of chastity. The sense of chastity in the Indian women is so great that nothing can deter them as long as they are chaste. But if they are not chaste, then fear settles in them very fast. Chastity is the strength of women. And that's why those women who have fear, mostly, have a problem of their chastity being challenged. A woman who is frightened that her chastity may be disturbed, also can develop a problem with the Heart Chakra. Such women can develop breast cancers, breathing troubles and other kind of frightening diseases on the emotional level also.

This Chakra is ruined in women when they lose their only child; because their motherhood is finished, they feel. And that is the worst thing that can happen to a woman, if she's a woman. But if she's not a woman, she doesn't feel much and she just behaves in a very manly way. And

that's what I've seen in the West, that women really don't much care when their children die. But it is because they are not women. If you are a woman you definitely feel for your children and their death. But after some time, such a woman comes back again and she accepts the life as it is, for the sake of her husband, or may be if she has more relations or other children. She becomes extremely powerful as a reaction to what has happened to her.

That's only possible if your center of Heart is all right. Such women do not grudge, do not complain, are extremely serene and can bear up lots of things. They are extremely tolerant and can go to any extent to help their children, but they are never spoiling their children. They never spoil their children, because they understand spoiling is much worse than beating the child. They never spoil the children, nor ever pamper them and never get dominated by their children. They know, “I have to guide the child and have to look after the child." So they look after all the ideals and righteousness and the virtues of the child.

And if he tries to get out of it, they go all out to win him over back to virtue and to better life. But those people, those women, who do not care for actual growth of the child, may just avoid it and escape it.

In the men, this Chakra is caught up if they have lost their mother very early, or if their mother by chance is a very cruel woman. Also this Chakra can be caught up by men, if they have been to wars and if they have seen frightful things in the war. Such people could be extremely emotional and could be easily befooled by people who try to win over their emotions.

What is to be done to improve this Chakra? In Sahaja Yoga we have many techniques by which we can improve this Chakra and get your confidence back. As Patrick has said, that he never used to speak.

And I have seen many actors who act very well and when they came to My program, they said, “Mother please don't ask us to speak because we just don't know how to speak. We can act, but we cannot speak to people." They tried once or twice and they ended up with two-three sentences, mumbled down and sat down. I found out all of them had this Chakra very badly damaged. Perhaps they lacked the love of their mothers, perhaps they did not love their mothers, or perhaps, may be that they did not understand the value of virginity in women.

So those men, who try to look at every woman who passes by, those men who try to have lusty eyes, can also develop this center very badly. And lots of problems can come through this center.

One of the problems that comes through this could be lung cancer. But I've seen this center is very badly affected also by certain negligence in life. Like some people have a habit of having a very hot bath and then coming out of that hot bath and enter into some cool place. Such people will catch this center very badly and they will have a problem. Then there's another thing, which is looks very simple, but many people have a habit in, specially summers, to wear a one single kurta or a single shirt and not the undershirt. This is also not proper. A man must always have something under his shirt, otherwise when it starts perspiring, he can get trouble into this Heart center.

This Heart center is caught up by various emotional problems in human beings. Husband and wife, if they all the time quarrel, there's always quarreling in the house, specially if the mother is very dominating, the child develops this center. And if the father is very dominating, the child develops this, the Heart itself.

So it is very important that husband and wife should never quarrel in the presence of their children.

Now there resides in this center, the incarnation of the Goddess, who came on this Earth thousands of time and She resides there for your protection. But first of all you have to be worthy of Her protection.

When She came on this Earth many a times, you know, Her body was made by various forces, as if She was like a bubble and the bubble was covered by so many things added on to that. And that's how She got lots of things from various Gods. Like Her hair She got from Yama, the God of death; Her nose She got from ah the God of wealth, Kubera; and Her ear She got from the Pavana, that is air. Like that, Her body was made specially by the essences of these great Deities, who donated their essences to the Goddess, to be equipped to do these multifarious activities.

Now the first activity, as I told you, of the Goddess is to save Her children from the negative forces.

So She looks extremely mild, sweet but She can be extremely violent, in the sense, She can kill or crush anyone who tries to overpower Her children. Atisaumya-Atiraudra, these two temperaments exist only in the Goddess, because She is the Mother; and at any cost She wants to save Her child. Also towards Her child when he

goes beyond a point of understanding, when he shows no sense of discipline, then also Goddess can pull him down by certain methods that She adopts.

Now first of all is that She gives all that is needed to remove the fear from the mind of sādhakas.

Secondly, She cures this center by giving birth to additional antibodies in the body. And, by vibrating the tired antibodies to act in a way that they can fight back again.

Even in day-to-day life, She may establish Her existence by showing lots of miracles to Her children.

We had a lady coming to see Me and she was rather late. And when she came back I asked her what was the problem, she said, “No, there was no problem, but my bus fell down about 20-30 feet down and the thing rolled down and fell on the ground with all the four legs intact. And all of us in the bus were saved.

But the driver got upset and he ran away.

So somebody who was ah in the car, who knew how to drive, came down and he start, switched on the car and the car started moving. And we came back then to Bombay [Mumbai]." So, on the way they started asking, “There must be some saint sitting here, otherwise how can we be protected? Only a saint can protect us like this." And she was wearing My ring. “Oh!", they said, “This is Mātājī's disciple." They all started falling at her feet, saying, “Oh! You have saved us, you have saved us." So, there are many miracles that take place in your life. When you see an accident taking place, suddenly you find the accident is over. There was one fellow, was a journalist called Marathe. He and his friend, another

journalist, were coming from Lonavala down and it's a very big sloppy road, ghat and their brakes failed. And the driver said, “Now the brakes have failed and you take God's name." And they started remembering their Mother. And suddenly they saw a big truck coming ahead. They were about to bang onto that, they closed their eyes. And God knows what happened, they opened the eyes and saw the truck was going upward and they were moving forward without any difficulties. And they were amazed how it has happened, as if somebody has lifted their car and put before the truck and they been saved.

And the driver also closed his eyes and took the name of the Mother. It is possible! It has happened with so many people that they do not know how it works out.

So one has to believe that we have the Mother within ourselves, in our heart and if She's awakened, She is going to look after us. She is going to give all the protection that is needed. And there's nothing to be frightened of anything.

But you can imagine, as Patrick has said clearly, that they were quite frightened and I know they are.

Even English language is like that. All the time they'll say, “I am afraid..." “I am afraid I have to go." What is there to be afraid, if you have to go? You better go. “I am afraid, if I am doing", they are all the time jittery like that. And so jittery and when they talk, you know, they are so frightened that sometimes you feel nervous with them, that you you do not know how to approach them, the way they are nervous.

And one of the reasons why they are nervous is that, because they plan too much, think too much, analyze too much and then ego settles down into their brains and ultimately covers the heart. Because their ego covers their heart, they get a fright. Actually it so happens that if you become ego-oriented you start seeing yourself through. Because when you are at a level, you can even see your ego very clearly and then you get frightened of other people, because you think they too also must be having the same type of an ego and you are really frightened of it.

It is very common also, in the East. Now in India, I should say, that supposing you have to go to a government office, be careful. Ah, anybody, even a chaprāsi can shout at you for nothing at all. They develop a system of barking all the time, just go on barking. The reason is they bark at you because they themselves are insecure. A chaprāsi is insecure of his boss, his boss is insecure of his boss, his boss is insecure of his boss, ultimately the minister is afraid of the voters and the voters are afraid of the minister.

It's such a vicious circle.

So the whole system works out into such a terrible insecurity [laughing] that you don't understand what is there to bark at? What is there to shout at? And then a kind of a identification with the falsehood is built up so much that you are no more a human being; you are either a secretary or you are an under secretary or a joint secretary, I do not know who is higher who is lower. And then you have a some other secretaries and then you

have clerks and this and that and that. And you are that, you are nothing else but that.

So because you are that, you must have these horns and you must shout at people, otherwise nobody is going to believe that you are something.

So it is such an identification that develops into human beings, that too, because of this Heart not being developed properly. Because if your Heart is developed properly, then you are a human being. Because you know your Mother has given you the birth and you are a human being. It is there's no need to have any fear from another human being who is also a child of your Mother.

So there has to be no fear about it.

But the trouble is that when human beings ah start wearing anything; supposing they wear a suit, immediately they'll start speaking in English. As soon as they wear pajamas, they start speaking in Hindi language, or, say, dhoti, Hindi language and pajamas, they might start giving gālis [abusing].

So it is a kind of a very superficial identification human beings develop, because there is no depth in the heart. If they had that depth, that mooring in the heart, then they would not develop these superficial things. And as a result of that, they are frightened. Because they know they are superficial, others are superficial, they have got beard, we have got beard.

So they'll quarrel, if I am going to pull his beard, he might pull my beard as well. Such a fear exist among human beings. And then, another thing, another steps come into the minds of the people, that, why not pull his legs to go up? This is the third category of debasement.

If you are the child of the same Mother, how can you go higher than anybody else? You will remain always the child of the Mother. How can you go higher than any other child, in the eyes of Mother? You cannot. On the contrary, if you try to do such tricks, the Mother will punish you.

And this is the second thing that Mother does, is to punish Her children. Yes, She punishes. In very sweet ways first of all. For example, if the child is not eating and troubling, She said, “All right, you don't want to eat, all right, don't eat." That's a very simple way of punishing children. But then She says, “All right you want to have the way you want to have, go ahead." Like I tell them not to do such and such thing, it's not good. For example, I told them that don't ah change the ats just from the beginning and let the all the Sahaja Yogis stay with other Sahaja Yogis.

But the organizers thought, it's better to take the ats, whatever may be the reason. Because [smiling] they are very wise organizers. But, you see, Mother says something very simple, but it has a meaning, one must know. And they arranged it that way.

So, half of the people just protested that, “No, we are going to see stay with some Sahaja Yogis, we want to be with them." So they were accommodating. The others were, British, you know, nowadays are on the other side of the mood. They are very, very tolerant.

And they said, “All right, if we are not arranged, we'll stay in the ats." So they stayed in the ats. But what happened? It rained and rained and rained and rained

and they could not arrange their food even under the ah roof they had built.

So they had to shift, all of them, to other places and all of them had to stay with other Sahaja Yogis, as told by Mother. If they had listened to the Mother, they would have saved some money, as well as they would have saved some trouble and there would have been no problem at all. That's how little tricks here and there are played by Mother just to convince the children that you have been stupid.

Now, there are so many things like that which Mother can play and Her playfulness is very important in life. Because if She is severe with the children, they'll run away. If She's like any other Gurus, the Gurus, the Sat Gurus also, they used to beat their disciples! They used to hang them by a string! You don't know how the Gurus treat their disciples! Some of them take lots of money from their disciples and some of them take lots of ā things from their disciple. They want complete surrendering and they make them subservient. They really torture the lives of their children, of their disciples, we should say! But the Mother doesn't want to do that.

So she plays little tricks here and there and tries to correct the children.

Now I'll give you an example of a Guru, whom I met about five-six years back. He came from Amarnath to a small village, small district place near Bombay [Mumbai], where a Sahaja Yogini was staying. And he sent his disciple, who was staying in that place, to see that Sahaja Yogini. And she he went in and told that, “You see, my Guru is coming and he wants to see Mātājī. And

he has told me that only Ādi Shakti will clear out my Āgñyā Chakra." So she couldn't understand, she said, “What is your Guru doing?" “Oh, God! Don't talk about him” he held his ears. “Don't take his name. Oh! You can't know how, what sort of a person he is" he said. “But why doesn't he open your Āgñyā Chakra? Mother will be coming but, of course, why shouldn't you do that?" He said, “No, no, no, no! He said only She should open, nobody else should open it. And he sent me to this place about five years back, saying that in the sixth year Ādi Shakti will be coming and She'll open your Āgñyā Chakra." Now can you believe it! Poor fellow suffering from that horrid Āgñyā Chakra, was suffering when this Guru had come.

So he came to see Me and he told Me, “Mother, my Guru has come and he wants to see You." So I went to see him. And this Guru was sitting down there with a big temper, you see, the nose were all bloating.

Of course, when I went there he touched My feet and everything and then he called one very bad name to this thing, “Did he go, did he touch Your feet? Was he all right? Was he behaving all right?" I said, “He was all right, but I can't understand why did you not open his Āgñyā Chakra!" He said, “Let him go to hell now! I am not going to open his Āgñyā Chakra, who opened my Āgñyā Chakra? Why should I open his Āgñyā Chakra?" So I said, “This is not good. I should open." “Yes, yes, you will, because you are a Mother. I am not a Mother." So he went inside, ah and the disciple told Me, “Mother! He hanged me by legs on top of this well! For three days I was hanging there." I said, “For what? Why did he hang

you there?" You said you said she said, “Don't ask any one." Then he came in, “Yes, yes, I hanged you! Yes, I will, again!" So I said, “Why did you hang him?" “He was smoking. Because he was smoking, I hanged him there. I said, `Now smoke,' and I was putting him down, up and down, I said, `I am smoking you.' " And he tortured him like this. I said, “But why should you do such a horrible thing?" He says, “Otherwise how will you discipline? I am not a Mother. I don't know how to discipline. This is the only way I can discipline him." And he said, “You go on spoiling him, but I am going to discipline him like that." “All right”, I said, “you shut up now, just now don't talk, or by let Me put his Āgñyā right." And I took about two minutes to put his Āgñyā right. I said, “His Āgñyā is all right now." Ah. Then he said, “Did he promise You that he will not smoke?" I said, “He did not." So he said, “You better ask him to promise, otherwise I will not allow him to eat his food for three days." I said, “Ba-ba! This is a horrible Guru! God save this disciple from this Guru." [Laughs.] But, you see, what he was meaning that there should be a discipline in a disciple. There has to be a complete understanding that he is the Guru. But he said, “Look at these people. How are they? They take liberties with You, they trouble You so much, eh they try to be funny with You. Still You don't say anything to them." I said, “I don't have to say. I know how to correct them." So this is the quality of the Mother, who can correct people. She knows who doubts them, She knows who thinks āh who thinks wrong about Her. She knows who thinks rightly about Her. She knows everything. If She knows everything, She doesn't have to worry. She is

completely secure about it and She doesn't have the insecurity of the Guru, that one day the disciple will misbehave or anything, because She knows how to correct.

The other day I met one gentleman, a Sahaja Yogi and he came to Me and he started explaining to Me, “Mother, You don't know, this happened..." I said, “Now, I don't know anything, isn't it? You think I don't know anything?" He said, “Yes Mother, how will You know?" I said I said, “I'll tell you one thing, that you pay play lot of cricket in your childhood until you came to Sahaja Yoga." “Yes, that's true. How do You know?" I said, “That's how I knew." So I know on, then you know. Then he accepted, “All right, You know Mother all about me, I don't know how You know." But She's Avalokiteshwari. She's the one who sees everything. She knows, somehow or the other, She knows. How She knows, that cannot be explained at this stage. But She knows each and everything what you are doing, if She wants to.

And the third quality of a Mother is, that She's a Mahāmāyā. She talks like you, sits like you, ah She'll behave like you, ah everything will be just like you. And you won't be able to make out the depth of this woman, who is a Mahāmāyā because She plays such tricks on you and such thing in such a beautiful way that you cannot make it out. You think that you're all right. You go to a person and you tell anything you feel like about Mother, you try to do anything and ultimately you discover that everything She knows.

And when you discover that, gradually you start understanding that, “When She knows everything about

me, I better be all right." And how does She know? Because She resides in your center Heart. She knows everything what you have been doing, what you are doing, what you're thinking of doing.

So She what does She do? Sankalpa vikalpa karowati, whatever sankalpas you are making, She'll make it fall. If you say, “Now, I have decided, Mother, to do this and I'm going to do it" it will fail. You have to judge yourself as a real son of your Mother.

As in Bombay [Mumbai] or any place we tried to get some land, nobody could get it. “We tried, tried, tried, you see. This is black market money, bribery, corruption." I said, “Nothing doing, I'm not going to do any of those things." So then said, “Then Mother, how are we to achieve it?" I said, “You will achieve it, don't you worry." Then they started saying, “She's not practical, She's this, She's that." And everybody, who said, turned out to be very impractical. “Ultimately”, I said, “When you will be ready for Sahaja Yoga, then you'll get the land and the Ashram." Because once you start an Ashram and have some money there, you'll find all kinds of bhoots will join together and will make fun with the money that has been collected, there won't be any proper arrangement, no proper discipline.

And that is why the time has to be given for children to learn through making errors, through making mistakes and understanding what mistakes we are making and how we have to correct it. Once they start understanding it, then it is very easy, very easy to communicate to them what they are supposed to do, what they have done is wrong and how to correct it. But as long as they

think they are like very wise, as long as they think they are extremely nice people and that they are on their own, Mother says, “All right, go ahead, doesn't matter." Now you must know that Mother has saved people from that Bhava-sāgara with such great difficulty.

It's not easy to do that, it's a tremendous task.

Sometimes to raise the Kuṇḍalinī of thousands of people, I feel like ah a big mountain I have to raise. It's terrible. But people on the whole, who are not yet corrected, think they are obliging Me by taking Realisation. This is a very common feeling with human beings. And I feel like laughing at the stupidity of the ego, that they are obliging Me by taking this ooh Realisation. And the way they talk is all on this terminology, “I came, I was sitting there for three days, I never got Realisation." As if I've done some criminal act.

So the whole attitude of a person gradually changes towards the Mother and he starts thinking that, “She is here for my well being. And my well being is Her only concern about me.

Somehow She'll achieve my Realisation. She's working very hard and I must cooperate. I must learn to cooperate, it is for my heeta, for my good, She's doing it. And I should try to understand that it is for my good." When such an attitude is developed, it is much easier to establish a disciple.

But this disciple is different from a son or a daughter. Because Mother is a Guru, no doubt, Mother is a Guru from the very beginning you are born. But for a Mother, it is very difficult to be as harsh as these Guru are. Not at all, nowhere near them. One cannot beat them in the

harshness. But it is for you, in your own wisdom, to understand how to behave, how to ask for Realisation, how to change your attitude. Because if you think too much of yourself and you try to show off, She'll say, “Yes, yes, you are very great, really you are very, very great, you know” till you suddenly discover that you have developed two big horns your head and now you are good for nothing. Then She will say, “All right, now come along, you have developed this disease, I'll put you right." So better not do all those things.

On one side She is willing to go all out to save you from all troubles. Like, supposing you have some heart trouble, if you have some any other trouble, She'll go all out to save you. It's not easy to cure anybody's heart. People think that Mother has cured us, so it is all right, take it for granted. It's not so.

When you get Sahaja Yoga, you'll be surprised that when you try to cure one person, you'll fall sick for three days. Is not easy to cure. And those people, who cure, sometimes do it through bhoots, also. Those who have bhoots can also cure. Because they themselves are bhoots, what can happen to the bhoots? They cure people but put one bhoot into the patient in such a way that that patient becomes a slave. And such bhootish people can be curer, or faith healers, or anything, like supraconscious, all sorts of people, but when they cure any person, be sure they are putting another serious, more serious problem into. They do not cure you really. They actually are putting some diseases into you, or into the patients, it's a very risky game.

But a Sahaja Yogi, if he tries to cure somebody, because he cannot put somebody else in the vacuum, he gets a problem himself. He's sucked in.

So, My advice is always for every Sahaja Yogi that you should not cure anyone. There is no need for you to cure by touching. You should use My photograph, you can distribute My photograph, tell people how to cure themselves. But don't cure anybody because you will have problems, because you are not a bhoot. And your will be hit hard.

So be careful about it, don't try to cure anyone, only use the photograph. By using the photograph the Śhraddhā will be there, the person will be steady and you'll be all right.

Ah, like yesterday we had some patient here. And some people felt the compassion, you know, for that.

And they all caught up. There was no need to feel compassion. Have you got more compassion than I have? What was the need to bring the patient here? There was no need. But they both got caught up.

So there is no need to bring any patients to Me. That's not the way to behave. Never bring any patient. If there's a patient, leave them alone. Tell them, “Mother will look after you. We have nothing to say. You.

There's a photograph, you must use the photograph, get your treatment done with the photograph and you get cured." Otherwise, first thing that will happen to you, that you'll catch on your center Heart. Because that's not your job. You are not to do that. If you try to do it, actually it is your ego sometimes that makes you think that you should cure a person, sometimes. And when you try to do

through your ego, you get into trouble. Not that you cannot cure. You can. But you have to be of that level, when you try to cure a person you do not become a supraconscious personality, means you do not become ego-oriented. But they do, ultimately, all of them. Those who have tried to cure others and do like that, they have gone out of Sahaja Yoga completely, becoming just mediums. They have become mediums, horrible people. When they talk on the phone, I feel somebody's pouring poison into My ears. They are so horrid, that you can't imagine.

So, it is important for people who get Realisation not to indulge into any curing because they will develop this Center Heart very much.

Center Heart can be developed in countries where there's all fear, people are frightened. It can be developed by other things by which people are frightened. Reading books of bad Gurus and reading the books about shocking things, like many people who read the Kuṇḍalinī's book have got Center Heart [laughing], because they are so frightened about the Kuṇḍalinī! Anything that frightens you if you read can make your heart very, very weak and dangerous.

Now we have two other sides to this center Heart, is the Mother's Heart, is Her own brother, is Viṣhṇu, takes incarnation as Śhrī Rāma on the right Heart. Who, we think is the Father [Mother] who is looking after His children.

So that is the Father and this is the Mother. Though here the Father and the Mother are in two aspects, that the Mother is the ah Sister of the Father. And Father is the

Mama of the disciple of the sādhakas. The Mama is a greater father than a father, as you all know. And so this Uncle who is the incarnation of Śhrī Nārāyana, looks after the protected āh disciples of the Mother. He gives that Father's understanding to the children. Because at this stage, this Father, God Almighty, is not known, who is Shiva.

So this Uncle looks after the children till they are grown up enough to meet their Father. And that is how we can say that Pārvatī, or Umā, or Devī, She comes to Her Mother's place, Māykā and resides in this center Heart. And there Her brother protects Her children. When She gives Realisation to children, or gives them second birth, then this Mama looks after the Sister's children and helps them to build up the security of a father.

So the right side of every human being represents the fatherhood, the Fatherhood. And the Fatherhood of a man is very important. If this center is spoilt, or if there's something wrong with it, then you get asthma as a disease. Asthma is only caused by this center being spoilt or some other combinations with this center. Asthma is very common among girls and boys. And the relationship with the father, or the understanding of the father, or your own fatherhood is not all right, you get this trouble of asthma and for that one has to ask the questions to the sādhakas, what sort of a father you have. As one gentleman came and asked Me, “Why everybody's asking me, what sort of a father you have? What sort of a, everybody asked me, what about your father, what about your father? What has my father to do with me?" Actually everybody feels the right Heart and they have to

ask about the father. Because father resides in the right Heart and the principle of fatherhood, if it is spoilt, if there is a problem with the principle of fatherhood, then you get this problem and many other problems ah which I do not want to discuss now at length.

But you can understand a person who has no father, how diffident he is and how he behaves and also such people, those who have not known a father, can become very wayward, licentious or permissive, or could be very much secretly licentious. The people who lose their father do not have that lacking, a lacking, they lack in that discipline that the father gives them. Or could be, such ah people could take to a very remorse and unhappy life. Or they could be very hard on their children, or could be extremely kind and spoil the children. It could be any way.

So it has of both the reactions, ah either ah too much of love-giving or too much of strictness. It can be anything. Or a person could be ah of this kind, may be very strict in childhood and could be extremely lavish in old age. It's a, it is a very imbalanced personality.

So the person who has no father has to know that his father is Śhrī Rāma. He should not worry about anything. He is the One, with one ah arrow He can kill any number of people.

So he should have no fear, at all, about his father not being there or father being dead or something happening like that. On the contrary, if the father is dead, it's better to tell him not to worry about ah you and that you are all right, so that you leave your father in peace and ask him to take his birth, than to bind him to this earth.

This is the right Heart and the left Heart is the mother, actually your own mother, whosoever it is.

That is the motherhood, in the sense, that if your mother has been extremely unkind and extremely funny, or your relationship with mother is bad, then know that there's something wrong on the left Heart ah which is indicated in you.

So these two points are very important in human beings. If a Sahaja Yogi just decides that, “I have a Father and a Mother; God Almighty is my Father and my Mother" then these problems can be easily solved. But in Sahaja Yoga, it is not what you think that works out, it does not. Like in the car if you sit down and think that, “I am going to Connaught Place” you won't move. You have to move your hands.

In the same way in Sahaja Yoga you have to move your hands. Clear you Chakras, move them higher and put them up. It's not what you think is important in Sahaja Yoga. Not at all. You may think ah that, “I'm doing very well in Sahaja Yoga, I'm very good” but it's not so. It is what you actually achieve, your ascent is the point.

So, as in the car, as I told you, you cannot just sit down and think and do the job. In the same way, you have to run this machine and you have to see that you get all this movement. There should be ghati in you. Otherwise, there is no sense in just talking about Sahaja Yoga, thinking about Sahaja Yoga and eh convincing yourself that you are a great Sahaja Yogi. It is how you manifest it is the point, which very few people understand. Very, very few people understand that it has to be manifesting,

it has to be kāryānvit. It is not just talk, talk, talk, talk, talk, talk morning till evening.

Even when I'm talking, now I'm opening your heart, Heart center. I'm working it. Even I'm talking, also I'm opening. It's working. You will see your Heart Chakra is open by the time I finish My lecture. It is so, because I know how to do it. When I talk I'm just watching where the Chakras are catching, what's happening and I'm catching all these points and touching it and trying to open it.

And that's how it should be, that even when you talk it should be kāryānvit. Even when you are quiet and raising hands it should be kāryānvit. Whatever you do, you should be kāryānvit. Even if you glance at anyone it should be kāryānvit, it should not be just a eh kind of a jabbering that we do sometimes about Sahaja Yoga.

The greatest fear human beings have that they think they have done lots of mistakes and these mistakes are too many and they can never get Realisation, they'll be doomed, they'll be going to hell. This is not true, at all true. Nobody is going to go hell, if they you do not want to. If you want to stop it, you can stop it. The time has come. You are going to be blessed and `blessed for ever.' So may God bless you! Today's lecture I've given you ah in a way that you should understand importance of confidence, but not by saying, `I am confident.' Because when you say outwardly you are actually egoistical. But when you say in your vibrations, then you are confident.

May God bless you all! Today I'm sorry I have to go for a dinner tonight and I won't be able to spend much time today for touching Feet, because yesterday My brother came home for dinner and I reached 11 o'clock, so he

went away without eating food. Again today he's coming so I hope today you'll excuse Me for My brother because, after all I must look after your Mama also sometimes [laughter].

May God bless you! Tomorrow I'll talk to you about Viśhuddhi Chakra, ah which I will start exactly at 6:30. I hope you make it convenient to Me and exactly at 6:30 we start our program tomorrow exactly at 6:30.

[Hindi.] Those who do not obey suffer. You should not. Once I've said it, what is there? Obedience, why is it difficult? Why is it difficult to obey? It is just try and obey and you'll find it, obedience gives you the real confidence, is obedience, just obedience. Just try. Just try to obey. It's very simple. And said today no touching a Feet is all right. For Indians it is difficult, but if in English, if I say, “You touch My Feet" they will not, they say, “Who are You?" [Laughs.] You laugh at them and they laugh at you. That's what it is.

So today you become Englishmen.

Thank you very much.

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Park, Hanumān Road, New Delhi, India

The prophets are born and create a ripple in our consciousness, a new dimension to our understanding to religion, Dharma; which has to be assimilated and has to be understood that, whatever the previous prophets have said, has to be culminated into something else.

So as we can say Mohammed Sahib has said that all these prophets who have come on this earth have

created a new ripple and also has sustained human beings with a newer evolution, a newer foliage opening into them. The idea of human beings of newness is that we have to give up all that is old and we have to become new. Or [perhaps] they think that newness means absolutely a juxtaposition condition in which one has to rise: and this is the cause of the folly of many people in the West as well as in the East.

Whenever a new theme started... like, we can say that, first of all a great saint came on this earth and he found that the people are following the idol worship in a very wrong way. Because it is said in The Bible that: whatever is created by Mother Earth should not be reproduced and worshipped.

So they created another extreme religion out of it saying that nothing should be worshipped! But it is said, “Whatever is reproduced by the Mother Earth." So there are so many such things all over the world which are created by the Mother Earth.

So they should not be worshipped by reproducing them and making images out of them. When such a prophet died saying that, “This should not be done, one should not worship images” the other side of it started, the extreme! Going to the extreme that there should be no worship even if the Mother Earth has created.

So, all the human beings were divided into [different] extreme conditions. One situation comes in where one has to say that, “This should not be done” so people take up that theme and just start building up onto that and saying that, “This should not be done as told by the prophet." Of course, [only] after the death of the

prophet! When the prophet is living nobody listens to him! They all torture him, bother him, do all kinds of things and ultimately they may even kill him.

Then another point is: every prophet is born at a different period of time.

So, depending on the time when he is born, he talks of a particular problem. Say, when Mohammed was born. Mohammed Sahib said very clearly that, “You should not drink." So people said that, “Alright, we will not drink, but we can smoke!" So he had to rectify himself. He'd said, “I am the last who has come” but He found that it is not so.

So He came back again as Nanaka to tell people that, do not smoke also! Like that, the persons, or the group of persons, who follow one incarnation, go to another extreme and try to push down all the traditions [of] all that has come so far, built up. Like cutting the whole tree and [then to] start their own tree, which is artificial. Then the quarrel started when Mohammed Sahib was driven to another level and then Nanaka's disciples were driven to another level where they just thought they have no relationship with each other, which is not Truth.

Afterwards also, you know, so many such things have happened in this world. We can see that [when] any revival starts, people go to the extreme of it and get completely ruined. In Christianity you will find the same thing happened. When Christ came in, whatever problems He faced He talked about them. But the main thing He had to talk about [was] the resurrection, about the ascent. And He talked about the ascent. He talked about the Spirit and in His resurrection He showed that He ascended. But people did not stick to that point. They

never thought that you have to ascend in Christianity. Nobody bothered that you have to ascend. They took small little things from somewhere. Also a person came later on called `Saint' Paul who was not at all with Christ or anything. He started a religion of Christianity which was all absurd, against Christ, anti-Christ.

None of these prophets have discarded any prophet who came before them. Now the problem came in that one has to integrate and Mohammed Sahib knew that a day will come when this integration problem will start and he talked a lot about Sahaja Yoga in the sense he said when the resurrection time will come.

He talked more about resurrection than about doom time, most surprising thing is. About Qiyamah He spoke very little. He spoke really about the resurrection time, because that was the problem. The problem that they face they talk about. I've told you how Buddha talked only about Ātmā sākṣhātkar [Self-realisation] and not about God. Because those people who went to God, or thought of God, or just studied God thought they will be gods themselves! So he said, “You must get your Self-realisation." Then Mahāvīra who talked about the hell where people can go, because that was his job, the part of it and the part of it and the part of it and the part of it. These are the different aspects of human beings which they had to awaken; different aspects.

When Mohammed Sahib started teaching people to do namaz people used to laugh at him. “What is he doing? Why does he want us to put hands like this? Why does he want us to sit down or put our hands on the knees?" Now you understand as Sahaja Yogis what it means: that he

wanted us to improve our Nābhīs first, our Dharma first. All this movement was to jerk out the Kuṇḍalinī. But without Realisation being there namaz would not work out, you may break your knees you may do what you like! But the extremes people catch hold of it and not the reality. And they make a fuss out of it and they make create a big organizations and things and that's how it is spoiled.

So when he said that Allah ho Akbar is to be said with your fingers in your ears, you all say that isn't it? All the Sahaja Yogis say with this finger in their ears, `Allah ho Akbar!' Because you know this is the finger that represents the Viśhuddhi and the Viśhuddhi Chakra's deity, Śhrī Kṛiṣhṇa, becomes the Virāta with Akbar.

So, when you say about Akbar, you have to put your fingers into your ears and you have to say, `Allah ho Akbar!' [The] whole relationship and everything was never understood. For Indians Śhrī Kṛiṣhṇa was their Omkāra, for Western people Christ was their Omkāra, for other people of Arabistan, Mohammed was their Omkāra. How can that be? They are all related to each other.

So, how to relate to each other is a problem of Sahaja Yoga. When they come from different communities and different fixed ideas it's impossible to stir them and tell them that: you are all one! We talk of Hindu Muslim unity for example.

Mohammed Sahib didn't know there were problems like that, but [Guru] Nanaka did say we have come to do Hindu Muslim unity. But in the outside if you do the Hindu Muslim unity or any unity, it doesn't work out. It doesn't work out in the outside relationship. Even your brother

may not be your own brother, if it is working outside. But if the Spirit is awakened within you, then Spirit is the one which is the connection with the Whole, with the Virāta, with the Akbar. When Akbar is to be felt you have to have your Realisation, otherwise you are just talking in the air; you don't know Who is this Akbar. You have to get connected to that Virāta and that Virāta is the Primordial Being.

We are actually not integrated at all because we have different incarnations. Even if you are not absolutely atheist, even if you don't say that you do not believe in God, or believe in something else which is anti-God, even if you believe in God, you believe in God in fragmentations, in His different aspects, but you don't see Him in collectivity. You have to see that He is one God. Everybody says He is one God.

Of course He is one God. I am one person but I am also a housewife, I have to do some work for My household, I am also a sister of somebody, I am also your Mother and mother of My own children and also a grandmother.

So I have so many various aspects of My work which I do. One person has to do it.

When we talk of God as One, we think He is [like the] Rock of Gibraltar, just one piece. Even Rock of Gibraltar, if you go and see it, is not one piece. Anything in this world you cannot say is one piece. It has to be a compound or a mixture of something. Then how can God be just one piece hanging in the air like one? “God is One, so we'll not have any other aspect of God." God has many aspects, which one has to understand.

So there are two concepts which work out in this world I feel: one is that they believe that there is only one God and there cannot be many aspects of God, which is wrong. Christ has said, “Those who are not against Me are with Me." So this kind of a mental conception about God, that He is just like Rock of Gibraltar. See now this pandal [Indian marquee with open sides to shade from the Sun] you have done it: There are so many lights. They are all giving one light to all of us. They are not giving separate lights are they? How are they fighting with each other? What is the fight going on? They are adding to the same light. This is one pandal but we have so many lights. We cannot do with one light.

At different periods a person has to be born. Every period a person had to be born to enlighten one aspect of human awareness and consciousness. Variety has to be there because human beings are varied.

And the variety is that, supposing you are supporting somebody's right-sidedness, then there should be somebody who will come and support the left-sidedness. And it is all done so well within us. But it is only human beings in their obstinacy and in their ignorance cannot see it. We all are made the same way if you see in the whole world. Of course there is variety in appearances. Maybe an Indian looks like an Indian and... but in India only you can see Indians have so many different faces. You can find all colours and all kinds of things on their faces. In India is the only place where you find all kinds of people. You can have people like Russians, you can have people like Japanese, Chinese. You can have people like Africans.

All kinds of people are in this country to show that all people can be called as one race, as Indians.

Now it is not always ignorance that makes people forget that we are all one. Every human being laughs the same way. Does he laugh in a different way? If he has to eat the food he masticates the same way.

He cries the same way. When he cries his crying is the same. His actions are the same way. If a woman is angry with her husband... yesterday I saw *[UNCLEAR]* program with My brother and I was amazed how universal we are in our expressions. He was showing how a woman gets angry with the husband and how she behaves. If you see those actions which are depicted you'll be amazed that they are done by all the women all over the world. And the reaction of man if you want to see, all the men act in the same way. My husband was secretary to Shastriji [Prime Minister of India 1964-66]. You know that and he went with Lal Bahadur Shastri to Tashkent at his last time. But also he went once to Yugoslavia and there... [Aside:] Who was General Tito was where? Yugoslav.

... and General Tito's wife, you see, got very friendly with Mrs. Shastri. Both were very friendly.

So Shastriji warned his wife, “See now! You are great friends and now don't start crying like an Indian woman when you leave." So, poor thing was controlling her tears all the time. But she told Me, “I was controlling but it is she who started crying and such a lot! And then she started crying loudly, hugging Me.

So I just could not control Myself. I also gave in. I also started crying." And both the husbands started looking at the ground! So basically all the women, all the men, in

the whole world, react the same way to a situation. And you can see their reactions very clearly when it comes to children. They all act in the same way, act in the same manner. Supposing they hear that two children are caught up in the air somewhere, or something is happening to them, the whole world will be worried about how they are going to be saved. “Something must be done to save them." The whole world will be praying to God, “Oh God please save these two children are caught up there somehow or other." Everybody will be worried as if their own child is there. Even when it comes to death I have seen that. When there was a air space, the space craft [Apollo 13] was going to land and people were worried that they may be lost. I know in every masjid [mosque], in every temple, in every church and everywhere... they were Americans [but] nobody thought of Americans, what religion, anything. To them it was a part of human beings, you see. The human bondage started acting. That time they never thought what country they were, what Americans have done to Indians, nothing of the kind! They just thought, “Oh God! These people are... oh God please save them." Everybody prayed to God and prayed for them that they should be saved. [At] that time, what had happened to us? How did we forget? We touched to the Reality at that time and that is what it is. Anybody who tries... these Jews when they were troubled by Hitler, everybody's sympathies were with them. But when these Jews started troubling the Muslims there everybody's sympathies were with Muslims. Then why don't you think all religions? Even the Jews had sympathies with Muslims.

Then we don't think what differences we have with them. None of them, none of the people I heard, said, “Alright, they are punished” or, “It's alright." Not even Jews! So the part that is within us, which is human, becomes absolutely troubled when we see some other human being is tortured. Of course, by with these horrible ideas of fanaticism or maybe fear or maybe aggressiveness or whatever it is, we may try to be cruel. If you ask the people of Germany, “How do they feel about the massacre?" they just put down their heads. They said, “We don't know. We were not ourselves. How we did it we don't know. How it happened we just don't know how it worked out." So when the violence is over you just start feeling, “Oh God, I am a human being, they were human beings." So this oneness comes in. The feeling the awareness comes in. It is not so in the animals so much. If they have to work, if they are to be active, they will be together but if something dies they are not bothered.

Even if a child, say, of a monkey is sick, the mother will be worried. She'll be screaming, shouting; but if the thing is dead she will just throw away the child on one side and get up. It's only the human beings who can feel that oneness.

So our awareness... this was given to us by Śhrī Kṛiṣhṇa's advent. He gave us this awareness of human, or He keeps that awareness within us. We have to accept Him as a Person who gives us this awareness of human relationship. And whenever there has been problem like somebody told Me that in Somnath people believe that Śhrī Kṛiṣhṇa came as to give lessons.

So many Hindus believe it was Śhrī Kṛiṣhṇa who came as Mohammed Ghazni to give a lesson to these horrible brahmins who were making money out of that temple.

So many Hindus believe that, that to punish these horrible brahmins who were making money, he had to come as Mohammed Ghazni to break that idol which was giving them so much money and they were making all kinds of, you can say, extractions, from the poor devotees who were devoted to that temple. It was only He could do it.

So we have to understand that when we are not integrated, we cannot feel the integration of our being.

We are not integrated, that we have to realise. Our mind works in one way, our heart works in another way, our liver works in another way. As I told you I am quite surprised that when they have told that, “Don't drink” those people who follow these religions still go on drinking. But apart from that, religion forget it, [if] they see a man going into a pub and falling and faltering coming out, still they enter into the same to get to the same situation! Why? Because the mind tells them not to do it; mind says, `Don't go!' the brain says, `Don't go!' but their heart is weak, they cannot. The habits, all the habits come through this kind of disintegration.

We are so disintegrated within ourselves that if a person wants to do something he just does the opposite of it! And that is the reason why we accept this kind of juxtapositions in life [like with] what was told by Him about music and about everything. Music has come out of God's love to us. Anything that is not for God's love is not music. I will give you an example. There was a lady

who used to do some sort of a Qawwali and I was on the censor board. I censored her Qawwalis and I said, “This is not a Qawwali." She said, “Why?" I said, “This is called as mujarat. This is horribly sensuous and horrible thing. It's an insult of God. You can't sing like that." So she said, “No, this is Qawwali." I said, “Do you know Qawwali was never sung by women and was never done in this dirty fashion the way like a prostitute you are singing this Qawwali? It's always all the music was in the praise of God. And that's why Mohammed Sahib said that all the music should be in the praise of God and should not be..." So we had other things like Ras and all that. But you find even at the time of Śhrī Kṛiṣhṇa all the music was to be just done for Ras. Ra, `Ra' is `energy'. Sa means `with'. With Rādhā they were playing together, playing Rasa and that's how they were doing the circulation of the energy to integrate themselves and singing the music. It is for that but you find that people don't understand. They use music for sensuousness: is anti-God. This music force has come to us to praise God, that's all, for nothing else, [not] for doing all kinds of dirty things and singing all kinds of funny things. Imagine! And the reaction is built in so much. When He said that all the music should be in the name of God, we have a person like Aurangzeb who would not take to any music! He was such a staunchy fellow and the other Muslims who came in would not sing anything that is Qawwali or anything, would sing horrible ghazals which are just describing the separation of a woman and a man and all kinds of dirty things! With this disintegrated temperaments people

took to anything that came to them just to please themselves.

When the advent of this thing like Omar Khayam. Who is he? He's anti-God absolutely anti-God man. Horrible! But people appreciate him very much, Omar Khayam what a poetry it is. They appreciate, why? Because the disintegrated part of their heart likes Omar Khayam when he sings, “Oh we should drink here. What is there in this life? We don't know what is going to be there." Because Mohammed Sahib has said not to drink, he must sing such a song. This is the poetry of Mr. Omar Khayam, who is being very much respected everywhere. And he's very much regarded as a great poet in Iraq where today Khomeini is one great horrible man is born and he still respects this Omar Khayam; I don't know how can he respect him. What a contrast it is, just see, what a contrast this Omar Khayam singing dirty songs.

They are not in praise of God. Music which is not in the praise of God is not music. Is ashleed. Is filth.

Is dirt. Our classical music in India was based on Om. Even at Kuṇḍalinī when it reaches here at the Viśhuddhi Chakra it makes all the sounds, `am, ām, em, eem, um, oom, rim, reem, lrim, lreem, aye, ayee, ao, aou, ang, ah'. All these sixteen vowels are coming from the sixteen Chakras or the sub-Chakras or the petals of this Viśhuddhi Chakra. These are Bīja mantras of the Viśhuddhi Chakra. All the vowels come from here and when we sing dirty songs we spoil this Chakra Viśhuddhi.

That's why all the people who sing these dirty songs have to take to drinking, because I think they can't bear, or

they can't do it, they can't sing these bad songs unless and until they take to some sort of an escape from God.

So music and drinking started going hand in hand. In the West the music broke all its traditions because they had no sense left in them to recognize that music is meant only for God. Only for hymns to be sung in the praise of God. All music should be in the praise of God. All ragas should be in the praise of God. [In India] we had no namaz system of different times, but we have a system of music in different times. At different time, a certain music should be played where you describe a mood. And all the moods that are described have to relate themselves to God. There is no other mood that is enjoyable to the Spirit that does not relate to God. There's no mood which one can enjoy. Even bibhatsa, the mood of bibhatsa is grotesque; even that mood one enjoyed, one can listen to when they see the filth and dirt, the left side.

It's so scientific; our music system is extremely scientific because it was taken in the form of this music with actually the Kuṇḍalinī moving into different these sapta swaras [seven notes]. These seven swaras are built in our seven Chakras: It start with sa, then, re, ga, ma, Mother, pa, dha, ni. My name also starts with ni. These seven swaras are built in with seven notes and there are vrikrutis, vrikrut swaras, which are the other, what you call, Chakras [so] that we have to make about twelve swaras. But nobody understood the real meaning of music.

Sharada the Goddess of Saraswatī is the one who carries the message of Virāta within and tells us how to sing.

She tells us what is appealing to God. How these ragas were made also? Just think of it.

Because first they chose the notes the aroha and avrohas, the going up and down [ascending melody and descending melody], which was appealing to God.

So the melodies were created. Melodies are fixed. You cannot change the melodies the notes because they found out that, at this point, the Spirit awakened; on the vibrations they found out. They found out that, when they sang this way it worked out. The Vīnā [primordial instrument of Śhrī Saraswatī] they played and they found out the exact swaras. Exact swaras which would really make you feel nice. Now, you know that, those people have come from the West, don't understand any Indian music on the mental level but they understand at the Spiritual level because their Spirits get filled with joy and the vibrations starts flowing.

The sense of music, this depiction of music was done by Śhrī Kṛiṣhṇa. It is He the One who taught tāla. Of course we can say that Shiva is the One who dances the tāla, but the One who depicted it for human beings who gave the message to the world how the tāla should be is Śhrī Kṛiṣhṇa, through His dancing movements. He kept the tāla all the time. Like the way He stands itself suggests how He kept the tāla. And He played the Mur.lī [flute] also, to suggest that music is what God's love is. His music is suggesting of God's love, that soothes you, that clears you, that makes you happy, that gives you joy. And that's what He suggested through His singing, through His music. He never wrote any poetry did He? He

never wrote any poetry as such but when He spoke, when He spoke in gudria in the prose it became Gītā.

Just when He spoke it became Gītā. Of course, people have tried to spoil quite a lot of it, the rhythm, which I feel sometimes when people recite it. But still we must say when He really created it, it was for human beings to create poetry out of prose. Out of prose He made it communicable. Because people could, first, only understand the music, the rhythm of the music. They didn't understand much words and things. But He made it possible.

Even in Koran, if you read, the few words before starting every chapter nobody understands. They are all nothing but mantra bījas. But they put it there. They knew people won't understand, but He put it there because people would understand. All these things you may not understand. You may not understand Me either, possibly, but whatever they did was for your hitha [benevolence]. This is what happened, at the time of Śhrī Kṛiṣhṇa that He established the concept of hitha; because it was said that you must speak the Truth and you must speak the thing that is sweet, priya [“Satyam vade, priyam vade"].

It was the message of Śhrī Kṛiṣhṇa that you must speak sweetly. Those people who have got a proper Viśhuddhi Chakra speak very sweetly. Their voice has that enchanting method of capturing the hearts of people and not debasing them, but elevating them.

So He said you must do it sweetly. That was His main theme. Everything He did so sweetly that He created a leelā out of His doings. It was a leelā that he made. He said this world is not a place where you should be

serious, you should be sharp, you should be tense, but it's a leelā. Just see the leelā, the drama. The whole is a drama.

So the whole thing is very sweet. If you see the whole world as a drama it becomes a sweet thing.

The sweetness of it, even if you see a person trying to be funny, you get a joy out of it. If you know it's a drama you don't get worried if somebody comes and murders somebody and you know it's all fake, it's a drama. It's a drama going on and that's what He told people that the whole thing is a leelā.

So that people should not get into serious moods and actually start acting in the drama in the real way. Like, you see, you appoint somebody as, say, Shivaji Mahārāj and there is somebody coming from the other side and he takes a sword and he really hits the fellow there! And you say this Shivaji Mahārāj actor is no good; he gets absolutely involved into the thing and hits the other person.

So it's a drama and He made it into a leelā, leelā, because it's a drama no doubt.

But when, when you get realised you start seeing the drama and the play and the whole thing is, you must have seen that most of the Sahaja Yogis are always laughing, because they see the way things are happening. Even when they see a Guru misbehaving or something they just feel like laughing, how absurd it is. Like somebody came today to talk to Me and he told Me, “Mother, I have been to all kinds of nonsensical things." And he was just laughing. He said, “I laugh at them now what I did." He said, “I went to one Guru who is going to,

who used to give name to people; say this nāma [name or mantra], that nām. I made such efforts, I went to people, recommended my case." Because he was not so rich, you see, so he was never bought the name and he was saying, “Give me the name. I must have the name." And the Guru was saying; “No, no, no, no. You have to wait three..." He said, “I poured so much money in his savapati and which were large savapatis were put. I did everything, but he would not give me a name and ultimately when it came to that he said, `Alright I'll give you a name,' and he gave me a name which I started taking. I really became mad after that. I started getting headaches, this, that! Then he said; `Alright you have to suffer! If you don't suffer you must go through it. Yes you must. You asked for the name so you have it.' " And when he came to Me, he was looking like nothing on Earth, I tell you.

In a very funny shape he came to Me. But now he's completely cured. I could not even recognize him the other day I just saw him. I said, “Oh God are you the same person?" So he said, “Mother now I laugh at all these things and I just see that how people are stupid to go to these false people, follow false ideas and false conceptions and how they are missing the point." And he asked Me a question, “Have they to go to that limit of destruction to come to You?" I said, “I don't know about them what they have decided." But it is true that people are so stupid that they take to all these ideas and all these negative things much more easily than to the positive things, because of the Viśhuddhi Chakra being spoilt.

If your Viśhuddhi Chakra is not spoilt, your hands are working better. Many people who get Realisation do not feel vibrations in the hands, because their Viśhuddhi Chakras are not alright. Now what does that mean that your Viśhuddhi Chakra is not alright? First of all by temperament you are not a collective person, by temperament. You are not a person who enjoys collectivity much. Like people who are fussy.

“I want this. I want that. I want to sleep on a proper bed. I must have this. I must do that." This kind of an `I'; those who have too much `I' in them because both the ego and superego start from this Viśhuddhi Chakra. You see a man who is an egoistical person is not able to see the collectivity at all, because he is separated with the rest of them. His ahaṁkāra [ego] covers his being so much that he cannot enjoy the collectivity.

Now you see Śhrī Kṛiṣhṇa lived with whom? With Gopis who were little, little boys. He went and used to look after His cows; just looking after the cows. None of these incarnations you will find were interested in rich people or anything. He went and stayed with people who were very ordinary from the worldly point of view and there He played and there He did all these tricks of sweetness. He used to steal the butter.

He used to steal the butter and many people who are criticising Him always say, “Oh He was a thief.

Yes He was a thief. He was the thief of the thieves." And so on. He used to steal the butter because this butter was taken to Mathura by these ladies to get some money. And that was giving more help to all these horrible Rākshasas who were in Mathura, so He didn't

want this to go there and give them this good health. The best thing was to steal the butter so they don't get it and they starve on their... they have their defficiencies of the vitamin A and D, you can call it. And that they suffer from bad throat and they have no strength in their hands when they pick up their swords.

So this was the way to hit them so that they could not fight the forces of good.

So, in that, He proved that a higher goal is to be achieved by giving up smaller, silly, stupid goals. The hitha, hitha is the main thing, because when He said that, “You don't speak the truth, otherwise people will be hurt." Alright, so what should you do? You hurt the people so you don't speak the truth, or you speak the truth you hurt the people.

So both cannot go together. Like if I tell somebody, “Oh you are so bad." That person gets hurt. Now if I don't tell that person, that person is lost.

So what to do? He found out the solution so He said, He put, the word in between as `hitha'. The word `hitha' means, good to your Spirit, whatever is good for your Spirit. Hitha word means, good for your Spirit. It has nothing to do with material things. It means for your Spirit. For example, if I tell somebody that, “You should not do that” he may feel bad today, but if he recognizes that, “Mother is telling me for my good” he will do it and he will gain by that in his hitha. Or else if he does not do it, later on, supposing I don't tell him and if he doesn't know about it, or even if I tell him [and] he does not do it, he is going to feel bad.

So it is not priya [pleasing] to his Spirit. It is not priya to him.

So if you do something that is the hitha of a person, sometimes you have to tell a person, sometimes it may look very, very painful. The other day I told somebody that, “You don't cure anybody because you're not strong enough to cure." He felt very hurt.

So then I'll say, “Alright go ahead. You better cure others, but don't come back to Me." Then he'll land up in a lunatic asylum. But when he'll land up in the lunatic asylum then what will he say? Was that for his hitha that I said? Will he be then angry? So ultimately if you say the hitha, say. Saying is the point. Not doing, saying. You say the hitha with your Viśhuddhi Chakra then ultimately it becomes priya [pleasing]. Means it is light.

So you say a thing which is good for the Spirit, otherwise you just don't say. But people just say to others to correct them because they are aggressive. It should be done in love. Hitha means: done something in love. If you want to say something to someone in love and you feel it is necessary and the third condition you must have adhikar [authority]: you must have the right to say it to the person. If you don't have the right you just keep quiet. Let God look after. You are not in charge of anyone. But if you have to say to someone in love and if you have an adhikara [authority] then you have to say it. If you don't have the adhikar [authority] you should not say anything to anyone unless and until it is absolutely priya to that person involving his hitha. This is what He put, that you should not do any anadhikar cheshta

[unauthorized effort]. Means you should not do something unauthorized.

Like I would say somebody comes to Me and says that, “Where is that person whom I want to murder?" Then what is the truth? Should I tell him, “Alright this is the truth. You go and kill that person"? According to the strict government law it may be. I don't know if it is. I don't understand the government laws at all, or the human laws. But it is not. Then what do you have to tell him? You just keep quiet. He has no adhikar [authority], he has no right, to ask you or to get this information from you. You just keep quiet. I do. Then he may beat you, do anything. You just say, “I don't know." It is anadhikar cheshta. It is done many a times. People who are, say, great nationalists who fight for their country and people want to extract information from them. They suffer. Suffer. But they will not give the information. Not out of fear, but out of love of their fellow men who are fighting for the freedom of their country. This has been done in our country many a times.

So you don't speak something which is not the adhikara [authorization] of another. He has no right to ask this question. Like that, one has to be very discreet and that is what Śhrī Kṛiṣhṇa has given us, His discretion.

Many people ask Me, “Mother, then in this situation, what should I do? In that situation what should I do?" That means the person has not developed a Viśhuddhi Chakra to be discreet: he has not evolved, he is not mature enough, he is still asking Me questions. In the Nirvikalpa state you don't ask Me any questions, you know exactly what is to be done: when to shout at somebody, when to

be quiet, when to be silent, when to say something and how far to go. All these qualities develop through proper Viśhuddhi Chakra, because you are doing it for the hitha of another person.

Sometimes it pays much more to keep quiet. This is what He has taught us. Not only taught us but He has put it within us the discretion part in our Viśhuddhi Chakra. He has put within us the power to witness the drama, to be detached. He was Yogeshwara. He was Yogeshwara. He was the Īshwara of Yoga. He was the One who was the giver of Yoga, naturally, because Shiva is the One to be achieved. But the One who helps us is Him, Is Akbar, is the Mahālakṣhmī Tattwa, is the central path which takes you to Shiva.

So He is the One who takes us there.

It is He who is supported by all the prophets. He works out this for you, this great work of evolution.

So, one can understand very clearly that, if our Viśhuddhi Chakra is put right, we develop exactly how to be discreet in Sahaja Yoga. We devise a method by which we talk so much that makes people feel priya that they appreciate, they like it, priya. It's loving and also it does their hitha. Even sometimes you have to say something which is harsh or maybe your silence may make them feel a little harsh, doesn't matter.

It will give them ultimately their hitha.

So the ultimate goal is hitha. That's what Kṛiṣhṇa had in His mind, to do the hitha.

So, His Samhara Shakti also which He had, the killing, many people criticise Him for that. Like the Jains you see.

At the time of Śhrī Kṛiṣhṇa He had a cousin called Neminath; and Neminath was not Śhrī Kṛiṣhṇa, he was just an ordinary human being who had achieved certain heights in evolution. He just got filled up with a kind of a feeling of a repulsion about killing animals. Of course, killing animals is not a very good thing, but he was not killing and it was to be done for his marriage.

So he developed such a strong feeling about it that he started a different thing called Jainism.

Some sort of another path, in which he said that there should be no killing of animals. It so became so ridiculously funny, that it reached a stage where bugs became more important than human beings, even mosquitoes were more important! You see those people walking with this thing covered on their faces and on the street. Everything taken to the last nonsense! So Śhrī Kṛiṣhṇa gives you discretion and this was very, very, very, very, very important because all our problems of disintegration disappear when we have discretion. But mostly people don't have their Viśhuddhi alright. On the one side there's a right Viśhuddhi which gives us aggressiveness: With our talk we aggress others. Most of the politicians have that kind of a capacity. But if they get mediums into them like supraconscious, like Hitler had... He learnt it from some Tibetan lamas who taught them these all dirty tricks of overpowering people. He managed to put such Spirits into them that they killed thousands and thousands and thousands and thousands of human beings. The left Viśhuddhi is another problem.

Such people also don't have a collectivity sense because they are frightened of others. They are so negative they

always see the negative side of another person. I have seen people who come and tell Me about every Sahaja Yogi, “That's wrong with that Sahaja Yogi. This is wrong with that Sahaja Yogi. That's wrong with..." No positive points at all! They only see the negative point.

So they have no collectivity.

They always have fear. All the time they are frightened of others because there's something in them that frightens them.

So they have their left Viśhuddhi very badly caught up because they are guilty, specially in the West, you will be surprised: who are supposed to be such aggressive people! They have terrible left Viśhuddhi, because they, by their doing, build up a very big guilt within themselves. They see how they have been behaving, their community has been behaving, their country has been behaving [so] they develop a big guilt in their mind. Moreover, as Brian has told you, that it is cut, the roots are cut and you start behaving in an anti-God manner, even without realizing that it's absolutely wrong. It's true.

The left Viśhuddhi comes up because they feel guilty, despite their doing wrong things with the knowledge that they are doing the right thing. They feel guilty because in the subconscious the conscience of a person works it out and that guilt is accumulating howsoever you may deny it, but the left side goes on catching and they have a left Viśhuddhi [catch].

So, one has to say that, `Mother, I am not guilty.' It's another side of ego where the ego's reaction hides itself into left Viśhuddhi. And with that they start feeling guilty, “I should not have done that. I should not have done

that." Both attitudes are wrong. When you are on the left side you aggress yourself and torture yourself and when you are on the right side you torture others and aggress them.

So to be in the center is only possible if your Viśhuddhi Chakra is alright, otherwise you cannot. You have seen many people when they get Realisation they don't feel vibrations on both the hands equally. The reason is they have no balance: it shows on the hands [that] they have no balance. Now hands are a very important part of human beings after Sahaja Yoga. If your hands do not have equal, equal vibrations, then something wrong with you. Whatever side you do not have vibrations, say, if you don't have vibrations right side or you feel that right side is heavy, or is hot, then definitely you are right-sided person. In such cases maybe left side is absolutely numb. Those people [who] have numb left side, means also they are right-sided. But in the left hand if you have more vibrations and on the right hand you don't have any, then also it means that you are right-sided, not that you are left-sided. But on the other side if you have the other way round then you are a left-sided person. That means the balance is not there. Your hand says that there should be balance.

So you must know that only by thinking, you are not going to get rid of your troubles in Sahaja Yoga, you have to work with your hands. As I told you that just by thinking you can't drive your car, you have to use your hands. You have to use your hands with full knowledge as to where you are, what you are and what would these vibrations mean. You have to use your hands.

Now when you start using your hands for all practical purposes other people might start thinking, “These people have gone mad! They are using their hands." But the same way they thought when Mohammed Sahib taught them to use their hands. They all laughed at Him! But now nobody is ashamed of it, nobody laughs at it, but they are doing all mechanically, not the way He has said.

So first of all use these hands for your own purpose, for yourself. These same hands can help you. Now the Kuṇḍalinī has awakened; so it is passing through all the centers in a very thin way maybe, but it is there.

So first raise it more and more. You can do it with your hands. It's a [virtuous] circle, when your hands raise it, it starts flowing more in your hands. Only your hands can raise it. It starts flowing in your hands. Giving yourself a bandhan or raise yourself, raise your Kuṇḍalinī. Learn all these methods carefully. Your hands are very important. If your hands are not working you be careful on that. You have to get your vibrations in your hands to begin with.

Some people who have had problems with their hands, because of previous life or some sort of a thing, they feel their Chakras in the, their own places.

Then after sometime, you'll start feeling your Chakras in your brain, doesn't matter. You will never feel anything uncomfortable with it. You will be able to manage. After that you need not feel the Chakras at all. You don't feel anything. You just say, “This is it." Finished! They just know. That also `knowing' comes through your Viśhuddhi and you just say it, again say it.

The most important function of the Viśhuddhi Chakra is that it should be pure and clean because if you have to

say mantras your Viśhuddhi has to be clean. All the mantras have to have the help of Viśhuddhi.

When a Guru gives a mantra, first thing you'll find he will have a left Viśhuddhi catch and any other Chakra whatever the Chakra the Guru has attacked. But first will be on the left Viśhuddhi, so for that we use the mantra of mantrasiddhi. The mantrasiddhi comes on a person when his left Viśhuddhi is alright, otherwise he cannot be mantrasiddhi. Whatever mantras they say is all mechanical. Your left Viśhuddhi should be alright if you have to say the mantras in a proper way to be effective to have enlightened mantras. Even `Allah ho Akbar' has no meaning if your left Viśhuddhi is not alright.

So you will see how, in Sahaja Yoga, left Viśhuddhi is important and right Viśhuddhi is important for vibrations.

So Viśhuddhi Chakra plays a tremendous part, role in, in Sahaja Yoga because it connects you to the Virāt, to the Whole.

So you come to the point where you know that it is through Viśhuddhi Chakra [that] you know the Whole, the Akbar; you get connected with Him. The rapport is established through Viśhuddhi Chakra and you can feel it; it's communicated. The rapport may be, supposing the hands are cut, still you might get your Realisation. Many get it. But if you do not have your hands intact, then the communication is poor. Then maybe on your Chakras you will start developing the communication later on. But this is the easiest way to feel the communication in your hands, if your hands are sensitive.

So what should we do to keep the Viśhuddhi Chakra [clean] is the problem. I have been told that I should

finish My lecture soon and go away soon! But I think I should finish this today about Viśhuddhi Chakra.

What should we do to keep our Viśhuddhi Chakra alright? Steal the butter and eat it. You must eat butter because it has vitamin A and D. Vitamin D especially, I am sorry, vitamin D.

So that calcium grows in your body.

So you'll become a strong person. If you just take calcium without butter then there's a problem.

So try to take butter whenever you have Viśhuddhi Chakra problem, for physical side; I'm just telling about this. You can take some butter in water, hot water; spread it on and take it. Viśhuddhi Chakra looks after the cooling side, cooling side, because the liver, when it gives heat, the body becomes heated up. Then the one that really cools it down is the Viśhuddhi Chakra and when you have a problem on the, on the drying of the epithelial cells inside, the lining, then best thing is to take some butter in the water, or eat some butter during summertime. But no carbohydrates with it, no carbohydrates. Then you won't put on weight. You eat as much as you like, butter. You will not put on weight. If you can give up carbohydrates completely you will have Sattvikahara [balanced diet] absolutely. You should not touch carbohydrates and you will be amazed that you will have Sattvikahara. Take butter and proteins. Take all fats, cream, everything. Nothing will go wrong with you. You can take for proteins all dried fruits, everything and just take this honey for sweet. No carbohydrates. Or also these days honey is made out of sugar as you know.

So if you can avoid carbohydrates and just take these things your health will be alright.

But we have [different] patients; we have all kinds of imbalances. That's why I say, “Alright, if you have a liver, take sugar." But if you just give up sugar it is not going to help. You have to first correct your liver and then you can give up sugar very easily. No problem. But not before that, like all the doctors in general say, “Don't take sugar." The fat goes out of the body just giving the lining of the body, the softness and goes out of the body. It doesn't stay because, if there are no carbohydrates, it cannot be retained in the body. You can see at home. You put some butter on your hand. Alright? And wash it. It won't wash. It will just stick there. It will have no effect, nothing, but it will be just sticking out there.

It cannot be consumed. But if you put some carbohydrate say put some atta [our] or something you can take it out; it dissolves. It cannot be dissolved if you do not take carbohydrates.

But this is for people who do not have any imbalances in the body, who are perfectly alright; they can do it. I can do it but nobody allows Me. Everybody uses Me for feeding as if I am a wastepaper basket. If I don't eat... you see you are supposed to give Mother something like an ayurveda this much. But I have seen people when they want to give Me they'll give Me so much and if I eat a little they'll feel that, “Oh what Mother is..." I don't need it actually! People should understand My nature.

So when they serve Me, they'll serve so much that I cannot eat. I just eat little. I can manage. There is no need for Me to eat carbohydrates at all, at all. I need not

have carbohydrates. But, “Mother I have made this. Please have it. Mother I have made these ladoos [ball sweets]. Please have it. Mother I have..." So I say, “Alright Baba!" Now I have to suffer to please you people, for priya. This is what is very simple to understand that you should not force Me to eat, at all. There's no need to force Me. Don't force anyone to eat. Though I do force people to eat because I know they need it but you cannot do it; you have no discretion. When you have discretion, whom to force, whom not to force, then it's alright. Also when you force you must know that the food has to be vibrated. If it is not vibrated food, if you force the person, he'll have trouble.

Now for all of you to understand the importance of Viśhuddhi Chakra is first and foremost thing is that when you speak you must speak about Sahaja Yoga and nothing else. If you have to give speech, I have known many Sahaja Yogis, you see, who are still member of this organization, member of that organization, member of this thing; of horrible organizations which are anti God. Say now, for example, we'll see `Hare Rāma Hare Kṛiṣhṇa' organization is anti-Christ, anti. It is of course anti-Christ openly and in the real sense is anti-Kṛiṣhṇa, absolutely [anti] Kṛiṣhṇa. Every person who goes there and begs in the name of God has a horrible Viśhuddhi and they all suffer ultimately from Viśhuddhi troubles, cancer, this, that and they die. And the face of a person who has a good Viśhuddhi is blooming, is wide, is full of... full like a full moon. And if you have a face which is all shut down that means your Viśhuddhi is not alright. If the Viśhuddhi is functioning when there has to be glow on

the face; the face should be full and nourished and sparkling and eyes should be sparkling because Viśhuddhi Chakra also looks after the eyes. It looks after the neck. It looks after the ears. It looks after the nose. If your Viśhuddhi Chakras are spoiled you have problems with all E.N.T. [Ear Nose Throat] things.

So the people who are like that; like this you see we can say the man who was the leader of that organization. They think they are doing `Hare Rāma Hare Kṛiṣhṇa': actually they are doing absolutely anti-Kṛiṣhṇa activities, absolutely! You have no business to call Kṛiṣhṇa's name like this, like mad! Standing before all the people, wearing these horrible dresses of these dhoti and kurtas; and which they are absolutely done in a very funny way. They don't know how to wear it; the women wearing their sarīs and men buying those bhodis and putting them on their head and shaving their heads. Did Kṛiṣhṇa shave His head? Did He ever shave His head? Head, the hair, are actually the part of Kṛiṣhṇa's gift. On the contrary He, His hair are always described, always described in the poetry.

There is a story about a great Urdu poet who was an Indian; who was a Hindu, but Urdu poet. And some fanatics, you see, challenged him.

So this... they put one couplet and they said, “You better complete this." So he said, “..." So he completed it like this, “..." His hair are described in every poetry are used.

Here they are shaving their heads, putting these bhodies on their heads and walking about. When did Kṛiṣhṇa have [a] bald head? Did He have a bald head? He is Yogeshwara with sixteen thousand wives; means sixteen

thousand powers. He didn't have Sahaja Yogis to work out so He got them as wives. They were all yoginis within. He created all this drama and He got them as wives because a man, if he has any women as disciples, then naturally he is blamed and as a man he has to have powers in the women.

Women are always the power, the Shakti.

So they came as His wives and He became the husband of sixteen thousand wives and the five ranis [queens] He had were the five elements within Him. He played all the tricks. He created... you you how will you know about Him? How far can you go [in] understanding Him? So these people who are trying to call Śhrī Kṛiṣhṇa every moment, every minute, standing on the streets and begging in His name. All over the places begging like beggars. Kṛiṣhṇa couldn't stand begging at all, never. He believed in having a right. He would [rather] steal than to beg. All these beggars being created in the name of God: I think it's one of the greatest sins to beg in the name of God. I have seen this happening before the temples and all that and I used to think, “Before the temple in front of God to stand and beg. To be a fakir means to beg? What is this?" Is this the sign of a basha. Śhrī Kṛiṣhṇa was a batshawa, Yogeshwara and these beggars, they are the followers of Śhrī Kṛiṣhṇa? Horrible things. They look so miserable and they are absolutely like cabbages and many people believe that they are in peace.

Naturally if you are living in a Shmashāna [Hindu cremation ground] you are in peace; in a dead condition.

And our country, which is a poor country, supporting all these beggars here! All our rich people have given them

money and lands. Is this the way we are going to support these lamas who come down from there and these horrible people coming down from the West? All the people who cannot work? Very nice! Come here, say, `Hare Rāma Hare Kṛiṣhṇa' and read Gītā and say some few words by heart and then you earn your living here! Nicely living. Every village there is one or two sitting there and begging. Can you believe it? And our government is not bothered about it; to find out who are these people, why are they here, in the name of God why are they begging like this. And we have so many poor people who are begging in the name of God. Why not collect them and help them instead of helping these horrible people? Like this, you see, people have anti God activities and anti Kṛiṣhṇa activities. When you take the name of God in vain, Viśhuddhi catches. I have known people sitting “warGuru warGuru warGuru." Is it so [that] Nanak Sahib is so cheap that we should go on taking His name, “WarGuru warGuru warGuru?" They'll go on having the mala in the hand all the time. What is this going on? What do you think God to be? Is He in your pocket? Is He so cheaply available that you just go on doing all these things? Why? You spoil your Viśhuddhi completely. One must understand. When... you see, you are surprised at... It is said that, “..." Still people start doing it. Karaka means what? Viśhuddhi Chakra. That's how you spoil your Viśhuddhi Chakra. That's how you spoil your main Chakra of attaining Realisation.

So if you have to become one with the whole, please try to keep your Viśhuddhi Chakra clear. Getting into colds because these days India especially... any, everywhere

even in... women have a special tendency not to cover their body because they think they are not looking very fashionable or whatever it is. Is a very modern stuff has started that they want to wear scanty dresses. This is all anti God in both ways. Firstly it is nonsensical to show off your body. That's why Mohammed Sahib said, you see He has worked so much on Viśhuddhi Chakra, that women should cover their body. Is a very good thing I sometimes think. This nonsense of fashion has gone to such a limit that after some time you'll find all these mosquitoes walking around without any clothes. That's the ultimate. You see is a sign of people who are, who are neither `he' nor `she'. The `it' people do that way. Yes always. `It' are the people who have qualities. That's why Rajneesh, when people go to them, they become `it'. Because that is their capacity: no shame at all left in them. And that is what it is, one has to understand that you should be careful about your throats.

The fashions and all these things are not so important. What is important is your health. If you spoil your Viśhuddhi it's a very wrong thing and one should try to look after Viśhuddhi all the time and all of you should try to look after each other's Viśhuddhi. Because I didn't like the idea of having this pandal here and I told the organizers this was a wrong thing.

So they said; “You said it should be in the open." I said, “Now, I'm not saying you go to Himālayas." You must use discretion, that's the part missing. You must have discretion. To give people a thing in the mid-winter, such a place I mean, I must say you people are great seekers to be here, this is not proper thing to do.

So the organizers, the people who are dealing with the collectivity must know that they should do something to protect the throat of people, to protect the Viśhuddhi Chakra. It's very important, very important. And you all know how I care for your Viśhuddhi Chakras, everybody's Viśhuddhi Chakra, because I know how important it is. Because it will make you absolutely disintegrated and it will spoil all the work of Kuṇḍalinī and poor Kuṇḍalinī will suffer also.

So we have to take it upon ourselves that we'll keep our Viśhuddhi Chakra clean, we'll clean ourselves properly and we'll clean our throats every morning and we'll take gargling and everything and look after our Viśhuddhi Chakra. It looks very mundane but for a Mother mundane things are as important as higher things are, because if there is no Viśhuddhi Chakra what's the use of coming to Sahaja Yoga with a bad Viśhuddhi Chakra? So please try to look after your Viśhuddhi Chakra. Try to put Yogeshwara there. Try to raise Śhrī Kṛiṣhṇa there, try to be like Him. Keep your understanding that you are here to witness the drama of God and to be the Mur.lī of Śhrī Kṛiṣhṇa to watch the beautiful melody flowing through you. May God bless you all. Now what is today also they don't want anyone to touch My feet. I hope today you will obey without any exception. Yesterday we tried but there were exceptions so today there should be no apowadas. Let us see. One day we should not touch Mother's feet. Doesn't matter. You all can touch from there and there is a way of collectively touching Mother's feet is the way we do always. You can all do it just now but we need not actually touch, but you are actually touching. Even

touching the Mother Earth you are touching. Just touch the Mother Earth and you are there. Just touch the Mother Earth; you will find the Kuṇḍalinī rising. You haven't given Me any questions whatsoever and those who have questions should write questions and give it to Me, because once I'll go away then you will say, “Mother never allowed us to ask any questions." I did say there are...

[Explanation then follows in Hindi. MISSING of more than 6 minutes in Hindi.] Question [in Hindi]: Should women do vrat [fasting] of karvachauth?

Shri Mataji: Do not do any kind of fasting [vrat]. Should women do fasting of karvachauth. I have seen women doing this kind of fasting. They get too much problems with that, do not do it. If you can do it without problem, then it is ok. If some karvachauth is to be done, no need to put God in trouble.

No need to do it after Realisation, all their husbands' remains healthy. If husband is a Sahaja Yogi then there is no problem, then no need to do that. Everyone says Pārvatī Ji did karvachauth, but she did it before marriage, not after marriage. What is the need to do it after marriage? Biggest method of doing karvachauth is to understand your husband as your husband, do their care, understand them what are they. They are like children's, many a times their behaviour is like children's. They will get angry with something. Their ego breaks very fast, your should see it. Be with them with love, talk sweetly with them.

Give them happiness, this is karvachauth. Not this that you abuse them 1,000 times in karvachauth. Then again

it is a matter of discretion. Normally women who do karvachauth, I have not seen them doing it properly. If they do karvachauth they will see when moon will come, when moon will come and will eat everyone's head for that. They are so hungry. What is the use for such people to do karvachauth. This should be done by unmarried girls to get husband like Śhrī Shiva, but first are you like Śhrī Pārvatī? First make yourself like Śhrī Pārvatī, then desire for Śhrī Shiva. It is not easy to handle husband like Śhrī Shiva who sits on bull. Śhrī Shiva cannot be anyone's husband, other than Pārvatī. She can only manage him.

He is a difficult person and to desire for such person is mistake. When you cannot handle such difficult person then why do you desire for him.

[MISSING.] Sahaja Yogi [in English]: Last is.....

Shri Mataji: In what?

Sahaja Yogi: Nidra. Insomnia.....

Shri Mataji: The question is ah... ah about the insomnia and what are the deities involved as far as the nidra [sleep] is concerned. “Ya Devī Sarva Bhuteshu Nidra Rupena Samsthita." She is the One who gives you sleep. Is the left side, is the Mahākālī, that One gives you the sleep. And to get to Her you must raise your Mahākālī Tattwa.

So all those people who are insomnia business should raise the left side and put it to the right. Try about 108 times first of all. Then you have to do some deep breathing. In deep breathing you go to your left side more. And with deep breathing you relax and then you put your attention to Sahasrāra and sleep off. But

insomnia is absolutely curable in Sahaja Yoga if you know how to put left to the right. After that.....

[MISSING for about 22 minutes.] [Hindi.] Question [in English]:... and here is the daughter, who's having hearing problem.

Shri Mataji: Hearing problem can be cured, very easy it is and we'll tell them how to do it, but they have to go to the center. All these people have to go to the center, settle down in Sahaja Yoga, become Sahaja Yogis and every problem can be solved. I can tell you, you reach a good health and now this Bran who was speaking here, he used to have crutches. He could not walk one step. Can you believe he's climbing and talking.

So all the problems are cured, all the emotional problems are settled, everything is promised, but first you get your Yoga, you must get your Yoga, then every thing can be done.

This is the first condition of Sahaja Yoga, for which you don't have to pay, for which you don't have to do anything, stand on your head or anything, nothing of the kind, but give some time to yourself, take to Yoga, go to your centers every week, which we have in every house...

[Shri Mataji speaks in Hindi.]

***Contents: 1983-02-03*, Public Program (English+Hindi+English), The Āgñyā Chakra, N.D.M.C. Park, Hanumān Road, New Delhi, India**

[Shri Mataji talks in English:] Today we are going to understand the center of Āgñyā. Āgñyā Chakra, which is placed on the crossing of the `Optic Chiasma.' The

nerves that supply the eyes go backwards in the opposite direction and wherever they cross, this subtle center is situated. It has a continuous connection with the other centers through the `medulla oblongata.' This center has got two petals. And this subtle center on one side acts through the eyes and at the back of the head where you have some protrusion. This is the physical side of this center is. Now the people who talk of the third eye, this is the third eye.

So that we have two eyes with which we see and there is a third eye which is a subtler eye through which we can see. If you see this eye, that means you are away from it. For example, if you can see your eyes that means you are seeing your reaction, not the reality. If you see anything that means you are looking at it.

So those people who say they see an eye for example people who take LSD and all such things, they start seeing another eye. They just see this eye and they think their third eye has opened.

Actually you are very much away from the eye, that is why you can see it. You go to a supraconscious level on the right side and on the left side to the subconscious level, you can see the eye. But in Sahaja Yoga you have to see `through' that eye. Like a window, you can look at the window, but if you see through the window you cannot look at the window.

So this illusion that people have that we can see third eye and that is why our Kuṇḍalinī is awakened, they are sadly mistaken.

This is a very narrow passage, through which attention cannot pass normally, it is impossible thing. It is a narrow

passage, where the ego and superego fit on to each other and cross each other. And there is no gap in between for the Kuṇḍalinī to pass through. This superego and ego go back, go downward and come to the Viśhuddhi Chakra and circle round it and go in the same direction.

So you find that they come up to this place, they start from this place, go up to the Āgñyā Chakra and then they cross, over. But here they are in the same direction as they went, at Āgñyā here they crossover.

So when you have a problem on the left hand side, you get the affects of that on the right hand side. But right hand starts from here up to this side and the left hand starts from here. But the left hand actually acts on the right hand side.

So this third eye is to be penetrated through or we have to enter into the third eye, through Kuṇḍalinī awakening. But it is such a closed passage which is the door to the limbic area, which is the kingdom of God, that anybody who tries to push their attention through this closed door, either goes to the left or to the right. And this is the beginning of the trouble of the people when they don't understand that whatever is unknown is not God, is not Divine.

So, when they move on the right side, they go to the supraconscious area. And they start seeing hallucinations. Actually these are not hallucinations but actual things because they exist on the right hand side.

So they start seeing things of the right hand side. They may see colours and the formation of colours and they

may see also people who are dead, who have been very egoistical.

They can see Gāndharvas and Kinnaras, because they go to the `Gāndharvalok', to the right side and start seeing those things in the unknown awareness of supraconsciousness. But that movement is very dangerous.

Because if anybody catches you there, then you get an added personality sitting on your head and you get possessed by ego and you become on your own and you actually become malignant. Hitler is one of the examples of that. He learnt this from the Tibetan lamas, how to go to the supraconscious. And when he learnt it from them, he used it and made many people supraconscious, ego-oriented. You must have heard about the lama system, which was another big problem. They knew the future part, who is going to be the next lama. Where you will find him? Where you will get him? All the future things they knew and people thought this was Divine! To know future is not Divine. It is an area which we should never go to. Because it is an imbalance. We are human beings and we have to know the `present' and `not' the `future'. Once you go through the present stage then you reach a height from where you can see the past, the present and the future. Supposing on the Mother Earth, if you have a means of going higher and hang yourself there, then you can see whatever has passed through and you can also see what is going to come; and wherever you are, you are in the present. In the same way, when a person ascends in reality, in the present, he goes at this point in the supraconsciousness from where he sees the

supraconscious right side and also he can see the subconscious; but he has no interest.

He wants to rise in the present. And, this is what actually the Kuṇḍalinī awakening is.

So all those people who say that Kuṇḍalinī, in the awakening of the Kuṇḍalinī, it is very difficult and it is harmful, are the people who have no right to awaken the Kuṇḍalinī.

So when they try to play tricks, actually their sympathetic nervous system goes into great agitation. And this sympathetic system on the left and right side starts extracting more energy from the central path.

So, much so, that it gets exhausted and such a person becomes actually a mental wreck.

So many people who said, we are raising your Kuṇḍalinī by this method or that method, wreck the life of the Sādhakas. Ultimately they are left high and dry without achieving anything. Nobody knows what to achieve and what to receive.

So they are misled.

But logically one must understand, that at least your health should be all right. Mentally you should be better of. Your temperament has to improve; minimum of minimum. But if you are losing all your money to the Guru, you are losing all your health for this nonsensical experiences and you have no control over yourself, then you must know that this is not in anyway the reality. Reality is where you are in control. If you are in the control of something else, then you are a lost case. For example, some people start jumping and they say

“Mother I start jumping automatically." That is a serious affair. That means you have no control over yourself. You are just jumping because somebody is making you jump. `You' are not jumping: that means your own `chetanā' your own attention, your own awareness is under the control of somebody else; you cannot control yourself.

So all these experience in which people think, they are flying in the air or they are having extraterrestrial movements and people are going in the air and seeing things, all these are very dangerous things. Such a person may ultimately become a lunatic. Absolutely. Because he loses complete control over himself. These are called as parapsychological experiments, in America, to give it a big name `parapsychology'.

Of course, it is a para because it is beyond the psyche of a person; but is very dangerous. You are not supposed to get into these muddles where the spirits capture you and you start behaving in a manner that you cannot explain. Once, about I think five six years back or may be more, no about twelve years back, a group of Americans came to see Me and they told Me that “you must teach us how to fly in the air." I said “Why? Aren't you flying?" They said, “No we want to have that space travel." I said “why?" “Because Russians are doing experiments in parapsychology and we want to do the same." I said they will all get possessed and they will finish off. I do not want to do the same thing as Russians are doing. If they come to Me I will tell them the same thing.

So they said, “No, no we must learn." I said if I tell you that you become slaves of those spirits and of your own and you start shaking your body all the time. Despite

that they said “yes, we must do it." And when they told Me that because Russians are doing it, we want to do it, I said “who sent you here?" So they told Me the name of a gentleman, who is a journalist in Bombay [Mumbai]. I said “this fellow used to `suffer' from this trouble. He used to leave his body, go into another world, see this and see that, who suffered so much and he was losing complete control over himself and I `cured' him.

So does he think I can put back the disease in you? I cured him of this disease and why do you want to get into this disease?" But they were quite sure that they wanted it and I discovered later on they are having parapsychological business in America which is an `extremely' dangerous thing.

So this is the movement not crossing the Āgñyā but moving, floating on the left or the right, whether you go to subconscious or to the supraconscious. Effects may be different but is the same thing to Sahaja Yoga. The people who go to the subconscious area may start seeing Me also in different forms, like the people who take LSD they cannot see Me, they just see lights coming out of Me. And those who go to the subconscious area they start seeing forms and things in such a manner that they think, they have reached heavens. But they are seeing past of evolution, past of everything.

So this supraconscious business, is very dangerous, no doubt, but also the subconscious is very dangerous. Because all incurable diseases like cancer, malaitis, all that come from the movement of the attention to the left side.

So one should be very careful before going to any one of these Tāntrikas. Or to these people who are trying to control you or trying to tell you something about the future or the past. There is no need to know about the future or the past. What is the need? How does it help? Actually if I start telling you how I came all the way from there and how I was held by the jam or anything, will you be interested? How do you get interested in your past glory or past life, which was of no value at all today? But it is a human weakness that he wants to add to his personality something that is extremely artificial, non-existent and of no value. And then he says that I did this, I did this, I happened to do this, I never got it.

In India people normally go more to the left side with this Āgñyā. Because they say, worship God. Now if they have to worship God, they have no connection with God. See I had no connection to microphone, I could not speak to you.

So without connection to God, they start worshipping God. Then they will sing all kinds of Ār.tis, fasting, this, torturing their own lives. This is left-sided people. And singing the praise, all these things. Going to the extremes, 24 hours they are like that.

So somebody sucks them into the left side. If they go on saying, Rāma Rāma Rāma..... like that. You might say that Valmiki was told to say. But who told him? It was Nārada. Nārada is an incarnation, Nārada. You are not Nārada.

So how can you tell yourself or anybody can tell you, take this name? You take any name, you cannot go to God.

So where do you go? You go somewhere. There may be a servant called Rāma, he might capture you. And people start behaving in such a funny manner that they look like mad, insipid people.

Same thing about supraconscious. People who are very ambitious, they too can get into such a mad condition where they do not think of the collectivity of the whole, but they just start thinking about themselves. And when such a situation comes in, it is impossible to convince them that they are wrong till they reach their waterloo and finish off.

So this Āgñyā Chakra is a gate, is the door of heaven and everyone has to pass through it. Now on this Chakra resides the great incarnation of our Lord, Jesus Christ. In our Indian Shāstras, he is called as Mahāviṣhṇu, the son of Rādhāji. And His essences are made of eleven Rudras, means eleven destroying powers. But the governing essence the main essence, is that of Śhrī Gaṇeśha means innocence.

So he is the embodiment of innocence. Innocence means complete purity. And His body was not made out of Mother Earth, in the sense that He never had a body that was perishable. It is Omkāra.

So when He died, He ascended. That is the fact, He ascended. And because He was a person made of Omkāra. Now as He is the son of Rādhāji, you can see the relationship between Him and the relationship between other deities very easily. About Mahāviṣhṇu, it is written in the Devī Bhagavat.

But who reads Devī Bhagavat? Nobody has time to read these books. Mostly what trash things they read, there

you cannot find explanation of all these incarnations who have come on this earth.

So to understand Jesus Christ, you must read Devī Bhagavat. But if you say this to Christians, they would not like to listen to you. Because for them, Bible is the last word. How can it be? Because Christ's life is depicted there only for four years. And He must have reference in other books also; and we have to open our eyes to those books and see for ourselves what is the truth. Because if we want to have an organized religion, you have to say `this is the thing,' there is nothing else. Because if there is anything else, then your organization falls apart. But it is not true.

Because Christ has been described `very clearly' in Devī Bhagavat. And we can prove it in the Kuṇḍalinī, that when the Kuṇḍalinī rises and stops here, at the Āgñyā, here, you have to say Lord's prayer, otherwise.

It would not open. To awaken Jesus Christ, if you do not awaken Him, it would not open. You have to take His name otherwise it would not open, proves it was Christ who was ruling. Or even if you take the name of Mahāviṣhṇu, it opens.

So Mahāviṣhṇu and Jesus Christ are the same.

So you must see the `proof' of it. And just because you want to believe that Christ is your own and discard everybody else as heathens, you are sadly mistaken. Absolutely you are sadly mistaken.

In every scripture people have entered from the back door. Every, scripture. I told you about Gītā, what wrong things they have written about the food which is scientifically not true. To say that Tamo Guṇis are the

people who eat meat, is not true, because they eat protein and they have to be Rajo Guṇis, automatically.

So how they have tried to change it, just to suit their thing at that part. But in the beginning they could not, because they said, Kṛiṣhṇa said that “You kill these people. I have already killed them. Whom are you killing?" So just to bring this, you see. Brahmanic stamp, they did this.

In the Bible the mistake came when Saint Paul, who never knew Christ, he had nothing to do with Christ, just entered into the Bible. I don't know, why he is there! He was not a realised Soul. He was just supraconscious Roman soldier. Roman, very bad soldier, who used to kill so many Christians. And suddenly they entered this Mister Saint Paul into it and he is accepted in the Bible all over the world. But you read him and you will know he is not a realised Soul at all. He talks in a supraconscious way. He is an organizing machine and he is good for nothing.

There he describes, in the acts you see, which he has written, many people may not be knowing that acts has been written by Mister Paul himself and this Mister Paul tries to describe the disciples of Christ as supraconscious bhoots, absolutely like supraconscious people and they behaved in such a funny manner that everybody started feeling that they are mad. Can you imagine, Christ's disciples behaving like that! But you have to gulp it down and devour everything, if you are a Christian. Because it is in the Bible. And you start questioning if you are a born-realised person, that what is this nonsense, who is

this Mister Paul? From where does he come in? Because he does not talk like Christ.

So the time has come for all of us to understand that all religions are one. They are part and parcel of one life stream and that all incarnations are supporting each other, nourishing each other and caring for each other. There is `complete' concord between them. There is `no way', you will see they will oppose each other, `never'.

So this point is to be proved also and that can be only proved `if' you know how to raise the Kuṇḍalinī. If you are a realised Soul and if you can raise the Kuṇḍalinī you will be amazed to see that all these deities are placed on various Chakras and they are to be raised.

Now sometimes you see, I am blamed in India that I am preaching about Christ, so I am spreading Christianity and if I go to England, they say I am preaching about Kṛiṣhṇa, so I am spreading Hinduism.

Now if I have to tell you that Rādhāji has created Christ and if you see Christ, his fingers are like this. Try to understand. Two fingers like this. One of Kṛiṣhṇa and one of Viṣhṇu. And he says “the Father." And who is the Father of Christ, then? Is Śhrī Viṣhṇu: Śhrī Kṛiṣhṇa. Because in Mahāviṣhṇu's description, it is, Śhrī Kṛiṣhṇa Himself worshipped His son and said “you will be the support of the Universe and whosoever will ever worship Me, the fruits of that will go to you” and He placed Him even higher than Himself.

And that you can see that above the Viśhuddhi Chakra, stands Mahāviṣhṇu. And He is the gate through which everybody has to pass. He `actually' blessed Him special and He said “you will be the support of the universe."

See now you have known that Śhrī Gaṇeśha stays at Mūlādhāra Chakra. Mūlādhāra Chakra means the support of the Moola, support of the roots. But Christ is placed at the support of the fruit.

So the same thing evolves at that point, that you become aware of Christ only when your Āgñyā Chakra opens.

Now this Āgñyā Chakra can be opened when the Kuṇḍalinī goes up and opens it up. But supposing if you are too much ego-oriented, then you have turned it so tight say, the two ropes have turned it so tight that nothing can pass through. Or if you are too much of a superego and a frightened personality and dominated one, then also it is twisted so badly that Āgñyā Chakra cannot open up.

So what we have to do, is to give a balance through the Āgñyā Chakra by moving left to the right or right to the left according to the need, which you will understand in the technique of Sahaja Yoga, after realisation, not now. Now when the balance is established then the Chakras, the Āgñyā Chakra becomes little also better off, because there is no twist on it. And then only, when the Kuṇḍalinī rises, She can push through. If you are normal person, if you are not a ego and superego type, then there is no problem to raise your Kuṇḍalinī through your Āgñyā. But say in Delhi, since I have come, I have been working on the Āgñyā morning till evening.

People are `extremely' ego-oriented. They all think that they are the administrator of the whole World.

Delhi is full of this Āgñyā. Such proud and such vain people are here that they always think that they are ruling the whole World. They are the people who are the

administrators and the great people belonging to politics, this that. All ego-oriented.

And such people cannot be given realisation easily; first their ego has to be brought down and they have to accept God as the Supreme Being, as the Lord, as the Real King of the World. Then only it works out. Now when some people also try to spoil this Āgñyā like moving the eyes, the roving eyes. Christ,imagine!, specially mentioned that “They say `thou shall not commit adultery'; I say thou shall not have adulterous eyes." Just imagine! He talked of the eyes. Because He is controlling the eyes at that point.

But in the West, it is hard to find any man or a woman who does not have adulterous eyes, those who are the followers of Christ have such horrible eyes that you don't know what they are doing, they will go mad.

They cannot keep their eyes straight. All the times their eyes turning, this side that side, this side, that side. They have lusty eyes or they are looking at things or something else, but it is all joyless there is no joy! They are just looking at people for no fun at all.

[Shri Mataji talks in Hindi:] I will tell you in Hindi about an acquaintance [gentleman] that came to London. His wife was a simple innocent woman. When she came to London she saw that everyone's eyes were moving around.

So she asked Me “What is this?" I told her that this is called flirting. She asked Me “Why people do this [irting]?" So I told her, these people do things like this. Now what can I say why people do this [irting], I don't

know why they do this. One person likes someone else's wife and another likes someone else's husband.

Things like this keep going on. She asked Me “This keeps going on even after marriage?" So I said this even goes on till their death.

So she got very surprised and said “I do not understand this thing [irting].

What's yours belongs to you and what is someone else's belongs to them. What is the fun in all this?" I said ask these people and not just one, all of them are like this. Even our Indians who go there [London] become like them.

The situation here in Delhi in this matter [irting] is also bad. Among Punjabis [natives of Punjab state] there is a special thing (problem) but not in the Maharashtra State. Among Punjabis, they will turn their head to look [stare] at every women and until they will not break their neck they will not stop it, it's such a special thing (problem). I found out about this when I got married in Delhi [there is a big Punjabi population in New Delhi].

I used to study in Lahore and situation there was even more wonderful [even worse]. But this problem came because the parda [veil covering the face of a Muslim woman] was started. Now even that Parda [veil] is removed but still this problem is going on. Respect for women [treating them like sisters/mothers] is very less and that's why Christ said: [Shri Mataji talks again in English:] “Thou shall not have adulterous eyes." But this was all said as an order by Christ. Of course nobody obeyed it. On the contrary like I told you the Muslims were, it was said not to drink, they started having poems

written by Omar Khayam to challenge Mohammad Sahib. But among Christians they started challenging Christ, all anti-Christ activities, by which innocence of the people should be destroyed, by which their eyes would be destroyed and all the purity of mind will be destroyed.

And the another extreme started, which was `not at all' preached by Christ, I don't know how it came into Christian religion, is a thing called nunnery and making people Brahmacharinis and Brahmacharis.

You cannot make anyone Brahmachari or Brahmacharini. It is a state, avastha, where a person has to rise, like Yogeshwara, like Śhrī Kṛiṣhṇa. Despite all that he was a Brahmachari. It is a state of mind where you are not involved. It is a different thing, that you just load somebody with an idea that You should become, absolutely a Brahmachari or a Brahmacharini or you should lead a celibate life, forcing them. Christ never said so. He could not become a married man because He was here on this earth to do one great job, `Is to make this ascent through this Āgñyā Chakra,' that is why He was crucified. By doing this he was to create a space in the Āgñyā Chakra and that is what He did, at the command of His Father and His Mother. And He did it.

So the people who are doing all this nonsense of celibacy, which is not.

Which is not, because from the mind there is no celibacy. Celibacy must come from within, the purity must come from within. And that has created problem in Catholicism and also they started another big stuff like going and confessing to the priest. Now this is also another funny thing is to go to a priest. Priest is never a realised Soul I

have seen it. Because if he is a realised Soul he will run away from priesthood.

So they would go and confess it to the priest and the poor priest would become mad and the confessor would have a left Viśhuddhi, feeling the guilt. That was the wrong side absolutely of God. To feel guilty is not necessary. Then, after Christ there were people who would not accept Christ, like Jews.

So they said that we will not accept Christ and “we must suffer because we must suffer for God." Even now Christians believe nonsensically that we should suffer. Now, I would say Indians also believe that we have to suffer, but they also know that Mahāviṣhṇu is going to come and when He comes, He will have power to suck our Karmas and we don't have to suffer. Actually that is what happens when Christ is awakened within you, He sucks your Karmas, he sucks your ego and super ego. He sucks your Karmas, your Pāpas [sins], your conditioning and that is how you become free.

This is a very important point which people must know. That, that was the great job He did: was to establish Himself at the Āgñyā Chakra to suck these two things. And when He sucks these two, when He sucks these, then we are above our Karmas, our sins and our Pāpas.

So we don't have to worry about sins, Pāpas and all that. But these people we should say, those who came to this earth, as missionaries, who came down to India to preach Christianity, had no idea of Mahāviṣhṇu nor they had any idea of Christ.

They came with a gun in one hand and Bible in the other. And we stupid Indians also did not know any value of our

heritage and we just said “all right, let us become Christians so that they give us good jobs." And that is how all the job oriented, all sorts of people became Christians. But actually, they should have told that Mahāviṣhn.u is born. If they had read anything of the Devī Bhagavat and had told that Mahāviṣhṇu is born, then people would have given up this idea that you have to suffer for your Karmas.

So Indians are still thinking that we have to still suffer for our Karmas, we should fast, we should walk and we should hang ourselves by the nearest tree all the time. This is not needed. What you have to do, is to just wait for the moment when the Āgñyā Chakra will be opened. Keep in the center. As Buddha has said keep in the center. And then when the Kuṇḍalinī rises all this whatever is accumulated, will be sucked in and you can get your Moksha. This was the simple thing to be done. Instead of that we Indians believe we must suffer, we must go into fast.

Now in Sahaja Yoga you are not allowed to fast in the name of God. You may fast otherwise because if you have no money you can fast, you have to fast in any case. But not in the name of God or your Karmas. Then secondly, the Jews refused to accept Christ, as a result the Jews said that: we are not going to accept Christ, we have to suffer.

So, alright, they suffered and suffered and suffered.

So they got Mister Hitler to put them right; their sufferings. After getting Mister Hitler, now they are becoming Hitlers.

So you can imagine how wrong ideas can take you to such a limit, that as a result of this thing, `that we have to suffer'; that Hitler was born to support their wishes that they must suffer.

Nobody has to suffer any more now. You have to work out your Kuṇḍalinī awakening. And you have to establish yourself very well in Sahaja Yoga. All your sufferings are going to be taken away. One of the names of the Devī is Papa Vimochini. She removes all your Pāpas. `Sankat Vimochan' we call it `Śhrī Gaṇeśha'. He is the One who removes all the hurdles of life. And you really, when blessed, you can see that God has so many ways of blessing the people. It is miraculous. Absolutely it is a miracle.

So many people who are in Sahaja Yoga now, say that miracle has lost its meaning in Sahaja Yoga. It is a fact.

So, one has to understand that God exists. Not only He exists. He acts. He loves and that we are supposed to know Him. Whatever you may have done, wherever may be the mistakes, you have to become One with God. Because He is your loving Father. He is the Father who is the Ocean of love. And only thing you have to do, is to just ask for it and when the Kuṇḍalinī rises you become One with Him and He wants to bestow all His Kingdom, all His powers upon His children, whom He has created.

So all these funny ideas about religion that you have to suffer, that you must do penance, that you should become Brahmacharis, all these absurd ideas, should be given up. You have to be absolutely a normal happy person. God has done so much for you He has created so much for you. But even then if you want to be miserable,

what can one do? As far as Mother is concerned if you want to punish your Mother sometimes, or say, you want to just make her unhappy, then you say; “... otherwise I will not eat my food." So fasting is not allowed in Sahaja Yoga. But if you have to fast for food, other things, it is all right. But otherwise there is no need to fast except for one or two days, you have to fast.

And thus we understand that Āgñyā Chakra which is the most important door through which `every body' has to pass, everybody has to pass and that has to be properly worshipped and kept clean. For that You must keep your attention very clean. Your attention has to be clean. If your attention is soiled then your Āgñyā Chakra will not be alright. Then you will have hallucinations, you will have wrong ideas and you will think of wrong things.

So if you really want to find the meaning of your being, if you really want awakening of the Kuṇḍalinī, then know that whatever you have known so far about God or everything has to be revised, has to be again seen for yourself, what it is like. Unless and until you pass through this you `cannot' be baptized.

The people who talk of Baptism, like John the Baptist, he was really a realised Soul and when he raised the Kuṇḍalinī and put the water on the head, he really gave them realisation. That is `baptism'.

Christian means a baptized person, but not any Dick, Tom and Harry can put his hand on your head and say you are realised. On the contrary William Blake says, “the priest cursed on my head." It is true. For a realised Soul, if you put the hand of a priest who is not a realised Soul and who is not properly entitled to do it, children get

into problems. We have seen many children who are realised Souls, who got into problems, their eyes became squinty, they become funny, their brains went off and we have to cure them.

So it is a very dangerous thing to make everyone put their hands on this pulsating Fontanelle bone area which we call as Tālu. Tālu is the Brahmarandhra and is the `most' important part of a human being, so everybody should be `very' careful before they touch this. You have to be a realised Soul and you have to know how to do it, means you have to be a Sahaja Yogi.

So for your children when they are born you have to be careful. If they are realised Soul; more so. Because if they are not realised Souls, then their reaction is not so violent. But if they are realised Soul, they scream and shout and they cannot bear it.

So one must understand, though it looks like very traditional or anything like that, one must see that those things which are harmful to human beings must be given up. The time has come for all of us to give up those things which are not good for our health, which are not good for our spiritual being. The time has come. If you do not accept this, then only thing I can say as a Mother that “I am concerned about you." But it is much more than that. It is a dangerous time you are in.

And Āgñyā Chakra, if it is spoilt at the back, that means you are definitely possessed. At the back if the Āgñyā Chakra is caught then one develops blindness with the eyes open. Now, in India it is very common. The reason is we have very funny ideas about the Devī or the God coming into the body of human beings. How can that be?

It is again the same thing, supraconscious business. A maid servant who is all the time using bad words, who has no sense of cleanliness, who has no sense of holiness, suddenly becomes agitated, “Ho Ho Ho..." she goes on. And all the women, in Maharashtra it is very common, they will go and fall at her feet. “The devī has come, the devī has come" and now they fall at her feet.

And then ultimately they are caught up. Because they get the possession by a spirit. We had one very bad case recently where a man, he came to Me and he told Me that he cannot help, he has to touch the feet of his sister-in-law because she is a Devī. I said “Why?" “Because she gets into this agitation." So I told that if you think that she is a Devī and if you want to touch her feet you don't come to Me again.

But he became blind, absolutely blind! And when he became `absolutely' blind then he came to Me and then we had to put the Āgñyā Chakra alright.

Now how do you do it in Sahaja Yoga. As you have the photograph you may use it. Put a light before the photograph. Light is the way you cure your Āgñyā Chakra. Always. Light or the sun. Because Christ resides in the sun.

So what you do, is to put a light in front. Take another light behind and give an Ār.ti to your Āgñyā Chakra at the back. It is resided by Mahāgaṇapati and Mahābhairava.

So you just give it an Ār.ti and Āgñyā Chakra will open. But how do you open this? Very simple thing is that, any thought comes to you, you should say `I forgive.' This is the greatest weapon Christ has given us. You just say `I

forgive, I forgive,' and you can overcome your ego. This is the mantra for this Chakra in the front, where you just say `I forgive, I forgive, I forgive' and you will find your Āgñyā Chakra will open out and you will find your ego will go away. Forgiveness is one of the `biggest' weapons human beings have got. But they are so stupid if I tell them “Forgive. Now what is there not to forgive?" They say it is very difficult to forgive. I say what is so difficult? What are you doing? Are you doing something when you are saying, I am forgiving. Do you do something? Nothing. On the contrary when you do not forgive, then what is happening is, the person whom you do not forgive, is actually torturing you, while you are not torturing that person.

So this is the mantra of the Āgñyā Chakra in front and at the back, as I told you, you have to move the Light. Now somebody will, you see, one day they will do, two days they will do, that is not how the Sahaja Yoga is to be worked out. You have to really go all out to do it and I have seen people who had eyes which were all bent like this, they could never raise their eyes, are now, have open eyes, proper eyes with this working. It is `very' simple to be done. There is one more thing that happens to our eyes. When the Swādhiṣhṭhāna Chakra goes out of order. It is represented here at the back, which is `around' this back Āgñyā.

So when you have diabetes or anything like that, people start becoming blind. Because this Swādhiṣhṭhāna Chakra which is around, goes on pressing it and that is how, that part which is surrounding this center, oppresses and augments that center, so that the eyes

cannot see; there is no light. There is darkness and people have eyes open. You have seen many diabetic people get this blindness.

So first of all cure your diabetes through curing your Swādhiṣhṭhāna. And also you can use an ice around your Swādhiṣhṭhāna at the back. But first of all if you improve your Swādhiṣhṭhāna you will feel very much better.

So the treatment of the front side is with the light. And the treatment of the back is with the water. But the best is also to use the light or the water whichever way you like. Because if it is Swādhiṣhṭhāna you have to use the water but if it is `just' the possession, then you have to use, without diabetes, if it is a possession, then you have to just use the light. That is how we cure our Āgñyā Chakra.

Even Christ said I am the Light, I am the Path. Because He is the Omkāra. He is the path. And He is the door, He is the gate. And everybody will have to pass through His gate. He never told lies. But they crucified him. They just crucified him. One thing good we have, we are fortunate in this country, we don't have any organized religion. Thank your stars for that. If you had any organized religion, you could never have taken to Sahaja Yoga. Because according to organized religion you have to believe in one person and as if he has no connection with anyone, he is a lone person hanging in the air, he has nothing to do anybody else.

So `thank' God for this that it has not happened in this country. And that is how we have people who are more suited for Sahaja Yoga than we have in `any' other country because they are so conditioned. And it is a very

great blessing. For example now, Sāi Nāth who was the last incarnation of the Guru Principle. He was a Muslim. But all His disciples are Hindus. They are not Muslims. Muslims don't accept him even as God. Not only that, but there is one place called Hazimallang, where a Saint died who was a Muslim. But he told that “only the Brahmins” means the realised Souls, “must worship me." And so they had to appoint some Brahmin, which they did not understand, the word `Brahmins'.

They are Hindus who are worshipping a Muslim peer.

So the idea, that once you become the peer, once you become a realised Soul, then he has no religion. He is beyond religion, He `becomes' the religion. Then there is no binding for him, because a drop has gone to the ocean. Now he has become the ocean.

So for the ocean, there is no limitation. And because he has crossed his limitations, he is `above' all these things.

And that is what we believe in. That if he is a peer. If he is a realised Soul, then he is a realised Soul.

Once I went to a small village, called Miān Ki Tākdi *[UNCLEAR]* as soon as I stepped into the village, I felt `tremendous' vibrations. And I said “Who was the great saint who lived here?" So they said there was one Muslim peer *[UNCLEAR]*. I said “Whatever it is, he was a Saint." And when I was sitting and giving lecture, you will see the photographs, the lights came on My head seven times. And the seventh time then I put My hand like this. But nobody saw it, only I knew. And I knew that it was there, I was laughing with it. And then the people, you see, when they took the photographs, they could picture it.

So these realised Souls are all over and they are helping. They never enter into anybody, they never trouble you, they guide you, to the proper lines. They bring their Angels and they help you to come to the right path, to the right conclusions. And they never try to possess you, they never try to hypnotize you, or take you to the wrong side of life.

So when you are realised also, you must know that you have to know `completely' what is the reality. Go on understanding, trying to assimilate it, not to discard it because you are attached to another organization. There is `no' organization in Sahaja Yoga, you know very well. There is no grouping in Sahaja Yoga. There is no membership in Sahaja Yoga. `But' it is a living organization. It is a living organization.

So anything happens here, the whole body knows. We don't have to have organization written for this body. In the same way Sahaja Yoga works out.

But still I must say, as we have in our body different type of sensory system, we too have in Sahaja Yoga, people who just come in, just the beginners. They are not exposed to the truths which they cannot bear.

Then if they pass a certain line of understanding then they are taken as we say Nirvichar-Samādhi people, who are given certain facilities to enter into certain new dimensions and ideas. But the inner circle people are the ones who are in Nirvikalpa. Such people are only taken into consideration for teaching Sahaja Yoga. Anybody who tries to teach Sahaja Yoga, talk about Sahaja Yoga at the second stage just is thrown out, because there is a centrifugal and a centripetal, both the forces working. By

one you come in and by another you are thrown like a tangent. Nobody is anxious to have a very big group or anything. If it is big, well and good, one wants to save as many as possible. But nobody is going to force you, nobody is going to have any cheap sort of a circus for it. It is the desire of the people, who want to come in. It is the wish of the people, those who have to come, you cannot force them. You cannot force a person to get their realisation.

So this is what is today at the Āgñyā Chakra, I have told you. Āgñyā Chakra I have spoken many a times in England and in America and was very much sometimes `opposed' by some churches and things.

But I think if they want to exist any longer, they `better' take to truth and `know' that what they know so far is incomplete. They have to know the full of it. Because Christ could not talk much and whatever He said was written down by His disciples the way they understood. To understand Christ you have to have your realisation.

May God bless you.

If you have any questions, you can ask Me again today for awhile and then I'll make a move because today I was unusually late. But it happens. You have to get out of time. You have to get into timelessness.

You have to get deconditioned about timing. Those who see time too much, they must learn to get out of time. And that is very, very important, because time is according to certain auspiciousness has to be worked out. It is not to be worked out the way we think “this is the time" and I cannot be the slave of this watch. I have another watch of My own.

So it all works out that way. I am not guilty for coming late, but I'm sorry because you had to wait.

[Hindi.] Question: What is the reason for having dreams?

Shri Mataji: The reason for dreams is that when you are sleeping your attention moves either to the supraconscious side or to the subconscious side, your attention starts moving. And then you start seeing things which are connected with your subconscious or your collective subconscious and all this thing. And you may go onto supraconscious side where you see your future and all this thing. But the reason why you get dreams actually is that the unconscious, which is within you, or you can say the Kuṇḍalinī or your Ātmā is trying to guide you to the right path. And how does it guide you to the right path? Is through dreams. But these are misunderstood.

How do you understand these dreams because you are so confused. First you go deep into yourself and you touch the unconscious, sushupti stithi. But from there you come out. And then when you are coming out, you touch your subconscious or maybe supraconscious.

So whatever anubhooti you had, or whatever experience you had, of the depths of the sushupti gets confused and you don't know what you dreamt and you don't understand and you forget it. But those who are realised Souls go to their sushupti and see exactly what they have to know. Like many people in Bombay [Mumbai] when I came, they didn't know I was coming but they were at the airport because they got the dream.

So at this sushupti level, at the deep level you get the communication with God if you know how to go in and

come out fully aware. But if you get confused with supraconscious or subconscious areas or if you start, your Chitta is not so clear-cut, then there can be a big confusion.

Question: How can you compartmentalise? What happens when a person is a realised Soul? What is the state? When he is a realised Soul, what happens to a man?

Shri Mataji: See, the first thing is to say that “how can we compartmentalise it?" because is the ego and super ego is on two sides. Actually, have you not noticed in our body, everything is a compartment.

You see even a cell is a compartment. Everything has a boundary. It's not some sort of a… even the blood has to pass through the channels. It has to go through these arteries. Everything is a compartment.

There's nothing like something just left there like a pulp. If it becomes the pulp, you won't exist.

So, everything is in compartment. It's ego and super ego are like balloons and they are two balloons which can press each other, which can flow on one side. Now see the ego, though it is placed on the left hand side more, is placed like this on the left hand side more and this one on the right hand side is the super ego. Still the ego when it increases in size it starts moving on the right hand side and the super ego, when it starts moving, it starts moving this way.

So everything is in a compartment in our body. You are sadly mistaken if you think there's anything is in a pulp, nothing. Or something like a air flowing in. Nothing like

that. Everything has a channel. Everything is in a compartment.

Question: What happens to a man if he is a realised Soul?

Shri Mataji: Now that is, I have been telling you what happens to a man he is a realised Soul that his ego and super ego are sucked in and he gets a dent in the fontanelle bone area and the Kuṇḍalinī shoots off and he can feel the Cool Breeze coming out of his head and he can feel it in his hand. This is only on the central nervous system this happens. But so many things happen much more, how to use this power, what it means and all that you have to learn.

Question: In spite of tremendous stress on Kuṇḍalinī by Your Holiness, it is hard for me to reconcile myself with the fact that there is not the slightest reference of Kuṇḍalinī in the authoritative guides on Yoga, I mean Patanjali's Yoga Sutras or Gītā. Why?

Shri Mataji: Yes it is surprising that people will say... He says that in Yoga Sutras of Patanjali it is not written about Kuṇḍalinī and also about Gītā it's not written about Kuṇḍalinī. Is a fact because, you see, it was a secret science. It was kept a secret science, in My first lecture only I said, till the Sixth Century. In the Sixth Century, Ādi Shañkarāchārya for the first time opened his mouth about it. It was a secret science with very great Gurus like Janaka gave Realisation to Nachiketa. And in the same way Śhrī Kṛiṣhṇa did not talk about it, because you see even when Mārkandeya talked about it, people did not know what he was talking. They never thought him to be a sensible man.

Then later on as the people became into two compartments, one on the right, one on the left side, some started worshipping God in a devotion and in a Bhakti way, the another started doing yāgñyā havanadi things.

So whatever was required for these two types of things evolved and that's what developed. The central side of evolution was kept a secret. And even at the time of Śhrī Kṛiṣhṇa it was not mentioned, not a word about this thing was mentioned because this is an internal happening, it's Antar Yoga. It was not described, but Śhrī Kṛiṣhṇa hinted at it, that you have to have your Yoga. But how, He did not say because that was not the time. He was the one who laid the seeds. That's why He is called as Kṛiṣhṇa.

Kṛiṣhṇa means `kṛiṣh', the one who has done kṛiṣh.

So this one was laid, the sprouting had to come. Today it was to be told.

So I am telling you about it. Everything is not told at the same time. Same in Sahaja Yoga. We don't tell you everything at this state. About Āgñyā Chakra I have told you something, but not all. Gradually when you will be so aware, I will tell you. It has to be seen how far to be said at what time. And that's what was needed at that time was told by Kṛiṣhṇa.

So Gītā is the one which only tells you that this will happen.

But Gñyāneśhwara, who was born after the sixth century, in Gyāneshwari has written about Kuṇḍalinī clearly. Because, though Gītā it is not written, but he said, “This is how it is done." Gñyāneśhwara has written. Though he has written, it's not, it's the Gītā translated into a

common language, he put also the knowledge of Kuṇḍalinī. Because at that time, it was to be told. Before that, it was not to be told.

Shañkarāchārya in the sixth century did it, then Gñyāneśhwara did it, then Nanaka did it, then Kabīra did it. All these people did it. Not only, but even Mohammed Sahib in a way has talked about it, about the Sahaja Yoga and resurrection time. They all started talking about the resurrection time much later as they started seeing people getting it. Because to talk too much about the future is dangerous. That time Śhrī Kṛiṣhṇa was placed with Arjuna when they were at the war and that time He had to talk about the problems of hinsa, ahinsa and those ideas which we have about, wrong ideas we have. And that's how He talked on that subject. Whatever was the subject, He talked on that and He told him how to become one with God... not how... that when you become one with God, you become a Sthita-pragñya. He gave the idea as to what will happen to you. But how it will happen He did not say. That was left to Me to explain. They can't do everything, I have to do something, isn't it? Because if He had said how, then they would have said, “Give me Realisation." But they were not prepared for realisation.

Question: I have tried to go into spiritualism in the real sense of the word. But my health is deteriorating day by day.

Shri Mataji: Some gentleman has done spiritualism in the real sense of the word and his health is deteriorating. I have told you already what is the reason for that is, you take to spiritualism out of ignorance. There's no

spiritualism. There is no `ism' with God. Spirit cannot be `ismized'.

So, you take to Sahaja Yoga. Become your Spirit. You cannot `ism' it. That's one thing you cannot `ism'. You can have `isms' in everything. But Spirit is detached. It cannot be put into `isms'.

So those who say `spiritualism' must know they have done wrong. All right? You come to Sahaja Yoga and forget it. I know I am sorry for that. You are misled but God is there and Spirit is there. In Sahaja Yoga we promise you that. Whatever mistakes you have done, it can be corrected. [Hindi.] I would say that whatever I said today, you must take the tape and listen to it at home. I've said all these things already. But your attention should have been there. Now you take a tape from these people.

Listen to it. I've said the same thing which you are telling, that these are the problems of a big person who goes to these things and how he gets into problems. All right? So then you come to Sahaja Yoga. I know you are a seeker. And, if you are a seeker, that will be given to you. That's your right to have it.

May God bless you.

Question: Which will be the end of all the world and of humankind?

Shri Mataji: Which will be the end of world? Again, futuristic, very futuristic. Let's not talk about the end. Just now is the beginning. When the child is born we just don't think about his death, do we? So better be worried about the beginning of this new world that we have

started and don't think of the death and all those things. Forget it for the time being.

Question: [written question in Hindi from a Sahaja Yogi from Kanpur].

Shri Mataji: There's a gentleman from Kanpur he says that in Kanpur people are only interested in the physical curing. Have nothing to do with these wretched people, in this place. You just have nothing to do with them. If they are interested in material well being, Sahaja Yoga is not for such people. At all.

If they don't want to have God. Forget them. Let Kanpur be drowned in Ganges if they are like that.

Useless people. Absolutely. Why should you worry about them? If they don't want to have God. Don't waste your energy on people who just want to be cured. It's absolutely useless such people, they are very selfish, self-centered and troublesome. They are good for nothing. If they don't want to have God, we have nothing to do with them. We have no relationship with them. They can go to the hospitals, take expensive medicines and die there.

I don't like people who just come to Sahaja Yoga for only physical fitness. Is this is a hospital, or what? Reducing it to that level is not good. Anybody who thinks that he should help others, should start helping them in Kuṇḍalinī and not start curing people. Please don't do that. I've told a hundred times, don't do curing. Because what will happen if you start curing you'll start thinking that “I'm curing" and you'll get into supraconscious.

So better not do it. You just put yourself into state which is proper for Sahaja Yoga. Gradually people will know you and will start coming to you.

But as far as is U.P. is concerned, God save that country, that place. I am married in that place. I know the people. Useless, absolutely good for nothing. They made Sītājī go to Banbas, who can forgive them? All dobhis, that's all. U.P. wallas have a very great ego, you know. We had a servant who was from U.P. I am also married in U.P. I shouldn't say but I saw that very clearly. And we had another one who was from Madras [Chennai].

So he was very clean Madrasi [Chennaii] fellow, cleaning everything nicely, working very hard.

So I told this U.P. walla, I said that “If you don't learn all these qualities, one day you will have no jobs in Delhi and you'll all go out of jobs. You'd better learn all these qualities of Madrasi [Chennaii] people, how neat they are, clean they are. They take their baths every day. You're a lazy lump." So he said, “Ah, thika, inko to bartan majne dijiye hum to raj karange." [All right, let them clean utensils, we will rule.] They are all going to do raj, just imagine.

So one must understand that every place has its own problems. Out of them U.P. and Bihar, I don't know how it is going to work out. I am worried. I have already tried to send somebody to Lucknow to do something. My house is in Lucknow. My relations are in Lucknow. I've given Realisation to all My relations but they find it strange, the whole thing is so strange, you know. You don't know what to do with that place. Imagine a nawab married three hundred and sixty-five wives. Can you imagine

such a nawab living in that horrid place? Singing ghazals morning till evening. All dirty things they do. And I don't know if you can really bring them around.

There are some nice people. I wouldn't say there aren't. But on the whole, the whole system is based on something very nonsensical and to bring them around... Specially Kanpur is such a materialistic place, very materialistic. Very materialistic people. The Ganges flows, Ganga, Gomati, Yamuna, all these rivers are in the north, cleansing morning till evening, working so very hard. When will the people realise? So the Kanpur gentleman should come and settle down in Maharashtra. Rāma also had to leave with Sītā. [Shri Mataji says sorry in Hindi to people in the audience who are from UP, the place of Shri Mataji's in-laws.] Question: When I give realisation to persons who have meager desire or to my own family members as there is no Sahaja Yogi?

Shri Mataji: No, no, no, no, no. Don't try your family members. That's not proper. Those who have no desire for Sahaja Yoga, you cannot push them in. It's impossible. Who is your family? These are your family.

Like Christ once they asked, “Your brothers and sisters are calling You." He said, “Who are My brothers?" “Your brothers are calling You." He said, “Who are My brothers?" He looked around.

Don't push your family members. All right? They'll become bhoots. Because if you push them, imagine, Āgñyā Chakra is closed, they'll go to the left or to the right. They'll become bhoots or not. Don't push them at all. What else? Question: One of my cousin brothers here in Delhi where I'm staying drinks wine but does not want

to come to the Sahaj Yog program in spite of my persuasion as he's convinced that he simply can't drink or smoke after attending the program.

Shri Mataji: You see, somebody's brother doesn't want to come to Sahaja Yoga program because he thinks after coming to program he cannot drink and smoke. Now, I would say that you need not tell him this secret that after Sahaja Yoga you don't drink and smoke. You need not tell him. Once you bring him and he gets Realisation, he will not do it.

So let us manage it on that level. Better not tell him if you are interested. I don't say. Did I say, `Don't drink, don't smoke?' Did I say so? I don't say so. But it just happens.

So just let it be, let them come as they are.

[Hindi.]

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Park, Hanumān Road, New Delhi, India

Today is the last day, ah, in this pandal and today I'll be telling you about the last center of Sahasrāra.

They are all coming. If I come late it is better I think [laughing]. Still I was quite late I was thinking.

Do you think this is needed on the eyes so much or are you not getting My picture just? This one if you could little bit push it the other way. This one is too much. That's thank you. Ah.

So, this last center, the Sahasrāra, is contained in the limbic area of the brain. Our head is like a coconut. The

coconut has the hair and then a hard nut and then a black covering and inside is white shell of coconut and inside is the space, the water. In the same way, our brain is made. That's why coconut is called as Shrīphala. Is the fruit of the power that is Shrī. Śhrī power is the right side power and the left side power is the Lalitā power.

So, we have two Chakras, left side, here, is the Lalitā and right side, here, is the Śhrī Chakra. These two Chakras are working out the right side Mahāsaraswatī's power and left side Mahākālī's powers.

Now, the central power is the Kuṇḍalinī. That has to rise and penetrate through different Chakras, enter into the limbic area and enlighten the seven Pīṭhas, seats of these seven Chakras.

So, it penetrates through six Chakras, enters into the limbic area, enlightens all the seven Pīṭhas in the brain, which are placed along the midline of the limbic area.

So, we start it from the back, is placed here, at the back, is the Mūlādhāra Chakra. Around it is the Swādhiṣhṭhāna, then is the Nābhī, then the Heart, then the Viśhuddhi and then the Āgñyā.

So, all these six centers are combining to make the seventh center. This is a very important point, which we should know. Now, the Śhrī Chakra is the right side working and the Lalitā Chakra is the left side working.

So, when the Kuṇḍalinī doesn't rise then we do with our right side our physical and mental activities.

So our brain is doing right side activity and that's why our brain is like Shrīphala.

Sahasrāra is actually is the assemblage of these six Chakras and is a hollow space, on the sides of it there are one thousand Nāḍīs. And when the light penetrates into the limbic area, then the enlightenment of these Nāḍīs take place and you can see them as flames, very gentle flames burning and these flames have all the seven colours that you see in the VIBGYOR [rainbow]. But the last one, ultimately becomes again integrated and it is a crystal clear flame. All these seven lights ultimately become crystal clear.

So, you have Sahasrāra with one thousand petals, as they called it, but if you cut the brain in a transverse section or horizontal section, you will be able to see that all these nerves are built like this along the limbic area, all of them are like a petal and if you cut it like this, you will find that there are many nerves in every bundle of nerves.

So, when it is enlightened, you can see Sahasrāra as a burning bundle of flames.

When I'm speaking you should not do all these things, please. They are still coming and just disturbing Me.

This a very deep subject.

So the, when the enlightenment of the Kuṇḍalinī takes place in the brain, then the truth is perceived through your brain. That's why it's called as *[UNCLEAR* Satyakhand], means you start seeing the truth perceived by your brain because so far whatever you see through your brain, is not the truth. What you see, is just the outer side, say, you can see the colours. You can see the different aesthetics of the colours. You can see the quality of the thing. But you cannot say whether this carpet has been

used by some saint. You cannot say whether this is made by a devil or a Divine person. You cannot say that this gentleman, is he a good person or he is an evil person. You cannot say if this Deity has come out of the Mother Earth or not. Also, you cannot say about any person, who is your relation, whether he is a good relation or a bad relation, or what sort of a person he is, whether he goes to wrong people or to the right people, whether he has connections with wrong side or with good side. Here good means Divine.

So actually you do not know anything about divinity with your mind, nothing. Nothing, is impossible for you to judge a person about his divinity unless and until the Kuṇḍalinī reaches at least this part, which is the limbic area. You cannot make out whether a person is real or not, whether a Guru is real or not.

Because divinity cannot be perceived through your brain, unless and until this light of your Spirit shines into it.

Now, the Spirit is expressed in the heart, is reflected in the heart, the center of the Spirit, we can say, is in the heart. But actually, the seat of Spirit is above, here [puts Her right hand above Her Sahasrāra]. And that is the Spirit what we call of the God Almighty, Who say, Whom you call *[UNCLEAR* Parvardigar], you call Him Sadāśhiva or you can call Him, ah, the Rahim and you can call Him by many names which are said about the Lord who is God Almighty. Neeranjan, they call It, Neerankar, every sort of words which start with Nira, Nihi.

Now, at every center in the body you'll receive a different type of joy. Every center has a different type of joy and there are names for every types of joy you receive at

every center when the Kuṇḍalinī rises. But when the Kuṇḍalinī comes into the Sahasrāra, then the joy you receive is called as Nīrānanda, Nīrānanda.

Now, Nee means nothing else but Ānanda. Nīrānanda. Also, is surprising, My name is Nīra, also, in My family I'm called as Nīra. And Nīra also means Mary, Maria. Because it means marine. Nīrais water. Nīra means water in Sanskrit language. It is called as Nīrānanda in the brain.

And this stage ultimately unfolds. First what you know is the Satya, is the Truth, what is this another gentleman is suffering from, that you see on your fingers. First you see your fingers. With your attention you know what Chakras, what fingers are catching, with your attention. Then with your brain you can depict what center, which is catching. Because, if you say this finger, that doesn't mean it is Viśhuddhi Chakra. But your brain then says, `It is Viśhuddhi.' And that depicts it that this fellow is suffering from the troubles of the Viśhuddhi Chakra. But still it is rational. Because you see what finger it catches and then you say it. But when the *[UNCLEAR* Satyakhanda] or the Sahasrāra unfolds itself more, you don't have to think about it, you just say it. Then there is no difference between your Chitta and your Satya.

The enlightened Chitta and the enlightened brain become one. There is no problem at all for such a person, there's no need to see on the fingers, no need to say anything on the fingers and then depict it through brain. Which you have learnt in Sahaja Yoga, that if you find something wrong here, it means Āgñyā, that's not necessary! You just say Āgñyā. And you just say it and it is there.

Then it unfolds more. First it is integrated with, as I said, Chitta. Then, when it gets absolutely integrated with the Spirit, then whatever you say, is the truth. You just say it, it is so. That is how this brain unfolds into three new dimensions. First, it depicts the truth through logical conclusions. Because, I have told you that if this finger is catching then it is Viśhuddhi. And then you ask the person, “Have you got a problem here?" He says, “Yes." Then you believe in Me and then you believe that this is the Viśhuddhi Chakra, which is showing, is true. This is the logical conclusion, in a way, that you have experimented, you are seeing and still doubting whether Mother says it's true or not. And then, you are sure, “Yes, it is so, we have seen that this is Viśhuddhi Chakra." So, the truth becomes logically acceptable to his brain. But still, there is the brain working out on its gross level.

Then the second stage, as I told you, where you believe, you know for definite that this means Viśhuddhi Chakra, no doubt about it. Nobody. Then, then we start Nirvikalpa has started, when there's no doubt about Me or Sahaja Yoga. But then, the new unfolding starts within. For that, one has to do meditation.

In humility, one has to do meditation. And then also, for this new dimension, where your Chitta itself becomes merged into your brain or into the enlightened brain, for that one has to very honestly and humbly surrender to Sahaja Yoga.

Now, what do we do when we get our vibrations? We have different-different reactions.

Some people do not even understand the value of vibrations.

Some people try to learn what it means. And some people suddenly think, “O, now they are realised Souls, they can go on giving realisations, this, that." They go on a ride of a ego trip. When they go on a ride of a ego trip, then they find that they've failed and they've to come back, from the very beginning they start. It's like the game of Snake and Ladder.

So, reaction to vibration should be a very humble, receptive reaction.

Now, on the gross level, because as I told you that the brain is the one which holds the Father in it.

So, if we commit any sins against the Father, then this unfoldment in the brain takes some time.

So, we start reading books. And though people have told that first see the vibrations and then read the books, still we say, “O, what's wrong, we should read other books." You go down again, Snake and Ladder, as I said. That is one of the snakes. We think that, “What's the need to do meditation, I've no time, I have this thing, that thing." You do not progress.

The other point which is very gross. Also, there are some very gross people in Sahaja Yoga who enter into it. Doesn't matter. But first thing you must know you have to be honest, very honest in Sahaja Yoga.

The honesty is like, I have seen people. If we have a dinner, say, for a marriage party, they'll just crawl into it without having any self-respect, without having any understanding as to who is going to pay for the all this? They'll bring all their family, come down and sit down. There are people who avoid paying money which should be paid for Sahaja Yoga. Supposing, they're eating food

or they are travelling or they're coming from abroad, they have to pay money for their travelling, for their food. And, sometimes, you know I have to pay lot of money. Doesn't matter, I don't mind. But is not good for you, the main thing it's not good for you.

So, how you behave towards Sahaja Yoga as far as money is concerned is also very important, though it looks gross. But it can give a big trouble in the unfoldment because of the Nābhī catching and, as you know, if the Nābhī catches it can spread up to the whole of void. And if the void is catching Ekādaśha Rudra, which is placed here, the destructive forces, built-in.

So, before coming to Sahaja Yoga, it was all right, you're doing all kinds of things and you'd have smoothly gone to hell without any difficulties. It is very easy to go to hell. You can take two running jumps and go to hell. The rest of it you should see. But going to hell is the easiest thing. For that you don't have to work hard or do anything about it. But, when you are ascending, when you are rising, then it is little difficult. You have to be careful that you should not falter, you should not fall and that you are ascending.

So, you have to be very alert about yourself that you are not falling into the same habits, which you had.

Some people have a habit of saving money at the cost of Sahaja Yoga.

Some have a habit of making money at the cost of Sahaja Yoga.

Some people have habit of not giving the due amount and like that. It's something, you know, of cheating. They all go out of Sahaja Yoga in no time. They may be looking

like great leaders in the beginning, but they go out just like that. And many a time people tell Me “why don't You keep a proper account and all that?" But in Sahaja Yoga I'm not supposed to keep any accounts or anything. Because My accountants are Sahaja Yogis. If you try to play tricks with Sahaja Yoga, immediately you are pushed out; in your awareness, in your Nābhī Chakra you are never helped, you may make a thousand rupees here, but you will thousands of rupees by get into trouble. You will have any kind of a problem that I cannot tell you and then you will say, “How did I get this problem?" So, Nābhī Chakra if you are not honest in your seeking. Honesty of seeking not only means `I want to seek.' It also means what is your behaviour is, towards yourself and towards others. You have to be honest to yourself that you sit down for meditation, try to improve your Antar Yoga, try to make your, ah, thoughtless awareness, this feeling of thoughtlessness, wider and wider. Try to achieve that state where you really feel thoughtless.

So the honesty lies as you rise higher and higher, deeper and deeper into your own being. First you depend on Me, that “after all, Mother is going to do everything. When I went to Mother, my Sahasrāra opened out. This thing happened, then this thing happened." But what about you doing something that helps you to open your Sahasrāra.

So, opening of the Sahasrāra is very important.

Now, surprisingly, it is so placed that Sahasrāra has got the Brahmarandhra at the level where there is, I mean, at the point, where there is the Heart Chakra.

So, we must know that Brahmarandhra is directly connected to your heart. If it is not done from the heart, superficially done Sahaja Yoga, you can not go very high. You have to put your full heart into it, that is the main thing. Like, people they come to Sahaja Yog and they are murmuring behind. “This could have been like that, that could have been like that” all those things. All such people also are what Christ calls as “murmuring souls." He said that, be careful about these murmuring souls, those who go on murmuring behind and taking advantage, ah, as if, ah, they, they are trying to save others.

All such people also can suffer a lot. Because, they are doing a double game. And such a double game is very dangerous when you enter into the kingdom of God. Any kingdom you are member of, any kingdom, if you are treacherous to that kingdom, you are punished. But in the God's kingdom, it's so blissful, absolutely blissful, complete blessings are poured on, absolutely, with everything, health, wealth, mental, emotional, all kinds of prosperity you can get in Sahaja Yoga, no doubt. But when you are so much blessed, you are also forgiven and forgiven and forgiven and there is a long rope given to you to hang yourself. But you really hang fully, it's not half way.

So, those people who think they can be dishonest with Sahaja Yoga, have to be very careful; please don't do it. If you don't like to be in Sahaja Yoga, you better go away, is better; from your point of view and from our point of view also. Because, in case you are dishonest, you are trying to play tricks and games and you suffer and you

look funny and strange, then people will say “what's wrong with Sahaja Yoga?" So we will unnecessarily suffer. Because we cannot show you in the mirror, that this man has been very, very, āah, disloyal. We cannot show that.

So, it will bring a bad name to us, first of all.

And secondly, you will be harmed, by this kind of a thing. If you are harmed, then also we'll have a bad name that “how could it happened?" But if you are honest about Sahaja Yoga and about your seeking, you don't know how much God looks after you. Anybody who tries to do any harm to you will be very badly harmed and removed from your path. God protects you out and out and He looks after you with complete attention and care. And He's so loving that description of His compassion cannot be given in words but can be only felt and understood.

Now, the problem is, people who are dishonest are because of their background, sometimes, because of their education, because of their upbringing or may be because they are cowards. But there is also another thing that can make you dishonest, is your *[UNCLEAR* Poorva-Jan.mas] and that's how you take your birth and your Kuṇḍalinī is made like that.

But after Realisation, those people who are of a great valor and great strength ascend so fast that all the problems of the stars, all the problems of your Nakshatras and all that constellations, everything disappears and you become a Sahaja Yogi means a newly born, absolutely a different personality; it has nothing to do from where you have come. Like an egg becoming a beautiful bird.

So, this Kuṇḍalinī, when it arrives here, the first hurdle the Kuṇḍalinī has to enter into Sahasrāra, is Ekādaśha Rudra, is here. There are eleven rudra Shaktis, eleven destroying Shaktis placed here. Five on this side, five on the other side and one in the center.

These are obstruction within us, built by two kinds of sins we commit. If we bow our head to wrong type of Gurus and submit ourselves to their vicious ways, then we develop rudra sh..., rudra problems on the left hand side, these five go out.

If you have, I think it's other way round, ha, is the, if you have bowed, because I've never bowed to anybody wrong, so I don't know what to say, the mistake comes from there.

If you bow to someone who is a wrong type of a person and who is anti God, then the problem comes on this side of the thing, on the right side. If you have the sense that "I can look after myself, I'm my own Guru, I, who can teach me, I don't want to listen to anybody and I don't believe in God, ah, who is God, I just don't care for God." All such feeling, if you have, then, your right side doesn't catch, but the left side catches. Because right side moves this side and the left side this side.

So these ten things and one is Virāta Viṣhṇu, because also in the stomach we have got ten Guru *[UNCLEAR* Sthanas] and one that of Viṣhṇu.

So, the seeking is also wrong, as well as these ten Gurus are there. Then you develop this Ekādaśha Rudra. When this thing is settle, set in within you, as I said, one on this side, one on that side.

So, those people who are bowed to wrong type of people develop a temperament or a kind of a personality which is very vulnerable for incurable diseases like cancer and all that. You may develop cancer or any such disease, those who have bowed to wrong type of people.

Now, those who think, “I'm better than anybody else. I don't care for God, I don't want God, I've nothing to do", all such people develop the left side Ekādaśha. And left side Ekādaśha is extremely dangerous too. Because such people develop the problems of the right side, heart attacks, physically I am saying and all other problems of the right side.

So, one of the greatest hurdles of Kuṇḍalinī entering into Sahasrāra is this Ekādaśha Rudra, which comes from Void. And which covers the Medha, is the plate of the brain. And that is how it cannot enter into the limbic area. Even those who have been to wrong Gurus, if they've reached right conclusion and surrender themselves to Sahaja Yoga, accepting their mistakes and saying that “I am my own Guru” they can be cured. And those, who have been thinking that “I'm above all, I don't believe in God, who is God, I don't believe in any prophets or anything", anything against God or prophets is the same. Anti-God personality who talks like that, who develops the problems, gets all right if he humbles down himself and accepts Sahaja Yoga is the only way of, of entering into the super-consciousness.

I've seen people who have been Tāntrikas, are being saved. I've seen people who have done all kinds of wrong things have been saved. Those people, who were members of very funny, strange organizations have been

saved. But, it is very difficult to convince anyone that whatever they are doing has been wrong and they should come to right path.

So, a star came to play its part called Pluto and this star is the one which has brought cancer disease because, Pluto is the one that cures cancer, or all such diseases which are incurable.

So, those people who just go headlong into wrong paths, suffer from funny type of heart troubles, palpitations, insomnia, vomitings, giddiness, all sorts of ah, we can say irrelevant talking. It is a very serious thing to go to a wrong Guru and bow to him. Sahasrāra becomes a closed area for such a person. The persons who are against Sahaja Yoga, have a very strong Sahasrāra, like a nut, in the sense that it's such a strong shell that you can not just break it, it's a strong shell, like a thick nut. Even if you want to use a hammer, you cannot break it.

Today, the time has come, that you have to recognize Sahaja Yoga, you have to. You did not recognize any saints, any prophets, anyone, any incarnations. But today the condition is that you have to recognize.

If you do not recognize it, your Sahasrāra cannot be opened because this is the time when the Sahasrāra was opened and you have to have your Realisation.

So it's a very important thing that you have to recognize Sahaja Yoga. There are many people who say that “Mother, why to believe in Sahaja Yoga this way, we can just call You just Mother, You could be my Mother” you see. All right, doesn't matter. But you can't get your Realisation. And even if you get it, you cannot retain it.

So you have to recognize, recognition is the only worship of Sahaja Yoga. Recognition is the only worship when you want to know God in Sahaja Yoga. All the other Ganas, Devatās, Deities, Shaktis, are one in unison in Sahaja Yoga. And anyone who does not recognize Sahaja Yoga, They just are not bothered about you, what sort of a person you are.

For example, a man who worships Shiva, he comes to Me and I find his heart is catching, surprising. He says, “Mother, I worship Shiva, how is it, my heart is catching?" I said, “You have to recognize Sahaja Yoga. Just ask Shiva." And when he asked the questions to Shiva, then only the vibrations start flowing.

So, Sahasrāra takes charge that it makes you recognize and also it convinces you, to proves it to you.

And by this proving, even if you are not recognizing, then you cannot get your Realisation.

But those who recognize also, recognize partly, they take liberties, they behave in a funny manner without understanding that Who is this Person, Who is here? I've seen many a times, I'm talking, people are just putting their hand up, Kuṇḍalinī, they are just talking, chit chatting, I'm surprised. Because, if you have recognized, then you should know whom you are facing. Because, it's not for My good, I'm not going to lose anything. But only you, in your ascent have not recognized. That shows that you have not yet recognized.

And the way some people try to monopolize Me also, is absolutely wrong. There is no need to monopolize Me, nobody can monopolize. There are some people who say that “Mother must have misunderstood." I never

misunderstand, there's no question. Or, some people try to tell Me, “Do this, do that", that also not necessary. Try to open yourself to this protocol which is very important in Sahaja Yoga, which I have told for the first time today, that you must try to recognize in a full way. And if you do not recognize, I'm sorry, I can't give you the Realisation, which will sustain, I'll, it will start, but it may not sustain.

So, this is the simplest way of achieving your higher things is by recognizing gradually and recognizing gradually.

It is very difficult to tell anybody if something is wrong with that person, it's impossible. After Sahaja Yoga, I can tell you, this Chakra is catching, that Chakra is catching. But also because you know what does that Chakra means, you can come back on Me. “No, no, Mother, You see, it's not so. I'm not." That's not so, why should I tell you you are catching? You have to cleanse yourself with full honesty. But first thing is to recognize with full humility and understanding. Once you have recognized, gradually you will do everything that has to be done, you'll know, what is to be done.

Now the essence of Sahasrāra is integration. In Sahasrāra all the Chakras are there, so all the Deities get integrated. And you can feel their integration. That means, when you get your Kuṇḍalinī in Sahasrāra, your mental, emotional and your spiritual, everything being becomes one. Your physical being also merges into it. Then you have no problem, as to, “Yes, I love Mother. But ah I'm sorry, ah, I have to steal this money." “Yes, I know, I recognize Mother, yes, I know She is great, but I can't help it I have to tell Her lies." Or, “I have to do this

wrong thing, because after all, ah, I can't help it." There is no compromise with Me. It has to be completely integrated. Your Dharma should be corrected. You can not do anything wrong and then say, “I'm a Sahaja Yogi." You cannot. But for this, the strength comes from within. Your Spirit strengthens you. You must just put in your willpower that “Yes, let my Spirit act." And then you start acting according to the Spirit. Once you start acting according to the Spirit, you find you have no slavery of anything. You become Samarth, means equal to your meanings. Samartha, also Samarth means powerful personality.

So, you develop that powerful personality which has no temptations, which has no wrong ideas, which has no catches, no problems. But people who are sneaky, sly try to try, play some tricks are really harming themselves, not Sahaja Yoga. Sahaja Yoga is going to be, he has been and will be, is going to be established. Even if they are ten people in the boat, God is not bothered. It's only My botheration as a Mother. As a Mother, I want many people to come up in the boat. But don't try to jump back by doing all dishonest things.

So, this is what it is, simple, that you are integrated. By integration, you get the power to do what you understand and you have power to feel happy with what you understand.

So, you come to a stage where you develop this Nīrānanda. And this Nīrānand you develop when you are absolutely the Spirit. In Nīrānanda state there is no duality left, is Adwa advaitaita, is one personality. That is, you are complete integrated and the joy is not anymore

dented, is complete. It hasn't got a happiness and a sorrow aspect, but is just Joy. The Joy is not that you laugh loud, the Joy is not that ah you you're always smiling. Is the stillness, the quietude within your Self, the peace of your being, of your Spirit that asserts itself into vibrations which you feel, that when you feel that peace, you feel like light of the sun, the whole rays of that beauty spreading.

But first of all we are curbed down by our own personal, selfish, stupid ideas. Throw them away! We have them because we are insecure, because we have wrong ideas, throw them away. Just stand alone, one with God. And you'll find all these fears were useless. Our cleansing is very important and that cleansing comes only when you really practice the cleansing as told in Sahaja Yoga.

The Sahasrāra is the blessing of the heavens, I should say. It has worked out so well. It's very difficult to break the Sahasrāra. And when I really broke it, I didn't know that it would be that successful. First, I thought is still premature because there are many Rākshasas still on the street, selling their goods; and there are many fanatics who are calling themselves by the so-called religions they are following, not the real religion of the Ātmā. But, gradually it has taken its roots. Now, let this truth take its root within yourself through your Sahasrāra. And once this truth becomes absolutely the light that guides you, the light that nourishes you, the light that enlightens you and gives you a personality that has the light, then only you should know that your Sahasrāra is completely enlightened by your Spirit. Your face should be such that people should know that there's a

personality who's standing before you who is light. This is how Sahasrāra is to be looked after.

For looking after Sahasrāra is is important that you should try to cover your head during winter time.

Is better to cover your head during wintertime so that there is no freezing in the brain because brain is also made of Medha, means fats, so it should not be frozen. Moreover, you should not take too much heat on your brain. To keep your brain all right, you should not sit in the sun all the time as some of the Westerners do. Then your brain melts and you become a crazy person. Is a sign that a person is going out for madness, is something which I've told many a times that don't take too much heat on your head.

Even if you are sitting in the sun, keep your head covered. Covering of the head is very important. But the covering of the head should be done occasionally, not all the time because if you just put a very heavy band around your head, then the circulation becomes poor and you may have trouble with bad circulation.

So, it is an occasional opening of the head to the sun and to the moon, occasionally. Otherwise, you will sit in the moon and land up in the lunatic asylum.

Anything I tell you, you must know that in Sahaja Yoga, we have not to go to anything *[UNCLEAR* Ati/Adhi]. Even sitting in the water, some people will sit for three hours. I never said so. Only for ten minutes you have to sit, but with full heart. If I tell them anything, they'll go on doing it for four hours, there's no need do it for ten hours. Give your body different-different types of treatments, not all the time the same treat. The body gets bored or gets

absolutely ah, overburdened. Now, if you tell somebody, “This is your mantra." All right, it is to be used till you get rid of your Chakras, finished. Lo, something, some screw is to be put here; all right; now what you do, you put the screw till it fixes, you do not go on even when it is fixed. Are you going to screw it more and more so that ah, the whole thing gets spoiled? Is better that use wisdom. And for this wisdom, we must know that it is Śhrī Gaṇeśha or Jesus Christ who are placed on both the sides. Here is Mahāgaṇeśha, here is Jesus Christ. Both of Them help you to correct your vision, understanding and give you wisdom.

So, the wisdom lies not in sticking on to something. Sahaja Yogis are not stuck-up people. If they are stuck up, they are not progressing. You are not to get stuck up with ideas and stuck up with things. You have to be all the time moving and in the movement, it doesn't mean that you should fall from somewhere and people think, “Oh, we are earning such a lot, because we are falling down." You have to ascend in your movement, not to fall.

So, when you are achieving something in Sahaja Yoga, first of all you should see your health should be all right. Your mind should be normal. You should be a normal person. If you are still barking at people, then know that there's something wrong with you. Or if you are still sulking and still Tantrumish and if you are still in a bad mood, then think you are not yet a Sahaja Yogi. You can judge yourself, if you are free like a bird then it's all right. But that doesn't mean on the road you start singing like a bird and jumping on a tree. You see, any analogy I give to a stupid man, he can behave in a very stupid way.

But to a wise man, he discreetly uses it for a proper purpose.

So, one has to understand, Sahaja Yoga is known by the discretion person has.

Now, what happens actually that you get stuck with one thing, that is your Ātmā and the whole your being floats like a *[UNCLEAR* Patangas] does, or ah a kite that floats, goes all over the places, everything, but you are stuck to only one thing, that is your Spirit. And, if you could really do it, genuinely and honestly, not worry too much about your money and your families and other mundane things, just don't worry about anything, you don't have to worry, just give it a bandhan. If it doesn't work out, doesn't work out, finished. What's that wrong? If it works out, well and good. Not that your desire is important, but, “Thy will be done." First you say, “Thy will be done" that it is so surprising that your wills change, your desires change and whatever you say, is done. But when this also comes up, people develop an ego; so be careful. It's all done by the Shakti and not by you, by your Ātmā and not by you. You have to be the Ātmā and once you become the Ātmā, you become into Akarma where you don't know that you are doing it, it just works out. You don't feel, you are not aware.

I wish, after all these lectures, most of your Chakras must have been opened. But this is all My work.

You have to also do some homework. And, you have to also work and see for yourself. Be alert. Try to face yourself in the mirror and see for yourself how far honest you have become. How far clean have you been. How far friendly you are in collectivity, which is a very important

point in Sahaja Yoga. If you are not collective, if you are funny, if you are strange, if you cannot communicate with others, then something wrong. And then you should face yourself as you are and try to correct it. Because you separate yourself from yourself like I separate My sarī from Myself and try to clean it. In the same way, you separate yourself from yourself and try to clean it. This is the way Sahaja Yogis are going to ascend. When the Sahaja Yogis will ascend, the rest of the things also will ascend. Many Sahaja Yogis of this kind will impress so many people that they will also ascend.

So, the whole thing can ascend very fast. But you people who are rising higher should try to rise higher and higher without being aware of it, that's very important. Those who are also who think that others are higher than them are also sadly mistaken, because that's not so.

It's the whole that's rising. Nobody should feel that way inferior or in anyway low or feel insulted that somebody thinks we low. Let somebody think, what does it matter, Divine doesn't think so.

So, all these little, little things you should be careful about and otherwise it's very easy in this Krita Yuga achieve the ultimate goal of Ātmā sākṣhātkar.

I think today I have told you quite a lot about Sahasrāra but if you have any problem about Sahasrāra you may ask Me now but only about Sahasrāra and nothing else, is better to ask Me questions about Sahasrāra instead of all other things. You can ask Me questions.

Question: [Hindi.]

Shri Mataji: This is the trouble with you. You read some nonsensical books, Samādhi, Bindu, this, that, all that.

Now please forget it, please forget all these things. Sama-dhi, Samādhi means, first is the Nirvichara Samādhi. First is Nirvichara Samādhi that you achieve and the Kuṇḍalinī just comes out of your head. Sama-dhi means, the dhi means the buddhi. And when it has got enlightenment it means Samādhi.

So first of all, the buddhi gets enlightened, I just now I told you about that only, the first enlightenment. Now, the Bindu and this and that are higher stages. Ardha Bindu, then Bindu and then Valaya. But you should not be futuristic, just now if you have read some book no use trying to show off that. That's not a good thing. Just try to see what you are. Why do you want to talk about things which, which do not concern at this stage? Just now, supposing you are going by bullock cart, why do you want to ask about the aeroplane? Just now you go by bullock cart, then you get into the train, then you get into the airplane. All right? One by one, not like this. Because you have read the book, it's not doesn't mean that you are supposed to know everything. All these books are written by some sort of crankish fellows who have read something here and there and have put it down. But you must experience. I'm your Mother, so I don't want to give you big ideas, this and that. I want you to do the way we have to move. As a mother would say, “Now, this is the way you are. Now you are in the first class, so pass your first exam. Then you'll go into the second class, then pass your exam." Everybody has to go that way to mature properly; there should be no immaturity in a personality.

So all these books that you have read you better throw them away, there's no good. But if it is by some realised Souls you can keep them and think that they are higher people and we have to be at their stage. Only by reading the book you don't become those personalities, do you? [Hindi.] All such questions are there, one better than the other. I'll tell you it is such a empty thing, how can you be satisfied with empty things? You haven't got anything.

First of all achieve a state, first of all settle down, gradually you will know about it. By reading books you do not become anyway realised Soul, do you? According to Mister Kullkarni all questions are of this type, they are of no use. That only means that you have read some books, that's all, finished, nothing more that. And it's true. If you have just read some books you are just coming and quoting it, no use. Gradually come up. If you are honest and if you want to have it, then come up gradually. Just don't try to show off anything. You better give him writing.

Question: There are request that, You please give a part of Your lecture in Hindi, because some people can not understand English.

Shri Mataji: All right, you see now I've given My lecture in English. But I give My lectures in Hindi also in different places. Here I'm giving in English.

So those who want to hear Me in Hindustani can come to other programs.

[Shri Mataji is conversing in Hindi for two minutes.] Ka pustaki? [Laughs.] He calls it pustaki, pustaki questions, pustaki. You see it is nothing Divine, it's all pustaki. This is true. That's why I used to wonder why Kabīrdas once

has said, *[UNCLEAR* Pari pari pandita moora khabaye]. Now I know why he said it, because by reading people really become funny and they just try to test Me, My knowledge, or trying to show off their own knowledge. Ka pustaki.

Question: What is relation between Kuṇḍalinī, Prāṇa and astral bodies and soul, are they same in different forms?

Shri Mataji: Astral body, Prāṇa...

Question: Kuṇḍalinī and a soul.

Shri Mataji: Soul. Now this gentleman who has asked the question perhaps has come only today.

Otherwise I've explained most of these things. But for your benefit I'll tell you.

First is Kuṇḍalinī. Kuṇḍalinī is the pure desire to be one with God and this energy is placed in the sacrum bone, which is awakened when some authorized person from God can raise it. This is Kuṇḍalinī, is pure desire. Now Prāṇa is the Shakti, expression of the Shakti of the right side, that is Mahāsaraswatī's Shakti, is created out of five elements, called Prāṇa. Astral, what, Astral body. Astral bodies are in simple Hindi language are bhoots and they are the people who just come into your being and take your soul out. Never try these tricks, never. These tricks are tried in America very much and I've told them not to try such tricks and horrible things are happening because a person living in Geneva had a child and in are you know English people don't keep their children sleeping with them.

So the child used to sleep in another room and the lady, her grandmother who was fond of this child wanted to

talk to the child through this astral body business. At every night she used to talk to the child. Ultimately so happened that the soul of the child which used to call out cold not return back to the body and got lost and the child died. It has so many problems, astral body things have, that it is nothing but a dead soul from the left or the right can come into you and can carry your soul outside your body and you can be lost, you can be dead.

So this is something going just the other way round than the Kuṇḍalinī awakening. By Kuṇḍalinī awakening your Prāṇa Shakti and your Mānas Shakti are integrated and you become one with the Divine so your Super-consciousness is awakened.

[Hindi.] Question: I can feel the Kuṇḍalinī reaching my head, but I can't feel it come out and I can't feel the cool vibrations.

Shri Mataji: That is good.

Somebody is feeling the Kuṇḍalinī on their head, that is what Kabīrdas has clearly said, *[UNCLEAR* Shunnya shi khara bhara Anāhata bajine].

So the *[UNCLEAR* anadahata] is ah is hitting the fontanelle bone, but it is not coming out, that's it. Then means it has not broken the Brahmarandhra, as simple as that. Till it has not broken the Brahmarandhra you can not feel the Cool Breeze, it's absolutely spontaneous, it has to work out that way.

So is correct, your Brahmarandhra is not broken, that is your state.

So it has to break and the reason for that is something wrong with your heart.

If your heart is clean it will break, if your heart is strong it will break, but if you have a weak heart also it will not break, if you're suffering from heart trouble it will not break. It has something to do with your heart. If you are a seeker of other things than Spirit also it may not break.

So there are many reasons various reasons why this Brahmarandhra won't break. But what is a reason that we have to find out, yourself, you can face yourself and find out what's the matter.

Question: *[UNCLEAR]*.

Shri Mataji: Brahmarandhra. We'll work it out; we'll work it out for you, all right? Question: *[UNCLEAR]*.

Shri Mataji: Sit down, doesn't matter.

We'll work it out, don't you worry, it will work out. It takes sometimes little time, doesn't matter.

Why should you have fear about it, just it will work out. Yes, we'll work it out. All right? It will work out. Who else, what else is there? Question: One man says he had met Muktananda, now he finally want to be close to Sahaja Yoga meditation center... *[UNCLEAR]*.

Shri Mataji: Ah! This Muktananda *[UNCLEAR* Ribab Pribab] [Oh God! or Good gracious!] Terrible fellow. Ooh. There is a mantra for him. Who are the people of Muktananda just raise your hands please. Those who have written this letter about Muktananda, raise your hands please.

So now, we'll tell you the mantra how to get rid of the problem, all right? There's a mantra for that who he was in the past life and all that, I know and we know how to get rid of it. But you have to religiously do it, religiously do it and you'll get rid of. I know it has it has done lot of

harm to many people. But if those who are not anymore into the clutches, we can work it out, alright? So all those who are wanting to know about it you will know in our centers or if you can come on the sides I'll ask somebody to help you, all of those of that kind. Now, what else is there? Question and Conversation: [Hindi.]

Shri Mataji: Acha [OK]. [Hindi.] Those who have not got Realisation should come on this side and that side and all of them should be worked out. We have lots of Sahaja Yogis from all over the world and everybody must get Realisation, no doubt about it.

Question: Physically I am fit, no heart problems. My problem is that I think too much about myself.

Result is that I have become a psychic case.

Shri Mataji: All right, those who are a psychic case also should come this side, I will tell them how it arises, from where, all right? Question: Kindly advise, may I practice meditation in office keeping Your photo before me?... *[UNCLEAR]*.

Shri Mataji: No, not in the office, you can not do meditation in the office at all. You see, you have to be very careful. Actually, you see, office people are so gross and they will never understand Sahaja Yoga.

So best thing is first to talk to them about Sahaja Yoga, not about Me, don't even show them My photograph, because it's very funny that some people who see My photograph are frightened, they can't see Me. If they are possessed they even shake before Me.

So it's better not to tell them about Me, but about Sahaja Yoga, how you are health. Gradually with great care, like

a nice mother you must bring them to the position where they can receive Realisation. And then gradually open the thing, but not in the office, please, no, not in the office. You have to do it at home and you have to do it in the group where you meet in the centers. That you must do every week, that is very important. And once a month in the ashram, once a month in the ashram.

Question: Man says should one do yogic asanas and Prāṇāyāms? Should one do transcendental meditation, second question?

Shri Mataji: Cha transcendental kakya?, Transcendental meditation, Should we do?, TM., He's done? [Laughs.] He's done all that? Now, about Prāṇāyāma and about, I've already talked about it, but you might come now. Prāṇāyām and all these physical exercises of Haṭha Yoga now I'm already told that in Sahaja Yoga we too do some exercises, quite a lot of our physical fitness sometimes, sometimes for adjusting our Chakras and all that and for improving the bad moon you do exercises. But we have to know what Chakra is catching, there's a science. It's not done that your throat is bad and you are doing all the asanas for the stomach. All the asanas are not done. Like taking all the medicines at the same time.

One is for cold, one is for heat, it's like that, all the medicines we don't take.

So according to need of the person we do Prāṇāyāma also we do according to the need of the person, gradually we understand what is wrong with us and that's how we do the asana. Not blindfolded. First thing. Then about transcendental meditation less said the better. You have to see for yourself what others have achieved, you see.

When you go to Guru you must first find out how much money he takes. If he takes the money, just don't go, first thing. Secondly, how does he live, what is his style of life. Thirdly what others have achieved, what is their condition. Most of the disciples of transcendental meditations are now beggars on the street. And some of them are epileptic patients, I have seen so many getting epilepsy.

So if you have done transcendental meditation it is not meditation but it is anti-God thing.

So you have to first neutralise yourself, come down to normal conditions and then you receive your Realisation. We have a lady here who was a granddaughter of a Duke. She lost all her money and her husband was the director of one of these `ying squads' that he was having. He lost all his money and became bankrupt, this lady got epilepsy, he got epilepsy, her child got epilepsy, all of them got epilepsy. They came to Sahaja Yoga when they had nothing with them.

Today they are all right, all corrected and they are doing well. But we do not take a guarantee on anything because you have to also decide in your mind that you are not going to have this funny ideas because some of the TM people who come are so arrogant so egoistical, that it is impossible to manage them.

So it is your need, not our need and that's how you should come to a doctor as a patient comes. Then only it will work out. Otherwise don't waste our time, please.

That? Now all the questions are over and for the last time let us go into meditation here in this hall.

[Hindi.] Please close your eyes.

[Conversation in Hindi then pause.] Keep yourself steady.

[Conversation in Hindi then 5 minutes pause.] [Hindi.] There should be no shaking, nothing, be steady, be steady.

[Hindi.] Keep your attention towards the fontanelle bone area, towards the Brahmarandhra. Keep both the hands strait towards Me, strait. Not towards yourself, but keep both the hands strait towards Me.

Now. Now see for yourself from your head with your right hand on top of your head, if there's a Cool Breeze coming out.

[Hindi.]

Contents: 1983-02-08 **Talk to Sahaja Yogis, Our Goal Is to Become the Spirit, Universal Sahaja Temple, Ashram, 78 Kṛiṣhṇa Nagar, Safdarjung Enclave, New Delhi, India**

Speaker: We would like you to discuss is the difference in aims and aspirations between India and the developed countries, how they have progressed, the way history has taken them and also what they have to offer each other.

Shri Mataji: Aims and objects? Speaker: Yes, the aims and objects, how they have taken their own courses.

Shri Mataji: Apparently, India has the same aim as you had before. They are actually trying to follow you, apparently. In our political systems we are trying all your methods. In our economic development, we are trying all the past that you have followed and faltered.

In our approach to education, we are trying to follow you. In our mental development we are trying to follow the

west. Even the young people of this country are now trying to follow you, even copy you, in every way.

So apparently this is the condition of this country. Whatever you did about, say, twenty years back, we are doing the same now and we are getting into a state where the decline might start very soon apparently, I've seen. But as far as Myself is concerned, it was the other way round. I could see the future of the disaster of industry and development a long time back and also where all such people were blindly following the west we got into.

So My whole search personally was to go towards the roots, towards the spirit, towards the subtler side of life which we, in any case, sustain the human race. Now you will be amazed that you go to any Indian University, you'll hardly find four or five people to listen to Me. Whatever you are doing there, like jazz, or say all these discotheque business, hippism, everything is now followed in our cities.

So we cannot say that India is very much towards the spirit. It's the wrong idea.

All our leaders, all our bureaucrats, all of them still think that you are the happiest people living in the whole universe and they are blindly following your methods. They are going abroad to learn all your styles of disaster. And if I talk to them they think I am absolutely out-of-date person and they think I am just talking because I have no sense in My being.

So apparently in this country today we are not thinking of saving the world, but following the world into the disaster into which it is made. We are joining hands.

All the countries which are not yet developed, you see, we have two categories, one are developed and one are not developed. These brands have come from the west, that we are not yet developed; so we must develop because if their tail is cut our tail also must be cut and they are giving us money to cut our tail.

So the development they are putting in by giving us money, sometimes humiliating us and doing all kinds of things and trying to develop us. Of course, it is true that poverty anywhere is a threat to prosperity anywhere and that if you people are living well, or are having big *[UNCLEAR* shame up] then it's different, but overall picture of the west that I see is full of unhappiness, of darkness and hopeless conditions.

At least the developing countries have some hopes maybe of the disaster but they have some.

So now for you people to understand that you are facing a big shock is sensible because you are advanced in that direction. Now in the west whatever you have done still because of ego orientation your leaders are not willing to accept that you are in a disastrous condition. Your political systems are not going to admit that you are no good, that you have harmed yourself. It is too much for them to admit that they have committed this mistake because they will not eat the crop. Under this circumstance who is going to convince the Indians that, “You better take to another course"? What has gone wrong with the west is that they have never worried about their spirit. They have all that is spirit, all that is subtler life and have thought that it is better to master the bank, master all these things which they can master.

Yesterday as I told you in Hindi language that whatever you master is lower than you is not higher than you.

So if you have to go further, you have to go a little higher. You have to fix an aim to go higher and whatever you think, you can have or whatever things you can use for your purpose are lower than you. But if you want to be higher, then you have to be useful to that height.

So you have to be humble and you have to accept that if we have to be higher, we should allow that higher thing to do thus and surrender to that higher thing instead of dominating these lower things. Is better to submit yourself to something higher, because of ego this submission is an impossibility.

You cannot submit to the higher goal but the lower goal. Also, they have submitted because the matter is now sitting on their head. Now in India, since ages, it's a traditional country. Since ages, we have been living a different life. When ancient times, you see, now even the climate is so good, that you can stay outside in a forest. You don't need so many things in this country.

So in the ancient times so many people whom we can call as seers and sage went into the forest to find out what is the basis of human beings, what is the meaning of human life, what is the ultimate goal of human beings. And they found out that it is the spirit and they based all the Indian laws and Indian philosophies, music, art, dance, drama, every aspect of life, on the basis that we have to become the spirit.

But when we had the Western influence and Western education put onto us, everyone decided that give up what was traditional, what was old and take to this and

even if we really bothered at all about the ancient things in our country, it was more academic, so that you could write books, you could write something by which you can make some money giving some new ideas or giving some new samples so people might be attracted. There was not serious probing into the subject matter. It was just superficial way of dealing things and ultimately what was accepted in the west was Tantrism. It's the Tantrism that really has impressed the Western people. Nothing else that they could see something better, like you can say, that if you go to the sea, you find lots of mud coming up on the superficial level and that's what is being appreciated, not the depth of the sea where you find the pearls.

So with that they are now thinking that, you see, Indians are the people who into this kind of a Tantrism, that kind of a Tantrism and anybody who doesn't know Tantrism is not sophisticated.

At the same time in your so-called development, you had such horrible people there like Freud and others that you lost all your traditions. Your ideas about spirit, whatever it was, came through Christianity or any other source. Even the Christianity itself ruined the whole chances of going near God. But on the whole, what has happened is that the whole attitude of the human beings in the west now seems to be a sex point. They just want to be a sex point. I mean, absurd. That's what they are reduced to on one side. On other side is most surprising, is that with all affluence and everything, people are very stingy.

They are extremely money-minded and very, very stingy and narrow-minded people. Despite, you have all the

weapons with you, people are so frightened, they don't even allow a little baby to enter their house.

With the atom bomb at your disposal, they are so frightened of others. See in the immigration laws, more strict, in the Western countries than in the Eastern countries. Where the people are really having a problem, they have no problem of getting any number of people are coming. You see how many are there.

On the road if you walk, so many you will meet, how many are settled down here, but this fear has come into the minds of the mighty nations.

They are disgracefully generous. If they are generous it is disgraceful or they are extremely moneyminded, money-oriented. Nobody can believe it that how people are so much money-oriented in the west and Myself, you see, I was surprised that how could they be so much money-orientated while in the east, so far they are not. The advantage is, thank God, we are not developed, that we are not so money-orientated.

Once we get money-oriented, you see, the people who have money in this country are just the same as you are.

But we used to look down upon that kind of a community, like Marwadies and all that, but I find in the west most of the people are just like Marwadies; their styles are like Marwadies.

So instead of developing all the higher qualities which are within, you have just got everything outside; inside there is no development. It's all outside development.

So much load has been taken, so much has been put upon yourself, the norms you see, this kind of a glass is

needed for wine, that kind of a glass for this kind of an alcohol, that kind of a thing. Only, you see, ultimately what is the goal? I just don't understand! You see, you get lost. What is the goal of producing so many things? I just get lost. I don't find there is any goal. It is just a kind of a madness, a craziness to create more and more and more and like mad to run after from one want to another, to another want to another and go *[UNCLEAR* one/on] like that like mad.

That's all it is. What is the goal of a madman? I'm amazed the way people are money-orientated. It's most surprising and I asked somebody, I said, “Why do you need so much money? After all, you have so much money. Why are you so money-orientated?" They said, “Our lives is such, our lifestyle is such that you have to have that." “What is your lifestyle?" “We have to drink." “Must you drink? I mean, if you cannot afford why do you drink?" So drinking is a thing, very sophisticated, not in India. In India, somebody finds somebody's drinking, nobody will marry the daughter in their family. Of course, not these Westernites. I'm not a Westernite. Normally nobody will have a relationship with them.

So the virtues and the righteousness of life, which is the basis of life, the goal of life, is itself is in question.

So the goals they have accepted are all anti-life, anti-God, anti-human beings here. Yet, thank God, we haven't doubled up that pressure of the matter on our heads.

So still inside we are larger. I mean, there's a lot of room for us to grow inside. But the outside rules are so much and the forms and the whole sort of ideas, you see, which flows from the minds. Like the other day they said,

“Nowadays, you see, more fashionable is to have this kind of a dress." I said, “Why? Then what will you do to the old ones?" “We will throw them. This is the fashion." I said, “How did it come?" They said, “There's a fashion designer, somebody very well-known, in Paris, has brought in this fashion." But for what? I mean, there is no questioning. For what? Your dress was comfortable, good, nice. If it was all right, say five years back, why today suddenly this dress is going to be so much? You see to the point. The sun is rising the same way, the light is the same, the rain is the same. Now why your dress has to change every third month? These are all the problems, because, once you give up looking at your Ātmā, your brain starts working and the brain starts like a machine. It spins, goes on spinning, spinning, spinning, spinning ideas and these spinning goes round and round and you become nothing but like a spindle, completely covered with these strings.

So you have nowhere to grow. You just don't grow at all. Inside there is no growth; it is only outside. When people walk along, you find lots of plastic hanging around this side, lot of tins jingling that side and lots of steel hanging that side. You are walking very proud but inside there's not an elephant.

There might be just an ant carrying all these! But thank God in this country we are not yet developed, but I can't say that it will be like that, because we are very, feel inferior that we have not developed outside.

The inside development, nobody thought of that when you try to develop outside. You must have inside development, to carry all this junk. Also, you need an

elephant. Whether it is a junk or anything, you need an elephant.

So the inside elephant, if you make it into an ant and carry all this junk, then that junk becomes more important than this little ant inside, isn't it? And that is exactly what has happened in the west.

Now in India, so far, people still have some room to grow, because they haven't yet developed so many nonsensical ideas. The first time we had people here from the west and all the time what they were seeking was comfort, crawling into the corners of comfort. Anywhere they got comfort, they just crawled into it, you see and nothing but comfort and nothing but comfort.

So I thought another goal they have is comfort and the comfort is nothing but domination of this matter on you. You are not free birds. Your body always needs comfort. If you allow your body to lie down, in one pose all its life, it will be very happy. It will say, “All right, it will grow. I am eating my food. I am doing everything here. Only one bed is the house for me. I don't go out. It is always attached, to it, very nice bird." But if that is the goal of human life then I think you can't help.

So to get to comfort also is so much that they have lost the power to see that this so much comfort has made us slave and that we have no goal left; we have become like cabbages. Such lethargy! Nobody will believe that these are the same people who came in this country and fought us. Such lethargy and such heavy being we have become that unless and until somebody rouses them they cannot give up their comfort. To them comfort is the last end of happiness.

So first comes the sex point. Second is the comfort which is slavery. Now third comes the ego. Ego is the goal or expression of ego, is the goal of the west in every aspect. How smart they are, how they have befooled everyone, how they have been able to get rid of others, to outwit others, to laugh at others, to make fun of them, make a joke out of everyone and think that they are the wisest fools, is the goal of ego because you know ego makes you stupid. And so the goal of ego to make you stupid is so much that small, small things that the Western people do, even to an ordinary villager in India would roar with laughter to hear. “Oh! Do they do like that?" which the Western people might think, “Oh! We are great." So this is the trouble is that when the stupid people start laughing at others, thinking, “Oh! These stupid people and useless people” then how to tell them? You cannot talk to them because they think they are the wisest ever known because they are the best ever known. You can't tell them that this is stupid.

The wisdom lies in knowing your spirit, but yet it is hard to find yet an Indian. He may be the most westernized, a great miserly, useless fellow, or maybe a very narrow-minded westernized fellow in India.

You were just like him, to begin with but then you ended up into something else and now Indians are becoming like you.

So I cannot say Westerners are just people who are to be sort of like a caste, no. It is we Indians can become like you, exactly like you, even worse than you, but still because, you see, we have our roots rather deep we cannot uproot ourselves to that extent.

So most of the Indians, even today, believe that a saint is definitely higher than they are and to become a saint is a great thing. The aspiration of an Indian is to become the spirit. Most of them think like that.

But there are escapes of the mind that, “How can we become? We are householders, see. We can't help it. How do we have to tell lies in this country? Otherwise we can't exist. We have to do a lot of hanky panky. Otherwise you can't exist." All these excuses they can give. “How to feed our children unless and until you are dishonest?" So the other side of it is that the goal of Indians, now, apparently, again, is of course, I mean as far as the *[UNCLEAR* molarity/morality] is concerned, is all right, they want to look at another man's wife, they will give their daughters an education of remaining a good wife, creating a good society, but as far as the other moral side is concerned, is keeping the honesty of money and all that, that they will not do! So one side the people are miserly, because they think they are honest. You see, if they are honest, they are martyrs naturally, because they think if they have remained honest, they have done the greatest favour to God.

So they are martyrs.

So their money is very precious. Every pie they spend they must ask for. Indians believe in earning money some way or other and then spending it the way they like.

So I do not know which goal is correct. They are lost on this side and you are lost on the other side. But still in India, because of traditional training, parents still holding fort, better society is here. You will hardly find an Indian

who will believe in absurd thing, in absolutely obtuse, absurd and also anti-God things that you believe into, that's one. They have not reached that material development. I mean, it's like, you see, your brain developing so much that it goes the other way round and you become just a person who sees everything in a different angle, which is just the opposite of that.

So yet that much development has not come to us, you see, from concave to convex. You see, they have not developed.

So there is still some space with the Indians. But because you have seen the disaster you are facing, some of you, more thoughtful people who have not reached that height of idiocity, are very great seekers, ardently seeking, working it out. But Indians are not that much of seekers, I must say, because they still think that, “All right, we are to believe in the spirit. All right, good idea. We have to be the spirit." But partly the spirit and partly the other side of it, because they are better off than us.

So still they want to go halfway this side and halfway that side.

So Indians are not such good seekers. You are very good seekers but there is a convexity.

There is concavity but there is no seeking. Can you imagine My situation? Indians have no goal as far as spiritual life is concerned. Mostly, if they have it, it is so limited that it should help them in their family life, in their relationships with others, with their body, or with their jobs or with their marriages or little more, little more. That's all. They are very gross. The goal is extremely gross, of Indians is, that they want to achieve

a kind of an affluence that you have in their heart of hearts, you see, but they do not know the backs but they think we can keep the spirit as well as have the other side of it. You cannot.

You cannot serve two masters.

So now, what to do? They would prefer to choose this side; then to choose this play.

So the goal of Indians today is somehow or the other to make money. If somebody knows that you know a certain minister, then, they will be after your life! Tell the minister like this, will you tell your brother like this, your father like this, everyone, all of them will be just coming out with. I mean it is a very common feature with Indians. It's nothing. For them it's an everyday affair. To them to tell somebody to get thither, it's all gross. It's all absolutely materialistic. But that is what their goal is, not the goal of the spirit.

To believe that God Almighty is the only one who is going to deliver the goods. He is the father, who is the most generous father you could think of and He looks after our material side so we don't have to worry about it. It just happens that he looks after it, but they will come and complain, “My material side is just the same. I don't know what to do. Mother, do something about it” and then I will never do. On the contrary, if they say, “My spiritual side is not all right” that's a better idea. This is the difference between the goals, aims and objects.

As far as I'm concerned, I look at this side and that side and I don't know what to say, because all of you must have only one goal and that is to rise in spirit. Not related anyway, that they have to accumulate some wealth or

they have to do some sort of a material progression and on your side that you have to do some material regression. Like, you people believe if you become hippies, you will go nearer to God.

You will not because your brain is beyond hippism, beyond everything.

So you cannot. Your brain is ultramodern. How can you become hippie? You become primitive outside.

So in your dresses and all that, even if you believe reduce this, all this hair style and all that, inside the brain is a modern brain, you must know, extra modern.

So must understand that unless and until you bring the spirit into your brain, all these outside things are not important.

So it's a big confusion. That is, the modern times are the confusion that the Western people are confused. They have seen the value of this material affluence.

So they are trying to give up the material affluence style, that style. They are changing the alternate styles, but by changing the styles also, you don't achieve much that's another means of something else. While the Indians think that they are poor and God should help them to make them rich, that's another alternative style. This is also outside. Or they have no children; then they'll come, “Mother, I have no children." If they have too many children then they will have no job. You get them the job; then they'll say, “Marry my elder daughter to someone." Then you do that; then they'll say that, “Do this." But nobody says, `What about my Spirit. What about my Ātmā? Mother, what about it? What is happening to me? Where is it? Am I all right? Am I clearer?' So, to say that

Indians have the aims that are correct is wrong. Or to say that you people have correct aims is also wrong, because your aims may be that you want to become, meet God and you want to become the Spirit but it goes wrong because the methods you employ are all wrong.

But as far as the value of spiritual life is concerned, I would give the Western people more marks, those who are seekers. Forget all the dirty people. I'm not talking about the idiots, but I'm talking about the same people. The spiritual value is much higher while the Dharmic value of the Eastern people is much higher.

So, it's like somebody who has a lot of property and doesn't want to gain and somebody who has no property and wants to gain.

So this is the situation today I find in the east and west. But basically from the ancient times in this country, people have been seeking; some of them not all, because seeking has always been done by one person or two persons or three persons.

The first fish must have come out and then shores of fishes must have followed.

So the goal of the fish was to come on the shore and many must have followed.

So in this country, the search within, actually started a long, long time back. But in the west, it was never done that way. They had people like Christ who never needed any search, like Me. I don't have to go searching, searching. He brought all the truths of life to you, but you made a complete mishap. Here also, we had great saints and great incarnations, but the saints are the people who told that you must seek, you must seek, not that Christ

didn't say you do not seek. But nobody's bothered on that point, whether you should seek or not, but in the east people know we have to seek. We have to get to God but to get to God for what? Just that we should be benefited in our material life.

So this goal is of no use.

“Mother, you are very kind” some of them say. “Be kind to us." “Mother, be kind to us” for what? What kindness more do you want? I have given you the spirit, finished. Now what more kindness? “But that doesn't mean you have give us our realisation, but now look after my bank balance." It's a very poor show. It's a very, very poor show and that's why I get disappointed when I come here. I find this kind of an aspect of Sahaja Yoga, I feel very disappointed. But I go to the west and very seriously, they have problems which I just don't understand, because these are no problems because materially they are all right.

So they have emotional problems and absurd emotional problems they have and these emotional problems, also, have no meaning at all. They have no basis at all. They just try to find out a way and method of not living together.

Somehow, somehow, you see, their brain is so clever. First we were all right, but now suddenly we have become bhoots. How do you explain? We were doing well. Now fourteen people are married. I'm just worried about the Western couples because the brain is still thinking, “Now what should we find to quarrel with the other party? What is the difference between the other party and myself? Now, how to ruin the image of each

other? How to ruin the joy?" Because if you cannot live together, two persons, how can all of you live together? Not only that you two human beings but you are saints. You are Sahaja Yogis and you have no tolerance from each other and you are just analyzing each other when there is no fundamental problem.

I can understand if somebody has a fundamental problem. Just with your brain if you start doing like that, then how can the whole world live together? Just think of it. Here the husband, wife will stick, no problem. They will live. Children will stick together, no problem on that point. But the problem that comes to Me is collectivity, that I must solve now, not the problem of one person, but all of them. Even when they are sticking together they do not become a powerful unit. On the contrary, they become a powerful problem.

So the aim as it should be, whether east or west, should be to be what you are made for. You are made a human being to be the spirit.

So the aim should be that you should be the spirit. You have to think through the spirit. You have to understand through the spirit. You have to be satisfied through the spirit.

You have to be certified through the spirit and not through your brains. For both of you people, the aim should be the spirit. This I'm talking of the new race that are going to come.

So the Western problems are that they do not recognize spirit and the Eastern problem is when they recognize the spirit, but are materialistic and the Western people do not recognize the spirit but are materialistic.

So they are keeping a balance on that.

Now, what I have to say is this. This matter is produced for your joy and happiness, but even the essence of the matter you are not enjoying because you are not the spirit. Even the essence of the matter, you are not enjoying.

So what you have to do is to become the essence yourself and enjoy at least the essence of matter. The essence of matter is not comfort by any chance, is not, is not possession that it gives you, or the surrender it gives you, neither the ego that you receive by having a big car and this and that, but the essence of matter is the joy one receives when you part with it. If you don't have anything with you, you see, if I don't have any money, then I don't know what the joy of parting with it is, giving it to someone. But supposing I have the money, then only I'll enjoy.

So you must have money. That's the only reason why you must have money, so that you can give it to others. Actually, this is the essence of it.

That way Indians are carrying on more of the essence part. The first part of gaining money is wrong.

But giving money is all right. They enjoy giving. You see, somebody goes to their house. They would love to give them tea, coffee, serve food. All that, they like. Anywhere you go to their house they will not on that, they would like to give. But how did they get their money, you don't ask. That's a different point, but when it comes to giving *[UNCLEAR]* so they know the essence part, I should say, that giving is the way.

While in the West, the more important thing is that how you get your money, you see. Otherwise, you are middle class, or this and that. How you get money, you see, that part of thing is there, but you get to it, through that kind of an idea. Then you just stick onto it. It doesn't pass your hands.

You are literally frightened to part with it.

So you miss the point. That's why the Indians look so generous, so happy, that they are keeping to the essence of the matter. Sharing, they love to share and that is what is keeping them so happy and joyous, despite their poverty, despite their frugal life and this is what I just don't understand and that once you don't have you want to give and when you have it, you don't want to give it.

Human beings go on changing their goals, depends on what level you are. If you are a poor man, you want to become rich. If you are a rich man, you want to become poor, but poor in the sense, poor inside, not outside. Now, actually the goal of every human being is to become the spirit, nothing but the spirit.

That is the goal of every human being and if you don't become the spirit then whatever you are doing is against your goal. Once you become the spirit, no more this human being, but the spirit, then the whole thing changes in a different way. You act in a different way, you use your telecommunication, you use your television, you use your things in a different way, at a different level, at the unconscious level.

So you have to reach to that unconscious level, where everything is available, everything. That's how these miracles take place. Like, the other day, you see, we

wanted to buy some sarīs and I just stopped and said, “Here." Now we got the sarīs for one-tenth of the price, we should say, or one-eighth of the price of the whole of the sarīs that you get in the market.

So? So when the spirit guides you, you get everything.

There is affluence and you are generous because so much of affluence in the real sense, flowing.

What I can only tell you is what goals you should have and the goal as I told you is to be the spirit.

That's what is your goal. To Me, east, west, north, south, doesn't count. I don't know the directions.

I only feel that if every human being in this world decides that he has to be the spirit and spirit alone, all other problems will be solved, because he lives with the absolute, not with the relative. He doesn't compare. He's in absolute state. He doesn't compare. There's not relativity. The relativity creates a problem. Like developed, underdeveloped, all these are relative terms, isn't it? But if you are the absolute then there is no relativity, there's no problem and you become the goal itself and this is the message of your Mother. I have to give you the message; I have to give you the right thing. It is not that the Western people have less quality, or the Eastern people have less intelligence, it's only that, they have no idea as to have only [next continued from Nirmalā Yoga, Issue 29 (Sep-Oct 1985), pp.32,35] `single-minded' goal to be the Spirit, in both the cases. Once you decide on that, problem is solved.

A day may come when Westerners will be more Easterners than the Easterners. I mean, you see, in the West when the Indians go there, `the uprooted ones',

they are much more Westerners then you people are. They cannot understand Indian classical music, they dd not like Indian furniture, they do not like Indian paintings, nothing. Because they have lost that subtle side of life, they just see to the superficial side and they live like that, While you are becoming subtler. Because whatever was there hankering in them [Indians] little bit of the Spirit is lost as soon as they went away from here. They get mixed up with the West, they just got transformed into Western life and they have accepted it. While now you are transformed into your Spirit.

So you like the life of the Spirit. But to say that Indians today are great people of Spirit, I must say, to be honest, they are not at all. Because of their past traditions here, because of this Yoga Bhūmi of course, they cannot uproot themselves, but they are trying very hard to get themselves uprooted. All of them, are trying very hard to get uprooted. Even Sahaja Yogis, when they come to Sahaja Yoga, they are still not trying to go downward towards the Spirit, but trying to use Sahaja Yoga for building up so-called their complexes about their material life. It is so. It's a very sad thing, but that's a fact.

So it is meant for all the Westerners and the Easterners that don't be on a firm opinion about yourself.

Today who look to be lost may be the people who might guide you. Might be one day that it is those people who were thought to be absolutely gone cases will have to fetch you out of your own problems.

So everyone of us must honestly decide that, “We have to be the Spirit, that is the goal of life." Then all problems

are solved. But when I say this, you fix it like that “Mother has said that all problems will be solved, so take to Spirit", is again relative.

No, take to Spirit. “Mother has said take to Spirit, alright we take to Spirit." Even why say, “Mother has said it” but say, “I say l will take to Spirit." Keep it at that point.

So, by God's grace all the humanity will rise at a higher level than what they are. Actually, the level at which the human beings are, are called as `Loukika', means the gross type. To go to the subtler, or the `Aloukika', you have to give up using this brain. But you have to use the Spirit. And if the Spirit is not available to you then what will you do? Anything that Sahaja Yogis are doing today; say, a marriage. Now, you are Sahaja Yogis and you are married, but you are married `in Spirit'.

So that is to be kept aoat, one must understand. If you keep that aoat you'll be amazed you'll enjoy that marriage, enjoy the whole thing and you'll have the best of children born to you.

But for that you do not seek the Spirit, again. This is how the Mother tries to tell you that, “Do this, then I'll give you one peppermint." But if you are mature then you don't listen to these things. You just say, “Mother, whatever is right that's what I have to do. Because I'm here to do the right and I'm convinced that you'll always tell me the right thing to do.

So I'll do the right thing." Such a decision anybody who says or takes, whether he is north, south, east, west, any side, he is the Yogi. He is the one whom God is going to Bless. But again for `that' you should not.

The goal should be a higher goal. But the higher goal should not be seen relative to whatever are the lower goals. Accept the higher goal in an absolute way. Otherwise ascent would be slow.

Alright, what is the second question?

Sahaja Yogi: I think Mother you've answered the second question which was “What is so important about Self-realisation?"

Shri Mataji: No, but that I've not given. `The importance of Sahaja Yoga,' I've not given.

Now, what is so important for human beings to become human beings.

So the importance we have not to see from your own angle, but from the Creator's angle; because you do not understand your importance as it is. Human beings never think, `Why have I become a human being?' Do they? So they have no sense of importance about themselves.

So how can they have sense of importance about Self-realisation? From human point of view I would say, “Because you have to ascend." But why? I would say: “So that you will get your `Kshema', your well-being." But for what? “When you will become the Spirit, all your problems will be solved." But why?... you see, the human beings are like that.

But it is important because, “The most important thing is your Creator and He wants you to have your Self-realisation." Is the absolute thing. “If He wants it, alright." How many are there who will say, “Alright, if God wants us to do it, we'll do it." Just for God's sake: “Thy Will be done." “He has arranged it, He has made us human

beings, let Him make whatever He wants out of us." This is absolute again. Surrendering to God has to be there before understanding this problem. “Thy will be done" should be your first attitude, before attempting to understand this answer of mine. “Is the will of God; God who has created us, God who has made us human beings, God who has given us everything. God who has given us Sahaja Yoga.

So it is the Will of God that we should be the Spirit, so we will be." What have we given to God, so far? We have been extracting all His energies, we have been extracting the Mother Earth, from the Sun we are getting this, for everything and we are creating problems for Him, we are troubling Him so much that He has to solve our problems.

So let us be surrendered to Him.

So that is His Will that, “He wants us to be the Spirit, so Let us be the Spirit." This is the greatest importance of getting Self-realisation.

But if you cannot stay to that state and you come down at a human level, then I can write a book saying that, “Self-realisation is very important because without Self-realisation, in these days of turmoil and all kinds of problems, there is no solution. The man has to be transformed." But God has no problems. He has no problems if you do not want to get to Self-realisation. He solves the problem just like that! He has many quick methods by which He can just solve all His problems.

So in a nutshell, one should understand that the importance of this has to be “because God wants it" and otherwise He might be doing something else! So better get to it.

This understanding is that of a child who surrenders to his mother, knowing that the mother is doing everything for his good.

With your brain if you start thinking about the importance, your brain will give you the other side of it also and will start telling you that, “If you get Self-realisation, then you'll have to surrender to God! Then there wouldn't be any individual left, you will all have to move in the buses, in the dust! Wherever God takes you you'll have to go there and live with great discomfort! You may have to hug people who may not apparently look that sophisticated! And you may have to lead a style of life which is not suitable to a `sophisticated Western, personality!' All these problems would arise. And when such problems will arise, your brain will have no way to answer it. All importance will be finished." So best is just to say in a surrendering way, “If that is the important thing, to establish my Spirit, I will do it." Because when you are on the brain level you are always in relative state. Everything has a double thing. I mean you talk to anyone... The other day I was talking to somebody about the Israelis being cruel to PLOs.

So they said, “What about PLOs? They have been cruel." I said: “But where to end it?" He said, “It can be ended later on when PLOs are finished." I said: “*[UNCLEAR]*." Everything has a second thing! Whatever you may say it has a second idea. Because this brain has a great capacity to produce waves on both the sides. Because it lives in relative terminology.

To overcome this, there is only one way, is that you forget this and that and you just say `It is.' Then only you will know the importance of it.

Because any number of importance I may give you, you'll neutralise it. That's why Sahaja Yogis puzzle out. You've seen that. Why Sahaja Yogis, they get realisation and everything, still they puzzle out one by one? Why? Because their brain has a great capacity to produce anti-Sahaja Yoga understanding.

So what importance should I tell you which is absolute for your brain, I just don't understand. Because you are very clever and you will find out an antidote of that also! It's impossible to convince certain people, but one thing one should know that God Almighty is an Absolute Power. It will do what it likes.

So better be surrendered to it. That's what a mother can tell to the children, that this power of Love and Beauty is to be surrendered to...' Twamekam Varenyam, the One to be accepted, the One which is to be surrendered to. That's the One to be surrendered to. The beauty of the whole thing is that this is `the Power' one should surrender to than to the power of your brain or of your mind. And once you realise this, then the importance of the whole thing will dawn upon you.

Now, if you want to tell the people who are not seekers, you are in for trouble, I must say. It's not easy to convince these people, because they want to escape. And the idea that we have, `That we should convince everyone'... you are sadly mistaken. On brain level you cannot convince them.

So best thing is, that you can take them to a point: `See for yourself.' Otherwise, you give up. They are the losers, not you. What can you do? You have tried your level best! But we think that we should have more people with us. But I don't know how many can be accommodated there. It's the other way round. Like, when you have to go by the plane, you have to ask the company to give you a ticket. If the ticket is not available you cannot travel. In the same way we have to see if the ticket is available these or not.

When we think of God also we think He is lower than us, so we can use Him. You cannot push people into it. Only those who will be allowed by God will be there. It's the other way round, we must understand this. This is what we miss. “That if we want we can push as many number as possible. We can get so many people to God" is a very, very wrong idea. You cannot force God. He's not under you. You have to take His graciousness with prayer, with great asking and `then' you can save these people. He's not interested. He can create many more.

So those who are not wanting, you should not try to sell. You cannot sell Sahaja Yoga. You may think that more quantity is a sign of credibility. Not with God! So many will be just dropped down, I must warn you.

You have to be careful as to see, that even if you bring one person, you must consolidate. That's a better idea than to get a big quantity of people who will not get even a ticket, leave alone the seats.

So, one should be satisfied. Alright? What is the third question?

Sahaja Yogi: What are Vibrations?

Shri Mataji: Vibrations are the pulsation of the All-pervading Power within us, which we can feel in the central nervous system. The Spirit doesn't pulsate. It doesn't pulsate. The pulsation exists in the All-pervading Power. But through Spirit when you get connected, then only the flow starts. And you then start feeling the pulsation on the central nervous system. And this pulsation of the Holy Ghost are the Vibrations.

Contents: 1983-02-09 **Talk to Sahaja Yogis, Sickness and its Cure, Jangpura, New Delhi, India**

Today I want to talk to the Sahaja Yogis also because from this particular place there are very few people who have come and most of you are Sahaja Yogis who are trying to know many things, which I didn't have sufficient time to explain to you.

Now, *[UNCLEAR]* I wanted first of all to tell you something about the sickness of the people which perhaps I have not elaborately told you about, how to cure people and how people suffer from different sicknesses.

As we are now on the principle of the being, we must understand that sickness also comes if there is something wrong in the principle that builds up the human beings.

So now basically there are two principles which effect the body and the third principle effects the evolution.

So the first principle of the left-sided Icchā Shakti or the desire power is if in danger we develop lots of diseases due to lethargic organs. Left side is the tamasik side, is the side where darkness is effecting people. Those people who live in too much darkness, or in the past, or

in a sly way, in a hidden way, who are introverts, we can say in short, who spend their life mostly in a very closed waters, or live with people who are extremely cautious and afraid of others, all people who do not talk much or who avoid meeting people, who shun people; all such people are left-sided, have got in `tamas'. Such people, in their spiritual awareness or spiritual ascent, try to take to Bhakti [devotion]. They take to Bhakti more. They worship God from their heart, from their emotions. They work through emotions. There are twenty four types of relations they establish with God. That is called as Bhakti Relationship, we can say and they dwell upon it and all the time weep and cry and say” 0 God, when will I meet you." Such people are the ones who take domination from others, suffer, sacrifice and lead a life of great suffering. But in their expression, in their achieving God, they start doing Bhakti . And they think, that through Bhakti they will come to God.

But with Bhakti , God comes to them. Because of their Bhakti , God comes to them and He incarnates for the Bhaktas, the ones who cry for God, He incarnates.

So there is nothing wrong with those people.

Now these people eat extremely imbalanced food as far as proteins are concerned. And in proteins, they are so weak that they might suffer from all lethargic muscles, in every way.

So you can see that these people suffer from cold, they suffer from diarrheas, because the muscles are weak, they will eat the food and the whole food will pass out as diarrhea. They will have lethargic hearts by which they will get a heart which will not pump the blood. Swellings

in the body. Also they might get this gout and these troubles of the joints. They also get the lethargic liver which gives them allergies. All kinds of allergies come to these people through their lethargic liver.

So now you have to base all these troubles of lethargic organs, of any kind, on the left side. For example a person whose eyes are open but he cannot see, is also suffering from the same type of disease.

These people are effected by the subconscious and the collective subconscious. From where the spirits attack them and they becomes involved into the spirits and they have a very bad sympathetic attitude towards themselves. They are themselves miserable and make everyone miserable. Because they get their ideas from these miserable sly people and they cannot see anyone happy nor do they keep happy themselves. They will make a big fuss out of their so-called troubles and sickness and problems and try to create as much problems as possible for others. But the problems are not aggressive looking. It is more by appealing to the sympathy, appealing to the weaknesses of others. And a person who stays with such people can also get effected if he tries to show sympathies with these people.

Cancer and muscular discrepancies and weaknesses in which the muscles become extremely weak gradually and osteomyelitis, poliomyelitis, all these lethargic things that makes your even lungs lethargic. If your lungs are lethargic, then you get diseases like TB, tuberculosis. Tuberculosis comes from the left side.

Now those who are strict vegetarians, who do not eat any even garlic, or don't eat even onions and all that are very

vulnerable to left-sided business. On top of that if they are going to a Guru who is left-sided, they are even worse.

So one need not lead an abnormal life. One has to be a normal person, eating right proportion of proteins, carbohydrates and fats.

So this is one side of Sahaja Yoga in which you see that left-sided people have to be very-very careful and not to just assert themselves on that side.

Many people come and argue with Me because they say that in Gītā it is written they said so, I do not know, that tamasik people eat lot of meat. It is not true. Is not true. Tamasik people are the people, they are not bad people by any chance, they are one type, are the people who eat too much of carbohydrates, Because left side is hydrogen and carbon comes from Gaṇeśha on the left hand side.

So it is more carbohydrates, no question of eating too much of meat.

But the right-sided people now, have a very-very overactive, extremely overactive personality. Such a right-sided person is eating too much of proteins. All the time meats, this, that. And he becomes an overactive person and such an overactive person receives a blessing of their ego and a big ego develops.

Such a man aggressively destroys others, the images of others, pulls them down, criticises others, jumps on them, can be very hot tempered, can' be absolutely demonic. As I said before, Hitler is the example.

Now this type of people who eat too much of meat and too much of heavy food and develop muscular capacities too much, more than a human being, should I say, they become like horses. Then they start behaving like horses, worse than horses also. And that is why a person should not take to too much of anything, you should keep to the center.

All such people have overactive organs. Due to overactive organs, they develop a very bad heart, which is overactive. In which the heart pumps fast, palpitations take place. In lungs he develops asthma. In his intestines, he develops constipation, he develops a very-very bad liver and a very unhealthy skin. The skin is extremely sallow. And such a person is very-very quarrelsome and aggressive.

A person who leads a very ascetic life and of martyrdom; for example, many government servants think that they are doing a very great work of martyrdom for their country. But such people also become so conscious of that, that they are hot bricks. You just can't go near them. They are extremely hot tempered.

Or any person who leads a life of asceticism of a severe type like Vishwamitra, Durvasa, all these people, they, all become so hot-tempered that you cannot talk to them. They are very snappy and their language is very sharp. And when they talk, you can feel that it is not a person who has any balance in him. But they look very brilliant and consider themselves to be very intelligent, but they are actually stupid people.

Because they do all kinds of stupid things. They do such stupid things that anybody who is wise can see that they

have no sense of proportion in doing anything that is against the whole.

Such people are vulnerable to many diseases, like as I said, the heart, liver, cirrhosis of the liver. Also diabetes, leukemia kidney trouble, high blood pressure, uterus troubles. Such people can become barren women, they may not have children at all, such women cannot have children. Specially women who are very-very flirtatious type and who think they are very beautiful and also they are having a very active life, can become completely barren. Also men can become something good for nothing people, if they over-do things. If their attention is spent all the time in fulfilling their ambitions, they can become like that.

So those people also who indulge too much into life and so-called enjoy life and waste their time in drinking and being with women and all that. They can be ruined not only by money, but also by their very bad health.

Now on the level of right Heart, you know that such people may have very bad time with their children, may have bad time with their parents and may have very bad time with their wives. At the level of right Nābhī they will have problems of digestion. They may have money. But they can never enjoy that money or can never think of living a life which is complete. At the level of the brain they become ego-oriented.

The ego can go to that level, that they can develop paralysis. Paralysis is possible in both the cases. Even the left side person can get it or the right side person can get it. But mainly people get the paralysis on the right side. It

comes from left side but effects the right side of the body.

So there are two types of paralysis. One is the paralysis caused by too much of ego another by super ego. Those who have lethargic temperament develop clots in their blood and low blood pressure. And these clots cause the paralysis also on the left hand side. The another one on the right hand side is caused by the damage to the brain by the over development of Mister Ego within you.

That is how we can summarize on the whole, that the diseases of the physical side are caused by these too imbalances.

Apart from that we have the mental troubles with people. Like a left-sided person will have a mental problem, like he will be a sly person, he will be a frightened person, he would not be talking to others, he would be nervous, he would not have self-confidence, he will be running away from public. And also then, he becomes schizophrenic that he hibernates sort of thing in the house, becomes like a cabbage. You can say like that. That kind of a lunatic he becomes.

Another side, of the right side, is that such a person, becomes a very hot tempered and obnoxious person absolutely. Such a person can be so cruel, he can be so troublesome that he would be a really a challenge to the whole family, to the whole society and he would be very disturbing.

So this is the second problem, also is a mental case. Now such a person may not look mentally upset, the right-sided person.

But when they grow old, they just talk. They will go on talking so much that nobody can talk to them.

You cannot even open mouth before them. They go on *[UNCLEAR]*. They go on jabbering all the time, everything they are telling you. And quite relevantly they will talk of God, of Ātmā, this that. But just they are talking, because they are so egoistical that they just go on talking, do not allow anybody to speak.

And such horrible characters, if there is even one, you are in for trouble. Because you get headaches from them and you get other problems, that you don't know how to manage them, how to keep them decently in their proper places.

So they are also in a way mental cases because they are not normal.

So on mental side also we have problems of people who are egoistical or who are accepting domination from others and becoming sly. Sly people are good at spoiling their relations of each other by saying something, by carrying stories, by being sly. And so both of these kinds, extreme type are very injurious to a proper social life.

Now, ego-oriented person has another very big problem, that he asserts his idea about everything else.

So always such a man, because he is stupid and idiotic, the idiotic ideas survive. And because of idiotic ideas, every planning that is done by such people is a failure. That is the reason, our Planning in India has failed. Everywhere it fails. Because the idiotic people, they are stupid, they are ego-oriented, just to assert their ideas, they are trying to plan something and that is how `the plan' goes out. Everywhere, where the administrator

becomes much more than what he should be, then his behaviour itself is so idiotic and so much away from reality that everyone has to suffer, if such an administrator is asserting itself in the planning of any program of a country or of a nation. The worst and worst are the Rākshasas [demons] who are so egoistical that they think of capturing even the Ādi Shakti, the primordial Mother. It's such a stupidity, is the greatest stupidity that they indulge into! So, stupid man is very big problem to the whole society though he never realises. He thinks I have managed the show, I am the most successful person. But when the history is over, people talk about him as the greatest stupid person ever born on this earth. Like one Mister Idi Amin who is supposed to be, now he is not there, but he was Prime Minister of Uganda. Now he was a real idiot. I mean, you could see the way he used to talk and all that, he was an idiot. And he said that, “The people of my country should be called from my name, because, you see, I am the one who represents this country." So somebody suggested that, “It is alright, but how should we call them? Like from Cyprus people are called as Cypriotic.

So if we call your name, it will become Idiotic!" So the people refused to accept this solution, though he was so dominating. There was another one who made shoes out of pearls, you see horrible nonsense for his marriage. I don't know which was the number of that marriage. But he wanted to make shoes of pearls.

All sorts of idiotic things they do.

I mean these people who are such extremely ego-oriented surprisingly become very miserly. Extremely.

They are so money oriented that they are extremely miserly. They spend all that money on themselves.

But none on others. That they will try to save. Any good work has to be done, they will keep back their money. But on themselves they will buy the best wines, they will buy the best things. For themselves.

But for others they have no money. Even where it is their due, they will try to save money. They will not pay where it is due.

Which we see among so many people, even in Sahaja Yoga. That they have to pay something which is their due, for something which is very important, but they will not pay. They want even free sometimes the books, sometimes whatever it is, for which people are paying. For example this pandal is raised now.

It needs money. Who is going to pay for it? I paid for at least three to four years Myself from My own pocket and My brother helped Me to do all this work. And they wanted Me to go on with it all the time. Imagine! For your Self-realisation, I have to pay. I travelled on My own, I had My own things done. They would not even pay for what is done. I mean, it is required that the people who are organizing this program should put-up the pandal. I am supposed to give you the realisation free, but not to pay for your pandal.

Tomorrow, you will say “Mother, also pay for us for coming here and going back, our fare." I am not surprised, you see. Such people are `extremely' miserly. Every pie they pay, you see, they think that we must get the money back. And if anything is done extra for them, that is not counted. Only thing, because whatever you

can get, you should get. But while giving they are zero. And these money oriented people are horrifyingly surprisingly are rich. One cannot understand how are they rich. Because there is nothing like generosity in them, no priorities, nor proprieties, as to where you have to spend the money. And there is no self-respect about it. There's no self-respect. It is very surprising.

You will be surprised, if I tell the Indians, that I have seen in the West, sometimes you go to a Hotel with other people. I have never seen anybody offering to pay except for My husband or Me. They start looking this side, that side. If somebody can pay, very good. It is most surprising. Even in countries like Sweden and Switzerland. Switzerland is another. The greatest miserly country you could ever think of is Switzerland. Europeans are `extremely' miserly people. Most surprising it is, how miserly they are. And Indians in Delhi are, Sahaja Yogis, are very funny. I must say. I was surprised to hear that people just come for food free. I mean, am I supposed to pay for your food also? Pay for your food, pay for your taxis. Tomorrow, you might even say. “Pay for our house rents." It is absurd.

All this comes from ego, which does not allow you to see the propriety of things. It is very surprising.

They will spend money on themselves, buy this, buy that. But to do the proper thing, they have no money, most surprising thing is. Every time, I come, I find Mister Verma or somebody tells Me that, “Look at this Mother, this is the money they have given." So every time I have to pay out of My pocket to fill up the gap, all these things. Every time. May be this year also. Now I have told

him this time, I am going to give you My Kara [golden bangle]. You sell it and... This is the situation in this Delhi, where the Sahaja Sahaja Yogis are so wretched that they do not want to pay even two hundred rupees per year. Don't learn things from European yogis. They have to learn from Maharashtrian Sahaja Yogis. They are poor people, but never have they taken a single pie from Me. They say, “Mother, it is sufficient you are doing so much for us." Other Gurus take their money, extract all the money. Here the Guru has to spend the money all the time, Can you imagine Sahaja Yoga of this kind? Have you heard of such a Guru anywhere? That the Guru is spending the money for Sahaja Yoga. I have been spending, not this year, twelve years I have been coming to Delhi. I think till last year I have been spending My own pocket money. And I don't know how to answer My husband. He just cannot understand. He said what is this Sahaja Yoga that you have to pay for the disciples. I said” Thank God, they don't ask for their house rents!" It is a very shameful situation.

I must say it is a very shameful situation. That, where the money is needed, they have no money. There is no budgeting at all, of a priority. You are Sahaja Yogis, you are Saints. What are your priorities? But in Maharashtra you must come and learn, they are poor people. They have not got so many riches. You wouldn't see many cars in Maharashtra. There are hardly one or two people who have cars in Maharashtra. But never such a problem comes up there, whether you go to villages or to the cities.

Nobody makes up an account because the whole account is, you have to pay for this electricity, this, that.

All has to be paid through My pockets. That is why, I am talking to Sahaja Yogis today.

So European Sahaja Yogis also I have to tell them. That they have to behave themselves a little better.

This is not the way to behave towards money. It is a shameful way that I have heard that European Sahaja Yogis, some of them, are behaving in a very shameful way. It is not correct. It is not a good thing.

So this is the right-sided stupidity. You know, any `kanjoosa' [miser] man you meet, you just laugh at him, isn't? They are so many stories of Kanjoosas.

So the kanjoosa and the lazy, which one would you prefer? I do not mind a lazy man. But a kanjoosa, God save Me! Whatever you may do for them, you see, a kanjoosa has no sense of shame. No sense of shame left in him. He does not understand what he is doing. It is so surprising sometimes.

You cannot save money where it concerns Self-realisation organizing. It is most surprising that these people when they behave like that, all these countries one by one are becoming poorer and poorer. The more you are worried about money, the worse it becomes.

Of course, I don't need any money. You know already I don't know how many thousands I have spent out of My own pocket so far. But the problem lies that nobody understands that it is a shameful thing that a Guru has to spend for you.

Now that is why I said today I want to talk to the Sahaja Yogis of Delhi. I was ashamed absolutely to hear that Sahaja Yogis here cannot even give eighteen rupees per month! Eighteen Rupees; per month.

Those who cannot afford, it is alright. Those who are retired is alright, children is alright. But you cannot even give eighteen rupees per month. It is not even eighteen, less than that. I don't know. This is the minimum you can pay. We have to run an Ashram, we have to run these things, you want to have a place where to go. How can that be? I just can not believe it! With Sahaja Yoga if you do not even have this much of generosity, it is better you give up Sahaja Yoga. Better give up. You are not the one who can go on with Sahaja Yoga.

Look at your Mother how generous She is. I give you realisation, work `morning till evening.' Today, I didn't have a single minute free. I was working. Whole day, I have been going doing this, doing that.

Even for buying things for you, all the Sahaja Yogis. How far I go. I work so hard and you cannot even give eighteen rupees. I cannot believe it! I heard about the Sahaja Yogis. Now you are sitting under the pandal, who is going to pay for it? I should pay? And these carpets, I should pay? Is this the way to behave? Next time, if anybody does not pay like that, I am not coming to Delhi, I'm telling you next time I'm not coming to Delhi. I cannot afford it now any more. Coming to Delhi means I have to shell out My own money, every time. Those who have not paid the money please pay, otherwise I will not come to Delhi. I am telling you. I don't like this kind of thing, that

you cannot even pay eighteen rupees to maintain that Ashram, to maintain all these things. This is too much.

Now will you please try to understand that you have to be of a calibre to be a Sahaja Yogi. You cannot be just a *[UNCLEAR* raddad] person from the road, who can become Ādi Shakti's son, can you? I do not want beggars to be My children. Will you please, now all of you, decide today, that no more of this talk, I will have to do. This is the last time I am telling you. It is a shameful thing and in the History it will go down, that Mother stopped coming to Delhi because every time She went there, She had to shell out money from Her pocket. The History of Sahaja Yoga will be written in Golden letters and remember that every body's name I am going to put down there. And those who do not pay, please give Me their names. That is it. I want to know who are these culprits, aur jo log kanjoosi karenge, unke sāth Bhagwan bhi kanjoosi kar sakta hai [And those who are miserly, with them God can also be very miserly].

So now we come to the center, the central path of Suṣhumnā. The central path of Suṣhumnā is for the people who are in the center. The people who have their proper understanding and who have got their wisdom. These people are `extremely' generous. You take any Guru, Sat Guru unit. Take any one, take any one, take Nanaka, take Kabeera or take TukāRāma. TukāRāma; his children asked him, “You get us some sugarcane." So he was walking and one gentleman, who was his master, who's field of sugarcane he was looking after, gave him lots of sugarcanes.

So he was coming home and all the children started asking “give me one sugarcane, one sugarcane." He gave everything. He came home, he had no sugarcane for his children! They suffer from over generosity. They are so generous, you can't imagine. You should ask people who have known Me in that aspect.

Generosity is the only way you can express your love to others. I have told you before also. All your material wealth and everything has no meaning unless and until you show generosity for the people. But it should be quiet and it should be `absolutely' silent. I have seen that it is nice to oblige somebody who comes to your house. Indians are very good at it: please have your food, this, that. Because just to impress., Later on they will take out some work from that person, or something. But there is no genuineness about it. Anybody who comes, just help, doesn't matter. Any great cause, what can be the greater cause than this work of God that I am doing And there I find you people behave like this. Now where are you going to spend your money? So the center people are extremely generous to begin with. They cannot retain food if they have it at somebody's house. Either they vomit or they will have diarrhea. If they eat at a place where they should not have eaten, if it is not properly vibrated, if the food is not good, they will not eat the food. Even if they cat the food, they will vomit it.

They are extremely kind and generous. They do not suddenly jump on people and say, “Oh! you have a food that has got this and that." If it is so they try to avoid, not to eat. But sometimes they are crucified.

Alright, does not matter. They think, “Alright I will eat and throw it away." They are extremely wise and tactful. `Tactful.' They know how to deal with people. They are extremely diplomatically-gifted, to please others and somehow or the other bring them to the temple of God. The whole attitude of such people is to clean themselves, to keep them clean, to keep them alright, to get more and more people to this great work of realisation. They never show off. I never see them before. They don't stick on, they don't show off. They are not in front. They do not want to show their faces. They are quiet. I know who they are.

But they are dynamic and they work it out. Only when they have to consult something important, they will come and see Me and talk. I know the way they work out. Extremely silent and beautiful, gracious people they are. And they also know how to handle others. They can sometimes get into temper which is necessary, if they have to protect the protocol of their Mother, or could be protocol of Sahaja Yoga and of God.

Normally they are very quiet and silent people. Their presence is blissful. Whatever house they enter, it is auspicious. Whatever shop they enter, prospers. Whatever person they talk to, is benefited. They are auspicious. They are blissful. They give blessings; automatically. They do not have to say” I bless you." If they are there, they bless you.

They never think of making money out of God's work, never, not a single pie. They are so truthful.

Not because they are afraid that if we make money thief will come and take away all our things. Not with the fear.

But with the full confidence that what they are doing is the greatest happiness and joy.

And their health-wise, they are more on the fatter side, I should say, because they have gas in their body, lot of gas, the Prāṇa Shakti, *[UNCLEAR]*, is in the center in the Prāṇa, enters into Suṣhumnā.

That creates the gaseous body. The gaseous body is not heavy, it's very light. They walk very fast, they are active. But, to look at, they look plump. Normally. If they are not, they try to be plump. They want to be plump, they want to find out what is wrong with their liver, so that they could be plump. They are rather on the plump side.

Their main disease is their excretion and their all kinds of vomiting and all that. For example, a person who eats a wrong type of food or a wrong type of liquid has to immediately go and vacate it. This is their problem.

Another problem they may develop that if they have taken too much vibrations, they may develop a swelling on their body. Under these circumstances, first of all they should find out if they are in the neighbourhood of somebody who is anti-God. Because such swellings are developed when the vibrations are fighting an anti-God activities of the person who is with you. Say your wife is negative. Then such a person might develop a swelling because his vibrations are fighting the woman. He should not mind that fighting. But he must know how to correct the woman. He must know how to put her right. Or the man who is like that, the woman might develop an anti-devil force within her which will give her that swelling.

Different types of swellings might appear, with the vibrations jetting out with a great speed. They might develop arthritis, if they do not give vibrations. Or pain in the joints.

The other problem they may have, is of very low breathing, low blood pressure because of parasympathetic activity. And when they are fighting with the anti God activities they might feel tired also sometimes. But again they recoup and they feel alright. At every center, if the vibrations start flowing too much, then all these people may develop, may develop, I am saying, a kind of a suction or emission of vibrations, depending on the quality of the person who is facing them. And when such a thing happens, they can easily correct it by giving a bandhan. And in case they find the vibrations are too much, then they can ask another Sahaja Yogi to take out the vibrations from a particular Chakra and give it to the atmosphere.

They may suffer from the throat trouble. Also may suffer from the drying up of the liquid in the body if they have to fight the anti-God elements very much.

So a kind of a dryness can develop in their peritoneum or may be in their tracts which are covering them. That is why it is nice for them to eat some ghee or butter. They must rub their fingers and the hands and all these places with ghee or butter to soothe it down. Because the heat from other people can also make them dried up.

At the Āgñyā level, they may sometimes develop a headache with people who are very much caught up on the Āgñyā, on the right side. It is important at this time to give a bandhan to yourself and to other person who is

very egoistical; and don't listen to them. Just close your ears and the person will stop talking. Also they might develop some pressures on both the sides of the head.

Sometimes when the Kuṇḍalinī cannot rush upward, there is an obstruction on the Āgñyā then you might feel the pressure on this brain plate. At that time they should try to bring the Grace on top of all the sympathetic systems, bring it down, stand on Mother Earth. Ask Her to suck it.

So the Kuṇḍalinī's pressure is reduced because when the Grace comes on the body, then all the Chakras open up and also Āgñyā opens up. If they have problem with their Āgñyā, they should use a candle at the back, if their eye sight is getting weak or short sighted. If their Āgñyā is too much here [front] there are mantras which are to be used like `I forgive every one,' and all that. On the subtler way, you know all the mantras that are to be said.

It a Sahaja Yogi finds his Sahasrāra catching, then he should take a bath in the sea, I think, I don't know where he should take a bath. Because Sahasrāra is My place, as you know. And to catch the Sahasrāra is a very serious thing for a Sahaja Yogi. He might develop a Ekādaśha with that and, he will be in trouble. And then he will come and tell Me that Mother, though I was a Sahaja Yogi, I was praying on Your photograph and all that, still I got this trouble." The reason is, when you are a Sahaja Yogi you `have' to recognize Me. That is the condition.

So far you have never recognized any one, but now you `have' to recognize Me. It you don't recognize Me, you will develop this Ekādaśha and I tell you that if you try to

do like this, then it is not possible to allow the Kuṇḍalinī to come up.

So Sahaja Yogis who are very doubtful and still like this, should not be called as Sahaja Yogis, they should be kept out, as far as possible. Let them learn that they are not worthy. Let them know that this realisation has been given by Me and by nobody else.

Like once Venugopalan told Me that “Kṛiṣhṇa did not give me realisation. Rāma never gave me realisation, Gaṇeśha never gave me, Shiva never gave me, Pārvatī never gave me, Ādi Shakti did not give me, it was Mātājī Nirmalā Devī who has given me realisation So She is the one I know." Unless and until you understand this, all, Rāma, Shiva and Brahmadeva, Viṣhṇu, `everyone' is going to get angry with you. Because they will not understand. Because you have got your realisation, still you are denying Me, that means something wrong with you. And the whole plate can be covered and you might develop Ekādaśha. That is the beginning of the end.

Taking too much advantage of Me is also like that. Too much sticking on to Me also you might get this Ekādaśha. You must keep out. Too much pressurizing Me you will get it. Answering Me, not listening to Me. When I say, “I want to do this” you will say, “No, no let us do this”, you catch.

I know what to do, when to do, where to do. I know that. I know when I should reach a place, when I should raise the Kuṇḍalinī, where it will work out, I know everything, you have to leave it to Me. And if you start challenging Me, you will catch on Sahasrāra. And then don't blame Me.

Only in Sahaja Yoga if you could rise and ascend and try to recognize Me, I will have no problem, you will have no problem. If there is anyone, say your wife, or husband and anything, who talks against Sahaja Yoga, close your ears, close your eyes. You are not to hear any ninda [criticism] of Me at least. If you don't understand, you don't understand because after all you are not Me. But know that I have given you realisation. And you should not try to challenge Me, because God himself will be against you. This is very ungrateful of you to behave like that.

So first thing you must do is not to trouble Me much by any chance. You have to keep Me Prasanna [pleased]. This is what we always say that “keep the Devī Prasanna." Yesterday the music was on, I was very Prasanna, you should have been happy that music was on, Mother is Prasanna, that is all. But no, you wanted it to be your way. You hurry Me up. You say come along now, we have to go. That is all.

Then your ascent is not going to be alright. If you are a big administrator anything, that is in the office.

Not here. Here I am the one. You have to leave things into My hands.

Don't try to play tricks with Me. Because apart from my Mother's heart, there are many other Ganas, you see, many other Deities, many other great things which are waiting and they may try to trouble you.

So as Sahaja Yogis I have to warn you. New people wouldn't understand this. For them it will look like egoistical and all that. They wouldn't understand, forget it. But there are very few new people, that is why I am

talking to Sahaja Yogis and telling them the truth. Because so far I have had no chance to tell them all these things.

So it does not matter. As Sahaja Yogis you are saints. And you `must' have that dignity of a Saint and that generosity of a Saint and a sense of priority and propriety. I hope Delhi Sahaja Yogis will begin from tomorrow a new life in their behaviour.

Aacharan mein lao. batein karne mein kuch nahi hone wala. Aacharan mein Lao [Bring it into practice.

By talking about it nothing is going to be achieved. Bring it in to practice.] And try to be good Sahaja Yogis, to begin with.

You cannot compromise on certain things. In Sahaja Yoga, you will be amazed it is `such' a great science, `even' one line here and there, they are finished. The other day a gentleman came and he told Me that I don't believe in such and such Saint. Say, a Muslim may say that I don't believe in Guru Nanaka.

Immediately his vibrations must go down. Finished. But much worse when you say about Me or think about Me. If there is even a thought coming, see that it goes. Because Guru Nanaka is a person within you, but he did not give you realisation. He and Me are one, there is no difference at all. But what He feels when He has become Me and given you realisation. You do not want to recognize Me, then alright, He is the one who will be angry, not Me. You have always seen people who worship Shiva, in the hand they keep them. They catch in the heart, its the Shiva's place. Because Shiva himself is angry.

Sahaja Yoga is a very dynamic thing. And for that we do not need these people who are good for nothing. Kanjusas [misers] are out. Absolutely. You should be extremely punctual and anxious, ātur, to do the needful for Sahaja Yoga's work. It's a `tremendous' work. While we have people who are so anxious. They are willing to stay here, they are willing to go anywhere, they are willing to do any work in Canada, want to go to America, work it out. And here we have people. It is surprising! In the Yoga Bhūmi. This is Jangpura, just imagine this is Jangpura. May be here the jang [battle] I don't know of who, which people took place. In Hastinapur a great jang took place long time back, where evil forces were fought. But was there anybody like the" people we have here? Can you hold the Sword of Righteousness in your hand when you do not have any righteousness in your behaviour? We cannot be like these ordinary politicians and these business people.

We are Saints! Understand you are Saints. You cannot behave like them, cheapish way. I never take anything free from you. It is very difficult to give Me something. Unless and until, there is a purpose or some sort of a reason, I would `hate' to take it. You know that.

So I should be your ideal. You will be very much respected, if you behave like a Saint. Saint has to be Saintly within and without. One person who behaves like that, shines and everybody knows, “Oh here a great Saint has come." You don't have to become a very wealthy person for that. You don't have to be a big politician or a big minister; nothing.

An ordinary person can manifest the whole thing.

So I think one way of improving this would be that all of you should take up responsibilities. You should try to travel around. Now some people should travel around. Go, establish some center, look after that. Then go somewhere else, establish that center and look after. Now establish a Center in Jangpura or some place. Try to come, bring in, distribute some handbills in the market places. Get some people, establish it. There are hardly few numbers of people who are organizing, it is not the way. Every one of you is part and parcel of the whole.

So now I have to tell you, today again I have to go somewhere, so you have to excuse Me. I hope you don't mind today that I wouldn't allow, it wouldn't be possible to make you touch My feet. It is alright. There is no need to touch My feet at all.

I will tell you a very sweet story of Śhrī Kṛiṣhṇa and Rādhā and then I well go away. Once it happened that the ladies who were married to Śhrī Kṛiṣhṇa got very jealous of Rādhāji. And they told Śhrī Kṛiṣhṇa that you don't love us. On top of that Śhrī Nārada came to put more oil on the fire. That he said, “He really, I believe, He `never' cares for you, He just likes Rādhāji, He is not bothered." So Śhrī Kṛiṣhṇa, as diplomatic as He was, He started saying, “Oh God! I have terrible pain in My stomach, now what to do?" So they said, now what to do? He said, “It is very simple. You know anyone who is My Bhakta [devotee], if you can give the dust of your feet for Me to eat, then I will be alright." So they got a fright of their life, you see.

As it is if I tell you anything, you just want to give your solutions every time. Nobody listens to Me.

If I say go here. “No, no, it is better to go that way." Come here “No, no, this way is better." Every body has a brain wave about it. Does not matter.

So there they had brain waves. They said you see why don't you take some medicine? Then somebody said, we will call the Vaidya. He said, “No, I know for definite that I cannot be cured by anything else but one thing, that you have to get the dust of one of My Bhaktas and I will eat." So everybody started looking at each other, you see. As some of the Sahaja Yogis do when it comes to paying I They never heard it.

Some of them. Never heard. Better. You see, it is very tricky nature.

So they said now what to do. If we do not cure Śhrī Kṛiṣhṇa, He is just wailing and what to do? Śhrī Kṛiṣhṇa said” Have some pity on Me, give me some dust of your feet." So He said to Nārada that you go and ask Rādhā to send dust of Her feet.

So he went to Śhrī Rādhā. Śhrī Rādhāji was in Vrindavan and the soil of that place is yellowish in colour like (Keshara), like saffron.

So he went and told that Śhrī Kṛiṣhṇa is very sick, He has got a terrible pain in His stomach.

So She got a fright. She said, “Really! how can that be. I cannot believe it. So what does He says? What treatment can He take?" He says anyone of his disciples, anybody his Bhakta, if they send a little of the dust of their feet, He will be alright. He has to take that as medicine.

So She said alright, take the dust of My feet. He was amazed! He said “What are you doing? You understand,

if you give Him the dust of your feet, then all your Puṇyas [merits] will be lost. He is playing some trick, you know. Just don't try this thing." She said, “Nothing doing, you better take it." But he said, “What about your Puṇyas and Pāpas." She said, “I know one thing, it is He, who looks after My Pāpas and Puṇyas. I have not to think about it." So he took the dust of Her feet which was absolutely yellow like a saffron or like a pollen of the flower.

And he went and gave it to Śhrī Kṛiṣhṇa. Śhrī Kṛiṣhṇa said, “I knew Śhrī Rādhā will send, now let me eat it." He said, “You can eat, but you have to answer the question that Śhrī Rādhā has said, that you look after Her Pāpas and Puṇyas. How is it? How can it be? What does that mean? That you know what is Puṇya and Pāpas are and She is not bothered about it. She has not to worry about Her Pāpas and Puṇyas." He said, “Alright, now let me take the medicine." He took the medicine and He said I better sleep. And Śhrī Nārada saw the heart of Śhrī Kṛiṣhṇa opened and in the Heart was the lotus of a very beautiful pink colour. On that lotus was lying Śhrī Rādhāji. And Her feet were rubbing against the pollen of that lotus and the yellow of the Vrindavan clay was the same colour as that. And then he realised that when She is touching that lotus with Her Feet, what does it matter if She gives the dust of Her feet to Śhrī Kṛiṣhṇa to take. She is in His heart. When Her feet are in His heart, what does it matter? And that is how they realised that Śhrī Rādhā's love was so great that for Her She did not think of Dharma-Adharma, but just to be at the command of Her Lord, She acted and that is how She had a place in the Heart of Śhrī Kṛiṣhṇa.

May God bless you.

I hope tomorrow we'll meet again and I'll talk to you at length about Kuṇḍalinī. Those who have come for the first time today should at least come tomorrow and I'll tell them all about Kuṇḍalinī and I'm really now fed up of talking on introduction.

So you can take the book, read about it, come back. Sahaja Yoga is at heart and also I'll give you Realisation tomorrow. I'm sorry I have to go for some work today and that's how you must excuse Me today. I hope you don't mind. Thank you.

[After the talk Shri Mataji provides an opportunity for questions.].....

Question: What will be the end of the entire world and of human beings?

Shri Mataji: Let's not talk about the end. Just now is the beginning. When the child is born, we just don't think about his death.

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Contents: 1983-02-10 **Talk to Sahaja Yogis, Questions and Answers about America, Universal Sahaja Temple, Ashram, 78 Kṛiṣhṇa Nagar, Safdarjung Enclave, New Delhi, India**

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Did you hear Me? I said that's nothing to learn from India, on the gross and nothing to learn from the West. Both are in the same melting pot: one is developed and one is developing [laughing]. What do you say?

Sahaja Yogi: On... on the spiritual level, Mother.

Shri Mataji: What do you think about India on spiritual level? Is zero! What is it India?

Sahaja Yogi: Well, the aspirations of... what it's still preserved in this country.

Shri Mataji: You see, if I've to talk to Americans you know they are ego oriented they'll fill hurt.

Better not say India is anything greater than they have.

Sahaja Yogi: You being the diplomat of the diplomats. [General laughter.]

Shri Mataji: You see, our... our main object is to get them into Sahaja Yoga isn't it? Younger

Sahaja Yogi: Yes, Mother.

Shri Mataji:, not to blast them.

So let us avoid sub... subjects which are a little... will challenge their ego, try to challenge their ego so they just get out of...

Younger

Sahaja Yogi:.....

Shri Mataji:.....

I was the first to go to America. And then all of them followed.

And so many Americans suggested to Me that “Mother, why do you not get some money for Yourself and also ask for money for what You are doing for these people. Because you are doing the real thing.

Because Americans will not understand anything that is free and is precious." But I said that, “Money can only buy whatever is lower that you. You cannot buy

something that is higher than you." But they said, “You will never be successful in America. You are to fix so money." But I said, “I don't want this success. I want Sahaja Yogis, I want Yoga to work." One day will come they will realise that those Gurus whom they have purchased, have exploited them, have exploited completely and have used them for their own purpose and have run away. Let them realise, because if I tell them they are not going to realise it. One must know, whatever is vital for life you cannot purchase it. In all humility, human beings also must realise that you have done nothing to become a human being.....

Contents: 1983-02-11 **Shivaratri Pūjā (English+Hindi), Shiva Tattwa Within Us, Universal Sahaja Temple, Ashram, 78 Kṛiṣhṇa Nagar, Safdarjung Enclave, New Delhi, India**

[Shri Mataji talks in English:] I am happy that you all have adjusted yourselves in this small space. When there is love and understanding, little space can occupy many hearts. But, when there is no large heart then whatever one may get it is never sufficient.

Today, we are going to worship Shiva Tattwa within us, principle of Shiva. For all Sahaja Yogis it's very important, because Shiva is the ultimate we have to achieve. Shiva is represented in our Spirit, so to become Shiva is the ultimate aim of everything else. The rest of it is all created, like Viṣhṇu Tattwa and Brahmadeva, just to create human beings, to evolve them and then ultimately lead them to Shiva. That's the ultimate.

But human beings get so involved into the Brahmadeva's Tattwas that even to get into Viṣhṇu Tattwa is difficult. They get into, involved into the five elements which have created us that is the outermost being within us. All the Chakras have the outermost, we can say, just the vessel. But the desire to be the Spirit is of primal importance in Sahaja Yoga.

So we have to see inward towards ourselves as Sahaja Yogis: do we have that desire entirely? Or we have still many desires hanging around? See the greatest problem is of the Nābhī Chakra, whether it is in the east or the west.

Some people still have hankering for the baser search of food, which is very surprising, even in Sahaja Yoga, of Nābhī Chakra.

Then, still some people have sense of possessions and money quite a lot. And subtler and subtler they grow, still the detachment doesn't develop within them. It becomes subtler. As you grow subtler, the attachment becomes subtler and difficult to get out, specially people who come up as leaders in Sahaja Yoga or closer to Sahaja Yoga are always under attack. They are attacked maybe by their husbands, wives, brothers, sisters, sons, children, something like that.

And that makes it worse because all such leaders who are attacked, try to displease all the deities by small things here and there. The whole behaviour has to be understood that you have become a subtler person and you are rising higher, so naturally the negative forces are going to attack you. Always the front line is under attack, not the back line.

So those who are in the front are always under attack and they have to be very careful as to how they are behaving. For if there is a sly person, he will become sly, but subtler sly. He will not just become the other way round. His slyness will become subtler. If he is a miserly fellow, then he will become miserly in a subtler way. Or say, if he is an ego-oriented fellow, then he become ego-oriented in a subtler way.

But to get rid of these things within you, you have to go to the other side of it. Say if you are miserly, you become absolutely generous, give up everything that you have. Don't be calculating, don't talk of money, don't worry about money. If you are extravagant, indulgent too much, you should go the other way round. Unless and until you become juxtaposition, you cannot get rid of these things. Like if you are hot-tempered man, very hot-tempered, then become so mild that even if somebody beats you, it's all right. Whatever one says it's all right. That's how you get rid of your habits which become subtler and subtler.

There's another way of dealing with it: being alert. When you are alert, you start seeing yourself as a separate person with the habits that it has and then you start understanding why you are behaving: “Oh I understand, I knew you before, ten years back, before my realisation. I know mister you are like this." And then take juxtaposition against that personality and just shoot it off.

Like a person who is a negative, left-sided person. Whatever you may do for that person, he will become subtler and subtler. Suddenly, if it's a girl, she will start

just crying for nothing at all and feeling miserable. If it's a boy, if he thinks about, analyzes, he will become analyzer of Sahaja Yoga also, in a subtler way.

Then what they should do is to stand before the photograph and see the reaction, that's the other one who died. And just try to make fun of that or shout at it, depends on. If it is an aggressive stuff, it's better to make fun, because it's stupid. And if it is the one who takes aggression, then shout at it: `What do you mean, by taking aggression like this?' All these things, you see, are keeping you away from reality. Your being has to be cleansed. With your help only I can do it. Many people say, “Mother, You are all powerful." All right, I am and I can do everything. But only thing I cannot surpass your freedom. That's a fact. I cannot cross over your freedom.

And when I cannot cross your freedom, you have to cross that. If in your own freedom, you come inside, then I will bestow upon you all the blessings. But if you want to stand outside I am not the one to put you in with a pistol.

No, that's not the way it will work out. This is one hurdle that Sahaja Yogis must know that at every moment you are free and freer and freest. The more free you become, the worse is your situation as far as the facing of the negativity is concerned.

Say there are four persons around you. They will be first attacked. Naturally you can understand the front line is always under attack, not the back side. Though according to the law, it should be the back side because all these horrible negative forces should come from the back. But they are very clever.

They know that the back sometimes drop off by themselves; there is no need to go that side. They try the front line. And those who think they are in charge and responsible have to be very careful as to how they behave, how they are responsible, how they work it out. If they are keeping their old habits at a subtler level or they are just fighting it. It's very important. And this is how intelligently you can manage yourselves very well.

Then once you become detached, go from all these things, only at mental level. The spiritual level I'll look after you but at mental level, you must come to logical conclusion that: “I have to fight this nonsensical stuff. I have to be alert about this nonsense that exists within me." Shiva Tattwa is innocent, absolutely innocent it is. It is very powerful and extremely innocent. And the secret to achieve it is only just to please, just please Him. If you please Shiva, then He may be a Rākshasa or anything, He grants all kinds of boons. But to a Rākshasa He can only grant the boon of longevity, of long life. But to a saint, He'll grant the Sat-chit-ānanda state.

So even if He grants anything to a Rākshasa, one should not ask questions about it. He can give you longevity, what does it matter, even if he lives for thousands of years and earn nothing out of it? You never get your realisation.

So to a saint, He gives that eternal longevity which comes through Spirit. This is the blessing of Shiva Tattwa.

While Viṣhṇu Tattwa, He gives ascent to a saint and light of wisdom to see and understand everything in collective

consciousness. And to a Rākshasa He gives death, He kills.

So for people who are not so deep, it seems that why should Shiva give any blessings of longevity to a Rākshasa? These are the characters of these different deities. Now for example, if a Rākshasa wants to live long, he goes to Shiva, pleases Him by praising Him, singing songs to Him, by asking His blessings, by doing tapas for Him, talking about Shiva's innocence, he gets longevity.

Sometimes, these Rākshasas are better on the earth than in the subconscious.

They can be horrid. They can gather some more bhoots to torture human beings.

So it's better to keep them in the eyes of Viṣhṇu. He manages them better here than to send them into the subconscious.

But Shiva's style is very different from that of Viṣhṇu's style. You have to have all kinds of styles because you know there are so many permutations and combinations in human beings. If you have one style, what will you do with the other style of human beings? So the style of Viṣhṇu is that if you are trying to be funny, He plays tricks and puts you right. Say, a Sahaja Yogi, He is not interested, Viṣhṇu, so much interested in other people, but in Sahaja Yogis. If Sahaja Yogi tries to be funny; say he wants to drink wine, all right, He says, `Drink wine.' He drinks the wine and then he gets sick somewhere, his car falls off, or he is insulted somewhere.

Something happens to him, he is punished so badly that he says, “Oh God, what have I done?" That's Viṣhṇu Tattwa.

But Shiva is the other way round. If you see Shiva's style is this; that if you drink, He just disappears from your heart. You have a heart attack and you die. He also kills. One kills directly in a positive way, He definitely kills; the another one by recession. If Shiva disappears, how can you exist, that's one way.

Second way is that, those who are born with Shiva Tattwa, like our Sāi Nāth was, Shirdi Sāi Nāth, or people like that; even the Devī sometimes can do that. They drink away all the wines of the world, all the poisons of the world. Like Shiva did that.

So when Sāi Nāth found that so many people were smoking this tobacco, he smoked all the tobacco of the world. He tried to smoke everything in Maharashtra so that nobody should get it. That's the style of Shiva to take all the poison into Himself. And to absorb all the poison within Himself. He can deal with the most difficult things; so the one dealing comes through the brain. Because Virāta is in our brain, acts through the brain.

So He plays tricks on you. And that appeals to us because we can see that He's killed someone.

So we think “very nice Mother, You have punished that person." But Shiva Tattwa gives you the problems which normally you cannot see, but works out in a short time like that. Like heart troubles or a person who has very poor Shiva Tattwa can have all the incurable diseases of the world. There nobody is killed, but every minute the person is suffering. That is the way Shiva corrects.

In us when Shiva Tattwa is awakened our priorities change absolutely. I see now that those who have come, say, to India from the west have changed quite a lot in their priorities, but still there is not so much change as it should be. They're of course thousand times better than their fellow beings who are not realised Souls. But still, attachment to things, attachment to money is quite a lot. This detachment must work out. See things are not correct in people and the alertness is not there.

To give a very, very gross example of this is, I will tell you that, a gentleman, say, came and he was told that you have to give, say, 11 rupees for Pūjā. He said, “On principle we are not supposed to give." So I mean, you are only paying even on principle you are only paying for your food and lodging, not for Pūjā. The other side of it they will not even see that Mother is spending so much for us extra for which we are not paying. It's not all found. Like the other day, I said that people are now asking Me to pay for this, now tomorrow they will say pay for our house rents. It was so.

It was such a condition, once upon a time in London when I started the ashram. That they asked for all the utensils in the ashram, I paid for the rent, paid for everything. [Laughs.] Ultimately they said we don't have an ironing board, please send us. From that, it's not so bad now, I mean, of course. But still, if they have to pay 5 rupees for taxi, they will think that, “Oh we have to pay for taxi, Mother is supposed to pay." But if I have to pay 7,000, 8,000 rupees for you to go to Haridwar, that's all right. That's good.

That nobody wants to find out, how Mother is paying for us.

It's surprising and this disturbs Me very much that what is your attitude towards things. The pleasing should be done with full heart. Say if you want to buy any presents for your friends, or anything, you don't mind spending money for that. But for Pūjā you have objections. For your laundry you used to pay always, I mean I have seen the laundry bill, I was amazed how much money was spent. But 21 Rupees, the principle was involved, imagine. Look at it. If you look at it, you will be shocked at yourselves. That shows despite all this, you have got your realisation. See the generosity. It's very, very, you see, it's very gross. It's very gross.

So the detachment from this gross life must go away.

But an ordinary villager understands better because he is innocent. He is innocent. Because you are not innocent. That's why you see everything from your mind. You think too much. How much have we paid, how much this is, this that, this that. But an innocent villager even if he has four annas, he would like to do something, “Mother, that's all I have." We have a parable in the Bible. And this is what it is.

One should see our detachment starts at the very baser level of money. You need not have any friends, what is the need to give to any friends? What are these friends for? Except for Shiva Tattwa, what other friend you need? Think of it, without God, what is your life? So the detachment must start. The priorities must change and you must know that God is the One who is your Friend, who is your Father, who is your Mother, who is to be

worshipped, there is nothing else. Tana, mana, dhana, everything is for God. Of course, I don't want anything from you, you know that. But that should be the attitude of a person.

So the first, this attitude comes in a person. Of course, in Sahaja Yoga, you have a great advantage that those who have developed this attitude have been helped so much materially that you find the proof of it immediately. The proof is there and those who do not take to this kind of a thing suffer.

So the proof is there.

I must give you an example of a, goldsmith. I had given him something to be made for the Pūjā. A lot of gold was given, everything. And still, stupidly, he tried to make money out of that. And he got cancer and he died. I didn't do anything. But I knew he had made money, I knew that all. I know lots of things, I didn't say anything to him, nothing, never, never even mentioned. He got cancer and he died, he is no more. Because Shiva Tattwa disappeared. This was for a Pūjā, the money of the saints, something was to be made and he should not have done it. The proof is just there. Now, those who knew him got a fright of their lives, “Oh God, now no more of this from us at least." But those who have been surrendered about their money part also, not that I take anything from them nor I want anything from you. But, still the attitude I am saying is different, they have gone out, they have made money, they are very rich, they are very well to do, they are all right. They get so much blessings, everything. This is the first Nābhī Chakra's detachment. We should start by putting Shiva out.

Every attachment can be attacked with Shiva Tattwa because Shiva Tattwa is brilliant like a diamond, brilliant. Every facet can be cleansed out, very simply through our Kuṇḍalinī awakening and through our alertness and what after that you can see there are other attachments we have. This is friendship, sympathies, friendships. Sympathies always go to a person who is in need or something like that. You have no sympathies, have tortured so many people. The other way also could be that you hate someone too much, you love someone too much, some sort of a thing like that.

So detachment comes that you do not hate nor you love anyone. You leave it to God to decide. That's the kind of a detachment that you leave it to God. God, please that's His decision. I am not going to judge. Only thing I judge them on Kuṇḍalinī and I awaken their Kuṇḍalinī. If it works out well and good, if it doesn't work out, all right.

So you have detached yourselves, from the responsibility of judging others. Only your judgement is on Kuṇḍalinī, if it works out, all right. But, you are just like a barometre that's all, or like a machine that cures. You are not involved into it.

So this involvement into personal lives and personal relationships like mother, sister, brother every sort of a nonsense must be taken up. Now say, if your mother is not all right, you must just get after her and see that she is put right. That's very important, mother has to be all right. If she's not all right, then you tell her, `I'm not going to eat food from your hand,' finished. You get your vibrations, all right. You tell her that `You better take to realisation otherwise I will not have anything to do with

you. I'll just see, talk to you and go away.' Show that detachment to her. Be strong.

You must cure your mother. Very important because mother is a part of Sahaja Yoga, it's very important.

But many people I have seen just do not know how to resist. You must protest; go on protesting one after another because that's the greatest thing you are doing for your mother. What else can you give it to her? Anything you give the whole world has no meaning except correcting your mother for the better life, an eternal life, life of God.

Then your wife, wife is a very dangerous situation. If your wife is negative, she will go on putting into your head things which will work out at a odd time and you will be amazed how you slipped out these things and how you said these things. Why should you have done it, why did you do this. But the wife is to be told that, `You have to behave yourself, you have to get all right, nothing doing. And there is no compromise. You be in another room, I will be in another room. You should get well. I am not going to help.' Because that is even much more dangerous because you know if the woman is catching then there are very serious diseases you develop with the Mūlādhāra problem.

So you have to be strict with your wife. You should make her. You should tell her, `I'll not eat any food with your hands. I'll have nothing to do, I'll not talk to you, I'll just come and sleep in another room and go away. You better not touch my clothes. If you don't listen to me then I have nothing to do with you, I'm your husband. Whatever Dharma I follow you have to follow me, if you don't want

to listen to me, then I have nothing to do with you.' The wife can also do the same with the husband. Gradually showing indifference in a way that he understands that it doesn't bring love. That's how women corrected men long time back. Nowadays, of course women, if you give them something, they get pleased. Even if there is a keep, as long as they are giving diamonds to the wife she is quite pleased with the keep. Still in India it's not accepted. But I have seen in the west nobody minds, if the husband has ten keeps doesn't matter as long as he is giving you the money, all right, nobody minds it. That's very funny.

So wife's relation, mother's relation, husband's relations, close relations must be corrected.

Now children must be guarded. You shouldn't allow your children to go away to the wrong things. If they are doing wrong things, they are not coming to Sahaja Yoga, you are duty bound; you should say, I'm not going to pay you any money, nothing doing. I'll not see your faces, if you do not take to Sahaja Yoga. What else are you going to give to your children, but God? You can do it. All can do it. But one should know I need not do it.

So many people say that, “Mother, Your husband is not so much a Sahaja Yogi." It's all right. I know where to bring him in; I know when to bring My children in; because if they were in everybody would have said, “They have floated a family enterprise." [Laughter.] As long as they are out of it, it's a very good idea, specially in India.

So best thing is if they oppose Me, I keep all of them out, My brothers. Imagine My own brothers, My own, I mean,

they all have tremendous respect for Me, no doubt. Even My brother said that, “Thank God You are staying in my room now, so the vibrations will be very good for me. What do You think of my vibrations?" Everything he says, but he is not a Sahaja Yogi. I have given realisation to all of them, everything is there, but they are not Sahaja Yogis, a part of this. Otherwise they will be in charge of money, you see. What money you get. Now come along this is the money we have, all problems. With all these relations around, you don't know.

Somebody will go and say, “Shri Mataji said so." “Oh, that's the daughter of Mātājī has said so.", That becomes. I don't want all these pressures on My head.

That's the best way; I wish these our politicians understand that; never have your relations around.

That's the best way to administer. If you have your relations around, then you will never do right things.

Or even if you do right things, your relations will spoil it.

So all those who are Sahaja Yogis must know that you should not try to help your relations in a way that they take advantage of Sahaja Yoga. Like, if you are a Sahaja Yogi, then you bring your mother and make her sit in front of Me. First correct her vibrations, put her right and then bring her. Correct my father, correct my mother is not Mother's responsibility, it's your own. When they are all right, then as you bring flowers to Me, bring your relations as a very good present from your family. That's a much better thing than to be like this that I have to clear. If one is a Sahaja Yogi, all his three generations up and down, this side and that side have to cure that is done. Like Mehrotra [a Sahaja Yogi] made Me do.

So one should detach from these family ties and these emotional imbalances we have, emotional problems we have by understanding that the only thing that these people should have is Sahaja Yoga. And some people should not be in Sahaja Yoga like as I said, My own husband and My daughters and My relations, I keep them out. All such people if there are any, you should not also have them anywhere near Sahaja Yoga. You should be discrete to find out.

Although, all these, My relations are very Dharmic people, extremely Dharmic, very good. Very selfrespecting, all qualities they have got, everything. Ready made, but they are not in Sahaja Yoga.

So none of you can say somebody said so, so one said so. It has to be Mother has to say.

This detachment has to come, it takes time. Especially with Indians, all the time they are worried about their children, mother or father goes on and on and on and on and on. See years together, my son, my daughter, my son, my father, all the time. Now by God's grace so many have got rid of all their responsibilities somehow, through Sahaja Yoga, or whatever it is, [laughing] so they are now they have settled down with themselves, because you have your own responsibility.

So this detachment must be brought those who are coming to Sahaja Yoga, that we are here to get Sahaja Yoga blessings. We are going to be blessings, with that pride. You should be in the family, all right. If you want to have Sahaja Yoga, you have it. But not to force them on Sahaja Yoga, but you can force Sahaja Yoga on them, the stage has come that you have to talk about Sahaja Yoga

to them. In the beginning I used to say, “Don't talk to them." But those who are useless, if they are not to be brought in Sahaja Yoga, tell them, `You are not good for Sahaja Yoga, better not ask.' Then they will come.

Some people you should show complete indifference, `You are incapable, you are no good, you are too materialistic.' Then that person would say, `I will prove that I am' [laughter].

All these detachments take place and then the detachments are at Nābhī, Nābhī Chakra's, you rise up to your emotional side in your Heart Chakra. And then you have to have the detachment even of a kind of a collectivity that we think is collectivity. I call the fraternity of the bhoots, not collectivity. Always all the useless Sahaja Yogis will form a group and they will have a very strong objection to everything that is sensible. And they will have suggestions for everything. There has to be no suggestions at all. There are no alternatives, because Shiva is absolute. Once what is said is said, you just do it and see, that's the best. Alternatives will be second best or third best or maybe useless. But there is no alternative for Shiva Tattwa.

I'll give an example, I told Delhi people that you organize say, program for seven days outside with other people. It was sensible because I knew it was to rain. It has to rain also. Rain can be stopped, but it was to rain for all the other villagers, you see. We cannot stop it only for Sahaja Yogis. Of course, Sahaja Yogis are important so I said, “Let them be with other Sahaja Yogis." Now they started an alternative, only thinking, that you see they won't be comfortable. And I mean it was good, but on a other level

that they will not be comfortable with Sahaja Yogis, another level. But there has to be understanding if Mother has said it, it must be done, whatever it is. Even if She says, `You kill somebody,' you have to kill. Keep it like that, to that extent. Keep to the maximum, even if She says, `You have to die,' you should die. If She says, `All right, you tell lies.' Go on, `I'll tell lies.' Like Rādhāji, She said, “What is my Puṇyas, what is my Pāpas [sins]. I'm in His heart. What can I do, whatever He tells Me I do." That is Shiva Tattwa.

When it is awakened you see it at least recognizes Shiva in Me. And it sees that this is Shiva Tattwa.

It understands because at Shiva Tattwa you don't commit any sins, you are sinless. When you are the Spirit, you are sinless; there is no sin in you. If, supposing according to human understanding, if Shiva leaves, a person dies, then it's sinful. Why to leave anybody. It's sinful, isn't it? For all common purposes, common understanding will think it is sinful for Shiva to leave the person and make the person die. For example, a lady dies, her children are left behind, then one can blame Shiva for that, that, “See now You went away and these children are now without a mother or without a father” or something like that.

Because Shiva is sinless; whatever He does is sinless.

So whatever you do is sinless, the idea of sin is finished because who commits sin is your ego. Ego commits sin. But if you have no ego, there's no sin because you are not doing anything. You stand in Akarma [not the doer]. Say the sun is shining and shining sharp and somebody wants to stand in the sun then he gets burns. It's not the fault of the sun, the sun is shining, that's the job of sun.

Whatever is the job of the Shiva, He is doing it. He's not sinful. It's our mental attitude makes us think, this is sin, this is not sin. But when we have ego, we are committing sins.

If you ask a tiger, `You are committing a sin because you are eating a cow?' He will say, `I never knew what a sin was. I don't know what sin is.' It's a story when some missionaries were going away from a village, you see.

So the villagers, poor, innocent villagers, they got up to thank them. They said, “Thank God, when you came here you told us there is sin. We didn't know what sin was." [Laughs and laughter.] Innocent people, they don't know what is sin. Because Spirit is innocent, it has no sin. It obeys the other source of innocence.

So there is no sin for a person who is the spirit. For Shiva, there is no sin whether He wants to give His blessings to a Rākshasa or to a saint. There is no sin for Him because He is Bholenath [Lord of Innocents]. He is beyond sin. Whatever He does, He is beyond sin because ego cannot envelope Him. There is no ego. Because we have ego we commit sins. Once ego is finished we are no more there, so who commits sins? When we are not there, who is committing the sin? Shiva can't commit sins, so we are the Shiva; so we cannot commit sins.

So all these ideas of giving alternatives at the mental level is also wrong. I give, anything I say, immediately there will be ten suggestions. I try all these tricks with you. Because you are used to conferences, you see. [Laughs and laughter.] So I said, “All right, Subramanian [Sahaja Yogi from New Delhi], what do you have to say

about it?" Because after all, Lord Subramanian is there. Must ask him.

Then I ask Venugopalan [Sahaja Yogi from New Delhi], then I'll ask Gavin, Warren; all these people. Now what do you have to say? And then they give their suggestions.

But if you see in the conference of all the Divine Deities, there is no suggestion, no suggestion, no alternative. No alternatives to your Mother's ideas, nothing. Absolute. It's absolute. Nobody gives any suggestions to Me; never. No question. They won't listen to you, they won't listen to anyone. There's no question. Such harmony; complete obedience. And not only they are fixed with their qualities. They are told that you have to do it, they'll do it. This is the difference. They try.

Sometimes it appears, you see.

If I say all right, go this way and you will find the place but you won't find.

So then you will say, `See Mother You said to go this and that's why we went this way and we didn't find the church.' Now there it is not that I'm saying that you will find the church, it is I am trying to see what you think.

I am telling you My own tricks, all right, so be careful. [Laughter.] I'll tell you all, go this way, now you didn't find the church, I'm sorry. I should not have told you. Or you shouldn't have gone that way.

But that's not true. I must tell you, that's not true. What I'm trying to see what you are saying about this. Now if you are clever, you would say, `I went there, I didn't see the place, but I saw something else.

Mother, that's the reason You sent me there. Now I know why You sent me there.' That's it. Then I know he is Sahaja Yogi. But if you say, `Oh I went there because I thought I will find this thing, but, it was not there and You sent me, You sent me.' [Laughter.] Finished. If you say that, “You said so and it happened" or I did say, no doubt. But what I said was just to play a little trick on you. Because one of the natures of your Mother is Mahāmāyā; so be careful. How you react is very important for Me to see how far you have gone. This is one of the ways you are judged. But for a villager, it's a different thing if you see. If I tell him, now if you want Me to go to that village you see take the cart, or take the bullock cart this way; he will take it. But there will be a ditch.

So I'll get hit.

So he will say Mother, I am sorry, you got hit. But I could have avoided it. You see.

So he takes the responsibility upon himself. He takes everything upon himself. Because you asked Me so I have to go that way but I could have avoided it if I was careful.

So this is the difference you know, not to put responsibility. It's a common human nature is to put responsibility on somebody else. Best is to put on Mother. [Laughs.] But in that you lose all your Puṇyas.

So the responsibility is mine, I must have done some mistake. I must have done some mistake somewhere or else maybe that Mother wants me to learn something in this. Every time you do something, I tell you something, it's just for you to learn something. I don't have to learn

anything. If you think that way that I have to learn something now anymore.

So you have to learn something. And that is what if you understand; then a kind of a detachment will build in you and a surrender. You will be amazed that you will be so much relieved of nonsensical headaches that you have and the burdens you carry. If you understand that the whole joke, the whole work, the whole drama is done by Mother and I am just playing into it. It's so simple. That is to be felt, to be understood. And the enjoyment lies in that. Not in judging or finding alternatives. You try it. Those who have tried it have enjoyed it very much. And so many things. Every minute, I'll give you an example of that.

I'll give you an example of Gregoire; last time I went to his house. He tortured My life for his wife.

When will she have her delivery, how will she have, who is going to stay with her? Morning till evening, he had one talk. All right, I said, “Something will be done. You can have this lady to stay with you." And then, “How will I go to India?" I mean, `I' was so important. Then he didn't realise it at that time, he thought it was so important to do that. Ultimately quite before going I told him, “Gregoire, you troubled Me too much this time. But it's all right." Then he said, “I'm sorry." Then he telephoned Me one day saying, `Mother, my wife is in for abortion. She has gone to the hospital, there is no chance." I said, “Forget it. You go back to the hospital, she will be all right." He went to the hospital and he said, “It's a miracle. She's perfectly all right, there's no problem. She's all right." So it came into his head, as he told Me.

Oh, Mother is looking after it, why should I worry. Why should I worry? This is first thing. Then, the child was born earlier than time. And he came to Me.

So also I convinced him, what I say, what I do, you know that. That I look after you. But when you took up responsibility upon yourself and start thinking about it, then I cannot help.

So just know that leave it to God. It's all for your good, for your `hitta' [benevolence]. Everything is for your `hitta'. Whatever it is, sometimes I have to shout at you, sometimes I have to correct you, sometimes I have to tell you that, “Don't come here." Some people who touch Me, you see, can give Me horrible sensations, then I say, “You just don't come here. You don't stand before Me, get out from here." That helps them. But if they stand there, the bhoots will never leave because the bhoots want to trouble Me.

So this point if you understand, you will get completely detached and will know that for our good, for our betterment we must keep Mother pleased and these things if we do by displeasing Her, we are going to be finished.

Now to understand this, what you need, not age, not position, not your qualifications, nothing, you need a wise mind. Deep personality. I've seen very young people are so sensible; their parents are stupid, absolutely stupid people.

So you just need a wise, deep personality to do it and that you should try to develop. That comes only sticking on to Shiva Tattwa, which is a solid thing, which is Shiva `achala', which doesn't move, absolute. It is not relative,

it's not relative at all, it's not related to anything, absolute.

That gives you the depth. That depth which is required to settle down, to go deep.

Shiva is your Guru. Guru is the one that gives you the gravity to go straight down, deep into it.

[Aside in Hindi:] Remove the child from front. Child is mentally imbalanced. Isn't it? Is he all right? Make him sit silently.

That is very important. And all this I hope with the Pūjā today we'll try to settle you into that great principle of Shiva. Let your attention, every particle of your attention be filled, sparkled and rejoice by that blessing of Shiva Tattwa. I bless you all! So to begin with, we are going to worship the Devī first of all and then the Shiva.

[Hindi.] AVāhanam means we have to establish Śhrī Gaṇeśha. That is important. And then, after that we have to say the names of Viṣhṇu, whatever, because these names have to be said which are the ascending names.

And after that we will be having the location and everything described where we are doing it, why we are doing it, the Pūjā. Then we'll worship Devī. We take 108 names of the Devī. I think you all should remember these 108 names by heart. Have you got it printed, the Devī's names? Have you got copies? You have got them? Have you got these with you? You have booklet? [Shri Mataji talks in Hindi: MISSING.]

***Contents: 1983-02-23*, Public Program, Day 1, Kuala Lumpur, Malaysia**

I bow to all the seekers of Truth.

This is the time when so many seekers are born on this earth. This time has been predicted in all the ancient scriptures, perhaps we are not aware of it that this is the most important time in the history of creation.

We are seekers of truth, that's why we are dissatisfied in life, because we do not know the real meaning of our life. We do not know why we have come from amoeba stage and have become human beings. The scientists must ask this question to themselves: Why have you become a human being? What is the purpose of the nature, because they don't like the word God, to make this beautiful thing called human beings. But such questions which cannot be answered, they cannot ask either.

The truth is that within us lies the Spirit, the Self. Doctor Warren has mentioned about many great people but not about Buddha and I would like to tell you about Buddha also, because there're lots of Buddhists in this area. Buddha Himself did not talk of God. The reason was that when He found the people who talked of God were just talking about Him. That was the second stage where one has to reach. Instead of that they were just talking about God, God Almighty, His creation, His kindness, His compassion, all these things. But it was nothing to an ordinary person. Everybody took up a note from others who were talking, they were also talking the same thing and they were only talking, talking, talking about God Almighty.

So He decided first of all let them have Self-realisation. That is the first step. Because without Self-realisation you cannot understand God Almighty at all. By talking, it's

only your mental projection that takes you somewhere which is limited, while God Almighty is unlimited.

So He did not talk of God, it's called as anishwara, means He did not believe in Īshwara, people say He did.

But He did not want to talk of God, same thing we do in Sahaja Yoga.

First you get your Self-realisation. Why? Because the knowledge about your Self is the knowledge of the roots, while what knowledge you get in these modern times, the Western knowledge that is coming to us is of the tree. The people who have progressed in science have done some good, no doubt, but in totality it is coming to a destruction. The reason is whatever they have progressed, they're not bothered to find out the Spirit behind it. The roots if they're not looked after, the tree will grow, no doubt, up to a point and then it will die. Automatically it has to die because the roots are not looked after. In the same way the roots which are within us, if we do not see to that, we'll go bizarre, we'll go mad, we'll not know what to do and all kinds of destructive forces can be set in. That's why today we find all kinds of funny diseases coming up, one of them is cancer.

Now, I have told this long time back when I came to Kuala Lumpur before that cancer cannot be cured by anything but Sahaja Yoga and it is a fact. I will tell you later on tomorrow how cancer is cured through Sahaja Yoga, or any such diseases which are supposed to be incurable are cured only by Sahaja Yoga.

Now the problem is we are so much enamoured by the knowledge of the tree that we are not bothered to find out about the roots. Now to find out about the roots also

is not an easy thing because you have to become a subtler being. You are a human being, all right, but still you have to be a subtler being, the being that is your Spirit which is a reflection of God Almighty within you. Unless and until you become the Spirit which called as Pīr, in the Koran it is called as the Pīr. You have to become the Pīr, even Mohammad Sahib has always talked more about resurrection than about the doomsday. He said the resurrection day will come; what is that resurrection? The resurrection is the day when we become something more than what we are. In our human awareness we have achieved some things. For example, we're very particular about cleanliness, specially I've seen Singaporeans and, say, Kuala Lumpureans are very, very particular about cleanliness but an animal is not. You want to take an animal through a dirty lane, he cannot pass through, he can pass through but a human being cannot. Like this we have had many types of awareness within us which are higher than animal awareness. It has happened to us through evolution that we have become human beings.

But, now why, why are we human beings? Why this special instrument has been created. For example, I create an instrument like this, you'll ask Me, for what? What is the purpose of this? But unless and until I put it to the mains you will not know the purpose of this instrument. In the same way, this instrument of a human being is created by God Almighty with very great care, with very great understanding and the whole thing is within us. Now it has to be just put to the mains, that's the point.

If you tell a villager who's never seen a computer or electricity that this is a television and if you put to the mains you can see all kinds of music out of it and all kinds of pictures, he wouldn't believe, he said, “This, how can it be?" But if you can somehow put that into the mains the instrument works. That's how Doctor Warren when he told you that when he got realisation he would not believe that he could give realisation to another person because he did not know that his instrument has started working. When this instrument starts working it has to produce results. The knowledge of the root has to be known once you become subtler, means you get your realisation.

So first thing is that you must get your Self-realisation.

Now it is absurd to believe that you can pay for it. How much did you pay to become a human being? As simple as that. What effort did you put in to become a human being? Did you stand on your head? Did you do any jumping or anything? You just became a human being, in a spontaneous way, in a living way. Who has done this work? Who has made you a human being? There must be God's Divine Power, All-pervading Power that must have done to you. We see the working of this All-pervading Divine Power which is called as Rūh. Everywhere, everyday but we do not want to believe into it, we're not aware of it. We human beings cannot even transform one flower into a fruit, one flower into a fruit. And there must be some power that's doing it. Moreover if you plant a mango seed you get a mango tree. Who does this work? Who does this complete sorting out on such a great permutation and combination basis? Who is the

computer? Who is the one who works it out? It's easy to deny God, to deny all these people and say, “No, there's no God." It's very easy to say that because human beings can do what they like, they have the freedom and God cannot take away their freedom; if they want to go to hell they can go very quickly. But if they want to go to that awareness which is being promised to them of Self-realisation also all arrangements are made within you. It all lies within you, it's all your own, it's all your property, only I'm here to give you the keys.

So you cannot pay for it and you cannot do any exercise for it, you cannot sort of make a physical effort about it. Many people think that unless and until you cleanse yourself how can you reach God? Of course those who are clean people achieve it much faster, no doubt. Those who are frivolous, cheap-type people, they cannot get it; it's one thing true. If there are people who have no balance, if they're not balanced people, who are not Dharmic as they call it, or the people who are very much extremist, anybody who is an extreme personality is difficult. But those who are leading a balanced life get this realisation very soon and that's why balance is important.

But Sahaja Yoga today, we call it a Mahā Yoga because it doesn't even bother about your balancing, your past, your sins or anything. It just works. It works so fast that I'm Myself amazed at its own working.

Because I think the time has come, this is the blossom time and you all are ready for it, that you are deserving cases who are born on this earth and it is what, it is your own that you're achieving it.

It's an impossible situation before this, if you think of any incarnations who came on this earth, what difficult times they had. You read about Buddha, you read about Mohammad Sahib, you read about Rāma, you read about Kṛiṣhṇa, anyone of them, how people tortured them morning till evening when they lived. And they had to face such a tremendous opposition all the time that they couldn't even talk fully about what they had to say. You know Christ was crucified for what He said. It's very nice for people to crucify such things which are the most Divine personalities on this earth. But then they have to suffer was the point; one has to suffer for that and whatever they have done we have to forget about it because now the time is of complete forgiveness, of complete compassion, of complete love.

God has decided perhaps that the time has come that all of you must get your own meaning. And your meaning is your Self. We always say, “I think." Now what does that, what is that, that thinks? What is that which feels? It's not your Self, it's not. Because you say, “My book” it is away. “My thinking” is not you. “My house” is not you. “My mind” is not you. “My ego” is not you.

So what is that which gives you this “My"? That `I' is your Self. But by doing these acrobatic things in the head, you're not going to reach there. There has to be some arrangement within yourself. You are all paying attention to Me. If I say, “Pay attention to your Self” you cannot, you just cannot do it.

Something has to happen within yourself to attract your attention and that's why this Kuṇḍalinī which is placed in the sacrum bone has to rise.

You can see with your naked eyes in some people the pulsation of this bone, just like a heart and with a stethoscope, if you use a stethoscope you can feel the sound of the heart, `Lup, dup, lup, dup,' going upward coming to the head here and breaking it through and you can feel then the Cool Breeze coming out of your head. This is something you can't do.

Some people think if they're jumping, if they're singing, if they have got some money because they pray to God, they have got God. That's not the way.

What have you got in your own awareness is the point. As human being you understand what is dirty, what is not dirty but as a higher personality what happens to you? You become, again I say you become, it's not mental, it's not brain-washing, nothing, you become collectively conscious. That means that your hands start speaking. The language of hand is a universal language, if you know, otherwise also for people who can't speak they use their hands to express themselves. But here the language of hand becomes an awareness in the sense now if somebody comes to Me and if I have ten children who're realised Souls and I ask them, “Tell Me, what's wrong with this person." They will all raise one finger, like this, say, or like this, or like this. Now all these are to be decoded and to be understood, what does this mean? Even if you tie their eyes they'll say the same thing because truth is the same. It cannot be two and when they say it, if you ask the person, “Are you suffering from heart trouble?" He said, “Yes, I'm suffering from heart trouble. How do you know?" It's a little child also knows that he's suffering from heart, because he's rubbing this

little finger of his. And that is how it does not require any language, it's a language of sensations, what we call as the bodha. It's the one from where the word Buddha has come, from where you know the sensation that you feel on your hands.

This is something so universal. Now today we can say Doctor Warren is an Australian. Now I have worked in about twelve countries and we had about hundred and thirty people representing every country, who came to India to work out Sahaja Yoga. And they all speak the same language, they speak the same language, not only that but this rebirth, what does it do? It makes you a person of a new awareness. Now this new awareness, you can imagine if all of us are born again, in Sanskrit language a born-again person is called as a Dvijaḥ, means born again. And even a bird is called a Dvijaḥ because a bird is first born as an egg and then as a bird. Now see the difference between an egg and a bird.

There's absolute transformation and this is exactly what happens to a person who gets realisation that he's completely transformed; he becomes a very different person and the whole priority changes and all the ideas that we have of conditioning, that we have had and also the aggressiveness that we have developed, everything disappears and we become one with our Spirit which is the giver of joy, which gives us joy. Not only the joy but it gives us the truth.

And what is the truth? The truth is that you are an instrument made by God Almighty and that once it is put to the mains you start working it out. The energy that flows you can feel it, the energy that comes in, you know

how to manoeuvre it. With this energy you can raise other people. From one light that is enlightened you can enlighten another light. Like this, this movement of realisation starts. If, maybe, some of you become lethargic after getting realisation but after some time again the same feeling comes back into you, you feel compelled that God has given you this, such a great thing and why shouldn't you give it to others. Christ has said, “An enlightened light is not put under the table." So when this happens, it is such a pleasure to give realisation to others and cure them of their ailments, cure them of their conditionings and give them that eternal peace which is promised to them.

The whole world has to achieve it, as many as will achieve will receive the blessings of God and they can enter into the Kingdom of God. But those who refuse, what can we do? We cannot fall at their feet that, `Come along, receive your realisation.' It has to come from within. You cannot force a horse to drink the water, at the most you can push it in the mouth but he has to drink it. In the same way it has to happen within you, through your own asking, nobody can force you because this freedom is given to you and nobody's going to take this back. After getting realisation you have to understand how to use these powers. They are within you and you can work it out in such a manner that you can really help people in the real genuine way.

We had one gentleman realised, he was a farmer from Maharashtra state. He came to see Me in My house and he got realisation. And he got such a tremendous feeling, a compulsion that this is the living work and we have to

do this work, that so far he has transformed more than ten thousand people. Even I would say, Doctor Warren who was quite, in the beginning, shaky about it, has now given realisations to so many people, have cured so many various diseases that I won't be able to tell you in three lectures.

And he himself has started seven centers in seven cities of Australia.

Everywhere there is a seeking, no doubt and that's why in the market there are people who are very false who have come up. They have to be there because after all, everything that is real has to be followed by something that is false. But we must use our brains and we must use our reasoning to find out how can this be a true thing. For example, somebody says, “You give me money, I'll tell you how to fly." Now that's not the way. You don't want to fly in the air anymore, I mean, already there are so many aeroplanes that people are finding it difficult to have the proper traffic and why do you want to fly in the air? Just think of it that people are paying thousands and thousands of pounds just to learn how to fly in the air.

It's an absurd thing that people are asking for or somebody says that, “I will give you a power by which you will become something extraordinary." Now what power he gives is nothing that the person becomes lunatic or he becomes out of normal personality, some sort of a funny person and also he might become an epileptic patient.

Now what should happen to you is that you should become absolutely a normal person, a deep normal

person, that your life is normalised. You don't have to have all these announcements outside saying that, `I'm such-and-such, I'm the one who is a yogi.' Anybody from your face can make out because your face beams with that light, there is light on your face, nobody has to certify for you. We can see that a person who is a realised Soul is a very gentle and a very kind and affectionate, compassionate person. Of course, it's true that everybody who gets realisation doesn't come up to that level, does not, because if they have some diseases they have to work it out. If they have some conditionings, they have to work it out. But you have to get after yourself to know that this is the truth and, `If I miss it in this time when am I going to get it? For anything at all, I'm not going to miss the truth and I'm going to be truth.' If there is a determination, it does work out. It works out better with the people who are simple villagers, who are simple villagers. The simple villagers are very straightforward, they're not so complicated, they don't have so many conditionings, they don't have firstly, such a lot of big fat ego which is very difficult to combat. If you say something to anyone in a city that you have to do such-and-such thing immediately he comes on you like a snake and he says, “Why?" It's for your good you've to do it.

Supposing if somebody is suffering from a cancer and a gentleman who was a big fanatic and he was suffering from cancer and I told him, “You cannot be a fanatic, you have to understand that all these are great incarnations came on this earth to save us, so you don't become a great fanatic, that's not a good thing, you believe in one

person, all right, but you should not be a fanatic and hate others, it's a wrong thing." But he said, “I can't do it because I've been conditioned like that." His cancer grew worse and worse and worse and his wife told that, “Listen to Mother." He had to do that because if you want that you should have physical, mental, emotional equanimity and that you should have the blessings of God you have to understand there're certain laws and regulations of God also. If you do not follow those laws and regulations in your lifetime, doesn't matter but after realisation you have to follow them. But there is no compulsion of any kind, no compulsion, automatically you do it.

For example, in London, first six people who met Me were all drug addicts of the worse type and when they came to see Me they were all like patients in coma. They couldn't even look at Me and they were staring to see who's the person in front of them. This was their condition and I worked with them for four years, you won't believe that they became absolutely first-class Sahaja Yogis. They got realisation, all right, but the day they got realisation, they gave up everything, just gave up. Because when you become the Spirit, you become the master. Then nothing can master you, nothing can enslave you because you become the master.

To give you an analogy I'll tell you because you understand the car. As in the car we have got the brake and an accelerator. Tomorrow I'll tell you how we have these two powers within us.

So when you are learning how to drive, you first try the accelerator, then the brake, then the accelerator, like that and you start adjusting your speed and your driving

accordingly. Then you become a driver, you become an expert and you don't think. You become thoughtlessly aware. That's what happens in Sahaja Yoga. When the Kuṇḍalinī crosses this center you become thoughtlessly aware, there's no thought. And you become an expert as far as the driving is concerned but your master is sitting behind which is the Spirit which is watching you. After some time you become the master, you become the master. When you become the master, you become so powerful, you laugh that you understand your own value, you understand what you are. You are the temple of God, you are the mosque of God, you are the Gurudwara of God and you start feeling, “Oh God, what have I done to myself." Today while coming by plane I read a very nice article by a lady who was a Russian lady and she was describing her experiences when she went back to Russia. And she said that, “I feel that everybody is thinking that what about God? What about the Spirit? And I have been to Russia, many people ask me, `What about the Spirit?' " Because this matter cannot give us joy, cannot, it's a principle of economics is that, in general, wants are not satiable. In particular, supposing you want to have a house, all right, you go for a house, you just do everything to get a house. Once you get the house then you want to have a car. But house is finished now.

So then you get a car, when you get a car and you know what you want, again you go on running this rat race for getting this, getting that, getting that. But if it was satisfying then you would not run from one to another, so that is proved by economics itself that generally the

wants cannot be satisfied with matter; matter cannot satisfy. On the contrary matter enslaves you.

For example, those people who are used to the chairs, they can't sit on the ground; the chair is sitting on their heads. Wherever they go they have to carry a chair with them. Like that the matter is always trying to overpower the Spirit. But I don't say that in Sahaja Yoga you do not develop materially, you do not develop materially is not the point at all. On the contrary you become dynamic, absolutely dynamic.

It's said in the Gītā, Kṛiṣhṇa has said, “Yogakshemam vahāmyaham” that is, when you get your Yoga, when you get connected, once you become one with the All-pervading Power, then God looks after your kshema, means your well-being. It's a fact, you won't believe that even materially you improve, so much so that you just forget about your material and financial problems but you don't become such a rich man that it's a headache, because possession is a headache. Supposing I possess this, thank God I don't possess this instrument, otherwise I would have been worried, “I hope I'm not shouting too much loudly, I hope I'm not breaking this instrument, how will I carry it, have I got the insurance of it” and all that. But if I don't possess it, I'm enjoying it and using it, so the possession, the idea of possession is itself very much killing, so you get over that and you see the matter as an enjoyment, a source of enjoyment. And that the greatest of all, the enjoyment of matter is what you give to others.

Then you become a different personality altogether. Say, for example, some communists came to see Me and then said that, “You see, how do you talk of God." I said, “All

right, I will not talk of God if you don't want Me to talk of God” but I'm the greatest communist and I'm the greatest capitalist. He said, “How?" Because I have the capital with Me and I can't live without distributing it. I'm going from places to places everywhere just to distribute this.

So you combine both these things at the stage when you become the Spirit.

All these becomes, if you understand why, all these creations of U.N. and all that, is coming from our unconscious that we want to have people living together in complete peace and happiness and all the countries have to live with understanding with each other, keeping up their individuality and all that. But we can't do it. Why? Because the thing that is unifying is the Spirit and we have never bothered to find out the spirit of everything. Without the Spirit whatever we do has no meaning, has no pulsation, has no life. And whatever is done is all dead. We think, think, think like mad and being for something, what's the use? After some time it becomes useless and of no value to anyone whatsoever.

Now tomorrow I'm thinking of telling you all about these Chakras and these centers and how they're placed within you, these are all subtle centers and also I'll tell you about the medical terminology, how it is connected with the medicine. I Myself studied medicine just because I have to talk to doctors also and now we have many doctors who are Sahaja Yogis, who are practicing Sahaja Yoga and who're trying to translate it in medical terminology. As you will see that if you grow the tree outside, as it grows, it becomes specialised, you see, we

have specialisation and we start analyzing everything. For example, you may have a doctor for one eye and another doctor for another eye, it's so much of specialisation goes on and things start becoming complicated and complicated and complicated. But when it comes to the roots then it is simplest, it's the simplest.

So when it comes to the Spirit the whole principle is very simple and you can manage it very easily. How? You can cure diseases and all that, when I'll tell you tomorrow, you won't believe it but it's better to do it and see for yourself if it can be done or not.

Now the simplicity of the principle within us is existing there and is working out all our autonomous nervous system functions. But it is for us to be aware so far the Spirit is not in our attention. The Spirit is watching us all the time. If we try to deceive ourselves it knows it is this way. If we try to deceive our own inner understanding it is all right, it is watching you all the time but once you get realised then the Spirit comes into your awareness and when it comes into your awareness, the light, the light gives you the truth by which you know the truth about every person.

For example, I went to a place called Mia ki takli, in a village, you see and I said, “There must have been a great soul living in this place." They said, “Mother, how do you know?" I said, “There're such vibrations. It cannot be that it could be without some great soul living here." So they tried to find out, they said, “Yes, there was a Muslim called as Mia, who was a Pīr and who died and buried here in this place." So I said, “All right” I asked for the Sahaja Yogis to go and see his grave and they felt

the vibrations. When they came back I was just giving a speech and at that time suddenly a ray of light started falling from the sky and it just fell on Me, six times it came and seven times, then I just stopped it and it stopped. And people have photographed it. It's surprising how these people are working it out.

There're many like this who are great souls born on this earth, who came on this earth to help us and we have though denied them, rejected them, have died, but still their spirits are working for our emancipation and they're all helping us.

There are many children these days I find who are born realised, who are born realised, great souls are taking birth, very great souls are taking birth and if you are not aware of their capacities of their value system, you are going to harm them. You have to become a Self-realised person to get the new value system where Spirit is the most important thing, because it is the absolute, it is not relative, while we live in the relative world and when you live in the relative world, you're confused, you're unhappy. That's how you get all these problems like tension, this, that. But when you know the absolute then there is no problem because absolute says the absolute truth and there's no confusion. All your problems are solved, only by knowing your Spirit that resides within you which is your own, which is there all the time and this Kuṇḍalinī, the power which resides in the triangular bone and is just waiting to rise and enlighten you.

Now it is described in the Bible also that, “I will appear before you like tongues of flames." And these Chakras that you see here really look like tongues of flames, very

beautiful in different colours but at this point, the Sahasrāra at the limbic area you see all colours but very mild and pastel colours and beautifully shining, crystal, you can say that when I see your jade it reminds Me of those different colours that you see in your brain. Inside your brain where the limbic area is you see the Sahasrāra like this spread out and it starts showing you that colour.

But many people also believe that if you see colours then you are becoming God, it's not true. If you see something you're not that, you have to be that. For example, when I came, I saw the hall from outside but when I come inside I don't see the outside. In the same way when you become you don't see anything, you don't hear anything, you just become. And when you become it acts, your realisation is. Like a socialist came the other day and was arguing with Me. He says that, “Why did you cure the president of India, why didn't you cure a poor man?" I said, “To Me, both are just the same, I have to cure the poor as well that I have to cure president, I've cured all sorts of people, somebody must have told you that I've cured presidents, all right I've cured him, so what?" So I said, “To My eye it's nothing, it's not that way” but I said, “What about you, do you have real compassion?" He said, “Yes I have real compassion." I said, “The compassion must work." My compassion just works, it doesn't speak, it doesn't say that, `I'm compassionate, I'm this, I'm a socialist, I'm a communist, I'm a capitalist,' nothing of the kind. It just works, it works automatically, which is just flowing, just flowing. It doesn't have to say anything, it just works out.

By God's grace today I'm again here, I'm very happy that after such a long time I've been able to come back to Kuala Lumpur and I hope you will take to Sahaja Yoga in a serious way. It will improve the lifestyle, the quality of your life, quality of human beings. This has to happen to all of us. I hope you will all agree with Me and try to get your realisation today. And tomorrow we'll try to establish it properly.

It has to be established, like a seed it's first transplanted and it's a small little primule is coming out of it.

You have to look after that, very gently, carefully and respectfully. And once it grows, starts growing it becomes a big tree. That should happen to all of you, I pray that you people take your realisation today.

May God bless you.

If you have any questions I would like to answer them today, if you have any questions please ask Me.

Warren: He's a practitioner of Bhakti Yoga and he wants to know what relationship it has and can he reach Self-realisation through Bhakti Yoga.

Shri Mataji: But we don't understand because He was the incarnation of diplomacy. What He said about Bhakti Yoga in Sanskrit language is that, “If you give me any fruit, any water I'll accept it” but when it comes to giving, He said that “you have to do ananya Bhakti ." Ananya Bhakti , means when there is not the other. When is this situation, when you are Self-realised. Without Self-realisation what Bhakti can we do? We are not connected yet to God. What is Self-realisation is connection with God, all right? So first we should get connected, then you definitely do Bhakti . Then you

understand that this connection is established, now whatever you do has a meaning, otherwise it would be like telephoning without the connection, how the telephone being there.

So the Bhakti Yoga only matures after realisation, not before realisation.

Question: *[UNCLEAR]*.

Shri Mataji: You see, first you start getting the Cool Breeze in your hand, that's the power of God flowing through you, that's first thing happens, all right? Then you have to see how you use it. Now this is a new awareness which we call as a vibratory awareness. Now when you have got your eyes you use your eyes, isn't it? To see what is the colour of this room, or what is the colour of say, this sarī or something like that. In the same way when this new awareness comes into your hand, when you start feeling it you use your vibrations to see whether it is true or not. For example if you want to know: Is there God? You can put up your hands like this and ask the question, `Mother, is there God?' You say it thrice and you start getting a Cool Breeze flowing into you. That's how you judge. Gradually when you start doing all this, then you become a master and you don't have to even ask, immediately you'll know because the vibrations start flowing. Immediately you feel the vibrations are flowing through your hand, that means this is the thing that you have to do, this is the one, that's the correct action. The connection and in connection is only possible if you receive the absolute, isn't it? Otherwise you are thinking with your mind and if thinking by your mind was a correct action there would have been no

problem at all because we are all thinking. But it is not, it is let your spirit manifest and when it comes into your attention, it gives you the power to discriminate because you can feel it on vibrations. For example if you want to ask about somebody who is not a true personality or who is not a true Divine person, you just ask the question, `Is this a true personality?' immediately you will find the vibrations will stop, if he's a evil person you might even get heat coming out of him or maybe that you might sometimes get little blisters, for a short time to indicate that he is a horrible devil. It is all there because you develop a new awareness, this is what I'm trying to say, all right? Question: *[UNCLEAR]*.

Shri Mataji: You can use this everywhere, in daily life, even your food and everything you can use it there. It's a new awareness, you see in daily life, we use our eyes, isn't it? In the same way you start using your vibratory awareness and once you start using it, it becomes part and parcel of you, you just know, you just know.

Question: *[UNCLEAR]*.

Shri Mataji: I'll tell you one thing, if you are following Sahaja Yoga nobody can harm you. That's one we have seen. Miracles after miracles I can describe to you. Now I'll give you one miracle which is very, very extraordinary. If you sit down I'll tell you one miracle. Now he said about the safety part. It's very important to know how miracles take place. There have been so many miracles in Sahaja Yoga that people have been saved from accidents and from deaths and all kinds of things, but this is something very remarkable and happened in

London, so we will believe more because it has happened in London.

In London, I had gone to a place called Bedford where I was giving a speech. About seven o'clock the meeting had started and I was there. And a boy about eight o'clock fell down from a bridge from his motorbike. And when he fell down the ambulance was sent for and when he was taken to the hospital they found that he was perfectly all right, nothing had happened, while he had fallen down very badly. They couldn't understand, so they said, “How is it that you're not at all hurt?" So he said that, “A Lady came in a white car and in a white sarī and She came down, She was an Indian Lady and She touched me all over and I got cured and a little point She left saying that you come and See me and I'll cure this point also, because you'll have to lie down so you'll come along later on." So they could not believe it and they published it in a newspaper that there was a miracle that happened to this boy and all the doctors are surprised that he's in such a good shape that he walked out.

So the whole thing was so surprising. Now he saw My photograph after two days in the newspaper and he telephoned to the hospital and to the newspaper saying that, “This is the Lady who cured me." And actually at that time I was with about six hundred people in Bedford talking to them and I was there till ten o'clock.

So that's how God looks after you. There can be many such incidents where you'll find how you are saved.

So many times it has happened with so many people. There was a lady who was coming from Rahuri, a place and there a big bus fell down. And it fell down about

eighty feet down and rolled once and felled on four legs, you see, so it was the whole four wheels were there and nobody was hurt. There were children, other people, nobody were hurt. Now the driver, you see, ran away with the fear and he didn't know what to do. He thought that something must have gone wrong, so many people must have died, but one person who said he knew how to drive came to the seat of the driver and he started the car and they came out.

And then all of them started saying that, “There must be some saints sitting here, otherwise how can it be, we cannot be saved under these circumstances. Nothing happened to the bus, nothing happened to the people, how can that be?" So there was this disciple of Mine, or My child, she was wearing a ring with My photograph and in Maharashtra people know Me very well. “Oh” they said, “This is the saint sitting here." And she came and told Me this and then people from that bus also came to see us.

So God looks after you. Once you are in His domain, in His empire, He has so many ways that He looks after you, so many ways you have to just see and the miracle word loses its complete meaning. You are amazed how you're looked after. After all He has created this creation not to be destroyed, especially you, you are a special creation of God which is not going to be destroyed. But human beings are such that they take time to take to God and to believe in His domain and to remain in His domain.

So you don't have to worry about all these mundane things about which you worry. It's all taken over by God's angels.

It looks like a story to you but it's a fact because for the first time I'm talking all these things in Kuala Lumpur. But now it's a fact for thousands and thousands of people all over the world. You have to just see whatever I'm saying, you need believe in it but you have to just see, keep your minds open and see for yourself if there is God or not, whether He has His own arrangements, He has His own telecommunication and everything much more efficient and absolutely perfect than what human beings can create.

Is there any other question please? Question: How does one forgive?

Shri Mataji: Now I'll tell you one thing. It is a myth we don't forgive. What do we do? Supposing I say, `I don't forgive,' then what do I do? I'm doing nothing. I'm just playing into the hands of the person who has harmed me, isn't it? All the time thinking about it, how much he has harmed me, how much pain he has given me. Do I do anything about it? Nothing, I'm just killing myself, I'm playing into his hands.

But when you say, `Forgive,' means you take it out of your mind, that's the point. You see, in practical way if you understand what Christ said is absolute truth. You don't know it's a mantra. At this point if the Kuṇḍalinī doesn't rise, I have to say you forgive everyone, it rises. You won't get your realisation if you don't know how to forgive. It's true, because not forgiving is just a myth. What do you do when you forgive or don't forgive. Nothing, it's just a myth. Now think about it, all right? Whatever is said is absolute truth, no doubt about it. I am here to explain all of them, whatever they said I'm here

to explain every word, whatever they have said it. And to prove that they were all right and they were all truth.

Question: *[UNCLEAR]*.

Shri Mataji: You see, what happens within you that your awareness gets enlightened. For example, now I'm sitting down here and I want to know about a particular person who's far away. Take a simple example, I've to just put My hands towards that person, thinking about him, or just wishing to know about him. Immediately My fingers will tell Me what's the problem with him. This is one small little thing that happens to you. But actually what happens to you that your awareness becomes, again I say, becomes aware of the whole, of the akbar, of the virat, of the whole primordial being of which you are part and parcel, like a microcosm becoming aware of the macrocosm. It's the little cell becoming aware of the whole body. For example this finger is aware of all My body, isn't it? Supposing I get hurt, I feel hurt here isn't it? But when you become aware of the whole then you become collectively conscious, means you become aware of everyone who's around you. You are aware of yourself because there is light within you, you can see yourself and there is light around so you can see others, in the true sense, in the absolute sense, in the subtler sense.

But what happens to you that I would say in a very gross way, you become ten years younger, in a very gross way. Now I'm sixty years of age and I'm working so very hard, I never feel tired and I'm just doing everything. I was telling the other day to a lady that you don't have to to beauticians anymore, your skin becomes so soft with Sahaja Yoga, your expression becomes so soft and you

have no physical problem, emotional problem, mental problems, nothing. You become a person living in the seventh heaven, it's a fact. The whole life becomes a witness, you start witnessing it like a drama. You're no more involved into it but you're dynamic because you're not involved, you see it clearly, as a witness. Gradually you mature into Self-realisation, absolutely. Then you become an expert. One by one, we'll be moving to that point, all right? Everything we should not know about the future; the present, we have to be in the present, just now you all get your realisation. Because you're futuristic, you always think about the future, future doesn't exist, does it? What exists is the present, just now to have the realisation. Once you get the realisation you live in the present, not in the future, not in the past.

Question: What is the purpose of initiation?

Shri Mataji: The purpose is that you have to become the Spirit, otherwise you are just. You see like if I make this instrument but do not connect it to the mains I have no purpose. The purpose is to be the purpose.

Question: *[UNCLEAR]*.

Shri Mataji: In Sahaja Yoga? Have you seen in Sahaja Yoga? No, I don't want to talk about others, as far as Sahaja Yoga is concerned once Kuṇḍalinī is awakened, it's awakened but as I told you it's a little seed which is sprouted, you have to look after it. As the parable of Christ is that some fell on the rocks, some fell on the wastelands and some fell in the right places.

So you have to look after it, you have to look after it, you have to allow it to grow.

There is nothing like initiation in Sahaja Yoga, we don't use that word at all, we call it the Kuṇḍalinī awakening. First the Kuṇḍalinī is awakened, passes through your various centers and crosses through this.

This we regard as the beginning of the Self-realisation. But if you have problems it is again sucked back and goes and attends to that problem but you can always raise it again and again and look after it yourself and that's how you should start growing. It's a living process, it's a living process, like a seed, how it grows, in the same way it matures, but the sprouting has to be done first.

Question: Is this connected to Kriya Yoga?

Shri Mataji: Oh no, not at all, it is akriya. What kriya can we do? You see what akriya can we do? People take out their tongues in Kriya Yoga, cut their throats, push it back. By mechanical things can you do living things, can you? Supposing you have to sprout a seed, if you stand on your head or cut your nose, is it going to sprout? No, there's no kriya, it's akriya. We have not to do anything, Sahaja, saha means born, ja means born with you and it's spontaneous. For all living things we don't do any kriya, we don't read anything, nothing of the kind. Supposing our breathing, if we have to do some kriya for it, none of us could exist. If we have to read some books how many would exist if we have to know by reading how to breathe, it's all spontaneous within us. It is not, on the contrary it's just the opposite of it.

Question: Whether you could you explain your life story, how you came into this.

I think you better find out about Me, if I tell something you may crucify Me, so I'm very careful. It's better not to talk about yourself, you see, that's the problem. If you tell about yourself, they all get on to your throat, you see and also not only that, but one gentleman told Me, “Why you?" I said, “It's very good, you come along and sit in My seat and do the job, I'll be very happy because I'm a happily married woman with a happy life and actually I have to give up lots of things of My family to come down here and under the circumstances it will be a good idea if you can do the job for Me." So, you see, I don't want to talk about Myself, it's better we talk about Self-realisation. Because that you can discover later on, gradually, one by one. That's a better idea, isn't it? Warren: I think you'll all be very anxious to experience Self-realisation, so why don't we have it? I think it's the experience that you've all come for, so just place your hands out towards Mātājī, ask sincerely from your heart that you get the experience, ask in a humble way. Just close your eyes and just allow it very simply and very sweetly to take place.

Shri Mataji: Now you will know later on that the left hand is the one that represents your desire, is the power of your desire.

So put your left hand towards Me like this, first of all. And the right hand is to be used to suggest the desire, the kriya, means the action, the power of action is on the right hand side.

Now what you have to do, just through your hand, you have to express your desire that you want to have your realisation. And it's very simple, you have to close your

eyes, please don't open them, because when the Kuṇḍalinī is rising if the eyes are open then it won't go higher because there's a dilatation of the pupil and the Kuṇḍalinī will just stop.

So please don't open your eyes. You can take out your glasses, will be good and it is also good for eyesight, so better take out your glasses. If you have anything tight on your waist or anywhere, or a tie or something, just make it little loose, that's all, be comfortable.

Sit with your left hand towards Me just like this and please close your eyes, please close your eyes, all of you. Now put your right hand on your heart, please close your eyes. Right hand on your heart on the left side, full hand on the left side, just left side. And now in your mind you have to say, not loudly, ask a question that, `Mother, am I the Spirit?' Just ask the question, `Mother, am I the Spirit?' Sincerely you must ask the question, `Mother, am I the Self? Am I the Spirit?' This you have to ask these questions because as I told you, I cannot cross your freedom. I am requesting you that you should ask this question to Me thrice, with sincerity, `Mother, am I the Spirit?' Now please put your right hand, without opening your eyes, below the heart, on the stomach, on the left hand side, on the stomach on the left hand side. Please put your right hand on the stomach on the left hand side and little lower, lower than the ribs and press it. Now at this place you have to ask another question, ten times you have to ask this question that, `Mother, am I my own master?' Because the diffidence that is in you can also stop your realisation.

So just ask the question, for the future you have to ask, `Mother, am I my own master?' Please ask ten times the question, `Am I my own master? Am I my own Guru?' Because your Spirit is the master, is going to teach you. Once your Spirit is enlightened it is he who is the master and you have to go according to the guidelines of the Spirit.

So you have to ask the question, `Mother, am I my own master?' Now again you have to put this right hand on the heart, it's important because of the tensions of life, I feel your heart is rather weak because of our attention outside, our attention on the heart is much less.

So you have to ask a question on the heart, a simple question, again the same thing, `Mother, am I the Spirit?' Or you may even say with full confidence if possible to say that, `Mother, I am the Spirit. Mother, I am the Spirit.' Just assert, `Mother, I am the Spirit.' Please say this twelve times. You have to accept that you are the Spirit. You are nothing but the Spirit, the rest of it is just an outside, outward things.

You are the Spirit and you are the glory of the Spirit and not a person who is enslaved by anything else but your own Spirit which is God Almighty's reflection within you. Now as you are the Spirit you cannot commit any mistakes, you cannot commit any sins, so you have to forget about the so-called sins you have committed and all these things, because God Almighty is the ocean of love, is the ocean of compassion, is the ocean of forgiveness. In His presence what mistakes can we commit? So you are not guilty at all. In His presence your guilt has no meaning.

So raise this hand higher at the base of your neck on the left hand side. The right hand you raise on the base of your neck, base of your neck and please say, `Mother, I am not guilty.' Because you're the Spirit and how can Spirit be guilty, because it is a detached thing, it cannot be guilty. You have to say that sixteen times. It's very much more with you people. This is the very big problem I think that people unnecessarily feel guilty. Because we have created so many norms out of our ways that, “This is good, that is bad, that is you have done wrong, that is I have done wrong." Nothing of the kind. Just say, `Mother, I am not guilty.' Say with full confidence, you're not. Sixteen times, say with full confidence, `Mother, I am not guilty.' This guilty feeling has come through various conditionings for nothing at all. There's no need to feel guilty about anything. Also what do you do about it? Nothing. To say that, `I'm guilty,' itself is an escape, I think, just from yourself. You're not guilty and when you say guilty you don't want to do anything about it. Just say, `I'm not guilty,' you're not.

Now you have to put your right hand on your forehead across, forehead across, here on the forehead, put it across but keep your eyes shut. Now at this point you have to say, `Mother, I forgive everyone.' Just say it, just say it, `Mother, I forgive everyone.' Because if we don't know how to forgive others, how God is going to forgive us.

So we have to ask for His forgiveness, but first we have to say that, `Mother, I forgive everyone.' Just say this, so that God can forgive us also if we have done any mistakes but don't feel guilty, again I would say, without

feeling guilty you have to say this, without feeling guilty you have to say that. Don't feel guilty.

Now put this right hand again on top of your head, on top of the soft bone which you had in your childhood. Just press it with the palm, that area. And now at this stage you have to ask for realisation, nobody can force on you as you are free people.

So you have to say, `Mother, please give me my realisation.' Or, `Mother, I want my realisation.' Just put your hand down, up there you'll find it's lot of heat coming out. It's all coming from within, lot of heat is coming out, try to press it. Press it, little bit and the heat will go away, we'll see that gradually.

Lot of heat. Just say that seven times please. Why all these numbers I'll explain to you tomorrow, while seven times you have to say that, `Mother, please give me my realisation.' You can change your hand now, you can put right hand towards Me and see with your left hand, you just hold it little higher and see if there's a Cool Breeze coming out. Don't open your eyes please. Just you can change your hand. Put your right hand towards Me and see if the cool is coming out. Raise it higher, about four, five inches higher and see, just move your hand and see if there's a Cool Breeze coming, you can change your hand and see for yourself. Put your both the hands towards Me. Now just watch Me without thinking, you can do it, just watch Me without thinking.

Are you getting Cool Breeze now on your hands? It's a very subtle thing, it's very subtle and so one has to be careful about it. Close your eyes again please, close your eyes.

[Shri Mataji blows into the microphone.] Please raise them very much higher.

Please raise them higher and just ask a question, `Mother, is this the Cool Breeze of the Holy Ghost? Is this the Cool Breeze of the Primordial Mother? Is this the Cool Breeze which is called as Rūh? Is this the Cool Breeze of the All-pervading Power of God? Is this the Cool Breeze that is Brahma?' Just ask a question. Get the Cool Breeze in the hands? All right, just put your hands towards Me now. Now be comfortable. Now you have to respect yourself because now you have become the temple of God. You have to respect your realisation also and you have to know that God has selected you to be His vehicle, to be His instrument.

So one has to know about it, the whole knowledge about the roots that we are in reality. I hope tomorrow you'll make it convenient to come to see Me and here.

We have got books about Sahaja Yoga but the problem is if you give them to read to people they just start thinking about it. I think today as you have got realisation just go home, don't think about it too much, just don't think and discuss because by thinking you're not going to reach there.

So just don't think about it and when you come back tomorrow I will give this book and tomorrow I'll explain to you what are the centers, what are these Chakras and how to work it out and then you can take the books from us.

***Contents: 1983-02-24*, Public Program, Day 2 (evening), Kuala Lumpur, Malaysia**

This morning when we met together, I told them how to come to right conclusion about the right Guru because unless and until there is an enlightened personality you cannot be enlightened, that's a fact. Also it doesn't mean that there is nobody who can enlighten you. There are many, many fake Gurus and many, many fake things. But we should come to right conclusions.

I will repeat what I said this morning, how we come to right conclusions, first of all you must know that we must use our brains. You cannot be a brainless person when you try to come to God's ways because we are human beings and God has given us a brain to come to logical conclusion and not to a rational conclusion.

Now what is the logic? First of all we must know that God cannot charge you any money; first, they cannot charge you. That's one first principle of God is, He doesn't understand money. He doesn't need your money. And the person who is godly or Divine can never take any money from you for his or her maintenance. Of course it's all right this hall, these people if they want to pay for the hall, all right, it's they've paid for the hall but for realisation or for anything because those who are living on your money are parasites. You're retaining them, you are really retaining them by paying them and parasites cannot be Gurus.

So this is one thing very sure, anyone who takes any money from you for the maintenance of the personality then of course he is not a godly person. You might even say that then, “Mother, how have they to live?" They live as they have been living; I'll give an example, there was a boy whom I gave realisation, he was an Indian boy and

he went to America and he started charging money for `intensive treatment' of Sahaja Yoga. And when he came to America every Sahaja Yogi told Me, “Mother, something wrong with this fellow because whenever we put hand towards him we get a reeling feeling." So I asked him, “I would like to see the brochure” and when he showed Me, it was written, “For ordinary vibrations” so much and “for intensive vibrations...", like this.

So I asked him, “How did you get your realisation, did you pay for that?" “No, Mother but you have money." I said, “Whatever money I have is all right, how did you have money yourself?" He said, “I used to work as a teacher." I said, “You should work as a teacher, because I'm a housewife I've got money, My husband pays for Me all right. If I were not a housewife I would have been a maidservant, all right. Why should I take money from you for My maintenance, it's first thing I should have My self-respect." Secondly, absurd ideas should never appeal to you, like the one you have mentioned that you should not get married and you should stay in a place and become Brahma Kumaris and self-appointed people.

That's not the way it has to be done. Why should you not get married? All the people who were great people got married. Christ died very early; there may be some did not marry doesn't mean that everybody should not marry. It's against God not to marry because after all, the children are to be born. This is the work of God that children are to be born, so anybody who tells you, “Don't get married” and then live in a very unnatural way and do lots of perverted things is a wrong idea. It's absolutely wrong. This has never worked, one should never do. Now

you see we had nunneries and this and that and these monks were there. And recently if you hear about them you'll be amazed that they are demanding now so many things, they've formed unions. Not only that but they're leading a very bad life and so many have confessed that, “We couldn't live like this." So why to make a person absurd and obtuse, for God's sake it's not necessary, God never wanted you to be that way.

Thirdly you must understand that the miseries, people tell you that you must go through miseries.

Many Gurus I've seen when they try to initiate and all that, they take lots of money, of course the first is always there, the taking money part. And the second is people start suffering. For example these Maheśh yogi people, they started suffering a lot. Now the explanation was given that these are your sins you're suffering for.

So they asked then, “And if these are our sins what are you doing there? Why are you our Guru? You can't look after our health." So what's the use of having such a Guru? If you have a Guru, at least your health should be all right. And if they cannot even look after your health then such a Guru is of no use. They said, “You must suffer." Now this is very out of date idea about which I have to tell you that the suffering was up to the time when Christ came in. After that it was not true. You see, the Jews refused to accept Christ because they believed that without suffering you cannot go to God. It's not true. But they believed in such a thing, they refused that Christ should be the one who can lead them to something, better life. And that's how you know how much they suffered. They got Hitler, you want to suffer,

all right, have it, have all the sufferings of the world. Now the Jews then suffered a lot and suffered so much that they didn't know what to do, they could not control it, it's beyond them.

Afterwards when they came in charge of the thing like a state of their own they started behaving in the same manner as Hitler behaved, same manner, so there's no transformation within. Suffering doesn't give you any transformation. Just imagine how much Jews have suffered, to what extent they have gone of suffering, can there be a greater suffering of human beings and the Jews have suffered. I mean, if you read a book like, called Exodus, you'll be thinking that, “Oh God, what's happening to this world." But in modern times very recently how Jews have behaved towards human beings, you can't believe it because there's no transformation of nature. They're not at all transformed; it's just an idea they had that they have to suffer and they made others suffer. Now how will they explain this, they cannot explain.

So we have to understand logically those people who are going to all these Gurus, is there any transformation in their character, in their temperament, in their behaviour? Then we have to know if these people have got some powers of their own of love. Have they got any powers of love? Like now you have got here Warren, Doctor Warren came to Bombay [Mumbai] with a telephone number about Me and he was given all funny ideas about Me that She doesn't meet anyone and She's this and this and that and that and he just telephoned and came to see Me. And I knew that this is the person who is seeking, he's a

true seeker. He got his realisation, still he was going like that for some time.

But then he settled down and today here he is, he is doing so much you can't imagine how many people he has cured, how many people he has given realisation to, you can't imagine. If you see his lifestyle you'll be amazed and say he's one of the saints that you have ever seen. He is not attached to anything, he's so much detached about things and he's doing so much good to the whole world.

And he travelled with Me to America and he..., you see I'm all right because I'm like this, I can live under any circumstances, I can sleep on the street, I can sleep everywhere. But he too, I've seen so many Sahaja Yogis, they have so much adjusted themselves, they have really become like great souls. They adjust themselves anywhere I go, wherever I sleep because, as you know, we do not take any money, we don't have big palaces and air-conditioned places to live in. We have to go in the villages of India, we have to travel by bullock carts, we have to live under all circumstances, we don't feel the sufferings at all because then you become so much adjusted to yourself. When there is adjustment absolutely achieved, you don't feel that.

So you must also see what is the achievement, the people who are there, they've got. If they just talk talk talk talk talk, it's no use. See their character, see their behaviour, how they behave, how their attitude is towards money, towards women, towards all these things, like temper, if they're hot-tempered, you can find

out from the character of the person if there has been any transformation or the people have been bettered.

I have seen people who were called to be the worst of all, they said, “Oh this man is the worst of all, you cannot do anything about it” it's completely changed. They leave all their habits, they leave all their funny behaviours and funny ramblings and they come to a settled position of peaceful behaviour.

So this is also another logical way of seeing. We should not jump into anything like that. When you see that somebody is being benefitted you can come to them.

In Sahaja Yoga, for example we just say that you have to achieve your Spirit, you have to achieve your Spirit, nothing else. Now when I say that you must know it's the other way round. You do not have to give anything to Me, I have to give you something. It's you who have to receive something and the reception is only this much that an enlightened light enlightens your light. This is all your own, it's all yours, just I have to enlighten your light. Once you're enlightened you can enlighten another person's light. It's so simple and logical to understand. But if somebody says, “All right, you do this kind of a penance, you do this stand and that kind and all that” and that leads you nowhere then it is better not to have such a Guru.

There are so many ways by which you can judge people. Like one gentleman wanted to have fifty-nine Rolls-Royces, he's got fifty-eight Rolls-Royces and he's going to have the fifty-ninth and he's supposed to be coming here also. Now imagine with any sense in your brains you can understand what is it for a realised Soul to have fifty-nine

Rolls-Royces; to Me even one Rolls-Royce is what, what is the need to have a Rolls-Royce, I mean, just imagine, little bit of your brains you can understand for a realised Soul what is the need to have all these? This lifetime I am born in a very rich family, My husband is rich and I really live with a great style, I should say as far as My husband's life is concerned. It's true but I can live anywhere. I don't know what is the importance of all these things than to think of God and just do His work.

So those who are doing God's work should not be interested in Rolls-Royce and things like that. But people are so mesmerized that in London people starve themselves, ate these potatoes and all that and they gave a Rolls-Royce to this fellow. Perhaps he might beg one more from you, one more Rolls-Royce. Is he going to carry all these Rolls-Royces with him? If you just think about them you'll understand this is all nonsense, it has no sensible background and as you ask the question, everybody should ask the question that you have asked, there's nothing wrong in such asking, I don't mind but only thing is that, you see, if I say this things, sometimes people get very upset.

For example, about, in the year 1970, I think, in a big hall like this, bigger than this, before thousands of people I told about all of them by name, I told them this is this devil, that is that devil, I told them very clearly and everybody's so frightened that they said they're going to shoot Me now, all the Gurus and all that.

So I said, “Let Me see if they're going to shoot Me." But nobody listened to Me. On the contrary they didn't like, they said, “She is criticising, you see, `this' not good."

But today they're all exposed one by one, you can see everyone is exposed. You must use your brains. You should not be a naive, stupid fellow to follow these things. You know the whole money is spent, it's all a ego trip, sometimes they give you, they pamper your ego, sometimes they mesmerize you, they do all kinds of tricks and what do they make out of you? You are seekers of God, you're seekers of truth and when there is no truth why should you accept it.

There is no need to accept but also you must keep your open mind to the understanding that if there are so many plastic flowers, there has to be some real one. And the sign of the real one is that the real one gives you your own powers, talks of the higher things. It's only worried about your own ascent. The real one is not worried about all these nonsensical things like a Rolls-Royce and all these foolish stuff.

So one has to understand that so many of them, it's so surprising that those people who have been elevated as something great, even if sometimes they make a drama, you see, they can be very dramatic also, they will wear a dress like a big Guru or just wear a small loin cloth, you see and also may have punctures in their hands and pours something into their noses and do all kinds of these things just to appeal to your pity side of it, you see and they may try to do. But that's not the point. One should understand that it is not in the exterior that you should see a person. The way the whole thing is conducted, the way it delivers the goods and what is the thing, that is the Spirit. You must get to your Spirit.

Now you'll be amazed that these are the modern times when there are thousands and thousands who are seeking. You are a seeker, you cannot think of this happening about thirty years back. Now there are so many seekers I find of this age group, say, thirty below and thirty above but at My time when I was born, I didn't find anybody realised except for My own father, I didn't find anybody who was a realised Soul. And nobody had any seeking, instead they were worried about other things because that time we're fighting the war of independence, they were worried about the independence, was a good idea, that time it was necessary they fought it.

But today the time has come to seek God because we have got this svaTantreya, the one that is in the awareness. Now we have to have the freedom of the Spirit, the svaTantreya, we have to know the mechanics of this swa, that is yourself, your Spirit. And this is what one has to take to and when there is a demand, people know, these negative forces also know, they come from everywhere and create all these false images and come to you.

Somebody will come with a big hairdo, you see and stand before you showing some diamonds coming down. Are you asking for diamonds? Think about it, do you want diamonds? What is this? Somebody is giving you diamonds, for what, why to have diamonds? Just ask, do you want diamonds? Then you go to the market and buy the diamonds. God is not bothered about diamonds, what diamonds you have got, how many diamonds you need. He's bothered about one diamond which is your Spirit.

You have to get to your Spirit, that's what God knows. What is diamond for Him, is not even equal to the dust particle of His feet. Why should He give you something that is dust? He should give you something that is great, parama, supreme and that's what one should see.

And your question is all right, I mean, they're all questionable, most of them who are in the market, I tell you. I'm not in the market, I'm sitting at the backside in a temple, waiting for all of you to come to know your own temples. It's a definitely different style of thing, is Sahaja Yoga, is that Sahaja, saha means with and ja born. It's born with you. Sahaja is spontaneous, it's born with you. This Sahaja becomes a Yoga, means union with the Divine and as I told you today, people think they have become realised Souls, suddenly they self-certify themselves, born again and this and that. I said, “How are you born again?" If you're born again you have to have collective consciousness. And when you tell them, they don't want to believe it because it's an ego-pampering to believe that, “I'm a realised Soul." But even if you're really realised Soul you don't feel that way. There is no pride or no vanity about it, you just feel the other personality within you on your finger tips. You don't feel that pride and that ego within you, “Oh you are a realised Soul." On the contrary you become very humble, you become very kind, you become very compassionate and you start thinking, “Oh how will I do it?" Like I would say, Betty Hubbell who was in Houston who called Me there and when she came here, she was to be transferred to London, she wanted to be there with Me. But I told her, “It's better you be there in Kuala Lumpur,

they need you very much." And because she came here, she just felt that it must be brought to these people here. It must be given to her, she's very well off in life, she lives very well but she felt that, “What I have got I must share it with the other person, it has to be done." And she said, “Mother you must come, even for two days, you must come because here the people are seeking." And that's how one feels, there's no pride, there's no vanity, nothing, you become extremely humble and when you meet them you're surprised.

We have a Sahaja Yogi who is a president of the Hague high court, he's a judge there and now he's the president of the world high court. Once he was sitting like this and when somebody came and talked to him and he asked him, “What are you?" “I'm a Sahaja Yogi” that's all. Nobody could make out who's who, because what is important that you are a Sahaja Yogi, it's not important what you are in life. Such a personality has to develop within you through the Spirit because Spirit is the highest. And that's how gradually you come to right conclusions.

The trouble is there are so many things floating in the market that you definitely get confused. I know it is so but that's why you must get your realisation. Without realisation you will not know what is the truth and what is not the truth. For that you don't have to pay anything, you don't have to do any exercises, nothing of the kind, you have to just get it in your being, in your awareness and you start feeling it.

The only trouble is it is so smooth and so simple that when you get it you don't understand the importance of

it. You don't understand that how you have to grow it and look after it. This is the only point where I would request you that to settle down within yourself and see for yourself and work it out.

You must spend this, give realisation to others, try to develop that and then you will realise that you are a realised Soul. Because you become so humble that you don't want to accept that you're a realised Soul.

You become so meek and so simple that you can't believe, people just can't believe it, “How can I be a realised Soul?" They just can't believe it, it's too much for them to believe that they could be realised Souls.

But you must have faith in yourself. Like, say, a computer is there and the computer has no faith in itself that it can do all the work. Once you put it to the mains you see the Yoga takes place, it starts working. When it starts working it has to believe in itself. You must know that you are made with very great care by God, very great care. See now how beautifully He has made you, you're not even aware of it, you don't know these things exist within you, that these are the subtle centers which look after your physical side, mental side and emotional side.

These are the centers which guide all your movement in life. You have no idea, you're not aware and these centers exist within you and these must be known and found out and felt within yourself and by that, bodha, by that awareness, the new awareness which gives you the vibrations but the vibrations are Cool Breeze, there's not heat, there should be no heat in the body. If there's heat that means there's some sort of an opposition going on.

They experimented with helium gas and they found that the helium gas when it is cooled down, it starts going in a way that is very collective. All the molecules start moving in a way as if they're collective following a pattern. But once it is heated it becomes *[UNCLEAR]* and all the molecules start fighting among themselves.

So some people believe if there is heat, it is God, how can that be? It is said that it has to be a sheetala, sheetala bhavan, is described in all the books it is true, is described, it is described as the Cool Breeze of the Holy Ghost in the Bible, it's described in all the books like that and when that starts coming, but it's not very, very cool. If your hands become very cool and sort of you feel that you're numbed out, then there is something wrong. But it is a cooler type of a wind that starts flowing in you and then you feel it all over, the wind is all over and this is the wind of Brahma, it's the wind of Rūh which is working out every living work, every living function is done by them.

Unless and until you become the Spirit you are not going to stop your seeking, so better become your Spirit, that's the main thing is. It's a very different thing, we have no organization as we don't have members, we don't collect any money, there is nothing like that. What we have is a living organism, it's a living organism.

Some people who join it become one and those want to give up can go away. There's no compulsion on people who do not want to stay but mostly when they come, they find such a lot of good coming to them that gradually they get attracted and then they settle down

within themselves. They meditate and find their depths and they think this is where lies the Kingdom of God.

Is there any other question? Yes please, we'll have two questions.

Question: [about children].

Shri Mataji: Oh, they're the best, children are the best. You see, children are the best to be realised no doubt. They get realisation just like that. I went to a village in Trishul, a place little away from the city and they had a residential school and we had about eight hundred children, the professor and the principal of that school was a Sahaja Yogi and he said, “Mother, will you give realisation to these children?" I said, “All right, let's see” and they all came down. And when I said, “All right, now let's see, is there any Cool Breeze?" tremendous breeze started coming and it started coming back on to Me. Normally I never get any breeze from anyone. But it started coming waves and waves and we were enjoying among ourselves.

They are the best, no doubt but I find that, you see, sometimes we pamper our children's ego very much, sometimes they can be really very ego-oriented. We had two children today in the program when we're sitting and they had such a terrible ego, I mean, I was amazed for little children of say, ten years old, he had such an ego that the Kuṇḍalinī would not rise at any cost and they were very egoistical. I don't know how this ego was built in these two little children, one was, I think, about fourteen years of age and another boy of eight years of age and I was amazed that they were so ego-oriented, so much ego in the little boy and the girl, how they got it we

just couldn't understand. They thought no end of themselves and they're behaving in a manner that one can't understand.

There could be some like that but most of the children are innocent and simple and above all there are so many children these days are born realised, so many children are born realised. You don't know what they talk, how they talk, what they mean. But once you get your realisation you start understanding them. The way they talk about things it's so surprising. In England, a lady wrote a book about what children have to say about grown-ups and she wrote a book and the book was finished within no time and she wrote about..., three thousands copies she had and all the three thousand copies were finished in one day and she had to republish and republish. Because whatever they're saying, they're so wise you can't imagine, they're extremely wise.

Luckily all My four grandchildren are born realised and they have all the knowledge of Kuṇḍalinī, they're great people. And they were very young and I'll give an example of how they were used to behave towards Kuṇḍalinī and this and that. One grandchild, one granddaughter went to Ladakh with her father and mother and there was a lama sitting, his head was shaved and he was wearing a big robe and everybody was touching the feet of this lama and she was looking at him like this, she didn't like it and then the mother and father also, because everybody was touching, they went and touched the feet of the lama. She was very angry, she went and stood, she was only five years, she went and stood before him like this and she said, “What do

you mean? If you have shaved your hair and wearing this long thing, do you mean you should ask people to touch your feet? You're not a realised Soul." Just she told him off and the parents were so embarrassed. They said, “What are you saying?" She said, “I will say it because why did you touch his feet, he's not a realised Soul." You see, the children are like that.

Then we had one program of the centenary of Brahma Śhrī Rāman who was a realised Soul, no doubt and I was called as a chief guest there and one of My, another granddaughter had come and she was sitting in front and there were lots of Sahaja Yogis also sitting and the program was about to start and she stood up and she said, “Grand Ma, the one who is sitting next to you with a maxi” because he was wearing a big thing, this big robe thing, so she didn't understand what to say, “The one with a maxi, please ask him to get out, he's giving all heat to us, please ask him to get out." And he was the head of one of the missions of a mission is there and I didn't know what to do, that's how they are.

But we don't understand them because if you're not a realised Soul you don't understand. And once the little one, she was only three years, going to a kindergarten school and she brought a paper and she showed Me that this is the paper they gave in the school, imagine the school also is funny to give this to a three year old child. The writing was that if you pay hundred rupees and go to a particular hotel then they can transform your life and can change your life.

So she said that, “How can that be possible unless and until Kuṇḍalinī is awakened, it cannot be possible." The

little one three years old also said and the elder one said, “But there cannot be course in Kuṇḍalinī, how can there be a course in Kuṇḍalinī? My father has done fourteen courses, his Kuṇḍalinī is not yet risen." So that's how they are, you see, they're so much there, they're so much there. They understand each and everything and they know how to do it and they express themselves in such a good way that you can't imagine. But the trouble is we ourselves are not realised Souls then can we understand these children? It's a very good point you have taken up, I mean, without the children I can't work out. But if you have such ego-oriented children, then it's a difficult thing, it's a difficult thing but if you have children who are sensible it works out much faster.

All right now should we start the program in a way that I must tell you about these three... Whatever I'm saying to you I would suggest that you should be an open-minded scientist because as I told you yesterday this is the knowledge of the roots and you have to be an open-minded person. Now it's like a hypothesis you must listen to this, you need not believe Me what I'm saying. It's not necessary but you should keep your mind open as you go into a university or something, you keep your mind open, see for yourself and it works out, you have to accept, even then if you don't accept then you're a dishonest person, you're not a seeker definitely. Once it happens to you, you have to accept that this is the truth.

Now here we have one power within us which is on the left hand side, you see, the blue line. This is the power of our desire. This power comes to us first because first it is to be desired that we should exist.

So this is the power of our existence also and also it gives emotions.

So the first thing that comes to us are the emotional ideas, the emotional feelings, the emotional memories.

So this represents also the power by which we collect our past. For example, a thought rises in our mind and then falls off and another thought rises and falls off. The thought comes either from the future or from the past and then it disappears into the past. All these thoughts, all our doings, all our experiences, all our conditionings are managed by this power of desire. In Sahaja Yoga language this subtle channel is called as Iḍā Nāḍī or the moon Nāḍī, Chandra Nāḍī.

Now there is another power we have got here on the right hand side which starts from this center is called as Piñgalā Nāḍī. This is the channel from which we get our power of action, physical action and mental action and it looks after the future thinking, the future managing and it goes towards the future side.

So this is the Piñgalā Nāḍī and these two express outside, the left one in the subtle is the Iḍā Nāḍī but expresses itself as left sympathetic nervous system and the right one expresses itself as the right sympathetic system.

Now in the center we have another little one, there's a void in between, but there's a little one inside the channel which is not yet fully developed ready to receive the Kuṇḍalinī from down below which we call as Suṣhumnā, Suṣhumnā Nāḍī. This is the channel by which we ascend. We've ascended so far to be a human being, as being told that we came from amoeba to this stage. This ascent came to us because we have this power

within us to ascend. We never think how did we become human beings. Even Darwin, I was told, has said that, “Now the man has come so far, so he has to go further." But he has not indicated where he has to go but Jung has very clearly said that if man has to rise anywhere higher, he'll become collectively conscious. It is Jung who said that because Jung was the person who got his realisation in his lifetime and he was a changed personality and he talked about it.

So you have to become, again I say it's actualisation, you have to become collectively conscious, it is not just saying, `Oh now we're all brothers and sisters,' it's not so. It is the awareness within us, the Chaitanya within us has to become enlightened with this new awareness. As human beings we have so much awareness, as I told you the other day, higher than that of animal and it has to be a higher awareness and unless and until it works out on that level, it is not a Self-realisation.

So you have to feel your Spirit on your central nervous system, that you have to feel it in your hands, to feel it on your feet, to feel it on your back. You've to feel it on your central nervous system as you can feel anything like this wood or anything.

So the awareness has to be such that you must feel your Spirit flowing through you. Now this first power is important for many reasons because through this we try to express our seeking through Bhakti .

We worship God, we ask His help, we say, “God, please come and help us” or we pray to Him, we have churches, mosques, all these just to pray to God so that He descends on this earth to help you. This is the Bhakti on

this side, left side. The right side is by which people did homas and yagyas in India and all the intellectual treatise people wrote about ascent and all that, is on the right side.

But human beings as they are normally they use the left side to express their desires and this desire that is the purest desire, the desire that is uncontaminated is the only desire which really we seek, is sitting down there called as Kuṇḍalinī. It's the purest desire within us and the desire is that we have to become one with the Divine. This is the only desire that is within us and which we should express, otherwise we're not going to be happy. As I told you yesterday that material gain or material advantage goes up to a point and you're not satisfied, it's not satiable.

So this desire which is sleeping because it has not yet manifested itself, you have not known the All-pervading Power, your Yoga has not been worked, the Yoga has to take place.

Now these three powers are within us out of which, I told you, these are left and right sympathetic but this one is the parasympathetic nervous system and if you ask any doctor he'll say, “I have no idea as to what this parasympathetic is like." Moreover if you ask a doctor why the behaviour of a particular chemical like adrenaline or acetylcholine is so different in a human being at different places, he won't be able to explain. But they're honest, whatever they see is the science but whatever they do not see is no more there.

So to know about the science of God's work, one has to become a subtler personality to be the Spirit.

Without becoming the Spirit you will not feel these Chakras, you will not feel these sides and you will not understand.

So now what happens with people who are extremely emotional? They go too much on emotional side, then they start moving gradually that side, that side and beyond that lies the subconscious and beyond the subconscious lies the collective subconscious. Most of these Gurus use these methods of pushing people into the left hand side. “Now do your Bhakti , do Bhakti ." They go on doing Bhakti , Bhakti , Bhakti and they go to that side. Now by going to the left hand side in the collective subconscious, resides all that is dead since our creation.

Recently I saw a very nice film on cancer, the recent research on cancer and they said that cancer is caused by the triggering of cancer and this triggering is done by some sort of a protein, which they call Protein 58, Protein 52, all sorts of things, they give just the names because they don't know. But one thing they definitely said that these proteins are built within us since our creation, means from collective subconscious which is correct. And that's why I said that cancer is caused by this triggering within us.

Now I will explain to you how when we are too much on the left hand side, how the diseases are caused.

For example now we have in the center is the Chakra here, the center is the Chakra and on the left hand side and right hand side are these two powers. Now when we work too much of sympathetic nervous system, the Chakra starts working like that and then suddenly they

break. When this is broken then the connection with the whole is broken. When the connection with the whole is broken you become on your own, the cells become on their own, means they become malignant. A person who has broken connection with the whole society can be on his own and can become malignant to the society. Thus the cancer is caused within us. Once the cancer is caused within us there's no way you can bring it back and that's why people cannot control the cancer.

But Sahaja Yoga can not only control but also can cure it because what we do is to just give vibrations to one of the centers there so that they get the energy that they've lost and they come back to that central point where they get the connection to the whole and the whole thing is controlled. In the cancer you know, one cell grows so much that the nose will start increasing more, the ear starts becoming big or something and they start oppressing other cells and that's how cancer is very dangerous and according to doctors it is incurable, but not according to Sahaja Yoga. We can always cure cancer, you can cure cancer and if you get to Sahaja Yoga it's very hard for you to get to cancer.

Now we have on the right hand side, there are many diseases like, what are the names, like mellitus and all that; on the left hand side what are the diseases, poliomyelitis and all sorts of these diseases which we do not understand, this Parkinson's and viruses and all these diseases, polio, all these come from left side and they can be easily cured if you know how to get rid of these proteins that are invading you and how to make you relaxed and endowed with energy so that you go back to

your normal condition. It's so simple to do it. Now we have on the right hand side another power as I told you by which we think for the future and when we start thinking too much what we do, actually medically that I don't know if the medical science accepts this thing, but it is so, that when we use the brain cells which is replaced by the fat cells of the stomach. It is all the time replacing the fat cells from the stomach and when this action takes place what this center, the center you see there, the Swādhiṣhṭhāna which has to do this transformation of the fat cells for the use of the brain. Also it has to look after your liver, your pancreas and your spleen, your kidneys, your uterus.

So when you start thinking too much the energy of this center is devoted more for the work of the transformation of the fat cells and these organs suffer. That's why people who think get diabetes. Normally the people who are working in the villages, they take so much of sugar, they never get diabetes because they don't think, they don't worry about tomorrow, they don't have insurances, nothing of the kind. They just live for the present, they live happily, they don't have to worry about, `What is going to happen to me tomorrow, what is this, what is that,' they are just doing what they have to do, so they don't get diabetes. But those people who think too much always get diabetes. Now the nature is trying to give you a balance because it is working so much, on one side it has to be balanced and just to indicate it gives you a disease called diabetes which only can be cured through Sahaja Yoga if you know how to give yourself a balance.

Another disease which comes to you very often the disease of high blood pressure and tension and kidney troubles. This comes to you because of the same thing, if you think too much then what happens that the energy that is to be used also for looking after the kidneys is completely neglected, it doesn't get that energy which is required by the kidneys and so you get the problems in the kidneys and the blood pressure and tension rises and you suffer from blood pressure, high blood pressure and hypertension and ultimately it results sometimes into all other troubles like, hypertension leads you to paralysis, to things like paralysis and, you see, you get complete paralysis and you can get also a temperament where you have no memory, amnesia. Amnesia, absolutely you forget the past, absolutely you don't remember of the past, that can also happen to you.

So all these things happen because when this is working too much, as a by-product it produces a yellow thing as you see like a bile, is the ego. This one produces the superego on the left hand side and this one produces the ego. And when this ego envelops your brain all these things happen that you forget the past and you get hypertension, the whole ego collapses. I've seen people getting balloons and balloons of ego on their heads. And then they come to Me that, “I'm suffering from this disease and that disease." Then you have another disease of the liver. People have two types of liver, all organs are of two types, one is lethargic, another is overactive. When you're overactive you're on this line, when you're inactive you're on that line.

So overactive liver can be creating nausea and all these things, what you call, the biliousness in a personality and can lead you to horrible diseases like cirrhosis of the liver. It's a very serious disease and can come to you without doing any harm to yourself. Now this is an important thing to understand that doctors always give medicines, general medicine like you should not have sugar, everybody's told not to have sugar, whether you have diabetes or not.

But the people who are suffering from liver must take sugar, it's important. If they don't take sugar then liver cannot be improved. I'm talking about liver because I found that in Kuala Lumpur many people are suffering from liver trouble. But there can be a liver which is also lethargic. If it is a lethargic liver then you have to take calcium or things like calcium, which give you..., the lethargy is removed and you get more active.

This is another trouble that comes to you is a very serious trouble, comes to you from the spleen.

A person who is a very hectic person, who is very tense, who is all the time working, like eating your breakfast in the morning in the car, then rushing about and shouting at everyone and who's a hectic person, always in emergency gets the problem called as leukemia, blood cancer. The reason is this spleen starts getting hectic itself because it has to produce red blood corpuscles for the use of this emergency.

Now the emergency's so hectic that the poor thing goes mad, actually it becomes crazy. When it becomes crazy it starts producing blood cells at different points with different frequencies and with different sizes.

That is how we are vulnerable to leukemia and if there is triggering, immediately you get leukemia and leukemia is a fast moving disease and it kills people in no time. You'll be amazed that Sahaja Yoga has cured leukemia of many people and it settles you down with the proper speed and proper understanding, because we are human beings, we're not machines one must understand, we should not try to move like machines, otherwise we'll become machines. Those people who've used machines too much, they don't even recognize their fathers, their mothers, their wives, their children, they've become just like machines.

You'd be amazed that in a place like London it's a fact that two children are killed by parents every week. Can you imagine? And they don't mind it, they don't mind, “What's wrong?" Everything, “What's wrong?" you see. It's like a machine, they have no feelings left. Thank God you're not there.

Sometimes I feel that these people have lost all the contact with their heart, there's no heart, only the brain, the brain is thinking all the time, all the time the brain is thinking. But the heart is not working.

So when you become like a machine and you're so hectic and all that, these problems come to you, like leukemia. And we have to understand that if there is no energy left within us, if we have exhausted all our energy then what's going to happen to us? If all the petrol is finished then what do you do? You get tense, isn't it? In the same way if all your energy's exhausted in this kind of hectic work you get completely exhausted and that exhaustion

brings another problem also of another nature that you might get a heart attack.

Now heart attack is a very interesting thing, one has to understand. Heart attack comes to people who think too much, who plan for future. Because they're outside, they're extroverts, they have no attention on their Spirit and the Spirit resides in the heart and under these circumstances when the ego develops so much it covers the whole head, it also covers the heart. And when that pushing takes so much pressure on the heart you get the heart attack.

So the heart attack person is not to be pitied at all because he's to be told frankly, because he has to be an aggressive man who gets a heart attack, he's to be told that he should take his life easy, not push others, not push himself into this rat race. This rat race is a maddening thing and this is the balance that the nature is giving you. The interesting part of it, those who suffer from heart actually have worked with their brains. They have worked very hard with their brains so heart goes out. But those who work with their heart, people who are hysterical and all the time crying, weeping, their brain goes out, they become, what you call in American language, gaga. They just become funny.

That's what is the balance of the nature that comes to you. A doctor told Me that in a lunatic asylum you never use anything that is connected with the heart because there's no problem of the heart, heart is always sound. And a person only gets problems in the head, not in the heart. It's surprising, when he's working with his heart, he gets the head problem.

So one has to understand that one has to be balanced and that is why all these primordial masters came on this earth to tell you, “Be in balance. Keep in balance. Do not go to extremes." You have to be in the central path and you are not to do anything extreme, has been told by everyone because a balance must be maintained. Everything has to be in balance. Supposing your car is going on one wheel, will it move? It cannot, you have to balance it, even if there are two wheels to a bicycle you have to sit on it to balance it.

So if you have to ascend you have to balance and that balance has to come through understanding of religion and religion doesn't mean by any chance the religion you think of, which hates others, you have a clubbing, which makes another group and which fights with others. It's not that, religion is within us, is the capacity, we can say it is the valency of man, as the carbon has four valencies, the man has ten valencies. He has to keep his ten valencies and these are the Ten Commandments. In every religion these Ten Commandments are regarded as the highest goal for any human being.

But for a Sahaja Yogi the highest goal is the Spirit. Why this balance, is for your resurrection, for your rebirth. If there is no balance within you then there is a problem. But that does not mean that if some of you are not in balance it will not work out. Kuṇḍalinī has such a sense now, it has become such a sensible thing now, all of you have this Kuṇḍalinī, your Mother, She's become so sensible in these special times of resurrection that She really gives you balance, everything, She corrects you and She just comes up.

Today we had somebody who had a liver problem, the Kuṇḍalinī was just going and pushing at his liver, all the time. You could see very clearly the pulsation, you could see the pulsation, first it started there and then it went to the liver. It was pulsating there and you could see it's working and then when I soothed down the liver, then it went up, very slowly it came up. It was suggesting that, “Look after the liver of this person, he's very sick” and he was a liver patient.

So this is how the Kuṇḍalinī is, She's your Mother, She's very kind and She's the one who looks after all these centers when She goes up and pierces through. What happens, She links up all these centers. Now all these centers have their seats in the brain, all these centers have their seats in the brain, for example, this is Āgñyā Chakra, is there and the seat is also here. Now you have got here is the Viśhuddhi Chakra, then here is the Heart Chakra. Then you have got the Nābhī Chakra and round it is the Swādhiṣhṭhāna and in the center is the Mūlādhāra Chakra. All these Chakras are in the limbic area that you see there, around the limbic area there. Now this is the cross section but I'm saying if you cut it this way then you can see all these seven Chakras lined up on a line up there.

So when the Kuṇḍalinī goes through the Sahasrāra, it penetrates through all these Chakras and there She arrives at the top of the head, our head and what you find that you are completely integrated, means your physical being, your emotional being, your mental being, your spiritual being all is integrated. There's no problem, there is no question.

You see, like some people want to drink but they think, “Oh drinking is not good, I should not drink” but they just can't do it. They're empowered to do it, they just want to do something, they just can't do it. But here once you become realised and you develop yourself whatever you desire works out to that whatever is desired and the whole being, whole being is so integrated, so beautifully integrated there's no struggle left within yourself. And you work out the whole thing in such a manner that it pleases your Spirit, not only that, but God Almighty Himself, God Almighty Himself helps you in every way possible as I told you yesterday. But this is a serious work, I must say, Sahaja Yoga is not possible in people are frivolous, who are cheap, who have no respect for themselves, who are people who are wavered, who do not care for the realisation and for higher life. You see, that's how Sahaja Yoga spreads very slowly, it doesn't spread so fast.

You will not believe, this is the third year I'm in Kuala Lumpur, this is the third year I'm trying. Last year we had few people, very few people. I started with very few people and gradually it is going to come to you but a day will come when there would be many in this Kuala Lumpur who'll be joining you. But of course, those who are frivolous, cheap type, egoistical and those who think no end of themselves, those who don't want to seek, we cannot force on to them. Remember that never discuss Sahaja Yoga with people who are not interested in it, no use breaking your head and breaking your neck with these people who are so useless, like Christ has said, “Don't throw your pearls." In the same way, we cannot

convince a person through reasoning to that extent, we can logically bring it to a point to say that we must seek and we must seek the Spirit and nothing else. But if somebody doesn't have seeking, he has no desire to it, you cannot force him, even if you force him, he cannot digest it.

So the most important thing is to find the Spirit and as he said, it's Sat Chit Ānand, it's the nature of the Spirit.

The nature of the Spirit is so beautiful that first thing it gives you the Sat. Sat means the truth.

Through the Spirit manifestation within your attention you can find out the truth. For example, the gentleman asked today about somebody. Supposing he gets realisation, he doesn't have to ask, he just have to see the vibrations and see that he'll get burning on both his hands, maybe blisters from these people, the so-called Brahma Kumaris. He'll catch it, it is true that these people have such horrible methods that they really burn you sometimes and sometimes they give you blisters.

So that's how you will know what is right and what is wrong. You don't have to think about it, you cannot rationalise it, you just have to feel it through your hands, so it gives you the truth. Sitting down here if you want to know about somebody, how is that person, you just put your hands like this and you can feel what sort of Chakra he has got, what is he catching, what is his problem, how to do it. We knew about so many people like this sitting down here.

So in the attention it becomes collective consciousness. In the attention it becomes the Chitta, the attention

becomes the collective consciousness and the Chitta comes, the attention comes through your liver.

So through your brain you know the truth, you know about every person, where is the Kuṇḍalinī, how it is moving, where it is going, through your brain you understand everything because the brain is enlightened and you start seeing much more than you have seen before. And then through your liver you start getting the collective consciousness because the attention becomes enlightened by collective consciousness.

For example if you have come in the room and there is no light, you cannot understand, you may say, “This door is the room, this chair is the room, this rod is the room” you'll go on fighting on that. But once the light is put, you see the whole thing together, you see the relative position of each other because now you see the absolute. And that's what happens to you when you know the Spirit, means Satya, means the truth, the truth comes to you and everything that you know through it is the truth. Then it is the Chitta, as I told you, becomes collectively conscious, the Chitta itself the attention becomes so sukshma, so subtle, you can feel others' Kuṇḍalinī, you can feel their problems, you can understand them and you can understand each and every problem of another person and of your own person because your attention has now become subtler and can enter into that subtler position when you have to know about others.

Normally you will never know about the Chakras of others sitting down here.

So by that you can diagnose a person's disease.

I told a person that, “You have such-and-such disease” he could not believe it. I said, “You go and check up” and he had that disease. He said, “Mother, how did you know, I never felt the symptoms." I said, “Only on the fingers, anybody can feel it." So there's nothing to go to the library or to go to any laboratory to find out and put... Imagine these people have such horrible methods of finding out the diseases. By the time they find it, you're half-dead but here you don't have to do anything like that. Just through your vibrations you can find out what's wrong with the person and you treat the person and get the best out of it.

So that is what it is that your attention becomes enlightened and that's how there are so many things that it is not possible for Me to tell you in this short time.

But when you come to Sahaja Yoga you yourself will be amazed how things are working out. Like a lady was there, a Sahaja Yogini and she was wanting some Sahaja Yogi to come and help her and suddenly somebody walked into his room. He said, “How did you came?" He said, “I don't know, I just felt I must come and see you, so I got into the bus and I came here." Like that, so many things will happen and you'll be amazed how this attention works out.

Then the third thing that you get from the nature of Spirit is the joy. Joy is not duality, it is not sorrow nor unhappiness and happiness. It is just joy, it has no duality. You just start seeing, seeing the play, the drama and whether it is a tragedy or a comedy you see and the joy is a state of mind in which you are absolutely relaxed. You just feel your peace within yourself, you enjoy that

peace, abide in it and give that peace to others. Even such a peaceful person is sitting next to someone, for example, in Singapore I used to live with a gentleman who was a drunkard, drink a lot and I had to live with him. The other day he came and told that, “I was a wild man and she never told me anything but now I've become all right." Because I was just then I was not just not saying anything to him and he just, he's all right now. He's very normal, he's normalised because the atmosphere that is created out of the waves of your personality just settles down upon a person and he becomes a normal person, absolutely settled down. And this is what it is.

It's such a joy-giving thing, it's such a fun, the whole thing becomes such a fun, half of the time the Sahaja Yogis are only laughing and enjoying the jokes and it's so wonderful. There's nothing to be serious, one feels and that the way God manifesting within us. This is God's work and God's work has to be treated the way it is. It's a dignified thing, it's a glorifying thing that is the work human beings are supposed to do. That's why you have come on this earth. You have come on this earth to know your purpose and the truth is your purpose is to serve God and to serve Him with your Spirit.

May God bless you all.

I hope I'll be able to come next year again and stay here for a longer period and we'll have more people and more people. But first of all you who get realisation today and those who do not even get should work it out. Now we have given you our address, you can always go to Mister Lum and his wife is there and we have other Sahaja Yogis

also, as I told you, Betty Hubbell is here. You all should work it out and see that you achieve that perfection within you of a Sahaja Yogi, that's important. This transition is a dangerous thing. In this transition and only many people drop out and then they appear again every year, so what's the use? A month if you work it out seriously it will work out so beautifully that you'll be amazed.

Now as far as the workshop is concerned we had it this morning but if you all have any problem you may write to Me and I would like to help you. Even if you write to Me I may be able to help you. If there's any personal problem you must write to Me and you must get My address from these people.

I hope we'll again do the meditation and awakening of the Kuṇḍalinī today and let us see if it works out. If it works out, it's a very good thing. Those who got yesterday, some of you might have lost it also because you must have started thinking, doesn't matter. Now today again we have to re-establish it. It happens that you just start thinking about it and you lose it but it will be established very easily if you just go on progressing with yourself. First you must have respect for yourself, must understand that it is you who is getting it. It is your own power that is getting it. It's you who are important and that you must look after yourself and you must not be illusioned about cheap things and cheap publicity of people.

It is you who should respect, who should have faith in yourself, have confidence in yourself, because you are

great, no doubt, you have to only discover how God has made you so great.

May God bless you all.

Contents: 1983-03-01 **Śhrī Gaṇeśha Pūjā, Perth, WA, Australia**

I think it is the quality of wisdom which is still manifesting in many Australians, which many have lost because they have taken to the gross side of materialism. Śhrī Gaṇeśha is the tremendous purifying power, because it cannot be contaminated by anyone, whatever you may try, it cannot be contaminated. Only thing is, it may recede back, it may not manifest, but whatever it is, it is in its Absolute Form.

If you know how to use it, you can purify everyone.

So the responsibility of Australians, one must understand is very clear, because they are living in a country which is ruled by Śhrī Gaṇeśha, so first they have to maintain their purity. Purity of their being. Many people sometimes think that purity is only limited to the gross side, that purity of their sex life is sufficient, it is not so. That is why Christ has said “Thou shalt not have adulterous eyes” meaning your eyes should be clear and as you know, eyes represent both your ego and superego.

So when He said that your eyes should be clear, He meant that your thoughts should be clear.

Now, what is the generator of your power, we have to go deep into it and see how thoughts are created.

The brain of human beings as you know, is like a pyramid. It's elevated through a central point in a conical way, it's the epitome, it's the Brahmarandhra and when

this mind elevates to that stage in human beings it goes into a tremendous change of its reactions to its environment. For example, an animal, if it sees a thing, it doesn't think about it, there's no reaction created. But only in human beings this reaction takes place because of its conical brain, we can say that this attention that's coming in, goes into a parallelogram of forces, because we have two types of densities in our brain. There is also refraction and because of refraction this parallelogram of forces acts in such a way that your attention goes out and the attention that goes out, reacts. And when it reacts, the thought waves start coming in to us. You must have seen a lake. If you drop a stone in a lake, the waves start and they come to the shores of the lake and then it is the shore that gives it another wave which goes back. In the same way, when human beings look at anything they put attention to it, there is always a reaction that comes to you.

Now according to Christ we have to have non-adulterous eyes, there should be no adultery. The word adultery in the pure sense is not so bad. Adultery means there should not be any mixture of what it exists, simple as that. When we say there is adulteration in the milk, we mean that it's not purely milk but there's something else in it.

So when you look at things, say this is a wall, a wall is a wall that's all, what is there to think about? But a person who is not a realised Soul will immediately start thinking about a wall even. Now depending upon the conditioning of a person, if a person is a very perverted soul, I don't know what he would think of the wall because I can't go

to every limit of thinking also I'm sorry I have certain limitations. But a person who is say a normal person, also may start thinking about the wall, how much it will cost and what will happen and this and that and all sorts of conditionings according to the money point of view, if he is money oriented. If he is ego-oriented, then his thoughts would go reacting that same way. This is the adulteration, that when you look at things there is nothing to think about, what is there to think? Whatever is, it is, but we think that by thinking we solve the problems. Also this kind of a myth exists among human beings, that when you look at something or you think about something then you solve the problem. It's not true. It's a myth, because thinking is just an empty process of the mind.

It's like a wave passing toward the shore and thinks that it can just engulf it or dissolve it completely.

So the thought is just an empty vessel which carries nothing. It cannot do anything, it cannot bring forth any fruit whatsoever.

Sometimes this statement might look very big and you might think how can that be Mother, we've done so much by thinking and this and that. But you've not, whatever you have done is through spontaneity because the Unconscious has helped you, has given you the ideas, the inspiration, you have done everything through inspiration and not by your own thinking. Now there we do not want to agree, because we have to give up our ego because we think we have achieved it through our thinking. But when you think too much, too much, too much, like that, then what happens? The Unconscious

gives you the necessary information, because it has compassion, it has love for you and suddenly you find something there. You are just pushed into that corner where you find it. And for this you must know it is Einstein is the person who says that the theory of relativity dawned upon him from somewhere unknown, because whatever is known is already there. And whatever is unknown you cannot find out by this brain which is thinking, but by the brain which is enlightened.

Now when He said, “Thou shalt not have adulterous eyes” of course the adultery as we understand, is that we should not have lust in our eyes. But I would go still further to say that our attention has to be so pure that we should not have any idea of return coming to us from a particular thing, but just enjoying it, just the joy part of it. If I see a beautiful thing, then I am just enjoying it, not that I should possess it, nor should I think about it, nor do I need that I should repeat it. Just enjoy it as it is. Maybe if you just enjoy it you will just create it again. That's the capacity one should have of purification.

So, sometimes people think that Sahaja Yoga is a very Victorian sort of a System in which you can't lead a life like this and the freedom we have achieved and the abandonment we have achieved we cannot enjoy in Sahaja Yoga. But this virtue or this righteousness that we have condemned so far, is really the sustainer of life, is our quality, is our gold, is our wealth, is our property, is our security which we have lost and we have to just again have a cleansing. It is there because if it is fundamentally eternal it cannot be lost, it cannot be permanently destroyed. It is like you have seen a brass

metal or something like that, which gets covered with atmosphere, is black, red, yellow, every sort of a colour and ruined. But again you polish it out, it comes back to it. But if it is gold, it is untarnishable, but if gold is allowed to rust in the dirty gutter or something, you cannot see it, it is covered with ail kinds of things and you think it is just finished now, it's not there. It exists all the time, our innocence exists within us. It's not lost, it's there, only it's covered. Just like the sky can be covered with clouds, it is covered now because of the atmosphere, because of the way we try to dent it and do all kinds of things to it. That's why I say don't feel guilty, because if you feel guilty then you have a hand which is weak, a mind which is weak, a mind which is wobbly and then you don't want to cleanse yourself. But it exists all the time within us, untarnishable it exists within. You have to just get to it.

Now Śhrī Gaṇeśha is the one who does that job for us. He is the one who cleanses it. That not He is the embodiment of purity, but He does that job. Only a person, or only the Deity which is embodiment of purity can do it. As like you can see a soap.

Soap is the one which is in a quality, is a pure thing and it purifies too. Supposing it is not pure, it can become contaminated. In the same way our innocence is absolutely pure so it is our innocence itself cures ourselves. Just see this. The One which is lying under, which we have always repressed, which we have undermined, which we have not respected, comes to our help and shines within us. It's such a great blessing that we have so many eternal things existing within us,

otherwise human beings would have been finished a long time back. There would have been no trace of human beings the way they have been playing about with their chastity, with their real power of their character.

So when it is very much always impressed in every religion that you have to lead a proper life, a sane life, the reason is this gold that is within you must be made to shine and the brilliance of such a face you can see. You can see a person who leads a very fast life, as you call it, this sallow face the sad life and all kinds of unhappy lines on his face. But a person who starts shining one's own being with that wisdom and that purity beams, absolutely beams with the lustre of Śhrī Gaṇeśha, the innocence of Śhrī Gaṇeśha, His joy, the way He enjoys joy, the way He manifests joy. He is source of all the joys of the world. Now in English language there are no names given to joys, there is only one word joy and I find it sometimes difficult to describe the different kinds of joy that you can have at different levels of our evolution. But when you get to your Sahasrāra the joy is called Nīrānanda. Now Nira is My name, you know that. Ānanda means joy. Nira means that there is nothing else but joy. There is complete joy, no reaction, nothing just submerged in joy. That quality also evolves through the quality of Śhrī Gaṇeśha.

It's the Śhrī Gaṇeśha who evolves that quality of Nīrānanda within us. He goes into evolution gradually as you see up to Āgñyā Chakra lie becomes Christ. That doesn't mean that he goes into evolution, but we can see a seed growing into that tree and ultimately what we find that we are sitting on top of that tree in joy like children.

The joy that our heavenly Father has bestowed upon us at the Sahasrāra.

Now the Pūjā part of it one should understand. It is very important in Sahaja Yoga, but everybody should not be exposed to Pūjā to begin with, from two points of view.

Sometimes the people who come to Pūjā actually are not really worthy of it and then they react, they react to Pūjā. They think why this Pūjā and this is subservient and all sorts of things because they are not worthy of it, they have to find out some excuse to justify their unworthiness.

So we have to first find out if the person is worthy of Pūjā or not. If the person is not worthy, it is better to leave the person alone till he becomes worthy of the Pūjā because doubts and all those things can obstruct the flow of vibrations to other people and such a person can create a problem for others.

So it is not civil of that person also to be in the Pūjā if the person has not got an open heart and understanding of what Pūjā is. Doing Pūjā to any Deity as such is not an easy thing, especially to Śhrī Gaṇeśha. Those people who do Pūjā to Śhrī Gaṇeśha should know that of course it has to be a Swayambhū means the one that is created by Mother Earth. No other than Gaṇeśha should be worshipped. And if they are not a realised Soul they can never worship Śhrī Gaṇeśha. They cannot even think of Him, they cannot even take His name, it is so difficult to reach Śhrī Gaṇeśha. But after realisation the first thing you have to do is to worship Śhrī Gaṇeśha because that's the base on which you got your realisation. He's the One first who got His crucifixion then His resurrection and it is

the One who opened the path of realisation for you, So you have to worship Him before any other Deity with the greatest sacrifices.

The greatest evolutionary ascent He achieved for your sake to become a human being to die and to suffer like a human being so that you should not find it difficult to get your realisation. Today when we say it's so easy, how do you get it, we forget that people have done a lot of work to achieve it for you, to create the path. Like supposing I come to Perth. Say, when I was studying in schools I used to read the word Perth and I could not imagine that Indians could easily reach Perth from say just fly out and you are just there. But it's possible today that we have achieved this kind of an ascent from India to Perth so easily because people have worked for it. People have sacrificed. How many people must have died creating an aeroplane, how many must have had shocks and things like that? We are so privileged to use their sacrifices for our benefit. We take it all for granted.

In the same way in spiritual ascent when we say it's easy, it's not so easy as you think, because it has worked out since ages in a very deep way and even your Mother has worked very hard to achieve it.

So somebody has done the job.

So if it is easy you should thank your stars that it's not difficult for you instead of doubting why is it so easy that you want to contribute something to it, alright you can, but first take advantage of what is available and then you can contribute something more to it. If you have not known an ordinary aeroplane, how are you going to build a complicated one? So first know that whatever is

achieved is Self-realisation and the cleansing power of Śhrī Gaṇeśha. Establish Śhrī Gaṇeśha within you.

First of all you must establish Him and then you can use it for others, for yourself and for bettering and bettering the methods of Sahaja Yoga that you have learnt.

That's how Śhrī Gaṇeśha is so important for all the Sahaja Yogis to be understood in all its aspects, but this principle is very enormous I should say. The principle is very spread out, it's very subtle, so to understand in all its aspects is not an easy thing. The only thing you can do is to become One with it, like the ocean. If you become One with the ocean you become the ocean. Just become One with it and that's how it works out.

But if you use your brains to understand it, your brain cannot even capture a wink of it.

So the best thing is that you just be humble about the whole process, just to try to become One with it and those who can achieve that will realise that they have become joy themselves and they have those joy-giving qualities, they have those qualities by which they just give bliss and peace to others. Just them being there itself is sufficient to create this feeling. I always have great hopes on Australia and I'm sure that one day it will happen here in a big way. And when it happens here we'll achieve greater results in in other places.

I have to work hard and you all have to work very hard to understand the importance of this country, your importance as Australians...

So a great message to Perth and this center is the door. This is the door of Śhrī Gaṇeśha and you have to find more people who are true seekers and don't quarrel with

people who are doubting Sahaja Yoga, just don't quarrel. Gradually all of them have to come and if they don't come don't despair, that's alright, that's their luck.

So you just don't argue on that point. Don't waste your energy arguing with them. We have other methods of convincing them: of giving them bandhan, of all the Nirmalā Vidyās that you use.

So you don't despair and you don't get angry with them, because they're ignorant and you must know your past also, how you behaved towards Sahaja Yoga in the beginning and then you will be kind to them.

Be kind. Gradually everyone has to come, those who are seekers. We'll see that they're all in before we close the doors.

[Additional quote:] Now we will give a bandhan that all the non-seekers will get their realisation.

[Just after the beginning of the Pūjā, Shri Mataji stops it:] I am Gaṇeśha and it is Me you are doing Pūjā too.

[At the washing of the Feet:] You see, you can't feel any bones. There are no bones. My Feet are Śhrī Gaṇeśha. My hands are Śhrī Kṛiṣhṇa and My head is Śhrī Ādi Shakti.

Contents: **1983-03-0x Quote on Dogs, Kitchen, Ashram, Dalkeith, Perth, WA, Australia**

[Sahaja Yogis are chasing the cat and dog as they kept trying to come and Sit under Shri Mataji's chair.] It's all right, the dog is like the disciple of the Guru and they teach us devotion. Every ashram should have a dog.

Contents: **1983-03-0x Quote on Wind and Desert, Perth, WA, Australia (year not sure)**

Lyndal Vercoe: [asks why we get irritated when the wind is from northeast.]

Shri Mataji: That would be the wind from the desert. The desert is God's place.

***Contents: 1983-03-03*, Public Program, Day 2, God Has Created Us with a Purpose, Dalkeith, Perth, WA, Australia**

Sahaja Yogini:..... which is the point of evolution for all of us and it gives great pleasure to Sahaja Yogis to see so many other people coming along to get their realisation. Because the experience, once you achieve it makes you collectively conscious and puts you in touch in a very real way with the vibrations of other people and with your own vibrations of course so that you are able to feel the exact condition of your subtle body and your Spirit and your Chakras, which are these coloured circles here [that] represent the subtle transformers of energy that are placed within us along our sympathetic nervous system. And in the center there, between the yellow and blue lines, the area in which the Kuṇḍalinī energy rises when it's awaken by the presence of another being who already has that awakened within him. And *[UNCLEAR]* meeting the vibrations that are the same as the universal Kuṇḍalinī energy.

Kuṇḍalinī in Christian terms is called the Holy Spirit and it's the same energy that is described in the New Testament as a “cool wind." In Indians Scriptures it is described as the “Chaitanya” as “cool vibrations” and in Muslim's scripture it is called the “Ruh” and also described as “cool vibrations." And these cool vibrations

that you feel once you receive the awakening, the vibrations of absolute Truth, once you develop this awareness, you are able to ask any absolute question. And by holding your hands out you can ask; if you're *[UNCLEAR]* you can ask the existence of God. And rather you get a cool or warm vibration you can tell whether what you are asking about is true or not true. You do need to rely of your intellect anymore to try to work out things, because that's a limited sphere of activity. But actually, when you get your realisation, you go beyond mere thinking, into the unlimited, into the Divine area.

I think it's a relief to be with people who are seeking their Spirit, who do have the desire to know the Divine and to understand those things that, in this society, have almost become *[UNCLEAR* to boo/taboo] subjects. There is so much emphasis around this, upbringing on material success and competition, doing better than everybody else and achieving things, that the subtlest things that are much more important get pushed completely into the background. And sometimes we feel, as if we quite at a step with everything because we know there's an uneasy feeling that there is something wrong with the world at the moment, but we can't put it right ourselves. And it's quite distressing.

In my experience once I actually received my realisation from Mother two years ago, in Melbourne, at a program like this, I couldn't believe it. That it did actually... That I had found what I was looking for without even quite knowing what it was that I was looking for. And it's because at first you try to understand with your intellect and it doesn't seems to even make sense. A lot of

people, their self esteem have been so damaged by their seeking that it's hard to believe that you, yourself, can have this quality within you that is just waiting to be awaken.

So perhaps before Mātājī arrives, it can be good if we can all sit quietly and don't try to do anything, if you've been in the habit of doing particular types of meditation or techniques, just try to put it aside and try to have a completely opened mind about this experience because it is different, although the terms may seems familiar to you from readings and teachings that you've had. It's best to sort of try to approach it like a child with complete openness and freshness. There's nothing frightening about the experience, because it is in fact a gift of God to us and God is compassion and love. And the vibrations that you feel when the Kuṇḍalinī is awakened are those vibrations that come from that Being. And there is nothing to be afraid of although some books do say that Kuṇḍalinī awakening can be dangerous and so on, the people who have written that have experienced something quite different. But the actual experience should give you peace and joy which is absolute.

So if you can just try, just be at peace now and quite and then *[UNCLEAR]* the frame of mind and enjoy the experience when Mother comes. Thank you.

Gentleman [to Shri Mataji]: *[UNCLEAR]*.

Shri Mataji [to the gentleman]: *[UNCLEAR]*.

Sahaja Yogi [to the audience]: Again ladies and gentlemen, it gives me a great pleasure especially to the... [stops as Shri Mataji receives a bouquet].

Shri Mataji: Thank you very much.

Sahaja Yogi: Especially for the people who come for the first time, there are many who couldn't come either last evening or today to the workshop, to all of you, welcome. Shri Mataji is here, for the first time in Perth to grant Self realisation, not just on a one-to-one basis but to as many people as desired from their heart. Many got it last night, some came to the workshop today and experienced something more.

All of you have to get it because this is the time where the grace of God is overflowing and all of the true seekers of ages have to get Self realisation. It's the reward of their seeking, it's the blessing of their past births and all the seeking of God over the ages.

We've all probably been a Christian, we've all been a jew, we've all been a Muslim. We've been worshippers of God the Father and God the Mother, at many, many, times in history. And so now the times has come where we can get that final step in our evolution which is just to be triggered by an enlightened being. And once you get it you can develop to that point when you become totally one with God.

This is the real Yoga. Yoga as you know means `union', `oneness with God'. It's not exercises it's not discipline, it's the actualisation of Self realisation. And so, without further introduction by me, it gives me again a great pleasure, ladies and gentlemen, to introduce to you Her Holiness Shri Mataji Nirmalā Devī.

Shri Mataji: To all the seekers of Truth and Joy I bow. It was really nice this morning to meet some earnest seekers come down to the place where I live and to get

their ultimate: what they are seeking. We have to know that God has created us with a purpose. He has worked for so many years, He has made us human beings with such care and love, there has to be a purpose behind it. We also know that we have not yet found our purpose and that's why we are seeking. If we understand that, then one must know that something has to happen. God has to save His creation and His greatest creation is a human being.

So this what he has done with all the creation that He tried to evolve and that's how human beings are created.

The only thing was a human being was given freedom to choose between the right and the wrong for life. It so happened that human being in their error, naiveness, I should say and ignorance, did lots of mistakes. Doesn't matter, even if they have done, they have come to right conclusion. And that right conclusion as I told you yesterday sums up like this: that “whatever is going to happen to us, further than this, it has to be spontaneous." It's a living process that made us human being nothing dead, living process that has to work it out, that it has to be spontaneous, we can not work it out. Secondly, that you can not pay for it, or you can not manoeuvre it. And thirdly that you can not put in any effort, it has to be effortless. If it is has to be the most *[UNCLEAR]*, is has to be effortless.

So that's how we reach certain conclusions, that Self-realisation, if it is epitome of our evolution, it has to be absolutely freely given and has to happen in a very spontaneous way.

Yesterday I explained to you in short all the various type of ideas people have about Self-realisation and what we have to expect about Self-realisation. We had another enquiry this morning about Kuṇḍalinī, that gentleman asked Me a question saying that he read a book saying that Kuṇḍalinī business is very difficult, it comes up to a point and also not beyond a point and all sorts of stories.

I have to tell you that that's not true. Kuṇḍalinī is your own Mother. You have your individual Mother.

And She is waiting all the time all these years just to give you your second birth. She never harms you, She never troubles you, She doesn't do anything of that kind... I don't know the people who do not know how to do the thing or who have no authority, must be doing all these kind of tricks and must be suffering from Kuṇḍalinī awakening.

I know of one gentleman, who in Kashmir said that he's got Kuṇḍalinī awakening and he had tremendous eat and he had tremendous burning and all sort of things. And that it's a very dangerous thing. He has written a book on that, sort of a... I'm forgetting the name of the book. Now this gentleman himself is leading a very horrible life; of that, I've been able to find out. He had all sort of relation, he is leading a sort of ridiculous life, not suitable for any saint. If such a man has to have Kuṇḍalinī awakening, I can't understand how can Kuṇḍalinī come to him but, must be some sort of God's anger on him that he has felt some kind of feeling within Him maybe. Or maybe he has been to somebody who is a wrong type of a person who has awakened the Kuṇḍalinī without any authority and maybe that time the first Deity as I told you...

[Aside to Sahaja Yogis:] Is it there? The chart is not there. Ha here.

The first Deity as I told you, did not like it and got angry and the whole sympathetic nervous system on the left hand side and on the right hand side got angry. And when that happen the person may develop lots of heat and lots of blisters, I have seen a person getting a blisters all over all around his neck.

At the very outset I must tell you that heat is the sign of violent action. Say for example if you heat the helium gas, the molecules of the helium gas start going all round, they are very volatile. They start moving in a way that you feel that two armies are fighting, then you find that en armies are fighting then you find that all of them are fighting with each other. But if you cool it down, their action is very collective, they move in a smooth manner in a very collective manner.

So one can see that when we are heated up also, you see a man is very hot tempered. [Which] means he is a very angry person and he can not carry on with others, he has no patience. But when a person is cool, he is collected, we say `he is a nice person.' In the same way if you feel heat from your Kuṇḍalinī, then be sure that something is wrong that is resisting you. Even while giving realisation in the beginning you do feel little heat because the heat of the body has to go out. But today I'm going to tell you particularly more about the Chakras and not about the general things that I told you last time. In any case you can get the book and come to our centers and clarify it more and more. But as much as possible today I will try to tell you about the Chakras: how we spoil them and

what are the effect of these subtle Chakras which look after our gross plexuses within our body.

Please be seated.

Now the first Chakra as I told you is called as the Mūlādhāra Chakra. [Microphone is arranged.] Now this is the first center which is a subtle center within us. And this plexus is manifesting about in as your called the pelvic plexus. The pelvic plexus is responsible for all our excretions. Whether you like it or not it is there, it is present within us and it looks after our excretory functions. It is important to see that this Chakra is placed under the Kuṇḍalinī.

So when the Kuṇḍalinī rises; the Kuṇḍalinī is the power within you, the pure power of desire: the desire that you want to become one with the Divine.

It lies below. This Chakra lies below, it's a very important point, that this Chakra does not play any part in the ascent of the Kuṇḍalinī because Kuṇḍalinī doesn't pierce through it. On the contrary if this Chakra is pure, the information about somebody that wants to raise your Kuṇḍalinī can be easily communicated through this this Chakra but it does not play any part in our evolution. That means sex does not play play part in our evolution. Animal know what sex is, human beings know what sex is. Sex is a part very natural within us and for our ascent, the sex does not play any part. At the time when the Kuṇḍalinī rises; the Kuṇḍalinī who is the Mother of the deity in this center, this Kuṇḍalinī is the Virgin.

So He is looking after the protocol of the Virgin. And this Kuṇḍalinī when She has to rises, if you have by any chance *[UNCLEAR]* with this Chakra, then it takes time for

Kuṇḍalinī to rises because this center has to give permission, or you say the sanction that it's alright then the Kuṇḍalinī can rises. This is the sustaining force, or it's the center of the Kuṇḍalinī itself.

Now the word Mūlādhāra means `the one who is the support of...' [to Herself] `Moola' is... `Moola' is... [to the audience] `... of the root'. The root is the Kuṇḍalinī and it resides is that area which is called as Mūlādhāra while the center is down. And the center is called as `Mūlādhāra Chakra'. that's how you have these two things separated. Now it is important, because it is the sustenance, it looks after the protocol of your Kuṇḍalinī.

So anybody who says that you can ascend through sex, please be sure you are mislead by that. I do not want to mislead you, I want you to have your Self realisation because you are people who are seekers, not today, you've been seekers of ages. And no use running after something because it appeals you on weaknesses or because it supports some sort of a thing which you heard before like Freud.

What Freud has said is absolutely wrong. Because what he has achieved today, you can see clearly that all the societies in the west are finished. This is thank to the unholy trinity and one of them is mister Freud. When I said this in Austria people were very happy because they were feeling guilty for this Freud whom they supported always and what he has done: he's played a mess with everybody's live, he just knew one side of life. Which start from the sex and goes up. That's only the desire. That's only the desire power but he didn't know the other side. When he talked that you should not be conditioned

at all, he did not know that if you did not conditioned yourself, then there is another side which is much more dangerous and that is the side of ego.

This is what exactly Hitler did. He used his ego and with his ego what he has done and so many such people who are taking `there is nothing like conditioning, what's wrong, what's wrong?' and what they achieved is nothing but a very bumptious, useless ego which can not see the Truth. Anybody who *[UNCLEAR]* that ego, they run after it. They say this is your name, big name they give you, or just do this, you look like this, you wear this; you get quite satisfied with this. You have to be honest, if you are not honest to it, how will you get your realisation. You have to be honest to get your realisation, you have to be a human being first and last. if you are not a human being you are just trying to do something which is so outside. If you are doing something outside, you can not get it inside, you has to happen inside.

I feel concerned because you people are realised person if you take to reality but if you don't take to it, what's going to happen to you? Because you are seekers, you are not like mundane ordinary people, who are not seeking, who are just seeking money or possession or thing. You are special people, you are people of God who have to become prophets and you must have powers to make others prophets as William Blake has said about hundreds years back. You are that type of people and you should not waste your energy believe in things which is not true. Because you see the Kuṇḍalinī is placed above that point which we call as sex.

We are not sex points to reduce ourselves to sex points is the minimum; I mean the more degrading things that can happen to human beings. We are the highest type of creation God. Sex, everybody has, even earthworms have, any sort of nonsense has sex. What so great about sex? There is so much we talk about sex as if we are impotent people. There is nothing is sex that can give you your realisation. Of course, you have to lead a sanity... you have to understand a life of sanity and lead a life of understanding about sex.

Sahaja Yoga is never against sex, we believe in sensible marriages, bringing up children who are really realised Souls to be born on this Earth, that is the thing that we have to achieve.

So many great people who want to be born. But the people who are going to give them birth are lost into nonsensical things, they are just lost. They have no idea as to the whole, what *[UNCLEAR]* what role they have to play into it, Just they get lost into their individual understanding of a thing. It is not that, you have. You have to understand it's a very cosmic thing that's happening and thousands and thousands and thousands of people have to get their realisation, that's the main thing. If you don't get your realisation, I must say all the *[UNCLEAR]* of desire of yours is lost forever.

So don't fix your mind into something that somebody has screwed into your head because thousands are running after it. Maybe that reality can not have thousands, maybe... Millions we can't have, I know that. Reality is not easy to accept. Never people accepted reality so far.

When Christ came in, how they behaved, when Buddha came in, how they behaved? Nobody does that way. You see, it's like a horde that's walking towards it, it's not a shoal of fishes walking towards it, it's not a big mob walking towards it, it's every person that has to receive the realisation. And you have to pay full attention to it. You have to respect yourself and know that you are a seeker and as a seeker you all must get your realisation otherwise you have no meaning no purpose nothing. And if you join any purpose let pursue I would say: I've told with all earnestness and with all My love. But if you don't want to understand it, nobody can force you realisation.

So please understand that first thing is to get your realisation. If you can't get your realisation, then you have lost the biggest chance of your life.

You all have to become your Spirit, your Self and this [shows the subtle system chart] is the great instrument God have placed within you. And it is the greatest knowledge of the roots. Of the roots within us. And this knowledge, you have to understand first of all, you need not accepted it, but you should not deny. With opened mind, listen to Me as what happens and how these Chakras are within us and how they react and how we falter.

So one of the first things I have to tell you that sex plays no part in Kuṇḍalinī ascent as far as its piercing is concerned, it means it doesn't have to pass through that. Whatever is the Truth I have to tell you. You may not like it but I have to tell you. I am not here to seek votes or to have elections or to collect money out of you, I don't want to buy Rolls Royces, nothing of the kind. I just here

to give you what you have, what is your own. I am just here to give you that: what is your own, what your own property.

So it does not matter also if you don't like it for the time being, but ultimately you'll like because you will know Mother has told us the Truth.

Now the Swādhiṣhṭhāna Chakra, the second Chakra within us, is also very important. This Swādhiṣhṭhāna Chakra plays a very very important part in our lives [when] in the modern times specially. Because this is the center we use for planning, thinking, for all our futuristic life. As well as doing all sort of physical work.

This center is the one that crete balances as well as imbalances. If you use this center in the wrong way you create an imbalance within you, of a very very serious nature. This center for example, Swādhiṣhṭhāna looks after your aortic plexus in the gross. Aortic plexus doctors know what it is, but this center is placed in the... longeta, inside the spinal cord.

Now with this center we think about the future, or we can think about the past, we put in physical work also with this center.

So it move to the right as well as to the left, it is dangling in the air, it's the only center which moves on both the sides in such a big periphery, all round and it can also retract and can go further within. Now when we have an imbalance in this, we really do not realise that we are leading an imbalanced life till we get into a serious trouble.

This center has got to look after your liver, your kidney, your spleen, your pancreas and your uterus.

Plus it has a very important work that, when you think too much, the brain's cells are used up, to replace the brain's cells from the fat cells from the stomach, it transforms the fat cells for the use of the brain.

And this is a very important work it has to do.

[Aide to a Sahaja Yogi on the stage:] Can you put on this one please? Now when this Chakra works more for thinking or planning this, that, it neglects its other work which is also equally important like liver and your pancreas and your kidneys, your spleen. And thus we develop diseases of liver, of all these organs.

All of this liver troubles come to us because of its over-activity, also it can come to us because of inactivity of the liver. It can come to us from both the types of liver. Now if you have an active liver, a very active liver, you develop a funny diseases called biliousness: your attention is always unhappy and you feel like vomiting all the time you are irritable and you have a temperament that you don't feel the peace within yourself. This is that, that means your attention is absolutely disturbed because the liver it the one that really sustain your attention.

So when your liver is out, your attention is funny you don't know what to do with your attention and all the time it's terrible and you feel very nervous and agitated and anxious. And then, doctors do not know at this stage I think, it's liver which is bad.

So what they do is to use something to find out about liver, what's wrong with the liver but when they try to do that, it's not so easy to find out, till you find the patient is lying just at the deathbed with a cirrhose [cirrhosis] and

then they certify “Now you are going to die." But in Sahaja Yoga, if you have a liver [problem], at the very outset, you can make it out, that you have liver [problem] because as you know on the fingers, it can be felt where the liver is and if you see that if this center of Swādhiṣhṭhāna Chakra is catching [shows the right hand thumb] with this center of Nābhī Chakra [shows the middle finger] then it means you have bad liver. And this liver is a very serious thing because it makes a personality absolutely useless for any communication after sometimes.

Another thing is the neglect of other center, let say your spleen. This a very serious thing because if you are very hectic by temperament and if you are all the time thinking of future “I have to go” “I have to attend the office” “I have to do this, I have to do that" [at] that time, this center, as we call it the `left Nābhī center', gets excited. And it hasn't got, we should say, it has got that `attention' that it requires, so it becomes very hectic itself. It goes into an emergency. All the time attending to an emergency, it is producing more and more red blood corpses and you become absolutely hectic. For example first thing in the morning people read the newspaper. First shock comes to them from the newspapers: `Somebody died,' `Something happened,' `Some horrible things happened'; naturally the poor spleen goes into action and it starts producing red blood corpses. At... That you start having your breakfast for example, so also additional emergency, then you are suddenly rushing out. On the way you see lots of this traffic and you have to catch up with the time and all

that. All this modern life makes you that hectic, nervous, hasty we can say and a speedy person.

This spleen; actually the speedometer is your spleen, so poor spleen goes into a bizarre state. It can not control your speed and it tries to keep the speed with you, your hectic nature and it becomes hectic itself. And then a disease which we call as leukemia, blood cancer can develop. Blood cancer is the result of this kind of temperament and nature.

There are many children who get blood cancer. I've seen many children suffering from blood cancer.

And these children get it from those parents who are like this, `hectic ways', who are anxious “We must go to the office” “We must do this” “We must get that"; so many things at the same time. Such people get this trouble called leukemia and [which] is absolutely curable through Sahaja Yoga. It is absolutely curable through Sahaja Yoga. It's not difficult to cure leukemia, but you have to continue with the practice of Sahaja Yoga so that you absolutely get cured and that you can cure the leukemia of other people.

Another thing that can happen to you is the kidney trouble. You see the kidney becomes overactive.

The activity in the kidney too much create a problem within us which we call as hypertension. By which we get high blood pressures and things like that. People always say “I suffer from high blood pressure." Doctor Warren himself when he came to Me, was a patient of high blood pressure and many other problems. But after Sahaja Yoga you settle down, you find you strike the balance.

You strike the balance because you don't think so much. The thinking that goes on like mad stops. If you want to think you can think. If you don't want to think, you don't think, you can stop it and sleep, but if you want to think, you can think. When I met a doctor, in Geneva he said: “Cut my throat, do want you like, but stop this thinking." You see it's so disgusting for some people, because even if I don't what to think this brain goes on `chuk chuk chuk chuk' like that troubling me so much. But it is because of this center which has got out of its balance and it doesn't know how to control and that's why these things happen. Then also women who think too much can become *[UNCLEAR]*. They may not produce any children. It's possible that they can become barren women because there is no nourishment to that uterus and maybe they can develop troubles of the uterus. All this troubles come from this over thinking, futuristic attitude, speediness in life. One of them is diabetes Now diabetes will not occur to any ordinary farmer who doesn't think so much. But it will always happen to a man who is thinking about a big plan, of how to project himself, his business plan or his other plans, all such people get diabetes. The reason is he think so much that there is no attention left to that poor pancreas, the pancreas gets seek and that's how we get this disease of diabetes which supposed to be incurable, not by Sahaja Yoga. In Sahaja Yoga, diabetes is absolutely curable. Jaundice and all these diseases of the liver are also absolutely curable in Sahaja Yoga.

By giving the balance to the people you can achieve a lot, because this is what all the prophets told us: that we should lead a life of moderation, not to go to extremes. If

you go to extremes, then you are not Dharmic, [which] means you are not sustaining yourself properly. These are ten valences within us, in the human beings. In the carbon, there are four valences as you know. In every element there are eight valances and these valences become ten valences in the human beings. Now these are the ten Dharmas as they call it, or the ten kind of sustenance or ten kind of behaviour we have got to look after. If you do not keep that balance of these ten things, then we go off the balance. Like Buddha has told you that “you have to keep to the central path of ascent" that what exactly it is, that we have to keep to the central path of ascent if we can not keep to the central path of ascent then we suffer from, first of all, the physical problems.

First of all we suffer from the physical problems then we suffer also from mental problem because we go into an imbalance. Now when this Chakra moves to the left side, we get into mental problems. Because when it goes to the left side what happens is that we start using things [like] for our emotional behaviour and emotional expressions and to much of it. As a result of that, what happens to us [is] that we become possessed by another force that resides beyond this center. And beyond this center resides the collective subconscious.

This collective subconscious is a very dangerous area where people should not enter. Any person who says “I'm very devoted, I'm very dedicated, I must do this" without getting connection with the God, if you do all these things, your whole attention can be ruined. For example supposing there is a telephone and you are not

connected and you are using the telephone very fast then what will happen is that the telephone will go out of order and you will have no connection. In the same way who earnestly try to do something without having connection with God, move to the left side which is called as the collective subconscious area. And this is a very dangerous area within us. From there many things, which the doctors call as `protein 58', but we call them as dead souls, are attacking. Doctors call it as protein 58 because they don't know what they are. They this protein comes from areas which are unknown but existed within us since the day of creation. That means it is collective subconscious. And these protein, 52, 58 they have tried to even photograph it and they that when they attack us, then only cancer is triggered. But the... of the cancer is created by our extreme behaviour.

How cancer is created, we should try to understand. For example the left side and the right side, as I told you there are two powers left and right side powers which we work out. For example the emotional on the left and on the right hand side, we have a power which we call as `the power of action' where your physical and your mental efforts are expressed. Now when we go to the extreme of these, then what happens the connection between the left and right breaks, just breaks. And when it breaks you start getting the power on its own, because it breaks the connection with the whole.

So it is very arbitrary, it is not coordinated, it doesn't cooperate with the whole body, it just starts growing by itself. And then one cell becomes big or a cell in the nose start becoming big and starts covering the whole face.

There's no relationship between the different organs and different parts of the face, it just starts growing, overpowering other cells and that's how we call it a malignant growth or a malignant cell. Now when you go on like that what happens: it breaks; and the Deity, the One which controls it, the One which is inside it, just slips off. At that time, the best thing would be to awaken that Deity. If you awaken the Deity, the whole thing comes back and that's how we can cure the cancer of people. It's true Sahaja Yoga can cure cancer; I've been telling this for the last, I don't know, the last twelve years or so: “It's only through Sahaja Yoga, cancer will be cured." Now we have many doctors that are doing cancer research and all that. We have one Dr. *[UNCLEAR* Shrivardhar], who is doing a research now on cancer and he has accepted this, it is only Sahaja Yoga [that] will cure cancer, otherwise nothing can cure it. Because when human beings go to the extreme to the right or to the left, they do this to themselves and they are vulnerable to be triggered by some sort of a protein, which enters into your being and triggers this cancer. That's why doctors they can remove your ear, they can remove your nose, they can remove this, they can remove that but they can't remove the base of cancer and the base of cancer is the center, the subtle center. And to attack that subtle center, one has to become a subtle person. Doctors have to become Self-realised so that they can attack.

In Sahaja Yoga we have many Doctors.

Some are Russians, some are English, some are Indians and they are all working it out together. Maybe that we

may be able to publish a book on `How to cure cancer with Sahaja Yoga' or `How we have cured cancer with Sahaja Yoga'. But the main thing is that we are not here to cure people, not to give cure to everyone every *[UNCLEAR* dicomentaria] as we call it, but we are here to give you realisation. God's interest is in people who are seeking God, who are God's people, He's not interested in devils. Supposing tomorrow, Hitler gets cancer, God won't be interested in curing him.

So God's interest is in people who are seeking Him and those who get enlightenment and after their enlightenment they can give light to others. God doesn't bother about people who are just wasteful, who are good for nothing. He has to look after the people who really will take up the cause of God and do His work after getting cured.

Now we had a patient, today, this morning, who came to us, who went to some horrible Guru and paid a lot of money to get epilepsy and then a brain cancer. Now with Sahaja Yoga he is very much cure. He is walking about; of course doctors had given up hope, that “prepare for his death" in your Perth, we have got a case here. He's now completely cured, he talks well, he walks well and everything is going on well with him, but for this, he had to come to Sahaja Yoga. God is not going to fall at your feet: `O, please listen to Me, you are very sick and you must get well and this should happen,' God is not interested, you have to have to be interested in Him that is one thing, `You have to be interested.' [Let's] say your prime minister, if you want to meet him, he's not going to come and say `Alright, come and see me, I want to meet

you, please come.' You have to *[UNCLEAR* want him], he's just a prime minister. But this [the One] I'm talking about is the prime minister of all the prime ministers, the highest of all.

So you have to be interested about God, you have to get to Him, you have to ask for it otherwise, He's not going to fall at your feet, that's important to understand.

Now this center, which I've told you about [was] `Swādhiṣhṭhāna'. Now the next center is the center of Nābhī. They have already explain to you what is Nābhī Chakra, but you should what diseases are called by a bad Nābhī Chakra. First it is on the left hand side and right and side. There are two types of people: left Nābhī and right Nābhī. The people who suffer from right Nābhī are the people who have got all the problems of the liver. There was a gentleman who was writing as thesis on alcohol. `What is the chemical reaction on liver when we take alcohol?' And through Sahaja Yoga only he realised what happened actually to this [liver]. That water as you know is H_2O, H ion are on both the sides and O is here is bound by that [joins Her hands before Her like a roof showing O at the top H on both sides] `H_2O': there are two H and one O. Now when you start taking water, it [the molecule] keeps normal like that [Shri Mataji has Her hands joined in one line, the middle fingers touch each others] when the blood and the water comes in contact with the liver. The liver has the function to take away all the poison in the body as heat, it absorbs the heat and then transfers it as biles and it goes out of your system. But if you take [let's] say alcohol and all these things in a very strong way, not in moderation and it's too much, its

H [of the water molecule] goes down like this [shows Her hands like a high roof, the hand are close to one and other but only the fingertips are in contact] and when it goes near the liver, [the] liver can not suck in the heat, it can not suck in the heat. That's how, the heat is accumulated, the liver goes on malfunctioning and you'll always have the trouble of the liver. Now supposing you in Sahaja Yoga, then the H starts moving like that [turns Her hands in the opposite direction, all Her fingertips are pointed towards Herself] and all that is heat within you is passed into the liver.

You'll be amazed when you will be doing Sahaja Yoga just now, we'll be raising the Kuṇḍalinī, in the beginning, lot of heat will be coming out of your head before you start feeling the Cool Breeze of the Holy Ghost. First, the heat from the liver will be pouring out and you'll feel very relieved when it's poured out.

And then you will start feeling the Cool Breeze of the Holy Ghost in your hands which is the all pervading power of God as I told you and first time after realisation, you can feel that Cool Breeze within you.

Now this Chakra gets spoiled on the subtle when you are very money oriented. If you are very money oriented person and you are always thinking about money, how to get money like mad, it's a rat race for money then this center goes out. And when this center goes out, the person suffer from many troubles, not from money troubles maybe, but other troubles like he's emotionally dried out, he becomes an unemotional person. He becomes a person who has no feeling for anyone. You must have heard about the Great *[UNCLEAR* decoids] in

India, there is a lady, who was a *[UNCLEAR* decoid], a small little lady of four feet height and she was a person [who] was devoid of any emotions, she could kill anybody, she could do anything as long as she got the money. I mean the whole emotional side is completely blocked of such a person, who thinks too much of money all the time and gradually he becomes very materialistic. And a person who is materialistic neglects his heart all the time, he neglects his emotions, his worried more about the carpets, more about this more about that than the emotions of the people than the feelings of the people. This kind of imbalance can come when your Nābhī Chakra goes out of order and you start putting all your attention to money.

Now it's more surprising the countries which are affluent have more money orientation than the people who are not. It's very surprising. [Let's] say for example in an Indian village, a person may not have so many things as you people have, but if you go to him, he'll be very happy, whatever he has, he would like to serve you, his food, anything that he has. We would not like to see that you have not taken your food or your milk or something *[UNCLEAR]*. He'll feel so obliged that `you go and to serve you him' with that joy and that love that he has. He would like to express his love. Now people misunderstand. I've seen people which are affluent misunderstand, they think it's a slavishness, it is not. It is that they find joy in emotional life, in expressing their joy. To them it doesn't matter, if he has to starve for the day, doesn't matter. If he has given you food, He feel that's his satisfaction `O God, he's eating at my place, so

sweet of him.' There is no slavishness, but it's a kind of expression of that love. But in the west I found that people say that if you do that to somebody then people misunderstand, they think you are a weak person “That's a sign of your weakness." I mean I was amazed, how can it be? I live in an area that is supposed to be *[UNCLEAR* poor] very very rich people live there, very rich people. Once it was snowing, snowing very heavily in that area. We were shifting that very same day so I went round, there is a square where we leave, so I went around the square and I deposited some things.

I saw a lady standing outside with a little baby in a pram and [then] another lady had opened her door a little bit and talking to her there and the little baby was in the pram and it was snowing. Can you imagine and this lady was talking. I came back after half an hour and this lady was still talking like this she wouldn't open the door. And they are extremely rich people. I can't understand, how can a person with a little baby is in the pram. They hate children there. I've seen in that area, the people just hate their children, they beat them so badly. I'm amazed, they give them to the servants and the servants look after the children. In England you'll be amazed that two children are killed by their parents every week.

First I used to think it is England, but it is not so it only in London this is happening. Can you believe a thing like that? I mean in India I can't think of one woman doing that.

So emotionally they are very strong people, but they lack [of] other things which you have which is to be combine with east and west has to be brought to a balance. It

should be about `emotional life', that you want to have more children and more children. That's why more children are born in that country [India]: they like to have more children apart from that, they are the only people that look after their children so well, so all children want to be born there also. They would not like be born in those places where the mothers are very `hotty' and angry for only a carpet being spoilt or something if the children *[UNCLEAR]*. Naturally they would like to be born with parents which natural, which are sweet to them and that must be one of the reasons, why we are suffering from overpopulation. While in Germany it is minus, in London it is minus, you go to Norway, it is minus, [if] it is Sweden it is minus. On top of that people are committing suicides, they are competing among themselves: “Who is *[UNCLEAR]*?" For example if you go to... First I heard that it is Sweden where people were committing suicide more but now Switzerland has taken over and they have doubled to number of people that are committing suicides, I can't understand. I heard about three girls from Cambridge, which came from Switzerland and they came to Me and their vibration were like [of] dead people, absolutely numb. I was shocked, these young girls between let's say sixteen or twenty, something like that: why should they not have that feeling of exuberance, that joy within them bubbling with life, such young girls. And I ask them “You come and see Me in the house” I mean I was really surprised.

When they came to see Me I asked them “What are you doing?" they say “Mother to tell you the truth we are just planning how to commit suicide." Can you believe it? It's

such a tragic thing! Young girls just planning how to commit suicide but I said “Why? What is so much?" [They said] “Nobody gives us love, nobody loves us" there is no love. “We've got money, we've got everything, we are daughters of rich families, but there is no love and that's how we want to commit suicide." Just imagine. This is what is happening when one goes too much into materialism. Matter can never give us joy, take it from Me. It is also an economic science that the material things can not give you satisfaction in general. They can give you a particular thing then you buy now you buy this, alright then you want to buy that, then you want to buy something else. But in general they are not satiable, that means `matter can not give joy.'... I do not say that you can not use the matter. You can use the matter for your purpose also when you know how to give it to others. That the joy of matter is in giving. Perhaps we have missed the point, but after Sahaja Yoga you will know that the joy of matter is only felt when you see the beauty of matter and when you see what it is to give to others. To give to others. It's not for yourself that you can't ever enjoy but only by giving [to] others, you enjoy the matter.

Alright, that's going to a very subtle point, but that is what happens to you. That you become extremely generous and as a result of that you enjoy the bliss and happiness and your own generosity within yourself. I'm supposed to be extremely generous and sometimes Sahaja Yogis are quite worried about Me that by the time I return I'll be finishing with all My saris and nothing will be left out of that, they are telling Me all the time

“Mother be careful, You are extremely generous." But I enjoy My generosity, I do not enjoy these possessions so called [more] than My generosity because if have a possession it's a headache, you have to go to the insurance, you have to worry that if you should be kept alright. It's better to give it to somebody else and seen on other people than to have your own. If you own it, it's a headache to you but if you give it to others it's nice. You enjoy it alright, you enjoy this hall very well without owning it, if you have to own it, it would have been a headache for you to go up there [looks at the roof of the hall] and look after everything, isn't? It's better not to own it, let others have the headache and let's have the enjoyment. That's what is the policy in Sahaja Yoga [which] you try adopt.

So now we have another center which is very important, it's the center of Heart, `center Heart' we called it. It's the center of the Mother of the Universe. In Sanskrit she is called as `Jagad-ambā'. She is the One who stays there and gives you the sense of security. She looks after the saints who are trying to go out of this green thing [Void around the Nābhī] we call it as the `ocean of illusions'. She protects them, She gives them all the help, all the guidance and tries to pull them out of the illusion and this is the way She kills all the devils and the demons who are like fake Gurus who try to put down the seekers into the illusion more.

She the One who is the remover of illusions and this incarnates again and again on this earth to help the seekers to get out of the `ocean of illusion'. But when this center as in childhood, it starts pulsating first.

The sternum bone creates lots of antibodies and these are actually the soldiers of the Mother and they go and get distributed in the whole body. When you see something coming up on you, you get a fear and you get a palpitation in here [at the chest level]. The rhythm of these palpitations informs the antibodies to be alert, to fight the person who is trying to attack. And that's why it is important to understand that this center builds up your sense of security. If this center is disturbed, your sense of security can be disturbed.

Now the disease of this center is mainly breast cancer. When a woman is insecure in her life, feels insecure, then she develops this trouble. When she is insecure as a mother, she gets this trouble of breast cancer. Now doctors won't believe it, but I have cured many breast cancers and that can easily be cured by awakening this special power of the motherhood within you, you just become self confident and the diseases, completely cured, eradicated, without going into any operation or anything like that.

There are two other centers you see [at the Center Heart level], the one on the right right is of your own Father, on the right is of your own Mother; or we can say it of fatherhood and of motherhood. If you are having a bad father or if your father has been not nice to you, this center suffers. If this center suffers then you get the disease called asthma. Asthma can only be cured if you tell the person who is a Sahaja Yogi, about `your father, where the problem is, if the father has died, he suddenly died, if you are missing him, or if there is a problem with your own child' anything like that: the quality of

fatherhood is *[UNCLEAR]* by that. The left side is is the mother's thing, if the mother is not being very kind to the child, the child can be erated [irritated] and could be very volcanic and temperamental. Very temperamental he becomes.

If he [had] not see his mother, or the mother has been a very unkind person then such a person can be absolutely insecure all the time and could be all the time demanding attention from others and would be very very aggressive on that point.

So this is what it is, one has to understand, that these two centers within us are important.

After Sahaja Yoga, you start understanding your parents even if they have been very nasty to you, you try to forgive them and they also come round very well and good relations are established with parents.

Because you are seekers, sometimes the parents don't understand you: because they have no seeking, that's the *[UNCLEAR* age/H] which may not understand your seeking. But when they see this transformation coming into you, then you completely change, you are completely changed. I'll give you an example of a swiss Sahaja Yogi who came to Me, he has written a very big book on Sahaja Yoga called Advent. This boy had a father who was leading a life away from the family, give a the mother, he used to have some sort of a relationship and he never had any good relations with his children. But when this boy came to Sahaja Yoga and his younger brother and his sister, he was amazed how they were transformed, their ideas were transformed, they were leading such a nice life, very sain[tly] life and that they

were looking after him also and they were doing whatever is possible just to make him happy. And this amazed him, not like the other children who just like to all the time say sharp things to the father and all that. Now one of the Sahaja Yoginis met him in a hotel somewhere. And another person started speaking about Sahaja Yoga and he said “I wish I was born at a time where Sahaja Yoga had started because I would not have wasted my life like that." So the parents start seeing that `how my children are changing' and then they take to it, your style of life, betterment of everything.

Now the last Chakra, I can not tell you perhaps today, is the Viśhuddhi Chakra, which you read in the book, because already there is [it has been] a lot of time, we have to have realisation. But this is very important Chakra because this gives you collectivity. It's the center by which we know the whole, `Akbar'.

They say `Allah hu Akbar'. It's the great primordial Being and we are part and parcels of that, so you feel the collectivity within you through this center. Those who spoil this center; you spoil it by mantras, you can spoil it by talking too much, you may spoil it by not talking at all and sorts of things and this reflects in sixteen sub plexuses, aortical sub plexuses which has got to look after you nose, eyes, throat, neck, the muscles of the eyes and your forehead also. It's a very important center within us which gives us collectivity.

The sixth center which here [shows the middle of Her forehead] is the center of Āgñyā Chakra. Āgñyā Chakra is very important because at this center, Lord Jesus Christ came in. He is the embodiment of that innocence `Śhrī

Gaṇeśha', He came on this earth incarnated and He came with a special purpose. He came with the purpose to cross through that point which was very much join together because when we have the desire too strong and to act on it too strong, these two forces combine together, in such a way that there is no gap in between.

So He came to go through that gap, to go through that cross that's why His crucifixion has a big message. He came through our awareness to go through that position which is very subtle because He was Himself the subtlest of subtle. He was the One who was the Omkāra he was the One the was the `logos', as you call it, the `vibrations' as you see, He was that. And because His body was also made of that, He could get he resurrection.

So the Christianity has the message of resurrection and this is the time of resurrection. Because he is at the gate there [in the middle of the forehead], we have to pass through that gate. But when you pass through that gate what happens is that the Kuṇḍalinī awakens Jesus Christ. When Jesus Christ is awakened both these institutions of ego and superego are sucked in. When they are sucked in, you find that this place in your head becomes opened out. When this place becomes opened out, you find that this Kuṇḍalinī also starts pulsating and afterwards you find Her coming out of your head and giving you a Cool Breeze and that's how you achieve your Self realisation.

So that's how it happens.

And the seventh Chakra I think, when you come to the program of these centers [to the weekly program to meditate] and all that, they'll explain to you is [the]

seventh Chakra and how it is integrated of whole the six Chakras, And the seventh one which the heart here [on top of the head], which is the Spirit. In the heart reside the Spirit and the nature of the Spirit, yesterday I tried to tell you in short. That's what you have to be `Sat', `Chit', `Ānanda': `Truth, Attention and Joy'. Your Attention gets enlighten, you get the absolute Truth and you become the Joy. This should happen to all of you. I hope in this short time I've been able to explain to you the subtle side of these Chakras as well as of the gross. But the subject is so great, that you will be amazed that least from London they have done at least thousand tapes here, which you can listen to them on various aspects and dimensions of life and enjoy your realisation like the bird after coming out of the egg, enjoy all the dimensions of beauty and the glory. May God bless you.

If you have any questions please ask.

There is one more thing somebody who was curing, you see.

Someone through so called spiritual hand, He's not God's hands. As I told you this is coming from the left or the right side, it's not God's help.

Because if God's power starts working in you, It transforms you also. If it does not transform you, you are just like a radio, the music... but if it is transforming you completely, then it is God's work otherwise it is the work of those spirits who are just trying to play some tricks. They are busy bodies so they just try to help you but don't go near them, they are horrid. They'll remove one disease and you will have another one.

Sahaja Yogi on the scene: Any questions? Shri Mataji [to him]: You can stand there.

Sahaja Yogi: Any questions? A gentleman from the audience: *[UNCLEAR]*.

Shri Mataji: [Aside to a Sahaja Yogi:] He's a realised Soul, so I can hear him clearly. [To the gentleman:] It's true. What you say is true also; that the centers we have, as you see are seven centers, then we have moon and sun: nine centers and they are three above us. They are called... I don't know if I should confuse you, but they are called as Ardha Bindhu, Bindhu and Valaya. These are three centers above realisation. These you have to achieve in your realisation later on. Now we have twelve of these and these twelve things make for the gross body of a human being through astrology. But we have in India a method which is called as Krishna Murti Partathi where we can talk above the spiritual side of these centers. We have a very nice thing developed in India, very nice.

Now when these fake Gurus came in, their birth days were taken into account and immediately this astrology cast their horoscope and say that “they are all fake, they are Rākshasas, they are this they are that” and they change all of them, their birthdates and everything. It's really remarkable how they change their birthdate first and then they say “we don't remember, this, that" and all sorts of things. But you should see, they have published a very authentic magazine which is dealing from *[UNCLEAR]* astrology, horoscope and all that. It's amazing how they have predicted all the things perhaps and Perth, they've been saying that I'll be touching Australia, australians would be the great Sahaja Yogis, surprising.

Sahaja Yogi: He also asked “Are there Chakras on this Earth and does Australia has a Chakra?"

Shri Mataji: It is! Australia is the Mūlādhāra itself, it's the biggest Chakra that you could think of.

[It] Is the Mūlādhārā itself, it's the first Chakra. If you see, Perth is all red everywhere, if you see it's a *[UNCLEAR]*. You have got in the center of Australia, Śhrī Gaṇeśha sitting down.

[Aside to a Sahaja Yogi:] What do you call that?

Sahaja Yogi: Ayers Rock.

Shri Mataji: Yes and you can see his trunk also, red like that. It's the Mūlādhāra itself, it's one of the biggest centers in Sahaja Yoga.

Sahaja Yogi: And interestingly enough, it is exactly, the same longitude...

Sorry, latitude of the birthplace of Shri Mataji. Precisely the same latitude of the birthplace as Shri Mataji in India. As it is one the tropic of Cancer, so it in the tropic of Capricorn.

Shri Mataji: Yes, Australia is very important from Sahaja Yoga point of view. Very important. You see your basic quality is Innocence imagine! According to Sahaja Yoga, Australia stands for Innocence.

[A lady wants to ask a question.] Just a minute, let Me finish. And this Innocence is your basic quality.

According to Sahaja Yoga, Europe is the liver and London is the Heart. India is the Kuṇḍalinī.

The lady from the audience [Sahaja Yogi repeats the question to Shri Mataji]: Can you give the translation of the Nābhī?

Shri Mataji: Nābhī means `navel', alright? It's `navel'. I went to Athens and they told Me “This is the navel of the Universe." I was telling them that Europe was the Navel. And there I went, they said in Delphi, they said “this mont represents the navel of the Earth." So I tried to feel the vibrations, it was.

But I turned down and say “Why these vibrations are coming?" and there it was Śhrī Gaṇeśha sitting there, like an elephant, a little elephant.

So I asked the translator I said “What is this?", she said “a little elephant sitting down there" can you imagine? The Mother Earth has created it. This is all created through Mother Earth which is said in the Bible that “Thou shalt not produce or reproduce something that is created by the Mother Earth." And what is that? That we call as Swayambhū `the one which is created by Mother Earth'. And this is one of them, you have Śhrī Gaṇeśha created in the center of Australia.

The lady from the audience [Sahaja Yogi repeats the question to Shri Mataji]: When you do Your Yoga concentration, as she calls it, do you concentrate on the Void as well as the Nābhī.

Shri Mataji: No, no not at all. Not to concentrate on your Nābhī or anywhere. Concentration part doesn't take much part in Sahaja Yoga. First you allow your attention to be absolutely free, alright? Then the Kuṇḍalinī rises. She rises and comes out of your `Brahmarandhra' as we call it. In case your attention is very rumbly, we say that `pay attention here a little bit' but there is no need at all, the Kuṇḍalinī comes up and She'll breaks through. You have to leave your attention a little loose, not to bother

about it. But later on what happens supposing, you have a Nābhī problem as you were saying, in the Solar Plexus you have a problem. The Kuṇḍalinī will go back and hit there and your attention will be drawn automatically.

You don't have to pay attention it, you'll be drawn. Then by your attention you can raise the Kuṇḍalinī.

So you don't have to concentrate anywhere just like that. Like if you are driving, then you just have to concentrate on driving it self. But if you concentrate on any point you are finished.

So you must know where you are and where you have to move. Before realisation there is no question s of concentration, it just spoils you completely.

Another lady: Shri Mataji, is realisation synonymous with `enlightenment'?

Shri Mataji: Yes of course.

The same lady: So...

Shri Mataji: You see, it means you have to be enlightened. It also means ` Ātmā sākṣhātkar', it also means to be the `Piir' [twice born]. In Lao Tse, he says “Tao” you have to become “that." That's so many things. Everybody had says, it's “that." [To a gentleman in the audience:] Yes? The gentleman: One occasion several years ago.

Sahaja Yogi: He went up on the night of a full moon, he was absolutely frightened and shaking Shri Mataji [asks]: On Gaṇeśha?

Sahaja Yogi: [confirmes].

Gentleman: It's like being confronted by Eternity.

Sahaja Yogi: [repeats to Shri Mataji].

Shri Mataji: My child you have been to all horrible Gurus, you see.

So naturally, Gaṇeśh was trying to frighten you there. He frightens, not only that, He is the One who gives you these horrible experiences of heat, these blisters and He is the One who gets angry because He doesn't like the way people are. You see, He is the One who gets upset. Kuṇḍalinī is the He looks after Her protocol but He can not understand why people are doing wrong things... because He is Wisdom, He is the embodiment of Wisdom and if you have done something unwise, He gets angry with you. [Laughing:] that must be the reason. You have seen people come to Me also shake on the beginning a little, but it doesn't matter.

Sahaja Yogi: Any other questions? Shri Mataji [pointing at someone in the audience]: Are you alright now? Good. Good now.

The person: [answers].

Shri Mataji: It doesn't matter it's so good.

Sahaja Yogi [repeats the question of a lady from the audience to Shri Mataji]: Can she be healed, she had a stroke some years ago?

Shri Mataji: Yes, of course.

Sahaja Yogi [to the lady]: Have you got paralysis? Lady: [answers].

Sahaja Yogi [to Shri Mataji]: Partial paralysis.

Shri Mataji [to the lady]: That's nothing, that can be healed no doubt.

Sahaja Yogi [repeats the question of another lady from the audience to Shri Mataji]: She can understand about

the enlightenment, but she can not understand about the emanations probably she means Your powers.

Shri Mataji: You will understand that, alright? Gradually. Everything you can't understand in one days can you? You will understand everything. You don't worry about it, You just worry about yourself.

I didn't say anything about Myself, have I said? I've never said anything. I've been very humble. I've never said anything, I dare not. Because it is not wise, I've learnt it. *[UNCLEAR]* who said it had a bad time. If you say something about yourself, suddenly the ego will just punch at you. It's very bad.

I've never said a word about Myself.

So you don't try to understand Me just now, first try to understand yourself alright? Then you understand Me.

Sahaja Yogi: Any other questions otherwise we will have the experience of Self realisation? This is what Mother's come for. Really, a lecture is not the important part, the experience of Self realisation is it. We'll swift the fans off and you'll feel it for yourself. Any other questions? Sahaja Yogi [repeating a question to Shri Mataji]: If they are your devotees, do you look after them? Shri Mataji [laughing]: If I look after them? Ask them, you'd better ask them, if I've looked after them or not.

Sahaja Yogi: I think it's obvious. Insofar, as all of us have been physically well, our nervous, mental, psychological problems have been healed. If we are endangered by an accident, if there is any particular problem which we want to solve within our own lives or within our relationship, we put that at the attention or our Almighty God and by doing so, we find that it gets solved. We've

got all sort of little methods by which work things out, we showed you some of them today. In working out how the Chakra are cleared, you can learn all of these things at the center, there are certain aspect which you won't fully understand unless you actually achieve the awakening of the Kuṇḍalinī, but as you grow in it, you'll understand how eventually the blessings of God actually descend upon you in a tremendous way. Your well being is cared for, your health is cared for, your psychological problems are solved. You become a complete and whole person and this is the very beautiful part. When this lady asked is enlightenment is synonymous with Self realisation, the answer is `yes', but it's a growth process: you touch it, or maybe you go more than that it the beginning. And from that touching of self realisation, you grow from that point to a complete realised Being. But you are an enlightened Being because you start this final journey in your spiritual evolution. We've had a human evolution this far, now we've reached our spiritual evolution. And the road is very very rapid now because in this lifetime, we can achieve the state of full realisation. Just by these techniques. Very simple techniques that will be shown to you by the devotees of Shri Mataji.

Shri Mataji: But I must confess one thing to you people. Your Guru was very allergic to flowers and things. I'm very allergic to these dress, absolutely, because this is not your style. These are to be worn by people who lead an absolute celibate life and it meant for people who are not householders. And another if you read... Valmiki in the Rāmāyaṇa, I don't know if people read that or not where Śhrī Sītā said that a Sannyāsī has nothing to do

with householders at all, if he's a real Sannyāsī, he should stay out of the city, out of the village only for... and he used to be given one day *[UNCLEAR]* and finished because you know what happened with Her, Rāvaṇa came with this dress and that's how I'm very allergic to this dress because it's not true. It's not true. Have you renounced to whole world? You have not.

So not go into thing kind of a thing, you have to be normal people, you have to be living normally, accepting what you are. And not announcing something which you are not. You see, this is what the Gurus do, they give you a dress and...

So if you want to have Sahaja Yoga; of course today I hope I'll give realisation; but afterwards you give up all this nonsense, you become normal people. You have to be absolutely normal. Nothing abnormal about it, recluses, funny type, no. We have to get the whole world out of there to *[UNCLEAR]*. We can't just do it for ourselves, individual some sort of a nonsense, no.

We have to be responsible for the whole world. We have to be absolutely normal people, behaving in a normal way, not to get an abnormal way. Alright, so I am very allergic to these dress, I just tell you. I hope I give you realisation, because you are seekers, I can see that. All of you you are seekers, you should get your realisation. But I'm absolutely allergic to this, because their Gurus is allergic to flowers. Imagine, God is so fond of flowers, I can't do without flowers. I can not understand how can any saintly man be allergic to flowers.

Contents: 1983-03-04 **Pūjā, Mother You be in Our Brain, Rented House, Adelaide, SA, Australia**

So it's very nice to arrive here among all of you and I'm sorry for what has happened before My coming here. But, as I also told you that nature also can be awakened with the presence of a Divine personality and once it is awakened it starts behaving in a manner, as a realised Soul would do. Like it gets angry with people who are not religious, people who don't want to know about God, people who are doing wrong things on life, people who are not normal people, in the sense they don't want to be part and parcel of the whole, recluses, all sorts of people. And once it is brought to that level then it starts working on its own.

As you know that according to Sahaja Yoga all these elements have got a deity behind it. For example, agni has got a deity called Agni Devatā. In pure form Agni Devatā is the one, which really purifies us.

It purifies everything, it purifies say a gold, if you put gold in the fire it doesn't burn, it comes out more brilliant, better. But if it is something that is not of such a value it will burn off.

So all inflammable things are mostly of a low-grade things, which are to be burned only. But amazingly these lower things only when they are enlightened or you can say, when you put some wood, you take and you put fire to it, so when fire is added to that wood the same fire which is coming, actually the base is that wood itself, it is inflammable and the flames that are coming out of that fire, once they are enlightened they start knowing what is truth, what is untruth. Or reacting in such a manner as

if they know it, what work has to be done. Now the difference between a Sahaja Yogi and the fire, which is so initiated, is this, that it does not think about it. It just goes on completely finishing things, which it has to do. And by a method of frequencies it knows where to go and which one to burn off. And that's how it goes on burning things, which it has to burn.

And some of the unfortunate things are that people feel that this fire has no compassion and that the fire must have some compassion also to spare some people. But the trouble is we must understand that we have so many things within us. We've got fire, we've got water, we've got Mother Earth all elements are within us. But in the fire, it is only the fire element, nothing else.

So it acts according to its own quality, that is fire. And whatever is the quality of the fire when enlightened, separates truth from untruth and starts behaving in that manner, but it remains fire. It cannot become compassion. But in a way if you see, when you start choosing between the wrong type of a person and a right type of a person if you see in a subtle way it is compassion because it is truth and truth is love.

So whatever it is doing is to manifest the love of God and when it is manifesting the love of God you should know, that though it is fire it gets the performance of a personality, which is as if, is a human being. Because it is discreet. It knows what to burn and what not to burn.

One day I must tell you, we were doing some sort of a cleaning of the doors with those lamps you get and Linda one day you see by mistake, brought that lamp very close to My body and the lamp, the flame was very

strong, but it just went round Me, didn't touch Me. She was surprised, she said, “Mother You're burning." I said, “Don't worry” it just went round and came out.

So the fire doesn't burn a person who is pure, doesn't burn. The example is Sītājī. Sītājī when She was brought by Śhrī Rāma from Rāvaṇa's place, you see, everybody said that She has lived with a Rākshasa and She must be found out whether She is guilty or not.

So Rāma first of all He said, “All right” He put the fire. She Herself said that, “You put a fire, a big pyre of fire” and She sat on that. And when the fire started burning it could not burn Her, She could not be burnt, you see and the whole fire subsided.

So that time the Agni Devatā knows what is right, what is wrong. Who is holy, who is unholy. But human beings take lot of time to recognize that and to understand, even in Sahaja Yoga, because the sensitivity has to be grown much more. Now why is it, that anything that like water, or Agni or any one of these elements become so sensitive than human beings are. How they just obediently do the thing, as if they know the job and they're so quick at it, so efficient.

The reason is they are completely under the control of the Divine. They are under the control of the powers of God, absolutely, hundred percent. Whatever God wants, they do it, once they are enlightened.

But human beings are still, you see, dwindling between his own human awareness and the Divine awareness and the oneness with God.

So it is the sensitivity in a person grows very, very, slowly, doesn't matter makes no difference and when it

grows, it comes you see it moves sometimes, two steps forwards and five steps backwards, you see again like that. When the time is about two years, you'll find a gentleman at the same spot where he started. You get quite upset at how it has happened, despite Sahaja Yoga. But this is the thing is, that human beings can think and they can decide and they have ultimate freedom to give up this sensitivity at any time.

So you have to be under complete obedience of the Divine, which is, one cannot understand sometimes how to be like that because we have not been brought up that way. We don't know how to do it and it's very difficult.

So many people say, “Mother it's very difficult to surrender." It's not that they don't want to surrender, but they think that, “We are still you see, there is still ego popping up somewhere, Mother says something but we start questioning her. Mother says this, then we think that we should, we can suggest to Mother there's another alternative and this and that." But there's no alternative, there's no alternative for a person who's a sensible person.

If he knows that Divine is only thinking of your hitha, of your well-being and whatever it sees and does, you see, knows much more than you, much much more. And in so many dimensions that, if somebody says so that, “Do like this” best is to do that.

Sometimes it shocks people. People have ideas about sympathies, ideas about being, you see, kind to others and compassionate to others. But what is a human compassion, it doesn't do anything it just talks. While the God's compassion works, it works. It works on people, it

doesn't talk that, `Oh, I'm very compassionate, I'm full of compassion,' nothing, it just works, it manifests itself.

So one should understand to be a complete egoless personality, one should try to obey the Self within yourself.

Now how do you obey yourself within yourself? It is through vibratory awareness. Try to obey through your vibratory awareness. Any question you want to ask, anything you want to do, you must obey it through your vibratory awareness. Now some people are not so sensitive, that's true. The reason why they are not sensitive is because they think about it. Now you think with your brain, all right? If your brain can be enlightened, then you will think as the Divine thinks and your sensitivity will improve, because sensitivity comes from the central nervous system. Now in the central nervous system if there is any blockage it is actually in the brain because all the centers are represented in the brain.

So the best thing is to say that, `Mother come in my brain. Please reside in my brain. Please make Your room in this brain. You be the controller of this brain. Let this brain be guided by Your Divine wisdom.' And you don't think for yourself and this word `I think' should be dropped completely from Sahaja Yogis. `I think' means, goes on you see, in funny ways; it can be anything, you see. Like once we went out and we had one of my very stupid relations staying with us, a girl. And as I was going out, we had no servants that day, so I was cooking, but that day when we were going out I said to her, “I'm going in the morning, so can you make a little bit of kedgeree

for us and when we come back we'll have it." That's the only cooking she did in her lifetime, maybe she did not do also.

So when we came back she told Me that she has not cooked.

So I said, “Why? Why didn't you cook, because we were supposed to take our food here." She said, “I thought that maybe you may not come. Maybe you're not hungry, maybe you may not like to eat. Maybe I may not cook well” you see, all these four alternatives not to do the cooking. But I said, “Why didn't you think that we may be hungry, that we will eat. Why didn't you think this way?" “But I thought” you see this is an explanation for not having one in the brain I should say, that there is no Divine guidance in the brain. Then the guidance comes from your ego or from your superego, which says, “I thought that this might happen." But how, why, why did you think like that? Why not the other way round? Why didn't you think the other way round? But that is how it is and when these things happen we really are so much used to this kind of justification and alternatives to be offered, that this becomes again the habit of the brain and the brain gets separated from the Divine.

So you tell your brain, `But why, why did you think like that? Now will you stop thinking about these things on these lines? Let us think of the positive thinking.' Now positive thinking is nothing but is thinking, as according to Sahaja Yoga, is not aggressive thinking, but it means that a thinking which helps to manifest the Divine. That is what is positive thinking.

And the result of that is that your nerves start opening out and you start feeling the manifestations of Divine Power in your fingers in your being. And this is the basic thing that doesn't happen in the West or in the Western culture because we have a very big idea of always giving an explanation for anything.

Now you can see that, supposing you go to a person who is possessed and you get possessed, then you'll give an explanation you see, I went to that person thinking, I thought, that I would cure that person. But the result is that you are mad now. Instead of that person getting cured you have *[UNCLEAR]*.

So what is the reason? The reason is that you thought in a very negative way, that, “I thought that this would help me or I was helping that person” on the contrary you got into trouble. Now the trouble did not think, no, it just entered into you without thinking. It is there, it never thought `whether I enter this person or not,' it just came in, walked straight forward. While you were busy thinking, you see, it entered into your being and settled down there.

So it's like a thief walking into your house nicely when you are busy, absentmindedly doing something, you see, it's exactly like this. You see the thief walking in suddenly you find Oh, the thief is standing behind you, now you said, “I was thinking." Is exactly the same way it happens to us and when we know, our mind knows, that “I can give an explanation about it." Every time it is ready to give explanation then the mind, you see, is used to that kind of a phenomenon, that it will always give an excuse, always it will say something.

So it is never on the alert, because you see, even if the trouble walks into you, you'll always say “this is the explanation." But explanation doesn't cure, doesn't help you. Because by mental explanation...

[Lady coughing.] [Aside:] She's not well, give her some soothing things.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji:...

So one should not be extremely on the thought waves and on depending on their thinking because, you see, thinking has an alternative. Thinking always has an alternative. You can say, “I was thinking this, or I was thinking that." But whom are you blaming? It was you who were thinking so you are responsible for that.

So if you take the responsibility for your thinking, then you may not do such a thing as to say that, “I thought, if I had done this thing it would have been better” because you are responsible for your thinking. Supposing an engine driver decides that “I thought I better go by the other route” and has a big accident. People will ask him, “Why did you think like that? What was the thing that made you think like that?" But in everyday to day life I find human beings are always saying, “I think, I think, I think” all the time giving alternatives and that's why they go up and down, up and down, up and down like that.

But for fire, or for water, or for Mother Earth there is no alternative, no more alternative. If I just touch the Mother Earth and I say, “Suck in their problems please” She just sucks them in. If I tell the fire, “Now come along you have been ignited." I don't even tell, I don't even tell, they immediately suck in.

Their Kuṇḍalinī rises you can say. You put a fire in front of My photograph it's vibrated, you put a light it's vibrated, it has no alternatives. It doesn't think it has no alternatives, it's just enlightened, it has its own quality of enlightenment in the purest sense, because thinking makes it impure. Your enlightenment becomes impure by your thinking, by giving explanations, by giving all these nonsensical alternatives.

So one should know with the Divine there is no alternative. In Sanskrit the word is pariyai, there is no pariyai for Divine instrument. There's nothing like that. Supposing you don't want to accept it, you'll have problems and then you'll say that, “Mother how did we have problems?" As you saw in Delhi, I told these people many a times that, “Please do not have any program for eight days and let all these people stay with some friends." They wouldn't listen to Me. They're in the program in that at business and they were thinking they will have a big pandal in which they'll give them the food to eat and all that. But you know what happened, it rained and rained and rained. Now rain knew what I wanted, because it had to rain for the rabbi crop, you see, I have to look after the whole universe. And that's why I said, “That for these eight days don't allow them to stay in this because it will be difficult for them to move out, better keep them with some other people so they can carry them along and all that." But they did not, you see. Ultimately it turned out to be a āsco. They had to arrange for the stay of all other people into some houses.

So this is this situation.

Now they might say that, “Mother, You better stop the rain." I will not. Because it is, they must know that the question of rabi crop is also equally important for Me and they have to have their share. After all they are human beings and they are to be helped. But why didn't you listen to Me? And then he came to Me and he said that, “Mother will you please stop the rain tomorrow?" I said, “All right, tomorrow I will." Went back and he told the other gentleman, he said that, “Let's put up the *[UNCLEAR]*, let's put up pandal and let the, let us cook there." He said, “But no it will rain." He said, “No, it will not because I've told God Himself." He said, “Where did you meet God?" He said, “I did meet Her and now it's done." Next day was, he got up at five o'clock the other fellow and he saw the whole sky so clear and he said, “Look at that. You have told God and God has listened to you." So this is it, then when you are that much one with God, I mean if you tell anything it will work out. Anything you ask for it will work out.

But we are not, we are always finding alternatives, you see. And these alternatives is a game, all these people have played with you, all the time giving you alternatives. See now, in the market if you go, just now I asked him about how, what car you have.

So he told Me there are so many combinations, this that, cylinder this that, so you go mad. “All right Baba, give me something, whatever it is." And then you see they, this is all playing with your brains all the time giving you alternatives, whether you want this or that.

And you feel that you are really a great personality that you can decide about “I'll have this colour and that thing”

very seriously people do it. Even I've seen, you see, in a dinner if people are sitting in a hotel or something, they'll study all the menu very carefully and anyone of them will say, “All right I'll have this” the other fellow will say, “I'll have that." And the bearer is quite puzzled but owners are happy that they have befooled you completely. They just mix up this with that, “Oh this is this, this is this” and just they try to befool, you see. Everything is boiled, kept there, all right, this is the choice, this with masala, this with masala, it's all ready. You see, just mix that, put it before you, “Oh I've got very good this thing..." It's not, it's not that your Spirit is happy with it, it's not even your stomach that is happy with it, it's not even your palette that is happy with you, it's only your brain, this ego is happy. And you say. “Oh, very nice, oh." Still it's not good.

Same thing with Gurus it happens like that. That you see they pay for the Guru, all right, so now the satisfaction is “I have paid for the Guru." And when you go there, even they feel the scorpion is pinching them, you see, all the time is biting. You say, “What happened?" “No, no, it's all right, nothing has gone wrong." And they continue with it, “Oh I'm very quiet. Yes I'm all right, I'm very peaceful, I'm never agitated, I'm absolutely relaxed." And you can see his nose is jumping, his eyes are jumping, his head is jumping and he is supposed to be the most relaxed person. “Oh, I felt very peaceful, very happy, no doubt." How can you? With bhoots, how can you? I mean I know you cannot but I've seen many people telling Me this story, oh they felt very nice with the Guru and they felt very peaceful with the Guru and then you become

dishonest. Just to support that Guru one becomes dishonest.

So we come back to the same point, that all these elements are honest, they're absolutely honest.

Whatever is their quality they profess that. A fire will not say that, `I will cool you down,' it will not say.

But after realisation so many of you must have noticed that if you put your hands to the fire you'll get Cool Breeze coming out of it. Because it burns away whatever is ugly, whatever is bad in you and you'll get the Cool Breeze from everywhere then, because that part is burnt away. It does the work of burning away and when it burns away then you put a hand towards the fire and you are surprised that from the flame the cool is coming out. Instead of burning me, how the flame is cooling me.

So the quality, whatever they represent, they have within themselves built-in and they are honest. They are not dishonest, because they are absolutely one with the Divine laws. But human beings are not like that they play tricks here, there, that. That's why to give realisation to human beings is a very difficult thing.

Now I'll also tell you about the swayambhū things that come out of Mother Earth. You see the Mother Earth sends out certain forms above Her being for you people to see that there are vibrations. To work out Her spiritual thing by which She makes the spirituality emit among you, by which She guides you, by which She creates a nucleus for you to worship and this work She does in a very honest manner. But when such a swayambhū, things comes out, you can't understand why people are attracted to it.

So then you become a sort of, in charge of that thing. Then you want to make artificial images of that, it's human nature, to make everything that you see real, make it artificial. And that goes on and on and on, till human beings themselves become so identified with their artificiality that they don't understand what reality is. In reality whatever you are, you are the highest.

You are the highest epitome of all the creatures. Even the thing that comes out of the Mother Earth cannot do the work that you can. It cannot raise the Kuṇḍalinī, it cannot, no maybe a little bit, effects might be, but it won't work out with that force with that manoeuvreing I mean you are like a very advanced machinery of God's work, very advanced, extremely sharp and extremely effective. And the problem is this brain of yours, you see, when it comes in between, which is nothing compared to that big brain, you see. Your brain is nothing but like a little mosquito, it comes up, comes here and there, says, “Oh, this, this, this, this, this" and then the problem starts. But if you really start using this power with in you, God has made you as the best instrument that you could think. And as you start using your instrument with that wisdom and surrender or humility, gradually it evolves more and more and more and you start developing more sensitive sides, or we can say evolving a new method in this and getting a better and better understanding of the working of Sahaja Yoga.

So it is important that first of all you must decide to stop the brain working too much and say that `Mother You be in our brain.' Thank God I'm before you in person, it's not difficult. Just say that `Mother, You have to be in our

brain.' Now this brain is as you know, is supported by the five elements, they all are in this brain and if you can somehow or other bring Me in that brain, somehow or other, by telling your brain, now, not to disturb you any more, you'll be amazed that immediately the whole system will start working like a dynamo. It will be such a sensitive thing, you don't have worry about anything, don't have to think about anything. You touch anything it becomes gold sort of thing, you see becomes Midas' touch, becomes such a great thing. But that, to achieve, is difficult for human beings. They find it difficult to achieve that kind of a perfection where you lose completely your ego and you become egoless.

Like the fire, the Mother Earth, like all other elements, they have no ego. It's only human beings who have built the ego. And the ego is such a big myth. Because when you don't do anything, why should you think you are doing something and why should you be responsible for doing anything? But the thing is, we think that, “No it's not God, we have to do this thing” and “I have to decide." You see it's just we play tricks with ourselves morning till evening spoiling our brain, absolutely becoming mad. Best thing is to surrender and see the things will come before you, you'll be amazed, oh, how it has happened, how it has worked out.

The other day I told just Kerry, “You better go and register yourself." She said, “Mother the university has closed down these days, I can't get into it, it's very difficult." I said, “All right I've said it, you go." Then she telephoned, they said, “It's impossible, you just can't do it but if you want you can come and see." And as she

walked into the university in the office they said, “All right, come along you are registered." It is, so many times it will happen to you people. But it took about ten minutes for Me to convince her that you just try it. But I must say still she was not so adamant she was thinking, “If Mother is saying, I may get it this thing, it will work out." But if you suppose, “It's all right, Mother You are saying, I'm just going to register, finished." Then what happens even if you do not get registered doesn't matter. That's not important. Your brain improves.

That's important, that your brain improves, it becomes more sensitive. It's not important that the work should be done, that's not important. What is important that in you brain you must get this idea that “Let me be enlightened, truly." All right? This is what one has to understand, in a very subtle way that we all are very sensitive instruments made by God and all our energies are not yet working.

So we have to supply energy to all our nerves and that's only possible if we remove our blockages created by our ego and by our conditioning. If you can remove the blockages, all our nerves will become very sensitive. And that's why, tell your mind that, “Now any further, you better put Mother down there." Now it is also expressed through the way you talk you see, you jabber, jab, jab, jab, jab, jab, jab and nothing I've seen you jabbering and I say, all right, now? There is nothing to talk about, there's nothing to say about it, it's just there and if it's just there then it is better to be done and to be executed and it will work out. Because if you know how to talk too much then it's difficult, it's going to be difficult.

Because you'll not suck in anything within yourself and you'll always give explanations, you'll always say, “Oh, maybe I thought, maybe this, maybe that." A simple example, say for example I say, “Oh, think I brought” If I say I think I brought, I mean something with it. I say, “I've brought my chappals with Me." The other person, “No, I think..." finished.

May not be true, I may not be true at all when I'm saying that, you see, I may be saying it just to test you. And to say maybe “Then, let's see, all right." Try. Once or twice you say, that whatever you know so far you say must be, if Mother says so, must be, just try to train your mind that way. I tried these tricks and I find mostly they fail, then I give up. Mostly they failed and they just can't understand how these things happen and how what Mother says comes true and how that thing works out this way and...

But now understand that, I am just playing tricks with you, just to make you understand that put your mind absolutely at rest and let the big Ahaṁkāra, the Mahat'ahaṁkāra take over, the Mahat ego, the great ego of God take over and you'll get it, all right? May God bless you.

It's better now, I think the brain activity has stopped quite a lot.

So now what should we do, now what is the theme as you asked Me now, I don't know...

You see, by washing My feet what you are doing is that you are awakening the Spirit in the water, first of all. And when you decorate My feet what you do is that you

decorate the powers that are there and when you put those red things on...

Contents: **1983-03-0x Quote related to Davis Cup in Tennis, Adelaide, SA, Australia (year not sure)**

[While walking around the lake:] Why won the Davis Cup tennis? [Nobody present knows.] Well, God only knows. But then again, She doesn't, does She?

Contents: 1983-03-05**, Public Program, Day 1, Town Hall, Adelaide, SA, Australia**

I bow to all seekers of truth.

These are the special times when so many seekers are born all over the world. We are not aware as to the nature of this time, when we get so much worried, anxious and upset with so many things happening around us and we do not find any answer to it.

Sometimes if you read some of the books which give all the datas about what is expected of human beings many people have now, I think, accepted the ultimate doom and they think that after all the doom has to come so why worry. Even Mohammad Sahib has talked about the doomsday but much more than that he has talked about the days of resurrection. They all have talked about the future, the day of judgement, the day of resurrection. When is this going to happen and how it is going to happen? We have to first of all know that why are we seekers and what are we seeking? When I said that you are the seekers of truth we have to find out first of all what is the truth and for that finding out we have to just

use some logic, we have to come to some logical conclusion.

Now the first thing one must know that we have become human beings from amoeba stage. We have come to this stage with a purpose, it is not purposeless. But why have we become a human being? There must be some purpose and if this purpose has to be served it will be served not by some sort of an outward happening but something inward has to happen to our awareness. Like animals do not have any awareness of cleanliness, of beauty, but human beings have. In the same way when we become a higher personality we have to have something happening, happening again I say, to our awareness. And for this I would say Jung has done lot of work, Jung who opposed Freud very much and he said that if man has to evolve little higher than what he is he will achieve his own goal and according to him also the goal of man is to become collectively conscious.

So even the scientists, the psychologists have prepared the stage for our ascent. Even Darwin who did not believe in God but he did say that, “If man has come so far he has to go still further somewhere at his destination." Even he would not accept a situation or a proposition in which one has to say that there is no purpose of nature in creating human beings.

The second conclusion we have to come to very logically, understandingly, is that the process of evolution has been done by the living force of life. It's not done by something which is dead. Like supposing we read the book it's all dead work or if we stand on our heads or do any such things we don't create anything.

Living thing can be understood from, living process can be understood from a living thing. Like if you have got a seed and it looks like a dead thing but you put it in the Mother Earth then it starts sprouting by itself, spontaneously. How it happens, why it happens we can't explain, but it does. You see for yourself that it happens and that kind of a living force has worked out your evolution without your knowledge but now in your knowledge it has to happen. That's the only difference between the evolutionary process so far and further and because it has to be in your knowledge you are given complete freedom to choose either the ascent or the descent.

And when you come to this right conclusion that it has to be done through some living process then you must understand another point that you cannot pay for it, not a single pi. Because this is something very difficult for human beings to understand that you can get something without paying but you are getting something. You get the sun's rays without paying for it. Everything, this pay business and all, this economic activity has been started by human beings alone. It's not done by God and perhaps God never understands money at all but is all done by human beings and also they want to bring in God into the same pattern and say that you can sell God. You cannot organize God and you cannot sell God.

So another conclusion we have to reach that we cannot purchase God or His Divine Power, this has to be brought to us spontaneously. Means that we cannot sort of work it out ourselves, it's some sort of a grace or we can say a force that has to work it and when that grace works it out

we can become a higher personality as we have become higher personality so far.

Now this grace about which people have talked that there is an All-pervading Power everywhere and this All-pervading Power is doing every living work. Like again I say when the living process where we see a flower becoming a fruit, thousands and thousands flowers we see are becoming fruits. How do they become? They become spontaneously, but how? A flower just becomes a fruit, we take it for granted.

Now the thing is, this All-pervading Power is everywhere, is everywhere and that pervading power does this living job everywhere. Not only that it makes a flower into a fruit but also it decides which flower has to become what fruit. It decides, it coordinates, it arranges, it organizes and it loves.

So this power we have to feel. We never feel it, we see only nothing but the breeze blowing but we don't see any power being existing in this atmosphere. The reason is this power is subtler for our feelings, we cannot feel it, is the frequency of this power we cannot feel. “So how are we to feel this power?" is the first question should come logically into our head. There must be something more must happen to us we have to become subtler personality to feel that power.

Now this becoming is the knowledge of the roots, is not the knowledge of the tree. Whatever we have achieved through our mental projections or all discoveries and everything we have done about nature, is we have put them in the books and all that is nothing but the knowledge of the tree. But this tree is sustained by the

roots and these roots are sustaining this great tree which is growing, but if this tree doesn't look after its roots a day will come that it is going to be destroyed. And that's why people are frightened that this creation is going to be destroyed now, it's just on the verge of destruction. Even the human beings who are the epitome of great evolution have done nothing in totality if you see the science has advanced more towards destruction than towards construction. It has constructed few things, all right, but in a whole way supposing you construct the whole house very beautifully, make everything beautifully and decorate it nicely and then you put a big bomb underneath it. That's what we have done out of science. We have created all these nice things and then we have got this hydrogen bomb, this bomb, that bomb, planted on all the sites that if a button is pressed the whole thing can collapse whatever we have created with such difficulty.

So look at the stupidity of our endeavour, our enterprise, the way we have worked it out that in totality we are just facing our own destruction through our own mental projection.

So the other thing that has to happen to us in our realisation is that we find out a method by which we understand the constructive side of life. Anything done without the Spirit in it, without God's grace in it, leads you to destruction. Even the elements can get upset with such a society and can start destroying such societies but if the elements do not take over it is only the same societies which are trying to elevate a society to higher level themselves turn back upon themselves and start

destroying it. Because there are no moorings for us, there are no roots, because this kite which is flying has lost its attachments. The attachment has to be to the Spirit.

Śhrī Kṛiṣhṇa has said that “Yogakshemam vahāmyaham" that you get your `Yoga', means `union with the Divine'. “Once you get union with the Divine then I look after” “I look after Yogashema" means, “I look after your well-being” is said by Śhrī Kṛiṣhṇa. But he doesn't say that first I will look after Yogakshema and then you get your Yoga it's the other way round, you have to take to your Yoga. Now the right conclusion about Yoga we should find out what is Yoga. Now many people think that doing Haṭha Yoga, which is just a little bit of standing on your head business, is Yoga. It is not. It is very commonly said, “I am doing my Yoga." I mean you can't `do' Yoga you have to be `in' Yoga. `Yoga' means `union with the Divine' and this happens to you, it just happens to you by which you become connected with your Spirit, what Christ has said is the rebirth, we are to be born again. But human beings are so much deceptive to themselves, they deceive themselves so much that I have known people that when I went to America I told them that you have to be born again and all that. After that some of them started an organization called as Born Again and they just self-certified themselves that, “We are born again." But I mean how can you certify yourself as born again when you haven't got the qualities, the capacities and the powers of a twice-born personality? Now we have to understand also that if it is going to be a new birth, a transformation must take place within us. We must have

a transformation. But you'll find that all efforts people have put it in of conditioning, giving puritanical ideas and doing all sorts of things it has not been able to give people transformation. It has not led to any transformation. On the contrary, their addictions to all kinds of habits, addiction to all kinds of thoughts and also enslavement to all sorts of conditioning has not at all vanished. In some way or other if they are communists, they become capitalists, if they are capitalists they become communist. You see from one to another you are going into some sort of an ism, ism, ism, ism.

But in Sahaja Yoga there is nothing like this because you are only human beings, only human beings in the eyes of God. He has created variety he has created one variety of say, Australians, then in Australia also he has created so many varieties as you have so many flowers we have so many human beings. But inside every flower flows this vital force of God's love and that vital force is to be understood through going into the roots not from outside through your mental projection. Actually through your mental projection how far can you go? Because it's a limited brain that you are using to understand a problem but you have to go to the unlimited. If it is so, something has to trigger it, your ascent, into that space where it is unlimited and that's why we have to know that through only logical conclusion we can come up to the door but afterwards you have to enter through this door through that triggering otherwise you cannot enter into it.

Now whatever he has told you all about these Chakras you need not believe as Doctor Warren has told you. There's no need to believe into it because even if you

have blind faith it's not going to help us. But as a scientist you must keep your mind open and you must accept this as a hypothesis placed before you.

Now this hypothesis if it is proved right you have to accept it as a law, the Divine law. Now this hypothesis is that you have got all these seven centers within you and you have got the power called as the Kuṇḍalinī placed in the triangular bone.

Now one may say that this is a Sanskrit word and Sanskrit is not for only Indians it is for all of us. As English language is for all of us, in the same way Sanskrit is also for all of us. But only thing I would say, that as the west was more busy and you though you are on the east but still I call it the west, busy with the advancement outside, there were people who were busy with the advancement down. And these people are the seers who have seen that there is a power which is settled down in the triangular bone called as sacrum. Now this is a Greek word. It is very interesting to know that sacrum means sacred. And I asked the Greeks when I went to Greece I asked them, “Why do you call it sacrum?" They said that, “Most of these words have come to us because we have had a very long rapport with the Indo-Aryan groups." “So when was that?" They said, “It was much before Alexander went to India." So we knew about India long time back and the Indians told us that this is a sacred bone. Even doctors know that when the whole body burns this bone does not burn. It takes lot of temperature, very high temperature to burn this bone and when you put it in the cremation this thing and all that, that has to brought to a very high temperature so

that this bone should burn but with other temperatures, lower temperatures, the whole body may burn but this bone will remain still unburned.

So the reason is there is this power which is protecting it.

Now this power is called as Kuṇḍalinī because it has got three and a half coils within it. You might have read some of you, being seekers, you must have read books about Kuṇḍalinī and everywhere I go people tell Me that, “Mother we have heard that this is a very dangerous thing to have the Kuṇḍalinī awakened and it's very, very wrong to touch it." Now this is something absurd. First of all this is the only way you are going to get your realisation. Is the primule, is the germ within you, the germinating power within you which is going to give you the ascent and how can that be a thing that will be dangerous for you. There must be something wrong. For example, I don't understand about this instrument or about electricity. I'll put my both the fingers in the plug and I get a shock and I say, “Oh, it's the most dangerous thing that you can have” that means I don't know how to handle it.

But Kuṇḍalinī when She is said to be troubling people it is never the Kuṇḍalinī but this first center of innocence which gets into annoyance and when it gets into annoyance it sends lot of heat in the body and that heat is felt in the body by so many people. When people who have no authority from God Almighty, we can say, those who are not holy people, those who are making money in the name of God, those who are people with very bad characters who have no possibility of even taking the name of God such people when they try these tricks it

happens to you that you feel that tremendous heat in the body. One must know that heat is not a sign of spirituality. Everywhere, whether is in Sanskrit or any language, they have said that it's a cooling, it cools you down. Even a person you say, “He's cool minded", means he's not violent.

Now in science if you try to cool down the helium gas they, you'll find that when it is not cooled down, it is heated up, all molecules fight each other. They become so violent that they hit each other. They form certain groups hit each other and then these groups also again hit each other. But when helium gas is cooled down they all become collective and they start behaving in a manner that is very collective.

So the idea is people who say that with Kuṇḍalinī you get tremendous heat, you start jumping and people told Me that they start jumping like a frog. One gentleman sitting before Me had put both his legs on the ground he was sitting.

So they said, “You can't put these feet towards Mother." So I asked him, I called him, “What's the problem?" You see, Indians understand how to respect a saint.

So I said, “What's the problem? Why are you putting your legs towards Me?" He said, “Mother, if I sit with folded feet I start jumping like a frog." So I said, “Are you going to become a frog now? Just think about it! You are not going to become a frog or a bird. You are going to become a higher personality. Who has told you that you are becoming a frog?" He said, “My Kuṇḍalinī is awakened by a Guru and he has given me this book and in that book it was written”, actually I saw it with My own

eyes, what a misleading thing!, “that he is a person who gets his Kuṇḍalinī awakened starts jumping like a frog." Now all these absurd things must be understood that all abnormalities are dropped out after you become the Spirit because that's the most beautiful thing you have. Spirit is the reflection of God Almighty and when the Kuṇḍalinī rises and pierces through your Fontanelle bone area where you actually get your baptism that time you become a beautiful person, a decent person, a sweet person, a nice person and you forget all your violence. Not only that but you feel the love for others and not violence. Your ego drops out, your superego drops out, means your conditioning drops out. If these transformations don't take place what's the serve of becoming the Spirit? So the ideas people have that you start jumping.

I know of so many people now who have been to fake Gurus. And this point I must bring to you because everywhere I went the newspaper people ask Me about the fake Gurus. The other day a American lady asked Me in an interview of radio at Perth that, “How do you explain that the people who are seekers, the young people, they go to India and they end up penniless and sometimes they get epilepsy or they take to drugs? Or they become jobless, useless, they live like cabbages and they have nothing to contribute to the society or to themselves. How do we explain that?" She says I've got the datas to show you. I said, “I agreed." I do feel ashamed that these Gurus who are not only fake but they are criminals they go into another country to make money. I agree. I accept.

But also I would blame the people who go to them. They are naive, simple people. They are the ones who are earnestly seeking but you must come to some logical conclusion about everything. That is important, because you are here to get to your Spirit and not to get to a Guru. That's one thing one must know that we have to be the Spirit and not be attached or be sort of enslaved by any Guru whatsoever.

The Guru resides within you in your heart and your Spirit is your heart. Only thing somebody has to trigger it just to become that. But the amount of enslavement and all these things people undergo for nothing at all. You cannot pay for it. Anybody who takes money from you is a parasite, you must know, whether he may be calling himself anything, by any name. Don't listen to such a person. Now I've been telling all the people for the last fourteen years. I was the one fourteen years back, in a very big hall, at least five, six times bigger than this, called as Jehangi Hall in Bombay [Mumbai], I spoke so loudly about all of them. I told their names I told them what they were, how devilish they are. Keep out from them.

But nobody would listen to Me. Even when I went to America, in the beginning, nobody would listen to Me. I told them that, “Be careful. These fake Gurus are out, they are going to loot you. Be careful about them!" But nobody would listen to Me on this point because they were so enamoured.

On the contrary, they were teaching Me some wisdom. “Mother, you must take some money otherwise Americans won't understand. If, unless and until they pay

for it they are not going to understand." I said, “How do you underestimate them?" They said, “It's true." And I tell you I ended up with some disciples there or some people who got realisation, but I was so frustrated. I asked one great saint of India to go down to New York about two years back and he ran away. He ran away. He said, “I can't manage these Americans. Their whole thinking is just the other way round, about God, about everything." Now there were people who were teaching that you can approach God through sex. I mean absurd things, it's obtuse, absolutely it is opposite of what God is. Not that in Sahaja Yoga we disregard sex, sex is a part of life. But sex does not play any part in the ascent you can see because the first center here Mūlādhāra is for your excretion and for your sex.

So we do not in any way condemn it, but it has its own sanctity and its own channelizing. If you become sort of perverted about it you develop diseases, there are problems and anything that is Divine cannot give you a disease.

So another conclusion they should have reached, I think, that if you are sick, your head is going, reeling, if you are feeling unhappy, sickly and you don't know what to do then why should you stick onto that Guru? Because just you have paid for it? It's like if you go to a drama and it's boring, you don't like it but you said, “Now we've paid for it so go through it." That's all right because drama doesn't make you mad, you see, but this kind of thing which is so dangerous even if you have paid, finish with it. Now we started that we have had enough of this man.

Now they are buying Rolls-Royces, they are buying aeroplanes. Look at where is their attention. They're more bothered about gathering money to themselves and having other people's money as they call them opium and live on that and thrive on that and why don't you use your brains to understand that how can you pay for your realisation? It's one of your mistakes, I think, not to understand that anyone who is interested in your purse is not interested in your Spirit.

Then apart from that there are so many other mistakes people have committed in pursuit of God. One has to know that when you get your Spirit you get your own powers. I may say I'm as these people have said that, “She's the greatest saint." All right. If they have said it I say, “All right, because all the saints in India say so about Me, so all right, I agree." But I need not say that. Even if I say, `I'm the greatest,' why should you believe in it? What have you got? What powers have you got out of it? What have you achieved out of it is the point. Is should be absolutely clear-cut to you that unless and until you get your realisation you should not *[UNCLEAR* pujout] and you should not accept Sahaja Yoga is the ultimate.

You must try to get your realisation, you must get the mastery over it. Unless and until you have done it what's the use of all Sahaja Yoga done to you. After all it is to transform you into a new life. Transform you, what is your own, is all your own property, I would say. Everything is like a trust. I sometimes say I'm like a banker. Now you put your money in the bank and I'm just a banker who has to give your money.

I'm little a very gracious banker so I may give double, four times, five times, ten times, that's a different point.

But you are seekers so you are “men of God" as described by another very great saint of England, William Blake. He says he has described all these things to us very clearly that at this time men of God will be born and they will become prophets and they will have powers to make others prophet. He has said so clear, everything is so clear-cut, you can't imagine. If you read him you will be amazed that he has even mentioned where the ashram for Sahaja Yoga will be, where I will be staying, into all details he has mentioned and you must have heard the story of Jerusalem that England will become chaste. I mean if you are *[UNCLEAR]* what they have been doing about hundred years back in India nobody could have believed the stories that he said, but he could see that the same land which is so aggressive today will become the land of peace, harmony and of spiritualism.

Australia especially I have tremendous respect for Australia as a land because it plays a very important role in Sahaja Yoga. This first center is the Mūlādhāra, is Australia. Australia is the Mūlādhāra of the whole universe and I find every Australian when I meet them there's a kind of an innocence in him which is still showing now. Of course, innocence can never be destroyed, it can be covered but it can never be destroyed. I have seen that in Australians there is a kind of an innocence which shows very sweetly and that's where it works out very fast.

Now Doctor Warren he first came to Me and his friend and in the beginning they were very volatile people,

extremely angry, hot tempered and all that, you see. And they came to Me when I was on My way to Pune so I said, “All right, you come along with Me, I haven't got time." I think they came to My house and they touched their realisation but still they were so volatile and so angry.

So I said, “All right, you come along with Me to Pune." And you see in Sahaja Yoga we don't take any money. Naturally, you see, we haven't got very good arrangements for you. If you want you can stay in a hotel, if you want, but as far as we are concerned whatever Sahaja Yogis had arranged in those days, so we arranged for them to stay in a, what was that?, a, some place, all right and there there was a doctor from England and these two persons and there was only one mattress for three of them, you see. There was troubling, pushing each other. In the morning, you see, they got up and they got into the rickshaw, saying, all their luggage there. I said, “Why?" “We slept on the cement” you see. I said, “How?" “We slept on the cement” thrice they went on. I said, “What's the matter?" I said, “How did you sleep on the cement? They didn't give you any mattress?" “No, nothing. That fellow from England he was snatching our mattress all the time and we could not sleep and we slept on the cement." And in that I felt the sweetness of it, how sweetly they were telling Me their problems. It's such a simple problem to sleep on the cement but sleeping on the cement helps a lot, they did not know at that time, which helps quite a lot that the Mother Earth sucks your problems.

So it was all arranged perhaps that they should be on the cement. But the way they were angry so sweetly and

everybody enjoyed that anger so much in Pune and then they got their realisation and I knew that something good has to happen.

Once an Australian gets their realisation it will work out very fast. That's what exactly what happened in their case and should happen everywhere. I'm very happy on My tour last time in Sydney we did very well. And then we had also this time some program at Perth for the first time. Many people, about three hundred people, got realisation and it was wonderful and the whole thing worked out in such a beautiful way that I am so much encouraged to be here to be with all of you and to do this job, because this is the job I am here for. For this you don't have to do anything. First I have to work and then you have to work for others. There are so many who are lost, so many who are seekers all over the world it's not in Australia only, everywhere. They have taken to drugs out of seeking, they have taken to these Gurus also out of their seeking, all these problems have come to these seekers. Even too, I've seen people who were quite of My age group they told Me they have been to some Guru in America and who wanted to cut their tongues. All sorts of things they have been trying. You don't have to do anything like that. You have to be quite intact but only thing that light within you which is the Spirit has to shine into your attention.

Tomorrow I'll tell you what is Self-realisation. Tomorrow I'll tell you exactly what is Self-realisation and also I'll tell you about the Chakras. In any case they have given you the books which are of course just the beginning of the whole thing is, you can see and read it and understand

what are these Chakras and what do they do. There's nothing to be afraid of, nothing to be worried, it's your own, it has to happen spontaneously, it happens absolutely without any trouble or torture to you. It may happen to all of you, it may happen to some of you and whatever it is we have come here for this purpose only and I'll work out till My last breath to see that you get what you deserve.

May God bless you.

They want to tell that there is no program tomorrow but we want to have a workshop because in a workshop, just now we'll give you realisation as well, but in a workshop, tomorrow, I'll also see if there are people who have diseases and troubles and things like that, because Sahaja Yoga first thing it does is to cure you of your troubles: physical, mental and emotional side, then your social problems it solves. It solves so many problems, I mean it is the answer to all of our problems of today. And if you really feel that seeking it is because this problem has to be solved that all human race has to be emancipated, that you have to save all of them, not only that, but enter into the kingdom of God which is promised to you.

So tomorrow we are going to have a workshop, what time? 10 o'clock? From ten o'clock onwards. But we are in a place which is not so big. We have taken this on hire. Maybe we might go to a riverside if there are many people, if there are very few then we can do it here.

So after realisation those who want to come to workshop please let us know who want to come to the workshop and that's how then we'll arrange the place.

All right, so now is there any question? Because at the first meeting we must answer questions, is very important. Please ask Me questions but don't ask about these Gurus, you see, because it's a controversial thing. Just forget it. Whatever has happened has happened. Don't ask about them, `What do you think about this Guru?' because I don't want to say all these things but you yourself should be able to judge it.

If you have not yet judged it better judge it now, but, you see, I am not going to talk to you about these things. If they have not given you realisation better forget it. They should have given you realisation, if they have not given realisation then they are good for nothing. Just forget it.

So please ask Me questions which are more of constructive thing because you are seekers, I am here to give you realisation, that's all, that's the only relationship we have, of a mother who wants that the children should be reborn again, nothing more or nothing less.

So one should not exceed in this and try to ask Me questions which are irrelevant for nothing at all.

So may God bless you all.

Warren: Any question? [Long discussion of where to meet for program on the following day.]

Shri Mataji:... from all these various places I have taken a little place on hire and that's how we have started the program. But now if you people get realisation you can start a center. It's a very simple, don't have to pay for anything, it's a very simple way of doing it. You must master Sahaja Yoga, we'll get some people from there who will come down and settle down here to help you.

So nobody has to pay anything for it, nothing of the kind, it's just that you should get together and understand it and master it.

Warren: Any questions?

Seeker: I would like to ask Mother a question. Is schizophrenia an evolutionary process?

Shri Mataji: No, no, no, no, no, no, no, by no chance. You see, that I will tell you tomorrow, what happens, how you get these diseases. All right? It's not at all evolutionary. You become the sanest personality. No. But how it comes, how it works out and why it enters into our being that I'll tell you tomorrow, everything, all right tomorrow lecture. I'll cover it up with why do we get schizophrenia? Why do we get cancer? Why do we get other diseases which are not curable? All psychosomatic problems, everything I will explain to you tomorrow, on these Chakras and on the centers. It's not at all evolutionary at all, absolutely not. On the contrary it is against.

That's what it is you see, one of the Gurus had a lecture and one of our Sahaja Yogi had gone to that lecture. He is a doctor and he was amazed that the fellow was talking that when you see a person doing that particular type of a mantra and you see the brain then what you find in the brain is the theta wave.

Now theta waves are only found in a person who is epileptic.

So he got up, he said, “Oh God, that makes you become epileptic, is that so?" So they said, “No, no. It's not epilepsy, it's another type of theta wave." I mean, if you have to diagnose, you see, I have also done medicine. These Gurus have no knowledge of any kind, they have

no science knowledge, nothing, you see. They take some scientist, “All right, you come to our group and speak to them” and now they become identified with them and take all the credit with them. An ego-orientated people, you see. You tell somebody, “Oh, you are a great scientist. You come and speak to our people” and they say, “This is what we are teaching." Imagine! This one was shocked and he said, “How is it theta wave? Because when you have to find out about a patient whether he is suffering from any trouble if you find theta wave that means the person is epileptic.

So how the diagnosis is?" So you see, they started saying, “It's another kind of thing" or “We'll meet you again” and then they contacted the doctor. They said, “Why don't you come and see us, have lunch with us” they offered him money, this and that. Can you imagine? But how people have closed their eyes! The other day one doctor came to see Me in Perth. He's a very good man and he's an Indian doctor. More surprising is that some of the doctors have give up their jobs and they have become like cabbages. They can't also see a, what you call?, garlic. This is their situation and all blame should come to India and Indian Government. I said, “But what can Indian government do about it?" You see, nobody can do anything. There are people who are really penniless, you can't do anything about it.

There was a lady, a granddaughter of a Duke, you see, she went to an organization like that. Actually they were running a, she was a director of a flying academy in Scotland and they had huge properties and everything

and they became absolutely penniless because the students who came ate in their place where they were.

Sort of they never had any contact financially and the whole money was taken away and they became absolutely penniless. This woman got epilepsy, her daughter got epilepsy, the husband got epilepsy. And then they came to Me. I had to put them in My own house because where do you keep them, such people you can't keep them with other sane Sahaja Yogis, you see. They got cured, they're all right but the husband because he became bankrupt he had to go back to South Africa. And the wife and the child are both of them are there but they have lost everything. Now through Sahaja Yoga they are working out something and we'll try to help her to resettle her life. She had such a lot of *[UNCLEAR* rich] she was the granddaughter of a Duke.

But I asked her, “How did you go about it, you see, you were getting epilepsy?" She used to scream for three hours. I haven't seen this kind of a case that she was and she used to get her neck back like that and she used to scream for three hours. And when they told this gentleman, their Guru, that, you see, “This was happening to me” he said that, you see, “Go and see some psychiatrist." They take no responsibility, no responsibility at all.

So I mean I asked her, “How is it?", she is a very well-educated lady, I said, “How is it with all your education and everything you jumped to this kind of a nonsense?" And she said, “You see, it was like walking under the blanket. We did not know. They said, `You pay three hundred pounds we'll give you this mantra.' We paid 300

pound and the mantra they gave any Indian who is here will know was `tinga'." Imagine! That means showing like this is tinga and they were told this is a secret.

Inga, pinga all sorts of names they gave and this is a secret. “You are not to tell anyone." And this Guru used to actually giggle at them all the time, he used to giggle at the stupidity of these people. This minted money. There's an article that he's got 60,000 crores of rupees. Crores means, ah means 35 million dollars in Indian money, Indian. We don't know how much he has got with the bank in Switzerland. Like this is only one. Another one who was giving realisation with a peacock feather or something like that, he died in America, he has got, you'll be amazed now if you go now and enquire, you'll be amazed that sixty thousand crores of diamonds he has got. Sixty thousand crores of diamonds he left and both the disciples are now fighting. Then another one has got now 36 Rolls-Royces and three aeroplanes. Just imagine. The another one has 58 and he told the disciples in England that if you give me the fifty ninth I'll come down. And these simple people, you know, already suffering so much, they are having so much trouble, some of them are gone mad, you see they starved themselves, ate only potatoes and all that in one whole year and then they called this fellow and gave him that Rolls-Royce that's why he came to give them a darshan. Can you imagine? How you are responsible, I would say, in a way, to be that much stupid to believe anyone like that. You have got nothing. Nothing you have got. It's a very sad thing, I know, but you find everything they have to find they can't surpass you, they cannot win over you, they cannot

be victorious, they do not know the powers of God, but give them up completely, you have to fight them, we'll fight it out. No doubt there's so many people now coming back and understanding.

Question from seeker: *[UNCLEAR]*.

Shri Mataji: We have to be the true seekers of truth.

***Contents: 1983-03-07*, Public Program, Day 2, Town Hall, Adelaide, SA, Australia**

We have to be the true seekers of truth, which is a rare quality people think, but I have found out that in this world there are many seekers who are honestly and earnestly seeking. They are seeking the truth; they are trying to find out what is within them. They are trying to find out what is being prophesized about them. It has been prophesized that the Day of Judgment will come. This is the Day of Judgment when you are going to be judged. You are not going to be put into any scales or there is no other measure by which you are going to be judged, but by knowing how far truthful you are about your seeking and how far you can gain something about it. Today I had a chance to be with some media people and yesterday also, I feel some of them just want to bring some controversy, to make it more interesting perhaps. Whatever it is, as a Mother I have to tell you that I have to take nothing from you. I have come here to give you.

If you're identified with any organization, or you think you can fight for an organization, it would be very much better that you should not disturb us who are the people who are real seekers sitting down here. It would be very civil of you to be away from us because we are not

identified with any organization but with our own Self. We have no organization you know in Sahaja Yoga and every type of a person is allowed to come in Sahaja Yoga so that he gets the full advantage of his destiny.

In My own experiences I have found out that people in the west are rather difficult to get realisation to begin with. In India there can be six thousand people and just in a split of a second their Kuṇḍalinī rises and they get their realisation, it's a fact. But even when they get realisation they are not so seriously adhering to it and they don't try to learn about the technique of the laws of God's love. But in the west on the contrary though the first motion is very slow, some people get it and lose it, but they are very great seekers, they get completely transformed. I've seen people who have been drunkards, alcoholics, who have been taking drugs and who have been homosexuals, who led a very wretched life, did all kinds of nonsensical things to ruin themselves, once they get realisation they really become so aware of themselves, their self-esteem rises and they take to Sahaja Yoga in a very proper, auspicious way. It's something surprising that those who can get realisation very fast are not so good for giving realisations to others.

They do not seem to understand that it has to be given to other people. While those who take more time, those who have suffered so much, those who have had a miserable life before, those who people could be condemned as the worst people on this earth, become so beautiful. Not only that but they take it upon themselves that this great joy of God's love must be given to others.

But of course, despite all that we do have some funny people in every group sometimes, who are like dog in the manger, they don't get their realisation nor do they allow others to get it. Is a *[UNCLEAR* self] feeling it's very frivolous and flippant people who are harmed very badly, still they don't want to have the blessings of God and try to create problems for us. It is a sad thing that it should happen in a country where there are so many seekers who are already lost.

So many people who are God's own people are lost. One must have some civil sense in understanding that those who are lost are the people of God. As William Blake has said that, “The men of God will become prophets and those who will become prophets will make other prophets." This is the first thing that happens to you that you become a prophet, in the sense that you become a saint, in the sense that the energy of God which is All Pervading, which is doing all the living work starts flowing through you. And when it starts flowing through you, you can use that power, not only to correct yourself and improve yourself, but give this the blessing of peace and bliss to God.

[Aside:] Please be seated properly, if you can't sit please sit on a chair.

Now for us it is important to understand that I'm here talking about something that is extremely Holy and auspicious. It has not worked out before. This is the first time in the history of spirituality so many people are taking their realisation. As I said, “This is the time of last judgment." This is the time of resurrection, which Mohammed Sahib has described that, “At that time your

hands will be speaking." How can hands speak? Anybody can say that, “How can hands speak?" But the Muslims don't think about it, they just say, “Let us do namas all the time morning till evening, do the exercise of namas and we'll get realisation." Christians think that they will get their realisation if they take their baptism, it's not so. All these religions were established much before just to keep you in balance, to live a life of moderation. On the contrary human beings have gone to the extremes. But I must tell you that the Divine is so generous, is so kind, is working so fast that despite all these things that you have done to yourself and to your society and as human beings, the way you have erred or whatever you have done, It just forgets and forgives, because you are the children of God, because He is your Father. He's the Father who is love, who is truth, who is joy and He's anxious that His children should enter into His kingdom and enjoy all the blissful things that He has to give. Now if you want to see how you are made you'll be surprised. We must have self-esteem, we must understand that God has created us with very great care, with very great love to become human beings and we should not for anything whatsoever, whosoever it may be, the Guru, or the cult, or the religion or anything, should neglect ourselves. Then you will be responsible for you own neglect and not God Almighty or any one of these prophets they have said that, “You can be saved." Now as you see, within us lies these subtle centers. These subtle centers are the ones which, whose represent within us a different stage of evolution. First of all if you see the first center is the Mūlādhāra.

Now this center is very important because for us Australians I should say, because in the universe this center is Australia. Australia the place where this center we can consider as manifesting the powers of Mūlādhāra Chakra. It is the most powerful center in the whole being, because it is the power of innocence in a human being. The innocence that is the matter, matter is innocent, animals are innocent because they haven't developed their ego so far, neither they have got those conditionings by which we are supposed to be sinners. A dog or a horse or a camel, none of them think that they are sinners, it's only we think that we are sinners and we have done something wrong. The reason for this is that God has given us freedom, so whatever we have done in that freedom we feel responsible for it and we start condemning ourselves as sinners and all this. But who feels that he's a sinner is the ego and not the Spirit. The Spirit does not commit any sin, is the purest of pure. Nothing can contaminate it, nothing can destroy it, nothing can make it absolutely invisible. It is all the time there within our heart watching what we are doing, as described in Gītā it's called as *[UNCLEAR* chetrughra] the one who knows the feel, who watches the feel, who is the witness of the feel, which resides in our heart. All these things what ever I've said has to happen to us otherwise it just becomes all a mental activity.

I've nothing to bring in anything that is controversial everybody has brought out some sort of a thing and said that, “This is this and this is this." But one must know that once you get your Self-realisation it must work. That's the point people do not understand. That if you go

to a Guru, did it work out your own powers? Maybe they might be paying you for doing some work, doesn't matter, that's another enterprise.

But did it give you the reality? Did it give you absolute meaning? It has given you purpose or not? Has it finished your seeking or not? You must ask these questions to yourself and be truthful about it. If not then you better get it. Now to say that I'm the only person doing this all comes out of these people asking funny questions to you. Now the thing is, she asked Me a question, “Are You the only person doing it?" I said, “I don't know of any other." I mean you can twist it the way you like. But so far I haven't met anyone who is giving mass realisation. I've not met anyone and if I meet I'll be very happy to retire. Even if the Sahaja Yogis who come up to that level can give mass realisation just like that, it will be a nice idea to retire because I'm going to be sixty years of age and I think I deserve retirement after the hard work of fourteen years.

This one is the first center as I told you, is this great country of Gaṇeśha, Australia. The symbol of this is already expressed in the place called as Ayers Rock. Ayers Rock if you go and see has the symbol, which is embody the great Deity that resides on this. That has the same colour if you see there and it has the same Deity sitting down there, which is called as Śhrī Gaṇeśha in the Sanskrit language. Now this Deity, innocent Deity or the one, which is representing innocence, incarnated on this earth for our save, for our salvation as our Lord Jesus Christ. He incarnated and He is bestowed upon that center of Āgñyā, which you see there, which is actually

the body is made of the sun, that's why most of the Christians are sun worshipers. This great personality came on this earth with a very great work, because all others also you can see, but today I would like to speak about Him. I was told in Adelaide there are lots of churches, but every human being is a church of God and temple of God. In that resides Christ at this point which is the gate you can see very clearly, in that gate He resides and that is the cross which He has carried, on which He was crucified because this cross was too tight and something had to pass through it. His resurrection is the message to all the Christians that the way He resurrected you are going to be resurrected by God Almighty. He came on this earth suffered for you and He died on the cross just to give you this special privilege of having this great Āgñyā Chakra there, which He adorns. This is the Āgñyā Chakra within us.

Now the mistake lies in one thing, that when we say of baptism it is not an artificial process, this is a living process. Christ could not have talked of something artificial or ritualistic. What he said, “Baptism was that the Kuṇḍalinī should be awakened and it should penetrate through this fontanelle bone area and should give you the experience of the Holy Ghost." Now this, what I'm saying is also written in an Indian book about our Lord Jesus Christ and we do not read the right books in Sanskrit because they are not translated. What we are reading are the so-called pseudo people who came about from fifty years back and tried to preach about Hinduism or some sort of a `ism'. But about Christ nobody told, when they came from other countries to visit India

nobody told that He is the Mahāviṣhṇu because no body knew about it, they could not relate it. They could not relate, they could not tell that He was the incarnation of the Mahāviṣhṇu and Mahāviṣhṇu is the one if you read in the Devī Māhātmyam everything tallies exactly with the character of Śhrī Jesus Christ. If you read it you'll be amazed how clearly he's described, even it is described that first He was an egg and out of the egg, half egg was Śhrī Gaṇeśha and the half egg became Śhrī Jesus Christ. And then that's why on Easter day if you know we always give eggs, meaning we human beings are eggs at this time as human beings but we have to become the bird.

He came on this earth specially for creating a very special type of device and an awareness within us, because this is the gate as I told you to the kingdom of God, which is the limbic area within us. Whatever is in the subtle is in the gross, so this limbic area was to be achieved through piercing through one gate that is our Lord Jesus Christ. Now how to pierce it was a problem because if anybody tried to pierce it he may just go on the sides and become something else but a super-conscious man.

So it was Jesus Christ who is the embodiment of the Rue, the All-pervading Power, the Chaitanya, the Omkāra, He came on this earth and He did that job for us because He resides there. Now what he said by the second birth or by baptism was, that this Kuṇḍalinī which is lying at the triangular bone there, has to rise. Rise and penetrate through this center, awaken Jesus Christ there. Now the what great miraculous thing He has done, that once you awaken this center within us these two institutions on the

left and the right, one is the ego another is the superego. One is the ego which gives us all ideas about ourselves which are not really self esteem but something false and superego is the condition in which we human beings become conditioned in which we accept conditions, “I am this, I am this, I am this." Both the things are sucked in by the wakening of the Kuṇḍalinī of this great incarnation on this earth. Once it is sucked in what you find, that on top of your head where you reach this place, you find that it has become an open space now and suddenly you find the Kuṇḍalinī's rising and you can feel the breeze of the Holy Ghost.

In the Bible about Holy Ghost very little is written but for that you have to go to Indian scriptures where it is described as the power of God Almighty as Ādi Shakti. It is not proper to bind yourself like a horse and see whatever is available but open yourself out and see the references that are given about the great happening of the advent of Śhrī Jesus Christ. Now what relations he has with Śhrī Kṛiṣhṇa, with Śhrī Rāma, with other deities and other prophets is to be seen later on when you come to Sahaja Yoga, gradually you'll realise that they are all relative to each other. And Christ has openly said that, “Those who are not against, are with Me." The three people who went to see Jesus when He was born were Brahmā, Viṣhṇu, Maheśha. Is described, were the three great people who went to see Jesus He was born was Śhrī Kṛiṣhṇa as Viṣhṇu and Maheśha is Shiva and Brahmā as Brahmadeva. All these people went to worship, nobody knew from where they came who they were, they were called as the three wise men. Now whatever I'm saying

has to be first experienced, because if I say something need not be true.

As I would say that it is not essential that you should believe every word I say, on the contrary blind faith is against Sahaja Yoga. It should happen to you first, once it happens then you will be amazed that you yourself is a very great miraculous instrument of God. You'll be amazed how this instrument works.

Even the people who come to Me say, “Mother we are gone cases we are good for nothing we led a very bad life, we are inauspicious, every sort of thing." I said now, “Let it be, you don't judge yourself, let the Divine judge you, let's see what happens to you. Why are you after yourself? Forget it." First of all you did mistakes doesn't matter but now you are using that again to harm yourself.

So please forget all the mistakes everything that has been done, all wrong things you think you have done. Only you get what you have, I'm here just to give that what you have.

Now this great happening takes place in such a smooth way in people who are normal people, but not in all people I would say.

Some people do not feel it because they have some abnormalities in their different centers, which are placed within you. These are the subtle centers expressed outside as gross centers. They're all the time there but the deities within them are not yet enlightened. They only get enlightened when the Kuṇḍalinī rises and pierces through the fontanelle bone area. Now the Spirit resides in the heart. Spirit is the reflection of God

Almighty and Holy Ghost is the power of God, the Shakti of God, which manifests everything else. You'll be amazed how in the gross these things can be seen, absolutely in the grosses thing. My son-in-law is a great photographer and he was working on Himālaya, ultimately I said, “You take it from some old books and find out about it." So I gave him an idea that you go and see near *[UNCLEAR* Munisarhora]. There's a place called *[UNCLEAR* Munisarhora] were also you find the Sadāśhiva is kept, just like a human being, human face. Twelve miles of area you can see that it's just a human being, a face of human being, which is called as *[UNCLEAR* Dakshinamurti] which is looking towards the south. And this one is just a, not melted at all, nothing, is all the time there.

And if you see the face there are two other aspects of Him are shown on His head. But I told him that in Munisarhora, if you go that is the superego. Munisar, munisar means the emotional mind you see, English language is rather funny. But I'll tell you *[UNCLEAR* Munisarhor] the emotional mind. There is this emotional mind represented as Munisarhora and after that I told him that there must be another one.

He said, “Yes there is another one which is called as *[UNCLEAR* Rakshistar]." Rākshasar you know, the word Rākshasar means a devil. Rakshistar and now that Rakshistar is so turbulent despite the fact they're close to each other and between them is placed this Sadāśhiva's image. But this Rakshistar is so turbulent that one can't believe that the same, at the same place these two are having a different type of nature. And those people who went with him could not even touch that water of that

Rakshistar because it represented the ego, less they become ego-oriented.

So they would not touch it.

So this was nothing, you see there were so many things in the gross you can make it out whatever is described in the old times is there existing, it is there. In the same way human beings are in the intermediary state and if you go even subtler you'll find all these centers *[UNCLEAR]*. Now how can you prove through Kuṇḍalinī that what I'm saying is true? That we have to see for oneself. Because in the west I have to go on convincing people, convincing people, pleading them for their realisation. Just for getting realisation I have to put all, put forward all kinds of explanations, all kinds of suggestions that they should believe that they can get Self-realisation. There are people also who say, “How can you get is so easily?" But if I say you can why not try, what's the harm? It is so difficult to convince a mind, which is all the time thinking about it. You can't think about it. You can't think about a sprouting of the seed it just works out. If you put a seed in the Mother Earth it just works out, you don't have to think. If you start thinking about it will it sprout? It will not. It is the capacity of the Mother Earth that does the job, but that time we take it for granted.

In the same way if I say you can get you Self-realisation people start being doubtful about it. Another thing is that it is the other way round, it is you who has to take something, not that I have to take anything from you. You cannot give Me anything; it's you who has to benefit by it, not Me.

So why there should be a question when I'm not selling anything, when I not acquiring anything out of you, when there is no possibility of you being exploited or plundered by Me or used by Me, why should you get this doubt in your mind? Is it also that you feel doubtful about yourself? But that is to be decided by the Divine and not by you.

So please first of all try to know that you are the Spirit and that you have to become the Spirit and that once you become the Spirit you become collectively conscious. Today only when I went for this interview for the ABC, the gentleman was, of course interviewed Me, when I came out there was a lady, when I told the lady that, “You have got liver trouble." She asked Me, “How do you know, did he tell you?" I said, “Nobody told Me but I know because I know." So that's what happens to you, that you become collectively conscious, you can feel it on your hands what's wrong with others and with yourself.

Now when we come to this point of realisation we have to know that the problems of this world are due to one fact, that we have not achieved our absolute.

Some people think by doing alternate work we'll be happier. Supposing somebody is a capitalist he become a communist, then if he's communist he become a socialist. These are all manufactures of this brain. But actually if you ask, I am a complete capitalist because I have all the powers and I a complete communist because I can't live without giving it to you.

So how the communism and capitalism, which is so artificial outside, becomes a reality with you, that you become empowered with your real powers and not

unreal powers, because possessions and things are unreal. They are not real powers and once you get these real powers, you want to share it with others; you want to give it to others, you want to work it out for others. And under these modern circumstances where we think we are very frustrated and we are unhappy that's why we are going to God is a wrong statement. You are coming to God because you have been seekers of ages, we have been seeking long time back and this is the time the fruit of it is coming. I have met so many children even in Australia who are born realised. Great saints are taking their birth today, just to do this God's work and you will find that you are one of them who has been seeking.

In *[UNCLEAR]* Koran which was written I think sixteen thousand years back it is mentioned that this *[UNCLEAR* Nullar] got very angry with Kali, Kali is the one who governs this modern times and he said, “I'm going to kill you because you create confusion in the minds of people. You create complete confusion of values and you make them destroy themselves, so I better destroy you once for all, so there is no problem for human beings." So Kali said, “All right you can destroy me but I have some good points, you must know also the importance of my being there." He said, “What is your importance?" He said, “The importance is that when I will come on this earth to rule that time these people who are now wandering in the Himālayas, wandering in the hills and dales all over the world, who are seeking outside the cities, outside the houses will find the answer. They will find the God Almighty; they will find their Spirit." He said it about sixteen thousand years back and that is today has

started. The point where we have to be really sure is that this is the time, because the signs and symptoms are like that.

You can't imagine so many people seeking anywhere in the world, anytime, when even Christ came it was so difficult to carry this twelve people with Him. Nobody was seeking at the time. He of course gave sermons, He talked about it, that is the last we can say who was such a great incarnation on this earth but nobody listened to Him. After that Mohammad came when he lived how people treated him. They tried to poison him, they tried to torture him and he had such a miserable life that the Muslims today when they behave in the same manner it is most surprising that whatever he has suffered the people have to suffer at the hands of these Muslims. There are other also ideas people have got, like we must suffer for our emancipation, or we must cleanse ourselves. Already somebody has suffered for us, there is no need for you to suffer and do all these things. As I said that, “Jews believed in it and they denied Christ then they suffered, really they suffered." But after that suffering was there any transformation? On the contrary, they were so embittered the way they behaved while killing these PLO people you will be amazed, the same people who suffered so badly forgot all that and became such cruel people and they killed so many people.

So this kind of a suffering doesn't bring any kind of transformation within you. Transformation has to take place, this is a condition of your Self. If the Self is manifesting, it is not that you believe in this and I believe in that, it is, it's no question of believing, it is. That is

what it is, nothing to believed into blindly or to be professed into or to accept something, but it is there within you and that is an absolute truth.

Even if there are ten small children sitting and they're realised Souls and if you ask them, “What is the condition of this gentleman?" they will all raise one finger, this means only one thing, because they can feel it on their fingers something burning, maybe something numb, maybe something heavy. All of them even if you tie their eyes will say the same thing because truth is the same. As all of us are sitting here we know it's night and that the colour of this thing is creamish or whatever it is. In the same way when you get your realisation the feeling, the awareness comes in you feeling and this feeling tells you exactly where you are and what you have to do.

It is a remarkable thing that you are a human being. Is the greatest work of God, the greatest creation of God is human being. Of course you may think they're ugly and you should have nothing to do with them. There are some people who just believe that human beings are the ugliest things, but they're not.

Only thing they've not been put to the mains, this is Yoga, is the union with the Divine. Unless and until an instrument is put to the mains, to its source, it has no meaning. In the same way unless and until you are put to the mains you will have no meaning.

So the best thing is for you to be convinced that you have to have your realisation and it can work out in a split of a second and let it work out. Just work it out, is the best for you that anyone can suggest that you become the Self. Now about the self I have talked many

a times, I told people that, “Self is the one that is residing in your heart." But the seat of the Self is here, the Sadāśhiva, it stands here and when the Kuṇḍalinī rises and touches that, the seat sends message to the heart and then the heart starts feeling, throwing those vibrations. Actually it is not the Spirit that does, but it is the Kuṇḍalinī after enlightenment starts pulsating. Is so clear-cut you can't imagine, it is so beautiful you can't imagine.

Now the result of this Self-realisation, in this short time I have to cover many points and that's why I'm trying to cover it up, is first of all you get your physical fitness. People ask Me, “How could you cure physically?" If you are doctors here you will understand that doctors do not know anything about parasympathetic nervous system. That is the expression of the central path within us called as the Suṣhumnā Nāḍī. This parasympathetic nervous system gives us the balance, the sustenance. For example if you are running fast your heart beat increases, but it is slowed down by the action of parasympathetic nervous system. When the Kuṇḍalinī's awakened this parasympathetic nervous system becomes evident in our awareness. First time the Spirit starts becoming one with our attention, our attention itself becomes enlightened. Now when this Kuṇḍalinī rises this parasympathetic nervous system start manifesting itself and whatever center is exhausted, by which an imbalance is created within us, in our physical body, or in our emotional body, or in our mental body, or in our spiritual body, it starts absolutely behaving in a manner as if we have reached our total blessings. It just

disappears, it just disappears and it is so surprising that people don't want to believe it because they have seen a person behaving this manner and that manner and suddenly next day overnight they find the person who's a alcoholic becomes a free bird, they find a drug addict becoming a free bird, they can't believe it. It is fantastic.

Everything that God does is fantastic. All His work we have taken for granted, at least this living work of God you can understand, that it works within you. It is beyond all your dogmas, all your philosophies all your complications because it is unlimited. While your brain is limited, your intelligence is limited and if you want to understand God you cannot understand it by this limited thing, which is your brain. Of course logically you can come to conclusion. You have to come to conclusion logically, understanding that you cannot pay for it, you cannot work it out, it has to be spontaneous and you cannot do it yourself.

Everything you can do it yourself but realisation has to be worked out by somebody who's an enlightened person. For example if I work it out for any one of you that person can work it out for others. This is so simple as that and I think it is high time that we should go in for realisation. We have so many people and I won't be able attend to you if I continue with the speech. Is it all right for you to have the realisation now? [Aside:] Open any windows [talk of air conditioning and windows].

If you do not treat yourself with respect nobody can treat you with respect, so be respectful about it and try to get the blessings of realisation that would be a nice idea.

Contents: 1983-03-08 **Press Conference followed by TV Interview, Windsor Hotel, Melbourne, Victoria, Australia**

[In the car from Airport to the Windsor Hotel, when Sahaja Yogis inform Shri Mataji about the draught conditions and bushfires:] It will rain now. This is the least I can do.

Shri Mataji: Now, I think, we should have questions first...

Question: What is Self-realisation and how do you grant it?

Shri Mataji: Self-realisation is the epitome of our evolutionary process which is a living process through which you achieve your higher Self.

Even Darwin, who was an atheist, did say that as human beings have come so far they will achieve their absolute.

So, to achieve your absolute means to get Self-realisation. The purpose of our life, the meaning of our life, is only achieved when we get connected with the Divine Power, which is all-pervading.

Now, one need not believe in the Divine Power, but you can see the manifestation of this living Divine Power when you see a flower becoming a fruit. All living work is done by this Divine Power. But we are not aware. At this human stage, we are not aware of it.

But once this happening takes place, in your awareness, that is not just suggesting that you become something great on mental level but actualisation of this experience is felt in your awareness, on your central nervous system. You can feel that you have become, again I say you have become, not told or brain washed, but you have

become collectively conscious. Is a state where you can feel your Self inside and others, too.

Now the knowledge of this is the knowledge of the roots. Whatever we have achieved is the knowledge of the tree. But if the tree outgrows itself from its root, then it may die.

So it is time that we should find out about the roots and to know about that we have to become a subtler being. At this human awareness you cannot. But sometimes it challenges the ego of people. You think, “Why not? I am such and such.

What shouldn't I know?" But you cannot. As you have to have a microscope to see things deeply, in the same way you have to have this new awareness within, this dynamic awareness. Of course, the nature of Self is that it is collectively conscious, that it is the source of peace and bliss, that it is the Truth and Love. That's the nature of it. And you become that. You become. It is not only mental, but you really become. Because whatever is mental is artificial, man-made.

Question: And do you perceive this collective unconscious or this collective consciousness mentally?

Shri Mataji: Yes. The unconscious becomes conscious, means it comes into your central nervous system. It is within you. Everyone has said it. Christ has said it, Mohammad has said it, Buddha has said it, Mahāvīra has said it. Everyone has said the same thing. Like Lao Tze, you can say Zen system, everything has said that you are to be born again. There has to be some transformation. They didn't tell us lies. But the trouble is people can use these for their own purpose and mislead

others. That's a different point. But logically, the disciples or the seekers also must know that you must feel your own powers, you must feel your Self. Otherwise, what's the use of just following somebody where you achieve nothing of your own? What did you achieve is the main point, you should see.

Question: And how do you grant this Self-realisation en masse?

Shri Mataji: Yes. That's the only thing is new today, is that it can be done on mass level. That's why in India it is called as Mahā Yoga. Formerly it was done for one or two persons but now on very mass level you can do it. We had once, they were there six thousand people in a village called *[UNCLEAR]*.

All of them got Realisation. In India is very easy because they are not so complicated. But Indians take it for granted. They know what Sahaja Yoga is. They know what Realisation is. I mean, they are trained that way, or I should say they are conditioned that way, that they understand it faster. But when the Western people get it they are sometimes difficult, but once they get it they are very deep and they think this is the solution, the only solution for all the calamities.

So they work it out very seriously and really, they are doing very good work.

Question: It is harder to grant Self-realisation to Westerners?

Shri Mataji: I used to think so but the other day, in Adelaide, I was amazed that they got it without any difficulty, so many of them. There must be about three

hundred people in that hall. It was all packed and they all got it.

So all My ideas about that also are now changing, that suddenly I'm meeting the right type of people, I think.

Question: But how is it you actually rise this mass level of consciousness? How do you do it, Mother?

Shri Mataji: How do I do it? As I said, is spontaneous. A seed, which you put it into Mother Earth, it sprouts by itself. You cannot say how you do it. But, because you are just ready for it. It's like one enlightened light can enlighten another light. Even if you put your hands towards Me like this, you can get it.

So simple. And then you can give it to others. Once you get it, you can give it to others.

Question: With due respect, we get a lot of Eastern visitors to Australia now with different brands or different types of religion. Who do we know is leading us and who do we know is misleading us?

Shri Mataji: You see, you must use your brains for everything. God has given you a very good brain and logic and logically, you must get proper conclusion about your Realisation.

First of all, you must truly find out whether you want your Realisation or not. Because if some people want to fly in the air, then I can't give them.

Some people want to have diamonds. That I can't do.

Some sort of funny miracles that they do, all these tricks.

So you have to be honest, first of all, about it. Secondly, you must know that this is Love of God and you cannot sell it in the market. You cannot purchase it, either.

That's one of the very important things one should know. Because they pamper your ego in a way that you are purchasing your Guru, that he is in your pocket. That's what one feels. But you cannot pocket the Guru. Guru has to be higher.

Then you have to find out the lifestyle of such a Guru, how is he, how he lives. Is he a honest man? Is he a righteous person? Or is he... You must find out the credibility of such a person. Apart from that, you must find out the credibility of the followers also. What are they doing? There are so many Gurus who have got followers for eighteen years, sixteen years and they are epileptic. If the Guru can't even look after their health, then what's the use having such a Guru for yourself? But human beings are very competitive in certain things.

Question: Sorry, they really...

Shri Mataji: They are very competitive. Amuses Me. Like, they see a person coming out of the pub, falling in the gutters. And they enter into the same pub.

Sort of thing, you see. It's sort of a competition that they get into. And they think, “Why this man has gone to this Guru? So, I'll do it." It's a fashion.

People talk, “Who is your Guru?" And the other says, “This is my Guru." It's really, I can't understand how people can do that.

Question: You see, it's sprung up like that.

Shri Mataji: Yes. What I'm saying is this a special time, a time of your Resurrection, the time of your judgment.

So there is an *[UNCLEAR]*, there is an *[UNCLEAR]*. But people are so vulnerable and so naive, I would say very naive

not to understand who is right and who is wrong. It's very simple. People come out of the jail, wear a funny dress and go to America, sit in a square and start singing something funnily. Everybody will say, “O, look at him, what very great." Moreover, a kind of a inferiority complex, I think, people have who are householders. They think they are very selfish; they are raising their children and looking after their household. It is not. It is one of the greatest jobs, is to be properly married and to have nice children. But if you see somebody wearing that dress, see he has given up everything in the world, you see, you feel so enamoured. If superficially you cannot judge it.

Question: I asked, do you believe yourself to be the only true Guru or do other organizations offer enlightenment as well?

Sahaja Yogi: You believe that you're the only true Guru and are there other organizations who offer enlightenment?

Shri Mataji: There are many true Gurus also *[UNCLEAR]*. It's not so that I'm the only true Guru, but I'm the only Mother. Because these true Gurus who are maybe in Himālayas and other places on the caves, don't want to come down. They don't want to mix with people. I sent one fellow with great coaxing and persuasion to America. He ran away within three days from there. He says, “They can't understand their methods. Other way round people. They can't understand God. They understand dollars." So there are many Gurus. And they recognize Me quite all right. That's why when they say that, “She is

the, what did you say, greatest Saint, or anything" is all said by these Gurus only who have told them.

Question: What about *[UNCLEAR* risk]? Do you think they are Gurus or not Gurus but do you think they are a religious organization?

Shri Mataji: Yes, Yes.

Some people have taken *[UNCLEAR]*, you see. It's a good enterprise to make big money, you see. Now imagine one Guru has made six thousand crores of rupees, now crore is hundred and then hundred and then...

Sahaja Yogi: Six.

Shri Mataji: Thousand and then...

Sahaja Yogi: Multi billion...

Shri Mataji: And then hundred thousand and then hundred of that is one crore.

So six thousand crores of rupees he has made in India alone. God knows how much in the Swiss Bank. Another one has got fifty-nine Rolls-Royce. Another one who has run away from India has purchased three aero planes and thirty-five Rolls-Royces. They have a special liking for Rolls-Royce, I think. See, so one must understand that it's a very big enterprise. Even *[UNCLEAR]* cannot afford it.

Journalist: So it's a good *[UNCLEAR* value] for the market place.

Another Sahaja Yogi: Yes.

Shri Mataji: Yes. They know, you see, they're very clever. Not only they have employed people to tell them about, you see, they have employment of also publicity department. They have every sort of department. I mean, it's a big enterprise.

Journalist: For being a Guru.

Shri Mataji: Beg your pardon...

Journalist: For being a Guru, it's a big enterprise.

Sahaja Yogi: Being a Guru is a big enterprise.

Shri Mataji: Very big enterprise. If you can venture it, really... I mean some English people have tried it. They have been successful but not so much as leaders. I think Indians are clever to do that job.

Sahaja Yogi: You missed the point you were asked. She asked are there any enlightened Gurus in the West?

Shri Mataji: Yes.

Question: Are they genuine spiritual leaders?

Shri Mataji: Yes, yes. I think so. There are many. Yes, there are many. All over the world they are, not only in India.

Question: Do you consider some Western religious organizations to be genuine?

Shri Mataji: They are all genuine because they believe so, but they don't create genuine effects.

That's the point is. You may believe something is genuine in ignorance. For example, you may believe that a particular diamond is a real diamond, because they are ignorant about jewelries. But when you want to sell it in the market you find out that's not so. That's what it's happening to our religions now.

The thing is all religions have to seek within themselves and get their Self-realisation, which they are not doing. They, too, are having buildings. They, too, are having organizations. They, too are having, what you call, big

market places. All that is all coming to economics again, I think, or to politics, at the most, but not to God.

Question: How is that there are Gurus meanwhile that won't come into the West? Why did you come to the West?

Shri Mataji: Me?

Sahaja Yogi: The ones that, there are many that won't come to the West. Why have you come to the West?

Shri Mataji: You see, because I'm the only venturesome person, I think.

Journalist: Sorry, what was that?

Shri Mataji: I said I'm the only venturesome person. But apart from that, I must tell you, it was so arranged that My husband got elected to this job in England, elected by 134 nations, four times unanimous.

Question: What do you think, how long have you lived in the West now?

Shri Mataji: No, I don't live here much. You see, I go to India also. I've been travelling quite a lot.

I've been to India, I've been to all the places and I have to go about with My husband also. I've been to Russia, I've been to China, all over the places, Argentina, every place.

Question: Apart from the material circumstances of life, what do you think is so different between the West and the East? Just forgetting the material circumstances, what do you think is different about...

Shri Mataji: Western people? Question: And the Eastern people.

Sahaja Yogi: Other than material aspects...

Shri Mataji: Now, they are very honest, very honest.

Question: Western?

Shri Mataji: Very honest. They are very honest. Really, they are honest. No doubt about it. And about themselves also they are very honest. And tremendously *[UNCLEAR]*. You see, the Indian real Gurus, as you may call them, are even frightened of Indians, leave alone the Westerners. They think they'll be crucified or their throats will be cut. They... see, they have been tortured also, I must say. One fellow, General Forbe, his legs were broken and hands were broken because, you see, there is a big struggle between the reality and unreal things. Because these people are having a business proposition. You understand that. Is a very big business organization.

So if anybody says anything against it, then they can pay people to get after you. They can kill you. They can do anything they want. It's a Mafiā. It's not easy to face these horrible people. They are all multimillionaire.

Question: Can you some thing similar experiences *[UNCLEAR]* which they tried to charge You or...?

Shri Mataji: They tried, but doesn't succeed. Yesterday only we had a meeting and there were two boys from this TM, I think paid by TM, whatever it is. They tried to be very funny and I said... the whole public got after them; they run away. They said, “Now you can't have it *[UNCLEAR]* in the *[UNCLEAR* major] policy, you have got now.

So you can't have, so let us have it, at least." They tried.

It's all right. I mean, I expect also.

Question: Just tell us something of your Yoga school, it devolved from....

Sahaja Yogi: It's not a Yoga school. You get your Realisation and you then become a person who becomes a realised person. You just...

Question: But it started from... through the influence of...

Sahaja Yogi: Yes, not influence. I got my realisation when I went to India. I've been looking. I've been to all these false Gurus, all these places where I saw some shocking things happening and I was absolutely shocked and disillusioned. I was about to come home, but somebody had given me Mātājī's telephone number. She was in India at that time from England and I went to Her and I thought, “My goodness, this is all so very different." I started to feel incredibly peaceful and joyful and amazing things were happening inside me, which were very wonderful and it all seemed so normal. And yet so...

Shri Mataji: Health wise. First of all he improved health wise.

Question: What was your trade?

Sahaja Yogi: I'm a doctor. I mean I was very skeptical.

Question: General practitioner?

Sahaja Yogi: No, I've trained as such, but I've been practicing in natural health because I am a bit disillusioned with the medical side and many of my patients have been going to India on these spiritual pilgrimages and coming back worse. And I wondered why because I was reading all these books that were saying these great Gurus and they were speaking about Christ and Mohammed and Kṛiṣhṇa and all these things. And they were coming back in a worsened condition.

So I thought the two things were a disparity.

On one the hand, they seemed to be those spiritual masters. On the other hand, these people were coming back. But they had a very good rationalisation. They'd say they were purifying themselves or they were cleansing themselves, or they were going through some Karmas or something like that.

So I couldn't sort it all out.

So I went to India. I stayed there a few months. And finally I met Mother and it seemed so logical, so sensible and so scientific. I mean, the degrees with all the medical science. It underpins medical science.

Shri Mataji: I've also studied medicine.

Sahaja Yogi: It was quite incredible. And now it just seems so easy...

Question: Do you do some Yoga practice that as part of your daily routine?

Sahaja Yogi: Meditation in a very simplified form. When you feel these cool vibrations on your hand and above your head and over your body, you know that you are in meditation. That's it.

Shri Mataji: *[UNCLEAR]*.

Question: You do some Sūrya asana?

Sahaja Yogi: Not many. Just a few only if you got a specific problem.

Shri Mataji: You see, it depends on. It is very scientific. It depends on where you have a problem.

Say, for example, you have a problem in your stomach. Now you have to do certain exercise four times for short time, till you get rid of it. Or maybe that you have to say certain mantras for that to excite or to awaken that part

within you into liveliness. That's how it is very scientific. But gradually you know it, so easy it becomes. The whole thing becomes so easy because when you are expanding towards the periphery, the whole thing becomes complex. But when you integrate towards the center, then everything is very simple. You have to deal with simple principles. And once you know how to manage that... for example, balance. Balance in a person is very... balance in a person is not very critical in, say, in medical science. While we have one medical science, then we have psychologists. You have this and that. You have one doctor for one eye and another doctor for another eye. Here it's one person who is the one who cures you. He diagnoses you, he gives you Realisation, is everything. The laboratory is the complete instrument with human beings and this is created by God within you. Beautifully, it's all there just to be connected to the mains. That's all. It's already there. I mean, nothing fantastic for Me, because I knew it is there.

But once you get it you are amazed how you have started working it out. Because we are not aware of ourselves. Every one of you can get it. Everyone.

Question: How did you develop the Self-realisation? Were you born with it, or...?

Shri Mataji: I was born with it.

Question: So, from the day you were born you knew it?

Shri Mataji: Yes.

Question: When did you know that you had been born with it? When did you discover it?

Shri Mataji: You see, it is like if I ask you a question when you did discover you are a human being.

You won't be able to say it. It's simple as that, you see. I was quite aware of it.

Question: When you say Self, meaning I know I am a human being. What you mean by Self-realisation?

Shri Mataji: Everyone can get it. As long as you are a human being, you get it; that's all.

Sahaja Yogi: It's a higher level of awareness than human awareness. You are not using your thinking brain. You are not using your emotional brain. You're using what is basically the All-pervading Power of God, the unconscious about which you...

Shri Mataji: That is reflected within you.

Sahaja Yogi: You've spoken about it.

Shri Mataji: See, it is reflected within you as Kuṇḍalinī, we call it. In Sanskrit language it is called as Kuṇḍalinī. But this also word is so terrifying to people. Those who have read about Kuṇḍalinī, they get a fright. She is your Mother, the one who has to give you the rebirth. Now there are people who have written so many such big books without knowing where the Kuṇḍalinī lies. Imagine! Absolutely waste.

Now you can see it in some people pulsations of the Kuṇḍalinī. You have also got it on videotapes some of these things when you saw on some people, where there were obstructions, the pulsations *[UNCLEAR]*.

The pulsations, you can see, sometimes this triangular bone, sacrum, just pulsating.

But imagine this thing was called as sacrum, means sacred. And I asked the Greek people. I said, “What did you call it sacrum?" They said, “We had a report, with the Indo-Aryan group, much before Alexander went to India and they told us that this bone is the sacred bone."

Sahaja Yogi: If you burn the bone, the bone is so ossified that it's the last one to burn.

Shri Mataji: Yes, the way *[UNCLEAR]*.

Question: You worked with Gandhi, didn't you? What are your impressions with Gandhi?

Shri Mataji: What are My impressions? Question: Yes.

Shri Mataji: Oh, He was a very great man, very much needed at that time and if he had survived, he would have supported Sahaja Yoga out and out, no doubt about it. If he had survived, he would have supported Sahaja Yoga out and out.

Question: How much contact did you have with Gandhi?

Shri Mataji: It's quite a lot. As a child I was very close to him and he used to call Me Nepali, because according to My features were more Nepali, My complexion was Nepali. He used to call Me Nepali. And very affectionate towards children, very affectionate. Otherwise he was a hard task master himself, towards himself and towards others. But a very kind gentleman as far as the children were concerned. And you could even overrule him by sweetness. I mean, supposing he says, “I don't want to have any juice just now” you can say: “Bapu, have a little bit; otherwise, we won't have” or something. He would just melt away.

So sweet inside.

Question: Have you seen the film version of this?

Shri Mataji: Yes, I've seen.

Question: What did you think of it?

Shri Mataji: The film is very good. I mean, it is very good.

Question: Is it accurate?

Shri Mataji: Yes, yes. It is very accurate, but in some ways, you see, I would say that, for example, Gandhiji, you see, was an Indian. And the Indian style of talking is rather different from what you people talk, because you are very intelligent people and sharp witted. You see, you know words, you are very well read, so you say a few things in a very sharp way. Immediately you answer in a way that is very, I should say, acute, absolutely. But he was an Indian so the Indian, you see, doesn't say such a sudden, it doesn't spring with such a sudden intelligent remarks, you see. They are gentler people I think. They speak in a gentler way, in a little round about way.

Sahaja Yogi: He couldn't sit on the floor.

Shri Mataji: That also you could find out that he couldn't sit properly on the floor. That's why...

But that's not so important. What I felt was that...

A person: It is in the film. I'm not *[UNCLEAR]*. It's in the film.

Shri Mataji: That's one thing about him and the essence of it is, you see, is that whatever was, it was such a short time to bring forth such a deep thing. I think he has done full justice except for one point that Gandhiji never wanted to provoke. He never used these sinister methods of provoking others.

He was a very genuine person, you see. And I think that is little bit lacking. He didn't do it to just to, you see, with

a mind that should provoke others. No, he wouldn't think of such a thing. It was just a thought that if he has no other way out, because you don't know what times we had. I mean, in this picture he couldn't show anything. It was very oppressive time for three hundred years. Can you believe? So to talk of anything was impossible.

My father himself went to jail many a times. My mother went five times to jail. Of course, later on he was Member of the Constituent Assembly Parliament, everything. My brother is also a Minister of Steel now in India, in the Cabinet. But that time it was so difficult, very difficult. They used to torture people much more than it's shown there, individually. They used to hound us.

Question: Do you know Mrs. [Indira] Gandhi? [At that time she was the Prime Minister of India.]

Shri Mataji: Well, I like her.

Question: Do you... have met her personally?

Shri Mataji: Yes, I have met her once or twice. But I wonder if she remembers Me now. You see, she's a very busy person. I mean, she is the solution just now for us. You can say it.

Question: What do you think are the immediate problems facing India at the moment?

Shri Mataji: If they take to Sahaja Yoga, they can be also *[UNCLEAR]* because it also gives you material peace. It also gives you material blessings. You see, we have too much black magic and all that in our country. It's very heavy. And once you get into those things, you get to poverty.

Question: Just on that point, Mother, a couple of years ago an individual was talking about Selfrealisation and

was inclined towards so-called group miracle cures and so on. I notice in the press release there's quite a heavy accent on cures. Have you done that specifically to perhaps reinforce your message or get your message across?

Shri Mataji: Which one?

Sahaja Yogi: He is saying that there seems to be an emphasis in the press release on curing.

Shri Mataji: No, no, I did not. Did you feel that way? Oh, God, I'm not doing that. Really.

Sahaja Yogi: Has your emphasis changed is his question? Question: What I am saying is the *[UNCLEAR* vibe/line] I get is that two years ago that you won't emphasize...

Shri Mataji: No, no, never, never.

Question:... but the press release that support your trip here indicates the more... other side of it which, of course, has opened a little more skepticism.

Shri Mataji: It is a by-product. Curing is a by-product of Self-realisation. You see, Self-realisation is most important. You see, body is not interested in curing every Dick, Tom and Harry. Say, for example, Hitler wants to get cured. Should we cure him? It's better cure for him is to go to hell, at least for one life time and then come back, see what people have suffered.

So it's never accented never on curing at all and I, out of compassion, you see, because it works. I work out *[UNCLEAR]* important. I don't know why you felt that way. I don't know what they have given you. I have no idea as to what they have given you and what is accentuated but

as far as I am concerned, for Me Self-realisation is the main thing. That's My job.

Sahaja Yogi: In fact, Mother takes interests away from curing at the, Public Programs.

Shri Mataji: I tell them not to cure anyone. I said if they want to cure, let them work on My photograph. Let the photograph take all the bhoots. You don't take any load of curing.

A person: Perhaps you'd have rather talk over the situation with your public relations people.

Sahaj Yogi: We don't have any.

Shri Mataji: We don't have any publicity, nothing. They do it on their own, spontaneously. They will realise if they are making mistake and put it right next time. I don't know what's happening and all that. I don't know anything. They're doing on their own. Let them learn. They gradually learn. You see, better ways of curing and all that. Let them learn. They'll all learn.

Question: Can we just clarify that do you claim that you can heal or cure?

Shri Mataji: I do not claim; I do it. No question of claiming, you see. I do it. I've done it. You can do it also. Everyone can do it. This Doctor Warren has done. He's cured so many people.

Question: And you said it can be done through the photograph. Would you explain that?

Shri Mataji: Yes, it is surprising, you know. Myself I was surprised, as you are, that My photograph has also got vibrations and people get cured with photographs. In your country only when I came, the press was very kind

to Me. The reason was there was a lady who was sick for four months. And they said she has got...

Sahaja Yogi: Cerebral aneurism.

Shri Mataji: And one another disciple of Mine took My photograph and put it under her head. And she started getting all right in the sense that she started opening her eyes.

So the doctors got frightened.

They said, “Even if she gets all right, she will be damaged. She won't be able to walk." But today she's perfectly all right. Not only that, but she is very hard-working Sahaja Yogini also.

Question: How does it work?

Shri Mataji: It was in...

Sahaja Yogi: How does it work? How does it work from the photograph?

Shri Mataji: From the photograph? The photograph is a real image of Myself, you see and this, My body, has got a coefficients which emits vibrations. Same happens with the photograph. That too has the same coefficients. Of course, it hasn't got the other dimension, but it also emits the vibrations because of the coefficients being the same. Say, even if you take Christ's photograph, it's not real because it has come out of the unconscious, all right, but that's a lot of imagination put in. Any photograph, if you take of any person it is like that. But there are so many things I've seen which have come out of the Mother Earth, they emit vibrations. Like Stonehenge in England has vibrations.

So many places like that have vibrations, but not so strong as Mine, because I'm a living person.

Question: What is your idea of God?

Shri Mataji: My idea... It's not only idea but it's the truth I can feel about God. God is difficult to put it in words *[UNCLEAR]*, is the witness of the play of His Power. He is separated from His Power and He's just witnessing the play of His Power. And the Power is creating, is protecting, nourishing the creation and evolving it. Till this play is up to the animal stage, everything is under the control. But to give it a greater freedom they have to give first freedom to human beings at the same time.

So this freedom was granted so that you learn what is your mistake, what is your right thing. You decide it. You develop yourself with that. You create a balance within yourself. And then you ascent to the Spirit, by which you know God's power flowing through. This is all the game. It's in short I'm telling you.

So this God is the witness of this play. He's the Father, you can say and His power is the Holy Ghost. And He sends His Son on this Earth to redeem the people, to play a very important part, Christ, in our lives. And all other Incarnations, all of them have a meaning and a place within ourselves. Christ also has a special place within which is the gate of the limbic area.

Question: So you are a Christian, as well as being an Indian?

Shri Mataji: I'm not a Christian. In the sense that I do [not] belong to the Church. Neither I'm a real Hindu, Christian, everything, because they are all based on the same principle of God. See, these are all flowers who

were on the same tree of life. But people plucked it, saying, “This is mine. I am that. I am that." And then the flowers became unreal and dead. That's why people think Christianity is failing, Hinduism has failed you, Islam has failed you. It's not the progress. It's not the Incarnation. It's we by possessing the... We cannot possess God. We cannot possess religion. We are in religion, means religion is our valency. Just like carbon has valency of four, we have a valency of ten. That's in this part of our being where the attention is. And if we are balanced people, if we live in moderation, the ascending is faster. But even the extremists of extremists have got Realisation because grace is flowing very generously, I should say, to achieve it. Even alcoholics, you see, come to Me in an alcoholic state, become overnight wonderful people.

A person: Overnight?

Shri Mataji: Overnight. You'll be surprised, overnight. There are druggists and chemists and smokers.

Question: Chemical *[UNCLEAR]*? Chemical nicotine?

Shri Mataji: Yes, yes.

Question: Do you consider yourself to be a saint or a prophet?

Shri Mataji: What is the relevance of this question? I just don't understand. Everyone of them are asking, “Do you consider...?" If I was not considering Myself I would have worked like this. Do I think I am a thief? Or what I think Myself? You see, it's a funny question, isn't it? You just tell Me. I don't understand the relevance. Because everyone of them are asking this question to Me, “Do you think...?" Is this, what is this? I must be thinking

something about it. I must be aware of Myself; otherwise, I won't take up this *[UNCLEAR]*. See now, I have a husband who loves Me very much. I have a very comfortable house of My own. I have My own children and grandchildren. And I don't get anything out of this except that I have a satisfaction that I'm sharing My joy with all of you. All right? Now, unless and until I'm aware of Myself do you think I will do such a thing? Anyone of you will do this thing without getting anything out of it? Can anyone in this world can do such a thing, tell Me, without any purpose? Question: Well, I think somebody just called you the greatest living saint and...

Shri Mataji: Yes. I mean they can call Me anything, you see. But what I'm saying that, you see, asking these questions... Supposing I say, `Yes, I think so,' then you'd say, `She is very ego-oriented.' All right. If I say, `I don't think so,' then they'll say, `She's diffident.' You see, it's a very funny thing, you know.

So it's like a... is the question that is irrelevant. Unless and until I am aware of it, why will I do this work? Question: I suppose, in the West we think of science with high halos around the head.

Shri Mataji: Yes, you can see that also if you become realised Soul. You do. You'll see that. Many see that. I will show you one photograph. Have you got that? You just see this photograph. Can you explain? A person: Sorry?

Shri Mataji: This photograph... I'm sitting in a village, outside. And these, seven times, this light fell on Me. Have you seen Christ pray in that garden? A person: Yes.

Shri Mataji: And this is the photograph. You see. There are many other things people have seen in My

photographs. There's one photograph where they have seen lights coming out of My fingers, My toes.

They've got these photographs.

So for you...

Question: Can't this be a reflection from the glasses?

Shri Mataji: No. This happened seven times. And when I put down My head, none of them could see at that time. There is no reflection. Ask a photographer if he can explain. All artificial Gurus would try this trick, you see.

Question: I'm understanding you began teaching Self-realisation *[UNCLEAR]* in 1970? Is that right or...

Shri Mataji: No, not Self-realisation. I give human realisation. I understood human beings at that time. They are very complicated, I must say.

So many permutations and combinations and I had to study them thoroughly. Because My father himself was a realised Soul and he told Me that no use talking about God, saying anything about Him. It will become another Bible, another Gītā. “You have to find out a mass Realisation method. It has to work on masses." And also you have seen any discovery which is not used for masses, is wasted. And he said, “Otherwise, same thing will happen. You will be crucified or they will kill you. You'll be finished." And I knew that I've come for this work, to achieve that.

So I had to study, work it out the method by which en masse evolution could be achieved. And when I did it, I would say it was My human realisation in the sense that I found an opportune time to start.

Question: Will you continue to do this travel around the world until you die, or...?

Shri Mataji: What is it?

Sahaja Yogi: Will you continue to travel round the world doing this work until you die?

Shri Mataji: It's very futuristic. I don't think of My death so far. As long as I can do, I'll do but if these people are realised, then I think they'll give Me some rest sometime, you see. I must also have some rest. Now I am sixty years of age. How long do you want Me to live? It's for you to decide. If you take over then I will not live.

Question: You spend more, most of your time in London now, I believe.

Shri Mataji: Yes, because My husband is there, My family and he is a very busy man himself.

Question: But where do you come from originally in India?

Shri Mataji: Beg your pardon.

Question: Where did you live originally in India?

Shri Mataji: Originally near Ahmadnagar [in Maharashtra] is where our dynasty.

Question: Are there no other big cities near... is that near a big city?

Shri Mataji: It's a, it's a district place. It is not a very big city, Ahmadnagar. It's very near...

Question: What is the biggest city it's near?

Shri Mataji: I lived with My husband in Delhi because he was with the former prime minister, Lal Bahadur Shastri. He was his Secretary.

Question: Oh!

Shri Mataji: Yes. And then I lived, he went to Tashkent also with him. He was throughout with him.

And then I lived in Bombay [Mumbai] because he was Chairman of the Shipping Corporation of India. For years together I lived in cities. I studied in Lucknow, in Lahore, in Medical College. That's how I lived in cities. But originally My family, all of them, come from this place, Ahmadnagar. I was born in a small little hill station, which is on the tropic of Cancer.

Question: Mother, is reincarnation is part of your kind of philosophy?

Sahaja Yogi: Is reincarnation part of your philosophy? Reincarnation.

Shri Mataji: Of whom? Question: Of everybody. When we physically pass away...

Shri Mataji: Yes. You mean human being? Question: Yes.

Shri Mataji: Of course. Of course. Of course.

Question: Perhaps you could put into another situation. For the mysteries of life there are many people who appear beyond sincere and work hard, who suffer enormous tragedies or if they are people *[UNCLEAR]*, I can name a couple of them, who seem point through that not necessarily *[UNCLEAR]* follow human beings. There are reasons for attached spirits or something else.

Shri Mataji: Going to false Gurus is very dangerous. It's extremely dangerous. It is not superficially dangerous. You see, money I don't mind because if they are thugs, all right. There are so many thugs.

We have Mafiā. We have all kind of things. It doesn't matter. Let them be thugs. It's not so simple as we think.

It's very deep. You see, they can bring forth all the diseases which are incurable diseases.

Say poliomyelitis, cancer, heart attacks, all kinds of diseases which are absolutely incurable, beyond our condition. Then depressions and then stresses within us. Also they can bring quite a lot of them, epilepsy they give, abnormal behaviour. Even in the plain if I am sitting, I find some people are doing like this, like that. And most of them have been to this TM. They have paid thousands and thousands of pounds to achieve that kind of a funny thing, funny this center by which their necks came out like that, they are all the time twitching themselves or jumping.

Sahaja Yogi: He asked about spiritual possessions too, Mother. They asked about spiritual possessions.

Shri Mataji: Of course, this is spiritual possession. It is spiritual possession. They did not...

Question: And do you have a method of driving away that spirits?

Shri Mataji: Yes, yes, I do. I do try. You see, even...

Question: So that's the key to solving many of these diseases.

Shri Mataji: Yes, yes. Of course, of course. Because, you see, the cabbages are better sometimes than this. Poor things, you know they are so suppressed, that even if you show then a garlic, they are frightened and they are troubled. Garlic, can you imagine? They are afraid of garlic and afraid of onions. I mean, what are they made? Some are just sex points, without any sex acts. Horrible pieces. They are neither human beings, nor animals.

Terribly possessed, no doubt. They can be cured, absolutely. We have cured so many like that. You can make so many... You won't believe that they have been like that. There's one gentleman here, that you can see it...

Sahaja Yogi: He was a flyer in TM.

Question: What's a flyer?

Shri Mataji: You see...

Sahaja Yogi: A leviter.

Shri Mataji: Because they levitate, so-called. Sitting on a floor you have to jump, you see. And then you think that you are flying. And then you get possessed. And they just start, sitting down. They just come out of their seats, you see, as if somebody just ejected them out. This is supposed to be flying.

Question: *[UNCLEAR]*.

Shri Mataji: Beg your pardon...

Question: You ruin hysteria.

Shri Mataji: Oh, horrible things. In one of our ashrams, one fellow came because he went to a barber shop and he was having a...

So he had to spend some time waiting outside, you see. He saw one magazine there. It was written about Sahaja Yoga, in a magazine for Yoga. They are not supposed to read anything else. They are bad. Everything is secret. It's all Mafiā style.

So poor man, you see, hesitatingly took that thing and took that Yoga thing to read. And there was My picture which said that, “If you feel Cool Breeze on at this picture, then know that you are a realised Soul." He tried

to put the hands and in the barber shop only went and took *[UNCLEAR]*. He got such a fright that he telephoned to our ashram and the gentleman who was on the phone was also not a TM but another type and he asked him, “Are you feeling hot?" He said, “I am boiling this side." He said, “Have you done TM?" He said, “Yes. But how do you know?" He said, “We know." Then he came down. But when he came down there and these people just took My name and the fellow went into such a contortion and started barking like a dog that all the Sahaja Yogis got a fright and they sent Me a SOS that, “Mother, please, come to our help!" and I was going to have lots of people for dinner and I said, “What's happening?" He said, “There is a fellow who came here and he is behaving like this and we are all frightened of him." Then I told them what is to be done to pacify him. But this fellow today is a very big Sahaja Yogi in London. He was a manager of a very big estate company. He lost his job, lost his money. He became penniless doing this TM.

But now I'm told this Rajneesh is coming to your Australia to bless you all. This fellow Rajneesh who is ousted from America...

Sahaja Yogi: The orange people, they are called.

Shri Mataji: The orange people. He is trying to come here, so be careful.

Sahaja Yogi: The government is already writing about this regulations...

Shri Mataji: He has bought only thirty-six Rolls-Royces and three airplanes, I don't know what his ambitions are out of the Australians.

Sahaja Yogi: He has been thrown out of India, now...

Shri Mataji: Not thrown out, he ran away...

Sahaja Yogi: He ran away, sorry. He had the deportation order in America now. And here he is coming too.

Question: What's his name?

Sahaja Yogi: Rajneesh.

Shri Mataji: These orange people, you see.

Question: What is bad about Rajneesh?

Shri Mataji: Horrible.

Question: But what?

Shri Mataji: You see, what he does, he makes you into a sex point. He has mass sex, mass sex, you see. More...

A person: Some people think that's all right.

Shri Mataji: Yes, those who like it go there and become mad, that's all. That's all. You pay for it.

We have a film. I think we have a film. We can show you. See, somebody has taken secretly the film of his work.

Sahaja Yogi: One of them, who is disenchanted.

Shri Mataji: One of them. He took a secret film of what they do inside. And that was released in London, called as, `God Who Ran Away'. And with that they showed this mass thing and all that.

So what he does he makes people absolutely impotent. They become impotent and *[UNCLEAR]* because he possesses them at the sex points and talks about sex all the time, so that they are so restless that they become mad. And they give him money as much as he wants, you see. He has told so many women that he was their husband in previous lives so they gave all their ornaments to him.

An Indian lady gave all her jewelry to him, very expensive jewelry.

So his brother and her, She was a widow, Her brother and her brother-in-law came to Me with her that, “Please, Mother, cure her." I asked her, “Why did you give?" She said, “He was my husband in previous life." I said, “Who told you?" She said, “He told me." I said, “But why did you believe?" She said, “I also feel the same." I said, “But what the husband whom you married, from whom you have children, who has given you all these jewelries? And why should you give it to this man whom you never married?" “No, I believe! What is wrong?" She was absolutely in complete possession of him. And no one knows where she is now. No one knows.

Question: There are some other cults in Australia and parts of *[UNCLEAR]*, including the Moonies and Hare Kṛiṣhṇas. What are your opinions on them?

Shri Mataji: Now Moonies, of course, you know all very well. I need not tell about them.

Question: You don't approve the Moonies?

Shri Mataji: Of course not. You see, when you become a Sahaja Yogi you start loving your parents, loving your children, loving everyone. You solve your problems. You don't hate anyone. You don't run away from anyone. On the contrary, if this thing happens, this is anti-God activity, absolutely anti-God activity that you get out of your families completely; you have nothing to do with anyone. This is absolute anti-God.

The another sect is our great, you call them, Hare Rāmas. And the first basic mistake they make is to say that vegetarianism is to please to God, taking Kṛiṣhṇa's

name specially. Because Śhrī Kṛiṣhṇa, in Gītā, the first chapter is very outset, He told Arjuna that, “You have to kill humans, leave alone animals." Then he says, “How can I kill, because they are my Gurus and they are my relations?" So He said, “You have to kill them! To achieve a higher goal, you have to give up your lower goals." This is what exactly He told. Then later on it was written in the Gītā that vegetarianism leads you to God. I don't know how. Because they said that the people who are left-sided, emotional people, eat more meat, which is scientifically not true. Those who are morbid people, those who are left-sided, means who have got what you can say conditioned people, they seldom eat meat. The people who eat meat are the Rajasik people, are the people who are more aggressive, more active.

So the inactive people eat less meat because protein acts as an activity.

So it's scientifically also proved. But they don't understand science or anything. These people are told that, “You must not eat meat." Finished. That's the end of it.

Now in India, out of poverty, so many people are not eating meat. By not eating meat, if you go to God, then everybody else was wrong because Kṛiṣhṇa Himself used to eat and Rāma Himself ate. Even Buddha ate it because He died because He...

A person: Buddha ate meat?

Shri Mataji: Beg your pardon...

A person: Eat..., ate meat?

Shri Mataji: Yes, He ate and He died because He ate a raw..., by mistake, a raw meat of a pig or a wild boar, a wild boar, of a wild boar.

So He was eating... and in India only the so-called Brahmins don't eat. They're called Brahmins. Because they thought this is the best way of befooling people. But not that I am for eating meat or eating vegetables. It depends on your temperament, what sort of a temperament you have. Supposing you are very aggressive is better to eat vegetables.

A person: Carrots.

Shri Mataji: Yes. Grass. But if you are non-aggressive and you get conditioned very easily, suppressed type, then you better eat meat.

Sahaja Yogi: I'm afraid we're going to have to finish it there. Those who want to, can see Mother privately for an interview, if you want to. That can be arranged later.

So can we wind it up or are there any...

Shri Mataji: Only one point I'll say about them that, what these people are doing in India is something so shocking. I went to many places, in the district places and the people like you, the newspaper people, came and said, “Mother, why are you carrying these people in the villages here? We have had enough of them." I said, “Why? What happened?" They said, “We have so many beggars now let loose. These people are now walking in the villages, you see and begging. And they are torturing everyone. Because our villages don't have so much money to look after them. At the beginning, of course, they tried." And they all bombard Me with questions that, “Why do you carry these people? They'll will also come

here as beggars." “No, no” I said, “they are all employed people. They are not beggars. Don't be worried." They can't believe it. They said, “Now, they first came as aggressors and now they are coming as beggars and troubling us." And a person is begging at your house...

A person: The hippies!

Shri Mataji: Yes. Hippies and these, also these Hare Rāmas. This is their special job and you said that, you see, they say they are saints.

So they said, “We can't even eat our food properly because they are standing at your door step asking for alms” you see. Whatever we have we give them *[UNCLEAR]* from you? A person: *[UNCLEAR]*.

Shri Mataji: Imagine! And they think they are leading a very saint life, you know. Only eating vegetarian food, they think they are very saint people. God's people are never beggars. They must have self-esteem and self-respect. If they feel insulted, then they should give up this profession.

Sahaja Yogi: Those who want to see Mother further, see Iain. He's at the back there and we'll take a step further then. Thank you very much.

A person: Thanks very much.

Shri Mataji: Thank you very much all of you. Thank you very much. I hope you convey the message so that many people get their Realisation and you don't have any more diseases, anything left in your *[UNCLEAR]*.

Sahaja Yogi: There's another thing. Mother is speaking tonight and tomorrow night and Thursday night at the

exhibition hall, exhibition building *[UNCLEAR]*. And She gives the experience after the program.

Shri Mataji: And it acts. The main thing is it acts.

Sahaja Yogi: She actually gives the experience of Self-realisation.

Shri Mataji: Yes, I do, I do, yes. It has to act. That's the difference between others and Me, at least. That much one can see clearly. It immediately changes you. Yesterday we had one cancer patient of liver. We should follow it, that case up. Now doctors have told him, “Within one month you are going to die” you see and I told him, “All right." I made him sit with his left hand toward Me and the right hand outside. He started feeling much better and healthier. And if he is cured, that's the truth.

Sahaja Yogi: And it's happened many times under medical supervision.

Shri Mataji: I've also cured our president, Sir, Mister Sanjeeva Reddy [former President of India]. If you want, you can write to him and find out about his cancer.

Question: Where is that person that had cancer that you saw in Australia?

Shri Mataji: Here in Adelaide. He came only yesterday and he felt very much better after that.

So many people felt better.

Some people had stomach troubles and some people had frozen arms. Everybody felt better. Their arms opened out, automatically.

Question: When you claim cures like that do the medical professionals oppose you?

Shri Mataji: No, I have many doctors who are My disciples now, many doctors. You see, there are so many things still left to the doctors to do. I am not interested in patients. But if they come to My program they get all right. *[UNCLEAR]* I don't go to hospitals.

Sahaja Yogi: Challenges too much within our fabric of knowledge.

Shri Mataji: No, but they won't be angry with Me, I'm sure, because they are overloaded with patients. They won't be so angry.

A person: It's very true.

Shri Mataji: You see, I am not interested in curing, but if they get cured, what should I do? Automatically they get cured.

Sahaja Yogi: Certainly the people that develop their Realisation get better. There is no question about.

A person: *[UNCLEAR]* again. *[UNCLEAR]*. We got one camera. That's what people have to do.

Hold out their hands like this.

Shri Mataji: Yes, just that. And put their both feet like this.

A person: I see. And hold their hands. That's the way.

Shri Mataji: Yes. It might work out.

A person: All right. We're just getting a shot, you see. You spread fingers, or fingers together?

Shri Mataji: Just like relaxed, you see, as if asking for something.

A person: Yes.

Shri Mataji: You will yourself start feeling. They are shaking a little. That means you work very hard.

A person: Yes, too hard.

Shri Mataji: On your nerves. Now they'll soothe down. See, the shaking is coming from too much strain on the nerves, specially the right side is shaking.

A person: *[UNCLEAR]*.

Shri Mataji: You have to forgive. You have to forgive. Forgive, forgive everyone. Just forgive. Just forgive. Still shaking. This shaking has to go; then it will work out. I'm giving your balance, raising your left side, the emotional side. The right side of your action is being fulfilled. Close your eyes. Are you feeling peaceful now? A person: Hmm. Did my hands stop shaking?

Shri Mataji: Yes, It has a little bit, still it didn't stop. *[UNCLEAR]*. Better now. We over-do things, isn't it, which you should not. Now better. See, it stopped.

A person: And how long do I need to sit here like this?

Shri Mataji: Are you feeling the Cool Breeze in the hand? Are you feeling anything cool? A person: I feel relaxed.

Shri Mataji: Relaxed? A person: Yes.

Shri Mataji: No cooling in the hand? I see, I can see the pulsation is here, now, in the center of your head. Just pray. Takes hardly anytime. Still you are shaking, you see. All right, just say, `Mother, give me my Realisation.' A person: Give me my Realisation.

Shri Mataji: Again.

A person: Give me my Realisation.

Shri Mataji: Once more. Once more.

A person: Give me my Realisation. Give me my Realisation. Give me my Realisation.

Shri Mataji: Better.

A person: Give me my Realisation.

Shri Mataji: Are you feeling the relaxation? Light, you feel light. You feel lighter.

Shri Mataji: *[UNCLEAR]*.

A person: Hmm.

Shri Mataji: You have to forgive. It's too much work. How many years you have worked like this? Days in and days out worrying, for what? Everything is done by God. He does all the work. Now it's better.

A person: I feel tingling in my hand.

Shri Mataji: Tingling is not a bad sign. But it means it just started. It is moving all right. This is all right. Is it all right? This one is all right. This is still tingling. But this stopped shaking. Better. Better now. All right? It works. It works. It works. Now you can't think. Just watch Me. You can't think.

A person: I can think.

Shri Mataji: When you want you can think.

A person: Oh, yes.

Shri Mataji: But now you can be beyond thinking also.

A person: Oh really? What's...?

Shri Mataji: That's it. No worries. All right? A person: All right.

Shri Mataji: Feeling the cool? A person: Let's do the interview and then see if I relax out.

Shri Mataji: Oh, yes, yes. You will. You will relax much more.

A person: Will it be like Chris? A person: Mother, this is for people watching now. What can there be in this for them?

Shri Mataji: What is?...

A person: What have you to say to the people who are watching this on the television on the moment?

Shri Mataji: Those who are watching at this time, they have to just spread their hands like this towards the television set and see if they feel any Cool Breeze in their hands. If they feel it, they should know that this is the Power of God's love, is the All-pervading Power about which everybody has talked.

The time has come for all of us to achieve it. This is the epitome of our evolution by which we will found out our Selves, our Absolute, our meaning, our purpose of life. The first time you feel the All-pervading Power, which is doing all sorts of living work, like transforming a flower into a fruit. All this is done by God. What we do is the dead work, is transforming dead to the dead. But God does all the living work and first time you start feeling this Power and then you have to learn how to use it for doing living work on this Earth.

Question: For the people who extend the hands towards you now on the television set, can I expect Self-realisation?

Shri Mataji: Yes, of course.

Question: And from there is a by-product health?

Shri Mataji: Yes, health, of course. They can...

Interviewer: Healing?...

Shri Mataji: Yes, of course. But they have to see which hand is heavier, which hand is not heavier.

They might get, all of them, spontaneously, Realisation, but they have to come to Me to know how to maintain it, how to understand it, how to give it to others. Because God is only interested in those people who are going to work as lights. We do not keep enlightened lights under the table.

So such people will get their Realisation very fast if they desire it. Desire is very important.

Question: So there are some people watching at this very moment who are receiving that?

Shri Mataji: Yes, of course. It's all over, it's all-pervading. It's like your ether through which they are seeing the television now. In the same way God's Power is everywhere. You can feel it.

Question: And it doesn't have to be that these people will be with you. They can do this by extending their hands towards the television set or the photograph.

Shri Mataji: Yes, My photograph is there. That's sufficient to work it out. That's sufficient to work it out. But they have to come to Me to decode it, what it is, how to feel it, what's the problem is. Because at the very first outset, I've seen, it rushes out and the whole thing you can feel very fast. But then it goes back to the problems that you have.

So it is better to see that you learn all about it. And you don't have to pay anything, nothing of the kind. It's very easy. It's nothing difficult or complicated.

A person: All right. Thank you very much. All were happy with that. What we do? We got enough? Another person: One more shoot.

A person: There will be one more shot.

Shri Mataji: One minute. It was probably more than that.

A person: It was a little bit more all that. Now we'll better check if they are both back shaking again.

Shri Mataji: Still shaking. See what you are doing to yourself. You must learn to relax.

A person: Hmm. Working too much.

Shri Mataji: Yes, too much. You are working to hard. You can clearly see. Why should they shake? You are a young man, I'm an old woman. See now how much they are shaking. Just see this. This is not good.

A person: At best, learn to relax a little.

Shri Mataji: Now you have to use My photograph. That's the best way to relax. You can put My photograph in front, put a light before it. Put your hands towards the photograph. Put both your feet in the water and little salt. The whole thing will go in the water. And ush it out that water. You find everything all right. He's got it, I think. At the top of his head, he's got it, but his hand are heavy. First we have to talk to all kinds of people also, you see, catch from them as well. Do you smoke? A person: No.

Shri Mataji: Hmm. Then it should not happen. It's only nervousness.

A person: Hmm.

Shri Mataji: Better. You're feeling it. Yes, is there. Yes, is there. Little balance I put within you.

Too much working with your brain and very futuristic and a speedy person. All right? Now, better.

A person: Yes. I thank you very much for talking with me.

Shri Mataji: Thank. I hope you'll communicate to the people. Let the Australians get this. This is their right to have it.

Sahaja Yogi: *[UNCLEAR]*.

A Person: Yes, sir. She did tell us *[UNCLEAR]*.

Sahaja Yogi: Thanks a lot.

A Person: All right. Thank you very much.

[At the end of the press conference, it starts raining.]

***Contents: 1983-03-08*, Public Program, Day 1, Melbourne, Victoria, Australia**

I bow to all the seekers of Truth.

We have to understand that God has created us as human beings with a purpose. But in those modern times when we don't even believe in God, or on a, in a creator, or any such energy that exists, it's very hard to talk of God and to introduce him to be the one who has made us human beings. But even Darwin said that if man has come so far he will have to go a little further to understand himself. I would suggest that one has to only understand one point, that whatever we have so far known, has been the knowledge of the tree but we have to have the knowledge of the roots. To get the knowledge of the roots, we have to become subtler than what we are.

This awareness, this human awareness, cannot take us that side. For example, you are all listening to Me very

intensely, but if I say “please take your attention inside” you'll say “how, Mother it's impossible.

How do we take our attention inside?" It's only possible when something happens within you that your attention is drawn inside, then only you will come to know that you are a beautiful instrument made through ages.

All these centers that are shown here represent your evolutionary process, one by one, how you evolved through ages to this stage of evolution and now after evolving, after the human stage, what do we have to do? So we come to right conclusions about ourselves first of all, that we have to become something more, something has to happen to us. Now so far in our evolution whatever has happened has happened in our awareness, Sanskrit called *[UNCLEAR* Chaitanya], means a horse can go through a dirty lane, a dog can go through a dirty lane, but a human being cannot, he just can't bear it. He'll vomit, he'll refuse, he'll not accept at any cost to pass through something very filthy.

So our awareness towards dirt, filth, towards beauty has definitely got a new dimension and this new dimension that we have got is not sufficient enough because still we have not understood why are we here. Why all this has been done to create us into such a beautiful personality. What is the purpose of this creation and in this confusion only we really fall into the traps of not understanding that there must be some power that does it.

It is very easy to deny the power of God because, who is there to challenge it, or who is going to say that, how dare you deny.

Supposing you have a policeman. He's elected by you, so you cannot overthrow him, or you have to listen to Him. But God is not elected by you, He is appointed by Himself.

So as He is there you can always say whatever you like about Him. But the same thing is to understand that actually human beings don't do any work which is living.

We cannot transform one flower into a fruit, even one. What we do is to take some dead things, make buildings, make beautiful furniture, make these carpets, all man made, every sort of thing and then we start thinking, “Oh, we are great." Even the science can only find whatever is available or can be seen through these eyes, or felt through these senses. It cannot go beyond it and even if it sometimes goes like the auras and all that they see, they cannot explain it. For example if, if there is any doctor, they will understand that, doctors are honest on this point, that acetylene and adri... adinaline adrenalin [aciticoyline and adrenaline], two chemicals which are chemicals, just chemicals, react differently in the body and they say that the mode of action of these two we cannot explain why it is augmentation or why it is relaxation. They admit it.

So many things we have not been able to explain. Now if I say this is a beautiful instrument and it is fantastic to believe that we are great, I would just give another simple example that if you have to come to this room and there is no light, I just tell you alright, push that button and you will get lights everywhere. No, it happens, it becomes a fantastic thing for a person who has never seen electricity, who has never known

anything, who has no knowledge of electricity, that only you press one button and you get it! But behind all this organism, behind all this working, all that is done, there is a big history. There are lots of people who have worked to achieve this. People have sacrificed so much to achieve this, but we are taking the benefit of that as, today we are enjoying electricity. How many people must have died discovering it. How many people must have sacrificed their life for disc..., for discovering the use of it for the masses.

In the same way we must understand that maybe that we are something fantastic, reach a conclusion that we have to just feel it. And unless and until you feel that greatness within you, you should not just deny that you can achieve it, you have to achieve it. Actually, if you do not achieve it you will fall short of your evolution.

Today in the world if you see every where I go there are so many seekers, so many seekers, such a time was never there before, say about fifty years back we did not know the word `seekers', people did not believe that there are seekers. But today you will find so many seekers all over the world, they have gone to all kinds of other alternative things, they have tried to find out if they can find truth by altering their lives by doing this or by doing that. The reason is they are not at all satisfied with what they see, they're intelligent enough to see that it's not the end of our lives and we don't live just for insurances. Now, then one starts thinking that if these are the seekers in this world, why so many have come on this earth. This is a special time already predicted

thousands and thousands of years back, in every kind of prediction they have talked about you.

There was a book called NĀdi Granth written, you can't say how many years back but was revised only three hundred years back by another person called Bhujander. Now this NĀdi Granth, is written by a person who is actually the starting point of astrology in India, the one who started the whole astrology has been started from India and this is the man, Brighu, who did it. And he wrote this NĀdi Granth, in which he has described, according to him, he said it in Sanskrit language but was again translated and brought to up to date level, that in 1970 something will happen, a personality will come on this earth who will give realisation to thousands of people by a Sahaja method, it's clearly written down you'll be amazed to know that it is so, because we have a book, in that book all these prophecies are written and what will happen, the Kuṇḍalinī will rise and people will get their realisation.

To Indians Kuṇḍalinī is not a new knowledge. Of course, there are some people who went from, ah, other countries and tried to study about Kuṇḍalinī. Now when such people come to India they do not reach the roots at all, they are just caught up by people who want to make money out of them or to mislead them, it's a big market there for all such things. And now when these people also came, specially the Germans when they came to India they were caught up into such mess and they were given books which were nothing but just the opposite of what Kuṇḍalinī is, it's about the people who are doing Tantrism and Tantrism is a system in which people do anti-God

activity, with anti-God activity you get all kinds of horrible experiences of God and the Kuṇḍalinī and they have described all of them as if they are the real effects of Kuṇḍalinī. Is like the knowledge of a naive villager coming and putting his hand into the holes of, ah, a plug and saying that electricity gives you a big shock.

So it is even worse than that because Kuṇḍalinī never gives you trouble, She is your mother. She's settled down here in the triangular bone, as you see is called as sacrum. Now this sacrum bone is, sacrum means sacred and when I ask people that, how is it that this bone is called as sacred in Greek? When I went to Greece, I asked the people “why do you call this a sacrum?" Then they told Me that they had a *[UNCLEAR* report] long time back, before Alexander went to India and there was a *[UNCLEAR* report] between Indo-Aryan groups and they told that this bone should be called as sacrum. Now imagine that this bone specially should be called as sacrum and no other bone, so this bone has got this three and a half coil energy settled down inside there.

Now some of these books that I've read, such big books written on Kuṇḍalinī, some of them say the Kuṇḍalinī is here, somebody says in the nose, somebody says somewhere else. Means that just, just using the ignorance of people to print something, write something and just mislead them to make some money out of these books.

So far I've not written any book, I am sorry I've not yet done any that work so far, but anything can be written in the book. Whatever is written in the book is not the truth and you should not accept it, how much does it take to

print a book? You people are living in such an advanced country you know it hardly takes anything to write a book about anything especially about God and his work, because even you will be amazed, that Hitler used to talk about God, Napoleon used to talk about God. All these horrible people used to talk about God and sometimes they believed that God was in their favour because they thought they were rather successful.

Now these books or whatever they have told you, is not true. This is the truth that the Kuṇḍalinī lies in your sacred bone called sacrum. You can see the pulsation of the Kuṇḍalinī at the time when the Kuṇḍalinī is raised, not in everyone. If you have got a blockage in that another center that is there or the opposite *[UNCLEAR* upper] center. Then this Kuṇḍalinī, because this is the pure desire of becoming one with God. This is the purest desire we, which you have and when it is awakened it makes a effort, a tremendous effort, but I have seen some people have Kuṇḍalinīs which are just hurt like a beaten up snake, you see, it just toss, it tosses itself on all the sides and tries to get out but it cannot because the gentleman, or the seeker, who has got this Kuṇḍalinī within himself, his own Mother, has hurt Her so much that She cannot raise Her head, She is very tired and She wants the supply of more energy to rise.

So when people are here I have to tell you one thing that it's nice that you have come for realisation, you should take it! But you can't demand it, you can't demand it. For today I found one gentleman was just shaking before Me like this all the time, so he said “Why am I shaking before you?" I said “Because your nerves are out, you are a

nervous person, that's why you are shaking. All your nerves are out, I have to steady them otherwise the Kuṇḍalinī won't rise and you won't feel the Cool Breeze, because Kuṇḍalinī is now attending to those nerve centers which are absolutely over-done, they are absolutely fagged out and tired." He's a young man, about twenty five years, I am an old woman, but I said “Look at My hands I'm not shaking, why should your hands shake like an old man of eighty years all the time? You must think about it, why should they think, ah, should happen." So this is what it is, that some people get it. Most of them get it but some cannot get it. Now the attitude should be little different from what you have towards anybody else. Here you have to get something out of Me. You have to make use of Me. Not that I have to use you for any purpose whatsoever.

It should be clear-cut to you, that you are asking for something, you deserve it no doubt, it's like you go to the bank alright, there's a banker sitting there, if you have some money in the bank, you can go and talk to him but you can't be rude with the banker, you have to say alright, “I have got this money with you, please may I have?" Now the Grace of God is so gracious that it gives you many for much more than what you have really reserved in the bank, I can see that working out so well.

So we have to understand that we are made in our own glory, God has made us a fantastic thing. We are a great instrument that has to receive its blessings and as this instrument is put to the mains, once you put to your mains you will be surprised how fantastic you are. It's amazing how people are not aware of themselves. It is

amazing how people do not know how precious they are to the Divine. Human beings are the epitome of this creation, forget the moon, forget the sun, forget this earth, everything is nothing, it's at your feet. You are the highest that God has created and the way we fritter away our life for nothing at all, for superficial things, is something very, very surprising, we are not at all aware that how much the nature has worked for us, to make us human beings and once you realise that you are the spirit, realise doesn't mean that you just realise through a mental process.

It is a happening within you which takes place. You become that. And once you become that you'll be amazed that your becoming will prove that you are really the epitome, you are the meaning, you are everything and without you the creation has no meaning at all. It's like a tree which has now the flowers and they have to become the fruits, otherwise the tree has no meaning at all. But whatever we do mentally is artificial. Because it has no roots attached to it, it has no moorings to it. Now your, say, your politics or your economics, all is artificial but in that also you can find a lot of truth. For example, economics says that wants in general are not satiable. Individual wants can be satisfied. But wants in general are not satiable. Means this matter cannot give us satisfaction. If it could then we would have been satisfied with one thing, but we buy one thing then we buy, want to buy, another thing and then we want to buy another thing and still we are the most dissatisfied souls ever living on this earth.

Now economics another, then politics; we can see is that people talk of say communism, they talk of socialism, they talk of democracy, of capitalism. Is all so artificial to Me, is just a play of human beings because when you say you are a capitalist, what is your capital? This you can't take with you, it is of no use, you don't want to share it, what is the use of such a capital? While I would say I am a capitalist because I have all the powers within Myself and I am the greatest communist because I can't live without sharing it. I just can't help it. You see people can't understand Me. They think: you are a nicely married lady, your husband is such a nice person, ah, is such a nice gentleman, he loves you so much, he cares for you so much. You are a grandmother, you are a mother and why are you doing all this and running about everywhere talking to people? They can't understand this communism which is so important to Me that I cannot get My joy without sharing it with others. Is something which people have to gradually take in and once they take in they become themselves.

It's My job that I have to give you what you have. It's your own, I do not do anything about it, is your own; all you are built in that way. Only thing what I do, like a candle which is enlightened can enlighten any other candle which is ready. But some people will escape saying, “I'm not ready." Now, you let Me find out if you are ready or not. That's another side of it. “Mother you are, we are sinners, we are not ready." Now you let Me do the job for you. I may be able to put the candle right. Why do you condemn yourselves? This is the other side of it.

Sometimes people get into ego moods and sometimes they get into such a superego mood that they say" Mother, oh, we are no good, we are sinners, we have done this, we have done that." Now forget it.

If I don't know the job then I better not do it, but I think I know it, I have done it, so let Me do it and let us see if I can give what you have because that is supposed to be God's promise that you have to get your resurrection, that you have to become Self-realised, that you are to be born again and all this has been done within you with this aim and is not to be wasted.

I don't know how many in Melbourne are going to get it, how many are going to get in Sydney, that's besides the point, it depends on how much you care for yourself. But wherever I go I will try My level best to do it. Now how I cure people and what happens; actual curing is not at all My job, it's just a by-product by which you get cured completely. Because once you get your absolute and you get to the source which is all-pervading which is, which starts flowing through you, then your problem is solved. You never get exhausted, you never get upset, it's all solved. The whole energy works it out.

So the compassion that people talk of "that we are very compassionate and we are very peace loving" and all that is so superficial.

This is the compassion that it works. It works, it doesn't talk, it just works. This is the peace that exists, that you feel is expressed within you and without. A person of that calibre if he stays with other people who are turbulent, who are, ah, volcanic, who are violent, they become

peaceful. It works, that's what it is, you must know that whatever people are saying to you, it must work.

Like going to other Gurus, to other people, you should know that it has not given you any power of your own, leave alone whatever they have to say about Me, I am this, I am that, I am that, forget it. What I am saying, what are you? You have to receive your own significance. You have to understand your own meaning and if it works in you then it's alright. That's what you should ask anyone if you go to and say that “can you give me my own powers, not your powers?" You may be very great and you might be doing something. But people are so ridiculously superficial, so ridiculously superficial that a person if he buys 58 Rolls-Royce out of the money, of loots that they have out of these, ah, people who go to them, we think “Oh! he has 58 Rolls-Royces." He, such a man can impress these English who could not be impressed by anything else. If he has a big *[UNCLEAR* cavalcade] or a big procession or these 58, ah, looted, ah, Rolls-Royce on the road, then people say “Oh! what a Guru he is, he's got 58 Rolls-Royce." Yes, you won't believe and he wanted to have the 59th one and he went away to America. And he wrote a letter saying that if you give me the 59th I'll come. The poor boys you see, they suffered, they ate only potatoes, they starved themselves, they have, they are 50,000 still in the UK, absolutely cabbages, lost people, absolutely lost. You can't talk to them, they shake when you go before them, they can't understand that it is all finished there. Nothing, they are all lost people and if you go and tell them “How can you get a Rolls-Royce for a Sādhu, he's a

Sannyāsī he says, how can you give him a Rolls-Royce?" So they say “We have got the spirit” means some spirit has possessed them you see, “we have got the spirit and we have to give just metal. What's in Rolls-Royce? Is metal." But why don't they think, why does the Guru thinks that this metal is precious you see, we don't use our brains at all when you go to Gurus, surprisingly.

If he says I will make you fly, alright at least you should ask the Guru to fly. Why not make him fly and see if he can fly or not. At least minimum of minimum that he should do isn't it? But that we also never do, we just accept it. Because he has a big, ah, organization and he has a big publicity, because you can pass through seven rooms to reach him and all that, he creates a feeling and then you think `Oh, it's great to fly,' and if somebody says that go and ask that Guru to fly, people don't like it. They don't want to hear anything about it and then you pay thousands and thousands of pounds to them, you end up as penniless people, as epileptic people and you can't understand what wrong it was. You didn't use your brains. You didn't use your brains I would say, I know. I must condemn all these devilish people who have ruined so many seekers because they are seeking truth, they are My children, they're My own I know. I feel very sorry for them, you don't know how much I want to work that I should save all of them, but I also should tell you that this is your mistake, you misunderstand, you don't know that you can't pay for your realisation, you can't pay for God. Christ was bought for 30 Rupees. Is a very good example to understand, he was bought to be killed. Another example is that when people were selling some

things in the temple he took a big whip and whipped them absolutely in a great temper; who, who said on the cross that “Please God forgive them for they do not know what they are doing." But now it is so sad that if you do like that you won't be able to forgive yourself. Christ may be, but you may not be able to forgive yourself for doing all these mistakes and committing such horrible injuries upon yourself and troubling your Kuṇḍalinī to that extent.

This Self-realisation you have been seeking for ages, many lives. You have been seekers for many lives and the time has come, this great time of resurrection, the great time of your judgement. At this time you should take it, take it up that you have to be Self-realised. Only, this is My message to you, I hope you will understand it.

May God bless you.

I would like you to ask Me some questions because today is the first day, but ask relevant question.

Some people you see just ask questions, just to show off. Then I would say they should take another hall to give a lecture there, but normally, ha ha ha, yes, yes, some people start giving another lecture to Me, you see and instead of My lecture I have to listen to their lecture which has no relevance to it.

So I would request you not to waste others' time, be civil to them and ask questions which are relevant to the subject.

Thank you very much.

Warren: Right, any questions? Each night Mātājī is going to be speaking here.

Shri Mataji: Keep the cane on one side. [Laughter.] Warren: Each night Mātājī is going to be speaking here, She'll be talking tomorrow night about the centers that lie up to the heart and the next night the centers that lie to the Sahasrāra, in particular the Chakra of the Sahasrāra.

So, any particular questions about the individual centers within us.

Shri Mataji: You can ask...

Warren: She'll be explaining on a day-by-day basis.

So any questions thus far? Question: I want to know if having a vertebrae in the spine out of place interferes with the rising of the Kuṇḍalinī? Warren: [repeats question to Shri Mataji].

Shri Mataji: It does, to some extent it does, definitely it does, but we can put it right. The vertebrae can be put right and the Kuṇḍalinī can be brought up. It does.

So many things do happen, if you have, if you are a person over read, if you have read too many books and the books are in your head I have to empty that also. [Laughter.] Warren: I actually do this work as a profession and I find that if the subtle center is fixed, the spinal problems just disappear. I used to have three and four adjustments a week, to correct my spine and now I have none at all.

So first fix the subtle within us and then the gross part, the spinal misalignments and so on, will just get better.

Question: Do you feel there can be a difference between marriage that people can be married on earth in a seemingly holy way but there is really a difference in the

marriage itself, you know, in the getting married, so-called marriage?

Shri Mataji: I think there...

Warren: I'm not too sure, but, earthly marriages which seem to be OK, but, are you saying a mis-marriage of souls?, Perhaps, but maybe there is some sort of mis-marriage in some way of souls of those same people. Can there be a perfectly `normal' as we call it, earthly marriage and perhaps a mis-marriage of souls?, in a heavenly sense.

Shri Mataji: You see the spirit in every being is perfect, everybody's spirit is perfect, there's no imperfection with it but some people have a more reflection of the spirit in their character and some people don't have. They have more darkness and more we can say, outwardly or materialistic you can call them, or you can call them the over, romantic type, any sort of thing which is outside. But doesn't matter we have seen people who have been married before, they said they are maladjusted. I would say 90% such marriages are now doing well. But maybe, there could be terrible difference also between the two persons as you say is possible, but that is to be seen. Just now you should not worry about it. If there is any maladjustment, it might be put right, if it doesn't work out then you have to work out the correction as far as possible. See it is said [Sanskrit] is that which we can do the work, we can work it out as far as possible but if it doesn't work forget it, that's it.

But once you are a realised Soul you become so congenial, so tolerant, so understanding. Actually your being itself corrects another person. But maybe some

people can be such gone cases, that whatever you may try they may not come back.

So it is not important to worry about those things, we'll see later on how the thing is and how it has to be worked out, alright? Question: Could you please explain more about the realisation process when it comes out of the top of your head.

Warren: Could you explain Self-realisation and in particular how it manifests on your hands and how it comes out of the top of your head.

Shri Mataji: It just comes out, [laughter] you see how do you explain, how does a primule of the germ of a seed comes out. It's like that. It's a living process, as I said, the Kuṇḍalinī rises and when She enlightens all other centers She passes through them and then when She comes up here at this point, [puts Her hand on the Āgñyā Chakra] this point is very important in human beings is bestowed or, we can say that, it is governed by the deity of Lord Jesus Christ and He sucks in these two institutions called ego and superego. By that there's an opening made and the Kuṇḍalinī just jets out and you can feel it coming out of your head. This is the actualisation of baptism, it's not something artificial that you take water and put it on somebody's head and say that you are baptizing, here the child is screaming with that baptism.

So it's an actualisation, it's a living process, how it works. But while rising of course lots of things happen like, ah, the Chakras go into various moods, ah, they try to sustain the Kuṇḍalinī, they try to keep it there, all these things happen.

These happen when the Kuṇḍalinī is awakened, not before that. That's why like somebody talks of Rāja Yoga that you cut your tongue, push it back and do the *[UNCLEAR* kayjari] and by that you can raise your Kuṇḍalinī and it is absurd, you see. Like the car has not started so you move the wheels and the car will start. But when the Kuṇḍalinī is rising this tongue is little bit pulled inside no doubt, automatically, you don't feel it also, slightly it is pulled inside and is released again, but by cutting this tongue and putting it back do you think the Kuṇḍalinī will rise? Is so superficial, it's so artificial and that's how they have done all these things. Even now, for example Haṭha Yoga that we do, is, of course Haṭha Yoga is ashtanga is, not only one we call as Yoga is standing on your head. Is not the only thing it is ashtanga, *[UNCLEAR* that main thing] and in that also Īshwari pranadha means establishment of God is the first thing. Because before the Kuṇḍalinī has started if you start doing any exercises you will be harming, you may be harming yourself. Because you don't know where is the problem. Supposing you have a problem in the stomach and you are doing the exercises of the nose, what's the use? You will spoil the nose as well as the stomach is already bad.

So it's very indiscriminate. It's very scientific. The mantras are the same thing, where you say which mantras, what Chakras are catching, which deity is to be awakened, we must know all the signs that we have and everybody knows, there is no secret about it.

There is not a thing, you come here inside and you pay, pay me 300 pounds and I give you a mantra, alright that mantra you are not to tell anybody because that mantra

means nothing you see. There was a fellow who paid 300 pounds and I asked him what was the mantra and he said “tinga." Now if you tell an Indian he will just laugh if he hears, what it means, it means this [puts Her thumb up]. Can you imagine, such nonsense and don't tell anybody, it's a big Mafiā. Don't tell anybody, just keep quiet, if you tell anybody then, because you are found out. You cannot give one mantra, is a, another, ah, funny idea people have that you just give one mantra to somebody. Of course I mean if you have a problem at a particular point one can say that at this time you say this mantra to clear out but then later on you don't go on with it. Then you do the one which ever you need, require. Isn't it? Is as simple as that.

Supposing you are suffering from some trouble we take medicine for that particular thing and then when we are suffering from another trouble we take another medicine for that particular thing. We don't go on taking the same medicine whether it is anything.

So it is a very scientific knowledge which you will pick up in no time. Eight days are sufficient to learn the whole of Sahaja Yoga. Once you get your realisation, that's the main point.

Question: Does meat eating interfere with all this process?

Shri Mataji: What is it? Warren: [repeats question].

Shri Mataji: No, no, no, not at all, but you see, you have to understand what sort of a personality you are. If you are the right-sided personality then you should not eat meat, you should take to something milder you can, you can, I call them grass eating, you can do. But if you have

say, you are left-sided person, then you have to take meat. You see, I would say in general that Australians should not eat so much meat as they eat, they eat meat too much. They should take more vegetables. But Indians should eat some meat because otherwise they'll become cowards.

So it is what sort of a personality it is. I don't know from where this idea has come that vegetarianism is going to take to God. In India most of the people are vegetarians because they can't afford it you see.

Question: No, no, no, I don't think that our attitude here is to take to God *[UNCLEAR]*.

Shri Mataji: Ah, yes, but it is not important for everyone. What I'm saying, as it is we have to understand, we have to be discreet, we have to understand who needs what. Everybody need not take to vegetarian food. Every body need not take to non-vegetarian food. It's the prakruti as they call it, is the nature of the person. You must find out what is the nature of the person. If he, supposing he is suffering from high blood pressure and other things like that he has to take to, ah, food which is, ah, which will control his, I mean which will give him a, another side. Means he should stop eating meat, some things like that. Alright, so he, he balances himself. To balance himself. The whole food is a theory, is to be understood through the understanding of your being first of all, what sort of a being you are and what is lacking in you is to be supplemented.

So we just can't, ah, say that now so many people now, in doctors if you go to them they'll say “cut down your sugar” general. But is absurd! Sugar is very important for

liver. If you don't take sugar I don't know what will happen to you, you will become like sticks, you see, absolutely like sticks. If those people who are right-sided if they don't take sugar at all I don't know what's going to happen to them. They will be very irritable, hot-tempered, absolutely stick-like people. They'll hit you like a stick, you know.

So that's something, a general statement like that is very dangerous. Just not to have, but what is the science behind it? Carbohydrates are very important for the body, especially if you are thinking too much, if you are a futuristic person, if you are right-sided it's absolutely essential that you must have sufficient carbohydrates. We have treated so many liver patients with sugar, so this kind of a general statement even, sorry for it, I must say that doctors should not feel hurt, but is a very general statement doctors also make. No doubt about it, without going into it to find it. It's very easy to say “now you all should stop sugars." Why? Our forefathers ate sugars, they were healthier people than us, I tell you. All of us are sick now, this way or that *[UNCLEAR]*. If physically you are alright, mentally we are out. If we are mentally out, then we think that physically we are alright.

So we have a satisfaction I think, both are just the same.

So we have to be discreet in anything that we do. It cannot be a fad, it cannot be an `ism', it cannot be a hard and fast line. You see all made for you, God has made everything for you. You must understand what we should eat, what will suit us. That is to be found out on a person, what sort of a personality he is. In our Sahaja Yoga many people take to vegetables and many people

have to take to meat eating. And by that they will improve their health very much. He is one who was suffering from high blood pressure, God knows how many things. He just dropped it like that and he keeps low on meats I think.

Question: *[UNCLEAR]*.

Warren: Do you find that more people today are sicker, in general, than they were fifty years ago.

Shri Mataji: No doubt.

Question: Why?

Shri Mataji: Because a time has come, to see, this is a time you are born for it. Many children are born realised these days, so many children. Now we have in our ashram, about nine children, very beautiful ones, all born realised, absolutely they are. You can talk to them better than you can talk to, ah, even a very well educated person. When I talk to them I just find I am just one with them.

So this is the time, the resurrection time, this is the time that is the last judgement and that's why so many have taken birth for their judgement, alright? Question: *[UNCLEAR]*.

Warren: She's asking whether more people are sicker today than they were fifty years ago. But I, the question is obvious, I think medical science and statistics have proven this, so I don't think there's any question there.

Shri Mataji: No, no, but what's she saying, physically? Warren: You want to know why, she wants to know why...

Shri Mataji: Why they are physically sick, is it? Your judgement... You see they are physically sick because

they have lost their roots, they have gone to extremes and imbalances. We cannot go to imbalance, you see, religion is to keep yourself in balance. There are ten religions in the human being, like ten valencies, as carbon has four valencies, we have ten valencies about which all the primordial masters who came on this earth have taught. Like Lao Tze, like Socrates, we can say Abraham, Moses and many in India also. They came and told us that we should keep the balance. Balance of our life. Keep in the center, for the ascent. If you are not balanced you cannot ascend. But people have gone to extremes. They are faddists. Whatever you tell them, if you tell them that see, now you are not well, so you do something, they will do it so much that they'll outwit everything. They'll always go to the extreme of everything.

So, that's how the problems are there. But doesn't matter. But moreover we are sick because we are seeking.

Because we are not satisfied. We feel unhappy, we can't sleep, we don't know why we are living. Is the other way round. We are not seeking because we are sick, but we are sick because we are seeking.

Question: Why is the Kuṇḍalinī identified as the female form?

Shri Mataji: Why...

Warren: [repeats question].

Shri Mataji: Because it is the Power of God and God is regarded as He and the Kuṇḍalinī as the Mother. He as the Father and the Holy Ghost as the Mother. She's the Holy Ghost, so because He's the Father, we have to have

a lady with Him so we call Her the Mother and one should not feel bad about it, men should not feel bad at all because you all had a mother. You could not have come on this earth without a mother. You just can't help it, that's how the nature is. You have to accept the fact. Mother is a surety isn't it? Yes please? Questioner: [tells Warren a question].

Warren: Do you have a Guru and at what stage did you receive Self-realisation?

Shri Mataji: I neither have a Guru nor I want you to have a Guru, you better become your own Gurus.

Secondly I've been born like that I never got any realisation or anything I just got realisation, I should say human realisation when I understood what was the problem with human beings, I worked on the, all permutations and combinations of human beings because I wanted to have an en masse medium by which I could give realisation to thousands of people because any discovery which is made and is not brought to that level, it is absolutely detrimental to the growth, for example ah, you see Jesus was crucified, why, because he was alone, only for his mother, nobody knew what he was and that time he could not achieve this because you all were not there at the time and also other people you know how the saints have suffered how every prophet has suffered because they could not create a mass understanding of it so at a certain point it has to become a mass thing. In the tree of life there are only three or four flowers in the beginning but when it grows when the blossom time comes then so many flowers are there and they become the fruits.

So I, I just saw that this is the time I have to do this job, so you would call it My human realisation when I understood human beings of course even now sometimes I get shocked the way they behave I mean I just don't understand, but I think now I understand them.

Warren: For those people who can't quite understand that answer, don't think about it too much.

Shri Mataji: Theres another gentlemen who was asking a question.

Warren: Mother has to be somebody special but find out for yourself that's the best way.

Shri Mataji: You don't worry about Me, you worry about yourself [laughter], I must be someone alright even if I'm not doesn't matter if you are going to get it why not have it. The gentlemen there...

yes please.

Question: *[UNCLEAR]*.

Warren: No, tonight she just gave an introductory lecture tomorrow night and the next night she will cover completely the subtle body.

Question: *[UNCLEAR]*.

Warren: The whole system.

Shri Mataji: But You shouldn't come late tomorrow.

Question: What if you can't get the three days.

Shri Mataji: What is she saying...

Warren: If you can't get the three days and you seriously want to settle into it, the film is being taken.

Shri Mataji: But why are you worried... let us see for the present why should we be in the future? You will get it, why not? Why, what makes you, what makes you think if

you don't get it, you are not going to miss it, we have people here, we have luckily an ashram, a beautiful place, you'll like it, can go there, they will give.

Question: What's the first step to Self-realisation? Warren: What is the first step to Self-realisation?

Shri Mataji: There is nothing like first second, it's not a course you see the Kuṇḍalinī it's an awakening within us which takes place which is like a living process alright so the Kuṇḍalinī rises and shoots off here [puts Her hand on Sahasrāra] now some people feel the Kuṇḍalinī wobbling down there down below [puts Her hand behind her back] some people feel it in the stomach some people feel it here [puts Her hand on center Heart] some people feel it here [puts Her hand on center Viśhuddhi] but most of them feel it here only [puts Her hand just above the Sahasrāra], jutting out like Cool Breeze.

So you just can't say what is the first step, depends on how it rises.

So everybody doesn't feel the same way, so I can't say that this is the first stage, alright of course first you feel thoughtlessly aware, you become thoughtlessly aware, first thing that should happen to you when the Kuṇḍalinī crosses this center [points to Her Āgñyā Chakra].

When it comes out of it you start feeling the Cool Breeze here [puts Her hand above her Sahasrāra] and you start feeling the Cool Breeze in your hands, you start feeling the Cool Breeze around. That's the second stage when it can do but some people really are so great that they become absolutely doubtlessly aware, what we call as Nirvikalpa. They achieve that, some of them are really they are just there, they are so beautifully made that

they just become that, there's no question left in their minds. But they become so powerful I'm amazed sometimes how they become so solidly understanding themselves.

So there are some people, I know, who are very, very great and they just start emitting vibrations, they start giving realisation, they start, ah, curing people, they can do it! So don't condemn yourself in any way, that's first condition in Sahaja Yoga.

So should we now have Realisation? Those people are sitting very much behind should come in line with others, will be better idea. Yes, just move in, as much as possible, nearer.

Warren: If you just slip your shoes off it helps you to.

Shri Mataji: Yes, it is much better, because this Mother Earth helps you. Better to take out your shoes, will help. If some people want to sit on the ground also it's alright, but you should not be very far away because, it's better to attend to them, alright? If there are chairs here, yes.

Warren: There are plenty there.

Shri Mataji: Mm Good.

Warren: There are plenty of chairs here.

Shri Mataji: The children can come here, come along, come and sit here, there's a lot of room for the children. Children are the best, I'm very happy see them, here. Alright, come along, sit down, sit down.

Please come along, look at their confidence. Sit down. Aah, great.

Warren: Just slip your shoes off, huh?

Shri Mataji: Just slip off your shoes alright? Great people, mm, you too, you too, yes please, take out his shoes, just help him, you see, look at him, how he's alert. There are so many children as I told you are realised Souls. And we have to understand them. Alright.

So now you have just put your hands towards Me like this, simple, put your both the feet on the ground.

Touch the Mother Earth with your feet. Just. And be relaxed. You are not to do anything that will make you tense. Means, if you have anything tight here, or tight there, just loosen it. Do not tighten your body also too much, don't push back your head, or push forward, just be in a relaxed way, sit straight.

Put your hands towards Me like this.

And as I said the first condition is to say that `Mother I am not guilty,' at least sixteen times. Is a punishment for people who feel that way. Before we start, let us tell ourselves that we are not guilty because I am talking of God Almighty. He is the source of all Joy, but He's the ocean of Love, He's the ocean of forgiveness, He's the ocean of compassion and what mistakes can we commit? So don't start with your guilt at all. You are all God's people, you must get your Realisation.

So just tell yourself, closing your eyes, in your heart `Mother I am not guilty,' say sixteen times is the best way because there are sixteen petals here and this is the center gets blocked if you feel guilty. Please close your eyes and don't open your eyes till I tell you. Now, just close your eyes, see. Do you feel the Cool Breeze in your hand? The children? Yes, that's it, the children are already feeling, it's all born-realised.

[Aside:] Look at that. We should have brought our children also, so sweet they are.

Are you feeling? Good. You are all realised Souls, that's why you've come here. Now, the left hand, as I said, is the power of desire so you put it towards Me, left side. That means you have to desire your Realisation. Keep it comfortably on your lap, it's alright. Now the right hand represents the power of action, so we have to use right hand to symbolically suggest our desire through this action. First of all put your right hand, don't open your eyes, please don't open your eyes at any cost, that's important because if you open your eyes the Kuṇḍalinī won't rise above Āgñyā Chakra. Now put your right hand on your heart. Don't worry about anything whether you are going to get it or not, but just put it, put little, sit a little straight, you should not, ah, slouch down, yes. Put your, please put it on your heart. And now say in your heart, that `Mother, am I the Spirit?' Ask a question. Because Spirit resides in the heart. Just ask a question, `Mother am I the Spirit?' Ask three times.

Now put down your right hand on your stomach, on the left hand side. Now this is your Guru principle, is your master principle, which has to be awakened.

So you say, ten times, `Mother, I am my own Guru, I am my own master.' Just assert it, it's there, you just have to say it before Me. `I am my own master.' If you have been to some Gurus or anything it will be all neutralised within you.

So just say `Mother, I am my own master.' Because these Gurus, actually, kill that Spirit in you, kill that principle in you. Please say it ten times.

Now again raise your right hand to your heart. And now with full confidence in yourself, because as you know, you are the temple of God. Say that `Mother I am the Spirit.' Say it twelve times, `Mother I am the Spirit.' [To Warren:] Just on the Void, put your hand. Alright. You use the light behind Me, put that.

Now, raise the same hand, higher, onto the forehead. We have missed one center where you had to say `Mother I'm not guilty' because the Spirit cannot be guilty, it is sinless. But here at this point you have to say `Mother, I forgive everyone.' Now some of them said that `Mother it is difficult to forgive.' But it is a myth that you are not forgiving. It's absolutely myth. You are doing nothing to that person who has harmed you or to those persons who have harmed you, you are just harming yourself.

So just put your hand across, hold it tight and say `Mother, I forgive everyone.' Hold it, just press it a little bit from both the sides. Hold it properly and just press it. Squeeze in, I think, towards the center, so that all extremes will disappear in the center.

Now put this hand on top of your head, near the Fontanelle bone area, where you had a very soft bone as a child. Try to press it with your palm, try to press it with your palm. It's quite heavy still. At this point I can't cross your freedom.

So you have to say `Mother, I want Realisation, please give me Realisation.' You have to ask for it otherwise I cannot force it into you. Say it seven times please.

Warren [aside to Shri Mataji]: Still some Void.

Shri Mataji [aside to Warren]: Void and Āgñyā.

Now you raise the same hand, for a while, on top of your head and see if there's a Cool Breeze coming in. Just move it forward, backwards. See if there's a Cool Breeze coming out? Good? Alright. You can change over now. Don't open your eyes, but change over see from the other hand. Put the right hand towards Me and put the left hand on top of your head and see if there's a Cool Breeze coming in. First you will feel it on top of your head and then in, on your hands.

[Shri Mataji blows twice,] You can always change your hand and see. Once this hand, once that hand. But don't open your eyes, but put the other hand towards Me.

[Blows once.] [Aside:] Mm? Warren [aside to Shri Mataji]: It's very *[UNCLEAR* good/cool].

[Shri Mataji blows four times.] Now, if you have felt on your head just try to put your hands towards Me and see that, if you are feeling it in your hands. Further. You are seeing at the back, now see it in front. Now, in the hands you might feel it, just try in your hands.

You may raise your hands, high up, like this, you can open your eyes and raise your hands like this.

And ask a question that, `Is this the power of God? Is this the power of Holy Ghost? Is this the Cool Breeze of the Holy Ghost?' Just ask the question. Are you feeling it? Something happening in the fingers? You'll feel very relaxed, first of all. Extremely relaxed. Alright? Now just see if it is happening. In your hands. Just see in your hands, put them back. Alright? Is there now? Not yet? How many of you are feeling the Cool Breeze in the head? Please raise your hands. Is good? And in the hands? Only in the hands. Alright, it will work out. Now

keep your eyes open. I'll tell you another way how you can raise your own Kuṇḍalinī. You just watch Me and you do the same. You put your left hand near, towards your Kuṇḍalinī like this, while sitting down. Let's see. Now, sit little erect, alright? Now. And then, this right hand is to be used like this, you put the right hand across, front, below, back, up. Like that. You move the right hand like this. Just start moving it. Now bring it higher, over your head, put it high and just turn it, give it a twist and tie it up. Try again please. Put this finger, hand, in front like this, with a right hand you start moving in this manner, which is a clockwise manner, just start moving, move it properly, that's very important. Keep one hands, steadily moving. Now give it a twist again, and, one other knot. There are three powers, so for the third power we give three knots, not putting down our hands. Now let's do again. Now put it up. Tie it up once, you don't put down the hands. Again, give it a twist, knot, another one, nicely, now see if you are feeling the Cool Breeze. Feeling? You can open your eyes. Now more people must be feeling Cool Breeze in their heads, it's so high as that, some people are feeling, yes, true, you can feel it higher, lower, anywhere, just see. If you don't feel it you have to say, I, `Please give me Realisation Mother,' that's all. You have to ask for it, that's all. With your full heart. It's there. Alright? Good. You just ask for it. Just for the asking! Because that's your own right. Alright? All the children have got it, beautifully.

So May God bless you All, I'll be here tomorrow again and I'll tell you about the imbalances we have, how we create them, how to get over them. In two lectures I hope I'll be

able to cover lot of things, but as you know, knowledge is like an ocean and I don't know how many lectures so far I have given, thousands and so many are on the tape and you can listen to them, about various dimensions of our spirituality, what is the Spirit, how it manifests, what is the creation, everything is there, you can come to our ashram, which is a very beautiful place and can listen to it, you can borrow from them and enjoy it for yourself. Tomorrow I hope to see you again and day after, so I establish this Realisation with you. I would request you to bring some salt, sugar and water tomorrow, which I can vibrate for you, which will be a good thing to take ah just bring little bit, not much is needed, just to vibrate. Thank you very much.

Warren: I think tonight we'll let Mother go home. She's had a long day...

Shri Mataji: Ha Ha.

Warren: And take the chance of meeting Her tomorrow night...

Shri Mataji: I'll meet everyone, individually, tomorrow, because today they fixed Me up with everything, ah, television, radio, this, that, I was rushing everywhere see, and, I came in the morning by plane and you know what it is like.

So if you could excuse Me today, tomorrow I will be definitely here for longer period and I'll meet all of you individually and also if you have any questions, it's better that you write them down, in the p, in the paper and bring it here. Another thing I would suggest that you must take the books, have you got them.

Warren: Yes.

Shri Mataji: Books, but don't read them tonight because again your head will be off. But you can take the photograph, and, ah, you can put your hands towards the photograph with a light before you, because photograph has got vibrations, it has the same coefficient, it gives vibrations, luckily, you see, it's very good.

So if you put your left hand toward the photograph, first, with a light, you will start gradually feeling the Cool Breeze, right hand outside like that, you see like an outlet given. The whole thing that's wrong there, passes out of this hand. Then you'll put your right hand towards the photograph and the left hand outside. At this time, before sleeping if you do it, you can have a, a little basin of water, in which you can put some salt and put your feet in it so the water sucks in problems within you. It's very interesting to use all the five elements. We are using light, we can use the water, every sort of thing is to be used, just to give us proper balance.

So, I hope you take the photograph and do the *[UNCLEAR]* tonight and don't discuss about it, talk about it, because you cannot understand it, with this limited brain, it's an unlimited space where you have gone. Thank you very much, May God bless you.

Warren: As you leave tonight, for those people who would like to follow it up we are very happy to let you know where we meet each week, so that you can learn about Kuṇḍalinī, about the Chakras and develop your Realisation.

So give to the person standing at the back your address and telephone number...

Shri Mataji: Why don't you tell them address now, no harm.

Warren: No, certainly.

Shri Mataji: And the telephone number it's better if you write it down also give your name but also...

Warren: We have the ashram the center is at 1267 Burke Road Kew.

Shri Mataji: again.

Warren: 1267 Burke Road Kew it's very easy to get to right there's two tram stop practically on the doorstep. However that address is written or it's stamped on the bottom of a sheet that is enclosed in the little booklet that we have at the back at the hall our phone number also is there it's 801696 you're very welcome to come and see us on Sundays at the moment we're planning to have a workshop where you are all welcome to come and spend time with mother and she'll be able to talk to you more closely and show you in more practical ways how Sahaja Yoga how this Kuṇḍalinī awakening can work within you um when mother said bring salt sugar and water it's to bring a small quantity of those particular substances because they can act upon our subtle body because they embody some of the essences that we have within ourselves just a small quantity in an opened packet you know so that it is easy so it is easy to reach ok.

And just for your own sakes as much as anything what often happens is you know it's quite hard to even comprehend what's gone on this evening ok you've come along, you've been given realisation and you know it's way beyond our own comprehension as to what's really

happened and it's so easy to go away and think oh no they were telling me stories it couldn't possibly be true it is true, believe it we can help you find that out and establish it within yourself and just to help you if you can give us your names and addresses I'm certainly not forcing you to do it or anything like that but if you can do that then we can keep in touch with you and help you establish it further.

Shri Mataji: After all you must know that sometimes it may take a little time of course it works instantly but something wrong inside then it takes time so give more time to yourself, a little patience with yourself as I have patience with you you must have some patience with yourself and just try to understand that this has to work out that's very important if it has not worked out it will have to be worked out.

May God bless you.

Contents: 1983-03-09 **Pūjā, 1267 Burke Road, Kew Ashram, Melbourne, Victoria, Australia**

I congratulate all the Sahaja Yogis of Melbourne [the city of Melbourne was named after the British Prime Minister, William Lamb, 2nd Viscount Melbourne, who took his title from the Lamb family home, Melbourne Hall in Derbyshire, England] for doing such a wonderful job of this ashram [the building housing the ashram had previously been a nursing home] and working it out with such dedication. Dedication is a very great rewarding effort. Nothing can be more rewarding than dedication, it's so joy giving and peace giving and satisfying effort or work you can call it. When it comes from the heart, with

love, when you try to do something, it works out beautifully and it shows its aesthetics, expresses and anyone who sees that can see that it is done out of dedication. Example of dedication is Ajanta and Ellora Caves are. These were the people who were worshippers of Buddha. Of course they were not realised Souls as you are. They were just worshippers of Buddha and they wanted to have their moksha, nirvāṇa, of what you have got already. But they worked in that cave with such attention and such love that even when they were not in Yoga, when they were not in union with God, they were so much blessed that in that dark caves where we cannot see with our normal eyes, we can't even see those things with ordinary lights, you have to use very strong lights to see that, in those days it worked out, in those dark caves, such beautiful murals, paintings, reliefs, statues, every sort of thing, that it is surprising how they could do it. When we walk in, we have to use very strong lights and because of these strong lights, that is fading now.

But we can see the dedication that they had to God. They did not believe in God, but to Lord Buddha so that they can get their moksha, their Self-realisation. Maybe, so many of them are born again today to get their realisation and they might be some of the Sahaja Yogis that we are meeting them in Maharashtra, those who worked for Lord Buddha to express their love and dedication.

So dedication takes away all the wastage interest like how much money we are going to get, what is our certificate, whether it's going to be used in the world wide range or not. All these things are finished. You just

do it for doing's sake. And you don't feel at all, at all, any pinch or any, what you can call the screwing up of your energies but you just float. This is what dedication is and this dedication comes when you realise that you are a Spirit. It's much better because that is the place where Śhrī Kṛiṣhṇa has said, ananya Bhakti , when there is not the other, you and your God, in between there is nobody else ananya. Nobody else. You and your God are one and that is the best time when the dedication works. That is the Bhakti , that's what He said that, “If you give Me flower, if you give Me water, or if you give Me leaves, I accept everything." But when it comes to His giving, He said we should get ananya Bhakti [devotion to the Lord]. This is the blessing of God.

There's one of the sayings about the Goddess is that, Ya Devī Sarva bhooteshu, Bhakti rupena samsthitah, “The one who gives us that dedication, that sense of dedication, You are the one who resides in everyone with that sense of dedicating." And it is such a joy that cannot be expressed what this is, that one you feel when you are dedicated.

This morning, you all got up, all ready, all the children are happily dressed, everything was done. I saw everyone busy getting everything ready and working it out so beautifully. It's something so loving as if the Mother Earth gives flowers for the worship of your Mother. You yourself in your dedication look like flowers, yourself like lotuses. It's so great to see this work being done, with such attention, with such care, with such love.

Melbourne I think is a word called from mala [dirt or impurity] born, we can say born out of mala and that is

the name of the lotus, that it is born out of the dirt and the filth. Mala is the dirt or impurity.

So this beautiful thing has come out of that and you can see that this place was inhabited by people who were really in a mess. And out of that mess you have created such a beautiful thing like this ashram. And is so much one with the name of Melbourne that this is a place is created by you people like a lotus comes out of the pond which is full of dirt and filth and then this lotus fills the whole atmosphere with such fragrance that everyone forgets about the mala. They just think of the Mātājī Nirmalā Devī which is this flower and this is what I felt about your ashram, the way you have done it with understanding, it's so good with such a lot of beautiful things and admirable it is really, to see how your dedication has done.

Warren: There's a lotus for you there, Mother.

Shri Mataji: I've seen that in the morning also. Beautiful. I told her that it will have fragrance. I can see so many lotuses sitting before Me. It's so beautiful.

So this is all in dedication you see, this comes out of that mala just for the worship of God. And this Kamala [lotus] out of the mala, it is called as Kamala it means the one which is created out of mala. Same is the name of Melbourne I think, the way it is said.

I don't know how this name has come Melbourne, but you can say Mel-born, can be mala born, could be Kamala like that. And it is really this place has become like that. Let anybody else come and see this and they will be amazed, how the whole thing is so beautiful, so comforting, so vibrating and so assuring.

Now, we have already started doing such good work in Australia and I'm sure you are going to get lots of people for your ashram to stay here. And also you might get lot of people also to work on them.

But you have to be rather careful when you admit them here. You must see first of all how they work it out. You first work them out outside, see how their Chakras are, how they are, how their behaviour is and how they are attached to things.

Once you find them all right, then you can have them inside, but be careful. You'd better send Me their photographs. Let Me see for Myself if they are all right, because you might get some very good people, if you are lucky enough, you will get as you have seen some very good have come already. Such nice, solid people. I'm so amazed to see these new people here that you can't believe that they have been in Sahaja Yoga only for such a short time and they are so good and so beautifully placed there. I hope you'll get more like this, many more like this of the same value, same quality and something good will come out of all their entry into your ashram. I bless you for getting all the best people of Melbourne to be in your contact, of very high level spirituality and seeking and purity and simplicity.

I find the people in Melbourne are very simple people, are extremely simple and very expressive. The simpler you are, you are much more expressive. The more complicated you are, the worse it becomes. And for your Mother is difficult to understand something who is complicated. See, it can go round and round and round, so I like when it is a very simple expression of their love

and joy that I can perceive it so clearly and it gives Me a great love like the ripples of the shores. They return back in the same way from My heart also joy is rebounding again towards you. It's a kind of a beautiful rapport where nobody gains, nobody loses, everybody elevates oneself that's all.

Sort of a thing is so different that it cannot be explained in any analogy. Dedication to Sahaja Yoga, your purity about it, without asking for any gains, asking for any advantage. Just working it out because now you are the Gurus. You don't have to ask anything, you have to just give. The more you give the more you'll get. I don't mean that you have to give any money or anything but you have to give more love.

The more love you give the more love you'll get and that is how it is going to work out for all of you.

I'm sure a day will come when we will become extremely powerful in every place in Australia. Now we have chosen only four centers and we have to work it out in a proper way without going into quarrels, fighting, back-biting, all these small things and selfishness. Specially with children it happens, “It's my child, it's my child” like that. Try to share. Try to understand others also. If you bring sweets for one child, it should be for all of them. And also with food, also, don't try to keep back anything because children will also learn these bad habits, you see. Nothing to be kept back. Tell them how to share, that's something one must learn, to teach the children that they must know how to share, how to be gentle, how to be kind, how to be adjustable and not to be fussy. If some child is

fussy, try to treat the child, because it's a disease which must be got rid of.

So all these petty things if you just now to look after, then you'll find your children are great because they are born realised. And it's such a blessing to have born realised children because God's attention is specially on you because they are born realised children, so you must have full idea as to what is to be done with them, how to look after them, how to give them full nourishment of spirituality. You yourself should be so good that they should see you as a foundation and they should try to follow you. It is not so much the precept of Sahaja Yoga which is important, one must know is the practice because precepts are great, you know I'm there, but the children are going to see you, not Me so much.

So it's better that you also practice Sahaja Yoga in your everyday life. And one simple word one has to remember is that you love your Mother and your Mother loves you. In the same way, you must love others. But there's one thing that gives you the real idea of love, is discretion. Spoiling somebody is not love. Ruining somebody is not love. Love is that which elevates you, takes you higher. False sympathies, identifications, always spoil the lives of people. But discreet love and love is the thing that gives you the power, love itself gives you that wisdom to be discreet. Love itself teaches you how to be discreet. In a beautiful way we have to be discreet, not to be harsh, angry, in a temper, but in a proper, artistic way you must know how discreetly you emit your spirituality to your children, to your friends, to your surroundings, to Sahaja Yogis and to the whole world.

But first step your attachment should be with Sahaja Yogis. Never try to find faults with Sahaja Yogis as far as possible. But if one person becomes too much, then all of you should oppose him and see to it that he is out of this place. But there could be few mishaps like that, maybe some people, one person like that may go out, then whosoever it may be, if he is harmful to Sahaja Yoga by any chance and if you find there's something going wrong, you should see that that person goes out of the circulation of Sahaja Yoga.

He goes out of Melbourne is the best. Such a person should get out of this place and should go to another center where he should be tried. That's how you can shift people who are little funny and misbehaving.

For example, now as you told Me about some other center, send that person to Sydney or some other place to get corrected. If it doesn't work out in these four centers, then that person should get out of Sahaja Yoga. That's the only way for the time being, get out of it. Stay out. Or maybe from one center to another center when you send that person ask him to get out of Sahaja Yoga, go and stay somewhere else, get lost. Maybe that person will be all right because the negative forces are mostly entering through the people who are weak, who are low level or who are attacked by possessions and things like that.

So, because you know the water always goes towards the low level. In the same way negativity always flows to the low level people and these low level people try to drag other people who have gone higher because they feel jealous of them. If you find any such thing, then best

thing is to ask such a person to get out of the ashrams, to go and stay somewhere else or go away from the city for some time and then return back, so they realise what it is without Sahaja Yoga and what it is in Sahaja Yoga.

So they get full idea as to what they are doing.

Sometimes, you know, Sahaja Yoga can be very much taken for granted because you get every blessing.

You see you get Yoga and kshema [welfare]. You get children, you get beautiful houses, you get all the food, everything is organized for you, God does that. But then you take it for granted and then you start thinking, “Oh it's why this, it's why that?" That time one should know that it's not true, you must know it is God who is helping you in every way. We should be grateful to God for all that. But supposing if such a thing enters into anybody's mind, then such a person should not get to those ideas and try to distribute them to others. It's like a disease again. Such a person should get out of the ashram. Go and see for oneself what is it outside. What is it without Sahaja Yoga? How you meet people, how they treat you, what's your situation there. Then you'll realise what Sahaja Yoga is, how great it is, how much it has helped you and how God is kind to you specially, because those who are outside do not know these advantages of Sahaja Yoga, these blessings of Sahaja Yoga.

So as you go out you will see them how they are. How funny they are, how absurd they are and then when you come back you'll realise the value of Sahaja Yoga.

So one should not accept all these ideas because it takes then a very long time for a person to come back, very long time. Once he goes out of the circulation, he goes

out. As I've told before, many a times, that we have two types of forces working, centrifugal and centripetal. By centripetal force you are taken inside the Sahaja Yoga. You are brought in with your Mother's love. But there's another force which is always equally working is the centrifugal which makes you get out of the circulation of Sahaja Yoga and you go at a tangent. You see, when you are moving something, say a stone or something, fixed with a thread or with a rope and you are moving it, suddenly you find the same thing which you are controlling from the center just gets out in a tangent.

In the same way, it happens in Sahaja Yoga and once you go out it's very difficult to be picked back and to put back into circulation. And such people are always suspected, never trusted and it's a very difficult thing. It doesn't work out for months together, sometimes years together. It's a difficult thing.

So I would suggest that even if you have certain doubts, you'd better keep them away.

Try to fix your nails higher and higher and try to cling on to them and cling on to them because Sahaja Yoga is something so miraculous and so great. The whole thing is so great that it is not possible for human beings to conceive what they're achieving. You have really entered into the Kingdom of God. But you cannot conceive this still with your brain that what you have got, so must know that the greatest of greatest has happened to you. And to keep it up you must try to achieve higher levels and higher levels of spirituality and forget all that, forget other things, just try to go higher and higher with your dedication to yourself and to Sahaja Yoga. I bless you

again and again for a higher ascent in your being and a deeper enjoyment in life. May God bless you.

How beautifully they have done everything. I can't help it, it is so beautiful... Let them relax, let them relax, you see children would relax now because it's so much in the vibrations. Let them relax, don't you worry. Let them relax. Let them do what they like. That's all right. And whatever they are, they are angels. They're all angels, really they're angels, you don't know. All right.

Question: Shall we worship You as Śhrī Gaṇeśh first Mother?

Shri Mataji: Yes, yes. It would be a good idea.

Question: Then as the Devī?

Shri Mataji: It's a good idea. This is such a nice idea I tell you. It has never struck Indians. We have so much of marble in our country. [Refers to a raised footstool of some kind:] It's a wonderful idea I tell you. [Asks for Her watch.] It never starts before eleven. It's always a trial, today My sarī was not ready for Me to wear. I didn't know what to do.

***Contents: 1983-03-09*, Public Program, Day 2, Melbourne, Victoria, Australia**

I bow to all the seekers of Truth. May God give you wisdom and understanding about the truth and about Himself.

Doctor Warren just now brought out a point that if somebody is doing this work in a split of a second, even on the television when it was only one minute, if it works out, then there has to be somebody special.

All this kind of talk is not necessary in India, because Indians are well educated in spiritual matters. They know what is the Shakti is, what is Kuṇḍalinī is. They know the Chakras. They are very well equipped.

They have got the names of the Shakti in which it is said so.

So to them it is not to be told and requested.

But in the West, though such great saints have been born, such seekers are born, they have forgotten the knowledge that they had, perhaps, of the power of God. And that's why I find the sensitivity of people is not towards understanding the reality, but more they take to artificial things.

Perhaps the more we are in contact with machine, we become more akin or close to machine. We try to understand everything in a machine-like manner, but not in that sensitive way, that people had once upon a time. Even at the time of Christ, except for few Jews who didn't like Him because they wanted to have their own money-making propositions, they crucified Him. Even the judge who judged Him, his wife could understand that He was a saint. And the people around Him, who were simple people, all of them knew that He was something saintly. Even at the time of Śhrī Kṛiṣhṇa and Śhrī Rāma, it has happened. I agree that many saints have been crucified, have been tortured, but not by the general public, by general people. It has been done by people who were in power, or who were prophesying some sort of a religion, who thought that their religion is in danger because they were making money out of that religion. These are the people who did all these atrocities and they brought forth

this kind of calamity or this kind of torture to the great saints who lived.

But today is just the other way round. The public is not sensitive enough. That's a very hard thing to feel that the public itself is not understanding what is the truth and how to come to the truth. Yesterday in short I told you, first of all we have to be honest people if you want to find the truth. Is a simple proposition that we have to be honest about it, that we should know that we cannot purchase the truth.

Secondly, the truth is what it is. Whatever are your own conceptions about truth is not the truth. Is your own idea, your mental projection.

Truth is what it is. It will be for ever and ever. And truth cannot compromise for you. You have to compromise for the truth. It is the other way round thing, that you have to compromise for the truth.

You have to understand that so far those concepts you had, relatively if they are not near the truth, then you have to give them out. It's a very strange thing that you great people who are seekers, are born in various countries, in so many countries, I find. And then at this juncture, when it is not because there is so much sickness and all that. But is a special time also. Is a time of resurrection. Is the time of your last judgment. At this great times, that people should lose their sensitivity to reality. It is amazing how people take to artificial things.

So many things people have done just because they could not see through. That's why I requested you yesterday, you must come to some logical conclusion. You must use your brains and understand that reality, if

it lies within you and if it is a living process of your evolution, then it has to be done in a way that is not done by human beings, because no living work is done by human beings. It cannot be done. We cannot transform one flower into a fruit, leave alone a human being into a spirit.

So, it has to be done by the same process which has made us human beings and the same process that is living force of God's love, of living God's love, should do the job.

So it has to be spontaneous. You cannot achieve it through your efforts. Actually, those who tell you like that, that “You have to achieve it through your efforts” or, “You have got your Karmas. You have got to suffer” and all that, are just giving excuses. They don't know how to achieve it. They are just giving excuses. You must understand that if you have got that power within you, it has to manifest spontaneously.

For example, some people may not get realisation. May be little bit, very little bit percentage, I hope, may not get it. But that is nothing wrong with Sahaja Yoga. There must be something wrong within you, physically, mentally, emotionally. There must be something wrong.

So we have to correct it and we have to see that you get your realisation in a proper way and that it is achieved through your own understanding, in your own glory. That you should know that you have got your realisation.

This is the only difference between the evolutionary process so far from animal to this stage, that human beings will be aware of their realisation. They will know all about it because now they have become masters, that

they are not doing things automatically. They will know that this power is flowing through them and they will also know how to handle it, which can be decode through Sahaja Yoga. And you have to learn the technique of operating God's laws, which are tremendous and wonderful. You believe it or not: God exists. His loving power is all-pervading. We have never felt it before. I agree there, you have never felt that His All-pervading Power is everywhere. You have felt the ether, through which we receive the television and other communications, but you have not felt that subtle power, which is all-pervading, not only but that, but is the subtle of all these gross that you see. But the time has come, very precious time, that you have to get it.

So all your other identifications, I am sorry, you have to drop them. You have to just become your self. Whatever you have gathered in life time, all kinds of concepts and precepts and all that, forget it. Just think that you are a human being and you have to get your realisation. That's the most important thing. All the rest of things are of no use.

So I would request you first of all, in all honesty, try to be the spirit. And if you become the spirit, try to understand the path of progress in your spiritual ascent. Now to come to the point of this subtle instrument already created within us, to come to this point we have to understand, as I told you yesterday that this is the knowledge of the roots. Whatever you have so far, is the knowledge of the tree. But you don't have any knowledge of the roots. Many people have told Me, “Mother, what Christianity has failed. That religion has failed. This

religion has failed. How can it be? If there is God, how can it be?" I mean, there are communists also in this world who deny God completely. But is not that the religions have failed; not the prophets have failed; not the incarnations have failed. It's the people who represented them, wanted to make something of their own, of their own concept, of their ideas and the whole thing has become such a market place, that I just don't understand. How can you sell God? How can you sell His ideas? There is no business about God.

Now this one is the great instrument that you have within yourself. Yesterday I told you that you need not accept Me as a sort of a conditioning on your mind. But as a scientist, keep an open mind. And this is the hypothesis I put before you and when it works out, you have to see if it is all right or not. Now some of you who might be doubting about it, or thinking that, “Oh, it's all another story” or things like that. They can go ahead with it because Divine is not interested in such people. Divine is only interested in people who are honestly seeking the truth.

So this center that you see the first of all, is a very important center. I don't know what he has told you about it, but is called as the Mūlādhāra. It's the center of Mūlādhāra, center of Mūlādhāra. Mūlādhāra itself is that triangular bone, which is a very small triangle. You cannot see it clearly. We should have expanded it to show you, which contains in itself the power of Kuṇḍalinī. Is the power of that energy, which I told you yesterday, is the pure desire to become one with God. All other desires are not satiable.

That's why this is the only desire that has to manifest. Otherwise, you are not going to be satisfied with your life. Now, this pure desire exists in that triangular bone and you could see it also when you raise the Kuṇḍalinī, is pulsating there just like a heart. But not on every person. Not on every seeker. Only those who have a problem with the other two centers, you can see with your naked eye, the pulsation of the Kuṇḍalinī. When there is such a pulsation of the Kuṇḍalinī, we have to know that these two centers are in problem in human beings. And these two centers are, the higher one is called as the Nābhī Chakra, which means the center, the subtler center of the navel. And this center manifests outside, what we call the solar plexus. In the medical terminology is called as solar plexus. But that's the gross thing. This is the subtle center which is in the medulla oblongata in the spinal cord.

Now this is a very, very important center within us again, which was created since long, when we were seeking. First, as animals we were seeking food. Then also we were seeking our evolution. Because animals also sought their ascent from a one unicellular animal to a multicellular animal, like all the quadrupeds are or the mammals are. How they arrived it, is no one can say because the power that worked for it, lies in the central path of this central Nāḍī called as Suṣhumnā Nāḍī.

So first we were seeking the food. Then we were seeking the shelter, as you go by in the history. Then as we evolved more and more, we started seeking our joy in, say, economics, in possessions, then in politics, in power. Then we evolved much more and we thought there is no

joy in all these things. We have had enough of it. Specially the affluence helped you a lot. Because affluent people get fed-up of materialism and the plastic mountains that they have created. And they just want to have something simple in life.

At this stage then they start thinking of their spirit. They think, “How is it that we are not yet satisfied? How is it we are so restless? What are we seeking?" Some of them know what they are seeking.

Some of them don't know what they are seeking, but even if they know what they are seeking, they don't know how it will happen and what should we expect. That's a very important thing where I find Indian people are better equipped.

But you have another great equipment, that your desire to seek is very strong, is extremely strong and you go like a bull at it. I have seen people who got realisation and they were running so fast towards it that even after getting realisation they would not accept that they have sought it. They would not stop, you see. Like a bull is running very fast, you see, even if you offer him something to eat he won't be able to stop at that point. He goes little ahead then he looks back, “Yes, that's it." So he comes back. It has happened with so many people who have done a kind of a Guru-shopping, I would call it, it's a habit. They take a bag in the hand with little money, go round in the shop, “Now which Guru is available?" So they go to one Guru, “All right, no good, hopeless." Then he goes to another Guru, third one. And Sahaja Yoga is a temple somewhere away from that market.

So that habit is also formed in human beings of seeking that even being introduced to Sahaja Yoga and even after becoming the spirit feeling the All-pervading Power, still they don't want to stop, because the inertia is too much. And it's still they are going on. But after some time, they reverse back. I've seen many things like that happening in Sahaja Yoga in every place I went to. Specially in England is very common that in first shot they just can't believe it, “How can it be? It's not so simple." Because then their ego is finished. They have found it, “How can it be? We can't do it by ourselves." So they forget about Sahaja Yoga for a while. Then the Kuṇḍalinī comes and tickles them all over. Again She comes and clears them all over. Then they start thinking, “What's happening to me?" And then they come back to Me and say, “Mother, I must say there was something that had happened.

But I, just I was too fast. I was too speedy and I just didn't get the glimpse of it." All right, settle down now.

So that's one thing is always common and it's all right. It's excusable; this doesn't matter. You take your own time. I am not in a hurry. But Divine is. Divine is in a very great hurry and the work has to be done in a very great speed now. It is very important that we have to move in a very tremendous speed.

So this seeking within us is surrounded by this ocean of illusion, within ourselves. This ocean of illusion comes to us because of our ignorance. We see things which do not exist. For example, there is a gentleman who comes to us. He is very sweet to talk to. And after sometime we find that we are missing our purse.

It's gone. He was very nice, very well-dressed. Then how is it he's vanished? Most of the bank robbers are very well-dressed people. And the way they do it, it's surprising, how they befool. Very intelligent people also, by their dress, by their methods and the way they perfect themselves.

So what happens that you cannot make out reality and this illusion is in everything we have and in that illusion, all the time we are lost. We feel that, “This is the house I have made. What a nice thing I have done. Such a great thing!" But if you look at it, after all, this is all dead from to the dead. You make a chair; then you think, “Oh, I've made a big chair." Now this chair is all right, but tomorrow you won't be able to seat on the ground, if you are sitting on the chair.

So like many illusions we have about things, material things also. Say now, if I have, say, a beautiful carpet, like this one. It's not mine, thank God. But supposing it, I possessed it, then I have to go to insurance company. I have to look after it. I should bother now, “Have you given it back to me or not?" But if it is somebody else's, I am enjoying it very well and without worrying about it. But the idea of possessions also come in. Then there is an idea of relationships also. All these are such great illusions.

They just open out, absolutely open out, as soon as you find the light of spirit in your attention. Like in this room when you enter in, you find it's dark. You catch hold of a chair. You will say, “The chair is the room." Somebody will say, “This pillar is the room." Somebody will say something else. But supposing you just push a button,

the light comes in. Then you understand what is this room, what is the relationship with each other. The whole integrated knowledge about this room comes to you, when there is light. And this is what one should understand out of enlightenment. But the illusion is, people think, that when they are deluded, they are rising.

The other day somebody asked Me a very funny question that, “Is schizophrenia, is it a step to enlightenment?" Now can you imagine? But then I heard that there is a very big book written about this by some gentleman who says that, “You have to become mad to become a self or a spirit." Can you imagine such a stupid thing? It has not happened in any evolution of ours and why should it happen now that we are human beings, so beautifully created, that we have to become mad to become something higher? I have not heard of any mad person who becomes higher by becoming mad, so far. But this kind of a theory is going on.

So you can imagine, how there are delusions and how there are illusions and there are sources of these negative forces which are giving you all the time the waves and waves of this illusion that you live in this illusion.

So is doubly crowded, is doubly blackened and that's how if people cannot find the truth, I am not surprised about it.

Now this place is called as Bhava-sāgara, is the ocean of illusion in which we live. And we are seekers.

So this one is bestowed upon by ten valencies that are within us, because we must keep our valencies all right. Even if you are in the, say, ocean, our ship should be

seaworthy. Then any kind of illusion is not going to deter us if we are seaworthy. But seaworthy means, we must know if there is a fog, how to move in right direction. We should know how to overcome all the hazards of all kinds of storms and all knowledge should be built-in within us. And that built-in knowledge is, this Dharma as they call it, is a religion within you; not without, but within you, which are ten valencies. As the carbon has four valencies, it has ten valencies.

So we have within us already a built-in system which gives us this guideline. But the illusion is such that in that illusion we develop another problem and that is we never listen to right people. The right people are the ten Primordial Masters who came on this earth. They have had many other masters also, not that they were not right. But major ten Primordial Masters came on this earth and they gave us complete knowledge as to how to balance ourselves and keep to ourselves as human beings. But then the question can be asked, “Why this balance? For what? Why should we have this balance?" First of all, to keep a good health. Secondly, to have a very good nature. Thirdly, to live like a human being with others and not like donkeys or like lions. It is a balancing thing which gives you a proper balance to have a proper society, a proper *[UNCLEAR* kind of/coined of/coiled-up] life, in which you lead a normal life.

And you are not on your own, by which you are in relation with the whole.

Now you see the relationship is from there to the whole. But last of all, this balance is important that you should achieve your ascent. Any aeroplane which has got only

one wheel will not fly. Though it has to fly in the air but it has to have two wheels; it has to have a balance. An imbalanced thing cannot fly up. That's why we have to have the balance. And that is why these Prophets have taught us the methods of how to balance, balance ourselves, keep ourselves in balance and don't go to extremes.

But whatever they might try, whatever they may say, we just go in the opposite direction of what they have told us. And we really go into an extreme condition of fanaticism or some sort of a torture to ourselves, or some sort of a great harm to our being. That's human nature. That I cannot explain. Why so? Why they are anxious to ruin themselves, this is beyond Me to understand, because God has tried His level best to make you happy. He has tried to give you everything, but if you are bent upon ruining yourself, what can you do? You see the sun is shining and is giving the sunshine to everyone, but if some leaves want to get inside the mud, what can the sun do? I mean, it is like, `Come, bull and hit me,' sort of a process people take to. I don't know why they take it. This you may be able to explain better, but to My simple mind, I just don't understand.

So these things happen to us by which we try to ruin ourselves. Now the first of all, as they said about the curing part of it, which I must talk to you about, because it is not such an important thing in Sahaja Yoga, there is no, no accent on curing. I mean, we don't say that, `We cure this and cure that.' I mean, it's not a hospital going on here, nothing of the kind. It's just that if you get your realisation, as a by-product you get well. That's it is. But

you see suddenly people ask you questions, “Can you cure this? Can you?" I don't say, `I cure it.' You are going to cure yourself through your own ascent. It can work out through Sahaja Yoga. And then it becomes a headline for everyone, “She can cure this disease, She can..." It was surprising that even in the television they had put Me as a healer and I was amazed to look at Myself.

What is this they have put it? So they make out of you whatever they like. In Sahaja Yoga, it is not the healing that is important, it is becoming is important. That you become the spirit is important. You have to become the spirit.

Now, for example, I'll tell you one small thing here, how imbalance causes so many troubles to us.

There is another center here down below, if you see, is called as the center of Swādhiṣhṭhāna, which gives aortic plexus as the gross manifestation of itself. Now when this center goes into imbalance, it goes round and round this ocean. Also it can retract. It can go further. What happens? Now this is a center for our future and for our creativity when it comes to the right. And when it moves to the left because it has got a step, like a lotus it moves. And if it comes to the left, it acts for something what we call unauthorized, anti-God activity.

So another one is also unauthorized, because when we say that, “I am doing that” then it is ego, is created in you and which passes into that pouch there in the head like a balloon and you form a big institution of ego in your head. On the other side is this one, where it comes to the left or any conditioning that takes place, that people say, “Don't do that and don't do that” and all

kinds of conditionings through any kind of teachings, that creates another institution is called as superego.

Now when we go to the extremes of anything, how problems are caused, example of that I will try to give of one center, because there is no time for Me to cover all the centers. Take this Swādhiṣhṭhāna Chakra. It has a very important work to do, is to transform the fat cells of the stomach for the use of the cells of the brain. Brain also is made of fat cells and when a person thinks, this special Swādhiṣhṭhāna Chakra converts the fat cells for the use of the brain. Now, when you think too much for the future, you think, think, think. I mean, people are mad with thinking.

Some of them did tell Me, “Mother, you cut my throat, do what You like, but stop my thinking." It has become another inertia sort of thing. They just go on thinking. They just can't stop thinking, whatever they may try.

So when this process starts of thinking, then what happens that this Swādhiṣhṭhāna, poor thing, goes into a great speedy process of transforming the fat cells. Now it has some other work to be done. Now this is going to the extreme, to think about everything. Sitting down they will think that now they have become the Prime Minister of Australia, so what should they do to correct. I mean, there's nothing like an election. Nothing has happened, but they are already thinking for the Prime Minister. If they are driving on the street, they are thinking for all the Police Department. If they are building one house, they'll try to find faults with another house so that he should not have done, while the house they are going to make might collapse. But all the time the idea is to see

and think about everything else that doesn't concern them.

So this heavy load on your head makes it a big ego there. Apart from that, ego which is a horrid thing, which can make you absolutely stupid, but apart from that, it makes this poor Swādhiṣhṭhāna Chakra work so hard that you neglect other important things in your body, the organs like your liver. Such people have very bad livers, those who think all the time, plan all the time. They will plan. Even the ladies will plan all the cooking. Imagine, ladies planning all the cooking. It's absurd! Because you go to the market, you have planned for the fish and there is no fish in the market and you are upset because you can't cook fish. But why did you plan? Whatever you get, you bring it home and cook it. That's the best way.

So this planning business also goes on too far. When we go to the extremes it so happens, that we make this work too hard and we get a liver trouble. Then we get also the pancreas out of gear, because pancreas has to work, has to be worked though this Swādhiṣhṭhāna Chakra. When it is out of gear, the disease you get is diabetes. The simple thing as diabetes. Now in India if you go and see the villagers in India, they take at least five spoons of sugar; otherwise, they don't think it's a tea. For tea, they must have five spoons of sugar and they never, never suffer from diabetes. But in the cities, where the people even just touch the sugar, they get it back in their urine.

So something wrong with the city people. And what is wrong with them is, that they are using this Swādhiṣhṭhāna Chakra all the time for thinking and thinking and thinking.

Now another disease that one gets out of it, is the disease of the spleen, which is a very serious thing.

Spleen produces red blood corpuscles according to the necessity of the person. Now, any emergency arises, it starts producing more RBCs. Our life is such that we are always in emergencies. Everyone is. Whether he is a shop keeper or he is a minister, everybody seems to be very busy. Now, in the morning first of all to read newspapers, is another curse. Because you read newspapers, you hear, `This is burnt. That is finished.

So many died.

Somebody in the aeroplane finished off,' maybe our relations are there, so you get a real pain there in the stomach. That's done by this poor spleen. It goes into a big process, into a very big mechanical production of RBC starts. Now when that happens to you then you don't know that you better keep the spleen now at least little rested for other things. But just then you will ask for a breakfast. You will get into the car, with a breakfast in your hand eating that. And there is a jam in the way and then you are screaming at, because you are late. All sorts of things happen to us like that and we go on creating emergencies for ourselves. For what? What are we going to gain out of it? With this hurry and scurry what have we achieved? So this spleen goes out of order. It does not understand the crazy person. It becomes crazy itself. And it starts producing red blood corpuscles, this thing, that thing. Now you become vulnerable to a horrible disease called as leukemia. Of course, it is triggered by something else, about which I may be able to tell you, today or tomorrow. But you are just vulnerable for a

disease called leukemia where just doctors will say you may die within one month or two months. That's all they can say about leukemia.

Now such a person doesn't realise that, `I have brought this disease upon myself by being like this.' We are human beings. We cannot rattle like tins. We have to live like human beings. The way we rattle ourselves morning till evening is so dangerous for our being that we must have a balance in our lives. We must learn how to rest. And rest is also another problem. Then they will go to the sea, burn themselves up, completely extreme. I don't know why this fashion has started from where. Must be somebody must have put this into the ideas. You see, this is a very recent one. About twenty years back nobody bothered about sunbathing. Nobody knew about it. When, you see, I just don't understand also the psychology of the West when they don't like black people, they are immigration problem, why do they want to become black themselves? They tan themselves. There are tanning companies, this, that, all kinds of things have started and that's how they, you know, you get the disease called cancer of the skin, which is a very serious disease. And this beauty fashion is also for whom? I mean, I just don't understand that in India people think that you are very good-looking people because you are fair and here you think Indians are better because they have got darker skins.

So whatever we have, we are not satisfied with it. But it's not so important that we should kill ourselves with this suntanning to that extreme.

So that sort of an extreme you do it with this Swādhiṣhṭhāna Chakra and you have problems of this kind. But also your tension can rise if you use too much of this Swādhiṣhṭhāna Chakra because your kidneys also become poor things. They don't know how to adjust to your madness. They way you lead your life, you don't think you are a human being. You think you are an supersonic aeroplane. Then poor kidneys don't know how to work you out. I mean, you are made by God, not by human beings who have made supersonic aeroplanes, this, that. And the supersonic aeroplane doesn't think. First of all it saves its energy because it doesn't think. First of all when you think, you are spending most of your energy and actually the way you spend your energy with an extreme way, you develop all these horrible diseases.

Now what happens actually when you start doing too much to the right or to the left? Now, the right side is a thing where people become extremely fanatic, very disciplined. All military people, you see, hot-tempered. You can't just go near them. If you go near them you will get nothing but heat coming out of them. They are very hot-tempered people, angry people. They lose their temper. You just can't talk to them because if you say a word, they will box your nose. This type of people are so many in this world, you can't imagine.

So many of them are, I have seen. I am amazed how they exist with themselves. Why don't they box themselves sometimes? They might be. They are full of anger, frustration and all kinds of bad feelings about others and about themselves. All these people, all this kind of people, come up when you become very austere. You

say, “Oh, I will have no indulgences. I am absolutely living on a shoe-string and eating just two leaves per day." Such people will thin out and they will look like mosquitoes. But I don't mind their looks, but the way they bite you, is the worst part. And they are sometimes regarded as the beauties. Then God save us from the beauties, because if they become the world beauties or whatever beauty contest, you see, so, models, this, that, then they are lost people, absolutely lost to any senses.

They become really stupid.

Now this kind of extremity comes to the right side. The left side comes when you indulge into something like drugs. Now people might say, “What's wrong in drugs?" It does such a damage to you. It does. People may not believe it, but it does. It does finish you off on your left side. As the alcohol may finish off your liver, the left side is completely jammed by the drugs you take, because you move more towards the left.

And the more you move, you go from your subconscious to the collective subconscious and then you are attacked by negative forces and that's why it attacks your brain also. Such people can just become gradually into a state of just like cabbages and they would not even realise how it is happening.

So all these things are harmful to us. Indulgences into anything can make you left-sided. Eating too much, there is one person eating two leaves, another is eating so much. See, all these extreme behaviours, as I said, create a very big problem.

Now how cancer can be caused, we have to see. Then I will move to other things. That, supposing this is the

center and this center has got left side and right side. At every emergency, both the sympathetic nervous systems which are expressed by these two Nāḍīs go into action and when too much action starts, what happens, the relationship is broken. And the deities, who are controlling these, go off to sleep. And when the relationship with the whole is broken, when it is broken, then you have no control from the main, you can say, from the whole and the cells become on their own. When they become on their own, so individualistic, they become malignant. For example, if it happens in the stomach, you will find the liver will become so big. Or if it happened in the mouth or nose, the nose will become so big. The rest of has no chance. It's a very ego-oriented stuff. It goes increasing, increasing. And also if you live with an ego-oriented man, you can become also ego-oriented. Hitler is one of the examples of that, how he made people ego-oriented and so stupid. Actually so horrible by his own great ego that he developed.

So these cells also become like that and they make other cells also malignant and that's how the cancer is settled. Now to such a patient, what have we to do? You have to try to raise his Kuṇḍalinī. By giving some power there at that point, you can pacify. You can give some additional, as you call the petrol, to the exhausted one. And gradually when it is done, it comes back to its normal *[UNCLEAR* ways/phase].

Then you put the Kuṇḍalinī through it.

So it makes an ascent and keeps it in place. It awakens the deity in that center and that center looks after the gross side of life. That is how cancer can be cured. It's

true that Sahaja Yoga has cured cancer of so many people and some people in ten minutes have got rid of their cancer. Ten minutes, is a fact. But that doesn't mean that I am going to cure everybody's cancer, by any chance. It is not so. You see, the trouble with people is, they say, “Do you claim you can cure cancer?" I say, “I don't claim. But Sahaja Yoga can do it." “Then you must cure this cancer." I said, “Why? Why should I cure? Are you paying Me something? Have you called Me here? I have come My own. If I want I will; otherwise, I will not." You see, it is like a aggression of this kind on a person that, “You must show how you can cure." Why should I show? I don't want to show it.

Like I had a very big lecture in the medical college, medical institute in India and of course the Vice Chancellor was very much impressed. But some of the doctors they came and they said, “Mother, we will give you four patients of cancer and you cure them." I said, “I have no time. I am very busy. You better ask them to come to Sahaja Yoga, get their realisation and cure themselves. I have no time for that. I am sorry. I am busy with other work." So, then they said, “All right. Do you have any file of the patients you've cured?" I said, “I have none. I have no time for filing." It just flows. It just works. What am I to write down everywhere? This is it. I have cured this x, y, z, for what? I have no clientele. I do not have to cash it.

So why should I do it? It's just flowing. Those who want to have it, can have it and can work it out. But you cannot force Me that, “You must write down and...", for what? What is the purpose? I am not running a hospital. I don't

have to have a credibility on that, if I cure or not. For that doctors have to get their realisation first. If they don't get their realisation, I am not bothered. If they are really bothered about cancer, or any other disease, why don't they take their realisation and help their patients? They can.

But the patients who are not interested in God, God is also not interested in those patients. It's common sense. God has the greatest common sense. The lights which are never going to work out, which are absolutely useless, you are not going to repair them, will you? No human being is going to do that.

What's the use of repairing a light which is never going to work out? So God is also like that. He has such a lot of common sense. He is not going to waste His energy for these things.

The most important thing today is not to cure people but to give them realisation; to redeem them, to evolve them, is the main part. You can be counseled, you can be told, everything explained, you can be brought to logically conclusion. But the aim is to get your realisation and not to worry about your illness.

Illness will disappear gradually. It has happened with so many people and it should happen with you. But it should not be a condition, that you come to Sahaja Yoga as an obligation on us that, `We have come to Sahaja Yoga, you better now.' That's not so, because, as you know, we have no organization. There is no organization that we have. You have to come humbly to it and it works out.

God is the ocean of compassion, ocean of love. He is the one who is so anxious that you all should enter into His

kingdom to occupy your great seats as His children. He is the Father of the Fathers. He is the most loving Father you could think of. Then when we challenge Him like this, He doesn't like it. We have to enter into His kingdom in a humble way and He will definitely bestow His blessings on all of you, because He is the one who is so anxious. I Myself amazed at the way He is blessing people. Imagine six thousand people before Me, they just get realisation. Can you imagine such a thing happening? I have seen Myself. It's happening.

So many things are happening today that is evident that God is very gracious, as well as He is wrathful. He is a wrathful God for people who do not take to Him. He is wrathful. And that's why one has to be careful. If you lead a life on your own, “What's wrong?" `What's wrong' is one of the philosophies people have, then you have to pay for it, this way or that way.

So as a Mother I have to tell you that, “Why not?" When you have got everything. You have got the spirit within you. Is the power is within you. Everything is there. Why not get your realisation? Why succumb to this useless ego which is not yourself? You are not your ego. You are your self. You are your spirit. And that spirit, when it comes to your attention, you become such a wonderful person. The whole thing is lost. Like a lotus rising out of the mud, it covers the whole of that pond and its fragrance fills the atmosphere with such beauty. That's what happens to you when you get it.

So why not have that? This is your own, within your self and the Divine is so anxious. I don't know what is the missing point.

Today, I am sorry they have today called Me after this program for a radio and I am going there. I don't know how many people are going to attack Me on the phone. You see, all kinds of things they say on the phone. But I told them I will not receive the phone. You better receive the phone and let Me know. Because all these things are subject to, I find that people use it for just call sometimes, for not expressing anything good but for expressing something that's inside them anti-God, absolutely anti-God thing. I hope today they will behave themselves and it will be a good time for them that they should enjoy the bliss of God. I must thank for people who rang Me up to say that they received their vibrations on the television. And that they telephoned to Me and they found out My phone number, because My phone number was not available. And it should happen to all of you today, that you should get your realisation.

So the first intense feeling should be that we should get our realisation, somehow we get it and then we will talk about the rest of the things.

Yesterday I gave a lot of time for questions. And today I think we have very little time. But still I can allow you to ask two-three questions and then we should go ahead with the procedure of realisation.

But too many questions are not needed. What you need is your realisation. Actually, if you ask too many questions, sometimes the realisation doesn't work out. Not to frighten you but I tell you, because your mind starts working. You have to, you see, take it beyond your mind.

Tomorrow I'll tell you about that great Chakra of Āgñyā, which is bestowed upon the deity of Jesus Christ. That how, when the Kuṇḍalinī rises through it, how He sucks in these two horrible things called ego and superego and how you become thoughtlessly aware and you come in the present. And you become, when it comes out of your fontanelle bone area, the real baptism takes place and you get connected. You get connected with the whole and you become collectively conscious. You become. Again I say, it is actualisation. It is not just talking that, `We are all brothers and sisters,' but you just become it, comes in your awareness. And you start feeling the other person on your fingertips, yourself, on your fingertips.

As Mohammed has said, “At the time of resurrection, your hands will speak." He has spoken more about this time than about the doomsday. But all the Muslims are talking about the doomsday only. I don't know why they are waiting for that before this.

So first the resurrection time has to come because in all graciousness and kindness and compassion of God, He is going to give us a full chance to achieve ourselves, because this is His creation. He is anxious to do it. He doesn't want His creation to be destroyed.

So, may God bless you.

Contents: 1983-03-09 **Talkback Radio Interview 3UZ with Barry Everingham, after 2nd, Public Program, Melbourne, Victoria, Australia**

[First quarter of an hour was not recorded.] Barry Everingham: Thank you George. Joan? Is Joan on the line.

Joan: Yes.

Barry Everingham: Now you want to speak to the Mātājī about the curing of alopecia? Joan: Yes I do.

Barry Everingham: We'll, we'd better explain to the listeners what it is: it's the falling out of hair in clumps. It's not baldness.

Joan: Well yes that's...

Barry Everingham: Is that right? Joan: It's areas of baldness.

Barry Everingham: Areas of baldness? In men and women? Joan: Yes.

Barry Everingham: Are you a sufferer of it? Joan: Yes I am.

Barry Everingham: Well here's the Mātājī now Joan.

Shri Mataji: Hello. See there was one gentleman from Australia who had the same problem. He was cured. And you can come along and get your realisation. After realisation it will all work out. All right? Joan: What do I have to do?

Shri Mataji: Nothing. You just come along and see Me.

Joan: Do I have to bring something along or come?

Shri Mataji: Just come and see Me.

Joan: Where was it again? Barry Everingham: Now tomorrow night Joan, it's at the Exhibition Building, do you know that, in Nicholson Street, Carlton.

Joan: Yes.

Barry Everingham: At 7 o'clock.

Joan: It's a very big building.

Barry Everingham: Well whereabouts is the...

Shri Mataji: It's the main hall.

Barry Everingham: It's the main hall.

Joan: The main hall? Barry Everingham: Yes.

Joan: Yes.

Barry Everingham: That's at seven o'clock tomorrow night.

Joan: And there was a Sunday one? Barry Everingham: Yes that's at 1267...

Joan: 1267.

Barry Everingham: Burke Road in Kew.

Joan: Burke Road.

Barry Everingham: The Mātājī is telling me that you're welcome to stay for lunch.

Joan: Thank you.

Barry Everingham: All right? Joan: Yes, thank you.

Barry Everingham: Well I hope you'll come along and meet Her.

Joan: Thank you.

Shri Mataji: May God bless you.

Joan: Thank you.

Barry Everingham: Thank you and goodbye.

Joan: Goodbye.

Barry Everingham: our telephone number here at 3UZ forum. Les is our next caller.

Barry Everingham: Hello, Les you want the Mātājī? Les: Yes I'd like to, thanks very much.

Barry Everingham: Well here She is.

Shri Mataji: Hello.

Les: Hello.

Shri Mataji: Yes? Les: Is this, would this be a form of Yoga?

Shri Mataji: Yes. You see it is Yoga in the sense that it is spiritual Yoga, by which you really get the union of your Chitta, or what you call the of your attention, with the Divine.

Les: Oh, I see.

Shri Mataji: with the spirit. Is not the physical Yoga and the way we practice physical Yoga today...

Les: Is spiritual Yoga is it?

Shri Mataji: Yes, you become one with the Divine.

Les: Oh I see.

Shri Mataji: All right? Les: Thanks and what time is the meeting on Sunday?

Shri Mataji: It's at seven o'clock.

Barry Everingham: Oh, Sunday morning is at ten o'clock.

Les: Ten o'clock?

Shri Mataji: Yes and another one is at seven o'clock tomorrow evening.

Les: Do we, would we, would I have to bring anything?

Shri Mataji: Nothing, but I think it would be nice if you were to come tomorrow at seven o'clock.

Les: Tomorrow? Barry Everingham: That's at the Exhibition Building in Nicholson St.

Les: Yeah, that's the top end of town.

Barry Everingham: OK? Good. Thanks Les.

Goodnight. We'll just...

Les: Thank you.

Shri Mataji: Goodnight.

Barry Everingham: take a commercial break here on 3UZ. It's... to 11 on 3 talkback radio (327)...

Good evening Helen? Helen: Good evening.

Barry Everingham: You want the Mātājī? Helen: Yes please.

Barry Everingham: Here She is.

Shri Mataji: Hello.

Helen: Hello.

Shri Mataji: Hello.

Helen: Hello.

Shri Mataji: Yes? Helen: Mātājī, I've read in the Bible, in John's gospel, where Jesus said that, “These things I have spoken to you while I am still with you, but the Counsellor, the Holy Spirit, whom the Father will send in My name, will teach you all things." Mātājī, I'm wondering if You're that person?

Shri Mataji: I must be. Isn't it? Don't you reach, reach a conclusion at that point? Helen: Yes.

Shri Mataji: All right, thank you for this. Thank you very much.

Helen: Thank you.

Barry Everingham: Our telephone number is 347 3477.

Mātājī, we're getting a lot of calls from people who want to know how you can cure them. They want to speak to you and say, look I have TB or I'm an alcoholic, or I have diabetes; I smoke; I'm a homosexual; they're saying all these things, now can you cure me? Now I gather you don't want to speak about the method.

Shri Mataji: No, you see it's a simple method as I said, that you have to become your Spirit. That's all it is and I'll explain to them tomorrow morning how you achieve your Spirit and once you achieve your Spirit you get cured, that's the point.

Barry Everingham: Of whatever is wrong?

Shri Mataji: You can't say that everyone will be realised, everyone will receive the thing; but most of the diseases get cured, so far I've seen most of the disease got cured. But there's no guarantee about anything.

Barry Everingham: Right, well now until we're ready to take a few more calls let's go back to the Hare Kṛiṣhṇa's because a lot of people in Melbourne witness them in the streets and in their communes. What basically do you find the matter with them?

Shri Mataji: Basically, they're nowhere. You see because by singing the songs like that of Śhrī Rāma they spoil one center of Śhrī Kṛiṣhṇa. They spoil the center which belongs to Kṛiṣhṇa himself is Viśhuddhi Chakra. He resides in that center. They don't know the center they are ruining, by all the time saying his name. First of all, you must be connected with him. Kṛiṣhṇa has also said “Yogakshemam vahāmyaham", first you get your Yoga, unless and until you get Yoga there's no use. Because if you are not, say, connected with the telephone, if you use your telephone are you going to achieve anything? We are nowhere if we go on using that telephone. On the contrary, you spoil the telephone. In the same way they are spoiling their telephone which is to be connected with Śhrī Kṛiṣhṇa.

So, first they must get their Yoga. Even about Bhakti , about devotion, Kṛiṣhṇa has said these things are like flowers, leaves and water, if you give me I take. But while giving He said, “I want ananya Bhakti ." Now this is a very diplomatic word, because Kṛiṣhṇa knew that people are mediocre, so he played a little diplomacy with them because they, you cannot handle them straightforward.

So he said, “Do ananyaBhakti ” means when there is not the other. Means when you have united yourself with Śhrī Kṛiṣhṇa Himself.

Barry Everingham: Are the Hare Kṛiṣhṇas a force to be reckoned with in India? Are there many Hare Kṛiṣhṇas in India?

Shri Mataji: You see they are all imported people. People ask Me all funny questions about them.

They said that now our rich people used to give some sugar to the ants but now because we are producing a lot of ants in Maharashtra, there are lots of sugar in Maharashtra, there are no ants left, so now they have imported these ants from outside. That's all right let the rich look after them, but they are penetrating into the villages.

Barry Everingham: It's the same as the Hare Kṛiṣhṇas?

Shri Mataji: Yes they are the same.

Barry Everingham: We have a call from Mary. Good evening.

Mary: Good evening, how are you tonight? Barry Everingham: Fine, thank you. You want to speak to the Mātājī? Mary: Yes I heard you just say a few minutes ago that alcoholism can be cured.

Barry Everingham: Well yes Mātājī claims that.

Mary: Well, I don't think it can. I'm a recovering alcoholic and I think you can only arrest it a day at a time. You can't cure it.

Barry Everingham: Did you hear that? Mary: What did.

Barry Everingham: The lady said that she is a recovering alcoholic.

Shri Mataji: Oh, she can be completely cured.

Barry Everingham: But she says her program is cure a day at a time.

Shri Mataji: No, no, no. It is overnight sometimes.

Barry Everingham: Did you hear that Mary? Mary: Yes but I find that very hard to believe.

Shri Mataji: It's really fantastic, I must say. Do come over.

Barry Everingham: Do you want to go to one of Mātājī's meetings? Mary: I wouldn't be able to get to them to be honest.

Barry Everingham: What about Sunday?

Shri Mataji: Sunday morning.

Mary: Yes I know where it's at, Yes. Barry Everingham: You've got the address? Mary: Ah, I've have the address.

Barry Everingham: Well I hope... 00h I'm sorry here's ma...

Shri Mataji: I'm just saying this is the address of our ashram.

Barry Everingham: Yes.

Shri Mataji: So they can always come there.

Barry Everingham: You can go that address any time and be given help.

Mary: Yes, but I still think, you know you can only arrest it a day at a time, sort of.

Barry Everingham: Well perhaps Mātājī would like to expand on that. Mary says she believes it can only be helped one day at a time...

Shri Mataji: She has to believe in herself little bit more.

Barry Everingham: Do you believe in yourself Mary? Mary: Yes.

Shri Mataji: Well it's all right.

Mary: I believe in AA too.

Barry Everingham: In Alcoholics Anonymous. Right well if they're doing good well stick with them.

Goodnight.

Mary: OK then.

Barry Everingham: Ah Sue, good evening.

Sue: Hello.

Barry Everingham: You want the Mātājī? Sue: Yes.

Barry Everingham: Can you hear this lady Mātājī?

Shri Mataji: Yes.

Barry Everingham: Can you speak up please? Sue: I was wondering if you can do anything to help handicapped children?

Shri Mataji: They can be helped, they take some time that's all. But you have got this address of My ashram? Barry Everingham: She has a center at 1267 Burke Road Kew.

Shri Mataji: Where you can come and they can help you. It takes little time but they can help you.

Barry Everingham: Are you there Sue? Sue: Yes.

Barry Everingham: Can you explain to the caller why it takes a little time?

Shri Mataji: You see, because they are handicapped from childhood and it's a second nature with them, so it takes a little time.

Barry Everingham: But they can be cured.

Shri Mataji: They can. We have cured so many of them like that. They have to have patience a little bit with them.

Barry Everingham: Do you have a handicapped child Sue? Sue: Yes.

Barry Everingham: Yes, well perhaps you should.

Shri Mataji: You should try.

Barry Everingham: Go to 1267 Burke Road Kew if you're inclined.

Sue: Yes.

Barry Everingham: All right? Sue: Yes. Ta.

Barry Everingham: Thanks a lot, Bye bye.

Next we have Kosa? Hello. Is that how you say your name? Kosa: Kosa.

Barry Everingham: Kosa. You want to talk to the Mātājī? Kosa: Yes.

Barry Everingham: Hello, what do you want to say? Kosa: I, I think you're way out.

Barry Everingham: She thinks you're way out.

Shri Mataji: Yes, I am.

Barry Everingham: She says, She is way out.

Shri Mataji: Thank you for saying that. May God bless you.

Barry Everingham: Are you still there, Kosa? No, she's gone.

Here is Bill. Bill? Bill: Yes, it's directed to the person who rang in a little while ago.

Barry Everingham: To Mary.

Bill: about alcoholism, she said she found it very hard to believe that an alcoholic could be cured as Mātājī said overnight. I am a Sahaja Yogi. I was an alcoholic for eight years. I used to drink at least a bottle of scotch a day for eight years, you know that was minimum, finished it completely, overnight. It just, the desire just left straight away.

Shri Mataji: Well I never knew. Yes it's true he's such a wonderful man. I never knew that he was an alcoholic.

Bill: And other people too. There's a woman here who was an ex-heroin addict. Again, those things can be cured and can be cured permanently. It's been three years since I've had a drink. There's just no desire for it there at all anymore. It's gone. You get something much greater when you have the connection with the Spirit.

Barry Everingham: Well, that's a wonderful story and thank you for telling us Bill.

I think I must say here at this point that the Mātājī is here at 3UZ as our guest and Her views do not reflect the views of our station, or us.

So if you just bear that in mind. I hope you don't mind me saying this.

Shri Mataji: Oh, no, no.

Barry Everingham: Sometimes people think we have you here for some other interest in you. We'd just like to make this very clear.

Shri Mataji: Oh, yes, yes it's true.

Barry Everingham: Oh I must share with you here, everybody who's listening, a picture that has been given to me. I've seen this before. It shows the Mātājī sitting on a platform. It's taken in India and it's a coloured picture and it's a very attractive picture, but the amazing thing about it is that She is sitting in a ray of light. Now, I was shown this picture at the weekend by somebody who is a photographer and they told me that it was sent to one of the photographic firms and they ran it through whatever scanners or whatever they have and there's no explanation for it. Now I'll just say again it's Mātājī sitting in a ray of light, perhaps She can explain how it happened. Mātājī, what's your explanation for this phenomena, phenomenon?

Shri Mataji: God is miraculous isn't He? How can we explain a transformation of a flower into a fruit? Like that when there is a Divine personality, many things can happen like this which cannot be explained at this level, but they are to be treated just like miracles, I think, for the time being. Later on we'll start understanding them gradually.

Barry Everingham: And you understand that do you?

Shri Mataji: Yes, I knew all this was happening.

Barry Everingham: But nobody else did?

Shri Mataji: No and they just photographed it somehow. It was happening when I put My hand up and it stopped;

also when some people photographed My feet there were flames coming out of My feet and hands and everything. There have been so many such photographs.

Barry Everingham: Well it's extraordinary. We have another call. Ross. Hello Ross. Oh dear Ross is gone.

Hello Kathleen, you said you'd ring back.

Kathleen: Yes I did.

Barry Everingham: You want to speak to the Mātājī? Kathleen: Yes I would, very much.

Shri Mataji: Yes what is it Kathleen? Kathleen: Good evening to you.

Shri Mataji: Good evening.

Kathleen: I'd like to ask you what qualifications you've got.

Shri Mataji: What qualification I have? Kathleen: Yes.

Shri Mataji: I have none. On the worldly level I have none I think.

Kathleen: Well then what can I talk to you about?

Shri Mataji: What kind of a doctor? Barry Everingham: No she said, what can she speak to you about...

Shri Mataji: About? Barry Everingham: Kathleen wants to know as you say you have no qualifications what she can talk to you about.

Shri Mataji: I am a Mother, that's all.

Kathleen: So am I.

Shri Mataji: Good. Then we are on the same point.

Kathleen: But what I'm asking about is, you know the qualifications. You know I've got qualifications.

You've got qualifications haven't you?

Shri Mataji: Which qualifications you mean? Kathleen: Well, what are you talking about then.

Shri Mataji: I've no qualification, I told you. I don't believe in human qualifications. There is no need to have human qualifications if you have qualifications from God. All right. What qualifications Christ had, can you answer Me My question? Kathleen: But wait a minute now what are you preaching to me about?

Shri Mataji: I would like to ask one question of you, what was the qualification of Christ? Kathleen: Well, I'll tell you what the qualifications I've got. The qualifications is the people that I love.

Shri Mataji: The people...? Barry Everingham: The people that she loves are her qualifications.

Shri Mataji: Oh that way. Then I have many. You would be one day one of them.

Kathleen: In great respect to you: with respect to you, as my, my if I were sitting in your chair I think I'd do a better job than you, love, because I don't preach to God. Everyone belongs to God, we don't have to have someone sitting in a chair with you, love and you know I don't know what you're talking about.

Barry Everingham: Well, Kathleen, I'll explain it to you at some other stage my dear.

Kathleen: But now, now Barry...

Barry Everingham: I'm afraid we...

Kathleen: Now wait a minute Barry.

Barry Everingham: Yes.

Shri Mataji: She's very aggressive. Your qualification, you're an aggressive person, that's what it is I think. You forget it. Forget it.

Kathleen: Forget what?

Shri Mataji: Forget this question because you are just in an aggressive mood.

Kathleen: No I'm not.

Shri Mataji: Yes you are. You don't want to listen to anything you see. What is your love doing? Is it working out something? I don't talk of love, but My compassion works. Does it work, your love? Does it? Kathleen: I tell you what. I've the greatest love in this world that anyone can have. Don't you worry about that.

Shri Mataji: All right. Then let others say about you that. You don't give yourself a certificate.

Barry Everingham: Thanks a lot Kathleen.

Now we have Ross. Hello Ross? Ross: Yes, I'd like to talk to this lady.

Barry Everingham: Yes, here she is.

Shri Mataji: Hello.

Ross: Hello. Look I can't come to any one of your places because I'm a paraplegic and I'm in a wheelchair.

Shri Mataji: You're in a wheelchair? Ross: I can't get there.

Shri Mataji: You can't come to My ashram? Ross: No, no, I don't go very far at all.

Shri Mataji: All right. In all...

Ross: I've got a disease called *[UNCLEAR* Badgers] disease.

Shri Mataji: All right. Now what we can do; you send us a letter with your address and I'll ask some people to come and see you all right? Ross: All right, thank you.

Shri Mataji: Thank you very much.

Barry Everingham: Now Ross do you know where to send the letter to? Ross: No, I don't really.

Barry Everingham: Have you got a pencil and paper handy? Ross: Yes.

Barry Everingham: Well you send...

Ross: Just a moment.

Barry Everingham: Yes, while Ross is getting the...

Ross: Yes I've got it.

Barry Everingham: Oh, you're right. You send a letter to 1267 Burke Road Kew and just mention in the letter you rang the forum for some information.

Ross: Yes.

Barry Everingham: and you were told to drop, write the letter and somebody would come and see you.

Ross: Good. Thank you very much.

Barry Everingham: OK Ross and thank you for your call.

Ross: Goodnight.

Barry Everingham: Goodnight. We're due to go to a race but they're running late so... Anybody who wants to ring in to speak to the Mātājī well you only have a few minutes as She's leaving us at eleven o'clock and we're having a race in the meantime. I'll just repeat that address again for you where Her center is. It's 1267 Burke Road, Kew and there's a meeting tomorrow night at seven o'clock at the Exhibition Building and also on Sunday at ten o'clock. Now let's get back to talking to

Mātājī and I've got some wonderful pieces of paper here and I'm in a mess as usual because I got to be tidy and when I'm tidy I never know where I am. Now you knew Mahatma Gandhi as a child?

Shri Mataji: Yes I knew him all My life, till he lived, I mean till he died I knew him very well. The last time I met him just one day before his death...

Barry Everingham: Oh, excuse me, just as it gets interesting we're going over to a race but we'll be back. [Race.] The forum continues now with Barry Everingham. Tonight's been one of those nights. First of all we talked about politics and I asked you not to while we had the Mātājī here and then the Mātājī had to go and we had to turn a lot of people away who wanted to speak to Her. But before, for any of you still listening I've been asked to tell you Her center at 1267 Burke Road in Kew and there's no charge.

Contents: 1983-03-10 **Radio Interview 3DB, Melbourne, Victoria, Australia**

Question:... Right now. Actually to be more specific, She's in the studio with me right now... Shri Mataji and we're going to talk to her. Good morning.

Shri Mataji: Good morning.

Question: How do I address you, do I call you.

Shri Mataji: Mother, you can call it, it is better to call Me Mother.

Question: All right thank you, Mother. Mother, now you are India's living saint, do I stand or do I sit, or...

Shri Mataji: Yes that's what they say Question: India's greatest living saint and founder of the worldwide Sahaja

Yoga. Mostly when we think of spiritual leaders, we think of men, but, quite obviously you're a woman.

Shri Mataji: Yes I am. I think this work can only be done by the Motherly love and compassion and patience and men can't have that much patience. I think a Mother was more needed at this time.

Question: Men don't have patience, Shri Mataji?

Shri Mataji: I think so, women have more patience, specially Indian women are known for their patience. I don't know about the women here. If they are copying men then they may not be also having equal patience.

Question: What makes Indian women so special where patience is concerned?

Shri Mataji: They are brought up that way. They are told that you have to be the bearing power, you have to be like the Mother Earth, so they develop that from their very childhood.

Question: To be referred to as India's greatest living saint, that's certainly an honour. How did that come about?

Shri Mataji: You see there are so many living saints in India and they have told Sahaja Yogis about it, that She's the highest of all. But I've nothing to claim, nothing to ask for because it makes no difference to Me.

Question: You're travelling the world and You're here in Australia at the moment to bring your message to people in our country. What is the message that You want to pass on to us?

Shri Mataji: I have to say that within us lies the power by which we can become ourselves, that is we become the

Spirit. That's what we have to achieve in our evolutionary process. And this is the epitome of our evolution. Unless and until we become that, we are not going to be people who are satisfied, people who are secure, people who are emancipated. We cannot solve any problem on this world without becoming the spirit. Because human beings are still in an awareness which is, is transitory. It has to be somehow or other transcended. Once you transcend it, then you will find that you are all one and belong to the same great primordial being. That's the thing that should happen to all of us; to feel that we are part and parcel of the whole.

Question: Well it sounds all very simple. How do we do that?

Shri Mataji: It's very simple again, as the living process is, every living process is simple. That everything is built within you and once you just get your awakening through any enlightened soul you can understand this very well.

Some enlightened soul has to give you enlightenment. Like a light which is enlightened can enlighten any light and that enlightened light can enlighten other lights.

Question: Yes and I understand that, but isn't that what all other religions have as their message too?

Shri Mataji: Yes, I am here for every religion. They are all one, there's no difference at all in them.

They were just flowers on one tree of life which were plucked by different people and they're saying, “This is mine, this is mine" and that is how they have made them ugly and dead. They all belong to the same truth. I am here to prove them. Each one of them.

Question: You have been doing your work and spreading the message for a long while haven't you?

Shri Mataji: Yes please.

Question: In fact, since you were a child when you were recognized as a special person by Gandhi in fact.

Shri Mataji: Yes, I think he did.

Question: How did he come to recognize?

Shri Mataji: You see My father had taken all of us to see him and he [Gandhi] suddenly picked Me up and he said, “I would like to keep the child with me." That's how I stayed with him when I was a child and then I grew up and whenever I had time, a chance, I used to go and see him. Even before his death, one day before that I went to see him and I had a daughter of mine, a little girl and he was very happy to see that.

Question: How old were you when you first met Gandhi?

Shri Mataji: Seven years of age.

Question: Seven years?

Shri Mataji: Yes.

Question: So you were recognized as a great child at that time?

Shri Mataji: Yes.

Question: You, ah, have you, have you seen the movie `Gandhi' by the way?

Shri Mataji: Yes, I have seen it. Yes.

Question: Did you enjoy seeing the movie?

Shri Mataji: Very much. Very much. I mean it brings Me back all the memories.

Question: So it must be a fairly accurate recreation.

Shri Mataji: Yes, quite, quite.

Question: Of Gandhi? It is said that over the years, Shri Mataji, you have in fact caused some miracles to happen.

Shri Mataji: Yes, for human beings it is a miracle but not to Me. Yes it is, it is. It looks like miracles also.

Question: Well, what are some of the things that we would think were miracles that have happened?

Shri Mataji: Like I have cured many people of their diseases and all that in a very short time. Or else, once it happened in London, it has happened many a times in India, but once in London a boy fell down from a bridge and he saw Me coming down and curing him and then he told the newspaper people about it and they couldn't believe it, but they published it in the newspaper and next day he saw My photograph and he said, “This is the lady who came and cured me." And at that time when all this accident took place I was Myself addressing a meeting of about five hundred people in the town hall.

Question: What actually did you cure him of, if he fell off a bridge?

Shri Mataji: You see, he fell down; he had all fractures and things; he was unconscious.

Question: And how did you cure him? Did you touch him or...

Shri Mataji: Just, I touched him because in the unconscious you see if it is a universal truth, in the unconscious you can move about. Unconscious is like the ether you have.

Question: You talk about Sahaja Yoga. Can you explain that to us?

Shri Mataji: Sahaja, `Saha' means with, `ja' means born. It is born with you. Yoga means union with the Divine. It doesn't mean those acrobatic things we do. It really means union with the Divine; and also Yoga has another meaning, that, the deftness, the technique.

So, first you have to get your Yoga, to be one with the Divine, to feel the All-pervading Power of God's love and then to learn the technique.

How to work it out for others and for yourself.

Question: There are meetings that, um, your organization and the people that have brought you to Australia, have organized and, oh here that are. You will be at the Exhibition Buildings tonight in Melbourne at seven p.m?

Shri Mataji: Yes please.

Question: And you invite people to come along and see you and listen to what you have to say?

Shri Mataji: Yes please.

Question: What do you do at these meetings?

Shri Mataji: I first bring them to logical conclusions, as to what to expect for Self-realisation, then I explain to them the knowledge of the roots, the knowledge of this force that is within us. And then I also ask them to put their hands towards Me and by that they can feel Cool Breeze in their hands. Yesterday there were three hundred to four hundred people, most of them felt Cool Breeze around them through their fingers and it was a great experience.

Question: And that will happen again tonight, at the Exhibition Buildings?

Shri Mataji: Yes, please.

Question: And also on Sunday at ten o'clock at the center, Warren what is the center's name? Warren: It's the Sahaja Yoga center.

Question: The Sahaja Yoga center at 1267 Burke Road in Kew. And that's on Sunday morning at 7 o'clock. But tonight the big public meeting which everyone is invited to go along to is at the Exhibition Buildings at seven p.m. Shri Mataji, thank you for being with us this morning.

Shri Mataji: Thank you very much.

Question: And for explaining to us why you're here in Australia and I hope your time in Australia is very enjoyable for you and certainly worthwhile.

Shri Mataji: Thank you very much, very kind of you.

***Contents: 1983-03-10*, Public Program, Day 3, Melbourne, Victoria, Australia**

To all the seekers of truth I bow. Doctor Reeves has spoken rather strongly today. I think he's a very great Australian to have that kind of a wisdom to see through the nonsense and the mockery that people were inflicting, on simple naive seekers from abroad. It requires a great intelligence and common sense to see through that. But the greatest of all is the desire to do good to others, to be touched by the agonies of others, to be upset, what others are suffering. This is the biggest thing that really brings you to the right point of understanding. What he said is absolute truth. I've been to all these Gurus to find out what they have been up to. And they've been telling everyone that “She was my disciple." Another said, “She was my disciple." I just wanted to find out what are they doing to these people.

How are they grabbing them and what are they managing? I knew the Divine path, I knew the holy path, the pure path, but I didn't know the path of the crooks, of the antichrist and actually I had to find it out Myself. And that's how I went to all of these people in a garb that, I've come to learn, they never recognized Me. What you do and all those things.

And that's how I've been able to find out methods in the permutation, combinations of your barriers, how to achieve en masse realisation. In the beginning of My life I started with normal, common people, intelligent people, educated people in all walks of life. I had to go through various types of phases in which I met all types of people and I could, through My subtle methods, find out what are the barriers. But the worst of all, which concerned Me the most of all, was that the great seekers of the ancient times have gone into such mesmerism, into such ego-pampering processes that how will they retreat back? It was a big concern to Me.

I have tried after getting so many normal people first to Sahaja Yoga, then to these combinations. I must confess that it is not easy to give realisation to people who have been to those Gurus. Day in and day out I have to work out the permutations and combinations of barriers, of terrible barriers within them.

It's not a easy thing, but, thank God, I have achieved it by My own love and concern. Still I must tell you those who belong to some Guru are very difficult people for realisation. Last year in Melbourne we had about I think fifty people like that and it was impossible to give them realisation and they even tried their level best, they

found it difficult to get it while a drunkard could get it in no time, an alcoholic could get it in no time, a prostitute could get it in no time. Can you imagine? What harm is done within yourself that, it is not easy to give them realisation. And even if they get realisation, because they are so ego-orientated they fall back. They mock, that's the only thing they can do. They're least bothered about their own realisation. They are not bothered. They're identified with that idea that they belong to some sort of a cult and they always try to be with them.

Even in Perth we went, then in Adelaide I found these, some of them are paid by Gurus to come and disturb us. To that extent these people who are seekers of God are going down. They've no eyes, no sensitivity to feel what is the truth is. And they're not bothered about their own well-being. This is the worst thing, that is happening to them. It's a thing of concern. Every time I have an interview anywhere in Australia, or America, anywhere they ask Me such questions that why not your government stops these things. Why not your government do something about these people. They have amassed so much of money.

This Muktananda now, we have learnt officially he has got sixty thousand rupees worth of diamonds and both the disciples are fighting over that. Still, you see it is impossible for people to assert that whatever has happened has happened, it's a naiveness we went into. Let us get to the real thing. They just can't think of it. And, anything that Guru says they listen to it not even logically think about it. Moreover if you talk to them they don't know anything about reality.

Now as you have seenWarren, then you have seen William, there are all these Sahaja Yogis are equipped with complete knowledge about Kuṇḍalinī and how to give realisation and how to cure people, what are the problems. I mean William, I have never told him anything about it as such. But he has given realisation to so many people in your Melbourne.

So you start manifesting your own powers and you don't live on some sort of an ego that you belong to some cult or anything, but you belong to yourself. Every individual becomes a beautiful flower, that's what we have to expect within ourselves. That's what really you are seeking. Not to be called into this Guru or that Guru, but your own Guru within yourself, is your Spirit. Is the Shiva's Spirit within you. Today of course he has already told you about these three centers which I would like to deal with you.

The first center that I dealt and the second and third are very important, but these higher centers are playing a very vital role in our being. The one which is the heart center is looking after the security of God's children. When a person sees something horrible this center starts pulsating fast. Till the age of twelve years the sternum bone which is placed in the ribs here, as you know, creates antibodies to fight any invasion within, whether mental, emotional or physical. These antibodies get distributed till the age of twelve years throughout your body. And when this sternum gets the message it starts shaking and it conveys, communicates, through no nerves or arteries or ways any connection known so far, to these antibodies that they should all fight. They fight

the disease, they fight also the things, what you call possessions. They also fight your own mistakes. That's why this is a very important center within us.

If a lady is an insecure woman, if she feels insecure then this center is always in a pulsating mood. And that's how it makes all the antibodies very tired, because they're all the time in a state of emergency. Also these cults have used this method of putting people onto emergency. Give them exercises by they jump, jump, jump or something like that. Now you can ask any doctor, this kind of jumping without any support can create impotency in a personality. Now this is very physically used method by these people to make them nervous by making this center move very fast. Now when these antibodies are tired they become absolutely numbed down and they cannot find any strength to fight any aggression. Now in everyday life also if some lady as I told you is nervous and she has problem and she's always afraid then what happens that this system start exerting itself too much, ultimately it gets sick and then she can develop a disease called the breast cancer.

This breast cancer is very common nowadays among women in the West. Because the motherhood of the lady is challenged. This center is bestowed upon by the deity of Mother of the Universe. And when the lady finds that her motherhood is challenged then she starts feeling very nervous, this center goes into over-activity and then she developed this cancer of the breast, troubles of the breast, all kinds of such troubles because the antibodies have become now very weak. On the left hand side of this center is the center what we call as the left Heart

center. But beyond that is residing the Spirit, in your heart, in the organ, separated from everyone. The Spirit is the reflection of God Almighty within yourself. And the Kuṇḍalinī is the Holy Ghost which is the power of God, which is the Primordial Mother, expressed within you as the Kuṇḍalinī.

So we have got within us that power, Shakti and the Shiva, sitting in your heart.

So this Kuṇḍalinī has to rise to give you realisation. The baptism, the real baptism. Not an artificial one.

Now it can happen in the person is a problem. It used to happen. What knowledge I am telling you is not the knowledge of today. Is the knowledge of very, very ancient times. Fourteen thousand years back Mārkandeya, a great poet in India, has written about it. After that there were many other poets who wrote about it, till in the sixth century, Ādi Shañkarāchārya very clearly wrote about the Kuṇḍalinī in his *[UNCLEAR]*. Nobody has said so far from those ancient writers, the Kuṇḍalinī gives you any problems, or She makes you dance, jump and all that, is all modern nonsense. Traditionally nobody has said so.

Sixth century is the time when Ādi Shañkarāchārya incarnated on this earth. Buddha got his realisation without doing any dancing or anything. You know for definite.

So this new idea of all these happenings are done by a generation of these horrible people in these last fifty years. I would say there has been a holy trinity as well as a unholy trinity. These people preceded the others who were to come to execute what they wanted to do. These

antichrists had two types of things, because how to neutralise also the writings of the ancient times. Like Freud was one of them. There are some more. They came down like this and wrote some things to uproot human beings completely, first of all, from reality. And then another lot came in for using that as a written thing for them, because writing is something great and then preaching what these people have preached using that as a base, to express themselves.

You see all hand-in-gloves knowledge. But if you read any ancient book which, many are not translated because nobody's interested in that. They diverted all our attention from the sublime to absolutely wretched life. And this uprooting has taken place because these are antichrist activities. They are all joined together, they never talk against each other, that's one thing great about them. And Christ has said that Satan is not going to talk against his own house. They praise each other, meet each other, I have seen them behaving like that. Give them presents. This one gives presents to another. Big fraternity exists between them. Great fraternity, no problem within. But the real saints in India who are living in the forest and Himālayas, into the hills and dales I should say, hidden away from you people, are just quite aware that these are antichrists.

The first thing that happened when these people started manifesting themselves, India is very good at astrology, so as soon as their birth date came in they just cast their horoscope and said, “Now let's see what's in their horoscope." So, most of them changed their birthdates also. Nothing consistent. And when you ask them why

you're not consistent, they said change is the way the life is, but that is life.

You are talking of something eternal. How can eternal change? It's very difficult to make people take to eternal life than to make them take to just mundane life. You know that. Now see there's a show on today how many castes there are and how many people there are to see that. But to take to real life, it takes time, otherwise why is it all the great saints and all the great prophets and incarnations were tortured by human beings? Why did they torture them? So this is one of the things one has to realise, that the Spirit resides in your heart which is the Sat Chit Ānanda as they say, is the one which is the truth, which is the attention and which is the joy.

Now first of all we must understand what is attention. What is God, who is an attention. What does that mean. God who is the attention means, God knows about everything that's happening. He's aware of what is happening in this world. He's the only spectator of the drama of life which is created by His power, the Primordial Mother. He knows each and everything about us, whatever He wants to know, He can find out. There is no problem about it.

So He's the knower and He's the knowledge too.

So when we become realised we have to know, through our awareness we have to become collectively conscious and this is a very important point which we must remember. It's not very difficult to understand that you have to become something more. Only by wearing some dress or putting something in your neck what do you become? Some people tell Me, “We lead a very good life

Mother so it should be all right." But good life is according your concept. Even according to the Divine concept if it is a good life, for what? Everybody will ask, for what, why do want to lead such a religious life, for what? What is the need to have such a life, one should ask oneself, why to lead such a life which is so conditioned? The answer is, you have to have balance to ascend. If you do not ascend what's the use of building up this balance within you? The purpose is to ascend. If you cannot transcend, then, this is just a binding, your mental projection, that you should lead this kind of a life and that kind of life. Is just your mental process.

But when the Spirit ascends then all the religions are born with you. They get enlightenment, you just don't do things which are wrong. Just don't do it you, you just don't like it, as we have told you that there are people who gave up their drugs and things overnight. Is a fact. Because as soon as this happens the enlightenment brings forth complete new awareness which refuses to have anything that is not good for this body. You just have the things that are good for your body, for your life. You don't have to fight with yourself that, `O God, how will I give up?' In the morning, you say I will not drink in the night but in the night you drink.

So in the beginning there is no need in Sahaja Yoga, today to say that don't do this and don't do that. There's no need at all. Once it is enlightened within you, you just look after yourself. But when the Spirit starts coming in your attention you become collectively conscious and you know. You know, again.

It's not mental projection. You know about yourself. You know what centers are catching on your fingers, you can feel fingertips. You can say, you know on your fingertips. And you know about others also. And also if you really learn the complete technique which is very easy to learn, within a week you can learn it, you can help another and yourself very well to rise above this level to a higher level. People have all kinds of fears these days. It's a very abnormal situation. They don't have any joy. Only fear. They live with fear. They were telling Me this person who cannot live out in the space, there's fear of even building bad oxygen, then they have fear of germs touching them and all those things are there. They have lost confidence in life.

By awakening of this center within you, you become absolutely a normal person. You have no fears.

Because nothing that is wrong can attack you. You are well prepared for it. There's a strength within you which really makes you very confident. That's why this center is very important for us to know that this center gives us that strength, that confidence. The other day, every program, they ask Me another question, “What do you think about Australians?" Which is a very, very common question I've found.

I said that they're great people, very nice people. But they lack only one thing is complete confidence in themselves. They haven't got that confidence that they should have. They are not aggressive people.

They are not bothered about aggressing other territories or anything. But a kind of a diffidence is still in them

which they should get rid of. Completely. You are the people who belong to God.

And why should you have any diffidence about it? But this diffidence is completely finished when you get this center awakened within you. To get this center awakened you have to do nothing. The Kuṇḍalinī herself rises and if you have any problem in that center she comes back again. She rises with a greater force and hits there, opens it out and awakens the deity of that center so that you feel very confident. Today if you see, Doctor Warren so confident, I must tell you, he was not, he was quite diffident. He thought you all are going to beat him when he tells you all these things. But today he's a changed man.

Now we have on the right hand side of this is another part of the center which we call as right Heart.

This center is the father's center and the left Heart is the mother's center.

So if your fatherhood is challenged in any way or also husband wise we can say that. If the husband is not loyal to his wife and is playing tricks with her, he gets this into trouble. But physically he feels it very much because he gets asthma from her. Asthma one develops, but this is more the center of the father. If the fatherhood of the person is not all right.

For example if a girl has lost her father and she has never seen him she might develop asthma. If the grandfather had asthma the child might develop asthma. It comes from the father's side. Anybody who has asthma problems should know that there is something wrong in the fatherhood side. Maybe the father is sick and you are

worried, maybe you are a good father, but the son is not all right so you are suffering, anything like that, you see could be responsible for this asthma. But if the deity here is awakened you can be all right and you can get rid of your asthma, quite all right. On the left hand side is the center of your mother. If the mother has died very early such a person is a nervous person and such a person also doesn't trust anyone. He can become secretive by nature, sulking type. He may not open his heart to anyone because he doesn't trust anyone.

Some people who have no mother whom they have not known may become extremely cautious by nature because they think they have to look after themselves, extremely cautious. But with Sahaja Yoga you can awaken this center and you become a complete personality, without any fear, without any nervousness and without any malice to your parents. Actually after Sahaja Yoga, I have found, many people who have just forgotten their parents, have been very angry with their parents, given them up, would not forgive them, went back to their parents. We had a French girl in England who had not seen her mother for eighteen years and the mother was alone, a widow lady, but after realisation, she has a tremendous feeling. She went back and looked after her mother and also started doing Sahaja Yoga there.

It's a very, very common thing that you start expanding your heart to others. You start loving other people, you start understanding them. I know of a man in America, I gave him realisation and he said, most surprising, “I went to the race this time. I said this would be the last time I

go to a race and there I find my uncle and I wished him and he was amazed, he looked, started looking at me, because I had not wished him all these years at all. He just started, he was quite amazed at my attitude. And now he has become a great friend of mine." So the friendship which is a pure friendship, is not homosexual and all nonsense, but a pure friendship based on pure relationship develops. And then you don't feel insecure.

In a society where even a mother's love is challenged one would feel extremely insecure in a thing like that. If a mother has to love the child she has to think, “I hope there is no bad feeling in my mind." In America it happened. There was a little boy of eight years, just a little boy of eight years and her [his] mother said that he has started taking lot of drugs and things and these drugs have created a problem for this little boy of eight years, can you imagine? So I couldn't bear it, I just took the boy to My heart and I kissed him, he said, “Mother, this is never done to me by my mother." So I asked the lady, “Why didn't you do this to your child? He's only eight years of age, doesn't he love your care and your expression of your love?" So she said, “Mother I feel guilty." I said, “How?" “Freud has said..." Freud was a perverted useless fellow. He died of cancer, look at his life. These psychologists when they come in contact with other people who are suffering from pathological troubles, they are pathological cases and when they deal with pathological cases, they don't know how to protect them. Jung has said about it. Then they catch those diseases among themselves and they start generalizing this for everyone. They have generalised. It's an absurd

thing. In Rome there was a girl who came to Me she said, “Ah psychologists, horrid, horrid, horrid." I said, “What happened?" “They're telling me I have bad eyes towards my father. I felt like beating them." Is all absurd things, you see to create, this is antichrist, to create a feeling of enmity, that everything is perverted, polluted. It's so pure.

In India nobody can understand this. Thank God these Freud and all these people just touched the periphery of India and it's like an elephant.

So nobody is there and nobody believes it.

So I have to tell you this that there is no such thing as polluted relationship or bad relationship. Is all pure relationships.

We must understand we are not animals. Even animals have got sense, so do you think we won't have the sense of purity within us and holiness within us? So all these ideas also drop out completely and you develop a personality. You live with others. In the ashram now we have many girls, boys, they're all are like brothers and sisters. There is no problem on that.

Now we have the other center which we call as the Viśhuddhi Chakra. This is a very important center which is bestowed upon by Śhrī Kṛiṣhṇa Himself. The right Heart by Śhrī Rāma and left Heart by Umā, or you can call Her the wife of Shiva; while the Center Heart is bestowed upon by the Mother called Jagadambā, who is the one who helps people to cross this ocean of illusion and to protect them. This is the Divine Mother. The other day you were asking Me about Divine Mother, this is one of the glimpse of Her.

So now the other center which we have here is very important center, called as the Viśhuddhi Chakra.

This is the center Vishuddha. One is shuddha means `pure' but Vishuddha means `absolutely pure'. This has got sixteen petals as we have got the cervical plexus expressed in the gross which has also got sixteen sub plexuses. It tallies with medical science completely. Now this Viśhuddhi Chakra is bestowed upon by the deity of Śhrī Kṛiṣhṇa. Śhrī Kṛiṣhṇa is the one which is the evolution of the Viṣhṇu Tattwa from there upward to the state of Primordial Being. He's the one who resides as the Primordial Being, as the whole, as Akbar. When Mohammed Sahib talked of Akbar he talked of Śhrī Kṛiṣhṇa. This is the finger [shows both index fingers] which represents this center and He said, “Put these into your ears and say `Allah hu Akbar' you get in connection with the Virāta." Now what Sahaja Yoga does is to make you in contact with the whole. It makes you in contact with the whole. It's not that it limits you but it makes you one with the whole.

So one must understand that what you have to achieve in your realisation, is just not talk of Śhrī Kṛiṣhṇa, just singing about... which is absurd. People don't understand that in Oxford St we find people with all these nonsensical things going on; begging, asking for alms. I feel it's such a insult to Śhrī Kṛiṣhṇa that people in His name are begging.

But is done in all religious movements that people beg in the name of God. There is no need to beg.

First you equip yourself with the blessings of God then there is no need for you to beg at all and begging is

against God's realisation, against Self-realisation. You must have self-esteem. That's one thing very important. If you do not have self-esteem you cannot get realisation. Why should you go on the streets and beg is absolutely absurd, is a showing-off thing which is of no use to yourself. By doing this you are really corrupting the name of Śhrī Kṛiṣhṇa. But, if you take the right path, if this center is awakened your hands become connected with the Primordial Being and you become, your hands become collectively conscious. Medically they accept that the extremities have got something to do with the sympathetic nervous system. That far, no more than that.

But in Sahaja Yoga you'll be amazed that the vibration starts flowing through your hands when you take the name of Śhrī Kṛiṣhṇa. And these vibrations, when you want to find out what are these, then you'll be amazed they're relayed to your centers within yourself. Even if you get ten children who are realised Souls and tie their eyes and ask them about a person who is sitting before them what's wrong with him they will say one finger or this finger or this finger or two fingers. Because you can feel the charring, you can feel sometimes a kind of a heat.

Sometimes you may feel the numbness. If you feel the numbness on your fingers then you must know the person has to die.

So many things you can know, all the permutations of these seven centers and this one. One, five and six and seven.

So we have seven centers.

To understand about the centers first you must get your realisation, that is important. In the beginning you'll find the vibrations are coming, going, coming, going. It is not steady. First you must steady yourself.

Then you can find out, from your hands, what are the centers catching because these vibrations are nothing but the Power of God is flowing through you. They understand, these vibrations, they coordinate, they are life's force. They're the one who create all these living things like they are the one who sprout a seed, they are the one who transform the flower into a fruit. All living work is done by these vibrations which is called as Chaitanya, Om, Rūh, Cool Breeze of the Holy Ghost and All-pervading Power of God. That starts flowing through you, first time you feel them. Yesterday many people felt it and people were very happy that so many felt it because that's a sign that here many people are going to get realisation. You don't have to go anybody, you just have to practice little bit and find out. You become such an expert. One person in India who got realisation has so far given realisation to at least ten thousand people in a village.

Many villages. He's a very ordinary man. We wanted him to come but was a kind of a visa problem, so he could not come. He's a very simple farmer and he got his Self-realisation and he knows so much about Sahaja Yoga that you be amazed, he has not been to any university, to any college or anything, but he is so knowledgeable. Because once you have these vibrations they guide you.

So the Spirit sitting in your heart guides you and tells you what is right and what is wrong. If you have to ask a

question, `Mother, is there God?' If you ask this question immediately there will be a tremendous flow saying that it is there.

Now how to understand that these are the vibrations of God, also this question can come. We can judge them relatively. For example in one of the programs in Poona people invited Me to speak in a place which was owned by Brahmins and they opposed it, they said, “She's not a Brahmin so we will not have Her here." So they said, “All right, we will publish in the newspaper, because Her name has gone in the newspaper, we'll tell them that these people are so Brahminic they don't want to have Her." Of course they didn't want to have that bad name so they said, “Let's have Her." These people never told Me what happened. Suddenly I said, those who are Brahmins, come down.

So four or five came and sat before Me, these are Brahmins without knowing the Brahma.

So I said, put your hands before Me and they just started shaking like this and going back. I said, “What's happening to you?" They said, “Mother, you are Shakti that's why it's happening to me, to us” but I said “What about the others, it's not happening to others." So they turned round and said, “Look at these, they are also doing like this." I said, “Ask them from where do they come." They went and asked them, they said, “We are coming from the lunatic asylum of Thana." So these fanatics who believed that they were Brahmins were reacting the same way as these lunatics and they believed that they were Brahmins. They were not supposed to touch anybody. There were untouchables

people and there were, the one that gave them realisation was from so-called untouchable, a shoemaker. Now he's become their Guru of all these Brahmins and he's teaching them about God.

So this center gives you the power to be one with the whole. It has many powers but the main power it gives you is the power to be one with the whole and to have all the powers of that deity within you awakened so that you can become aware and make others also aware of it. Those people who talk too much catch on the right Viśhuddhi. Those who do not talk at all catch on the left, those who feel guilty catch on the left. Those who think they are all right and aggressive, catch on the right, it's like that.

So this has to be understood in the right perspective, that if you misuse this center what happens to you, so how you should give yourself a balance to improve that.

But the best part of Sahaja Yoga is this, that when you give them realisation they're separated from themselves. They'll come and tell Me, “Mother, my Āgñyā Chakra is catching." So if you ask them, “Really?" “Yes Mother, very much." That means they're suffering from too much ego, but can you imagine anybody saying, `Mother, I'm suffering from too much ego.' Because you are separated from yourself you see your ego, the big balloon like thing, you say, `Mother, please remove my ego.' That is how people talk to Me. They will tell Me, “Mother, I talk too much. That's why my right Viśhuddhi is catching, you better cure it, I must stop my talking too much." So you start correcting yourself because you get separated from yourself, you become the Spirit and the rest you see. Like

I see My sarī, if there's a spot, I would like to clean it, I'm not identified with the spot.

So that is how it happens, you are no more identified with yourself and you start seeing the faults with you and you try to correct it. That's how you become a beautiful person by your own attention, not by anybody else, it is you who has to do it.

Now we have a very important center here called as Āgñyā Chakra. This is bestowed upon by the great incarnation of Lord Jesus Christ. We have no idea as to how this incarnation has come on this earth because if you just read Bible it is a little bit of Christ. We see they allowed Him to live only for about four years to talk to people, within four years He was killed, so He had no time to tell you all about it.

But He did the job what He was supposed to do and which He achieved in His lifetime but if you read some books in other scriptures like Devī Māhātmyam where the Goddess was the one who created Him and how She created and what She did to Him and everything is given in detail and in every detail, you'll be surprised, is the life of Christ. Only thing there He's called as Mahāviṣhṇu and not as Christ. But even the name of Christ comes to Him from the same heritage which I was telling you, that His name was Yeshu not Jesus, because in the Bible I get Myself confused when I read that Anna was not Anna it was Hannah. John was Yohan, every name has been corrupted in the English Bible.

In the same way they have corrupted Christ's name, Yeshu into Jesus, actually some people called him Jesu. This is the name given to him by Śhrī Rādhāji, the one

who was the power of Śhrī Kṛiṣhṇa. She's the one who gave Him this name because She was very much indebted to the foster mother of Śhrī Kṛiṣhṇa who was Yeshodā and that's why She called Him Yeshu. Yeshu is the word in Hebrew language and we call Yeshodā as Yeshu, also some people in our what you call in a country language, call her the same thing as Yeshu. You know that Y's and J's are sort of brought together like `Yugoslavia', they call it as Jugoslavia.

So his name Yeshu comes from that and that's how He was created as a special one, in the Devī Māhātmyam it is said that Kṛiṣhṇa has said that you will become the support of the universe.

Now in India people were seriously waiting for Mahāviṣhṇu to come and tell them, that Mahāviṣhṇu has been born. But the people who went to India they had Bible in one hand and pistol in other hand or a big gun or maybe a huge big cannon and that's how they entered India and they said that you must get converted. Now what is a conversion, God only knows. You can take a donkey and put a thing on that [indicates across forehead] and you're Christian. You don't become a Christian. That's how they spread Christianity throughout India which was all absurd type of Christianity. I was also born in one of the Protestant Christian families. My father was a realised Soul, My mother was another, they were very learned people and My father told Me, “God, look at this now, what are these Christians doing to Christ." And he was the one who fought for Independence, he went to jail, My mother went to jail and he was member of our constituent assembly, parliament and all that but

Christians only started recognizing him when he became a member of something or a mayor of a place. They had no other idea of a person that somebody has spiritual endowment or any sort of a spiritual powers. Now, in our family we were very much with Gandhiji, all of us, we sacrificed a lot for the country and My father decided to marry us all out of community, not among Christians, because he thought these Christians are so much worshipping these missionaries, they would even pray for their health, health of their dog and health of their umbrellas. It was such a wretched condition of these Christians in those days, I mean so dedicated they were to these missionaries. The missionaries were only busy converting people.

Now this Mahāviṣhṇu Tattwa, the one who was born as Christ was never understood, never told, they never read anything about it and never found out.

So Indians believed that so far Mahāviṣhṇu is not born and so it continued with the idea that we have to still go on because in the principle Mahāviṣhṇu it was written that not only You will be the support of the universe but You will have such purity within you, because He is the Omkāra, He's the Chaitanya, He's the vibrations, that's why He could walk, that's why He was resurrected. That it was said that when His Advent will come He will cross this path, this is the cross, the resurrection part and by His advancement He will be able to suck in the ego and superego within you, the Karmas, the conditionings, the ego in you, by which people will get their realisation.

So Indians continued with the idea that we have still to pay for our Karmas, Mahāviṣhṇu has not come, because

of misrepresentation. Once I told them that Christ was Mahāviṣhṇu you see thousands are getting realisation because they believe in Mahāviṣhṇu, they of course respect Christ very much but they did not know that He was Mahāviṣhṇu. If He's Mahāviṣhṇu it's perfect and that's how He was enlightened and the people got their realisation in no time because they're educated in Him, they know what it is you see.

These missionaries just read some Bible in some schools and all that and came down but they did not know how to correlate the whole thing. You see it cannot be truth just in Bible, it has to be everywhere and that is what happened when they came down and they told us something which was not Christ.

Now this thing happens to us also, that when Kuṇḍalinī rises, Christ is born within you here, He's awakened within you and when He is awakened, ego and superego both are sucked in and you get a space here and when you get that space here the Kuṇḍalinī shoots off and that's how you feel the Cool Breeze on your head. I have given at least seven lectures continuously on Christ in a church called as Unity church.

It was again the unity and fraternity of all the horrible people, they were preaching about Rajneesh, at least Rajneesh is a antichrist, anybody can see. When Christ had said, “Thou shalt not have adulterous eyes” to that extent His purity has gone, how can you accept Rajneesh as a Guru for any spirituality? But they had books from all kinds of horrible people. They had no books which were ancient books with them, nothing, no knowledge of any kind. Indians don't depend, the real Indians I mean, not

the westernized pseudo Indians who have been to Cambridge and Oxford but those who are real Indians don't depend on these books, they think it's all trash that has come and will go away. It has no meaning and they had all these books put there to destroy really the unity within us, lies, when you become collectively conscious.

All this work has been done in the ancient times, as Mohammed was one of the prophets who came out of the ten prophets, Moses, Abraham, Lao Tze, then we had also people like other prophets, Socrates.

Recently in India the last one we had the Sāi Nāth, not the Satya one, but the Sāi Nāth who lived who was representing this great principle of Primordial Master.

So this is the story of your evolution. The last is the most important center is the Sahasrāra which is open today, open from 1970, fifth May, that we can feel the Sahasrāra opening out. About this center also if you go to My center you'll find many, many tapes which will explain to you this center, the only thing is that all the seats of all the subtle centers within us lies along the line like this and all the centers are within us. This is the Āgñyā Chakra and that's how it moves. This is the Viśhuddhi Chakra, this the Heart, this the Nābhī, what you call the solar plexus, then we have got in the center here is the Mūlādhāra and around it is what you call the Swādhiṣhṭhān. That is why when the Swādhiṣhṭhān goes out or you can get diabetes, you get blindness, blindness is due to the fact that your Swādhiṣhṭhān is not all right.

Many people get blindness, when their eyes open can be cured by Sahaja Yoga. In Geneva I cured a lady in ten minutes time, it's all due to possessions that you get in.

Coming to the Āgñyā Chakra one has to say that all these Chakras have movement on both the sides. One moves to the collective subconscious, another moves to the collective supraconscious.

Now if at the Āgñyā Chakra you start moving like that in the collective subconscious you start seeing all the dead things, like great deities, or you can also start seeing, past you can say. If you move to the right then you start seeing colours and also you start seeing lights and all those things, with LSD also you can do it, if you take LSD. Many who used to take LSD and were suffering from coma just came to Me and they just never saw Me, they just saw the lights.

So that is not the right thing to see Me as light or as some previous deity. Is to see Me as I am, is the present.

So we have to be in the present. Sahaja Yoga brings you to the present moment by which you enjoy every moment of life in its all dynamics and that's how you become a dynamic, loving affectionate, relaxed personality. May God bless you all, thank you very much.

Three days have been very good. I would expect you also to come on Sunday morning, not at seven o'clock as he said, but ten o'clock Sunday morning to our ashram which he will tell you the address. Please come along and you can also have your lunch with us. I hope we will be able to cook something of all of you because this your Mother's house and in a Mother's house you must at least eat your food. That's what it is, it's very personal, it's very intimate, is not like the Guru sitting on the seventh story and all everybody bowing to him, is not like that. It's absolutely personal, individual and everybody is

given full proper attention and respect in Sahaja Yoga. May God bless you.

Today we'll not have any questions because we have had too many of them before and wasted lot of time. Let us have it without questions, without asking anything you can get your realisation.

So tell your mind to ask questions later on. Once you have got realisation you won't ask so just tell your mind which is working all the time and giving you some ideas, tell it to wait because by thinking you have achieved nothing so far. By mental conception you have not achieved anything because after all this mind is a limited thing and you have to be triggered into unlimited space and for that if you think you cannot reach there.

So actually first thing that happens to you that your thought stops when the Kuṇḍalinī crosses Āgñyā and when you feel this Cool Breeze you absolutely get calmed down and relaxed. Yesterday was a great experience for people. I'm sure today also it will work out the same way. You have to do exactly as I tell you which is a very simple thing, you don't have to do anything great, just take out your shoes because this Mother Earth helps us, just take out your shoes.

Just take out your shoes, sit comfortably, if you have anything tight on your body just remove it, but keep yourself comfortable. Put your hands on your laps, one thing is you have to be comfortable so that during the process you don't feel any uncomfortable feeling, so please just put both the hands towards Me first of all, just hands like this. Now you have to close your eyes. Please don't open your eyes because if you open your eyes the

Kuṇḍalinī won't cross the Āgñyā Chakra, so please don't open your eyes till I tell you. Is nothing is going to happen, there's nothing to have any fear, everything is going to be all right, but I must warn some people have a habit of showing off and they start going into a funny contortions and that's not needed at all, here. It is something that happens inside, Antar Yoga. Nothing happens outside, it happens inside so you be sensible and wise. Take your realisation is the best thing you can do to yourself and to anybody else.

So put both the hands towards Me and just close your eyes. Just close your eyes, all of you should close your eyes, even if you have spectacles you can remove because it also improves your eyesight, so remove your spectacles. Sit very comfortably, don't worry about others, just now you have to think about yourself.

Now left hand as he said is the power of desire so put it left hand on your lap towards Me, that is not to be removed. Only use your right hand to raise your Kuṇḍalinī on different Chakras on the left hand side throughout.

So we put our right hand on the heart with full confidence. Now, as I've said, you have to have confidence. On the heart, if there's anything in your pocket you'd better take out and if it's a coat or anything put it inside, put it on your heart, press it a little bit and say with full confidence, `Mother, I am the Spirit.' Feel no hesitation in saying that you are the Spirit, you are not the body, mind and this ego. You are the Spirit.

Close your eyes, all of you, keep your eyes shut, even if they're not shutting press them a little, they'll shut down.

They must relax. Don't say mechanically, with full confidence I said. Please say, `Mother, I am the Spirit.' Now put down this hand on the left hand side, on the left hand side of your stomach. Now this is very good for you because the principle of Guru resides in the stomach area.

So you put your right hand on the stomach on the left hand side and press it a little bit with your fingers, fingertips. At this point you have to say ten times, `Mother, I am my own Guru' again with great confidence and understanding and respect for yourself, with all your self esteem, `Mother, I am my own Guru.' Please put your left hand straight towards Me, both the legs should be straight on the ground, little apart from each other. Now you raise your right hand now upward again to your heart position, put it on your heart again and now twelve times you have to say, `Mother, I am the Spirit.' Now put the same hand on the left hand side of your neck, right hand on the left hand side of your neck on the left Viśhuddhi as we call it, at this point sixteen times you have to say, `Mother I am not guilty' because you have been feeling guilty for nothing at all. Sixteen times, there are sixteen sub plexuses, you have to say sixteen times with full confidence, `Mother I am not guilty.' Now raise this right hand onto your forehead, after saying sixteen times. At this point you have to say, `Mother, I forgive everyone' because you know this is the center of Christ and Lord Jesus Christ has given us a prayer which is the mantra which is the chanting of this center is, so you have to say, `Mother, I forgive everyone' because if we do not forgive others, God is not going to forgive us. Without

feeling guilty you have to say, `God forgive us because we forgive all those who have done harm to us.' Without feeling guilty again I'm saying, without feeling guilty, with all confidence. The guilt is too much in you people. What is the guilt for, you see, what are you guilty of, as I've said yesterday God is the ocean of love, ocean of forgiveness, ocean of compassion. Trust Him. Not to feel guilty and say that, `Mother I forgive everyone.' Now put this hand on top of your head, on top of your head where it's a fontanelle bone area which was a soft bone in your childhood and try to press it. You'll find a little heat coming out. Now raise the hand little higher, about four inches and see if there's a Cool Breeze coming out. If not, change the hand, put your right hand towards Me and left hand on top of your head, otherwise also you can do it. Again, change over, again and again and see if there's a Cool Breeze coming out. At this point you have to ask for your realisation, I cannot cross your freedom, so you have to say, `Mother, I want my realisation, Mother I want my realisation, please give me my realisation' anything like that.

Now you may open your eyes and put your hands like this, just like this. All of you put your hands and ask a question in your heart, `Mother, is this the Cool Breeze of the Holy Ghost, is this the Brahma Shakti, is this the All-pervading Power of God?' The breeze you are feeling is not the breeze from any air conditioner or anything, is the breeze. Now put down your hands and see for yourself. Again I'll tell you how to raise your own Kuṇḍalinī, please follow Me. This will take about two minutes more but it will help you to establish yourself.

We have left hand in front of the Kuṇḍalinī like this and you have to move the right hand up, forward, lower, backward, like that, you have to move. Now, start it off. Keep your eyes open, start moving your Kuṇḍalinī. Just see how I'm doing it.

Now, take it up on your head, take it up on your head, stretch your hands up there and give it a twist.

A nice twist and give a knot to your Kuṇḍalinī, because your hands are now powerful, you are working through your hands. Now again start it. Do it again. But do it properly, you should do it this way as I'm saying it to you. Not the other way round. Now take your hand up there, give it a twist, again and give it one knot. For the third time you have to give three knots because of three powers. Let's do it again please. Do it with full understanding that your hands are powerful, there is power flowing through your hands. Only thing that you want, that it should be established. Now one, two, three. Now see in your hands, how do you feel? All right. Those who came for the last two days definitely are feeling. Even people who came yesterday might be feeling, most of them. Those who have come for the first time may not be but doesn't matter, it is going to work out. You are all going to come and see Me on Sunday. I'll be very happy to meet all of you.

Now if you have any personal problems, you can come and see Me just now. Thank you very much.

But not for a long time. It's already nine o'clock, so for about half an hour I'll be here. Thank you very much. But when you come on Sunday please bring some sugar, salt and oil with you and water. Not too much, little bit. But

not so little also, bring at least half a kilo, or quarter of a kilo.

Contents: **1983-03-xx Shopping, Myers Departmental Store, Melbourne, Victoria, Australia**

[On the first floor, Shri Mataji tries all shows and none of them fits Her Feet.] Yes, the reason why I have a tremendous difficulty with shoe fitting is because My arch is too high and that was he result of the churning of the ocean.

Contents: 1983-03-12 **Morning Conversation, before the Sea Pūjā, Melbourne, Victoria, Australia**

Shri Mataji: Why don't we go to the sea today? We could have a Pūjā there.

[Later on:] When does it rain in Melbourne? Peter Brownscombe: [replies that mostly in summer and winter].

Shri Mataji: That is not good. It is a sign of imbalance. It should rain in spring and autumn. That will change now.

Contents: 1983-03-12 **Sea Pūjā, Shoreham, Melbourne, Victoria, Australia**

You won't be doing a Pūjā to Me today, I will be doing a Pūjā to Śhrī Gaṇeśha Myself.

[Later on while calming the sea:] I was born from the sea, that is why she is reacting so much.

[At the end:] Now Australia will have no problems with draught.

[Afterwards, looking at the city of Melbourne:] Too much negativity. It is looking very black over there.

Let's try and get rid of some of the negativity before the program tonight.

Contents: 1983-03-13 **Workshop and Conversation with Sahaja Yogis, Practice of Sahaja Yoga is More Important Than Precept, Garden, Kew Ashram, Melbourne, Victoria, Australia**

Sahaja Yogi: They are just asking questions, Mother.

Shri Mataji: What kind?

Sahaja Yogi: Just practical.

Shri Mataji: Practical? That's good, practical questions are very good.

Sahaja Yogi: Would you like to talk to them for a while?

Shri Mataji: First I talk to them and then ask the questions.

I am overjoyed to see you all here. Actually the whole night I was working on Melbourne seekers, that they should come today and should establish their realisation very well.

Now we have to understand few things about Sahaja Yog very clearly and there is no compromise on these few things that we have to accept. Because, as I told you, Truth cannot compromise for you, you have to compromise for Truth.

So the first is that Sahaja Yoga is not just a precept, is not just a precept: it is practice. It is not just a mental idea. Now you got realisation, all right, but it is not sufficient. Even if you think that you got realisation so, now, you are all right, you become the Spirit, all right;

but still it is more a mental conception than a real identification.

So it is not that if you get you realisation and you start the awakening of your Kuṇḍalinī, starts very well. Still it is to be understood that it is the practice of Sahaja Yoga which is more important of the precept of it.

There are many people in India who can't read or write, who don't have all these mental activities as you have and are not so complicated as you are [laughing]; some of them are aboriginal people, just living in the villages, very simple people. They get realisation, they feel the joy much faster than the complicated ones will and they just start working on it.

You have to work it out. This is not the compassion that speaks, talks, elaborates and advertises, but it works. Sahaja Yoga is a thing that works, the religion that works. And this is what we must understand first of all, that it is not the talking, it is not the precept that you are a great soul: you have to become.

Not that you are not, you are. But you have to be aware of it. More light has to flow into you.

Definitely you must be something special to get it, no doubt. But you must allow your lamp to be cleared out, cleansed, so that more light is given. And it works wonders for people who honestly want to ascend in spirituality.

As I told you before also that it is a concept that many people have that Sahaja Yoga cures people. It is not true. It is just as a by-product it may cure you; just as a by-product.

So one must understand the blessing has come to you only because you are a seeker, you have done a lots of good in your past life and this life also and that God has chosen you to be in His Kingdom.

But it cannot be demanding, you cannot demand, you cannot demand anything from God, He has to give you, because He knows what you deserve. And He gives you much much much more than what you deserve. I mean, I have seen people who have been in Sahaja Yoga that after one year they start asking, “Mother, what did we do to deserve all this?" They just can't believe it. I said, “Must be something, you must know there must be something that the blessings have come to you." This is one thing that one has to understand that you cannot make Sahaja Yoga compromise for you, you have to understand all the techniques and things about Sahaja Yoga.

Now the thing could be that you may start doubting, you see, so that's what we have people who are doubting about it and doing all kinds of things; you see, in the beginning, they are rather slow movers.

So we have to sort them out to begin with, because the second stage of awareness is doubtless awareness: you are doubtless about yourself, doubtless about the working of Sahaja Yoga, doubtless about God's existence, doubtless about His Laws. You become absolutely doubtless, not mentally, it's a state, it's a state of your being by which you achieve lots of results and you really become powerful: you can see your compassion so powerful, so discrete, so understanding, so forbearing. And you are amazed of yourself, you really become a

saint in the real sense of the word, that you become humble, flowering, beautifully, not taking anything aggressive upon yourself; and you are really in the Kingdom of God that you feel that you are looked after, protected, guided, blessed, every moment you walk along.

And that's the state everybody should aspire to reach this doubtless awareness; and unless and until you reach that state, we don't call you Sahaja Yogi, you may start calling yourself, but that's left to yourself. There are not sort of... we do not have sort of certification, or things going on; or we do not give any written certificates to people, nothing of the kind. It is you who have to certify yourself.

So gradually people grow up into beautiful beings. They start having their self esteem fully established, understanding themselves.

But practice of Sahaja Yoga must be done without thinking too much about it. First you just try it, more trying, because if you start doubting, I tell you, your progress will be much less.

So first, just like a scientist, to try to accept one by... there is nothing that has to be done, you do not have to pay Me anything of course, you do not have to do any acrobatics or anything.

But for example a small thing like My photograph, you see, many people say, “Why Your photograph?" So “Use your photograph" I say, if that works out, you see. It is something surprising: that's how people are challenging Me “Why Your photograph?" “Why don't you use yours? I will be very happy, use anybody's." but doesn't work out,

what to do now? It's My photograph that works out, but even if you do not like it, you have to use it, what can I do? Is as simple like that, you see; but in that I do not gain anything from you, I do not want anything from you, nothing material that you can give Me. But you will enjoy, you will enjoy My love, you will enjoy. It is all for your own enjoyment, everything is done.

And this is a special time we are born in, we have a special responsibility.

Today we had a lady who came, her husband came and they were saying that “We had a son who was very well equipped and he went to one of the Gurus and he got completely ruined." And this particular Guru ne need to be rather careful about, it's this Rajneesh fellow. His disciples are rather difficult. They come to Sahaja Yoga, all right, but they are very extreme type of people. They come with a great force to Sahaja Yoga, again go back; so all those who have been to Rajneesh and have taken his initiation, have to be extremely careful.

All of you who have been to Gurus must know that they will be again and again attacked.

So you need to be rather patient with yourselves as we are with you and must know that you must assert your will power a little bit, to come up and shed off all that was screwed into your head... and you paid for it, you see. Forget it.

Some time people say that “We have paid for it, so better have it." That's not the way.

You'd better through it away. It is horrible, you have bought a snake on your head, on your neck.

So just through away all these things that they have put you on.

You all forget it and become your Self, first of all and become your own Guru. Ask your vibrations, develop your vibratory awareness and grow with it.

Some people will find also that their vibrations are not showing very good results, some of you will find that kind of thing. And when you find that your vibrations are not working out in your hands and things, you should not get worried about it. Maybe your Viśhuddhi Chakra is not all right. There are ways and methods to improve your Viśhuddhi Chakra, by which you know the exact mantras to be said and how to improve it; and we also vibrated oil and all that, you can apply here. And also there are other methods by which you can improve your sinus. And if you have any problem with the Viśhuddhi because of oversmoking or anything, there are so many ways which you can call the Grandmother's medicine, simple simple things which will work it out, should try to clear out.

So whatever center is not working out, you should get after that and don't worry about the centers that are good because those who are good are good.

So we have to look after the centers which are in trouble and try to improve our centers and complete being has to be brought into the balance.

Some people have some centers so badly off that, despite the fact they have all the centers all right, because of one center, you see, they are in imbalance.

So, first thing in Sahaja Yoga is to establish a balance.

Now certain things about morality and all that, I do not want to talk to you; gradually your self will realise what is good for you and bad for you. But in Sahaja Yoga you will be given a proper guidance as to what is to be done, how to lead a life and how to have a normal, good married life, how to have children, how to look after them, how to get to your parents.

So the social side also you can learn very well by which you really feel happy. But the main society that you have is of Sahaja Yogis. Of course you do not have to cut off from anyone, you do not have to give up anyone. But you grow among Sahaja Yogis, these are called sajñānas, you see. `Sa-jñāna', the people who are the followers of Truth.

So once you come together, it is a collective happening and it works out more collectively and it helps you much more. But if you say “Individually, Mother, I can do it” it does not work out. In Sahaja Yoga, I have seen, you do not go too far. You all have to work it together, you have to meet. Luckily, you have a very good ashram here. You all can come and meditate and take a proper health from these people.

God has already blessed this place so much. And when I came to Melbourne, I stayed in a very small little house, with, I think, two bedrooms and some sort of a thing like that. And this time I find a big, huge thing given to you and they may start here also a nice school for small children here. Your small children can go to that school where they can be looked after well, they won't have any complications.

And everything can be done at a much better level than what you find in the mundane life.

Everything has a meaning, spiritual meaning, everything in life has a meaning! So you should try to find out whatever is good for your ascent and for your nourishing of your spiritual being! I hope next time when I come, all of you will be great Sahaja Yogis and will be great people! Individually everyone will be working out on many people and we have to change the face of Melbourne completely! May God bless you all.

Contents: 1983-03-13 **Departure, Airport, Melbourne, Victoria, Australia**

Alright now? all the problems are now finished..... I'll see you all in Sydney.

Contents: 1983-03-14 **Śhrī Devī Pūjā, The Individual Journey towards Collectivity and Bliss, Sydney, New South Wales, Australia**

Now we all have realised by this time, that within us lies the peace, the beauty, the glory of our being.

There's an ocean of all that. We cannot seek it outside. We have to go within, what they call `in the meditative state' you seek it, you enjoy it.

Like, when you are thirsty, you go to a river or you go to a ocean and try to quench your thirst. But even the ocean cannot give you sweet water so how can anything that is spread outside give you that deep thing that is within you? You are trying to find it outside where it does not lie. It is within us, absolutely with in us.

It is so simple because it is your own. It is within your reach, just there.

Whatever you have been doing: going out to find the joy, the so-called joy, the so-called happiness, the so-called glory of worldly powers and worldly possessions, you have to reverse it back the whole thing.

You have to project within yourself. It was not wrong that you went out, it was not correct that you went out. You shouldn't feel sorry for what you have done so far. It was not the correct way to get to the real joy of life, the real glory of your being.

It has worked in so many people that you have entered into that subtler understanding.

Some people are only at a mental level maybe, doesn't matter. Maybe, some are only at a physical level that they can feel it, doesn't matter. But you are on the correct lines, you are moving correctly.

Try to meditate. Meditate more so that you reach your inner being. And this inner being, is the vast Ocean of Bliss, which exists in every one of us; *[UNCLEAR]* that vast glorifying flood of light that floods everybody's inner beauty.

So to approach it, you have to go within yourself by denying things which are against it, against your movement.

Sometimes the wind can be very, very strong for you to misunderstand that the glory of God is within but turn back. Every moment remember that your movement has to be inward.

When you move inward you forget the ideas of your outer glories. A person who is of a very base nature thinks that if he makes [a] lot of money, then he has achieved joy but he has not; he's the most unhappy person, if you go and see him. He's worried about small, small things of life. And you must have heard that people who are very rich are kleptomaniacs. They are worried, they are very miserly. They are worried about a needle here and there. A little thing missing, they get upset. They have so many habits that they can't live without it.

So riches have brought always a curse on human beings.

So those who seek only the riches cannot enjoy them.

Then there are some better people who think that by ruling others, by getting power, we can achieve a very great position in life. They too assume, fail. You have seen what happens to them; people don't even want to talk about them.

Now there are people who get attached to someone, to one person or to the family, to their children, to their relations, very common in India, that's also not the way you can get to God. That's also so limited. Keeps you hanging round them and wasting your energy completely.

But if you enter into your being fully, then all these things have such meaning; everything has a meaning then. In a sense [that] if you possess anything and if you're that kind of a person who is supposed to keep possessing: he never possesses, he's so detached. He's never possessive, he's so detached about it.

But he can play around because he's so detached. He can create a drama out of it. He can play with the

possessions and teach lots of lessons to people. He's so detached, so generous. He enjoys his generosity.

The whole thing becomes so different, so dynamic. All the beauty that is created by human beings, as possession, is exposed before you and you start enjoying all those things without possessing them. You understand the myth of possession.

Same with your powers that people have over other people. Those who try to make money out of Sahaja Yoga or want to have a kind of a privilege over Sahaja Yoga, it can be very subtle, this can go very far. This subtlety goes to this extent that I've seen people try to save money on account of Sahaja Yoga. That's also the attention is on money. To make money or to save money, to make a business out of Sahaja Yoga is all absurd, but if you say so I say, “Alright, go ahead for a while, try. You'll find that Sahaja Yoga is no business!" Of course Sahaja Yogis can work together, can do some business, but Sahaja Yoga is no business: is business of God, where you have to give everything that you have. Not to be attached to anything, not to be attached. There's no money to be paid as such, but all your heart has to be poured into it. If you cannot pour your heart into it you cannot achieve that.

Same about power: some people think that they can even overpower Sahaja Yogis, impress them, control them. Such people are thrown out of Sahaja Yoga completely. You have to enjoy the power of love, that people see you as their protector, as their help, as their support, as their friend, than somebody who is a dominating personality. You have to be a father head and

not a demonic destructive force which is always threatening everyone. Such people will be thrown out of Sahaja Yoga in no time. You have [are] found out. I have no sympathies with such people! Never! That will bring you down. In no way [should you]. Keep your self aloof from them. Otherwise when they are thrown away as tangents from Sahaja Yoga you might get out with them, so be careful.

Then those people who waste all their time just thinking about their family, this thing, or those who have never thought of their family also come to Sahaja Yoga. This is a very subtler ground on which they can loose their attention to their Spirit. They spoil their children, they spoil their husbands, they spoil their wives. The whole attention goes in a wrong way and it becomes a very important issue with them, how the marriages are successful, how the children are this thing that thing. They don't leave it to God.

They have to leave it to God. We are all Saints. You have to leave every thing to God.

In the beginning in Sahaja Yoga everybody says, “My husband is like that, my wife is like that, my brother is like that, the children are like this. Mother look after them." Alright, in the beginning is all right but when you grow you must get out of it.

It's an individual journey towards God when you meditate. And when you reach there, then you become collective. Before that it's an absolute individual journey within, absolutely individual journey.

You should be able to see this that, in this journey, nobody is your relation, nobody is your brother, nobody

is your friend. You're absolutely alone, absolutely alone. You have to move alone within yourself.

Don't hate anyone, don't be responsible. But in meditative mood you are alone. No one exists there, you alone. And once you enter into that Ocean, then the whole world becomes your family, the whole world is your own manifestation, all the children become your children and you treat all people with equal understanding.

The whole expansion takes place when you enter inside your Spirit and see through the eyes of the Spirit. There's such calm, such peace, such bliss exists within you.

You have to be ready for that journey. That journey is alone in your meditativeness. And the more you find something in your meditation the more you want to go and distribute it to others. That has to be. If that does not come into you, then it has not worked out. There's no purity, there's some sort of a bias. In that individual pursuit, whatever you find you want to enjoy it with others, you want to give it to others. This is the sign of a person who has been really meditative. The one who is meditative and has not been able to distribute what he has found, is cheating himself and cheating others as well. Because that joy that you receive in your meditation has to be distributed, has to be given, has to be shown. It should flow in your being as a light radiates from every illumined lamp.

You don't have to take a vow to say that, `This is an enlightened light.' In the same way, a Saint should not be certified that he is a Saint. But the depth you achieve within yourself spreads all over. It is such an action and

reaction. The more deeper you become the radiation is much more. And a simple person, very ordinary person, uneducated person can be like that. We have you know, one gentleman called Varick in Bombay, he's an old man and he's so deep. He radiates. People depend on him. He radiates love.

He's so meditative. You don't have to spend too much time on meditation but, whatever you spend time, whatever you gain, has to be visible outside: how you radiate and how you give it to others.

That's the quality of the Saints you have to be. Unless and until you become deeper we cannot save other Sahaja Yogis and we cannot save those who are not Sahaja Yogis. You have to rise higher and higher to pull the whole curtain up. Those who try to rise higher pull the whole thing upward and they give a pull to everyone who ascend with them.

So just try to keep your aim clear-cut. You must understand what is your aim in life as Sahaja Yogis.

Now you are changed people. You are no more people who have to deal with possessions or worry about them, about mundane things, about your livelihoods.

You are no more people who have to worry too much about your health and things or your personal lives. You are not also about your jobs so much, that's not important. And last of all not to worry about your family, children, husband, wife and find a pocket for you to hide into it. Because the only thing where you can really hide yourself is the love of God, where you can really get the great restful, blissful, feeling of his complete protection.

Sydney has done very well before and is progressing better, but the pace is not as it should be.

So we have to think of new ways and methods how we can spread this. But first you must assume your positions as you are. You must assume that you are all Saints that you have to do great work. Not the ego part of it but the manifestation of it. Every one of you has to decide for oneself. I'm sure it's going to work out and this time My visit is going to help you a lot by understanding what is the best to spread this light all over.

May God bless you.

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But before we come to right conclusion about our seeking, we have to understand that truth is not a mental action. If your mind says that `this is this,' it need not be that. It is our everyday experience in life, that mentally, when we try to establish something, we find after sometime, that we have not been absolutely correct about it.

Whatever is known to us is already there. But whatever is unknown, even about that, if you have preconceived ideas, that `this is the unknown, this is God, this is Spirit,' then it could be that you are very much away from the truth. But scientifically, if you have to approach any subject, you have to keep your mind absolutely clean and open, that it has been said by many great Saints, many great Gurus, that we are to be born again and that we

are the Spirit. Are we to believe in them or not? Perhaps, we should reach at least this conclusion that they did not take any money from anyone and they could not have been fake people, they did not do it for money sake.

So, if we have to be born again, to reach the right conclusion we should know what should happen to us. For example if you certify that I am a reborn again, then it is misleading. Supposing that I certify myself that I am the Prime minister of Australia, do I become? I have to become! So just by taking a certificate we are cheating ourselves and avoiding opportunity to be born again.

So to be honest is the first way we can really be the seekers of truth. If we are not honest and if we have preconceived... *[UNCLEAR]* and want to stick to it, I would say that it is rather difficult.

But logically we should come to a point where we should understand, that what should happen when we deceive the truth. In our evolutionary process, what has happened to us? Actually, our awareness has been enlightened in new dimensions that lead you up in our evolution. And animal does not understand filth scented. You can take a horse through any dirty but a human being is very sensitive he has to close his noose, or sometimes even refuses to go through that.

So in our awareness something has to happen.

And that is not some sort of an abnormal thing. Like some people, I was told, have written books where you have to become mad to be reborn. I mean in what evolutionary stage did it happen? Did the fishes become mad to become the higher animals? When did it happen that you had to become mad to evolve? It's a wrong idea

that people give because they can only make you mad, nothing else. And you like it, because one way they pamper your ego by saying that you can pay for that. Secondly they all give you a feeling that you are something different. To be something different is not to be evolved. You have so many mad people in this world. We have so many epileptic people, we have so many people who jump all over the places. There is nothing great about it. Whatever you can do easily is to jump or to shout, to scream or to misbehave, all these things are very easy for human beings to do.

But if something has to happen from the Divine and if it is a Divine process, then something should happen within us, which is not in our reach, which is something that is beyond the human reach. That has to be the Divine thing.

So we must understand that in our seeking, what we have to see is a higher dimension to our awareness. In that dimension you have to become something, like you have become a human being. You are no more a monkey, you are a human being now. In the same way, you have to become something.

In Sanskrit language, a Brahmin, who is a realised Soul, the one who knows the Brahma, the All-pervading Power, is called as `dvijaya', born again. And also a bird is called as `dvijaya'. A bird is first born as an egg and then it is born as a bird. There's complete transformation. You don't have to certify a bird that it is no more an egg. It just becomes, you see it through that it becomes.

So those who are honest and those who are really seeking, must know that you have to become something.

It's not just that you become mad or you become like some sort a funny freaky fellow, but you become really something that is in your awareness.

Now if you have to go through science, you'll find out that Jung, who was a realised Soul, who got his Realisation much later and then he defied Freud, has clearly said that if a human being evolves, he'll have to become collectively conscious. His consciousness becomes collectively aware, meaning that you should feel others within yourself, on your fingertips.

Mohamed has said at the time of Resurrection [Qiyamah] your hands will speak. Your hands have to speak. Now the hands have no tongue to speak, so what happens? It is accepted in the medical science, that the sympathetic nervous system is expressed in your seven centers on your fingers, but they don't know which are where and how it is, they cannot put it. And they are all disturbed. But they say there is a sympathetic connection with the fingertips.

So in your awareness, it has to happen, by which you have to be more alert, more noble, more dynamic, more beautiful, more loving, more understanding.

So something has to happen to your central nervous system. It must be apparent that your are just feeling something more in your central nervous system.

Now, what people are enamoured this, that, if they see some people dancing madly, they feel enamoured, is the sign that you have not been able to understand. We have seen Christ, we have seen Buddha, Mahāvīra, Kabīra, Nanakar [Guru Nanak]. We had Lao Tze and so many others. Did they behave like this? Did they become mad?

We have got Moses, did he become mad anytime, was he mad anytime, behaving like a mad person? All these new theories have started I think, fifty years back, or about sixty years back, that people believe in these new theories and they have forgotten all the traditional things that have come to us, our heritage. And we depend more on these nonsensical things, which has no moorings at all! Because the people who are supposed to be the founders of all the religions, have never behave like this and why this new type of things that has started, that people are behaving in this manner and accepting it, to be as very normal thing.

So all the seekers must know that you have to become the Spirit, means you must feel your own powers. It is not that you feel the powers of another person, now he is a person who brings down some diamonds for you, so what? Logically you reach a conclusion: do you want diamonds or do you want your Spirit? You can buy them in the market. Why do you need a Guru to do that kind of a job? There must be some juggler all kinds of these spiritual juggleries are on and when I came here from Perth,..., Melbourne and here, everywhere, all the people from the medias have been asking Me that why these Gurus have come from India and they have ruined us like this. They have so many rules, like this and that and that [laughs].

I said thank God that now, at least, you have realised it. But I went to America and told them long time back that these people are going to come and be careful about them. It has been already told about it, but people did not want to follow it. They thought that it is better that

you accept a Guru, live with him and then, when he goes to heaven, means hell actually, you'll be there. Now we are very happy that the awareness is coming to the seekers, that a lot of them are realizing that they have not found the truth.

If you are reaching that conclusion that you have to find the truth within yourself, then Sahaja Yoga will work wonders.

Now, our evolutionary process has not been anything which is dead, it is a living process. There is a force within us which brings forth our evolution and living process cannot be activated by mental activity.

For example if you put a seed in the Mother Earth, it sprouts by itself. By saying that `you'd better sprout now' or by saying that `it has sprout' you'll have just mental satisfaction of creating an imaginary image.

But actually, it has to happen. The happening has to take place. And this happening is build within you.

That has to happen within your being and is already you're destined for it. As he has told you, that lies in the triangular bone, which is very *[UNCLEAR]*, you can't even see them. I think it is drawn very small, we should really enlarge it and show, that is the triangular bone within us which contains this force called as the Kuṇḍalinī. Now regarding Kuṇḍalinī you must have read many books also.

In India, I saw some books I was amazed, written by mostly foreigners, such big books and they didn't know where the Kuṇḍalinī was in the stomach or in the nose. Such confused people need not have written, if you are confused, better not talk about it. You see, if you are

confused about something, what's the use of talking that this was the confusion, I got a choc [shock] and I got a heat and all this, then why are you talking? You don't know anything you have no authority.

So you have no business to talk about it. That means you are naive or you're being, just being absolutely a person who is uneducated about it.

Why should you talk when you are not an authority, not only talk but write? And books after books have been written by people who have no authority to write these books. And that's how they have created another myth that Kuṇḍalinī awakening is the most dangerous thing and one should not *[UNCLEAR]*.

Now imagine? What a mistake it is! Who is the photographer? So, what is the advantage in this kind of spreading news that Kuṇḍalinī awakening, which is the epitome of your evolution, which is what human beings have to achieve in their life, that's the aim of their life, to be the Spirit. And Kuṇḍalinī is the only way it happens.

So why should people talk like this and say it is dangerous to have the Kuṇḍalinī awakened? Because, why they are doing it, because they are under some anti-God activity. Because they are not with God, some sort of a sinister Satanic force which is telling these things to people that you should not have your Kuṇḍalinī awakened. Imagine, it is like saying that you should not enter into the kingdom of God. If that is the only way if you have to enter into the kingdom of God, why should you frighten the people about it? There is nothing frightening about Kuṇḍalinī awakening I can assure you.

I've had, as you know, I've been working for years together and so many people have got Realisation, en-mass and nobody has got any problem like that.

Sometimes of course you feel little heat in the body, sometimes, you feel little heat in the body; sometimes a little shaking in the body. If there is a problem in the body, if your nerves are steel *[UNCLEAR]* and anything, the Kuṇḍalinī when she rises, she little bit shakes you but it settles down. It settles you down completely and you feel absolutely blissful and peaceful. No problem is created I have seen so far which can be called anywhere near danger. On the contrary, when Kuṇḍalinī rises, she gives so many by-products, to begin with. Of course, she is the power of pure desire. The only desire that is pure in human being is to be one with the Divine. All other desires are not pure because they do not give you pure joy. You think of anything, you want to say have a car.

All right; work for it, try your loving best to achieve that. Then you have the car and you want to have something else. If that was your pure desire, it would have given you complete joy and satisfaction, it is not so.

So matter is making you run from one to another, but doesn't give you joy.

So the pure desire in a human being, is this great desire to be one with the Divine.

If you do not accept it today, you will come tomorrow. You'll have to take it, because nothing is going to satisfy you unless and until you receive the truth, you become one with the Divine.

People make, I've seen people deny for the time being, “I'm not ready” that's another style: “I'm not ready" and

all sorts of things people say. But I say: “Let Me decide" why are you worrying? “Let Me decide if you are ready or not, what is the problem is, it can be worked out." I've really worked for years together to know all the permutations and combinations and the problems and the valence you have. And it is not going to take any time for you, it's very simple, it's a living process, it is not going to trouble you, why should you have fright about it? So this is one side of Kuṇḍalinī awakening. The other side is when people think that it can be done by themselves. It cannot be done by yourself.

Somebody has to do it for you and then once you get it you can do it for others. Now for example, a candle which is enlightened can only enlighten another candle; by itself a candle cannot enlighten. But for that you have to have a real person, a person who knows everything about the Kuṇḍalinī, the one who can awaken your Kuṇḍalinī and not a person who is already chocked by *[UNCLEAR]* and who just talks about Kuṇḍalinī or he makes people jump all over the places.

There is a Guru in India who used to give Kuṇḍalinī awakening and where this doctor Warren went first of all. And they all were jumping and saying `ah, ah, u, u, i, i' and he got such a fright he said he thought it's a lunatic asylum; he ran away from that place and came to Me; he said: “No Mother, don't give me Kuṇḍalinī awakening because I'm afraid." I said, “That's not the way, that's not!" That is hypnosis, a kind of hypnosis and that hypnosis will create problem and not your Kuṇḍalinī, she is your mother and she is waiting for days together, for ages together, many lives she has waited for the great

opportunity to give you your second birth. But so far, you have not allowed her to do her work, because mentally you have put all books in your head, or all Gurus in your head, or all kind of ideas in your head. And she poor thing is waiting for that, to manifest your second birth. And that is a big problem, how to make people understand that by mental activity you cannot raise the Kuṇḍalinī.

I may give you lectures after lectures, not necessary that your Kuṇḍalinī will rise. But it will rise when I pay attention to it. And if you get your Realisation, you can also make it raise trough your attention.

That is done through the power of Chitta, Chitta. But you must have your Chitta Shakti enlightened. If you are not an enlightened person, you cannot do it. Can you do it by paying attention to somebody, raising the Kuṇḍalinī? You can see the position of the Kuṇḍalinī in many people, those who have got problems in their centers, like the second and the third center. You can see it very clearly, what happens and you can see it pulsating, it's just like a heart, the bone pulsating like a heart. You'll be amazed to see that the bone that looks like a stiff thing is pulsating. You can even see, say, see the raising of the Kuṇḍalinī, but if you have a stethoscope, you can hear the `lap dack, lap dack' way up; this is called as Anāhata, means without percussion, the sound without percussion and you can feel it on top of your head, so the same thing raising which Kabīra has said, “Only, shimu sharaka" means on the silent peak of your brain you start first feeling the Anāhata, means the sound of `lap dack, lap dack' here in your heart, you start feeling it here [on

top of the head]. And when it breaks that area, the fontanelle bone area, which is called as `Tālu', you just feel the Cool Breeze coming out of your head.

Now, this you cannot do. You can jump, dance, become mad, take drugs, take alcohols, he... grow your beard or cut it off or anything that you want to do, but you cannot make the Cool Breeze coming out of your head. And that is what is the proof that it's a living process that does this. Unless and until that happens to you, you try everything else it's going to be a big problem.

As I was telling today to the television, many sincere *[UNCLEAR]* was the problem with us, with Australians, when you say they are naive. I said: they are naive because they don't know what to seek.

That's one point, they don't what they should ask for, what should happen to them and they are attacked by people who are here just to make money, it's money making proposition. Imagine, people have maid millions and millions of pounds through you people; it's such a multimillion big enterprise and it's done on that level. And you people are enamoured by these things because it appeals to your brain some way or another and I don't know why, because it appeals to your ego perhaps. The lady asked Me: “if it is so simple Mother, then why is it people don't take to simple things?" Now, see today I came first of all here, at seven o'clock and they said there are very few people.

So I went round and I came back. I said: “That's the trouble, they don't want anything simple." But whatever is living is so simple. You cannot explain it mentally. You put, as I said, a seed into the Mother Earth, how it

sprouts, how a flower becomes a fruit, all these things you cannot explain mentally. It's a living process done by the All-pervading Power, which is the love of God and that activates and works it out and naturalise which you cannot by your mental process understand, nor can you do it. You can't transform one flower into fruit.

So this is what one has to understand, that is has to be a living process within us. And the living process is spontaneous. That is why we say `Sahaja': `saha' means `with' and `ja' means `born'. It's born with you, it's spontaneous. Like your breathing is born with you, like your pulsation is born with you, like everything which is born with you, you take it for granted, it exists. In the same way, this Kuṇḍalinī is born with you. And this awakening is also your birthright, as a human being you have the right to have this awakening within you and you should have it and you must seek that.

But, because of no education on this point, perhaps, traditionally, we are not educated to understand.

Christ came on this earth, when he wanted to explain all these things he had to go away and he lived only for four years to talk to people and in that four years the way people behaved and he way they never accepted him, it was impossible to talk to you about Kuṇḍalinī. But in the Bible it is written, I will appear before you like tongues, even in all the Torahs it is written, I will appear before you like flames of tongues. Now, what are these flames? These are the Chakras which are within us, when you see them, they look like that, the flames, you can see them clearly. But it is not the seeing the that is important, it is being; people think that if you see the light, now you

become the light. If you see the light [shows the ceiling], you become the light? It's simple, simple thing you can understand: you do not become a light if you see the light [shows the ceiling]. You have to become the light and when you become the light what happens, that you act like light. Your power acts like a light. When you are there people can see how to walk, they know how to understand the difference between a carpet and a chair and a human being. The discrimination is there. When there is light, you discriminate and you start understanding that the truth is this and this is untruth.

So when the Kuṇḍalinī rises through your Fontanelle bone area the first blessing you get is of good health. That's a minimum that should happen, but it's a by-product. But I don't want to emphasize more on good health because tomorrow we'll get all the hospitals drooping on My head, that's what I don't want. You have to be first the Spirit and you have to be the doctors and you, yourself, can treat your body as well as the body of others this is a minimum that should happen, that you become a healthy person.

Now what does that? Within us lies a power which is the evolutionary power, in the center and it is the power which we call as the power of Mahālakṣhmī, is the power by which we sustain our own character, by which we become human beings, from carbon, where it is four valences, as human beings we develop ten valences. We become eligible for our ascent through this power to begin with, because this is a power that gives us balance.

In the gross it expresses itself as parasympathetic nervous system. Now, what is parasympathetic nervous

system is? That it gives a balance to your sympathetic nervous system. Now sympathetic nervous system is the gross expression of the two other powers which are around us. One is the power of desire and another is the power of action. These sympathetic nervous systems come into play when we want to use them. For example if you want to run fast, so when you are running fast, these two powers come into power, that they give us the force to run fast. But what is the thing that brings it back to normal? It's the central power that brings it to the normal or gives it balance.

So this balancing force is the one that is responsible for your ascent. If you are not yet balanced, the same force will first balance you. Because of imbalances, so many diseases are caused, there is no and to it. Apart from that, those people who go to extremes, to the left and to the right, also can develop horrible diseases. Those who go to the left side develop mostly the psychosomatic diseases, like cancer, like *[UNCLEAR* all...] and incurable diseases.

And imbalanced people develop, say, blood pressures and diabetes and all the problems of the organs in the stomach. And the people who are too much right-sided, who are too much speedy, who are thinking of the future all the time, they develop problems of the heart and also the problems of the physical side.

Those who indulge into too much physical exercises and all that, also develop the problems of the physical side.

So it is all our doing that we gets it, mostly, or may be of our parents.

For example somebody asked Me that “how is it Mother, that leukemia is caused in the people who, children also?" They are born with it. I said the mother must be a very speedy woman. If the mother is speedy, hectic, her spleen is working in a hectic way, she sets in, in motion the same kind of a spleen that the child should have. And if that happens, the child develops a kind of a spleen which is hectic and starts producing RBCs [Red Blood Cells] which are not with the main and not in proper shape. And these are vulnerable to cancer and things like leukemia. Because at this stage, something triggers it and that triggering takes place because of an extreme behaviour of a personality which I'll explain to you tomorrow.

But in any case, physically, you feel fit, mentally you feel fit, mentally, because your extreme behaviour disappears. Mostly we take to habits; any habits we take to is, the reason is because we get bored in life or we are fed up or we are very unhappy or we are disturbed about something or we are shocked. Under the circumstances, we take to it. But supposing the reverse happens that you feel settled, you feel blissful, you feel happy, you feel cheerful, you feel on top of the world, naturally everything drops of. When you have got the highest you don't want to indulge into all these things, which are sensational, for the time being, work out for a short period. But you start enjoying that is what is eternal within you, flowing all the time. Stress and all that also disappears. Because supposing, I give an example always of a car which is about to finish its petrol, everybody it is in a stress, the car as well as the driver is

worrying that the petrol is going to finish. But supposing by some chance, you are connected to the mains and all the time the energy is flowing into you, then, then you have no worry, you have no worry and just you get over all these things.

People have a very great, I should emphasize, so we can say all the time a kind of a cocks in *[UNCLEAR]* from all the sensational practices of the society. And this quite upset us, all the time the way we are, all the time we are stimulated by these sensations.

Now with Realisation what happens, the Spirit doesn't take note of all this stimulus, nothing of the kind, it is not bothered about these things. It is just witnessing the all play as a drama and a joke and it doesn't take anything into record and doesn't react to it as human beings do. And that's how the stress stops, drops out.

On the contrary, I have met some people who have been doing all kinds of things, their hands were going like this and feet were going like that, all sort of contortions and I said “why are you doing it?" They said “we have been to a Guru and he said your stress is coming out." Now if the stress is coming out and if this is the state of the stress [laughs] when are you going to end this up? It is not possible, you must understand! You see what I feel when I talk about these things people just leave Me and go away because they get angry but I'm for you! I'm for your good! I'm saying, just understand, that how can stress get out, by this kind of a nonsensical thing happening to you, you're getting mad! This is not the way the stress has to get out, but you have to get over the stress. And that is a very simple thing to understand, that is you are

standing in the water, the waves start coming to you, coming and going and you are afraid of the waves.

But supposing by any chance, the state becomes that you become seated in a boat, someway or another, you raided up to that part that you are in a boat, then you enjoy the same waves, from there and you don't mind any kind of things. And this is the state one has to achieve. Unless and until you achieve that state, all your Guru, all your money is of no value, nothing of the kind. But this should not upset you.

Because many people also take a view that we have paid for it, so we'd better go through it. I mean if you have paid for the poison, will you go through it? It's simple thing like that because you have paid for it, better not go through it, because it's dangerous. You must see what is happening to the people who are going to these Gurus, or to these cults, or to these clairvoyance and all that. What is happening to them? Are they transforming? Are they getting any of their powers? Have they become peaceful people? Have they finished their seeking? They think that they have done it? If not, then no use going to a place like that. But human mind, I don't understand sometimes, like they see a person coming out of a pub, falling in the dirty lane and still they walk in the same pub.

So I can't understand why people do all these things. But, mainly, we have to know that, one day will come when we'll face ourselves and that time, we'll ask a question that: “Why did I not use my wisdom to understand that these are not the things I was asking for. What I was asking what the ultimate, the truth." Those who talk

about love of God, power of God, it's very easy because, you see, you can read any book and start talking, then it's “Power of God, power of love and all that.'" But it must act. If you talk of compassion it must act. It is not just I say that I'm compassion and embodiment of compassion, so what? You may be embodiment of compassion. I can gather some money from you people and start a hospital here and say I have treated so many people here, you give Me a big prize for, it's nothing. That's not the way the compassion acts. Compassion acts in the same way as the sun shine acts. If you are near such a person, you remember that somebody touched Christ and something went into that person. Christ said: “Somebody has touched who's sick." [Luke 8.46: “Someone touched me; I know that power has gone out from me."] The person got cured. The compassion must act, otherwise it has no meaning, it's just talks, advertises that you are the love power and all that. It's not so.

Something has to happen that is not also madness or any kind of a crackpot behaviour but by which you keep your transformation. And that what you should ask for, for the reality and not for unreal and in reality, you'll be amazed, you will see where you stand as far as you are concerned and others are concerned. What is the reality position? That you are the part and parcel of the whole, you start feeling that you are part and parcel of the whole. And when that happens, there is no compassion that speaks. Because supposing this finger is paining, automatically I press this finger. I just press it, because it is, it is paining

and I just feel it because it's me, it's Me there so I just do it.

So that's how the compassion acts, it doesn't think it is doing any obligation to anyone, that this finger should pay anything to me. It's mine, it's myself, how I can I not touch it and put it right.

In the same way it happens that you become part and parcel of the whole. And when you become that, you just act as a part of that whole, with all its powers. And that should happen to all of you who are seekers.

Normally Sahaja Yoga is better for people who are not extremes by nature, who are centered people, that's very good, it acts very well on them and helps them in many things. Also those who are in extremes are also brought *[UNCLEAR* drown] in the center, because Kuṇḍalinī is a movement in the central path and you are paying attention to Me and I say `you pay attention to yourself,' you cannot. But when Kuṇḍalinī rises she sucks in your attention inside like an incident or happening within and then the attention, even if it is on the extremes, is sucked inside. And when it is sucked in, it just rises out. One must know lots of things happen when it rises. It just doesn't rise just like a primule rising up but lots of things happen within your body. Lots of centers go into different kind of banghas and all that, it happens.

As a car starts, lots of things happen in the inside machinery, in the same way, when the Kuṇḍalinī starts rising, lots of things happen inside, but very smoothly. Because you are fantastically, beautifully and delicately made, with great care.

It's not easy to destroy Kuṇḍalinī, it's not easy, but I've seen some people have got very sick Kuṇḍalinī, some people have bleeding Kuṇḍalinīs I've seen. And of course, if they are devils, they may not have Kuṇḍalinī at all. But it is not easy to destroy this bone also. If you burn the body of a human being, this bone is the last to be burnt and requests very high temperature to burn it. That's why people call it a sacred bone, But when I went to Greece and I asked people “why did you call it sacrum?" They said “because we had a rapport with a Hindu Aryan group much before Alexander went there and they told us this is sacred bone. And we found out that when you burn the body, this bone remains still there.

So we thought, must be something sacred about it." Now tomorrow, the day after and after that, we're going to have three more programs. Today, in a general way, I've spoken to you because they said “just give introduction to Sahaja Yoga, what is Sahaja Yoga is and that's why I've told you that you cannot pay for it, it is effortless, it is spontaneous, it's a living process and through the grace of God it works. And by this happening, you get your transformation. And you become something else that what you are in your awareness; you become a more powerful person, a dynamic person, you start feeling another person." It's a fact. You can ask somebody who must come now all the way from Perth. And when he came to Me, he was in a big problem because he had been to Guru, these things and he realised that he made a mistake and that he could rectify but now he is rectified and he could feel this Cool Breeze actually on his head and all over.

So this is the thing one has to understand that you must honestly ask for the truth and not for something that has been told you before.

This is what it is, it should happen to you, that has never happened before and cannot happen through human effort.

So tomorrow, the day after and after that, we have three more days. One day I will talk about Chakras, tomorrow and then these three powers and last day I'll tell you what is to be done after Self-realisation, how to keep it up, how your Spirit is your Guru and how it teaches through your vibratory awareness, how you understand what is right and hat is wrong. I think that is how we'll space it up and we'll work it out.

But today, we should try to have a session of Self-realisation also and it might be, might work out very well.

May God bless you.

If you have any questions, I would like to have the questions because it's important if you have any sensible questions. But, I don't know, some people say “in this book it is written, in that book it is written or this one says like that." Please, don't do that. Because all these books have given you nothing, so better forget about them.

***Contents: 1983-03-16*, Public Program, Day 2, Maccabean Hall, 146, Darlinghurst Road, Darlinghurst (eastern suburb of Sydney), New South Wales, Australia**

[Introduction by Warren.] Aside: Can I start now?

I bow to all the seekers of Truth.

As I told yesterday to you that the Truth is what it is. It will be what it will be. You can not change the Truth for your adaptation, or for your mental projection, or for your own convenience. It will remain whatever it is.

The first point of Truth is that it establishes itself despite all kinds of *[UNCLEAR]* or all kinds of forces which are anti-God. Second it is that it caters for the honest seekers. It's like a little root coming out of the seed, goes round and round, fixes itself onto the source. The third is that it may shutter some of your ideas, it may upset some of your convictions. But when it appears it is such a great joy that absolutely you are lost in the ocean of that enjoyment. You forget everything that you have lost. You are happy that you lost that dirty boat of yours, that hanging and everything that you had and now that you have become one with the Ocean of Joy.

The Truth is your Spirit. It is eternal. It is the expression of God within us. Because you have not been able to achieve.....

Contents: 1983-03-17 **Talk to Sahaja Yogis, Burwood Ashram, Sydney, Australia**

[In the morning, Shri Mataji told of Her decision to speak openly to the world on Her being the Holy Spirit but left the time a mystery:] Perhaps tomorrow [***1983-03-18***] night.

[It happened on ***1983-03-17***, St. Patrick Day.]

Contents: 1983-03-17**, Public Program, Day 3, Maccabean Hall, 146, Darlinghurst Road,**

Darlinghurst (eastern suburb of Sydney), New South Wales, Australia

Warren:..... Ladies and Gentlemen, Her Holiness Shri Mataji Nirmalā Devī.

Shri Mataji: To all the seekers of Truth I bow.

Warren had said something today which I've been trying to avoid all these years because I thought it was not advisable at this time to talk so directly to human beings. Because as soon as somebody says such a thing, a snake called ego comes up. Or else people try to harm the cause. They don't want to hear about it. This has happened with all the great Incarnations.....

[Outside, while leaving the Hall:] I come out of love, I come for you.

***Contents: 1983-03-18*, Public Program, Day 4, Maccabean Hall, 146, Darlinghurst Road, Darlinghurst (eastern suburb of Sydney), New South Wales, Australia**

To all the seekers of Truth I bow.

I must say Warren has done a good job. Ah... perhaps we don't understand that the situation is quite deferent in the Western countries. I don't have to.....

***Contents: 1983-03-19* Talk to Sahaja Yogis, How To Bring Up Small Children, Picnic in Lane Cove Park, Sydney, New South Wales, Australia**

Shri Mataji:... Children are very happy in the nature. They are so full of joy, children are, just see.

Sahaja Yogi: They've all been down in the mud, in the river.

Shri Mataji:... Look at them, the children. How they feel one with nature immediately, you see.

... liquids, like soups and things.

Question: One month old

Shri Mataji: Perhaps you should start. A little bit soup, it's all right. Nothing wrong *[UNCLEAR]*.

Warren: Strained.

Shri Mataji: Strained, absolutely strained, that's what. But, little soup *[UNCLEAR]* would be good for them.

Warren: Some barley water, some barley soup and,

Shri Mataji: Barley water is very good. Barley water, or you can start with juices, if you like and then go to soups and then to, I mean, they, the system must get used to it, that, you see. Gradually you must bring round children, you see. Not suddenly the heavy foods.

Question: Adrian is six months. He hasn't had anything yet because we got the message that you said that it was six months that they should have food for the first time.

Shri Mataji: Who is this? *[UNCLEAR]*.

Question: *[UNCLEAR]*.

Warren: Clear, liquid.

Question: But, you know, that's the way we,

Shri Mataji: No, no, no, no, no. Food means solid food.

Solid food. You see, what, you can give them rice and dhal cooked together, make it very, because it will train up the system properly. First you start with juices. Then come to soup and then come to solid food, in the sense that it is semi-solid. You can cook rice and dhal together, make a kitcheree. She knows that, how to make it. Thin it out and give it to the child. That is only *[UNCLEAR]* but not

this dhal. Moong dhal. Moong dhal, moong dāl and rice, you can cook together and start with that, after six months. Food means, when there are solid parts.

But you said *[UNCLEAR]* solid parts? Question: Yes.

Shri Mataji: Important.

Warren: And water.

Shri Mataji: And water, you should start immediately. After a month you should start water, boiled water, you must. But I saw yours are getting, isn't it? Your child was having water all right? What is her age? Warren: Ten months.

Shri Mataji: Ah, ten months, achcha. But when you started? Warren: At what age? Question: They always had water, right from the very beginning Mother.

Shri Mataji: *[UNCLEAR* All right, they had] water. That's good. They can have water. Now what else you wanted to know? Question: The baby's waking at night, Mother. What do we do to get them out of waking up at nighttime?

Shri Mataji: You see, there are, because they're wet, in the night. That's why they get up, isn't it? Or for no rhyme and reason.

Question: Yes, for no rhyme or reason.

Shri Mataji: All right.

So what you have to do is to massage their body with oil and massage their head with oil and put a lot of oil in their heads, you see and then put some powder and clean it up. Give them a massage in the night. They sleep very well. They won't get up. In the night you should give them a massage in case they are restless in the night or

something like that, before sleeping. You give them their last meal, say, about what time is it, their last? Eight o'clock, or six o'clock? Question: It depends on their age. Gabriel and Luke have their dinner at about six o'clock. Adrian has, he goes to bed at about, last meal at about seven thirty, eight, eight o'clock.

Shri Mataji: All right.

So, what you do, six o'clock, you give him one feed, all right? And nine o'clock, another one. You can feed him one more in the night, so they won't be hungry, but in between you can give a massage on the body. Say, about seven o'clock you can do the massage. All right? So 7:30, then, he goes to bed. Nine o'clock in his sleep he must have, in his sleep and then in the morning he'll get up at about five, that's all. Very simple. Five or six. But I think you people don't massage the body so much as prescribed. You have to massage it twice in the beginning, twice: one in the night; one in the daytime. All right? Now what else? Warren: When do they stop breastfeeding, Mother?

Shri Mataji: Ten months. Gradually, they should take to bottle. Ten months they can stop, then twelve, you see. In India they used to stop after three years. Nobody is bothered, but it's better to stop it by ten, eleven months or so.

Warren: If they don't get the mother's milk, say, they have to cut it short,

Shri Mataji: Of course, of course. You should take to bottle. No harm in giving them bottle milk.

Do it properly. But you see if you do not give them nipple in the mouth of the child, of the bottle, from the very

beginning, or say about one or two months or three months at the most, they won't take it easily.

The best is to give once, one feed, at, say, three months. Start giving them one feed. When the child is sleeping you give one feed, when the child is used to the nipple. You have to understand the child has to get used to everything. Then they easily move. But otherwise is problems? Question: Yes, yes, Mother. They were started at six months but then they just don't want to eat the food that we've given them.

Some of the other babies, that have been eating solid food for a while,

Shri Mataji: But the food is not tasty.

Question: It's not tasty.

Shri Mataji: You must make it tasty and you see, you must put proper salt. Salt must be properly put and a little taste must be made, little bit of butter, little bit. You see, you must make it tasty.

Otherwise the food is not tasty. They don't like it, on the tongue, just like us.

Warren: Tell them, Mother, in Sydney, they must have salt in their food and they must have,

Shri Mataji: Oh, this is a very funny idea, not to have salt. Do you all suffer from high blood pressure? Warren: In Melbourne they refused to put any salt in food,

Shri Mataji: You see, without salt you cannot do your respiration. Ask any doctor. If there is no sodium chloride in your blood, you see, your respiration will go down. These things are essential for *[UNCLEAR]*, but not too much of everything. Salt is needed for food. I mean, these are

all funny ideas that are coming up, but the worst thing is that you are so naive, just look like children. I mean, if anybody tells you, `Don't take salt,' just the, they know you must be coming from lunatic asylum. But if you are suffering from high blood pressure, or if there's a problem of diet or something, then you fix. Salt is very important for teeth, for everything. To feel relaxed, is the best way to reduce the blood pressure. What else is there? Warren: There's also a belief that if you give children sweet foods, as a small baby and child, that it will grow up and have blood sugar problems.

So they give very sour, sour lemons, sour fruits,

Shri Mataji: You see, I told you that, you see, that how blood sugar comes in because of diabetes, isn't it, not because of sugar. It comes only because of diabetes. Diabetes comes because of thinking too much. If you make your child educated all the time, you want him to think and do this very well in the school at the age of five years, if you want him to do `O' levels, then what is it? So you see, you want to make the child into a competition. What is left over by *[UNCLEAR]*. Take it easy. Let the child study, as well as grow normally.

Warren: Is it wise for the baby to sleep in the same bed as the parents? And up to what age, Mother?

Shri Mataji: It's very small to face. Not every time. It's not proper, you know. I don't approve all the time, but little bit while and then the child must sleep in the, always be sleeping in his bed. Always, sleeping in his bed is the best, but in the same room, not in some other room. But then you should take the baby with you when you are nursing or anything. For a while, that's all. But mostly the

child should be in the bed. It's not only the parents who should sleep in between the *[UNCLEAR]*.

Warren: Until what age should young children be kept in the same bedroom?

Shri Mataji: I mean, you are now My children sleeping, so what can I tell you? You see, you are different type of people. We don't undress ourselves immediately. That's the problem. I hope Sahaja Yogis are not sleeping like that. Please don't sleep without clothes. The bhoots will enter with you. You must wear your clothes when you're asleep. I'm telling you, don't sleep without clothes. The bhoots, that's the best way the bhoots enter you. What is the need? I don't understand.

Question: Mother, some of the babies have been experiencing a lot of pain while they're cutting their teeth, while their teeth are coming through.

Shri Mataji: There's a very old medicine, called treatment powder, treatment powder. Write it down.

Warren: Yes, I know that one.

Shri Mataji: Get some ivory ring. They're very good for teeth. Ivory ring.

Warren: Teething ring.

Shri Mataji: Ivory ring. You get them in India. You get your plastic ones. You get ivory ones. You get some of these. These are very good for children.

Warren: Albert, you'd better get them. Ivory ring, ring. Teething ring.

Question: Mother, another question. What do You think about dummies for the baby?

Shri Mataji: Dummies? Question: Yes. You know what dummies are? The little rubber thing shaped like a nipple, to an extent, and,

Shri Mataji: You see, they might develop their, their teeth are coming out if you have too much of that.

Question: Yes, if you give too much, but a little bit of, maybe to settle the baby down to sleep.

Shri Mataji: *[UNCLEAR]* all right. A little bit is all right, but try to put it away. It's the best is to give Viśhuddhi treatment and not have it. Otherwise the teeth will be very parallel and you will have a lot of problems settling them back. Little bit you can give that. They are called as dummies, are they? Question: Dummies, they're called, yes. Dummy nipples.

Shri Mataji: Oh, all right, no harm.

Warren: They want to know about toilet training, Mother.

Shri Mataji: What is that? What is that?

Warren: How to stop the baby from wetting the nappies and using the pot, basically.

Shri Mataji: About at the age of only two months or three months, you must start *[UNCLEAR* putting or touching] the bottom of the baby to a pot, you see. Keep a little pot like that and try to, say, make some sounds [shhh] like that and all that. The child starts doing it and he gets used to the touch, you see, of the thing. Then he knows, that's an impulse, you see, in him, that acts as a message and you can do, very simple.

Question: Very early, then?

Shri Mataji: Very early you must start it. Very early. You see, Question: We don't do that.

Shri Mataji: I think because *[UNCLEAR* you have these *[UNCLEAR]* or, you haven't tried this yet].

Warren: Freud, Mr. Freud said we shouldn't do it, Mother.

Shri Mataji: Why? Warren: It'll give you a complex.

Shri Mataji: What? What is a complex? A complex? We all Indians do it. We don't have any complexes, I think. The one who has given the real complex is Mr. Freud himself. What complex is *[UNCLEAR* kya hoa].

Warren: All this nonsense about how you were toilet trained and if you, if you, it explains why you behave in a certain way when you're grown up and according to how you sat on the potty and, really, it's true, Mother.

Shri Mataji: You don't even know what you see. What a thing you are bothered about.

Question: Another question, Mother.

Shri Mataji: That's why you people are very addicted to bathrooms also. We are not. You see, we are there hardly for five, ten minutes, have a bath, get out of it, you see. Addiction comes from that kind of a thing. You're very bathroom concerned. That's why.

Warren: All this grafiti business *[UNCLEAR]*. Grafiti, writing on the walls, all this stuff. It's all coming from that.

Shri Mataji: You said, writing on the walls? You know, the best thing if you are constipated, take a newspaper, you see and have it used. That's how I feel some people have treated them. They say, “You get constipated." I say, “Read a newspaper in the morning." That's the place you should read the newspaper, actually; nowhere else. That's the *[UNCLEAR* big] word. Nothing else, you know. I would do that when I don't get any chance or anything. I

would say that, better read the newspaper, in the bathroom. That's the place, because such filth in there. No, no, no, no. I tell you he must be a sweeper in his last life. Must be something wrong with Mr. Freud, I think. Must have been a sweeper.

Warren: Twelve years ago in England, Mother, there was a man called Doctor Alex Comfort who's basically a descendant of Freudian psychology who said that you should have contraceptives available in the marketplace for children to buy as from the age of twelve.

So that's how far we've gone.

Shri Mataji: From what? Warren: Contraception, you see, you know the,

Shri Mataji: Oh, I see! You see, another joke. I thought it must be for constipation.

Warren: Maybe that, too. That's instead of the newspaper.

Shri Mataji: Boys don't even understand these things.

Warren: They do here, Mother, in the west.

Shri Mataji: In the west? Maybe here they are over grown. You don't allow them to be natural, putting all these ideas into their heads. Twelve years old! Question: Mother, I have some more questions. What should the mothers do about constipation in the baby, babies?

Shri Mataji: You see, they should not have constipation themselves.

Question: Well, they do when they're on the formula mixtures.

Shri Mataji: *[UNCLEAR]* we have so many ways of removing in India. Like you take that ajwain *[UNCLEAR]* and all that,

all the time when the *[UNCLEAR]* lax or raisins, dried ones, raisins, like raisins, with fruits, with the orange juice. Orange juice is very good. And also milk, boiled milk in the night.

Question: Cow's milk?

Shri Mataji: Mm, very good.

Question: That's another thing, Mother. When they're weaned from the mother's breast, are they weaned onto cow's milk?

Shri Mataji: To what? Question: Cow's milk.

Warren: From breast to cow's milk, or from breast to formula mixture?

Shri Mataji: I mean, really, cow's milk, because these formula nowadays, I don't know what, Warren: It makes black stools, it's very,

Shri Mataji: If you get cow's milk, better is to remove the cream, put the water in it and boil it, remove the cream and that's the best for the children. But boil it together, not separately. Always boil the milk and the water together, never separately.

Warren: So all these mothers on formula should transfer to cow's milk?

Shri Mataji: Uh? Warren: All these mothers who are feeding their babies on formula, on this mixture, on this powdered stuff, should change to cow's milk?

Shri Mataji: This, I mean, if the children can digest cow's milk, that's the right thing, if they can digest it. But you must know what is the amount of water you should put.

Warren: Proportion.

Shri Mataji: Because it's more natural to take to cow's milk.

Question: *[UNCLEAR]*.

Warren: Well, you're supposed to be feeding them off the breast.

Question: If you can't feed them off the breast? Warren: If you can't feed them off the breast that's when you go to,

Shri Mataji: No, but what we do then, if it's for some time, you can take formula because might be it is better according to their age group but, say, after ten months they can take to cow's milk, all right. But little bit one thing you should start by the time they are about three months, before they are conscious.

One time. One feed. Is she giving one feed at least to the baby, or not? No, not yet. No, no, not her. I'm saying, Barbara! Barbara, is she giving one feed to the baby? Barbara: No, Mother. Only breast milk. Only breast.

Shri Mataji: You should start now, all right? Otherwise again he'll be very angry with the bottle.

Question: He is, Mother. I've tried him on the bottle before. He doesn't like it.

Shri Mataji: So, better start earlier always. One feed you must have earlier. Say, one month, you can start, because children here are very adamant style, you see.

Question: Yes, Mother.

Shri Mataji: What other things? Question: Medication for children, Mother. A lot of Panadol's given to the baby.

Shri Mataji: Panadol? Question: Yes, Mother.

Shri Mataji: For what? Question: For temperatures or irritabilities, teething, when the baby's crying or upset.

Shri Mataji: I don't think Panadol is a very good cure.

Warren: It contains, it's aspirin, isn't it? No, Paracetamol.

Shri Mataji: It can make the child very bad later on *[UNCLEAR* without effects].

Warren: Liver problems?

Shri Mataji: Oh, really? Not good. You see, for, say, a child is *[UNCLEAR* irritable] or anything, you see, you should find out what is exactly the trouble. Is it due to the stomach *[UNCLEAR* trouble or problem] or anything? Then according to that you should give. But there are natural things that you should give to the baby and not unnatural. Say, child has got a diarrhea. All right. A simple method is to boil this fennel seeds and milk together. Boil it. Keep it ready and give that with little sugar or candy sugar and give that to the child twice, thrice. *[UNCLEAR]*. Simple things like that, I can give you so many medicines. Very simple. You should see why the child is sick. This Panadol is something like a sleeping pill only.

Question: Yes, it is.

Shri Mataji: That's very bad.

Question: Another question, Mother. One of our, Warren: What about Gripe Water, Mother? Do you use that?

Shri Mataji: The baby is all right, but what about the mother? Mother has to take it *[UNCLEAR* out now, or as well] for wind, what you can get here. You must be having some medicines for wind? Warren: Oh, just the usual ones, Mother.

Shri Mataji: *[UNCLEAR]*.

Warren: What do you use? Question: Is it water, water or the Gripe Water has *[UNCLEAR]*? Warren: It's fairly innocuous, isn't it? But, do they boil the alcohol off it?

Shri Mataji: What is that? Warren: It originally has some small volume of alcohol.

Question: Yes, four percent.

Shri Mataji: What is it? Question: Four percent alcohol.

Shri Mataji: In what? Question: In Gripe Water.

Shri Mataji: No, we don't use Gripe Water for the children at all. We give this ajwain water to the mother. There's another way is to, ajwain is the only thing I know very *[UNCLEAR]* because, I'll find out for you if there is something else you can use.

Question: Should the mothers have a diet avoiding wind-producing food?

Shri Mataji: Ah, of course! They should not eat rice at all. They should not eat rice. They should not eat anything that is grown under the earth. Potato, also, they should not. Anything like that. Rice, potatoes, all these things must be avoided.

Question: Yes, Mother.

Shri Mataji: You don't know these.

Warren: No, we're very basic *[UNCLEAR]*.

Shri Mataji: Rice is never given to a woman who has got babies, till about ten months. She must avoid eating rice.

Warren: So, any wind-producing food should be avoided in the mother.

Shri Mataji: Everything that comes from the Mother Earth, in the sense, from the bowels of the Mother Earth

and also milk. Milk gives wind, very much. Milk *[UNCLEAR* gives it] but milk boiled in a iron pot, could be made out of steel but not the stainless one, the other one, doesn't *[UNCLEAR* use or it].

Question: Milk boiled in a steel pot, cast iron, cast iron, doesn't give wind?

Shri Mataji: So you should boil that milk with the water, whatever it is, together in an iron pot.

Question: Yes, Mother.

Shri Mataji: So, milk should not be taken like that by mothers direct, at all. If she has to take milk, then take it with some sort of a porridge or something, at the most. She has to take milk, no doubt. But she should take it with the porridge, or the fresh *[UNCLEAR* figs or foods or fruits] or something like that.

Question: Yes, Mother.

Warren: What about nappies, Mother? Some of the nappies make their legs go out at forty-five degrees.

Shri Mataji: Oh, that's horrible thing that you make the children wear *[UNCLEAR]*. Very handy, but it's very bad. This girl has suffered so much. Even now she has problems, see? It's plastic stuff. But we don't use plastic stuff. We use cotton ones, nice cotton ones and we put little, what you call, absorbent cotton.

Warren: I think we call them annelette napkins here, Mother.

Shri Mataji: And then we remove the cotton. If the napkin is also wet, we remove the napkin. It can be washed. You see, we can have about twelve or, say, twenty-four, shaped like that. It's very simple, how to make it. I'll

show you. This is the *[UNCLEAR* shape or way], shape the napkin.

So you, get a soft cloth, some sort of a *[UNCLEAR* emollient] or something. In India you get such a lot of, very nice *[UNCLEAR]*. Now, what you do is to make it like that. All right? Now, *[UNCLEAR]* not a thing like this. It's for a little baby. But you can have soft toweling *[UNCLEAR]*.

Question: We get, we get soft toweling. The way, many of us do it that way.

Shri Mataji: All right! And then you must wash them. Hardly it takes any time for you to wash.

And in a day you take about, in the beginning they are small and you need more number. Later on, you don't need them but you don't have all these problems of the plastics for the baby and the child is allowed to breathe. His body grows well. Otherwise, they have, the backside is so pushed in, funny figures and you also have what you call the legs going like that.

Warren: Your hip joints go,

Shri Mataji: Very bad. It's very wrong and should be avoided.

Question: You mean the disposables, or do you mean?

Shri Mataji: The disposables are not good thing. Only if you are going out somewhere, see? This kind of a cloth is the best. This is a soft one. This is very good. Still, for a little newly born is still smaller.

You see, we don't want to seal it, not to seal it at all. It's hard. You see, just take, open it out, just like that. We don't seal it *[UNCLEAR]* like that. It's too big. For a big child, is all right. All right? Now, that's all. Even if you want you

can put like this for a big boy. Here a little fold, but normally, for a little baby, small.

So the child is allowed to...

***Contents: 1983-03-19*, Workshop, Burwood Ashram, Sydney, Australia**

Warren Reeves: Well, he still feels as though, even though since realisation, he still feels as though the effects of the drugs are still there in the sense that he gets the same experiences. Is that true? He gets the same experiences as if he was still on drugs.

Shri Mataji: Uh hm. Why don't you sit here with your left hand towards Me, right hand outside *[UNCLEAR]*? What about? Who else? Warren Reeves: Who else was on drugs? Does anyone know?

Shri Mataji: You are better now. [UNCLEAR.] It is there in the thing. It is better. Put your hand absolutely outside in the, in the, absolutely there. Now put your hand out. You are *[UNCLEAR]*? Question: Yes, Mother. I've been on drugs.

Shri Mataji: Hm.

So? You too feel the same way? Question: *[UNCLEAR]*.

Shri Mataji: You are feeling all right.

Question: I don't know, Mother.

Shri Mataji: You feel that the drug effect has gone now? Question: Yes, Mother, I feel most of it is gone.

Shri Mataji: All right. What about you, Robert? Are you still feeling the drug effect on you? Warren Reeves: But you're still experiencing the same experiences as you are having at the time you are taking drugs. That's what you

said first. Or are you just experiencing something else? Question: It's just like a,

Shri Mataji: Heaviness.

Question: I can't seem to break through to get the clarity.

Shri Mataji: *[UNCLEAR* I've seen someone/I think some] *[UNCLEAR]*. Now, who? What else? Question: *[UNCLEAR]*.

Shri Mataji: You have to take salt, lot of salt. You see? Now, give him salt, vibrated salt. Now, who else is there? *[UNCLEAR]*, But you don't have the same types of experiences now. Is thoroughly heavy.

Question: *[UNCLEAR]* I feel it sitting there.

Warren Reeves: It's just like a fog, he describes it, Mother.

Shri Mataji: All right. Now? Question: I'm having the same type of experiences, Mother, but it's just that,

Shri Mataji: Heaviness? Question: Sorry?

Shri Mataji: Just a heaviness? Question: No, my desire means my spirit, it goes towards drugs like a *[UNCLEAR]*.

Warren Reeves: He still wants them. He wants to go back to it and he has done since realisation.

You don't mind me saying that? Since realisation, he's had one or two, gone out and gone back and he's trying to fight it and he's not really succeeding.

Shri Mataji: Now, you put your right to the left. That is the way. Put your right to the left. You too. No, with your right hand. Put your right hand. *[UNCLEAR* You too do].

Warren Reeves: Everybody notices that he uses the left. Use your right hand.

Shri Mataji: Mmm. With the right hand.

So you are raising your will power. Is there any movement in your head? You find anything moving in your head? Watch Me. You have to watch. You have to see Me. Come here. Just come here. At the back. You have to give a bandhan on My back. You just watch Me. And what else? He has a problem? Him? Question: I'm still taking insulin for diabetes.

Shri Mataji: You still have diabetes? You have still diabetes.

Question: I have had it for ten years and I'm still taking the same amount of insulin.

Shri Mataji: Have you been coming for your blood sugar? Question: Yes, I have *[UNCLEAR]*.

Shri Mataji: Have not come down. What have you done for it? Question: Well, I work on my left Nābhī and basically I'm *[UNCLEAR]*.

Shri Mataji: You put your left to the right, left to the right.

Question: *[UNCLEAR]*.

Shri Mataji: *[UNCLEAR]*. Come. I'll just help you. Come here. Sit down there.

[Next section of the recording is a repeat of the section above starting with “You still have diabetes."] Keep your eyes open and watch Me.

Question: I have had eczema for quite a long time. I've had it for quite a long time, *[UNCLEAR]* itching, almost drives a person to distraction and it's really hard to control.

Shri Mataji: I was telling you there is a liver problem. Are you going in for a liver treatment? And you should go on a diet. No fats, nothing, just a regular diet for liver and do

that for a month. You see? Go for a liver treatment completely. *[UNCLEAR]*. Now, liver diet is the best. That's because of My feet here. You use that. You have to use the thing according to the nature of the problem. You see, right-sided you use cool treatment and when it is left-sided use hot treatment.

Question: *[UNCLEAR]* Mogodon, with heaviness on the forehead and side of the head as if I could fall asleep when You're talking and *[UNCLEAR]*.

Shri Mataji: Come along. You have been with Dennis? Ursula? I can see the effect. Also when you talk you talk like him. You see, you better stop using your hands for *[UNCLEAR]*. Dennis is one person you should forget. Those who have been with Dennis must beat themselves with shoes every day. That's how you get rid of it.

And put your hands right, has an effect.

[Person singing/chanting.]

Shri Mataji: Who's there? Question: Mother, nothing *[UNCLEAR]* on the part of the media *[UNCLEAR]*.

Shri Mataji: I'll do it, little louder. Now *[UNCLEAR]* like this. You are left handed or right-handed? Put it with your right hand under My feet *[UNCLEAR]*. A little apart, a little away from here. Put your both hands. *[UNCLEAR]*.

I must tell you there are certain things of protocol. When you talk to Me you shouldn't put your hands like this, talk to Me like this. You see, that's not the way. Normally, if you see, Indians always fold their hands, talking. You see, it's not the way to talk to Me. It's not proper, you see, the way you talk here, also. I think you people use too much of your hand. Otherwise, there's no need to be using all

the time like this *[UNCLEAR]*. Looks horrid *[UNCLEAR]* some time. And then you, some of you talk to Me, you go on like this. That's not the way to talk. Is a sign that you are not normal. In a humble way you must talk. All right? This is a protocol. One must know best is to talk with folded hands.

Now, in India they don't call Me Mother at all. Not at all. Like, “Mother, *[UNCLEAR]*” “Mother, come there." That's not the way. They say, `Shri Mataji', all of them. Nobody calls Me, have you heard anybody calling Me Mother? They have to learn these better methods for Sahaja Yogis because that helps them. All right? So, one has to talk with great grace and understanding, because you know Who I am now. The best thing is to use the proper way of addressing. All right? The more protocol you have, the better you will be. You will really benefit very much more, because as you address Me, the deities are so alert. They see you how you behave. Very important to be humble. Deities are there, watching all the time and they want to see what is your reactions, how you behave, your protocol, everything. You are seeing Indians, how they talk. They have to say something, put eyes little lower, their face. They know Whom they are talking. Even on the phone, Modi was talking, calling Me, `Shri Mataji'. Shri Mataji is to be said, not Mother, Mother, Mother. It's not right. All right? For Sahaja Yogis, because it's important now. New people will be coming; they learn from you.

All right. *[UNCLEAR* May God bless]. It's better. How are you *[UNCLEAR]*? Question: *[UNCLEAR]*.

Shri Mataji: Huh? Question: *[UNCLEAR]*.

Shri Mataji: Without My photograph? Question: No, no, not with Your photograph.

Shri Mataji: Then, OK, how did he give you? It's *[UNCLEAR]* who has given you. You never think he has given you. All right? You have given realisation. You lose the power of giving realisation. It's so bound together. What am I to do? They're all so bound together. You have to recognize. You have to honour. That's how you're going to grow. It's something so innate, everything bound together.

It's all right. You can't talk like this to people who are coming for the first time, second time, third time, all right. But you are Sahaja Yogis, all right? You are into it. You have gone to India and you've seen how people are there. Now, it's much better. *[UNCLEAR* It's true]. Formerly, they never really understood it. After going to India many people have realised.

Even artists. Like, this is a very famous artist, internationally famous, a man before starting his program how he bowed before Me. Humility is very important, for your sake and for others. The one who is humble will receive the most. Little bit should be *[UNCLEAR]*. Got it from him. Horrible. The protocol you will gain. I don't lose anything. Whatever is eternal is eternal. That's not going to be lost.

But it's you who has to strive to gain more, isn't it? *[UNCLEAR]*. Come along. [UNCLEAR... Let's cut his hair]. Come along. That's how they hide.

See, look at this forehead. You see it so clearly.

Forgive, forgive, forgive.

All right, much better now.

Come here. Come. *[UNCLEAR* Hannan], you should keep it. It's better. Cleared out? Question: *[UNCLEAR]* a question I would like to ask You. Have I been given my realisation?

Shri Mataji: No.

Question: *[UNCLEAR* I do not know].

Shri Mataji: Have you got the Cool Breeze in your hands? Are you feeling a Cool Breeze? Question: Not in my hands, and,

Shri Mataji: In the head? Question: But last night it went through the right side and down through my back foot *[UNCLEAR]* my body.

Shri Mataji: All right. Take out your, this thing, what you have. Let's try *[UNCLEAR* the feet, or to feel]. All right. Come along. Put your both your hands. You have to, you have to come on your feet, on your feet. *[UNCLEAR]*. All right. Let's see. Relax. Put out your hand.

Warren Reeves: Put your hands out. Put your forehead on Her.

Shri Mataji: Forget it. Done. Also, Robert. Where is Robert? Come along, here, both of you. Now, you come this side. It's done now. We have been to all? Better give them light *[UNCLEAR]*. Now, better? *[UNCLEAR]*. We should not. That's the point. I give you something special.

Warren Reeves: Ekādaśha Rudra, Mother. They have their hair down over their face like veils.

So many times we have asked him to put his hair up.

Shri Mataji: Which David is this? Warren Reeves: We tried.

Shri Mataji: David, why do you put your hair? Doesn't look nice. It's horrible. Your face is, see, out of proportion

[UNCLEAR]. Better cut it out. It's no good. All right? You must listen, also. You must obey. You see, by obedience, you cut off your *[UNCLEAR]*. You must know that Your Mother knows *[UNCLEAR]*. What She says, She says for your good. See, that one thing you must know. Whatever She says, is for your good. All right? That doesn't look nice at all. Better remove it and put it properly.

Keep your forehead open.

[UNCLEAR hand with them]. Could you try some cloth? These are nice. *[UNCLEAR]* it's all cotton.

That one is very rich. That's more expensive.

Contents: 1983-03-20 **Workshop, Ashram, Sydney, New South Wales, Australia**

You have to know that you all have been seekers before this is not the first time you have been seeking.

So already you have reached a certain state where you feel and you are aware that something more has to happen to you, you are already ready for that, some of you have really taken birth in this time just for this.

So, because I'm not going to talk of your past, past is over now, we have to think of the present. One has to know that all of you, got Realisation, some people have certain problems, on their different centers as I told you, different types of problems people have.

Because of these problems, the Kuṇḍalinī goes back to its attention because Kuṇḍalinī has to look after your problems. She's your mother so she goes there, attends to that problem and again she rises. But only thing you have to learn, how to make her rise, how to cooperate

with her, how to understand your own problem and give additional help to solve the problem.

Now you will be amazed that you just get rid of your false identifications with yourself. You become absolutely detached from that, because you start talking in the language of Chakras and centers. You start saying that this center is bad, that center is bad, this is not alright Mother, that's wrong with me, that is wrong with me, that's all. You don't say I've cancer, you don't say I'm mad, you don't say I'm egoistical.

You just say: `Mother this center is not alright, that center is not alright.' Depending on the quality of your centers, the Chakras, as they are, the ones who really are the channels for the energy of God to flow in. Regarding them, you have to be careful, how your Chakras are. Are you clean or not? Some of you will find Cool Breeze flowing alright in the hand, but may be, one Chakra is catching. On one Chakra you will feel the heat, or you may feel the numbness, you might feel also a kind of a, we can say a kind of a tingling on certain fingers.

Now wherever there is tingling, you must know there is a kind of a struggle going on between those Chakras and the Kuṇḍalinī.

So you should just try to help your Chakras, to awaken them and also must know that every one of you are part and parcel of the whole. You are awakened, you are awakened to that part and so you have to be more careful. Because if you suffer from some Chakra, I can feel it. But if others, those who are not realised, I don't feel it at all, I'm not bothered, There can be any number of devils or anything, doesn't matter to Me. But if you

people, who are realised Souls, have a slight problem immediately I know that you have this problem, My attention is diverted to that.

So you must understand that the attention is all the time there to look after you, to give you a better guidance, your Spirit is all the time working. But you must learn how to take the guidance from your Spirit that's the main point; so nobody is lower or higher as he said. I've seen some people who were declared as drunkards, this, that, overnight, there are finished [with that], they are perfect people, not only, but very good Sahaja Yogis.

So, you see, all these clouds have come on the sky of your being in this life time, doesn't matter, makes no difference, but your past is great, that shows.

So you don't have to worry as to how far you are where you are, there's no degree or anything to measure it. They must be all aware already, otherwise you would not come to Me, first of all. And to get Realisation itself, is very big.

Now there's a very good seeker I know of, who came to Me and he got his Realisation but he did not feel it on his hand, because he has a very bad Viśhuddhi. And with a bad Viśhuddhi Chakra, you may not feel it in your hand, doesn't matter, but you'll feel peaceful, you'll feel joyful. And you can feel it on top of your head, or others can feel it. Gradually your fingers will start improving and they will give you better results.

For example, people who do hard work with their hands, also their fingers can be numbed, so we have to use certain methods, like looking after our hands. This body now is a temple of God so we have to look after it in a

way, respectfully, not for the way the, you see, the prostitutes, when they want to sell their body they look after their body. No, but respect, with respect to our body.

We have to look after ourselves in a way that we should keep good health. And to keep good health in Sahaja Yoga, there are thousand and one things, which you have to know, which is very easy to understand and which will be told to you for no price at all, nothing. It is the Divine that is anxious that you should get it, that you should settle down, that you should enjoy.

So you don't have to be so anxious about it.

These anxieties must be given up, just try to understand your centers.

Now many of you who did feel the Cool Breeze. But may be, after some time, you may lose it, doesn't matter. You'll go up and down, like that, doesn't matter. It does not mean that you've lost it, not at all.

Now supposing you try a method, a simple method, that you first put your left hand towards My photograph, just now you can try and right hand on the Mother Earth, let's see.

Right hand on the Mother Earth, that's why I wanted to have it in the open, but doesn't matter now, this rain is good for you for the farmers, let's have it.

So now put your left hand like this and right hand, those who are sitting can put up like that [towards the sky]. Like this. Back [the back of the hand towards Shri Mataji] Right hand like this, right. Not left, right.

Sahaja Yogi:... the ground. No like this.

Shri Mataji: Back. Yes, right hand.

Now what we are doing, the left hand side power, is the emotional power. Now if you have an emotional problem, say, somebody has been taking drugs, he's a left-sided person.

Some drugs are, LSD and all that right-sided, but most of the drugs take you to the left side. Gurus are left-sided part. Most of these problems are mental problems, are left-sided problems. But the problem of the intellectuals is right-sided, futuristic people is right-sided. People who are running the rat race are right-sided, you see, that kind of over activity, that kind of things. On the contrary, those who have taken to drugs are left-sided.

So first try with the left, let's see.

Now put your right hand on the Mother Earth. Put your right hand on the Mother Earth.

Now, put your left hand towards Me.

Gradually, you'll find it will start flowing in you left hand. Is it flowing? Put your right hand on the Mother Earth, because the Mother Earth takes away; you see, you are just earthing it, put it on it, touching it, touch, touch it, you see, you are earthing yourself, is a very simple thing.

Now left-sided problems easily go to Mother Earth, it's true, but the best is to have a light. Now, say, if you have a candle, candle is the best, for left-sided problems, candle is the best thing to take it.

Because left-sided problems, we can say, are cold problems, or problems which arise from coldness. You see, a person who becomes inactive.

Now see.

You just put your left hand towards Me like this and right hand towards a candle.

You'll be amazed, sometimes, the candle starts burning `tac' and drop like that and sometimes it creates such black smoke that, if it is next to a wall, you might find the all wall becoming black. It's very interesting to see how the candle reacts, but you must have a photograph in front. And there should be a candle in front of the photograph and one candle like this to take it out.

Right, now, see better? All right? You'll feel it's going down. You'll feel from your head, you'll feel, you see, the pressure is going down.

Better now? Like this. Put the hand like that, back side, not towards Me, like that yes, yes. Now.

Hum. Now put left hand, if you're sitting on the ground, it's better to put towards Me, left hand.

It's coming, it's going, it's working.

It's like the energy, you see, that is coming through the photograph, it's pushing it down towards the light and the light burns it off: light gets awakened, by you. It's surprising but it does.

It's better now? See. We work out, we feel it. You will feel it yourself, there is nothing to certify. You will feel yourself. Put your left hand towards Me, left hand towards Me like this, yes. You all will feel it yourself.

Now people who have been to Gurus, who have sort of schizophrenic attitude, who are moody people, frantic, fits, they get all sorts of these, to extreme to the least you see, who are emotional, some women who cry too much, hysterics, all those things can be controlled by this

simple method of putting left hand towards the photograph and right hand towards a candle.

See, it's working out? You'll feel the movement in your head you'll feel...

Sahaja Yogi: Yes.

Shri Mataji: Feeling it now. No?

Sahaja Yogi: So, it's not there.

Shri Mataji: Now with the right hand up, those who are running the rat race, you see big people who think they must earn money and all, they are running in the politics and all that kind of a, another madness they have. You see, that's also a kind of madness, you see. [Laughs.] So for such people who are having a high blood pressure because of that, they will have diabetes, they'll have liver trouble. Now even for any organ, you see, any organ you take, say heart, in Sahaja Yoga we have for every organ, two types of nature. One is the one that is lethargic and another that is overactive.

So supposing you are an overactive person, then if you are an overactive person, you are studying very hard or thinking about the future or planning something, then, you have a heart which is overactive. Or you have an intestine which is overactive. The liver is overactive, the all system is overactive, you'll have high blood pressure and all the problems of high blood pressure, constipation, all these things go hand in hand in one personality.

Then, another personality could be a lethargic. A person who has a lethargic heart, may get a, has to get a bypass or something like that, because the heart doesn't pump. You may have a lethargic intestine, such a person might,

whatever he eats you see, just goes to the bathroom, sort of a thing or may be a lethargic liver. When you have a lethargic liver then you might get allergies. Allergies are caused by lethargic liver.

But, if you are an overactive person, if you are overactive, then the same liver which was giving you these allergies, will give you nausea, a feeling of a sickness, migraine and vomiting, emesis.

So there are two types of livers also. We have two types of kidneys, two types of, everything is two types.

So if you are a lethargic person, if you have a lethargic problem, then what you have to do is to use the light. For all the lethargic troubles, best is the light, to use the light for lethargic troubles, this is left side. And for the right-sidedness, you can use the Mother Earth. Mother Earth is the best or water and salt.

So water and salt is very good for people who are suffering from an over-activity. Now how do you do it? It's good for both, but specially for them. Like you have to put both the hands, first towards the photograph both the feet in the water, with little salt. Now if you are feeling the vibrations coming in both the hands, equally the same, it's alright, you don't have to worry. But supposing, one hand is more and one hand is less. The hand that is less has to go before the photograph, always. The hand that is less has to go towards the photograph and another one has to go out. And you'll be amazed, the movement of the thing, you will feel within yourself these bandhans will be moving like that. And you can feel it, that something is moving in your head, you are getting relaxed. And gradually, you'll become a

master, you will know how to handle this body, absolutely, you'll become a master. And when you become master, people have become masters in eight days, in eight days. Once you become a master, then you can handle other bodies also and help other people. It's as simple as that.

So forget about the past, now the present, we have to be in the present.

Is there any other question now?

Sahaja Yogi:... about mantras...

Shri Mataji: Mantras, yes. Now, we have got different centers and all these centers have got different deities. As I told you, Lord Jesus Christ is here [shows the Āgñyā Chakra], Moses is here [shows the upper part of the Void, a bit on the left], Kṛiṣhṇa is here [shows the center Viśhuddhi]. We have a chart of that.

We have books which will be given to you. Now, we have to make, you see,

Sahaja Yogi: Excuse me. [Sahaja Yogi brings a big chart.]

Shri Mataji: Yes this is the chart, you see, it's beautifully done, this one is very clear-cut.

Now on different Chakras, we have different deities, come forward, you come forward and see, all right? All right, just let him see. You can pass it on.

Sahaja Yogi: May be there's another chart.

Shri Mataji: Another chart, all right. We have books, you see, why not give them books?

Sahaja Yogi:... They can have the other books.

Shri Mataji: Open the books, you have got the chart in the books. Can you see? Now gradually you see, we are

trying to get a bigger place for you and we should really meet in a hall again. When are you going to,

Sahaja Yogi:... they can meet here first until we get a hall.

Shri Mataji: Yes if you want, we might not be able to get but you can meet here. You can always come and find out. Now, what is it? There are books. Now, I'll show.

These are small books just meant for the beginner, you see.

Now here, this is all given in short. Now this is the chart you have to follow, you can pass it on...

Give this to that gentleman also he wanted. Ah, you've got.

Gentleman: I got it here.

Shri Mataji: Oh I see. You also take. Now.

So the mantras are according to the Chakra that is in problem. Supposing your Nābhī Chakra is not all right. All right? And if you start saying the mantra of this one [shows the Āgñyā Chakra] is no use.

So you must know what center is catching, from your fingers. Now you can make out here, in this chart if you see on this side, we have got written the numbers according to the centers. On this side, if you see it clearly? Now these are the numbers of the centers, all right? So then and also here it is written in this chart, what are the different deities.

Now, all these deities should be first understood, where are they and when you have to say the mantras, what you have to do is call *[UNCLEAR]* it into a proper Sahaja Yoga mantra, so have you given that?

Sahaja Yogi: It's not in these books.

Shri Mataji: But they will tell you.

The pattern has to be like this, which says, whatever is the thing is, is woven into the complete, I mean you are to be recommended, isn't it? Somebody has to say.

So you have to say that I am the one who has given you this knowledge.

So just you have to use that particular thing which they will give you, the pattern, which is very simple. And you have to use these names of these deities, different deities according and gradually you'll be amazed it will work out. But when you come here, they will tell you, it's very simple, it's very simple. But you must know where the Chakras are.

First of all, you must become sensitive.

So I would suggest that you must start using olive oil for your fingers and for your toes, you see, rub it nicely, make your fingers sensitive. Because of various things, our hands have become gross, you see. To feel it better, use some nice olive oil, massage it nicely. And sometimes, if you wear the gloves in the night, they can soften it also. You must soften, soft hands are better. And the nails should not be very long, not very badly cut, sort of things you see and they are to be properly done.

So that when you use on others, they should not feel hurt with your nails. But for yourself also, you should not have very, right hand specially, because you'll have to use it like this here [gives a bandhan], say, you have a [problem of] Viśhuddhi Chakra, then you'll have to use your Nābhī Chakra like that [using the middle finger].

So what, actually, is the matter with you, is to be first heard.

So first you have to understand yourself, what is your problem, what you are suffering from and then, how to correct.

If you could find out how to correct it and what is your problem, then it is the easiest thing, is to find a mantra to improve yourself.

All right? It's very simple. Now you have met Me only a day back, I should say, but you'll be amazed the knowledge you will have now about yourself, will be tremendous.

So first is Self-realisation, means you know yourself. Once you know yourself, you start knowing others, because we are all collectively conscious.

Those who are realised Souls become aware of others.

So first of all, if you want to see your own vibrations, you have to put yourself into bandhan like this, as I told you, like this.

Now, let's do it.

Put your left hand towards Me.

Sahaja Yogi: Like this towards Shri Mataji... [does the bandhan].

Shri Mataji: Now, these are your vibrations, whatever it is, now check, see now. Which finger is burning? See, carefully. Now this is left Nābhī. Now which one is burning, be careful.

Pay attention.

Which one? New

Sahaja Yogi: *[UNCLEAR]*...

Shri Mataji: May be he is constipated, is he? Does he get constipation? New

Sahaja Yogini: *[UNCLEAR]*...

Shri Mataji: Yes, it's the liver, sign of liver, you see and also constipated.

So he is more a right-sided person, because right side is this thing.

So he has to put left to the right, like this. All right? New

Sahaja Yogi: I'm just warm *[UNCLEAR]* and *[UNCLEAR]*... what could that mean?

Shri Mataji: You have a heart [problem].

New

Sahaja Yogi: It's allergy *[UNCLEAR]*.

Shri Mataji: You put your right hand on your heart.

New

Sahaja Yogini: *[UNCLEAR]*... Rather warm.

Shri Mataji: Warm? All right, doesn't matter and the other one? Nothing. All right.

So put your left to the right. Left to the right.

Sahaja Yogi: You take it, when She says left to the right, what you're doing is not just this one, put you are actually lifting the left side.

Shri Mataji: And taking the grace from the right.

Sahaja Yogi:... because you're balancing.

Shri Mataji: And taking the grace, you see [doing a bandhan] on the right, because right side is showing nothing. If the right side is showing nothing, then what you are doing, you are lifting your left which is slightly

showing and you take up and bring it down, with your right hand. Left to the right.

Sahaja Yogi: If you got problems on the right side,... you take from the left side and over the top and bring down the grace into the right side... Then it's the opposite, it's as simple as that.

Shri Mataji: If she's not, if you are not feeling at all on right hand, then you have right hand problem. You're not feeling any vibrations, hum? And left hand, you are feeling what?

Sahaja Yogi: Slightly warm on the left side...

So he has to go from right to left. Just do it yourself now, get into balance that's the object of what Shri Mataji is saying.

New

Sahaja Yogini: Can we change hands?

Shri Mataji: Yes you can, you change hands.

Sahaja Yogi: Just to repeat it... bring down the grace into the right side...

Shri Mataji: Right to the left. You take your right hand and put it like that.

Sahaja Yogi: If you got it in the other direction... you go the other way...

Shri Mataji: Did you come to My program before? New

Sahaja Yogi: No.

Shri Mataji: That's why. Just it has started, you see, you have to get your Realisation first of all, all right? You come here. We'll have to work it out, first of all, as your Realisation has not worked out, that's why. It just started. Hum? Let us work out. If the Realisation works out, then

only you can feel it properly. That's why. Right side, not at all, so I was wondering why.

Are you feeling? [To someone else:] Good. Left hand what are you feeling? Cool breeze in the left hand and not on the right. All right.

So what you do is to left to the right. [Shows once more.] No, with the right hand.

New

Sahaja Yogini: Oh, yes.

Shri Mataji: Gradually when you practice you will know. Better now? Good? [Shri Mataji answers the same questions again and again.]

Shri Mataji: How are you feeling now? New

Sahaja Yogini: How long does that type of things...?

Shri Mataji: Split of a second.

New

Sahaja Yogini: How long will it last, balancing yourself?

Sahaja Yogi: How long will the balancing last you?

Shri Mataji: Last? I mean there is no timing for it. It can last you for ever, but if you are a very wobbly type, it may a little bit drop on, but you have to know how to do it, you see? Now, we can say we are driving a car. Now, how long will it last there? As long as you keep it. You are driving this car [shows Her body] all right? Now, what is it? Are you feeling the balance now? New

Sahaja Yogini: I? Yes.

Shri Mataji: Good, then it's good.

Sahaja Yogi: When it becomes imbalanced, that's when you correct it.

New

Sahaja Yogini: So, just trough the day, you just have to...

Shri Mataji: No, no, no, no, no, no. Now, if you're in balance, there is nothing wrong, it's all right, perfectly all right.

Sahaja Yogi: Can you get it when you haven't had the Realisation. You mean the balancing?

Shri Mataji: Have you got your Realisation? That is the first, that's the first thing. Otherwise you have not entered into the kingdom of God, isn't it? First thing is to have your Realisation and then, now, put your hands towards Me. You got the Cool Breeze in your hands, are you feeling? Start, close your eyes. What about you? No.

Sahaja Yogi: Those who haven't their Realisation, put their hands up please.

Shri Mataji: You come forward. I think best is and the rest of the Sahaja Yogis can see. Come along.

Now these people can be taught by Sahaja Yogis how to give Realisation, you are all right, three of you, go ahead. [People move.] And the Sahaja Yogis can meet them and talk to them. Sit down, sit down.

[GAP] [Shri Mataji holds a candle in front of Her face.]

Shri Mataji: Are you feeling? Do like that with your eyes, do a little bit. Just press them, press your eyes hard, any hard, thrice. Hard, press them hard, thrice. All right? Not yet? It will come. It will work out. Watch Me, watch Me here.

[Shri Mataji still holds a candle in front of Her face, then in front of her right hand and the new people are send to another room where Sahaja Yogis will work on them.]

Contents: 1983-03-21 **Birthday Pūjā, Overcoming the Six Enemies, Sydney, New South Wales, Australia**

It is so great to be with you people today on this auspicious day, to be with Australians who have proved to be very good Sahaja Yogis and who have progressed in a very speedy manner in their spiritual life. It gives Me greatest pleasure to be with My children here.

As you know, I have so many children all over the world, apart from the ones whom I actually physically gave birth. We have to think of all those today who are away from us, thousands of miles, praying to God Almighty for their spiritual ascent. One has to only pray for the spiritual ascent because as you ascend you get all the rest of it; because you do not ascend you do not get what is needed. That is why there are problems and even today I had to solve some problems before I could come to Pūjā.

But if you decide that we have to ascend spiritually within us then everything that you have to receive, all the blessings that God wants to shower upon you, to make you the citizen of His great Kingdom, where you are no more judged, you are no more chastised, you are no more put to any test and where you will reside in eternal love of God and in His glory.

I could not believe about ten years back, that within ten years I'll be able to achieve this result. We should not judge the progress of Sahaja Yoga in relation to other plastic Gurus. Even to create one saint will require thousand lives to pass through and so many have become prophets, it is a very big thing for you. Let us

forget about what dents we have within ourselves. We have to know that we are prophets.

This assumption has to be established, that we are prophets.

If you could just assume what you are, what you have become, you will emit the glory of God. Like a flower when it blossoms, it has its fragrance, which flows automatically; but it is only human being who have freedom even not to assume, to dramatize, or to assume what they are doing. Even if they have become prophets, they still linger on with what they are not, in imagination and are still frightened or still ego-oriented. It is falsehood. It is not your true nature. It is like acting in a drama, becoming the actor. Like somebody is acting like Shivaji so he becomes as if he is Shivaji. The whole lifestyle, everything changes, he becomes Shivaji. But the same person if he is acting like Hitler, he becomes like Hitler. Both are artificial. Artificial they become.

Now when you are really prophets, you find it difficult to be the real person what you are, but artificial, which has gone back, which is no more there, all finished. The sinner is dead. The egoistical is not there.

The frightened one is gone forever. You are a prophet. Rise in the glory of that personality. People who are not prophets, who are not Godly, who are doing anti-God activities, can assume to be prophets. But those who are really prophets, do not want to assume the situation that they are. As soon as you assume, you become that.

We must today get over this kind of a play our mind has been doing so far. All falsehood has to drop out.

Of course as I said, I could never have dreamt that in ten years I will achieve these results, with so many devils around us to entice you. I am afraid it must go to you people also, that despite all hurdles and problems you had, you have ascended, ascended so far and have become beautiful prophets. You are so transformed that little more, just to assume what you are, will make you feel so sweet.

I talked to My granddaughter, elder one and she is just a little girl, only eleven years of age, but she told her mother, “Now I can't talk to Nani [grandmother] because She's a Goddess. How can I talk to Her? I feel shy." At that age! While in her own life, as they are saying: She is top in all the class. She is the editor in a magazine in her school. She is tremendous. And she is so humble that she told her mother, “I feel shy to talk to Nani, She's a Goddess, how can I talk to Her?" And Rustom told Me that there are vibrations emitting from her. That is how you have to grow.

First of all, you have to know you are prophets and you must know that I am the Holy Ghost. I am the Ādi Shakti. I am the one who has come on this earth for the first time in this form to do this tremendous task. The more you will understand this, the better it would be. You will change tremendously.

I knew I will have to say that openly one day and we have said it.

But now it is you people who have to prove it, that I am that.

Christ had disciples who were not even realised Souls and they have spread Christianity, whatever it is. Under

such circumstances that Christ was crucified and they were left high and dry, just twelve people struggling but they put it up. They were very humble people. Their quality was they were extremely humble and they knew the difference between them and Christ and the Mother. Also they knew the difference between them and the others. And they took to lives which were pure, illumined by the name of Christ. They were not realised Souls. They cleansed themselves and kept their lives beautiful.

So Sahaja Yogis cannot afford to have these six enemies. First of all, temper which really does not behove compassion. Replace temper with compassion.

Today is 60 birthdays and we have to just fight only six enemies within ourselves.

Second is, which you have most of you have done, is to retract your attention from perversion. Most of you have done it. Your eyes are better now, steady. But still you are egoistical. Vanity. Still people are jealous, competitive. You still have some lurking materialism. A new thing that is coming, you are getting attached to your families.

So we have to change it now in a different use. Same thing can be used for doing God's work.

They can be used as the six hands of Sahaja Yogis. The first one is the anger. You have to be angry with yourself when you do wrong things and not to feel guilty but angry with yourself for doing wrong things. Guilty is the best way never to get rid of it. It is like a storehouse kept for personal archives, locked up. I have suffered a lot because of your guilty business, very much. And they come out one by one.

So you have to be angry with yourself when you feel guilty: `How can I feel guilty? Why did I do such a thing? I'm not going to do it.' So develop your anger against yourself and not against others. And anger could be reserved for the day of war. Otherwise when the war will break out, all the Arjunas will drop their weapons and it will be said that “Arjuna was a great warrior, till the war started." So we are not going to waste our energy in warring with things which are just like shadows. Not to fight the shadows.

Sex, perversion, has to be diverted towards your family, your wife and you have to respect your chastity now. The whole thing becomes nothing but chastity. Lead a chaste life. Not to be like a dog, but like to be like a human being. All that attention has to become chastity, which is your power, which is your protection, which is your connection with the Divine. Not forced chastity but a chastity of balance and understanding. With your family, with your wife, in a very chaste way you can live.

Same with women, it is more for women I would say, that they should not join hands with other men who talk against your husbands, or who teach you against your husbands. All such men should be thrown out of Sahaja Yoga who try to tell women against their husbands. This is a very sanctum sanctorum place where you should not interfere against the husband. Nobody has right. If there is any problem, you should let Me know. It is a sign of stupidity.

Then the vanity must be made into pride. You should be proud that you are Sahaja Yogis, really proud. Raise you heads with pride that we are Sahaja Yogis. Pride is never

oppressive. It is a glorious thing to be proud. But vanity is, actually pride is nothing but the expression of self-esteem. Begging, borrowing, mimicry, all these things come from the less understanding of yourself.

So vanity should be the pride and the pride should be the expression of self-esteem.

Self-esteem is very different from ego. One is reality, another is complete artificiality. Men now should behave like men and not like women, docile, like cows to be tied with a rope wherever their women want them to. They have to lead the society. For the women's right in India, the women never fought, it is the men. They never fought. It is the men because men are also the fathers, the brothers and they are concerned about the well being of women. Women seldom fought there, because they knew once they start politics of this fighting with men, there is no end to it. This is basically, they knew they have to live with men, they cannot fight them. But men themselves fought. Even in America, it was Abraham Lincoln who fought for the liberation of women, not women.

So you have to be, not egoistical, but proud. Proud that you are Sahaja Yogis, proud that you are born at such a time when you have to carry on the duties of God's work. That God has chosen you, so that you should come up to that level. Like some people I find suddenly become morose, recluses, in Sahaja Yoga. They will never be forgiven because God has given you so much. Supposing somebody gives you a diamond, you are proud, you put it on and show off. But when you have been given your

Spirit, you should be proud and not to behave like recluses.

Some people feel “I shall not do any job now. I'll not go out. I'll sit at home and meditate." There is no place for such people in Sahaja Yoga. `I can't do this.' The word `can't' should go away from the dictionary of people who are supposed to be Sahaja Yogis. You just cannot say, `I can't do it.' So the self-esteem will give you that kind of a dynamism which is needed for Sahaja Yoga, a discreet dynamism, a wise dynamism. I will not have to solve your problems any more.

The quality of competition and jealousy should be brought round. There should be competition between yourself, the one what you were and what you are. Who wins? Whether you are past or present. Your present should go fast, faster and faster, leaving this past behind as much as you can.

There should be no competition between Sahaja Yogis in acquisition.

Sometimes I have also seen competition in shouting, screaming and being harsh to others, there is a big competition on. Let us have competition in compassion, in mildness, in sweetness, in beautiful behaviour. Who is more cultured? Who is more gentlemanly? Who is deeper? Keep somebody, an ideal before you like that whom you think is a very gentlemanly person or a lady who is really like a lady.

But on the contrary, if you have a lady who behaves like a man as your ideal, that is also not all right.

Or a man who behaves like a woman, that is also not ideal. Or the other way round: a woman who tries to

show that women are different from men and women must get this... in Sahaja Yoga there is nothing like women and men, that women must get this and men must get that, because you are Spirit. But the cover that you have, the body that you have, the light you have, the lamp that you have is a different thing and to keep the light on, a woman has to be a woman and man has to be a man. As I yesterday told you that an apple should not try to be a mango and mango should not try to be an apple. It looks nice to be the best apple and looks nice to be the best mango.

So the recluses, those who say that “you have to get out of it” behave really not like human beings but I think like, I do not know what animals do that way. Like when you get your doles you cannot become indolent, you cannot. As far as possible, I do not like people taking doles, not a sign of good Sahaja Yogis. You all should be hardworking, you must have qualifications, you should be good people on top of everything. Good students, good cooks, good mothers, good fathers, good administrators, from where are we going to get these people? We cannot be dishwashers, can we? So the competition between women and men must be stopped. Women must have their own place and men must have their own place. And women must know that men are their hands. If you are the Shakti, they are the machines. And do not kill your machines by shouting at them, by screaming at them and by putting them down, making them diffident. You will have no place.

We have to encourage them to do God's work. You have to support them, look after them, because they are the machines, they are the hands and you are the power.

Of course if these hands go against the power, they will suffer.

So there should be no competition between children and you, my child and his child, there should be not such competition, take out your mind from there. There should be complete sharing.

So the competition should end in sharing. How much we share? How much can we share? See drunkards cannot sit and drink alone. They have to have some people to share. The thieves must have ten people to thieve. But when it comes to the nectar of God's Love, how can we alone have it? Cannot enjoy, there is no enjoyment at all in it.

So let us be gentle and kind with each other. The people who are going to enjoy the nectar should have competition in sharing that nectar by which they get more and more of that: Who shares more? Who is more generous? Materialism should be taken to its beauty. You can have one thing done with your hand. That is much more beautiful than running after money, counting money, you become crackpots really, those who count their money morning to evening are real crackpots. They always lose money. There is something wrong with their brains.

Count your blessings. See life, the beauty in matter. How life has worked. See a wood, I see the pattern it has created on wood, the life. But it is not morose. It is not dead. It is not insipid. It is bubbling. You can see in art,

you can see in all that is beautiful, the reflection of God's creative power and the joy that he wanted to emit for your happiness. While you become slaves of matter, he never wanted anything. You are the masters.

Last of all is the attachment to your children, to your wife, your, your, your... Whatever is mine is not `I'. My house, that is not `I'. My this, my, my, my, must be given up, mamatva is to be destroyed.

Instead of that, you should say `we'. `We' is a good word. I so many times say `we'. And people start wondering what they, somebody asked Me, “Mother, when you say `we', what do you mean? How can you make us feel that way, that we are all one, the way you say `we'?" I said “Why not? You are part and parcel of My body. Aren't we `we'? Do I separate My finger from My hand? If you are part and parcel of My body then I have to talk like `we' because I'm conscious of this collective being sitting here." So we have to talk like `we' and not `I, my' and when you have to address about yourself, speak it in a third person. Like you can say, `This Mātājī Nirmalā Devī is now going to London.' Really it is true because this body is going there but My heart is going to remain here.

So to say that I am going is not true, if I am Ādi Shakti where am I going? I am going nowhere. I am everywhere. Where can I go? There is no place where I do not reside. And if I have to go such a place, is Hell only where I do not want to go.

So, what I say that “This Mātājī Nirmalā Devī is going now, leaving Australia. Tomorrow I'll be leaving." So what happens? Just this body has to move, that is all. Like that, you start saying about your body. This mind of mine, this

mind of Mister So and so. It is better to address yourself as Mister or Mrs. or Miss. “So Miss, will you please get up now?" Better address yourself. Children talk like that, like a third person. You will be amazed, you will see the joke behind the whole thing. You will know how to laugh at yourself. “Oh, so, Mr. come along, now he's behaving like this." And you will really become a master of yourself because you know how to handle this baby. It will give you that sense of maturity.

So to say this is my child, this is my wife, of course you have to look after your wife and your children because they are your responsibility but do for other children more than you would like to do for your own child.

So this complete identification with your children, overprotectiveness, will give you trouble. You have to believe that your family is the family of your Father and your Mother is looking after it. If you think you can look after your family by yourself, go ahead! So do not be overprotective. Do not be too worried, too upset about your family.

And keep a very sociable temperament so that your children also do not become like you. Tell them how to share. If one child has fallen off, ask other children to help. Form plays in which you should show how a child who is coming, who cannot walk properly, how other children go and try and find out methods how to help him to come out. Teach them through dramas, through stories, through various things, what is goodness is. You must help even without the idea of help. It is a pleasure. It is a privilege. It is a great honour that you can do. You must change your ideas completely.

Many people have a habit to serve your child first, is absurd, absolutely very vulgar, shows bad breeding. Must serve others first and then your own family. Keeping something back for your children, hiding some food for your children, is all a sign of a person who is like a kupamanduka, means `a frog who lives in small well'. Get over it.

Try, men, to form your own group of men. And women should form their group of women. There should be no instruction to women from men too much. It is not proper. I have discovered so many funny things. I cannot understand how these things work out. But it is because one side you feel your family is too much, your husband is too much, you must be absolutely secluded from all the rest, or on the other side it is that you give up your husband completely, he is no good, the marriage is unsuccessful and stick on to something else which is supposed to be a something, higher goal of destruction.

So both things are not good. You must stand for your husband or wife or for your children, when it is right. But obviously you should not do it. Apparently you should not do it. If you tell your child, “All right, I understand, but I don't want to do it in the public." People should not also know that he is your child. The way he mixes up with others, stays with others, shares with others, that is how a Sahaja Yogi should be.

You know as for Myself, I have not even given realisation to My children, so far. Can you believe it? Leave alone the knowledge of Kuṇḍalinī. You can teach them. I know I can give them any time I want.

I have not given them time at all, no time to them. If you see, how much time do I spend with My own daughters? Very little time. In the whole year, this year I was there for three days with them.

So the relationship at this time is the most important is of Sahaja Yoga and Sahaja Yogis. I have seen some Sahaja Yogis write to their parents, to their mothers, to their brothers, much more than they write to the other Sahaja Yogis. It is very amazing, to their fathers but not to other Sahaja Yogis. You must start writing to other Sahaja Yogis. Those who have lived in London, how many of them are writing to people in London? Have they made any friends or anything? Nothing of the kind. They are so busy with their own problems, they are not bothered to create that bondage of love. As if they have no interest in Sahaja Yoga. They stayed in the ashram in London. How many of you are writing letters to them, to London people? How many letters do you write? Now you have met them in this program. How many of you are writing letters to them and keep in contact? How much does it take to write a letter? Nothing.

I hope as soon as you go back today, you all should write letters about today's birthday, how it was celebrated in a beautiful way. Not to your family, not to your people, but to others. All of them are all over. You know how they are. You write to them because you know they are heads of the thing. Like if you write to Gregoire. Or you can write to Ruth in Italy. You can write to Genevieve in Geneva. You have met all of them. You should write! Ladies must write to ladies and men must write to men. Arneau is in Lausanne. Why not write to him? He is there.

Now do you know that his wife has to go to America for a delivery? We should know about each other very intimately. About how many people I know so many things, all the details. That is how: you must flood yourself with that love.

Tomorrow you go to America or to any one of these places. You have there your brothers and sisters already established. Write to them about your Mother, what you think. You only write to Me sometimes but never to each other. Do not write too big letters, to Me especially, but write nice sweet letters, poetic letters, they will feel happy. It is like sending flowers. Taking ideas from there, it will be a very good idea.

Thus we will overcome these six enemies and make them your slaves and use them for your purpose.

Then they will become great things. They will be your assistants, then they will be your commanders of your army. They will be your decorations. It is all in your hands. With wisdom, you have to do it. At this time, at the age where I have reached, I was always there, same age. I have been always mature like this, child like this, just like a young girl and an old woman, all put together, every year, every time. But I have definitely matured in understanding human beings. I have definitely have got better understanding and maturity as far as My knowledge about human beings is concerned because they are, when I was born they were strangers to Me, just strangers. Imagine that Ādi Shakti should say this but it is true! Despite I have created you, I was absolutely a stranger. But now I have grown. I have understood you

very well. I know you are My children. I know how much you love Me and how much you are close to Me.

[Aside about a child:] Why is he crying so much?

Sahaja Yogi: He wants to go to the toilet Mother.

Shri Mataji: Let him take away.

Sahaja Yogi: He wants me to go with him. I am trying to tell him that he should go himself but...

Shri Mataji: Let him go, this is the thing you see these children are very obstinate I personally think.

Sahaja Yogi: He wants me to go with him. That's the thing.

Shri Mataji: That's bhootish isn't it?

Sahaja Yogi: Yah.

Shri Mataji: You can't say let him go. He won't listen. Better go. See. All right take him down.

What to do, you see, they are very obstinate. The bhoots. Such a big boy can't go to the toilet. Just to disturb him, that's all.

You must really slap him now, if you give two slaps now, his bhoot will go away. Two slaps are needed.

Next time he will not do that. You see at this time you must slap, not very hard but let him know that you do not like it. Bhūts can sometimes can go away only with slapping, I have seen, especially with children it happens. Two slaps on the face and they are all right. Because they are bhoots you see and they have to go away.

Now whatever I have said to you yesterday for children, be careful! You have to make your children assets and not liabilities, on Sahaja Yoga.

So try to train them up properly. Bring them up. They deserve a good hand, to handle. In the beginning, you have to be very strict and punish them if they do anything wrong so they know what is right, what is wrong. And once they grow up, you will be amazed what an asset they are.

Some of them are very good children but if the influence of the bad children comes up too much, they might spoil the good children also.

So better encourage children who are good, who have been very sweet.

So I think of My young age, of My childhood and the dream, how it has come true. Whatever I have dreamt is beyond My imagination. It is done now. As far as I am concerned, you do not need Me much any more. I have told you whatever was needed for your counseling. I have taught you the methods, how to redeem others and comfort them. You know everything. Now just become masters in this art, forgetting your past. You are all great people, all of you.

So in next year, I should see you sitting on this seat, not in My lap, on your own, teaching your children. Let the second generation start now. The first generation is ready. Now the second generation has to come and you have to look after the second generation. I want to be a real grandmother of very grand children. That is a special privilege and real promotion and maturity.

Look at this [rain is pouring down]. He is going to flood your Parramatta [a river in Sydney]. Because I have said now “I'm the Holy Ghost." Everybody seems to be overhappy and joyous.

So thank you very much for having Me here. And think of all the Sahaja Yogis, all round the world, all of them. Today I think we should send some telegrams, about twelve telegrams if possible, to all the centers, saying “60th birthday of Mother was celebrated with great joy. She sends blessings” or something.

They will be very happy. But according to Indian's method, it is a 61st because the day I was born, that was also a birthday. That was a real birthday.

So they call it 61 and we are going to have a big program in India also.

You are specially favoured people and I hope you will favour Me specially too. This year, I hope all of you are going to take up a new role and a new style of life where you become mild people, not docile men but mild people and docile women. Women have to be more docile, domesticated. They look nice. They will become gentle. They will smile better. They create such joy. We are here to create joy and not to enjoy some rights which are artificial, to create joy. How much joy do we create? How much joy do we give to others? So today on this great occasion, we have to feel our joy within our heart. Very deep down within us lies that source of joy.

So we have to go deep down within ourselves and feel the joy of this sixty-year-old Mother of yours that I have within Myself. Go deep down. It is there. Enjoy it and then give it to others.

Like a fountain of joy you should give.

May God bless you! Declare to all the nations now, that “I am the Holy Ghost and I have come for this special time, that is the resurrection time." [As the Pūjā ends, heavy

rain pours down and with a beautiful smile Shri Mataji looks out at it and says:] All nature is washing My feet.

You see, all the devas and deities are rejoicing My birthday today.

***Contents: 1983-03-23*, Public Program, Kuala Lumpur, Malaysia**

I bow to all the seekers of Truth.

I know what Doctor Warren has told you, was quite shocking, but I didn't know how was going to announce it in Kuala Lumpur. It's all right in Australia where I've been many a times before and there people started asking very direct questions about Me, that, “How is it Mother can do such a thing?" So far nobody has been able to do a thing of this kind where everyone gets Self-realisation. We were so much pestered that ultimately I said, “All right in the last lecture you may tell them about Me." And it so happened that we did felt an amazing feeling that people really were convinced because they were just at that point where they were wondering, “How can that be? How they have become so powerful? How they are manifesting their own powers? How is it they know that what is to be done?" It's all written down and comes to you. They just could not believe it and they used to wonder how is it that what they have got has become so practical, so simple and so much in their own power.

So far so many of them have been to other people, to other Gurus, to other masters, to the churches, to other all kinds of people and what they said that, “Nothing was under our power, you see whatever they said we were doing under their power, but we never felt our own

power, it's the first time we are feeling our own power, under our control, completely we are the master of the whole thing, then we must know who Mātājī is." Under these circumstances then I had to say, “All right." Of course this is too much of a thing for people to bear and I have been overcautious.

Now from 1970 I didn't talk about it openly to anyone till people got into Sahaja Yoga much deeper and much deeper till they reached a certain stage which we call as the doubtless awareness. In that stage people can give realisation to many people, can cure any kind of disease and can achieve lots of spiritual heights in such a way that they manifest it, that their compassion which is just a conception becomes active and they can see it actualizing their own powers. At that stage where they become so much one with the Divine that we used to tell them about Myself, but not to everyone. Because truth is a very difficult thing to digest. Like Christ came on this earth and He just said that, “I'm the light, I'm the path” which He was. But people refused to accept it, they crucified Him. For what did they crucify Him? What crime did He do? On the contrary, He cured lot of people, He helped everyone, He talked of God.

There's nothing wrong but surprisingly these were the priests who crucified Him. They're the ones who supported His crucifixion. The reason for that was that they could not bear the truth.

Somebody has to do this job, it's a job of tremendous patience and tremendous work. We have to raise mountains; it's easy to say that Kuṇḍalinī is raised Sahaja, means simple way, very spontaneous, but that

spontaneity doesn't exist in human beings. They're very doubting type, you see, egoistical, they start thinking about everything and the Kuṇḍalinī, poor thing is also is so much hurt and she cannot rise.

So it's not an easy thing to raise. Actually sometimes I feel I'm raising some mountains after mountains the way people are, specially in the West and when people are westernized by their contact with the West, these people become so difficult and they have such a big ego just like a stone on their head. It's not easy to overcome all these hurdles. Despite that it has worked and now I'm sixty years of age and in My own lifetime I've been able to see the result of it and I'm very happy about it.

Last time I told you that you cannot pay for God, you cannot pay. You cannot pay for your realisation, you cannot commercialise God by anyone, whether it's a church or anything, you cannot commercialise it.

It has to be free because everything that is Divine is free. But people who pay them, you see, get nothing, you cannot get anything because these people have nothing to do with..., if they had something they would not have charged you money. They have nothing to give you, they make you run up and down, do all kinds of circus and you think your ego is so strong that you have paid for it, so better go through with it. And people don't want to give them up at all till they are absolutely finished and fagged out. That's what it is.

I've known people who are ruined by these Gurus to such an extent that they end up in lunatic asylum.

But they would not give them up whatever one may try.

So I'm so fed up with them that anybody comes from a Guru I tell them that you go back to your Guru and better not be here because you cannot drag a man on to a boat who wants to go into the mouth of a crocodile. If you drag him away, again he puts his foot in the crocodile, so what can you do with such an obstinate personality. You see, he wants to get himself destroyed; how far can you work out with him. I tell him, “My child, you have to come in the boat and save yourself from this crocodile." But to him the crocodile seems more attractive, he goes to the crocodile much more.

So under these circumstances we find it impossible to give them realisation first of all and if you don't give them realisation then they think, “Oh, nothing, you cannot work on me” as if it is something to be boasted of. We can understand also that people how they think about realisation.

In Poona once we had some people, about five, six people sitting down before Me. Actually I didn't know who they were; they were the priests, Brahmins and rather against Me, I didn't know that and when they put their hands towards Me they started shaking very much.

So I said, “Why are you shaking so much." So they said, “Mother must be you are real Shakti, that's why we are shaking." So I said, “But others are not shaking why should you alone shake?" “No, no the other people sitting there, they're also shaking." I said, “You go and ask them from where do they come." So they said, “We're coming from a place called...", but a lunatic asylum, is a famous lunatic asylum there. “We are coming from that particular lunatic asylum which is meant for very, very

serious type of lunatic people and we are coming from that and that's why we're shaking before you. You better get us all right because one lunatic who came to you got cured." I said, “All right." Now I said, “Now see relatively if you understand what you are, the way these people are shaking you are also shaking in the same way." But they would not accept that at that time.

Later on all of them had become great Sahaja Yogis, today you'll be amazed how they are working for Sahaja Yoga. And they have taken a vow that, “If we are really priests of God, we must correct all the priests who are doing these things on commercial lines." And they have really taken a vow, they have taken most of the temples now, in charge of the government and they have said that, “All these people who are making money in the name of God should be given just some sort of a pension or some sort of a little pay for their work that they're doing in the cleaning and all that, but they cannot charge any money from the pilgrims who come there for the pilgrimage." And that's how they try to save so many people who have been hurt and absolutely looted by so many priests who live in those far-fetched temples. And that's how if you go on from temples to churches, churches to mosques and mosques to everything. Everywhere what you find nothing but artificiality.

God is one, no doubt but He has many aspects and the aspects of God must be understood in its full form. Once you say, “God is one” doesn't mean that He's just Rock of Gibraltar, just one piece lying somewhere. He is a living God who has eyes, who has nose, who has a liver, who has a heart, who has a brain. All His aspects are there

and out of them, the one which is the stomach evolves, evolves to a high position. Even the cells of the fat of the stomach evolve to become the fat cells of the brain.

The other day I had told you about the Swādhiṣhṭhāna Chakra, how it works and how people go to extremes and fall in problems.

So now we have seven Chakras built within us which you can also read from the books and find out, because last time I gave you a full idea about these Chakras that are within us and how these Chakras work out. In the book also we have given the different Chakras but in short I'll tell you.

The first Chakra is the Chakra of your innocence, it's the Chakra which is your basement. If you have lost your innocence, if there's no chastity in your life, you are a difficult person for realisation. This is the Chakra which is bestowed upon by the great deity called Śhrī Gaṇeśha. He later on incarnated on this earth as Lord Jesus Christ on this Āgñyā Chakra, on this cross. Now this Chakra is so important like it is all the excretion that man does, sex and all the things are done through this one because it looks after the plexus called pelvic plexus which manifests this action within us of excretion. Now this excretion takes place because of this center being alert. If the center is not alert you have problems on this.

Too much indulgence into wrong things is against God. And also of a life that is not moral sexuality is against God, immoral sexuality is against God. And you can see the result of that, that how many people today are developing horrible diseases. We do not know how many people have got secretly those diseases within them.

Apart from that in America I would like to tell you that among young people who came to see Me, sixty-five percent of them were impotent or were suffering from some sort of a disease like that, in America.

So you can imagine how terrible it is to go against Him. This can create terrible disease and people do not know how it works and once it happens doctors will just tell you, “You're just suffering from an incurable disease, we cannot cure you." So this is one thing one should know that the Kuṇḍalinī is placed above this center, that means it is not that it has to pierce through this center. Only this center is down below to protect the Kuṇḍalinī, the Mother, the Gaurī; the Mother who resides within you, the virgin and this center looks after the protocol of the Mother and informs this Mother what you have been up to. I have seen people who have such horrible Kuṇḍalinī as if it's a kind of a beaten up personality, *[UNCLEAR]*, trying to come up and just helplessly feeling absolutely sick. It is sometimes when I think of those days when I saw these people in a row having to this Guru, that Guru and to see what's going to happen to these people, their Kuṇḍalinī is there, frozen, finished, what to do with them, how will I give them realisation.

And this is today also I see some of them do have these problems and I feel so much concerned that so many people who are seekers of God, who are seeking God are just going down the drain because it's all mental projections that they accept. It's through their mental projections they think, “What with this? What's with that? What's wrong?" So those people who told us that this is not to be done did not tell us because they just wanted to

have a *[UNCLEAR]*, they told us because they were the people who were telling you the truth, they stood for the truth. But those who are today are talking all this nonsense, new style of religion they have started condemning all others are the people who are just commercializing, trying to make money out of your weaknesses, they want to make you weaker people and weaker people.

And you too do not want to understand that you're seekers out and out. Today if you miss this chance you will never get it again so as a seeker you must seek the truth and not the misguidance and the wrong doings of these people.

Now this one Chakra I have told you about is important and sex does not play a part in our evolution, it does not. Sex is just for a married life, for a good married life, for a honest married life and is for producing children. Those who do not lead a good life like that and are, you can say, wrong type of people do have a weak Kuṇḍalinī because Kuṇḍalinī feels absolutely incapable of rising if this center is not all right. Even if it rises it is again sucked back.

So this center if it is strong it works out very well.

Doctor Warren has told you that he has seen six thousand people getting realisation, not in the cities, not in the cities, in the villages. Because city as it is, ego is too much and we have had such a great influence of all these horrible people who have destroyed the Dharma, the sustenance of human beings so much to such an extent that it's not possible to give realisation to so many people, even if they're there, six thousand people, if

anyone still had six thousand people out of which I think very few got realisation.

The reason is they are not yet ready for their realisation or maybe that they have been indulging into anti-God projections of their minds.

So God is a person who understands everything, one thing and He's also a wrathful God. If you want to do what you want to do or what you like to do and you say, “What is wrong in this?" then He will tell you, “This is wrong” and at the time of realisation you're judged. At this time one knows what centers you're catching, where is the problem is and how you have been dealing with yourself, everything is judged at the time because this is the Last Judgment. This is the Last Judgment but in a judgment as you know you are judged and you are elevated, you become the Spirit, when you become the Spirit you enter into the Kingdom of God and you become a total personality. You become a complete personality, you become a completely integrated personality. You do not become an abnormal person, you do not have to wear some sort of a mark on your head and walk about say that, `I'm a realised Soul.' The whole being changes into such a beautiful thing that you're amazed to see what has happened, how it has happened and how you have become a different person altogether like an egg becoming a bird. Real transformation takes place. If that does not take place then one must know that you're not yet fully realised. The transformation works out but you have to work it out alongside with it and see that you're completely transformed.

So today instead of telling about all these Chakras I will just tell you that the first is called as the Mūlādhāra Chakra which looks after the pelvic plexus which looks after the excretion. In the second Chakra is the Swādhiṣhṭhān Chakra which looks after the mental side and the physical side whatever we do, action that takes place to this Chakra and also it manifests outside in the gross aortic plexus. On top there is another Chakra called the Nābhī Chakra which manifests outside the solar plexus by which our food is digested and all the viscera in the stomach are looked after and also the Swādhiṣhṭhāna in combination with that looks after all the viscera within us and our balance.

Balance is the one we have to achieve in our sustenance. Sustenance is like your valency as a carbon has four valencies you too have ten valencies. And these ten valencies must be adjusted. If Mohammad Sahib has said, “Don't drink” He was not a man who would tell you lies. Why He said it, “You don't drink” because drinking spoils your liver, it spoils your awareness. But I don't say that, I don't say you don't drink. When you get your realisation you'll drop out, you'll not drink because you will be drinking the nectar of God's love, then you won't drink yourself.

So I'm a Mother, I have other tricks of giving that *[UNCLEAR]*, it's not the way these people directly said no use, if you tell, “Don't drink” then immediately they'll go to a pub. “If you said don't drink then I'm going to drink ten bottles” and die, that's what it is. But if you said, “Don't, you can drink", but later on you find you just cannot drink.

I've known people who have just stopped drinking completely. You become a beautiful man, after getting your realisation because you are beautiful and you are a radiant personality.

I'll tell you about the third Chakra, the most important thing about the third Chakra is that it is for your seeking. Through this Chakra you seek. First you seek your food then you seek your shelter, then you seek your powers, you seek your love, all sorts of things and emotions also join to find your love and all that and then you seek ultimately God. You find there is nothing in all these superficial things, these parties and politics and all those things that you have been doing is just useless, there must be something beyond. Then that is the time you're caught up by these fake Gurus and you get lost in that. How they work out I'll tell you later on.

Then on top of that is this another Chakra which is called as the Mother's Chakra. This Chakra is bestowed upon by the Mother of the Universe who looks after you, gives you security and if this Chakra is spoilt then you get a problem like breast cancer and all other things. I used to tell people that women should not smoke at all. It's the worst for women, of course men also should not smoke because they'll get the throat trouble, they'll have cancer of the throat. But when I told the women, they said, “Why? We have equal rights. We have equal rights to kill ourselves and cut our throats." So I said that, “Because you are more sensitive and you'll have breast cancer." Yesterday, the day before yesterday, we read in the newspaper that in America the president of the cancer research has said that women who smoke will definitely

get not only throat cancer but also breast cancer. And I Myself have said it many a time but they used to fight because men have no breasts so they cannot get it. But these women fight for equality all right but cancer does not know that. Cancer says, `If you're a woman you better get it,' that's what it is.

So women should not smoke at all, men also should not smoke but after realisation they just cannot smoke and they just stop it.

So I don't say don't smoke because men will just run away.

The problem is when someone tells you something people don't like it but actually I'm not here to take anything from you; to give you something, something that you have within yourself, is the Spirit and you have to take it because it is your own, to *[UNCLEAR]* your bank, you have come to your banker, he will know what you have. I have to just stand in between to give you what you have cashed inside and I have to just pass that to you as your cash. It is multifold, whatever you have put in the bank has grown in multiples now so you will get such a lot you can't imagine. But you have to have a banker standing before you, you don't get angry with your banker do you? Then why should feel hurt when they say Mother has to do it. It's a thankless job I tell you, the real thankless job which I'm doing. I'm a very happily married woman, I've got My children, My grandchildren and I'm not doing it for anything but because I cannot enjoy My life without making you enjoy your life. That's the only thing is because only the compassion that is within Me doesn't allow Me to enjoy the life of that

spirituality which you all can enjoy very well, very easily and that's what one has to do.

Now on top of that is the other center, here we can go in a slow or fast way which is the Chakra is a very important center and is a center called your collectivity, for your collectivity. When this center is enlightened your hands become collectively conscious. You start feeling the Cool Breeze in your hands and in your hands you can feel what's wrong with you and what's wrong with the others. Because these fingers are shown there are on that side also. You can see very clearly, are showing all the centers that you can feel.

So on the left hand side is the emotional side and right hand side is your side which is doing the action, all physical and mental action and these how you recognize the left hand side you feel the left centers and the right hand side you feel the right centers and this is how you decode them and you'll find ultimately that it's a fact. You can immediately verify it and find out for yourself. If you find some lady is suffering here and you ask her, “Have you been to any clairvoyant or some Guru” she'll say, “Yes." If she's suffering here then you can ask her that is she overactive, is she thinking too much, she'll say, “Yes." And that's how you can find out the patients what they're suffering from also then you'll have to learn how to cure them of their troubles, apart from this you must know how to raise the Kuṇḍalinī and give them the ultimate that is their Self-realisation.

Now after that you will see on top is a very important Chakra, Āgñyā Chakra where I said Lord Jesus Christ is crucified there, you can say, because these two

institutions of ego and superego, are *[UNCLEAR]* each other very gentle here and to pass through that the Omkāra itself, the *[UNCLEAR]* as they call it or the Chaitanya or the Rūh or they call it the Cool Breeze of the Holy Ghost. The son of God has to come down to get crucified so that He could prove that He is settled within you in that part. Now this is a center between the pituitary and the pineal bodies, a very subtle center which people call as third eye, but you don't have to develop an eye, you have to see through the eye. Actually when you see the eye means you're not seeing through the eye.

So those who see the eye are outside, those who see something are outside. You have to go from inside and see yourself outside and not to see yourself outside in. This is what many people do not understand; if they see a cross they think they've become God; if they see a light they become..., they have become great. To see light is very simple, you can see this light, what's so great about seeing a light. But have you become the light? You have to become the light and that's the point people miss that you have to become and not to see something.

This center is important because this is the center of light and this controls your ego and superego, it also controls your eyes, it controls many things, like it controls, if you are possess by a, some negative force or anything it will show on this center. And it will show also a person who is overactive, who has insomnia, who cannot sleep, who cannot relax.

Sop we have two sides of this center, here and there, one controlling the ego, another controlling the superego.

On top of that we have the last and the most important center which is called as the Sahasrāra with one thousand petals are there. These one thousand petals can be seen if you have a transverse section of the brain you will see that it's created like petals and even if you have a cross section you can see the petals going like that, just like the petals of a lotus and if you cut it also you'll see that there are. Now the quarrel is whether nine hundred and ninety eight or one thousand, this is what the doctors will quarrel, that's not important. There are one thousand, if we have not discovered two, we'll discover them later on.

But first of all discover yourself, have the light within yourself and then discuss these small little dogmatic things which have really ruined the world completely.

Now on top of that is the one that has shown, is the place which we call as the Brahmarandhra, is the point where the Fontanelle bone area is where you feel a kind of a softness when you are a child which pulsates. Then this area gets covered where the ego and superego meet and it becomes calcified. Then you develop your `I'-ness, you become Mister I, Why, like that. But when the Kuṇḍalinī rises, first you hear there in the head a kind of a sound, you can also see the rising of the Kuṇḍalinī in many people who are not normal, who have some problems. But mostly if they're normal people it just rises fast and it breaks through here and you can feel the Cool Breeze coming out of your head very clearly.

So many of you who are here have felt it, have felt it in the hands also.

So now we have to progress further with it, little more I would like to tell you about the sides that we have. The body that you see here is of a normal human being. Now a human being has a left and a right side.

So left side of a person, the blue side, left side of a person has got the power which is called as we call it the Mahākālī power, but you can call it as the power of desire, the desire by which we exist. And then you go beyond desire, you start imagining things and all that, you go into another area because that is the subconscious area, you start going into subconscious area. And beyond that if you go, you go into the area called collective subconscious. Now this area is very dangerous because all that is dead from your creation within you which accepted by doctors that there is an area like that within us, which is built-in within us since our creation. Now cancer according to them is caused by triggering of our being by proteins called Protein 52 and Protein 58. Now these proteins enter into our being from that area known as collective subconscious.

Now this collective subconscious is a very dangerous area where people enter into through the forcing of the Gurus or by mesmerism or they try to push them through some extra activities and things like that they put into and the people are pushed into the left side, these are pushed into left side they can get anyone of these diseases like mellitus and so many of these, like cancer and leukemia, all these things come from the movement towards the left side. It's not only the Gurus, even if you go to, say, a cemetrey for quite sometime or if you're under a shock and then you meet somebody who takes

you to a cemetrey or if you have some relationship with the dead or clairvoyants or these ESP and all these things, all parapsychology give you this side.

So all these people are absolutely taking a very dangerous situation. If they're vulnerable, if they're overactive people they're already vulnerable and if they're vulnerable and attacked by something from the left side they are absolutely there for cancer, waiting for it. Though cancer is built-in within us every moment we can say because of the sympathetic activities of the left and right side but the parasympathetic, the central one is always trying to neutralise it. Like if you are running very fast you can increase the rate of your heart but you cannot decrease it, it happens automatically.

So the one that increases is the sympathetic which can use and the one that brings it to the normal is actually the one which is parasympathetic which a part of autonomous and this `auto' is nobody else but our Spirit. If you go and ask doctors what is autonomous they will not be able to tell you because auto means Self, now where is the Self, where does it reside and that's what we have to find out.

The another area is the supraconscious area on the right hand side and if you enter into too much into your right side, means you're thinking too much for future, going for future, very futuristic and all that, you might enter into an area called as supraconscious. Such people see visions and things and they can predict things about future, they're good predictors and they can also be very cruel people. They become very dry and cruel people and an example of that is Hitler. Hitler used the

supraconscious powers, he mesmerized people with such ambitious people and that's how he could managed the Germans to behave in the most brutal fashion the way they did it. It would have been impossible for any normal person to accept what Hitler said but he was so much using these powers and he used Tibetan lamas for that purpose because they too deal very much with supraconscious powers. And that's how he had a Tibetan lama with him throughout and that's how he managed it, the supraconscious attack.

Now the lower part of it is the hell I can say where people can pass into the hell that is called as the absolutely a base rotten stuff from where you have risen. But a hunan being who does not follow the human balancing processes does not become an animal, he becomes worse than an animal with the brain of a human being and the whole body like an animal, so it's a horrible combination he becomes and they become what we call in Sanskrit language, the Pishāchas, Rākshasas and other people of that kind who are devils and these devils can be born again and again and they try to become, this time I find they have all become Gurus and they're trying to misguide all the seekers because that's what their job is, to establish their own kingdom and not of God. And that's what they're doing and that's what they're expert in and they have managed so many people that you can't imagine.

And these people are now falling into such traps like I went to Australia the government is worried.

Government says when they go there they become penniless. They come here they are brainless, they are

like cabbages, they have no money left with them and some of them end up with drugs and most of them are now going to lunatic asylum. Within ten years they start *[UNCLEAR]* reason of what they have been doing in *[UNCLEAR]* and they told Me that, “Why not your government take it up” that they should look after these Gurus and tell them to behave. I said, “You see, we cannot tell any government to be that idealistic, it is you who should look after your people and see what they're doing, why they're going there, who are their Gurus and how they're spending their money." They said that under the circumstances that we are all free countries, we cannot do, such are the laws. I told them that laws are not for you, you must know that you are for the laws, you can change the laws. Because this is a new thing that's happening in your country. They said fifty percent of our young people are just living for them and there're all going to India, spending all their money and people have got sixty thousand, seventy thousand crores of rupees in their banks and they have got Rolls-Royces, aeroplanes, this and that but these people don't see and think, what to do? So I said, “Now I cannot suggest what you can do about it." But as far as Indian government is concerned, what can they do? Because they are not asking you to import them, they are not asking you to spend money on them. It is you who are going and spending money on them, you must keep a little watch on your people who are going there. But every government is so much worried today about these people and they don't know what to do with them and the more they're worried the more the people become adamant and they say, “What,

you are going to pass this law, I'm going to break it." That's what it is and people are really going towards destruction.

So one has to understand this left side and right side very clearly that if you become right-sided you start seeing visions, seeing lights and all those things. If you go to the left side you start jumping, like a dog you may bark, you may bark like a, absolutely like a ordinary bitch, some sort of a thing that you do which is absolutely wretched and useless. I mean something that you just cannot think that a normal human being would do. First of all they do is that they give you no self-esteem.

They give you an ego, all right, they can tell you, “Go naked." So you will say, “How can that be?" “Oh are shy, you are absolutely shy and why should you be shy, you must get over it, what's wrong in that?" So they pamper your ego. But that is not self-esteem. “Why should I become naked? I have My private life. Why should I become naked?" This sense of esteem is finished, once the self-esteem is finished you can start taking to all their ways and things and they become like that. And they do all kinds of things like *[UNCLEAR]*, they said things people do that's unbelievable, that human beings can be like that.

And there has been so much unholy attack on the children of God, on the seekers who are so beautifully *[UNCLEAR]* on this earth for this great occasion where you all have to get your realisation and they're permanently finished and permanently killed by this horrible thing.

So it is not a mental thing, it is not a mental conception. Compassion is not a mental conception. `I love you,' has no meaning because mental conception today, `I love you,' and tomorrow, `I hate you.' But compassion is a thing that acts, that just flows and it just works. You don't have to do anything about it. For example now you must have know that I have told many people, I have but I don't have to do anything about it, it just flows, it just works out. Gradually everything goes all right and it works out.

So I don't have to do this to tell you mentally to think you're all right or some psychological treatment, nothing of the kind. It is just like sunshine. If it is compassion, it has to be just like sunshine, so the idea that if you talk of compassionate thing and give a very third-rate sermon on compassion and love and this and that. That doesn't that such a person is loving. It's not at all, it never means that, it means that such a person is trying to put up a show which doesn't exist. If a person has compassion, it must act.

Christ was once touched by some sick person and He felt it and He said some energy had flowed into that person, that's what is compassion. That's how it should happen but that doesn't mean that Sahaja Yoga is meant for sick people, not at all. It is meant for people who are healthy, who are courageous, who are honest, not for people who are dishonest and who are cowardly, who have no brains to understand things which is meant for really special type of people. And that special type of people, they may not be kings, they may not be queens, they may not at high positions, they can be at a very ordinary level, but

there are many I found out, so many, thousands of them are there who are really special people of God and Blake has called them the men of God will become prophets and they will have powers to make others prophets.

All these prophecies that have been made are to be proved today. All the religions that have been created by these great incarnations are to be proved today. All their integrations and their correlationship is to be established. All that can be done through Sahaja Yoga. I know it has to work out. You people have to really understand that you are the Spirit and I have to tell you something about the Spirit also today because in such a short time I don't know how much I have to tell you. Moreover, for the last twenty-one days in Australia I've been speaking everyday to so many people and looking after them, giving them realisation and after that I was very anxious that I should again revisit Kuala Lumpur because last time I saw the response was very good and they were such nice people who got realisation and such nice good people who got realisation and are working it out further.

I was really amazed how this place which I visited, actually only the second time and the first time I couldn't meet so many people and only the second time there're so many people who came in, they got their realisation and they felt so much better and have grown so much in such a short time. It was so amazing and so joy-giving. I said, “I must go and see these Kuala Lumpur people." As you know that I've had really a hard time all this time and I may not be free for you people, for next day but I would request you that anyone of you wants to know more about Sahaja Yoga or anything you can always go to your

center, find out from the people who know such a lot. There's nothing to feel bad about. Tomorrow you'll become a master, when you become the master you can also tell people.

So you should keep your ego outside as you should keep your chappals and shoes outside. You should not carry your ego inside because if your ego is there then nothing can go into your head, it is like a slab of stone on the head.

So you keep your ego outside, you are coming, you have to learn something, to know something, to gain something.

With this idea if you come to Sahaja Yoga you will progress very fast and you will really become a master, a real Guru of yourself. You don't need any Guru because your Guru is your Spirit.

Now what is the Spirit? Spirit is the reflection of God Almighty, while the Kuṇḍalinī is the reflection of the power of God. The power of God is called as the Ādi Shakti in Sanskrit language and Holy Ghost in other languages. Now this is the power of God which manifests within you as the three powers, as I told you. But there's a fourth power which is the complete desire, pure desire within us. First of all the desire power gets into there, is pure desire and this pure desire is the representation of the Holy Ghost within us. This pure desire is to become one with the Divine. Unless and until it is manifested, a man cannot be happy, cannot be satisfied. With all other desires you can never be happy, you can be partly happy, then unhappy. But by this you become the joy,

you become the joy, then there is no two sides to it, there's no happiness and unhappiness in joy.

So the first quality of the Spirit is that it is joy, it is joy. Now joy is something that is to be experienced and to be felt, not to be described.

Actually sometime today when I was coming say, for example and I saw the cloud jutting out of the beautiful tree cloud, such a beautiful, as if some islands have come out, such a beautiful scene. The whole joy started trickling down My head absolutely and there was a Sahaja Yogi with Me, he also felt the sane way, the whole thing is trickling down, the whole being and filled Me up completely and I was absolutely thoughtlessly watching that beauty. That's what happens to you when you see something great, something really Divine you start just getting that feeling within yourself. You don't jump, you don't shout at it but just the soothing feeling you get within yourself, actual soothing feeling within yourself. Even in Sahaja Yoga when you are sick and all that when you try to take vibrations you'll be surprised the soothingness comes as if some soother has been put on your body. The whole thing soothes down your brain, soothes down your nerves, you become so relaxed absolutely that this Doctor Warren was a patient of very high blood pressure but after his realisation he forgot about his disease because the whole nerve, everything gets completely soothed with this immense power that runs on your being, this power of your Spirit. Now the power of Spirit, one is joy. The another great thing, I cannot describe Spirit in such a short time. I don't know how many lectures I have given about it and you can

yourself listen to those because we have those tapes here already in this place and you can listen to them and you can understand what it is.

But one of the, another special quality of the Spirit is that it's the collective being within us. It is a collective being, means that we say that, “You're my brother, you're my sister” but it is still a mental projection, it's not a collective being but you become a collective being, then you become the Spirit, means you start feeling others within yourself. The others who are not other, as if this finger feels this finger, in the same way you start feeling others within yourself and because this Spirit which is the collective being gets awakened, it's not yet in our consciousness, it's not in our attention. When the light of the Spirit comes in our attention then you start becoming collectively conscious and this is what happens to you.

First thing that happens to most of the people is that they become collectively conscious.

Now Jung has said that next evolution has to be where people become collectively conscious but I don't know how many people understood him because there're very few who follow Jung, most of them follow Freud because it is easy to go to hell, take two running jumps and you are there. But to go to heaven you have to work hard and you have to be confined to many things and that's why people don't want to bother about people who talk about heaven. But hell is not such a simple thing to live, hell is not a place where you are planning to go. The creator has not created you to go to hell and get yourself destroyed. It is He who is going to look after this creation, it is He who is anxious to give you realisation, it is He

who is working it out so much and that you should just open your hands towards Him and get it to yourself, that's what it is, just open your hearts and open your minds and just get it because He is anxious to do it for you.

Now the last is about Spirit, third thing is that He is, as I said, He's joy and He's collectively conscious, so that your attention becomes collectively conscious, that you start feeling others on your finger tips, sitting down here you can feel anybody's vibrations and you can say what is he suffering from, what is his problem, what is the way we can help him. Also you will learn through Sahaja Yoga and you can help him sitting down here you can help that person because you enter that ether of God which is within everyone.

So once you are there just like a radio receives messages through the ether the messages you can receive about others, what is happening to other people when you are sitting down here. It is much more than this but in a short thing I would just say that you become collectively conscious.

The third great quality of Spirit is that it is absolute and because it is absolute it is not relative you jump into a life that is absolute. There is no relativity, there is no alternative. You see, these vibrations will tell you always the truth, nothing but the truth because Spirit is the truth and it's *[UNCLEAR]*.

It is the truth.

So when you want to know about somebody, `Now how is this person?' The vibrations will tell you. Another person who is a Sahaja Yogi will say the same thing. Even if you

have ten children and tie up their eyes they'll tell the same thing that this person has this problem or this problem or this problem. Everyone will say the same thing because truth is one and that's why you just say, everything says the same and there is absolute collectivity among Sahaja Yogis.

There's no quarrel, no fighting, nothing. It is said that helium when it is heated up every molecule fights with each other. There's a big commotion there but when it is cooled down it becomes collective and starts moving in the same direction. In the same way what happens that everything that you do becomes nothing but your vibratory awareness because you get a new awareness, a new dimension by which you can judge others. For example if you want to know, `Is there God?' If you have to put your hands like this and ask the question, you'll get a Cool Breeze in your hands. If you want to know about Me, if I'm the Holy Ghost, all right you ask the question, put your hands like this, ask the question and you'll get a Cool Breeze coming. But if you want to ask about somebody who is a thug or who is a false Guru, you ask about him and you'll not feel anything, on the contrary you might get some blisters. There are many Gurus who have given Me blisters also. I have been touching some people and they gave Me a blister in My hand. Such horrible Gurus people have created, they're nothing but just burning Satanic forces. They're trying to destroy all God's work and we are playing into their hands though we are seekers of truth, though we are seekers of God we are playing into their hands listening to their third-rate talks about God and third-rate talks

about divinity and love. They cannot do anything, they've never done anything, they have never given realisation to anybody, to anyone. They have nothing to be, except to take your money or do something like that.

Now the quality of God as I said is truth but all this put together of the Spirit that is His love. In love, if you have love, it's truth then you know everything about another person. But love that we know of is not the love. The love of God gives you all the knowledge of a person, it has that power built in itself that it gives you all this knowledge that you want to know about another person whom you love. The love need not be that you love that person in the mental way but you just extend your attention to that person and the love will tell you what's wrong with that person, what he has done, how to help him and you go all out and work it out, hours together you work it out and try to help him.

But there can be some people who take you for granted, many people I've seen they come to Me, three hours they'll sit down and just work on them, cure them and I said, “Will you come to the meeting?" “Now I have no time, I have to go to a party." Where did I have time to be with this woman? It was just a waste I think. This is what it is, your priorities are so wrong.

So then she'll develop some other disease tomorrow she'll come to Me she'll say, “Now please." She will definitely because you are not yet totally all right. You have to become the Spirit in a full way. You have to work it out that you become totally a Spirit, completely the master and then not only that you'll be perfectly all right, you'll enjoy your life, you'll have all that is within yourself

to give you complete feeling of *[UNCLEAR]* and complete feeling of Her glory. But that security and that openness of your heart that you will give and give and give to others, no money, nothing but this love of God, these vibrations, the Chaitanya that flows from you.

So for this short lecture whatever it is, I'm sorry that I've to make it very short, just I came back and I dropped here just to see you all. May God bless you, I hope you will understand your importance in this area. We have not much support in Singapore I think because the people are very funny, we haven't yet been able to do much. Now here on this side, on to Bangkok, on those sides also, I have not been able to build up much. On the other side if you see Malaysia is the only place that I can say I can put down My foot here.

So this is the beginning and those people in Malaysia if they become wise enough and if they understand that they have to sustain Sahaja Yoga here. You are the ones, if you do it you will be responsible for all these nations around here and that's why I say that you should take up responsibility upon yourself that in Malaysia you'll establish Sahaja Yoga in a proper way, in a perfect way so that others will come to Malaysia, it will be a center for them to come down to you to learn about Sahaja Yoga and take this to their own countries to create a very, very beautiful aura, a beautiful atmosphere for them to live because the world has to change.

The time has come for the world to change, only through the transformation of human beings the world is going to change. And it is working out everywhere in every country except for this area which I tell you, Singapore,

you people, Bangkok and others surrounding countries I've not been able to do much.

So I request you to be steady about it. If you can manage it I'm sure we can spread it from here, a nucleus can be created here. For this you don't have to spend any money, nothing has to be done, there's no need of spending money or anything but simple thing is that you have to establish yourself. That's the only thing you have to do, is to have full faith in yourself, confidence in yourself and to get to your realisation.

May God bless you, thank you.

Contents: **1983-03-2x Quote, House of Bala Kanayson's Mother, before Departure, Siglap, Singapore (other month 0200)**

[Kay McHugh is worrying about packing and serving breakfast.] Come here. [Puts Her Āgñyā finger on her Āgñyā and twists it.] It's a myth, looking after Me. You're not really looking after Me at all.

Contents: **1983-03-2x On Future School**

[On the auspicious occasion of Her 60th birthday, Shri Mataji announced the project of starting an International Sahaja School primarily for the children of all the Sahaja Yogis. The site for the school is about an hour and a half drive away from Bombay, midway on the Bombay Poona highway. It is off the main road, situated on a hillock facing the majestic Maharashtra plateau. A little stream sings along to provide the drinking water.] [Questioned if the school would be run along the pattern of old English

schools, Shri Mataji replied:] I don't want any soft ladies, I want strong, grounded, hardy Sahaja Yogis.

Contents: 1983-03-28 **Birthday Celebration, Concept and Reality, Ajwan E-Ghalib, New Delhi, India**

[Doctor Nagendra Singhji delivered his address in the form of Stuti (praise) of his SadGuru and Divine Mother.] [Mr. Venugopalam mentions that, he too was a devotee of Lord Kṛiṣhṇa, but it was Shri Mataji who gave him realisation and not Lord Kṛiṣhṇa.]

I bow to all the seekers of Truth.

At the very outset, I would like to thank *[UNCLEAR* revered] Doctor Nagendra Singhji for being so kind to grace this occasion. Actually I have always treated him like My Jyeshtha [elder brother of husband] and find it difficult even how to express My gratitude the way he has been kind to get this time, come over and talk to you about Me, whom he had known for so many years.

The day I knew him, I knew that he was a very very great soul. But as is in the bureaucracy, you are not supposed to discuss religion. Neither you are supposed to discuss anything that lies beyond your job.

But when I was studying minutely the various permutations and combinations of human problems, I was really always very much encouraged to know that there are people like him also. His greatness you will know very soon; and his sister about whom he was saying, herself, is another very great soul and the time I spent with her, I was really so much enamoured and encouraged to see such a learned personality. Like her brother she knew so much of beautiful things about God

and beautiful things she said from `Raghuvansha' and Kālidāsa.

I found Myself very lonely always, where I could not talk of God and His greatness and His kindness for human beings in the company of people who were doing work other work than of God. It was such a solace and such a hope that people who apparently appear to be in the charge of helm of affairs, are also in charge of the helm of affairs of God [Dr. Nagendra Singhji and his sister]. A day will come, when they will take up their new roles, when they will become aware that it is God who rules them, it is He who does it, it is He who has created everything and it is He who enjoys everything.

For this awareness, as you have very kindly said Sir, it's important that you have to be fortunate seekers. The seeking ultimately has to come to human beings. Because all that is done through mental projections and conceptions has one good point that it is always exposed and comes to an end. Every set enterprise of human beings only moves in a linear way and at a point it drops down. That is why, all our conceptions and all our ideas are challenged after some time.

In politics when we talk of communism or of democracy or capitalism, we are talking of a concept but not of Reality. For Me, I am the greatest capitalist I think, because I know My powers and My properties and I own them. I am the greatest communist, that despite having everything in life, I cannot enjoy My life without sharing it. `Every' moment of it, `every' moment of it.

So the meeting point only comes when all these ideologies become one at the lotus feet of your Spirit.

Spirit is the only thing that is at the center and at the periphery if yon look at things, they look as if they are separate and different. But if you can approach somehow into that state where your Spirit resides, you will be amazed to see that everything integrates, everything coordinates and there is no difference, say, in Mohammad Sāhab, Dattātreya, Rāja Janaka or Shirdi Sāi Nāth. There is no difference in their principle, if you can just get your Spirit. But this is a very major step for human beings. It is a very major step for human beings. Because they want to live with concept and not with reality. This is one of the problems which we have faced throughout in Sahaja Yoga, all of us have faced it.

Even about compassion we have a concept. For example, if some body has a hospital and goes to the hospital regularly and treats some patients and does not take money, we think he is a very compassionate person. This is also our concept about compassion. Actually when reality expresses itself as compassion, then you don't do anything about it. For example, to say that I raise your Kuṇḍalinī, also I don't know if I do that. Because you are all ready, you are all like candles. I am a candle which is enlightened and if this candle enlightens another one, I do not think I have done a great job. Because if I am enlightened and then if you are ready and if I enlighten your candle, then it is just done. This is what reality is. There is no question of having any humility about it, but that is a fact! I really do not do anything. You are all made ready for this purpose. God has prepared you like this and you just have to accept yourself and if this works

out in a simple straightforward manner, you get your realisation.

Many people think that I have cured people so I have done any sort of a good deed or may be some obligation. But to be very frank, that is also a concept. Because what do I do to a person? When I cure that person, I don't do anything. The reason is: when “I feel that I am yourself, you are a part and parcel of Me” it is not *[UNCLEAR* that/feel] from my brain, but actually it is in my `central nervous system', `actually' I feel, that you are a part and parcel of Me. When Doctor Sāhab's sister was sitting next to Me, I `Myself' felt the pain within Myself; because her body is part of Me and I am part of her. And I asked her, “Have you got a pain in this portion?" She said, “Yes, how do you know?" I said, “I cannot tell you at this stage, but you will also know the same way." So when nobody is the other, then where is the compassion? Because supposing this finger is paining and if I try to rub it, am I doing any compassion to this finger? Because it is a part and parcel of Me.

So, the difference between the reality and the concept is this: That with concept we develop egos or we develop another system by which we feel obliged or anything. But with reality you just do it. It just works. You start speaking in third person. Like you say, “It does not work out." “It works out." What is this `It' that is working it out? Then you realise that you are working for that great power of God which is His Divine Love, which is all-pervading, which is doing all living work and you have become part and parcel of it.

Same thing I found about the concept of ego, which has gone to such an extent that in the west if you go, you will recognize it much more than you recognize in India. Because we are very good at hiding it.

We may be very egoistical, but in our every day-to-day life we are extremely humble to express it.

If you go to a party, simple thing I will tell you and if you don't drink, every body will say “why don't you drink, you must drink” or they force you, go on forcing you. You say, “Baba, I don't drink." You have to tell `some' lie. You have to tell for this, to hide this thing from others, to achieve a greater goal, you have to give up some lower goals, of telling lies also. You have to say that `Doctor has told me not to drink.' `Oh! forget the Doctor.' Then if you say that `Now you see, the problem is I have allergies, I get into trouble.' Somehow, you escape. But if you even `once' say that, “Why do you drink?", Then: “You are a matron. You are very ego-oriented. You are very interfering. You are trying to show off." See the concept of ego is just...!, To be virtuous is a problem these days. If you are virtuous, everybody will attack you. But if you `even' mention about virtue, you are out for a crucifixion, or you are out for poisoning, or something people will do. Because of the concept of ego.

But in Sahaja Yoga, ego is not a concept but a reality. Because when a person becomes egoistical his Āgñyā Chakra catches, so he comes to the Sahaja Yoga center and says, “Now see, my Āgñyā has caught up." He says, “I am suffering from ego disease." Openly, without feeling shy about it! Because it is like a sarī which is now become black, so I better get it cleaned. He is not

identified. Concepts give you all misidentifications with `everything'.

So when it comes to reality, all this misidentifications just drop out and that is why I have seen people transform so fast. I mean, you cannot believe it, how people transform.

Now as Doctor Warren has told you that in west, we have lots of seekers, but the Western civilization is the civilization of the tree. They are growing without their roots. While we Indians know about the roots, we are not bothered. They are not at all in the knowledge of their roots. The trouble is, they have become so ego-oriented that their concept of ego makes them forget that they have roots. Even to accept that they have roots, they find it impossible. Under these circumstances what happens, that the ego itself reacts on itself. And that is why all the Western societies today are collapsing under that pressure of ego.

But if you have to talk to them it is not possible to tell them. For example, in Sahaja Yoga we believe in a moral life. In a moral life, where you are married to a woman and lead a `very' moral life. But we don't talk about it till you get your realisation. After realisation automatically you accept it.

But by chance if you say that you have to be moral, then they just get after you. They say, “We have achieved our freedom and this Victorian Lady is telling us some out of date things and why should we accept." So the concept of ego itself is so funny that they do not know that they are catching on their Āgñyā Chakra.

In this great assembly of realised Souls, which is a very very great thing, to have so many saints sitting around, you know that the ego means the catch of the Āgñyā Chakra and it is a reality.

Somebody may say, “I have no ego." Alright you have none! Because better not say. But supposing he is a realised Soul, he will say “Mother, I have got my Āgñyā Chakra catching, you please take it away." Because it becomes a reality to him. And when it becomes a reality, you must know you are enlightened.

If it is all darkness, you do not see. But when there is light you start `seeing' what is wrong with you.

You start seeing that we are sitting under one roof. `Any' problem to this hall is going to cause problem to `all of us'. And that is how you become `collectively conscious' within yourself.

This is also another concept people have. In the United Nations and everything I have seen, that it is only they are working on the concept which they got it from their Unconscious. But in reality they haven't got it on their central nervous system, as you all have got it. They will say, “All right, you are brothers and sisters, we must help the nations, we must do this” and all that. But when it comes to reality, when it comes to the working of it, you find they do not do it. They just do the other way round. Now, you cannot explain, you may write books after it and you may write dogmas and you may write many articles about it. But actually they just can't do it, by temperament, because they are not Spirit.

But when you becomes the Spirit, the Spirit, being the collective consciousness itself is the reality, the concept

becomes your awareness. In your chetanā you start feeling others `within' yourself.

So what is there, from Canada or from Australia, I feel when these people meet the way they love each other, the way they enjoy each other. When these Westerners go to the small villages in India, the way the villagers just embrace them and the way they become one with each other, we have never seen people going into politics, fighting with each other or saying lies about each other. But just a meeting of these people, like a huge family! The whole system of joy giving and enjoying, is `so' beautiful that even to watch that itself is like watching a very beautiful drama of Kṛiṣhṇa's Leelā.

I have seen this happening in all the parts of the country. When people come from across they may be Muslims, Hindus, whatever they are, the friendship and the love and the fondness to do for others, is so great that people are surprised that how can it be that these people who are living together like this are so much helpful to each other, so much loving to each other. They never quarrel, they never talk against each other. There is no question of people who will try to cut each other's throat. Because the competition is in loving more, the competition is in giving more, the competition is in understanding. There is no problem in the society of Sahaja Yoga.

Sir, you will be happy to know, though our society is not so large. Compared to this universe, ours is a very small society. But you will be amazed we `never' have problems which normal people have. We are really abnormally normal. Because we have no angularities, we have no problems. People have become so honest, so

courageous, so bold, so loving, so giving, I am Myself sometimes, I feel so enamoured by this expression of love and the waves of this ocean of love expressed all over the world.

Even if you meet `one' single Sahaja Yogi somewhere, you will be amazed the way he leads his life. And the way he is so beautiful, that he impresses people immediately. Though some people do try to trouble him. But God looks after Sahaja Yogis, is a fact. And Sahaja Yogis all of you know, how He looks after and how He just tries to protect you in a very simple and beautiful way.

To know God `itself' is `such a great' blessing, because He is the God Almighty. The God who has `all the powers' and all the loved ones. He is our Father, He is waiting for us to enter into His Kingdom, to enjoy that peace and beauty of His Being, because He has created us and He wants this creation to come up to that.

Today, the great day of Holikā Dahana, where the symbolism of this occasion is that the Satanic forces were burnt by the innocence of Prahlada. And that is what we have to remember, that when the Sahaja Yogis take to innocence and complete dependence on to their vibratory awareness, which is the indication of God's Manifestation through them, they are `completely' protected and even a Satanic person like Holika could not burn him [them]. And this is the day today, we have to `recognize' that as Sahaja Yogis we stand no dangers in life. We are fearless people, but we are humble people, loving people and anxious to save as many as possible. To raise the whole humanity into another awareness, in the process of your evolution you have to achieve, for

which you have to work hard. As TukāRāma has said very clearly: “Yfieryā gabādyāche Kām nohe", This is the work of the Great Virās. Only the courageous can do it.

Because you know, how sometimes one has to face this world, the difficulties and criticisms, and how people try to insult you and trouble you, where you have to keep your peace. As realised Souls, I congratulate you very much.

So many realised Souls are sitting here today is the greatest honour for any Mother.

My age is now quite a lot, as you know and I `never' felt ten years back, that within ten years I will see `so' many people being realised. My father, as I told you, was a very great soul and he himself had told Me that unless and until you find out en masse method of realisation, you should not talk about it. Because unless and until it is en masse, people are not going to recognize God, nor they are going to recognize any saints. But today, when it has become the reality, when it is no more a concept; God is no more a concept, it is the reality, the joy and happiness of your Spirit, Sacchidānand Sthiti [the state of Truth, Attention and Bliss] is just manifested and I am enjoying all that.

I do not know how to thank you for organizing the birthday of your Mother. Normally people don't think of the Mother in Kali Yuga, they say. But I must tell you, there is one person sitting before you, Doctor Nagendra Singh, who was a great devotee of his mother and his mother was a realised Soul, a great realised Soul. I met her many a times and I always made it a point to see her. And her children have got that from her.

And this is what one has to recognize, that in this world there are `many' people who are basically very great Spirits. Only thing you have to approach them, find them out, understand them and discover them.

Now Sahaja Yogis are not so much upset as they were about ten years back. Now they know that there are many people in this world who understand Sahaja Yoga. But that is not sufficient. We have to give realisation to many, thousands and thousands of people have to get realisation. This is to prove, when you celebrate My Birthday, that this is not any more a Kali Yuga but Krita Yuga has started and that Krita yuga has to be finished now to bring the Sat Yuga, on this earth.

To My great country India, I bow, because She is a Yoga Bhūmi. And as Indians, you have a `special' advantage, because as I told you that Ashtavinayakas, all are here, all the Jyotirlingas are here, all the Ādi Shakti's Pīṭhas are here, all the three and a half Pīṭhas of the Kuṇḍalinī are in Maharashtra. All of you know all about it. But there is something more we have to get from the West and that is the great Saints that are born in the West. It is most surprising that they are `very' saintly and once they take to Sahaja Yoga, they really dedicate themselves and they think there is nothing more needed to be done.

This is what their life is. The way they have worked in Australia, I was amazed! There are five centers, they have started and every center, is doing so well, that it is amazing to see how these people, Warren got his realisation only two years back, can you believe it! And he took Sahaja Yoga to Australia and today you find `so many'. In a hall, I spoke, there, were four to six hundred

people. Not only that, but all of them who got realisation `settled down' in Sahaja Yoga. Absolutely settled.

So the same way one has to feel. Though you being Indians get realisation very fast, no doubt, much faster than them. You have much greater facility, because of your `puṇyas' [works of merit] you are born in this Puṇya Bhūmi. But still, one has to know that in Sahaja Yoga you `have' to work out in such a way that this Sahaja Yoga becomes a Mahā Yoga as predicted by Gñyāneśhwara.

I am sure with all your love and affection for each other, for Me, `and' for the whole humanity, in My lifetime I will be able to see that you have achieved that great state within yourself and without, that people would say that the Mahā Yoga has really been accomplished by Sahaja Yogis.

May God bless you.

Contents: 1983-03-30 **Birthday Pūjā, Birla Matushri Sabhagar, New Marine Lines, Churchgate, Mumbai, India**

[First Bhajan, `Bbhay kaya taya Prabhu Jyachare', was sung.] That was My father's favourite song.

Many people have always asked Me that why God created this Universe. Of course, we are not supposed to ask questions to God. It's easy to ask questions to Mātājī when She is giving a lecture. But God is a person who is beyond questions. And why He created Universe is something like why I wore all these ornaments. As I am not habituated of wearing ornaments, but I have to do it. I have to do it just to please you people, or we can say that God created this earth, just to please His own

children, just to make them happy, just to make them enter into the Kingdom of God, to give all that what He has got.

So He had to create this creation in such a way that He could create His own image, reflect it and make it enjoy itself. It's a very mutual appreciation, as we call it, andolan. Whatever He does for us, is for His own pleasures. But the beauty of it is that your pleasure is His pleasure. And the other way round is, His pleasure should be your pleasure, too.

Once that becomes the fact that the pleasure of God becomes your pleasure, you enter into that beautiful arena of heavenly joy, swargiya Ānand. Only if it is one-sided enterprise or one-sided effort, it gets lost. Human efforts are one-sided, but God's efforts are such that they cannot be enjoyed unless and until they are reflected by.

So whatever He has given us we cannot count them, we can only say they are blessings, because it's an abstract way of saying things. That is the blessing of God, that He has given all the blessings. It's an abstract thing, because we cannot count, we cannot give it a form, we cannot say what He has done for us.

And when this joy of His creation is felt in our heart, once we start enjoying that joy within ourselves, then it becomes a complete picture. When it is complete you cannot describe it, because it is not relative.

You can just enjoy it. And that is how the depth of enjoyment is described, that at that depth, what are we to say? We are lost. The drop has become the ocean and the ocean has become the drop.

First the ocean becomes the drop and then drop becomes the ocean. And then the ocean tries to become the drop. It's a beautiful system of give and take, which can only be appreciated by people who have tasted the nectar of the beauty of God's love. It's very easy to say there is no God. It's the easiest thing to say. But it is even easier to enjoy God than that. Is the easiest thing to enjoy Him because He is so available. He is so anxious. The whole purpose of creation is to give you joy, to give you happiness.

As today when I had to go to the bank, I was wondering, “I have never worn these ornaments anytime in life and today as the time has come and I have to wear." I just thought of it, “It's just for My children." If I have to wear them, what does it matter? Just to make them happy, what does it matter? If they feel happy, then My happiness is complete. But you felt for Me, that I should wear, itself shows that you wanted to see them on Me. Is also such esteem of your very subtle Bhakti , very subtle love for your Mother.

In these modern times, to have such bhaktas, itself is a big blessing for Me.

So as you say, “Mother, bless us” I say, “You also bless Me." You have already blessed Me by this beautiful arrangement you have made, the way you have put yourself, surrendered yourself for this great Pūjā. Because all is such an interdependent process. You do the Pūjā. I can't do the Pūjā. You have to do the Pūjā. When you do the Pūjā, the Chakras are awakened. Mine are awakened, but in you they are awakened.

Now how to explain to people what is the importance of Pūjā is. If you have not tasted the fruit of a Pūjā it is impossible to explain. It is at a higher level only one can understand all these things. But so far whatever was done was at such a lower level by such low type of people that everything became absolutely unholy. It was all unholy doing and because of that unholy doing God himself is unhappy.

So He has created this Universe to create realised Souls, not to create useless people, not to create people who do not believe in God, who do not believe in higher life, who do not believe in leading a life of purity. He never created this Universe for them. They are just existing, just like dead people. They are not living people.

So those who believe in God, those who worship Him with all purity, are actually, in a way, giving blessings to God because it is so pleasurable for Him to see that they have understood, that they have felt it, that they have liked it.

Sahaj Yogis also, some of them have problems, doesn't matter. But as long as the desire is pure, your Kuṇḍalinī is pure, as long as you feel you that you have to do your ascent in a proper way, in a surrendered way, everything is going to become a complete beautiful picture.

And to create this elevated Kingdom of God within our heart and without, one has to know that God's efforts are absolutely complete. He has made you.

Now only little less is there. It's from the other side. He has created this universe so beautifully and after creating that beautiful universe, that universe has to reflect God fully. That's all.

So the fifty percent job is done. Only other fifty percent job you have to do. You should not worry if there are people who are not interested in Sahaj Yog, those who are not going to do meditation, those who are not going to do Pūjā, those who do not enjoy this higher life. Just don't worry about them. But you must know that you are special people and that you have to create the nucleus, the complete body of that part, which is going to complete this work of great faith.

Today I am so enamoured that the speed of everything has come down to zero for Me now. Nothing is moving. There is no gati in Me now left, so enamoured and overwhelmed by your celebration, by your kindness, that I just don't know how to express Myself. All this is suggestive of such tremendous depth and gratitude in your hearts for something I have done nothing whatsoever. I have done nothing, because I have not achieved anything in life Myself. I was what I am. I will be the same. I have not done any tapasya or anything. I have not walked even an inch to achieve My goal. It's you who have prepared yourself, who have come closer and closer, just like a ready lamp, a Dīpak and got yourself ignited, enlightened yourself, because of your preparation. It's only your own doing, which has given this light everywhere.

You know very well that light cannot spread in vacuum. It cannot spread. If there is vacuum, light cannot spread. That's why without the Sahaj Yogis, I have no existence at all. I don't exist. My whole existence is here because of you. I have no meaning. I have no work. I don't do any work at all. I am the one who is the laziest and who

doesn't do any work whatsoever. It's only you who have achieved it.

It is you who have raised yourself. Actually, your birthdays must be celebrated, instead of Mine, because neither I am getting old nor young. I am just the same. There is no difference in anyway.

And I think it should be the birthday of Sahaj Yoga which should be celebrated today.

That we can say today, that it is about twelve years some months that Sahaj Yoga was started on a public basis, though I started it long time back, I don't know how many years back.

So, at this stage we have to understand that Pūjā is an abstract achievement which can only be experienced and all of you should sit with that feeling that we are going to achieve nothingness within us, egoless, egoless-ness, emptiness, cleansing, so that the light of love should flood all the areas within us. And that is only possible when, of course, the Chakras are to be awakened. That's going to work out and also that you should open out your hearts completely. Not to doubt anything, not to think about anything, but just open your hearts, just receive it, with complete faith and understanding.

You have people from all over the countries, so many countries. All the world is represented here. I feel that already we have touched every corner of the world. On this day only thing we have to declare that let Sahaja Yoga become a Mahā Yoga in its full way. That everybody in the whole world should recognize that Sahaj Yoga is the only way people can rise in their evolution and a new world can be created. And this kind of a development,

which is a collective development, which is not of outer world but of the inner world, which generate the roots of this creation into a new dimension, into a new personality, because by that time, the roots would have reached the source, source of this Divine Love, of this All-pervading Power of this Brahma Shakti.

Today I would request you, that you all should take a vow, that all of you will try to bring more people to Sahaj Yoga and try to save as many as possible through all your efforts. That's the only thing if you can give Me on My birthday I'll be very much thankful.

May God bless you all.

***Contents: 1983-05-04*, Public Program (Hindi), Sane Guruji Vidyālaya, Mumbai, India**

Man doesn't know that in all his desires he is only in search of God. If he is running after materialistic thing, still he is searching God in it [though it] may be [that] his method of doing so is wrong.

For example, if a person runs after money, he may get it but with that money bad habits come, children go on wrong habits, then the person thinks `why did I earn this?' When he goes from here [when he dies] he goes open handed but if he finds God in this birth he finds his Ātmā and then this search takes a beautiful form.

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***Contents: 1983-05-05* Sahasrāra Pūjā (Hindi), Sahasrār Ke Upar, Gorai Creek (30 kms NW of Mumbai), Maharashtra, India**

On behalf of all of you, I thank the Sahaja Yogi organizers of Bombay who have made these arrangements and on My own behalf also, I thank them a lot. This is a beautiful place they have chosen for us. It is also a gift of God that at this time the thing about which I was going to speak, sitting under the same trees, the talk of Sahasrāra is taking place. Fourteen years ago or we could say already thirteen years have passed and now the fourteenth year has started this great work of opening the Sahasrāra was accomplished in this world. I have told you about this many a times, on every Sahasrāra day, as to what had happened, how it was done and what is its importance.

But the fourteenth birthday is very important, because man lives at fourteen levels and the day he crosses over the fourteenth level, he becomes a complete Sahaja Yogi. Therefore, today Sahaja Yoga has also become Sahaja Yogi. Like this, God has created fourteen levels within us. If you simply count them, then you know that there are seven Chakras within us; besides these there are two more Chakras, about which you do not talk much. They are the Moon Chakra [Lalitā Chakra] and Sun Chakra [Śhrī Chakra].

Then there is the Haṁsa Chakra.

Thus there are three more: seven plus three make ten. Then there are four Chakras above the Sahasrāra.

And about these Chakras also, I have told you, Ardha Bindu, Bindu, Valaya and Pradakshinā. These are the four. After coming to Sahaja Yoga and after your Sahasrāra has opened, you have to pass through these four Chakras, Ardha-bindu, Bindu, Valaya and Pradakshinā. After passing through these four Chakras,

only, can you say that you have become a Sahaja Yogi. And if you see from another angle, we have to cross fourteen stages to reach up to Sahasrāra; if you divide them then there are seven Chakras situated on Iḍā Nāḍī and seven on Piñgalā Nāḍī.

When man makes his ascent, he does not do so in a straight direction. He comes first to the left then to the right, then again to the left and then again to the right. And when Kuṇḍalinī ascends, She also does so, dividing Herself into these two. The reason for it can be understood if I take the example of two ropes. These two ropes together, side by side, in the process of going up or coming down cross over twice.

[Shri Mataji explains the rising of Kuṇḍalinī along Iḍā and Piñgalā Nāḍīs; making four loops, two each in opposite directions, (clockwise and anticlockwise) at every Chakra.] ***198x-0000*** Original Drawing on the Raising of Kundalini published in Nirmalā Yoga, Issue 22 (Jul-Aug 1984), p.11 When Kuṇḍalinī ascends, you see on the Chakra whether the left is caught or the right is caught.

Although Kuṇḍalinī is only one, but on every Chakra you see both the things, thus you know whether left is caught or the right. Thus, within us, if each Chakra is divided into these two, left and right, then seven two's are fourteen.

So, within us, first of all, fourteen stages have to be crossed before reaching the Sahasrāra. And if you understand this, that these seven [main Chakras] and seven above [Sahasrāra], then in this way, also, a path of fourteen is created.

Therefore this number fourteen is very important in Kuṇḍalinī Shāstra [Science], very important. It's a very

important thing. We should fully understand that we become entitled to the blessings of Sahaja Yoga only after rising above these fourteen stages. We should unceasingly march forward and get completely dyed in it [in its colour]. Rājana, birajana, these words I have told you many a times before also; but today, specially, we should understand, on Sahasrāra day, what is rajana [to reign, to be the master] and what is birajana [to assume].

Now, you are sitting, you look at these trees. This is the tree of shrīphala. Nāriyal is called shrīphala.

Coconut is called shrīphala. Whether you have ever thought about it or not, I don't know, but it is a thing to be really thought about, `Why is it called shrīphala?' This grows along the sea coast and nowhere else.

The best fruit grows at the sea coast. The reason is this, that the sea is the Dharma. Wherever there is Dharma, only there, the shrīphala blossoms. Where there is no Dharma, shrīphala will not grow there.

But all things are contained in the sea. All sorts of cleanliness, dirt, everything is inside it. This seawater is also full of salt, it has salt in it. Christ had said that, “You are the salt of the earth” which means that you can enter into everything; you can impart taste to everything. Without salt man cannot live. The Prāṇa Shakti [Life force] that we take in, if we don't have salt within us, then even that Prāṇa Shakti cannot work. Salt is the catalyst. And this salt fully organizes for us to live, to live in this world, to live in the Prapañcha. Without salt man would be of no use.

But when this tree rises towards Param'ātmā then it leaves all the salt below. Everything is left behind.

And then the sunlight falls on these trees and with the falling of sunlight, the sap of its leaves and the sap of the whole tree is sucked upwards because evaporation takes place. Then this water flows upwards through the trunk. Leaving everything it crosses those fourteen things and on reaching the top, shrīphala is formed [the coconut fruit itself]. You are that same shrīphala. And it is essential to offer shrīphala to the Devī. Without the offering of shrīphala, the Pūjā is not considered accomplished (sampanna).

Also shrīphala is made up in a strange way. There is no fruit in the world like the shrīphala. No part of the tree goes to waste; each and every part of it is used, from its leaves down to everything is used.

And of the shrīphala [fruit] itself, each and every part is used. You can see that the shrīphala is also like a human being's Sahasrāra. Like the hair we have, the same way shīiphala also has hair. This [Sahasrāra] is the shrīphala. This has hair on the outside for protection. The protection from death is provided to us by the hair. Therefore hair has been given great respect; hair is a great and very powerful thing because they protect you. You are protected by them. And inside this, like we have cranial bones, that too you see, that inside the shrīphala there's a hard kind of a covering on the outside, like this. After that, inside us, grey matter and white matter, these two things are inside us. In the shrīphala also you see white matter and grey matter... and inside that is water, which

is like the cerebrospinal fluid inside us. Inside that also there is water, that is the limbic area.

So this sākṣhāt shrīphala, itself is if, for them [trees] this is the fruit, then for us, this [brain] is the fruit.

Our brain is the fruit of the whole of our evolution. Whatever has been our evolution to date that, from amoeba, today we have become humans: we have got all that as a result of this brain. From the brain, all this, whatever we have got, is through this brain. Within this are all kinds of powers; of all kinds. Within this is collected all the wealth that has been received by us.

Now, the Spirit resides inside this heart and after Sahaja Yoga its light spreads within us in seven layers from both the sides. That can happen only when one's Sahasrāra is open. Till now, we have been doing the same job with our brain. Before realisation, ego and superego, through these two, whatever work is to be done, that we do; nothing except this. Ego and superego or you can say Manas and ego. With the help of these two we do all our work. But after realisation, we work with the help of our Spirit. Spirit, before realisation resides within the heart, it's absolutely separate as a kshetragñya (witness). Its job, whatsoever it may be, just to witness, it keeps doing. But its light is not in our attention (Chitta). It is separate from us. It is not in our attention.

After realisation it comes into our attention first. First it comes into the attention. And attention, as you know, is in the Void. After that, its light comes into the Truth, because with the entering of light into our brain [as the brain gets enlightened] we know the Truth. `Know' doesn't mean that we know through the intellect, but

know in reality, sākṣhāt, that, this is the Truth. After that its light is seen in the heart. The heart becomes profound. The heart starts expanding, it starts becoming vast. Its power of love starts increasing. That's why it's called Sat-chit-ānand: Sat, Chitta and Ānand [Truth, attention and bliss]: the Truth within our brain, attention within our Dharma and joy within our Spirit. These start getting enlightened.

Its light spreads gradually at first, this you all know. Its light grows slowly and slowly. It's a subtle thing. It's very subtle at first because of the gross setup we live in. In that setup it becomes difficult to catch hold of that subtle but gradually that hold also develops. After that you start to grow, to progress.

With the opening of a single curtain of Sahasrāra, the Kuṇḍalinī comes up. But its light does not start spreading all around just then. The Kuṇḍalinī has just come up and you have saluted the seat of Sadāśhiva.

Within you the light of the Spirit has started flowing hazily but it has not yet fully blossomed in this brain.

Now the surprising thing is that if you want to spread it through your brain you cannot. Now a perfect balance of our brain and our heart will have to be shown.

You know well, that when you work too much with your intellect, heart failure occurs. And when you work too much with your heart, the brain fails. There exists a relationship between them, it already exists; it's a very deep relationship. And because of this deep relationship, when you get your realisation, their relationship has to become deeper. The relationship between the heart and this brain should be very deep.

The moment it gets completely integrated, your attention becomes completely Parameshwar swarūp [one with Divine]. This very thing is also said in Haṭha Yoga that mānas [superego] and ahaṁkāra [ego] both get dissolved [laya]. But just by telling like this nobody is going to understand. How can the dissolution of ego and superego be done? So they get after superego then they get after ego. If you beat down the ego, the superego comes up and if you beat down the superego, the ego comes up. They just cannot understand that: What is this madness? How will this go? How to win over the superego and the ego? There's only one door for that: Āgñyā Chakra. By working on the Āgñyā Chakra these two, ego and superego, get completely dissolved. And as soon as they get dissolved the heart and this brain first establish a complete concord. But the oneness doesn't come. It is this oneness that we have to achieve.

So your heart, that itself, becomes the Sahasrāra and your Sahasrāra, that itself, becomes the heart. What you think is in your heart and whatever is in your heart that alone is what you think. When your state becomes like this then any kind of doubts, any kind of disbelief, any kind of fear, no such thing remains. Like, when a person fears, what is done to him? He is taught through the brain: `Look here, there's nothing to fear. Look, you were afraid for a useless thing. Now take a light and see.' Then, although he understands through his brain, still he fears.

But when both the things become one, you try to understand this point, that, the brain through which you think, which makes your Manas, understands and takes

care of it. If that brain itself becomes your Manas this means, just imagine, that there's such an instrument which has an automatic accelerator and brake; and both are one. Whenever it wants, it becomes the brake and whenever it wants, it becomes the accelerator and what's more it knows everything.

When such a state comes you become the complete Master. Such a state we should definitely achieve.

Till now you people have progressed a lot; you have reached quite a high level. Definitely now it should be said of you that, now you have become shrīphala. But I always talk of what is ahead because, if this [coconut] tree is to be climbed then, have you seen how people climb it? If you ask a man to climb and watch him then you will see that he wraps a rope around himself and keeps hooking that rope higher on the tree. When that rope is hooked higher up then he climbs up with the help of that rope. In the same way, as we climb, our own rope has always to be kept hooked higher. And only when you learn this can your climbing be very quick. But mostly we keep hooking the rope lower. Even after coming to Sahaja Yoga we hook the rope lower and say that, “Mother, we have made no progress at all." Now, how possibly can there be any progress when you hook the rope in the opposite direction and make arrangements for coming down? While coming down you do not even need to hook the rope. You just loosen it a bit and, zoom, you will come down! That arrangement is already made for coming down. It is for climbing up that the arrangement has to be made.

So, to become something, hard work has to be put in. And to lose whatever has been achieved, no hard work is required, you can easily come straight down to the ground; there's no question about it.

If you understand this point then you will realise that you must always look upward. If you are standing at any step of a ladder but your gaze is fixed higher [you can climb]. Then if this person is higher than another person but he is looking downward, he will come down. This is why sometimes even very old Sahaja Yogis come down. People say that, “Mother, he was such an old Sahaja Yogi; was for so many years with you; did this, did that." But they were looking down so what can I do? If their gaze is downward they come down. You should always look upward.

Now even to see this fruit you have to look upward. Even their gaze is upwards. The gaze of all these trees is upward. Because they know that without keeping their gaze upwards, neither they can get the sun nor get this work done and nor can they become shrīphala.

Trees should be very well observed and understood. You can learn Sahaja Yoga very well from a tree.

These are very great Gurus for you. Like, when we look towards a tree, we should first observe how it settles its roots. First, it takes care of and fixes its roots. And to take care of and fix its roots what does it do? It keeps penetrating and going deep into the roots. This is our Dharma, this is our attention.

Within this it keeps going deep. And with that attention it sucks that All-pervading Power. This is an upside down tree. It's better to describe like this. These roots start

sucking the All-pervading Power and, after sucking this, after all what has it to do? Then its sight goes higher and this way that shrīphala is formed. Your Sahasrāra is also like this very shrīphala. It's extremely dear to Mother. And this very Sahasrāra should be surrendered to Her. Many people said to Me yesterday that, “Mother, we feel the cool vibrations in the hands; also in the feet, but not here [Sahasrāra]." Who presides there? Just know this and the coolness will come from here.

And the One, who is sitting there is the fruit of all things. The roots of this tree, fixed in the soil below, they are also born out of it. Its trunk, its hard work, its evolution, all this in the end becomes that fruit. Everything is inherent in that fruit. You put that fruit in the soil and again the whole of this thing will be born out. It is the meaning of everything. It is the ultimate of all.

In the whole world, whatever work of God has taken place until this day, whatever work He has done, its whole complete form, the form of its fruit is our Mahā Yoga of today! And who is its swāminī you know! So, at such an auspicious time you have come on this earth and received this.

So you should feel blessed and, becoming like this shrīphala, you should be surrendered in offering. The fruit is only removed from the tree when it is mature; otherwise it is useless. Before it is mature it cannot be offered to Mother.

Therefore develop maturity. Give up childishness. Till childishness remains you will keep sticking to the tree. But for offering, what is the use of the fruit which is sticking to the tree? Only when it is removed from the

tree and then offered is the Pūjā considered accomplished.

So, to help you understand Sahaja Yoga in a very great symbolic form sākṣhāt shrīphala itself is standing before you. It is indeed a great blessing that, here, today, all of us have gathered and in this great celebration all these trees have also given us company. They are also resounding (nadita) with all the things; they are also vibrating (spandita) and they are also listening and dancing to the same rhythm.

They also understand the special significance of the whole thing. In the same way you also have shrīphala in you. Fully mature it. There is only one way to mature it: that you must have concord with your heart.

The important thing is to become one with the heart. There is no difference between the heart and the brain. From the heart we desire and from the brain it is fulfilled. When both the things become one, only then will you be fully benefitted.

Now for common people Sahaja Yoga is a very secret thing. They are not going to understand because their daily life is of that level only. On that level they move. But your level is different. You must live at your own level. When you look towards others, mostly it is with compassion because: What are these poor people? What is going to happen to them? Where will they go? They don't understand. What is their state? On what path are they going to land up? Understanding this, you people should try to understand that, if, by explaining to them, they can understand Sahaja Yoga it's very good; try to help them understand. But if they do not bother, then

there's no use of breaking our heads before them. There is no use of breaking one's shrīphala. Keep it safely protected. Its job is much higher. You have got it for a very much higher purpose and keep it at that higher level and only on attaining that accomplished, wonderful, unique state can you consider yourself blessed. Therefore, there's no need to break our heads for meaningless things.

There's no need to argue with anyone. But your own state must be maintained and you must not come down. Until this happens, the full surrender, which was to be achieved within you, you have not achieved in Sahaja Yoga. Whatever was to be imbibed, that has not been achieved. Whatever growth was to occur, that has not been achieved. Whatever was to be your mastery and full growth, that hasn't been achieved and you got caught in a misconception. Therefore on no false premise should you think that, `I have become some great Sahaja Yogi' or anything. When you become very great, then you bow down and you keep bowing down automatically.

Look at these trees. The breeze is blowing in the opposite direction. Actually the trees should be bent towards this side [the land] when the breeze is flowing in this direction. But in which direction are the trees bowing down? Have you ever noticed that all the trees are facing that direction? Why? The breeze is coming from the sea and pushing them, even then, why are the trees bending towards the same side? And we don't know how much further they might have bent without this breeze! Because they know that the sea is the one who is the giver of everything. Being reverent and extremely

humble, they are bowing to it. And the one who is the giver, that is the Dharma, the Dharma which is inside us. When this gets fully awakened, starts fully manifesting, only then will the shrīphala inside us be so sweet, so beautiful and so nourishing. And then the world will get to know from your life itself what you are and not from anything else.

Now, fourteen times you have celebrated the birthday of this Sahasrāra and how many more years will you celebrate? But till this Sahasrāra day, whenever you celebrated this birthday, your Sahasrāra has also been opening and growing, along with it.

To accept any kind of compromise, to loosen hold of your Self, in any matter, does not behove a Sahaja Yogi. A person who is a Sahaja Yogi should bravely make his path and move forward. Any number of obstacles, the relatives, the family, this, that, all such ridiculous diversions, they have no meaning. These have been with you a thousand times. In this life you have to achieve something; and by your achieving it, if the others also get it, then they are blessed; it is their good fortune. If they don't get it will you pull them up by your hands? It is like this, that if you go to the sea and have huge stones attached to your feet and you request the sea, `Look, Sir, please swim me across.' The sea will reply, `First remove those stones tied to your feet, otherwise how can I carry you across?' To your feet you have tied these huge rocks. It is better to get rid of them and if you can't cut them off, then at least do this, keep yourself away from them. All these types of things that you have tied to your feet you must break them and rise higher. Tell them, `Go!

Whatever you want you do, but have nothing to do with us.' Because there are so many more such badhas and attaching these unnecessary badhas as well is of no use.

Look at the way these trees hold such a heavy fruit so high. How heavy is this fruit, it has water inside. It holds this fruit high. In the same way you have to hold your head high and while holding it high, remember that the head should be respectfully bowed towards the sea, the sea, which is the sign of Dharma. It has to be reverently and humbly bowed towards the Dharma. Many Sahaja Yogis do not understand at all that, unless and until we have fully settled in the Dharma, we just cannot be Sahaja Yogis.

They go on committing all kinds of mistakes. For example many people take tobacco, smoke cigarettes, drink liquor; keep doing all this; and then they say, “We have not progressed in Sahaja Yoga." Then how can that be? You yourself are after your own life.

There are some small rules in Sahaja Yoga; very simple and straight forward ones. You have been given the power to follow these. Bring them fully in your daily observances, in your behaviour. And the biggest thing that is expressed in the bowing of the trees is to be reverently, devotedly, humbly bowed and to make that love shine through from within. Everything that you have received from the Divine, while surrendering that love to the Divine, we should keep in mind that we have love towards everyone.

Finally, it should be said that the brain or the Sahasrāra in which there is no love, there I do not reside. Only the idea of love should occur in the mind. And what is to be

done to manifest and radiate this love? If you reflect deeply, you will know that I am saying the same thing that: how can we fill our hearts with love? We should only consider that: `Whatever I am doing, is it in love? Is this being done in love? All that I am doing, is it in love? Is everything, my talking and all my activities are being done in love?' You can even beat someone in love; there is no harm in that. If there is something false we can beat the person; there is no harm. But is it happening in love? The Devī killed so many Rākshasas out of love. Even they were loved. And so, in order that they may not further deteriorate from rākshas to mahārākshas and also because of the love for Her bhaktas, in order to save them, She killed the Rākshasas. In Her infinite power (anant Shakti) also, is the expression of love only. That which is benevolent (hitha) is love.

So are you expressing that sort of love is for their benevolence? This has to be understood. And if you are really doing that then you have accomplished and established that thing about which I have been speaking, namely that concord which should be achieved.

So that concord has been established within you. There is only one Shakti [Power] which we may call `love'. And it is only love that shapes all things to become beautiful, shapely and fully organized. That which is just dry thought has no meaning. And you know that dry thought comes only from ego.

And the second thing which comes from superego may well make it look beautiful from the outside but it is quite hollow inside. Therefore, one thing is dirty but dry, the other thing looks beautiful but is incapable of giving any

joy (nīras), is absolutely hollow. One is without joy and the other quite hollow.

The concord between these two is not possible to be attained in any way because they are in opposition to each other.

But after realisation and after coming to Sahaja Yoga, all contrariness is lost and the two things which appeared to be in opposition to each other seem to become as if they are two parts of one thing only. And this happening should take place within you. Only the day when this happening takes place within us, can we accept that we have fully celebrated the 14th birthday of our Sahasrāra.

May God bless you.

On this auspicious occasion: on My own behalf, on behalf of all the Devatās and on behalf of Param'ātmā, infinite blessings (anant ashirwad) to you all.

[Dusk was approaching and many Sahaja Yogis had left for the journey home when Śhrī Mother appeared, dressed in a simple white cotton sari with red designs. She walked sedately and solemnly towards the sea. Following Her were Sahaja Yogis carrying garlands and coconuts from the Pūjā which they gave to Grandfather Ocean.] [Śhrī Mother stopped some distance from the retreating tide. She bent down and began to create a Gaṇeśh in the sand and then ornamented it with flowers and kumkum. She moved a few paces forward and then stood quite still, with an intent expression and looked out to the sea and the sunset-reddened horizon. Great power and majesty emanated from Her. To some present it felt as though the Ādi Shakti was ushering out forever the

dying embers of Kali Yuga and invoking the ocean, Dharma, to assert itself.

The image of Śhrī Gaṇeśh lay in the sand, a symbol of the advent of the age of truth, innocence and wisdom.] [Shri Mataji called upon the sea to wash over us all. We chanted the mantra to `Samudra Devatā', the God of the Ocean, asking His blessings. Several Sahaja Yogis saw the wave coming inward to the shore and leaving steps in the sand as they retreated. Then the sea came rushing up to Śhrī Mother, flowed past every one present and encircled the Gaṇeśha. The Evening Star, Venus, the Devī's own sign, was seen high in the twilight sky directly opposite the Devī, Our Most Benefficent Mother. At this auspicious moment a basket of marigold was brought to Her. Spontaneously, many took turns to kneel in front of Śhrī Mother to wash and adorn Her Feet. At these moments yet more miracles occurred, for whenever a devotee touched Shri Mataji's Lotus Feet, Grandfather Ocean responded by sending wavelets to wash over them.] [The time of Our Blessed Mother's departure arrived. We, who had been so privileged and fortunate to witness this sea ceremony, wandered homewards down the lane lit only by starlight. A car drove by and a beloved voice called out:] Why are you walking? There's a truck waiting for you.

[Despite the fact all public transport had ceased at sunset. Our Great Mother, Mahā Mātā, ever nurturing Her children and caring for our welfare, had attended to the smallest and most mundane detail: our transportation home.]

Contents: 1983-05-00 **Newspaper Interview before the up-coming U.S.A.**

Tour with Stan Bostock published in Zireus on May 1983 The aim was to talk to Shri Mataji Nirmalā Devī about her forthcoming North American tour. What happened was something that is only now, a week later, starting to make sense.

I telephoned the number Shri Mataji's followers in New York had given me and found myself, an hour later, knocking on the carved door of a five storied terraced house in London's classy Knightsbridge district.

The door was opened by a young Indian who ushered me into a reception room as ornate and rich as a jewel box. Furniture covered with rose silk, tables inlaid with ivory, carved and gilded wooden screens, pale pink crystal chandeliers.

I heard Shri Mataji before I saw her. “How are you? How is America?" Then the lady appeared, short, plump, with long dark hair falling free and a smile that chips away all the defenses.

Tea was ordered and I was asked to sit down.

Before I could get the first question into gear Shri Mataji asked, “Do you know what the Chakras are?" I mumbled something about subtle energy centers along the spine. “That's right” she said and tapped the base of her neck with her index finger. “This one is called the Viśhuddhi. In the universe the Viśhuddhi is North America. Australia is the lowest Chakra, the Mūlādhāra. India is the Kuṇḍalinī which can link all the Chakras together” she traced a line from the base of the spine to the top of her head, “but America is the Viśhuddhi, isn't it? Such an important

Chakra." Shri Mataji then touched the red spot in her forehead. “This Chakra” she said, “is the Āgñyā. It is presided over by Lord Jesus Christ, isn't it? The Āgñyā is forgiveness. It shows that the spirit cannot be destroyed, just as Christ could not be destroyed, but rose again, didn't he?" Shri Mataji quietly contemplated the risen Christ for a moment, then jabbed her fingers towards the base of her neck again.

“The Viśhuddhi, its presiding deity, you could say, is Lord Kṛiṣhṇa. The Viśhuddhi stands for diplomacy and sweetness and self-esteem and communication and collectivity, like your Abraham Lincoln, he stood for collectivity. Abraham Lincoln was a saint, did you know that?, a realised Soul. You have had many great men. Roosevelt now, he said, `poverty anywhere is a threat to prosperity everywhere.' So clear he saw it.

So clear. America is so great. It is protected by Lord Kṛiṣhṇa's discus." Shri Mataji held up the index finger of her right hand and twirled it. And I swear I could see a bright glittering disc whirling round.

“As long as that discus is there” she said, “America can never be invaded." “Could that protection ever be withdrawn?" I asked.

Shri Mataji shrugged expressively and raised her eyebrows high. “Perhaps” she said. “If the land of diplomacy stopped being diplomatic, the land of communications communicated bad things, the land of sweetness turned bitter, then yes, perhaps Lord Kṛiṣhṇa might withdraw the protection." Suddenly she laughed.

“On my tour I shall tell everybody how to stop that from happening." I asked Shri Mataji if she was visiting North America just to sound such a warning.

“There are seekers of money, seekers after power, seekers of physical gratification” she replied, “and then there are people who have done all those things and are now seeking the truth, seeking their spirit, seeking God. There are many, many seekers of truth in America. Great, great seekers. Oh so great. I want to meet them. Show them how they can get what they have been looking for for probably ages. Lifetimes even. Their Self-realisation." “What is that exactly?" I hadn't yet asked one question from my carefully prepared list.

Tea arrived. Shri Mataji Nirmalā Devī, the spellbinding visionary, turned into Mrs. C.P. Srivastava, the attentive hostess. Did I have the right amount of sugar and milk? Would I have a biscuit? [It urned out to be a cookie.] “Self-realisation” said Shri Mataji, “is the Yoga, the union. The joining of the microcosm to the macrocosm, you could say. The raising of the energy in each of us, called Kuṇḍalinī. (There is no English word for it. You should invent one. There is a good job for you: invent a good English word for Kuṇḍalinī.) The linking of that energy with the all-pervading energy of God, that is what Self-realisation is." “What exactly does it do?" I felt a fool at the naivety of the question.

“It brings about a change in awareness. You feel it as a Cool Breeze, cool vibrations, you could say on the top of the head and on the hands. It is an actual happening! Not self-certification. Not saying `I am born again!' or `I am this or that!' You actually become! If you desire Self-

realisation and you get it, then you become collectively conscious, truly sweet and truly diplomatic. A true blue American, you could say." And the joyous laughter flowed into every corner of the room.

I asked Shri Mataji if she was the only one who could grant this Self-realisation. “Oh no” came the reply, “once you have it you can pass it on to others." “But it all seems to start from you” I said, “Why you?" Shri Mataji's face became serious. “As far as I know” she said, “I am the only one who can do it en masse. Once, in India, 6,000 villagers got it at the same time. But if there is someone else who can do it, then I am only too happy to retire. I am sixty years old." (At times she looks half that.) “I am happily married. I have a beautiful house as you can see. It would be good to settle down and stop all this travelling round all the time. But until I find someone else who can do it, then it is up to Me, isn't it, to meet the seekers and let them know how to gain this gift that is their own, their right, this Union with God." “Could I receive this gift?" I asked. Shri Mataji's eyes danced. “Put your hand above your head” she said.

I did as I was told. There was a faint, oh so faint coolness on my hand. I looked round to see if there could be a draft coming from anywhere, but there was no air conditioning and the windows were closed.

“You feel it?" I nodded, tentatively.

“That is the beginning. Perhaps while you were drinking your tea you said to yourself `I'd like that experience,' and..." Shri Mataji snapped her fingers, “... you got it. It can only happen if you desire it.

Give me your hand." She took my hand and started tracing a cross over the palm.

“You think too much” she said. “Your mind is busy, busy, busy, thinking away." From that moment on it wasn't. It was hardly thinking at all. “Too much thinking can give people diabetes. It is not sugar that causes diabetes, it's thinking. We can cure diabetes. After realisation. And this new thing AIDS.

After realisation we can cure that too. With realisation you become your own Guru. You can diagnose your own problems and those of others and you can cure them. Anybody with their realisation and the desire to develop their spirit, can cure and be cured." At this point a wave of most pleasant well-being swept over me. It wasn't a trance or a hypnotic state (I've experienced those), it was a feeling of deep peace.

I regretted my next question. It caused the smile to fade from Shri Mataji's face. “How much are you going to charge Americans for this experience?" “It is part of evolution” she replied. “It is a gift of love from God, who is the ocean of love, the ocean of compassion. How can you pay for that? God does not understand money. How can yo pay for your evolution? Did you pay to become human from amoeba? Did you pay to stand up on two legs? Anyway, why would I want money? I come from a wealthy family. My husband is Secretary General of the United Nations International Maritime Organization here in London.

I do not need money. I do not accept money." Shri Mataji let go of my hand and smiled.

“Better now?" she asked. I nodded. “That is because your brain is not so active. You are more balanced, more centered, more relaxed. Have some more tea?" I put my hand above my head again. The coolness was still there. Perhaps even stronger.

“There are so many great seekers in North America" she said. “I so want to meet them." Now, almost a week later, when I sit down quietly, that sense of peace and relaxed happiness returns.

I am hoping it won't go away.

Contents: 1983-05-12 **Talk to Sahaja Yogis, How to Talk to New People, Friends Meeting House, Hampstead, UK**

I bow to all the Sahaja Yogis and all the seekers of truth, may God bless you all. Is such a great thing to be back home with all of you and to see you here blooming with joy and happiness. That's the fate of a Mother who has so many children, that she goes from places to places leaving some children behind but looking forward to meeting others.

Somehow that compensates for the separation.

Today I think we should start on a very subtler ideas about Sahaja Yoga, because you people have understood it on the other plane of mechanism that works it out, the Kuṇḍalinī, the Chakras and all those things. But we have to see what is the problem that faces actually human beings and why we make such mistakes in our seeking. Is a very important thing to understand, because unless and until we understand why we really make mistakes or others make mistakes we can never forgive them and we

might have a kind of a high handed attitude towards others who are now coming to Sahaja Yoga, thinking that, why did they do like that and why did they commit this mistake and they could have done better. But I personally think that if you look at yourself you will know that you also committed mistakes. Everybody has committed mistakes.

Some have committed more mistakes and some have committed less. But what is the reason why human being has been committing mistake? That's what we should look into it. The first and foremost thing is without getting, [Aside:] Come along here you can sit there is a lot of space here, come along. Move out, move out you can sit in the center, come along, come along, come along not to feel shy there's lot of space in here. I think you'll have to have a bigger hall now Matha? Yes come along, come there's room here you can sit down here, come along.

So sweet of you. Thank you very much, so very kind of you thank you, thank you.

Please make yourself comfortable come along.

So how are you? Congratulations and God Bless. Are you all right there all of you? Now those who have got Realisation and those who have felt the Cool Breeze and have matured in Sahaja Yoga know that automatically you drop out many things, automatically. Now why do we do it, you see, why do we drop things? Even I don't ask you for it, you just drop them, why? The reason is the light of the Spirit within ourselves empowers us to see that this is wrong. Like as we have got eyes, once we have eyes we know whether we are going to fall here, or

we are going to slip, or what's going to happen. In the same way, when you get this vibratory awareness it is not an awareness only of the fingers, is the awareness of the whole being and you just drop out everything that is against your Spirit. I don't have to tell you. But without Self-realisation what happens that reality is just a myth. It's only a mental projection with which you live. You project your mind and you think this is reality. You can call anything as reality. Any hallucination can be a reality, any theory can be a reality, any absurd ideas could be a reality. I mean all religions have taken that form now, it's very sad. But all religions, which came from truth and from reality, are nothing but mental projections and they're very far away from reality. You can only feel, understand and assimilate reality if you are a Self-realised person. Unless and until this Self has expressed itself or manifested within yourself, the light has come into you, how are you to manage? Whatever you try is a mental projection. Like many people who came first, “Oh, we believe that we are born again." All right, now how can you challenge it, if you believe into something? “I believe" is the one of the great sentences we use. But what is that I that believes? That's that ego. That's not your Self, because you have not yet felt the Self.

So to feel the Self is the most important thing if you have to know the reality.

So you must excuse all others who have not felt the Self, who have their own mental projections. They might look like fanatic; they might look like stupid people. They may look like to be very high handed or maybe you might

think they are these ego orientated pseudointellectuals and all sorts of things. But all that is mythical because that plane on which they move is mythical itself. Whatever you know through your mental projection is imagination itself.

But Spirit is the reality and to know the reality you have to be the Spirit. And once the Spirit starts shining within you, you just drop everything like hot brick. Like I would say, as I've many times told you, that in our human awareness we know what is beauty is, we know what cleanliness is. For a dog he doesn't understand cleanliness. If you don't give him a bath he'll be quite happy, actually to give him a bath is a problem. But to a human being, you see, what is a sin or what is wrong? Sin is nothing but whatever is against the Spirit, is sin. Even fear is a sin. Any such small little sins or the big sins, all are nothing, but they are all against the Spirit. But if you have not felt the Spirit whatever you do will amount to something like anti-Spirit, because you don't know what you are doing. Now the prophets have tried their level best to tell you that you must keep your balance, you have to follow a certain religion as they call it, or as we call it Dharma within yourself. But that to for what? Why to have the balance within you? People will always say, “What's wrong?" “What's wrong if we are not in balance, what's there? What's wrong in drinking?" I never said don't drink before Realisation. After Realisation you yourself drop out.

But they say, “What's wrong, why does he tell us like this? Why should we listen to them?" Why the balance? The balance is needed for the ascent. Unless and until

you have a balance how will you ascend? Imagine an aeroplane without any balance. Say a wing is missing, will it be able to take off from the ground, cannot.

So for the ascent it is necessary to have the necessary balance.

So they said, “Keep in the balance." But even when we're just told simple thing to keep to the central path, to lead a life of balancing yourself or moderation in your life, in that also the moderation part of it they have made it an extreme.

Everything has been made into an extreme, because religion also they want to follow through their mental conception. That's why you find all these religions is a mess. But I would not blame them for that because they had no other instrument to go ahead and they wanted to go ahead. They had no other way to proceed further so they used only one engine they had was this mental projection. And they made all these various projections and that's how they are so diversified and separated from each other.

But as soon as your Spirit shines, then, everything drops out by itself because it is beyond mind. Spirit is beyond mind, I don't have to tell you anything that you must have balance, you develop a balance. If you don't have a balance you'll just get vibrations in one hand, other hand will be just cold or will be hot, so you start giving your balance. But I don't say that give a balance means following a particular religion or anything because if I say that half of you may run away. The beauty of Self-realisation lies in secretly working out within you, everything that is virtuous, that is beautiful, that is joyful,

secretly, it doesn't tell you. For example now supposing somebody has an imbalance on the right hand side. Very intellectual fellow and thinking for the future and futuristic man you see, forgetting all his past. Even there are people I've known they have forgotten their names and the names of their wives. But they are so futuristic. For such a person if you tell them don't think about the future, he can't do it because he's put his attention like this. The whole ego portion has gone that side and he's all looking forward to the future. But if you put him somehow or other, in a state where his Self-realisation takes place then immediately he will say, “Mother, my right hand is burning and there's nothing in the left hand." So you start talking on a very mundane way, not in a very subtle manner like all the philosophers talk.

All right that means your right is not getting proper vibrations, so you raise your left to the right? Now for an intellectual he can't understand, “What is this raising left to the right. I have read Bhagavad Gītā, I have read Bible, I've done Koran, I have done this, nowhere written left to the right. What do you mean by this kind of a nonsense, you see that you have to put your hand just left to the right and you get the balance?" I cannot appeal to a mind which has been thinking about God, religion, everything, all right.

So the secretive working of the Kuṇḍalinī is such, that She goes in that portion where you need help. She works it out and She raises you and gradually She transforms you.

But if it is not awakened, if it has not yet touched the Sahasrāra, means if it has not touched the feet of your Spirit, it may not be interested, it may not be interested.

So the first and foremost thing is to raise the Kuṇḍalinī and to let Her at least once know that She has touched the Spirit. Then She has interest, otherwise She hasn't got any interest. That's why you must have seen some people who come to Sahaja Yoga and just drop out. The reason is the Kuṇḍalinī Itself is not interested.

So the foremost duty of every Sahaja Yogi is, first of all, not to be angry or annoyed with people who have done lots of wrong. But be very kind to them and gentle because they are just seekers of truth. How can you be angry with them? Already we have lost so many of them because of their stupidity. But we must try to salvage as many as possible.

And then the second duty of every Sahaja Yogi is to slowly steadily to convince the person that he should become the Spirit. Of course you'll meet so many who will be self-appointed people they'll say, “Oh, I've already met the Spirit, I am the Spirit. I'm Christ." They can say anything, so soothe them down a little, bring them down and raise their Kuṇḍalinī, but don't leave it half way, must touch the Sahasrāra. I have seen some of the Sahaja Yogis, even in India I've seen, they just give up. They'll sit down, “Oh Mother forget it, we don't want to do it, it's like a mountain we can't raise it." But we have to work, that's what we have to do is to work it out. Raise the Kuṇḍalinī, pierce through the Sahasrāra and then Kuṇḍalinī will work it out.

It was a question asked to Me, “Mother that we gave Realisation to so many people, out of that only about thirty percent people are coming up the rest are lost." The reason is you have left it half done.

So this is one of the reasons why we have lost some people and there is no connection still established. Now those people who come to Sahaja Yoga you have to really work hard on them. Instead of arguing with them, because what will you argue is all mental projection. On what point are you going to argue with them because that is not going to give them the light of the Spirit.

So somehow or other work it out in such a way that they feel light of the Spirit, then talk. But we think that if we talk to them it will help.

It's not question of conviction, is the question of happening, is question of becoming, which is important.

Unless and until they become, what is the use of argument, there's no law court here. There is no debate going on, there is no election. There's nothing of the kind, it is something that has to happen to all those people that they should get their light of their Spirit. And once they get it, then it is very much easier for you to talk to them and tell them about it.

The philosophy of Sahaja Yoga is extremely simple. Is the simplest of all philosophy you can think of.

Is a very simple philosophy, is that, once you get your Realisation you start feeling for the first time, the All-pervading Power and forget everything else. Once you get that feeling of the All-pervading Power only you have know how to manoeuvre it, how to work it out and how to use it for your own growth. It is made easy, it has to be

as it is the most vital force that has to take place in the realm of spirituality.

Now thank God, many Gurus are exposed. Thank God many myths that were working out are being now blasted. When I was telling you people about the promiscuousness and all those things, that this will never lead you to God but to hell, I remember when people criticised Me to be Victorian. I mean people have ideas, which is a very Victorian ideas and also saying that Mother is very matronly and all sorts of English language you see, that they could use about Me. But now you see, what have recently I've told, thank God there have been a film showing the diseases we get by promiscuous life. The right sane attitude towards life definitely helps you very much. But thank God, the grace of God is so great that once you get Realisation you become such a different person that everything drops out. You are really a transformed personality and so that one should know whatever was the past is finished now, is no more there. The egg is finished, is the bird. And whom to blame, whom to talk about is the bird there, now let the bird find its own wings and fly. Once you understand this simple thing of Sahaja Yoga is that we have to make every one feel the All-pervading Power of God, to begin with. Unless and until they have felt it we have not to accept them as realised Souls. They have to feel it.

Now of course as you know if the Viśhuddhi Chakra is not all right they may not feel it in the hands.

But still no use if you tell them that according to us you are a realised Soul but according to you, you are not feeling. You see because the mind is working. Instead of

feeling a little disturbed about it, upset about it, they may just think that, you see, it's just a make believe or a psychological stuff and I didn't feel it, I'm a person of great will power, that attitude, yes, many feel like that.

So they can be lost. For now as our Sahaja Yoga is increasing everywhere in the world, we have so many good Sahaja Yogis in England now. They are sensible people and uniquely placed in this great country. And they have to understand that wisdom is higher than intellect and discretion is higher than debating. Take a very kindly and a compassionate attitude towards the rest of the people and then work it out that they should somehow or other, feel this subtle force of God's love. Then gradually try to bring them round and teach them what you've got. Is easy to blame their ego, it's very easy, to say, “Oh, they're ego orientated, throw them away” very easy to say that. But that's not their mistake. That's not their doing. It was because they never felt the Spirit before. Whatever they have they have used that instrument whether ego or super ego and they have built up their own self, in that kind of a fort. But this barrier can be broken very easily as soon as they get their Realisation.

I found the same thing in Australia. When I went there so many came back, so many. And now we have everywhere quite a lot of people. In every ashram now we have coming at least thousand to two thousand people. We have five centers now and it's working out very well. Same thing is in England, we can work it out. But I told them the same thing that reality is a different thing and a mental projection is a different thing. You still

do not talk on that level to these people. Because you just increase their mental projection and their barriers within them and this has helped them a lot. And you'll be amazed that those people who were lost have come back to Sahaja Yoga and are growing very fast within themselves.

Now for the new people I have to tell, you have to have patience with yourself. You have to have patience. As I have patience for you, I have love for you, I am here only because of you. You also must have patience for yourself and full confidence in yourself that you'll become the Spirit. If you have these two things, I'm sure it will work out. It is going to work out. Once you get your Realisation you have to work out on other people and gradually you will be amazed that it will grow and it will convince you and you will know that you have become the realised Soul. But the realised Souls are very simple people.

If they say, “I am a realised Soul” nobody can believe them because there are no horns around them. No Gurudom around them, nothing of the kind, they're extremely simple people.

So what is going to help you is a simple attitude toward yourself and toward these Sahaja Yogis and towards Sahaja Yoga that you have come here to become the Spirit. We have to gain nothing from you. There's no clientele as such, there's no money proposition, nothing. It is you who have come to the Ganges, to take the holy water, it is you who has to take it. We are here to help you. If that attitude is developed I'm sure, with your cooperation, we can change the face of this world. And as William Blake has said in this Hampstead, “We have to

build up Jerusalem here." May God bless you all. Any questions you have you ask? [Aside:] This is not a loud speaker. I think I better present you with a loud speaker. What happened, you presented one to India why don't you get one. Further conversation about the speaker.

Any questions to request Me?

Seeker: How can one who is new this subject distinguish between what is psychic phenomena and what is actually the manifestation of the Spirit itself? *[UNCLEAR]*.

Shri Mataji: is good idea. May God bless you.

You see when they say they have felt the Cool Breeze the psychic people they are telling lies, simple as that. Because the Cool Breeze of the Holy Ghost, that you feel, has not only the Cool Breeze it has its own powers. For example, now I say there is a flame here, all right. Now if there is a blind man also if he puts his finger round there he will know it's a flame isn't it, because he can feel the heat. In the same way this Cool Breeze is just to feel this Cool Breeze but is a dynamic stuff. You can, when you get this Cool Breeze established within yourself, you'll be amazed that under your hand the Kuṇḍalinī will pulsate, it will rise and you will feel the Cool Breeze of another person. With this Cool Breeze you can cure diseases like cancer and many other. With this Cool Breeze you can give balances to people. Everything you can do with this Cool Breeze, is tremendous. If you have any, say question, any question, supposing you are a realised Soul, you want to know about a Guru if he is real or not. If it's a psychic thing you won't get anything. You won't know why psychic people are all going to parapsychology, is all wrong, it's a horrible stuff. This

parapsychology is one of the worst things that can happen to a human being, but they don't know what it is. There's nothing absolute about it. But the Cool Breeze is the one that gives you complete absolute idea. Like you want to know is there God? Ask a simple question like that, `Mother is there God?' You'll get a Cool Breeze. Now it's so, discrimination is so great and so precise that supposing you want to know about a Guru how he is, supposing he's a devil then you might get even blisters on your hand. You might even get tremendous heat in your hand and vibrations will stop completely.

But supposing he's half way then you may not get such bad effects but there won't be any breeze at all. But supposing he's a realised Soul, for William Blake for example, I don't have to ask I know, but unless and until you really feel that Cool Breeze in your hand in a real way, also it's coming out of your head then you should not believe that you have got a Realisation, you should not believe into it. Now they are many psychic cases I know who told Me, “We have always felt the Cool Breeze” because they cannot accept it, just say and their Kuṇḍalinī just frozen there. Nothing of the kind, I'm getting terrible heat and just praying if this person goes away for a while will be good rest for Me. And he says, “No, no but I have felt the Cool Breeze." All the time he's telling Me lies. “I have always felt the Cool Breeze everywhere." But the Kuṇḍalinī is down below you can feel it yourself, you can see for yourself. If the Kuṇḍalinī is not here how are you feeling the Cool Breeze? You cannot. Is a phenomena as a result of something it's not just a phenomena of the Cool Breeze. But when the

Kuṇḍalinī rises above the Sahasrāra then only you can feel the Cool Breeze. I've seen many people like that. They don't want to accept, oh that I've got all this.

But supposing there are people who are born realised. There are people, some people who feel the Cool Breeze. Now you have to differentiate between them and the unreal people. There can be some people who are born realised. But nowadays we have decided not to tell them that they are born realised because, those who came to us we told them they're born realised, their ego suddenly inflated like this. You see absolutely gone cases and we lost them. Because you see, if you are a born realised it's nothing great, nothing great, because so many are realised. Supposing you get Realisation today all right, so you'll be a realised Soul, but you're not a Sahaja Yogi. Sahaja Yogi is a person who not only is a realised Soul but he knows all the technique of this Pure Knowledge. He knows all the laws of the Divine happening and also he knows how to handle the Kuṇḍalinī. Sahaja Yogi is a knowledgeable person the one who knows all about it. Who knows all the permutations and combinations, who knows how to manoeuvre it and everything about it.

So he's you can say a boy who enters into the first class. He just knows one plus one is two. But say a professor of mathematics, there's a big difference between the two.

So even if somebody's a born realised it's better not to tell him that you are born realised because he suddenly thinks he has become a professor. Imagine a little boy thinking that he's become a professor. It is very detrimental to him as well as to others.

So best thing is to get the Cool Breeze in the right sense, in the right way and understand that it works, it must work. As you see how do you make out a real note and an unreal note? The real note it works.

So it's not a myth it's a reality, again I say it's a reality. Supposing this is an artificial thing it won't work. Anything that is artificial doesn't work, all right? You go to this Madame Tussaud's place and you'll find so many people sitting looking exactly like us you see, but they are not living, all right, you understand My point? So you have to master it, know it fully. You have to master it and understand it. You see unless and until you understand it to that extent, you cannot reach any conclusion, all right and we have to work it out. May God bless you.

Is not only thing that is Cool Breeze, where is your Kuṇḍalinī, whether it has risen or not, if the Cool Breeze is coming out of the head. Only a Sahaja Yogi can say, nobody can say that. I've seen many people who get even the Cool Breeze coming out of their head they cannot feel it because their hands are not sensitive. Only a Sahaja Yogi can say, is true. But that doesn't mean that a Sahaja Yogi is something out of the blue, is just like you. Only thing is he has grown into a new awareness, which you are going to grow yourself.

[To seeker:] *[UNCLEAR]*.

In Sahaja Yoga there are so many ways and methods how we work out all the help from all the elements, how we work it. For example, this gentleman say for example, I find his left side is overloaded. You can ask the Mother Earth to take away the problem. Just put left hand towards Me and right hand on the Mother Earth, you can

get cured, you will feel better. Feeling better now? Just wait, have patience. It will work.

Any other question? You must see that the person is transformed. They may say anything the person must be transformed.

He must become a saint. And the saint is not a person who calls himself a saint, but a saintly person is that one who drops out all nonsensical things, automatically. Nothing sticks to it. As they say, “The lotus leaf you see, if you put water on the lotus leaf the water drops out, nothing sticks to it." I think in England at least seventy percent or maybe say sixty percent people have been drug addicts, Sahaja Yogis, you can't believe they were. If not addicts they were something like that. I used to call them druggists and chemists, but they're different today. Any other question please? Question: Is the artificial raising of the Kuṇḍalinī dangerous?

Shri Mataji: Yes first. You see the trouble is, those who have written about it have no authority. I have said about it many a times. Like say a villager comes to the city and puts his hand in the plug you see and gets a shock and says electricity is very dangerous, all right, is like that. But Kuṇḍalinī is your Mother. You have only one Mother and She has only one son. It's your individual Mother. You don't share it even with your brother or sister. She's your Mother. She doesn't trouble you at all. She's your the greatest well wisher who's born again and again with you waiting for this time, there's no question. But those who are unauthorized harm the Kuṇḍalinīs of thousands of people. People have seen that. Because you see that's My nature perhaps that I can do it. But then people feel

very hurt you know they can't understand why should Mother do it. I said, “You better do it. It's good I should retire, I'm sixty years of age is better for Me to retire, you should do it." But if you are doing so many things, you know I don't know how to drive, I don't know many things that you do. I know one thing, how to raise Kuṇḍalinī.

So if something is difficult and is done easily means that person is a master of that. And if that person is a master doesn't matter there are masters of everything, all right.

So far I haven't seen anybody suffering because of Kuṇḍalinī and should not. But it's not an easy thing for many people because I met some saints this time and they said, “It's only You who can do it Mother we can't." There's a fellow called Gagan Gadh Mahārāja, a very old man and he lives in a forest on top of a hill and he's come to Me also. And he has many disciples and one of them he told him to do this and do that you see, the balancing part of it and he did all those things for fourteen years. And suddenly in a program in Kolhapur he just came to see Me and got his Realisation. He was shocked that, “Fourteen years I've been doing all this and I never got it and how is it in a short time I got it?" So he went to see Gagan Gadh Mahārāja so he told him about Me. He said, “She's different." So that's how it is and I feel rather embarrassed to talk about it, all right? May God bless you.

Question: How do you relate Your experiences or what You are talking to us about with traditional yogic practices?

Shri Mataji: Very much so. Very much, it is the most traditional thing, you see. Because the yogic practices

you do here is some sort of a, I don't know what to call it, but it's like just a wee bit of it you've have taken are doing that, that's not yogic practice at all. You see Patanjali Yoga, which was practiced thousands of years back, when people led a different type of life. When the children went to school with the Gurus, who was a realised Soul. Nobody who was not a realised Soul was called a Guru. And the children had to lead a very celibate life because according to your university, you see, you're called as your Gotras.

And you could not believe it today, say My Gotra is Shandilya. Shandilya was the muni of My family. I can't marry a man from the same Gotra even today. Thousands of years have passed since then, Shandilya lived about forty, fifty thousand years back, but even today I can't marry a man who belongs to the same Gotra.

So the celibacy you can imagine, that from one university you could not marry. That's how they lived a life and then they went, after five years of age, they went to those schools, they lived there and they came out of that in complete celibate living they were. And then they got married and then when they had children they sent them back, like that the system was. But if you read Patanjali Yoga the first thing that Patanjali Yoga said that, “Īshwara Pranidhana” means the establishment of God. First you must establish the Spirit. It's like we have not yet started the car for example, all right, it's very logical.

Now I'm coming to Hampstead, I don't know the way, supposing and I don't know which way to go. Now supposing I say that all right now I have to go to

Hampstead, from the very beginning I'll turn to the left and not to the right, can I do it, no? So when the Kuṇḍalinī rises then only you will know which Chakra is catching what is your problem.

Beforehand supposing you are doing any, at random, any exercises. Say example, the way people are doing these days Yoga, so-called, it has nothing to do with Yoga. You see these exercises when you do, you are not aware as to what are your problems. You don't know what you are suffering from and what particular asana is needed for a particular type of a Chakra, which is blocked, all right.

So what you're doing is indiscriminate, taking medicines without understanding. But the practice of these things are a very minimum part of the whole of Patanjali. First is Īshwara Pranidhana means when you establish the Spirit. Īshwara Pranidhana means the establishment of the God. Once you have established that, then the Kuṇḍalinī starts moving and then you know where to stop, where to turn, how to do. This is real tradition, but the last fifty years, you see, all sorts of nonsensical people have come up. They've changed this, changed that and is logical, is logical you see. Supposing you are suffering from Āgñyā Chakra all right and you are doing the exercise of this Chakra you will spoil this as well as spoil this. There's no logic, there's no understanding, nothing. You see this is just physical exercises because people want to become actors and actresses I think.

Seeker: [Mentions the eight limbs of Yoga the whole astanga going through the niyama and the asanas, Prāṇāyāma, pratyahara to try to work toward Samādhi.]

Shri Mataji: All those things you see, no, no it does not, it does not, it does not. That's the other way round you see, this is the problem. You see what happens that, unless and until you get your Realisation you have no entry into yourself you don't know where you are going. This will never work out. On the contrary, all those who have done Haṭha Yoga catch on their heart center very much, because the whole attention is on the body. Because the attention is on the body the left Heart catches. Just now I have been to one organization where I met three of them.

They all had their left side absolutely frozen, so they said, “Mother what should we do?" I said, “You must sing the praise of God. Forget, you have become so dry like a bamboo now, fill it up with the love of God." Forget it all your asanas and everything, just like, you see, dried fishes. There's no emotions left. It's such an imbalance, ha and tha both the things, they've not said only ha, ha is the Sūrya Nāḍī they said ha and tha. What are you doing about tha, nothing? So you are doing ha Yoga, all right. You have to do Haṭha Yoga but, without Īshwara Pranidhana, without Realisation we also do, not that we don't do, whatever is needed that we do. For example, now when I went there I told them what should be given to a person who is suffering from mental diseases. He said, “All this for mental diseases, also all these for egoistical people, also all these for liver patients, also all these for, I mean it's horrible." I said, “How can that be, on the contrary to a mental patient if you make him bend forward he'll suffer more, he must bend backwards. A person who is ego-oriented should bend forward." They

changed of course, I mean they're sensible people as well as I'm concerned, they believe in Me, they think in India of course I'm accepted as some sort of a, something like that. But you see these are little, little things they don't know.

Supposing a person is ego-oriented, right-sided person as we call it. Right-sided person if he tries to bend backwards he'll become even worse. And a person who is a superego person, suffering from mental troubles and all that has to, not to bend forward at all, he has to bend backwards. Because they're two types of people, there are actually three types as you know. The people who are, I mean, in vulgar language we can call it masochist and sadist but they are extreme cases, but I'm saying that style. We call them Tamo Guṇis and Rajo Guṇis.

So the Rajo Guṇis the sadists, if they become more like this, God save the world, see the point? And the emotions are drained out of such people, there no feelings left, no emotions, nothing, zero.

I met one dentist who came and he said, “Mother now I have become a Sthita-pragñya." I said, “How?" “I have no feelings. Nothing happens to me. You see my child is sick I'm not bothered." What a nice man you are. “I have no feelings. My mother calls me I have no feelings. I am living somewhere alone." I said, “All right." I said, “Is that the way the saints have lived? They have been worried not only about their people but about everyone." There's no love. There's no love in the modern Yoga, no love. Is only the love of God, can be only felt through Spirit. You have to have a balance. Is very one sided, extremely one

sided. One side is those who are singing the devotional songs and the other side are *[UNCLEAR]*.

Both are equally mad I tell you. Both can be equally mad. Come to the balance, again you have to come to the balance, otherwise you cannot enjoy Sahaja Yoga. Sahaja Yoga is an enjoyment, enjoyment of your balance, of the beauty of God's love and the truth of His work. Everything has to be enjoyed, all right.

You just work it out.

Have you done Yoga very much?

Seeker: Sorry?

Shri Mataji: Have you done lot of Yoga?

Seeker: Reasonable. I do follow the Buddhist practice which is based upon...

Shri Mataji: Now Buddhist also! Now I'll tell you about Buddhism, all right? What are Buddhists doing? Is true about everyone Christians, Hindus, everybody. Just because you asked about Buddhist I must tell you. Where is Buddha placed within us do they know? Where is Buddha? Buddha is placed within us at a point...

Seeker: Well, yes...

Shri Mataji: And what does He control within us? We have to know this knowledge of the roots.

Unless and until you know the knowledge of the roots how will you know about the tree? You cannot treat the tree on its leaves or branches you have to go to the roots. And first you find out the roots within.

Buddhism is so superficial now, that I Myself amazed and Buddha must be thinking, oh God from where it has come. He says “Buddham sharanam gacchāmi." What is

Buddha? Is an enlightened soul? Buddham means the one who is enlightened. “Saṅgham sharanam gacchāmi" means to the collective being. Saṅgham means the collective being. “Dhamam sharanam gacchāmi." Dhamam is the balance within you. How many Buddhists know about it? They don't know even where Buddha is sitting on their heads. And what I find most of the Buddhists that their center of Buddha is finished. Buddha has disappeared from them once for all.

He controls our ego and he's settled down here on the head on the left hand side. We can prove it on Kuṇḍalinī. Supposing somebody is following Buddha immediately people will know that you are a Buddhist because there's a catch here. And then some methods are there to awaken Him, if you awaken Him your Kuṇḍalinī will rise otherwise it won't, all right? So you must know the knowledge of the roots.

We should not just depend on Buddhism or any `ism'. That's what I'm saying.

Seeker: Yes, it's just the thing You said in the beginning, I mean I agree...

Shri Mataji: Yes, you see we have to have the complete integrated knowledge of the roots, which nourishes, isn't it?

Seeker: Are you advocating a system or a practice to get closer to these roots?

Shri Mataji: No, no, no, no there is no system about this. There is no system no practice, no courses.

Actually it is spontaneous. I'm talking of your evolution. Your evolution comes through a living force of the living

God. You cannot have a course in that, can you have? How do you sprout a seed? You have to just put it in the Mother Earth it sprouts by itself, is built in. In the same way within you it's built in and it sprouts, that's all. There's no course. Maybe you may not get it today you'll get it tomorrow, some seeds sprout faster.

Seeker: I see the Buddhist tradition as growing out of a yogic insight.

Shri Mataji: No, no, no, you are sadly mistaken about Buddhism. The trouble is with the Western people they're so fed up with Christianity that they think Buddhism is going to solve the problem. They are just like any other Christian church, take it from Me. All these lamas should be hanged by the nearest tree, I tell you. Horrible people they are, horrible. You should see their vibrations. You know this Dalai Lama when they're sitting next to Me, I was invited to the Prime Minister's place, I just couldn't bear him. And the Prime Minister Lal Bahadur Shastri himself was a realised Soul and he could feel it and he said, “Is he very hot?" I said, “Yes." Is in Hindi he said, “He's an extremely hot fellow." He said, “All right, you get on the other side” he made the foreign minister sit here.

You won't understand, just now you don't understand. Even a little child who is a realised Soul will understand, but you won't because you're not yet realised, this is the point. The difference is you are mentally understanding. I have a grand-daughter she was hardly five years of age when My daughter and the son-in-law went to Ladakh, it's an interesting story. And there was a lama sitting you see like this and everybody was touching his feet. This

little child was a realised Soul, she couldn't bear it any more, when the father went and touched his foot she just stood back and she said, “What do you mean by shaving your head and wearing this big stuff you think you are a realised Soul? Why are you making everybody touch your feet?" Just she stood up. And My son-in-law felt quite embarrassed and he told that he's not even a realised Soul why do you touch his feet. You won't understand, even a little child will understand, you won't understand. Realised soul is a person who can feel it.

This is what Buddha has said, that's the traditional thing, he has said, “First of all seek yourself." Buddha didn't talk about God. Why, because he thought if you talk about God again another religion will start. He just said first of all, as I say, “First of all seek yourself, get your Self-realisation. Nothing else but get your Realisation." All right that's it.

So better have it, better have it. You see you have Buddhism there's nothing like `ism' about Buddha these people are mental. To have it means to get Realisation.

What tradition are they following, carrying that ring like this, like that, mad kip people, horrible. Is that what Buddha did? He sought His Realisation. He didn't do all these nonsensical things these lamas.

And they even beat people and do all kinds of things, horrible cruel people. Thank God there out of that Lhasa. You should see the Tibetans now they're sitting on our heads like parasites in India and we had a parliament question on them. You see they look very attractive because you are fed up with your Christianity, that's what. Don't believe in all these please whether they're

Hindus, Christians or Muslim, all are just the same. There's no difference. You become the realised Soul first of all. You have to be the Buddha, all right, that's what I am saying as a Mother.

And then they started another one Shambhala business you see. This is another new thing. Taking everybody to Gobi Desert to get Samādhi. Walk in that Gobi Desert even one mile you'll get a Samādhi permanently. [Laughter.] You can't even get a glass of water there to drink, My child. What things they are preaching, you don't know, all nonsense. In Spain some Spanish people have started this nonsense.

They are recruiting people to go to Gobi Desert. I mean what is going to happen to them? Think of the Gobi Desert, is one of the worst deserts of the world. Can you imagine going to a desert, how will you reach God? You have to seek Him within yourself. He's within, all right? Question: Mother please tell us about the dangers of misusing mantras by religious sects.

Shri Mataji: Mantras, all right, dangers of mantras? You see mantra is a thing by which you awaken the Deity within you. The Deity, which is on this Chakra. Now here the Chakras and we have deities. On these we have to awaken the Deities.

So, a person who is awakened himself can only tell you what mantra to be said, isn't it, a simple thing as that? The one who has no eyes, what can he tell to another blind person? So first an enlightened soul, who knows about Chakras can only tell you what Chakras are catching within you. But the Kuṇḍalinī should solve. Supposing you are just now caught in your Nābhī Chakra

and I tell you that you say the mantra. Not that you, but the realised Soul should say the mantra and awaken that. Maybe the Kuṇḍalinī has gone there, so from there you have to come here. You have to see the movement of the Kuṇḍalinī. Like a car is going now, very simple, the car is going so we come to a toll gate, all right. There we have to pay the toll. But where the car is going and then there is a toll gate you pay there to a particular toll gate, isn't it? Like when you are going you see, [Aside:] I've given up tea. I have, just given up. Just take it. Sixty years I thought I have drunk too much of tea. But that doesn't mean you should give up. [Laughter.] So you see the thing is the movement of the Kuṇḍalinī will only tell you which Chakra is catching, all right, otherwise you will not know. Unless until you move the car, before that, how will you know where the car is going to get the toll. Can you pay it before the car starts? So what happens, if they give you a mantra mostly people don't know what they're doing. You see it is a big enterprise. Giving mantras is a very big enterprise. Like they have given mantras, which I was amazed to hear, if you tell some Indians, they'll be laughing at you. What they say is a great secret and the mantras they gave was, one was I heard, was `tinga' means like this you show to someone you see this is `tinga', in Hindi language. There is nothing like `ing' in Sanskrit Language. Another mantra I heard was `inga'. `Inga' means the tail of the, the sting of a scorpion, can you imagine that could be it. And then, where is the director of the flying squad, is he there? He's hiding there at the back. Now what is the mantra for they gave you

for flying? What tubes? Who is there? Come along where is he?

Sahaja Yogi: Bronchial tubes, Mother.

Shri Mataji: Bronchial tubes. Bronchial tubes, bronchial tubes, they paid six thousand pounds for getting that mantra for you. [Laughter.] Just imagine this bronchial tube is one of them. Then they'll give a mantra of Rāma. Take a more sensible thing, they might give a mantra of Rāma. But Rāma where does He exist? Supposing I want to give a mantra of Buddha, for example. Where is Buddha? Are you catching on Buddha or not, is the main point. Where are you catching? Where is Rāma? Rāma resides in what part? Is it necessary to give this mantra or not? They don't know anything, no knowledge of any kind just at random. At the age of six years to twenty years give the mantra what is it, `pinga' then another one `tinga', another `ringa', according to the age, not according to the Kundalin where it is. Now what is the danger of that, that's the main point is. That supposing they give you a name of Rāma, they are not awakened people they are not connected with God, they are not authorized. Now you go on saying Rāma, Rāma, Rāma, Rāma, Rāma, Rāma, Rāma, Rāma, Rāma like that, you see. The other way round you say mara, mara means I'm dead, I'm dead I'm dead.

So you go on saying a mantra Rāma, Rāma, Rāma, now what happens that you are not connected with Rāma at all, because you are not a realised Soul, neither the Guru, the one who has taken three thousand pounds for giving you this Rāma mantra, is a realised Soul.

So when you are shouting like that Rāma, Rāma, Rāma, who will come to your help will be somebody dead as Mister Rāma somewhere. He will come to your help and he'll possess you. With that you may start thinking because you get an added personality and suddenly you feel you see you get more powers so-called.

Like Gauguin if you go on saying Gauguin, Gauguin, Gauguin he might enter into you. You might start painting something and after that finished you have no energy left because one horse is riding two men. But the worse thing that happens to you by saying mantra is that you develop a terrible dent in this very important center called Viśhuddhi, specially the left Viśhuddhi. And then they are frightened. If you ask them, “What is your mantra?" “Mother I won't tell you." “Why?" “No that is not to be told." All secrets in God's vision, in God's realm there should be no secret at all, everything should be known, everybody should know what is what. Why should there be any secrets, I can't understand. For example everybody will know those who are realised Souls, where you are catching, what is your Chakra, they'll tell you. Everybody will say the same. Like one day one gentleman came he said, “Why are they all coming and asking me `How is your father?' " I said, “Because your Rāma's Chakra is catching." That's exactly the mantra you will take.

So your Chakra is caught, that is the one that the name they give you because you're insulting the deity and this Viśhuddhi Chakra, by which you say also is caught up and from there it goes as guilt to the left. If you should try to correct a person it acts as a guilt and he gets a

problem on the left hand side Viśhuddhi which is a very, very big problem.

Seeker: Japanese religious sect gives Buddhist mantra called Nam-myoho-renge-kyo.

Shri Mataji: Nam-myoho-renge-kyo, I know. You see Nam-myoho-renge-kyo is a great thing, but not by these Japanese people. Japanese less said the better. I met the person called, his name I have forgotten.

He was the head of the Zen system. Now see Zen is Sahaja Yoga. To be realised is to be Zen. But this fellow had a frozen Kuṇḍalinī just like that there just sitting settled down.

So I told him, “Sir with very humble understanding I would like to say, that are you really a Zen?" He said, “I'm teaching Zen, but I'm not." I said, “Why?" He said, “Altogether from the sixth century till today, only up to the eight century we had Kaśhyapas means realised Souls." Only till the eighth century and after that what followed was this kind of people who had the Kuṇḍalinī just settled down there. But at least he was honest. And he was suffering from a horrible disease for which he came to Me.

So I said, “At least you do not propagate now Zen, because you are not a Zen." You are a Christian, are you? Ask anyone who is he. This artificial baptism is not Christianity. Is the real baptism, raising of the Kuṇḍalinī. Is the Kuṇḍalinī piercing through? Are you a Muslim? You are not because you are not a Pīr, you are to be a realised Soul first.

So imagine all these people who are teaching all these things are not authorized at all. But they'll come round, I'm sure.

Question: I was interested in Your comment when You said Nam-myoho-renge-kyo is fine but not any Japanese...

Shri Mataji: You see now I'll tell you. It is very simple to understand, you understand one point which you are missing all the time. Is this that supposing there is a constable standing there and he says, “Go this way” all right, we have to obey him otherwise you'll end in jail he's authorized, isn't it? But supposing I go and stand there and say, “Go this way” they'll put Me in jail. They have no authority from God to do it because they are not realised Souls. The same mantra becomes a great mantra when it comes from an authorized person from God. But the same mantra becomes a sinful thing when it comes from a person who is not authorized, who's just commercialised it.

Seeker: [interrupts].

Shri Mataji: Is it gone into your head what I told you, that you are to be authorized by God? That is you should be Self-realised. If you are not Self-realised you have no right to give any mantras or anything, do you follow this point, simple point.

Seeker: Sure.

Shri Mataji: Now that's all.

So you get your Realisation, that's important, which you should. But I don't know how it works out, you see that is

not My guarantee. If it works out well and good, may not work out today.

So better put attention to that, it's important.

May God bless you.

Is there any other question now? Put attention to that, that is important. But one thing more, when you follow them you never ask questions. I had one lady from a lama she came down from Norway, she was horrid, absolutely horrid.

Her vibrations were, what was her name Gavin? Gavin: Pia.

Shri Mataji: Pia. She came to My house I said, “Baba! How to raise her Kuṇḍalinī, Baba, dreadful." And she was thinking no end of herself and arguing, arguing with Me throughout and all that. I said, “How did you happen” I mean she has been to this lama. I said, “What happened?" She said, “No, he wrote to us that I can't live in an ordinary house you have to make a marble floor.

So first we all starved ourselves, within one year we collected money made a marble floor for the fellow.

So he came and was sitting on the seventh step and we were first one year we had to just go and bow to him just like this." One thousand and one time can you imagine everyday and “I've done that course." But I said, “Didn't you argue with him?" She said, “No." Then I said, “Why are you arguing with Me?" Of course I like that you argue because that shows you are free to argue, I've not mesmerized you, but must see the sense.

How do we accept Buddha, let's see. Have you seen Buddha? Have you met him? Have you met anybody who

is a Buddhist who says he can give Realisation? But then why are we the pleaders of Buddha whom we have never seen, who has gone away, we don't know anything about Him. Why? Because I am living He is not. When He was living there were people who were asking about other people.

So better be in the present and get it your Realisation, all right, that's what it is. That's what happened with Buddha he couldn't give Realisation to anyone whatsoever. Sāriputta, Moggallāna, all were wasted people. Same with Christ. Because when Kṛiṣhṇa came they said, “What about Rāma?" When Rāma came they said, “What about Dattātreya?" But where is Dattātreya now? Rāma is standing here why not get it from Him.

So everybody failed. They said, “They are talking about the past only." What about the present? You are sitting before Me, I am sitting before you, have your Realisation. Why argue about it? If there's a diamond and if I say you can have it free will you argue? You understand diamond better than our Spirit. Always we did that but this time better not miss it. I'm telling you better have your Realisation, it's important. Of course Buddha plays a very big role within us but first get your Spirit otherwise it has no authority. The knowledge of Buddha has no authority within you unless and until you become the Buddha yourself. All right, now let's have it. At the end of it I would request you to have your Realisation.

Put your hands like this towards Me just like this. Better now, relaxed, all right, nice. Put your hands like this. It works, it works that's the point is, it should work, isn't it? Now close your eyes, please.

Just close your eyes, you have to keep your eyes shut that's important because when the Kuṇḍalinī rises above the Āgñyā Chakra if your eyes are not closed it will fall down, so please close your eyes. There's no mesmerism that's why you have to close your eyes. Just keep your eyes shut.

[Aside:] Take the baby out, please.

Just sit comfortably don't move, don't make any gestures nothing, nothing outward. You have to be inside, it will work out inside. Nothing should work out outside. Just keep quiet. Just put your hand towards Me. Whatever has to work out will work out inside, not outside. Don't open your eyes but don't fix your attention anywhere, keep it loose, just keep it loose, don't fix it at a point, please. Don't try to fix it at, some people are fixing it at the point what we call the Āgñyā Chakra or anything. At the most you can put your attention on top of your head. But don't try to fix it anywhere keep it loose, absolutely loose. Now with your right hand, which is the hand of your creativity or the action power, you have to use the right hand to express your action and the left hand is a desire.

So you have to put the left hand towards Me for the desire but don't open your eyes, just on the lap you can keep it comfortably as it is and you have to just move your right hand but keep the fingers straight. Straight fingers toward Me and move the right hand as I tell you.

No, on the lap left hand on the lap and the right hand I'll tell you how to move it. Now put the right hand, no left hand toward Me. Sahaja Yogis should see left hand towards Me now move the right hand.

Left hand on your lap comfortably, please put left hand on your lap. Left hand on your lap, yes very comfortably.

Now the right hand you have to put it on your heart. Heart where resides your Spirit. Now in your heart you have to ask a question to Me, `Mother am I the Spirit?' Just put it on the right hand side.

Those who are very much on the left but actually it is on the left hand side is the heart. You see those who are putting it too much toward the left should put it at the proper place of your heart is on the left hand side. Now press it with your fingers. And just ask a question, `Mother am I the Spirit?' Say it thrice, ask a question with full confidence.

Now please put this right hand, don't open your eyes, on your stomach on the left hand side again.

Lower part of the stomach and push it and ask the question again to Me, `Mother am I my own Master, am I my own Guru?' Because you are and this Spirit is your Guru. But when you are asking Me a question, `Mother am I the Spirit?' you have to ask the second question, `Mother am I my own Guru, am I my own Spirit?' Because the Spirit is the Guru, which is awakened within you, when you get your Realisation.

So you have to say, `Mother am I my own Guru?' Say it ten times. Ask the question ten times. The times are according to the Chakras.

Keep the left hand the same way and now put again the right hand on the heart. And now you assert with confidence that, `Mother I am the Spirit,' which you are. This you have to do it twelve times, twelve times. Ten plus two, twelve times you have to say, `Mother I am the

Spirit.' With confidence, with full confidence you should say, `Mother I am the Spirit,' full confidence.

Now take this right hand across to the left side of your neck, left side of your neck. Again was I said left Viśhuddhi. Because the Spirit is immaculate, absolute, it never does any mistakes so there is no question of feeling guilty.

So you have to say sixteen times now that, `Mother I am not guilty.' Say it sixteen times, again with full confidence, because we're talking about God Almighty who is the ocean of love, ocean of forgiveness, ocean of compassion, sixteen times.

Now again raise the left hand without opening your eyes, to your forehead. Across your forehead, across your forehead and hold your forehead in your hand, right hand, left hand being towards Me. At this point is the Āgñyā Chakra where you have to say that, `Mother I forgive everyone.' Now some of you might say that I cannot forgive is a very common thing people tell Me. But when you don't forgive what you are doing is to play into the hands of people who try to harm you.

So you just say, `Mother I forgive everyone.' With full understanding, without any reservation, `I forgive everyone.' Unless and until you forgive everyone how can God forgive you? So let God forgive you for your mistakes what you have done in your ignorance but don't feel guilty about it. Only you just say, `Mother I forgive everyone.' Now put this hand on top of your head, right hand again where the soft bone was there when you were a child. Press it with your palm that portion and move it in a clockwise manner. Press that palm and move

it in a clockwise manner. Now at this point I cannot cross your freedom. It's your freedom, which I respect, you have to say that you want realisation.

So, here you have to say, `Mother we want our realisation. Please give us the Realisation,' otherwise I cannot cross.

So please say this seven times.

Now you can raise your hand and see if there is a Cool Breeze coming.

Some people might be getting the heat coming out of their heads. Raise it higher to see if there is a Cool Breeze coming out.

So many of you are still feeling guilty, is a wrong thing. I've told you not to feel guilty. Just see if there is a Cool Breeze coming out. Now you can take another hand, left hand and see with your left hand. You can change over and see if there is a Cool Breeze coming out. Not very much higher say about four inches higher. You can change over another hand.

You just see if this gentleman has got it, Ruth see his. You got it, you feeling in the hand also, not in the hand. He's got in the hand, you got it, it's very subtle.

It's a subtle thing. You are coming from a gross level to a subtler place.

All right, you have to do that left to the right.

Put your hands toward Me still, see the Sahaja Yogis will help you now. Once you become Sahaja Yogis you have to help others, all right. They know about your Chakras.

Is he all right? All right try to help Matha? See this gentleman, no. Left to the right, put him left to the right. Is he all right, all right? Not yet in the hand.

You just watch Me without thinking. Can you do it? Got it, got it she said she's a Sahaja Yogini. What about him? Got it, see there.

[To someone in Marathi.] See the new people please. No, no don't stop yet put *[UNCLEAR]*. Put it left to the right. [To someone in Marathi.] Viśhuddhi, Nābhī.

[To someone in Marathi.]

Contents: **1983-05-xxWorkshop, after a Public Program, London, UK**

[Shri Mataji is working on a gentleman from the front, while two other Sahaja Yogis and Luis Garrido are working on him from the back. Shri Mataji asks them to raise his Kuṇḍalinī and later on to give a bandhan to his Sahasrāra.] What catches can you feel? [One by one, the three Sahaja Yogis enumerate the different catches but none of us mentioned the catch on the Nābhī.] You mentioned so many catches but none of you was able to feel t catch on the Nābhī Chakra and this is the main catch for this gentleman. Do you know why none of you could feel it? Sahaja Yogis: No, Mother.

Shri Mataji [to the three Sahaja Yogis]: That is because the Nābhī Chakra is also your main catch, so much so that you can't even feel it. Do you know why the Nābhī Chakra is your main catch? Sahaja Yogis: No Mother.

Shri Mataji: Because none of you has married yet. Do you know what's to be done? [The three Sahaja Yogis are looking a bit serious but Shri Mataji is smiling:] It looks

like have to find a nice wife for each of you. [Laughter.] [Shri Mataji enquires about this gentleman's profession.] Gentleman: I am a priest.

[Shri Mataji explains to him that the idea of celibacy as the best way for spiritual ascent is a misguided belief and this was causing an obstacle at the level of his Nābhī Chakra. The priest comments that he was bound by his vows, to which Shri Mataji replies that She is not suggesting or encouraging him to break his vows but that the wrong idea that celibacy is the only or the best way for spiritual ascent was the obstacle at the level of the Nābhī Chakra. After this his Kuṇḍalinī rises strongly and his face is transformed.]

***Contents: 1983-05-20*, Public Program, To All the Seekers of Truth, Caxton Hall, London, UK**

To all the seekers of truth. We are seeking truth, reality, not hallucinations, not imaginations, not our own mental projections. We are not being yet able, many of us who are seeking understand that reality is what it is. It will be the same; it has been the same. We cannot coin it for ourselves. We cannot organize it and we cannot think about it. We cannot put a mental projection of our own as to, `This is the reality.

This is not the reality.' Today only I was reading with great surprise an article about snifing the glue that people are doing. I mean, now this is the last they are snifing now, petrol, all sorts of things. Well, why, why are they doing it? Because for some sensation. But they said that when you do that, what happens that you start believing that whatever you are doing is right. That's

exactly is the point today. Without snifing also there are many who believe like that. But whatever their ideas are about God or about spirit, about seeking, is the right thing and they don't want to see what reality is. They just want to reject their ego, their imagination, to believe that this is the reality and then they just are convinced that they know everything. With such people, what to do? How to tell them that reality is something very different? Now what happens when we put our mental projections like that? We can see things, we read books, we form our own ideas. It's a very dangerous thing that can happen to human beings and that is, your ego start bloating, becoming big and big and big without your knowledge. A person who has an ego does not harm himself at all. He harms others. He doesn't harm anyone as such but he harms in a way which can be very deep hurting. He'll say things which will hurt a person. He'll do things that will hurt. Nations after nations can be destroyed with this ego, like Hitler did.

So when you put your mental projections like this, “I can do it. I can find it. I know. I know. I believe” then this ego, you see, grows in your head. If it was only your head, nothing to bother, but it grows round your heart. It grows round your heart and your heart becomes like a stone. You cannot feel anything that is real. You cannot understand what is real and what is unreal. All this discrimination is lost completely.

I went to Bangalore and there were some very ordinary people working in gardens and things like that.

They saw Me and they recognized Me. Not difficult. One lady came and told Me, “My son has gone away for two

years. He was only fourteen; now he must be sixteen and I know You can call him back." I said, “How do you know?" She said, “We know Who you are." Just seeing My face, can you imagine? Such sensitivity they had. I said, “All right” and the boy came back after two days. But look at their quality.

The whole level of sensitivity is lost with this ego.

When Rāma went to jungle, as you know he was sent away, everyone recognized them, who were in the jungle leading a very normal life. But today it is getting worse and worse and worse. We have no eyes to see. We have no sensitivity to understand. We have our own images built around us; such barriers.

We have lost all sensitivity to reality, to goodness, to divinity, to love, to affection, to compassion and that's why it is so difficult. It's very difficult. Even when we say we are seeking reality, it's kind of a big announcement of the ego. But there are many who do believe we have found the reality, we know reality, we have full conception of reality and this is what it is. If suppose tomorrow Christ comes, who is going to recognize Him? Not you, not the people who are living in the cities, not them. But when He goes in the forests to simple village people, they will, because they haven't lost that. They are still there in the center.

This ego develops with so many things, money, one thing.

Sometimes the belief that we are moneyed people also can. Power, I mean, as soon as somebody becomes a minister you should say he is completely changed. His face is changed, his style is changed, his talking is

changed. They've forgotten what life is like. There's no fun in their life, no fun at all, just like dried fishes. Better not go near them, otherwise you will get the stink of their ego.

This is what is the problem today, the present day. Sahaj Yogis get upset about it. “Why, Mother, people don't progress in Sahaj Yoga?" First they have their own conception. You tell them, “This is Sahaja Yoga” and as you have to tell somebody this is reality, say you say this is diamond, then you have to also remove all the obstructions which are on top of that, to show you that this is reality. The wisdom lies in understanding; what it is let's see for ourselves. That's the soundness of a character if you have; at least you will settle down and try to see what it is. Instead of that, people just get angry. “Oh we don't believe it." But you don't believe it, what? You haven't got the sensitivity to know what to believe, what not to believe. But it is even much more dangerous than that because when you have to seek, because that's your nature. You have been seeking all your lives, not this life. I mean, you come again to seek in this life which is a special time. You are always enamoured by something that is unreal, that appeals to your ego or to your superego. Means a person, if he can somehow or other give you some sort of a sensation or some sort of mesmerism, you think, “Oh, this wonderful life. I feel so happy. I was very high, just like getting intoxicated." But what have you achieved, is the point, by that? Like if you take some sort of a, this glue business, I don't know what happens today.

Somehow I have been reading three articles on such things.

Something like cocaine they said is the modern trouble now; drugs are out; now the cocaine. With all of this intelligence, with all this knowledge that you have gathered, if you have to end up your life with cocaine and glue, where is the wisdom? When you have to select something for your life, for the fun of your life, for the beauty of your life, what do you select? Something that is going to destroy you? You see others are destroyed; still you go to it. This is the danger of this horrible ego which we have created of our own. But it may also take you to people who will pamper your ego. For example, somebody says, “All right, in this hall if you have to come, pay hundred pounds; otherwise, you cannot enter." You'll be surprised this hall will be filled completely by all the big wig cast will be standing here. People will be just sitting here. It's just as if they are going to races. Who pays more? The competition.

In the elite society you will be surprised. The talk is like this, “Who is your Guru?" “What are you going to do this time?" They said, “I have tried this. I have paid about five thousand pounds. Now I think I'll have to go somewhere with ten thousand pounds." It's really, that's the talk they have and they talk like that.

If it was only stupidity that you achieved through your ego, it's not so dangerous, but discrimination is completely lost and you always, you are enamoured more by unreal things and with little understanding, with little intelligence you can understand. Very little is needed. You don't have to read books to understand, but

that simple common sense of a village folk you don't have.

Like, I remember My granddaughter once went with her father and mother to a Llama. She is a released soul, the parents are not and this Llama had shaved his head completely and was sitting with a big robe.

So, first everybody was going. She was looking at him. She couldn't understand what this fellow is up to because everybody was touching his feet and then father went and touched his feet and then the mother went and touched his feet. She couldn't bear it. She was only five years of age. She just put back her hands like this and stood before him and said, “Why are you such a hypocrite? You are not a realised Soul. Just by shaving your head and by wearing this dress you become a realised Soul?" She just stood before him, five-year-old child. And the parents were rather embarrassed and the fellow didn't know where to look when she said, in Hindi they say `pār', “You are not even pār. How are you sitting there and asking everybody to touch your feet? What right have you got?" And then the parents got embarrassed and said, “You shouldn't say like that." She said, “I would not have said if you had not touched his feet." See, the five, year-old child and otherwise she is a very mild, sweet person. She stood up.

But somebody comes as Llama, finished. If somebody is coming here Llama for us, he is the greatest.

Then he tells us that you have to go to Shambhala in the Gobi Desert. We are all packing our things going to Gobi Desert to die there. What else? Is there any Nirvāṇa written that Gobi desert? This is what it is happening to

the seekers who have been seeking for ages and ages and they have come on this earth deliberately to get their realisation and there they are ending up their lives in Gobi Desert. But if anybody tells them, “That's not the thing. That's not the reality” then they get very angry. “Why should you criticise?" But main thing is, you have to find it for yourself. You have to understand that the power has to work through you.

Just like blind, you see, going under a cover. If somebody says three thousand pounds, all right, then six thousand pounds, all right, then ten thousand pounds, all right, just walking towards the hell. That's what it is. You can't pay for God. You can't pay. You can't read about it. You have to experience and the experience when it is yours, you become part and parcel of God Almighty. You become the power.

Perhaps very few human beings realise how delicately, beautifully, for so many ages God has worked on human beings to create you today and the seekers are a special category of people. But modern times are the worst times and the best times because all kinds of negative forces are working now. First they have built up your ego and now this ego is fed by people who are ritualizing and after that you have lost even the concept, the idea as to what to find. This is the situation of today's seekers.

England is doing well now. I am very happy about it. I had to work hard but English are still sound people. They have been able to see through the truth of Sahaja Yoga. They have been able to absorb, but when you say, “I have to go to America” I shudder. I really tell you, I shudder, because they have become so shallow now with

all these Gurus going there and all kinds of ideas that they have, even witchcraft, they have, I mean they have accepted all that is wrong. One can understand indiscretion but discretion only going towards all that is wrong, all that is anti-God, all that is anti-life, is some sort of a negative attraction or fraternity, I don't know what to call it.

While the mental projections are so built up that's it's a very big barrier. Now, how do we break that in Sahaja Yoga? We should try to understand how we break this ego and superego barriers within human beings. Not by lecturing you, it cannot work out through lectures, nor by any kind of brainwashing or anything. We can at the most prepare you to open your mind, that's all, but one has to understand that human awareness is not yet complete.

Through our human awareness we cannot understand God, only through our spirit; we have to become the Spirit. Every gospel, every scripture, every religion has said, “You have to be the Spirit." That means anybody can say, “Now we have become Spiritualists, or we have become spirit." This is another identification one can have. You have to become Spirit, means the quality of Spirit must manifest through you, through your attention, through your awareness and through your personality. If it is not happening you cannot just brand yourself, like, I can say, “I am a Catholic” or, “I am a Hindu or a Muslim." It's not like that. You cannot just put a label to a person saying that, “Now, I am a person who is a Self-realised person." It is your being which has to express that. You have to become. Just by accepting mentally that, “I am

such and such” I mean, they play all kinds of tricks. They'll give you a name, you see, Shivanand and Dayanand and all sorts of Dhondananda” as we call them and they go on the streets and say, “Oh, I am such and such. My name is such and such." I mean, even if you call yourself donkey you don't become donkey. Then how can you become a realised Soul if you call yourself a realised Soul? You are what you are, but you have to become and that becoming is a living process of a living God. It's not a process where you start jumping, dancing. No, it is not. It's a living process and we cannot do living processes.

It's done by nature, spontaneously Sahaja, by God.

So the process of realisation is the awakening of the Kuṇḍalinī which lies in the triangular bone about here...

[Aside:] Can you come and show someone? In the triangular bone you see this lying in three and a half coils. This is a energy that is resting in the triangular bone called as sacrum. Greeks knew it was a sacred bone; so, they called it sacred. When I asked them they said they had a report *[UNCLEAR* within] years long, long time back and they discovered that this is a sacred bone.

This sacred bone lies within you and a sacred energy also lies unharmed, absolutely waiting there.

Now this is the energy of your pure desire. I don't know if you have any idea of purity left in the modern times. You eat anything, it is contaminated. You smoke something in the air; so, you contaminate everything. You hear music which is contaminated. Everything is contaminated.

So, the sense of purity is only existing in that Power of ours which is a pure desire, not a perverted desire, or not a spoiled desire, or mixed-up desire, but a pure desire to

be one with the Divine, to be in the Yoga, to be united with the Divine Power that is all-pervading, the power of love of God. That's the purest desire we have because all other desires have no meaning. Whatever desires we have otherwise, you know, never give us satisfaction.

We jump from one to another. But once this pure absolute desire rises within us, it should rise as an energy. Then we have no other desire. Then the whole situation changes. When you are facing Me you are desireless, but then you come and sit with Me and watch others, whole situation changes. You become Self-realised. When this desire awakens within you, passes through six centers, crosses through this center, then you start feeling the Cool Breeze coming out of your head. Now, this nobody can do. Can anybody do like that? All these Gurus make you jump, pay them money. Tell them, `We'll give you thousands pounds if you can really put the Cool Breeze out of our heads,' or even ten thousand pounds if they want, even millions and billions of pounds. They cannot do it because they are not authorized.

So this is what it is that we have to ask of reality, the Cool Breeze of the Holy Ghost. This is the reflection of the Holy Ghost within us and that we have to feel on top of our head and then in our fingers it should grow. Then we should say that the Spirit has come into our attention, into our central nervous system because we are feeling it now. That's how we have to believe. But that's not sufficient. That's not the end of it. As you know, so many of you, you have to work it out. Now why this working is needed? Because there are lots of impurities. Not to feel

guilty about it, whatever has happened has happened, but there are impurities. This is your rebirth. When the bird comes out of the egg, a little bit of egg is still sticking on to him; so he has to clean that away and then you become a different personality altogether.

Then the reality can be understood because you are that which can see the reality. You have become the Spirit. Without becoming the Spirit you cannot see the reality. You cannot understand the reality. Before that, as I said, it is your own mental projection; it's your own hallucination, imagination. The entire concept is a myth.

You will discover that very soon when you become that. But what's the harm in becoming that because for that you have been seeking? And that is what one should understand that, “I have to become. I have to become that special being. I have to be the Spirit. I have to be the instrument of that Divine Power. I have to understand all the working of that Divine Power. I have to purify myself. I have to cleanse myself through that Divine Power." Some people ask Me, “Mother, it's very difficult to awaken the Kuṇḍalinī?" I said, “Maybe for some; not for Me." It's true. It's not for Me. But why not for Me? That, I don't want to tell. That, you have to find out for yourself. It's true. It is easy for Me, no doubt and it will be easy for you also. You'll be surprised.

Actually, Sahaja Yogis are very humble people; you have no idea how humble they are. The other day they had somebody in Bombay [Mumbai] who came to see Me and he told Me, “Mother, there is one Guru, who is a real Guru, I should say. I have been with him for fourteen years and he has been making me do this and do that,

fourteen years and one day I came to a program I got my realisation and now I can give realisation to others.

So I went and saw my Guru and I told him, that, `How is it that you recognize Mother? You know about Her. You talk about Her and you took fourteen years just to cleanse Me and I haven't got my realisation. Now, here I am. I can give realisation.' " So he said, “Better not talk about it. Now you better give realisations to others. I can't. You are specially blessed." It's a fact. But Sahaja Yogis are so simple, so humble, they are better than all these Gurus put together, but they won't say anything. They have become and all of you who are here for the first time, the second time, all of you have to become. But you have to have patience with yourself. We have patience. We have love, compassion, everything, but you must have love for yourself and awareness that you are not an ordinary person. You are a seeker, a special category of a person. We can't work on mediocres. You are men of God as described by William Blake. You are that. Now, if you want to waste your life in snifing that glue, what are we to do? Or you want to pay some sort of a fraud personality, what are we to do? Except that we can only pray for you that you should come back to right path and get your wisdom back so that you get your realisation. That's the only thing we have to do is to give you realisation so that you also know how to give realisations to others.

There are so many myths working. Like, one lady told Me, “Nobody can do anything for anyone." But why not? If by getting realisation you become what you have to become, why not? Why have these barriers before? You

give these explanations beforehand. Like, you tell somebody, “All right, now tomorrow we would like to buy, say, a particular type of a thing." So, the person, she says, “All right, let's go and find out” normally, “Let's go and find out, to be open." But ego is there; so, the ego says, “But it may not be there." I mean, if it is not there we'll not buy it; simple as that. But why before buying that, or going there, why give such an explanation as that, that it may not be there? That is what it is, that you have to get your realisation. You have to become what you are. You have to understand how it works. It's all your own.

Supposing all your treasure is locked up in a bank and I am a banker and you come to me. Then I have to give you your keys and I have to tell you how to open your treasures and what do they mean, isn't it? That's My duty. But if I doing that duty people ask Me, “Why should you do it?" “Because I am the banker." “So, why are you the banker?" Better go and ask God, why am I the banker. But can you become the banker? You cannot, but when you become, you will become. When you are not, you are not.

When you'll be appointed as a banker you'll be acting as a banker, too. Is as simple as that.

So you get your realisation and you understand those who have got it have got it. Even you will be surprised. Once I gave realisation to one gentleman. He never came to Sahaja Yoga, as such and he didn't become much.

So one day he went to see a judge, a justice in the high court in Bombay [Mumbai], who was a realised Soul, too, Mister Vaidya.

So, Mister Vaidya asked him, “Do you know Mātājī Nirmalā Devī?" He said, “Yes." “Did she give you realisation?" “Yes." “I know." “How do you know, sir?" He said, “I can feel it. Of course, it's very mild but it's flowing." Still the Divine is working. But why not go up with it and why not help the Divine? Why not make the best out of it? A little bit cooperation and understanding and willpower can give you everything that you have. It's all your own and you have to have it.

I am very happy to come back to London now to talk to you. I think London and England as a whole has very sound Sahaja Yogis, very sound, sensible, wise, hard-working Sahaja Yogis and the youth of England are really the best today in the West. They are not shallow and they are not such wobbly things like Americans and they are not bound by the idea of death like the Switzerland people are. Since people are on one side doing Sahaja Yoga and on the other side planning how to commit suicide. And they are not miserable like French are. They are so miserable that they want to drink away their life and indulge in prostitution because they are extremely miserable. They don't want to laugh, you see. They think to laugh is a sinful thing, but all other sins you can commit. As long as you don't laugh, it's all right. Should never have any fun in life. If you have fun you should do all the sins with great seriousness. Then it's all right. It's no sin. It's a funny idea of detachment they have developed.

So we have Italians who are both very emotional and very good at recognizing Me, but to understand Sahaja Yoga little more soundness is needed. They'll settle down

very soon, I think, but basically they are very sensitive people, very sensitive. But sensitivity is not sufficient. You must have soundness behind it.

Even if you are sensitive and you recognize Me, you must have that soundness to understand the immense advantages of Sahaja Yoga, the greatest dynamics of Sahaja Yoga. This is the solution of all the problems of the world, believe Me.

Today I had to attend a dinner on a ship and I was chief *[UNCLEAR* or state] I should say, no guest, chief guest but I just told My husband that, “Today, please excuse Me. This is God's work and nobody can do that but Me. I have to do it; so, please excuse Me." He said, “It's all right. It's all right." Normally he would not because I was one of the, I mean he was a chief guest, I was his wife and I was supposed to be there and on the ship, you see, everything, but when I said, “This is God's work. God's important” he also feels the importance of this work.

So if you have that intelligence, basic intelligence, also you can see how important it is today.

I am happy today; those who are new will get their realisation, but not only getting their realisation.

You have to keep in a way that you proceed further, grow further. You have to have patience; you have to understand it in a very sound and a wise manner. You have to have your wisdom completely intact and give a chance to yourself. Just don't discard it, “Oh! I haven't felt it", as if some people are proud of it.

If they haven't felt it there's something wrong. They have to feel it. I am sure this will work out today and add to

our Sahaja Yoga people which is the solution of all the problems, of all the problems.

In India there was a speaker called Mister Barbay who invited Me to his speech in a village he had gone in a district place. There was a big crowd and he was addressing and, of course, he is a Sahaja Yogi, but still not such a great Sahaja Yogi, I should say, because he started saying that, “We have certain problems in our country. We have caste system and we have all these things. There's a big problem. Like, in other countries they have race problems and this, that and we have also these problems within us that we talk of different castes." So I said, “There is a solution for it. If you are reborn your complete birth is changed.

You are no more English, no more American. You are no more an Indian if you have a caste system. You are a Yogi. You are a realised Soul. You have no caste. You have no religion. You have no race. You are beyond it, that's what” and he was surprised. I said, “That's how you'll solve the problem." This human life is like that. It gives you identification: you are English; you are rich; you're poor; you're this; you're that; you are Indian; all sorts of identifications; you are a king; you are a minister; minister's son; and governor's son; and all those things. But once you become a Yogi you are a Yogi because there is no unreal thing existing any more with you. These are all unreal identifications. They just drop out.

So many people in this country have taken to lives which are alternate lives, as they call it and also their dress is changed, everything changed but from outside. And by

that they felt that they have achieved a kind of a change within themselves, but it's not true; it's not true. The unreal must drop out. The whole unreal must drop out. Once it drops out then only you become the real personality. By changing outside, nothing changes and that has to happen to all of you, to all the seekers of the earth. Sahaja Yoga is only meant for seekers and for nobody else. I am only interested among the true seekers and not among other people who are seeking power, seeking this, seeking that. Is all so artificial, absolutely artificial. About that, I'll tell you later on how these things are absolutely artificial. May God bless you all.

If you have any questions you may ask just for...

Any questions? Are you all Sahaja Yogis? How many of you have come for the first time? Raise your hands. Can you come forward, all those who have come for the first time? Set two lines you should have occupied. You all should get up. Douglas, I think you all should get up. Please be seated there. You let them be seated.

So now you can see how many are realised Souls sitting here and you have to just join their group, isn't it? Please make yourself comfortable there. Now what about here. Those who are Sahaja Yogis should go behind. Please come and join here.

Audience [from back]: We can't hear you at all.

Shri Mataji: Beg pardon? Audience: We can't hear you at all, can't hear you.

Shri Mataji: Really! Is that so bad? Oh God, what's the problem, Douglas, they couldn't hear Me? I'm sorry for

that. What? Douglas: *[UNCLEAR]*. We couldn't hear you at all.

Shri Mataji: All right, let's see what's the reason, all right. Please make yourself comfortable. Now get them there on the second seat would be better for all of them so we can look after them. You were feeling only the ego or what? All right, that could be one of the tricks of Sahaj Yoga. All right, let's see what happened. I also hear, I don't hear many people clearly. Unless and until you are a realised Soul, I find it very difficult to hear unless I have to ask somebody to tell Me in My ears. The frequency doesn't go into My ears, too, so let's see what the problem is. Now close your eyes. Put your hands just like this, that's all and take out your shoes if possible. Now the whole thing, process takes hardly any time. It's just a very short time, a split of a second, but if there are any barriers in between, then there could be a problem. It takes a little more time, doesn't matter. To err is human, isn't it? So it doesn't matter.

Whatever is the problem it has to be worked out. When it doesn't work out in you, some Sahaj Yogis will come round to help you.

Now I must explain to you beforehand what happens. They have got this power, this power flowing through their hands. And their fingers, as you see there, are decoding, giving messages, the fingers, about the centers where you have a problem.

So they exactly know where the problem is. Also, they know how to cure that problem; so, they use their fingers, their hands. They won't touch you but they will know and they'll try to correct you.

So not to get frightened if they just come and raise your Kuṇḍalinī or do something like that. There's nothing to be frightened about. Nothing is going to happen to you. You are going to feel absolutely blissful and happy. You just don't worry. All right, so put your, both the hands straight, just like this and close your eyes. Now you need not stretch your body too much, nor you should slump it down but sit comfortably with both the hands on your lap or on your legs like this, you see, on the thighs like this and keep your eyes shut. Please keep them shut. Whatever has to happen will happen inside; nothing outside. There is no need to jump or to say something or to make a face or anything. Let it happen.

Now there's one more thing, one has to remember that it happens spontaneously and your attention should not be fixed on any point, just...

Doesn't matter, there's nothing to worry about it because this happens spontaneously, your Kuṇḍalinī rises and you get your realisation spontaneously.

So, don't fix your attention anywhere. Just leave it loose, absolutely loose. Slowly you will find first of all that you are not thinking. One thing, that you please don't open your eyes till I tell you because the Kuṇḍalinī doesn't rise above the Āgñyā Chakra or the Chakra which is in the brain if you open your eyes. Please keep your eyes shut.

Now, the left hand of yours represents your desire and the right hand is your action. Now, I'll tell you how to use your right hand while keeping your left hand towards Me on your lap. All the time you have to keep your left hand with stretched fingers on your lap, while the right hand is to be used on different centers.

First of all, put the right hand on your heart on the left hand side and in your heart, not loudly, you have to ask a question to Me, saying, `Mother, am I the Spirit?' Ask this question thrice. Ask in any language, it makes no difference, `Am I the Spirit?' Now, the quality of Spirit is that once the Spirit manifests in you, you become your own master. You become your own Guru.

So, please put the right hand down on the stomach on the left hand side and just press it with your fingers, on the left hand side. Put your hand on the left hand side and press it with your fingers, little bit lower, yes. Now here, ten times, you have to say, `Mother, am I my own Master?' Now raise this right hand to your heart again and say now, assertively with full confidence, `Mother, I am the Spirit.' Please say it twelve times. It is according to the number of petals you have for your different centers. With full confidence, please say, `Mother I am the Spirit. I am the Ātmā,' twelve times.

Now put the right hand again on the left side of your neck. There's a center there, left side of your neck. Now, we have to know that the Spirit is without any blemish, without any guilt, Nirdosh.

So, we have to say at this point, `Mother I am not guilty. I am not at all guilty.' Forget about the past, forget it completely. You have to become a new life, so what do we say, `Mother I am not guilty.' You have to say that sixteen times, please. They have this problem. That's why they couldn't hear Me, all right? That's the problem you had, feeling guilty for nothing at all. Now say with confidence, `Mother I am not guilty.' Say that sixteen times. There's still a very strong one there.

Now, raise this hand if you have said it, to your forehead across. At this point you have to forgive everyone. You may say that it's difficult but when you do not forgive others you are playing into their hands and torturing yourself. Just say, `Mother, I forgive everyone,' from your full heart, sincerely. Please say, `Mother I forgive everyone.' Say it thrice. Put it across.

Now, put this hand on top of your head, resting on the head in the center. The palm on the head should be in the center where it was the soft bone in your childhood. A little further. It's not at the back side but further. Here, it is going to break. Just put it a little further. Still some people are having, just try to feel it. Just rub it a little bit with your hand. In a clockwise manner you can move it also. Just push the hand up on your head. Put the palm; don't open your, push it hard, little bit.

Now, at this point I can't force you to become realised. It's your freedom, so I respect it. You have to ask or you have to say, `Mother I want my realisation. Please give me realisation,' seven times, please.

Now, raise your hand and see if there is a Cool Breeze coming. You can change your hand also and see with the other hand. Put the right hand down and with the left hand you can see if there's a Cool Breeze coming out. You have to certify yourself first of all. On top of your head, about four inches on top of your head above. Just try to see if you are feeling any Cool Breeze coming out. It's very subtle. You can change your hands and see. It's very, very subtle and as we are going from gross level to subtle level our sensitivity is not so great. If you are feeling it then you can put down your hand, both the

hands. First you must feel it on top of your head and if you don't feel it then later on we'll see how it works out. But those who are feeling it will start feeling it later on... on their hands. You can change over.

Can some of the Sahaj Yogis see the people who have come for the first time? You can put down your hands on the seat, but don't open your eyes still. Keep both the hands straight. It has to work out. It will work out. Don't you worry. Can some of you come in from the front line, please? Bala, just see your neighbour. Has she felt it? Can you come in front? Facing them you can, Anna you can come facing them...

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That's all I should say are the ways of God *[UNCLEAR]* and His own and His Dharma the way He wants to use. We have been working in Brighton for quite some time and it has done lot of good to many people because I always felt that Brighton is a place where there are many seekers and they are seeking the truth very earnestly.

Their seeking has tremendous power behind it, but somehow or other they are misled. Like I have found so many lost in so many cults; if not the cults, then the drugs and all such things. These are all signs that they are seekers. They are seeking something beyond, nothing wrong with them because there was no alternative. They might have done some mistakes, they might have gone to a wrong thing but I tell you they are seeking the truth. They'll find it. That's what it is.

Now we have to understand that within us there is a power, which can fulfil our seeking. We are created for that. We are not seeking because just it's a fashion or just because we see some important people in the society are seeking, because there are some books which are writing about seeking. But the time is such that you have to seek. Also this time is so important that so many seekers have taken birth because this is the time you are going to get it. This is the time meant for that. There is nothing absurd about it. I mean, when you see some people as hippies or, say, if they drink too much alcohol or if they take to drugs, we start thinking that there's something really wrong with them. It is not. They are doing it because they are not satisfied. They are thinking that there must be something in these things that they should seek and that's why they are doing all these things in the name of seeking only. Because the urge is so great within us of seeking, that if we do not listen to that urge we don't know what to do with it.

Some people look strange, you see, to people who are used to a stereotype of life. They can't understand why they are so strange and start wondering what is happening to these people. But actually it is a very big force that is working through the time itself which is making them seek and seek and seek.

In our evolutionary process, we have come to the human level. Human level is such that we do not understand what is right, what is wrong. There are certain rules and regulations, of course. People have given that if you do like this, this will go against you; if you do like that it will trouble you. You may call it religious teachings, you may

call it any other type of teachings or some doctors may tell you or maybe some psychiatrist may tell you that if you do like this, it will have this effect. But this is all the discussion of the causes and the effect. But really, what we should know why, why do we do like that and why do we suffer. If we know how to overcome these so-called temptations, you can say, without doing anything about them, then there is no suffering of any kind.

So first of all, we must understand ourselves and that understanding, as I told in the afternoon today, can only come if you have the knowledge of yourself.

Now many people say that we must get Self-realisation. Christ has said you have to be born again.

So I have known some people in America, they have branded themselves, “We are born again." Finished.

Once you have that opinion about yourself that you are born again they think, “We are born again!" It's not your opinion that is important; is what has happened to you and when Christ has said you are to be born again, He could not have said for something artificial or something mental projection or something imaginary.

What He meant, or any other person like Buddha, Mahāvīra, all these people have said that you have to be born again. Now what did they mean by saying you have to be born again? Is it something that you just brand yourself or you form a cult, or you form a group or you follow some Guru, paying him lots of money? Can that be so? Can that be born again? It means that something has to happen to you. But happen to you doesn't mean that suddenly, say, if you say that, `Suddenly I developed

another nose,' or something. That kind of happening is external.

What should happen to you is something to your awareness. That's what we have achieved in our evolution, in our awareness. For example, a dog, say for example, a dog comes here and sits here. He doesn't know whether it is artificial or real. He doesn't know what are the colours. He doesn't know what style it is. His awareness is so low that he knows certain things, of course, which we do not know. For example, he can find out a thief for you. But the human awareness has, it has become subtler and subtler and subtler. It has reached a stage where it should become so subtle that it should know itself. And that awareness, we have to get it through our evolutionary process, which is a living process. This is what many people don't understand: it has to be a living process. Now, for example, if I bring a little doll and say, “Oh! this is a child, was born to such and such lady” nobody is going to believe it because it is not living. The childbirth is a living process. In the same way your second birth has to be a living process.

And now what are the qualities of the living processes, that we cannot manifest living process ourselves? Supposing we tell our finger to grow, will it grow? It won't. It grows by itself, spontaneously. If there is a seed you want to sprout you cannot do anything to it; it sprouts by itself. If there is a tree, it has got flowers, you just can't order, “Now come along. I tell you, you produce fruits." It won't. Everything has to work out absolutely spontaneously. And that is what is the living process. If it

is a living God who has to work it out then you cannot do it artificially. This we should understand.

I am told there are lots of churches. I was happy to know that there are churches here. But we must face one simple thing about it that by giving artificial baptism we do not give them second birth. We cannot. We must understand it's not just an artificial thing that, `Come along now.' I am coming from Theosophical Society or some sort of a theological school or some place and I say, `Come along. I give you baptism,' and you stand there and put some water on your head and I say, `You are baptized.' No, that's not. John the Baptist could do it. He had to be a real Baptist, not an artificial one, self-appointed, but appointed by God, because when he put his hand on the head of somebody, something happened to that person. And what was that happening? Is the second birth. Means what? In the Sanskrit language, a bird is called as `Dvijaḥ', means `born again'. A bird and a realised Soul is also called as a Dvijaḥ, means born again, twice born. Now, how a bird is born again? It's an egg first, born as an egg from the physical mother. Then the egg becomes the bird; so it's a twice-born thing. Now there is no similarity between the bird and the egg. Everything that is egg is transformed into a new personality and that should happen to you when you become twice born. Your personality should be completely transformed into a blissful, peaceful, happy, joyful, auspicious personality. Unless and until that happens to you, just by saying that, “I am a realised Soul” or, “I am a twice born” will be something like deceiving myself. And if you are a realised Soul, you will

never deceive yourself nor will you deceive anybody else, because you are a new personality and a special type of a personality which is absolutely living with absolute ideas. It's not on relative terms; it's in absolute understanding of the truth.

I have seen people who got realisation, you'll be amazed, even from your Brighton.

Some of them were, I call them druggists and chemists and they just left drugs overnight, overnight. I never told them.

I never tell anybody that, “You don't do this." But as soon as you are transformed the shell drops out and you become that beautiful person. I don't have to tell. I mean, you don't have to tell the egg that, “You'll become a bird." When it becomes a bird, you don't have to tell the bird that, “You give up the egg. You have become the bird now." So this is what actually should happen. It should actualise. The becoming should be actualised. It should not be some sort of an imaginary idea in our head that we have to be like this or this book says so or this gentleman says so.

That is how we are not facing the reality. The reality is what it is; it will be what it is.

So to face the reality what you have to do is to see for yourself. Whatever I may say also, you need not believe but you need not close your mind completely also, because otherwise how will I tell you what I have to tell you? But you must understand that whatever happens to you should be your own experience and understanding. Otherwise, it has not happened to you. Supposing I am blind. I can't see the colours and you say that I am blind.

It's all right. But when I open my eyes and I can see the colours, then I can always say that, “I can see. I can see. Definitely, these are the colours!" But only those who have eyes can see and when you see also the same thing, those who have eyes can also say that, “Yes, this is correct." But supposing the, another person is blind he'll say, “No, you're telling all lies." It is not so, of course, because his eyes are not open. But those who have got their eyes open can say, “Yes, this is it and this is what it is." So the first thing we have to do is to get our eyes open, by getting our Self-realisation. This is the first and foremost thing that should happen to us.

Now many people ask Me that, “Mother, it is said that you have to cleanse yourself and you have to work so hard. You have to sit in a closed room and do all kinds of things." To make it simple I would say, “You have done it all. It's done now. You have done it in many lives. Now it's over. Now better have it." To make it short or to make it long, one has to understand that the time has to come when so many have to get realisation. The time has come. And this is the time, the special time, the blossom time. And you are just ready to have it and you better have it. It is your right to have it. It's your own. As I said, I am just a banker. It's your bank here. I have to just cash your checks; that's all! Of course, there are some grace marks also given but doesn't matter. It works out. And it has worked with so many and should work out with all of you. But to make people understand that this process first happens instantaneously sometimes with many people, people get realisation. But as the people are naive, as what to expect about reality, they have not

known about the reality, then they start wondering, doubting this thing.

But actually what happens is so simple that within us is placed, you see, here in the triangular bone lies the power, which gives you realisation. This rises through these six centers, one, two, three, four, five and six. This energy, which is the energy of pure desire, pure desire, it is the reflection of the Holy Ghost.

This is the Holy Ghost which rises, slowly ascends, pierces through these centers and emerges through your fontanelle bone area where you really give baptism to people. But this area then becomes soft like a child. That's your second birth. That's why you become like a child. Christ has said, “Let the children come to Me” because you have to be like them. That exactly what happens to you that you feel, you feel it, the Cool Breeze coming out of your head. You all feel it. It's no question of somebody saying, `All right, you are realised, certified,' or, `You become this name and that name. You change your dress and wear that.' Nothing of the kind. It happens to you that you feel the Cool Breeze coming out of your head and you feel the Cool Breeze in your hands, that is, for the first time you feel that All-pervading Power of God, that all-abiding love of God. First time you feel it.

Now you may be amazed that, I mean, so many have talked about it and said about it and how is it that it didn't work out that time? One should say in the beginning of any tree, early life of a tree, you get hardly one or two flowers but when it becomes a big tree, then there are many flowers and the blossom time comes in and they all can produce lots of fruits and that's what it

is. The time has come. You are ready for it. You better get it.

Once you get it then you will be amazed to know that now you have become a collectively conscious personality. Collectively conscious personality you have become. Now what is that? For example, now, supposing there is a gentleman sitting before me and he is suffering from some disease. I can tell him, “You have this problem." Then he'll say, “How do you know? How do you know that I have this problem?" I will know because I can feel it on My fingers. You can see that clearly. The hand is shown clearly that these centers are felt on our fingers, I mean, we actually feel it and when you feel these centers on your fingers, these are five, six and seven and if you know what these centers are for, what they represent, what they manifest, then you start decoding it. And immediately you know that this gentleman has this problem. Say we met a gentleman and he had a problem. He had a problem on the right Heart, we call it.

And such a person may develop a little asthma. We asked the gentleman. He said, “Yes, I have." And if you ask him, “Have you some problem with your father?" he'll definitely say, “Yes, I have” because that's the center of the father. Even if your father is suffering or if your father is bad to you or in any way if you are not good to your father, any way, then you get this right Heart as shown there. The catch on that, which you can feel it on this right finger and immediately you can cure that also if you know how to cure it. It's as simple as that and that's how people are sometimes amazed when we tell them that

Sahaja Yoga even cures cancer, mellitus, all such diseases which are supposed to be incurable diseases.

But that is not the only thing for which we are here. We are actually here for becoming doctors ourselves. Not for curing but all of us becoming doctors and these doctors don't have diseases. These doctors don't have diseases. Only the doctors who come out of medical colleges can have diseases but the doctors who are realised Souls don't have any diseases. Christ cured people. He had no diseases.

So you have to then learn how to use this Divine Power, not only for curing but by this you give them their spiritual joy of their self, their being which is so limitless and so great that without that happening, I don't see how you can save this mad humanity.

They are just preparing now today, I heard, this MX [missile] they are now building. Now these Russians will put up something else. I mean, madness, absolute madness. See, think of a generation like that which is just set down to finish each other. I mean, to Me, you see, I am such a lay person in worldly ways that I am amazed. What's the matter with these peoples wasting all their money, time, everything, to kill each other? But it happens because just now they have not realised that they are the part and parcel of one being; they are the cells of one personality. Once they become aware of it that they are collectively conscious then all these problems and war will finish off. I once went to a village in India where a big leader had come and he called Me because in India they respect Me as a saint. He called Me just to attend his lecture.

And he was a Speaker of Bombay [Mumbai] Assembly. And what he said that we have a big problem in our country that we have caste system and by caste system, we really torture each other and it's a very wrong thing to have a caste system.

So he asked Me, “Mother, how by Self-realisation, how can you get over caste system"? I said, “Very simple." Because you get your caste, because you are born in a particular caste, all right? Or in a country like we are born in England so we are English. You could have been born in India. You could have been born anywhere. But wherever you are born, you become that. But after realisation where are you born? You are born in the Kingdom of God, where there is no custom or there is no problem of having a caste or any such custom of calling you by your nation or anything. You are born in a nation which is a universal nation, where there is nothing like caste system, nothing like England and nothing like India.

You are all born as yogis, as the people who are realised Souls. All your differences finish off. What is the difference left, then, because you have no caste system left, you have no national identification, you have no identification whatsoever? On the contrary, all your identifications becomes one with righteousness, with virtue.

You don't have any problem being virtuous because your virtues that are within you are enlightened.

Virtues that have been told, don't do that and don't do that, you don't have to tell them. It just gets enlightened. And the real true virtues which are eternal virtues just get enlightened within you and you just don't do things

which are not right. And it's such a tremendous act that takes place within you that you are amazed at yourself. Oh, is it me? But you are that beautiful. God has made you so beautiful. He has made you a human being, a special human being and also a more special human being because you are a seeker.

William Blake calls them the “Men of God." Men of God are the people who are seekers. Whatever mistakes they are doing, whatever they are doing, they are Men of God. They are special people who are seekers of God. And such seekers of God are special people of special category and what he says, he has described Sahaja Yoga hundred years back. He was a great seer of England, a very great seer. He said that men of God will become prophets and they will have power to make others prophets. And that's what exactly Sahaja Yoga is. I mean, he is so great; the amount of things he has seen about Sahaja Yoga is so great that one can't understand such a seer to see these things hundred years back.

We had one like that, Mārkandeya, about 14,000 years back. And I wonder it was the same personality was born in England about hundred years back to see clearly, even the places and things they have described. It's so wonderful that one can't imagine how he has been able to talk about it and what he said ultimately that one day England has to become Jerusalem. That's what it is. It has to become.

And that's how, somehow My husband got elected to this post and I came down to England and we are working here in England very well. And it's the right of English people to get what they deserve, to get their position, to

get their position in the kingdom of God, because as William Blake has said it also, all the sages in India believe that England is the heart of the universe, is a very important place. One has to work hard, of course. English people rather difficult, you see, to break them because they are rightly skeptical. I'm very happy that they are that way. Otherwise, there would have been all the horrible Gurus who have gone to America would have been settled here. Thank God they are not here.

But Americans are simple people, you see. They just accepted all those. “All right, welcome, welcome." You see, anybody having any extra qualities, whether they are Satanic or doesn't matter but, “Come along, come along” you see.

So all of them have gone and settled down there. But whatever it is, I have found that in England it has to work out. Of course, India is a place, as you know, spiritually very endowed, no doubt and that may be one of the reasons why English went to India and they had such an adherence to India. And now I find that fervor is still there and this special place is this small-looking country which is like a heart in the body but can do great things and I am happy that we could extend our activities from Brighton to Lewes and further on if we can move it. We have to give it to every seeker of England and till I live, I want that all seekers of England should get what they deserve.

May God bless you.

You see, in such a short time I can't tell you everything about Sahaja Yoga. As you know, it's such a vast subject and a new chapter of knowledge opens now which is the

knowledge of the roots, while you have the knowledge of the tree. But this is the knowledge of the roots.

So you have to keep your mind open and gradually learn all about it, which is very simple, but unless and until you get your realisation, you better not try to understand it through your mental process because mental process can take you up to a point but will not allow you to enter inside.

So better see for yourself what it is and then try to understand how to work it out.

It's all your own; it's your properties, your wealth, your glory. And that's all you have to know. What I just do is to tell you how to turn the key.

Now if you have any questions, you better ask Me. But like today somebody asked Me something irrelevant, long questions. It was such a waste of time.

So we must have something of a sense, a proportion what to ask and to give chance to others also to ask some questions. It's not only one person asking all the questions; won't be a good idea.

So I would request you if you have any questions, you can ask Me and then we can have the session of realisation. That would be a good idea.

Question: Does the experience you describe end all suffering?

Shri Mataji: Of course it does. No doubt. That's what it is. Absolutely, it does. And also don't believe that you have to suffer for it now. That's over, absolutely over. You don't have to suffer anymore.

That's a wrong idea, I don't know from where it has trickled down. Christ has already suffered for us, isn't it? You don't have to suffer. It ends up all your sufferings. No doubt. Kṛiṣhṇa has said it, “Yogakshemam vahāmyaham” means when you get Yoga, when you get your realisation, when you become united with the Divine, Kshema comes to you. I give you the Kshema. Kshema means the well-being, all kinds. You'll be surprised; even materially you are helped. Materially you are helped. Surprising! It works out. But I mean, you don't become Mister Ford. Of course, that's a headache! That's no help. But you become sufficiently, happily, settled down personality as far as material side is concerned.

Question: *[UNCLEAR* is it for everyone/is there enough to go round for everybody?]

Shri Mataji: Should be. It's for everyone, My child, but the world is so funny. They don't want real things, you see. That's the problem. We live with artificiality so much that we are more attached to artificiality than to reality. You'll be amazed. Look at these Gurus! One fellow wanted fifty-nine Rolls-Royce, you know, from his disciples, from England. He had already got fifty-eight but they starved themselves, ate potatoes, did all kinds of things and got one Rolls-Royce for him. And then the fellow came in to take the Rolls-Royce. And when Sahaja Yogis went and talked to them that, “Why should you give your Guru a Rolls-Royce? How can he take anything from you? How can you? If it is God's work you can't take any money from anyone, can you? Can you pay for God's work, for God's Love?" But they said, “No, this is very important because we just give him metal; he gives us spirit." Can

you imagine! Can you exchange metal for spirit? And spirit, what he gives is nothing but mesmerism. But they did it.

You can't understand these people when they are mesmerized.

There is one Guru who has got now six, I don't know how to say crore. Gavin, how much is it? Six thousand crores of rupees. It is a very, very big amount. What is it, Gavin? To calculate it is also difficult.

And he has got a air strip and he has got four aeroplanes. There is another one who has run away from India, nicely went to America. The Americans are such fools. They gave him twenty-three Rolls-Royces and three aeroplanes! And I went to Houston and one lady came and shouted at Me, “You don't come here, you Indian Gurus." I said, “Why, what's the matter?" She said, “This fellow” she took his name, “He has taken forty thousand dollars from me and this one." I said, “I have not taken any pie from you.

Why are you shouting at Me? Why did you go and pay him?" “Oh! He said he'll give me God." I said, “Then you got it. This is it. What can I do about it, you see?" Everyone should get it. That's a good idea. It's a very good thought, very good thought that everyone should get it. Why not? But they don't want it. You have freedom.

We went to the University today, Sussex University. They were hardly seven or eight boys altogether, all were playing outside those, I don't know what it is called, as those, what is it called, gambling, they were gambling in the next room. You see, they want to wile away their

time in gambling. Now, what can you do? How can you talk? And I know in that University there are many seekers but they think by gambling they will find God. What can you do about it? But I am happy about Lewes.

So many people are here.

So beautiful. Yes, My child? Question: I didn't really understand how long ago did this particular philosophy was available, came into being and how is it different from the more ancient concepts. How is it different from the older Yoga?

Shri Mataji: Oh! It is absolutely traditional. It's absolutely traditional. It is so ancient. This Sahaja Yoga is as ancient as anything else. It was fourteen thousand years back also there was this Mārkandeya was born. He has talked about it. Sahaja Yoga is the most ancient thing. But we had three types of movements in the seeking, all right, in India.

And now the Haṭha Yoga that you call, is also a nothing but Sahaja Yoga because in that we have got Ashtangas. There are eight things that you have to do. And in the Patanjali Shāstra which is the real origin of all the Yogas you do this today, there are eightfold paths. I mean, eight things you have to do, out of which the first and the foremost thing is Īshwara Pranidhana, means the establishment of God within you. Īshwara Pranidhana. And the thing we do these days, you see, so-called Yoga, standing on your head business, is one third of the eighth part when the yama niyama, when the discipline of the students is of a particular type. Means when at that time when they were practicing Haṭha Yoga in the traditional way, the whole system in India was like this that the

children would live with the parents up to five years of age. After that they would go to their Guru who was a realised Soul to that university and that university was called as the Gotra. For example, My Gotra is Shandilya. Now I cannot marry a man who is from the same Gotra, from the university. Even today when nobody has any university any more, they do not exist.

So that Guru was Shandilya, was the Guru of My, so many forefathers. You see, he lived about fifteen thousand years back.

Now his, I mean, we are supposed to be the members of that university. We cannot marry in the same university, means such a celibate life they lead, you see.

So that was called yama niyama, means those were the laws of those universities where people had to lead a life of complete celibacy and complete purity and the children of that university or students of that University were brothers and sisters, all right. And then the first thing when they had to do anything towards God they had to do Īshwara Pranidhana, means giving them realisation. And that was done by Sahaja, means spontaneous method. Sahaja means born with you. It is born with you spontaneously.

So it's the most traditional thing is to give realisation with this. The first one we read in the books about this is, of course, is the Indra. Indra was the king of all the Gods. And he got his realisation sixteen thousand years back according to the historical, I mean, calculations they have, but later on at the time of Rāma, his father, in-law, Sītā's father, gave realisation to one person called Nachiketa.

So, I mean, very few people got it, though, but the whole attitude of Indian life is that you have to take your Self-realisation. That is, should be the basic of your life. Everything depends on that.

So their music is based on that, their art is based on that, their clothes are based on that. Their whole pattern is based, by which you lead a balanced life to have the ascent of Self-realisation. But ascent is only achieved through Sahaja, means spontaneous, but is done by a Guru who is a realised Soul.

It's the most traditional thing, but how it was kept a secret because there were very few realised Souls.

So this third path, we call the central path of evolution, was not so much talked about. Though Mārkandeya, fourteen thousand years back, has talked about Kuṇḍalinī, about Self-realisation, but how it works out, they did not know. They kept it like a secret but we had another movement in which, according to Vedas, they tried to initiate or, we can call it, to awaken the nature. That one was done on the Veda side but Veda itself, Veda means to know.

Even I was happy to know that the motto of your university is what to be still and to know. It's Sahaja; is Sahaja. Now to know, know, means what? Know means that you should have the knowledge of the spirit in your central nervous system. The first, first sentence of the Veda is that by reading all these Vedas, if you do not know, then it is all useless. The first declaration is so clear-cut.

So the Vedas were used to awaken the nature. The result of this is the science today that we know about, how to

use the powers of nature of the five elements. And the another side was, what we call the left side movement, was that people were spending their time in Bhakti , in devotion.

So we had two types of movements, one towards discovering the nature's powers and empowering them and the another one by which to ask God to bless. But the third one was this giving Self-realisation. And which was extremely done with very great care and understanding of human beings. But today, it has become a mass thing; it has to be. After some time everything has to be for the utility of the masses.

For example, when electricity was developed, people didn't know much about it. Only few people knew how to do it. But when it became all right for masses to know, they had to tell the masses. If the people do not know about it, what's the use of discovering it? It's the most traditional thing, but only difference is today, many can take advantage of it. All right? Not in India, everywhere. Not only in India, everywhere. If you read Tao, same thing. Lao Tze has said the same thing. Zen is just the same thing. I mean, anything is the same that you have to become realised Soul.

You might say Moses didn't talk about it because Moses first wanted people to balance. You see, that was the stage for them to develop a balance in life.

So he talked about balancing. But Christ talked about it because he came for the ascent. Like every tree grows from the roots, then you get the leaves and then ultimately you reach to the stage of flowers. In the same way the growth of our evolution has been brought forth

by these great prophets who came on this earth, incarnations who came to this earth and gradually they built it up on these centers and you will realise that the first center is the center where we really became living things because that's the carbon where it was introduced into the chemistry and when the carbon came in, the life came in.

So the first center represents the carbon stage and then gradually every stage represents our higher awareness and higher awareness, till we reach this stage where you become a human being. But when it opens out, you become the ultimate, the absolute.

That was a good question. Any other question, please? It's all related; again I'll say that Sahaja Yoga is very much related to Haṭha Yoga. `Ha' and `Tha' means these two channels that we show here. `Ha' is the Sūrya Nāḍī, means the one which is the channel for our activity and the second one is the `Tha', is the one which is for our emotions. We use both these channels. But we know exactly what to use where.

For example, now, somebody is bending forwards and bending backwards; is not correct, because there are people of different temperaments.

For example, a person who suffers, say, from inferiority complex should never bend forward; all exercises should be done backwards. The one who has got ego should bend forward. You see, there is discrimination.

What we do in our Yoga system is that indiscriminately we take all the medicines, whether we are suffering from the stomach or trouble or any other trouble. We have to find out what exactly is wrong with us.

Once you find out the obstruction then you will know which asana you have to do, which exercise you have to do, how to raise the Kuṇḍalinī, how to remove the obstruction. Now, for example, I found out that so many of these diseases are caused by the disturbance of the first Chakra.

So many of these, even mellitus and Parkinson's and all these things, are caused by the disturbance of the first Chakra. Now if you don't do the exercise of the first Chakra, what's the use? You cannot help yourself.

So you must also know what exercise is to be done, what...

Put our steering on one side, God knows where we would have arrived! So when you start the Kuṇḍalinī, you know where to stop it, what to do it, how to raise it, what is the problem, at what center you have to do what. All right? So this is a thing you should see for yourself. Not just to follow something, stand on your head, do this exercise. You can land up with great difficulties, into great problems. We have seen people getting terrible problems with this Haṭha Yoga also, because they are just doing it without understanding anything. That's why I say that you must have the knowledge of the roots first.

Now, any other question, please? You can't even think. That's what has happened to some of you. Don't worry; that happens. Why it happens, I'll tell you later on but it happens; you just can't think, gone beyond thinking. When the Kuṇḍalinī rises above this center, this is the center of Christ, you can't think. You just can't think.

Even if you want to, you're just beyond thinking. And then when it breaks through, you see, then you just start

feeling it in the hands also. And then the power of your own spirit manifests. It's not My power or anybody's power; it's your own. You must feel your own power and not somebody else's power.

It's really fantastic, that's what you are feeling. It is because you are fantastic; you don't know what you are. Like a television set, you take to a villager and you say, “Now, just wait and you'll see all kinds of plays here and you'll hear all kinds of things” and they'll say, “Are you mad? This box, how can it do it?" You just put on the switch and it works out because all built in there. You are that fantastic. Only the switch has to be put on.

We can't believe ourselves, you see, because we really don't know how great we are. Actually, in Sahaja Yoga you are not allowed to feel guilty at all. Anyone of you are feeling guilty, please say in your hearts ten times that, `I am not guilty, I am not guilty, I am not guilty.' You are not to degrade yourself at all because here you have come to know that you are the temple of God. No, it doesn't mean that you know only through this but actually it happens to you. All right? Should we have the experience? Any questions now left? Let's start. We'll try. Now it's very simple. What you have to do is to take out your shoes as you have very kindly taken it out. Now, why? Because the Mother Earth helps us, you see. We have to take help from the Mother Earth.

Put both the feet on the ground just like that, like that, not very close but little, little further like that and both the hands like this, spread out but on your lap and be comfortable. You have to be comfortable but don't put

them like this or don't put them like that; just put them straight like this, just like this.

And please take out your spectacles because it will help your eyesight also. Now just now don't worry about anything. Everything is fine.

Now put your attention into complete freedom, in the sense don't try to hold it or put it in one place or pierce it through another. Just leave it alone. You see, some people have the habit of putting the attention to this and that, nothing. You just put both the hands on your lap, comfortably spreading the fingers like this. Open out, not like that. Open out and just close your eyes. Please don't open your eyes till I tell you, because when Kuṇḍalinī rises, when she pierces through this Āgñyā Chakra, as I told you that of Christ, the dilatation of the pupils takes place and if your eyes are not closed, it may not rise.

So better keep it closed till I tell you. Just keep it closed. Just put both the hands clearly like this.

Once this happens to you, you can enlighten another person because you get the power to enlighten other people. You can cure other people. You can give them realisation. But first, you must become capable. There is nothing to be afraid of. Keep your eyes shut completely.

As I told you before, you have to say in your heart that, `Mother, I am not guilty.' That's very important to begin with. Now at this juncture, you have to say in your heart, sincerely that, `Mother, I forgive everyone.' You must forgive everyone. That's very important because when you say that it is difficult, you must know that by not forgiving, you are playing into the hands of the people who have troubled you. You must learn. You must say,

`Mother, I forgive everyone.' Is very important. Forgiveness is the greatest weapon we have got, but say it sincerely from your heart that, `Mother, I forgive everyone.' Now as I said that you are the spirit. You are the spirit and you have to become that means your attention must be enlightened by the spirit.

So you may ask a question, putting your right hand on your heart, where the spirit resides, on your heart. You ask a question, `Mother, am I the Spirit?' You are, I'd say. You are. But you may ask a question if you are not confident about it.

Now the spirit within us is our Master. He is our Guru. He is the one who guides us. When the spirit starts shining in our attention, we become collectively conscious. By that our awareness becomes enlightened and the spirit in our heart guides us.

So we can put down this hand on the stomach, on the left hand side, on the stomach and we can ask another question, `Mother, am I my own master?', `Am I my own Guru?' You have to ask ten times. Which you are, you are your master if you become the spirit and the spirit is the reflection of God Almighty within us. It's a collective being within us.

Now you can put back the same hand again on the heart, left hand on the heart and very confidently you please say twelve times, `Mother, I am the spirit,' ten times. Now you put the right hand across on your neck on the left hand side again. As the spirit cannot commit any mistakes or cannot be guilty, say sixteen times positively that, `Mother, I am not guilty.' Put the hand on the left hand side. There's a center there which gets out of order,

left hand side on the neck where, when you feel guilty, this center goes out of order.

So you have to just say, `Mother, I am not guilty.' On the base of the neck, just base of the neck, just press it hard. You'll find it's quite hard for all of you because it's a fashion to feel guilty these days. What are you feeling guilty about? You see, here I am talking to you about God who is the ocean of love, who is the ocean of compassion and of forgiveness. What mistakes can we commit in His presence or against Him that He cannot forgive us? Sixteen times, please say.

Now put the right hand across your forehead, just across your forehead. Now here on your forehead, please. Put it on your forehead and you have to just say, `Mother, I forgive everyone.' This you have to say very sincerely. Only twice if you say it will work out. Just say twice, `Mother, I forgive everyone.' Just say that and it will work out. Just say that. Better. Much better now.

Now put this hand on top of your head, specially the palm touching the area which we call the fontanelle bone area or the soft bone you had in childhood and just rub it softly in a clockwise manner. Just move it, your head in a clockwise manner, little bit. Now at this point I cannot cross your freedom. You have to say, `Mother, I want my Self-realisation.' You have to say it. If you don't ask for it, I cannot force it on you. You have to say, `Mother, I want my realisation. Please give me realisation.' Whichever way you want to say, you can say that and then it will work out. You have to say it seven times. Why numbers, I'll tell you later on but just say seven times, `Please give me my realisation, Mother,' or, `I want my realisation,

Mother. Definitely, I want it.' Now you just see if you are feeling any heat or Cool Breeze coming out of your head there; just see.

If this hand is tired, you can use the other hand, putting right hand towards Me. Just lift your hand a little, about four inches higher than your head, four inches higher. See if there is a Cool Breeze coming.

Move another hand. Whichever hand you try, put one hand towards Me. Don't open your eyes. See now if you are feeling. Little bit higher. You have to have it about four inches higher, not very high, about four inches higher.

Are you? Good, good. Everybody will feel it but be patient with yourself. Not so high, just about four inches across the head like that. Just try like that, I think. You can change your hand if you want, if you are tired, but if you are getting in your head, on your head, I mean out of your head, I should say, then you can put your hands towards Me.

Don't be serious; there is nothing to be serious. It's just, now put both the hands towards Me when you feel there is a Cool Breeze coming out. Now it has to come out of you, in your hands also. This is the first time you feel this All-pervading Power, about which people have told, for the first time. You can ask a question. Ask a question, `Mother, is this the power of the Holy Ghost?' or `Is this the All-pervading Power of God?' In Sanskrit language, this power is called as Brahma Shakti. First thing it will happen will be that you will find there is no thought in your mind. Secondly, you'll feel extremely relaxed. Keep your eyes shut and don't think. If you are not sure, then

there are Sahaja Yogis who can help you. Those who are not sure can raise their hands and the Sahaja Yogis can help them, if you are not sure. That's it; just help him. Yes, just help him. You got it? Good. Great.

[Shri Mataji asks individuals whether they felt the Cool Breeze and she asks the senior Sahaja Yogis to help the newcomers with their respective Kuṇḍalinī status.] Yeah, it's great. Just enjoy. Are you all right now? Good.

Who else is not feeling it? There, can you come this side? Anyone up there who is not feeling it? You can come on the sides, you see. It's better to come on the sides. He's got it! You've got it, My child.

You've got it.

What about you? Daniel, just try this lady. Jyothi, you try, try this lady. She's got it. Great. What about this gentleman? Just got. Little Kingsley, can you see this gentleman? What did he say? Has he got it? What about this one? No? No, raise it. It's left to the right. Put him left to the right. He'll be all right. All right? Not so sure? He is not sure but what about you? Ask him to put his hand on his liver, this gentleman. Put him left to the right. Are you feeling it now? All right, open your eyes. Watch Me without thinking. Let's see. Just watch Me without thinking.

Put him left to the right. Anne, just try this lady. Has she got it? She has got it. Let her put her hand on the head. Hot, hot still. Left hand, left hand would be better. Left to the right. Now is he? Better, little less raise it I think, raising will help. Raise his Kuṇḍalinī. Tell them how to raise it also, those who have come. She felt it? No?

What's she saying? She felt it. These both have got it. It should work out.

Put her right to the left. Pedro, put her right to the left.

Seeker: *[UNCLEAR]*.

Shri Mataji: In the head? What about you? Can you release your neck a little bit?

Seeker: *[UNCLEAR]*.

Shri Mataji: Warm, all right. Doesn't matter. Left to the right you put it. What about him? Both! This one gentleman. Gavin, just see this gentleman, this one, this one here, this one. All right? Viśhuddhi, Viśhuddhi is there. You put your bandhan there on the Viśhuddhi. Better now? Are you? Good, good.

It will work out. That's Pedro from very far off who has come to help you here, isn't it. All right? She is good. She is good.

What about the lady who asked about the sufferings? She got it? Where is she? Has she got realisation? Did she get realisation? Nick, that's the one. She felt it in the hands?

Sahaja Yogi: Earlier on she felt it. She felt it earlier on, just not on her hands.

Shri Mataji: Mm, she's got it. Neck! Put your hand, I think. *[UNCLEAR]*. Just the neck. Just put your hand. There's a problem on your neck. Have you been smoking or something? What about you? She is, she has felt it. What's the problem? It should be only Viśhuddhi. Simple Viśhuddhi is there. Just put your hand. You see, these days it has been raining so that everybody got this trouble in the throat, I tell you. That's why they are not feeling it. You all have cold, isn't it? Throat trouble. In

Sahaja Yoga you have to wear an undershirt always, all right? Now, now better? Better. Gavin, let him feel it on his head, at least first of all. It is flowing quite a lot.

Hello, Olympia [Brown]. Come, come, come.

Olympia: I've got a biscuit.

Shri Mataji: Ah, now you eat it. I don't eat biscuits. I just eat *[UNCLEAR]* all right? See now they'll take your photograph. Now you are eating a biscuit it will show in the photograph. A big thing showing from here your biscuit now in the photograph. Nice place. Like it? Carol [Sahaja Yogini]: What can we give them to take away? Can we give them a photograph of you? The people here tonight.

Shri Mataji: Those who have felt the Cool Breeze can give them. The things that you have painted is all right. But those who have felt. But those who haven't felt don't give them, all right? *[UNCLEAR]*.

You've done this! *[UNCLEAR]*. Very good.

Where is your mother? She hasn't come. Why? Father? Carol: They've got people staying. [She explains why her parents can't come.]

Shri Mataji: It's all right. But they like this boy very much, did they? *[UNCLEAR]*.

Carol: They're delighted. They're so happy.

Shri Mataji: All right. That's all I wanted to find out. May God bless you. I'm very happy.

Carol: We're getting married in church on the eleventh of June at 3 p.m.

Shri Mataji: I won't be there. I'm sorry. May God bless you.

This is Carol. She is getting married. She's getting married to someone. He's there, you see. His name is, I've forgotten his name. He's from Portugal. Petro, yes. You know everybody's name, Petro.

Olympia: What's that?

Shri Mataji: It's water. You want it? Want more? Want more? Come along. Have it. All right? Olympia: Thank you, Mother.

Shri Mataji: Thank you, Olympia, for giving Me this. This one also, thank you, thank you. Bye.

All their fingers catching, is it? They are catching on all these fingers? Now what is it? Is he all right? No. He's a great seeker. You must give him. He's feeling? Feet? The hands are because of the Viśhuddhi.

What's the problem with the Viśhuddhi? He has some problem? Feet, he is feeling! Yes, I think so. What about you? Are you feeling anything? Madam, are you? A Cool Breeze? New

Sahaja Yogini: I have a lot of pain in my neck.

Shri Mataji: You have a problem on your spine? New

Sahaja Yogini: Not that I know.

Sahaja Yogini: She has a pain in her neck.

Shri Mataji: You do get. Can you come here? Can you sit before Me? Spread your legs. Just sit down facing that side. All right, sit down on the ground facing that side. I mean, spread your legs that way. Just sit comfortably, all right? You are sitting with your Mother; so don't have any formality. Can you take out this one for Me? What's it? I'll have to fix it up, I think; his also. Is he feeling? Āgñyā.

Turn him. Ask him to watch Me. There's Āgñyā.

What's she say?

Sahaja Yogini: She says, “I must come to Mother."

Shri Mataji: Now she's all right, isn't she? Ah! What's it? Better? Better now? In this country, must always have something, you see, around your neck. It's a funny weather here. It just pierces through your bones and hurts you there. See now, here it is. It's so strong; it's the obstruction. Still not there? Now where is it? Here you get the pain? New

Sahaja Yogini: I felt as if perhaps I was going to have the mumps.

Shri Mataji: Now will you please say that, `Mother, I am not guilty.' Just say that. [Shri Mataji gets the Yogini to say the afirmation seven times.] All right? Better now? That's it. That's the pain you have, of feeling guilty for nothing at all, that's all artificial. It's better. Better now. Much better? All right. Now can you leave your neck a little loose, absolutely loose, you see, into My hands? Just leave it loose. No, it's not loose at all. Just leave it. Not loose at all. Just leave it loose. No, no it's not loose. I have to break it a little. It doesn't matter now. I have done it now. It's better now? All right? What about him? Are you all right? Good. Got it. This lady? Good. Very good. What about the lady who asked Me a question? She got it? You got it? Did you feel the Cool Breeze? Did you? You felt it? New

Sahaja Yogini: Don't know but how *[UNCLEAR]*.

Shri Mataji: No, that's different but did you feel it or not? If you felt, unless and until you use it how will you know? But did you feel it? New

Sahaja Yogini: I think it's there.

Shri Mataji: Sure? I am not very sure. I am not really sure that you felt it. Did you feel it or not, is the point. Not the Cool Breeze. She's catching on the Sahasrāra. She's still catching on the Sahasrāra.

They are giving bandhans. Better now, madam. Vibrated, isn't it? Better now. Feeling better. I'll put it right. You are better now, much better. Little bit. She is much better now, left Viśhuddhi is much, are you better now? New

Sahaja Yogini: Yes, thank you.

Shri Mataji: Now you turn your neck. Let's see how far you can go. Good. Not paining now? At all? That's good. Now may God bless you. It's your own. Why are you thanking Me? For what? May God bless you. Be careful. I think you should put this. That's a cross?

Sahaja Yogini: It's an Om.

Shri Mataji: Om Better put it in the water for some time. All right?

Sahaja Yogini: Really?

Shri Mataji: Is important. Then I'll tell you what is to be done. Just put it in the water for seven days.

Sahaja Yogini: I feel really hot; got a headache.

Shri Mataji: Got a headache. Don't think about it, all right? Just don't think. Now just ask the question, `Mother, are you in my head?' Ask the question seven times. Better?

Sahaja Yogini: A bit.

Shri Mataji: Just say that again that, `Mother, you are in my head.' Ask Me the question seven times. Ah, released? It's feeling in the hand also you are. You are

feeling in the hands, aren't you? Yes, it's there, right! You're released! You shouldn't doubt you will get a headache. You were doubting? What is there to doubt? I am not wanting anything. I have come to give you something all right. You shouldn't doubt. If you doubt you will get a headache. Ah, better? Finished! Done. You are there. Now try to think. Let's think. You're lost. That's it, all right? Now don't doubt *[UNCLEAR]*. It might create little problem. May God bless you.

Now what's the matter, Simon? Left Heart.

Simon: No, center Heart, Mother.

Shri Mataji: Just come here for one minute. Now you turn round. Sit down with your feet straight.

Can I see? One, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen. All right? May God bless you. Good, now who else is not getting? All right, come along. Center heart? Viśhuddhi. All right come along, come along, come here. Now relax. Sit down. Take out your coat, if you don't mind. Can you take out? Yes, please, if you don't mind.

Sit down facing that side. All right, be comfortable. Don't worry. Push your neck now. Hold your breath.

Hold your breath please. Now leave it. Hold your breath. Leave it. Again hold your breath. Now leave it.

Now in Sahaja Yoga you have to wear an undershirt all right, always. Better now. Now try to again hold your breath *[UNCLEAR]* like that. Now leave it, much better. Hmm. Very bad center Heart, very bad left Viśhuddhi. Now don't feel guilty. Just don't feel guilty. How are you feeling now? Better? Is she all right?

Contents: 1983-05-26 **Śhrī Buddha Pūjā, Brighton Center, Brighton, UK**

This time in there was no rain; we went to the sea in Melbourne. I told it will be great we go to Melbourne and we went to the sea and I made a Gaṇeśha and they made a Shiva there and they worshipped the...

so and they made a Kuṇḍalinī also there.

And see then they prayed and it rained and rained and rained. It poured you know, poured in buckets, poured in buckets. It was, I have never seen such rain before like buckets were pouring. And in one day four inches of rain in that Sydney, can you believe it! And the Pūjā was on inside and outside on My birthday buckets and buckets of water. It was a drought you know, they were so frightened.

Sahaja Yogi: We heard that the whole tent fell, Mother... [Shri Mataji laughs.]

Sahaja Yogi:... because of so much rain, Robert was telling us, Mother.

Shri Mataji: And you see the Sahaja Yogis enjoyed it so much, you see, they... how they have played a trick. And then the river got flooded and it entered into all the pubs and all such and washed off everything you know, brought it you see. As it went inside washed off the bottles and everything and all the bottles, some of the empty ones, you see, were floating, these plastic ones were floating and others sank down everything was washed up and was brought in. But only into the pubs they entered.

So in the newspaper was said that the rain was tremendous but the river was very discreet. And also this fire that broke out before I went to Adelaide. Adelaide had a very bad fire and what they described it was this...

[Aside:] can you put it there this one... on top of that like that.

... and they described that the fire was also very discreet and the balls of fire they saw rising on the hills and entering to some houses, avoiding some houses.

Some houses were completely burnt and some were not. And those people who did not suffer came to My program, said now we know why we were saved out of that.

And they could see the balls can you imagine, the balls of fire from somewhere, I mean, they don't know how the balls were formed. A big big balls like these, you see, were just rolling up the hill. And they could see, you see, balls rolling up the hill and going up, entering into the houses like that. They just could not understand what happened with the fire? But the best was the washing of the pubs because normally on the river side they have all these pubs you see [laughing] and they washed off all these what you call things used for, these tanning things. See they have those mattresses, sun mattresses and all that.

All everything was washed and brought inside [laughing]. I really enjoyed it very much and Sahaja Yogis were so happy with all that, very happy.

Sahaja Yogi: Jai!

Shri Mataji: They asked Me a question, why God is angry with us you see here in Adelaide. And Adelaide is just like Paris for Australia, just like Paris. Very promiscuous, all kinds of dirty things happen there, all sorts of horrid things take place there.

So like Soho it is, you see.

So it was Adelaide was chosen by fire, just burnt them off.

When I went to see the hills where it started, all black, all black hills, nothing was there, nothing.

No leaf, not a single leaf. And it was really surprising: this house was burnt, that was not burnt, this house was burnt, that was not burnt. You could see it so clearly. And when it was burnt, it was burnt completely. I don't know how they burnt even the bricks and everything, absolutely charred black.

It's very interesting the way sometimes the nature takes its respite. Like when I went once to Guntur, you see, I told these people that you shouldn't grow any tobacco there anymore. They were exporting all that tobacco to England, can you imagine! And they had, in the house you could find all English tiles and English... what you call, these old style big showers, you see such big big showers you see, *[UNCLEAR]* stand then the whole thing gets absolutely, like a torrential rain falls on you. All English. And tubs they had, English tubs, everything, in the house. Exporting that tobacco here, you see.

So I said, “You shouldn't do that, you should not have done it." So they said, “But you know Mother, we are giving it to English, not to Indians." I said, “Still you should not have done it. It's a wrong thing." [Aside to a

Sahaja Yogi:] Gavin, you are doing the same mistake as I have done, I think. Alright, it's correct. It's correct. You are...

So then what happened that I told, just I told them, if you grow like this it's not good. And whether they are English or Indians you are committing sins. You should not do like that, why you are growing this. I said you can grow very good what you call cotton here, like just like Egyptian cotton you can grow here, why do you want to do.

Some people took Me seriously and some of them got very angry. When I had gone there about fifty cars came to receive Me, but when I was going, hardly two or three people came to see Me because they were angry for it. I said now, I warned them that if you go about like this the sea is just next door and it will take a respite. It is going to be angry with you, listen to Me. And they were so angry with Me they didn't come to see Me off or anything because I told them.

Now what happens that, that same year there was a typhoon which entered into them which has never entered there. And all that was devastated. All their crops were devastated. They can no more grow, no more grow tobacco there. And in the meanwhile the government of UK stopped the import of tobacco from that place.

So it was doubly hit you see, doubly hit. But those who started growing the cotton were perfectly alright. Because all the salty water went into the soil and now they can't grow this thing. And they said they never had this kind of an experience. After that they came to Delhi

and asked Me, “Mother, You must again come, we are sorry for what we have done." And I said: “No, I didn't do anything, to be very frank. I'd never thought of any destruction." But you brought it as I told you that the sea will get angry. But they said, “It happened so quickly, Mother" [laughs]. I said not so quick because at least there were eight months for you to change your ways. Imagine! Just to export this tobacco's to you and get those tubs there.

You know, they have a kind of a inferiority complex, that if they live like English having tubs and things like that, then they become something higher personality. But for that to sell tobacco to you, just imagine. It's all showing up now, you will see that. Everything that I am saying will be showing up.

I was happy to learn that there has been a program about these horrible diseases which are caused by this promiscuous life and all that. I am very happy. Let people learn now. They used to make fun of Me and say that I am Victorian, this, that. Now let them learn what it means. Now everybody is quite alert.

In... You were telling Me, I think she told Me that in England there are ten thousand people who are suffering from this disease, can you believe it. Ten thousand people. And they used to call Me Victorian.

[Talking to Sahaja Yogis:] Gavin has arrived? Where? Just I say that hundred years life is, come along. You are also giving a Pūjā thing, you know, here. You can take that paper out. Now I think we should spread some other cloths here, some sort of a old towel or something or put one of the towel there, so that this portion is kept clean.

Sahaja Yogi: There's some water for you.

Shri Mataji: Thank you.

I didn't give you a silver thāli Gavin, isn't it? I must have given it to some other center, I don't know.

From that same shop where they were giving, you see, a hundred percent silver I bought silver for the Pūjā.

[UNCLEAR].

So all of them are here. Has Jane came? Has she arrived? No. Where is she?

Sahaja Yogi: She's still outside.

Shri Mataji: Alright. Call all of them inside. You can move forward a little bit I think, but why not spread here something just to...

Sahaja Yogi: She's just coming, Mother.

Shri Mataji: Did you see those lines, energy lines, eh? Just imagine. Eh? Zodiac lines? These are energy lines making the zodiac?

Sahaja Yogi: Yes.

Shri Mataji: I did not know that, I thought...

So what are the zodiacs signs? Which ones are there?

Sahaja Yogi: All of the twelve signs.

Shri Mataji: All twelve are there, in a circle?

Sahaja Yogi: Yes.

Shri Mataji: And you discovered these by a magnet?

Sahaja Yogi: I think we've found a lot of it by dowsing.

Shri Mataji: By dowsing.

Sahaja Yogi: Yes. Just with the...

Shri Mataji: With that? Or they find it by magnet.

Sahaja Yogi: Or they find it also by tracing the old lines of the boundaries...

Shri Mataji: Boundaries of what?

Sahaja Yogi: Waterways and... the boundaries between the...

Shri Mataji: But actually you see, if you take a magnet yeah? It will dip at the point you see? So if you follow that dipping then it forms a line. That's the best scientific method.

Dowsing also the same thing is, it's what is the magnet, you see. And the magnet when it [makes gesture as a magnet being attracted towards the earth].

You see at certain points the magnetic lines are strong, that's magnetism is the essence of the Mother Earth in expression. I mean the fragrance is, but the fragrance has the magnet, the fragrance comes out of magnet.

Now, this magnetism of the Mother Earth goes in lines, you see, it doesn't move in... only at the fragrant point it moves all over. But otherwise it acts in lines. And these lines you can find out easily if you use a magnet you see, a powerful magnet, move that magnet on the Mother Earth you see, you will find that it will start dipping down. You see, you move it and you will find out it's not dipping there and then you move it that side in the line. It's the easiest way because dowsing could be bhootish sometimes, could be.

Sahaja Yogi: Yes.

Shri Mataji: But are you sure it is done with dowsing, or...

Sahaja Yogi: I think it's a combination of different things. The one who has written the book has been...

Shri Mataji: Using dowsing.

Sahaja Yogi: Using dowsing as well as the magnet.

Shri Mataji: But dowsing can be challenged by science.

Sahaja Yogini: The one in Glastonbury was also discovered by an aerial photograph.

Shri Mataji: They photographed how?

Sahaja Yogi: They can see the boundaries of the fields made a pattern, things like that.

Shri Mataji: Fields!

Sahaja Yogi: Yes, it's all the old boundaries between different...

Shri Mataji: Old ones.

Sahaja Yogi: Yes.

Sahaja Yogini: Fields and roads and waterways.

Shri Mataji: Unconscious must be building up that way. And the old people that lived were much more sensitive, much more reacting to unconscious.

Sahaja Yogi: Yes.

Shri Mataji: Because they were not so artificial, but when we become artificial what happens, we get covered up with so many barriers and we cannot, we are not sensitive to the dictates of the unconscious.

And when you cannot feel the dictates of the unconscious, you see you start having again deliberations as I call it. Deliberations take you out you see, from that sensitivity.

But if you are natural and simple person then you are quite sensitive, very sensitive...

[Aside:] You can move forward, I think you come forward now, just come forward, come forward. You can, come on, yes, you can come. Actually new people should be in front, those who are from Brighton.

Would be better idea. Come forward. The Brighton people should come forward I would say, as much as... Gavin, you come this side, I think would be better. Because he has to... Now. Come along, sit down, sit down, sit.

You can keep it that side. Who else is there? Is somebody still outside? Nick, if you can... on the other side of Nick also some people can sit. It is a very nice sunny day today, isn't it?

Sahaja Yogi: Would like this window opened slightly, Mother?

Shri Mataji: Which one? That's ok. I think that one if you open will be better idea.

Sahaja Yogi: It's open, Mother.

Shri Mataji: Is open, it's alright. [Long pause.] Today is a great day to come to Brighton because is the day of Buddha's birth, today is Buddha's birthday, Lord Buddha's birthday.

You all have heard about his birth and that his mother dreamt of an elephant, a large white elephant, before the birth of Buddha. And then it was predicted that a child will be born in your family, who will be either a great saint or a very great king.

As in Sanskrit called Chakravarti means the one who is the ruler of whole world.

So the father got worried and he thought he must get the son involved the into family life, into material life and give him all the pleasures of life.

So he built a very special place for him, beautiful palace to live in. And where he got him married to a girl called Yashodhara, was a very, very beautiful woman, gave him all the pleasures of life. Everything that he could do to entice this boy away from asceticism.

Also you know the story of his going one day on the road. How he found three types of people and how he felt that “why a person should become old? Why should person suffer in life? And why should people die?" So all these three things put an enquiry into himself. And he started trying to understand why these things happen to human beings. With this the enquiry started.

So he reached a point where he could not bear anymore the comforts and the, all the attachments that were entangled around him by his father.

He had a son whose name was Rahul and he left the son and the wife in the search of the truth. Now, he started from a wrong end I should say for the search of the truth, because he wanted to know why there are miseries in the human beings. And so he started from collective towards the center.

When we see miseries all around us, many people have seen; they say: “What about others? Will everybody get realisation? Will everybody will have this?", you see. This comes from the wrong end I feel, because first of all we must know: are we alright? Are we, are we perfect? Are we full of joy? Have we received the absolute knowledge? If you start from this point is always better. Because he

started from the wrong point, searching it from the collective to remove the miseries of the people, he had to go in a very roundabout way.

So he read all the books and Vedas and this. He went to big pundits, to all the great knowledgeable people to meet them, to ask them the answer: “Why there are these three things?", that is, the roga [sickness, disease] is the health or miserable physical body, then the death and the old age. Went and asked so many people and they said: “You have to die because you are born." And then they said that “You have to become old because you are born like that. And you have to suffer because you commit sins." He was not satisfied with this answer.

So he went on searching and searching and searching and then he got tired, absolutely fed up.

When he went to a place called Gaya, very near Patna it is, I have seen the place and the tree. And he sat under a Banyan tree where he slept off, because he got so tired of his seeking. And after the sleep he got up and suddenly he got his realisation. And he thought: “the whole drama is over." Now his mother herself was Ādi Shakti, gave him the birth and She died just after the birth of the child. And he got His realisation.

Now at that time, that he got his realisation, there was nobody to tell him what it is [smiles]. That what it means, realisation is. Nobody to decode or talk about anything that was to be understood by him. But because of his tremendous seeking and such ardent desire that the Shuddha Icchā, the Kuṇḍalinī itself, rose, but of course the Ādi Shakti blessed him and he got his realisation under the Banyan tree.

Now, any incarnation which came on this earth had to samayāchār, according to the time, the need of the time had to act, firstly. Secondly, the need of the incarnation to come on this earth was first created in the human beings.

So supposing at a time when there was too much of ritualism, Brahmanism or priesthood and people were trying to take everything onto those artificial rituals and all that, an incarnation had to come on this earth to correct those ideas.

Like Kṛiṣhṇa came at a time when he said: “This is all leelā” Pūjā and everything he cancelled. He said nothing doing, no Pūjā nothing. We just have rās, enjoy yourself. It's all a joke going on, you see.

So he brought that concept at that time in the awareness among the people that the whole world is a leelā, is a play of God's own whims.

So you just enjoy it.

And that's how he created this a wonderful festival of Holi which we had in Delhi. I don't know anyone of you who was there for the Holi. No. You were there? [Smiles.]

Sahaja Yogi: Two years back.

Shri Mataji: No, but this time you were not there. Alright. You might get the pictures of that.

Alright.

So, in the same way, when Buddha came in, first problem was that he thought that is better not to talk about God. Because in his search everybody told him the answer was “Oh! It is God who does it. He punishes you. It is God who gives you this old age. It is God who does it." “But

what is this God after all? Why does he do it?" They said: “You better ask the God." “I mean, where is the God?" So everybody put every blame on God as usual.

Even that's done today, nothing so new and nothing unusual I should say.

So “this must be done by God." If you cut your throat God put my knife in my hand and He cut my throat.

So you see he thought better not talk of God, because everybody is going towards God.

Then the people whom he met, they said: “Now I have become God” He said “How?" He said, “I am God." “What, why?" Because he could mesmerize people, he said “I have become God." Just imagine.

So he thought that it is very dangerous to talk of God because people take God in the hand and use it for their own purpose. Always say: “Oh! This is what the God has to do. And it's God has done it and I am in connection with God and I will tell God." So he got a fright and he said that: “Better not talk about God because that puts the attention of people on ritualism, artificial things, they are building temples after temples and just doing all these horrible things, which one should not do." Like, if you go to the south you will find in the temples, they shave their heads of the ladies. They shave it completely and they have to... it's all cobbled along the sides of the wall, the walls of the temple.

And the ladies who shave their heads are just rolling along the sides you see, they have to do it sometimes 1008 times rolling, imagine. And the water is poured on them you see, God knows what is the ritual, from where it has come, you see.

So the poor women go on rolling, rolling, rolling like that and somebody is pouring water on them all the time, buckets after buckets. Her husband and her brother and all they're bringing one after another, you see, one is finished, then, other one... [gesture of pouring water]. Poor ladies rolling like that, on that muddy sort of a cobbled area. I mean I was shocked when I saw this. I said: “What's this?" And then later on, you see, they became modern so they started selling the hair you see abroad, so the whole thing became a big industry in Madras [Chennai] you see. The hair was made into these bouānt and all that you call it, you see [laughs]. And they sent to England and other places.

So, it's, I mean in the name of God ridiculous things were done, ridiculous things were done.

So he just thought better not talk about God, the first step is Self-realisation. He was a great Sahaja Yogi I must say. Because He said nothing doing, don't talk about God or anything, first you get your realisation.

That was the first condition. Establish it. Unless and until you have established your realisation, nothing doing.

So he just started his own method of propagating buddhi..., Buddha's knowledge or you can [say] Buddhism as they call it. Of course it became `ism' later on.

So all that he started with the idea that people should first become buddha. Buddha means realised.

Buddha is to know.

So Buddha means the person who has known, means the one who is a realised Soul.

So what he says: “Buddham sharanam gacchāmi” I bow, no, I surrender: `sharanam' means `surrender', I surrender to the buddhas, means to all the Sahaja Yogis. You all are buddhas, because you know. When you know, you are the Buddha. Now without going into all that nonsense of renunciation and shaving your head and wearing that dress and everything, you have achieved your realisation. It is a short circuit, or a short path. Why? Because he started from the other side. But if he had started directly from himself you see, it would have been better. You see, in practical sense I'll tell you how it is. Supposing you want to repair your house, so you have to have instrument for that house. But supposing if you are worried about all the houses of the world and you start repairing, neither you'll repair other houses nor yours.

So first you must practice on yourself. Put your attention to yourself, you see. Is also is a method by which you avoid seeing the point, seeing the reality that if you are not alright, how can you improve the whole world.

So when your attention goes to other things, you must know that there is something wrong with you first of all, which must be corrected. And that's why it took him so much time to go round and round and round. He had to give up his wife, give up his family, give up everything and get to realisation. Because by giving up everything he realised that it is he who should achieve. It is a very circuitous way. But you can just say: “does not exist anything, first let me get alright" that's Sahaja.

Now what happened, that became a method for people to achieve God. Many people think that you must suffer

like Christ to achieve God. You must renounce the world then achieve God.

Actually renouncing the world and all that is just a myth. How do you renounce the world? It is myth.

What are you renouncing? I mean in any case you can't carry this with you. Can you? I mean can you even carry I would say even a thread? Nothing. When you come you come like this you are born with closed fists, when you go the hands are like this, open.

Have you ever seen a dead corpse? He always has his hands like this, “nothing I'm taking." Just going like this.

So you don't take anything from here.

So this renouncing, this “I renounce that, I renounce that” “I'll give up this, I'll give up my wife, I'll give up that” has no meaning. Because it's a state of mind in which your being becomes... I don't know the English word for that, which doesn't stick to something, what is it called?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: No no no, you see any, any substance that does not stick to anything. Like we have all kinds of stick plastic.

Sahaja Yogi: Unattached, unattached.

Shri Mataji: No, but that quality. There's a quality of the temperament which does not stick to anything. Does not stick to anything. I mean, you put it here it will come out. You can say the soap or something like that.

Sahaja Yogi: Like mercury, Mother.

Shri Mataji: Eh?

Sahaja Yogi: Like mercury, just flows.

Shri Mataji: Ah, like mercury. But mercury also you can apply sometimes with heat, but this is something beyond mercury. Is absolute, which does not stick to anything you see. We just become like that; or you do wear this, you wear that, you have this, alright; you never...

The name of the Goddess is Nirmama. Nirmama, that for Her nothing is her own, you see, she does not stick to anything. She is in everything but She doesn't stick to anything. For example, now see the light here; it's not sticking to anything, it exists by itself. Doesn't stick to anything. This is the nearest you can say, does not stick to anything. Anything tries to stick it, you see, gets burned, that's a good idea.

[Laughter.] So this is what it is, is called an enlightened person, does not stick to anything. And whatever tries to come very close gets burnt off.

So such a person is not attached to anything, but that is not a mental thing that you can do, that: `Oh! I am not attached to you,' see, it's very common in this country especially, `I hate you.' But you can't hate anyone: how can you? And nor can you love anyone, because this attachment cannot give you both the qualities. You see, because you are attached to someone, you say that you hate, simultaneously you are loving that person. Because these are the dual qualities of attachment, see? So once you have attachment you have both things. One moment you hate, another moment you love, another moment you hate, then you love and you do not know what is the matter with yourself. But the thing is the quality of the mind is such that it is either getting attached mentally or either getting detached mentally. But actually anybody...

say you love someone very much, now you do not even die together, whatever you may try. You cannot die together. One person has to die earlier, another has to die later.

So the answer to his question that he asked was, why all these things are caused? So he said it is because of desire. Because of human desire these are all problems are caused. Like the death, like the old age or the sickness are caused by desire.

Now see how in Sahaja Yoga language how we should understand him. Is the desire as you know is the left side. Left side gives you death. When the left side is very much used you get to death, ultimately when it is exhausted. When the left side is out, desire, you also get sickness. And when the left side is used too much you get your old age. Of course the right side is the one which does it, but the left side is the originator. If you have no desire you won't go into the right side.

First is the desire, the starting point is the desire. He reached the point alright, but he did not clearly say what desire means? Desire means the left side. When we have the pure desire which is the Kuṇḍalinī then all these things are neutralised. When the Kuṇḍalinī rises, the pure desire, the real desire, the only desire it gives you the absolute by which you do not get old, you do not die and you do not get sick.

Because you achieve that which is eternal. It does not die. You become the spirit.

When you want to die you die, when you want to be reborn you are reborn. And you have that realised temperament within you. It does not die. That's what you

take with you. Now you take your realisation with you when you die.

So what he tried to say was to build up that we should not have any desires. Now because you see, his passage was like that. He went from one to another, giving up this desire, that desire, that desire, that desire, ultimately he came to Kuṇḍalinī.

There is a saying: Ya neti neti vachane nigamo avoochus when you go on saying `not this, not this, not this, not this, not this,' then you go to a point where you say then, what ultimately left is the desire which is the pure desire. The desire that is the Kuṇḍalinī.

Say for example you say: “I'll have a house. No, no, I'll not have a house. I'll have a car. No, no car.

No. I'll not have a wife. I'll not look at any woman. I'll have nothing to do with it. I give up this, give up that, give up that, give up that, give up that." Till you reach a point where you are at an absolute point and there you realise that the Kuṇḍalinī rises. But I think it is going too far: why not start from the Kuṇḍalinī rising, there. Is a simple thing.

So Sahaja Yoga is the other way round stuff: is that you better start from the Kuṇḍalinī; and neutralise all your left side. You see the point now? That's why Buddha was always regarded as an atheist. He was not, he was not an atheist. But as a matter of policy, he and Mahāvīra, they were contemporary. They decided let's not have the name of God anywhere near. Because once you start the God business, big philosophies are built and people just start claiming it. I mean they become that; actually anybody who reads Gītā becomes a, sort of a Kṛiṣhṇa,

Śhrī Kṛiṣhṇa himself, you see, the way he talks. People, I mean, can be shocked the way they talk. I mean, they are Śhrī Kṛiṣhṇa giving an advice to Arjuna you know, sitting on a chariot.

They behave in that manner you know, their style is like that.

I met one fellow called Chinmayanand and I was amazed you know, the way he was talking. I was surprised. I mean he was just behaving like Śhrī Kṛiṣhṇa, of course horrid looking, but he thought he was Śhrī Kṛiṣhṇa himself you see.

So that's what identification takes place with human beings when they start talking about God or his ways and others.

So he said, “Alright put that out, just talk about Self-realisation, that's the first step." And Mahāvīra joined hands with him.

It helped that time very much to all the people who were in the name of ritualism you see, they would say “It is very difficult you know. Hinduism is the most difficult thing. You have to fast on Sunday because of the sun, Monday because of the moon, Tuesday because of the Mars” like that went on and on. And when do you eat your food? [Laughter.] If you have to achieve God, then you have to take your bath at four o'clock and do this and do that and shave your head and then you become a Sannyāsī and you can't eat this and you can't eat that and you can't do that, all those things, ritualists they started. But he felt that supposing if you take to Sannyāsa, so half of your desires are finished. You are a

Sannyāsī, you are doing God's work and there is no need to have a family or anything.

So half of your desires are finished. If you have a family then you want to do something for the family, you have to look after your family and all that is to be done. But he did not realise that he was a realised Soul, others were not. You see if a realised Soul does that, it has no difference to him whether he has a family or no family makes no difference to a realised Soul because he is not attached. But to a person who is not a realised Soul, supposing he'll give up his car, he'll give up his house, go to the Himālayas. There what he'll do, he'll have a hut and have a barbed thing around.

Then he may think of a Georgian style of hut, *[UNCLEAR]* English..., because according to them Georgian style is unpretentious.

So we can have, after all we are Sannyāsīs. [Laughter.] That's typical; I tell you all our Western mind is behaving in that way if you see. That we should be unpretentious you see, it's very fussy, is the word they will use. If you put even a little oh it is very fussy.

They want everything to be plain, bland you see. But what about inside? Is filled with what, is all bottled up with all kinds of rums, this, that? But the outside should be absolutely bland. Food should not be, if possible just get it in its natural form. If not, don't have any taste in it. It should be so bland that any guest who comes to your house must starve, you see. All these funny ideas cropped up with that, of asceticism. Then we have other people like Shambhalas, who are going now to Gobi desert you see, they thought that this desert is not

sufficient, let's go to Gobi desert. [Laughter.] So they are now going to Gobi desert. All these absurd ideas came out of Buddhism and also Jainism.

Jainists went to other extreme in vegetarianism, because Buddha himself was not a vegetarian. Do you know that? He was himself not a vegetarian nor was Mahāvīra, you'll be surprised. Vegetarianism for them was a philosophy. It was not a sort of a thing where you don't eat meat and all. Because Buddha himself died when he went to one of his disciples who was a shikari, hunter. And the hunter had killed a wild boar. And he said that the wild boar has been killed just now and it will take some time to cook.

It's rather half done, you see. I mean, He being an Indian he could not eat that half-done thing and he got diseased of the, I think his liver or something got into problem and he died of that you see. I mean I cannot eat half done food Myself you see. This is half done now. Half done is a horrible stuff. But we eat because it is unpretentious you see, or some sort of a thing people have ideas it is not, it is very next to the nature you see this is what is coming. But is all deliberate. You are attached inside; outside if you behave like that you are not going to become that.

Like, hippies have an idea if they live like primitive people then they become primitive. You cannot.

Your brain is modern. Just by living, you see, wearing a wig like a hippie, can I become primitive? I cannot, my brain is modern you see. That's what people don't understand that we are too deliberate and all these deliberations can be only reduced if your Self comes into your attention. Otherwise, all these are just our mental projections.

So all the Sannyāsa and all these ideas came gradually, everyone who came on this earth, people have really made mess out of them. And Buddha's mess has gone to such an extent that if you see that you'll be shocked. It went into many formations. But I heard from My son-in-law that he went and visited some of the caves where the very early Buddhist, very early Buddhist lived. In the caves they were not supported by kings or anything so they had a bad time. And they used to live in the caves. And what My son-in-law told Me that in the caves there are writings in Sanskrit and Pāli and in Indian script, saying that it is the spontaneous happening that can bring forth the Self-realisation. He got that photographed.

So it's coming forward. You see so they knew about it, the Sahaja Yoga. They knew about it. But then as every religion has gone into a mess and lot of funny sort of, we can say, the funny sort of expressions also Buddhism has gone, it became mahayan, hinayan, all sorts of thing. But one of them was called as Viditama, who ran away from India, settled down in Japan and he started the Zen system of religion, which he kept to the spontaneous happening. That's one was preserved. Another was the Lao Tze style who did not talk of God and of Buddha, but of Tao itself: the energy or we can say about the Ādi Shakti.

So these two good things came out of him. While they searched back of the history of China and they found out the Ādi Shakti lived many years back there as Quan Yin. And that's how Quan Yin was established as a Goddess for many Buddhist.

Now then Buddha also got into another form because there was a big competition between Hinduism, Hindus of those days and the Buddhist.

So they wanted to form... for ordinary people it is very difficult to understand the philosophy.

So they thought that we should have Buddha expressed as he has been and he will be.

So they formed their, you see, as you say is a Maitreya is going to come, the future Buddha is BodhiSattva and they started making his statues and everything.

So they made Buddha as the God. They started using him to represent the Divine Power, giving Him forms and things and like that many things happened.

But Buddha himself was so much frightened of the ritualism that he they said “You should not worship anything, you should not build any temples." So you see, the loophole was found out: “If temples are not to be built, we'll build stupas." Now in the stupas they put the tooth of Buddha, of course that was sensible to do, I must say, but of course Buddha had said not to do it. And they put it there. He had two disciples called as Sāriputta and Moggallāna [Pāli names]. They were very good disciples of him. And their bones were collected after they were burnt out and were put in the stupas. That was something definitely sensible to put them there. Of course the bones and all these things should not be disturbed, because it's not good, it creates a problem for the body. But at least if they have put it there in the Mother Earth it would have been alright, but they put it in caskets. Now the first casket was made of gold, the second of silver, the third of iron, the fourth one of wood

sort of thing, to mummify those things. But that was a very wrong thing to do. Because if you go on keeping like that some parts of body of these great people, it can hamper their rebirth or their body which they want to again incarnate, you see.

But hair is all right, or nails are all right, but you should not keep the part of their body like that.

And this kind of thing gave another nonsensical ideas to horrible human beings. What they did that they thought that if you have to keep some part of the person who died like Divine person, why not we cut the hand of someone and like that.

So in Tibet and in all these places, specially in Ladakh you see, they used to cut the hands of the people when they died and big ritual for the dead and then they started going towards the dead.

So they started moving towards the left side. Most of the Buddhist moved to the left side, which was absolutely prohibited by Buddha, because he is on the right side.

He said “Cut down your desires. Do the Karmas without the desire." This was His idea. Activate your right side without the desire. This was His philosophy. But they all of them are left-sided. They have desires, not only desires but whatever they do, do it out of their desires.

Like, the worst is like the Japanese: they think that you can commit suicide in the name of your nation.

With this desire they will commit suicide. To save their country they can commit suicide. I mean it is absurd. He said whatever you have to do, do without the desire; which is a difficult thing for human beings. How many

there are who are doing it without desire. Whatever we do we do out of desire. Even at the subtler point: even when we do Pūjā we do with the desire that our vibrations will improve.

Can you think of a state where it is absolutely desireless? Only one person has that. There's no desire, desireless. The whole thing is done without any desire.

So there is no disappointment. There is no unhappiness. You are going to America knowingly that it is going to be a horrible experience [laughs] but it is a joke. Just going to see a joke. Without any hope maybe it might work out to be something tremendous; but no desires.

See, it is so desireless, the whole personality is, that even if I have to desire for something I have to ask you “you better desire” because I have lost the sense of desire.

So many times I have said “you better do it for Me." Unless and until you pray to Me I can't do it. That's why I ask you “write to Me a letter" because you see, I can't desire. I really don't, I don't do anything. Without doing anything, it is happening, so why should I desire? I really don't do anything.

You'll be amazed I don't do anything; I don't desire anything, nothing of the kind. It is working, I am just watching it and you are saying “Mother you are doing it” I am quite surprised. That is Tao. If you read about Tao it is said that it doesn't do anything. But everything works out.

So this is what he said, which was all Sahaja, that you have to be desireless and do everything. And he is the

one who controls our ego. Because if you have no desire you will have no ego either.

Ego is only built up when you have a desire to do something. That is you just do it for fun, just for joy, just for doing it. Then how will you build up ego? You cannot. Like an artist is painting just for fun and throwing it away. Creating something just for fun, that's what God is. Not with the desire to achieve something. I mean the desire is so gross, can be extremely gross. It can become subtler and subtler and subtler, that's a good way. But can be very, very gross also, like some people can believe that, you see “I should paint it because I'll get so much money, or I can sell it to somebody who may be the worst man but I'll sell it because I can get more money." That's absolutely the grossest of all, you see. That you can go to the most sinful things, I mean, I don't know: there can be even worse desires than that, can be very many. But on this auspicious day we should not think of them, which are there like that.

But minimum of minimum if you come, just do your Pūjā just for the joy of it, not with any desires.

Just for the joy. I mean, we are doing so many things like that: for example we enjoy each other's company just, just think of that.

You all Sahaja Yogis are enjoying each other's company: what's this for? Nothing at all, there's no, nothing. Just you are enjoying it without any desire, just for the enjoyment sake enjoyment. When that purity comes, you see, in our temperament, that we do everything without any desire, we have got rid of our ego.

The Buddha is awakened within us. That's what is the importance of Buddha: that he settled down himself in a place which is the most difficult place, that is on the left side of your head you see [touches left side of Her forehead].

Sometimes I have seen it projects here up to this point you know [touches from forehead to left temple], in some people. They get such a terrible pain you know, pulling it out from there, can't imagine.

So this horrible point which is, so funny it is sometimes, it can blow up like that you see, sometimes it can pierce through; it's a horrible one which all of you have developed quite a lot, you see and it takes its forms in different ways and methods, for that we have to say “Buddham sharanam gacchāmi” means we surrender ourselves to Buddha.

Then what does he say, the second one is very good: “Saṅgham sharanam gacchāmi” I surrender myself to collectivity, Saṅgham. Saṅgha is the collectivity. I surrender myself to collectivity. Ego goes down.

First of all Buddha who is sitting, who is the deity which is the enlightenment you say: “I surrender myself to Buddha." Secondly, you say “I surrender myself to collectivity." Egoistical people cannot surrender.

So “I surrender myself to collectivity” so we say “Saṅgham sharanam gacchāmi." It is to Virāt we are doing.

What is the third one? “Buddham sharanam gacchāmi, Saṅgham sharanam gacchāmi." The third one...

“Dhammam sharanam gacchāmi” “Dhammam sharanam gacchāmi." `Dhammam' means the religion, the balance. I surrender myself to religion which is essence of it. Or you can put it the other way round that: “Buddham sharanam gacchāmi, dhammam sharanam gacchāmi, Saṅgham sharanam gacchāmi." That's all if you have achieved it then we can talk of God, not before.

So these three things are to be achieved. We would put it in a Sahaja Yoga way like this. First of all “Dhammam sharanam gacchāmi” I surrender myself to my virtues. All desires can be surrendered to your virtue. It is virtuous to do like this? You can, if you are brought up that way you'll just not do it; you'll have no desires to do something that is not virtuous and righteous. You'll just not do it.

So “Dhammam sharanam gacchāmi." Then you should say “Buddham sharanam gacchāmi” means I surrender myself to my enlightenment: this is the second state when you are ascended.

Surrender myself to enlightenment. Enlightenment that I have got to my Spirit, is the Spirit who is going to guide me. No more my physical, mental, emotional nonsensical temptations. But what, is the Spirit. And thirdly, “Saṅgham sharanam gacchāmi" to the collectivity, to the whole, to the Virāt. This is the way we have to work it out.

So ultimately reach the same point: that let me start it from myself. From myself to others, not from others to myself. It's like treating the tree from outside, not from the roots.

But Sahaja Yoga treats you from the roots. First you get your realisation, alright? Then learn how to surrender yourself to your Dharma. Then you become collectively conscious. Collectivity is a temperament, is a sense of enjoyment that you get in the collective living. Unless and until you have that you have not achieved your ego.

So Buddha has played a very great role in our lives. And He is a very great, powerful force within us. I'm very happy that Buddha jayanti has fallen here in England, because as we say the England is the heart of universe. It doesn't matter if I say here, is there anybody Arab here? [Laughter.] I don't want to displease any Arab who is sitting here. [Laughs.] Alright. And if it is the heart, whatever you do here, will circulate in whole universe.

So if you can conquer your ego here, we can even conquer the ego of Mister Reagan and these Russians, we can manage that. But first start it here. It has to reverse back you see. Now they have to learn from you and you don't learn from them. When it will work out you'll be amazed. Ego is the only problem I always face, reaching their hearts. If ego is removed everything will be alright.

So for us the great mantra is “Buddham sharanam gacchāmi." These three mantras you must say everyday I think, to get rid of this horrible ego. Now any questions on Buddha you have? I have made it in a short way, the whole life history is very difficult.

[Pause. Shri Mataji rubs Her hands.] It is receding, ego. English are wise people, sound people. And they must understand this, that there is a very very important thing, that they should not lose these qualities. And

should try to fix their enlightenment in such a way that it circulates.

Any question? Gavin told Me yesterday it's Buddha jayanti, I was very happy because in England I have not talked of Buddha, but otherwise I have talked about him elsewhere.

[Pause. Shri Mataji keeps rubbing Her right hand.] So now, that's why I wore, you see, a Buddha shawl today: because it is suggestive of a detached mind which has no colour. And there could be a personality which is colourless. But you can have it covered with colours to make others happy.

So when you are a realised Soul whatever you do is natural, whatever you do. If I am wearing this now I am a Buddha, when I take it out then I am Ādi Shakti. It is not a drama it is a fact. But if you are not a realised Soul, before that whatever you do is just a drama. For example, this is an artificial thing, I put my hand there and nothing will burn. But if it is real it will definitely burn, whatever I may try. It's like that.

So if somebody is a real person, whatever he does is not a drama, is reality. That's how they say that She can take this form, She can take that form: people don't understand how can one person take so forms, can. If it is reality it can. Like the Mother Earth she is a reality and the sap that is coming from the Mother Earth takes so many forms. See her power: flowers, this fruit, different colours, fragrance.

So many things, is one Mother Earth is producing all these things. Because she is reality. The reality in her

can produce. But unreal things, whatever you make out of unreal things, they may look real, but they are not.

So now let us have the Pūjā. And for the rituals also He said, because most of them were unrealised Souls you know, they, that they whatever Pūjās they did was unreal, it was not real, had no meaning. It was giving no effect.

See, worshipping a person who is unreal or any deity who is unreal or those who were not real people, I mean realised Souls, what's the use of unrealised people worshipping Me? I mean, I wouldn't allow any unrealised person to worship Me at all.

You see, I always tell people, unless and until they are perfectly Sahaja Yogis, you know them they are good, please don't bring them for Pūjā. It's troublesome to Me, much more than to them. You see they also feel obliged as if you see, they are obliging Me, they think so, by worshipping Me, I don't know; but they do not know how much they are troubling Me by coming without realisation.

So the ones who haven't got realisation are really troublesome. They don't help Me.

So the myth some people have that if they come to a Pūjā before realisation, they'll get realisation in it, is not true.

You should not bring anyone who is not a realised Soul or who is not a Sahaja Yogi to a Pūjā. It's troublesome and that person also start doubting this, that, is better not to do such a thing. Because also such a person is half baked, so no use giving Me half-baked cakes and spoiling the half-baked cake also permanently. Because if you

take out the half-baked cake, see, is spoiled forever. I can't eat it nor you can bake it again.

So what's the use of bringing somebody who is half-baked? Alright? So from next time also this out of compassion you do it. I know you do it out of compassion, but this is not wise. Doesn't help Me nor it helps others. Alright? So from next time, also any time, you must find out a circular saying that unless and until you are sure about the Realisation of a person, that he's got his realisation, you should not call them for the Pūjā. They are no good for Mother and they are not good for themselves. Because they become, you see, doubting or something. You cannot really give them realisation after that, can you.

Do you remember your friend, had the same problem. Who was he? Nick or something.

Alright.

So now we can, Gavin, you can do the Gaṇeśha Pūjā. You can read the names of Gaṇeśha.

Now, I think those who have not washed My feet before in Brighton should come down. You washed My feet, no? Alright, you come along. Alright, come along. Can you put some towel here. I kept the towel.

Take one down.

That was happening, it was just coming out like that. They advertised and really... I mean, they are honest, they didn't told us.

Sahaja Yogi: I looked on the label. They had zinc sulfate in it. They had zinc sulfate in the description, in the soap, I would never use it.

Shri Mataji: Horrible. This *[UNCLEAR* name of product] is a sure short way to baldness. Very fast. [Laughter.] Absolutely. Shortcut. Anybody who is bald you ask him, he must have used it sometimes. Did you, Gavin? [Laughter from Sahaja Yogis.] That's it. It has got petrol. You see, they may not write, but from the smell you can know.

These tabacs are all horrid things. Tabacs are... actually this is tobacco, is the word tabac comes from tobacco. You see, here the cheating is of a very different kind. They have no consideration. This is real cheating, you see, to put petrol, petrol on your head. You are sure to become bald-headed. I'll tell you, best is that sapna, sapna oil *[UNCLEAR]*.

Sahaja Yogi: [Something about hairdressers.]

Shri Mataji: They are going to have no profession any more [laughter].

Sapna is very good, I think you all should try sapna, is very good. *[UNCLEAR]*. But sapna in the best, I think you should put that sapna oil on a Saturday night, put a bit on your head and make the scalp move a little and then you have your bath. Sapna, it's a homeopathic oil... I think there must be, a homeopathic shop if you go to. And also there is one in India we call *[UNCLEAR* Camphordine], we don't get here, it's very useful. It's very light. Of course jabakusum is also good if you can mix it up with coconut oil. Jabakusum. One bottle of coconut oil and half a bottle of jabakusum or just the other way round. If you mix it up and use that, it's very good. You can keep it in a tin bottle and use it. It's very good, jabakusum. You get it here, jabakusum. It's made

out of that red plant, now what you call that, hibiscus. Thank God you see we are not so good at artificiality in India. Really. Same with these, all these your Cami soaps and all these things. Really. They will give you a soap which will finish your skin. And then they will give you a cream which is even worse. It's a mutual understanding.

So you try, I could say that yellow colour sandalwood is good. It's very mild for the skin. It's very good for you.

So that chandrika soap was good but now they are also mixing up something *[UNCLEAR]*. You should use that, is a good one. Absolutely mild soap it is. Not the black one, the yellowish one.

Sahaja Yogi: Sainsbury's makes some good soap.

Shri Mataji: Which one?

Sahaja Yogi: Sainsbury's makes some good soap.

Shri Mataji: How can they? I must say... They are not good, you see, it must be some joke.

[Laughter.] Somehow they can't make anything mild, you know, they cannot make anything mild. Why can't they make something mild? The soap should be such that your skin must come out. Your washing, mouth-washing liquid is such that I put it on enameled work from vadaban, it was at least sixty-seventy years old, you see, we had. And as soon as I put it the whole enamel finished. Can you imagine, we got such a shock. All the enamel within us must be going out from the teeth also... [laughs and laughter].

All enamel of the thing came off and I was amazed, where it has gone. Completely dissolved. I wonder from where they made them, what they made them of.

Sahaja Yogi: The Pepsi Cola is the worst stuff for that.

Some dentist tried an experiment of leaving some false teeth in a glass of Coca-Cola overnight and in the morning it had disappeared.

They just dissolved, Mother. [General laughter.]

Shri Mataji: Coca-Cola or Pepsi Cola? Which one, Coca-Cola or Pepsi Cola?

Sahaja Yogi: Yes, one of those, but the problem was...

Shri Mataji: Pepsi, Pepsi might be. Because you see, Coca-Cola formerly was horrid, I used to feel terrible. But now I've tasted it, I don't find it so bad, they have changed something in that.

Sahaja Yogi: They took the cocaine out of it, I think, Mother.

Shri Mataji: But I used to feel terrible before, I would never touch Coca-Cola. But now I, it's alright.

Better take Indian tonic water, I think, there's something good about it. Or this Perrier water, whatever it is. Now good now, let's see this.

[Talks to a yogini who is washing Her Feet:] How are you? More in the right. Left is not good. Rub it hard. What did you do before Sahaja Yoga? What a horrible combination, rub it hard. Drug is one of the worst things, you must use oil for your hair. You must use hair oil, drop it like that and take it out, because I think is a some part of the brain just becomes dead. Hard, hard, hard. Yes.

... doing it but you feel you are doing it, then it's a double problem. I've seen it. When you are not doing it and you are feeling you are doing it, it's criminal, isn't it? But somebody who is doing it and not feeling it because that

person is not conscious about it, not bothered about it. It's too little to think that you are doing something. It's too little. Is a too small a thing, it's too low a thing to think that “I am doing." Would be such a ridiculous thing to say: “I have done this” you see, such a thing to be said. Isn't it? And such a person comes everywhere: “Oh, I did like this and I did this" you think, such stupid fellow what is he talking? It's such a ridiculous thing, I tell you, to say: “I have done it." So, after Sahaja Yoga you also start saying: “Mother, it's not working, it's not coming up, it's not there." You don't say: “I cannot do it, I am doing it, I am giving realisation” you don't say this. You just say: “It's not coming, it's not there, it's not in the hand” like that. You see, so you also start becoming a third person. You just don't take the credit for it at all. Only the joy of it comes to you, that's all. But you don't take the credit or *[UNCLEAR]*. That should happen gradually to all of us and happens, automatically, to start talking like that.

Today's Pūjā you must notice I've changed the mode completely, because of Buddha's influence, you know. He didn't want to have too much of Pūjā.

Alright, so now, what we have to do is to put something, a cloth, here.

***Contents: 1983-05-26*, Public Program, Day 1, Brighton, UK**

Today it's such a pleasure to be here again, in Brighton; and, slowly and steadily, I find Sahaja Yoga is settling down in this place. When I first came to Brighton just to visit, I felt there must be many seekers in this place, who might have been lost and always had a great hope that

one day they will be able to come to reality. Today specially is a very great day because today is the birthday of Lord Buddha. And in the morning, I talked to Sahaja Yogis about His great incarnation and how He came on this earth and He got His realisation and then how He tried to spread the message of realisations to others. Many people believe and think that Christ was an atheist... Buddha was an atheist, while Christ was a person, believer in God. And some people prefer Buddha to Jesus Christ. It's something very amazing is that... that when the people are born in the particular circumstances, they have to talk about things which are very, very important at that point of time. At the time when Buddha came on this earth in India, we had too many ritualism of Brahmanism and conditioning of the teachings of those money-makers and commercialisers who wanted to make money in the name of God and in the name of religion.

So, to neutralise all that, He decided not to talk at all, at all about God, about any particular religious ways, but He said that you keep to the middle path of life, eightfold middle path of life and that you first get your Self-realisation.

To Him it was very important that one should get Self-realisation. And that's what He wanted to give as a message and divert the attention of the people from the idea of God or incarnation, for the time being, because He wanted to show that Self-realisation is very important and that without Self-realisation you cannot understand God or Divine Power.

So He was not an atheist. He and Christ, I would say, were in a way contemporary, but Christ came later and Buddha came about five hundred years before Christ. They are so much related to each other, so much close to each other, so much identified with each other, as if they are part and parcel of one being.

That only you can understand when you get your Self-realisation. Christ has said: “Those who are not against Me are with Me." Who are “those" who are not against Him? Because we have no knowledge as to real the origin of Christ, from where He came, what was His origin, how He was created in the heaven, how He is the Son of God. Whatever we see today as a person who came on this earth to teach us about His father, God Almighty, we just believe into that part, which is a very limited part of Christ and Bible cannot contain that great personality. In the same way, Buddha has been dumped into very small dimensions. Only two persons realised it; they got out of it. One of them was Viditama, who went away to Japan and started the Zen system of religion. But even today if you see the Zen, which was nothing but Dhyāna, the meditation, Sahaja, spontaneous awakening, is reduced to the same level as any other preaching. I met the head of the Zen system. He was very sick and they brought him to Me because he wanted to be cured. And I was amazed that, not that he was a realised Soul, not at all a realised Soul, but his Kuṇḍalinī, which is the force which is going to give him realisation was all frozen. And he had no desire to become Self-realised. I talked to him, I was amazed. And I said, “How is it, that according to Zen you have to be a Kaśhyapa?" Kaśhyapa means a person who

is a realised Soul. That's the name of the university, as I told you yesterday in Lewes, is the name of the university is Kaśhyapa: those who have no university, in the sense, those who have the university of God.

So he said, “Oh, that's over now, God is not making anybody Kaśhyapas now. Only from the sixth to the eighth century, in two hundred years, there were only twenty-six Kaśhyapas, after that there were none. And I don't hope to be one." I said, “Why not?" He said, “No, I have no hopes about it, I'm just now appointed as the head of Zen, so I'm there, but we don't get Kaśhyapas these days at all." So with that he doomed all the hopes of all the people to become Zen, to become person who knows, person who is a realised Soul. This one was very shocking to Me because Zen is something so great. There's so much expressive of Sahaja Yoga. You cannot understand Zen unless and until you are a realised Soul.

Even Bible you can't understand, you can't understand Gītā, you can't understand anything unless and until you are a realised Soul. The second person who really emerged out of it, all this ritualism and all that that they had created out of Buddha's life, was Lao Tze, who preached about Tao. Tao is the all-pervading Divine Power. Power of love. When He talked about it, He explained about it and He started another group of people, who were to be given realisation. But that also today, I find, has become `Tao-ism'.

Everything becomes `ism', means `imprisoned'. It's not living, it's not there, it's just a thought of Tao people read. I have seen people... there's one gentleman in India who has written a complete book on Tao. He's not even a

realised Soul. What is he writing? I was just wondering, with his blind eyes, what is he describing, what colours can he describe? So you must know that you have to be Self-realised first. Then see for yourself. Then you will know whether there is spirit or not, then you will know whether there are roots to this tree that has grown outside, then you will know where there is God or not. Then you will know what these incarnations have any meaning or not. Just before that just to sit down and criticise is not a sensible thing. That's why Buddha... who occupies a very special place within our being itself, He resides on this side. This is the place where our ego is attached and He is the one who really controls our ego.

So this Buddha also is such a part and parcel, is to be understood only after you have got realisation.

Without that you are still incomplete. You are not that by which you will know. Like Kṛiṣhṇa has said: “Ātmāny evātmanā tusht.ah" [Bhagavad Gītā 2.55]. Through the Ātmā, through the spirit only you are going to know God. Not through with this mental projection, with these eyes, with these senses but through the spirit. And where is the spirit within us? The spirit lies in our heart and is the reflection of God Almighty. It's called as a kshetragñya, means “the one who knows the field of our action." The one who sees what we are doing, who is the witness of what we are doing. But He is not in our attention. That gentleman wants to come, please come. He is not in our attention. And if He is not in our attention, we do not know how to connect ourselves with Him to have a rapport with Him, to understand Him. That's why first this spirit has to be brought in our own attention. That's the

most important thing and because this is not with us, we are still incomplete, we make mistakes. Because the absolute thing that is within us is the spirit, while we live on a relative world. Today somebody comes and says to you all right. Just now, when we were coming, there was a gentleman who handed over a card to Me, about...

Something about Christ. He's telling Me about Christ, I really must laugh at it. But supposing tomorrow Christ comes and stands before you; will you be able to recognize Him, or will you crucify Him again? How will you recognize Him? How will you recognize Buddha? Have you got sensitivity to know who is Christ? It's very easy to, you see, to represent Christ, it's very easy because they think that, after all, you see, everybody has a right to do what they like. Even Hitler talked of God, can you imagine? Hitler talked of God! Everyone thinks he has got right to talk of God, to describe Him! But first of all you must know that no use deceiving ourselves, we have to get our Self-realisation. We have to know ourselves first of all.

Now, Buddha's attitude towards His attainment was that He was actually touched by the miseries of the world. He saw a person who was sick. He saw a man who was dead. He saw an old man. All these things worked on His mind and He started thinking: “Why these miseries are there?" So the whole search came through the understanding for others. That takes too much time because you have to go on neutralizing: “Not this, not this, not wife, not children, not family?" You go on negating, negating, negating; all your lives you go on, one after another. Doesn't work out. The other way is simpler, could be... which of course by

Buddha's attainment only has been made even better... all of them have done something for us within ourselves, that first we look after ourselves, find out about ourselves. Are we realised Souls? Are we Buddhas? Are we the people who know? Let us be honest. Then we have to know. Now, what is the way to know is the point. Now, if I say that you will know, in your evolutionary process. As you have evolved to be a human being, you will be evolved to be a realised Soul. But there's a little difference as to what has happened so far and what is going to happen later on.

So far, we have been evolved through a method which was beyond our freedom. The nature worked it out, the nature within us, the central force of evolution within us has brought us to this position that from amoeba today we are human beings. But at this stage, when we are human beings, to go further, there's a special mechanism. Like, till to make this instrument, we had to use other instruments to make it. Now, once the instrument is just ready, we have to just plug this one to the mains and it's done. As if you are made to be ready to be plugged to the All-pervading Power; and by some special, spontaneous method done by the living force within us, we have to be plugged to the mains. But the difference between a human being and other animals is this that human beings were given their freedom. At the stage of, say, Adam and Eve, if people would not have gone too far with their freedom, it would have been much easier to give realisation to people at that time. But when freedom is given, then people misuse it. Or, they want to

use it. They don't want to obey, because to obey means, they think, there is no freedom.

And that's how, when they started using their freedom, they had to do things which were wrong, which were anti-life, which were anti-evolution, without realizing what they were doing. When it reached the stage when people found that was wrong, they gave it up. Then another thing they tried, it was like an error being corrected. Then they corrected it. That's how human beings have been trying, experimenting with this, experimenting with that; and then they come to a point where they say, “Given up now, it's too much." That's the best point, I think, as Buddha had reached; He was so tired, lying down under a banyan tree and He got His realisation.

So now I am here before you to tell you what is the mechanism. You should not in any case accept Me fully, you should not. That would be wrong on My part and wrong on your part because you're free, you are free, not to accept or to accept. But you have to keep yourself open because this is a new category of knowledge which I am telling you about. About the roots, about which you do not know. You know only about the tree, but I want to tell you about the roots. The best thing would be, first and foremost, to be able to enter into the roots. But you cannot! As the human mind is, it wants to know everything about everything first of all. But see, here, if you have to enter into this room and there is no light, somebody tells you, “All right, press that button and you get all the lights." And you do it! It's all built in there, it's

just there. But if somebody starts telling, “All right, I'll tell you there is something called electricity.

Now, that was discovered such and such era, then there was this gentleman, who discovered this part of electricity, then we used the water power to generate the electricity and that's how there was a committee was formed" and the whole history about the Sussex electrical system. Then you'll say, “Now, we are fed up, now will you stop it!" It's like that.

So, if I have to tell you the whole history, it will be too much. Best thing would be to press the button, see the light, enjoy it and then you can know about it if you want to know. If you want to! It is just like that. The knowledge of the roots is greater than the knowledge of the tree. But unless and until you know how to become that subtle to enter into the roots, whatever I talk is Greek and Latin, or, for you people, I would say, is like Sanskrit language. But still, I'll try to explain to you few things that lie within ourselves. But by listening to that, I want to tell you, you cannot get your realisation. Whatever I may talk for hours together, you will not get your realisation. It's a happening that has to take place within you. Unless and until this happening takes place, you cannot get your realisation. And it's a happening which is to be experienced by you, not by Me. It is to be felt by you and by this happening you have to feel your own powers, your own glory and your own purpose.

So far, we do not know the purpose of human life, why human beings were created from amoeba stage.

But then you know what is the purpose of this life. I'm sure they must have told you something about Kuṇḍalinī.

Jason, did you tell them? Not much? Sahaja Yogi Very little, Mother.

Shri Mataji: Eh?

Sahaja Yogi: Very little, Mother.

Shri Mataji: What's he saying?

Sahaja Yogi: That he *[UNCLEAR]* very little.

Shri Mataji: All right.

So now here I would like to tell you something about it, which you should take as a hypothesis just now and try to understand. It's not very difficult, to begin with. And later on, as soon as you get your realisation, it's the easiest thing to do. We have within ourselves seven centers, placed in our medulla oblongata and in the brain. The first one lies below the triangular bone, which is called as sacrum and it's called as the Mūlādhāra center, which means `the support of the roots'. It is the support of the roots. And this center embodies our innocence. The second one... and of course it manifests outside in the gross, the pelvic plexus. Now, the second one is the one that emerges from the third one, which is called as the Nābhī Chakra, the third one; and the one that emerges from that is the second one, called as the Swādhiṣhṭhāna.

Now, the Swādhiṣhṭhāna Chakra in the gross, because these are subtle centers, in the medulla oblongata, but outside, in the gross, it manifests what we call the aortic plexus. If there are doctors here, they'll understand what I'm talking about. Now, if you go further, the Nābhī Chakra manifests outside what we call as the solar plexus. Above that is the center that we call as the Heart

center, Anāhata Chakra, cardiac center, which manifests outside the cardiac plexus. And it has got, again, the left and right side. Then we have the center at the root of our neck, which is called as the Viśhuddhi Chakra and which manifests outside the cervical plexus. Above that, here where you see the red mark on My head, this is just the window of that center, between the pituitary and the pineal body, where the Optic Chiasma cross each other in the center, is a very important center called as Āgñyā Chakra, which looks after our ego and our superego, which you can see there passing through that, crossing over like that. And on the top of that is the last seventh center, called as the Sahasrāra, meaning `one thousand petals center'. And that's the center... is just in the limbic area and when you pierce through that in the Fontanelle area, you feel the Cool Breeze of the Kuṇḍalinī, or the Holy Ghost, coming out of your head. This has to happen. You cannot give false certificates. You have to feel the Cool Breeze coming out of your head. You have to feel the Cool Breeze in your hands; that means you have to feel the All-pervading Power of God, of Love, which is called as Brahma Shakti in Sanskrit language and in the Bible is called as the Cool Breeze of the Holy Ghost. For the first time you have to feel it in your hands, in your central nervous system. Because the seat of your spirit is here, but the spirit resides in the heart. Once the seat is touched by the awakened Kuṇḍalinī, which is in the triangular bone, if you see, then you start feeling the first the Cool Breeze and then in the hand, you start feeling the Cool Breeze flowing from you. Thus you manifest the power of your spirit. It's a happening that has to take

place. It's a living happening. It's very easy to tell people, “All right, now you start jumping." You see, anybody can jump, what's so great in jumping? Or if somebody says, “All right, take out your clothes." What's so great? Or, “Colour your clothes in this way." Nothing so special, anybody can do it. But can you take out Cool Breeze out of your head? Your own head. And when you get it, you can do it to others. Even from the others? heads you can take it out. This is the way it has to happen, the time has come. This is a very special time, when so many seekers are born, so many of them, in millions and millions of them; and so many are lost also, because of various reasons, because of attack on them. From very childhood, a person who is a seeker is attacked. Ultimately, his ego can attack. He may have his own mental projections built in, he may have horrible Gurus, taking out money from him. And there'll be people... will be manoeuvreing them, there'll be people who'll be creating projection things just to engulf them. But to an Indian, it is easy, if they are Indians, of course; if they are uprooted people and all are westernized, then I can't say. But to a normal Indian, they know it is the Kuṇḍalinī awakening that gives you realisation. I don't have to tell them that this is so. They know. They are not naive. But in the Bible also it is written that “I will appear before you like tongues of flames” and actually, when you see the Sahasrāra, it looks likes beautiful flames in seven colours, most harmless, silently; like this flame but very longish flames and silently burning and opening out, very cooling flames.

Even this flame can give you Cool Breeze. It has happened with many; and how it works out, that we have to see. It's fantastic! It's too much to believe. First of all, we have no faith in ourselves, we don't know how can we get realisation so easily. People had to do this, people had to do that. But time has come.

You have done everything in your previous lives. You have starved yourself, you have roamed about, you have done all the tapasyas, the penance and today is the time for you to get realisation. And that's what it is. But why doubt it? You don't have to pay for it. Nothing is selling here, you know that. Nothing is selling. Actually, you cannot sell God. You cannot sell God! Those who sell are committing sins. How can you sell love? Love is not a salable quality. Then the love of God, how can you sell? But we are so attracted by commercializing and all that. Because everything is so commercialised. And so traditional now that, for people who says that you cannot pay for your realisation, they just can't understand how can it be. Get out of this, get out of it! And just know that commercializing is a sin if you try to do that in the realm of Divine. It's a sinful thing. Anybody who has done that is wrong. Christ had taken a big hunter and hit all those people who were selling near that church. That's what it is. Today we find in all the churches, all the temples, mosques and everywhere, are nothing but commercializing. But that doesn't mean that those people who propounded those great ideals to balance yourself on your Void as we call it, they gave you the Ten Commandments to balance yourself, that they were wrong, that they did it just as a mental projection. It's a

fact, you have to balance yourself! All of them tried to balance you, gave you a method of moderation. For what is this moderation? Is for the ascent. If you do not have balance in life, you cannot move. Imagine a car going on two wheels on one side. Even if there's a bicycle, you have to balance it. You just can't ride a bicycle if you don't know how to balance it.

So this balance was to be established and that's why they propounded all these great ideals for all of you. And all this is for your ascent and not to be just settled down with that balance. You have to ascend and that ascent is now very simple and easy because the time has come. As I told you yesterday, on the tree of life there were very, very few flowers to begin with. But today, at the blossom time, there are so many seekers. A special category, the flowers as they call it. They are flowers, no doubt; when they called them flowers, it was true they were flowers, but they went into wrong direction. They were definitely flowers to become fruits. And they will, God willing, all of them will have to become the fruits.

May God bless you all! I always ask people to ask Me questions, but that doesn't mean that you should go on taking time unnecessarily. And, also, mentally, I can just satisfy you up to a point because the mind cannot cross the barriers. It has to be triggered into a space of thoughtless awareness. And what you understand through your mind is only the signboard, which you can read; but you have to enter inside and for that, the ascent has to take place. That's important. The other day in the university there was only one person who asked many questions. And he was the one who didn't ascend,

the rest of them all ascended. It's very sad. And we have to work on him, of course; he is going to ascend because he wants to ascend. But the questions went on like that and such a waste of time. Because you are earnest seekers and truthful seekers, please ask questions which will help everyone. We have to be kind to everyone.

May God bless you! If you have any questions, please ask Me. Yes?

Seeker: *[UNCLEAR]*, is it dangerous to split a mental cord? *[UNCLEAR]*.

Shri Mataji: Now, can you tell Me what he's saying? Just tell it. I'll see, I have to be able to answer.

Sahaja Yogi: Is it dangerous to split thoughts?

Shri Mataji: No, no, no! We are not splitting it. You are sadly mistaken. That's not the point. You see, a thought rises as a reaction to something, all right? Rises and falls off and then another thought rises and falls off. In between the thought, there's a little space, which in Sanskrit called as vilamba. Now, the thought may come from the future, may come from the past, but when it comes, it goes to the past, all right? Now, what happens: that we see the rising of the thought but not falling of the thought. And in between the thought, this vilamba is the present. Now, if I tell you, `Be in the present,' you cannot. But you just go on thinking, thinking, thinking like mad. On the cusps of the thought you are moving, just like mad. But there's a realm beyond the thought, which is complete awareness and thoughtless awareness, where there is no thought. And thought is a great joy killer. I'll tell you how. For example, you are seeing these

flowers now. I am also seeing them. Now, I am seeing it thoughtlessly, you are seeing it with thought.

So the thought arises: “From what shop She must have bought? How much it must have cost?" Because thought is not joy. But I am just looking at it, without thinking. The complete creation of this, all the joy that is put into this, all the joy that has been created by putting it into this kind of a style, all that is silent is just entering into My being and giving Me that peace and the joy for which it was created. Is a barrier; actually, thought is always a barrier! But when you go beyond thought, it doesn't mean that you cannot think but you become a master. If you want you can think, if you don't want you cannot think.

But you are not driven by your thoughts. You see My point? It's like the thought is riding you, now you ride the thoughts.

Seeker: Can you prevent the thinking?

Shri Mataji: Can you?

Seeker: Can you prevent the thinking I have in my head?

Shri Mataji: Yes! If you want, you can just sit silent, in your silence enjoying it. If you want, you can think. But after that, whatever you think has a special quality. Because that thought that comes to you after your realisation is guided, enlightened by your spirit. Say, a thought comes to you. For example, you are sitting here and you see something in the darkness and you think this is a serpent. For example, you might think; you see, thinking anything is possible. There's no control.

So you think it is a serpent going and you are frightened of it and you try to save yourself. But supposing there is light. Then the same thought tells you, “No, no, it's not, it's just a rope lying there." With enlightenment, the same thought has a special quality. Because you see it in all its dimensions and understand what does that mean, what it is like, what is the absolute value of particular thought is. And you just give up. Whatever is not right, you just give up; whatever is right, you accept. Because you see it clearly.

So far, there is no discrimination. Now, a thought comes to a person that “Let me go and murder someone." This all comes from thought! “Because I hate that person, I must murder that person." All right? It's all hatred working. Now, you may obey that thought, somewhere and you murder that person.

And then, after the violence, the whole thing, the face changes and you become so nervous and everything starts. First thought takes you down there to kill the person and the second thought comes *[UNCLEAR]*: “Oh God, what have I done!" Both are wrong. But if you are a realised Soul, first of all you'll not hate anyone. There are ways of neutralizing the hatred in Sahaja Yoga. And neutralizing even the hatred of the person who hates you. Love's powers we have never known before. We only know the power of hatred, you see; the way we are producing MX [missile] and this and that, is nothing, is based on hatred and filth. If these people get realisation, I don't know if they'll ever get it, they won't produce all these horrible things, which is making everyone shudder. We have never used the power of love so far, but that

you cannot do it unless and until you have felt it, after realisation.

Seeker: Will you please tell us something of the technique?

Shri Mataji: Yes, I will. As I said... that it's a spontaneous thing, it's done as a living process, all right? Now, say, if I say that... what is the technique of sprouting a seed? That's a living process. No technique, you just put it in the Mother Earth, it sprouts. It's all built in. It's a Divine technique, by which it works out, first. But then you become the master of the technique yourself. Then you can do it! Because you enter into a new realm where you have the Divine power, by which you can do it yourself, you can manoeuvre it. But how you get your realisation? Is through the spontaneous process. And a very simple process, is like this: a candle which is enlightened can enlighten another light. If the candle is there and if the candle is in order. But this candle, if it's a realised Soul... that it can also correct, through its techniques, which you have to learn, through its technique, it can also correct the other candle which is not yet enlightened and then can enlighten. It can do everything! But the technique of that is to be understood very easily because you become a collectively conscious personality. You become, again I say, you become. You become another personality. Like an egg becomes a bird. That's how you become. Then the bird has to just learn how to fly. But how does a... what is the technique for the egg to become the bird? It's just to be put in the warmth of the mother hen. No technique, it's all built in. That's the Divine technique. But then you learn the Divine technique yourself, how to

do it. All right? So then, once you are realised, by very simple method, which is our job first of all, the job of the realised Souls, like the enlightened light, once that is done for you, then you have to do for others. Then you have to learn the technique. But unless and until you are enlightened, you cannot do any technique, because there's no power flowing. To start this, you have to put it to the mains, isn't it? Otherwise no use knowing the technique. If you don't know how to start the car, no use knowing how to drive.

So let us first start it and then you will learn the driving. Answered all right now?

Seeker: Having started, how long does it take to become realised?

Shri Mataji: No, you are realised at the start only. To begin with. It takes hardly any time. You get realisation first, in the sense that you become collectively conscious, you become empowered. But then...

it takes hardly any time for some people, only six, seven days they can become experts. That's all, that's sufficient.

Some people take some time, but depending on what obstructions you have in your centers.

If your centers are obstructed, then it takes little more time. But if they are not, it doesn't take much time. You become automatically endowed with that technique. Now here we have at least fifty percent who are Sahaja Yogis. We call them Sahaja Yogis once they become expert, before that not. At least fifty percent people sitting here are that. They're just like you, but there's a difference. If you see, their faces are glowing, you won't find any

pimples or anything on their faces; very soft skin, young looking, fresh; eyes are sparkling. They are over here. And that's how you become. You become the masters of yourself. Because you become the spirit! And spirit is the master because it guides you. All right? we'll work it out. That's a very good question! Why? Because you want it. That's a good question that really helps everyone. Should we have it now? All right. You have been requested to take out your shoes for a purpose, there's nothing to insult you or in any way to trouble you but to help you all. Because the Mother Earth, you see, helps you. We have to take the help from the Mother Earth, so we put our feet on the Mother Earth. We must know this Mother Earth helps us the most, so we have to put our feet on the Mother Earth, without much pressure, little apart, not very close to each other. All right? If possible, try to put the whole foot on the Mother Earth and sit comfortably. Now, if there is anything tight, you can little bit loosen it. If it is too tight. I mean, you should never be uncomfortable, because your attention goes... if there is any uncomfortable feeling, it goes there. Also better to take out your spectacles and things because it also helps your eyesight. It helps so many things, so better to take out your spectacles.

Keep it safe somewhere, so your attention is not sort of distracted by it. It's a very, very simple method which we have to use. First of all, as I told you, here you can see also, yesterday I told you that these centers are represented in our fingertips. Muhammad Sahib has said: “At the time of resurrection, your hands will speak." Very clearly He said it. And now this what happens: that your

fingers, they have got sympathetic endings here, that much, of course, the medical science also agrees, but these actually are your centers here represented.

So, five, six and seven. Here also five, six and seven. On the two sympathetic nervous systems, left and right, as you see here. The gross is the left sympathetic nervous system, but the subtle one is called as the Iḍā Nāḍī, which is the one which caters to our desires. The another one, on the right hand side, is the one called as the Piñgalā Nāḍī, which manifests the gross... channel which represents the right sympathetic nervous system, which is responsible for the creativity; is the action.

So one is for the desire, first we desire and then we act, so this is for the desire, for emotions and the right one is for the action.

So we use these hands gradually according to the obstructions we have on our different centers. But first of all we have to put the hands just like this: little bit open, very comfortably put on your lap; and you have to close your eyes. That's very important, you have to close your eyes. Just opposite of mesmerism.

Please close your eyes. Whatever has to happen will happen inside, not outside. If I say, `Pay attention to yourself inside,' it's impossible. But it will happen when some happening takes place and your attention will be attracted inside; and that happening is the awakening of the Kuṇḍalinī. Please don't open your eyes. If our eyes are open, the Kuṇḍalinī doesn't rise beyond a certain point.

Sometimes She doesn't want to rise at all.

So just keep your eyes shut and put your hands, fingers open, little, not upward but downward a little bit. Now, there's a little bit you have to pay attention to: don't have to open your eyes, remember that the left side is the desire. And the desire is the pure desire to become one with the Divine. This is the purest desire and that is represented by the Kuṇḍalinī, by this force, which is placed in the sacrum bone, or the sacred bone, in the triangular bone as they call it. Now, the desire has to be kept fixed; that means the left hand should to be kept as it is. Now with the right hand we have to work out the action of clearing our centers. First of all, please put your right hand on your heart, on the left hand side, because in the heart resides your spirit. It's better to put it under the coat. And just say... or, we should say, ask a question: `Mother, am I the Spirit?' Ask the question to Me thrice, in your heart, ask a question: `Am I the Spirit?' Thrice. This is an absolute question. You are! But at this stage you just ask the question.

You are the spirit, no doubt! But ask the question: `Mother, am I the Spirit?' Put both the legs properly on the ground, separated from each other little bit. Now take down this hand to the left side of your stomach, don't open your eyes, left side and press it little bit with your fingers. Here is the center of your guide, your master. Because the spirit is the guide and the master and as you have asked Me the question whether you are the spirit, you better ask another question here, saying that `Mother, am I my own master? Am I my own Guru? Am I my own guide?' Sincerely ask this question please. Lower down on the stomach, on the left hand side, lower

down. Yes. And put the left hand towards Me. Left hand should be towards Me, which is a fixed point, which is the desire that you want to become. This question is to be asked ten times, because of Ten Commandments. Or, there are ten petals to this center. Now again, raise your right hand to your heart position again, with your left hand at the same point. Press it a little bit and, again, with full confidence, please say for My sake, for your sake that `Mother, I am the spirit.' Just assert! You have to say it twelve times. `Mother, I am the spirit.' As the spirit is detached, is blemishless, it cannot commit any mistakes, it cannot have any guilt.

So raise the same hand, right hand, left hand keeping the same way, to the left side base of the neck.

To the left side base of the neck; it's very important, specially for Western people because they always feel guilty, for nothing at all. You are not to feel guilty! So, as you are the spirit, you have to say, `Mother, I am not guilty.' You have to say this sixteen times please. `Mother, I am not guilty.' You are the spirit and how can spirit be guilty? Don't feel any guilt about anything whatever you have done, the past is past. At this moment please say, `Mother, I am not guilty, because I am the spirit.' And what is your guilt after all, compared to the forgiveness of God's love? Because He's the ocean of forgiveness, He's the ocean of compassion, He's the ocean of love. Now raise the same hand. Put the left hand towards Me, that is important; you must keep the left hand towards Me on the lap, fixed. Say it sixteen times please. `Mother, I am not guilty.' Please say it with full confidence, is very important, I tell you. Most of you

catch on that center. Now raise your right hand above onto your forehead, across. Just put it there. At this point, you have to forgive everyone. Just forgive everyone! Everyone you have to forgive. Put it across.

Some people say it's difficult. It's a myth that we do not forgive, because what do we do when we don't forgive? So just say, `Mother, I forgive everyone.' Sincerely please say that `Mother, I really forgive everyone.' You have to just say it twice. But it is to be said from your heart, then it will work out. Now put this hand, after saying that, on top of your head, at the place where it was soft bone in your childhood, press it with your palm and just try to turn your head in a clockwise manner, pressing it. Just press it and turn it a little bit in the clockwise manner. Press it with your palm, press it with your palm at the point where it was soft when you were a child. At this point, I have to say, I am helpless; if you do not want to have your realisation, I cannot force it through. Because, as I told you, you have been given your freedom, which is respected.

So here you have to say, `Mother, I want my realisation, please give me realisation.' Unless and until you say that definitely, I cannot cross the barrier of your freedom.

So please say it clearly in your heart seven times: `Mother, please give me my Self-realisation.' Seven times please. Say it from your heart. Say, it, from, your, heart. Very sincerely, that's important. Earnestly you have to say that. Now raise your hand and see if there is a Cool Breeze coming out; or if there is a hot thing coming out: maybe some people will get heat first. You can change over the hand and see from the other hand and put the

right hand towards Me. You can see if there is a Cool Breeze coming in, or a hot breeze coming in. Why don't you see? It's there, it's there, it's there! Put your hand like this, right hand... like this... when... yes... also... and now you see. It's there? All right, gradually. Now you turn.

Again see another hand. Just try with another hand, you see? Again change over and see for yourself.

This will help you to get a balance. If you are feeling in your head, then see if you are feeling in your hands as well. Put your hands towards Me. See now if you are feeling in your hands. She's got it. You've got it, yes! If you put up your hands like this, open your eyes, just like this, you start feeling it in your hands: a little Cool Breeze or a movement downward. Start first feeling it. Are you? Good, good.

Some of you have a center caught up there. All right? Feeling it? Now bring it down and see for yourself if you are feeling it in your hands. Mm, very relaxed. Are you? Good. What about you, sir? Not yet? We will work out.

[To a Sahaja Yogi:] Just see? Now, there are Sahaja Yogis here who are sitting, who can help you also, those who have not felt it. It will work out, it is going to work out. It has worked in this lady: face is changed, looking so much younger. You too. What about you now? This gentleman, are you feeling now? He's got just a Haṁsa Chakra, this one. The one who came to Louise? Not yet? It's all right, it will work out. Now, don't lose patience. You must have patience with yourself. Please close your eyes, just close your eyes. It's going to work out. There! Now just watch Me without thinking. Let's see can you do it.

All right? What about these people? Aah, that's better!

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From the very outset I would like to apologize for being so late today, but I realised that when something is very important, from God's point of view, all the negative forces work out their plans, how to delay, how to put obstructions, how to bring hindrances, how to deviate. It's very surprising. And, today I think would be best if I tell you about God's will and how we human beings try to go against it all the time.

God's will is extremely simple. He is Divine Love. He is Compassion. He's Ocean of Mercy and in His Mercy and in Compassion He created this world and then created human beings just to give them the highest thing in life, joy; joy which is [a] single thing, it does not have duality, like sorrow and happiness, like day and night. But how we are anti-joy and anti-God and why it happens, we'll have to see that.

Our awareness, as you know, grows through our brain, downward. And whatever starts growing downward makes us away from God, in a way. Ultimately we have to achieve God but first we go little bit away from that awareness, of being one with God, just to understand that freedom has to be used properly.

Without that training, without that education, [it's] no use giving freedom to human beings. You have seen the free countries, what have they achieved? In their freedom what have we achieved? Atom bombs to kill ourselves! I mean it is stupid, it's foolish, it's absurd, but we have

done it and we are proud of it and still we are busy how to make it even worse and worse and worse. This is how we move.

The awareness that was our own human awareness was given to us for freedom, to be tested, to be experimented, to be seen and then to have ultimate freedom, by which you become the Spirit. You have to become the Spirit ultimately. But as we start growing in our awareness, so-called, our concern is not for the Spirit. I would say, like a tree which embeds itself into its roots and the roots that we have are in the brain and then we start growing, upward, upward and upward, till the leaves are created, fruits are created, flowers are created [but] on the contrary, before reaching the fruit stage, what happens to us that we start creating artificial leaves and enjoying them. We take to artificiality. Once this identification of artificiality starts, we start going away from reality to negative thoughts, or to overpositive thoughts by which we make atom bombs and all that, so-called positive thoughts which are actually anti-God.

So there are two branches, really, in life that we branch off.

Some people like to go towards the left side of negative attitude by which they injured themselves, troubled themselves; [they] do all kinds of things by which they can die, in the most miserable manner, get all kinds of diseases upon themselves, torture their body, torture everything that they have. The another side is on the right hand side, where they move to torture others, to destroy others, to overpower others. Both ways we are away from God and His Mercy and His Grace.

The concern should be throughout towards the Spirit, then the movement is in the right direction. But this concern breaks up very easily in human beings because they are free to do it. In their ego they just break it, the connection they break it.

So much so that, when you develop artificial ways of enjoying life, then even the consciousness of God is lost; that He exists, that He has created us, that He's the One Who is running the show. We become so conscious of ourselves that we think there's nothing wrong. We do this, we do that, plunge into all kinds of problems and we don't understand that what we are doing is against ourselves and ourselves means against God, because God has created us. He loves us, we don't love ourselves. If we had loved ourselves, we would not have ruined our own body, our own systems, everything that we have, by saying, “What's wrong? Why not do it?" You must love this body of yours, this mind of yours, your society. Everything you have to love because God has created you in His love. But the `love' itself has becomes such a perverted word now. What is wrong in promiscuousness, it is love? If I tell that, “No it is not, because it is against nature. It gives you trouble, you will be in a mess. Listen to Me, it's not proper." Then people think that, “This Lady is very matronly, She is very old-fashioned, Victorian." But it's a fact! Why do things which will destroy? You can't create yourself; you can't even create a nose for yourself, leave alone the whole body. Then, why should we be anti-ourselves first of all? Then why should we be anti the society that we have created? Then against the whole nation that we have created? And nations and

nations and nations? What are they doing, these all these politicians today? Fighting for what? I just look at them, I can't understand what's the matter with these people, fighting to create more destructive forces, more horrible things to destroy innocent human beings? Those who are innocent are simply worried, they don't know what to do, they don't understand why they are to be dead tomorrow because some people have gone off their heads. And, those who have gone off their heads are sitting at the helm of affairs and we select them and elect them, all such people who are sitting at the helm of affairs.

That's how the negativity grows within us, we become negative. Both things are negative attitudes because they negate God. Negation of God is the first crime we have created. We are not afraid of that God or for Him. He's Compassion, He's Mercy, He's everything. But in His Mercy only He's going to destroy the world. He won't allow you to commit more sins against Him. He destroys even, otherwise, from within. What is cancer? What are all these diseases that are coming in our body? They are nothing but our own destruction forces that we ourselves have built within ourselves [which] are breaking. There is no fear from outside invasion, or from any star, or from any extra terrestrial attack, no there is not. It is within us. The attack is built within us, of which we should be aware. In the name of freedom we have collected within ourselves all the germs of our destruction. It is such a built-in process within us that we are not even aware that they are growing, that they are there. We are quite satisfied with ourselves, with our artificial life, with our so-called etiquettes and superficial mannerisms.

Innately within us there resides the Spirit which wants to enlighten you, which is anxious to enlighten you, to give you the peace, the bliss, the joy of your being. This beautiful lamp of yours which is being created, is with a great purpose. It has to be enlightened. Respect yourself! There is no `respect' word left in the dictionary today. Respect yourself! We have to respect this lamp which has the light of the Spirit, that it should be enlightened and let us be that lamp that shows the path of glorification of your being and in that light we can see God's Glory, too.

It's such a beautiful world He has created for us. Everything He has given us, but we in our ignorance and in so-called freedom have ruined so many things. It is sometimes shocking to see how people are going just towards hell directly. For a Mother, it is a thing of great concern: How to stop this pull? How to get them out of it? How to make them understand what is your worth, what is your value? You don't...

mustn't take human life for granted. It is a very precious life created out of many processes. With great difficulty it was created. Don't forget that you have to become the Spirit, without that your life is just a waste, the whole Creation is a waste because you are the highest in the creation, you are the epitome of the creation and what are you up to? We have to form nucleuses who will talk about Spirit now, openly about God. I was amazed to hear that in this country people don't like to talk about God. You cannot talk about God. As soon as you say, “God." “Oh nothing! God? That's religion. That's nothing to do with me." Can you imagine such a state of affair

where you cannot talk about your Creator? Either you form some sort of a closed, secretive organization where everybody can not enter into and say, “Now, we belong to certain cult of God." How can God have cults? Just think of it. How can He have separate churches and separate temples and mosques, how can He have? How can we become fanatic in the name of God? Can you imagine, this is what we have done to God! We have become fanatic.

There's a stone, a touchstone, when it touches anything it becomes gold. But there must be a stone, when it touches human beings they become like prisons. That's why there is so much fanaticism. It's a problem today. How to break this news and message that: you are the Spirit and you have to become the Spirit.

There is a Marathi poet called Namdev. Because My mother tongue is Marathi and thank God, I have been born in Maharashtra because it's a country of saints, thousands of saints lived in that country. It's the tradition, is so Spiritual! Spirituality is the tradition of that place where I was born in that Maharashtra, called `mahā' means the great and `rāṣht.ra' means the nation. I don't know why they thought of, but I feel that way, that the tradition is of spirituality, not of alcoholism or drugism or call any other `isms' as they are. But of spirituality is the tradition in that country where a very simple poet called Namdev, he was a tailor, himself was just a tailor, ordinary and he said, has written a very sweet poem, which I will just tell you, explain what he says. He says that “a little boy is flying a kite in the sky. He's looking at the sky, he's talking to his friends, he's

moving upward and downward and he's discussing things here and there but his attention is on the kite." Then, he says “a lady who is carrying her little baby, is doing the work in the house, she's giving water to her husband and she's also sitting down and cooking. Then she's getting up to wash something. The child is on her waist, resting but her attention is all the time on the child. There's a lady who is walking with a pitcher of water on her head. She's walking with many other ladies, they are all walking together laughing, smiling; young ladies talking to each other and discussing things, but their attention is on their Spirit, in the sense it is on that pitcher of water." In the same way we, though we have to lead a life here, of other things, it is absurd that we do not have our attention on our Spirit which is the giver of joy, the ultimate in life.

But as soon as you start talking about something like that, people think that it is something trash, not to be listened to. [It's] most surprising! They want to hear the same mundane things again and again.

You see, if it is a [political] broadcast by, say, Conservative Party or Labour Party, or another party, or any other party, they'll listen to it for hours together. It's such a mundane stuff. Every year you hear that. [In the 1970s and 80s in UK had regular political broadcasts on BBC television where politicians gave their policies.] But if somebody says that, “No, this is all artificial. You have something much more within you. Rise to that point!" They think it is something, “We have not come to hear all these things, what is this Mother telling us?" But now awaken and arise! On a different level we have to come

to understand that what these people have done so far and we have accepted it, we have taken it for granted all these years, has done no good to us. We have to rise above this to see there is, beyond the horizon, a star shining within us and that is our Spirit. People have talked about it, made another cult. Talk about God, made another cult.

This time I saw one thing in the BBC, they showed a cult which says, “We are doing God's work." Doing God's work? And, the ladies are tying up their thighs with thorns and things and hurting themselves, cutting their flesh. And the explanation is, just imagine in the name of God doing such horrible stuff! And the explanation is that, “You must have mortification." Why? Why should you have? “Because Christ did it." Are you Christ? And that means Christ, whatever He did is waste. Little bit of yours was needed to add. Whatever He's done is more than sufficient, because He was The Prince. And, if a Prince has to go through the mortification, it's a very great thing. Not for a beggar to go through the mortification: what is so great? He's already done it. He has worked for us. He's just to be enlightened within us and that's how we have to get to our realisation.

Now to sit down and to question is very easy. That's the easiest thing to do, is to sit down and ask questions. But best is to get to it, you get your realisation. That is the most important thing today. Of course, under the circumstances, as the human beings are, it is not going to work very fast. I am sure of it. I have tried My level best. Like mountains you have to raise the Kuṇḍalinī, really like mountains. You feel so tired and fagged out.

But then they don't want to appreciate it, so not to feel disappointed, not to feel hurt about it. Slowly and steadily I am sure, in your own eyes people will see the light. People will see how your life is transformed into joy and bliss and understanding. They will see how loving and dignified you have become and then they are going to believe that there is a better life for you.

The state is so bad for some people they see, as I told you, a black picture of the whole thing. They are so disappointed that they have given up. They have just given up, they said, “Now, we've finished with it.

We've done everything now. We don't want to do any more." I have seen in France many people are sitting outside and discussing that, “When are we going to have now the ten stars meeting together to collapse this world, once for all." They are discussing that, “Let us be finished soon now. We have had enough of it. Let's have the ultimate destruction, whether it was atom bomb or anything, let us be finished, had enough of it." It is so desperate. I can understand their desperation, those who are thinking about it, those who are concerned about it and bothered about it. No doubt one would feel desperate. Even the Sahaja Yogis sometimes get very upset and get extremely desperate and they say, “Give up Mother, just we're finished with it. Now, no more!" But I don't know how to remove My attention from the Spirit. If you can try, you try your level best to remove it; you cannot, now you are there.

So whatever it is, till the last breath of your life you will fight to save as many as possible.

So all those Sahaja Yogis who get very frustrated in certain endeavours, I have to say, you should not be frustrated. You have to keep your courage and understanding that, if you have feeling for others and if you really show your concern to them, they will understand you and will be able to get more and more people saved, emancipated and they will enter into the Kingdom of God. As you are enjoying, they will also enjoy. [The] only snag in the enjoyment is that you feel that so many are still lost. Doesn't matter.

That has to be made up. We have to work hard. We have to understand that there are negative forces which are pulling them down. They are ignorant, they do not know beyond this life, resides the eternal life of beauty and glory. But gradually I am sure it will work out. Specially for this meeting, they had lots of ups and downs and whole thing was very discouraging; but still, one must understand that God's work is blessed by God. He will render all His help, all His Blessings on you, to enrich you, to enable you to perform your Divine duties.

The time is passing. Very little time left now, it's running out and that's why the desperation is more in people. This desperation itself has brought forth the advent of Sahaja Yoga on this Earth and you should feel more stronger to fight these obstructions that you feel around and should work out the ultimate goal of this Creation.

May God bless you! I would request people to be seated now for a while, because we should try to get our realisation now.

One should have little time for oneself. There is no limit of time in Sahaja Yoga. Whenever the Kuṇḍalinī has to

rise, She rises. Maybe today, maybe tomorrow, maybe day after. Whenever you have to get your realisation, it works out. Only thing is we can expedite it, we can work harder to cleanse the path to achieve it, but we must make a start now and once it works out, then it is easy to handle it and to go further.

I am sure John must have told you about the Kuṇḍalinī. Moreover, you can take the books from here. There are little books published for the first people who are coming to Sahaja Yoga. It looks very complicated, it is not. Like the switch here, which can put all the lights to their enlightenment, in the same way there's a switch within you which is called as the Kuṇḍalinī and all this machinery is not to be bothered about. Once you get your realisation, the whole thing becomes very easy and you can get to it.

Of course, you know you can't pay for it. It's very low-level business to pay for it. People don't understand that: how can you pay for God's love? They can't understand, this is beyond their mind because whatever they have got today, even the air they have to pay for. And you cannot put in any effort, or you cannot put in any paying, or any troublesome things for yourself. Moreover, there is complete freedom for you. We cannot bind you by writing down a, sort of, in your name in the ledger and then making you a member and giving you a member card. There is nothing like that in Sahaja Yoga is possible, you can see it very clear, it is not possible. If you understand on what level I am talking. You are absolutely free to get your realisation, absolutely free to move further with it and even at that moment if you want to leave, you are

absolutely free to leave. There's nobody who is going to ask you to come back.

It is your own desire, it is your own wish and it is your free will that is going to be respected.

So nobody should think that we have a membership like a cult has, or there is any fear that if you get out of Sahaja Yoga, then these people will catch hold of our necks and bring it back.

So it is not so.

It is a welcoming place and also it has an exit door.

Some people just get through one door and get out, like a shuttle. No problem. It's alright for us. On the contrary, one feels relieved with such people, because if they cannot stick on they cannot get to Sahaja Yog. Like any tree, supposing if you embed it in the ground and start shifting from there, what will you do with such a tree? It cannot exist, it cannot grow.

So, it is your own understanding that you have to take to, your own wisdom. We cannot force Sahaja Yoga on anyone and neither we want to. Nor Sahaja Yoga is going to fall at your feet and give you false ideas. Whatever it is, you see for yourself and receive the blessings of your Spirit. Grow in it. Understand it fully and enjoy it.

This kind of state never existed in human life before. It's a very new world I'm talking about. Wherever you go, you have to pay and then God knows whether you enjoy it or not! But here it is within you, it's all within you, it's there, only thing is that you have to know yourself.

Now, in a ego-oriented personality there can be a question, “Why Mother should do it?" It's a thankless job,

I tell you. If you can do it, I'll be very thankful to you. It's really a thankless job in the sense that you feel so hurt, when you work so hard on a person, give him realisation, raise the Kuṇḍalinī, really work very, very hard; and then the person just turns out to be a criminal somewhere, you just don't know what to say. It's like a mother who gives birth to a child, looks after the child and makes it grow and then he ends up like a criminal. It's very, very saddening, but doesn't matter.

Now, I started My Sahaja Yoga, as you know, with six people. For four years, I was laboring with six people in England, in London, you can imagine! [Laughing.] Then we got the seventh one and then the eighth one. Then two ran away, so only six were left, you see. It was like the mathematical questions you get where you say, “A person came to work and he ran away second day; then another came, ran away after third day." Same thing! I used to wonder, “How can there be work and how can the work be finished, with these runaways?" In Sahaja Yoga also we have such problems, but also you should know that there are people who have felt it, their own glory and they have risen up to it and come up.

From England I have great hopes, very great hopes. As I said that England is the heart of the Universe, it is the heart of the Universe. Specially Hampstead is what we call the jiggery [sanskrit], is that muscle of the heart which thrills, it thrills the heart. Hampstead is even much more important, which gives the thrills, you see. And so I expect that we will have people of great poetic qualities and of great sanctity in this Hampstead and where a day will come that will see the glory of God's Love and His

Kingdom born in this Hampstead. To the people who do not know about England, the deeper side of it, it's just another country in Europe. To Me, it is not. To Me it is very important. And, that's why I have been working here for ten years. This is the tenth year I am working, I hope to do more for two years. While in India, I have worked hardly for two years, but there are thousands and thousands of Sahaja Yogis, while here we have about [a] thousand in London. That's a good number to start with.

So if you have any questions you may ask Me and then we'll have the session of realisation. But I have to make one humble request that you should not at the time of meditation leave the place and behave in a very absurd manner. That's not proper. You must respect. You must respect others who are trying to get their realisation.

So, it's better you leave earlier, otherwise you be civil to them and get your realisation also. It may work out today, quite possible as I have seen the other day in Brighton, they all got it in one shot. Why not in Hampstead? Which I think is a very great place, is a very subtle, special place in the heart of the universe.

So it should work out here.

May God bless you! Now, ask Me questions if you have any, without any fear, but not irrelevant, stupid questions, you understand that. It's not good. I would not like to waste time of people who have come to seek the Truth.

So, please ask Me questions if you have any or we will go in for the realisation.

No questions? Wonderful people! No questions at all? Yes, yes please?

Seeker: It's not really a question it's just I find it hard to hear what you are saying. Is there a way of adjusting the microphone or something? Douglas Fry: He can't hear at the back but unfortunately the microphone is at maximum so we're not able to get?

Shri Mataji: You can't hear?

Seeker: No. It seems to distort.

Shri Mataji: It's not alright? What did he say? I didn't follow.

Shri Mataji: You couldn't get any words to yourself, did you say that? Same with Me, I can't hear you. [Laughter.] It's mutual but doesn't matter. You see, even if you have not heard Me, makes no difference, nothing. Love has no language and this Divine Power has no language, alright? Did you understand that much?

Seeker: Not that much.

Shri Mataji: Did you follow Me even that? I am saying that love does not require any language. It is an All-pervading Power which is everywhere and, whatever may be the language, it makes no difference.

It is a silent language which will work it out.

I was surprised some of the Sahaja Yogis who went to India were very silently meditating when I was speaking in Marathi or Hindi. And, I was amazed how they were so attentive. They said, “Thank God! We did not understand, Mother, what You were saying, so we were not putting out mind into it and we were just enjoying the vibrations." Isn't it surprising that they would sit for an hour or so just listening to Me in some foreign language? Alright, doesn't matter, alright! What's wrong with your

thing, you see? Acoustics are wrong? What's wrong? They can't hear Me.

Douglas Fry: The microphone is as loud as it can be and I think there's probably a problem with the loud speakers themselves. Unfortunately we're not able to get to the controls. We can't get to the controls Mother like we can at Caxton Hall.

Shri Mataji: Alright? Sorry, for this, some sort of a mechanical problem. But doesn't matter, the mechanics in you are perfect. I don't know a word about this electricity business that you people have created, not a word. I don't know how it works, but as far as your Kuṇḍalinī is concerned, I'll work it out.

[Laughter.] There's no problem on that! Alright. The acoustics of this town hall may be wrong. Alright. Now, what should I do if they can't hear Me? Can you hear Me now, the gentleman, alright?

Seeker: I think [Shrī] Mātājī, one of the things is you have a soft voice and at the end of the sentence the voice disappears.

Shri Mataji: What about Sahaja Yogis, you heard Me fully? Sahaja Yogis: Yes.

Shri Mataji: There's a little difference, I'll tell you. I must confess to you very humbly, that when a non-Sahaja Yogi speaks to Me I find it difficult to understand, but if a Sahaja Yogi speaks to Me, is easier.

I must confess it's a little defficiency with Me, is that. That's why if anybody asks Me question, even in the first row, I'll ask some Sahaja Yogi to tell Me what's there, because My ears are, I think, little bit not so alright.

So it is with you people also may be that once you get your realisation. Now, the Sahaja Yogis are sitting at the back and they can hear Me every word.

So there's something wrong with this voice of Mine, because it doesn't adjust to your ears, for the frequencies, I think. Doesn't matter, it will work out.

Alright?

Seeker: The only thing is it's difficult to understand if you don't hear. Are You saying it's not important to understand?

Shri Mataji: No, it is important to understand, but not to think about it. Forget it. Forget it.

Don't think too much. Whatever you don't to have to understand, you better not understand because sometimes, you know, talking becomes a barrier and listening is another barrier and then thinking is the worst. Alright? [Laughing.] So, let us see how it works out. Alright? Let us see how it works out within.

You will gradually understand what purpose My speech serves, gradually, alright? I have to speak with a purpose, but what is the purpose? That you will understand little later if you don't mind, but just now you must understand the purpose of your life, that is your Spirit and get to it. Now is it clear what I said?

Seeker: That sentence, yes.

Shri Mataji: Yes, alright. Thank you. [Laughing.] Now, let us put our hands towards Me and Me towards you. Now, I think, you see, this also slips out. You see, I'm very bad at electrical things. I never know even how to open My radio. I am so hopelessly bad.

So, if I'm making mistakes, you should not mind because I am nothing so mechanical, you know. I don't understand.

So, what you have to do is to be relaxed in the sense that don't put any strain on your neck or on your body. But sit straight and no strain on the neck at all. Neck, we have strained too much.

So, leave it in the center, not too much at the back, nor too much in front, but keep it in the center because this neck has a problem. Alright? Now, you have to stretch you hands straight like this towards Me and close your eyes. That's all. You have to take out your spectacles, if possible, because it helps also your eyes. And, take out your shoes, if possible. One should not have anything tight on the waist or in the neck, little bit loosen. If it is not uncomfortable, that's alright. If it is comfortable then it's alright. First thing is you should be comfortable and not disturbed. That is the main thing and not to have any fears nor any guilt. That is very important not to have any guilt. Whatever I have said I have not said for you, so you don't have any guilt built in you. Just say, first and foremost thing, after closing your eyes that, `Mother, I am not guilty.' Say it thrice with full confidence. I request you to say that. Please say that, `Mother, I am not guilty.' Please! This is how you respect yourself. You have no business to condemn yourself because you are the temple of God.

Seeker: Mother I am not guilty

Shri Mataji: Just say it in your heart, but with full confidence, not doubting yourself at all. For My sake, please don't doubt yourself. Just say, `Mother, I am not

guilty.' And, forget about what you have done or anything, forget the past. I am talking about the present, at this moment.

So, just please say, `Mother, I am not guilty.' It's a very important thing.

Now, keep your eyes shut, please don't open them, because once the Kuṇḍalinī starts rising, you have to keep your eyes closed and the attention will be attracted inside and after it reaches the Āgñyā Chakra then you will become thoughtlessly aware. There won't be any thoughts but you will be fully aware.

So, please don't open your eyes till I tell you. This is one thing you have to do. That's all. Not to open your eyes till I tell you.

Now, the left hand should be towards Me, throughout. Left hand is symbolically indicative of your desire. And, the right hand is your action.

So we have to use the right hand to express our action. The first thing, as I told you not to feel guilty but I know you are all feeling still guilty because I can feel on your Chakras. Now will you please again say it three times, otherwise you'll be punished for thirty-two times or sixty-four times. That's the only punishment you have to have is to say, `Mother, I am not guilty.' Now, put the right hand on your heart. Heart. Here resides the Spirit, in the heart.

So with the left hand towards Me, open towards Me, you have to say, `Mother, am I the Spirit?' Ask a question, `Mother, am I the Spirit?' Now, you must know when you are the Spirit you don't need anybody to guide you because you will be enlightened by your Spirit and the

Spirit will guide you, because after realisation, you develop a new awareness by which you are guided through your vibrations.

So you have to put your hand down on the left hand side of your stomach where to say, `Mother, am I my own master? Am I my own guide? Am I my own Guru?' Anyone of these questions you can ask ten times. Establish your confidence first, that you are the Spirit which is above, detached and is the source of joy, complete source of joy. With confidence you have to ask these questions. I am here to answer them.

So, please ask the question in your heart saying, `Mother, am I my own master? Am I my own Guru?' Put your hand on the left hand side stomach. Here is the center for the establishment of your Guru principle, your masters principle. You are the master, as I say, of your body, of your mind, of your intellect.

You are not to play into them, but you become the master. You don't need any Guru. You become your own Guru. That's better now.

Now, raise your hand again to your heart. And now, with full confidence you say, `Mother, I am the Spirit.' This you have to say twelve times, because the center of the heart has got twelve petals.

So you have to say twelve times, `Mother, I am the Spirit,' with full confidence and respect of yourself, which you are. You are the Spirit, no doubt, but just assert! That is how we are clearing our centers.

Now, raise your right hand to your left side at the base of your neck. This is another center which gets caught up when we feel guilty. Now, those who have said that, `I

am the Spirit,' you must know that Spirit can never be guilty of anything. It is a sinless, beautiful, brilliant diamond within you. It cannot get contaminated by any guilt.

So, you have to say now here eight times, `Mother, I am not guilty.' For those who have always felt guilty can say sixteen times.

Now, raise this hand on top of your head and put it at the fontanelle bone area which was a soft part in your childhood and put your palm on top of it, on top of it, let it rest. And now move the head in a clockwise manner, pressing it down with your palm. Just press it down and move it in a clockwise manner.

If you do it from the side you'll do it better. Hold it from the sides, put your hand sideways, not from front, [then] you do it better. And now turn it, little bit pressing it down with your palm. Turn your hand, not your head. At this point, again, your freedom is to be respected. I cannot cross over it.

So you have to say that you want your realisation. You can say, `Mother, I want my realisation. Please, may I have the realisation.' Please say it seven times, just pressing it. You must touch your head. It's all hot, you can see that, the heat is coming out. You must touch it and press it down and see such a lot of heat is coming out. Now, seven times you have to say it.

After that you can raise your hand and see if there's a Cool Breeze coming in. This is the Cool Breeze of the Holy Ghost.

So you can ask a question, `Mother, is this the Cool Breeze of the Holy Ghost?' Every one of you, you can

change your hands now. You can use the left hand. Put the right hand towards Me, keep your eyes shut and ask the question, `Mother, is this the breeze?' All of you should get it, it's possible! Change your hands again, if you want to. You go on changing and see if there's a Cool Breeze coming out. It has to be Cool Breeze. First the heat will come also is a good sign that the heat is going out, all the heat with tension and all that, is going out.

Hmmm! It's working out. It's very subtle. We are moving from gross awareness to a subtler awareness of the roots, so naturally one has to pay attention to it.

Little in front, it is not at the back of the head but little bit in the front side. Try one after another and pay attention to it.

It's very hot today! Hmmm. Now, without opening the eyes, again put back hands towards Me, like this and see if there's a Cool Breeze coming to your finger tips to begin with. Just put both the hands and see if there's a Cool Breeze. Ask again the question, `Is this the Cool Breeze of the Holy Ghost?' Ask thrice. Means the Kuṇḍalinī, Kuṇḍalinī is the Holy Ghost.

How is the lady? It's alright. Don't worry, she'll be alright. She'll be alright. Don't worry, don't worry, she'll be alright.

Don't worry, she'll be alright. She'll be alright. I am looking after her. She'll come. She'll be alright.

Now, if you are getting Cool Breeze in the hand, you can also now see it, if you raise your hand. Open your eyes and raise your hand, slowly open your eyes, slowly. Raise your hands like this. Like this, as much as you can stress, let's see.

Yes. Are you feeling? Are you feeling the Cool Breeze? Are you feeling the Cool Breeze now? Those who are feeling should say, `yes.' Seekers: Yes.

Shri Mataji: Alright. Now just put your hands like that and see now if you are feeling the Cool Breeze.

Close your eyes and enjoy yourself. Just enjoy yourself. Close your eyes. At this time there are Sahaja Yogis here who will help you to completely establish the experience and to see if there are any obstacles.

Sahaja Yogis should do it very carefully without talking and raise the Kuṇḍalinī in some people if necessary in some people. Don't talk to them, don't touch them, just start raising their Kuṇḍalinī. Slowly try to do it. Keep your eyes shut, they'll work it out for you. Now those who have come for the first time and have felt the Cool Breeze raise your hands first of all. First time who have come and felt the Cool Breeze raise your hands higher. Yah, good. It's good.

So, please put down. Then did you see them? Can you work on them and see. And those who have not felt please raise your hands: at all, the Cool Breeze. For the first time who have come and have not felt the Cool Breeze, raise your hand.

Alan, behind you, the gentleman who could not here Me. Alright, then it's alright, he's done. Now just see the people who have not felt the Cool Breeze. Please raise your hands please... this one gentleman, this lady, this gentleman?

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First time that I have come to this area.

Alright. Now the... essence of Sahaja Yoga, I am sure Mister Govindram must have explained to you what it is. And so many of you are from Sahaja Yoga itself.

So I need not explain to you all the details.

But today we have to understand one thing that it's a very serious time we are born into, extremely serious.

And when we look at life we do not understand that if we miss this chance of our evolution, not only that we'll miss it for ourselves, not only that we'll miss it for England, or only for one country, but we'll miss it for the whole creation. The trouble is, in the name of God, in the name of evolution, in the name of higher life, so many spurious people have come up that it has become impossible to convince anyone that there is something like Truth left in it.

Under these circumstances, one has to talk about Truth. And talking about Truth doesn't give you the experience of the Truth at all. Discussing about it will not give you, it's a different realm in which one has to go into, it's a new awareness which you have to get, to understand the Truth, for which I don't know how many are prepared and how many would like to know and even if they like to know, how many will get it.

So the problem is the other way round. It's not the problem that you have few people, it's not the problem that Sahaja Yoga cannot give you Realisation, it's not the problem that you will not know the Truth, but the whole circumstance is such, that whatever is false, whatever is spurious, whatever is silly, stupid, appeals to the masses.

Sometimes I feel I have developed a method by which I can give really en masse Realisation all over the world. Definitely I have. But the problem as it remains, the masses are not interested. It's only very few who really can keenly take interest into their evolutionary process and would like to come out of the ignorance in which they have been living. In all the ego-oriented countries it's very difficult to establish, that we are still ignorant, we have to know a lot. It's very difficult. Because they think we know everything, because we have been to the moon like the Russians say, “We never saw God, we went to the moon, we never saw God." It would be like saying that I have come to the third floor, I haven't seen God.

Where does God reside? Where it manifest within us? In what way it manifest, we don't want to see.

What we want to see is that through our effort, if we have not been able to see God, then He doesn't exist. This is the way our attitude is. But better say, `No,' to all that we did not know through our effort, because so far we have not known about Him.

So He doesn't exist.

So you turn round in a cave when you see the shadows of yourself, you believe in them only and say, `It never existed anything else, the light does not exist.' That kind of an attitude exists or is persistently I am facing. And sometimes, I don't know how to give them Realisation.

Now as I said, it's the other way round. You have to seek. You have to ask for it. You have to truly ask for it. Nobody is going to fall at your feet and say, `All right, you get your Realisation. All right, you have this for heaven's sake, just have it.' Because nothing is selling here. You

are so much used to the salesmanship, you see, you see, that we think that if anything is selling, people have to persuade you, to request you, ask you, you can save pounds, you see, for sale and all that. But nothing is for sale. That's a very difficult proposition to understand in the present atmosphere, where we do not know if you can get anything that is not for sale. But, I hope slowly and steadily, all of us have to get it.

Somehow, one has to work very hard.

Sometimes it's very frustrating and it's so stupid the way people react, that I just don't know what to say. Like the other day we had a meeting in Brighton. I was laughing all the time. But so saddening. A gentleman came to our program and he complained, he thought, he said, “I was videoed." See, who has got time here to put him for a video, who is interested in taking his photographs. I mean, he says, “I am a managing director." So what? In the presence of Divine, what is a managing director, what is a King, what is it? Just think of it. Who is he? What does he think of himself and he has complained against us. I hope he doesn't go to police for that. Even the laws are so stupid sometimes, I can't understand, how has he got any right to complain if you come to a program which is being conducted with a video on Me and if you are photographed, how can you complain? One thing I feel that on one side is such stupid, useless people, the other side are such great seekers.

And how to reach them? Like a diamond covered with lot of mud.

So much mud. It's all mud. In that to find out those diamonds, to dive into this mire of ignorance, to get out

these diamonds which are lost. It's such a concern, that I feel sometimes that this mud is going to cover their brains, their ego, everything and they may not receive their Realisation. They may miss this point.

Actually, Divine does not know what human beings have created. Really, I tell you, Divine has no ideas what nonsense you have created around. All kinds of nonsense you have created out of your ignorance, out of your ego, out of your choice that you had. I can't explain why people have created this kind of ignorance which cannot be broken, cannot be removed. Because they are so much identified with it. It's like a stuck-up stamp which cannot come out of people. And when such a thing happens you feel, Oh, God! The whole creation has been created, whole working has taken place, the human beings have grown so well, out of a amoeba they have been brought to this stage. Now in this modern times you find the human beings so stupid, so foolish and deluding others with their stupidity and foolishness.

How are we to approach the people who are true seekers? Have been seekers for ages? Those who have sought for years together, all their lives before, who are lost.

Sometimes it is very, very disappointing. But still, hoping against hopes, I hope we reach all the corners of this universe where we find all the people who are true seekers.

It is their right to know, it is their power to know the Divine. It's not for everybody because he's somebody is a managing director or a king or anything. What does it matter in the presence of God, they'll be pushed out.

They will not be allowed to enter into the Kingdom of God. Who will be allowed to enter into the Kingdom of God. Those who have known. Also, not those who just talk about God. Those who say that, “We are the worshippers of God, we have learned so much." They will say, “All right, go with your books to the places from where you have come." What have you to know is through your awareness, in your awareness you have to know. The awareness has to be enlightened. It is not, what you know it is human awareness, which is still at a point I say has to grow so much. First it has to be awakened and then it has to grow in its light. It's such a lot of journey we have to do even after Realisation.

It takes no time, sometimes, to give Realisation to many people. I know it has happened with so many.

But, they don't know what they have to achieve. It's such a horrible stuff is this ego is, that people don't want to see what they haven't got with them and what they have to hide, have and what they, they deserve. They are so identified with ego and satisfied with it, that they don't want to see that beauty that lies within them, the Spirit, the reflection of God's Love which is like the highest and the most precious thing that you could think. In this England, I don't know how many lectures I have given and how much I have worked hard. Of course there are results, no doubt. But it is so slow. Compared to the fake, compared to the artificial people, compared to the people who have made money out of you, those who have exploited you, have ruined you, Sahaja Yoga is working so very slowly.

I would not have been so much disappointed if it was at the time of Christ because at that time there were very few seekers. Actually even the fishermen who Christ collected, were not seekers. You are seekers of the Truth. And so many of you have taken birth just to seek the Truth. And where are we going? What are we doing about it? What are our ideas about the Truth? Can we have our own ideas, conception about the Truth? Is it not that our ego itself has given us lots of ideas? Is it not that we do not want to see the Truth? I meet all kinds of people in this country. I must say they are very highly placed, very great, somebody is a lord and somebody is a lady and somebody is another huge personality and this and that. But, they said, “Who wants to change?" I said, “Really. That's true." Because they think they are the greatest people ever born and they're going to take all their lordship with them to the heaven. They said, “Who wants to change?" I said, “Then, such a lot can be said on the point, but if you don't want to change, that's a full stop, complete full stop. You cannot talk to them." Now this, I must say is, only can work out with people who are seekers, who want to know, through their awareness, what is the Truth? You have to know your Spirit. Without knowing your Spirit, you cannot know what is the Truth. Whatever I may talk to you is a waste, complete waste because you haven't got that awareness today, to know what I am talking about.

So, first thing is, I request you to become the Spirit. Is simple thing as that. Like now I have to see into your skin for example, I'll have to use a microscope. And then people will say, `All right, to see through the microscope

you cannot see with your naked eyes.' All right. Supposing I want to listen to somebody's heart, then people will say, `Use a stethoscope, otherwise you cannot listen to somebody's heart.' All right.

You don't question that time do you, you just put it there and try to listen. In the same way, why not we do about the Spirit, why not we do what it is told to you, that you have to get your Realisation, that you have to become the Spirit first, that unless and until this awareness is enlightened by the Spirit, you cannot see. Is like telling something about the colours to a blind. You have to open your eyes, but this simple thing also people don't accept. The reason is people are very naive. They don't know, what is it and also they don't want to understand. Now as you see a tree standing there and so many trees are there, you must also know, that there are roots to it.

But somebody has told you there are roots. You may not believe into it, but why not see, is the point.

Why not see if there are roots or not? Supposing I say, `Whatever you are outside, you are much more inside.' So why not we see it? This is a simple question we should ask ourselves, `Why should I put any barrier to that seeing, if that is going to give me all the best in this world. If it is going to give me, even the inkling, of that beautiful thing called Spirit, why not have it?' You don't have to pay for it, you don't have to exert for it, you don't have to do anything, but you have to desire. This is the point I am trying to make, that if you do not desire from your heart, then God is not going to fall at your feet, now please desire for Me, is He? It's a simple thing like that and if you people understand that you have to really

desire it, because it's such a vicious circle I must tell you, that this Kuṇḍalinī is not here the picture, the Kuṇḍalinī is the pure desire within you. Is the desire which is not yet manifested, it is not yet awakened in the sense that it is acting, but it has not acted.

So, if so, how much important it is that you should have the desire to be one with the Divine, to be in Yoga, to be one with your Spirit.

The desire has to be strong, if it is not a strong desire you are challenging your own Kuṇḍalinī, you are anti-Kuṇḍalinī and then the Kuṇḍalinī won't rise. But what is this brain has achieved so far, just look at it. You must understand, what have we achieved by this brain? For example, this stupid managing director whosoever came there, just ask him what good has he done to anyone? What does he know about spiritual life? What does he understand about Christ's life? But if he sends a letter, the newspaper is very willing to write it down.

I mean look at the stupidity of the whole stuff. Without understanding that anything that has to go to the masses should be something sensible, from a sensible man, who is supposed to be an authority on spiritual life that he is talking about. What good this fellow has done, nobody reads that. But if I write something or any Sahaja Yogi says that, See, by coming to Sahaja Yoga we dropped down all our bad habits, I got cured of my cancer or anything, nobody wants to listen to Me. They think you are mad. But a man like that, if he writes, then they publish it.

So it shows very clearly that you see we are living with people who are really not only mad but are absolutely

foolish people, who have no sense at all as to how they have to live and how they have to move.

This is what we have come to know about so many people now, that sometimes you people have to take upon yourself to go into it and find out what is the Truth. It is you who have to find it out. You see, it would be something like that I say now, “This is a place where there are lots of diamonds” say, I say that, or, “This is a cave in which, if you move there, is a lot of say, gold." Now if the gold is not going to come out from there, is it? Simple as that. You have to go towards the gold to find it out or not. You have to go towards it, but here I'm not saying that you walk towards anything or do anything like that, just you have to desire and desire it from your heart. Is impossible for Me to work out Kuṇḍalinī if you do not desire, because the desire, the pure desire, is the Kuṇḍalinī. You understand My problem is now.

Pure desire is the Kuṇḍalinī and if you are against your pure desire, what can I do about it? Can I force it? You cannot push it out, you see, like a seed if you have to, if you want to have a seed sprouted, you have to put it in the Mother Earth, but you cannot take it out the bits of the seed and sprout it, can you? It's a living process and for this living process you have to have a pure desire. And if that desire is not there, I am breaking My head against stones, I feel.

So it is important that you understand that you must have that desire which is the highest. But if you are satisfied with things which are useless and nonsensical, then what am I to do with that? Now you just tell Me with someone who is interested in things which are

nonsensical, now how do you bring them round. I mean, there is no psychology that can bring them round, you see, because you have to have the desire to be all right. But this is something so innate, being the process itself is a living process and doesn't work out if the people do not have the pure desire. Now this written down since long. It cannot be changed, it cannot be forced, it cannot be sort of explained, or discussed, or argued, nothing can be done; it has to work out within you. Now even when you have worked it out on someone, you may not achieve the results. That's possible. You may, you may not.

So, when the situation is so difficult and where the children are also so adamant, then what can Mother do? Is to push them in. See, I am very much concerned, that this ego which is sometimes so selfish and so conceited, that it satisfies itself and it's very happy, it will not allow you to get to the, that point where you really stand, where you have all your powers, where you are the master of your being. It will not allow. The identification with the ego is so much, that's easy to take a bull by the horn but to take a ego-oriented man through Sahaja Yoga's practices is very difficult.

I am rather today in a mood of, I should say little disgust, I should say, but also the other mood comes on Me, of complete compassion and tremendous love. That somehow I should do something to bring sense into the heads of these people.

Something should happen to them because otherwise what I see is a complete disaster. It's going to come, believe Me, it's going to come. I don't want to frighten you like Mrs.

Thatcher does about Russians. That might be imaginary. But this is real and I am telling you it's going to come to us. It will come as diseases, self-destruction. But the greatest thing is the failure of the Divine Itself that it could not communicate with you people, who were made specially, who were brought to this Earth on this time, who have to have the Kingdom of Heaven. And suddenly you find they all dropped out of the sieve.

Sahaja Yogis also sometimes feel very frustrated, I know. But whatever it is, as far as I am concerned, I have tremendous desire now. But I am so desireless that this desire also may not work out. You see, I am a desireless person. Now what to do.

So I ask Sahaja Yogis to desire, that the people should have that great desire to become the Spirit. This is the greatest thing that we can give to our brothers and sisters, to the progeny, to the people who are children today, to this beautiful world. We need these beautiful lights and the beautiful time which they all have to enjoy.

I hope those who have come for the first time will understand My difficulty and will try to see that you desire only your Self-realisation and nothing else. Just desire that. I request you to desire your Selfrealisation and forget about everything, even if you are managing director or may be the King George the Vth, you see? Better keep all your *[UNCLEAR* shoes/issues] outside about it and just desire that you become the Spirit.

You see the difference between Me and Christ is here: He got so fed up that He said, Let Me be crucified. I mean, of course it was in the plan that He should be crucified also. But I mean that won't solve the problem now. I have to

see that you all get your Resurrection somehow. It's like a Mother's desire who wants to give a bath to the child and get him cleansed somehow, you see.

So whichever way you like, whether you like a chocolate or whether you like a little rebuking or whatever way you like, I am willing to work it out, but please at least desire that you have to have your Self-realisation.

May God bless you all.

I hope those who get Realisation will settle down with it seriously, understand it is your responsibility to know that you are born today here in this country, which is a special thing for Me and for Sahaja Yoga and that you should get your Self-realisation, understand it very well and digest it and go into it and become a very, very powerful personality that you have to be.

But even a small thing like that, they said, “You take out your shoes." Because, you see, shoes make you little bit tightened up. Even that much if you ask them, oh, they, as if I've asked a hundred pounds from them! Even that little thing they don't want to do and why are they here, I don't understand, all the way they come for what? You don't want to get your Realisation? You don't want to get the greatest blessing of the Divine? Then what am I to do? How am I to deal with you? You may be very well educated person, all right, a learned man, but you have not known so far. It happens with Gurus, it happens with everyone, they are sticking on to a Guru and they are sticking on to a Guru that cannot give up that Guru, whatever it is, is another kind of a ego because they think of, `All right, we have eaten the crow; so what if we have eaten the crow, we have eaten the crow! So, go

ahead with it.' This is another category of people who don't want to give up whatever is nonsensical.

Then the third category is another one who are just waiting, “All right, let the catastrophe come. We are just waiting." I mean, they told Me, “Mother, doesn't matter, don't You worry, we are waiting for the catastrophe. See, disaster. When is it going to arrive? You just tell us that. We are all anxiously waiting.

If it is coming, it's a very good thing, now we are reconciled to a situation like that." On the streets of Paris, if you go there, you find many like that, discussing, when are the ten stars going to meet, so that we are all collided and made into a jam. We won't be made into a jam, I must tell you, but something horrible which is one thousand times worse than what you are doing on the streets of Paris.

But this kind of attitude of three types of people, I don't know, I may, I'm thinking, now I have been in London for so many days and My going time is coming and I don't know what's going to happen now, because Sahaja Yogis themselves are desperate and they all want to settle down in India. I will not allow them to settle down in India unless and until they at least get half of the English people realised.

Yes, that's for very sure. If you think that now Mother has gone there, so let us take our baggage there and let us settle down in a nice little ashram enjoying yourself, nothing doing! You have to work hard.

You have to get at least half of the British people realised somehow; if you can't do it, you're not allowed to enjoy

any rest and I, too, will not be able to have any rest in My lifetime, if these things do not happen.

I hope you all understand My concern, My great concern and My love for British people here who must understand also their place in this great work of God, how they should come.

May God bless you all.

Contents: 1983-06-13 **Talk to Sahaja Yogis, Wedding Party of Ray and Chantal Harris, Flat, 52 Darwin Court, Gloucester Avenue, near Regents Park, North London, UK**

I'm sorry I'm late.

I couldn't find very much. I just found this present.

[When opened, it was a sandalwood box with four elephants on the top.] That's four elephants for your four children.

[Later on they had four children even if they wanted only two.]

Contents: 1983-06-13**, Public Program, The Attitude Has to be Earnest, Porchester Hall, Porchester Road, London, W2, UK**

When we say in the newspaper or in an advertisement that you come to such and such hall for your Selfrealisation, I don't know what people think about it Perhaps they think that it is another hocus-pocus or some sort of a cult or somebody making proposition. But there are some who may not think that way but they want to have their Self-realisation and they come here. But one must understand that the attitude which we have

towards ourselves has to be really very earnest. To raise your Kuṇḍalinī is not so difficult and to give you so-called realisation, also not difficult in the sense that you can feel the Cool Breeze of the Holy Ghost coming out of the fontanelle bone area. You can get your baptism. But I call it so-called because the journey later is the difficult thing. If the attitude is not earnest then you just loose it in no time.

So where the people are very ego-oriented, I should say, convex personality is there, it is even difficult to give realisation to begin with and even if you give realisation, to maintain it and to make them grow is even more difficult, much more difficult. Now sometimes Sahaja Yogis ask Me, “Mother, how is it that in India You may give realisation to thousands and they all stick on, while here when you give realisation to people they just come or go away, or are wasted as described in the parable of Christ of the seed, that some seeds just were lost in the rocks?" So why it happens here? I would not blame them but I would say that they have had no knowledge what Self-realisation is, how difficult it is. If you read Patanjali's `Yoga Shāstra' you'll be surprised how they were taught how to lead a good, righteous life after marriage. What was the relationship of a husband and wife; what was rhythm of sex life; how they should treat their children; how to develop their attention towards God every day. All these things are absolutely missing from the lives of people who have turned their backs to God. Now, whatever you may try, turn your backs to God or to yourself, to your spirit, it exists and it asserts its own existence in you. It does. Even if you try to defy it and

deny it, it comes up and so people are seeking and seeking. The tragedy of the whole thing is that very great seekers have gone in the West where people have no knowledge what is Self-realisation and what one has to do to achieve it and what a great blessing it is to have it. This is the biggest problem we face all over and now that I am going to America I will also get the same problem there. Now the thing is, people have full idea as to the value of a diamond. They know if the diamond with so many carats, it means this. If it is awless it means this. If it is purest blue then it means this. But they don't know the value of their spiritual life; they don't know what it is to be spiritual. Under these circumstances, naturally, what happens that when even they get Self-realisation they cannot stick on to Sahaja Yoga and grow further. Not that they lack in quality. I would say it is not so. I would not say that they are the people who are good for nothing; they are not good for spiritual life.

So all the Sahaja Yogis must have a very compassionate and understanding attitude towards them, that when they come to you they have no knowledge. They are not trained that way. They are not taught that way, by which the people in the countries where they have lost themselves in the material gains should again read some of these books into details and try to find out what kind of life human beings were supposed to lead and what kind of life we are leading now. Now the word there is yama niyama, is a word in the Patanjali Shāstras, yama and niyama. The niyama are the rules for yourself, what rules you have to observe and what rules you have to observe for others is yama, where, how to deal with

others, what should be your relationship to your wife, to your children, to other relations that are there and how you must respect particular things and to prepare yourself for Self-realisation, the ascent. All this balance has to be there if you are to ascend in life. Even to lead a proper good life you have to be like that. I tell you, if you go to India you'll find the country hasn't got any sanitation whatsoever, hasn't got all the food that you have, hasn't got any of your railways or any one of these your telephones as they are. When I go to India I forget that there are telephones existing. They never exist for Me there. Everything that is so dislocated, mismanaged, all kinds of funny things are there.

Sometimes there is a drought.

Sometimes there is a flood. All these things are there. Despite that, people are existing only because they know how to lead a proper life, to adjust themselves to natural things. Now the new disease that has come up in America, which has really upset Me very much and I know that it was to come because today, according to predictions it is not Kali Yuga anymore, it is Kruta Yuga. It's the time when things will happen, Kruta Yuga is when the spiritual powers will work. This is the time is already. You know that in our books it is written that the Kruta Yuga has started about sixty years back and that is how it is, that now the spiritual powers are going to be worked out. It's easy to say, “What's wrong? Who is God? We don't believe in God." You'll have to pay for that. If you go against the nature you'll have to pay for it. If you do things according to your own ego you'll have to pay for it.

This is the time that has come. This is for our good. This is not for our bad because it has been told many a times not to do certain things. Of course, in the Western countries where Christianity is followed is precisely told not to do this, not to do that. But then people say, “Why?" The only difference is that in the East it is explained why not to do this, why not to do that. What happens? It has gone into the details of it. But I must say here also people know that this is not to be done. But when you talk about these things, “This is not to be done" they will brand you as Victorian, or they'll mock at you, laugh at you, make fun of you. But when they face all these things happening to you then they don't know where to go, what to do and how to face up to it. This is the time where the spiritual powers are going to work out; they are going to prove the existence of God. They are going to prove the existence of Divine laws and their operation. They are going to prove all that is said in all the religions, their unity, their integration.

Everything is going to prove now today. Even if you say this many a times, many people will not pay any heed to it. They will say, “Oh, Mother is just brainwashing us." That's what people told Me when I came first to England. And I said, “This is not the life human beings should lead. Even for animals it is not suitable. How can you dare into these things and get involved into problems? Later on it will be showing their signs." But nobody was willing to listen to Me at that time and everybody was angry with Me.

They said, “This woman is matronly." There are certain words in English which are very condemning and the first

one of them is Victorian. If you are Victorian you are a goner, absolutely, that you are branded on; then you can't talk. But I would say even Victorian was better where there was some hypocrisy I agree. Hypocrisy is a bad thing. But shamelessness is much worse. If you become shameless the thing spreads like a fire. There is no protection. Hypocrisy is at least a little protection from the spreading of it and everybody today thinks what's wrong with you and I, when I came here, I had such a shock. I couldn't believe that human beings could go to that extent to ruin themselves. This is ruinous, absolutely ruinous it is and when a person like Christ who was nothing but purity said that, “Thou shalt not have adulterous eyes" to that extent, to that subtle extent of purity he talked. I was amazed how people have denied him completely and how all other people like Jews, like even Hindus here, Christians, every sort of people didn't think what they were professing, what they were claiming and what they were. Today again, one by one you will see more results of wrongdoings to yourself. This is because you have crossed all the limits of niyamas, how you should be to yourself. Everyone seems to be sick today, either mentally or physically. Why? Why are they mentally sick? This is the physical side of it. The mental side is, they can run into any sort of thing like witchcraft, like spiritualism, like any Guru who comes and talks about God, without finding out the credibility of it, without finding out what others have achieved by it. Not only that, but I have seen people after being harmed, very much, who have been tortured by these Gurus, who have been completely made beggars by these Gurus, still

profess, still fight for those Gurus, as if they have lost all their freedom, all their independence to fighting back. The other day one lady came to tell Me that she went to a relation's place, to stay with her and the relation was so funny that she wouldn't even give them full food to eat and in the house there was limited food and she would lock up everything and they really starved themselves, you see. And she, I knew her very well, so she telephoned to Me. I said, “You come along to My house” and just called her and I was amazed why these things happen in the life of that woman. How could she do it? She had no conscience.

Somebody starving next door to her. The reason was she was a drunkard. She used to drink a lot. Her husband used to drink. Now with the amount of money they earn you cannot drink. It's a simple thing, leave alone all the other side of it. And she was drinking, her husband was also doing. And they, whatever money they have, they don't eat much, they just drink and they were waiting for this woman to disappear because once you become enslaved to one particular madness like this, like drinking or anything, then you forget all your relationships with all your other duties that you have to perform. It's like one madman, you see, doing work like mad, has no consideration of relationships or any duties that he has to perform with others. Then also he has no time to think about the duties towards himself. He becomes such a dry personality that he has no conscience even and he just shuts up his mind from all that is gracious, all that is sublime, all that is compassion. He's just busy with himself. He wants to drink. He wants to drink, that's all.

Very seriously he'll say, “Yes, I have to drink now. I like it." So it doesn't matter if his dog doesn't get the food or if his children have to starve or if they have to work on the streets. He doesn't mind because he has to drink. Then there is another thing, like today I saw so many people enjoying cricket, I Myself can enjoy cricket very well and I understand cricket very well. But how much time do they pay to themselves in the sense they are just enjoying what is something entertaining. But what about the entertainment of your Spirit? Have you thought of your Spirit at all? Have you ever peeped into yourself and found out that there is Spirit, which has to be satisfied and entertained? And once you entertain that Spirit you don't need any entertainment. If you have it, well and good, if you don't have it, well and good. That is the highest type of entertainment. That is the highest type of enjoyment. That is the highest life that one can ask.

So all these things come to a level where, “What's wrong? What's wrong on this and what's wrong with that?" So the nature is now going to show you what's wrong, because intelligently you understand, rationally you understand, logically you understand it is wrong but still there is somebody else who says, “What's wrong?" So now, experiencing it you understand. That's the only way left for nature to make you understand now: experience it, suffering. There is another way is that you can experience your Spirit. Also it's possible only this Krita Yuga can do that, that you can experience the enjoyment of your spirit. Both things are there. When it does one thing, it does the other way also. It also gives you the experience of reality the experience of truth the

life that's eternal and that's what one has to look forward to. But enslavement has to be brought down to a proper shape, little bit. That also it does. I was amazed some people who had been drunkards and alcoholics, in Sahaja Yoga they came; next day they left it. It does that. Enslavement of any kind, of any habit, is detrimental to our growth in spirit. It is detrimental, but doesn't matter if you have some habits; they just drop out, as you have seen. Sahaja Yoga is such a kind, compassionate happening that it really makes you a different person who is a master of himself; no more enslavement. All this slavishness goes away. All this fear disappears. You become master of yourself and in that mastery you are the master of love, master of compassion, master of wisdom. This should happen to all of you. You are all due for it. You are created for it. You all have evolved for it. You have to have it.

But there are so many misidentifications in us with which we are drawn to wrong things, to things which are anti-God, which are anti-Spirit.

So many things are there which direct your mind to that because you have drawn certain conclusions about reality. You think this is the reality. You believe that this is the reality and you want to stick on to that. But that is not so. I tell you, you have to understand that reality is what it is. You should face it and enjoy it. Don't try to put your ideas on it. Don't try to organize the reality. It is what it is and once you decide within yourself, “So far I have not known and I have to know” with that humility you will get it. It doesn't mean that you have to surrender your money or anything, your self-respect or your

freedom. On the contrary, you have to enter into that area where there is supreme freedom, supreme freedom. You are not free. If you think you are free you are sadly mistaken because we are still slaves of so many things. But once a person is free he is not bothered about anything. Nothing can make him habituated to anything. Nothing. Such a person lives like a king whether he is in a hut or a street or in a palace. He's not bothered. Whatever it is he's the king. He doesn't want anything anymore. He gives.

He gives. He's so rich that nobody can give him anything. He gives and gives and gives. And only thing that it can do is to give; it cannot take anything. The capacity is such that he cannot take anything from anyone. No more these attitudes, how to save money, how to save your labor, how to save your chairs, your powers, your positions. Nothing will enslave you because you are the master of everything. Nothing is more important than your own spirit, which you enjoy, which manifests. It's so fortunate that you are born at a time when it is Kruta Yuga and you have taken your birth deliberately to get this realisation.

That's why you are here. But how many realise that you have to come to terms with many things? You have to seek the truth and not the untruth. You don't have to run after people who make fools out of you or those who try to pamper your ego or who put spirits in you and make useless cabbages. You have to become something greater, healthier, mightier and loving, affectionate, compassionate. That should be the picture of the

personality that has to evolve out of human beings. Otherwise we cannot save this world.

With the kind of people we have we cannot save. They are all compromising, they are all manipulating, manoeuvreing as if they are all getting drowned and everybody has to somehow or other pull out the person ahead of them to come up. All funny things happening also. That is only because we are so insecure. The insecurity will all go away once the light, the light of your Spirit shines. Let the light shine through and see your beauty and glory and your strength of that great power of love of God within yourself and then you'll be amazed what it is. As you know, Sahaja Yoga is not one lecture, is not two, can be hundreds, but the happening takes a split of a second. It should happen. Once it happens you can achieve your realisation in such a way that you won't even feel it. But afterwards you have to put in deliberations. You have to look after yourself. You have to respect yourself and go ahead with it. There's no use arguing about it. Even if you argue I can take you up to a point because this is a realm beyond the mind, because mind is a limited thing. We have to achieve the unlimited and for that a happening has to take place. We can't promise you that it will take place. If it takes place, well and good, we can help you in a way to achieve it but we cannot be sure that it will happen.

So be in a receptive mood and be kind to yourself and achieve your realisation. This is the last time I am speaking now in London. For quite some time I won't be here, maybe in November if I come for a short time. I may be in London, may be outside London, somewhere in

England. I can't say. I hope all those who are today should decide that if they have to achieve their realisation as a permanent blessing from God then they have to go further with it. You cannot just stop it at this meeting. You have to go further with it with greater enquiries. You have to go to different ashrams and centers that we have; you have to work it out. If you are a big man, like the other day somebody came was a managing director and tried to be funny, I said, “If you are a managing director this is not the place for you." God doesn't understand.

You may be the king. You might be the president. You might be anyone. God doesn't understand these man-made positions. God's positions are different and if you have to enter the Kingdom of God come as a humble person. Give up all your ideas about your big positions and big education and all that. Be a humble person. If you are humble then it will work out and not only that it will work out but it is the only chance we human beings have to change the whole world. There's no other chance I can see. I hope all of you will pay full attention to it and ardently, with full devotion, seek your self and its ascent and its establishment.

May God bless you.

If you have any questions you can ask Me today.

Question: Mother, could you please say something about the collective and the need for realised Souls to be together?

Shri Mataji: Oh, all right. That's a very nice suggestion. I would like to say something about collectivity.

So far as you know, in the history of spirituality people have got realisation. Many people have had it. One after another, many people got it but I would say one in a million, one in a ten million like that, because we have to have some people to talk about it, to begin with. We always say what was written in the past, you see, but those people who got realisation single-handed suffered a lot and they could not transmit what it was needed to be given to others in a way that would be accepted.

Now as you see, any discovery is made like that people can benefit individually. Every person can say, “Oh, I have got it.

So I can have it in my house” but it is of no value. It is of no value, I can tell you.

I would say a personality like Christ lived once. We have Christianity; what have they done about it? I mean, it's a sad affair. I mean, to think such a personality to come and what a great job He has done to establish himself on Āgñyā Chakra, what people have done out of this. The reason was he was solo; he was alone. It was not a mass thing. That was not the time because He had to establish this center. Without that it could not be mass, all right. It could not be an en masse realisation but he talked about, “You have to be born again” and all that. But the whole thing puzzled out because they could not get to the essence of it. One person of that calibre coming on this earth found it impossible to convince people and talk about it.

So one has to understand that anything that is evolutionary first happens to one or two persons only but then it happens to many people. Now in Sahaja Yoga

there's another problem apart from that, that it is happening to many people, is there, no doubt. Thousands are getting realisation, is no doubt. It's working out that way, that now the evolution has come to this stage, as I say it's the blossom time. Many flowers are there and they have to become the fruits. But now why is it necessary to have collectivity when people are getting realisation like that it's a very important point one has to understand. The thing is that now when you are getting realised what is happening to you? You are getting related to the whole.

Our microcosm is getting related to the macrocosm. Say your body is there and you are sleeping. First you get a little awakening. You open your fingers, all right. Then you open your, another finger. Now there is a little trouble on your finger and you can't see anything.

So you open your eyes and you bring your attention to your hands.

So that trouble may be all right but you need another hand to help you.

So you want the other hand also to be awakened to that point, like that.

So when the Sahaja Yogis are getting awakened more and more you see the problems that are facing us, we can solve them better because so many people are working out the problem. You understand My point now? Together! When we are together we understand now there is a problem. Now, I am going to America. I have gone in 1970, in 1973 [1972] first, I think. 1973 [1972] I went first. I was alone. I mean, I gave them very good lectures. We had very big halls built up and everything

puzzled out. The reason is the people who got realisation didn't have anybody to look after them. There was nobody to support them, give them assistance.

So they got lost. I mean, they are there, some of them are here and there. Now what has happened now? Today when I am going to America everybody is praying. In Australia they are praying. In India they are praying. Like attention, you'll be surprised some people are coming from India to go down to America.

Some are coming from Australia to go down to America.

Some are coming from France, some from Switzerland. They are all rushing to America. Now the job is in America. All right, so, like the attention you see, as soon as somebody pricks Me here, My hand goes there, My head goes there, everything works it out.

So the collective working out effort is going to solve the problem. But supposing if this finger is fighting with this finger, can I write anything? Or if they are secluded and alone, can I use them? All this body has to become absolutely in concord with each other. But so many are still sleeping. Those who are awakened at least must stick together. Otherwise Sahaja Yoga cannot work. Today I find it much easier to give realisation, much easier. I was struggling with six people for four years in your London. Four years, six people, but once they got realisation it started working faster and the more people we get, because the channel that is to be used is like nerves in the body. You become a nerve of that body which is awakened and once the nerves start working out together realizing that there's one force that is going through them.

All of you have to work it out together with understanding of the Divine. It works fast. Any person whose all nerves are at work will be much more dynamic than a person who is half-dead or is full-dead.

So you can understand how collectivity is important. Then another thing is that going to a very enjoyable part of it, that when the Sahaja Yogis are collectively there, they really enjoy. Because for the first time you start enjoying human beings, first time. Before this you never enjoyed. You enjoyed flowers, you enjoyed everything else, but not human beings. Pure enjoyment of human beings starts coming when you become fully realised. I'll give you an example. We went to Calcutta for one day and I was in a room in one hotel and there were three, four Sahaja Yogis in another hotel, another room and one gentleman came to Me for his realisation. And when I raised his Kuṇḍalinī, you see, they all got vibrated and they all rushed to My room to know what has happened, suddenly how is it we got such joy within ourselves.

They came to see and this man was there. He was a great soul and they felt the vibrations tremendously you see.

So it is not the happening of an individual. It is the happening of the whole. And the individual effort is going to be absolutely useless. It will be all neutralised. If you sit at home, do your meditation, it won't work out. You won't go very far because the whole has to come. I give an example that when you churn the butter. In India, I don't know, we don't do that way; we do very naturally, You put a little butter inside that and then again you start churning.

So the butter starts gathering round that butter. All of it comes together. But some particles are left out. They stick to the sides, stick to that. They are no more as butter; they are thrown away as buttermilk. It's as simple as that. You see, the more you gather together you really enjoy the spirit of friendship, spirit of mirth, spirit of love in pure form.

So far the love is biased. There's sex, there's lust, there's money, there's this, there's relationship. This is, “You are British; so I must love you” “Why, I am Indian; so I must love you." All these nonsensical barriers are there. There you love a human being because he is a human being and he is a yogi, speaks the same. Now today I have attended a wedding party and the bride and the bridegroom said, “We are coming to Paris with you, Mother. There are a hundred people coming to Paris because we have to change Paris." “But” I said, “you are recently married. Now better enjoy your honeymoon." They said, “What are we going to enjoy? We'll enjoy when our friends who are coming up there." Even if I tell them, “You don't come” they won't listen. They will enjoy their honeymoon there only. I never said, `You come.' On the contrary, I'm saying, “You go away. I will give you money to enjoy your honeymoon wherever you like." They wouldn't go, because they know where enjoyment lies, with their brothers, with friends and sisters.

It's absolutely so, I tell you, that the enjoyment of human beings has not been there. Now there are people who live in India, who live in Australia, who live here all over the places, but when the Sahaja Yogis go to India you should see them, the way the Sahaja Yogis in the

villages, the way they embrace them, the way they feel the oneness. Never they have felt like this for a white skin. If they saw a white skin they would just run away and hide themselves under this thing, you see and even now people are sometimes frightened to see a white skin in a village. They say, “Oh, God, they have come just to destroy us!" or something. But now that's over. Now it's a human being, a human being is coming. They are all human beings, for there is nothing like a black or a white or anything left now. It's such a love that comes and an understanding. That's only possible if you learn how to live collectively. And collectivity also teaches you where you are. Very important, it is. A person who has not lived collectively cannot understand. I have seen people who have their own families, living with their families. They are Sahaja Yogis, but once they come to the ashram they know they are not yet there. Because you have to adjust, you have to learn to adjust, you can't have private bathroom to yourself, private room to yourself. All right, you can have if you want to have but you should also know how to adjust. As you know, I live very comfortably Myself but if it comes to living I can live anywhere. I have no problem of comfort or anything. In the same way we are not barred from enjoyment because of all these things. The way we carry our bathrooms with us, we do not enjoy life. You see, you want to have everything absolutely first class that has, say, that even when we go to the picnic we take all the metropolitan with us. In the same way we cannot enjoy life.

We cannot enjoy nature. We cannot enjoy anything as long as we become just an individual, “Oh, I am the one

who is going to do everything." Last of all we must know by individualism we become malignant.

I don't say we become communist because that's another malignancy but by becoming individuals we become malignant. What is malignancy, that an individual cell takes up upon itself, “I will grow, I will grow." It doesn't know how to grow with the whole. It has no coordination with the whole. That's why you say it is a cancer. Cancer is nothing but is a malignant cell which is alone and is saying that, “I have to achieve. I can do it, I can manage it” and once it starts growing like that whosoever it touches, that person becomes the same. All these ideas, we are higher race or we are a greater people, we are moneyed people, we are something special, we are of this club, all this disappears. It's all nonsensical. We are identified with nonsensical things and making ourselves miserable and others also miserable. And then you give up all that. Suddenly you find, “Oh, what enjoyment!" You don't want anything. You just want to be in the company of Sahaja Yogis. I have seen people, ambassadors, very highly placed people, just getting lost with the Sahaja Yogis. The other day I had a businessman from Bombay. I took him down with Me to a place called Gurai and it was all in a mess in the sense there were no proper bathrooms, there were *[UNCLEAR]*. It was just like a God-forsaken place, I tell you and there weren't even places to sit down properly, only the beach and the palm trees and all sorts of thing was there. And the man got lost, absolutely lost. And he said, “I never wanted this day to finish. It is the only day I've really enjoyed myself with others” because there was such spontaneity, such

spontaneous love, such attention and such purity in that nature. To enjoy that purity you have to be in the collective. Sitting down in the room, you can't understand there is no reflection of it. You can't understand where are you, how far you are.

Collectivity is the most important thing and those who try to break the collectivity are doing anti-Sahaja work. We call it a-Sahaja movement or you can say a-Sahaja activity. You have to be one with the whole.

Those who have tried to separate themselves, all of them go down in Sahaja Yoga. Try to be one with everyone, to share and enjoy everybody's Spirit, because God has created you so beautifully. You are so beautiful and the enjoyment should not be lost because you have certain barriers, like some people can't take out their shoes. I mean, just imagine how much they are identified with their shoes. They can't take out their shoes. To that extent they are stupid. You see, all this kind of stupidity drops out once you meet really wise people around. To get rid of all these nonsensical ideas, which have really haunted your head all these days, you get rid of them and you really enjoy everyone, whether he is a doorman or he is the chairman. All of them are meant for you. It's nothing more than that. All that drops out and you start enjoying yourself. That's why collectivity is the only way I can work out Sahaja Yoga. I can't think I can work out through the people who are separated, divided. It is said, Christ has said also that? They said, “What have you to do?" He said, “When you love each other you have done the greatest justice to Me." It's true and when I hear the loving conversation of the Sahaja Yogis I feel the

happiest. That's the greatest happiness for Me that all of you should love each other in purity, without any return, only for love's sake you all should love each other and that is what it is. And also Kṛiṣhṇa has said, “Wherever people are there gathered together in the name of God, I reside there." So in that joy, so-called joy because we are all one, moving with one rhythm, with one understanding, with one language, so you all should always meet, call each other and have rapport with each other. It's so beautiful. It's music. It's poetical. You understand that? May God bless you. And see for yourself when you cut out your collectivity. Just abuse yourself at that point. That this is one thing you are trying to teach Me now. I am not going to listen to this nonsense. We are collective being otherwise also. I mean, we cannot, people cannot take even drinks without somebody being there. You can't take your food alone.

In so many things, I mean if you are not absolutely a recluse you can't live alone. Then in religion, in the seeking, especially in the realm of God, how can it be? You all have to be there. I think it was a very good question, rightly asked. This individualism must be given up. That doesn't mean you all should dress up like military people, that's not necessary, or you should all behave in the same manner, that's not necessary. Variety brings all the beauty but that doesn't mean that if I say it is east you should say it is west. That's the way you trouble Me. Isn't it, that you can't agree to each other? What's the problem with collectivity? I can answer your question. Must get out of individual limitations. I think everybody should for some time go and live in an

ashram. Is a good idea. But the ashram must be such where there is collectivity. In the ashram if they are fighting and quarreling there must be something in the ashram also. But I leave it to you. It's all freedom to you. You just decide yourself. I have not put any rules and regulations on you much because I want you to use your wisdom and put everything right yourself.

You are all very wise people but must have concord. Listen to others. Talk to them. Find out what the problem is. On small, small things people fight. It's a very wrong thing. Moreover, you have to have one person as a leader to whom you should listen to. If I find that fellow is useless I'll throw him away. You know that very well, throw him away, not in the way people throw away, but he'll just get out of Sahaja Yoga. You know that very well.

So there should be no problem but everybody should not try to dominate each other. That's the wrong idea. Try to change your attitude. As I would say, how far can you adjust? How far can you accommodate? Let's see that. You have to learn that from Me, isn't it? You must find out ways and methods of accommodating yourself with others. Just try to learn. It's not difficult. That's the whole attitude of life, is of competition and this and that should be changed. You must compete in loving, compete in doing good things, compete at working for others. Like I've opened the door, now I'll not take the phone. It's very common. I've washed the things this morning now then I will not wash in the evening. Then people start taking advantage as this. Let them take advantage; it is a disadvantage for them. Actually, if you see the other side, compete in service, compete in love, compete in

good things of saying good words, of communicating in a sweeter way that others feel happy, making others happy. Try to change your attitude towards others and you'll really enjoy, I tell you, you'll enjoy. That's the way.

You know if you say something to hurt someone and upset someone it must be upsetting you definitely.

You may not show but it must be because whatever you do to others comes back to you. Straight forward march, I tell you. It doesn't stay there altogether; it comes back.

So just try to be kind. You may say that the other may tried to harm you, doesn't matter. Nobody can harm you because you are the Spirit. Who can harm you? You are the Spirit.

So just try to understand the person. I tell you, after some time you'll find that person will become very soft.

So many Sahaja Yogis have become like that automatically. They all are here for seeking God, isn't it? So to help them you have to be patient. Give up your old methods and ways. I must tell you, to be curt, to be stern, to be angry, there's no need at all. I'm telling you from My experience. I've tried all these things. It works, isn't it? It does work. And you have to have faith in them and faith in their ascent, in their quality. I like people who praise others to Me. I don't like people who criticise others. Try to support each other, help each other and never talk about their past or anything like that; it's very sad.

Sometimes I've seen people are very hard and in anger they say things which one should never say.

It's not gracious. It's not in the mannerism of Sahaja Yogis. You should never say these things. Do I ever say anything like that to you about your past? When you write to Me, I know everything about you.

Did I ever mention those things to you at all? Then why should you say things of the past? I have heard these things people just rake it up and ung it back. I have heard this kind of thing that they bring it on other people. It's not good. One should be very gracious, very kind and understand that everybody has tremendous potentiality. Respect, respect and respect. Respect yourself and you'll respect others. I hope now you won't have problem of collectivity after this lecture and if you have you can listen to this lecture again and again and My special humble request that you try to curb down your angers. Automatically other angers will calm down. But if it is a non-Sahaja Yogi then you all should fight it together. All should join together if it is a non-Sahaja Yogi. Nobody dare torture you or trouble you. Those days are gone now. None of you will be troubled. These are all Satanic forces and they can work through you also. You must know when they give you such ideas to fight and to quarrel. Understand that this is anti-God. You are doing God's work. You have to move towards more understanding, more coordination. Because this is such a tremendous work and of such a sublime nature, we have to be sublime ourselves. All right, now is there any other question? It was a very nice suggestion but don't give Me such big suggestions that I have to speak for half an hour.

Question: When you are talking about being collectively conscious, that excludes the people who are not Sahaja Yogis and therefore the Sahaja Yogis are isolating themselves from the majority of the other people.

Shri Mataji: Oh, that's right. No, no, no. She says that when collectively Sahaja Yogis become one then those who are not Sahaja Yogi are isolated. It's not so. You see Sahaja Yogis have to be strong enough. Now take it like this that there are people, say, who are in the water and some people are in the boat, all right? Now the people who are in the boat are in the boat.

So they are in a way different from the people who are in the water. That's the situation, all right? Now the people in the boat have to save the people who are in the water, all right? So what I am saying that those who are in the boat must first of all be united and then with full strength pull them out. Why, this collectivity is just to pull out the rest of them. This collectivity is just to achieve their emancipation, their realisation, all right? It doesn't mean that they should exclude.

Actually the whole collectivity is to bring those people up. But you see there are lots of anti-God activities going on in this world. You know that. For example, there's a Guru who makes lots of money, right? And he has destroyed many people. Now they come to Me and they are safe.

So he may send somebody here paid for a job just to disturb us. Then the duty of all the Sahaja Yogis is to get together and see that, to tell him that, “You see, now you are doing wrong. Your Guru has done wrong to us and he is going to do wrong to others. Why do you join with him?" On that point everybody should be one. But if they

are not strong and if they are not one they cannot pull out others. You see, My point is like that. Not to exclude is all, collectivity is to include everyone, you see. All right? I mean to say, there is no specialisation in Sahaja Yoga, you see. It's simple. Everybody is a doctor of everything. I mean to say that all the Sahaja Yogis must want a strong group by which they achieve enlargement of Sahaja Yoga, getting more people in Sahaja Yoga, more people benefited by Sahaja Yoga, all right? Anywhere I have seen wherever there is collectivity, like I would say, Australia has the maximum collectivity, or India of course it has, but Australia, in all of the European countries, also the Western style through communities, Australia has the maximum collectivity and they have achieved the maximum results. Only in Sydney, today only, Warren told Me that the halls like this get packed for programs. Melbourne there is no room for new people who are coming and it's such a big compound I'm amazed. I mean, how many must be going there and it is because of collectivity and as soon as I went there it started gathering up. But before that people were fighting among themselves and many people ran away from Sahaja Yoga because they thought, “These people are fighting. What are they going to give us?" Maximum is in Australia, I think.

Then is Austria is having some problem there and as soon as the problem came in the whole thing became a very small group. Again that problem is over now. Positivity has come. The people have joined together.

Again it has flourished. It happens here also. We have seen. Why Labor Party lost? If they had not quarreled

they would not have been so badly off. It's absolutely a simple equation, “United we stand” isn't it? Is there any other question? All right.

So how many are new people today here? Can you raise your hands please? One, two, three, four, five, six. All right. Can I request you to come to the front seats? That will be better, will help Me, better to, because you are so much here and there, all right? Just come. Be comfortable. Just come along. Just be seated. Be comfortable. Now get some more chairs. Can you get some more chairs here for the front seats? Douglas, can you put them in a line? They cannot be lifted; they are fixed, are they? All right. Now for all the new people I have to say one thing, that you see you cannot argue it out. It has to work within you. It has to work within you. It's a happening. There is a force within you which we call as Kuṇḍalinī, which is the pure desire of becoming one with the spirit. All other desires are impure. That's why you are never satisfied. Now this desire is not yet awakened within us. This power of desire, or energy of desire, resides in the sacrum bone and it has to be awakened and when it is awakened, it rises, passes through six centers, subtle centers, comes out of your medulla oblongata into the brain and then, out of this part which was a soft bone in your childhood and you start feeling a Cool Breeze coming out of your head and a Cool Breeze coming out of your hands also afterwards. Now this is a living process as you cannot force a seed to sprout. It sprouts by itself spontaneously but you have to put it in the Mother Earth. In the same way it sprouts. It

sprouts spontaneously and when it happens then you have to see for yourself.

One can help because if there's obstruction on any Chakras, especially if the Nābhī Chakra is caught up, then what happens that on that center the Kuṇḍalinī tries to push and you can easily see with your naked eyes the pulsation or the movement of your sacrum bone just like a heart, just like a heart. These things you cannot manoeuvre. You cannot attain by effort. Is a thing already settled there within you and this has to be awakened. Now what we can do is to try to remove the hurdles that are there during the ascent of the Kuṇḍalinī. That's all we can do. But if it doesn't work out we can work out again and we can work out again. But you have to have patience with yourself and you have to have understanding that you will get your realisation. It's not so difficult. All of these people who are sitting here have got realisation and most of them are settled down with their realisation. They know what the Chakras are, what are the obstructions, how to remove the obstructions and how to raise the Kuṇḍalinī. All this you will also have.

All this mastery you will also have, but you have to, as I have said, you have to have that earnestness and that kind of assiduity by which you will achieve it.

So it is for us to raise your Kuṇḍalinī and it is for us to help you to achieve it. Then once you have achieved it and you have mastered it, it is for you to teach others and to give realisation to others. It is as simple as that.

So I am sure it will work out tonight and that all of you work it out. We should all cooperate with each other. Now some people who are frightened, I have to tell them

there's nothing to be frightened in Sahaja Yoga. Thousands of people have got realisation without any difficulty. Or those who are still discussing in their minds must stop it now because they have not found it; better prepare yourself to have the realisation. It is not to be paid for. You cannot put in any effort. Nothing can be done. It has to work out, all right? With this understanding let us see that few things, whatever I tell you, you try to cooperate with Me. One of them is a simple thing, is to remove your shoes. Please remove your shoes.

There's nothing in the shoes, you see. Remove the shoes. You become relaxed, a little bit more and also I feel that it helps the Mother Earth to suck in problems very well. It's a very simple method by which it should work out.

So I would request you to put both your hands towards Me just like this and close your eyes. That's all. Just close your eyes. You will also know why I asked you to put your hands towards Me later on.

So don't think about it. There are five fingers and seven centers all on your hands and when you put your hands towards Me the message goes to the Kuṇḍalinī and it rises. It's your own. Everything is your own. Only thing like one enlightened light enlightens another light. I am just enlightening you and then you can enlighten others exactly the same way. I would request you also to take out your spectacles if you have any because it helps your eyesight also. It helps your eyesight. Just take out your spectacles. Any other obstacle, anything that is little bit uncomfortable, you can reduce the pressure on your waist if it is very tight; anywhere you feel the tightness

you can loosen it. Put both the feet on the ground, little separate from each other because both feet have different problems are to be attended to differently. Now please keep your eyes shut and I would request you not to open your eyes till I tell you, because if your eyes are open the Kuṇḍalinī refuses to rise up to Āgñyā.

So please keep your eyes shut. Just with complete faith in yourself you just wait and it will work out. If it doesn't work out we'll try to tell you how you yourself can work it out by awakening your own centers. You have to sit quietly. Please put your right hand, don't open your eyes, please put your right hand on your heart. Because the left hand is the hand of your desire so it should be kept where it is now throughout. Only you have to move the right hand because right hand is the hand of action. Now at this stage you have to say, if you are wearing a coat put it from inside better, hand on your heart and left hand towards Me on the lap, comfortably. Now you please in your heart, with all sincerity you have to ask a question thrice, `Mother, am I the Spirit?' Now why say that you call Me Mother because you have to call Me Shri Mataji which is a tongue twister and I think it would be difficult.

So to make it easier, I think, call Me Mother. Please ask the question, `Mother, am I the Spirit?' Because the Spirit has to come in your attention; you have to become the Spirit. Many people think if you pray without being realised God will do what you want. He won't because you are not yet connected.

You have to be connected to God. That's why Christ has said you are to be born again. That's not an artificial

thing. It's a reality. Now as the Spirit is your guide it is your Guru. You don't need any guide anymore. Put this right hand down on the stomach on the left hand side again and push it a little. On your stomach on the left hand side put the right hand and left hand towards Me and push it a little bit and say, you must put your hand on your stomach, stomach on the left hand side and press it a little bit because there lies, the right hand, the right hand, take it to the left side and put it on the center on the left side. And now you ask a question, `Mother, am I my own guide? Am I my own master? Am I my own Guru?' Ask the question ten times because there are ten sub-plexuses within us. Later on your own Guru, which is your own Spirit, will guide you because you'll get vibratory awareness, a new dimension in your awareness. You become collectively conscious. You'll become again. It's not just a lecture but it is a happening. Please ask ten times, `Mother, am I my own guide? Am I my own Guru?' Now again put the same right hand on your heart and now you can assert by saying, `Mother, I am the Spirit.' Just say that on the heart, on the heart. Put it on the heart, the right hand on the heart where the Spirit is, where it resides, is reflected in your heart.

So just say, `Mother, I am the Spirit,' with full assertion. You have to say that twelve times. Now as the spirit is guiltless. It never commits sins. It is blemishless. It is absolutely spotlessly clean, sparkling diamond within you. You have to raise this right hand at the base of the neck on the left hand side. You have to move on the left hand side, throughout. The base of the neck on the left hand side. This is a very important center, very important

center for the Western people is through the neck, at the neck on the left hand side. You put it on your shoulders on the left hand side. If it's taken from the front it would be easier and press it hard and at this center you have to say that, `Mother, I am not guilty,' sixteen times, because if you are the Spirit how can you be guilty? But really you must say, “I am not guilty." Get away from all ideas that you have done this wrong or that you have committed this sin and that sin. `Mother, I am not guilty.' Say it sixteen times, please. You are not guilty; you are just thinking that. By thinking you are making yourself miserable. It's not to feel guilty about anything. Now raise the same hand on your forehead. Across. On your forehead across. At this point you have to forgive others. This is the center of Christ. He forgave the people, who crucified him. In the same way you forgive everyone. Forgive everyone. Please forgive everyone. People say it is difficult to forgive, but if you don't forgive and you should know what you are doing is, you are harming yourself, not the people, who have wrong So just say, `Mother, I forgive everyone.' From your heart. Whatever you are saying, is working out.

So please say, `Mother, I forgive everyone.' If you don't say it from your heart, it will have no effect.

Now put the hand on top of your head. Where you had a soft bone, press it hard with your palm. And just move it a little bit sideways, if it is easier, in a clockwise manner, your head your scalp, we can say. At this point it is the liberation point is the point, where you get your moksha, where you get your realisation. And I cant't cross your freedom. At this point you have to say, `Mother, I want

my realisation, please give me my realisation,' at least seven times. Say it seven times. A lot of a heat is coming out.

That's a good thing. Let the heat come out. Now raise the hand and see, if there is a Cool Breeze or a hot breeze is coming out. First the heat will come out. You can change over your hand and see with the other hand. With the right hand towards Me. With the right hand towards Me and the left hand on top and see if there is a Cool Breeze coming out. You may change again your hand whenever you feel like it, then change your hand and see, if there is a Cool Breeze coming out. He' s got it. He's a born realised.

No problem with him. Let him feel yours. Just feel. On top now. He has got it? Their certificates are correct. If they give you the certificate. You have got it, long time back. Have you felt it? Not yet. Don't open your eyes. Keep your eyes shut. It will work out. You can change your hands one by one and see for yourself. Put your attention there and see. You have to work it out yourself. Don't get disappointed and don't feel bad about it. Just go ahead with it. It will work out. Now I'll ask some of the Sahaj Yogis to come and see and help you. Please come along. At the back of these people, you know those who are sitting can you see for them, this little one can find out about everyone. Keep your eyes shut. It will work out. Don't you worry and don't feel disappointed. It has to work out. It has to work out. Did you feel the Cool Breeze? Good. You felt it already. Good. What about you? No? So, I promise you will get it. It will work out. Just try this gentleman. Now, don't think about it, just keep in

meditation. He's got it. The first one has got it. The second will get it. Now, what's your name.

Anna.

Contents: **1983-06-1x Quote on the Heart, before a Public Program, Paris, France (year not sure)**

[A newly realised gentleman is introduced to Shri Mataji before the, Public Program. He mentions that he travelled all over the world to meet Her.] You don't have to travel all around the world, I am always with you in your hearts.

Contents: 1983-06-16**, Public Program, Day 1, Joy Has No Duality, Place St. Germain des Pres, 6th arrondissement, Paris, France**

I bow to all the seekers of Truth. Since ancient times man has been searching the truth. He tried to search the truth in various forms of happiness and he discarded many a times because he found that happiness was not permanent. For a short time he felt happy with something and then he found it also gave him great unhappiness. Like a lady, she had no child so she used to weep and cry and she had a child who later on disowned her. Then human beings started seeking happiness by enjoying the power, the power over other men, the power over other countries, that also they were not very much satisfied.

Their children started feeling guilty about what their forefathers *[UNCLEAR* did]. Then the movement started seeking something subtler most in the art and music. That also had limitations. It could not give that

permanent joy to people. It is promised that one day you all have to have this permanent joy.

And then they started challenging all such people who have prophesized and who have been promising that such a day will come.

So many reached the conclusion that there is nothing like joy, the life is all the time to the cusp of the wave. Like two faces of a coin they thought happiness is always combined with unhappiness like day and night.

Despite all these conclusions human beings did not give up their search. They were seeking, they indulged into all kinds of enterprises, jumped into all kinds of dangerous things, followed all kinds of cults and Gurus but they could not find that joy. This joy resides within us in another realm of which we are not aware. At the human awareness we cannot feel that joy. Human awareness is only judged by our mental projections. All our experiences are based on our satisfaction, on our ego, on our conditioning. We project our mind, imagine something and start following that. All human institutions are nothing but projections of the mind, which is a limited mean. We are identified with different kinds of ideas or theologies, they are all mental projections. Or those who came from higher awareness also we dissolved them into these mental projections. Even the great scriptures were transcribed through this mental projection.

But this mind is a limited thing, which cannot enter into that subtle where we have to find the source of joy, the Spirit. As you know that if you have to study Microbiology or Histology you have to use a microscope. In the same way if you have to know about the Divine forces and the

Divine Love, how they act, you have to become first the Spirit. The mental projection is a very dangerous thing sometimes, because it forms a big barrier away, very much away from reality. To supplant it, this barrier, one has to forget the mind for the time being. But whatever is unknown is not Divine. If there is a mad man, he also has forgotten his mind but he is not Divine. Or a person who is possessed is also not a person with Divine understanding.

So one has to understand that when it is said you have to know it doesn't mean that you have to know through your mind, you have to know through your Spirit.

So it is most important that you have to awaken your Spirit within yourself. Now we have so many artificial methods by which we start believing that our Spirit is awakened. Like in India we have one custom called *[UNCLEAR* Iadupavit] where we say that this child has now become a Brahmin, means a realised Soul. Or we have among Christians the Baptism. It is not a real happening. It is just an artificial drama. In the same way they have in the Islamic ritual; same in the Jews. Every religion has this problem that they are indulging into artificial rituals. Now what is the real ritual? If we have to become the Spirit it is definitely an evolutionary process. If it is an evolutionary process it has to be a living process.

Logically that this real evolutionary process is beyond human beings. How did we become human beings from amoeba? Can you imagine we were all amoebas, so little, unicellular animals? And today we are human beings. What did we do to become human beings? Nothing, it is all a gift. The whole thing was so spontaneous and living.

So whatever has to happen to you, has to happen spontaneous. All the spontaneous things are living.

Nothing dead is spontaneous.

So what is the criteria to understand how we become higher persons? When we have become higher people than animals, we have a better, subtler awareness. That is in our central nervous system, we can feel many things, which animals cannot feel. If you bring a horse to Paris or to London or to any dirty place, it makes no difference to the poor horse. If you take him through a dirty lane, he will walk very nicely like a king. But human beings can't just step, even one, one step forward in that lane.

So the awareness of the human beings have to rise higher, that you have to become something much more than what you are. That is what is Self-realisation.

When you know your Self you must at least know what are you inside. Otherwise you don't know yourself. When we say: “I like this” “I like that" it is our ego, Mister ego that likes, or maybe our conditionings that like this. We don't know what we are using to like something. Even when we say: “I believe” mostly the politicians use the word “I believe." Now what believe? Is their ego, or their experiences out of their conditionings. But it has no absolute value. Like if there's a dirty thing everybody will say: “It's something dirty." As everybody who has eyes will be able to say what is the colour of this curtain. But when we talk about these things we are not talking of absolute things at all because there's so much difference of opinions.

So practically again we have to know something that is absolute and those who know that, all of them have to reach to that point.

All the chaos of the world and all the problems of human beings is very simple because they do not know themselves. One brain is fighting another brain. Nation *[UNCLEAR* ones] also some brains fight other brains. And this mind is surprising so horribly, tries to find out ways and methods of fighting only.

So there must be something God must have created within us, or the nature must have created within us, that we are not let into this transition period. We are actually in a state of suspension if you see that. It is such a problem that people don't understand also what is to be done to be right. Because of mental projections our life is absolutely relative. We live relatively. And also we discuss things relatively. There's not absolute to say that this is how many times. Like as a child I had learnt that in Paris there is a metre, which is an absolute metre and from that people can measure out how many times other metres are. And it is made of gold, which has very little expansion because of the coefficient is very low. Platinum, called platinum, *[UNCLEAR* sorry]. Platinum, ha. It's very little coefficient.

But the absolute has to be that, means it's not going to expand or going to become smaller, it is absolute. Now from science you will know that we cannot reach absolute zero, in temperature. We cannot achieve absolute vacuum. Now how are you to achieve our Absolute, if this is the situation with ordinary material things? So first we have to forget that we can [not]

achieve [it]. Now to say that also: “We have faith in God" or “We have faith in Divine and that will work it out" is also not possible. Even faith in God itself is a mental projection. If you ask any atheist he is telling it's only because you are born in a family, which was religious, that's why you have become like this, otherwise there is no God.

When Lord Buddha came on this earth he found the problem very intricate about God. Everybody was talking that they know God. And everybody's God was different and in the name of God they were raising wars.

So he decided that “don't talk of God anymore now." But everybody wants to talk of Him.

“Better not talk of God at this moment when they are not knowing about their Spirit." So He just talked of the Self, the Spirit. But He said: “Buddham sharanam gacchāmi” “Buddham sharanam gacchāmi” I surrender myself to Buddha. Buddha means the one who knows, the one who has the knowledge, means the realised Soul. In Sahaja Yoga also we go step by step. First of all we have to know our Spirit, not through mental projection but with a spontaneous happening, which is a living happening. They think that human beings cannot do it. Now what is that living process? Whatever I am telling you could be a mental projection of mind, again.

So you must take My words as a hypothesis UNCLEAR [to be there for] a scientist, with an open mind. And if it happens to you then you have to take it as a law.

Now I said that within us lies these seven subtle centers.

Some may say that it is not said in this book or that book; forget about everything now. There are these seven

centers, which reside within us, some in the medullar oblongata and some in the brain. Now these centers manifest outside, these subtle centers, the gross plexuses about which doctors know. These centers also control our endocrine system. They have a much deeper significance than the plexuses, which are only manifesting on a physical level. These centers also cater to our emotional being. They also cater to our mental being and they also cater to our spiritual being.

So whatever condition we are in, it is due to the condition of these subtle centers within us. These subtle centers that are placed within us, you can't see with naked eyes or through any human machinery.

They are energy centers and made of three types of energy within us, about which I'll tell you tomorrow.

But today we have to know that there are some centers within us and the most important thing is that within us lies a Mother, Her power, which we call as Kuṇḍalinī in Sanskrit language. Now this Kuṇḍalinī has nothing to do *[UNCLEAR]* something you come or whatever language you follow. It is called Kuṇḍalinī because kundal means coil. This is an energy within us. This is the energy of desire, desire which is pure desire. We have so many desires. We want to have a house, then when we get out we want to have a car, when we have a car we want to have a helicopter.

So as you understand economists said: “Wants are not satiable in general." Now actually when this desire which is the pure desire is awakened you get your absolute desire fulfilled and the absolute desire is to become one

with the whole. This desire is to become one with the Divine.

This Divine Power, I call It Divine, you may not call it Divine, but it is the All-pervading Power. We come in the garden and see so many flowers; we take it for granted. And when we see the flowers becoming fruit we take it for granted. How can flower become fruit? Can we transform a flower into a fruit? We cannot. But somebody, some energy has done it. That must be the energy, all-pervading everywhere. And remarkably it has such a nice discretion, for example a mango tree will only produce mangoes not apples.

So this energy which is doing all the living work of the world, all the autonomous work within our body itself, which has made us human beings from amoebas, this Power we have never felt before.

So when you get your Self-realisation, for the first time you feel that Power, that All-pervading Power of Divine Love. This you cannot feel otherwise. It is very easy to believe into something false. We believe more into false than into reality. That appeals to us much more. But reality is the one we should try to achieve. If we have to feel this breeze or this breeze of the Holy Ghost as they call it, then what are we to do? Some people think that we should go for a fasting or a vegetarian food or starve ourselves, or kill ourselves. Such people only can become thin and die, or become mad at the most. There is no need to torture yourself. This human body is made with great understanding. It is beautifully, delicately made.

It is made with great care, with a very special purpose, that you have to be the temple of the Spirit that the light

of Spirit has to shine within you. It is not for you to venture into all kinds of funny things that human beings are doing.

I don't know if you have heard about terrible disease in America called AIDS that has come. It is spreading very fast and it is the result when man has said: “What's wrong?" “If I cut my nose, what's wrong?" But can you even create one cell of your nose? We have no right to disturb this beautiful mechanism that God has given us. We have to respect ourselves, because you are the epitome of this creation. Only you are going to become realised, not the chickens. Let us be kind to ourselves than to others animals and things and to other human beings. That is much more important, because this is the precious flower that God has created to become the fruit.

Many people ask Me a question: “How is it in ancient times, people had to work very hard and only one could get Realisation?" In ancient times if you had to go from Paris to London you could never reach.

But today how is it that we are even going to the moon? Whatever has grown outside so much has to grow inside also. And the tree that is grown so big if it does not look at its roots it is going to fall up and can get destroyed. Same thing is going to happen to our modern civilization if it does not bother about its roots and try to develop those roots on which this tree is standing.

Also I must tell you when there is a Blossom Time there are thousands and thousands of flowers but when the tree is just planted you might get one or two. Today so many great souls have taken birth to become the fruits. That is the reason why we are having en masse

Realisation. Thousands of people are getting Realisation and settling into it. Today I have told you as an introduction to Sahaja Yoga, Sahaja means, saha means with, ja means born. It is born within and Yoga means union with the Divine.

So it is the right of every human being because this is born within you, to have the spontaneous Yoga. This is not a new method. Like a tree that sprouts, your Kuṇḍalinī also gets awakened. But in the older days it was available to very, very few people. But now the time has come for all of you to have it.

Tomorrow I will be telling you about the three channels and the three powers within us and about the Spirit that resides in our heart. I hope within these three days you all will get your Realisation. But the problem is that people again start putting mental projections on Sahaja Yoga also. Or they want to avoid themselves. They are afraid of the reality, they are afraid of themselves. I must tell you that you are the most beautiful thing. You have to just discover your glory within yourselves. Once you discover that, you forget all these thoughts, which make you so hopeless. After all we have to know that if God has created us, He has to *[UNCLEAR]* look after us also. And if He is God Almighty, He is the One who is going to save us all. Otherwise His creation will be destroyed.

Sahaja Yoga has worked wonders and I hope in Paris, if it works it will be a very great state for the whole of Europe. Around Paris we have many Sahaja Yogis but those who live in Paris, live in another world I think. They come to My lectures, perhaps they would like to have some mental projections here also. But I request you, you

better have your Realisation. Whether in Paris or anywhere you better have it. *[UNCLEAR]* and settle down in it. You will enjoy your own powers and the powers of the Divine.

You will know all the Divine laws expressing themselves within you. Then you will know that all the Scriptures of the world can be proved to be true. If a blind person tries to understand the colours it is so difficult to explain. In the same way unless and until you have Realisation you cannot understand any Scriptures. *[UNCLEAR* May, I say] God bless you.

May God bless you *[UNCLEAR* all tonight] and I hope tonight you'll start to achieve that Realisation but it is not like once you have achieved which you are permanently there, because you see people in modern times are very wobbling. And so many things have gone into their heads that they are lost.

So better find your Self properly. And for a change give some time to yourself.

May God bless you all.

If you have any questions, today being the first day, I will reply questions if you have, but ask sensible questions not like in this book it is written and he says so and... No quarrel any more. Just ask a honest question to yourself: `Have I found my Spirit? If not, let me find it.' Also I know you say: “I'll be finding out and finding out" but if I say: “It is just here why to go on with your seeking? It will just happen to you in a split of a second." There is nothing to be nervous about it. It's a beautiful happening because this is your Mother. She doesn't create any problem but solve all your problems, physical, mental, emotional.

Sahaja Yoga has cured cancer, the blood cancer, all kinds of incurable diseases. And I'm sure it can also cure this horrible disease AIDS. Once you become realised you can cure others also and give Realisation to others. Today I've met many people who are from around Paris, whom I've never met before, who are realised and nicely stationed in Sahaja Yoga and masters of Yoga. It was such a great joy for Me.

Thank you very much.

Question: What is actually the source of Sahaja Yoga?

Shri Mataji: Ah, it is something that has no source. It is sourceless.

Question: Is awakening ever accompanied by fear?

Shri Mataji: No. Never. I mean people have given you such horrible books about Kuṇḍalinī. I'm Myself shocked. When I read about it, I could not understand what are they up to. But supposing say, you put your fingers in the plug and then you say I got a shock, one would say that that was *[UNCLEAR* because] you do not know how to handle electricity. But it is much more. If a person who raises the Kuṇḍalinī has the authority from the Divine it will never, never harm whatever may be inside. But such a person himself has to be a pure person. If such a person is interested in your money and in your purse then it has nothing to do with God. You cannot purchase it, you cannot purchase God or Divine, you cannot pay for it.

So those people I think, who are trying against, it's really sinister to do such a harm to people. Of course in some people it does not rise that fast. If you have problems,

say if you have liver problems, then Kuṇḍalinī will go and show the pulsation at that point.

And some people who have been to wrong type of Gurus, or wrong type of cults may, may behave in a way that is very funny sometimes. We have had many funny experiences with the TM people, if they are sitting before Me and I try to awaken their Kuṇḍalinī they start jumping on their feet. Not all but some people, for a while, but then they settled down. And some people who are called as orange people also start jumping a little bit. It happens *[UNCLEAR]* reactions come to some people but doesn't matter as long as you are attentive, it works out, it soothes down. And sometimes people feel little heat on the hands, specially if you have a liver problem. And when the Kuṇḍalinī comes out it throws away little heat from your head, not much, but little bit. But ultimately Cool Breeze starts coming out of your head and you feel the Cool Breeze moving from your hands. But you need not worry to know all the permutations and combinations of these complications.

Question: What is the meaning for awakening Kuṇḍalinī?

Shri Mataji: That's a good thing. I'll just tell you after we start.

Question: Once you realise, once you feel that how the energy is awakened in you how to interpret the words of Christ: “Love thy neighbour as thy self, love each other"? Does it mean we can love each other totally?

Shri Mataji: Ha, that's the, that's the real question, I must say. That is how you love your neighbour isn't it? Because you become collectively conscious, not through

mental projection again but you just become collectively conscious.

So that supposing the gentleman, he asked Me a question, he has a problem on his throat. I can feel it on My hands that he has a problem. On My fingertips I can feel it, on the fingertips as they say. And that also if I know how to cure that problem I have to cure you. This is the exactly what Christ said, that you become collectively conscious. How could He tell to these fishermen what is collective consciousness is? So symbolically He said that: “You love thy neighbour as yourself." This is absolutely impossible, because it's a mental projection. You can love up to a point but not absolutely.

But when you become part and parcel of Me then supposing if this finger is troubling Me, I must rub this finger, otherwise I don't feel all right. And if I'm rubbing My own finger I do not feel anything that I'm obliging Me so I'm trying to do good to it. Because I love My finger as Myself. Only after Realisation you will understand what Christ has said. You know how we have been loving each other and every country has been loving each other. And what Christian nations are doing to each other. You can see clearly that they didn't understand the meaning of that. We cannot follow Christ unless and until we become twice born. We cannot follow anyone because it's again the same mental projection.

Question: How can you explain these masse phenomena of Realisation and at the same time the extension of human suffering.

Shri Mataji: Extension? Question: Of human suffering.

Shri Mataji: Extension? Question: The fact that the human suffering is becoming smaller, greater.

Shri Mataji: Unless and until it becomes like that, people are not going to take to something greater.

You see, human beings are suffering because of themselves. When they suffer they also start thinking of the remedies or they take it for granted. That's why Christ has said that a rich man cannot enter into the Kingdom of God, because the man who is materially very, very greedy, so satisfied with himself that he is not bothered about his seeking. Now should we have the Realisation? Question: Do you have a lot of disciples in India or only in the Europe?

Shri Mataji: Oh I have many, many more in India, thousands of them, but they are in the village.

Our cities are, say lingering with other Gurus who need money. As long as they will have money they would like to purchase the Guru, but they can't purchase Me. Still we have at least about five, six thousands Sahaja Yogis in Bombay [Mumbai] and in Delhi about six thousands or may be more. Because we are not organized. We do not have any written names or memberships or anything. It's a living organism, that's all.

Question: Are they all realizing *[UNCLEAR* Jogwa Sankoch]?

Shri Mataji: Ah, yeah of course. They are not only realised but they are mostly masters, otherwise we don't call them Sahaja Yogis. Those who just get Realisation are not Sahaja Yogis but those who know the knowledge of Sahaja Yoga are Sahaja Yogis. They could be small little children also.

Question: Do you have to become a disciple of Shri Mataji to have that...?

Shri Mataji: No, no, you all become My children. I am not a Guru. Actually I have to look after you and as a Mother you know it's a thankless job.

So it is nice to be a Mother and the Mother is always the person who guides the children whether to hell or to heaven. You don't have to become any disciples or anything. It is you, it is your own desire, it is your own development that makes you understand Sahaja Yoga. It has nothing to do with any formal sort of application or formal sort of an enrollment.

Question: Just being in front of You then one can become realised?

Shri Mataji: Of course, *[UNCLEAR* that's true]. But to, to become Sahaja Yogi you have to work.

It's truth.

Question: Shri Mataji, you've told us that all the human institutions are rather mental projection.

Shri Mataji: Yes.

Question: Would you say that how these people who are trying to create another world, a *[UNCLEAR* very good/better] world are going to create that? Are just using Yoga?

Shri Mataji: Yes it is so, I tell you. Everything.

Question: *[UNCLEAR] [UNCLEAR* through/true].

Shri Mataji: Yes something you see it is doing some good, but it is a mental projection in the sense that supposing those who are trying to do good, you see, to others... now, as I told you that I look after My finger, you see I'm

not doing any good to it, nothing; it's My own finger. That should happen to you.

You see that all these, I, I feel, you see, in early days I used to look at these people how they are. They are so conscious that they are doing great work, you see, they are very great people or... all sort of nonsense exist in their head, you know? They are not the people who really love in the sense that *[UNCLEAR]* depth because the love flows, you don't have to pay it just flows. You don't have to do anything it's just flowing.

[UNCLEAR Like/And] there's a big Ocean of Love, all right? And there is somebody who is artificially trying to *[UNCLEAR* console/control] you, *[UNCLEAR* putting] in the Ocean and let *[UNCLEAR* him enjoy/you measure] that's the thing? It is such a mental projection, I'll tell you how is it that. For example now there's a big problem between capitalism and communism. Now I would say I'm a great capitalist because I have all these powers available to Me and I'm the greatest communist because I can't enjoy them, I must distribute. Those who have no money call themselves capitalists and those who really do not distribute call themselves communists. Moreover, once you say that you are a capitalist then why do you ask for anything, then you are on top of the world, you are like a king? For example if you ask Me I can go and sleep on the street, I can live anywhere. I don't need any comfort. A realised Soul is a king for ever, he doesn't need anything; he's not a beggar of anything. These deceptive *[UNCLEAR* false] people how can they be capitalists? So all of them are just *[UNCLEAR* false/snobs]? I've heard of so many kings who were miser, can you imagine? And some

were kleptomaniac. How can you call them kings? Without self opinion *[UNCLEAR* you did self for conscious reason]. For a realised Soul they are not kings at all.

Now let it happen. Now how we do it? As you can see here these fingers it represent our seven centers, five, six centers, on the hand. And the same on the right hand side, we have five, six and seven. Of course the medical science accepts that these are sympathetic endings. They are all right because they don't know anything further.

So the left and right both combine together like this and make a center like this, as you see My hands. Now the third power crosses through this and gives you Realisation. But when She moves if these are not properly set or there is any problem, then it soothes that part of the center, nourishes it, improves it and dilates it. And then rises higher.

So when the Kuṇḍalinī is awakened actually what you do is to spread your hands towards Me like this. And all these centers can get the information and they inform the Kuṇḍalinī.

Somebody who's authorized is here and then the Kuṇḍalinī rises. At the end She pierces this area, which is called as the Brahmarandhra. This is the area of fontanelle bone where you had the soft bone in your childhood. Of course there's a big mechanism that works it out. About that I'll tell you tomorrow. And then you start feeling the Cool Breeze of the Kuṇḍalinī in your hands. Now Kuṇḍalinī is the Holy Ghost that is described in the Bible.

So you start feeling the breeze, Cool Breeze of the Kuṇḍalinī coming out of your head.

So if you little bit cooperate and understand Me in the sense you have to put your left hand towards Me and right hand towards you to begin with and then keep your eyes shut till I ask you to open. Take out your glasses also, please. If you have anything tide in your body little bit lose it. Put your hands towards Me like this, sit erect but comfortably, not pulling back your head or forward, just in the center. Don't try to fight with your thoughts. Whatever thoughts are coming let them come. Suddenly you'll find you have become thoughtless. Moreover you yourself can establish your awakening when I'll tell you how to use your right hand. Keep your left hand towards Me and both the hands towards Me just now later on I'll tell you how to put your hand, right hand on different centers on your body. Now keep your eyes shut, please. As your Spirit resides in your heart you have to put your right hand on your heart. Now you can ask Me a question by saying in your heart: `Shri Mataji, am I the Spirit?' If you cannot say Shri Mataji, then say Mother.

You just ask the question.

Now, bring this right hand, down on the stomach on the left hand side. And *[UNCLEAR]* there is the center of your mastery, or of your Guru. And in the Guru principle, Guru has to be awaken first of all. Because you are the Spirit, you are also the Guru, the guide of yourself.

So now you ask a question: `Shri Mataji, am I my own Guru?' or else `Mother, am I my own Guru?' Please ask ten times. Ten times because there are ten sub-plexus in the solar plexus and the same number of petals in the

center, navel center known as the Nābhī Chakra. Meaning the navel center.

So please ask ten times: `Mother, am I the Spirit, am I my own Guru?' With full confidence you must ask. Please keep your eyes shut. Because if you don't keep your eyes shut, your Kuṇḍalinī won't rise.

Now don't open your eyes please and put your right hand again on your heart and say it with full understanding and full confidence: `Mother, I am the Spirit,' `Shri Mataji, I am the Spirit.' Please say this twelve times. Now, please say this twelve times with full confidence. You are the Spirit no doubt, you are the Spirit. You have to just assume the situation. Your Spirit, which is the witness of the play has to come in your attention, in your central nervous system. It has to manifest through your central nervous system, enlightening your fingertips. The whole being is enlightened. Now, as you know, the Spirit is without any guilt. It is blemish less, spotless, immaculate.

So you should not have any guilt. This is a very common disease, specially with the French that they feel guilty for nothing at all. They do a wrong thing, feel guilty, as a vicious circle built in. Now to break the vicious circle we have to just say: `Mother, I'm the Spirit and I'm not guilty at all.' `I'm not guilty at all, I'm guiltless.' This you better say sixteen times.

And if you have the habit of condemning yourself better take thirty two times as a punishment. For this, same thing you put your right hand, raise it on the left side of your neck, at the base of your neck.

And now please say sixteen times: `Mother, I'm not guilty.' I'm talking about the Ocean of Love, the Ocean of Compassion, the Ocean of Forgiveness.

So now what is you can have, which cannot be washed away by that great ocean? So open your heart and say that: `Mother, I'm not guilty at all.' Joy starts pouring in. You are all still feeling guilty. What is your guilt after all? Please say sixteen times with all the sincerity and belief and faith. It's better but they still feel guilty *[UNCLEAR]*. Better now. Now put the right hand, left hand towards Me and right hand across your forehead without opening your eyes still.

At this time you have to say for this center that: `I forgive everyone. Mother, I forgive everyone. Shri Mataji, I forgive everyone.' Now some may think that it is difficult but what is difficult? After all it's a myth. If you don't forgive anyone you are torturing yourself for nothing at all. But if you forgive someone that means at least you are not playing into the hands of the other person.

So just say: `Mother, I forgive everyone.' Everything that we do in Sahaja Yoga is opened, there is no secret.

So is to be done openly and to say what you have to say, is that `I forgive everyone.' Now put the same right hand on top of your head.

Press your fontanelle bone area where you had the soft bone with your palm and turn it clockwise, where you had the soft bone and turn it clockwise. Now, at this point I cannot cross your freedom. If you don't want your Realisation I can't force. At this point you have to say: `Mother, I want my Realisation, please give me' or `Shri Mataji, please give me my Realisation.' Say it seven

times. Now see that you say it from your heart, for that your heart center it represented there, in that point. Now you can raise your hand about four inches and see if there is a cool or a hot breeze coming out. If not you try the other hand, by putting the right hand towards Me and putting the left hand there. Try with your left hand now. Put right hand on your head, then left hand on your head, putting alternate hands towards Me. First you'll feel some heat coming out. Raise with your hands, raise it a little and then you can feel it. You can change your hands and see. See these two. They'll be all right. Āgñyā is there. You will have to forgive, forgive them, forgiveness is important. Means the problem is center of Christ. Better now. Coming up.

It's *[UNCLEAR* verily unique/very minute].

So, now you put your hands down and see if you are feeling any Cool Breeze in the hands. You may open your eyes. You'll find you have no thoughts in your mind.

So without thinking we can watch. You put your hands up and see if you feel the Cool Breeze.

Now ask the question: `Is this the Cool Breeze of the Holy Ghost?' Ask this question thrice. Are you feeling it now? Good. Now bring them down, your hands, also you'll feel it. Now close your eyes. And it's very subtle. This is the first time you are feeling the subtle breeze and you are becoming subtler. You are relaxed and there is no thought as you can see clearly. Close your eyes and don't think and enjoy yourself.

Don't think. It will be there but you have to settle it down. Again tomorrow and day after tomorrow I'll work it out. And then you have to learn it how to raise your own

Kuṇḍalinī and others Kuṇḍalinī. We have our centers. It is all free for you to come there. Please contact the people who are in the center and develop your powers of Spirit. Those who are enjoying should enjoy it. *[UNCLEAR]*. It's tremendous today. Now don't doubt, please don't doubt. It's a very subtle thing and doubting will again make you gross. Just try to feel it. Also don't doubt your Self. Sahasrāra. It comes from both with some people.

Doesn't matter.

Some people have it on the right; some people have it on the left. Doesn't matter. In three days you'll be perfectly all right. Also bring your friends.

Thank you very much.

Contents: **1983-06-1x Quote on Dogs, Ashram, Le Raincy (13 kms E of Paris), France**

Sahaja Yogi: Mother, which dog is good?

Shri Mataji: All dogs are good [pause] except bulldogs [laughs]. German Shepherds are good, like the one she has [pointing to Vanda, the German Shepherd that was sitting among us]. See, she loves everyone.

Another Sahaja Yog: [asks about boxer dogs].

Shri Mataji: [says that they are journalists].

Sahaja Yogi: Mother, what about cats?

Shri Mataji: Cats are all right.

Sahaja Yogi: [asks whether cats are not negative].

Shri Mataji: No, no, cats are all right. But they have lost their powers.

Contents: 1983-06-18 **Havan, before Śhrī Lakṣhmī Pūjā, Importance of Pūjā and Havan, Paris, France**

I am so happy and joyous to be here with so many Sahaja Yogis and so many of them are very new...

not very new to Me, perhaps I have known all of you, thousands of years back.

You are sitting in the sun.

In Sahaja Yoga you all have to understand one simple thing, that you are the spirit. And whatever is not the spirit is not yourself.

We can compare spirit with the sun. The sun can be covered with the clouds, there could be superimpositions on the sun, but sun remains as it is, at this point. You cannot enlighten the sun. It is illumined by itself. Now, when the clouds are removed, the superimpositions are removed, the sun shines through the atmosphere.

So, our spirit is also is superimposed by ignorance. As long as there is superimposition, you can't see the spirit. And even when few clouds disappear the superimposition exists. One has to have a clear sky to see the light of the spirit shining through. There are many ways by which we can try to remove the clouds.

The first and the foremost thing is the assumption, the faith that you are the spirit and that the rest is superimposition. You have to assume that within yourself, after Realisation it should become very easy, that you are something much more, something very different from what you have known so far.

So, now the new situation arises, that you do not have a blind faith, but you have a faith that has come out of an experience.

So your intellect should not fight it. It should not try to challenge you. If it challenges and if you hear to your intellect, you'll again go down. Even if you get the glimpse of a star in the sky, then the scientist believe that there is a star.

So, in the same manner, even if you get the glimpse of your Realisation, you have to at least believe that you are also a spirit. You go on sticking on to that experience and keeping your attention on the fact that you are the spirit. Tell your intellect not to cheat you anymore. You can turn the face of your intellect by this.

Now your intellect will start working for the pursuit of the spirit. This is what faith means. Faith means rise to pure intelligence. Now, when you are seeing clouds removed to a great extent, still there are clouds.

So you have to use the wind to remove the clouds. Wind of the Holy Ghost. And that... you know, there are many ways of taking advantage of the wind. I hope the Italians understand.

So the wind comes from some other source, that is the source of the Holy Ghost, your own Kuṇḍalinī. And also you have in person the Primordial Kuṇḍalinī before you. Compared to many other seekers who came before you, I must say, you are very fortunate.

Because worshipping any vigraha, any... even a statue of self-created vibrations from the Mother Earth, people had big problems. They had to, first of all, do a meditation which was called as Savikalpa Samādhi. That means, in

that state you had to concentrate on such a statue, vigraha. Vigraha means the one which is a vibrating statue. And then, go on looking at that statue and trying to raise your Kuṇḍalinī.

And Kuṇḍalinī used to come up to Āgñyā. But the jumping beyond the Sahasrāra was an impossible task, because one had to go from form to formless and it was so difficult, to get out of form to formless. And even to concentrate on abstract or formless was another impossible task as the Muslims did, or many other people tried to do. Under these circumstances it was necessary that the formless had to take a form, so there was no more complication to you. As soon as you concentrated on the form, you became formless.

Like if you have ice before you and as soon as you start touching the ice, it melts away and you start feeling the cool.

So the problem is very easily solved now. Pūjā is one of the things by which you can excite the forms into formless. Now, your centers are the centers of energy. But they, too, have a guiding deity sitting on all these Chakras. They are also the formless made into forms. And when you do the Pūjā, the forms melt into formless energy and this formless energy then starts flowing and that, then blows the wind. And that's how this misidentification, superimpositions on the spirit are removed.

Now, you cannot think about the Pūjā. The whole thing happens in a realm which is beyond thinking.

So, you have to understand that you cannot rationalise the Pūjā. You should have the maximum advantage on

your Chakras. For that you must fully just concentrate on the Pūjā and how the wind is blowing. And the wind will see to it, that they drive out all the clouds.

So your only work is, or your only method is, just to concentrate on the Pūjā and witness. You are a seer.

Seer has double meaning. The one who sees only, just sees and is only knowledge, is a seer. Without any thought, without any reaction, just sees and absorb, automatically, spontaneously, is the seer. And so, that is the best way to perform a Pūjā. For Me sometimes it's burdensome, because there should be some parity between you and the deities.

Some balance must be there.

Here you are saying all the mantras and the deities are awakened and there you are, who do not want to receive anything within your heart.

So I am the one who has to store up all the extra energy that is produced in the body.

So it would be better if you all keep your hearts open and watch the Pūjā without thinking about it.

Today we'll reverse the method of Pūjā. First we'll do the havana and then the Pūjā, will be better.

Because by that we'll evoke the fire element, which burns away all the evils. When you wash My feet, you do the same thing.

And even when you evoke the fire, you do the same thing.

So today first we'll have the havana and then we'll have the Pūjā. Both are just the same. You can worship Me with water or with fire. The essence of fire is the glow,

tejas. All that is wrong, all that is evil is burned out and then the glow shows on the faces and the body of the seekers. And also atmosphere is charged with the beautiful vibrations when you have the havana.

So I think best thing will be to do the havan first and then the Pūjā.

May God bless you!

***Contents: 1983-06-18*, Public Program, Day 3, Place St. Germain des Pres, 6th arrondissement, Paris, France**

To all the seekers of joy I bow.

I already told you that joy has no duality. It does not have happiness and unhappiness. It should never be confused with pleasures. Because the pleasure that looks today the pleasure, tomorrow will turn into remorse.

The joy is absolute and eternal. It does not change. Only thing that, how far we have been able to allow the Spirit to shine in our attention and how far we have been able to get rid of our misidentification is the important point. Today I made an analogy of the sun to the Spirit. The sun is shining by itself, it doesn't need enlightenment. By itself it is there. But to get the sunshine in the atmosphere we have to remove the clouds, because the clouds are superimposing upon the sun. The clouds that are superimposing cannot engulf the sun, because sun is detached from them. Only the clouds can make the atmosphere dark.

In the same way when we have superimpositions of our ignorance upon the Spirit, then there is darkness in our life and we are in confusion.

As I told you the first day, whatever we achieve through our mental projections can create those clouds.

Also our conditionings can create these clouds. For example, say we are born in France.

So we think we are French. Then anybody who is not French is not good. Same with Indian, if they are born in India, they think the rest of the world doesn't exist.

Then these identifications start becoming even smaller and smaller and smaller up to this point that we say that we belong to this road, then to this family, then myself. All these misidentifications with the names, with the so-called powers, with the so-called ideas about our history, all these things are nothing but conditionings.

Also due to these two problems of Ego and Super Ego in the present time we are all the time jumping from our past to future, future to past. But we cannot stand in the present. Now, if I have to say that you pay attention to yourself within, you cannot do it. You just can't take your attention inside is a honest thing to say.

Here somebody may be dishonest by saying, “No, I can take my attention inside." But it's a fact that you cannot take your attention inside.

So this happening takes place, the awakening of the Kuṇḍalinī and that sucks in your attention inwards which is outside. Human attention is mostly outside and whatever it sees or it feels or experiences, it creates a thought wave in the mind.

So to understand yourself, your attention has to go inside. And that is why this Divine arrangement is within us.

This power which is the pure power of your desire resides in the triangular bone, sacrum, waiting for that moment when somebody who is authorized by the Divine itself can awaken it. The time has come today as I told you before that thousands and thousands, millions and millions, billions and billions have to get their realisation.

Fourteen thousand years back in India the originator of the astrology in India called as Brighu Muni has predicted that such a system will start in 1970. Actually he didn't write 1970 he wrote according to Indian calendar. But three hundred years back another Indian called Swāmī Bhujander transcribed it and said that it had to start in 1970.

Sahaja Yoga started in 1970. Also it was said that in this new method of Sahaja Yoga, thousands of people will get awakening of the Kuṇḍalinī in a Sahaja way, in a spontaneous way and that you will not have to work hard for it or to do any kind of penance, tapascharya. This was predicted so far as that that after some time when such yogis will be created on this earth that there will be no need of hospitals.

It has gone even further, it's quite a long thing but I'm just telling you that it has been predicted a long time back.

But only hundred of years back, a great seer known as William Blake was born in England. In a book called Milton, he has identified Milton with a seeker. And he has said so clearly about Sahaja Yoga that it is really surprising that such a seer was born in England. He has said that the men of God will become prophets and these prophets will have powers to make others prophets. He

has even given exact places where I would be living. First we were living in Surrey Hills. He has written that the first *[UNCLEAR* big fires] would be lit in Surrey Hills. And there's a second house which he has described, he has described it that it will be on the Tyburn brook, behind the Kensington Gardens. Now My, this house is exactly there.

Also he has described how he called them `Golden Builders" because the Sahaja Yogis have come and painted My house with gold somewhere in the *[UNCLEAR* business]. The first ashram of Sahaja Yoga was started in Lambeth's Vale where I laid the foundation for the *[UNCLEAR]* and it was a house bombed in the war. He has written that the foundations will be laid in Lambeth's Vale in a house which is broken down up to this limit: that her sinews will vibrate the Divine.

It's very remarkable the way this great poet has described Sahaja Yoga in England. He has retaliated against all industrial troubles and industrial problems very strongly. And he's lashed *[UNCLEAR]* all the crookery and the immorality of the people of England. And he had said that we have to build Jerusalem in this land of England.

Look at his aspirations and his understanding of the future! This is what is a seer. And you become a seer after your realisation. A seer is a person who sees but does not react, does not absorb. It just sees as a witness and the whole thing is like a play. He does not do anything himself, but his presence itself is auspicious and it works out goodness. It is difficult in these modern

times to talk about auspiciousness, holiness or Divine miracles.

When we believe in Christ we must know that He has shown so many miracles Himself by curing people.

But He did not do stupid miracles like taking out a ring or giving some sort of an ash into your hand. A seer can live in a palace or live in a hut. He is a king because he is innately a king, like the sun does not need any light.

This state can be achieved through the awakening of the Kuṇḍalinī and in India perhaps everyone knows about it. Even the Christians had this knowledge. As I told you yesterday that Kuṇḍalinī is to be awakened but as we have lost many things we have also lost this knowledge. But still in the Bible you find sentences like, “I will appear before you like tongues of flames." These centers are, they look like tongues of flames all living tongues of flames, but very silently moving.

And the last center that you see there Sahasrāra actually looks like a petal, many petaled, thousand-petaled lotus, but it is like many flames of many colours very silent sometimes closing down and sometimes opening.

But seeing the Chakra is not being inside the Chakra. Like you are standing outside this building, you can see the whole building, but when you are inside you just see the inside.

So those who have seen the Chakras have moved their attention from one sympathetic to another sympathetic and have gone out.

Supposing a tree is sick, so you cannot enter in to a tree's being through the leaves or through the branches, but you have to pass through the sap into the roots.

So no use treating any particular leaf or any particular flower, the best thing is to go through the roots.

So the Kuṇḍalinī is the root and the lower center than that which is the center of your innocence is the support of this root. This is the center of your innocence and this center is governed by a deity which is an eternal child. The energy of this deity is innocence.

Now the same deity incarnates on this earth as Lord Jesus Christ. He is described much better in the chapters of Mahāviṣhṇu of Devī Māhātmyam. When His father blessed Him that He should be born on this earth and that He should be the support of the universe, His father told Him and He had a very difficult task to perform. His body was made of the Brahma itself, the All-pervading Power. There was no earth element in it. No elements were there. Only this All-pervading Power, this abstract had taken that form and when He came on this earth the greatest task He had to do that He had to pass through that gap which you see where Ego and Super Ego are crossing as the position of pituitary and pineal body.

That's why, when He was crucified, His body was resurrected: because He had no body.

So crucifixion gave Him a position in our Āgñyā Chakra here by which He died and came out of it between these two very tightly crossing, these Ego and Super Ego.

So His resurrection is the message for us. On the Easter Day we give eggs to people as presents and we do not know is the meaning of that is. But actually in the Devī

Māhātmyam is described that first He was an egg, a special egg. And half of Him remained as it is, because He formed the lower Chakra and the half of it became Mahāviṣhṇu, that is Christ.

That is the same thing is that the egg becomes the bird by resurrection. And that is why the egg is given to us: to show that we have to become birds. In Sanskrit language a bird is called as Dvijaḥ and also a Brahmin, one who is a realised Soul, twice born, is also called Dvijaḥ. Because the bird comes out of the egg in one life time, so it has a double life, means it's a twice born. And also a human being first is an egg because it's a closed *[UNCLEAR* process] you can see the Ego and Super Ego [closing down].

And when the bird is ready the shell is broken here and out of the egg comes out the bird.

So a Brahmin, or a person who knows the Brahma, the All-pervading Power, is also twice born, Dvijaḥ.

That's the same thing is that we are to be born again. Christ has clearly said that “You are to be born again." I mean, there cannot be more clear statement than that. But what we do is to get some priest from some theological college who is not a realised Soul and he artificially puts the water on the fontanelle bone. The Kuṇḍalinī doesn't move. There is no awakening, you don't see any movement of the Kuṇḍalinī.

Nothing happens. Only we celebrate the baptism by having champagne. How we believe into such things! All this befooling is going on, but William Blake wrote very clearly that “a priest cursed me on my head when I was helpless." So this is what it is: that you have to be born

again to be Christians and for that you have to have baptism. [GAP] So to put it plainly it has to be a living process... Any Dick, Tom and Harry cannot put the hand on your head and say that you are baptized. Christ was born realised, but He took a baptism from John the Baptist because He was wanting to make people understand that they have to do the baptism also. This is called in Sanskrit as Samayāchār. For example, in no lifetime of Mine have I known English. I've never heard of French. But in this lifetime I know English and I'm hearing French.

So according to time, one has to act to tell people how they should perform this baptism.

I went to America and all the people I told them, “You have to be born again." So they started an organization saying, “These are born-again." All self-certificates. There is a big organization like that which says, “We are born again." How human beings accepts falsehood and so easily! They don't want to understand that how can you be born again just by certifying yourself? And once they form such a fanatic, nonsensical false group they become so violent and arrogant that nothing can change their ideas.

They are sure they are born again.

But if you are born again, you have to have some powers, you have to have some speciality. And what is their speciality is nothing. I asked one of them, “If you are born again, can you tell Me what's wrong with this gentleman?" He said, “I know, but I don't want to tell You." So foolish and so stupid the whole attitude is towards oneself! They have no respect for themselves,

they have no understanding that how God, with great delicacy, with great care and love, has create them as the epitome of evolution.

All these cults are the same style of nonsense that is going on. First of all you cannot organize God because it's a living process. Can you say that on such and such day, at this time, the flower will become a fruit with your watch, even if you have a Swiss made? Is an impossibility.

So how can you organize a living process of your evolution and the source of that evolution which is a living source? The biggest mistake is that people have organized God and organized religion. Now nobody can penetrate it. It is far away from reality. What it is that one must know that God is above us. He can organize us; we cannot organize Him.

So first of all we must drop ideas from our heads that we can organize God or this living process but we must know the source of that process.

Now, the source of that process is the central path that you see there. I told you yesterday about the left and right side, now today I will tell you in short the central path. That central path that lies within us is a very subtle energy. In the gross it expresses the parasympathetic nervous system. Whatever we have achieved in our evolution is expressed in the central nervous system. That means we can feel it on our physical being. But we cannot feel the existence of Spirit on our physical being so far.

So in evolution we have only come up to a point where now we have to have the final ascent.

So this gap, this bridge, is to be done through some triggering. Just like we have spacecrafts, there are cylinders placed into one each other, like first the physical should start the mental, then the mental should start the emotional, then the emotional should start the spiritual.

But when you start seeking the spiritual you find there is no way to jump above to become the Spirit.

So ultimately this Kuṇḍalinī triggers you into the Spirit.

So, so far, you have been made human being through the central path or the central power of sustenance. The Sanskrit word is Dharma for that dharayeti sa Dharma [“dharmo dharayeti iti" in Rig Veda]. Dharma means the one that sustains. Actually Dharma is translated as religion in English language, religo. But it means that as carbon is first created at that point, first point, part [Shri Mataji is probably showing the Mūlādhāra as the translator says in French “ce premier Chakra"], once the carbon comes into the play, the organic chemistry is formed. The life starts breathing. Then the other evolutionary stages take place inside the void. While the yellow thing that you see there, is the second Chakra, creates the universe.

Now, in evolution, if you reach the last stage you become the seeker. Those who are not seekers are very low to evolution. They may be kings, prime ministers or they could be any big Johnnies, but to God they are not important. When you are evolved to the maximum, then you start seeking your Spirit.

Such people are extremely earnest and very seriously thinking, “The end is seeking." They may seek in drugs,

they may seek in alcohol, they may seek in sex, they may seek in other such things which are called immoral, but despite all that they are seekers. And a person who is not a seeker and a very moral person is of no use. Even if they don't believe in God, they believe in Him because unless and until they say there is no God, when they say there is no God that means there must be God. It's like saying there is night means there is a day.

Such people, the seeking is so great that they do not want anything else but the last jump. They are not interested in any material gains or any position. They have had enough of it. But ultimately they want one thing: is their Spirit to shine in their attention.

Today in modern times thousands of seekers have come. I didn't say millions but millions is a better word. Yes, millions and millions, so many are there. And they are lost; some of them are definitely lost, I must say. We'll have to rescue them also. But these men of God are going to receive their realisation.

And I've met such wonderful people that one day they were lying in gutters taking drugs and second day they are here giving realisations.

Such tremendous personalities I've met that I'm Myself amazed. Many Saints are taking birth today.

All the Sahaja Yogis who are married have got all born-realised children. And this has to happen.

This is the time of our judgment, the last judgment. We are not going to be judged in a weighing machine. Only this Kuṇḍalinī is going to judge you. The great painter and seer, Michael Angelo, has written it large in the Sistine Chapel. Christ is standing, very strong personality

at the Āgñyā Chakra and He's thrown so many people down to hell. And the saints are passing through His hands and going above in the Kingdom of God. He is a great seer because he saw Christ as He was.

Christ was a very healthy, robust personality, but below the painting there was another bony *[UNCLEAR]* stuff *[UNCLEAR]* kept as Christ. It is sadistic to show Christ like that. Because they want to see that Christ was a miserable creature. How can a person who was just nothing but these heavenly vibrations could be such a miserable creature like bones? He carried the cross on the shoulders. Let anyone of these popes carry even for five minutes, then I would like to see how they would look. This has created a big problem in India. Indians were all waiting for the incarnation of Mahāviṣhṇu, but the missionaries who went to India with gun in one hand and Bible in another brought a picture of Christ so miserable and Indians could not believe that a person who is going to be born for the salvation of humanity could be like this.

They could not connect that incarnation of Mahāviṣhṇu has already come. It is said that when the incarnation of Mahāviṣhṇu will come and it will settle in the Āgñyā Chakra, then when He is awakened, all our Karmas, means conditionings and our Ego, Ahaṁkāra, will be all sucked because He would have suffered for us. And that is exactly what happens when Christ is awakened then these two institutions or these two bloated things just get sucked in. And then you find there's a space in your head and you find the Cool Breeze coming out of your fontanelle bone area and you get your real baptism.

That was the great task of Christ *[UNCLEAR]* and then at the cross He said, “I've done My work." His mother for Indian purposes was the incarnation of Mahālakṣhmī, the Goddess of the central path of evolution. But He did not talk about Her at all because He is bestowed upon *[UNCLEAR]* with eleven destructive powers of such *[UNCLEAR]* that nobody can withstand it.

If anybody would have touched His mother, He would have given up His drama and destroyed all the world, half way the drama would have finished. Ultimately He is going to come on a white horse. The Mahdi has to come, the Mahdi in the Koran and in the Indian scriptures it is described as Nishkalaṅka, means spotless, pure. And also in short form they call Him Kalki.

But when He will come on the white horse, He's not going to give any chance, any realisation, no counselling at all. He's not going to comfort you out of your diseases. And He's not going to redeem you to become realised Souls.

He'll be coming with eleven destructive forces of Ekādaśha Rudra and all His compassionate forgiveness will be a past history. You can see it His clear-cut picture done by Michael Angelo as I told you in the Sistine Chapel.

So this is the most important time today where the world is facing and we have to be aware. No use just saying that whatever *[UNCLEAR]* will happen, now we do not want realisation.

As today is My last lecture, I don't want to *[UNCLEAR]* on a subject like hell. I don't want to talk of it, but I want to talk about the Promised Land, he land where there is the rule of God Almighty, where your Father is sitting with His

both hands to receive you with love and give you all His powers for which you should not say, `I'm not ready.' It is for Me to decide. You please don't decide about yourself. Only thing I cannot do is to create that earnest desire in you. That is My limitation.

So I would request you to feel that earnest desire by logic.

See all the people whom you think to be very happy people and go and meet them. There was a lady who said about a particular actress, “I adore her; I wish I was her." She told Me that and next day this actress committed suicide. This is the thing we do not understand: that none of these people who are supposed to be the top successful people are happy. Let alone happiness, if you cannot get that, how can you think of joy? Today is the last day I'm speaking to you; perhaps after one year I will come back here. I would like to tell the citizens of Paris and France that they must think of their eternal life. They have really played havoc with their own lives and also they have taught many bad things to other people also. They should now enter into their roots and become great realised Souls and nourish this weak sickly tree of life through their vibrations.

Sahaja Yoga is taking a big stride everywhere and I'm sure many will be saved, but I'm worried about each individual is sitting here. I wish you could have the same love and respect I have for you. Please take your realisation and follow it up. Within one month you can become the master of your being. No slavery of any kind. For which you don't have to pay anything, don't have to work hard. You have to just swim in the ocean of joy.

.....

[Wrapped in a white silk sarī, standing before a white wall. Her black hair, rivers of night, on Her shoulders, magnificent. She spoke with immense power:] In the past, France has in many ways, given a bad example to the rest of the world. It is time that the people of France take to Self-realisation..... The last Judgement has started. Don't worry whether you are ready or not: this is for Me to decide. It is your Kuṇḍalinī who will judge you.....

[Walking out of the conference hall Shri Mataji, with a laugh and a gesture of the hand, exclaimed:] We have won Paris; it is done!

Contents: 1983-07-00 **Quote on Caesarean, Phone Conversation, Brompton Square, London, UK (month not sure)**

[Gillian Woltron calls Shri Mataji to let Her know that a baby to be born requires caesarean. Shri Mataji tells her to let the parents know that they should not worry.] After all, I invented all this technology to help you and anyway, I shall be there.

[The baby was born through a caesarean, without any complications for mother and child.]

Contents: 1983-07-16 **Quotes and Notes from Advice given to Sahaja Mothers, also from Nirmalā Yoga, Issue 16 (Jul-Aug 1983), pp.29,31, UK**

It is a very special responsibility, that of having children.

[During conversations with Sahaja Yogini mothers, Shri Mataji mentions that in the Western society, the children

are born with our ego and superego and this is the reason they are often born with little or no hair. In India, Shri Mataji tells us, the babies are always born with hair.] [Shri Mataji has also explained that God can protect the children from most of the harmful vibrations, but cannot protect them from the vibrations of the parents. Therefore it is important that the parents cleanse themselves as much as possible. According to our practical experience almost all vibratory problems the children are facing are those of the parents.]... It is very important that the mother's mental and spiritual health is kept clean and positive...

... Whatever is going on in the mind will affect the child. The mind has to be happy. You cannot be with artificiality or fantasy...

[During Pregnancy, it is very important that the mother's mental and spiritual health is kept clean and full of positivity.] [Shri Mataji advised reading books about pregnancy and childcare in order to educate ourselves in the absence of sensible parental advice which in a society such as India would be available (the grandmother playing an important role).] [Shri Mataji has advised a daily walk in the park or country throughout the entire pregnancy if the mother is fit and healthy and the pregnancy normal, This, Shri Mataji explains, will help towards an easier labour (This advice may indicate that it is helpful if the Swādhiṣhṭhāna Chakra is clear).]... Once the child has all its needs seen to [changed nappy, feed etc.], he shouldn't be picked up all the time as this encourages the ego to develop...

[The mother and baby should stay inside for forty days. Contact with non-Sahaja Yogis should be minimal during this period.] [After breastfeeding check if the child is full or not. The baby should properly belch after each feeding, even if he falls asleep.]... When taking the wind out of the baby, the hands should be moved in a downwards direction, from the neck to the base of spine...

... Avoid cold drinks and omit all well known gas producing foods if your baby is sensitive [beans, spices, garlic, onions, cabbage, etc.]...

[Sugar and boiled water can be given to the baby from birth onwards.] [It seems that many of our babies have experienced problems with wind and colic. Shri Mataji gave us much advice on how to treat and prevent this:] [-Ajwain treatment: Foment ajwain by chewing it yourself or by warming it in a dry pan. Place this on the baby's navel with a warmed nappy on top, holding it in place.] [-The mother should also chew ajwain: Quite a good handful several times a day. Another good way of taking ajwain is in a drink that Shri Mataji has shown us how to prepare: Use seven fennel seeds [called `saunf' (sweet cumin kind of seeds) in Hindi language which is taken in India after having food for digestion] and two ajwain seeds with sugar. Use this as baby's drinking water in a bottle. And the mother may also take it. In severe cases Sahaja Yogis have seen that increasing the amount of ajwain seeds can help.] [-When the baby is older, i.e., approximately one to two months, grips water can be given, say twice a day, but it must be boiled first.] [-Other preventative measures: (i) the baby should be

properly winded, even if he falls asleep and (ii) when taking the wind out of the baby the hands should be moved in a downward direction from the neck to the base of the spine.] [-If your baby suffers from wind problems, your own diet is very important while breast feeding, to help reduce this build-up of gases: (i) no rice should be taken; (ii) root vegetables and all things growing below the ground should not be eaten; (iii) no white flour or any produce made from white flour; (iv) milk should be taken with something like cereal, never on its own; (v) avoid cold drinks; (vi) also omit all generally well-known wind-producing food, e.g., beans, spices; (vii) good foods to eat are semolina almonds (sugared or plain), an Indian sweet called Rasgullah (sweet, white balls in sugar syrup).] [Babies are to be weaned at six months and fully weaned at approximately ten months. All food should be natural, no packaged or artificial food is to be given. Shri Mataji advises that the first weaning foods should be rice mashed up with sugar and milk. Do not start babies off on curd (yoghurt). Feeding bottles should preferably be made of glass.] [Shri Mataji has strongly advised us to feed on a regular basis from the beginning and to establish a flexible routine for the children. It has been stressed that, to a reasonable degree, they should adapt to our lifestyles and should not begin to rule us!]... Baby should be oil massaged daily as it is very good for the Chakras. Use an oil such as olive, almond, mustard or ghee or butter but not the proprietary baby oils, as they do not contain vitamins. Do not use olive oil on the hair, as this turns white. Massage

with the oil towards the Sahasrāra on the head, as if to `fill' the Sahasrāra with oil...

[Shri Mataji has insisted on the importance for the children of wearing l00% natural fibres. Only pure cotton should be worn next to their skin. Woolen clothes should be worn over cotton when it's cold. It is important to also cover the small indentation in the collar bone area. This helps to prevent from catching cold. Silk is not such a good fabric for babies.] [Regarding nappies, use cotton ones as they are much better for vibrations. However, in situations like seminars, programs or travelling where washing facilities are very poor, we can use the disposable ones as a temporary measure.] [To allow a good flow of vibrations, two-piece outfits are preferable to one-piece ones. The garment should end at the ankle. In cold weather, make sure the Nābhī Chakra is well covered and keep the head and feet covered. Girls should be dressed like girls, in dresses or Punjabi suits and boys should be dressed like boys.] [When bathing the baby, we should keep it warm. If the weather is cold, they should not be bathed so often. Shri Mataji says it is not necessary to bath every day. Daily oil massage is necessary.] [Do not pick the baby up under the arms as this can damage his shoulders and be very painful for him.

Hold him at the level of the chest.] [Brushing the hair should be done even if their isn't very much. Brush it from the front to the back on top of the head and upwards towards the Sahasrāra at the back and sides. This is to open the Sahasrāra and encourage the growth of the hair.] [Shri Mataji has advised us to get the child

vaccinated against childhood diseases, as this helps to strengthen them against negativity. If you feel that the child has been a little bit affected on vibrations by the vaccine, you can work on the left Swādhiṣhṭhāna with a candle.] [Shri Mataji has recommended that the children should meditate with mothers in the early morning from the age of being young babies.] [Regarding toys, these should be also made of natural fibre such as wood. Plastic toys do not have good vibrations and should be avoided. Shri Mataji has commented that it is better for the children to have fewer toys of better quality than lots of inferior ones.]

Contents: 1983-07-17 **Pūjā, God's Blessing upon Sahaja Yogis, Ashram Inauguration, Surbiton, UK**

... blessings to have such a nice place where we all can meet and do the work of God. Sahaja Yogis have to remember that we are here to do God's work and whatever blessings we get, these are just guidelines to know that God is creative.

I think the London Sahaja Yogis are real, really blessed ones, really blessed ones. The way they get one after another beautiful places to live in. And, we all should be very, very thankful for what God has been very kindly suggested to us.

I came here in the afternoon just to see the place. As I looked at these trees and the garden and the flowers, all of them are here specially, very specially to tell you that God is creative. We have to learn a lot through them: how they grow, how they expose themselves maximum to the rays of the sun, how they suck their nourishment,

all this is a great training for all of us. They are absolutely entirely surrendered to God and to human beings who are the epitome of this civilization.

So, it's such a big thing that we have a place which is unbelievably great and that we have to be very grateful. Count your blessings, count your blessings. There are still so many lost, so many who are going to be lost, but you are in the right path. This is sort of an advanced payment. [Laughter.] It's so beautiful and so sweet but one has to know, as I told you before, that we are not going to stay in the ashram just to make our life convenient and leisurely. That's not the way we should look at things.

If you have to live in the ashram, we have to discipline ourselves. You have to better yourself, everyday you have to rise. Certain rules and regulations of the ashram must be observed. There should be no idea of a democratic government where everybody has a right to vote and can demand what they want. On the contrary, it is the great privilege that you are supposed to enjoy the blessings. It's a great advantage for you that you are so fortunate to see these things with your eyes open, that God exists and He rewards.

This understanding should give you more and more courage and complete willingness to improve yourself.

This is the most important thing. Sahaja Yoga is of course as you know is for your transformation and an ashram is for your improvement.

So, those people who are going to stay here or those who are going to visit here have to relatively see how they are improving and growing. There are many things which

are going to come for us. They look material but they have an atmosphere of spirituality.

Try to settle down with yourself. Don't quarrel. *[UNCLEAR]*. He wants you to be comfortable. After a month you'll get all the Sahaja Yogis who have to stay here. We'll sort it out and then they will be allowed to stay here. Till then we have to see what people are coming from abroad, they must also have proper places to live in. At the most a month, some people would like to stay here, but some of you will have to be here to look after them, to give them all your help. Those who have car, who have time, should come down here and start it out. We have to organize it on proper lines. There are three Sahaja Yogis are coming across the oceans and one of them also to stay here. Try to make their stay comfortable. They are your brothers of great achievements and we have to respect them and look after them. I'm happy we have here from America another great Sahaja Yogi. Try to help them. Whatever they need, whatever they want to do, they want to go out, make arrangements, make it easy. If they want a car or anything, try to help them.

Secondly, you must keep it clean, look after it. You have entered into another arena now, on another level where your own comforts should not be considered, it's the comfort of others. Now, you are at a giving stage.

So, what are we going to give others, you have to see. Not what we are going to have “Oh this is not good, there's no hot water, there's this thing.", all you forget, you will not need anything.

So many will be pouring down. Who else has come for Guru Pūjā now? Apart from Herman.

You have come from where?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Oh I see, good.

So, all those who are coming from anywhere else, you see, have to stay. And those people who want to look after them, you can have turns.

Now today is the... what is the date today?

Sahaja Yogi: Seventeenth.

Shri Mataji: All right! Modi is coming on the nineteenth, I believe. He's coming on nineteenth.

Anybody who is going to organize here, food and all that... Michael? Who else with you? Is David? Where is David? There he is. All right! So, I'll give you a check of thousand pounds which you can cash. Get all the ration and everything with some girls here.

I'm not going to pay. You have money in the bank. Now, don't get upset. I see some people frowning [Laughter.] I'm not going to pay anymore now. Finished! All right.

So, we have money in the bank and that money has to come handy now.

So, about thousand pounds I would like to sanction.

And, David you. Michael. Who else is here? All right. That's good.

So four of you put together, you decide what you want to buy. And, some ladies you need here to help. Who will be here? Kay? Who else? Those who are free. You, two.

Who else? All right for the time being. Two of you and four of these boys. The rest of you should not shift here, should not stay here. But once, you see, these people are over, finished with it, then you can shift here.

We'll see that. For now, we have two ladies who are willing to stay here and four gentlemen. All right? At least till the Guru Pūjā it'll be quite busy, I think, lots of people will be coming.

So, some more ladies who can spare their time for these three-four days should also raise their hands, I think, these three-four days. All right? Who else? What are you doing, Tanya? Tanya: I'm working.

Shri Mataji: You are working, won't be free. All right.

So about, say, three ladies are there.

So, three and four, seven people. Till the Guru Pūjā, we can manage somehow and then we'll see what happens.

Hello? It's all right. It's all right. *[UNCLEAR]*. The children are *[UNCLEAR]*.

So, those who are already here... who are those who are staying here? You are staying here and who? John, you are there, four of you. Four. Five. Five of you are here.

Six? Six of you. Who is in Chelsham Road now? What the girls are there? Michael you are not here?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: No, I think you come along. Till the Guru Pūjā, you see, you need here some people to really do the job. You may go to sleep there if there's no room, if there are too many people. I think we can manage.

Guru Pūjā is on the twenty-fourth only.

So, hardly there are three-four days. I mean, when will you go to Guru Pūjā? Evening? Friday evening or Friday morning?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Friday? Friday.

So, you see, hardly anytime. Today is what... let Me see... Monday, Tuesday... four-five days. All right. I may also shift Myself. If the servants are here, no problem. They will cook for Me.

But what the gas is working here?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Gas is not here.

So, how do we cook?

Sahaja Yogi: Gas has been disconnected downstairs *[UNCLEAR]*.

Shri Mataji: Is it?

Sahaja Yogi: Yes, I've had a look downstairs.

Shri Mataji: So, if you get the gas, then it's very easy. I can get the servants here. Then, I can shift Myself in a way. All right? If there are say, five people, you five people and three ladies, they can cook for you, no problem, all of you. But gas you must have. Without gas they cannot manage. The water is running there? Hot and cold, both?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Just cold.

So, how will you have hot water? Is there an arrangement?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: All right.

So, gas connection if you can get it tomorrow... is it possible?

Sahaja Yogi: Yes, I can get the gas connected as well as I can get the hot water running.

Shri Mataji: Without that how will you manage, I just can't understand.

Sahaja Yogi: They'll have to do it tomorrow night.

Shri Mataji: Yes, of course! Is there an electric cooker here?

Sahaja Yogi: No. We only got one electric kettle at the moment.

Shri Mataji: No, you have to have the gas. Otherwise it won't work out. If they connect it tomorrow, the servants can come and start cooking. In any case, I'll ask them to shift everything here, whatever is possible, vegetables and ghee and all that. Plus, I'll give you money to buy rice perhaps we may need.

So, about four people: gentlemen would be five and ladies would be three. Five and three, eight persons. All right.

As soon as the gas is connected, they can shift here. That's the point is. Gas must be connected.

Otherwise, where will they cook? You see, there's no electrical cooker.

Sahaja Yogini: Mother, I've got a smaller electric cooker, just two rings and smaller than oven.

Perhaps it would be a start.

Shri Mataji: Start, we can!

Sahaja Yogini: I've got it in the car actually.

Shri Mataji: Is it? [Laughter.]

Sahaja Yogini: Because, we drove it from London to Brighton but we didn't unload it and so, we brought it all the way back but I couldn't understand why. [Laughter.]

Shri Mataji: Now, what do you say to that, *[UNCLEAR]*. I was wondering how is she got the thing... [Laughter.] So, we don't have to worry about anything whatsoever. But still we'll need gas thing, but for the time being it's good. All right, you shift it here.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: So, better do something with the gas also. All right? Because without the gas, so much cooking cannot be done. Partly, as she said.

So, better unload the thing and put it down there.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Gas, on your own?

Sahaja Yogi: It will be better if we had a gas man there. [Laughter.]

Shri Mataji: You better go and tell them, `If you don't connect, we'll connect ourselves.' [Laughter.] I tell you, so many beautiful things happening.

So, we have to have that hot water started immediately as soon as the gas.

So, tomorrow morning what time, John, you think you can do for the gas?

Sahaja Yogi: Nine o'clock.

Shri Mataji: So, let him come here by nine o'clock? Then, you go ahead with him and get the man and get it done. All right. Douglas, I know you can manage. Douglas is really a daring person. The way he has fought all the TM bhoots, you see, they're all literally frightened of him. [Laughter.] You must see today's article in The Times. Did you read? Horrible article. Did you see the... My God!

You must see that. He was very upset, David Krall. He came down and showed Me the article.

It was horrible. They are already trying to advertise it and do all kinds of things and, there's somebody whom they have paid perhaps for writing. David can tell you. David, have you got the article?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: So, we are going to work on that. Horrible article! He was very upset, David. [Laughter.] All right, he is going to get the photocopy. Give it to Gavin. Give it to Gavin. Hold it with the prong.

[Laughter.] So shameless and so fraudulent! It's all falsehood they are talking; absolute falsehood.

So many people are levitating. Their Guru is levitating in the room. Everybody is levitating there, you see. All falsehood, they can disappear in thin air.

Sahaja Yogi: It's all Your work, mother. [Everyone bursts into laughter.]

Shri Mataji: And, seventeen thousand people are following... seventeen million or something.

Sahaja Yogis: Three hundred million.

Shri Mataji: Three hundred million. All false. All, I tell you, all falsehood. But, I tell you, these media people don't understand what they are up to. One has to write something to them that this all is false. Very disastrous! Horrible!

Sahaja Yogi: Media is skeptical of it... enlightenment, world peace. They had to have metal detector when they went to their head quarter. *[UNCLEAR]*.

Shri Mataji: We have our own detector.

Sahaja Yogi: Yes.

Shri Mataji: Isn't it? With our detector we found that you are devils.

So, once we have this then it all came so fast. Isn't it? Doesn't matter.

So, you arrange the first floor and the second floor for all the people who want to come. You keep the first floor for the ladies and the second for the men. All right? Not the other way round. Because there would be many who would be married with children. But most of them will be in Brighton, directly going to that. But Jason, have you been able to receive their information about when they are coming, how they are going, what place they want, how they want to be allotted? Jason: Some of them, Mother, yes. We have the French people, most of them arriving on Saturday while some going directly to the place on Friday. The Swiss people are arriving about 3 o'clock Friday afternoon. I think also, the Italians are coming about that time. Phil Ward is in charge of organizing shuttle and cars to bring them from the station to the seminar. The Swiss people and probably the Italians also would like to stay here Sunday night because their flight goes on Monday.

Shri Mataji: Oh, that's *[UNCLEAR]*. Also, you will be surprised that this is on your way to Brighton.

So, even if they are coming earlier you can give this address to them so that they can come here first. And, from here you can take some sort of a bus or something to take all of them together.

Jason: Yes, Mother. There's a green bus that goes from Heathrow Airport to Gatwick Airport that goes almost right pass the door... *[UNCLEAR]*.

Shri Mataji: But why not make one place for them to meet first of all? Some of them are coming from the back doors also or what? Are they coming from the Brighton side? Jason: Yes, Mother.

Some of them. *[UNCLEAR]*.

Shri Mataji: But if they are coming on a Sunday here or something, why not they come here? Jason: That will be after the Pūjā. *[UNCLEAR]*.

Shri Mataji: So how many will be here actually? Jason: On Sunday night, probably about fifty or so.

Shri Mataji: Fifty here? Jason: Just for the Sunday night but maybe there will be others... *[UNCLEAR]*.

Shri Mataji: All right.

So, for Friday how many will be here? Jason: Not sure... *[UNCLEAR]*.

Shri Mataji: [greets someone on the side].

Sahaja Yogi: Three Italians are coming on Thursday night.

Shri Mataji: Thursday night?

Sahaja Yogi: And Friday morning seven o'clock is arriving a group with...

Shri Mataji: Friday morning?

Sahaja Yogi: Friday morning. And they want to stay in the Ashram. I'll bring them here.

Shri Mataji: All right.

So, keep it Thursday. Say so from... it's going to be on. But I mean gas has to be there. As soon as gas is there I

can shift here. No problem. But gas has to be here. I'll bring the servants also with Me.

But after the Pūjā, after the thing Sunday we should find out exactly how many people are coming here, because Sunday night food can be cooked here for them. Isn't it? And, they go on Monday morning?

Sahaja Yogi: Yes, Mother.

Shri Mataji: That's it.

So, we can arrange that also. It could be arranged very clearly.

Nick, you have got this van till tomorrow? Nick: Yes, Mother. I should be able to extend it. *[UNCLEAR]*.

Shri Mataji: All right.

So tomorrow, why don't you send the van to Me? Nick: Yes, Mother.

Shri Mataji: All right. Then, we'll extend it. I'll pay for the extension.

Nick: There's no need for that, Mother.

Shri Mataji: No, no, no. One day, I'll pay for it. All right? So, you send the van tomorrow to Me and then extend it. Hmm? Yes, tomorrow if you send Me the van, I can send Debbie and if the gas is fixed, they can start cooking here. Even for... I mean you can cook for few people on that but ten people I don't know.

Sahaja Yogini: *[UNCLEAR]*.

Shri Mataji: Best is to have the gas, you see.

He has given birth. Hello! He has given birth. I mean not he. [Laughter.] His wife has given birth to a baby boy and you know they had very bad time with the twins that they had. It's horrible. Tenants had an effect on the baby

and the thing was delayed by about one week but the baby is very healthy, nine pound something and I have given him the name Janak, Janaka. I hope you are happy with the name.

He's a very sweet baby. All right.

Now, those who are coming from outside like... are you come from Northampton, Southampton? Who else? All of you. Where are you staying now? Where are you staying tonight? You'll go back? You won't come here? I mean, you are not going to stay till Guru Pūjā? You want to stay here?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: All right. All right, you'll go back to Southampton and then you will come.

So, how are you? How is your wife? Same? So, she is here or in Spain?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: She is in Cambridge. How is the baby? He'll come round.

Bohdan, how are you? How is your wife? So, for you four-five people who are staying here after getting the gas, you see, after getting the gas, again I say, you come and see Me tomorrow.

Someone having any problem over here you better stay with Me for the time being till we get gas. What about his food? Let him in Chelsham Road, I think till then.

If we get the gas tomorrow then there's no problem, you see. Then we will call you from Chelsham Road.

All right? Let him be there at Chelsham Road. Who's at Chelsham Road now? All right, *[UNCLEAR* Graham/] you are organizing there.

So, look after him. And, if we get the gas tomorrow then he can shift here. All right? How are you? All right? You wrote a very nice letter to that man, that newspaper fellow. Horrible.

Just imagine I never even asked anybody to take out the coat or anything. In general way I said you take out your coats. They have objection even for that. Can you meditate with your raincoat on you? Absurd, I tell you! How can these newspaper people be so stupid to write all that? I can't understand.

Yogini; Mother, sorry to interrupt You. There's been a very funny new development, because this horrible man's name has appeared in the newspaper again. In Brighton, this horrible nudist beach which makes us so sick, we heard some very good news. By Your Grace, they want to take away the nudist beach.

Shri Mataji: Nudist?

Sahaja Yogini: The horrible naked beach they want to take away. But, the man who would not take off his shoes before You, has written to the newspaper saying “Nudist beach is very good, everyone should take out all their clothes."

Shri Mataji: Except for the raincoat! Look at this stupidity! [Laughter.] Now, what do you say to these real stupid people, you know. Why not write a strong letter to editor of this?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Why do they give him so much importance? Who is he? He is the Managing Director of what company? Better...

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Better write to them. All of you should do it. Stupid fellow! Stupid people live here, I tell you. What were you saying? John was telling Me something about you.

Yes, you communicated something to John? John, didn't you say?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Paste?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: That is sandalwood paste to be made with a stone, that one. John, you know what he told Me he wants to know the name of the stone that is to sit on his head. [Laughter.] I said, “Stone!" I mean I'm quite strange but not to that extent. [Laughter.] I couldn't understand. I'm sorry for that. All right, this is the stone I was saying or any stone like this, anyone which you can rub. This is the thing, chandan, you can put it. [Aside.] All right.

So, with just this thing I said, that on the stone is I'm rubbing it. Show him that, Gavin.

Because of the heat, you see. Chandan is the best for heat. If you get blisters due to heat or anything, just rub this and put it on the thing, very good. Have you heard of any famous astrologer called M. K.

Gandhi, anyone of you?

Sahaja Yogi: Yes.

Shri Mataji: Have you? I've never heard.

Sahaja Yogi: I'm sure I've seen his advertisements.

Shri Mataji: He's telling others good things about Me.

That's Athena. Athena, now, what's happening? Now, slowly. What happened? One chana. I only had three of them just now. All right, how many do you want? As soon as I eat the chana, the Ganas are standing there. [Laughter.] The Ganas are waiting to have some. That's their share. All right.

Now, we will have the Pūjā and then we will have more chana. All right, sit down. It's all right.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Have you read the letter of Patrick? What can I say? Very uncertain. Only good news is that one Mister Marwah who was going to do all our publicity work has been elected as the Mayor, Mayor of Los Angeles. That's a very big news and this may do something good, I think.

So, first I'm going to do all this in Los Angeles. Actually, I'll go to New York only to meet the Sahaja Yogis there. And, then I will... as the program is... you know the program, everything... I'm happy you could come because they are really worried about American tour. How they will take it, whether it will be successful or not? It will be! Let's look at these nice Yogis people... just look at them. Not worse person has seen them levited.

But they are telling all lies, you see. “There is very much better coordination of the body and the mind." Can you believe such a false story? So, I told him that you should meet this Doctor Fredick or what was his name? Fredick? Ah, Frenny.

You go and see him. Show him this article. You should say that we all want to protest. He himself will be very happy. That this is how he is going to cheat us, he is fraudulent. And, why not we all put together? Write a letter to the editor that, `You have no business to publicize such a person who has ruined the lives of so many.' Have you got that article of Madhu Dave... Madhu Jain?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Activities in India... six thousand crores, ah? And, what David Praul told Me is this that so much has been written against him but there is no mention of it.

So, you take David Praul, you and Frenny and all these people put together. Make a very strong letter about it and let Doctor Frenny put it in. And say, there are people here who can really... thousands of people who can say what I'm saying. Get hold of him.

The doctor friend of Rustom, did you contact him? John, did you give him the address of the doctor? Did you tell them about it? I think Pamela was there. Pamela? Pamela: *[UNCLEAR]*.

Shri Mataji: What about that doctor? Did you tell him that he should come for the Pūjā? Then what did he say? Pamela: *[UNCLEAR]*.

Shri Mataji: What did he say? Pamela: *[UNCLEAR]*.

Shri Mataji: Hmm... See, all such like that Di, Lady Di or whoever she is... how is she now?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: So, why not take her help also in writing. Now, you see, Warren is coming, all these people are

coming, you can all put facts together. See this Doctor Frenny, all of you. And, tell him what he's doing and what sort of trouble he has given to others and how he has taken the money. You go and tell him very strongly. You, especially, we have to save others now. It's very important. Another thing he says that Atlanta someplace somewhere has all people have become very peaceful. Naturally, if you make somebody into a cabbage they will be. But the majority of the people, I mean the greater percentage of the people who are in Ireland and who are in Israel have become much more violent. One percent in Ireland and three percent in Israel. And, you see, how they are behaving.

So, this Atlanta we cannot find out but what about these two places? This Madhu... if you get his thing you can write down. He says that wherever his ashrams are nothing grows. Even the cows become barren. Or you can ask Murray how it was published. It was sent to us, I think.

Sahaja Yogi: Murray has that?

Shri Mataji: Murray has that so ask Murray to help you there. All right? Now, one thing you can catch on him which you can play about to say that he is anti-Christ. Whatever he preaches is anti-Christ.

Because he leads a life of licentiousness himself and you can give the example of Linda's things that was written. She has written it down. Then he himself is making money out of us and has got all the material things of the world at the cost of his disciples. He is an anti-Christ and there is no relationship of his work with Christ, first of all. And, secondly you can also put Karpur Gaurav and all

that are actually the worship of I think Shiva or something.

[Shri Mataji asks someone in Hindi is the Karpur Gaurav mantra is for Shivjī or not.] It is the Shiva's worship.

So, what they tell them is the idol worship of Shiva, put it down. But because they don't know any Sanskrit they go on saying. All right? Modi will be coming, he will give you the complete shloka. It's Shiva's worship.

So, that will go in the Christian mind here.

Then, another good news is: Rustom has said that in the Koran there is a description of Kuṇḍalinī.

They call it “Assas" and that at the resurrection time, the Kuṇḍalinī will be awakened by Mahdi. It's all there.

So many things in the Koran, he was saying that there are seven heavens, firmaments, through which human beings has to pass, one has to ascend through this.

But I was reading a book given to Me by one of the Sahaja Yogis in Brighton. It's very clearly said in that there are angels of the Mother and angels of the heavens and then seven of them and seven of these and everything. And, according to My calculation it is describing Monday as the sabbath, Monday.

Because as you go you see, the Creator is on the third day or second day. It should be on the third day.

It's the second day. First is the angel of the joy. And, that is Shiva.

So, it is Monday. Like that. Very clearly. And it is all written down, it's preserved and they have just taken it out and translated. Can you imagine? We have got now the scriptures to go with. Those books are with Me, two

of them. Can you get those books for Me, from some shop? Who gave Me that book? You gave Me, yes!

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Only through your University?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: You can? So, can you, two-three people buy that and go through it. And, you'll be amazed. I mean, that's the real Bible, you can say, about Christ. Even the Bible, which is written now about the ten commandments, everything this is related. Because that's the original one they found Out.

Can you imagine? And, these laws that were written in Bible at the time of Moses, which are called Shariat in the Islamic religion, are because the people had become so bad, so bad that they had to put such terrible, strict laws that anybody does that must be cut, his throat must be cut, his hands must be cut, legs must be cut. All this is only because of these things happening in those days. The people were so bad, so much on the decline that they had to change all that and they started this. This is very clearly written there. Better get those two books and prepare it in that line. It will be good idea.

All right. You want to wash My feet? This water, you can wash My feet. You go around and put everywhere here. Shining these days a bit too much. You see, when we went to Malmo, I said seven mantras for the sun and the sun came out. And since that day it's beautiful. All right.

Can you wash My feet?

Contents: 1983-07-22 **Cement and Moving Furniture Miracles, Brompton Square, London, UK**

[Same weekend, likely day, in which the miracle with endless cement happened; see 1983-07--23 and 1985-05--28,-29,-30.] [Some people were supposed to come and visit the Brompton Square House. Men were moving furniture.

Shri Mataji asked some three strong young Italians including Duilio to move Her solid wood bed and they were trying to push it but could not move it even a centimetre. They were at the foot of the bed on they knees and they pushed and pushed, but the bed didn't move. Shri Mataji approached the bed and just pushed it with Her knee and the bed moved.] [At that moment Duilio turned his head and saw Shri Mataji touching with Her knee the foot of the bed. The bed flew against the wall in the right position and the three Sahaja Yogis fell on the ground.] The Three Sahaja Yogis: Ah [in big shock and surprise].

Shri Mataji [laughed]: Well, after all, I am Ādi Shakti, so it's normal that I can push this bed! [On that same day, there was a big wardrobe for clothes. The men needed to move this cupboard and no one could move it. But when Shri Mataji just touched it with Her finger, it just moved easily. See also ***1985-05-28*** or 29 or 30.]

Contents: **1983-07-23 Guru Pūrnimā, Ṛitambhara Pragñyā, Part I, Seminar, Lodge Hill, UK**

[I will tell you a few things about meditation.] It is My immense joy to see all of you here from various parts of this world.

When your heart is so full, the words are too poor to carry the intensity. I wish you could understand that intensity through your heart.

It's all been arranged, I think, by the Divine, that we should meet here all of us in such a wonderful surrounding, in the Nature. That something great should happen to all of us. That we should achieve really something great this time. Now as the time is short, I will tell you first of all a few things about meditation now, then we'll have two more talks, I hope so.

Meditation is a very general word. It is not a word that explains all the three steps one has to take for meditating. But in Sanskrit language they have very clearly said, how you have to move in your meditation.

First is called as Dhyāna and second is called as Dhārana and the third is called as Samādhi.

Luckily Sahaja Yoga is a, such a thing that you get everything in a bundle. You avoided everything else and you got the Samādhi part. That's the beauty of it.

Firstly the Dhyāna. First when you have seeking, you put your attention towards the object of your worship. That's called as Dhyāna.

And the Dhārana is the one in which you put all your effort, concentrate all your effort. But this is all drama for people who are not realised.

For them it's just a sort of an acting that they do. But for a realised Soul it is a reality.

So the first, the Dhyāna, you have to do.

Some do it of the Form, another of the Formless. But you are so fortunate that the Formless has become a form for

you. No problem, you don't have to go from form to formless and from formless to form, it's all there, in a bundle.

So you concentrate, or think, of some Deity or some point for Nirākār, for the Formless, or of Nirākār itself.

It's also mental projection as long as you are not a realised Soul.

But once you are realised, you have to just think of Dhyāna, whom you are going to concentrate, or you can say, on meditate. But once you start meditating on a person your attention starts moving.

That is also possible after Realisation, though it's in a bundle, but some people have it part of it, part of it, like that.

So when you meditate, still your attention can get disturbed every moment. It can happen, depending on the intensity of your concentration.

So there are some Sahaja Yogis I've seen, they are cooking and there's another one who is meditating.

The meditating one will say, `Oh I can smell it is burning', so there is no Dhāranā. Dhār means a flow, a continuous flow.

So there is no Dhāranā. Dhyāna is there, but not Dhāranā. The second part of it is very important, that you have to put your attention continuously on to your Deity.

Then you develop a state, which is called as Dhāranā, in which your attention becomes one with the Deity. But when these mature, the third stage of Samādhi comes in.

Now for people who think that without Realisation they can do it, I think they are absolutely mistaken.

But after Realisation also, when the Dhāranā is established, you have to get to the position where you become Samādhi.

Now, what is that state? When that state comes into your mind, then whatever you do, the Deity that you worship, you see that Deity in your work. Whatever you see, you see the Deity giving you the show, we can put it like that. Whatever you hear, you find the Deity telling you the Truth. Whatever you read, you find there what the Deity would tell you.

So in that state, whatever you do with your eyes, nose and all these organs, all that becomes a kind of a manifestation of the Deity whom you worship, automatically. You don't have to think, `Now I must concentrate, all right. I will not have these thoughts, I have to now think about this.' It becomes automatically that. You read a book, in that book immediately you find what is good for Sahaja Yoga. If there's a book, which is anti-God, you discard it. Just call *[UNCLEAR* marina] there. But if you have a problem, you see that, `It must be for some lesson to me; that it is to teach me some experience.' It is the manifestation of the Deity itself. For example a lady feels she is going to have an abortion, take a position.

So one person who is not yet in Samādhi Avasta, or condition, will say, “Oh God, I'm such a Sahaja Yogi, I've done so much for Mother. I went all the way to Pulborough thing and despite that, see, this is the problem." But another would say that, “All right let me try. I'll go and tell Mother." On the photograph, or may be

telephone, something. And he'll find to his surprise, that it's all done, it's perfectly all right.

This is only possible if you are a realised Soul, otherwise not possible.

So the state that is awakened within you is called, is a new state of mind, in Sanskrit language it has a very beautiful name is Ṛitambhara Pragñyā. Which is a very difficult thing. Ṛitambhara Pragñyā.

Ṛitambhara means the whole, Dhār means a flow, a continuous flow is the name of the Nature. And that the whole Nature one feels, is enlightened.

I'll give an example, when a child is to be born, the mother start lactating, automatically. The Nature itself works out for the birth of the child.

In the same way, when this Ṛitambhara Pragñyā start expressing itself, only for Sahaja Yogis, nobody else, you are amazed how things work out suddenly. Ṛitambhara Pragñyā it works out.

Now the time is very short, but I'll give you an example. I came to Brighton and Jason said, “Mother let's have Guru Pūjā in Brighton." I said, “All right, have it. But you find out the place." So he went to the university, said, “The university people will help, but it's rather small and..." I said, “But ask them." But, “No, it's booked on Guru Pūjā." Then I said, “Then what can you do?" He said, “What to do Mother?" I said, “You try somewhere else just now, telephone to somebody else." So went through yellow pages, I don't know what and he telephoned and they said, “We have a place, a beautiful place and You come along [laughs] and have lunch with us." Just he came there, went there. He had a very nice lunch, they were

very happy. They were to accommodate everyone, they were very nice and he was amazed how everything has worked out so well.

So the Ṛitambhara Pragñyā has started working in your favour. You all tell Me, “This is a miracle, that has happened Mother and we don't know how it has happened." I'll give you an example, yesterday [***1983-07-22***] you we were doing something with cement and the Italian boy said that we'll need two bags of cement. I said, “You carry on, it won't finish." Even before I was leaving, they were carrying on, still not finished. Now cement of all the things, imagine! So this special thing is your own state, where you are feeling the oneness with the Nature and the Nature is feeling oneness with you.

So the Divine itself is expressing through Nature, through various happenings, through various incidents, the Love, the protection, the attention that the Divine is giving.

And there's no end to it. It just happens and people don't know how it happens. But that is what is the state of Samādhi.

But there could be people if I tell them, “Will you do this?" “Oh no Mother, the shop will be closed." Or, “They won't do it, that's not all right." They go on like that. And there are people who say, “No! Let's see. If Mother has said, maybe." I'll give you another simple example, very simple, absolutely gross, but it's there. One day Mister Srivastava, he takes one type of tea, very English! And he wouldn't like other tea, you see, so he told Me, “Oh God, we are finished with the tea and what to do tomorrow morning?" I said, “It's all right, let us go to the tea shop." So he said, “It is eight o'clock in the night and

what do you mean? They'll all laugh at us. There is no shop at eight o'clock open." That tea center. I said, “Let's go, what's the harm, I'm just saying let's go” but he said “What absurd things you are saying!" I said, “All right, absurd whatever it is, let's go." So I, he wouldn't listen so I told the driver “Alright, let's drive down." We went there and the lights were on. We said, “Ay! How is it the lights are on?" So we walked in, you see, very peevishly and they all were there standing, “Oh we've been waiting for you such a long time, you know and you are the last to come, just imagine!" So I asked My husband. He said, “I forgot we had a reception here." [Laughs.] And they said, “You are the last to arrive." And they said, `All right, doesn't matter but you'll have your presents." So they gave us two tins each of tea.

I mean, there are thousand and one examples like that. Today like some were trying to push the bed.

The three of them were trying, it would not push. I said, “All right, I'll push." I just put My Nābhī there, just, I didn't push anything, it just pushed, because of the Ṛitambhara Pragñyā. But this is not *[UNCLEAR* chamatkar] or anything. It exists in the Divine the capacity to manifest It's love, to show that you are the saints, you are the chosen ones of God. But you accept that situation first. But if you behave like all other normal people, “Oh God, shops are closed and that man is so difficult and I don't think it will happen", never happen.

But you must know you are saints, chosen and given birth by Me, The Form and the Formless.

So this Pragñyā is going to manifest, is manifesting every moment. Be prepared. Be happy. Welcome it and accept that you are there. The level is different.

Time?

Sahaja Yogi: Five minutes left.

Shri Mataji: Ah? Five minutes more. I shouldn't do anything that side [laughs]. All right.

Now the time has come for Sahaja Yoga to change it's level. We have to change. We have to go higher.

The level has to come up. But Sahaja Yoga is such a cosmopolitan thing that we have got the worst bhoots to the highest, on the same plate.

Now, some of them are round ones, which are the ego-oriented ones, who roll all the time. We don't know how to raise the plate, you see. If you raise the plate they'll roll down.

So you are frightened you have to hold them.

And there are some who are squares. And the square ones are carrying other squares on their heads, like bhoots.

So if you raise them they may all topple down, or maybe the bhoots might fall off, God knows.

But there are third type who are prisms, more like pyramids, who are nicely settled down, whatever level you raise them, they are stuck there.

So those who are at the periphery are a problem, definitely, for Me. Because in My compassion I cannot throw them out. And we have to help them to come out, by really now, telling them, that they have to rise. How long are we to wait for them? Everyone has to see that

the peripheral people are brought in properly so that they don't go out of Sahaja Yoga. Compassion is all right but not at the cost of keeping the level of Sahaja Yoga lower, never! We have to raise the level of people who are well settled in Sahaja Yoga.

So everybody must try to settle down and come up to minimum standards at least. Otherwise, I'm sorry many will be sieved out.

That's for the five minutes! I'll have another, I think, one hour or so, one and a half hour later on today.

Thank you very much.

Sahaja Yogis: Thank you, Mother!

Shri Mataji: I would say that somebody should translate it if possible. Is it possible to translate?

Sahaja Yogi: We'll translate it afterwards, Mother.

Shri Mataji: In French after? To be told them Ṛitambhara Pragñyā and all that. Later on you can translate. I mean those who have to go for lunch now should be English then. Then he can explain it, the first part, as you please. Those who are staying here, should not. Those who are come, should. It's wrong. The guests must be looked after, I mean, the other way round. Now we have to divide in two halves, but I would say those who understand English should go because then Gregoire can speak about this and somebody can translate also in Italian.

Gregoire: Śhrī Mother, I'm sorry, but it's already divided with numbers in two lots, so I think the first number has just to go.

Shri Mataji: Is it already divided? Gregoire: Yes it's already.

Shri Mataji: Organized! Gregoire: Organized. [Laughter and applause.]

Shri Mataji: Oh, I see. I didn't know who is here unhappy. Both of you have come?

Sahaja Yogi: Mother?

Shri Mataji: Only two of you have come?

Sahaja Yogi: Three.

Shri Mataji: Who is?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Who?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Good, good. Easier. Good.

So how are you?

Sahaja Yogi: I'm already all right.

Shri Mataji:... support Sahaja Yoga. Like Doctor Warren has brought a very good extract, I think.

Is it an extract? Just imagine! He was a catholic Christian church fellow who could say all these things so clearly and see so clearly. And this book, you see, that a book. But now Rustom told Me that he has found out in the Koran *[UNCLEAR* Ishelif] that the Kuṇḍalinī is resides in the triangular bone is called as “Assas." And at the time of Resurrection this will be raised and people will get their Realisation. Can you imagine? The second thing he said the same thing which has written in these books that there are seven firmaments and there are seven powers. Can you imagine? All that is described in the Koran and what are these Muslims doing and what are these

Christians doing? But even those who knew, the Hindus so-called, what are they doing, stupid. Everybody seems to be stupid. You can't blame those who knew and you can't blame those did not. They are just the same. It's very clearly written all about the seven Chakras and everything since the Patanjali. But who is seeking God? Bur these discoveries are coming up and they are going to substantiate and you are going to talk to this people about the kind of things they have been doing to the essence of religion. But these are all authentic thing. People want to believe into something that has happened. That's a good thing in a way because we have some certificates.

Nobody wants to ask any questions to Me? Because one third is missing so I would like to speak about general things later on. Yes, yes.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Come here, I can't hear. Yeah.

Sahaja Yogi: Some talking about the man looks like a Muslim with a beard and in Buddhism they are talking Maitreya who is a fat man. Religions are talking about the coming of their own foramina projecting. What about this? But they are all talking about your coming.

Shri Mataji: You see, matter of these scriptures are mitigated and changed also. And the Buddha is of course is a laughing Buddha. They think of laughing Buddha. Then because it was Mohammed Sahib they think of a fakir. Because your mind is like a projector. And the film is what you have seen before.

Like Mohammed Sahib.

So the mind projects it and you get Mohammed Sahib as the image.

So whatever film you are using it depends on.

But whatever has happened never happens again.

So if you have seen with the film, say, for example, if you have made a film. It's made once for all. You do not make the same film, do you? I mean you are having `Mouse Trap' for so many days here, for example. But every time you see that acting changes. And every two-three years the actors also change.

So though the essence is the same going on the same thing is now going to be repeated, Mohammed's life is not going to be repeated, nor is He going to come in the way He came as a fakir. No. That has never happened in the history, why will it happen? So every time whatever has to happen has to be new, that's the style the Nature is. It doesn't want to bore you say with the same [laughs]. And that kind of life no more needed also.

And thirdly, as the seed grows first the roots have to fight a lot to embed the seed. And then shoot has to fight a lot.

But when the tree is there then it supports others, it helps others. It becomes a strong flowering plant or a flowering tree.

So the whole thing is changed every moment, which is no more the seed. But people want to see the seed again. Why? You identified, very subtle identified.

Christians are more identified with Christ than with Mohammed Sahib. Why? When the Muslims are much more identified with Mohammed Sahib. But why? Is there

any reason? They equally intensely identified for no rhyme and reason. None of Them gave them Realisation. They told the same thing. But why this identification so much with this? Now, when you are walking, you are thirsty, you see a river, whether it is the river Ganges or Jamuna or any other river, if you are thirsty you'll drink. You won't say, `Now I won't drink because the Ganges is not here.' Now supposing I, say, in England, “I will only have the Ganges water." Will I have? But they are mad people I tell you, even in India. I was told some people brought the water of Ganges and the clay from there to clean their hands here, from India. I mean they can do it.

This is what Sahaja Yogis must understand. That drop out your identifications with the past life. If you are born a Christian, all right, so what? Now you are a Sahaja Yogi. If you are born as a Muslim so what? Now you are a Sahaja Yogi. The second part, what happens to you, I'll tell when we have the second lecture. That as a Sahaja Yogi how things drop out automatically. All right? So these people are not the ones who are really following any religion whatsoever. They are following their ego religion. That's all. There's no religion in this kind of thing.

So all these identifications just should drop out when you understand. Only there's one way of convincing them is to show that all of Them who have died, who are no more here have said that Sahaja Yoga is going to come. That's the only way you can convince these hard nuts. This is the problem.

But surprisingly Muslims never talk of Resurrection. They are not bothered about Resurrection, they are only worried about the dooms, they are like French. French

are now thinking that Doom's days going to come definitely. I mean somebody asked Me, “Are You sure it's going to come or it's postponed?" I said, “Postponed. Forever" [laughs]. Very seriously, I tell you. Very serious people, ah? Asked Me that, “What do You say if Doom's Day is coming or not?" And they were quite disappointed because they are banking upon it [laughs]. This could be with anyone, I've just say French because they were French who asked Me, but could be anyone. I mean don't be identified again.

Like I was telling today that they show advertisements sometimes so horrible that they will show as if some miracle is going to happen and suddenly lot of ice will break, this will happen, that will happen and what will come out is a lager. I mean really from sublime to ridiculous, horrible. Just can't understand that. But I really laughed you know one day. There was a gentleman sitting and said, “Why did you laugh?" I said, “What is this sublime to ridiculous?" He said, “What do you mean? I like my beer." I said, “Sorry." That's it. The identification is like that, you see. Even ridiculous things start looking so fine if you identified.

I hope all of you are Sahaja Yogis here. But they are still doubting, Tomas is sitting. They will have a bad time I must say with a very powerful session. Now don't you worry. Don't doubt yourself, it's all right.

What about other questions? That was a good one.

Don't depend on their images. That's why these days most of the Gurus are keeping diaries. It's very easy to grow that, “I can't” but for any person to grow is all right

and you feel they don't grow they can put on one. To do become *[UNCLEAR* major] with them.

Sahaja Yogini: What happens with those people who got Realisation from You at Your programs, but they don't getting to Sahaja Yoga? What happens with them?

Shri Mataji: They don't grow, they advanced.

Sahaja Yogini: What's the meaning of that...

Shri Mataji: That's very bad too. They are seed, which has been sprouted and goes to waste, is a real waste. Because, which is not sprouted, may one day sprout. It's a real waste I tell you. But mostly they come back, quite do after come back. They go, come, like that, you see. There's no understanding about the graveness of this kind of a shallow behaviour.

They don't understand. That's why they behave like this. But then they get something horrible and they come to Sahaja Yoga. They go into problems and then they come, but the progress is so little. I mean the one who must have come with them goes much higher.

So what is the program in the evening? Now are you going to do it.

Sahaja Yogi: It's written on the program, Mother.

Shri Mataji: All right, it's all organized. If Sahaja Yogis organize I have to obey. [Laughter.]

Sahaja Yogi: Afternoon it's a writers meeting with the publisher.

Shri Mataji: What the meeting?

Sahaja Yogi: Writers, they set it before Your arrival.

Shri Mataji: What was it?

Sahaja Yogi: It says, “Writers connect their meeting with publisher, they knew You to be announced." Or be the general rehearsal in lecture hall.

Shri Mataji: But who were the writers?

Sahaja Yogi: It doesn't say it. Then it's a most spontaneous and unplanned event.

Shri Mataji: Gavin, are you writing poetry? [Laughs.] Gavin: No, it's written, Mother.

Shri Mataji: Who is writing, you? Yourself.

Sahaja Yogi: This is Jason.

Shri Mataji: Ah?

Sahaja Yogi: They're just writing it up.

Shri Mataji: They said that, *[UNCLEAR* Yuhabu se pare Isata], the Moses have written and the one who knows about Moses has written is only Isa means Jesus Christ. Ah, so what is it, spontaneously?

Sahaja Yogi: Spontaneous and unplanned events and preparation for Shri Mataji's arrival [laughter].

Shri Mataji: He is playing safe. All right, then.

Sahaja Yogi: Then 4 o'clock p.m., approximately...

Shri Mataji [laughs]: Good.

Same

Sahaja Yogi:... Shri Mataji arrives. This is subject to change.

Shri Mataji: All right, then.

Sahaja Yogi: Then is nothing until 7 o'clock.

Shri Mataji: Ah, then, nothing until 7 o'clock? That's the way. Now till I tell you tarry it like that, spontaneously. I've arrived earlier.

So, what you do now, you have your lunch and rest for a while. And then after the lunch about an hour or so you come along and assemble here. And you have a thing called this `Brain Trust Business'. Where were you talk to each other, have a report, ask questions, tell people, like that. Is a very good thing, you have appointed some people for that. Go about like that till you have your tea. Then after tea I'll take over. All right? But that doesn't mean you should not attain all the rest.

You all should sit down and talk. It helps a lot. And help each other. Ask questions and things openly.

And then after that is the dinner and after dinner what time is the tea?

Sahaja Yogi: There's tea as such, Mother. They fixed time is 7o'clock for that barbecue dinner and then the dance, singing and...

Shri Mataji: All right. And the tea in what time?

Sahaja Yogi: I think we can have it about open, there's nothing written down.

Shri Mataji: 5 o'clock? 5 o'clock. See, 4:45. Finish it by five, say, ooh? And let's start it 5:30 to 6 or 7. Then we'll have a barbecue dinner and after the barbecue dinner we'll have that music program. All right? Then tomorrow you can have dhāna, meditation in the morning and about, say, you must get up early. And after that I mean you can get your tea, I don't know whenever you feel like, I mean, I don't know what's the style is. And after the dhāna is over then you can come for your breakfast or whatever it is. And then you have again a little seminar sort of a thing. This is at 12 you go forth. Yes?

Sahaja Yogi: But tomorrow there's no staff here, there's not arranged much here.

Shri Mataji: Oh, I see. Then what. There is no problem. Tomorrow is the Pūjā day, so you need not have a seminar or anything, anything like that. We can start our Pūjā say, say, should be at 10 about and have a food after Pūjā. That's how we are after that, after that, after that. All right? May God bless you.

So can I retire now in My room? Thank you very much.

Contents: 1983-07-23 **Guru Pūrnimā, Ṛitambhara Pragñyā, Part II, Assume your position, Seminar, Lodge Hill, UK**

[First, Sahaja Yogis sung the following song to Śhrī Mother]: Bhaiyakayataya prabhu zachare (4) Sarva bhi saraghi prabhu mayexari (2) Purna jaya ji vachari (2) Bhaiyakayataya prabhu zachare (2) Jagat vichere upakara sauv (2) Parina jaju jag kachari (2) Bhaiyakayataya prabhu zachare (4) Ithi nirdhana paratra jacha (2) Sarva dhanacha sachari (2) Bhaiyakayataya prabhu zachare (2) Adhi vyadhi varana varati (2) Paya asha purusha chari (2) Bhaiyakayataya prabhu zachare (4) Thank you very much.

Somebody will translate Me or...

The song is written by a relation of ours. He was a convert to Christianity, but a realised Soul and he could never cope with the system of conversion and also the way the Hindus were treated among themselves, with the caste system and all that and he has written very good, some of the very good hymns, I should say, this is one of the hymns.

The song is something I really always used to sing in My childhood very much and the theme of the song is like this: The one who has got God, or the one who has owned the God, why should he have any fear? The one who moves about, or the one who goes about... I don't know what is the English word for `extensive travelling'. The one who moves about extensively, for the sake of God and for doing good to others, but he does not belong to this world, such a person has no fear. He stands above... the language, Marathi language you see, is a very, very intense language, I should say and it touches many corners when you say one word to it. It's like this one is: “Adhi Vyadhi Varana Varati Payi Asha Puruṣha Chari." It means: “A person of this calibre is standing above." His foot is above the sickness, the mental problems and the death itself.

But when you say that such a person has the foot on top of this, means also, you see, it's meaning is, that with the effect of his foot, it can get over it. It's a double language you see. Like such a person has his foot on top of all these three things, is the sickness, the mental problems and the death. The foot is on top of that. It means that such a person is above this. Thus, if you have somebody of this calibre and the foot touches the sick, or the mentally disturbed people, or the dead, such a person can raise them higher, can take them out of it. It has a double meaning.

So the whole theme works out this way: that the person who belongs to God, who owns the God, should not have fear, should not get frustrated. I needed it very much today. Because one side of course, is the joy of seeing so

many Sahaja Yogis, real Sahaja Yogis, not artificial disciples or dramatists, but real Sahaja Yogis of very high calibre and some of the people who stand on the periphery, have been on periphery for such a long time, that's, sometimes is dangerous for Me to see they will be destroyed.

At this time, you need a song like this and in childhood whenever I felt really desperate, I used to sing this song. It's a very touching song. All right? But word by word I could not. I'm not in a, sort of a proper mood I think.

So it's touched Me very much. This is Rutumbhara Pragñyā. I wanted it very much today.

So this morning I was telling you about this new awareness, Pragñyā. `Gnya' means the knowledge and `Pra' means the awakened knowledge. Which comes out of meditation, sustenance of meditation and then the Samādhi is the effect of that. It's a kind of a fruit ripening. When this ripens, then you get the taste, the sweetness of character and then you start seeing around, how the Nature, the Divine, is sweetly playing with you.

This state must be achieved. For every Sahaja Yogi, it is important that they must achieve this state, because unless and until you have minimum achieved this stage, you'll be still in a dangerous zone, which, as I told you, upsets Me very much.

So everybody must decide to reach a state where you everyday see the blessings of God manifesting.

That means you have entered into the kingdom of God. This is the kingdom of God, in which you are looked after, protected, guided and properly taken to the place of heavenly bliss. Through material manifestation, through

mental manifestation, through financial manifestation, through relationship manifestation, through so many things and also the natural manifestation by which you see the sun, the moon, the stars, the heavens and all the five elements help you. This state, all of you must achieve, all of you.

Again the word is `all' of you should achieve. And then only the higher ascent works out.

Now, “How to achieve this state?" is a common question. Now, the first thing as I told you today, that you are extremely fortunate people, compared to all the seekers of the world, who have been, who will be and who are. Because so many things are, which were used by seekers to overcome, you don't have to overcome.

For example they used to meditate, say, on some name of God and the attention would go on, say, repeating the name of, praying to that God, or thinking about that God and all that, but the whole thing would be mechanical and always they would jump into some sort of a low type of a siddhi, so-called, means they get possessed. Those people who start taking the name, say, of Rāma, you have seen so many of them, they start jumping and they start behaving in a funny manner.

So the attention instead of being, becoming concentrated, would become extremely disturbed, very disturbed and a funny attention, wobbly-type. And when they became wobbly and a kind of a leftsidedness came into them, they would go on enjoying it, just like a drunkard enjoys. Then such people would weep, cry, enjoy their crying, trouble others by their crying and they would not have power to overcome that.

So much they would be possessed.

Then another kind who were, say, ambitious people, like we have many scientists and these kind of people, ambitious people, they would get autohypnotized. Thinking no end of themselves, behaving in the most stupid manner and also they would get possessed and you can see people like Hitler and all sorts.

So many of these people today, who are ruling the world, supposed to be in democracy or, say, communism, or anyway. Most of them are actually the despots and that's why the chaos today. And a theme like nationalistic-spirit or something like that they would develop and try to take the advantage of people's right-sidedness and involve them into wars and all sorts of destructive things.

This kind of attention is possible for people who think they are very great, say, Hindus, Christians, mostly they are warring people. Muslims... Nowadays the Muslims are all warring, imagine, among themselves, that's the best part of it. And the Christians are all warring among themselves. And the Hindus are all warring among themselves. Like there are only two nations where there is Hindu majority, so-called, is one is Nepal and one is India and all the time they are quarreling. There's not one day passes without hearing some news of some sort of a quarrel, because Hindus won't use the swords, but a very cold-blooded quarrel is on.

So this is the situation. In the name of God, again I say, because they started on a very different level and their attention goes left or right and they develop those siddhis.

So what have we to do? First of all, by God's grace, as I told you, you all are realised people so your ascent is made in the center, which is a very, very, difficult thing, absolutely difficult, no doubt. But you should learn to keep in the center. But how to keep the attention in the center is the problem for many people who are still not above themselves.

Now when you meditate, try to meditate in a sustained way, first of all sustain it. Then you find that you are getting into the state of Samādhi, means at a state where you start feeling the joy and the bliss of God's blessings and then you start saying “O God, what a blessing, what a blessing and what a blessing." Once you have reached that state then you have to realise `Who am I?' Who are you? What are you? You are the Spirit. After establishing your sustained attention on the Spirit you'll develop a state where you'll be in a complete state of witnessing with joy.

Now those, say, who are here, can judge themselves very simply in a way. Those who tried to have the best rooms, they must have booked ten days ahead of time then must have done this, that, to get a good room. Those who want to have the best food, or the best time, tried to have a position, in the mind. Face yourself honestly. Sahaja Yoga is an honest endeavour. The best privacy for themselves. You all should face yourself.

Then the husband-wife, they want the privacy to themselves. This is not the time for husband-wife to be gathered or for you to talk loudly and move about and have fun. No, this is meditative time you have come for. Is very short time according to Me, because people spend

thousands and thousands of days to establish their meditative mood. But in this speedy life you have to have intensity to establish.

So get into meditative mood.

Some people feel that they have come for a proper holiday making and there's no sea here, so how will they have a swim, sort of temperament.

Those who are not so badly off, would be asking for more comfort, “I couldn't get food, I should have this, the best to be given to my child, or to my husband, or to my wife." `My.' It doesn't matter for one day or night you sleep, boys together and ladies together. If there are children, all right, but there's no need, for husband-wife to sleep together in this time when you are meditating all in one room, at all. You have come for a very special purpose here. You have paid for it! So be meditative. What I find, everybody was talking loudly. I didn't find them in that meditative mood. Everybody was thinking they are enjoying here, very much nice, good, you see. All these ideas are old ideas.

The Silence must be established within and without. I must say, for this, of course Indians are, they know all that so I would not say Indian qualities, but Australia. Australia, I stayed there in all these Ashrams. In Sydney we had fifty to sixty people living there everyday. I never heard a voice or even the movement of the foot till I was there, when I was there. And I was not there for a day or so, I was there for about ten, fifteen days. Not even the movement and the children crying, nothing, I never heard a sound.

This was one of the ways you can control your attention, that in My presence, what do you speak? What do you say? You must know the protocol part of it. Whom are you talking? You can't make fun, you can't joke. I can joke with you. You can sometimes smile, all right, or laugh sometimes, but it has to be done with a weight, Whom are you talking to. The reason is, I'm talking to you all this, because it's only all this rapport, all this behaviour is going to help you. I'm not going to be helped. I'm not going to be saved, I'm not going to get My realisation. It is you who have to gain something out of Me.

So try to settle your attention with that.

I've seen people who stay with Me sometimes.

Sometimes I deliberately call them to see what's the problem is.

Some of them who stay with Me, I find, become subtler and subtler and subtler and deeper.

And some of them start taking advantage, taking liberties, then taking a kind of a course of life which is so mundane and so stupid that I can't understand.

So this awareness should be within your heart, that the time is very important. You have come here at a very, very important time. And that when you are with Me, is the most important time, of that important time. Historically this is the most important time and take full advantage in the real sense of the word.

Some people think if they can get some money out of Me then it's a big advantage. All right, you can take it.

Some people think if they can take some of My time, they are at a very great advantage. All right you can, have it. Or some people think if they can take advantage of Me, sort of feeling ego-pampered or something, `I m a great lord' and some sort of a thing, you know, all right. But those who are wise take the best advantage and the best advantage is the growth within.

So the first awareness has to be that you are such lucky people that before you stands someone who has the control over all the centers, over all the powers or, say, who is all-powerful. How much advantage you have taken of that is the important thing.

Now where I stay there are two places you can say, in England and in India, mostly and the contrast I feel English and Indian thing is, in India the more I have stayed, they become more protocolish because they have old traditional training. But in England I find, people start taking advantage, making fun, joking. You cannot! You see, it is different to please, but it is different to be frivolous and shallow with somebody so intense. For example if there's a tin board and you take it under the Niagara fall, what will happen to the tin board? It won't be able to bear even the slightest shower of that.

So despite Rutambhara Pragñyā, like the sun today... You must have been upset yesterday, thinking that, `Now we have come here, we have to live in the tents and the water is raining,' I know many of you must have been. But the one who has achieved that state would not be, “What is there? If I've to live doesn't matter. I'm here for a special purpose. As long as I achieve that purpose nothing matters to Me.

What discomfort, what all these things happen to me, I have to achieve that purpose." Some of you people cannot see Me so closely, some of you are still not capable, doesn't matter. “What is most important is I should achieve that state, I have come here for that. Not for fun, not for food, not for comfort. Not for anything, but for achieving a special state where I become the Guru. What is my preparation for that?" We have to be extremely careful, because the attention of the Divine is not raising you directly. It is a balance. You are all the time in a balance, remember that and you have to be extremely careful how far you go with that balance.

So now, how do you develop? [Aside:] It's all right, don't worry, about the sun, I like it. I only called him this morning.

So how do you manage this attention? Now let us see what are the states of attentions are. Either your attention would be a cunning attention. Anything you see, you see from a cunning angle. Many people develop that in an ego-oriented society. And moreover if you are sort of possessed by cunning bhoots, then God save you and save others. Like the cunning attention would be that, anything you see, you start thinking “What advantage I can take out of this. How much money I can save” you see. It's very, very quick. “It would be cheaper this way." “If I go by this way I'll save some time” you see, `save pounds', `save time', save everything and save your own Self.

So just to save you are going on. The attention becomes cunning when you try to save money. Save here. Save there. With your own calculations. But if you try to save

the money spontaneously, actually there is nothing to be tried, just it happens that you save. But the cunning attention tries all the time to be smart about things. It argues, it gives explanations, “Is it better *[UNCLEAR]*?" These days it's such a cheap, cheap, cheap, cheap, cheap thing that you go mad really. Like I had a ticket to go to America. I said, “Don't give Me an expensive ticket, first class, or... I'll go by a cheap ticket." So they gave Me a ticket, of such a kind that, I would never have come back to London at least for a year and I would have lost in that American English, I tell you, somewhere.

So it's so much *[UNCLEAR* they] had worked out, you know, this into that, into that.

That kind of a horrible attention is useless. Leave it, forget it. With that saving also I've not seen anybody becoming rich.

Like you want, I want to go and buy some paint.

So we buy some paint. Then they think, “All right, if you bring it back, then how can we return it, what should we do, this, that." Nonsense. All the time the mind is on that level.

I'll give you an example, the other day we got some paint to paint the glass. See the subtle part of it, you see, in the gross there is a subtler indication and the paint was brought. And then, it was worth nothing, eighty p [pence] or something, all right, I mean I can afford it, so that's why I bought. If you can't afford don't buy! So they said, “Now we should return" I said, “But why? Now it's come out, now go and return. You spend so much petrol going there. If you want to calculate also it's stupid and the time you'll be wasting." “No but Mother, you see,

ultimately we save two p!" I said, “All right, now I'll save a lot of money and I'll show you how." I took that paint and painted many things which looked like glass, or which was stone-like and the whole thing looked so beautiful.

So the mind that is destructive is only calculating. If you have such a mind know yourself that you have to get rid of that kind of a calculation. Cheap, cheap, cheap, cheap, cheap, cheap, things you should just give up. Keep in the center. You should not be, of course, overindulgent. But you should not be also going for, all the time, for this kind of a calculation, because you are wasting your important awakened attention which very few people have in this world. Must know that you are realised Souls, you are not ordinary mundane type of people. You are special people and you are not to waste your attention in useless calculating money, `p' and this and that. Let's go ahead. What happens, let's see. I never calculate you know that, but I live very cheaply and you can also do that.

This attention, cunning attention, is also a very fussy attention. Here it starts saving money and then, there it is in the evening it must drink.

So all the saving of p, p, p, p, goes into the gutters of drinking.

Just sin. The sum total of such a personality is what? So this mentality has to be controlled. Specially for ego-oriented people are extremely calculating, most surprising it is.

But the people like Indians who are not calculating are not so rich. They are very generous, they always have

money for Sahaja Yoga. I have had never a problem of money with them, never, because they are not so calculating. To them, to do for others, not for yourself, but for others. To spend for others. If they have to come to your house: “All right, open your heart. Now this is the time to spend." Not for drinking and self-indulgence, but for the indulgence of doing for others. That's their practice and tradition.

So in this respect, you have to take to that tradition: “Oh they have come. Let's spend now. What can we do?" This is the main thing one should understand, those who are mostly self-indulgent are extremely miserly people.

So the attention which is cunning, is the worse attention, because you see, cunningness also cheats yourself. It is cunning with you and you think, “Oh I've been smart enough, you see, I've saved two p." But you have lost your soul. You are no more a Sahaja Yogi.

I'll give you an example. I told somebody that, “Keep the van down there, go by train, this van seems to be a horrible van." And there was a lot of a, you see, explanation, with both the fingers going on like this to Me, you see and I got so fed up with the bomb shells coming on Me that I said, to go ahead.

And the thing fell and the thing got spoilt or whatever it is, is out of order now.

So they had to do what I was telling them. Without the bomb shell, if they had listened to Me it would have been all right.

So your attention should not be on saving material things and worldly things and all that, but attention itself must be saved. Ask a question, `Where is my attention?' I've

seen in the programs some people are concentratedly listening to Me, but some people cannot.

Some are concentrated for a short while and some get disinterested after some time.

Some are looking here.

Some are looking there.

So how much attention you have saved is the only concern of a Sahaja Yogi.

Forget about others, they are all garbage cleaners, you see. Forget about others who are not seeking, who are not of your quality, but you are a quality.

Now what do you have to save? For example somebody is a king. He doesn't bother of two p being saved. I don't know Baba, these days, I can't say definitely! They must be also doing that kind of a thing, you know, but what is he bothered to save his grace, to dignity.

But for a Sahaja Yogi the most important thing is, you must save your attention. It's called as Chitta Nirodha. Nirodh, is saving of your attention. `Where is it going, It's such a precious thing for me. Were is it running?' Then how do you save your attention? Is through concentration. Concentrate. Try to concentrate.

Don't allow your attention to wobble. Gradually you will develop concentration. You can watch My photograph, it's the best. Concentrate, bring it in your heart, let it be integrated in your heart.

You are lucky people, you don't have to build up a photograph and then give it up because it is just a Avalambana, means it's just a dependence and then you

remove it. It's a complete dependence for you and a load for Me, of complete joy.

So when you are concentrating in Sahaja Yoga, absolutely fully in Sahaja Yoga, then you are controlling, saving, your attention. This is one type of people.

Then the another type of an attention, what we call, are the people who are sort of take a very negative attitude. The first are the positive, so-called, so-called positive, who are saving money, saving everything that is useless. Now the second type are the archbishops of all that is disaster, misery, mishaps, this type of an attention. If you read newspaper every morning you will have an attention like that. All the newspaper people have that kind of an attention, to find where is the disaster. I mean, in a sinister way, they feel happy there's a disaster. I've seen people, “Oh Mother, I came to the seminar but the problem is, you see, there was no water." The attention is in finding disasters within and without. “What happened?", “There's a disaster” “What happened?" “I lost the pin." Absurd, to have such stupid ideas.

They will cry and weep and make everyone miserable, “Oooh, I'm so miserable." “What?", “My husband doesn't talk to me” or “My child is not with me." Such people are extremely self-indulgent as far as their relationships are concerned. They make everyone like that, “Oh, the person didn't talk to me nicely and he was this way and that way." They feel hurt at the slightest touch and by that they think they are saving their emotions if not the material things.

Such people are very frightened people to talk to anyone and anybody says nice things also, they get a fright, like

this, they'll frown. The reason is they do not know what they have to save, is not their emotions at all. There's no need to save your emotions, you are protected. What does it matter if somebody says anything to you, you are above there, nobody can touch you! You are wasting your attention all the time by trying to save your emotions. There's nothing to be frightened of anyone, because somebody is going to say something, harsh word, that's why you don't want to do something. Such compromising people, so-called, have not understood Sahaja Yoga. There is no compromise in Sahaja Yoga at all. It is just like a diamond. Diamond will remain a diamond whatever you do, it's for ever and ever, it's like that.

So one has to understand that the attention should not be allowed to drift into this kind of an indulgence which is of a drunkard, that, they are the most miserable people, the drunkards are, just imagine. They'll be always crying, weeping and people would think they are very miserable.

So what you have to save at that time is your attention from such indulgences into useless expression of your fear about your emotions.

See now, today they sang the song. The song did fill Me. Completely brought out some of the expressions which would not spontaneously come out at this time. But the greatest thing it has done is to remind Me that, “You are God. You are not to get frustrated, You have to look after all of them and You are powerful when You talk." So such people should always keep a mirror and feel elevated. You are a Sahaja Yogi and the mirror, in the reflection, you should see Me and not yourself.

Sometimes I've an eye that really frustrated with Sahaja Yogis, very much. Then I just stand before the mirror and I say, “Now, come along. You are the one who has all the powers, who has all the Chakras awakened. None of the Advents had this. You are the one who has created this world and You are the one who has to save it.

So now, get up." Not to lose courage, not to worry. Only in the emotional things I sometimes feel that now I'll have to give up some of them, completely. They are My children, as a Mother, not as a Guru. For a Guru they don't have problem. And then the stirring up comes in, within Myself that, “No, even if I have to give up, doesn't matter, I have to raise, absolutely” and with that power it works.

So the reflection should be of Me, of something that is ideal before you, the one that gives you energy, like this song and not the reflection of a miserable person. Christ who's standing before you as in the Sistine Chapel and not some miserable skeleton which is even worse than you.

So create those images of your Mother which you should see in your emotions and rise. This is the second type of attention you have to control.

The third one is a very horrid idiotic one. The idiotic one comes from the second type, where the person is emotionally indulgent. That is the `A' of the third. And the `B' of the third comes from the first type, which is stupid.

So we have two types of people, one idiotic and another are stupid. But in Indian language there's only one word, specially in Marathi, is murkha. For them both categories

are the same, as if the circle meets at the same point. I mean English language in some ways is good at least it differentiates between the murkhas, like they can be stupid or they can be idiotic, you see.

Because of psyche being so confused here, that psychologists have brought out.

Some are schizophrenic, some are idiots, some are stupid, some are donkeys.

So this, the third type is the worst, is most frustrating for Me. They'll stick onto Me like leeches, they'll be saying stupid things all the time. Just can't bear an idiot, isn't it? They can bore a person. I mean all sorts of this put together is called as murkha.

So I don't want to analyze it, it's a bit too much.

So that kind of an attention you have, then you better keep quiet. Don't talk. Just listen to others what they talk, what they say. There are some people who will just go on talking, talking, talking, irrelevantly, uselessly, wasting their energy and such people are always friends of the cunning. The cunning and such people go hand in hand, because the cunning wants to befool someone and the fool wants to be befooled.

Like a king will have a jester, it's like that you see, these combinations work out.

So for such people the best thing is to keep quiet. Preserve all their attention, all their energies just for cleansing.

All this idiocity will pass away very soon if you try to preserve yourself. Don't talk, don't say things which are

stupid, which are idiotic, just keep quiet and watch others.

Sometimes such people can become very great vehicle of God's power, but if they do not take to stupidity and idiocity.

This is the type of people, three types I would say, but the fourth type are the people who lead a life of concentration. I mean a person who is working very hard, say, in the office, is a very remarkably successful person and this and that and that and that and that, is also very concentrated.

Somebody who works very well, anywhere, with a concentrated mind, is concentrated. A housewife who looks after her husband and children is very concentrated and a husband who looks after his family and his things in a very concentrated way. They know how to paint well, they know how to do things and their hands are deft and they know everything. But such people can have a very immobile attention, very immobile, like plastic, or you can call it, like rubber. At the most, to improve on it, we can say, like some of the things I have seen which you use for damp-proofing, you see, you just apply it, after some time it's just parched, into it. They just can't get out of it, they just can't. They can't enjoy anything. Unless and until you show them a file you can't talk to them. You see, if you have to talk to such a person, better take a file before you and before starting you put the file before you. If it is on the file only, they will see, but if you talk, they say, “Make a file." Very parched and they cannot enjoy life. There's no mobility, they cannot

be creative. They can be creative only as far as their style is concerned, but not the creative of the joy.

So that kind of concentration is there, concentrated effort people put in. Like there are people who are fanatics. They are very concentrated in their effort, extremely. That's how all these religions have spread, like Christianity, Islam, Hinduism and all that, because they had a concentrated effort of fanaticism, concentrated effort. If you read the letters of Paul in the Bible, you will see the concentration of it: “You go there and you go there and establish a church and do this" and “What you have done?" Very organized, very systematic, absolutely moving like a belt on a machine. And they all the time have that after effects of that movement. Charlie Chaplin has shown [this] in his picture `Modern Times'. I used to enjoy that very much, that he used to tie up a belt, you see, standing for about an hour and then after some time when he was released of the job, he used to go on like that.

That kind of an attention, that is concentrated, means stuck onto something. It's not that, it's not penetrating. Because if your attention doesn't become, by concentration, subtler and subtler, then it is not that but it is getting stuck and the stuck attention is of no use for Sahaja Yoga. Such people, I do not know, will never be saved perhaps.

So-called successful. They'll go with all their badges, everything and God will say, “Go back gentlemen, you are not yet been passed through the customs." There is another organization, which works much faster, much smarter way and a very specially efficient thing.

So these people will be just `stuck' people.

Now there are fourth type of people which are concentrated. They are intense, deep. They penetrate because they are living minds. Theirs are not dead, parched minds, they have living mind, they penetrate.

I watch sometimes, I ask some people what do you think of a particular person? Immediately I know, what they talk. If they just talk in a mundane way, “He is a fine person, he is a bad person, this thing, that thing” then I know what it is. Very superficial, shallow. But a person who sees the possibilities and the potentialities of it's awakening and the problems a person is facing, then I know that he is the one who has that concentration into the subject.

And the subject of Sahaja Yoga requires the maximum, maximum, penetration, because Sahaja Yoga, if you have understood, I don't know if you have understood or you are aware of it or not, but is learned through experience and through nothing else.

You have to experience and then believe into it. It is not that what I told you is a conditioning on your mind, nothing, you experience it yourself and learn. But those who have that penetrating intelligence, who have that penetrating love, emotions and those [who] have that penetrating movement of their understanding, they are the ones who experience, learn, experience, learn, experience, learn.

They do not allow their mind to play on them, “No, no, no. This mind of mine has got experiences of the past and is based on that. No, I have to take everyday a new experience and that experience must be silenced within

me, must be sustained within me, must be conditioned within me." Sahaja Yoga experiences are the good conditionings, “How can it be? I've seen it, I have faced it, I've had it. How can it be?" But for that also, to have the best experiences, first condition is of Rutambhara Pragñyā, where you should be of that level that you really get those experiences, otherwise you'll be just a mundane type of a person all the time and you may live with Me, but you will not have those experiences, you'll not have that blissful feeling, nothing, that joy.

So this penetration starts by your meditation and sustenance of the meditation and the Samādhi seed sprouting, manifesting the new dimension within. This sort of an attention, one has to develop, by watching the attention, Chitta Nirodha. As you watch your money, as you watch your road when you drive, as you watch your child when it is growing, as you watch the beauty of your wife, or the care of your husband. All put together, you watch yourself, your attention, where is it going? Where is it lagging behind? “What is happening to my attention?" Such people have no problems. You'll be surprised, that such people when they want to do something it becomes dynamic. They can work it out. Nobody has any problem and if there is a problem, which you are facing all the time, in you then know there is something wrong with you.

Something is wrong with the instrument. If you don't have a tin cutter and you start using a knife to cut a tin [it] doesn't work out. Then you'll say, “The tin is, something wrong with the tin” or something wrong with

you? No, it's wrong with the instrument and that instrument has to be corrected.

When the instrument is all right, after all, with all the powers you have, with all the blessings you have and the source of power behind it, everything should work out. It should work out. You have had experiences of things working out. You have had experiences of many of miracles happening before your eyes, but still the attention has not settled down with those experiences. Still `gatanubhavas', means the old experiences, continue. Old identifications continue. You still continue with that and the filth of that is still on your being. Change everything. Become a fresh new person. You are blooming out as a flower and then as a tree and assume your position.

Assume your position as the Sahaj Yogi.

So this attention must be brought round. You judge yourself, where is your attention and what is the point of understanding? What is the measure of understanding? It's very simple, I have to be pleased, because I'm the attention.

If I am pleased then you have done the job. But I cannot be pleased by mundane things, by any arguments with that, but only by your ascent.

So you judge yourself on that.

Whether you give Me a flower, or anything I'm only pleased when the essence of that doing has that height, has that special manifestation. You say, “I love you very much Mother." All right, you say, but I must see that love that you are saying, or doing, has that essence that gives Me joy.

It's such a mutual thing between us, you can't imagine. I can't live without you and you can't live without Me. It's so mutual. But from one side it is absolutely hundred per cent benevolent. Whether I get angry with you, whether I scold you, whether I pamper you, whether I say, “Don't do that." If I tell you, “Don't come very close to Me. Keep away” anything that I do like that, is benevolent to you. And to Me the benevolence is only one, that you should be emancipated, that you should gain something out of Me, that you should prosper out of Me.

Like the Mother Earth feels so elated to see Her manifestation into these beautiful green trees, it's like that. She's nothing. We stand on Her, we walk on Her. Where do we see Her? But She sees Her, in those.

It's a same sort of a situation. She is the one who changes all the seasons.

`Rutambhara' means the one, the attention, which changes the seasons. `Rutu' means the seasons.

So all the seasons are created by Her just to please us. But what do we do, to please Her? We exhaust Her, torture Her, take out everything from Her, pollute it, do all kinds of nonsensical things and then She gets angry.

The same thing that She is Love. In the same love She becomes angry and then you have volcanoes and you have earthquakes and all kinds of things happening to you. But of course your Mother takes time to get angry, takes time. That doesn't mean you take time. Look after yourselves, it's very important.

Suddenly you will find elevated.

Some people will just elevate themselves and others will be completely cut out.

So be careful, I'm warning.

So today is the day, previous day to this fifteenth day. And the fourteenth day, one has to become a killer. Killer of all that is ignorance, of all that is stupid, idiotic, all that is cunning and all that is emotional. Kill that part, become a Sahaja Yogi, tomorrow, to receive the blessings.

May God bless you.

Contents: 1983-07-24 **Guru Pūjā, Awakening the Principle of Guru, Lodge Hill, UK**

Today, you all have gathered here to do the Guru Pūjā.

Your Guru is a mother first and then a Guru. And that has given Me a greater help.

We have had before also many Guru Pūjās, mostly in England and you should wonder why Mother always somehow is doing Guru Pūjā in London.

The time falls in such a way that it is in Guru Pūjā. I am here during that time; I have to be in London.

So many years you have been doing Guru Pūjā in England. All things happen, if according to Ṛitambhara Pragñyā, then there must be some reason why Mother is here in England for a Guru Pūjā.

It is stated in the Purānas that the Ādi Guru Dattātreya worshipped Mother along the banks of the river Tamasa. Tamasa is the same as your Thames is and He Himself came and worshipped here. And the Druids, those who had the manifestation of the Stonehenge and all that, are

originated from that time, in this great country of Shiva, or the Spirit.

So the Spirit resides here, as in the heart of human beings and the Sahasrāra is in the Himālayas, where Sadāśhiva exists, at the Kailāśha. This is the great secret of we having so many Guru Pūjās here.

To culminate it today and do this special type of Guru Pūjā in the year of the Sixtieth Birthday of your Mother, is, has a special, very, very special significance because is the Guru Sashti, is the sixty years of your Guru has been celebrated today and that's how it's a very big occasion, that you all have gathered under the influence of again Ṛitambhara Pragñyā.

So all that has happened, has happened by the nature's own gift to you and everything has worked out so well because that was the desire of the Divine and the design of the Divine.

So the River Thames, which we call her as Thames, is the English have a method of making everything English. Like Bombay [Mumbai], they made it, Mumbai was Bombay, you see. Like Calcutta [Kolkata], like all other words was like that. Like Varanasi was made into Benares, River Thames, which was really Tamsa, was called as Thames.

Now from the name Tamsa, one should know that is a place of Tamo Guṇa, is a place where left-sided resided, since long.

So people were very worshipful, left-sided people, emotional type and they worshipped God more than that they went into Yagñyas and all that. And Dattātreya lived here and meditated on the banks of River Thames, that's

why Guru Pūjā here has to give us the great background for your awakening of the Guru principle.

We have to go to the roots of everything so that we understand the importance of it. Unless and until you know the roots and the traditions behind, you cannot understand the depth, the gravity, the intensity of any Pūjā.

Today we have gathered here to do the Guru Pūjā again. The reason is, we have got a Guru principle within ourselves, as I told you last time and also I have given elaborately the Ten Commandments as expressed within us, which are describing the different types of essences within us. The essence of Guru Pūjā has to be awakened within us, that's how we are having this program here.

Now, it is important that we have to establish the Dharma within us. Without the Dharma, you cannot have the ascent. And, as I have told you before that the cleanliness of your being depends on how much Dharma you follow, religiously.

At the time of Moses, it was worked out and all the rules and regulations were created for realised Souls. But as I read in one of the books, was very good, because, if I had said this, people would not have believed, that it had to be changed.

[A child is crying loudly.] I think during the speech, the children should not be here. It's better to take them out. After the speech, you can bring them along, those who make noises. Those who are quiet, is all right, but those who are making noises, better to be out. If they are going to make noises, better to be out or near the door so that if they make noises, you can get out.

So there is no disturbance. During the Pūjā is all right, you could be at the door or some place from where you can go.

So, the laws and regulations that were given to human beings were actually for the realised Souls who would understand. But, when Moses must have discovered the way human beings are, He must have changed them to very strict rules, because, with human beings as they are, one has to be extremely strict.

They can't understand anything but fear. If you have a stick in your hand, you can put them right.

Without that stick, human beings won't listen. They are only all right if there's a fear. Now, if you see today, the condition of all the nations, those who are having leaders or prime ministers or presidents, they are all people extremely strict, very dominating and very dry. And normally, people like such people. Even Hitler succeeded because of that nature.

So the character of a Guru so far has been of a very strict nature for people who are not realised.

Normally a Guru doesn't, a good Guru, SadGuru, he doesn't like to talk to people much. They throw stones, or they don't like to talk to people who are not realised. But, if they are realised, then these Gurus change their attitude towards the people who want to see them. There's a tremendous difference between a person who's a realised and non-realised in the protocol of God. A man may be the king or anything, he'll be asked to sit outside. It has nothing to do with what position you enjoy. As long as he's a realised Soul and not possessed, he's given the highest position. But if you are possessed, then also the

Guru will tell *[UNCLEAR* you/him] that, “You get out from here, first get rid of your possession and then come." And all these strict rules were there, that such and such person must be killed, such and such person must be given a punishment of cutting the hands, cutting the feet, even, even absolutely destroying the eyes.

This was done because they were not realised Souls. It was a great realisation of Moses, I think, that He took to the another kind of law, which is known as Shariat now and that's what the Moslems are following.

In a way it's good, I think, because people who are now normal people really deserve such a rule. But it should not be so fanatical that you cannot discriminate between a realised Soul and a non-realised Soul.

Now, the Guru within you will be awakened if you are strict with yourself. That's one point is very important. Unless and until you are strict with yourself, the Guru will not be awakened with you. People who are lazy lumps, who cannot sacrifice anything, who are very fond of comfort, can never be Gurus, take it from Me. They can be good administrators, they can be anything, but never a Guru. A Guru should be willing to live the way he has to live. He should be able to sleep on stones; he should be able to sleep under any circumstances. Not that the disciples should force on him, but it should be his own nature, that he can adjust himself. Comfort cannot crawl on a Guru. Now, those who want your Guru principle to be awakened must know that you should not ask for comfort.

Even for a thing like that, yesterday, you saw the dancing. One has to do real tapasya.

Intensive tapasya you have to do. You cannot learn even a thing like dancing, without going into a penance about it.

So a Guru has to go through a penance is an important. Sahaja Yogi need not go, but a Guru Sahaj Yogi has to do it. We have to have penances and the penance can be any kind of desire you have. Say, supposing you are very fond of food. Just don't eat the food that you want to eat. If you are very fond of sweet food, then eat something very bitter, raised to power 108. And if you are fond of some sort of a very, as Indians are sometimes, very spicy food, then eat so bland a food without salt. Teach your tongue to behave itself. It doesn't behove a Guru to put his attention to food. I have seen some of the Sahaja Yogis, they are all right when the food is there, quite concentrated. But when it comes to the program, they have no concentration. It's a sad thing. Such people cannot be Gurus.

They can be cooks, good, or could be food tasters or something like that. Will suit them better. But, if they have to be Gurus, they must learn to control their tongue and their desires.

I mean, fasting is a good thing for such people. Fasting's very good. All the time, they are worried, “What are we going to have for lunch? What are we going to have for dinner?" Such people cannot have their Guru principle awakened, neither they can be Gurus.

So please be careful.

The Guru must have control over the tongue. He must know when to get angry and when to be gentle.

He must know what to say when, how much to say. That's why many Gurus have been more effective by not speaking. Silence is the best way you can help others. But, when it comes to explaining Sahaja Yoga, you should speak. But I have seen, with some people, they are very eloquent when it comes to nonsensical things. But when it comes to Sahaja Yoga, they don't know anything about Sahaja Yoga.

So you have to be the master of Sahaja Yoga if you have to be a Guru. Not only in talking, but in your behaviour, in everything and the *[UNCLEAR* Karāmat], is the, I don't know if you use charismatic word, charismatic they call it. Or you say, “The one how to do it." How to raise the Kuṇḍalinī, how to put it at the Sahasrāra, how to break the Sahasrāra, all these things, you must know how to spend your knowledge, is *[UNCLEAR* bini Yoga] in Sanskrit.

Guru Principle is awakened in a person when he himself has achieved something. Imagine a half-baked Guru, going along, talking as a Guru. He'll end up as a disciple, ultimately.

So you have to be master of your own, but when the Guru principle comes in, you have to give it to others. It's a question of giving it to others, so you have to be at a higher level to give to others. Have to be at a very higher level. If you are attached to money, if you are attached to food, if you are attached to mundane things of life, you cannot give. Now, the higher state than that can be achieved, which is natural in Me, but can be achieved. Is that you don't have to have any dependence like that. That any rules and regulations. Like saying that, “I will

have no worry about food, I should fast, this, that." It all ends up when you eat, but don't eat.

That estate one should have. That, you are eating the food and if you ask, “Did you have your lunch?" “I don't know." “Will you have your lunch?" “I don't know." Absolutely indifferent to the problems of the body. “Where did you sleep?" “I don't know." “What did you eat, what will you have?" “I don't know." This kind of a state is called the *[UNCLEAR* Atiyetastata/Atīta] state, where you go beyond. And, whatever you do, you are doing it because it is to be done, without paying any attention to it. Is automatic.

Nothing is important, but this is before becoming Atīta, you have to tell yourself, “Nothing is important." You see, is *[UNCLEAR* Aveer/a will] power, as they call it, is a kind of a drama you have to put in, “Oh, nothing is important. This carpet is not important, I should try to sleep on the cement." First you have to do that. But after some time, it happens that you don't remember whether you slept on the cement or on a cot, “Where did I sleep? I don't know." That is the Atīta state. And that state is to be achieved now, by many Sahaja Yogis. An estate where you go beyond. Say there is somebody who is before you and you have to get angry, “All right, you give me, left, right, left, right, nicely" and then, you're smiling next moment. “Did you get angry with that person?" “I don't know, did I?" Like Buddha once said something in one village and there was a horrible fellow who got up and said lots of things to Him. And, when He went to the next village, the fellow felt that, “Oh, I should not have done that." Left Viśhuddhi perhaps.

So he went down, he said, “I am sorry, Sir, I have said so and I should not have said it. I didn't know You are the Enlightened One, so it happened, so You forgive me." He said, “When? When did you say?" He said, “In the last village." “Oh, everything in the last village I have left there alone. I don't remember." That is the Atīta state you have to get.

So, even not to feel it, is not important. These identifications, when they drop out completely, then you are doing things in *[UNCLEAR* a Karma/akarma] state. Where, like sun is shining, it doesn't know it is shining. When the vibrations are flowing, you don't know it is flowing. Already it has started working in you. You are surprised, you raise the hands and the Kuṇḍalinī is rising. You don't know you are raising the Kuṇḍalinī actually. How do you raise it? You don't know, that's it. That state has already started, Atīta, in you, but get it established in every walk of life, everything, that you go beyond. And, if you can manage that, that's the highest that you have to reach.

Now, with the Incarnations, it's very different. It's the other way round. Everything is the other way round. They don't have to do any tapasya, They don't have to starve, They don't have to tell themselves.

Whatever They do is the Puṇya. They don't have to collect Puṇyas either. If They kill somebody, it is Dharma. If They hit somebody, it is the Dharma. Nothing They do wrong. They are Absolute, Immaculate. If They deceive someone, They cheat someone, it's perfectly all right. Because, for a higher goal, you have to give up the smaller goals.

It's justified in our day-to-day life, you'll see, that, when you are defending your country, there's an enemy on you, if you have to defend your country, you can slay him. You can cheat him. Diplomatically, you can befool him. Is allowed. Why? Because, for a higher goal, you have to give up the smaller one.

But, for an Incarnation, it is always the higher goal, He's not bothered about smaller goals at all. He doesn't have to wait, think, rationalise or to train Himself, or do some drama or anything, it's all done.

Even the movement, every movement, every movement of an Incarnation, has a ripple in it which is for the good. There's nothing, not even a moment is such, which is not for the good of the world.

So the Incarnation is a very different thing. That is not to be achieved, that has to be. Now, for example, the Incarnation is the *[UNCLEAR* boddha], is the Enjoyer. He's the Enjoyer of everything. Many people, say, have created, now we have a carpet here from Turkey. These carpets were created by Turkish peoples, some time back, for an Incarnation to see.

So, the Ṛitambhara Pragñyā will bring it round in such a way that at least I see it, or I have it.

So that their souls will be blessed, so that they feel nice.

Like Michelangelo has made that not for popes, I can tell you this one. And not for all the rubbish people who go there. Neither Blake did all that work for the useless people who want to go and see nude artists. It was all done for the Incarnation to see. That's the way they are blessed the most. Because they are beyond. Nothing touches them, nothing is important. But it's not rational

or anything, that they have trained themselves, but it is automatically like that.

Like Śhrī Kṛiṣhṇa had to marry sixteen thousand women. Can you imagine, in those days of monogamy, He would be prosecuted hundred times. The reason was He has sixteen thousand powers and He was to be born with those sixteen thousand powers on this earth. And five Elements became His queens. He had to do some justification to have them around, and, as I have now Sahaja Yogis whom I have, I mean, given realisation, so, automatically, I am your Mother, is established. But for Him, there was no way out but to marry His sixteen thousand powers. And so He married, but He was never married. He was a bachelor, out and out, all His life, because He's Yogeshwara and He's a Brahmachari, who can marry Him? So, for Them, all these worldly things are just a drama, has no meaning at all. It's just a drama. A person who is not an Incarnation should not try to be. That's not the right of a human being. Like a policeman standing on the road, if he puts his hands right, left, we follow it. But you ask some madman to go and stand there, he'll be arrested.

So, for normal people, even you are a Guru. You shouldn't allow them to touch your feet. Only an Incarnation's Feet must be touched. And nobody else's feet must be touched. Of course, in some *[UNCLEAR]*, like, as we have in India, the custom to touch the feet of the father; but because the father is a representative of the Father in you, that's why. Or the Mother. But that's symbolic. But, in reality, you are not to surrender yourself to anybody else but to an Incarnation.

Also, if there's a teacher in your *[UNCLEAR* room, any art] or in any way your master, you must touch his feet. Even to take his name, you have to pull your ears. But nobody who is a human being should make touch your feet, especially the Sahaja Yogis should not. Nobody should ask anyone to touch your feet. As an elder, you may, that's a different point. But not as a Guru. It's a very dangerous thing, once you start it, you know what it happens, with so many, they are just gone out of Sahaja Yoga.

So, to develop the Guru principle within you, first of all you must develop yourself, fully. Now, how to develop yourself for Guru principle, one must see. We have got the ten principles within you, as I told you before and we should develop these all ten principles in such a way that we stand out from others.

Yesterday, as I told you, that when we do *[UNCLEAR* Dyandarna Samādhi] and achieve the blessings of the Ṛitambhara Pragñyā, then put that whole thing onto different areas, as called as Desh or Bhūmi.

How you spend them is the point, is through mantras. Cleanse it through mantras. Cleanse it through your attention. Every day, you must know which Chakra to be cleared out. You must know about yourself, where is the problem, how it is to be cleansed, how we have to clear it out. Do not take it for granted.

Many people who have got, say, left-sided problem, they will just bring them lemon and chillies and think, “Mother has done the job." I can only do the job temporarily. But if there's a vacuum, again you'll suck in.

See, these vacuums within you feel hungry again to have some more.

So, to take out that vacuum is your job and, for that, you have to religiously get after all your defects.

That's the most important thing for all of you.

And try to put full attention to all these different Deshas, is the nations, they are called as. And once you have cleared it, it is enlightened, is full of light, then you call it Pradesh. Means the desha has been enlightened. Once that has achieved, then you have reached a point, you can become a Guru. But still you are not a SatGuru. To become the SatGuru, you must achieve the state of Atīta.

The Atīta state is such that a person who is not a good man will tremble before you. A man who is a liar, who has cheated others, will lose his tongue. A man who has adulterous eyes, who is a man without any control over his mind as far as the women are concerned, or men are concerned, such a person will have shaking in his eyes.

Some of them will shake. Those who have been possessed will be shaking very much. They'll be all exposed before the light of a SatGuru. When you achieve that, you don't have to fight them. They will themselves be exposed and you won't have to do anything about it. One day I was told that there's a servant, lady servant, who is a very possessed person in the family.

So I said, “Get rid of her." I went to the airport. On My way, I stopped at that house and the maidservant just walked in, you see and there was a big gutter flowing, I mean, not a gutter, but an open sort of a thing. And she saw Me and she fell in that. I said, “Oh God." So, I told the driver, “Take the car a little ahead." And she fell in. It

happens. I was travelling by plane one day and a gentleman in France started just jumping.

So a Sahaja Yogi asked, “Are you from TM?" He said, “How do you know?" They said, “We know." So, I sat back. It may be they may all have, a day may come when they might start jumping like that, or a pilot might start jumping. It's a big problem for Me. [Everyone laughs.] Even the lights, you enter into any church and suddenly you find all the lights going up like that. Even in big banquets, I find, when I am sitting there and suddenly everybody comes and sits down and all their bhoots come round, they start jumping and the people start looking, “What's happening? Is there fire or...?" So many things can happen like that. There was a gentleman very much possessed in a war and we were going to a ship and there was a little platform on which we had to first jump. And the platform started going like this, like that and the fellow didn't know what to do, you see. He didn't understand why it was doing so.

So, when you reach that state, you don't have to argue or do anything. Even if you lift your eyes, it happens that the person gets into problems. Or there could be some ego-orientated people; they'll melt down.

First you have to do the drama of a Guru. Dress up in a way which is simple, you have to behave in a way which is very gentle, because you have to attract them. “Come along, come along, come along." That's advertising. Advertising department. And once it is done, that drama is done, it can be exposed very soon; they'll find out that you are no good. You are just a dramatist. Once the

drama has been done, then, very cleverly, you can bring out your real self before them.

So first, you don't show them that you are a real hard taskmaster. Never. First use all your sweet qualities. The more they are difficult, the more I am gentle with them. Then they come inside. Then you put to the mill and you can cure them.

First, prepare them. First of all, sometimes, they are so frightened, they are so nervous, they are so upset.

Sometimes, too much of ego.

So, be gentle. Gradually, they *[UNCLEAR* stay then...] themselves also in your company and then, even if you hit them, they are all right. That's how it has to be done, very cleverly. And if you see the way I manage My Gurudom, you can also *[UNCLEAR]*.

But the key to Guru is patience. Complete patience and complete dependence on God Almighty. That's the key. Complete patience. First you tell them that, “This should be such." But they will not accept, they'll argue. “How? Why?" This, that. “All right, go ahead." Then, they'll come back with a black eye, or they may come back with a punched nose. Then you say, “All right, I'll soothe it down." You soothe it down and then tell them.

So, is the wisdom, the discretion of Yogeshwara Yeshodā. How to deal with people is very important. Why I say Vishwara, because at the Guru stage, you have to give it on a collective level. Individual level finishes and you jump into collective, once you start becoming a Guru.

So, all these methods, which I explained the other day to Modi [an old Sahaja Yogi], you can understand that the

ten of your problems, at the Void, once solved, you solve the sixteen problems of the Viśhuddhi.

And, once sixteen problems are crossed, you come to Āgñyā. And, at the Āgñyā Chakra, there's such a tremendous sacrifice, without feeling the sacrifice, is awaiting. And one has to see what you can sacrifice in that Atīta state, because you don't sacrifice anything. Everything is already sacrificed, what is there to sacrifice? And such a state should be achieved by realizing that you are realised Souls; you are not ordinary people. And you cannot have ordinary, mundane types of rules and regulations. Like Yaman Yamar, *[UNCLEAR* the Nirmals] are for yourself, Yama is for others. Nothing. There should be Absolute Truths with you.

So much so, that you should manifest them and all these truths have powers. By every truth that is within you established. You don't have to do anything, they work out themselves.

So, first of all, you must get your Chakras all right. On the Chakras, you must put your attention. After the Samādhi state, you will start opening them out properly. Clear them out. Know what are the Chakras that are bad. I have seen people who have very bad few Chakras and many good Chakras, but they will be only enjoying the good Chakras and will not worry about the bad ones. Pay attention to your bad Chakras.

Cleanse them, cleanse them. Put all your attention to that. Put the attention of the God, of the Deity whom you worship. And you'll get the complete manifestation of Their power within yourself.

So, clear all the Chakras, all the Pradeshas to be established and after the establishment of the Pradeshas, you have to establish the rapport with others, on the collective level. Then a state when you become a complete Spirit at Āgñyā Chakra.

It's easiest in Sahaja Yoga and I have told you the reason, because you are such fortunate people. The easiest of easiest is Sahaja Yoga. The essence of Sahaja Yoga, that is the easiest thing to do. And that is why you should take full advantage of that easiest method, made easy, absolutely for you. This is the blessing of Guru Pūjā for you, that you all should become Gurus by next year. Just you have to dedicate and say today, in your heart, to promise Me, in your heart, that, `Mother, not we'll try, but we will be.' And twice you should say, `We will be, we will be.' [Long silence.] Now, last of all, I want to tell you that now I have completed My sixtieth year and no more celebrations of My birthday. This is the last, please remember this. I have accepted whatever you sent because of Sixtieth Birthday, is very auspicious. After this, no more celebration of My Sixtieth Birthday. [Sahaja Yogis laugh and applaud.] And you have already thought of giving Me some present from all Europeans, on a Sixtieth Birthday, I have accepted. But no more of this kind of planning should be done any more for the Sixtieth Birthday, which is over now. I am telling you very frankly, all right? So nobody is going to celebrate My Sixtieth Birthday anymore. I hope it's clear to you. [Shri Mataji laughs.] So, the protocol of the Guru and the Mother, is to be understood in Sahaja Yoga, mostly by experiencing.

But that doesn't mean that you go out of the way to experience the other side of it. By being protocolish, more and more, you'll find, you'll receive much more help. Like *[UNCLEAR* Nakum], one day I told him, he'll tell you that, there were two ladies who wanted to go to Belgium. I told them they are going tomorrow. And the ladies said, “No, we are going today." He said that, “Mother has said you are going tomorrow, so you'll go tomorrow, whatever it is." They said, “No, we are going today. How is it Mother..." [MISSING.] “... Mother has said, it doesn't matter. It may go wrong, doesn't matter. Whatever She says, let's obey and see." By experiencing only, you will know. But, in the beginning only, you'll say, “No, we'll not do this and that. It's not good." So, the protocol is the simplest of simple to do.

So that's the essence of Sahaja Yoga: the simplest of the simple is the protocol. If you understand the protocol, you don't have to do anything, you will grow up by it automatically. But you lack in protocol and that's how you do not grow. This is the point is, that to grow, best in Sahaja Yoga is to know the protocol, which you can ask others. With experienced people, you can ask. Or, if you want to have your own experience, you can have.

But some people try the other way round, like answering Me back and saying all kinds of things, that, “Let's experiment what happens." And then they break their necks and come to Me for curing.

So, that should not happen. Experience should be for betterment and that's how, if you can ask others, take their advice, those people who are rising higher than normal, “What is the protocol?" And put your attention to

it. How can you improve your protocol? “What should we do to observe protocol? What wrong are we doing? Where are we going wrong?" Because the essence of Sahaja Yoga today is the protocol, which should be the simplest. Should be the simplest thing to do. And, once you know the protocol, that, if She has said it, if it is meant, then it's all right. But some people are so funny, that they start using Me as a quotation. “Mother has said everybody must fast." I told somebody that, “You'd better fast." So, a thin man comes next day fainting. I said, “What happened?" When I say something to a particular person, they just circulate it, because they think, “Why should I fast alone? Everybody must do it." [Everyone laughs.] Is a big problem, that they always quote Me. Nobody is to quote Me to others, that's one thing is important. Whatever you have to say, you put it on the notice board, maybe with My signature, better.

For general and for particular, whatever I say. You should do it for particular.

At least that much discretion we all should have. And try. You'll be very much helped.

You'll be surprised, you'll be very much helped. Because everything is for your betterment and a special grace, if you understand the essence of protocol.

So, I am taking you to that point where you'll start understanding that nothing is to be surrendered to Mother, as such, because She doesn't take anything. Nothing goes to Her. Is only you're surrendering yourself, by leaving all that is not wanted. It's a very beautifying process, which one should take. You all have come up so much and you have to go very much further. I am sure

you will go ahead and will become great Gurus, as you have promised today, by next year.

So, I don't know what is the procedure of the Pūjā today is. Whatever is the procedure, let's start.

[Shri Mataji speaks in Hindi to organize the Pūjā.] So, the first, the Twenty One Names of Śhrī Viṣhṇu, because it is for the *[UNCLEAR* sustainance/sustenance].

Then is the Gaṇeśh Pūjā, Gaṇeśha's Pūjā. Then, the third thing, then, Sankalpa. Sankalpa is the dedicated vow, for what are you doing this Pūjā; that is to be said by all of you. Then, the Gaṇeśha Pūjā.

After Gaṇeśha's Pūjā, then you do the Guru Pūjā and after the Guru Pūjā, after the Guru Pūjā, we will be doing Devī Pūjā. After the Devī Pūjā, we'll be going out for our Havana and after that, if you are not worried, I'll tell you, is lunch. [Sahaja Yogis laugh.] So, just now, put all your attention to the Pūjā.

***Contents: 1983-07-27*, Public Program, Day 2, Paris, France**

I bow to all the seekers of Reality. At the very outset I have to very humbly apologize for getting late, because of the traffic was very funny today. I hope you understand. *[UNCLEAR]* to reach at the point where one has to reach perhaps.

Yesterday speech I tried to explain to you how we live with our mental projections only. And when we try to go beyond that, we get involved where we are not actually beyond our mind, but our mind gets overshadowed. As I told you yesterday today I will be telling you about the other unknown energies that are within us. Yesterday I

told you about the energy of pure desire, which is the Kuṇḍalinī, which is resting in the triangular bone, called as sacrum. And today I've met a newspaper gentleman from *[UNCLEAR* melos] and he told Me that during twelfth century people used to give awakening by *[UNCLEAR* cleansing/piercing] this sacrum bone, among Christians.

This bone is called as sacrum means sacred. And when I went to Greece I asked the Greeks: “Why do you call it the sacrum bone, sacred bone?" They said that they had a report with India, thousands of years, back where they discovered that this bone is a sacrum bone, having the power by which we get our Self-realisation. They knew a lot about the Primordial Mother, the Primordial Power, the Holy Ghost.

Even the word `ascent' comes from the word `atha', in Sanskrit it means primordial. And even the name Athena means the Primordial Goddess.

But as the time passed they created all the Gods and Goddesses just like human beings and the whole thing became very confusing.

So today I am going to tell you about the other two energies that reside within us. The first energy is that blue one, which is, if you see actually, is on the right side of the brain, starting from here and going backwards. Now this is the energy of our desire, by which we desire. Energy of Kuṇḍalinī is pure desire but this is the energy of our general desire. And when this desire energy finishes off, a person recedes. It becomes passive and habitudes and *[UNCLEAR* recedes].

The right side energy, which is actually the yellow *[UNCLEAR* by] light energy is the energy of our creativity, of our action.

So when we have a desire, we act upon it and that's how we use the action to fulfil our desires. These subtle energies express themselves outside as *[UNCLEAR* closed/gross] energies of the sympathetic nervous system, respectively left and right sympathetic nervous system. Now, with this energy, by one energy we desire and by another energy we act. The left side energy represents our past and the right side our future.

Whatever conditioning comes to us comes through the left side energy and whatever we think and plan comes to us from the right side energy. Now if we do not keep into moderation and we start moving with our attention towards the left side, by becoming subservient to someone who is devilish, or we condition ourselves very much, too much we indulge into promiscuousness and the perversions of life, if we become alcoholic and we take certain drugs which makes us faint or which makes us sleep, or we so-called worship God too much by singing His songs like mad, going mad about it, we start moving away towards the left.

In the left side of our being there is collective subconscious also.

We have also our subconscious, the past subconscious and the collective subconscious so that whatever is there, through from our creation is in that area. Recently I saw a very good film by some doctors who were giving an explanation about the triggering of cancer. And they are very near what I have said long time back. They say

that when a person is vulnerable to cancer, because cancer is built in within us all the time, when we use too much of our sympathetic energy and the parasympathetic gives it the balance.

But in case, if you go beyond the limit, as I showed you yesterday, if the centers break like this or if you move too much away from the center, then this is a vulnerable state of a patient.

That means that there is no connection left with the whole in that part and such a person is in a condition that the, that the cells are about to become arbitrary. According to these doctors that at this time a protein, a kind of a protein, which they call protein 52 and 58, attacks and triggers the cancer.

According to them these proteins come from the area that is built within us since our creation. That means the attack is coming from Collective Subconscious.

So all left-sided movements, like going to wrong Gurus, following dead practices, even maybe that people who go to the funerals too much, or those who are going to churches where there are dead bodies under their feet, or using black magic, spiritualism, charismatic movements, all sorts of these movements in which people get absolutely possessed, all the cults in which the so-called disciples are just possessed, they cannot explain, they don't know how to do, people take to it so easily without even thinking what they are doing.

They don't want, also want to see, those who have been there, how are they, what is their condition, how much they can think for themselves. They just run into it, like a fashion close in. I live in a very elite society of London

and everywhere. I have a double life. They don't know I have Myself known all these things. And they all discuss among themselves: “So which Guru are you going this day?" So that they must get *[UNCLEAR]* going to this Guru. All this has not applied that one as if it is that kind of doctor or some sort of a juggler, juggler's shows. It is very fashionable to talk like this these days, people don't talk of prays or anything, they talk of Gurus.

These Gurus are real parasites, they are not Gurus at all. They put up a show, they are very calm, silent *[UNCLEAR]* people and as if they are really saintly people, they wear dresses like that. But only what they have is that they have, controlling some spirits. They know how to mesmerize and that's how they managed their show, they take all your money and once you are lost they are not concerned about it. All such people can get cancer, specially blood cancer, they may get epilepsy, they may become mad, because all left-sided things affect the brain. The working of the brain is completely out of control.

Now, the right-sided people are, are extremely ambitious people, they go on planning, they are very futuristic. I met some, they are so futuristic, that they have forgotten even their names, they have no memory left. And these people go on planning and wasting their energy on planning. For example today there *[UNCLEAR]* be a *[UNCLEAR* track] and whatever you may plan, whatever timing is that but you will reach at the same time when you have to reach. Most of the things that we plan are absolutely wrong, because future doesn't exist; it is the present that exists. But if I tell you, you be in the present, you cannot

be, it's not possible. Because something has to happen within you by which you become still in the present.

A thought rises from your mind and falls off, another thought rises from your mind and falls off. It may come from the right to the left and left to the right, makes no difference. But in between these two thoughts there is a little gap and that gap is of the present. As you can see in the brain there are two institutions that are created on both the sides. Because of conditionings you create an institution for superego in the head. And on the right hand side, when you use too much of right hand side you create another institution for ego. Now these two, ego and superego, both of them are like balloons and when they cover each other, we develop our `I'-ness.

Now, the right-sided person, who is a very dashing fellow and he tries to dominate everybody else and there are some mesmerizing procedures also by which you can make a person suddenly over ambitious.

Hitler was the one who used these. He had his teaching from the lamas of Tibet. And imagine to what extent the Germans had to go.

So now within us these two systems reside. For example when Freud talked about psychic He said about the left-sided. Like he said that you should not get conditioned at all, what's wrong? Actually he was himself a pathological case, because most of the psychologists get pathologic.

When they are in contact with all kind of mad people, they don't know how to protect themselves and they imbibe all their mental diseases within themselves.

And even he died of cancer. But imagine how he has sold away these Western people. Indians considered him to

be a half-mad man. I mean any wise man can see through, such absurd ideas. He had no sense of holiness, no sense of auspiciousness, no sense of sublimity. He wanted to reduce human beings to the level of a sex point. And those who followed him are today suffering from AIDS. And where is he gone now? Can he save some? Today the press gentleman asked Me if the West is lost and what are the sins, what are the sins according to God. I said that I cannot give the list of sins it's too much. But I'll tell you about the virtues. As long as you have one virtue that you are a seeker and you want to become the Spirit, forget about your past. It doesn't exist for Me.

Like an egg becomes a bird, you'll become completely transformed and who is bothered about the blemishes on the shell of the egg. Now the, both the sides if you start using too much, we develop imbalances within us. A person who is too much ambitious, uses his brain too much, you'll be amazed, to give him a balance his brain doesn't go off but his heart goes out, he gets a heart trouble. On the contrary, the one, like a lady who cries too much, she's always miserable and she's saying: “This is miserable, that is miserable” who suffers from the left side pang of life, who always says: “*[UNCLEAR* I've a big heart], others don't have a heart" loses her head. I don't know if it is a trend *[UNCLEAR]*.

So here we are to understand that we have to be in the center, in moderation. That is how the great prophets came on this earth, to preach that we have to be in moderation. Abraham, Moses, Mohamed, they are all of the same personality. They represent the same person,

the same Divine principle, the principle of a master, Guru Tattwa as they call it. Now, when you have got ten valances within you, which are the Ten Commandments and when, when you try to disobey completely, then you are a person very vulnerable to diseases, either mental or physical. Now in this area, as you see the greenish area, what we call as the void in Sahaja Yoga, resides these ten valances, the religion, the inner religion, not the outer one.

Like there are some people who are very fanatic, say in India we have people called Sikh, Sikh people.

They are told not to drink at all and not to smoke at all. But in England they drink much more than any Scotchman can drink. And they smoke so much that all the empty chimneys of London can be filled with. But they told that they won't bear a helmet while driving a bike because it is against their religion.

And the poor Indian last Home Minister had a problem so I said: “You just tell them the one who doesn't drink and smoke needs not to wear." And you'll be amazed there was not one. This is the condition of fanaticism.

Now, look at the Christians. They go to church regularly, they take their baptism regularly, everything is done outwardly. But Christ has said very clearly that: “It is said in the Ten Commandments that: `Thou shall not commit adultery' but I say, verily say thou shall not have adulterous eyes." Now, where are those Christians who do not have adulterous eyes? It's very nice to dress up nicely, to go to church and have your adulterous eyes moving *[UNCLEAR* everywhere into church]. They are just doing what was told not to be done. Same about Islam.

Same about every religion you'll find out. People are just doing some things out of fear but not out of virtuousness.

Sahaja Yoga is the only way. When people come to Sahaja Yoga they become the true Christians, true Muslims, true Hindus. I don't have to tell them: `*[UNCLEAR* don't do/you do] this, or do that' they just don't do it. Because as your Spirit is enlightened in your attention it is the Guru principle. You become your own masters, you become your own Gurus. You don't need any other Guru. In the car just now one of the very great Sahaja Yogis told Me that: “Mother, this concept of being Yourself the Guru is difficult for people to digest, because now as they are without jobs, they do not want to take the responsibility of their own Guru." But on a very baser level also I would say Sahaja Yoga helps there. Those people who were unemployed and young and they are made to sit without doing anything, idle, it's like imprisonment.

And the idle mind, it doesn't know what to do. That's why they break their legs in different directions.

They tried all these Gurus, these drugs and all that because they are unemployed. Young person has to be busy. Of course they have to have money, no doubt. But they get money all right, money, they have no *[UNCLEAR* moderation/botheration]. But to get some money and don't work, they go frustrated. If you ask some of the politicians to be unemployed we can see what will happen to them. They will break each other's head, I think. But these young people what are they to do, what are they going to do now, how are they to live? Then, we have people now, who have got into Sahaja Yoga.

Some of them came under comas, you won't believe it, absolutely drugged and they got Realisation. As a result of that their self-respect came.

They tried to find out some sort of a work for themselves. They took to education and apart from that, they, what they did really was to come up to Sahaja Yoga to help others. They became active and they said: “Now, we are employed by God." So even the unemployment problem is solved. That is how things can be solved if you find your Spirit.

Now, at a higher level, at the spiritual level, what happens to you? Spirit is the reflection of God Almighty. And when it reflects in our attention, one of its quality is that the Spirit is collectively conscious.

So in our attention also we become collectively conscious. I said yesterday that our central nervous system becomes collectively conscious.

So on physical level also you start feeling others. But it is not physical.

Like a room is dirty and you have to clean it and clean it and clean it. But there won't be any light. You have to enlighten a light there. By cleaning the room you cannot put the light there. But if you enlighten the light then the whole room gets enlightened. That means light is not the room, it's not physical.

Now the Sahaja Yoga that we are doing now, is first enlighten the light. And then let the people see within themselves what's wrong with them. It is much better to talk to such people who can see themselves clearly. Now if you tell somebody that: “You are very ego-oriented” after saying that you must run with such a speed of five

minute mile, because that person must come and really box you. But in Sahaja Yoga when they get Realisation, they come and tell: “Mother my Āgñyā is catching here." That means my ego is growing like a balloon. After Realisation you start feeling the tension of your ego on your head. You just experience it and you want to get rid of that ego. It is very interesting how people start seeing themselves and detaching themselves and telling what's wrong with their ego.

The second quality of the Spirit is that it is the joy, source of joy. You get out of the, get out of the duality of happiness and unhappiness and you start enjoying the joy in a complete space where there's no thought. For example now this Champs Elysees is a beautiful one. But if somebody sees it without Realisation he starts counting all the things and how much it must have thought for cost, what is antiquity and all those things, which you'll think. Even the sense of beauty has become mental projection, men are used to only think. But for a person like Me when I see something beautiful I don't think. The mind becomes just like a ripple less big lake, like a mirror. And the joy that is created in that beautiful thing, completely reflects in it and sometimes you feel a torrential rain of joy flowing down your being. And you get completely drenched. This is what the second quality of the Spirit is.

The third quality of the Spirit is that it is Absolute Truth. It is completely absolute. For example now if you want to know if, say, Michelangelo was a realised Soul or not, how will you find out? Sitting down here if you put your hands like this and ask a question: `Was Michelangelo a

realised Soul?' and immediately you start getting tremendous vibrations. Whatever I'm saying you can get it like that, because like a computer you are and you get connected to the mains. Unless and until you are connected to the mains how can you work out your machinery? Like this instrument has to be connected to the mains, we can say this is the *[UNCLEAR* coil that/coil of] Kuṇḍalinī that is working here. And that [coil] was connected to the plug, which was the Spirit and then the energy, All Pervading Energy started flowing through you.

But one can doubt *[UNCLEAR* that/but] when you receive your answers how are you to determine if this is true or not.

Now for example if you ask: `Is there God?', you'll get a Cool Breeze in the hands, whether you are an atheist or not. But how to make out, I will tell you a story. In India we had arranged a program in a place where there were very fanatic Brahmins. And I'm a Brahmin because I know the Brahma, I know the..., all this All-pervading Power, so I'm a Brahmin in real sense. But I was not born in a Brahmin family.

So they refused, that I can't speak in that hall. But the boy, he said that: “All right we'll announce it in the newspaper." They were frightened of that.

I did not know about this story. But there were some people sitting in the crowd who looked very angry.

So I asked, suddenly I said: “Those who think they are Brahmins please come forward." And all these people you see crawled up to the front.

So then I asked them: “Put your hands towards Me like this." And they started shaking like this and they could not stop their shaking. I said: “What's happening to you?" So they said: “Mother, now we accept you are the Power, that's why we are shaking." But I said: “Nobody's shaking. Why are you only shaking like this?" So they said: “We are Brahmins, we are more sensitive, that's why we are shaking." And there were five six people sitting in the front and they were also shaking.

So they said: “Look at these, are also shaking. They must be Brahmins." I said: “Better ask them." They said: “We are not Brahmins, but we are certified mad people from the lunatic asylum." So this is it, that you see when we have wrong ideas about things, how is related. You can see that those who were not realised were not shaking so much as the mad, fanatic and the other certified mad, you see.

They were not certified but they were mad, certified by the Divine as they were certified by the lunatic asylum.

So one has to understand that when you ask a question relatively you can also find out that whatever is truth shows in the hands as vibrations and whatever is false always shows maybe little burning, maybe little stinging or maybe numbness in the hand. Actually many people feel that: “Why should Mother do all this job? Who is She?" I've always said: “Better if you can do it I'll be very happy." I'm a very happily married woman and My husband would really be so happy somebody to do My job. But one has to understand that if this is so, somebody has to also decode.

Somebody has to tell about the Divine, what is He speaking to you. If I can do that you should not be angry on that point. But I must say that I am just like an enlightened candle, which can enlighten another candle. As Alexander told Me that he is already, so all of them have felt the Realisation. He is a young man who got Realisation and he is giving Realisation to so many. But he is not a half-baked person, he's not a half hearted person. There is one in India who was given Realisation to ten thousands. And they have not even seen My face.

The other quality of the Spirit, that it is the attention of God Almighty that the attention of God starts working in us. That means Divine starts looking after us. Most of the Sahaja Yogis now say that miracle has lost its meaning in Sahaja Yoga.

So miraculously people are helped that they cannot explain.

If you have to write about them, I think I'll have to write ten volumes. You believe it or not but God is really Almighty. He is Ocean of Love and He really wants you to get your Realisation and enter into His kingdom. He is so anxious that I'm Myself surprised how things are working out. And how He keeps you in His attention it is remarkable, how He helps you in every way. Of course spiritually, you feel completely relaxed, you feel very young, you look all very young and you are all the time a magnetic person, so dynamic.

The whole day you will work and you will not feel tired. Suddenly you develop a beautiful voice to sing, suddenly you become a great poet and you feel so blissful all the time. Jealousies and vanities, all disappear. And you

become really a beautiful person. When the Sahaja Yogis come to the airport, you can see the vibrations, but you can see the flowers like this. You forget all the artificial barriers of race, cast, everything, everything you get rid of. And of course the highest thing is that you are absolutely contented in yourself. When I came first to Paris, people told Me: “Don't tell them, Mother, that you are a happy person." Because French people think those who are happy are ignorant. And when the people came, I said: “They are all `les miserables'." Same people today are beautiful flowers, doing the work of God. Entirely you change, all your priorities change and you become a very secure, humble person. Y ou know then when to get angry and when to be humble. As so many Jews who never respected Christ, now know the value of Christ.

So many Christians who never respected Mohamed Sāb now know the value of Mohamed Sāb. They are so knowledgeable. Like in America somebody asked Me: “Are they all, have they some doctorate?" It is so much inside the complete library of real knowledge, that we should not be illusioned by other things, which are unknown to us, as Divine. When you become the Spirit everything is logical, everything can be proved. You can see the movement of the Kuṇḍalinī at different points.

Supposing this center is catching, you have to say Lord's Prayer, that's the mantra.

So... Otherwise the Kuṇḍalinī won't move.

So everything that it is said in Sahaja Yoga can be proved, every word of it. You become the master, you know everything about it and you are so much blessed that you live in the Ocean of Joy. May God bless you! You

all can put your hands towards Me like this. Please put your hands towards Me like this. It's a very simple method as I told you that your fingers have those seven centers within you. Those who do not want to meditate should go away. It is better for us. It will be very fair. Put both of feet on the ground straight and be humble about it. This lady doesn't understand, *[UNCLEAR]*. If she doesn't want to meditate she should go. It is kind of you if you can go. Now please put both the hands straight like this.

And... This lady is not [going off], very obstinate. Should go. Please, please go out that you disturb us very much. It should be fine. This is not proper. If you don't want to meditate then why should you sit here? You better go. Now this is too much. This is too much aggression. Please, please! Madam, please go! Thank you. You should not divert, that's not a good thing. You see, if you have come for the lecture, all right. Then after the lecture, don't want to meditate I'm not forcing you. But that means you should not force Me also, isn't it? We should be fair.

Also I cannot guarantee that you'll get your Realisation; you have to be very humble. You should not have a shopping attitude towards Sahaja Yoga. You have come here to get something for yourself.

It's not for Me and you should not disturb others. Whatever you may feel you keep to yourself because you know Sahaja Yoga, it has thousands of people, all over the world. And you should not be troubling others because that's not a good thing at all. Whatever your ideas keep to yourself. Or you may write to Me about it, but don't force others. You are asking for the highest, but

it is not any other lecture, it is a process of God's grace. And we should be really worthy of His grace. First of all if we don't respect ourselves, we can't respect anybody else.

So first respect yourself and not to feel guilty, not to feel guilty at all about anything. Forget about all the things, everything that you have thought of. Just forget it. At this time nobody is a sinner. Everybody is a temple of God. That's how I respect you and love you. You also, please, respect yourself. Please, have no guilt in your mind. Know that God has created you with very great care and unlimited love. Now close you eyes. Just close your eyes and you'll start feeling the Cool Breeze in the hands.

Forget about your problems; they will be solved and resolved. Everything will be washed off and cleaned and redeemed. I can console you, I can comfort you and Sahaja Yoga redeems you too. But you should be ready for [it]. Just keep your eyes shut. Now, please, put your hands on top of your head about four inches. One hand, one hand, right hand. Left hand towards Me. Little higher and see if there's a Cool Breeze coming in. First a hot breeze will be there. Put the hand parallel to the ground, facing upwards, on your lap. Put the hand on your lap facing upwards, facing upwards. Now please see if there's a Cool Breeze coming in or if hot is coming out.

sākṣhāt Mātājī Nirmalā Devī sākṣhāt Mātājī Nirmalā Devī... [several times].

Now you can turn your hands otherwise: right hand towards Me and left hand in the air.

sākṣhāt Moksha Dāyinī sākṣhāt Moksha Dāyinī sākṣhāt Moksha Dāyinī... [several times].

See if a Cool Breeze is coming out of the head. All right. Are you feeling the Cool Breeze? You put your hand up now and see. Straight like this, towards Me.

Contents: 1983-08-21 **Mother Earth and Śhrī Mahālakṣhmī Pūjā, Surbiton Ashram, London, UK**

Some of you who cannot sit on the ground can bring some chairs from inside. You can get a chair for yourself. If you people cannot sit on the ground, go and get some chairs for yourselves. Sit down. [Hindi.] Today we have to know something about the connection of Sahaja Yoga with this Mother Earth. It is very important, that we must understand the value of the Mother Earth. She has been very kind to all of you. She has been sucking your vibrations. She has been... otherwise also, She has given you everything that you see around.

So today, we have to understand the connection and the symbolic expression of the Mother Earth within ourselves. I've told you before also that Kuṇḍalinī, which is in three and a half coils, is placed within the triangular bone. Now this abode of the Kuṇḍalinī is called as Mūlādhāra and is represented in this universe as this Mother Earth or in the Pūjā it is represented as the Kumbha. I don't know if you you have made the Kumbha or not.

Sahaja Yogis: Have you?

Sahaja Yogi: Yes Shri Mataji.

Shri Mataji: Have you? The Kumbha is sitting here.

So far, in the movement of our consciousness, we have been trying to understand the God Almighty and all other five elements that we call as important.

What is it?

Sahaja Yogi: I think the mic is not working.

Shri Mataji: OK. [Takes the mic in Her hand. Sahaja Yogis laugh.] And also, the consciousness has been moving towards the understanding of all the other four elements but the Mother Earth. That had to be such, because unless and until the understanding of all these four other elements are brought to a certain degree, the Mother Earth cannot express itself. Like if all your Chakras, four Chakras, are caught up, you cannot raise the Kuṇḍalinī, you cannot give Self-realisation. You cannot have a mass evolutionary process done. That's why we had yagñyas, all other methods of exciting the four elements. They worshipped the water and they worshipped air, the sky, the firmament, the light.

And that's how we came up to the time of Christ where light was worshipped.

But today when we are in this modern Sahaja Yoga, we are actually at the level of the Mother Earth, because as they say, it's the age of the Aquarius. And Aquarius is the same as the Kumbha, is the Mother Earth.

So we are at the level of the Mother Earth. We can also see in the consciousness of human beings.

I'm saying not only men, but women also and men. The consciousness is moving more towards the feminine expression of life. But as stupid as human beings are, the feminists also have been very stupid that they are fighting on the level of rationality, of economics, of politics, all useless things. Equality on all these things if they are to be sought, you become men, you become just like men. If you are argumentative, if you are rational, if you talk like a man, it's a masculine

development. But the mother's development, the feminine development, is not equality in the way the men have been stupid. No use competing with men in their stupidity, the amount of stupidity has been created already for us quite sufficiently.

The whole world is today, is expressing that nonsense that they had, the competition, the aggression, the oppression.

So the other side of the woman, which was called as the dominated-one, the dark side, the oppressed and all that, has to express itself in a different way, the whole mode, the style, has to change.

See now in Christianity one should understand why Christianity, even Judaism, any religion, even Hinduism and all that, but it's more in Christianity, surprisingly they just had no place for Mary. And Muslims even crowned it by completely cancelling Fātima. And on top of that, you will see that among Christians, I think that ordination, or what you call that, is not given to the lad[ies], to women, while Christ was not born of a man.

But that does not in any way mean that you compete with men in their foolish enterprises by which they have practically brought this world to such a ruinous state.

So today we have to understand that it is the time for the motherly qualities to develop. Even a man, when he becomes motherly only, becomes a great man. Like Christ, when he had compassion, he was called as a big *[UNCLEAR* saint].

So the quality of a woman as a mother, Goddess is always as a mother and She is the power most important to ignite Sahaja Yoga. Now how She ignites? I'll tell you.

I'll give you an analogy, but analogy should not be carried too far, as wise Sahaja Yogis you should not carry it too far.

Say there is a zero, it has no meaning. In the same way, God Almighty has no meaning till you put some sort of one or two before it. It's a zero. It has an existence but it has no capacity or a power to express itself.

So it's a zero. Like that, we should say the masculine growth is a zero.

Another analogy I'll give you to understand it. That if you should see, a very high power wires, you see, going over your head, they are absolutely harmless, there's no trouble. In Delhi there was a suggestion that there is a very big plot of land available where there are high power wires are going and we can have it for free. But I asked: “What's the problem?" They said: “Only if earth gets connected with that, then you will have problem." So till these this high power thing, whatever it is, is not connected with the earth, it has no meaning at all.

But earth is very different from this dynamic power that is flowing through those wires which are zero, which mean nothing.

In the same way, in a woman, the womb of a woman is the Kuṇḍalinī. Now what is a womb? Now if that is the Kuṇḍalinī, that expresses the Kuṇḍalinī in the gross, that means the Mother Earth is also like the womb. Now what does a womb do? It receives the sperm, which is just a frivolous act of man or you can say just *[UNCLEAR* a digression/an aggression] and She then nourishes and looks after it, corrects it and allows it to grow, not in an aggressive way but in a very compassionate and a

sensible way, till it is expelled out of the womb when it is grown up.

So the idea of womb is that the expression has to be in such a manner that it does not dominate. It does not dominate the embryo. If it dominates, how can it grow? So it nourishes it and makes it grow. This is what today's Sahaja Yoga is. That now the Mother Earth is the one, who is symbolized within you as the Mūlādhāra, as symbolized as the Ādi Shakti here, is sitting down before you to nourish you, to make you grow into new personalities, into mature personality. This concept we must understand.

So the women of the West must understand that the nonsensical ideas they have taken from men must be completely discarded, they have to become women first. Those women, who just are talking like men, can never help in Sahaja Yoga. They have to be like this Mother Earth who allows you to do what you like with Her. I mean you human beings have been so stupid to exploit Her to the maximum. Not only that but also She bears lots of nonsense upon Herself. But then a time reaches where She becomes explosive, then She starts consuming people inside Herself. And when She consume people then you see the earthquakes and the droughts and this and that, all these things start coming in and people get engulfed into these problems which they blame Mother Earth for that. The problems that human beings have created out of aggressive nature, even aggression towards the Mother Earth, they have to pay dividend for that. And they are paying.

Now, to stop this kind of a movement of aggressiveness which brings all kinds of disturbances, one has to recede back and should develop a sense of totality of compassion. Unless and until you understand totality, the total the complete, the whole, that is the womb, that's your Mother. As long as you try to be individualistic you cannot be a good Sahaja Yogi. You have to become one with the whole. Now we have to face ourselves for that, very important it is. Specially in the West, I would say we have to face ourselves very clearly, what are we up to? That's a very important thing. First of all let us see where is our attention. Ask a question. We are Sahaja Yogis and Sahaja Yogis within our fold and I am sometimes surprised that even now the attention can be very funny. Like, simple thing, like we can have attention on material things: `this is mine, this is yours; that I should have my privacy.' Then you are gone to another realm of aggressiveness. If you try to have your own privacy then you are depriving others of their privacy.

It was alright when you were not Sahaja Yogis, to have your privacy, because you have to grow in your privacy at that time. But after Sahaja Yoga you have to become one with everyone else, that is very important. Before Sahaja Yoga, you were different and after Sahaja Yoga you are different people.

The whole concept must change after Sahaja Yoga, that now you have become one with the Whole and to feel that you are One with the Whole, you should try to give up all your individualistic attitudes. That's very common now to hear “Yes, I like this, I like that." It's very common: “I like it." Very common, but doesn't behove a

Sahaja Yogi to say such a thing. You see, how can I say that I like something? Think of a mother who has to bear the child, has to give birth to a child, has to look after the child, the needs of the child, protect the child, train the child. How can she say: “I like this and I like that” where is the time? [Laughs gently.] To think what you like and what you don't like, “I like this food, I like that food." Where is the time? Where is the energy left for that? Where is the attention? The attention is on the upbringing of the child.

Now in the same way, a Sahaja Yogi must know that the child within him is born: the Spirit. Spirit is the child which has been born within him, now he has to nourish it, through the Kuṇḍalinī. He has to water it; he has to look after it. It has to make it grow. Now where is the time for other nonsensical things? You have a child in hand. You are all mothers looking after your child that's your Spirit.

So where do you have time for all these things? What attention should be: “What can I do to make this child happy, to make this child grow, to make this child completely manifest myself." The mother replaces herself as soon as the child becomes a mature child.

So now in you, the motherhood must take over than the fatherhood, motherhood towards yourself. The attitude should be like a mother towards the child, how her attention is towards the child. You can see in every day-to-day life how we behave. I have seen people very much interested even now, in food. Now where is the time? Where is the attention? How can you be so much worried about your food? Worried about your sleep, worried about your health, worried about this, that? I mean, here

you are to worry about your child which you have got now with you. And that's why the child is neglected and sometimes you find the child becomes sick or sometimes goes into a coma or may die away also.

So the situation is very different now for Sahaja Yogis, how to treat themselves. Those who are running after, still food and all these nonsensical things. I mean I've seen Sahaja Yogis, all their attention is on food all the time. How dedication can come in a person who is so much dedicated to food habits? Like, we have seen, you might have also seen, some of you, Ajanta caves were built. In ten generations they built Ajanta caves, ten generations! And they built it in a place where there was not even water available, to begin with. And day in and day out thousands of people, without getting any payment, without getting anything, built it. No food, no question! They used to eat some fruits somewhere here, there. But their dedication gave them power to do it. But this dedication can only be developed if you realise that you have to mother your child. Now, if the mother is ugly, the child will be ugly too, because it is the mother who is expressed in the child. She does not dominate the child alright, but she definitely can corrupt the image of the child. And that's what exactly happens when we, the Sahaja Yogis, are not bothered as to look after our Spirit and our spiritual growth.

Even now, you will be surprised, fifty percent people write letters to Me: “Mother I am still possessed, I've worked through lemons and chillies, I am coming to You for this and that." It is a very low grade business I think, even after so many years, if you are possessed, then I

think you should beat [shoe-beat] yourself every day hundred and eight times. It's a very low grade behaviour, I personally think, that after your Mother has worked so hard with you, still you are just the same, coming back with the horrible idea of bringing all kinds of problems to your Mother. That means you have not looked after your child.

Now in Sahaja Yoga, it's not a child which is an individual child you have to look after. This is, one should understand. This is where we miss very much, especially by the intellectuals. They think it is their own child which should be alright, doesn't matter about other's children. Or, doesn't matter if you have connection with others or not. It's very common. Because, you know, rationality gives them that sense: “Oh! My Spirit is alright; my vibrations are alright, so it is alright if I do not go to Pūjā, or if I do not go to any collective thing or if I do not support in any collective work or if I do not take any responsibility of Sahaja Yoga." Because once you become collective you take responsibility.

So you are oversatisfied with yourself that: “It's good, that I need not take up any responsibility. All the Sahaja Yogis are bad, or some of them are bad. I have nothing to do with them and this is that and that and that." But in Sahaja Yoga, as it is, the motherhood is universal. Because if you are the nose, say, then somebody is the eye; if you are the ears, somebody is the lips.

So, it is essential for you to understand that anybody who is a Sahaja Yogi is in trouble, you are in trouble. It's threat to your growth, it is a threat to your growth, because it's the whole that is growing. Of course, those

who are absolutely useless will be thrown away, gradually. That's what Mother does. They can be thrown away, absolutely, so much far away that they will never return. But you don't have to worry about such people, they will be thrown away. They will be given some chances, some more credits will be given, some graces will be given, but ultimately they will be thrown away.

So you don't have to worry. But you must worry about the whole.

And you have to take up the responsibility. Those who do not take up the responsibility are not the people who are not yet matured their child, that's the Spirit.

Every type of responsibility that you can take, think of what responsibilities you can take up. That is why most of us have bad Viśhuddhis, because we do not take the responsibilities. And whatever responsibility we do take we have to be much, much, much more responsible than ordinary government servants are.

Sometimes we hear from one ear and throw it away from the same, don't even allow it to come into the head.

So, one has to understand that the child is your responsibility, you have to look after the child.

And the whole is also your responsibility.

Now, how to establish the connection between your Spirit or keep the connection on between the Spirit and the womb, or the Kuṇḍalinī, is the biggest problem that we all face: that our connections are very loose and that's why this Kuṇḍalinī cannot look after the Spirit. I wonder if you have noticed one thing in Sahaja Yoga, that you can manoeuvre the Kuṇḍalinī, but not the Spirit. You can

raise your hand, the Kuṇḍalinī will move. You can manoeuvre it. You can give it a bandhan, it will go round and round and round, but what about the Spirit? You cannot manoeuvre it. There is only one mantra to awaken the Spirit, in the sense that to please Him you have to say you are the Spirit. But you cannot manoeuvre it, you have to bring in Kuṇḍalinī to look after it, you have to take Kuṇḍalinī there, to the heart, so that this child which is the little offspring just now, has to be carefully developed and matured.

So on both the sides of men and women, we have to understand that if you are a man and if you are a dominating man, it's alright. But if you are a woman and if you are dominating, then it's a difficult thing for Sahaja Yoga to cure you, because you have lost your quality of being a woman. At least you have to be a woman to begin with. If you are not even a woman, then what can you do with these third persons who are neither man nor woman? Now the men, when they are dominating, they have to understand, that they have to be compassionate. They have to be kind, they have to be considerate, but never subservient, never subservient. This is one should understand, that you should not be subservient. Now the women, what they have to be, is to be great, large, receptive, receiving and nourishing all that.

Now the way husbands are told sometimes in this West, I am shocked! Like say this Mr. X: “X? You haven't done this. X? You haven't done that. How have you put this? Do this, do that, do that!" This is not woman's way to do it, it's absolutely wrong that to do it, to tell him to do something. You are becoming a manly! And then we lose

completely the power of giving that nourishment of a woman's love, which is the power of a woman, which women don't understand. I tell you a simple example: My own granddaughter, she wants to be an air hostess all the time, she wants. She said: “You must also have thought of being an air hostess." I said: “Why? What is so great about air hostess?" She says: “That's the only time you can give food to someone." You see, a natural instinct of a mother that `let me see them eat' you see. They don't eat themselves, they want others to eat. But this is not in the conception of the Western women, I tell you. They can't understand this. “Why? I've done this, so why not he does this, this?" It's your privilege to do these things properly, in a proper way. But supposing somebody is a very good mechanic, the woman will also become a mechanic, “I'll do the mechanical things." She is not there for doing mechanical work. She is there for the mechanics of the emotions. On the contrary she is just this the other way round. Like a man comes home; she goes on ordering him: “You have to put that right, why did you spoil my carpet? Why did you do this? Clean it up, get that thing, do that." All his mechanics of emotions are finished. Once his mechanics of emotions are finished, he is useless and you are useless as it is! And men also should not do their jobs. Let them do their own jobs. I think this is one of the biggest problems of the West today that men are neither men and women are not women. I find the quality so horrid, that I don't know how to deal with the mixtures. You must understand this very simple thing in life that if you are a hybrid stuff, you can't have the quality of a Sahaja Yogi! [Laughs.] If you

mix it up, it's a very funny thing, isn't it? So a woman must try to be a woman and a man must try to be a man.

Now see, what is the situation of a man, as a masculine effect on the development of consciousness? So, as the manliness was expressed, we have developed science. We have developed all this knowledge, all these things which are outside. Now everything is ready. Now the woman has to come up. I mean, I'm just saying in very abstract words, don't think of woman, but you can say the feminine, feminine nature has to rise now. Now everything is ready, it has to just spark. All the Chakras are ready, now awaken the Kuṇḍalinī. Kuṇḍalinī is as important as the other Chakras are.

So now awaken the Kuṇḍalinī. Now Kuṇḍalinī's behaviour and mode of action is very different from the mode of action of the Chakras.

If the Kuṇḍalinī became the Chakras and the Chakras become the Kuṇḍalinī, how will you manage Sahaja Yoga? But we must assume our own nature in all dignity and in all pride; not to feel in any way low down. Because a man sits on a horse, the woman wants to sit on a horse. What is the need for a woman to sit on a horse? I can't understand. Here all the women are sitting on a horse. They'll become like horses! Already I think half of your royal family looks like horses, don't they? [Laughs.] I think so.

Their faces look like horses. See, so there is no need for women to do all the things that men have already done. Say, for example, there's one personality of masculine personality, that has to come and do a certain job. Now you've done it. Alright. Now then other personality has to

do the job. Now see the situation of the Divine also: Now the whole complication comes in that once a kind of a thing has been done, another one that comes wants to do the same.

Do you follow My point? So the whole energy is completely wasted.

The whole preparation has been made for this Aquarius age to come in to bring in the Kuṇḍalinī upward and to make the whole thing work out in such a way that the left and right meet and you all become ignited, enlightened. It was a question of our being, sharing the whole job in a proper understanding.

Now see how Mother Earth herself was created. It's also a very simple thing. First, the movement of the energy started flowing. Now this is a combined energy, alright? Then the combined energy went round and round and round like that and when it consolidated there was this big bang. When big bang took place, now this is the manly work, I should say in a way, manly style, because still the Mother Earth is not produced, so then these little fragments again went round and round. With the momentum, they became roundish. Out of them, the Mother Earth was selected for one job, not to do anything, it kept quiet now, alright. On the Mother Earth out of the water came the life, the carbon came in. Everybody helped there and a human being was created. Then the men went round to improve their societies and whatever they have done to it, whatever was possible with their ego is done, finished now. Now they have done their job, you see. Now they are on dole, you can say.

Now the womb or we can say the Kuṇḍalinī, which has been waiting all these years, was resting, waiting for that time, isn't it? So we call it `the blossom time has come now'. At that time the Kuṇḍalinī has to rise and ignite, in such a way that the completion of the whole work takes place. It's simple, do you understand now? So there's no competition between men or women, but the style of work is different. If you understand that, then only this kind of a revolution will take place and not a rebellion. Actually, women are rebelling against men and a nonsense it is, I mean, it's such a headache that you create something, allow them to grow and the another party comes which has to complete the job starts rebelling.

So the revolution has to take place and the revolution is only possible when we understand that what part is left out now to be done. Are you getting Me alright? So that part is now realisation, our awakening of the Kuṇḍalinī. For that your feminine qualities are going to help you, not your masculine qualities.

So aggressiveness must be given up by men. Also, because they are Sahaja Yogis now, they have to take feminine qualities, not of fighting. If women fight they are not women. You see, women are told that: “You are useless, you are good for nothing” so now they are trying to show: “No, we are also alright. If you have eaten one crow, we will eat three!" [Laughs.] Now, the understanding and the wise perception would be such that, what do we have to do now to change the mode and the style of our lives? What's wrong here? A turning point has come. Now the evolution is not rebellion, at all

by any chance. It's a wrong idea people have. It's not rebellion that you hit me and I hit you, go on hitting each other, like a pendulum you move, you see the movement of a pendulum. It's not like a boom, this thing, that today you are born as a Muslim, tomorrow you are born as a Jew, then you are born as a Jew, then you are born as a Hindu, then you are born as, it's not pendulum. It is spirally movement.

So every time you achieve an evolution you are at a higher level than before, so the movement is spiral, see My point here? Now to achieve the higher position in our whole being, what should we do? Is to understand that from this point to that point we have to rise, we have to rise in a way that we move in such a way that it is not in a pendulum way but in a spiral way. And to move spirally, you have to use another kind of force. Whatever you have used so far has to be endowed with another kind of force and that's the feminine qualities of women.

But where are the feminine women? They'll dress up like women, they'll try to be feminine and all that. That's not the way: from inside, from the heart, a feminine heart. Christ showed that in His life: He forgive. Only a woman can forgive, man cannot, because he is aggressive. How can he forgive? Kṛiṣhṇa never forgave anyone. He used to kill. [Laughs. Moves Her right finger.] Right royal fashion: “So, alright, if you are so? Alright, done." He forgave to such an extent to show that He is now giving a turn to the spiral and now a feminine quality has to be developed among human beings. But that doesn't mean that you start walking like a woman or developing waistlines, because that's another stupidity, you see. but

to be motherly, not to be fatherly, but to be motherly. That kindness, that gentleness should be in your behaviour towards each other.

Of course this force also corrects, sometimes also gets angry also. Mother also has to get angry sometimes, specially with people who never get alright with their behaviour, She has to be shouting, punishing and sometimes She also destroys! It's alright. But that is sometimes, not all the time.

So just now one has to accept that to be like the Mother Earth we have to be forbearing `dhara', “dharaka sadharmand" [having the same nature of a bearer].

She is the sustenance of everything. She takes everything, the vibrations are sucked in, see talk about it. And now for the first time after Realisation, you can give Her back what you have got it, from Her. You can give vibrations to Her trees that are created, you can make them beautiful. You can transform a flower into a more beautiful flower. Now whatever you have got from the Mother Earth, you can give, because your Mother Earth is awakened within you now.

So you return Her back everything that you got from Her and give it to others: generosity, the greatness of heart, nobility, forgiveness, love, affection, bearing, everything for love. And for a Mother, to save her child, she'll starve herself, she'll do everything to save her child, complete dedication, she has for her child. That's a real Mother, I mean the kind of mothers you see these days, neither they are mothers nor women. But what I am saying, that's the real image of a mother and you have an image before you.

So, this is what one has to develop now, whether you are men or women, as Sahaja Yogis you must develop a new consciousness of affection, love and compassion.

Getting angry, getting into a temper, shouting at people, screaming at people, is not going to help us much.

If you have to help the whole, the growth of the whole, try to make yourself a milder person, be angry with yourself that you are losing tempers and you are so unkind to others. All the problems have come out of the overgrowth of the masculinity, overgrowth. It reaches a certain point, you see, it's reached such a wretched point now, that it has to come down.

But also femininity, at a lower level, without Realisation could be very, very small hearted, chicken hearted, could be all the time worried about her own child. That's what one has to change: is to have love and affection for every Sahaja Yogi, for every person. When it comes to fighting others, you are all one.

But among yourselves you can look after each other, tell them, say for example, something is paining in my nose here, I will just try to rub it in the same way. But I won't try to cut my nose, will I? Or bang my nose, I won't.

So the feeling that the other is myself, be kind and gentle, try to improve and help in that manner. I hope you have understood the whole thing. In a nutshell is that: we have to change the whole mode, a radical change has come in the society of Sahaja Yogis.

If there is any question you ask Me before we start the Pūjā.

Now the problem of divorce and all that you can see in this.

Left Nābhī problem can be fought.

Any question?

Sahaja Yogi: Is it alright to hurt people for their own good, Mother?

Shri Mataji: You see, this problem comes in when you are not the whole, alright? Now supposing, as I told you, if you are the whole, who is the other? Then you will, even if you have to hurt, say, for example, if there is blood coming out of my thumb, I press it hard to stop the blood. It will hurt the thing, but the discrimination must be used, that I'm losing my blood which is precious, much more precious than this little hurt. But that discretion must be achieved. You see in Sahaja Yoga, you are all free to develop your sense of discretion. And once you develop your sense of discretion, gradually you will know what to do. In the beginning you will hurt, no doubt, because you are used to that. I've seen people here, just barking at each other, as soon as they see each other they start barking. You go anywhere in the whole country, you go anywhere, they start barking for nothing at all. I was surprised. In a Pune, I went there, there also everybody is barking at each other, you know. Whether they are drunk or not drunk makes no difference, in the same state.

But after Realisation, you do say, because you feel concerned, you're worried. But you say in such a way that you achieve the results. See My point, that is the criteria, that you should achieve the results.

But, supposing a man has come for the first time and you tell him that: “You are a bhoot." Then naturally, he'll be hurt. Very common. [Laughs.] First day, someone walks in and you say: “You are a bhoot." I mean thank God if he does not understand the meaning of the word `bhoot', then it's alright. [Laughs.] But first you think of being gentle, right, embalming, sweet. Let's see, find out ways and methods. Is a very good way, is the evening to write down how many sweet things I've said today. Not like these sweet things we say: “You're looking beautiful" all that. Not the superficial ones that may pamper the ego. But they are so sweet, you know, things are. Let's say, there're some very good words, people say like: “Are you warm enough?" Very sweet way of asking a question. Then, it's very simple but you can say like that.

But it's very difficult for people to say that even, I've seen. Looking after other's comforts, if somebody is sitting, he wants a water, he is awkwardly sitting, you just go rush and give him the water. “Oh! That's too much to expect" that: “Oh God! You gave water!" `I'm not his servant.' Immediately the question comes into the head.

Little bit, trying to do something here and there, or sometimes thinking, going in the market, you find something: “Oh, let me take it for him." Children do. I've seen children, all the time they think of their friends, what they can buy for others: “This is good for my friend, this is good for the, she's very fond of things, she likes this." All these little, little things, you know.

Sometimes, even a small thing like early in the morning you get up, you find the another person is sleeping on

one side, his blanket on the third side and his pillow on the fourth side.

So you just put his head on the pillow and cover him with the blanket.

That's Mothers job.

Not out of fear, but out of sheer love. Like even, if it's cold and buttons are open, you can button up a person, he'll like it. It's little, little things, you know. Women have very little sweet things which they do, which make men very happy. But now women have lost now that sense of it.

Not the fighting, but thinking of what sweet thing you can do for them. And also, sometimes, teasing is alright.

Sometimes tickling is alright. But a kind of a sweet you see, rapport between each other; even the feeling, that we can do that, it's a master's job. It's a master's job you see. The one who is a master can do it, those who are not, will not be able to do like this. They will again come back to hurt. Ultimately, they'll land up hurting or fighting or coming to blows. But those who are masters will be so beautifully doing the all job, that you see, it's kind of a very sweet relationship, it's called `madhurya', without any lust, without any money-business and things, such sweet relationship it is. And the joy would be `bubbling'.

All these perversions and all these things will drop off, but a very sweet relationship.

Alright? Even saying that you are feeling happy.

Contents: 1983-08-23 **Rakshābandhan Ceremony, Tannay, Switzerland**

I said: “No we have to put it down that's all." He said: “How do you do Mother?" I said: “Very simple, three times you have to go round." And I put it aside one, two, three. And then he started seeing you know, storm clouds and big formations. And so we arrive here with the rain, running out in the rain and very cool temperature. All wet. But the thing is, Nature is easy to control...

So today is a very great day, when I arrived here, is the day of Guru, today is the Pūrnimā, is the full moon day of Rakshābandhan, the day when the brother is tied with that *[UNCLEAR]*. You must show them.

So I brought for you all. Tied in the hands of brother, by a sister, for the protection of the brother. And we have a very nice story about it. When Alexander the Great invaded our country, he married an Indian lady and after certain wars he was arrested by a King called Puru in Punjab and his wife got desperate.

So she sent one rakhi like this in a thali like that with the cover *[UNCLEAR]*.

Now when he, that was the day of Rakshābandhan, so, what they did, he lifted the cover and saw a rakhi, which was presented to him. And on that day you cannot refuse.

So he asked the carrier man to give the rakhi to him and he asked somebody to tie it. And he asked: “Now who is my sister, who has sent it?" So they said that it is the wife of Alexander, whom you have arrested.

So he just got out of the arrangement; he got up from his throne and then he rushed to the goal and prostrated himself before Alexander and he couldn't understand what had happened.

So he said: “I didn't know that you are my brother-in-law and I didn't know that you are the son-in-law of our family, so I am sorry for doing this thing for you. It is so disgusting for me to behave like this, so will you please come out?" And he brought him out and put him on his throne.

So he couldn't understand what was the thing; he was so flabbergasted you see and then he said: “Now you can go home." And he sent him with lots of jewelry and lots of sweets and all that, to his house and he himself was there with him, to see him off.

So when he went in, his wife was smiling and he asked her: “I can't understand what has happened. This king, has he gone mad? He has released such a dangerous criminal like me. I can kill the whole country now." She said: “Did you see on his hand something tied?" He said: “I saw on his hand a shining thread being tied, but what does that mean?" So she said: “Today is the day of Rakshābandhan. On this day I sent him this bandhan, this one and he tied it, so he becomes my brother. Now he cannot harm you because you are my *[UNCLEAR* soltargen], you are my husband, my good luck, so he can't harm you and he respected you so much because you are like the son-in-law now, in the family." And Alexander said: “That settles it. I am going home. If these people can release such a dangerous criminal for only one thread, what sort of symbolic people are these, I mean they can do anything like that and how can you rule such sensitive people?" So you see, he took a poet and many other people with him, to Greece and his name was *[UNCLEAR* Chandaverdayi] and he has written lots of poems about

him, about Greece. But so many of his soldiers didn't want to back and they settled down in India with their wives and they are living in some forest in India.

So only a thread has done all this goodness. I hope you people will also respect all your feelings with a delicate thread of love from *[UNCLEAR]*.

And Viṣhṇumāyā, the One which today announced our coming, is the sister of Śhrī Kṛiṣhṇa and you must know... who disappeared in the sky and you know who announced the coming of Śhrī Kṛiṣhṇa later on, Viṣhṇumāyā. And after eight days we have the Birthday of Śhrī Kṛiṣhṇa to be celebrated in Geneva.

That's why it's very suggestive today that I should bring rakhi to you, because a sister will give you this great protection to her brother.

So when are we having the Pūjā now, what is the idea? Thirty-first.

So better do that I think because they have also fetched a sarī for a Kṛiṣhṇa Pūjā, for you and they thought that best is to do the thirty-first Pūjā here. Kṛiṣhṇa Pūjā *[UNCLEAR]* than any other Pūjā. *[UNCLEAR]* doing the Pūjā now is all right. Are you feeling better now all of you? Question: *[UNCLEAR]*.

Shri Mataji: You know this is Kṛiṣhṇa Pūjā and Kṛiṣhṇa resides on Viśhuddhi Chakra and Viśhuddhi Chakra is America, so is even more significant now that in Geneva we should *[UNCLEAR]* from America.

Now can you translate... We had a nice Pūjā for America in London about three days back *[UNCLEAR]* the thirteenth day is the *[UNCLEAR]* day for Pūjā always and we had one

nice Pūjā there and I gave a very good lecture, I don't know if you have got the tapes. I don't know... can ask Paul. Did they give you any tapes Paul?

Sahaja Yogi:... videotapes... it's possible Mother.

Shri Mataji: Just have a look. What a nice ashram you have.

Sahaja Yogi: Your house Shri Mataji.

Shri Mataji: Very good, very nice. It has a nice big room I must say, quite a big room. And the area you have outside also, with garden.

I wore the green because it was all dry. *[UNCLEAR]* Marcus what did you want to bring from there for the Pūjā? *[UNCLEAR]*.

***Contents: 1983-08-25*, Public Program, Day 1, The Love of God, Lausanne, Switzerland**

Shri Mataji: You want to speak through... It's rather hot.

Sahaja Yogini: Should I come to the other side?

Shri Mataji: I think so. Better be here. [Sahaja Yogini translates into French.]

I bow to all the seekers of Truth. I have to ask for [in] your attention, to the understanding that so far whatever we have endured, whatever we have achieved, whatever we think is the development, thinking the whole world as one, we have gone away, deviated from our goal. Now when I have chance of meeting people, I found they even are against God Almighty.

Some people who are not so much blessed in life think that it is the fault of God and some people, who are really blessed, have forgotten Him completely.

Today I am going to talk to you about His Love, what He has done for us. Sahaja Yoga is the blessing of God Almighty, specially made for people who are seeking something higher, something more pure, something greater than *[UNCLEAR* we/they] have had so far. This opportunity is available to everyone, for those who are rich or poor, educated, uneducated, developed, underdeveloped. Everyone has the chance. He has made it possible that people who are really seeking, because you have to knock at the door, will be blessed with something so great that it will fulfil all that is incomplete within them.

So, all that is incomplete will be fulfilled. That all the problems of this human world will be finished, as you will become your absolute Self. All the confusion between the ego and your conditionings will be resolved. For this you cannot pay. Because one must understand that God is a living force of love. In that force He creates this beautiful garden for us. He transforms flowers into fruits. He gives all that is needed to us, all that is needed to us.

So whatever is needed you cannot do it by effort.

For aWestern mind it is very difficult to accept that you get the blessings of God, of your Self-knowledge without doing anything about that. Because this is your right to get it. The whole creation is for this, that you get this, because you deserve it, that you are ready for it, that you are mature for it. You don't have to do anything more for it.

Some people who believe that if you just lead a very good life, then it is done for you, it's not correct. Because

a person may ask, `Why a good life also?' Translator: Why a good life?

Shri Mataji: Why a good life? Why to lead a good life, a religious life, a very saintly life? Why? What's the use? Why should I do it? Or it is another conditioning, that you say that you have to lead a good married life, have children, live very happily but *[UNCLEAR* it's/is] sanctioned with a child? What is the use? Why should I do it? Because you have to ascend. If that good life also makes you absolutely conditioned and solidified, then it is useless. Then you are not doing what you are *[UNCLEAR* suppose/supposed] to achieve. You have to ascend in your consciousness.

So today, I am telling you about the blessings of God out of His Love that He has made it possible that everyone who's seeking a higher life can get it. Now so far people say, “We've done so much and why didn't we get it? How it has become so much easier now?" So I have to explain to you historical, if you know, first it was the work of a man as a `masculine personality', *[UNCLEAR* where/when] he has to build up this science-ness, all those extra world activities. Like a tree grows upwards. And then now is the time for the `feminine consciousness' to rise within you, to nourish like a mother's womb does. You find so many `feminine consciousness' coming up, but they are made to make you deviate again. They are just behaving in the same way as *[UNCLEAR* madman/manly world], [but in the end they will not invading into your] complete *[UNCLEAR* the picture/attention]. That will not achieve the result that we are working it out, the way it has to be worked out, because a new type of nourishing has to come.

As the old *[UNCLEAR* whole/oak/one] tree has to go to its nourishing to *[UNCLEAR* its/the] source, you have to go to your source. But we live in opposites, like if a man is dominating, the woman dominates like man. She competes with him. If the people become very religious, that will make them unreligious, rigid, absolutely again, as you call, the Victorian societies. The movement is pendulum-like. You move suddenly to another side. It won't solve the problem. The problem can only be solved if the movement of consciousness is spiral, when you move higher. And that is only possible when all, whatever we have done, is again nourished through you, like the womb of the mother. And the nourishing nature of motherhood or the nature of the womb doesn't dominate anyone; doesn't dominate the foetus. Because it nourishes that and it makes it grow. It has to look after the growth of it and not the static *[UNCLEAR* point/part].

And unless and until this growth is felt, you should not believe that you are on right path.

Now when you are judging any movement in your consciousness you must understand that there are yet unknown parts in our body of which we are not conscious. Like if you move too much on the left hand side you enter into an area which is called as collective subconscious. Now the left side is the emotional side and if you go too much onto that, then you enter into that area which can be very dangerous. Most of the incurable diseases like cancer are caused by this movement on the physical side. The diseases, major diseases like all schizophrenia, or epilepsy, all these are caused also by the same movement.

The fake people, the fake people who want to make money out of you, can mesmerize you in such a way that you can go into that area where you are just like a cabbage. And they can manoeuvre you. You just become bound by all the conditionings, for they put everything as a mystery before you, as secrets.

Everything will be done in privacy. Very few things will be explained. You have to do everything blindly, with blind faith.

The other side is the right side when you move into collective supraconscious in which you get possessed by your ego. You start seeing lights and you start seeing all sorts of visions, but you are not there, because you can see it. You are away from that, from what you are seeing. You are not experiencing but just seeing it. This is another dangerous zone into which you enter and you could get lost because you don't know what it is.

Now the third dimension into which you have to really rise is your Self, is your Spirit and which is knowledge, complete knowledge. Your soul reigns upon it. Once the Spirit comes into your attention, everything is so logical. You don't have to believe that Christ was the Son of God, but it is a fact which you will see for yourself is proved through the movement of the energies.

You don't have to tell Me you are a twice-born person. But you develop powers of a person who is twice-born of collective consciousness. When these powers are developed, you know what you are actually doing. There are many people I know who say they cure people and they say that, “We don't know how we do it." Some of them are the people who are really possessed of spirits,

dead spirits. And such people if they cure you, they are shifting from one to another spirit. And those people who get treated by such, such, we should say doctors, can suffer from terrible nervous problems and heart suffers, as it's moving.

So all such systems which are opposites, which work in opposite directions, can create a plan which is a personality that cannot have integration.

So to achieve the result of you being the power, you being the person who manoeuvres the power, who is the master of your power, you have to become your Self. Now to become the Self is not some artificial baptism. It's a true baptism. It is true Christianity. For example, when the force that gives you this realisation is awakened, you can see the actual pulsation in the triangular bone. You can actually see it rising. You can see it pulsating on your head. And you can feel the Cool Breeze of the Holy Ghost coming out of your head. That is the true meaning process of baptism.

When Christ said you are to be born again, it is not some mental projection, that you certify yourself, “I'm born again” or “I'm born-again Spirit” and you, you do not feel the Holy Ghost.

Some people who take to such ideas may try to lead a life which is very honourable, noble, but that is just a mental projection.

The religion is not born within you, is not awakened within you, is not enlightened within you.

It has to be in your conscious mind, means on your central nervous [system]. You must feel the religion.

It has to flow from your hands, the energy of yourself, of your Spirit, after your second birth. Mohammed Sahib has said, “At the time of resurrection your hands will speak." The other day I went for a radio interview and the lady felt it and she was amazed. She said, “What's happening? How am I feeling this and what is this I am feeling?" And when she felt this, she, she was so amazed, because she had never felt this before.

Now, this is the love of God. This is the All-pervading Power of God. This is the One that does all the great living works of this universe. But you have to feel it. If you don't feel it, that means something is still wrong in the central nervous system, because it can be felt by thousands.

So one has to correct that and once it is corrected you feel your Spirit flowing through your being.

Now for the first time also that now you can give back to nature, to the Mother Earth, which is the womb of this universe. We are taking it for granted because the Mother Earth as we are exhausting Her morning till evening. And we, we do not know what harm we are doing to Her and to ourselves. But when you feel this Cool Breeze in your hand and then you go, say, near a tree, the tree sucks that. If it is a sick tree, it becomes perfectly all right. If it is not giving any fruits, it starts giving fruits. If you give this energy to certain human being you don't get any troubles. But that person gets his Self-realisation, with no harm gets it. You know where the Kuṇḍalinī is obstructed, where the force it obstructed. You know how to cure it. And you give him this Self-realisation by which he receives this complete peace and

tranquility. Not only that, but if he has [any nuisance or] trouble, he gets over that. If he has any little problem, he gets over that.

So first time you become generous and start giving [to] others. First time you become empowered to really help others, where no money is needed and no effort is needed, no organization needed. It just flows, it emits and the joy of giving is the highest, because now you have become the light. And as Christ has said it, the light is not put under the table. You are not just satisfied by leading a good life with your wife and your children, but you start giving. You become a real noble person, because that becomes your nature, very nature. You become righteous by nature.

[Aside:] In front of Me, just the one who's taking My photographs, who is he? You see. Who's is he? He should have taken the permission. You are taking *[UNCLEAR]*. That is not allowed.

I am sorry for this, but sometimes people have misused the photographs. They have sold them to make money and all that.

So we don't allow to photograph. I hope you don't mind. You cannot sell My photograph. You can at the most paying for the printing; that's all. But you cannot make profit out of it.

So now this is the time, a special time and a great time when such a great happening has to take place and that time if you miss it, you have not been wise. This is the when you will be comforted, you will be redeemed and you'll be consoled. You will know all about it and... Please pay attention this side. This gentleman who is... The

attention is getting disturbed. Please pay attention. You will be blessed. This is the time and we should not miss the blessings. I should say, I'm just like a banker. I am the bank of Graciousness. I am the bank of Love of God. I'm just here to cash your checks. You better cash it. Better get blessed by your own power, your spirit.

Thank you very much.

Now if you have any sensible questions, please ask Me. If you have belong to some cult or something, you can go back to it and follow it, all your life; I have nothing to say. If you are identified with anybody else you can go away; I have nothing to say. Those who think that they have to get something in life should be here.

Question: This gentleman says that You said there was going to be a great Advent. What is this Advent?

Shri Mataji: It's rather embarrassing. I think this answer we can do later on. But there is one great Advent who is going to come after this which is just going to sort out everything. There won't be any chance left. There won't be any more realisations. There won't be any comforting relationships. No meetings, no conferences, just the sorting out as described in the Bible.

Question: Is there any means to go against this sorting out that is going to take place?

Shri Mataji: What is it, the meaning? Translator: Is there any means, any way to go out, to avoid this sorting out?

Shri Mataji: Yes, you can take your realisation.

Question: [French.]

Shri Mataji: That's it, I'm saying.

Question: [French.]

Shri Mataji: Just use some small sentences; it's easy to translate then.

Translator: He is saying that somebody who is identified with any political system or somebody who is not quite all right has to pretend mentally and read the Bible because he doesn't believe that anybody can get it just like that.

Shri Mataji: You don't want to believe but it is true. You better see if you get it. Instead of having any political affliations and identifications, even the identification that by reading Bible, you won't know, you don't know about Bible still. But Christ said you better get yourSelf-realised. You better be born again. You have to be born again. You are really going, again I say, [you] *[UNCLEAR* don't make mistakes/play these tricks]. This is a very great mistake we have done. You cannot organize *[UNCLEAR* Christ/Bible].

Christ has never said, `Read Bible,' has He? Never! He said you are to be born again, which is a living process. There are many things we don't understand of Bible. You can't explain what is Holy Ghost is.

But we can explain and show you. We don't know where Christ is within us and how to awaken Him. We don't have any communication with Christ. We just believe we have communication. Can you believe it that if you have any communication with Christ, what the Christians nations are doing today? Can you believe it? Christ has said, “Thou shall not have adulterous eyes." Do you find any Christians without adulterous eyes and the Christian women walking naked on the streets to distract your eyes? Where has Christianity gone today? It has failed

Christ, completely failed Him. And if you see in England, churches are *[UNCLEAR* the first opening] for the *[UNCLEAR* costs/casts]. It is now time for people to open their eyes to see where have they gone wrong, what is the mistake.

They forget that who's seeing them, how the Bible was mutilated. Have you read the books of Essenes which are prophecies written long time back? Augustine is the one who changed so many [works] of Christianity, turned them away from reality that, “You are to be born again” is the point. Christ has really said, “You will be calling Me `Christ, Christ.' I won't recognize you." But once you get your realisation, you become a real Christian. You become a righteous person. You become a moral person.

You become a generous person. You get the power of healing, that Christ had.

How many people have you find reading Bible and try to know what the sermon is? Christ is not a missionary. Like you go and treat the patients and things, He's not that. How did He cure people? A lady touched His cloak and the energy flew *[UNCLEAR* through/of Him].

Translator: Flew?

Shri Mataji: Flew of Him to her. That's what should happen. Now this kind of a thing that we are thinking is a social work that we are doing, is God's work. God's work is not so mundane. It is not so shallow, so low-level. It has to be fantastic. It has to be beautiful. Every moment you must feel the proof of His love.

We have failed Him and we are *[UNCLEAR* feeling/originally] bad. I Myself took My birth in a Protestant family, Christian family. And now I have Jews and I have got Hindus and Muslims who believe in Christ, not because

it's *[UNCLEAR* told to them/said] but they [came to] know that He is the Son of living God. And that is what one has to achieve. But it's a mental projection really; if we carry the Bible Christ will take us in the Heaven. He will not. The Bible is not for reading but for following.

Translator: For what?

Shri Mataji: For following, for integrating people. That is one thing we have lost. Now to understand how Christ, was a[n] universal personality, He Himself has said that, “Those are not against Me are with Me." So those who are not against Him they are the ones who are with *[UNCLEAR* Me/Him].

People ask Me, “Why did I take birth in a Christian religion?" I told them they are the greatest, the greatest sophisticated fanatics. Their minds are closed. Now if you go to Iran, in a Muslim country, they cannot beat you in fanaticism, I can tell you, because they are not so sophisticated. They are brute.

They are gross.

So we can call the Khomeini as the fanatic. And not an Indian or anybody else who is a fanatic can beat the Western fanaticism. They have made a theology of it, a big mental *[UNCLEAR* unsure/thing], a big *[UNCLEAR]*. They have closed their eyes completely even to see that that He has said a Comforter, a Holy Ghost. Do they want to know who is the Holy Ghost? Do they know that Holy Ghost is the Mother? Is the Primordial Mother? They must accept the Mother. They'll say that God the Almighty has a Son without a Mother. Can you believe such an absurd situation? They [left] Christ's Mother unknown. Catholics did have a little bit feeling for that, but that very limited.

And the Protestant church finished it, though Martin Luther was a realised Soul. I asked My father, “Why did he do it?" And he said at that time the Muslims were rising very high and he did not want to talk about the woman because they do not accept the challenge. But that is the trouble they're having.

But today there is no place in Christianity for a spiritual woman. Can you see that? No place for Mother Earth, because She is the One who nourishes us like a Mother. Is that the way to treat the Mother of Christ? She is the Holy Ghost. We can prove it. And the force that is within you which gives you realisation is the reflection of the same Holy Ghost. For that you have to open your eyes and go to other religions and find out. In the old Vedas and all that, there are described all the [religions]. Christ is already described fourteen thousands years back in India. Not only how He came on this earth, but what He was, how He was made, why He came, what was His purpose. But Christians don't want to open their eyes.

Even there are so many Muslims who have become Sahaja Yogis.

I am here to prove their existence. I am here to prove every word of the Bible. Tomorrow your children will deny the Bible. It's a very small place, Lausanne is. But if you go outside in the world, you will find people have absolutely denied the Bible. You will have to re-establish the Bible with more *[UNCLEAR]* to *[UNCLEAR* this/its] reality. Manifesting its real power, through you, you get your realisation. It is not a new religion. It is the essence of all the religions that you have to understand, in your wisdom.

Now should we have the realisation? It's very simple. It is like one enlightened light can enlighten another light. Once you are enlightened, you can enlighten another light. We have here someone from Australia, who has given realisation to three thousand people. He is a diplomat and a doctor. We have [unsure] [another one] here sitting from Nigeria, who has given realisation to so many people. We have another one, an Indian from India who has given realisation to ten thousand people. And even in Geneva and in Lausanne we have people, who can do it, [more than that, unsure]. You also can become that. You can also have that power and you can also do God's work now for a change.

All right, now just you have to just put your hands towards Me like this. But you better take off your shoes; will help Me, because the Mother Earth helps us a lot. Those people who do not want should go out, should not disturb others, should go out. Please keep your hands like this, towards Me. It cannot be forced upon; it cannot be forced. It has to be done in your own freedom. You have to ask for it.

Otherwise it won't work out. If you do not have respect for it, it is better that you leave the room. You put both your hands like this towards Me and close your eyes. You have to keep your eyes closed. That is important. There is no mesmerism. Keep your eyes closed. Please put your hands towards Me, without putting any pressures on you, because any of your fingers have got the sympathetic centers and they receive the message. Please close your eyes.

Now put your right hand on your heart and say in your heart that, `I am the Spirit.' You can say, `Mother, I am the Spirit,' because if you can say `Shri Mataji', that's My name, you can say that, or you say just `Ma, I am the Spirit.' Just assume that you are the Spirit. Say it thrice.

Now put your right hand on your stomach, on the left hand side. Here is your Master Principle, your Guru Principle.

So you have to say, `Mother, I am own Guru.' Say it ten times because there are Ten Commandments. You don't need any of these commandments; you become your own master. You become a perfect master. Just say, `Mother, I am my own master.' Now you just put the same hand on the heart with the right hand, with the left hand towards Me and say twelve times because there are twelve petals of the heart that, `Mother, I am the Spirit.' Loudly, again, twelve times. Loudly.

Now if you are the Spirit you cannot commit guilt. You cannot be guilty. Guilt is an escape from the reality.

So you have to put the right hand on the left hand side of the neck, on the shoulder and say, `Mother, I am not guilty at all.' This you have to say sixteen times. Please say; all of you have got this problem. You are not to feel guilty. `Mother, I'm not guilty.' You are actually damaging your centers.

Don't feel guilty; not to feel guilty.

Now you have to put this hand on your forehead across, right hand. Here lies the center of Christ. This is the window of Christ center, we should say. But in science, in the Optic Chiasma, there's a very subtle center which people call as the `Third Eye'.

So we have to say that, `I forgive everyone. I forgive myself.' Say it from your heart. If you do not forgive anyone, then you are harming yourself, not the person whom you don't forgive. This is the greatest weapon Christ has given us that you say, `I forgive everyone.' Have concern for yourself now. And with that concern you have to say, `I forgive everyone,' because you don't want to harm yourself.

After this, I cannot cross your freedom. You have to ask for your realisation. Otherwise I cannot force. I respect your freedom.

So you have to put your hand on the fontanelle bone area where you get your baptism, or on your head, on top of your head. Press it with your palm and ask, `Mother, please give me my realisation. Please manifest my realisation.' You have to ask for it. `May I have my realisation?' Try to have it. Put your hand on directly and move it in a clockwise manner. Say this seven times that, `Please let me have my Self-knowledge, my second birth,' seven times.

Now see for yourself. Raise your hand and see if there is a Cool Breeze or a hot breeze coming in.

Sometimes the heat comes out, which is heat from the body. Now you put your right hand towards Me and see with your left hand. See if there is any Cool Breeze coming in. If not, again ask, `Mother, please give me my realisation,' with all the humility. You are transformed. He is not going to fall at your feet.

Change the hand. Then you may see for yourself. Are you feeling the Cool Breeze? Those who are feeling the Cool Breeze raise your hands. Raise your both [the] hands.

Those who have come for the first time and are feeling the Cool Breeze, please raise your hands. Now, good; it will work out. Now we have to say that if it had not worked, doesn't mean that you cannot get it. *[UNCLEAR* This might need/It will first need] some time and we have to look after the different defficiencies in the centers. That does not mean that you are a sinner or that you are wrong. It can be worked out.

Now we have some people here, who are adept, who can give you realisation and I would like them to work on you. They won't touch you, but they can work it out with their hands and you'll feel very much better then.

Ha and may I ask all Sahaja Yogis... Now raise the hands, the people who have come for the first time today. Now can Sahaja Yogis attend to them, please? Yeah. This is after their Kuṇḍalinī *[UNCLEAR* has/is] risen.

See how many are there, whoever they are. You shouldn't talk. Just keep quiet. You see, you get the [realisation]. It's a very essential thing to be done. If you are real seekers, you'll get it. Open the doors, *[UNCLEAR]*. It's very hot. I feel very hot. Today is very hot, I must say. Raise your hands. Go on; lift it, absolutely. And *[UNCLEAR]*. It is too much. It is too much, *[UNCLEAR* liver is physically exhausted/very] *[UNCLEAR]*. You got it? He's got it.

Sahaja Yogini: He's got it.

Shri Mataji: Oh great. Now come. *[UNCLEAR]*. These are good seekers *[UNCLEAR* that we have/anyhow]. Please put both your legs straight down. Phil, what about the other lady? Put her left to the right. She has to clear out. He has got the Cool Breeze in the hands also?

Sahaja Yogini: Yes, Mother.

Shri Mataji: Good.

So ask him to get it.

Somebody should look after some lady here. Yes, also call somebody else should come here. What's that? It's a record. Is that [unsure] sitting there? Somebody should look after this lady here.

Sahaja Yogini: She is the wife of this gentleman.

Shri Mataji: Ah, she has no *[UNCLEAR* purpose for/to this one], the one who is sitting *[UNCLEAR* there/here]. No, no, no, this she won't have. She won't get her realisation.

Sahaja Yogini: She thinks she's got it.

So that's all right...

Translator: She says she has got it already.

Shri Mataji: Did she feel the Cool Breeze? Translator: No, no, Mother, no. She already had it before she came here.

Sahaja Yogini: She thinks she's got it.

Shri Mataji: OK. Then what are doing about it? Translator: She gives it around her.

Shri Mataji: Then what do you do? You must learn all about it. If God has given it, you must know all about it. You must know what it is.

Translator: She knows what it is. She says, You are not the only one who know.

Shri Mataji: No, of course, I am not the only one, but the other one that you are, I would like to know what you mean.

Translator: She doesn't understand anything. She just says it's a spiritual power.

Shri Mataji: Spirits.

Translator: She pretends it is `the Spirit'. She says there should be no confusion, between the spirits and the Holy Ghost.

Shri Mataji: Most of you know. She's *[UNCLEAR* got it?/correct.] There is no[t], is no confusion.

That's it. She's got it. Let us see how she gives to others. Hello, how are you? You must have a case out like that, you see. Now, thank you. All right? Close your eyes. Did she get vibrations? Is she feeling? Translator: Very little.

Shri Mataji: Her vibrations are hot, all catching on the Sahasrāra. They're like stones. We changed it *[UNCLEAR]*. Sir, what is your... You got it? Translator: Yes, both of them.

Shri Mataji: Are you feeling it in the hands? Translator: More on the head, more on the head.

Shri Mataji: Now you put your right hand towards Me like you had left hand...

[Aside:] You get ready.

Translator: Yes, she is speaking to the other lady but she is from the *[UNCLEAR]*... Can you imagine? The thin one with the fair hair. Yeah, she is Japanese.

Shri Mataji: *[UNCLEAR]*. She's trying to impress... She's a Sahaja Yogi, na? Translator: French.

Shri Mataji: She's all right; she's got it. In the right hand? Are you feeling a little in the right hand? All right, now put your left hand towards Me and your right hand like that. This gentleman, has he got it on the hands? He got it on the left. Put his left hand on the stomach and right hand towards Me. Again, I see something from Christianity.

Translator: I, I saw Mathias and *[UNCLEAR* Arneau/Gounod] catching him on the other *[UNCLEAR]*.

***Contents:* 1983-08-2x Quote on a false Guru, after a Public Program, Lausanne, Switzerland**

[After the, Public Program, Shri Mataji works on one young lady about twenty-one years of age. Shri Mataji rubbs her forehead, holds her hand and talks to her. Then She moves away, but turns round, come back and works on her for a second time. As She moves away again, She mentions that this lady has been involved with a well known false Guru. Then Shri Mataji goes back a third time and works again on this lady, over a period of five minutes or more.] This false Guru! I cannot get her Kuṇḍalinī up. And she was born realised.

***Contents: 1983-08-27* Evening Program, the day before Śhrī Kṛiṣhṇa Pūjā, Garden, Ashram, Tannay, Switzerland**

Sahaja Yogis: *[UNCLEAR]*.

Shri Mataji: May God bless you! It's very nice. Thank you very much. The things you have said.

Before you start your chorus music I'll say a few words and then we can have *[UNCLEAR]*.

That's what I'm saying. Is a fact. And the street which has Cool Breeze is such a[n] expression of the Unconscious as to what we are going to do in this place. Even when you get your Realisation you're still sometimes in a growing stage, up to a point. Like you're nourished by the Mother Earth all the time, but you're not aware of it. In the same way the womb of Sahaja Yoga nourishes you to

grow up into beautiful beings. Still you have to come up to a point when it has to click in such a way that you start feeling the awareness of that unbounding love. In the small children it clicks very fast because they are so innocent and uncomplicated. And in some people also I have seen it clicks very fast as soon as they get their Realisation.

But in some people they have some more ego trips left to be finished.

So they come to Me, I find they are flying in the air like bubbles. And as if blown by their nourishing mother, blown out. Like the bubbles on the surface of the sea. And there are many who are suffering from superego. They get mixed up with the sand and become very heavy and all the time weeping, crying and making complaints about personal things.

But once this thing clicks, they become one with the Spirit of the ocean. Then they feel that deep joyous force of the sea, which nourishes them, guides them and elevates them every moment. Like deep down into the sea they go and there they find the beautiful pearls of eternal experiences. And when they find these pearls they bring to Me as poems, as dances, as smiles, as laughter, as enjoyment. These are all within you. And they lie there, away from your consciousness.

Though your consciousness is enlightened by Self-realisation, it is not yet enlightened by joy. That is something happens to all of you gradually, as I told you and should happen to all of you as soon as possible. What is there to surrender to a force that itself is flowing towards you and nourishing you. Do we say the lotus has

surrendered itself to its fragrance? Do we say that the sun has surrendered itself to its brilliance? Do we say that the moon has surrendered itself to its coolness? It would be absurd to say like that.

The word `surrender' sometimes can mean only at the most in the text of Sahaja Yoga that we surrender our egos, our limitations, our shallowness. And what we have achieved is our depth, our own. We have surrendered all that is useless for something that is so great and eternal. This weight of the ignorance has to drop out.

I don't know what I do. I don't think I do anything, because I'm really doing nothing.

Sometimes I think this is not My due to be placed like this. Because whatever is My nature, that is what I am and I haven't achieved anything. I just exist with My nature because I can't do anything else, while you have achieved. It is great credit to you, very great credit to you. Better say it. That you have achieved this enlightenment to see yourself, your true Self which is so joy-giving. Actually I should compose poems in praise of you. And I do My best to show by My own methods how the Divine is pleased and that you see everywhere, every time, every moment.

So tonight we [you] all should only say one thing in our hearts that this bountiful nature of motherhood should be brought into our consciousness, which I told you is called as Ṛitambhara Pragya. Means your consciousness when gets enlightened to that nature of this Mother Earth which fills it up with different seasons, that is pragya. That happens to everyone, I say it, but it happens more

to people who try to be in the center and don't go to ego trips.

Some Sahaja Yogis I have known have been boasting that, “I'm the one who is going to establish Sahaja Yoga here and I'm this and I'm that. I'm a special person and Mother has specially selected me." Anyone who thinks like that is no more a Sahaja Yogi.

It's like he is holding on to a tree and thinking that by holding on to one leaf he is going to dominate the whole tree. Such a person will just have that little leaf in his hand, which will also die out after some time. You have to run in the veins of the roots, of the branches, of the leaves, of the flowers and of the fruits. You have to be the essence of the tree that nourishes and not just the outward leaves with wrong ideas about yourself. And the people of superego who are limited by their small personal problems also must know that they will have the same fate in Sahaja Yoga. Put the problems of the tree always ahead of the problems of a leaf.

Now it is high time to jump from that little area to the vast area, which has no bounds. And once that happens you will be surprised that all these little petty problems will drop out in the ocean of greatness.

Don't indulge into them and leave them in the hands of the tree, so that all your family problems, all your small petty problems will be looked after by that nourishing force. Because you belong to a very great tree of wisdom, tree of great sustenance and religion and tree of great mastery. The mastery that you can never know how great it is. You belong to a tree that has complete security for you and you belong to a very great tree

which gives you complete witnessing of the drama. And which gives you understanding that the whole is a part and parcel of you and you are part and parcel of the whole.

So you belong to the great ocean of love and generosity.

So this great Tree of Life has everything integrated within itself. This is the Tree of Life that has been described in the bible, or Tree of Fire they call it. Now you have become one with it. You are blessed by it. You are loved by it. You are gently guided by it. It's so gentle that you do not even feel the guidance.

Like a leaf when it falls on the ground it doesn't make any sound. Try to become identified with that power that is what you are. Like the meaning of the word is identified with the word. Like the moonlight is identified with moon. The sunlight is identified with the sun. Let that identification be that. That oneness. That integration.

So that you become the lights of God's love. That people know God through your deeds and your fruits. It's the most fulfilling job, highest paid in every way, the most satisfying, energy-giving and dynamic. You don't have to give up anything, just reorganize in the light of your Spirit yourself.

I must thank you very much for the nice entertainment you had for Me. It was really a surprise, great surprise of tremendous joy. Thank you very much. Thank you.

What is poetry I don't know. You remember you always said that, “Mother, You are a poet", Kavi.

No I am all right.

We could have a little bonfire.

We must really dance. Yes you can go round and round and round and round and round. Rās, tomorrow Rās [circular dance performed by Śhrī Kṛiṣhṇa and the cowherdesses].

[Bhajans.]

Contents: 1983-08-28 **Śhrī Kṛiṣhṇa Pūjā, The Ultimate of the Fatherhood, Garden, Ashram, Tannay, Switzerland**

Today we are celebrating here in this holy land the birthday of Śhrī Kṛiṣhṇa.

Śhrī Kṛiṣhṇa is the ultimate of the fatherhood, that I described you before, who came on this Earth and illustrated the ultimate of that.

So on this Earth, the highest fatherhood is Śhrī Kṛiṣhṇa's awareness.

But in the Kingdom of God, we can say in Heavens, or even above everything else, resides Sadāśhiva who does not take incarnations. He is one of the aspects, Śhrī Kṛiṣhṇa is one of the aspects of Sadāśhiva which is the Father. And the Ādi Shakti or the Holy Ghost is the other aspect of Sadāśhiva which is His power.

So when Śhrī Kṛiṣhṇa incarnated on this Earth, an aspect of this Ādi Shakti came on this Earth as Rādhā.

She is the same who came as the Mother of Christ and She gave the name of Christ as the surname of Śhrī Kṛiṣhṇa, as if it is Kṛiṣhṇa's name, from Kṛiṣhṇa. He's called as `Kṛisht' in Indian languages, Kṛisht.

And I have told you before why he was called as Yeshu or Jesu.

So today we are going to see to the two aspects of Śhrī Kṛiṣhṇa, which were the manifestation of His Divine birth.

In Rāma's life they showed a man; man, a Purushottama, the best of the father in worldly affairs. And in Śhrī Kṛiṣhṇa's life they showed Him the highest fatherhood as in Yogeshwara or in Divine work.

So the first aspect of Śhrī Kṛiṣhṇa we have to understand is the Yogeshwara and the second aspect of him as the Virāta.

Yogeshwara means the Lord of the Yoga, or the Power of Yoga. He is called because He reached the optimum that one has to reach as a yogi. As if He is the ideal you have to reach.

Now as a yogi, He was born of a royal family but He lived in the jungles in the forest, with the cows, with ordinary people. He used to sleep on the ordinary places like sometimes on the stones, on the grass, when He would go with His cows for their feeding. He was very aware, very very aware, absolutely aware of His powers, without any ego. He had a special power called `Samhara Shakti' by which He could destroy all those people who tried to harm the Divine manifestation.

This `Samhara Shakti' is expressed as the Chakra [Sudarshan] in His hand. And another is the `Gada' [mace] in His hand.

These two powers were within Him and He acted according to the power of Rādhā, because She is the one who sustained the power of Śhrī Kṛiṣhṇa. The proof of

that is this that when He was in Gokul with Rādhā He did all His `samhara' work. And afterwards He just became a chariot driver for Arjuna.

So for His disciple Arjuna, He became even a chariot driver.

The another great quality of Yogeshwara was complete discretion power built-in.

So He knew who was a devil and who was not, who is good who is bad, who is possessed who is not possessed, who is innocent who is not. This was built-in within Him, this power of complete discrimination.

And He had a capacity more expressing His witness-hood, as a `Sākshī'. He had the capacity, I mean He was a Sākshī Himself. I should say this way is easier to understand. He was a Sākshī, He had the capacity of witnessing the whole world as a play.

At the time of Rāma, Rāma was one who got involved into his problems, to show as if he is a full human being so that human beings should not say that he was God so how could we accept God because `he was God after all'? Now this capacity in Him to witness has to be seen in every yogi.

The element He controls is ether. We call it `ākāsha' in Sanskrit. This ether now as you know, we are using for our television, for our radio, for every sort of a collective work.

So we have to be in charge of the ether element as yogis. And that is the subtlest of all, in the sense that you permeate everything with that and is above all. Like

plastic also permeates into everything into matter, into everything up to the air. But it cannot enter into ether.

So the negativity cannot enter into ether.

So when you enter into your ethereal zone, you actually enter into the area which is thoughtless awareness.

So to achieve your ethereal state, you have to expand your thoughtless awareness. And the sustenance of that is done by Christ, by the Spirit.

So you can realise now as a yogi, your state of mind should be ethereal.

And what should be the state of your superego? This is the ego part of it. That you should be in ethereal state.

And as a superego you should see it as a play, you should see the play of the negativity. Negativity will run away, but don't get involved into it, don't play into their hands. Then the negativity will separate from you.

So the ego and the superego both rise from the Viśhuddhi Chakra. They can be receded by the Āgñyā Chakra but have to be sucked into the Viśhuddhi. The greatest quality of Yogeshwara is that He is not at all involved into it, detached, absolutely.

If He eats His food, He does not eat it. If He speaks, He does not speak. If He sees, He does not see.

If He hears, He does not hear. It has no effect on Him, no retention on Him, no action on Him. Whatever He is, He is complete: sixteen petals is complete moon, sixteenth day of the moon is the Pūrnimā. That is how one has to be, complete in oneself, complete confidence in oneself. But confidence should not be confused with ego. But confidence is complete wisdom, it's complete Dharma, it

is complete love, complete beauty and is complete God. That's what it should be.

Now when He said that “you give up all your Dharmas and surrender to Me" in Gītā, what He was meaning is that all other things about which you are worried “You give up and become one with me, so I look after you." Give up the responsibility to Śhrī Kṛiṣhṇa, so the complete integrated Divinity will start expressing through you. Means if you say that you have to be responsible, then He says alright, go ahead, try! But if you say that `You are responsible, I'm just an institution or an instrument in Your hand,' then you start manifesting it well. And that is how your Viśhuddhi Chakra gets opened up.

This is some part of the Yogeshwara I have spoken to you. But as He is the brain within us, He becomes the brain within us.

We have to know that all the qualities of a Divine brain are within.

So whatever we do with our brain like intrigue, the deception, all which are bad things by your brain as they call it, are done by Him for the Divine purpose without getting any blemish upon himself.

And the other side of it, so-called positive, like politics like diplomacy, or like leadership, all that is His own doing, like even the thinking of the future and all that. He does planning, thinking, all those things, administration. As a play, everything is done as a play, because He's the Master, as we call, a `sutra dhara', the one who does the prologue in a drama. The one who plays with the strings with the pantomimes.

Now the other thing that we have to understand Śhrī Kṛiṣhṇa at this stage of Sahaja Yoga, that it is the Virāta Shakti that is manifesting at this time and not the Śhrī Kṛiṣhṇa Shakti which was at His time.

And the power that is working here is no more that of Rādhā or of Mary, but of Virāt-āñgana. That's why the knowledge of Sahaja Yogis is much wider than the knowledge of all the saints of ages. But it is not deeper than them. If you can deepen your knowledge, this wider knowledge will have proper roots within you.

So the brain are the roots, here are the roots of the whole tree of life. Actually Kuṇḍalinī comes up and waters the brain first, so that the whole tree of life is drenched in the Divine Bliss and Divine Knowledge.

So this Virāta Shakti that we have to work out gives us the sense of collective consciousness first. First we understand it through our brain power.

But the whole brain power is to be guided by the Heart, is to be watered; but in Sanskrit is a very beautiful word `sinchan', like dewdrops, spray, with the Love of God.

So the integration of this brain has to take with Heart and with your liver. Then only the Virāta-Shakti takes another form. The weapons of killing become the weapons of forgiveness. Every sort of destructive power is used for the construction.

As if it is tricked.

Like now I told them a trick, how to trick these Gurus. The power that they have can be tricked against them, as is said that their teeth must be put into their necks, into their throats, instead of taking out their teeth better

put them back into their throats. And if you can do that, then there is no problem as far as their effect on us is concerned, because you are more powerful and more tricky.

Because the Virāta Shakti has now taken that form, like the tree when it grows, it grows upward. But when it is leaden with fruit, it comes down. First it is attractive by its flowers, by its timber, by its...

the other parts of its body. And people try to destroy it for it. But when the fruits appear, they want to preserve it and the tree bends down, with humility, is very valuable.

So you are the fruits. That Virāt-āñgana Shakti, you are the fruits. Because you are so valuable that those people who wanted to ruin or to destroy the Divine power from this Earth will start thinking that they have to gain something out of these fruits.

So today the Virāta Shakti has given you a great value, because people see that by having one Sahaja Yogi with them it is so precious. Say one ordinary man gets his Realisation. Then he develops his value.

In that, his own values, he can be respected, loved and given the highest, if he's a proper Sahaja Yogi.

So you should understand today, that Virāta Shakti is: `We are going to worship that Virāta Shakti which has given fruits.' As a result of that, all these different churches and fanaticism and atheism and communism and all that `ism', all these will neutralise, because they will see their benefit in it. But you have to become that. That is the biggest thing one has to know is to bend down towards the Mother Earth, to be humble. Absolutely

the humility inside out, is really going to give you the complete value of Sahaja Yoga fruits.

Those Sahaja Yogis who boast about themselves are like the fruit which are getting ruined only on the tree. The only fruits that bend down are accepted as good and matured fruits and not those who assert that they are the highest. But some of the negative people should not by any chance take advantage of this and say that they are good because they are bending down. It's not the logic.

Some of them pose they are humble; even a rotten fruit bends down. But the mature fruit shows its humility by its weight.

That is the Guru Tattwa weight.

So from the Virāt-āñgana Power you get the power of maturity up to the fruit and then we become blessed by Guru principle. Those who are still involved in getting to better sunshine or getting to better water supply or all these things, are not yet matured, because the fruit doesn't need anything anymore. It doesn't need anything from the Mother Earth, nor from the elements. But it surrenders, bends, it bows to the Mother Earth.

So the Sahaja Yogi who goes on asking questions to Mother, bringing personal problems, stupid ideas, negativity, all those people are still not yet the fruits.

But the matured people are those who surrender, who bow to the Mother Earth.

So the capacity to bow is the best judgement of yourself. And leaving everything to the power of gravity of your Mother to do every work for you. And leaving all your small little worries behind, you have to rise above these

distracting powers and achieve the completion of this Virāta Shakti which ultimately becomes a `Madhurya Shakti'. `Madhurya'; there is no word in English language, but it means a `sweet power'. Like the fruit becomes sweet. That's how you all have to become very sweet. Kṛiṣhṇa tried to make everything very sweet in the sense it was all a Madhurya Shakti that was acting, all His play, all His dancing, all His stories if you read, is nothing but Madhurya Shakti, towards Gopas and Gopis, towards other Sahaja Yogis.

So you have to keep your Mother pleased by pleasing other Sahaja Yogis and not other people. They are not important.

So today we are going to shorten the Pūjā and that's why it took so much time upstairs, to shorten it! So the time lost is time gained for ever and ever.

May God bless you.

[Bolo Śhrī Rādhā Kṛiṣhṇa sākṣhāt Śhrī Virāta sākṣhāt Śhrī Yogeshwara sākṣhāt Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī ki Jai!] [During Śhrī Gaṇeśha Pūjā:]

Shri Mataji: A good speech, I think. It was a good speech. I hope you have recorded it.

Sahaja Yogis: Yes, Mother.

Gregoire: Gāyatrī Mantra, Mother.

Shri Mataji: All right, you tell them.

Gregoire [in French]: We are now going to say the Gāyatrī Mantra that I would like to explain to you.

First I will say it and then give you the meaning.

Shri Mataji: Read it loudly, they can't hear it. The Italians also can understand if somebody translates in Italian

language. Come along! Ruth?... All right anyone, anyone? But they can understand you? Italians can understand French? All right?

Gregoire [in French and Sanskrit]: The Mantra: Om bhūḥ Om bhuvaḥ Om svaḥ Om maḥ Om janaḥ Om tapah Om Satyam Om tat Savitru varenyam bhargo devasya dhīmahī dhiyo yo naḥ prachodayāt, Om apo jyoti raso-'mrutam Brahma Bhūr Bhuvaḥ swarom. Shri Mataji explained me...

Shri Mataji: This is a right-sided uh, thing, is right-sided.

Gregoire [in French]: Shri Mataji explained me that this invocation

Shri Mataji: Loudly.

Gregoire: Yes, Mother.

Shri Mataji: I think you get up and speak.

Gregoire: I was trying not to speak too loud, Mother, because of the neighbours have been complaining...

Gregoire [in French]: Shri Mataji explained me that this Mantra is an invocation to summon up first of all the power of the right side because it is addressed to the causal principles of all the elements.

Bhūr is the causal principle of the earth and expresses itself at the level of the Mūlādhāra Chakra.

Bhuvaḥ is the causal principle of cosmos expressing thus the creation and the Chakra to which this causal principle corresponds is Swādhiṣhṭhāna.

Swāhā, as you know, corresponds to the fire element that consumes, that has that power to consume as the Nābhī Chakra consumes the elements in the fire of digestion.

Mah is the causal principle of...

Shri Mataji: Tape him also. Are you taping him? Gregoire, you'd better tape it because this is for the first time. [Handing him the mike:] I don't need it now. Let us give it to him. From the very beginning, Gregoire...

Sahaja Yogi: It's picking it out from here, I'll make sure.

Shri Mataji: Is it? All right.

Gregoire: Mah is the causal principle of the almighty power of love and, as this power is almighty, Mahā expresses as well the greatness. Mahā is the causal principle of the air element. It corresponds to the Heart Chakra.

Jana is the causal principle of collective consciousness and it corresponds, as Shri Mataji has said, to the ether element. It is the principle which comes to its historical manifestation now with the age of the Aquarius. It is with this principle that Sahaja Yogis can come into relationship through their new collective consciousness.

Tapa is at the level of Āgñyā the principle of Light which as you know `Tapasya' expresses as well austerities. And it is what Christ has expressed in His life, a life full of extraordinary austerities in order to purify through his light. Tapa is purification.

What the Vedic sages were doing long time ago is to address those causal principles because they had yet no knowledge allowing them to get related to the deities at the level of each Chakra. Only Shri Mataji has brought this knowledge. Thus by addressing the causal principles they addressed the formless aspect of a God of which the formal aspect is the Chakra's deity.

Shri Mataji: So, Hiranyagarbha is the egg, you see, it is one after another. It starts exploding. The innermost core explodes first, you see like that, goes on exploding one after another. Till now, historically you have reached this stage where the Satyam is exposed.

Gregoire [in French]: All those egg shells *[UNCLEAR]* originate in the first. In a way they exploded one into the other until they had covered the totality of the created universe. Thus the universe in the beginning was called Hiranyagarbha, that is the Golden Egg and it is a name of Brahmadeva. If you take a longitudinal section you find all the universes like Bhuvar Loka, Swāhār Loka, Mahā Loka, Jana Loka, Tapar Loka et Satya Loka.

Those various universes are different parts of the three worlds: the terrestrial world, the celestial world... We have reached, as Shri Mataji says, where this process of progressive openings of the shells has lead us: at the level of Satyam that is the manifestation of Sahaja Yoga.

I'll repeat once more the mantra now that you have understood its meaning: Om bhūḥ Om bhuvaḥ Om svaḥ Om maḥ Om janaḥ Om tapah Om Satyam Om tat Savitru varenyam bhargo devasya dhīmahī dhiyo yo naḥ prachodayāt, Om apo jyoti raso-‘mrutam Brahma Bhūr Bhuvaḥ swarom.

Shri Mataji: Now you start Mahāgaṇapati because the thing is you have started now washing the feet.

Start Mahāgaṇapati.

***Contents: 1983-08-29*, Public Program, Day 1, Geneva, Switzerland**

I bow to all the seekers of Truth. Every moment has got a past and a future. Everything has got a history and a future that is going to follow. Today we are here at this moment and we have to look at every problem in relation to this time. The understanding of consciousness has to be understood in all its aspect and at this period of complete integration it is easy to relate it to every movement of our mind.

The evolutionary process has created a human consciousness within us and this human consciousness is a product of a living process and a living process is to be understood in its own nature. I was very happy to see the picture of these trees on these ags, because they denote or express the living process.

To understand the living process we can look at the trees. A seed sprouts into a plant by a living process.

If we want to do it, we cannot do it. The leaves burst out into flowers later and the flowers become the fruits because of the living force that is acting in it. We human beings cannot do anything like that.

We can't even produce one living thing, but we take everything for granted, as we are taking our human consciousness also for granted, but the living process, whatever it does, is spontaneous and cannot be done by us, the human beings who are the epitome of evolution.

Our evolution also is the evolution of the consciousness within. Now, this consciousness that we have today has a relationship to the past and to the future and if we have to go to the future consciousness, what should we expect? I am surprised in the name of truth so many spurious things and fake things have come.

I want to talk about it to you at the first beginning because we should not be confused about the reality and unreal things which are described as real.

So, whatever has to happen to us has to happen spontaneously, without much effort. It is very difficult for ego-oriented human beings to accept this.

Some people believe that if they stand on their heads for many days they will become higher people. All kinds of funny belief we have and we run towards them very fast because that satisfies our ego. Living force is not in the hands of ego at all.

You may be a king, you may be a governor, you may be anyone, but the living force acts the way it is.

So that is the word Sahaja is: Saha means with and ja means born with you and Yoga means the union with the Divine; so, the spontaneous union with the Divine.

So you cannot do anything about it.

The another point one must understand that when people start talking about the energy of evolution they can deceive us. In one of My programs I had about ten people sitting in the front seat and they started jumping without their control on it. I said, “What's the problem?" “Oh” they said, “now we are going to fly in the air." So I said, “All right, if you want to try to fly, at least just now you don't fly. Can you control your flying for the time being?" They said, “We cannot." They said, “It is spontaneous." Now, one must know that you can always jump if you want and if somebody else is making you jump, then it is not spontaneous; it is somebody else is doing it.

Now supposing this glass is kept here and if I have to remove it there I can do it with My hand, but supposing suddenly you find this glass moves there with an invisible hand.

So this is not the work of God, because God has no interest in moving this glass from here to there. He has no interest in giving you diamond and gold. If you rationally understand these things, then you will know so far energies that people described are not the energies of Divine.

Suddenly a mass a process takes place. I've seen people taking out their clothes and dancing like mad.

Then there are other people who just work like slaves without understanding. Like mad, they become some sort of abnormal docile, passive cabbage. To every intelligent man it should offer that, “I don't want to be like that." But human beings sometimes, in their ego, try to commit stupidity. They say, “If the other fellow is funny, not me." But here we have people who are seeking the truth.

So, all these cults and sects and all these are just money-making propositions. They cannot give anything to your consciousness. At the most they can't do one thing, is to take you from one extreme to another extreme. Work with opposites, like somebody who is a very, say, licentious man or something, suddenly thinks that, oh, he should have a proper family; because he makes some Guru or some organization which takes a lot of money from him, he becomes a good husband.

So one has to understand very clearly that when you are expecting an evolutionary process, then you must expect something to happen to your consciousness and

whatever happens to your consciousness has to be completely under your power and completely knowledgeable. I met one of the gentlemans of the flying squad academy. He had inspired and he was a director of that academy; a director having epilepsy, his wife has epilepsy and his child had epilepsy.

So they came to Me and people told Me that this man used to tell stories that he can pass through the walls and that he used to levitate himself and go through the roof and I asked him, “Why do you tell such lies?" He said, “Because a lot of my men were in the war and I thought that now if I don't tell lies I cannot get to levitate anymore” but as a result of that flying squad programming, he got epilepsy.

So one can see that how people can be confused who are true seekers, who are genuine seekers, by these tricks.

Now the power to become higher is with you. The Spirit resides within you, according to all the scriptures of the world. Now as in the Bible, it is said that you are to be born again.

So you very seriously dress up your child and very serious people go to the church and some priest puts his hand and you are born again. It is such an artificial thing, but we have accepted for thousands of years. Now if you just sit back and see, do you think Christ would have said that to be born again means this kind of a drama? Or there is something greater living in it because you always talked of a living God? So the consciousness has to move higher like a spiral and not like a pendulum.

So far, the progress of all the leaders has been like a pendulum. Like, in India we had a Catholic religion called

[UNCLEAR] which believe that there are different deities as the essence original Christians believed in and they are the ones who should be worshipped. Now, they have found that worshipping those deities is a very big thing and they forgot about the essence.

So another Protestant, like religion came to India called as [Marissa], which rationalised everything and said that, “These are blind faith people. We are rational people” and said that, “We have to worship the formless miracle." Actually, by worshipping the flower, you don't get the honey and also talking about the honey you don't get the honey. It's talk, talk, talk, talk, discussions, arguments; it's not going to give you the honey.

They talk nonsense of all the religions. Nothing comes out of it. This one says that, “My religion is such” and another one says, “My religion is such” another one says, “My religion is such” but all those the followers are just the same. It is you who talked against right and established that within us lies an area which is within us as the unconscious and the future of consciousness would be a consciousness. It would be a consciousness, again I say, of collective consciousness. Meaning, when the consciousness moves finally up, every human being starts feeling the other. It's an actualisation. It's a living process which makes you that. That is not a make-believe. That is on your central nervous system. You can feel the subtle centers of another person; that is the proof. You have to give your own certificate. You become your own Guru and you know everything rationally, emotionally and spiritually. Means it is logical. Once we understand this, let us see what was the past, what is the

present and what is the future of our consciousness. The past if you see in the expression of it that we, the human beings, try to find out about the elements. We have to go all out to discover about elements and the powers and how to do use it for our power. Like a tree grows above; as it is growing here above we show a tree but if this tree grows more than what it can, so you find in the consciousness of human beings there's a new awareness is coming. I am sorry, French language there is no word for awareness.

So you have to use the one word for both. Now, this awareness is felt global style. Very much this style is the awareness of nourishment you've felt of this one force. You see, so many feminine movements have started in this world. I have said that. I agreed that this style mostly a pendulum movement. It's men have dominated as we dominate them.

[UNCLEAR]. [In French Translation: This is not the feminine consciousness.]

Shri Mataji: Which makes the tree grow outward where the feminine consciousness is consciousness of rational of the Mother Earth. Like a tree had grown and the sources of light radiate outside the Mother Earth and then the Mother Earth has to come and give that nourishment to that tree. That doesn't mean that the human being has to become a figurehead, that they become passive of men. It means that men get the beauty of that nourishment, that they become compassionate, affectionate, loving, concerned about it. For example, in the history, you see, aggression was regarded as a humanoid thing. You can see the Father's

side was very much in exercised in the consciousness. That was very important to have a Father who was a virulent Father. Then the time of, say, Abraham and all those people, they talked of the Father. In India they talked of the Rādhā Kṛiṣhṇa.

Then came the Son's position in the consciousness. They became conscious of their children and now after the Son's expression and manifestation, now The Holy Ghost, The Mother has to manifest. Christ has talked about the Holy Ghost. He said She was going to come or He was going to come. He used the word anniversary because his Mother was the Holy Ghost in incarnated form. And He didn't want to talk about it, because if the people had directed their attention towards Her and tried to trouble Her and then he would have come out in a very destructive way. Perhaps they did not know that he had eleven powers of destruction, but he did not manifest those powers. On the contrary, he said that forgiveness is the greatest weapon, because He has started taking from that magnificent Father, to the affectionate nature of the Mother.

In Geneva, which is the center of so many international activities, the people, if you know, if you find them, they are weak towards the Holy Ghost. There is no aggression, but there is nourishment, nourishment of all who are deprived and inside yourself also this nourishment is given to us by this force of Kuṇḍalinī which resides in the triangular bone. She resides in the bone called sacrum and sacrum is sacred in Greek language. At least they knew about this sacred power of Kuṇḍalinī within us which was going to nourish us one day when we become

the Spirit. In Sanskrit language it is related to the Aquarius, the Holy Mother. They say it is the age of Aquarius. It is the age of the Holy Ghost. This Kuṇḍalinī is the reflection of the Holy Ghost. It's the Primordial Mother. It's the Power of God, His love. The Father has got no power because all His power is the Primordial Mother. But the Father and the Mother are not like modern father and mothers. The relationship is just like the moon has with moonlight, the sun has with sunlight. Complete control and complete oneness exists within them.

Now this Holy Ghost is represented within us as the Kuṇḍalinī, the Aquarius, which represents the Mother, in the universe, in the cosmos. And the Father is represented within us, reflected within us as the Spirit which is the Son.

So in Sahaja Yoga, first you have to go as a hypothesis of what I am saying. As you come to, say, a new college or a university, you try to understand the hypothesis and then, then you prove it. Then it becomes the law. In the same way then, actually, genuinely you get your Self-realisation or your second birth. You start feeling in your hand the Cool Breeze of the Holy Ghost. In many people who have problems you can even see the pulsation of the Kuṇḍalinī in the triangular bone and rising of the Kuṇḍalinī. And on top of your head where the fontanelle bone area is where you are given artificial baptism, you can feel first the pulsation and then the Cool Breeze starts coming out of your head.

The other day I talked on the radio with a lady and just after the program she got a Cool Breeze in the hands.

But after that it is necessary to learn what this Cool Breeze is, how to use it and what is this power of the Spirit, that is your own.

So this power which is the residual power, this power, because it has not yet manifested. It is the power of your desire which is not yet manifested and there is only one pure desire every human being has, is to become one with the Divine. This is the word, is Yoga, means where you unite with the Divine. Not the physical Yoga that we do sometimes to become cinema actors. It's a real happening. It is the actualisation of that auto which is the word in the autonomous nervous system within us. With this we have two types of people who escape: one are the people who are suffering from superego in the sense who are always taking and good for nothing. They are conditioned from childhood in such a manner that they feel all the time guilty about something, always unhappy and crying. These people come forward if they are not extreme types with the argument that, “Mother, I am no good for it." So why do you judge yourself? For such people, I would say they must count their blessings. Just think: to be born in this beautiful country of Switzerland itself should say that there is something about you. Such people should count their blessings and should know that this is the epitome of blessing that they have to have. It is their right. It's their own achievement. Those people who want to misguide you will always tell you that you are a sinner, or they would say your Karmas, you have to pay for it.

So why should you pay to these Gurus, then, if you have to pay for the Karmas? Then another type of people are

the people who are overeducated, futuristic, dominating. They don't want to listen to anything but to their rationality which is so limited, because this mind is a limited vehicle.

I am talking of the unlimited realm of Divine Bliss and how can this mind understand that? I came by car and I had to leave it outside even to enter into this hall.

So it is important to understand that we should keep an open mind.

I've seen the scientists who are supposed to be the most open-minded are really hypnotized by science.

They do not want to see something that is beyond. That is how a person who has over-read and overintelligent thinks no end of himself also escapes.

Both these extreme cases create imbalance in life and I will tell you tomorrow what happens to you, what diseases you get because of these imbalances. Now for the person who is overcovered by his ego is very insensitive. He cannot see the truth. Anybody who tries to pamper his ego is willing to share out any number of money or any number of yours.

So one has to be in the center and understand that argument about anything, it is not going to work out.

It will work out or may not work out. There is no guarantee that you can give.

So, one has to desire that, “I have to become the Spirit and I should be that. I should be my own power” because you are that; you are your own spirit. You cannot pay for it. Of course, it is ridiculous; it is absurd that one can pay to become the spirit. It is spontaneous, it is living and it

happens to thousands of people these days, more in the women's, much more in the children's consciousness, because they are less complicated. That's what Christ has said that, “You have to become like children to enter into the Kingdom of God” and if you cannot become that, then one has to work it out.

So we have to be fair to ourselves, because this is the last chance. If you are identified with, say, some other organization or some other thing, you can go ahead with it. I cannot force it on you. I cannot dominate you to do something. Only thing I would say that you have got that emancipating power within you which will manifest itself.

Now, one question everyone asks Me after My first lecture. I had better answer it just now. They say, “How do you do it?" It is very simple if you understand. A candle which is ready can be enlightened by any candle which is already enlightened and if that candle becomes steady and enlightened, that candle can also enlighten another person.

So, what do I do, then? Nothing. If I have the light, you get the light and you give it to others, but you don't see the light; you become the light and you give the light. This must be understood, that seeing light is a short-circuit. Those who see light like that ultimately have to end up in the mad asylum. As a Mother I have to tell you everything very frankly. I don't want to hide anything from you.

I am thankful to you that you all have managed to come today and I am very hopeful that today your consciousness will grow to that higher consciousness of collective consciousness and not the consciousness of

hypnosis where you don't know what you are doing. Here something really happens to you as a result of Self-realisation: you get physical, mental and emotional cures.

Yesterday we had a very big industrial from India who came and gave a big lecture to Sahaja Yogis, saying how I cured him in two minutes of his angina trouble. It is very easy, because if you know the source of everything, for example, in the same center sources which I will explain to you tomorrow, then only if you can nourish those centers, you get cured. Same thing about emotional problems and taboos from overthinking and speediness. Last of all, spiritual problems, if you are weak in a wrong way, living a religious life, with wrong type of advises you get into trouble, or the wrong type of methods, you could get into trouble and this can be also sorted out by the help of your Kuṇḍalinī and you become the master of yourself; you become your own Guru. I tell about that tomorrow again.

So thank you very much and because today is the first day I would like you to ask Me some questions which is related to Sahaja Yoga and not just a thing that because I read such and such a thing or I belong to such and such cult. You have to be kind to others. Yes, please? Lady: I want to say that you are a fraud *[UNCLEAR]*.

Shri Mataji: Thank you very much. Yes, yes, thank you very much.

Lady: That you have no value. Your words are empty. You're welcome. Your face is greedy and you have no spirituality.

Shri Mataji: Yes, well, thank you very much. It's all right. It's all right. Thank you. All right, you have spirituality, madam.

Lady: *[UNCLEAR]*.

Shri Mataji: Now I'll tell you one thing, be fair to us. We have paid for this hall. We've got people, not to listen to you. Nobody has to listen to you. You take another hall and you may lecture. Everybody can. But as long as we have paid for this hall, Lady: *[UNCLEAR]*.

Shri Mataji: All right, thank you very much. All right, now will you go? Thank you. Thank you very much. Now after all this, for you it is, Lady: Good night.

Shri Mataji: You can see before your eyes how it is. It's not proper. It is improper. It is impolite.

It's impolite answer, to come to somebody like this. No, it's not proper, all right. This is nothing. The other day the people came to My program to hit Me with a Bible. You should go now, please. Thank you.

Lady: *[UNCLEAR]*.

Shri Mataji: They have not come to listen to you, madam. They have not come to listen to you. No, nobody has come to listen to you. Can you please go now? Nobody wants to listen to you. They haven't come all the way to listen to you. [Voices of people trying to put this woman out.] Lady: *[UNCLEAR]*.

Shri Mataji: It is libelous to say like that. Hello, madam, it is libelous to say like that to Me. Now keep quiet.

[Everybody talking at once. Now, loud clapping for Shri Mataji.

All: Jay Ma.

Shri Mataji: Just see, look at that. Now what they can be the fraud. I am talking about the fraud.

What did I tell you fraudulent? I am telling you about the fraud people. Did I ask you for money? Why should I be fraud? What will I get out of being a fraud? I am not taking any money from you, am I? I have no organization, nothing. Why should I be a fraud? For what? In the first place, I don't need anything, but this is what it is. I am sorry for them. This is nothing last time; they came to Me to hit Me with the Bible. Imagine! *[UNCLEAR]*. Yeah! And I was just laughing, you know. She was on Me and I didn't know what to say. It's stupid. Only I can say that you must verify for yourself. What has she done for you so far? I have met people who can tell you their lives have been transformed. They have become good citizens and not only that, but they are cured of some horrible diseases. They have come out of alcoholism, out of drug situations, out of so many things. They are changed transformed, beautiful people and awareness of their understanding is so high that when they talk people ask them, “Are you a Guru yourself?" What I am saying, that you have these powers within you and you have it; that's all. Like a banker, saying you have to cash your cheques and what is there to get angry for that? If I say there is a diamond here, it's your own taking, you get angry with me for it. Human beings can't understand anyone who is direct. Why did they crucify Christ? These are the people. Actually, you can't call a human a fraud even if I wanted also. And with your laws you can, but the way people take liberties with Me because they think I am forgiving, but they should forgive themselves and they should

understand that God has created them as human beings with such great care and they have to achieve the purpose of their life.

All right, now if there is anybody who has any questions, ask Me *[UNCLEAR]*. Is it a sensible one, madam? Or you have another *[UNCLEAR]*. Is this the gentleman [we talked about]? Is this gentleman sure? Sahaja Yogini translator: Yes.

Sahaja Yogini [translating to Shri Mataji a question]: He has always heard that it is dangerous to awaken the Kuṇḍalinī.

Shri Mataji: Yes. That was another question I should have answered in the beginning. Yes, I should have answered this question, because this is the second question people ask. Now I have to say one thing, that Kuṇḍalinī is not dangerous at all. She is your Mother. These are some naive people who try certain things like [kinesis] trying to put their fingers into the plugs and say that electricity has given them a shock, but Kuṇḍalinī never gives even a shock like used to be done. But there is a protective force within us which is based in the last center there, as you see. It's called as the support of the Mūlādhāra and the support of the Kuṇḍalinī and it is the innocence of a human being.

So, when people try to exploit the innocence of the seeker, then this power of this center rises through the sympathetic nervous system and gives all kinds of manifestation, like people start shouting, some people start getting blisters and heat and all that. But the Kuṇḍalinī when awakened by Sahaja Yoga rises through the central path where it is good. You may feel a little bit

heat, little bit tolerable heat first, because if your body is a little bit in a turmoil or your mind is in a turmoil, then you might get a little bit of heat coming out of you head first. A little bit, like a ventilation and then you can feel the Cool Breeze. It is never the heat. That takes you towards construction. For example, if you experiment with helium gas and you heat it, you will find every molecule starts behaving in a funny manner. But when you cool it down, every molecule act in a collective way and that is what is to be seen when you get your realisation. You start feeling a Cool Breeze from your hand, but all these experiences that they have described and the people who have done it in an unauthorized manner, a man who leads an impure life, who has no compassion but greed in his mind, such a man cannot raise the Kuṇḍalinī. As she said before, the fraudulent man cannot raise the Kuṇḍalinī; only the anger of innocence comes forward and harms people. In Sahaja Yoga now we have had thousands of people all over the world who have been now benefited and nobody has felt any discomfort so far. Only I saw once or twice when a person is possessed by some black magic business, then they get a little sort of shivery or shaking, or rheumatic people get shaky, but it can be corrected.

Sahaja Yogini [translating the question]: So he has two questions. The first one, he says how come the power which has been sleeping for so long can be awakened in the fraction of a second? And the second question is that you said this is no organization. How come we have lots of material, video and so on and you make publicity in town?

Shri Mataji: Yes. Now, the first question is really relevant. It's this, that how can a Kuṇḍalinī that has been sleeping for so many years, suddenly rises? On a Tree of Life there can be only one flower, could be two flowers. For years together there could not be more than five, six flowers, but when the blossom time comes, there are many flowers. There are many seekers and the Divine is anxious now that Kuṇḍalinī should manifest because it is the time of Aquarius. The time has come to happen that way. All right? Now the second question is very interesting, that how is it there is no organization, yet there is so much published? It's a very interesting question. It is not an organization in the way you understand, that it is not a dead organization. It is minimum organization like a body. Now, for example, we have no membership. We have no membership fees. We have no list of people as such, but how it works out, when they knew that I am going to come to Geneva, those who have been awakened to this all over the world have sent something to give. There is no compulsion or anyone and I also don't know how spontaneously it worked out because some people said that the paper from Australia, some said that some other posters from other places, from India and there are Europeans who just spent some money to get this hall and to post all these things there.

So it has worked out on a very large scale. I don't know how they have done it. It's like a great festival of everybody spontaneously joining. As far as I am concerned I don't take any money at all. On the contrary, most of the travels are done by My husband's money. I

have so many other expenses also. My husband does because he also, as you know, is a Secretary General of one of the United Nations agencies and he thinks this is the solutions for many problems. Luckily it is so, I must say and actually if you ask Me, I really don't understand money at all.

So that's how it has worked out spontaneously. Now I am going to America. You will be surprised; people have got here already from India, from Australia, from Europe, from England to work it out. Actually, I was surprised Myself to see My photographs all over. I didn't know anything about it, how they did it and I ask them.

So they say, “It all works out, Mother, somehow." Actually, if you do not advertise people don't know about it, but how far one can go also you cannot know it, is a big problem. I don't know any other way of getting to the people for this. Mostly it has worked out by word of mouth so far, because we can't also manage too many people at a time and the quality is not good there. Like now we have established, some of them are well-established; now we can have some publicity like that.

Sahaja Yogini [rephrasing the question for Shri Mataji]: I have one question. As you said, we were seekers and that we want to awaken this Kuṇḍalinī. How can we be sure that we don't want just to achieve the power of Kuṇḍalinī? Is that correct, sir? Questioner: Instead of the new seekers looking for the spirit or...

Shri Mataji: I mean, I don't understand. He doesn't know how I know that he won't to...? Sahaja Yogini [rephrasing]: No, how can they know if they are true

seekers or if they just want to get the power of the Kuṇḍalinī?

Shri Mataji: You see, if you are a true seeker they don't care about the power of Kuṇḍalinī. It is not a power to kill somebody. It is a power of nourishment, My child, of your nourishment and nourishment of the whole universe through. These are not two things; this is one. He's a seeker, he's a special category of people and they get their realisation because we are seekers. If you are a hypocrite you cannot get your Kuṇḍalinī awakened. I am sorry that, it's a very innocent question.

[Aside:] Who is he?

Sahaja Yogini: *[UNCLEAR* Pere] William.

Shri Mataji: But don't judge yourself and as far as I'm concerned you are all true seekers. All right? Questioner: I find what you have said very interesting. I would like to know how did you come to this knowledge? How did you find out yourself?

Shri Mataji: I will ask you one question and you will have the answer. How did you find out you were a human being? Questioner: Pardon?

Shri Mataji: How did we find out that we are human beings? Like I do. I had to find out that way the first time. Just like that, I knew I was that. I knew that I was this. I had to do this job. As you know you are a human, just like that. That's what did it. Now you have expressed yourself. All right? I was born with this awareness.

Somebody has to be born, whether it's Me or you. Now this is My thankless job. What am I to do? If somebody can do it, I will be very happy to be done, but it's rather

difficult. It's like sometimes, it's sometimes like mountains, you know, but we have managed and we'll manage. But one thing, again I tell you, that after getting realisation you should not just say, `Now today I am realised.' You must know all about it. You must establish yourself, completely. You should be a master. Otherwise, you will be like the Bible of Christ, where He says that, “Some seeds just got sprouted and were ruined." For that we have luckily a center in Geneva and you can all take full advantage of that without paying any money.

So how do we do it? Now there is one simple thing I will ask you first, that you take off your shoes because we have to be in contact with the Mother Earth.

So people don't want to do even that. This is the little thing, I mean *[UNCLEAR* through Dharma you know the right]. You can take them off. Just take out your shoes. I think it is needed, that's all. Just take off your shoes. We have to be sensible and if it does not work out, not to get desperate. I am here for three days and I am going to tell you each and everything.

Now just close your eyes because there is no hypnosis here and put your hands just like this because as you see in there, these five fingers, six and seven are the centers on the left and right side of the sympathetic nervous system and through them the message goes. Now the left hand is for the desire and right hand is for your action.

So please now close your eyes.

[Aside:] Too much lights.

Some of them could be put off, please. That's it, thank you very much.

Now just close your eyes and just sit straight with both the feet parallel on the Mother Earth, comfortable.

Means don't push your head too much forward, backward, just in the center holding proper. If there is anything uncomfortable, tight, you can relieve it a little bit if you think something is uncomfortable.

Even spectacles could be removed because it also hurts eyesight.

So you can remove the spectacles.

As your eyes are closed you don't need spectacles. And now we have to be settled down for our higher consciousness, with the due respect to yourself, as you are the temple of the Spirit. First and foremost thing, I have to request you that you say within your heart, that you are not guilty. Please say, `I am not guilty.' Do not feel guilty at all. It's a damnation of the self. Let God judge you. Let your Kuṇḍalinī judge you. You just say, `I am not guilty.' Here I am talking to you about the force of compassion, ocean of love, ocean of forgiveness and what little guilt that you have there.

So please say, `I am not guilty.' Then, call Me Mother, or you can call Me Shri Mataji, if it is easier for you, that's My name, to say `I am not guilty.' `Mother, I am not guilty,' or `Shri Mataji, I am not guilty.' Now keep the left hand on your lap towards Me. Hands should not be towards your own hand but towards Me on the lap. And now you put your right hand on your heart, where resides the Spirit. On the heart, on the heart and with full faith in yourself, ask a question to Me thrice, `Mother, am I the Spirit?' Ask the question. Just ask the question, `Mother, am I the Spirit?' Now the second action is to awaken

within ourselves our principle of Guru, principle of mastery. Abraham and Moses were the incarnations of this principle of primordial mastery and there are many others.

So now, would you please put your right hand on the stomach on the left hand side and please say ten times, `Mother,' because you asked Me a question, `are you the Spirit?' and if you are the Spirit, the second question should be, `Mother, am I my own master?' because the Spirit is your master. `Am I my own master?' `Am I my own Guru?' `Am I my own guide?' Ask this question ten times because we have ten petals of sustenance. Now again you put the right hand on the heart and we say that, `Mother, I am the Spirit.' Now assert yourself, with all faith and confidence in yourself that you are the Spirit, without any fear. Say it twelve times, please. Sincerely say it, `Mother, I am the Spirit.' Now raise this hand at the left of your, at the shoulder where the neck meets the shoulder on that corner, from the front and say again for sixteen times because it's very common in the West to feel guilty.

Say, `Mother, I am not guilty' sixteen times and if you have done too affected, say it two times just to punish yourself. Please say it sincerely, `I am not guilty.' It's like a mountain of guilt.

Now put your same hand across your forehead and say with all generosity that, `Mother, I forgive everyone,' out loud, again, again. This is the last time [the people repeat in French for thirteen times `Mere, je pardonne a tous' which means: `Mother, I forgive everyone'].

Now, put the hand on top of your head. You will find it hot. Now just try to press it slowly with your palm on the fontanelle bone area. Press it seven times and by pressing it you must know that I cannot cross your freedom. I cannot force Realisation on you.

So you have to say seven times that, `Mother, I want my realisation. Please manifest my realisation. I want it.' You have to say it.

Now raise your hand quite high up and see if there is a Cool Breeze coming out. You can put your right hand done and instead use the left hand. Put it higher. You can change your hand and see. Don't open your eyes. See if there is a Cool Breeze coming out. Now I tell you how to raise your Kuṇḍalinī. You may open your eyes. Put your left hand in front of your Kuṇḍalinī here, sitting down, like this, left. Now with the right hand you start moving like this back, forward, upward, forward, backward like this, in a clockwise manner. Now while moving it you are giving realisation to yourself, not Me. Just move it properly; that's all. Take it on top of your head and turn it round and give it one twist. Now a second time, take it up full force. Just do it like this, second one, in the third one we have to give three knots. Take it up, one two and three. Now see if you are feeling the Cool Breeze in the hand. Feeling now? Something? Raise your hands now. Ask a question in your heart, `Mother, is this the breeze from the Holy Ghost?' So now you are feeling it? It has to start moving. Now just see if you are feeling it.

Now you see in your mind if you are thinking. Is there any thought? Are you relaxed? Are you feeling the cool on your head and in your hands? See for yourself. Judge

for yourself. Watch Me and see if you can do it without thinking. Those who have felt the Cool Breeze please raise your hands. All of them. All of them. Wow, most of you have felt it. Now, this has not happened by argument or thinking.

So I would request you to go home without thinking about it and sleep. Those who have not felt will feel it also.

Tomorrow again we'll be here and I will tell you how to manage it further. Did you feel the Cool Breeze? No? That doesn't mean you are not a seeker. Now put your hands like that. Let's see. Those who have not felt it, please raise your hands. Yes that's good, now. That's good. Now, all these people keep their hands like this. We have Sahaja Yogis; they will see you. Now come along. Those who have not felt the Cool Breeze. All right. Now those who give realisation to others, now come along, come along, just come along. Now be quiet. Nobody should talk. *[UNCLEAR]* too much. Those who have been smoking must tell that they have been smoking because, you see, that affect the center here. *[UNCLEAR]* just now, just relax, can you? *[UNCLEAR]*, no? Both of you? These three or four have felt? Sahaja Yogini [translating]: He did not feel anything. He says he has a question.

Shri Mataji: Really? All right, but you can ask questions tomorrow, better *[UNCLEAR]*. Come along. Now be sensible, [what about] these questions. *[UNCLEAR]* very few haven't got it. Be sensible.

Can we get some *[UNCLEAR]*.

[UNCLEAR]. Take it here.

All right, good, good, really! *[UNCLEAR]*.

Oh good, excellent.

Great, great, now you must learn everything about it *[UNCLEAR]*.

You must know about it.

***Contents: 1983-08-30*, Public Program, Day 2, The Truth Has to be Absolute, Geneva, Switzerland**

I bow to all the seekers of Truth. Yesterday we saw the general aspect of Sahaja Yoga and how these modern times are connected to the future and to the past, because if it is a living process of evolution then it is a continuous process intermittent with transformations. But we human beings believe that whatever we achieve through our mental projection is the transformation. For example, when we started to establish our kingdoms, we thought that monarchy will solve the problem and we adhered to it very much. Later on we thought it's better to have democracy, or some people thought we should have communism.

Some people thought that Christianity would work out. Others thought that Islam might work out.

Some thought it was Buddhism that is going to help us and some thought it is some other religion will help us, like Jainism or Zen. Now, if you really see all these human endeavours from a detached mind you will find that there is something missing in them. There are psychologists who said that it is the sex energy which is important and we should not be conditioned.

So they used their ego to express themselves without any conditioning. And the others who believed that it is the will power that is important and you must develop

your will power. But one should know that truth cannot be two. It has to be absolute. And the point at which we are today, we are absolutely diversified.

So, we developed a new, another system by which we say we should be tolerant of everyone.

We must tolerate everything; there should be coexistence of everyone. But it is a very vicarious imbalance. Any day it may blow off. Every moment there's a danger that the whole thing might blow off; this tolerance might just topple down from this side to that side. India is the greatest democracy, I have seen the democracy part of it. I have seen all the democracies of the world because I had a chance to visit most of them. I have seen all, most of the totalitarian governments, also the communist regimes all over the world. And I feel all of them have missed the point. In none of these organizations, people are happy.

We can see clearly that there is a kind of a dearth everyone feels. If somebody thinks that fire is too much to burn the body you jump in the frying pan, it's just the same.

So this so-called tolerance also has no basis.

On the contrary, in this tolerance we might even tolerate horrible people who are demonic.

So the modern times, as we see, are full of confusion. No one knows who is right, who is wrong. It is all a relative world we live in. Everyone thinks that they are the best and at the most they can tolerate each other. If it is truth, it is not to be tolerated; it is to be enjoyed.

So now what is the problem with the whole world today which is awaiting shocks after shocks? As I told you yesterday that we have developed our tree outward, very large in size, enormous, but we have not tried to find out our roots.

So there have been some people from thousands of years who have been trying to see the roots of human beings and every time there has been a problem with them, there has been some sort of a guide, an incarnation who came on this earth.

All over the world, we have got great prophets and great incarnations who came on this earth to enlighten human beings. But, as you know very well, all of them were tortured by human beings. The reason is we live with our mental projections which is all artificial. Not only artificial, it is also a thing by which we do not know where are we. It is a very relative plain we live in, like a balance going up and down. Now the trouble is that so far whatever development we have done through our mental projection thinking this is a good thing. For example, we said we should find out science everything, all right.

So, we found out science. And then you said, “There is no God. Let us find out the science” and what did you find out? The most advanced countries like Russia and America has found out bombs and missiles to kill each other. No animal can do such a nonsense and we justify all our stupidity! Now, if you see on the side of the religion, what have we achieved? Those people, say for example, believe in Hinduism, it is said that in everyone resides the spirit. Then how can you have a caste system? How can you condemn somebody as a schedule

caste and a higher caste? At the most you can say that a person has a aptitude for seeking God, some has an aptitude or liking or fondness for doing business or for politics. But how can you condemn someone from very childhood that you are a schedule caste, you are a higher caste. It is against the absolute basis of Hinduism. The basis of Indian should be to dedicate all his life to achieve his Self-realisation. But what are they doing? They are behaving now like developing countries, trying to be developed like you, producing plastics.

Then we have another religion, we can say, like Islam. The whole attitude towards Islam is extremely fanatic. How can you be fanatic when Mohammad Sahib fought the fanaticism? People are so fanatic that even Mohammed Sahib has got the colour as if he was a fanatic. But he was a great incarnation of the Primordial Master Principle. The namaz that He has taught was nothing but the Kuṇḍalinī awakening.

He has described Kuṇḍalinī as “Assas" in the triangular bone. He has. Not only that, but he has said about resurrection times so explicitly, so much that if you read it you will find it is nothing but Sahaja Yoga he has talked about. To such an extent that he said, “When the resurrection time will come", he has talked of future; definitely he has talked of future; so he was not the last who will do the job then, He said, “At that time your hands will speak." I don't know what credit we have given to him by just becoming mechanical fanatics.

We cannot establish any religion out of fear. Religion is within ourselves. It is to be awakened; it is the sustenance within us. If it is awakened we do not do

anything that is wrong. In darkness if we are, we may bang at each other; we may do anything. But in the light we know relatively how we stand to each other and there is no need to have toleration. Only the blind have to talk of toleration because they have to save themselves and save others because they are blind.

So there is this kind of a manifestation of such a great incarnation who came on this earth to guide us so well. Let us see what we have done to Christ. We have again made him a mental projection. The one side is the Catholicism which is just a blind faith and the right side is the Protestantism which is just rationality. One is blind and another is limited.

We must face it because if we go on like this mad, our forefathers have gone up like that; our generation is going up like that, tomorrow our children are going to refuse Christ completely. Now, some people who are saying that, “No, we have to have a second birth as Christ has said." So they are so stupid that they brand themselves, act to be realised Soul or as twice born or something higher, just brand themselves.

Of course, they try to lead a life of austerity but austerity gives you temper like the lady yesterday. She was in a temper for nothing at all with Me. It is artificial austerity, superimposed feeling that we have to be ascetics.

Like I had some hippies in the beginning and I asked them, “Why do you want to live like a primitive man?" So they said, “We want to be primitive because modern man is crazy. We want to have an anticulture." I said, “By changing your dress, your brain cannot change. It has become modern. How can you change your brain now?"

Some of them did understand that you cannot change your brain by changing your dress or by accepting a kind of a fashion of becoming a hippie.

So the true seekers must know that they should not live with artificiality about even thought. I mean, if you go and see the whole world, I was Myself born in a Christian Protestant family in India and when I travelled across I was amazed to see that those who call themselves Christians, who were saying that, “We are the true followers of Christians” whom Christ had told, “Thou shall not have adulterous eyes” have the most adulterous eyes and very immoral life.

So Christianity has failed to give you that power to be Christians because by artificial things you cannot transform a personality. When I went to England first, like yesterday there were people opposing Me saying I am Victorian, English language has a capacity to brand people like this, “You are Victorian, very old fashioned." This was about ten years back, I said, “Go ahead with your immorality but you will suffer." Today, now that America which rejected Me is suffering from a horrible disease called AIDS. No Christianity can cure it; no Bible reading and no lecturing and no sermoning and also no prayers are going to cure it. Only the awakening of the Kuṇḍalinī will do.

Now, so they have taken to another extreme of taking an austere life again.

So they are living with opposites, they are living once with a licentiousness and another with austerity.

So as I told you yesterday, they are moving in a pendulum, but as I told you again yesterday that the

consciousness, if it has to rise, it has to rise spirally so that you land up at a higher plane.

So what is the pinnacle of the whole thing? What is the absolute of everything? That is what we should try to find out sincerely and humbly.

But then the question comes that, “How can we find out?" Not in books, not in Churches, not in temple, so where? So I say, “It is within you." Then you would say, “But how to enter inside?" Your attention is towards Me; you are listening to Me. But if I say you have to enter inside yourself you cannot.

Under these circumstances, what should we do? So gradually we come to a Rock of Gibraltar; we don't know how to cross it. At this time so many people have come out with solutions in the market. And we also start seeking it in the market place. But again you cannot find that in the market, you can only find out in the temple of your heart.

So what should we do? Now we must think from other point of view that if God has created this Universe and if the whole human race is the epitome of evolution, He must have done something about it that we reach that pinnacle.

So, if we move with that understanding, we can refer to many scriptures about it. Still the words are words. We do not know, say in 14,000 years back, a poet has written about Sahaja Yoga in India.

In the Bible you read about the tree of fire. You read about say that, “I will appear before you like tongues of flames." In the Zen system also you read that you become a `Kaśhyapa'. But how? We believed in people

who claimed that we are the ones representatives of the religion.

Some of them shaved their heads, wore long robes and created a big image as if they were representatives. From one representative to another representative when you move, you should see what are their followers doing.

But even if you see that, still the Rock of Gibraltar has not melted away.

So, we have to understand that God has made some arrangements within you. Now, if I give you a hypothesis, it is not just My own. It is based on all the scriptures of the world, on all the incarnations, true incarnations of the world; that within us lies the power for you to get your second birth. No use getting angry with Me for that. I am giving you a very open proposition that such and such power lies with you so far, sleeping and the ascent must be understood, what should happen to us. As I told you yesterday, when it happens to you, it should happen in a living way so that you should understand that human beings cannot do it; it has happened spontaneously. And when it rises within you, you can see with your naked eyes in so many people the pulsation moving in your back and getting out of your fontanelle bone area as a Cool Breeze.

Also, you then find that a Cool Breeze starts flowing from your hands or you start feeling the Cool Breeze all around you. This happens to you and this cannot be mesmerized or pushed on to you. If it does not happen, it does not happen. You cannot have a false certificate that it has happened; it's of no use. You have to have the truthful experience. It has to happen, of course, but you

must know that if it has not happened, one has to work it out. And then when you start feeling this Cool Breeze around, this is the Cool Breeze of the power of God's love.

This is the first time you feel that subtle energy of God, real energy of God. Now this is the energy that does all the living work in this world. But we take everything for granted. Now see a tree comes before us from a little seed and an apple tree gives an apple fruit and a mango tree gives a mango fruit.

Who does the choice? Even medically I can talk to you about it very clearly. Within us there are two chemicals known as acetylcholine and adrenaline and one of them has to augment and another has to relax.

But in the human body, doctors cannot say why, the one which is supposed to augment, relaxes and which is supposed to relax, augments and how? Under what control? Very simple example I'll give you that in our human body anything that foreign matter goes is expelled out, or the body tries to expel it. But when a foetus is formed in the womb of a mother, it is not only retained, looked after, but nourished so well till it is ready to be expelled. Who does all that? We take so much for granted, everything. If we have risen in our consciousness say from amoeba to this stage, why shouldn't the doctors and the scientists think, “Why?" For example, if I try to assemble some parts like these, you will ask Me, “What are you making?" Then I would say, “All right, wait till I make it and I connect it to the mains." And then the instrument starts working in the real way.

So what is missing in all these enterprises, that we are not yet connected to the mains and that connection takes place when Kuṇḍalinī rises and the Yoga is manifested.

This is the spontaneous Yoga and that is what one has to understand that we should not ask for some sort of a hotchpotch or a potpourri but have the real thing. You don't know at what precarious point you all are born. If you are still running after the falsehood then who is going to save this world? People have their Gurus; they have their false guides and this and that and what will they achieve, I don't understand, except for becoming cabbages? Now the time has come for you to become the Guru. You to become the leaders so that you are able to save this world.

We are not any more needed to go through the horrible idea of penance. The Jews denied Christ and they said that we must suffer; so, they suffered nicely. Now do they want more suffering? But after that suffering they have become so ego-oriented. But what surprises Me that even after what Christ has suffered the Christians are saying that we must suffer. As if he has left something for you to suffer. There is no suffering needed any more. The time has come for you to enter into the Kingdom of God. I do not say that you believe Me, absolutely not blindly.

So what you have to do is to keep your mind open because you have to gain, not Me. You have to achieve your being, not Me. You have to receive your blessing. Yesterday many people got realisation and they felt extremely joyous. And many of them came and said,

“Mother what a blessing. This is the first time we can now prove the existence of God because this is the age of the Holy Ghost, age of the Aquarius, which is represented within us as the Kuṇḍalinī." Christ has said that, “I will send you the Holy Ghost." He has clearly said that it will redeem you; It will comfort you; It will counsel you. And what are we doing about it? Are we waiting for a Comforter to come in or not? Kuṇḍalinī is the Comforter within us. She is the Redeemer in us. And She is the guide within us because She makes us connected to the Spirit. As a result of your Self-realisation you become.

Again, I say, you actualise the consciousness.

It is social work. It is not God's work. Don't bring God on that level. Human beings have created problems for them and they are solving it, but why bring God in between? God's work is not of that low-level, shallow stuff. When you start doing God's work after Self-realisation, you actually don't do anything, but the love of God just flows to another person; a person gets completely cured. He gets absolutely peaceful, he gives up all his bad habits and become a master of himself and he becomes a very beautiful person residing in the bliss of God. Because in collective consciousness, who is the other? When you are part and parcel of My body, supposing if I have pain in this finger and I try to rub it, whom am I helping? I am helping Myself. There is no need to do all these huge, big advertisement and these presentations saying that person is doing such a helpful work and all these prizes to be given to such people.

Now we have here many Sahaja Yogis sitting among you. And they can tell you that since they have got their

realisation, they have never taken a pill, they have never fallen sick and all the bills of the doctors are saved! Now I have done nothing, I don't know why they want to thank Me! If the sun shines the rays work out his work. In the whole process, the sun is not conscious of it, is it? So there are no Karmas; there is no action. It is all inaction, akarma and it all works automatically. You don't have to do anything that has to be artificially accepted.

So, it is such a genuine thing and is the thing now that we all have to have.

This is the only way we can prove the existence of God. Correlation of the past, present and future. All the saints and all the great prophets and incarnations can be explained in the light of Self-realisation. It is the proof of all the manifestations so far which were above our brains.

Tomorrow, I hope I'll be able to tell you about the inside story of this mechanism. If there is darkness in this room and you come inside, you tell Me that you just switch on with one switch and all the lights come in. It is a very spontaneous happening and one wonders how it has happened. But one must know behind all this there is a very great organization which is working it out and for that you have to understand the laws of Divine and the mechanism of the Divine.

As this energy flows through you, it guides you, also to verify everything that is said. I thank you very much for giving your time today. But yesterday there was one very funny woman and five to six men who organize themselves and tried to be funny and just said I am a fraud and would not allow the proceedings to go further. I

had just asked her to ask Me questions, ask them. But I think she must be belonging to one of these artificial organizations which feels challenged.

But one must know you are the loser. All such organizations have given you nothing. Why do you slave for them? Why don't you take your realisation? And because of yesterday's happening, people don't want Me to answer your questions in the public but you can write your questions and give them to Me and I'll answer them tomorrow in My lecture, because I don't want the peace of this audience to be disturbed.

May God bless you all.

Please do not disturb others. If you want to go, if you are just fond of listening to a lecture you can go away but don't disturb others. It is not fair for yourself and to others. No, I am sorry, I am sorry, I am sorry, I am sorry. Please go away. Don't ask any questions. Please go away. Please, these are the people who have organized it. Please go away. No question. Please go away. No questions. No, please, question.

No questions. Go away. Please go away. Go away. No questions please. Go away. Go away, this is what they have learnt in their own sects! Go away. No questions. See! What have they got? Why are they missing the point? Chi... poor things are taken money off. They are going. They have no power of their own thinking. I have known so many who have come to Me after becoming just like cabbages, suffering from epilepsy, this disease, that disease. Their job is just to disturb, that's all. Is that the value of human life? Is it for that God has created you with such care and such love? Now I would request you

all to close your eyes. Just close your eyes. And put your hands towards Me like this. Then another request is that as we are going to use the Mother Earth, to suck our problems. We better take out at least our shoes, if not socks. It will help. Now you put your hands towards Me and close your eyes because in mesmerism they keep your eyes open. Now close your eyes. Just close your eyes.

Lights are too much.

Now, as I told your yesterday, your left hand is for the desire power and the right hand is for the action. Now, you just keep your eyes shut, that is very important. Don't open your eyes, because when the Kuṇḍalinī rises above the Optic Chiasma, if the eyes are open, it falls down.

So now, as you are the spirit, you have to put your right hand on your heart, it's very important. And keep the left hand very comfortably on your lap. One thing, you have to be comfortable.

Now, first thing you have to do is to forget that you have to be guilty for anything. You have to say that, a question to Me, that, `Mother, am I the Spirit?' You have a right to ask because you are that.

This is your right.

Now you have to establish your principle of mastery, because the spirit is the master and the master has to be recognized within us.

So please put your right hand on the left hand side of your stomach and say that, `I am the master. I am my

own master.' Say it ten times because we have ten petals of our sustainers.

Now you put again this hand on your heart and say, `Mother, I am the Spirit.' Assert it. Say it twelve times, please, `Mother, I am the Spirit.' Now, ask it genuinely, it's your right. Now raise the right hand on to the neck, the base of the neck.

Put it on the shoulder from front. Hold it tight. Do it from the front; cross over and do it from the front.

At this center, you have to say, `Mother, I am not guilty,' because if you are guilty, this center is caught up.

So you have to say it sixteen times. If you have been really very guilty all your life, it's better to say thirty-two times, as I told you, or maybe one hundred and eight times to punish yourself.

This center is catching the worst of all. It's a fashion also to feel guilty perhaps. I am talking here to you about the ocean of love, the ocean of compassion, the ocean of forgiveness. In that ocean please forget your small little mistakes. Now put the hand across on your forehead. At this point you have to forgive everyone, totally everyone. Just for My sake you forgive everyone. People always escape this. They say it is very difficult, but if you are not forgiving, it is a myth. With whom are you angry? You are not angry with yourself. But you are harming yourself.

So please forgive. This is the greatest weapons of weapons.

Unless and until you forgive others, God is not going to forgive you.

So that God should forgive you, when you cannot forgive others their small mistakes, how can God forgive you? Now, put your right hand on the top of your head on your fontanelle bone area where you got, you had a soft bone as a child and try to press it a little bit.

At this time I cannot cross your freedom. You have to be absolutely free to ascend to the complete freedom.

So you have to say, `Mother, I want my realisation. Please give me my realisation.' Say it seven times. Try to press every time you say it. At this time don't feel guilty again that, `How can I ask for realisation?' Please forgive yourself. Now try, just to put your attention towards your hand on your head.

And now raise your hand high and see if there is a Cool Breeze coming; or else you change your hand. Put your left hand on top of your head and see for yourself. You have to give yourself a certificate.

Be careful. Tell them not to block the way. Tell them not to block the way because everybody is feeling suffocated or inform the police if they are troubling you. That's the best. You can change your hand again and again and see for yourself.

With some people, it's hot and cold and hot and cold.

So, open your eyes watch Me and don't think.

It will steady. With both the hands towards Me just watch Me without thinking. It will steady.

Now, I'll tell you how to raise your own Kuṇḍalinī though it is sprouted but it has to be raised properly and is to be fixed on top of your head properly. Put your left hand in front of your Kuṇḍalinī like this. If you don't do it, you will

not feel it and then you'll blame Me and say all kinds of things; so, it is you are the loser. It happens to many people who just come to see the thing and they don't get anything out of it.

Now put your left hand straight like this. And now try to raise it by moving it in clockwise manner with right hand. In a clockwise manner. Going on top of your heads and give a twist. Now once more again. You have to do it thrice. Now give it another twist and tie it up. Now please give third twist with three knots. Slowly, slowly you raise it. Bring it to your head now, higher. Now give it one twist, second twist and a third twist. Now see in your hands. See if there's a Cool Breeze. You may put up your hands to see the Cool Breeze. Feel the Cool Breeze, the subtle energy of God's love.

Now put down and see are you feeling it in our hands.

Some people feel it in the hands but not in the head.

Some people feel it in the head but not in the hands. But some people feel it in both the things.

All this can be managed and worked out. We call such people as yogis, Sahaja Yogis who have mastered the art of giving realisation to others. At least there are twenty-five percent people sitting here who are Sahaja Yogis. They look like you but they are the masters and you can also become the master.

May God bless you.

Now those who have felt the Cool Breeze, please raise your hands. Either head or the hands, those who have felt it, raise your, both the hands. Both the hands. Practically everyone.

Some of them have not felt. Those who have not felt can go back and the Sahaja Yogis can work on them and get it right.

Don't condemn yourself for that. Don't think about it. Please come tomorrow and I will establish it fully.

Don't discuss it. Don't think about it.

You have not felt it, you said. There is this gentleman. She has not felt? You have not felt either? You have felt it yesterday? You are feeling all right now? Translator: She says that she doesn't feel it.

Shri Mataji: Doesn't feel it? You don't feel it at all? All right, you come along. Those who have not felt it also can come along to Me. What happened yesterday? You felt it?

Contents: 1983-08-31 **Havan, Śhrī Kṛiṣhṇa Jan.m'āṣhṭamī, Tannay, Switzerland**

Sahaja Yogi: Hundred and eight names of Viṣhṇu.

Shri Mataji: Where is it? That is the best, if you have *[UNCLEAR]*.

Sahaja Yogi: Should we give the translation in French and in English or in French?

Shri Mataji: French is all right.

So first you read the translation, then the name and then - Om Swāhā.

That would be better, understood better. First read the translation. Who will do the translation? Sahaja Yogi 2: I can do, Shri Mataji, but it is the other book.

Shri Mataji: You will do the English. You can do? Alexander? You can do English? Sahaja Yogi 2: I can read in English.

Shri Mataji: No, that would be in Sanskrit. What I am saying, you read French. [Mantra chanting starts.] Four times, Śhrī Gaṇeśha sākṣhāt. Four times, Śhrī Gaṇeśha Gaurī sākṣhāt.

[Aside remarks in Marathi:] [Monitors the decoration and other essentials required for the havan.] Agni Devita sākṣhāt, three times.

Sahaja Yogi: Shall I explain in English?

Shri Mataji: What I am saying, first you have to say it in French, the translation. Then you say in Sanskrit. Then you say, “Om Swāhā." [Hundred and Eight Names of Viṣhṇu are chanted.]

Shri Mataji: Now I would say that whatever badhas you have to say, you better say it.

Sahaja Yogi: I say it in English, Shri Mataji, against all the badhas, all the false Gurus who prevent the seekers from coming.

Shri Mataji: Also say it in English because I must know what's going on. If you say in Sanskrit I know, or in English, Marathi, it will be all right, but French I don't know. All right?

Sahaja Yogi: Yes, he says in French and I say in English.

Shri Mataji: Now come along. First you say in English and then in French.

Sahaja Yogi: Against all the badhas who prevent us from coming into Sahaja Yoga.

Shri Mataji: Badhas from the neighbours.

Sahaja Yogi: Against all the badhas of the neighbours.

Shri Mataji: Then about getting the house here, near *[UNCLEAR* Chadwick].

Sahaja Yogi: Against all the badhas who would prevent us from having the beautiful new ashram chosen by our Mother.

Sahaja Yogi: Against all the badhas of the super ego.

Shri Mataji: Now about all the centers in the world of Sahaja Yoga.

Sahaja Yogi: Against all the badhas who attacked the centers of the Sahaja Yogis in the world.

Shri Mataji: Badhas in America.

Sahaja Yogi: Against all the badhas in America.

Shri Mataji: For getting all the properties that we have to have.

Sahaja Yogi: Against all the badhas who prevent us from getting all the properties within Sahaja Yoga.

Shri Mataji: All personal badhas...

Sahaja Yogi: All the personal badhas.

Shri Mataji: *[UNCLEAR]* with which we torture our Mother.

Sahaja Yogi: All the badhas, our personal badhas with which we torture our Śhrī Mother.

Shri Mataji: For the sale of 48 Brompton Square. Badhas in the sale of Brompton Square because of the golden builders.

Sahaja Yogi: All the badhas who prevent from the sale, from the success of the selling of the house in Brompton Square.

Shri Mataji: By golden builders, for badhas in the material lives of Sahaja Yogis.

Sahaja Yogi: The badhas who prevent from getting the material wealth of the golden builders within Sahaja Yoga.

Shri Mataji: Badhas of all the Sahaja Yogis who are jobless.

Sahaja Yogi: Against all the badhas of the Sahaja Yogis who are jobless.

Shri Mataji: All the indisciplined Sahaja Yogis who do not meditate regularly.

Sahaja Yogi: Against all the badhas of the Sahaja Yogis who lacks in discipline and don't meditate regularly.

Shri Mataji: All the badhas of all the Sahaja Yogis who try to boss above each other, to boss, to dominate.

Sahaja Yogi: Against all the badhas of the Sahaja Yogis who want to dominate the other Sahaja Yogis.

Shri Mataji: Why do you say, “Nira badha?"

Sahaja Yogi: I don't know. In India you say, “Nira badha." That's what happens.

Shri Mataji: No, no.

Sahaja Yogi: “Om Swāhā" only. For the time say, “Om Swāhā." Nira badha means Mother's name.

Shri Mataji: You should not say, “Nira badha." Nira badha also means that all the badhas, but it's My name also. Better not take that. All right, so now you can say about the centers and the progress of spiritual quality.

Sahaja Yogi: Against all the badhas who prevent from growing within ourself in spirituality in the faith of Sahaja Yoga.

Shri Mataji: Now all the badhas of the audiences which come to Mother's program.

Sahaja Yogi: Against all the badhas of the audiences who come to the program and disturb the audience.

Shri Mataji: Badhas of the new people.

Now what you can do is to, all the badhas, whatever badhas are left out.

Sahaja Yogi: All the remaining badhas, knowingly and unknowingly.

Shri Mataji: Now this is the completion of the last. It's the final. Put everything first of all. Put it in the center. Take some grapes, I think. Good idea. Which is the one used for...

Sahaja Yogi: This one is for wine, Shri Mataji.

Shri Mataji: For all the wines, badhas of the wines. Let all the wines be ruined. Only the grape fruit should be there, only the grape juices but no wine fermentation. Apple, cider and also some barley if it was dried there. Barley. Scotch whisky for barley.

Sahaja Yogi: Shri Mataji, there is some prunes for alcohol of prunes.

Shri Mataji: Yes, - Om Swāhā.

Sahaja Yogi: They make alcohol with pears, very famous in Switzerland.

Shri Mataji: Yes, put it there. All the fruits can be put there, I think. To the fire, yes, put all the fruits.

Sahaja Yogi: Half of the Swiss economy will collapse, Shri Mataji.

Shri Mataji: Half will be bankrupt. Sahaja Yogis will have jobs.

[After the havan:] See, we need not have so much surplus money in one country. If you can drink, that means you have surplus money. Otherwise, a person who has limited money cannot drink. I knew a government servant. He said, “I cannot drink” he said, “because I cannot afford it." I said, “That's very true. How can you drink? As a government servant you can't drink, but if you are drinking that means you are dishonest." So that is what it is that when you have surplus money we think of licentiousness, we think of drinking, eating and ruining ourselves.

You see, whatever you give to human beings they know how to make a mess out of it. If you give them money they will destroy themselves. If you give them power they'll destroy others. In Marathi there's a saying, [Marathi]. This means that a burning wood, you call this wood burning given in the hands of a bhoot. It is like that. You give to human beings anything just to oblige, just to make him feel happy, he starts going amok. Even in Sahaja Yoga you try to be nice to someone, he thinks no end of himself. Like the other day I called somebody here, you see, so she thought she is a special person.

So at least in Sahaja Yoga one should not use a burning wood like a bhoot, but like a Sahaja Yogi for the yagñya.

So be on the lookout how you behave.

So may God bless you all. It was a wonderful time in Geneva.

Look after the new people and as Warren has told Me what they do in Australia, they give ten people to one person or twenty people to one person to handle so that that person guides.

So then you divide the names among ten, say, for ten persons. One person like that, whatever his division is and the persons must look after those ten persons, write letters to them, go to them, see them, talk to them, find out what's the problem is, how you can help them.

Now for tonight have you got photographs to be given to them?

Sahaja Yogi: All the time, yes.

Shri Mataji. All the time. You are giving them photographs and the books are there?

Sahaja Yogi: We are giving books. We are giving *[UNCLEAR]*. We are giving the address of the ashram and the address of the follow-up, which we have on Friday.

Shri Mataji: And the phone number.

Sahaja Yogi: The phone number and we give you photograph.

Shri Mataji: And do you tell them about the photograph? Is it written with the photograph?

Sahaja Yogi: Yes and as soon as the programs are over we invite them personally to a program and to follow-ups.

Shri Mataji: To a dinner. Better invite them first to dinner.

Sahaja Yogi: Yes.

Shri Mataji: Then to lunch.

Sahaja Yogi: Then to lunch.

Shri Mataji: Then to breakfast. Then to fasting.

Sometimes you should.

Sometimes no harm.

Sometimes it's all right.

Sahaja Yogi: Once a week is too much?

Shri Mataji: Now you just don't start that. Otherwise he'll just go on a fast! No, I'm saying I mean it's good to fast sometimes. There's no harm in fasting. It's a good idea but you shouldn't fast, say, on a Monday. You can fast on a Wednesday because that is the day one works very hard. Wednesday is Brahmadeva. Let him fast a little bit. That also is not to be done in the name of God, just for your body.

[Marathi.] You see, it is not in My name, at least. All right, let's have something interesting also.

So this is to wish Śhrī Kṛiṣhṇa a happy birthday.

So we will have some dance program now. We all can sit this side and we can see the dance that side.

***Contents: 1983-09-01*, Public Program, Mulhouse, France**

Shri Mataji: How is it that I am here in Mulhouse? It was not planned on the tour. It is the desire of one lady who told Me.....

Translator:... what we do?

Shri Mataji:... which represents the Mother Earth.

So far, whatever we have done is to exhaust the Mother Earth. She has been looking after us, but we have been exhausting Her.

So within us is also placed the representative of that Mother Earth in the triangular bone or sacrum. Or we can say that this bone represents the Mother Earth and the energy within us, that represents the Holy Ghost. Now if you notice that even outside, the feminine consciousness

is rising very high, though they are *[UNCLEAR* misusing that/misguided]. The feminists are trying to follow the men, [the father] and are competing with them and trying to become men. That is very unnatural. Actually, here you can see that the Kuṇḍalinī or the Mother Earth, which is represented as sacrum, is the power of the Holy Ghost which is the Mother, the Primordial Mother. For example, if the trees grows very big outside as our civilization has grown, it has to see its own source, source of vitality, of nourishment. Otherwise, the whole tree is going to collapse. In the same way, today human beings are standing at a point where they have to receive the nourishment from the Primordial Mother.

In the 13th century there was a great philosopher who said that first it was the reign of the Father, then of the Son and later on it *[UNCLEAR* will/would] be of the Mother, the Holy Ghost. That is the Age of Aquarius. We are fortunate that we are born in this great Age of Aquarius. Now when this Holy Ghost is going to come into play or manifest, She is going to work out that part of the remaining work of complete nourishment and by that complete nourishment you become the spirit, which is the Son aspect of Divinity.

This power resides in the sacrum and people knew about it long time back. Greeks called *[UNCLEAR* this/it] `sacrum bone' about two thousand years back, before Christ. The word, `sacrum', means `sacred'.

So why did they call this bone sacred? In the Book of Essenes it is clearly written that the Primordial Mother is the one who is the Holy Ghost. There have been *[UNCLEAR* jolts and jolts] against the truth in the history before and

people got lost in the words, which were not very clear-cut to people. But there are many words of Christ which we cannot explain in a normal way. Like He says that, “Those who are not against Me are with Me." Who are those people? Then He has said, “I will send you the Holy Ghost Who will comfort you, Who will redeem you and Who will counsel you." But human beings do not want to see that point at all.

One day I was walking to the roads of Paris and some people were sitting outside on the roads looking very, very sad and discussing something. I just thought these must be `les miserables'. And I asked them, “What is your misery?" They said “We are waiting for Doomsday when we will be doomed once for all, finish with this world." But I said, “Before the Doomsday there is a Resurrection Day because there will be a, ultimately, a judgment, a Last Judgment and then will be Resurrection after that. Why do you believe that you'll be judged as the worst people and you'll be doomed to death?" That's human nature, perhaps. It wants to enjoy the calamities better than something very elevating. They actually warned Me not to say that I'm a very joyous person because they think it could be a sign of My ignorance.

But the one who knows the spirit lives in joy. He neither has this happiness of the ego and unhappiness of the superego. Same things happened with the Jews. When Christ came in they said that, “We don't accept Christ because He said, `I have suffered for you.' " So they suffered. Still they don't want to accept that they should be resurrected. They have suffered sufficiently. Now I find the Christians also have a theory that, “We must all

suffer." Do you mean to say that Christ has not suffered sufficiently for you? That you can add more to that? But these invasions come into mind when we do not want to face the reality. But the reality is so beautiful because you are the Spirit. In this darkness you can't see it, but in the light of Spirit you will see that you are the source of joy and you are the source of all the compassion and love and you are the source of manifestation of that love. If I say, `I love the world,' has no meaning. Many have said like that.

But just My presence, if it can emit something that soothes you down, cures you or makes you joyous, then definitely I love you. Just like the sunshine. It does not say that, `I do any work,' does it? It does not do any work. If you ask the sun, but by its own nature it transforms a flower into a fruit. Now the time has come for the Mother Earth to nourish the fruit. Such a force of nourishment does not dominate.

When a foreign body goes into the human body the natural thing is that it is repelled out. The whole body tries to throw it away. But when the foetus is born in the womb, the womb retains the foetus. The whole body works for the proper growth of the foetus. Even the face of the mother starts looking very beautiful. And when the foetus is fully matured, then the birth of the child takes place. Who does this living work? We see so many living things, like we see flowers and trees. Who does all that living work? This is the power of the Holy Ghost. This is the power which is subtle power of God's love. But we don't feel it. We don't see it. We just see its work. We cannot *[UNCLEAR* build/do] those things. As we see, people

who go to cults and sects and all these things cannot do any work of God.

Some starts jumping, some starts singing, some starts becoming mad. That anybody can do.

Because there are so many seekers in this world at this great time, the Blossom Time, all the markets are filled with these sects. But if you give some money to the tree, will the tree give you fruits? What will you do to a seed to sprout? You put the seed into the Mother Earth and She, by Her own nature, transforms it into a flower. How can you pay for your transformation? And this transformation has to be a transformation by which you become at a higher level than what you are. But if you start jumping like frogs and creeping like earth worms or getting mesmerized and believing that you are *[UNCLEAR* seeking/looking] God, then you are sadly mistaken.

Some people believe that if they hear some sound in their ear or get some sort of a light in the head, then they have become enlightened.

Please be careful about these sensational movements in your head. This is the beginning of *[UNCLEAR* lunacy/lunatic]. It is another group of people who are telling you that you can fly in the air.

People have paid thousands and thousands of *[UNCLEAR* francs/pounds] to fly in the air. Why not ask the Guru to fly for a change? Let him go on top of the leaning tower of Pisa and he can show that if he can fly, [how] is that. But why are you so naive? You are intelligent people and you must understand that if anything has to happen as your spiritual elevation, it has to happen to your consciousness of which you should be the master.

Supposing you get a car and it takes you all over the places, it makes you jump in the ditches and this and that, that means you are not learning driving.

Christ has already talked of all these people and has said that, “Their fruits will tell you." Now you should go to their disciples and see what are they doing. Everyone, I would say, even those who believe that only way to do is this, to go to church. See, are they the people extremely moral, righteous, kind, generous people? I am not here to criticise the churches, but I said that they have not delivered any goods to you, except that you might become a good personality. You may at the most lead a balanced life. But why the balance? Your children will ask, “Why the balance? Why should we do but these things to keep the balance?" And you cannot give the logic to that. The balance is to ascend. Before making the plane ascend, you see the balance. And if you cannot ascend by balancing yourself, people will say, “What are you doing, all the time just balancing from here to there and there to there? No movement at all." Your children would say that, “You did this, your father did this, your great grandfather did this, but what now?" So now is the time to ascend.

This ascent takes place from this sacrum bone, as you can see in some people the ascent of the Kuṇḍalinī like a pulsation. It enters into the parasympathetic nervous system and on top of your head you can hear first the throbbing of that pulsation. And then the pulsation stops. And you start feeling the Cool Breeze coming out of your head. You feel the Cool Breeze even in your hand. The other day a young man came to Me and he says, “Lot of

[a] Cool Breeze flowing, but it could be air conditioner." But I said, “What about your head? It is coming out of your head. Do you mean to say it is also coming through air conditioner?" But when this Cool Breeze of the Holy Ghost manifests itself, still you have to understand. Like supposing I give you Indian money and you don't go to an Indian market, you will not understand how to use it.

So you have to use it and practice it and you'll be surprised that you'll become the master. You develop a higher consciousness of collective consciousness. Who is the other, then? Other day there was a lady who came to see Me, who was suffering from horrible incurable disease and she couldn't lift her legs at all. But she started walking nicely.

So she started thanking Me. I said, “Who *[UNCLEAR* am I to thank Me/are you thanking]? If this one finger is paining and the hand rubs it, then [do you] does this finger thank the hand?" So when you become collectively conscious, I again say, become, automatically this nourishing force flows through you, which you can manoeuvre. You can understand and you know how to administer it.

Now how do I come to Mulhouse? *[UNCLEAR* Willey] went to Lausanne on a holiday where she came to My program. She got the realisation in one day, in one city and she was surprised. And *[UNCLEAR* them/then] she started using them there and then. She came to Mulhouse and gave realisation to many.

And then she told Me that, “Mother..." Then My program was not scheduled to come to Mulhouse. I was to go to Austria where we have many Sahaja Yogis, where [there] are many people who are realised Souls. But she's told

Me that Mulhouse is the place where there are many true seekers. “And even if you can come for one day, you'll be very happy to meet them." Only one person can enlightened thousand people. What did I do? You were like a candle. I was like a candle that was enlightened. I just touched by My presence that candle that got enlightened. And the same candle enlightens many. It is so simple.

The human beings cannot accept that such a tremendous thing could be simple. But logically, all that it vital is simple. Imagine if we have to pay for our breathing or read some books for our breathing, how many of us would exist? In the same way, if we have, can pay for our evolution and can also make efforts for our evolution, or read books for our evolution, how many would evolve? That means only the people who are rich to feed these false Gurus, or those who can indulge into all kinds of these head-on-the-ground processes or those who can read can only get evolution.

But living process is available to everyone; you don't have to be a member, to be an organization, nothing. You just have to be a human being and your evolution is your right.

So this is what one has to understand as far as your evolution is concerned through your second birth, so that logically you can reach up to a point to understand that the time has come for you to evolve through the living process of evolution. But this mind is limited.

So you have to go into the unlimited and to enter into the unlimited you have to be triggered. The transformation has to take place. Not without, but within. Like an egg

doesn't change. It becomes a bird inside and when the top of the egg is broken, the bird comes out as a transformed being.

This second birth takes only split of a second, in simple people. But in complicated people it takes a *[UNCLEAR* long/more] time. Doesn't matter; you have to have patience with yourself. I hope you all will get your realisation today, tonight. But in any case, even if it fails, because I'm only here for one day and I'm very apologetic about it, you can, we have some here, very good people who can do the job for you. But first you must realise the importance of that. This is the only way we are going to solve all our human problems. And how we solve, you will see for yourselves.

I would like to have some questions from you before we start this thing, but don't try to be aggressive with Me. We can talk like sensible people. We have to be tolerant, no doubt, but how far one can go with the nonsense also one should see. Like some drunkard comes to the program and starts shouting that, “You must not say these things” and all that. It has no meaning. We must know, what do they have to offer? And even if they have to offer, they can hire a hall and offer to the audience. But if there is a genuine question, please ask Me. In any case, tomorrow a journalist [comes] from your place, is going to interview Me and he is going to ask Me many questions which you have asked on *[UNCLEAR* telephone/television].

But if you have any more questions, please ask Me peacefully. I will try to satisfy your curiosity. But by talking or by discussion or by argument you're not going

to get your realisation. This Mother Kuṇḍalinī has to rise. And She knows you very well. And She knows Me very well.

So if you want to have your realisation, if there is real problem, you ask Me a question. But I would say that you should pray that you get your realisation because that is what you have to evolve to find your absolute. May God bless you all.

I would like to have some questions from you.

Translator: *[UNCLEAR* He's/It is] the two questions you ask.

Shri Mataji: Please stand up so that the gentleman knows you are asking Me a question. You just stand up, because the others don't know you are asking.

[French.]

Shri Mataji: Loudly. And the second question also tell Me. Now, please be seated.

Translator: *[UNCLEAR* He says/This is] why is there contradiction between the different teachings of Yoga?

Shri Mataji: Just a minute, just a minute. Tell them in French. Tell them in French. What is he saying? Translator: He is saying why is there a contradiction?

Shri Mataji: Between who? Translator: Between different teachings of Yoga?

Shri Mataji: Yoga? Aha.

Translator: And it is said in different, in, in certain teachings that Kuṇḍalinī awakens from the bottom and Śhrī Aurobindo says that the Kuṇḍalinī does awaken from the bottom but it's necessary to open from the top so that the energy of the Divine Mother can come down.

Shri Mataji: The first question is very good and it means that he thinks that there is a contradiction in the word `Yoga', *[UNCLEAR* is/it] is not good. `Yoga' means `union with the Divine', with the Divine.

And the other meaning of the Yoga is that to know the *[UNCLEAR* dephtness/deftness] kaushana means the [utility] means the trick or the *[UNCLEAR* dephtness/deftness] of the manoeuvreing of the power of `Yoga Shakti', means the power. All right, this is the real meaning. Now, in the Patanjali Yoga, if you read, I mean people don't read Patanjali Yoga. The modern Yogas that are prevalent, last fifty years have been all a storytelling. Now, Patanjali Yoga was written thousands of years back. Of course, it requires explanation, but it's said there are ashtangas. There are eight *[UNCLEAR* poses/fold] things you have to do. Now, the first is Īshwara Pranidhana, means the establishment of God within you, means Self-realisation, the first is.

Now in the olden days in India we had schools for the children of five years to twenty-five years in the forest with the Gurus who were realised Souls.

So they used to select the boys or girls who were of depth or who could receive Self-realisation first. And then they used to do all the cleansing process through all the other seven methods. This is the traditional knowledge. All this about fifty years old knowledge has been meant for the Western people, which is untraditional, absolutely.

Some played with your ego, some with your thoughts and some with your superego, like mesmerism and all that. That is not the traditional meaning of Yoga at all, what these people are talking.

... knowledge is to be reflected in different various scriptures also. If it is True Knowledge, if Christ is truthful, then you must have meanings to what He said and it must also relate to Yoga, means the union with the Divine. Surprisingly, in the Yoga Shāstra the amount of pressure, I mean the amount of importance we have given to exercises is not even one thousandth of the whole book. But it's dealing all the time with the effects of realisation. The Ṛitambhara Pragñyā is the All-pervading gracious Knowledge of Love which nourishes the human beings with its beauty and joy. It's described at length. Patanjali Yoga is not physical Yoga or mental Yoga, but it is the spiritual Yoga.

But Sahaja Yoga that I call it, is also described by him. But the beauty of Sahaja Yoga today is that now you don't have to go to the forest. Sitting down here you can get en masse realisation.

So by mental projections, nowhere it is described that you can get Yoga at all. On the contrary, it's condemned altogether. Actually, there was a great poet in India called Kabīra, who was a great realised Soul. He said, [Hindi] “Even by reading too much, the learned have become stupid." So by playing tricks with the words, you cannot get the Yoga. It is a happening. As we came in, we had to leave our car. In the same way, we have to leave this brain outside for the time being. But once you get your realisation then everything becomes logical.

Now, the second question is that Kuṇḍalinī, some people say it's very dangerous. I always answer this question in My lectures, but today I forgot. Because all people who wrote these horrible books were so [on] like *[UNCLEAR*

cakes/fakes] all over, about Kuṇḍalinī, the books they wrote, you see. I've seen such a big book written about Kuṇḍalinī and I was really shocked. “What is this?" There is freedom for you to write anything and whatever is written, I don't know why people believe it. Anything written cannot be Scriptures, can it be? But when this is written, that the Kuṇḍalinī is dangerous, it is written by people who have not given realisation to anyone. Those who have talked also about Kuṇḍalinī, only by reading about them in the books. Nobody has given realisation to anyone, I don't see any one of these writers giving realisation to anyone. Except for warning.

Translator: Except for?

Shri Mataji: Warning.

Translator: *[UNCLEAR* Ah/Yeah], so warning them.

Shri Mataji: I told you, Kuṇḍalinī is your mother. She is the womb in which a foetus has to grow.

How can she be dangerous? Actually, everyone has talked about God and about Kuṇḍalinī without any authority *[UNCLEAR* or whatever/at all]. In My, I started My work in 1970 and since then, thousands of people have received awakening, but nobody is harmed at all. With due respect for *[UNCLEAR* Marion/Marine], say, you can ask her. She came to Me. She was in absolute coma. She couldn't even talk to Me. She couldn't even see Me. She came in that condition. And you can see her today, where she is. And you can ask her, if she's a realised Soul or not. Because she can feel it and she can manoeuvre it.

And in Paris she has given realisation to so many people. You may say that, doesn't matter.

So there are many like this.

So you, from the effects, from the fruits you should see.

Seeker [in French]: What is the difference between a realised Soul and a soul who is free and alive?

Shri Mataji: What is he saying? Translator: He wants to ask me a question.

Shri Mataji: Yes, ask.

Seeker: [French.]

Shri Mataji: What is he asking? Translator: He says what's...

Shri Mataji: In French you first tell.

Translator: What's the difference between a realised Soul and something who's freed, free and alive?

Shri Mataji: Why are you free? He's what? What is he saying? Translator: [French.]

Shri Mataji: Jīvanmukta.

So, see, means `the one who has got released from the worldly problems'.

That you have got already. Just the same. I'll explain how. When you become the spirit you start seeing the whole thing like a drama. You, as if when you are in the water, you are afraid of the waves. But if somehow you get into the boat, you start enjoying the waves, looking at the waves.

So you become a person who is released from the fear of water, like Jīvanmukta, just the same. But you have to grow. Because even if you are in the boat in the beginning when you see the waves you are afraid. You have to feel that you are in the boat now; no more in the water. Once that develops you jump into a consciousness

called as `doubtless awareness'. The first awareness you achieve is thoughtless awareness, called as `Nirvichara Samādhi'. But then you develop into doubtless awareness. And that is then only we call you a yogi, not before that. It is just a state you have to achieve. Like you will say “When do I run and when do I learn bicycle?" I would say, “When you learn." Yes, please...

Seeker: [asks a question in French].

Shri Mataji: Is [it] a question or a lecture? Translator: It's a long question.

Shri Mataji: What is he saying? Make it short. All right, all right, let's answer one by one. Sit down.

Sit down.

Translator: What is, he is asking by what process You get from this normal, daily awareness we have, to the higher awareness. Because by normal, we normally, we don't get any further in a very superficial thing.

Shri Mataji: All right, one thing is correct. That's all? In the whole thing you said only that much? Translator: No, then he was saying something about cults, but I didn't get to the end of the process.

Shri Mataji: What is a cult, he is saying? Translator: He says he is quite involved with something and he would like to explain something about cults.

Shri Mataji: No, you see for that, I mean, we don't want to have anything to be explained about cults here. But, but, because you can have another hall and you can do it. Because we have very little time.

But if you want to know what is the force, then I would say I have told the whole Rāmāyaṇa and you are asking

Me a simple question, who was Sītā to Rāma. Because I told you that it is the Kuṇḍalinī who does it. This is the effect of cult, because the mind is so much barrier that you can't hear anything. You can't understand anything. The whole time I was telling about something. Still you did not know how it happens. I told you it happens through the sprouting of the Kuṇḍalinī. And that is the force within us which is residual.

Now to understand what is the nature of that force is, I would say it is the unmanifested power of your desire. It is the pure desire and the pure desire is that you want to become one with the Divine.

Not one with the Guru or one with a cult or one with any book or any particular religion, but one with the All-pervading Divine. Because you get rid of all misidentifications and get identified with your Self, which is the reflection of God Almighty within you, as the Spirit. But when it manifests, the energy starts flowing through your hand as Cool Breeze, a soothing breeze. You automatically become a very healthy, wise, righteous, loving personality. Then you are a different person. Till the light is not enlightened you have to take another light to find it. But when the other light is enlightened it does the same work of the first light. Then it has no questions. The transformation comes in the nature that now it does not seek, but it gives. You become your own Guru. You become your own master.

This is what you must expect. There is no enslavement, but you receive the complete freedom of your being. You are free from all diseases, free from your habits, free from wrong ideas and you are on top of the world

because you are in a very joyous, healthy mood. And automatic detachment takes place. It does not matter if you are in the palace. It does not matter if you are on the road. Nothing is important; only thing you have to be. You enjoy the dynamism of the present. But this is all just talk. If you get realisation it will become reality; otherwise, it will not. You cannot pay Me anything. You cannot purchase Me. It should happen to all of you, but it cannot be a guarantee. It cannot be a guarantee. There are so many flowers on the tree and the blossom time has come. But how many will become fruits? That is to be seen. At least you should at least desire to become. If you do not desire, I cannot force it into you.

It cannot be forced. Now two more, that's all, eh? Because the explanations... Today I have very little time. Short question, a short question, please. Yes, thank you. Short. Can you write it down also? Better write it down. You write it down; would be better, so that there is no repetition. Write it down if possible.

Thank you. Tell here to write it down.

Translator: This gentleman?

Shri Mataji: Ha. It's a big lecture. We have little time and everyone wants their realisation.

Translator: He just wants to know the difference between ego and superego.

Shri Mataji: Oh, that's interesting. Now, that he will know after realisation, would be better, because it's a big thing, a big lecture needed, you see. I must have given at least thousand lectures in London itself. But still every time they say there's no, they enjoy every lecture as something new. I don't know how long am I to speak

now, but you will know each and every thing. We're not going to keep anything as a secret. Everything you're going to know. It's a very good question.

So [he was] a great seeker. It's a letter or a question? Translator: Well, it's a bit of both.

Shri Mataji: She's turning… Sweet, they are.

Translator: Since we're using Your photograph and [is] he wants to know if You Yourself have used Your own photograph.

Shri Mataji: Yes, sometimes I do, to know about you people. The photograph is such a great thing that has happened. Camera is such a marvelous thing that through photographs you can get vibrations.

Once I went to a village where I felt there was a great soul who died.

So they told Me there was a Muslim saint who died in that place and it's called as Myakitaki, that place is. And I was sitting in an open space, in a school, village school where there were thousands sitting in front of Me and the things I feel, I did not know that the camera will also catch. Normally, when I am lecturing I don't allow people to take My photograph. But there was an Australian girl who took My photograph and in that photograph seven times there are lights coming on Me, of different colours on My head. Then I put My hands like this to stop it, in a very joyous mood. That's the eighth photograph, where there are no [auras].

So now if I give you a photograph, on that photograph I get the reflection of what your problems are.

Like once I went to a house and their photograph in that house, My photograph had become absolutely black.

So I asked, “How this photograph has become black? Who came here?" So the lady who stayed there was the aunt who was *[UNCLEAR* being/doing] practicing black magic. That's what this lady told Me, *[UNCLEAR* the miss/means], that “This aunt of mine who came here, she was practicing black magic in this room." But from My photograph I know what problem you have.

So I do use My photograph.

Also I use your photograph, by caring for it. Your photographs also give vibrations. Any one of these yogis can tell what's wrong with you, only seeing the photograph. And if *[UNCLEAR]*. He's got one of them, he says. You can show it around.

All right, he seems to be a Sahaja Yogi.

So we can talk to him later on, all right? You meet Me tomorrow morning. *[UNCLEAR* He/You] should not waste the time of these people, because they are waiting for Self-realisation. All right, because the time is very short, so we should not waste time. Now just, now let... It's all right. It's all right. Now don't disturb, don't disturb others. Be kind. Most of them want their realisation, all right? They are seekers, you see. They are seekers.

So don't get upset. If you have anything to say you can write to Me. I will leave My address with some people here, or maybe if you can arrange tomorrow morning I would like to have a workshop, possibly. If you have any other troubles also I would like to give some time for curing or something like that. You see, it was a very ad hoc arrangement. Suddenly I came here and there is not

much time. But still we'll try. You can telephone to us and find out if we have been able to locate a place for a workshop. But I would love to do something because I can find you are, you are good seekers and true people. Let us find out; let us find out.

All right, so now simple things you have to do, without doubting. I don't want anything from you. I don't need anything. As, as *[UNCLEAR* of now/ever] you must be knowing that I don't take any money.

I don't need anything. And that, My husband himself, My family itself is very highly placed.

So I don't need even power or position. What I want that you should get what is yours. I'm like a banker and I have to cash *[UNCLEAR* your cheques/truth], but little bit cooperate with Me. All right.

First of all you have to know that you have to put our feet open to the Mother Earth as far as possible.

So just take out *[UNCLEAR* your/the] shoes if possible. Just a little bit it takes; shoes will be taken out, to be put it in contact with the Mother Earth. There is no *[UNCLEAR* misconception]. It is very logic.

But if you are obstinate and adamant, if you are obstinate and adamant you are the loser, not Me. Now, you please put your hands like this and close your eyes, that's all, because the fingertips are the subtle centers, representatives of the subtle centers within you. You just keep your left hand towards Me, which is the power of desire and the right hand you have to use as I tell you, touching your different centers.

And also I'll tell you how to raise your own Kuṇḍalinī.

So put the left hand towards Me like this. Sit very comfortably, straight. Even take out your spectacles, eyesight also improves and put the left hand on your lap very comfortably. Now if there is any obstructions, say might feel tight waist or something, [if you use some cordon or tie make it] little loose, that's all. Be relaxed; be relaxed. Now please keep your eyes shut till I tell you to open. Please keep them shut, because when the Kuṇḍalinī rises above this center, then if the eyes are not closed it does not rise.

So this is what happens, that when you close your eyes the Kuṇḍalinī rises above like that and just pierces through your fontanelle bone area and you start feeling the Cool Breeze on your head.

Now put your left hand towards Me. At least take out your shoes. I am not going to run away with them. Now sit with a happy mood. Don't have any fears. You have to enter into the kingdom of God.

Now, close your eyes and put your hand, right hand on the heart and let the left hand be all the time on your lap towards Me, *[UNCLEAR* little bit stretched fingers/if you could stretch the fingers]. Now in the heart resides the spirit.

So you have to ask Me a question, real question now. You can address Me as `Shri Mataji' or to make it simpler, `Mother, am I the Spirit?' Ask it in your heart. Ask it in your heart, not loudly, but ask sincerely, `Am I the Spirit? Mother, am I the Spirit?' or `Shri Mataji, am I the Spirit?' Now to establish your principle of mastery or Guru, as your Spirit is the Guru, is your guide, please put your right hand on the stomach on the left hand side. All of

you should do, whether you belong to cult or not. It will help you to understand. Be kind to yourself because this is the chance you have. We have to be fair.

So ask the question to Me again, `Shri Mataji, am I my own master? Am I my own guide? Am I my own Guru?' You have to ask this ten times because this center has got ten petals, without feeling guilty, without feeling *[UNCLEAR* defendant/deānt]. Please do not feel guilty. This is the biggest drawback in the Western mind. Don't feel guilty for anything whatsoever because your Spirit cannot commit guilt.

Now raise your hand higher again to the heart. Without counting your so-called sins or guilt, assert that, `Mother, I am the Spirit.' `Shri Mataji, I am the Spirit.' Accept; assume. Accept your true self without doubts, with full confidence in yourself. Please say it twelve times, `Mother, I am the Spirit,' `Shri Mataji, I am the Spirit.' [It seems that parts are missing at the beginning, in the middle and at the end.]

Contents: 1983-09-02 **Quote, Mulhouse, France**

[A handmade silk printed shawl is offered to Shri Mataji. Christine Hāge apologizes in her heart that, being busy with the, Public Program of the last night, she did not contribute to the shawl.] But you already gave Me the best present, with all these people who got realisation yesterday.

Contents: 1983-09-03 **Conversation with Sahaja Yogis, before and during the Lunch, Kegelgasse Ashram, Vienna, Austria**

Shri Mataji: A great Sahaja Yogi has come. He's a great Sahaja Yogi.

Gregoire: Would you like a cup of tea, Mother?

Shri Mataji: No, Water. Actually, you said you'll introduce them to Me.

Gregoire: Should I do it now, Mother?

Shri Mataji: Yes please.

Gregoire: So, this is Edith.

Shri Mataji: I know, I know.

Gregoire: We are in her house. Then we have among the Sahaja Yogis, who have been quite active.

When I say your name please get up, so that's the easiest thing. We have Herbert, we have Gunther, we have Zorana, Inge, Engelbert.

Shri Mataji: I don't know this one. [Laughter.] Gregoire: Jacqueline, Thomas; he is the brother of Gunther.

Shri Mataji: Oh, I see.

Gregoire: Camillo.

Shri Mataji: He is also from Spain or something.

Gregoire: No, he is from Austria.

Shri Mataji: Austria? [Laughter.] More Spanish sound.

Gregoire: Then you have Hamid that You have met.

Shri Mataji: Yes of course, he is around us.

Gregoire: And Wolfgang, Dorothea, Elisabeth, another Elisabeth, Sissi. What is the first name of yours friend? Werner. I forget him, Werner. I certainly forgot. Oh, Monica, I forgot Monica.

Shri Mataji: And the lady there sitting, the elder lady? Gregoire: The elder lady is the mother of Zorana. She is

the mother of Zorana, she comes from Ljubljana. She just came for the children.

Shri Mataji: Zorana. Oh, I see.

Gregoire: She is a pediatrist.

Shri Mataji: I see.

Gregoire: And from Yugoslavia also. Islia.

Shri Mataji: In the corner? Gregoire: Where is she, Islia? And the lady in the corner is also an Edith, but she came three days ago.

So she is quite welcome. And who did I forget? Edwin I said ah. Edwin, Edwin, Edwin, sorry.

Shri Mataji: Of course. You were the first whom I met.

Gregoire: And Gilde, Gilde. I said, whom did I forget, he said.

Shri Mataji: Gilde.

Gregoire: Herminegilde is her name. Mother, you won't recognize her, but one year ago she said, "Don't be a crying baby."

Shri Mataji: She said to Me? Gregoire: No, [Laughter.] You said to her. And Mother, also I forgot of course Djamel *[UNCLEAR* Beruka] from Algeria.

Shri Mataji: I remember. May God bless you, may God bless you! Yeah. We are getting Algerians everywhere, you see. And yes, the last was in Mulhouse, a gentleman called George. He is the journalist and he brought a gentleman who is a director of broadcasting with him for the radio program and he interviewed Me and I felt that could be something else but French you see, but kept quiet. Then he said that he is Algerian. I said, "All right,

let's try then some vibrations” and he readily accepted and he got his Realisation too.

Gregoire: Then this economist, Mother, who had problems with the eyes, *[UNCLEAR* Beashenu] or something like that. He also came with his wife in Paris.

Shri Mataji: Yeah, he came. Then there was one Haji who came, then of course we have these UNCLEAR [journalists] there so many, but Algeria is the first I think which is doing well in Sahaja Yoga among all the Muslim countries, but Tunisia is second. Tunisia is a free country. Not that they are not free, but these are more sort of a little controlled isn't it? The government is very controlled there. Thats why I can't go. Otherwise I would have gone to Algeria.

Gregoire: Do you have the songs? Did you take the songs with you? The German ones.

Shri Mataji: Take out your shoes, tell him.

Gregoire: I am sorry.

Shri Mataji: No, no let him, let him do it.

Gregoire: Take out your shoes Matt, take out your shoes.

Shri Mataji: Good. Pretty warm also for him.

So, better like that. It is nice that it is these days it is quite warm in those countries so people are really getting relief from the over clogging of clothes this that. Open the windows. All right.

Gregoire: Thats the wrong one. Hamid, how many do you have in your car? About 25.

Shri Mataji: You came with the?

Sahaja Yogini: [Patrick and Gerti].

Shri Mataji: Oh you came by car? Oh I see.

Gregoire: Yes, this year I took a car.

Shri Mataji: Ah that's good. I thought you came with *[UNCLEAR* Dhumal]. [Hindi.] Gregoire: So Mother, we have one rehearsal. With Your permission we would like to sing something, because we have the Italian singing and we all are very jealous because they sing so beautifully. [Laughter.] So we are not singing beautifully, but well try this one because it's in German and it is high time we sing something in German.

So please Inge. The meanings are: Come, oh come you comforter, come in my heart, oh Spirit from above, open my wisdom so that I can understand the counsel of God. Its to the Holy Spirit.

Shri Mataji: Oh, I see. Take out your shoe. Another poor fellow, better.

Gregoire: Poor fellow, has been struggling with his shoes.

Shri Mataji: It's all right. You come and sit here, come and sit here, come along Gregoire: First Inge will sing, then all the girls, then all of us.

[German Song `Komm, o komm, du Troster mein', Melodie Albert Kurtz and Text by Heinrich Bone.] [Chorus:] Komm, o komm Du Troster mein, Kehr in meinem Herzen ein, Komm, o Geist von oben.

[Stanza I:] Hauch uns deine Weisheit ein, Dass wir suchen Gott allein! Komm, o Geist von oben [Chorus.] [Stanza II:] Um Verstand und Licht wir ehn, Dass wir Gottes Wort verstehn.

Komm, o Geist von oben! [Chorus.] [Stanza III:] Steh uns bei mit deinem Rat, Dass wir gehen den rechten Pfad.

Komm, o Geist von oben! [Chorus.] [Stanza IV:] Mach uns stark in Leid und Streit, Salb uns mit Standhaftigkeit.

Komm, o Geist von oben! [Chorus.] [Stanza V:] Gib uns heilige Wissenschaft Aus dem Quell der Glaubenskraft.

Komm o, Geist von oben! [Chorus.] [Stanza VI:] Uns mit deiner Lieb entzund, Dass wir ganzgottselig sind.

Komm, o Geist von oben! [Chorus.] [Stanza VII:] Die Furcht Gottes uns erhalt, Denn der Himmel leid't Gewalt Komm, o Geist von oben! [Chorus.] Gregoire: Bolo Śhrī Jaganmātā Śhrī Ādi Shakti Bhagavati Mātājī Śhrī Nirmalā Devī Ki Jay!

Shri Mataji: Beautiful. Written so well, who has written it? Gregoire: Oh, that was done by seekers before us Mother. [Laughter.] 1674. Tomorrow we will have an old one. Tomorrow well have one that we have done ourselves.

Shri Mataji: Ah good, but this one he says councillor.

Gregoire: Yes Mother.

Shri Mataji: Does he? Gregoire: This is from 1647.

Shri Mataji: So he says that councillor? Gregoire: Should I tell You the [poem]? Oh come, oh come my comforter, come in my heart, oh Spirit from above, blow your wisdom so that we seek God alone. Come, oh come my councillor. We pray for understanding and light so that we can understand the word of God.

Shri Mataji: See.

Gregoire: Come, oh come my comforter, assist us with Thy counsel, so that we go on the right path.

Come, oh come, oh my comforter in our heart, so that you make us strong in difficulties and anoint us with steadiness.

Shri Mataji: See. [Laughter.] You see this is the first time I am hearing something sensible like that.

[Laughter.] Because they never talked of the councillor or of comforter or asking for it, nothing. It's so clearly said, sustenance.

Gregoire: Come oh come, oh my comforter in my heart, oh Spirit from above, give us the holy science from the source of strength of faith.

Shri Mataji: Just see.

Gregoire: Come, oh come my comforter, come in my heart, oh Spirit from above, enlighten our love, so that we can become absolutely Divine.

Shri Mataji: It's great. I think you should sing it in the beginning of the program.

Gregoire: Tomorrow, of the Pūjā?

Shri Mataji: Program, no, no, in the program. Yes, good idea, you see. It's a very good idea. I think this should be the national anthem for the Sahaja Yogis of Austria. It's so wonderful, I mean, it's so suggestive, I mean nowhere I have seen this, so clearly.

Sahaja Yogi: Fear of the Divine.

Gregoire: Meeting in us the awe of the Divine.

Shri Mataji: Oh.

So what should we do, what work should the councillor do? [Laughter.] Gregoire: I think, have a cup of tea, Mother.

Shri Mataji: No, you can have many forces, anti-God forces, that, isn't it?

Sahaja Yogini: The meaning is so many people think they are stronger than Heaven. May we be humble enough and have fear enough of God because nobody is stronger than Heaven. Only many people think they are stronger than Heaven.

Shri Mataji: Such a great thing it is.

Gregoire: We sing a short one.

Shri Mataji: Because there are so many here already, in Austria.

[German Song `Nun danket all und bringet Ehr'. Only three out of seven stanzas are sung.]

[Stanza I:] Nun danket all und bringet Ehr, ihr Menschen in der Welt, dem, dessen Lob der Engel Heer im Himmel stets vermeldt.

[Stanza II:] Ermuntert euch und singt mit Schall Gott, unserm hochsten Gut, der seine Wunder uberall und grosse Dinge tut; [Stanza V:] Er gebe uns ein frohlich Herz, erfrische Geist und Sinn und werf all Angst, Furcht, Sorg und Schmerz ins Meeres Tiefe hin.

Sahaja Yogis: Om Twameva sākṣhāt Śhrī Gaṇeśha sākṣhāt Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji: Beautiful. Germans are known for their music, Mozart, this that, I mean. The first opera I heard was in Germany. East Berlin. In West Berlin I heard musical concert, but opera was in East Berlin first one was, while Mozart only, this magic flute or something.

Gregoire: Yes Mother, would you like to...

Shri Mataji: Hear Mozart? Gregoire: May be this time, Engelbert, can you see something from Mozart is going? But we have, Public Programs every evening and it's in the evening, usually.

Shri Mataji: No, no, anytime. If you find it, otherwise forget it. I will take a record or something.

[Laughter.] When we were coming you'll be surprised when we got into the plane they played a Mozart at the background and in front some sort of a `dhau dhau dhau' going on. But if you don't listen to the modern stuff the Mozart was playing at the back.

Come in all, theres a lot of room, you come forward, they can also come in the same room.

Gregoire: Camillo, Hamid, come in the front. Mother, I have to go to the airport, I am sorry.

Shri Mataji: It's all right, go. But she can translate or somebody, German.

Gregoire: Zorana, can you translate? OK.

Shri Mataji: Come here.

Gregoire: Come, come here, sit here.

Shri Mataji: Are you taking this gentleman to the airport? Gregoire: I don't think I can take him with me, Mother.

Shri Mataji: All right, you stay. Daddy going to office? That they understand. I think hell sleep off now.

I'm very happy to come back to Austria, to Vienna. Also Im really so much surprised that in Vienna we have such good Sahaja Yogis and so many of them in such a short time. The whole thing shows that where we expect nothing as such, Austria I was thinking would be very much war torn and unhappy place and people will be now

go on the materialistic trip. But there I find the seekers so many of them, so it's surprising. And the greatest thing is that Austria is a center of so many things here, you had cultural thing, known for its music, apart from that sort of points, the other part of Europe, the rest of it in such a way, actually it is very close to Russian border side you can say.

So the whole of that continent is like a bridge in between, Austria is. And bridge is always a weaker thing than the streets, the roads are, but I find the bridge is stronger than roads. [Laughs.] So it is also another surprise for Me, because I had met in the U.N. with My husband many Austrians and I found them extremely shallow people. And I thought that they are more interested in all this kind of jokes of international organizations. [Laughter.] I never expected they would be really so deep as to look at the whole world from a deeper angle that it requires the enlightenment. And on these grounds to find such a surprise of beautiful seekers is really a very great present to the Divine, I think.

Now we have to understand that Sahaja Yoga is a very different style of spiritual fulfilment. Only this time after Guru Pūjā I have started telling all the Sahaja Yogis how this fulfilment is so enriching, nourishing and completing the whole understanding. The thing is, so far human beings have evolved either by physical process or by emotional process or by mental process. Now these are the work of the elements which are like the physical process when takes place uses the oxygen, or air element. And the emotional process also you use more of

water element for that. And for your mental process you use the ether.

So the human beings have grown on these three, four elements. And the light also, we have used quite a lot to see through our eyes and all that. Light we have used, like from the sun. All these elements we have used and we, actually even when we have not used they have manifested their blessings on us.

Now the last and the most important is the Mother Earth. She has to manifest Her own way to give a new dimension to our consciousness.

So the consciousness of a human being has been of a certain level so far with the boons of these other elements but the Mother Earth. I mean to say whatever you have to take from the Mother Earth you have to put in an effort and extract it from Her. It is not that She spontaneously has put into you something in your consciousness. Means whatever we have tried to get from the Mother Earth has been a gross taking in of Her qualities, or taking in Her manifestations, but actually She Herself has not manifested upon us. She has not added to our consciousness. Now say for example, if we eat a fruit from the Mother Earth we don't develop any consciousness out of it. But supposing, you see, we have to understand it in this way that whatever Mother Earth has given us actually we have snatched it from Her, we have dug it out ourselves, we have absorbed it by our efforts, not spontaneously.

But we breathe spontaneously, we breathe spontaneously. When we are emotionally disturbed we breathe spontaneously.

So one must understand that so far we have not been able to manifest the Mother Earth within us.

So in this new consciousness the Mother Earth is going to manifest. Like a tree has grown outside with all these elements supporting it, but it has not gone to its source on which it is living.

Now, the subtle side of Mother Earth is the Kuṇḍalinī. She is expressed within us as Kuṇḍalinī. And when She manifests She is the one who nourishes us, like the womb of the mother. She nourishes us and She makes us grow. She guides us, but Her subtle side has not yet been manifested in our being. Only when the Kuṇḍalinī awakens Her subtle side starts manifesting.

This is the Age of Aquarius. And this is the time, is the time that represents the Kuṇḍalinī. Aquarius is represented as Kuṇḍalinī. They call it in Sanskrit language Kumbha.

So this power is the power of Aquarius which nourishes, which gives you satisfaction. But the job of the other four elements is to make you more outward, extrovert, manly. Thats how when people saw the sea they wanted to cross it, overcome it and go and attack other people.

So the height of human evolution if it is, we can say Christ was, He was a complete man with the subtle qualities of a woman, that is compassion and love. The Christ, you see is the height of manliness with compassion which are the qualities of women. Like for Him, He said, “I will use the instrument of forgiveness” which is an instrument of women, Mother.

So the fathers job is to develop a person outside, if he say, then the mothers job is to nourish.

So this is a different role altogether which one must first understand. And without each other they cannot perform a complete duty.

They cannot perform a complete duty.

It's all right. Now, these days we find that there is a feminist nonsense coming out. [Laughter.] Now feminism is very misdirected consciousness of a woman. Because a woman tries to become a man, is not the way. We already have men, so we don't want more men. [Laughter.] And it would be like a pendulum, a woman was here and she becomes man, man becomes a woman, woman becomes a man and it's like a pendulum movement. But the consciousness has to rise in a spiral way at a higher level. Not in a pendulous way that you move from this end to that end.

So it has to go higher than what it was before in a spiral.

So then one has to understand that if anything has to happen to our consciousness which is important, we have to be at a higher point than where we are.

So to trigger that point Kuṇḍalinī is there and She pushes you at a higher consciousness by nourishing you to the consciousness of the Spirit.

Now we must understand that before this Kuṇḍalinī Yoga that started all the concept of God was created mentally on the ethereal level by all the great prophets to do the job of preparing an image first of all. And now the Kuṇḍalinī itself by its manifestation introduces you to the reality of them. She actualises them, all of them, all these principles of God and the Spirit.

So actually now you are introduced. First like you will tell your friends, “Now Mātājī is going to come, She is such and such, She is like this that” still it is a mental conception. Now, but when I come here it's a different thing altogether. Now it's an actual thing I am before you.

So the Kuṇḍalinī introduces you to actuality, to reality. All those mental pictures that we had get completely actualised by Kuṇḍalinī awakening.

So all these projections were created for us to be prepared for this last bit of jump by which we would be able to tell you. Like if they had not told you, “Mātājī is such and such” you would not recognize Me and My work. And moreover you would not have been prepared for Me. For example, Gregoire's wife must have telephoned to you that I was coming here, so you went downstairs to receive Me. [Laughs.] So that's the reason why these people all of them created a proper mental picture for you. All the prophets and all the people incarnations they created a proper picture for you to understand that you have to become this, you will become this, this is God, this is Spirit, this is the Son. And they said, “The Holy Ghost, the Mother has to be kept a mystery for the time being." Because when you have a surprise, as I had a surprise in Vienna, the joy would be greater. [Laughter.] So this is how it was beautifully arranged. But human beings in their own understanding thought that whatever mental projection is given, if they just start writing about it and talking about it they have achieved it. Like as many times I have told you that if a car is given to you they give you the key also with it and

say that, “Let the car start then everything will start moving." But supposing, you see, if you have the car and not the key, then you start moving the wheel, moving everything, but the car doesn't move.

But you have to be satisfied with yourself so you say, “Yes it moved, you see." [Laughter.] It's a mental faith.

So now what to do with this kind of an attitude that people have developed? That without getting the reality they wanted to believe in something that has not yet started.

So the whole thing looks like a myth then. They should have waited for the key to come in and the car to be started, actually. But in their myth they built all the big, big places, big, big organizations, so many dead dogmas to fight each other that when you come on this earth you just don't understand what has happened. [Laughter.] So you get a surprise which is shocking, not of joy. [Laughs and laughter.] And this is what it is, at this juncture when you see around with Me so many others have come here who have been doing this kind of stuff all their lives, you see those who are in charge of doing all this mythical stuff. They are here with Me standing with Me only.

False Gurus standing here with Me now at this time. But in a plastic flower, you put even one real flower, you see you can make it out. But if somebody is not very sensitive he might think all the flowers are real, inclusive of the also real one and the unreal ones. And another might say that all of them are unreal. Only those who are gifted with discretion will immediately say, “No, this one flower is real, the rest are plastic." So first few years of any establishment of Sahaja Yoga you have to get those

few who have got the discretion. It is not how many people you get for the program important. It is how many you get for Sahaja Yoga is important. Like a fisherman, you see, puts his thing in the water and gets a heavy load of fishes and all are dead fishes and smelling ones except for one living.

So he doesn't know what to say, he is quite upset and he throws all of them back.

So we should all pray that we should get living fishes, alert fishes, who have got discretion for our program as many as possible. And that is how it will work out.

Now, for the Sahaja Yogis who are here, who are already Sahaja Yogis, they have to know that the more they give Realisation the better they will improve inside. First there will be all the problems of the past life. Like a little chick is born out of the egg, it carries a little smell of the egg on the body. But the mother then cleanses them and clears them out and your Kuṇḍalinī looks after you, then you'll become pure personalities and you can spread your wings to fly.

So in the beginning we come from a competitive world so all the problems of competitive world little bit crawl with you. We can say like people try to pull each other, it can be jealousies or there could be heart burnings and there could be little bit setbacks, doesn't matter. But as you develop your responsibility and as you understand that now you've got free wings to fly out, then you understand that many birds have to put together to lift this world from this dangerous ignorance.

So we have to listen what others have to say, we have to develop a rapport between each other and a very loving

care should be there between Sahaja Yogis. Because all of you put together have to do this job. If I could alone do it, I would not have requested you to be Sahaja Yogis. You are My hands and you are My eyes. And it's only through your help Sahaja Yoga can be manifested and we can save the whole world. Of course I am here to give you all the counsel, all the comfort, all the redemption, all that you want I am here to give you. All My help, all My counsel, My redemption, My comfort I am here to give you.

So. Now, for you it is necessary to allow it to grow. The attention will have better light if you take out your attention from other small things. And watch your own growth, face yourself. And you'll be amazed then you can do wonders with your own growth. Of course these three days Im going to start on this topic and this country is very manly, because of the German influence also and Germans are all very manly.

They don't even call there country motherland but a fatherland. [Laughter.] But if you understand the complimentary nature of these two principles then you will not feel anyway hurt, because one is the one that manifests outside, the another one that nourishes it. Manifests outside and the one that nourishes it. You said it.

So one has not to have any conflict or inferiority or a superiority complex, these are all artificial things. And it is something to be accepted, because that's the reality is and it's so beautiful.

And at this point of our evolution even otherwise we want to have a human being not so aggressive, not so docile,

but gifted with the capacity of compassion. At this time of evolution now we have to understand that as the world is today we do not worship people or we do not call them heroes who are aggressive, but the person, the man who has got the great capacity of compassion. But of course it should not be confused with docile men, or passive men, it does not mean that. But crowned by the completion of their character as the compassionate man.

So this is how the new understanding of consciousness must move that new consciousness is a consciousness which has actualised the compassion.

For example in Sahaja Yoga I don't do anything but the compassion works, you see. You also don't do anything, you just raise the hand like this and that what flows works, manifests, actualises.

So this is what it is, like we can say the candle has been prepared, made ready by the manliness side and now enlightened by the Kuṇḍalinī, so both are complimentary. If you do not have the candle what will you light? So first the candle had to be made.

Because always people say that, “Then why not first God gave Realisation to everyone who was born from the very beginning?" [Laughter.] Also that was tried. It was tried for Adam and Eve, but they made all the mistake. Thats the original sin. But that was the original sin human beings committed that they wanted to have their own way.

So they developed into the candle without the light. They were developed into the candle without the light. And now the light has to go there. Does the candle feel inferior or is the candle inferior, because the light is on

the crown? Should the man feel inferior that the compassion is in the crown? On the contrary it has no purpose, then it is purposeless to have a candle if you cannot have a light. And if you do not have the candle what's the use having light? What will you do with the light? It is so complimentary, it is so important, it is only thing that the purpose of the whole thing is that this mental attitude of men and women is all absurd. It's so complimentary that this mental projection of men and women is absolutely absurd.

So it has gone up to such absurdity that they talked of the Father, of the Son and not of the Mother. You can't get a father and a son without a mother, can you? [Laughs.] Have you ever seen any man producing a son? [Laughs and laughter.] So this is what it is more in the West.

So we have to fight this deviation, that's all. Basically it's just the same everywhere that they know this was the truth, this is the truth, this will be the truth. And once we understand that the truth is now you are not bothered.

In the book of Essenes, if you read the Bible was described in the olden days, was the earliest Bible they write all these things. They write about Mother as the Holy Ghost. But now you see, now we have become so mentally absorbed that for us mental projection is everything. But Im sure Sahaja Yogis will understand this subtle point and they'll be able to use it to convince others.

Specially it is very important for Sahaja Yoginis to understand their role, not as a man but as the Kuṇḍalinī, the one that nourishes, that bears. Like the Mother Earth,

because She is so powerful. She bears all this because She is so powerful. And the whole thing will look so beautiful, the whole picture, that people will see a complete human being, as a woman, as a man. For the woman has to realise that she has to nourish the whole world, she has to bear their nonsense, she's the one who is the support, she's the one who gives them gravity, the dignity, the gravity. And the men have to realise that they have to be compassionate and affectionate and kind. And then you will find it's a beautiful Sahaja Yoga Unit or we can say a Universe.

All right, so on these lines I am going to speak this time. I hope the Germans will swallow it. [Laughs and laughter.] Thank you, thank you everyone! You should have the lunch and then I can rest for a while, because there is another interview.

Sahaja Yogi: Mother, is the interview here or is it?

Shri Mataji: In there, so that's why Im saying.

Sahaja Yogi: At Gregoire's.

So You will rest here or at Gregoire's?

Shri Mataji: No, I rest there and it will be better.

So if you can serve the lunch then immediately as soon as Gregoire comes here I may go. Or is there a place where I can rest here, where I could? Sahaja Yogis: Yes, there is.

Shri Mataji: Good. I will rest here. Will be better. All right?

Sahaja Yogi: Mother, also the left Viśhuddhi becomes better, when this relationship between.

Shri Mataji: Of course very much, yes very much. And it is such a funny thing this left Viśhuddhi, I must tell you.

[Laughter.] There was a lady who came to Me with her husband who might become very unhappy when she had come to Sahaja Yoga. Because her husband was carrying on with another woman, doing with another woman and saying, he had told her that he was very guilty about it, but he cannot help it and like that.

So she came to Me. Come here, can you translate it? Yes, there was a gentleman and a lady who came to Me and the lady was very unhappy because she told Me that he was carrying on with another woman and he always said that, yes he is feeling very guilty about it and this and that, you see.

So she was very unhappy and she came to Sahaja Yoga and she got her Realisation.

So he didn't come first time, he came recently but she improved in Sahaja Yoga, she felt very much better and she started facing life better. And he used to again come back to her and again go back to another woman and he was like this throughout. He was like this moving from one woman to another woman, you see and. No, no, no, he. She came to Sahaja Yoga and improved, but he was still just the same. [Laughter.] What did he translate? [Laughs and laughter.] He's good, he's good, he knows it, all right.

So you see he gets confused because he is a bachelor. He gets confused. [Laughs and laughter.] All right so you see, he told Me when he came to see Me, just see the stupidity of the left Viśhuddhi.

He said, “I feel very guilty, I am like this, oh I can't help it, I feel very guilty about it, I love her, I don't want to hurt her." No, no, no, you have to translate in German,

you are talking in English. [Laughter.] No, no, no, no, German, you say in German. Is it, is it German he says? [Laughs and laughter.] Goes on like that you see that, “I know I should not do like this, I know I am doing wrong but I am in love with my wife and if I have hurt her, I am sorry." Just imagine, what a drama.

So I said, “If you are guilty then you must be punished." [Laughter.] He was shocked. [Laughs.] He thought that if he declared he was guilty that was sufficient. He thought if he just said, “I am guilty” that was sufficient.

[Aside:] No, no, it's all right, you are doing it well, you see. You say in German that He said, you see these things to Me and he thought that if you say you are guilty then you can get away with any guilt, get away with any sin.

[Aside:] Margret should do it.

You see. Now, so I told him that you must go for a punishment otherwise how will you justify your guilt? So he said, “What sort of punishment?" I said, “You do not eat your food for eight days. [Laughs and laughter.] And go to your office walking, not in your car and don't wear your suits and don't try to look a smart man. Don't sign any checks, give all your checkbooks to your wife." The lady left him and ran away. Thats how the guilt can be taken out by punishment.

So those who think they are guilty should punish themselves. This is a new advancement in Sahaja Yoga. [Laughs and laughter.] Like Ill tell you another thing, [Laughs.] little, little punishments like that can help a person. [Laughs and laughter.] Ha, I will tell you about cigarettes, when they smoke cigarettes they feel guilty

and then they again smoke cigarettes, OK? So what My father did to one of his friends he said, “You can break the circle." He said, “How?" He said, “Before starting to smoke you just burn your hand." For some time hell get the pain, “And then when again you feel like smoking again burn your hand." Like in Switzerland it's very common, it's very fashionable to say that, “I feel very guilty because the people in Cambodia are very poor." Cambodia, in some place farfetched place. I mean I said, “You have no solution for it. Why are you feeling guilty? I mean, you are not doing it.

So why are you guilty? All right, you can send all your money to Cambodia and you will be rid of your guilt." Thats it.

So then, you see this is we are cheating ourselves. Intelligence has a capacity to cheat itself.

[Aside:] Loudly.

This is what intelligence is, it cheats itself. And you feel quite satisfied with it, with that cheating.

So one must understand that this intelligence is not your self, this is the cheater. He is keeping you out of the source of joy. But pure intelligence will take you down there, yes, pure intelligence. Thats what it is. Because it comes from the Spirit, from the innocence, from the innocence. And the other comes from cunningness.

Thank you very much now! So no more guilt also, finished. [Laughter.] Otherwise you'll be punished.

[Laughs and laughter.] Who aren't like that? My father did that once and the fellow gave up smoking.

You see, it's very simple, you better punish.

Sahaja Yogi: It's a great idea.

Shri Mataji: But it could be also with some people, you know they like to torture themselves also.

So for them the punishment should be the other way round, you see. Like a child who wants to scratch his nose all the time they tie up his hands, you see with something like that. See, it's a funny world and funny human beings. They want to destroy themselves. [Laughter.] Can't understand.

Sahaja Yogi: I remember, Mother, I said I never feel guilty, I never feel guilty. I was with you in Hong Kong and I kept saying to everybody I don't know what this guilt business is. I never feel guilty, ever.

And Shri Mataji said nothing to me, but She let me take vibrations from Her left Viśhuddhi one night.

And for three days I was in the hospital with acute tonsillitis. [Laughs and laughter.]

Shri Mataji: That's the punishment. [Laughs and laughter.] You see, Indians never feel guilty. I tell you, never. You tell them do not do like this, you shouldn't do like this. They will never feel that they have done anything wrong, again they will do it. They never feel guilty, so this is even worse, I think not to listen to anyone. Is arrogance, is arrogance and what should we say. [Adamance] is there and boasting as you said. It's boasting and they say, “Oh it's all right” anything they will do. Tell them, “All right, whatever done is done." Indians are typically like that. It's very bad, I don't understand. But here they reconcile with themselves by saying, “I am guilty, finished." That certificate they have, say, “I am guilty, finished." Both ways it's just the same.

Indians, you know, one of them robbed Me when I was in Poona, a very funny man. He came to Me and I told him that, “This is too much money you have robbed Me now." So he said, “I know Ive done it, what to do? You see, this happened, that happened and after all Im a poor man. I felt like making money, so what?" “It's a wonderful person” I said, “but why out of Me?" He said, “I had only this chance to make money out of You, so I made it, so what?" I said, “All right." Next time he had another punishment, [laughing] so that's how it is. [Hindi.] It's impossible to hear such a man. Hell always say an explanation. Indian will have always an explanation, “Oh this." Or hell divert, you see, if you are talking to him that, “You should not have done this” he is very cunning, Indians are very clever people.

So they will start another topic so that your attention is diverted. [Laughter.] But they'll never see that they have done something wrong and they should correct it, never. Thats typical.

So we have two types of people also. I think the people who are developing, still so-called developing people do not feel the guilt. Those who are developed feel the guilt. I mean they use the guilt and these people use the, what you call the kind of a barrier, “Oh what's wrong, you see, Ive done nothing wrong” that's it. Western people are more sensitive that way to develop a guilt about things but then becomes a lump in here, the Kuṇḍalinī does not rise. Whether it is here or here, for the Kuṇḍalinī rising both should dissolve.

You follow English all of you, I think? Who does not follow English among all of you? You better translate this. At all. Absolute.

I can't learn so many languages, [laughter] but German I may be able to learn. I think it's quite closer.

But this French [laughter] is something I just don't understand. You have to say every word away. I mean simple thing was daisy.

So they said daisy is marguerite.

So all right, now daisy is marguerite now. What is John, is Jeaṇ[What is George, is Jean]. Why not say George?

Sahaja Yogi: Mother, please say something in German.

Shri Mataji: What did he say?

Sahaja Yogi: They want you to say something in German.

Shri Mataji: German, My one, first German experience I must tell you. [Laughter.] Is the lunch ready? It's getting ready. Lunch is getting ready? Still time.

It's a very funny experience I had first when I came to Germany to Hamburg and then we went to a place called Bremen. And there was a German fellow. Please translate this much.

And in Bremen this fellow came to see Me and he saw Me and he said you see that his mother was Indian or grandmother, somebody was Indian, so now he called Me Mother. I said, “Very good idea." And he knew English very well and on the shipping people know English. I mean, it's more, maritime is more a English sort of a thing so everyone knows English, no problem. And you better translate that, he is good. [Laughter.] Now this

gentleman you see, we went to a place called Bremen where there is a very nice cathedral.

So you translate it is better, because it's very sweet thing and you should not miss the point. [Laughter.] And in that cathedral in the basement you see they said that, “There are lots of mummies, natural mummies." They said that, “When this cathedral was built one child fell down and died. And they found that the child was still living in the sense that there was no smell coming out of the body, you see, sort of decaying was not there." So must be the vibrations there.

So the people paid money and put their bodies in that vault after death. They paid money after death to be put their bodies in the vault. And there were lots of mummies.

So, this son of Mine, who took Me down, I had My two daughters and My nephew with Me, we all went in that place to see the church, the cathedral. And then they told us that, “The mummies are there.

Would you like to go and see?" So My both the daughters said, “Nothing doing, we are going to sit down here, we don't want to see any mummies." [Laughter.] Honorably they retreated. [Laughs and laughter.] Now, this gentleman said, “What is there to be afraid of see, look at me, you see I am not afraid, we are Germans, we are not afraid." [Laughter.] So we said, “All right, come along, let's go." This nephew of Mine was little frightened, you know so he was running away. [Laughs.] He was holding on to My sarī. He tugged him around and said, “You Indians are such cowards, come along." [Laughs.] And when we went in, you see the fellow was

the guide was telling us something in German, “Ischt, nischt, bischt, krischt." [Laughs and laughter.] And My nephew was just, you see tugging on to Me, because he could not bear to see those dead bodies. It was horrible looking, absolutely. [Laughs.] Because it was just bones and, its horrible bones and skin, Ive never seen such a sight. But I was just trying to feel the vibrations there, that's all. I was not disturbed at all. But this great German you see, when he saw this you know his face changed, lLaughs and laughter] and he was walking very fast with Me enter, but then he started walking, you know with pressing both the legs together. I said, “What is the matter?" I did not know what was happening.

So he went and told the gentleman who was guiding with the big stick, you see, something in his ears. [Laughs.] And that person threw that indicator, you see and got hold of him and took him back, took him away and both of them talking in German, “Stock, stock, stock." And I said, “What has happened?" And he rushed…

Sahaja Yogi translator: [Two daughters were sitting outside on the benches.]

Shri Mataji: They saw him rushing past there. [Laughter.] They said, “Where are you going?" In a very awkward running pose, you see. In a very awkward running pose, running condition, awkward.

So they asked, “Where are you going?" He said, “I am going to the toilet." [Laughs and laughter.] But you see, first he said it in only German. And they couldn't understand. He forgot English also.

So this is the first introduction to German [Laughs and laughter and applause.] I had seen pictures of, you see

Germany and German people and I said, “Now what sort of Germans these are; now poor things, you know, he was such a sweet man he was though." Because inside of every human being there is a sense, you see that after death this is what's going to happen to me, you see. And it really makes you frightened. One may be brave or anything but when you see that actually the whole thing puzzles out. But the other reality is of your Spirit, is so beautifying. That you feel so sure of yourself and so secure. That you do not aggress on anyone or you do not take aggression, you are not frightened, nor you frighten others. This is what it is, whether you aggress or take aggression is the same. Result of the same insecurity. If you are secure then you don't aggress or you don't take any aggression.

So if any of you have any chance sometimes to go to Bremen, please have a look at there. [Laughter.] Do you ever go to West Germany?

Sahaja Yogi: To make programs?

Shri Mataji: To make, Bremen is the best place for making program, very sensitive people.

Sahaja Yogi: Where?

Shri Mataji: Bremen.

Sahaja Yogi: Thats where Barbara comes from Mother. Barbaras home is Bremen.

Shri Mataji: Really. You have to go there. You see, to understand about vibrations, I mean the Divinity part of it is also remarkable, isn't it? And that place has vibrations. Thats a good idea. I didn't know. Then let her go to Bremen.

Sahaja Yogi: That was one of the places you put your feet to Mother, Bremen, Munich and Freiburg.

Shri Mataji: Freiburg? But what about I'm going to Hamburg, to Bremen?

Sahaja Yogi: And Hamburg, I beg your pardon.

Shri Mataji: Hamburg is,

Sahaja Yogi: It's a very sinful city.

Shri Mataji: Hamburg yeah. Hamburg is like London, same style, Hamburg is like London already.

Now, the same style, means a very materialistic, very business like, all the dirt and filth of everything there. Hamburg, but Bremen is very sweet. Beautiful place, Bremen. What is it? I can go there or you [want]? But the worst thing that I have heard about Germany now that Rajneesh is going down there.

Freiburg and all these places, you see. Because Rajneesh has now been ousted also from America, because he can't speak. Just translate it.

And Americans say the law is that if you have some special capacity or special talent then they give you, what you call a citizenship. But this fellow, the one who has gone there cannot speak at all much and cannot give speeches.

Some say he is paralyzed, some say, but some say, I mean more say that he is a person who is an impostor. And the real Rajneesh is already killed in India.

So now, this fellow, the new fellow is not the real Rajneesh. But the American authorities say that, “If he cannot teach then we can't have him here." So he will be very soon ousted from there and may come down to

Germany. He was about to go to Australia, but I think Australia is now neutralised.

So we have to work out in Germany about it. There is a private film about Rajneesh, The God who ran away.

Sahaja Yogi: Gregoire has arrived, Mother.

Shri Mataji: He has come. [Hindi.] Hello, may God bless you! If you could, come along, come along.

If you could see the film and publish it, because you see this film was later on purchased by Rajneesh and cannot be shown in public. But if some of the journalists can see it, they can write. Can they? Then it can be worked out.

Sahaja Yogi: It's copyright Mother, so it cannot be shown in public.

Shri Mataji: No, no, no, privately.

Sahaja Yogi: But it may be shown quite easily, privately.

Shri Mataji: You see and let the people, who see, then write, “That we saw it privately."

Sahaja Yogini: What is this movie all about?

Shri Mataji: About Rajneesh. All right. And then you should write like that about Rajneesh, to the judge it could be shown this privately, if there is any case. You can consult some lawyers about it. Well get you the film. All taken secretly, horrible! We can ask somebody to get you that one. Gregoire, did you follow My account? Gregoire: Yes Mother, I did.

Shri Mataji [aside]: Made especially for Me? There was no need. I can eat whatever they have cooked for Me.

Was a trick. No, no, it is all right. What is the thing like that and what is the trick [about the trick.] Gregoire: The

trick is that we should try to sell the film to them and get money out of it. [Laughter.]

Shri Mataji: Of course, everyone of them. But can tell what happened about Rajneesh in Australia, Warren can tell.

Sahaja Yogi: We have two journalists, who are Sahaja Yogis in Australia. And they wrote particularly about Rajneesh and the other Gurus.

Shri Mataji: Great, this is a German solution I think, isn't it? I have said many a times if the Germans take to Sahaja Yoga solutions will come, no doubt. They'll solve the problems, I am sure, with all their dynamism. They will solve the problem, I have no doubts about it.

So tell them.

Now you better translate him too. [Laughter.] Gregoire: I can do that, Mother. I said each people, each folk has a specific quality and here we don't speak about Austria or Germany, but generally those of the German world, if they can enter into Sahaja Yoga then their qualities will,

Shri Mataji: Adopt.

Gregoire: Be of great benefit to the whole.

Shri Mataji: Very much. And of that I am sure.

Gregoire: Thank you, Mother.

Shri Mataji: Of that I am sure. I am really sure. But he can't tell you what happened about Rajneesh, I tell you.

Sahaja Yogi: Gregoire you know, the story, that Shri Mataji mentioned.

Shri Mataji: You better tell.

Sahaja Yogi: They wrote a lot about false Gurus.

Gregoire: I already told the story Mother, just now, yes.

Shri Mataji: Then it's all right.

So we can have some people, being shown this. Will be a good idea, on private. This film can be shown on private. They'll come out of curiosity, all the journalists to see the secret.

Sahaja Yogi: We have already done it Mother and it does work. It's very good. They are very fascinated to see it.

Shri Mataji: Australia.

Sahaja Yogi: There is one journalist who wrote an article about Sahaja Yoga in Austria and he is working with the justice. The one who wrote an article in Proffle.

Shri Mataji: What is it? What is it, Gregoire?

Sahaja Yogi: Now he said, one journalist who has written an article on Sahaja Yoga has also connection with the justice department.

Shri Mataji: You can talk to him. Better talk to him, is a good idea, Gregoire it's a very good thing, you know if you have somebody in the justice.

So you know what becomes illegal, what becomes legal.

Very good idea. Well send you the, how can we send that, the copy of that?

Sahaja Yogi: I can get it sent, Mother, I can get one of our copies, copied.

Shri Mataji: From where?

Sahaja Yogi: We have two in Australia.

Shri Mataji: What is it? This is the first course now? Gregoire: Yes Mother certainly.

Shri Mataji: So this is going to be too much, then I will have a little more.

Sahaja Yogi: I think they [noises outside] are shooting a few at the moment, Mother. [Laughter.]

Sahaja Yogi: Mother, do You know this picture of Yours already?

Shri Mataji: Oh, where was this? Gregoire: *[UNCLEAR* Kovalam].

Shri Mataji: [Hindi.] Who took it, you? Gregoire is a great photographer, his brother, very great.

It really attracts you like that, good one. Very good. Absolutely perfect. The sarī folds and the folds of the sea, all go hand in hand. Who took, one you took Rajesh, sitting in the window, Gregoire took one.

Gregoire: Mother may we make one announcement? Those who come to the interview because it's 3 o'clock and at 4 o'clock is the interview so if you could please serve the food first to those who come with me to the interview. That means Herbert will come with his car and he can take Engelbert and you, OK.

And Zorana and Warren comes with me. And the visiting Sahaja Yogis if they have time and pleasure doing it so could perhaps.

Shri Mataji: Because they have to, how far is it the program from here, it's closer from your home? Gregoire: From here, it is much, the program, the interview is at my place.

Shri Mataji: No, that's all right.

Gregoire: The program is much closer from here.

Shri Mataji: Then it's better they stay on. They stay all here.

Gregoire: There is no program today, Mother.

Shri Mataji: There is no program, so it's all right.

Gregoire: No, we just have to be at home in one hour from my interview.

Shri Mataji: No, ours is all right, but what I am saying those who are not coming to the program can go out to visit the places, whatever.

Gregoire: Thats what I was thinking, yes.

Shri Mataji: What time they should arrive? Thats the point is, at your place? Gregoire: This evening Mother we don't meet.

Shri Mataji: No, but some have to come to your place also, no? Gregoire: They should come.

Shri Mataji: Like, I think Rajesh is staying with you, who else is staying with you? Your sister is staying with you, so they should be there for the interview? They need not.

Gregoire: Need not be, I think a couple of Austrians and perhaps Warren and that's enough.

So I would suggest perhaps Gunther and the other Sahaja Yogis could maybe take a round, a little bit show the Prater, do the visit, little bit sightseeing. And tomorrow, so this evening nothing happen at my place.

Tomorrow as [Śhrī Dhumal] and Warren stay at the ashram, I would like our first car with Engelbert, Sridumal and Warren to be at my place by 9 o'clock. With all the Pūjā things from the ashram and you can come.

Shri Mataji: I would like to hear Mozart if it is anywhere tonight. Mozart, if it's anywhere playing, tonight.

Gregoire: OK, let's see if there is a day concert.

Shri Mataji: I mean tonight we are doing nothing.

Gregoire: Tonight, yes. Can you, can you tell?

Shri Mataji: Tonight, I am saying, Gregoire.

Gregoire: Yes, yes, I understand.

Shri Mataji: [Hindi.] They are the best.

Sahaja Yogi: Śhrī Mother, when You arrived they played Mozart at the radio, because I was going to the railway station to pick up Dhumal and the others.

Gregoire: When You arrived in Vienna yesterday evening they were playing Mozart in the radio.

Shri Mataji: Not only that but when we got into the plane, in the plane they were playing Mozart.

[Laughter.] But with that little superimposition of the modern dhum dhum was there. But inside the flow was of Mozart and My ears [Hindi/Marathi].

So she told Me, “It's Mozart." Just see, how the attention is there, I hope it will work out. [Hindi.] He has not seen that palace and everything.

Gregoire: Schoenbrunn, but either today and Warren also, Schoenbrunn you have to go, he is a Sahaja Yogi, either today or tomorrow.

Shri Mataji: [Hindi.] All right? Gregoire: At what time should everybody at my place tomorrow 9:30, 10 o'clock?

Shri Mataji: 10 o'clock.

Gregoire: OK, so all those who are not with the first car, should be at 10 o'clock at my place and all those present here are invited to the Pūjā. Come also please at 9 o'clock.

Shri Mataji: [Hindi.] And wheres the little one gone? Ah, he is there. How are you *[UNCLEAR]*.

All right. Come for the weekend.

Sahaja Yogini: Im very happy to be able to come.

Shri Mataji: And the children are with the?

Sahaja Yogini: With the father.

Shri Mataji: Hell look after them. Did Arneau talk to you?

Sahaja Yogini: No, Shri Mataji.

Shri Mataji: Not yet?

Sahaja Yogini: Arneau, no.

Shri Mataji: I told him again. All right, Ill tell you what I told him. It was nice you've come, Im very happy. I think that can do for Me. It's quite a lot already. *[UNCLEAR* Jennifer] what do you have for Me, very little? [Hindi.]

Sahaja Yogini: It is not at all perfect, Mother.

Shri Mataji: Very nice, beautiful, what is that?

Sahaja Yogini: Lasagne.

Shri Mataji: Lasagne.

Sahaja Yogini: It is something Italian.

Shri Mataji: Yes, I know, it's nice. All over the world, I think, people love lasagne.

So how are you *[UNCLEAR* been], are you all right?

Sahaja Yogini: Is there any time, I could have a word with you, while.

Shri Mataji: Who?

Sahaja Yogini: Mother, is there any time I could talk to you for a few minutes?

Shri Mataji: Yes, yes, tomorrow can you come, tomorrow.

Sahaja Yogini: Tomorrow I am here, yes.

Shri Mataji: This is a good photograph, very good. This also Gregoire has taken, is it? This one? Remember?

Sahaja Yogi: I do not know, Mother.

Shri Mataji: This is also Gregoire has taken this photograph? Ask him.

Gregoire: It's possible Mother, yes, yes, yes. Why? Sorry.

Shri Mataji: I just want to explain [the place]. What about, she, what about, your sister has to come with us? Now the second group can go also.

[Hindi.] Rani was a realised Soul [Hindi.] Mozart [Hindi].

How many children the queen had? How many children this queen had?

Sahaja Yogi: Sixteen. Sixteen.

Shri Mataji: Must be a real mother. You see the problem was, one and two here and there. They could not assert themselves because only one person being realised, you can't talk, you see, because people wouldn't like. They never understand.

Your friend came, Rajesh. What about you? [Hindi.] Why don't you go? Rajesh is not going to come? Gregoire: Yes Mother, I mean, whatever you want.

Shri Mataji: Just have it, Rajesh.

Gregoire: We don't need being so many for the interview, Mother.

Shri Mataji: No, no, but after all they will be going back home, isn't it? Because he is a guest in your house, he has to go to your house.

Gregoire: He will be driven by Gunther.

Shri Mataji: All right, so that's about it. But in any case go and get it now solved. Matthias also is there. Are you tired now? I told him that Matthias is like Mister Hawk takes a vacation. Mister Hawk, have you see the picture, takes a vacation. Poor Mister Hawk took the vacation and

he had to do all the carrying of the boxes. [Laughs and laughter.] It's wonderful, but really I am *[UNCLEAR]* really, really very great and I have *[UNCLEAR]* with it. Just leave it, no, no, little bit out of it, all right? And then you all eat.

Gregoire: So Mother, we could all go and listen to some Mozart this evening.

Shri Mataji: What? Gregoire: We could all go and listen to some Mozart this evening.

Shri Mataji: It's possible? Im very happy. [Laughter.] Gregoire: It is possible. It will be possible. [Laughter.]

Shri Mataji: I think in My presence you people enjoy more.

Sahaja Yogi: Quite possible.

Shri Mataji: During all music programs. Even you see this great Amzad Ali came and I went for his program. That must be told, nobody is here from London. Where you in London at that time? You were there. When Amzad Ali came, when Amzad Ali came. The sarod player, you were not there? Sarod player came, we went to that Commonwealth Institute, she was there. She was there. Gregoire you wouldn't believe. That you see what happened that day as usual these people just went away and left Me in the lurch and I didn't know how to reach.

So I asked *[UNCLEAR* Bernard] to drive Me down.

So I was late about half an hour and he had played one raga. You should ask Rustom hell tell you. And he was absolutely boring and he bored himself and bored everyone else. And as soon as I went there you know, he touched such dimensions, Ive never heard him so good. Such dimensions he went into, he did not know what has

happening to him, such dimensions [he reached]. [Hindi.] And he played a raga which My husband doesn't like at all, but it was so tremendous and so dynamic that everybody got lost in it. [Hindi.] But next day I did not go, so he came to see Me two days later and he said, “I couldn't play as well as I could before and I missed Your company very much there." Is it her office this place? Is it your office here?

Sahaja Yogini: Yes.

Shri Mataji: My husband, My brother and another brother, two brothers had a company for income tax. They were *[UNCLEAR* practicians]. But they were chartered accountants to begin with and then they did also this. But now he's a steel minister, My brother. I don't meet them at all, because I have no income, so I don't pay any taxes. I have solved My problem. [Laughter.] Gregoire: Mother, the friend of Elisabeth, Werner, is he here? Mother, Werner after his Realisation started curing people. And I told him yesterday that it may be quite dangerous because I remembered what had happened to *[UNCLEAR* Devlin].

Shri Mataji: Now.

Gregoire: Would you like to speak.

Shri Mataji: Yes, but what sort of diseases? Gregoire: Pains in the head or in the back, in the joints.

Shri Mataji: Arthritis. No, arthritis is all right. But you use My photograph. But arthritis you shouldn't, because arthritis is due to too much of vibrations.

So if he just touch the thing, the place of arthritis and put your hand outside you can take it out. It's just taking out

of the vibrations. But give yourself a Bandhan, keep a photograph other way round in the pocket. But be careful.

Gregoire: He said, “I have done all this."

Shri Mataji: But be careful, because you see, one may develop a little Ekādaśha Rudra, might develop, be careful. Because these vibrations are there because of some sort of an obstruction and that obstruction may get you also, is possible, one has to be careful. But another thing is the vibrated kerosene oil, if you can get, the paraffn oil, which you can. And also sugar, salt, everything. But you must learn first of all, you know. I don't want you to be in trouble doing that. Because I am more worried about My children than about other people.

Gregoire: He says, “I am doing this above all in connection with giving Self-realisation, I don't do it just on its own."

Shri Mataji: So what I am saying that what you do is to ask them to put their hands towards the photograph and put it *[UNCLEAR* in the thing] with the photograph, is always better. But for arthritis they can do one thing is to put one hand outside and one hand towards the photograph, they can clear out that. But more, it will more, they'll develop more respect and Śhraddhā for Sahaja Yoga. But be careful, tell him to be careful. Because people have suffered so I am worried. And also he should clear out himself every night. No problem and he has little back Āgñyā, I think, because of eye sight.

So what he can do is to keep the light before him and watch My photo through the light and also he can put the sun on his back Āgñyā with the photograph in front. Take

the sun, its rays on the thing and have the thing on the photograph in the hand. Nowadays you can do, we have a nice sun. Also the flame. You can put flame, ask somebody to give a Bandhan and the flame in front. For you also it's good, you see. Yes, yes.

Sahaja Yogi: And also to sit on the Mother Earth is good, that it sucks.

Shri Mataji: Is very good. Good. But you see the problem is in this country the Mother Earth is very already wet, you see so She does not suck so much of the things like arthritis. Arthritis comes from more cold and humid air. Of course the Mother Earth is very good, but in India, not here that way. Because it's a hot country so the Mother Earth sucks much more. But this paraffn oil is all right because it comes also from Mother Earth.

So is all right, you can use it. Also get some oil for your hair also, Saturdays if you rub your hair with that oil. Get all these oils vibrated by Me is the best thing. Saturday night.

Let's go, Rajesh.

Rajesh: Sorry Mother?

Shri Mataji: Let's go. But he can be driven by somebody else. Let's go back why I am saying because I would like to rest for a while.

Thank you very much! It's wonderful! Wonderful the Italian food. [Laughter.] Because you see, Germans make everything all right, so even Italian food is made better than Italian. Yes very well, efficiency personified, Germans are. If they become efficient in Sahaja Yoga no one can beat them.

Sahaja Yogi: This is our all desire, Mother.

Shri Mataji: Just you can do it, I know that. As you have developed such a nice mechanism outside, the inside mechanism also you can manage. Isn't it? After all, you have the deftness, you can do it.

Very nice lunch, very nice meeting you all! May God bless you! Then hope to see you tomorrow to Pūjā. Before coming to the Pūjā don't talk to anyone, just take your bath, stay quiet, [coming off from office activities]. Thank you very much! My purse should be there. You come tomorrow there. Thank you!

Contents: 1983-09-04 **Śhrī Kṛiṣhṇa Pūjā, Viśhuddhi Chakra, Sternwarterstrasse, Vienna, Austria**

Before going to America I wanted to speak more about the Viśhuddhi Chakra and about Śhrī Kṛiṣhṇa's aspect within us. In the first Pūjā in Geneva I spoke quite a lot about it. There is no end to it, of course because it is the center of Virāt. But one has to realise that the message of Śhrī Kṛiṣhṇa was `to surrender'.

Now, the surrendering that we think in the gross way is like an enemy surrenders to another enemy.

So when the word `surrender' is spoken, we build up our barriers by thinking that now we have to surrender, leave something to the other party. But when Śhrī Kṛiṣhṇa talked about surrender He was saying that, “Surrender your enemies to Me so that I will get rid of them." Now, the worst enemy that we have is our ego. And with ego starts all kinds of other problems, because it is the biggest barrier for our growth. And the ego starts, as you know, from the Viśhuddhi Chakra and can be sucked into

Viśhuddhi Chakra away. Now let us see how this Viśhuddhi Chakra made is. All the vowels that we use come from Viśhuddhi Chakra. And like in Devanāgarī language it is a ā i ī u ū e ai o au ru ruu lu luu om ang āha, sixteen.

So as you know that you cannot compile a word without a vowel, is so important. A consonant is weak, without *[UNCLEAR* nirbal], without any strength, without the vowel.

So the strength of a person comes through the Viśhuddhi Chakra in his speech. But it can be absolutely stiff also, the strength could be absolutely stiff. Supposing you have a very strong weapon but you can't lift it, so what's the use of having a weapon like that? So, this Mr. Ego tries to make the weapon heavy and stiff like jammed machine guns. Now that is what He has said that, “Surrender your ego to Me." So that when you say a mantra or utter words they are effective as weapons, good weapons, effective good weapons, efficient.

Now when we talk, let us see how I see your ego expressed in your talk, so that you will understand how to address Me and to judge yourself. For example shaking your necks too much is a sign of a Mr. Ego shaking your head for nothing at all. Like many people have a habit “yes” they'll say and they'll go on like this for ten times, there is no need. Actually, you should move only once, with humility, the head, “Yes, Mother” is all right. You must move your neck with respect and with understanding that Śhrī Kṛiṣhṇa is sitting there. With dignity. But we forget it all the time and we start using it to assert ourselves when we talk to someone. And we

shake it too much or we push it in such a way that another person is sort of dominated by it.

Now, there is another method of when you talk to Me, like saying “No, Mother", it's very common. If I say anything, the first reaction of people could be “No, Mother." After all, you see there is a force going on, even when I'm speaking it is a mantra, when I'm not speaking, is a mantra flowing. And suddenly you come out with your “No, Mother", so you create a ripple back in the whole thing. Now, at that time, if you just listen to Me what I'm saying, the saying itself will work it out, you don't have to do anything.

Now the, another way of is the style in which you talk to Me, also I can see the right Viśhuddhi acting.

It is when we talk normally to each other, we'll say, if we have to say `yes,' we'll say “m-m” like that, is very common here “ha-a” is a style, they say, way, “hum-um" like that and “a-a", a special style and then on top of that to say “hmm-mh" is, if you see it clearly, it is: you are not receiving anything in it, but you are trying to sort of put equal pressure on the flow. The humility is the best way of conquering this ego of Viśhuddhi. And when talking to others, try to develop sweet methods, sweet ways unhurting other people. And you will be surprised that Viśhuddhi will immediately start behaving in such a sweet manner because the bhoots don't like sweetness, they are quarrelsome, they are harsh, they are always trying to say something curt.

Sahaja Yogini: Here is Mr. Srivastava.

Shri Mataji: See now, at the wrong time. All right, I'll better talk. One Minute.

Sahaja Yogi: Bolo Śhrī Jaganmātā Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī Ki, Jay!

Shri Mataji: So this Viśhuddhi on the right hand side is to be controlled by surrendering as it is said, actually you surrender your ego to begin with. And this ego when you surrender, it has to be done from you heart, it should not be a lip service. From your heart: “I don't want this ego any more, I want reality.

Let the reality be seen by me, felt by me, enjoyed by me." And once you start doing it from your heart you'll be amazed that your voice will become sweet. Apart from that it will have the Divine Power flowing through it. That is what we say that you have now got Vak Shakti, means `the power of speech'.

So when you surrender ego, what do you do actually is to say that, “I'm not doing anything, it is You who do everything." So that a little drop has now become an ocean. And so, your sound has got the power of the ocean.

Now, the second thing you have to surrender is the pride or vanity. Now, the vanity can be of many types which are artificial things, absolutely. Before God, what is your property? What is your money? What is your position? What is your family? What is your education? You see, everything has no value in the presence of God. The possessions that we value so much have no value.

So, one has to realise that if we are the possessions of God we should be proud on one thing only that His vibrations flow through us. That is: He is proud of us.

Like supposing you give Me a fruit or say a Gaṇeśh or anything, it gets very much valued because I have

touched it and the vibrations are there. Like this Gaṇeśh now, for example, if you see the value of this is zero as far as the metal is concerned, but when made into art it has some much more value. In this world the value increases with art, but in the realm of God or in the spiritual world or Divine world, the value of a Gaṇeśha, the same Gaṇeśha, could be thousand time more than what it is now as just an art piece.

So that is what is now given to you, a very high value.

So the pride and the vanity of artificiality, artificial things is all man-made, mythical and should be surrendered because it's a myth.

Then human mind has another capacity to be jealous, to be jealous of others. This also comes from unwise understanding. If you surrender your jealousies at the Lotus Feet of God, I mean, you are doing all rubbish to God, actually. These stupid jealousies that you have are, as you know, of no value, neither in this world nor in that world. The most surprising thing is that the Sahaja Yogis feel jealous of each other.

And I still can't understand, how can it be? If you are standing in the sunshine then you all are jealous of your shadows? [Laughter.] Somebody's shadows are big, somebody's shadows are small, so you are jealous of each other? [Laughs.] Sometimes I give a present to one person, can't give to others, then they get jealous. If I give more time to somebody then others are jealous! I only give more time, sometimes, to people who really are getting lost.

So, one has to understand that all our ideas about jealousies are stupid. And I can't understand those who

are not realised that they are jealous of Sahaja Yogis and they try to make them fall. Instead of being jealous you should become like Sahaja Yogis! In Sahaja Yoga also I've seen some very funny things happening, an incidence. Like a person came to Me and was very angry that, “Mother, see, You spent so much time with a particular person and I'm very jealous. And You said that I have to be like the people about whom I'm jealous.

So I would like to know how to be like the person who was with you for such a time?" So I said, “That fellow is really a lunatic! You want to become a lunatic? Have you no discretion?" Sahaja Yoga must have, a Sahaja Yogi must have discretion if his Viśhuddhi is all right to understand that what I'm saying has to be used discretely, not blindly.

So you can understand, without discretion, whatever I say, how funnily you can use it so detrimental to your growth.

So, another offshoot of ego is called as `hot temper'. Of course, it is there to be used against people who try to insult your Mother, you have to do that. That must be used for people who go against the Holy Ghost, as Christ has said. In the same way you should not tolerate any nonsense against Me from anyone whatsoever, not even this much. But you can tolerate other Sahaja Yogis in other matters.

Another enemy we have is the greed. I mean material greed and also human greed, like possessing your wife, possessing your children, possessing this, possessing Mātājī also. This also must be surrendered.

And this could be very dangerous that, “This is my child, this is my son, I must possess it” can be very dangerous in Sahaja Yoga also. “This is my carpet, this is my camera, this is my tape recorder." Once you start understanding what is mine is not a truth. Nothing is mine, that's the truth. Also some people, like I know of, they say that “my job” or “my business” or “my enterprise." We had the other day one gentleman in Geneva who was very troublesome because he is so conscious of all these things.

So the greed. Also the lust of other women and indulging into lust too much, giving too much importance to the agencies of lust. That creates great problems, for not only Sahaja Yogis but on the whole for Sahaja Yoga also. It is expressed in both types of people; those who are living in a very free world as well as people who are oversuppressed. I know of people, those who are supposed to be brought up in very religious, so-called, atmosphere, when exposed to women, suddenly get too much attracted towards them.

So, it's that maturity of your innocence must be developed that keeps you a very religious person, Dharmic person. And the innocence to know how far to go with men and women, that's the wisdom of innocence. Children, if you see, they know exactly, if there's a lady, if there's a man, how to behave.

So, the innocence is not stupidity. Is a complete wisdom and when matures in its full form, it just knows how to be with people without indulging into anyone of these enemies. Each enemy is sufficient to finish not only one person, but billions and billions.

So best way to develop that absolute nature of your Viśhuddhi Chakra is to witness the whole thing with a detached mind and to develop love for your Mother in your heart so that She cleanses all these enemies in such a way that when you are faced with them you are a powerful person.

Mentally, I think, most of the Sahaja Yogis understand that obedience to Divinity is the only way, mentally, rationally. Mentally. Now, even if you understand something mentally, it's not your innate nature.

So what I told you yesterday, is when you accept something mentally and you cannot do it you feel guilty about it. Then you become your own Guru and punish yourself and try to make this as your innate nature. It's a state, it clicks, once it clicks you can see immediately. I know who is surrendered.

So, as Śhrī Kṛiṣhṇa has said that “Sarva Dharmanam Parityajjya Ma mekam Sharanam vraja." He has said: “Give up all your Dharmas and surrender them to Me, surrender to My Dharma only." So the Dharmas we have in our country, as we say, is a pitru Dharma, what you flowe to your father, matru Dharma, what you flowe to your mother, then your desha Dharma, what you flowe to your country, then Vishwa Dharma, what you flowe to the whole universe, pati Dharma, what you flowe to your husband, patni Dharma, what you flowe to your patni, like all that, you see, that relationship in which you flowe to them, what you have to do. But when He says, “Surrender all these Dharmas” He is meaning to say, “You should only know what you flowe to Me” meaning the Divinity.

So now, Śhrī Kṛiṣhṇa is not there. It's Me who is Śhrī Kṛiṣhṇa, so you must know what you flowe to Me. I've only changed My language. He used to take out His finger and say that, “Give up everything and surrender everything to Me." I don't do that way, I give a big lecture and bring you to a point. [Laughs.] So, that should not divert your attention from the right goal that you have to achieve by surrendering.

And it is going to work out very well with you people here, I'm sure. And one day I'll find the whole Germans surrender at the Lotus Feet of the Divine.

***Contents: 1983-09-04*, Public Program, Day 1, Urania, Volksbildungshaus, Vienna, Austria**

I bow to all the seekers of Truth.

One has to know that truth can be only known through your consciousness. We can feel this thing as cold and hot through our central nervous system. We see the colour of this wall also through our nervous system. Whatever we have achieved in our consciousness is in our central nervous system.

So factually we must understand, or rationally, that we cannot know the truth through our mental projections. Like if you sit down here and start imagining that Vienna will be like this and like that, it may not be, it maybe. That means, when there are two possibilities, it is not the truth. Truth is when there are no other possibilities, but one that is what you feel it on your central nervous system. Every honest person must know that if he is trying to evade the truth, he is evading himself, because

truth is reality. It is not imagination or just a mental projection.

Now, let us see how we have our consciousness as a human being. Our consciousness as a human being has reached us to a point where we can see many things that are gross. But whatever are said in the metaphysics or in the scriptures, that there is an All-pervading Power, we cannot feel it. Even as you know, Jung has very clearly described the universal unconscious within us. That one is unconscious, because it is not conscious on our central nervous system.

So we have to understand that if anything has to happen in our search, it has to happen to our consciousness.

So far, whatever we have achieved in our consciousness, has been through evolutionary process, which is a living process of the living force. Like we see the flowers, we see the fruits, we don't know how to create fruits out of flowers. We cannot do living things.

So, the force of life that is manifesting everywhere, we cannot become a part and parcel of that. Apart from that, we cannot feel it. How does a flower become a fruit? We cannot feel the energy that does this job.

So we turned to many other things like religion, like philosophy.

Nowadays, as you must have heard, there are so many cries against the cults and sects. We must know that there must be some sort of a movement in the consciousness of human beings that they are taken up by these false faiths. Because we have a kind of an urge to know the truth, we face the possibilities in all these cults and sects. But first we must know that something has to

happen to our consciousness. That, through living process means spontaneously. That means, through some inward force within us. At these very unknown areas people play their cards very well.

Within us lies, as you see, in the central path of ascent which manifests the parasympathetic nervous system. And on the left hand side lies our subconscious area. And on our right hand side lies our supraconscious area, means our future.

So if our attention moves from left to the right, we might have an experience of the supraconscious. Or it moves towards the left then we'll have of the subconscious. Beyond which lies the area within us, is the collective subconscious which is all that is there within us since our creation. That is our past.

On the right hand side lies the area which is supraconscious and beyond which lies the area called collective supra conscious, means the area where all the ambitious, futuristic people have died.

If you start moving towards the left side, you get the experiences of the left side. It's not difficult to move to the left or to the right, because these two are actually manifesting our sympathetic nervous system, which is in our control in a way. When there is any emergency, the sympathetic comes into play.

For example, if you try very hard to run, then your heart starts pumping blood more, is the activity of the sympathetic. But it comes to control by itself, by itself, through the parasympathetic, the central path.

So now we must realise that whatever is in our control, whatever we do and what we can achieve through that,

is man-made. And thus, whatever we feel through these experiences are also artificial or superficial, because they are unreal. For example, if you try to be very melancholic and sad, or if you try to subjugate yourself with your Guru or somebody like that, make a complete slave of yourself, then you enter into the left side. That is where you get caught up and enslaved. You cannot think for yourself.

The other day I was in France in a place called Mulhouse and I spoke for one hour about the force that gives you your evolution and the fellow who got up, he said, “I belong to a sect” and he had done a lot of good; he was shaking. But he said that “What is the force that does this?" After one hour's lecture, nothing went into his head.

So this is exactly what happens when you get driven by these subconscious forces upon you. Then you start feeling as if you are an animal, or you are some sort of a subconscious personality. Like if you come to Vienna, you start speaking the language of this country.

Then, when you go to the right side your consciousness takes you where you try to be very futuristic.

At that time when you try so much to be futuristic, the people who are very ambitious and futuristic come into your own being.

So, you become overactive in one part of your life.

If you see a gentleman born as a prodigy, he'll always have a mental trouble, but he knows, say for example, he can calculate any mathematical thing up to any point, without understanding it. In both the cases you do not

know why you are doing it, what you are doing, you are not aware.

Some of them start seeing colours or hearing some music in their ear or start seeing some third eye, all these supra conscious experiences.

Some see light, some see auras, all kinds of things you start seeing.

But you have no control over the whole phenomena. On the contrary, you are under the control of the phenomena. And these things are very well known to Indians, how to achieve it.

We have on one side great saints and great incarnations and on the other side people who are anti-God, destructive, Satanic. It's a very good way of making money from people, when you want to entice them and enslave them. That is where so many people are lost today in the wilderness, with diseases and troubles and I'm not surprised that all the governments are now alerted about it. In Australia, the government officials invited Me and asked Me that “Why not the Indian government do something about it?" I said, “Your citizens are lost, your people are lost, it's your headache. How can Indian government take responsibility of anybody, who goes outside the country and loots you?" They never talk against each other, there's a fraternity of devils.

Christ has said, “The Satan doesn't talk against his own people." But as truthful seeker you must know that you have to become your Spirit. Your awareness has to be of a higher dimension. As Jung clearly has said it has to be collectively conscious. That means you must actualise

the experience of collectivity, you must feel the another person within you, it's an actualisation.

And that is what one has to expect, when you are seeking the truth. Of course you cannot pay for it, nor can you work for it, because it is so spontaneous.

Now let us see what happens when you really get the blessings of the Divine. Within us lies the power called the Kuṇḍalinī in the triangular bone. Now there have been lots of books, which when I saw them, even in My childhood I was so shocked how people could write such false books about Kuṇḍalinī. The falsehood is so much that every book has the location of also Kuṇḍalinī in different places. And they have frightened everyone by saying it's a very dangerous thing to get the Kuṇḍalinī awakened.

Now, the Kuṇḍalinī is the Mother principle within you, is the Holy Ghost in you. Now when we started developing in religious ideas, we first talked of the Father and then of the Son. And Holy Ghost has stayed an unconscious thing. Now, as you see today's situation is that a feminist consciousness is coming. But it is very wrongly directed. It is very misdirected.

The woman or the Mother's Principle is the principle of the womb. Is the principle of the Mother Earth who nourishes, who makes us grow, who guides us through her magnetic powers. But if the consciousness is to be arrived and has to be manly, we already have a lot of men. If women are trying to become the men it's a pendulum that is moving from this to that end, that to this end. But the consciousness is of the Mother, who has to come now to manifest. And that consciousness makes

a man compassionate, affectionate, nourishing, soothing. But we do not understand this simple thing, that unless and until this completion takes place in our consciousness, we are not yet absolute.

About one hundred years back, or even later up to fifty years back, you can say, an aggressor was regarded as a big hero. But today a man who does work for compassionate reasons, or who feels one with the whole and tries to nourish them, is regarded as the hero.

So when these two principles work out, then this Kuṇḍalinī rises to completely nourish you in a way that makes you really a complete personality.

I'll try to give a simple analogy to understand. Like in our car we have got an accelerator and a brake.

So, supposing the accelerator is the right side and the brake is the left side.

So, we start using both the forces to learn driving. When we understand the balance of these two, we become the drivers. Then we don't think, at that time we do not plan out, we know automatically how to drive. And that authority working within us makes us a spontaneous driving person. But still the master is sitting at the back watching you driving. When the ascent takes place, then this master becomes one with you. Then you become your own master, you become your own Guru, you don't need any guide anymore. This is what it means when Christ said that, “You are to be born again." In every scripture, in every religion, it is said that you are to be born again. Churches try to balance people or temples try to balance them, so that they can ascend. Without the ascent, there is no meaning to this balancing.

Because none of these try to ascend, all of them are today in a very shaky state. The reason is: they have failed to that achievement of ascent where a human being becomes the Spirit.

The message of Christ's life is His resurrection. Mohammed Sahib has said also that at the time of resurrection your hands will speak. Means at that time when your consciousness will be at a collective level, your hands will show, indicate just like a computer.

In our evolutionary process, we have also evolved many machines and things. They are coming along with our evolution, too. Now the latest one we have parallel to us is the computer. And the computer does what your brain has put into it. And our brain is so limited that it, whatever it has put is also limited.

But we are a computer ourselves. Of such a tremendous nature that thousands and thousands of years one may try, you cannot get near the intelligence of man.

Mostly we do things without thinking about them. For example, I see a flower. I see it, I know it's a flower, I don't think about it, I know it's a flower. Or I have some fragrance. I know it's a fragrance, I don't have to think about it. Because on the central nervous system it works so spontaneously that it need not go into the circle of thinking.

But when I see something, I cannot act upon it without thinking. Now, I look, just seeing it, I am not acting on it. In the evolutionary process when you become the Spirit, whatever you do, it acts. You don't have to think about it, it just acts. You enter into a very subtle energy area, where you can communicate without thinking, without

saying anything. You can, just have to pay attention and it acts. Is the action of fulfilment, of soothing and of nourishing. That is the need of today. Because a tree has grown too big and it has to have its own source to fulfil it. We have made the instrument all right, but it has to be put to the mains to work.

So, now we are at a point where we have to touch the source, so that our consciousness becomes one with the whole, that we start feeling this All-pervading Power of God, the Holy Ghost. Unless and until this happens, you cannot prove the existence of God or existence of any one of these scriptures which are saying that there are the blessings of God available. This over developed civilization has to find out its nourishment. They have to find their Mother.

We are under a shock these days in the modern times, when we feel that “God knows what's going to happen to the world." All the philosophers are printing books after books to shock you, without giving any solution. And you read them and you become more and more melancholic. But actually, the One Who has created this creation is responsible for it. He is anxious that you all should get your reality. He wants you to enter into His Kingdom, to have your right, to enjoy the beauty of reality.

So, it does not matter if we have made some mistake, because of our ignorance. The sun of knowledge is within us and once it is risen you'll be amazed that all those farcical things of which we are afraid, will turn out to be absolutely mythical. Because we become part and parcel of the whole. We are, but we are not aware, so we become aware. As if a drop becomes the ocean and the

powers of ocean start manifesting through that drop. This should happen to everyone who is seeking the truth.

Those who are not seeking will seek later, when they will find the benefits people have received. Now, those who are lost and do not want to come to the right path, you cannot beg of them. There is complete freedom for you to get lost, to go to hell or to heaven. Your freedom is to be really respected so that you get the ultimate freedom.

Today I have just given you the introduction to Sahaja Yoga, but tomorrow and day after I will tell you all the details of how it works out. Like the lights in this room can be lighted with one switch. And also your Realisation may be achieved today. But to explain all the mechanism behind it, the history of electricity will be a headache for you and Me.

So best thing is to get the light of bliss and in that light of bliss, enjoy the deeper side of Sahaja Yoga.

Thank you very much.

I would, of course, like you to ask Me questions, no doubt. But I have to tell you that there is no need to be aggressive with Me. Or shout at Me. If you are identified with any other group or any other thing whatever you think proper, you can go ahead with it, but you should not try to disturb the other people who are seeking the truth. You have to be fair to others and to Me.

Thank you very much.

Please ask Me the questions.

[Aside:] I'm all right. It's very hot.

Question: It is normally said that Yoga is something where the individual has to work very hard collecting

experiences by personal efforts and merits. How can it be that one can get a higher awareness just given in one moment?

Shri Mataji: His question is Sahaj. That is true. But the Patanjali Yoga was written fourteen thousand years back. You have already gained your merits. And I have to just judge them, that's all. And another thing is that there must be something about Me, that I can do it. And thirdly, if I can do it, why not have it? Question: How has one identified this system of inward energy [nervous system] which is represented here?

Shri Mataji: You cannot identify, but you should take it as a hypothesis, like an open-minded scientist.

And that you will identify as soon as you get your Realisation. But you can also, in so many cases, see the pulsation of the Kuṇḍalinī at the base, rising of the Kuṇḍalinī. If you use a stethoscope you can feel the throb going up. You can feel the throbbing on the head here. Then you can feel the Cool Breeze coming out of your head like an air conditioner and from your hands also you start feeling the Cool Breeze.

But first of all you should get it, is the point. In some people the Kuṇḍalinī rises just like a jet, you don't feel anything. Only you start feeling the Cool Breeze over your head and then the Cool Breeze in your hands. It should happen, but one cannot guarantee it. But that should not make you in anyway nervous. You all have got it.

Now, three more questions, then tomorrow.

Question: In your lecture, Mother, you said that in India the false prophets master the art of giving cheap

parapsychological experiences and then for us it's difficult to distinguish in what way the experiences You talk about is deep and in which way the other ones are not.

Shri Mataji: Now you see first of all, superficially also, logically you should understand. God has given us brains, nobody's brainless.

So logically we should understand, anybody who is interested in your money and lives and thrives on your money, is a parasite. Now secondly, that supposing you take LSD you can start seeing sounds and you can hear all kinds of things, you start seeing colours and all that. There are many of these people, it's very common. Even if some people start just jumping on their seats. You see, I have seen people jumping on the seats, suddenly, in My programs.

So I said, “What are you?" They said, “We are Siddhas." Siddhas means realised Souls.

So I said, “How?" So I said, “You are jumping like a frog and what makes you think you are Siddhas?" So they said, “Our Guru, we paid three thousand pounds and he taught us how to jump like a frog." So I said, “Now, does your Guru y? Ask him to go to the leaning tower of Pisa, drop him from there, see if he can fly." Now I'm talking about the living process. And as I said, human beings cannot do living process.

So if you can jump, if you can take out your clothes, if you can shout, if you can make all kinds of funny actions and things like that, any human being can do.

Somebody says that he can hear some sounds in his head.

If, supposing, you take ten antibiotics without B complex, you get it. When your nerves get dried up you can hear all kinds of things in your ear, in your head. Even you can have a thumping headache. And when these people suffer, then they say that it is your sin for which you have to pay, you don't have the merits, they don't take any responsibility.

So you come out with a headache, or with epilepsy or some sort of a disease, without any money, without any house.

It is as a by-product of Kuṇḍalinī awakening, cancer can be cured.

So many diseases are cured by Sahaja Yoga. Our President Sanjiva Reddy was cured of his cancer. He's in Sahaja Yoga, you can write to him and find out. Then many people who were mad, who were schizophrenic, who were disturbed, got all right. They are so many; they gave up all their bad habits. I don't tell you anything, but as soon as you become the Spirit, it automatically happens, I don't have to tell you anything, because you become your Self, the glory.

So only to hop and to do all these things which you can do, you don't need a Guru for that. But you cannot get Cool Breeze out of your head, can you manage? So, whatever you cannot do is done by God's power, by Divine power.

Question: Do You think You are more than Jesus, more powerful or something like this?

Shri Mataji: What do you think? Don't create problems. There's no difference between Him and Me.

There's nothing like that, there's no competition. There is no competition. This question is relevant also, because at the time of Christ there were no Realisation, all right. It's a relevant question. That was the time He had to establish the great truth that the Divine life, the eternal life, does not perish, through His resurrection. That was His job.

So, as I said, first the Father, then the Son and now the Mother. There is no feminist movement in the heaven. Everyone is in complete concord.

Very relevant otherwise, but he didn't follow what he really meant. Thank you.

Question: Where is actually the seat of the Spirit?

Shri Mataji: The seat of the Spirit is actually on top of your head here. But the reflection of that, what is the Spirit in a human being, you can say, is in the heart.

Question: Every ten seconds one child is dying of hunger. Whether we are responsible for this?

Shri Mataji: Human beings are, not God. It is human beings. Now I'll tell you what is the solution.

Only by worrying about it or talking about it you don't solve. The thing is, when you people get these cool vibrations in the hand and if you give back to the Mother Earth, now you can give back. We have experimented that the food grows ten times more, without putting any horrible manure in it. Cows if they take vibrated water start giving such a lot of milk to the children. Moreover the health improves so much that you don't need any doctor to pay bills to the doctor. The greed with which we are sucking out our Motherland also vanishes. We

become very satisfied. Then the Mother Earth herself comes up in new forms, to help the human kind. The whole atmosphere changes, all the elements help you and you are blessed by God.

All right, one more. After all, I am the Mother, I said.

Question: What is the reason why we forgot this primordial force?

Shri Mataji: Very good question. Firstly, we should ask human beings about it. But the first one was at the time of Christ. In India they have not. At the time of Christ, His Mother was the Primordial Force. At that time He had to play this tremendous role of resurrection. And His Mother was the Holy Ghost. And He has got eleven powers of destruction. If He had directed His attention to the Mother, they would have done something insulting to Her. And then destruction would have been very premature.

So He tried to keep it in a very camouflaged way.

Still in the books of Essenes they said that the Holy Ghost was the Mother. Martin Luther, who was a realised Soul himself, had to act according to the times. That he thought that if he talked of the Mother at that time, the Muslims, who are against such a preposition, will go away from Christianity and more people will become Christians, because that was a time of men. That means that time there was no feminist movement. It was only the men who mattered.

So he played it down, just to suit the time.

When a tree has to grow, it has to see what kind of atmosphere, what kind of soil it has to face and

accordingly it imbeds itself. But we can prove it now. This is the only time really we can prove it. They didn't have the power to prove it, so they had to take little adjustment. As it is, you know, people tortured all the saints and philosophers. It was not possible to have a lecture like this without being beaten up.

Now, there is a lady... you must ask.

Now, how long will it go on? People are getting exhausted, so let us have the experience.

[A lady insists on asking her question.] All right. Don't get angry, what do you want? Question: The *[UNCLEAR* apparitions/appearance] of the Virgin Mary. Today one hears a lot about the Virgin Mary which seems to prove, as You say, that the feminine principle will be more expressed now.

Shri Mataji: I understand. Thank you. Where is it now? What's asked? So let us have it now. All right? There is nothing to be afraid of, nothing to worry. It's your own, which you should have. I don't want anything from you, nor can you give Me anything. You have to enjoy yourself. Please close your eyes, the happening is within yourself.

So, please keep your eyes shut, because the Kuṇḍalinī doesn't rise if your eyes are not shut. Also take out your spectacles will be better idea, good for the eyesight. Anything if there is tight on your waist. Be comfortable and sit in a straight way, not pushing your head backward or forward, but no strain.

Now, just close your eyes.

Your left hand, as I told you, is the power of your desire, so please keep it on your lap comfortably with your stretched fingers towards Me.

And the right hand is the power of action. Now, only thing you have to move the right hand and keep the left hand steady. And I will tell you how to do it.

Now, put the right hand on your heart and sincerely ask a question now, addressing Me as either `Mother' or `Shri Mataji', if you can say: `Am I the Spirit?' This is a fundamental question and you are the Spirit.

So, ask a question as you would ask in a computer, that `Mother, am I the Spirit?' Now, put this right hand lower on your stomach on the left hand side, where there is the principle of your mastery, of your Guru. Press it. On the left hand side. Press it hard a little. And now ask a question ten times: `Mother, am I my own Guru?' Because you are the Spirit now and Spirit is the Guru.

So ask a question: `Mother, am I my own Guru?' Without feeling guilty, with full confidence. Not to feel guilty at all at this moment, please.

Now, please, ask this question ten times: `Mother, am I my own master?' Now, again raise your hand, on the left hand side on the heart. Is a very good thing, because heart has to be first relaxed. Now, you can assert by saying: `Mother, I am the Spirit' twelve times, because this center has got twelve petals.

Don't feel guilty, please, don't feel guilty, it's very common practice. I'm talking of the Force which is the Ocean of Love, Ocean of Compassion and Ocean of Forgiveness. And what can you have a guilt for? How much guilt can you have? So, please, don't feel any guilt.

Raise your right hand onto the left hand side of your neck, at the base, from the front. No, the right hand, I'm sorry. Left hand you put it towards Me. And right hand to be taken on the left hand side of the neck, at the base. This is the center, at which, when you feel guilty there is a block. Hold it tight.

And say sixteen times: `Mother, I am not guilty.' [Aside:] Such guilt they have.

Now, put this right hand on top of your forehead across. At this stage you have to forgive everyone.

This is the greatest weapon we have.

Just say: `Mother, I forgive everyone.' Sincere.

Believe Me, it is a myth not to forgive. When you don't forgive others, you are playing into the hands of others and torturing yourself.

Now, put your hand on top of your head and also press it a little bit with your palm and move it in clockwise manner.

At this point I cannot cross your freedom. You have to ask for your Realisation.

So, please say: `Mother, I want my Realisation, please give me Realisation.' Seven times.

[Shri Mataji blows into the microphone.] Now, you can raise your hand and see if there is a Cool Breeze coming or you may use another hand.

Raise it higher, more, more, little higher. Also you can change hands and see, if you don't feel in this hand then in the other hand. You go on changing.

Now, those who are feeling it in the head should try to feel it in their hands by putting both their hands towards

Me. Even if it has started one has to know, it's just the sprouting and it has to be established and these three days I'll try to establish it.

Now, please open your eyes and watch Me without thinking. I'll also tell you how to raise your Kuṇḍalinī.

So, when you go home tonight you can try to raise it thrice and then sleep off without talking too much. And please, watch Me without thinking.

Now, this left hand you have to put it in front of the Kuṇḍalinī while you are sitting down. Put both the legs straight on the ground. And now start moving your right hand from upward, forward, downward, upward. And take it on top of your head and give it a twist and tie up. We have to do it three times.

Again, please put the hand, left hand, try to raise it. Tie it up and give it a knot. Let's do once more, three knots we'll have to put: one, two, three.

Now, see in the hands. Now, believe it if you are feeling it.

You can put your hands and ask a question: `Is this the power of the All-pervading Holy Ghost?' Put your hands up. Ask three times.

So, for the first time you have felt the All-pervading Power. Now, just see.

Enjoy yourself! Before leaving the hall you give yourself a protection. With your own hands. Put the left hand towards Me and one, two, three, four, five, six, seven.

Now, see again, the vibrations will improve.

How many of you have felt the Cool Breeze? Raise your hands. On the head or in the hands, both the hands, both the hands.

It's great, so many of you have.

It's like some fruits are formed from the flower and then some more and then some more. If it has happened not today, it will happen tomorrow, but one should not get desperate. Those who have got it, have got it. It is beyond thinking. And don't start thinking about it, otherwise you will always lose the vibrations. You'll feel very relaxed and tonight you'll sleep very well. I hope to see you tomorrow again, with all your other friends. Telephone to them and tell them. That's the best way.

Sahaja Yogi: Mother, Can we distribute the picture?

Shri Mataji: Tomorrow. Also [sell the] book tomorrow, because we start tomorrow.

Thank you very much.

***Contents: 1983-09-05*, Public Program, Day 2, Urania, Volksbildungshaus, Vienna, Austria**

To all the seekers of reality, I bow.

Yesterday I talked to you about the development of consciousness within us and the transformation we have to accept as a result of this primal force within us. We are living in a world which is full of confusion.

We see no solution to our problems. Today only when I went to the radio, he asked Me a question: “What is the solution for the poverty of this world?" Then for the political crisis. There are so many problems, that it is better to talk about the solution.

By changing your political systems, economic systems, social systems, you have achieved nothing. From going from one extreme to another extreme you have achieved nothing.

Some people are poor in money, some are in Spirit. The countries which we, like India, we can say, is a very poor country but people are happier, much more generous and much more hospitable. And very much more secured. While the people in the West, where they are supposed to be developed, the problems are much more acute because you are sensitive to them. And they are of a very different nature.

So what is the basic reason for the problems to come up? As I told you, the masculine growth of our consciousness has taken us to analysis of everything: to the differentiation of different countries and different races and different communities and different castes.

But in the eye of the Divine all are human beings. Like leaves on one tree. They are different in sizes, in colour and tunes, but they are fed by the same sap of life. But like a river, which has many branches, it can dry out and all the branches can become secluded from others. Or, if the people pluck out some flowers as their own from the living tree, can dry out those flowers, it will look ugly and you might be surprised at their ugliness.

The problem which show as if the whole thing is dried out and separated, disintegrated. All this development has led to our internal disintegration also. For example, we want to do something from our mind, but the heart doesn't accept. If the heart wants to do something, the body doesn't do it. Like some small thing like this: I want

to pick up this piece of metal here. Like I think about the poverty.

So I just go on thinking about it, that I have to pick up that. But my hand doesn't move that side. And my heart doesn't move that side.

So I am just thinking that still it is there and I have to remove it.

All our problems are on a mental level and that's why the solution is not there. We have to now seek a solution that we actualise the real benefit of the happening of actualisation. Now, as we are outside changing so much, we have to change within. Like many young people who came to see Me were hippies and I said, “Why do you take a hippie's dress?" So they said, of course, very logically, that “We are fed up of all these suits and rules and all this nonsense that was on our head and we want to give it up completely.

This military thing we want to give up and we want to become natural people. And we want to become a primitive type of people." I said, “You cannot. Because your brain is modern, your whole attitude is modern. You are over-developed.

Like a fully-baked egg you are. No, you cannot become like a, like a newly born egg, you cannot.

You may believe that you can by changing outside you cannot." Of course, what they are trying to do is the right thing, is to become a simple person, who doesn't think. But they are seeds. The solution that has come to them from unconscious is correct, but is misled.

So we have to think how we have to bring forth the inner change. Now, I must confess that the developed countries I know of, is ruled by very dishonest people. The whole ruling class is so dishonest everywhere, that you cannot change a lot of those countries because they are so dishonest.

Whatever age you may send, whatever one may try to solve the problem, simple problem of poverty, you cannot.

So what do you do? For the developing countries, what can we do, is to just send some aid, some material, something, but it doesn't reach the point.

So these people have to be honest. How can they be honest? By giving them lectures, nothing works out. If they see a saint, they'll touch My feet also, to humble down themselves, but they are thieves.

So, how to change the heart of a thief? Of course, some of them have also come here, exported and imported as Gurus who are also looting you.

Now, we have other problem in the West. Is the family relationships, is the children, is the whole society is in a turmoil.

So in the East, if you have the problems of economics, you have here the problem of society. No use telling people to have good married lives, to be sincere, it's all useless talking to them. They cannot be controlled, because they don't like any control and they are so tempted, they are so weak, weak minded. They know they are doing wrong, but still they cannot control themselves. I met one gentleman, he came with his wife and he said, “Oh, I love my wife very much, I like her, but

I can't control, I have to stay with other woman." And he says that “I feel very guilty about it. But I cannot control myself." Another fellow comes to Me, says, “I'm alcoholic, I'm badly off, I know I should control, but I cannot control." There is no control in themselves, that means they have become slaves to everything. That's why nobody seems to be happy.

So we have problems of two types. We can call it in Sahaja Yoga language, the first one is the sin against the Father; the other is sin against the Mother.

Now, what is to be done, to transform human beings? We can talk about, this is the problem and that is the problem. Like somebody showed a film about Indian widows suffering in India. And in England, I was surprised that every week two children are killed by parents. See the cruelty.

So, we have a very big problem of human beings themselves.

So, there has to be transformation, en masse transformation of human beings. Luckily this is the time of transformation, of resurrection.

There are so many seekers who are born on this earth who are thinking of this transformation. But they get so enticed by the superficial things that people are doing, that they just get lost, into completely, into complete redundancy. Those who want to transform others become transformed into epileptic patients, cancer patients, all kinds of patients, or recluses or abnormal people.

So if you realise, a transformation has to take within us, we have to know that this whole world is created by God

Almighty, or a greater force than human beings. And when you are made a human being, there must be some element within you to transform you as well. Otherwise there is no purpose of making this beautiful instrument of human beings.

So you turn to religion. There you are supposed to have a blind faith. But when you people, who follow religion go to churches and temples, in India those who go to temples are equally dishonest, it makes no difference.

Those who go to churches are equally hot tempered. Very rigid. Nobody has become more righteous, more honourable, more noble or more religious.

So you say that “Discard all this again.

So now, don't believe in God. Nothing higher than man. Man is the highest." But even with that faith, can you save the world? Even with that faith, can you transform yourself? So, your discarding is as good as your accepting.

You have done no good by doing all these trips. It has been a wasteful, joyless journey. But there is another journey you have to now do internally.

[Aside:] Did you tell them about Chakras? You told them about Chakras? Yes.

As she has already told you that within us are placed these centers. And this force of Kuṇḍalinī which resides in the triangular bone has to be awakened.

Fortunately or unfortunately I have discovered a method by en masse this process can take place. Then people ask Me, “Why You?" So I say, “Why not you, good idea, come along now. I would love to retire. Can you do it? If

you can do it, nothing like it, I am already sixty years of age, I would like to retire now." But I must say, that there is no need to bring forth your ego. This force is to enrich you. This force is to make you grow into your maturity. This is to transform you into a new personality, which is one with the Absolute. No more to live with confusions and relative values. Once this happens to you, you will enter into that realm where you don't have to worry about confusions of the world, the whole thing looks like a joke, a drama.

And you start seeing those people so seriously doing stupid things. The more stupid they are, the more serious they are. And they think they are the wisest people going round. You have to get out of the lunatic asylum, to understand the condition of lunatics.

So, the world that looks so mad, is superficially mad and can be completely made a very sane place today. And a very beautiful realm of bliss we can enjoy. It is within you, it is within you. As the hell resides within you, the heaven resides within you. It is your own power which has to manifest.

Now today, as I was requested, I have to tell you about how Sahaja Yoga helps to correct the psychological and physical problems.

Now to understand the problem first, then the solution: the physical problem according to Sahaja Yoga is on the right hand side. And also not the mental as you call it, but the problems of the intelligence. But the problems of emotions are caused by the left side. Now, what you have to do is to come in the center.

Now the physical problems are caused by extreme movement of your attention, either to the left or to the right. For example, a person who is very right-sided, means futuristic. He goes on thinking of the future, which doesn't exist, is a myth. And he plans about the future. That is one of the problem that people have planned of the future, the future never existed and all plans are never real.

So, when you plan for the future, you forget the past, so much so that your memory becomes very weak. I know of a gentleman who even forgot his name and his wife's name also. This is the minimum. But when you become very right-sided, the first trouble starts coming to you is of the liver. Because the second center that you call as the Swādhiṣhṭhāna center has to look after the transformation of your fat cells into proper cells, brain cells for the brain, from the stomach to the brain.

Now when you think, think like mad, this center has to work very hard to do the supply. And when he does this work, he does that work, it neglects the other organs it has to attend too. And the other things, it has to attend to are the liver and the pancreas, the spleen, the kidneys and some part of uterus in women.

So, as a result of that, you are vulnerable to get any one of the organs out of order.

So, doctors don't know much about liver, I must say. Because I have done medicine, I know that.

Alcohol comes to you because you want to compensate for your over-activity. But actually as a result of that, you get even worse liver, so it's a vicious circle. You get a bad liver, so you take alcohol, you spoil it more, then you get

bad liver again. Then you take more alcohol, till you get cirrhosis of liver or something horrid.

In a subtler way the liver looks after your attention. A person who has a bad liver always is a very hot tempered man. He may control his liver problem in the office, before the bosses and things like that, but his wife will have a bad time. And if wife is the boss, then the boss will have a bad time.

So, this liver problem is the first blessing of our imbalanced thinking. If you can drink without thinking, then it won't be so bad. But it's not possible because with drinking you must have thinking of something, very imaginary, romantic stuff. And that means additional problems.

Now, it goes against our awareness, because it goes against our attention.

So the whole system goes into a vicious circle of having an attention, which is very wobbly. I don't find so much that in Vienna, but if you go to London, I used to first came, I thought they are all barking at each other. And then in France is even worse, they are roaring. You talk to anyone, they just jump on you, don't know what has happened.

They are so developed, but no sophistication, no mannerism how to talk to anyone you meet. But as soon as they see a person which is having a very special ring or a very beautiful necklace, they are very kind. It's very surprising that something like that should impress people so much that they are kind. I am not going to give them, nobody is going to give them, but if they see something like that then they are very kind.

Now then the people who have a bad pancreas suffer from diabetes. Diabetes is not a disease of simple people, like farmers. They take even one kilo of sugar every day, they never get diabetes. It's only the thinking people on their chairs, get it. Then the diabetes acts on the back side of your head because here is the same Swādhiṣhṭhāna acting. The seat of the Swādhiṣhṭhāna is here, so you get eye sight affected.

Many people become even blind. If the parents are like that, then the children get it from their very birth.

So, you can imagine how dangerous it is to have this wasteful thinking on the future.

Now, the worst is the spleen. Now, spleen is the speedometer within us. In the West when people speak, they speak actually telescopically. They are so fast, you don't know where to catch which word.

And they run so fast that if they have to catch the train, they'll catch it at the next station. They cannot control their speed, they are very speedy people. Now, this poor speedometer has to keep to your speed.

Now what happens that you are getting up in the morning, first of all, an emergency is created as soon as you see the newspaper. Newspapers believe in giving only disasters. They would never write about something nice, because if you tell them to write about Sahaja Yoga, they are not interested. They think they will not earn any money if they give up their disasters, their disaster descriptions.

So early in the morning you see the newspaper, your stomach goes wobbly. And then the emergency starts. The speedometer starts working. Then you look at the

watch. Rush up to have your morning ablutions and then you are in the car. Thinking about the boss, who is going to scold you for getting late. There's a jam on the road and you have not taken any breakfast. The wife has given you breakfast to chew on the road. Poor this spleen has to adjust, all the time you have an emergency, see, like that.

It starts producing more and more blood cells to cope with the emergency.

So it becomes vulnerable to a very serious disease called leukemia. And the parents, the parents of this nature also create children suffering from leukemia. Kidneys also get neglected and start acting in a very funny manner, so that the blood pressure goes up.

So these are some of the troubles of the modern man.

Now, the problems of the left-sided person. Now, the left-sided person is the person who is lethargic.

With alcohol and drugs he is turning to the left side also. And the ones who go on all the time weeping and crying and complaining, they also go to the left side. And to top, all these Gurus also do the same job.

Any kind of, any kind of any enticement or hypnosis or domination takes you to the left side. People going to spiritualists, charismatic or going to women who are going into trances, the cards they use or they have, what you call, a session of planchette [a board on wheels with pencil attached that writes messages under supposed spirit guidance]; all they go to the left side and once they go to the left side they are placed very dangerously, vulnerable to very, very serious diseases.

The other day, I saw in London a very good film, made by some specialist on cancer. And they said that the cancer is caused by triggering of the system by proteins, which they call as 52, proteins 58, if the system is vulnerable.

Now here, I would say, the left and the right side, the sympathetic nervous system and center is the parasympathetic. Now what happens that when you start exhausting too much any one of your centers through your sympathetic activity, then these centers start moving like this and the control of the whole is lost.

This kind of emergency is the vulnerable position. Now, when you are in that state, the cancer is triggered by those proteins, which they call as 52 and 58. Because doctors just know how to give names like protein 52, protein 58, autonomous, but if you ask them, “Who is auto?" they don't know.

[Aside:] You shouldn't tape Me, sir, without permission, you are not allowed to tape Me without permission. All right, thank you; you can take a tape from them. All right.

The protein 52 and protein 58, these two are, they are describing, reside in that area, which is being built within us since our creation. Now what is that area? That is the collective subconscious. That is the collective subconscious on the left hand side. I've seen so many cancer patients, myelitis patients, so many types of these incurable, even the AIDS. All of them are attacked on the left. And these proteins are nothing, but are dead souls, which are possessing you. No wonder those people who go to fake Gurus and sects and cults end up with

such diseases. It could be caused by permutations and combinations of these various centers.

So now, what is the solution? First of all we must keep a balance, lead a temperate life. But now you cannot. And many people are like this, vulnerable to this attack.

So, what do we do? We raise the Kuṇḍalinī and give some vibrations to that center. And now the Kuṇḍalinī starts nourishing this center. When She nourishes that center, then what happens is that the cells which are acting on their own so far in cancer and all these things come in control of the center. And now, then you find the person gets cured of cancer. In the same way every disease can be cured. But of course, supposing you have cut your leg and put an iron bar in there, then you cannot make that iron bar into a living bone. But you have to religiously follow the instructions of Sahaja Yoga, which is a doctor, till you get completely cured. And as you get cured, you achieve the mastery and then you start curing others. Because you have suffered with that disease, you develop a more compassionate nature and greater patience.

Now, the physical problems that we have are many, like we have the problem, many of the problems of the ladies these days is of breast cancer. This arises from the center, you see, of the heart in the center.

In front of this center is the sternum bone. The Mother of the Universe resides in this center.

Until the age of twelve years, She creates the antibodies in the sternum. They are like soldiers. And these soldiers can disperse into the whole body and wait for a message from the sternum bone.

So when an attack comes on the body, these fight and call all the others to attend to that attack and to repel. Now if somebody's motherhood is not all right, in the sense that she has had a bad mother or she herself is a bad mother, or her husband doesn't respect her motherhood, he is a flirt, he is going about with other women, then she develops a defect in this center, because he fills her with the sense of insecurity. And as a result of that she develops this disease.

Whatever women may try to become men, they are women.

So one must accept naturally whatever we are and in no way women are less than men. They are like this Mother Earth, who can bear everything because She's so powerful. She nourishes everyone. Everything depends on Her.

So if women understand that their job is not to become men, but to be mature women who will be responsible for the nourishment of the whole family.

It is a rebellion if you fight, but I am talking about revolution. And in revolution the nourishing quality is going to help. And the soothing and constructive growing qualities are going to help men as well as women.

Now, so this, on the right hand side of the heart, you have got another center as you call the right Heart, is the father's center and the left is actually your mother's center. If the right side is affected, your father's side, means your father has been bad to you, you have lost your father early or you are a bad father or your son is a bad son, anything like that, the fatherhood, then you'll develop this problem. Even women who have lost their

father or they have had no fatherhood, can also have this problem. As a result of that you develop asthma. Asthma is hundred percent curable through Sahaja Yoga.

The left side heart, those people who catch, suffer from inferiority complexes because of their mother.

They are frightened people. They are not the people who come forward, they recede back in fear. They become recluses, they become a sort of people who cannot communicate with others.

Now the center here, which is a very important center, has two types of problems again. In Sahaja Yoga we also have a hot and a cold liver. The person who is overactive has a hot liver and the one who is inactive has a cold liver and the cold liver people suffer from allergies. Also from arthritis and all these troubles.

Now this [Viśhuddhi Chakra] is very important because it has sixteen sub-plexuses, this looks after the cervical plexus. This looks after the eye, the eyeballs and the face and the neck and the tongue, ears, nose.

So, the troubles that are caused by right side problems are the people who are very aggressively talking.

They shout at the top of their voices on people. And as a result might break one cord. They may also have very bad throats and all kinds of problems with it.

So to compensate for that ego, they take to smoking sometimes and the smoking gives you the left side problem. With this is combined the heart trouble also. The left-sided people have a lethargic heart, plus if they have the left Viśhuddhi catching this side, then they develop anginas.

And the right-sided people who are overactive, all the time thinking of the future and are extroverts who do not think of their Spirit, get a heart attack. All of them have only one solution for us: to awaken your Kuṇḍalinī and to make you what you are: the master of yourself and the source of all the energies.

There are others also, like from the Sahasrāra so many diseases, but I think for the time being I've quite given a little idea as to how physically we try to help people. Now those people who go too much to the left are also given the same treatment. Only the right-sided people have to put the right hand and forgive everyone. And the left hand outside like this or like this. And the left-sided people have to put the left hand and the right hand like this. And to say, `I am.' One says to God, `Please, forgive me,' or `I forgive everyone,' and the other one says, `I am,' because he is the one who is dominated. On your vibrations you will see. The ones who are right-sided will not get vibrations on the right, those who are left-sided will not get vibrations on the left. There is another category who do not get on both the hands. They have both the systems out of gear. But it can be worked out by soothing the sympathetic nervous completely both like this.

So when you start from the source, the whole thing is simple. But when you go further with it, then it becomes a *[UNCLEAR* permutations/combinations] of simple things. But for instance, if there is something wrong with one leaf, you cannot cure it from outside, you have to go to the roots of that tree.

And the sap in the tree can only cure the whole tree.

So we have to go to the source, to the roots of our being.

So this is the tree of fire, described in the Bible.

Now, we have to see yesterday many people touched their Realisation; today I'll try to establish them and those who did not get Realisation, I'll try to give it. As a result of that, I can assure you one thing: that it is difficult to get a disease. Also if there is a disease as I told you, if you practice it, as a authentic medicine, the Sahaja Yoga, for some time you can be completely cured.

But people just don't do it, I've seen them and they are back again with another trouble.

So please, understand that you are created with very great love, affection and delicacy. And you must respect your being because this is the being which is the epitome of evolution. You are going to be elevated into the Kingdom of God, not the mosquitoes and bugs and chickens.

So have that respect for yourself and understanding. And work it out. It is all within you.

May God bless you! If you have any questions you may ask Me. But last time I found those who've asked the questions were the first to leave.

So it is not proper to disturb others with your questions and then just to leave, I mean, it's a very nuisance right.

So those who want to ask questions should ask, no doubt, but not just to create a problem or create some sort of a hero image of himself.

Like in Geneva we had one gentleman who came and troubled Me so much and ultimately we found him like a hawker in a train. And some of the people were so

sympathetic with him that “Oh, after all, he wants to say something” and this and that. I am here only for tomorrow, so make use of it as much as you can, I'm available for you. But all the noisy people are available all the time.

So, may God bless you! Question: Can we also help a mad man?

Shri Mataji: Of course. Everybody is partly mad. Everybody. Mad men can be helped, yes, very much, very much, yes.

Question: What is the meaning of this flower on top of the head?

Shri Mataji: It's symbolic. To show that there are ten thousand petals in the brain which get enlightened and you start seeing them like flames of very silent colours. But actually you enter through all these, so you don't see anything, actually you get out without seeing anything, you go to the, from the innermost core.

Question: He wonders also what is the meaning of this flame where the heart is?

Shri Mataji: It's there just to show a heart, you see, at different fashion, that's all. This is an artist idea.

Question: This lady says: Since the meditation from yesterday I have a very, very, very big heat on top of my head. Is this going to go or is it bad?

Shri Mataji: It's all coming from inside, here. It will be cooling down, I'll cool it down Myself. But all the heat is coming from your body now, let it go out, it's a chimney now.

She has got? After all you've collected it all your life. But, I'll help you today only, I'll help you today, specially, all right? Anybody like that with too much heat coming out? It's easy, easy to solve the problem. But better allow it to go out.

Question: It is said that the Kuṇḍalinī is in the sacrum bone. What does this really mean, if this person has an accident and this bone is broken or something like that what happens to the Kuṇḍalinī then?

Shri Mataji: You see, normally it doesn't break easily, the sacrum bone, but if it is broken also, Kuṇḍalinī is such a power that it doesn't get destroyed, normally. I have not seen one case even in accidents has been destroyed.

So far, I mean. And we should not worry about somebody who is an exceptional, far fetched thing, so far I have not seen even one. It's a Divine force so it cannot be destroyed.

But one thing I have seen, though, that Kuṇḍalinī of many people is very wounded. Not by any accidents, but by the wrong things they have done to themselves and to others. I have seen it sometimes helplessly limping, just cannot rise and just, poor thing, tries to come up. It's like a wounded animal, something like that or a reptile. But still you can raise it and adjust it.

Question: How can we awaken the Kuṇḍalinī of small children, before they are out of balance?

Shri Mataji: Oh, most of them these days are born realised. And they have a knowledge of Kuṇḍalinī also. But children are the best to awaken Kuṇḍalinī, they are the ideal. You ask them when they come here, how quietly they listen and they just get it in a second. I

mean, you have to become like children, like that. Now you have asked your question, next one please, it's all right.

Question: Mother, he says as it is important that the Kuṇḍalinī stays in the seventh Chakra, but the question is how to maintain it over there, because if it goes up then it falls down, it doesn't fulfil the purpose.

Shri Mataji: You are correct, sir, absolutely. You have to keep it there. And you have to, that's why I say, you have to attend some more programs so that they tell you how to maintain it. Then you also become an expert and then you can help others. You can learn it very fast, because it is in your hand how to do it but only the technique is the Pure Knowledge, you have to learn.

But some people, when they get Realisation, they'll just get it, they don't lose it at all, some people, there are many like that. But still you must know, it's the knowledge of the Divine, you have to know it.

It is all free available and intelligible. And there is no mystery about it. But if you are, if you have, you have to give some time to it. That's all, little bit, not much. You have to, you don't have to give up any life, nothing, you have to be a normal person. I'm Myself a grandmother.

Now, how many? Three, now this lady here.

Question: How long should I touch my hand to help Kuṇḍalinī, but that's not the way it happens.

Shri Mataji: No, no, no. You see, as soon as You get your Realisation, gradually you start feeling the Cool Breezes in your hand. Then you know what is happening to you. And then you have to learn where is the problem, by

decoding it. Then you should know how to remove the problem. And then you have to raise the Kuṇḍalinī, which they will teach you, it's hardly anything. Children can do it, little.

Now you come along for the program again. All right, tomorrow also I am here, all right? Now because of, you see, there are people anxious for it, all right? Tomorrow, all right, all right.

Now, you are very a great seeker, I must say. But take, have patience. There is no physical tension in Sahaja Yoga, nothing. It's spontaneous. It's done by God, we really don't do much.

All right? Take it easy. Relax. Come and sit this side. Come along here. Now, who else? Yes, there. Yes, please.

Question: What is the difference between Sahaja Yoga and Rāja Yoga?

Shri Mataji: All right. Sahaja Yoga is a method which is a living method of the Kuṇḍalinī awakening. And a Rāja Yoga is what happens within.

[Aside:] You just tell him.

In the sense, that when you digest your food, the parasympathetic movements that take place, in the same way, when the Kuṇḍalinī rises, all the Chakras go into expansion and augmentation and they try to support the Kuṇḍalinī to stay there. This is the internal happening of Rāja Yoga. It is, Rāja Yoga means the action that takes place in the body. But the confusion is like this: that if I say, if the car starts then the wheel starts moving automatically, isn't it? But the Rāja Yogis, what they do, they start moving the wheels to start the car, in Rāja

Yoga. And they call it Kriya Yoga. Even they used to cut the tongue, imagine and put it back into the throat for an action that takes place automatically, called Kecharī.

But when the Kuṇḍalinī rises, automatically the tongue is little bit pulled inside, the pupils are dilated automatically, but you don't feel anything. To My amazement in California I've seen some people with wagging tongues, you know they were doing Kriya Yoga with shaven heads and wearing robes like that and tongues wagging down.

Question: Is the Kuṇḍalinī a spiritual or a material power?

Shri Mataji: It is spiritual, but in the sense, the Spirit is in the heart. Now, the Kuṇḍalinī is the pure desire. The pure desire to become one with the Divine.

So it is a pure desire power within us.

So by that we become connected with the Spirit. Like a cord here, will you call it an electrical thing? It is in a way, because electricity flows through it. Because it connects to the electricity. All right? So also it gives you material benefits. Because it rises through different layers. You can say the wick in the candle is material, but when it is enlightened, it is light. And even the wax which is material, burns as light.

All right? One more question.

Question: How do you with the awakening of Kuṇḍalinī, how do you realise that this Power is from God? In what way do you see God?

Shri Mataji: It's rather futuristic. All right. You see, what happened that Buddha said, “First of all get your Realisation, don't talk of God." Because without getting

Realisation you cannot understand God, whatever you understand is blind faith, whatever I say to you is a blind thing.

So much so that people say that He even He was an atheist. But you get your Self-realisation, moreover we have got books about Sahaja Yoga in which we have clearly explained and which can be verified with your vibrations. But these books we don't give to people who have not achieved a certain height of understanding which we call as doubtless awareness, where they are in Nirvikalpa, because unless and until that maturity comes in, this kind of knowledge will give you another ego trip.

So it is better first we become the Spirit and then we will know all about the God Almighty of Whom is the reflection, the Spirit.

Now, we are entering into a new realm and a new realm is to be, first of all, settled down. Like if you are entering into this room, then you know this room very well, then you know the whole building. You have to have that gravity, gradually developing in you.

This time won't be very fruitful, I think.

Now, roses must be understood in the right perspective. That you all are seeking your Spirit and there is this force within you.

Now, the first thing is to raise the Kuṇḍalinī.

Sometimes it feels like a mountain, but if it is raised then it is to be established. What to bring it in the balance. Then you start understanding the whole knowledge much better. And also you can find out that whatever is said is proved.

Gregoire speaks about the proceedings and asks people who don't want to have the experience to leave the hall. He also mentions that the room is so warm and maybe they won't feel the cool.

Shri Mataji: All right, they will.

They are all air-conditioned. It's the heat coming out of you.

All right. For all of them, I would say, they should just put the right hand towards Me and the left hand up for ventilation. Only the ones that are feeling heat now. Those who are feeling heat, those who are not should not.

Now, be comfortable.

Now, close your eyes. I hope you have taken out your shoes. It's nice this hall is inside the Mother Earth.

Now, please close your eyes. You may take out your spectacles because the eyesight is helped by this.

Be just comfortable.

All right.

Now, put your right hand towards Me, if you are feeling the heat and left hand like this or on the sides.

Just close your eyes.

Gradually you will start feeling cool in the right hand.

Put your left hand on your head and see if there is a Cool Breeze coming, or if the heat is coming. A little higher if you take it you will feel cool, little nearer it will be hot.

Little higher would be better.

Om sākṣhāt Shivoham [several times].

Is there Cool Breeze coming? If so put your hands down. Has it cooled down? Better. All right.

Better. Now, put both hands towards Me and close your eyes, close your eyes, please. Put your hands towards Me now. Now, the left hand is the power of desire. Is the power of desire. The right hand is the action, right hand is the action. Put it like this, the hand should be like this towards Me. And close your eyes, please.

Those, who don't want to do it should go away. Don't disturb.

Now, put the right hand, don't open your eyes, please. Put the right hand on your heart. Now, on your heart, exactly on your heart. And now say, `Mother, I am the Spirit.' Say it thrice.

Now, put your right hand on your stomach, on the left hand side to establish your Guru principle, your mastery.

Say ten times, please that `Mother, I am my own master, I am my own Guru.' Remember, you are not feeling guilty at all, when you say that, not at all. But say that you are, after all, the Spirit.

So, just you have to assert.

Now, raise the same hand on the heart. On the heart and say it again with full, profound faith in yourself that `Mother, I am the Spirit.' Anybody who is not doing it should please go, because it disturbs. Anyone, who is not doing this.

Please. They should have left earlier.

Now, better? Haṁsa. Please say it twelve times, please. Now, better. Now, ask them to put the right hands across

on the forehead. And now say that `Mother, I forgive everyone.' Please say it with all sincerity.

Mahat'ahaṁkāra Sākshāt [nine times]. Ha! Better.

Now, put this hand on top of your head, please. Just touch your head. It is the center you feel the heat there.

Ah, better. Now, raise your hand and see, if you are feeling the Cool Breeze. You have to ask for your Realisation at this point, seven times.

Better? Right Heart. Right there.

Mahat'ahaṁkāra Sākshāt [three times].

Now, change your hands. Put your right towards Me and left ventilating.

[Shri Mataji blows into the microphone several times.] It's better now. Just, now are you feeling it from your head, just see. Hands towards Me. Now, just see, from your head it is coming, now it must come from your hands also. Right.

Some are feeling on the right, some are feeling on the left. Those who are feeling on the right should put their left towards Me.

Now, towards Me, like this, parallel to the ground.

The one that is not getting the vibrations should be towards Me, the one which is getting the vibrations should be up.

Sahasrāra. You have to say, `Mother, please, give me my Realisation. I want my Realisation.' You have to say that because your freedom I cannot cross.

Now, better, it's in the center more now. Right.

More relaxed.

Let's see how many of you are feeling the Cool Breeze? Raise your both the hands. Raise it higher.

This lady, did you feel it? No? Should feel it, you are a seeker. Just put your hands towards Me. Can you feel it? You see? You felt it, you felt it? No, all right, all right. All right. Now, let's put it down.

Please, raise your hands who have not felt it.

Those who have come for the first time should put down their hands. Those only who came since yesterday and did not feel the Cool Breeze.

All right, now there are very few who have not felt it, you have been here for the first time and tomorrow most of you should feel it. And tomorrow, I'm seeking those who have not felt, I will try to handle it.

Luckily, My photograph has vibrations. You can take it with you tonight and put a light before it. You sit before the photo with hands towards Me, put your feet into water and the first hand towards the photograph, the left hand outside and the left hand towards the photograph.

Because you're established, then you can do it without any help. All those who have not felt or those who have felt, all of them should do it.

Ultimately both the hands. And then put your attention to your head and sleep off. Just before sleeping.

I thank you very much.

***Contents: 1983-09-06*, Public Program, Day 3, Urania, Volksbildungshaus, Vienna, Austria**

I bow to all the seekers of Spirit. We have already heard about the Kuṇḍalinī, the Chakras, the balancing process

in our body. Now, when the Kuṇḍalinī rises and when She crosses this center called as Āgñyā Chakra, then you become thoughtlessly aware, called as Nirvichara Samādhi.

A thought rises and falls off, another thought comes and falls off; it disappears into the past. It may come from future or from past, but in between these two thoughts there is a gap and this gap is the present.

So when you become thoughtlessly aware, you become present in the present, because there are no thoughts coming from the past or from the future. See, as I see you just now as you are, I don't have to think about, I know you are there. And if this state exists for everything, that you don't have to think about it, the knowledge is absolutely identified with your mind.

So this process of thinking cannot be stopped by any other method but Kuṇḍalinī awakening.

But sometimes, if you get possessed by something, then maybe you just don't know what you are doing, you are just confused. That's a state where you are not yourself, you are not aware. But this I'm telling you about thoughtless awareness. At this stage also you start manifesting certain powers of that stage.

Like as if you become governor, then you get the powers of the governorship. At this stage you can cure people, all right. And you can also raise the Kuṇḍalinī up to below the Āgñyā Chakra. You start enjoying a new dimension in creativity.

For example there is a beautiful flower arrangement before Me and if I'm looking at it with thinking, I'll think, `From where did they get such nice flowers, how much

they must have paid, what is the shop they must have gone and how did they get this colour?' But if I'm in thoughtless awareness, then I just see it and get all the joy of what has made these flowers so or what was putting into its creation. It starts flowing through you, you feel it flowing through you like that, just the joy, the soothing joy, sometimes when you see something that is really beautiful.

Like I would say Michelangelo was a realised Soul, Mozart was a realised Soul. When I listen to music of Mozart, I cannot think. I feel only the joy of its creation that's flowing in My being and enriching Me.

Or else, when I see the Sistine Chapel in Rome, I don't start seeing in a way normally people see it, but what I just see the joy of the artist as well as the great artist behind him who has created that beautiful painting in this Sistine Chapel.

So joy of matter, which the creator has put in it, manifests within our mind, when we are thoughtless. You forget what race you come from or what education you have had, it's pure joy that is within you, which starts flowing within you. Like now many Sahaja Yogis do not know even ABC of Indian music and the Indian music mostly is based on the Spirit enjoyment and it is constructed and originated by great saints. And they enjoy very difficult melodies, which even Indians could not sit for five minutes. The new dimensions of the beauty start coming into your consciousness and such a state is very creative.

I know of a gentleman who had no job when he came to Me and I said that “Why don't you start doing interior

decoration?" He said, “I cannot pick up one book from another book, how can I be an interior decorator?" I told him, “Do what gives you joy, that is the criteria." And today he is a very rich man.

So the category of our style of judgment completely changes into another category which is absolute.

There it does not matter from what country you come or what kind of art you have appreciated, what kind of education you have had. A musician becomes a greater musician, but who has never been singing, starts singing with melodious voices. Because of the temperament also changes, a person becomes extremely full of poise and that's whatever he creates is so balanced and so penetrative that people are amazed how suddenly he has changed.

We had one great artist called Amzad Ali from India and he came to London and they have invited Me for the program. Amzad-Ali. I didn't know the way to the place and we were lost for about half an hour or so and we were late about half an hour. And the music was very boring that he himself got bored. I came in the room and just raised his Kuṇḍalinī, the dynamism of the music changed so drastically that he could feel himself gone into the seventh heaven. Many hard working, dry people start enjoying music and smiling. But above that, when you pierce through the fontanelle bone area, which is called as Brahmarandhra, then you start getting the Cool Breeze. This thoughtless awareness increases; the gap between the two thoughts increases tremendously. You can see there the two balloon-like structures, one is the Ego, another, the Superego. Both of them get sucked in

and the area in between starts expanding and you find a soft bone just like as you had in your childhood.

So you'll remain in a state of witness. The whole cosmos looks like a stage and every incident like a drama, a play. You are not worried any more about what is going on, you just watch it like a witness.

When you start watching it like a witness, you enjoy it like a drama. If it's a tragedy you may cry, if it's a comedy you may laugh, but inside you know that you are just the spectator. Despite all the tempest around, inside you stand still with peace. This peace has to be achieved today, this peace within.

Everybody gives a big lecture that we must have peace. By changing the suprastructure you cannot get that peace that is within. These superficial things are not going to help anyone, leave alone the whole world. That peace is to be established within you. And once that happens, we don't have to worry about peace making organizations.

After that, when you have matured slightly more, then there is a state which we call as Nirvikalpa Samādhi, is called as doubtless awareness. This is a state in which you can give Realisation to others in en masse way. And you do not start getting affected by anybody else disturbing you, as far as their bad vibrations are concerned.

As if first the light is enlightened and it gives a little light around itself, it cures itself, it helps itself.

Then it cures the lamp, means it cures the being itself, in the sense that you become more aware. Then this

spreads little more, so you start curing. Say in Austria, you'll start improving the lot of Austrians.

Your attention is more there, but as soon as you establish your doubtless awareness, you rise into a position where you have no doubts that you are the Spirit, that you are the light and you have to give the light.

Christ has said, “You don't put enlightened light under the table." Such people don't run away to play, hide themselves into, they don't become recluses, but they become manifesting wonderful Sahaja Yogis.

At this stage we call them Sahaja Yogi, because Yoga is complete.

Now, there's one side or the highest thing that we have to understand is about the Spirit: First, the nature of Spirit is felt in the attention, means in your central nervous system. You start feeling the flow from your brain and from your hands on the central nervous system. It is no more a story that you are a Spirit. You can put your hand like this and ask a question, `Am I the Spirit?' You'll be surprised, the flow will be great. Ask any such fundamental question, `Is there God?' You start feeling tremendous Cool Breeze in the hand to prove the existence of God. Now if you want to know about any Guru, whether he is a realised Soul or not, you just ask the question. If he is a bad Guru, you get burning, sometimes even a blister. And if it is a real one you start feeling the Cool Breeze.

In India we have many places which, we say, are created by the Mother Earth; we call it as Swayambhū.

It's written in the Bible in the Ten Commandments that whatever is created by Mother Earth or by the sky should

not be reproduced and should not be worshipped. But the first part we forget, what is produced by the Mother Earth? Because only after Realisation you will know what is produced by Mother Earth, which is Divine; the Mother Earth Herself has produced things which have produced vibrations.

So the attention becomes a full machine of discretion. If you become really sensitive on your fingertips, then as Mohammed Sahib has said, your hands will speak. You'll be amazed, sitting down here you can find out the vibrations of any person.

Like in London, I had a bad time. It is difficult to crack English nuts, sorry, minding the English. But one of them who got Realisation, he said, “How do You say that we can feel the vibrations of somebody who is not here?" I said, “All right. You just feel the vibrations of anyone you feel like." So he said, “All right, I'll feel the vibrations of my father who is in Scotland." He just put his attention and put his hand and suddenly he said, “Oh bah, it's burning here!" Now these are all the centers of the father and these are of the mother. And this is the center of this Chakra, Viśhuddhi, this is the finger.

So I told him, “That means, he must be down with very bad bronchitis." He rang up immediately to find out. And the mother came on the phone and said, “He is down with very bad bronchitis." So one must know that God Almighty means He has all the telecommunications, all the computer systems, much, much, much more advanced that what you can produce. But to feel that, you have to come up to a particular maturity of your

awareness, which is described in the Patanjali Yoga as Rutambhara Pragñyā.

So the first thing that happens that your attention gets enlightened. In the beginning, as the Western people are, they start testing whether it is true or not, because they are to be convinced logically, very important. They try on this and try on that and ultimately the same fellow about whom I'm telling you, Doctor Brown, he told Me that, “It works." And if you are honest, you accept it. And then you go further.

Now, once the attention is enlightened, gradually you start accepting it.

So there is no more blind faith needed in Sahaja Yoga, no mysteries, but is absolutely open page for everyone to see for themselves in the laboratory of the Divine.

Through vibrations you can recognize so many things that you'll be amazed. Before the right doctor can find out that the person has cancer, you can find it out.

So many things you can find out that in this short lecture I cannot tell you. Thus you know the truth, because you become the absolute. There is no two ways about truth. You cannot say, “It may be, it may not be." It is, or it is not.

Somebody is a realised Soul, is a realised Soul. Who is not a realised Soul, is not a realised Soul. The vibrations don't compromise as we do. It's absolutely straightforward, that's how you know the truth, the subtle, about everything: about God, about human beings, about human problems. And a new door to knowledge opens within you when the knowledge is this.

If the knowledge is the Spirit, through this knowledge you know the whole knowledge.

In India we have had great saints who never went to university. Even Christ never went to any university. But we cannot really go up to that level of understanding as they had. This comes, this whole thing, through knowledge, comes to you like the whole library opens.

Now you saw Mister Engelbert is a student still, he is a young boy and he has been to Sahaja Yoga, I think, hardly one and a half year or two years, maybe.

“Less than one year." Ah, less than one year. But see the amount of knowledge he has about Sahaja Yoga. To be very frank, I have never had a talk with him or any interview with him so, for more than five minutes. He was never a speaker, but see how he has managed the introduction by himself. People start talking just like great saints.

I mostly work in the villages of India, not in the cities. And I've seen, I was one day going with a gentleman who was driving My bullock cart. And when I started talking to him, I felt a great saint is driving this cart, absolutely uneducated, but what knowledge, what authority and so humble. Whatever is this knowledge we have is all mythical. Only the knowledge of the All-pervading Power, which is called as Brahma, is the truth, which you will gradually discover.

So, when you find the truth, you stand on it with pride, with your glory.

You have your humility and compassion. Like Christ, when He saw a prostitute being stoned, He stood up. He had nothing to do with the prostitute and with courage

He said, “Those who have not sinned, can stone Me." And everyone receded. That's what happens, when you become realised and you become the Spirit.

So, all the truth of the Divine starts dawning upon you, you start seeing it. The more you use your vibrations, the better it happens. The more you use this instrument, the more you will know about it. That's the nature of Spirit, which is truth, dawns upon you.

So, the first nature is enlightened attention and the second one is the truth. Now, this enlightened attention becomes very much developed when you have the third manifestation of the Spirit. When you start feeling the joy, you do not get involved into happiness and sorrow. If somebody pampers your ego, then you are very happy and somebody acts on your superego, you are unhappy. But joy has no duality, it is just sheer joy. And this joy starts pouring into you; you feel sometimes the whole torrential rain of joy soothing down whole of your being. This is the nature of Spirit. Your heart opens and you see every human being as a part and parcel of your being. You feel this. Like, you see, when somebody gets cured with Sahaja Yoga, they try to thank Me. I say that “If this finger is sick and the other fingers just rub it and get it well, does this finger thank the hand?" Who is the other you can thank? And with this complete joy, which Buddha has described as Saṅgham Sharanam Gacchāmi, you develop such a collectivity of complete security and joy. You must see how the Sahaja Yogis, when they meet each other, the joy is much, much, much more than they would meet their own kith and kin.

When they go to India, into poor villages, where the people are living in the huts, you must see the people embracing each other with such joy and jubilation.

So, a new world is established of people who believe that we are the part and parcel of the whole, with that awareness and enlightenment. It's not just a mental conception that we are brothers and sisters. But as you know, all mental conceptions fall down in no time. There is no truth in establishing your mental conceptions.

So, please, take to reality and gradually you'll be so identified that the bliss of God's creation will be upon you. You don't have to go anywhere, you do not have to give up anything, it is all within you and it works out beautifully. This many must have said, but now the time has come to fulfil those prophecies and to fulfil all the promises that were given by the great incarnations.

May God bless you all! I would request you to ask Me questions relevant to the subject and, as I told you yesterday, there is no need to be aggressive with Me. Ask sensible questions and not some questions which are absolutely stupid.

Question: Does the system for left handed people work the same way?

Shri Mataji: Yes, yes, makes no difference.

Gregoire: She says with autogenous training they are taught that if you are left handed it mixes the brain function.

Shri Mataji: [Laughs.] This system corrects everything. This is for the correction of everything that is in you not proper shaped.

I can't see the person. Can you get up, please? Gregoire: She is asking: is there a contradiction with the teaching of the Catholic Church?

Shri Mataji: Please be seated, I'll tell you, I'll tell you. [Laughs.] All right, so they'll have it.

Catholic Church believes in Christ. What Christ has said that “You are to be born again." Not by some artificial method of putting the hand on the head and say that now you have become a Christian.

There is no true baptism in Christianity left now. Formerly, at least, it catered to the balancing of human beings. But that was the job of Moses and not of Christ. To us both are very important.

But one has to ask: “Why the balance?" In England, you'll be surprised, most of the churches are sold out to pubs. And young people are revolting, with a reason, because they think about it.

So many mysteries have been kept in the Catholic Church like Holy Ghost. Like the Essenes, if you have read the book of Essenes, which were the early Christians have talked of Holy Ghost as the Mother. But these people say that Holy Ghost is a mystery.

So now, the only job they could do was to compromise with the surroundings, how to keep this Christian faith somehow or other not dwindling. I know of many young people who were priests, who were nuns, have become communists. They have become atheists by going to churches.

So, one must find out what's gone wrong. That one must ascend. They must preach that you have to become the

Spirit, that's the thing we have to achieve, which we have not achieved so far, they must confess it.

And if you go to the countries where they are following Catholicism like South America, you'll be aghast, people are extremely poor there. I went to Peru and Colombia, all absolutely poor. The reason is, it must deliver the goods that Christ has promised, is to give Realisation, to give you the Spirit.

Politics has nothing to do with God; God doesn't understand politics. This is stupidity these politics.

It is not only stupidity, also hypocrisy. Now, as you see, I'll tell you that supposing I have all the powers, so I'm a capitalist. And if I cannot distribute it, I do not feel happy, so I'm the greatest communist. We can say Christ was the greatest capitalist and the greatest communist. But in the Divine way you can be.

And whatever you are without that, you are artificial in there, you are artificial being, it's just mental projection.

In Switzerland I found the Catholics are the greatest drunkards, I really tell you, I'm sorry to say, but horrible condition. They drink. I really tell you, because I happened to meet some of them and I was amazed that Catholics, they will drink on Christmas Day, they will drink on Easter Day; somebody dies they will drink and somebody is born they will drink at the least, you see.

Some of them start drinking since morning till evening. Surprising, I can't understand. If you follow Christianity, how can you take to such an alternative to escape life? Their religion is alcoholism, not Christianity by any chance and that can be in any religion. And they gossip,

there is no righteousness, there is no nobility, very miserly people.

They are equally immoral as Jews are or anybody else is. The Christian Church or the Catholic Church has become like a club as any other religion has become, every religion is like that. If you want to know about Christians, ask the Muslims. If you want to know about the Muslims, ask the Jews. And if you want to know about Jews, you can again ask the Muslims. You can ask about the Hindus to anyone of them and they will tell you that they are another condemned. They are all going against what was preached to them, exactly against.

Now, Christ has said, “You have nothing to do with the dead spirits." But all dead spirits are buried in the church, Catholic Church, all of them, the bishops, this, that. You don't know how to walk in that cemetrey.

Then the others are the Protestants. They are more, sort of, rationalistic type. Christ has said, “Thou shall not have adulterous eyes." Let Me know which Christian doesn't have.

Now, we go to Jews. They didn't believe in Christ because they said that “We have to still suffer, because Christ didn't suffer for us." Christ was nothing for them.

So they suffered nicely. Now, they are making others suffer.

There are many Christians who believe that they have to still suffer as if Christ has not sufficiently suffered.

So this is the problem is: that people have just the other way round ideas, I don't know how they stand in juxtaposition to what they are told precisely.

Now, for the Muslims, the Shariat Laws were in the Old Testa^ament, as you know, for the Jews.

Mohammed Sahib never referred to them in His Koran. But what they are following is Shariat, that means they are Jews. And Mohammed Sahib has talked so much about the resurrection, they want to talk about the doomsday.

So, whatever is written in the whole of Koran is all neglected, only one doomsday they take up, just to slash people down.

Now, come to Hindus. The basic life principle of every Hindu is to seek Spirit, Ātmā sākṣhātkar.

But what are they doing? They are seeking everything else but their Ātmā. Now, there is another thing is said very clearly that “In everyone resides the Spirit." Then how can you have a caste system? The caste system never started with the birth of a person, it started with the Karmas, the way he worked, because some were interested in God, were called as Brahmins; who were interested in, say, power were called Kṣhatriyas and so on and so forth. But now we have `born untouchables' and we fight our elections on caste system. It's something so surprising that everywhere people have taken to something that was told not to be done.

Same about Buddhism, all kinds of nonsense. First is Buddham Sharanam Gacchāmi, means you should surrender to the Enlightened One, to the person who is enlightened, not somebody who claims himself to be some Lama, Namas, Thamā, or who lives like a parasite on the poor Tibetans and drink the water from the golden cups. Christ had the crown of thorns and what are these

people wearing crowns from? Of diamonds? That's what we gave to Christ.

Buddha said Dharmam Sharanam Gacchāmi, stand in the Dharma, stand in the balance. To Buddhist, I don't know what sort of a Dharma they are following, very absurd austerity or a Japanese style of domination.

Where is the religion? Where is God? Where is spirituality? It's all a money-oriented, politics-oriented nonsense. They want to build big palaces for themselves, while every human being is a temple of God. Only the light has to be enlightened, which must work out. Thousands of seekers must get their Realisation, the time has come.

May God bless you! So, now we'll have the session of Realisation.

[Gregoire explains about the exercise and asks people, who are not interested, to leave.]

Shri Mataji: This is the condition. And then people tell Me, “Why don't you give Realisation to so many?" I mean, who is interested? I asked one gentleman who was going away, I said, “Why are you going home?" And he said, “This is my drinking time." I said, “Better go." [Laughs.] That's the level of people. What can you do? It takes hardly half an hour to complete the whole process.

All right.

So, now let's start.

Sahaja Yogi: Someone asks to sing a song.

Shri Mataji: All right, before we start our Realisation they want to sing a song to you which was written long time

back and I hope this will bring some peaceful feeling in your minds.

Some of you can also sing with them.

It's in German language.

It was written by whom?

Sahaja Yogi: It was written in 1647 by Gerhard [unknown].

Shri Mataji: You start it, may God bless you, she'll start it, somebody, someone, anyone that you have decided on.

[German Song `Komm, o komm, du Troster mein', Melodie Albert Kurtz and Text by Heinrich Bone.] [Chorus:] Komm, o komm Du Troster mein, Kehr in meinem Herzen ein, Komm, o Geist von oben.

[Stanza I:] Hauch uns Deine Weisheit ein, Dass wir suchen Gott allein! Komm, o Geist von oben [Chorus.] [Stanza II:] Um Verstand und Licht wir ehen, Dass wir Gottes Wort verstehen.

Komm, o Geist von oben! [Chorus.] [Stanza III:] Steh uns bei mit Deinem Rat, Dass wir gehen den rechten Pfad.

Komm, o Geist von oben! [Chorus.] [Stanza IV:] Mach uns stark in Leid und Streit, Salb uns mit Standhaftigkeit.

Komm, o Geist von oben! [Chorus.] [Stanza V:] Gib uns heilige Wissenschaft Aus dem Quell der Glaubenskraft.

Komm o, Geist von oben! [Chorus.] [Stanza VI:] Uns mit deiner Lieb entzund, Dass wir ganzgottselig sind.

Komm, o Geist von oben! [Chorus.] [Stanza VII:] Die Furcht Gottes uns erhalt, Denn der Himmel leid't Gewalt Komm, o Geist von oben! [Chorus.] Gregoire: Bolo Śhrī Jaganmātā Śhrī Ādi Shakti Bhagavati Mātājī Śhrī Nirmalā Devī Ki Jay!

Shri Mataji: All right, to be seated.

You have to put your hands towards Me and close your eyes and take out your shoes, that's all.

Please keep your eyes shut. You can take out your spectacles, because your eyesight also improves with vibrations. Put both the hands towards Me, sit in a very comfortable position, not putting your head forward or backward, but in a straight way.

Now, the left hand is the power of desire, as I told you and now you have to have the power of action, which is to be used as I'll tell you. Now, please keep your eyes shut, because the Kuṇḍalinī doesn't rise if your eyes get opened up and also it doesn't cross the Āgñyā Chakra.

So, just to cooperate keep the eyes shut.

Now, please put your right hand on your heart, without opening the eyes. The first thing I have to request you all: not to feel guilty and count your sins, so-called. You must know that God has created you in His love and it is His love that is going to bestow the bliss of Self-realisation to you.

Now, just say that `I am the Spirit.' You can address Me as `Mother' or `Shri Mataji' in your heart.

Say it sincerely and believe it that you are the Spirit. Say it three times. Please, say it three times. But don't feel guilty.

Now, put this right hand on the left hand side of your stomach, where is the center of your master or your Guru. That is your Self, your Spirit. On the left hand side of your stomach in the center and press it a little hard.

At this point, as you are the Spirit, you have to say that `Mother, I am my own master, I am my own Guru, I am my own guide.' Please, say this ten times.

[Aside:] Left is so bad that I can't even feel the heat.

Better.

Now, please raise your hand again back to your heart, right hand and without feeling guilty say twelve times, assert that `Mother, I am the Spirit,' which you are. Please say it twelve times.

[Aside:] Better.

With full confidence.

Now raise, if somebody is not doing this, please go away, it disturbs the whole vibration, I'll be thankful. Please go away, out of the hall, please. Very humbly we have requested you.

Don't open your eyes, don't pay attention to others.

Now, raise your right hand on the base of your neck on the left hand side, from the front and hold it tight, pressing it down. Pressing it down. Just holding it tight, take it little on the back side so that you can hold it better.

At this point you have to say that you are not guilty, because you are the Spirit, how can you be guilty? So, you have to say, `Mother, I am not guilty,' sixteen times.

Now, raise the hand from there, right hand, on top of your head. Put your palm on the fontanelle bone area, where you had a very soft bone as a child. At this point you have to ask for your Realisation. You cannot be forced into.

So, without feeling guilty, again I say. You people are feeling guilty for nothing at all. Without feeling guilty, just ask. You are all just absolutely, beautifully meant to get the Realisation, you have a right to get it.

So, don't have any guilt in your mind.

Ask seven times that `Mother, please give me Realisation, I want my Realisation, please give me.' There's one thing we have to do at this stage: to say that `I forgive everyone.' Please forgive everyone.

You have not forgiven.

Now, you can change your hand and see if there's a Cool Breeze coming out of your head. Put your right hand towards Me. In the same as your left hand was. Please, don't open your eyes.

At this stage you must say again that `I forgive everyone.' So, say again and again: `I forgive, I forgive everyone.' Go on saying: `I forgive, I forgive.' You get the Cool Breeze now. If you start getting the Cool Breeze in your head, you can change hand again and put it down and see with the other hand.

Raise your hands and see, little raise and then see, you can't see it at very close to your head.

You may ask the question, `Is this the Cool Breeze of the Holy Ghost, of the Ādi Shakti?' [Aside:] Better? Back Āgñyā.

You can change hands and see for yourself. And don't think.

Now, you may open your eyes and put both the hands towards Me.

Now, put both the hands and ask a question, `Is this the Cool Breeze of the Holy Ghost?' Just, keep it steady.

`Is this the Chaitanya Lahari?' Now, see for yourself, are you feeling it or not? Don't think. Watching Me, don't think.

How many of you are feeling the Cool Breeze, either in the head or in the hand? Raise both the hands, please.

Most of them have felt it.

Those who have come for the first time today, some of them may not feel it, but doesn't matter, they all have a right to feel it.

Now, you have to, first of all establish it and then to learn how to master it. For which you cannot pay, it's all absolutely free for you. Try to come to the program in this hall, when you can ask also personal questions and we'll be much closer.

Gregoire: [motivates seekers to attend follow-ups.]

Shri Mataji: Nobody should be disappointed in any way, because as on the tree we have some flowers become fruits, next day some more become, but it is a blossom time and all of you have to become the Spirit. It takes no time for you.

Please take the books and the photograph and practice it for a week and you'll be surprised how much you'll be changed, if you really do it religiously.

You, for yourself, can work it out.

I want to say goodbye to all of you as now I'm going to Italy tomorrow and then I'll be going to America; and pray that people from America also can see the point of Spirit.

Thank you very much.

Contents: 1983-09-07 **Conversation with Sahaja Yogis, About Indian Projects, Vienna, Austria**

[Part 1:]

Sahaja Yogi: [asking about taking drugs and punishment.]

Shri Mataji: So I think, when they come outside, they do it. He was outside in London, in Brighton he met Me, this boy. And then he was better, but again he took to it, I don't know why. You see, for that you must keep the company of Sahaja Yogis to get rid of your bad habits to, see, if you keep their company then in collectivity it washes off and you'll feel better. But if do not keep the company of the collective then what happens, your individual habits just crawl up again and take charge.

I give the analogy of a butter and butter milk, you see, but when you are churning, what happens? Part of the butter sometimes sticks here and there, little little stops, though it is a butter, but still it sticks here. Doesn't go with the whole, so it is left in the buttermilk and it's thrown away.

So, like that, you see one should not stray out of the collectivity, it's a very big force in collectivity, also where there is collectivity I remain. One should not go out from collectivity. Whatever work you are doing, take three, four Sahaja Yogis also with you to be together, because negativity is very cunning and it will attack a person who is a little bits. And also other things like, you see, the social customs and social methods like, we had a very good Sahaja Yogi in London first and he belonged to a

more, sort of a, we should say an official class of *[UNCLEAR* anything] and then he went back, you see, to his life but he would not mix up with the Sahaja Yogis, so he was sucked in again into that horrible society.

Like we had this Philippa, it's a horrible woman, you see, she came with us, she came to India, I mean, that time we were not charging any money, stayed with us, did everything for her and then she went back and she had a contract with some man who was to write a book, she was to write a book about all the Gurus and all that.

So about Me she didn't write that I was a bad Guru or I was taking money or anything, not that kind. But she wrote that, “Mother says that you can't have funny relations for sex” and this and that, all those things, you see, so rather against Me. She says, “I sleep even with bus conductors, nothing happens to me, even now I am feeling the vibrations." But where is she now? She is a lost person I see, she was lying somewhere, it was very [deceiving]. Six months she is no, she was seen, she is finished! So, collectivity gives you strength, you see, to stand together and to correct yourself, to get yourself all right, to be cleansed out, so the spiritual ascent is faster. Otherwise, if you get mixed up with the other people, you see, they influence you so much that you get sucked back into them and then again it is difficult to bring you back from there. And unless and until your Ego or Superego is dissolved into collectivity, you can never enjoy the bliss of your Spirit. This is one of the things people do not understand because they think we have to be individuals, we have to have our individual privacy, your this and that. But actually, there is complete

individual privacy you have, because you are Master of yourself. But externally you are not so much attached to things which were so important before.

Best thing is to go to India, you will find that it's absolutely Spartan living and, because I can't make it very much better, because even if you pay money you can't get everything in a village, we go to the villages so it's a Spartan living, but you enjoy everything because you are in collective, you don't mind, everybody is in a very joyous mood, you can ask him. [Laughs.] I was rather worried about *[UNCLEAR* Guinevere], I mean she is quite *[UNCLEAR* aged], she had had her worries, things were swollen and all her legs were swollen, specially her ankle joints were so swollen, so big and she just arrived there. And I was wondering, now what's going to happen to Guinevere? And, but she was so joyous about the whole thing, she started walking about, her legs opened out, her feet swollen gone, she was just walking like normal person, no botheration at all of any kind to her.

So, then we learned the beauty of collectivity, the social aspect of human beings where a man, how, when he is realised, enjoys the social atmosphere. And that is to be, really to be experienced, I cannot explain what it is.

Gradually you'll find Sahaja Yogis become very adaptable to their circumstances, very simple to adapt.

Like, I must say I have a very overcomfortable house in London, it is too much. [Laughs.] And when Dhumal saw My bathroom he got really so frightened, he said “Your bathroom is so big. How do You go into my dirty bathroom, I can't understand?" [Laughs.] But I forget, I don't remember what bathroom I had, this supposed to

be in London, what bathroom is, just to Me it's just a bathroom, have your bath and come out. [Laughs.] So, gradually this idea of comfort doesn't trouble you. This idea of comfort drops out, I mean you are comfortable within yourself and you are comfortable outside.

So many mythical things drop out.

In this new awareness you must know that the enjoyment is really shared when you have Sahaja Yogis around you; otherwise you cannot enjoy. Even small children, see when the Sahaja Yogis come they just start jumping. Like this one, when the Sahaja Yogis come he is very happy. Or that little girl, how she was dancing when she saw you were here. When My granddaughter, you see, she was five years, her birthday fell in London.

So we had a small little, we said, “We'll have a small little party." So she said, “But what about my friends?" So we said, “Who are your friends?" She said, “All the Sahaja Yogis in London, they are all my friends! Won't you call them for the party?" [Laughter.] And then she said, “Would you call them earlier? Because first I'll clean them and then we'll have the party!" [Laughs.] And I think there were about fourteen of them there and she went and brought a small bucket and, you see, filled it in the bathroom and brought it and asked everybody to put their feet in that. She washed their feet and then put the bucket back again, the water in the WC, she pulled it. She did it for all the fourteen.

Sahaja Yogi: Really?

Shri Mataji: Yes, ask *[UNCLEAR* Govind]. And after doing that, you see, then she went and washed her feet and hands in the tub. She came, she fell on My feet and said,

“I am going numb, I am not going to see anyone." [Laughs and laughter.] And then she went and dressed herself up and came down for her birthday and then she called everyone, “Now let's have the birthday!" [Laughs.] So, that is what you will also feel, very much. Another example I'll give you: There is one great Sahaja Yogini who will tell about you and *[UNCLEAR* came at the meeting].

Sahaja Yogi: Yes, Mother, Marie-Laure muss das Gebuck machen, Catherine muss die Kinder versorgen, wir brauchen drei Madchen, um den Tee und Kuchen und alles das zu servieren.

Sonst geht das nicht.

Shri Mataji hat die Geschichte von Ruth erwahnt. Ruth hat ihre Selbstverwirklichung in Rom gekriegt.

Ein pār Tage spater ist sie nach Sizilien in die Ferien gefahren.

[About a Sahaja Yogini:] Mother, she has to go now and,

Shri Mataji: Really? I think it's all right. May God bless you! What's your name?

Sahaja Yogini: Edith.

Shri Mataji: Also, we have two Ediths. [Laughter.] Thank you very much! May God bless you! Hope to see you and in a much higher state! [Laughter.]

Sahaja Yogi: She says I hope so also and I hope that I will see you in India. I wish this very much.

Shri Mataji: Good! Good idea, very good idea! But be prepared for a Spartan life! [Laughs and laughter.]

Sahaja Yogi: Ruth ist nach Sizilien gereist und war ein bisschen neugierig und auch ein bisschen angstlich, weil

sie hat gedacht, jetzt habe ich drei Wochen Ferien dort und vor drei Tagen habe ich meine Selbstverwirklichung gekriegt und was werde ich damit machen? Und es war eine Party in Sizilien, und dort war ein franzosisches Madchen, und dann haben sie von Sachen gesprochen, und nach einiger Zeit hat das franzosische Madchen gesagt: “Was machen Sie eigentlich?" Und das ist die erste sonderbare Sache, weil die Ruth ist eine Diplomatin, und sie sagt nie, weil diese Freunde in Sizilien sind irgendwie Marxisten und Kommunen und so sagt sie nie, dass sie in einer Botschaft arbeitet. Aber diesmal, sie weiss nicht warum, sie hat gesagt: “Ich arbeite an der franzosischen Botschaft in Rom." Da guckt das franzosische Madchen und sagt: “Aber dann kennen Sie Gregoire? Aber dann sind Sie eine Sahaja Yogini?" [Laughs and laughter.] Shri Mataji [laughing]: And tears started rolling! And tears started coming, they just disappeared.

[There was no translation into English, but Shri Mataji got the story exactly!]

Sahaja Yogi: Und dann, die Kuṇḍalinī went up, und sie waren so froh, und sie haben gesagt: “Und jetzt mussen wir etwas machen!" Und sie haben Selbstverwirklichung 10 Sizilianern gegeben.

Shri Mataji [laughing]: Such a joy!

Sahaja Yogi: Das war die Party in Sizilien.

Shri Mataji: It happens like that, you know, so many, like these, somebody was coming by plane and they were delayed, you see, because everybody came by big groups and somebody came...

So I sent one of the Sahaja Yogis. I said, “You go and get them!" He never asked Me, `How will I find out?' You see, he was just looking like vibrations and suddenly the fellow came from that... He just asked him, he said, “Are you a Sahaja Yogi?", He said, “I am. How do you know?" He said, “I got your vibrations!" And they just met. [Laughs.] It's something great, isn't it? We have brothers and sisters all over.

Child [joyfully comes close to the microphone]: Dadadada, dadada.

Shri Mataji [to the child]: Right, you sit down now, sit down! [Aside:] Ahh! We were showing magic in the morning.

So, that is the joy of being with other Sahaja Yogis because you are all saints now, you are saints and seers. [Laughs.] Yeah! When I was a little girl, about seven years, I used to write poetry, as you do. And I wrote a series of poems called `On the bank of Nira river'. My name is Mātājī Nirmalā Devī, but in the family I am called as Nīra, in My family., `On the bank of Nira River'.

So, actually I did not know, so there was a river with that name in, I mean, I knew in a way, but that's not known in India that there's a river called Nira. Then it happened that there was Dhumal and he told Me that there's a gentleman, his brother-in-law, who has got lot of land and he would like to sell it.

So, I said, “That's a good idea.

Where is it?" He said, “On the bank of Nira river." [Laughter.] So he said he wants to sell it to Me alone.

I mean he wanted to give Me actually free before, but then we said, “We'll buy it." He just wanted to give Me in person that land.

So I said, “Why? What is it?" He said that since he came to Sahaja Yoga he has been so much blessed and this land was taken by government, you see, in the sealing. But they returned it saying that, “This is a *[UNCLEAR* saporous] land we have taken, we want to return it." So he wants to give that land to You.

So, I went to see the land and I found the vibrations were tremendous and now we have got the land.

And it is the river flows like this, you see, in the same way as we have the bandhan and inside that is the land, about twenty-five to thirty acres of land. And later on, you see, we found out that the family, every family in India has got a Gotra, means the University of the enlightened teachers, who were there for families, you see, for 14,000 years now we had this one, Shandilya as our Gotra, Shandilya. He was a muni, he was a rishi, see it. And then we discovered that that was the land of his Ashram. And that he looked after Prahlad in his childhood, by whose effort the, you don't know all these stories? I must tell you the whole thing in a big way, oh, I didn't know. You see, this Prahlad. Prahlad's mother was pregnant, 14,000 years back, it's the story is. And the lady's husband was a Rākshasa, *[UNCLEAR* Hiranyakashipu], when this Narasimha Avatāra took place.

Sahaja Yogi: Vielleicht erzahle ich weiter. Shri Mataji sagt, auf diesem Land, das jetzt unser Land geworden ist fur unser Hauptquartier hat dieser Heilige Prahlad

erzogen. Prahlad ist ein Bursche, vor 14000 Jahren, der durch seine Dedication die Inkarnation von Śhrī Viṣhṇu als Narasimha provoziert hat.

Shri Mataji: Yeah. And he lived very near Lahore, you see at that time, the father, Hiranyakashipu.

And this boy was not born, but Indra, you see, Indra, the, what you call, the `King of the Gods', you see, brought this lady to Shandilya Muni on his way, he just brought her there. He was thinking that because her husband was a demon, so it is better that he marries her.

So, this boy was born in that Ashram of Shandilya. And the Shandilya Muni told this Indra not to worry about this lady because this boy will be responsible for the advent of Narasimha Avatār [of Śhrī Viṣhṇu].

Now, this boy grew there till five years of age. Then he was sent back to the father and you know the story of Prahlad. This river, Nira, flows like this, you see and another river called Hima meets it there and in the triangle is a big temple built about 300 years back, of Narasimha; by one of the Peshawas, one of the kings of Maharashtra. And then, I mean, after that some people also helped him, because it took some years to build it. And you see, when the thing was built and when the statue was installed of Śhrī Viṣhṇu, you see, Prahlada appeared in the dream of the person who had taken up the responsibility of doing that. And he said, “I have already made the statue of Narasimha in sand and you should go and pick it up and build it up [here], I have already made it for you." At the age of five years, he had already made the future statue of Narasimha.

So, they brought the statue, I mean, imagine, made out of, they saw the statue on the bank made out of sand and they brought it and nothing broke. And they brought it and kept it in the temple, you can see it, it is there still, just the same. Did you see it? You saw that temple?

Sahaja Yogi: Wo wir gebadet haben.

Another Sahaja Yogi: Ah, yes, yes, I remember.

Sahaja Yogi [to Shri Mataji]: I said, where we took a bath.

Shri Mataji: The river you all jumped, I was close [laughing], very clean river, isn't it? That's the Nira river.

Sahaja Yogi: Near the temple, there was a place, it was very deep, the whole river is not very deep, but near the temple it was deep.

Shri Mataji: The temple was a deep river. You jumped into it. Yes, that's the place! And on top of the, one of the pinnacles you get a little flow of water, all the time, don't know from where it comes. And it is such a nice place now we have got land for all of you and we'll be making nice huts for you and we will all meet there, I am sure, very soon in that area. This is the year of getting lands everywhere.

Sahaja Yogi: Last year, Mother, or this year?

Shri Mataji: This year, altogether, I mean, this will be completion. Last year was promises, this year the execution.

Sahaja Yogi: Then we'll have to build something.

Shri Mataji: Yes, that's the next year.

So, now tell them how many lands we are getting. Now also this barren land is probably in the hand now, absolutely, today's letter has come.

Sahaja Yogi: I am also lost, Mother, without these propositions, so let perhaps...

Shri Mataji: No, I think you better tell [Hindi]. We have got land in allotted in Delhi, first of all, which he doesn't know. Then *[UNCLEAR* this foreign] land, today we have received a letter, saying that the Deputy Chief Minister has said that, “I will give you *[UNCLEAR* writing] now that this land is yours." So we are getting a beautiful land on top of a mountain from where you can see three lakes and it is very near an airport, International Airport Bombay [Mumbai].

Then there is another one, which is about fifteen or twenty miles, for the children, a seven acres of land, where we'll have the school for these children. That's called a *[UNCLEAR* chow] where there's a little river flowing and lots of mountains. And the mountains look as if Dattātreya is sleeping. And the land is so, I mean, it's in a different levels and, from this side, if you see, it is a beautiful hill there, will be a split level, you see, one of the steps, steps, you can say the steps.

Sahaja Yogi: Buildings as terraced up the side of the hillside.

Shri Mataji: And we'll be having one side for the girls, one side for the boys. This is an International School with English media. Now, there's another land, we have got called *[UNCLEAR* Sitko] that, of course, we got it in the hand. That is very near the Sea, about one acre. That will be used, so far we have not thought of any use, so you tell us what should we do. [Laughs.] So much land!

Sahaja Yogi: When we got the land, are we going to have a research station?

Shri Mataji: That's different, now this is only near Bombay [Mumbai]. All right. Then now, after that, My forefathers' land, which is now reallocated in two ways: one is a land in My mother's place and one in My father's place. In My mother's place we have a big prospect of starting a, have you got it in writing? A prospect, there is a proposal. And one in My father's place, I'm thinking of starting a Academy for Art, Music, everything, Indian art, music. For the villagers also, if the foreigners want to go, they can also go and learn at a very cheap. With library on Sahaja Yoga, on the theory of Sahaja Yoga. Libraries on theory of Sahaja Yoga.

Sahaja Yogi: Really Mother? The theory of Sahaja Yoga?

Shri Mataji: Now, I mean, Advent is the first theory. [Everybody's laughing.]

Sahaja Yogi: I thought it was going to fall in oblivion, Mother.

Shri Mataji: You see, all My lectures are theories. Then they are hypothesis. Then they become the law.

So, that's the beginning of theories. And many books will be coming now, I'm sure!

Sahaja Yogi: Will it become the archives of Sahaja Yoga?

Shri Mataji: That will be the archives of Sahaja Yoga. All right. Now, the another big project is about the...

Sahaja Yogi: 35 acres...

Shri Mataji: [Hindi.] All right, we have two: one 35 acres and one is willing to give us 176 acres. I said, “Just give us 211 acres." [Laughs.] So now. And there's one more, near a big lake, for the school of the children, for the

villages. Through the basic education and through the Sahaja Yoga system, Sahaja Yoga basically.

You see, in this when we talk of the archives, I would like some people to go and sit down and compile all the Sahaja Yoga methods we know of, how to use them, how to use for children, to write about books.

It's a very secluded and nice place where people can go and sit along the river and write it very well. All right! And the children school I've told you, now we have got this teaching them in things My father's *[UNCLEAR* restitute], can you write it down? [Hindi.]

Sahaja Yogi: [asks if in the West we can also build schools for children].

Shri Mataji: Yes, you can build kindergarten but after a certain age they [the children] must be away from certain countries for some time, because the atmosphere is very bad for them and what's the use of spoiling them?

Sahaja Yogi: What is the mantra for a hysteric woman?

Shri Mataji: For a hystery woman? *[UNCLEAR* Pratika] [laughing].

Sahaja Yogi: Fu diejenigen, die irgendwie hysterische Frauen in ihrer Umwelt haben: Shri Mataji hat ein Mantra geschaffen, ich glaube, das ist sehr praktisch, und das heisst Pratika. [Shri Mataji is laughing.]

Shri Mataji: There was a rākshasi, which we call the female demon who was called as `Pratika'. And her style was like this: is to, sort of make, some sort of a fuss, a drama, make everything tense, make the husband absolutely nervous all the time and go on a big pitch, you see and then start to becoming Tantranish or hysterical.

So, that woman she was ultimately killed by the Goddess.

So, we are going to speak there to people. This is meant for more for the foreigners to come down, the art, Indian art, Indian music and dance, Indian dance and then fabric, weaving and, what you call designing and pottery works, ceramic work, then stone, stone carving, stone tiles, all hand-made things, you see.

So if you people come for three-months course or something, you can learn there for a very cheap prize all these things, if you want to take it.

Sahaja Yogi: Cooking?

Shri Mataji: Yes, cooking; [laughter] and, what else is, embroidery, with someone.

Yeah then. All this handicrafts, you see, like, anything that you want, you can arrange it, no problem.

Now see, for one point this is made out of shunka, it is made. What is shunka, is conch. And 1001 things can be made like this, out of conch, out of shells. This kind of silver work, this kind, gold ornaments, at a very cheap price. What is it? Any kind of hand-made things we can teach you, but you have to teach them, they can teach you hut-making also, how to make a hut. And Indian architecture. Indian history, Indian architecture, history, Indian art, all those things, whatever you want to know. And you can also teach us about your architecture, your music, your art, just the other way. Technique, technology of the computer, this that, we don't know. You people can teach this to the villagers there, while we can teach you the things that we know, all right? So practically, you may have to pay nothing, except for your food and your stay.

So, that's the idea.

[Part 2, Version 1:] Now, at the other Nandran, another place where is My mother's place is, where Jankini *[UNCLEAR* want] there six acres of land. I just said, “Six, no I said three." You said, “What is three, Mother?" I said, “All right, let's have it five; then seven." They said, “At least ask for eleven." I said, “All right, eleven, whatever you say." He is about to give Me and carry Me and stamp it in. And I am such an ascetic that I didn't even take the eleven, I just went, walked off [laughing] and sat in the car and they all saying, “Look at Mother!" [Aside:] [Hindi.] [Laughs.] All right.

[Hindi.] [Laughis.] They said, “He is a Sannyāsi” because going in bullock-cart and all that, ape-cart and being with Me all the time here and with Me, just to sign and take it. I just got into the car and told him, “Drive off." And they all started looking at Me, going off without taking the land. But of course, it is there.

So, then we have a idea of using the solar energy, that is, the Australians are going to teach us in India, to help them. And there are small-scale industries we are starting, for making fuel, simple fuel out of the wastage, badhas and all that. And our country is very poor in drinks, you see, though it's such a hot country and we don't get proper drinks, like orange and everything, though we have fruits, we can grow fruits, you see.

So we want to develop fruits and their juices, so that we can give very cheaply to the villagers, the fruit juices and other to quench their thirst. And the molasses are so much wasted there, we can make biscuits out of them, chew for children's sweets, so much can be done, but our

children don't get good sweets and they don't get good biscuits, so that's what we have to teach them how to make cakes, biscuits, you don't make cakes so well. That's what you people will have to teach.

And there is lot of possibility of making hand-made paper. But what you can guide us there is to what sort of paper you would like or this kind of a thing, because so much is wasted there. They can't do it.

And then extraction of oils for different things, antiseptic oils, other oils, we can have so many of them.

And also to teach them the well technology, to the villagers, you see, how to dig a well, how to keep it clean, how to maintain it.

So many things you can do, like paints, we can do *[UNCLEAR* moves], you don't get good *[UNCLEAR* moves] in India, then we can have a bone industry, all sort of things, you know, so much there is wasted, because we don't know how to use it. We have raw materials, but if we make a small scale industry, then you can help them very much.

Like your cleaning agents and all these things, we don't have, so we don't have that kind of an idea.

And also tinning, tinning of food and all that, you see. In India, now today, for example, I had this, what do you call, that corn. Now in a village, you can get in one pound about a hundred corns. But we give it to the animals, can you imagine? [Laughs.] Corn, hardly human beings eat in India, is one of these for a joke, but in the villages, no-one.

So that can be utilized, you see, to teach them how to eat it. Then the other day we ate cotton seed, I mean, it's impossible, [laughs] you can't even think of cotton seed being eaten in the bread, you know, Gregoire, have you eaten that? Cotton seed in the bread?

Sahaja Yogi: I don't know, Mother.

Shri Mataji: Never, no, could not have in India. But here I ate in Switzerland, in the most sophisticated place, cotton seed in bread. Actually, cotton seed is just given to animals, absolutely, no question.

This should be utilized, we are such wasters, I tell you.

So, now what we have here, all these things we are going to do in that area [Nankau] and one more land.

I'm reading this out to you because you should also think about it and let us know what sort of thing you would like to learn. For example, wood work, you see, wood work. You can have short courses for three months, six months, whatever you want. But whatever you do, just let us know because we have got all kinds of teachers in India and we can get those teachers. And as long as we give them the pay they are all right and they'll teach us.

So, whatever you want to know, you must let Me know. And then it will be a nice idea to have accordingly the thing arranged, you see. This could be done within two years time, we can start it, no problem.

[Part 2, Version 2:] Now, at the other Nandran, another place, where My mother's place is, we have 176 acres of land, I just said six, no I said three, he said “`What is 3? What are you asking?" I said “alright, but let's have it five, no seven." He said “at least ask for eleven” I said,

“Alright eleven whatever you say." He was about to give Me this stamp with it. Now I am such an ascet[ic] that I didn't even take the lesson, I just went, walked out and went to the car and they were all saying look at Mother. [Laughs.] So there we have an idea of using the solar energy that the Australians are going to teach us and there are small scale industries. We are starting for making fuel, simple fuel out of the wastage. And our country is importing drinks you see it's such a hot country and we don't get proper drinks like orange and everything, though we have fruits.

So we want to develop fruits and their juices so that we can give very cheap to the villagers, the juices and other things to ban their thirst.

And the molasses are so much wasted there we can make biscuits out of them, things for children, sweets, there is so much which can be done. But consider they don't get good sweets and they don't get good biscuits. You don't make cakes, alright, that's what you people will have to teach.

And there is a lot of possibility of making hand-made paper. But what you can tell them there is to what sort of a paper is used and some kind of a thing because so much is wasted there.

And then extraction of oils for different things, antiseptic oils other oils you can have so many of that.

And also to teach them the well-technologies to the villages. How to dig a well how to keep it clean, how to maintain it.

So many things we can do like paints. We can do glues. We don't get good glues in India.

Then we can have a board industry, all sorts of things, so much there is wasted because we don't know how to use it. We have raw materials. But if we make a small-scale industry, then you can help them very much. Like a cleaning agency we don't have so we don't have that kind of an idea, also tinning of food and all that, you see.

In India now today for example I had these cob things. Now in the village you can get in one pound about a hundred cobs, a hundred cobs. We give it to the animals, can you imagine? Hardly human beings use it in India, none knows this, they thought a joke but in the villages no one that can be utilized. If you teach them how to eat it. When the other Lady ate cotton seed... mains it's impossible all would think that cotton seed is weakening the brain you know, have you eaten that? Cotton seed in the bread, never have we should not have in India, but here I ate in Switzerland, in the most sophisticated place, cotton seed in bread. Actually cotton seed is just given to animals, absolute no question.

We should utilize and not waste such things. Now what we have here all these things we are going to do in that area, Nandam, one more land and bringing this out to you, because you should also think about it and let us know what sort of thing you would like to learn, for example woodwork, you see woodwork you can have short courses for three two months, whatever you want, whatever. You just let us know, because we have got all kinds of teachers in India and we can get those teachers, as long as we give them the pay they are alright and they'll teach us.

All you want to know, you must let Me know and it will be a nice idea to have accordingly things arranged. This could be done within two years.

[Part 3:]

Sahaja Yogi: I would like to ask you a question which may clarify some thoughts which are in some minds here. I feel the vibrations when I think of asking you the question that's why I am doing. What such activities, what relationship do they have with our spiritual work?

Shri Mataji: That's what I am coming to, that's we are coming to now, you see, that's what we are coming to. Now, what is the thing in this one, is: All these things are, that first of all, among Sahaja Yoga is not something that hangs in the air, you see. Now you have seen, everywhere we go, people ask us question: “What are you doing about the poverty of any country?" So, how we are through our energies and through our love, how we propagate things which are made of hand. Because the one thing is very important that we have given up the power of making things with our hand, which is very important. Our hands have lost the capacity to make things with hands.

So, Sahaja Yoga believes that people should take to genuine things made with hands as far as possible.

Because the genuine things have vibrations. And we, Sahaja Yoga is, of course against plastic and nylons, in a way. Because we stand for reality, so we should use real things. And the secondly, the advantage of this will be that once you make these things, you are Saints and whatever you may, say, you make biscuits, those biscuits will be eaten by general public, they will feel better.

Like a painting made by the we can say by the realised Souls has vibrations, you see.

So the vibrations will spill more. Everything out of the art that you produce the music, the dance.

So you will give hand to that big, what you can say reservoir of vibrations which is locked in the matter.

So through matter also you can produce vibrations, so we increase our speed, see, a salvation will take place. Just now your activities are only limited to giving vibrations to human beings then to inanimate things and then also to the living things we can come to next.

So you see what happens that the language of vibrations starts becoming eloquent to all these things which you make.

And the attention of people is brought out from the machinery to hands, because machines are like devils. They want to take everything from the Mother Earth all the time and sort of produce lots of nonsensical things. And the artistic things which are created by saints, will be very attractive and also to do the sales so for example if you make a simple thing without knowing the technique about something it will be alright but it won't be selling in the market it won't be attractive but if you know how to do it and if you make it attractive to itself, it will learn it will secretly carry on with vibrations.

And when you learn these things in India you can start a center here doing the same way that could be the `mar' we can say a mother-institution. From there you can come and teach people here how to do it. And you have so many good things to give them if you can teach them

let's say cleaning-agence and things like that after all we need cleanliness.

I mean there you can think of many things, you see but think of that which you can make out of small industry. Now what I'm saying is that you all understand the general principle.

Now the another thing we have is the thing called... Now there's another place which I've called as `Avagh' meaning `The village I like'. Aradha was there because when Rahu, a horrible demon, was killed by the Goddess. He screamed and Arad means scream.

So changed it to Avagh.

I don't know what Western astrology is but Indian astrology has got two stars very famous known as `Rahu and Gibhu'. Now as we have all our centers with some planet the planet of the Kuṇḍalinī is Rahu.

Now and this is Rahuri. Rahu means energy, so the energy of the Kuṇḍalinī is there, acts, activates.

So this area Rahuginagao is actually, historically belongs to My forefathers who were the kings in that area who had a calendar also. It has many permutations, combinations.

Why I'm telling you this that whatever ideas you get out of listening to Me you should write it down and you send this file then to Me, you may write to Me or you may tell Gregoire or send it over, so we get ideas from everyone of you. Now there is another place called Avankar where we are going to experiment with the animals husbands and also we are going to experiment with the vegetables and plants and trees and all that with vibrations, crops

also. What is the effect on crops from particular type of crops of vibration on crops.

And Vibrations on different trees or what sort of vibrations they should have because there are some who are hot, some are cold, just like human beings.

So we have to also alter our hands and things like that.

So it will be a nursery sort of a place.

Also there where we have this thing and also we'll have animal-husbandry who we'll vibrate, we'll have milk out of them, so the whole area which receives the milk, there's vibrations in the stomachs.

So the basic thing is to give vibrations in everything that you get.

This is now the I don't know which number it is. Then comes to Musalwari. It is a place we have already seen where the vibrations are coming out of the Mother Earth, I told you the story. You know the story about Musalwari. Where there is a lake and near... They don't know? There is a lake and when this lake was built, you see they had to put a dam and while extending the dam about a hundred years back or 60 years back an Englishman, found it difficult to complete it because at the point when they went on that point it did all collapse, the wall, it didn't stay.

So one saint came along and he said you can never build here, because here the Mother Earth is giving vibrations.

So what they did was to have a dam like this and then it was round like that and then like that, you never find a dam of this kind.

So he has also written, the Englishman has written that there was something wrong with this land, so I had to go around.

So I went to see the place and it is Sahasrāra, simply Sahasrāra. It was a very hot day, but from there the Cool Breeze was flowing so tremendously, especially when I put My foot there.

So they said that now on this Sahasrāra we should build a temple around so people do not step on top of that.

So we have built a temple now there. Near that place they are getting about three acres of land.

So in that lake we can have fishery and in these three acres of land we can have a school for Indian children there in the villages, here they'll educate them according to Sahaja Yoga system.

As we've got international school near Bombay we'll have one school for children in India in Maharashtra in their own language, original language. And there we'll also meet the parents of the children and talk to them about what are the problems of children and parents' relationships.

So that, altogether so many plans we have.

Bolo Jaganmate Śhrī Nirmalā Devī Ki, Jai! And now questions, now good idea, come along!

Sahaja Yogi: Hamid is because he is working in agriculture on University and he hopes he could help.

Shri Mataji: Oh, great! And there is an agricultural university in Rahuri itself a good University.

So many of Sahaja Yogis are professors there so they will join you in and these professors have already experimented with Sahaja Yoga on the crops and things.

So you will be of a great help to them and in all these things children will be given the theoretic and they will be given the knowledge about all the religions of the world to understand how we'll be able to fight the fanaticism from very childhood.

So it is now clear out to you. Now put your minds to it how you can do it. There is another way of expediting the truth. Of course we can only work out things which grow in that particular district to begin with, then in another district the way it is. We have to take one district first, to see how the vibrations help.

So the government itself in India will help us a lot later on. And if we create one district like that all over the world you see people come to the truth. You see this, what this Lady did was nothing: this Mme Theresa. But how she became famous for doing nothing. Compared to that it will be a solid work and then the whole world can come to the logic that through Sahaja Yoga these things can work. We have to have experimental area where we show and proof it actually what happens in Sahaja Yoga.

***Contents: 1983-09-08*, Public Program, Day 1, You Are the Spirit, Sala Borromini, Rome, Italy**

I bow to all the seekers of Truth.

Today is a great auspicious day where I'm here on the birthday of Mother Mary, but today I am going to talk to you about reality and about truth. Whatever is the truth is to be known through the light of your Spirit.

You can see in this world, in these modern times, we have developed so many sorts of things which proclaim that they know the truth. There are institutions who say that they are the ones who are agencies of truth, but we must understand that truth is something that has to be known through your consciousness.

You must know it through your central nervous system.

When we evolve to be a human being whatever we could know through our central nervous system is the real truth and once you know the truth, you reach the source of joy that is your Spirit.

Now, to know the truth, people have gone to various type of enterprises and also to feel joy they have tried all kind of alternatives which now so many realise was not alright because they have landed now in a very precarious position; any day it might explode to ruin this world.

For example, first man thought that if he was a powerful country, or a powerful human being he can overpower others and can grab them and by that can enjoy the power, but somehow at present time we don't think much of such people who are aggressive.

Then people started thinking that joy lies in accumulating lot of possessions, money, wealth and ultimately people found out that that's not really giving joy at all, on the contrary it is headache to have money.

So, some of them thought of having a political change in the structure, but that also has limitations, because something else has to happen within us, in our consciousness, so that we achieve our Spirit first.

That means truth lies much beyond these enterprises.

So far whatever we have worked out, our solutions, are on mental level and even the religion has become a, just a mental projection of human beings. They believe in something blindly and it is just an artificial sort of ritualism to which we go and we are quite surprised how can it be like that. And the mental projection always makes a man extremist and the only alternative they can cling on to fanaticism of the worst kind, where people do not want to even listen to something that is sensible, so running away from these religions is also not a problem... not a solution, or alternative.

So what is the alternative left for the whole human beings? Perhaps the awakening, the awareness that we have to find the real alternative is very, very much allowed everywhere in the whole world. That shows that so many people who are thinking, who are of a higher evolution, a special category, are seeking solutions beyond what they have so far tried. As I've told you that whatever is the truth has to come on your central nervous system, has to be in your consciousness.

So let us see what should happen to a person when he rises higher than human awareness. As you have become a human being, you have to become a super human being, but what are we to get out of it? What will become of us? If we are resurrected, if this is the resurrection time, then what should happen to us? Jung, who was a great philosopher and a psychologist, said that “if man has to rise above in a new evolutionary status, he should become collectively conscious; he should become, is actualisation." When Mohammed Sahib said that “resurrection time will be coming and at that time your

hands will speak about others." When Christ said, “Love thy neighbours, as thyself” He was not meaning mentally, because this mental projection drop out in no time, because if you love your neighbour on some mental basis, suddenly he becomes funny or something goes wrong with him so the all the relationship drops out.

Still, if you say, “I forgive the person” and I can have good relationship with that person or from with that nation, still it is all a mental projection.

Whatever is artificial can not be eternal.

So whatever we have to receive has to be of eternal nature.

Now when we say that we have to be `collectively conscious', that means something has to happen to our consciousness, to our being, to feel others on our hands, on our being.

So it is an actual happening when we see, say that you are to be baptized it's not an artificial thing like some priest putting water on your head and saying, “You are baptized." It's an actualisation of something happening in you.

Now I have to tell you that all that is available to us in our consciousness, is not God. Whatever is unknown is not God, I tell you. The first criteria of this happening is that you cannot pay for God. God doesn't understand money and you can not organize God either.

Secondly, you have become a human being without doing anything, spontaneously, as a living process.

So those who are, those who are now trying to live in the name of God on the money of the people are really

parasites. Christ, for example, did not take any money from anyone, did He? He lived like an ordinary carpenter. He didn't have big crowns on His head, did He? On the contrary, He had a crown of thorns.

So one has to understand that if anything has to happen, has to happen in our subtle being and not in a gross way that believe, we believe that we have been very close to God.

So whatever is there within you has to be understood that the things that exist within you has to work out your ascent. Of course within us also there are other areas where we can enter into like our subconscious or our supraconscious, by which we can get possessed and we start doing things which are not under our control.

When you become something, actually you are in control of it.

Like some people came to My program and started jumping in their seats like frogs. And I asked them, “Why are you jumping like these frogs?" So they said, “We paid to our Guru three thousand pounds to do this jump." I said, “To jump like a frog, why did you pay three thousand pounds? You are stupid." You can always jump like a frog, what is so great? But they said, “In this case it is spontaneous because we aren't jumping, but still we are jumping." So the word `spontaneous' can be quite confusing. If you are jumping, that means you are not under control. And you must also understand: what is the interest of the Divine to make you jump like a frog? Are you going to become a frog in your evolution? So when we go to a naive sort of an attempt, we may fall a trap to this kind of nonsensical idea that if you pay some money

to some false person or to some organization, you will become Divine. Then some other people start hearing some noises, or some sounds in the ears and say that, “We have got a light, we have reborn, we are reborn." I mean this can happen to you if you take any antibiotics or something, you might get this kind of a feeling in your head.

What is so special if you see some lights? If you take LSD or all these drugs you also can see the lights and things in your head.

So reality should not be confused with these sensations and these hallucinations.

Be very careful, that you may end up with some horrible diseases, if you get into these practices.

But now the time has come for you to become definitely a higher personality. As Mister Eduardo has already explained to you that within us lies a power called Kuṇḍalinī in the triangular bone. It is in the sacrum bone and `sacrum' in Greek language means `sacred.' That means the Greeks knew that there is something sacred in it.

So in this sacred bone lies the sacred power of your pure desire, pure desire. This pure desire has not yet manifested, that's why they say it is a sleeping desire. And this has to be awakened. And this power is the pure desire of becoming one with the Divine. And this power can be awakened, but for that you have to be true seekers. If you believe in hypocrisy, carrying on with mythical things, all your intelligence is trying to cheat you. Then the truth won't be given to you. That means this Kuṇḍalinī won't be awakened.

So, Sahaja Yoga means, Sahaja means, `born with you'. Sahaja: `Born with you' and it is `Yoga' means the `Union with the Divine'. The idea of Yoga that you have of bending your body and all that is also very superficial because in that there is no union with anything, so why should you call it `Yoga'? Yoga has another meaning also. Means `deftness', is *[UNCLEAR]* is called as `deftness'. `Deftness, deftness.' Translator: Deafness? Sahaja Yogi [to translator]: Dexterity, dexterity.

Shri Mataji: No, no, no, deftness. What word is that for...? You are deft *[UNCLEAR]*. You see, an expertise. Expertise.

So, once you get this union, you have to become an expert in handling this All-pervading Power.

Now we see the flowers, we take them for granted. We see the flowers becoming the fruits, we take them for granted. All living work we take for granted. We take it for granted, because we cannot do it.

Human beings can't do it. It's the living power that does it.

So as a result of this awakening within us, a new awakening, you become one with that Divine Power, which is All Pervading, which we call as the Cool Breeze of the Holy Ghost. We start feeling, actually, in our fingers, the Cool Breeze and also from our head, a Cool Breeze coming up.

We can do all kinds of manipulation like jumping, dancing, but we can't take out Cool Breeze from our head, can we? This is real baptism. This is what was said, that you are to be born again, not just by taking a certificate that you are born again. Christ has clearly said, “You'll be calling Me, `Christ, Christ,' I won't

recognize you." In the Koran, this Kuṇḍalinī is called as “Assas" and the All-pervading Power is called as “Ruh." In the Indian scriptures, it is called as “Chaitanya Lahari." In Zen or any kind of real religion there is the mention of this. The Tree of Fire described is the same and that “I will appear before you like tongues of flames" also are the Chakras, the centers.

But all those who say that they are responsible for religion have not been able to do exactly what has to be done, because one should have Divine authority to give you the second birth and unless and until there is Divine Authority, the Kuṇḍalinī knows the person who has to do the job and otherwise She never rises.

On the contrary I've read some books about Kuṇḍalinī with very confused people who say that if you have Kuṇḍalinī awakening it is very dangerous. Kuṇḍalinī is the reflection of the Holy Ghost and who is Holy Ghost? Holy Ghost has to be the Mother, the Primordial Mother. For example, you can not have a Father and a Son without a Mother. Can you have such an absurd thing? The Holy Ghost has to manifest now, the time has come.

There was a philosopher in the 13th century who said that, that the time of Holy Ghost has come and She has to manifest. Even the early, very early Christians wrote books like Essenes and they have described Holy Ghost as the Primordial Mother.

That one has to understand that by just stopping one thing completely or calling it a mystery, we have really missed the point but not in India; people know about it, that She is the Ādi Shakti, the Primordial Mother.

So now you have the reflection of the Primordial Mother within you as the Kuṇḍalinī and the reflection of God Almighty in your heart as the Spirit. Spirit that representing the sun element.

So now when this manifestation of the Holy Ghost will take place it will, it is the moon, like the moon it acts.

So the consciousness itself gets nourished.

So far all our development have been extrovert developments, outside, like a big tree growing, but we have to go deep down to our source to get this great tree nourished.

So the new awareness of nourishment has to come.

Today if you see in the world, in the consciousness, I'll talk about it tomorrow, that people are now finding many feminist organizations but they are going in the wrong direction, absolutely, because if the women have to become men, it is a pendulum moving from one to another so that your consciousness doesn't rise, it just moves from men to women, women to men, like fighting going on; a rebellion.

Rebellion is not the word that will result into something great, it is the revolution, so that it moves finally upward, so your consciousness become a higher consciousness with nourishment. Just like the Mother Earth nourishes us, the Kuṇḍalinī nourishes us completely. And you are born, reborn, with a new consciousness which has compassion, which has love, which has forbearing and which has beautifying power. That is the point where we are born, luckily, we are very fortunate.

So this nourishment has to work out and is working out, in many countries wherever Sahaja Yoga is manifested. It manifests in so many ways that in one lecture I cannot tell you all about it, but few things I'll tell you.

Now the greatest problem of this world today is poverty. Disparities. Now when awakening takes place within a human being the, the power starts flowing from his hand, he is empowered with a special power. Now we have done experiments in an agricultural university through some professors who have been awakened. They found out that if you use vibrated water, with these vibrations, then the yield of wheat or anything is about six to ten times more. The production of all natural things multiplies, but not artificially by hybrid or manure, which is dangerous for human body. Thus food problem can be solved.

Now these vibrated yields itself are very nourishing and energy-giving. They are very satisfying. Even if you eat a little of that you feel oversatisfied and very energetic. Now then we have the other greatest advantage is that your health, physical health, gets completely cured. Sahaja Yoga has cured diseases like cancer, myelitis, all these incurable diseases, diabetes, innumerable diseases. For that no medicine is to be given and no expense is needed. Nobody has to pay for it, it's all free.

Especially people in Italy are very melancholy type, melancholy. That's what I learned from Shakespeare; that this Merchant of Venice was Italian and was melancholy. They want to suffer and this is a very wrong attitude towards life. Because like Jews, who denied Christ and said that “We want to suffer” so they suffered

nicely and now they have become aggressive and make others suffer. And the Christians are, have no right to say that they have to suffer, because Christ has already suffered for you sufficiently.

So one has to understand this theory of suffering is not a very healthy thing.

It takes you to the subconscious where you are pestered into a melancholy state and then even worse and this state, I must tell you, that in all My experiments I have seen, is vulnerable to cancer. Parkinson's Disease and myelitis and all sorts of these modern diseases like AIDS are all come from that kind of tendency of man. I have seen it in all my work that all those people who suffer from all such diseases are actually left-sided people who go for melancholy very much.

You should seek joy instead of melancholy and joy is the nature of your Spirit. Tomorrow I hope or day after I will be able to talk about the Spirit, the nature of Spirit and I'll tell you how great it is to be the Spirit.

Extreme of melancholy can take you to another realm also where people suffer from diseases like epilepsy, or they become recluses or they become lunatic. Also people who take too much drugs can go to the left side and too much alcohol also can go to the left side and if they go too much to the left side, they just become abnormal people.

But when the Kuṇḍalinī is awakened, your attention is brought in the center and if it is on the left or the right is pulled to the center automatically and you become a normal, balanced personality for your ascent.

Now there are other side also, to us in the right side where the person is dominating others. Extreme of that we can say are sadist. These people dominate others, trouble others, but they are, they, they are not troubled themselves much. But they get some other type of correcting influences upon them like heart attacks, paralyses.

Such people believe in wars, in quarrels, so they disturb the peace of the world. They are always trying to keep under shock and they frighten people with their ideologies. Like one would say that, “If you don't love me like this, then Christ will punish." Or else if you say to them under complete domination by saying that the doomsday is going to come.

But before the doomsday there has to be resurrection. Before the doomsday there has to be Last Judgement and what is going to happen people who are talking of doomsday? Will they not be judged also? Judgement takes place through your Kuṇḍalinī awakening. That's the only way you can judge yourself.

You don't need anyone else to judge you, because you become your own master and guide.

So your Spirit, your Spirit is the master within you and you have to become that master.

We can understand it through a, an analogy, but don't take it too far: if the left side is the brake, the right side is the accelerator in a car. You try to balance both of them and when you know how to do it, you become a driver. And when you become the driver, you do it spontaneously. You don't have to ask anybody; you know you are driving. It is a state you achieve. But even now

the master is sitting behind, master of the car and your master is sitting behind, is the Spirit. When that Spirit becomes one with the driver, then you start seeing within you the driver, the brake and the accelerator. You start seeing it and commanding it.

As a result of that you drop all your enslaving habits and also the habits of enslaving others, that is making like accidents and you become a free guide of your own being. This is a simple thing which happens because all that is vital is extremely simple. In Austria, seven percent people got their realisation by the end of third lecture, they were about the same number, maybe little more. In every country practically we have people who are realised Souls. It's your own. It's like your own check to be cashed. It's like your check to be cashed.

So we have to see that we all get that Supreme Consciousness within us.

May God bless you.

Now, I would like to have some questions where they should be related to the topic I've dealt with, but not, there's no need to be aggressive with Me. If you are already belonging to any group or anything, you can go ahead with it. I cannot force you to get this. You have to ask for it. If it works out, it's, you are very fortunate. You have to just desire for it. You can ask Me the questions, for about five, six questions and then we will do the process of enlightenment that will take hardly about fifteen to twenty minutes.

That gentleman...

Sahaja Yogini Translator: The question was, do we need exercise Yoga, was necessary to obtain realisation?

Shri Mataji: No, not at all. On the contrary, sometimes it goes against Sahaja Yoga, because we do exercises before starting the Kuṇḍalinī, so it is indiscriminate. In Sahaja Yoga, we may do little exercises, whichever are needed to clear the Chakras, but modern Haṭha Yoga is neither Haṭha Yoga nor Yoga.

Yes.

Sahaja Yogini Translator: The question, the question was if vibrations increase so much agricultural production, how come they are not used on a high scale to resolve the hunger in the world? May I say it in Italian too?

Shri Mataji: I'll answer. You see, it is not easy for people to take to truth. Especially. And especially the people at the helm of affairs. It's very difficult for them to accept anything like that easily. I cured the President of India of his cancer and he sent, he asked the Secretary of Health to come and see Me to do this work for the people in India. But My first of all, it's not a job of curing people; it is giving realisation.

But if you go to the government, their styles are very different. They would like to keep file on everything, put Me through the parliament, ask questions. I am a free bird; I don't want all this nonsense.

But I told them if they want, they can send doctors to Me, I can teach them, I can make them, these things I will teach them everything if they are willing to do. But now, after five years, the land that was allotted to us, they have now got it, now. Can you imagine; five years it took for the red tape to get that land in the hand, to do this work, so I don't know. At this pace, when are we going to really start that kind of a work at that level? But already

we are doing tremendous work, without any interference. Naturally I cannot become an agent into the hands of these people but I'm doing My level best and I would like to know how much you are going to help Me. You, yourself, personally. Let us see. If you get realised then you can cure people also. You can see for yourself if you get realised, but you must first get your realisation. Then you can do it.

[Interruption from the audience, interaction between Shri Mataji and member of the audience:] She's aggressive I think, she's aggressive. She's an aggressive woman! Be quiet Miss. Let others talk now. Let her come and see Me now. I see, let others asks the questions now. Madam? You come and see Me.

Sahaja Yogini Translator: She's asking, I did not understand the question, so she wanted to repeat the question.

Shri Mataji: All right. Now I would say, that you are nice lady, you are concerned about everyone, I'm very happy to know that. Now I would say that I'll be happy to meet you, otherwise, but let others also ask the question, because she didn't understand the question.

Second Sahaja Yogini Translator: My question is, is it a critique of the people who jump like frogs? Is it a critique of the people who jump like frogs?

Shri Mataji: Is it a...? Lady: Of the people who jump like frogs. My question is whether their mistake, because they're taking *[UNCLEAR* siddies], is going too deeply into the consciousness?

Shri Mataji: No one has gone. Madam? If you want to know about it, I'll tell you very frankly, that the director of

this Siddhi course in Scotland, his wife and his child, three of them, became bankrupt and epileptic on the street. Three of them, for your information. And they came to Sahaja Yoga. I have come to know about these things only through people who come to Me and if you want to know more about it I'll tell you. Nobody is deeper.

Sahaja Yogini Translator: She got her realisation, she wasn't there, she left it and she's again here.

She's again new.

Shri Mataji: Huh? What does she say? Sahaja Yogini Translator: She was asking the question about if they went too deep into consciousness, those people who did...

Shri Mataji: No, no, no, no. They became possessed. They became absolutely possessed.

So much so that they had epilepsy. You see, he was the director. The main man of this Siddhi course in Scotland, in Ronan *[UNCLEAR]*. And now, poor fellow, he's bankrupt. He's gone to East, to South Africa, his wife has now gone to India, in a big mess and this fellow, you should read the articles she has given about this man. How characterless is, horrible. His name was Mister Peter Pierce. His wife is there, you can write to her, you can write to him. It's a horrible condition. Yes? Sahaja Yogini Translator: So the first question if there is a relationship between sexual life and Kuṇḍalinī?

Shri Mataji: No, not at all. Kuṇḍalinī is above the sex energy. Of course, if you lead a sane, married life and a good life, it's perfectly alright. You should. You should have children.

And here it is, while Christ has said, “Thou shalt not even have adulterous eyes." To that extent He went. But the Kuṇḍalinī rises above the center. At that time a person becomes like a child; innocent.

Actually his innocence is awakened and that is how the diseases connected with sex and all that get cured.

But that is done automatically, we don't worry about what it is today, but after realisation you just become like that.

We don't tell: “Don't do this, don't do that", automatically you become like that, a great person.

Because you are a glorious personality, you are not a human being, a slave of all this lust and greed.

This one. Yes, please.

Sahaja Yogini Translator: “When we speak of Self-realisation, if we mean an image of the own I, if it is the same..."

Shri Mataji: Ah, I followed. No, no, no, no. Ah. No. There is no image that you see. Please sit down, I'll tell you. No, you become. Like you see the light, so you are away from the light. But when you become the light, you see through the light everything.

So you become. That's an experience to be understood that when you become, that it starts flowing through you, you start feeling it and you just become the knowledge.

[Aside to Sahaja Yogini Translator:] Ruth, how long has been Eduardo, the Eduardo, there? How long Eduardo... no, no, no, no. How long has he been in Sahaja Yoga?

Sahaja Yogini: One year and five...

Now, the Mister Eduardo whom you have seen, has been hardly for a year with Sahaja Yoga, but see how knowledgeable he has become. He didn't know even anything about the Divine! And he himself has given realisation to so many people now.

Yes please.

Sahaja Yogini Translator: “From where comes your security to say that Haṭha Yoga is not a good thing?"

Shri Mataji: No, no, no, no. You didn't hear Me, sir. I didn't say Haṭha Yoga is not good, but the modern Yoga that people are following is not Haṭha Yoga. Didn't hear Me. Now, I'll tell you that Patanjali Shāstra, which was written by Patanjali thousands of years back in India, says that there are Ashtangas, eight-fold. And the first foremost thing is Īshwara Pranidhana, means the establishment of God. And with other eight folds were subsidiary to that, were subsidiary, helpful to that, the seven others. When it was practiced, we had a very different system of education in India, that all young people used to go and live with a realised Soul, as a Guru, realised Soul, who was very learned man and also realised. And if you read the book of Patanjali Yoga which is so big, the exercises, is `Yama Niyama', is a little bit like that, in that, little bit. Original.

But this has happened, these things have happened only last fifty-sixty years, when some people went to some Gurus in Himālayas and were discarded as useless; and they came to know about these few methods of exercises and they came and they started teaching people without any Divine authority.

Now, the thing is, one must understand through an analogy, I'll tell you. Say for example, if you have got a car, it must start, otherwise the machinery won't move. And when the machinery starts moving, you see the defects in the machine, where it is the machine, where it has gone wrong. Now, when the Kuṇḍalinī is awakened, listen to Me, when the Kuṇḍalinī is awakened, then you see which Chakra is out of gear, which Chakra is out of gear.

So accordingly you have to do the exercise whichever is wrong; you cannot take the whole medicine box indiscriminately.

[Aside:] Let Me finish.

But if you do indiscriminate exercises, what happens you become right-sided and you become, emotions become less, your emotions start phasing out, you become right-sided person. Because you just worry about the physical side, there is no love in it, no love, no balance.

And we are not only the physical being, we are also emotional being, we are mental being and we are spiritual being.

So My authority comes from Patanjali himself. I'll tell you all about it if you come and see Me, sir.

Gentleman: [continues to discuss.]

Shri Mataji: All right. No, come and see Me; I'll tell you all about it, it is that only, is the one that is Yoga. Come and see. I am very happy. Now, we should stop at one more, that's all, finished now.

Gentleman [raises the voice and discusses vividly]: [He is saying that Sahaja Yogi Eduardo who most likely spoke

the introduction had `espresso idee piū avanzate della signora' (expressed the most advanced ideas of Mrs.).] Shri Mataji [laughs]: I'm happy you enjoyed him more than Me, I'm very happy to know that ride.

All right. Now, it's all right. Now, let him be. Let him...

Wait, wait tomorrow Madam, you write it down *[UNCLEAR]*. [Tomorrow at] nine o'clock. No, no, no, no, no. Now. No, so many are there.

So many people, you see, so many.

[To the translator:] Now ask them to... Don't... Hello, now nine o'clock I'll put the time. Please, there are so many at the back, so many, alright? Please. I'll tell you one thing. By these mental projections you are not going to get anything. By arguments you are not going to get anything. By lecturing it's not going to happen. Now only thing that is going to work out is your desire and pray for it, it may work, it may not work. There cannot be any guarantee. I'll just try to neutralise your thinking, but actually the Kuṇḍalinī has to come up from here [points to Sahasrāra], that's the main point. We cannot debate with the Divine. Whatever has to work out has to be worked out. If they want to go away, they should go, but you should not disturb in the... [Some people get up to leave.] That's now, let us everyone have. Then you can come and see Me, sir.

Sometime, why don't you come and see? He's a seeker. Why don't you come and see Me? You should come and see Me.

Gentleman [approaches Shri Mataji and says that]: [he wants to know if he can get the realisation, having already received another type of initiation].

Shri Mataji: You see, initiation, whatever you have had, is not our concern. What is our concern is that you get your realisation, you must feel the Cool Breeze...

Gentleman [gets up and say something like]: Respect.

Shri Mataji: Yes, it's alright. Why don't you sit down? Let's try, let's try, must try! [To the translator:] Firstly, let them be comfortable and quiet. And also, if you can take out your spectacles, because eyesight may be better with this, you know... And take out your shoes, also. Anything tight here can be loosened, here [neck] or here [stomach] at the Nābhī. Now please put your hands towards Me just like this, because these [fingertips] are the five centers, this is the sixth [base of the palm], this is the seventh [center of the palm].

So, of the two sympathetic nervous systems [shows the two open hands], these are ten centers [five on the right and five on the left] we have got. Just now, but this is actually fourteen, because it is five, sixth and seventh.

Now, you have to keep your eyes shut, all the time, because the Kuṇḍalinī has to rise and for that you must keep your eyes shut, because attention will be fully inside. But if your eyes are open, the Kuṇḍalinī may not rise, even.

What is it? What's happening there? Yes.

Someone: [is about to speak].

Shri Mataji: Those who don't want to do it should go away, because they disturb the others and you should be kind. It will just take ten to twenty minutes, but if there are people who just don't want to do it and are *[UNCLEAR]*, it troubles Me, it troubles everyone. Please close your

eyes [presses the Sahasrāra]. Now, you have to do the way I tell you, that you put the left hand towards Me which is the power of desire, on your lap, very comfortably.

[Presses the Sahasrāra once more]: Better.

And the right hand is the power of action, so we have to use the right hand to channelize our Kuṇḍalinī and our Chakras.

Now you put your right hand on your heart. At this point you have to say, call Me Shri Mataji or Mother, whatever you like, `Mother, I am the Spirit.' Now, put this right hand on the stomach on the left hand side and press it little hard with your fingers.

[Shri Mataji rubs the base of Her left palm, which corresponds to the left Mūlādhāra, against the microphone. Then She looks at that point and blows on it.] Now you say, because you are the Spirit, you have to assert that: `Mother, I am my own master, I am my own Guru.' You have to say it ten times.

Now please raise your hand to your heart, again. Right hand. And now say twelve times that: `Mother, I am the Spirit.' But one thing is I am finding that you people are feeling guilty for nothing at all. Please do not condemn yourself or try to count your so-called sins, nothing of the kind. We have to come into the present. At this time you are not guilty at all. Because you are the Spirit, how can you be guilty? Now please, try to say twelve times, `Mother, I am the Spirit.' [Shri Mataji blows into the microphone three times.] Now raise this right hand at the base of your neck from front and press it, hold it, on the

left hand side. This center is blocked by people who think they are guilty, or all those who want to suffer.

So you have to say: `Mother, I'm not guilty,' sixteen times. And if you have been always feeling guilty, you should say, I think, thirty-two times.

[Aside:] Very strong. It is a very strong block there. [Long pause.] Better.

Please, don't feel guilty. Say sixteen times: `Mother, I'm not guilty.' You have to be in a happy mood. You must make fun of all this melancholy problem. No confessions in Sahaja Yoga needed. Sahaja Yoga is not worried what you have done so far. Sahaja Yoga is not worried as to what you have done so far.

[Conversation with the translator.] You must tell there are no confessions in Sahaja Yoga at all.

It is for nourishment and for curing everything that is wrong.

[Aside:] Better now.

[Shri Mataji begins to repeat the following mantra:] Nirmalā Vidyā Aham sākṣhāt, Shuddha Vidyā Aham sākṣhāt, Viṣhṇumāyā Aham sākṣhāt.

Today specially, on the special day of Christ's Mother's birthday, you should not feel guilty and unhappy, or melancholic.

[While the translation is done Shri Mataji continues to repeat with the Viśhuddhi finger in Her left ear:] Viṣhṇumāyā Aham sākṣhāt.

Ah! [Shri Mataji makes a gesture indicating that something went away.] Now, put this right hand on top of your head, across your forehead. Hold it. At this point

you have to forgive everyone. By saying: `Mother, I forgive everyone.' Ah, better.

Also, forgive yourself, that is very important. Ah, better.

Just hold it. Now put your right hand on top of your head, at the fontanelle bone area, where you had a soft bone in your childhood. And try to press it. And move it clockwise seven times. At this point I cannot cross your freedom.

[A Sahaja Yogi gives a bandhan with the candle to the back Āgñyā of Shri Mataji.] And you have to say that you want your realisation, you really want your realisation, by saying: `Mother, we want our realisation, so please give us realisation.' Please say it seven times.

[Aside:] Better.

Now, raise your hand higher and see if you are getting the Cool Breeze. Higher, higher. Little higher, about five-six inches higher. Five inches. Now you change your *[UNCLEAR]* to the other side and put your right hand in front, like the left hand and feel with your left hand. See if there is Cool Breeze coming in. Don't think, just now.

[Shri Mataji blows into the microphone.] You can change your hand and see again with the another hand.

[Blows again.] You can go on changing your hands and seeing for yourself. You can see on each other's hands also, heads, if there is a Cool Breeze. Without touching them. See in your hands if you are feeling the Cool Breeze, now. That's good.

You may open your hands clearly and also your eyes. Hands, full hands. Now, I will also tell you how to raise your own Kuṇḍalinī. Try that. If that works out, you might feel strong wind in your hands.

So put this left hand, as it is you see, in front of the Kuṇḍalinī while sitting down. The left hand, all of you.

And now, with the right hand, you start moving your right hand, action, like this, upward, forward, downward. Just try. Not the other way round. Just see how I move it: forward, downward, upward. Take it on your head. Take it on your head and tie it up. This will do, now three times you have to do it. I hope you have followed: forward, downward, backward, upward, like that, clockwise.

Now, start again now, three times. Go up on your head, quite high and just tie it up and put a knot.

Again. Take it up, high up. Tie it up. This is the third time, when you have to put three knots. Put your head up and tie up: one, two and three. Now, see in your hands. Now put your hands up and see if you can feel it on top coming, something in your hands, the Cool Breeze. And ask: `Is this the breeze of the Holy Ghost?' Ask in your heart. Good.

So many of you have felt it. Now put your hands again.

You'll feel very peaceful, after this. As it is, you're not thinking much. There is no thought in your mind, you're beyond.

So when you go home today, tonight, don't talk too much, have your food and sleep off. Within three days I'm sure we'll be able to establish it, your Self-realisation.

***Contents: 1983-09-09*, Public Program, Day 2, Talk about Christ, Sala Borromini, Rome, Italy**

I bow to all the seekers of reality. To know the reality is only possible if you're connected with your spirit.

Without that, whatever you know is all on human level.

Now, somebody asked Me a question, that if you just say, “ `Hail Mary' or if you say `Lord's Prayer', then will it not also allow the plants to grow?" Now it is our experience that it did not do anything by saying, `Hail Mary' or `Lord's Prayer', so far. By chance, something has happened, but it was not definite, that it will happen, when you said all these things. It is very simple to understand, that without the connection with the Divine, how can we communicate? For example, if this instrument is made, it also has got with it, the wire, to connect itself to the mains.

So, if you do not connect this instrument to the mains, it doesn't work, the instrument is artificial.

So when you say `Hail Mary' or you say `Lord's Prayer', you are telephoning to God without the connection within. This has given two kinds of reactions to people. First of all, to say that there must be something wrong with us.

So God did not listen to us or to say that there is no God and this is all not true. It is today, at this time, the whole world is on the brink of giving up the faith in God. Because it is a blind faith. You are told that this is the faith you have to take without asking any questions.

You may call it any `ism', like the question was that, “What is the difference between Christianism, Christ and Self-realisation?" Any `ism' is not a free thing.

So I would say that Christ is the truth. But whatever we have built up with our projections, if it is Christianism, then it is not true. If it was the reality, we should logically approach the subject, then, we would have become different people, being Christians.

Now let us see, how Christ's life is not depicted in the so-called, Christian religious people. Of course, it is true, that this happens with every religion, because every religion has become a `ism' now. But as the question is about Christianism, then I would like to deal with it as it is.

So we must find out, logically, what we have achieved through believing into things like this. Now, just see Christ on the cross forgave the people who crucified Him. What compassion and what love, that He was worried about the people who crucified Him. But if you see the Christian nations, say Europeans, as you can call them, I mean, they have been one of the most aggressive races. You have to admit it. I went to South America, to Chile and to Argentina and I couldn't find one aboriginal there, not one soul left there. “What has happened to them?" I asked. They said you can just meet them in some museum, as a picture.

So, despite all Christianism, what we have been are, we are aggressive nations.

So one has to realise that this doesn't give us what Christ wanted us to be, to forgive those who aggress against us. That these nations thought them to be superior nations, higher nation, that they had right to suppress everybody else around.

The second thing Christ has said, that “it is said in the Ten Commandments that `Thou shall not commit adultery,' but I say verily to you `Thou shalt not have adulterous eyes.' " It is hard to find a person without adulterous eyes in the West, I must confess it.

So this has not made us more righteous, more compassionate, more loving towards the whole humanity.

The third thing, which is even more dangerous, is that Christ has said that you have nothing to do with dead spirits. Today, all the Christian religions or all the Christian nations are indulging into some kind of this pursuit. The first basic thing, most surprising is that all dead bodies are in the church, of these bishops or somebody, who are not even realised Souls.

So these are not churches but like cemetreies. We Indians feel frightened to step on them because we know that you are not supposed to walk on the dead bodies like that.

So, that is not Christ at all. None of His qualities, you find, being imbibed by following Christianism.

Now, the other teachings which are out of Christ's life is that His message of His life is resurrection.

But not His cross. He suffered for us and it's the end of all our sufferings.

Now, on a subtler way, try to understand where is Christ positioned within us and then you will understand what I am trying to tell you. In this picture, if you see, the two sides, the left and the right side cross at a point where you see this red mark on My head, inside the brain. Where there is the Optic Chiasma, where it crosses, near the pituitary and the pineal body. There lies the principle of Christ. Now, if you see that the Kuṇḍalinī's door to pass through is that one, is the constricted part, is the door, that's why it is said that Christ is the door and everyone has to pass through that. Because over-activity

of the sympathetic nervous system has created this kind of a very, very solid type of attachment which cannot be crossed easily. Because of the ego and superego crossing over each other, they press on each other like two very hard balloons. This is the cross.

Now, what Christ has shown by His life, that eternal life is not killed by anything, by His resurrection.

This was the greatest job, is to pass through that very narrow space, crucifying Himself, He proved it that life has to be resurrected.

On the Easter day, we give everyone an egg. But we don't know why we do it. Now, this egg represents our state, of human state and from the egg, with transformation, you come out as the bird, as the second birth.

So you have to become the bird after this egg stage because your ego and superego press you here and you get your own `I'-ness, like an egg.

So this is actually the second birth which Christ has said that you are to be born again. But we just believe that we are born again and we just live in this faith which is dangerous.

By ascending through this door, which is the Christ, you reach into the area called limbic area in human beings, which is the Kingdom of God. But this portion also has to be pierced through to get out of it completely to feel the source that is around it. This is the reality of baptism. You can see with your naked eyes, in many people the pulsation of the Kuṇḍalinī. If it is pulsating, that means there is some sort of an obstruction in the being. But if it is a normal body and a normal personality, then

Kuṇḍalinī shoots off just like a jet and comes up. This is what has to happen in reality if you want to have your second birth.

It's the subtler awareness that comes into you. You start feeling in your hands, the subtle All-pervading Power around you.

So, as I told you yesterday, no use giving a sermon, talking about you, talking is not going to create the reality. We can talk anything we want to. Does it become reality? And He has predicted that “I'll send you the Holy Ghost; I'll send you the counselor; I will send you the redeemer; I'll send you the comforter." If there were two disciples of Christ, they would have waited for this time to come. But somehow or other, anybody who put forward the idea of Holy Ghost, they shunned it, they never talked about it. Of course, it did introduce Christ to people, also told what is the righteous life is. But gradually it started losing that effect upon itself, as we had at the time of *[UNCLEAR]* and started becoming more a sort of a political institution that deals with politics. Christ was never a politician, was He? He was a carpenter's son and He lived like a carpenter's son. Did He live in big palaces? Whatever is His status of life, He lived with it.

So one has to realise that God's work does not need any money. All the God's work is free.

And whatever is vital is the simplest of all. Look at a tree. How it grows from a little seed into such a big tree and then how it flowers and then after the bloom, how does it become the fruits? Who does all that difficult work? Now, when you're raising the Kuṇḍalinī, many a times, I have seen, it stops at this center. If you're too much futuristic,

if you think too much, if you plan too much, then this center catches.

Or else, at the back side, because it has two petals, so at the back side of it, if you are a person, get dominated too much by the spiritualists, or the charismatics and all this kind of thing, then the left side catches at the back.

So what you have to do at that time is to take the name of Christ, not the person who is not connected, but the one who is connected. You can say Lord's Prayer. You say thrice, the Lord's Prayer and the Kuṇḍalinī rises up there. But not the person who is not yet realised and who does not know exactly how to say the Lord's Prayer. But the one who has realisation and who is a twice-born real Christian can say that. All these years, all these Christianisms have created an army of haters of Christ.

It is very surprising. When you talk to some of them, they say that we believed in Christ. Still we suffered so much. Like I found it in Argentina, people said that “He was poor, He has made us poor also." Apart from that, when people find out that there is no truth in all these things, they form groups against the God's own principle that is Christ. You'll be surprised, in London so many churches are sold as pubs.

So we have two groups of people, those who have denied Christ and those who are blindly supposed to be with Him.

But reality is in the center. Not in denying nor in accepting. Because if He is the truth, then one has to get to know through the spirit.

Enlightenment that they call it Self-realisation or they call it the second birth or baptism, is all just the same and in

Quran, it is called as to be the peer are all the same things, are done by only one thing, is the awakening of the Kuṇḍalinī.

Actually, as soon as you cross this point through your Kuṇḍalinī, you get certain powers. You get the power to cure others. You can raise the power of other people up to this point and so up to the Sahasrāra, up to the epitome of this, you can take it out from there, what we call the Brahmarandhra is there, whole of the Brahma, is the All-pervading Power.

So the Kuṇḍalinī is the spiritual power of the primordial mother. As she rises, one by one, by the centers, she nourishes them, as the womb does nourishment. First thing that happens to you, that you feel good health.

So many diseases can be cured only if Kuṇḍalinī can come up to your Nābhī Chakra.

But subtle ways happen to you when she crosses over from this center. You become thoughtlessly, aware, you become.

So you find there is no thought. But you're aware. If you want to think, you can think.

Otherwise, you are in silence.

So one has to understand that it is not possible to stop our thoughts by ourselves.

Now, when the thought is stopped, what happens is that now, see for example, I see this beautiful painting on top of this nice ceiling and I see it without thinking, I do not think who has made it, how much time he must have taken, how did he go up, how much it must have cost... There is no thought at all.

So, like a lake, which has no ripple in it, all that is created around it reacts completely into that. Now, that joy, the joy of the creator, which came through the artist, is all there and I just feel the joy pouring down my head like that.

So, a thought rises and falls off and another thought rises and falls off. Now, there is a space in between these two thoughts. Thought may come either from the past or from the future. When it comes, we see but we don't see where it disappears. In between that, is a very small space of present.

But we live either in the past or in the future. But if I say that you have to be in the present, absolutely then you can't do it. It's not possible because always there are thoughts, pushing you either to the present [past] or to the future. But when you become thoughtless, then you are in the present.

So one has to realise that the first consciousness you develop is called as thoughtless awareness. In the `Patanjali Yoga Shāstra', it's called “Nirvichar Samādhi." Now, once you have this, you have to go to the second stage, when you rise above this and pierce through this, then this state starts settling down and the gap starts increasing in size.

So that's how your spiritual growth starts now.

Then you start using this power which flows through your hand and you reach a state where you become, we call it as `Nirvikalpa Samādhi', where there is no doubt.

All the knowledge dawns upon you. As you have seen Eduardo or any one of them, they now know the knowledge.

So knowledge can be only known through the spirit and that is why we have to be the spirit.

Before that, it is darkness, like the story of the elephant, everybody reaches some mental conclusions.

Like, there were nine blind people and they wanted to feel the elephant.

So somebody felt the leg and he said the elephant is like a big pillar. Another quarreled with him, he said no, when he felt the tail, it is like a rope.

And somebody felt his ears, he said no, it is like a fan. And they were all fighting with each other, thinking that they were absolutely correct.

But when their eyes will open they'll say that everything is correct and elephant is something different.

Like that, happens to human beings when there is light. When you enter in the room, I've to just tell you that there's a switch and when you put on the switch and the lights will come in. Otherwise, there's darkness. And you just switch on and you're amazed to see that the whole room is enlightened. But behind this procedure, there's a big history of electricity, there's a big force working, there's a big organization.

Like one gentleman in London got his realisation and he was little bit skeptical about it. And he said that in collective consciousness you can feel another person, isn't it? He said that I'm worried about my father. I want to find out what's the matter with my father.

So I said, “Alright! You just feel with your hands, find out." His father was in Scotland. He telephoned to him and first he felt it and he said that Mother, I'm catching

here on this Chakra, a very tremendous heat and burning. Now, these centers are all for the father and these, for the mother. And this finger is for the Viśhuddhi Chakra.

So I told him he must be down with severe bronchitis. He telephoned to his father. His mother came on the phone and she said he's down with very severe bronchitis. Exactly, the same words as I said.

So when the Kuṇḍalinī comes above this, you become collectively conscious. And when you start establishing yourself, then you also become doubtlessly aware.

Now another lady has asked Me a question that you become a superior man and another, better man than others. But in a way that we understand superior is like somebody who is like Hitler. It is not like that you become. But you become a person who can witness the whole thing as a drama. You're not involved in the whole game. Like if you're in the water, you have fear of the water, but if you're taken in the boat, you can see the water very well. You're in no way superior or you have a superior complex than the man who's drowning. On the contrary, you have such compassion and such power that you can save that man who's drowning. Actually, when a man is the super-conscious, then he is beyond any domination from any habits. He's a man of great courage also. But not for domination but for protection of the ones who are suffering.

Like Christ, when He saw Mary Magdalene was stoned, He stood up and said those who have not committed any sin, can throw the stone at Me. But, He has nothing to do with prostitution.

So people try to confuse everything and call it religion. Like our Church of England owns the *[UNCLEAR]* which is the property lived by prostitutes. And when they were asked, “Why do you do it?" they said we are protecting them like Mary Magdalene, you see, living on their earnings. When Mary Magdalene came to Christ, she was transformed completely into a beautiful, sinless person.

So, one has to understand, in this ascent, you do not dominate others, nor you take domination from anyone. Christ crucified Himself. He need not have done that. It was a drama He had to play. I told you why. Because He had to cross through that gate. He deliberately did not tell that His mother was the Holy Ghost, the power behind Him, because He didn't want to direct the attention of the other people on Her. Otherwise, He would have come out in His true self. And the whole drama would have been finished.

Christ has got eleven powers of destruction, the highest. And when He will come on His white horse He is just going to destroy all those who have denied the Divine. Michelangelo, who was a realised Soul and Sistine chapel, is a very good example to understand what is going to happen to us. He has not shown Christ as a hanky-panky fellow, with only bones hanging down, miserable, but a robust young person, throwing people, right and left. If you go and see Sistine chapel, you'll realise what I'm saying, that He's standing at the Āgñyā, the whole of the Kuṇḍalinī's shown. The Āgñyā Chakra and on top is the Kingdom of God. While I was so surprised that at the table there, was kept another miserable picture of Christ, with all the bones showing. I

don't know why they want Christ to look like that. He carried such a big cross on His shoulders. Let all these people try once. With that tubercular-like looking body, do you think He could have taken that cross across? I don't know how they can represent God like that. To Me, it all again a kind of a play on your mind.

Now it is for you to understand that you first get your realisation. That's your second birth. And then you become your own guide. These vibrations that will flow from your hand and from your head will guide you. Now, if you ask a question, `Is there God?' tremendous vibrations will flow. When it is positive, then tremendous vibration will flow. But if it is negative, then the vibrations will stop. Maybe also get some burning. I'll tell all about it tomorrow again, in complete details. But to end up, I'll tell you how relatively you can decide that vibrations are true.

In India also, we have great fanatics. And once, My program was arranged in their hall. They call themselves Brahmins. Brahmins are the one who are called Dvijah, means twice-born. And Brahmins means, the one who knows the All-pervading Power that is Brahma. But they are self-certified people.

And I did not know that they opposed My going there in the hall because I was not a Brahmin, according to them. And they came and sat in front row with a very aggressive mood before Me. I just said, “Who are the Brahmins among you. Come forward. Who think they are Brahmins should come forward." They all said we are Brahmins and their hands were shaking like this before Me. I said “Then why your hands are shaking?" So they

said, “You are Shakti, myself, the power. That's why they're shaking." So they said, “Look at these others, they're also shaking, few." I said, “Go and ask them." The man who brought them, he said “They're all certified lunatics and I have brought them here to get realisation so that they get well." So all this kind of faith, blind faith and believing that you are on top of the world is another kind of a lunacy or beginning of a lunacy.

When you rise in your ascent, when you receive the blessings of your spirit, you become a wise, kind, compassionate personality. You're fearless and you speak everything through your heart. You cannot purchase such a person. You cannot give him anything whatsoever. If you give him one flower, he gives you ten flowers. He cannot live on you as parasites. Such a person has no interest in your position, your purse, in your wives. Such a person has to be above everything else, so the bliss of God flows, so that you're blessed.

May God bless you! I have tried to cover most of the answers to your questions that you gave Me in writing, except for you asked Me how to fight the negative forces, about which I'll tell you tomorrow. And if you have any other questions you can describe them now. I'll answer them. Thank you. Now, tomorrow we are having a program in another hall. I know where. You all know about it, I hope so, which is a bigger hall and hope to see you there. Now you please be seated. I want to give you realisation.

Contents: 1983-09-10 **Talk to the New People, Ruth's Flat, Via Mercalli, Rome, Italy**

... we go to the essence of *[UNCLEAR]* everything, to the root of everything.

Gregoire: [translates into Italian].

Shri Mataji [interrupts]: Now...

Gregoire: [completes the translation].

Now if, if there is a disease on a leaf, if there is a disease on a leaf you cannot throw out the leaf. We have to go to the roots to find out how the diseases is showing out.

Sahaja Yogini: [translates into Italian.] So the... we have to go to the roots.....

***Contents: 1983-09-10*, Public Program, Day 3, To All the Seekers of Joy, Auditorium of the National TV Studios, Rome, Italy**

I bow to all the seekers of joy. I've had many, many questions from the last lecture. And gradually in My own lecture you will find, I have tried to answer some of them. But only possible to divert all My today's lecture on those, because I want to tell you about the spirit. It seems there is someone who is a learned man about Indian philosophy and I was happy to know that he has also studied that. Because all that is not so known to the Western world, I didn't want to bring it in.

[Aside:] Will you please sit down in your place and don't disturb everyone, this gentleman I don't know why he wants to disturb. Why don't you go? Yesterday he was misbehaving also for nothing at all.

This gentleman has asked a question about spandakarika, is a word which is used for Kuṇḍalinī which creates the spanda. Spanda is the pulsation. Whether

this is the same? Yes, it is absolutely the same, but it is not any ism, like what you called as shaibaism.

In the sixth century we had a very great saint in India or you can call him a incarnation or a great master, called Ādi Shañkarāchārya, who has very clearly said that Kuṇḍalinī has to be awakened Sahaja. He wrote many treaties like Viveka Chūḍāmaṇi and all those. And then he got fed-up with the intellectuals.

And he got so fed-up, he wrote his last book as Soundarya Lahari. And in this he describes that the Mother's powers, the power of the Primordial Mother, the Holy Ghost, the Ādi Shakti. And just he has sung the praises of the Mother. And people said that, “Why are you wasting your intelligence in this?" So he said, “All these thinking and reading has made human beings absolutely mad." Because too much reading, thinking creates dogmas. And once you start reading too much about something, you just form your own ideas. And by that you really become a stupid person, in the sense that you start forming `isms'.

But He has clearly said the “ `Yogen', `Sankhena', by all these philosophies you are not going to get there.

It is the Mother's grace that is going to work it out." So those who have read a lot about philosophy, any philosophy, must know by reading you do not reach there. For example we were coming from Tivoli and we saw a sign to Rome. And if we had stuck up there and at the sign only saying, “This what is written in and start reading it” we would have never reached Rome.

Like another great personality in India, Guru Nanaka. He says that, “Unless and until you know yourself, unless

and until there is Self-knowledge, your confusion cannot disappear." But those who follow Guru Nanak, go on reading the book that He has described of the poems of realised Souls, to read. They go on saying that, “Unless and until you know yourself, you can not get out of the confusion” they go on remembering it by heart, saying for hours together, like this. But this is not the way, because if somebody gives you a prescription saying that, “You should take this medicine” and if you just go on remembering, “I should take this medicine. I should take this medicine” how will you treat yourself? So by reading too much you condition yourself and form an ism. And you get identified with that knowledge. And once you are identified with that knowledge, so-called, you do not get to the point what is described.

So by reading at the most you can get the idea or a logical conclusion you might arrive at: what to do; how to achieve; what to expect. Like Christ had said, “You are to be born again." So in the church we get up and say, “All right, let us sing the hymn, a number so and so. We have to be born again." And we go on singing this song again and again. Then we start believing that we are already born again. In Geneva I met some people who came themselves, called themselves born again and they brought a Bible to hit Me.

So this kind of development that is within us must be seen and faced if you are a true seeker.

There were many other questions about Me also. Whether I was a spiritual master or I am an Avatāra or who was My Guru, all sorts of things. I would say, you

better find out yourself. Christ said that, “I am the path. I am the light” which He was.

So people crucified Him.

So it is wise not to say anything about yourself in these days, because the ego is so developed in human beings that they don't see that they are the losers. Anyone who pampers their ego, is a very great man. But anyone who makes them the Self, the Spirit, is not liked so much. In all the countries, in the whole world you will find all the people who propounded truth were tortured completely. Nobody wanted to listen to them. This is the problem.

When they die then we build up big organizations in their name but when they live, we never listen to them.

So now it is time that we should seek our spirit and the reality. That is very important.

Now today I have decided to speak of the reality. The reality is that you are the spirit. The rest is a myth. Shañkarāchārya called it as Adyavtya. He says that, “The Brahma is the only truth. The rest is all myth." Like Christ has said that, “Seek your eternal life." So this All-pervading Power of God, which is a subtle power, is the only truth. And the spirit is the only way we can know it.

Now what is the spirit? The nature of spirit is three-fold. When our Kuṇḍalinī is awakened and we cross through this fontanelle bone area, it touches the seat of the spirit. But the spirit resides in your heart.

As soon as it touches the seat, you start feeling a Cool Breeze from your head. One gentleman today came and told Me that he saw one Sahaja Yogi emitting silver thread-like lights from his head. And I told him that is

nothing to be afraid of. But if you are not normal, your prism-like perception starts seeing it, either as a gold colour or as silver colour. If you are a left-sided person, you see a silverfish light. If you are a right-sided person then you see a golden colour. But if you are in the center you don't see anything, because when you are there, you don't see anything.

So the spirit when it manifests itself within us, it first enlightens our attention. That means it makes our attention collectively conscious. It makes it. It actualises. You become collectively conscious. Like we say that we are very great friends, but as soon as there is a quarrel we drop out our friendship. But when you are collectively conscious you start feeling another person on your fingertips. This is what Mohammed Sahib has said that, “At the time of resurrection your hands will speak." He has written so much about resurrection, but no one wants to talk about it. All of them are talking about the dooms day to frighten everyone, so that they can take full advantage of that fright and dominate with intimidation.

So one has to understand that when you become collectively conscious you start feeling another person on your fingertips. Even sitting down here you can find out about someone, what's wrong with that person.

So the messages come on your fingertips. Your fingertips have got all the sympathetic nervous system endings. For example, a person who is overactive, thinks too much and he is a futuristic, you will find his right hand side might start shaking or may, you might get warm from that person.

Such a person can suffer from liver, from diabetes, from all diseases which are caused by futuristic life.

Such a person gets a very active heart and such a person can die of heart attack also. Then on the left hand side, a person who is a lethargic person and always worries about his past and is in a very unhappy mood, gets a heart called `lethargic heart'. Now such a person if you feel about his vibration, you will have a left hand absolutely not giving vibrations or may be there is some sort of a burning or could be some numbness on the hand. If the heart is catching of someone, you get a burning sensation on this finger here, left Heart. There are many other causes which bring forth this heart trouble. You don't have to go to a laboratory to find out, to diagnose a person. By fingertips only you can find out what's the problem of the patient is.

It is very surprising that Sahaja Yoga has been predicted about fourteen thousand years back by the greatest originator of Indian horoscope method, called Bhrigu muni. And about 300 years back a gentleman called Vagandar who tried to bring it up-to-date, predicted that according to this Nādi Granth, this should start in 1970. And we started Sahaja Yoga in 1970. But the most interesting thing he has said that if people take to Sahaja Yoga, there will be no need to have any hospitals or any doctors. Kuṇḍalinī is not a new name, for Indians. And it has been described in the same prediction that the Kuṇḍalinī will raise spontaneously, Sahaja.

There are many people who have predicted about this happening, specially a great seer called William Blake from England, about hundred years back. He has been

extremely precise. He even said about the house where the first ashram will start, the exact place. Even My houses, two houses, He described exactly, exact spots. He calls the seekers as “Men of God." And He says, “Men of God will become prophets and these prophets will have power to make others prophets." That is exactly what is happening now. Those Sahaja Yogis who have got realisation, can make others realised and can make prophets. And that is how Sahaja Yoga is spreading so fast all over the world in a proper way.

But not like a fake Guru where you have to make plastic. It is very easy to make plastic flowers. But if you have to have a real flower, it has to become.

So in Sahaja Yoga you have to become. If you are very well read, if you are a very rich man, you may be a powerful person, makes no difference. Like this man who came like a lunatic, believes that he has got the key to finish all the problems.

So whatever funny conceptions you may have, is the main thing, is what do you become, is the point in Sahaja Yoga. We have to become collectively conscious. You cannot have a certificate. You cannot have an organization.

You can not say that, `I am a realised Soul.' But it is the growth in you that has taken place that you have ascended to be the spirit, is the becoming that is important.

So Sahaja Yoga is not meant for people who are shallow by nature, or not meant for people who are not deep enough to seek. It's a special category of people who are seekers. They are the only ones who can really become

Sahaja Yogis. You cannot force it. You cannot pay for it. It's a living process of the living God of the living evolution. Like a seed which is good, if you put it in the Mother Earth, it sprouts by itself. A person supposing gets cured through Sahaja Yoga, he thanks Me for that.

So I tell him that, “I have not cured you." Because if you are part and parcel of Me, say this is My finger is sick and if I rub it and cure it, will I thank these hands? If you are not the other, how can you thank Me? You are part and parcel of Me. But this is not only talking. It is there in the central nervous system.

So your attention when enlightened by spirit becomes collectively conscious. Then you find that your own understanding about life starts changing into new understanding. You find completely integrated within yourself and watch the whole thing as a drama. You become a witness of the whole behaviour. It happens to you.

Now a question was asked whether you become an ascetic or you become detached. Now there is a confusion on this, very much. You think the one who wears a dress like a saint or an ascetic and who gives up his wife, family and runs away in the Himālayas, a ascetic, he is not. Because if goes and builds there a compound for himself with lock and key, then he is not an ascetic. He is ascetic from outside. But you become ascetic from inside. You are not attached to anything. Everything is there but you don't get attached. I will tell you a story of Rāja Janaka who was a great king in India. He was called as Bidehi, means an ascetic. And He was a

king and whenever He went to any Ashram the saints used to get up and touch His feet.

So one disciple of a Guru got very angry, his name was Nachiketa and he said, “How can you all touch His feet when He is a king and enjoying the life like a king, living like a king, wearing a crown? How can you touch His feet?" So the Guru said that. “He is the primordial master." To Him it does not matter whether He lives in a palace or on the street.

So this Nachiketa went to Him to see.

And he was very bold and he told him that, “How can you call yourself a king and also an ascetic, allow people to call you an ascetic?" So He told that, “All right, tomorrow we will go to the bath together in a river." And He told him now you go into meditation. I am going into meditation.

So the people came and told that, “Your palace is on fire." Still He was meditating. Then they said that, “All your things are being burnt. Your children and families are running away." Still He was meditating. Then they came and shouted, “Now the fire is coming here and all your clothes will be burnt." So Nachiketa ran out of the water to catch hold of his clothes and to look after it. But He was still meditating. After sometime He came out and Nachiketa said, “Aren't you worried about your palace being burnt, everything being burnt?" So He said that, “When you live in the realm of Divine Power, the Brahma, that looks after you." After realisation you start feeling the blessings of the Brahma Shakti of that All-pervading Power which is called as Ṛitambhara Pragñyā by the Patanjali Yoga Shāstra.

So this is what you have to feel the blessings. It has many folds. But you can see as I told you the other day, how our Ricardo [She may mean Eduardo, because in the program two days before She mentioned Eduardo] came only a year back and has become such a learned man today.

So how suddenly a person becomes so much knowledgeable.

Because the second nature of the Spirit is Truth. Truth is absolute. There is no compromise into, there can not be any. Supposing you want to find out about someone, who is a true Guru or a fake Guru. If he is a true Guru, you start getting a cool vibration in your hand. If he is fake, you may not get vibrations at all. And if he is a devil, you might even get blisters.

So to find out about absolute things also like a computer, you get your computer started. All absolute questions are answered. If there is a mad man, you will start shaking. If there is a saint, you will start getting Cool Breeze in your hand. There are so many things one can tell about, the truth that you are.

So you become the truth.

The third nature of your spirit is joy. Many people confused the joy with happiness. If somebody is given a very big send-off and there is a party in his name and a big pronouncement is made that he was such a great man, he did such a good work and all that, the fellow feels very, you see, attered. And then when he is attered, he thinks he is very happy. This is the ego part. But if somebody punctures the ego somehow, then he goes absolutely useless. And you, of many people like this.

Supposing today somebody is a big man, a minister. He walks with a nose upward. But when he loses that power, he looks on the ground only. When he is something great, so-called, he wants to see how many people are appreciating him, around him. But when he is nothing he starts feeling so low that he doesn't want anybody to see him.

Now another question was about ego and superego, if we develop both of them highest, then what can we achieve? One would become a lunatic, because these are like two cuckoos. The ego when it develops too much, he is a sadist. And when the superego develops, he is a masochist.

So one develops at the cost of other. How can you develop both of them and even if you develop, it will collide. You are not to be your ego or superego. You have to be your self. And the journey is very short. And if that happens, if you get all these blessings, why not have it? So in that swing of ego and superego, we should not move like a pendulum but we should move in a spiral way for our evolution. It's a spiral movement, to jump onto a higher level where you become the spirit. It is as parallel as we have had those spacecrafts. The evolution has been like this, that as we have one container, then another container in charge, another container, another container, like that. Like, first the physical containing everything rose high, then blasted off and gave an acceleration for the second one with the mental container.

Then it blasted off, came another push to the emotional one. And the last one came out as the spiritual container.

And ultimately it shot up into the space. Actually this is the way Kuṇḍalinī starts triggering you inside.

So one has to understand that to evolve yourself you have to become something more.

So now you become the joy. You start enjoying everything. I find sometimes very difficult to walk with anyone who is not a realised Soul to a beautiful place. Because I am enjoying the beauty of the place and this fellow is on how much it must have cost and it must have been very dangerous and it may even fall down and all those nonsensical ideas. These are all joy-killers. They make you so unhappy and so miserable. Like you meet someone, immediately he starts telling you, “Oh! That man is not good. That fellow is very bad. That man has done this” like that. And they would be very happy with a devil because they have no sense of joy. A very simple man can be also very joy giving. A little child could be joy giving.

A flower could be joy giving. But to this man, it is his ego that gives him happiness.

This is what Zen has done. But those who study Zen are very difficult people. Without realisation how can you do Zen? Zen is the same as meditation and you cannot do meditation. You have to be in meditation. Now you are paying attention to Me and I say, “You pay attention to yourself” how can you do it? When you are in meditation your attention is inside. But how can you do it? Only when the Kuṇḍalinī rises. Her movement upward, catches your attention inside.

So you know about your centers as a Selfknowledge and you know about others' centers.

Like you know who is a realised Soul, who is not. The person who is a realised Soul will give you joy. The joy starts coming on your head all the time like that, pouring down in your being, making you absolutely calm and beautiful. But the ego locks off your heart. It does not allow you to laugh and to enjoy. It makes you serious. But this is all the play, the leelā of God, to be enjoyed in its complete purity.

And it's so great that you cannot describe it but you feel it within yourself.

I give you an example of a... *[UNCLEAR* her] once She met a Sahaj Yogini suddenly in Sicily. And by vibrations they felt that they were Sahaja Yogis. And they embraced each other with such joy, with such happiness, “Oh God, you are here. I am here too." You must see the Sahaja Yogis from the West, when they go to East, in the villages, in simple places where there are a very simple Sahaja Yogi is living, the way they embrace each other, feel happy, the tears start flowing their eyes. “Oh, we have met another saint. Another saint is there, sitting here. We have met him." So the Sahaja Yogis are that special race of evolved people. They do not dominate anyone. They love everyone. This love is without lust and greed.

It is pure love and it is pure joy. May God give you that blessing to be the Joy. Don't be identified with anything else. There was a great poet called Surdasa, in India. After writing a very big book, known as Sukh-sagar, He says, “Surdasa ki savi Avidyā dur karo Nandalal." “Oh Kṛiṣhṇa, please remove all these non-knowledge from me." That is what is also in the Vedas. The first verse is

that, “If by reading this if you are not to be thee, means if you not become the knowledge, it is useless." In this short time whatever was possible for Me, talk about Christ, other things I have talked. But this talking has no end, I tell you.

In London at least I must have given thousand lectures and they have got tapes.

If you want, you can have from them and listen to them, on various subjects. And still they always say, “Mother you always say something new." So much so, now I want Sahaja Yogis to speak instead of Me speaking, because it is too much. And I am sure a day will come when they will speak instead of Me and I just give realisation sitting down nicely.

Because this is the nourishing power. It nourishes you in everything. Like a mother sees her children growing up and nourishing themselves and becoming great, that's her achievement. As I told you for the first day that now the new type of awareness has to work out.

So far the masculine movement was there.

People wrote about God, talked about God, preached about God, did a lot on the manly side. And the tree of life grew too much outside. But now the time has come for the Mother Earth to nourish, the Kuṇḍalinī to nourish. She is the Aquarius and this is the age of the Aquarius. In Sanskrit language called as Kumbha, which means they worship before every Pūjā.

So it is the feminine qualities that have to nourish. Of course, as I told you, it is not feminist, which is absolutely another `ism'. Women trying to become men, that's ridiculous. Again the pendulum. But now when all this

growth has taken place, like this instrument is made, now let it go to the mains.

So men these modern times, who are compassionate, who are forbearing, who are nourishing, will be worshipped. And not men who try to aggress others. Like I would say Abraham Lincoln, Mahatma Gandhi. All these men are of a different quality altogether.

So this new type of fulfilment has to come. This womb that represents the Kuṇḍalinī has to nourish us and take us to that beautiful… If there is one enlightened candle it enlightens another candle. The same way you get your enlightenment. Once you your enlightenment, you can give other's enlightenment too. And as I told you, you cannot pay for it. It is invaluable. It is so invaluable you cannot pay for it.

It is so dynamic you cannot organize. It makes you an ascetic who is a dynamic person. And that should happen to all of you, because you are seekers.

May God bless you.

***Contents: 1983-09-11* Śhrī Gaṇeśha Pūjā, Tivoli, Italy**

Today we are celebrating the Birthday of Śhrī Gaṇeśha, because it is a very important thing for all of us that we should celebrate His Birthday; and yesterday we did the Havana. But yesterday we had many new people so I could not talk to you very clearly about Śhrī Gaṇeśha's deeper manifestations. You know that He resides within us. We have a very great asset within us that we know about Śhrī Gaṇeśha and that we can excite His powers.

To manifest Śhrī Gaṇeśha, we have to do certain amount of Tapasya, Penance. First we have to say, when we sit

for meditation, that, `I am going to be worthy of Your appreciation. Make me humble, so that I am appreciated by You and my only desire is to please You.' Then you sit down in complete preparedness, meditating over your Mūlādhāra, putting your attention to it with absolute purity. Now you have My photograph before you and you tell the photograph, `Mother, You are Śhrī Gaṇeśha. You give me wisdom and discretion.' So, attention at the Mūlādhāra Chakra, which is actually below the sacrum bone. You put your right hand towards the photograph and left hand on the Mother Earth. Now this will tell you that your mind, or your brain which is full of confusion, which has no discretion, which is complicated, which does the same mistakes again and again, which does not understand how to cure the ills of bad feelings, all that can be cured if you put your right hand towards Me and the left hand to the Mother Earth.

So, in action you do like that.

Now as He is the `essence' of `everything' that is material, that has bhava, that has been created. He is the essence of everything that has been created. `Through Him' everything has been created. When you develop that, you develop your sense of subtle creativity and the sense of subtle appreciation of creativity.

Then you develop your discretion of how to behave with others, in a beautiful manner, so that your ego is controlled. The behaviour should be such that there should be no expression of ego in your behaviour. Your Mother is a good example.

I think you know that I know quite a lot of things, but I never show off, nor ever assert that I am so

knowledgeable. I live like a very very ordinary person with you and I do not in any way assert My personality that gives you a shock.

So, with your intelligence or with your other powers, like if you are a moneyed man or if you are more efficient, or anything, you should not try to impress on others. But you must deal with it beautifully.

So the beauty comes when you are efficient `and' you are loving. That is the central point, that is the result. That you are knowledgeable and you are humble. That you know everything about everyone but you are discreet.

So in effect it is a complete personality that can only give that kind of a very soothing effect.

So the soothing effect comes as a result of beauty.

So to develop it you have to meditate on your Mūlādhāra Chakra.

I have seen many people get fanatic about Sahaja Yoga also. They think they are the real Napoleons or Shivaji! In Marathi we call him Shivaji, but Shivaji was a much better person than Napoleon, better to call him Napoleon. Then they start guiding you in everything, “This is not good, that is not good. Tam a very great Sahaja Yogi! You are like this” and all that and very hot tempered because they are fanatics.

Fanaticism and temper goes together. There is no love in fanaticism. If you tell them don't be a fanatic, they will start crying.

So the fanaticism of Sahaja Yoga is most blinding. It is something like, in front of the Temple of God you beg

from other people for money. Sahaja Yoga is one thing which should not lead you to `any' fanaticism. You have to be prasanna-Chitta, which means you should be a very happy, joyous personality; and not a tense, abrupt person. But this only achieves it's maximum result when everything is done in complete innocence.

But many people confuse innocence with stupidity. They think, to be stupid is innocent. And a stupid man gets into an ego trip in no time. Innocence is the wisest thing. You `cannot' befool innocence, that's the main thing. No one can befool Me, I am very innocent. Innocence is that which does not harm anyone, that does not think that it can solve the problems, but, it leaves everything for God to solve. It is just existence itself, in the blessings of your Mother, as Gaṇeśha was, just living on the complete blessings of His Mother. It gives you concentration.

Have you seen a child being nursed by mother, how concentrated the child is. Suck ing everything! It doesn't bother who is who, where he is sitting, what is it, what is catching. It doesn't bother as to who is next to you, what is your relationship with others. Or it doesn't bother, at all, as to the future, as to what he is to do next.

So innocence keeps you in the present. Innocent man is permanently relaxed. Supposing I have to go today. Alright, so I'll go at the time when I have to go; what's the use of getting agitated about it? People get even ten days ahead agitated if they have to go after ten days. And when it really comes to going, they have forgotten everything. Because they are not in the present.

So to develop your innocence also is a very good idea `to be in the present.' At the most what's going to happen? I mean whatever has to happen will happen in any case.

So why worry? I am one person who is least worried and nothing has gone wrong with me so far. On the contrary I play tricks that everything goes wrong with people like that! And I want them to learn that this is not so important. To keep yourself in the present is your job and leave everything to God Because you don't know that when you are in the present you are in contact with the Divine power, but when you get out of the present you are not there: you are under your ego or superego.

So for all of you I may try just to show that I am also playing with you to prepare you. I am least bothered about anything whatsoever. What is such a disaster you have seen in your life, just tell Me. I have seen the last dissolution of the whole universe. What can I fear anymore? So when you get upset, think of something very serious that has happened to you before and then you will not be so much worried about the non sensical little things here and there.

So miraculous things will happen, through your innocence. The more innocent you are the more blissful you will be.

Now, many people should try this thing: sitting in a group together, meditating, saying the mantra of Śhrī Gaṇeśha, to try to build up. Those who think too much, they should also try to say `Not this, not this, not this...' Even the superego when it gives you thoughts, you should say `not this, not this, not this...' So you will develop that state where you stand yourself: and nothing else.

So the innocence plays, but it is not involved. It sees the play. Just sees. It enjoys the play. Just enjoys.

So today when we are thinking of Śhrī Gaṇeśha, let us desire that, `Within us His great power of innocence be enlightened.' And He is, on the other side, the source of love. The source of emotional security. He's like a child, a very charming, beautiful child and people feel extremely enchanted.

A motherly enchantment. Because `charming' also is a very funny word. Because in the West people don't understand even innocence towards children.

So you have to be childlike, not childish, confusion must not be there. But some people confuse it. They think it should be like a big baby, you see; and that you have to be treated like a big baby all the time, from bottle feeding to nappy changing, in Marathi it is called `Motha Bal'. And there's no end to it.

So this kind of thing, if it is done to someone, that really will become a stupid fellow in no time.

But Gaṇeśha's enchantment has dignity. He may look like a child, but He is an old man. He is the eldest of all. And despite all these years, he has kept His innocence intact.

So sometimes people confuse it with over doing or caring too much and the innocent person doesn't like it much. Even if somebody does it, He does not mind, because it pleases the other person. But it does not go to his head or anything. On the contrary, when you are doting on such a person, you start learning.

There was somebody like that, this was an expert on massaging the feet.

So she said “Mother, just you give me one hour one day and I will come and massage your Feet, because I have known that art." I said alright, come such and such day. And when she started massaging My feet, you see, she said, “What is happening! It is me who is relaxing." So, that is the beauty of innocence, that when you try to pamper the innocence, when you try to dote on the innocence, it emits the beauty. It relaxes. If there is a little child and you want to kiss the child and you want to embrace the child and you want to love the child, it is `you' who is wanting, not the child.

If you do not want it, you are abnormal. But if you want to dote on some one, then that should `relax' that person, the one who does that. But if it is the other way round, that the other person gets tensed up and the person whom you dote, gets ego-oriented, then it is all wrong, absolutely it is upside down. You get tensed up because you think nothing should displease the person, you think the person needs it. You try to dote on the child thinking that the child needs it. It is `you' who need it. If you remember that, that `you' need it then why should you worry that you should not do this particular thing the person will be displeased.

So just by pleasing yourself you are really pleasing the other person, one has to see it that way.

So this is wisdom: To see things in right perspective. And that is what should come into everyone spontaneously. When that comes in, you become a complete personality. Gaṇeśha is sufficient to make you complete, because He is complete. And as it is, for you people to do it, it is easier, because you are already at a point where

Gaṇeśha is pleased. Or we can say that you are pleased with yourself.

So one should not feel that, or should not feel bad. If someone feels hurt or something, that means there is something lacking in that person.

Complete personality is the personality where we can say that Śhrī Gaṇeśha is residing with all His powers. But some people have the right Gaṇeśha and some people have the left Gaṇeśha powers. Both the types of powers much developed. If a man has been licentious and very fond of the other sex and all that, he gets such a rebound that he be comes an `absolutely' left side character. Supposing before realisation he is mining after women, or the girl is mining after the men, all that, gets such a rebound that, he just doesn't want to do that thing, as a filth, he thinks its filth, that is one of the feelings that come in the mind of a person, when he doesn't hanker after this kind of nonsense. Like we have horrible names like heterosexuals and homosexuals and all sexual sorts. When you keep a healthy company of your' type, of your sex, company healthy and pure. It is very natural. And the another extreme nature should not be followed. Like, I have seen among some Muslims, a habit, that they are more attached to their daughters than to their wives. Funny thing. It is absurd. They pay more importance to the daughters than to the wife, it is something very absurd, it is not good. It's again perversion. Or the women, they love their son more than their husband. It is absurd. And once it starts working like that, it can go to any absurd limit, which is not in the `Maryādās' in the boundaries of Sahaja Yoga. There has to be very healthy

relationship. Friendship, but not attachment which looks funny and absurd.

So nothing absurd should be done. No thing overly should be done. Because there will be remorse and unnecessary heart burning for nothing at all, it is useless.

Now, in Sahaja Yoga another very important point I have to tell you today, which is not so much besides Śhrī Gaṇeśha's point, regarding which we always make mistakes. Certainly in India there have been lots of Mistakes like that: Now I give you one example of Mister X who is a great Sahaja Yogi, in the sense that he is a great organizer he has done this, he has done that and we start adoring him. Or we may be jealous. One of the two things happen, either we adore or we are jealous. Now, if you adore that person, then you should follow his footsteps. And if you are jealous, then it is more reason that you follow his footsteps so you become like him. I am talking of wisdom. Now, but instead of that when you adore, even whether you are a boy or a girl, you will jump on him, you will hug him and kiss him, you do all kinds of non sensical things. Which is `not needed' to express that way.

Like it happened with Me that I was in London for the first time. I'd never known all this and somebody who was quite hefty just came and hugged Me and I didn't know what was the word in this language.

So I told him in Marathi “Put Me down." So it is quite funny. I am not used to kissing at all, `at all.' Anybody kisses Me, I get a fright you know. I can kiss a lady or a little boy that is all right, that is done, but not every man, I cannot kiss, it's very funny, isn't it? So this kind of

adoration is not very wise. Adoration is to be felt in your heart. Like yesterday one of the gentlemen put his hand so strong on Me, that for two minutes I was just trying to put it right. And this shaking hands is a very horrible thing.

Sometimes they cannot feel alright unless and until they have taken about a kilo of Meat out.... And this is how sometimes, there are no Maryādās' left, even among ourselves.

So there should be Maryādās.

Now feeling jealousy is another thing. I have seen that when people feel jealous, they start coming and complaining against this person or that person, I know it is. Jealousy is the worst curse ever we can have, I think, because then you can't see anything that is good. Because you see a person is normal, you feel jealous of such a person. Then you feel, you are jealous so you have every right to do what you like.

You just say” I am jealous of you, because you are so good.

So, now I can be very bad. I mean at first it started with people telling that this is jealousy which is a bad thing; it was all right. But now the bad thing is taken as blackmail, you see, you use it for blackmailing others, that, “Oh, alright! I am a bad man, so I am a bad man. You are a good man, alright, So what?" Just like that. To use it as a power.

Like yesterday one madman came, a lunatic. Now when this lunatic came, he wanted to sit in the front. And he just started taking advantage of his lunacy! That if he is a lunatic, he can behave the way he likes. Because you are

a drunkard you can behave the way you like. Now, what is the wisdom? Where is it lost? It is ridiculous.

So, one has to be wise. When you are dealing with it, the wisdom is your glory. By wisdom you will be fair to yourself and fair to others. Wisdom is like an ocean, one can not describe it in one lecture. Just try to enjoy your wisdom. And the greatest wisdom of Śhrī Gaṇeśha was that he was surrendered to his Mother, that is all; he is not bothered. And when you are surrendered then you just understand that you give up your ego and your superego to your Mother to bother about it and you live with your innocence.

And to understand also in a very gross way, we can say, to have Gaṇeśha Tattwa [Principle] developed in you, you must eat things which are emitting Gaṇeśha Principle. Like the Chana, like, I have found out, the Hazelnut. Then you can see that you should use a lot of these lemons, is a good idea. All these give you a good Gaṇeśha Tattwa.

So all these things should be used and there are many other things one can see that, which help you to develop your Gaṇeśha Tattwa.

But the highest of all is to control your eyes. Not to see anything that is tempting.

So put your eyes on the ground. Just watch your eyes when another sex arrives, how do you look at that person, with greed, with lust. And if you understand that then you will start clearing your eyes very well. Another thing is physically you should try to do one or two exercises to be able to put yourself at on the Mother Earth, because that helps.

So before doing the meditation to Śhrī Gaṇeśha, you must first do that exercise, to loosen the muscles so that you should touch the Mother Earth in a more at way. It will help.

So for today I think I have said sufficiently.

May God bless you.

Contents: **1983-09-1x Baptizing the Baby of Guillemette Metouri, Ashram, former Hotel, Bramham Gardens, Earl's Court, Kensington, London, UK**

[Metouris receive a pram which had been around for a few babies before theirs. When Djamel is to bring the pram down from the top of a cupboard, he feels a terrible pain in the left Nābhī. Metouri's baby girl, who had been OK since coming back from the hospital, starts crying a lot, despite the fact that she receives vibrations regularly. Djamel mentions that the pram originally belonged to someone who is not all right, but Guillemette says it did not matter.] [Then, one evening around midnight, when the baby is three weeks old, Shri Mataji comes to see her.

Warm up some olive oil, I'll baptize her! As soon as the little girl was in Shri Mataji's arms, she starts crying and crying. Metouris are embarrassed. Shri Mataji applies the oil on her head and shows how to do massage, by filling the Sahasrāra:] Like a cup [bringing the oil from the down side to the top of the head, all around again and again.] [Yet, after such a treatment, the baby is still screaming.] Djamel Metouri: Mother, may be this is because of the pram! [Then he explains what he had felt

and gives the name of the owner. Shri Mataji's reaction is very swift. She scolds them for having accepted a pram from such a caught up person and tells them to throw it away immediately.] Look, I send you realised Souls and see the way you treat them! The poor child is suffering now; her Back Āgñyā is caught up. [After a while:] Anyway, you don't have to worry any more now, for I have Myself ordered a new cot for her. You will get it tomorrow. But from now on, you must never accept second hand things or clothes from other people unless they come from Me.

So, I have vibrated this new cot and after you finish using it for your daughter, pass it to the yogini mothers who will need it for their babies. It should be passed on because it comes from Me and it is vibrated!

Contents: **1983-09-1x Conversation with the Boy Scott Vijay Gaddy, Judy Gaddy's Apartment, 215, West 92nd Street, Manhattan, New York, USA (year not sure)**

Scott Vijay Gaddy [at the age of eight years from the back of the room with crossed arms]: Mother, how come you only bring gifts for the girls?

Shri Mataji: You hear that, how come I don't bring gifts for the boys? [Everyone looks around, not knowing what to say]. He is correct, from now on we will bring gifts for the boys as well. Alright?

Contents: 1983-09-16**, Public Program, C.G. Jung Society's Hall, New York, USA**

At the very outset I have to confess that I have no academic interest in philosophy and I don't know anything academically. Neither have I known much of Jung till he died and there was a report about him in one of the Indian journals and I felt that there was a great soul who has gone away. Now you are all great scholars and great intellectuals, while I'm a simple housewife and all that is simple is reality. Reality is not complicated. One must know it's the most simple thing is reality and the more simple we become the easier it is for us to grasp the reality. Now to understand Jung's problem, I have no way out because I was not a student of psychology, but I got hold of some dictionary to know what he was meaning by saying “unconscious" and “collective unconscious” and all these words. Then later on in London I met a Indian, an Indian boy, studied in Oxford and all that, then he became a psychiatrist also he did his M.B.B.S. and then he became a psychiatrist. A very clever, intelligent person and I found that because he had an Indian background he could integrate properly and he related to Me all the beautiful things about Jung. Of course he also brought Doctor Adler to meet Me, who got somehow cured of his trouble, I think. And Doctor Adler gave Me a book as a present. It was so complicated that I gave up. But he was a very nice man I should say and I found it difficult to explain to him. Because first of all there are certain presumptions in our mind and certain conditionings, for which we must really thank Freud also, because he is the one who could see that we have conditionings. That's one point about it.

But he also could not go too far with him because he could only see one side of the human being which he has described here, the left side. Now if you see the left side, is there as is shown, is the power of your desire. And the power of desire, naturally he felt comes from sex, because the last Chakra as you see, this red one, is the Chakra called Mūlādhāra Chakra, is the center of Mūlādhāra and is the one that looks after the excretion of the body. It deals with the pelvic plexus. Now, whatever I'm telling you today, you should listen to it with an open mind, that's one request I have to make; as a scientist. And secondly, that it is a hypothesis, which I'm putting before you, as far as you are concerned, you need not take it for granted at all, but keep your mind open. And secondly that when you find that it has been proved now, whatever Jung has said can be proved, then you have to accept him as a person who knew quite a lot about Self and about the collectivity.

Now you can see here very clearly, that the one force that acts in us is the power of desire, left side.

The right side one is the one that acts, the power of action. Now in the center, [Aside:] Can you see? Which one is the left? Left is this side, is the blue. [Goes on to point out which is the left side.] Now the right side you see, is the yellow coloured one, is the one that is the power of action.

So now you may ask, “What is Kuṇḍalinī then?" Kuṇḍalinī is the pure desire. Now what is lacked in Freud's writing, anything about purity. What is pure desire? Is a desire like we want to have a house, is not pure, because it doesn't give you full satisfaction. For example if you,

even economics has described that wants in general are not satiable. In particular we think that, all right, I'll have a house, then you have a house, then you want to have a car, then you want to have a helicopter. God knows how it moves.

So any desire we have at human awareness is not pure desire. But this Kuṇḍalinī is the pure desire.

So the sense of purity, if it is missing we cannot talk. Now this desire is put there as you see at the triangular bone and this is there at three and a half coils. Coils in Sanskrit is Kundala, that's why it is called Kuṇḍalinī. Now this pure desire is kept in the bone called sacrum. Now it is very significant, sacrum in Greek language means sacred. That means Greek people also knew about this, that there is something sacred here.

So that part of sacredness and auspiciousness is also missing.

Now you clearly see here, there are three compartments I've seen, one on the left, one on the right and one in the center.

So it is not placed one on top of another, this is another mistake. It is vertical. This is one big mistake that these are vertical, so for your ascent you have got a clear-cut passage, this one point.

Second point is, that when you say, “unconscious” means whatever is not conscious, whatever is not felt on your central nervous system is unconscious, all right. But it's a very mixed up box, I mean everything mixed up together. But what is the purity about it? If you say that the left side, according to Sahaja Yoga, the left side represents the desire. I would say Freud, though he was

not so clear-cut, libido and beyond that is the subconscious and the collective subconscious.

So the subconscious is not unconscious.

Subconscious is unconscious because of the language problem. It's a language problem; unconscious is such a big word because it is not conscious on our central nervous system. But that's not we are bothered about, subconscious is on one side, we can leave it on one side, all right.

Now on the other side if you see, what we call as the power of action is the futuristic thing, so this side lies the future. We have first the supraconscious area and then the collective supraconscious. See the difference is, that if you say these things are one top of another; we make a very big mistake. That means that if we have to rise to our unconscious, of course rising is also not there, for them it's to go down, the rising is not described, but what I've seen a picture of it, is that the unconscious is below, the unconscious which will never become conscious, then the unconscious and then the subconscious and then the ego, is rather confusing. Now you see that here, that one is the subconscious and the collective subconscious and one is the supraconscious and the collective supraconscious. Now the top thing, there where you see these petals and all these things, is a lotus, is the super consciousness. That is the evolutionary ascent we have to achieve, is to become conscious of the super consciousness, which is really the collective consciousness. Now this has two aspects. To say Patanjali did not say about Kuṇḍalinī because at the time of

Patanjali it was kept a secret, but he did write about, after the ascent what happens, very clearly.

So the representation of the motherhood is here, this Kuṇḍalinī is the Mother, which he could see. And the Father, Father is the one who rests on top of your head, so that is super consciousness. You have to become one with the whole, so that means you're aware of your Self as I, becomes the whole. This has to happen, what is called as the second birth.

Now you might say that, “Why Moses didn't talk about it, or Abraham didn't talk about it?" Because their job was, you see, they are all connected with each other, only we are fighting, they are not, they are all together. But the trouble is when people do not have eyes to see, one might say, “The elephant is just a tail” or somebody might say that, “It's just the leg” but they are all one together. But this integration only takes place after you have got realisation, to understand that they say the same thing, they have done the same job. In a living process of a seed you can see first, the seed becomes the trunk, it has to become the trunk, that doesn't mean trunk is less important than the flower.

So this is the trunk we can call it here, all these great prophets like Moses and Abraham and all those people were born here, establish the sustenance within us. It started from, also in India, we had people Janaka, Nanaka and the end was the Shirdi Sāi Nāth. There were ten main incarnations of these people, who came in this part and they reside within us to give us the religion.

Now the religion we talk of is outside religion, is myth, is mythical. But inside religion is like a valency.

As we have a valency for carbon, four valences, in the same way human beings have ten valences and that's how we have got Ten Commandments. And these Ten Commandments relate to our ten valences within us and that's how we do it, that you maintain the balance. Because if you go too much to this side then you go to the left side, then you fall a prey to subconscious to collective subconscious, if you go too much to this side, it's all into the supraconscious and to the collective supraconscious. That's why the balance has to be maintained. Any vehicle, which has to ascend, like say an aeroplane, if it is not in balance it cannot ascend. To ascend one has to maintain the balance and that's why the religion, which is nothing but consciousness regulated by super-consciousness. Because these people came, according to us, they were incarnations of the Primordial Master. They didn't say so, because to say this is very dangerous. Anybody says, “I'm the incarnation of Primordial Master” immediately either they'll poison you or they'll hang you by the nearest tree. You see that's what has been, I mean, nobody wants to listen to anyone who says something sensible or truthful. We have been doing that throughout and, of course you cannot crucify Me this time, but there are lots of problems I face because I tell the truth. And the truth is, that all of them who were born at this stage within us, are looking after our religion, means our valences, means our sustenance by which we are human beings.

If we go beyond this, that side or this side, then we become either subnormal or abnormal. Now the subnormal people are the ones who go to the left side.

Now I would like to say that another mistake was committed because of the idea of this unconscious. That way the findings of the Indian seers, because in India there is nothing like religion is just a seeking, a true seeking of a person, is neither a Hindu, Muslim, Christian, those who are seers; you see they say, “There is no caste for a seer." A person who's a seer has no caste, he has no religion, he's nothing, because he's a human being. He doesn't belong to any conditioning of the kind, but to the truth itself.

So they found out through meditative method, not through reading, through mental projections or through imaginations or anything, but through meditative method. First they had to become realised Souls. Like in Patanjali as she said it, it's not written clearly but it is said, “First you have to have Īshwar Pranidhan” means you must get your realisation first, the God must be established within you. Before that, anything else you do is just artificial. For example now, this thing they have put it here for Me to speak, supposing it was not connected to the mains, it would not work, is a very simple thing again I say. Any machinery, this one, if it is not put to the mains it doesn't work. In the same way human beings, who are not connected to the mains, if they start working out they either go to the left or to the right.

Now also we see very clearly, medically we can see this, what happens? That we have an autonomous nervous system within us. If you ask the doctors, “Who's this auto?" they don't know. They just say, “Auto" because it works by itself. Who is the auto they cannot say. But in

the autonomous nervous system in Sahaja Yoga, you see branding is the way people just shut you out, you don't know what to say that you are autonomous nervous system. Now you ask them, “Who is auto?" Because I did medicine I was surprised the way they were going about with all the blindness, doesn't matter. This autonomous nervous system has got two groups of nervous systems, one is sympathetic another is parasympathetic.

Now the sympathetic nervous system, though they call it autonomous, but it is under our control, because in sympathetic nervous system in any emergency it comes into play. Like supposing I'm frightened, then I start running; then when I start running the sympathetic goes into action and when sympathetic goes into action the parasympathetic brings it back to the norm. Means, supposing you are running very fast, your heart starts pulsating very fast, but then it comes to normal by the action of the parasympathetic.

So we have two types of left and right sympathetic nervous systems, both can be activated by our own emergency created by us. Now see the left and right according to the doctors is all just the same, for them it's quite a blind alley.

So parasympathetic, they don't want to talk, they're honest people because they don't want to talk parasympathetic. But sympathetic also what they understand is that the left and right are just the same, but it is not so. Left looks after the emotional or the desires as you say, the emotional side, the conditioning side and also the subconscious, because it creates the

subconscious within us. The present subconscious is created by this Nāḍī or the channel.

Now the right side one, as I told you, is for the action, it creates the supra conscious side. Means a person is say is a very, very futuristic person. I mean Americans are very futuristic and very speedy people, so what happens they start moving to the right, too much of action, very speedy, very fast. You see everything is for the future, I mean you are sitting here and may be we are thinking of tomorrow, `What I am going to cook?' sort of thing.

So this is what happens to us when we start thinking about the future.

And then we create a realm as the present supraconscious within us. But beyond that lies the realm called as the collective supra conscious.

So as I told you, there is collective supra conscious and collective subconscious and a collective super-consciousness. Then we have another collective hell we can call it.

So we have four types of collective consciousness. But it is not conscious in our central nervous system, that's why we call it unconscious, is a general name, English language unconscious, which is general name. But actually we have four types of unconscious and all of them are collective.

Now what happens to the collective subconscious? Collective subconscious is the area where all that is dead since our creation, resides. All that is dead resides in that area. Recently I saw a very interesting documentary on cancer cure or cancer.

Some doctors had given a very good report, saying that, “That if the body is vulnerable for cancer” according to Sahaja Yoga when you have too much in a sympathetic activity then you are vulnerable for cancer, then an attack comes to you from the area which is built since our creation. They are very near us. And they call that, as the name is given again as protein fifty-eight, you can call it the street number sixty-eight as well, I mean you can call it anything.

So they call it protein fifty-eight and protein fifty-two, that's what I gathered in that thing they call it like that. But now what are these things that trigger? They are the ones who trigger cancer. This is one point we have to find out, what happens if you go to the collective subconscious. Because of this complete jumble of for collective consciousness, we can say, because of not understanding that these are four areas kept like this, separately that way, this way and downward and upward, absolutely nicely compartmented. The problem came, that they thought that we have to go into these areas first to understand about the depth of our being.

Now as you see, there is a clear-cut path in the center, here, according to Sahaja Yoga, there is a and another thing is, Sahaja Yoga does it, it works out, it's an actualisation, it is not just talking or theories.

Actually you can see the Kuṇḍalinī pulsating in the triangular bone, not in everyone, but on the people who have some problems on the Nābhī Chakra, this center or that center if there is an obstruction, then the Kuṇḍalinī really pulsates and you can see with your naked eye. We have some of the photographs taken by them, but we

cannot say that definitely in this person it will pulsate like that. With a stethoscope you can feel the pulsation rising and when you bring it to the top of your head you can feel the pulsation rising here. And when it stops you'll feel the Cool Breeze coming out of your head, actually Cool Breeze. This is actualisation. Now what happens actually is that this Kuṇḍalinī is the one who is the Mother principal within us, reflected as the Primordial Mother. It was so great and courageous of Jung to talk about this when Freud was so much accepted by everyone. Even now in London there are only twelve Jungians, you'll be surprised, I'm so happy to see so many of you are here.

So he is the one who very courageously put forward this idea that there is the Mother's force within us, which is a fact and which can be proved.

If you see historically now, at the time of Moses and Abraham, you see, Moses crossing the bridge, you see this is significant here. This is the void, we call it the void, but Zen for them void is different.

So we cross this. In the same way Moses crossed, through the bridging he did it and this bridging takes place when the Kuṇḍalinī rises from that triangular bone and crosses over, then the first bridging takes place.

Now one may ask the question there, “Then why did they think like that? Why is it they did not have the right idea about it? Why these mistakes were created, if they were realised Souls?" No doubt they were realised Souls. But here the problem was in this country, all these Western countries, is that it's a very individual effort of a person and traditionally it was not known so much about it. Though Christ has openly said, “That you are to be born

again and that a transformation must take place." But then again we started an artificial type of a baptism, that you put some hand on somebody's head, anybody putting hand and saying, “Now you are baptized." But there are people like Blake, who said, “A priest cursed on my head” he said so.

So the thing is that because it is not a knowledge of the ancient times in the Western area, people took an individual probe into the thing. Naturally whatever they found out was not supported, something was supported by their experiences whatever he had from the dreams and all that, so he established it. But another problem is, a person who suddenly, through spontaneity only, through Kuṇḍalinī awakening only, jumps on the stage, then he starts seeking about stage, about the frame work, how it is made, how it is done. But because it is an individual approach it is very linear, it is not going from one point to many points but is linear. For example, he would go on this point to find out, then onto that point to find out and then onto that point. But supposing somebody who knows about the framework and also about the stage can tell you about everything and that is what is needed today.

Historically it was, I would say the Dharma, the religion was established, historically, for our consciousness, everybody has contributed. Then it came further onto this point where another center is very important; these are all the milestones of our evolution, mile stones. At this point, the advent of the Motherhood came, just to protect, for protection, because that time ascent was not so much needed, but the protection of the seekers and

She came as the Mother of the seekers to protect them from evil forces.

Now the evil forces were from the left and from the right. The left side people also are sly; those who invade, those who torture are what you call the masochist sort of people and the right side as the sadist people. Then when they die also, they do not leave their habits and they then possess people and try to torture. For example Hitler, Hitler used Lamas for this and he got the supraconscious ideas from them.

Lamas are known for their supraconscious ideas, that they can tell you where the Lama is going to be born and where such and such person, all the futuristic things. And he had a training with them and they went down there, some of the people went and told him how to use the supraconscious spirits to impress or to possess the Germans and he managed that very well. Because of that, they lost their consciousness; they didn't know what they were doing. In possession one doesn't know what he's doing. And that's how these possessed people did such work that even animals can not do, worse than animals, without any sense of shame without any sense of decency, without any sense of love or compassion.

So the whole development came up like that and surprisingly they also called it as a Fatherland.

Fatherland, the right-sided, the right-sided manifestation you can say, the manifestation of the action.

So that's how we grew up with our action, developing our ego, as she told you, first we had just the part which was the pituitary within us at an animal stage, but then pituitary was pushed down, our ego came up as the

action took place on the right hand side we developed this yellow stuff you see, it's like a bile colour and all these people have bile trouble and liver trouble. Those who are over active are aggressive people and they tend to aggress others. Now the problem was, that India was dominated for three hundred years by English people and the seers and all were ridiculed and laughed at, nobody even bothered to look at them.

So they disappeared into their caves and disappeared into places where they could not be located. It was such an aggression of ego on them. And later on they made our people to learn more about science and more about their culture and their achievements, they impressed so much on the Indian people that we took to your styles. All these seers got lost.

So fourteen thousand years back you'll be surprised, there was a great seer called Mārkandeya who has written all about Kuṇḍalinī, about the ascent of the Kuṇḍalinī and everything. There was a great astrologer, I should say, he was the person who started astrology in India about sixteen or seventeen thousand years back, you cannot really say when he started it. He wrote one great book called Bhrigu Sangeeta. But before writing that he wrote another one called NĀdi Grantha. Of course this is written on the lotus leaves and this voluminous thing was later on completely depicted and brought to, up-to-date level by another person about three hundred years back whose name was Bhujander.

Can you imagine that this man thousands of years back predicted clearly that the Sahaja Yoga will start in 1970.

And that in that way the Kuṇḍalinī will rise spontaneously and people will get their realisation.

Because for an Indian, I mean for an Indian I say, not the westernized but the real Indian, the highest goal in life is to get Self-realisation. When My grandchild was born, you see, her horoscope was cast and when the horoscope was cast, they sent a telegram for My family, the astrologers, “The great thing is her Guru is in her own family, she's a born realised." But they said, but for them this was the greatest,...

[This paragraph not recorded on the copy of the tape.] I have to send a telegram to her family saying, “It is the greatest thing that she has her Guru in her family so that she can get her realisation." So this is what it is. The whole attention of the people in India should be, if they follow their traditions, is to get Self-realisation. But as the Western people impressed them so much you see, so much of impression came from them, we had to learn about your sciences, your all these things and we just forgot. Not easy to talk to Indian doctors about how parasympathic [parasympathetic], if it is mastered, you can cure any diseases whatsoever, because they learn only from you. Now even if some people want to talk what happens that they think we are sort of challenging their ego? The problem is, even about religion or God, one cannot talk. In the meanwhile I'm very happy that Jung had warned that, “Be careful about India” that was a very big thing he said. Because Jung came to know about India through people, some German writers who went to India. Now their main interest is to find support of the Freudian theory that what is sex, this thing, that thing,

only that. Even though you'll be surprised Japanese have the same interest about India. They want to come and see what is Tantrism and how these erotic things are there and they take zoom lens you see and go on top of the these old temples to take a photograph of erotic things. It is so surprising for us; we never see these things, why they are doing that. Because when in the sixth century after the advent of Ādi Shañkarāchārya who also propounded that, “It is the Kuṇḍalinī who has to be awakened."... and unless and until you get your Realisation you are nowhere near religion. These people came up just to attack, the negative attack. And all of them formed a very big belt, starting from Bengal going round through the middle of India going towards Gujarat. And there they propounded that it is through sex you can achieve your realisation. Because a sort of a, that was the only way they could make some money out of it also, by helping the very licentious and permissive rulers in those days, by telling them that the sex is the way you can achieve God.

Now here you can see very clearly that the center, which is supporting or which looks after the sex activities below the Kuṇḍalinī. In Sanskrit it also is written, shata Chakra bhedan, means six, six centers are to be pierced through. Shata Chakra, six not the seventh. But these people said that, “This is the Kuṇḍalinī is in this center which looks after the sex." Now I as a Mother, I don't want to condemn them so much so I would say that may be a mistake also. Because here resides the Deity, a symbol as you call it, which has got the head of an elephant, because elephant is the wisest animal and the head of an

animal signiffes, that such a person never gets ego. It's the human beings only; the human animal only gets the ego part of it.

So to suggest that it is the pituitary only acting and that it is an innocent. To represent the innocence in us this symbol they must have seen, but not the whole of it, must have seen a part of that trunk and they must have thought that this must be the Kuṇḍalinī.

So to give them a full benefit of the doubt, I would say like that, but people took too much advantage of it.

So they started big competitions, that those people who can produce such erotic art and all that will be given so much money and this can happen, that can happen. Artists would not take to it, so they gave them lots of temptations that so they should accept. Like in Nepal they gave another temptation by saying that, supposing, you see, if you make the temples out of the wood they can be destroyed. But the Virgin who is, according to Indian mythology, is the thunderbolt and the thunderbolt if you want to keep it out, better make things that she won't come near them. Just to make it repulsive they made it. They gave all kinds of arguments. Like they told the ministers, you see, were very austere people and they wanted to have their own temples, so they told the king, “All right to please you we'll have some licentious thing outside but inside we'll keep very pure." Because that is light, that is fertility, this and that, all kinds of stories and theories they made up, just to create this kind of a new cult there.

Now what happened? Why they did it? Is a very important point one should note why these people tried

to bring down divinity, purity to that level. The reason was, that when you start insulting divinity or purity, then that area becomes absolutely horrid. When the purity is removed then you can do whatever you like in that area. You can get possessions there, you can get all kinds of spirits there, you can do all kinds of witchcraft and all those things, if you somehow or other create an area where divinity doesn't want to go, this was the principle. And that's what exactly they used to create an area of this kind. Like there's a very great temple in India called Kamakhya Devī's temple and all these Tāntrikas went there and tried to do that, like having sex relationship in the temples and things like that. And by that they saw to it that whatever is Divine that is showing there, should be removed and all the negativity could be brought in. Now in the Ten Commandments it is said, “Whatever is created by the Mother Earth should not be reproduced and should not be worshipped." Now we should find out what hat is created by Mother Earth? This point we miss. Whatever is created by Mother Earth, that Mother Earth Herself has produced something Divine. Now in India people know about it, that it is so. I went to a place called Musalwadi, in a village, because I work more in the villages and there they told Me a story, that, “Mother there's place here where an Englishman came about a hundred years back, an engineer and he tried to build a *[UNCLEAR* bhand] for creating a nice tank there. And what happened that at a particular point about 20-30 metres, he could not build it. Whenever he tried to build it, next day it used to be finished off." So he was quite surprised and he's written down in his own diary and all that, they

have published the diary also. He had to make a bhand like this and go round and then make it further.

So I wanted to go and see the place. When I saw the place I knew this is something created by the Mother Earth. Now how do you know it is created by the Mother Earth is the point to which I'll come later on.

So there are places created by the Mother Earth, already, to vibrate the divinity, the purity, the whole expression of Her compassion and love for human beings. But unless and until you are a realised Soul you cannot feel them and understand them. Only a realised Soul can feel them and understand them. For example Stonehenge, I went there, Stonehenge is the same story. But the problem with them is that the people who are Druids who are doing all this worship don't know what it is, they don't know how to use it.

So in this way the Mother Earth has also created so many such places, which have come out of the Mother Earth and they are there. In India there are many places like that, like in Maharashtra we have Ashtavinayakas, eight of the symbols of the innocence Deity as you say.

Now because people are not realised Souls, one cannot talk to them. Because if I say they've reached the thing, how will you know? So when the Kuṇḍalinī ascends through the central, you see the subject is so great that even if I give thousand lectures I cannot cover it, so the thing is I'll try to cover every point little bit here and there. When the Kuṇḍalinī ascends, I told you the Cool Breeze starts coming out of your head.

So what happens to you? For the first time you feel the Cool Breeze of the Holy Ghost.

Now some may deny Christ, that was wrong thing to deny Christ, I must tell you very frankly. It's a conditioning, it's a conditioning to deny him, because you see, by denial what you have done, you have denied an Incarnation who came at that point. But the way they have made out of Christ, naturally anybody would deny. The way they made Him an Incarnation anybody would deny. I mean I got My birth, I mean I should say I got it because I deliberately got born into a family which was a Protestant Christian, because they are the most sophisticated fanatics. Absolutely, because it's such a rational thing they have made out of Christ, that I thought this is the place I should be born so that I would be able to tell them that this is not Christianity, this is not Christ.

So the way they made Christ naturally people denied Him but He is the one who has suffered for us, definitely.

So there is no suffering needed for us at all, if you ask for suffering you'll suffer. Only thing, He is to be awakened here. Now if I say about Christ or anyone, it should not be taken for granted at all, nobody should take it for granted.

What happens when the Kuṇḍalinī rises? Say, it is here in the stomach. Many people who have been to wrong Gurus, who have been following wrong things or those who think, “I'm the Guru, I know how to do it and I'm the one who has done it” they have to take the name of Moses. Unless and until you take His name it won't rise, the Kuṇḍalinī won't rise. Now when it reaches this point you have to take the name of Christ. Here you have to take the name of Mohammad. Who was Mohammad?

Nobody else but Moses Himself was born. You'll be surprised the Islamic people today are following Shariat. What is Shariat? If you have read Bible, is the same as written for the Jews. Same thing they are following what is written in the Bible, they are following. We are not following it, but they are following it. Which shows that because when Moses came down be found these people in such a big mess and such a big hell, that he had to make a very, very strict law to pull them out of that hell and that's why he gave such strict laws. Actually if you have read the books of the Essenes, I was surprised that many people who have read it showed it to Me, that they really, clearly said that the laws were not so strong, but Moses had to make them so strong because people were absolutely hellish and they were going down so rapidly that he made those laws. But surprisingly, they are more followed by the Muslims and imposed on them.

Now if you want to know what you are, say a Muslim wants to know about himself he should go and ask a Jew. And if you want to know about the Jew you should go and ask a Christian. And if you want to know about a Christian you can ask an Indian.

So it is the opinion of others will correct your conditioning in the mind, because you are born in one religion, it's a conditioning. It's absolute conditioning and this is the worst conditioning that people have. Then how will you accept the truth? If you are conditioned you can never accept truth. And that's why the Indian fake Gurus have accepted the advantage, you see they are very clever, cunning, absolutely cunningness personified. They all

came down here first, with the idea we don't talk about religion, finished.

So they suit us very well, if they don't talk about religion, about God then they're the best because it doesn't come in conflict with our conditioning that we have.

So they talk about flying in the air, for which people have paid six thousand pounds each, for flying in the air. I am the one, in 1970 I openly took their names and denounced them and told the people who they were in previous lives. At that time you see, so many of My disciples started shaking, they said, “Mother what are You doing? They are going to kill You." I said, “Let them try, try their level best." So these fake Gurus came here, started the cult and started all kinds of these things. First of all don't talk of God and if you talk of God, then just make the person such a slave that he cannot get out of it. They use the supraconscious, or they use the left-sided subconscious. And that's how they have attacked your people.

Now the people who have no idea as to what should happen they think they have to go through this suffering. There is no need to go through the suffering at all. When Christ has gone for you, finished.

There is no need for you to go through any suffering any more, just you have to awaken Christ within you.

Just count your blessings one by one. It's a very cheerful thing, it's not such a serious stuff, you see. Like in Paris I went they said, “Mother never say you are the happiest person." I said, “Why, I am enjoying completely." They said, “No, you must say you are very serious and that you are suffering very much." I said, “I'm not, how can I

tell them a lie?" They all say, “You'll have to suffer." I said, “Why?" They said, “Because here everybody believes that we all have to suffer." `Les miserables' you see. I said, “All right these `les miserables' are sitting on the streets of Paris, drunk completely and prostitutes at every lamp post, are the `les miserables', they are the ones who have created their miseries like this." This is how our mental projection has taken us, to this kind of a hell, from which to come out only Kuṇḍalinī can help you.

Now this is the Mother's thing, is the, so we can say that first is the Father's manifestation came, then the Son, now the Holy Ghost has to come. Now people, Christianity is another absurd thing they teach, that there is the Father and the Son and the Holy Ghost but not the Mother. How can you have a Son and a Father without the Mother, can you? It is absurd, but all intelligent people accept it and seriously talk about it. And Holy Ghost is a mystery, don't talk about Holy Ghost, it's a mystery. Because to say that Mother has a part to play, is too much for them. Because in Christian religion, so-called, they don't have any place for the women to become the priest or anything.

My father was a great, learned man who was the master of fourteen languages and he translated Qurane Shareef into Hindi and very learned. I should say he was the one who told Me about human beings and how their permutations and combinations work. And I asked him, “But why this Martin Luther, who was a realised Soul, put away the Mother's position that way?" He said, “That time” you see, we call it Samayāchār, “According to the timing, the Muslims were very powerful” and he said

that, “If he talks of the Mother he'll be hit hard." So he took a course where he said, “She's the one who's there, who gave the birth to Her child and all that” but he wouldn't call Her as a Primordial thing or a Primordial Power.

But the truth has to show itself.

So in recent times you have seen how the women have become very conscious of themselves. Of course they are absolutely misled, absolutely misled. Because they think if they become like men, then they solve the problem, it's not true. It's a pendulum you see, you move like a woman to a man, man to a woman, it's a pendulous movement. What you have to do is to rise in a spiral way, otherwise evolution is not there.

Evolution is the spiral movement and it's not shown here how the Kuṇḍalinī moves, but maybe later on I may be able to tell you in details how the movement of the Kuṇḍalinī takes place and how the spiral movement of the consciousness has taken place so far. In the same way the spiral movement has to take place, that in your evolutionary process you must come above the man and the woman part of it.

So this is completely misled business that we dominate the men. And when I say this many ladies left you see, the hall, they were very angry with Me that I was saying so, but it's a fact.

And the woman is the mother; she's in a way higher than man, I think. She's the mother she has to nourish. She's here for nourishment.

So the new awareness has to be that of nourishment, of compassion and love. For example, in the olden days, for

us Napoleon was a vintage hero and now if you call any Frenchman a Napoleon he'll hit you back, he can't stand it, because according to him, he was very egoistical.

So who is the hero today? Somebody like King, like Mahatma Gandhi, somebody who is the manifestation of the womanly qualities, of the Mother's qualities of compassion, love, of nourishment of this Mother Earth.

Now very interesting it is to see that this Kuṇḍalinī is the one, which is called as the kumbha, in Sanskrit language, means the Aquarius. We call it Aquarius, as one of the signs and is the same as kumbha in Sanskrit language.

So it is the Age of the Aquarius, is the age of the Kuṇḍalinī. Secondly is the age of the Kuṇḍalinī which will nourish, which is the Mother within, which will rise, will give you the completeness of it and which will connect you with your Spirit which ultimately gives you the enlightenment by which you become collectively conscious. You become, again I say, it's not just telling stories, you just become.

Today we had a lady, I came a little earlier, she came to see Me and apologized that, “Mother I went to this Muktananda and got very badly hurt and I'm in terrible pain and I have to get up every moment and I hope You don't mind." I said, “All right you come up and I'll cure you." She came up, she's better now, but only thing her Kuṇḍalinī rose and she felt the Cool Breeze coming out of her head and she felt the Cool Breeze coming out of her hands.

Now what is this Cool Breeze that is coming out of your hands? For the first time you feel the subtle All-pervading Power about which, everyone has talked. The Rueh, as

they call it, they call it, as the Brahma Tattwa, they call it by various names is the All-pervading Power of God's love.

So we come back to the origin, that first the God Almighty, the Father and Mother is His power and He's the spectator and She's the play. That's how it works and the Son is created to lead the people through this problem of ego and superego, because it is so much tight that someone of a very great nature had to take up the resurrection as a drama. Now Christ actually is described in Indian scriptures, but Christians won't go beyond Bible, they cannot, they're so bound they will not go beyond Bible to see, to them Bible is the last and the first and everything. It's surprising in everything they cross limits, but in understanding you must go to other scriptures. That's why I really respect and appreciate Jung because he went out of the way to find out about everything with a very open scientific mind. Now, in the Indian scripture, in the Devī Māhātmyam where they have described the Goddess, they have very clearly described Christ, absolutely, all His life, but He is called as Mahāviṣhṇu. Viṣhṇu is the Deity at this point, which is responsible for our evolution. But He's at Mahāviṣhṇu point and His description if you read to the last bit of it, is so good and He is the Incarnation of the same innocence born on this earth. It's so clearly described. Why do we have an egg for Easter? Egg represents a human being, who has not got realisation as yet, because egg has to become the bird. And in Sanskrit language a realised Soul is called as Dvijaḥ born again, twice born.

But in America I came in 1973 [1972], of course I was a big failure because they told Me, “Mother, without money nobody is going to listen to you, you must charge some money." They cannot understand anything that can be had without money. I said, “But how much are you going to pay, it's invaluable.

You cannot pay for this realisation. It is your right to have this and you will have it. And how can I take money for it?" So I was a big failure, but many people came here. But out of that came out a cult called `Twice born' and one of them walked up to Me with a Bible in her hand to hit Me, in one of the programs and every body was upset but I was just laughing and we have a big film about it. Because I said, “Look at this one, the twice born walking with a Bible just to hit Me." Bible to hit, I mean I've never heard that. I had heard that people used to walk with a Bible and a gun in another hand, but the Bible to be used as a gun was the first time I saw such a fantastic thing.

So it can happen! You see, the people get so much possessed by the ideas and by the conditioning that they can go to any limit of accepting something as truthful, without finding out, what did I achieve out of it, or what did my forefathers achieve out of it? Why not the Christians or Jews or anyone find out, what did they achieve? Now, they'll say it is postponed for, say ten thousand years. Why? Supposing I say to anyone, `There's a diamond available for you here, just now,' will you wait? I tell you, people from Australia will come down.

But if I say your Realisation just there, you must understand that all systems and all that will work out.

Comes from the unconscious, which is God Almighty and in us He has worked out the system so beautifully, so delicately. Did you become a human being by any effort? From an amoeba stage He has made you a human being without giving you any trouble whatsoever. What trouble did you take? What did you do? Did you stand on your head or did you pay for it? You just got it spontaneously.

So if you believe in that force that is there, of compassion and love, why should you not believe that if you have to get your realisation, it would work out spontaneously? It has to work out spontaneously.

So this Mother force, that is there, the age of the Aquarius as you call it, this has to come up and nourish you and it does.

It has worked out wonders in India, because Indian villagers are still very simple, thank God. They're not educated, they're not complicated, they just start feeling the Cool Breeze and enjoying it, that's all. They give up all habits, they give up all wrong ideas, their all customs of caste and all those things they give up and they become extremely joyous. But that's not the end of it. When you get your realisation, your material problems are solved, surprisingly, even material problems are solved, but to that extent that you do not become Mister Ford, to have a headache. But you become a person who is satisfied and you get a balanced amount of comfort and a balanced amount of living. Actually you'll be surprised that comfort is also a myth. Because see look at Me, for Me I don't know what is comfort is. I don't understand that why should people worry so much about comfort. If you make Me sleep on the street, I'll sleep like

a log of wood. If you make Me sleep in a palace, I'll be there. After all you don't carry anything with you at all. I mean nothing sticks to you, does it? I mean once you have to sleep, you just sleep off.

Now another point I would like to point out from Jung's point of view that he took to dreams as one of the very big, big experimental truthful manifestation of the unconscious. But what happens, how do you get dreams, let's see. The dreams come to you from the Kuṇḍalinī itself, in a way.

So what happens the Kuṇḍalinī is not connected on the central path, but it is the record, is all our past, all our record is in there, like a tape recorder has a tape, it is there. And what happens, that when you go very deep into Sushupti that's the stage they call it, very deep into you, then the symbolism comes through that down below and passes through that blue line into your brain and that's how you start seeing the dreams. But when you are passing through that you see you pass through your all subconscious area, so the dreams get distorted, they get a funny symbolism.

Sometimes you don't understand what's happening, it becomes a sort of a mixed up expression and on that to depend may not be so much good. Instead of that we must get the reality. The reality is that you become collectively conscious and you develop this vibratory awareness by which you can feel the All-pervading Power. But this is just what you get as far as your conscious mind is concerned, as far as your central nervous system is concerned. But actually what does it do, is the point? When it happens, what happens? First of

all when the Kuṇḍalinī rises above this center Āgñyā Chakra, then the suction takes place of the ego and superego, so the space is created. Actually you can feel the soft bone like a child, when it comes up, actually you can see. First of all the eyes dilate and then it comes out from here and you start feeling the Cool Breeze, actually here coming out. Now this is what you feel, but it acts in this way that these vibrations, are the vital forces we can say, not libido only, but all these things mixed together which are in pure form, which are for your Hita. Hita means, which is for your Spirit, we can say and when you want to give vibrations to someone like that with your hand at the most, the person can be cured. You can cure cancer patients.

Now there's one gentleman who has come here luckily. I mean it's all Sahaja again I say, spontaneous, that I met him and he was a person suffering from angina a very serious type of thing had happened, because they said, He has to go to Houston and he had booked his seats, everything and was about to go.

And then he came to Delhi, just to meet his friends because he thought here something might happen so it's better to go and see them. And there they had the Rotarians you see, they called Me for a lecture and I was speaking. There must be a lot of people there and he came out with the question that, “What about the heart?" I said, “Heart is completely under control with Sahaja Yoga." So he found it very difficult to find Me out in Poona, but he just came to Me and I think I must have treated him for about ten or fifteen minutes and I said, “Now you are all right." But first he had a big, you can

say, a big convulsion sort of a thing because the force was there and then suddenly he got rid of it and he's perfectly all right, he's normal. He went back to the doctors and they said, “What have you, this is not your X-rays, these are not your reports, these are too different." And luckily this gentleman happens to be here in America, but this is only one of the cases. I would say that luckily it so happened that Sahaja Yoga has cured people like we can say the President of India, who was suffering, who came here for an operation for his cancer of the lungs. And when he was going I just went to see him, because My husband knew him very well and the High Commissioner just said that, “You know She's such and such, but also She's Mātājī Nirmalā Devī” and I'm known in India for this kind of things.

So the wife of the President said, “Then Mother, please cure my husband." And he was very much suffering, he could not sleep and people were worried that he may not survive up to Delhi airport. Then I treated him for ten to fifteen minutes only and he felt now I'm feeling relaxed, I'm going to sleep. And next day when they reached Delhi, he walked down and everybody was surprised. They had taken a stretcher, this thing. And he told Me, after that he went straight for a tour. And he then later on, his wife showed Me that even the mark of his operation has disappeared.

So you can write to him and find out about it if you want to find, but it's nothing important, it was just a by product.

So I must warn you that I'm not here to cure anyone, or to do anything but if the Kuṇḍalinī rises, She nourishes.

It's your own, it's your own Kuṇḍalinī, it's your own Spirit, it works.

Now what am I doing here? People might say that, “Why You?" I mean it's very common question in the all Western countries then, “Why of all the persons you should do it?" I said, “You better to do it, I'll be very happy, I would like to retire with My husband with My grandchildren." But the thing is I have to do, what can I do about it? I mean, say you are intellectuals I'm not, you can drive a car, I cannot, I cannot operate a bank, I cannot do many things. Supposing I know how to do Kuṇḍalinī why should you feel so hurt about it? And it's a thankless job, you have to work really very hard, 24 hours job it is, you see and everybody wants to gain out of it.

So I don't understand that why should the ego come in between? But doesn't matter, I'm like a bank; I have to just cash your cheques, that's all I'm here for. I've nothing to gain out of it, in the sense, that of course I feel very joyous, many people get their realisation and really get their own, because this is your own thing. It is within you it is nothing to be paid for nothing to be worked out; it's just within you. But supposing one person gets it, he can give it to others also. Like one candle, which is not enlightened, can be enlightened by another enlightened candle. Now this candle doesn't do anything except that it enlightens that candle and that candle has to be enlightened another candle. It is as simple as that, is nothing very serious. You don't have to go into, see they had told Me, I was really thinking Jungians how will I address them, you see, they're already moving like that,

like that and I'm such a simple person. How will I tell them what I have to tell them? But it is such a simple thing I tell you, it's even simpler than cooking.

So one should not think that God could have made anything very complicated. See we breathe without even reading a book. Supposing you have to read a book and then breathe, how many of us would survive? Is as simple as that. Now if you have to go up, if God has created this universe and if He wants to save His universe and His creation, He has to jolly well do something about it. If He has made us like this, He has to give us realisation too. And it is so surprising that I find it is working out.

Of course we cannot have fifty million disciples like that, as these fake Gurus have, because to create a plastic flower is very easy. You just give somebody a name, go on repeating his name. Now they give a name, repeat the name of Rāma. Now there is no connection, you go on pressing on your sympathetic nervous system. Now Rāma could be a servant dead somewhere, he just enters into you and you start jumping. You start jumping like a frog.

Some people came to My program they were jumping like a frog.

So I said, “Why are you jumping like a frog?" They said, “Our Guru said, `When the Kuṇḍalinī rises then you jump like a frog.' " I said, “Now are you going to become a frog or an earthworm?" Use your brain.

That's the problem, you see, with all intelligence when it comes to their evolution, to the living process, they just don't want to use their brains. Whatever these Gurus tell

them they are willing to do it and do whatever they like. Like another Guru is there who brings out diamonds, this, that from the air and it's all jugglery, it's absolutely jugglery. Now what I'm saying, “What is the interest of God in diamonds? What is His interest? Why would He give you diamonds?" You see diamonds you can always go and buy from somewhere. But people don't think, you know he's very popular, he's very popular with affluent people.

Why should they ask for diamonds? I can understand Indians, but he's not bothered about Indians so much. But he gave a diamond ring to a gentleman who was a very, very rich man.

So I said, “Why did he give you a diamond ring? He should have given it to your driver. And if he's such a diamond ring fellow, why doesn't he solve our problems in India, our poverty, completely?" So this is what one has to think openly, with open mind and you can save all these people from these cults and sects.

Now the best of part of it, that I'm also called as a sect, that's the best part of it. From the year 1970 I'm the lone person who's been fighting and fighting these people, clearing people who have suffered from it, I'm the person who has been telling everyone about them, their nature, what they have been, how they practice this, how they have managed you, what has happened to you, everything. Despite that, the shallowness, or the naivety we can say of the Western people, now they call Me also a sect. Now this is the limit. I said, “Now to call Me as a sect, would be something like calling Christ as Hitler." I mean I can't understand how these two things can go

together, a person who has been fighting them lonely, all these things.

So this is what it is and I'm very happy that you have given Me your precious time today and listened to Me. Now I would like to have workshop because I know it would work out very fast with Jungians, because it has worked out always, all those Jungians I have met have been wonderful people. Because they are not so one-sided as Freudians are because you see, Freud reduced us to a sex point. Absolutely are we sex points now? I mean this is too much, very ridiculous. I mean it doesn't behoove anyone to say that about a human being, that you are nothing but a sex point. But you live without the sex also, so are we not living, are we not existing? I can't understand how people accepted Freud so much. At least Jung at that time could see this point clearly, that it is not something that has to do with one human being, it's collective and this is a happening that is collective.

You'll be surprised that people, when they get realisation, they can give it to thousands. In India in thousands they get realisation, in thousands. And also should happen here in America if our Chakras are all right. Because the Chakras here are very haywire, I must tell you the vibrations here are not good.

Because you have witchcraft, you have all the Gurus settled down in America, imagine how they all felt so attracted. All of them horrible people are down here and one better than the other. And I don't know how they have been able to manage your intelligence. What has happened to your brains? I can't understand how they have dominated you so much, that one fellow just he

wants you to learn flying. Why not ask him to fly himself? Put him on that Pisa, what you call that Leaning Tower of Pisa and let him fall down and let's see if he can fly. What I'm saying, “Why not use your brains for these things?" That's what it is, that's how you are going to find them out. But what happens, when they suffer. Like this Muktananda, somebody asked Me, “Why is he a dangerous man?" Somebody asked Me a question, is one of the questions is there. Now before I came here, there was a lady sitting who has been to Muktananda. To Me he's not only dangerous, but he's sinister, absolutely sinister. And do you know his children, so-called, if they are his own children, two of them and are now fighting for the diamonds that he has created out of this stupid people here. And the diamonds are worth six thousand; I don't understand the money part. Six thousand.

[In Hindi:] Something like that, you see I don't understand, million-billions, something like that.

[In English:] You see he's made out of you people here, all these diamonds. What is the interest of a Divine person in diamonds? What can you give? This is what one should understand, that you cannot understand, that you can get your knowledge without paying for it, you must accept. Is the ego of money, is the ego of money, cut it out.

You have to humble down yourself. If you humble down then it's yours, is there, it's just in your heart.

There's a saying that “whenever I want to see my God, I have to just bend my head towards my heart that's all." That's what it is, it's so simple, it's very simple. We have to humble down, that money cannot purchase God,

because all religions are based on that. Everybody, Mr. Pope is having what you call that hat, donkey hat on the head with all the diamonds in it and like *[UNCLEAR]*, what a crown he has.

What a crown he has, think of it. And now like a pop star he is waving to all the people, creating problems for these Polish people and the political stunts he's creating. Why don't you think about this? All these things that condition people and making money out of it and seminars and this and that. I really am surprised! Where are you lost? What are you doing? Why don't you come to reality? That the Spirit is within, it is such a simple thing and that Kuṇḍalinī is your own Mother, She has only one child, that's you.

And She's so anxious to give you realisation, so very anxious that it will just work in a split of a second.

So why, why go to these false things and false ideas and false conditioning, having big, big seminars and big, big things? There's no need to, actually for Me it's not necessary even to talk, but without talking who will come to Sahaja Yoga, nobody.

So I have to talk, I've talked and talked and talked.

So much talk, you can't imagine. I've got about at least thousand lectures in London and they all feel that it's something great.

I don't know, but I wished I could stop now talking.

The other day somebody was talking, I was so happy that that person can talk very well. I said, “Now I will retire from talking, I will just do the raising of the Kuṇḍalinī, you better see to the talking." And I'm quite happy, she also

said in a quite good way whatever it is, you people all enjoyed it.

So maybe that some of you might come up as great speakers in Sahaja Yoga and you might be able to relieve Me of this too much talking. Thank you very much.

May God bless you.

Now if you have any questions I would like to answer them. But it should not be, it need not be aggressive with Me. There's no need to be aggressive, there's no political stand going on. It's just I want you to get your realisation; it's a simple offer.

So for that you may not hit Me with a bible, all right.

Question: I understand that to raise the Kuṇḍalinī you should have a master to guide you.

Shri Mataji: She's asking Me if, that she's read, that you have to have a master, no doubt you have to have a master, no doubt. Meaning the person who is an enlightened soul. A person who is a realised Soul can only do. I wish Jung knew how to do it; he would have done it himself.

So you have to have a master who is called as a Sat Guru, the one who has achieved the truth and who is a master. Now I'm not a master, thank God, I am not a master at all I am a Mother. And Mother is always a master in a way.

So that's what it is. But as far as I'm concerned, I am too soft to be a master, I think, because I cannot be hard with people. But masters are horribly hard and I would like to tell you about a master. There was a great realised Soul living in a forest on top of a mountain which

is not easy to climb down, near Kolophur, he's known as *[UNCLEAR* Ragan Bourha]. Ragan Bourha is the name of the mountain.

So he sent some people to Me saying that, “Mother has come so why do you want to bother me?" So I went down to see him there *[UNCLEAR* and when he's going to climb] and I went up and of course he was very, he had a power to control the rain.

So that day it started raining very heavy, very heavy.

So when I went up I got completely drenched and he was so angry like this. He was moving his head up and down and then he came to Me and said, “Mother why was it raining so much and you controlled the rain and you allowed the rain to drench my Mother like this? And this is it to kill my ego?" I said, “No, that's not the point. The thing is you are an ascetic and you are a Sannyāsī and normally I would not take anything form a Sannyāsī because I'm a householder. But you have bought a sarī for Me so unless and until My sarī gets drenched how will I wear the sarī you have got?" The whole thing became such a poetry you see; he forgot his temper, everything and he said, “Yes Mother, how did you know I've got a sarī?" I said, “I know, in love you know everything." And that's how he gave Me the sarī to wear.

But then he told Me, “Any body who troubles you better send him over to me." So I said, “All right if anybody troubles Me I will send him over." So a gentleman was very torturous you see, over learned, this that, used to eat My head morning till evening.

So I said, “Now what to do?" I said, “All right, you go and see the master, this one Ragan Bourha he never meets

anyone." So this fellow felt so attered that he called Me there and have Me meet the great master and all that.

So he reached there. Next time about a month later what I find I'm in a meeting and this fellow is brought with broken legs around his neck and dangling like that you see. And really tears came into My eyes, I said, “What has happened? What has happened to you? What did he do to you?" He said, “Mother never send me to that Guru." I said, “What happened?" He said, “I didn't say anything I just said one thing to him against You." I said, “What did you say against Me?" So I said that, “This Mother, you see, She has no discretion She wants to give realisation to everyone and She makes everyone equal level and all that and I said some things like that." So I said, “Then what happened?" So this Guru has got broken, you see legs are broken by other people, because anybody who is realised I told you, they must break your nose or break they can break you legs or something like that.

So his legs are broken so he goes on a tiger, you see, there's a tiger with him.

So this tiger came and he said that, “All right, now you sleep here tonight and tomorrow you go down that's very late." So I was sleeping and a tiger came and it threw me in a *[UNCLEAR]* I fell down about fourteen fifteen feet down and I broke my legs.

So I said, “Then after three, four days I'm lying there calling for people. He brought some bread tied to a rope and he put it down and said, `Now eat and lie down there. And now if you say anything against Mother I'm going to put you right.' " For three, four days he did like

this. After that he brought him up and he said, “Now you put your legs round your neck, go to Mother, she'll cure you I'm not going to cure you. If you say a word against Mother I'm going to break your hands now." I said, “Why should you do such a thing? Why did you do like that?" I asked him, “Why did you do?" He said, “To the donkeys you must give the treatment of the donkey and to the cruel people you must be with them as they are, I'm not a mother." But I cured the fellow and I was really very sorry.

So it's a fact, you know, they are very hard taskmasters. They are not here for in the market or anything they are sitting somewhere. I asked one fellow who was a, in a that place, *[UNCLEAR* kardi center] and I told him that, “Why don't you go and see some of your people? You see I won't be able to go this year, why don't you go and see them because I've not been there from 1972." He came here for three days he stayed and then back. He said, “I cannot manage it, people are absolutely no good for realisation." *[UNCLEAR]* that's what it is. You have to have a master. But to get a master rather difficult, better get a Mother.

[Additional Quote:] These two areas [the Collective Subconscious and the Collective Supraconscious] are to be avoided. For example, if you see some Gods and Goddesses around Me, that is not good, because you are seeing the left side, the past. What you have to be is in the centre, in the present.

So all these things come to you from some busy bodies that they enter into your being, even [from] these people who cure, these Spiritualists, that's very dangerous. All

these are taking you to a realm which is not your own, it is somebody else who is acting. Even a thing like acupuncture can be very dangerous because acupuncture uses whatever energy is within you, of the sympathetics, this is the energy which is all the time flowing, when you get connected to the mains, all the time it's flowing within you.

So there are three areas, which are very dangerous where we should not enter into: the Supraconscious, the Subconscious and down below is the Hell.

Contents: 1983-09-17 **Śhrī Ekādaśha Rudra Pūjā (Parivartini Ekadashi Day), Living Room, Judy Gaddy's Apartment, 215, West 92nd Street, Manhattan, New York, USA**

So today is a day, according to the Indian calendar, called as Parivartini Ekadashi. Now, today is the 11th day of the moon. 11th day is Ekadeshi. Also, in Sahaja Yoga, you know about Ekādaśha Rudra, which is here [forehead], which will ultimately destroy all those things which are not required anymore. That is Ekādaśha here, that is the 11th. But today is a special day where we are going to use the power of Ekādaśha to do the `parivartan' means `the transformation'. It is not for destruction but for transformation. Is such a day to be here in New York where we use the destructive powers for the transformation of the universe.

So it's a very great day today that we are going to transform people by the manifestation of the Ekādaśha's powers. And they are 11 placed over your forehead here and you know how they work out.

So that these ten come out of the destructive powers of the Void. Void has got ten destructive powers also. Out of those 10, the destructive part settles down here.

So when a person is on his destruction, say for example a cancer has set in, then you might feel a throb, here at the apex of your Void, the throb.

And it doesn't logically mean that, if there's a throb there's a cancer, but if there's a cancer there'll be a throb in here going on. That means the force of life is trying to push it. But the obstruction there starts accumulating on both the sides and in the center is the center of Viśhuddhi, of the Virāt, where Śhrī Kṛiṣhṇa has become the Virāt, the Great Primordial Being.

So this is the 11th power of destruction [points above Āgñyā in center of forehead]. He has the power called `Samhara Shakti' by which he kills people.

So before killing them and finishing them off, in the compassion of your Mother, we have to first try to transform them. If they cannot be transformed then it's alright, then Ekādaśha takes over.

So these eleven very great destructive powers will be used by the Kalki, the One who is going to manifest on a white horse. Before that, today is a very great day that these powers we are going to use for transformation.

Now how can destructive powers be used for transformation? First of all, when people know that there are destructive powers manifesting, they start fearing. They get afraid that we'll be destroyed so we must take to God. That's one of the ways.

Secondly, if a person comes to know about any destructive disease like cancer, he wants to find out a method and there is no method available on a human level, so then he thinks of God and wants to come nearer to God. The fear brings him closer to God. He depends on God more than on his rationality, than on his ego, or superego. And he wants to depend on God's powers to cure him or to save him from this destruction. Because he is now on the brink of destruction. As soon as cancer is set in he knows that theres no end to it and he has to be destroyed.

So, this is another way the people take to transformation, change their attitudes, change their value systems. I have known of many husbands or wives who got cancer and their counterparts became very mild, gentle, kindly, romantic.

They tried to give all the love, all the protection, all the good things to a person who is going to die now of Ekādaśha.

So a kind of a transforming temperament starts coming in a man, that he sees that the person with whom he has lived all his life is now going to be no more.

So a kind of beautiful feelings towards the person, of giving whatever you have beautiful within you, starts. And that's how people develop another kind of personality which was never apparent before.

So all the harshness and the aggressiveness drops out and all the sweetness starts pouring in.

So the compassion in a man is awakened, by which he gets transformed.

Many people who lost their relations, kith and kin, become much more gentle, kindly-er people, because Ekādaśha has expressed its awe. And also another kind of a fear comes into the mind of the people that “Tomorrow this can happen to me also! So I must do something about it." So at this time Sahaja Yoga helps them a lot. They come to Sahaja Yoga because such an emergency is created within themselves and thus they are rushed for their transformation to Sahaja Yoga.

But there's another subtler way this destructive force helps them, by destroying all that is negative within us. Because unless and until that negative is destroyed within us, we cannot become people who can enter into the kingdom of God. We have our ego, we have our super ego and both can be represented here. When you have your ego, very much great ego, then you'll find a big blob-like ego coming out on this [left] side, a very big one, here. Or if you have a superego you can see another big thing jutting out on the brain here [on the right side].

So on both the sides you might get both the things if both the sympathetic are overactive. If you are not a very collective person also you might get a blob here [above Āgñyā].

So you might get all the thing filled up with your ego, superego and this Virāta's center again blown up in a way that a person develops a face like a monster sometimes! This portion becomes too big, thick, jutting out. There's a character I've seen like that, I think it is Frankenstein or someone. Is it? Frankenstein; yes, that has come from the Unconscious; Frankenstein character. Is all this is swollen up, jutting out and this place like

that. That's really the one that happens to human beings, when he becomes a devil himself.

So this is how the Ekādaśha works within us, to destroy our negativity within us.

In India, so many people fast on this day, for atonement, on 11th day is very common: “You must do Ekadashi." All the Hindus and all these people do Ekadashi. That is, the 11th day they don't eat anything at all. But you shouldn't do it after the Advent of your Mother, because, I'm the Ekādaśha Myself! So why should you do it now when I've come? It was done when I was not here, just to call Me, so now I'm back here, you need not do this anymore, the penance of Ekādaśha. But you have to be careful.

Now Ekādaśha comes, as I told you, from the Void.

So firstly, it comes when you accept someone as your Guru, say, who are false, who are anti-God, anti-Christ.

So you developed a kind of a thickness on this [right] side, when it is the person whom you are worshipping as a Guru, or respecting as a Guru, as a Guru to you who is not really a Guru, so you develop a superego which shows on this [right] side, this part.

Now the other side of it shows when a person says “I'm my own Guru, I'm practicing my own meditation, I've nothing to do with anybody's guidance, I'm quite alright as I am." Such a person develops the other [left] half.

So you have this half developed because of that and this half developed because of the superego that you get from these false and fake Gurus. Now what happens sometimes that when you get involved into this kind of superego behaviour, at that time, it so happens that you

might take over from there and start using it for your ego. That's the worst time for you. At that time what you do is to act like the devils yourself. And once you start doing that, your Ekādaśha is completely finished. And then I don't think it's easy to get rid of it. It's very difficult. But if it is one-sided it's much easier.

So today is the day which is called as the Ekādaśha which is going to bring the transformation. When you are transformed, so many things are automatically destroyed within you. As you can see very clearly that all your misidentifications drop out. The misidentification that “I'm an American, that I'm a Christian or I'm a Jew, I'm this, I'm that” all these false misidentifications drop out and you become a naked human being; first of all you are a Human Being. And then a super human being, without the ego, without the ego.

So your ego is destroyed, your superego is destroyed, your conditionings are destroyed and all your false ideas about knowledge are destroyed.

So what remains and emerges out is the reality. Now see when a flower becomes the fruit, everything, practically, drops out of the flower, we can say. Like the calyx is dropped out, then the petals are dropped out and then the epicalyx is there, that is also dropped out.

But what remains is the seed, actually if you see. Around the seed all these things develop and the fruit remains, the rest of it drops out. In some fruits some part is used, in some fruits nothing is used, a very little growth comes out as fruit and becomes the fruit while the flowers are there.

So in us also whatever becomes Spirit remains, the rest drops out. And that is what it is when we call it the Ekādaśha which brings forth the transformation. And one has to understand we have to drop out many things.

Some people I've seen they say, “What's wrong? I'm smoking, still my vibrations are alright." Some say, “What's wrong? I'm drinking, still my vibrations are there. I'm going to this Guru, still my vibrations are there, I'm having the same type of licentious life, still my vibrations are there." Now it goes a very long way, the vibrations are still there. But suddenly they stop and you find you're out of the bounds.

You're thrown out completely. But you do not feel how you are thrown out. Gradually you find, like a tangent you go out. And so one has to be careful about it.

So within us lies a force which is centrifugal and a force that is centripetal.

So Ekādaśha's force is centrifugal, by which you are thrown out. Sahaja Yoga doesn't fall onto anybody's feet. It doesn't request anyone, doesn't atter anyone. If you want to be there you have to be positively there and if you don't want to be there it throws you much faster than what you want. That's the trouble with Sahaja Yoga is and this is the loophole of the Sahaja Yoga which I must tell you as a Mother, that it's very anxious to throw you out.

I'll tell you when Christine, just now she told Me also, got engaged to Michael, half of them were thrown out. Because they had a conception that you must have a romance before marriage. Without a romance, if you have a marriage, then there should be no marriage. I

don't know on what conception it is based. But if you have the romance before the marriage, what's the fun of having the marriage? I mean it's like, if you have to give somebody a present, you hide it, you see, keep it to that date and give the surprise to the children! In the same way if you have the romance already done, what's the marriage? What's the celebration for? It's absolutely illogical. There is no romance in such cases.

Actually you have seen that after the romance, the marriage, then the divorce. It's always like that.

Because you become stale and you find that the romance you had before marriage was something, a fantasy that has dropped out and now after marriage there is nothing left to enjoy so you are fed up and next month you are now in the divorce court. But the marriages that take place without the romance, kept all reserve for a particular day, just for that day when you are going to have the real romance and real feeling of oneness, everything. In India it's a very big thing, you see, the first night of the married people.

And that's why our marriage is lost. You know, I would say I'm an old woman of 60 years My husband is 63 years and you can see how romantic he is still. You see the romance never finishes. Because it starts on an auspicious day with the sanction of the collectivity everybody taking interest in that romance. It is such a big thing to be married, all the people enjoying the marriage and enjoying.

Sahaja Yogini: Would you like some fruit Mother?

Shri Mataji: No, thank you that's ok.

So now, this kind of thing when happens to the people who are Western people think romance is very important. But I don't think one can learn anything from the marriage system of the Western people.

Because all their marriage system is absolutely in a dwindle down. There is nothing to be learned from them as far as that is concerned.

We can learn many other things, for example we can learn how to operate a camera. But to operate a marriage is better you learn from Indians. They have a very solid system of marriage. First of all the way they are trained from childhood how to make a marriage successful, such a lot of importance is given.

Then without the horoscope they will not marry, without the auspicious day they won't marry. Everything they work out in such details so that the marriage cannot puzzle out.

Moreover it is worked in such a collective way. For example, supposing My husband wants to trouble Me. Say for example.

So the sister of My husband will take him to task. Everybody can interfere if they try to do anything against the marriage. Everyone in the family will be after the person who tries to break the marriage. And so everyone knows that I'll be left high and dry, you see, if I have a divorce. Nobody has place in the society. But in England when we went first we were shocked! They had no shame about this, they said” I'm already divorced thrice and this is the fourth woman I'm living with." So shocking for us! Oh God! To us a divorce means worse than leprosy! Why are you divorced? What's the problem?

How can you be divorced? Such an auspicious thing is the marriage! Such a blessing it is. It is God blessed.

How can you do it? Is such a big fall! And that's how it works out. And in no way we are less than you people as marriage because we can produce much more children than you can produce. And children only want to be born in India not anywhere else. You'll be surprised. That's the problem we are facing. Our population problem comes from the point that the marriages are so successful, the people are so peaceful that children hate to be born in nightmares of New York. Naturally, because you don't know where will be the mother tomorrow and where will be the father. Now we are blamed for a high rate of fertility, but what to do? Children don't listen! They don't want to go to all such places where there's no stability for them to exist. Especially the realised children, if they are of a very high quality, they do; I mean, they have to be like daredevils to get into this thing so they may try. Or maybe real devils to take advantage of it. But normally, people who want peace in life, who want joy in life and the love of their parents, want to be born in India. And that's why recently we find that India is growing so fast in population that we don't know what to do.

So this marriage system came in which shocked them because they couldn't understand, “There has to be a romance and this and that." Now the more understanding of Ekādaśha that should be there that we should not allow it to be built within us in any way, because these are self destroying things. It starts with doubting. When you start doubting Sahaja Yoga, the build-up starts. And

the doubting starts building up throughout the `medha', is this the plate here, you see. And it can become a thick big plate there. Like today I saw that lady saying “touch wood” you see `touch wood' means this wood [touches Her Ekādaśha]. `Touch wood' means there should be no wood here any more, you see. Or you can say `touch stone.' If you say something like a bragging you can say `no, no, touch wood. I am not meaning that.' I mean, people are quite conscious, unconsciously they say it, but they are quite conscious not to say something that would sort of give an idea of boastful nature, or something bragging, or something big so that it may go wrong.

So they say “touch wood." This is the wood. This Ekādaśha they mean.

So we are quite conscious of this force building within us. And now we have to be conscious that this force is going to transform people.

So today we are going to pray that this force has to transform America through its capacity to frighten people so that they come to Sahaja Yoga. Because when things have reached this stage of ego, then when people say “What's wrong?" Like in England when I started talking first, they said “This is Victorian woman, out of date, absolutely useless!" I said “Alright, I don't say anything. But you'll have such diseases that you'll have to come back." That was the time [that] they passed the law that homosexuality should be allowed, permissiveness should be allowed and all these things should be allowed. And now you have AIDS. You have AIDS now here already operating. Now the AIDS has given the fear of the Ekādaśha. Now have it! What's wrong? What about that?

So this awe and this fear is very important. Is an extremely important thing that you must have the awe and the fear that God is Almighty and we are nothing before him. Here we have to remember that we are part and parcel of that God and that we have to awaken ourselves to the consciousness that He is the Whole and we have become one with the Whole. That's how we are going to overcome our Ekādaśha.

So today I bless you all with the power of Ekādaśha which is going to transform.

May God bless you all, in your work which you are trying to do for the good of Americans. It is a responsibility to save America. You know it is a Viśhuddhi Chakra and all the responsibility of Sahaja Yoga rests on Viśhuddhi Chakra.

So how important it is that this transformation is to take place. Unless and until the transformation comes in, you will see it will not work out. You cannot talk to people, you cannot communicate with them.

So you must pray that transformation process must start, must trigger and must gallop and must go on spreading like wildfire. This should be our prayer today.

May God bless you. May God bless you.

[Brings Her hands up to the heart level while holding a cup of tea and starts drinking.] May God bless you.

[Shri Mataji speaks to Sahaja Yogis in Marathi to start the Pūjā.] Ha and this sets in when Shiva is angry because Shiva is the real Rudra and His powers are given to Ekādaśha. Shiva is the real ultimate dissolution. He's the one who will dissolve the whole world, but He gives these

eleven powers of destruction. He has twelve powers, out of which one he keeps to himself for the ultimate [destruction] and eleven he gives to Ekādaśha and when that happens the Ekādaśha starts acting in human beings.

So today I was thinking that today we'll have first Gaṇeśh Pūjā and then we'll have... Rudra Pūjā.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Marathi...

Sahaja Yogis: [Śhrī Gaṇeśha's mantra three times.]

Shri Mataji: So as I told this power creates the awe among people, to take to God. This is very important. Already I told you we had a big hurricane here and many trees were uprooted. Let's see what other things happen to create the awe.

Sahaja Yogi: *[UNCLEAR]*.

Sahaja Yogini: Would you like some more tea, Mother?

Shri Mataji: That will do, I think, for the time being.

Now... [Marathi].

Now if you are sitting this side, better is, you see, that side, because you have... [Marathi.]... All right, the children can move this side a little, both of you should sit there, both of you. [Marathi.] Ah, better now? [Shri Mataji saying mantras while working on somebody.] You understood yesterday what I said about these, that you see the psychologists created the first mistake that it is in layers. The advantage was taken by these groups that you have to go through all this nonsense but it is not in layers it is vertically placed and your path is absolutely kept properly there.

Because you must understand that God is the Greatest Organizer, the Greatest Engineer. How can he make you in layers like this, that you have to go back into your unconscious? So these Gurus have taken, these horrible fellows, have taken the advantage of this, you see.

Aside: *[UNCLEAR]*.

Now better. Good? All right. Now.

The little boys, children have to do the first Gaṇeśha and *[UNCLEAR]*. And *[UNCLEAR* this] is to be translated.

[Pūjā begins.] The only difference between you and Me physically s that My heart is here [pointing to the V in Her hairline along Her forehead].

[After the Pūjā, Shri Mataji withdraws into Her room. Sahaja Yogis start watching the Pūjā which was just recorded.] What are you watching out there? Sahaja Yogis: The Pūjā, Mother.

Shri Mataji: Well turn it off [on]. You didn't absorb it the first time.

Contents: 1983-09-18 **Śhrī Kṛiṣhṇa Pūjā, Los Angeles, CA, U.S.A.**

First time when I came to United States, I came to Los Angeles first. Because it's a place of angels.

Actually, I thought it must be a very holy place to come down. First of all in this great land of United States.

Contents: 1983-09-20 **Guru Pūjā, Houston, TX, U.S.A.**

[Shri Mataji talks aside to a Sahaja Yogi and asks him if he has got the 108 Names of the Guru to read them during the Pūjā.] Alright.

So today first we have Gaṇeśh Pūjā because Gaṇeśha is innocence and we have to establish Him in any place where we want to start a work or do anything about it, because He is innocence and innocence was created before everything else was created. Is the most powerful power, I should say, innocence. And then we'll do the Guru Pūjā which is actually the Ādi Guru, the Primordial Master, who incarnated on this Earth many a times. And, as you know, as Dattātreya He was born, as Janaka, Nanaka and many others. That principle is within us and that is very important that we should develop the principle of Guru Nanak or Janak or anyone of these primordial masters. Because if the Spirit is the master, we have to become the master of ourselves. And the power of the masters are that they are essences of the innocence, of the creator, of the sustainer and the destroyer. They are the innocence of all these. Out of them, this great personality, innocence of these three personalities was created this great incarnation.

And their innocence is shown by their detachment to things, they live everywhere just like other human beings, married, living in the families, but absolutely detached. Unless and until this principle is awakened in you, you cannot do Sahaja Yoga. First of all, this principle of Guru must be awakened in you which gives you balance and then the ascent has to be brought in through the Spirit, the Ātmā.

That is done by the Shakti, by the Kuṇḍalinī Herself. She's the Shakti, She's the womb. She's the one Who nourishes, first of all. She nourishes that power within us, nourishes us, nourishes all our Chakras.

By which She cures our mental, emotional, physical, spiritual being. Because sometimes we bow to wrong type of people, our spiritual being is also very much hurt. And after that, after She has achieved that, then She ascends through your fontanelle bone and gives you the Self-realisation.

So it is She who is the giver of your Moksha. She is the one who is the giver of the peace, of the joy and this Mother of yours resides in you and She gives you the realisation.

So we worship Her as the power within you, so that you are empowered, you become powerful. But this power makes you the master. When She comes in the Void area, She makes you the Master because She enlightens that Guru principle within you and you become the Master, you become the master of yourself and by that you become the Master of others also.

The one who is not the Master of oneself cannot be the Master of others.

So it works out, first of all, on you and then it radiates. And that radiation makes others also accept you as the Guru. The dynamism and that compassionate attitude all develops through this Guru principle. But this is the blessing of the Kuṇḍalinī, the Womb, the Mother, the one who we call as Aquarius.

This is residing within us and we have to just accept Her manifestation and welcome Her with open heart. And know that today is the day when we are expecting human beings to rise to that level where they become compassion, love, affection. This is the new awareness with which we are going to be, completely fulfilled and

unless and until that happens there's no chance for the emancipation, no doubt about it.

We have worked out so many things in so many places and every place, I find, has a different problem.

The most difficult, I find, is America it's likeMathura where Śhrī Kṛiṣhṇa had to go and establish Himself, that was the Kingdom of Śhrī Kṛiṣhṇa and where Kamsa was ruling.

So the people in Mathura were the most difficult people because they were governed by devils and the devils have a capacity to dominate good people. They're all so dominated that even where Śhrī Kṛiṣhṇa lived, they tried to go and harm Him and kill Him and all that. And all the dynamism of these people from Mathura was killed by Kamsa who was to be killed by Śhrī Kṛiṣhṇa.

Surprisingly, the first day I came to New York for the Pūjā, the first day it was written `Parivartani Ekadashi'.

Now `Ekādaśha' is the power with which the people are going to be destroyed. Now that is `Parivartani' means the one by which you are going to be transformed.

So, how is it the power that is going to destroy is going to transform you.

Firstly, it will destroy all that is oppressive, all that kills your dynamism, all that makes you slave, that is going to be destroyed.

Secondly, people will be frightened, the half baked ones who are neither here nor there, that we'll be destroyed and that awe will change them.

Thirdly, when you see that your kith and kin are going to be destroyed, then you'll have much more compassion,

much more tolerance for them and you'll try to save them all.

So that is what it is, where Śhrī Kṛiṣhṇa had to raise a complete mountain on His fingertip, you see like this, to the right side, `Govardhandhari' He was called.

That is what is My job here, is to raise the mountain again and raise it on My finger tip like that.

But this finger has to be strong and this finger is nothing but the Sahaja Yogis of America and they have to help by their dynamic behaviour and by their proper understanding, responsibility as the people belonging to this great nation of Fatherhood.

This is the finger of the Father and that Fatherhood has to be dynamic, has to be overpowering and has to be very responsible. And in that responsibility you learn so many things, so that's My job is, that's My goal is. She [anchor] asked Me in the TV “what is your goal, Mother?" I didn't tell her that I have to raise the mountain on My finger you see she would never have understood that. But that is what one has to do here. To raise the mountain and I find it's like that, Mountainous.

And base of the mountain seems to be Houston which is the most difficult part of it, they just don't move, they just don't move, its Jaḍa it is very very `tamasik', it's so full of ignorance and so full of heaviness.

That is the most difficult part and that's why, for Houston specially, we should do a nice Pūjā to the Kuṇḍalinī that She rises in Houston.

May God bless you all.

Shri Mataji: Can you give Me the handkerchief.

Sahaja Yogi: Today it's said it's Anant Chaturdashi.

Shri Mataji: Uh?

Sahaja Yogi: Anant Chaturdashi.

Shri Mataji: Today? Ah-ah! That's great! Yes must be. I was wondering Anant Chaturdashi. Anant Chaturdashi is the day when we `visarjan', dissolve Śhrī Gaṇeśha in the water.

Gaṇeśh ji ko chodte hai na pani mein, it's that day we put the Gaṇeśha in to the water.

Because He's established for ten days and after ten days, He's born on the fourth, after ten days He's dissolved in the water so that everywhere His Power is spread through the water.

That's why no wonder there was a Pūjā.

Gaṇeśha settled down into the water. That is Ananta Chaturdashi. Ananta is the, is Śhrī Gaṇeśha.

Ananta means which cannot be destroyed. Innocence cannot be destroyed. And that is why is the Gaṇeśh Chaturdashi means the day when Gaṇeśha is dissolved in the water, in the ocean or He is created, worshipped for ten days and again given back.

So it's a very great day today, I should say, like the resurrection of Christ that you are, you had Christ here, He lived with you and then went back to His Father. Father is the ocean and that's what in India they do, establish Him on the fourth day and on the tenth day they put Him back to the ocean.

Sahaja Yogi: We used to do the same thing in our school.

Shri Mataji: Beg your pardon?

Sahaja Yogi: I said we used to do the same thing in our school.

Shri Mataji: Eh?

Sahaja Yogi: We used to do the same thing in our school.

Other

Sahaja Yogi: He says that he did the same in his school, they used to make the Gaṇeśha.

Shri Mataji: Really? What school?

Sahaja Yogi: *[UNCLEAR]*.

So we used to have a statue and four of the guys used to carry them on.

Shri Mataji: But no one understands. They just do it without understanding what they are doing about it.

So it's a thing, even in India how many people know about Gaṇeśha, no one knows.

A

Sahaja Yogini: In Maharashtra...

Shri Mataji: In Maharashtra, they worship Him a lot but they don't know much about it. They don't know how much He's important, about what He represents, how did He came on this earth, nothing they know. We have become very superficial that way. But at least it keeps your attention by doing all these things, `there'.

You see this is the advantage of in India, the children have to be little bit pinned down to a thing they, by festivals and all that they try to then find out what is this, what is that. Their attention is more there, not outside so much, you see, that's the thing is.

***Contents: 1983-09-22*, Public Program, Day 3, Ramada Inn, Houston, TX, U.S.A.**

But today I met a gentleman, he told Me, he is an Indian, that “as far as Indians are concerned they have came here to make money not to know God, so they are not interested in you. And the other people here they won't listen to you: they'll come to your program and go away." I said, “Why?" “Because you cannot pin them down without you gets [getting] some money out of them.".....

***Contents: 1983-09-23* TV Interview, Los Angeles, CA, U.S.A. (date not sure)**

Interviewer: .....

Shri Mataji: Actually you cannot certify yourself, isn't it as anything? The quality of a saint is that he can make others saints. If he can make others saints, then he is a saint. Otherwise it's just self-certification.

Interviewer: Can you make other people saints?

Shri Mataji: I think so.

Interviewer: Yes. How would you define a saint so?.....

***Contents: 1983-09-25* Conversation with Sahaja Yogis, Waiting in a Studio for a Radio Interview, Los Angeles, CA, U.S.A.**

(date not sure)

[Shri Mataji mentions the ***1982-10-07*** incident with a boy in Bedford, UK.]

Sahaja Yogi: Shri Mataji were you conscious of that? Were you conscious of being with that boy at the accident?

Shri Mataji: [The Divine is always transmitting. The message is always going out from the Divine.

Whether it is picked up or not depends on the quality of the receiver. If the receiver is good, then the Divine message is picked up.]

Contents: 1983-09-25 **Radio KFI Interview, Streetside, Los Angeles, CA, U.S.A.**

Broadcaster: Good morning. We hear a lot about Gurus and various spiritual leaders these days and a lot of times it's hard to tell real ones from phony ones. And recently there was a segment on a news program, Sixty Minutes, talking about some false Guru and today, to talk about that and a lot of other things, we have a woman who has many names and You'll have to let me know which, what You prefer to be called. But You've been called Holy Mother, Founder of the Sahaja Yogi Movement, is that the right way to say it? Anyway, You've also been called a faith healer, a saint, a Goddess, so many different names! Anyway, I'd like to welcome Shri Mataji. I'm not very good at Indian names. But anyway, You were born in India, were active in India's struggle for independence from England and personally knew...

Shri Mataji: No, not from England, in India only.

Broadcaster: OK. And personally knew Mahatma Gandhi and now You're a grandmother and married to a United Nations diplomat in London, so many different roles. Welcome to Los Angeles.

Shri Mataji: Thank you.

Broadcaster: I can't wait to hear a little bit more about what You're doing and how You feel about things. Well, with so many descriptions of Yourself, how do You prefer to be known to Americans? Do You have a... particularly, like, how would You prefer I addressed You, let's say?

Shri Mataji: As you said, Shri Mataji's a good name: it means The Divine Mother, or a Holy Mother.

Now, the thing is, we have to understand that, at this point of history, we are standing at a very precipice of our... either a complete destruction or a complete ascent. And at this time only, as you said before, there are many fake Gurus and fake people who come and say that they are here to save you. Now, this emergency has been created because we have developed ourselves into a huge, big tree and the tree has to find its own source of nourishment. And, unless and until that is done, there will be always a fear that all this tree is going to collapse. The history has shown us, so far, that the God the Father, because, at the time of Abraham and Moses, they talked about Him and then about the Son of God, but they never talked about the Mother part of it. Because Mother is very important: how can you have a father and a son without a mother, is an absurd thing? Broadcaster: Right.

Shri Mataji: And they just wanted to say about Holy Ghost that it's a mystery; they never wanted to say that it is the Mother. If you see in the consciousness of people today, they are very conscious of the feminine side of the women. Of course, I am against feminism, because that's not the way: we are not to become men. It's not the question of men becoming women, women becoming men, because it is a pendulous movement. You see, you

move from one to another. But, if it is a living, evolutionary process, then you have to move spirally and reach at a higher point than what you are.

So, the nourishment comes to you from the Mother Earth, represented within you as the Holy Ghost, is the power that we call as Kuṇḍalinī, in the ancient times; this is the most ancient knowledge of our country, traditionally accepted.

Even in Greece, it was accepted because it is placed in the sacrum bone and the sacrum means `sacred', means the Greeks knew that the bone is sacred and has something sacred in it.

Now, this was also known to Mohammed Sahib, because He called it “Assas." In the bible, it is described as the Tree of Life and also it is said that, “I will appear before you like tongues of flames." And these are the subtle centers within us, but in those days it had to be ambiguous. The whole system was not to develop the nourishment: it was to develop the Father and the Son. But at this juncture of the history, we have to have our nourishing, soothing Power awakened within us, so that we completely get drenched into it and fulfilled. By this Power, we become the Spirit that is described by Christ. Christ didn't say that, `I am the destination,' He said, “I'll send you the Holy Ghost. I'll send you a Comforter, I'll send you a Redeemer, I'll send you a Counselor." He talked of the future; even Mohammed Sahib said that, “At the time of resurrection, your hands will speak." So nobody can say that it's all over with Christ, all over with Mohammed Sahib. Or nobody can say that we have to wait for two thousand years, because if you see that if

someone is there, present, who can do this nourishment, you have to accept the fact. And we never accepted any one of Them. When They died, of course we had big temples and churches all over the world.

Now, this nourishing force was known to very great seers of India, about fourteen to sixteen thousand years back. The reason is that India has no organized religion. It has all freedom for people to go into meditative understanding of the whole subject. Moreover, all such people had no interest in money, no interest in talking to others and finding out or reading books, but they wanted to find it within themselves.

And they found out that there is a power within us which can give us this new ascent in our evolution.

So this is the real breakthrough time. Naturally people, when they came to know that `the time has come,' there are many false things for sale in the market.

Broadcaster: Well, how can one tell the difference? I mean, how could I see that You are any different from someone else who keeps saying the same things?

Shri Mataji: That's correct. I am happy that you at least think about it. We must use our brains and if you don't use your brains then you can fall prey, because you are naive about it, so it's better to keep yourself open and understand that a person who is really going to do something Divine will not take any money from you. Cannot: such a person is a parasite and a parasite cannot give you anything. First and foremost thing people don't understand. Then the second things I realised, when I saw some of the psychologists, that the problem with the intellectuals here was that they started exploring

everything through their mental projections. And the idea they have about reality's rather confused; to them, `unconscious' means whatever is unconscious is a mixed bag. You see, whatever you don't feel on the central nervous system, for them is an `unconscious'. But everything is not unconscious. For example, somebody makes you jump on your seat, they say, “Oh, the sensation is Divine." What is the interest of the Divine to make you jump? Or somebody gives you a diamond, you say, “Oh, it is Godly." What is the interest of God in giving you diamonds? So, before us, we have Christ, we have so many other people to understand, that They did not do all these things and if these people from the last sixty years, they have started doing some sort of a jugglery like that, you should not go in for that.

Broadcaster: Now, you talk about Christ, but we don't usually think of Indian culture as thinking very much about Jesus Christ, what is the relation here? I mean, You believe in Jesus Christ?

Shri Mataji: Very much, very much, because Christ is described about fourteen thousand years back in India: we never went out to the bible to find out about Him. You are so much bound by bible that we do not even realise that Christ was such a great character, that thousands of bibles cannot contain Him and there must have been some revelation about Him in some other scriptures also. And in Indian books, if you see the scriptures, the description of the Mother Goddess, He is described as Mahāviṣhṇu and all His description tallies with Christ and He's called as the Support of the world. And so, Christ has been described in Indian scriptures, because there is

no organized religion. Moreover, all these ancient books were never translated; those people went from here to study Indian scriptures were just to find out how they could justify Freud, to use Indian scriptures to justify Freud.

So they went into the loopholes of the whole scripture, took out few things here and there, not into the depth of it and they wrote books which are really shocking to Indians. I mean, if any Indian who is a scholar would say that, “What sort of a thing; it is never written, we have never seen!" So like that, all the negative things they have picked up and published these things, saying that, “Even in the olden times, you see, people used to do these things and that thing." So, everything that is published is not scripture and to understand scripture, you have to become a higher personality.

Broadcaster: OK, well how does one become a `Higher Personality'? How did You become a Higher Personality?

Shri Mataji: I was born; My thing is that I was born like that, but you can become higher because within you, God has placed all the arrangements, all the mechanism. Only thing, you have to be connected.

The mechanism is called as the Kuṇḍalinī, which is placed in the triangular bone and when it ascends, just like a living thing, like a seed being sprouted when you place it in the Mother Earth. Now you don't read about, do you, you don't sort of pay for it, just you have to place it there; the Mother has the capacity to nourish the seed and to sprout it. And the seed has everything in it, that's how it works.

So it is spontaneous happening within yourself. But the another misunderstanding people have, that anything, unconscious thing, that happens to you, for that you have to go to your subconscious and these stratas is all absolutely wrong: this will make the whole nation mad. I really tell you, this is what people are doing, this parapsychology and all that, it's a very dangerous stuff. Actually, God is the greatest organizer; He's not going to put you in such a way that you have to go through your subconscious and then your unconscious and all that. The unconscious, if it is the Kuṇḍalinī, is part of it. It ascends through the central path, they are not placed on top of each other, but they are placed vertically. On the left hand side, we have the Subconscious and the Collective Subconscious; on the right hand side, we have the Supraconscious and the Collective Supraconscious, meaning the Future side. And in the center is the Present, where the Parasympathetic lies. And, when this Kuṇḍalinī rises, this is the actual Baptism, where the Kuṇḍalinī rises, passes through these subtle centers and comes out of your fontanelle bone area, where you really feel the Cool Breeze of the Holy Ghost coming out of it.

So the Holy Ghost, according to Sahaja Yoga, is the Mother and that is placed within you, is your own; that's your Mother. And She's the one who nourishes you.

Broadcaster: Well, You talk a lot about the Mother and I'm not sure I understand exactly what You're getting at all the time, but usually, when people think of Gurus and such, they think of men. But from what You're saying, it seems more natural even that it would be a woman than a man.

Shri Mataji: Yes, of course. You see, the Gurus were there before and there are also today many Gurus who are, who are good Gurus in India, but they don't want to go out anywhere and they also call Me Mother, you'll be surprised. They also, all of them; one of them is about hundred and eight years of age, he also calls Me a Mother.

So, the Mother is the representation of that power within you which is waiting to nourish you, first of all and then to take you to your second birth, by which you become the Spirit.

Broadcaster: So, if I wanted to do that, what would I do? I mean, I've talked to other people who say meditation is the way, but, from what You say, that sounds like you'd be just going too far inside yourself, digging for something that it might not just miraculously appear...

Shri Mataji: Yes, it is, it is, it looks miraculous when I say that, but see how many things are miraculous. The way we breathe is so simple, the way we have become human beings: so simple. We take everything for granted; everything that is done by the living force are all miraculous things to look at, but it is not, because it is all built within you. Just like this instrument now you have, supposing I don't know what it's supposed to be...

Broadcaster: The microphone?

Shri Mataji: All right, I know, but supposing I'm a villager and I don't know what is a television, I have never seen a television and you show Me that this box will show you now a big drama, or something, so I will not believe it. And you put it to the plug and immediately you'll start seeing it and say, “How? It's miraculous!" You see, it's

like that: if you are put to the mains, whatever you are, you are a computer yourself, you'll start working it out.

Broadcaster: Hmm. Well, let's talk a little bit about the faith healing aspect of Yourself, because I think this, what You're mentioning, may touch on that. We say, “Oh, that's miraculous, how can You do that? How can You cure someone who's been in a terrible accident?" Or something like that. Well, how does that work?

Shri Mataji: Now, we have to understand that there is no faith healing, it's not faith healing. It is whether you have faith or not I have... people can get cured even when they are under comas, so they don't even know if somebody's going to heal them or not. It is the same nourishing quality of your own; it is within you, it's your own, not Mine. Only thing, I know how to handle it and awaken it, is a different point. But if you are awakening it, you can do it.

So, in, medically, you should say, in a simple way, that we have an autonomous nervous system within us, all right? Now, what is this `auto'? Who is this `auto'? They just brand it `autonomous'. We don't want to find out who is this `auto'. Now, this `auto' is the Spirit within us and the Kuṇḍalinī is the force that is within us, unconscious, that gets awakened and enlightens our parasympathetic nervous system. Now, I'll explain to you what is a sympathetic and a parasympathetic a little bit, all right? Broadcaster: OK.

Shri Mataji: Sympathetical nervous system is, supposing you want to run fast, you run fast and your heart goes into a palpitation; this is done by sympathetic because it attends to your emergencies. It attends so you can work

it out: sympathetic nervous system. Left and right: according to Sahaja Yoga, left is for your emotional side and right is for your physical and mental side. Now what happens that, when you stop, the heart is brought to normal automatically and that automatic happening takes place because of the parasympathetic, which is in the center. But this parasympathetic is not yet fully developed and not at all can be governed by our attention, in the sense that we cannot manage it: it happens automatically.

So, when you get this awakening in the center, it nourishes that parasympathetic, to begin with. By the nourishment of the parasympathetic, all your centers get nourished and your diseases get cured and it's automatic; it's so simple.

Broadcaster: It's so simple, but it sounds so hard.

Shri Mataji: Hard to understand, but to work out is the simplest. As I told you now, supposing I come into this room and you tell Me that, “All right, if you want to have the light, you put on the switch” and all the lights come out. It's miraculous to see but there is a mechanism behind it, there's a huge, big organization behind it and a very great history behind it, no doubt. All this is evolutionary history and mechanism is there, but better get your light first and then talk about it. It's a headache!
Broadcaster: OK.

So, how do we get the light that You're talking about?

Shri Mataji: The light is the Spirit within you, and, when the Kuṇḍalinī rises, this force rises, you can actually feel it rising, you can see it with naked eye sometimes. You can even hear it with your stethoscope. When it pierces

through here, then you start feeling the Cool Breeze through your hand, so, for the first time, you start feeling the All-pervading Power. And you become, again, I say, it is actualisation, it is not giving lectures or anything like that, it's an actualisation. When it actualises the experience, then you become collectively conscious. Like I said that, “Have you got pain in your lower foot?" because I could feel a little pain Myself. Because who is `the other'? There's nobody who is the other, everybody becomes part and parcel of you. You can feel others on your fingertips.

Broadcaster: Well, like I can feel a Cool Breeze in here, but I couldn't say for sure whether it was the air conditioning or...

Shri Mataji: It is so, it is so because, correct, you should not say that it is that. Also is correct.

But, if you see the Cool Breeze now, you use it and, by this, you can cure people, then, won't you believe it? Supposing I give some Indian money and you don't know what it is. Unless and until you spend it, how will you know? Once you start spending it, you'll be amazed and just now, if you see, there is no thought in your mind; you are relaxed.

Broadcaster [after a short pause and then laughing:] For people just tuning in, we have about ten minutes left here and I want to mention again, Shri Mataji, here from India and You're going to be in the Los Angeles area again soon, at the end of the show, I want to make sure that we find out what Your schedule is and what not, so people can come hear You in person.

Shri Mataji: Thank you very much.

Broadcaster: You came to America with a goal in mind: what would You like to accomplish? At the very beginning of the show, we talked about there are a lot of false Gurus and sects and things like that and I think You want to help...

Shri Mataji: Yes, I fought all of them from1970, I've been telling about them and I've been talking about them and against them and everything; I have done all that is possible under the sun. And I want to warn people, you have to be very careful, you see, you have to be absolutely a free person; you cannot bound yourself by anything. You have to be a free person to receive your ultimate freedom; that one must understand. You cannot be bound by this, that nonsense, of wearing this kind of a dress and that kind of a thing, it cannot be. If it has to happen, it should be happen in complete freedom; your freedom is to be respected, that's first thing. Secondly, you can't pay for it and, thirdly, you must see the person who lives on your money, what is the style of his life is? Broadcaster: If he's driving around a fleet of Cadillacs, there might be something wrong.

Shri Mataji: You see, for a person who is a saintly person, never bothers about comfort. I don't know, but I have been, somehow or other born in a rich family, I could have been born in a poor family, makes no difference and we are very well-off people, whatever it is. But if you ask Me, I can sleep on the street. I have no idea of comfort at all, no idea of comfort and all this misidentifications of prestige and all that, nothing at all.

So, because you are above all these things, you see it's such a joke going on.

So that's what at least should be in a person; if he's interested in buying cars and this and that, you should know he's a person of the same type as you are, or maybe, of a much lower type, to take money from others, cheat them and then enjoy.

Broadcaster: Is this the same way with Gurus in India? There must be many, many of them.

Shri Mataji: Not in India: people are wiser. They are not so naive and they don't have money, thank God.

[All laugh.] Broadcaster: Now, You're spending a lot of time now trying to tell people about the evils of false sects and what not, how to make their life better, but You hadn't done this all of Your life, I understand You raised a family and such before, if You still had children, would You not be out here doing this right now?

Shri Mataji: Actually, everything is managed so well, that I didn't have to think of all these things; I never plan out thing[s]. What happened that, first I wanted to study human beings as they are, their permutations and combinations, their problems, what they are and why they cannot get en masse Realisation. It should happen en masse and it is happening; thousands of people can get it at a time. If they are simple people, they get it so fast. And I tried to study them, by My own meditative method, what is the problem? So first I studied the Indian people and their style and everything and I mastered that. And then I studied the Eastern and the Western and all sorts of people, otherwise, to know what's the problem is with them: why can't they `become' en masse? Like, when there's a blossom time, so many flowers suddenly become the fruits so, what is the thing

to be done? And I found out a method within Myself and I worked it out. And in 1970, first time, I, sort of, opened out the last bit of it and that's how I could do it.

So, it was when I was, that time, about 47 years of age and then for three years I worked and then I came to your country, when, it was '73, to tell them about all these false Gurus: this thing, that thing. But they started teaching Me wisdom that, “If You don't talk about money, nobody will look at You. Everybody understands money here, You must ask for dollars, dollars, dollars." Broadcaster: Yeah, very capitalistic here.

Shri Mataji: Yeah I know, but you cannot capitalise God; you cannot organize Him, you cannot purchase Him. We have to humble down. We cannot purchase everything. Can we purchase everything? Broadcaster: No.

Shri Mataji: That's what it is: we have to humble down and that's how I had to go away. And I didn't come here for some time, because I was sure that they have to learn it; unless and until they learn it, that money's not everything, they are not going to listen to Me. And they were quite rude to Me about it, you see and I was surprised they couldn't understand love.

Broadcaster: Do You think that Americans are any different now, do You think it'll be easier?

Shri Mataji: Oh, they are much better, they are much better...

Broadcaster: Why?

Shri Mataji: Because they have learned from these Gurus that they are hopeless people, that they have troubled them so much. Also, now there are some diseases that

have come to frighten them. Otherwise, they used to brand Me as Victorian and all sorts of things; when I told them, “We must have sanity about our life, our sex life” they were very angry with Me in the beginning.

Broadcaster: Well, when You were here before, it was in the middle of the sexual revolution and the feminist movement and so I can see how You would face some...

Shri Mataji: Yes, they all were quite aggressive with Me, I must say. But it's all right, I don't mind because the right time has to come and it has come today and My children are now married and My two daughters, they have children and My husband himself is a very busy man, he has to travel a lot and he himself understands that this is the only solution for the whole world. Because transformation must take place, that's the point is.

Broadcaster: Well, women are still feeling rather feministic, I mean, they... you know, it's... there hasn't been a real trend that I can see toward mothers staying in the home and everything, for one thing, because of the economic situation; it's very hard for families to have just one breadwinner...

Shri Mataji: I know but it is to be understood in a very subtler way and a very wider way also, that I do not mean by making women feminine: I'm meaning the feminist qualities, means of compassion, of love, of nourishment, of soothing. Once upon a time, say, Napoleon was a hero, all right? But today, it is not: it is Mahatma Gandhi today is a hero, who was a man of compassion.

So I'm saying the qualities of femininity; it's not the woman or a man, it's not the point. Even the man has to

get that quality by which he nourishes; he doesn't destroy, but he nourishes people, he soothes them and he fulfils their complete attainment.

Broadcaster: Do You think that the Western way of life, the Western family life, is all wrong, or do You think, with just some minor modiffications, that it can still work? I mean, it's very hard for the mother to stay home with the children these days and the father to be out working and that kind of thing.

Shri Mataji: No, no, not necessarily, you see, the father and mother, as I said, both have to be more feminine towards life. Not to be masculine. Masculine is to dominate, to compete and to try to develop in a relation to each other. That's a different thing, but this is a temperament where you just nourish people. And it flows, you don't have to do anything; it just flows, it emits. You don't have to do anything about it, it just flows and you don't have to tell anyone about it, you can just work it out.

Broadcaster: OK, so You aren't necessarily for the real, set roles for men and women...

Shri Mataji: No, no, no, not at all, not at all. Any man could be that; as I said, Mahatma Gandhi was like that or, you had Mister King who was like that, so many people...

Broadcaster: Martin Luther King...

Shri Mataji: Yes, all of them were like that, I would say Abraham Lincoln very much was like that.

He was a realised Soul and he was a great person.

Broadcaster: Well, You mentioned Mahatma Gandhi, we have a couple of minutes left, what was it like being around him?

Shri Mataji: Oh, he was a very sweet person because, I was a child when I joined, he used to call Me Nepali because My face has little Nepali features and you see, he was very strict, with everybody else, I should say, with all elders and all that, but with children, he was very sweet, extremely sweet person.

And he would sit down with Me, very seriously ask Me very sweet questions and things. It fills Me with great pride and happiness that we had such a great man in our country, who delivered us from the bondage of slavery, which is the worst thing that one can have. And I Myself took a very dynamic role for that; Myself, I went to jail and they gave Me electric shocks and put Me on the ice and all sorts of things they did to Me...

Broadcaster: How terrible!

Shri Mataji: Yeah, horrible, I was about eighteen years of age, that time and... but doesn't matter; My father himself was sent to jail and My mother, she was sent to jail and quite problems. But then My father was the member of parliament and all that. Whatever has happened has happened; we should forget about it.

Broadcaster: It's in the past.

Shri Mataji: All in the past...

Broadcaster: Do You think that movie `Gandhi' was a realistic portrayal?

Shri Mataji: Yes, it was quite realistic, in the sense, whatever was shown was realistic and it was nice they

didn't show much of it because it doesn't look gracious. I think it was all very nicely done. But one thing is there, after all, you see, Gandhiji had his own style of talking and Indians don't talk that way, you see, in that sharp, brilliant manner; they talk in a very... I should say, very persuasive, sweet manner.

So, I think that actor was good but little bit sharp in his answers and rather overbrilliant.

Broadcaster: OK, well we have about a minute left and any final words that You'd like to close with?

Shri Mataji: I have to just say that we have to know ourselves; it's all our own and the time has come. This is the blossom time and America has the greatest responsibility to do it, because so many great saints are born here; they are seekers, they should not be lost and I'll give My last breath to save them.

Broadcaster: So You think America is a real important place for the world?

Shri Mataji: Very, very important place for the whole world, because they are placed at the Viśhuddhi Chakra, as we call it in our Sahaja Yoga language, is a very... they have the responsibility and they have to understand that this is how they have to find themselves. That's very important.

Broadcaster: Well, best of luck with Your tour here, I hope You have an enjoyable visit, more enjoyable than the last one.

Shri Mataji: Thank you very much.

Broadcaster: Well, thank you very much for joining us and let me mention that Shri Mataji will be giving

programs at the First United Church of Hollywood and that's at 6817 Franklin Avenue. That's at Franklin at Highland and that will be tomorrow, Monday and also Tuesday at 7 p.m. That is free, and, if you'd like more information, you can call 487 5104. My name is Sharon Dale, thanks for listening.

***Contents: 1983-09-25*, Public Program, San Diego, CA, U.S.A.**

[Introduction by Warren.]

I bow to all the seekers of Truth. This is a special time in the history of creation that so many seekers have ben born on this Earth. They have realised that.....

[A person from the audience, who met Shri Mataji in 1972, came to return the $11 he had borrowed from Her in 1972.]

***Contents: 1983-09-25* Dinner, after, Public Program, San Diego, CA, U.S.A.**

[After, Public Program Shri Mataji took all Sahaj Yogis for dinner:] We must go and celebrate now.

***Contents: 1983-09-26*, Public Program, Day 2, How to Save Attention, First United Church of Hollywood, 69817 Franklin Avenue, Los Angeles, CA, U.S.A.**

I bow to all the seekers of Spirit. The seeking of Spirit has been described by so many people from ancient times. It is nothing new that I am telling you that a human awareness reaches a point where it starts seeing that there has to be something beyond. And at that time the

seeking starts and the person start[s] looking forward to something that would make that person the Spirit.

.....

***Contents: 1983-09-27*, Public Program, Day 3, First United Church of Hollywood, 69817 Franklin Avenue, Los Angeles, CA, U.S.A.**

Doctor Warren has already talked to you about the different centers that we have within ourselves and you can see how beautifully they are placed and how gradually when the Kuṇḍalinī rises, how She enlightens the innermost core of the centers. There are three channels in the central channel and the innermost channel is used by Kuṇḍalinī to pierce through for the first time. You can imagine Kuṇḍalinī to be made of many strands of energy tied together just like a rope and as the Chakras start opening more strands start getting awakened and they pierce through these six centers; but if a person after Realisation just thinks that he has got the Realisation, then he doesn't have to bother about it, may lose it for the time being, for quite some time I should say and he'll have to work much harder to re-establish his Self-realisation.

I've seen many a times when we give Realisation to people they say, “Yes, we have felt it." They did feel it, everything happens and then they loose it because they have not established their Realisation properly, for which luckily in every place wherever I go I see to it that we already have a center established, then you can go to that center and you can learn from them how to establish

your Realisation. That is a very, very important time which must be taken into consideration.

There was a lady who had cancer, she was cured of her cancer, she was perfectly all right and she went back to her family, she was doing very well and after some time, a year or so, she came back with another disease of a very serious nature.

So I asked her, “How is it that you are cured of cancer, now you get another disease? Did you do anything about it?" “No, Mother, I went back from here, everybody says, `You are looking very fine.' They are all right, they were all quite surprised how I was cured and I never bothered to do anything about it." So she got another trouble. You go on like this, you cure one thing then you again cure another thing.

Like little children, you clean them, then again they get out and soil their clothes, again they are back in the bathroom, then again you clean them, again they do the same thing.

So you have to mature, after Realisation you must in all wisdom and sensible behaviour, you must mature of it, otherwise it is a big headache to Me and big headache to you and you can be quite lost also with it, because if a seed is half-sprouted it is of no use at all.

So if you want that you should really have the complete bliss of Self-realisation, you have to become a little serious person about it. Shallow temperament is not going to help you, or looking at it as if like another Guru shopping business it is not going to work out. You have to work to see that you establish yourself, till you have established you are not to work on other people but once

you are established you can start working on other people, giving them Realisation. There is no need then for you to bother that you will catch from others, or anything; but before that you should not try to help others. First help yourself, selfishness to begin with. Unless and until you are all right and you know all the methods of protecting yourself, you are not to indulge into Sahaja Yoga practices which helps others. But when you become an expert, when you have an expertise then you should do it. Like a mechanic who doesn't know how to repair a car, they spoil it more.

So better become an expert for which you don't have to pay anything, you don't have to do much about it but only to understand how you have to move the Kuṇḍalinī within you, how you have to establish it back, what problems you have and how you have to cure. You will be surprised you won't be aware of problems that you have.

One gentleman came and told Me, “Mother everyone is coming and asking me, `What about your father, what's the problem?' " I said, “Everybody said the same?" He said, “Yes." I said, “I also want to know, what about your father?" He said, “My father died very early in life and I always had a feeling that I had no father." That can be cured and he developed asthma with it, so everybody knows, those who know one thing that is the truth about you. All of them will say the same thing, even if it is a small child, he will also come and ask you that “Is your father all right?" Because if he knows that this center, this center on the right hand side means the father.

So he will also say the same and then he will come and ask you, “What about your father?" It is so remarkable

sometimes the way people see these things that they can't believe it, but this is nothing, what you get is just a wee bit of it.

But as Kuṇḍalinī rises, on every center you start getting the light of that center. At the first center you get back your innocence, your eyes become innocent, your behaviour becomes innocent, you are not filled with lust and greed, you don't look at things with lust and greed, but you look at things with innocence, which is a very big thing that people have lost and that you get back and such a person develops many qualities. One of them is that such a person is full of fragrance, such a person has a tremendous gravity, tremendous gravity and such a person has tremendous dynamism and attraction is a bad word so I don't want to use it, but magnetical.

His magnets is awakened within him, this is the center of your magnet of the earth. Such a person develops a tremendous sense of roots and sense of direction, you place him anywhere he will know where to go. Like birds, you place birds anywhere they know which side is north, south, east, west. In the same way you also develop your lost innocence and your magnet within you by which you have proper direction; but the highest of all you develop the proper direction to wisdom which is the wise thing to do. You just don't do stupid things, you just don't do, even if you ever try to do it, you will not do it, because you know it is so stupid, just you don't do it. I mean it is so simple to be wise than to be stupid, because if you have to be stupid you have to go out of the way to be stupid and idiotic; but if you want to be normal and wise is the easiest thing to do. But what people do is to do

things that would make them more and more stupid, nonsensical, because also some people told Me they do it, the reason being they think they have a nuisance value.

Like in London now we have one funny stuff going on, they call it what? `Punk rock'. You see, it's a funny stuff. Now poor kids they don't know what they are doing it and I think the only value of that punk rock system is this: that they try to sort of make a nuisance out of them so that people feel attracted towards them or sort of a significance out of them. But when you become a realised Soul you realise your significance, because you understand you are part and parcel of the whole and that your significance is to give Realisation to others, the highest of highest, that's what you have to do now you are a saint and that's how the whole attitude of cheapiness, of outward shallowness finishes and you become a serene, dignified personality. This is not possible through any sermon, any lecture, it's only possible when the Kuṇḍalinī rises you become like a very dignified child, very dignified child.

I've seen one beautiful painting done of Mother Mary being taught first time. You see Her as a child, She is a very dignified personality, as a child, She is about ten years of age. I've seen My own grandchildren who are not very old but extremely dignified. They walk like kings, behave like kings. In every behaviour you find there's such a dignity, they'll never do something shallow, they never ask for anything, they never weep for anything, they never cry for anything, they are so dignified and they understand it so well what is dignity is. I don't have

to tell them, because they are born realised, in the same way you become, nobody has to tell you that `do this, or do that,' but you understand that you must have self-respect. This happens to you automatically, this is actualisation, nobody has to tell you that `you be dignified,' you just become.

I've seen people who were absolutely absurd, even from this punk rock we got some people and they were so changed that people could not recognize them, but one thing bad has happened with this punk rock that they put some sort of dye in their head and since then their eyes became very weak, because these dyes I think made the optic globe covered with some sort of a colour and you can't see properly and the eyes became very weak and it took some time for us to remove the effect of those dyes from their head.

We go headlong, “What's wrong?" There is nothing wrong in this world if it is a stupid fool, but for a wise man there are very many things which are absolutely wrong and there are very many things which are absolutely correct, so you develop your wisdom by this first center.

Now as the Kuṇḍalinī rises She enlightens your second center which we can call as the Swādhiṣhṭhān Chakra for the time being, though it is the third center. But second center, you become extremely creative, extremely creative. I know of a gentleman who came to Me, he had no job.

And he said, “Mother, I have no job and what should I do?" I said, “All right, what do you want to do?" He said, “Whatever you say." I said, “All right, why don't you become an interior decorator?" He said, “Me? I don't

know what is a teak wood, I don't know what is a rose wood, how am I to become an interior decorator?" I said, “You just use your vibrations." And you'll be surprised he earned million of rupees out of that profession because you become extremely creative, your sense of creation becomes so subtle and so beautiful that you start understanding art at such a high level that people don't know how, when you are not educated in art, how you can do it. I went to Japan once and they were having an Ikebana competition or something, so I went to see the Ikebana class and they requested Me, “Why don't you do some flower arrangements?" I said, “All right, I'll do." I did it and I got the highest marks without knowing a word about Ikebana, just surprise Me, I got the highest mark. I can do lots of things which I've never done before like architecture. I have built houses without doing any architecture, I've done decorations of the houses, I've done all kinds of things without knowing how to it, because you become you so creative.

Music you start understanding so much better. There are people now in America, there's a girl, she had a horrible hoarse voice, absolutely hoarse voice and she always used to go out of tune.

So I told her, “You shouldn't sing songs before Me because it's rather funny." She said, “Mother, why don't You give me a good voice?" I said, “You just try your Viśhuddhi Chakra, if your Viśhuddhi Chakra is corrected you'll be all right." [Aside:] Why don't you sit down.

So the Viśhuddhi Chakra was... she tried on Viśhuddhi Chakra giving vibrations and she sings so melodiously now that I tell you she can be a great singer.

So the creativity, that also is a blessing of your power of the Goddess of learning. Boys who could not study in the schools were absolutely duffers.

Some people brought this boy, recently I've received a letter from him.

When he came to Me, his father said that “He is going to be taken out of school because he's good for nothing, he can not remember anything, he's absolutely finished." I said, “All right, doesn't matter, let him take to Sahaja Yoga." He got his Realisation. Not only that he passed with first class, but he got a scholarship. Then he passed another exam, he got a scholarship. Now he's got a very big job, at a very young age. He wrote to Me, “Mother no one can believe that a duffer like me has been so much highly placed." All the boys who got scholarships in Maharashtra in schools, in colleges and universities are Sahaja Yogis.

It is such a tremendous force that starts working in you, if you try to give vibrations say to fruits or to trees or to say wheat and such things which are very important for life, any food, you will be amazed that the food also grows so much more and the taste is so good and it lasts you so longer. Like one gentleman tried, a university professor in agricultural college on some wheat, some vibrations and he was amazed that when they collected this wheat it was at least six times more than normal and when this wheat was stored in a big hall like this, there were so many other things, the rats who are always a menace in India never touched that wheat. They ate all the rest of it but never touched the wheat.

Even the animals, the snails, even the tigers, of course the dogs and the cats, understand it much more, they understand you, they know that you are a saint. They'll never touch you, they will never trouble you. Even a tiger sees a saint, he never attacks. You can handle a tiger very easily; this is the power of a saint.

So you develop a tremendous capacity of creativity. The greatest capacity you have then is of creating a new human being out of a ordinary human being. This is the greatest blessing that you have, that you transform an egg into a bird and that is the epitome, that is the spiritual power you have, by which you can transform the whole human race into a new race which has this fifth dimension within yourself.

You can start talking on science now, we have a scientist here and he's a done his science, he is a Doctor of Science in this and that, in chemistry and I explained to him about this, where is the hydrogen and oxygen and nitrogen and all that within us and he was amazed.

He said, “Mother, how do you know all these things?" I said, “I don't know how I know, but I know. That's what it is, you just have a look at this." And he was amazed how I was telling him about spiral movement and linear movement of peptose.

He said that “For this I had to study so much." I said, “For Sahaja Yog you don't have to study." A little bit you know and immediately you click the point. Now this is the second thing that you know in your learnings, in your education you are all right, but the mastery of this center comes, the mastery of this center comes when you know the Pure Knowledge, the Pure Knowledge of handling the

Kuṇḍalinī, the Pure Knowledge of Spirit, the Pure Knowledge of the blessings of God, of Ṛitambhara Pragñyā. If you know that, that is the highest that you achieve gradually as you grow, because when these centers starts expanding on the sides, you start expanding in your personality, in your sensitivity and in your evolutionary ascent, so that is how you start growing from one to another to another to another.

Now the third center that we have actually, this is the second center because the third center arises, this Swādhiṣhṭhāna arises out of the Nābhī, is a very, very important center, is the center of your seeking as he has told you. Your compete priorities change, complete priorities change, because the joy that you get out of Sahaja Yoga, the joy you get out of this meditation, out of the feeling that grows in you all the time, like a beautiful torrential rain of joy that fills you, your life and everybody's life, you don't care for cheap type of entertainment. You feel, you seek other Sahaja Yogi, you want to meet another Sahaja Yogi, you don't want to meet anybody else. If there is an actor coming, or some big man is coming, “All right, let him come, I'm going to see such and such person." It is such a different personality that one day, I will tell you how it happens, there was a girl, a diplomat, she's a diplomat who is a realised Soul and she happened to go to Sicily. And she was eating her food, suddenly she felt there is some vibrations coming down, she looked around, the other one was also looking at her, she said, “Are you Mātājī's disciple?" And she said, “Yes, I am Mātājī's child." They both got up and just hugged and said, “Such joy Mother

in that far-fetched place of Sicily to find a Sahaja Yogi." And then they stayed together and they wouldn't go anywhere else but they said, “Now this is the enjoyment." Just the company of a Sahaja Yogi is such an enjoyment.

I've seen these people when they go to India, the people are not so rich, poor people, they have little, little huts, but when they go they go there, you should see the love, the rapport and that makes Me so happy, so happy, the way they love each other, the way they understand each other, the way they help each other and the only the company, for the first time they start enjoying. We were once in a hotel staying in Calcutta and with two Sahaja Yogi with Me [in 1972 before departure to U.S.A.]. They were in the other room, quite far away, they could not get a room close to Me and one gentleman came for his Realisation, he came to My feet, when he got his Realisation it was a tremendous happening and they came rushing from there.

I said, “What happened?" They said, “We felt the vibrations, we felt the vibrations from there, Mother, so we have come to receive the vibrations." And they came and they felt the vibrations.

So this man was so great that his vibrations attracted them and they came down. They were just enjoying that as if they were enjoying a big flower with lots of fragrance. What vibrations, what vibrations! The fellow got up and said, “Very nice. They are enjoying my vibrations. Now I'm going to enjoy your vibrations." For the first time you start enjoying your fellow man because everyone is a beautiful personality, a glorious, fragrant,

joyful personality; but because you cannot feel the other person and because the other person does not emit, you are all the time quarreling. Even husband-wife quarreling, father-mother quarreling, this one quarreling, that quarreling. In Sahaja Yoga there is hardly any time for people to quarrel. The other day I had a lady who came to see Me and she was trying to put her point and there were about five-six Sahaja Yogis and everybody was putting the same point and she was amazed.

She said, “I've never seen such concord, such friendship, such understanding, all of them supporting each other, nobody is cutting anyone." Such a society has to develop. It's such a nourishing, soothing, invigorating society and you forget about getting bored, boredom goes out of life, you never get bored, you enjoy yourself or you enjoy the company of Sahaja Yogis and it is very different level that you come of, that is what, that land you have to reach within yourself.

Now the greatest thing that happens as a result of this center seeking, that you start seeking other seekers, you try to find out “where is the seeker?" If you hear somebody is a seeker, you go and see. If you hear about someone that some people are lost there, they were seekers, but they went there lost, you all rush there. It is like a person who is like a, what you call a guard on the seashore you know, there are guards kept for salvaging people and that is how you become. You suddenly see somebody sinking, you just go. In Bombay [Mumbai] there was a case they announce that “there's a lady who is going to die, if somebody can come and help her, it will be a great thing." They all rushed there; they saved her.

Now the interests changes completely and you start really helping people and not feeling that you are helping them, not at all. But the surrounding portion of that, which is the void, is the best, which is affected by your awakening, that you become the virtue itself. Nobody has to tell you that you be virtuous, when you are awakened you become a virtuous person, you enjoy your virtues, you enjoy being good, you enjoy being nice, you really enjoy it. And that enjoyment comes to you as a blessing because the virtue itself is so strengthening, so powerful that anyone who is harmed or troubled or tortured or put down, you stand up, you are not afraid of anyone, you are not afraid of any one of them.

Now about these people who have been troubling you as fake Gurus, I told about them in 1970. I'm just a lady and single-handed I told them who these people are, how they are going to loot you and what they are going to do; but in this country nobody can think of one genuine person who could be really genuine.

It was the problem that time, but with this awakening within you of the virtuous nature, you just know what is virtue and what is not virtue. I don't have to tell you; I don't say `don't do this, don't do that.' I never say that, it just happens, because when the virtue starts developing, the vibrations improve and you feel extremely joyous. We have lost our virtues because there is no joy out of it, no reward. If somebody is honest, he has to suffer; if somebody's good, he has to suffer; is somebody's kind, he thinks he has to suffer; but after getting Realisation you are rewarded for your virtues.

You are amazed how you are paid for it, it's so surprising, like once there was a lady who came to see Me, she was a refugee and I had a big house.

So I said, “All right come and stay with Me." So My husband, My brother they came, they said, “What's this? You don't know her, who she is, her husband, whether he is her husband or not, just given her two rooms. It's not good!" I said, “Let it be, doesn't matter. I know for nothing is going to happen, let her be here." So they wouldn't also go against Me. They said, “All right, if you say so." This lady stayed for ten days and went away. Then she become a very well-known actress in India, I didn't know she was the same lady, but somebody told Me that she is the same lady. I said, “Maybe." Then one day you see, they wanted to make a film for our Sahaja Yoga, so they said, “We can ask this lady to act, because she is a good actress." I said, “All right, you can go ask but don't tell her I am here, otherwise she will have no choice. I will not go and see her. You just ask her." They went and ask her, they said, “Will you be actress?" and all that.

She said, “I'll try." This, that she was saying.

But on the day on when they were going to open the film I went there, she saw Me, she was so amazed, she said, “Oh God, You are the One, You are the One Who is sponsoring this, Oh, I'll give my life for Her!" She just came forward, she said, “Have anything you like, I have nothing to say, I am so sorry that you never told me that She's there." Thousand times more she rewarded a little thing I did for her.

No more cheating, no more troubling, you become a wonderful person and so many people become your friends in this world. Your have to just tell you are coming, there will hundred people at the airport to receive you. There will be so many friends all over the world for you, you will be amazed. It's such a tremendous thing happens, because now you all are awakened in that Primordial Being and you have become one with each other. You can feel it, that oneness, that unison that we are all not only human beings but we are yogis, we are super human beings and we have to look after the whole world. That feeling of compassion is so overwhelming that all little, little stupid things just fall off, there's no place for that. This actually happens and has happened with many.

Doctor Warren, whom you have seen here, can tell you as I have told you lots of stories, but there are many, some of them were so hot tempered, some of them were so quarrelsome, some them used to fight so much in the beginning that I thought, “How are they going to be all right?" But today I find them as great friends and very great yogis.

So this is the center where your religion is awakened. And what is a religion? Word comes from `religo', in Sanskrit it means Dharma, “Dhariyatisa Dharma” the sustenance, your sustenance, your valances is your religion. As every atom, carbon has four valances and in the same way you have ten valances, these are the ten commandments that were told to you and you become that, you just become. I don't have to tell you as commandments but they become your beautiful

ornaments within yourself. This happens automatically, so spontaneously you become that.

A bishop came to see Me the other day, he is a relation of Mine, My brother. He came to see Me and he was rather adamant and little angry when he came to see Me because he thought, “Why am I trying to do this kind of thing?" But when he saw the Sahaja Yogis he said, “I'm amazed, you know, I've been giving lectures in the church for years together, but I could not achieve anything. How have You transformed these people? The drug addicts have suddenly become such good people that they have given up drugs, alcoholics have given up alcohol. How is it without telling them anything?" I said, “Everything is within them. As soon as the light comes you can see everything. You know that this is on your way, this is against your progress, this is anti-life, you just give up. Only thing you have to have the light within you." So he himself was surprised at this and then he said, “Really, that should be done, is to transform them." But I said, “You do not transform them by giving them big sermons, you transform them by giving them the real second birth, real baptism." And I must say that Calvinist, of all the persons, Calvinist in Geneva have accepted Me and they think that this is the only way they can transform you.

You will be amazed the Calvinist of all the persons who are such I should say one-sided people, they have accepted to see the result of everybody who is open-minded person, who thinks for the good of others and not for money-making and for selfish ends. We'll see one day that this is the way it has to be. God has given us this

power, we have got a Spirit within us, we should try to awaken that and we should accept it, not because I'm doing it, you can do it also.

So this thing happens to you with this Chakra.

Now with the another Chakra on top, that is one, as he has told the diseases, I'm telling you the positive side of it, when this Chakra is caught up he must have told you, you develop breast cancer and all that. But when it is awakened, you get all the security of the world, you are never insecure, you are never bothered, you have no fear of anyone. You do not have to suggest yourself that `you should not have fear or anything,' you just become fearless, there is no nothing like fear, there's no reaction to any threat or anything. Like the gentleman who came here, just to beat Me now, I was just looking at the drum and the fellow was getting frightened of Me, he was going backwards, backwards, he would not come forward.

But you don't develop any fear of at all about anyone, because you are standing on truth, like Christ. At the time when He was challenged, you must know when Mary Magdalene was beaten up, He stood up. He had nothing to do with the prostitute, such a virtuous man, He was virtue personified, He stood up, He said, “Those who have not committed any sin, can throw a stone at Me." He was sure nobody can do it because He was an authority of virtue.

I, as I told you, I am just a woman and I spoke openly with the names of these people and told of what they are going to do and how they are going to possess you. And people came, they were frightened, they said, “What are

You doing?" So you get rid of all your fear, but you do not dominate anyone, you love, in your love you are secured.

It is not by domination but the security that you are love, you are compassion. And the power of love is the highest of all, that you stand in complete peace and bliss. This happens to you when the central thing comes up. There are many other things happen, you can become a poet, I mean so many things happen with this, because you become such a compassion, such a compassion. And when this compassion starts working you are given all the help that is needed.

Then the another Chakra, I am going a little fast because after all you understand that there isn't much time today, I've been speaking and speaking every day, it's a marathon race for Me, so I'll try to make it short now, it's the Viśhuddhi Chakra as he told you is very important, this is America. Viśhuddhi Chakra is America in the Universe. America is the Viśhuddhi Chakra and the star is the Saturn. There are seventeen of them, sixteen is the planet moving round, there are sixteen centers there and the seventeenth is the Viśhuddhi itself. Is a very important thing that this center is America, so America has the responsibility of transformation. They have to take up the responsibility of transforming the whole world. Instead of that they themselves are getting ruined, they are killing themselves. There is no fear from outside I tell you, we are going to be ruined from inside. What a responsibility you have and what we are doing you should see to that. That's why so many seekers are born here, but they do not feel the responsibility of transformation. They will, one day it will come, they will

have to feel it, once they are awakened I'm sure they will feel that responsibility.

This very important center as he must have told you, by the virtue of this on the gross we develop a face which is very relaxed and attractive and good looking. We develop eyes which are full of compassion; we develop a face which is innocent, which is very smooth and which has got a capacity to express its feeling. The smallest of feelings can be expressed through this center. It looks after your nose, yours ears, everything improves with this. You develop, now I can't hear anything if a non-Sahaja Yogi speaks to Me. It is a very funny thing, unless and until that person is very close I just can't hear what he is saying, to Me, it is all what you call `blah, blah, blah'. But a Sahaja Yogi, if he speaks to Me I can hear very well.

The whole thing changes, the whole sensitivity changes, you start understanding what music is good for your Spirit; you start understanding what is good for your eyes to see, because you don't want like to see that is something that is horrid, you just don't enjoy it. You feel like vomiting, you see something horrid, you just feel like vomiting. You become so sensitive you can't imagine, to virtue and to goodness.

Automatically it happens to you, I don't have to tell you. I've seen people have changed overnight.

The whole idea is that the light has to be brought in for you to see for yourself and when it happens you'll be amazed, you become such a different, wonderful person. There's everyone in America has Abraham Lincoln within them, which has to be just awakened and you'll find that

that great personality can be shown in you, when it happens to you. It has to happen to all of you to feel that greatness that lies hidden within.

I cannot elaborately tell you about Viśhuddhi Chakra what they call the Kṛiṣhṇa consciousness, but not this Kṛiṣhṇa consciousness which has made people actual beggars, they are begging on the streets. You go in India in the villages, about they were going to beat these people. They thought they are Kṛiṣhṇa consciousness, they wouldn't get places in the hotels because they thought they are Kṛiṣhṇa consciousness, because these people were lost, they had no money left with them. Now they are begging in India, imagine.

How can we afford to have these beggars there? They have no money with them, they can not come back, they don't know what to do with them, so many you will find in the villages just begging.

So this kind of thing that, imagine a person who is being blessed by Śhrī Kṛiṣhṇa Who is the Deity on this center, should beg! He's the One Who is the giver of complete wealth, why should we beg? This is the thing they don't understand, just the opposite of what they are suppose to be. There are lots of stories of Kṛiṣhṇa how He blessed people with wealth. It is to be seen sometimes, if you have time, I may have time then we might be able to see all those beautiful things that He did.

So the other Chakra is important, is the Chakra of Christ. This center is very important because this is the gate through this you have to pass to your destination which is the limbic area.

So Christ is the gate, many people are shouting, “It's only He can save." Where is He now? Is He here? When He was living, they talked of Ibrahim, when He came then they said, “You are not the One. It was Moses. You are not the One." They denied Him, defied Him. Now when He's dead, then we think, “It is Christ." Now I have come, He's talked about Me, if you read Bible you'll find He's talked about Me very clearly there and I have to do My job and I have come. You are going to say that it was Christ Who has to do it. If Christ could do it, why did He say that “I'm going to send you a comforter"? He talked of future, didn't He? Why did He say such a thing? We should find out why did He say that “I will send you the Holy Ghost and the Comforter and the Redeemer and a Counselor"? Why did He say that? Why not look forward to that? Because we are today after Christ. People don't want to see this point, they want to depend on Christ because He's in their pocket, they can use Him the way they like.

When He has talked, He has said, “Why not see the point?" If this is what Christ is, then it is such a bad thing because people say, “Christ was no good." They say, “What has Christ given us?" Christians nations, what have they done, what have they achieved? It's a bad name to Him if you do not see completion of His work. I'm here to complete His work and when you do not complete His work, His half work done in a very half way will bring bad name to Him.

Why not people who claim about Christ understand that what others have to say about it? If you want to know about Christians, go and ask the Jews; and if you want to

know about the Jews, go and ask the Muslims; and if you want to know about the Muslims, go and ask the Hindus. There are all in a doldrum. Nobody has any understanding that they are worshiping or they are admiring or advocating a flower which belongs to one tree of life. They have all plucked those flowers, “This is mine, this is mine, in my pocket” and fighting. If religion means fighting and quarreling, it is not a religion at all. If it is integration, then it is a religion.

In Sahaja Yoga you'll find that they are all together. Christ has said, very clearly, “Those who are not against Me are with Me." Who are those people? Try to find out. For that you have to little bit go out of Bible. In the Bible how much do you have Christ there, for three years? Nobody allowed Him to live for three years and if they could, they would also kill Me.

Not easy, He wanted to play the drama, otherwise He would have finished all of them, in no time.

So He has said that “You are to be resurrected first and then that's how you will be judged." And the Day of Judgment is today, this is the Day of Judgment, that's why you are confused, this is the Day of Judgment where you will be judged and how are you going to be judged? Through your Kuṇḍalinī. Your Kuṇḍalinī is going to be awakened and you'll be judged where you are. That's what it is and “those who will be calling Me, `Christ, Christ' I will not look at them” that's what it is. By calling Him “Christ, Christ" you do not become Christians, you have to get your Realisation, your baptism in the actual sense.

It has to be an actualisation. I'm telling you that if you miss the point, you have missed it for ever and ever. Be careful on that point. It's very important. Don't run after things which have no meaning to your consciousness. Try to raise yourself up to this point and understand that the time has come for you to transform, this is the time of your judgment and you have to get to it in a very big way. The shallow things and all this will be finished. What is America or what is any country in the eyes of God? Nothing.

If they do not take to His ways, all will be treated like waste, thoroughly waste, it's a wasteland. But if you rise, thousands and thousands and millions and millions can be saved. Try to rise, try to understand your own responsibilities, that is very important.

Today is the last day and the last center which is the Sahasrāra, is the integration, integration of your being, of physical, mental, emotional being, it takes place. Is integration of all the Deities, of all the Prophets, all the great works that they have done, integration of all the scriptures, everything takes places when this Sahasrāra is opened out, when you become the Spirit.

This is a much more difficult job, I know, because if you don't have to transform people it is very easy to talk about it and get away. But I have to transform, not only transform but you have to become, you cannot become a Sahaji Yogi by paying Me, by saying things, by arguing, by showing up, you can only become Sahaji Yogi by going within yourself, face up to it, see for yourself. I am here to help you in every way possible. Whatever is

possible we'll try to do it, but you all should also understand your responsibility.

It is not a joke now, it's no more a joke. It's not like Sunday morning you get up and go to church, or Monday morning you go somewhere else in the temple and Tuesday morning you go to see Siddhivinayaka [Temple of Śhrī Gaṇeśha] and another day you go to a mosque. It is not like that. It is a very serious thing which we must understand. We are at the brink of destruction, be careful about it. We must do things so that the blessings of God comes to upon us and that we are saved. It is a very serious thing and the responsibility is much more on all the people who are getting Realisation, so do not treat it lightly. You all, I hope, will take it seriously.

Thank God there is a nice seminar we are having after this for three days, you can come down there, they have charged you very little, we don't have to make any profit of out you, the only profit I can make is that you get your profits, that's all.

So please take it up seriously, work it out seriously and I tell you, out of you will come out those people who will build that foundations of that construction which is going to come. Please don't waste your time in useless things, get to it.

Any one of you can do it. I bless you with My whole heart and know that I love you very much. If you have any problems, you can write to Me, but don't write to Me about your family problems and this and that, it's a headache to Me, there is no need to write. Of course I'm a mother, if you have problems you can write but some people write ten pages saying, “My wife is fighting me."

It's bit too much. You should write to Me about the problems which concern the whole country, concern the whole world. Widen yourself and that's how, though you may think that you are very unassuming simple people, you are the ones who are going to be, not those who are successful, they are blinded by their success; not those who are rich, they are not going to enter into the Kingdom of God; not those who have a big name, no. It's you, you are going to enter into the Kingdom of God.

May God bless you.

[Self-realisation.] Now, all the angels have a seat, now, put your hands towards Me like this and close your eyes, the vibrations are so much today, nothing to do. Just so much vibrations tonight, it's tremendous. Just close your eyes, you'll feel the Cool Breeze, most of you, close your eyes please.

You just put your right hand on the head and see if there is a Cool Breeze coming out, little higher, on top of your head.

Hmm, it's there. Now put your right hand towards Me and put the left hand and see, little higher, about six inches higher, six inches higher, change over, again, now put your hands up like this absolutely, close the eyes and ask, `Is this the breeze of the Holy Ghost?' or ask the question `Mother, are You the Holy Ghost?' You feel the Cool Breeze? Good, it's tremendous today.

May God bless you all.

Those who have not felt any Cool Breeze, please raise your hands. One, two and three. Are keeping all right? You are not well? All right, doesn't matter, if you are not well maybe you may not feel today but you'll get well

and then you'll feel it, so it doesn't matter. There's one or two persons who have not felt it, it's so tremendous today, May God bless you.

You may give your addresses to these people, let them know where you are, also you can take address for the seminar, if you want to come, they are going to arrange a transport for you to go to Santa Cruz.

Thank you very much.

I say goodbye to you, after a year I'll definitely will come to Los Angeles again, those who haven't Cool Breeze should keep their hands raised. These boys will come and see you. All right, those people who haven't got it, please keep your hands slightly raised so some people will come and see you, little higher so that they'll come and see you. Here just have a look.

Gentleman: I didn't hear Your last question. I didn't understand what You asked about the Holy Ghost.

Shri Mataji: Just to know that I am the Holy Ghost.

Gentleman: You are Holy Ghost?

Shri Mataji: Yes. Otherwise how will you recognize? Gentleman: The Bible says that God is the Holy Ghost.

Shri Mataji: Bible never says that. You don't understand that. You don't teach Me Bible.

Gentleman: [Keeps interrupting.]

Shri Mataji: It doesn't say. You don't tell Me. You have no knowledge. Don't disturb others. If you are such a good person you...

***Contents: 1983-09-28*, Public Program, Day 1, Om, Questions and Answers on homosexuality, Cultural**

Integration Center, Sausalito, San Francisco, CA, U.S.A.

When you concentrate on your Āgñyā, you move to the left or right. If you put a hole in a cardboard and put a candle there, your attention moves to the right because of the light. But then as a pendulum, it moves to the left. If you concentrate on Śhrī Rāma, you will begin seeing Śhrī Rāma. If some one puts his eyes on your eyes, the negativity accumulated in his eyes moves to your eyes. It can work like that through T.V. and also flirtation.

Contents: 1983-09-29 **Śhrī Gaṇeśha Pūjā, The Significance of Pūjā, Home, Mill Valley (6 miles N of Sausalito), CA, U.S.A.**

Today I just thought that there are quite a lot of people who come for the first time. And I should tell them about the significance of Pūjā. Because as the Western style of life is that meant to be like this.

To seek something outside, to go outside, find out new ways and methods to grow outside. Now this is the knowledge of your roots. Knowledge, through which you receive your nourishment, is not known to you before. This knowledge was not known to you before and was not deliberately told because you are supposed to grow outside. Now when you have to go inside then you have to understand the Divine laws and Divine methods how it works out. The Pūjān has the significance from ancient times, the saints described them. Because in India the whole climate is such that you can live under a tree, live in a forest no problem, then eat fruits and very happily you could be in a forest. There is no need to have bed or

anything; it is so warm and nice and then always enjoy the bliss of a forest and thus many people went to live in forest and started thinking, looking at whole world from that solitude, what is the problem with human being? Why are we here? What should we do? What is the purpose of this human life? Why God have given us this beautiful human life? This time there where thinking about it. That is how they went to meditative position, meditative entry within themselves. And when they started meditating they found out, all about Kuṇḍalinī, about Chakras and deities that resided on them. These deities have resided from eternal times; we can say in the abode of God, they have all resided there and then they were reflected on this earth and they incarnated just to give us a better and better awareness.

We could have avoided all this. It could have been very easy if we had listened to God at the time of Adam and Eve. At the time of Adam and Eve, it was told that you should not eat the fruit of knowledge.

Now, that was not the fruit of the True Knowledge, but the fruit of knowledge was the knowledge about the matter, knowledge about things.

So, as you know, the story is, Satanic forces worked, they nude both of them and they started developing themselves on the other side. That is how you made a mistake. That is why it is called as original sin. And that original sin has brought us to this brain. Now and we have to go back. We have to go back within ourselves to find our roots. And that is why to improve on their mistakes and to improve on their ignorance that is how the first ignorance was setting. The darkness of

ignorance was setting because of that mistake. And then from darkness we need to come to human stage.

And when we need to come to human stage we have to pass through all that different various stage of life where incarnations have to take place.

So, as now as you know very well, we have incarnation placed in our centers which are not yet awakened. That means they are not in our attention. They are not to be felt in our central nervous system or we cannot fill them on our finger tips, to be very very simple.

So they are there but they are not acting according to our desire. We do not know them and they do not listen to us.

They do what is right for them or what they think is proper. You do not have any connection with them so far.

So the first thing is to connect yourself with those different stages through which you have passed.

First as you know is the Gaṇeśha's stage, is the innocence. Innocence, the formless of innocence was made into Śhrī Gaṇeśha because some nucleus has to emit that innocence. In the whole world there are eight such creations of the Mother Earth and luckily they are in Maharashtra. You will find Maharashtrian people on the whole are innocent compared to others, they are rather innocent in nature because the reason is from Mother Earth innocence is emitted.

So the first thing is that within us to establish innocence we have to worship Śhrī Gaṇeśha. When you worship Me as Śhrī Gaṇeśha, Gaṇeśha within you is awakened.

You see the result of that.

So the people, who are suffering, say from the trouble all these perversions, these modern diseases that have come, must establish their Śhrī Gaṇeśha. If they can not establish their Śhrī Gaṇeśha they cannot be cured.

So their innocence has to be first established. If he can not establish their innocence we cannot cure them. First and foremost thing is to establish Śhrī Gaṇeśha. And Śhrī Gaṇeśha is made out of the Mother Earth element.

So by praying to Śhrī Gaṇeśha we also establish it in a sitting in a place like this place now is San Francisco where I came here first we had no Pūjā, nothing and that is why the whole thing was just touch and go. I can not go deep into people; I could not go deep into the place and so the I did not know how I will able to mange because, there is no education on this.

People are not educated about. But in India immediately the first thing is Pūjā. They will not come to My lecture, they will not come to anything, first is Pūjā. If there is a Pūjā everybody is getting up at 4 o'clock, having a bath, getting ready for Pūjā. Because they know the importance of it that you does just.

Your essence is awakened by it, essence is awakened. And to awaken the essence you have to be there at a place where this is done so that your essence is awakened.

But the trouble is with ego-oriented society is very difficult to tell them about Pūjā. We find it difficult.

So that is why we don't allow everybody to come for Pūjā for one reason because as soon as they see something happening, their ego comes up, you see, instead of doing anything to them Barrier is so much I cannot just do

anything about. But barrier is too much in their ego, they have their own idea, their own conception, their own filthy game and it is impossible to penetrate deep into them, so it is a waste. And if you cannot receive the vibration I feel the pain in My own centers. Because the deities you see get so annoyed they don't like it and they think that why mother should waste their energy with this people who do not understand about Pūjā.

So I want to prepare you before hand that you keep yourself open. Don't allow your ego to come up. It is nothing for Me to gain. It is for you to gain. Keep your minds open. The Trouble is that at the time of Sahasrāra opening is everybody's brain is upside down. It is impossible, you try to tell it and they will jump on you. It is the big problem for Me; it is the biggest problem for Me. Because, all other incarnations came they did not have to do this difficult work of making you something. Just it was to awaken within you a awareness, like Christ had to awaken your Āgñyā Chakra. Alright, he crucified himself for the same reason, he resurrected for the same reason. It was a very hard life for him and for the mother it was even worse, No doubt. But still, one should know that this is a very hazardous thing to transform people and then to established them and create out of this little seeds a huge big tree of a saint. Now, in the same way, we got Moses, we got Abraham all these great saints are within our, are in our void. They are the Gurus. And on a Guru Pūjā, you worship Me on the Guru Pūjā day that time these are awakened within you and you become a master, you become yourself a Guru. You yourself know so much even I do not have to tell you, I do not think I

have talked to people very much in private, or explain to things but some how they become so much full of knowledge that is rather surprising how they understand like I was talking to Yogi Mahajan and he was telling Me what is the problem is with human being and a you see, he was telling Me how we cannot relate to them and know it was very interesting. Because My father did same to Me. I said that he is My first Guru and all of you My second Guru. Because I do not understand human beings, see for example, this homo sexual business, when Gregoire, with very great reluctance you see, told Me through somebody else, I was fainted I could not understand what is happened to them, now what I have to do and I could not eat My food for one week. I felts so bad about the whole thing like My own children *[UNCLEAR]*. If you have a heart of intense mother you can understand what you feel about it. And I knew they are in trouble, I knew is going to be very very hazardous but does not matter. By God's grace everything will work out. I am sure it will work out.

So first we have to establish Śhrī Gaṇeśha. First of all we have to establish Śhrī Gaṇeśha within ourselves and Śhrī Gaṇeśha in this place called San Francisco, alright. That is why we have to first do Śhrī Gaṇeśha's Pūjā and then secondly I told him that if possible we should do little bit of Śhrī Viṣhṇu's because he is a one who gives us the evolutionary power by which we can evolve ourselves and evolve others.

So we have a little time for Śhrī Viṣhṇu's Pūjā. Also they do Havanas and all that for Śhrī Viṣhṇu's Pūjā which is very good to clear the atmosphere sort of thing. But we

will do next year only all this thing perhaps may be as we do not have this arrangements, but that should be very good idea too. And Then the thirdly they want to do the Pūjā of Shakti, the Mother Earth. Because unless and until you have power, even if all the deities are there you will be exhausted you would not able to work it out.

So the third is of your own power, of your Kuṇḍalinī, of the power that is going to work out this Divine work. That is how we have three Pūjās.

But none of you should get in to an ego trip. Please keep your ego on one side. Just now see for yourself how it works within your self. You start feeling good, you start feeling better vibrations and you start feeling much better and healthier within yourself.

So, just keep your self open. It is you who has to achieve something, not Me! I do not have to achieve anything.

So you better make use of Me. Because I am here only for today and then I will go away.

So make best use of Me and that is why I said as many as possible try to call people over here will be a good idea.

May God bless you all.

So the first is, the Gaṇeśha Pūjā at that time they wash My feet, you see. Gaṇeśha is the devotee only of mother not of father. He is only worried about his mother and he will worship the mother and once the mother said, alright. He had another brother, who was Kārttikeya, who was a, one who was created specially to kill one Rākshasa and who goes on a peacock while Gaṇeśha has got a simple little mouse as his conveyance to shows that he has no ego, he does not need any *[UNCLEAR]*. He need

just a little mouse, the smallest animal that he is uses for. There are very symbolic things. There are many lectures of Mine in which you will learn about him.

So this Śhrī Gaṇeśha, you see, when you respect, when we are worshipping, him we have to be very humble He has just very ordinary mouse as his conveyance. And his mother was told that anyone who goes round the world and comes first, we have to give them a present.

And the both of them thought it is good idea. But Śhrī Gaṇeśha thought then this one Kārttikeya is very fast one. He will go on his peacock, flying all over and I can not compete with him and he is a, he is the embodiment of wisdom. He said who is greater then my Mother? So he went around his Mother only three times and he got the prize. Still the other fellow going round somewhere else because that is the fact and she gave him a prize. That is what it is. That one has to understand that mother's dedication is much more benefficial than any other dedication because she does not want anything. Because she is so dedicated to you that you achieve the best from her only. She will go on giving giving giving giving giving. The more you ask the more you will have more the more you wanted that more she will give you.

So it is better to depend on a source which is all the time available to you and it is very gentle and kind and affectionate and loving.

So it is better to depend on some one like that then to depend on any Guru who might hit you hard or do something or make you stand upside down and the father who can be very wrathful, sometimes you know, the father is all the time waiting just to destroy the world.

And you have to ask him just wait, just wait just wait. [All laughing.] Is a Father can be very wrathful, very wrathful, destroy.

[Shri Mataji talks to Sahaja Yogis.] So now, some thing I got for your. I hope you have shown them, a presents for the center, I brought this one for the center here and I hope, this also, this one. As a present I will give it to someone for *[UNCLEAR]*, you can take it.

May God bless you.

In India, I can get many more things better suited for Pūjā. But, when you come next time you can get real silver. *[UNCLEAR]*.

This is a nice thing you got from India. But this you must get for every center. Now they are carrying all over, you all can get it and we should send them, to all centers. It is every easy from Delhi we got it. Now, those who have never washed My feet should wash My feet today and those who have washed for many times should not wash. [All laughing:] *[UNCLEAR]* He very nicely asked Me, “Should we all wash?" I said, “No" [all laughing]. Alright. There is a competition in India you see and some people try to cheat.

Sahaja Yogi: We say the Mantras, Shri Mataji?

Shri Mataji: Sindoor lagao.

Now, this is, this one is something now very red, you know enhance the wavelength which can be seen by anyone, fastest as it has such a short wavelength. They say it can pass through *[UNCLEAR]*. That is why this red mark they have described in bible. This red marked, it is made out of a very auspicious thing and then burnt into

this colour. This is the colour of Śhrī Gaṇeśha. And if you put it in night before sleeping on your forehead, if you are possessed, the possession will leave you. But it should be vibrated, it should be vibrated. Once it is vibrated it has that power. And it really clears; I will try today on some of you because it clears completely your head, makes it properly.

Because he is going to say mantra, [I am putting this for you]. All this have significance only if it is vibrated. Without vibration it is empty rituals.

[To Yogi Mahajan:] See, lag raha hai na, just screw, you know the screw, tight one is loosened and if it loose, tight it. You all will feel it also.

Contents: 1983-10-01 **Kazu Radio Interview, Kennolyn Campgrounds, Santa Cruz, CA, U.S.A.**

Barbara: Thank you, Mother.

Shri Mataji: May God bless you.

Barbara: Before we begin, I would like to introduce myself to those of you in the room. My name is Barbara Schuler and I do a radio program on a station from Monterey called Discovery which is usually on Wednesdays from 1 to 2:30. And, is going to be now on Thursdays from 11 to, 11:30 to 1 o'clock.

And, it's my privilege to be here to do a taped interview for my listeners.

So, for the listeners I would like to say that we are at the Kennolyn Campgrounds in Santa Cruz and this is an interview with Her Holiness Mātājī.

Mother, today there are many, many things said about Sahaja Yoga, about Your philosophy and very little is said

about who You are as a person. [Laughs.] And, I thought it would be good to start out with some, some questions about who You are; who were You as a child; what people influenced You; what brought You to the place You are today as a Luminous Being sitting before me and before us.

Shri Mataji: I am a very ancient being, that problem is like this. [Laughter.] I had to... what can I tell you about Myself? I just don't know what part will interest you, but only thing I can say that I was born with this understanding and awareness that I have to find out a method by which I could give en masse Realisation to people. I was a realised Soul, of course. I knew all about it from My very childhood.

But the problem was that how to make many people get it, because if one person gets it or one person has it; if one person is an incarnation, people don't understand it. Not only that but they may even try to destroy such a person. That's what happened to all the saints who came on this earth. Christ was crucified; Mohammed Sahib was given poison, because they were ignorant. They did not know what it was, what was He saying.

So, it was important first of all to find out a method how to give them en masse Realisation and from that angle I just thought that “this is why I am on this earth and I have to do this job" for which I wanted to study about human beings. I took My birth in a Christian family and that too a family which was Protestant family, because I felt that Protestants are fanatics but very sophisticated. [Laughter.] And, they rationalise everything to such an extent that nobody can see beyond it.

So, I better take My birth in them and My father and mother had already taken birth whom I had chosen as My parents. They were great people, realised Souls and specially My father was a person who knew why I was on this earth. Even My mother knew about it.

So, a special rapport was between them and Me and they could understand why I was busy meditating or finding out about how to give realisation to others. Then, I would say My father was a very learned man, who knew about fourteen languages, who translated Quran-e-Sharif into Hindi, who was a member of the Constituent Assembly. He made our Constitution. Also, he was the only Christian to be elected in those days. And, then My mother was a honours in Mathematics. All very well-educated and nice people! They dedicated their life to the cause of freedom of India. And, I also felt that that was very important, because if we are not free we cannot do anything on religious basis. There's one thing is to be free from this level. And, that's how I also helped them a lot and our whole family suffered a lot. And, I went through terrible times, terrible times since very young age.

I was with Mahatma Gandhi also because he liked Me very much as a child.

So, I stayed on with him then I used to come back to study again, go back to him. He used to call Me “Nepali" because My face is a Nepali face. And, he used to talk to Me as if he is talking to his grandmother sometimes. [Laughter.] It was very sweet and he was a very sweet man, extremely sweet person to children. Very strict with himself and strict with others, elderly people, but with children he was very, very sweet and kind and would try

to learn from children lot of things. It was surprising how he understood that there's lot of wisdom with the children sometimes than with the older people who are mixed up.

Now, we got our independence and we had a very bad setback because of the partition we had in our country. And, I was studying in Lahore Medical College there because I wanted to know about medicine, what these people call such and such thing. Because I knew all this but... I knew about the body, I knew about everything, what you call the complete nervous system, but I did not know what was the vocabulary attached to it, so I studied there for two years. Now after that, this war broke out.

So, I had to discontinue with My studies and My parents wanted Me to get married. And, then I found that My marriage was important, I agreed to marry and I married this gentleman, Mister C.P. Srivastava.

Then during all that time, My only pastime or the full-time work was to find out about human beings, what's the problem they have. How they avoid reality? How they shun it? How they run away from it? What are their problems? How are they seeking? What do they have to offer? What will they accept? How to handle them? It was quite a intricate question. Every person provided a new sample of problems and I had to fight it out. In a way that it was a system which I knew how to do it, because to enter into somebody subtly, to understand the problems of the Kuṇḍalinī, you can go into the journey and find out about a person.

And, then I found out the permutations and combinations of their problems.

So, like it is like, you can say that like periodic tables. You had to divide them into three, then into seven, then into their permutations and combinations.

So, you can imagine, three into seven, raised to power eternity, it was like that. But doesn't matter! It worked out and in the year 1970 on the fifth of May. I was little bit hesitant at that time. I thought I should wait but certain circumstances made Me to open the last center.

And, when I opened the last center, it started working with others on en masse scale. But still I gave Realisation only to one lady who came to My house. I tried if it works out with her and she... I gave her Realisation by touching her centers one by one, six centers and then bringing out the Kuṇḍalinī on top of the head.

Barbara: What does it mean to open the last center?

Shri Mataji: The Sahasrāra. Last center is the center which is the limbic area where is the seat of all the seven centers. It's all integration there.

So far, everybody who has come, like, Christ has come on this center what you call the Āgñyā Chakra. Or, Kṛiṣhṇa has come on this center which is the Viśhuddhi Chakra. Like that, they have been appearing on every center of ours, giving us a new dimension to our awareness. And, that's how our awareness has improved to this extent and now the time is for you to get your Absolute; to get your Spirit, that your Spirit must shine into your attention, that you should have your Self-realisation, that you should have your second birth. That's the time! And, that is only possible if baptism, the real baptism works out, real. Not artificial, somebody coming and putting the hand on your head and saying,

“Now, you are baptized." That's not the way. But it is a real thing that happens that you start feeling the Cool Breeze of the Holy Ghost coming out.

So, then I started giving first of all Realisation without confronting any kind of a position or anything.

I started with one lady. Then I went ahead with it. Then the first twelve people got Realisation. Then I was very happy because en masse Realisation has started. Then gradually it started working out. I went to Indian villages. I thought they are better simple people. First work on the simpler people and they got Realisation. Now, we have thousands of people in the villages who have got Realisation. They have dropped out all their bad habits. They have become very creative. They are doing very well. They are very happy. And, they are experts.

So many of them are experts, I can say, in India now whom we call as Sahaja Yogi, maybe in thousands.

Some are working in the villages; some are working in some cities.

So, we have lots of people now in India who can do this job.

Barbara: This all happened since 1970?

Shri Mataji: I started it.

Barbara: You started?

Shri Mataji: Yeah.

Barbara: I have a question that's important to me and to many people who are searching for something or seeking perhaps, what you call, Self-realisation or Sahaja Yoga or something.

Some of us don't know exactly what it is. But we find that there are many teachers. How do we recognize those teachers that you might call fraudulent from the real ones? It's so difficult because they all seem to be able to inspire us in certain ways and give us experiences. How do we know who is teaching something that's true or who is being deceptive?

Shri Mataji: First and foremost thing is, anybody who lives on your earnings is not a Guru. A Guru will never live on the earnings of his disciples. But here there are people who have built palaces, bought aircrafts and cars and this. I mean, this is something one should understand. It's so, so open to you to understand. I mean, I cannot understand more obvious thing that this one is that it's a parasitic living.

And, you cannot have a parasites as your Gurus. They can be parasites but not your Gurus. That's one of the things. And if you... [Laughter.] I mean, you can retain some people, you know. If you want because you are rich people, you can retain some. That's a different point but you cannot have them as Gurus. Guru has to be a higher personality, you see. Now, you have seen Christ was such a great incarnation. He didn't take any money from anyone. He was a carpenter's son and He used to do carpentry Himself and He lived like a modest man. He never lived with big cars and big houses. It's not necessary because such a person is Himself is a very big king, you see, like a big emperor. He doesn't need anything. An emperor doesn't need anything because nothing can give him comfort except that he himself is in complete comfort.

So, such a person doesn't want anything.

So, you must see that such a person has no needs of comfort at all. He can sleep on the grounds, he can sleep anywhere.

Now, in this life, I should say I come from a quite a wealthy family or married to another wealthy man, you can say that way according to your own relative ideas. But to Me, I can sleep anywhere. I have no problem. I have no problem of food, no problem of sleeping anywhere, no comfort. And, I find it is beyond My self-respect to live on the earnings of others. It's not proper. But you are My children. Supposing now you bring a flower to Me or something, it's all right but I can't have a palace out of your money and all those things. It's absurd. Absolutely absurd! So, this is one thing one should know that it pampers our ego that we can purchase our Guru. We can purchase our Self-realisation. You see, this is a very subtle pampering. And, that's how people accept, you see. They don't want to accept a person who says, “You cannot offer anything." It's too much for them.

Or maybe that, secondly, could be that people think that if you pay something then you get attached to it, you go through it whatever it is. Say, you have paid for a ticket and you find that the whole play is horrid, you can't bear it but you have to go through it because you have paid for it. That's the human nature, you see.

Barbara: Yeah.

Shri Mataji: That's the human nature. I have seen that. They do it. And that's what it works out. But this is very gross level, I'm telling you. But another should be that in

these modern times, it is promised that you will become prophets. You have to become prophets.

So, you must see have you become prophets out of these? Easiest is to see the disciples of this man.

Any XYZ who says he is a Guru, now what is happening to the disciple? Is he a free person? Has he got any knowledge? Has he got any mastery? What has he achieved by being with that person? Now, you have seen here there are Sahaja Yogis. One better than the other! You talk to them, they are knowledge.

Some of them have met Me only for a say, eight day or so. They have become knowledge.

So, what have they achieved you should see. What is their style of life, their pattern of life, how they behave? And, there cannot be any privacy about it, you see, like Mafiā, you don't tell that and you don't say that and you shouldn't do that. Of course, in Sahaja Yoga, the truth is exposed gradually, but it is not like this that if you give some money, nobody knows. Everybody knows everything in Sahaja Yoga, you see.

Now, supposing we have to build an ashram, say for example. All right, you build your ashram; you collect your money, do what you like and know about it. I have nothing to do with it. Also, among yourself you should know how you got the money, how you spent it, what is the expense and all that. Because ashram you can pay for but not for your Realisation. This is one thing is very important that what you get out of it is important that you should become a prophet.

Have you become a prophet? Then, thirdly, you must know that if you are going from one to another, what we

call Guru shopping business, that means you have not found it. Otherwise, you would just settle down. But some people are so weak that they do settle down with one and are finished with them. You must always see the people who go to these Gurus, what have they got. Have they got their transformation? Because this is the age of transformation.

Barbara: Mātājī, what about teachers or Gurus who produce miracles. You go to a Guru who will materialise something out of the air and say, “This is Divine." That's a...

Shri Mataji: This is all jugglery. It's all jugglery. And also, you see, now supposing somebody says, “I produce a diamond." Now, these people come from India, why don't they solve the financial problem of India? [Laughter and applause.] Secondly, you see, at every point they can be challenged. You should say that... then all right, one gentleman came to Me and said that, “He gave me a diamond." I said, “Why you? How many diamonds you have?" He said, “Hundreds." Then I said, “Why did he give you? He should give to your driver who hasn't got a diamond." You see, that is what it is.

So, it is all jugglery. You should see those who materialise, what have they given you? They have to give you something eternal. If they talk about God, God is not going to give you diamond. Which God has given diamonds to people? Have you heard of anyone giving diamonds? No! [Laughter.] So, you should ask for something which is the highest, which is the supreme most.

Now, the fourth thing which is very important that whatever experiences you get, for example, some people start just like jumping, some start shouting, some start behaving like animals. And, they say, “Oh, that's what is coming out. We are taking out, you see." They feel very bad, they get horrible diseases, they get into troubles and they get into pains and all sorts of things and contortions. They say, “Now your subconscious is coming out." Nothing has to be brought out. That's one thing you must know. The subconscious, as I told you, is on the left hand side and the supraconscious on the right hand side. What you have to do is to ascend in the center and come up. Above your head is the super-consciousness and when you become that, then you develop collective consciousness.

So, those who want you to become like frogs again, you must know that you are not going to become frogs anymore. That's not anyway evolution. The evolution has to go higher, not becoming frogs or earthworms, you see. And if you start crawling, it is simple mesmerism. Anybody mesmerizes can do these tricks, you see. It's simple mesmerism. And, then to believe that now you are surrendered and all that is all nonsense, you see. It has no meaning to Realisation. In Realisation, you just become the master. You become the master of it.

There are many people in this country who came and lured you by their talks also. Talking big about Brahma, Ātmā Tattwa, this that and everything, that is not the way you can... That is what is just the pendulum moving from Christian sermon to Hindu sermon and from Hindu sermon to Islamic sermon, from there to the Rabbi

sermon. It goes on like that, you see. That's not the way. You have to rise higher within yourself. And, that's why those who lecture about these things are really sometimes can be very, very dangerous. And, so many have died of cancer, this, that. I don't know what to say that people who go to these people get into very bad troubles and suffer so much. And, then on top of that when all this happens, they say that, “You must suffer." That's a very good excuse. [Laughter.] “You must suffer." You must pay to suffer. Pay money to suffer. [Laughter.] And, then people go on suffering.

Now, one thing I have to tell you that Christ has suffered for us. We don't have to suffer anymore.

Those who deny His sufferings will have to go for suffering. All right, have it! But He suffered for us.

There is no need for us to suffer anymore. When He is awakened within us, He takes away all that is our ego means our Karmas, our superego, that is our conditioning completely removed and you become one with the Divine. There is no need for anybody to suffer and this idea of suffering is all nonsensical. You should not suffer at all.

Barbara: Good! [Laughter.] I'm glad it's over. Mātājī, You are called “Mother." And, it seems in the Hindu tradition there's a special context or meaning of the word `Mother'. What is this meaning?

Shri Mataji: You see, in the Indian philosophy, even in the Christian philosophy it is so, but it has been little bit changed. If you read the books of Essene[s], you will find they have described the “Mother." You see, the Holy Ghost is the Mother. When they say about the Holy

Ghost, She is the Mother. But how can you have... You must reason it out. How can you have a father and a son without a mother? [Laughter.] It's a, you see, simple thing like that. You see, so it's the Mother only. Holy Ghost is very important.

So, Holy Ghost is the Mother, you see. It's absurd thing, I mean, to have such a thing. Even homosexuals cannot have children. It's funny thing, isn't it. Absolutely absurd! But Christians accepted this. I don't know why. Why didn't they go into find out what is this Holy Ghost business is? They said, “It's a mystery." How can you say it's a mystery? When you cannot explain then better not say anything about it.

So, Holy Ghost is something hanging in the air. No one knows; it's a mystery and the rest of it is the father and the son. It's absurd! Now, the principle of Mother is in every, every scripture, has to be there. Now, the Mother's character is that She is the One Who is the Womb, She is the One Who is the Mother Earth and She is the One Who nourishes you. She nourishes us, you know that. And, this feminine thing in every human being resides as this Kuṇḍalinī, as you have seen. And, when She rises, She gives you this new awareness which becomes compassion, which is flowing, which becomes soothing, nourishing energy of love. And, that's what today people are saying feminist this thing and all that. That's again a pendulum, a man becoming a woman, woman becoming man, all this problem there are because of this. But when you move spirally upward, then where do you move? You become a personality full of compassion, of love, of universal understanding through collective

consciousness. And, then you rise up to a position where you become universally conscious.

So, that is what should happen to you and if that happens then we should say that your motherly qualities within you have risen and that's what we have so far neglected. You do not become a woman but you become motherly. First the father, then the son and now the mother! All right? Barbara: What is the role of woman in this world, the role of the feminine principle?

Shri Mataji: I would say... I don't say that women as women who are born as women only have the role, even the men have, everyone has because everyone has Kuṇḍalinī within them. But the women must know that if they are women, they have a greater responsibility. Not that they should sit at home and only look after children and brood and then nag the husbands when they come home. [Laughter.] That's not their role. The role is such that they have to be forbearing. Any person who is the mother has to be like the Mother Earth, how much She is forbearing, how much She suffers! We dig Her out, we torture Her life. Still, She is giving all the time; She is soothing, forgiving, bearing it out. We are doing so many sinful things, I mean, She should explode real with anger, the way it is but She does not. She is very careful.

She slowly, slowly informs that `Now get out of this place, it's rumbling.' She is so kind, you see, that all should come to us.

So, it's not that it is only the women who should settle down with these qualities, but the time has come that men have to have these qualities. Otherwise, there will be always an imbalance.

So, now the men have to become extremely kind, affectionate, compassionate. Give up that competitive spirit, that fighting spirit like Napoleon had, all those ideas are outdated. Now, whom do you respect? People like Mahatma Gandhi or Abraham Lincoln. Everyone, an American should think of Abraham Lincoln.

Barbara: Yes, indeed. Mother, what are we doing here? What is the purpose of life on earth? What are human beings walking around on this planet for?

Shri Mataji: You are specially made by God. You are specially chosen by God to be human beings and you are here with a very great purpose. The first purpose of God is that you should become the vehicle of God's powers, completely.

So that He flows through you, He flows into this atmosphere, into this universe, to make it a Divine place. When you get Realisation, what happens? These, all your abnormalities drop out and you become very normal person and these vibrations of Cool Breeze start flowing. With this now you can give it to Mother Earth, you can give it to the plants, you can give it to the trees. The whole thing becomes a `Garden of Allah' where you reside in complete joy and happiness.

The second purpose is that God has prepared you now to settle into His Kingdom. That's your throne.

That's your right to be there. It could have been short circuited at a time when Adam and Eve were called and told not to go into this so-called `book of knowledge' or the “fruit of knowledge." But they didn't listen, you see. If you give freedom to someone then, “What's wrong?" So,

they started doing things which were brought to them by a Satanic force and they accepted it.

So, that was the original sin we have committed.

So, they had to take incarnations, do all those things and now brought it to this level where human beings have to be brought again back to the position where they were to go.

Barbara: Mother, what is the true nature of death? Is it possible that you can choose not to die? What's the purpose of death?

Shri Mataji: See, death is just like changing your clothes.

So sometimes when you use too much of your clothes you get tired. You want to change it. Like that death is. Nobody dies, there's nothing that dies except that the part that is the Mother Earth and the part that is the water falls off and you remain as you are. But if you are a realised Soul, then you have a choice. If you want to be born again, you would like to be born. If you don't want to be born, you will not be born. But after Realisation, it becomes your choice. If you want to die, you can die. If you don't want to die, you need not die. But you want because you think that “Let us die and come back as new people again to help Mother." Barbara: Many of us have heard discussions or read in books about the evolution of matter, the evolution of substance. What are Your views on evolving matter and how does this relate to our own physical matter in our bodies, in our cells?

Shri Mataji: For the matter did go into evolution, you know that and when the carbon was established, actually our first Chakra was established. That's carbon which is tetravalent and carbon is the one which started

producing amino acids, you see. When amino acid started manifesting itself this, then the other processes took place by which the evolution of, say, from amoeba to human stage took place. That also we understand very well after getting Realisation, how we became from amoeba to human stage; and after human stage we have to achieve our Self-realisation, means the Spirit which is in our heart has to manifest in our attention, or we have to feel it on central nervous system. But what is the relationship between matter and this? We should see that point. It's important.

Now, through the matter all our centers are made. For example, the two centers that are down below are made of the Mother Earth principle. And, then another one and another one like that. All these elements have contributed to make the centers. And, these centers are just like mirrors made and the reflection of the Divine falls on them. Then, at a human level the matter improves so much, goes into such evolutionary processes, that the reflection at the heart level improves so much that the Spirit shines there and the Kuṇḍalinī is properly set for your evolution which is the epitome of evolution. Like this instrument that is made one by one first collecting this part, that part, that part then put together. Now the time has come for you to be put to the mains. Now, this has nothing to do with the electricity if you see. It exists without electricity but it can carry the electricity. In the same way, we become the lamp and when we become the lamp, the light can be brought in and we become enlightened.

So, there is a big relationship between the lamp and the light but light cannot exist without the lamp, so lamp has to be there.

Barbara: Mother, can I ask you a question about sex?

Shri Mataji: Yes please. [Laughter.] Barbara: It was stated today that sex has nothing to do with evolution the way it's been described in Sahaja Yoga. What does this mean?

Shri Mataji: You see the thing is that we think that by doing sex or by going into sex we can evolve.

It's absolutely falsehood. You have not become a human being from amoeba to this stage by doing sex.

Because animals all do sex; everybody does sex. If they do it or not, makes no difference! The thing is the evolution takes place only through your seeking. When you start seeking something then only you evolve.

And, the seeking first was for food. If you see in the animals was for food. You see, sex was spontaneous, they don't think about it, they don't read about it, they don't have any education about it, nothing. Sex comes out spontaneously, just like your breathing you see. You don't have to have as you have in your schools now teaching sex. What is there to teach I don't understand, I mean? It is such a spontaneous thing. On the contrary, the more you talk about it, the worst it becomes, you see. And, the more it becomes the brain thing, you cannot do sex with your brain, you see. [Laughter.] So, it's all a nonsensical thing. All these things have added to your problems of impotency and all sorts of things in this country.

Too much thinking about sex, at the time of sex you are nowhere, you are lost.

So, what's the use of such a life, you see? So, the people who think about sex too much are really very unnatural people, they are very unnatural.

To be natural is to keep it spontaneous, to live very spontaneously. Of course, as an Indian lady it is too much to speak on details but I would say that... [Laughter.] We are not supposed to even say the word `sex' in Indian life, you see, it's like that, you see, but I think we are very potent people. The amount of children we are producing, you can never produce even if you want to. [Laughter.] So, now the thing is that as a Mother I give all sort of grace to these people, grace marks I should say, when they said that the sex can take you to Kuṇḍalinī. Because you know, in the beginning they must have tried something like that and they must have seen the expression of the deity which has got a trunk, you see, which is settled on this center. We call it as Gaṇapati who actually incarnated as Christ on this earth later on. But He is the Gaṇapati. And, there you see just the trunk and they must have misunderstood that this trunk is the Kuṇḍalinī because it has a shape like that. And, that's why they might have said it, but it's the most dangerous thing. If you go through sex, then you are open yourself absolutely to hell. If you go towards sex and try to come to God, it's absolutely wrong, you see.

Christ has gone to such a limit because Christ was born here and He looks after our all optic lobes and all this part of the eyes. And, what He said, “Thou shalt not have adulterous eyes." Just see. What does that mean? That

means you have innocent eyes. He was innocence. He was the embodiment of innocence. “Thou shalt not have adulterous eyes." No lust and no greed in your eyes.

Now, is only possible is if Christ is awakened within you. Once He is awakened within you, then you will have your innocence and you will also lose the lust from your eyes. Eyes will be absolutely looking, but not getting involved. That sort of a thing will happen to you.

So, the sex which is a normal thing to do has to be sanctified by collective people. Should be done in a proper way so that you get good children. The marriage should be sanctified collectively and should be done in a proper way and should be looked after. Because now of course people are on a different line but when I had come ten years back, when I told them that you have to have sanity about sex, they were very angry and they said, “You are Victorian." They called Me Queen Victoria. [Laughter.] But now I think they have learnt a lesson because I had told them, I had told them that “You will get a disease which you will not be able to work on. Don't do all this nonsense of perversion. It's very nonsensical." But even now they are trying to evade the issue. Don't try to evade the issue. You can be cured of that disease if you can awaken your innocence within yourself. Through the grace of Christ only we can do it.

Barbara: Mother, we have learned, heard that when we learn love then we shall have will. What is the relationship between love and will?

Shri Mataji: When we'll have love, then we'll have will. Good! Love is when you become the Spirit, because Spirit is nothing but God's love, is All-pervading Power, is Spirit.

So, when you know that love which is not attachment, it's not attachment, you see, like a sap rises in the tree, it goes even to the trunk and then to the branches, to the leaves, to the flowers, to everyone. It doesn't settle down into one flower. If it does, then the flower dies and the tree also dies.

So, it is not attached, but it is nourishing.

It does what it has to do. That kind of a love which is absolutely without any conditions, unconditional, without any lust, without any greed, that kind of a love when you will know. That is only possible when you will become the Spirit. Then you will know the Will of God. The Will of God, what is to be done, because you don't know.

When you get your Realisation what happens is this Cool Breeze is like a computer working.

You ask the computer, “Now, should I do this work?" If it is yes, you will have cool vibrations. If not, no vibrations.

So, you will know His Will. Thy Will be done, you see. How do you know His Will? Then you just know. You become the knowledge. When you become the knowledge, when you become the love, then you become the knowledge also. Even in everyday life, if you love somebody you know a lot about that person.

Barbara: Mother, this afternoon You said something very interesting in response to a question by a woman. And, the response that You gave was, “Service and sacrifice are a myth, or is a myth." Can you describe what You meant by that?

Shri Mataji: Yah. You see, when I said that, when you become a saint, in the sense when you become a

realised Soul, you find that you are collectively conscious. Then what happens that if somebody has got a problem you feel it on your fingertips. Now, you rub your fingertips and the person feels all right.

Now, you have done no service, you have done no sacrifice. It's your finger that is in trouble. Now, if you rub your finger, who is the other? You see this comes out of ignorance and those... in India actually, they knew it so well that those people who talked of sacrifice and service were called as Shudras, means untouchables. That means they had no knowledge about it. Those people who talked that, “We'll serve you; we'll do this dirty work of yours, that dirty work of yours", they were called as Shudras. They are not the people who should be touched because they have no awareness that the All-pervading Power of God is there which does everything. What you have to do is to just become one with It.

And, once you are one with the whole Primordial Being, say, on your body if there is a pain somewhere, you just rub it. All right, you rub it and it's all right. There's no obligation on it. In anyway you have not served anyone, you have not obliged anyone.

So, the concept that you are one with the Whole itself is the noble's concept. And, those people who do not have that concept cannot understand.

They think, “We are serving others; we are looking after others." “Who is the other?" I ask them. Who is the other?" That is why this is the concept with which Indians have always lived. And, that's something good they have. But they also picked up, you see, when your missionaries

went there they also started their missions, this, that, serving and serving and all that.

Now, to the poor people, now how do we serve? We serve in this way in Sahaja Yoga that once they get their Realisation they don't remain so poor at all. You see because first of all the poor people have bad habits of drinking, all those things drop out.

So, all that money doesn't go into nonsensical thing.

Secondly, they get those vibrations. Now, whatever work they are in they become dynamic. They have no health problem. They don't have to go to the doctors. They become healthy people. Mentally, they are so alert that they do better than any other.

We have seen people who came to Me and said that, “Our children are very bad at school. Must do something about them." When they got their Realisation, now they stood first. They got all the scholarships, everything. They are doing so well.

So, such people become also materially better off. They don't become extraordinarily rich but they become materially well-off, satisfied people. You see, also dissatisfaction is another poverty because you are dissatisfied. I think those are the greatest poor people because they are never satisfied.

But the people who are realised Souls are satisfied souls. They know how to live well and they are helped.

Like Kṛiṣhṇa has said it, “Yogakshemam vahāmyaham." He said, “I'll give you Kshema after Yoga." First He said “Yog." `Kshema' means your well-being.

So, well-being acts after Yoga, not before.

Barbara: Mother, in the West there is a great, especially I would say in this part of the West, in the West Coast, there is a great interest in subjects such as kabala, tarot, astrology, spiritual alchemy. How does Sahaja Yoga relate to these? What are Your views?

Shri Mataji: I can't understand. That means they are not seekers those who have such interest, you see, because these things relate to a material life.

Barbara: How do they relate to material life?

Shri Mataji: You see, because kabala will tell you when will you get married, or how much money you'll have, what race you'll win. All those things, you see. God has no interest in these things, you see. All these things are... spiritual alchemy, how will you change this into gold. And, what does it matter? Gold and all those things, what are so important? Isn't it? The most important thing is to be your Spirit. And, those who are seeking the Spirit are real seekers. All others are seeking money in some other form, you see and then when they go to these people, actually these are nothing but spirits and they get possessed by spirits and they have horrible time, you see. One should never indulge into these things. Christ has warned the most of all and we are doing it.

So often, it's very wrong to ask for anything material like that. Why should we have easy money like that? It's not good I think, through some spirit helping you or something. I don't know if it really helps. It may little bit help but give you later trouble.

Like, one lady had a problem with her husband, you see. She said that, “He is a bad man; he's a flirt and all that." She went to such a women and he became as far as she

is concerned, he gave up flirting, but he started racing. And, he got lost in racing. Then she went there and she said that, “Now, he should be all right from racing. He should get out." So, he started drinking. And, after sometime he started doing all the three things, you see.

So, it was too much.

So, this kind of a nonsense you should not indulge into if you are seekers. But there are category of people who are seekers. That's what I feel and those who are seekers are getting into it should get out of it and get to your Spirit.

Barbara: What's the role of the artist in this work, this Sahaja Yoga?

Shri Mataji: Who? Barbara: An artist, artistic work like music...

Shri Mataji: Oh, great, great! Tremendous it is! You see, those people who have been realised Souls have created eternal art. Like we can say, Michelangelo was a realised Soul.

So his work is eternal art.

And, they produce art which creates vibrations. You can feel vibrations from him. In the whole church if you go you feel horrid, but when you go to Sistine Chapel and see his work, the whole thing fills you up with vibrations. They are creators of vibrations. Imagine! The musicians like Mozart, Mozart creates vibrations but Wagner... [Laughter.] You see.

So, they are the people who are realised Souls. You have some tennis players who are realised Souls also, perhaps you...

Barbara: Tennis players?

Shri Mataji: Yah! McEnroe is a realised Soul and Borg is also. And, My grandchild told Me, “You know, why Borg has retired? Because another Sahaja Yogi has come now, the younger one, so give chance to him and that's why he is very honourably retired." [Laughter.] Is because when McEnroe speaks, you must have seen, he tells himself “John, now behave yourself." They are in the third person. And, that's why people don't understand him and he doesn't like to be insulted. And, that's very true. Anybody who is a saint doesn't like him to be insulted.

So, like that you have so many people who are realised Souls, we can say. Even the Princess of Wales is a realised Soul and the new child is a realised Soul.

So, there are so many people like that who are realised Souls.

Barbara: The listeners who will be tuning in to this program on the radio won't have had the experience of being in Your presence.

Some of them may have who were in this room. What can you say to them about how to become a realised Soul, how to achieve this Cool Breeze that comes from...

Shri Mataji: At the beginning of My lecture, if you tell them that they should put their hands towards the radio. Just on the radio. They might feel the Cool Breeze. If they don't feel it, then tell them to put the right hand first till they feel the Cool Breeze and left hand up as if ventilating out. And, then the left hand towards the radio and the right hand up. It might work out because it has worked in Hong Kong.

[Laughter.] Barbara: I'll tell You something interesting. I interviewed Danny and Doug before You came so that listeners would have a chance to come here. And, one of them called me and said that he went into meditation in the afternoon and felt the Cool Breeze just by hearing them talk.

Shri Mataji: See, if Sahaja Yogis can do it then when I'm talking it should happen. [Laughter.] Barbara: We are about at the end of the interview and what I want to do now, Mother, is give You a chance to say what's in Your heart to say. What is there that You wish to share that has not been said this evening?

Shri Mataji: I have to say that America is a great country in the universe. It has the place of the Viśhuddhi Chakra, which is the center of responsibility and discretion. And, they have been so responsible.

So far they have given such noble ideas of democracy and of freedom and all those things which are really all belonging to God's ideas. And, when they talk of all these things, we must know that there is something much more that they can give to the whole world.

So many saints are born in this country because they realise that this is the country where they'll be able to prosper better into their spirituality.

So, it is a very great responsibility of Americans to understand that we have had great leaders, we have had great noble ideals, we have had got great saints living here.

So many are anxious to come down here. Only thing what we have to do is to establish within ourselves our Spirit and to be ready and prepared for this great,

tremendous work that is going to come now. And, this is what the world has to do. If emancipation of the humanity has to take place, it has to take place only from inside out and not outside in.

Another thing, I would like to tell that the danger is not from outside for America, not from anywhere else. It is from within themselves.

So be careful. We have to be careful about ourselves, the way we are destroying. When we say, “What's wrong?" we go head long into our destructions. Human beings should not take freedom as abandonment, but freedom to enjoy completely and fully. The freedom that takes you to a destruction is not freedom. The right idea of freedom must be taken. And, people should know that freedom, ultimate freedom, is when you become your own master, when there are no habits, when you cannot be dominated by anything. You are above everything. That's the freedom you have to achieve and that is why people talked long time back in this country about freedom. They helped all the countries to get their freedom and now it is their job to get them their own freedom within themselves so that others will also follow.

May God bless you all.

Barbara: Thank you, Mother.

Contents: 1983-10-01 **Talk to Sahaja Yogis, Seminar, Day 1, Kennolyn Campgrounds, Santa Cruz, CA, U.S.A.**

I am really enamoured to see so many of My children. I have been able to find them back, it is such a great thing to see them, after such a long time, while I came here

ten years back and none of them could feel the importance of Mother's love. And now it has worked, such a tremendous thing has happened that it has worked and that people are feeling that great thing called, this subtle energy of Mother's love. Now in these ten years I have been all over the world, Australia, Europe, England, India, but I must tell you, My attention was in America all the time. I was longing for the day when I would feel like coming back to this country because I thought ten years back, it was too early.

They have to learn it, what truth is, they have to go through it, they had been too *[UNCLEAR* cockshell].

Unless and until it works out that way, they are not going to accept Sahaja Yoga but what do you accept in Sahaja Yoga is yourself, is your spirit, is your power of Kuṇḍalinī and by which the responsibility that, when you get this Realisation, you have to settle down with it, know all about it, you have to become a Guru, a pure Sattva and the Guru of others. In short Sahaja Yoga is the epitome of our evolution, that is what we are made human beings. All these scientific methods that are caught on this earth, all these explorations that are there are to communicate about Sahaja Yoga, nothing else, they are not going to be used for anything else. If you use them for anything else they will have no impact, no achievement and everything will be wasted. As I was talking to Doctor...

“Doctor did you talk to them about the peptones and all that?" “No." All right I asked him to talk to you, that the human mechanism is the highest of all, we have now created the highest thing, we call it as the computer, it goes alongside with our our own building inside.

Now the computer has to think, it just can't do anything without thinking. Now when you see Me you are not thinking, you just see Me, you see this, you see that, you don't have to think, going to the process of thinking. Spontaneously you know what it is and they will take thousands of years, they will never be able to produce a computer like that. Then the computer when it starts working, the human computer, is going even ahead of it. When you become the computer, when you get connected with the mains, you know everything because the mechanism within you is the absolute mechanism, the perfect mechanism, it has no defect except that you have misused it, you have almost pressed it or you have taken it to a junk shop for nothing at all. But you will be amazed that you can repair it yourself. The mighty power within you has repaired it, so this power which is within us can repair it, repair. That is the first thing it does is to repair us. We should accept that there is some repair needed in ourselves that is one thing one has to accept, otherwise you cannot go very far with it.

Supposing you buy a fifth hand ship, then you better repair it before putting it to the sea. Like some ladies came to see Me off and on from France, so My husband said “What's this? She must have given you realisation, then why are you bothered?" He is dealing with shipping, you see, so the lady answered “Sir, supposing you buy a fifth hand ship, what will you do?" He said “In all wisdom I will never buy it." “And even if I buy, after using it for a while if it does not work out we'll throw it in the sea. We have no patience." So one has to know that You have to work it out, you have to understand your value and your

problem, but you have to work it out, it is very easy to work out yourself.

Like there was one Sahaja Yogi, he has written this book Advent. One day he came very disturbed, he said Mother, “I'll ask you a question, if it is yes, you just keep quiet because I will be really blasted, if it is no, it is alright." I said “What is your question?" He said “Was I Napoleon in last life?" I said “What makes you think that?" He said “Because I have a very big ego, I have discovered such a big ego I float suddenly, see, the slightest jump I go floating, that is why. And the second thing is that I can draw very well from My childhood, I have a very strong hand for lines, that he too had. That is why I am rather worried if I was Napoleon." I said “Non at all, don't you worry." Then he was settled down because he said that would be really an abuse of you to give realisation to Napoleon, a person like Napoleon. Now look at that, once upon a time Napoleon was the hero, I mean, as we were young children in India we had to learn about the greatness of Napoleon, how his childhood was spent and how he conquered countries after countries and his words were used just like some scriptural saying. But now today the same country does not want to accept him as a hero, on the contrary they think he was an idiot to do such things.

So the situation has changed now, people have learnt their lessons and they think this is not the way the hero should be.

So now today the hero is say, someone like Mahatma Gandhi or you had Mr. King here, all such people, or I would say Abraham Lincoln, he is coming up as a hero.

What is so special about these people, we have to see. They were all realised Souls no doubt but one thing more they had was that they imbibed in them the capacity to emit compassion, love, nourishment and soothing capacity of the Mother Earth.

Because of that only they were today respected, they are today respected as great heroes. And that is what Sahaja Yogis have to be now. They have done all competition, all nonsense, I mean so many have turned back from that, like they started anti-culture saying, Oh it is too much, it is sooth and good, it is too much for us, we don't want to have it.

So they turned their back to that and they started seeking, but by seeking also, they went to the other side of it and got lost. Like one fellow came to Me, all stinking, his hair was stinking, he never had bath for a year he said and I said “What is the matter, you're smelling like a dog." So he said “I want to be a dog” I said “But why?" Then said “I like it" but I said “Why are you troubling everybody else you see?" So he says “Mother, but I want to be primitive." I said “With this brain you can never be primitive. You may change your hat, you may change everything, you may change your hairstyle anything, you cannot become primitive. You are a modern man, accept it.

So why trouble others for nothing at all?" And this is how that we think by our mental projections, by our mental conceptions, we can do something. You can not do anything. Whatever you do becomes absolutely useless. Why? Because as Doctor will explain to you later on, that within us now there is something called peptones you

see, which work out for the neutralizing of our problems with the sugar. Now they have a built-in capacity to be in a spiral shape, they are in a spiral shape and once they become linear, they lose their biological effect. Now, according to him that we put in all amino acids, everything together, we can only create 5% of all that is created by Nature within us. You can imagine how far they have reached with all that advancement, everything: only 5%. Now these peptones, as they are spiral, everything within us is like that in the sense that our evolution has to take place spirally, it has to move in a spiral way, not linear way like a pendulum.

Like men are becoming women, women becoming men, they are homosexual bisexual that sexual, is all mental projection, is joyless, it doesn't give you anything at all. All your ideas of democracy, capitalism, communism, all isms that are nothing but mental projections. They are not reality because you have no capital, what will you distribute? Your capital is your Spirit and when you get that capital within you, distribute, you cannot live without it.

Like Me you see, for all practical purposes I am a happily married woman, our friends do not understand what is wrong with this woman, why is she going around, talk to people, what is she doing? Such a big capitalist what is the need for her to go round? But I am a capitalist inside and I must spread this, I must give this, I am the greatest communist I should say that, because I must give it.

So the communism, or capitalism, or all these political ideas are absolutely parallel to what is inside, but it is not the inside, is not the genuine thing inside. All these

mental projections I have told you, people just start believing. Like people believe that we are twice born. If you want to believe, you can believe you are a dog or an elephant, you can believe whatever you like. But that belief has no meaning, at all, because it is not so. Supposing I believe I am the governor of Los Angeles they will say “you are mad." That is what it is because if you believe into something and you start acting, it is always a falsehood, isn't it? Now Christ also or anyone of them came they said “you believe in that” what they were saying? What Christ said? that you believe that there is God, that he is the son of God, is a fact but you are not become the son of God. When you start believing that we have Christ in our pocket, then you are sadly mistaken.

Christ is very far away from you, just now.

So mentally if you accept any situation like that, then you become a complete barrier to truth, then nothing can go into your head because you think “Oh what? I go to church all right, I pay money for the church." Church is not Christ.

So now churches are selling in England and they are making pubs out of it, actually pubs and people will be even worse there because all dead bodies are lying down below and here they are going for drinking. What is going to happen to their [being]? It is a serious matter for Me.

So this is what it is, that when we start believing into something, we also believe we are that.

Some people read Gītā and when they read Gītā they believe they are Vyāsa themselves, the one who wrote it. But some of them believe they are Śhrī Kṛiṣhṇa

themselves, to this extent people go to believe that they themselves are Śhrī Kṛiṣhṇa, they talk like Śhrī Kṛiṣhṇa. Now the Śhrī Kṛiṣhṇa's qualities are there. If I say I am Christ all right, you should say that if you are Christ, walk on the water. And if I say I am I am the Holy Ghost, then you should say, all right raise our Kuṇḍalinī.

It is said. If you can raise our Kuṇḍalinī then you are the Holy Ghost, otherwise you cannot and en masse. That is the point and if that is so, then you should accept someone as something, it is already written down. But on the contrary people start believing they are the Holy Ghost. I met people like that, they said we are the Holy Ghost, we are Christ, we have to just keep it. What an ego. And that is what makes people absolutely closed to truth. They cannot seek truth because they want to believe that they are already there, they have got it, only they have to keep it. It is a wrong thing, you still have to have it. But in our practical life, you don't do that, you see in practical life supposing we just believe that this is mine, it does not become mine. And if I go and say, no this is mine, I will be put into jail. Anything like that you don't believe unless and until you have it. Supposing I say, alright sit down here, there is a chair, will you sit? You first see, it is there. In the same way in our spirituality we are just the opposite, we want to believe because we know that nothing is going to be challenged.

And that is how we close ourself to reality. We have to be, we have to become and that is the problem of Sahaja Yoga that you cannot become a Sahaja Yogi, unless and until you become. There is no certificate.

There is no payment. Thus we cannot say. It has to become. Unless and until you are a tree, we cannot call a seed a tree. That cannot be done. Nor you would like to call.

So that is how it is, we have to humbly accept that we have to become. If we really humble down on that point that we have to become, that all our knowledge has been of no use it is non knowledge, then only it happens. There was a great poet in India called Surdas, he was a blind poet, he has written lots of poems describing his agony to meet God and such poems people like because they too have the same agony, so they like to sing “When will I meet you, when will it happen?" and all that.

So he sang all this, but after all that the last thing he wrote was very beautiful...

.....

That O lord Śhrī Kṛiṣhṇa please remove my non-knowledge, so far I have written `susadaka', oceans of his poems, he says, is nothing but non-knowledge, so just remove it. The knowledge has to be felt on your consciousness, on your central nervous system, so all other things like people start jumping, going under the blanket, saying that our Guru is great. You cannot even make out whether he is a true or non Guru, how can you say that he is your Guru? A Guru has to be a person who knows everything about it and he is above money, above all these material things and he creates nothing but compassion.

I agree many can say that Mother, because you were not here, we went to other people. But it is not true. I was the first to come here. Ten years back I came here but

you were not happy with Me at that time, you did not like Me very much, because I had no Rolls-Royces. Oh they actually asked Me, “Mother how many Rolls-Royces have you got?" I said “Rolls-Royce, for what?" They said “You see they all collect Rolls-Royces here." I said “I have come to collect My own children, I have not come to collect Rolls-Royces." So they asked Me “Then how do you explain these people who come here in the name of God try to collect Rolls-Royces?" I said “I cannot explain because I can stoop down to their level, I cannot understand their level because to take even a little bit from someone free itself is parasitic, I mean if someone gives Me a present even materially I think I should be paying back, somehow or another, I must return. It is very hard for Me to a accept even a little thing from you people whom I am giving this, because I have to give, it is to be given, it is your own, I am like a banker, I have to, it is your right to have it, so I have to give it and in return to take Rolls-Royce is so parasitic and is so below level, there is no self-respect." So I asked the gentleman who was asking Me a question “Supposing I tell you come in My house and live freely, will you do that?" he said “No!" I said “Then, to take a Rolls-Royce free from someone on other people's money, is it not parasitic, what are they doing to get the Rolls-Royce, what work have they put in, what material things they are doing that they should ask for Rolls-Royce." Like that, you see and people get enamoured by these Rolls-Royces. I tell you the gentleman who has Rolls-Royce here, I met him before. And he told Me unless and until I, he did not know that I know all these things very well, I just can

camouflage Myself quite a lot and I wanted to know what he is doing to the people and he said “You know what is going to impress the people in the West, big big houses and great big cars." He himself wanted to buy a Mercedes at that time and we had a Mercedes, then he wanted to talk to Me about it if I would sell the Mercedes to him. Just imagine, he knew at that time that you people would be more impressed by Rolls-Royces, just imagine such a thing to happen.

So we have many contentious and many ideas about things. In Sahaja Yoga gradually they drop out.

I don't want to shock you because you will think “Oh mother this is also in-born." Like an homosexual came to Me and he asked “Mother what do you think of homosexual?" I would touch him, I said “All right I will explain to you, sit down." I took about half an hour to explain to him how he became homosexual and how it is enslaving him, it is a joyless pursuit, he will never have joy and moreover those who are today born have a greater responsibility because they should have sane marriages to allow the great saints to be born in this country. Only devils will be born under such circumstances, only devils, who can face a circumstance when mother is marrying ten times, father is marrying twelve times and the child, his innocence is all the time attacked.

So we have to have sane good marriages if you want the saints to be born here and without their births we cannot see the saving of this madness that is going on.

So but I told him very clearly how it has come. Because yesterday also the day before yesterday I spoke of that,

how the homosexual were created in this country or in any country in the West. In India we did not know all this, what is supposed, it is so unnatural and we must have been primitive people because you are so advanced you know and we do not know about these things, actually I could not eat My food for eight days thinking that now they are doing this, it is too much. But actually what has happened is your laws, your laws are very funny, the laws are such that if a man marries a woman then he is in for trouble because he loses half of his money with the first wife, then half of it with the second, then half of it with the third. By the time he is third time married he is just broke you see, this is the law. I have seen women very rich, very well-off and the husbands absolutely paupers. Same lady marrying one husband looking like a pauper absolutely has no money so this is one of the law which is very very I think imbalanced and creates a problem between husband and wife quite a lot, because the whole thing becomes money oriented. And I know of somebody who is a great Sahaja Yogini in America, her mother has married now ten times, she is all the time and now this is her 11th marriage she is arranging.

So that is what she is doing and that is how she is quite a moneyed lady and I don't know how she manages that, how she is befooling so many men and marries them so the marriage becomes just a joke. Secondly this is one of the reasons why men don't want to marry women, because there is no equality of sharing and that is why, one of the reasons why, they thought it is better to have a man as a companion or a spouse.

Then the second thing which is very wrong within us is that the women don't understand their responsibility and because men oppressed them so much. At the time of Abraham Lincoln, if you see the men were horrid, absolutely much worse than Indian men, much worse, they used to oppress women, they used to do all kinds of things and women were denying all kinds of vice.

So as a result of that, now women have become men you see and they have tried to dominate. I mean, when I see an American women, I am quite surprised how they treat their husbands. Now you see that is a trick they must know of the woman how to treat the husband to put him right, you see, she is the mother and the trick you don't know. Me of course, I mean, our husbands are just with us throughout, but we know the trick and you don't know the trick, you are trying something, which you, which which is, which, won't work out because you are not an instrument for that. For supposing, this is an instrument for emitting My voice and if I start using it for playing a tape recorder it can't.

So a woman is a woman and a man is a man and if a man tries to be a woman and a woman tries to be a man, there is going to be a problem. But that does not mean that a woman should sit at home and look after the children, it does not mean that at all, but the woman's qualities are of nourishment, are of soothing, are of compassion, they are such powerful qualities you don't know. Your compassion is so great that your children cannot go anywhere. Anything happens they must come to you, the husband cannot go anywhere he has to come, compassion is so pure and so great that the power of

compassion you have never realised. This is the power of compassion of God, is his feminine, the mother that is working it out, he is just the witness of the whole show, he is not bothered, if you people don't behave alright, he just switch off everything. The switch off is very anxious because he is just a spectator, he is the only spectator of the whole spectacle and he can just switch off the whole spectacle if he does not like it.

So the mother has to play a very beautiful role, very carefully she has to nourish her children, she has to look after them, she has to bring them up and should be then entering into the Kingdom of God. Then only you can enter into the Kingdom of God and that is a thing of great patience, love and tremendous power. If you don't have power, say if this Mother Earth did not have power, she could not have born us, with all the kinds of horrible things going on, the way we are digging her, the way we are torturing her, she would have collapsed long time back. But she has such a tremendous power of forgiveness, of compassion, love and nourishment that she is activated and your Kuṇḍalinī is the same Mother Earth, she is the representation of the same Mother Earth, the same Holy ghost, of the same kumbha, as you call it the Aquarius, that is the Aquarius, this is the Aquarian Age they call it because this is the Age when you will get your nourishment. Your own Kuṇḍalinī is going to nourish you, she is going to soothe you, she is going to guide you properly, the Mother is the greatest Guru. I mean even the Gurus have their mother. A Guru has to be a mother otherwise how will they come and the whole absurdity has come to us also in the West from

many religions especially we should say Christianity and Judaism, where they did not talk of the Mother at all, that was the time to talk, because at the time of Abraham, they had to talk of the Father, then at the time of Christ they had to talk of the Son, that was the time because if he had talked about his own mother's stay they would have killed her and then he would have come out with his eleven destroying powers, he would have finished the whole show once for all.

So he never talked about the Mother power.

Now the time has come for the Mother power and I was told that 13, in the 13th century somebody, what was his name? Joachim de Fiore he talked about this, that, because I don't read books you see, he talked that it was the time of the Father, then the manifestation of the Son and the manifestation of the Mother is awaiting. And when this manifestation takes place, as a result of that only, you get your Self-realisation. But those people who want to take advantage, only talk of the doomsday, they don't talk of the resurrection day. Now if you read Koran, any one of you who has read Koran, I deliberately tried to understand it, because My father translated it into Hindi language, that it mostly describes the resurrection times and very little of the dooms-times but the doom is described more because they want to frighten everybody, “The doomsday is coming, better get converted, you see doomsday is coming” just to frighten people and in that, he has very clearly said that at the time of resurrection your hands will speak, they have all talked of the future, Christ has talked about the future that he'll send you a comforter and he'll send you the

Holy Ghost, he has talked about it, everyone of them has talked about.

Fourteen thousand years back in India, a great astrologer, he is we should say the father of astrology, he is the originator of astrology, Brighu muni has written a book NĀdi Granth, in which he has clearly said that this age will come when the Mother, the Parabrahma, the Mother, Parabrahma is the Ādi Shakti, we call it Primordial mother's power, will come and in 1970 this will start as Sahaja the Kuṇḍalinī will rise and there will be no need for hospitals and all that. If it works out, we can avoid the third world war he's clearly said fourteen thousand years back. And if it is not working, then there will be a problem, most of the people will be destroyed and then only the yogis will take over. Means these yogis are Sahaja Yogis. This is very clearly said in that, so it was already been prophecized so many years back for us.

And William Blake has prophecized that men of God will become prophets and then have power to make others prophets. The amount of details William Blake has written I don't think even Mārkandeya has done that, he of course Mārkandeya has described even the shape of My knees and all that, but this one has described even the exact house where I live, all the house and even the ashram where we are going to live, imagine, to that extent this William Blake has written.

So you can understand how far he has gone deep into the whole thing and he was such a great seer born in England which is the heart of the universe.

So now as they must have told you that this is the Viśhuddhi Chakra of the universe. Did you tell them that? Not yet. Alright so I leave it to them to tell you. And what are the responsibilities, I mean the responsibility lies here and how the Americans have responsibility. I mean you are very noble people throughout your talk of such noble things and I believe in you, believed in it and you always fought for the noble side of life. But now if one by one if you start destroying yourself from within, the whole thing can fritter out.

So we have no right to destroy ourselves because we cannot create even a hair. We have no business to say, what is wrong? Whatever is wrong against life, whatever is anti-life is anti-God. God has created you, you have not created it yourself, so don't take up responsibility to ruin yourself. Only thing what you can do is to cure yourself, you have to soothe yourself, respect yourself even when you do something, know that, Are you doing out of respect for yourself or you are just doing because our ego is saying `what's wrong?' like these punk rocks you see, going on with that kind of absurd things on the road, like a clown they are moving making themselves such a nuisance while it *[UNCLEAR]*. And in England it is very common to see these people but when they come to Me after that I find their eyes are becoming blind. And it's become a great strain for Me to clear that because these dyes you see, they make your eyes, these horrible dyes make your optic globe so heavy that your eyes become blind. These things have very serious effects. You must know that and you must learn all about it, how this affects you.

Also you must learn as Sahaja Yogis, how to talk to others. First of all, among the Sahaja Yogis you are all one. You are part and parcel of the whole which is awakened in you, all should keep together as one and gradually you will understand how beautiful you all are because you are all saints, respect each other, you are saints, how can you insult anyone who are saints.

So first of all give up those bad habits of talking and barking at others, try to love each other, respect each other, be very very kind to each other and if possible try to express it through some material gifts or through some material help in the sense not that you give money or all that, but we *[UNCLEAR]* some little presents sometimes or we can just try to look after the comfort of the other person, put our attention to them, how you could be nice to them.

There is no need to be slavish, there is no need to be pampering their ego but know that as I am the saint, he is the saint. If you see the real saints when they meet, they meet in such a big way, you see that as if the two hands are rising, the five fingers are rising all unison, in concord. Imagine one hand is going like this, another like this you can't do any work.

So you belong to one collective being and all of you should understand and establish complete concord among yourselves.

As far as the others are concerned, there are others, so when they are the others, then you have to talk to them very sweetly, quietly, gradually opening the truth about Sahaja Yoga because Sahaja Yoga is a very great truth and not easy to *[UNCLEAR* guessing] it, not easy it is a very

great thing, it is impossible especially for ego-oriented people because they have like a snake all the time beyond sitting and just refuses to see things you see and that is how it is very difficult, so gradually open out one by one every thing. Unless and until you find them alright, don't tell them because they'll shun up. Of course it does not matter, they are the losers, but as we have to be compassionate towards them, we have to save them, we have to be careful not to tell them. Like a person's getting drowned and you are a swimmer so you tell that person, “Keep quiet, don't pull your hands, be careful." Sometimes they might answer, “Why not I am also going to do it." So if they do it they'll fall, so then you have to tell down, “If you do like that you are going to fall out" and you just release your hands for a while and let them see for themselves and then they'll know “Oh God, I am going down” so they'll come down.

So to give them a lesson also a little bit is important, but in such a gentle way that they understand that if you have to go ahead you have to learn about it gradually, calmly and do not blast them suddenly, if you blast them, then they will be all shattered, you see, they are already in pieces, the whole world is in a big turmoil, in a big tension and whatever we have to do, we have to do it with great care and love and affection and understanding.

So with others you have to be Gurus and to understand not like the other Gurus are and the real Gurus are just the opposite of these Gurus who are taking money from you. I mean better keep off from the real ones because they can hit you very hard. I know of someone, you see

once it happened that he told Me that Mother if somebody troubles you, you better send him over to Me, I said alright. I did not know he was such a harsh man and this gentleman was troubling Me too much. I said “Alright you go and see that Guru once" he was so elated because this Guru does not see people normally, so he went all the way, he climbed on the mountains, reached him, you see and he started talking about Me “Oh Mother has become so generous she gives us *[UNCLEAR]*, she should not do this, it is not proper, she is cheapening Sahaja Yoga in all these years." He said “Really you think so, you are higher than that, isn't it” and then he made him sleep there and then next time I see him was when he came with both the legs broken and put around his neck and dandling like that you see, in the hall. I was sitting and tears started rolling in My eyes, I said “What is this, who has done this to you?" he said “The Guru has done this." I said “How?" He said “I was sleeping and..." this Guru has, his hands and feet are broken by people, so he uses a tiger to move about, “so the tiger came and he threw me in a cot and I fell down and it was about twelve, fifteen feet down. I fell down and I broke my both the sides here and then this Guru after three days, you see, I called and called nobody came and then after three days he put some chapatis" as you call like your pitta bread “down saying that `Eat that now.' I was there, I was urinating, doing everything there, in that filth I was there. After five days he picked me up, when I went up he said `How dare you talk about Mother? Now you put this feet legs around your neck and go to her dandling like this and she will cure you, not me, so go and tell her

all about it.' " I said “What are you doing one way around such Guru why should you do like that?" Another fellow doctor I sent him who had gone very much wrong, so he made him carry two buckets of water all the way to the mountain and clean one Shiva temple which is all neglected you see. Poor fellow when he came, he was thin, just bones I asked “What happened Doctor?" He said “You see I was told these exercise for a month." So when I met him, I asked him “What do you mean by treating them like this, it was too much" and he said “they are donkeys and donkeys must be treated like donkeys. That is my principle. You go ahead, you want to convert donkeys into good men, alright you try it, but I am not going to do that." He told Me very frankly.

So the real Gurus don't take any money but they really take you to task so. And anybody who takes money, be sure that he is not a Guru at all, by anything you cannot take any money from the people. Now supposing if they have to pay, say these people want to pay some sort of an ashram, all right go ahead I have nothing to do, I don't want to see accounts or anything, you do among yourselves. I have nothing to do and everyone should know how the money is spent, where they have spent it, how it has happened.

Everyone should know but I don't want to have the money because I don't understand money.

So better not have it then.

So this is what an attitude should be for you people also that in money matters also we should be very straight forward.

Now the point that I want to tell you is that as Daniel has told Me that people in Santa Cruz don't have the sustenance to stay in Sahaja Yoga this is very surprising that they don't have sustenance but to Me Americans seem to be Guru shopping all the time, you see they go here here here here all over and this is a temple where you are entering, you settle down. If you go on digging everywhere for the well, what do you get, nothing.

So wherever you get little water go and dig in more then even if you get little bit you go on digging it more and more and that is how you'll settle down as real Sahaja Yogis.

So as you know that, Sahaja Yoga is not a thing that we have any organization as such, or we have any granting of diplomas, degrees, or courses, nothing like that. It is some they can go just like that, some people go so fast, surprising and some people are so slow, that I don't know what category I should put them, they can't go, you see, like we used to read in our mathematics before a man came for five days worked ran away and then another man came who worked for two days ran away, all of them are runaways you see, so if that type of people are there in Sahaja Yoga nothing will work out you see, this work nor any answer to that mathematic will never be done, you see.

That is what it is so for you people it is important to know that you have to sustain yourself in Sahaja Yoga. It is very important because there is a drag, first it is a material drag, matter always drags you, comfort, this, that, whatever you may say that you are a non materialistic, it will drag you down; and that another

thing like intellectuals feats that you have gone through and the mental conception, you must see the truth and accept it. Don't accept anything even when I am telling you because it is not proper. You must have a open attitude but you'll find gradually that if you find about nine points true then you must believe in a hundred points because it is so and go ahead with it. This is what belief means, it does not mean that we should believe that now you have become like primordial masters. That is a wrong attitude so I would say that gradually you are all going to grow into great people, you have before you some people sitting here who have grown like that and some people have grown suddenly like that, I would say some of them were following so many other things, then they dropped it in a second, they dropped it in such a quick understanding but some are very slow people and Sahaja Yoga has a double type of a force, one is centripetal and the other is centrifugal and through that another type of a thing you go round and just you are thrown out at the tangent.

So be careful, try to remain in Sahaja Yoga and it is within yourself that you have to remain, Sahaja Yoga is all within yourself.

So try to remain within yourself and follow the methods of Sahaja Yoga which are actually the true, what we call the Shudda Vidyā, is the Pure Knowledge, the Pure Knowledge, how to handle your powers, how to cure your Chakras, how to nourish yourself and how to reach the state where you just become joy, all those things you have to understand and do it for yourself and you have to do it for others also in the same way, but if you are not

established you yourself are still lingering with other things, then this transformation is not established then people are not going to believe. Like an egg you were, now you become like a bird but the bird has to come out of the shell completely, has to be a clean bird, has to know how to fly out properly, then only you'll be called as really transformed bird because bird in Sanskrit language is called `bīja', means twice born and that happens to human beings also that, that's why on a Christmas day we give eggs because we are eggs and with Christ resurrection we have to become the bird. And that is why we have to learn, so many things you will know which you have not known before, all the symbols, all the things that we have known from outside, you will know from inside and the whole thing will be integrated, completely integrated.

I hope I have one more chance to see you again and meet you again. But in any case I would like to have questions from you if possible but there is no need for Sahaja Yogis to be aggressive with Me. But be careful about murmuring souls as Christ has said, you see there are some people who are half-baked, they play into the hands of negativity and they go on murmuring at the back you see, they won't allow you to progress. We have someone, some people even now after ten years, they continue slowly slyly working out at the back range you see and try murmuring and put you down.

So you go according to your own understanding and don't according to the other understanding but gradually you'll find you'll come to the open space of complete reality.

May God bless you.

I would like to have questions.

[Someone asks a question, then everybody in the room settles down closer to Shri Mataji.] Very good you have said the right thing at the right time which I wanted to tell you about. Very much.

Have you got the chart?

Sahaja Yogi: Yes it is here, Mother.

Shri Mataji: Now you see the chart that is here. Can you remove this one a little bit. Now the whole thing is that the naiveness of the Western people has been exploited by the people who wanted to really take advantage of you. Now how they discovered the naiveness you see, the naiveness that you are very naive at things. Most is that so many people, even you, now you are realised Souls no doubt but you, even you were misled there. Of course Freud was very much misled and so many of them. And when they read their books, they said this is the chance.

So when I saw one of the, as I said I don't read much but I had to talk to Jungians so I saw there some of their diagrams and I was shocked, you see, because what was there was they showed the human being as such, the unconscious first, a layer, then the unconscious that will manifest, then the subconscious, then the conscious mind on top of the ego. Such a jumble box, I tell you really and this must have given a key to this people to come down here. That means that if you have to go, see how it is, layer by layer, they have put in, it is a self-conviction I tell you, so if you have to go to unconscious

down below, as it is said, then you have to go to subconscious.

So when they knew that this people are willing to go to the subconscious, they came here and they started to talk about it.

Now actually it is not like this, they are not placed one on top of another. They are vertically placed, that is a clear part here. You see it, God is the greatest organizer. See now if I have to come inside, you won't keep all the people there and all these things there for Me to cross through it, will you. I mean you'll organize in a way that there should be movement. Isn't it. Even in an airport if you go you won't put all the *[UNCLEAR]* thing between where all other people have to pass through. I mean, He is a great organizer so he organized it this way, beautifully done that the path in the center is kept open for you to ascend ultimately. Alright? Now the subconscious is on the left hand side, the supraconscious the future side is on the right hand side, so you don't have to go to these places. Those people who take LSD or all that go to the right side, those people who go to these some of Gurus, I mean some Gurus are also right-sided like Hitler used that supraconscious he used that from lamas, he got it from lamas, so what happens that when without realisation you try to push your attention to the left or the right you go into these things where you get caught up into the collective subconscious on the left and the collective supraconscious on the right and you start getting all these nonsense. And by that, you can be anything, I mean, see people in the left side can suffer from all these diseases, see all your incurable diseases

like cancer, aids, myelitis, all these diseases, they come from left side entry. If you go, even doctors have accepted, doctors have accepted, because I saw there one film where they said that the triggering, first of all they say it has to be vulnerable, means too much of sympathetic activities. Supposing you have this Chakra here like this and this is the vertebra left and right. Now if there is too much sympathetic means left or right activity, then it opens out and the connection with the whole is lost you see, now what happens you start moving towards the left, once you start moving towards the left, you enter into the subconscious area and there you enter into the collective subconscious where you are catching from other people, collective subconscious, it is not consciousness but subconscious you are touching there, you see.

Now for example I'll tell you a simple thing like flirting is also the same thing, you'll be amazed, flirting is, we can't flirt I mean we can't, our eyes are too simple to flirt you know, there is nothing inside to flirt with, it is a joyless pursuit but this, what happens that is the spirit you see that guides the flirting. And I was amazed when somebody told Me this I said why is this, but I saw people getting the spirits from one eye to another but I don't know how it works out but once somebody told Me, he was standing with Me, on the platform and suddenly he turned round, he said, see there is a woman standing there. And I said, but you never saw her, but her spirit collectively as you said behind, behind the gentleman, so he caught it, collectively you see suggested. And this spirit informs that spirit and the thing worked out and it

turned round. See because eyes are not innocent, the eyes have the spirits in them, you see, there is lust and greed and if you have lust and greed in your eyes, then these spirits come to help you down, they also enjoy their lust and greed through your eyes or through your behaviour, so then you are *[UNCLEAR* there... things of the body is of troubles sometimes] because the doctors said that when it is vulnerable for cancer, means there is too much right and left side activity, then triggering takes place by the attack from the area that is built within us since our creation and they call it, the attacks are called as protein 52 and protein 58, just imagine, they give them the name 52 and 58, but I told them these are nothing but spirits.

Why these infections? is nothing but the dead vegetables and animals which are born out of circulation of you know of your evolution. Whatever goes out of circulation goes in certain stand there and whatever is in the future a futuristic man who lives in future, most of the Western people live in future, they go to the supraconscious area.

I mean there are cases like somebody started suddenly painting like Gauguin, I know Gauguin, he is a great painter he did the same strong lines, the colours and things and he has some very beautiful painting like he has done a sunower beautifully, yellow is his favourite colour and one tape just in front of everyone on the television you could see it and he said I am possessed by Gauguin. And Gauguin started talking “yea I have possessed you" because he was mad, he died he possessed him but it was for a short time and then

Gauguin went away, it is perhaps maybe that I gave it a bandhan perhaps maybe. But that is what it is.

So you see, whatever is happening into you is not siddhis. Siddhi is this when you become `siddha', means proved to be a realised Soul. These are called shuddras, `shuddra' in English means what?... what? `untouchable', shuddra untouchable, it should not be touched, one should not touch them, this is very low and that is what people think to be advancement like people start jumping you know these Maheśh yogis people when they came to Me, they were jumping on the first seat, I said now what is happening here? They said, Now we are flying in the air. I said, “Where? You are just jumping there like frogs you see.

Where is the air. And put your Guru to fly, let us see if he can fly. Why not ask them to y?" You see you should find out also the life of Guru, how he is. Like the one who is supposed to be here, Bhagwan he calls himself God. He cannot smell a flower, I mean imagine there are at least, if there are a thousand names of God, there are at least thirty names which say you are so fond of this flower, you are so fond of that flower, I mean if he cannot smell flower, then how can he be God, I mean flower is the most beautiful thing in the creation, isn't it? And he cannot smell flowers, such a man should be something, put him in some filthy place then he will be happy there I think. That is what it is. You must understand if he does not like the fragrance of the flower, how can it be? And all of them are so gross, I tell you. They do not know any sophistication of life, nothing. The aesthetics, if you see the way they live, it is horrible, if you see the carpets

they use, the amount of things they have, it is all nonsensical, see that even they are not rustic there, I don't know what to call them, they are very cheap type of people, very cheap, they can't talk to you about your philosophies, your music, they don't know about Indian music, leave any other music. They don't know about Indian dancing, they don't know about Indian traditions. Ask them why this is put, or why this is what, why this is what, they won't be able to tell you.

What are they talking about Brahma and this and that? Read some few books here and there and just started talking, some of them have come direct from jail. But they are so confusing, I can understand they can confuse you because they talk another language, which you have never heard before, but it is like going from five to five, this day, you see, it is not proper. You must understand that something must happen to you of which you should be the master. Simple. Supposing I'll say I am such and such. Alright, so what? What did I give you? What did you get? I am not surprised My child that you've got these things.

I have seen people who have ended up into complete recluses, absolutely horrible things have happened to them. But if you tell them also, they don't want to hear. It is such a possession, they say let us go to hell, does not matter, our Guru will go to hell, we'll go with him. Really. They are so identified, I mean you can't tell them. You just can't talk to them, if you talk to them, they feel very hurt, they don't know what harm it has done to them, they just don't know.

Question: Should we have compassion for such teachers and such people that are affliated with them.

Shri Mataji: First of all you develop your compassion, secondly discretion. You see it is a wasted compassion. What is the use of having compassion for Hitler? It is wasted, absolutely wasted. I have been to most of them, talked to them, told them, What are you doing? You've come out of the hell, now you are again going to go back permanently there. They won't listen to Me. It is wasted.

Question: What about the people that are associated with them, she said.

Shri Mataji: Associated? Question: The disciples?

Shri Mataji: Try but very difficult you know. Very difficult. Like one of the persons we had John in London who was very much, you see, worried about his friend who was really lost to this fellow, this fourteen year old fellow. And he talked to him about it and they were driving in a car and he just went havoc like this, like that and he had to jump out of the car, you see, the fellow they could not bear it. Yogi had compassion for three people from Rajneesh, you see. I told him, “You bring them alone separately to Me, not in the big crowd"; because in India we have really very big crowds you see. Now I said, There will be problem; but he had compassion, you see, I told him, Just don't bring here; but you see that time he did not understand what I was saying, but they brought them and they must be about 60 feet away from Me, not very close, as soon as they stood up and saw Me, they just collapsed, you see, no energy in their body. People tried to lift them, their hands would slip just like a fish. You see they didn't know what to do, five, six people had

to literally lift that type of a molasses, you see, from there and put them out. It was such a problem.

So it is not easy but gradually if they discover it, come to right conclusion and they are still, something is there [points to the brain] left, then you can manage.

Question: About TM meditation.

Shri Mataji: Everybody does till you discover. I must tell you about TM horrid things about that.

What happens actually.

Question: the lady says she comes from TM, her husband is still in in, can she help him out.

Shri Mataji: You can manage it, I'll tell you. He formed a big organization in Scotland. There is a lake called Ronoch lake. And there was a gentleman who was a diamond merchant. You see and his wife was the granddaughter of a duke of England. She always tried, you see, to find all the rich people of the world and he said you start this organization there and it was called as the Academy of Flying. The Academy of Flying. You see they used to pay six thousand pounds to go and do these things. They were, this girl was with him for eighteen years and they married about, I think, twelve years or so. And then this gentleman has been for twelve years. And this lady got a horrible type of epilepsy which I have never seen. For three hours she used to go into that thing and used to shout and neck used to be pulled on and `ahahar' and from the mouth you see all funny types of things used to fall out, she used to vomit, a terrible condition, nobody could control it, nobody could do anything. The daughter also got it, the husband got it, all of them got it and the deputy director who also had

inherited a lot of money from his mother also got it. All of them, four of them got it.

So one of their friends, you see they all started wondering what's happening to this people and they had become bankrupt because the money was not paid to them at all after three four years. They were spending all the money and they said yes we are going to send you accounts and this and that and money was quite finished.

So what happened, some people who knew them, who were under them, who worked under them, I mean, in the sense that they went and so-called they learnt the siddha movements and all that, you see one of them had gone to a barber shop and they are not allowed to read anything you see, it is such a Mafiā stuff. There was one book kept as Yoga Today and an article by David Baxter and he somehow he felt like reading and in that My photograph was there and David had said, “You can put your hands on this and see for yourself if you have got realisation or not." And when he put it, he went into contortions, he had such a fright you see, he closed the book you see and he telephoned. We have a very simple man called Douglas who was on the phone and he said “have you been to TM?" he said, “Yes"; he said “are you boiling?", he said, “I am perspiring"; he said “alright come and see us." So he went there. And I was in the house, you see, eating My food, suddenly a SOS came from the ashram, “Mother somebody has come called David Frawl you see and we just told him your name and he's going into contortions he cannot stop it. Better come here it is just an SOS." I said “let him go into contortions for a while and work it out." Then I gave a bandhan and

all that and then when he went back he saw that it was stopped.

Then this David Frawl you see called these people, they came, they were so frightened of this Maheśh yogi they came to see Me in a very far fetched place, you see, somewhere outside London and there they told Me that this is all that has happened to them and all that. They had no money even to come to that. I brought them in My car, they stayed in My house, imagine, these rich people lost everything and then I cured all of them.

Now they are alright but the husband became such a bankrupt he had to go away to South Africa, his wife was so frightened and all that she is cured now, she is with the yogi there now she is a normal person. Still she gets lots of problems. And then, she told Me that this man had raped her when she was seventeen years of age. This is when she was thirty five this has happened. And she had conceived a child from him and then she had an abortion and since then she is under trance, absolutely under his control even when she came to Me she used to go into trance, “I love him, I love him” this old gentle fellow you see, four feet two inches, I don't know what made her love him. And he is very romantic, all that she used to say all those things really, but what happened before coming to Me she went to News of the world and she had told them that “I want to give this about Maheśh yogi." Everything she told and it was all published, everything was done and then she came to Me. I told her “you should not have told this, this is a stigma for your children” but she said “Mother, I have done it, they'll sue

me for this" and all that, I said alright go ahead. And nobody bothered.

So many people have written about TM but they go to it again and again, I don't know how to bring them round. He is a very powerful force that way because he really somehow or another traps people. And his main organizer, I know him very well he is a very capable man and a big man in the government of India and I know him because after all My husband was also in the government and he told Me that Maheśh yogi says that unless and until you involve them through money, these Americans can never be put round. And to such an extent he thinks that they have a right to extract money from you people.

***Contents: 1983-10-03*, Public Program, Day 1, Vancouver, Canada**

[Introduction by Mr. Graham.]

I bow to all the seekers of Truth. The Seekers of Truth are a special category of people.

[UNCLEAR As] just now Mr. Graham has told you that we have a center within us which is called as Nābhī center or the navel center which gives us the capacity to seek. First we seek in money, power, all ego stuff and then ultimately we find that all these things do not give us the joy that we are trying to find out.

So in al the affluent countries.....

***Contents: 1983-10-04* CBC Radio Interview, Vancouver, Canada**

Presenter: [MISSING] come to Vancouver. But unlike some others this one is not after your money. As a

matter of fact, She brands those Gurus or teachers that are after your money as fakes. Shri Mataji Devī lives in London with Her husband, the United Nations diplomat. As a child in India She knew She was different and Her character trait Mahatma Gandhi also recognized when he asked Her to stay and worked with him. In 1970 Shri Mataji began Her mission in bringing peace and enlightenment to the world's people and She is here in Vancouver, this week.

You don't take money or ask for it?

Shri Mataji: No, no. You can't pay for it. It is God's love. How can you pay? How much do you have to pay for it? Presenter: How do you finance Your projects?

Shri Mataji: You see, I travel by Myself because My husband can afford it. And the people who have their own centers, they manage their own, because they live there. They pay for the rent and they manage their own. I don't take any money from them at all for My own maintenance or anything.

Sometimes they do pay Me for My travels.

Sometimes. Not to Me but to the, I should say, to the travel agent.

Presenter: So they pay Your travelling expenses.

Shri Mataji: Sometimes. Very rarely.

Presenter: Gurus that do ask for money then, You say, are automatically fakes.

Shri Mataji: Of course. They are not Gurus, you see. The, you cannot ask for money from your disciple for God's work. This is God's work and God gives you everything free, doesn't He? You breathe freely, you see freely; all

these capacities are given to you by God, absolutely free. The sun is free to you; the Mother Earth is free to you. How can you pay for it? It's only human beings have created these economic wants and things like that.

Presenter: I called you a Guru. I called you a teacher. What do You call yourself?

Shri Mataji: I'm a Mother, I should say. I'm a Mother like Mother Earth is. I'm here to nourish people, to soothe them, to give them what they have within themselves. I'm not a Guru in the sense that I don't have that strictness of a Guru. I have tremendous patience and love for all those who are seekers.

Presenter: What do you have or who do you have to be, to be a seeker?

Shri Mataji: To be a seeker it's a special category of people, who feel that they haven't got the joy of life. They feel that whatever they have got is in duality, like happiness-unhappiness-sorrow and they have to seek something higher in their awareness by which they will get joy in their life.

Presenter: But what You've just told me is a universal truth. It's like saying, “Nogg is good if you drink. Nogg it is; it's good for you."

Shri Mataji: Yeah, of course, it is all universal. Yeah.

Presenter: We are all seekers.

Shri Mataji: Yes, of course, you are all seekers.

Presenter: We are all trying to find something.

Shri Mataji: Yes, that's true. But some people try to first seek, I mean, in this country people are much more aware, but normally people try to seek in money, in

possessions, in power, in politics. They think by doing that, they'll find joy. But those people [who] have crossed all those things in their previous lives or maybe in this life, turn to something that is beyond all these. They realise that there is no joy in economic wants because economics itself says that wants in general are not satiable.

So there's some sort of a want within us which is genuine, which is pure, which is to be satisfied. Presenter: Do You find a great deal of cynicism in, in people? You are here talking to Me today this afternoon, but here, in North America the, the person that's getting a, a lot of, of news is, is a man named Bhagwan Rajneesh. Have You heard of him?

Shri Mataji: Ha. Very much. I know him well. Presenter: He's taken over a small Oregon town and makes some people, a lot of people very suspicious [in leering] of...

Shri Mataji: Thank God, thank God for that they are suspicious, but it's rather late now. It's very sensible to be suspicious of such people, but I don't know how they never were suspicious before. It's very late.

Presenter: People seem to be searching. They are looking for answers and they are very quick to believe.

Shri Mataji: They are. That's the trouble. They don't use their brains. God has given you brains, you must understand. Also you must verify the people who go to them, what happens to them. They become recluses, they become mentally deranged, they get epilepsies, they get cancers, they get heart attacks.

So many Gurus die of massive heart attacks. You cannot die of massive heart attack if you are a person from

God's own blessing [is]. Very rare, very rarely you hear such a thing.

And the people who go to them do not want to see what their disciples have achieved, if they have achieved mastery over themselves, if they are transformed. Transformation is the whole motivating force in this. If you are not transformed you should not accept such a Guru or anyone. That is something I should say what happens to your intelligence. How do you manage? These Indians won't have them.

So they are all here because Indians are, though not so intellectual, I think they are wiser people. They are more to the ground.

Presenter: Do Your followers, what do they do? Do they worship You or do they follow Your way of life?

Shri Mataji: No, they follow themselves because they awaken their own Kuṇḍalinī and they know how to guide it and how to use it, how to develop and how to grow into it and when they become masters they can give it to others and there are many who are doing like that.

Presenter: I, I ask You that because in one of the press reports that I read about You it's said that Your followers sit in front of a picture of You.

Shri Mataji: Yes, My picture has luckily got vibrations as I have got. It's something a miracle, I should say. There are many pictures quite, quite fantastic for human, human understanding. Like there's one picture you can see maybe here, in Vancouver we have got, in which there was light falling on Me, on My head. Seven times the light came on Me. But the people don't see with naked eyes but the camera caught it. There were lights

of different colours falling on Me in a village where there is no question of any chemic or anything.

Presenter: Why do You think that He has chosen You?

Shri Mataji: That better ask Him.

Presenter: You don't know.

Shri Mataji: I know but I don't want to say. You see, it is not better to say. It's much better these days to be tactful, not to say about yourself, because Christ said what He was and He was crucified. I have to be tactful with people, you see. If I say anything they'll just come on Me and just try to destroy unnecessarily. There are already people come and hit Me with Bible and things like that. Can you believe it? I am doing good to people and here they are.

Presenter: Who is, who is hitting You with Bibles?

Shri Mataji: Oh, all these people.

Presenter: Here, in Vancouver?

Shri Mataji: No, no, not here. Thank God, the people here are much more sensible. But in LA [Los Angeles] some people...

Presenter: In Los Angeles?

Shri Mataji: Mmmmm, they are paid for it, by some organizations who think now they are challenged because I say, “You cannot take money for God's work." That's one of the greatest hit on their stomach, I think.

Presenter: It all comes down to faith, faith in You, faith in God...

Shri Mataji: No, no, no, no, no, not at all. There's no...

Presenter: Faith in... Belief.

Shri Mataji: No, no, not at all. Presenter: Some beliefs of some kind...

Shri Mataji: Those who are atheist also can get realisation. There is Spirit is within you, just like you have got your eyes set inside you. In the same way there is Spirit and there is the Kuṇḍalinī. You don't have to have any faith. There's no need to have faith. Faith on the contrary can be very dangerous.

If you have blind faith, you sometimes start thinking you are Christ. Faith can be very dangerous and you have to have an open mind of a scientist.

Presenter: Thank You for talking with us.

Shri Mataji: Thank you.

Presenter: Thank You.

Shri Mataji Devī will be conducting a public meeting here in Vancouver at Center Robson Square Media Center. It happens tomorrow night, the 5th of October at seven o'clock and if you'd like more information give this number a call: 9225430, 9225430.

Contents: 1983-10-04 **TV Interview with CBC, The Planet, Vancouver, Canada**

Lady Interviewer: [asks Shri Mataji who She is].

Shri Mataji: The comforter and counselor promised by Christ and the manifestation of the Holy Ghost.

Contents: 1983-10-05**, Public Program, Day 2, Robson Square Media Center, Vancouver, Canada**

I bow to all the seekers of Truth.

I knew that in Vancouver there are many real seekers seeking the Truth. But the time is so short and the world is so large, I've been travelling and travelling and I am here only for tomorrow. Doesn't matter whatever might be the span of time, awakening of Kuṇḍalinī just takes split of a second, if you are ready to get it. If there are obstructions, if there are barriers, if there are already preconceptions about things, then your minds sticks [stick] to them and the ascent does not take place.

.....

Contents: 1983-10-06 **Śhrī Gaṇeśha Pūjā (1st Day of Navarātri), Ashram, West Vancouver, Canada**

[All people who attended the last night meeting were invited for the Pūjā and lunch.] Now raise your Kuṇḍalinī. All of you raise your Kuṇḍalinī and tie it up so that it's up there. Just raise it like that. No. This way. This way you should do it. This way. It's good. Once more.

In the West, you have grown very big outside, like a tree has grown very big. But it must find its roots, otherwise the whole tree can fall off, without nutrition.

So you must know the knowledge of the roots.

Without the knowledge of the roots, the tree has no meaning.

So this may be a little new thing for you to understand, but you must know... to know the knowledge of the roots you have to become subtle.

If you are not a subtle personality you cannot enter into your roots and you cannot understand what lies in there.

So, first of all, I said yesterday, you all should get your Realisation and after your Realisation you can understand this better than anything else.

Christ came on this earth, but he was only allowed to preach and talk for three and a half years of his life time. And in tree and a half years is nothing. In that, whatever was possible he said positively, he told about the future, all that was to happen. He didn't talk much about the Holy Ghost. The reason was His Mother was the Holy Ghost at that time and He didn't want to talk about Her because the attention of the people would be on Her and they would have killed Her.

And then he has got eleven destroying powers. And he would have used those eleven destroying powers and everything would have been finished, the whole drama would have been finished.

So He did not mention much about the Holy Ghost and did not *[UNCLEAR* expect/express/explain].

But logically we must understand that we talk of the Father and of the Son but not of the Mother.

How can you have a father and a son and no mother? That's an impossibility.

So, Holy Ghost is the Primordial Mother.

In the sanskrit language if you go, because in the Bible you cannot find everything about Christ, it's very *[UNCLEAR* little/literal], but you have to go back about 1400 years back, back in India people have prophesied about Him, how He will be coming. And about the Primordial Mother who was called as Ādi Shakti who was the Holy Ghost.

All description was given and when Her advent will come what will happen and how to recognize her.

All this is described very well so many years back, even about Christ, quite a lot to described and also we are going to read it out to you, the translation of what is written about Christ and then there is a complete description about His origin, how He came on this earth and what was the purpose of His life.

[Aside:] Ask that gentlemen to come inside. Can you? This gentlemen, come inside. You sit comfortably.

And what was the purpose of His life and how He has to establish in this center here [pointing to the Āgñyā Chakra] and that by establishing there he can suck the ego and superego in you and how He takes you away, or He washes off your Karmas and your conditionings.

All that has been described very well in the Devī Māhātmyam book out of which we are just going to read a little bit to you about the adoration.

So Bible cannot contain Christ, because Christ is Chaitanya, He is Omkāra, He is the Logos as we call Him. He is the Power and you cannot describe Him in one little book, when He was here only for three and a half years and the people who saw him also were his disciples, they did not know much about Him. Until he was resurrected they did not believe Him and even after His death, I mean His resurrection, Matthew and all these people were quite disturbed and upset because you know they were all persecuted and they, somehow or the other, wanted to continue the message of Christ in a very secretive manner.

So today the time has come for you to know about Him, about what He was, in the Heaven and how He came on this Earth. All that we don't have time today but we'll be just telling you about a little passage that is written about him.

So first, He is the one who is innocence, who is an eternal child and He appears first on the first Chakra of Mūlādhāra and there He's called as Śhrī Gaṇeśh. Where the carbon atom was made. Carbon. And that is very important to understand that Gaṇeśha is the symbol of innocence and Mother Earth is the power of that deity, Gaṇeśha.

So it was Gaṇeśha, later on incarnated on this Earth as Christ and He will be incarnated again as eleven Rudras, means Ekādaśhas, or we can call him as Nishkalaṅka deity, when He will just sort out things in a sense that He will just cut the people out who are not realised, who are no good and the rest of them will ascend in the Kingdom of Heaven, this is what is the last Ascent.

Now, for this...

Please sit down, please. Please be seated, give him a chair or something. You have to sit down comfortably. You see, it is a thing that makes... happen something within you, so you have to be very much restful, that's very important. Give him a chair if he cannot sit on the ground. Give him a chair, but be comfortable otherwise it won't work out, you see, it is not something that will go into your mind, it's something that will go to your being, so you have to be very receptive.

Another thing I'll tell you, yesterday also I saw and today also, you should not move your neck by eating

something or chewing something because this Viśhuddhi Chakra gets upset at that time.

So keep still, unless and until you are still it cannot work out.

So please keep still.

So this is the nourishment of the roots of which we are going to work out, which you will feel it, very nicely within yourself.

Contents: 1983-10-10 **Śhrī Gaṇeśha Pūjā for New Sahaja Yogis (5th Day of Navarātri and Canadian Thanksgiving Day), Toronto, ON, Canada**

Shri Mataji: Now Śhrī Gaṇeśha prayer first, just the names, just the prayer will do, just tell them that we have to first establish the innocence and innocence is Śhrī Gaṇeśh who incarnated on the earth as Jesus Christ.

Sahaja Yogi: Perhaps you would like to tell them Mother.

Shri Mataji: āh

Sahaja Yogi: Maybe you would like to tell them.

Shri Mataji: Alright, we do two things today only because there is short of time.

First we have to establish the innocence and to establish the innocence the deity is called as Śhrī Gaṇeśh and you will know about him much more, but you know him as Jesus Christ because he incarnated on this earth as Jesus Christ. Now this prayer that he is going to read to you was written about 14,000 years back and see how detailed it is described about Christ and it is described in a book called Devī Purāna by Mārkandeya and is called as Devī Bhagavat.

So you can see all these things written there.

So to know about Christ we cannot limit ourselves to Bible, because he was such a great personality that you cannot contain him in a little book like Bible you see, so you have to go to other scriptures also and keep your mid open about it, so now he will read it out to you and with that they will wash My feet so this water will be vibrated and this water can be used for purposes like if you want to say use it for your baptism its very good because it works out faster if you put it on your head, on your hands, the vibrations start flowing. See it's a simple method that you get the vibrated water. And then another thing we'll do is to establish the power, the Shakti, what you call the Goddess and for that they will be washing My hands with some things that are prescribed...

[Aside:] He should not be kept on a thing like that, it isn't proper, have you got another yoghurt? Don't use this.

Sahaja Yogi: Get some fresh yoghurt and put it into even a porcelain or something.

Shri Mataji: Not in this, never use in a brass.

So these things are, then the hands are washed and then the hands also have got vibrations so this water can be used for the clearing of the stomach and the stomach centers and all the problems of the stomach. Also if you have been to a wrong Guru or anything, that clears it out. Alright, this is the two things we can do today because there is shortage of time. Then we will do a little fire ceremony in which we will burn off all the problems that are within us by evoking the ascendants, power within us, the powers of ascendants you will know. He'll

translate it to you so you will know in English its not kept in Sanskrit language, so let's wash.

Sahaja Yogi: So we begin with reading its called the Divine Essence of the Prayer. This is the prayer about which Shri Mataji spoke when she was talking about Lord Gaṇeśh.

Let our ears hear that which is true; let our eyes see that which is pure; let our beings praise that which is Divine; and let those who listen hear not my voice but the wisdom of God.

Shri Mataji: Why don't you stand up?

Sahaja Yogi: Let us worship with the same song, the same strength and the same knowledge.

Shri Mataji: Listen with concentration.

Sahaja Yogi: Let our meditation enlighten and enrich. Let there be amongst us compassion and peace.

Now the prayer: Salutation Śhrī Gaṇeśh, sākṣhāt Śhrī Jesus.

Shri Mataji: sākṣhāt meaning in reality.

Sahaja Yogi: sākṣhāt Śhrī Jesus, sākṣhāt Shri Mataji Nirmalā Devī Devyai namo namaḥ..

It is You who is the beginning of all the beginnings.

It is You who is the doer of all deeds which have been done, are being done and will be done.

It is You who supports all things that are supported.

It is You who protects all things that are protected.

It is You who is the complete, all-pervading Spirit, God's Divine energy.

Think clearly brain; speak only the truth.

Let Your presence, awakened in us by Kuṇḍalinī, speak.

Let Your presence, awakened in us by Kuṇḍalinī, listen.

Let Your presence, awakened in us by Kuṇḍalinī, bless.

Shri Mataji: Is a divinity should be awakened so that you listen through your divinity and not through your ego and superego, your conditionings.

Sahaja Yogi: let Your presence, awakened in us by Kuṇḍalinī, protect.

Let Your presence, awakened by Kuṇḍalinī in us, Your disciples, be the disciple.

You are the essence of all the sacred literature and holy words and You are the energy that understands the holy words.

You are the Divine combination of complete truth, complete happiness and complete energy; and You are beyond.

You are all knowledge and You are the use to which the knowledge is put.

You exist until the end of all things and after the end of all things You are.

Shri Mataji: Don't touch the water.

Sahaja Yogi: You create the end of all things and after the end of all things, You remain indifferent.

You are the earth, You are the water, You are the fire, You are the air and You are the space above the air.

Shri Mataji: because he is the essence of everything.

Sahaja Yogi: You are the Guṇas You are beyond the Guṇas.

You are the body and You are beyond the body.

You are the essence of time and You are beyond time.

You and only You exist at the Mūlādhāra Chakra.

You are the Spirit and You are beyond the Spirit; and those who would join God meditate upon You.

You are Brahman, Viṣhṇu and Shiva.

Shri Mataji: The three principles, by one you create then another you sustain and third one you desire, that is Gods desire

Sahaja Yogi: You are Indra, Agni and Vāyu; You are the sun at noon, You are the full moon; through all of these and more, You are the All-pervading Energy of innocence and wisdom.

You are the Divine servant who stoops to wash the feet of saints.

You are the tiny core of all things, without which the larger have no purpose.

You are the key to the libraries of all the scriptures, without which the truth is hidden.

You are the full stop which completes the sentence and without which the sentence loses its meaning.

You are the crescent moon, You are the stars and You are beyond the stars; all things, from tiny dot to universe, is You.

You are the future and beyond the future; You are in all forms; You are where the sounds combine; You are the silence between the sounds; You are the rhythm of all music and all prayers.

This is the knowledge of Nirmal Gaṇeśh and You, Nirmal Gaṇeśh, are the master of that knowledge and all knowledge.

You are the God and You are the Goddess.

Om Gam Nirmal Gaṇapataye.

To Your powers, Gaṇeśha, let all surrender; let the left side of memory and the right side of action surrender to You and let Your enlightenment prevail.

Your first tooth You have and four hands: one holding a rope, the second a goad, the third is raised in blessing and the fourth offers sustenance.

Your banner is that of a humble mouse. You have long ears and are clothed in red; red decorates You and You are worshipped with red flowers.

You have compassion for those who love You and it is for those who love You that You have come to this Earth.

You are the force that creates, the energy that pervades and the Spirit that protects.

Those who seek union with God pray through You; those who seek union with God worship You.

To Your powers, Om Jesus, let all surrender; let the left side of memory and the right side of action surrender to You and let Your enlightenment prevail.

You are the Word that was the beginning; You are the Word that will be the ending.

Shri Mataji: Omega and Alpha, you see Alpha and Omega is written down.

Sahaja Yogi: You are He who was born of a virgin and died on the cross; You are He who absorbs all sins and who died to live again; You are God and man and You are worshipped with red flowers.

You have compassion for those who love You and it is for those who love You that You came to this Earth.

You are the force that creates, the energy that pervades and the Spirit that protects.

Those who seek union with God pray through You; those who seek union with God worship You.

Śhrī Gaṇeśha, salutation to You.

Śhrī Jesus, salutation to You.

He who is the beginning of all worship, salutation to You.

He who destroys all the powers of evil, salutation to You.

sākṣhāt son of Lord Shiva, who is unending blessings, salutations to You. sākṣhāt son of Mary Mātājī.

She emerges for a Divine purpose.

She appears in her great splendor when all the Divine forces are helpless and unable to eradicate wickedness.

Om sākṣhāt Śhrī Akula namaḥ she is one who is beyond Kula, that is measurable dimensionality. She therefore resides in the head in the Sahasrāra.

Om sākṣhāt Śhrī Nitya namaḥ she is eternal.

Om sākṣhāt Śhrī Bhavāṇī namaḥ she is Queen of Bhāva, that is she is Shiva, she is giver of life to the whole universe.

Om sākṣhāt Śhrī Viṣhṇu Granthi Vibhedini namaḥ she cuts the knot of illusion of Śhrī Viṣhṇu. Then the devotees perceive the unreality of this individuality as body, mind and present incarnation. He loses the consciousness of the limited I ness.

Om sākṣhāt Śhrī Bhakti priya namaḥ she is fond of devotees.

Om sākṣhāt Śhrī Bhakti gamya namaḥ she is realised by devotion.

Om sākṣhāt Śhrī Nirlepa namaḥ she is untouched by various Karmas and dualism.

Om sākṣhāt Śhrī Sharma Dayani namaḥ she is the giver of happiness including Divine bliss.

Om sākṣhāt Śhrī Niradhara namaḥ she is unsupported. She is the support of the universe. She is pure consciousness, unformulated and undifferentiated.

Om sākṣhāt Śhrī Niranjana namaḥ she is unstained by any limitations.

Om sākṣhāt Śhrī Mahā Pataka Nashine nano namaḥ She destroys the greatest of sin.

Om sākṣhāt Shri Mataji Nirmalā Devī namo namaḥ - She is pure, unstained.

Om sākṣhāt Śhrī Nirahaṁkāra namo namaḥ, she is without any ego.

Om sākṣhāt Śhrī Nishkalaṅka namo namaḥ - She is hopeless brilliance.

Om sākṣhāt Śhrī Nirākāra namo namaḥ - She is Formless.

Om sākṣhāt Śhrī Nirakula namo namaḥ.

Shri Mataji: Just a minute, is there any unmarried ladies here?

Sahaja Yogi: Unmarried ladies? Come forward.

Om sākṣhāt Śhrī Nirvikara namo namaḥ - She is Changeless and the unchanging basis of all changes.

Om sākṣhāt Śhrī Nirvikara namo namaḥ.

Om sākṣhāt Śhrī Nirgun.

a namo namaḥ - She is attributeless, beyond the three Guṇas and Nāḍī's, Iḍā Piñgalā and Suṣhumnā, she is

consciousness devoid of the qualities and attributes of the mind.

Om sākṣhāt Śhrī Nirupaplava namo namaḥ - She is Indestructible.

Om sākṣhāt Śhrī Nishkala namo namaḥ - She is Indivisible, she is complete.

Om sākṣhāt Śhrī Nishkama namo namaḥ - She has nothing to Desire having everything.

Om sākṣhāt Śhrī Nitya mukta namo namaḥ - She is Ever free and her devotees are ever free.

Om sākṣhāt Śhrī Leelā-vinodini namo namaḥ - She is the one whose sport is the universe, the entire act of creation is her play.

Om sākṣhāt Śhrī Nishraya namo namaḥ.

Shri Mataji: Nirashraya.

Om sākṣhāt Śhrī Nirashraya namo namaḥ - She has no basis and she is everything.

Om sākṣhāt Śhrī Nirantara namo namaḥ.

Om sākṣhāt Śhrī Nishkarana namo namaḥ - She is Causeless, the cause of all causes.

Om sākṣhāt Śhrī Nirupadhi namo namaḥ - She is alone without māyā without illusion which is the basis of all plurality.

Om sākṣhāt Śhrī Nirishwara namo namaḥ - She is Supreme.

Om sākṣhāt Śhrī Niraga namo namaḥ - She is Unattached.

Om sākṣhāt Śhrī Nirmada namo namaḥ - She is Prideless.

Om sākṣhāt Śhrī Nistula namo namaḥ - She is Unequal.

Om sākṣhāt Śhrī Gambhira namo namaḥ - She is she is a bottomless depth in the scriptures, the great mother is visualised as a great and bottomless lake of consciousness, uncomprehended by space and time.

Om sākṣhāt Śhrī Nishchinta namo namaḥ - She is Without any anxiety.

Om sākṣhāt Śhrī Nirmoha namo namaḥ - She is without any illusions such as mistaking the real for the unreal.

Om sākṣhāt Śhrī Nirmama namo namaḥ - She is Without selfishness.

Om sākṣhāt Śhrī Nishpapa namo namaḥ, Nishpapa means ignorance or Avidyā, she is devoid of that.

Om sākṣhāt Śhrī Nisaṁshayā namo namaḥ - She is having no doubts.

Om sākṣhāt Śhrī Nirbhava namo namaḥ - She is Unborn.

Om sākṣhāt Śhrī Nirabadha namo namaḥ - She is Untroubled.

Om sākṣhāt Śhrī Nirvikalpa namo namaḥ - She has no mental activity.

Om sākṣhāt Śhrī Nishparigraha namo namaḥ - She takes nothing since she needs nothing as she is the pūrnakarma or has everything, devotees also become Nishparigraha.

Om sākṣhāt Śhrī Nirnasha namo namaḥ - She is Deathless.

Om sākṣhāt Śhrī Nirapaya namo namaḥ - She is Beyond dangers.

Om sākṣhāt Śhrī Nishkriya namo namaḥ - She is Beyond all actions, not involved in any action.

Om sākṣhāt Śhrī Nilachikura namo namaḥ - She is Dark-haired.

Om sākṣhāt Śhrī Niratyaya namo namaḥ - It is Impossible to cross or transgress her.

Om sākṣhāt Śhrī Mahāmāyā namo namaḥ - She is The supreme creator of illusion and confusion even to the greatest of Gods.

Om sākṣhāt Śhrī Vijaya namo namaḥ - She is the element of success in all actions.

Om sākṣhāt Śhrī Sandra-karuna namo namaḥ - She is Intensely compassionate to her devotees.

Om sākṣhāt Śhrī Mahā Shakti namo namaḥ - She is The Great Power.

Om sākṣhāt Śhrī Bhagavatī namo namaḥ - She is the matrix of the universe, worshipped by all including God's themselves.

Om sākṣhāt Śhrī Sukha-prada namo namaḥ - She is confers happiness or bliss or moksha which is the bliss of liberation.

Om sākṣhāt Śhrī Padm'asana namo namaḥ - She is Seated in the lotuses that is the Chakras.

Om sākṣhāt Śhrī Lokatita namo namaḥ - She transcends all created universes also it means she is seated above the Sahasrāra.

Om sākṣhāt Śhrī Mahā-rati namo namaḥ - She is the greatest bliss that is beyond all sense pleasures.

Om sākṣhāt Śhrī Viṣhwa-rūpa namo namaḥ - The entire universe is her form and also the individual self or viṣhwa is the wakeful state is her form.

Om sākṣhāt Śhrī Raksha-kari namo namaḥ - She is the saviour.

Om sākṣhāt Śhrī Rākshasa-ghni namo namaḥ.

Om sākṣhāt Śhrī Śhrī Rākshasa-ghni namo namaḥ - She is she is The slayer of evil forces who are the demons.

Om sākṣhāt Śhrī ParaShakti namo namaḥ - She is the ultimate power, the energy unmanifested in every particle as well as the primordial vibration is she.

Om sākṣhāt Śhrī Yogada namo namaḥ - She is the one who gives Yoga or union of the individual soul with the Param'ātmā or the cosmic spirit.

Om sākṣhāt Śhrī Puṇya-labhya namo namaḥ.

Shri Mataji: this is the reason why the Indians know, who is the true person you see, what is the quality of a true person, like somebody says is Christ then ask him to walk on the water and you will know whether he is Christ or not. You see if somebody says she is holy ghost ask her to give realisation, all the powers are described so they know, there's no problem with Indians.

Om sākṣhāt Śhrī Puṇya-labhya namo namaḥ - She is attained by the meritorious, the seekers and the ones who have been righteous, she is worshipped as a result of good actions in your previous lives.

Om sākṣhāt Śhrī Sukh'aradhya namo namaḥ - She can be worshipped comfortably by Antar Yoga or inner Yoga without putting the body to any great strain.

Om sākṣhāt Śhrī Achintya-rūpa namo namaḥ - She is inaccessible to thought, since mind the instrument of thought, is her creation.

Om sākṣhāt Śhrī Ekakini namo namaḥ - She is alone, the unity basis of the plurality of this universe.

Om sākṣhāt Śhrī Ādi Shakti namo namaḥ - She is the primal power being the first cause.

Om sākṣhāt Śhrī Guru-murti namo namaḥ - She is of the form of the Guru, every Guru is the Goddess herself.

Om sākṣhāt Śhrī Shobhana-sulabha-gati namo namaḥ - She is the easiest path to Self-realisation.

Om sākṣhāt Śhrī Chandika namo namaḥ - She is angry with evil forces.

Om sākṣhāt Śhrī Trigunātmika namo namaḥ - When she becomes the creation she assumes the form of the three Guṇas or moods, Sattva Guṇa, raja Guṇa, tama Guṇa which correspond in the chart which you have seen to the three channels in the human body which are the channels of the autonomic nervous system.

Om sākṣhāt Śhrī Mahati namo namaḥ - She is the great immeasurable supreme object of attention and worship.

Om sākṣhāt Śhrī Prana-rupini namo namaḥ - She is of the form of the Divine breath of life.

Om sākṣhāt Śhrī Shubha-kari namo namaḥ - She is the benefficent one, the greatest good is the realisation of the ultimate and she grants that to devotees.

Om sākṣhāt Śhrī Sham'atmika namo namaḥ.

a peace is her essence, devotees with their minds at peace are her abode.

Om sākṣhāt Śhrī Sat-chid'ānanda-rupini namo namaḥ.

a sat is absolute truth, chit is the consciousness, Ānanda is the bliss.

Shri Mataji: This is the character, this is the nature of the spirit satchidānand.

Sahaja Yogi: These are the three components as Mother said.

Shri Mataji: The nature.

Sahaja Yogi: The nature of the Sahasrāra the spirit itself, they are therefore her forms.

Om sākṣhāt Śhrī Vira-mātā namo namaḥ - Vira means devotees who are competent and who can lead the battle against the evil forces, she is their mother.

Shri Mataji: Married women.

Sahaja Yogi: Married women step forward.

Om sākṣhāt Śhrī Garvita namo namaḥ - She is proud as the creatrix of this universe.

Om sākṣhāt Śhrī Paramanu namo namaḥ - She is the ultimate atom, too minute to be comprehended.

Om sākṣhāt Śhrī Kshipra-prasadini namo namaḥ - It is she who showers grace on her devotees very quickly.

Om sākṣhāt Śhrī Sadāśhiva namo namaḥ.

Om sākṣhāt Śhrī Viṣhwa-garbha namo namaḥ - She is the sacred spouse of Sadāśhiva and the entire universe is within her as she is the mother of the universe.

Om sākṣhāt Śhrī Svabhava-madhura namo namaḥ - She is natural sweetness or Ānanda, she resides in the.

Shri Mataji: Sarī from India to the, sarī we have? Nice sarī.

Sahaja Yogi: Stand up and open the sarī Om sākṣhāt Śhrī Pushti namo namaḥ - She is nourishment, it is she who nourishes the spirit by Divine vibrations.

Om sākṣhāt Śhrī Dhira-samarchita namo namaḥ - She is Worshipped by the wise and by the brave meaning she cannot be worshipped by the cowardly and the stupid.

Om sākṣhāt Śhrī Nitya-yauvana namo namaḥ - She is Ever young, untouched by time as it is her creation.

Om sākṣhāt Śhrī Viṣhwa-Sākshīni namo namaḥ - She is the silent witness as the action of the universe.

Om sākṣhāt Śhrī Viṣhwa-grasa namo namaḥ - She devours the universe at the time of pralaya, or ultimate dissolution.

Om sākṣhāt Śhrī Sudhā-sṛuti namo namaḥ - She is The ambrosial stream or flow or bliss resulting from the meditation on the great Goddess in the Sahasrāra.

Om sākṣhāt Śhrī Shashwati namo namaḥ - She is Ever-present and continuous.

Om sākṣhāt Śhrī Param'odara namo namaḥ - She is Supreme generosity who readily responds to the prayer of her devotees.

Om sākṣhāt Śhrī Dharm'ādhāra namo namaḥ - Dharma is the code of right conduct handed down by tradition in each age, she is the support of right conduct.

Om sākṣhāt Śhrī Svasthā namo namaḥ - Sva means self, swa means established, she is established in herself; also, she establishes the Self or the spirit in devotees.

Om sākṣhāt Śhrī Pasha-hantri namo namaḥ - She is the one who destroys Herself or bonds and gives liberation or moksha.

Om sākṣhāt Śhrī Pavan'akṛuti namo namaḥ - She is in the sacred form, the purest, which washes away all our sins and all our Karmas.

Om sākṣhāt Śhrī Chandra-nibha namo namaḥ - She is Luminous like the moon.

Om sākṣhāt Śhrī Ravi-prakhya namo namaḥ.

a.

Om sākṣhāt Śhrī Mahā-pujya namo namaḥ - She is eūlgent like the sun.

Om sākṣhāt Śhrī Mahā-pujya namo namaḥ - She is Worshipped by the highest, by the three Gods [the Trimurtis: Śhrī Brahmā, Viṣhṇu and Shiva].

Om sākṣhāt Śhrī Chit-Shakti namo namaḥ - She is the power of consciousness that dispels ignorance and confusion.

Om sākṣhāt Śhrī Lajja namo namaḥ - She is Bashful modesty she resides in all beings as modest chastity.

Om sākṣhāt Śhrī Vimala namo namaḥ - She is clean pure and untouched.

Om sākṣhāt Śhrī Varada namo namaḥ - She is the giver of boons.

Om sākṣhāt Śhrī Mahādevī namo namaḥ.

Shri Mataji: Some Canadian young people can come and give this.

Sahaja Yogi: Young people can come out, all the children or younger people.

Shri Mataji: No not children but young people.

Sahaja Yogi: Teenagers?

Shri Mataji: He has to give Me this mangal sutra.

Om sākṣhāt Śhrī Varada namo namaḥ - She is the one who gives boons.

Om sākṣhāt Śhrī Mahādevī namo namaḥ - She is the greatest of Goddesses or is infinite.

Om sākṣhāt Śhrī Vilasini namo namaḥ - The universe is for Her pleasure or she at Her pleasure either opens or closes the way to Self-realisation.

Om sākṣhāt Śhrī Vandaru-jana-vatsala namo namaḥ - She loves Her devotees as Her children.

Om sākṣhāt Śhrī Sahaja Yoga dāyinī namo namaḥ - She is The one who grants spontaneous Selfrealisation.

Shri Mataji: It's all described.

Sahaja Yogi: This is all written thousands of years ago.

Shri Mataji: See thousands of years ago, now you verify it and there are 1,000 things, now this is only we are doing 108 but there are 1,000 powers which you should know about your mother and once if you know that your mother is so powerful you should have no fear, no scare, nothing and she loves you very much.

Sahaja Yogi: sākṣhāt Shri Mataji Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji: Now some young people can lift this and just give it to Me because today is a thanksgiving day so your giving.

Sahaja Yogi: Any of single ladies who didn't attend Mother's feet.

Shri Mataji: Men, men.

Sahaja Yogi: Men as well? Men and women.

Shri Mataji: Canadian. Remove the water buckets.

Sahaja Yogi: You just all of you have to make an offering and touch it, bring it around and put it at Her feet.

Shri Mataji: Today's your thanksgiving day. Finished with Devī Pūjā. See the swastika became cross at the time of Christ, swastika is symbol of Gaṇeśh but the Hitler used it the other way round, this is for construction and if you use it the other way round it is for destruction, then they got confused, later on and they started using in the right way and thats how they got destruction. They always get confused these people thats the advantage of reality. At all these people get confused they don't know what to do.

Sahaja Yogi: Normally all of these functions are performed by a Pūjāri but today mother is doing it for us. Normally its all done in a very beautiful way.

Shri Mataji: But you will learn it next time then I won't help you. All the Chakras are to be adorned.

We finished with the Devī Pūjā and if you want we can have the Ār.ti now.

Sahaja Yogi: We are going to do what is called Ār.ti now which means we simply sing a very simple.

Shri Mataji: Indian song.

Sahaja Yogi: Indian song which I will just read you the English poem so you know what we are singing, a few of us here who know it will sing, very few of us..

Mother give blessings to all, Mother give blessings to all, Jai Mātājī Nirmalā Devī Mātājī, Always dwell in our hearts, Mother give blessings to all, whenever the world was in danger mother, you always incarnated on this earth in different forms, your grace is all over the world, you are the Ganga which is the river Ganga, you are the Yamuna,

the other great river of India which is symbolic. Mother give blessings to all

Shri Mataji: This is written in India so that's really tells all the names but you can use your rivers *[UNCLEAR]*.

Sahaja Yogi: We can have our own rivers for that matter. Whoever surrenders to you, mother gets complete satisfaction, once you've entered our hearts, don't go away mother, mother give blessings to all, by incarnating in human form you've enlightened our lives, mother, in spite of the illusions of this Kali Yuga or the age of darkness, we have been able to recognize you mother, give blessings to all. The land of all saints is Mother India. As you have incarnated on this land, please take away our sorrows, mother give blessings.

[Singing `Sub ko dua dena' and reciting the Three Great Mantras.]

Sahaja Yogi: We just go down to the earth.

Shri Mataji: Just see if the Cool Breeze is coming, I am going to watch your Kuṇḍalinī, on your back so just bend down, May God Bless You all.

Sahaja Yogi: Can they just take a photograph Mother?

Shri Mataji: Yes.

Sahaja Yogi: Anybody who wants to take the photograph take it, take full length from feet to head.

Shri Mataji: Just of the face also. Thank you very much. What we can is to arrange the havan, there's still time.

Sahaja Yogi: We can put the chair behind havan.

Shri Mataji: So you go and arrange it put some flowers first of all.

Contents: 1983-10-10 **Havan, right after Śhrī Gaṇeśha Pūjā for New Sahaja Yogis (5th Day of Navarātri and Canadian Thanksgiving Day), Toronto, ON, Canada**

Shri Mataji: Let's say Lord's Prayer.

Sahaja Yogi: As we are waiting for the fire to be established let's say the Lord's prayer together.

[Lord's prayer.]

Shri Mataji: What's your name.

Sahaja Yogi: Chandrika.

Shri Mataji: That's My husband's *[UNCLEAR]*.

Who are going to do it, 3-4 persons can come join here.

Sahaja Yogi: Just three persons that haven't participated yet.

Shri Mataji: 4-5 persons can take this in the hand.

Sahaja Yogi: You open your left hand and first take it in your right hand like this place it into your left hand and your going to use it and throw it to the fire, so take it.

Shri Mataji: Keep it in the left hand.

Sahaja Yogi: Put it into the left hand. Now what we are doing here is we are making an offering to the fire. As we are performing this ceremony I'll be reading 108 names of Lord Viṣhṇu.

Shri Mataji: Take it in your hands like this all of you should think that you are also doing it, put it like this and `Om Swāhā', you should put it.

Sahaja Yogi: Around the head and offer it to the fire. Everybody should symbolically do it. Only take few grains of rice.

(the names of Shri Vishnu are taken from the 1000 names)

Om sākṣhāt Śhrī Bhuddi namo namaḥ - He is the source of all splendor.

Shri Mataji: - Om Swāhā.

Sahaja Yogi: Remember these are the names of Lord Viṣhṇu Om Twameva sākṣhāt Śhrī Mahāsiddhi namo namaḥ - Om Swāhā his glory is great.

Om Twameva sākṣhāt Śhrī Pararuddhi namo namaḥ - Om Swāhā his glory is supreme.

Om Twameva sākṣhāt Śhrī Amita-vikrama namo namaḥ - Om Swāhā his powers are immeasurable.

Om Twameva sākṣhāt Śhrī *[UNCLEAR* sahashramudha] namo namaḥ - Om Swāhā he is the one with 1,000 heads.

Om Twameva sākṣhāt Śhrī sahasraksha namo namaḥ - Om Swāhā he is the one with 1,000 eyes.

Om Twameva sākṣhāt Śhrī Ananta-rūpa namo namaḥ - Om Swāhā he is the one whose form is endless.

Om Twameva sākṣhāt Śhrī Anandinidhaha namo namaḥ - Om Swāhā he is without birth or death.

Om Twameva sākṣhāt Śhrī Anadhi namo namaḥ - Om Swāhā he is without beginning.

Om Twameva sākṣhāt Śhrī Ananta namo namaḥ - Om Swāhā he is without end.

Om Twameva sākṣhāt Śhrī Atula namo namaḥ - He is without an equal - Om Swāhā.

Om Twameva sākṣhāt Śhrī Ishana namo namaḥ - He who controls all beings - Om Swāhā.

Om Twameva sākṣhāt Śhrī Bhudamaheshwara namo namaḥ - The great lord of all beings - Om Swāhā.

Om Twameva sākṣhāt Śhrī Shrirha namo namaḥ - He who is always of one nature - Om Swāhā.

Om Twameva sākṣhāt Śhrī Swathum namo namaḥ - He is the one who is firm - Om Swāhā.

Om Twameva sākṣhāt Śhrī Rudra namo namaḥ - He who confers the good or destroys sorrows and it's cause - Om Swāhā.

Om Twameva sākṣhāt Śhrī Yogi namo namaḥ - The one who is realised through Yoga or knowledge or he who is perfect.

Shri Mataji: He is called as Yogeshwara.

Sahaja Yogi: Śhrī Yogeshwara namo namaḥ - - Om Swāhā.

Om Twameva sākṣhāt Śhrī Chamindnavaira namo namaḥ - He is chief among the Yogans who have forbearance - Om Swāhā.

Om Twameva sākṣhāt Śhrī Mahatnama namo namaḥ - He is the greatest ascetic, the great knower - Om Swāhā.

Om Twameva sākṣhāt Śhrī Sada yogi namo namaḥ - He is the eternal yogin - Om Swāhā.

Om Twameva sākṣhāt Śhrī Durgā namo namaḥ - He who is gained with difficulty - Om Swāhā.

Om Twameva sākṣhāt Śhrī Suyaya bhudi namo namaḥ - She is the one who is self born - Om Swāhā.

Om Twameva sākṣhāt Śhrī Mahādeva namo namaḥ - He is the great God - Om Swāhā.

Om Twameva sākṣhāt Śhrī Ughra namo namaḥ - He is the terrible one - Om Swāhā.

Om Twameva sākṣhāt Śhrī Kamaha namo namaḥ - He is the destroyer of desire - Om Swāhā.

Om Twameva sākṣhāt Śhrī Antaka namo namaḥ - He is the death of all beings - Om Swāhā.

Om Twameva sākṣhāt Śhrī *[UNCLEAR* Kranthkrat] namo namaḥ - He is the destroyer of all that is made of the God of death himself - Om Swāhā.

Om Twameva sākṣhāt Śhrī Sarva namo namaḥ - He who destroys all beings at the time of Pralaya - Om Swāhā.

Om Twameva sākṣhāt Śhrī Sheshaya namo namaḥ - He is the lord of all senses Om Swāhā, the supreme self in whose control the senses are.

Om Twameva sākṣhāt Śhrī Yama namo namaḥ - He is the inner controller of all beings - Om Swāhā.

Om Twameva sākṣhāt Śhrī Vasu namo namaḥ - He is the one who exists in all beings without any distinction - Om Swāhā.

Om Twameva sākṣhāt Śhrī Achtuya namo namaḥ - He who is not, is not and will not be shaken from his own glory - Om Swāhā.

Om Twameva sākṣhāt Śhrī Hiranya Garbha namo namaḥ - He is the golden egg where upon all things emanate - Om Swāhā.

Om Twameva sākṣhāt Śhrī Viṣhṇu namo namaḥ - He whose radiance pervades the firmament and transcends it, the all pervading being not conditioned by space, time and things - Om Swāhā.

Om Twameva sākṣhāt Śhrī Purush'ottama namo namaḥ - He is the supreme person - Om Swāhā.

Om Twameva sākṣhāt Śhrī Prajapati namo namaḥ - He is the lord of beings, father of all - Om Swāhā.

Om Twameva sākṣhāt Śhrī Padma-nabha namo namaḥ - He who has the lotus symbolizing the source of the universe in his navel - Om Swāhā.

Om Twameva sākṣhāt Śhrī Sarva-dña *[UNCLEAR]* namo namaḥ - He is Omniscient and eūlgent son - Om Swāhā.

Om Twameva sākṣhāt Śhrī Jyoti Adiata namo namaḥ.a he is the eūlgent being of the disc *[UNCLEAR]* of the sun - Om Swāhā.

Om Twameva sākṣhāt Śhrī Sūrya namo namaḥ - He is the one who generates all things - Om Swāhā.

Om Twameva sākṣhāt Śhrī Savita namo namaḥ - He is the one who brings forth all the worlds - Om Swāhā.

Om Twameva sākṣhāt Śhrī Vasu namo namaḥ - The wind God who is in the interspace - Om Swāhā.

Om Twameva sākṣhāt Śhrī Skanda namo namaḥ - He who flows as nectar, dries up all things as wind and dries up the demons - Om Swāhā.

Om Twameva sākṣhāt Śhrī Adida Deva namo namaḥ - He is all the Gods, the first God - Om Swāhā.

Om Twameva sākṣhāt Śhrī Amara-prabhootana namo namaḥ - He is the lord of the immortals - Om Swāhā.

Om Twameva sākṣhāt Śhrī Sur'ānanda namo namaḥ - He is the delight of the Gods - Om Swāhā.

Om Twameva sākṣhāt Śhrī Deva Guru namo namaḥ - He is the preceptor of the Gods - Om Swāhā.

Om Twameva sākṣhāt Śhrī Manohara namo namaḥ - He is charming, being of infinite bliss - Om Swāhā.

Om Twameva sākṣhāt Śhrī Sumukha namo namaḥ - He has a fine face - Om Swāhā.

Om Twameva sākṣhāt Śhrī Avadhindaksha namo namaḥ - His eyes are like lotuses - Om Swāhā.

Om Twameva sākṣhāt Śhrī *[UNCLEAR* Sugana] namo namaḥ - He has a beautiful voice - Om Swāhā.

Om Twameva sākṣhāt Śhrī Himanga namo namaḥ - His limbs are golden in colour - Om Swāhā.

Om Twameva sākṣhāt Śhrī Katubhuja namo namaḥ - He is endowed with four hands - Om Swāhā.

Om Twameva sākṣhāt Śhrī Sankha Bhruti namo namaḥ - He who holds the shunk or conch in one hand - Om Swāhā.

Om Twameva sākṣhāt Śhrī Kakri namo namaḥ - He who bears the discus in one hand - Om Swāhā.

Om Twameva sākṣhāt Śhrī Gada-dhara namo namaḥ - He who carries the club called Kaumodaki in one hand - Om Swāhā.

Om Twameva sākṣhāt Śhrī Padmi namo namaḥ - He who holds the lotus in one hand - Om Swāhā.

Om Twameva sākṣhāt Śhrī Garuḍa Dwaja namo namaḥ - His flag bears the Garuḍa emblem - Om Swāhā.

Om Twameva sākṣhāt Śhrī Vanamali namo namaḥ - He wears the garland named Vaijayanti which stands for the subtle elements - Om Swāhā.

Om Twameva sākṣhāt Śhrī Bhagwan namo namaḥ - He who has the beatitude, splendor, goodness, fame, auspiciousness, dispassion and freedom, he knows the origin of things and their dissolution, he knows the coming of beings and their going too, he knows knowledge and nescience *[UNCLEAR]* as well - Om Swāhā.

Om Twameva sākṣhāt Śhrī Pati namo namaḥ - He who is Śhrī itself, who chose as her consort when she arose out of the ocean which was being churned for obtaining nectar - Om Swāhā.

Om Twameva sākṣhāt Śhrī Nirvasa namo namaḥ - He in whom Śhrī resides - Om Swāhā.

Shri Mataji: Śhrī Nivasa.

Sahaja Yogi: He is in whom Śhrī abodes.

Om Twameva sākṣhāt Śhrī Vasa namo namaḥ - He is the lord of Śhrī - Om Swāhā.

Om Twameva sākṣhāt Śhrī Katurugia namo namaḥ - He is of the four grouped forms, Vasudeva, Samkarasana, Prajumuna and Anirudha - Om Swāhā.

Om Twameva sākṣhāt Śhrī Vasudeva namo namaḥ - He dwells in and covers all beings, his forts wishes to conquer, operates and shines and produces and moves - Om Swāhā.

Om Twameva sākṣhāt Śhrī Samka Sanochutia namo namaḥ - He withdraws all souls at the time of pralaya and is unswerving - Om Swāhā.

Om Twameva sākṣhāt Śhrī Pradyumna namo namaḥ - He has immense wealth - Om Swāhā.

Om Twameva sākṣhāt Śhrī Anirudha namo namaḥ - He is unobstructed in his manifestations by anyone - Om Swāhā.

Om Twameva sākṣhāt Śhrī Shringi namo namaḥ - The horned fish which was in the waters of the deluge - Om Swāhā.

Om Twameva sākṣhāt Śhrī Mahāvaraha namo namaḥ - He is the great boar incarnation - Om Swāhā.

Om Twameva sākṣhāt Śhrī Vruskapati namo namaḥ - He is the nature of Dharma and the boar itself - Om Swāhā.

Om Twameva sākṣhāt Śhrī Narasimabapu namo namaḥ - The one whose form is partly that of a man and partly that of a lion, he is known as the Narasimha incarnation of Lord Viṣhṇu - Om Swāhā.

Om Twameva sākṣhāt Śhrī Vamana namo namaḥ - Om Swāhā this is the dwarf incarnation who asked for a gift of land from King Bali and checked his pride.

Om Twameva sākṣhāt Śhrī Tri-vikrama namo namaḥ - He who pervaded the three worlds with three steps - Om Swāhā.

Om Twameva sākṣhāt Śhrī Kandatarashuhu namo namaḥ - Parushama the son of Jamagdagani and he is carrying a punishing axe, he is the incarnation of Parusharama - Om Swāhā.

Om Twameva sākṣhāt Śhrī Ramha namo namaḥ - He is the son of Sasarata, he in whom the Yogins find constant delight, the supreme Brahmin of nature of eternal bliss and pure consciousness in whom Yogins revel, this is Śhrī Rāma - Om Swāhā.

Om Twameva sākṣhāt Śhrī Dhavni namo namaḥ - He is the bow man - Om Swāhā.

Om Twameva sākṣhāt Śhrī Maheśhwari namo namaḥ - Om Swāhā he is the one who carried the mighty bow of Lord Rāma.

Om Twameva sākṣhāt Śhrī Samukha namo namaḥ - He is the one who has a beautiful face, whose face remained calm and cheerful even when on the occasion of the

announced coronation as Crown Prince, he banished to the forest for fourteen years as Lord Rāma - Om Swāhā.

Om Twameva sākṣhāt Śhrī Suvraka namo namaḥ - He whose vow is glorious.

Om Twameva sākṣhāt Śhrī Shikandhi namo namaḥ - The one with a peacock feather in his head Om Swāhā, so this is the incarnation of Viṣhṇu as Lord Kṛiṣhṇa - Om Swāhā.

Om Twameva sākṣhāt Śhrī Yadhushrishta namo namaḥ - He is the chief of the Yadus - Om Swāhā.

Om Twameva sākṣhāt Śhrī Kṛiṣhṇa namo namaḥ - He is the one who has dark blue complexion, he it is whose supreme Brahman which is existence, consciousness and bliss - Om Swāhā.

Om Twameva sākṣhāt Śhrī Govinda namo namaḥ - He is the one who has redeemed the earth, the lord over the cows, over the devas, over speech, over the one who is known through the Vedas and the Vedānta - Om Swāhā.

Om Twameva sākṣhāt Śhrī Dharmadhara namo namaḥ - He who as a boy was tied with a cord around his waist by Śhrī Yashodā to trees - Om Swāhā.

Om Twameva sākṣhāt Śhrī Janadana namo namaḥ - He who punishes the wicked, he who is prayed to by men - Om Swāhā.

Om Twameva sākṣhāt Śhrī Trilokatma namo namaḥ - He is the soul of the three worlds - Om Swāhā.

Om Twameva sākṣhāt Śhrī Burbhava namo namaḥ - He is the support of the earth - Om Swāhā.

Om Twameva sākṣhāt Śhrī Bhuddavasa namo namaḥ - He is the bode of all beings - Om Swāhā.

Om Twameva sākṣhāt Śhrī Rutu namo namaḥ - He is the seasons - Om Swāhā.

Om Twameva sākṣhāt Śhrī Mahibarata namo namaḥ - He is the consort of Mother Earth, the lord of the earth - Om Swāhā.

Om Twameva sākṣhāt Śhrī Suma namo namaḥ - He is the Moon God who nourishes the planets or Shiva with Pārvatī - Om Swāhā.

Om Twameva sākṣhāt Śhrī Beshajam namo namaḥ - He is the medicine for all diseases - Om Swāhā.

Om Twameva sākṣhāt Śhrī Bishak namo namaḥ - He is the prescriber of all the medicine - Om Swāhā.

Om Twameva sākṣhāt Śhrī Mahindra namo namaḥ - He is Indra the chief of the Gods - Om Swāhā.

Om Twameva sākṣhāt Śhrī Kala namo namaḥ - He is time that measures all things - Om Swāhā.

Om Twameva sākṣhāt Śhrī Yugaditi namo namaḥ - He who makes the yugas - Om Swāhā.

Om Twameva sākṣhāt Śhrī Yugavarta namo namaḥ - He is the one who makes the yugas turn - Om Swāhā.

Om Twameva sākṣhāt Śhrī Lokadyaksha namo namaḥ - He is the witness of the world - Om Swāhā.

Om Twameva sākṣhāt Śhrī Devaki Nandana namo namaḥ - He is the delight of Devaki who is mother of the luminaries in the universe, the three worlds, the protector of the worlds, the three vedas and the sacred fires which are three, the five oblations and all the devas - Om Swāhā.

Om Twameva sākṣhāt Śhrī Vedhya namo namaḥ - He is the master of knowledge and disciplines - Om Swāhā.

Om Twameva sākṣhāt Śhrī Yagana namo namaḥ - In the form of the yagana sacrifice, he affords joy to all the Gods, he is the one who leads the sacrifices to the fruits of their sacrifices - Om Swāhā.

Om Twameva sākṣhāt Śhrī Stava priya namo namaḥ - Lord Viṣhṇu is the font of the praise chanting - Om Swāhā.

Om Twameva sākṣhāt Śhrī Stuti namo namaḥ - He is the act of chanting which is Lord Viṣhṇu himself - Om Swāhā.

Om Twameva sākṣhāt Śhrī Swasthi namo namaḥ - He is the auspiciousness - Om Swāhā.

Om Twameva sākṣhāt Śhrī Purna namo namaḥ - He is the plentitude of being and value - Om Swāhā.

Om Twameva sākṣhāt Śhrī Mukunda namo namaḥ - He is the one who grants release - Om Swāhā.

Om Twameva sākṣhāt Śhrī Nandi namo namaḥ - He is of the nature of the supreme bliss - Om Swāhā.

Śhrī Mahal Śhrī Lakṣhmīviṣhṇu sākṣhāt Śhrī Ādi Shakti Śhrī Nirmalā Devī namo namaḥ.

All ghee and all samagri has to go in.

Sahaja Yogi: Should we make offerings of the other badhas of Toronto?

Shri Mataji: Just a minute.

Sahaja Yogi: All the bhadhas of Toronto - Om Swāhā.

All the bhadhas of Ontario - Om Swāhā.

Shri Mataji: Of Canada.

Sahaja Yogi: All the bhadhas of Canada - Om Swāhā.

Shri Mataji: All the bhadhas of all the centers.

Sahaja Yogi: All the bhadhas of all the centers of Canada - Om Swāhā.

All the bhadhas of all the centers of the world - Om Swāhā.

Shri Mataji: All the bhadhas of the seekers.

Sahaja Yogi: All the bhadhas in the seekers - Om Swāhā.

Shri Mataji: All the political and economic bhadhas.

Sahaja Yogi: All the political and economic bhadhas - Om Swāhā.

Sahaja Yogi: All the bhadhas which stop us getting to the opportunity of getting our Self-realisation - Om Swāhā.

Shri Mataji: All the bhadhas in Sahaja Yoga.

Sahaja Yogi: All the bhadhas in Sahaja Yoga.

Shri Mataji: Bhadha means obstruction.

Om Swāhā.

All the bhadhas of negative people who oppose Sahaja Yoga - Om Swāhā.

Shri Mataji: All the bhadhas of fake Gurus and cults - Om Swāhā. All the bhadhas which have been left out.

Sahaja Yogi: All the bhadhas which have been left out - Om Swāhā.

Shri Mataji: Any others which you want to say.

Sahaja Yogi: Any others which you want to say.

All the bhadhas of marriages - Om Swāhā.

All the bhadhas of limitations - Om Swāhā.

All the bhadhas of bitterness - Om Swāhā.

All the bhadhas of fear and insecurity - Om Swāhā.

Shri Mataji: Materialism.

Sahaja Yogi: All the bhadhas of materialism - Om Swāhā.

Shri Mataji: In children.

Sahaja Yogi: All the bhadhas in children - Om Swāhā.

All the bhadhas in guilt - Om Swāhā.

All the bhadhas of bad luck - Om Swāhā.

All the bhadhas in Boston - Om Swāhā.

All the bhadhas that keep people from developing their Self-realisation - Om Swāhā.

All the bhadhas of falsehood - Om Swāhā.

Sahaja Yogi: Put your hands to the fire and you will feel the cool vibrations.

Shri Mataji: From the fire that's the best part of it.

Sahaja Yogi: Going to say the mantra which is of the fire itself of Agni Devatā. What we are actually doing is we saying that in worshipping the fire we are worshipping the fire element which of course is contained as all the elements are contained in Shri Mataji and its through the fire that we are able to worship her because she is here in the present right now, so all the things that we worshipped in the past now can be worshipped in her, so if in the past the fire was worshipped, the earth was worshipped, the sun was worshipped, the Lord Jesus Christ, Mohammad, Kṛiṣhṇa, all of these incarnations and all of these aspects of God were worshipped in the past now we have an incarnation here who is all of those things and we can worship all of them through her, so in saying the mantra of the fire element which resides in Shri Mataji Nirmalā Devī we are simply stating a fact which has been established.

Om Twameva sākṣhāt Śhrī Agni Devatā sākṣhāt Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī namo namaḥ. Wwe should do three times.

Om Twameva sākṣhāt Śhrī Agni Devatā sākṣhāt Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī namo namaḥ.

Om Twameva sākṣhāt Śhrī Agni Devatā sākṣhāt Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī namo namaḥ.

Symbolically we offer a piece of fruit now to the fire and that's the completion of the yagñya of the havan.

Shri Mataji: May God Bless you all.

Sahaja Yogi: May we sing your three mantras again now mother or is that the finish?

Shri Mataji: Alright.

Sahaja Yogi: The three great mantras which have been established now during this incarnation of Shri Mataji. We'll sing and you just put your attention on Sahasrāra and feel the vibrations.

Om Twameva sākṣhāt Śhrī Mahālakṣhmī, Mahāsaraswatī, Mahākālī, Trigunātmika, Kuṇḍalinī sākṣhāt Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī namo namaḥ.

Om Twameva sākṣhāt Śhrī Kalki sākṣhāt Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī namo namaḥ.

Om Twameva sākṣhāt Śhrī Kalki sākṣhāt Śhrī Sahasrāra Swāminī sākṣhāt Moksha pradāyinī Mātājī, Śhrī Nirmalā Devī namo namaḥ - Śhrī Nirmalā Devī namo namaḥ - Śhrī Nirmalā Devī namo namaḥ - Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji: May God bless you all, may God bless you all, may God bless you all.

***Contents: 1983-10-11*, Public Program (6th Day of Navarātri), Day 1, Boston, MA, U.S.A.**

[UNCLEAR.] [Aside:] If you find anything missing [related to the sound system] you can come back here and see it.

I bow to all the seekers of Truth. And the Truth that we are seeking has to be achieved, understood and felt through a very opened mind. You can not conceive the Truth with your mental activity. And you cannot form your own ideas and convictions about it. Like a scientist you have to keep your mind.....

***Contents: 1983-10-12*, Public Program (7th Day of Navarātri), Day 2, Boston, MA, U.S.A.**

I bow to all the seekers of Truth. Definitely it is evident today that you have come here all the way in the rain to seek the truth, that you are real seekers. And the real seekers will find the real way, whatever they may do, whatever wrong path they may take, they may identify themselves with wrong things also and may oppose in the beginning the truth, but ultimately they will all find the real path as long as they do not try to deceive themselves.

The awakening of the Kuṇḍalinī is not a new thing as you people may be thinking. It has been done since sixteenth century back, when it is said Indra, the God King, was given Realisation.

So you can imagine, that is called as Siddhendra means the Indra first made a hole here and there's a place where it was done in India. It's a very ancient thing and at the time of Rāma also, there was a fellow called

Nachiketa who came to Rāma's father-in-law, Janaka and asked Him if he could get his Self-realisation.

And the father-in-law said that “You can ask anything but not for your Realisation." He said, “No, I don't want anything else but Realisation." And they say that He put him to test, many a times, for years and then he was the first who got Realisation, at the time of Śhrī Rāma.

It is very interesting that how this system of Self-realisation was kept more or less exclusive and rather secretive, because the people would like always to use this method to make some money out of it, that they would not respect the reality and would learn, say about your Chakras, Kuṇḍalinī, this, that, few words and start selling books or posing that they are born again and impressing others with it and try to make some cults or some sort of groups, just forming into some falsehood and that is the reason this was kept quite a secret.

But on the right hand side of the seeking, they tried to find out the ways and methods how to initiate the elements, the casual of elements, first to initiate the causal of the elements by which we could control the elements for our own purpose. This was one way where they called it as the Yagñya and all that and that's how the Vedas were written. Veda means vidd, means to know.

These were written to say that you have to know. And at the very beginning of the Vedas, it is written that after reading this book, throughout, if you have not known the truth, it is of no use to you. The very first stanza says so, so the whole thing was done with that idea and in the ancient country of India they started working on the right

side to know this subtle body or the subtle Deities of all the elements so that they could master the elements, this was first time. On the left hand side, they started another kind of a search in believing that there is God and we have to ask the help of God. And they started praying, first to Primordial Mother, because in every religion there is a place for the Mother, there's no religion which does not believe in the Primordial Mother.

You can say that at the time of Mohammed Sahib, He didn't talk much about it, because the time was such. But His own daughter was an incarnation of the Primordial Mother, whose name was Fātima and the two sons that were born to Her are the sons who came on this earth also as Mahāvīra and Buddha and they were born even earlier. Like that, they were born again and again, as these two elements as the disciples, as two disciples. And you can see if you read their life, their character, their behaviour, you'll be surprised, how these two characters have been born again and again, in different times. To suggest two personalities, of two types, who have been seeking God and who have been trying to understand God through their personality as disciples and how they reached a conclusion after taking a kind of a position in life.

Now for example Buddha preached that there should be complete non-violence and also Mahāvīra said so, there should be non-violence, but they carried it to such an extent that Mahāvīra's disciples started saving the bugs. They would get some bugs from the village, put them in a hut and put a Brahmin inside that, fanaticism at that stage and the bugs would eat, or take out the blood of

that poor Brahmin and when they would be all filled with blood, then they would give money to this Brahmin, such extreme vegetarianism or extreme type of ahinsa! Or another type of Buddha's ahinsa that started that Buddha was not the one who was a vegetarian, because He died, at the end you know that He ate the meat of a boar which was not properly cooked.

So this kind of extreme type of food-oriented religions started out of them, so they got themselves born again, as Hassan and Hussein and [GAP]... righteousness, when it comes to the, not a person who is a religious person, so the idea of all these people was in such a way that the time at that period was such and such and at that period this was the proper thing to be done.

Now we can see the example of Christ is. Christ came at the time where the Son of God had to manifest and He came at a time where He had to forgive and He had to show to people how stupid they were, to crucify, so that they could repent for what stupidity they have done and that's how He came on this earth.

But when He will come again, He's not going to come in that way. The Second Advent of Christ is going to be a very serious one. When He will come, He will have eleven destroying powers. With that He will destroy all that is useless, all that has gone wasted, all those fanatics or whom they call Christ, “Christ, I won't know” He's told that very well. All these things He's going to absolutely finish off. And those who are realised Souls who have entered into the Kingdom of God will be only saved and this is what is described in all the Scriptures, of course somebody calls them, say Islam calls it `Mahdi', in India

He is called as `Kalaki', in the Bible He is called as “the Christ on the white horse." He is called by various names but it is definite that He is going to come and when He comes, then He's not going to bother as to tell you and convince you and to counsel you or to redeem you and give you Realisation.

That time, He's not going to bother about it. He is going to come in pure destructive form, where He will destroy all that is useless and to understand this, if you see the Sistine Chapel of Michelangelo, you can see Him clearly standing, at the Āgñyā Chakra, with a glorious body, throwing people up and down, those who call, “Christ, Christ” He throws them down, because they did not do anything what Christ has asked for.

Now the people should know what we have got out of anything whatsoever. You may be identified with any cult, with any idea, with any group, or anything, but always must know what you have you got out of it. For example, I would say for Christians it is necessary to know that Christ has said a very strong thing, “Thou shalt not have adulterous eyes." Let us find out do we have innocent eyes. If we don't, we are not Christians. How do we have innocent eyes? How do we develop our innocence is the problem. And to develop our innocence we have to awaken the Kuṇḍalinī. When the Kuṇḍalinī is awakened, the first center of innocence is awakened. At that time all the excretion work of the body just stops and this center of Mūlādhāra informs the Kuṇḍalinī that “There is somebody who knows the job and You can rise." Then only the Kuṇḍalinī rises, this center of innocence is first awakened within us, if this center finds

that the person is anti-God, he's anti-Christ, he's a man who is a devil, or any sort of a thing, it just does not allow the Kuṇḍalinī to rise.

I have seen people with absolute frozen Kuṇḍalinī; I have seen people who have nothing to do with Kuṇḍalinī, we can say they are just like devils and they have no way that they can be realised, but ninety-nine percent people in this world are excellent people, good people and out of them I think at least thirty to forty percent people are seeking God. Not all, some are seeking money, some are seeking power and some are seeking some personal indulgences, but there are definitely true seekers on this earth and this thirty percent people, or forty percent people, are the most important people from the God's point of view.

You might be anything. You might be having any organization, you might be having any position in life, you might be any great personality, makes no difference to God. What is important is that: are you seeking? If you're not, the door will be opened has been promised. But if you think you have already achieved it and that you are there, how can it be worked out? So one has to be humble about it and allow the Kuṇḍalinī to rise in Its own glory, giving you your real beauty.

Now the thing we have to know that as the Kuṇḍalinī ascends, we also start getting powers. The first power is that of innocence. Innocence has a power above all other powers. It's the most powerful thing, but in the human beings it takes time for innocence to be awakened in the full way, it takes time. As a child they have the innocence; and in childhood, if they get their awakening

that's the best thing that can happen to human beings that in the childhood only they get their Realisation, but as soon as you start growing your attention starts going either to the left or to the right. You start indulging into all kinds of things as far as your sex is concerned, as far as your seeking is concerned and you then jump on to some sort of a wrong thing which you should not have done. And that's how the first center gets lost.

An innocent person is looked after by angels. Such a person has no fear of anything. He's not bothered, he's never violent, he's never hasty, he's never in a temper. He's so peaceful and he knows that what he is doing is the right thing. Such a person stands by righteousness, like you can see in the life of Christ is a very good example that when Mary Magdalene was stoned by people, He stood up and He said, “Among you who has done no sin can throw the stone at her." Actually Christ had nothing to do with the prostitute. He had no relationship of any kind with her.

She's a prostitute and He's the Son of God, but at that time He did feel that she has a right to exist, because those who are stoning her are the people who have committed also sins. Only she is a person who's exposed and He stood by her and that is what happens to a person who is innocent, he's fearless.

He has no fear of anything, because he knows that he stands on truth and on innocence. Such a person also has a capacity to bear up lots of nonsense. To laugh at lots of tortures and troubles people bestow upon him and the greatest thing of innocence is that it gives you discretion. Such a person is immensely discreet. He's so wise, he

may be a little child, he may be a grown-up person, he may be a villager, he might be educated, he might be uneducated, but he's so wise that he sees what is right and what is righteous. And this is the greatest quality of an innocent person, that he's very discreet about everything.

His discretion is just like a straight forward hit. He doesn't have to think, he doesn't have to bother, whatever he decides is absolute discreet and he doesn't have to have choices. He doesn't go on choosing people, he doesn't go on choosing things. He said, “This is the thing", finished.

So, such a person becomes absolutely dynamic because he doesn't waste any energy, he doesn't waste his brains, he doesn't waste his arguments with anyone. If he thinks the person is worth arguing, he'll argue, otherwise he'll say, “All right, you are clever. Go ahead." This is the understanding of a person who is completely discreet. Like there was a very big joke about it, that there was a man who was going up the stairs and another one was coming downstairs. The one who was going up the road was a wise man and the one who was coming down was not a wise man.

So he tried to be aggressive, so and he told him that “I will not move for you, because I don't move for fools." So the other one moved on one side and he said, “I do." Meaning, “I move out for fools” you see. But he said, “I do." And he moved out, so he has such a discretion, how far to go and how far not to go.

Now, I will give an example how in nature you can find this very easily. See the root has a little root cap, it's a very, very small minute thing. You have to see through

the microscope. Now this root cap is a wise thing. It goes in the soil, it sees there are some stones, so it goes around the stones. Then it finds there are boulders. It goes around the boulders. It has to find its way, does not bother. `You are a boulder? All right, doesn't matter, I am not going to fight with you.' It passes through that, it goes directly to that place where it has to arrive. And when he reaches that place, when he arrives that place, what happens, he finds that he has tied up these boulders around himself to support the whole tree. This is the wisdom of a little bit, small little cell which is the root-end so you can imagine how much there is wisdom in a little cell like that and God has given us such a good brain and if we do not have discretion we are like people who are blind, who walk without knowing where they have to go.

So the first power of your innocence is awakened. Innocent man cannot be harmed. Those who try to harm the innocent man are harmed ultimately. They are very severely harmed and it is amazing sometimes that the harm can be too much, too severe and that's why the compassion of Christ thought of it and He said, “Oh God, please forgive them, for they do not know what they are doing." Because it could have been that with the Father Who is so wrathful, they would have been all destroyed completely.

So the way He said, “Forgive them, because I do not want that these people, who are ignorant people, who have tortured Me like this, should be destroyed." This is the sign of innocence.

Then the second Chakra, when it is awaken within you, you have a special quality of creativity. Because when the second Chakra is awaken, you are actually thoughtless. There's no thought in your mind, so you start looking at anything without thinking. You start looking at anything that is created without any ripple of thought in your mind. Like all that is created round the lake of your mind is completely reflected in that rippleless lake and you see the complete reflection of that creation as well as the joy that is bubbling in that creation.

So your creativity becomes tremendous, you start seeing things but not thinking about it.

Now, see if you come to this hall and you start seeing something, you like it, then you start thinking, “Oh God, this is a beautiful thing, but how much it must have cost and now how old it is? Is it going to last or not? Is it insured or not?" All sorts of funny ideas will come to you and you'll never enjoy watching it. But supposing you have no thought about it, you just watch it, you just see. What happens? The creation that of the artist who has created this beautiful thing, the joy of that creation that the artist had, who might be dead now, you start enjoying that joy. The whole thing can be filled in you with that bubbling joy that he wanted to put there with his own heart. And that's what happens because there is no thought, so the creativity becomes tremendous. But it's not only that the creativity is tremendous, but your techniques even. For example, a musician can become a tremendous musician. People who have never done any work can become extremely powerful.

We have somebody here from India. The other day he was telling people, because he gave one of the lectures, that “I had never seen what is wood is, I did not know what was teak, what was other wood and all that." And he had no job when he came to Me. And he said, “Now, after Realisation what job should I take?" I said, “You take to interior decoration." And he got a shock. He said, “I don't know what to do. How am I to take to interior decoration?" I said, “You can start feeling the vibrations. You just do it on the basis on vibrations." And he did it and he made a big money out of it, because as I told you the other day, whatever is absolutely beautiful you think, has nothing in it but has vibrations. It has the coefficients which gives you vibrations.

Like Mona Lisa now. We like her, Mona Lisa. According to modern standards she cannot be a beauty because she was a very plump lady, an elderly lady. But today also, if you go there, you cannot see her painting. It's so crowded, everybody's anxious to see Mona Lisa. And if you go and feel the vibrations, from distance you'll get vibrations, because the coefficients of her body, face and everything is made so well, that you get the vibrations.

Now people are very anxious to create new ideas, new type of things and this, but these things do not sell and even if they sell temporarily, they have no eternal value.

So the people with this Chakra enlightened, start creating things of very eternal values, of universal values. Anywhere you take such a thing, you'll take it to India, you take it to China, you take it to Japan or you take it to America, anywhere, any human being who sees that,

sees the beauty of the Spirit, because it gives you joy in your Spirit.

So the pure art is produced too. That's the purity, or I would say the holy art is produced too. When you start producing that holy art, then you should believe that you have got an enlightenment on that Chakra.

This Chakra has another capacity: to transform your fat for the use of your brain and it works very hard for that when you start thinking too much. And by that over thinking, what happens? That you develop all the diseases of the organs which it has to look after. Like, it has to look after the liver, it has to look after the pancreas, it has to look after the spleen, it has to look after the parts of the intestine and the uterus.

So what happens that when you use this Chakra only for the use of thinking and thinking and thinking, all these things go out of order. And one by one you start developing diseases like diabetes and then you start developing diseases of the stomach and sometimes this spleen and all other diseases which are very dangerous, as you can call the blood cancer and all those things, out of this kind of mad thinking.

Now to tell you that you shouldn't think too much, you shouldn't bother too much, you should not be wobbly, you should take things easy, be light-hearted, is not possible in the modern times because we are slaves of the watch. But what happens, that when you get Realisation, your thinking process becomes regulated. You only think when you have to think, you just don't go around thinking, thinking, like horns coming out. You don't think like that. You only think when you have to

think. And whatever you think comes from you inspiration as such.

Now for time, you see, My watch is always out of order. I deliberately keep it out of order, because the time is in your hands. Supposing these people will hurry Me up too much, “Mother we have go now, we'll miss the plane, this thing, that thing." I said, “All right, if you say I'll go." I go to the airport and there they find the plane is three hours late. Then they said, “Mother, why didn't you tell us?" I said, “I was telling you, no need to hurry up. Why didn't you telephone and find out? If you had telephoned, we would not have been there early." So you see, you start seeing that this time is best for this, this time is best for that, you don't have to become a slave of the watch. Like this, people become such slaves that they arrive at a point where there can be some sort of a wrong thing happening or maybe that you reach the place and you have to wait for four hours, you have to do all kinds of arrangements to make yourself comfortable.

Or sometimes it so happens that you quarrel with your wife, quarrel with your husband, quarrel with your children, “Oh, we are getting late, we are getting late, we have to be on the time." All this madness comes to people because they have not got their Realisation. Once you get Realisation, you station down, you are very much at ease with yourself. You don't hurry others and you don't trouble others. Like small, small things, how much we trouble by our worries. You see, human beings will go on saying, “I'm worried." But what's the use of worrying? Now if I tell you, `don't worry' you cannot stop it, but once the hole is made here, which we call the

Brahmarandhra is open, then there's a hole out of which the worry comes out and then you just cannot worry. Even if you want to worry, you won't worry; because somehow or other you go beyond that nonsense of worrying.

In any way, mentally I cannot convince you that you don't worry. But once you get Realisation, you'll be amazed, you'll be just enjoying yourself. Even if you are late, you are not going to bother about or trouble about and you'll find that you'll be are always in time for things, because there is a force, this All-pervading Power of God looks after you. You start believing in it, how it works out. You won't believe how much it helps, how much it works out, how it can operate just beyond description. I mean, I'll tell you a story which you won't believe.

[To someone:] Did I tell them yesterday about the boy who fainted?

Sahaja Yogi: I don't think so.

Shri Mataji: No? A story about Myself and then a story about [laughs]. It's in the newspaper, so you can believe it. I was giving a lecture in Bedford and that was from seven to ten and about eight o'clock a boy fell down somewhere, about I don't know ten-fifteen miles from a bridge. Very deep down he fell down from his motorbike and they sent for an ambulance. They were all frightened; they thought this boy must be dead, to fall down to this extent.

So the ambulance came in and when the ambulance came in, this boy just walked up and he came up and he sat in the ambulance.

So they said, “How are you?" He said “I'm all right, nothing wrong with me." So they said, “But nothing happened to you?" He said, “No, I broke lots of things but a Lady came in a white clothes, in a white Mercedes", that's My car, “and She walked down, up to me and She cured me. And only She left the lower portion of my bone and She said that `you come for this to Me' and the rest is I'm perfectly all right, see." They couldn't believe it, you see and the police was there and everybody was there. And the next day he saw My photograph in the newspaper and he informed them, he informed the police, “This is the Lady Who came and cured me." So they telephoned our people and ask them, “Did She pass this way that day?" They said, “That time She was just giving lecture before six hundred people, She was not there." So they were quite amazed, how it has happened, but it can happen, it's nothing new. I mean it has happened many a times. But one of these that has appeared in the newspaper is like that.

Now, how does this happen? God has got wonderful television also, perfect, it's so systematic, it's so scientific, how it works, that for that you have to just see and wonder. He has got telecommunication, He has got computers, He has got everything that you have created, but extremely efficient and methodical.

You don't have to worry. It just works out. There are so many things that have happened, like you have heard that Christ gave bread, five bread and fishes to so many people. It's nothing new to now Sahaja Yogis. They have seen this many a times happening, in our groups and in our camps. But another thing which is not believable but

it has happened to one Mister Warren, Doctor Warren, who is here from Australia.

When he came to India and he got his Realisation and when he went back he said, “I must now start talking about Sahaja Yoga and giving Realisation to people." And when he went back to Australia there was a petrol crisis. And there was no petrol in his car, about to finish, so they thought, “Now, what to do? We'll not have any petrol, how to do Mother's work?" So they said, “Let's try, we'll just go wherever we want, we'll not look at the petrol." And they did this for twenty-one days, continuously and when they went to the petrol pump, after twenty-one days because the petrol pumps had opened out, the petrol pump fellow said that, “There is hardly one liter space there, what am I to fill in?" And they were amazed, they did it twenty-one days. It can happen. You do not know when you say God is Almighty, when we say that He can do whatever He wants to do, He does everything.

When we say that we are not aware that what He can do, we just think that at the most He can make flowers into fruits, at the most He can make our heart beat, at the most He can make us from amoeba to human being. But just think of it, how far He can go and how capable He is and how full of compassion He is for His own creation. Now you have to enter into that area. First of all, unless and until you are there, you are really blessed by God, you cannot believe it how it happens.

Thirdly, in the third center, is the center of your seeking, as he has told you, is the center of your seeking. Now the seeking gets satisfied in the sense that you feel you are

no more to seek, now you have to give. You are asking for the light, you have got the light and you have to give the light, but you do not develop the fanatic attitude that, `I am the right person and you are the wrong person' and that kind of a violent nature, but you develop a very gentle and a kindly and affectionate nature towards that person.

Because you have gone through that kind of an experience, so you know that this person is ignorant.

Gradually when he will see the light, he will understand.

So you don't force your way onto him, at all, on the contrary you allow that person to slowly take to it and awaken his Kuṇḍalinī and see for himself so that he should certify himself. You don't force him to say things, you do not organize him, you do not make him a member, you do not take money from him, nothing. You leave him alone. If he wants to come, he can come. If he does not want to come, he need not come.

In Sahaja Yoga, we have made it compulsory that all the centers we are running, no young boys should come who are below age without the permission of their parents, even to visit, leave alone living there.

So that, that's how we allow only those people who are grown up, adults, to come with their own wishes. They are not to be forced. If they want to go today we'll say, “All right, go just now." There is no compulsion on anyone, because one thing you must know, that you cannot compel as far as your Self-realisation is concerned, because it is of no use. It has to come through your freedom, through your asking, otherwise we

cannot work it out. Unless and until you ask for it, we cannot do it, it is an impossibility.

So you must understand that I cannot force you to get Realisation, it has to work out. If it works out, you are a lucky person. I cannot guarantee it. If it is works out that means it is your own and if it has not worked out and if you want to work it out or anybody to work it out, they'll work it out. But it cannot be guaranteed, it cannot be promised.

So your seeking stops and what happens that you start looking at yourself and seeing your own glory and understanding your own powers.

Get yourself cleaned out and you want to give others that solace that you have got, that Realisation that you have got.

So, I always say that I'm the greatest capitalist, because if I have all the powers I'm the greatest capitalist and I'm the greatest communist because I cannot live without distributing. I must distribute. When we talk of capitalism, what do you have? These stones. What do you have? What do you distribute? The stones? And what are you a communist? What are you distributing? Only stones.

So there is nothing to be proud of these worldly possessions. What you are to be proud of, or to be conscious of is your Spirit. Spirit is the only thing that can kindle another Spirit. I have not seen any matter can kindle that joy in anyone. At the most if you give some matter to somebody, at the most, that is the only advantage of having some material thing is that you can give away. That you can express your love through some

material things, but otherwise the matter has no value of any kind. But Spirit has absolute value, because it can kindle light into another's life and there cannot be anything better than to be given to anyone else. No amount of money, no amount of empires, nothing can give that which is the Spirit, because the Spirit is the ultimate. After that you don't seek any more. That's what is the Kuṇḍalinī is the true desire which wants to become the reality, which wants to become the divinity. To get divinity within you is the highest thing and that's what once you get you don't want anything else, so the seeking starts improving.

Around the seeking are the Ten Commandments you can say, or the ten primordial masters. There are many others, but the primordial masters, the ten, who came on this earth, one after another, to teach us how to balance ourselves. After Realisation I've seen people automatically balanced. I don't tell them anything about Ten Commandments. I don't say `don't,' I never say. I say, “You get your Realisation." Once they get Realisation they just start behaving in such a manner that is extremely righteous, extremely balanced, extremely holy.

Such a person becomes immediately rid of all the horrible habits they have, all the enslavement of passion and lust and greed. Everything drops out just like that and like a beautiful lotus they come out of that Rāmāyaṇa, that darkness, into light. And then in the light they see it so clearly, that this is not the thing that I can have, this is not the thing that I can wear and

immediately they give it up. That's how you become a new personality.

This religion is born within. Now we talk of religion, this religion, that religion, that religion. Everybody is talking of different religions and dogmas and this and that and only fighting everywhere you go. They are fighting among each other, it's still going on. It's endless; they are all fighting morning till evening.

Then I have seen also some people who try to unite religions and there also they have nothing but all the devils put together, all devils joined together to unite. There is nothing of reality in them, so the people are puzzled, “What is happening to religion?" These organized religions also can be very dangerous. They can put you into such norms that they you can really get absolutely brain-washed and you start believing that what you are doing is correct, without understanding why are you doing it. Most of the things they're, “This is a mystery, that is a mystery." Then why, what are you doing there? If it is a mystery, then you better give up, but they'll just brand you that “This is mystery, that is mystery." You have to accept. But what is the advantage of that kind of a life, nobody wants to see.

As I told that Christ has asked for one thing, “Thou shalt not have adulterous eyes” and let us see which religious organization has granted that to people. It's only your Spirit, when It is awakened and reborn, you can have that innocence within you. As it is today, it's getting late, but I have to tell you that the Chakras as he explained, I am just giving you the powers of every Chakra.

And the power of the Chakra of Heart is tremendous, it gives you the fearlessness. When the child is about twelve years of age, in this sternum bone the antibodies are created by this Chakra. And they are sent all over the body to fight the disease or any kind of an attack on the personality. Now, these are actually looked after by the Deity in that center and this Deity, when gets the message, She informs all the antibodies that `You have to fight.' And all of them will go at that point, join together to fight the enemy of life, enemy of God.

Like now we are having, now I'm here and Americans are to be realised and we have to do something about America. Knowing that how America is important, I'll tell you where America is in this body.

People from Australia, from India, from France, from all over, have come down here. All the way they have come, just to give Realisation to Americans, all of them. I never forced anybody, I never asked anybody, they just came forward, “Mother, we are going to go with You and we are going to do this great work of Realisation to people of America who are seekers." They all have come on their own, spending their own money and they are doing this work with Me.

So you can image what a great attraction it must be, what a great attachment it must be, for the seekers of America, that they have come all the way. They are all people on big jobs, one is a doctor, another is an architect, another is this, all of them sacrificing their money, everything, time, have come down here to be with Me for these two months to work for America. From

all over, we have some people who are actresses in the English drama or some are directors and things like that.

They all have come here. In your Boston we have at least, I think, ten people from ten countries, so you can imagine how is the whole attention, the priority. This is the important thing: they must get Realisation. They do not get any money out of it; they do not get any reward out of it, only the satisfaction that so many have got Realisation. The more, the merrier. When they see more people coming getting Realisation, you must see their faces, they lit up. This kind of a personality people have not seen.

I had one Bishop who came to stay with Me in My house in London and when he saw Sahaja Yogis, he said, “This is a rare caste and community. I have never seen such a...

So I've been telling people to do little things in life, they cannot do it and look at these people, how beautiful they are. I can't believe how can they be so nice." Because your Spirit is beautiful, the Spirit is glorious and when you become that, automatically it starts manifesting its beauty. You don't have to tell yourself, you'll be amazed at yourself how you have become so beautiful and so good and so nice.

So this quality of fearlessness comes to you because your antibodies are completely charged with the power of the Spirit and you start understanding what sort of a disease is coming, what sort of a attack is coming and your body knows how to fight it. You know how to fight it and when you know that, you are not afraid of any

disease whatsoever, even it is cancer, anything, people know how to fight it themselves and for others.

Now the higher Chakra is of Viśhuddhi Chakra and this Chakra is what America is. In the Universe this is the Chakra, Viśhuddhi Chakra, is what America represents. Because America has a responsibility, this center has the responsibility. When they raise the head, human beings, then this center developed the responsibility to be human beings. And the responsibility of spirituality lies on the shoulders of America.

You had great people like Abraham Lincoln, very great people here professing about freedom of your country and big ideal things, but to My dismay I find: where are those gone? Where are those people who will take the responsibility of spirituality? They are lost with fake Gurus, they are lost with cults, they are lost with all kinds of things and where are they? It's such a sad thing that the responsibility which was on the shoulders of Americans has been not properly tackled at all. But now the time is, though we start slowly, l us take up the responsibility and see for ourselves, what we can do for our countrymen, for our people and on the whole, for the whole world. You can do a lot, because that is your specialty that is your job, which has to be done.

Now this Chakra gives you the power to be the witness. First power you get that you become the witness, witness of everything. The whole thing becomes like a drama, like you are in the water and then you suddenly come in a boat and you start seeing the play of all these waves. You are no more afraid, you just start seeing it as a drama; you become a witness. The second thing that

happens to you with this, that you become collectively conscious. Your hands, if this Chakra is good, start feeling the Cool Breeze, start feeling the Chakras of yourself and Chakras of other people. With your hands you can cure people, with your hands you can raise the Kuṇḍalinī, with your hands you can give Realisation.

These hands become powerful things. Even the movement of these hands has a meaning; everything has a meaning, whatever it does. Little fingers, they all have a meaning and because they get enlightened.

Mohammed Sahib has said very clearly, “At the time of resurrection your hands will speak." Now if you talk to any Muslims, they will say, “We have never heard of resurrection day." Find in the Koran, if you see, most of it is dealt with the resurrection day and the doomsday is very little. But people will talk about the doomsday because they can frighten others with that and have their own cults and own things. But actually the resurrection day is the most important thing. And for which Mohammed Sahib has clearly said the future. He didn't say that, “I'm the last, now nothing is going to happen." He said, “At the time of resurrection, your hands will speak." And that's exactly what happens, that you start feeling others on your fingertips. You know through your fingertips what centers are catching in another person or in yourself also and immediately you start improving it if you know how to do it.

And that's what you have to learn: is the Divine technique, the True Knowledge, of how to handle this power of Divine Love that is flowing through you.

So this center is very important, I think, for Americans. It has one side by which people are aggressive.

When they talk they're bumptious, they are ego-oriented, they try to suppress others by their speeches and try to dominate others when they talk, these are the right-sided people. The other side are the left-sided people when they feel guilty, they think they have done this wrong and that wrong, they should not have done this wrong.

Actually I've seen that in America most of the people have problems here. Most surprising, they are all the time shaking their neck like this, all the time, in My program also I've seen. They have always a problem here, the thing is that they have a greater responsibility to keep this center the best, by keeping the responsibility of spirituality quite the highest priority, they should have the highest priority. But what you find that all the people are coming from all over the world to help the Americans. And they should come. When the Americans should go all over the world to give Realisation and I'm sure that day will come one day when you will grow up to that sense of responsibility when this center will really stand up, as a spiritual personality.

Now, the higher center is of Āgñyā Chakra which he has told you about, is the center when you get Realisation and when the Kuṇḍalinī rises above that, you become thoughtlessly aware. Now, at this time you'll get the power first of all of curing people. If you touch somebody, he's cured. If you say something, that happens. If you go in the house, something good comes in that house. Auspiciousness starts working through you, when this center is open. But one should not leave at that center,

because if you start moving onto the left, or to the right, you get into problems.

If the center starts moving onto the right, then you start seeing visions, which is a very wrong thing.

You go into the realm of supraconscious or into the collective supraconscious, by you can become a very ego-oriented person, you can be a very violent, hot tempered, quarrelsome person.

Actually, Hitler used this. Hitler used this method from the lamas he learnt and he put people onto the right side of the supra conscious, into collective supra conscious and put the spirits, dead spirits, who were of the people who were extremely ambitious and cruel. That's how this cruelty came into the Germans and they forgot what they were. They forgot they were human beings, the way they killed, the way they behaved. It's impossible for any human being to do that but he managed this and is written down that he got all this from lamas from Tibet. From there he got the knowledge how to put people onto the collective supraconscious.

Now the people who can go to the left side, also start curing people, they start. In such a company you might just get stunned. If you face such a person you might just get stunned. Or you might get a kind of a complete attraction for such a person. You might get completely under the domination of such a person. Yu might surrender completely to such a person and you will not know what you are doing, till that person has completely destroyed you. This type of people have these horrible powers because they enter into the collective

subconscious and when they enter into the collective subconscious, they gather those spirits, which they use.

But the people, who as it is, move to the left side, who cry, weep, emotional, feel guilty all the time, miserable people, they jump onto the left side. Now, all the diseases, practically most of them, like AIDS, like cancer, like mellitus. All these diseases come from the left-sided entry and is accepted by the doctors, because I've seen a very good film made by the doctors who are researching on cancer. That when the body is vulnerable to these diseases, means when you are overexerting yourself, when there is too much of sympathetic activity in a person and when a person is absolutely fagged out with it, at that time, they say, that these diseases are triggered into him, that somebody triggers it. And what is this they call is the protein 52 and protein 58 and all these names they give. Because doctors don't know that they are dead spirits. And these are the things when they enter into you then they trigger it. But they say something very right and that is that these things come from the area built in you since your creation, means your collective subconscious and that I have been saying for so many years. Now recently I saw this film.

So they are coming to the same point, but after such a long time, that it is triggered by that.

So those people who go too much to the left get this trouble. Those who go too much to the right get heart trouble, heart attacks, but not the slow attack, because heart has double type of attacks. It can a be slow heart or it can be a fast heart. The people who go on the right side have everything fast, liver is moving fast, everything

moving fast, it's such a speedy temperament. Because they are so speedy. In the morning they'll get up, “Now I have to go to the office." And they'll be taking the breakfast in one hand, putting one foot in the trousers and another hand into the coat, running to the car and there's another jam coming up and then swearing at everything and it's a mess throughout. And the whole body gets messed up and when the whole body gets messed up, then what happens? That your speedometer, which is the spleen, also goes out of order and you develop a funny type of temperament.

If you say them that “We have to go now to the airport." You see them, they are absolutely gone, they are wobbly, whole machine goes off, you don't know why, if you ask them, “What's the...?" “Oh! I have to go to the airport." So what? Even the name of the airport can put people like that.

So they become absolutely uneasy people and this kind of thing when happens, you see, you are in for trouble, you are very much in for trouble. And this is to be balanced and put right through your Kuṇḍalinī awakening.

Now this center as you know, is the most important center because this is the gate to the Kingdom of God and is governed by our Lord Jesus Christ, Who is the embodiment of innocence. Here He does not incarnate, there He incarnates on this earth. Now, His crucifixion was fixed and He was to be crucified to show that He is eternal life, which does not die. He's Chaitanya; He is made of all these vibrations.

So He could walk on the water also and He could pass through that tight closeness of these two balloon-like structures, ego and super ego and could settle there to establish that center for us, which is called as the Āgñyā Chakra, which controls your ego and super ego, both. But most surprising, the people who are, say, Catholics are the people who use their super ego.

They get conditioned very much, this should not be done, confessions, weeping, crying, unhappy, we have to be miserable... why? Christ has been crucified for us. He has suffered for you, why, if you have accepted Christ, you should be joyous, only to be awakened Christ, so that you get your Realisation, that's all.

What is there to cry? If they are, say Protestants and all that. I took My birth in Protestant religion and many Hindus and Muslims ask Me, “Mother, why did You take Your birth in Protestant religion?" So I said, “They are very sophisticated fanatics, because they rationalise everything. They rationalise God, they rationalise every dogma, everything." There's such a thinking going on there, so it is very difficult to push them back. That God is not thinking, God is beyond, God is beyond your mind. Mind is limited, you have to go beyond that and that's why Christ crossed that limit by His resurrection.

So His message is His resurrection and His resurrection has given us a special quality that once He is awakened within us, both these ego and super ego are sucked in by Him. That means He died for our sins.

So that He sucked our sins, our Karmas, everything, sucked in and this opens out. Once this opens out, the Kuṇḍalinī comes out and this is what He has done such a

great work that He has died for our sins and when He is awakened, both these institutions are sucked in and you become egoless, super egoless, you become deconditioned automatically.

Now this great Incarnation was called as `Mahāviṣhṇu' and is described in the ancient books about fourteen thousand years back by Mārkandeya, but people could not relate it to that, because when Chris tians went from here, they went in a different mode, it was a political stunt. You see, they called it a gun in one hand and a Bible in another hand. Such people could not communicate with other people, who had everything with them and they never read those books to them, it was all prohibited. Bible is too small a book to contain a character like Christ. He was too great a man and we should have gone all out to see what He's described in other scriptures, how He's talked about it, let us find out. We should have been open minded about it. Instead of that people just laughed and mocked at all these old books, the scriptures and they thought they are the wisest.

This is the worst part is that the ego thinks they are the highest, they are the best, they can do what they like and that is how they lived. But thank God now people are realizing that we have missed the point, we have definitely missed the point, so we have to see what He was before He came on this earth, in the heaven. How He was created? How He was Alpha and Omega. What was His own nature, for what purpose He came and why He died, why He was resurrected, why this drama was to be carried out? For this, only three and a half years of Christ

cannot explain and people cannot tell us why all these things happened. We have to keep a very open mind about Christ and we have to see with our own eyes how it works out. In Kuṇḍalinī awakening you'll be surprised, when the Kuṇḍalinī stops here and this Chakra is closed, then you have to say the Lord's prayer, everywhere, whether you are a Jew, you are a Muslim, you are a Hindu or a Christian. From whatever community you become a yogi, you become a realised Soul, you have to say the Lord's Prayer. Because the Kuṇḍalinī won't rise and that is the one of the greatest proof that Christ resides here. If you do not say the Lord's Prayer, it doesn't work out.

So Lord's Prayer is a mantra, is a chanting, but is to be said by a person who is a realised Soul, who is authorized for you. Otherwise it is called as anadhikar cheshta [unauthorized effort]. Means, the person who has no right is trying to do something, is doing a wrong thing.

So those who are realised Souls, when they say this mantra, then this center is opened up, Christ is awakened and you are allowed to see, allow your Kuṇḍalinī to pass through it and enter into the realm of this limbic area, where is one thousand petaled Lotus remains.

Now this petal then opens up, because of the pressure being reduced of the ego and super ego and they are in different beautiful coloured flames. The outside starts with a just like from VIBGYOR [acronym for the colours of a rainbow: violet, indigo, blue, gold, yellow, orange and red] if you take it from VIBGYOR in the same way they start. But very slowly moving and the end ones are like crystal, crystal. Absolutely like crystal they're shinning

and when the Kuṇḍalinī comes out of it you see the whole thing opened out, the whole Chakra opens out. This is a very important center which has to be opened out because here all the seven centers are there.

For example, we have got here at the back, if you start here, from here if you start is the Mūlādhāra and then around it is the Swādhiṣhṭhāna and here is the Nābhī and then it is the Heart, see now. This is the hole which has to open and this is the Heart and if there's a dirty Heart, if there is a closed Heart, if it is a tired Heart, if there is a sick Heart, then this doesn't open.

So in the Heart resides the Spirit and that's why this is the seat of the Spirit, but it resides in the Heart.

So when this opens out, this flower-like Lotus opens out, then the Kuṇḍalinī rises in Her own glory and you get your Realisation, as you got it.

Now as I told you, it is the beginning. In the Bible it is said, “I will appear before you like tongues of flames” and you can see It. I see it every day, the beautiful tongues of flames, but you can't see It because you are in It. Whatever you see you are not, so you have to first become. Once you become and you grow into that, then you can also start seeing, but just now you have to become. Supposing you see the light, means you are not the light. If you see anything, you are not that.

So the question is of becoming, of actualizing and growing into it and knowing about everything that you do, everything should be knowledgeable and should be understood, should be logical.

I hope it works out in this place. I've told you all about Chakras. Tomorrow what to do after Selfrealisation I'll tell

you and luckily you have got it. And we have decided to have one more program.

Tomorrow I hope it will be nice tomorrow and it won't rain so much.

So call all your friends. I will tell you what's to be done after Realisation, what is the situation.

So, may God bless you.

Thank you.

Contents: 1983-10-13 **Musical Evening (8th Day of Navarātri), Living Room, Ashram, Boston, MA, U.S.A. (date not sure)**

[About eleven Sahaja Yogis with Shri Mataji.] Let us have some nice music.

[The tape of a jazz artist who Kristine Kirby thought might be a realised doesn't start. Finally the tape with flute music by Vijay Raghav Rao starts.] Ah yes! This is beautiful music. This is wonderful music.

[Sahaja Yogis sit in a semicircle around Her.] Whatever is happening in the atmosphere, whatever is happening in the universe is reflected in My body. And even the rhythm of this is happening in My body.

[Shri Mataji asks Kristine to put her left hand under Her Foot and a very complicated rhythm pulsates on the sole of Her Foot that corresponds to the rhythm of the tabla that was playing with the flute music.] Now everybody can feel it.

See, feel the vibrations flow around the circle [We could feel the vibrations flow around the circle and there was a pregnant lady and she could feel the baby dancing to the

rhythm.] [Shri Mataji asks Sahaja Yogis to link hands in such a fashion so that Kristine's right hand is into the left hand of the person sitting next to her, whose hand is facing up and then they take their right hand and put it into the left hand of the person next to them. In this way, in this semicircle, the linked hands stay for five minutes and feel the rhythm of the music.]

Contents: **1983-10-1x Shopping, Bloomingdales, Chestnut Hill (10 kms W of Boston), MA, U.S.A.**

[Shri Mataji is particularly interested in freshwater pearls and home goods and cutlery. Seiji Ozawa, the director of the Boston Symphony Orchestra, passes by.] Kristine Kirby [recognized him]: Shri Mataji, that is the conductor of the Boston Symphony Orchestra.

Shri Mataji: I think that one is a realised Soul. He must be a realised Soul, born realised.

Kristne Kirby: Really, Shri Mataji?

Shri Mataji: Yes, because his pupils dilated when he saw Me, when he walked past.

Contents: 1983-10-15 **Lunch, before Navarātri Pūjā (10th Day), Ashram, Boston, MA, U.S.A.**

[Everyone attending the last night, Public Program was invited for both Lunch and Pūjā.] [Mary Heaton struggles with some onions and Shri Mataji comes into the kitchen.] Are you chopping the onions? Let Me show you. [Shri Mataji takes the blunt knife from Mary and slices half onion in the thinnest and most delicate little slices Mary had ever seen, in two seconds and then She gives back the knife and the other half of the onion].

You cut them like you like to cut them because that's good, too.

***Contents: 1983-10-19*, Public Program, Day 2, The Community Church, 40 East and 35th Street, Manhattan, New York, USA**

[Mr. Modi's talk:]……

Sahaja Yoga teaches you how you can enjoy the peace and the bliss...

[Shri Mataji talks:] To all the seekers of Truth I bow. People are seeking today everywhere. The seeking is there.

Sort of an up-search of seeking. People are talking about seeking, they are writing about seeking……

***Contents: 1983-10-20*, Public Program, Day 3, The Community Church, 40 East and 35th Street, Manhattan, New York, USA**

[Introduction by Warren.]

I bow to all the seekers of Truth.

As Warren has told you that the Blossom Time has come. You could never have found so many seekers on this Earth say even before fifty years. Suddenly so many seekers have been born who are seeking something beyond. They are not satisfied with rationality, with materialism, with all the ideologies given by the people who talk that we should be satisfied with ourselves as far as matter goes or as far as mental projection is concern. They want to know that there must be something beyond……

Contents: 1983-10-22 **Talk to Sahaja Yogis, Seminar, Day 1, Deer Park Farm, Up-state NY, NY, U.S.A.**

Shri Mataji: You must put some heated butter in the nose, all of you.

Sahaja Yogi: Inside?

Shri Mataji: Inside, with a dropper, alright? Heat butter and fill it up. And then, when it is slightly warm, not very warm, absolutely slightly warm, then put it in your nose, very important, because the, I don't know in this country, people, it's a very simple thing to be done once in a while, about say two or three days later or even every day you do, doesn't matter. It's like putting cream on your hands, you see, because the cold weather also chaps inside the lining of the nose. And when you put this, it makes the nose smooth and you don't get troubles of it. It's very simple. All of you should do, all the Sahaja Yogis are supposed to do.

There are so many things that a Sahaja Yogi is supposed to do, one of them is this, that try to keep you Haṁsa Chakra alright.

By keeping your nose alright you are keeping your Haṁsa Chakra better.

So better use this simple method of heating some ghee, we call it. You see, you can prepare it, heat the butter, keep it in a bottle with a dropper and heat it the hot water and then put it in the nose, just like that, in the night, before sleeping.

Even in the ears, you must put olive oil, it's very important. For the teeth also, you must take some salt,

put some olive oil and rub your gums. With that, you won't have to go to the dentist anymore.

Sahaja Yogi: Hum.

Shri Mataji: That's the best, I've never been to a dentist all My life and I don't want you to go to the dentist anymore.

So that's a very good way of rubbing your gums with vibrated salt and what you call the olive oil. Also you must oil your heads, every Saturday, with so much of oil, nicely, oil it and massage your head and sleep off and next day wash up your hair. You'll feel very much better. If any of you cannot give olive oil the best is almond oil for the head.

You'll keep very peaceful. Specially your children, you must massage them till they're five years of age, every night, when they go out to sleep in the night, nicely very, before sleeping. And then put some powder, clean it out, let them sleep. Then the children won't be running and upset and all that. They'll become very quiet children, well behave children. Because you people don't massage the children, all their lives they are jumping. All their lives they are slightly violent, you see, the nose must be smooth out. It's a very simple method and as you are realised people you'll *[UNCLEAR]* them much more... All these *[UNCLEAR]* must be taken care of, you see.

Now if you have too much of cold, if you have too much of cold, then you can mix up with a bit of camphor, with oil and put that the nose, little actually, not much, that also is very good, that also smooth your cold and puts you right. This country has one big problem with Viśhuddhi Chakra every where, because of the cold.

And in Sahaja Yoga, it is compulsory that you must wear an undershirt. It is compulsory. Whatever may be, it is hot, cold, in India when it's steaming hot, you must wear an undershirt, because, when it is very hot you start perspiring and that perspiration causes problems.

So, always wear an undershirt, whether you are in a hot season or in a cold season. That's a compulsion for Sahaja Yogis, that they must wear. And for all of them, also is compulsory that they should always wear a muffer when they go out in the winter time this is an important thing. And also put some this, cotton woods, in the ears as I put it. For your sake I've to you put it cause you are careless, so I look after you but putting it to My ears like this. You all should put it before going out.

And keep your head covered in the night. When you sleep, cover your head with something and then sleep. Because most of the time, your body is all covered, but the head is not covered. Because now you are realised Souls and your Sahasrāra is free *[UNCLEAR]*, so you must look after your Sahasrāra. Cover your head so that you won't have any problem.

Also you must verify what sort of a person you are. If you have a liver problem, you must get a diet for that, which is here, people will tell you. If you are left-sided person, if you have left-sided problems, then you must know about the diet that you have to take. For example, a person who is a left-sided should not take carbohydrates at all, on the contrary should eat proteins, in whatever form it is possible. In Sahaja Yoga you know we don't believe in materialism *[UNCLEAR]* or anything, but we do believe that the muscles of bigger animals than us, are not good for

our teeth, or for our body also because the structure of a muscular cell of a bigger animal is much bigger than ours. And that's how they heat up [the liver] I mean even by mistake if I eat some beef, or anybody ask Me the other day *[UNCLEAR]* so that's why it happens it done automatically I think.

And we are not supposed to use plastics in our clothes, also try to avoid.

Some person can use plastic *[UNCLEAR]* but not all the time plastics and nylons. And also food should not be eaten in plastic.

You can eat it in paper, paper is alright because it is, what you call, it's wood *[UNCLEAR]*. But you shouldn't eat in plastic food with fourth and spoon of plastic and it's too much plastic in this country, be careful because plastic is anti-God. It is anti-human life, it is anti-biological processes, so avoid plastic as far as possible, be careful on that. Also don't use, I mean, something out of absolute plastic like, I've seen I wanted to buy one pair of slippers for Myself, I couldn't get one in the all of New York. Because I didn't want a plastic. And if you wear that then you develop all kinds of skin problems and diseases so be careful on that. There are so many other things we have to be careful about. And because we have found out that these things are harmful, that's why we have made it compulsory that every one of you must be careful. Because now you have become the temple of God and the temple of God should be healthy. We don't want tubercular patients to go around as saints nobody is going to believe.

Sahaja Yogi: you just tell them about sugar.

Shri Mataji: Ah. Now there is another falsehood about, that now is now broken: the sugar is against our growth and all that. Sugar is very important for attention, specially people who suffer from liver. For example, people who are thin, mostly, suffer from liver problem. For them, sugar is so important, that if they don't take sugar, they'll become like the sugar cane which is, comes out of the machine, pressing machine [laughs], they'd better take some sugar.

Sugar is very important for your liver! Best carbohydrate is the white sugar, not the red sugar; red sugar is not good because it has got molasses, it's very heating.

Some people have funny ideas here, also about food. Like, some of them believe, that if you eat natural food, once I got something from natural store and I got diarrhea for five days! Because it was meant for animals not for human beings. [Laughs.] Like some people eat, what you say [Hindi] cotton seed. Now cotton seeds we give only to animals. I can't believe it. But I've seen in Switzerland, they give cotton seed in the bread. There was cotton seeds in the bread, one or two is alright, but imagine [Hindi.] [Laughter.] I mean it has to be given to buffalos only [laughs] and that was given in *[UNCLEAR* new...]. You see, these are very strong things. In the same way, very strong food is also not good, we have to be in the center in everything. Don't eat very raw food you see like some of the bread in France, even in England we find, called complete, so that kind of a crispy stuff is not needed. It should be such that your gums are looked after, there are delicate things and have food which is good for you. Don't go with rationality, don't go

with the fashion, but whatever is good for you that should be done. And you find out about yourself, what is your temperament, what sort of food will suit you and accordingly you should eat.

Of course, every body is free to do what they like but we can only advise them that this will suit you and you find out it will be very useful to all of you, it will help you.

For your hair, also you should get vibrated oil and use it. Now, you'll be surprised that day, somebody saw Warren and he said: he is the same fellow? He looks much younger.

So I said yes, he had a bald head from here to here like that and now he has grown hair. With proper care, you can have you hair quite intact, for quite some time. You should look after your hair.

But hair is very important is not so with the look, but the Sahasrāra. And if you put oil in your Sahasrāra every week, you will have a smooth personality, a smooth behaviour, a smooth movement, you'll deal with other people in a gentle manner.

So this is very necessary.

In India we actually have a big masseur attached to a family, you see, he's a very hefty fellow and he comes to masseur [massage] the men, you see and he just sits on their body and really finishes them off completely! [Laughs.] At the first shot, they're dead. Then he uses their body fully and pushes them, *[UNCLEAR* them] rub them. One clap, you see, five six of them will be jumping on five, six people, with clap, they go round.

By the time the second clap comes in, the person is finished. [Laughs.] That's how, that's how they manage.

But there is no importance on massaging here, you see. And don't ask a non Sahaja Yogi to massage you, never, don't allow anybody to touch you that way because, you see, these people carry all bad vibrations and you may suffer. You must allow only the realised Souls to massage you, if possible, or you yourself should massage yourself. But don't go to these masseurs or same people who are massaging all kind of people and they might be giving you some troubles.

So one has to be very careful about certain things and certain personal habits also which we have discussed. And you can ask Warren, he'll tell you about it, which are very important for Mūlādhāra and all those things, which must be followed, whether you are in England, America, anywhere. These must be followed to keep yourself clean outside and inside.

Now if you have any question.

Sahaja Yogi: I was only wondering about...

Shri Mataji: Right?

Sahaja Yogi:... about the kind of techniques that we should use when massaging the children. But I guess we can talk about that another time.

Shri Mataji: I mean anyway you use is alright but always *[UNCLEAR* to put] it upwards, you see, the movement should be upwards, but use oil otherwise you pull up, you pull up their hair.

So use oil to put it upwards.

Sahaja Yogi: and don't forget the Sahasrāra.

Shri Mataji: Sahasrāra, don't forget. Sahasrāra you must put lot of oil on children.

Sahaja Yogi: Mother we're gone need more hairdressers, people who can cut hair, who are realised Souls, `cause they are touching our Sahasrāra.

Shri Mataji: Yes. Otherwise you can grow *[UNCLEAR]*.

Sahaja Yogi: We can grow our hair Mother?

Shri Mataji: Yes here, up to here [below the ears] you can grow and turn them round. [Laughs.] [Sahaja Yogis speaking at the same time.]

Shri Mataji: You see, you'll look like a philosopher, quite impressive. [Laughs.]

Shri Mataji: But you should not be a funny looking person. [Laughs.] [Sahaja Yogis speaking at the same time.] That's very important you see. You have to... not to adopt some funny methods you see, like people have. Specially now there is a fashion, is to disable your hair and keep them absolutely disabled, there's no need.

Sahaja Yogi:... The hair must be up there... the forehead.

Shri Mataji: It should be keep back over the forehead, don't cover your forehead or your eyes, never.

Sahaja Yogis [speaking at the same time]: Āgñyā Chakra.

Shri Mataji: Āgñyā Chakra. You must keep it open, you see, always open. You must have a center path if possible, but keep the forehead open, this is important. You keep the forehead open, it's very good for others you see and don't cover your eyes with any hair. Many people have a habit of allowing the hair to come in the eyes and you'll have *[UNCLEAR* pills]. Children also, never allow hair to come on their eyes.

Then we have something for the eyes also, what you call nitranjan, I don't have now anything, but it's a very good, simple thing, cots you nothing about. [Aside.] Alright, they have some, they'll give you, which is to be applied first very carefully. [Laughs.] Because if you are not used to it, it will a little bit burn and the tears will start coming out of your eyes, it will clear your eyes. And you'll be surprised, with that, if you use it, you don't develop these bags [under the eyes] and things like that. And the water flows out. It's a very simple thing.

And for soap also, try to use natural soaps, better use, because here the soaps are such that I don't know what to say.

Sahaja Yogi: *[UNCLEAR* palmolive/paramolove]. Mother I think here you said we can get here.

Shri Mataji: Yes that is good, *[UNCLEAR* palmolive/paramolove] is good. It's very good.

[GAP]

Shri Mataji: what to do is to take a little oil and heat with some clove, Cloves.

Sahaja Yogi: cloves or cloves?

Shri Mataji: cloves. And let the oil a little bit cool down, when it is quite cooled down, nor burning out at all, but just warm, you can feel it [shows Her hand], then put it in the ears.

Sahaja Yogini: Olive oil is better?

Shri Mataji: Olive oil is alright.

[GAP]

Sahaja Yogi: Mother can you explain the techniques of vibrated sugar and vibrated salt, by giving vibrations...

Shri Mataji: You see, because God has given you vibrations, the power is flowing through you now, the vibrations are there.

So whatever you get from outside is touched by so many people, so many people have created it and they have got a good mind or may be something's wrong with them, best thing is to give them a bandhan [turns Her hand tree times], before eating, any food you eat you must give it a bandhan like this three times, so your vibrations flow into the food and you get it sanctified. Or else, you can also use your hands for eating if you have washed your hands, then it's alright. Or else, if you are taking the water, you can just put your hands there, it's vibrated, then drink it. Because, the thing is, the vibrations have started flowing through your hands, but still are not spread to your body fully. See My point?

Contents: 1983-10-23 **Talk to Sahaja Yogis, Seminar, Day 2, Session 1, Deer Park Farm, Up-state NY, NY, U.S.A.**

... That's a good idea. But you should have some company.....

Contents: 1983-10-23 **Talk to Sahaja Yogis, Seminar, Day 2, Session 2 (Farewell Talk), Deer Park Farm, Up-state NY, NY, U.S.A.**

So I have attended to some people individually but not to all and I would like to attend to some of them later on once we have...

Please be seated.

Hello. I didn't see you last night. Ha.

So now the time has come for us to say goodbye to all of you and you have to realise how important it is for us to get Sahaja Yoga settled in America. And that is is why from everywhere people have arrived to work it out. Now the Americans have to realise the responsibility.

I think they have a problem like this. If they have not been to any Guru, *[UNCLEAR* they've nor] been anywhere.....

Contents: 1983-10-23 **Quote, Seminar, Day 2, Deer Park Farm, Upstate NY, NY, U.S.A.**

I faced many people who came to listen to My lectures and that's all. They would not take realisation and some of them who did, got lost.

Somehow this was such a funny story for Me that I am giving them realisation, I am taking no money for it and I travel at My own expense. I was thinking how these people who were lost here and there under some sort of seeking, how will I be able to give them Self-realisation.

[Suddenly Shri Mataji turns sharply towards the clouded sky:] Lord Kṛiṣhṇa must stop playing His games! [The rain stops.]

Contents: 1983-11-00 **Two Quotes, 48 Brompton Square, Knightsbridge, London, UK (month not sure)**

You see the glass from one side and I see it from the other [referring to reality].

[In Her bedroom to the Sahaja Yoginis:] You must keep saying to yourself, `I am the Spirit, I am the Spirit,'

whereas I have to keep saying to Myself, “I am a human being, I am a human being."

Contents: 1983-11-00 **Furniture Story, Brompton Square, London, UK (month not sure)**

[To six young Sahaja Yogis:] The vibrations in this room are not alright, let us turn them around.

[Shri Mataji asks them to move furniture in all directions.] No, it's not working [keeps saying].

[Sahaja Yogis are still rather serious and worried that they might have to make a few extra changes to the room before the vibrations would lift up. Shri Mataji suggests we bring in additional furniture from the upstairs rooms. This is turning into a serious hard work and they start to feel a bit tired and worried, but acceded. Nothing works, the furniture is too big to fit in and has to be taken back upstairs and still the vibrations are not alright according to Shri Mataji.] [They all feel responsible for fixing this and jump out of their inertia and start grabbing whatever furniture they feel might be the right size and colour from the adjacent rooms. Then they realise how much energy they have if only they put their hearts into solving this problem. But the vibrations are still not right! They are on the verge of bursting into arguments and are all full of intelligent suggestions, offering them to Shri Mataji, but nothing works. At one point they all fell to the ground having a good laugh and after a few more attempts Shri Mataji takes charge:] Just put this one here and push that one a little bit there.

[Lo and behold everything falls into place and it is incredibly beautiful and different from anything they had

ever seen. Now they are elated and sit down again in front of Shri Mataji's seat expecting Her usual address and comforting words. They are all rather red and sweaty, yet feeling very happy that they have earned the right to sit down.] Sometimes it is alright to experiment a little bit, isn't it? Can someone please open this window for Me? [One of out of six stands up and does so.] Truly you should all have got up at the same time to open the window.

[Then they realise that they are still not quite yet there as a group, though they made some progress from sheer lethargy into action. Deep meditation follows.]

Contents: 1983-11-00 **Quote, 48 Brompton Square, Knightsbridge, London, UK (month not sure)**

Luis Garrido: Shri Mataji, this place is looking more beautiful every day!

Shri Mataji: What I enjoy most is seeing, for instance how this lady is looking so well now that her vibrations have improved. It's one thing to make a place look nice, but to redecorate human beings is only possible if they cooperate. I cannot do it against their will. What pleases Me most is seeing people who at one time were not well and now are progressing well and I never forget how much they have changed.

Contents: 1983-11-01**, Public Program, What Is the Purpose of Our Life, Hampstead Town Hall, London, UK**

I bow to all the seekers of Truth.

As doctor Reeves has told you, you have to become something. What do we have to become? We are born as human beings and we take it for granted that we are human beings. [Smiles.] We have to ask a question to ourselves: why are we human beings? What is the purpose of our life. Is it that the whole evolution is purposeless, that there is no Divine play in it? And why it was done with such care and why we have become human beings? So first, we have to come to right conclusions, that is the counseling you can call it, we have come, we have to understand, that we have not become what we are supposed to be. That's why we are in confusion. We do not have answers for these fundamental questions.

Some believe in God, some don't believe in God.

Some believe in Christ, some believe in Mohammed.

Some believe in Kṛiṣhṇa, some say that it's all science. We are so confused and there is no answer to it. The reason is we are not that what we have to be.

Supposing an instrument is given to you and you don't know anything about that. Then you don't know what is the purpose of that instrument and for which it was created and to what use it has to be put. Thus, there's a confusion and the confusion is to such an extent, that in that confusion we have formed, from ideas, mental projections, artificial, without any biological basis for it. There is no biological basis for our mental projections. Just sit down here and think now, that see, this kind of a government if you make, then people will be alright. This is your own mental projection. It has nothing living behind it; it's all dead thought. By changing the

governments, have you been able to transform the people? I have been to Russia, I have been to China, I have been to America, to all these places. Human beings are just the same; there is no difference whatsoever. Maybe some are more honest, some are more dishonest, some are more immoral, some are less immoral, but, on the balance, if you see you find any kind of person everywhere.

So one has to understand that this kind of mental projection that we were having about other things like social work, people think that being social work and all that, our ego can be conquered. The greatest egoistical people are the social workers.

Now these mental projections have created also lots of norms for us. Like, I sit down here and decide I'll give a title to someone. Now he becomes a title-hood. Then he's off, finished, once for all he's dead now to anything that is reality because he's living with something so unreal, which was given to him by somebody which is so unreal. There's nothing living force behind it. Have you seen any man changing by getting some sort of a title or lot of money? On the contrary he becomes worse, never improves.

So what is the reason? Why is it that when we go into an enterprise of this kind, why is it, we find, that everything fails? You talk of democracy, it becomes demono-cracy. You talk of communism, you find it is another headache. You talk of anything, it all becomes such a funny thing and it recoils back on you. Whatever you try, any enterprise, it recoils back.

Science, what is science now has become nothing but atomic war. How is it, science coming *[UNCLEAR* running] to atomic war, no one knows, but suddenly it has become a great threat to the whole world. Computers, tomorrow computers will start dominating us. We see those things clearly happening to us and we are worried, we are shocked. But we don't know why is it, whatever we try to do, why, it recoils on us and entangles us and enslaves us.

The reason is it's, it has no living force behind it. It's only mental, at mental level and human beings live only on mental level.

So there has to be another higher level which is generated when you get in contact with a living force. Now let us see what is the living force. The living force is that which sprouts the seed. The Mother Earth sprouts the seed. If you see the Mother Earth as it is, you don't find anything in it, nothing. There's just clay. But you put some seed and that wasteful thing that you think of no use, this mud, that gives that life to the seed and you find that the flowers become fruits, automatically. It's a wondrous world, if you start looking at the living work of the living force, because we are not in connection with that, whatever we do, we go into problems, but the nature does not, while we do. The reason is we have lost our biological sustainers, or process. We are not biologically acting: it's all dead action.

What we do is all dead. For example, as I told you before also that something is dead, a tree is dead and you make a chair, then you think, `I have made this thing.' From dead to dead to dead to dead and this dead sits on our

head. You make a chair, you cannot sit on the ground. Then we start another thing like anti-culture business. That also just the same. Like pendulum we may move. Now, we don't like democracy, to have communism. From communism to democracy, democracy to communism, there's no movement! Now what is the biological movement? Within us, as you know, there are peptides [amino acids linked together] in our body and the biological movement of peptides is shown when the movement is spiral.

When it is spiral then it's biological and when it is linear then it is said that they have lost their biological sustainers. They have no biological quality in them. They have become linear.

So that sustainers within us, that spiral movement within us is existing in our nerves, but can become absolutely linear, leading to death. All of our mental projections are linear, because we cannot, with that, in our own awareness, in our own awareness, jump higher. It is so outside.

For a man might say, think: `Ah, I must try to improve the whole world, I must do this thing.' There was a gentleman I met who is in charge of the peace of the world and the most disturbed personality I have ever come across, you see. He was jumping this way, he was jumping this way, every sort of disturbance was in his mind and he's supposed to be in charge of the peace of the world; imagine.

Now what's the matter with the gentleman? Though he thinks of peace, he thinks of such big things, he talks of higher ideals, everything. What is it inside? There is

nothing, no peace. He's just talking outside. What is the reason? The reason is it's only linear. He has accepted that he is in charge of the peace, he must talk of big things, he must talk of ideal things and then the whole thing drops out. We had League of Nations, now we have United Nations: all ops.

So to make it spirally activated, what have we to do? First of all we have to come to the right conclusion, understanding, that whatever we have done so far has been linear in its action. It's not biological. We cannot transform a flower into a fruit. No living action we can take. We cannot perform any living action. Once we understand that, then we have to know that we have to become more to be in connection with that living force, that All-pervading Force. And to get to that All-pervading Force, what have we to do? Actually what did we do to become human beings? Nothing. We just became, spontaneously, Sahaja. Sahaj: spontaneously. It was just some force within us which worked it out, that made us human beings. We didn't do anything.

So one has to understand that if it is a living process, then you don't have to do anything about it. It is effortless. This is very difficult for human beings to understand. It is very difficult, because they live with their ego and they cannot accept that you cannot do it yourself. They think, `We can do it ourselves,' which is not possible. It cannot be done.

You have to go to the Mother Earth to ask the seed to be sprouted. You cannot sprout it. You may try to dissect it, analyze it, put it under microscope, but you cannot sprout it. For sprouting, you have to surrender yourself to

that Mother Earth who does the job. To begin with, we have to understand that we are not capable of doing any living work whatsoever. Once we have that humility within us, then we start seeing what can happen to us by which we can become the masters of that living force.

To become something you have not done anything and to become higher you don't have to do anything.

That means there is, built in within you, the complete mechanism which is going to work it out. Now before you, I would say, it's like a hypothesis for you and you have to understand it as a scientist would understand, with an opened mind, because this is the science of the Divine. It's not known so far. This is the knowledge of the roots, not known to anyone so far, I can say. But to [be] known to some people who have evolved themselves, they have gone above that state that is just mental and these are the very few people who know what it is. This knowledge is not of today; is of thousands of years, but, is not the knowledge of the tree, as I told you, which we have, but is the knowledge of the roots, which we have to understand. The knowledge of the roots is that, within you is placed the root, is called...

[Aside to the Sahaja Yogis present:] Is it here? No, ah.

Somebody can come up, please.

Here, in the triangular bone is placed the thing called Kuṇḍalinī. It is a Sanskrit word. One should not be so frightened of Sanskrit. I was surprised, when I went to America, the first question they asked Me: “Why should you come and teach us about these things which were in your country?" I said: “To Me, it is just the same whether it is America or India. Why did you come to India to teach

us about science?" Why this kind of an attitude people have? Wherever there is knowledge, a humble person must go and see it. This was discovered about 14,000 years back, where, in England, I don't think people lived here, in this country.

So why should anybody feel humiliated? When you think you are English, or you are American, you are wrong. You are a human being. God never made a world like that. We are all one and everybody has to support each other. Like a flower thinks, I am a flower, a leaf thinks, I am a leaf and the roots think they are roots, then how the whole tree is going to manifest, just think? We are one, there's nothing that you are the tree and you are the leaf and you are the flower and we are everything.

So to think like that if that, is another mental projection we have, that `I am this' and `I am that.' You are just a human being, which has been created by God's grace, to this level, as the most beautiful thing, the epitome, of His creation. I would say that, in the West, there are more seekers, perhaps, than we have in the East, perhaps, but that doesn't mean that it is only because it is England, or America, but it is only that all over the world, God has this blessing and the message for everyone.

So first of all we must understand that this is the knowledge of the roots and this knowledge of the roots, unless and until we know about it, we have no right to criticise it. Moreover, by criticising you are not the gainer, you are the loser.

So with complete openness of a student we have to see to this, that this great force is placed within us, in a triangular bone, whether you are an Australian,

American, English, Indian, or coming from Timbuktu. All of you, if you are human beings, God has placed this force within.

He doesn't understand these differences, actually. It's only we do understand. For Him it's the one world, that beautiful world He has created and all the human beings are His children.

So in this triangular bone, is placed this beautiful thing called the Kuṇḍalinī and this Kuṇḍalinī is the motherhood within you. It's a quality. It has nothing to do with a woman or a man. It's a quality, is a type, a personality. For example, I would say today, Mahatma Gandhi, people accept him as a great man, because he had the quality of compassion. He had the quality of giving, of nourishing. In the same way all the saints of the world had this quality. They were motherly, full of compassion, love. Christ had the same. He was so full of compassion that you cannot call him, in the worldly way, a man, because man means he must hate, he must aggress, he must do all kinds of things to show his ego. No. He was a personality who had compassion, who had nourishment.

Now to become that personality, what have we to do? Again, say I, nothing, because it is all placed within you. The expression of Kuṇḍalinī within you is the expression of that great personality. When that happens to you, you yourself become like the Mother Earth, that you can give, you can project yourself, that you become compassion yourself and your compassion acts. These days, Kali Yuga is the modern times, what was the Kali Yuga, the days of confusion, is over and is called as Krita Yuga, means where this living force will act and this living force has to

act through you. You become the medium of that living force. Actually you become the master of that. But the beauty of this is that it manifests within you also.

For example, the electricity is flowing through this; it doesn't do anything to this instrument. But when this force starts flowing through you, you get completely transformed into a new personality and a personality that Christ had described that you are to be born again. Again, linear way, is that artificially people can brand themselves `born again'. But when it happens to [you] are completely transformed from within and the transformation is so visible and so active, as Krita Yuga has started, that you are amazed.

You cannot believe, it is fantastic, because you are fantastically made, extremely fantastically made and that all things starts expressing itself as soon as it manifests.

So a human being should know that he's made with great care, great love and for a very great thing: is to enjoy the love of his Father.

When this Kuṇḍalinī rises within you, passes through six Chakras, the seventh it does not cross; the seventh is the guard [Mūlādhāra Chakra], then it creates that spiral movement within our awareness.

The awareness itself gets spirally formed and instead of moving in a pendulum you move in such a way that you jump higher. Your awareness becomes higher than what it used to be.

So the human awareness becomes higher. There are lots of misunderstandings about this and it comes from the ignorance, because when you start seeking something

from ignorance, what happens that whatever you find, is a partial truth or could be something not the truth. For example, in the darkness, you might see this and think it's a snake. A wire might look like a snake to you. But supposing you suddenly become enlightened. Of course, in the beginning, light may not be that strong. In some people it could be little bit, just a flicker. But you start seeing then and gradually, if the light improves and the lantern improves, I can say, then you start seeing it, very clearly, what has gone wrong with you and you start correcting it.

Now the new awareness that comes into you is not something that can be just certified that, `Alright, now you are realised Souls, have a brand and go ahead.' It is not that way. But you become conscious of that awareness, because for the first time, when the Kuṇḍalinī pierces through this Fontanelle bone area, then you feel the Cool Breeze of the Holy Ghost coming in. In the Sanskrit language, Holy Ghost is called as Ādi Shakti. Most surprising is that, I don't know why, but in the Bible, Holy Ghost was not discussed much. Ādi Shakti is the Holy Ghost and about Ādi Shakti if you have to learn, you have to go to Indian Scriptures. Even in the Old Testament they say Jews know about it.

Now this power, which is the All-pervading power of God, the power of His Love, becomes evident, because you start feeling it on your fingers. And as you say in the English language, you know, on your fingertips. Your hands start speaking. You can feel another personality, you can put the hand towards another person and you can see what are the centers catching, because they are

shown on this five, six and seven on the right, five, six and seven on the left. This is the emotional side and the right is the physical and the mental side.

Now the doctors cannot deal with the psychosomatic, or psychological things and it's a very big problem because there is only analysis for you. Now, for a doctor it is important to know both the sides of human beings, or I would say the three sides: the physical, the mental and the emotional. But it is not so, he just knows part of it, while a psychologist knows a part of it and that's how we cannot find out the reason for the problems that exist within us. But when this Kuṇḍalinī rises, She passes through these six centers which are the milestones of our evolution and thus integrates you completely.

So the first thing you receive is the integration. By that integration you are amazed that physically you get cured. There has been a criticism about us in the newspaper, that we have started curing people. Thank God we are not in America; there we would have been arrested, because the doctors there do not allow anybody to cure anyone. But we do not cure. Automatically it happens: when the Kuṇḍalinī will rise, automatically it will happen that your whole being itself will become integrated by which you will be healed. You will heal yourself, nobody else is going to heal you. I don't *[UNCLEAR* know] under law if you can charge a person if he heals himself, but this will exactly happen that you will heal yourself and you will know how to heal yourself. But this is nothing. Is not only the physical side of it that happens to you. Is just the minimum of

minimums. But those people who *[UNCLEAR* are] suffering from mental trouble also get healed.

The third side of it is that physically you are alright, mentally you are alright and emotionally also, you are alright. Now there's a very big confusion about mental and emotional in English language.

So if you have to say `mental' as the brain is concerned, then they mean to say that person who is mad is a mental case. Actually he's a heart case, because he's working with his heart. He weeps, cries, but his head goes off, it's a balance. When he's working with his head too much, his heart goes off. That's another balance of the nature.

So if you have even the problem if you think too much, some people are so mad that they go on thinking like mad, they cannot stop their thinking, they think, think, think, think and they're thinking madness there, but they cannot stop it.

So here, when the Kuṇḍalinī rises, onto this point, you become thoughtlessly aware. You don't have to think; you can stop your thoughts. If you want to think you can think, if you want to stop, you can stop. It is not necessary for you to think and that's exactly what happens when the Kuṇḍalinī rises here, that mentally you become absolutely comfortable.

Now this business of raising the Kuṇḍalinī is a business of God and which cannot be sold. You cannot have a business on the human level. You cannot sell it. You just cannot do it. How it happens is automatically. By the grace of God it works out. You cannot sell anything that is the grace of God.

What is the value of that? On this point only many people discard Sahaja Yoga because they think that it cannot be sold so it must be useless. It is so invaluable that you cannot pay for it.

Now the rising of the Kuṇḍalinī has to take place, first of all. [GAP]... the Spirit. The Spirit is the one who is the master in you.

So you become your own master, you become your own Guru. Nobody has to tell you `do this' or `do that'; you are guided, because as soon as the Kuṇḍalinī rises, you start feeling the Cool Breeze in your hands. And these are giving you a new vibrations, a new dimension by which you know whether to do this or not.

For example, you want to do something; you want to buy a book. You don't have to decide about it: as soon as you go near the book either it will give you Cool Breeze, or it may make you hot, or it may little bit burn also if it's a horrid one and you don't want to have that at any cost, you want to have the Cool Breeze because you enjoy it.

So you just give up. You just give up things without anybody telling you, because your vibrations tell you. The spirit that has now shine in your attention, tells you and you start understanding, that now I have become my own Guru, because your Guru is sitting inside you as the Spirit. It has not yet manifested in your attention and that's why you're worried. But just it manifests and once it manifests you are amazed, that you yourself may have become a Guru of yourself. You don't need anybody else to tell you, but you can do it yourself. You can find out yourself. Nobody has to give any explanation, or correction, or anything, you just start improving yourself.

Automatically it works and little bit, if you know, how to decode it and how to work it out, your problems, you just manage it. You become yourself a Guru. That's the thing you have to be.

Of course I told you, you cannot pay for it. It's an insult even to think that you can pay for it. Nobody can understand this; that this is complete benevolence, is complete. It's not mercenary act of benevolence, but it is a complete, absolute benevolence and for this benevolence you cannot pay. As soon as you pay for it, it is no more of benevolence. And that's why you cannot pay for it. You cannot work it out, it has to just work out. Now, especially in the West, there is a problem with people that they think, `Why should Mother do it?' I tell you, it's a thankless job. You cannot do it. If you can do it, I'll be happy to retire.

But you cannot do it. That's the point *[UNCLEAR]*. This is My job, what am I to do? Supposing I am that, what am I to do now? If I have to do it, if I am supposed to do it, then what should I do? I mean supposing you are posted as something; you are a policeman, you have to do the policeman's job. Now, how can you challenge it? He has to do it. As if you can say, I'm paid for it, or you can say that this is My job. This I have to do, though I know it is very, very troublesome. To get it done is not easy, it's not very easy. Everyone may not get realisation, I cannot guarantee that. I cannot say that you all will get the realisation, it's a very difficult thing.

Some people will just miss it for some time. There's nothing to be worried about it; it has to be corrected. It has to be redeemed, as they say. The Kuṇḍalinī has to be

brought up, if there are centers catching they have to be cleared out, they have to be brought up and we have to have complete understanding and compassion about ourselves and love for ourself and respect for ourself. That if you have to become the light, then we have to adjust and cooperate.

Now the thing is that the ego part of it is the strongest enemy of realisation. I. I like it. I am this, I am that. When you say of `I', it is not yourself, your spirit, but it is your ego that's saying `I'. When you become the spirit you don't say `I', but you say “it." You talk in the third person. You say, “It is not coming up, it is not working out, it is not” in a third way. You never say, `I will raise the Kuṇḍalinī.' What you will say: “The Kuṇḍalinī is not coming up. The Kuṇḍalinī is not there." In a third person you start talking, so that you do not take any credit or discredit for it.

Now, it is for you to observe it and see for yourself. It depends on your power of observation. Whatever doctors may tell you, or anything, you don't have to believe those, because it depends on your own observation and sense of penetration.

Like I would say, I went to the Union Society and the Chairman of the Union Society was 82-year-old man. And he got his realisation. And I told about Jung's mistake why he missed the point, which they understood very well. But then he got up, very humbly and he says, “Mother, now you have learned our language, let us talk your language, let us learn your language." And then at the second meeting he says, “Now I have observed, it's not a question, but my observation, if it is true, that you

don't believe in time. There's no time." Just you give it like that. That depends on your own observation. But I would not like to accept any ideas about Me because I know it is terrible; sometimes it can act against. I mean, some people may just leave, you know, they can't bear it anymore.

So that's not the point. You have to see for yourself, observe yourself. There's nothing to gain from you, at all for Me, you cannot give Me anything, whatever you may try. There's nothing to ask for. It is you who have to take something from Me which you better have it. I'm like a cashier on the bank, see? You have got your cheques. Now, I have nothing to get from you. The cashier is paid for, alright, that's one point, is different, from the employer, but not by you. And what I have to do is to take your cheques and cash it. Now, when you are in that position, will you be angry with Me for that? Will you say to your cashier, “Why are you doing this to me? Why should I take money from you?" If that is intelligible, then we can see there is some meeting point between us and we can talk of realisation then in a way that it has to be done. You all have to have your key, your spirit, that is within you. Perhaps I know that better than you. You know many things better than Me.

I don't know even how to use a plastic bag, but I know how to open the Kuṇḍalinī. I am so hopelessly bad at so many things which are so trivial and simple which you can do just like that, I cannot do it.

So it's alright, so, I am also quite humble about it, I don't mind. I don't know many things, but I know one thing, is that you are the Spirit and you have to become the Spirit,

through the awakening of your Kuṇḍalinī. This is what a Mother can do, is to explain to you, that come to the right conclusion, that you have to have it, it is within you and you have to get it. But I cannot force it on you. I cannot make you take it. Or else if you do not want to have it I just can't do it. It's impossible. There's no *[UNCLEAR* hypnosis] in it. It's a happening that has to take place with complete understanding of your freedom.

I hope you will understand this new method, that if you have to go to the roots, you have to become subtler than what you are and to become that subtler being, you have to become the Spirit, your Kuṇḍalinī has to be awakened. Now, if you have any questions, you can ask Me and there's no need to be aggressive with Me, because I have not come here to take anything from you. But if you have any questions you can ask Me. One thing I must tell you: if you are going to some other Guru, or something, because I have seen also these people are going to other Gurus and I think these Gurus feel threatened because I don't take any money and they feel threatened about it, whatever it is. If you are *[UNCLEAR* registered/adjusted] with any Guru or still attached to someone, you may go away, because I am not here to quarrel with you for that. You can go away; it's all your free choice. But if you want to become the Spirit, if you want to have your realisation, you're welcome; I'll be very happy to work it out. Now, let Me have some questions if you have. Yes? Question: *[UNCLEAR]*.

Sahaja Yogi: What happens to your Self-realisation when the body dies? What happens to your Kuṇḍalinī and Spirit?

Shri Mataji: That is again futuristic. You be in the present, My child, alright? Now this is a very futuristic question. Now you're not going to die, I can assure you, for some time.

So we'll do it later on.

Because why should you worry about your death just now? I am talking of eternal life. Let's *[UNCLEAR* take] it, be in the present, alright? It's a good question, but why should you worry about death? Question: *[UNCLEAR]*.

Sahaja Yogi: Just, Mother's given you the answer. Just leave it.

Shri Mataji: I have given you the answer. This is not the time to talk about it, it requires a complete lecture, alright? I'll tell you later on. I'll write to you. You give Me your address, I'll write to you.

[Further inaudible discussion in the audience.]

Sahaja Yogi: Next question, please.

Shri Mataji: Now don't take others' time, because I'm not interested, now. Don't be interested what happens to your death and what happens. That is not to be seen just now. Just now you get your realisation; the first step. That's why Buddha did not talk of God, even, because he thought, he talks of God then people ask, “What is God? Where is He? Well, can I see Him? Can I meet Him?" So he said, “Alright. Just take your Self-realisation” finished. Nothing more than that.

Audience [discuses]: *[UNCLEAR]*.

Shri Mataji: No, no, no, please sit down. You are from some other group, I think. Do you belong to some other group? Response: *[UNCLEAR]*.

Shri Mataji: I know, I know that. No, please sit down. We don't want you here. Please sit down.

Now this is not the way to behave. We don't go to your group, why don't you take your own hall and give a lecture there? If you belong to another group you don't come here. These people have been always troubling us like this. This is too much. Why are you troubling us? What have we done to you? Why do you come here and trouble us? Response: *[UNCLEAR]*.

Shri Mataji: No, that's not good, that's not being kind and civil. You better learn these things, first of all. Please sit down. Please sit down. This is not the way to behave, to go to somebody's groups and, you see, “I don't go to these people, I don't talk about these people, why should you go to other peoples?" Go and learn from your Guru and become whatever you want to become, it's alright. I've already told you, we shouldn't trouble somebody like this all the time. It's not good. That's why realisation is needed; then you'll understand how to be gentle. They give big ideas; you become mokshas, you become this, you have become this and you, you go with those ideas. You don't even have vibrations to feel what you are; what your Guru is. You don't have any understanding, no discretion; nothing. You go to a Guru and he says, “Alright. Now you, you are going to go beyond everything." You believe it. This is all ego pampering. If you want to live with it, go ahead.

Audience [discuses]: *[UNCLEAR]*.

Shri Mataji: You believe into whatever you believe it in your own way, but whatever you believe has done no good to anyone. Has it done any good to anyone? You

may believe into anything, so what? It's not important. What have you done so far? What good have you done to anyone so far? Audience [discuses]: *[UNCLEAR]*.

Shri Mataji: What's he saying?

Sahaja Yogi: Let's leave it, please.

Shri Mataji: No, don't do like that.

Sahaja Yogi: Next question.

Shri Mataji: It's not good. It's not civil. No, no, no, no, no, no. You better join some politics, you'll be better there. [Audience laughter.] You are not meant for spiritual life. You go into some politics; you'll be better off. Now, let us have some other questions.

Sahaja Yogi: If there are no questions, those few people who want...

Shri Mataji: These are stupid people wasting their time, I tell you, really, wasting their time, wasting our time. Done no good to anyone...

Question: *[UNCLEAR]*.

Sahaja Yogi: If he gets Self-realisation, will it interfere in any way with his normal functioning?

Shri Mataji: No, no, you will be very normal. [Shri Mataji and audience laugh.] You become extremely normal. You become so normal that you are amazed at yourself. You see, all abnormalities drop out, first of all. And secondly, you become so dynamic, absolutely dynamic. We have people here who couldn't do any jobs, or they were depressed, this, that, but apart from that when they started doing jobs they were surprised. The students who could not pass their exams took first in the class, they had the highest marks. The people who could not

concentrate become well-known artists, well-known architects.

We have so many Indian artists in India, especially, who are very well-known artists but they had fallen prey to, say, alcohol, or something, they have become great artists and now when they sing, you see, it's so melodious, they themselves now feel it that way. And on My birthday they came to sing, because they said, “Mother, You have given us this new dimension in our music." You become extremely creative and very dynamic and you are not tired, because you get connected with the whole.

Sahaja Yogi: Yes.

Question: *[UNCLEAR]*.

Shri Mataji [chuckles as She listens]: Thank you.

Same [doctor] questioner: *[UNCLEAR]*.

Yes, doctor, I'm sorry to say it is so. It's so many diseases can be cured, so many. I would not say all I would cover, like supposing you have a cata, cataract, in the eye and we cannot cure that, we have seen that. And also, things where something is dead in the body, then you have to remove it, you see and things like that. But I think if it is not in a very galloping state, if it is still there and if you do not interfere too much with it and do proper meditation the way it is to be done, you see these are only permutations and combinations of these centers that we get into trouble. If you are in the center, you see, if you are in the center, I mean, no less than Guru Nanak, Himself, has talked about it, absolutely and this is what work He has done. I'm doing His work, only, only thing is

that today is the time for, to give you the proof of what he said.

So if these centers are kept normal and if the Kuṇḍalinī starts flowing properly, then what happens is that you get connected with that All-pervading Power which is the life force itself. It's not only Prāṇa. It's not only the right-sided thing which we call the Prāṇa, the white thing is, but also the emotional and also the evolutionary process, the sustenance.

So it gives all the three forces within us and if you know how to manipulate it and manifest it, you can work it out. And for you, especially, I would say, that it is your heritage, itself, so for you it should be a great thing to understand it. But of course the patients who are absolutely gone cases and some patients, I would say, I must admit this, like Hitler, now, Hitler I wouldn't be able to cure, I'm sorry, because you must have some catch there also, isn't it? *[UNCLEAR]* with God. If you ask Me to cure Hitler or somebody like that, it's going to be difficult.

But, people are normally good people and those who are good people, who lead a righteous life, not an aggressive life and are of good nature, can be easily cured.

Once it happened that there was one doctor Daetey; he brought Me a lady to be cured of her heart ailment and she was very serious and he thought he, she, she may not be alright with Sahaja Yoga. But I cured her, but I told him that this lady would not survive, within three days she is going to die. She was so much cured that he could not believe, because every heartbeat was alright, everything was alright. He was surprised: I was saying that she is going to die after three days.

So he said, “How do you know, Mother?" I said “I don't know how do I know but I know she is going to die." Then I told him, “Doctor, you go and find out the history of this woman, what sort of a woman she is, so then you will know what I am saying." And he found out that she's the woman because of her, her daughter-in-law committed suicide and her husband had become really mad; an extremely aggressive woman and she has tortured all the people in the family. She had no love at all and there was no need for her to be blessed to that extent that she should get completely cured. Perhaps, I think her life was cut short was good and that's how she could not survive, after that and she died really after three days. And the doctor Daetey was himself surprised.

I told him himself, that, “You will get a heart attack too, if you don't take to Sahaja Yoga” and he died of heart, because his heart was catching, he wouldn't believe, because he said, “It's showing alright, my X-ray's alright." I said, “It is not." It is such a subtle thing. Before the disease starts, you see, you cannot make out, but the disease starts at a point, when it is so subtle, that doctors also cannot make it out. But in Sahaja Yoga you can. You catch on this finger. If you catch on this finger, that means there's some pressure on your heart. And if you're catching on this finger it's better to pay attention to your heart immediately and you carry the very simple thing, very simple, the mantra for heart attack is: `Mother I am the Spirit.' Just *[UNCLEAR* say/do] it. `Mother I am the Spirit.' [Hindi translation], that's all. If you say it three times you can get rid of it. But, this mantra has to be siddh. Every Dick, Tom and Harry cannot give you the

mantra. Any person who is a realised Soul can only give you that. That is one thing very important. And Nanaka himself always talked about SatGuru, you see, because he found out that people used to talk about Guru like Swāmī Rāmdās and all those talk of Guru. But then he thought that it's better to call SatGuru and Guru as two things. SatGuru is the one who has got realisation and the one who calls himself as Guru without realisation talks big, “I, you, I'll give you this and I'll give you that” and just makes a big organization out of that, is not a Guru.

So that is what it is, a person has to be a realised Soul and he must know all the details about how to do it.

Now, as if you are interested, I would like to meet some of you doctors here and I tell you all about it, details and I can make you master in no time, there's no problem. But a Sahaja Yogi is a person who knows all about Kuṇḍalinī, he knows how to deal with it, how to work it out. Now he himself is a doctor and he has cured many people with Sahaja Yoga and is a very simple thing and which can work out. Thank God this country is a free country in this respect and that they have asked us to write to them about this method of Sahaja Yoga; how we cure people. But that's just the basics. That's not so important. What is important is to become the spirit.

Question [from the same audience member]: *[UNCLEAR]*.

Shri Mataji: Yes, by all means. Why not? I would love to have you for tea at My residence. You give your name and address and I'll, I'll let you know. I thank you very much. Thank you very much doctor.

Yes.

Sahaja Yogi: Any more? Yes.

Question: *[UNCLEAR]*.

Shri Mataji: What did he say?

Sahaja Yogi: Sorry, could you say again? Ah. And you're asking will it help.

Shri Mataji: Yes.

Sahaja Yogi: His son has been very depressed.

Shri Mataji: Where do you live, in what part? Response: *[UNCLEAR]*.

Shri Mataji: Alright. It's not difficult; we have a center here.

Same questioner: *[UNCLEAR]*.

Sahaja Yogi: So, medication doesn't help, is that what you're saying? Response: *[UNCLEAR]*.

Sahaja Yogi: Ah. No medication is required at the moment but they as parents are very worried about him.

Shri Mataji: No, I know, depression is also to be understood in its full, full extent. How people get depressed, you see? And how people get into problems on depression. It's very simple and it can be cured.

He can be cured. We have people here who were very depressed and now today they have become dynamic people, so it's alright. You can, you can go to the center, you take the address of the center and you, you take the photograph and they, we'll manage. You just don't worry, they'll tell you how to do it, but do it religiously. The way they are telling you if you do it. It's very simple methods, they will tell you; you have to have faith in yourself and you have to do it religiously, it will work out. I promise it can be worked out. Now, behind you is sitting there some

Mohan, is sitting, just see that boy, sitting behind you and he had been to some Guru like that, who just ruined his awareness completely. He was really, absolutely, out of mind. And now you won't believe, he writes poetry so beautifully, like, when I read it I think of Kabīr, like that. He's writing poetry now.

So it's something so different, you know? So, it can happen. You just bring the, you take the address and bring the photograph of the boy, with his birth date and all that and give it to them, we'll work it out.

Comment from the same man: *[UNCLEAR]*.

Shri Mataji: He's an artist? Then it's alright. He'll become a greater artist. [Laugher from audience.]

Sahaja Yogi: Yes? Question [about special diet, the difficulty of meditation]: *[UNCLEAR]*.

Shri Mataji: It was not hard at all! [Laughs.] Audience member: Laughs. It wasn't hard! *[UNCLEAR]*.

No, no, no. You see, it is Sahaja Samādhi. It is Sahaja. Sahaja has another meaning also; easy. That's the quality of your mother, I should say, has to be *[UNCLEAR* easier/easiest]. Mother gives you birth, does she give you any trouble? Nothing. She takes all the trouble, so you don't have to worry. Kuṇḍalinī takes all the trouble within you, you don't have to do anything.

So it's very Sahaj, is absolutely Sahaj. It is absolutely spontaneous. It doesn't give you trouble at all. It is absolutely easy, easy as possible. Has to be, because it is so vital. Whatever is not vital is like this, that Guru says, “Don't eat this, don't do that, stand on your heads, do this, do that." That's not the mother's style. But the real

Gurus, also, they're very strict, no doubt, but the real Gurus give you realisation. That's the first thing they do. They don't tell you that, “I'll take you to mokshas, I'll do this” nothing of these big talks. They say that, “First of all you get your realisation." Any other question, please.

Question: *[UNCLEAR]*. [General laughter.]

Sahaja Yogi: Can you give some evidence of Your own enlightenment? [Shri Mataji laughs, more audience laughter.]

Shri Mataji: What evidence you want? What evidence you understand? You see, the evidence is if your Kuṇḍalinī is awakened, then only you will understand. What Christ could not give evidence *[UNCLEAR* so/to] you crucified him nicely. But I am going to give you the evidence, you the evidence.

I will give you. You sit down, you get your realisation, then you'll get the evidence, alright? Once you get your realisation you'll get the evidence, isn't it? What is the evidence that the candle is enlightened? That it when you take it near an unlit, unlit... supposing this is an enlightened candle, the evidence is that it can enlighten another candle, isn't it? That is the evidence. Now you sit down, first you, let's see if you get realisation. That's the evidence, alright? If you don't get the realisation, then the evidence is that something wrong with you, because many will get it. It's you who has to give Me the evidence, not Me, because I don't have, you see, these questions are alright for a person who's taking money from you, or taking anything from you, or I'm telling you anything, nothing, I'm just saying, you take it. These questions are just other way around, should be, isn't it? It

is you who has to give the evidence that you have got it, not Me. Here at least there are 60% people who have got it. 60% people.

So if you get it, thank your stars that you've got it. If you don't get it I'll have to work hard with you.

Sahaja Yogi: Why don't we all ask for it now. Just slip your shoes off and put your hands on your lap, put your hands out and ask for it. Ask for it in your heart, that is.

Shri Mataji: I think all of you should get seated down, first of all, properly. You see? There should be no *[UNCLEAR]*. Please be seated. There are some seats here. Come along. There are some seats here, also.

There's one thing I have to tell you, that it is something that happens within yourself and it is a very quick thing; it's the split of a second, when the Kuṇḍalinī rises, just split of a second. But, if there is any obstruction, then it takes some time and I have seen, that say, in an Indian village, I have seen 6,000 people just get realisation in the split of a second, but, the more we get sophisticated and modernized, we get complicated.

So, we have to, little bit, give some energy to our different centers and try to nourish it, so that the Kuṇḍalinī is moving faster, without any obstruction. To remove the obstruction, we have to work it out in a very simple way, which I'll tell you, that left hand you have to put like this, which is the power of desire.

So put the left hand like this. All these things I cannot explain in one, one lecture and it's too much, also, like I would say that if you had to switch on then you just pull the switch and the lights will be on. In the same way we can say put this left hand straight like this, just like this,

on your lap, very comfortably and with the right hand, I will say where to go.

Now first of all, you must close your eyes and don't open your eyes till I tell you. Take out your spectacles if possible and... it's already going to deep I can't keep My eyes open... now put the left hand towards Me and with the right hand you have to move, so keep your eyes shut and also, if you can take out your spectacles it's better because you don't have to see anything. Better, it's good for the eyesight.

So better take out your spectacles and be comfortable. There should be nothing tight anywhere in the body, anywhere.

Now, what you put your left hand towards Me and with the right hand, right hand, you put it on your heart on the left hand side, to begin with. It's very important. Now, on the heart, we are putting it, first of all, because we have to say that `Mother, I am the Spirit.' You can address Me as Shri Mataji, as Mother, whatever. If it is easier for you to say Shri Mataji, is alright, otherwise to make it easier you can call Me Mother. I am the Spirit. Everyone should try. Everyone should try. Or you can ask a question: `Am I the Spirit?' Now, slowly take this side down on the left hand side of your stomach, left hand side of your stomach and press it hard. Left-hand side of your stomach. Don't open your eyes. Put this right hand on the left hand side of your stomach, because there resides the principle of the Primordial master, of your mastery.

So here, you have to say, ten times, because you have ten valencies. As human beings we have ten valencies, so we have to say ten times: `Mother, I am my own

master. I am my own Guru,' to awaken within you the Primordial master. `I am my own guide.' With full confidence. Without any guilt, without any guilt.

Without any guilt you have to say, `I'm my own master.' This is one of the diseases in the West; to feel guilty. At the present moment, your past is not there. You just worry, don't worry about your past. You just say, `Mother, I am my own master' with full confidence. Don't feel guilty. [Long pause.] Please don't feel guilty throughout. Please don't feel guilty at all. And don't count your sins but count your blessings.

Now raise this right hand, again, back to the heart, with complete love and understanding about yourself and full respect, because you are at the epitome of the evolution. You must respect yourself. At this point, you have to say twelve times, `Mother I am the Spirit,' because at this Chakras, there are twelve sub-Chakras, that's why it is to be said twelve times, or petals, sub-petals as they call it. Mother, I am the Spirit. Just say that. You are the Spirit, believe Me, you are. Just say that.

[Long pause. Sahaja Yogi tells Mother that he and/or the other yogis present feel left Viśhuddhi.] Now don't feel guilty at that time. Don't weep, or cry, don't feel bad. Just say, `Mother, I am not guilty, I am the Spirit,' with full confidence, you are. Don't feel guilty. This feeling guilty causes angina, one part of it, I tell you. Now, with that fear at least you'll stop feeling guilty.

[Aside:] [Chuckles.] [To Sahaja Yogis:] Hmm, better.

Now put that right hand on the base of your neck on the left hand side, from the front. From the front.

On the base, on the left hand side. Base of your neck on the left hand side, take your hand in front, not from the back. Now press it hard, a little. Now this is the point, which catches very badly, when you feel guilty. Now, just say, `Mother, I am not guilty,' sixteen times. But I always say that if you have too much of this fashion, of feeling guilty, then you may punish yourself by saying 35 times, or 108 times. Just laugh at yourself for feeling guilty; that's the best way. Do not condemn yourself. Say it sixteen times. [Long pause.] Still you are feeling guilty.

Now, put this hand on your forehead across, without feeling guilty again. Throughout I have to say this because that's the main thing you're catching, all the time and at this point you have to say, `Mother, I forgive everyone.' Just say that. Now, somebody would say that it's very difficult to forgive and all that. It is all a myth. When you don't forgive anyone, what do you do? Nothing. You are actually cursing yourself and torturing yourself.

So I forgive everyone. Mother, I forgive everyone. Forgive everyone. [Shri Mataji says mantras quietly.] Now put this hand at the back, on the backside of your head and pull it out a little bit. Press it a little bit. Now at this point, without feeling guilty, again I say without feeling guilty, at all, just to say, that, `Oh Lord, Oh God, if we have done any mistake, please forgive us.' But don't feel guilty. [Pause.] At the back, just at the back of your head.

[Longer pause as Shri Mataji speaks quietly aside to Sahaja Yogis.] Now, put this hand on top of your head and press it, on the Fontanelle bone area, where you had a soft bone in your childhood and just press it and rub it a

little bit and at this point as I said, I cannot cross your freedom. You have to ask for it. You have to say, `Mother, I want my realisation, give me my realisation.' Say it seven times here. Ask for it. You have to ask for it. You must know that the Divine is not going to fall at your feet. You have to humble down and ask for it, otherwise it will not work out.

[Pause. Shri Mataji speaks again quietly to Sahaja Yogis.] Now raise your hand and see if there's a Cool Breeze coming in. Just not much, about five inches, six inches higher, on top of your head. Now put down right hand, on your lap. Don't open your eyes, please.

Keep quiet.

[Working on an older intellectual gentleman:] Hmm, you've read too many books. What books have you read? [Gentleman reels out a list on impressive authors, including some so-called literary masterpieces.] No good, no good, these are catching up your Swādhiṣhṭhān and Āgñyā. You should read Barbara Cartland [author of light romantic novels]

Contents: 1983-11-05 **Talk to Sahaja Yogis (Diwali Padwa), Money, Sleep, Bhūts, Lethargy, Bonfire Night and Sitar Recital by Debu Chaudhuri, Surbiton Ashram, London, UK**

[Mr. Modi talk is MISSING.] I've had a very hectic, strenuous journey through America and it was much beyond My expectation, it worked out very well and I am very happy about it. All the Americans are very thankful to the Sahaja Yogis of England and other countries who have contributed to this tour and specially to people who

travelled across and went round and have them to organize.

So they have been extremely grateful I tell you, but for you people it would not have been possible. It was a very strenuous journey no doubt and strenuous tour and everything was bit too much after the tour of Europe. But the way people went from here and have them and you sent money, there was much less strain on them and they could manage it very well and as you know we have done very well as far as our sowing the seed of Sahaja Yoga is concerned.

So the seed of Sahaja Yoga I think is now sown and it may take a big flight I am sure because Americans have I know they are very, people who are uprooted type and quite shallow people and one can say that also that they go on changing their Gurus every third day and their cars every fourth day and their wives fifth day. When they have changed so many of them that it is easier to bring them round and talk to them about reality. That is the greatest part of it and most of them have been to some Guru or someone and the result of all that is that they have reached conclusions that if reality has to come, it should come in the way Sahaja Yoga is.

So it's not such a difficult thing to talk to them about Sahaja Yoga. But the best part of it they have been to all Gurus who have given them a good licking, real good licking. They have lost all their money, they have been trained so much, they had to do all kinds of things and they had to starve themselves and no food and sometimes they had to run for miles together, do all kinds of acrobatics and all kinds of things they have done

and as a result to them Sahaja Yoga is very precious. This is a difference I think with others and Americans is, because you have not known those severe type of Gurus that they have had who just torture their lives all the time saying that “you have to do these things just to get rid of your sins and this has to be done, because of your sins, you are like this." And the main thing was I discovered there that the philosophers or the writers who wrote about the unconscious also had made a very big mistake and they said that if you have to go to the unconscious you have to pass through subconscious. And when I saw this diagram I was surprised. Jung had done the diagram with the unconscious and the unconscious becoming conscious and on top of that, was the subconscious and then the conscious mind and then the ego.

So it was such a mixed bag.

So I told them that God is the greatest planner and He has kept the central path for you absolutely open which is Suṣhumnā path and the subconscious is on the left and the supraconscious is on the right side.

So you don't have to pass through all these things, even in an airport supposing you have to pass through the luggage to go to the aeroplane what will happen? And when human beings can understand that [then] what about God? He has to be a greater organizer, a greater thinker than we are. And He could not have thought of such a mix bag for us that when we have to ascend we have to go through our subconscious and then go to the unconscious.

So the whole thing is they had no picture, it was all a mental projection and that's how they made all the mistakes there and when they published these things, perhaps the Gurus who are aGurus must have taken a clue and that's how they started talking that you have to go to your unconscious. And that's how the whole thing has been worked out that people thought that we have to go to the unconscious through the subconscious. And when this happened they said that if you have to go to the subconscious we must bear up everything, we must get possessed, we must get bhootish, we must take drugs, we must do all those things that the mad people are doing. In addition to that they used Bible for that purpose, because in the Bible it is said that when the Holy Ghost came they all started behaving like mad people. This was Mister Paul's mischief. And that's how they justified it that we all have to get mad to become spiritual.

So this kind of a stupid idea was taken over and was exploited by the real thugs of India. Then it is now taken over by the thugs of Americans also.

So the Americans are also forming some groups there, they have also become Gurus and they are also teaching people that you have to become mad before becoming realised Soul.

It's such a thing that they never understood that there has to be some sort of a way made by God Himself for our ascent. Why will He make it so difficult, He has never made even a sprouting of the seed difficult, why will He make our evolution so difficult? And that's why these poor things, you see, half of them are mad. Really mad

people, when they came to Sahaja Yoga, they had blisters all over their hands.

All blisters on the left hand side, you could see all their hands were burning. Shaking all the time before Me, it was terrible I mean, I had to go on combating their bhoots and I really got tired with it, absolutely tired, every place I went there were people who had lots of these possessions in them. But the beauty about them which one should learn from them is that once they realised that this is the way it is the truth, they are working very hard, extremely hard and they are very disciplined people, they get up in the morning, have their baths, sit down for meditations, they work it out. They are not like us, you see we are “oh very happy” you see, floating in the air, “Mother is looking after us, it's all right, we can get up at nine o'clock and then it's all right, we say namas-kār to Mother, write a nice poetry about her” finished! They are not like that; they are working it out because what they said was very remarkable thing, what they said that “Mother, we have gone to hell actually. And we have to really jet out, very fast, if you have to get out of it otherwise we will never be there” which is a fact. And this is what one has to understand that if you have to have any rapport with your Spirit you have to really work very hard.

Now our, so far our Sahaja Yoga in the West, so far, I would say, not further because today is new year's day we have to take certain vows on a new year's day, isn't it? So, so far has been a easy chair, as you call it, politician. And another thing I discovered very funny there which now I understand why people are like this in

this country, also everywhere which, you see, you understand it better when you are little away from that place.

So another thing I discovered was that this so-called Christian ethics you can say.

[Aside to a Sahaja Yogi:] I hope you have not talked about, have you? All right.

Now the Christian ethics they told Me was really explained many things why you behave like this.

Like, one lady told Me a story that there was a fellow who had a store of his own and he used very good locks, you see, to secure it.

So the people protested saying that why did you lock your things so well, you should have given a chance for a burglar, you see, after all you could insure yourself but why did you take away the chance of a burglar? That kind of a Christian ethics works in our minds, you see.

So what we do, we always sympathize with a bhoot all the time. You see. “Oh! She is, Mother, so badly off, she is like this." “Arey Baba! she is a bhoot!" Didn't Modi tell you the saying of Rāmdās? [Aside to Modi:] Sangeetla tumhi? [Did you tell them?] So Modi said this, there which is Rāmdās Swāmī has said it. `Pishācha' means a bhoot of a style, you see which sticks on to people, is pishāch.

So he says “Pishācha mage Pishācha gele" [behind the bhoot has gone the bhoot], after one bhoot another bhoot has gone.

So who can go after that? Who can save that? I mean if they are going after the bhoot and what sarthak means, what will they achieve out of it? The whole thing is that

our mind “oh he is very much, Mother, we must help that person, we must do this for that person." All this is Christian ethics, is nonsensical. But Christ never said, he took a big hunter and beat all the people who had bhoots and took them out and put them in the sea.

So this is some sort of Christian is different from Christ, so the Christian ethics is that always sympathize with a person who is a bhootish person. Always! A bhootish person also has a method of creating sympathies.

So today on New Year's Day, I think I should warn you certain things that I have realised after going to America. My human realisation is improving [everyone laughs loudly]. I had seen once, you see, there was lady who was running a restaurant. And one thief, you see, had stolen a coat from one restaurant and came to her restaurant and would not pay the money and she informed the police.

So police said “Has he a got a very good coat?" “Yes” [she] said “he has." “He's stolen from the other restaurant we've got the reports." So the police came in.

So they filed a suit against this man that he is a thief, he has stolen a coat from there and ate food here, never paid anything.

So these people, both the restaurant people had to go to the court and give evidence saying that, you see, this fellow has stolen the coat and he didn't pay for anything and he was quarreling. And they had to spend two days and waste their money because they were earning out of their own restaurants.

So the judge said: “Doesn't matter, he was drunk at that time.

So he should be forgiven because he was drunk", firstly. And secondly he was given money because he said “I have no money now with me to travel around” while these people lost their money for two days.

And the police sat down with the hand like this.

So this kind of ethics that we have, you see, is to sympathize always with bhoots you see, wrong doers.

Even if you read the newspaper you are shocked. How were they released on one point that they were in imbalance. Because they were in imbalance, so they are released. They are sent on a parole; that man goes and kills ten people again, but because he was imbalanced.

So it is more necessary that you keep him, if he's imbalanced, it is more necessary. To be imbalanced is itself a sin, itself is criminal. If somebody is imbalanced, that means he is a criminal personality and such a criminal personality must be kept in lock and key.

Like in France I saw, I was going by a bus; now I understand many things, I didn't understand them before I must say.

So in France we were going by bus and one person boxing he was talking all kind of things. I said O' God! This one is only spelling bhoots from his mouth, who is he? They said he is a man who is talking about the war. I was so shocked, I said this man is talking about the war and these things, why is he allowed to come on a bus? Then the second one came in, then a lady came in, they were all talking, talking away something irrelevantly. They said these are all people who have suffered very much and they are coming into the bus and that's why they are like this.

So I said “But why allow these people to come in, in India nobody will allow such a person to come inside." So I think Marie was there, she said “You see our government is very sympathetic, you see, towards such people." I said, “But what about the rest of them? They are not sympathetic about the other people, at least they should be sometimes for a change sympathetic with sane people!" To have always sympathies with the insanity also shows that you are encouraging all the bhootish people to develop, to do what they like. I mean this is no sympathy at all.

That is how it works out and I have seen this bhootish sympathy has also given Me lot of trouble.

So you have to be little sympathetic towards your poor Mother. Now all sympathies of your bhoots must be given up. Because that has given Me lot of trouble throughout and now I understand why you people always sympathize with bhoot people.

Now, as it is, in England, it is a sin to awaken somebody in the morning. I mean we have had big quarrels, fights, bouts, breaking of noses, everything because somebody woke up somebody in the morning time. And people sympathize and came and told, “Mother, after all you see this gentleman went and woke them up or the child started crying in the morning and that person got up in the morning." So it is a sinful thing in the West that if you wake up someone. But, you see, you have to change yourself now, if you have to be Yogis, you must know that you cannot get easy chair, yogi position. Normally you have to go to Himālayas, live in that cold, eat nothing for days together, wash off all your desires, give

up your wife, your children, everyone. But Sahaja Yoga, so far has been, you can have your wife, even if she is slightly bhootish, is all right. But if she is very much bhootish, still I have to worry about the bhootish woman. Even if she destroys Sahaja Yoga, doesn't matter, the sympathies are there. Even if she does anything, that's a wife, after all. Or a husband who is a bhootish, I get every time a letter that my husband is a bhootish man, he beats me, he does this. Now, what am I to tell? You divorce your husband, what should I say? I mean, if he is bhootish, how can you be with a bhoot? You are a realised Soul and gradually what happens that you develop such a immunity with the bhoot that you don't know you have become yourself a big bhoot? And you go on with that and this. Can you imagine we are creating here a race of yogis, of pure people.

Now, why people were going to Himālayas? Because there were no bhoots there. You see, very few people went there, stayed away from the madding crowd. You are staying in this horrible, hellish atmosphere, where there are bhoots and bhoots and bhoots, all kinds. Now here it is more necessary that you should be very careful, supposing, you see, plague breaks out, any country, then how people become cautious? They are so frightened that we should not catch anything from the plague, isn't it? In the same way we must know, now you are conscious of it. But on the contrary this bhootish attachments are so great that I do not know how to fight it.

And the best part of it, you see, if you tell anybody, why did you do it, they say it is the bhoot who did. But from

where is he residing? In your own house. Supposing in this house somebody is residing and he explodes the whole house, will you say that the man who was residing has done it? You have to blame yourself. Why do you allow a bhoot to be abide in you? So today is a day, I mean yesterday's day was a special day of Lakṣhmī Pūjā. And you will be surprised in our house we put all the lights on. And the candles were lit up. As soon as the candles were lit up all My this, My foot, went into a contortion absolutely. It could not be brought to normal state. For at least half an hour we were struggling with it. The reason is all the bhoots of London perhaps touched My feet. And they got into there... that “save us." So this is the situation is. While you are not at all aware of it. Now people think that you can compromise with righteousness, with God. You cannot. You cannot compromise. Whatever is pure has to be accepted in its purity, in its glory and one has to work hard for it. You cannot just... You'll have your jobs, you'll have your wives, you'll eat your food, the special type of things, you must have your comforts, you must have everything. Is a first class journey to God and the bhoots along with it going towards God.

Everybody is in the baggage.

This is what one has to understand, we are yogis and we are people blessed specially to elevate the whole world. We are responsible for the whole Western world. And what are we doing about it? And I asked these people who have been to [false] Guru, I was amazed. Of course, money part was there, one thousand rupees each. And they said that we are given food which nobody can eat.

You get sick. One lady told Me that she ate such a food that she developed a horrible disease and, doctors told Me that I first of all give up this food. And you are forced to eat that food. And you have to wear very, I mean, imsy clothes and stand on the streets, sing songs, walk in a procession, dance like a mad person, do all kind of things they do.

Here in Sahaja Yoga they said nothing, is a drawing room treatment. But in the drawing room if you carry your bhoots also with you that's not allowed. That's not allowed.

So one has to understand that though we have got our realisation we have a very big responsibility and we have to move with that responsibility. The greatest problem now of, UK also France, I have seen. Because of drinking habits or whatever, it is, lethargy. Excuses, brain is very... I tell you our Sahaja Yogis also have tremendous brains. I mean sometimes I don't know how to work on their excuses. “We had a public meeting which finished at eleven o'clock, so we couldn't get up till eleven o'clock next day." Twelve hours sleep you must have. Very hard working people! But your Mother sleeps the same time and I am marathon race runner, every night whenever, I mean you have only one program, but then I go to Italy, I go to any place, I have regularly, the whole year I am doing this. Still I get up early in the morning then why can't you get up? All excuses are there, this is an excuse another is an excuse and then I have told so many people that just get up at about four o'clock in the morning. Just get up, try and see and do it. It's very good, four o'clock I've been saying for the last ten years now. I

don't how many of you have tried that. Have your bath, get ready, have your bath and then sit down for meditation. The whole day will pass out very well and sleep at about 8 o'clock.

It is English saying that “early to bed and early to rise." But I have never seen any Englishman like that so far. It is the other way round. They'll keep awake till one o'clock and get up at about eleven o'clock or ten o'clock; will not even brush their teeth and walk out. These habits you have to change, we are yogis and we have to worship the Sun.

So we have to get up much before the Sun rise. That is very important. But I find that is not here. People don't understand. They want to take Sahaja Yoga in a very slow way and you will move very slowly and so many of you will drop out I tell you. One must understand! Today is a new year's day and we must understand what are we doing. This is a real warning to all of you. You just try, this is not a very big thing; you will be amazed now. C.P. is having a conference for twenty days, every day he gets up at four thirty, every day, sleeps at twelve o'clock, every day the whole day he is working. Twenty days after all he says “once in a while I have to work hard." Our servant gets up at five thirty every day, who works very hard. Why can't you get up? You people think that you are the most unhealthy people or what is the reason? Every time [you say] “hāah." What's wrong with you? Nothing is wrong, you are lazy lumps that's all, you should understand.

Just tell yourself you are lazy, extremely lazy and we have been brought up like this and this comes from your

ego, for your information. Ego thinks, thinks, thinks, justifies everything, makes you weak and then you sleep like logs of woods. What is going to happen? This is tamasa, complete tamasa; ego is taking you to tamasa. Or when you are not inactive, then what we do is to ride a big horse, John Gilpins, we met so many. I went to Toronto, there is one John Gilpin. Mister Patrick. Was a real John Gilpin, without any single pie he became a big administrator of money, this that. Then I find here, Mister Jason is touched by him. This is another John Gilpin, I call them what you call... James Bonds. They are riding such horses.

So there is one group which is extremely fundamentalist about lethargy. You see, they know all the excuses, how to say to Mother “oh! this is so, we have this problem this that." The another group is this, riding the high horse. “Mother I have to still clear out, this is the problem." What are you doing about it? Let us face ourselves! Are we going to lag behind? You know, on a ship you have to get on to the gangway at least. If you move so slowly, gangway will be lifted and the ship will move out, I'm telling you.

So one has to understand and we have to work something for Sahaja. Sahaja Yoga should be first priority. Job is first priority, making money is first priority, or wife or children, all these are much more important. Then go ahead with it. Marriages, another is marriage. “Mother when am I going to?" People will eat My head for that also. “When am I going to get married, what should I do, whom should I marry, do that?" These things are not going to take you higher. Where should be your

attention? Those who are married are troublesome, those who are not married are troublesome. [Laughs.] Those who are married have problems and those who are not married.

So the marriage doesn't solve the problem of Sahaja Yoga. Now they'll say “but we..." Excuse is there. “We must create children." All right. Which children? “Children, which will be realised Souls." Do you think realised Souls will be born to lazy lumps? They'll keep them morning till evening if they are born, I tell you! So one has to understand that either you are lazy and when you are active you are James Bonds.

Nothing in between. And that's how people have been avoiding taking responsibility. Excuses. The whole brain system is such how to give excuse which is anti our progress. It's destructive, this will destroy you.

This is destructive. And this tamasa has to be conquered by willpower. But if I'll say willpower then suddenly I find ten James Bonds standing before Me, “Now what?" [Laughter.] Your poor Mother is blasted. Oh God! Now what to do? So I don't know which way to go. Now if you tell somebody that you have got some catches, you go and look after yourself, go away from here. Then that person starts thinking that “I am the person who is to be like an outcast" and indulges into all kinds of miserable existences. It is said that you go and get yourself alright and cleaned up. Instead of that, person is the most miserable person and the slightest pretext, you see, you find the person thinks he is in hell. Now what to do with such people. You just tell Me what is the solution for these people.

Now I am already sixty years of age, how long do you want Me to live I don't know. But whatever it is you have to now get up. Neither to be aggressive nor to be sleeping. And this sleeping business has to go away. Now in the ashram people stay here. Anywhere. There is no discipline in our ashram. You go and ask them what sort of ashram's they have [in America]. [At] 3:30 one has to get up and then what do they do? You have to clean all the compound, 3:30 in the morning in New York, which is the coldest place. You see a lady told Me, she is a very rich lady. She told Me “3:30 I had to get up and clean the whole compound and planting all the things and that was sold by the Guru and all the money was taken by the Guru himself." So the whole business was how to make the Guru prosperous and they had to get up early in the morning and go on working it out, one after another. There were two people who came from Rajneesh with the same dress, you see.

So these people told them that you can't come to Mother's program with this dress.

So they said we have only these two pairs of this dress and one mala left with us.

The rest is all gone to Guru for his Rolls-Royces.

So we have nothing left. Only this much we have left.

So I said “All right Baba, we will give you money now, but change this dress." This is the situation. That is how the Gurus extract [from] them.

But we do not try. How far have we gone? You must think now, somebody who is a left-sided person should think how far we have gone now, as our left-sidedness is concerned. Those who are right-sided should think how

far we have gone, how far in the center we have come and then think of the ascent.

Sahaja Yoga is simple, made easy, all right. Supposing I have cooked for you, all right, you have to eat it, digest it and use that for something. This cooking is done for the good of others. But people think of their family, house, children this, that, all these comforts.

So one has to really, dedicatedly, absolutely understand that our worth is much more than any one of these people put together.

I'll say My husband is working like this, I am seeing it and I am surprised. 4:30 he gets up and yesterday we had a dinner till 12 o'clock. He was so alert and talking to them in such an alert way, to these Chinese.

And every day he is doing that. How does he do it? You know that when I sleep also I am working; when I am awake I am working. All the time I am working. All right! you might say Mother you are Ādi Shakti.

But this My husband is not even a realised Soul, like you people are. There are so many like that. And he is not aggressive by any chance.

So once they start working, they start thinking how to make money out of Sahaja Yoga, just imagine! Selling candles, selling this. What are these other side of it? I mean you cannot sell Sahaja Yoga. That is one thing I want to tell you and proclaim today that anybody tries to do such a thing I'll liquidate that person and make him a pukka pauper. First of all you will get sick if you try to sell Sahaja Yoga. Nobody has to do such things. You have to keep that side extremely clear-cut, you cannot sell

anything. Also, whatever I am talking you cannot sell it in the market. Many people have this habit of selling it out.

Now somebody is writing a poetry about Rāma, what is the need to publish that poetry? What has it got to do with Sahaja Yoga? I am living here. You are writing about Rāma. What is the need? And who wants to hear that? Just think of it. Gregoire said, “Mother we want to publish your lectures and why are they publishing somebody's poetry there about Rāma?" Is this the job we are going to do? At a higher level become those great personalities, you see, which have achieved something. Learn music. I told you learn music, learn dancing, learn something by which you can manifest Sahaja Yoga. Otherwise, I don't know what's going to happen to you and to Sahaja Yoga in the West because there is no education or discipline here. We are free people, do what we like. We have to discipline ourselves. And now as you are newly born, you can do it. You have to discipline, `How dare I do these things, I am a Sahaja Yogi.' We have to take ourselves to task first of all. This is a very, very important thing and I find that is lacking so much. And you know this disease of lethargy or of high handedness is so contagious. Mister Patrick met Jason for five minutes he clicked him, Mister Jason met another one, he clicked him and if I find a link, you know, it is there. One lady like Jane, she meets somebody, she becomes bhootish. She becomes bhootish, then another person... You can link it back. You'll be amazed, how these things work out. They have a chain reaction.

So one has to be careful. But why not see to the person who is doing something about it, who is rising higher,

who is dynamic. I know who are there. They are the people I have now said these are your leaders, but some of them still go like that. You must assume your powers; that's the point I've been saying. We have to assume our powers, we have to be wise people, grown up, matured; we cannot play like children with ourselves. And this is what has been said many a times, but now whatever I've said it you put it in your action. Fight with yourself. Don't give excuses. There are excuses and excuses which you tell Me I said “All right." But, you see, I have another nature which you have not realised, I can recede! My interest is up to a point. What can I do? After some time like a glue, you know, it falls off. A glue can stick you to a point. If you get stuck well and good, otherwise it will fall off.

So that recession should not start in my mind.

So please be alert and don't worry what other problems you have.

Also I have seen that there are forces working like this. Now, somebody wants to do something, because he wants to do it you should not cut it out. On principle if it is good you should say `Go ahead, we are with you.' And that's why, I see, people don't work out. Like getting an ashram, any place will work out if everybody has positive attitude, if somebody is trying for that. Every collective thing. But everybody will say: “But, you see, if you take the ashram then who will pay for it? We are only five people." But Mother is there to look after you. Then will be another excuse something coming up that: “You see, if you take the ashram there could be such and..." But you just take it first of all and see for yourself. Like you

start driving and you say: “All right. We are going this way, but there could be a jam." But let us see if there is or not. Before hand how are you saying? I mean before facing the situation there will be ten suggestions immediately coming like a cock. Jack in the box suddenly will start, you see, giving their wise advice, cutting the legs of the people who are trying to do something. It's a very common experience I have had with Myself also. We are going now, see, in the car; I mean throughout America I have been telling people, “Now will you please shut up. Will you please now understand, let us do it." They decided to have a program after this program was over. It was in, I think, Vancouver. And I said all right then call them also for Pūjā because we have no time now to wait till they grew up and all that; call them for Pūjā. And I said come and have lunch also. They've got a fright!, “Mother we have not made any arrangements." I said, “What is there, we will make chola." We have no cholas, how to soak it? I said “Don't you worry." I told them, “Let us go to some Indian restaurant here and we'll get the chola." They said “it's not possible Mother, who will...?" I said “But let us go, I'm saying let us go." There was a discussion about it for about half an hour. “Oh! Mother is saying but how to...?" I said, “Will you please take Me to some Indian restaurant, anywhere?" “Oh we have to drive about three miles." I said, “Doesn't matter." “It's already 11:30 it will be 12 o'clock by the time we go there, there won't be anybody." I said, “I am telling you take Me to some Indian restaurant, why don't you take?" And the argument was on and on. I said, “Now, will you take Me...?" I felt like taking a pistol. And now, I said,

“Hands up. Let's..." [Laughter.] And when I insisted too much then very reluctantly they drove Me down. There was a restaurant there, I said, “Now go inside and tell this man that we want five kilos of this cholas with you if you have got chana." So he said “I have got it." They said, “Better get it for us." So he sold us. And he said, “I don't know why I am selling it you, I never do that way, but I am selling it to you." And he gave us. And then he said “There's a shop here." And he asked the person to open the shop and he gave us all the rest of it and next day we had a nice cholas. I've made them for them.

So we had it. But before starting they really, I tell you, they ate My head off. Same in Toronto, Toronto was much worse. Much worse.

Everywhere I found this is the thing. You try to do something. Now you have to take this ashram. There will be ten wise people immediately sitting “But for this how can we do it?" Then you don't have it.

All these explanations and all these things are not wanted. If you have any positive things to do, you do it. The thing is, is more talking and doing nothing is the point. Action is to be taken instead of that inaction, in such a way that it's only thought, thought, thought, thought, thought and everybody's talking.

But the system where one person talks and the rest listen always works out like in Japan, in India, if an elder is talking, nobody talks. All right! If Mother says so, “All right. Go ahead." I mean Gagan Gadh Mahārāj asked these people Modi and all that “Will you jump in the sea if Mother says so? Are you willing to die for Her?" I mean this is the first question a Guru asks, you see? Here,

dying? Only driving up to three miles you have to break your neck with them. Dying is too much! I cannot even talk of that. But even for everything it is happening and that's why Sahaja Yoga doesn't work out. And those people who try to do something, either there is jealousy or pulling him down or the wise counseling.

“If you do it who will pay for it?" There is Mother sitting, She will look after. “You should not take the ashram on hire, this will be too much for us." Everything, if it is free is very good. Now these are the two points I am saying the third point also I have to tell you and then I'll tell you the good news. [Laughter.] Now the third point which is very important one has to understand about third point. It's a very small thing but expresses in a big way in everybody's life. Now, you people are much more affluent than Indians are, but the amount of headaches I have with Sahaja Yogis about money I've never had in India which I must tell you very frankly. First we had the ashram, you know in Dollis Hill for which I don't know how much money I had to sell out. I think thousand five hundred or something. Second ashram we had, we had to sell out, again there. Now third ashram we had I think here also I had to do it. The reason is there is no proper account. Nobody knows how much money is there in the bank or not. And everybody is trying to save if possible at the cost of Sahaja Yoga. I mean this is such a low thing to talk about but it is so.

Everybody sees to one's own personal comfort but not to the whole working of Sahaja Yoga. Like so many have not even paid the rent. I mean are we going to go in litigation now, I mean, these people who have not even paid the

rent? I mean just think of it, you have not even paid the rent. Like in Dollis Hill they never paid the electricity, who is going to pay? Mother will pay, She does everything for us. You see Mother is looking after us, isn't it? So let Her pay for the electricity. Now here it is that people have not paid the rent. But for Dharma, for this great work, you have to donate. No question of paying for your rent, you have to donate. Do you understand? That is one of the principles of Lakṣhmī. These people have not understood this. You have to donate for this work.

You just think that Sahaja Yoga is for your advantage, all right, for spiritual advantage. But you do not take advantage of Sahaja Yoga this way. In India I never had this problem of money, I can tell you, this way, never. On the contrary, whenever there was a problem they stood by Me. Australia, same thing I must say, Australia has never given Me any problem of money that I have to pay out of My pocket.

Here the people have not paid the rent. Now those who have not paid the rent let... raise your hands.

Honestly.

So far. In the ashram. Everyone has paid? How much?

Sahaja Yogi: Seven pounds.

Shri Mataji: That's all, that's not much; but it's eight hundred pounds.

One must pay for Sahaja Yoga. Lavishly. You are staying here, pay for that. You see, I have seen people, just turn their faces. You are staying here. Free food is very good idea, if you can get even free lodging, London very good. You have come for the program, so what? You have come

here, now there's food, is all, pay for that. You must pay. You don't understand [that] today is the day of Diwali where people have to pay to God, God's work. Because Lakṣhmī Tattwa is like that. You don't have to pay the Guru. Thank God! You have free Guru here. Only 5p [$0:05] this time I took, isn't it? But you have to pay, not only for yourself but for your work. You don't even pay for yourself, you stay here free of food.

Think people have not paid for food. Many a times it happened. They don't even pay for the hall, one pound can you imagine? You try to save that one pound and you will be losing thousands of pounds, I tell you. Don't do like that. This is God's work, don't take advantage of it. And it was very far, very far I've seen.

We used to have one Indian who would come to our Pūjās and he would buy things for the Pūjā.

Coming this year he'll tell you. And it was impossible to pay him that money for that Pūjā things that he bought. He said this much my Puṇya. Even C.P. understands that very well. He says this is the only way I'm doing some Puṇya. After all what Puṇya I'm doing. While we try to save money out of Sahaja Yoga, is a very dangerous thing. Now, so far everything forgiven.

Why I don't declare Myself to be Ādi Shakti because once I declare Myself as Ādi Shakti, none of the sins will be forgiven, take it from Me. Is a very serious thing. All of them will be alert, is already said.

That's why I don't say I am Ādi Shakti, better keep at a lower level, so that at least you have given a chance. There is a mess of money everywhere. How can it be with all of you so good, so intelligent, giving wise advice

everywhere? And most of it is miserliness. It's so sickening, you know, to see a saint to be miserly, I've said hundred times, a saint cannot be a miserly person. That's one of the signs of a saint is that he cannot be miserly.

So much thinking of money. “If you can go this way one pound you can save." The money mindedness is so much. I have seen it every day, you see people used to work with Me. “We are not buying that paint because if we use the whole of the bottle then we cannot return it." I mean to that extent what was the need to bother? I mean the mind is such.

So don't save that kind of a thing. Labour saving devices, money saving devices, you see, are very well built in, very clever people. But they are all against you. You are so clever that you are cheating yourself.

Don't cheat yourself. Be careful. You are special people, you have to achieve special results with yourself; you can do a lot but these are the things you should be careful.

Everyone who keeps the accounts, who sends the money, who pays the money, has to be careful also.

And also the people who are taking advantage of Sahaja Yoga should be. There are many books which I have given to people I don't know when did they sell. Except for Gavin I don't think anybody has given Me a proper account of the books that were given to him.

Somebody asked Me for ten, twenty, I just trusted, I trust people. Or if they could buy, you see, one Nirmalā Yoga. “Oh we can share Mother about hundred people can have [one] Nirmalā Yoga, it's all right." Yes, that's very common, imagine Nirmalā Yoga costs you three pound

per year, used by hundred people, economical. But that's the Bible. Nobody has the sense what we are going to collect.

They'll collect coins, they'll collect I don't know what, stamps, I don't know what else they are collecting here, quite mad people. But why not collect Nirmalā Yoga? I mean, I read it, Myself I read My own articles, every time I find a new message. Why people have one Nirmalā Yoga going round and round and round.

One Nirmalā Yoga I saw once, here in the *[UNCLEAR]*, all torn, tattered this thing and I could see all the hands that have been laid on it. Because If you can save three pounds per year why not do it, we'll have the Nirmalā Yoga as well. Same thing about tapes, Mother's tapes, all right! “If you have one, can you lend me?" By the time it ends up, there is nothing left on the tape. Is this the way to come to God? To the generous of generous. There is no place for such a people. God doesn't like miserly people to enter into His kingdom. And when you have money. I would say that if you are poor people who are starving.

When I started My work in Bombay [Mumbai] they all said, “Mother, how will You do it alone?" I said “I'll manage don't you worry." And they said “We want to give you money." I said “I don't want.

Just now there is no trust, nothing, let us form a trust." When the trust started also you must know that I paid lot of money for the trust, Myself. We started the trust, in trust we started paying. Then, when we had established properly I said now you can pay. That year that moment when I was sitting there I said now I want money, you are

not so many Sahaja Yogis, fifteen thousand rupees, collected that moment I was sitting there. “What did you do?" “Mother, we didn't do anything." “Did you sell any ornament?" “Nothing." “Then how?" “We had collected, because you had said that you will be asking some time. We have got it." Cash, they brought. Fifteen thousand. In one sitting, just like this I was talking, said fifteen thousand.

And they saw to it, that paid. Here it is just on the meeting they'll say, all right, we will pay fifteen thousand tomorrow, day after. A person has to go after you to ask for money like a tax collector. This is absurd. “Mother I've got a very good house, I've got a very good wife, come and visit my house, I'll be very happy." What have you done for the Big House? You got your own house, all the blessings, what have you done for the Big House? One must understand that these are symbolic things which express your temperament, your nature.

When you are taking drugs you are spending so much money for drugs because you are addicted to it.

Why not get addicted to Sahaja Yoga? How many of you are addicted to Sahaja Yoga? Raise your hands.

Raise your hands. At least promise Me from today you are all going to be `Sahaja Yoga addicted'. Come along, raise your hands, all of you.

So this is the good news. [Laughter.] So, New Year has started and it's a beautiful thing, this year has to be something special. The first thing I was thinking about the school that you are going to establish and which is going to help you and your children very much, to begin with.

And then we'll be having different ashrams and different places.

Another good news is that we have now got the land near the Nīra river where you jumped into that river and the photograph of that time when you jumped in, is just like this in the sky, you find, the light all going on the sides with rays, it's wonderful, as you see of the Holy Ghost, exactly like that. It's a photograph, ahe ka to photo? [do you have that photo?]. It was with Dhumal I think, it was an instant photograph.

So that land we have got where you all can have your huts, nicely done, for all of you. It's already arranged. It's a beautiful spot, we're all going to have that nice time. And our old age is now being completely secured, so don't worry about the old age, don't try to save for your old age.

Now we are going to India for which we have got two programs and please try to make it easier for Me. Don't make it difficult. And if you make it easier for Me it's better for Me because even if I have to worry about everything then it's difficult. Like, we are thinking to have you on a plane which will bring you there in time. Now you can imagine you come at a time whenever you feel like at random, you want to go back at a time when you want to go. There should be some understanding that taking you to the airport from any place takes about thousand rupees sometimes and who is going pay for it? Extra? But you want to go to the aeroplane. You must tell Mother, “I have to go, I have to catch the plane, what am I to do?" Now, that's not the way. This time all of you are going by one plane and coming back by one plane. We

cannot have buses for each and individual persons and you know how taxis are expensive in India. We cannot arrange that. We'll try to make most of you arrive at a time when there will be a bus.

Moreover, if there is an arrangement that is possible we might be able to get a proper concession from Air India so that when you come back, mostly now Delhi we are not going, so it won't happen to that extent I am sure. Like merchants you see and carrying luggage, every person two hundred kilos will be lessened of course, also Air India will be kind enough to help us out with little extra luggage. But the way people carry their luggage sometimes it's... I can't understand. Two hundred kilos were given once upon a time to Me extra by Air India because of C.P.'s position whatever it is and that was also used by Sahaja Yogis.

Then all My things were left there and they just walked off with My luggage concession and those things had to come by ship or by some other people for whom I had to pay a lot, doesn't matter.

Whatever has happened is the past so forget the past. But in the new life, you should not have all the filth of the old life.

So every year one has to jump out on to a better life, a life of magnanimity, of sublimity, of spirituality. And of spirituality means no sympathy at all for a bhoot! That's one thing is definite, no sympathy! This should be decided today that you will have no sympathy for any bhootish person. Because when he sits on your head then you start saying Mother this has happened, but when you give sympathy to that person you don't

understand that you have been doing these things to a person who is anti God.

All bhoots are anti God whether they are in you or outside.

So fight them out in you or outside. Don't allow any bhoots to be dominating and once you understand this point that they are against God and you are the instruments of God, you have nothing to do with them, you will get rid of them. Once you become firm, they just run away.

So this second resolution has to be passed today that we'll have no sympathies with bhootish people and will not give funny council by which you stop the work. Many people are bhootish that way, I know that. Anything you tell them, like [to] Channe *[UNCLEAR]*, I said let us start a school.

“Oh, how can we do it, this is this, this is that." I said in Geneva “You start taking that big place." Many people came with great council, I know everything what has happened, you may not tell Me. I am not there, but I am there. I know all those people who tried these tricks, because they think they are very wise. At this time I am there to watch you and see you, but I witness you. But you will drop out. This is the point. Everything is recorded. Whatever you are doing. God has a registration office and how many marks you get is very important. You don't think that you have been given realisation, such a big position; then God is not watching you. He is watching your every step. There are angels with you to help you and there are Ganas with you, but also the registration office is registered.

So be careful. Then later on you will say that Mother I've missed the bus. There I can't do any hanky panky, I tell you, at that point. I cannot do anything. Only thing just now whatever is possible I can do it, so please work it out in such a way that you really ascend fast and this is today you decide. Tonight. How many are going to get up tomorrow at four o'clock, raise your hands. And have their baths before Pūjā and of course everything.

Not only bath, otherwise they'll say “we had the baths, so it's all right." No. But in proper dresses you have to be there in time. Actually so many times I come late because I know they must not have yet got up. What's the use of reaching there? Then when I reach they say “Mother stop, still is not yet done, we have not arranged." It has happened many a time, so you don't blame Me for coming late, it's just to give you facilities. I think that is better to go late so that there's no problem.

So the good news I have told you already that we are going to get beautiful huts for ourselves. I would like you people to give Me some good designs for your huts that you want to buy. It will be at a very, very nominal cost, but don't try to save there. You see, is the saving of savings. Like this $400 actually I did it under a wrong impression. I didn't know that it was $375 last year. I thought it was only 300 so I said hundred rupees [dollars] sufficient to increase. Now they are all called, shocked, “Mother, what are you doing, how can it be? The prices have gone doubled now." I said “Somehow or other I will manage. Don't you worry." But in the hut business also you must know you have to pay for your hut, you cannot get it free there. Or, “Mother it's all right, one person will

build and we'll come every year, we can share. It's all right, you make one hut for us, ten persons can share it." This kind of beggaring should not be expressed there. It's quite common here, “We'll share it, it's all right." But where are you going to spend your money that saving all this? You won't shave because you want to save money, you won't go to a hairdresser you want to save money, all right! Now you don't want to pay for your food, because you want to save money, you don't want to pay your rent because you want to save money, but for what? I can understand drunkards doing that because, you see, miserly people are around because they are drunkards you know. Drunkards always have to save money because they have to drink. But you are no more drunkards now? So why should you save? Only drunkards do like that, you see this miserliness is very much in England and all the places. It's reason, because they have to drink, you know, where will they get the money to drink.

So they save all their money for drinking. But you are not drunkards any more. And the thing that you are drinking is the nectar which is free.

So why are you saving all the time your money? So money making propositions and money saving proposition if they brought little low you'll be amazed that these are all joy killing. Bhūts are joy killing things. A bhootish woman if she is next to Me, you see, I want to run away, can't bear her. The reason is she's so joy killing, she'll go on saying “Mother, what is happening about my marriage now? My husband has not written any letter to me." Finished. I'm saying, “Now, fed up of her."

Then another will talk “Mother my house is not all right, what am I to do? My business is not working out, what am I to do?" All very personal petty things they'll discuss. Not of higher things. But in America I was so much happier that they never asked Me about personal problems, no one. Always talked about the higher thing. “But how is it, Mother? This is the Spirit, when it comes into you how is it the light is not spread so well?" They talked about Spirit, Spirit, Spirit. Nobody said “My husband is like this, my house is sinking, what am I to do? I have problems." They never talked like that, so they'll go much faster and you will stay stick on with your wives, children and your house and maybe I don't know what else here.

So be careful. Move your attention to higher levels. Unless and until you move your attention to higher levels how will you jump out? And this is another way you can give a lift to the newcomers also. You see, many newcomers are shocked by the Sahaja Yogis the way they are. They say “there is no difference. They tell lies, they try to save money at our cost." New people have come, all right! Are you a married man? Then they say “all right! You pay for today." We go to a hotel, he pays for them. The new man is shocked. All the Sahaja Yogis eat there, poor fellow he pays money. He is without any money; then he thinks `what sort of Sahaja Yogis these are, they are making me pay.' When a new person comes you all should pay. But if they know somebody has money then they take out the money.

This is a horrible thing to hear. And the whole problem is of money, “My husband doesn't give me the money, he

keeps the money at the bank, my wife doesn't give me money." I am fed up of all these talks.

Now no more after this, at least don't tell Me.

If you want I can give you two sticks, you hit your husband or your wife, finish it off. I have nothing to say, but don't tell Me about them. And if your wife is a bhoot or a husband is a bhoot keep her out.

Don't take a headache on yourself. And those who are marrying because they're in love with bhoots better give up. Otherwise, their love affairs and this and that, all sorts of things, I am so fed up with it! When are we going to talk about the eternal life? All right? So, I think for New Year we have had a little pep talk and a love talk and good news maybe we may be allowed to stay here if you all desire, if you do not give some wise counseling, I am sure we'll stay here. All right, when shifting here also there were lot of wise counseling, “It's very far away, what should we do, this, that." It worked out. Keep your wisdom to yourself, work it out on yourself. Try to find out about yourself through your own wisdom, `What am I doing?' And you'll be amazed how it will help you.

You have to shine. You are the leaders of tomorrow. You have to have your wings on. What are you doing? All these heavy loads throw them away, nothing important! Feel lighter. You have given up all that.

Now we are yogis, we are Sannyāsīs, what is going to matter with us, even if you don't get food, so what? God is going to look after us. He looks after us. And it is happened with people that they have all settled down very well those who have faith in their Yoga, they get their kshema all right. First look after your Yoga, is

important. That's the most important thing to look after your Yoga by which you do not falter into the ditch of this greed and lust and all those things that are surrounding us.

Try to lead a life which is detached. Detachment one has to develop. Detachment. Complete detachment is needed. Today I had a mind of bringing some present for you, because, you see, I love it, I love to give you presents. I don't know why? That's an attachment I have. [Everyone laughs.] But I said this today I'll just have little more detachment about it, because if I give it to few then they will be angry.

But I had a mind to give you some presents specially, but I'll give you some special wishes today that, let your willpower become enlightened, let you become the people with great enlightened faith and with enlightened strength. You shed off all these things of the past, come out of your shells, come out of your past conditionings and without jumping towards your ego cleanse yourself completely. Spread your wings and like a dignified bird you enjoy the ocean of God's bliss." This is what I bless you. The sky, the sky is the limit. There is no limit to your enjoyment, but drop out all these nonsensical things. Just drop out. You are saints, you are yogis, all of you are. You are not ordinary mundane people on the street.

Everybody's feet are to be worshipped, you are of that level. Your Mother has made you like that after Gaṇeśha. And what are you doing? Where are you lost? Take the responsibility.

May God bless you all! So, I am told you are going to give Me some music program today.

So why not go downstairs, it's a bigger room. Have you cleared it out that bigger room? Downstairs. People also can sit on the staircase.

Have you cleared out? Nick? [Shri Mataji converses with a Sahaja Yogi].

That's a bigger room. Is it clean? I have told Nick, go ahead. Good, two, four. Who are going to get up? One person will get up, little bit move. Labour saving. Three, four persons should go and help and do it, fast, come along. Young people, āa. Come along, come along. Come along. Hmmm. Just do it, put all the things in this back room. Ya, good. No labour saving.

How are you? All right? You can go there and arrange the music, everything. What about the food part? You never had? We'll have the music first or the food first? I think better have the music first otherwise they'll all sleep off.

[Shri Mataji starts talking with Sahaja Yogis.]

Sahaja Yogi: You see, what they wanted to do for You was to let You sit in Your room, watch the firework display and the bonfire,...

Shri Mataji: And then have the music.

Sahaja Yogi: Then have whatever you wish, fireworks, music...

Shri Mataji: Music we'll have. All right! And the fireworks. And till then arrange the music downstairs and the fireworks is on, all right? So let us go down there. Legs are little bit sitting down.

And this practice of sitting down also must be done. It's few exercises, we'll give you, that is very good to be on the Mother Earth. That is something to be learnt. You

know these people who have been to Gurus they sit so nicely, I was surprised. They were forced. And their Gurus told them if they cannot sit they'll have to sit on a thorny thing.

So they got a fright.

Let's go. I think go ahead now, is it ready downstairs Damle? But you are going all out first of all for fireworks, all right? Out in the open, for the firework.

So what I was thinking, that when will we have music then, it's the point, na?

Sahaja Yogi: Well, whenever You wish, Mother. When will You like it.

Shri Mataji: I was thinking first have the music and then go out; have your dinner there also and then the fireworks. While sitting before the thing you can have. Have the music first. All right?

Sahaja Yogi: Yes, is Debu Chaudhuri here already? Will somebody tell Debu the arrangement?

Shri Mataji: And then when we go out...

Contents: 1983-11-06 **Diwali Pūjā (Bhau Beej Day), Becoming the Ideals, Temple of all Faiths, Hampstead, London, UK**

With today's vibrations, you can see, when you are prepared for a Pūjā, how much you get it. Today you can feel it.

So the Divine is very anxious to act, only thing you have to prepare yourself. And all these preparations are going to help you tremendously. As we are now Sahaja Yogis we have to know that we have become something

different from what we were. We are yogis, we are higher people than others. And as such we have to understand one thing that we are not like other human beings who say something and do something, who can live with hypocrisy. That's why all the problems have arisen out of all the religions.

A person who says he's a Christian he's absolutely anti-Christ; who says who is Islamic, he's absolutely anti-Mohammed; who says who is a Hindu is absolutely anti Śhrī Kṛiṣhṇa. This is the main reason why all the religions have failed so far because human beings talk big of ideals. They all say that we have this ideal, that ideal, but they are not those ideals, they cannot live with those ideals. The ideals are not in their lives, they're outside but they go about saying that these are our ideals, they become fanatics but they are not the ideals.

By Sahaja Yoga now you have the method, you have the possibility, that you can become the ideals.

The ideal has to first to be understood through your brains, in the West specially. What are the ideals we have become or we have to become, what we can achieve, this idea you must have. And secondly you must have a capacity to deepen your meditative power so that these ideals go and settle in your heart as a part and parcel of your being, that you can't live without these ideals. We can take an example say of Christ. For Christ He and His ideals were the same, there's no difference between the two. He did not talk of one thing, did another thing and executed the third thing.

This will be the difference between the Sahaja Yogis and non Sahaja Yogis, that whatever are your ideals have to

be expressed in your life every moment because you are that. If you are gold, then gold is gold all the time. It is not gold sometime then sometimes iron and sometimes mud, it is gold all the time.

Only human beings are like that, that sometimes they can be snakes, lions and could be foxes also. But as Sahaja Yogis you become pure human beings and this is what we have to know. It is not difficult to strive for it, it's not difficult because now you have the power to deepen your roots to your heart.

So the brain must be used to understand clearly what are the ideals of a Sahaja Yogi. What are the things that a Sahaja Yogi should do, how he should behave in life, what methods he should follow? And then he has to bring it to his heart through meditative processes, through surrendering. How I give you second birth you know very well. I conceive you in My heart, otherwise I cannot do it. Because My heart is so pure it cleanses you; by compassion My love cleanses you and then I can take you out of My Sahasrāra, otherwise how will I do that? And when that is happened you have become a new personality.

So you are very different from all others because a Spirit has given birth to your Spirit. You have been cleansed by the Spirit.

So you cannot live like that, like all other human beings are living. All the clashes, all the problems of human beings are because they are not what they talk, ideals are out, out of their life. That is how a Sahaja Yogi will show himself off compared to anybody else. Take an example say of Abraham Lincoln, all right? Abraham

Lincoln believed that everybody must have freedom and the government should be for the public, for the people. Whatever He talked He practiced it. Whatever He believed in He worked it out and gave His life for it, that's why He's a great man. Think of Mahatma Gandhi, they were not like Christ, Incarnations. Think of any great man, think of Shivaji Mahārāj, any one of the saints, they were human beings. But once they knew this is the principle on which we have to live, they become one with the principles, they do not compromise.

So what Sahaja Yogi has to be that we should understand. A Sahaja Yogi is a person who has got Realisation through the Kuṇḍalinī and Kuṇḍalinī is the motherhood in you, is the caring, nourishing power within you. But mother will never compromise with the son; if he wants to kill somebody she'll say: “No." I mean a real mother. She will even shoot that son who tries to do wrong things. In the same way if you become the mother of yourself, then you have to look after yourself, in the same manner that you nourish yourself and all others also, you have to nourish them, care for them and do not compromise with wrong doings, unrighteousness things, absurd things.

Now when I tell you this it is not necessary for you to feel guilty. We have to look upward. Those who are standing even on a lower staircase, if they are looking upward they are all right, but those who are standing at a higher steps and looking downward, will go down.

So look forward. What we have to do in our day-to-day life in simple relationships even husband, wife, children, parents, are you becoming silent within yourself? Are you

nourishing it, with your silence, with your compassion, or you are supporting something that is absolutely anti-God? If you become the ideals, the power of ideals itself, will make you so dynamic that you don't need to consult anybody, you become the ideal. They are like torches. Your ideals itself will be enlightened.

So the first attitude should be: `How do we deepen ourselves?' That should be first attitude. Now say a husband, wife are quarreling morning till evening they cannot be Sahaja Yogis. Absurdities. If they are quarreling they are not Sahaja Yogis, take it for granted. Now what you have to do if two persons are quarreling, the one who is a Sahaja Yogi will leave that wife: `I have nothing to do with wife, I have no wife nothing.' Keep out, detach completely from within. Just don't talk to that wife. Don't discuss, don't bother about it, just detach. If the son is like that just detach, up to a point but no quarreling, no argument nothing. Complete silence, a silent protest, must be developed. But in that silence you should not be a cowardly person.

So many people are cowards and that cowardliness, they think is their silent process. A person who is really powerful will not deter, will not be aggressive but will not also take aggression.

So in your meditations you have to sit down. Now what do you say in meditation? Try to see all the Chakras. What Chakras are catching, face it yourself. These might be from your past life.

Some Chakras are weak. Try to make them all right, try to strengthen them. Because ideals have to be worked out the instrument has to be all right. If the instrument is

a crazy one how will you do? So first of all you must develop your instrument properly, it should be balanced, powerful, not cowardly. People should feel your power. Of course the power is of love, but love doesn't mean that you compromise with all the nonsensical things. There should be no compromise at all. It's a very self-certifying state. We cannot say when it is so, we just cannot say. Itself the state will certify that I'm all right now, I have reached that state. We cannot say after five hours, three minutes, two seconds you'll become that. You just mature and you see that maturity within you.

Once you understand that unless and until you become your ideals you are not a Sahaja Yogi. Everybody can call themselves Sahaja Yogis, there's not inauguration, we don't have any sort of a, inauguration of a university where people can come and get their degrees and diplomas: `All right you are certified twice born.' There are some who are several times twice born. They are twice born today, tomorrow they are not, then again they come twice born and again twice born.

Some of them can be one hundred and eight times twice born in Sahaja Yoga. And even then they are not certified.

So you have to give yourself a certificate. There's no university to do that.

You have to understand yourself, what are your problems, why you are behaving like this? You treat yourself as a child. When it is needed you have to rebuke yourself. When you have to glorify, you should glorify yourself.

So now you separate. You become the mother, the Spirit is the mother and you, whatever you are which has to grow, is the child. Mother is the ideal, she is the inspiration, she is the power and the child is the recipient. If the child is an obstinate fellow then you can't do anything about it. Also find out, you might be one of them. I know who are they like that. There are many and you can find them out in no time. Obstinate fellows, if they live with ten people suddenly we hear reports of their existence.

They are quite eloquent even if they are not talking a word people can tell you: “I had a fight with such and such. That person said such and such a thing to me, that person was so cruel to me, that person demanded this." You know which person it is, where.

You see as a diamond can be made out thorns can be made out, also anytime you go near the thorn, anyone without exception, it will bite everyone. It is not going to spare, it's a thorn.

So a thorn has to be a thorn. But if you are a Sahaja Yogi you have to be a flower and a strong flower and an eternal flower, that always grows, does not fade out. Always growing, never fades, such a flower you have to be, then you will be surprised that you do not get into a trip of ego, neither you go into a complete collapse of superego.

So much you know that any one of you can be called as a scholar I can tell you. I mean so many times people have asked Me: “Are they all scholars that You have, Your Disciples?" You know so much, much more than any Saint ever knew I can assure you. But you know only in

the brain, outside. It's all bla bla bla. It comes to the brain, you use it to show off to others and finished. It doesn't even settle down there, then how will it go to the heart? So everybody is talking big, they can impress people. I mean if some journalists come here they'll be so impressed by the Sahaja Yogis, so many wise men in England sitting down here. But you laugh at yourself; you have known all this because I've been speaking too much. Also the Spirit is shining. Let your Spirit shine in such a way that people know this is a man who is completely integrated: the Spirit, the talk, the behaviour, the life itself is completely integrated and this is what is Sahasrāra.

So if there is no integration you have not achieved your Sahasrāra. There will be no need to pull your ears.

A day should come when you all will raise your heads with great pride and glory because your ideals will shine like ornaments. I want to see those days when all those who claim to be Sahaja Yogis become that. That's the most important thing, all other things are useless. Getting an ashram, getting this, doing this, doing that, forget it. What you have to manage is this child which has to grow, who is still naughty sometimes, tries to misbehave. Now put it right. You give it a name. You call yourself a Sahaja Yogi and that child as Mister X, Mister Y whatever your name has been and always try to tell: “Now will you behave yourself." Get up in the morning, have your bath, sit down for meditation. “I feel lazy” the child says, “I can't." Then you accept the child, then the child will become the mother and you will be losing your powers, excuses. The child knows, very intelligent, it's a

very clever child, extremely intelligent, knows how to deceive you. But the child also knows innately what it needs. If it comes to know that the mother in you has developed that personality, then it accepts mother's personality. But if the child knows the mother herself is weak then he starts taking advantage of the mother.

So you have to not fight yourself but to tame and this is very easy. You'll start enjoying it, looking at yourself: `Oh Mister so and so.' Then you won't be angry. `I know how to handle you, you're hiding behind there, all right, giving excuses.' And the child grows big, so big that mother sees that and is amazed. Like in Śhrī Kṛiṣhṇa's childhood, the Mother was Yeshodā and the child was Śhrī Kṛiṣhṇa. It's very symbolic.

And He used to play very naughty tricks and She said: “You went and ate that mud from there. I know you have eaten." He said: “How can I eat, how can I, I can't even go out of the house. I'm sitting down here. Where is the mud? How can I eat?" “You did eat, I know you have eaten, so better show me your mouth." He says: “Really?" and then the mouth opens and the complete Viṣhwa Swarūp, complete vision of the whole Viṣhwa She sees and the Mother falls at His Feet. That's what it should be. This mother has to fall at the feet of the child that has grown. Very symbolic. That is how you have to grow, into that Viṣhwa Swarūp. Into that Collective Being, into that Virāta.

Arjuna and Śhrī Kṛiṣhṇa is another very good symbolic thing. Arjuna was a friend who used to take liberties with Śhrī Kṛiṣhṇa. Śhrī Kṛiṣhṇa tried to tell him about Gītā, all these things. But still Śhrī Kṛiṣhṇa could not convince him

of that. All these were just outside `bla bla bla's'; as Mother's talks are.

Mother's talks are very entertaining you know very humorous, nice to hear them, instead of listening to any music better to hear Mother's talks. And then the people think if they are listening to Mother they have become Mother already. That's it happened to Arjuna also but still he found out that there's something lacking in him, that he has not become the ideal. Still his attention is not there as it should have been.

So he asked Śhrī Kṛiṣhṇa: “I think I'll see your great image." Kṛiṣhṇa said: “All right are you prepared?" He said “Yes, I am prepared." And then He became the Virāta, the vision of the Virāta and when he saw it, he said: “Stop it, it is too much for me." That's what should happen to your friend who is this child. That it should become that Virāta and when you see that, should be amazed at yourself: “Oh God, I have grown like this." Just like Yeshodā falling at the feet of the little child, you have to fall at the feet of the child that is within you. I am sure this will happen now.

So remember that no argument, no explanation. Mother is forgiving. She'll forgive you everything, you know that. Anything you do I'll forgive you, even if you murder Me I'll forgive you, but you won't be able to forgive yourself.

So allow that child to grow, grow fully.

You must look after them and find out what's wrong with your children if they are crying. I know what are the children still not all right. Just don't pamper their ego. Work it out. Clear them out. It's important. Don't want to be bhootish. All their lives they'll be bhootish like this.

I've seen many children who are like this. They see Me, they cry, weep, shout. It's not a sign of a healthy child. Rajesh's son would not even look at Me, used to scream and shout. Now look at him how nice he's become.

So any child who is like that you don't say that, don't avoid the topic. Look after that child, put him right. You have to see that the child is all right. As you have to put your child all right also put the child which is really your son and do not live with that kind of a misunderstanding. If a child cries like that there's something wrong with the child. They are singled out.

If you find your attention is going here and there, if you are not attentive in the program something wrong with you also. If you go off to sleep something very seriously wrong with you. At that time if you are thinking of other things then something wrong with you. You get headaches, something wrong with you. Judge yourself, clear out, you must clear out, that's very important. If you are still getting into tempers, irritation, anger, there's no balance that has come in you, something wrong with you. If you know how to control your anger, then it's all right. You'll find out everywhere how negativity works in small things.

Everybody's improving but it's rather slow. It can be very fast if you meditate, that's very important.

You have to know how to make your Chakras all right. Your mantras are to be siddhis. Mantras are to be such that they should not be mechanical, just saying something mechanically. You should say it from your heart. Again, if you do not say mantras through your heart, mantra is not siddha, means you may go on saying

hundred times, it will have no effect. Siddha mantra is that, that you say that, it has an effect, it works. If it does not work then your mantra has no meaning.

So the development has to be within and without and you have to certify yourself. Nobody else going to certify you. If you want to give yourself a false certificate go ahead. If you want to cheat yourself go ahead. It's not going to help anyone. But if you want to really have the joy and the bliss of the grace of Heavenly Father, then come out of it. Many misidentifications that are there have to be given up to enjoy that beauty.

It's such a great day today to meet you all. Today is a day we celebrate in India where relationship between brothers and sisters has to be established. They're very pure. Brothers and sisters relationship is without any lust or greed. It's pure relationship where the sister prays for the protection of the brother and brother prays for the self-sufficiency of the kshema, well-being of the sister.

So this time you have to think of your other Sahaja Yoginis and Sahaja Yogis who are like your brothers and sisters. You have to think like that. Purify your hearts. It's something funny in these countries you know that there's no such relationship exists. Purify your mind today on that point, that everybody else is my brother or sister. If you are married it's all right. But look at everyone, try to look at everyone as a brother and a sister.

Both relationships don't exist.

This is a funny country where there is no relationship which is pure. It's such a filth I tell you. If you read them you can't believe it, such perversion. Specially innocent people like children are attacked. Think of them as

virgins. Be careful. And the young girls should know that they are virgins. If they go about with boys and they are Sahaja Yogis, they're not. Sahaja Yoginis have to be chaste women, powerful, chastity is their power and men too. After Sahaja Yoga men should become conscious of their chastity, that is their power too.

You see this was nomadic times when the men used to go for hunting and women used to cook in the house. Men were supposed to have five women, they were nomadic people, then they became sophisticated.

Then the monogamy started which reached a certain point. Then again this kind of an abandoned life started. This is nomadic life. Now women also have become nomadic. Men and women are all nomadic and primitive. After sophistication they have become primitive, this is the problem is. But now you have to become higher beings where there are pure relationships. Any relationships, supposing there was something in between Me and this instrument, we cannot use it. Any connection can be cut off if there is something in between.

To have the best connection is to have pure relationships and it should be discretionary. Mother is a mother, father is a father, sister is a sister, brother is a brother, all these are different, various types of relationships should be understood. Women must understand they are women and men must understand they are men. Also relationship to yourself is very important. Women should not try to be men, we cannot and men should not try to be women. Is wrong. Because basically they are different people. They are born differently. What is the difference? A man is more meticulous, he knows more about

machines, details about it. A woman will see the pattern. Woman will listen to the tune more, man will be seeing to the instruments. That's the nature God has created you. After all somebody has to see this and somebody has to see that, both are beautiful. Nobody is higher or lower, but enjoy yourself as being a woman, enjoy yourself as being a man. But man does not mean that you aggress women thinking stupidly that you are higher than woman in evolution. Or women dominating men thinking that by dominating them they can put them right. They have never put them right by that. They have gone absolutely cabbages, men have become cabbages. Wherever women dominate, men become cabbages. They have not put them right.

So both the qualities must be nourished and developed and the relationship between man and woman should be of pure love. Once you start purifying yourself these things will automatically work out and you'll respect each other. Actually you are all yogis. I have to respect you and you have to respect each other. On the contrary I find there is no respect. You are all great saints. Yes, you are. Respect, respect each other. You're not to talk harshly to anyone, to trouble anyone. Try to do as much as possible for others. This is the way we have to change. This has no brand, of any culture, is the culture of God we are talking about, is the culture of His Kingdom. Where we give others, enjoy giving, doing for others, loving others, caring for others, without any return. If you little bit help yourself the Divine is very anxious.

You have seen today that the vibrations are so much that really I am finding it difficult even to talk to you, sucking,

it's going on. Just a little thing you did yesterday, or this morning. Tremendous vibrations and you'll be thrown into that, you'll blossom into something. Just pay attention to yourself and first and foremost respect yourself because you are a yogi. You cannot be in-dignified, you cannot be stupid, you cannot be high handed, you cannot be dishonest. You have to be a sweet, matured personality because you are a yogi. I mean you should call yourself Yogi X, Y, Z. Should, you are, but calling Yogi and fighting and pulling each other's hair, then I would say it's better not call. Try to get rid of your problems which are very simple. If you cannot, then tell Me. I will tell you how to get rid of them. Face them out.

May God bless you all! Now today we'll not have any havan, that we have decided because in the Diwali there is no need to have any havan but we'll have just the Pūjā. Now today is the Pūjā, as you know there are five days they celebrate Diwali. The first day is the thirteenth day where it is the Gṛuhalakṣhmī's day, that is the day when the Gṛuhalakṣhmī is worshipped. But a Gṛuhalakṣhmī has to be worthy of the worship and then some utensil is given to the gṛuhaLakṣhmī.

Some sort of a utensil is to be given to the Gṛuhalakṣhmī as a present. That is the day Lakṣhmī was born, Lakṣhmī was born out of the Mother Earth. Out of the, we should say, Mother Earth but She came out of the sea after the churning, so that is the birth of the Lakṣhmī. She's the giver of wealth, wealth which is material as well as spiritual.

A wife who says that: “All right you save all the money” teaches the children to be selfish and teaches the husband to be selfish, to save all the money in the bank and not to be charitable is not a Lakṣhmī.

She's the One who teaches you how to be charitable, how to give to others. A woman who is very particular about her money and bank balances is not a Lakṣhmī at all. She has to spend. She's there to spend. Man has to preserve his money but the woman has to spend. He has to earn for she has to spend, but rightly, spend it rightly, not only for herself but for the family, but for the husband. She thinks: “What should I buy for my husband, for my children, for other Sahaja Yogis, for other people?", all her job. The husband earns and gives it to her and she does that. It's a very sweet distribution I think.

So that's the day of the Gṛuhalakṣhmī when She's born. She must have these qualities, if she's a miserly, calculating type of a woman she is not a woman at all to begin with. If she's worried about her own clothes and her own comforts and her own things then she's not a Gṛuhalakṣhmī. She makes others work and sits down herself and orders about, she's not a Gṛuhalakṣhmī at all. She has to work for others, she has to do for others, she has to look after. That's the thirteenth day.

Then the fourteenth day is the day when Narakasura was killed. You know Narakasura has taken his birth and he's to be killed, the Sahaja Yogis are going to kill him. You have to come up to a point and definitely he can be killed. When Kārttikeya is awakened within you he can be killed. But for that you have to be just like gold,

untarnishable. You need strong people to do that. A sword that can kill him has to come out of your metals, then Narakasura can be killed. He is one of the worst possible asura. That is the fourteenth day. When he was killed the gate of hell was opened and all those who were his disciples or his followers or Satanic people were put. That's the only day you can sleep late and a good news for you.

Then the fifteenth day, is the darkest night which we had, darkest night, that is the night when you put the lights on because it is the darkest night the negative forces can walk in.

So the lights are put because Lakṣhmī can come in. You'll be surprised how Lakṣhmīji is, that if a bottle of wine enters from one end She disappears from another. If there's a lady, she's bhootish in the family, they can never have the enjoyment of Lakṣhmī. The Lakṣhmīji runs away from them. They may have money but they cannot enjoy. The Lakṣhmīji will run away. Such a person will be so inauspicious I tell you. Supposing you want to, say, buy something and such a bhootish person telephones to you, cannot get it, finished. First of all your ears will be finished with the poison and then whatever work you are doing you'll never be successful.

Now this country is so full of such bhootish women, aLakṣhmīs, that I don't know how will they become all right. The women have to decide to get rid of their bhoots and not to carry on with them. They must meditate, they must try, if they feel sleepy they must go and have a bath, go twice, thrice, sometimes burning yourself a little bit, doesn't matter. See to it that you

don't feel sleepy and dreamy. If you are dreamy by nature then you are bhootish. That's the responsibility of women to keep the Lakṣhmī intact.

So that's the Lakṣhmī Day when we say that Lakṣhmī Pūjā takes place because that is the day you invite the Lakṣhmī to come in, the Rājalakṣhmī, the Lakṣhmī by which you become the king of the family, or the royal benevolence you can call it, the regal feeling in the family, that is the day.

Then comes the day, next to that is the first of the month in... That is the calendar, My forefathers, because you're all My children you have to use the same calendar, Shālivāhanas calendar and that is the first day of the Shālivāhanas calendar. And what do they do in the morning time to celebrate it? They take one of these jars, Aquarius and put a shawl with it and that is put as a ag, representing the Aquarius and the shawl of the Mother. That's why they are called as Shālivāhana, the ones who carry the shawls of the Mother, the `carriers of the shawls of the Mother'. That's how they put it up. The shawl on top of the Aquarius. This should be actually the flag of the Sahaja Yogis that you make it the Aquarius or we can say the jar [UNCLEAR, what do you call that pitcher? Or not pitcher but this lota business what do you call that, there's nothing used like that here. That one is kumbha, we can call in kumbha and the shawl is there so they put it up. That's why they] call as Gudi Padwa, Padwa means first day of the moon is Padwa and Gudi means `this'.

So they put it up and that is how they say that today is the New Year day for the Shālivāhanas.

Shawl is the covering of your Mother which gives it warmth and also it covers Her modesty. Shawl is a sign of regality and modesty and chastity.

So you stand for that of your Mother. You protect it like Gaṇeśha does. Only on one point He gets angry, if anybody says or does anything against the Mother, then He comes down. That's why Christ has said: “Anything against Me I'll tolerate, but anything against the Holy Ghost, will not be forgiven." That's the Son talking about the Mother, that's what happens.

So today is the second day. Second day is the Bīja, is the they call it the Bhav-bīja is the day when the brother and the sister, who are the seeds of one tree have that pure exchange of affection. The sister does the Ār.ti of the brother, gives him a tika and then brother gives her something as a token of his love, as a present. In Bombay [Mumbai] we started that and they have made sisters and brothers. I wish you also could find out somebody as a nice brother. But I found that these relationships have been so beautifully managed in India that if they could be managed here, it will be a great day of really ecstasy for Me, because that means you have overcome this devil of immorality. The purity, removing the lust and greed from your mind completely and bestowing that affection for someone who is your sister. Very common in India, everybody has a sister there; all the Sahaja Yogis have a sister and they look after their sister that way. Is a very sweet feeling and a sister is treated, like Raulbai is a sister of Dumas you can imagine and her sister is treated with the same grace as the own

sister is to be treated with all the relationships and everything.

So this is the fifth day is Dvija.

So from thirteenth to the fifth day they celebrate Diwali. For us Diwali has a very great significance. That is, from one light many lights are awakened and they are put in a line, so they are called as Diwali, means `the lights put in a line'.

So when you hold My Hands together all of us, through that the energy passes and the enlightened rasa is established and the whole world has to become that beautiful reign of your Mother where nothing but the bliss of your Father and His enjoyment when He sees His Own Creation dancing in that Ocean of Bliss.

May God bless you!... all the vibrations *[UNCLEAR]*.

You want to do Pūjā, all right do it, but I'm already finished.

[Sahaja Yogis recite the mantra to Śhrī Gaṇeśha. Once Shri Mataji stopped us and said:] Do it again, but this time do it from the heart.

[Sahaja Yogis obeyed and there was a beautiful lift of vibrations and strong flow of the Cool Breeze.] You see how the vibrations respond.

Contents: 1983-11-23 **Christmas Pūjā, Surbiton, London, UK (other date 11-21)**

It is for us to remember that Christ was born on this Earth as a human being.

It is for us to remember that Christ was born on this Earth as a human being. He came on this Earth and His the

task that was before Him, was to enlighten human awareness, with the sense of understanding, we can say it is actualisation within the awareness of human being that they are not this body but they are the Spirit. The message of Christ is His resurrection. That is you are your Spirit not your body and He showed by His resurrection, how He ascended into the realm of Spirit which he was, because He was Praṇava. He was Brahma. He was Mahāviṣhṇu. As I have told you about His birth. And when He came on this Earth in a body like a human being He wanted to show another thing that Spirit has nothing to do with money, has nothing to do with power. It is all powerful, all pervading but it is born in a stable, not in a palace or to a king but He was born to a very ordinary person, a carpenter because if you are the king as we say in Hindi Language `Barcha' then nothing is greater than you, isn't [it]? It means simply that, nothing is higher than you, neither anything can decorate you because whatever you are you are at the highest. All the worldly things so called are just like dry grass, thronawath so He was kept in dry grass.

To many it makes very unhappy and they feel very sorry that Christ, the one who came to save us was kept under such conditions and why not God provided Him with something better but to such people it does not matter. Whether you are lying in the dried grass or in the stable or in the palaces, everything is just the same for, it does not touch them, they are so detached and they are completely in joy. They are the masters of themselves, nothing can master them, no matter can master them, no comfort can master them. They are masters of

complete comforts within themselves. They have achieved all the comforts within themselves. They are satisfied people. That's why they are kings. They are called as kings, not those kings who run after things or those kings who seek comforts in life, I mean, if you have comforts well and good, if you don't have well and good, makes no difference.

So many people, especially in Latin America, when I went there they said, “But we can't understand why Christ was born as a poor man." This is again the human concept about God is. See He wants to command on God He born in a king's palace. You can not order Him about. We have our own concepts about God that, “Why should He be a poor man? Why should He be helpless?" He never showed His helplessness. He was much more dynamic than all your kings and all your politicians put together. He was not afraid of anyone. Whatever He had to say it He said it. He was not afraid of crucifixion or any such punishment so called. It's only the human beings, you see, who have these false ideas about life and that's why they want to put these ideas all to God also and make, try to make Him follow their own concepts.

God is not your concept. He is not a concept at all. To, also say that concept is after all is a concept is also concept, this I have found out very recently. This is another myth people carry. Those who say that, “Oh, concept is concept, all right, Mātājī says, all right, so what” but even this is a concept because concept is [a] thought. You have to rise beyond thought at a higher level into thoughtless awareness where you are not in thought but you are in the center of the thought. In the

sense that one thought rises and falls and there is a place in between another thought rises and fall. You are in the center of these thoughts, the Vilamba as we call it, the time where you falls. Then you will understand Christ. He was here partly, of course, to save us because He had many aspects, I should say, not only to save human beings He came on this Earth. There were many more aspects. This is also human beings have a demand, you see, that they must be saved, why? One should, I mean, from God's angle one should see, why should they be saved all of them? What have they done for God? How can you demand God that you must save us, can you? You cannot ask for that.

So He did come to create the passage between as you see here, the Viśhuddhi and the Sahasrāra, this Āgñyā, in the primordial being, the Virāt. He was born there to open that door in evolution; every incarnation has come on this Earth to open a particular door within us and to create that opening or that enlightenment in our awareness.

So Christ came precisely for opening this small little door which is constricted by our Ego and Superego. Ego and Superego are the two by-products of our thought process.

One the thoughts that are of the past and the other thoughts of the future. He came to make that gap to cross that gap and that's how He has sacrificed Himself. His body, for you it is a very big thing of remorse and repentance but for such people it is not. It's a play. They have to play a certain role. That's why I do not understand why do you show Him to be such a lanky,

panky, miserable creature! He was never miserable, such people can never miserable as you are. This is another concept of man that He should be lanky, panky, tolly, skinny, starved, bones coming out, count them one by one, horrible I tell you.

From His childhood to His death He was jolly person. He was happiness. He was joy, to make you all happy. To give you the light of happiness by enlightening your source of joy that is your Spirit in your heart, that He came on this Earth, not only to save you, first to give you happiness, to give you joy, because human beings in their ignorance and in this tomfoolery are unnecessarily beating themselves and destroying themselves. When nobody asked you to go to pubs to get into trouble, nobody has asked you to go to races and become bankrupts, nobody has asked you to go to horrible Gurus and get into troubles but you seek your destruction morning till evening then He comes there like a morning flower to make you happy first to make you happy, to give you joy. You see any child, you see any child, at least I know Myself I don't know about the funny people here, I mean, for them flowers also look like thorns, I mean, I don't know how they manage that stuff but you see a child anywhere, any child, such a joy giving thing it is and this is the child of the Divine, that comes on this Earth as a child, is the most joy giving thing and that's why Christmas for all of us, for the whole universe should be a festival of great joy, for He brought light for us by which you could see that there is someone called as God, there is someone who is going to remove this ignorance, this was the first beginning.

So for us it is necessary to be first joyous and be happy and relaxed and not to take anything that seriously as we take because Divine life doesn't make you serious because it's all a play, it's a Māyā. I have seen in all the rituals that people follow in all the so called religious people, they are too serious to be religious. A religious person will be bubbling with laughter. He doesn't know how to hide his joy.

And he doesn't know how to control his laughter when he sees people who are unnecessarily serious. I mean nobody is dead, the way people said sometimes don't know what to do with yourself. You just can't control.

So there is nothing in this world for a person like Christ to feel sad about and if you really believe in Him then please first of all give up your this silly sadness and sulking and sitting down and becoming marrows, not talking to anyone, silence bores all over. That is not the way to look at Christ. See how He went and talked to multitudes. How He opened His hands to all the people around and how He tried to give them happiness. He has said that, “You have to be born again." That means He had to do this work and that you have to get it sometimes. He has promised that you have to be born again. Christ is to be born within us. I don't know what Christians understand out of this. How do you become born again? Not by going through ritual of Christening, somebody coming from a Theological college cannot make you a Christian. Like in our India we have some paid Brahmins as you have here paid people, you see, the whole day they will eat, drink, be merry and evening

time they will come and pray and preach, that sort of people.

You have to be a person who is authorized by God. Unless and until you are authorized by God you cannot give joy. And that's why I have seen all these people this so called big Pandits and big priests and all of them are so serious because they are not authorized by God. Even on a Christmas day, I mean, anyone who comes from a village may think there is a funeral going on. And after the funeral they go home and how do you celebrate, with the champagne. And after the funeral, also, real funeral also they will celebrate, I don't know why they take champagne. How can you celebrate Christ by insulting Him? He came to enlighten your awareness because you respected your awareness, the point at which it had reached.

But you are trying to put it down. Is this the way to understand Him? And He has promised that you are to be baptized, you are to be born again and now in Sahaja Yoga this promise is being fulfilled.

So be joyous that here at the Āgñyā Chakra again Christ is born within you and He is there and you know how you can ask for His help, always. But the main thing that one has to understand that the time has come for you to get all that promised in the scriptures, not only in the Bible, in all the scripture of the world the time has come, today that you have to become a Christian, a Brahmin, a Pīr through your Kuṇḍalinī awakening only. There is no other way out and that your last judgement is also now. Only through your Kuṇḍalinī awakening God is going to judge you.

How is He going to judge you otherwise you think of somebody now? A person comes in, now here somebody sitting to judge you? How? By how many hairdressers you have been to or how many suits you have stitched for the Christmas or what presents you have bought and how many cards you have sent? And to how many people you have sent some other things which may not be very palatable. That's not the way, or is it that at what price you have bought all the things, the way we are particular, which way are we going to be judged? My God, not superficially people say, so what depth have we got, let's see, how far can we go in our depth, at the most we reach a point where we are nothing but a concept again.

So whatever depth we know of goes up to only rationality up to the concept point, beyond that we cannot reach, so how can we be judged? How do people are judged if you go to a doctor? He has his instruments and he works it out, puts the light in, see for himself and says this is the position and how your spirituality is going to be judged? How a seed is judged by sprouting it. When you sprout the seed and when you see it germinating power you know that it is a good seed or a bad seed. In the same way you will be judged by the way you have germinated. The way you receive your Realisation, the way you retain it, the way you respect it. That is how you are going to be judged not by kind of dresses you are wearing, by the type of matching you do and the hair dressing you go to, not by the big positions you occupy and the big politicians and big bureaucrats you become, not by what kind of houses you have built and by what kind of so

called Nobel Prizes you have won. You are not also going to be judged by your philanthropic work by that you think that you have given so much money, so much so because you, if you have given so much money there will be big ego somewhere hanging and it will bring you down your scale. This is the judgement in which the little feather is going to weigh much more than a ship. It is a different type of a judgement, of a personality. You can see how Christ was judged by human beings and how He was judged by God. He came and lived in the dried straw like a feather. His Mother never felt His discomfort. In the same way those who have not *[UNCLEAR* bide] their being oppressed others or taken oppression are going to be judged as first class.

In the Kuṇḍalinī awakening itself there inherent defects. Inherently the Kuṇḍalinī has some defects because of your previous Karmas, because what you have been doing in this life time, because the things that you have accepted as reality which is just a concept, because when you have not known the absolute whatever you will be doing there will be a little of ignorance with it. Whatever you have done in darkness will have a particle of darkness in it.

So without knowing Realisation, if you have propagated, “Oh, we are the saints, this that” you will have no chance. If you think you are a Divine personality and you are already a realised Soul, no chances. All the priests of all the religions will be the last to get Realisation. Valmiki in his Rāmāyaṇa has very clearly said a very interesting story is there, that a dog was asked, “What do you want to be in your next life?" So he said, “Make me anything

but don't make me a *[UNCLEAR* matabish]" a person, matabish is a person like a priesthood. "So make me everything but not a priest anywhere." Just imagine, a dog having that wisdom! But I do not say that all of them are like that. There may be some who are really genuine, some may be really realised people, may be authorized by God but I am sure they are not accepted by the multitude. I am sure of that because I have seen your history and all that. I have seen all such people have been discarded and have been tortured. But now the time has come to judge the right and the wrong. You cannot crucify any more. You cannot. Everyone is going to be judged through Kuṇḍalinī awakening.

Now we should know there are three categories of human beings. I don't know which way to start not shock you, one is human beings as we are normal. They are called as Nara Yoni. The second categories are Deva Yoni. Those who are born seekers or realised Souls, mostly realised Souls are Deva yoni. And the third ones are called as rākshas, these are called as Ganas. Actually these are called as Ganas. But it is, we can called as species among human beings, Rākshasas means people who are evil.

So we have evil people, excellent people and we have in between people. Excellent people are very few. They are born realised. I don't have their problems much. But one has to deal with the people who are in the center.

They are looking towards good but has something hanging on to them, which is not so good.

So for these people, they are inherently some defects in the Kuṇḍalinī which we must understand. The first of

them is bad health, physical bad health, actual physical bad health. In this country especially people suffer from too much of cold and other troubles due to over calcium in the water. In the same way according to the countries *[UNCLEAR* Sthanvishesh] as they call it you have problems. Like in our country we have some problems. Like in your country you have certain problems.

So physical problems are according to the country where you have taken birth. Most of you have decided to taken birth in particular country.

That's why you are identified also, to such and extent sometimes that you think there is no defect. Every country has a variety by which you suffer a certain amount of set back in your health.

So for a Sahaja Yogi, one should know that health is a very important thing because this body is the temple of God. And one has to look after your health. And you know also when the Kuṇḍalinī rises the first thing that happens that your health improves because of the parasympathetic fulfilment. Because parasympathetic gives you enlightenment, which flows into sympathetic and your health improves. I will not tell about it very elaborately today because time is short but if you read My, I would say I haven't written much but listen to My lectures and some of them are written down you will know how Kuṇḍalinī helps to cure most of the diseases except for which are being tampered by human elements. Like a kidney trouble, now has been cured by Sahaja Yoga, no doubt. We can cure kidney trouble. But a person who has been on the machine will try cannot be

cured. We can give him longevity. But he cannot be cured.

But to cure people is not your job at all by any chance. You must remember this. No Sahaja Yogi should take to curing people. They can use My photograph but not take to curing because it means you are a big philanthropic personality. I have seen people have been curing, get into such a mania of curing that they forget that they are also catching something and they are also getting some troubles and then they never cure themselves. Ultimately I find they get out of Sahaja Yoga. But with the photograph you can cure people. Do not think that this is your duty that you are a great sort of a, what do you call a benefactor, physical benefactor, no you are not. You are a spiritual benefactor but as a by-product, the body of the person improves because if Christ has to be awakened, if God has to come in this body then this body is to be cleansed.

It is done by Kuṇḍalinī. But it does not have a separate work like, hospitals. I have know people who were went so mad with their power of curing that they started visiting regularly the hospitals. And they ended up in the hospital only. They would not even come to programs. They would not even come and see Me.

So this is one of the greatest hurdles you have got is the Viyathi, is the bodily elements.

And the bodily element also should not take you down too much, if to be have some problem, forget it, gradually it will improve with some people it takes time to get all right. But the main thing is to get to your Spirit so do not always say, `Mother, cure me, cure me, cure

me.' But just say, `Mother, give me the spiritual life.' And you will be cured automatically. It may take time in some people, doesn't matter.

You have been sick all your life, doesn't matter, give more time. And also follow methods which we have told about different diseases, especially liver in this country, colds and what do you call this gout and all these troubles. We have remedies for all this, diabetes we have but work it out as a duty towards your body, towards the temple but that should not be the end of your life, that's a very little part. I mean it would be something like cleaning the whole place and then you get out of it. I said why did you clean, like I have seen here people, you see, even when we were in Oxford I was surprised everybody used to polish everything, you know and everything was a sort of, lawn was done very well and everything clean very well and not even a rat would enter their houses. For months together I never saw any person getting in only getting out and they were so particular, husband and wife so particular about cleanliness, neatness everything and the both of them would never even talk to each other. I have seen that. There were seven houses except for our house and she was, they were all surprised that how many people are coming to our house. They said, “Are you a open house or what?" I said, “Yes, it is a open house." They couldn't understand what was wrong with us. Nobody would see that polished thing or anything so that's how it should be that we should not go to that extent and it becomes a sort of real Sahaja Yoga and the rest which is the most important for God. Health will improve gradually as I have told you. But attention

should be on your Spirit. Attention should be on your Spirit because it is the attention, which goes into these various directions and gets stuck up. You just allow it to work out and it will work out.

The second hurdle which I feel is called as *[UNCLEAR* Akarmannitha, wasna] they call it, means a person does not want to work it out, of course, those people who are useless who do not want to have Realisation, forget about them. But even after getting Realisation, is an innate problem with people that they do not want to work it out. They are lazy in simple words, they are lazy. That is very much in this country, surprisingly, I mean, the other day I saw a picture where how from your country people went to Germany and blasted a complete machinery and a complete factory of that machinery which was sending pilot-less bombs. And they have over done everything so now the children are having a nice time, perhaps.

But in Sahaja Yoga you have to be alert. This is what exactly happens in Sahaja Yoga when people come here. They get their Realisation. They feel the Cool Breeze and it's lost again. The reason is they do not want to work it out. This is another danger, Akarmannitha. Then when it is lost, after one year they will come back, “Mother, we don't believe in it, but I have got some pain in the stomach, will you cure me?" Instead of you becoming so equipped with all the powers that you have, you become another useless person, coming here just to take My time.

These powers are all within you. This is your property. This is the property of your Spirit which is there inside,

which is about to manifest but because of certain hurdles that you accept that it does not.

This is Akarmannitha we can say, which is not working it out, not knowing about it, not understanding it what is Sahaja Yoga is, how to manipulate this, what are these vibrations are, how it works out, people just say, “Oh, it's too much” because they don't want to face the reality. Because as soon as your Kuṇḍalinī comes up, as soon as the light comes in before, the eyes are closed, you see, suddenly the light comes in.

You don't want to open your eyes because too much we have been sleeping. Even if you open your eyes a little bit, oh, God we don't want to face the light. Because you are identified with that state, you do not want to open your eyes. Kuṇḍalinī opens your eyes, no doubt, but again you close it down.

So is in your freedom to give up that, Akarmannitha.

Now this is also can be very collective. I can tell you this much. It's a very big disease which spreads.

Like say a husband and wife is there. The wife is one like that. Instead of the husband raising the wife he will succumb to wife, especially in the West, just opposite in India because there the husband is more dominating, the woman will succumb to a husband.

So what happens is that out of the two those who have got it also is just wasted. Instead of that both of them could be very well realised and could be there if the one who is realised puts down his will that, “No, I'll keep my eyes open to see. Let me see it. I must give a chance to myself." If they accept it then it works and then they go to the second step. Everything cannot be just like a jet

liner, sit down here and next moment you are on the moon. Even if you are in the moon still you may start with the third danger which is there, is Samshaya, is the doubting.

I don't know how to describe this madness of doubting. For example, out of all of you have been here I would say at least, I don't know how much percentage have come, have come out with the second day very great statement still I am doubting. Is that the sign of wisdom? What are you doubting? What have you found out so far? From where does this come? It's Mr. Ego, about which I have given lectures after lectures. It's Mr. Ego that is doubting it, because he doesn't want you find that. You are identified with your Ego and you do not want to find it because this Mr. Ego has been guiding your life throughout and now you don't, you want to doubt, doubt what? What are you doubting? You felt the Cool Breeze, all right? Sit down there, it would be something like somebody entering in *[UNCLEAR* to a college], university and they are going, sitting down first day there, the teacher says, `Now this the diagram I'll give you,' the students get up and say, `Sir, we doubt,' really? Then what should the teacher say? But they will not say that because they have paid the fees, they have paid it, even if it is a horrible drama, boring one still we go through it because we have paid it, you see, to go through, after all we paid it, you see, what to do? But for Sahaja Yoga you cannot pay. I have seen all kinds of tomfoolery people accept, I mean so many Gurus, like somebody says, “I am going to teach you to y” they are absolutely ready for that. They will pay money and not doubt even a bit. That

the fellow who is propagating, is he flying? Have you seen him flying anywhere? Please at least ask that person to fly. They will see the Kuṇḍalinī rising with their eyes.

They will see it pulsating, rising, breaking here, still they sit down and say I am doubting. Now who are you? How far have you reached? Why are you doubting? What are you doubting? What have you known so far about yourself? Now humble down yourself at this point. Humble down in your heart. No, I have not known myself. I have to know myself. I have not known myself. I haven't got the absolute. With what instrument I am doubting? This is one of the greatest hurdles of Kuṇḍalinī awakening and in after awakening called as Samshaya.

The second, the fourth one we can call it as Brahmathu is the one by which we go on faltering all the time, foolish questions, I mean there are certain things one has to follow if you are going on the road, you see, you are used to, say, continental driving.

So always, you turn on the wrong side but in London, you will be arrested. In the same way so far you have been doing continental driving. Now you are in London.

So you better take to the ways of Londoners and understand the roads and the maps and the regulations that are needed and try to follow them. But you are doubting it. That's the main point. Then you don't want to follow it.

So the Brahmathi, the mistakes that are arise because Kuṇḍalinī awakening is a free gift, to anyone who comes here, to anyone who has been to any sort of hell or heaven...

[GAP]... or has that in the body, point about it and why do you doubt? You are not paid any money. These two things go hand in hand, doubting and Brahmathisty, mistakes we commit throughout because we are doubting. That's why we don't take it up seriously. We do not understand it, the rule of the road. We just start driving and then we have accidents. And when we have accidents we blame Mātājī for that. That is a very, very common thing happens that we blame Sahaja Yoga. We blame that spontaneous happening within us. We never take the blame upon ourselves that, no, I must have made this mistake, all right, it doesn't matter. If I have made mistakes, I will rectify it. It's all right. Mother is forgiving, no doubt. I forgive. But sometimes My forgiveness is also of no use because unless and until you realise that it was a mistake you should go this way instead of that you have gone that way.

So the rule of the road is to be understood. That is the one come to us called as Brahmadth.

After that we have another inherent problem is called as Brahma Dharshan, hallucinations. We start seeing hallucinations especially live with people who takes LSD and all the such things. Then they don't see Me sometimes they just see light or any such hallucination, you see of the future or of the past. They may see Me as something else. Then they may see Me as something else. If you see Me in dreams, it's all right or see something in dreams it's all right. But you start seeing some things that called as Brahma Dharshan. Brahma means illusions. Then you start developing illusions. But the worst part of it is that people start telling lies about

it. I know about everyone. And when this Brahma Dharshan starts is the most dangerous thing, about vibrations also.

Some people are absolutely cock sure about themselves. I see that. And they'll tell all the world, you see, they'll dominate everybody, tells that the vibrations of this is not good, the vibrations of that is not good while they have no mastery over it. Now if I some or other, you see, I have to be careful, I can't talk like a teacher so I some or other all right you give yourself a Bandhan, now you put your hands towards Me and see for yourself and all that. If they by any chance know that I found out that they are lying then they are finished. I must keep up their falsehood everything in Me. In by chance, you see, I am very careful though because I know they are always on a slippery ground, so even if I mention in a way that is not so blunt or anything still it might happen but one must know that it is for our good that we have to stick on to the truth and we should not led away by our own ideas about ourselves.

Then another thing comes is *[UNCLEAR* ViseChitta] in which the attention is attracted by objects of your previous identification. Like your attention is has been, you see, I am very fond of cricket, all right, you are, but you should not be a sick person, I mean cricket doesn't mean that you become a cricket bat and you are good for nothing for anything else, for all practical purposes you are dead. That kind of craziness for anything what so ever gets your attention into a very wrong state. And it's also not good for all the Sahaja Yogis. Today's lecture is more for the Sahaja Yogis.

So I am pointing out what are inherent dangers of sustaining our Realisation which is very important to understand.

Now the two other very big dangers, which we suffer from, apart from that the people, get possessed and get ideas into their heads. They start singing songs this that sometimes I am so embarrassed I don't know what to say. I can see a devil speaking through them, just don't know how to tell them that, `Please stop!' Even praising Me I know what it is. But they'll just come up and say, “Mother, we want to sing a song to you” all right finished. I cannot say anything because they do not know what they are singing.

They do not know from where they take it, this knowledge. You see, something else is doing this. Because of all these problems that you get possessed. The other day somebody came to Me and said that, “Mother, I am feeling very over confident about myself and cock sure." Really? And, “I feel like doing something high handed” and he did it. First, he saw the possession coming into him and then he did it and did it in a very bad way. Everybody is angry with him, I know. But I am not, because something is done in possession, you don't know what madness people can do when they are possessed. I mean, they should end up in lunatic asylum but because being Sahaja Yogis they do all these things. But still they are not stationed where they should be.

Then there are two more stages in which Kuṇḍalinī which rises also falls down. This is an inherent danger in a person. Many people have asked Me that, “Mother, if we get Realisation does it stay?" It does stay, part of it.

Sometimes it is very thin part of it.

Sometimes the whole thing is sucked back. It is sucked back. If so then you will say we start doubting. Where is written that you will be lifted up and put in to something great, whatever may be your problems? Is it possible? Even from here if I have to go to India I have to get inoculations and vaccinations and then I have to get My passport, go through an interview. Why if you have to enter into the kingdom of God then you are going to be judged, not only judged but even when supposing you give a grace mark and all that a person is allowed to sort of get into a plane, may be that they may be asked to get down. It's possible. And that happens with some people that Kuṇḍalinī falls down. It's a very, very dangerous sign. It comes through many problems like Gurus and then going to wrong places, also going to spirits and doing all black magic and also bowing before people who are not incarnations, worshipping wrong type of deities and also doing, mad rituals, fasting at wrong times and not understanding the science of fasting and of ritualism and Chakras and the connections and complete synthesis of Sahaja Yoga and it falls down. In some people you have seen that Kuṇḍalinī rises and immediately falls down, is a very, very dangerous thing which is really very troublesome also. But still one can fix it up.

Last danger that we have which one should know that you start feeling that you have become a God or some like an incarnation or something. This is the biggest danger. And then you taking the law into your own hands. You start *[UNCLEAR* rebuking] others or doing all

kinds of high handed business or getting over self satisfied, with yourself. This is a very big danger. Humility is the only way to know that there is an ocean before you. You have got into the boat, all right. But you have to know a lot, you have to understand a lot and you have to still attend to your attention to your Chitta, to your awareness and you have to still work it out in such a way that you really establish yourself as a full edged Sahaja Yogi by which collectivity becomes your part and parcel of your being, by which you have no doubts left. From thoughtless awareness you jump into doubtless awareness. Unless and until that happens within you it is not mind but it is state in which only the Kuṇḍalinī will rise whenever you raise your hands. Unless and until you have achieved that state please try to work it out. Don't be lazy. You have to see around yourself, meet people, talk to them, the more you talk about it the you more you do it, the more you give it the more it will flow, the more you sit at home, “Oh, I am doing my Pūjā at home” nothing. It will stagnate and stagnate. You have to give it to others, you have to think of others. Thousands of them have to have it. And that's why it is important that don't get boated with the idea that you have all the powers of the world already manifesting, never. When these powers really manifest you are really not aware of them, absolutely. I mean, imagine the Sun saying, `I am the Sun.' Will He say so? When He is the Sun what is there? If you go and ask the Sun, `Are you the Sun?' `Yes, by the way, I am.' What can I do about it? Is that simple? You know, you become a very simple person, absolutely simple, because there is no camouflage. There is no

complication. You are that so anybody ask you funny questions, you say, `By the way what is there to ask?' It is so, I mean, if I am a realised Soul, I am, what is that matter? With this understanding we have to go to Sahaja Yoga which I must say I am surprised how it is working miraculously. And it is working out. But it is you who can settle it, within yourself. Now among you some are only on the periphery. We keep them on the periphery also, that you know very well.

Some of them come in the center. And some are very few who are in the inner circle. All of them are still in a state where they can be thrown out like a tangent go out, you see. And you don't know why a Sahaja Yogi behaves like that. If you see some Sahaja Yogi is behaving like that go in a tangent, know that you might do the same, so be careful.

So today, at this juncture when we are celebrating the great event of Christ's life let us know that the Christ is born within us. And the Bethlehem is within us. You don't have to go to Bethlehem. It is within us. He is there. And we have to look after it. It's still a child. You have to respect it. And you have to look after it.

So the light really glows and people know that you are realised Souls. Nobody will doubt that you are not.

May God Bless you all! Is there any question? Are you realised? Not yet, no those who are not realised should not ask questions because as I said today is the day of realised people. Those who are not realised, still having darkness so I would request those who are realised should ask Me question to begin with and those who are not realised should get Realisation first. You have read so

many books. What more question am I going to answer you, better get your Realisation.

Seeker: Please give me Realisation.

Shri Mataji: That's it, that's it, that's it, that's it, that's it. That you are going to get it. That's it.

That should be the Spirit. Just ask for it. You have to just knock at the door you will get it. You are going to get it. Any realised Soul, ask Me questions, please. They won't, come along.

[Shri Mataji is talking to a Sahaja Yogi about Her tea.] Gentleman: What is the significance of keeping the shoe?

Shri Mataji: Ah, significance of what? All right. These are My shoes. I kept it there. You are a Hindu, you understand that, Pathaththrana, you know Sanskrit or not? What is the significance of Bharata carrying the padhuka of Rāma, in the same way, all right? Have you read Rāmāyaṇa or not? Then all right.

So that's is the significance for this also, you have to understand first of all vibrations.

Where are the vibrations? From where the vibrations are coming? Then you will know the significance.

It is not mental significance. It's actual. Then you will know what does these shoes mean? What this hair mean, everything you will know, all right. But do not put attention on these. For example, you see, Indians always ask a question, “Mother, why do you wear white sari, you are a married lady” all right, see all funny things these. These are not important. The main thing is you must get your Realisation first then you will know what everything means, what it says because it's another realm

altogether. Like I have seen in England anybody who sees My this thing, immediately start laughing.

Seeker: [is asking about black magic.]

Shri Mataji: That I said it, you see. That possession and all that I said it. Yes, very true, very true, it is so. Black magic is a very big problem, I must say, very bad, I know in India it is, I agree.

Seeker: [is saying that laws should be changed to prevent black magic.]

Shri Mataji: But the problem is, you see, I have a chief justice of a one place who is My disciple, you see and you must have heard about Dr. Rangarajan of the High Court of the Chief Justice of our High Court in Delhi, who was there. He is also My disciple. And I told him that these laws must be changed, human laws because God law, God's laws are much deeper and all-pervading and they must be brought in. He said, “Mother when you will have 75% people in India realised, then we can change the laws." Till then half of them will be finished with mad black magic and whatever half are remaining will be taken over by our Gurus, falsehood. I agree but what to do? That's what he said that the law is that the 75% people in a democracy must accept that law. Now you imagine, what is the tremendous task is. That the great country with the big population 75% of the people have to have Realisation.

So now those who are new people today please come forward.

[Shri Mataji goes on to give Self-realisation to people.]

Contents: 1983-12-11 **Talk to Sahaja Yogis (Marathi), Site of the Proposed School, Chowk (near Khopoli), Maharashtra, India**

In the past many great Saints and Sādhus were born in Maharashtra. They have shown the correct way to us. They taught about religion and of the practice of religion. They spread the knowledge of the soul and always emphasized that without realisation of the Self, everything in this life was unstable and unreal.

Everyone of you have come to Sahaja Yoga and got your Self-realisation. You are realised Souls. You are Saints and Sādhus. The Saints and Sādhus of the by-gone days may not have assembled together as you have done here today. This land has been sanctified by your presence. On two sides of this land are the abodes of Śhrī Gaṇeśha. In the front there is a temple of Śhrī Shañkar known as Vaijnath and at the back there is the abode of Śhrī Dattātreya. The thought of having a school in such beautiful surroundings has been engaging My attention since long. Now Śhrī Bharwani has graciously donated this land, I feel that the school project should come up at an early date.

The Sahaja Yogis are industrious and hardworking. They cannot sit idle. They have to work for this school. Even in the Trust Deed [of the Life Eternal Trust] it has been mentioned that we shall establish and run schools. There is a great difference between a Sahaja Yoga school of our concept and the other schools. Our school will lay stress mainly on religion. It is not that in our school we will merely explain what is the Hindu religion or what is Muslim religion etc. Our school will teach the true

religion. Not only that but the people should be convinced and imbibed with the true religion. You understand many things about discipline, moral etc. without specifically being taught. In the schools the teachers have to threaten the use of cane and only then the students learn matters of importance. In Sahaja Yoga it is entirely different.

Many newsmen wonder and ask Me as to how Sahaja Yoga has produced so many scholars. They say whenever they discuss with any Sahaja Yogi, he talks like a pundit. They are surprised as to how you are all transformed into the image of Sant Kabīrdas. The answer is simple. In Sahaja Yoga the intellect becomes sharp and pointed like the needle. Not only that, but the whole store of knowledge itself is wide open before you. If so, someone may ask what is the necessity for a school? I will give an example. A person may have no knowledge of painting. He can even then tell you the different colours or the colour combination in the painting. But unless you have the special skill, you cannot produce the different combinations and give form to the painting. You may call it the technique. Unless you know that technique, you cannot give proper shape to your work. Without the technique it remains without any shape. Therefore, in order to give your work the proper shape, you ought to know the technique, The students of our school will be thought the proper technique.

In the first place, the knowledge of Śhrī Vidyā or Pure Knowledge will be imparted to the students of this school. Pure knowledge means knowledge which enables you to stabilize the Kuṇḍalinī, the knowledge of giving

bandhans, as also the knowledge of giving Self-realisation to others, such knowledge will be imparted here.

You may be surprised that many realised people and great Gurus I have met, are not aware of Śhrī Vidyā. They are great realised Souls and yet they are unaware of Śhrī Vidyā. They do not even know how to raise the Kuṇḍalinī. They do not know the Chakras or the process of cleaning the Chakras. The vibrations do their work. What is however necessary is the control over their movement or the manoeuvreing. This will be the principal subject in our School. This knowledge will be imparted to every student of the school from his early childhood.

In the second place education is necessary for earning a livelihood. In Sahaja Yoga there is no Sannyās or renunciation of worldly ties. You have to achieve your object while leading a normal life. There has to be non-attachment to worldly pleasures while leading a normal life. Therefore, education is also necessary for leading a worldly life. Moreover, in order to convey your knowledge to others, you must know the science of the alphabets and the language. Therefore, arrangements for imparting such knowledge are also to be made.

Taking all these matters into consideration, we are going to establish a highly cultured school. For that purpose after reverential bowing to the eldest brother Śhrī Gaṇeśha, let us worship him. It is Śhrī Gaṇeśha who gives wisdom to all. It is Śhrī Gaṇeśha who shows the way to use that wisdom and to remain immersed in that wisdom. Therefore after the worship of Śhrī Gaṇeśha is over, you may consider that we have started the school today.

There is a great demand for the School. People staying in foreign countries are very anxious to send their children to this school. Then there are Indian students also. In the case of local students the fees to be charged shall be at a lower rate. In the case of foreign students the fees may be kept at some higher level in proportion to the higher earnings of their parents. Of course, there will not be disproportionately high fees. We are not here for business.

One thing to remember is that nobody shall make any recommendation for admission to the school.

This rule should be strictly observed.

So also any interference in this behalf on the ground that the student is the son of your aunt or your nephew or such other relation, would not be tolerated.

Someone may say he has paid so much money and therefore his son should be admitted. This reason will also not be accepted.

Admission will depend on merit. How is the boy? Are there any vibrations? Is he pair [realised]? How is his conduct? The answers will determine the issue.

We are going to admit students who are pure and innocent. Whether they are children of the rich or of poor, will not make any difference. The main consideration would be innocence of the student, his innate goodness, his humility and his willingness to learn. A careful scrutiny of the parents would also be made. What is the use of admitting a student whose father is a drunkard and mother a quarrelsome woman? Such a student will follow his parents and even if admitted, he will have to be returned to his parents the very next day.

Therefore, it is in their interest that the parents come to Sahaja Yoga and get Self-realisation. No person who is imperfect or silly has any place in Sahaja Yoga. Then how can such students be admitted? The parents also will have to come up to certain expectations. It is immaterial whether they are farmers or laborers. They should be gentle, pious and religious-minded. I am again telling you that any recommendation for admission will be considered as a disqualification. We are going to admit students who possess the purest mind. We are not here for politics or for fighting an election. We are going to extend the best possible help only to deserving students. Those who are poor will be helped and nobody would know about the help. Man becomes great by his character. Keep this in mind always and work with unselfish and pure motives. Even some of the parents will have to be given Sahaja Yoga treatment.

Otherwise we will have to work again and again on the students every time they return to the school after visiting their parents. The work will continue day and night.

Another thing I want to impress upon you is that the use of a cane in the school shall be totally prohibited. Tell the teachers who are habituated to use the cane that this school is not the proper place for them. The emoluments here will be good; so also the other conditions of service. The teacher here shall in no case use the cane or shout at the students to make his point. He should rely entirely on love for his work and not violence. If any erring student does not mend or behave properly, his name

shall be removed. But in no case should the teacher beat the students or shout at them.

The attitude towards the students should be one of respect for them. If you extend to the student courteous behaviour as you would towards a Mahārāja [Great King] or a Mahārāni [Great Queen], the students would start behaving likewise. If you behave with courteousness and respect, the students will behave accordingly. What is wanted is the development of the students and you have to be careful about that. You cannot expect all the students to reciprocate the behaviour.

Some of them may try to vilify others. Many have this habit. If any mother ridicules the father, the child will have no respect for his father.

So also if any man ridicules his wife, then the children will have no respect for the mother. The people coming here will, of course, be having deep roots in Sahaja Yoga and highly cultured ones. I know that. But those of you who are Sahaja Yogis should not behave in a trivial manner or jokingly. All work should be done with due solemnity and in a thoughtful manner. Any person devoid of these qualities will not be eligible for Guru-hood. For Guru-hood you shall have to inculcate graveness and solemnity. You should then pass on the qualities to the students. But in no case should the element of fear or awe be introduced to achieve this objective.

We are going to provide here an ideal and altogether unique system of education. The students are going to be model citizens of tomorrow of this and other countries. We will make every effort to provide the requisite facilities on this land. If necessary we will arrange for

additional land. Where the students study in those pleasant surroundings, there will be noticeable change in them. The residents of the village Chowk will also feel the improvement. They will get jobs. They will become orderly and systematic. Not only this, but they will also experience the power of God. Once our school is established in Maharashtra, it will have repercussions everywhere outside. Let us first start the school here first. All other projects will be started later on.

Many people have given donations for this school. The money should be utilized with the greatest care. It is meant for the work of God and not one paise should be spent without due consideration. The continuous work should be neat and nice. It should be done with great care and attention. Our children behave as we do. We say that there is corruption everywhere. But the origin thereof is in the home, in the school and it then spreads elsewhere. Therefore the school should be constructed and run so that the students develop a sterling moral character. It should be noticeable in them. We do not desire to produce businessmen or politicians. We want good children here. It is these children who will rule over the world tomorrow. You go and tell the people in the surrounding villages to help us in this project. Assure them that we intend to help them. We will educate their children, particularly those of the Chowk village. They have a right to be admitted to this school. They are connected with this land. You shall also keep the rights of all others in view and do this work thoughtfully and with love.

Many experienced teachers have offered their services to this school. Two of them are from Singapore and one from Australia. There is one Head Mistress of International fame, who has also shown her willingness. They will come here to guide the school in tile beginning. You see how they work. They are very strict about cleanliness. They may not be as lovable as you are; but their sense of cleanliness is such that you cannot but admire. They are very straightforward about money matters. That quality is rather difficult for us to acquire. This is one good thing you can learn from them.

Everybody, therefore, should offer prayers to Śhrī Gaṇeśha, `That our school shall be established and conducted on the lines of the ideal pattern as desired by Shri Mataji; that the school shall be blessed with ideal students, ideal teachers and also ideal parents of the students and that the school should gather such students and teachers and parents from all over the world.' This should be your prayer to Śhrī Gaṇeśha and when He sends all this, a great work will have been accomplished. We want to establish and run an ideal school which will be the only school of its kind in the whole of the country. Everybody should pray to Śhrī Gaṇeśha with complete devotion.

Contents: 1983-12-15 **Śhrī Bhūmī Devī Pūjā (Hindi), Site of the Future Sahaja Yoga Temple, Qutab Institutional Area, New Delhi, India.....**

[While the mantras are recited, Shri Mataji stops them:] Do it again, but this time say it from the heart.

[Later:] Now the Deities are pleased! The vibrations are flowing.

Contents: 1983-12-15 **Talk to Sahaja Yogis (Hindi), The Relationship of Parents with Children and of Teachers with Students, Parent's Day Celebrations, Sahaja Temple, New Delhi, India**

What is Sahaja Yoga and what all one gets in it, you can know. But what I am going to tell you today is little about the relationship of parents with their children and how it is supposed to be. First of all, we develop two kind of relationship with our children, in that one is emotional and the other is responsibility.

Emotions and responsibility remain two different things. Suppose there is one mother and her child learns or does something wrong, still because of emotions she says, “All right let him do it, nowadays all children are like this, what to say to child, everything is fine." Another Mother is there who wants to make her children dutiful and responsible. For that she says to her children to get up early in the morning, be active, study hard, go to school in time, sit here, sit there, wear the clothes properly etc. and she is always behind her child to correct him.

Now I should tell you that this is not integrated. Today in Sahaj Yoga we have integration. Both the things [emotion and responsibility] have to be integrated. There has to be integration, not combination.

The difference between combination and integration comes because our emotions should be responsibility and responsibility should be our emotions. Like we love our children. Then we will say that because we love him

so it is our duty and responsibility that he should walk on right path. And he should walk on right path because we love him. If we don't correct our child or don't tell him the right way to live then it means that we are emotionally dominating. Then you say, `What is there in correcting them, let it be, let them do what they want, they will be hurt if we correct them or scold them, why to hurt them?' Another person will think, `No, even if they feel bad or get hurt, we have to purify them, cleanse them and make them shining'. But when integration comes then the person makes his own behaviour and nature such that it effects the child.

For example, father is very lazy person, he is drunkard, smokes and does all filthy things. Mother is very short tempered, beats and scolds the children a lot, speaks harsh. Then all this effects on the children spontaneously. Then even if you try to give them thousand preachings, nice education etc but they see what is your behaviour. How are these people? Nothing is going to effect by teaching or telling the children.

They learn by seeing. They see the behaviour of their parents and learn. They see how you behave with others and how you behave with them. How you behave with each other. Children always keep noticing all this.

There is a small story. There was one lady with very bad nature. She had her old father-in-law. She used to give him milk in a very dirty utensil made of clay. The poor fellow used to drink in the same pot without complaining. The son of the lady used to take that milk and give it to his grand father. One day that clay pot got broken. The child started crying loudly. The mother asked the child,

“Why are you crying so loudly, what is there to cry for a small clay pot? If it has broken doesn't matter." Then the child said, “Mother, I am crying because I am thinking that when you will get old then in which utensil I will give you the milk as this dirty clay pot is broken." After listening this, the mother understood and said that if the other pot will be purchased then you will not cry and give me the milk in that when I get old.

So the children always keep on observing your behaviour and whatever you do affects your child deeply rather than giving him big lectures about righteousness from morning till night. Therefore, all the Sahaj Yogis who are here and whose children are studying here should understand whether they have the integrated knowledge or not. After getting the integrated knowledge one doesn't feel bad if made to understand things and doesn't get spoiled even if he is loved a lot. My eternal love flows towards you all and I keep on telling you things and making you understand but you have not got hurt neither you got spoiled. The reason is because it is done with integrated knowledge. If the children know that you love them with full heart then even one scolding is enough but instead if you always keep on scolding them then they think that it is your habit to scold and they don't pay attention or respect.

So the children should be handled very carefully and with love.

In fact I would say that you must keep them with love. If you find any bad behaviour in them or negative activity then observe it three-four times and then peacefully sit with them and tell them that it is not good. You will be

surprised to see that if you behave with them properly and with love then they will be afraid to loose your love and will correct themselves fully. But if you have never shown your love to your child and always tried to correct him “Keep this here, keep this there, arrange this, do like this, do like that etc." then the children will think that it is your habit to always say like this and they will not give importance to what you say.

So your behaviour has to be integrated.

In our country we see that people speak lies, steal, do this, do that for their children. Even if they have to sell their country they won't mind to do it for the children. And it is reverse in the West that they are not at all bothered to put water in the mouth if he is dying of thirst. Both these things are not integrated. In the West parents think that our carpet should not get spoiled, our door should be neat and clean, our car should be alright and the children should work. They are always behind their children to clean here and there. Here in India we spoil the children, specially the mother spoils the children very much.

Sometimes even the father spoils the children.

So first of all we should face ourselves and see why we are spoiling them? We should not love them in a way that don't respect you or they don't listen to you and they should not think that they can convince you and justify themselves. In this way by giving them blind love we spoil them and put them on a wrong direction. In the same way by being too strict with them we make our children such that they turn their faces from us. Then they don't want to look at your face.

In between these two things is Sahaj Yoga on our Suṣhumnā. Therefore we should remain on Suṣhumnā.

Neither we should flow with too much love nor go with too much responsible behaviour. We should flow with the spirit. And when you will move with the instruction of spirit, then you will see that you will be looked after and your children will also be looked after.

This Sahaj School has not been made because there are less schools in our country. Many people can open schools, they can, they can even earn lot of money. Children will learn and become Graduates and everything can happen. I thought of opening Sahaj School because we need such citizens in our country who are special and idealistic. And where will these special and idealistic children be prepared? There has to be a special place where they have all facilities for it. Same way is the condition of teachers. If teachers are irritable, short tempered, every time shouting, “This is bad, that is wrong" etc. then the children will get spoiled and become like them, Materialistic. If teachers are overindulgent and spoil them with love without being strict then the children will also become like them. This is why teachers have big responsibility to make their life such that the children learn and they have great personality as an example for them. Children should remember in future that they had a teacher who had this special quality in him.

So this work is of very great people. In ancient time there used to be Guru [teacher] who used to be realised Soul and used to be very great personality. This is why your Gotra [ancient method of recognizing the university from which ancestors got educated in Gurukul] is Sahaj Yoga,

which is your university. And our teachers from Sahaj schools should be qualified as Sahaj Yogis and also the students. The best and extraordinary idealistic children should come out of this school after education.

This doesn't mean that they will become very rich and very dominating personality. But they will be such that they will become foundations of this world like Śhrī Gaṇeśha is foundation of this universe. In the same way we have to build many such foundations. This is why I am behind opening a school based on Sahaj Yoga. In the same way a big school of Sahaj is about to open in Bombay [Mumbai]. Its foundation stone has been established.

I hope that all of you will cleanse and open your hearts and move in the direction that you will make your children an idealistic personality. And everyone will collectively do this. How we have to remove the fighting and aggressive tendency in children and how to destroy the negative attitude of children, I want to teach you all who are the parents. But when this work will begin then you will see that how the parents will change and how the children will change. In the same way whole world can change. I don't see any other way.

So you all must understand your importance. And keeping your importance in mind you should move in this direction and make this school a great success. This will happen! I bless you all with the success!

Contents: 1983-12-24 **Unveiling of the Memorial Bust of Prasadrao Salve, Nagpur, Maharashtra, India**

[Tears roll down Shri Mataji's cheeks when Mr. Hidaytullah, the Vice-president of India unveils the bust of Her father.] I remember the moment when My father climbed the dome Nagpur High Court to hoist the Indian fag. We were standing below, inspiring him with `Vande Mataram'. He kept climbing amidst a rain of bullets, there was blood pouring down his shirt but he resolutely climbed to the top and hoisted the Indian Tricolour.

Contents: 1983-12-24 **Speech by Sir C.P. on the Occasion of the Birth Centenary of Shri Mataji's father, Nagpur, Maharashtra, India**

from Nirmalā Yoga, Issue 27 (May-June 1985), pp.48, 49 Most respected Vice-president of India Hidaytullaji, Hon. and Respected Dy. Chief Minister of Maharashtra, Śhrī Ramrao Adikji and Hon. Śhrī Tidkeji, Respected Śhrī Madhulkarji, Śhrī Gaikwadji, Śhrī Kishor Kashikarji, Sabi Bhaiya and my dear brother-in-law, my friend and the Central Minister Śhrī N.K.P. Salve.

Sir, may I offer on behalf of the whole Salve family, the large Salve family express to you our deep and profound gratitude for your kindness indeed to be with us here today. The unveiling of the statue of my father-in-law could not have been done by the person better than yourself. You have explained how lifelong was your association with Śhrī Salveji and therefore it is most appropriate this should have been done in the manner it has been done today. But it is a moment of devotion for us and all I can say, we are deeply touched by the very kind words in which you have referred to my father-in-law, the various anecdotes you have narrated about the

life spent with him and we feel deeply indebted, very proud. To Hon. Dy. Chief Minister, I say how profound is the Salve family to him. We all know he is the well-wisher of the family.

My wife, Mātājī Nirmalā Devī who is sitting here, always mentions that. I am very happy indeed and proud that, Sir, you are here today.

To Śhrī N.K.P. Salve I am indebted for many things, but I am indebted to him most of all for having brought me in touch with my father-in-law, who became my father-in-law later on. Śhrī N.K.P. Salve was a friend of mine in Lucknow University. I came to New Delhi and very kindly he introduced me to his family. And that was a turning moment in my life. A turning moment because I had come from Lucknow, a provincial Capital with provincial ideas and I met a person who was an Indian. He came from Nagpur, Nagpur you know is the heart of India. He belonged to you but he did not belong only to Nagpur. Nagpur being the heart of India, he represented the heart of India in New Delhi. He was first and foremost an Indian. You know when I come to my country India, as these days I am posted abroad, very often I meet, Punjabis, Bengalis, Maharashtrians and Gujaratis. What about Indians? He was first and foremost an Indian. And that created a tremendous impact on me. You know, he came from another state. I came from another state. But that created a tremendous impulse on me. Apart from this that he was a great patriot, great leader one other significant feature which almost captured anyone who came in touch with him;, we all talk that we should not distinguish between caste, creed, community,

government, language, religion. We all say that. But we say that on our lips. I wish we all could say that from our heart. And he did so. He not only said that all religions were the same, he did not merely profess, that, he did not only preach that, but he sincerely believed in that. And I don't think it even occurred to him to distinguish between persons from one area and another, or one language and another, or one religion and another.

Now this again was so vital for the Unity of the country. And he was totally dedicated to it.

I told you, big change came in my life. I married his daughter. I was very fortunate; because I came into the fold. I found, here was a person, who had dedicated his life to freedom struggle, who has fought for the country and yet, please believe me, Sir, I was with him on many occasions, at many places, he never once mentioned, that he has done any sacrifice for the country. This word did not occur to him. He thought always it was a great privilege for him to have been in the forefront of country's freedom struggle; to have been associated and been a colleague of pujya Mahatma Gandhi, Pandit Jawaharlal Nehruji, Maulana Azadji and so on. To him that was an end in itself, freedom struggle, fight for freedom, attainment of independence. Sacrifices that he made were never in the nature of an investment. He expected no return.

He did not want any return. He never thought in those terms. To him the main thing was the country, we Indians, to become independent. When the country became independent it was a proud moment for him because we all witnessed the hoisting of our national ag.

That was the return. That's what he wanted and he lived to see that.

What a valiant personality he was. He was a political leader. He was a citizen. He was a lover of cricket. He was a lover of music. You name anything he had interest in it. What a wonderful personality.

But again another feature in him which must have impressed many as it dealt me, was that many people came to see him. He saw many people but never did he distinguish between the rich and the poor, between the elders and children. He had time enough for everybody whoever it was, whether it was an old man he gave him respect, if it was a child gave him love, whether it was a rickshaw walla or whether it was a train driver or a big Honorable Minister may be, to him all were Indians, equality rights and he truly believed in that equality. He was a great citizen of India, a citizen of Nagpur, a great leader, a great patriot.

He had a unique combination of values. He never departed from those values. He never believed in compromise on values. Values to him were the high aspect of living. He believed that if we had to live, if we have to live together then live according to a set of values. That's what he did till the end of his life.

I could go on Sir, speaking about him because I respected him. I loved him. I admired him. He has left behind him many of us here. They are all very proud, very humbly proud but we can really commemorate him. We are most grateful Sir, that you have unveiled his statue. It's a great reminder of the great person.

But in what way can we really commemorate him. Today all of us can reafirm our faith in those values, being an Indian first and anything else thereafter, not distinguishing between one community and other, one state and another but serving our motherland, with total dedication. Then alone we would be really respecting his memory. On this day, let us then rededicate ourselves to those noble ideals.

Our thanks to you sir, to Dy. Chief Minister, to Hon Minister, I thank my brother-in-law Śhrī N.K.P.

Salve who is here. We studied together we were friends, when we came to New Delhi, he got me introduced to him what a wonderful association it has been, a friend, a brother-in-law. How proud I am of him. He is now a Minister, he is serving the country. It is my prayer that he may serve the country as he is in various traditional fields like his father and so he will.

And Śhrī Tidke has mentioned, it is not normal to mention one's wife in one's address, but I hope, you will forgive me. But I must mention she also is carrying the same tradition. I think her father's part in her is now leading her to promote a movement throughout the world, on the same principles. The principle of togetherness and that is even brotherly not just here in India but all over the world the brotherhood.

You know, Sir, how difficult is the world of today. The quarrels all over the world. They can be resolved only by one human family. She is trying to serve that. You will see Salve family in any sphere whether it is politics, statesmanship, religion, spirituality or humanity. They are all trying to serve in their small way and I am really

proud to belong to that family and on behalf of that family, I thank you all. Sir and all participants.

Contents: 1983-12-25 **Morning Service, 1840 Presbyterian Church, Nagpur, Maharashtra, India**

[After hymns, the Bishop gave his oration in Marathi during which Shri Mataji raised his Kuṇḍalinī. While he was speaking, Shri Mataji whispered to us (six elated and stunned Sahaja Yogis) on each side of Her:] The text is, “And God so loved the world that He gave His only begotten Son." [Then Shri Mataji smiled, lent back in Her chair and looked triumphant as if to say, `Yes, that is it.'] [At the end, Shri Mataji cures a crippled man in the very gateway of the church!]

Contents: 1983-12-25 **Tea, after the Morning Service, House of Shri Mataji's Brother, Nagpur, Maharashtra, India**

[Shri Mataji cures a man's deafness with the words in his ear:] Aham sākṣhāt Virāta.

Contents: **1983-12-xx Evening Program, Universal Sahaja Temple, Ashram, 78 Kṛiṣhṇa Nagar, Safdarjung Enclave, New Delhi, India**

[Three Nepali ladies from a village near Dharamshala (Himachal Pradesh) perform Ār.ti and sing bhajans:] You are My people, the people of Pārvatī.

[After the nativity play:] These are the foundations of the new educational system.

Contents: 1984-0000 **Meeting with a Professor of Mathematics, India (year not sure)**

[A colleague of Sir C.P. who is a Professor of Mathematics is telling Shri Mataji how he could work out a formula for the vibrations. She listens politely and patiently, nodding and smiling slightly. Then She seems to decide it is enough.] You see [reaching over to the coffee table and picking up some object like a bowl], you see, if I created this and if I wanted it to know Me as its creator, then I would have to evolve it up to the level that it could recognize Me as its creator. And that's all it is, it's just My desire. No, I don't have desires, it is just My whim.

[She has confounded him into thoughtlessness with such a succinct and simple explanation of creation and its meaning. Very soon he makes his excuses and leaves. She then laughs and laughs as She points to an Indian Sahaja Yogini who had been sitting on the floor next to Her during this conversation.] She is feeling sick, poor thing, catching on Void. His Void was so bad. It was full of scorpions and bugs.

Contents: 1984-0000 **Conversation with Anil Shetty, India (year not sure)**

[Shri Mataji is in a garden looking at the polaroid photos of Her which had just been taken. She is about to leave for Her bungalow and sits in the car puts the window down.] Where is Anil? [Anil Shetty, a very young Sahaja Yogi who came to Sahaja Yoga in 1975 but did not meet Shri Mataji before, is sure She is not talking about him and keeps quiet. Shri Mataji keeps asking about Anil and in the end She looks through the down window straight at him.] I am calling you.

[Surprised Anil approaches the car.] These photos are for you.

Anil Shetty: How do You know my name?

Shri Mataji: I know everything about you. Come with Me and I will tell you! [Laughs.] [Anil goes with Her and when they reach Her residence, Shri Mataji asks him to hold Her hands. She tells him all about him and then asks him to sing Her something. He sings one poem of Kabīr. Shri Mataji listens with closed eyes.] Now you know who I am.

Anil Shetty: Absolutely.

Shri Mataji: Never forget Me, ever. [Then She says that She had been looking for him and had finally found him.]

Contents: 1984-0000 **Quote related to a Delhi Leader, New Delhi, India**

(year not sure)

[Shri Mataji tells a Delhi leader not to go to work on his scooter. But he does as it was the only way he could get there and he is run over by a bus and killed.] You see, his jyotish [astrological influences] was very bad at that time.

Contents: 1984-0000 **General Advice on Children, Vienna, Austria (year not sure)**

from the book Raising Children in Sahaja Yoga, pp.54 and 55 [One Sahaja Yogini was working as a nanny in the home where Shri Mataji stayed while making programs in Vienna in the early 1980's. During this time Shri Mataji gave a few tips on how to behave in certain situations while She was interacting with a small boy of around two years who was playing in the house...] [Correct with a

toy:] [Shri Mataji explained that if a small child is not behaving well you can avoid getting cross with him and get cross with his toy instead. She took the child's teddy and started playing with it saying:] Come on teddy we're going to meditate. Come on, sit down. Oh, teddy doesn't want to meditate! [Shri Mataji played with the teddy as if he was refusing to sit down and was being naughty and doing all the things which this child sometimes did. The little boy was looking carefully at what was happening and laughing at how naughty his teddy was. She told us:] You can get cross with the toy, instead of with the child.

[Shri Mataji made a drama out of it and told the teddy off and smacked him. The child's attention was completely enthralled by this joyful game. Shri Mataji spent quite some time playing with him and his teddy in this way to show us how it can be done. Then She put the teddy on the floor sitting nicely for meditation:] Now teddy's sitting nicely, very good teddy. That's how we meditate [Shri Mataji explained that the child will get the message by what you are saying to the teddy so you don't need to say it directly to him. And you can teach them so much just by play.] [Let them have respect for you:] [At one point a father was rolling around on the floor playing with his son, who was only about one year old, letting him jump on him and sit on top of him. Shri Mataji told him that he shouldn't lie on the floor to play with the child and if he let him sit on top of him like that he would get ego and not have respect for his father.] [Correcting collectively:] [Once, the mother of the small boy was telling him not to do something, but he started playing the clown a bit and he was looking around at all of us. It

was very sweet and some people started laughing, while the mother was trying to get him to behave. Shri Mataji told us that we shouldn't let the child see us laughing. She said:] In India everyone will look very serious and all say no, if the child is doing something he shouldn't. They all look the same and so the child doesn't get confused.

[Shri Mataji smiled and laughed quietly with us, enjoying the child's sweet naughtiness but in a way that he didn't notice it, pulling a serious face and shaking Her head when he looked at Her.]

Contents: 1984-0000 **Quote**

If one accepts one's material responsibilities, then one has to go down into the world of filth and commonness and our vibrations get spoilt. However, we have been given the capacity to cleanse ourselves and by doing so we clear our Mother's creation and, in some small part, repay to Her the enormous debt we flowe Her. If we are not prepared to face the world, we go against the Viṣhṇu Tattwa and his Shakti Śhrī Lakṣhmī forsakes us. Further, we deny the fact of our birth and material existence in this world gained through the grace and auspices of Lord Vishnu supported by Lord Gaṇeśha.

If we do not accept our responsibility to maintain our Lakṣhmī, it will be hard for Sahaja Yoga to penetrate the material universe, for who will build the Ashrams and hold the program? Often in Sahaja Yoga one is asked to pay for this and that and people grumble, but they see only the gross drama, not the deep subtle meaning: that one is being asked to pay attention to the Lakṣhmī-Viṣhṇu Tattwa so that the Virātā can be enlightened by

the enlightened Ātmās we all possess by Mother's grace. For the enlightenment to have this meaning, we should enlighten the universe and enter gross matter regardless of the consequences for we are pure Ātmā.

Contents: 1984-01-03 **New Year Pūjā (Hindi), Sahaja Yogi ki Pahchān (Who Is a Sahaja Yogi), Universal Sahaja Temple, Ashram, 78 Krishna Nagar, Safdarjung Enclave, New Delhi, India**

from Nirmalā Yoga, Issue 18 (Nov-Dec 1983), Back Cover Every moment is a New Year for a Sahaja Yogi because he lives in the present and neither in future nor in the past gone by. For him every moment is a New Year, a new surge of joy (umang), a new wave. Just as one, while already swimming in the ocean of love is lovingly tossed every moment by the love all around, so also every Sahaja Yogi is to live in complete joy (ānand) love (prem) peace (shanti) and blissful delight (alhad). The question is whether we have learnt to swim thus? Only he should be called a Sahaja Yogi who has achieved complete satisfaction and tranquility [samadhan] and his pure desire has been fulfilled. He should now enjoy the supreme and unique bliss of his immense capacity to give this to others....

Contents: 1984-01-14 **Makarsankranti Pūjā, The Internal Revolution, Suryanavashi Hall, Mumbai, India**

.. All the Sahaja Yogis from abroad to this great country of Yoga. It gives Me immense pleasure; I have no words to express, to see Sahaja Yogis coming from all over the

world, all over the country to celebrate this special occasion today. It's so auspicious today that you all should be here; because you are the chosen ones, the soldiers who are going to fight till Satya Yuga is established on this earth. Is the day of revolution San-krant means san means you know auspicious, krant means revolution.

Today is the day of holy revolution.

I've told you about the rebellion that in rebellion we move in a pendulum from one to another end as a result of inertia. But through the ascent when we achieve a higher state it's only possible when there is a revolution and revolution takes spirally. The movement has to be spiral to land up at a higher position.

So this is the revolution, which is the holy revolution.

We have known of many revolutions so far; we have had revolutions in our country. In other Western countries also we have had revolution on the political grounds, on the grounds of disparities. Many other things have been fought through revolution but still the ascent has not been achieved within. I am talking about the revolution within ourselves. In this revolution you are very much helped by your own mother the Kuṇḍalinī and you evolve in a very sweet manner; in a spiral ascent to land up as realised Souls.

You have been very kind to come to this country because this country does not have the comforts and the facilities you have in your own country; so one has to be prepared for the roughing out, which may be difficult for some people to do so.

I had to buy a present for some gentleman when I came to Bombay [Mumbai] and I thought what should I buy? I'd better go buy some ivory piece for him.

So I went to the shop and I got a beautiful ivory piece called hitopadesh where Śhrī Kṛiṣhṇa is sitting on a beautiful chariot of ivory and giving the hitopadesh the sermon of Gītā to Arjuna.

It was very easy to buy; it took only half an hour for Me to go and buy the thing. But to buy the wrapping paper I had to waste two hours in Bombay [Mumbai]. Because you can't get a sensible wrapping paper here; and then the ribbon and then the flowers is an impossible situation.

So I didn't know what to do. I got absolutely, according to My husband, a third class wrapping paper.

Brought it back home; he said, “You can't wrap with this nonsense; it looks so horrid." I said, “Now, if you want, I can get silk to wrap it in this country but a wrapping paper is a problem." So when the gentleman was presented I told him very frankly; I'm sorry in Bombay [Mumbai] I couldn't get a good wrapping paper, but ivory I've brought for you and he was so enamoured by the present.

So in this country you have to see that we can get ivory but we cannot get wrapping paper. And those who are used to wrapping paper find it difficult to adjust because we are used to convenience of wrapping paper.

So one has to realise that the wrapping paper, of which we are so much fond of or we are used to, is of no importance; while you cannot get ivory in the Western countries. If you have to get an ivory piece I don't know

you'll have to move for years together to an ivory piece, but the wrapping paper you can get it in five minutes.

So one has to realise this is a country if you have to know about it you have to go deep down into it.

You have to develop a deeper understanding of this country. If you see the bathrooms and if you see the roads, if you see the houses all black, dark, dirty according to all the common standards of life. Forget it; forget it. You have not come here to see this, that all you can see in your own country and you have seen it. But what you have come to see here is the depth, the love, the affection, the human beings.

And you'll be very happy because you'll find very rare experiences, which will really enthrall you with joyous memories for all your life. Also, this country, especially Maharashtra, is a special country because the Kuṇḍalinī of the universe resides in this triangular plane. Or we can say this is the atta the triangular raised platform and hence the vibrations in this country, this part of the country are very great. Now to come to for Mahā Yoga as the Sahaja Yoga today has become Mahā Yoga you have to come to Maharashtra.

Maharashtra is the great nation.

So I'm sure you are expecting lot of things to happen to you; but keep your minds open because it's a revolution. It's not just a pendulum that from comfort you are coming to discomfort. One thing you have to realise it has nothing to do like an anti-culture stuff. You have come here to jump into your subtler and subtler sensitivities; so the grosser sensitivities must be neglected and negated, so that you can feel your subtler

sensitivities. Once you start understanding this basic principle of enjoying here, I'm sure the whole venture will be extremely fruitful.

Because all over the world we realise that Sahaja Yoga is the only way for human emancipation; is the only way we are going to transform this world into a beautiful place. For that we have to get into a proper understanding geared up; absolutely like soldiers into a disciplined life, so that whatever we want to do we can do in our optimum capacities.

So to allow your full capacities to manifest try to negate, to over look your gross sensitivities whichever come in-between.

You have to cut it short sometimes. You'll have to get up early in the morning; you'll have to bathe in a funny way and it will be a difficult thing. But if you try to adjust with this noble idea; that you are a part and parcel of the great Virāt. And that you all have to join together in such a way that in your sensitivity you become equally the same; that you understand each other very well. I'm sure you will enjoy the love and hospitality of your hosts here.

This revolution starts on such a day today I'm very happy.

So we have to have the revolution acceptable to us. You know when French revolution took place how people lived. When in this country people fought for their freedom how they lived. I know My father sacrificed every single farthing he had; he, we had to live in huts while we lived in very great comforts ourselves. He sacrificed everything. My mother went to jail five times.

My father went to jail three times and every time he was in the jail for not less than two to three years.

So you can imagine with so many children how they sacrificed everything that they had to achieve this freedom.

Now if you have to achieve the freedom of the spirit we must have the sense of sacrifice. But it doesn't mean sacrifice with complaint; but sacrifice that can be enjoyed, sacrifice of which you have to be proud, sacrifice that you don't feel, sacrifice that ennobles you. That is the spirit with which this revolution has to take place.

So far if you know we have not sacrificed anything. Of course ego and all these nonsensical things you have sacrificed, no doubt, but that you never wanted in anyway; none of you liked that ego. Even Indians had to sacrifice a lot they have given up many habits which are very deterrent or injurious to healthy growth of this nation. As Sahaja Yogis they have also come up so high, they have become very honest, extremely sweet and hospitable people.

In the same way I would say that My children abroad have really done marvelous feats to give up some things, which I thought would be difficult for them to do.

They have changed their moral values they have accepted a very strict moral code. And they enjoy that morality and that virtue.

I don't know how to congratulate you for this. You may say; Mother your love has done it, but I just don't know. I think it's your own capacities, your purvo Jan.mas

sanchitas; whatever you have earned in your previous lives has done all this.

Otherwise it is impossible even to change one person. All this change has come for the good, for the enjoyment and happiness. You don't have to change much more; you don't have to change but now you have to enjoy that change. And the enjoyment of the change comes when all the tags that you have from India, from East or from West are pulling you down; just throw them away and come up. All of you together should enjoy together the joy and the bliss of your Father.

So today is a great day this sankramana that has started requires serious effort. We cannot play about with that its very great emergency. I can feel in the atmosphere the emergency all the Gods and Goddesses are there to help you to work it out. You are on the stage and you have to create that great drama of revolution.

We have to show to this world that it's only the spirit that can save the world, nothing else. And so from today we start our journey towards that subtlety and that sensitivity, which you can feel; which you can feel Nīrānanda; your Mothers name is Nīra and at Sahasrāra you feel the Ānanda the joy of Nīra.

May God bless you.

Contents: 1984-01-18 **Talk to Sahaja Yogis, Vaitarna, Maharashtra, India**

If anybody does like that [na], they mind it, that's the problem is, this is a very different style of life, they'll never. Have you ever heard any Indian shouting at you? See, it is a different style of life, try to understand them.

They have to say, they'll just go and tell them, whisper in the ears that “Please don't talk, Mother is talking." Now they'll keep quiet. But then, you see, if you shout, anyone, if you shout, shouting is not Indian style. Have you heard anybody shouting? That's what it is, you see. It's a, your, I have seen that, like, French also really quarrel all the time, they talk to each other, the hohohoho going on. See. And I used to say, “How can it be." They said, “We talk like that Mother only, nobody minds it." They are used to this kind of thing. One talks with *[UNCLEAR* pretension], another talks with big *[UNCLEAR* extension].

So one has to understand the system is good in this country, is not to, as far as possible, to keep your temper within control, your tongue within control, yourViśhuddhi, specially the right Viśhuddhi kept in proper control. Now the sweetness and the mildness and a very soothing behaviour, you see, is an expression of love. As you, sort of, go deep down within yourself, into a subtler being, you'll find a smooth movement of your sap, of the Kuṇḍalinī which is nourishing, its not volcanic, it is not traumatic, it doesn't come out in a big, but a very silent movement of the Kuṇḍalinī. It's very soothing, it's very quiet and moves with tremendous speed but without any noise, without any bumps and if there is any bump, it stops for a while, which circles round that, circles round and goes up. And the pressure of our temperament, of our nature, or of our everything, you can say whatever it is, due to our conditionings, due to our temperaments, like anger, some people have pressures of anger, some

people have pressures of their habits also and some people have a kind of a conditioning of vanity, vanity.

Some people have vanity. Now this vanity is something stupid and that must be watched all the time and the vanity is more apparent in the West than in the East. Because it is so superficial, the life there, it's a very superficial life, if you notice. Between you and Me, we should discuss this point, that are we being *[UNCLEAR* vain], in our behaviours? We must face ourselves. The vanity is something we show off, like in our behaviour, there is more chance to be vain in the West than in the East, because the whole structure is based superficially onto the protocols of how you eat your food, how you keep your spoons, how you keep your knives, all this sophistication, what kind of a napkin you had and what kind of a dinner set you had and what place you have used it, whether it is cheapish or it is elaborate or sophisticated. The whole attention, it's just study from detached mind. You study, how much it is there that is not needed? And the pressures of these norms works so much on people, I mean actually people are nervous with it.

If there is one dinner in an English home, I mean, they are just jumping, because their idea is this, that if they have somebody for dinner, they should not end up with some sort of a bad name, the person can say that they are unsophisticated, they are very cheapish, they are very stupid, they didn't have this, they didn't have that. I am saying about the English, I mean all the West.

So they have to make extremely well, elaborated arrangements, plan for it, arrange it in a proper way, that

the spoon is kept properly, everything moves up properly, even if they may not have everything, they may borrow and to put it up just for a show. The whole system is, which is serious matter, you see, which gives you a tremendous pressure on the mind.

The artificiality of life gives you tremendous pressure and the artificiality, if you go on seeing how much artificiality we have in the West, you'll be shocked when you come to India, you can see that, see these dresses you are wearing here, these suits here, nobody minds it, they are clean, they are not dirty like...

either they have anti culture people who say we do not believe in artificiality, so they have all the artificial things like, not artificial but extra human like, lices [lice] in the head, they'll have bugs walking on their bodies all extra human you see, I don't know what, extra human things. They will be dirty people, not having baths, will be smelling, stinking, wearing a jeans for one year, you see, “What does that matter? Who are you? Who the hell are you to say what I wear? What I dress up like? I'll do the way I like." The other day I saw a very funny picture of a lady, quite fat walking with a funny dress, which had holes, you see in it.

So I asked her, “What is this dress?" She said, “This is the holy dress." In that climate, I don't understand why you need such a holy dress? It is so cold, that you would like to cover every part of your body, there she had holes you know just like diamond shaped holes, quite big big ones.

You see the trouble is the mind, once it starts moving on the artificial lines, you just go on building up yards, you see, you don't know what to do now, you have go dress

up something different, must wear something different, so they start building up something unique, then they'll have somewhat unique dress, then this one, first their tailcoats, now they don't have tailcoats, they must have another style, the another, the fashion, this that, goes on and on and on. And I don't know when it will end? I mean there's no end to it.

So in hairstyle say, for in every style, they have a typical idea. Like for example, nowadays the hairstyle, they have now in the West, would have been regarded as rustic in the olden days, absolutely rustic you see. Formally they used to put oil and put the hair absolutely straight, like that, in the Napoleonic time, they had, hair like Napoleon, then on and on and on.

So the attention was all as to, how you appear before, appearance was important. But while coming here, you see, people are not bothered so much about the appearances, you see here, though they look nice. Because the appearance conscious people can have horrid appearances, you see, because they are so much worried about it. Now, see the women in the West because they are so much worried about their appearance, their skins become haggard, they put on all kinds of things, you know, about five inches of cream, this that by the time they go home, they have no time, so they try to clear it out.

So, this is what one has to here see the deeper side of it, not the outer side of it. See the leaves as they are, they are not dressed up anywhere but look so beautiful, they turn their face only to the sun and they know that getting the light is the only way to look nice. And that is what we

have to learn from nature, that nature itself cleanses itself. Now you have to travel so much now, wherever it is just nature, there is no dirt, no filth, nothing, it's only the human beings when they live there, they create problems for the nature.

So one has to be little bit away from these horrible norms. Of course, I don't say that you should look horrid people, just coming out of jungles, you see, that's another extreme can be there. We have to be in the center so that we don't go to the extremes, we should look like normal people to the people, the way we dress up, normal, the way we have to be normal. And the pressures of this appearance business is so much that people are just drawn into that unhappy place all the time. And if you tell them that you are looking horrid today, that person will collapse that moment, that's the worst thing you can say to them. Despite that, you see people age very fast, because of the worry that they have about the superficiality. In this country, first thing you have to learn not to be *[UNCLEAR]* one point, as I have told the Indians should learn a lot of things from you. I have to tell you to understand that superficiality, like saying `sorry'. Now sorry just is a lip service, is just a lip service, doesn't work on the heart, you see, isn't it? We say, `Thank you'. Thank you is just a lip service, mostly.

So now how to overcome the superficiality? The point comes in. It only can work out in a very simple way, when we do everything from the heart, from the Spirit.

So whatever we are doing, we do it from the heart. Say supposing we have to eat something, say I have to go

and see someone, who is now this time a Minister, who was like My brother now he's an ex-minister.

So what do I think about him? I think how he was nice to Me, when we were young, I was a leader, he was one of My followers that time and then I'll think about what should I take for him? That's the of shankranti, so I take things that of shankranti, simple thing, something nice for his wife, could be like bangles, that she would like, nothing elaborate to show that I am wealthier than you, I am richer than you, I can afford to give you so, no, simple. Its expression of your heart, thought out things, what should we do? So you go to see them and give them something that is thought of. Now the normal behaviour is there, is to go to have it, get some chocolates and go to a dinner party. As soon as you go there, you say, `Hello, welcome. Come in.' Give them the chocolates, all right finished. Is that the job is done. Now give the chocolate and sit down. Then they come and ask you, `What will you have?' Then you ask them, you say, you don't drink all this. Then they'll say, `What will you have?' You see, on and on and on and on. But what I am saying is, the whole process is a norm that is made that we should go there, get some chocolates, go to the party, finished. No thought has been given. When you have heart in it, you give it a thought.

We had Sahaja Yogis before, who would come to see Me, on the way they'll find any flower, they'll pick it up and bring it to Me. It's all right, now, here, there are no flowers, nothing. On the road, they'll find some flowers, just bring it, then, they were told by some Indian people there that its not the way, if you are coming to see the

Mother, go to the market, get proper flowers, give it to Her. its not that you meet anyone and you take it. But, here supposing you are moving about, you'll find flowers, all right, you can bring them too. But where there is a thought about it, then what you do is, you go round, to see a flower for Me, there's a thought, the thought creates the feeling that I have to give a flower to Mother. Now where will I find the best flower? If that thought prevails, now this is, ours is not a thought provoking process, you see, ours is not, but the thought which comes from the heart and starts thinking what should I give to Mother when I am going to see Her. `Anything that I find on the road, should I take it for Her? Any junk I get it, some flowers I get it, some dry flowers, should I?' No. Have you given a thought to any `This is what is necessary,' for us to know because in this country, it is built in our tradition, we don't have to think. It's built in our tradition.

Like in England, they have marriages, I have seen, I don't know, maybe in every country, the boys and girls send their list of things that they'd like to have. And the people select it, there's a shop, where you go and buy them and finished. It's non sense.

I say, “Why do you do it?" They say, “It's practical." I say, “It's practical? It's very dry. But why do you do it like this?" So, they said, “Because, you see, these are the things we need and that's provided for and we all make the lists and its come to us and all that." But there is not thought behind it, it's no choice, nothing. And that you are asking for it also something so absurd in the

wedding. Also that part, I mean, think from an Indian mind it's absurd.

I had once a list like that and I told CP, “What's this non sense?" He said, “Buy one out of this and one out of Your heart." So we won’t be satisfied, unless we give something of our own.

And we have a Parsi community here, that is very much westernized, they too have something like this, that if you go to the dinner, you see, they invited Me for a wedding party.

So we asked people, “Normally, how do you do it?" In some places they give money also.

I said, “So do they take money also? Parsees?" They said, “No no no no no." I said, “What do they do?" He said, “Very simple. You find out who is the caterer." I said, “What does that mean?" You see, every caterer has a fixed price, say he's X Y Z caterer, then he has a fixed price of say, 22 rupees, all right.

So, you go, both of you are going 44 rupees, plus you give 3 rupees more, or 2 rupees, if you have, if you want to, or 44 rupees, it is sufficient, it's a contributory dinner. And there you go, they said, “Boys side people sit that side and girl side sit that side." Whatever you have paid for, the money goes to the contractor. I don't know what they must be doing, if somebody doesn't pay, do they write to them that, you better send money. It is an absurd situation. Why? You think about it. And it's very sweet.

What will I give, like the Sabari, you see, she thought “What should I give to my Rām when He comes in?" She must have thought, “Should I give Him some flowers? No

flowers, nothing, after all, flowers are nothing, that won't fill His stomach." Like a very innocent personality. She thought, “I will give Him the Ber." But then she must have thought, “They may not, they may be sour. Then what to do?" Said, “Should I taste them and see? I'll just put one tooth in it, that's all and I will know the taste whether they are sour or not. Whichever are sour, I'll throw away, the rest I'll give." And innocently she went and told and in India you know, how particular they are about this, there's no word for this jhoothan means, the one that you have eaten something or touched something, licked, which is finished in India even if it was spoon. I mean, like here, people, will take the spoon in their mouth and put in somebody else's mouth, or use the same, that's not done inIndia, its called an jhootan. The concern which is that once you have used your hands, for eating or spoon for eating, if that has touched your lips, it's jhoothan. Jhootan means, it's called as *[UNCLEAR* Ustha] in Marathi and in Sanskrit language, I don't know what it is called? *[UNCLEAR* Uchist]? So whatever is like that is not eaten.

So, but she did it. Because she gave it a thought and a sweet thought and Śhrī Rāma enjoyed.

So, to get over the artificiality, we must give it a thought from the heart, from the heart, like I thought, “What must, they must be doing?" Just thought of it and I knew that you were meditating. I said, “I better go now." Just a thought in the heart that makes you, so endearing you see, everyone knows that Mother knows about us, everything, because you are in My thought. That's what should be the case with Sahaja Yogis, that whenever they

want to do it for anyone, anything, any expression, it should not be artificial. Like shaking hands, of course, some Indians, when they shake your hands they, they take one hand up but doesn't matter, they do it with the heart. They shake your hand and then you'll feel, “Oh Baba, what a shaking." But I have seen people shaking My hands, INCO, in IMO there is horrid, I tell you, the passerby vibrations that you get, you don't want to do it because just the matter of their habit or that some of them press your hand very hard, some do that, out they don't think what is going to happen to this person. But the person, here, if he shakes your hand and he just makes you fight, I mean, shaky, it is just his love. You see the difference is the gesture is the same, one is done outside, like a lip service, another is done from the heart.

So if you can discriminate, between these two things, then you'll really have the joy otherwise you cannot have.

So we come to the point of joy. To enjoy something, just don't do it in a way that is superficial, then there is another thing which one should not confuse, emotional. Emotional is not also on the, supposing somebody, a person, now, goes on singing haha huhu, like a madcap, see that's not the way. Emotional also I do not mean. What I am meaning, in the center, where there is a kind of a gesture, which is balanced, between emotions and understanding, that is really coming from the heart. For example the other day, I went for a program, you know that, you were all there and then I went away, to that place where you were, I was with you, for sometime and then you all went away, I stayed on. And the lady came

and just put both her hands down My leg. And then she just hugged Me and everybody was angry, “What do you mean by doing this? That is not to be done." While others have greater respect, greater love for Me, but they won’t do that.

So it is not emotional exuberance, of things the way, people do sometimes, you know.

Like a Saranah? Go on, play that's not needed, what is needed, is not romanticism again. is to make it very clear, it's not romanticism expression, it's not romanticism, that's another kind of an emotional artificiality. And next day, after that, one goes for the divorce, its so artificial, you see, like many men, who are supposed to be ladies, many women who are supposed to be gentleman's ladies, they are very good at it. But it is very, very artificial, it's very cheap and useless and never joy giving. Even if you are emotionally too much involved into something, then you cannot get joy also then it becomes like this, that you become possessive of the person. Mother you must come to my room. Mother, I must sit next to you.

There's somebody sitting two feet away then he is feeling jealous of the person who is sitting one foot away from Me.

So this, what I am trying to say is, even the emotional exuberance is not reality, reality is when we really enjoy the relationship.

So one side is absolute gross, what you call the rationality, artificiality and the another side is this emotional black mail, I call it.

So both the things must be done with that dignity, with that depth and that depth if you have, then you do things, which do not look cheapish, or frivolous, but look very deep and have an effect, which is very deep and last and last long.

Now we have to know that we are in a very challenged position by the whole world today. That is the whole world is in a chaos today and we are the few who are finding out the solution, we are captain of the ship which is going to save the world, let's see that. We are the crew on the ship which has to save the whole world, so we have to train up ourselves like that. We have to behave in that manner; we have to have that discipline within us. Otherwise, what's the use of having some people who are just like street dogs, sometimes barking and sometimes asking for food? We have to have really people of valor, of purity, of understanding of very great heights. Because Sahaja Yoga doesn't need such people who will drag it down. It needs people of dignity, people of love, people of compassion.

Like Christ, who was embodiment of compassion, but have you seen him hugging round to any? Never? There's no picture like that. I haven't seen one, at least. They have done all kinds of nonsense with Him, but never I have seen Him hugging someone all the time. All right, when you meet all right, men can hug men, women can hug women, express yourself but all the time, tugging one to one woman, or tugging one to one man, is absurd for Sahaja Yogis, maybe your wife, maybe your husband, doesn't matter, doesn't look nice. It's not a very dignified picture, so the Sahaja Yogis, if they have to worry about

appearance, they must know from their heart, that they have to be Sahaja Yogis. Sahaja Yogis in every expression.

Like between the two Sahaja Yogis, there should be always tremendous respect, not only respect, but tremendous respect. Then whether, he is an Indian, or an Englishman or a French, you can have nice fun, little jokes here and there, but as far as the personality is concerned, you must respect. Ask others to sit down, you have the chair, you sit down but not that you go to the first seat and go on occupy one, first of all, you do it, that is one thing you have to learn from Indians, they have this capacity that the way they do it, you see, they don't think they are rich or poor or anything, now I've told today, I showed Gregiore that Rajesh has got eight or nine factories, the one I showed him a huge thing big thing like that, he is the owner *[UNCLEAR]*. But the way he was serving you food, he was enjoying it, have a look, nobody can believe it that he is like that.

Anybody, you see, whether he is rich or poor, or anything, there is a rapport because all this has to be lost in Sahaja Yoga. If you still think of these artificial barriers between you and human being, then we'll never solve the problem.

So, when we are dealing with them or talking to them, now I'd say that we'll be going all over there also.

So, I would like you to make them feel comfortable there. Of course they'll make a big *[UNCLEAR]* don't know, those are paid less, even a leper comes as a guest in India, he's treated like a, what you call, God. Because they said, “All the guests are God in this country." So any guest comes

in the house is treated like that. Only in modern times, when they finding it difficult, say in Bombay and all that, they get pested [pestered] by guests. Normally guests are to be respected, whatever they do. They should be given the best thing in the house. This is the culture of this country.

A guest has to be given whatever they have, you have, the best in the house. It's not like this, the rest of it is kept on the fridge and just take out the stale stuff for the guests, the best that you have, you give it to the guests and that is how it works out. Now you are there, they'll make a bigger, because this is the beginning of the tour, I am telling you that they really spoilt. Believe Me. Except for putting you on their heads, they'll do everything else that is possible, take it fromMe and they'll spoil you more and more and if you are visiting third time, then even worse. But in that, just feel their love, feel them and respect and love them. I hope you develop that oneness, because they are from the heart, these people are from the heart, they are religious simple people, from the heart, whatever they are doing, for them, it is so difficult, you know yesterday, I told them that I have to pay for the food, you see, there's a big fight going on between them. “This is our chance, they said when can we feed them after? This is our chance, why should we take away our chance?" I mean imagine, those poor people who are there, just fishermen and fisherwomen.

“When can we feed them after this? This is our chance, when can we feed them? This is our chance, why should we take away our chance?" I mean imagine, those poor people who are there, just fishermen and fisherwomen.

They wanted to feed Me. This is our chance, you see. And Rajesh wanted to pay for the lights.

They said, “No, this is our chance." He said, “Now will you please put these lights but I don't want you to be indebted for this." He said, “No, we have already collected money." But Rajesh could manage. He said, “I am also one of you, I must also contribute part of it." So the thing is done. Fight is I must do this, I must be this, I must bring this.

So we have to turn a new leaf in our life, of this simple beauty within ourselves, which we have, all of us have. Because we enjoy the stories, isn't it? Don't we? When somebody is telling the stories of this lovely, we enjoy, so why we don't have it ourselves? Something surprised Me about human beings, I have seen that, you see, a bad woman will enjoy a film and weep when she'll see another bad woman in the film torturing someone. But when she'll come home, she'll torture equally. I mean she enjoys that, she likes it. She wants that such a woman should be corrected but, she herself won't correct, it's a funny human nature.

Now when we are enjoying these stories, we have to be like that, we have to enjoy, this part we have to enjoy and God willing I am sure, it's going to work out this time, a much deeper love, affection, understanding between ourselves because inside we are all one, we are all correct, we are all collective, just we have to reach our depths, by little deliberations, penetration and confrontation with yourself and if you work hard and it's so beautiful, I mean, just think of it, you'll feel so beautiful about it that, `Oh, it happened like that? How is

it?' It's certain points of enjoyments, like I'll tell you, Ruth went to some Italian place and Sicily I think, where did you go? Where you met her? And she had a, they didn't know each other, you know, just they sat in one place and suddenly, I don't know how she discovered Ruth and Ruth discovered her as to be Sahaja Yogis. And then they met with that love and I mean they felt such nearness I mean they have never known each other, you'll be surprised also, when you'll meet Sahaja yogis, you'll feel that nearness much more than anyone of your relations, or friends, or so called. But deeper you grow, into it the better it would be and it would work out.

Now there are some new people who have come and I would like to meet them, who have come for the first time, not today because, not the, moonlight won't be sufficient light to see there.

So, I'll meet them sometime, one by one, I'd like to arrange some time that they come and see Me.

So tomorrow, we have an arrangement that in the morning time, we all get up and have your tea and you need not take bath, because we are going to have a bath later on. Take your breakfast and everything and then you have to listen to this tape, or you can go for your swim, whichever way you like, I mean what time you think you'll be ready to go for a swim? So morning time, after tea, you can have the tape and then the breakfast and then you go out there and you can have your swim, bath everything, come back have your lunch, afternoon rest, then we have a Public Program about 5 o'clock, we'll all have to gather here for a procession, that's the first procession that we'll be having with the villagers and

we'll be reaching about 7 o'clock and there will be a meeting at about 7 o'clock, will be over by 8 or 8:30, then we'll have our dinner and all the programs, is all there, but its better, once you tell them all the the programs we have, that it is very interesting program we have made.

So what is after that, can you tell them Warren? You stand up and tell them. You told them? All of you know? So you like the program? All right. I mean if there is any problem with the program let Me know.

Only we'll have a little problem, which I must tell you, its better to tell before, than to see them, that will be when you go to Aurangabad and from there you see, from Aurangabad, when you come to Rahuri, it is going to be a long journey for you and in that long journey, maybe, you may not be able to get anything to eat, I don't know whatever it is the situation is, because I don't know. What time you leave Aurangabad? Where will you have lunch? Packed lunch, all right. And then you'll start from there.

But it will take nothing sort of six hours, the whole of afternoon for you to reach Rahuri.

So you'll reach there in the evening time and evening there's no program in Rahuri. Is there any program? No.

So I'll try to reach Rahuri by train, I am thinking, but its quite far away from Dhulia I'll take a train and reach about in the morning time.

So from Dhulia, I was thinking of coming back by train to Rahuri.

So you can receive Me at the station, they'd all like to receive Me and then in Rahuri, now, you see, the thing is,

a kind of a thing we had like this, remember and the Rahuri people are not happy, they thought that you were not very comfortable there and all the now they have this *[UNCLEAR* Laguna type] now you have got this Gokul type. But I don't know if you like the other stuff, we can do it next trip, this kind of a thing you have. Let see, but that was not so comfortable though. The bathroom and all that were not so good.

All right, you see this place, if you don't like this one, you would like to go to the same village sort of thing then we can do it. Yes, but you see, we Indians, have not been to the West have funny ideas about comfort. To all, all house made of cement is the ideal. I mean that is the maximum, the greatest luxury.

What to do? Because you have lived through cement, you haven't yet live through, still? That's a cement place absolutely, I must tell you. That's a real cement, without any stone whatsoever. Take it from Me, no doubt, I am sure of it, because that's the greatest luxury for Indians to have, you know, the stone, what you call, this floor, is much cheaper than the cement floor in this country, yes it is. It's absurd. For example, the terricot is much more expensive than cotton, you must take some cotton shirts, they cost you about 40 to 45 rupees. But if you want to take to tericott shirt, it will cost you 150 rupees.

So this is a funny country, no, in this respect, upside down.

As I was telling him that we want to have huts for you and absolutely huts, but still they say, “Mother, why do you want to torture their lives?" What to do? I was telling to Gregoire and Warren, you better talk to Dhumal about

it because he thinks that I am trying to put you to ordeals by putting you in the huts. “What to do now?" I told them, “I mean, Baba, they like it, they'd love to have rest." “No, that's an ordeal." Now how to deal with them, you see. The point is, they are on the other side of it, so you better tell them that if Mother wants to have the hut, no, we want to have the huts, not Mother, because if I say Mother, then finished and even thatched roof you say you will love to have, tell them `you like thatched roofs.' They will all put their hands on their heads and sit down. But don't tell them that I have given you the idea.

I said, “We have upside down brains, either theirs or ours. But they like something that you really don't think much of it." So, I think thatched roof. That's the solution, I drew something for Gregoire and I showed him what sort of thing I have an idea *[UNCLEAR* near Nira].

So we'll have three types of huts, one small, one bigger and bigger and the kind of things, we'll have there, but this time we'll not be going that way, what a unfortunate thing. I wanted you all to go that way, because you haven't seen these old temples and I don't know how to? That's a very funny road, you can only do it from Pandharpur to Pune. But its not that way, let's see is it? From Pandharpur where do we go? Kolhapur? But how many days are you in Pune? You see the road is, only if you go from Pandharpur, to Pune, its on their way, then Belapur., which is a very interesting place and what an old temple we have there, you see and they will be able to see where we are going through the station. You can do one thing. The place at Sangam? Well most of them have not.

Just take them higher. Not even one third, one fourth.

So we can see how we can arrange it that way, you see. You come back to Pune on what date? 8th February from Satharam? Now that is different line altogether. But from Pune, just to see this place, you can go. You see, when we arrive at Pune, you can go to this place.

[After this Shri Mataji is having discussions about visiting arrangements.] You see when we arrive at Pune you can go to this place. It will take for you to go and come back from Pune, You can go from Pune to Belapur and come back, just to go and see the place and come back. 9th I think they are having a program Akuddi or somewhere. We are going to some villages so we will put one of these days that you can go and see and come back. Because you like to go and see the place, isn't it? They can see the old temple, very old temple, one of the oldest temples. Yes, ah, that's it, Shiva's I think, Shiva's temple.

So old temple, I mean you can't find such old temples, in the tourist places, you see. A very beautiful temple they have, I mean it's a very old one.

So I think would be nice idea that you go to Pune and in Pune you cut short your stay in Pune by one day. I'll tell the Pune people to make some lunch for you then go and have as a picnic there, day trip there, have look at it and come back and have your dinner. You can do it on the 8th I think because 9th they want to have it at Akuddi. There is no Pūjā in Pune this time, isn't it? And then to Bordi.

Now about marriages also you have to decide.

[Suddenly Shri Mataji starts the lecture.] To seek the highest, they live with whatever they have with the

satisfied souls. But that sometimes, can be very much detrimental to their growth as spiritual people. I should say, also certain things that have happened in this country is that we got English education from the English and the so called education of English has ruined our young people very much. Our young people have become frivolous and they do not know, what the English themselves, are now up to. They don't understand how the English are now seeking God and our young people are not seeking God.

So there are many such things that have happened in a society due to the imbalances in the political situations and our country has lost a lot of goodness, depth and understanding of God because we were slaves for 300 years.

So the people are slavish very much as much as the Western life is concerned and the attitude towards Western life is that of complete surrendering, so they don't understand what you people have suffered in that Western culture. And it is for you to point it out to them, that they should not take to that culture which does not give you ascent and I would request you people to talk to our young people here, whenever you have a chance to go to the universities and the colleges and tell them that our main achievement is that we have a possibility of achieving God easily because we are brought up that way. All our traditions, you see, the cities and the people were, they are affected by Western education, is very much ruined and the people do not have that capacity to come up to understanding that whatever we had was something very precious and is not to be lost. It's a very

sad affair and sometimes you must be also shocked the way the young people of this country behave towards the ancient heritage that we had.

Now, today's program, showed them that you had something to offer them to announce in the atmosphere, the advent and to enjoy that announcement. I wish they'll learn these things from you and would take life more seriously because they have become frivolous due to this introduction of outside culture on them. Even our cinemas and our all entertaining capacities, are full with such ideas that make them absolutely bloat into ego-oriented societies and to float on the superficial life and think that is enjoyment, they have lost their depth, very surprising, that they have lost their depth and their understanding, of deeper significance of Indian life. Now, as you see the country is going to dogs and we have to do a lot to awaken our young people in the villages, young people in the cities and the people who are not at all concerned as to what is happening they are not bothered as what is around them, they have to be brought to the reality to see that, what is their purpose of life and what they can do here? They are all Dharmic, on the whole, you can see but there's no movement, they are static in their whole approach toward life.

So, I am very thankful for all this that we enjoyed and I wish all the people of this country also those who are of your age group should also enjoy the same way but they cannot because they haven't found their spirit. It's very sad, they should not, while you should and I feel that they also should do it. Though I have worked very hard, outside much more, I spent much more time outside and

it was My due I think now I'll be coming back to India and we'll be working for this country and for its emancipation and I'm sure all of you will come down to help Me to work it out in this great country of Yoga.

May God Bless you.

***Contents: 1984-01-19*, Public Program, The Essence of Sahaja Yoga, Maharashtra, India, from Nirmalā Yoga, Issue 19 (Jan Feb 1984), pp.28,32**

In today's talk I will dwell on the essence of Sahaja Yoga. I am sure that it has been explained to you before. Besides, most of you are from Sahaja Yoga itself.

So I need not go into details.

First of all we need to understand that we are passing through an extremely serious time pregnant with unpredictable consequences. When we look at life we do not seem to understand that if we miss this opportunity which has come our way, for our evolution, we will not only be depriving ourselves of it or this country, England, but also it will be a stupendous loss for the whole of creation. The trouble, however, is that in the name of God, of evolution and of higher life, a plethora of of spurious people have come out making it well-nigh difficult to convince anyone of the existence of truth.

Under the circumstances one has to talk about truth. But mere talking about truth rarely leads to the experience of truth. It is altogether a different realm, a new awareness which you will have to get to understand the truth for which I do not know how many of you are really prepared or how many of you would like to know. Or even if you would like to, yet how many of you will really achieve it.

But the problem is the other way round. It is not a problem that we have only a few people, nor that I cannot give realisation. It is also not a problem that you cannot know the truth. The irony is that whatever is false, spurious or silly finds quick acceptance among the masses.

Sometimes I feel that I have developed a unique method by which I can give realisation en masse all over the world. But it really poses a problem for Me if the masses are not interested. In fact, it is only very few who take a keen interest in their evolutionary process and would like to come out of their ignorance in which they have been living. In all the ego-oriented countries it is very difficult to bring home the truth that we are still ignorant. We have to know a lot. It is very difficult because they think they know everything, because they have been to the moon. The Russians, for instance, still say that they saw no God when they orbited in space, which is like saying that one has been to the third floor but hasn't seen the top.

Where does God reside? Where does He manifest within us? In what manner does He manifest? We do not know what to see. What we want to see is possible only through our effort. `If we have not been able to see God, then He does not exist.' This is how we develop our attitude in this matter. But better say `no' to all that we did not know through our effort. Because we have not known about Him.

So He does not exist. You turn round in a cave.

So when you see a shadow of yourself you believe in that only and say, `nothing else existed.' The light does not

exist. That kind of attitude I have persistently been facing. And sometimes I do not know how to give them realisation.

Now you have to start the other way round. You have to seek. You have to ask for it. Nobody is going to fall at your feet and say “Well, you get your realisation. You have this, for heaven's sake, please have it." Because nothing is selling here. You are used to salesmanship, that is, if anything is selling you have to be persuaded or requested. You can save pounds for a sale and all that. But nothing is for sale here.

This is a very difficult thing for people to understand. In this present day atmosphere, where we do not know if we can get anything which is not for sale. However, I hope, slowly and steadily all of us have to get our realisation.

Somehow, we have to work very hard.

Sometimes it is very frustrating and sometimes so stupid, the way people react. Like the other day when we had a meeting at Brighton I was laughing all the while. It is so sad. A gentleman who came to our program made complaints. Look, who has got time to put him on a video; who is interested in taking his photograph. He says he is a managing director.

So what? In the presence of the Divine what is a managing director or what is even a King? Just think of it. Who is he? What does he think of himself? He has complained against us. Even the laws are so stupid sometimes that one can hardly understand. Has he got any right to complain if he comes to a program which is being conducted with a video on Me or if you are

photographed? How can you complain? On one side I find such stupid people and on the other a host of genuine seekers. How to reach them? They are like a diamond covered with mud.

So much muddle To find out the diamond in the mud, one has to dive into a mine of ignorance, to get that diamond which is lost. It concerns Me so much that I feel this mud is going to cover their brains and their eyes whatever else they have, so that they may not receive their realisation. They may miss it. Actually the Divine does not know what human beings have created.

Really, I tell you, the Divine is in the dark as to all the nonsenses that you have created around you. All kinds of nonsenses you have created out of your ignorance, out of your ego and out of the choice that you had. I can't explain why people have created this kind of ignorance which cannot be broken or removed.

Because you are so much identified with it. It is like a stuck up stamp which refuses to come off. And when such a thing happens you feel `O, God!' The whole creation has been created, the whole working has taken place and the human beings have grown so well having reached this stage. But now in this modern life which they are leading you find them so stupid and foolish that they have begun deluding others with their stupidity and foolishness. How are we to approach those people who are true seekers? Those who have been seekers for ages? All their lives before have been lost.

Sometimes it is very disappointing. But still hoping against hopes, I hope we reach all the corners of the universe where we find all people who are true seekers.

It is their power to know the Divine; know the Divine. It is not for those who are managing directors or kings or something! What does it matter in the presence of God. They would be pushed out. They will not be allowed to enter the kingdom of God. That kingdom is only For those who have known. Not for those who simply talk about God. Those who say that we are worshippers of God and we have learnt so much it will be said, “that is well, then go back to the place where from you have come." Whatever you have known is through your awareness and in your awareness you have come to know. The awareness has to be enlightened. It is not what you know but human awareness which has still to grow.

It involves such a lot of journey even after our realisation.

It takes no time sometimes to give realisation to so many people. I know it has happen with so many.

But they do not know what they have to achieve. The ego is such a horrible stuff that people do not want to see what they haven't got with them, what they have to have and what they deserve. They do not want to see that beauty, that light, that is the Spirit. The reflection of God's love is the most precious thing that you could think of. I do not know how many times I have delivered lectures in England, apart from the hard work I have put in. Of course there are results, but progress has been slow. Compared to the fake and artificial people who have made so much money out of you, Sahaja Yoga is working slowly.

I would not have been disappointed if it was at the time of Christ because then there were very few seekers.

Actually even the close disciples that Christ collected were not true seekers. You are seekers of truth.

So many of you have taken to this path just to pursue the truth. But where are we going? What are we doing about it all? What are our ideas about the truth? Is it that our ideas are but a by-product of our ego? Is it that we do not want to seek the truth? I have met all kinds of people in this country including those who occupy important positions at various levels, public and private life, lords, ladies and a host of others. They ask “Who wants to change?" I say “Really?" That is true, because they think they are the greatest. Born thus, they hope to carry their lordship and possessions with them to heaven? When they say “who wants to change?" what can be said except that they have reached the dead end, the full stop from which no further journey is possible.

Now, this, I must say, can work out only with people who are, seekers who want to know through their awareness what is the truth. You have to know your Spirit, for, without knowing your Spirit you cannot know the truth and whatever I may talk to you is a waste of time, a complete waste of time.

Because you haven't got the awareness, today, to know the truth I am talking about.

So, I must earnestly ask you to become the Spirit. Why should you hesitate to do what you are told to, so that you will get your realisation, which means that you have to become the Spirit first. Until and unless this awareness is enlightened you cannot see. It is like describing the nature of colours to a blind man. You have to open your eyes.

But even this simple thing people find difficult to accept. The reason is that they have become very naive. They don't know what it is and also they do not have any inclination to understand. Now you see a tree standing there and you must know, that they are rooted.

Somebody has told you there are roots but you do not believe it because they are not visible. It is as simple as that. But why don't you try to find out if the trees have roots or not. Supposing somebody says “whatever are outside, that much more are inside." So why not try you to see into it? This is the simple question we should ask ourselves “why should I put any barrier to seeing?", if that is going to give the best in the world, if it is going to give an inkling of that beautiful thing called the Spirit. Why should we not have it? You don't have to pay for it, not even to exert for it. You don't have to do anything.

But you must desire. This is the Point I am trying to make. If you do not desire it from your own heart, God is not going to fall at your feet, imploring “please desire Me." And if you understand that you have to really desire it because it is such a desirous thing that I must tell you that this Kuṇḍalinī is the pure desire within you. It is not yet manifested, not yet awakened, in the sense that it has not yet acted.

Imagine how important it is. You should have the desire to be one with the Divine, to be one with your Spirit.

The desire has to be strong, if not, then you would be challenging the Kuṇḍalinī, that is, you turn anti Kuṇḍalinī. Then the Kuṇḍalinī would not rise. But what has this brain achieved so far? Just look at it. You must understand. What have we achieved by this brain? For example, ask

this stupid managing director “What good has he done for anybody? What does he know about the spiritual life? What does he understand about Christ's life?" But if he sends a letter, any newspaper is willing to publish it.

Look at the stupidity of the whole thing. They do not understand that anything that has to go to the masses must be sensible; from a sensible man who is said to be an authority on spiritual life. What good has this fellow done to anybody. But if I write something or any Sahaja Yogi says that by coming to Sahaja Yoga he has given up his bad habits or has got cured his cancer or diseases, then nobody wants to listen to you. Nor does it make any news. On the other hand they think you are mad. But a man like him, if he writes, they publish it.

So it shows clearly we are not only contending with people who are not only mad but also absolutely foolish. Who have no sense at all as to how they have to live and how they have to conduct themselves.

Sometimes you have to take it upon yourself for going into and discovering the truth. It is you who have to find it out. For example, I say that this is a place where there are lots of diamonds or this is a cave in which there is a lot of gold. The gold is not going to come to you. You have to go to the cave and get it. It is as simple. I am not saying you walk towards anything or do anything like that. You have to desire and desire from your heart It is impossible for Me to raise your Kuṇḍalinī if you do not desire it, because Kuṇḍalinī itself is the pure desire. What can I do about it? Can I force it? You cannot push it out. If you want to have a seed sprouted, you have to plant it in the Mother Earth, you cannot take it out in bits and

pieces. You have to have a pure desire. And if that desire is not there, then I am breaking my head against the wall.

So it is important to understand that you must have that desire which is the highest. But if you are satisfied with things which are useless and nonsensical, then what am I to do about it? There is no psychology which can do that, because you have to have the desire to be alright. But this is something innate and does not work with people who do not have pure desire. This has been written down since long; it cannot be changed, it cannot be forced, explained, discussed or argued about. Nothing can be done; it has to work out from within. Even if you have worked it out on someone, you may not achieve the results.

So, when the situation is difficult and the children are also so adamant what can Mother do? Push them in. I am very much concerned because this ego which sometimes is selfish and conceited, satisfies itself and is very happy. It will not allow you to get to the point where you really stand, where you have all your powers and where you are the master of being. The identification with the ego is so much that it is easy to take a bull by the horns but to take an ego-oriented man to the practices of Sahaja Yoga is very difficult.

Today I am rather disgusted but other moods also come, the moods of compassion and tremendous love. I should do something to bring sense to these people.

Something should happen to them otherwise what I see is a complete disaster. It is going to happen. I do not want to frighten you like Mrs. Thatcher does about the

Russians. That might be imaginary. But this is real. I am warning you that the disaster is going to come as destruction itself. But the greatest thing is the failure of the desire that it could not communicate with you who are chosen specially in order to bring the Kingdom of Heaven. But suddenly you will find that they all have fallen into a sieve without a way out. The Sahaja Yogis too feel frustrated at times. Whatever it is, as far as I am concerned they have tremendous desire. But I am so desireless that the desire may not always work out. You see, I am a a desireless person.

So I ask the Sahaja Yogis to desire, so that people will have the great desire to become the Spirit. This is the greatest thing that we can give to our brothers and sisters, to the people, to the children, to this beautiful world we live in, to the beautiful light and to the beautiful time they all have to enjoy. Hope those who come for the first time will understand My difficulty and try to see that you should desire only your Self-realisation and nothing else. Just desire that and forget about everything else even if you are managing director or a king. Keep all your shoes outside and just desire your Spirit.

You see the difference between Me and Christ. He got so fed up that he cried out “let me be crucified." Of course it was in the plan that he should die on the cross. [I] Have to see that you all get your realisation somehow. It is like a Mother's desire to give a bath to the baby and get him cleansed.

So whichever you like, whether to be desolute or like to receive a rebuke, am willing to work it out. But at least ensure that you desire to get your realisation.

May God bless you.

Contents: 1984-01-19 **Quote from the Back Cover of Birthday Message, Maharashtra, India**

Try to become identified with that power that is what you are like. The meaning of this word is identified with the word. Like the moon light is identified with the moon, sunlight is identified with the sun. Let that identification be that oneness, that integration, so that we become the light of God's love. That people know God through your depths. It is the most fulfilling job, highest paid in every way, the most satisfying, energy giving and dynamic. You don't have to give up anything. Just be organized in the light of your spirit yourself.

Contents: 1984-01-21 **Śhrī Gaṇeśha Pūjā, Keep Your Maryādās, Dr. Sangwe's House, Nasik, Maharashtra, India**

It is so Sahaja today that the day of celebration has fallen onto the birthday of Śhrī Gaṇeśh. Every month they celebrate the fourth day of the moon as the birth date of Śhrī Gaṇeśh and today is that date. Luckily, we are here for the Pūjā of Śhrī Gaṇeśha on His birthday. I've said a lot about Śhrī Gaṇeśha and His importance in our life. He's the giver of wisdom, but this wisdom comes from our innocence. Innocence that is innate within us. As children we are innocent, but as we grow we start exerting ourselves in a manner that we start losing our innocence. We lose it in two ways; once we have lost our innocence, we cannot believe that others could be

innocent. Another is, that we think innocence is not important.

Innocence is the sustenance, is the basis of spirituality. If a person doesn't have innocence, he cannot rise in spirituality.

That's why the first job of Sahaja Yoga is to establish Śhrī Gaṇeśha within you, to awaken Him. As soon as the Kuṇḍalinī awakens, you must know that, Śhrī Gaṇeśha comes into being. Without His awakening within you, the Kuṇḍalinī cannot be raised. But it could be temporary, or it could be a permanent thing.

It could be very temporary with people who are not yet adjusted to the new method, or to the ways of God's love. Those who have not understood, or those who have not gone through those traditions, is rather difficult for them to establish Śhrī Gaṇeśha within them. At this point I find, there are people who fight with their problems and try to overcome the outward problems and establish Śhrī Gaṇeśha. But there are other people who are still not there; they start doubting others' innocence. In Sahaja Yoga is a very common failing. I've seen people complaining about others, saying that their innocence is not established.

Is the first sign that your own innocence is in danger. Because you doubt yourself, you are doubting others.

If you are doubting others, then be sure that you are not going to gain anything. Your job is to look after yourself and not others. And if you start doing like this, gradually in your Mūlādhāra, there will be lots of these bhoots, that will just jump in. And they'll give you more ideas and more ideas of doubting others.

By doubting others, you can never correct them and never yourself.

So those people who indulge into this kind of practices, go away from their innocence. They try to find out what others are doing, what are their ways of using other people in Sahaja Yoga, for their own purposes. Or some sort of a funny spy-like attitude, they develop. In Sahaja Yoga, you have to only spy yourself and not others. Those who start spying themselves, criticising others, will never rise higher, than what you are.

In the beginning, I have seen many Sahaja Yogis, who come, also try to do this, to criticise others; this is the sign of their immaturity, sign of their, also, poor awakening of their Śhrī Gaṇeśha.

So those who come for the first time should be very careful that, still we have to achieve a lot. And we should not start doubting others, making remarks about others. Because in innocence, people can be very, very simple, very friendly, but inside their hearts there is no malice, there's no filth. But those who come for the first time sometimes have the filth within them. And they see the reflection of their own filth, in other people.

I had gone to a program in Kolhapur and you know how your Mother is innocent and pure and a gentleman came and he told Me that he has a Nābhī problem.

So I said: “All right, you put your hand on My Nābhī." He put his hand there and the women there, who were really funny women, they said: “Why should Mother allow another man to touch Her knee?" They could not understand that: “How could anybody touch a lady's knee?" But once you are at that level, you don't really

know that there is bad in it. And you just say: “All right, it's all right, you can touch my knee." And the fellow got all right, with his trouble, with his Nābhī.

So you see, the thing is, if your eyes are clean, you can understand, what is clean and what is unclean. But if your eyes are not clean, you start seeing something that you want to see. Or sometimes you see something that never exists.

So I would request all the new Sahaja Yogis who are here, not to criticise the old Sahaja Yogis and this is very anti-God activity. Never say a word about the old Sahaja Yogis. Because I have heard complaints, people came and complained to Me. And I was amazed. Those who are just now there, how can they start criticising, other Sahaja Yogis? That means you who are trying to hit the roots of Sahaja Yoga. And this is not the way you are going to help.

So I have to request you, please, look after your own vibrations, look after your own ascent, look after what you have done for Sahaja Yoga and then talk. Suddenly, if you just enter into Sahaja Yoga and start criticising others, about their innocence, you are hitting the Gaṇeśha at the root of it.

So be careful; of course, you'll be hit, no doubt. And such people, who have done like this, I have seen, have ended up with cancer. Because Gaṇeśha is the one, when He gets angry, the first thing you get is cancer.

So be careful, I'm warning you, don't try these tricks anymore. Try to improve your spirituality, so that you can enjoy, the joy of Śhrī Gaṇeśh.

This is one side; the second side is, that to keep Śhrī Gaṇeśha intact we have to have certain Maryādās, everybody must have certain Maryādās. Like that, I would say that I would ask a lady to put her hand even up to My heart point from the front. But I would not ask a man to do that, because there is a Maryādā if you are a man, you are not supposed to touch My front side, but you can touch My backside. There are Maryādās for everything and if you do not observe these Maryādās, or these boundaries, then you are apt to get out of it, despite the fact that you are pure. And you might create a problem unnecessarily.

I will give a very good example of Śhrī Mahāvīra, who was the incarnation of Bhairava. Himself Bhairava took on this work and to Bhairava: `What is cloth?' `What is dress?' I mean He's a person; to Him the whole universe is His clothes, the whole directions are His clothes, He is the digambara. To Him, what does it matter, He's so innocent. He's absolute innocence Himself. And the innocence that is destructive, that will destroy, through Him only, you get your cancer, when you start misbehaving.

So it's such a simple man like Him, in the sense that He never knew what was impurity. He didn't know what sin was. Such a personality came on this earth, to teach people to be innocent, to be Dharmic, to be good.

Now this one once had to go to some forest where half of His cloth got caught up in the bushes.

So He had to cut it off and He was left with half of the cloth. And when He came out on the village outskirts, He met a person, who was actually Śhrī Kṛiṣhṇa, Who tried

to take His pareeksha [test], just came there and He said that: “Why should you have any cloth? There is no need, but I am a human being, I've no clothes on My body.

So You are a God, You are Incarnation, so why don't You give your cloth to Me?" He said: “All right, take it." He gave away the part that was there. And that's how, for a very short time, He was without clothes, very short time. But that people have exploited and are making Him nude and making all His private parts insulting. It's all nonsense they are doing.

Now many people ask Me: “How is it that Jains indulge into this nudity and all that?" This is all absurdity; it's nothing anywhere near Mahāvīra. Nobody's a Mahāvīra to become even nude, even for a short time.

So why should they do it? Because everybody tries to find out something that is a loophole, just to cover up their own weaknesses. And all such weaknesses tell upon the progenies. Now that has gone so far, that they cannot understand that Śhrī Mahāvīra, He was a digambara He was a person who did not need any clothes. Still, just to keep the *[UNCLEAR* samayāchār], He did wear His cloth throughout and later on also; but for a short time, He gave away His clothes. That doesn't mean that in the public He became nude and He took out His clothes and all that, doesn't mean that. He respected the public and all that, not only but He respected His parents to begin with, before He took to real sannyāsa. He respected His parents and He said that: “Now the time has come for Me to give up this worldly life. I've been indulging into worldly affairs and I have to take to Sannyāsa" doesn't mean that He was not a Sannyāsīn He

was, but means that the worldly life of His parents and other people, He had to leave. Because if you have to indulge sometimes into this life, like in the Hindu tradition, after certain age, seventy-five they say, you have to take a Sannyāsa, in the sense that your family, your children, are settled down now, there's no problems, so you have to take a Sannyāsa. But for that, the wisdom has to be gathered in young age; otherwise, in old age, still there is no wisdom and you are behaving like a young man of sixteen years, is better you don't take Sannyāsa.

So the whole understanding, about life in India, has to be very subtle. And to understand these great and great people, you have to be little bit greater than what you are. If you are just mud, how can you see the whole? You cannot.

So you have to remove this mud from your eyes. This is a very common feature in the West that, either they are suspicious, or they are `indulgent'; there's nothing in between. Either the people who are suspicious of others, or there are people who are indulging into, so have it *[UNCLEAR]*.

First thing I have to request, because you are the first Sahaja Yogis now, who have come for the first time to India, that this soil of our country is full of rhythm of Śhrī Gaṇeśh. You are sitting on it; you have to vow that: `I will establish my Gaṇeśha.' Don't worry about others, your attention on others. `I'll establish my Gaṇeśha and let this Mother Earth; give me the full strength to establish my Śhrī Gaṇeśha.' This is very important because, unless and until your Śhrī Gaṇeśh is established, you cannot be

connected to the whole. Nor can you have the enjoyment, of your spirit. You'll be a half-baked personality, which you should not be.

So far, you can see that the Western Sahaja Yogis are extremely assiduous. And they take things very seriously, they get to it. Because, they know, if they have to have joy, they have to work it out.

So you have to be a introvert, as far as you are concerned. And as far as others are concerned, you have to be just seeing the good points of others. Always see the good points, not the bad points. Otherwise you'll create problems for yourself and the day will come, you'll have to get out of Sahaja Yoga. It has happened with many, who tried these things. And they are out, absolutely out of Sahaja Yoga. If you have to be in Sahaja Yoga, you have to understand that, to be one with the whole, try to look after yourself.

Another thing I have told you that in every country I have to have somebody on whom I have to depend.

Just like Śhrī Gaṇeśha, I depend on Him for many things; He looks after many things; In the same way, in every country, I have to have somebody there. I do not like that all the time you are complaining about a person with whom I am in connection. You need not correct them; I've told you a hundred times, “Don't correct that person." I know, because I am in contact, I know about that person; you don't know him. I know everything about that person. I can correct that person. But I was surprised, in London also, some people came and said something funny about others and I was surprised that they think I don't know.

I know each and everything. You leave it to Me. It is not your job to do such things and this is very mediocre approach to Sahaja Yoga, extremely mediocre. And if you are going to be mediocre, I cannot help it. But the day will come; you might have to get out of Sahaja Yoga.

This is the first warning I want to give you, because now we are going to the interior of Maharashtra.

You will see women and men never sit together in Maharashtra, they sit separately, they keep a distance from them; we must learn those things. In the West we are very open people, it's all right, *[UNCLEAR]* there are methods and ways, how we are open, how we keep distances. Like I'll be much more free with the son of *[UNCLEAR]* Doctor *[UNCLEAR]* but with him I'll be a little distance. It's a style that, a lady, her elders, she must keep her distance. And a man, must keep a distance from a younger generation to him. This is a system by which, this country has worked out its innocence and we all should try to follow this point. That keep a distance with the ladies who are younger to you. And keep a distance from the gentlemen who are older than you. I mean, there even a eighty-year-old woman marries an eighteenyear old girl. It's such a confused state of affairs, where you cannot talk of these things. But here when we are trying to sort out our confusions, our mistakes, we should try to adhere to certain pattern which has helped our social life, is much better. And to understand why the social life is better, is because of Śhrī Gaṇeśha's importance. Where Śhrī Gaṇeśha is not there, you'll find even Sahaja Yoga doesn't *[UNCLEAR* work out].

Say in the north of India there is no Śhrī Gaṇeśh much worshipped.

So the Muslims came in and if Śhrī Gaṇeśha was there, they would have fought. They accepted Islamic culture and when that culture came in from the Nawabs and all that, licentious people, it all trickled down. Not to that extent, still I would say that there is a sense of chastity in people in India and we all should have that sense of chastity. But the most thing is, that in your heart, in your mind; don't allow funny ideas to come in. First of all watch what's in your mind. It will give you ideas like, `This man is no good, that man is not good.' Just don't listen to these things, just listen to yourself that `Where am I?' `What am I doing?' `What have I done for Sahaja Yoga?' `My vibrations, are they all right?' `Am I helping others?' `Where is my attention?' The attention has to be: `What am I doing with what Mother has given to me?' So today is a very great day, we must all pray to Śhrī Gaṇeśh that He should give His blessings, because He's the source of joy, He's the source of joy, He is Christ, He's in your heart, resides as spirit, so He's the one, the innocence you have to achieve. And that is the beginning of Śhrī Gaṇeśha's being, which evolves at the head here, you see on this *[UNCLEAR]* as Om it becomes.

So the same Śhrī Gaṇeśha ultimately becomes *[UNCLEAR* Om] within us. To have the purest form of enjoyment of your spirit, you must try to see that you establish our Śhrī Gaṇeśha. And let everyone follow a proper pattern; you don't try to correct each other. That's a very wrong attitude in Sahaja Yoga and is very detrimental to the growth of Sahaja Yoga. Anybody who tries this is thrown

out of Sahaja Yoga in no time, by some way or some other. And also I've seen people getting cancer and they ask Me: “Mother how is it that we've been doing Sahaja Yoga and now we get cancer?" Because of this nonsense. Don't try to go against other Sahaja Yogis; you must respect them, they are all saints. And respect the older Sahaja Yogis because they have been there, you have to learn a lot. They have worked very hard to establish Sahaja Yoga.

So I have to make a very simple announcement today, that on this day of Śhrī Gaṇeśh, all My children who are born like Śhrī Gaṇeśha, in the same pattern, should become dynamic like Him, innocent like Him, great like Him, working twenty-four hours. This little Child is working throughout the day and night to give you this source of joy.

May God bless you all.

Contents: 1984-01-26 **Śhrī Devī Pūjā (English+Marathi), 35th Republic Day Celebration, Mangal Karyalaya, Rahuri, Maharashtra, India**

Rahuri has a special significance in the history of the Goddess, that when the horrible Rākshasa, called Rahu, started ruling this area and devastating it. The whole suffered, all the God-fearing people... Then the Goddess took Her incarnation here and She killed this man, this Rākshasa and there are different places where how he ran, how She caught him and ultimately killed, he was killed in Rahuri.

And that's why rahu-ri, `ri' starts from the Hrim, as you know that: Aim, Klim, Hrim are the three words denoting

the three powers of the Goddess. Aim, Hrim and Klim: Aim is the Mahākālī, Hrim is the Mahālakṣhmī and Klim is the Mahāsaraswatī.

So, with the Hrim-power She killed this Rākshasa and then, after that killing, bhaktas started living here. And a king came all the way from Rajpur, Rajputana and started worshipping the Goddess.

And went, he was a poor man, he came here as a poor man, while worshipping the Goddess he raised this again into another kingdom and that's why they are called as Shālivāhanas because they carry the shawl of the Goddess. This Shālivāhanas, later on in the dynasty, was a *[UNCLEAR* Bhobruvaha] who fought with the *[UNCLEAR* Mahārāja] and defeated him, who was from Ujiara *[UNCLEAR]*.

Surprisingly many of My relations are still in Ujiara and they are following a new vision.

So because he fought him and he captured him many people from here shifted there and settled down in Ujiara.

Now this Rahuri developed gradually into a very modern city, or you can say in a modernized. And when we go to *[UNCLEAR* Nankhara] you will be able to see it. The forefathers of Mine were called as Shālivāhanas and My mother's place *[UNCLEAR* Rhaduvas] where they resided and lived.

So Rahuri has a special significance in the life of Sahaja Yoga, or I should say in My own life. And that is why surprisingly that in Rahuri we have established our center in the biggest way. Because the kings here worshipped the Mother with a shawl.

Now this has a special meaning as the significance goes, or you can say the symbolic, it is, it covers the modesty of the Mother.

Mother protects us, She looks after us.

So this is the one which covers Her, gives Her the grace, gives Her the protection from the cold and when the children are suffering, or are tired, or are sick She covers them with the shawl.

So the shawl has a very big meaning and because the used to carry the shawl of the Mother all the time in their hands, that's why they are called as Shālivāhanas.

So the significance of Rahuri is very great and you will also see that in the gross also the people here are very receptive to Sahaja Yoga. Even the factory people, I went to see them before I came here, to talk to them. And they are so much submerged in the developments of Sahaja Yoga and amount of things they want to do and want to take advantage of Sahaja Yoga here. As they are built for you especially too was made with great care about from that they thought that it was finished and worked very hard. Day and night, just to prepare this hall for you.

So this is how it is going to work out and last time I told them that you should not make an alcohol out of these molasses *[UNCLEAR]* and sell it at the market at a cheap rate, but make something useful.

So they are trying to find out a technique about which I talked to them now.

So they are very religious people also. And they are trying to improve the lot of the people, by removing all these addictions among the people.

So that is the significance of Rahuri Pūjā and that's what it is, that you are like Shālivāhanas who are worshipping the Mother and Her shawl.

So today's Pūjā has a special significance, that's why Rahuri we have very good Sahaja Yogis here, very developed, very evolved, moral people. They are not scholars of Sanskrit, but they are scholars of Sahaja Yoga. There is a difference between being a scholar of Sanskrit and a scholar of Sahaja Yoga. Now for you people I hope it has been a comfortable stay for you here and we hope also for the future you are going to enjoy your journey and enjoy the bliss of the Divine! [Marathi.] We don't read about Rahul's killing, because it is Mahālakṣhmī who killed, but what we read in the Devī Māhātmyam is the Mahākālī's powers. But Rahul was killed here in Rahuri by Mahālakṣhmī and that Mahālakṣhmī power is called as Hrim power, so that's why this is Rahu-ri. Actually it is Rahu-hrim we can say it is Rahu-ri to make it simple.

[Marathi.] And according to that calendar only all the Maharashtrians are living, which is very, I should say, much more subtler than vikram, this thing. Because in the vikram-Pañchanga this area is still called as Kali Yuga, Kali Yuga, but in this Pañchanga... Then: Shālivāhana-Pañchagna it is called as Krita Yuga. It's much subtler. That's a very wider thing and it doesn't give you the different sections of Kali Yuga, that how it becomes Krita Yuga and ultimately a Satya Yuga.

The calendar that was used by the North Indians was the Vikram and the South Indians used the Shālivāhana, but especially in Maharashtra. But the support came mainly

from *[UNCLEAR]* direct, who said this is the better Pañchanga because it deals with subtler side of time. Subtler side of time. And that's why it was regarded as a greater thing. Now on the first day of this calendar they put a kalasha [pot] with a shawl as a banner, a kalasha and a shawl as a banner. That's why kalash, which is the Kuṇḍalinī, is the Aquarius.

[Marathi.] In the older days all the Maharashtrian women used to have some sort of an additional cloth, a shawl, which they used to carry. If it was a marriage then they used to have a marriage sarī, *[UNCLEAR* completed with that shawl]. All the time they had to wear something, a covering over the sarī. Sarī was not the end-cloth but now we have become modern, so we don't use the, that, another cloth which one has to use.

So, but this is only the custom. In India is not the point, it is not only in Maharashtra, everywhere. But there, because a dress was not a sarī, but those who bore the sarī did not use, in the North [India]. But here those who use the sarī also use the shawl, on top of that. And that's why, you see, this country has a speciality, this part that they always had this shawl, whether they went out, for their protection, or they went for a marriage or anything they used to have another thing on top.

Now of course we have, symbolically, something modernized. This is, wearing little pieces to be used as shawls. You see, everything is getting modernized.

[Marathi.] You must, all right, touch the feet of this Rahuri Land. Then after, Gaṇeśha, we must also touch the feet. As soon as I get the land, first we establish Gaṇeśha here and once this land, we get everywhere in

the whole world, we get land and we have no problems of any kind as far as the land is concerned. When the Ashram is built here, everywhere in the whole world we'll have Ashrams.

So the beginning has to be at the right place.

[Marathi.] They have come all the way from Germany.

[Marathi.] [The Pūjā starts] [During the Pūjā:] Husband and wife, are you? Ha? You both are husband and wife, are you? You have to be husband and wife!

Sahaja Yogi: Yes!

Shri Mataji: You are? You both are husband and wife?

Sahaja Yogi: Not!

Shri Mataji: Yes! [Marathi.] Means: the husband and wife should sit together! That's the only time when a man and a woman sits together in this country. Not the brother. Not even sisters and brothers. Only husband and wife.

[Pūjā continues.]

Contents: 1984-01-31 **Talk to Doctors, Dr. V. M. Medical College, Sholapur, Maharashtra, India**

[Boys in the audience are rude as Shri Mataji is late to visit the Chief of Police in the hospital where he was taken for a heart attack. Shri Mataji laughs at the boys' rudeness and forgives them as they were young students.] Our Respected Dean Doctor Srivastava, the staff, the members of this medical college and all the seekers of their Love for God, I bow to all.

It is such a tremendous joy for Me to be able to speak to the people of such noble profession, as medicine. I Myself put in some part of My life into the studies of medical

science because I knew one day in future I may have to talk to them. I have all respect for that profession. And, in no way Sahaja Yoga could be a challenge to this. Though Doctor Thakkar has asked Me to speak on that line, because love never challenges. This is the power of love and to talk about power of love, one must understand that it has no power to challenge. Now medical science is like all other sciences, is a science or the knowledge of the tree that is outside that we see. Actually, factually, we can see with these, our senses, whichever are they, gross as they call it. And to know about the tree, one way is to know about the leaves and the branches, but could be that if you have to treat the tree, it would be better to go to the roots than to go to one leaf or to go to one branch because unless and until you know how to go to the roots, you start treating it from outside. In the same way, as the roots are no challenge to the tree, Sahaja Yoga is no way challenge to any science in this world. I personally think that, if these sciences had not developed, it would have been impossible to work Sahaja Yoga on this magnitude. Today, supposing there was no microphone, I could not have talked to so many people, for example.

But there are so many ways by which all the discoveries of this modern science has rendered so much help to Sahaja Yoga that, if I want to tell you a simple example, that when I was [Hindi/Marathi]; I had gone to Hong Kong once and the lady who was, the lady who was the owner of one of the companies of Television broadcasting, asked Me if I could stand up for fifteen minutes and ask people to take vibrations from Me. I said all right, doesn't

matter. I gave a little introduction and when I stood up, many people wrote letters later on saying that they felt the vibrations and some of them felt better within.

So, you can imagine if we can use television also, we will be able to broadcast vibrations through television, even the photographs emit vibrations.

So, you will be surprised, how the medical science which has created all these instruments can in their own turn help the propagation of Sahaja Yoga. This, specially for this microphone; I can tell you, if I put it on one of My Chakras, I can emit vibrations of that particular Chakra.

I have tried that many a times, that when there is a problem in the collectivity, in the samashti, I work it on My Chakra with that ordinary thing called as a microphone and it works. Now the whole thing looks very fantastic to us, always whenever something happens extraordinary, it looks like something very miraculous, but there is no miracle about Sahaja Yoga, nothing miracles. It is all within us, like certain discoveries today we can see, these lights. Now, when it was discovered, it must have been a miraculous thing for people, first to know about it. In the same way, people think that Sahaja Yoga is something miraculous and only few people can do it.

It is a new discovery of the Sahaja Yoga, by which it has become Mahā Yoga. In the sense, that thousands of people can now get their realisation and can be entitled to do this work of Sahaja Yoga.

Once you become the spirit, now being Maharashtrians and living in this place of saints, we know that they were all sākṣhātkari people. What is sākṣhātkari, is that they

were the spirits, they had their Ātmā sākṣhātkara and some of them did cure. Like we had Sāi Nāth here, who used to just cure the people by touching? He was not a doctor, he was not a medical scientist but he could cure people because of this power of giving energy to your roots. Now the Chakras about which Doctor... Doctor Warren, has told you, are the roots of the different plexuses we have within our body. But apart from that, we have another system, which must be dealt with, is the autonomous nervous system called as sympathetic nervous system.

Now, sympathetic nervous system is also a gross system which have a subtler, we should say the roots, which we call as Nāḍīs. Now the Ayurveda deals with Nāḍīs but also in a gross way. While the medical science deals with the Chakras, but in a gross way. Now you have Nāḍīs within ourselves, say the left Nāḍī is called as an Iḍā Nāḍī, which manifests outside, what we call as the left sympathetic nervous system. Right side, we have got another Nāḍī called as the Piñgalā Nāḍī, which manifests outside, what we call as the right sympathetic nervous system. I have studied medical science, I don't know how far it has advanced, but when I studied they did not know that these two Nāḍīs deal two different functions in our body. For example, the right side does only the physical function and the mental function and the left side does all; I mean, English language is funny; when you say mental, you mean the emotional side but here I mean the mind where our buddhi, but on the left hand side it deals with your emotional side.

So, we have two sides already within us.

Now these two sides have been dealt with in the Western science in a very wrong way because I little bit tried to study also the psychology, because I have to be with psychologists. And, I found they made a very big mistake in understanding a human personality. For them, the unconscious, they believed in the unconscious. Indians believe in unconscious, they said that unconscious is lying at the base. On top of that is the unconscious that will be conscious. On top of that, they said is the conscious mind. Then on top of that, no, is the subconscious mind and then is the conscious mind. On top of that is the Ego. I mean, it's all upside business because they don't know what they are talking about. Actually, we know that our whole system is placed parallel and vertically. It is not placed one top of another, it is vertical. The left side is this side and right side is on this side. Medically also at least we know that they are not placed, left sympathetic nervous system on top of the right sympathetic nervous system; Because, there is no correlationship between the psychologists and the medical science. You see, no one understands each other what they talk. They talk through their heads and the medical science people think they talk through their heads.

So, the whole thing is misunderstand. Now, we know medically that on the left hand side we have got the left sympathetic nervous system, on the right hand side we have got a right sympathetic nervous system. Now beyond the left hand side, we have got the left side deals with your emotions through your conditionings about which Freud has spoken. But he being a half baked man

again, I should say, he spoke on one side of the life that is left side. We are not only conditioned people; we have the right side also. And if you work out the right side too much, then you will develop another horrible thing called `Ego'. If you work out too much left side, then you work out another system called the `Superego', means the conditioning.

So, we live with two balloons like structures in our brain, one as the Ego and another as the Superego, which is the conditioning. That is how the brain is covered with the two balloons. Now because their idea is that, one is placed above another I don't know how they are going to adjust the whole picture. But as medical students, you know and as medical knowledge is there that it is placed vertically.

In the center is the parasympathetic, now parasympathetic, you don't know much about it; because to know about it you have to enter into the subtler understanding. In your central nervous system, whatever you have achieved through your evolution is expressing itself.

So, our all achievements in our evolution is being expressed in our central nervous system. For example, if a dog or a horse has to pass through a dirty lane, it will just walk through. It would not mind at all walking through any dirty lane or any such a place which can be horrifyingly, absolutely, impossible to cross for a human being. The reason is we have developed a subtler sense of cleanliness within ourselves. Because of that, we cannot overcome that feeling of filth and dirt.

In evolutionary stages, we have achieved a lot, much more than the animals but we never think as scientists, `why,' this question we don't ask. You just say this is so and this is so, so this is the reason.

But, we don't ask ourselves a question, a simple question why, why did we become a human being from a amoeba. Why not ask such a question to yourself? Because they are honest, they know there is no answer; so they keep quiet. But by shutting yourself that way, we are shutting a very great tremendous knowledge that lies within us. Now this knowledge of the self is achieved not through brains by reading books, by saying something. It is beyond the mind.

So, what is the knowledge then the people talk about? What does the veda say, the `vid'? What is the `vid'? Is what you call the bodh, is the word in the Sanskrit language, it's beautiful means, in Marathi, it is gnani, is the one which you can feel on the central nervous system. It means in the medical terminology, that you should feel it on your central nervous system. That means our attention is felt through our central nervous system. Now, I am asking to pay attention to yourself, you cannot, your attention is outside. Now how do you manage to take your attention inside is only by some happening inside and that happening is the awakening of the Kuṇḍalinī. And this power is lying in the triangular bone, which is called a sacrum. We accept the word sacrum, without finding out why is it called sacrum? Because sacrum, in the Greek language, means sacred. They accepted at a time and you will be surprised if you read also the medical science, which existed about, I

would say a hundred years back, was just the same as Ayurveda; you will be surprised. It took a different turn altogether after sometime that people could not go further with it, because they could not correlate it with other scientific discoveries.

So, the Ayurveda became more elaborate and more analytical when people started thinking of using a microscope or other such advantages we had from other discoveries of science.

So, the whole system changed and we started moving towards the analysis of a human being. Like, if there is a doctor he must treat one eye, another doctor should treat another eye, sort of a thing. But when you go to the roots, you go to the synthesis which you talked of as integration. In Sanskrit language, the word is samagra, which is a very beautiful word, `Samagra'. `Agra' means the top of it and all of them are penetrated through Kuṇḍalinī.

So, like you can see that like a pearl necklace. See all these Chakras are penetrated through this Kuṇḍalinī which is a sacred energy within our triangular bone. What is this energy of Kuṇḍalinī? Actually, what is the nature of this? The nature of this is pure desire.

It is easy to understand the pure desire if you relate it to economics. Economics says, the science of economics says that “A want, in particular is satiable, but in general, it is not satiable." Means, a desire you may have today, supposing you want to have a house. You will have a desire then you fulfil it. But then you would like to have a car, then you would like to have something else.

So the desire is shifting from one to another. But this is shuddh icchā, means the desire to be one with the Divine. This desire is a pure desire within us, is called as a sleeping Kuṇḍalinī, because it has not yet manifested itself. When it manifests, all that is desired is blessed [Marathi discussion]. It is written already by our great saint, Gñyāneśhwara, long time back, that this is going to happen. And that is today we are proving that what Śhrī Saint Gñyāneśhwara has said. Then all these things have said is being proved that whatever your desire you will get it. Now, the thing is when the Kuṇḍalinī, the shudda icchā rises, within yourself, it penetrates as He told you through the different Chakras within yourself.

I will take one example in which you will see how it is complimentary to medical science and very much supplying knowledge about so many unknown diseases we do not understand. And, if I mean, if I say so, if you just deny it, I cannot help it. Because supposing you go to a medical science and they say that this is a bone called this and this and you say we don't accept it, then what can you teach them? So, you have to be an open minded scientist first to come to Sahaja Yoga. Supposing you are educated in medical science doesn't mean that you should not be any more open to any other knowledge or any higher knowledge or any subtler knowledge that is available. Specially for Indians, I would say, this is your heritage. The Western people, if they take Sahaja Yoga first, then bring it down here, then you may accept because you think medical science has come to us from the West and so the subtler should also come from the West.

But this is your heritage; it is very easy to talk to you people than to talk to them, who do not know what is Gaṇeśha. Now for a doctor to have Śhrī Gaṇeśh in the house is common. But he does not know that this Śhrī Gaṇeśh, who is sitting here, whom I worship, controls the prostrate gland. Now if I say it controls, you won't believe it but if you awaken your Śhrī Gaṇeśh within yourself you will yourself know how to control the prostrate gland of others and how to improve the conditions of the particular thing like prostrate gland or anything that has to do with the pelvic plexus.

Now I will tell you about another particular thing, which is bothering all our doctors, is the disease, horrible disease of cancer. I say that cancer can only be cured by Sahaja Yoga and by nothing else is a fact. Now, that doesn't mean that I am claiming too much or anything. The reason is the cause of science is much subtler than we understand. As I told you on the left side is the Iḍā Nāḍī, beyond that, that is the subconscious, beyond that is the collective sub consciousness within ourselves. It is all in your body.

Recently I was happy to see some doctors in about a year back in London, they showed a TV show in which they discovered something very specific about cancer, which relates things which are talked about cancer. They said that when they were trying to research, to do a research about science they found that there are certain type of proteins, of course they give the names as protein fifty eight or protein fifty two, that's what they called them. They trigger the action of cancer, but the main point they said was this, that these proteins come

within our system from the area, which is built within us, since our evolution.

So, they are talking about the collective sub conscious area, which lies beyond the subconscious.

So, this collective subconscious is the one, which contains all that is the past, all that is there. Now there are many vegetables, which went out of circulation of evolution. These when they enter into our being exist within us because everything that is past and future exists within us.

So, once they enter into our body, we get these virus infections. Virus comes from these things, which are of the past and they enter into us and pull us towards the collective subconscious and that's how we get the symptoms of virus and you know that virus cannot be treated. It has to be allowed to pass out.

So they just enter into our being and pass out. But in cancer, there is a different thing that happens is that where our Chakras are built like these say, for example, a Chakra you can call it as the spinal cord and this is the Chakra and the left and the right sympathetic nervous system is here. Now, when you start moving too much towards the left, due to the activity of the left side, means a person who is very emotional or who bows to wrong type of people.

That's why it is said don't bow your head to wrong type of people. If you bow too much to people out of slavery and all that, all these people start getting conditioned and all that and superego develops and they go to the collective subconscious area where they are, they get caught up by these proteins which we call in our ordinary

language, as bhoot. We call them as bhoot pisāchadi. Now the Christians who believe in Christ and follow our medical science know that Christ took out bhoots from people and put them in the pigs. But if you tell them that there are these bhoots within us at a very near reach here, on the left hand side, they are not going to believe. Now doctors are not going to believe this. Now the whole mental problem comes from that.

Now, you will be surprised that cancer is caused, mainly triggered by these things which we can call as psychosomatic. But it is, a fact that later it has been found that by doctors themselves that is, I mean, I am not the one who should be held responsible for this, but this I had been saying from last fourteen years or so, that it is this kind of behaviour, the conditioned mind takes you to the left side by which you get caught up into that and the cancer is triggered. First of all, the pulling itself of the Chakras makes it, you see separated, this Chakra by which this Chakra becomes independent on its own and it starts working on its own because the connection with the whole is broken and it starts working on its own and it becomes malignant. When it starts working on its own, then the central nervous, the central part cannot control.

It means brain cannot control it anymore. The parasympathetic goes out of order.

Now to bring it back, what do we do for Sahaja Yoga? How do we cure cancer? It's very, very simple, if I tell you, you won't believe it. First of all, of course, you have to be the `Spirit'. You have to develop your powers by meditative methods. You have to go deeper into your

own roots and make it so powerful that you can emit those vibrations yourself. Now, if somebody has got cancer, what is the first sign we get? Now, how do we say somebody has a cancer? Firstly, all the fingers starts burning. Secondly, on your forehead here, you get eleven bumps which we can see, which I think people can't see, but it's a bumpy head. Here you find out a bump coming out, in Sanskrit language, called as Ekādaśha Rudra. Once it is settled then a cancer has started. Though I mean, all the time cancer is built in and broken up by parasympathetic but this time when it is built up here, a barrier is built up here and all the fingers starts burning, we know it is cancer that has started. Now, how to cure the cancer? It is very simple is to give it a balance. How do we give a balance, is to raise the left side and put it to the right side, but only a realised Soul, a sākṣhātkari person who knows about Sahaja Yoga, who knows all the methods, shudda Vidyā, we call it, can do it is to raise the left side and put it to the right side. And by that you can cure the cancer, if you know how to raise the Kuṇḍalinī on top of the head. Now this is just a action but action of the hand which has got the power flowing through it. Anything that has a power or a light, you can move it and light works out.

So, the working out of these vibrations takes place and that's how you just give a balance to that person. Because of the balance, when you raise it, this becomes loosened up, fits, is fit again, fitted in the center like this and the Chakra starts working and that's how the cancer is cured.

It's true that Sahaja Yoga has cured the cancer, can cure cancer but the best thing is that to get your Kuṇḍalinī awakened first and to become the Spirit. If you become the Spirit then the power starts flowing through you. Then you have to know the Shuddha Vidyā, in the essence you should know what are these centers? Five, six and seven centers on the left hand side. And these are seven centers here.

Another example, I will give you of a very simple thing which is a big problem for all medical science is the diseases which we call as incurable, like one of them is, say diabetes. Now the eye, now I will give you a complete picture of whole thing. Now this is a Chakra called Swādhiṣhṭhān Chakra, which is the second Chakra comes out of the Nābhī Chakra. You can call, from solar plexus it raises as the aortic plexus, outside we can say like that but it is much more than that. Now this aortic plexus on the subtler side has to work out a very special function, which medical science doesn't recognize or perhaps is not aware of it. I don't know the present position, why it was not that. It has got a very important function is to convert the fat cells from the stomach for the use of the brain. I don't know if the medical science is aware of it. Now this is the function this center has to do, is the aortic plexus has to do this function and put it through the blood stream to go the brain for the use of the brain which is using its power when it is thinking. Now the people who are very futuristic, who plan too much, who think too much, I mean they suffer from thinking, they just cannot stop thinking. In Switzerland, I met a doctor who told Me, “You cut my throat or do what You like

Mother, but stop this thinking, it's too much." So because we are futuristic all the time planning, planning and planning too much, we think too much and in that we forget that there are other functions that are to be done by this Chakra of Swādhiṣhṭhāna which represents outside in the gross as our aortic plexus. Now this special function is, when is over-done by any Chakra, what happens it neglects the other functions it has to do. It has to look after the liver, it has to look after the spleen, it has to look after the pancreas, it has to look after the kidney, it has to look after the lower abdomen, in the sense the lower intestine and it has to look after the part of the uterus.

So, it has to do all these works plus this transformation of these fat cells to the brain. Now because it is busy with one work only all the time, all these things are neglected.

So, you will be surprised to know that it is not the sugar that causes diabetes, not at all. Because you see if you go to a village, when I go to a village, they offer Me a tea, there will be at least five spoons of sugar in one cup. It is more sugar than anything else in it and if they think that I being a holy person, I should be given the best tea, so they will even put six spoons of sugar for Me and they don't have diabetes, they don't have diabetes. Diabetes is only for the people who are supposed to be intellectuals; it's not a disease for the poor people, because they don't think. They do not waste so much, so much energy in futuristic planning. And that's why they don't have diabetes. And now, I think it is being accepted by doctors that sugar is not the cause. Of course, if you don't take sugar there won't be any sugar passing out of

your urine, is correct. But you don't take any sugar, so how do you justify it has nothing to do with sugar.

So, what it has to do is that you must give a balance. You must give rest to your Swādhiṣhṭhān Chakra or some special energy by which this Swādhiṣhṭhān Chakra can cope with your futuristic thinking. Now all other such diseases, specially the worst of all that is the result, of course, liver is horrifyingly bad and liver can be cured through Sahaja Yoga only. It cannot be cured. Actually I have seen that people develop cirrhosis of liver or cancer of liver, only then you will realise that the fellow has a liver trouble but liver starts at a very early age, in, specially in the Western countries because the mothers are always thinking, the fathers are always planning, the poor child is born with Jaundice, is born with jaundice and jaundice is so easily curable but so many people die of this little thing called jaundice, children specially.

Now what happens with the other very serious disease which is disturbing is the, what you call as the leukemia, the blood cancer. See, it's a very serious disease and it can be easily cured. Now the spleen as you know, works out our emergencies whenever we want to have an additional flow of RBCs, it goes into action, is a simple thing we all know, the principle. Now, what happens we are in modern times always in emergency. Early in the morning, we get up; first of all, we before we open our eyes, we grope for a newspaper and then we open our eyes, we see some horrifying news. First of all in Sahaja Yoga, we are not supposed to read newspaper so early as that. We are supposed to get up first to do your meditation, settle down yourself because you are not

ready for any shocks. And these days as you know the newspaper is so much busy with giving sensational news that you get a real sensation all the time and your spleen goes in a hectic way in the in production of these RBCs. Then after that you just realise that time is up. You have to rush up.

So, you get up and you rush, have your bath. I mean in England, they don't even do all that. Just get out of their beds and rush, then they find their car coming and they cannot take their car, all so hectic, the wife has given the breakfast on the way. They are just nibbling it and the whole thing is such a hectic nonsense going on that, poor this spleen doesn't know how to cope with this mad man. It doesn't understand because it is so hectic, it also becomes hectic. It doesn't know when to produce what, how to adjust to your madness, you see it becomes mad in a way. The speedometer, it is a speedometer and the whole speedometer goes wobbling and that's how the whole preparation or we can say the vulnerability fall, the occurrence of this leukemia is established there. As soon as it is triggered, you get this leukemia as a disease. Now this kind of a spleen, so many people have, I have seen the, when you tell them that you have to fly now, just before going to the airport, they go hayward. They go mad.

They don't know what's happening; I mean just before that, so that, they will forget their passport here, they will forget their books there, they will forget their things, they go mad. They, if they have to travel, they become mad.

So, all these bondage of... as leukemia. Now we have cured leukemia, definitely, can be cured, 100% is this

curable, no doubt about it. But then as a result of your realisation, you become a balanced person; take things easily, in the right perspective. As I would tell you that I never plan My things at all. Never, I never plan because I have seen all plans fail. Our country has failed because all plans are failed. How they failed? Because future doesn't exist. You shouldn't plan about the future.

When you start planning about the future, you commit the greatest mistake.

At the practical side, I will tell you how it is? For example, that I went to Muradabad and I found lots of Russian tanks, or what you call these tractors being put there, becoming junks, thousands! I said what are they doing, why are they sitting here, what is their purpose. They said it was brought from Russia but I said why are they here? They said, they said they are here now, for years because there are no roads to take them to the village.

So, [laughs] why did you do it? You should have first made the roads and then brought these.

So, the future thinking is such a funny thing that you reach a station in time, the train is late, then you start thinking about why am I here.

Supposing you are a Sahaja Yogi, it is a very fantastic thing that I am telling you. If you are a Sahaja Yogi, if you are late, you understand it's planned by God. You find something, is so miraculous during that time, that you are amazed that how is it that I should have missed the plane and this should have happened to Me. It has happened with many Sahaja Yogis who found Me by mistake, by accident you can say. But these accidents took place because they missed the point where they

were about to reach, they couldn't reach, they walked into Sahaja Yoga.

So, you see the planning that we do has to be related to the planning of the Divine. Now we do not understand that there is God through medical science. We cannot, but we can do certain things by logical thinking that these flowers can become fruits. No medical science can do that. No living work can be done through us. What you do is dead work. Even if we produce a child, say out of a test tube, it is first the life is brought into it, we don't create life. Now the one that does all this living work and with such beautiful distribution and complete understanding that, say a mango tree will give you only a mango. An Indian will have an Indian child. Who does this? What you call the cheyan, the one who knows how to differentiate. Who does this job, is the Divine power, which is surrounding us. Whether you believe it or not, God exists. And His Divine power exists which does all this work, which is described in the Patanjali Yoga, as Ṛitambhara Pragñyā, means the one that creates the rutu, means that creates the different seasons. And at different seasons, you get different flowers and all this is managed by what; by the living power of God. Now we do not see Him anywhere but it works out.

First time, after you get your Self-realisation, you start feeling like Cool Breeze in the hands, is described in the Bible as the Cool Breeze of the Holy Ghost and Holy Ghost in our scriptures is called as Ādi Shakti, the primordial mother. The whole thing gets related once you get to come to Sahaja Yoga. Why Christ came on the earth? Why Rāma came on this earth? Why Kṛiṣhṇa came

on this earth? Why Mahāvīra came on this earth? Why Buddha came on this earth? What did they do? Where are they placed and how to awaken them? Everything you come to know about but you must first get to your realisation. Without getting the light as we say in Marathi *[UNCLEAR]*. It's all a shabdajalam and once you get out of it, it has nothing to do with one particular religion. You have to know that all religions are one. Christ has said those who are not against Me are with Me. Who are those? The Christians won't go and see that. I mean they Christians have said that now Christ is one side and science is on another side. From where do the science is also coming? The knowledge of science has come to us because we have been able to go to the subtler side of the matter. But, who controls the subtler side of matter. For example, recently people know let's say there is Sulphur dioxide molecule, the Sulphur and Oxygen have isometric, symmetric and all kinds of vibrations. In the matter itself they can see so clearly. Now, these vibrations, what are they? They come from where, who controls them? In Sahaja Yoga, we call it the Prāṇa Shakti, the right side.

On the left side is the Mānasa Shakti, the Manas Shakti, the icchā Shakti.

So, the right side is the Kriya Shakti, the left side is the Icchā Shakti and the central one is the Dharma Shakti; where you, you sustain a Dharma, you sustain a Dharma like Carbon has four valencies. Carbon now is placed in the center. Even if you see the periodical table of the organic chemistry, you should be amazed at the way it is organized. In the center is Carbon. Carbon has four hands

as Gaṇeśha has. Now once the Carbon is formed, then amino acids are formed, from amino acids, you go further with life. Further, further, further with it. But now after seeing all that one has to realise if we can go to the subtler side of the Carbon, or the Carbon, where is it placed within ourselves. How to awaken within ourselves? Where is Hydrogen, where is Nitrogen? How it works out? Actually after coming to medical science, we have to analyze everything and know all the details about it. But in Sahaja Yoga, you don't have to. You need not be a doctor. Just by touching somebody it works out, you don't know how. But if you want to know how it has worked out, it can be related completely to your rationality also, to your medical science. But otherwise for a simple person now, we have some one here who has cured say, a five thousand people of, he has cured even leprosy. Asked him, how did you cure leprosy? So, he told Me [Marathi], that's all he said, teertha means vibrated water, you see he took from Me and he gave it him, he cured the leprosy.

Now you may ask how it worked out. These vibrations are the synthesis of all the powers i.e. first power is of the power of desire, the power of mana and Second is the power of kriya, the power of Prāṇa and the power of sustenance of the Dharma [quotes in Marathi], the one by which we become Carbon and then we become amoeba and then we become human beings.

So, all these powers put together is one power, the synthetic, I mean we can call as synthesis of all these powers is that power, are these vibrations, which is called as `Praṇav'. Now what happens that if you want to

analyze, say for example if, “I want to analyze” you cannot; because when you want to analyze first of all you have to separate Prāṇa Shakti from these vibrations. Because you can only record Prāṇa Shakti, you cannot record Manas Shakti, can you? You cannot.

So, you cannot record it but you can see the result of it. This is the thing one has to understand that in the synthesis if you go then you can work out the thing without even knowing about it rationally.

It just works out. That's how the Christ cured people. But that doesn't mean that medical science is not needed, is very much needed and it is very, very important because without medical science there are so many things which we cannot really work out properly. In a way, I will say that now for example, I, I knew these things beforehand, what was happening and how things are, but when I joined the medicine study, I found out one thing very clearly that to relate it to people, one has to pass through a system of medical science. Otherwise it will not reach the people. Supposing, there is one man sitting under a tree, he treats somebody, he gets well. Then it will just pass out. They will say “Sāi Baba cured me" and somebody like Sāi Nāth, I don't say about other one, but the Sāi Nāth. He did through the Īshwari Shakti [quotes in Marathi], he cured, but nothing more than that. But if it passes through the medical science then it is the proper channel by which people will understand. Otherwise people will never understand Sahaja Yoga and that's why a channel is prepared. You know the science, you know what it is.

Like the other day, I told one lady, said that, “You have got sinusitis." She said how did you know? Now it is very simple because this Chakra if it is caught, it is sinusitis. And there is a simple medicine for that and extremely simple medicine, if you use it, they call it aji biles medicine as such that sinusitis can be cured. Now the same thing if you go through the medical what happens is that you know that sinus is formed like this and it is because of the cavities there sinus is formed. Now supposing, for a person who cures us like this, is easy for him but it is not so organized. For example, for Doctor Warren and Doctor Bohdan, is much easy to use Sahaja Yoga than for other people. Naturally because some people don't even know where is the heart? I tell them put your hand on the heart and they put it here [laughs].

The knowledge of heart, where it is, that also they don't have.

So, because you see, of their knowledge, they know exactly where to manifest Sahaja Yoga.

So, it has done a great service to Sahaja Yoga and to God. And the whole knowledge has come to us from God.

So, medical science is very important and specially, the Indian doctors, I would say, that it is their heritage; this is their heritage. If they take to Sahaja Yoga and then they practice medicine, it is going to help them a lot and help them so much that they will have the real satisfaction of doing real good to people of this noble profession. Because it has become machinery, there is no heart in it. You do not enjoy because there is no spirit but once you get the spirit in, then you will really enjoy this work and

you will just do it without feeling tired, without feeling any pangs of *[UNCLEAR]*.

As it is, it makes you much younger, makes you very active. You become very healthy yourself and you can cure easily. Now both of them had troubles, before they came to Me and when they were sick, they did not know how to get over it.

So, they came to Me ultimately and that's how once they get cured, they were amazed because medical science could not cure, so they came to Me. But now they know relationship between how far the medical science has gone and how to get this connected. Now if this connection, as he said that the subtle has to be connected with the gross and if the subtle is connected with the gross, the gross knowledge is going to help the most of all.

So, I thank you very much for inviting Me for this very special type of rapport that we have had. I know it may not go very well with you because you are educated in a different way where you think about it and understand. But once you get your realisation, your whole priorities change and your temperament change. I have seen people who were drug addicts, overnight they changed; who were alcoholics, overnight they changed. But there are people who were suffering from horrible diseases; for example, our president Sanjeeva Reddy, whom you have heard, I have cured. In ten minutes, he was cured, In ten minutes time he was cured and even the line of his operation disappeared.

So, it is such a tremendous thing that once you get into it you will be surprised, how fantastic it is and how as I am

using this instrument, you can use the instrument of medical science.

Moreover there are many things, which cannot be cured by also by Sahaja Yoga. One of them is supposing you have something that is dead. I have seen so far, we have not been able to cure cataract in the eye or something that is dead in the body, we cannot cure but if there is some sort of a living tissue which is unhappy or sick, we can cure. But if it is dead in the body, we cannot cure it. We cannot take it out; somebody has to work on it. For example, somebody has a, say a bullet, we cannot remove the bullet by Sahaja Yoga. We cannot, that doctors have to do.

So, also there are so many things like that we cannot help.

One more point I would like to just make, because the lady had asked Me about hypnosis. Hypnosis has been taken over by medical people blindly, which is very, very wrong. One must understand, what is hypnosis? Hypnosis again is the same as going towards the left, where you just get entrapped by these proteins and where by which you become unconscious, unaware of your central nervous system.

So, people use it for anesthesia, which is a wrong because you go to the left side by you will cure such a person physically but such person might become mad. He might have emotional problems.

So, by, by treating one part, we should not create another problem like penicillin we had, like sulphur we had, all these things are partial and are imbalances.

So, what we should try to see the whole perspective of the science of curing, let not only physically but also emotionally as he has said and also spiritually.

So, the curing has to be a complete thing and not just one bit of it because if you cure one thing with something, which is a strong medicine, you may create another problem in that. Same with acupuncture. Acupuncture is nothing but the drainage of your energies from other Chakras.

So, if you cure one Chakra, you might create a problem of another Chakra. Because the sympathetic is working out, but once you raise your Kuṇḍalinī then what happens you become connected with the whole and all the time the energy is flowing, so there is no imbalance or drainage. First you must get your realisation, then there is no tension, there is no worry, all the time, the flow is there and you have to just enjoy.

May God bless you all. I hope I have been able to put it in a way that we could understand each other.

[Applause.] [One person talks.]

Shri Mataji: Is one of the science. He said that how do you do it, how do you raise the Kuṇḍalinī, which is the sign that he is a real seeker, he wants to go to the point. Now as I said, it is Sahaja, means is spontaneous, is born with you, is very simple, as I told you these are all our centers here five, six and seven. And also, medically I have told it is accepted now that these are all sympathetic entities.

So what you have to do is put all these toward Me like this and it just works out. It moves through you the energy invites the Kuṇḍalinī and you get it, so many. But

if there are obstructions within you, you have to move your right hand, left hand being towards Me. With the right hand, you put your hands to different centers as I tell you and you can manage it. Like just now I can tell you, what Chakras you are catching.

So, I know which Chakras you are catching and if I tell you how to remove the hurdle, you can get it and then it works out, is very simple. But, in a village just putting the hands like this, they get it. For children, in a school they all get it. But we are rather we have barriers of our thoughts. [Laughs.]

Sahaja Yogi: No questions?

Shri Mataji: There will be, I hope there are some questions at least you see that shows the rapport has been established.

One person: Mā, You are saying that by doing this we will receive the energy from you. But I read in the Yoga somewhere that, this posture to conserve our energy and to avoid the loss. In this way, we conserve our energy. When we are doing like this, we will be losing our energy now, isn't it?

Shri Mataji: He has asked Me a question of this kind that if we put our hands like this, we will be losing our energies. And if we put our fingers like this, then we conserve our energies, is a wrong idea. You see what happens actually in Sahaja Yoga that Kuṇḍalinī is your Mother. Everybody has a Mother, individually placed in the sacrum bone. Now this *[UNCLEAR* matrix/Mother] within you, the mathrutwa as we call it, rises above and pushes you in the same way as the reptiles do. In the biological function of them that you are put higher than what you

are. You are not moving like a pendulum that an energy loss and energy gain like that. You just become empowered that you can give energy to others.

So, by doing this what happens, you do receive energy from Me, if I have energy force, it passes through you.

And then the energy goes inside and invites the Kuṇḍalinī as I told you. But why some of the saints used to do like this is not to preserve their energy. But this center relates to this center. And this center means the center of the Virāt, of the whole. And this is the center of the Swādhiṣhṭhāna, is the one by which all the matter is made.

So, when you do like this what you do, the energy of the whole is passed into the matter and here it is the subtle side of the matter is on. You can say the emotional side and it is passed into the emotions.

So, this mudra is not to be done by people who are not here doing this kind of work.

It is only meant for the incarnations who have that much power to do.

So, this one is not preservation but actually is passing of your energy to that. You don't have to preserve any energy, you have to get the energy passing through you. And the energy within you rises and opens that gate.

One person: [asks to explain in Marathi language for 5 mins.]

Shri Mataji: [laughs and explains in Marathi for few mins.]
Someone: [asks something.]

Shri Mataji: Yes. He is saying, “How can you prove materially or physically that Kuṇḍalinī is awakened”

because it is spiritual? It is true but the spirit is felt in your central nervous system, I told you first, in the very beginning that when the Kuṇḍalinī is awakened, what happens that you start feeling the Cool Breeze coming out of your head actually you start feeling the Cool Breeze around means that your central nervous system has awakened to a new consciousness called as collective consciousness. There is a new awakening in your nervous system.

So, also physically you can feel it because your central nervous system gets enlightened. Is the experience is there inside but the manifestation of that comes up to the gross.

Yes experience is there no doubt, but the experience is not up to the gross cell, is the point. See, the light when it is awakened is an experience but is brought to the gross level. You will be surprised that so many people, you can even see with your naked eye, the rising of the Kuṇḍalinī, the pulsation of the Kuṇḍalinī. You can feel it because it's an energy, which gives you the experience and the experience is of thoughtless awareness, you just become thoughtless. You become joyous, there is no thought.

Question from Audience: Your experience may be different from my experience?

Shri Mataji: No, No, it is not, is the same, is the same is, the experience is the same, the manifestation is the same. But when the Kuṇḍalinī raising takes place, then of course some people who have some obstructions might get little heat in the body or something like that while the raising takes place. But once the, once it raises,

everybody should feel the Cool Breeze, coming out their head and should feel the Cool Breeze coming in your hand. That's how it is.

[Conversation of a seeker and Shri Mataji in Marathi language.] Question from Audience: What made you to think of this line?

Shri Mataji: You see, he has asked Me a question that for a medical profession I mean, I did it. Why did I take this line? Actually, I was in this line to begin with. I studied medicine just to talk to you, is the other way round, all right.

[Conversation of a seeker and Shri Mataji in Marathi language.]

Shri Mataji: That's a good idea! [Marathi.] Please put your right hand on your heart. Now you have to say, `Mother, I am the spirit.' Please keep this right hand on your shoulder at the base of the neck, on the left side. This is a very important center in our body, which we get caught up because we all the time try debase ourselves or ridicule ourselves and find faults with us, which say we are guilty of this and guilty of that.

So, you have to say at this center, the mantra is `Mother, I am not guilty,' because the spirit is guiltless. You have to say. `Mother, I am not guilty,' sixteen times because there are sixteen sub plexuses or petals to this center.

So, you have to say, `Mother, I am not guilty.' [Marathi explanation.] With full faith in yourself, you have to say, `Mother I am absolutely not guilty.' You are not, because you are the Spirit. How can you be guilty? And you must know that God almighty is the ocean of love, ocean of grace and ocean of forgiveness.

So, what mistake can you commit that he cannot forgive you? You have to just say, `Mother I am not guilty.' This is one of the centers, which is very important if you suffer from any troubles due to lethargic heart, like angina, or bad circulation or any *[UNCLEAR* colt/collating thing] like that problems of pulmonary vein where blood cannot be circulated or anything like that. Now better, sixteen times. Now you have to say one more mantra is that, `Mother, I am the part and parcel of the whole', because you are a microcosm which is a part of the macrocosm. And once you become part and parcel of the whole, the collective consciousness is awakened within you.

So, you have to say, `Mother, I am the part and parcel of the whole', that too sixteen times. This cures all your throat troubles, all the ENT problems, ear, nose and throat, on the physical level. This is the simple mantra to be said. [Marathi explanation.] Please put your hand across your forehead and you have to say, `Mother, I forgive everyone.' We have to forgive everyone. Now, many will say it is difficult to forgive, but is the easiest thing to say and if you say that, actually you are taking off the load from your mind. Otherwise the person who has made you suffer, you are playing into the hands of that person. That person does not feel anything. You are feeling it, so it is better to say, `Mother, I forgive everyone.' Now, put your hand on top of your head, on the fontanelle bone area and press the palm on top of that move it in a clockwise...

Contents: 1984-02-03 **Śhrī Mahālakṣhmī Pūjā, Attention, Kolhapur, Maharashtra, India**

We are all here now. [Marathi.] In this sacred place called Kolhapur the Goddess killed the asura called Kolhasura here who was a very bad demon, who was born again recently but he died also; so thank God, the death of Kolhasura has taken place. This place specially is marked because from the Mother Earth the Mahālakṣhmī energy was emitted specially from the deity of Mahālakṣhmī. And as you know that Mahālakṣhmī is the ascending power within us through which we ascend. It's like the staircase which takes you into the realm of God and so it is very important and Maharashtra's deity is Viṭṭhala, Śhrī Kṛiṣhṇa because it is the ascending power of Vishnu to Śhrī Kṛiṣhṇa, then Mahāviṣhṇu and then to Sahasrāra. All this is possible because we have got Mahālakṣhmī channel within us. If you did not have Suṣhumnā we would have been like animals only. Even animals have this channel up to a point. As you know they can come up to the void, but after the void the ascent as human being starts through this Mahālakṣhmī energy within us.

So this energy is very important and that one is very much worshipped in this country. First this energy starts working within us as seeking, seeking shelter and food. Once the shelter is established, which is established through the Mahākālī Shakti, I mean when it is in the heart of an animal, sense of security is established, then he starts seeking food. In the same way, human beings also, once he's established in his security, then he starts thinking of feeding himself, looking after himself.

So at the very primitive stage, the human beings first tried to establish their security by getting into some caves, or some shelters where they could abide without

fear to life because if there is no life you don't think of food. For example if there is an emergency, we had a very bad floods in Patna and it was such a bad flood that people had to go in the upper story and look after their security, that was the first thing. Which is such an innate feeling in human beings, to preserve life and that comes from the Mahākālī's powers. And when they went up there, they told Me that they didn't have food for three days but they had never thought of food.

They never even thought they were hungry, they were only worried that the water may rise up to that point where they are and they'll all sink and die.

So the only worry was that how to exist, how to survive and the food question did not come. But when people starve, they also start thinking of insecurity, that they may die and then they start thinking about food.

So the first security comes in, then the second comes, the sense of food. In emergency the sense of food that comes is the beginning, but later on we start putting our attention to food. Then the enjoyment of the food, then discrimination of the food and all those things, you see various things start coming into us and we get lost with this Mahālakṣhmī Tattwa.

The more we worry about the food, the more we worry about the taste of the food, the more we worry about the time of the food, I mean one can live without food for two, three days very easily, there's no problem, but we think that we are used to breakfast at 8:00 we must have breakfast at 8:00. Like Indians are used to their lunch at 10:00 they must have lunch at 10:00. This is all our slavery to time and that's how our seeking which is

higher finishes off. Then they'll start talking about food all the time. This is of course Mahālakṣhmī's blessings that we think of food, but She doesn't say that you get lost with it, so we get lost with it and once we are lost with it then our seeking doesn't become higher. Our taste habits, we like this, we like that, this is good, that is bad. We'd like to have this, *[UNCLEAR]* if it lingers, it keeps us down. Whatever we get, we should try to eat. Whatever we think good, may not be good for us, it may be good for the time, but may not be good for us, may not be good from vibrations point of view.

So whatever God gives us, whatever is there is good, vibrated and eaten. Also then the preservation sense comes in, that if you eat wrong type of food, then people start thinking that this will also ruin their security because they may lose their health. Then they start thinking about it, up to a point is alright, but if you do too much, then you get out of the circulation in the sense that if you are flying through, will you please pay attention here? I am surprised that you are Sahaja Yogis, how is it your attention goes to small things like that? There's a lady still looking at that side. [Marathi.] Please try to put your attention to what I am saying. Is it important that because they are bringing something must you see that? I mean this is really silly at this age. Now you are Sahaja Yogis, now your attention should be concentrated.

So now the attention more goes towards the acquisition of better facilities for food, or better food, or whatever you may call for health food as you call it and that also if you go too much, you see, you can touch the banks, but

you shouldn't cross over and walk through otherwise how will you move on the river? That's the point is, so we start building up that sort of a nonsense also, this is good for health, this is not good for health, that is good for health and health for what? For what is the health? Health is for having a good attention, which you don't have, is lost in the food. And some people I have seen, they are just still lost in food, completely. Though they have got the glimpse of Sahaja Yoga, but still they are very much attached to food.

So that sort of an attitude must be changed, we should see where we go and get ourselves attached and lose our attention. It's very important that we should be very careful about our attention, where is it.

So now the attention moves on with that, I mean those who still move further and don't jump on the banks, still move in the river, further on, attention goes on, then they think that, you see this kind, it works all the time, the insecurity part of it within, so that this food could be lost, so what should we do to have better food? So they start thinking of money, so you know that the barter system became a system of money, people started having money. But then apart from food, clothing, other things started and people started moving with it to the Mahākālī power, more and more and the creative power more and more. The banks are also becoming subtler and subtler, the movement is also become subtler and subtler.

So as the man started moving higher and higher, arts developed on the right side and the idea of quality of life, or quality of security changed.

So the both the sides becoming subtler and subtler and the growth becoming subtler and subtler, man gets again lost into those subtler banks on the right and the left. Still you have to move further.

So the Mahālakṣhmī power takes you higher and higher, that time then you think you must express yourself and the expression starts in arts, culture, it starts also in your living, in your institutions of security, like political advancement, political institutions and that's how human beings reached a point where now they think they have done that was all possible, but still in a subtler way, they are still lost.

So the Mahālakṣhmī Tattwa went up to, say, Christ, up to that point and still people have not gone into the subtler side of that. They are still on the banks, moving towards the banks, not in the centre of it. In Sahaja Yoga what happens is that the pure desire that is Kuṇḍalinī is kept at the beginning of the life, just at the beginning of the life, when you were not even a human being, even below, this carbon and all the journey from carbon onwards is to be repressed again through the Kuṇḍalinī.

All this journey that you did on the superficial level of this Mahālakṣhmī stream has to be redone in the innermost way to penetrate through all these subtler centers which are inside the stream, not outside.

Because if you are on the outside, you always go to the banks, from where you cannot see any banks, there is no attention that could be taken to the banks, but you move further like a jet. And this Kuṇḍalinī is the one that's the true desire, but your attention has to be on the target. Even if you say that the Kuṇḍalinī is the moving force,

still where is your attention? Still your attention is on the banks so you come up again superficially, you come and just float superficially and then again just jump onto some bank, then again I'll have to put you down inside the water, go inside, inside, again go back to the Kuṇḍalinī, again start your journey. But from the very beginning, steadfast if you move towards the target, towards the spirit, then I have no problem but it doesn't with human beings, they are so much used to the attraction of the banks that they always come up, float, go to the banks and again sometimes settle down there, or again come back so the journey is upward, downward, downward, upward. Though the movement of the Kuṇḍalinī could be such that you jump like a jet and set down there. The day that starts I'll be the happiest person, because it is too much sometimes for Me to make this kind of a journey four times up and down with everyone because of the so called attachments they have outside. The inner movement with a detached mind, if they accept a situation and they decide within themselves that I'm going to do like this, I have decided on this, they can work it out. But it's not so. Mostly the attitude should be that Mother is like a mirror and we have a mirror in front of us so we know how we are proceeding.

So in the mirror if I see myself like this, better get rid of it and go ahead. But on the contrary, if Mother says something to someone that this is so, then they feel hurt and again float down. The mirror has to say something.

Supposing you have some spot on your face the mirror is not going to please you, it will say it is there.

So you don't hit the mirror and you just don't get angry at the mirror, do you? You see that you clear yourself because you don't want to have any spots. But just the other way around. What happens with people I have seen that if you tell them anything or you just tell them this is wrong they'll first explain, argue, this thing and if it doesn't work out, then they will just get angry with Sahaja Yoga and give up.

As if they are obliging Sahaja Yoga, as if they are obliging Mother. Actually you are obliging yourself.

You are not obliging anyone. If you take up that kind of an attitude, then only you will realise that you have to move forward without looking left or right.

So we have had many experiences, quite funny, if you look back you can see that you have been sometimes Romeo and Juliets, sometimes you have been money minded people, sometimes you have been quarreling, fighting, arguing type, all kinds we have had but those who forget all this and shoot off towards the goal are the best and the most sensible. They are the most selfish people because they know what selfishness is. All the rest are stupid because they are losing their time. There are some people I have seen who also tried to use Sahaja Yoga for making money or making something for Sahaja Yoga sort of thing in making some money out of it or sort of thing. You better make yourself, is the best way and enjoy it in a way that makes you happy and make others happy in the Sahaja stream. But getting out of the Sahaja stream and doing something is again coming out of that innermost channel of Brahma Nāḍī, outwards, again floating, going to the banks, again going down because

every time you go down like that you have to start your Kuṇḍalinī again back. It's a very difficult thing. And the force of the Kuṇḍalinī gets spent.

So one has to understand that if you have to do this journey, you have to be a determined person, you have to be a disciplined person yourself. Nobody should tell you that discipline yourself, do this do that, you have to do it. What others are doing, firstly the attention is there. I mean if somebody brings it here everyone's attention must go there, what is there to see? But this is nothing, this is very, very superuous thing, but even serious things should not attract your attention, your attention should be on the solution of all the solutions, blessing of all the blessings, the emancipation of all the emancipations.

You shouldn't worry about anything else, you just worry about that connection which is being established and nothing else, everything is looked after. It is as simple as that. If this connection is broken, the simple thing is to keep the connection on. What's the use of polishing this, doing this, doing that, are you going to get the connection back? This is a simple practical thing we forget. And once we start forgetting that practical side we become retarded in our progress and what we find wherever we are we are there.

Like in this Kolhapur I would say when I come, you will see tonight there will be a huge crowd, very huge crowd, always we have. Out of them how many really take up this journey? Very few. Doesn't matter, you shouldn't mind it because they are not wise yet. But those who become wise, who take up the journey also in between

jack in the box, they come out. Suddenly I find somebody floating, we are going through the submarine and they just jet out. This is how it has happened with all our journey and at this place when we are, we have arrived here, not by plane, not by car, not by roads but through the inner most core of our heart we have arrived. The Brahma Nāḍī we have arrived at Kolhapur, at Mahālakṣhmī's point through the most innermost part and that's how we are here.

So we look at this place in a very gross manner, that's our old habits but the new habit should be vibration-wise where are we, what is it. Once you develop this, I can definitely completely transform this Kolhapur into another place. You are like My channels. When you go with Me, I use you as My channels. But what I find that the channels are sometimes crooked, sometimes broken, sometimes there are holes and the energy is wasted.

So it is the duty if all the Sahaja Yogis who are travelling with Me especially is to be the channel. But if you take an attitude that you are here as guests, you are to be looked after, the arrangement should be good, that should be good, then you have, there is no meaning to your travelling. You are travelling like saints who travelled with Buddha, even much more because they did not do anything. But you are the channels.

So as you are the channels you have to keep your channels open, efficient and you should work it out.

Today is a special day for all of you, is called as Mahābīja, the day of Mahābīj, means all the mantras have a Bīja and the Mahābīja of that is Omkar himself, Omkar. And in the first place, this Omkar was like an egg, Brahmāṇḍa.

They call it Brahmāṇḍa, the whole Brahmāṇḍa becomes an anda [egg]. If course when they say Brahmāṇḍa even Sanskrit people don't know that they are talking of an egg, Brahmāṇḍa, the Anda of Brahma, that is the first Bīja and how this Brahma, this vibrations, how they were created.

In the first place, when the Devī separated from Shiva, before that She had gone round Him as you know and then Shiva told Her, Sadāśhiva told Her that You have to now create and the separation took place, so He came out of that Pradakshinā or you can call it elliptical form and when He came out of it, that created a kind of a sound, sound that had this Brahma in it.

So that Brahma was left in that area. As I have told you that first the Devī went round Sadāśhiva and created a garland. That garland had covered Shiva in it, like the nucleus inside. But when Sadāśhiva went out of it, it created a sound and that sound filled the whole of that Andakruti, means the form of an egg and that is the Mahābīja. [GAP] ? reborn as Śhrī Gaṇeśha and later on as Jesus Christ. That's why at Mahālakṣhmī's place come with Mahābīja day is a very significant thing. Because Mahālakṣhmī was the mother of Jesus, Mary and Her Son was the incarnation of Mahābīja.

So to come here on such and such date and to do Mahālakṣhmī's Pūjā is a very big privilege, is a great privilege for all of you. And with that privilege you should humbly do this Pūjā and try to get into that Mahābīja, become one part of that Mahābīja, which is this Brahmāṇḍa the whole Brahmāṇḍa, Brahma's Anda, Anda means egg, is created. Be part and parcel of that and not

to create any angularity or any kind of a misrepresentation but be homogeneous with the whole Brahma. One has to put attention to your Brahma Shakti which is manifested as vibrations. Today the vibrations are so great that I didn't think I would be able to speak on this, but somehow I have managed. I hope you all have been able to understand the subtlest of subtle that I have talked to you today.

So when you travel with Me you should not think that you have come here to see the whole land and all that, or to enjoy life.

You have come here to become the channel of your Mother's work. If you understand that, then you will be able to realise that God has given you a very appointed place.

So I would request you, be deserving.

Deserve it and assume your seats, coveted places where God has put you.

May God bless you.

[Shri Mataji speaks briefly in Marathi.]

Contents: 1984-02-07 **Pūjā (English+Marathi), Shivaji the Anshāvātara, Satara, Maharashtra, India**

[Shri Mataji talks in English:] It is not proper, but He was not just a mere king, you see He was a Devī bhakta and an ansha Avatāra and His Mother was also an ansha Avatāra. What is the sign of an ansha Avatāra is that they have extra powers over themselves and over others and they have no temptations, no mistakes.

[Shri Mataji speaks in Marathi to the sound technicians about the sound system problem.] So, first of all we

should know that Shivaji himself was a Divine person in the sense that He had no defects in him. He was a detached personality. I do not want to tell you the whole history about him, but his character if you study you will be amazed how detached He was. He was not found of women. He never hankered after them and on the contrary respected women very much. There is a story that once He was presented with the daughter-in-law of a great nawab because the people used to do, I do not know what you call those tactics where you attack the people hiding from behind.

[Shri Mataji is speaking with the sound technicians and the Sahaja Yogis present there about failure of the sound system due to load shedding, load shedding is a problem the people of this place face every Tuesday. Shri Mataji asks the Sahaja Yogis present there to try to listen to Her from their Sahasrāra, pay attention to Her and they will be able to listen Her.] So, this great king Shivaji was a man without any temptation for women and once He was presented with a very beautiful lady who was the daughter-in-law of a big nawab, because they looted lot of money and lot of precious things and this lady as well when her caravan was passing through some passage in the mountains.

So Shivaji looked at her. He asked her to remover her veil because she was a Muslim lady and then looking at her He said that if my mother was as beautiful as you are, I would have been equally beautiful, is the best way to say you are my sister. He himself had to marry four times because of certain problems of political nature where He had to marry four women, but He married them, because

He had to marry and all the four wives were his wives and no other women came into his head. This is such a tremendous character. This is first sign of a personality who is really mature, who has no attention towards another women, which is very common in Maharashtra it is not difficult for them they do not understand what I am talking about. This is one of the things one has to understand how respectful He was to other women. That He gave away all her things, all her money, all her jewelry, all that was looted of that nawab also, all the arms everything and sent back all the people to the nawab, because if there is a lady she is the Shakti, she is travelling so nobody has business to trouble her. This was his respect for women who belonged actually to another party. He had so many qualities that it is impossible to describe on that but absolutely honest, absolutely honest He was and He lived like a saint. He did not care for comfort. If you go and see his things that the had you will be amazed, He could sleep on the stones, but for his kingship He had to wear all the ornaments, all the dresses which He used to wear. If you go in Bombay [Mumbai] museum you will see chilkhat we call it a cover made out of iron mesh. He used to wear that, it is so heavy that you cannot lift it, but He had to wear it and He used to fight his wars wearing that, but like all other kings you see in the West He did not have weaknesses, He had no habits, extremely honest, Spartan in temperament and absolute ideal king He was, an absolute ideal king. He talked to everyone on the same level, treated everybody with respect, never showed off that he was a king, but He kept his dignity all

the time and when it was needed to be corrected with all courage He corrected people, He did not care for cheap popularity either. Such a man was a blessing to Maharashtra because He is such an ideal for us and for people to follow and His mother was a great lady who brought him out of the clutches of the Mughal people who tried to convert forcibly Hindus to Islam. Like this Aurangzeb he used to hate music and he would kill, very right-sided fellow, every year the brahmins so many brahmins that the thread they used to weigh according to his body weight.

So you can imagine what a cruel man he was. He was like Hitler only, but he was also very honest in the sense he used to make his own caps and sell them and live on that money. He was very right-sided who was honest as far as the money was concerned, the government money was concerned, but he was so fanatically imprisoned in his own ideas about God that he had become just like a Rākshasa. To face him was very difficult was very difficult in those days, he was a terror. Nobody could face Hitler from inside but Shivaji managed it and he did it so well.

So Satara is a place where he established his first kingdom. This is the capital of Maharashtra, Satara, that is why it is a very important place. Secondly, after Shivaji, or when Shivaji was the king looking after the whole worldly affairs, his own son fell into a bad company of a fellow who came from Uttar Pradesh called Kabji Kalusha who started drinking and doing all wrong things that should not be done.

He was imprisoned, but even then he was a very-very lost case, but a good hearted fellow that is why this

Maharashtra was divided into two and his younger brother had to form another kingdom or another part of the capital was in Kolhapur where I think you have seen Sahu Mahārāja's statue there.

So he was a very Dharmic fellow, very good person and he looked after that part very well.

So, Kolhapur started another capital, but what I am trying to say that when negativity starts crawling into something great, then it starts getting divided and it is now a very common character they say of Marathas that they indulge in Bhau Bandki, always form groups. I find it even happening in Sahaja Yoga. I went to Rahuri, I felt that in Rahuri also there is a kind of Bhau Bandki working out. This is character of Marathas and they have to be very-very careful about it. One of them is Bhau Bandki that they form a group suddenly and separate themselves from one another and start fighting each other, it is sort of a coagulation that takes place in their temperaments. One must understand that unless and until absolutely we are united we cannot do Sahaja Yoga.

So this kind of separation is a very wrong thing which should be avoided out and out and one thing I want to tell all the Maharashtrians that they have to be careful on this point is Bhau Bandki.

This comes out of jealousy out of thirst for power, for not accepting somebody as the leader, trying to find faults all the time. If the leader is wrong also it can happen. If the leader goes wrong if he is not a person who can carry on well with others and something it can happen.

So it is quite a mutual thing that works out but as a result of the whole thing is that it starts getting bifurcated and

that is how we lost the kingdom of Maharashtra ultimately.

So it's a very good example of understanding how Shivaji worked hard fought Aurangzeb, established his kingdom and how it was lost in second generation itself.

[Shri Mataji talks in Marathi:] [About Shivaji, that how he established His capital in Satara, that we should try imbibe his character.

His utmost quality was that he did not have any dosha [wrong]. He did not have any habits. He never had the ego that he was the king, he used to eat with his people, talk to them. Shivaji was a Ansha Avatāra, he was devoted to his mother, never spoke in front of her or against he, he was not proud of being a king.

She also addresses about Bhau Bandki which she says is a thing the Maharashtrians should be careful of.

Mother says that one should work for others and not think about only oneself. One should not find faults in others, first he should find faults within himself. Love for others is most important in Sahaja Yoga.

Nothing is impossible for a Sahaja Yogi who has has established Self-realisation, who meditates regularly and participates in the collective meditation.]

Contents: 1984-02-10 **Talk to Ladies, Pimpri, Pune, Maharashtra, India**

[Marathi.] For a... [Marathi.] Ha. For your good luck, you should say let us say for your good luck, Saubhāgya for your good luck. Is given to the ladies, always given to the ladies. Because in India the women are regarded as the Shakti and women who lead a married life and who have

been mothers, who have been daughters and also wives and things like that are respected very much as only it is believed that only the respectable women when they exist in any country the Gods also reside there. If they are not respectable the Gods don't reside there.

See the glamour is not very much respected in India. The glamorous nature is regarded as something like a sophisticated prostitution *[UNCLEAR]*. In India, glamour is a sign of a effect or a kind of inferiority complex in a women or maybe a cunning to be glamorous. See so it's not very much respected in this country. If they find any women getting very glamorous then she's little bit pulled down in the society and people try to pass remarks on her and make fun of her or sort of she's brought down. *[UNCLEAR* It's] not regarded as a very great thing but a traditional... a women has to be traditionally dressed up.

As a married women she has to wear a certain ornaments. She has to wear certain things as a married women. She has to wear certain dresses as a married woman and even if they become little bit deviated still a traditional women is respected.

So tradition is the thing that one should do and not the glamour because that's so artificial and temporary and is very degrading for women according to their standards *[UNCLEAR* you see]. And I don't know what are your standards are and that's how say for example a prostitute cannot enter into any house and if [not sure] there is a glamorous women also people avoid, men avoid such women and such women are not allowed to enter any houses here you see.

So the glamour has no value.

So the attention is not so superficial but has to be deep. Of course nowadays our modern girls are taking to little bit this glamorous styles *[UNCLEAR]* coming trickling down little bit but once they are married they also give up because not very much respected. There is no respect for women who are glamorous and run after glamour. Now thank god now in England also I have seen people are learning that also in other places people are trying to learn how to be simple and traditional... but they are some of them are getting untraditional, simple but untraditional. That's not regarded as something good in a society of Sahaja I think. We should be traditionally dressed, properly dressed. Hair should be properly done. We should dress up in traditional way. I mean they would like to see you say in a Victorian gown or a say a Elizabethian *[UNCLEAR* collars] and things like that or something like that. That is what we are. I mean we wear dresses of the very ancient times we UNCLEAR [live] what we wear like the nath [nose ring] and all that is so ancient absolutely its antiquity. I don't know since when we have been wearing nath in our lives and that tradition we observe even today all the time.

I mean whenever there is any function or anything we try to wear a very traditional dress, men and women all especially women always wear traditional dresses. Not regarded very good not to be traditional so one must make a difference between a traditional dress and an untraditional dress and also a glamorous dress.

So the prostitutes *[UNCLEAR]* and their style is of course out of question. The way they dress up show off and all that is out of question. Second one the so-called simple dress

if it is untraditional also in Sahaja Yoga is not so much respected. Reason for that is that we have different powers within ourselves and in tradition through our unconscious we have discovered that these are the traditions, for example My mother never made Me a hole in the nose but I get always pain in the nose *[UNCLEAR]*. Once a doctor also operated Me for the *[UNCLEAR]* but I know this a very simple thing I have to do is to put a hole here and wear something. Once I start wearing it I know it's all going to be alright. Most of your left Viśhuddhis will be cured as soon as I make a hole I know that.

So I have to make a hole there and it is so traditional in our country to have a hole in the nose but somehow My mother thought that she should not make a hole for Me. She had a hole of her own. But she didn't make a hole for Me.

So that was wrong I think, she should have I'll have to do that at this age sometime to make a hole in My nose.

Its all comes out of a very deeper understanding through the unconscious that it will become traditional.

Unconscious goes on giving information, people start using them then whatever is bad is discarded.

Whatever is good is accepted and you start becoming traditionally understood. See like here men have become little untraditional, they'll wear a kurta [Indian collarless long shirt] and a pant or something like that. But this you can see it's most unsuitable for this country to wear a pant which is tight. Now people are wearing jeans can you imagine this heat to wear jeans. They are wearing jeans also stupid people as they are. See whatever country you live in you have traditions built in according

to the need of the country and so traditionally whatever are your dresses you must wear. I like the bow tie and all that you wear is quite good. Nothing wrong in it. For a Pūjā if you wear that is all right.

So, one should differentiate. Now all these are traditions carried forward because people didn't find anything wrong with them so these traditions have carried forward and forward and forward. And I think we are very traditional people. I think Indians are the most traditional and thanks to our women in India who have stood all the impacts of the Western culture, Western education and Western *[UNCLEAR* hoarding/hodi]. We have still kept up our sarīs, we have kept up our styles, we have kept up our borders, we wear our sarīs the same way. They are with of course it was little tilts away but mostly we are traditional people and we have kept it which is a very good thing. And I hope you people also try to be more traditional than to be pomptous [pompous] or something amboyant, very symbolic or a sometimes too fashionable or glamorous. You see the glamour is the biggest curse of the West. Half of the time is spent in glamorizing themselves and men worried about their hair styles and women. And ultimately they end up with no hairstyle just [not sure] hair.

So that also is not good because you'll all get bald if you do not comb your hair properly and get bald very soon and then people will laugh and say how Sahaja Yogis are all bald. *[UNCLEAR* There must a trick of the trade] that every Saturday must put lot of oil in your hair nicely to it and always use some sort of conditioner you call it I don't know, but *[UNCLEAR]* is quite good, I must give you the

hint. And comb your hair in a way that is not untraditional. Untraditional hair are not good and untraditional hair are always attacked by bhoots.

So it's better to be properly combed hair and properly done hair and to be traditional and it is a tradition that a Goddess doesn't tie her hair *[UNCLEAR* She's] not supposed to tie her hair so I do not tie in your presence but as a wife I have to tie up so I tie up My hair. That is the tradition whatever is the tradition has to be done.

So whatever is bad in the tradition will drop off very soon because there are many things which are bad but they should drop out. But we should not become anti-culture, anti-tradition that is wrong.

So today one of the traditions is this that all the ladies are given this thing to wish them good luck because according to Sahaja Yoga also luck comes from the wife. If the wife has problems the husband will always have problems. If she is not alright the Lakṣhmī will not arrive, if she's catching then the there will be problem, you will have accidents, you will have Lakṣhmī problems, you will have other problems headaches and this and that.

So the wife has to be alright and she has to be careful about being traditional about being sensible, she has to be respectable also. She the responsibility is much more on her so to remind her of her responsibilities and her greatness, she is honoured. This is what it is. I hope you have understood though it's a very subtle matter. But I hope I have been able to explain to you. *[UNCLEAR]* you tell them in French a little bit.

You need not use this. It turns out to be useless or *[UNCLEAR* its] turns out to be against anti...

anti-growth so it just drops off. Like I have seen in England there are certain traditions they are so sweet and good. Like if a lady is going up the... up the stairs, then she has to go first but if she's coming down then the man has to walk first so that she should not topple. It's very simple you see there is not ladies first but ladies are first just because they are to be protected. But if you carry it too much that much somebody might say that the ladies first now it becomes fanaticism. Tradition is suitable according to the need of growth of human beings in good well being sense. And it has a style which... which is so nice and good to look at a style. But it's not a stylishness. Its style means a... the way it is done is gracious is beautiful it's not like a bull doing the job but it's a lady doing the job. Like a bull does a job you see. Like a gentleness is always confused with sophistication.

Sophistication is nonsense but gentleness is something inborn.

So people who are very sophisticated can be extremely harsh people very harsh. They say things which should never be said. I mean now we can say French. French are people who are supposed to be sophisticated, they are very harsh people when they talk to each other they actually all the time hit at every person. But the gentleness is such that you do things in such a manner in whole movement of your being is in such a manner that you do not hurt anyone. But the sophistication is to impress others, you see artificial to impress some others and aggression its aggression.

So the whole gentleness gets faden, camouflaged you see. Its hides all the harshness inside. While gentleness comes from your heart from your real heart.

So I would see that you people before you return back to your respective countries try to see the difference between the reality and artificiality. And how much time we waste in being artificial. There is no need in Sahaja Yoga to be artificial. There is no need to show off or some people even don't talk and show off. There are ways and methods people have developed very sophisticated method in the West of impressing others with their idea of superiority. Frivolousness gives you an ego but the sophistication gives you such a solid ego that it's impossible to do. No no... you see if there's frivolousness it gives you ego but it if it is sophisticated behaviour then it is such a solid ego it's just like solid stone. Now as we have separated from ourselves, we should be able to see all these things. You are no more now French, English or Indians, you are all Yogis and you are in the realm of God's domain.

So we have to see what reality is and we have to accept one *[UNCLEAR* ray] accepting reality and the tradition that is *[UNCLEAR* good].

May God bless you all.

Contents: 1984-02-13 **Śhrī Devī Pūjā, What Is Expected of Sahaja Yogis and Where Are We, Bordi, Maharashtra, India**

[A Sahaja Yogi reads the mantra `Pasayadan' written by saint Gñyāneśhwara and Shri Mataji translates it. It is the last hymn [Ovi] of the `Gyāneshwari' or `Dnyaneshwari',

which is an interpretation of the Bhagavad Gītā written in Marathi by Saint Gñyāneśhwara or Saint Dyaneshwara].

Sahaja Yogi: “Ata vishwatmake deve yene vagyajne toshave."

Shri Mataji: Now it says that all of you, who are one in your Spirit, this all description of Sahaja Yoga today, is the future, the present that you will get it, at this time what is going to happen. It is so beautifully shown, you'll be surprised, that you all will become one in the universe. The Spirit of the universe will be satisfied with the Yagñyas they are going to do, with the fire ceremonies you are going to do. How it is appropriated! He said it three hundred years back.

Sahaja Yogi: “Toshoni maza dyave pasayadana he."

Shri Mataji: And then you should give us the milk of your blessings by getting the complete satisfaction from us.

Sahaja Yogi: “Ze khalanchi vyankati sando."

Shri Mataji: That time all the horrible evil people will be ruined and their plans will be spoiled.

Sahaja Yogi: “Taya satkarmi rati wadho."

Shri Mataji: And people will take to righteousness. This is the description *[UNCLEAR]* Gupta.

Sahaja Yogi: “Bhuta paraspare pado maitra jivantche."

Shri Mataji: At that time there will be a tremendous friendship of the Spirit among people.

Sahaja Yogi: “Duritanche timira zawo."

Shri Mataji: Those who are in ignorance will get light.

Sahaja Yogi: “Vishwa swadharma surye paho."

Shri Mataji: The whole universe will see the light, the sun of One Universal Religion.

Sahaja Yogi: “Jo je vanchita to te laho."

Shri Mataji: Whatever you will desire, whatever they will desire, they will get it.

Sahaja Yogi: “Pranijata"...

Shri Mataji: All the human beings.

Sahaja Yogi: “Varshata sakala mangali Ishwarnishthanchi mandiyali Anavarata bhuMaṇḍala bhetatu.

bhoota."

Shri Mataji: When you will meet us, there will be a shower of blessings and of course, of Chaitanya; when you will meet us, that's Me, ha. [Laughs.]

Sahaja Yogi: “Chala Kalpatarunche arava."

Shri Mataji: This is the description of Sahaja Yogis, you must listen to this. That they will be the forests, like forest, means, many, thousands like moving forests of huge trees of giving blessings, trees that give blessings and can give, Kalpataru is the tree that gives you whatever you want.

So they will be like the moving forests, means, all of you are like that, great. That you will be like the great trees, like these trees are great trees which are moving, but which are bestowing blessings upon others, giving them what they want. Kalpataru.

Sahaja Yogi: “Bolate je arnava piyushanche."

Shri Mataji: They will be, now, `you' people. They will be the ocean of talking, oceans of talking or bubbling Amṛuta. Amṛuta is the nectar, the nectar of life. You will be the oceans of bubbling nectar which are talking. Like this ocean here, see the trees and the ocean. Ocean that

talks in a way that it just emits nectar, the nectar of Bliss. That's you people.

Sahaja Yogi: “Chandrame je alanchana."

Shri Mataji: They will be like the Moon without any spots on it, immaculate moon, which has no spots. No blemishes, without any blemishes.

Sahaja Yogi: “Martanda je tapahina."

Shri Mataji: Like the sun without any heat in it; that is you.

Sahaja Yogi: “Te sarvahi sada sajjana soyare hotu."

Shri Mataji: All such people who will be righteous, who will stand for the right, for the truth, are going to be related to each other, going to be related in the whole world.

Now, with this beginning we understand that the great saints of Maharashtra, that time, the greatest was Gñyāneśhwara. Because he saw the future that is going to come. And he told people about you, that the men of God will become prophets and they will have powers to make others prophets.

Now we do not realise what are we, when we become Sahaja Yogis. We become so much still worried about things, which have no value. If you see, in the ultimate, all these things have no value, these are so temporary. And if you go on wasting your energy about things that have no spiritual value, that doesn't matter, you are going to waste your life. Because you have `that' which is described. “The oceans which are talking nectar." Oceans of talking nectar. Nectar, not the nectar that we understand; nectar of spiritual Bliss. You are that! And

when you are that, what is expected of you, about yourself? Just find out, you just find out yourself, react back. `What is expected of me of myself? What am I doing about it? I am worried about this nonsense, that nonsense and I'm supposed to be the Ocean of Blissful Nectar. I'm supposed to be the forests of the Kalpatarus', the trees that give the boon to the people, huge big trees, `and then what am I doing?' `My giving capacity is so low! What do I give others? I don't even have attention that can absorb the energy of the Divine. The attention should be such that I should be able to absorb the attention of the Divine. Instead of that, my attention is on wrong things. And what am I doing?' “What do I `do' about myself is that, I'm not trying to manifest that special quality, the highest quality, the one that I am. I'm born after ages, I've been born so many times. I've been a saint, I've been going round seeking God. I've been going round and again when I'm born in this lifetime for a such a tremendous task, again I'm lost with the same nonsense. I'm still moving about with the same nonsense." If you understand that, then you'll know that what importance it has today on this day of our International Seminar.

Internationally you are all related to each other and to nobody else, `Internationally.' You are all relations to each other. These are the relations which are relations of deep friendship.

Friendship has no bias, has no lust, no greed, nothing. It's just friendship. It's `pure' relationship. And we are that.

Shri Mataji: What is the matter with you Madame? Will you please go and sit that side? This is not to be done.

Hello, get up. This is not to be done when I am speaking. What are you doing? [Hindi/Marathi.] I just don't understand. Am I talking just? I mean it has any meaning or not, in your hearts? Or I'm just talking without any meaning.

Sometimes I don't understand if I'm talking to real Sahaja Yogis or I'm talking to some walls here who are not bothered about what I'm talking.

Bring down your attention to what I'm saying. It's important; otherwise how are you going to learn this? Where is your attention? So, it's alright to say it is all love, it's all affection, it's all goodness, it's all very sweet thing, you see.

`But', you must know that you have to come up. These trees have come up after a great struggle against the whole atmosphere, against the whole surroundings. They have come up on their own, except for the Mother Earth to which they are connected.

So you people must know that you all are here to come up, to fight yourself, to find out what's wrong with you.

Where is your attention, first of all. The attention has to move in such a manner that outward you grow and inward you hold fast to your Mother, with complete respect. Those who can not do it are absolutely useless. If any tree doesn't try to hold fast this Mother Earth, it will fall out. I mean, it's just what it is doing and for from which it is rewarded. It is nothing to do with the Mother Earth. This Mother Earth has this specialty to be called *[UNCLEAR]*. This Mother Earth has this specialty and if this Mother Earth is not going to be linked by you, by your

purposeful adherence, continuous identification, you are going to fall off like a dead tree.

So, it's very important to understand that you `are' great, no doubt.

These trees are great. They have fought through, they have come up, but where is your `attention'? And what are you here for? What is needed? Sticking to things which are `against' your growth. Bothered about things which go against you, all the time. The first and foremost thing that goes against us is our own nonsensical ego. We must understand this is the one, the greatest barrier within us. And we `have' to get out of it. The Kuṇḍalinī has to rise like the tree has risen up. And the ego is the biggest hurdle for most of us. It appears in many ways. We fight the Mother Earth which is giving you the source. You are the very being of that Mother. `She' has created you, `She' has made you. Because of Her you have come up, You are fighting Her! Arguing Her! Going against Her. This is your ego, how will you grow? And once you start growing, the sun can help you, the sky can help you, everything can help you; the nature can help you. But you must have the `complete' desire to rise above your dwarfness, above your selfishness above your conditioning and specially your ego.

All this when we say that you are `this', there's no need to be pufied up. You see, if I tell a little tree that you are going to be a big tree, doesn't mean that it has become a big tree. One has to become the big tree by pushing forward. And that quality like Gñyāneśhwara, like TukāRāma, like Rāmdās, you all have to become `that' quality. They never saw Me, I just nourished them,

without they seeing Me. But they nourished themselves, on their own virtues, on their own qualities, on their own greatness. You have to be great like that! Instead of that if you live with false notions about yourself, artificial things, absurd ideas, all nonsense that we have gathered through our upbringing, through our rationality, through our reading, through other Gurus, land' our own mental projections, `are' going to be extremely dangerous for every individual Sahaja Yogi and as a whole also it will effect.

So we have to take a vow today, that we are going to behave in a manner which behove `our' Advent, not Mother's,`our' Advent, at this time which is being described and prophesied. Prophecy was made long time back. If we understand that we have come on this earth for `that' purpose, we `really' separate ourselves from all the rest of the nonsense that goes on and try to rise towards the sky as these trees have done.

You should not follow any other Sahaja Yogi in all anti-growth activities. And anyone who tries to create a kind of a group, or tries to impress you by saying that he can teach you something higher, lower, all kinds of technique and this and that, you have to forget it.

First of all you must know that Sahaja Yoga is a growth `within' and `that' growth expresses itself outside.

So, that `within' growth is to be done by you fully with `full' understanding. Then I don't have to tell you about anyone. You won't be vulnerable to nonsensical talk and jabbering.

You have some people who are intellectuals. Intellectuals have a bad habit of intellectualizing everything.

Intelligence is nothing for God, because God has created it.

So you have to see `through' that.

There are some people who are very emotional and try to express themselves emotionally. You have to get out of these ideas and you have to understand that emotions can play a very dangerous role in life.

Now, we have decided to have so many marriages in Bordi, which is a very nice thing and auspicious thing. I am very happy that we are going to have so many marriages. It is auspicious. Because marriages are supported, blessed by God. Your's is special, because I'm sitting here before you for these marriages.

But don't make a fuss out of a marriage. Don't create a problem by being superficial about marriage.

These are the marriages of Brahma-ekatva *[UNCLEAR]* where one feels the Oneness of the Spirit, of the All-pervading Power. Try to know that these marriages are done amongst saints and not among ordinary people. Try to respect the inner quality of a person. If somebody is a Sahaja Yogi of a high quality that must be respected and that must be loved. And not the outer qualities. The outward qualities are nonsensical. You `must' respect each other when you marry, because you are all saints.

You are saints of very high quality, I've told you and the potential is so great, which is already described to you, that only your `assumption' can fetch you that greatness...

[UNCLEAR]. The whole world is hoping this thing to happen that they should get such people on this earth; those, which are described.

The `whole world' is watching your progress, the whole world is `expecting' this to happen. The whole world has already pronounced' it.

And where are we? where `are' we? Our progress is so slow.

We're worried about stupid things, material things, worldly things, superficial things, artificial things.

So one has to understand that you are here today for this International Seminar to promise Me, everybody seems to be younger than Me in this group, but you have to promise that: `Mother, we will work with the same zeal, with the same attention as You are doing and try to settle ourselves.' Quieten yourself, be silent. We talk too much. Talk too much, do nothing. Try to reserve your energy in that silent dignity.

You must have full idea as to what you `are'. You must understand what you have been up to, what have you done about it? Talking, talking, talking I That's not the way it is going to work out.

The atmosphere is nice, everything is fine. The future seems very jubilant, everything is fine. But the highest above everything is: `The hope of your Mother that you are going to emancipate the whole world.' Give attention to that. Think about it; that `you' are going to do it.

You have to be the walking, talking, moving forests of that Divine Love, that Ṛitambhara Pragñyā.

I hope you understand today is a very important day. I feel that if this Bordi session works out well I, may be we might achieve a lot next year.

Now, we look forward to a Pūjā today; and try to absorb. My Chakras work very hard and actually I find it sometimes impossible to accept a Pūjā.

Today is a Pūjā of a great day and a great time today. At this time a big reservoir has to be opened up. But it has to be channelized through people. And how can I channelize it through people who are filled with vanity, with stupidity or with small mindedness? You have to be `large', `huge', `big-hearted', `great' people. You are `ail' born-again, who were great, today again. But somehow you are still mixed-up with your surroundings.

So try to understand your own importance and the importance of the time is to worship yourself. To worship; `but' to be worshipable.

You all think that only by dressing up properly, or by putting up any show like that, we become worshipable. We do not I we should be worshipable to ourself. To see, that whether we are doing, it has that grace and beauty, the love and the greatness of the saints, who are very great saints, not ordinary but `tremendous' saints. It is being described, actually Gñyāneśhwara in this poem has really worshipped you. I wish we had people like Gñyāneśhwara, but they are all inside My body. You are all outside. And whatever he said has to be fulfilled. Not only that, but whatever he said is the truth.

For all these Pūjās you must having that depth, that greatness of those great saints who came on this earth, worked for you, created this atmosphere. Think of them,

what they have done. They have `fought' all the time. They were tortured. They had none of these facilities that you have. They had nothing of this enjoyment; nothing of the kind. While you have got it all, everything on a plate.

So, be deserving people, authorized people and work it out in that way. Otherwise, this world we cannot change.

This Pūjā has `very special' significance according to Me and has to be done by people who `know' that they `are' these great personalities. It has nothing to do with your so-called artificial positions in life; or anything that is outside. It's the inside.

In this seminar one must not, too much talk about outside things. But just talk about God, your Mother or about Sahaja Yoga. Best thing is to talk about your Mother, so it neutralises both the ends and it works out It works out better. It is the simple thing one has to understand, that, God has beet? so kind to you, so kind. You don't have to fight for your saintliness, nothing. You are `all' brothers and sisters. You are `all' here, so much close to each other, you are not alone, You are so great that you can `know' what you are. Who told them? Who looked after them? Who helped them? Today, you are just like VIPs! So please try it understand that you have to have a `very' humble attitude towards. All the saints and towards Sahaja Yoga. Try to absorb as much as possible. Be kind to yourself.

May God bless you all.

[UNCLEAR].

So keep that dignity, keep that feeling, that you have come here in a very big position.

And so keep that understanding within yourself.

Now, people who come from Christian ideas you see, identify it with Christ. Christ is Me, now, sitting before you. It is all said about Me. Try to identify it with Me. I can feel the attention. It's all said about Me.

I have to say one thing, that when we are identified, say, Hindus are identified with some books. In the same way Christians are identified with some books. But because Christianity has been, like Islam and all that, an organized religion, the identification is much more in the brain, It's very difficult to get out of it.

And you do not know that Bible itself has so much discrepancies. Every chapter, if you read thrice, you'll think there are three Christs born on this earth; because it doesn't tally with one Christ to another. If you carefully read about Christ, you'll be surprised that the way they have described Christ in one, must have been born `before' John the Baptist, another one was born `after' John the Baptist! Like that it goes on.

So there is a kind of an attack, even on the scriptures. We must understand as Sahaja Yogis because we are standing with the light in our hand, we should try to understand that all these books have attack of all the negativity. Like in our Indian temples, you'll always find negative people going there and doing all the Tāntrik-Vidyā and all this base things. Even in the Churches you know we have got people now who call themselves `Charismatic'.

So this is going on and they are going to their own doom by taking to this kind of a wrong attitude.

So it is to be understood that you should not be so much conditioned by those things. You should keep yourself above to see what is the truth of every religion. That they belong to the same principle and we should not adhere to something because we were born in that, or we are conditioned into it. That's not a sign of a Yogi.

A Yogi has no religion outside. He has no nationality. He is rifted of all these things.

So try to understand that you are a Yogi and you need not adhere to these psychological conditioning that are being created in your mind.

You understand that, then you'll rise much higher. Because of the organized religion it is even `more' difficult to get out of it. And that's what we don't understand. We want to bring everything to that, which is gone and which is being perverted, which is being spoilt and which is being misrepresented.

So try to have your own understanding of the whole thing of the past.

[Before Śhrī Devī Pūjā, talking to the soon-to-be brides:] You're entering into a married life and you have been virgins so far and now you have to enter into the another life, of marriage. And it's a great responsibility on all of you to see that you make your marriages successful. And you have to see that you behave in such a manner that you create a proper Motherhood within yourself and a discipline that you want your children to imbibe and your husband to have.

You've seen your Mother, own Mother has been sitting for nine or ten hours sometimes at one place.

Not even getting out of this place. But I've seen people, that they can't sit for two hours at a place, even if they are meditating. And they get up, disturb everybody else and come down, this is a sign that we lack in our discipline, that our parents did not discipline us, that we did not discipline ourselves.

So now the first thing is that you have to have perfect discipline of your temperament and is a sign that you are the people who represent this Mother Earth who has a special wisdom and a special power to express that wisdom.

So all of you have to be `extremely' careful that whatever you do will be reflected in the whole family and in the whole Sahaja Yoga system. Now, when you get married to your husbands, try to understand that you are the Mother Earth and you have to give. And because you have powers, you can give. Because you have so many Shaktis within you, you have to give. That means you are superior in a way, that you can give.

So that your ego should not stand up all the time and say `Why should I do it? Why should I?' And then you start enjoying this womanhood.

So try to be good mothers, good wives and responsible Sahaja Yoginis. Those, who, after marriage, try to deviate their husbands from Sahaja Yoga are really the most cursed ones. You should have sweet tongue for others, you should be careful what you talk, you've to be responsible. You are special people that you are married in Sahaja Yoga.

I hope you'll keep this in mind.

Contents: 1984-02-13 **Talk to Austrian Sahaja Yogis, Bordi, Maharashtra, India**

(other date 02-14)

Now Austria is a very important place, it is the bridge between the left and the right. We can say that now all Western Europe is becoming leftish because of the influence of alcohol and frustration from aggression and they've done their level best, now they have felt, because they are fed up with themselves, sort of, they have given up now.

And on this side is the German side, is the aggression side, those who are still trying to progress and temper and conquer and fight. Europe is divided unfortunately into two types of people now. The left-sided people are committing suicide and the right-sided people are still busy with aggressiveness and aggressive ideas.

So between these two different things is Austria, it is a very important thing.

So this is a very strategic place where the left and right are bridged and the swing always moves from left to the right and right to the left.

So there is a possibility that some of the Germans may try to take to the left-sided state. But when the right-sided person goes to the left-sided state, first thing happens to such a person is that he tries to jump on to the depraved side of the left side to begin with. You see like sex, depravity.

That is why you find that most of the communistic countries are extremely licentious, very licentious.

They have no sense of morality left because they denied God, they say there is no God, that's how they can do what they like. You see, they have gone to the other extreme and now they are starting again parapsychology.

I mean you can say from Mūlādhāra, they are spoiling Mūlādhāra and the Swādhiṣhṭhāna.

So this is the situation that has started now. Under these circumstances you play a very important role as Austria and Austrians have been very important before also.

As you know that it was a very great country and Austria was regarded as one of the motherly countries.

You've been a very balanced country. You had Maria Theresa, as a very great, great queen, I think and all this happened there, there was a Rājalakṣhmī there. But to get the Mahālakṣhmī Spirit, to bring it to the Mahālakṣhmī, seeking should start.

One has to see these two channels within us because you are on the bridge. On one side it's to be very left-sided and on the other side having Mūlādhāra problems, you might be having left Swādhiṣhṭhāna problem as well.

So this is a very funny situation and very precarious. The existence of a bridge is always when you have both the banks, firmly attached, otherwise the bridge doesn't exist.

So with both the sides, with the left side of Mūlādhāra and, I mean, I would say Germans now they are ruined in this thing, but still in morality, in Mūlādhāra they were better people. Russians are better people in Mūlādhāra. But now, they were, I should say, they were better, but

after the war they have also gone down. After that aggression they have also gone down. You see, you must know Hitler was a very, very, he was like a Brahmachari he lead a very moral life, himself. See and that is how all this aggressiveness has now dropped down into the ditch and that's how they have gone into it.

That's why all Czechoslovakian, Yugoslavian, Polish, we can say Germans, Russians, Hungarian, Bulgarian, Rumanian, all of them are that type so how much they are affected, that aggressiveness has now collapsed into sex. Gone into that aggression and it's a great sin.

So you play a very, very rightly role because you have to keep this balance and this bridge clean.

So now as you have travelled to India, I'm sure, you must have learnt about how the Indians live.

So I would like to have your experiences said about what do you think. What have you learnt? What did you learn? Or you think it over, somewhere else.

Sahaja Yogi: The Indians are uncomplicated in contact with other persons, but...

Shri Mataji: Louder, I can't hear because I had a bath, My whole body is vibrating too much...

Sahaja Yogi: One feels like a member of the family, one is Indian, one is never separated.

Shri Mataji: True, true...

Sahaja Yogi: Everything normal, one is welcome, but it is normal.

Shri Mataji: So you know what normal is now, because many people told Me I don't know what is normal, you

see, normal relationships are there, normal, it comes out of purity, everything normal is pure.

That's the point is. Relationships are pure, you are guests here, whatever it is, you are guests.

You are children of your Mother, have come here as guests, that's all. That's that. Now the pure relationship between them and you is this, that you give your love to them as much as possible, look after them, don't complain, don't do this.

Sahaja Yogi: It is like in family. One knows and doesn't worry what the others should think about them.

Shri Mataji: Yes, they don't have so much brains, you see, to bother about as what others are thinking what others are doing that's not there, it's collective. It's a collective being. You are all working it out in this and what others are thinking makes no difference here. You see, what others are doing, they don't think about it, it does not much matter, it's a political idea as to what do they think because they have to take votes, you see.

Yet there is no voting because it is your own heart, which has to be so good and happy and all that because many people ask Me what is normal because relative, if you live in a relative world, you must see what is normal.

So now what about who else was here, you were here? Now you are coming now.

Sahaja Yogi: I have learnt that collectivity can be something wonderful, that people can understand one another, without problems, conflict.

Shri Mataji: And the peace you see it is possible. If you are not peaceful you cannot be there. You have to be

peaceful within yourself, you see, a person who is peaceful within himself doesn't find anything wrong anywhere, except for himself.

You see I mean, you can see it so clearly. Like you see, you are going on a sea-watch, all right. Now a person who doesn't have a proper ship will say: “Oh, the sea is bad or so." But the person whose ship is seaworthy, first will say “let me see the challenge, let me work it out." It's the peace within yourself, not the peace but that weight of the peace within us, the weight you see, of the peace makes you so balanced. It's the peace within yourself. But how that this peace is and how does this peace come? Because you are efficient, all your Chakras are efficient. You are working all right.

So you are not bothered, you attract Me to all.

So that's a good idea and I'm sorry, you can't do it before. But now it's all right. Now you're gone through it and you have to pass through it.

Some of you might feel sad because of you have liver problems and all that, but be careful there.

Already, I've told them that they should to be given a vibrated piece of sugar for liver patients, this, that.

What about your marriage? Now you have been? Marcus? Marcus has been? Yes. What about you Marcus?

Sahaja Yogi: I have learnt a lot in many respects. First, Mother, I think it's great that I recognized you, I didn't recognize you before. This is the greatest gain for me. Also I have learned that the outside world is not important at all. After the first day, I didn't feel the impact of any inconveniences I had experienced, the

whole journey was a learning process. And when something was not on schedule, I was knowing, You know, that's the best for us to wait and I really enjoyed it very much and I hope that I can fight the negativity in my country which definitely will expect us. But I'm sure it's just started, the real journey.

Shri Mataji: Is true, I tell you people in advance.

So the kind of people you have it's quite funny, you allow Mister Freud, a person like Freud to be. What's done in that country, it shows the intellectuals are really stupid people there, no doubt. But the people in India are wise, they are not intellectuals, they are wise and they have sensitivity. Nobody takes any time to get it, just I go to a village for the first time, they are all there, they just want it, no problem, because they are wise and they are simple-hearted. For the simple people, because their Chitta is uncomplicated, it is very easy to understand somebody who is like that. That's why they have no problem.

I don't know because the ego is so much in the West, that how will they recognize Me. You see, they only recognize themselves. They have no sense at all to recognize anything higher than them. They will never accept anybody higher except for a person like Hitler who comes with a funny idea, you see, of pampering their ego.

They are not going to recognize. It's a very big problem. I don't know what to do, how to make them recognize, very difficult. What do they doubt in? I just don't understand.

Now, some of them want to look like Marilyn Monroe. How can I look like Marilyn Monroe, was she a Goddess? After seeing all the temples you must have noticed why your Mother looks like this? She has to be like this, because that is the form which She has to give, that is the face She has to give, that's how the whole coefficient works out.

I just cannot make Myself the way Western people want Me to. Like a six footer you see with high heels walking like a mosquito, I can't do.

So what will make them recognize Me?

Sahaja Yogi: It would be the best for them to come to India!

Shri Mataji: That's the problem, you can see it yourself, even to arrange for hundred people is a difficult thing. But now we've done these three or two things and I was about to stop all that, but now I should say, I may have to continue for some time. But those who have been to India, now have to really contribute, write to people, go to your newspaper people, tell them this is not any story. This is our own Mother.

Just get after their lives. You say, if you don't try, we are going to fight, but it's all right, say what you have seen, what has happened to you.

You should say, that She has come, believe, She is the Holy Ghost. Believe us it is so, just write it down. Those ridiculous, stupid people, you go to hell. Tell them that. Let them know that. Otherwise I can't have this going on forever. You see, this is very inconvenient, this sort of a thing, that we can only help one hundred people or two hundred people. But we can't let the whole of Austria, the

whole of the world come here going round in Maharashtra.

Later on you all can start it, once I start building up places for you and you can all go and see places, settle down yourself, manage it that's the different point. But just now I think you can only live in wars which is a horrid thing.

So the whole thing is much more important that a person like you, who gets an experience like that should go back and jump on their heads and tell them: `What are you up to?' These Indians are going to go ahead first, but you are all going to hell and the greatest thing is the third world war, which is inevitable.

But don't get into personal things, this personal nonsense is the worst of it. Think that you have to produce something productive. All right. Everyone of you is a big saint, is a great saint. Yesterday I told you the description of the Yoga and you knew about it. You have to become that, a ego is there, you've got the power of that dignity, of that power of that weight. You are the Gurus.

And these stupid people who have nothing in them, nothing, they don't know about Kuṇḍalinī, nothing of the kind. They write books, they've become Gurus. What about you? Each one of you? If you want, you can dress up like a Guru, you'll see no difference. Whatever way you want to but just express on their head and go on their heads and tell them this is what is.

So then, you can say that She had a program in the college and She cured people, be prepared to tell about that. All right what about you? You were there.

Sahaja Yogi: I wanted to say that the difference between Indian and Western people is the difference between mind and heart.

So I searched for possibilities to have contact with our Sahaja Yoga brothers from behind all this India. And it always was a little bit of opening my heart. I think it was You who opened my heart.

Shri Mataji: So they put Me in their heart, you see, that thing is. They have a large heart, they put Me there, really easily and the Western mind, it goes to the mind first, goes to the mind and then they bring it to the heart, you see. But if supposing, I'm that, I'm the one who has to do the job, you see, you can't just do it with your intelligence, you can't use Me with your intelligence, you have to have the heart to flow Me down, you see. You see, it's a tremendous task I've come for and you have to have large hearts to take Me in and this is what they understand.

You see they realise it, it's prophesized, it's told, they know what is God. She raises the Kuṇḍalinī, finished. She is the one who has come, but you don't have the tradition. I say, I don't blame you also, because traditionally you don't know Me. They know Me traditionally. They've all the traditions with them. They've been brought up that way for thousands of years. That's why I've called you, to come here, to see for yourself, how they are living.

No question here, no, nothing, no quarreling, no complaint. But they have a problem because outside they are most underdeveloped. If you see their buses they need a governor, if you see their telephones,

doesn't work out, television doesn't work out, anything, no much, doesn't work out, horrible and if you ask them how much time will it take to go somewhere, they will say, five minutes, it will be five hours. It's a big joke, you see.

So it is like that because it is accepted, they think to go beyond time, is the tapas, is the penance.

To learn to go beyond time, to be worried about time, what time we are going to have food, what we are going to do. You have seen your Mother, how She works. You see, hours together, I've worked like this, I've no problem of time, the time is in our head.

And another problem with the Western mind is, it is too much bound by that, you can't get over that, the time is the jail, the prison. They are sitting on a, say bus, now the bus takes too much time, go into meditation! Now, they've been worried, how it's taking very long. For what? It's the time now, they are worried. I know what you are thinking sometimes, now, I tell you, what you are thinking. I was with you, for I was travelling and I knew what was happening.

So they would think that: “Oh God, now this is going to, but what is the time for?" What are you going to time, do by saving time? Jumping in the river, it's not only thing, that you have to do, you have to meditate, it's a nice time you've got, just meditate and this is the attitude one should have, is that you have not come here to sort of enjoy one of the tours that we have, one of the holiday tours but you have come here, to overcome the bondage of time.

The bondage of conditioning, of comfort and the bondage of all kinds of conditioning we have had with our Ego.

So we have come here, to overcome that, get rid of all that nonsense that is attacking, to become simple, uncomplicated. If you understand after all human beings are all the same, you are human beings, these Indians are also human beings, only that you have more comfort, you have more money, that's all.

That's it. What's there to be so superior about? Nothing, why should you have more comfort and these people live without that and are much more happy? You see Indians are much more happy people.

Now who else was with us?

Sahaja Yogi: I would like to be more like Indians so that we can love you more Mother?

Shri Mataji: That's it. They love each other because they love Me. If you don't know your Mother, if you love your Mother, you love all men, everyone. That's the trouble, is you must know more about Me, talk about Me. But we discuss anything, this is quite true, this should have happened, that should have happened. You see the English mind is the same reflecting all the Europeans minds.

All the time try to correct others. This is the situation, this could have been better, that could have been better. Why did they put Me from here? This should not have been allowed. That now why did they put it on the road, they could have put it on the left hand side *[UNCLEAR]*.

Good idea to put it right, they become, see, they sleep under the tree, they didn't clean *[UNCLEAR]*.

They'll go on thinking about everything else but themselves what they have to do. What others have to do, that is not your doing. You don't have to think about others, what they have to do, what you have to do, is to be seen.

You have to do simple things, to love your Mother and talk about Her and finished. Don't listen to any other talks. The loose talk is the worst thing and it's very common and you may think that Indians don't understand. They understand and know even what you talk, how you behave, what your attitude is, that you talk of something else than of your Mothers grace. It's the time to praise your Mother, it will give you vibrations, talk about her greatness, about how She loves you, what She has done for you, how you have changed, that is better than talk of others.

So this loose talk must be given up. And they love Me because they are simple people, they can see.

But how to make these Johnies see Me through their big Ego on the eyes and on their heads, they are so blind.

So it is your job now, I think that you have to talk about Me, to dedicate yourself.

Because after all you are born in that country or you belong to that country, you're to demand to give them something. This the only thing is, they call it in Sahaja Yoga as the Yuga-dharma of this Yuga.

Sahaja Yoga is the Dharma and that's what you talked about and in your heart, you have seen? That's a good idea to get rid of all problems. You'll say: “Mother, it's so simple” you'll become simple yourself.

Sahaja Yogi: I have noticed how Ego expresses in bad manners, this can be small things or very subtle things, e.g. it is really a bad habit to have loose conversation because it's a waste of time and a waste of energy.

Shri Mataji: That means you are frivolous, you're a shallow. You are not a dignified personality, if you talk frivolously.

Sahaja Yogi: It can also be a showing-off, you want to attract people, but there is nothing within you which has to attract people.

Shri Mataji: That's why this is glamour. You see this attraction, if a person is innately attractive he is not worry about this glamour.

So this showing off and this and that is not good. One has to be very, very gentle and the gestures, also I've seen of people who are ego-oriented. Very, very frivolous like this, that's not the way.

The dignity, the breed in your behaviour, in everything, should be delicate, for ladies and also for men, not harsh, but there should be weight in everything. That is, there should be the weight of your dignity in everything that you do. That's what it lacks in people. And they talk frivolously.

I've heard, the drivers also say they are saints, but they don't talk like saints, but a certain concept is. Now another thing is that you are not our Avatāras, you are not our Avatāras, because Avatāras never make mistakes, you are not even a chAvatār.

So once you understand that you are human and if you are not perfect, if you have to improve, you have to

become much higher than what you are. You must give up all these things you have collected through this human ego. Only human beings have ego. Animals don't have, only human beings have. This is an inter-mediatory stage, where we should see in behaviour also this is nonsense, this is not good. This is not the way to talk to human beings.

This is doglike and the dogs bark at each other. We must talk in a gentle way, in a sweet way and not discarding anybody, not hurting anyone. Even supposing I know that sometimes people get angry when they start taking a big attitude but you be careful. I know how to handle the situation. I can shout, it's all right but why do you want to shout but keep quiet and do it in a very meaningful way because you are the oceans, which are talking oceans, speaking oceans of Amṛut, despite all this. You are the oceans of Amṛut. Amṛut, you know, is the nectar of all.

You are the oceans itself when you realise your situation. Just assume that ocean, that's described by a Angsharabaravagensha. He has described you like this.

So do not have formed ideas that are in anyway contrary to the ideas of the saints. You are, that means, if you are that, that means you have to be humble.

But once I say that, then you become arrogant, typical human nature. If you tell them you are saints, when you are saints, then you become like a devil, behave like a devil, they say, no I'm a saint and do what you like. This typically human. On the contrary the Divine nature is such, supposing you say: “Mother, you are the Primordial Desire." It doesn't give Me any pride or anything of that

kind that because I don't know how to feel pride, because I am.

So this is all what happens when you say that you get vibrations.

It flows.

So there's no pampering in any way but human beings if you...

The worst pampering does not exist in the Divine Law, nothing. They don't know what this pampering is. It's only possible for a pumpkin to do that, an egoistical fellow but not to a Divine personality. Because he can never pamper.

So this is what one should be careful about, not to pamper, or get pampered. What I have said is, what you are actually, but when you are, they're extremely humble. And it is so evident.

They become all relations, all intimate, pure relationships. You do not fight with anyone, nothing.

Everyone, it's a pure relationship. No siding if we have. Pure relationships are to be developed. Now have you all been for the first trip, no? Hamid, you must have been because Hamid has been very much appreciated by Doctor Sangwe.

[Shri Mataji is talking about agriculture. That the four agriculture specialists should meet. A kind of integration should take place.] First of all I told him [Mister Sangwe] he must discuss with him all the modern ideas as you have and all that kind of an idea that anyone has, are to be first of all made Indianized.

For example in Austria you have to use machines to keep everything heated up. Here the Sun itself is supplying you a lot of heat and you don't have to do anything. You can use the Sun for heating you up and all that you don't have to do it.

And secondly when you bring it to the Indian soil they have those ideas how do there... And thirdly what you have to do is make it a Sahaja Yoga event that you see that how that Sahaja Yoga is worked through that and how we are going to improve the input now.

For example I've seen that hybrid cows. They are very bad. An Indian woman don't want to have their milk, because the children become very nasty, restless, this, that.

So they won't have a hybrid cow.

So I said all right, you give them vibrated water and it all changed.

So you can have hybrid food produced according to the Western ideas and give them vibrations. Like you people are hybrid people, because you have treated so many things.

But now with this hybrid you add vibrations, they will become perfectly all right, you've become greater saints than Indians are.

So that's how we are going to work it out. That first of all we use all the Western ideas and then treat it with Sahaja Yoga, no worries now.

The fourth most important thing for today is that you have to make statistics, you have to make data, how with Sahaja Yoga we have reached good results, like we use

to divide plants in separate things. I've seen how these have given different feature.

For example now supposing we have hybrid, say a `popeye' all right.

So it will be quite big inside but... But supposing you add vibrations, it will become a very beautiful golden colour to begin with and will not get bad so easily and thirdly it will have a delicious taste and fourthly it will be satisfying and people will be happy.

So it has so many qualities that it will cure you, all right.

So this is what is to be understood, that the whole thing is for strong attacks. One is your ideas, brought in here. First it puts the whole Sahaja Yoga on it and the data and everything collected so that we make it acceptable to collective. This is My idea and if you can help Me with that, I should be very thankful. Now I've told you to make a project so, I can break the heads of the scientific people. They are very much guided by you, absolutely they are slaves to the Western people. That's it.

They speak about the following process of the tour of Shri Mataji. Hamid tells Mother that he is afraid and doesn't know why.

[Shri Mataji advises him to put the left hand to her and right to Mother Earth.] No, it is for your education you have come, for assimilation of vibrations you have come. You've not come to give anything but you've come to take something. It's like a college you are in, a new studies you are in where you have to put in deliberate effort, all right? So this is one thing, very important.

Gregoire: One must take lessons for oneself and not think lessons are only for others...

Shri Mataji: Now what you said is true, why it happens? I tell you now why it's happened, I tell you and it's so useless to happen. Like now supposing there is one Mister X and one Mister Y, there are two persons. Now I'm talking, so Mister Y. is the one who is supposed to take all the hints, he has to improve himself, he has to chisel out himself, work it out himself. It is for his good.

So Mister Y. thinks of Mister X. that Mister X. must do it. Now what's the use? He cannot improve Mister Y. You can improve a chair, you can improve a table, you can improve all that is dead, you can even improve your dog, you can improve all your animals.

But you can't improve another human being, can you? So what is the use of that you are doing? You have come here to get yourself chiseled out, you are here for that purpose.

So why should you worry about others, you are not going to help him, you are going to help yourself.

So why don't you work it out for yourself. That is for others is a common human nature. It is to just to escape. But why escape the truth which is the light, which is the joy which is the essence? Why? Why do you try to escape. That which is before you, this whole promise of beauty, why are you escaping it? Just enter in, I've told you that you have to get into the Suṣhumnā Nāḍī, for which you have to become.

Now if there is a thing you are attached to better get rid of it that you must work it out. This is for everyone to see, that something wrong with others should not be

seen, something wrong with yourself should not be seen and work it out and get rid of it then.

That is the reason for which you are here. Supposing you have an exam. Now you don't think that that boy has committed this mistake and I haven't committed this mistake.

You think I've committed this mistake. You think I have committed this mistake, I better work at it otherwise I'll fail in the exam. Isn't it? You don't think the other boys have done this way and I should see to him that he should not have written like that. Otherwise you have to pass the exam. Not him. It's like studying for another one, it is that stupid! Can you see that stupidity? It's a stupid habit. Think about the goad it's the most stupid thing.

But what you can do is to see the other in a way that would help you. Like another boy with a different heart, see how he is so good, what does he do.

So the positive attitude of a person towards another person helps that person, not the other person.

You cannot improve the other person whatever you may do, but if you have that kind of an ideal within yourself then you do it, because the other one sees. But first become the idea, all right.

So this is a very good point that we should not see the defects of others, see the defects of yourself and have the attitude that you have come here to go through this tapas, this penance. It is a penance in a way. But what a penance of joy, a penance of love. Like Gregoire, he himself told Me this kind of lessons are so, he has become much lighter, that's right.

After all I am a alone person, nobody could be near Me, who could be near Me? I'm absolutely alone.

I have no companion. But the only thing is you feel it's come up-love, you feel you are with Me. Otherwise you are with Me always.

Gregoire: It's like a bubble.

Shri Mataji: So may God bless you for that. But one thing I have tell you for all Europeans is to understand that sometimes it has been noticed by Me that you don't talk very kindly to Indians. You think they are our servants.

Some time like that you should not misbehave and hurt people saying like that. Even when they are crowding round My feet, you should use these words, they never say this to you.

I mean you do misbehave many a time, you do quite a lot of wrong things but that's not our domain to say, you should take it gently. And the worst we do should not be so that it should be disparaging the character. Get out! Stop with that, let's be kind and gentle with them, take time. Please take time.

But people don't even look at what they say. Don't misbehave. I've heard it many a times with My own ears. But that's not the way to talk to them. They are also saints and they love Me and if they've come on My feet, I know they are stupid because they are not so organized, they don't understand that.

To them it's the greatest excitement they want just to fall at My feet. It is also always lacking in the West you see, you don't find that spontaneity, now. For that you have to be extremely gentle with them.

You must understand they serve you not because of servitude. That's not a servitude, but it is out of their heart. They like you, they like to do everything for you. Even if you tell them: “My shoes are not all right." “I'll fix them for you." But one would think “Oh, they must be trying… to get something out of me." No, it's not that.

You are guest and for a guest in this country will have always had the theory that guests are welcome and that's how we had English here. Now they are here since 300 years. They come as guests, they dominate us 300 years, can you imagine? So this is what it is.

So one has to learn these things about them and they don't feel hurt because they don't understand the language, but still you are not doing any justice. You don't see them, you don't see them anywhere. Have you seen how many here are living? But it will all come. Tomorrow they will see the marriage. Nothing they are not show off, anything they are not like Western people. Anything they go on like that. [Imitates hard breathing.] You see Western people they have to doing ha, ha, ha... or they start jumping like that. Like Gregoire once told Me like I told My daughter they were all sitting there for twenty-five of them outside her house in Hampstead and I told My daughter, “They all have their dinner." She said, “All right." This is not possible in the West, if you tell them you are going to invite people for dinner, they jump up and down, sideways. But you see because they take it in a style then they don't feel that it is necessary to make such fun.

But when they do it that way it should not be, you see, in a way treated that as if they are your servant or in

anyway are lower than you and that will help you a lot, to learn a lot from them, because if you treat them as lower people in anyway they have not gained anything out of it, nothing, they don't get much.

What is it he will buy? I can assure. They don't get much.

Sometimes of course, I mean, I do supplement things for them. Money and things like that or money that you have given Me, but as such, they don't get anything for your own comfort or anything else. But not that they gain much of it.

Contents: 1984-02-17 **Conversation, the morning after Havan, Balcony outside Bedroom, Vaitarna, Maharashtra, India** (date not sure)

[Shri Mataji points to the forest all around:] This is where Sītā Nani was, it was right here. This is where I stayed when I came here as Śhrī Sītā [points to the areas and starts describing how there used to be a river there and how it was all clear and that there was a path.] [Sītā Nani was a place where Śhrī Sītā could have a private bath. Shri Mataji was there with Śhrī Rāma and Śhrī Lakshman, because She was describing the whole area.] That is where the river flowed. There was a path there. It has changed a lot since the last time I was here.

Contents: 1984-02-18 **Śhrī Chandra Ma Pūjā, Vaitarna, Maharashtra, India**

It was such a joyful procession today, in the evening hours when we call it as Goraj muhoorta in the Sanskrit language, meaning when the cows are returning home, the dust from their feet rises and makes a beautiful

atmosphere and we call it as Goraj muhoorta, is the auspicious time. And so today at a very auspicious time we have had a beautiful, joyful procession and you must have realised that the people of this country has no inhibitions about things. They just get transformed and electrified immediately as soon as they start expressing their joy. They don't have inhibitions, neither they're shy nor do they have to think about it, of all age groups.

And I must say that Maharashtra has done such a lot of traditional training for Sahaja Yoga. All the different types of dancings and things you have seen are all traditional dancing of Maharashtra and I also used to do the same things and we used to play many things called zimma fugadi and all those things, but some of you, you have seen. But this we, our body is used to this and the lezim which the girls were playing I have also learnt. All of us are supposed to learn all these games from childhood, as if they were all prepared for this great day when there will be the advent of Ādi Shakti.

Traditionally they are so built and I am so happy you all have also tried to understand the decent type of expression. If you see the balance of the body and the balance of the whole gesture is very Divine, it doesn't have anything that is ridiculous or vulgar. It has very, very deep expression if you see and if you also try to express yourself that way, you see, all the inhibitions and the conditionings and the funny ideas about gesticulations will disappear.

Moreover, the whole atmosphere is very pure here and we are away from the madding crowd, away from all that nonsense that we have been going through and it's a

very, very blissful place. The whole thing fills Me up with great hope that one day we all will be able to fulfil the prophecies of the great saints, who said that later on the great trees of bliss, not trees, but the forests of trees of bliss, these are the trees of bliss. `Bliss' means the ones, they give benediction. And then he also has said that later on the talking, talking oceans of ambrose.

So that is what he has described, you people and I saw you moving, all of them, the forest of that; and I said, “This is the bliss walking on the roads here, on the roads of Vaitarna. Along the bank of Vaitarna the bliss itself is walking, dancing, jumping and expressing its joy." It was beautiful. I wish I could express it more subtly, because I think in the meditation one can feel it more and the words get lost, the meanings are lost, they are not sufficient enough to express the beauty and joy of that bliss.

May God bless you all.

I am very happy to meet the second batch here and I hope we'll start the evening Pūjā later on, which will be a very good beginning for you.

So I have to tell you that there is no need to have any inhibitions, not to worry about time. You have to go beyond time, beyond all your habits of comfort, habits of so-called sophistication. Try to really get rid of it. That's why you are here.

So don't start the day with all those that we have left behind.

I am so happy to see you are all so much drenched in the joy of the advent of the Ādi Shakti, to express it and to

feel that joy that you are the ones who are witnessing it, you are the ones who are spreading it.

[Marathi for some time.] Please pay attention to your Sahasrāra... You have to ask, `Please sustain my Yoga.' Then, `Please increase my Yoga Shakti.' And lastly, `Please allow my Spirit to spread its light in my attention. Mother, please give me the boon of Your grace.'...

Please see if the cool is flowing out or not, on your Sahasrāra, just press it a little bit; because just now you've been jumping too much, your Heart is catching... Please keep your hand on your heart. If the Heart is catching you do feel the pressure on your Sahasrāra. The reason is, this is the place of the Heart Chakra. Fontanel bone area is the place of the Heart Chakra. That's why I put it... Now, just say with full assertion, `Mother, I am the spirit'... Say it twelve times... but not mechanically.

... Are you all right? Give it a bandhan and raise your Kuṇḍalinī, I think... We are all Sahaja Yogis here, you see. The whole village is become a Sahaja Yogi village! So sweetly, yes? Ha, now raise it, how they do it... All right? Done! Like Maharashtrians, they say “yes" like this! They don't do it that way; but I think good for Viśhuddhi, both the sides gives a balance. Ha, done!...

Can somebody help Me here?...

[Shri Mataji is giving directions in Marathi for the Pūjā preparations.]... to organize. Yes, but I praise Indians very much and I also praise with you. But we have certain very bad qualities and one of them is that we are very extremely untidy people. Our aesthetics are so horribly made that we don't understand the difference between a plastic bag and a silver jug, such jumbled up

things we have. And I think I would request you to insist on arranging things yourself, because then they will pick up and learn things that it is to be done. You have to learn a lot of things from them, but they have to also learn some things from you and they are very important things. Because it all makes a coefficients, it makes an atmosphere and a pleasing thing for the Gods.

But this is the character of an Indian, Indian character, that whatever is wrong where, whatever is the condition, carry on. See no evil, speak no evil, it's like that. If anything is bad, let it be as it is. Let it rust, let it absolutely till it becomes so rotten that it is going to fall on your head, then you may put a little support. That's our character. We're too tolerant with everything and that has led us to this kind of an incapacity to work.

But if you see the Ṛitambhara Pragñyā, see the Ṛitambhara Pragñyā, how she works, how she beautifully does everything, how she creates everything so beautifully. There's so much neatness if you go to a jungle, you will not find anything dirty, filthy, smelling, nothing. Everything washed up, cleaned up. The nature works in beautiful circles. Everything works out so much beautifully that when we call ourselves “natural" we should understand that ritambhara Pragñyā is the most natural thing. And how ritambhara Pragñyā works is with complete neatness and complete cleanliness of the whole thing.

Indians will be personally very, very clean, extremely clean they are, no doubt. But collectively they don't understand cleanliness. If you see their roads, if you see their outside of the houses, it's all dirty.

And that is what I will blame our Indian men, you see, they are extremely conscious that they are human beings. You see, we have only two races in India, women and men. There is no third race. Men are not supposed to do any work, inside, outside, anywhere. They don't see to the outside of the house. Like in England I find men are all the time doing the sweeping, swabbing, everything outside. They do mowing of the lawn, looking after the garden, everything. Here the men will be just standing with their hands on their waist and ordering the wives, or if not the wife, the servants and all that.

And whatever may be, the wife may be dominating as far as money is concerned, but all these things the man is not going to do. He'll just give up; he'll say, “I am not supposed to do all these things." That's why collectively in this country we can never be clean people, because our men will just sit down. They won't do anything, just they won't do anything. Only the women are supposed to do everything and that's how our collective cleanliness is zero, absolute zero.

For example, if there's a W.C. not working in England, I can't think of any man who will sit down for five minutes. He'll himself do it, he'll get a plumber, he'll do somehow or other, try to manage. Here, it's not all right, it doesn't matter, it's all right. No, see no evil, manage. This is how we have lived all centuries now I think and it's high time for all Sahaja Yogis to change themselves.

Now, here there are many artists sitting in this part, but the men are not doing anything, Pūjā the women are doing. And the women don't know anything how to do it, so the whole thing can be absolutely wretched. It is not,

it is a sort of a character with us, we do this way. But otherwise we have so many qualities. We have so many qualities that you can't imagine how much we have got through our traditions.

We are very humble people, we are extremely loving, affectionate, we'll go to any extent to serve others.

We are not cunning people, we are not meticulous, we don't calculate. We are very hospitable. All these things are there, no doubt. But these things that we have to learn from you, it's maybe gross, to look at it looks gross, but it's not.

Just now as you see that if it is properly done, if it is nicely done, I mean, at least I feel very much pleased with it and everybody feels pleased about it. And when somebody sees the film also, they'll be pleased to see this kind of a film where there's something sensibly put up and everything is nicely done, care has been taken. Also shows a kind of a understanding that this is the worship of the Ādi Shakti and you cannot take liberties with it. Imagine, in these ordinary temples they spend so much money; even the walls, the doors, the windows, everything made of silver. They do so much to create that. But if you people miss it, the Indians, I am saying, then it's going to be very dangerous for you.

One must understand that you cannot just play about, just `Mother is coming.' Nobody came to even call Me.

Somebody should have come to call Me. I just walked on Myself. Here, this is not the way to behave and the Indians must learn these things, that somebody must come to call Me. After all, you see, all these protocols they are going to learn from you, from the Indians; and if

you don't have any protocol about it, how are they going to get it? So this is what one has to understand, that as English have to learn from French and French have to learn from Germans and Germans have to learn from, say, Austrians, or Austrians have to learn from Swiss, whatever it is, it's very important that the Indians must learn from the Western people. Certain things, that the way they respect their women, first of all that, the way they respect their women. Of course, one should not go to that limit that the women just dominate all the time. I mean, American women are, I have seen about women, they are horrible. But still I would say that one must learn, one must learn how to respect the women. Women are human beings. Your Mother is a woman and you must learn how to respect a woman. And if you don't know how to respect the woman, then in this country I'm sure there cannot be bliss, whatever you may try.

So the men must learn that, they must know how to talk to their sisters, to their mothers, to their wives. But if there's a woman who is dominating, you see, if there's a dominating woman then she becomes a prime minister in this country. That's what we are. If you get a dominating woman then she can manage. If she's a simple woman, she's good, she's religious, she's submissive, then she's finished. If she's dominating, then men are afraid of such women. This is very sad and that gives a very bad images.

So I feel that as ritambhara Pragñyā works out everything so well; in the nature if you see how she beautifully creates everything, how she chooses things, how she places things, how the colours change. You'll

never find anything loud, anything obstructing, anything that is destructive, vulgar, new, nothing. You find everything so beautifully done that it creates an inspiration in a human mind, in a human heart which can be of a stone also. Even French, you see, they get inspired by Ṛitambhara Pragñyā.

So you can imagine people with stone hearts can get inspired, people who have very funny ideas about human beings can get inspired by Ṛitambhara Pragñyā.

So why not we the Sahaja Yogis should get inspiration from Ṛitambhara Pragñyā and try to make everything look nice, beautiful and must have coefficients by which we can have the proper channel for our vibrations.

And this is what I feel is lacking in the coordination between East and West. Let us give them this simple thing as to understand how you respect your women, how you respect the aesthetics, how you look after things. I know in the London, supposing I have to have a Pūjā, I don't want to see these things at all. On the contrary, I am enamoured the way things are done, always. Here also they work out, I'm not saying always, but it could have been much better a little bit, because a film has to be done and all that.

But this is the trouble is that in our everyday look, outlook we are like that. You will see that everywhere you go in the villages the problem is, there are bathrooms, there are W.C.'s, but never repaired. Once spoiled means spoiled once for all. Telephone is spoiled, it's spoiled forever. At least in America people will go and buy; they will not repair, but they will go and buy new one. Here they will not buy new one, nor they will have

any replacement, carry on with it throughout. That is a very bad character we have got, which we must change. We should try to see everything is working all right.

Now, come to the Kuṇḍalinī. Supposing the Kuṇḍalinī goes out of order, are we going to give it up? If one Chakra is not good, are we going to give it up? If there's something wrong with, that point Indians are very particular, much more than the Westerners, if the Kuṇḍalinī is out, they'll get after it. If one Chakra is out they'll get after it, they'll clean it. Because they are the roots, you see and the root doesn't bother about the beauty; but the tree has to look after the beauty.

So this is a combination which has to be worked out properly by you both and the things will work out very well, I think, if you understand what correlationship you have with each other, what you have to learn from them and what they have to learn from you.

Now, today is a special day I thought of having a Pūjā, because today is the moon, just see, in front of Me here and today is the first day the moon is waxing [waning]. In the science of Sahaja Yoga, the moon is the spirit in our heart. It is the spirit in our heart, meaning in Marathi purnantara. It's the spirit in our heart and it shines when the sun reflects on it. When the sun, the sun, that is the sun of God.

When the sun of God reflects on the heart, then the moon shines in the human heart. But when it shines as a moon, then Shiva Himself lifts it up and puts it on His head.

So the human beings who are blessed by the sun of God, who are being awakened by the sun of God, that is you

can say that it is Śhrī Gaṇeśh or Lord Jesus Christ, any one of them, if they enlighten the heart of human beings, then it becomes a shining moon.

And the Amāvāsyā, the day when it's the dark night, is when a man is not a realised Soul at all. The realised Soul is like the full moon. Now today is the day when the moon is slightly, one degree less. It's a important day for us because this is the first day when it is waxing [waning.] And that is the day we have to fix up our moon within ourselves, that we start waxing [waning] by degrees. Into sixteen degrees we to go on waxing [waning.] And when that happens we don't realise that there is no shining in there.

The shining is going out. And we have to be careful, we have to look after it and we have to work it out so that we worship that day when it starts waxing [waning.] It can wax [wane] with many things. You see, we have so many ways of finishing off the light that God has given us in our heart, that is the spirit. One of them is, very great one is the thinking that we do about it. The first it starts when we start thinking about it, rationalizing about it. You must know that when I speak, I don't speak: actually these are all mantras and whatever I do, I work it out in such a way that what I'm saying works out within you. It's the Krita Yuga and it works out. When I say that, the whole machinery gets geared up.

So when I say something, if you start reflecting it in your mind you are gone, because you are not receiving what I am trying to do. If it is a mantra, that means whatever I am saying, those sound waves will create that being within you that I am describing.

So at that time, once you start thinking about it you cannot receive it, because you have put a barrier of your thought.

So when I'm talking, just try to receive it. Just say `yes, yes' inside, so that you receive it within yourself.

So this is one of the greatest problems of today, is that whatever you say everybody must answer, everybody must argue, everybody must say, `No, this could be that way, that could be, there are alternatives, this, that', everything goes on. There is no need at all to do all that. And when you start doing that, then all the Gods and Goddesses get angry one by one and that's how you start losing your light within yourself.

So this is the most displeasing thing for Gods and Goddesses, that you don't recognize Me, that you don't recognize Me fully, that you still argue with Me. Still you start asking questions, still you start giving Me alternatives. Absolutely, this is just not necessary for you to go on arguing, to go on discussing it.

It is just that you assimilate whatever I am saying and that assimilation itself will open out those new dimensions within you, which God wants to be opened out.

So better surrender in that way your ego. Ego is the one that makes you say something, argue something, discuss something. And this is what is the biggest problem, what that I have seen when the first day of the waxing [waning] starts.

So today is the first day when we should say that our ego should not start that drooping down.

It was nice to dance, enjoy, everything, but then when you sit down, while dancing you can't think, thank God! But as soon as the whole thing is over you sit down, again the mind starts going on, “tck, tck, tck, tck” and then we start thinking. And once we start thinking, then we are losing that light which we have received.

Sort of, the moon has started waxing [waning] and that point one has to be careful, because that's the most important thing. If you do not allow it to happen first time, then it can stop. It's very simple to understand that if you can stop a sarī or a last bit of it, it will not blow out, because you are holding onto it.

So at the very beginning of waxing [waning] of the moon, if you are careful about it, if you are alert about it, it will never happen; whatever you have achieved will be sustained and then you can increase. But that's the very important point which we miss and that's why we have lots of trouble and lots of problems in Sahaja Yoga.

So now as you are moving for your further journey, so many of you have come for the first time, I have to tell you: don't think, don't react. In this you must learn from Indians. They don't think about these things. But they have to think, because when they think they'll start thinking about gross things which they have to think. I mean you don't think. You'll be giving up all that is nonsensical that you have been thinking about.

So don't think about it, don't react, don't bother. Try to be subtler and subtler and not misidentified with your tags that are outside, like hooks, you see. And the mind is like a hook. I have seen all of you have some one hook outside and all the yarns go, hook around it, again

another yarn goes and hooks around it. And the whole mind is attached to that hook. That is Mister Ego.

If you can cut your strings somehow or other and say, “I'm not going to think. I have come here for my spiritual ascent. Let me be what I am. If Mother says something I'll listen to it, if She scolds me I'll listen to it, She does something, whatever She does, let me see that as I have come here for chiseling out myself; let Her chisel me out, let the Nature chisel me out, let the whole atmosphere chisel me out, Pūjā should chisel me out." But you just become like a beautiful, we can say, a jade in the hands of the Divine and allow the Divine to take out all your beauty. Just allow the Divine to take out your beauty and then you can enjoy your beauty. But if you hand over to all these old things, then it will be very difficult.

So as being the first day, I have started it on the day when the moon is about to wane, you see.

So I hope you'll be all very careful about it. Be alert. You have to be very alert. You have to go beyond time.

You don't have to think about food. Once in a while if you don't eat, doesn't matter. Nobody is going to die, I tell you! We don't eat for days together, nothing happens to us.

So food has not come, the breakfast time, the dinner time, I mean, there food is a religion, I think, so everything has a time. Here there is no time for anything. We'll do whenever we feel like, you see? Let's do that way.

So we have to be prepared for a nice thorough cleansing and a very enjoyable time throughout. These two things can work hand in hand, if you just accept that you don't

have to think. If you don't think, everything can be done without any problem and you'll enjoy life very much.

So that's one thing.

[This was the first day of the waning of the moon and Shri Mataji did use the word `waning' near the end of this talk (English part).] [Shri Mataji continues in Marathi.] [Attempt to translate Shri Mataji's commentaries on Śhrī Sūktam in Marathi language into English.] om hiranya varnam harinim suvarna rajata srajam candram hiranmayim laksmim jatavedo ma avaha Gold comes from the Sun and the Moon comes from the Spirit, so Golden Moon is a good idea, combination of both, Mother is. Chandra and Sūrya, both... Both are expressed on the face.

tam ma avaha jatavedo laksmim anapagaminim You pierce through our heart, you can put it like that in English. But otherwise it is, the Mana is as you know the Super Ego, regarded as something great in India. Super Ego means all the conditionings, the good conditionings are the...

yasyam hiranyam vindeyam gam asvam purusan aham asvapurvam ratha madhyam hastinada-prabodhinim Prabodh, Bodh is the knowledge and Pra is the enlightened knowledge. The One who gives us enlightened knowledge.

sriyam devim upahvaye srir ma devir jusatam Now, what is Śhrī Shakti? Śhrī Shakti is the power by which you enlighten all that is gross. You use all that is gross through your Divine Power. Sarva Pañchama bhoota, all the five elements. That is Śhrī Shakti. It's the subtle power of all the five elements which can be controlled by

You. That is what You enlighten within us and we can also control.

kam sosmitam hiranya prakaram ardram jvalantim truptam tarpayantim Asmita is where you don't think, Asmita, without that, the state of mind where you don't think.

Asmita, thoughtless awareness. Adrata is the humidity felt by affection and love, becomes like fire, means fire means warmth, we get warmth in our attachments, in our expressions of emotions. Warmth.

Truptas are people who are satisfied, who are realised Souls and when You worship them or sort of respect them and honour them, as if You give them the honour because they are satisfied souls.

padme sthitam Padmavarnam tam iho pahvaye sriyam Your apparition, Rupa [Mhanjets] means your apparition, your appearance. Because of your appearance, whatever appearance You have we get our Realisation. We also get that appearance of Shrī. Śhrī means dignity. Candram prabhasam yasasa jvalantim sriyam loke devajustam udaram Prabha-Aura. Yasa means success [in Marathi: but `success' is gross]. Spiritual success. We get burning spiritual success. [In Marathi: Shabda nahi.] You cannot think of a mild burning or a sweet burning in the heart you do get, isn't it? tam padminimim saranam aham prapadye laksmir me nasyatam tvam vrne This is just happening to you, I mean, just see it was written thousands of years back, is happening to you people. You are such special people. Otherwise the people used to read this before, used to think: “How, God knows how it works out." aditya varne tapaso dhijato vanaspatis tava

vrkso tha bilvah tasya phalani tapasa nudantu māyā ntarayas ca bahya alaksmih upaitu mam deva sakhah kirtis ca manina saha pradur bhooto smi rastre smin kirtim rddhim dadatu me I mean, one is asking for virtue. Virtue is to be asked, to be deserved, to be adored *[UNCLEAR]*, to be proud *[UNCLEAR]*.

ksut pipasa malam jyestham a laksmim nasayamy aham abutim asamrddhim ca sarvam nirnuda me grhat asamrddhi-affluence. A spiritual affluence. It's all spiritual all right? There's nothing like that, you see *[UNCLEAR]*.

gandhadvaram duradharsam nityapustam karisinim Make my nose, make my eyes. You increase the power of my *[UNCLEAR]*. You see when you are aware, you get a fragrance.

So what he is asking for is that you give me a nose that will always have the fragrance of your being, you see. Gandhadvaram duradharsam, means even if you are away, I should always have your Darshan, means I should always be in your nearness *[UNCLEAR]*, or I should always have your blessing, as if you are with me. Karisim.

Isvarigum sarva bhootanam tam iho pahvaye sriyam Now, Īshwari Shakti is the Power by which You pulsate in every atom, you see and the same way as You pulsate in every atom, You should be all the time fragrant in my being and also I should be feeling Your Darshan all the time.

Shreya shabda [word], you see, Sanskrit word is such... Shreya means your spiritual well being, but in Sanskrit you can say it is so in one word, but in English you have to say spiritual well being.

Manasah kamam akutim vacas Satyam asimahi Means with my body, with my being, with my speech, with my think, with my mind. Many people speak about Sahaja Yoga but in the heart they don't have and many people have it in the heart but they don't work it out with their bodies. You see they won't work it out, you see they'll be just using it for their own indulgence from the mind.

Some may work it out by talking about it. But those who work by all these three integrated forces they are the ones... You give me that power that I work out all of them with the integrated force. I mean even that is asked from Mother... But at least there is the asking. That's the great point [Laughter.] At least they're asking for it.

pasunam rūpam annasya mayi sris srayatam yasah It's spiritual, again spiritual, see, animals have got their own beauty, but You should give us that beauty that gives us spiritual success. Shreyam mhanje [means] spiritual well being... Or our knowledge of English is limited I think, I don't know... Is there anything like a combine word for spiritual well being in English? Would you say that? Anyone knowing English? [Laughter.] kardamena praja bhoota mayi sambhava kardama If I have children, let them be by Your blessing.

sriyam vasaya me kule mataram Padma malinim This you must hear. In the whole dynasty. In my whole dynasty the children should be born out of Your grace so that You are worshiped throughout my dynasty.

Contents: 1984-02-20 **Quote related to the Song `Come Holy Ghost', near Village Vani, Nashik, Maharashtra, India**

[Few Sahaj Yogis practice a song under the direction of Brian Bell, which they hoped to present to Shri Mataji at some point. The song lyrics start as follows:] Come, Holy Ghost, our souls inspire, Enlighten with celestial fire.

Thou the anointing Spirit art, Who dost thy sevenfold gifts impart.

[As they are rehearsing, they turn round to see Shri Mataji Herself enter the hall. It was completely unexpected. Brian explains to Shri Mataji that they were just been singing the song, `Come Holy Ghost' and then She came!] You'd better not sing that song too often otherwise I will be running all over.

[She sits with for a while, in a chair at a table with rungs. She props Her Feet up on the rungs so that the are facing towards us. Sahaja Yogis open their hands to absorb the vibrations.]

Contents: 1984-02-26 **Pūjā, Achieve the Power of Spirit within, Mula Dam (near Rahuri), Maharashtra, India**

I hope your journey has been comfortable so far and will be comfortable later on, as the source of comfort is your Spirit. And more you see to the comfort of your Spirit the problems of outside comforts drop off.

You are not bothered as to where you live, where you sleep, what you eat, what you do.

So allow these gross sensitivities to drop down so that the inner, subtler sensitivities grow. That's why you are here, to get over your time, conditionings... I mean it is a rat-race and the rat race has to be somehow or other stopped, once and for all, `without'.

So here we can do it `without' and once you start meditating, that `within' can also be achieved and you can achieve that peace which all human beings should have, if we have to save this world from complete destruction.

As you must have realised that now the Sahaja Yoga is growing much faster and is taking a good speed.

And we all have to keep ourselves equipped to be able to be part and parcel of this great evolutionary and revolutionary process which is going to stir up the whole world.

For that, it is important also to see that we take ourselves to task and don't get into mediocre living and mediocre thinking. We are people of very great potential. Not only that, but we are blessed by God's Divine Power. Try to use that power within yourself and try to be one with it. A little bit, you have to see that you beat up your body, beat up your mind, beat up your ego and chisel it out so that it is beautifully made, in such a way that you grow into that image for which you are made.

Regarding other things, like My tours in your countries; I think, the greatest good is done to you when you come to `this' country; as if you belong to this country and you were uprooted in some other country.

And, when you come here you prosper so well! And in that country I try so hard, I work so hard, do all kinds of things, all the time I spend with you, I do everything, day and night, all the time, I find it's impossible to achieve much, that I see happening to you here. As if here you take absolutely with great ease the divinity of this place. And I think this uprootedness has to be given up. I think

as if you had immigrated into those countries and now you are back in your own! You are not found out by immigration laws, I think! Now, under these circumstances we should change our tactics and start to establish our ashrams here and our own projects here, so that you people should come down `here' and achieve more. You can earn your living there. But you should come here and spend some lime for two or three months `continuously' and establish yourself and grow. Because I don't think it can be achieved there that good. Because we've tried everything.

So this is the ultimate outcome of our trips all over.

Despite all kinds of hazardous routes and hazardous life here, we are doing very well. I must say when I see you I find you are all very good and you are very much better and it's all improved. Like watches, you see, when you have to make them immuned, you put them under absurd conditions and they get alright. Like that, now you are immuned! They are put into troughs which are shaken very thoroughly as yesterday you were shaken in the buses. Then they are made to pass through water which is running very fast on them. And all this we are trying here; and I think your immunity is growing very fast to outward things and you are becoming really solid eternal time pieces, the way you are created here and I'm so very happy to see the development. That's the main point which we have achieved here.

So the attention should be out-away from money; first of all. That is one of the biggest problems.

Actually nobody can believe that affluent countries are much more money-minded than Indians are, though they

are so developed. You see, the developed countries are `much more' money minded, than the Indians are, it's very surprising! When you see the way they count their pennies it is impossible to believe that these are really developed people. They are worse than beggars sometimes.

So that is what you should get out of the money part. Money is horrible stuff that people count. I mean it is better to count the names of God than count the money-horrible coins.

Then we have other things like gross attachment to comfort. I don't think it's a very comfortable life there. Because here you can move in the night, anytime. You won't meet anybody who will snatch your purse or snatch your bangles. You can move about the way you like and nobody's going to bother. You won't meet two or three drunkards beating each other, nothing of the kind.

So it's a very pure life here. That's a very big achievement.

And the comforts that you want you can create later on, if you want to have them. At least I personally think that too much modernization won't suit this place.

So you should not give them these useless ideas which makes your body slaves to your own comforts and ideas of enslavement.

In any case personal cleanliness is very good here, but the general cleanliness has to be taught to these people. All this giving and taking process will work out very well, I'm sure. And the way things are moving within yourself, I have great hopes that you will really grow much faster if you come to this country and stay here for some time, in

a settled way and then go back to your countries. That would be much better than to have a visit to your countries, which I feel sometimes is just bombarded by negativity.

The other point which I wanted to tell you is that you must learn to understand that you have come here to gain something. Nobody is going to gain anything out of you.

So you have to gain something here. You are students and so you have to learn something and try to develop a sense of discipline. Like a disciple who receives all that is around, “What's that? How is it? This is the house, that's nice", you see, like that. But if you go on seeing the thing which is of no importance and loose talking about things that do not matter with you. All these have to be given up. Because you have so much time there that people sit down and jabber; talk, loose talks, ugly talks, useless talks. That's not needed at all. On the contrary it's better to be quiet and assimilate more within yourself. Because here the people don't have time, so they can't talk, they have to work. But while you have lime thereto talk, also here, so we start like that; and that's a `very' wrong thing.

Another talking is done with yourself also, quite a lot. Like you start analyzing, criticising and finding faults and all the time thinking “Oh, this could have been better, I've harmed very much here... that has happened” all those things come into your heads.

So this kind of a inner talk also should be stopped; they are called as “murmuring souls" by Christ, who said

“Beware of murmuring souls." But these murmuring souls exist within us.

So beware of them and don't listen to all nonsensical talks and try to keep a good eye on that and be alert, so it will help you. On the whole, I must say that this trip and the last trip, I am overjoyed and I am very happy that it has brought forth `so many' possibilities before Me and your potential. I am very happy about it, that somehow, in this year, we have achieved a new type of atmosphere among all of you, which is humble, which is quiet, which is peaceful, which is absorbing the Divine, which is a very, very great, joyous thing for Me.

So I thank you very much for all that. I hope you keep up your progress this way.

May God bless you all.

Contents: 1984-02-29 **Shivaratri Pūjā, Detachment and Enlightenment of Brain, Banks of Chandrabhaga River near Śhrī Viṭṭhala Temple, Pandharpur, Maharashtra, India**

In these modern times, a place which is supposed to be a holy place becomes the most unholy place. It's such a topsy-turvy condition these days. And when we are trying to establish something very fundamental that's like a little seedling that has to come out of the stones, it has to fight lots of things; so we have to keep our brains intact and be sensible about everything and try to see what we can achieve through our patience and understanding. It's very important.

Today I think is a very great day, for all of us, because this place is the place of Virāta, of Śhrī Viṭṭhala.

It is the place where Śhrī Viṭṭhala appeared to a devoted son and when he asked Him that, “You better stand on a brick” He stood there. And they say that He stood there, waiting.

Some people say that the statue that we see came out of the Mother Earth on this sand and that's what Pundarikaksh carried saying that, “These are the ones who came to see me and my parents when I was busy with them, so they are standing on the same brick which I threw." Now the whole story has to be taken in a very sensible way, with the common sense in it. That God Himself is capable of all kinds of miracles. We, who are created by God, are doing some things which look miraculous say, if you take about hundred year old situation of this world, we can say that today we are seeing many things which could be miraculous. Hundred years back no one could have thought that we could have all these arrangements done here in such far-fetched places.

But, all these miracles come from the Power of God.

So we are the creator of that `wee' bit, very wee bit of that miracle.

So all the miracles of God cannot be explained and should not be explained. They are beyond our minds, and, to make people feel the presence of God.

God can do anything: He can move into all of the three dimensions and also in the 4th dimension and can do whatever He feels like. That's what you have seen now in your every day-to-day life. How many miracles take place, to all of you and you can't understand how it works

out; even it works out on things which are not living and people are quite amazed at how these things happen.

So we have to believe, now, after seeing all this ourselves, that He is God and He can do anything that He feels like; and we are nothing! We are nothing.

There should be no rationality about it, of understanding God's miracles. “How can it be? How could it be?" You can't explain. Only when you achieve that state of mind where you believe through your experiences that God is all-powerful. It's very difficult, this concept is very difficult, because we are limited people. We have limited powers. We cannot understand how God could be all-powerful, because we haven't got the capacity.

So this God who is our creator, who is our preserver, the one who desired that we should exist, who is our existence itself, is all-powerful God. All powerful. He can do whatever He likes with you. He can create another world, He can destroy this world. It's only if He has to `desire'.

My idea of coming to Pandharpur for Shiva Pūjā was this: that Shiva represents the Spirit and the Spirit is residing in all of you in your hearts.

The seat of Sadāśhiva is on top of your head; but He's reflected in your heart. Now, your brain is the Viṭṭhala.

So to bring Spirit to your brain means enlightenment of your brain. “Enlightenment of your brain" means: the limited capacity of your brain has to become unlimited in its capacity to realise God.

I will not use the word `understand', but `to realise God', how powerful He is, how miraculous He is, how great He is.

The another is that the brain of man can create, of course, out of the dead, but, when the Spirit comes into brain, then you create living things, living work... of Kuṇḍalinī. Even the dead start behaving like living, because you touch the Spirit in the dead.

Like the nucleus inside every atom or a molecule, has the Spirit of that molecule. And if you become your Spirit, we can say the `brain' of a molecule or an atom is like the nucleus, body of the nucleus. But the one that controls the nucleus is the Spirit that resides within the nucleus.

So now you have got the attention of the body, the whole body of the atom, then the nucleus and `inside' the nucleus is the Spirit.

In the same way, we have this body, the attention of the body. And then we have the nucleus, is the brain and the Spirit is in the heart.

So the brain is controlled through the Spirit. How? That around the heart there are seven auras, which can be multiplied into any number, seven raised to power sixteen hundred, which are the ones which watch the seven Chakras, raised to power sixteen hundred, sixteen thousand sorry.

Now this Spirit is watching through this aura, watching, I am again saying “watching" through this aura. This aura is watching the behaviour of your seven centers in your brain. Is also watching all the nerves that are working in the brain. `Watching,' again.

But when you bring the Spirit into your brain, then you go `two' steps ahead.

Because when your Kuṇḍalinī rises, She touches the Sadāśhiva and Sadāśhiva informs the Spirit. Informs in the sense, reflects, in the Spirit.

So that's the first state where the watching auras start communicating to your different Chakras in the brain and integrating it.

But when you bring your Spirit to your brain, this is the second state, then you really become Self-realised, in the full way. In the full way. Because then your Self, that is the Spirit, becomes your brain.

Action is very dynamic. It opens, then, the 5th dimension in the human being.

First when you become realised, collectively conscious and start raising the Kuṇḍalinī, you are in, you cross the 4th dimension. But when your Spirit comes into your brain, then, you become the 5th dimension, means, you become the Doer.

Our brain, now, for example says “Alright, lift this thing up." So you touch it with your hand, you lift it up. You are the doer. But when the brain `becomes' the Spirit, the Spirit is the doer. And when Spirit is the doer, then you become a complete Shiva, Self-realised. In that state, if you get angry, you are not attached. You are not an attached person to `anything' whatsoever. If you possess anything, you are not attached. You cannot attach, because Spirit is detachment. Complete detachment. You don't bother about any attachments whatsoever. `Even' for a second, you are not attached.

Now, I would say, to understand the detachment of Spirit we should study ourselves very well, clearly: `How are we attached?' We are attached, firstly, by our brain. Mostly by our brain. Because all our conditionings are in our brain and all of our ego is also in our brain.

So all emotional attachments are through our brain and all our egoistical attachments also are through our brain. That's why it is said that after Realisation one must try to practice the Shiva Tattwa by practicing detachment.

Now how do you practice this detachment? Because we get attached to something, of course through our brain, but through our attention.

So we try to do what we call `Chitta Nirodh', is to control your attention. `Where is it going?' In the practice of Sahaja Yoga, if you have to rise higher you have to improve your `own' instrument and not the instrument of others. This is one thing one should know for definite.

Now, you just watch your attention, where is it going. Watch yourself. As soon as you start watching your Self, your attention, you will become identified with your Spirit. Because if you have to watch your attention you have to be your Spirit, otherwise how will you watch it? So now see: `Where is your attention going?' First, the attachment is, in all gross ways, to your body.

So we see Shiva doesn't know attachment to His body: He sleeps anywhere, He goes to the cemetreies and sleeps there; because, He's not attached, He can never be caught up by any bhoot or anything; nothing of the kind. He is detached.

The detachment is to be watched and seen through your own attachments. Now, because you are realised Souls,

not yet the Spirit, it has not yet come into your brain of course, but still you are realised Souls, so what you can do is at least to watch your attention, you can do that. You can watch your attention very clearly, by seeing where your attention is going. And then, `controlling' your attention, also, you can do. Very simple.

To control your attention you have to just remove your attention from `this' to `that.' Try to change your priorities. All this has to be done now, after realisation a complete detachment.

So the body demands comfort. Try to make body uncomfortable a little bit. Try. What you think it to be comfortable, try to make it a little uncomfortable. That's why people went to Himālayas. You see, coming to this place itself has caused us lot of problems.

So going to Himālayas, you can imagine.

So after realisation they used to take their body to Himālayas: “Alright, go through all this. Let's see how you act." So what you call the penance side starts now. In a way, it's a penance which you can do very easily because now you are realised Souls. With enjoyment, little, try to make this body... For shiva, it doesn't matter whether He's in a cemetrey or in his own Kailāśha or anywhere.

`Where is your attention?' is, you see, that your human attention is hopelessly bad! Very entangled nonsense it is. “We did this because of this", there is an explanation, or others have to give an explanation. No explanation is needed, to be given or to be accepted, or to be asked for. No explanation.

To exist without explanation is the best way. In a simple Hindi language: “jaise rakhahu taise hi rahu” [than means] “Which ever way you keep me I'll remain in that state and I will enjoy." Further in this poem Kabīr says “If you make me go on an elephant, means the royal conveyance, I'll go; if you make me walk, I'll walk." “Jaise rakhahu taise hi rahu” so no reaction on that point, no reaction. First, No explanation, [then] No reaction! Now, second is about food. That's the first seeking human beings had as animals.

No attention on food! Whether you have salt or not, whether you have this or that, no attention on food. Actually you should not remember what you ate this morning. But we think as to that we are going to eat tomorrow. We consume food not for running this body but for a sort of a more satisfaction of tongue pleasures. Once you start understanding that pleasure is a sign of gross attention; any kind of pleasure is a very gross sensationalisation [sensation], very gross it is. But when I say “No pleasures” it doesn't mean that you should become serious people and people of sort of, as if somebody is dead in your family! But you should be like Shiva.

So detached. He came on a bull, which was running very fast, to get married. He was sitting on a bull with his two feet like this, you see. And the bull is running fast and He is holding the bull; the feet like this! And He's coming for his wedding! And with Him are coming people with one eye, without noses, all kinds of funny people coming with Him; and His wife feeling quite embarrassed at the nonsensical things people are talking about Shiva.

He's not bothered what his reputation would be... but that doesn't mean that you become hippies.

You see this is the problem is, that once you start thinking like that, you become hippies. Many people believe that if you try to behave like Shiva, you become Shiva.

Many believe that way, that if you take `ganja' you become Shiva, because Shiva used to take ganja: because He was consuming all that to finish off from this world. For Him what does it matter whether it's ganja, what does it matter, give Him any thing, He'll never get drunk. No question. He's consuming all that.

Or they think, if they live like Shiva, the way He was detached about things. He was least bothered about His appearances. What appearance Shiva needs is, that whatever He appears has His beauty. He doesn't need anything to be done.

So attachment to `anything' is ugliness. Is ugliness. Is nonsense. But you can dress up whatever way you like. Or, even if you are in the most ordinary dress, you look the most magnificent person. But it's not that if you say that, `Alright, so in these circumstances let us go about on a one sheet wrapped around.' The beauty that has `evolved' within you through Spirit, gives you that power that you can wear whatever you feel like; makes no difference to your beauty, your beauty is there `all the time.' But have you achieved that state? And that state only you achieve when your Spirit enters into your brain. With ego-oriented people it is more difficult. And that is why they cannot enjoy things. At the slightest pretext they topple down. And Spirit, which is the source of joy,

just doesn't come, doesn't show. The joy is beauty. The joy itself is beauty. But, that is a state one has to `achieve'.

Attachments come by various methods, we go a little ahead with it. Then you have attachments of your family. What will happen to my child? What will happen to my husband? What will happen to my mother, to my wife? this, that nonsense. Who is your father and who is your mother? Who is your husband and who is your wife? For Shiva, He doesn't know all these things. To Him, He and His Power are `inseparable' things.

So He stands as singular personality. There is no `duality'. When there is duality then only you say `my' wife. You go on saying `my' nose, `my' ears, `my' hands, my, my, my, my, my,...

go deep down.

Till you say my, there is some duality. But when I say “I, the nose", then there is no duality. Shiva the Shakti. Shakti the Shiva. There is no duality. But we live throughout on our duality and because of that there is an attachment. If there is no duality what is the attachment? If you are the light and you are the lamp, then where is the duality? If you are the moon and you are the moonlight then where is the duality? If you are the sun and you are the sunlight, you are the word and you are the meaning; then where is the duality? But when there is this separation, there is duality. And because of this separation, you feel attached.

Because if you are that, how will you be attached? Do you see that point? Because there is a difference and a distance between you and yours that's why you get

attached to it. But it's me, who is the other? This whole universe is me. Who is the other? Everything is me, who is the other? It is not that it's a brain wave or a ego brain wave.

So who is the other? Nobody.

That's only possible when your Spirit comes into your brain and you become part and parcel of Virāta itself. Virāta is the brain, as I told you. Then `everything' that you do, when you show your temper, when you show your affection, when you show your compassion, or anything, it is the Spirit that is expressing.

Because brain has lost it's identity. The so, called `limited brain', it has become the unlimited Spirit.

I do not know, I `really' do not know how to give an analogy to a thing like that. But what we can do is to understand it: that if a colour is dropped in the ocean, the ocean becomes colourful, is not possible. But, try to understand, if a little colour, limited colour, is dropped into the ocean, the colour loses its identity completely. Think of the other way round. If the ocean is coloured and is poured into atmosphere or onto any part any little wee bit, or onto any spot, onto any atom or anything, it all becomes colourful.

So the Spirit is like the ocean which has the light in it. And when this ocean pours into the little cup of your brain, the cup loses its identity and everything becomes Spiritual! Everything! you can make everything Spiritual. Everything. You touch anything, it is Spiritual! The sand becomes Spiritual, the land becomes Spiritual, atmosphere becomes Spiritual, celestial bodies becomes

Spiritual. Everything becomes Spiritual! So it is the ocean, that is the Spirit, while your brain is limited.

So the detachment from your limited brain has to be brought in. All limitations of brain should be `broken' so that when this ocean fills that brain; it should break that little cup and `every bit' of that cup should become colourful; the whole atmosphere, everything, whatever you look at, should be colourful.

Colour of the Spirit is the light of the Spirit and this light of the Spirit acts, works, thinks, coordinates, does everything. This is the reason today I decided to bring Shiva Tattwa to the Brain.

The first procedure is to take your brain towards the Shiva Tattwa by telling it: `See where are you going, Mister Brain? You are putting attention to this. You are putting attention to that, getting involved! Now detach, become the brain yourself. Only the Brain. Detach. And then, take this `detached' brain, `completely' filled with the colour of the Spirit.' It will automatically happen. As long as you'll have these limitations to your attention, it will not happen.

So one has to `really deliberately' do this tapasya.

Every individual.

I'm with you; so you don't need any Pūjā, that way. But that state has to be achieved and for achieving that state, you need the Pūjā. I hope so many of you will become the Shiva Tattwas in My lifetime.

But don't think I'm asking you to suffer. There is no suffering in this kind of an ascent, if you understand that this is the complete joyous state. That is the time when

you become Nīrānand. That's the joy named in the Sahasrāra, the name of the joy is Nīrānand and you know your Mother's name is Nīra, so you become Nīrānand.

So today's worship of Shiva has a special meaning. I hope whatever we do in the outward way, in a gross way, happens also in the subtler way. I am trying to push your Spirits into your brains, but I find it rather, sometimes, difficult because your attention is still involved.

Try to detach yourself.

Temper, lust, greed, everything: try to reduce. Like in food, I told today, “Warren, ask them to eat less, not like gluttonous people." You see, once in a while, on a day of a big banquet you eat more, but you cannot eat every time like that. It's not a sign of a Sahaja Yogi. Try to control. Try to control your speech: whether you express temper in your speech or you express your compassion; or you are artificially compassionate. Try to control.

I know, some of you may not do much. It's alright. I'll try to tell you, many a times; I'll try to help you, but, `most' of you can do it. And you should try that.

So on a deeper level, from today we start our Sahaja Yoga, where some of you may not attain. But most of you should try to go deeper. `Everyone.' For that you don't need persons who are very well educated or well placed. No. Not at all. But people who meditate, dedicate, go deeper, because they are like the first roots which have to reach, for others, much deeper, so that others can follow.

Now for today's Pūjā we'll have a very short Gaṇeśha Atharva sheersha. Not to wash My feet or anything much

on it but is a saying of Atharva sheersha and you can put... Shiva is all the time clean, pure, immaculate.

So, what are you going to wash the immaculate? One may say that “Mother when we wash Your Feet, we get your vibrations in the water."... But it's so detached that there is no need to wash; at a state where you get completely washed, completely cleaned out. Then we'll have a Devī Pūjā because Gaurī who is Virgin, is to be worshipped so we'll say the 108 names of the Virgin. Then we'll do a Shiva Pūjā.

I'm sorry I cannot tell you everything in one short speech all about this. But detachment `must start expressing' itself in your Realisation. Detachment. What is surrendering?, is nothing. Because when you are detached, you are surrendered, automatically. When you are holding on to other things you are not surrendered, that's all.

What is there surrender to Me? I am such a detached person I don't understand all that. What am I to get out of you?, I am so detached., Nothing.

So today I hope we all pray that “O Lord, give us strength and that source of attraction by which we give up `all' other attractions of `all' the pleasures, of `joy' of ego, of every thing that we think of, but we should fall into the `pure joy' form of the Shiva Tattwa. `Absolutely.' " I hope I've been able to explain to you why I am here today and why today is a very big day. You all who are here are specially very lucky people, who should think that God has been kind to you, that He has chosen you today to be here, to listen to this. And then, once you get detached, you'll start feeling responsible. Abhiyukta; Responsible.

Responsibility, not giving ego but responsibility which is executing by itself. Which is expressing by itself, manifesting by itself.

May God bless you! [Marathi on doing the Pūjā MISSING.]

Contents: **1984-03-1x Morning Conversation and Prayer, New Delhi, India**

[Shri Mataji sits on a chair in Her room and Prerna Richards serves Her morning tea. Once Shri Mataji finishes the tea, She asks Prerna to sit near Her. Prerna neither has any pain nor she thinks she has any heart problem. Then Shri Mataji asks Prerna to turn her back towards Her. Then Shri Mataji lifts up both Her Feet and puts them on Prerna's back with a lot of pressure. Shri Mataji mentions that her father had not left her and he was still worried about her.] Prerna [repeats what Shri Mataji asked her]: Take your rebirth, because Shri Mataji is my father and She is my Mother and I am protected now and please take your rebirth because you need to take your Realisation.

Shri Mataji: I am your father, am your Mother and if you ask Me to come to your heart, then it will open it up and you won't have a catch, because your father is possessing you on your heart.

Shri Mataji please come in my heart, please open my heart, Shri Mataji please put Your Feet in my heart, Shri Mataji please let You be worshipped in my heart. Take me away from illusion. Please keep me in reality.

[Then Shri Mataji asks Prerna to say this Prayer back to Her with the hand on her heart. Then Shri Mataji puts Her Foot on her heart and asks her to repeat it again.]

***Contents: 1984-03-13*, Public Program, Day 2, Mūlādhāra and SwādhiṣhṭhChakras, Mavlankar Hall, Sansad Marg Area, New Delhi, India**

I bow to all the seekers of the world. Yesterday, I told you, in short, what is Sahaja Yoga? Sahaja, `saha' means with and `ja' means born, Yoga means union with the Divine, in simple words. Saha is with, ja is born, is born with you, something that is born with you, is the right to achieve the union with the Divine.

This is Sahaja Yoga. How it happens? Why it happens? Is to be seen. Howsoever, I may try to explain it to you, it may be that you may not believe it, but as I requested you yesterday, like as a scientist, you have to keep your mind open, with pure scientific attitude and see for yourself if this hypothesis I put before you, is true or not? But if you put a barrier in your mind, like a student going to American college, has a barrier in his mind about medicine, cannot receive anything, in the same way, if you put a barrier in your head against knowing about the roots, roots that nourishes this great tree of creation. You can never understand what I am talking about.

Whatever I am telling you today, has been written in our scriptures, in this great land of Yoga Bhūmi, this country which you have taken for granted as you have taken our human existence for granted, the greatest of greatest country is India, because spirituality, spirit is the highest, this is the country which is going to deliver goods to all the nations around. In this Yoga Bhūmi, whatever I am telling you today, has been discovered at least 16,000 years back, people were practicing this, not in a way we

are doing it today, in a hall, individually, not amass. But today the time has come to get this knowledge, the knowledge of extreme, *[UNCLEAR]*. Everyone, can have the experience of ones own spirit, but please don't put your barriers against it, as I told you. Also I told you, that in the West, they talk of individuality, as a result of that we think that they have achieved a lot, but individuality cannot come to human beings unless and until they are mature enough.

So, the maturity has to be first improved and then the manifestation of the individuality can be sensible. Otherwise, people will go amuck and that's exactly what's going on in the West today and we are following them into the same problem.

So, now today, as I told you, I'll be telling you about the conception of our being within ourselves.

Yesterday, I told you what mistake Jung made, who was the disciple of Freud, in describing a human being.

In describing a human being, he said that human being is made of the unconscious first. He described him in layers. Like first, the unconscious, then the unconscious that is going to manifest, then the subconscious and then the conscious mind and on top of that He said that is the ego. This is typically a Western Yogi talking, because he didn't have the heritage of our wealth, but you can see here clearly how we are built.

We are not built one on top of another that way, but it's a parallel thing, built beautifully by a very great organizer and the central path of our ascent is kept absolutely clean and open for us to ascent. Because any ordinary organizer can also see that if you have to go somewhere

then you have to keep the passage clean. Then the one who is the organizer of all the organizations, such a person, why will he keep us like this? That we have to go through the subconscious to achieve the unconscious and this is why these Gurus and all these people are telling you that you have to go to the unconscious through the subconscious strata, so you have to become like mad people.

Even people say that when Kuṇḍalinī is awakened, you have to behave like a mad person, you start jumping and doing all kinds of things, actually those who are unauthorized, can create problems And this is the reason why so many people in the world are literally frightened to have their ascent. These books, which are published, I mean, anybody can write about Kuṇḍalinī, there is no authority to stop it. There is no law to stop it. They can write whatever they feel like on their individual basis and people buy these books and get frightened. I think this is a very negative approach, because without the ascent of human beings to that level of the spirit, you cannot solve the problems of this universe.

You try anything, so far whatever we have tried through our mental projections, has a linear movement, which comes back and recoils upon you, as I told you yesterday, the scientific, the political, the economic.

But the only approach that can spread all over comes only when you become the spirit and it is important that we all have to become the spirit, especially the Indians, because we have our heritage and it is very easy for an Indian to get an ascent but he doesn't settle down so well, as a Westerner can, because for him, its too

precious and for us it is not. Like our independence, I think we do not reach our freedom of our souls. In the same way, we just do not bother about sustaining ourselves, but I hope that this august gathering can give some heat to their self emancipation and with self confidence they will achieve it.

Now, here we have as you see in the chart, three type of channels, first, we will be dealing about the Nāḍīs. There are three types of Nāḍīs in our body. This, of course, in the medical terminologies can be called as left and right sympathetic nervous systems and the parasympathetic. But, in Sahaja Yoga science these three channels are the expressions, are gross expressions of the subtle Nāḍīs, one is called as Iḍā on the left side, Piñgalā in the right side and Suṣhumnā in the center. Kabīra has said, “Ingala Piñgalā Suṣhumnā Nāḍī." They all have talked in a poetry, nobody have tried to find out what they have been saying, what he mean by this? There are three Nāḍīs that exist within us and express themselves in gross as left and right sympathetic nervous system and parasympathetic nervous system. Now as far as the medical science is concerned, the doctors do not know how to control the parasympathetic. Sympathetic is controllable, if you run fast, the heart beats faster, but it comes back to its normal through parasympathetic. Now, this central path, of Suṣhumnā, which expresses the parasympathetic nervous system in the gross, is the path of our ascent.

Accordingly we have three types of peoples and permutations and combinations of these three types.

The first one of these types which is the left sided, the left sided people are the people who are emotional people. Because it caters to our emotional side. With science, you cannot explain emotions, love, attachments. Science is a very limited field. With medical science you cannot explain, but with psyche, so called psychological science, which I think is compared to our knowledge in this country, is not even a little *[UNCLEAR]* child. Now this psyche, or the left side is also catering to our past. Whatever is built in within us, since our creation, exists in this area, which is called the collective subconscious. The other day in London, I saw one television show by the people who are doing research in cancer and they admitted that the triggering of the cancer takes place from the area which is built within us, built within us, since our creation. And they say there are proteins, they call them as proteins, proteins 58 proteins 53, whatever name you may give, they admit that this kind of area exist within us and from this area, this area the attack comes for cancer, this much is admitted.

Now for the right hand side, you have another Nāḍī called the Piñgalā Nāḍī, which is very strong in Delhi. This is the Nāḍī which creates the Rajo Guṇis. The first one creates the Tamo Guṇis and the second one creates the Rajo Guṇis, which act for our physical and mental activities of the future. For example, we are planning, morning till evening we are thinking. Those who are futuristic people indulge into this creation and they develop an institution on the top of their head like a balloon called Ego. While those who indulge into the left side activities create an institution which is called as Super Ego or all the

conditionings within. Now, these two things definitely exist within us, even according to Jung. When we grow, these two develop into a calcified formation of the Fontanelle bone area and we get closed down.

So we develop, an identity, a name, a personality and you separate yourself from others, that's how you get your freedom from the whole.

In Sanskrit language, we call animals as Pashu means they are in Pasha, means they are not free, they are under the pash of God's realm, they are not free to decide for themselves what should they do? But we have a right to decide, we can decide, we have that freedom to decide, whether to go to God, or to go to Hell, we can say whether to be benevolent or to be cruel. We have all the freedom to decide whatever we want to do. And this power of decision within us gives us the special position in the whole kingdom of animals, that we can decide, that we have a power to decide. Now, in this decision making, if we emphasize on individuality, we do not cater or care to our maturity. If you are not mature enough and you start deciding what you have to do, then you have no relationship to the Whole and you become a person who is like an abandoned personality.

Same thing happens in the cancer, when a cell loses its connection with the whole, it becomes malig nant, it becomes ego-oriented, it starts overpowering others, eating others and developing itself with no proportional understanding of the whole and this is what is happening today to all the ego-oriented society, where they think they should develop. The way they have developed, now they don't know what to do? Now this conscious mind,

when this develops, I mean, this effort of the ego, when it develops in such a way, it hampers your consciousness. It doesn't allow you to use your conscious mind to live well. Like Hitler you become, like Homini you become, you become so ego-oriented, a barrier is so much created in your mind, that you cannot connect yourself with others and people say that this is thick-headedness and this thick-headedness is nothing but a man who is very ego-oriented. According to our Indian Philosophy, a man who is Ahaṁkāri is a stupid fellow; he ultimately ends up into many stupidities which we cannot explain. I have seen the countries which are ego-oriented, you just don't understand why they do these stupid things, because they are only ego-oriented, they believe in individuality and they have no maturity of any kind. And they do such so immature things, you are surprised the way they are handling very serious situations.

So, this ego develops within us and now I find that all these ego-oriented people are also quite frightened of it, absolutely frightened of it, they think that they are doing harm to others, aggressing others, as they don't want to do it, but they have no control over it.

Now, as I told you, the left side is the person who is emotional, who is very loving, who is very kind, as I told you that I heard in England, every week two children are killed by parents. I mean I can't think of such thing in India. I mean here, it's the other way round, they will do anything for their children. This is going to another extreme of Super Ego, where to you, your child is the most important to you, so one has to come to the center, the center is the Suṣhumnā Nāḍī, which is sattvo Guṇi as

we call it. Because it is a balance, you have to have a balance and to create a balance within ourselves, we have got this void, which is, which is our religion. Now, this religion has nothing to do with the outside religions we are talking about. But, fundamentally we have got ten valencies as carbon has got four valency, human beings have got ten valencies. You know that all the matters have got only eight valencies, while human beings have ten valencies and these are the ten commandments, or you can tell ten Dharmas, that exists. When we try to go out of that Dharma and into imbalance, then we develop problem of stomach, or various nature that even doctors make out how they develop it and how to work it out? Now this has got ten Chakras built in on your head, here, five on this side and five on other side and this in Sanskrit language we call Ekādaśha Rudra. There are eleven rudras because the center one is that of the Primordial being, what you call the Virāta, is Akbar. These eleven Chakras, when they set in motion, our destruction starts, they are responsible for destroying us, because if we do not construct we towards destruction.

So, these eleven Rudras, are very important and in these modern times, I find, that they are extremely active. God knows how human beings are going to be destroyed, whether from within or from without, the fear is everywhere but the only solution is that you become a Spirit. Spirit resides in the heart and the spirit is the source of all the joy. The truth, the truth that is absolute. For example, a person who is spiritually developed, the one who has got spiritual powers, will say the same thing

as the other person will say, there is no duality, there is no fight.

So, to develop it, you have to have your ascent of the Kuṇḍalinī.

When the Kuṇḍalinī rises, then only the Spirit within you can be awakened, there is no other way round. People say that there can be another way, this can be done, that can be done, there can be no other way for a seed to be sprouted, you will have to put it in Mother Earth, because She is the only One who has the capacity to sprout a seed. In the same way, your Kuṇḍalinī, which is residing in the triangular bone, has to rise. Now what is this Kuṇḍalinī? Kuṇḍalinī is the true desire, the true desire, or what we call the Shuddha Icchā, pure. All other desires of the human beings are impure. As we say in the economics that wants are satiable only partially, in the sense that, in general, they are not satiable, in general, they are not satiable. That means, if you want something, supposedly, you want a house, you have a house, you want to have a car, want to have a car, then you want to have a garden, the desire which you have desired for doesn't give you the satisfaction that you asked for, so you go on asking for more and more, that proves that the desire you had, or you always had, whatever desires you had, are not true desires. If they were, when they were quenched, you should have got satisfaction.

So the true desire, the power of true desire, the pure desire, is the Kuṇḍalinī, a three and a half coiled energy which is within us, which resides in the triangular bone.

Now this resides, it is there, has been described for thousands of years in our country but you are so westernized that you don't want to see what exists within us? You can see in the course of your Sahaja Yoga treatments and all that, those people who have obstruction, in the second or the third centers, the Kuṇḍalinī pulsates just like a heart, this triangular bone pulsates just like a heart. And you can even see the movement of the Kuṇḍalinī, even you can feel on top of your head its throbbing, `lub lub' the heart's throbbing on your head. As Kabīra has said, “Sunya Sikhara para Anhada Baje." When it breaks, then you start feeling the Cool Breeze which is called as the Cool Breeze of the Holy Ghost. In the Bible, they have described the Holy Ghost which is very ambiguous thing, nobody knows because they don't want to read anything else but Bible. But it is the Ādi Shakti, the Ādi Kuṇḍalinī, the One which is the Primordial Kuṇḍalinī, which is the Holy Ghost, which is reflected within you, as your own Kuṇḍalinī, your own Mother. And She is the Mother of every individual, just waiting for someone who is authorized by Divinity, to be able to give you your second birth. But there are so many people who are self-certified, second birth, they are born again and this and that. But as a result of the awakening of the Kuṇḍalinī, as I told you yesterday, you must become, again I say, you have to become collectively conscious, means you should feel on your fingertips, the sympathetic nervous system of others and your own. You should feel the defects of your Chakra and you should find out what's wrong with your self and what's wrong with you.

Now the modern Sahaja Yoga has done only one great thing is that it enlightens thousands of people.

Because without enlightenment, if you tell somebody, “Don't do this, this will spoil your balance” people will not do it. But if Kuṇḍalinī is awakened, then the Dharma gets enlightened within you. And I don't have to tell anybody, `Don't do!' They just don't do it. It just happens automatically and that's why first let the light come, maybe it is very faint, maybe it is slight there, maybe that you do not feel much but you start feeling the problems that you have. And because that you separate yourself from your Self and you can witness yourself, you can very easily locate your problems and if you know how to cure them, you can *[UNCLEAR]*. You, yourself, try to cure it. There are many people who come and tell Me that, “Mother, my Āgñyā is catching." In English, in ordinary language it means, “Mother, I am suffering from terrible ego." But, if you have to tell somebody that you are suffering from ego, better run away after that.

But this is what happens to you, you start facing yourself so clearly, so boldly and when you know the knowledge that this is wrong with me, you just start correcting. With others also, correcting them, not telling what is wrong with them, but talking on their Chakras, so that they don't understand and they can also be cured. It is not only the physical cure I am talking about. Of course, physical is the minimum that can happen.

Let's see only one point on how we can cure cancer in Sahaja Yoga? Now as I told you, there are subtle centers within us, which looks after, caters our plexuses. Now say one of the plexuses, *[UNCLEAR]* made like this, the left and

the right sympathetic nervous system and in the center you have these Chakras, also the centers, the subtle centers. Now the left and the right sympathetic *[UNCLEAR]* passing through this, creating the center and in the center is the Suṣhumnā Nāḍī. You see, the shape of My hand is also something like *[UNCLEAR]*. Now what happens that, if the energy is very much *[UNCLEAR]*, the person is very ego-oriented, he works very hard, he does this, he does that, then what happens is that the energy is pulled out of this place very much and at that time, if there is a attack from the left, then it is pushed out and once it is pushed out then the connection with the whole is lost and the cell starts living on their own and once they start moving on their own, they become malignant. Now, how do we or, Sahaja Yogis can manage to help such a person? This is a very simple thing because a Sahaja Yogi is connected to the main *[UNCLEAR]* and through him the vital energy, which is emotional, which is physical, which is mental and it is also evolutionary. All combined together is passing through him, which is called Chaitanya. When this Chaitanya is given to that point, that takes up all that is necessary and again joins back to the same point and that's how we cure cancer. There is nothing special about it, but when you say that, I know, I had a very tough time with some organization and by some doctors, very angry with Me and they threw a challenge and all.

Now, to be very frank, I am in no way want to harm. On the contrary, as I told you, this is the science of the root, while they have the science of the *[UNCLEAR]*. Only patients who are *[UNCLEAR]*, whom doctors cannot treat, I

would like to help them and the poor people of our country who cannot reach doctors. These are the only two areas I catch and the rest of the rich people are available to you. I do not have to, in any way, disturb you from that? Now this left side is also very important. Right side is, when, I told you, you get extremely futuristic.

That is very important in a place like Delhi. People are extremely futuristic, they have no time, they have no time for themselves. They have no time for their family, they have no time for their children, they are busy running for *[UNCLEAR]*. Now, as a result of it, what happens? Now, there is one Swādhiṣhṭhāna Chakra in the center which caters, which I do not know doctors will agree, but it does, caters to a very important function is to transform the fat of the stomach for the use of the brain. Because you know that the brain is made up of fat cells. Now this function is one of the important for this particular Swādhiṣhṭhāna Chakra, which, of course, in the gross looks after the aortic plexus. Now, when you overuse this center, for only this purpose, all the rest of this functions, become subsidiary and sometimes becomes *[UNCLEAR]*.

Under these circumstances, such a person must suffer either from Diabetes, because it caters to liver, to pancreas, to spleen, to kidneys and to the ovaries and some parts of the uterus, in ladies. Now, when a man starts using too much of this center, then he can have any one of this problems. For example, he could be a liver patient and doctors do not discover liver troubles till one gets *[UNCLEAR]*. He might develop a diabetes, he might develop a very serious disease called leukemia

because of the spleen trouble, he might develop intestinal trouble and also kidney, so the kidney trouble of high blood pressure.

So when you reduce it to its roots, it comes to one side, the gentlemen will come to the right side. If you can cure the right side, you can cure the person of all these diseases. But if he goes too far and escapes all these things, then he gets a heart attack. Heart attack due to over-activity. Over-activity one can get a heart attack.

Now the left sided people are those who do not take sufficient proteins, have lethargic organs, lethargic organs by which, you can say, you develop *[UNCLEAR]* in the heart, You can develop *[UNCLEAR]*, it can give you all kinds of skin troubles, like allergies and all that. Other problems of lethargic spleen, lethargic pancreas can develop if a person doesn't eat sufficient proteins in life, or he is too much left-sided, too much emotional, always thinking of the past, as we Indians are more glorious in the past and future is all in the dark. Such people do develop a problem in the left side. Now, if we reduce it to the left side and if you know how to cure the left side and nourish it, you can solve the left side problem as well.

Now the worst problem at *[UNCLEAR]*, is wrong attachment, to wrong type of people who talk of God, who indulge into anti-God activities. Those who indulge into anti-God activities and become Gurus, can give very serious troubles, mostly in the left side and some on the right side. One can get a heart attack, one can get a cancer, one can get leukemia, all kinds of left sided problems can come from these Gurus, because they mesmerize you and in mesmerism, they put some of a thing, the same

protein that doctors have described, into you, by which you get into trouble. People develop all kinds of nervous troubles, which cannot which cannot be cure and also they develop a nervous spleen, a nervous stomach, all these nervousness comes from that kind of an unknown attack about which you have made no inquiries and found out nothing about.

I am not only dealing, here with you, about the mental or the emotional. I am not only dealing with people who have physical problems. Now, we have got, as we have discussed yesterday about Yoga, I told you that Asthanna, is eight fold, its not only one, that you start doing some exercise. It is not at all that and it is a *[UNCLEAR]* of it and one must know the science of that also that unless and until the Kuṇḍalinī rises, which is described as *[UNCLEAR]*, means establishment of the Īshwara within you, unless and until the Kuṇḍalinī rises, any exercise you do is absolutely indiscriminate. For example who are left-sided should not do any exercise forward bending, those who are right sided should never do any exercise that is backward bending. But there is no discrimination in the so called Yoga that *[UNCLEAR]*.

So anybody who wants can gather into these sciences because we have not paid attention to understand that it is so well organized, the science of God's powers are so well organized. They are so accurate and so absolute that there is no change. Like you cannot get theories of Einstein, *[UNCLEAR]* by another one and theories on somebody *[UNCLEAR]* by another one. Einstein, of course, was a realised Soul and he did talk of a macrocosm and a microcosm, which is very close to Sahaja Yoga and once

you get your Realisation, the microcosm, the cell becomes the whole and that is what exactly becomes to you, when you get the Self-realisation.

Now we have got these six Chakras, on top of the Mūlādhāra, Mūlādhāra is the first Chakra, which is the very important Chakra and which is the center of innocence. I wonder how many people understand the value of innocence? In the West, specially I was shocked, the way they are playing with their chastity, there is no sense of chastity left in them. They don't know what they are playing, they are playing with *[UNCLEAR]*. And that's why now they have horrible diseases, incurable diseases and I don't know what kind of an eruption is going to take from within. People who fall into parapsychology and all that, these are just like that, will die just like that, without understanding how they are done? All this things must be understood properly, what these sciences are? What these *[UNCLEAR]* and all these occults are and how they harm us? Unless we don't know about these things we cannot administer human beings properly.

We will not know what *[UNCLEAR]* they are working with and how to cure it? The only solution, I see, is that we all receive our Self-realisation, which is the collective consciousness within ourselves. We become collectively conscious when we become the Spirit, then we understand others, we understand ourselves.

Now these six Chakras, I'll be telling you tomorrow about, in very clear, concise, what these Chakras are? And how they are responsible? I have told you about the Mūlādhāra Chakra today and about the Swādhiṣhṭhāna,

but about the Nābhī and all others, I'll be explaining to you all tomorrow. Thank you very much.

Contents: 1984-03-14 **Conversation with Sahaja Yogis, Yogi Mahajan's House, Evening Program, Friends Colony House, New Delhi, India**

There you should meet some people in a closer way because when we have programs is very difficult to have contacts so closely as that. Now today we have people here from abroad representing many countries; then we have people from the Government and we have other friends who are interested in Yoga work.

[UNCLEAR], can you hear Me?

Sahaja Yogi: Yes.

Shri Mataji: All right.

Sahaja Yogi: Mother... [People are talking in the background.]

Shri Mataji: Now, this kind of a group is very good to have an intimate knowledge about Sahaja Yoga. But the problem I face today is this: that there are people who are at different levels of Sahaj. Then people start receiving vibrations feeling the Cool Breeze in the hand, feeling the Cool Breeze coming out of their heads which is described by Ādi Shañkarāchārya as the Chaitanya, Saleelām, saleelām, the Cool Breeze, the Cool Breeze of the Holy Ghost. Then it is just an experience of achieving what is Vaid has said, Vid, that you know on your central nervous system that something is happening to you. But that's just the beginning. It's just started that you have started feeling it around you, coming out of your heads and then unless and until you develop a greater

sensitivity of understanding how it works, how we have to manoeuvre it, how we have to work it out on ourselves and on others; the deeper movement is extremely essential.

Now there are people here who are very deep, extremely deep. And there are people who have just joined Sahaja Yoga sort of thing.

So, I'll try to make it easier for all of you to understand that this is just the knowledge of the roots. Whatever knowledge we have outside even about religion is the knowledge of the tree which is apparent shows Shabd Jālam and all those things are outside. But this is the knowledge where you have to grow deep into your roots. And for that you have to become a subtler being. Unless and until you become a subtler being you cannot go back. Now if your attention is so diverted with outside things and you are so much worried about these outside so-called worries, how to take your attention inside is the problem. And those who are more involved with this are rather difficult but some of them who are very much more involved are the easiest because they are fed up; they are tired; they want to stop their disease; they think that it's time that they should pay some attention to themselves. At that juncture is easier.

So most of the Western people are from that lot where they got just fed up.

While the Eastern people also, who have their traditional understanding that the only think that is going to help us is the manifestation of the Spirit within us, also they try to see, they try to find out through reading, through doing all kinds of other things. But the only way it can

work out is the ascent of the Kuṇḍalinī. It's a living process of the ascent of the Kuṇḍalinī. Like a sprouting of the seed is done only by one. If you give a lecture to the seed, if you stand on top of your head it's not going to sprout.

It's the Mother Earth has the capacity to sprout it and that's what one should see.

In their seeking people get misled.

Sometimes they feel that “We have to seek the peace." Sometimes they feel they have to seek, sometimes they think that it should give you money; it should give you other things that we think important. Or some people say that “So I have to have a promotion in life” or say, “I have to have a job." And all sorts of things people come for, good health, all sorts of things people ask for.

So as Kṛiṣhṇa has said, “Whatever is your akars kamatiesor any way, it can be fulfilled." But the first thing is for anything: you have to enter into the Kingdom of God. Supposing I am a member of or I am the citizen of India. Then I am entitled to all the privileges of an Indian citizen. In the same way, when you become the citizen of God's Kingdom then only you are entitled to His blessings. That's why Kṛiṣhṇa has said that, “Yogakshemam vahāmyaham", “First Yoga and then change." Now here where we, our country has failed completely that we do not understand that our heritage is this: that we have to have our Self-realisation. This is what we have to have, all of us. As Indians all our traditional behaviour has been towards that. If you read any saint anywhere you'll be surprised that they all were realised Souls; they had no problems, they were not to

be told, `Don't do this. Don't do that.' Whatever they did was absolutely correct. You didn't have to tell them, `Don't take this temptation.

Don't serve here or don't behave in this manner.' Whatever they did was absolutely correct, one with God. Why? Because they're one with their Spirit which guided... [GAP] So this is what is our heritage as Indians. And we have the knowledge of those roots in our country. The Western people have to learn from us. They don't have this knowledge. While our people who are educated or so-called intellectuals, you see, they're trying to follow the Western. Now what have the West got, you just see the complete picture of the West because I've lived there, I know what it is. It's nothing but they are going steadily towards a shock of descent, absolutely. One must understand despite the fact they have been telling us story that they are very affluent, this, that. What is there is no sense of chastity. They have no sense of chastity. They have lost completely the sense of chastity. Their women are just glamorous and nonsensical things; there is no sense of tradition. They have... the quality of human beings is wretched, absolutely wretched. They might be affluent, agreed; they might be people who might be doing well as far as the outside is concerned, but the tree that overgrows so much that it loses its relationship with the roots is going to be destroyed. And that's what I can see clearly, what's happening in the West. If you go and study the young people in the West, you see, you are just disgusted and frustrated with the kind of a development they have had. They are saying that “We are just trying to find a way

and method how to commit suicide." They are all thinking is the books and books and books; how to commit suicide, which is the best way to commit suicide, which are the best spots to commit suicide. You can imagine where their mind is going after all these affluence and everything.

Now we are the one who can provide solutions for the emancipation of the humanity. But while we, one side we are trying to follow these people into the disaster where they are; the other side we are trying to talk of idealism. It's not talk of idealism or ritualism or of big, big Shāstras but it is get into it, what we call the Kruta. Now the Kali Yuga is ending up, actually Kruta Yuga has already evolved through it where this All-pervading Power that you feel is activated; is acting and is working out. And it is such a wonderful thing to see how It works. It works in every walk of life, in every thing that you do and It is for you to see how It works. But first of all you should be solid members of the citizen of God. Otherwise if you are not that, you are nothing. You will have no blessings, nothing; you'll be always in a mess and then you'll say, “Mother when we came to You we got Realisation still nothing has happened." How far have you gone? Have you established yourself as Sahaja Yogis? Have you really established yourself or you are just having a little, sort of a past time with Sahaja Yoga? You cannot. You have to take it up seriously and work it out then you'll be amazed the amount of miraculous life, the fantastic life, the all powerful life you'll enjoy and the righteousness and the virtuousness that is within you will glorify you. It will never make you depressed or disgusted but it will glorify

you and you will find the whole thing, such a meaningful thing. Actually this is the greatest Swārth, `Swa' `arth' means where you find the meaning of Swa. But if our brains are built with the idea of so-called development, so-called this and so-called that, then it is better that people should go and see the developed countries and learn from them what they have got. But if you just go to the cities you won't find. You'll be quite surprised the way they have much more cars going like this making much more noise than they are doing here. And you can be very much surprised the way they are developed. But the way they are developed, there have become absolutely *[UNCLEAR* mad]. It's nothing inside; it's hollowness inside, absurd.

Now the... yesterday as I was telling to them the reason why the Western society has gone back far is because their accent is on individuality. Everybody's an individual, you see; even a garbage cleaner will argue out with somebody. It's a... everybody is an individual. “What's wrong?" What's wrong is their mantra? And there everybody is an individual you see, going. But they don't bother about the maturity.

That's what I said, “That a tree must have a proper maturity to bear first of all the flowers and then the fruits." And when the fruit ripens then only it becomes an individual in the nature. But while here a little child becomes an individual starts going on an individualistic life.

So this is the reason why they are so abandoned and people are amok.

If you go in England I tell you, you can't walk alone anywhere. You'll be...

Somebody will take away your purse, they'll take away our bangles, you can't walk you have to go in the car. Of course in New York you can't do it at all. If you go to Russia you'll be amazed people just look as if their eyes are popping out with fear.

So it is only out of fear if somebody's good, it is not goodness. Neither because they're abandoned and this thing they had they think they have achieved something, it's not also goodness.

So it is both ways I think, both the people who experimented with so-called abandonment and fear have failed completely in their achievements.

As Indians I think it is our duty to see that what we can really substantially give to the whole world is this, not other things that we are thinking about. Is the quality of life within and that we have and we should be able to imbibe those things into those people because they are the people who are aghast, all right? But what they need is the source of joy, the source of peace and the source of knowledge. And the knowledge is not what brain tells you, is not. It's a limited knowledge here; is all Avidyā.

Soordas after writing Susagar says: “Soordas ki sabhi Avidyā door karo nandlal” this is all Avidyā. Vidyā is only one where you know God's laws. Then you actually become the absolute and you know His laws how they work and you know the methods by which, you work it out, is the Shuddha Vidyā. If you do not have the Shuddha Vidyā all other Vidyā are useless.

We can show you by example how it works. I mean it's something people can't believe. But I'll give you an example now. Recently I was travelling in Maharashtra and the belt of the car broke.

So the gentleman said, “Now we can't move because there's no belt." I said, “Just you start the car let it move." And we went like this for eighteen miles and after eighteen miles *[UNCLEAR]* he saw one some sort of a garage or something where he went in.

So the garage fellow said “How have you been driving, we can't believe it." But we moved very well, climbed up a cart and reached the place all right.

So even in the matter you can work out these vibrations, the Power of God. As you know that in every atom there are vibrations which can be controlled if you know how to control yourself within. If you cannot control yourself you cannot control anything. And this happens; I mean so many things have happened.

Warren can tell you that when he went from India there was a strike and no petrol was available. And it so happened that he wanted to do My work there and he said, “Now Mother what to do? We have no petrol." Very little petrol was there. And he says that twenty one days the strike was on he used the car and he went to the petrol pump. The petrol pump said that, “Why do you want petrol it's all full." All these things can happen, no doubt about it. All miraculous things can happen, but the greatest of greatest miracle is this, that a man becomes transformed. A man gets his transformation. The Kuṇḍalinī transforms him completely. This is the biggest

thing that can happen, that people become Self-realised, means they become saints.

So they cannot do anything wrong. They become people who become one with the Divine. They start using the Divine Power, understanding It. And for the first time now we can balance the ecological imbalance by giving back what we have taken out of this Mother Earth, from the sky, everything... we can give it back. And this is what we have experimented and it is working wonders; in so many universities they're trying, in the agricultural university also.

But we must open our eyes. You should not be so much scientifically or hypnotized that we cannot see to the truth that can be underlined.

So many things cannot be answered by science. The other day I met one of My class fellow in the medical college and as I used to be quite a good student you see, he was surprised that I gave up medical studies. Then I told him what I was doing. He was so happy, he said, “I would like to join this and I would like to find out." Because he is a man who is very anxious. He says that, “There are so many things which are not answered in the medical science like the parasympathetic." And because we were medical students I could talk to him about so many things and he was really amazed. He said, “If the medical people could get rid of their so-called intellectual rationing for five minutes they can see there's something much more existing." And from that level when you handle situations then you'll be surprised, every sort, political, economic, every situation can be handled from that point because you become collectively conscious.

And then I would say what great poet Dyaneshwara has said of today which he calls that *[UNCLEAR* 498, posider]. [UNCLEAR, Posi] is this one when you will get the milk of human kindness flowing. That's [UNCLEAR, posider]. It's a wonderful poetry but in that he says that, “At that time when it will happen whatever you will desire that you will get, the realised Soul." And that he said that, “It will be one with the Brahma which is surrounding." You will become, so many will become one with the Brahma, is the All-pervading Power. But the biggest thing that he said describing the Sahaja Yogis or the Yogis in such a way he said that, “tsala kalpa tarun se ārav” meaning they will become Kalpa Tarus. I hope you understand the meaning of Kalpa Tarus. Aarav means forest. There will be forests of Kalpa Tarus. Even ordinary people who are supposed to be not so good for other worldly things have the all, the extraordinary so much beautifully preserved within them. While we completely exhaust the extraordinary and we become really ordinary. And that's what it is he says, “Tsala kalpa tarun se ārav." So that you become the trees of Kalpa, means whatever you desire. And then the second one he says, “Dhonatte piyu shanse ārnav." There will be the talking oceans; arnava is oceans, of Amṛuta, of Amṛuts. Imagine that's what he is describing, they will be like this. And you can see an ordinary Sahaja Yogi who is an ordinary person is doing miracles, doing such wonderful things. There's a gentleman in Rahuri who is just an ordinary village man and he's having his farm house and he is the one who has transformed over ten thousands people.

So a person can do a lot if he takes to Sahaja Yoga in a proper way and proper understanding.

Thank you very much for all of you and I would like to have some questions from you and then we can have some dinner because you all must be very hungry also.

Some questions. [Background sounds are heard.] Any questions? Question: What is the Kuṇḍalinī? What is understood by the word Kuṇḍalinī? And what are the benefits for?

Shri Mataji: I'm speaking on that tomorrow and day after and day after but I'll tell you in short what is Kuṇḍalinī. It is a Power within us in the triangular bone which is the Power of pure desire. As you know in economics that in particular a want can be satiable but in generally it cannot be satiable. That means the want that you have or a desire you have for a particular thing, once you have it then you don't feel satisfied. You want to have another, you want to have another so the desire you had was not a pure desire. If it was a pure desire then you would have been a satisfied person. But you are not. But when the Kuṇḍalinī rises then you feel absolutely satisfied. Of course, some people go up and down but some of them just shoot off and become that in such a manner that they don't need anything, they are so happy and they think, “Now we have to give." Now these things when happen that shows that this Power is the power that we have been desiring for. And this Power is the one that makes you one with the Divine. Now what is the benefit? Of course we should think that why should...? First of all it is the epitome of our evolution. We are human beings; we are in human awareness, all right? Now see a dog. If

you ask a dog to pass through a dirty lane he can pass. A horse can pass but a human being cannot. He cannot bear the smell of that place. Now when you become a realised Soul the Dharma, your valences which are ten which we call as Dharma, gets awaken within you. Then we don't have to tell you, you just become a righteous person, a virtuous person, absolutely. You see all your problems we can resolve. A person becomes virtuous, finished. Just automatically he becomes virtuous; he drops all his bad habits ninety nine percent. I would say one percent may just go up and down. But some people do, specially with the villagers because they have their extraordinary thing quite intact while we have wasted ourselves quite a lot so we just go up and down. But these people... now in the villages you'll be surprised there are I don't know how many thousands who have given up all their bad habits. Thousands have given up bad habits.

So what happens that when this thing takes place first of all your Dharma is established. Of course because parasympathetic is under your control your health improves. Cancer all these diseases get cured automatically, you don't have to worry about it. But if the Kuṇḍalinī is not awakened but somebody who has got the Kuṇḍalinī awakened can just cure that person, it's not difficult. Now like this lady who was sitting in the program yesterday. She couldn't move she was bed-ridden. Just listening to Me, because yesterday I didn't give Realisation or anything, for half an hour I spoke and she felt so much better that she could come to Me.

So it happens, one health, then mental health improves because people who are mentally disturbed you see, mad people, schizophrenic and all this, is a big problem in the West, also get completely cured. Apart from that you feel extremely peaceful and you feel joyous and you become the witness of the whole play. You start seeing the whole play as a witness. Of course externally your skin improves, your face improves, you loose about ten years of age at least minimum. Like that it works out but that's just a by-product. All these are by-products.

The main thing is that you become collectively conscious. You become. That means you can know what's wrong with another person on his centers and you can also know what's wrong with you.

So you start cleansing yourself if you know the method how to cleanse yourself. But the problem is that when the light comes into you the people do not accept it is that way and they don't try to cleanse themselves. If they try they can do it and they can be very well fast there where one has to be. But you have to little bit cooperate and work it out raising of your Kuṇḍalinī, cleansing yourself. There are so many advantages of that that it is impossible to describe in this little lecture. But I mean most of our problems can be solved by raising your Kuṇḍalinī, getting yourself cleansed.

Question: How many people who have come in touch with You in the past years have attained Kuṇḍalinī religion, who have been able to get rid of desires?

Shri Mataji: See, there are thousands and thousands; I've not made a list. I'm not interested in that way, you see? It is their own luck if they come and get it. It's not Me to

want counting them how many there are; I've not kept a file or anything. You see is like a river flowing. Those Ganges doesn't sit down and write how many come and take bath in Her, do they? In the same way I don't write; I have no idea.

If you even ask Me how many centers there are in Delhi I would not know. I don't know how many centers there are in Australia, I don't know. How many countries? I have no idea.

So for this you should consult some other people there. I have no idea of numbering. That's not the attitude at all. But what is the need? What is the need? Question: No, I... my question's that: Has anybody been able to get rid of their desires?

Shri Mataji: Yes. Desire doesn't mean that.

[The person that asked the question continued but is inaudible.]

Shri Mataji: You see the desire is... desire becomes one with God you start feeling that you must achieve God. Your so-called desires melt into one desire, all right? All of them have got that desire now.

Question: Mātājī how do You explain the phenomena of supernatural and miracle on scientific bases?

Shri Mataji: How can you blame? Question: How can You explain the supernatural and the miracle on scientific bases?

Shri Mataji: Of course you can, it is very simple. I'm not talking of supernatural because it's a funny word, you know? Supernatural means all, bhoota Vidyā, Pret Vidyā, Shmashān Vidyā. I'm not meaning that, but the Spirit.

You see it is very simple to understand. That you see you have got parasympathetic nervous system within you. Are you a medical student? Answer: No.

Shri Mataji: Then I can't explain I'm sorry. But if you were a medical student I would have told you very simply that whatever you do medically you see is just outside. You are treating the leaves but not the roots. While we are treating the roots and the connection can be established. If you were a medical student I would have explained better.

Question:... You were just talking about the matter and we'd like to know of the miracle happen with the matter like the carbon or even neutrons? with some improvement and all that.

So how do You explain this scientifically?

Shri Mataji: [asking something to someone.]

Sahaja Yogi: You had given an example that in Maharashtra when You were in a car the fan belt broke and the car kept moving. How would You explain that?

Shri Mataji: You see you cannot bring the ocean in a cup, can you? No. That's all science is just a little wee bit. You see, science just deals with one type of a power which is on the right hand side; is just the power of the five elements, that's all. It doesn't deal with your mind in the sense it doesn't deal with the emotional side. Now, can you explain love with science? Can you explain? Answer: No, that's why I'm asking You that...

Shri Mataji: That's what I am saying.

So you see science is just a wee bit of it. It is an integrated power of emotions, emotional or you can say

the power of desire, the power of action, the power of evolution and ultimately the Power Divine.

So you see how to explain it in scientific terminology you cannot. Science is something very little. It cannot explain. It is not possible because it analyzes, science goes on analyzing.

You see, you'll have one doctor for one eye, another doctor for another eye. But this does not analyze, this synthesizes. You cannot synthesize with science, that's why. You cannot explain but it works out, you can see for yourself. But I know how it works out. You see, you can control if you know how to control the elements, you can work it out. But scientific people do not know how to control the elements, they can only use it. But they don't know how to control the elements. But supposing by chance, if you know how to control the elements you can work it out. All right? How are you baby? All right? Now you may say that how to control our journalists. You cannot, you see? It's impossible. If they are off their heads, what can you do? Journalists. But you can transform them if they accept. If they are off their heads you cannot tell them you see. They have to ask for it. You cannot force Sahaja Yoga on them. And you say how to control our politics. You cannot. Politicians are politicians; they're just off their heads you just can't control them. Or the government servants, you just can't control them, they are one track people, you just can't control them. You just can't do anything about it. Because they cannot stop, you see, they are just moving speed wise that side. They won't look here and there, they're just moving this

way. But if they can stop for a while then you can manage them.

[UNCLEAR and a investment/adjustment] too. They all have one track mind.

It is a thing where you reach to the point from where you see all the tracks. It's an integration of all.

But you can control matter; you can but not human beings because they have freedom. If they want they can go to hell also. If they want they can go to God. It is their choice. You cannot force them. That freedom has to be respected. Freedom has to be respected because if you have to go to the higher freedom, freedom has to be respected. You cannot force it on him. Not at all, you have to ask for it and ask for it and ask for it. Otherwise doesn't work. It's like any Vidyā you cannot go and, an new a professor will come and touch hold of your neck and say that “You'd better study." A father and mother may do it at an early stage but a professor won't do that.

Any other question? *[UNCLEAR]*. [Hindi/Marathi. Small laughter from the audience can be heard.] Question: At our level of total understanding Is it possible for us to understand why was this world created?

Shri Mataji: I think you leave it to God. That is His whim. You see, there are... He is above us and we cannot ask questions to Him, isn't it? It is His whim, He wanted to create. He's created. He created it to create you people, to see His own image in you. He wanted to have His own children entering into His Kingdom. That was His sweet desire; any father has the same desire that he creates the kingdom for his own children and he wants them to enjoy. Have you gone and ask your father `Why did you

create us?' He just wants you to enjoy His blessing, all His powers. *[UNCLEAR]*.

Question: Does Sahaja Yoga believe in theory of Karma?

Shri Mataji: What is it? Sahaja Yogi [repeats]: Does Sahaja Yoga believe in theory of Karma?

Shri Mataji: Yes, but Karmas act in your ego because you are egoistical. That's why you feel that you have done Karmas. But once the ego disappears there is no Karma, it's Shakti. When the Āgñyā Chakra is enlightened then your Karmas and your conditionings both are sucked. That's how it opens out you. Then you are no more there, you go into akarma.

Question: *[UNCLEAR]*.

Question: Even the yogis have Ego?

Shri Mataji: They may have for the time being but it disappears gradually. To begin with, they may feel it but it disappears.

Question: Even the people who have achieved that highest still might have ego. Why?

Shri Mataji: Not, have you met some? Answer: I've not met any who is not got it.

Shri Mataji: So that's how you see, it is better to see for yourself. It is not a hear say, but see how the ego disappears. You start seeing your own ego. You don't know, you start seeing it and people really are frightened. Like somebody came and asked Me “Mother You tell me if I was Napoleon in my last life." I said, “What makes you think that?" He said “I'm quite frightened that my ego, the way I have ego and I'm very good at drawings.

So Napoleon was also very good at drawings and has such a big ego so I think I must be that." But he could see it, he start seeing it and now it is reducing.

By fighting it you cannot. Then your ego dissolves in the ego of God. Actually He's the real person Who has the real ego. He's the one Who is the doer. Like a person now, I'll tell you an example, who is going by a plane, he's told that “You should take less weight because the plane cannot carry too much weight." So he sits in the plane and puts the luggage on his head, thinking “I'm carrying the luggage." But when he realises that “It's the plane that's carrying me and my load" he drops it down. Is like that.

Those who think they are Girdhari jis holding all the world's worries on their heads, you see, should know that even if they remove the finger it will not fall on their heads.

Question: Mātājī the point that I have reached I keep saying it now is when the original Hindu philosophy said that, “One should learn to live by the virtues described in Veda."

Shri Mataji: Yes.

Question: That is the theory of Karma. [The person that asked the question continued his phrase.]

Shri Mataji: At the first verse of Veda it is that, “If you have not known the reality, if it is not Vida to you, the whole Vedas are useless." Whole thing has worked out only to know the reality. That point everybody misses. Without knowing yourself you cannot know anything. That's the point they said throughout. The whole Upanishads are that but people miss it. You see, now like

before coming to Delhi if I start just imagining that I'm in Delhi, I am going to friend's colony, I don't go, isn't it? In the imaginary world no use running about in the Shabd Jālam. The person who really gave a proper shape to Hindu philosophy is Ādi Shañkarāchārya. He is the one who said that, “This Shabd Jālam must be given up." All the people talk, talk, talk, talk so much but nothing in their lives, no transformation, nothing. They get no powers, nothing. What's the use of just talking, talking? Philosophy is not talking it is something achieving, to be. That's what is the real philosophy of Vedas it's not just talking. Actually nobody has right even to do a Havana unless and until he is not a realised Soul. All this Bhūr Bhuvah Swāhā whatever is said is all the seven Chakras. Nobody has right to touch that fire because you cannot enlighten the fire.

When you get Realisation you will be surprised fire gets enlightened and you put your hands towards the fire you might get a black soot coming out of you. It's all artificial. Whatever people are doing they're nothing but mental feats you see? Yawning and going mad. And all such people I've seen when they get old they just talk, talk, talk, talk and give headaches, that's all. There's nothing that happens to them.

I've seen so many like that, mad. *[UNCLEAR]*. They'll sit in a bus, they are talking; they are getting down they are talking. You ask them `What's the problem?' they are praying to the Gods. *[UNCLEAR]*.

Mental feats, just Shabd Jālam. *[UNCLEAR]*. How can they be so hot-tempered if they are reading Gītā or if they are reading Vedas? Extremely hot-tempered. All right as far

as we are concerned I've seen such people give such heat. Tremendous heat, they... and they get heart attacks, all kinds of problems, mad. They are really mad in old age if you see, sit next to them you'll find Oh, God.

Sometimes start wondering why did they read Gītā or Vedas? *[UNCLEAR]*. They cannot smile, they cannot laugh, they are very serious people. The symptoms are like this, you see? There's one fellow I met, the one who is a great follower in Vedas. Harish Chandra his name is. I tell you if you can sit with him for half an hour I can give you hundred rupees, You cannot. Just treat you off. There's nothing sense he talks, he just goes on jabbering. And he's hardly sixty years of age. If this is his case at sixty years what he will be at seventy years? God alone knows. Absurd, absurd people. Very quarrelsome, fanatical, how many *[UNCLEAR* sides], how many things? He is the master of all the Shāstras, the Shariatas. Now he's such a stupid fool he doesn't understand that Shariat you see, they don't even see the right thing. Like the Shariat was written by, in the beginning of the second chapter of the Bible, Sharia that you should kill a person who behaves like that because when Moses came down He found that the people were so corrupt and so much degraded that He started the Shariats. And He put down “This should be done; that should be..." in the Bible. But the Christians don't follow it, the Muslims follow it. Imagine the stupidity of people. In the Quran there is no Shariat just imagine, all these horrible things of cutting hands, cutting neck and all that is in the Shariat in the second chapter of the Bible.

That is the Torah, is the Jews. You see, Jews started these five books. *[UNCLEAR]*, they call it. And the Jews should follow that, is the Muslims who are following. Mohammad Sāb gave Quran *[UNCLEAR]*. But they have following the Shariats of the second chapter of the *[UNCLEAR]* as they call it. Torah. They call it *[UNCLEAR]* Torah or the Bible according to the religion they follow. Because these five books are the basics. Then somebody took to Mohammad Sāb, somebody took to Jesus Christ and somebody took to Moses. Shabd Jāl.

Old age is dangerous with such Christians. How many is eighty years, God save everyone. As they grow old they become hotter and hotter, terrible people, hard-boiled eggs. You can't touch them. Even if you have to wake them you have to use a barge pole. *[UNCLEAR]*.

[UNCLEAR].

[Indian gentleman is saying something in Hindi/Marathi and Shri Mataji replies in Hindi/Marathi.

This happens twice.] [Shri Mataji is talking about Her book Advent. There's a very good chapter on tāntriks.] *[UNCLEAR]*.

So is there any question from the Sahaja Yogis?

Sahaja Yogi: Shri Mataji, should we use any technique to train our attention?

Shri Mataji: He's asking Me a question. Should we use any technique to put our attention? Yes, there are many techniques as you know in Sahaja Yoga. As Nām Deva has said that, “A boy is flying a kite in the sky and he is talking to everyone; he's listening to everyone; he's playing with his friends around but his attention is on the

kite." Try to put your attention to your Spirit, simple. In everything if you try to just put your attention to your Spirit now you can do it because you have gone inside, your attention has gone inside. It will work. Ha.

[UNCLEAR] vibrations? Now put not like this, like that. Aa.

Your attention is much better but they are all worried when they go back to these advertising companies what will happen. Like their countries are real nothing but advertisement, this, that, that, that. Just see to the Mother Earth. To control your attention is the best is to see the Mother Earth. Sahaja Yoga techniques are very simple and spontaneous and living techniques. It is not something very difficult.

[UNCLEAR]. [it seems that Shri Mataji is saying something to someone. Background noise.] Question: How can we become deeper?

Shri Mataji: *[UNCLEAR* By seeing everything without thinking].

[Additional Question:] Question: Why did God create?

Shri Mataji: It is his whim! He wanted to see his own image. He wanted you to enjoy.

Contents: 1984-03-17 **Holi Pūjā (Holi Day), Sahaj Temple Ashram, New Delhi, India**

I wish you all happy Holi.

This is a wonderful festival started by Śhrī Kṛiṣhṇa long time back.

After the advent of Rāma, who was a very serious gentleman and who believed in a very sacrificing life of a benevolent king, when all these things were so much

prevalent in the air that one has to be a benevolent person, one has to be charitable, one has to be sacrificing, one has to be serious and like the king, the whole atmosphere of the society was very serious atmosphere. Anything extreme if we do, we go to the wrong side as you know.

So the whole society became a very serious society. In that seriousness it started taking to lot of ritualism. And the rituals of the time that were very absurd and funny. Like you shouldn't eat this food, you shouldn't touch this water, somebody should not touch you, you must take your bath and in that wet clothes you must cook. All sorts of absurd things they started of as the, what you call the Dharma, they thought this was the Dharma, the ritualism of the worst type started.

So much so that the brahmins in those days were not realised Souls. They started giving them lot of ideas that if you give a cow to the Brahmin you will get moksha, or you must give this to brahmin, you must do that to brahmin. *[UNCLEAR]* was all become a beggar's house.

All these upset Śhrī Kṛiṣhṇa very much and as you know, all incarnations follow the `Samayāchār'.

Samayāchār means at that moment at that time whatever is the situation. And the samayāchār at that time, He found that He had to out all these vidhi-nishedhas by which you say this is good that is bad.

Now, this happened actually in the North [India] when Śhrī Kṛiṣhṇa was here. And Śhrī Kṛiṣhṇa never went down to the South [of India] till He became the King.

So again *[UNCLEAR* we can] find the difference between the North Indians and the South Indians that the South

Indians don't celebrate Holi much. They celebrate other festivals but not this Holi festival so much. And here you see as everything has a bad result, somehow human beings know, whatever one does, you get into a bad result.

So when Śhrī Kṛiṣhṇa said it is a leelā, it is God's leelā. Everybody thought He is the `Leelā'. He became the leelāmayi.

So the gradual settling of this another abandonment, sort of temperament started in the North [India]. That's why you find the people in the North [India] are frivolous compared to the people in the South [India]. The South [India] can be, you can call them absolutely sometimes jaḍa, ritualistic, very much bound by rituals. While in the North [India] you find people absolutely abandoned, nothing in between.

So this abandonment came in the north quite a lot, though some of the people stuck on to these very ritualistic things.

So we had two types of people here. Those who were just frivolous, they would only celebrate Holi, nothing else. For them no other function was higher than the Holi.

Because Holi was frivolous and in the Holi they thought they can also take to drinks, they can take bhang, this, that. Actually Holi hasn't got that significance that you can take those intoxicating drugs. It is not so because Śhrī Kṛiṣhṇa never drank. It is only the Shiva, who never incarnates but who drinks, means in the sense that He consumes all the drugs and all these intoxicating things within Himself.

So there is no sense. I can't understand why people started taking bhang during Holi because they must have thought that if you have to be abandoned, you have to get rid of all your inhibitions, it is better to take to some sort of a drug like bhang and go mad and amuck. But it was never the case of Śhrī Kṛiṣhṇa. He never went amuck.

So the whole system has been misused in the North [India] and same in the South [India] that people have become extremely ritualistic, just jaḍa, on the left side. And the North [India] people are right-sided without any inhibitions about this. And that's why you find that the North Indian people do very well in the Western countries because they can adjust themselves better.

Now this frivolity is not the game of Śhrī Kṛiṣhṇa. He is never frivolous. He plays. He plays tricks but never frivolous. Inside, He is so deep. You know He is Yogeshwara. He is Yogeshwara and how can Yogeshwara be frivolous man? He doesn't do it for frivolity. But He plays it in such a way that people, who get into problems, He tries to play tricks in such a way that the tricks are not felt injurious, or blatant, or in any way dangerous, or shocking to the people who need His help.

So He does it in such a beautiful manner that He can just turn His finger and He can create a situation in which a person becomes aware that He is *[UNCLEAR* doing all].

Now you know that I played so many tricks Myself and you have all experienced those tricks that I play upon you. Now this is just to kill your ego, to kill your overastuteness, or overemphasis on laws and order,

kaida kanun. And some people are extremely strict about time.

So to put them out of time, you see, you can play lots of tricks with their watches. You can play tricks with their timing and all that.

So to take you beyond, to take you beyond the time, the Guṇas and the Dharmas, Śhrī Kṛiṣhṇa created a new awareness of leelā in which the whole world is a leelā. But it's only leelā for people who are realised and settled in Realisation. Not for people who are still imbedded in this ignorance. They are not the one who can do *[UNCLEAR* this].

So the Holi became a game. Holi was played only by *[UNCLEAR Gopa* and Gopis]. They were realised Souls.

So they played the Holi was alright. But nowadays everybody thinks he can play Holi's.

Whatever sins they may commit, all their lives they can do the Holi. It is not allowed. It is not allowed to people who can, everybody cannot play Holi. It is only for the realised Souls that they can play Holi.

Then in this way you have noticed that when you are realised there is no jati-pāti. You all become one caste. You are yogis. You all become yogis. There is no jath, there is no caste. There is no community.

There is no race. There is no consciousness of class and this class and that class. Is all finished. You all sit together in one line thinking that you are a yogi. You will see a person coming from a very rich heritage, somebody who is earning thousands of rupees or pounds and the another one is a very ordinary man, might be a

just a sweeper also doesn't matter, he is a Sahaja Yogi. He is a Sahaja Yogi. Among Sahaja Yogis there is no caste system. There is no higher and lower ranking or anything like that. But you have to be a Sahaja Yogi to play the Holi, to meet each other with love and make love in a way expressed that people feel that you are a recipient and a giver of love. Like people embrace. Men embrace a men, women embrace women and they also... That's how you pass your vibrations *[UNCLEAR* through it].

That's how you express outwardly your love to your own body because you are all part and parcel of the same body. And if you are part and parcel of the same body, then this hand must look after this hand, this hand must look after this hand. What you are doing is just you are circulating your love into this Virāta's body and so that the whole body feels the oneness. That's the situation *[UNCLEAR* it is].

Then the colours are, the colours are all representing your Chakras. These are all the Chakras as you know.

Every Chakra has got different colour.

So what happens? These colours just get distributed in the air, in the atmosphere. During Holi time you *[UNCLEAR* know you] are representing those colours which are completely permeating into the atmosphere.

So this is another thing when you play colours. When you colour another person, you are just expressing that these, your Chakras will be blessed. Red colour is of the Mūlādhāra. All those colours that you use here are of different Chakras.

So just you are making the whole expression of your love that let it be you become completely filled with red

colour, means innocence, means innocence. Because as a child in the womb of the mother just sees the red colour of the mother, colour of the blood.

So like that you see different colours are spread on the face. And *[UNCLEAR* abhira] is the green colour of the Guru Tattwa. Like that all these colours have got significance that they are the colours of your Chakras which you are spreading all over to your friends, to your other brothers and sisters who are Sahaja Yogis.

So it has that symbolic expression that you are spreading your, actually the essence of your Chakra, the basis of your Chakra, the colours of your Chakra, the fragrance of those Chakras to other Sahaja Yogis.

You just permeate, permeating. I don't know in Hindi language if there is a better word like in Marathi `ud-har', udahr. `Udhar' means just...

[Hindi.]... red colour, is the sign of innocence.

So Kabīra says that, “You put me into such a colour. Oh, the one who is going to colour me is the One." Rangaraj is the one who colours things.

So He says, “Oh Rangaraj, make me so that the whole thing becomes red, innocence, fills me up with complete innocence." And innocence is the one he has asked for to be filled in. And same is with Śhrī Kṛiṣhṇa that He played with all these different colours to show that there are different Chakras within us apart from the red and the others that are there. All of them play a part to create a beautiful joyful personality.

So the people who are of eccentric nature, one sided, one-track man and unusually serious, if you see a

conference of some, say, Western people, they are sitting very seriously like, you see, thinkers. And when it comes to frivolity, they are so stupid that I have seen eighty year old people doing the shake dance. They are already shaking, you know [laughing]. Plus they are doing the shake dance with a stick in the hand, you see, shaking [laughing]. And very well placed people, very well placed. They behave in such a stupid manner that you can't understand. Either they become stupid or unnecessarily serious drawn people, you see, showing-off as if they are very great thinkers.

So these things are not necessary at all to put up a show. But it is something within yourself that you feel joyous and that a child-like. You *[UNCLEAR* are] become child-like. Your smile, laughter, everything is child-like, innocent and that's what should happen to all of you.

Now the Holi day is to be celebrated in Delhi. I'm very happy because in the North [India] only Holi should be celebrated I think because here it is Śhrī Kṛiṣhṇa *[UNCLEAR* where] did His leelā and He had this Holi time. But now I'm going to tell you one more thing about Śhrī Kṛiṣhṇa which is important.

One must know, which I never have a chance to tell you about health problems we have from the wrong ideas about Holi or about Śhrī Kṛiṣhṇa. Firstly, the foremost thing about Śhrī Kṛiṣhṇa you must know that He is Yogeshwara. He is detached. He is pure.

So those who play Holi, sometimes I find they get involved *[UNCLEAR* with people] in a funny way. That sort of a thing is absolutely not the Holi. It is anti-Holi. Actually it is Satanic. Because whatever is not liked by

Śhrī Kṛiṣhṇa if it is done, then it is Satanic. They play Holi in a way that they try to have their perverted temperament expressed. Secondly, the people who play Holi should know that they must put some oil on their body because Śhrī Kṛiṣhṇa likes oil. They must eat some butter. Then they, or if they want, they can have some ghee put in their nose which is very important and something in the ear to be put, some oil, that is very good. Because this is all drying things.

So if you put all these things, then your Viśhuddhi Chakra *[UNCLEAR* will improve]. Specially the Viśhuddhi Chakra should be covered with lot of ghee or with what you call the makhan, is butter. You put it here and rub it on here *[UNCLEAR]*. Those people who have Viśhuddhi Chakra... If they do it every day, two drops of this ghee and in the ear also one drop of oil and here little ghee or makhan, the butter, is put here every day, will help you to have, at the back also, to have a very good Viśhuddhi.

Because Śhrī Kṛiṣhṇa was fond of it. And He believed that the ladies of, the milkmaid from Gokul used to take all their butter to be sold in Mathura where these horrible Rākshasas were living and they were, you see, nourished with this butter. And this nourishment of the butter was making them very strong.

So that's why He used to manage to steal the butter of these ladies for His own consumption and for the consumption of all the other children of Gokul because it should not go to these Rākshasas. And this was His idea.

But the essence of His life is this that one should understand that Śhrī Kṛiṣhṇa what He preached is that for a higher goal you have to sacrifice the lower goals. This

is the main thing, Tattwa of His life, the principle of His life. For a higher goal you can sacrifice the lower goal. Like the lower goals are, now some people are, now this *[UNCLEAR]*. *[UNCLEAR* Take], the case of He is stealing the butter. He just stole butter, nothing else. Because butter was very important for the Viśhuddhi Chakra of the Gokul people because with that they would have developed their self respect, their courage and they would have raised their neck against these horrible Rākshasas in Mathura.

So it was important and *[UNCLEAR* vital/inviting] in those days to have this butter for the people.

So the principle is you should not steal.

Then how you can you steal butter? But the higher goal is to preserve the Viśhuddhi Chakras of the people, so for that sake you can steal. But in our country, you see, everything can be understood very well in such a manner that you pervert it. Like now people think if Kṛiṣhṇa used to steal, why not we steal? We can steal government money to fill our tummy. We can steal all their money from the people and have our own children being cropped up. This is from higher goal to the lower goal. Just the other way round.

So perverted. That from the higher goal to the lower goal. Now, for example, if you have to do something, say, for Mother, that is much more important than anything else. But when it comes to doing, first do for yourself and lastly for Me. That's all. And this is what I have to tell you today about something important which I should not mention.

[MISSING Hindi for more than 15 minutes.] If you go to England, you can wear a dress like English. Because now that dress which-ever has come traditionally to them, has come because that suits that country. And when you come to India dress up like India. If supposing if you have to wear three-piece suit here with a tie, I don't know how many of you will exist to go back. We'll have to just send back your suits. Can you think of three-piece suits in India? It is so comfortable, you see, to be dressed up like the way the country is. And if it works out that you can keep up your dress here, you can. But you cannot. You know that very well. It is very suitable, comfortable dress that you have here and is better to have a comfortable dress here where the tradition has brought it to that level that you wear such and such dress.

So what I am trying to tell Indians that they need. Now you all can say that you don't like Indians, Indian ladies wearing frocks, do you? You would like to have Indian ladies wearing frocks? [Pausing and people denying.] That's it.

So what I am trying to tell them that it doesn't suit. Your face is different, your style is different, you should wear your own dress. Instead of we are trying to follow you in your dress, in your behaviour, in living.

Some British parliamentarians have come to My house for dinner. He said, “Yours is the only house we find is Indian. Otherwise all the Lords who have disappeared from England have to come to India." I said, “Why?" “See, they have all the styles, the napkins, these, the bearers everything done in that way." No thali nothing,

you never see plates, the courses and even in England you don't find these things.

You see very few people have courses and they converging these spoons, forks, this, that, all things done in very meticulous way. Just like the English. Imagine. How can you have Indian food in that fashion? Can you? Imagine Indian food in courses [people laughing]. First you'll get rasam. [Laughter very much.] Then idli. Then this, then that. And the Madrasis [Chennaiis] will say, “Baba, get away from here." [Laughing.] It is better to have plantain leaf than to have this course business. [Laughing.] How can you eat Indian food like that? And with the chapattis, you see, they start the course in a North Indian style. Then first the chapattis and with that only vegetables. Then with something else, something else, you will say, “Now, we are fed up, we're finished." With chapattis you eat with everything whatever you want. There's a choice you have. Now you start the courses here. This is the trouble is that we do not understand the value of tradition in our country. We should understand the value of our traditions and every country we should understand the value of traditions. Whatever are good traditions are to be taken into consideration, are to be used by all the Sahaja Yogis.

As I told you that Kṛiṣhṇa's main essence was to sacrifice the higher goal, no, just the other way.

[Laughing.] Is Indian style is to sacrifice the higher goal for the lower goal, you see. But Kṛiṣhṇa's style was to sacrifice the lower goal for the higher goal. He didn't believe in anything, you see. He didn't believe in time, He didn't believe.

So some people, you see, all the time slaves of this thing. So I played tricks.

As I told you, He didn't believe in time. The way He did everything was so child-like sweet, beautiful and the way He used to turn round people. You see, like Sudāmā, when he came to Him to meet. Imagine.

Then Sudāmā, an old friend of His, with all tattered, torn clothes he comes to the main door. He rushes there with all his ornaments, everything. Just hugs him *[UNCLEAR* into...]. Otherwise, you see, here, say, if you meet somebody. I know some of the ministers who were just like, they used to wear half pants before Me, little, little boys you see. But you go there. “It is alright. Make Her sit there." Then you sit down there for two hours in a cold room, then they just come and look at you and they say, “I don't recognize. Who are you?" Your own brother can do the same. This is the country. Now so this is not the thing, you see. He, for Him love was the main thing. How to express love, how He rushed out with all His ornaments, everything, without wearing chappals He just rushed out opened the door, “Oh God, My great friend has come. Ah!" He didn't see whether he had taken a bath or not. He is coming all the way. Here people will say, “Oh God! My sarī will be spoiled. My clothes will be spoiled. It should be clean. It should be *[UNCLEAR* this]." Don't learn all these bad habits. In love nobody is *[UNCLEAR* different]. In love nobody thinks of these things. What is `clothes', can be changed. But a heart which is hurt, we cannot change. We hurt the people for small, small things.

Like I knew another horrible lady who lived in America. She looked like a *[UNCLEAR* aryer] all the time to Me otherwise. But she used to think no end of herself. She used to tie up her hair like this, you see. She had her own style. I don't know what it was. I couldn't locate that in America. And this one was so particular about her time, you see.

So one day she invited us for tea and we all were to go. Now Myself and Mrs. Nagan Singh, you see, very nice and dignified lady and she is a Mahārāni and all that and we were rather late because our husbands didn't turn up. They're busy with their work.

So she got very angry. She said, “Why did you come so late? After all, you see, if the husband had not come you could have come." Again I said, “We were waiting for our husbands who comes earlier." I was so, you see, annoyed. Mrs. Nagan Singh was just pinching Me. “See” she said that [laughing] *[UNCLEAR]*. You see, Mrs. Nagan Singh couldn't bear it. She said, “We are not going to have any tea because I think we can get better tea in our house without all this talking." And we got up and walked off, see. But she was so funny and she started shouting at us. “Why did you come late?" So actually why did she invite us? She invited us for tea, to talk to us nicely, to be kind to us. Instead of that she was angry with us because we were late. Just imagine.

So we can have tea in our own house. We didn't go to listen to her angry words. Isn't it? We just went to see her.

So this is what one should understand that Kṛiṣhṇa's life was full of love. He didn't mind anything in love.

Whatever sort it was, it is all love and you see your Mother also. You know very well that I am very particular on neatness Myself, extremely neat Myself. In My house, it is a huge house you know and you should see the photographs of My house sometimes, so you will know how I lived there, extremely neat. I'm very neat and tidy. But I never tell anybody else *[UNCLEAR]*. I Myself will go and clean My own things. Today in the bathroom it was all lying hotchpotch and all that. I washed it Myself. I cleaned *[UNCLEAR* immediately]. I didn't tell anyone. I don't want to hurt anyone. Why should I hurt anyone? If I have to do, it I will do it. And even if they dirtied it, I never tell them that you should not dirty, you should not do like that. You see you should have that much sense that you should not hurt any one. Why are you cleaning the house? For whom? You are cleaning the house to make others happy. But cleaning for cleaning's sake has no sense. Why are you keeping the time? To keep others pleased. You are not doing it for time's sake. You are doing for pleasing others. But by that you are displeasing others, no use *[UNCLEAR* being decent]. No use doing this. I never grudge about anything, you have noticed.

Despite the fact that I live in My own private way. I live in a very neat and clean way Myself. I'm very clean Myself. You see when I cook, I cook very well. But I see people cook in a very lethargic manner. If I take any *[UNCLEAR* this] work, I do it in such a meticulous way, so beautifully. I see to it that I do it proper. But people when I give them any work, they just started absolutely careless about it. They don't bother *[UNCLEAR]*. You can't say.

So what I' m trying to tell you that it is better that you see yourself, that you look after what you want to do yourself. But don't spoil the heart of others. Don't injure others. Don't say things which are harsh. Forget it. Forget it as far as possible. Just try to forget. And this will help you a lot. Because this kind of a tension mounts up very well. And this is what Kṛiṣhṇa hit in His life. He just wanted to crush the tension of people because of time, because of vidhi-nishedhas, because of funny ideas about religion.

All this He wanted to kill. He said, “This doesn't exist in that area where I *[UNCLEAR* reside]." So this is what one has to learn from His life that you should try to be yourself very neat and clean. You should try to be yourself very generous. You should try to be yourself doing all the work. You shouldn't say, “I was doing all this postering and this fellow didn't do." So what? Who asked you to do it? You better not. If you think you are doing something, you better not. But if you think you are doing for your pleasures, alright. If I am cooking, I just cook. I cook, I enjoy. I don't bother how much My servant has done or any body else has done. I do everything. If it comes to that, I wash and clean and sweep and *[UNCLEAR]* do everything, if it has to be done. I am enjoying. Because you don't enjoy your work, you want others to do. “What he has done? They have not done. I have not done.

So if I do, he will all not do.

So I should not do." That's not the way. That means you don't enjoy the work of God. Any work.

You can wash the floor, anything. Śhrī Kṛiṣhṇa you know that He went and cleared the [asking something in Hindi to the audience] left over food of the guests who were there. He cleaned all that. Cleaned all that.

And just imagine in India only the sweepers or somebody like that do that *[UNCLEAR]* at the place of Yudhis.t.

hira, Dharma Rāj. At his place He went and did.

So just imagine. Christ washed the feet of His disciples.

So for them no work is higher lower. It is just what is enjoyed *[UNCLEAR* everything]. And everything is great for them.

You know that Śhrī Kṛiṣhṇa's life is so full of such incidents that you can't imagine how far He has gone in showing that your position, your, what you call the money, the way you live has no meaning at all.

Has no meaning at all. It is all absurd. And what is most important is that we should not hurt anyone.

We should not trouble anyone. We should not try to injure anybody's feelings. On the contrary we should be extremely sweet. In a sweet manner you should do [things]. And that's how He judged. When He told somebody some work. And He could judge a person that what sort of a person he is. Immediately He could judge that how deep the person is.

You see, with dedication, a little work... Like Rāma's life... And we have seen Shabari took out every little berry and tested it that it should not be sour. You see, like that they judged a person how sincere and devoted that person is. Little work do you do, how beautifully. And it comes out very well. If your devotion is alright, if you are absolutely

positive personality, it works out. But otherwise it will puzzle out.

You'll do all kinds of mistakes because the heart is not there.

So the heart should be there. This is Śhrī Kṛiṣhṇa's specialty that His heart was there. And in His heart resided Shiva. This time we had a Pūjā in Viṭṭhala's place because I wanted to take. Now Shiva, it is always the Viṭṭhala went to Shiva. But this time Shiva had to go to Viṭṭhala.

So that the people in their Bhakti , in their behaviour, in their everything should remember that they have to become the spirit. In Śhrī Kṛiṣhṇa's Bhakti they should know that Kṛiṣhṇa did everything so that you should become the spirit. You should not be bound by Guṇas, by kala, by anything. But you should be free people. He just tried to free you from all these things. But He didn't want you to be people of frivolity. You could be frolic. But you cannot be frivolous people. And the frivolity and all that He just abandoned. But what He wanted you to get rid of all these bandhanas which were keeping you down.

I think we have had a nice time in this Holi and we should always have such a nice time. Always with Śhrī Kṛiṣhṇa's blessings you all should enjoy your Holi. But the greatest Holi is within yourself when you fill yourself with all kinds of colours. Your nature should be such that everybody should enjoy that colour. That colour that is within you, colour of beauty, not artificial, just showing of, just giving something without any love. I tell you yesterday I went to the market just to buy some presents for you. And I just

went and actually I was just with full heart and I got exactly for the foreigners I had to buy forty-five pieces.

Exactly. And such sweet things that when you see that you are going to love it, just sweet things. I got and I just said, “See, it's My love. Just the idea that I have to give something to these people. How it has worked out." So we'll do that ceremony now of giving presents to all the foreign people because Holi is the day you are supposed to give some presents. Alright? So we have something for you to be given.

First we would like to give something to Rustom who has contributed substantially, very substantially his personal own money. I think nobody has contributed so much as Rustom has done.

So give him a hand.

[Claps.] And the another person who has substantially contributed personal money is Warren.

So give him a hand.

[Claps.] So just now we have to think of these two. But there are many who are coming up I must say *[UNCLEAR* Gavin] has decided to spare some money for the ashram and also he was...

Vicky? Where is she? Vicky also is going to spare some money for the ashram of England. Let us see how it works out. But do it with full heart because it is not yet working out. There is something wrong somewhere, I think, that nothing materializing.

So it is better to think about it what's gone wrong with it and I'm sure it will work out.

There is another gentleman here. I don't know if he is here, the old gentleman who has donated, who has made a *[UNCLEAR* will] to donate money for Sahaja Yoga. There are many people who have donated money like that. But today I think we must give a hand to Mister Venugopalan for doing the substantial work.

[Claps.] And for Subramanyam and Alan [claps] who have tried to do their level best to create this ashram. Now regarding this ashram I think I'll have to write down certain rules and regulations. Cannot be like Śhrī Kṛiṣhṇa. Because I think people do not even have yet the responsibility to understand that the ashram is a mandir, is a temple. And the way they behave sometimes in a temple is surprising.

Another person who has to be given a special ovation is Yogi Mahajan. Because [claps] he has substantially helped the whole thing. In such a way he has geared it up. And apart from that his idea about temple is absolutely correct how people should behave towards it. It should come from within yourself.

This is your Mother's house and how you should behave. You should not talk loudly. You are entering into a temple, into a church. And you should respect it. When you come in, you must respect it. Even the outside of the thing should be touched on your forehead. It's a temple and a temple of a living Mother who is here.

So you must try to respect this temple. I see people throw away things here and there. No use getting angry with them. Because I think they have not yet realised that they are the saints and they have to behave with the dignity of saints.

So this, I would say that Yogi Mahajan has really played a very dynamic role in really gearing up Sahaja Yoga here. And our Mister Varma Sāb, *[UNCLEAR* who] I must say that he has been such a help to all of us.

[Claps.] You must thank him very much for one thing. And that is the greatest thing he has done, is to give you profits in your sarī buying and things like that [laughing and clapping]. He has saved so much money for you.

Sahaja Yogi: Meticulous account...

Shri Mataji: Meticulous accounting and everything. Now you have got Rai Sāb here who is working out your Nirmalā Yog magazine. And [claps] now the postage side is increased and I think they need to increase a little postage on that.

So I think one pound more they want, is it? Normally? Three pounds more to be added because of the increased pricing and it was only three pounds. I think was ridiculous, six pounds is better. I think better make it seven pounds.

[Claps.] [Hindi.]

Shri Mataji: Now pound has come down.

[Hindi.] Now I have seen the newsletters are good and they are doing well. But you see. But what you have to do that you should have a very good articles written and edited and all that. And don't give that headache to Me, you see. Like Bombay [Mumbai] people did their own editing and they published it.

Only mistake the magazine made was the, where it was to be written for Jesus Christ they wrote it for somebody else. No. [Hindi.] In the *[UNCLEAR* Bhakti /Saṅgham].

[Hindi.] They changed it. You see, So from... I don't know about whom it was. They changed the title. That's all. But all these little, little mistakes. But otherwise you see they did it all their own and created a magazine out of it. You also can buy some magazine to do it.

Now your magaz. This is the seeds, you see, of all the seeds, like the water melons and pumpkins, the seeds of them are first of all soaked and dried. Now see the significance. It's so deep. We don't understand.

We just make it traditionally. Why? What is Śhrī Kṛiṣhṇa is the brain of the Virāta. And for the brain what do you need is fat. And the fat of the seed is the best called magaz. It's called also magaz. Magaz also means `brain' and magaz also means the `seeds', the inside of the seed, the white of the seeds. Can you imagine? That's why it was made. Now you can imagine how deeply it was thought of Śhrī Kṛiṣhṇa.

But they'll put bhang in it just to neutralise the Holi festival.

[Hindi.] It is no one can be compared with human being in their real sharp brains, how to put nose behind the... [Audience laughing.] Aaja? Or I must thank also Doctor Mathur or Apne Doctor Sāb. They are, both are looking on one side.

They are looking after the university and Doctor Nigam is looking after the, this is the, [Shri Mataji obviously puts Her attention to something] This is for the Devī. On a Holi day. Specialty is the half moon. Now I would suggest, we have to give a hand to both of them. Doctor Mathur for looking after the *[UNCLEAR]*...

[Claps.]... and Doctor Nigam looking after the *[UNCLEAR]*...

I would like also to say about Mister Gupta who comes from beyond the river, who has done tremendous work *[UNCLEAR* to us].

[Claps.] And all the ladies, I should say. Because actually in India the ladies are in a potential way very helping.

They are all working it out very well and they are very potential. They do not come forward.

So all the ladies who have helped Sahaja Yoga here to *[UNCLEAR]*...

[Claps.] And all the young boys who did the publicity.

[Claps.] [Hindi.] Of course, I've not left anybody. All the people who have helped Sahaja Yoga are in My heart. Every one of you I thank you very much.

[Hindi.] May God bless you.

[Claps.] Doctor Warren.

[Claps.] Look at these, so sweet. And coming to the, just look at these. How they are? Hmm, how sweet! [Hindi.] I got exactly 45. [Laughing and a Sahaja Yogi is saying something.] She was quite surprised, you know, she went mad. We didn't know because some were big some were small. And so on. And she said, “Are you sure you want so many?" I said, “I want all of them but count." She said “They are 45." Just think of it. Exactly! The children are enjoying.

[Hindi.] You don't get these, normally.

Ravin? Ravin.

[Claps.] Now all the men should come first. One by one. [Hindi.] All the men from the foreign countries.

That's too much.

Sahaja Yogi: Mother, some of Your children asked me to get You a present specially to do with Śhrī Kṛiṣhṇa.

Shri Mataji: You are all very clever people.

[Claps and laughs.]

Sahaja Yogi: It's a *[UNCLEAR* prayer] that we should all have detachment, so that we just witness our problems and enjoy Your leelā.

Shri Mataji: Ha. [Applause.]

Shri Mataji: *[UNCLEAR]* buying such an expensive thing for Me?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Oh, it's too much. You know I don't wear all that. And it's too much for you to spend.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: I don't know how you open this, is very subtle. You have to open it, or you can wear it like that? May not fit Me? [Hindi.] You all should come one by one. All the people.

[Hindi.]

Shri Mataji: I've touched all of them.

[Hindi.]

Shri Mataji:... on a *[UNCLEAR* mass scale].

May God bless you.

[Ongoing clapping.]

Shri Mataji: Madhurya, just see the madhurya of Śhrī Kṛiṣhṇa. It's on your lap. Not Mine. It's your lap. You see. May God bless you. May God bless you all.

Some of them are not painted, but you can take them.

[Hindi.] [Ongoing clapping.]

Shri Mataji: Now the ladies should come after this.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: You have counted *[UNCLEAR* it/everything]? Come along.

[Hindi.]

Shri Mataji: Is it a coloured one? Take a coloured one. Is better for *[UNCLEAR* him/you].

[Hindi.]

Shri Mataji: I hope there are forty-five people.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: How many there are? I didn't count Dev. Dev has come.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Three more. We have three Gaṇeśhas.

Sahaja Yogi: *[UNCLEAR]*. I'm taken another one for *[UNCLEAR]*.

Shri Mataji: Ah?

Sahaja Yogi: I'm taken another one for *[UNCLEAR]*. He's sick.

Shri Mataji: Alright. I will give you something else for him. Alright? Because we have to see if *[UNCLEAR* he is coming]. Alright? Who are the three people? Raise your hands.

Sahaja Yogi: Robin...

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I bow to all the seekers of Truth.

I want to wish you happy Holi today. It's a very joyous day for all of us and I told you about Viśhuddhi Chakra yesterday where resides Śhrī Kṛiṣhṇa and why He started the festival of Holi. As I told you before this is the knowledge of the roots, while whatever knowledge we have in the colleges, medical college, colleges of psychology and other sciences which deal with human beings on scientific research and scientific data's, is the knowledge of the tree.

So to become the knowledge of the roots we have to become subtler people. With human awareness we cannot dive down into ourselves. For example, you're all paying attention to Me but if I say that, “Take your attention inside" you cannot take it. You'll say, “How to do it?" It doesn't go inside. Our attention is spread outside. That is how we are made specially that we should put our attention outside and understand the value of our freedom.

As human beings we are free to choose right and wrong. We have through traditions developed lot of correct ideas about right and wrong but there have been lots of saints and seers who have given us a complete idea about what is right and what is wrong. Despite that we find it difficult to be righteous, to be virtuous, to be what that we believe in. We see something, we hear something, we know something that it is good, that we should be like that but we just can't do it. We are not samarth. We are not capable of doing what we believe in. The reason for this is because we are not integrated personalities. Our brains say something, our heart says another thing and our liver does another thing.

So we are divided into 3-4 personalities and that's why we cannot integrate ourselves. To integrate ourselves we have to become something that is integrated within ourselves. Now this integrated self is the spirit. The Spirit resides in the heart. It is said by all the seers, but in Sahaja Yoga now we can prove it, that it does reside. That is, God Almighty reflects Himself in the heart as Spirit. And the Spirit is the one which is watching us all the time. The Spirit does not manifest in our attention. If it starts manifesting in our attention then we start feeling on our central nervous system, the coolness of the Spirit, the vibrations of the Spirit, the manifestation of the Spirit. But when it does not manifest it keeps out and watches us as a Sākshī.

Now this Spirit is the one that is the integrated point. Once we become the Spirit, all these beings that are within us which are disintegrated become completely integrated and that's how we become capable of doing what we believe good or right, through our mind, through our efforts and through our love. It all combines together and we do perform everything that has complete integrated expression. Now to become the Spirit people have said that you have to meditate, you have to go inside because at the time of Śhrī Kṛiṣhṇa He could not talk on this level where people were not so well equipped to understand.

Now how to meditate is again the problem. If I say, “You have to go inside to meditate." You'll say, “How to go inside?" Now we have to understand God Almighty has made us very beautiful. We never ask a question once, `Why has He made us a human being? Why did we go

through the complete process of evolution to become a human being?' Now we have become a human being but why? Why are we human being? And if human beings are the epitome of evolution then why there are problems? Why we are not integrated? So we have to jump a little higher stage, a little higher awareness, by which we start understanding the absolute nature. Just now we are living on absolutely relative work, terminology.

Everything is relative. We don't know whether this is good or bad, whether this should be done or not. But for a Self-realised person, there is no doubt because he knows that his Spirit is emitting those vibrations which are all the time flowing and if he tries to do something wrong it immediately stops.

So like a computer he gets attached or you can say united with the Divine and then the computer starts working and informing that this is not right and that is not right. It's a very wonderful computer that God has created. We are one of the most exceptional type of computers.

We have computers in the world that human beings have created: it has to go through the thinking power and then come to something and the thinking is also fed into it by another thinking one who has thought from a very limited energy. But we do not think and we see. I see you without thinking. I can see you without thinking. As soon as I see you I, I know who you are. But for a computer it has to go through the process of finding out who the person is. Now there's a big challenge now facing us that people are taking artificial methods in every field of life because they have not been able to go higher than what

they are because they have missed their ascent, they are taking to all kinds of artificial things. First of all they are taking to artificial things like computers. Now these computers could be very dangerous things because the matter is all the time trying to overpower the Spirit. When you are creating a machine, you don't know how much you are going in the clutches of the machinery. That the machine one day if you do not allow and assert your freedom and a proportionate understanding of the powers of machine also, you might just be finished completely. You can see that these computers now can speak, can take over.

Supposing something goes wrong with the computer, it can start devouring the whole world. How can you stop it? Because it's a machine, it's the matter, which doesn't understand, it is innocent. It doesn't understand whether it is constructive or destructive.

So this is a very dangerous point where we have arrived. In every field we are doing such dangerous things.

Like in the agricultural side we can see that we try to make a hybrid seed. Hybrid seed can never produce seeds. Moreover all this hybrid business gives problems. If you study a hybrid cow and an ordinary cow you will be amazed that the hybrid cow has no sensitivity to her child. If a calf dies of a simple cow, she stops giving milk. She stops giving milk because her love informs her that the child is no more, what is the use of giving milk now, for whom? But if a hybrid cow's calf dies, it doesn't mind. You see the little hen that we have in the villages, because people have now studied them very well, they say a hen which is an ordinary hen, which is a normal

hen, if it sees the little chicks around it and when she sees the, some sort of an attack from some birds or something she immediately calls her little chicks and puts her complete protection for them. But if you have somebody, say somebody which is a hybrid one like incubator or something, they have no feeling for their children; they have no feeling for them.

So even if some rat is coming, anything she's not bothered let somebody eat the children, do what they like.

It is so much going into our lives that we are not aware as to how much we are dominated by the matter. Matter is a very important thing but it is to be seen what it does to the Spirit. Now for example what we do of matter is nothing but to change its forms. We develop an ego thinking we have done this, we have done that, we have built this big thing and we have huge big palaces built by us. But what are all these things? Are nothing but stones. From dead to the dead, what have you achieved? Nothing but an ego which is absolutely, ego means something you believe into, which does not exist.

So you believe into something that is the matter, that you have changed the forms of the matter. But as a result what happens? You become a slave of the matter. For example those who are used to the chair cannot sit on the ground. You get used to it, you form habits and this matter starts dominating you all the time when the whole ideology in the West starts with the individual growth and also of the comfort. Comfort is a very important thing in the Western philosophy, that you must achieve comfort. And when you start seeking the comfort

of the body, what happens that your body becomes such a slave of the material things that you are absolutely flabbergasted the way you land into a very funny situation. For example in England now, I am there, I find it is impossible to get fresh chicken, is impossible to get fresh lamb. Everything is tinned and you cannot change it because it has gone into that kind of a big industrialised process that if you want to have anything that is simple, that is natural, you just can't get it. You have to do the way it is done for the whole there and that's what you have to accept. While in India thank God, we are not that mad, that we still can get lots of things which are fresh. But the greatest thing that we can get in this world is the love, love of other people. Holi is one of the festivals in which we express our love to all the people. Now in England if you go or in any other Western countries, the love is expressed through a printed card. There they say, “We wish you a happy Christmas." Finished. To your father also they will send a card, “We wish you a happy Christmas." We go to the market, get some papers, write down or they might get ready made everything. You get ready made for the mother, ready made for the father, ready made for the grandfather, ready made for everyone. Just bring the ready made stuff and write it down and send it over.

I have seen sometimes people will make mistakes and they might send a, one of these ready made ones in such a funny way that instead of addressing to the child they may address it to the grandmother.

So it is so much of a mechanized life that you have lost that flexibility that can really inspire love within our

hearts. Such people become absolutely dry, they have no love for anybody and what they want is only material things. This matter cannot give you joy. It's already said in the economics, if you see the law of economics, the first and the foremost is that a want is satiable in particular but not in general.

Means nothing can satisfy your wants. You will today ask, say for a bicycle, tomorrow for a car, then for a house, then for an aeroplane. I don't know how it moves.

So, a person is never satisfied who tries to find joy in material things.

So now we come to the point where we see that these Western countries as I have mentioned to you earlier, the three affluent countries, like Sweden, Norway and Switzerland, are competing among themselves as to the rate of suicide tendencies and how many people suicide. Now of course this year they have given prize to Switzerland because they have the greatest number of people, young people who are committing suicide.

So they have the highest income. Despite that they are committing suicide because they have not found the joy. They have done everything. They have got beautiful railways, they have got beautiful telephones, not like Delhi telephones and they have got everything first class. Despite all that they have now decided that most of the young people should commit suicide. That's the only way they can exist. That suggests one thing definitely that their movement towards the achievement of material well-being has not given them anything of substantial value.

So now they are turning to God, turning to Spirit, trying to find out what should they do to become the Spirit. Now we must know those people have talked of the Spirit didn't tell lies. They didn't tell us lies, that is first thing we must know. There are some people who say, “We don't believe in God." I think is a sign of complete arrogance. Is a sign of ignorance also, that you just say, “I don't believe in anything." It's like a person who goes to a university or school and there he goes and tells his teacher, `I don't believe in this that this can happen.' If you are sensible and balanced person and wise, then you can think it over that, `Why is it in the world today there's a moral crisis? Why we are suffering so much?' The reason is we have given too much importance to the material life, too much importance. The material life also cannot be enjoyed without the spiritual life.

Now I'll tell you what happens when the Kuṇḍalinī rises above the Āgñyā Chakra which is placed between the pituitary and the pineal body in the Optic Chiasma. The Optic Chiasma has got this very important center. Now this important center cannot be seen through microscope or anything but it asserts and exerts its power when you see the Kuṇḍalinī rising. When the Kuṇḍalinī rises, mostly it stops at that point which we call as the Āgñyā Chakra. You have seen now a study you saw so many people had this problem of their Kuṇḍalinī stopping at the Nābhī Chakra or at the Āgñyā Chakra. You can see it clearly when it stops at the Nābhī Chakra, with your naked eye you can see the pulsation of the Kuṇḍalinī that rises and goes and stops at liver or some places. But at the Āgñyā Chakra you cannot see. When it stops at Āgñyā Chakra, it

also drops down. Now this Āgñyā Chakra which is placed between the pituitary and the pineal in the center of the Optic Chiasma is the one which is a very narrow gate, which is a very narrow gate, through which somebody had to pass through to prove that eternal life is to be sought. Like Kṛiṣhṇa has said about eternal life, *[UNCLEAR]*. You see the thing is *[UNCLEAR]*. The reason is, what He is trying to say is that this cannot be cured, this cannot be destroyed, this cannot be sucked in. What is that? That is the spiritual life that is the eternal life that is within us. But how do you do it? Where do you get that eternal life which cannot be crushed? So somebody had to show what is that.

Kṛiṣhṇa has described it so clearly in His lifetime that you have to achieve that eternal life which I am telling you.

So somebody had to come on this earth, on this Āgñyā Chakra to work it out. In that I would say that you should go and read some of these *[UNCLEAR* doughty deeds/data's] about Mahāviṣhṇu which is described by Mārkandeya. Mārkandeya is the person who has very clearly described the origin of Mahāviṣhṇu. Mahāviṣhṇu was created by Śhrī Rādhāji. Śhrī Rādhāji is the Mahālakṣhmī, is the Suṣhumnā, is the parasympathetic nervous system within ourselves. She has created with Her own will power, this Mahāviṣhṇu. And this one was like an egg and half of it became active and became Mahāviṣhṇu. And with that active Mahāviṣhṇu, we can cross through the Āgñyā Chakra. As I told you before that we had ten Gurus who came on this earth and they represented the innocence of the three Brahmā, Viṣhṇu, Maheśha of Dattātreya and one of them was Zoroaster,

another was Mohammed Sahib and all these Gurus represent those qualities of innocence of these three personalities called as Dattātreya.

And also told you how by understanding these different Gurus we can produce the effects even on our physical health.

Like we had a doctor who came all the way from Iran and that day I was very tired, very tired and I told him that, “You have to become a Sikh gentleman if you want to become all right. And I cannot help you much because you do not believe that there is anybody else but Mohammed Sahib." Then he got very angry and I said, “I am really very tired and in one sentence I want to finish it because I am really very tired." So he went away and he came back next day and started arguing with Me. He said, “What do You mean by this?" I said, “I mean that Mohammed Sahib and Guru Nanak are the same personalities." He said, “How do You say that?" I said, “It is said that once Guru Nanaka was lying down and people said that, `Sir, your feet are towards Mecca.' So He said, `All right I'll turn this side.' He turned on the other side and Mecca was on the other side. What does that mean? That means that Mecca is at the feet of Mohammed Sahib, also at the feet of Śhrī Guru Nanaka. That means both of them are the same personalities and if you want to argue with Me, I cannot tell you how, but I will tell you one thing, that if you want to get cured of your cancer of your stomach, then you have to believe in Guru Nanak." He said, “I can't believe in Guru Nanak." I said, “I cannot cure you, I am sorry, I just can't help you." He went home, his wife was a wiser woman, she said, “My

husband is going to die now." He said, “All right, why not believe in Guru Nanak? Let's see what happens." So he came down after three, four days when he had very bad time and he said, “Mother all right, now we like to know about Guru Nanak." So I told him about the greatness of Guru Nanak. Why He came on this earth. Because He found that what Mohammed Sahib had done is undone by Muslims.

So He came down to tell the Indians about Mohammed Sahib and about other Gurus and to bring a unity of Hindu and Muslims. But you can see now what's happening to that also.

So the all whatever good these great people have done can be all neutralised by our own ideologies and by adding to it our own biased arguments. And this is what happened with all the great Gurus. Now as I told you that with the Guru problem you develop this stomach problem. For example a person who is following Dattātreya always will have a stomach problem, always will have. And if you have to correct him you have to tell him how to take the name of Dattātreya. Now in the same way we know that Christ came on this earth and He was the incarnation of Śhrī Gaṇeśha Himself. Śhrī Gaṇeśha is a *[UNCLEAR* Chirabalakam], is a eternal child and that's how He took birth on this earth as Christ.

So when you see a cross, people get frightened. When they saw the cross in Maharashtra, they said, “Oh, Mother are You teaching Christianity?" I said, “Supposing the Swastika becomes the Cross have you any objection to that?" He said, “Then we have no objection. If Swastika becomes the Cross we have no objection." So

swastika which represents Śhrī Gaṇeśha who is the carbon atom within us with the four valences, becomes the cross when it comes to the Sahasrāra. Because in between the Sahasrāra the top Chakra and the lower part of it that is, we can say the Viśhuddhi, there is placed this special Chakra called the Āgñyā Chakra.

And to enter into the Sahasrāra, which is the kingdom of God as it is described, the limbic area, one has to pass through this narrow gate and something which is absolutely eternal had to pass. Now you know that Śhrī Gaṇeśha is Omkāra, is the Brahma Shakti. Is the Shakti which we feel after realisation, which you felt yesterday around you. Now this is the only thing that can pass through this one, that small gate.

That's why He said, “I am the path, I am the gate." But He didn't say, `I am the goal.' But He didn't say, `I am the destination.' He didn't say, `I am the destination,' the reason was by saying that He would have stopped the progress further. And that's why He didn't say, `I am the destination' because destination is the limbic area.

Now it is very interesting to note how people try to twist everything. For example in the life of Mohammed Sahib He Himself has said, “When the time of resurrection will come your hands will speak." Very clearly He has said in the *[UNCLEAR* Bible]. He has written so much about the resurrection time which is today, which you are feeling in your hands but nobody talks about it. They only talk about the kayama, the time when everybody is going to be destroyed. They are just talking about that part. That everybody is going to be destroyed and you should be frightened, you should be awed that you should come to

all these Mullahs and pray to these Mullahs and become frightened people thinking that the kayama is going to fall. But there is a resurrection time in between which is described so clearly in Koran but is not mentioned at all throughout if you see. People never talk about it. People don't know there is a resurrection. Mohammed Sahib has very, very clearly talked about it and said that, “At that time your hands will speak." He has called Kuṇḍalinī as “Assas." Now in the Bible also we have, “I will appear before you like tongues of flames." These Chakras, these centers look like tongues of flames specially the Sahasrāra. It's such a beautiful assemblage of different colour flames which are very silently moving and are living flames. We can see them. If you cut the brain, in the transverse section of a brain, if you see it looks like the petals of a lotus. It is thousand petalled brain and you can see those thousand petals enlightened if you can achieve your evolution to that point, which just looks like a beautiful lotus with flame like little, little petals which are living petals. And you can see the silence and the beauty of those petals.

Through that is in the center is the Āgñyā Chakra through which the Kuṇḍalinī has to pierce, which is a very difficult part and one had to come on this earth to show what Kṛiṣhṇa has said that, “You have to lead an eternal life." That's why Christ incarnated. He was Mahāviṣhṇu, He was specially made. That's why on Easter day they make an egg. If you ask a Christian man, `Why do you give an egg on Easter day?' They won't be able to tell you. But it is in the Purāna of Devī that you can find out that He was first made like an egg. He is born, gradually his pituitary

starts working and he collects lot of ego on top of his head.

So ego and super ego, both of them meet in the fontanelle bone area and you develop a calcified thing here, I mean this cranial box and you become a person with your `I's'. Like, “I'm Mister so, Mrs.

so” like, “I am a citizen of this and I am a Christian or a Hindu or I am an Indian or Englishman” all these you see, separate identities start crawling into you and you become like a box or like an egg. Now this egg has to grow. When it is ready enough then only just like we call a Brahmin a `dvija'. A brahmin who is not a `dvija' is called abrahmin in the Shāstras, he is called as abrahmin. He is not a brahmin, he is a abrahmin. That “a" has to go away. Till he gets his realisation, he is still a abrahmin.

So when this breaks, this egg breaks into a new being, when you become a new being, you are called the `dvija' and a bird is also called a `dvija' means twice born. But there are many people I met, they say, “We are already twice born." Is also false certification, “We are twice born." What, what do you mean by twice born? You cannot just give a certificate to yourself. If you are twice born then what is the specialty? What do you get as a twice born personality? First of all you should become collectively conscious. Means on your central nervous system, always whatever you have evolved comes on your central nervous system. But now after realisation on your central nervous system you should feel your own centers, the subtle centers and you should feel the centers of others. That's the minimum that should

happen to a person who says who is a yogi. If he cannot say that then he is just giving him a certificate. Like that you can certify yourself that, “I am the prime minister of India” but who's going to listen to you? This self certification is a very easy thing as far as God is concerned and religion is concerned because there is no law that people think can really guide them or can put them in the prison.

So they do the way they like. Now we have to understand that there is a life in this life time only. You're going to get a life which is in a very different dimension where your spirit starts shining through your attention, through your central nervous system. Yesterday many people felt the Cool Breeze. Now what is this Cool Breeze? This Cool Breeze is the Omkāra Shakti, is the Brahma Shakti of God, the All-pervading Power of God, the power that converts or that transforms the flower into a fruit.

Till you become a fruit we do not separate the fruit from the tree. In the same way till you become a realised Soul you cannot have that detachment. Those people who work at detachment before realisation are really trying to do a very immature thing. It doesn't work. Once you are mature enough then only you can feel the detachment completely and in that detachment you give, you become dynamic. Like the sap in the tree it rises, rises and gives its energy, nourishment to every leaf, to every branch, to every flower, to every fruit and it returns back. It doesn't get attached to anyone. If anybody gets attached like that, you can see in any tree, it does not, they are sensible. Because trees and vashus are in the pasha of God, so they are sensible things, they never get

attached. But supposing like human beings, they get attached to one flower or to one fruit, the whole tree will die and that fruit will also die. But this is what we do not realise when we get attached to our children, we get attached to one person or attached to this and attached to that, attached to material things. But this detachment is actually your true nature, which just works out when you become the Spirit. Now to become the Spirit you have to pass through this Āgñyā Chakra.

Now in Sahaja Yoga we have found out the best mantra for this is that, `Mother I forgive everyone,' is the best mantra for this `Kshama' `Kshama'. But Āgñyā Chakra has got two petals one in front and one at the back. This is all placed in a this way, actually we can say that the front side is here and the back side is there. But all this works out in such a manner that when you have too much of ego, you have too much of ego, then your one of the petals starts working which we can say that this petal looks after the pituitary.

So when you have ego you think, “I will do this, I must do this, I plan out this one, I must achieve this” and ambitious people, we can say the `rajo Guṇis' the `rajo Guṇis', when they assert themselves too much, they develop an ego in top of their heads as I told you. And the another one, the ones who deal with life in such a way, who say that, “I have to bear and I must suffer and this is how it happens” and you go on taking the conditioning of all kinds of things, then you develop a super ego. And the super ego and ego, both are on your head and that's how you become the bird encaged in a shell of egg.

Now when this Kuṇḍalinī rises above the Āgñyā, what happens? The most marvelous thing happens is this that this ascent immediately pushes the, pushes the both these balloon like things into the Viśhuddhi Chakra and the whole thing is sucked in. Once it is sucked in the limbic area which is covered with ego and super ego opens out like this and the Kuṇḍalinī passes through that and enters into the limbic area and then comes out of your fontanelle bone area called as Brahmarandhra. And then you start feeling the Cool Breeze emitting out of your head.

Now this sucking of the ego and super ego is one of the greatest things that Christ has achieved through His crucifixion. Through His crucifixion He showed that He was resurrected and resurrection is the message of Christ's life, that He was resurrected because He could not, how can He die? *[UNCLEAR]*, how can He be killed? So He was resurrected actually and He showed through His resurrection that all of us can be resurrected. Now the suction of the ego and super ego is a very important thing I told you because the idea of Karma that whatever Karmas we do, we have to suffer, only human beings feel they are doing Karmas. Animals don't. We only feel, “We have done this Karma, we have done that Karma, we should not have done this Karma, we have done this wrong” either we feel sorry or we feel elated, whatever we have done. But when this is sucked in you have no ego nor super ego, it's sucked in.

So what happens, your Karmas are all sucked in. It is the ego that makes you feel that you have done these Karmas and it is the super ego that makes you suffer for

your Karmas. But once it is sucked in there is no problem of sins or Karmas. That's why it is said that Christ died for your sins. It can be explained this way that when He died, He resurrected Himself and when He resurrected, He created an awareness within us. If it is enlightened through Kuṇḍalinī our Karmas can be also sucked in.

But as a result of that so many good things can happen on the physical side also. I remember a girl met Me, she was in a hospital and one of the nurses told in the Breach Candy hospital, she knew about Me so she told her father that I should be contacted about this girl. This girl was supposed to have a kind of a tumor somewhere which was very deep down and they called a doctor from Madras [Chennai] and the doctor from Madras [Chennai] said, “It's a very deep down stuff, we cannot just locate it and it's impossible to go down there." Then he called Me there. You'll be surprised; this girl had a very funny problem. She had lost all her control on her fingers and feet, she was just lying down. She couldn't even lift her spoon. In five minutes I just knew that the Kuṇḍalinī is stuck there. I raised her Kuṇḍalinī, immediately she became all right. And the father was so surprised at the whole thing. Actually I met him suddenly one day in a music program and he came and touched My feet, I didn't know who he was and then he reminded Me what I had done and all that. I had forgotten even the trouble that that girl had. But then it really struck Me that if the Kuṇḍalinī can be brought out you can cure all the brain troubles. All neurology can be brought into proper lines if you understand how to raise the Kuṇḍalinī.

Now we have people who suffer from brain tumor. Now the brain trouble could be from super ego or from the ego. Whichever way it is, can be cured through the proper adjustment of the Āgñyā Chakra.

If you really master Āgñyā Chakra, you can. But there are people in Sahaja Yoga who come to Sahaja Yoga, they mostly come that, “We should get our realisation" and some of them come that, “We should get cured." But you need people of very deep devotion who should go into it and master it fully, how to control the brain and how to control all the problems of the brain through Āgñyā Chakra. Now one of them is Rustom who's I must say, Rustom Burjorji is another great personality the way he came to Sahaja Yoga and he took to it. Another is Doctor Bohdan and Doctor Warren whom you have seen. All these three doctors have really taken it up very seriously and they're working it out. But the problem is that it is very difficult for scientists to understand that there is a knowledge beyond knowledge. That the controlling point of all the knowledge is somewhere else and we are just trying to treat the tree from outside not through its roots. But if you can find the roots it's such an easy thing to treat a patient who suffers from nervous trouble, from brain trouble through Āgñyā Chakra adjustments. Today I have talked to you about Āgñyā Chakra, tomorrow I'll tell you about the Sahasrāra, the thousand petalled Chakra which resides in the upper portion of our head. I hope I have been able to clarify about Āgñyā Chakra and how it is worked out in Sahaja Yoga. But the subject is so big on Āgñyā, I must have given at least seven lectures in London so I don't know how could I make it so compact

as to deliver the complete idea about it. But it's the most important Chakra. Now why do we put red mark here? I mean many people don't put it; many ladies also these days don't put it. The red mark is because, if you put the red mark, then the red is the sign of innocence, is the sign of innocence, is the sign of a person who believes in innocence and all the bad `prakrutis', all the `dusht prakrutis' which are against God are frightened of the red. That's why we wear this special red just to frighten them. Specially the ladies are very easy to catch these depressing moods from others, like a woman has a hysteria another one has hysteria. All these depressing moods can be controlled if you can put the red here. Men should also put the red is a good idea. But it's a very difficult thing to tell people who are so fashionable that they find it's impossible to put a red mark on the head, but red mark is the one that saves you all.

In Sahaja Yoga what we do, those people who suffer from such affectations in the psychosomatic side, we ask them to put a vibrated red mark in the night when they sleep and they have been cured. It's very simple. But to believe in it is an impossibility for people, that how can a red mark solve it. But it is vibrated, means there is a Brahma Shakti inside it and it acts. It does act, it has acted, it has helped so many people and should help all of you. In the Bible it is described as I told you about Koran, that Sahaja Yoga is going to come. That such and such person is going to come. That Mahākālī, Mahālakṣhmī, that Śhrī Mahāsaraswatī, the Comforter, the Redeemer, the Counselor is going to come. Christ has clearly said, “I'll send you the Holy Ghost” means Ādi Shakti on this earth.

But the Christians cannot see beyond even one foot, they cannot see. It is one of the most sophisticated fanatic group I have ever met. The most sophisticated fanatic group. You can see the Muslims as very blatant fanatics and you can say they are fanatics. And you can see the Sikhs sometimes, you can see the Hindus being fanatics, but these Christians are so intellectually sophisticated that you cannot make out how fanatic they are. They will be the last people to enter into the kingdom of God in India. But abroad they have seen through it, they have seen through it the sophistication. But in India, the Indian Christians are the most difficult and that's why I took My birth in this the most difficult community called the Indian Christians because they cannot see anything beyond one foot. The rest of the Christians in all over the world are now Sahaja Yogis, they can see it because William Blake, such a great poet has written about Sahaja Yoga exactly everything about it so clearly they have found it and they are reading it. But Indian Christians in India everybody's religion is in danger. That way everybody's a fanatic. If you ask anyone, they'll say Sikhism is in danger, Hinduism in danger, Islam in danger, Christianity in danger. I don't know how we are dangerously wasting. How can it be in danger? If it is reality, it can never be in danger.

We must know eternal things can never be in danger. Only we, we have made it something very transitory, something very superficial, something very cheap, that's why we think it is in danger. These are eternal things and nothing can destroy, nothing can destroy.

So tomorrow I'll tell you about Sahasrāra where we get the complete integration of all the seven Chakras which are called as the Pīṭhas, as the Pīṭhas in the brain. I'll talk about that tomorrow and I hope I'll be able to tell you that from there how we'll come to the gross. I'm sorry tomorrow there is no program it's on the 20th. It's My birthday on the 20th, they are celebrating here, you are all cordially invited to come and it's nice that I have to speak about Sahasrāra on that day because that's the thing I have tried to study and work out. I have worked out the Sahasrāra in this life time and hence you know I also studied medicine and partly this and that, just to understand what these people call this and that and that's how I can relate it now to the gross things also.

Thank you very much.

Now if you have any questions like yesterday you can ask Me for a while and then we'll have the session of realisation, for about ten minutes. But ask sensible questions.

Question: *[UNCLEAR]*.

Shri Mataji: You see this widowhood and all that we don't believe in it. No man is a widower, why should a woman be a widow? You see it is the mistake of the women who accept all these nonsensical ideas.

In Sahaja Yoga we don't allow any widows to come with that forehead. It's all nonsensical ideas given to us, about women. Women are so sacred, have to be sacred because actually, they are Shakti Pīṭhas. But we the women have made us, ourselves like that. What was the need to be subdued like that? We have lost the capacity to be a woman now. A woman is like this Mother Earth.

She can bear lots of things upon herself but not nonsense. This `vidhwa' [mourning] and all those things are all absolutely nonsensical things and Sahaja Yogis don't believe in all that. Between the two somebody has to die earlier, they both can't die together. I've not known anybody both of husband and wife dying together on the same time, same spot. One will become a widower or a widow. Is only a suppression of women which has come to us from various sources and we have accepted it. North India, you don't tell Me about North India. In North India even married women don't put, they want to move like widows. They just don't put it I have seen. I mean it's not easy to make out the married woman from an unmarried and a widow in North India.

They have no mark nothing, they don't understand the value of all these things. They have all become like westernized people or Islamic, I don't know what sort of a culture. [Hindi.] All religions. [Hindi.]...

All they are the best. [Hindi.]... Sahaja Yoga.

Question: *[UNCLEAR]*.

Shri Mataji: In Sahaja Yoga we respect all the religions. What Nanak Sahib has said, “Sahaja Samādhi, now Sahaja Samādhi." You have to get your Samādhi; you have to become your spirit. The time has come for that. There is no need to have so many religions. All religions are respected within yourself because they all reside within you. You do not know how important every religion is to us, is extremely important. We do not know the essence of all the religions, we are just outside, that's why.

So the child should be called a Sahaja Yogi who is `dharmatīt', who is `guṇatīt', who is `kalatīt'. [Hindi.] Question: *[UNCLEAR]*.

Shri Mataji: Now why are you worried about death? I am talking about life. This is a typical Indian mind. I tell you. Indian people first of all they'll come and ask Me, “Mother was I a king in last life?" Then what was “I"? I said, “Baba why are you worried? To Me you are My son, you better get your realisation." We have to be in the present. We have to be in the present, past is finished and future doesn't exist. We have to be in the present.

Question: Is prakruti like purusha?

Shri Mataji: Of course. It's like moon and moonlight, sun and sunlight. But when the prakruti creates, the purusha watches.

Question: Despite all my efforts in the last few days I have not had any sensation of Kuṇḍalinī. Can I have your touch to clear my Chakras?

Shri Mataji: All right, can you come down to Me? I will see to it. I'll work hard, don't worry. We'll work it out.

Question: It is extremely difficult to become a lady saint as you are?

Shri Mataji: I mean I'm not a saint. I'm a Mother, that's all. It's very easy for Me to be the Mother.

If your Kuṇḍalinī is the Mother, I'm also the Mother. Is the easiest thing to be a Mother. I do not claim to be a saint or anything like that but lady is always a saint so she cannot become a saint. A woman's position is that high. A mother who looks after her child, gives all her attention to the child, is already reached the saintly hood actually.

But we Indians we think that only men can become saints. Naturally those who are not, have to become saints.

Question: Ladies can chant the Gāyatrī mantra?

Shri Mataji: No one should chant without understanding. Now Gāyatrī mantra is to be chanted by people who are depressed in life, who feel nervous in life, who are left-sided.

So ladies, some of the ladies have to do it. And those men who are like that, also have to do it. But those who are already riding a high horse should stop chanting Gāyatrī mantra.

Question: My son is suffering from asthma. What should I do? He is ten years old.

Shri Mataji: All right. Sahaja Yoga can cure your child. You have to come to our center and they will tell you what is to be done. All individual questions should be sorted out in the center individually.

We can pay attention to every individual. We have doctors here; we have other people who can look after you.

Question: Is it the Mother which has been, which has no beginning and end, therefore without the father?

Shri Mataji: Is it the Mother...

Question: Is it the Mother which has no beginning and end therefore without the father?

Shri Mataji: Mother that's all. Mother is the thing.

Question: I have been feeling intoxicated since two days, something different. What is this difference?

Shri Mataji: *[UNCLEAR* Jaba mast hue phir kya bole].

Question: Some chandanas have been utilized for the forehead. Is it fine or bad?

Shri Mataji: There are two types of chandanas, white and the red. Now the red is to be used for people who are left-sided, depressive. And the people who are aggressive or people who are right-sided; they have to use white chandan.

Question: *[UNCLEAR* Can You for life, why are we born]?

Shri Mataji: We are born to be the spirit. We are born to be the citizens of God's empire to enter into His kingdom, to enjoy all His blessings and glories. Like a very gracious father He has invited you and He wants to grant all that is possible for His children.

Sahaja Yogi [makes an announcement about Shri Mataji's birthday celebrations]: *[UNCLEAR]*.

Question: You have told about Kuṇḍalinī jāgrat but how can it be achieved? I want that we should achieve.

Shri Mataji: All right we'll have it now. Practical *[UNCLEAR]*. All the people who are standing can sit down, can come forward and sit down. Everybody should sit down. Be seated comfortably. Please be seated comfortably.

[Next day Shri Mataji announced that She has opened the Sahasrāra of Delhi at this Pūjā.]

Contents: 1984-03-20 **Birthday Felicitations, New Delhi, India**

On this occasion I bow to all My children, to al the well-wishers, friends who have come here to express their kind feelings towards Me. Thank you very much. [Applause.] In such circumstances the words cannot

express the deep feeling of gratitude for all of you who have so kindly come down here.

It is very important for us to realise one thing that the time has come for all of us to transform ourselves.

All the possibilities of transformation is [are] possible. We all have to transform ourselves. We must raise our level from this human level to the higher level of Spirit. Otherwise those who will not, will not enter into the Kingdom of God and may be destroyed. The time is very precarious and precious and the most opportune time.

Today is the day they have put a Sahasrāra here meaning the one thousand petaled lotus surrounding the limbic area in our head. The coconut.....

Contents: 1984-03-22 **Birthday Pūjā (Marathi+English), Be Sweet, Loving and Peaceful, Sri Shanmukhananda Chandrasekarendra Saraswathi Auditorium, Viel Parle, Juhu, Mumbai, India**

[Shri Mataji talks in Marathi: MISSING.] [Shri Mataji talks in English:] I have just told them [Indian Sahaja Yogis] that you should not try to copy the Western style of egooriented society where people use harsh words, because then we think that we have modernized ourselves.

To say harsh words to somebody, “What do I care! I hate you!" All these sentences, we have never used, these are unknown to us. I mean anybody to say like this is unmannerliness. How can you say such a thing: `I hate you!'? But now I have heard people talking like that in our country. “What is wrong with us?" “Who are you to

say that?" Like that we do not talk. This is not the way we talk. Any person who comes from a good family would not talk like this because this reflects on the family. But the language is more copied here than in the Western countries. I am surprised the way the people talk here in buses, in taxies and the way they use the language that's something I can't understand. And so I have asked them that the language should be full of love and with our own traditional style.

We wouldn't even scold our children. If we have to scold our children, we use language which makes them honourable (Bahumānav): Damle Sāhab has put on a kurta pajama, so “You are looking like Shivaji Mahārāj. Welcome Shivaji Mahārāj." We should speak in such respectful language so that they would not get scared. Correction if it is to be done, we used to do it this way; but the correction of the other side is not proper because it never corrects.

That's why you cannot control your children. All the time you are scolding them, insulting them, insulting others.

Insulting methods and emotional blackmail and all this nonsense is not at all traditional in this country and those who try to do this will be thrown out.

You should not do them, I can tell you, in Sahaja Yoga you cannot do it. You should not have all these ideas of insulting people, of bringing them into situations where they can be insulted. This is all modern style.

So we should not do like that. In Sahaja Yoga, we should behave in such a way that we should be dignified, behoving our style, our tradition. Sahaja Yoga tradition is that we talk to people in the most sophisticated manner,

the sweetest manner, in the most affectionate manner and inviting manner. And that is how we should all speak.

So, this is the first thing I ask that in your expression of love there should not be a thing that you shout. I do shout at people who have bhoots in them, but by that the bhoots run away. But if you shout, you get the bhoots; bhoots do not run away, they get attuned, so better not do it. If you have My powers; you can do that. But you don't have.

So be careful, you don't try My tricks, you see, I'm different type of a person and I do say things understandingly, which you do not.

So when you follow Me in things I am the way that I am on the side that I forgive, the way I am loving, I am affectionate and not the way where I am terrible. Because My terrible nature has got an undercurrent of My Love which you don't have, nor those powers.

So don't try these tricks with anybody else. You have no right to shout or get angry, because if you should, you get back all the bhoots in you. For they are the ones who provoke you.

They provoke you to get caught up into it and you get absolutely ruined, the more you try to do so.

Therefore, the best thing is to stand in the center and to have affection and love, the power that I have given you. That power you have to develop that power of love. First develop that power of love, then you don't have to worry, you don't have to shout or do anything. Your power will become Krita [active], it will work out itself and create that beautiful atmosphere that we do not want to have anybody ruined.

But if you shout, people will run away. Specially in a ego-oriented society, you cannot shout at all, it cannot appeal to them. If you shout in ego-oriented society this will distract them and they will run away.

So I have to tell you, that you might be highest of highest, first thing that you have to give Me today that in your talk, in your behaviour, in your heart, you will reside one with Love.

The second thing I have to ask is that you be peaceful. Try to have peace with yourself. Now don't fight with yourself. Now, the Western people have one problem that they fight with themselves. “How is this that this is happening to me? I am this! I am so bad! I am no good." If you go on fighting with yourself then you will not progress. On the contrary, you should say that, `I am so good. What's wrong with me? I have got my realisation, what's wrong with me? There is nothing wrong with me.' Have that confidence in oneself and then it will work out. Not that you start shouting at others, but supposing you understand that there is nothing wrong with you. You have to be peaceful. You all have to be very peaceful. You have seen, My peaceful nature has solved so many problems just like that. You have to achieve that peace within you. That peace has not to be lost at any cost, should not be expressed outside.

In a way, My peace itself becomes terrible. You don't have that kind of possibility. Don't do it, never do it that way, try to be extremely peaceful, keep your forehead relaxed.

Many people come to Me with face like that [distorted, twisted face] and I see bhoots sitting in their forehead,

then I shout at them, forehead relaxes. “I am not doing anything, Mother is doing everything." Relax. If you relax you will find that your heart opens out.

Some say that my heart cannot open. Why can't you open your heart? Because you have no trust in yourself. Try to trust yourself. It will open your Āgñyā, open your Ekādaśha, open your Sahasrāra and your heart will open. Once the Sahasrāra is open, the heart will open automatically, so you will have a peaceful life.

So today I am asking for two things from you. It is a funny thing that Mother has to ask for a gift.

The first gift you have to give is that you should express peacefulness through your own character. But it does not mean that you should be people who are timid, or people who are morbid or who tolerate nonsense. No, but the people who are peaceful resistance. You are not afraid of anything. You are not going to bow down to anything, compromise with anything, but you have that sort of a temperament you should develop and express, is very important.

And the second one is that this peace and all this should express your love? Love to others. Like, now, in everywhere in next two-three years you will have Ashrams, I am sure. And in the Ashram, I will like to see loving, caring, affectionate, patronizing beautiful attitude for the people who come there. On the contrary if you do not have this, Ashrams will be reduced to zero. It has happened in many places. You don't blame Me why our Ashrams do not run. It will be your responsibility to see that it is Mother's House and people are coming to the

Mother's House. How Mother will treat these people, with love, affection.

Whatever you do, you can starve, but give to others kindness and sweetness so that the impression on the people, that people will think he is not an arrogant personality. I want top class persons to be in charge of an Ashram. If the person is mediocre, he should not be appointed. By next year you will have all the lands in your hands and Ashrams will start by next year.

May God bless you.

On My birthday today so that you be properly established by the end of next year, but first two conditions should be there. If you are not ready for that, God will never give you an Ashram. He does not want to give Ashram to some funny people. It becomes such that some people have no place anywhere, come in the Ashram.

So unless and until you have people of that calibre who remain loving and peaceful then the Ashrams will be established.

You should be able to have Ashrams in every place.

May God bless you.

Contents: 1984-03-22 **Birthday Felicitations and Evening Program, Sri Shanmukhananda Chandrasekarendra Saraswathi Auditorium, Viel Parle, Juhu, Mumbai, India**

[Doctor S. Swaminathan (sister of Shri Mataji) in Marathi:] Honorable guests, who have graced the occasion of my elder sister's 60th birthday, my younger brothers and sisters and Sahaja Yogi brothers and sisters. This evening, I consider myself fortunate for getting this

opportunity of saying a few words about Nirootāi. We call her Nirootāi* whom you know as Mātājī Nirmalā Devī.

Nirootāi and myself, we both grew up together and hence I had the privilege of being closely acquainted with her virtues and the dynamism of her personality. We were born when India was a slave country, yet, being born in an affluent and well-to-do family we did not suffer from any want or other problems of life. Our childhood days were spent happily and merrily. We were born at Chhindwara i.e. my elder brother Mister Narendrakumar Salve, who must be known to you all because today he is the Minister for Steel and Mines, Nirootāi, myself and my younger brother Mister Balasaheb Salve, we four were born at Chhindwara; and the younger three brothers and sisters were born at Nagpur, because our father shifted to Nagpur in the year 1928. In the year 1930, which is supposed to be the most crucial year in the struggle for the Independence of our Nation, our lifestyle underwent a total change. Our father renounced his title of `Rao Sahib' to join the Freedom movement. We were too young to understand the significance of the change that was coming in our way of life i.e. our clothes, our activities etc. but perhaps due to an inborn love for freedom, we welcomed the change and never opposed it. All of us accepted the change but, amongst us. Nirootāi was most zealous about accepting this change.

Our mother had to take all of us in the car whenever she and father had to attend the meetings of the then Congress and I remember that Nirootāi held similar meetings at home for us and imitating the leaders she delivered speeches from the `Home Stage'. We sang the

song `Charkhd chata chata ke Lenge Swarajya Lenge' [we shall win our freedom by turning the spinning wheel]. We accompanied our mother for picketing the wineshops. But most important were our processions. Bapu [Gandhiji] had introduced `Vanar-sena' [Army of the monkeys] especially for the children. With the tricolour flag of Congress in her hands Nirootāi led these processions which went round the locality where we stayed.

Thus `leadership' and that too with full understanding and purpose of achieving something in life and not merely to satisfy one's ego, was evident in Nirootāi, right from her childhood.

In 1942, when `Quit India' movement started, Nirootāi participated very actively. I do not know if she has told you of an incident, of this period, that she had to be rusticated, from the college, for presenting bangles to the son of the Director of Public Instructions who refused to cooperate with the movement.

When the orders of the rustication were received by the Principal of the college, he, being a close friend of our father, proceeded on leave. The Vice-principal came to our home and met our mother. Father was already in jail and hence he requested our mother that she should withdraw Nirootāi's name from the college otherwise her educational career would be ruined. Mother discussed the whole issue with Nirootāi, who fearlessly told mother and the Vice-principal that she would never allow her name to be withdrawn.

She would much rather accept the punishment [of the British Govt.]. What a sacrifice! A girl taking such a bold

decision at the age of fifteen or sixteen was not a trifling matter. Such decisions can be prompted only by some inner inspiration. They cannot be forced and hence these inspirations coming from within like the `Word of Divine' can lift a person to very high and lofty levels. We were very lucky in having very understanding parents who never suppressed our inner urges. I have already men n e d that our father was already in jail.

Correspondence with the family was not allowed. I do not know if you are aware of the hardships of the families of the freedom fighters before independence, because today you are sitting here in a free India and many of you may have been born in Independent India. We received a letter which our father had put in the pocket of the coat which he had sent for the laundry wash. He had written “I have read in the papers. Heartiest Congratulations to Mātājī Nirmalā Devī." Thus, even then all of us were proud of her.

Just the other day some persons who are writing the biography of a freedom-fighter had enquired about Nirootāi's contributions to freedom struggle, because she and a friend of her's had dared to travel about with this freedom fighter as his daughters only to save him from being arrested.

Even after her marriage Nirootāi did not change and only because of her such unequivocal qualities she has been able to collect a big family of so many of you. According to me she has been attracted by `Sahaja Yoga' mainly because of the solid foundation, of right values, importance of an ethical life and spirituality, laid by our parents in our childhood.

Every evening, after returning from the court, our father played the organ and taught us Bhajans [devotional hymns] of all religions. We are Christians but I do not remember any special preference for Christian hymns alone. Being fond of music I was specially interested in learning these Bhajans. The first Bhajan taught was “Bande Jap Man Har Giridhdri": O mind remember Har [Shiva] and Giridhari [Śhrī Kṛiṣhṇa] in Rag [melody] Darbari Kanara. He even made us sing these Bhajans individually.

Thus reverence for all religions was imbibed in us right from our childhood and with this background, I am not in the least surprised that `Sahaja Yoga' has become the `life mission' of Nirootāi.

Her another distinguished quality is her motherly love for all. We are much impressed and moved by the deep faith and the genuine devotion that all of you have for her. I have been observing since yesterday how earnestly and tenderly you want to look after her. I remarked jokingly that I cannot be certain that even my daughters-in-law would look after me so well! Therefore in a world like this, to come across such deep faith, genuine devotion, loving considerations and pure affection is a rare experience. We shall collect by thousands if we are asked to be selfish, to distrust each other and to be violent and destructive. But we shall hesitate to come forward if we are asked to love each other, care for others as our own and respect a human being just because he or she is a human being.

Therefore Nirootāi has accepted a real challenge, a challenge not only on the national level but also on

international level and for this we, brothers and sisters are very proud of her. She has given me an idea of her work and the people who have become her disciples. Why not? Because I firmly believe that `goodness' is the essential quality of a human being and therefore whatever temptations may come his way he ultimately chooses the right path and comes to realise that spiritual life and God are not myths but are Real! I am grateful to you all for giving me an opportunity for expressing my thoughts before you and on behalf of our family members I pray to God that Nirootāi should be blessed with a very very long life. We shall try to contribute in our way in her mission of `Sahaja Yoga'. I am sure all of you will also cooperate with her. And in the end, beseeching the Lord to help her, I conclude my speech.

Contents: **1984-03-xx, Public Program, Sydney, New South Wales, Australia**

(very likely 1983) from The Wind, Vol. 1, Issue 6 (Mar 1987), p.17

Human beings are the epitome of evolution. They have to just get to their realisation. Especially for Australians. I have told you what special thing you have in you is innocence, that there is innocence lurking all the time in an Australian and that is going to work out great in this country and maybe one day in the whole Western world maybe it will start from Australia this movement of Real Spirituality.

***Contents: 1984-04-10*, Public Program, The Tradition of Seeking, Porchester Hall, Porchester Road, London, W2, UK**

I bow to all the seekers of Truth.

So very happy to see so many Sahaja Yogis as well as so many seekers today here to know about themselves.

First of all we have to realise that when we use the word `I', when we say “I like it, I want it” we do not know this `I' at all. This `I' is unknown to us. What part of us likes it, what part of us dislikes it and what part of us is the reality? We know what we can see with our eyes, with these human eyes, with the human awareness that is available to us. We can at least as human being have a conception, have an idea that there has to be something more to this life. It's not that we are just to be born on this earth, worry about material things of life and then die worrying about them again. That's not the life we are here. We are human beings specially created, delicately, beautifully looked after, for what purpose? Why are we here? We have to understand that there has to be some higher purpose of our life. But it's definite that we have not yet felt it and so many of you have felt it too.

Seeker is that special category as I have told you who is aware that you have to seek something more than material well-being or the power or the so-called pleasures of life. There's a special category born out of the people who have had this seeking before, before they came on this earth and they had this seeking, they worked it out and today they are ready to receive the knowledge. Now this knowledge is not the knowledge that you can know through your brains. Whatever you

can know through your brains is all limited because your brain, the capacity of it, is all limited, so you have to have something higher sensitivity in your central nervous system to know this knowledge I am telling you about. Now when we talk of knowledge we do not know that it is the knowledge through our central nervous system. When we evolved to human state whatever we know, we know through our conscious mind, through our central nervous system. But as far as the brains are concerned we can think of anything, we can think that we are now become the King of England, we can think that we are the President of America. Whatever we think we can go ahead with it and whatever we want we can read, all that is nothing but a mesh of words.

There's no reality about it. The reality exists in our central nervous system, in our conscious mind and that's why the knowledge has to be in your conscious mind.

Now those who have tried to misguide the seekers had some gross intentions, maybe to make money but I think the subtler way they are so negative that they didn't want you to seek. I have met many seekers all over the world and I've found they were all exhausted people who have been to wrong type of seeking. They are so exhausted that they have no energy left now any more to seek. They are so fed up of seeking, so doubtful about everything, even about themselves, that they don't want to seek and thousands and thousands or maybe billions are lost like this. Their misguiding forces, their Gurus have been exposed but still these misguided people are still blindly following something which is destructive. It's a very sad thing that traditionally you should have known

what to seek, what to find out, what is the Spirit, what do we gain, how do we get it. But I think in this modern style that we live, we have lost that tradition.

Just now I was coming I saw so many houses built so traditionally like this one without the cement.

So beautifully it is but we have lost the tradition. Now we can't make them. We have lost it. In the same way in our seeking also we have lost the tradition to know what we have to expect, what are we to know.

What do we have to know is about that All-pervading Power which has been described in all the scriptures. In the Sanskrit language it is known as Brahm or the Nirākār or the formless energy of God, the All-pervading Power of God, of love, the Divine Power of God, of God who is living, the Power that does all the living things like transformation of flowers into fruits; like changing the seasons; like working in our heart; the parasympathetic nervous system; all autonomous things that happen; everything that living work has to be dependent on is done by that energy which is the All-pervading Power of God. Sahaja means `born with you'. Saha Ja.

Saha means `with'. Ja means `born'. It is born with you that you should get this Yoga, the union with the Divine, with this power that is all-pervading. This right to get it is born with every human being and you have to have it and for that it is said that you have to go to a master but master who is a sat Guru, who is a real master. Reality doesn't mean how he dresses up, doesn't mean what he does in life, it doesn't mean how he earns his living but real personality is that which makes you meet the Divine Power. He's not interested in your purse. He's not

interested in your wife or husband. He's not interested in all these things. His interest is only one that you should get your fundamental right established of this union. For that He works. `How can you pay Him for this?' is a simple question we cannot understand. We think we can pay for everything. This is our ego to think that you can pay for everything.

So many things you have, can you pay for them? Can you pay for love? You cannot. Can you pay for being born in England? You take it for granted. We take for granted so many things that God has given us. How much you have paid to be a human being? You have paid nothing but it is difficult for human beings now to understand that there is something for which you can never pay. You cannot put in any effort. It has to be effortless.

Actually putting effort itself builds up stress and strain. Anybody who says that you have to put in effort for it to get your Realisation you must know that it is wrong. It cannot be. It's just the akriya, is the opposite of effort.

I'll tell you an example. For example, a man is standing in a very Sahaja manner, is spontaneously in a relaxed way. There's no pressure on his body. What you call the prayatna part, the energy of prayatna is not acting, like people who are standing will move their hands, scratch their heads you see, slouch themselves. But a person who is standing just not bothered, absolutely relaxed. And another one is standing with some intention. Maybe the intention of catching the thief or whatever it is, some intention.

He has that idea that he has to achieve something through this body and he's in an effort. Now this man, the

second man, is not suitable for Sahaja Yoga, is not suitable for Kuṇḍalinī awakening because his energy has gone outside. All his attention has gone outside on to something else. But a person whose attention is relaxed, a person who is just not bothered about other things is the person who gets Realisation quicker.

Many people who come to the program are mostly futuristic. They are thinking how they are going to get a car or something like a bus or I don't know what all. “What's the time now?" You see even if you look at the watch there's attention. Attention has to be relaxed first of all. That's very important. Unless and until this attention is relaxed it's difficult to raise the Kuṇḍalinī.

Now there are people supposing who are sitting and doubting, doubting, I mean that's the habit we have, we doubt everything because we are shoppers. We go to the shops and they will pay money and we're doubting, “Is it all right for the price or am I saving some pounds or not? Is there some consumer surplus?" We weigh it all the time. In the same way, when we come for Realisation also we sit down here, “Is it what She says is correct or is She another hoax?" We start doubting. Unless and until you are mesmerized you go on doubting but in Sahaja Yoga you are free. You cannot be mesmerized. If you are mesmerized then Sahaja Yoga cannot work out so you cannot be mesmerized. You are absolutely free.

You are free to choose, choose to relax, to get your Realisation.

Now when you try to relax you'll find all these things will be there but you should learn how to neutralise it. Neutralise it by saying `I have come here for my Self-

realisation, that's all and I have to get it.' So these thoughts which have been hovering will also settle down. It's important that these thoughts must be settled down, otherwise you are still busy, you see, so many things, there are so many tags that keeps you down. Of course, you know that here at least there are seventy percent people who are realised Souls sitting in this hall. Never happened in this hall. I don't think you could have had such a congregation before, such enlightened people sitting down here. But this relaxation has to be first established which I find is a very difficult thing in the Western countries because they are over alert to things, over sensitive even to the sound over, any child cries and suddenly the attention goes out.

Something happens all the time because of the hubbub of this modern time and the peace that is required within yourself, minimum of minimum, is also not there because there's no peace outside. It's a vicious circle. We are seeking the peace and the peace is inside they say and to get the peace inside you must see that there is at least peaceful atmosphere outside.

So people would go to Himālayas, sit down there and try to achieve their Realisation.

But I must say today the Sahaja Yoga in it's modern state has become really quite aware of the modern society. Whether you are in the hubbub, whether you are in London or New York, you can get your Realisation. I'm Myself amazed the way it is working out, very much amazed at its speed and its way of getting it done at any cost. Whatever may be the situation *[UNCLEAR* it will] work out, it does work out. I can understand thousands of

people getting Realisation in India, in the villages, not in the cities but in the villages. But even in New York we could see people getting Realisation, even in Hong Kong.

So I should say one should not worry, think about those things which are your surroundings and atmosphere and bother your head about it.

Just now you have to just see within yourself that you have to have your Realisation. Once you have your Realisation you will know what peace is within and then you will know what peace is without. Then you will know that you are a part and parcel of the whole, that you become part and parcel of the whole, not that just a lecture that you are brothers and sisters but you do become, in the sense, you start feeling the other person within yourself. You help the another person through the methods that you learn how to use this energy, this All-pervading Power which starts flowing through you. It is all over. It is all over. It is within you also. Otherwise how are you doing all living work? But you are not aware of it. You cannot handle it, you don't know how to adjust it. Once you become part and parcel of that it starts flowing and once it starts flowing through you, you have to just learn how to use it. Simple methods for which you have to come to some centers that we have. This is the trouble is that thousands will come to My lectures but to the center very few are coming.

There again the tensions like somebody supposing he is a minister he'll come to My program. In India I have seen people, ministers and commanders and the chief of air force, this that, all are there for My lectures but for My program, none of them, because they are quite conscious

they are big people. How will they come to the centers? Programs are all right but not to the centers. Why? They are conscious.

That consciousness itself creates the tension. To be conscious that you are something is a horrible haunting nightmare. You are nothing but the Spirit. All these are outside things. Tomorrow they'll drop out like that.

So this consciousness of ego that “I am something, how could I go to the center and how could I learn, you see that fellow is not even educated and I'm such an educated man, I am doctor of this thing, that." These things give you tensions and these tensions cannot lead you further. You might get your Realisation. It might just sprout and finished. You won't grow. You have to grow and you have to grow so that you mature.

It's a big confusion in the West that they talk about individuality. We should be individuals. Even a boy of seven years would like to say “I like it. I, I, I." He thinks he is an individual but without maturity how can you be individuals? But when you talked about it, it didn't mean individuation, means that you must mature. Once you mature, when you become the Self, then you are an individual. Before that you are not. You are a slave of all your habits. How are you an individual? You are a slave of your mind. You are dominated by your surroundings. Even a slightest sound can upset you. You get upset with the smallest thing. How are you an individual? Only because you can do what you like, you are an individual? To be an individual you have to become the Self. This is the missing point I think in the Western philosophy when we think of individuality and that's why everything is

going amok. The whole thing has to be worked out to your maturity of your wisdom. You have to become that peaceful beauty and then you become an individual personality. Like a fruit has to come up ripe and then it separates from the tree and becomes an individual when then through the seeds of this fruit other trees can grow.

Otherwise, if it is raw and it says “I'm an individual” it's spoiled. It's of no use. It has not matured.

So first we have to achieve our maturity in Sahaja Yoga and then you will be amazed to see your own glory, your own depth. The shallowness will disappear and the deeper things which are so subtle, which looks so mysterious to us, become so apparent and the whole knowledge about your Self becomes so easy.

Like so many newspaper people ask Me, “Have you got all Your disciples scholars here?" I said, “No, I think few may be scholars, very few, but most of them are knowledgeable. They have the knowledge." And this is what one has to achieve is the Spirit.

Now as you know I have been speaking in England for the last twelve years and thousands and thousands of lectures I've given in England, America, Europe, India

So in this short lecture how much can we achieve? But only thing one has to understand that whatever we have is not the end and the end is very near and this is the special time when we have to have it. It is absurd to live like this satisfied with the mundane things, with the ordinary things, because you are not born for them. You are born for something special and that special you must have and this is your fundamental right to have it. And why should you deny yourself that fundamental right

when it is available, only because you are whimsical, because you have funny ideas, because you have got some sort of a kink in your head? You are so great and why not find that greatness, that glory, that's, wealth that is within you. It should not be given up for anything whatsoever.

Is a very important time and is a fantastic time when you are born and you realise that you yourself, a special personality, that you are a seeker. I hope you'll ask Me some questions and I'll answer you because really I have spoken every day in India and there has been a very little gap for Me here also.

So I don't know what more to say but if you have any questions I'll be very happy. It's a sort of an introduction I have given to new people. May God bless you.

I think you can ask Me some questions if you have. If you can come here nearer to them *[UNCLEAR]*.

You do not know what to say about what? Question: *[UNCLEAR]*.

Shri Mataji: What's it? Question: *[UNCLEAR]*.

Shri Mataji: Why do you want to cut off from everyone? Sit down.

Question: *[UNCLEAR]*.

Shri Mataji: No, no, no, no, that's all wrong idea. You don't have to run away from anyone, they are so beautiful. Imagine I have to cut off from everyone, then what will happen? You don't have to cut off at all. On the contrary, you become one with everyone. Even if you are here or not you cannot be cut off. You become the part and parcel of the whole, then how can you cut off? If this

finger is numb then it can cut off, you see, but when it is not, it is connected with the whole, why should it be cut off? Question: *[UNCLEAR]*.

Shri Mataji: *[UNCLEAR]*. No you are, that's what you have to see, that's your idea that you are an individual, you are not. You become only an individual when you become the whole. That's the dilemma.

Hanging in the air you cannot understand it. Once you become the whole you are surprised that you are an individual. You are an individual Self but which is awakened. When you are not awakened Self you think you are individual because of ignorance but once you get the knowledge then you become one with the whole. Then you become the whole, the real individual. Before that you are not the whole. Before that you feel you are individual.

Question: *[UNCLEAR]*.

Shri Mataji: You see, this is, this comes out of ignorance. You are part and parcel of the whole, that's the truth. That's the reality and when you try to become one alone you become malignant, you become a malignant cell. You see, so that's anti-life, that is anti-evolution. You have to become the whole.

Question: *[UNCLEAR]*.

Shri Mataji: That's you, that's you very much. You become Me and I become you. All right? You are very much that, you are the Spirit and when you...

Audience [interrupts]: *[UNCLEAR]*.

Shri Mataji: Yes, yes, I would love to make everyone that way but let's see how many. You have to try. That's the

first time you enjoy others you see. That's the first time you really enjoy others, other human beings. Really enjoy them. It's so beautiful, they are beautiful things. They are nothing to shun.

All like lotuses. Beautiful flowers. Yes, My child? Question: *[UNCLEAR]*.

Shri Mataji: What is the whole? I mean, there's a big lecture on that but I would say that it's a conception for you, is a hypothesis for you. For Me it's the knowledge, it's the reality but if I tell you something you need not believe. It is better that you feel it, that you become the whole. Now what is the whole? It is the whole body like we are, in the same way the whole cosmos is one body, the whole universe is one body, the whole creation is one body and you become part and parcel of that in the sense you become aware of it, of this oneness that you are a part and parcel of the whole. In short, I have told.

Question: *[UNCLEAR]*.

Shri Mataji: Yes, then you become the whole.

Question: *[UNCLEAR]*.

Shri Mataji: Yes, but you become the whole like a drop falls into the ocean becomes the ocean, doesn't it? Question: *[UNCLEAR]*.

Shri Mataji: *[UNCLEAR]*. All right, now what's it to be? Somebody else? Question: *[UNCLEAR]*.

Shri Mataji: What? Question: *[UNCLEAR]*.

Shri Mataji: What sense? Question: *[UNCLEAR]*.

Shri Mataji: That you know that you have become the part of the whole, that part that you know that you are the part of the whole, that much. That you are aware that

your existence is absolutely related to others. You are not alone. That part and that part is nothing but your Spirit. The more you evolve, the more you see the light, the more you understand. Like this in this room supposing, you have no light, then there is, you think all of you are separated, you see. Everybody sitting separately, everybody grouping this, grouping that.

Somebody says that this pillar is the truth.

Somebody says that these lights are the truth. Like that they go on having individual ideas. But when the light starts coming, `Oh, no, no, no, this one is also with me in the same room. This one is also with me.' The relationship improves. Gradually you start seeing the light more and more clearly. You start seeing you that no, we are all in this room.

Any problem to this room is problem to all of us. If there's a bomb going to fall on this all of us are going to suffer. You can feel it if you are going by a ship and it's better. In a ship some people are together, all right? Just put together and all the problems of the ship they face all of them together and they are surprised that we have no individual problems. We have a collective problem.

So the whole universe is one. Because we are not aware one person is dealing with one problem, another is dealing with another problem, Third one is dealing with another problem and actually no problem is solved because it is the problem of the collective which has to be solved. Now how to be one, collectively one? We cannot think because there is no light. Say for example, if you have to climb up to these steps here, come up here.

So then what you have to do is to find out a way. Now how to find out? If there is a light all of you can see this is the way to run up to the stage.

So unless and until there is a light you do not see the problem being solved.

Now, individually if in darkness you solve one problem thinking you are very individual, a great individual, another is solving, you are not solving the problem at all. On the contrary, you are creating problem for others. Perhaps you are hitting someone or you are aggressing someone or you are trying to take the area of somebody else, you don't know because you are in ignorance. There's no coordination, there is no cohesiveness, there's no understanding. But in the light you see another person sitting next to you, he has a chair of his own and all that, you know where you are standing. You'll step onto somebody else's feet if you don't know where you are with the other person, what is the relationship. When there is light then you see the whole. Not only that but you see the beauty of this place. In the darkness you might see some ghosts here or something like that in your own imagination but when there is light then you see the beautiful place, how it is beautifully done. Because there is no light we think we are separated, we are individual and because in that loneliness we see all kinds of ghosts, we want to run away from that, also want to become greater individuals but actually when there is light, it's beautiful, it's beautiful, the world is beautiful. The whole chaos is very superficial. All these problems are extremely superficial.

Now, what is it? Is it the same person asking questions? No, please don't. If you have asked the question then you should not now. Let others ask, all right? Sit down. Now, what is it? Question: *[UNCLEAR]*.

Shri Mataji: *[UNCLEAR]*.

Question: *[UNCLEAR]*.

Shri Mataji: All right, that's it. That's the question, very good question. That you have to have on your central nervous system the knowledge of others. That you have to be collectively conscious, that you should feel another person on your central nervous system. That's scientific. That you can feel it on your fingertips. Mohammed Sahib has said that when the resurrection time will come then your hands will speak, not your tongue. Even for people who are blind, those who cannot speak, deaf and dumb, they use their fingers, to express. But when you get your Realisation your fingers speak. That means you feel the Cool Breeze around you of the Holy Ghost, the Cool Breeze of this living force on your fingertips. You feel the energy flowing through you and when you try to test yourself you find out what's wrong with you on the centers and you can feel others also what's wrong with them. Actually you can feel it.

This is the only one thing but there are thousand and one thing happen to you but I am just telling you the only thing that happens at collective awareness point, to that extent. But it's so many things happens to you when you get your Realisation. But firstly you should start feeling your own centers and the feeling of others on your fingertips. As we say always, “It is on my fingertips." That is the criteria. I mean there are many who say, “We are

born again, I am a self-certified people." They are not. There's no transformation. And then the transformation starts your priorities change, you become a transformed personality, a dynamic force because the force that you are acting or the one that is manifesting is such a dynamic force and so peaceful and compassionate and so kind and dynamic. Can you imagine love being dynamic? Yes, please.

Question: *[UNCLEAR]*.

Shri Mataji: That's it. Now that I won't tell you, I'll give you. And I'll teach you how to give to others, all right? That cannot be told, that has to happen through the Kuṇḍalinī awakening and that is within you. You know there is Kuṇḍalinī force within you which is the Pure Desire. It has to manifest and when it manifests you will get it. That's the thing, that has to work out. It's a primordial force within us which works it out. That's all. But how it works out, how can you tell? Because you can see with your naked eyes it's rising. It's a thing that's pulsating. You see the pulsation on top of your head as Kabīra has said: “A shoonya shikhir per anhad baje re." On the head you start feeling the throbbing and then you feel the Cool Breeze coming out of your own being. Surprising isn't it? But it happens, it does happen. It's very simple to sprout a seed, isn't it? But how it works out must be very complicated and the capacity that the Mother Earth has, if somebody has the same capacity you can get your Realisation, why can't you? But the best part of Sahaja Yoga today is that you get the power, you can do it, you can give Realisation, you can work it out,

your own powers manifest. Any other question? Question: *[UNCLEAR]*.

Shri Mataji: All right, that's very simple. That I am going to do that. They are very anxious. It's a very good idea because you are a seeker, out and out. That's the right question, yes. That's a very encouraging question. That's the thing, you'll just get started just now. All right? Is there any other question now? Yes please? Question: *[UNCLEAR]*.

Shri Mataji: What's that? Question: *[UNCLEAR]*.

Shri Mataji: No, no, no, no you go beyond time, nothing, you become, you just become, you go beyond time, as we say, kalatīt. You go beyond time. There's nothing like limited time like military hours or nothing. No. You become a free bird, you see but for a free bird which is say a bird that has come out of the egg has to learn how to fly. That's all. Then the whole sky is there. Go ahead, go wherever you feel like it. First strengthen your wings and fly. That's the point where people miss, specially in the West. If they miss there, they get their wings all right. But they don't learn. They don't take it seriously.

So far our experience has been that. That's why the progress of Sahaja Yoga has been very slow. I met so many people like that who said, “Oh, why we have been to Your program. We've got Realisation, Mother, but we have had no time. We were busy you see, this thing." Then you must have little time to learn. That's very important. All right, now should we have it? All right? Good.

I'm sorry you had to take out your shoes. The reason is this Mother Earth helps us a lot so you take out your

shoes and you put your feet to the Mother Earth. You don't know this England. England is a very holy place and the place of Shiva Himself resides so you put your feet on the ground, very carefully and we have to ask this Mother Earth to help us at this time. She has the power to help us a lot, to suck in all our problems, so in our heart we have to thank Her for what She has done for us and to request Her at this time of our salvation She should help us. In full faith in ourselves first of all, we should not think that I may not get and all that, we shouldn't worry. Must have faith in yourself to begin with. There should be no guilt and there should be no feeling that I am incapable, how will I get it? Everybody has to get it and forget the past. This is transformation power which is tremendous. You should forget the past, absolutely forget the past. Whatever has happened has happened.

Now if you have anything tight please loosen a little bit if possible.

Sometimes if it is too tight it troubles you. You have to sit in a proper way, little bit if there is any tight in the neck or here. If you can little bit loosen it, it will be better. Physically, be comfortable. Sit in a very comfortable way. Physically you should not be uncomfortable. Nothing should bother your attention at the time of your Realisation.

Now just put your hands like this. You can take out your spectacles also because eye sight improves with Sahaja Yoga. You don't have to open your eyes, keep your eyes shut. There is no mesmerism on.

So, put your hands just like this towards Me and close your eyes.

Now in this introductory lecture I didn't tell you how the machinery within us works it out and how we have to work out our own machinery. But whatever I tell you, you try to listen to Me and don't start arguing within your mind. Tell yourself that I am not going to argue it out. Let Me work it out, it will work out. It's very simple. Just put your hands whichever way you are comfortable, either like this or on your lap, whichever way you feel comfortable for a while. It's not long time. It's very quickly it happens, very quickly it happens but still it's better to be comfortable so that your attention is not drawn away due to discomfort.

Now you have to close your eyes and don't open your eyes till I tell you. It is important because if your eyes are not closed then maybe the Kuṇḍalinī may drop down, maybe, or may not start even. Keep your eyes shut, that's all. Nothing has to be done for about a minute. Just keep your hands like this straight towards Me. Please put your hands like this, like this. This gentleman? Yes, like this. Be comfortable.

Now close your eyes. Close your eyes. Put your hands straight towards Me, not towards yourself, your hands but towards Me straight. Now close your eyes. You should try to close it for a minute.

Now later on you'll realise on the left side is the manifestation of your power of desire, left side. Now you have a desire to have Realisation so you put your left hand all the time steady towards Me like that with the desire that you have to have Realisation. And the right hand has the power of action so you yourself should

learn how to awaken your own Kuṇḍalinī which is a very simple thing.

So what you do is to put one hand towards Me and one hand on your heart, the right, right hand on your heart. Now keep your eyes shut. In the heart resides the Spirit. It resides in the heart, so you have to ask a question to Me, `Mother,' in your heart you have to ask, `Mother, am I the Spirit?' Ask this question thrice, `Mother, am I the Spirit?' This is a very fundamental question you are asking but don't feel guilty this is the problem is that as soon as you ask the question your mind stands against you and says `Oh how can you be the Spirit, you have done this wrong, that wrong and all that.' You forget it and just say the question.

Now the right hand should be moved on the left hand side of your stomach, left hand side of your stomach. Keep the left hand all the time towards Me. We are doing all the work on the left hand side if you notice, with the right hand, so now when it is on the left hand side, your right hand on the stomach.

This is the center of the master, the Guru. Now, you have had some good Gurus and had some bad Gurus, some had a very great Gurus also, no doubt. But your Principle of Guru is to be first awakened. If you are Spirit you become your own master, your own Guru.

So here you have to ask a question thrice, in your heart you have to ask a question thrice, `Mother, if I'm the Spirit am I my own master? Am I my own Guru?' *[UNCLEAR]*.

Now, put this hand still in the lower part of your abdomen, in the lower part of you abdomen. Here is the

center we get the knowledge about the roots and the knowledge how to work out this Divine Power, the laws that are Divine. That's why at this center you have to ask, I cannot force you. You have to willingly, freely, on your own humbly ask that `Mother I want to know the True Knowledge.' We call it Shuddha Vidyā, the Pure Knowledge. You have to ask for it. Six times. Better. Now, six times you ask.

Now, raise your hand higher on your abdomen on the left hand side. When you have ask this question to Me now let us see if this knowledge is working in you or not, but you have to be confident, absolutely confident about yourself. No diffidence, no guilt no ego, nothing but full confidence that you are the Spirit.

So as you are the Spirit you have to say with full confidence, `Mother, I am my own master.' Say it ten times, `Mother, I am my own master. Mother, I am my own Guru,' because you are the Spirit. You have to say this ten times because the Principle of Guru is ten. Your valencies are ten, the Ten Commandments.

`I am my own Guru. I am my own master.' While saying that you are not denying any great Gurus which have been great people on this earth but their ten principles you are trying to invoke within yourself by saying so that `Mother I am my own master.' You are not to be nervous about it. There is no need to be nervous. Nothing harmful can happen to you. You have to be completely confident of yourself, first of all.

Now, raise your hand, after saying it ten times, to your heart again. In the heart you are the Spirit so you have to

say, `Mother, I am the Spirit. I am the Spirit. I am the Spirit.' Say it twelve times please.

This is according to the number of petals you have for a particular center we have to say it. `I am the Spirit.' Better. Tensions are too much, too much tensions.

Question: *[UNCLEAR]*.

Shri Mataji: You shouldn't doubt Me at this point because you have come to Me for something very great. You have to, not to accept Me but you are not to deny Me either.

Now put your hand on your neck on the left hand side, near your shoulder. Where the neck and the shoulder meet on the left hand side, push back your hand, push back your fingers and hold it tight and try to press it. This is one of worst Chakras in the West where we feel guilty about everything, all the time we feel guilty. I don't know why the psychologists and every sort of a training and all this things have brought this guilt in the West. Now, putting your hand down there pressing it, you have to say, `If I am the Spirit how can I be guilty?' So `Mother I am not guilty.' You have to say that sixteen times and if you still say that you are guilty then you better say it thirty-two times. It's stupid to sit down and sulk and think that you are guilty. Who are you to judge yourself? You have no right to judge yourself like that all the time. What guilt can you commit which cannot be forgiven by the powers of God? He's the ocean of love. He's the ocean of compassion but do you know He's the ocean of forgiveness? Say it sixteen times with full confidence that `Mother I am not guilty.' This is the worst hurdle I've had, always, specially with English people. I don't know what they are guilty about. All right, better, getting better.

Hold it tight, push it down and say that `I am not guilty,' with full confidence.

Now put your hand on your forehead across, right hand, with the left hand towards Me. At this point, you have to say, you have asked, of course, you are dependent on the forgiveness of God, so now you have to say that, `I myself forgive everyone. I forgive everyone.' Put your, only right hand and left hand towards Me. `I forgive everyone. I forgive everyone.' Otherwise, why should God forgive you? Now. You see when you say I forgive everyone your tensions will disappear because most of the tensions are there because you do not forgive others and is it not funny that the people who you don't forgive don't suffer. It is you who is suffering. You are suffering yourself, not the people who have made you suffer and you are suffering at their hands more because you cannot forgive them, so just say, `I forgive.' And how dare anybody can harm you? This is the greatest weapon you have, when you forgive others, nobody dare harm you.

Now put your hand on top of your head, on the fontanelle bone area here which is called as Tālu. Now press it hard with your palm and move it clockwise. Now again at this point, I cannot overcome your freedom.

Here you have to again ask Me that you want your Realisation, so humbly you have to ask `Mother, I want my Realisation. Please give me my Realisation.

So please Mother give me my Self-realisation. I want it.' In a humble way, say it seven times and press it hard, move it, move it in a clockwise manner. You just say that.

[Shri Mataji awakens the Kuṇḍalinī of the seekers, seven times a wind voice is heard.] Now put both hands in the same way as you had started. Now don't think about it, don't think about it, just don't think. You are not thinking if you see within yourself there's no thought. Now, slowly put your left hand on top of your head about four, five inches, slowly. Now don't think, that's the main point is. Now see if there's a Cool Breeze coming in from your head. Right hand towards Me. Is it? All *[UNCLEAR* right/rise]. It's very subtle. Move it up and down. It's a very subtle thing. Little higher.

Not very high. Move it and see. Try to find out. It's there. It's very subtle. In the beginning it is. At the back, here, just on top of the fontanelle bone area.

Ah. Now put the left hand towards Me and without thinking, again don't think, now put your right hand, you can stop your thinking, now put your right hand and see. Right hand. See now. Is there, right hand. Put the left hand towards Me, left hand towards Me. Now right hand and on the top of your head.

See. Now do you feel? Ah. Better? Now raise your hands above like this all of you, just raise it high and now ask a question in your heart, `Is this the Cool Breeze of the Holy Ghost? Is this the All-pervading Power of God? Is this the brahma?' Now feel it in your hand. Just see. With all this, it's very subtle. You'll also feel it in your hands.

Now I'll tell you how one has to raise the Kuṇḍalinī oneself. First of all, when you are sitting down put your left hand in front of you just like this, left hand and the right hand has to be moved, up, forward, downward, backward. In this way you have to move your right hand

in a clockwise manner and try to move it slowly, watching the left hand, carefully putting attention on the left hand. Keep the attention there. Try to raise it. Now loosen your arms and give it a twist, give it a twist and tie it up. Now, we have to do it three times and the third time you have to give three knots. That's it. Again. Slowly, do it very slowly watching your left hand. Left hand should be watched all the time till you go up, loosen your shoulders, put your head up, again give it a big twist and now a knot. Again, once more. Now you have to give three knots. Now loosen your shoulders, put back your head. One knot, second knot, third knot.

Now you have to protect your aura. That is very important. You are going now to do this. Now how to do it? Please put your left hand on this and try to do this. One, two, again, three. Again, four. Again, five. For all your centers. Again. Six. Now the seventh. Now see you feel the Cool Breeze in the hand more. All right? Good. Now raise the hands who have felt the Cool Breeze, let's see, both the hands.

[UNCLEAR]. Everyone.

May God bless you.

It's done.

Contents: 1984-04-22 **Easter Pūjā, The Way of Our Full Spiritual Growth and Sahaja Penance, Temple of all Faiths, Hampstead, London, UK**

Today we are celebrating the resurrection of Christ [and] with it we also have to celebrate the resurrection of human beings, of Sahaja Yogis who have been resurrected as realised Souls. With that we have to

understand that we enter into a new awareness. There was no need for Christ to enter into any new awareness, He had to come down and again to show to this world that you are the eternal life, that you lead a life that is spiritual, which never perishes.

You have to rise into that new realm which is the realm of God Almighty, what you call `The Kingdom of God'. And He said it very clearly to Nicodemus that, “You have to be born again” and when he asked, “Am I to enter back into my mother's womb to be born again?" And He said it so clearly! It's so clear. Those who don't want to see can remain blind! But he said it very very clearly that, “No” that is, “whatever is born of the flesh is the flesh, but whatever is born of the Spirit is the Spirit." I mean nothing could be more clear than that, that it has to be born of the Spirit.

Of course, human beings have a special capacity to twist everything around. For them Spirit could be a book, could be some words, could be an organization, a church, or some sort of a thing like that which they have made. But whatever is man-made is not the Spirit, this is the clear statement of Christ, which people wanted to avoid and start their own organizations, their own ideas and created a very mythical thing in His name. And now the time has come for it to be blasted.

It has been going on and on now for thousands of years, captured so many innocent people and people are into it. But when you are resurrected and you become realised Souls, one has to understand that now your movement is inward, you are moving towards your roots and not outside.

So whatever was the endeavour before realisation has to be changed, the direction has to be changed and that point mostly we miss.

This is the thing, today, [that] I am trying to explain to you. That, so far, to a human mind entertainment was important; entertaining. To the mind, not to the Spirit. Entertainment to the Spirit is absolutely opposite to the entertainment to the mind.

Like somebody the other day telephoned to Me and said that, “Mother, there is no excitement in Sahaja Yoga." [Laughter.] The excitement is too much. We are going against that. We are going towards peace, not towards excitement and this kind of electric shocks that we require every time. You see, a drunkard, he's alright in the morning but evening time he goes off, he needs a shock, a, some sort of an injection into his body. All human enterprises have been like that. They are to excite your body. Because if it is the dead you are dealing with, then you have to excite it. But something that is living, that is eternal, you have to enjoy it and not to excite it.

So the direction has to be [a complete] juxtaposition and that is where many Sahaja Yogis fail to understand. How do we do it? Is the point. How do we make our attention move inward instead of going outward? If you start from the time you are born again it is much easier because it's a new venture into [which] you go in. That is the peace, peace of your Spirit, the joy of your Spirit, which is permanent, you don't need any excitement from it, it is permanent, it is eternal.

So the first thing that comes to our mind is that: whatever we were doing before realisation we have not to do. The first and foremost thing is that realisation comes to you effortlessly.

So the effort which is built into your body all the time, the energy of effort, `I must do this, I must do that, I have to do this, I have to do that!' That creates tension, that I have told you already.

So what do we do? We do not try to compete with others. We do not try to fix certain timings, dates, watches. We do not also put our attention into any endeavour which puts us into effort, but we relax that attitude of effort. It's called as, in Sanskrit, prayatna shaithilya. For a Western mind it is very difficult to grasp the subject so try to understand. That doesn't mean lethargy, doesn't mean lethargy. One should never confuse with the dead, the energy of the living.

Now we are trying to transform our energies towards the energy of the Spirit.

So you have to allow the Spirit to take over. Your effort of your mind should be reduced and the energy of the Spirit should work through you. Now how do you do it? First is detachment, detachment. Detachment start with the thought, let us see the thought. It is called as vichara shaithilya, relaxation of the thought. Now a thought is coming into your mind, some thought [like], `Today is Mother's Pūjā let's go. We have to hurry up.' You see, `Must get this, you didn't get the flowers, now you go to the Third World and get the flowers. You must get this and you must get that!' The second [thought] is: `No! Detach yourself! Witness. Leave it to the Spirit. Watch!'

You will get it. Many of you have noticed this. But still this mind, which is quite silly, tries to impress upon you that you have to use the old junky instrument of this mind! And it asserts that `Better use!' And when you start using that, ego comes in, you get attached to it and what you lose is your progress and thus the joy is minimized.

How do you detach yourself? For a person who is absolutely detached is very difficult to explain how to detach isn't it? I'll try! [Laughter.] I cannot get attached that's the problem is! And I find it difficult to explain to you in words, that are human words, but still, I'll try to say now.

Say, I tried something as human beings do, in the beginning, just to see how it works out; because I had to experiment. For example, when I had to, say, attend any Pūjā or anything, I used to ask them, “What is the auspicious time?" So they would tell Me, “This is the auspicious time." And then another would telephone to say “This is the auspicious time." So I said, “How can there be two auspicious times?" You see, [it's a] big problem with human beings.

So they said, “There are five Pañchangas in India." Means five books to consult the auspicious time. That's what human beings have done. I said, “Then why consult? It's better not to have five auspicious times, isn't it?" Then the auspicious time has to be beyond time. But it is bound in the time the way human beings have made it, so it is bound in the time. Like in India, it is so much, so much, so much, but now, here [in London] it's different. Then you calculate, you have a watch. You see, to

overcome all these hurdles human beings also make certain devices.

So you consult.

`Now what is the auspicious time here?', leave at that time. Then it's a big headache because there are five books to be consulted, watch could be wrong, this could be wrong, that could be so. But if you are the Spirit, then the Spirit works out auspiciousness. It's the Spirit that works out the auspiciousness. And imagine when you think like that, how much tension goes out. First of all you have to be a slave of your watch; another, you have to be a slave of the books, then you have to be a slave of the market, of the room, of the place which you have to hire. But supposing if you allow the Spirit to work it out, then everything will work out. And you will reach at the point when it is the most auspicious.

So how do you accept it? Just by accepting.

So just now, if you give up your satta, your own domain, you get into the domain of your Spirit. You give up your domain, that is your ego's domain, or may be your superego's domain. You give up that and try to see things how it works out.

Now, what is the testing point of it? How do you test it? It works out. That's the point of testing! It works out. Allow it to work out. Don't put your attention. Attention [word] has the second part of, is the `tension'. And don't try to say, `Why not today, it should have happened today, we expected it to happen. Why not at this moment?' That's your ego. “Thy will be done." So the thought that starts moving in our mind all the time, which creates tensions is not the thought of the Spirit.

So, what you should say [is], `Not this thought. Not this thought.' `Ya neti, neti wachane nigamor awachus.' `Not this thought, not this thought, not this thought,' and see how you relax. Now you are relaxed. `Not this thought, not this thought.' Just go on refusing accepting any thought.

So you go into Nirvichara. In that state you feel the Spirit.

Christ has done the greatest work on this, I should say, but we do not understand because His life was like a micro thing you see, three years.

So we have to open it out a little bit and see what He did. He has given us the greatest weapon of forgiveness. When you forgive a person, what do you do? You accept the situation, to begin with and secondly you forgive what you think has been done wrong to you. But because nothing can be done wrong to your Spirit, you just forgive, because you are the Spirit. And when you forgive, you have found that your tension goes away.

So even to your thoughts if you say, `Alright, forgive this thought, forgive this thought,' because thought is not to be punished. `Forgive this thought, forgive this thought, forgive everything.' Not forget, forgive: because then you will even forget that you are the Spirit! [Laughter.] But `forgive all the thoughts that are coming to me.' Just go on saying. This is a mantra. What is a mantra? Is that power of the word, that expresses Spirit.

So this is a very important thing Christ has given us: the weapon of forgiveness. Everybody has that weapon, everyone can use that weapon. You don't have to put in any effort for it. You don't have to pay for it, it's just you have to say, `I forgive.' You'll be amazed your nerves will

soothe down, this tension, this pressure of these modern things will be reduced if you go on saying, `I forgive, I forgive them.' For example, you go and see some sort of a... I mean if you happen suddenly to see something very filthy according to the Spirit. Maybe it is very exciting according to normal human beings, but we are abnormal people and for us if we find it rather ugly then the best thing is, to get over, is to say `I forgive, because they are ignorant, they are blind, they are not yet there where I am. I am the one who is at the Source of enjoyment, at the Source of peace and while these are not, so I forgive.' And you'll be amazed that this forgiveness that Christ gives you works out vichara shaithilya, is the relaxation of the thought.

Now this opposite movement, that you have to move [in], first of all should start at this point, today, from forgiving others.

Now what happens when you forgive someone? That means you do not react. The power to react to somebody's injuries, insults is finished. And when that power is finished, you become a powerful person because nobody can now overpower you, because nobody can kill you, nobody can hurt you, nobody can do anything to you. But it is not, again I say, shamelessness. You see people can think that it is shamelessness.

So if somebody says to you something harsh and something that is wrong, you do not accept it. But supposing I shout at someone, the bhoots run away. You have seen that many a times, I have to shout at people, so bhoots run away because they react and they just run away, but the Spirit shines through.

So in Sahaja Yoga one has to understand that it is just this central path, is just the balancing thing which is important. It's not an extreme of anything. Like when we go to say that you forgive everyone it's not going to that extreme where you have done some wrong and somebody says to you [and] you don't take that part of it, it doesn't mean that. Again discretion is the engine of your movement.

So you have to see, if they have said it, something like that, `Is it? Have I gone against the Spirit?' Otherwise, if I say to you something, you will say, `Alright, forgive Mother!' You see the point is? `Forgive Her for saying so.' No! You cannot say that to Me! So then, that is the point [from which] you start thinking, `Why Mother said so? What have I done?' Now think on those lines, so you start moving again.

It's a very thin road on which you have to walk. One side is the huge, big Gibraltar, rock of Gibraltar, of your ego and another side is a superego. In between is a small discretion path going, on which you have to see both the sides, whether you are hitting yourself with the rock of Gibraltar, or you are falling into the valley of superego. You should see that you are using your discretion.

So the another thing one has to remember [is] that whatever you were doing before realisation, is to go to extremes. For example now, you start some sort of a movement. Say, you say, `We'll have classical things!' Alright. Then you go so classical that it becomes mechanical. Now you'll say, `Give up! We'll start anti-culture.' So you'll go to the another side that you become primitive. Till you have reached the end of it and learnt a

lesson of your life, you do not return! But in Sahaja Yoga, it's a very slippery road on which we are walking and there you have to see that it is not your ego and it is not your superego.

So discretion has to be used very much and the balance, in this movement, which we need not use otherwise. Till we are absolutely destroyed we can go ahead with it, before realisation. But in Sahaja Yoga as soon as you leave your discretion you fall this side or that side. Now those people who are of high quality Sahaja Yogis take to discretion first: `How far to go?' Now for that Mother doesn't have to say because you are the Spirit. You yourself, you are the Spirit. First of all assume your position as a Spirit and then you move with it, that you see, discreetly, how far to go, how far not to go.

Now that is one of the things: that you have to become thoughtless by becoming a forgiving person.

Most of the thoughts will drop out once you become forgiving. But you cannot forgive some people, like you cannot forgive God, you cannot forgive Mother. Certain things you cannot do, so the Maryādās must be seen. Now, in these boundaries if you walk properly, you can go ahead. This is the thing which brings you vichara shaithilya or you can call, the mind becomes relaxed. Then you have to have vishayatha shaithilya: means your organs, sense organs, always react to things, because you are human beings, you are born like that.

So whatever happens you react. For example, you see a beautiful flower, you react to it.

Some sort of a thought rises with it. Now you must practice to see something without allowing any thought

to rise, then you start sucking through your Spirit the beauty, the glory, the fragrance of a flower.

Every flower is a poetry, but when you start thinking about it then it becomes a dead thing. But you just try to enjoy. Now you are the people who are on this earth to enjoy yourself, not to worry about anything.

Just enjoy! But if you are still used to, “I must do this thing special, I am something special Sahaja Yogi, I'm a very highly evolved Sahaja Yogi” then you are finished! Say, we are all going in a boat enjoy the boat and also the waves. But somebody says, “I'm a very special one, I'll try to jump down” then you are back again into the same position.

So one has to have an attitude of looking at things. Try to develop this habit of looking at things without thinking about it. Try to develop your mind on those lines that you do not react. Now this excitement business, or all this sensationalisation that is today's craze, comes from the same [source]: that your sense organs require a kind of sensation because they react. While we must have our sense organs which do not react because they must only react to the Spirit.

So we have to develop a new kind of sense organs or a new quality of sense organs who do not react to outside excitement.

Now if you want Sahaja Yoga to be excitement, how can you do it? I mean just, it is just the opposite of it.

So what you have to do is to see that your sex organs, say for example your eyes, they see something then they react. Your ears, they hear something [and] they react.

Somebody wants to talk and see the reaction, there are expectations [of a reaction]. But because Spirit is active itself, it acts itself, you have seen vibrations don't speak, they act, It has the power to act [so] you need not react.

If you can reduce the power of reaction you rise much higher. This is a thing which one has to know when now we are celebrating His resurrection: because it is tapah, it is the penance of Christ. Christ came on this earth for penance. You know in the Gāyatrī mantra, there are seven things they have said in it and at the point of Christ it is tapah, is the penance.

So you have to have the so-called penance to achieve the joy. The penance is to pull back your sense organs inside yourself. As Kṛiṣhṇa has said that you have to pull back all your limbs of sense organs like a tortoise does.

So the excitement that you require for your sense organs is no more needed, because your sense organs, now, are themselves the source of excitement. In the sense that they neutralise all the excitements. You go to that point from where it starts. A river starts with a very small, little drop and then it expands, expands, expands, expands. You go to the source, absolutely to the central point, there you'll find hardly even a drop falling on you. Another good example would be: a wheel has the central point and the wheel moves all the time but the central point has to be fixed otherwise with the wheel [if] that central point also moves, then the cart cannot move, the cart will also start rolling down.

So the central point has to be fixed otherwise the wheel cannot move.

So you go to that central point and the movement is on the central point where there is no movement, in a way, because there is only ascent, there's no revolution. It doesn't revolve any more, there's just ascent on the central point.

I hope you try to understand that all the movements come out of ignorance. All the outer movements come because we are not yet on the central point. But that achievement is not difficult because you have jumped onto it. But you again come out onto the periphery, onto the wheel.

So how to keep there and to ascend in that, line? Say, for example, there are wheels like this, wheels after wheels, but central point is fixed. Now every time you jump out, now how do you go back to the central point? Is by detachment, by tapah, by penance. Penance is to deny. It doesn't mean asceticism of outside but asceticism of within.

First of all we must learn to give, give to others. That also sometimes people find it difficult, I have seen. “Even to give $1” they said, “for Sahaja Yoga people find it difficult!" I was amazed! So to give to others is going to be even worse. Try to give to others. Detachment.

So one way is to have forgiveness, then second is generosity. If you work for Sahaja Yoga: `I haven't done anything so far.' Not to react to it what work you have done. `Oh, it's pleasure, I did it. It's my pleasure, I did it. Just out of pleasure.' Don't count it; `I brought four flowers, she brought two flowers.

I must be paid for one and a half flower.' All these calculations are on the periphery, outside, when you

were not realised Souls. Now you just don't count anything else, but your blessings.

So you be generous.

I have seen now people have different attachments, subtler ones. Like attached to their own children.

I have seen people [like that]. Once their children are born to the Sahaja Yogis then the whole world becomes their children: You'll spoil them, you spoil yourself. You are just their trustees. But to you it becomes a very big thing that you have produced a child. Anybody can produce, even a dog produces a child, what is so great? I mean, the bitch. That's a funny word to say! So, to create a child is not something great, but that you have a child in charge of you, which has to work for God. You are just in charge. But to identify that, `This child is great, he's a very big realised Soul!' and all that will blast your head completely, because it is subtler blasting. It's like hydrogen bomb. Ordinary bombs can destroy a part of it, but these subtler bombs are even worse. And that will spoil the child, that will spoil also you very much in your ascent.

So what you have to do is to see that if you have a child, alright you are just in charge, as you are in charge of all the children of Sahaja Yogis not [just] of your own. Be generous. “Udār charitrānām Vasudhaiva Kutumbakam" [meaning] “The person who is a generous person, for him, the whole world is his family." So expand yourself. “This is my family, this is my wife, how can I live without my wife, or my husband, my child, my..." This will not help you, this will tie you down completely. This is a very subtler thing you start, because now you are receding

back. First you gave up your family, gave up your children, gave up everything, came to this extreme, now you are going back! For Indians they understand that they are already too much in this, so they know that to detach yourself from your children is very important because they are already in it. They are too much attached to their children. In the beginning, they will always tell Me, “My child is like this, my mother is like this, my father is like this, my brother is like this, improve my..." and they will be all bhoots, one better than the other! Without any discretion, bring all those relations on my head and I feel terrible about them. Even, a farfetched relation of a relation of a relation they will bring in along that, “You see she's my relation." So, in India it is very important that you are a relation of such and such a person and you may not have anything to do with that person but he's a relation, so “He is a relation." So, what we understand, is that our relationships and our identifications have to be dropped completely.

We are universal beings now.

So your child is a source of joy, every, child should be the source of joy to you, every child should be. Bachelors that way are better or the ones who are not yet married, they can enjoy everybody's child nicely. But, when you are not a mother and a father, if you are enjoying [other children], what is so creditable? When you become, the parents and then, you enjoy other children as much as you enjoy your child then your generosity has started.

So the generosity of loving others, the generosity through compassion. Compassion doesn't mean that you should pity someone but compassion means the sharing

of personality, sharing of love personality. And that is where we miss the point, that compassion means that somebody has to be helped. Sahaja Yoga compassion is not that, Sahaja Yoga compassion is, it's sharing.

Now the fourth thing you have to remember. What I have told you other? First is? Is the forgiveness.

First! According to Me first is forgiveness. Second is, you can call it, the compassion or the detachment leading to compassion.

So you can call it the first one as the forgiveness, [then] detachment and thirdly the compassion. These are the wheels of your chariot which moves you. These are the wheels you should remember it.

Now, if you go further with it, with the detachment, supposing works out in you, even you become compassionate, even that comes. Still what is the judging point? How do you know that you are alright? How do you measure? How do you find out that you are alright? I mean what you call the, take the bearing, as they say, of the ship. How do you know? You must have peace, you should be a peaceful person. Agitation should be outside, but you should be absolutely peaceful person. If you are not a peaceful person then, be sure, that you are not yet there where you should have been.

Now you can say that, `Christ also got very angry, he took a whip in His hand and beat the people, so we can also do the same!' You are not Christ! You are not an incarnation, you must know, you are a realised Soul.

So you don't have to take a whip in your hand and hit others. You cannot. This is the mistake what the disciples of Mohammad Sahib have done, that they never thought

that He was an incarnation, you see. All the incarnations have killed. Kṛiṣhṇa has killed, Rāma has killed, Devī has killed.

But you are not the Devī, you are not Śhrī Kṛiṣhṇa.

So you don't have to kill anyone. You don't have to show the temper.

So if you still have a temper then know that your progress is very slow. You have to be a peaceful person. Imagine Sahaja Yogis having a Jihad. What do you say to that? Going with swords in the hand and a spear in the hand and hitting others. This point I want to make very clear because when I am there, of course, I am going to tell you everyone, but when I am not there I don't want you to take in your hands the swords and things and fight. What William Blake has written is for the incarnation. Incarnations say “Give me my..." It's not that you should say now `Give me Rāma's Ayudhas.' You cannot use! You are not an incarnation. Because the discretion of these are effective, yours are not.

So you are not to take any, weapon into your hand or even anger. Doesn't behave a Sahaja Yogi at any point, unless and until I tell you to be angry.

So this is the criteria, that you have to be peaceful person, not aggressive person.

Now different people have different type of aggressiveness. For example, men would start... men don't discuss, you see, they just slap you, finished. They don't argue they don't like to argue, at a point they will go and they'll just hit you out and finished. But women are very good at argument and very aggressive, very aggressively argumentative.

So you don't argue: is the second point. If you are argumentative then know that you are not yet there where you have to be. A peaceful person goes to a point and then argues it out. If you are argumentative then your progress is not alright.

So a person has to be absolutely peaceful and this peace is the most effective thing. We are seeking the peace of the universe: you cannot achieve it through any one of these bombs, you can only achieve it through the Spirit which is the source of all the peace.

So, I would request all of you to give up tempers, angers. Peace is the greatest powerful, thing on this earth.

There's a story, a Chinese story, interesting, about it. There were two very great fighting cocks, you see, known to be the greatest of all. And they have this excitement again of the cock-fighting in China. I mean you can have of everything in this world, all absurd things, like rugby, football, this, that, I mean there's no end to it! So these two cocks were to go in for an international sort of a fight I think.

So they said there is one great saint living here, he makes everyone very powerful.

So the owner of the cocks went to him and he said, “Will you make my these two cocks very powerful, so that they can fight and win?" He said “Alright, it's very simple. Alright, you leave them with me." So after a month when he appeared to take the cocks, they would not react to anything, they were just standing like this, watching. He got a fright of his life! He said, “How are they going to fight?" He said “You just take them, you'll see." So he took them to the arena and put them there and all the

cocks, you see, invaded each other, fought. These they were just watching, these two were watching! [Laughter.] And all the rest of them got so frightened with these two, they all ran away and they won! So the person who is peaceful is the powerful [one]. The one who doesn't react to anything else, is the most powerful.

So, one has to understand that peace is the criteria to know that you are absolutely at that point where you have to be. But peace by no, chance means cowardliness. Because, you see, I know what indiscretion is, human indiscretion. They think then cowardliness. No. You stand like this [upright] not like this. The difference between a peaceful person and a cowardly person is that a cowardly person acts to the negative forces and a peaceful person creates positive forces, constructive forces. Generates it.

So you are not to be cowardly but you have to be peaceful. And a peaceful person is like a magnet, you see, so soothing, it is.

So you can see we are moving towards the soothing qualities of the Spirit. We have to soothe, others and not to excite, but to soothe. And that soothing quality, what you call, is, we call it like the ghee: when the body is charred and is absolutely burning, then you put some sort of a ghee on it so it becomes smooth, like lubrication, [a] lubricant. Such a personality is a lubricant. It doesn't go into friction, but reduces, frictions. It is a lubricant temperament.

So you should judge yourself, `Am I a lubricant personality?' For example, you see two persons are fighting, alright? And one goes as a peace-maker; and

one goes to excite it more, you see, he joins them. Now the one who is the peacemaker is the blessed one, is the one who is the one moving towards God because he is the peacemaker. “Blessed are those who are the peacemakers." All these things if you see are, what I am telling today is the same, but in a different language, that's all, what Christ said it. To understand Christ you have to open him out more, because He said it in very simple words, which has very deep meanings and only a Sahaja Yogi can understand Him.

So you have to make peace. I have seen people been given Nobel prizes of peace, who have no peace within at all. They are hot-tempered, horrible people and given Nobel prize for peace! Alright! And personified temper, absolutely hot-tempered; and you call it peace! How can you have peace with a person who is so hot-tempered? So this is possible. In this human endeavour anything is possible you see.

Sometimes so absurd, you see. Like I have seen people getting a degree `doctorate of learning', who has not even been to a school who doesn't know how to read the book! Anything is possible because it is just a manoeuvreing of everything, it's so artificial.

So the lubrication of your love, the love.

So the love that you enjoy is not what is bestowed upon you but what you bestow upon others.

The idea of love is also funny. It's just the opposite of what you have seen so far. They'll write “I love you." Alright? And the second sentence will be “I want to divorce you." And the modern fashion is like that. “I love you; I want to divorce you because I love you too much!"

[Laughter.] “Because I want to spare you!" Is very modern, very sophisticated it is.

So the love that hurts others, love that tortures others. The love that expects, is not love. Love that just flows, just forgives, it is just compassion. It's the most, enjoyable thing. Radiant, just like the sunshine, like Christ who even forgave those who crucified Him! Imagine! Imagine! Because He knew that God will not forgive. Even God will not forgive those, He tried to forgive them. But we, those who call themselves Christians, those who are supposed to be Christians are just the opposite of Christ, just, the opposite in every, way, if you see, just the opposite.

So, you come to a point where you understand that you become the love. And when it is pure love relationships then there is no lust and greed or anything but just love and purity of love. You don't want to do it because you want to have any lust out of that person. Just see, the opposite. Here the girl is very `attractive'. What is so attractive? To My eyes they just look like mosquitoes. Horrible! Sometimes like witches you know. Their nails and all that look like, to Me, like witches: so artificial. Just like machines, sometimes. What is so attractive in these women? Or in these men? You see. They look like skulls to Me, sometimes and somethings like, Frankenstein, I don't know what they look like, horrible. The way they walk, the way they try to impress. I mean, nothing but fear comes out of them.

So, what you emit out of your love to others [is] a sense of security, an ocean of security you can call it. Everyone

feels secured, secured with you. And that security will be felt by you. Trust, trust others.

You must trust. That is very important. Trust for everything. I have seen some people are very serious on money, some are very serious about possessions, some are this. I know they are sometimes weak people.

Could be weak about money, could be weak about possessions, could be even insulting to things that should not be so: but don't lose your temper just have forgiveness for them and let them feel secured, absolutely secured. Trust. You see as you know that I never ask the trustees to give Me any reports. I do not ask them to give Me any accounts or anything. I don't understand accounts at all Myself, you see.

So I never see how many accounts you have got, what money you have got or, say, supposing Gavin is saying that “I am sending money now Mother to you” whatever I receive it's alright, finished. I don't know whether he gives you receipts or not, nothing. If he says so [it's] alright. I leave it to him. He has to grow, whatever it is. It's his responsibility, if he's not grown up enough he will grow.

So trust others because in Sahaja Yoga you must know we are all growing, we are all transforming.

So we must grow, we must grow and for your growth security is the most important thing. If there is no security for a tree it will never grow.

So everybody should feel secured in the company of Sahaja Yogis. If there is any insecurity from someone then it should be reported to the collective and [you] should see that all such cases of insecurity creating,

trouble creators should be, little bit, taken out for the time being. Because there should be a healthy growth. But growth must take place and for that you must trust.

Somebody might make mistakes, alright doesn't matter.

Somebody may be dishonest, doesn't matter.

But give them security.

But what we do is to give security to bhoots, I have seen, [it's] very common. People will have only interest in the bhootish people. They will trust a bhootish people than to someone who is a little dishonest.

You see, what is dishonesty? Supposing somebody doesn't give income tax, doesn't matter, it's this government, or is that government. What does it matter to us? As long as that person is honest to God it's sufficient. Our honesty is of a different level.

So we become angry with that person, we get upset with that person. There's nothing to get angry.

Actually My system as you know is that I know also the people who have mismanaged money, who have not been alright, I know it, somehow, without knowing accounts but I said, `Just forgive, forgive, forgive." I know everything but I just say, “Forgive, doesn't matter." Then, you might say, with rationality, that, `Mother, such a person will go ahead with it'. No he won't! You try and trust. Why? Because they are growing, they are coming to light and the more light they see the better they become. This trust has to be there. Trusting in God that He will give him the right path.

So this understanding about your growth is within yourself, which you can see.

And the highest of all is the collectivity. Not the fraternity of bhoots, but Collectivity. Again discretion has to be used, how far you are collective. If a person thinks he is a very great person and he can correct everyone and he can punish everyone and do as he likes, then he's not collective. But sometimes you have to also understand that even with bhootish people I have to stoop down to conquer them, to bring them up. Don't become like them, try to elevate them than to go down to their level. And if you can manage that, then you have achieved what you wanted to do through your collectivity. And a person has to be collective. If he is not collective then one must know that there is something definitely wrong with that person. Then what you have to do after detachment from things [is] the penance part of it. For this we have to be doing some penance. For example if you are too attached to anything: say you are very fond of food. Many people are, I know that. The tongue is the worst of all. If you can control tongue then you have controlled at least 50% of your sense organs. If you are attached to the tongue [you should say] `These days I am going into a big penance, I am eating just boiled food without salt, without anything in it, just boiled food. Going into penance. I have to! For nine months.' For Me it doesn't matter. It is no penance for Me because I've no tongue at all, no taste buds, [so] I can manage.

So whatever you like too much, “Ahā! I love to have something." You see, specially here I've seen if you see good food or anything, “Mmmm..." [Sahaja Yogi brings cold tea for Shri Mataji.] Now, it's as cold as ice. Should I have it? I can if you want, but it's rather cold, I think you

would like to give Me hot. Alright. I don't mind having it. Alright.

So now what you have to do is have a kind of self-directed discipline. Self-directed. Not on others.

Self-directed. `Do I meditate in the morning? I don't.

So what's wrong with me? I'm supposed to be a Sahaja Yogi.' Nobody has to tell you. You yourself should do this to yourself. You are fond of food, `Alright doesn't matter, I'll fast for two days.' No fasting is allowed in Sahaja Yoga, alright, but fasting for detachment is alright, not for God's Sake, but for your sake you do it. `I like a particular type of cake.

Alright I'll not have it. I'll not have it for one year.' But no, when people have to give up, they give up something like Rhubarb [a bitter vegetable]! [Laughter.] So one should not be cunning about it, you see, should not be cunning with yourself.

So what you have to do is to see that, `Where does this mind go? What is the attraction?' I mean, even now, I find some people are like Romeo and Juliets, you see, still living in that area of Romeo-Juliet-ness. Get out of it! [It's] nonsense. Get out of that kind of a thing. That doesn't mean you become a dry personality of another extreme, can be, that you become like sticks. That's not the point. But you should not indulge into these things. These are all artificial things.

So a tapah to be established within yourself. Self-discipline. Now those who talk too much should stop talking, absolutely mauna [silence] is the ilāj. Mauna is the treatment for such people! Just don't talk! Those who do not talk, most of the English men do not talk, women

talk too much. It's a fact. I've seen, any interview you see, the women will talk first. This [police] constable lady died [and] her mother was talking! In India the mother would not be in a position to talk, you see. The father was sitting quiet. You see, you can't imagine. In India supposing a child dies like that, you see, the mother would be absolutely sobbing, in a mess, she won't be talking. Here the woman was talking, we were most surprised! You see, the women talk too much [here], men just don't talk, they are not supposed to talk I think, they just keep quiet. At the most they might be slapping. I don't know what they do. [Laughter.] So what we have to do is to teach ourselves that, if our tongue talks too much, then we better keep quiet. If we do not talk, we better talk, we should teach ourselves how to talk. Now go and talk to the sea, go and talk to some tree, go and talk to someone like that. Or best is to talk to Me, to My photograph.

So that's how you achieve a kind of control over your tongue. To talk sweetly.

Some people have to go through penance for that. For them to talk sweetly is like taking rhubarb again. They just can't talk sweetly, just can't. Sarcasm. You see, in that sarcasm they have a special pleasure. Try to say something sweetly. You can be humorous without being sarcastic. Humour is the best way. What is the need to be sarcastic? There's no need at all. Is a sign of cowardliness, I think, sarcasm, is a sign that you want to hurt others, but you are not straightforward.

So try to avoid sarcastic talking. If you are sarcastic, better tell your tongue to behave itself.

So, little disciplining towards yourself, punishment what you call, or the tapah, the penance has to work out.

Now people have so many ways of, you see, seeing things.

Some men want to see women all the time, some women want to see men all the time or clothes or anything, you see. Now, the difference is that when you see something, it reacts. The difference between My looking at anything is that, that reacts. When I look at you, your Kuṇḍalinī reacts, when I look at this, it gets vibrated. Kataksha, kataksha: Every eye... every glance, every glance makes the thing react. And nirīkshana means, I know what it is. I know what it is. Looking at a person I know what it is. Looking at a thing, I know what it is nirīkshana. And the whole thing is in the memory there, you see.

Like, we were going and they said we have only black stones. I said, “No, you have red also." He said, “Where do you know?" So I told them the exact spot where to get the red stones. They said, “How do you know, Mother?" I said, “We passed that way about eight days back and I know there are red stones." So everything I see gets vibrated and also I note what is there and is all ready there to be used at a proper time. But what do I do? What do I do? I do nothing. I do nothing. I don't think, I don't plan.

Everything that you do, I don't do.

So when you have that kind of a temperament you will be amazed! The amount of dynamism that will work it out. You don't have to create a dynama, it's inside you. Let it work out. Today I had told Gavin that I won't have

so much of a Pūjā but I'll talk. Because Pūjā is alright, it talks for itself and this thing.

But I wanted to talk to you because now the time has come for us to go further.

As a result of all this, all this, that when you do [it], you become the Truth, you become the Truth.

So, in every Chakra if you concentrate and use the Chakra to detach yourself from the particular quality of that Chakra. Like, now for example, the Nābhī Chakra does the digestion. Now you don't worry what you should eat to digest. Just detach yourself from there, with vibrations, if you just see and eat whatever is there: you will digest. And then you become the Truth. Truth that is love, that is God.

May God bless you all.

.....

In a human form you `decrease' your age as your birthday comes. But with this you `increase' your age. And you are proud that you are growing. In the human level you feel unhappy that you are growing; here you feel proud that you are growing. Just the opposite of what you are doing if you try to do it, it would be nice. I mean, that doesn't mean again, indiscreet, you know. I'm quite worried on that point! [Laughs.] Discretion is the first thing that you should have before you.

Now if you have any questions you can ask be for about 5-10 minutes till I take My tea and then will have a little Pūjā.

[Later on to Melody Hodgson:] We don't run away from negativity.

[During the recitation of the Holy Names of Salutations, Shri Mataji adds one more:] Salutations to the One who came to England.

Contents: **1984-04-2x Shopping for Creating a Roof Garden, London, UK (month not sure)**

Sahaja Yogi [to an approaching friend]: Here's your Mother.

Shri Mataji [very sweetly]: Yes, that is what they call Me. I am the Mother.

[Shri Mataji warned Alex Henshaw that the people were racist at that stall.] [Afterwards:] English were in our land for hundreds of years and the Indians were very gracious.

They let England leave with dignity and and they praised them. The Indians come here, they work very hard, they buy houses, they start businesses and the English are very racist. The English are lazy and complacent; they complain and whinge and that is why has gone down, because they have no self-respect.

[She also says they had become wealthy at the expense of other nations, particularly India and most of the crown jewels were from India. They colonized and took over countries that had ancient civilizations and thought themselves superior. They learnt nothing of spirituality and yet they imposed their rule and bureaucracy on India and never learnt anything from the country.] [The times are changing now and the English are taking to Sahaja Yoga. She says that is a miracle in itself, the fact that the English were turning to spirituality. She says that there were some very deep seekers and they had great saints

like William Blake to help them and steer them in the right direction.

But the biggest problem is the Anglo-Saxon brain. It is hard to crack through that and therefore England is a hard place to work out. It is the heart of the universe, but is one of the hardest nuts to crack.] Alex Henshaw: I'm Australian, Shri Mataji.

Shri Mataji: Yes, I know [laughs].

Contents: **1984-04-xx Quote on Incarnations, Brompton Square, London, UK (month not sure)**

[Shri Mataji is visibly saddened:] Luis, do you know that people ask Me such strange questions.

Luis Garrido: No, I did not know, but who asked the strange question? Shri Mataji: [Explains that someone had just asked Her whether the boy of Gail and Graham Pottinger that She had named as William was the reincarnation of William Blake.] How can you people ask such absurd questions like that? [Luis was living at Chelsham Road ashram and this boy named William was also living there with his parents. No one there ever suggested the absurd thought that this boy was an incarnation, though he was obviously a very sweet, realised child and very well behaved. Luis ventured to ask Shri Mataji the answer to this question.] How could he be the incarnation of William Blake? [Pointing at Herself:] William Blake is in My body.

All the incarnations are within Me at this time. There are no other incarnations out there right now.

[On another occasion Shri Mataji tells Luis that the reason why She named the boy William was because his

father had the honour of being the first Sahaja Yogi that brought to the collective attention the fact that certain poems of Śhrī William Blake contained prophecies about Sahaja Yoga.]

Contents: **1984-04-xx Quote, Brompton Square, London, UK (month not sure)**

[John Watkinson worked in many houses of Shri Mataji and all of Her bedrooms were always beautiful, but at Brompton Square it was a jewel. The atmosphere at that house was also very special. Shri Mataji wanted a cupboard made, especially for Her saris and shoes. Outside Shri Mataji wanted purple embroidered silk to match the rest of Her bedroom and inside She wanted China blue silk. The cupboard was approximately kitchen unit height, so to apply the silk to the inside John had to climb right in.] [While he is applying the silk, Shri Mataji, Her daughter and two grandchildren suddenly come into the room. Shri Mataji's family had just own in from abroad and wanted to rest.] [John pops his head out of the cupboard and says to Shri Mataji that he would go and return to do the work later.]

Shri Mataji: It's ok, you just carry on.

[John continued and they all fall asleep very quickly. While applying the silk, John could not avoid the occasional tapping sound, to which Shri Mataji wakes up.]

Shri Mataji: Please, come in! John Watkins [popping his head out of the cupboard:] It's me, Mother. I am in the cupboard, I should go.

Shri Mataji: No, you just carry on.

Contents: **1984-04-xx Quote related to Mirrors, Brompton Square, London, UK (month not sure)**

[Shri Mataji enters the house and upon seeing Her own reflection in the many mirrors of the house, She does a double take, as if to say `Oh! There you are!'] [To Danya Martoglio]: You see, I need all these mirrors to remind Myself who I am!

Contents: **1984-04-xx Quote on Śhrī Jesus Christ, Brompton Square, London, UK (month not sure)**

[Shri Mataji gives a tour of the house to the parents of Danya Martoglio. After that, sitting down for tea Shri Mataji asks them if they have any questions.] [To Danya Martoglio]: You see, I need all these mirrors to remind Myself who I am! Father of Danya: I have always wondered, did Christ really say, “Why hast Thou forsaken Me?" when He knew the whole Divine plan for opening the Āgñyā Chakra?

Shri Mataji: Yes He did say that. Even though it had all been decided in the Vaikuṇṭha stage, yet thee is still the emotion of the drama.

Contents: **1984-04-xx Quote related to Jewelry, Brompton Square, London, UK (month not sure)**

[A young French Sahaja Yogi who was sent to London by his father to research the jewelry market, ends up spending most of his time going to Shri Mataji's house. Before going back to France he leaves a letter thanking Shri Mataji for the nice time he had spent at Her home.] Shri Mataji [to Luis Garrido]: I feel this boy should not go home without seeing Me first and if this means him losing

his flight I'll buy him a new ticket. Tell him to come and see Me before going back to France.

[He stays longer and Shri Mataji finds out that he had failed to do the research for his father.

So She gives him a detailed lesson on marketing jewelry in the UK. She teaches him that when it comes to silver certain shops are very particular about the need to have the silver hallmark. As for the London Indian shops the accent is on traditional handmade jewelry, the hallmark is not essential and these are two completely different markets. Shri Mataji shows him examples of necklaces that would be appreciated by Western customers so long as the items were delicate and fine and it did not matter if they were machine made or handmade.] [Shri Mataji asks to have a certain jewelry box sent down from Her bedroom. Sir C.P. offers to bring it down, however he comes down empty handed as he could not remember where it was kept. Shri Mataji gives him some hints and he remembers. She makes light of the situation by telling us that Sir C.P. knew each and every detail of matters related to his work, but in household matters he could be quite forgetful.

She is in a playful mood and explains that because Sir C.P.'s name was Chandrika he belongs to the moon and that planet makes people quite forgetful. Everyone laughs and in no time Sir C.P. comes down with the jewelry box.] [Before the box is opened Shri Mataji asks everyone to pay attention because it is a testimony to British honesty. She explains that after India achieved independence and after Her father had passed away, the British government found a box of jewelry that had been

confiscated from Mr. Salve and returns it to the family. Had the British not confiscated it, Mr. Salve would have given all the jewelry away towards the fight for independence. It was a substantial amount and Shri Mataji explains that this was Her share, as other members of Her family received a portion as well.] The reason Indian ladies wear so much jewelry is not a matter of indulgence or luxury, it is just something they do traditionally because it is said in the scriptures that Śhrī Ādi Shakti wore certain items of jewelry and Indian ladies want to emulate the Goddess.

[Shri Mataji passes Her hand repeatedly over a silver necklace to vibrate it and then hands it to Luis Garrido, saying that it is for Carol, his wife, who had a claim to be an Indian lady because she was born in India.]

Contents: **1984-04-xx Quote related to Downloading a Van, Brompton Square, London, UK (month not sure)**

[A large haulage van is brought to Shri Mataji's house at Brompton Square, to be filled up with items that were stored in the upper stories of the house.

Some items were very heavy and bulky and there were so many of them. There was no lift and the job involved coming down many flights of stairs to the van. It was just after lunch.] Please finish the loading if possible by three o'clock but no later than four o'clock. As you know tomorrow I travel away on a long tour, so let us try and finish this job on time.

[Sahaja Yogis struggle with some heavy items and none of us believed it was possible to finish this job on time so

we gave no answer to Shri Mataji. Comes four o'clock, Shri Mataji seems surprised that they had made such small progress.] Please make sure you finish this before it is dark.

[But they never believed this would be possible and the job was only completed much later, in the dark, by dinner time. Then the ignition key of the van breaks in the lock, the van cannot be moved and it is too late to solve this problem. They know that if the items are left in the van overnight they could be stolen so they have to do the job again in reverse.] I knew there was a problem and that is why I warned you to finish before nightfall.

[Now at last the three Sahaja Yogis remember that they have spiritual powers. They say the mantra of Śhrī Hanumān and then with full faith initiate the unloading. To they surprise it only took half an hour.

They are laughing all the way up the stairs, carrying what now seemed very light-weight items. They recall the words of Christ, that if one has faith one could move a mountain.]

Contents: **1984-0xxx Events Related to Tapes, Brompton Square, London, UK**

First Occasion: [In 1984 at Brompton Square Sahaja Yogis present Shri Mataji with some transcriptions of Her talks for Her approval. The intention was that once checked and approved they would be circulated to the countries where Sahaja Yoga had centers. They are surprised to see Shri Mataji going through Her talks with a pen crossing out several sentences and changing others and in a few instances telling us to write the

opposite of what had been transcribed.] [Luis Garrido is worried that people might say that he had made a mistake when transcribing or that he had changed what was on the tape and because of this he gets permission from Her to add a small comment in the text explaining that the changes had been done by Shri Mataji Herself.] [Shri Mataji explains that She knew She had spoken thus at the time, but when She said it, She had a particular person in mind and as certain comments were aimed at a particular person they did not apply to all.] Second Occasion: [Later Shri Mataji finds out that the talks had not circulated abroad as intended and gave instructions for copies to be sent to these places.] Third Occasion: [Shri Mataji is informed that the Easter Pūjā talk that She had just delivered in the UK had bad sound and too much noisy interference from children. She watches the video tape and comments that She is surprised to see what an interesting and deep talk She had delivered. Then Shri Mataji asks Sahaja Yogis around Her to name a Sahaja Yogi especially endowed with intelligence and he/she would be the one appointed to ensure that this videotape is cleansed of the noise. They cannot think of any Sahaja Yogi specially gifted with intelligence. To their relief Shri Mataji comes up with the name of a Sahaja Yogi who has very good computer qualifications and he is appointed to take the tape to a lab to remove the noise interference.] Fourth Occasion (two instances, the second one at Chelsham Road): [At local Sahaja Yoga, Public Programs without Shri Mataji in person, it was the norm to first play an audiotape of one of Her public lectures in its entirety and then to give realisation. Shri Mataji's lectures were

held by Sahaja Yogis with great esteem and admiration and the thought of playing just part of Her talk was unthinkable. It was by listening to the whole talk that new people often wondered with admiration at Her infinite love, knowledge and wisdom. Everybody felt transformed, including those who had come for the first time. Gradually the video tapes of Shri Mataji were introduced, much to the joy of all present. At one point the person conducting the meeting started to reduce the time allocated to Shri Mataji's lecture.

This led to discontent amongst Sahaja Yogis who complained to Shri Mataji.] [Then Shri Mataji to Chelsham Road and the whole collective has been invited and this is one of the rare occasions in which Shri Mataji passes a personal rebuke, to the person who had been stopping Her lectures half way through. She seems visibly saddened by this situation. The person responsible for this corrected his behaviour and took no offense.]

Contents: **1984-04-xx Quote on Shoes, Brompton Square, London, UK (month not sure)**

[Shri Mataji had a servant who was a bit difficult and he kept doing silly things. One thing he did was to hide Shri Mataji's shoes.] He has hidden My shoes somewhere in this house and we have to try and find them.

[Luis Garrido looks around. There was a big steel chest down in the basement. Shri Mataji comes down in the afternoon and walks past it.] Have a look in there. Open up that chest.

[Luis opens it up and it was like opening an air-conditioning unit. It had a coolness emanating from it,

with all Her shoes in there, where the servant had been hiding them.] Shoes are the best! They've got so many vibrations. [Laughter.] It's amazing, these shoes are tremendous.

Bring them upstairs.

[So Luis carries them upstairs, pressing them against his heart, because he could feel these incredible vibrations from each pair of shoes. He takes them up to Mother's room, one pair at a time to enjoy the moments longer.]

Contents: **1984-04-xx Quote on Time, after Shopping for Groceries at Southall, Brompton Square, London, UK (month not sure)**

[One day Alex Henshaw drives Shri Mataji all the way out to Southall. On the way he tries to take mental notes of all the landmarks so he wouldn't get lost on the way back. It is a very slow journey and seems to take forever. Eventually the car reaches to Southall and Shri Mataji buys some Indian groceries for the night entertainment. On the way back there is a discussion about racism and the British, how they came into India for four hundred years and ruled and plundered and pillaged. And how the Indians have come to London and work very hard and are doing very well, yet the English really resent that. On the way back time seems to go so quickly and all of a sudden the car reaches Brompton Square.]

Shri Mataji: See, it didn't take very long to get back, did it? Alex Henshaw: Shri Mataji, it seemed to be a lot less time than going there.

Shri Mataji: Time is an illusion. When you are at Sahasrāra, it is a complete illusion. I watched you and

your mind was trying to remember all the landmarks so you wouldn't get lost on the way back. You were thoughtless on the way back.

Contents: **1984-04-xx Quote on Barometre, Brompton Square, London, UK (month not sure)**

[One day Alex Henshaw is upstairs with Shri Mataji, cleaning/moving some furniture and all of a sudden he feels a very heavy Āgñyā catch.] Ah, you're like a barometre.

Somebody has come. Every time someone comes in whose vibrations are not good, you register it. Go downstairs and see who it is.

[Alex Henshaw goes down and someone who had an Āgñyā problem arrives.]

Contents: **1984-04-xx Quote on Love, Brompton Square, London, UK (month not sure)**

[A little girl of a Sahaja Yogini helping to make curtains for Brompton Square, knocks over a crystal vase and it smashes on the ground. The mother is upset and scolds the girl.] No, it's all right! Everything is ok [cuddled the little girl, who is crying].

Material things aren't important. Love is more important and you shouldn't scold the child so much for material things.

Contents: **1984-04-xx Quote on the Power of Vibrations over Matter, Brompton Square, London, UK (month not sure)**

[At the bottom of the stairs, the statue of an Indian boy playing dholak is not formed properly and is anatomically incorrect.] I need to fix this.

[Alex Henshaw is standing up the stairs and another Sahaja Yogi is a little lower and both are watching it from different angles.] [Shri Mataji starts giving vibrations to the statue. Alex Henshaw can see the actual shape of the wood changed. It is as if the shadows became more defined, along the scapula at the back. It becomes like plastic before his eyes.] Other

Sahaja Yogi: Yes, Mother I see [but he didn't really see it]. [Suddenly with excitement:] Yes Mother, I can see! I can see it's changing! [When Shri Mataji finishes, the actual form and shape of the sculpture have changed. There was more definition around the back and the muscles at the back were correct.] That's much better! That looks better, doesn't it? Vibrations have the power to transform matter.

Contents: **1984-04-xx Quote on Being Lost, Brompton Square, London, UK (month not sure)**

[After driving Shri Mataji for a couple of months, he thought that he knew London fairly well. Then one day while driving back to Brompton Square, he takes a wrong turn and the car ends up in North Kensington. He starts driving around.] We're lost, we're in North Kensington. Why are we going into North Kensington? Maybe it is to vibrate the area. Just stop and ask someone where to go.

[So Alex does so and he is told to go back the way he has come. He is getting more and more lost, for about half an hour.] [Finally at 5:10 p.m. Shri Mataji speaks again:] I

know why we're lost. I have to go to a function tonight and I don't really want to go and I have to be back at five o'clock, in time to go to it. When I go to these functions I have to shake hands with all these people and I take in all their baddhas and bad vibrations.

Contents: 1984-05-05 **Sahasrāra Pūjā, The Start of a New Era, Church, Ch^ateau Mesnifferes, Mesnifferes-en-Bray, Rouen, France**

It is so wonderful for your Mother to see so many beautiful Sahaja Yogis assembled together, on this day of Sahasrār.

I think the first era of Sahaja Yoga has ended now and new has started. In the first era of Sahaja Yoga, the starting point was, first, the opening of the Sahasrāra and gradually moving towards the completion, I find there are so many who are great Sahaja Yogis today. It is a very natural process of growth that you have gone through.

The first one was, we can say, is just the awakening of the Kuṇḍalinī and piercing the fontanelle bone area.

As you see on top of your head these bandhans, that's how you too have in your head, same way and you have the Chakras same way built in, in your Sahasrāra.

So in the first era of Sahaja Yoga we have awakened the deities in your centers, in the medulla oblongata and also in the brain.

But now the time has come for us to spread it on a horizontal level and to move it on the horizontal level, we have to understand how to go about it. Like the seven colours of the rainbow, we have got seven colours of the light of these centers, of the Chakras. And when we start

it from the back, from the Mūlādhāra, bringing it up to the, this side, Āgñyā, then it is placed in a different order, if you see it clearly. I mean to say that in the Sahasrāra, because it's a concave placement, is important to understand that the center of the fontanelle bone area corresponds to our heart.

So heart is the pivotal point for the second era now. I hope you understand what I mean.

So if you have to place your attention to Sahasrāra, first thing you have to do is to pay attention to your heart. In the Sahasrāra, the Heart Chakra and the heart itself, the Ātmā, coincide. Means the Jagadambā becomes one with the heart, that is the Ātmā.

So we see that here the Yoga takes place.

At this point of time it is very important to understand that we have to take a bigger step.

The whole Sahasrāra moves in this way. All these Chakras throw their lights in this way, in a clockwise manner and the axis is the heart.

So the essence of all the religions, of all the prophets, of all the incarnations is compassion and is placed in this Chakra of heart. Thus we understand that in the second era now, we have to have compassion. Is the manifestation now of the compassion. If God Almighty had no compassion, He would not have created this great Universe.

Actually His Power, or the Ādi Shakti, is the embodiment of His compassion and this compassion has brought forth all the evolution to human level and even your

emancipation as Sahaja Yogis and compassion is always completely covered with forgiveness.

So you can see, the Trinity meets at this point. The Son of God is forgiveness, is the embodiment of forgiveness.

So the God Almighty who is the witness, the Mother who is the compassion and the Child who is the forgiveness, all of them meet at Heart Chakra, in the Sahasrāra.

Now, one must learn how to improve Sahasrāra itself. You know the presiding deity of the Sahasrāra very well. Now the place of Sahasrāra is in your head, as you think it to be, but it's just the center of the whole Universe.

To develop this, you have to pay attention to your Heart Chakra in the fontanelle bone area. If you pay attention to the fontanelle bone area, then there you must establish the Deity. But this Deity has to be first established into the heart.

Now you are very lucky people that you have the Deity in person with you. The people who got realisation before I came on this Earth had to imagine the Deities and in that imagination they were never perfect.

But as they say that “At Sahasrāre She is Mahāmāyā" that is how it is described.

So if you also see the person, you may not be knowing fully that person or in the perfect way or a complete way, because Mahāmāyā Shakti is much greater than your imagination. That is why one has to surrender! With your limited imagination of brain, one cannot see the Deity.

Also it is said She is Bhakti Gamya, you can know through Bhakti , through devotion.

So the devotion has to be there, but the devotion has to be a very clean devotion, in the sense [that] there should be no malice in the heart, heart should be clean. Heart, to keep it clean is very difficult. Always human beings have a relative understanding of reality, but reality is absolute.

So to achieve that, one has to get rid of all the other kind of impurities that are within the heart.

So in the beginning we try to achieve our realisation, not with very clean heart. At that time we had lots of attachments, we were identified with false things and also we thought by getting realisation we'll become very powerful people. After realisation also, we started indulging into petty things, we started asking for favours for our relations, friends, mothers, sisters. And the women thought of their husbands and their brothers, children. They all asked for the blessings of all those with whom they were entangled. All this entanglement you got over, I know, very soon.

Now the job of a Avatāra is such that He has to fulfil the desires of His bhaktas, His disciples. For example, Śhrī Kṛiṣhṇa was asked by Gopis that “We want You to be with us, individually with every one of us." So He divided Himself into many Kṛiṣhṇas and He was with every one of them. But that was a very Divine desire, I think, that was a very Divine desire of the Gopis. But when you asked Me about your brothers, sisters, mothers, fathers, I tried to do that, whatever was possible.

Also the kshema that you asked for, the ashrams you asked for, all the things that you needed, was there for your desire to be fulfilled.

So at the Kṛiṣhṇa's level it was “Yogakshemam vahāmyaham” so the kshema was looked after at Kṛiṣhṇa's level, because it was promised.

But what next, in the new era that has to come? As you have now good families, good ashrams, good jobs, everyone is happy, let us think of the next era. Next era is of compassion, as I told you. But [if] any one of the Chakras are weak in you still, the light that becomes white because of the seven colours may dim out, or may be defective.

So, all the Chakras that are within us are to be looked after. To pay attention to every Chakra and put compassion, the feeling of compassion on these Chakras.

Now let us take the Chakra of Śhrī Gaṇeśh. You pay attention to Śhrī Gaṇeśha and establish Him through your thought, because now your thought is Divine, in the Mūlādhāra Chakra, with great respect.

Here now, you have to know that in the first era of Sahaja Yoga I could not have talked of these things to you... this is much subtler doing, subtler work.

Now put your feeling on that Chakra, Chakra is the pradesha, is the country and the King is Śhrī Gaṇeśh and that's the country. Now when you put your attention onto that Chakra, put your feelings towards Him, of, feeling of love and adoration to Him, to begin with. And then to manifest compassion, you have to ask nothing but one thing, that `Oh God of Innocence, give innocence to all the people of the world.' But first you have to be innocent to ask that, otherwise it is unauthorized asking, or you can say, you have no right to ask.

So to understand innocence you should try to understand yourself, how your mind is working.

When you, say, look at anyone, do you feel that you should possess that person? Do you feel unduly attracted, or something base feeling comes into your mind? For an innocent person, when he sees a beautiful person, or a woman, or this beautiful scene or a beautiful creation, the first thing should happen that he becomes thoughtless, there's no thought.

So if there is no thought, there's no question of having any expression of possessiveness or any kind of a baser feeling. But if you pray to Śhrī Gaṇeśha, also unauthorized a little bit, that: `Please make me innocent, so that I am empowered to ask You for this boon, that, wherever I go I become the source of innocence.

So that I emit innocence. When people look at me, they feel I am innocent.' This is compassion, the compassion to ask Him to give you the power of compassion itself.

So that, as you see here these beautiful centers, as if the light starts moving horizontally. It starts moving on the sympathetic nervous system.

So you become the powerful innocence yourself. You don't become stupid or childish, but you become child-like. The whole behaviour is extremely dignified and innocent.

Normally, if you find a person who is dignified, is normally, is not an innocent person, because he puts up a show, it's a deliberation to become serious and show that he's very dignified, to impress others. And [a] child doesn't put up the show of innocence, of dignity or anything, because the child is not aware of deliberations.

But you develop that rare combination of innocent dignity.

Now the other quality of, say, Śhrī Gaṇeśha starts expressing itself on horizontal level, that you become discreet. But that is a power, I'm again say[ing], the power of discretion you develop. Now one must understand the difference between the power of discretion and discretion itself.

So the power means, it acts. For example, you may not speak, but if you are but if you are standing somewhere the discretion itself will act in the situation. Like a Sahaja Yogi, supposing is a good Sahaja Yogi, is going in a train and the train has an accident, mostly it will not have, but has, nobody will die.

So you establish the discretion which is power itself, that acts by itself. You don't have to say that you act, it acts, but you just become the vehicle, a beautiful clean vehicle of that discretion. Then you should believe, now you are spreading horizontally. In the first era of Sahaja Yoga, you needed to see Me in person. You needed to see Me in person. As we say in Sanskrit, dhyeya: is the target. You wanted the target in front of you.

Gregoire [translating]: No, I cannot say `target' Shri Mataji.

Shri Mataji: But see, there's no word in English! `Dheya', `whatever is to be achieved'. Because there's no word in English language, what to do? So now when you wanted that all the time and you felt happy, secured, joyous when you had that in person before you. Then in the second era, now, you will not desire so much that Mother should be there, you'll take it over from Me. This is the

Divine Desire I'm telling you about and you have to work on that from today onwards.

I am with you, you know that, but need not be in this body, because I don't know if I exist in this body or not.

But once this desire starts working, you will see tremendous miracles happening. When the child is born to a mother, automatically she gets milk.

So the nature is so connected with the whole thing. In your Divine desire also it is connected. And it is very evident when you are a Divine person.

So you may find Me anywhere. You are walking on the street, suddenly you might find Mātājī walking with you.

So this is the second era we have started and you should not be shocked if you see Me sitting on your bed and putting My hand on your head. Or you may see Me in the form of Christ walking into your room, or as Śhrī Rāma. That has to happen, so you should be prepared! [Laughter.] Already so many miracles have taken place on you, but on a grosser level. You have seen the light coming on My head and the photographs have shown some miracles to you. But many things will happen, that you will see something that you could never imagine. This has to happen, just to convince you that you have reached a certain height of your evolution in the new area of Pragyalok, because this is a new state into which now you will be entering, on a horizontal basis.

In this area you will give up asking for gross things and also for anything subtler, anything that is subtle. The asking will disappear and that is the time you'll become very powerful. And whatever I say happens, as you know, the only thing [is] I cannot command you to be evolved.

The Kuṇḍalinī's work in you has been done, quite a lot. Now the new work of compassion, of spreading it to others has to be done by you. As the light grows brighter and brighter, the area it covers becomes bigger and bigger.

So you become the giver of compassion. In My last lecture, which you have heard already, I have requested you how to do tapah [penance]. With a complete surrendered mind you have to go through the pilgrimage, say, of this castle. This is one of the glimpses of the tapah that you have to do, because I am told some of you had to get into little difficulties and you people suffered a little bit on your way for the pilgrimage.

But it is fun to be venturesome and to get into places where the devils dare not go.

Gregoire [translating]: Mais, it is fun.

Shri Mataji: Fun, no word! They have never fun! Let us say, it is miserable! [Laughing.] And if you know how to get fun out of the so-called discomforts, then you should know you are on the right lines.

And as you start becoming discreet automatically, you should know you are progressing well.

As you become more peaceful and your temper vanishes in the thin air as soon as you see somebody attacking you, then know that you are progressing well.

As soon as you see a ordeal or a calamity falling on the personality and you do not get worried about it, then know that you are progressing.

When no amount of artificiality can impress you, then know that you are progressing.

No amount of material well-being in others makes you unhappy, no more unhappy, then know that you are progressing well.

No amount of labour or, or troubles are sufficient to become a Sahaja Yogi. Whatever you may try, one cannot become a Sahaja Yogi, while you have got it without any effort, so you are something special.

So this, once you understand, that you are special, you will become humble about it. Then, when it happens to you that you humble down when you see you have achieved something, that you have some powers, that you are emitting innocence, that you are discreet and as a result of that, you become more compassion, [a] humbler personality, a sweeter personality, then you should believe that you are in the heart of your Mother.

This is, is the sign of the new Sahaja Yogi, now, in the new era, who has to move with new force.

Where you will grow so fast that without meditation, you will be in meditation. Without being in My presence, you will be in My presence. Without asking, you will be blessed by your Father.

This is what you are in for and, again, I welcome you to this new era today, on this great day of Sahasrāra.

May God bless you all.

Today what are you going to do Gavin? Sahasrār Pūjā.

It's complete silence.

Make the hole so big that there cannot be any ego left there! Now let's start the Pūjā. Who will do the Pūjā here?

Contents: 1984-05-06 **Talk to Sahaja Yogis, Seminar, Day 2 (the day after Sahasrāra Pūjā), Ch^ateau Mesnifferes, Mesnifferes-en Bray, Rouen, France**

First of all we have to thank the French Sahaja Yogis who have arranged this program for us.

[Long MISSING part: more thanks, gifts and presents.]

Shri Mataji: Now, if you have any questions I would like to answer them and then I will tell you something about Sahaja Yoga. Gavin, can you keep this letter... it is important which...

[Aside to Gavin:] *[UNCLEAR]*.

Gregoire: *[UNCLEAR]*.

What's the time? Gregoire: *[UNCLEAR]*.

Shri Mataji: So just ask Me questions.

Gregoire: *[UNCLEAR]*.

Sahaja Yogi: *[UNCLEAR]*.

Gregoire [repeating the question]: OK. How can we better protect ourself if we work in an environment which is against Sahaj?

Shri Mataji: That's the place you have to work it. [Laughter and Applause.] Gregoire: *[UNCLEAR]*.

Shri Mataji: I will tell you later on on this point more.

Gregoire: *[UNCLEAR]*. Later on?

Shri Mataji: Later in the lecture I'ill tell on this point. Now another question.

Sahaja Yogi: *[UNCLEAR]*.

Gregoire [repeating the question]: Is there a particular advice to keep the Sahasrāra open and clear?

Shri Mataji: Particular? Gregoire: Is there a particular advice to keep the Sahasrāra open?

Shri Mataji: Alright, I'll answer this also.

Gregoire [after translating in French]:... She will answer this question when She will talk.

Shri Mataji: No, I can answer this question now. It's very simple, as I have told you, that the deity of Sahasrāra is sitting before you... that the deity of Sahasrāra is the Mahāmāyā... that try not to understand Her through your reasoning and imagination but by surrendering absolutely to it you keep your Sahasrāra open. In case you still find it is still closed, you have to ask forgiveness from the deity that `if we have by mistake... made any mistakes, so please forgive us' that's all. Alright, now what is the another question? Gregoire: It's a very specific question. It is advised that children should sleep in the same room as the parents that if they wake up four, five times during the night, is it possible to put them in a separate room?

Shri Mataji: No no, then the mother should sleep to the child and the father should sleep in another room. Mother should never leave the child. Moreover I would advise you that now you have children, don't get too much involved with your children, that's a dangerous thing. This is another phase. First they get involved with their wives or husbands, then they get involved with their children. If you get involved with the children, then again you have to restart many things.

So don't get involved, you have to just do the work like a trustee of the child, just a trustee of the child, but don't

get involved with the child, that is My job, you have to leave it to Me.

So don't get too much involved with the children. I find people who got children, you see, are going now writing literature on it. Don't do like that. I have already given instruction what is to be done about the child, that the children are Mine, not yours.

So you just don't get involved into them because that's a temptation for you. Too much involvement in the children is a sign of degradation. It's only your responsibility to look after it, that's all.

And mother must be with children, must `be' with children. She should sleep with them, she should look after them till they are five years of age. If they have to go out, she must know that she has to carry the child. She cannot leave children, that's not good. Should never leave the child before they are five years of age, whatever is there. Because women should know that till that age, five years of age the child is growing very fast. You see at an old age say, somebody is ninety and ninety five there is not much difference. And at that time the sense of security must be maintained. That one has to do.

So if the husband has to do something else or if he has to go out or anything, he can go with other friends... āh... the boys, or other Sahaja Yogis, but the mother must look after the children, that's her duty, she has to do it. And of course the husband must help her, must do whatever is needed, but here the question is of shifting the similarity. Now at this time the mother is important, she has to look after the child. That's her first job. And at

this time the husband's job becomes a secondary thing. But hers is a first job and later on then it again shifts, because husbands work becomes more important. If you give them now the security *[UNCLEAR]*, the children you will find will be very peaceful and that's what Indians do. You have seen how Indian children behave, they are so quiet, so peaceful because completely the mothers forget about the whole world. You will be surprised, till My younger daughter was five years of age, I never went out with My husband.

And women should not unduly feel that to look after the child is a lower job and to work in the office is a higher job because that pays more money or gives you artificial powers. You must know the greatest power in this world is that of the mother and unless and until give you that first to your child, the child is not going to give you back that discipline, that respect, that *[UNCLEAR* glory] that you expect as parents.

There should be a report between the child and the parents and understanding, they should talk and not give toys all the time but talk. Even when they don't talk you talk to them and that will improve cases.

So what is the second question? Gregoire: Can You talk about discrimination Shri Mataji?

Shri Mataji: It's an innate quality, you can't talk about it. Discrimination is not rational. It's an innate quality but the best thing you have are vibrations by which you should see if the things are alright or not. But you must know as Sahaja Yogis as you will grow you will know immediately what is good and what is bad. It's a state in which you just... you become discrete. But for that you

must know is to have your responses controlled, a steady response. Do anything. You just for example you see something for a minute you just become into thoughtless awareness. Then you will have the power of discretion. Is a power it is not a thing that can discussed or thought, is a power.

So one has to develop that state and the best is to at any confrontation anything that you face first you become thoughtlessly aware so you enter into the Kingdom of God and then react. The responses must be made very steady and subtle and one should not suddenly change the attentions just now, now [snaps Her fingers] everybody's attention there... Mine is not. I did the job.

Gregoire: Once again.

Shri Mataji: Alright? The attention now is with Me, suddenly all of you turn. What is there to see? Who is responsible? So those who put their attention there pull your ears [laughing]. I think everybody should do it [Sahaja Yogis are laughing]. Alright...

So... now... what's the other question?

Sahaja Yogi: *[UNCLEAR]*.

Gregoire [repeating the question]: How an artist who is a Sahaja Yogi what means to create a piece of art?

Shri Mataji: The piece of art must emit vibrations. If it does not emit that means there is something wrong. And going for something higher subjects like Kuṇḍalinī, like the expression of Kuṇḍalinī the colours of Kuṇḍalinī and intrudes another world, you have to move into that world like you can see we have so many artists for example you can say Blake. And for a Sahaja Yogi it should be a

kind of a beautiful integration of the gross and the abstract or realistic and abstract you can say and little bit of impressionism. That's how you should try to integrate all of them. They express one style, Sahaja Yogi has his own style, because he knows how to mix them, how to integrate. But certain colours like black should be avoided. But the pastel colours if they are mixed with black give it a depth to the pastel colours.

Now, your Mothers attention goes to Sahaja Yogis, that's My attention is. And it is such a remarkable attention that it is described “Kataksha, Kataksha, Nireekshana” means every glance examines and acts so then you have that attention then it's alright to see everything, because it so deep and penetrating.

Gregoire: Some people for reason or another cannot live in an Ashram, so how do such people know that they are growing in collectivity?

Shri Mataji: Growth in collectivity creates joy, fun, happiness no discussion no argument comes in.

Specially with the leader, how worth are your relations, that's very important. Now if you fight with the leader there is something wrong with you. You have no right to fight him, the leader. Now if the leader becomes absolutely unpopular, then he is no more a leader that I know. But he has to be unpopular in the whole world. Say for example if there is Mister `X' who is popular in the country, who is a leader and unpopular in a country `Y'. Now that is no judgement because they might be jealous. They think they are equal to him and stand fighting back and can chat him down. And no administration can work like that.

Least of all Divine administration.

So those who fight the leader are first of all uncollective. Actually India is the best way to find out.

They come and tell Me about who is who.

So I would put it like this very grossly that you have to be popular in India. And the Indian leaders have to be popular otherwise, in other countries. But perhaps I have some sense of discretion and I know who is who.

So somebody who is a leader you should not fight, first of all. You should not, āh..., if he is strict, if he is harsh with you take it with a grace and be happy that you are collective. But if you give an explanation, or you fight it back, or you think that you are alright then you can never improve. I have seen there are some Sahaja Yogis and Sahaja Yoginis who are being with us for years and they have not improved at all because they think that there's nothing wrong with them.

Sometimes I shout at them because the bhoots have to go, so they had said “alright, Mother has shout at our bhoots." And they never want to look at themselves. And they are the looser who is going to lose. They are stupid. And then such people go and talk against the leader at his back, these are the murmuring souls that Christ has described. And they try to form a group against the leader and create a problem, a barrier for themselves and also for Sahaja Yoga. These are very dangerous people and they know the ways how to talk against the leader.

So keep away from them and shut them down. Even they might be your husband, or your wife, or your child, don't listen, tell them to shut up. This is a bhoot talking. Just

don't listen to anyone who murmurs behind the back of the leader. They will appear to be very wise, very sensible, but know that they are against Sahaja Yoga. Just don't listen to them, don't accept anything from them, tell them to shut up.

The leader has to deal with very important things, with Me is very difficult to deal and he has to also deal with petty things. They, poor things are like martyrs, I should say, in My presence. I had to correct [them] so many times in such a bold manner, I correct them and they take it from Me. This is how we are going to work it out very smoothly.

[MISSING few sentences.] Gregoire: Yes Shri Mataji.

Shri Mataji: One must understand, that it is the leaders who have to be really strict with the discipline. They themselves should be disciplined and they must put discipline on the people, but they have to be compassion, full of compassion, compassionate towards all other people, but not sympathetic towards bhoots. Not to sympathize with bhoots, not to identify with bhootish nonsense, not to be kind to people who have bhoots is discipline, is the compassionate discipline. That's how we all are going to improve and improve and improve for our own being.

Now here there is no domination; is the compassion of God you accept and the bhoots you discard, the domination of the bhoots you discard with help of your leaders.

So if they are harsh with you thank them for that. Next question.

Sahaja Yogini: *[UNCLEAR]*.

Shri Mataji: They are sadly mistaken. Thus if they do that, they will be lost in no time. This is the same thing which has ruined our Western country where people believed in individuality without maturity.

We believe in maturity and then individuality. Say a flower becomes a fruit. On the tree it has to mature, on the tree with the whole till it is completely matured and then it can become an individual, otherwise what's the use in having these half-baked people. He must know that in Sahaja Yoga we don't believe in an immature individuality. Like two little boys of ten years fighting in front of My road, having a boxing.

I asked them “Why are you fighting?" They tell Me back “It's a personality clash." Alright now..., what's the next question? Sahaja Yogi [questions]: *[UNCLEAR]*.

Gregoire [repeats the question]: The question is if there is one leader who does not stand up to his responsibility...

Shri Mataji: That's Mine look out, that's Mine look out. You know, I know everything, so you just don't worry. You don't have to judge your leaders, leave it to Me, I will manage them. See now already have so much work to judge yourself and to judge those who are not yet realised so why should you worry about your leaders so much?

Sahaja Yogi: Is Śhrī Kṛiṣhṇa born from a cow? [Shri Mataji and Sahaja Yogis are laughing shortly.]

Shri Mataji: Now, there once upon a time long, long time back, the Mother took birth as a cow. See? And everybody was in that cow. Kṛiṣhṇa and every one was in that cow. Then later on that cow took the form of a lady a

then Kṛiṣhṇa was born from that lady, from her children. Now any other questions?

Sahaja Yogi: If you are in Sahaja Yoga and your wife leaves you, or your family leaves you how do you react?

Shri Mataji: I am just the same! [Long applause.] Now fourteen years have passed, it's just the same and only thing you can do is to prove it. Prove it by your own behaviour, by your own example. If they are honest they will accept it, if they are dishonest forget them. This so-called family is temporary, this is the eternal family you have.

So don't quarrel or fight with them, leave them alone, they will come around.

Actually you should never force them to come.

I give another instruction today that many people who are Sahaja Yogis won't take their children to their parents, because according to them they are not Sahaja Yogis, sometimes they don't take their children because they think their parents will spoil them. Unless and until they are positively against Sahaja Yoga, if they are not against Sahaja Yoga you should take your children there, there is no harm.

Because this is a very funny attitude people take. But if they are definitely against Sahaja Yoga, doing activities against Sahaja Yoga then you cut them. But as long as they are neutral they are not doing any harm to Sahaja Yoga, they are not against Sahaja Yoga, they are not against you, then there is no harm in going and seeing the children.

I mean that Sahaja Yogis are so frightened of bad vibrations that they look like schizophrenic people.

It should not be of craze, Sahaja Yoga is not the craze. It is a power that should give you greater power instead of making you frightened personalities. You are not excluded people, excluded from the rest of them. You are not excluded. You are exclusive, but not excluded. This is discretion again.

So go ahead with it. Meet everyone, talk to everyone, be nice to everyone, go to every shop, go to your parents, talked to then nicely, be nice, don't talk about Sahaja Yoga. Otherwise you will develop some horns [laughs].

So this is “to feel everybody's vibrations, bad vibrations, good vibrations" madness. And a fellow who came to see Me, he is a Freudian and he wrote in his book that Sahaja Yogis are schizophrenic..., Yeah he did. There is one fellow in India a stupid fellow. And you see, he must have picked up some Sahaja Yogis from the periphery, you see, who are frightened to talk to `you are Freudian, *[UNCLEAR]* I don't want to see your face.' Why should be afraid of anyone? Even of the Satan. Who is he? You are there to kill Him and you have powers.

So what is this kind of a cowardliness? Doesn't behove.

Gregoire [rejoicingly and powerfully]: Bolo Śhrī Jaganmātā Ādi Shakti Śhrī Nirmalā Devī ki! Sahaja Yogis [rejoicingly and powerfully]: Jāayyyyyyy! Gregoire [rejoicingly and powerfully]: Śhrī Nirmalā Devī ki! Sahaja Yogis [rejoicingly and powerfully]: Jāayyyyyyy.

Gregoire [rejoicingly and powerfully]: Śhrī Nirmalā Devī ki! Sahaja Yogis [rejoicingly and powerfully]: Jāayyyyyyy.

Shri Mataji: All right. Next question.

[Sahaja Yogis are now expressing their Joy with rejoicing and long applause.] Actually you have such powers that even if you do like this, the bhoots will run away. `Like this!' Is sufficient. Now what is it? Gregoire: This we haven't registered.

Shri Mataji: Yes, because they said there is not good vibrations in the thing. I'm coming here, how dare anybody stay here. They must have run away at least hundred miles. [Shri Mataji is saying this while laughing and it is followed by joyful laughing, blowing conch horns and long applause of all Sahaja Yogis].

Shri Mataji: So now, let's have it, the second question. Now what is it?

Sahaja Yogi: Mother, how can we please you best? Gregoire: It's not a bad question Shri Mataji.

Shri Mataji: What did he say? Gregoire: How can we please you best?

Shri Mataji: I have no desires. I don't know [Sahaja Yogis are joyfully laughing and applauding].

You see, inside Me is complete peace and complete satisfaction. There is nothing that is needed inside.

But the ripples of that joy flows outward all the time. And when it reaches your shores, you see, it comes back. And it weaves a beautiful pattern and I see the pattern. The reciprocity, how much you reciprocate, is the way the pattern is beautiful. It's delicate, it's powerful. It's so soothing and it weaves the complete beauty of Bhakti .

So much so that this ocean of joy itself gets turbulent and I really swing with it. And it is not easy to describe

that beautiful feeling of tremendous joy. The first thing you have to know that I love you very much, with all My heart, with all My soul. In the same way try to love Me with all sincerity and trust.

May God bless you all! Now I speak for one minute about this meditation. Yesterday I told you about putting your attention to different areas, the pradesh or the Chakras. And the Chakras, as you know, have got Maṇḍalas, is the areas.

So when you pay attention to the Chakras, where do you pay attention to, is the point. Actually you pay attention to the deity. Now this deity, supposing you are taking the name of Śhrī Rām. You are trying to establish Śhrī Rām within your heart, right Heart Chakra. Now at that time what do you do? You say the mantra.

But there's another way which is easier. Because you are saying a mantra in a way that is not so much intelligible there to Śhrī Rām. But first of all if you study the qualities of Śhrī Rām. What were his qualities? And if you manifest those qualities through your character, then it's very easy to please Śhrī Rām. What is the quality of Śhrī Gaṇeśh? He's entirely surrendered to Mother, even Father doesn't bother Him. What is the quality of Christ? He forgives those who have crucified Him. He can go through all kinds of tapas. What is the quality of Śhrī Kṛiṣhṇa? For whom everything is a leelā.

Like that, when you take the name of Śhrī Kṛiṣhṇa, do you see everything as a witness? If effortlessly that happens to you, you should know that you have established Śhrī Kṛiṣhṇa. Is the most difficult thing is to establish Me. Because I'm Mahāmāyā. And the facets are

so many, sixteen thousand..., into..., raised to power one thousand.

So it's difficult. But whatever things you can grasp and think this is Mother's quality, try to imbibe that within yourself. That doesn't mean you start shouting at bhoots first.

So first, what is the first quality of Mother? That She came on this earth and She has worked for people who are nowhere near Her.

She stooped down to elevate. And then gradually you can understand that this quality will take you to higher qualities that you think.

So among the seven colours to begin with, I am the green colour. Because I'm in the center. Green colour is the colour that you get it from the Mother Earth.

So first you must establish the quality of the Mother Earth: that she sucks up all the problems, gives you the best that she has. Start with the Mother Earth so you start with the Kuṇḍalinī.

That's how one should start imbibing. The pure Kuṇḍalinī form of Mother is purity, is cleansing purity.

But are you pure? Are you pure in your heart? Just think of that. And then, with purity you start. That is how you have to establish different Chakras, of purifying all the Chakras and ultimately when you have purified all of them, you have established Me.

Thus we understand we have to grow within and without by spreading our light horizontally now.

Only when you become like the deities your light will spread horizontally, otherwise not. That is what we say

that somebody has got the siddha of a particular deity, is the siddha of Gaṇeśha, is the siddha of Śhrī Kṛiṣhṇa.

So first when you develop their manifesting outside powers, you see, of kindness, compassion, of witness and all those, then you can develop their other qualities, which are on the destructive side.

First the constructive side you must develop, then the destructive automatically will work, you don't have to worry. Like one side of Śhrī Kṛiṣhṇa he was playing with ordinary herds men and the another side he was killing Rākshasas.

So first you have to become like Him and then automatically you will get the other powers.

You don't give swords to stupid people, do you? So one would understand that one has to develop these qualities of construction of all the incarnations and then you become empowered by the destructive qualities of those incarnations. If you understand the sequence, then the fanaticism will never grow because fanaticism comes when you start thinking that you are the incarnation or whatever incarnation has done, you can do.

Like Christians felt they could become Kalki without His Advent even and they took a rie or you can say gun in one hand and Bible in another hand. And the Muslims, they never believed that Mohammad was an incarnation so they think, `Because he was a prophet but he was not an incarnation, so we could also do the same what he was doing.' In the same way Hindus also when they become fanatic, they start thinking they have become great incarnations.

So discretion must be used again that you develop all the constructive side of an incarnation.

So after the seminar you have to remember My word about it that you have to concentrate on a deity to imbibe the qualities of that deity. Otherwise you have no communication with the deity and no use saying the mantras.

Like we would say that, `My this Chakra is catching or that Chakra is catching.' Why? Because there is that lacking of that Chakra that you have not yet imbibed within yourself.

So you must try to identify yourself with the qualities, the constructive qualities of every deity and that's how you should believe that you are now correcting your Chakras with the mantras. Otherwise I'll find all the Sahaja Yogis carrying all the thousand weapons of the Devī in their hands, suddenly thinking they have all become Devīs.

Now I hope when you go back home, you won't forget My words and try to concentrate on your pradesh, on your areas of different Chakras which are not all right and which are troubling and try to imbibe those qualities.

And nourish, nourish also the ones that are all right by understanding the qualities of the deities. Then only you will be amazed that your powers will flow without even thinking about it. It's not difficult for you. It is not at all difficult. But know that instead of paying attention to other's Chakras better look after your own Chakras.

If your Chakras are all right, you won't even catch from others. Another dangerous thing people do is to correct the Chakras of others. Individually it should never be done, collectively you may do.

But it's better not to enter into that exercise till you have reached certain state of confidence. This is for your further movement into the second era of Sahaja Yoga.

And I hope I will live to see the second era fully.

Gregoire: Until the third, fourth one?

Shri Mataji: But first second one. You desire for the second. You cannot jump, you know. Now here you should today say to yourself that in your heart promise that, `Mother I will now correct myself completely for my own benefit and I will project my mind to think discreetly how I can help to propagate Sahaja Yoga to others.' With discretion, you should not go and talk to a bull about Sahaja Yoga.

Now for the leaders I have to tell you that consolidation is a very important part of the projection. I would say all the leaders must meet and decide specially about few things like tapes, now. Tapes are to be put into some place as bank. Put it in Switzerland, put it somewhere and that they should be distributed regularly, there should be a regular register of it.

Write it down wherever I speak where is the tape, how many lectures She gave.

Some of you should try to translate or to edit some of the tapes on your own and see how you have done it.

Send it to your leaders. Let the leader read it and then if he finds it all right, he can send it over to Me.

So that we have a record also on paper. And also the sending of tapes from places to places is very important.

And must find out the people who want the tapes, should write to a particular committee for that, that you haven't

got this tape or that tape and if you get a particular tape, correspond about it with each other. Just don't get lost. Correspond, `Did you see? Did you listen to that tape? Have you heard of that? What is this?' You discuss now Sahaja Yoga among yourselves. Write to each other.

Now the video tapes: whatever tapes you have, video tapes or any tapes, you better inform the central committee which will be formed of all these leaders here and inform them that you have got this tape and that tape and that tape. Make a list of that, send it over and revise it, put it right because they should not be lost.

All of you should try to think about the little problems of facing the propaganda. Like I would say that people may say what is so miraculous about Mother.

They are not realised Souls.

So what do you do? Now we can always keep the photograph where you saw the light on My head. And show them and ask them how do you explain? Also you can... now there's another beautiful photograph. Can you show them Arno? Arno has got a beautiful photograph where My whole hand has come like a moving sun.

All right, bring it up. You must pay him to get a copy for that and all of you one should keep that with you. There is another one where there is light coming out of My feet. Like that you should keep these photographs with you all of you, so that when anybody confronts you, you can show the photographs, `See now, how do you explain?' In England, a discussion about Christ that a gentleman supposed to be very knowledgeable says, “Christ never existed." Because Paul never mentioned it.

[To one Sahaja Yogi:] Paul, I think you change your name because that Paul was a horrible fellow.

[Laughing shortly.] Gregoire: Shri Mataji, how should he be called?

Shri Mataji: This now, we have to ask them, `But why do you believe in Paul?' You should write to all the churches, `Because you believed in Paul, that's why there is a problem.' This is also some committee should handle that we have to blast all of them when there is any attack on Christ or on Me or anything, all of us must write immediately, `What do you mean by this?' Christ has said that “You are to be born again” and Nicodemus said that “Does it mean that I enter into the womb of my mother?" So Christ said, “What is born of flesh is flesh but what is born of Spirit is the Spirit." See the vibrations, you see. What about that? So, then you write to them that this Paul great was never a realised Soul.

So we cannot trust him and the churches cannot give him up because their basis is Mister Paul.

So you write to Pope and you write to this Dhuram fellow and you write to all of them. And say that you cannot believe in that Paul, you have to believe in Christ. And it's a very cowardly thing to compromise with the non-believers. You better write. Like that you will face so many things. But it should be a way all of you must react, all of you in collective way.

Gregoire: Who is going to write the letter? Please raise your hands. Who is going to write?

Shri Mataji: All of you.

Gregoire: To the Pope. The English to the Archbishop of Canterbury.

Shri Mataji: No, no, no, no. All of you should write to the Archbishop. What is the harm. And to the Pope and to all of them. Because this controversy has started. Gavin must be knowing the man who has started the controversy, the name of the man. Of course it is good, because it hits the basis of churches, in a way it is good. You need not mention Me. But you should not mention Me, but you should say, `Any sensible religious man can see this Paul is good for nothing.' So the photographs were I'm in a simple dress, that is better to be shown than the one with the crown.

Because it's just their ego gets challenged.

Now there's a funny letter, a thing, news, a pseudointellectual of India has written about Me, which I have brought to show you. Which is very stupid. She says that “We should be wise, not to touch the feet of a person who is just a human being” and all that. Now is better to write to her about her wisdom is very shallow because she's a pseudointellectual of the West. But if she knows anything about the Devī or about anything about an incarnation, it's very easy to find out that Mother is the embodiment of Shakti.

Because She has, we have seen, She has given realisation to so many.

We have seen the pulsation of the Kuṇḍalinī with our naked eyes and that the Cool Breeze comes out of the head and to deny it will be dishonest. Moreover Mother always, in India, says that it is better to give realisation to people who are not overeducated. Because

westernized education that they have had and they have not yet matured into it.

But we in the West are eighty percent educated people. Eighty *[UNCLEAR* why], about hundred percent I should say, mostly *[UNCLEAR* cent] percent. Or you can say about eighty or ninety percent people who are educated, very well educated and we have found that through this knowledge you cannot understand Mātājī.

Only the way you can understand is through some of the poets like Blake or you can say Khalil Gibran or some of the people or through the scriptures you can find out who Mātājī is. But the best part is that the poets of India, the ancient seers of India, had given it much more clearly and when you try to test it with that you can find out who Mātājī is.

So first you better read these things and then talk about Mātājī.

On this line you all should write.

We have here all kinds of doctors, engineers, all sorts of people, educated graduates, this, that. And all kinds of people are educated people. But in India there are only about twenty percent who are educated in Sahaja Yoga, because all their education has been in the Western language and Western ideas that's why they are still to grow into it. They have not passed through it, you see.

That's what you should impress on them. And that to challenge our sanity or our wisdom is not very kind of this lady. Her name is Umā Vasudev. What a name she has! Does she know the meaning of Umā and Vasudev? You see, Umā is the Devī and her surname of Vasudeva,

actually the Goddess because She was the sister of Śhrī Viṣhṇu.

So her name is Umā Vasudev and you can write, some of you can write a letter to her, care of Yogi Mahajan, that we have heard like this, that this lady has criticised Mother by saying that She allows people to touch Her feet. Actually She doesn't want people to touch Her feet. But those who are realised are specially privileged people, they can feel the vibrations.

Has she heard of Pragyalok? Has she heard of anything like that? What is she talking? She's just like an ignorant, some clerk in England. That's what she is. And when you write the letter, you send Me a copy also, I would like to see.

So now for all such attacks we all should act in a very collective way. And this will open the eyes of many in India because they think no end of themselves, they have just Western education of a very low standard and one has to cross the limit to become, you see, a Sahaja Yogi.

When this Western wisdom reaches its depth, you see, it reaches its depth then it starts seeking something beyond it.

That should happen, only it can happen to a category of people who have reached that state.

Otherwise it cannot happen to a person who read the books of economics, you see.

So that is how we have to develop our attitude towards these people. And towards other people whom we want

to get it, we have to know that they will be impressed by our behaviour.

For example, I have seen people who try to organize programs also dress up in a queer way. That's not necessary. Even Indian dress is queer to other people.

So if you are organizing programs you don't dress up like Indian people. You dress up like French, you can dress up like English, you can dress up like the way you are.

So you should not appear to be strange to them. It's all right among ourselves. But among the other people to impress them, you must dress up like way they know and understand. Because even the disheveled hair they can't understand.

So you can go to a hair doer to get the hair done like some sort of a actor, doesn't matter. You have to do everything for these stupid people and dress up in that way that doesn't give them a shock.

Because you have to have the show to begin with. Otherwise they'll never look at you.

A little abnormally dandyish. Little, little. That impresses, I tell you. You see, in the Western countries I've seen people like aggressive people. They like people who are show-offs, little bit.

So I'm not saying that you should, I mean, wear funny things absolutely like a stage actor, but you should look little bit more than what you normally are.

Sahaja Yogi: Touch of class.

Shri Mataji: That's it. Touch of class, you see. And I know it's very simple. This country is like that mad you know. In England once I didn't know that they appreciate real

pearl so much. Actually I had one pearl necklace. And My daughter one day wore a chiffon sarī with a pearl necklace that particular pearl necklace. And when she came back she said, “Take back your `madam pearl necklace.' " I said, “Why?" She said, “Today everybody was calling me Madam, Madam, Madam." And once I was wearing an emerald ring I have, I mean with diamonds, you see, in Oxted and I went to a shop and everybody's eyes were popping out looking at Me. I said, “What's wrong with Me?" I couldn't understand. And actually one lady then asked Me, “Is it real Madam?" I said, “Yes, it is real.

So what?" So this is the trouble is, is so superficial attitude is that you have to be careful about it. But the seekers, you see, seekers are not so much impressed, as I always used to think, but is not so. Seekers are also... little bit *[UNCLEAR* whinier] of that they have.

That must be broken. I used to think that seekers would like to see people absolutely like a Sannyāsī Baba walking, you see. But no, they like it in Indians not on you.

For such purposes we can use people like Bala. But he's so smartly dressed always so, you see, you have to make him look like that, if you have to carry someone.

Now, so we have to come to an end of everything and everything beautiful has to end up to start something more beautiful.

I'm going to travel in the second half of August, September, part of October to all the European countries. You all should write where you want Me to go.

So all of you should write to Gregoire or to Gavin about what country you belong to and what places you would like Me to go.

Gregoire: Shri Mataji, would You like to do the tour at once or come and go, come and go?

Shri Mataji: First you write that, then we will sort it out. I can do one thing, say, for example, I go to Italy, go back to London, then I go there and go back to London, like that.

You see I think that's a good idea is to divide it a little bit, will be better and if you can't pay for My ticket, it's all right. Don't you worry. No, doesn't matter. You see, we have some money in the bank as it is and if it is finished, is all right. But if you can pay for My travel, you may pay. But if you don't have, don't worry.

But it's better to keep it with gaps. And don't pay pegs or regs or hex tickets for Me. I can't manage that you see. It again puts Me into a pot.

All right. Now one more thing is the responsibility of the London Sahaja Yogis, because I'm in London, to see that I get all the visas in time.

Gregoire: You talk for the London yogis?

Shri Mataji: Visas, in time. All the London Sahaja Yogis have the responsibility to get Me My visas in time.

Gregoire: Thank you, Shri Mataji. I thought it was nice if You repeat it three times.

Shri Mataji: No, no, better tell openly, is better. Because I always forget that I have to take a visa because to Me the whole world is Mine.

So now, we say goodbye to all of you. You all have to go pack up, have your lunches and then you have to go. Please write to Gavin not to Me. Whatever you want to write, you write to him on his address, is the best. If you have to send anything to Me, any letter, put it care of Gavin Brown and get his address to yourself, all right.

Now, if you have any personal problem, you can come and see Me in My room. But not all of you.

Those who really have. I would like to see Pamela for something, Pamela and her husband. And anything else, anybody has any personal problem raise your hands. All right. But not about your husband, wife and all that. All right. Because I have had enough of it. And I would like to meet Glenda and her husband.

And that Austrian Sahaja Yogini, the Austrian Sahaja Yogini who's come with him. Who else wants to see Me personally? Gregoire: Shri Mataji, we have some presents for the French Sahaja Yogis. After you leave we will do.

Shri Mataji: That you can do among yourselves.

Gregoire: So if you would allow Shri Mataji, we would now take Your mantra and You...

Shri Mataji: As long as you don't have any more present for Me now, let Me go.

Sahaja Yogi: There are presents.

Shri Mataji: All right, then you can give Me the presents and then say the mantra, all right. But bring it fast.

[MISSING.]

Contents: 1984-05-21 **Quote from the Book Prayers, Praises and Protocol, p.169**

We cannot fight ourselves. We can only leave it to the Kuṇḍalinī and the Ātmā to work things out for us, by the constant practice of Sahaja Yoga, shoe beating, foot soaking, Dhyāna [meditation] etc. And since it all happens automatically, there should be no room for ego intervention or mental activity.

Contents: 1984-05-21 **Quote on Śhrī Viṣhṇu**

Lord Viṣhṇu is the one who oversees the four Ashramas, or `stages of life' and one of them is Grihastha, or `householder'. For a man who is Ātmāsākṣhātkari and a realised Soul, such a thing can be a great tapasya, but without the collective cannot survive and its evolution and the drama which is the basis of the creation is harmed. This drama is born of Divine Will and Desire and therefore that is opposed. In the West, one has an idea that Grihastha and marriage are given to us to enjoy and it is true that this is the outer manifestation, but there is a deeper, hidden meaning, that by it we fulfil our duty to God who has manifested as the Virāta so that, in spite of being one with the Ātmā, we accept the responsibility of matter, to be one with Him and prove our Love and Bhakti for Him. There is a very subtle and twisting play here, for the sādhaka seeking the Ātmā gains it, but with it also matter, as tapasya this time and not indulgence.

Contents: 1984-06-22**, Public Program, The Experience of Truth, South Bank Polytechnic, London, UK**

I bow to all the seekers of Truth.

There are in those modern times, many seekers of Truth are born. It's a special category of people born in these modern times.

Perhaps we are not aware, that in every country, [a] lot of people are born with the seeking. They are a special category which sees beyond, tries to find something beyond, what they can perceive through their sense organs. The truth as we see, is through our sense organs. For example something we see as white, we call it white, something we feel cool, we call it cool; [similarly] something as hot. Means whatever we perceive through our sense organs and whatever is communicated to us through our central nervous system we accept as Truth and we should accept that only, as Truth. And not something that is told to us, not something that we have read in the books, not something that we can project our mind to and can think about. That doesn't mean that I deny any one of the scriptures. That doesn't mean that I deny anything that we have known so far. But to begin with, let us start from scratch as they call it or on a clean slate.

Let us see what is the Truth.

Now in every religion Truth has been described. As I can see it, everybody cannot see it. That's why this problem. That's why fanaticism. That's why this blindness. That's why there are these blind alleys where you end up arguing [about] things.

So there must be something that is missing within us that we have not been able to really relate Truth to our central nervous system. And what is that missing within us, we should try to find out. In all humility we should

know that there must be something within us, that we have been arguing about so many things, we have been talking about so many things, reading so many books, going into all kinds of funny experiences, right from alcohol to other drugs and `Gurus' and this and that. But still we have not felt anything on our central nervous system.

Secondly that we have no control over that truth, so far.

So what is the reason? Is it that something [is] missing in the human awareness? Is it that we are lacking something in our human awareness? All the books, all the scriptures, which are true scriptures, have said one thing, that to know the Truth, you are to be born again. That's not only in the Bible. Say, if you take Patanjal which is a very ancient book, it's not that the Patanjala asked you to stand on your heads. [This understanding] is wrong. It's just a wee, wee, wee, wee bit out of it. But what Patanjali has written is that you have to achieve the Truth on your central nervous system through your `Ātmāsākṣhātkar'. The word is different, meaning: `the experience of your Spirit.' Now English language has an advantage and a disadvantage, that the Spirit could be the Ātmā, the spirit could be an alcohol, or spirit could be a dead body. But it could be a disadvantage, because it is not so. There there are three separate things, absolutely opposite [to] each other.

So [that] the Ātmā, the Spirit, has to be found out, is said even by Mohammed Sahib. He said, “You have to become the Pīr." It's said by Zoroaster, is said by Lao Tse, is also said by Zen. Buddha has said it, Mahāvīra has said it, every one of them has said it.

So many religions have started in the name of God without going to the Truth that you have to be born again.

Now you have to be born again does not mean that you certify yourself `I am born again.' Selfcerti ficate! You can go ahead, “I am a born again!" But you don't become [that]. What is so special if you are born again? What should be so? The human awareness at this level is just ready to be born again.

As in Sanskrit the word for a `bird' is Dvijaḥ, means born again and also for a Brahmin who is born again. But those who call themselves Brahmins are not Brahmins. They just call themselves Brahmins.

Have they come to know the Brahma, the All-pervading Power of God? Those who say that they are born again should feel the All-pervading Power of God around them. If they cannot feel it they are not born again.

So all this self-certificate and deception, self-deception and deception of others, is just a money making process.

So the Truth has to be achieved through your evolutionary process which is a living process. Again we must understand, living process. Not through just talking, mental projections, sitting down here we talk about it, or by giving you some courses, or taking some money from you. You cannot get it [like that]. It's a state in a living growth, that proves that it is a living thing. Means the state of our awareness has to be higher than what it is. If our state cannot rise then it is not of any use. Like a seed becomes the roots then the bark, the leaves, the flowers and the fruit, different states. In the same way a living religion must give you a different state and that living

religion is within ourselves. Everyone has that. When we go against that living religion within us we go into imbalances.

But even today people can ask, “Why the religion? Why should we have a balance? What is the need? Let's go into imbalances!" I mean, is a quite logical question people can ask “Why the religion? Why have the religion in the stomach even? For what?" So what is the religion, we come to that point, is that religion is the valency of human beings. Just like carbon has four valences human beings have ten valences, which matter does not have. Animals have nine and human beings have ten valences. And when these ten valences go out of balance, then they go out of the quality of a human being.

But still one can ask, “Why should we have those ten valences?" Because you have to ascend. Because in the evolutionary process you have to ascend. And you can never be satisfied with yourself unless and until you have achieved it. Especially the seekers. That's why I say they are a special category. Because, in this special category, “Men of God" will have to become prophets, “and they will have powers to make others prophet[s]” said by William Blake. In your great country William Blake has said this. When is that going to happen? It has to happen today, tonight.

But, there are barriers within us, built in. Not because of anything else but only because we have been seekers. We have been going to various roads of seeking, whatever suited us. Wherever we went to, we have tried to find something. And we have injured ourselves within ourselves sometimes. We have built up certain barriers.

Now when you become the prophet you actually become your own master. You become a free person. You have to be a free person.

So far you are not. You cannot overcome your own weaknesses, your own temptations, infatuations, emotional problems, mental worries. Why? Because you are still standing in the waves of this turmoil, this troubled area where you just see the waves all the time and you are frightened of getting drowned. But if you somehow or other get out of it and get into the boat of your own being, then you enjoy, you become the witness, the Sākshī.

Even to understand the scriptures you have to be a free person, which you are not. You have to be your own master. For that you cannot pay. I am too free that I cannot accept anything. To get your freedom of Spirit you can't pay because money is binding. Money has no value in the Divine field! Nothing can bring forth this but your own ascent. And how do we ascend? Is there anything built within us? So whatever I am telling you today is the knowledge of the roots. What we see is the knowledge of the tree. We see it from outside. We see a leaf from outside. If you have to treat the leaf we have to go to the roots. But from outside, when we see the tree we are still outside the tree. When you have to treat the leaf, you have to go to the roots. If you pluck out the leaf, it is dead. Then you put it under the microscope you can go on seeing cells after that you can see the nucleus, you can go on analyzing it and analyzing it making it dead, dead and dead and dead. But to treat it you have to go to the roots. And this knowledge of roots we have to know.

That's nothing wrong in knowing something new. These are not new ideas. These are ancient ideas, very ancient ideas. In the Bible it is described as the Holy Ghost. One priest was asked, I saw, on the television. A very high ranking priest, “What do you know about Holy Ghost?" He said, “I am agnostic." So then they said, “Then what are you doing here?" He said, “I am doing my job!" If that is the attitude towards God, towards your inner knowledge, then you can never reach there, as you cannot reach the tree through the leaf, you have to go to the roots. This has been available only to seers like, you can say, William Blake. Like we had many in other countries. But they did not talk about it because perhaps that was not the time for people to know. But in many languages it is described.

Now the roots within us, if you can see this [Chakra Chart], are placed in this manner. When I went to America the Jungian Society invited Me to talk to them about the unconscious. I had never read Jung, though I knew he was a realised Soul, at least he got his realisation at the later time.

So I said, “Alright let Me have one book, let Me see who... what is he saying about” you see. And as I opened the book I saw a diagram, what he had drawn of a human being and I said, “That's the mistake." Because he saw human beings from outside and he described them in layers. Like first he says is the unconscious that cannot be expressed, manifested, then the unconscious that can be manifested, then he says above that is the sub-conscious. And then he says is above that is the

conscious mind. Then above that is the ego. Like layers, one after another.

Now when you are sitting here, though you are in layers, the path is laid down vertically [the path between the chairs in the hall]. In the same way within us, God being the greatest organizer, He has not made us into layers but what He has made us [is] in a parallel way, as you can see there very clearly, left side and right side. Left side and right side [and] the central path. Three paths He has made within us for our evolutionary process. The central path works out our evolution. The left side gives us the desire and the right side gives us the power of action. These are just the principles I am telling you. But you can understand, slowly, when you grow, all the details about it.

The central path of evolution has brought you today to this level of human awareness. Now beyond that is a very short ascent, which you have to achieve, by which you become the Spirit. But there has to be some living process for this to happen. And what is that living process built within us? Is the reflection of the Holy Ghost within us in the triangular bone, which is called as `Kuṇḍalinī' in Sanskrit language.

This exists within us. And you can see with your naked eyes, sometimes, in some people, where there is an obstruction in the higher centers, it starts pulsating. And when it ascends you can also see it clearly in some people when it is obstructed. Or through your stethoscope you can feel the percussion, which we call as anāhata, up to the top of the head here, where it pulsates and then it breaks. When this breaks the

pulsation stops and you start feeling the Cool Breeze of the Holy Ghost coming out of your fontanelle bone area. This is the happening and not the Truth. In the sense that the happening takes place so that you get connected with the Truth.

So the connection takes place and you start feeling on your finger tips the Cool Breeze of the Holy Ghost which surrounds you. Actually, you start feeling it. But then as the rational mind it says, “So what?" “Now we are feeling the cool breeze, so what?" Then one should know that when we have eyes we start seeing, when we have ears we start hearing, so now we have got new awareness, what is this awareness is? This is the awareness of collective consciousness, that you become. Again I say, “You become!" You are not just certified but you become. It's a question of becoming, that you become collectively conscious, that on your central nervous system you can feel another person, you can feel your Self, you can feel your centers which are shown here, you can feel the centers of others on your fingertips. And the best on this, is Mohammed Sahab, I would say, because he has written clearly, “At the time of resurrection your hands will speak." But who talks about the resurrection? In nowhere people talk about it. They talk about the doomsday. Because they can frighten people of the doomsday first and take advantage of it and make money out of it.

God who has created this Universe, He feels love, do you think He will destroy this great creation of His without giving us the fruit, without letting us to know the fruit of His creation? He is the wisest of wise, the greatest

compassionate Source of Love, how could he allow this Universe to be destroys [destroyed]? Especially this Earth, which is a special present from Him.

So don't believe in all these stupid ideas of destruction and the Last Complete Devastation. Still lot of time. Let's first enjoy the blessings of the Divine for which He has created you.

So the experience of Truth has to be felt on the central nervous system. The problem is not that you will not feel, you will feel it, but, as you know, the experience is very slow in the Western countries. I am sorry [to say that]. Not that you are in any way less seekers. You are very great seekers. I would say you are greater seekers than the Indians are, much greater seekers. Indians are still to cross lot of steps to come up to your level, no doubt. But while coming up to this level, you have gathered lot[s] of problems around [you] and that's why the seeking is sometimes... takes time to express itself as a fruitful gain of Self-realisation.

So you will get your realisation, no doubt, but again the Kuṇḍalinī goes down. I must tell you very frankly, because I cannot be dishonest with you. But it can be brought up by you, by understanding how to work it out, by cooperating with yourself, by understanding yourself that you are the temple of God and that you have to work it out with respect to yourself. And you have to give some time. I mean, in Caxton Hall, you must have seen, I had thousands of people coming to Me. I have been working in this England for twelve years now, twelve years. It's the last year now. There's a special reason for that. But what I find [is that] people get their realisation

and then get lost. Then when they have some disease or something, they'll telephone to Me, “Mother, now I am in the lunatic asylum!" or, “I am suffering from cancer." “Now that's happening to me. Can you help me?" It's too far gone a case. But if you know how to handle your roots, how to nourish it, how to look after it, then you flower out, you bear fruits and by your fruits people know what you are. Then you become trees, giant trees, like Boddhi trees and many who come under such trees, get realisation.

English are great people no doubt. They are placed in a country which is the Heart of the Universe.

You are very important. I've given the maximum time to England, you'll be amazed. Maximum time.

But the Sahaja Yogis who are not in England have grown much faster than in England. The reason is, it's like the foundation that always gets damp here. You have to again puncture something inside the foundation, remove the dampness. Again it gets damp. Rather difficult! But once they are settled you will be circulating the Divine interpretation, the Divine experience of Truth, all over the world. You are at the heart point and this is what you have to do. We cannot be mediocres in Sahaja Yoga. There is no compromise with your Self. You become so powerful that you don't compromise also. You can just get out of everything in no time. But you must accept yourself first of all, have faith in yourself. Once upon a time the English had too much faith in themselves, I mean `extraordinarily powerful people'. Now there they are the other way around, they have no faith. You see now the sap has come up, as if the dampness has come,

“Oh, we are good for nothing!" This is the second phase that I find in this country, it's complete lethargy. “Oh what can happen? Let us be destroyed Mother! Now that's the best for us!" Completely reconciled to our doOm And I look at them with great hope. They have to circulate. They are the cells, who are lying in the heart, who have to pump the heart. Now what am I to do? So I have to make a humble request with you: that I know [the] experience of Sahaja Yoga is slow but very steady and I am sure that today I have got people who are of [a] rare quality of courage. An assiduity, which was the English character, once upon a time. And that they will take it up seriously: their ascent and the ascent of the whole world.

We'll be having about three more lectures and there I will be telling you more elaborately about Kuṇḍalinī and the Chakras and about all this knowledge. All this knowledge is available to you now, because it's time for you to know all these secrets.

Some newspaper people asked Me, “Mother have you got your disciples all very great scholars?" I said, “No, they are all very ordinary people.

Some may be, who are more difficult [some laughter], but [laughs] but mostly they are very normal, ordinary people. Simple people. But what makes you think that way?" They said, “They are so scholarly they know so much!" Because you become the Knowledge.

So Truth is the Knowledge. The rest of it is all mythical, is mythical. What do we know about things is all mythical, because whatever we see from outside, is outside. Like, I would say, we appreciate Mona Lisa, we appreciate the

miracles as we say, the great miracles that human beings have created. Why? Why do we call them miracles? Sometimes we think that, maybe because it's a very miraculous task they have done, mentally we think, but actually it is not so. Because they have vibrations, they have Divine vibrations, they emit vibrations and they appeal to you because in your heart lies that Spirit which is the Universal Being and which gives that feeling of bewilderment when you see these great miracles that human beings have created. At least I have seen six of them and all of them have tremendous vibrations.

But unless and until you become a realised Soul, how will you know? [Short pause.] Now this is the only gap. And to become the realised Soul you have to have the ascent of the Kuṇḍalinī and the proper state of that Kuṇḍalinī to remain there. And that's the point where I find we lack in efforts, lack in courage, in patience.

So again and again I request you, that don't be superficial. Let Americans be superficial. You'd better not be. You be solid people, serious. Take it up seriously! Because you are going to lead the Europeans, the Americans, even the Greeks, even the Italians. The problem is the horse is behind the cart! [Soft laughter.] Sitting lethargically. [Soft laughter.] Now what am I to do to the horse? That, “You get up now! Because of you the cart is not moving." That's why I make a very-very special request to you all, that you must decide that, `If we get our Realisation, we'll establish ourselves into Sahaja Yoga.' For which you don't have to pay, there's no membership, there's no organization. Nothing. I have nothing to take from you. You can't give Me anything.

So I hope today, many who are new will get their Realisation and establish themselves and will not forget it. Because in the beginning the experience is very great, you feel as if you are coming out of a pub! [Laughter and laughs.] I don't know what that experience is! Must be terrific! [Big laughter and laughs.] Because I see so many people coming and falling down and again so many going in.

So I used to wonder, “How is it?" [Laughter and laughs.] Must be some memory of something great, must be there! So by God's grace you all should get your Realisation and I would like to have some questions, but in that I would like to say that there are people I know, we had before also, belonged to some Gurus or something, paid by some Gurus and come to. Because you see they feel ah... the Gurus are feeling that I am, in a way, attacking them. In a way, they feel that way because I say “you cannot pay", so all their profession is finished! [Laughter.] So they get angry with Me for that.

So they might be saying, “Ah, you go and attack Her." And all sorts of things, you know. And there could be some people who are aggressive because of other problems of ego or something.

So you need not be aggressive. I have come here to give you what you have. And you need not be also docile about it or slavish. I have come here to give you or tell you, what is freedom.

Now you may also say, which is [a] very common question arising in your mind and justifiable, that `why should I do it?' Now that's the miserable part of it, that I have to do it. I wish you could do it, but you can't, that's

the trouble is. And if I have to do it, I don't hurt your ego. No, I don't want to hurt you. You see this is something people don't understand that `why should I do it?' You can do it also but first I'll have to take you [a] little bit ahead, your awareness has to grow a little more. And then you can do it [on] your own. But first definitely, I have to do that. Which is a headache [for Me]. I tell you, it makes Me also a miserable person because you know, this is something, a thankless job of a Mother.

But I have to do it. Maybe I am paid for it somehow! [Laughs.] I don't know. Whichever way it is. But you shouldn't feel hurt about it! It's a crucifixion, I tell you. It's not easy. It's a very difficult task. It's like [lifting] mountains sometimes. The Kuṇḍalinī is just embedded, poor thing, sometimes so hurt, so wounded that to raise that wounded Kuṇḍalinī itself, takes such a lot of... effort. But one has to do it and I knew I have to do it.

When you will know what it is you will not be angry with Me, but you will understand the task ahead of us, all of us. All of us have to do it.

May God bless you all.

Now, as this is the first program, I would like to have questions. But sensible questions which will help everyone to ascend. It should not be `dog in the manger' policy, that you don't want to ascend? Alright, goodby! We cannot force. Actually we cannot force it. It has to be asked for otherwise I cannot do it. You have to knock at the door otherwise [the] door cannot be opened.

So those who do not want it should not bother to ask Me questions. I have seen mostly the people who ask Me the questions are the first to go away.

So, this is not meant for such people. I mean, for that you can join, say `miner's strike' or something like that. [Laughter. There was a big coal miner's strike in UK in 1984.] But this is not the place for such people who want to fight it out. It is something that's so beautiful, that is your own, which has to be opened out.

So you can ask Me questions, it would be a good idea.

Thank you very much.

[Nobody asks any question.] That doesn't mean you should not ask Me questions [laughter and laughs softly]. You shouldn't be frightened. You should ask, you must.

No questions at all? Now, I'll ask one question. How many are new people to Sahaja Yoga? Absolutely new. Please raise your hands, please. Can I request you to come in the front two rows, all of you, please.

If you don't mind. It will be a better idea. Because I want to look after you. Please.

Front two rows you can occupy. Front rows you can occupy. [Pause.] Please. [Pause.] [Aside:] Is there any other seat for this gentleman? Alright, you can sit next to Gavin. Gavin, just have him there.

Now it's a very collective working, extremely collective. See, like this finger has some pain so the other hand comes round and presses it and puts it right. Alright ? So you are all, we are all part and parcel of One Being. As you call them, ahh, the microcosm and the macrocosm. And only thing [is] the ones which are awakened will help to awaken the rest of it. That doesn't mean anybody is superior or higher or lower. There is no obligation. Like my own finger paining if I try to rub it. Am I doing any,

ohh? Am I obliging that finger? No, I am not. Because I can't live without that. I can't bear the pain. And this is me and this is me too. In the same way it works out.

So we'll try to work it out and, when it works out some of the Sahaja Yogis will come and see what's the situation is, what are the centers in trouble. Nobody should feel bad about it. With all respect to you it will be done.

So one should not feel bad or sad about it [or] in any way dear... hurt. Why I am saying so [is] because, the... you see sometimes people feel that they are challenged. You see, they feel that way.

You should not. It's for your good, for your health.

So, I am just trying to tell you as a mother would say that, “It's alright, you see and there's nothing wrong [with you]." So, don't be frightened of anyone.

Don't be angry with anyone. Specially with yourself don't be angry and it will all work out.

Now, another thing I have to request is to take out your shoes for one reason that this Mother Earth helps us a lot and if you take out your shoes the Mother Earth, you see, earthing. For earthing's sake it is better to take [them] out. Though mostly, everything is so much artificial that it's impossible to reach the Mother Earth somehow.

Alright.

Put both the feet straight like this. It helps that's why. Just to help.

And sit in such a way, straight, that your back is straight. Not too much of a... like this, or forward, or bent. But in a straight way, in a simple manner. `Sahaj' also means `a simple way, spontaneous'. As you sit, spontaneously.

Now, as it is because your finger tips have five-six and seven centers which are to be enlightened within yourself, you have to put both your hands just like this.

And now close your eyes, you have to close your eyes. Don't open your eyes till I tell you. Because if you open your eyes, this center of Christ won't open. You have to keep our eyes closed.

Now we have to cooperate with ourselves, we have to give power to our different centers with our right hand.....

***Contents: 1984-07-02*, Public Program, Town Hall, Hampstead, London, UK**

I bow to all the seekers of Truth. The other day I talked to you about the experience of truth. That the truth has to be felt through your central nervous system. If anything has to happen to your evolution you have to feel it through your central nervous system otherwise it is just a projection of your mind which falls off and you are surprised at yourself. Like we call somebody as a friend, a dear friend and one day we find there is no friendship. Maybe one day the friend will try to murder you or you may try to murder that person. You just don't understand what happened to that love. Same thing about all of our projections, we find it has no basis, it's so superficial.

When we realise that all is so superficial, it has no basis, we just get frustrated and we start thinking, what is all this, we are playing games. One can't be sincere. What has happened to us? Why are we so frivolous? Why are we so superficial? We may start taking interest in things which look superficially very great, but ultimately we find

that it doesn't have any depth in it and suddenly to our horror we discover that everything seems to be relative in this world, nothing is absolute.

So the experience of the truth has to be absolute. Means everybody should feel that way, if not then it is something poetical because each poet sees the reality in a different way, describes in a different way. But if he is a truthful poet he keeps the essence at least the same. But when we say we have to feel the truth, by everyone in an absolute manner, what does that mean? That means when we get our Self-realisation, when we think we have got a new awareness of collective consciousness, that means we are unconnected with the whole, with the absolute, then everyone of us who is like that should feel the same way. For example there's a person who is sick and you get ten children who are realised Souls, that means we say are realised Souls, now tie up their eyes so that they cannot see at all and ask them what centers are catching in this person. All of them will raise the same finger.

This is the finger that is catching. And if you ask that person relative to that finger, have you got this trouble, he'll say yes, but how do you know? How do these children know? So the truth is felt by everyone the same. Then it is absolute. If somebody sees a blue colour, if somebody sees a red colour then it is not the truth. And you'll be amazed when you become Self-realised, if you meet people who are Self-realised, you'll be amazed they say the same thing in a different way in a different, but they say the same thing.

It is very amazing that people who were in India, who were in Lebanon, who were in China, who were in England had nothing to do with each other, had no communication what so ever and they say the same thing.

So down within us there is something that is absolute that tells us about absolute.

So the second experience should be of absoluteness. The Divine power that is all-pervading, if it is truthful, if it is real, then all of us who are feeling that power through this realisation should receive the same message and no different messages.

This is the second proof of truth and you put this test to anyone who says that this is Self-realisation.

This is a very, very important thing to understand that truth has to be one, it has to be absolute and if you can establish your report with the absolute you cannot have any other information but the truth.

So as you ascend in Sahaja Yoga you start learning that whatever messages you are getting is the truth, that all these messages that you are receiving you can yourself perceive them, can feel them, nobody has to tell you. Even a child can say the same thing.

So you move one step forward into a world called faith, which is the faith of experience. You call say this as escape, how do you know it is not artificial? It is real because you have experience of the artificial; and the real and now when you feel it you can say with faith `yes it is real.' In the same way reality can be only accepted if you go through the experience of truth and then have faith.

Human mind is a very wonderful mind. English word mind doesn't explain much though what mind means but in Sahaja Yoga it has been very clearly explained what human mind creates. Here as you see very clearly that on top of the head there, you see a lotus. We can say how can there be a lotus on top of the head Mother, this sounds very poetic and something fantastic and is a fantasy, it is symbolic of course they express something. Of course I wish everybody had that lotus blooming. But very few have it but still they have no doubt. Now this one, when you see the lotus, before that if you see the brain in Sahaja Yoga is just shown as a hollow thing. There's nothing like brain shown there. But there are two, blue, deep blue and the yellow, somebody should show John, will you come? somebody, two balloon like structures in the brain. Now when the first balloon only existed, when we were just animals our brain was at, so was the Himālayas. Himālayas represents our brain in the gross life.

So the Himālaya was also at and our brain was also at. Then man started hitting with branches when the animals attacked them, they learned how to hit back and another line started which we call as the sun line but which another side started developing and the brain got transformed into a new formation of a triangular. This triangular brain, now is like a pyramid I see and sometimes I find it swollen very much more on one side, a bit too much.

So all our problems started from that point where we decided that we can do it. We have to do it. And when we started doing it that way. This yellow stuff which we call

as ego started pushing the superego in such a manner that the brain became a prism like structure. But it is was important to create this prism. Of course with this Himālayas also developed a triangular structure. It was very important that it should have happened in the human brain, that we had developed this ego within ourselves. We could have avoided it if we had not committed the mistake at the stage of Adam and Eve, but we did commit, so now we have it.

And that short circuit got elongated and our evolution started going on a different line where we wanted to find out ourselves what is the truth.

So the journey started and started moving so fast that we remained in the state of a balloon alone, nothing else but a balloon that existed.

So we became nothing but balloons floating superficially. The balance was lost completely and the whole problem has started with this balloon, that we can put in the effort, we can find the truth, we can discover this. Like one scientist was forced by a King in *[UNCLEAR* Reston] and was in prison and was told that you should try to create gold out of Mercury, poor fellow he tried his level best he could not, but in the result he found out how to make beautiful China. That's exactly what has happened to human beings, in the search of truth we have discovered everything else but the truth. Because truth you cannot discover it, as I told you the other day it is a state that one has to achieve, one has to achieve to receive the truth, to know the truth.

So some people felt that truth is what we have found out, like blind people, whatever they have found out they

called it as truth. Even in India, where people have a great sense of meditation, people committed mistakes and what they found is the movement on the right hand side and they said yes, there is All-pervading Power and that is formless. The left hand people found while praying to God that there are forms which guide them so they talked of the forms.

Some talked of the formless and some talked of the form. The right-sided people being the worshippers of the Goddess of learning wrote down everything as Vedas [most ancient Hindu scriptures] but in the very beginning of Vedas, Vedas means to know and to know means to evolve to become Self-realised. It is not when I talk to you what you know, is the knowledge, is not. The knowledge is which is expressed, manifested on your central nervous system. The truth.

So they wrote down what they found, that we have to first excite or initiate the nature.

So they wrote *[UNCLEAR]*, all those things, now that has become an authentic writing, big things for intellectuals, that to after many, many years people remembering it by heart.

So authentically you might say that Vedas came only about 800 or 80es or something like that.

So all that writing, if you go by that you'll be lost into another wild goose chase and those who read only Vedas can never find that what is supposed to be known. In the first chapter or the first verse of the Vedas that by reading this book if you do not get the knowledge no use reading the Vedas. But there are books and books and books, libraries and libraries and libraries, all the wild

goose chase. Many of the systems follow, was the system of fearing the God, then finding out the forms of God, worshipping God as forms.

The incarnations came on this earth and people worshipped them, like Christ for example. Now there is a challenge on Christ, these intellectuals will challenge everything because they challenge everything through the intellect. The trouble is that they think they are the wisest. Such wise people can not find God is impossible. You have to be a little humble.

So the intellectual as usual challenged and the others who just believed without the intellectuals were the people who just believed into things without knowing. Who had just faith, as our devotional emotional songs are, devotional songs are. All these extreme movements on both the sides created two different types of people, one who we can call them as intellectuals and another as fanatics.

They did not create Self-realised people because ego makes a person so superficial and so stupid that he cannot grasp, it's beyond him. He is so stupid. He cannot grasp the truth. Is a barrier, is a projection outside, he is a concave personality, is a convex personality. His brain is convex. And the other one is so concave, is so conditioned that you cannot talk to him. That's how the quality of seekers came on this earth, who are seeking truth.

Now we should also know that God must be worried about his creation, he must be worried about the people who are created by him, who became human beings, who are seekers, special category, not hypocrites, you

cannot help hypocrites, you cannot help them but those who are real seekers. There are many real seekers and he must be worried about all these seekers and he must have arranged something for them and that is how Christ came on this earth to guide you. He came on this earth to guide and tell us that you can find the truth by your second birth. You are to be born again. You are to be born again, then there are people who just believe that I am born again, you see self opinionated, I'm alright! I've found it! Stupid people, they just believe, certify themselves they have found it. They just give themselves a certificate, oh I've found it, but who is the loser? It's not God. He is there, to reveal himself to you if you want to know him, through your evolution, through your effortlessness. But as you have seen Patanjali Yoga Shāstra was written for the central people, for the real seekers but people took out of Patanjali also what suited them is the physical exercise, I mean just imagine, it is like a person who has been invited to dinner is doing dish-washing, it's that stupid. And that book, even today thank God, despite all the intellectuals attacks and all nonsenses, he does talk of the formless not of the form so much but he does say that you have to neutralise your effort, [Sanskrit] you have to neutralise your thought which are [Sanskrit] and in the absence of that thought only the Kuṇḍalinī will rise.

Now a vicious circle is created, even when we say we should not have any thought, we fight with that thought. I will not have any thought x2.

So there is thought still there. How to get rid of this thought, is the problem. How to become Nirvichara?

Anybody that preaches a lot, talks a lot, is actually creating the thought in the mind but some may not. But mostly they do.

So something has to happen that the thought must stop. And that is what happens in Sahaja Yoga. But it is all done by God Almighty within us, that he has made these beautiful Chakras. They are made from different elements, the essence of different elements and all incarnations of our ascent are placed there to guide those subtle centers, is already within us, we may not know about it but they exist within us and ultimately the residual, they call it, the residual power, that is Kuṇḍalinī; it is residual because it has created everything but has not manifested itself, is the pure desire to know the truth, pure desire to know the Divine, to become the Divine, is still sleeping.

When these Chakras are in proper shape she spontaneously rises just like a seed sprouts, you don't have to do anything to reduce your efforts and your thoughts. The thoughts are created and they disappeared again they come up and disappear, there's a little gap in between and that gap widens by the ascent of Kuṇḍalinī and you become thoughtless without any effort. With effort you cannot, that's the point is.

This mechanism exists within us. Now if something happens here say for example this is working out, then we go into the mechanism of this and try to find out how this is working out. Now if you want to see, you can see the rising of the Kuṇḍalinī, you can see the breaking of the Kuṇḍalinī, you can feel the Cool Breeze coming out of you. Now how it happens? It cannot happen.

Some people believe if you go to God and if you can sing well, is done. Or if you sing some music, or you do some reading of bible or some books is done.

It is the Cool Breeze that emits on top of your head, is the first sign that your Kuṇḍalinī awakened and then when you start feeling it all around now you are in connection with the All-pervading Power. Before that we are denying the truth. It's all done by God, by his grace, he's made it all so beautiful, so very, very beautifully, this machinery is within us. We don't do a thing, we don't have to do a thing, but that is the point, we cannot do, that we don't have to do anything about it. Always they ask Me, then what must we do, I said you don't do anything, that's the point is. It is too much to accept. But how do we become human beings from monkeys? Did we cut our tails or anything, we just became? How does a seed sprout? By itself spontaneously. In the same way your evolution has to take place spontaneously. And every time somebody has to lead, somebody has to go forward, somebody has to be bold, somebody has to talk about. Maybe somebody else would have been better for this job, as I said the other day, I would be very happy to retire but that's what it is, it's true. I have to do this job, it is a thankless job no doubt but I have to do it, now what can I do about it? That should not upset you. That upsets many people but I don't do anything actually, it is a nature within Me, like the sun shines, it doesn't do anything does it? But when the sun shines the trees become green, just it happens, I mean the sun doesn't take any credit or doesn't say that the trees must offer part of their greenness or something to Me. Does it? They

are not angry with the sun are we? Because it tans our body. Do we? We don't get angry with it. In the same way it's somebody's nature, somebody's nature is to do that and somebody's nature is to ascend and to rise, is more credible to more people who achieve it that way, don't you think so? So, there is nothing to feel unhappy about it. This is another problem which I told you last time, that in the West it is a really big hurdle for people. You cannot pay for it, you cannot put in any effort, you cannot do anything about it, it has to work out. It cannot be guaranteed that. If it is there it will work out, if it is not there it will not work out. If the desire is pure it will work out and then you have to work it out to keep it there.

So by reading about it you will never understand, there are so many people who read bible, so many people who read Gītā, so many people in India who know by heart the whole of Gītā, the meaning, everything but there is nothing in their lives, they have sickness, they've ill feelings, they're unhappy or ego-oriented, something wrong, somewhere. Nothing wrong with the scriptures, we have forgotten it is said you are to be born again.

So the third experience should be of transformation. If it cannot bring out the virtue in you, if it cannot give you the strength of your spirit, if it cannot transform you then it is not Self-realisation. But transformation can be taken like this that people can just change the colour of their clothes and say we are transformed, now we have taken a Sannyāsa, you see, we are all detached. All such self opinionated people. It's not that, it's no opinion, is to be in that state is important, to be in that state that's the truth and that's the truth you should ask for and nothing

else. Are you transformed by it and the first transformation you feel, before you change your temperament, before you change your habit, before you change anything is that your central nervous system acquires a new dimension of collective consciousness.

Acquires! You get it. And you can verify it.

But human beings still think they are obliging Me and say no Mother no much, I don't believe in it. It's alright, who are you, I mean don't believe in yourself.

So the first thing that should happen in this experience of transformation or evolution is that you become, again I say become, become, become collectively conscious, by which you know your Chakras and you know the Chakras of others, you know the subtle problems you have, the subtle diseases you have, the hidden problems you have. The whole life which is abnormal comes to normal you see because you can see abnormal. Supposing I am standing on the edge of this and there is no light, I cannot see, I may fall down. I am about to fall down I cannot see but there is light, I see.

So I get into balance. That is enlightenment. If enlightenment doesn't give you the vision of wisdom it is not enlightenment at all. You drink, you smoke, you see all kinds of things, you have temper everything exists and you say oh God I am a very religious person and the second thing that comes to you is some sort of a abuse.

So your virtue, virtue must shine and that's the time is today according to the Shālivāhan? calendar this is the Krita Yoga. This is the Yoga when there is, is the age when there is perfection means where, you get in contact, actually, with actuality. That means you

actualise it and that is the time, today, that has come called as Krita Yoga.

That means All-pervading Power is actualised and you feel the manifestation of that power very, very clearly, on your central nervous system. Because whatever is evolved in you, you feel it on your central nervous system.

So this new breakthrough is to be seen through and not to be just accepted, not to have blind faith, nothing of that kind. Then once you come to that certain state then the subject gets deeper and deeper and much more interested, but first that state has to be established. Many people have complained to Me that Mother Sahaja Yogis who are senior are rather secretive, there are no secrets, no secrets but as a boy who enters say into the first class or the first *[UNCLEAR]* cannot understand what *[UNCLEAR]*.

So he might feel this fellow is trying to hide something in his books. It isn't true. One has to grow to that point, bear the truth also to bear the truth we have to develop that power within ourselves and that state we have to achieve.

I requested last time all the people of England especially, because in the map of the Divine, England represents the heart and the responsibility of heart is the maximum and if they don't pay attention to their heart the world having a heart attack.

So how important it is that we should seek our ascent and seek the truth. Of course I don't say, that you don't do this, you don't do that, nothing of the kind, that is not to be said anymore. Just first get your realisation then

you look after yourself I don't have to tell you. Then you get your light you yourself will see that you will not put your hand into the crocodiles mouth then, are you? But first you must see the crocodile, because if I tell you the crocodile in the darkness, you say let me try even if you, that's how it works.

It's so beautiful. There's a very beautiful thing to achieve that's what we say is the Kingdom of God, that's what we say that is that resides within us, that joy, that fills the whole world as bliss, complete auspiciousness of God's being can be ours if we decide to be there, nobody can force you. No one can. It is you who has to choose it in your own freedom only you can achieve your complete freedom.

May God bless you.

***Contents: 1984-07-08*, Public Program, The Experience of Truth, Town Hall, Ilford, UK (another date 07-09)**

I bow to all the seekers of Truth.

In the previous two lectures I told you how to understand the experience of truth. In the first one, we came to the conclusion that if we have to feel the truth, it's not our only mental acceptance that it is truth, or our mental projection that it is truth, but you have to feel it on your central nervous system. In the second lecture I told you that when you feel the truth through your central nervous system in your evolutionary process, then you become something. You become, you become is the point. Is not that you think you are like this or like that, but you really become something. Like a flower becomes

a fruit or an egg becomes a chick. You have to become something in your awareness and this new awareness is the awareness of collective consciousness. Where you can feel yourself, what's the problem with you and you can feel others, on your fingertips. This is a very good English idiom they use, on your fingertips. I mean somebody must have thought of Sahaja Yoga when they formed this I am sure. To use this, you should know it on your fingertips.

Now what does that mean? We have never thought of it, we always say so, we should know them on our fingertips, but actually you feel them on your fingertips. The different centers within you and the centers in other people. As hot or cold, may be as heavy, burning; this you just feel it. You can feel it, others can feel it, children can feel it and everybody feels the same, because truth is absolute and is for everyone.

Whether you have a different caste, community, race, religion, nationality, all kinds of superficial things, which divides human beings, everyone feels the same.

For example, supposing you put a finger to this [candle flame], you are going to feel hot. Because you have a different hair style, you are not going to feel something different, it's like that. Truth has to be that way and that is what is the experience of truth. And once you know you have to know the truth and nothing else but the truth. When you decide in your mind and be honest about it then when you see it, it is very obvious. It has to be obvious, it cannot be secretive. It cannot be, it has to be obvious, apparent, absolutely known to your central nervous system.

So you know the absolute as I told you. Like a computer you start working, you ask any questions, absolute questions and the answers come to you, as cool vibrations for yes and as hot vibrations for no and sometimes the vibrations stops to say that absolutely no. But it can be some blister sometimes a little bit, to say that it's Satanic. And you can decode it yourself and see for yourself. This is the second phase where you start knowing about others and knowing about yourself.

So you become connected with the Absolute. Absolute, means there is no question about it, absolute means there is no doubt about it, absolute means it is single.

Today I have to tell you about what actually happens when this force called Kuṇḍalinī within you rises and gives you Self-realisation. Actually within your self what should happen? Nobody tells you these things, I mean, they'll say you are to be reborn, so you have a sort of a certificate, twice born, reborn and you go about, when it's not like that. Supposing a monkey puts a signboard on, `I am a human being,' does he become? If we just say we are this, we are that, you are not. For example we say we are Muslims, we are Christians, we are Hindus, we are not. Because you have formed a group, you call yourself something, or something that you are not. It's just your own idea. How are you a Hindu? How are you a Christian? What all these religions have said that you have to be born again. Every religion, Jews have in a way said it too, but the problem is that we don't do what is told to us, we just form a group.

Group can be made out of anything nonsensical like, I met some other people the other day and they told Me

our group is called as Knives and Fork. I said “What's that group?" Knives and Forks, yes very good group, so I said, “What is that?" “Because we put our knives and forks in a different way than others." I said “But what's the use?" “No, we form a very strong group." “For what?" “We can form a political party tomorrow." I said, “All right, go ahead with this kind of a nonsense." But it is nonsense, all this is nonsense. What is sensible is that we have to become something more than what we are. We are human beings, we have to become more knowledgeable, we have to become the knowledge. That knowledge you cannot get in the libraries or from the books.

How do you grow into that knowledge is through this Kuṇḍalinī awakening, through this happening that, this Kuṇḍalinī rises within you and pierces through your fontanelle bone area giving you the real baptism and not the artificial one. The reality again. Supposing somebody doesn't get it, all right, so he comes back on Me, “Oh I never got it Mother." Something wrong, he should get it, should get it. Because we cannot give you a false certificate, you cannot give yourself a false certificate. But it is very common as you see in this world, that when you listen to people who are religious, you find they are horribly fanatic, funny, stupid people. I mean if you want to hear about each one of them you should go to the opposite party. Like if you want to hear about Hindus go to Muslims. If you want to hear about the Muslims go to Jews and if you want to hear about Jews go to say Muslims or anyone, Christians and they'll tell you.

So there's nothing universal opinion about things.

It is surprising for a person who wants to see the truth in every religion, he cannot understand why people belonging to religion, when God is only one, why there's a fight going on. Why this world is divided by, even religious leaders are dividing the world. It is very amazing.

So where is this religion? And what happens to our religion? When we get our Self-realisation, we become the Self, the Spirit and the Spirit is untarnishable. It's untarnishable. You cannot cleanse the soap, can you? But the quality of Spirit is that it cleanses you. First is it cleanses you. Just like a Mother lovingly cleanses the child who has fallen somewhere in the road and cleanses the clothes and makes the child absolutely neat, tidy, clean and with great admiration looks at the child; in the same way the Spirit bathes you with it's beautiful blessings so that you cleanse.

And the second thing it does is to give you light. Now the light doesn't mean electrical light, it doesn't mean the light you see inside. What does this light means is your awareness itself. Your awareness itself becomes a higher awareness by which you start seeing things clear-cut. Like I know somebody who came to see Me before Sahaja Yoga and he met Me after say a month, he was a changed man, I could not recognize him.

So I said what has happened to him? He came to Me I asked him, “How are you?" He said “Mother I am fine." He used to look very old and haggard and absolutely frustrated. I said “What has happened?" He said “Mother you know, when I got realisation, suddenly I felt tremendous compassion for everyone and I had an

enemy that was my uncle and I hated him from the bottom of my heart and I used to think he has killed my mother and I could not believe that he has not killed my mother, so many people told Me but still with the hatred I could not get over it. I had insulted him, he had insulted me and if somebody had given me freedom with a dagger I would have gone and killed him. I hated him from the bottom of my heart. And all the time I thought of killing him, doing this and all the nasty things I could think of. My whole mind was preoccupied." “So what happened?" He said, “Next day I started seeing his good points, I said no he is a very generous man. I have been nastier that he has been, suddenly I started feeling it, that feeling of love, compassion and when I said uncle, I forgive you completely, the blissfulness crawled upon me, that's the first time I've felt the joy of my spirit. I had said this before also but I had never felt it, but first time when I said this I felt it and that bliss was so great and that joy was so great I said now I must have it at any cost.

So next day I saw him at a race, he was a great race goer also, a very rich man. I saw him and I just embraced him. I couldn't help it. He was surprised, he looked at me, he said `come and have tea with me and we are great friends now.' " So all that wrinkle, all that horrible anger and all that has gone away and this Divine, serene face was showing its beauty there. But he said “I have done this before, I've tried to forgive him, I told myself, I told many a times that he's not killed my mother, I should not hate him. I tried to convince myself, but still I could not forgive, I didn't have the power to forgive. But when I got

my Self-realisation, suddenly the power came to me, in such a gush. I have become powerful Mother." In the Sanskrit language it's called the word Samarth, Samarth means powerful but actually means Sama-artha, it means equal to your meaning. Equal to your meaning, means you become your Self.

Samartha. When you become yourself, you become powerful to fight your weaknesses and you automatically do it without any trouble, spontaneously. Very easy it is to forgive.

Not only this, so many things there are which you just do without any difficulty. It is very difficult before realisation for a person to think that to part with your little bit of two P's that you have, even that is sometimes difficult. You think ten times, calculate it, all right, if I give two P's now how much will I get, three P's or five P's, all right if I get three P's no good, five P's is all right; but after realisation you just give. You just give, you like to give, you love to give, you want to enjoy the giving capacity of yourself.

So far the acquiring, acquisition and also the capacity to preserve, keep everything to yourself becomes a giving capacity. And as a result of that, what you find, you are filled in.

Every sort of thing, every sort of material or physical or anything that is needed to make you happy just comes down. From where, how, God alone knows because it's only God does the job, it's God's work.

So the power to stand up against evil, against injustice, against wrong doing just changes your priorities completely and you become a powerful personality. Like Christ when He saw the prostitute, Mary Magdalene,

being stoned, He saw the disciple Mary Magdalene in her. He stood up and He said, “Those who have not sinned can throw stones at Me." That character, that strength that stood up there and nobody could even think of throwing stones at Him.

This powerful personality which is compassion, which is righteous, which is virtuous, starts shining through you. It's not a quarrelsome dominating power in which we believe. According to us a powerful man is the one who can dominate the whole world. The power of love we have never exploited, never. All our enterprises, all our worldly affairs, political, economic, are based on hatred. The power of love in it's purest from is the most powerful thing and that is going to emancipate the whole universe. There's no other way out. It doesn't mean your carnal love or your nonsensical ideas of love, it's not, it's pure love.

The pure love is that kind where the sap rises in a tree and gives nourishment to all the parts of the tree and goes back. It's not attached. If it gets attached to one flower, the tree will die, the flower will die.

So this is the power which empowers you, nourishes you, soothes you, consoles you, relaxes you and leaves you powerful.

That sort of a power is to be felt if it is the experience of truth. But we have never tried to understand love in its own truth. The reason is we were not realised people. When we are blind, we are mixed up.

We can't make out one from another but when our eyes are opened out we understand the true love. And this is what people have exploited, many of them, many so-

called Gurus and these people who talk of God have exploited this side of love by teaching dirty things to people, debasing them, using their weaknesses.

Saying that if you do this kind of a weakness, then you will reach God. Love that makes you a slave cannot be love and that is what it is, the love that is Divine, is the love of God that starts flowing through you, you become the medium, as you call it, of that love. A powerful medium. But you know how to manoeuvre it. You know everything. It's not blindly, I have seen some people, oh we are in love, you see going on like that, no. You know everyone. You know ins and outs of everyone and of yourself also.

I have seen many people coming to Me and saying, “Mother please save me from this Āgñyā." Now in our language it is this Āgñyā, but actually it means ego. You can see your ego clearly once you get realisation and we say oh God what is this? That's not me, I am not ego, oh that's not me, I am the Self, I am the Spirit.

So this separation takes place within yourself, with your own understanding that, you are not this body, this mind, this ego, this superego but you are the spirit. And the more you grow into it, a beautiful personality of a character, which is not a character, sometimes people think if you are very meek, is he compromising, such a character will never compromise, is a terrific character. It would never compromise with anything that is not the truth. It cannot by temperament. But is very kind and compassionate, forgiving. Gives lots of chances because there's that inner urge to save others, to save others, to help others, to get them to the right thing. It's like people

who are standing on the brink of a disaster, or people who are on the bank and see the people getting drowned and trying to pull them out with all their effort. But they don't want to compromise as to jump or to leave the banks that they have got.

Such a character you develop then and this character is felt by everyone. I have known many Sahaja Yogis first who came to Sahaja Yoga, their own family people were angry. Now you are following another Guru, this is another cult, this is that. But then they found out that they are giving no money, nothing and they are flowering. In every way they are beautiful, they are becoming better and better people.

Righteous and virtuous people, powerful people of great character and they are amazed you know. How do they become? And they become very intelligent, they don't do any stupid things, they just don't do it. Even a little child knows it's stupid. They don't do stupid things. They don't do nonsensical things.

They are dignified and they don't take to cheap entertainments. The depth that you feel in the poets, in the great musicians, becomes their own nature. When they talk, when they walk, any rapport with them, you can feel the depth of their spirit.

They become very knowledgeable suddenly. As I told you last time these journalists asked Me “Mother have you got all scholars?" I said “Scholars, what." “All scholars are Sahaja Yogis” I said “No, at the most one percent may be, who have been great headaches to Me, the rest of them are simple people." Simple people are the best and this is what is true, that those who get realisation start

feeling the knowledge which is absolute. Seeing the knowledge, knowing the knowledge. Like if you see, say, this pillar, you just look at it, you say, oh very nicely done painted this, somebody might say it should not have been this colour, that colour. But a Sahaja Yogi doesn't see this pillar as to how aesthetically it is and all that, but immediately he'll say it's beautiful. You'll say why? It gives vibrations. The whole aesthetics are worked out through vibrations. All the beautiful things, as I told you last time, of the world have vibrations. Real beautiful things have vibrations. Like Mona Lisa I told you the other day, if you go and feel her vibrations, she has vibrations. Now the one who has made her has put his joy into her and she emits vibrations. And that is the thing that gives joy to you because you are at a level where you can feel those vibrations.

You start feeling the physical side of yours, you understand you have a physical problem. Immediately you know you have a physical problem, you know where it is, how to correct it, how to cure it. I have seen many people who come to Me, “Mother cure my cancer” but they don't come to Me before they get cancer. If they had come they would never have got it, but they had no time, at that time they had no time. But when they get cancer I have no time either. It happens always. Of course they are to be helped, cured, but why not come as a prevention to all those diseases which has no meaning. It is unnecessarily so much accepted that health is first of all. Then there is nothing to worry about health if you come to Sahaja Yoga, you don't need any doctor, sorry for the doctors, I am sorry. And this is what

it is to be understood that physically you feel absolutely fit. You look fit absolutely. You look marvelous.

Then when you start expanding yourself you start feeling your own mind. The peace, the bliss of your own mind. Many a times you'll find there is no thought but the joy is just bursting in and you just think why it has happened. Suddenly, how do I get this? Gradually the state of joy starts increasing in its frequency and you become joy. That is, one has to achieve, to become the joy is important. And once you become that joy it's not a duality, it's not a duality. It's not a thing in which you feel the happiness and unhappiness but you feel the joy. Joy is a witness, it's a kind of a power of a witness which sees a drama, by seeing the drama, whether tragedy or comedy, it's at a point where it is just a witness and enjoying it.

In the same way you'll see so-called comedies and tragedies of your life and the futility of your nonsensical endeavours and you'll laugh at it, oh that's it, that's me. For example in Romeo and Juliet, Shakespeare has tried to show the futility of all those egos. According to Indian standards he was Avadhūta, as they call it, a person who was realised and was a very evolved personality. And if you want to see how Romeo should get his realisation and how he should feel that after all that happened he should laugh loudly. She gets realisation, oh what a fool a stupid thing I was. Shakespeare did not show him getting realisation he kept it for us Sahaja Yogis to see it, but should have seen to it that Romeo laughs at himself and makes fun of himself, oh stupid Mister Romeo, now you better settle down. But he showed and very cleverly if

you see in all his Macbeth or any of his dramas that he has tried to show the futility of our ego, our enterprises, we think that is very important in life.

I would say there are so many great writers in English language, which I cannot name them in a series, but I have read them.

Somerset Maugham, I would say was another one. I was very much impressed by his writings and read most of his novels because he was very much there. Cronin for example is another one I would say who wrote Citadel was another great person who could see the drama of stupidity. Leave alone your great poets like William Blake and all those. But all that was to show that there is a higher being you see, which sees all this and giving you a drama of yourself, projecting it through you. That this is what you are, you see, see yourself. That's what they did and despite everything we're lost. We are lost quite a lot. We have to become the same like Shakespeare to see the drama, like Somerset Maugham, we have to become the same.

To see the drama, we may not write a book, doesn't matter, but the capacity to see the drama, that's what we develop. We need not write, we may not have the are of a pen to write but we see it the same way as they see it and that's the mental capacity to which we rise with Self-realisation. I have seen very stupid people absolutely calling themselves Gurus, you look at them and you don't know what to say, you see. You have to look at stupider persons to stupider, that person, what you say, stupidest person, in the presence of such a person, because he looks at you, you see and you understand he is stupid

and you don't know what to do. And you get frightened of such a person you know and you don't want to hurt his feelings you see, so you look the greater stupid person and then he gives you a big lecture, on something very stupid. But then you find that person you see, big newspapers you see like Times, publishing such a stupid man there.

Just imagine, this is what we have done to Shakespeare, to all our great writers and everyone, we have reached that state that we cannot even see the stupidity. Our brain is stunned because we have been asking for sensations, with all these electrical sensations in the brain we are stunned. Which opens out, which completely opens out and you start seeing, through and through, the mockery of all this kind of seriousness and the hypocrisy and the way people who are stupid try to give you stupid ideas. And once you are realised you laugh at yourself, oh God I was so stupid, that's what should happen. If that does not happen your Self-realisation has no meaning, it has no meaning. The righteousness and the virtues become part and parcel of your being. It's not that you have to be told anything, you just shouldn't do it.

It's beyond your self respect because you respect your Self, you respect your Spirit. How can you do such a thing? You cannot despise yourself can you? You just become virtuous. You may be kind to others even if they are not virtuous, you can be nice to them, you can forgive them but as far as you are concerned there is no compromise. And you enjoy your virtues, you enjoy your magnanimity, you enjoy your generosity.

People will tell you, stupid fool, you go on distributing things what are you doing? And you laugh at them. As Lao Tze said, somebody told Me this saying about Lao Tze, another great incarnation of the primordial master, that when a wise sees the way, he respects it and says this is the way. That's the sign of a wise man and a mediocre who is half way this way and that way when he sees the way he waits for others to go into it and when the stupid sees the way he laughs. But when the wise sees the stupid in himself he laughs.

So that power of wisdom starts shinning through you, you become a wise, righteous, virtuous man. And such a balance you develop. I have known people who are honest, you see, so-called, now they go to such an extreme of honesty, that for honesty's sake they'll kill their father, kill their mother, kill everyone. But such a balanced and integrated person you become that whatever you do is good for your spirit and for the spirit of others.

In Sanskrit the word is *[UNCLEAR* Haitha], what ever is good for your spirit and for the spirit of others you do it. And that is the right thing to do and that's how you become a righteous personality.

That's the religion within you that gets awakened. Nobody has to tell you your religion, you yourself become your own master, your own Guru and by which you determine yourself, now Mister you can't do this. No you can't.

So you become your own police commissioner. You don't need any outsider to tell you. You are on your own guard because if you do something like that your vibrations will

disappear and then you don't like it, don't like it. Then you feel uneasy. Nobody has to have you as a Guru, there's no need you become your own Guru, is the best way. And that's how you solve the problem of becoming better by others, is very difficult but yourself becoming better, by your own understanding and urges, it's a thousand fold happier and strong.

So the third thing that happens to you, that you become religious, you become the Guru, yourself.

Nobody has to tell you because there is a natural valency of ten within you which starts balancing you and you become one and enjoy that balance. As you enjoy a balance of colours in a beautiful photograph, in the same way you enjoy the balance within yourself. You enjoy your personality, you enjoy your being and you enjoy to be the Self. And those who are on the same level, you just enjoy each other. This is the first time you enjoy other human being, as if you are enjoying a flower. The fragrance of that personality is spiritual fragrance, is so beautiful and attractive. Without any lust and greed in it but just enjoying the company is real perfect bliss.

Thank you very much.

May God bless you.

Now, again today, I would like you to ask Me some questions. There is going to be the fourth lecture, that they will announce. I hope you will make it a point to come and complete the series of lectures we have been having.

Question: *[UNCLEAR]*

Shri Mataji: It's true. It has been told that you must have a Guru. But it's said that it has to be a SatGuru. Anybody you see, mostly, the Gurus who are in the market today. You cannot be in the market and those who are in the market are actually, are nowhere near God. They have to be SatGuru, means he has to be a realised Soul of a very high degree. Now you better become your own Guru. And then you will know that you are a SatGuru. I am the Mother, I am not a Guru. And what is Mother's desire is? You had a mother also. Whatever I have, you better have it. That's all.

So as you have come to Mother, now you don't ask for any Guru, you better become yourself a Guru. All right? Question: *[UNCLEAR]*.

Shri Mataji: No. You see, you must know that the Kuṇḍalinī awakening itself, breaking through and all that, is a big happening. A key event of evolution, the epitome of it, as you know, as an Indian you know how sākṣhātkar is such a big thing. But to achieve that, there must be a big machinery within us.

Like you see the electrical bulb here, or a light here, you know there is a history behind it and it is a big mechanism and organization that has worked it out. In the same way to achieve this there's a big organization.

So, when you become realised, that will happen very soon to you. Means you'll feel the Cool Breeze coming out of the Brahmarandhra, through your fontanelle bone area. But then to develop it, you have to understand, deeper, the mechanism. Then the mantras are placed according to the deities of these seven Chakras. Now if the Kuṇḍalinī is stopping, or is weak at a point, any one

of these Chakras, then you have to say a particular mantra for that. Which will be told to you, which you can learn very easily. And you will know also about all the mantras that are to be said. Like, you see, many Gurus I have seen give away one mantra. Like they say Rām. How can that be? You see, there are seven Chakras and if you take Rām, he's on the right side of the Heart Chakra, means *[UNCLEAR]*. Now, if you are taking the name of Rāma, why, why Rāma's name? Ask a question to him, you must ask a question. Why Rāma's name, why not Kṛiṣhṇa's? Why not Jesus? The reason is, if he's a SatGuru he'll tell you, that you have a problem with your right Heart. But all of them here, those who are realisation souls, can tell you where is the problem. And you will also tell tomorrow.

Question: *[UNCLEAR]*.

Shri Mataji: No, it's not. There are seven mantras actually. Basically you must know about seven mantras. But gradually, you pick it up in no time, because immediately you know where the problem is and immediately you say the mantra. It's not very difficult, it's very simple. It is woven in a pattern and it's very simple to say those mantras. But it works out so spontaneously, I mean, these are all people who are English and Greeks and this and that and they don't know. Even, we can say mantras in English language now. That's an advancement I think. That all the deities can understand English language as well.

So you can say it in Sanskrit or in English, it's all right, it works out. And, once you know it, it's so easy to say it, easy to understand. It's not a problem at all. But first of

all you should get your realisation, that's first thing. That is you should break through, you see, the seed must break. *[UNCLEAR]*, its primule must break. Then the second thing is to see that it sustains itself above the ground. Then it is to be maintained and developed until you become a tree. But it's very simple, it's not difficult.

Question: *[UNCLEAR]*.

Shri Mataji: When you get your realisation you start feeling the Cool Breeze coming out of your fontanelle bone area and you start feeling the Cool Breeze in your hands. Then you can ask a question, is this the breeze of the Ādi Shakti? Is this the Chaitanya Lahari of the Ādi Shakti? Is this the Cool Breeze of the Holy Ghost? The Holy Ghost is Ādi Shakti actually. Nobody has explained to them, they don't know. I mean, they asked the Archbishop of Canterbury about Holy Ghost, he said “I'm agnostic” can you imagine? Yes, he answered. I mean, if he's agnostic this Robin Day asked him “So what are you doing here?" So he said “I'm doing my job." So Robin Day said “Yes" because he also does the job. He understood it. [Hindi.] Now the problem is that when you start feeling the Cool Breeze in your hands, you might find that after some time it goes away then comes. See, depends on.

Some people have a express train, as we call it. But some of them have some bogeys, which go up and down. It doesn't matter. We should not frustrate on that point, it works out. One should not get unhappy about it.

Question: *[UNCLEAR]*.

Shri Mataji: Subconscious. Of course, I mean the same. I am the Self, I am the Spirit, yes. Like, I'll tell you, in the bible, Christ clearly said it, very clearly, we don't read

bible that way, that's why. That Nicodemus, you see, He told Nicodemus that you are to be born again.

So, Nicodemus said that does that mean that I should enter into the womb of my mother. He said no, that is flesh and the flesh is born out of, whatever is born out of flesh is flesh. You are to be born of your Spirit. And whatever is born of the Spirit is the Spirit He said. But how many people follow that? That's the consciousness I'm talking of, the real Selfhood. What we do, in the churches, or in our Indian, any one of the religions that we have. We put the water on the head, now you are baptized, you are a Christian. For a Hindu they put a string, now you are a Brahmin, without knowing a word about Brahma. *[UNCLEAR]*.

So now, there is reality. All these people didn't tell us lies you see, never told us lies. But the truth is always covered by the intellectuals, by the intelligent people on one side and by the fanatics on the other side and that's why the problem comes in.

Question: *[UNCLEAR]*.

Shri Mataji: You see, because, what happens that intellectuals rationalise it. They say whatever we see, we see the science, so we don't want to believe. Now recently there has been a controversy about Christ miracles, isn't it. There, let's take this thing very recently, there's a controversy about Christ's being born of a virgin. He was born of a virgin, no doubt, but how can you convince an intellectual you see, because He cannot be born of a virgin. But He was born. All these miracles are absolute truth, no doubt.

So the problem is they want to see through science. Now science is analytical, it is not does the synthesis.

Science deals with the dead. It deadens everything, it analyzes and whatever you see you think it's the truth, no, but it's just a part of the truth. Now why do they accept? See now, big challenge, is intellectual.

This was Mr. Paul, who came in. When I was a child I asked My father, who is this Paul? My father, being a very great realised Soul himself, he said, he was another mad man. And this Paul had never seen Christ. What we call, he had a supraconscious, a kind of a *[UNCLEAR* condition/position], he got blind and all that. And then he became, he was a horrible man, he killed so many Jews, he killed the young boys for *[UNCLEAR* stealing] you know he did all sorts of things and then suddenly, he becomes a big Christian. Because he saw some sort of a political thing in that.

So what does he say, he doesn't talk of Christ as He was, he talks of a Christ which was the church Christ, the Christ of the church. Now, Christ of the church has nothing to do with real Christ, has nothing to do.

So now, because they have to accept, the churches have to accept Paul, they cannot accept Christ. It's a good idea. Either accept Christ, or accept, this is what happens with intellectuals. Even in India it has happened. I'll tell you when, when Ādi Shañkarāchārya, he wrote a book called Viviketurya. It's a great treatise. About Advaita he said that God is everything, Brahma is everything. A beautiful treatise he wrote.

So there was a fellow called *[UNCLEAR* Vishra, Mandan Vishra], is a great learned man, another intellectual, he

came to argue with him. And he argued and argued and argued, you see with argument where do you reach? You cannot by arguing give realisation to somebody. And he said, “Why don't you take your realisation?" But he argued, he said “You defeat me." He said “I don't want to defeat you I want to give you realisation, why don't you take your realisation?" He would not take the realisation.

So, the intellectual, you see, tortured his life. He was so fed up, Ādi Shañkarāchārya. The book he wrote was Saundarya Lahari, if you ever happen to read it, it's nothing but the praise of the Mother, throughout. He said this is how *[UNCLEAR]* not by Yoga by *[UNCLEAR* Sankara] by discussion, it's only through Mother's grace you are going to get realisation *[UNCLEAR]*.

So the intellectuals, you see, want to derive a pleasure of an intellectual feat out of most if it. It's not the real that they are seeking. They read, a lot, achieve nothing. I have known people who are very learned, who have written many books and they are so horribly immoral within their private life you can't believe it that they could be philosophers. And you don't understand, how can you be, why are you so hypocritical? But they are. Because they are not realised Souls. And an ordinary person, you find a realised Soul. Just uneducated. That's why Kabīra has said Pari Pari Pundita Mura Kabai, by reading too much you learned have become stupid. But I don't say all learned are stupid. No. But learning should reach that supreme power of intelligence, which is pure intelligence. Then obviously you see the thing and you accept if you are honest as I said in the beginning. You must have that pure intelligence to see, God is there.

He's above everything, he's above your intelligence, above your thoughts. You have to feel him first, you have to rise. That is the transformation, if you cannot achieve, then how can I talk to you? If a person is blind, what's the use of talking about colours to a blind person, what does he understand? He can't even see whether I'm smiling or laughing or if I'm crying. What can you talk? So the eyes must be open and these eyes which I'm talking of are above your thought. You cannot by your projection get it.

It has to come to you. It's a grace. Ashirwad.

Question: *[UNCLEAR]*.

Shri Mataji: No You see what I would suggest that what happens that once you get your realisation then I have seen a person who has developed the intellect, understands it in an intellectual way what realisation is and a person who is not supposed to be so intelligent starts talking like saints. I had gone to a village in India and there was a person who was, I was going on a bullock cart, he was driving Me and I asked him when he did you get your realisation and then he started talking to Me. I said “Kabīra is driving Me or what? How is he talking like this?" The truth, tremendous, what intelligence. How much Christ studied in what university? So we should not misunderstand intelligence I mean the Divine intelligence, that's a very different thing.

Question: *[UNCLEAR]*.

Shri Mataji: You are, all the time, if you, Shaktipath is the word they use it, Shaktipath you see, but it is very much misused. Shaktipath means people start dancing like mad, they start shouting screaming how can that be Shaktipath? That's madness, that's possession, you get

possessed. Shaktipath means if somebody is a Shakti, you see the Shakti of that person enters into your being and invites your Kuṇḍalinī so the Kuṇḍalinī rises. That's what actually it is and then the Kuṇḍalinī rises and makes you a beautiful person it doesn't make you a mad person no how can it be? Just imagine now after evolving yourself from amoeba and all the donkeys and all the monkeys and what else, oh, cockroaches are you going to become a mad person? Or a frog, jumping like that.

So this is very much, that's why I don't use very much Shaktipath power because these days every Dick, Tom and Harry is using you see. Shaktipath that's not what I mean. Shaktipath means if somebody has Shakti it just works. You don't go and put it in the head of that person, it just flows, all right? But it was used in Patanjali's day in that way but who reads Patanjali? Nobody reads I think nobody reads and talks about it. What they talk is some sort of a head standing some sort of a *[UNCLEAR* sheersh] asana that's all. I mean that's we, we, we, part of it. Nobody reads him I mean if you read it, I mean, *[UNCLEAR]* you see what he has written is that's what I am doing. I am quite surprised how people talk about this thing. What he says you achieve *[UNCLEAR]* means you become effortless first *[UNCLEAR]* you become without thoughtless, then the third thing he says you become complete negation of thought, *[UNCLEAR]*. But here it is they are all jumping, talking big, this, that, how can that be? Meditation means jumping in the air, how can it be? [Hindi.] Indians understand thank God, Indians are that way you see, safe. But there should be seeking in India. You see these people are seeking and striving and they

are the ones who want it, I must tell you very frankly they are the people who really are nicely seeking, in England I am saying not in India.

But Indians are not seeking that, but they have one great thing in them is that they know what is reality.

They understand. You see like some of the people who went to a Guru, I must tell you and he gave them a mantra for which he charged $300 in secret, in the ears, nobody to be told. And the mantra was `tinga'. `Tinga' and they told Me in the ear and I couldn't help laughing, `tinga' means showing like this to someone. And he used to giggle at people because they were all so stupid, poor things, but they were seekers, real seekers, you know, of such high quality and this fellow who told Me was a barrister can you imagine? Question: *[UNCLEAR]*.

Shri Mataji: Yes, you are part, you are part of the whole. You are part and parcel of the whole. The microcosm becomes one with the macrocosm, as we say in Sanskrit is Virāta, you become part and parcel of that Virāta.

Question: *[UNCLEAR]*.

Shri Mataji: No, no, no. *[UNCLEAR]*. Correct. See it may look like that because the myth of responsibility drops out. Supposing, this wire thinks that it is responsible for what I am speaking, does it become more efficient? Say, what responsibility we have is like this. When we are going by a plane, question is very good, I have seen it. I mean actually, it must be understood in its full context it's correct that when you think it is the responsibility of God you see, then you become irresponsible. On the contrary, you become an instrument into his hands you see. But you don't think that you are doing it yourself, like you are

sitting in the play. I give this example many a times because I have seen this happen.

Some villagers never knew how to go by plane so they were told not to take too much luggage. They sat in the plane and put all their luggage on their heads. Carrying the responsibility of the plane, saying that we have to carry the load because we don't want the plane to carry all our loads you see.

So that myth drops out, that myth drops out. But you become a very efficient person because the energy that's Divine starts dynamically working, manifesting. You become a dynamic person, you can do a thousand and one things which you have never done before, because you have become a perfect instrument. You are not perfect as long as you think you are doing it, you see My point? All of them, those who are realised Souls and you will be too. What work are they doing, is spiritually they are doing a lot of work, now, that's another side when you'll come to Sahaja Yoga we'll tell you what work they are doing. You see what work you want us to do may not be the work that we are doing but we are transforming people. We are saving people from cancers and so many diseases, we are transforming them, we are changing them so much that they have given up drugs.

So many people have given up alcohol, all these bad habits have dropped out.

So many people are cured of so many diseases, so many diseases we have cured already, when you come to us we will let you know as to what substantial work it is. All right? Starvation of course, our starvation. Why people are starving also because I think people who drink are

starving because they waste their money in drink. If they haven't, if they have money why should they drink? If they don't have money why should they drink? But most of the people starve themselves because they spend all their money, in UK I am saying, not in India, India is a different thing. But in India people who have got realisation are blessed they don't starve anymore.

[UNCLEAR].

They don't need anything, it is said that “Yogakshemam vahāmyaham” first you get your Yoga, your union with God and then I will bless you. Kshema.

[UNCLEAR].

Yes, yes, of course, of course you can pay your rates, everything, but you just come and see before.

This is the intellectual side, come inside and see, whether it works out or not. Why not see? Don't argue for arguments sake, it works out. There's somebody sitting behind you who has, in his life it has worked out, just behind. In many lives it has worked out but you come and see for yourself what miracles it has, all right? You come and see all previous things just drop off. Come and see how God is blissful after all the blessings come from God. But we don't want to do anything for God and why not God look after us, what have you done for God so far. Can I ask a question? Everyone has right to ask a question to Me, I better ask you all. What have you done for God? Just surrender it. *[UNCLEAR]*. You are afraid? *[UNCLEAR]*. Afraid of God? *[UNCLEAR]*. Pray? But what we pray to God is `Give me my food.

Give me a job. God get me this. Let me win this war. Let's kill my enemies." I know all those prayers.

Question: *[UNCLEAR]*.

Shri Mataji: First you get connected all right. First let us get connected then you will know. Then you will know what He wants and what He does. Then you will know He is very kind man, very kind, extremely forgiving that the way He has forgiven us for whatever we have done. But don't feel guilty for it, that's one thing I didn't want to start, because you see that's one trouble you all have is to feel guilty and I don't want you to feel guilty because realisation doesn't work out. Don't feel guilty it's all right.

We'll have it next time madam, is it something important? Question: *[UNCLEAR]*.

Shri Mataji: Talk. Talking is not the thing, you see what I would say you should see the way they talk has nothing to do, what you have to see, what have you achieved yourself. Whatever people may talk is they might be talking because they are possessed, that's all. If somebody talks big be careful, be careful, the one who does, isn't. You have to feel the Cool Breeze coming out of your head is the point I said that nobody can do, can anybody do that? Those who talk can be good actors at the most, at the worst they are possessed. *[UNCLEAR]*.

Question: *[UNCLEAR]*.

Shri Mataji: Your married life improves immensely. Because you will learn later on there is a center for it and you understand your married life as a bliss, it's absolutely pure blessings to married people.

Actually you will be surprised we can't give realisation to people who are not married, in the sense who are going to marry is all right. But those who are against marriage we can't give realisation because they are a little

imbalanced. I think the one we had you see, we couldn't give realisation, I hope he's not here.

But he is going to get married so we will give him realisation, we just couldn't give him, but married life improves like this.

Question: *[UNCLEAR]*.

Shri Mataji: What is it about Bhagwan? [Hindi.] This kind of a Bhagwan, who cannot even smell a flower. Can you think of a Bhagwan like that? You know in the Devī Māhātmyam or into the Viṣhṇu Sahasrānama, or anyone of them where there is a described God at least twenty five names of God is he's fond of flower, fragrance, flower. I can't live without flowers and the fellow who cannot smell a flower [Hindi]. I mean what do you give him? Phenyl or something? This is one of the tests. How can you be a Bhagwan? *[UNCLEAR]*. These are the names of God.

Question: *[UNCLEAR]*.

Shri Mataji: You see, say now if I give you Indian money say a hundred rupees how do you know it is a hundred rupees? You have to go to India and spend it and see if it works out or not. In the same way when you get the vibrations and you feel the Cool Breeze you spend it and see for yourself and judge it. You can do the whole process yourself, you can give realisation to others all right? You see now I would say please get your realisation, if you get it, I don't promise, if you get it. That's a very big if, sometimes. I know it happens if you get it then you have to go and see for yourself whether it works or not. But to get it is not easy in certain cases, so be cheerful about it and be patient with yourself. More

patience is needed with yourself, not with Me because I am extremely patient. You have to be patient with yourself because your mind will be coming up and always saying something, you didn't ask this question, you should have asked this question, tell your mind to be quiet. Take your realisation, let's see if it works out. We cannot assure, it may, it may not, it's your luck, that's it.

Question: *[UNCLEAR]*.

Shri Mataji: This conscious mind that you have just now is the human awareness, all right, at this point the human awareness is at such a stage, that you are not connected with your spirit. First your human awareness has to be raised it has to be brought to that point where you get connected. Like this instrument is here now, consciously whatever you do with this it is not connected, it has no meaning. In the same way first you should be connected. After connecting only we can see where is the problem is, what is missing, what is it and is to be done.

So we have to take a very reasonable attitude towards it, about ourselves, to understand that maybe there is something missing, something is happening, it's not working out. Because at this awareness, at this consciousness that you have, this human consciousness is not sufficient.

So you have to jump, there's a breakthrough and you have to achieve that breakthrough.

Which I will not promise, as I told that gentleman there you, it cannot be promised, it has to be achieved.

If you get it then you have to have patience with yourself work it out and see for yourself.

Question: *[UNCLEAR]*.

Shri Mataji: Yes They did because that was the time you see. Now Jesus came at a time when our Āgñyā Chakra was opened, see it's like a Tree of Life has to grow you see and They come at a proper time what has to grow. Now if it's the root time and somebody else came in, when the shoot started somebody else came in gradually it has come up to this point. Now Mohammed, what Mohamed has said, nobody says that today. All the Muslims must know that He said “At the time of the resurrection your hands must speak” where is that? He said it I mean nobody else but Mohammed had said so clearly about it. And what does He say is not known nobody knows why He said *[UNCLEAR]* like this.

Nobody asked questions, why do you follow? But after Sahaja Yoga will know what *[UNCLEAR]* what Mohammed means, who He was and why He said so what is so important about it. You can't understand even Mohammed or anyone, Jesus or anyone, without realisation because you have not entered into that rank, you see My point. Because the time that time was not to say whatever They had to do They did very important work very, very important. Every one of Them have worked very hard. Only I must say that today I am at an advantage than They are because so many are getting Self-realisation. They had a very bad time. They had a very bad time nobody accepted Them. All acceptance came later on when They were not there and people liked to have such acceptance because they can do what they like. They don't want to, nobody asked Them for

realisation at that time, nobody, everybody tried just to kill Them.

I mean everybody was anxious how to get rid of Them, isn't it a fact? Like today as there are so many who want their realisation that time was not there. Today is the time, all right? Question: *[UNCLEAR]*.

Shri Mataji: You see that you don't even need one minute for that, to say, “I'm born again" it is all self-opinionated thing, just to say. But you have to have powers you see that's what I told you the whole lecture was like that. That once you get Self-realised you get the powers you have collective consciousness you become conscious. You see it is very easy to say, just to put the, I don't know how much they pay but you just put the name membership “I'm born again." You don't know this born again people, horribly hot tempered, useless people absolutely. You see some of them brought some bibles and one lady bearing all artificial jewelry here and there and she came to give Me the bible and I just ignored her. I just started laughing and she was quite surprised to hear this sound.

So this is what born again how can they be born again if they can't make out a saint. How can they be born again? *[UNCLEAR]*. Only the truth will survive. All these are fads and things *[UNCLEAR]* it has no meaning.

Let's have our realisation now all of us, but I don't promise as I said it's your own lookout. If you believe in our, according to Indian thing if you believe, according to our former Karmas according to our previous things that we get Ātmā sākṣhātkar, because it's the highest to have.

So let's see what happens.

And also My compassion, My love, My desire that you all should get your realisation and establish it and become powerful Sahaja Yogis and understand it fully. Now those who are here have to follow what I say, is very simple method by which you help yourself. As I said you are your own Guru and on different Chakras we have to work it out and it works.

So please take out your shoes for one reason, that the Mother Earth helps us to sort of earth some of the problems that have come from the Mother Earth. Now, you have to keep your eyes shut throughout, not to open your eyes. The reasons are many but one of them is that the center of Āgñyā, which is placed between the pituitary and the pineal body, is a very important center. It is the gate and it doesn't open if your eyes are open outside just now.

So please keep your eyes shut till then and maybe the Kuṇḍalinī may not also rise. The whole attitude should be that I should get my realisation. You're not going to lose anything, I don't take any money, nothing of the kind and there is nothing to gain out of it anyway.

So just you have to gain something out of it so, in a humble way, you have to sit down and put your hands on your lap. Those people who have come for the first time, or are standing there, can come forward here and sit down and the Sahaja Yogis should give them places. Sahaja Yogis should never take the first places, I would request, it would be a good idea. All right, just try to sit on the side if possible, those who have come for the first time.

[Aside about a parked car.] Now, as I told you, you don't have to do anything. It's an effortless thing that happens, it's a happening and the Kuṇḍalinī rises by itself. Only put both your feet straight on the Mother Earth. Straight, as far as possible, straight touching the Mother Earth. But those who are sitting on the ground are all right, they can sit with [Hindi], on the ground is all right. [Hindi.] Now put your both the hands towards Me, as I told you and close your eyes. We have to have a proper attitude towards ourselves. Firstly, it's going to be the happiest thing that is going to happen to us and the highest thing that we have been asking for ages.

So we are not to be in any way under any tension about it, it's really happening to all of us. Sit with a very cheerful mind, not frivolous but cheerful mind. And secondly you have to respect yourself. If there is any guilt or anything in your mind, it won't work out, as I told you. You must know you're saints, born to get Self-realisation. You are, as described by William Blake, you are men of God, who have to become prophets, who will have powers to make others prophets.

So, that is the attitude we should have towards ourselves, that's how you are here today. Please do not condemn yourself, do not have any guilt about yourself, nothing of the kind. Just believe in yourself, that you are the Spirit. Now, you have to keep both the hands on your lap.

[Aside:] you can keep your purse down, lady, you can keep it, it's all right.

Now put your both the hands towards Me, close your eyes fully.

Some of you must have already started feeling a little Cool Breeze in your hands. Put both the hands like this, open upwards, just as like you do for *[UNCLEAR]* or something. The left side, as I told you the other day, is for your desire and the right side is for action.

So we are going to put the left hand, all the time, as it is, desiring to be one with the Divine. And the right hand we are going to use for the action of removing the obstacles in our centers.

So, first put the right hand on the heart, just on the heart, on the left hand side. Here resides the Spirit in human beings, so, now you ask Me a question without opening your eyes. You can call Me Mātājī or Mother, as you like, whichever way you want to call Me. `Mother, am I the Spirit?' Ask the question thrice, you have a right to ask Me that question. Now this right hand has to be taken down on the stomach, on the left hand side, on the upper part of the stomach. This is the center of your mastery, or what we call the Guru center, it is on the left hand side of your stomach. On the left hand side you put this right hand. Put the left hand towards Me as it is. Now, here you ask a question, because you, as a spirit, has to be your own master, has to be your own Guru.

So you ask Me a question thrice again, `Mother, am I my own Guru?' ask Me. With full confidence, `Am I my own master?' On the higher part of the stomach, please put your right hand on the higher part of the stomach. Now, put this right hand on the left hand side of your stomach, in the lower region. There's a center there, in the lower region of your stomach, lower region of your stomach. On the left hand side, keeping the left hand towards Me.

Now, this is the center where is the knowledge of the working of your Kuṇḍalinī. In this center, called as Shuddha Vidyā, meaning the Pure Knowledge. As this point, I'm sorry but you have to ask for it, I cannot force anyone into it, like you cannot force a student to accept any knowledge. In the same way you have to say `Mother, give me that Pure Knowledge" or you can say `Mother, please give me that Shuddha Vidyā,' you have to ask six times, because this center has got six sub plexuses.

So you have to ask six times, in a very humble way, `Mother, please give me that Shuddha Vidyā.' That is the first asking. See this prayer, this is such a pure prayer. Give me the Shuddha Vidyā, give me the Pure Knowledge of the Divine, the working of the Divine. Now, as you have entered into that realm of asking Me for the Pure Knowledge, the first thing you have to assume, is that.

***Contents: 1984-07-10*, Public Program, Town Hall, Chiswick, London, UK**

I bow to all the seekers of Truth. We have had three lectures before this, about the experience of truth and today is the fourth one and the last on the subject of experience of truth. In the first lecture I described what is truth, how to recognize truth and that's how we proceeded till today and today we have to get to the finale, that is the enjoyment of the bliss of truth. The first one was as I told you, before was the experience of truth which one has to feel on the central nervous system. Into a new collective consciousness, was the second one and the third one we talked about the transformation that

takes place. But the final is the nature of Divine. People say Divine is purity, Divine is blissful, Divine is compassion, Divine is love, it is described by many words, but I don't think it can be described. It has to be experienced. You can go on describing, writing books after books, stories after stories, poems after poems, Divine is so unlimited that you cannot describe it in it's full extent, nor in it's depth, but as it is being described that the spirit is the truth.

So the first three lectures I covered the subject of truth within us, that we have to feel it in our evolutionary process; the truth on our central nervous system. That's a very important point we have to understand, because anything that people tell you or project is not the truth. Nor whatever you project is not the truth, but whatever you feel on the central nervous system is the truth. Like you feel something hot or cold, everybody feels the same and that's how it is the absolute, but the truth that is within us and which manifests within our being is known through our brain.

So yesterday somebody asked Me a question that the intelligence is very much needed, yes that much intelligence everyone has, to know what is truth. But before knowing the truth if you depend on your intelligence you can be misled completely.

Intelligence that is without the spiritual insight is your own ego. Is not pure intelligence, it is just your ego which says this is right, “I say, I believe I am like this” that is ego. After realisation the truth that comes to you is the real pure truth and is not your ego.

For example now we are in this hall I have been here before or not, whether I was in this place or not? How will you know? It's not possible. But for a realised Soul it is very easy to make out because they can feel the vibrations of the place. They can make out that somebody here has been a person who had Self-realisation and now in this hall there are so much vibrations that even to speak to you I have to watch it's just right, if those who can feel it can feel it but those who cannot feel it, for them is just the same, no difference at all.

So when the truth is felt within us, our intelligence tells us is the same thing. If you are inert, people say like this stone, or this thing, it might suck in the vibrations, it may have the vibrations and now see the point, the differences, but it will not be intelligent, or it is not intelligible to that particular matter.

So the matter when it is inert is not sensitive to understand, it is different to absorb vibrations, but it is very difficult unless and until you are a human being to discern it, to find out whether there are vibrations or not. Like we would say that, I went once to Kashmir, with My husband and we were going out somewhere in the wilderness and suddenly I felt tremendous vibrations in that place.

So I told the driver there must be something great here, is there a temple or is there a mosque? He said nothing this all wilderness. I said let's go the way we get the vibrations, so I asked him you drive on this side and we came on a road you see, crossing through something, we came on a road and on that road and we found there

were some poor people living and some other people just walking about.

So I asked them have you got any temple here? They said no, we have nothing, but we have further, if you go, there's a mosque.

What is that mosque? It's called as Hazrat bal means one hair of Mohammed Sahib is kept in that place.

I said really, just imagine! One hair of Mohammed Sahib was kept in that place and I caught it up at least five miles away.

So that you can imagine that hair may not be aware of the vibrations it has, but the one who is a human being and a realised Soul gets the awareness five miles away from that hair, that there lies the hair of Mohammed Sahib.

Now for this hair there has been big quarrel and fight and this and that and then it was replaced, all sorts of things, but ones who were fighting even for that do not know what it is. Just fighting for nothing at all. Like that you can see that those things which have got, we can say matter in it, same matter becomes a human being after sometime through evolutionary process and the same thing which was just a matter when it becomes a human being, becomes aware of those Divine vibrations. Before that it can not, so we cancel out all the animals. I had a dog which used to vibrate, if anybody came used to say Mother what vibrations coming from this dog. And it used to feel if some man with nasty feelings or something would come in the house, he knew it was, so it used to bark on that. He knew many things but he was not aware that he had vibrations, he could not feel himself that he

had vibrations. He kept a very good health and was a pedigree dog but the doctor said that this dog is remarkable for his own pedigree, he's too tall and too broad and very healthy you see, but because of the vibrations he kept up that kind of health.

So one has to understand that you become the truth, means your awareness itself becomes aware of Divine. That your central nervous system, or you can say that your brain evolves to that state that you can feel the vibrations. That's one thing. Then you can not only feel the vibrations but you can discern them, you can find out whether these are good vibrations or bad vibrations. Then you can also say whether these vibrations are partial or full vibrations from the person, if the person has got some sort of a disease or a trouble, you can without knowing a word about medicine, you can say this person is suffering from such and such diseases.

Imagine the computer that we are, we are really the greatest computer that anybody can produce.

Human beings can't produce this computer. The one they have produced is just a copy of this which is not such a great copy also, because this computer sees something and knows this is this, it doesn't think. Can you think of a computer which doesn't think? Just without thinking it knows, And that's the computer we are. Now this great computer of our brain which just sees and knows, feels and knows, smells and knows, this special computer becomes a greater, we can say subtler instrument which knows the Divine, which feels the Divine, which understands the Divine and can manoeuvre it, it can manoeuvre it. For example. A person has got some

problem, he is suffering from some disease, take it, he knows how to cure himself, also he knows how to cure that person. Now don't many people who say that we are doing, they are healers, some people heal also, but it can be very dangerous with these healers, because these healers are not the people who have any knowledge about the Divine.

Some of them could be realised Souls, could be, but they do not know what they are doing, what they have to do and some of them, most of them are not the ones who are realised Souls, they are the people who use a kind of a spirit.

Like in this England, here in London we had one hospital once upon a time, called late Doctor Lang's Hospital, called as Doctor Lang's International Hospital or something like that. Now this doctor was dead and he manifested into a soldier somewhere in Vietnam and told him that you go and see my son. And when he came to see the son, the son said “How do you say that my father is in you?" He said. “I'll tell you the secret talks you had with your father" and he talked to him, he was amazed. Now he said your father wants me to start a clinic.

So he said “Are you a doctor?" He said “No I'm not a doctor” but he said there are many doctors who have died without expressing their skill, so they would like to help and we should start this clinic.

So the boy agreed and they started a clinic. Now see the father did not posses the boy but he did posses another healthy person in Vietnam; where he got a shock and he possessed him and then they started their healing process.

So, actually I came to know about them because there was one lady in India who came to Me and she came to see Me because she was suffering from horrible nervous trouble and she came before Me she was shaking before Me just like this, so I said. “What's this?" She said, “This is my nervous trouble." Then she told Me that she had some ulcer in her stomach and she had some problem with her ulcer and she knew about this Doctor Lang's International thing from someone.

So she wrote to him saying that please cure me and one day she was just resting in her bed, they told her that on such and such a day you rest in your bed and such and such a point, that we'll cure you. And she felt this shaking in her body, the whole shaking came to her as a shock because they didn't tell that you'll be shaking. And after the shaking stopped her ulcer was cured and she felt very much better, but as the time passed within three years time she discovered that she's a very nervous woman. She got frightened of everything and she used to shake and at a very young age and her whole body started shaking. And doctors couldn't understand what sort of a disease is this. Now this kind of thing can be also so-called healing, but the healing has to have an intelligent answer, after realisation.

Supposing we say Sahaja Yoga can heal cancer, then we should be able to tell a doctor how we have cured the person of this trouble, it's not just I have touched a person and I've cured. Yes it has happened that way, it may happen but that doesn't mean that there is no explanation for it. There has to be an intelligent explanation, that on such an such center we found that it

was exhausted and when this exhausted center was triggered by some entity, then the cancer took place and what we have done is to put back the center. Now the doctor would be surprised because he will be surprised to know that we know exactly where the cancer is, we know exactly how to put it right and we can give a full explanation to him, from what plexus it has happened and what it has gone, he will be surprised. Then if you give realisation to that doctor, he gets realisation and then he himself can cure other people, he can cure himself also, but it has to have an intelligent explanation. This is what the truth becomes when you become a realised Soul.

If a person is a realised Soul, he sees truth so directly and that he can explain it so the people can understand what he is going to say and what he is meaning. It's not something ambiguous. For example, now in the Bible we have a word called Holy Ghost. Now we can say that `Holy Ghost' is a word which we can not explain because if we just read Bible you can not understand the Holy Ghost, because Christ or Holy Ghost are like oceans and you cannot just put it in one little cup and say that this is it and beyond this is nothing. You have to go beyond it to see there are many cups filled with the knowledge and you have to see all of them and find out what is the meaning of the word Holy Ghost, in other scriptures also.

And when you find the similarity between the two, then you are surprised that this is what Holy Ghost is.

But when we just take Bible as everything you see, then I have seen people making Bible so small as that, putting in the golden box, hanging it here. Imagine! It is

absolutely absurd. Bible is to be respected no doubt, it has great knowledge in it but as the Bible itself I feel is a microscopic thing, is very microscopic every word is microscopic and to go into it's details and all that you must first get realisation and get explanation from other places, other dictionaries which can explain it better.

But when we stick on to one sort of thing, then we are flabbergasted, like other day we had a controversy about Christ and I told you very frankly that Paul is all wrong, he is not a realised Soul at all and he doesn't understand God, he doesn't understand religion. And that is what, is when the truth comes to you, you see everything clearly and all the people, truth being absolute say the same thing. Take Kahlil Gibran, he says the same thing, take your William Blake, in England, any one you take they say the same thing because there is no difference of opinion as far as the truth is concerned, if you are facing the truth.

And the trouble is when you are a human being you can be, also dishonest.

Supposing even if you see that this microscope is placed before me, all right. Then a person who is not a realised Soul can tell a lie also, there was no microscope, can tell but not a realised Soul. And a person who is possessed may not even see a microscope. You will be surprised some don't see Me, they see the light, if they are possessed, their eyes are possessed, if somebody is a drunk fellow he may not even see Me, he just walks over Me like that.

So the awareness before realisation can be blurred and there for a simple truthful thing as you see with your own

eyes there can be aberrations there can be other explanations and other descriptions. But after realisation the basic truth never changes.

You may say in a poetic way like Paul has said this; Paul seems to be a strange man to Me, I may say that he was not honest or somebody may say something but the truth about Paul is the same but those who are not realised Souls will not understand. They have built big churches in his name, people are going to the church, now people are flabbergasted, they don't know what to do, they have built up the churches in the name of the Christ, everything and denies the miracles of Christ, so now what to do? They are lost.

They don't know how to get over this feeling of frustration, that they love Christ so much, they adored him and they thought him to be such a great personality that The Son of God and then now suddenly to say that he has no miracles. You get a shock, but don't believe them. Don't believe them because Christ was a Son of God, no doubt about it. But how can you explain, when you just read Bible you cannot see and then Paul, this Paul who was he? He should not have been there, he is not a Christian in anyway, because he had never seen Christ.

So this kind of a challenge, only a person who is a realised Soul can put it and all realised Souls will stand by with that person, they'll have the same voice about it. Whether you go to the antiquities or you go in the future any time a realised Soul will come he will say the same thing. That's why there is so much similarity, I should say the unity, in all these people whether it is Lao Tze, or

whether it is Mohammed Sahib or whether it is Rāja Janaka or Nānaka they say the same thing.

Now where is the difference that comes in? Also we see very clearly when the truth is your own. The difference comes that these incarnations came for a different type of a job. Like Moses came to establish the void, as we say here, in the center. All these Primordial masters came to do that.

So their job was, like we can say like Guru Nānak, or all these people who were Primordial masters came on this Earth to establish the balance and that's why whatever they have said, all have said the same thing. Then came Rāma. Supposing Rāma came on this earth, he came here to establish the benevolent king. What is a benevolent king, the idea of a benevolent king, so he talks differently, then came say Kṛiṣhṇa. Kṛiṣhṇa came to establish the truth that you have to ascend first and secondly he came to show that the world is just a play of God. Then came Christ, now Christ came on this earth to create a full awareness within us that we are the spirit.

So the accent of their preaching has been for the purpose they have come.

For example I have to give realisation to people, I have to raise the Kuṇḍalinī and I have to explain all of them and integrate them so I have to talk about all of them. But My task is easier because there are sensible people in these days, but when Christ lived, what sort of people lived there, absolutely cruel, violent, nonsensical. Mohammed Sahib had a very bad time, Guru Nanak had a very bad time, none of them have such a nice time that I am having. None of you are going to crucify Me.

So you must understand that the truth when it comes to a person like that, not only that he knows but he can make others also know, this is what William Blake has said. That at this time men of God, that's you people, will become Prophets and they will have powers to make others Prophets.

So people sometimes say why didn't happened earlier? No that was not the time, now the blossom time has come, so it is happening. Then you see the truth in its full extent. Like at that time this was the situation, today this is the situation and according to the situation or the development of tree of life the work is done. This is what one has to understand, the complete comprehensive idea about the spiritual growth of human beings. Unless until you have that kind of an idea, whatever you have, is like a person is saying that the flower is the tree, somebody saying that the leaf is the tree and they are fighting. Everything is the tree, everything is needed for the tree.

So when you understand through your Self-realisation, that truth is what it is. We can not change it.

So you become the truth and strength of truth comes in you and then you're not afraid of anything. You say it out, loudly. You say this is the truth, I know this is the truth. People may not accept it, they may crucify you, what they like, but truth is truth and that truth remains for ever and ever, it is eternal. But this brain that we do not think much of becomes aware of the truth, this is the blessing of the truth upon us which comes to us through our Self-realisation or we say through our spirit. There can be complete seven lectures on truth if I go on but, I

think I have to see to the other side of it, what else it does.

Another thing happens to you is your attention. Now our attention is out side, the reason is our brain has become like a prism and the rays that come into us of awareness also are thrown out and as a reaction our attention goes outside. If I tell you take your attention inside you can not take it, just cannot, something has to happen inside and that's why when this Kuṇḍalinī rises within you, then your attention is attracted inside and this happening takes place and then you find that you can enter inside as well as outside, but otherwise you cannot. Many people say that we are praying, now you are praying outside, there is no connection. First the connection must be established.

So when your attention is outside you react to everything. For example I come and see these flowers, then I react to it and then I say something, or another thing I see all the time I am reacting outside. As a result of all the kind of sensations we get out of our reactions our attention becomes absolutely disturbed and we get into lot of troubles. First of all our eyes are not steady, they go on hovering from here to there, God knows what are we looking for. The eyes become impure because we start thinking about things, as soon as we see something we start thinking and [a] barrier is created. For example there is a beautiful piece, something very beautiful you see and looking at it if there is a thought you can not enjoy it, but if there's no thought, there's pure rapport, pure connection between that beautiful art and yourself, then you just see it and enjoy that joy of the artist which

he has poured into it, without thinking about it, otherwise normally people will think oh how many pounds can I save? Or what should I do? Should I purchase it or not? All sorts of nonsensical flippant, cheap ideas can come into your head, or could be something higher also, this colour is not matched with that and this, but a person who's a realised Soul will just see. Just like children, they just look, in the same way, without thinking.

So the first thing that happens to your attention, that the thoughts subside. Thought is the first problem that has started with ego and now when the thoughts subside, then you become peaceful. People talk of peace, we should have peace, how can you have peace? It is not possible, is an impossible situation.

You see we think by thinking by organizing by manipulating, we'll have peace, you cannot. You cannot have peace that way? How will you have peace? When the peace is established on your attention, when your attention is peaceful, when we are absolutely without any thoughts, then the peace is resides. After all the peace is disturbed by human beings only, isn't it? It is not disturbed by something else is disturbed by the human beings. And now if the human beings are not peaceful how can you have peace by talks? On the contrary when there are talks be sure that there will be some violent action after that, always it happens, because thought is incapable of keeping your attention in balance.

Now how do you remove the thought from your mind is the problem. Thoughts are all the time in your mind, if you get possessed you may not have thoughts, but otherwise which is the other way? The other way is the

Kuṇḍalinī when it rises, a thought rises and falls off and another thought rises and falls off, but when the Kuṇḍalinī rises, then what happens, these thoughts become elongated and starts some work inside and there is gap in-between and this gap is place of our peace. If you achieve that peace the world peace can be achieved. By just taking placards, by shouting for peace, you can not establish peace. Peace has to come from the hearts of human beings, in the hearts of human beings peace can be only established when you establish the spirit within it's core, where it manifests the bliss of peace.

When you start enjoying the bliss of peace you don't want wars, you don't think of a wars and that is the state where now the human beings have to rise and go to that.

So these horrible times which we call as Kali Yuga, the modern times which are the times of complete illusion and when all the value system is changed, where everybody seems to be unhappy and sick, is the time also preceding the Krutha Yuga, the time where everything will be done, perfected and established. That's the meaning of Krutha Yuga.

So to begin with primitive times which were called Krita Yuga are established again the primitive is again established, but here with the awareness, like as I told you the matter becomes aware of itself.

The Kuṇḍalinī which is a potential thing, which is a potential power of desire within us, which is we can solve the primitive, manifests itself and becomes aware itself. That is what is Sahaja Yoga today, it's all Sahaja, it's all spontaneous all life process has been spontaneous, but today that is what it is.

So spontaneously our attention becomes peaceful, absolutely peaceful and when that peace is achieved, that peace is established within your heart through the ascent, then every bit of that peace emits peace.

Such a person wherever he is, he emits peace, wherever he is, if there is quarrel going on, there will be peace. Even we have seen if there one person who is a realised Soul in a train and if there is an accident everybody is saved, even one person. There are many examples where, in a bus there was one lady who was a realised Soul and the bus fell down with three somersaults and fell on its four legs and everybody was safe and the thing started and they tried to find out who was the realised Soul, because in India we understand these things. We are more grown up in spiritual sensitivity than in the material sensitivity.

You are very sensitive to material things we should also learn something from you I should say, but you should also learn something from us and that is the spiritual sensitivity. To understand what serenity is and what superficiality is.

So with this attention being absolutely stationed on a balance, you start seeing the superficiality and you start discarding the superficiality. You immediately see that this is superficial there's nothing in it and then the attention only accepts whatever is deep, whatever is Divine. The rest of it is rejected, it doesn't accept, it doesn't react, it doesn't say anything about it, it doesn't accept, it has nothing to do with it, it just separated. The attention keeps a distance from all superficial things, it has no enjoyment. I have seen many Sahaja Yogis, who

are here today, who used to indulge in all kinds of things, all kinds of things which I was amazed. How could they go, because they were Men of God. But this situation is such, the atmosphere is such, that they were, like that.

They had given up their parents, they had given up everything and had really become like vagabonds I should say, but when they got their realisation they settled down, everything settled down. And now they know they don't go to those places now, they just don't like it, they don't want to see it on the TV.

If it's on the TV, they put it off, because the attention has now the sense, the sense I would say, of purity.

The sense of morality, which morality which we know of is hypocrisy outside.

We are hypocritical but this is inner morality which just keep you moral. Inner quality, like Christ now, he would not do something filthy, will he? Why didn't do anything like any other person why he was not attracted to something that was not good; because his attention was pure; it would not accept anything that was not pure. Like that your attention becomes absolutely pure, your eyes become innocent, your eyes do not have dirty ideas, lust and greed, but they have purity in them. And wherever you put your eyes that becomes purer, wherever you look that becomes purer and you spread purity through your eyes, not lust and greed. And this is something must happen today because the time has come our eyes are tired, now tired of looking at all horrible things.

Let us now have those eyes who discard. Then why will they have dirty things? It's only we have created this

filth, once we discard it, it will all disappear, its our own creation. Whom can we blame? Not the birds have done it, nor the tigers have done it, or the trees have done it, it's we the human beings, we have done all this nonsense. If we get purified everything will be purified. Now the attention becomes, the attention becomes collectively conscious, becomes.

So far your attention is not. Your attention is, you can see a person, how his hair is or what dress he is wearing and all these things, but you can not penetrate into that person to feel what sort of trouble that person has, what center he's catching, whether he is a good man or a bad man, from the Divine point of view. Because your attention has achieved that state of collective consciousness you can understand, at a very sight of the person you can say what sort of a person he is.

I mean I have many experiences like that I told once My husband, that this man has came to loot our country and he was shocked. He said. How do you pass such a remark, just looking at his face? I said he has came to loot our country and he did it, he did it, within three years time and we found out that he looted us out, like that, we can have many people who are really are at the top of organizations, Governments, this, that, are really cheats. Are going to one day ruin the whole country or destroy us completely, you can see it from the face of it, but that penetration can come only when you have those pure eyes, When you are yourself impure how can you see it? When your glasses mirror, supposing there is a, your eyes are covered with some colour, then how can you see? To see something clearly your eyes must be

clear and clean and that's what happens to us, but there's nothing wrong, once the Kuṇḍalinī rises he kindles a light, you can see a twinkle in the eyes of a person who is a realised Soul, their eyes are twinkling and there's a kind of a light, you can see in the eyes of such a person and then you know that a such a person is a realised Soul.

It's very simple to make out even the eyes of a bad man and good person when you develop your own inner sensitivity and this comes through the attention being absolutely at balance, no thoughts, rising you look at a person without any barrier. For example, you see, say I see an Indian and immediately I think, oh from what country and what part of the country, then who is he, this that, supposing.

So that's he's lost that it's nothing important, what is important is, what sort of a person he is He may be your own brother, may be a nasty fellow tomorrow he may murder you So it does not matter whatever you have understood through your brain, is not important, what is important if you are seeing through and through what sort of a person he is.

So the attention has to be purified, but that you don't have to do your Kuṇḍalinī itself purifies your attention, you become collectively conscious, so many things happen to your attention. Sitting down here you can tell about people, what's happening to them. Now the Krita Yuga means it happens, it is manifested, so now the attention manifests itself, it's another very remarkable thing has happens. Like I'm sitting here now and I'm thinking of someone, all right, I'm thinking of someone, if

I want I can think, if I don't want I need not think, that is the situation, but after realisation somebody needs your help, you'll just think of that person and if you think of that person, that person is helped. Even if the person doesn't know and he's thinking of God, you may help that person just thinking of him. It happens, it has happened you must have seen one of these things happened in Bedford is very surprising for people but it's a fact.

The fact is like this, that some people were going, no, one boy See extract from Bedfordshire Journal: Appendix a was going on a motor cycle and he fell down from a bridge and they called for the ambulance, but after some time the boy himself got up and came up and they were surprised because they expected him to be dead you see, they were surprised how did he walk up.

So they asked him, he said, there was, no I'll tell you in the hospital; they took him to the hospital and there was also police people and he told them that I fell down all right, but a lady came in a white car, I have a white car and she came down and she healed me. They said which lady, he said an Indian lady, she was wearing a white sarī, they could not believe, said this must be an hallucination. Next day he saw My photograph, because I was speaking in Bedford at that time when he fell down like this, we had a bigger hall than this and I was speaking there when this had happened.

So they were quite surprised and he said that a little point down below is left there, she said you come to me and I'll cure it. But it's nothing great it's nothing special because if you can receive on the television something from the ether, you can always receive at that level also

and you can manifest them, but in the television what we receive is, it doesn't manifest supposing we see some photograph of someone, it doesn't get up and cure us does it? It does not, but here attention when you put to it, the attention manifests, see how fantastic it is. It is very hard to believe but it happens, it happens, that the attention itself manifests.

So this attention that becomes enlightened becomes one with the Divine, it manifests and it acts and it helps. It is very miraculous. But now those who are Sahaja Yogis here know a thousand and one stories about it, it has happened like that, it can happen to you, it can happen to anyone of you.

Like once I remember a girl, she went to a place which was a little lonely and some people attacked her and some Sahaja Yogis were going by bus, so they just suddenly got down at a place and just walked, they didn't know why they walked there and they found that so many people were attacking this girl and they just saved the girl from there. And they were from a different place and she said how are you all here? Oh we don't know we just felt we should walk this side, so we came, we just felt the vibrations we just came walked here and we saw you in this condition. It can happen that way, so you become one unit, one unit.

Like the part and parcel of the body.

So you become the attention, makes you a part and parcel of the whole body, but also the awareness of it, like this big finger, is part and parcel of the whole body; but is not aware, is not aware that it is part and parcel of the whole body. It acts but there it is aware and it acts

without even having any connection outside like ductless glands it acts and it manifests and it works out the way it has to work out. It's such a fantastic thing is the attention that becomes.

Then the last and the most important thing is that you become the joy. Nowadays we have lost the sense of joy. With the smallest thing we get irritated and angry. You see the small children running “you should not run here I am disturbed." I mean children when they run and the sound they make, so sweet, so beautiful, so joy giving, but she can't bear she's so tense, she's just waiting to hear, she comes down, there's one child, she shouts at the child, the child cannot even speak, why are you shouting at the child, he makes noise he can't talk, oh then she goes back. All the time you are just waiting to find faults with others, waiting to complain, waiting to see what others are doing wrong, not enjoying them at all.

Once I was travelling from Lucknow to Delhi in a train and we had ladies compartment and we were four ladies, but there was only one lady with Me and Myself and in the other compartment there were two young boys and they had met after a long time I think they were in college together. And they were hitting each other and you know talking with each other you know in such a friendly manner, I was just enjoying you know and this lady was so angry, she said these stupid fools don't allow me to sleep, I said we sleep every time enjoy the way they are having, she said what you are enjoying really enjoying, I am feeling my young age has come and hitting each other and you come along now, what is it

this way and that, is so interesting such innocent talk they were having, this lady got so infuriated and she said no, she said no I'm going to hit them hard, I said you can't so that, at the most she knocked ten times she knocked I said why are you knocking let it be, I am enjoying, so she said no, no I just can't manage I can't, then she went out, her attention you see would just not allow her to sleep. She went out shouted at them “what do you mean by doing like this and what do you mean by talking like this” poor things you know like this, I felt so sad, so when she went away, I went and told them doesn't matter you know she's still her ears are very very sharp you see, so when you talk, talk in muffed voices she won’t know, but even that she could hear, she would not spare them, the whole night you see she didn't sleep just hearing, are they talking? She asked Me, “Don't you think they're talking?" Now better sleep. That's how our attention is, horrible, it can never enjoy anyone. What the birds sing, how the children run and how the people talk, you see enjoy, it's so enjoyable everything is such an enjoyment which we have lost, that sensitivity completely.

We cannot enjoy each other but then we enjoy, we just enjoy the person who is a realised Soul, just sitting with a person, nobodies talking, many a time we Sahaja Yogis travelling together, there's a pin drop silence nobody's talking and the ticket collector said why are you meditating or what, nobody's talking just sitting enjoying, he can't understand and what's the matter with these people their not talking, nobody talking just enjoying each other, just sitting enjoying the company, then

nobody bothers about the comfort. You know sometimes we have our programs where we have thousand people or something and also sometimes we go to India, it's horrible spartan living, absolutely spartan to the last we can say and they don't mind at all and they don't mind anything. I said you want to go to the villages but be prepared it's a horrible place. Oh no, no Mother we enjoy. They said our Kuṇḍalinī rises, it just goes boom in India and we just enjoy that, we don't want anything else and it is so difficult for them to send them to send back to their own country that you actually push them with a pistol, now go back. And they enjoy all the discomfort in that country I was surprised absolutely most uncomfortable places there. But we had four Americans once and three of them ran away, they couldn't bear it, they said Mother it's too much.

And we had to force them, we said we have to stick them with something and they stick on here but they would not. They said, no mother it's too much for us, how can we live like that. I said what comforts you have in your country, you see all plastics, you eat in plastic, everything plastic, even for towels you have plastic at least in India you have everything cotton. You have a plate of say, a beautiful plate of brass to eat food, what do you have in your country that you are talking of your comfort and they got a little bit I said at least we have motor cars, all right we have got bullock carts doesn't matter but it is too much for them to go by a bullock cart because you see their body is all shaken up and their attention all outside you see.

So this is what happens your attention becomes balanced, attention becomes collectively conscious you start enjoying others and this so-called comfort which we really vie is zero. Like here I see if you go to Yorkshire you find people have gone to Brighton. Why? For a holiday and the people from Brighton have came to Yorkshire for a holiday. I said. But why? I can't understand they can't sit in the house you see nothing like a Gṛihastha, means the one who stays in the house is there, there's nothing like a householder they are always out, out of the house as soon as they get holiday they must pack up and go out, some people are just cruising. Why? Why are you cruising? You must sit at home, home is the place of bliss, sit down, talk together and have some rapport, be nice to each other. That's not there you will have a television in between you, otherwise if there is no television there is a fight. Nobody can stand the company of another person even for five minutes either you have television or a newspaper or something in between. There's nothing like enjoying the company of another person. Why? Because our attention is so shaky, it just gets disturbed for nothing at all, I mean how can you live in a place, in any place without any sound? You want to have a soundless area then why God as given you ears? See He has given you the ears to enjoy the music of his rhythm and that you can only feel when you become a realised Soul before that you are very uncomfortable, you have all kinds of wrinkles all over and you ask them why have you got wrinkles? Oh God, you know I have neighbours who are young boys, they are all the time singing loudly, I will grow old in no time. I said I

would go and join them if it was so, what is there to feel so bad about it? What is there to feel that you cannot bear it? You see, why should you be so tired about it? Because our attention makes us tired all the time our attention is and the worst is our attention is on the watch. Watching the time, for what? For what are you watching the time, there is no more going to be a war of Waterloo anything. You don't have to worry on that point, when the bomb will come, it will come without knowing; so why watch the time? After all that's the only thing that is important isn't it, otherwise what is important, is enjoy the time, this moment, every moment has a dynamism in it. But you are thinking, now to go, now Mother is speaking, whether I'll get my train or not, I should look at my watch now as soon as time is I'll run. But I tell you for a Sahaja Yogi the trains will stop, the aeroplanes will stop; everything stops for them. Because after all it's all God's realm you are entering into. Who is greater than God, who is more powerful than Him, once you enter into His Kingdom everything works out, you know it works out. Mother we don't know how it worked out, it works out. They talk in third person, it works out.

So the joy of those happenings, the joy of that blissfulness, that security of God, fills you up and when it fills you up you feel absolutely relaxed. You feel it's all done for you.

Now the gentleman has gone you need not look at him, actually when he was sitting he was having big things and it happens with people, because I think he's a possessed person and with Me sitting here sometimes you know, they go into contortions and do all kinds of

things, better that he's gone. But you don't pay attention to him, he's nothing important, there's no need to turn your eyes. Just now were talking something nice, let's talk of something nice, why put the attention to something that's not so nice.

So attention should be at the nice things as we say but it is never. How do we do? We do it by enjoying the nice things, by understanding the nice things, just our attention goes there and whatever else may be there we just don't see, we just don't see.

We once went to a place called Nepal, you must have heard about Nepal and Kathmandu and My daughters were there with Me and normally Indian people are a little bit, sort of you see with daughters, they would not carry them to places if there are erotics and all that, actually we had never seen erotics in all our lives you see because our attention is not there.

So we saw the whole of Nepal we never saw any erotics you see, second time I went My disciple was there he was writing a book and he said Mother do you know that Nepal has the maximum number of erotics? I said no, I never saw. We were moving about with our daughters we had never seen any erotics anywhere. Oh it's full with that. I said where on top of every temple I said why do you see the top of the temple, why don't you see inside the temple, he said no on top of the temple you'll find lots of these erotics. I said where? You know to My amazement when we went there the Japanese had put up, long, these wires and what you call them, what you call them those big machine like ladders, special ladders they have and with the zoom lenses they were taking

photographs of these erotics. I said Baba what's the matter with these? I said what is there to see in that and they were taking photographs of these. I said from this distance I can't see anything. I mean any Indian who goes there, goes to a temple, his attention is on the Deity and he's not bothered we never saw these things.

What is there outside? And these Japanese are there with the zoom there's one falling down and holding onto the wire, another standing on his head trying to arrange the camera, to get what? That filth, dirt. I was amazed because our attention is used to filth, you see if you know people who are, called a sweepers in India, they have to clean the, which is not very good thing, but they do dirt cleaning thing, or the garbage cleaning; and they have no nose to feel the dirt or anything. You see they become like animals, they can pass through any dirt or filth.

Same thing happened to us, we have no sense left of sin. What's wrong? So what! That's what we have lost sensitivity to sense but after realisation you just become sensitivity and you abhor it, you just leave it.

So the discrimination takes place. You never enjoy a sinful act and the enjoyment of righteousness and virtue starts flowering into and you become flowering personality. You really enjoy yourself, you never say I hate myself or you never use this word I hate you and next movement I love you. That sort of a nonsense goes away from your tongue. You become beautiful person whose never bored, whose never bored. You enjoy your own company so much even if you are in jail you're enjoying yourself, whether outside, you enjoying yourself because you are there, you are not lost.

So this is how our attention becomes enlightened and you become the joy. And this joy fills you up completely. You become personality of magnetism, complete magnetism. I was surprise that best perfume that they produce in Paris is called as joy, is the most expensive is joy, I think they have found out that joy has that magnetism in it and it is from pure flowers, actually these flowers we find in India. I don't know where you find them here or not, from where the joy is made, but whatever it is, what I find that the people are hitting the point all right, in every way this is joy, the perfume. Joy means the joy is the perfume in a human being. If you have that within you, you may not take bath for ten days you will never have a problem of any smelling or anything, because you are perfume, you become a perfume. Anywhere, even some people think of Me they get the perfume. All kinds of perfumes you might say, it happens like that, because in the attention the Mother Earth which was the element, the matter becomes the perfume, the causal; causal of the Mother Earth is perfume, it becomes the perfume. The magnetism of the Mother Earth becomes the magnetism in your personality.

Whatever you have, got it from five elements, goes back into its primitive stage, in the sense that it becomes its causal. Like it becomes the glow, the phagous is the, the causal of light, the causal of light is phagous, is the glow, your face glows, your skin glows, there's a glow on your face.

Sometimes you find glow around the thing, but to see glow is not good, that I'll tell you sometimes later, but you do see a person like this has glow on his face.

So you become your primitive, or you can say your causal, of which you are made, all your five elements express in it's causal. But now the causal is aware, that's the only difference there is.

So you become the joy, source of joy and the giver of joy and you yourself enjoy yourself, because your `self' is so glorious, so great and so May God bless you.

So again we'll have some questions but open the windows today it's like India I tell you, it's so hot.

Again some questions please, the windows are made for England not India, can you open the thing just push it out so there's cross ventilation, can you open this one please here.

Now any questions please. You mentioned the glow. Why is this so? The glow or aura is you see, we have seven we are made out of seven centers and they emit auras around us and they are actually the expression of the causal of all the five elements, so they express it outside, now what happens if you are in the center, in the present, you see the person as he is, but if you are say on the right hand side, where the causal you can feel, say like persons who take LSD take it they move to the right hand side, so they just see the light of a person, like a person comes to Me taking LSD. They cannot see Me there are many who will tell you that and they just see the light here, nothing else but the light, you see, it's like that, so if you see some sort of an aura around Me before realisation then you have to be a little careful that means you are more on the right side but there are left-sided people who are very extreme left-sided, especially. I would say the Eastern people are left-sided very much so

they see Me in My previous lives you see and they see Me as something else than what I am, so that is also not good, you have to see Me as I am now today, so when you see Me as I am, that is this very normal and I would say you have to be a normal person first of all is there any normal like this and see that gentlemen who was sitting who having is left-sided fellow and he possessed that somebody Guru must have done something to him so he could not sit before Me so it alright he can be cured but if you at back it is better then to sit here but nobody told him and he sat here and he had problem but not such a problem if he have had it is so, if you are too much left-sided and you have problems and you have too much right-sided you have problem, if you are in center is better but central people get realisation much faster then he get retain then better but even once sided or another sided manners can be given to them and realisation can be some of the photographs are there with all are and that yes there are some photographs of My. Yes please.

Question: I think Mother he said that is matrin your immoral or moral before realisation?

Shri Mataji: It doesn't matter at all doesn't matter after all how much moral you can be doesn't matter at all, don't judge yourself, don't judge sight, don't feel guilty, doesn't matter. There's no morality needed before that then what's might being here just don't think about it and don't feel guilty that the first thing and last thing that I request you don't feel guilty, if I say something forgive me and don't feel guilty all those thing are gone know that you calms yourself and do this nothing of the kind

and you just come and get your realisation for this, this is like this modern Sahaja Yoga is different way that first thing was calm upon us for twenty-five year, twenty-five years again to put him in every Chakra bring him up and then give him realisation ultimately by 75 he will get his realisation that was the old style, I just thought give them realisation first let their be a little light then they see themselves and bless themselves and you don't have to tell them all right that the better idea is it, we can't afford to wait longer.

Question: *[UNCLEAR]*.

Shri Mataji: Yes it is think but it depend on supposing I mean if you have a brain wash and have it something cured always and you have a Sat Guru, if you have a Guru, yesterday we had many Indians I must tell you and they were following some funny sort of a craze saints you see and I was surprised how can you follow, Indians can not afford to follow such Gurus, I can understand Western people, but they're naive, they don't know, it's all right but how can Indians follow these wretched people, I just could not understand, I was amazed, how could they follow such a Guru, after all what is said about Param, whatever will said is Sat Chit Ānand it has to be one who gives this Sat Chit Ānand that person you attend to and to other people we have clear-cut say about who is the real Guru, who is not real Guru, I mean everyone has said if might that wrong time we go to Tāntrikas and we go to miracle making people this and that, who gives you say a Guru change, you would call him Guru I mean for that you could go to some Javari Bhaja, isn't it, but it is so, you know what I am saying, that this is Kali Yuga, Ghore

Kali Yuga it is and in these times people can be enamoured by something which is told so many times don't go to a person who takes money, who has anything to do money, who takes you towards money, he is also a wrong person of course when you get realisation you do get material well being, because “Yogakshemam vahāmyaham” Kṛiṣhṇa has said, that after Yoga you get your well-being, so that's a different point, but you come to me and I'll give you money, if somebody says so then don't go to that person, but most of them say you come to me you give your money to me and I'll look after ti you'll have no botheration, so this brainwash should be the wash of a Mother, or a wash of a person who is a pure person, purity is very important, otherwise if wash is done with something impure what will happen, you understand. You can cure the person also and he can help very much hands and feet are not such a difficult thing those who do not feel in the hands and feet and they feels in the spinal cord also they can feel in Chakras but first thing is the heart if you have a black heart it's very difficult but if you have hands broken or any thing broken doesn't matter even spine is broken gets connected but how to connect the black heart I don't know.

Question: What is the black heart? Now you know that, not sinful but crooked like a vulture a sinful person is like a little bird which is hurt and hunted so it commits sin, that is familiar, but one who hurts, one who is a vulture which was a hawk that one was not good for Sahaja Yoga. Sinfulness I have seen many a times comes out of torturing, trouble, childhood problems, it's absolutely a

hunted heart alright, like Hitler I can't give him realisation... Now have your realisation then you will know what Sahaja Yoga is, you see when you ask questions you should take benefit of it.....

Contents: 1984-07-14 **Guru Pūjā, Leysin, Switzerland**

I bow to all the Sahaja Yogis of the world. It is very heartening to see so many of you assembled here to do the Guru Pūjā. To worship your Guru in person is regarded as the highest blessing. But in My case it's a very different combination that I am your Mother and your Guru.

So you can understand how Śhrī Gaṇeśha worshipped his Mother. You all are created in the same image of Śhrī Gaṇeśha who worshipped His Mother and then He became the Ādi Guru, the first Guru. He is the primordial essence of mastery.

Only the Mother can make the child a master. And the motherhood in any Guru, whether male or female, can only make the disciple a Guru.

So, first you have to become the prophets and develop that motherhood within yourself, then you can make others also prophets. Now, to become a Guru, what do we have to do after our realisation? Guru word means gravity. Gravity means a person who is grave, who is deep, who is magnetic. Now as you have learnt in Sahaja Yoga that realisation takes place in complete effortlessness.

So normally a Guru tries to make his disciples effortless, which is called as prayatna shaytilya, means `relax your efforts'.

Without doing anything you got your prayatna shaytilya, otherwise Kuṇḍalinī would not have risen.

Then the second stage is vichara shaithilya, the thoughtless awareness. This also you got it without doing anything.

And the third is complete negation of thought, abhava and the bliss of peace.

So one has to understand that you have to pass then, through three stages. First, when you get your realisation all these things come spontaneously, for that moment. When you raise the Kuṇḍalinī of others, these things happen to them spontaneously. You too have that power now to raise the Kuṇḍalinī of people and to establish it in them.

But we must understand why it has to be done that way, why we have to have vichara shaithilya, [it is] because when you project any thought, it is artificial, it is not reality. Thought always stands between you and the reality. When you put in an effort, you stand against becoming.

For example, if I have to cure you, I just put My hand and finished, no effort, because I am that. You get your realisation because I am that. I don't put in any effort, I don't think about it, I am that. Just looking at someone, it can be done. Just putting attention to someone, it can be done. Just with a small desire, it can be done, because you are that. You can mould it the way you like. You can get an example from gold. Now gold is untarnishable. It does not have to think it is untarnishable, it does not have to put in an effort it is untarnishable, it is.

So to be, to be, you don't have to put in any effort. If you have to put in an effort, that means you are not yet that.

If you look at the sun, it shines. It doesn't have to put in effort to shine, it shines.

So to be that, if you have to put in an effort, that means you are not that, you are trying, you are artificial. The flowers are beautiful, so they don't have to beautify themselves. And this is what one has to understand, that innately if you are that, if you have already become, then what is the need to put in any more effort? But when we say these things, you see, then people think you have to be lethargic, that you need not do anything, you become a Guru without doing anything. That's why, at the very outset, I said it goes in stages.

So the first stage is of Śhrī Gaṇeśha, how He surrenders to the Shakti, to the Mother, that is the beginning. If one cannot surrender... That doesn't mean you don't do anything, but surrendering means the worship, the respect of the higher, the obedience to the higher. Not to argue it out, not to react, acceptance, absorption. Like a child absorbs the milk of the mother without questioning, without reasoning. That's why Christ has said, “You have to become like children." But if you are questioning, then you are no more a child.

So first is the state, which you have to develop, is the child-like state. But child, which is a realised child, which has to have a gravity. If you can develop childhood first, then everything takes proper course, because maturity cannot take place unless and until you start from the very beginning and gravity means maturity not frivolousness.

So now the quality of Gaṇeśha, as you know, is that He has Viveka, means He has discretion. He `has' means He is discretion.

So try to develop your discretion power so that Śhrī Gaṇeśha gives you the wisdom, subuddhi, wisdom. And this is why you have to have a dependence on Śhrī Gaṇeśha.

So at this point you have to make a negation of efforts. Like, whatever are efforts anti-Gaṇeśha, or anti-innocence must be negated.

So the negation of effort is to be achieved by negating whatever is the effort, means the effort of negation.

So in the beginning you will not be effortless, you will have to put in effort for that. Like Christ has said, “Thou shalt not have adulterous eyes." So how do you make your eyes innocent? In Sahaja Yoga we have a method by which we try to distract our eyes from effort that makes it adulterous. Like, we try to put our attention, our eyes, on the Mother Earth, on the grass, on the trees.

So the avoidance, the avoiding of the effort itself is effort.

So those people who have come now, recently, have to understand also that they have to put in all kinds of efforts to stop the efforts. For example, some people are used to very comfortable life, they may talk of all kinds of renunciation, [but] when it comes to comfort, they want to have comfort. Such people should try to get out of the habit of comfort, Sleep on the ground, sleep on the Mother Earth.

Some people have an attention which is all the time looking this side, that side, cannot see to one point, so fix your attention.

So gradually, you will find, you'll discipline yourself.

So the effort that you put in is very important in the beginning of Sahaja Yoga.

Another thing is very common, in the West, is the harsh tongue, the sarcasm and hurting others, is a very subtle way of violence. Or if they are really blunt they can start with ego expressions also “I, I, I..." Such people should stop talking completely, make an effort to stop, just don't talk. Now watch your mind, is it trying to talk something sarcastic, nonsensical? So, this watching also requires effort.

So, to sprout the seed is easy, but then one has to put in the effort to look after the little plant. And when it matures, then it's on its own.

So the, first the effort should be made to protect yourself against the mind which you have built in, through your ego or superego, that goes into the wrong direction of effort.

But sometimes, be very careful, you have to be discreet. And the best way to be safe on discretion is to keep in the center, never go to any extreme of anything. For example, some people are fond of music, say, so they'll go on after the music part of it.

Some people, say, are fond of poetry, then they'll go after the poetry only. There is nothing wrong in those things, but whatever you achieve in all these things must be brought back to the collective and must be enjoyed by

everyone and you should also enjoy what others have found.

For example, somebody is a very learned man and a dry person.

So he has to make an effort to make himself sweet.

So try to neutralise your extreme nature by coming in the center and the best way to say is, `I like everything. The way You keep me, I am happy in that state.' And to suggest yourself that, `I am the peace', suggest, autosuggestion, `I am the satisfaction, I am the dignity.' Try to impose these artificialities upon yourself of these virtues and righteousness and then ask yourself, `If I am dignified how can I do such a thing?' Ask yourself, you judge yourself with those. For example, somebody is a miserly person and he says, “Oh you must be generous", then you can call him a hypocrite. But supposing the miserly, you see, questions himself then he is not a hypocrite.

So when you put all these artificial, so-called, values upon yourself, sort of a goal and then try to achieve that goal through your own effort, then you become that.

So automatically you criticise yourself and you don't criticise others and you know what's wrong with you. Because, what's the use of knowing what's wrong with others? It is like England trying to improve the conditions in India and India trying to improve the conditions in England.

But in this also human brain has an escape. When they want to criticise themselves, they find a pouch called the left Viśhuddhi and become settled there. The more cunning you are, the more clever you are, the worse is

the left Viśhuddhi. Then you put everything there, settled down nicely to stagnate, to get all kinds of filth in it and to be settled with yourself nicely. It's like any lousy housewife, she takes all the dirt of the house and all that and piles up into a room, locks it up and thinks, oh she has been very efficient.

You have to face it and you have to correct it and see to it! And that's how you become powerful.

Because if your machinery is out of gear, what's the use of improving somebody else's machinery? And when your machinery is out of gear, you put it in a lock and key and lock it up and say, “Now it's alright." Or you blame somebody because of this, because of that, something else other than you. Thank God to Sahaja Yoga today that you all have got realisation, so I don't have to do all that cleaning, you can do yourself.

So, in short, you become your own Guru to begin with. You try to tell yourself, separate yourself from yourself and say, `Hello Sir, how are you now, come along.' But in Sahaja Yoga, you see, people suddenly assume, you see, a big sort of a ego nonsense and they think they are big Gurus, you see, big, great people, Avadhūtas, you see, like that. And if you ask them, they say, “Mother, Mother I loved You very much." So they think if they love Me, then it is My duty that I should really keep you clean. That's not the attitude of a Guru. What Guru does, is to purify himself and others and give those flowers to the Deity. Till you all become Gurus, I am your Guru, but once you become the Guru then I become your Deity.

[The translator asks Shri Mataji to clarify.] Till they are not yet Gurus, I am their Guru. Till they reach that state. Once they become the Guru, then I am their Deity.

Like all the Gurus, we can say Mohammad Sahib, He talked of “Allah Hu Akbar." He talked of the Holy Ghost, He talked of the resurrection, because He was a Guru. And whatever He had to say, He said it with full confidence pointing out towards the point where He looks, or where He gets His guidance from.

Like Moses, like Christ also put His two fingers denoting His Father.

So till you become your own Guru, you have to put in effort in the beginning. Then gradually you can achieve it effortlessly. Effortlessness is not to be certified, but you can verify it. A person who is discrete, in his presence others become discrete. A person who is honest, others in his presence become honest.

It is said in Sanskrit language, “Yatha raja tatha praja", “As the king is that's how the subjects are." When you are the Guru, you are the example. You have to be the example. Now I have seen people who are Gurus, who think, call themselves Gurus, in different varieties and different types of life: like professors, teachers, you can call them, not spiritual Gurus. They too, when they try to follow a mundane type of life, not of something exceptional, then their disciples lose faith in them. Even political leaders, when they... supposing a political leader is licentious, he has weaknesses, then the people who try to follow him have no respect.

So they too have to have a personal character, a personal value system.

So what about the spiritual Gurus then? They have to be excellent people. There should be no two types of life, one outside, one inside. When the outside and inside becomes one, then it is effortless and that is what one has to do, the inside and the outside, one has to work it out from inside. For that you cannot bring the outside inside, but inside has to go outside.

So this is the beginning of Antar Yoga, the inner Yoga.

At the second stage you have to become thoughtless. This is very important in the West because they live in thoughts, they do not have other problems of a gross nature. For example, they are brought up in such a way that they are frightened of law. They are brought up this way, they'll keep all their carpets clean, everything clean, you see, very particular about keeping every place clean. All the gross things they keep clean and then when they try to adjust themselves, they adjust within. Outwardly they are gentlemanly, but inside, in their thought, they are not clean. In their behaviour they are not clean, their eyes are not clean, it's poison inside. And they like that poison to be taken out, sometimes it comes out as sarcasm, it comes out as their sinister acts of aggression on other countries. They may plan out the complete destruction of the world and they don't think there's anything wrong in it because it is `an ideology' for which, is a thought they are fighting for. As long as there is an ideology, there's a thought, there's some sort of a sublime talk, then they can do what they like.

This filth is very sophisticated. Like the people who don't take their baths can use some artificial things to get a fragrance. Inside has to be clean and that's why first the

efforts are to be made to have good thoughts. Watch your mind, how does it think about others? I would say, racialism is one of the diseases of the same thing. I have seen people who are very well placed, sophisticated, wear immaculate dresses: when it comes to a person from a developing country, or from say, another colour complexion, they come out with a remark, even if they are Sahaja Yogis I have seen they do it. I am saying this for the Sahaja Yogis and not for others. That suddenly that dead stuff, which we call as dead, becomes alive.

So the mind is dirty, full of lust, greed and anger, jealousy and that's why we have to be very, very careful.

Those people who have become sophisticated their weaknesses have also become sophisticated and that's why jealousy is a common disease. Like the other day I asked someone, “Why the father is angry with the son and with his own brother?" So the answer was, “Because the brother is looking after the son in London." Normally any person should be thankful that: somebody is looking after my son in my absence. But the fellow is jealous because of possessiveness and the possessiveness comes out of insecurity and insecurity comes within us because we make others insecure. There are many reasons for insecurity, but one of them is because we are ugly and we see that ugliness in others.

Now this inside filth has to be taken out with greater effort than the outside filth and that inside filth you can watch and see within yourself.

Some people try to dominate others, to tell them things, just for the bossiness of it. Now watch out, first of all, have you bossed yourself enough? Have you mastered

yourself enough? Are you master of your own or you are still lacking in that? Those who have not mastered themselves want to have others, to master them. But the one who is the master of oneself, need not master anyone. He becomes the master. He doesn't have to put in any effort, he masters. And there are so many tricks by which he can master, so many things by which he can correct. He may not say, he may not do anything, but just he manages. Everyone learns a lesson without his doing anything about it. But they know that somebody is a master of masters. Maybe, such a person will be very unassuming, simple, innocent looking, but that's Mahāmāyā, that's the illusion.

So, the person who is that power doesn't want to show it outside, on the contrary, it shows in such a way that people know it. I mean, the way things happen in life, we start understanding that we don't have to put up any show, someone knows everything. When we have someone like that, try to follow.

So, in the third stage the effort should be to follow your Guru who is a Sat Guru.

Now that one becomes the one... a pattern, which you have to follow. But in this also Sahaja Yogis can be very superficial. One of the Sahaja Yogis used to wear a shawl in a particular way.

So, I sent him some other Sahaja Yogis that he will try to help them, he can be their Guru; they all started wearing shawls the same way. [Laughter.] It's not the outside; you have to follow the inside.

So when you become the Guru, become the Guru, you become. It's such a short method, just to become.

Now if you face yourself, you'll know that there are still some steps you have to cross to become. Even now when I am lecturing to you, you are thinking of others, `Oh, Mother is talking about him"', not about yourself. That is how one has to take it inside, the absorption from your Guru, that you have to see yourself. Now, that is very important if we have to become the prophets who will make others prophets.

Now, the higher stage is that your Guru becomes a Deity. When you say “Gurur Brahmā, Gurur Viṣhṇu, Gurur Devo Maheśhwara." They go up to that point but nobody says “Guru is Devī." You can have a higher stage, than Brahmā, Viṣhṇu, Maheśha. Because the Guru state is where you have the innocence of all these, Brahmā and Maheśha and Viṣhṇu, their power of innocence. But then ultimately they say, “Guru sākṣhāt Parabrahma." And Parabrahma is the power of the Mother that is flowing through you.

So you become the instrument of that Parabrahma, but how? Not only by becoming but now, becoming the reflector of your Deity, to develop yourself into the reflector from Guru to that state. At that state you start controlling all the elements. That's why all these incarnations of Ādi Guru had control over elements. Brahmadeva is absolutely manifested through them.

So out of Gaṇeśha, which is the Ādi Guru, He is born, or He is manifested through these three, Brahmā, Viṣhṇu, Maheśha and then He comes out as Brahmadeva with four heads, three of Brahmā, Viṣhṇu, Maheśha and the fourth of Śhrī Gaṇeśh.

So Brahmadeva becomes the symbol of Guru and as you know Gaṇeśha is Chatvari, is four, all the time. He becomes these four, in expression, in manifestation.

And as you become Brahmadeva, at that stage you control all the elements.

So, today I have tried to explain to you the different stages of Guru Pada, the state of Guru. And one should understand [that] whatever we are today, we are extremely blessed and fortunate people that, in this short time, you started from a scratch in the mud and you have become the lotuses.

The lotus will invite many insects and will convert them into lotuses. Madhukar they call it, Madhukar, the ones who are selecting the Madhu, the nectar, the, what do you call?, the honey. When they get the nectar, they become themselves the lotuses.

The whole dirty, filthy pond is covered with those lotus flowers. And one lotus, who is the Guru, grows higher and then is given to the Goddess on which She resides. She resides in the heart on the platform, beautiful platform that this lotus has created. But to bear Her on your heart, you have to have a heart.

There are so many qualities of a Guru, which I have told you. All the best qualities, the twelve qualities of all the sides should be completely manifested in a Guru and the owner of those qualities is Shiva.

So that is how the essence of Shiva, out of Brahmā, Viṣhṇu, Maheśha, the Maheśha's qualities, should shine through you.

The Viṣhṇu's qualities of Dharma, first you have to make an effort to be Dharmic, to be balanced.

Then you ascend. Then you become one with the Virāta and then you can give Dharma to others.

So one has to know that stage by stage it happens to you and you do not become a hypocrite. But you become real and the reality is shown by its own being. That is how you become.

So understand the reality within yourself, face it, solve it. But mostly, I have seen, when I tell anybody, “No, Mother I am not like that. No Mother, I didn't say like that, that is not true!" Some such people would like to sit in front or sort of try to show off or anything, but that is not important.

What is important is how much you know yourself, it is Self-realisation. Once you develop that, then you know the others in the real way and not artificially and then the enjoyment is complete. Like a bee will never go to an artificial flower. But human beings have to become the bee. The Guru does not need to say that he's the Guru.

Today I bless you.

I have completed the twelve years of Guru's and you should really assume the Shiva's powers within yourself. I, that is My body, My mind, My heart, everything, has spared no efforts to completely indulge into this cleansing, into this making, into this becoming of you people. I request you now that please do not waste My efforts. Look at yourself, help yourself and try to rise higher and higher to become your Self.

When you become your Self, then you become the Guru. And once you become the Guru, you become Brahmadeva, Maheśha and Viṣhṇu.

So first you are made in the pattern of Gaṇeśha, then Brahmā, Viṣhṇu, Maheśha. But very much depends on your readiness to do it and, most of all, your honesty and sincerity.

I hope Śhrī Gaṇeśha will give you the wisdom to understand. The Shakti will give you Shakti to work hard and Shiva will give you joy, Sadāśhiva will give you the joy so that you proceed in your establishment.

May God bless you.

All those who are going to worship Me can come here and sit down. In the manner we have today described we'll have three Pūjās. One Śhrī Gaṇeśha's then Guru Pūjā and thirdly that of Devī. I think all the two leaders which you have selected from every place can come here would be better.

Contents: 1984-07-17 **Talk to Sahaja Yogis, Ashram, Founex, Switzerland**

What one has to realise from such a great thing, is this, that, when you are seeking it from your Mother, best is to see the vibrations. And you should also, for yourself always seek to the vibrations. But Dunning is one of the earliest Sahaja Yogis. And then, if he can forgive that, I think anybody can forgive.

So, what you have to remember is this, that God has given you a new personality of vibrations. Now as I told you in Guru Pūjā slightly, that this watch has got vibrations, tremendous vibrations. I say because it. But,

we bought it, only on vibrations. Not on anything else. And Rustom says this is the only watch that has vibrations.

So, what we bought, got us two things together and I think one must stop feeling the vibrations and taking decisions with vibrations. One should take decisions through vibrations and should remember also. If you try the God, or after saying, with confidence and you will feel the God.

So, that your personality becomes very aware. Because, this watch is not aware, but it has got vibrations. But you are aware.

So, if you develop your awareness that way, then you will understand yourself very well.

Otherwise, you can make such big mistakes.

So, what I feel about some of our centers all over, that there's kind of a collectivity, but not that much of homogeneous, spontaneous collectivity. For example in a group, I find some people have full understanding of what I say. And some do not understand Me, when I go to the subtler side. When I give lecture they are very happy, because they get vibrations, because Kuṇḍalinī goes up. That's a very very good thing before that is how you indulge. But what about you, who has been out from the *[UNCLEAR* pool/pull] When you talk to people about Sahaja Yoga, do you understand it that you can convince in an intelligent manner. Or you have to use one or two persons all the time? Because you all must know intelligently, what is Sahaja Yoga. Otherwise, you cannot spread Sahaja Yoga. Now, some of you may say that,

Mother we are not so God blessed, we are not so educated. Because, we have not read so many books.

Some people might say that, before our seeking started we got our Realisation, so we had no time to see books and read about them and to know what they have to say. Now, I would suggest that, you must also read some books which we have described for Sahaja Yoga, like Kali Yuga, like Rāmarasa, like Kavita, like Bible, like so many books you must read after Realisation and Gītā. Blake, I mean, so many of them that you can read. And from the angle of Sahaja Yoga, you will be surprised you'll understand the truth better and you will pick up the points, which strengthens your understanding of Sahaja Yoga.

Now, when you listen to My lectures, you should sit down and have *[UNCLEAR* taken children apart] to find out what it is? And say, by talking to each other because some people are so over read people that they immediately catch the point. But some do not. Doesn't matter. It can be.

Now you see, Christ was educated, He was just a carpenter's son. But, because He was such a great realised Soul, that He spoke nothing but knowledge. Now, after that you can also understand that, this is one side very important. You should present yourself as good. Because, you must know what questions people will ask you, what sorts of answers you have to give, which you can come and ask your leader, if such a question comes in what should you answer? What is the answer? Like, today Michael asked Me, how do the negative, negativity

begin? How did these people create it? The Rākshasas and all.

So, it’s like in a house where people are very tolerant you see allow all kinds of dirt, fill to it you will find after some time, worms will crawl up, then you will say from where did the worm came up? It's like, it is a by-product of a reactor. Like, It is the product of the filth in the house. Now see, house is there and we tolerate the filth means, we tolerate the wrong type of things. Now we keep on tolerating, we are simple kind and nice and sweet and tolerant. It's like, really dirt and filth. And when we put also sympathy on it like pouring water on the mud. In the *[UNCLEAR]*. And sometimes we do it in the name of luck. Now at that time, what happens, that the filth and the dirt [filled]. And out of that suddenly, so many worms, all types, all colours crawl out. That is how the filth is created. Now, when we understand that why filth or anything creates a worm. Now, the filth comes from the matter. Because, when the matter evolves out part of this is started. Like, you go to any parties you will find maybe dirt but if you go to a forest, no dirt. Because natural laws rule in the forest.

So what happens, that when the leaves fall off, they are absorbed by the Mother Earth, they fall on the Mother Earth, they are absorbed by the Mother Earth and converted into nitrogenous salts for the nourishment of the plants. And again, the same plants produces foliage. Now, so this is the circle that is complete. And, the nature completes its circle and automatically you will find a forest with all these leaves. But what does the man do?

He builds a paved road for himself. Or a tar road for his cars.

So, whatever falls on these roads cannot be absorbed by the Mother Earth.

So, whatever is natural and *[UNCLEAR* primitive/permissive] acts according to the laws of the nature. Then the human ego comes. *[UNCLEAR]*. And, it creates a barrier between the natural laws permitting. That's how the filth *[UNCLEAR* is very] couldn't penetrate.

So, as in the nature, from the seed a flower comes out. And the other way round in human beings is that, from beautiful human beings worms come out.

So, what do we learn from this? Because, tarred roads are there, our ego is there, the barrier is there.

Now, how to stop the worms growing further? First of all, we cannot have any tolerance of the filth at least. Of course, outside in the West, people are very conserved, even the leaves they clean. And they climb on the ladders, you see and I see what are they doing, they are cleaning their leaves, surprised.

And the same ladders, then they take to Kathmandu to put it to the temples and to zoom their lenses to some naughty *[UNCLEAR]*.

So, they think they are very clean people.

So, outside looks very clean, of a Japanese. You know, we don't even have one Japanese in Sahaja Yoga. They are the cleanest people.

Actually, we cannot make them sit for more than five minutes together. Because, if they see this thing is little bit like the this, they will get up and [UNCLEAR set right].

[UNCLEAR Because, there is a little bit?] And the women are so particular for their beauty, that they shave theirs [themselves], If this is not right.

So, the outside cleanliness is too much.

So, we have to see about our inside cleanliness. That is very important. Because, as I have said first of all, we must have a proper knowledge about Sahaja Yoga that we can talk to anyone intelligently. And you can ask questions and get answers. If you still are not answered, you just write to Me, I'll answer you. But let your knowledge exploit. When I first went Bengal, they asked Me in the first day, hundred questions for hour.

So, you have to find out, not just for asking questions, but you must find out you if you can say something about Sahaja Yoga or not or what questions you have which you cannot answer.

Now, as *[UNCLEAR* sage/saint], you know that to preach someone, you must have a personality which is sensitive. Your eyes may be sparkling, such as you are a realised Soul. But you have to have also a personality. We have in Sahaja Yoga, many ways and methods by which you get victory over health.

I wish you to have good health.

So you have to have good health. Otherwise, people will never listen to somebody, who is talking like a police in a station. What if somebody is an aggressive lion? But, the person who is dignified in the center and talking like a grown-up, mature personality. Now, there's another thing, I must tell you is that, whatever I am or whatever may I dress up or whatever I do...

[GAP]

Contents: 1984-07-18 **Talk to Sahaja Yogis, Ashram, Founex, Switzerland**

Shri Mataji: That is directed, that is ultimate time has reached *[UNCLEAR]*, na? *[UNCLEAR]*, [German lady].

Sahaja Yogini: I don't know the translation in English, Mother.

Shri Mataji: But intellectuals like Rajneesh.

Sahaja Yogini: Yes.

Shri Mataji: Is that true?

Sahaja Yogini: And he send them to the third [mantra].

Shri Mataji: So I don't think the lady should have the child with her *[UNCLEAR]*.

So somebody else should look after the child. Is there somebody who can look after the child, who has no children in the house? And even if you have children it's good for the children to come together. It is very good for the children to get the [infection] once. You should get this [verily] it's very good. But you tell them it's dangerous.

Sahaja Yogini: It's a big epidemic in the whole of Switzerland now.

Shri Mataji: Just now, when you see how is *[UNCLEAR]*. I asked her. She won't sit in the house.

She couldn't face it up. The whole of the left, left side, especially the left Nābhī and right Viśhuddhi, it's a combination of the left Nābhī and right Nābhī and also right Viśhuddhi, the combination. I think they didn't have to do anything [right], but to sit all the time. But also

nothing to do, but the epidemic, it's you have to work and you have to work, like we have to work on... I was wondering what had happened, verily because never happen this, all right? If it happens to come here just remember to *[UNCLEAR]*, all right? Please. I just couldn't [put possible around], that suddenly. And I couldn't lie down, immediately [they go in]. Suppose, if *[UNCLEAR]* trouble then you [read] one hundred and eight names of [that Chakra]. Just read them once. And then after you watch this [right] after you. That's the way it is. See, [Raju] has got it. Give him a bandhan. Is it for the grandparents like this? *[UNCLEAR]*. Take these hundred and eight names.

Sahaja Yogi: Mother, [if we have time] we'll see her today, too and this is to discuss with her something.

Shri Mataji: Ah...

Sahaja Yogi: And Mother, [if there's time] we'll see her today.

Shri Mataji: Is her [Nābhī].

Sahaja Yogi: Her [Nābhī is a complain] and left Nābhī. Both things are [there].

Shri Mataji: It's a negative, it's a left-sided attack, you get. But in a way, you become immune to it.

So when you get it you feel because you fight to the negativity through immunity, not through the *[UNCLEAR]*.

Sahaja Yogini: *[UNCLEAR* Usually, Mother, in different way/Nowadays in Switzerland] they do vaccination.

Shri Mataji: [Rajneesh].

Sahaja Yogini: Yes, they give [the sickness] to the children, especially to the, *[UNCLEAR* girls/those] before the age of thirteen.

Shri Mataji: Is it?

Sahaja Yogini: But I was not, I was not vaccinated.

Shri Mataji: *[UNCLEAR]*. [You should all understand], I use Haṁsa like that. Yesterday I talked about how to become a [Christian]. And you cannot feel you are not well but you can judge yourself. And you can be with your *[UNCLEAR]*, you get the [video] from there. *[UNCLEAR]*.

Sahaja Yogi: [French].

Shri Mataji: Now, today I did not have any intention of giving you a lecture but I just wanted to find out what sort of a problems you have in Lausanne. Because I'm coming to *[UNCLEAR* Lausanne/ Toulouse] for a program [every week] and one day in... One day in Lausanne or two days?

Sahaja Yogi: One day.

Shri Mataji: Ah?

Sahaja Yogini: One day, Shri Mataji.

Shri Mataji: Is it one day? And two days where?

Sahaja Yogi: Geneva.

Shri Mataji: There's for two days. Is it so?

Sahaja Yogi: And one day in Strasbourg, Shri Mataji.

Shri Mataji: One in Strasbourg.

Sahaja Yogi: Yes, [in Strasbourg]. The people from Toulouse and Strasbourg are here, Shri Mataji.

Shri Mataji: Ah?

Sahaja Yogi: The people from Strasbourg and Toulouse.

Shri Mataji: Are there? Who are the people from Strasbourg?

Sahaja Yogi: [French].

Sahaja Yogini: From *[UNCLEAR* the/new] Lausanne.

Shri Mataji: You are the people from *[UNCLEAR* the/new] Lausanne.

Sahaja Yogini: Yes.

Shri Mataji: You need this course of Yoga?

Sahaja Yogi: Go to Strasbourg, Shri Mataji.

Shri Mataji: Strasbourg. Now what you have seen in Me? Sahaja Yogi [translating from French]: After program, after Your program about twelve people came back. They were all coming from the [Rosicrucian] and they went back there.

Shri Mataji: Hmmm... All of them?

Sahaja Yogini: Yes.

Shri Mataji: So many? And then, now there's no one coming?

Sahaja Yogini: One young boy.

Shri Mataji: I feel crazy, [what they do], every time. The thing you know is, there were so many people in Lausanne. But if I go they'll all disappear somehow. What did she say? What's this?

Sahaja Yogini: That is the progress in Strasbourg.

Shri Mataji: I mean, they were together [do they]? *[UNCLEAR]*. You are doing that?

Sahaja Yogi: Four, Shri Mataji. At last there is the weddings, Pūjā and the Gaṇeśha Pūjā; there is the weddings. Then You have two programs in Geneva, one

in Lausanne, one in, one in Strasbourg and there is lot of travelling around, lot of travelling.

Shri Mataji: Seven days. Two days for Gaṇeśh Pūjā, any days.

Sahaja Yogini: Sunday, Monday.

Sahaja Yogi: Yes, because if we go on the, if we go before Zermatt to see the Matterhorn, to see this mountain for the Pūjā which we all hope it will work out, this is about three hours and a half from Geneva.

Then Strasbourg is about three hours, four hours. Strasbourg is four hours from here.

So I'm afraid it's a lot of travelling.

Shri Mataji: Four hours from here?

Sahaja Yogi: Strasbourg, yes.

Another Sahaja Yogi: But we'll get a plane.

Sahaja Yogi: No, no, we don't have an airport.

Shri Mataji: And how far is Toulouse?

Sahaja Yogi: Toulouse is about near Strasbourg. It's thirty miles away from Strasbourg. Seventy miles from Strasbourg.

Shri Mataji: It is Strasbourg and Toulouse. Which one you think it will work out first? Because in Strasbourg we have no one there.

Sahaja Yogi: We have Ruth and Kingsley. [Translating for a Sahaja Yogini:] She says Strasbourg is a city of students, is sort of European city because that's why is the European Parliament and the Council of Europe.

Shri Mataji: It's very important. I think you all should come. You can advertise the program about that tour in [villages].

Sahaja Yogi: If the people are coming there, then yes, we will do that.

Shri Mataji: So they can come if they want to Strasbourg, you see, because in Strasbourg we have got then Ruth and Kingsley, an hour station and we had programs there before also. Strasbourg, we had people there. Only thing is that not yet very much established because [it sounds] could not be much there. But Toulouse people, if they can come to Strasbourg then it's perfectly all right. They'll go to Strasbourg. What happened to the journalist?

Sahaja Yogi: He was at Guru Pūjā, Shri Mataji. He came at Guru Pūjā. He, he wants us to report from Guru Pūjā something in the newspaper.

Shri Mataji: That's why people's establishing doesn't work out. [Otherwise] even there we saw five hundred people [like if they count in] coming there and they were very much [at peace with themselves, with others and very quiet. Then Pūjā is also and the attention is, you see, just [meditate] and all were very well fit.

So all these others permanently [seek for] permission to sit *[UNCLEAR]* outside the hall, to see five hundred people coming from all over the world and without *[UNCLEAR]*. And they all sat together, [ate] together, *[UNCLEAR]*. You can [go] for all these things into hell.

So this is the least you can have. While you never see their strives and struggles and *[UNCLEAR]* to achieve this work. To find a group of people from all over the world they will look plain, steady *[UNCLEAR]* and lot of struggles and [parties] and every sort of community were represented. All kinds of religions were represented.

There was no quarrel, no fight and everybody was enjoying each other.

There was such a *[UNCLEAR]* without any particular kind of *[UNCLEAR]*. I mean, anybody *[UNCLEAR]* there. It's amazing how can we have young people so subtler, so [efficient], but anyway the people of that tour that they we brought them *[UNCLEAR]*. From what countries they had gathered, it's a special resurrection. There's a [team] over there. You see, all the way from Australia and everywhere, we had people there. And there was no sort of a funny behaviour. People were not jumping. They were not shouting, screaming, [fighting] there. It was not there. It was a very, very beautiful combination of people. It was a very, very beautiful combination of sensible, mature people [we got there]. And there were children and nice people and people who were realised and very good family life. All this social life [type] of Sahaja Yoga, this is to describe that all will [live long] isn't it, about all this tour. And also that, today, a special number of people who go to the cults, anything they, they are the people who say, quarrel everywhere, fight with each other. The reason is, they are actually primitive people. The reason is a very funny manner. Very surprisingly, they have no sophistication, there's [no edibles] in that and they dress up same. For example, one group of people will dress up in one style, like Maheśh yogi wants all of them to wear suits with lining, you see, because he's saying *[UNCLEAR]*.

So and then another group will change their waste clothes with another clothes. They were wearing all the dresses of their own country. There was nothing

compulsory on [their own] style, what he dresses up, how he dresses up. Nothing of the kind.

But the whole personality of Sahaja Yogis is very, very [pleasant]. You see, automatically [they are up]? Very homogeneous society, which you cannot see in these modern days. And the another aspect of Sahaja Yoga is that so many of them have cured diseases, like cancer, this, that. Without [taking any money], without [obliging anyone], they have worked on these people on the physical level and also on mental level, because there are two people [who had come actually] from [you know,] some lunatic asylum.

And there were cancer patients who were cured and [someone only calculates] the cancer patients. It's a, we should bring out the aspect that how Sahaja Yoga's left without [patients itself] what are its good things in this world. Then there is nothing to worry for the people in this world. Wherever the Sahaja Yoga centers, wherever they are, everybody is welcome there and nobody is charged any money or anything.

And they can always take advantage of all that *[UNCLEAR]*. Thus can be very bad on physical, mental and emotional level and also [saves a lot].

You can say there are two, three families who were divorced and they remarried in Sahaja Yoga. Three families, you can say. And the children were also very happy, healthy, peaceful. Obedient and helpful.

That kind of children you don't find. Now see, I think it's the best we can say that in Sahaja Yoga we do not have this doubting that means a person who maybe is just a very ordinary being is put there together with a man who

may be a diplomat. *[UNCLEAR* Tour/So] is better they said, [end of] background.

But it has not been done by mental projection. But when your Spirit awakens, then you see the universality of human beings, [universal is]. And then you live with that new personality, enjoying everybody's presence, [amity of a person]. All perverse ideas like sex or about the violence, all these [left-sided], permanent catches, weaknesses, drop out.

So there is no quarrel. There's no violence.

So peaceful is with the Sahaja Yogis.

So one can say that a new race has already formed, it's *[UNCLEAR* beautiful/with you] and it is better to see that within. At that time if that can't be explained, it's all right because to the person *[UNCLEAR]*, he might get pampered. And one starts feeling that there is God and there is also Christ to look after you. You know, the problem is with the fanatic structures and the wrong sides of taking their [concepts] about Christ. And the very existence it starts with that. And you know from where, about the controversy, there's a man who says that the problem of [Christianity] is the miracle [of His life]. If they are to accept Christ they have to discard Paul. And if they have to accept Paul they have to discard Christ. This is the [foreign possession] for Christians.

So these are the days of our Judgment. Now do you believe in Christ or in Paul? Of course, Sahaja Yogis don't believe in Paul. They believe only in Christ, because we can prove Christ came in as the Son of God. We can prove it. And it is so absurd that these people have no moral courage within. The Archbishop of, now the one

will go to their *[UNCLEAR]*, the one *[UNCLEAR]* who is a demon, who is a *[UNCLEAR]*. He is a fellow, who actually I saw him talking on the television, absolutely a horrible fellow, saying that Christ's disciples could not describe Christ as He was but they just made a big imagination and symbolically. And I met the Vatican ambassador early and he told Me that, “No, these Christ's disciples were not good. They were not intellectuals. But Paul was an intellectual. He is the one who is right." The intellectuals are always against all these incarnations. Hardly they will believe and they'll go to hell. And there's one in India who's saying that Saundarya Lahari was not written by Ādi Shañkarāchārya because he was such a learned man. Why he would write that we must worship Mother? If they try to destroy the image of Christ they will be destroyed themselves. You must know, you cannot destroy Christ. And the place where this fellow was given a big [oration] and also they celebrated his [appointment] was burned by the Viṣhṇumāyā, we call as the lightening. And they have, they have a, they have a way of escaping it by saying, now they say that it's a miracle that only the roof was burned.

They cannot relate to this fact that you cannot challenge Christ and His life and His disciples. They are the true thing. And this Mister Paul was a Roman, who was a horrid fellow, who made so many sins in the sense that he, people were [clubbing] strong such people and he was looking at it and he was enjoying.

But you see, Kahlil Gibran has written about it long time back [before I said]. He said that, “This Paul I can't understand. He's a strange man. He is not a free man,

he's a free [soul] and whatever he talks, he does not believe it." And this is what it is, that all realised Souls understand Christ. And even Mohamed Sahib has said that Christ was the first word, that is, Omkara, Om. He also said that at the time of Resurrection your hands will speak. He also said that somebody was to come at the time of Resurrection.

And there is, there is another example of this Archbishop of Canterbury, [the former one] was asked by one of the horrible interviewers of BBC that, “What do you mean by Holy Ghost?" So he answered, “I'm agnostic." Also [said so] this Rabindranath, “Then what are you doing there?" He said, “I'm doing my job." He [stayed] for it and he's doing the job without being, having any faith in Holy Ghost. He says, “Now, let the Holy Ghost, bless you." And then, “Believe in Holy Ghost." How can Holy Ghost bless that people? And this Rabindranath could say, “Ha, your Guru is doing the job like me” so he said, “I'm a holy person." These are the people of little faith that Christ has described. And today, at the time when Resurrection takes place, these people with the little faith will be finished. A man who has faith in Christ, is far away from this nonsense. And He'll shatter them nicely and ask them questions, `What do you mean by this?' But people think that He was born [and rather believe in this] Paul, an intellectual *[UNCLEAR]* most likely and I think it slipped attention.

So the judgment is going to be [this awareness]. And so many people now, you see, are getting [these days] as devils. How many people are going to come to Sahaja Yoga, we cannot say. Because the judgment, they have

to judge. Nobody can force them; it is their freedom. As a Mother Myself and you as Sahaja Yogis, must have compassion and understanding. And Christ will free out as many as possible from the darkness of ignorance. If they are to be saved you must put in all effort to save them. You see, there's a responsibility in the sense of that power that we have to do it. Then you will not mind so many things and you will see that as the people who have to save, as saviours for these people, we have to work hard, we have to take lots of insults, we have to be kind, we have to be diplomatic, we have to be gentle, [and trying] hard, but somehow or other get them together to [raise their being].

So all of you have to feel that we have to give realisation to people, talk about Sahaja Yoga, discuss of it and you can work out. Any kind of a [gathering], anywhere, try to talk to them about Sahaja Yoga.

A way could be you can wear a badge or something so people ask you questions. Will be a good idea.

So [you try that]. *[UNCLEAR* You need that en masse realisation/You don't have to have My photograph], you can have Sahaja Yoga. Like in India they say “Sahaja Yoga is *[UNCLEAR]*. Long live Sahaja Yoga." So that, you see, what happens that people have a curiosity to find out what it is.

So this is [way] to be. This is what people have done before by sitting *[UNCLEAR]* have a nonsense there and without *[UNCLEAR]*. Because the method has to go through. I've already talked at length yesterday how to become a Guru and I hope you'll go to demonstrate and you'll try to listen to it and imbibe those qualities within you

yourselves. And each one of you can give realisation to so many people. You are all very intelligent.

So any other thing you have to discuss [you tell Me that thing]. You think they know where I am coming now definitely?

Sahaja Yogini: Yes, Mother. But You see *[UNCLEAR]*.

Shri Mataji: Now all of you should verify against each back. We'll form a row. You know this is truth.

[Incarnation] is here. [Stay back]. And all of you should discuss [that for instance] about the [guests] when I am coming, what you are doing, what kind of posters you are putting and... How is that, the poster?

Sahaja Yogi: Shri Mataji, may I show You, please? Because he says *[UNCLEAR]* except from Matin and with Your blessings I don't know why I feel that way but *[UNCLEAR]*.

Shri Mataji: And they have already given you such a lot of posters? [What they have done?]

Sahaja Yogi: Yes, yes, that's another one. This is to use only for library, Shri Mataji.

Shri Mataji: Library?

Sahaja Yogi: Yes, it is the one from England. It's good only for library. It's not, it's not catching up on the wall. For the wall we have got a nicer one in colours. But I think this picture is marvellous.

Shri Mataji: How is vibrations?

Sahaja Yogi: It's, it's, this is too much, Mother. Because it's very beautiful also. You could also watch the work of that. They come in.

Shri Mataji: You'll work it out.

Sahaja Yogi: Yes, we will, we will work it out. Matin.

Shri Mataji: Matin loves this. Is Matin who's done this?

Sahaja Yogini: She has to move.

Shri Mataji: It's like that miracle *[UNCLEAR]*.

Sahaja Yogi: Can you show to Shri Mataji the one with the light? Sahaja Yogis: No, no [not this one].

Sahaja Yogi: Oh, so it's there. It's fantastic. I'm going to put all over the place, specially on the way to my office so that I will enjoy everyone [admiring it]. Very good, very good. It is remarkable, Shri Mataji.

I found this very *[UNCLEAR]*, remarkable. And at that time someone said that people *[UNCLEAR]* and that's very unique.

Sahaja Yogini: A lightening here. They had some lighting here, next to the sea.

Sahaja Yogi: They had a lightening in the, the day when it was Mahāśhiva-rātri. It's incredible.

Shri Mataji: This is also something unique, I must say.

Sahaja Yogi: This one is also something unique.

Shri Mataji: It's because of other people, you see, it is there *[UNCLEAR]*. Do you see the light there?

Sahaja Yogi: There is a fire.

Shri Mataji: It's a fire. OK?

Sahaja Yogi: Was it a fire, Shri Mataji? I don't know. [Could it be].

Sahaja Yogini: Shri Mataji, You are giving blessings to the fire and You cleanse people then.

Shri Mataji: You have to come.

Sahaja Yogini: If I will come that close to Śhrī Shiva.

Sahaja Yogi: That it will work [in time] but *[UNCLEAR]*.

Shri Mataji: And how [many of you are going to] America? Did you see *[UNCLEAR* name]? *[UNCLEAR* He/She]'s very relaxed. Any other problem you have?

Sahaja Yogini: Mother, should I [want and pray] that You should come to the Kṛiṣhṇa Pūjā in New York?

Shri Mataji: Of course, this Pūjā [we'll have].

Sahaja Yogini: Everything we have [shifted].

Shri Mataji: Ah?

Sahaja Yogini: We've been shifted.

Shri Mataji: How far is that?

Sahaja Yogi: Quite far that people say…

Sahaja Yogini: Seven, eight hours.

Shri Mataji: [Cause I don't know this place]. Because [you still you have come such a way]. It is time. What's your full name?

Sahaja Yogini: Doris.

Shri Mataji: But your name is what?

Sahaja Yogini: [Iphydrine].

Sahaja Yogi: Doris [Iphydrine]. Her husband is from Turkey.

Shri Mataji: [Iphy]?

Sahaja Yogi: [Iphydrine]. Her husband is from Turkey.

Shri Mataji: That's why.

Somebody told Me it is [Iphydrine], I said, “Let's see. At least we can talk to this gentleman." I must say, he's done tremendous work. He decorated the whole place very well. He did so much of organizing; so much he did that. I was really amazed how she could be.

So she's come now only, very recently and how to create such a [stout] time. Actually they don't understand *[UNCLEAR]*.

As a Sahaja Yogi *[UNCLEAR]* these days who are doing *[UNCLEAR]* no good. *[UNCLEAR]*. Not complying to you but I must have seen her before when she's get her realisation in [Nasik]. And she's done so much. I mean, she's surprising. Normally you don't find her, as others judging everyone and how it goes, how it goes and not [fighting each other]. But this one is so straightforward. I mean, there's something great about *[UNCLEAR]*, why she's done so much and she takes to Sahaja Yoga so straightforward and it's so much, you cannot imagine. This leadership, to organize everything, arrange everything, even decorated My bathroom. I mean, every sort of things she has worked out. And [she seems to] many people like an Indian. ”You should have faith in Me; I am an Indian." That's how I feel after I see this picture and the place *[UNCLEAR]* predicted about. That's the thing *[UNCLEAR]* person is, then *[UNCLEAR]*.

[MISSING.]

Contents: **1984-07-xx Message from a Poster used for a Tour of 12 Cities and 13, Public Programs, UK**

[Caption chosen by Shri Mataji:] The ascent of the Spirit.

[The photo chosen by Shri Mataji is the one where She is sitting on the ground in India and rays of light are falling on Her Sahasrāra. These big posters with a miraculous photo of Mother, together with this impressive caption produced a very powerful result.

Some people who did not know that Shri Mataji Herself had conceived the posters commented that they might be a bit too strong, but felt reassured upon learning that Shri Mataji Herself was their designer.] ***1984-07-00*** Original Poster with Photo and Caption Chosen by Shri Mataji (Hove Town Hall data)

***Contents: 1984-07-24*, Public Program, Medina Theatre, Newport, Isle of Wight, UK**

I bow to all the seekers of truth. It was tremendous joy for Me to come to this beautiful Island that nature has created for our pleasure and happiness. We have to think about, God has done so much, such beautiful things for us and what have we done for him? Can we do something for him? He is all powerful, all knowing. What can we do for Him? What can we praise Him? He's glory personified, his beauty, his compassion! Only thing that we can do is to know him and to know God, is important that we should seek him. If we seek Him, what do we do? Again the problem is what do we do to seek Him. We don't have to do anything about it, as God has created this beautiful Island, all the beautiful things of the world, he has created you as beautiful people. All human beings are created with great delicate, compassionate attention of the Divine. You are not just created out of the blue, but with very great, great understanding, you are a special category of human beings God has created. And what he wants you to know Him, that's all. And to know Him what should we do? Now for example I'm standing before you, you see Me standing before you. Whatever Warren has told you about Me, you know something. You

know Me because you can see Me in person here, but to know God what do we have to do, is that our central nervous system itself, our awareness itself, our attention itself is to be enlightened.

Let us not be persuaded by people who claim that they know God. They use God as a means, an instrument to build up and organize something. How can it organize God, you cannot organize God. He may organize you but you cannot organize Him. It's a very ego, sort of an idea, that we are organizing this organization that organization. Sahaja Yoga has no organization as such. We have no president, we have nothing, it's just a thing that it should happen to you, that you should become. It's like a seed sprouting, it's a living process, it's a living process of the living God. Living process, you cannot put any effort. If you have to say to sprout a seed what effort can you put in? If you have to transform a flower into fruit what efforts can you put in? It's just built in and it works out but it shows results. It is not that a seed will say I'm the tree, it becomes a tree, does it? By professing something, if the flower says I'm the fruit, does it become a fruit? It does not! It has to become! Becoming is the point we must remember. If you are truthful, honest and if you are seekers we must know that for our benefit we have to become! It's no use belonging to anything, no use professing anything, is all nonsense because it will give you a false notion about yourself. But reality will be when you will feel it on your central nervous system.

Unless and until you feel it on your central nervous system, you should not even accept Me or no one.

Why should you accept Me? There is no need! As long as you know that you have to become something higher. Christ has said very clearly, He said to Nicodemus, “I say you are to be born again." Now supposing Nicodemus has taken a word I am born again and put a certificate, self-certified born again going around and then fighting and arguing and being violent. Is this the way? It's just a falsehood. You cannot just say, if I say I am the Mayor of this place, do I become? Every day to day life you know that the authority has to be bestowed upon you. In the same way if you do not become you are just professing one of the nonsenses which our forefathers have done and they, everybody has done in this world. Have you become something? The time has come, now the time is there, this is the special time when you can become. At this time, those people who just cling onto things which have given them nothing but an ego pampering, must realise that it is high time that you come to reality and understand that you have to know it on your central nervous system as you know Me standing here.

If the central nervous system doesn't give you any indication then you should not accept it. That's one of the conditions of the truth, that truth is known on the central nervous system. Projection, one can do anything, I can say I'm this and that and that, I can talk this and that and that...

So what? It's all my projection, are you to believe? Supposing I say I have found something great and this is it and if I have a good brain I can put up a big show before you, so must you believe it? I can put on some horns and come before you and say those horns are the

special ones that God has given me, are you to believe? You have to believe when you know.

For this God has made us so beautifully, that's what I wanted to show you, the chart, how you are made. Now in the bible there is a mention of the word Holy Ghost. I asked a priest, I said do you know what is the Holy Ghost is, he said I'm agnostic. I said you are agnostic, how are you a priest? What are you doing about it? He said I'm doing my job. I said job, is this a job you can do? It's not a job, you cannot do a job with God, you have to know Him and to know him there is an arrangement already made within you. The one who is our creator, who has created all this beautiful place, do you think He would not have made us that way that we should know him? He is more worried about his creation and the beauty of that creation is expressed in human beings, that they should know him. If that is the purpose of His creation don't you think that he must have made some arrangements within us for that? He must have done.

For example when I landed here on the pier [Ryde] it was written if you want to see this place you better go here, better go there, there's a church you can see, you can see this place. All organized arranged you see. As soon as you come in there is a train for you, as you walk into the ferry there's another way of getting out from here and getting another train, it's just ready everything arranged. If human beings can arrange so well what about God Almighty? He must have done something special within us! Now here there are two doctors one of them is Warren who talked to Me and there is another Dr.

Bohdan, but both of them are here and I'll show you what is the subtle side within us, how God has made us. In short you can have a look at yourself. Now when I say all this you are also not to believe that...

blindfolded. No use believing in to it blindfolded, you can see for yourself if it works out or not. I cannot even guarantee that it will work out in you, I cannot guarantee. You see you cannot say that this flower will become a fruit can you say that? But one can try. If there is a possibility, a potentiality is there it will work out. And there is a potentiality in every human being that it can work out, but first of all you have to be honest about it, you have to be open about it.

Now within us are these seven centers, if you see the red one, the yellow one, the green one, the blue one and here is a little smoky one and then here is like the light and ultimately this big one which we call as Sahasrāra. These are the subtle centers and they control outside the centers that are known to the doctors as plexuses, outside in the gross. Now these centers are very subtle centers and govern our parasympathetic nervous system. And this parasympathetic nervous system is beyond our control.

For example, when you want to increase the beat of your heart you can run, you can do some exercise, the heartbeat will increase. But to reduce it there is a force of this parasympathetic which brings it down automatically, spontaneously, Sahaj! Now when you go say to think about, when you go to some Gurus or some other people and you go and try to seek somewhere else, apart from yourself, then what happens? Then you start moving

away from the central path, we have to keep to the central path and that's why all the religions have come, to keep the balance, to keep the balance! And once you have the balance, then only it is easy for the ascent. As you know, I was happy to know that in this place you make some small aeroplanes. Now the basic thing of aeroplane is that it should be a balanced thing, if it is not balanced properly it cannot ascend. The whole thing depends on its balance and its angle, so it has to have an angle upward and it has to have balance.

So the first thing is to have the balance which takes place at this point where you see the green, Void we call it.

Here the balance of the religion comes in. All the religions of the world have come on this Earth to tell us that be moderate, don't go to extremes. But we go to extremes absolutely blindfolded, we follow extreme pattern of life and then our balances go out. The another thing of an aeroplane is that your eyes are upward, you have to look upward and that is what Christ has done, to tell us that you have to look upward. You are to be born again and when he said that Nicodemus asked Him, he asked Him what do you mean? Am I to enter into my mother's womb? He said no, that's the flesh. The flesh can give birth to only flesh but I am talking about the Spirit and the Spirit has to give you the birth again and that's what it is, has to happen within us.

Now this Kuṇḍalinī about which He spoke is at the base, at the bone called Sacrum bone. Sacrum, now see the word Sacrum itself is suggestive it's a sacred bone. I asked the Greeks why you call it a sacrum bone? They

said that because they found that when you burnt the body, you see in cremation, this bone doesn't burn so we thought it was some sacred bone that was there. But it is more than that, you see in through the unconscious they must have known that this is a sacred bone.

In this bone lies the representation of the Holy Ghost. Holy Ghost is the Mother. We say God the Father, God the Son, have you ever heard a father and a son without a Mother? We don't want to accept that there could be a Mother. There could be a Mother! Christ didn't talk of his own Mother because he was a little bit, acted on more understanding that if he says that His Mother has any powers they'll first kill Her and the whole drama of crucifixion will be spoilt.

So he didn't talk about Her, but the Mother is the primordial Mother represented within us, is this Kuṇḍalinī the Holy Ghost! And it is also said, the Holy Ghost, the Cool Breeze of the Holy Ghost. It has to rise and come up.

Now the misunderstanding of the Bible is so much because of misinterpretations of people. Firstly I would say that people think that when the Holy Ghost blesses you, you become like a madman, you talk of funny things, it is not so. One must understand what is written in the bible clearly, that when they got the Holy Ghost, the blessings of the Holy Ghost the Cool Breeze came in and then they started talking in strange languages with strange hands, hand movements. Now what does that mean? That means that they started talking about the centers. When you hear these Sahaja Yogis talking, they will not say that you are suffering from ego, they'll say,

it's Āgñyā, Āgñyā Chakra is catching. Christ's Chakra is catching! They don't talk on the same language because it's a subtler language, so they talk on those languages and that's why it looks strange to a person who is not exposed to this knowledge, to the deeper knowledge of your being. Naturally it looks strange and when they move their hands, they have to use their hands because the power is flowing through their hands so they move sometimes like this, sometimes like this and then people can think they are mad.

This is the big misunderstanding, then when people say that the Holy Ghost has descended on us and then that's why we are behaving like mad people, it's the spirit, it's the dead spirit, is a possession, is a witchcraft! And when it happens you don't behave like a mad person but you become the sanest of the sanest, wisest of the wisest, you become a balanced person, you become a beautiful person, your face changes, the whole face glows and the whole life changes. This is what should happen a complete transformation.

Now we have here somebody who is a Sahaja Yogi who is looking after the centre here but he came through a girl who was in London first time I met her and she was a hippie, a very clever, intelligent girl. She was a hippie and taking drugs and when she came to Me, I mean she was absolutely in coma sort of condition. I looked at her she couldn't even talk to Me, I couldn't talk to her she was absolutely a gone case, she was a seeker. And today she is a person who has such a big organization, you can call it, we don't call it organization but it's such a big congregation of people who are being Self-realised,

whose lives are changed and she's a different person. Now she has become an M.A. in psychology and she has children and a husband who is another fantastic person and they are leading a very happy married life transforming people.

So the first thing that should happen you should be transformed. The first transformation takes place that you must have body... peace, I think, bodily peace or you can say that you get cured of your physical ailments.

[Aside to those holding the Chakra Chart.] So, in this body, changes that takes place within us you see, that when the Kuṇḍalinī rises she supplies the vital force within us. When of course we have been able to cure, we shouldn't say we but this Kuṇḍalinī, this your Holy Ghost within you has been able to cure: cancer, leukaemia; this girl the one whom I'm telling you about, her own brother was suffering from leukaemia and he was told that he'll die within one year, one month's time and he's quite alright, he's doing very well, he's perfectly alright, but doctors don't want to believe it. When it was pointed out, they said you write to us and people are writing to them and British Medical Association wanted to find out and it's such a big you know, red tape going up. But it's true, why, why this cancer is cured through Sahaja Yoga is a very simple thing, one should understand why cancer is caused.

If you know why cancer is caused then you'll know how Kuṇḍalinī can cure and you will know how to cure yourself, not only but you will know how to cure others. It's not just touching like a spiritualist who's hands are shaking, but it's actually, you'll know like a doctor, like a

specialised doctor. Even you may not be the doctor, how this person is suffering from cancer and how he's cured. As you have seen here there are centers within us. Now the centers are made from the left and right hand side of the power, of the, we can say the sympathetic nervous system and the centre that you see in the here [demonstrates with Her hands forming two circles with index finger and thumb but joined as one circle], is on the parasympathetic nervous system.

Now sympathetic is the one by which we work out our emergencies. Now when what happens in life when you have too many emergencies? Say leukaemia, how is it caused? Leukaemia is caused by people who are very futuristic, who think too much, who are always in emergency. Like supposing early in the morning you get up and half eyes open you see the newspaper, there's some shocking news, you get an emergency, your spleen starts working, it has to produce more blood cells to give a protection to you. Now then after that you get ready, you're already late, you get into your car, you see a jam, you have to reach in time and this has to happen. All emergencies all the time working on you and you're extremely on time, you are very particular about everything, you have to do it, you are very particular about your child and you work it out. Even women, when they are pregnant, when they are so particular about things and they make so many emergencies out of their lives, then their spleens act on the child and the child can also get leukaemia! The mother can get leukaemia! The speed you see is controlled by your spleen and the spleen is the speedometer which goes crazy, mad

because it does not know when to produce more blood cells, when not to produce, becomes crazy.

Now we can say the state is of a vulnerability, you are vulnerable to cancer. At this time if you happen to meet someone who has been to the dead, who has been to the cemetery or somebody who has a Guru or somebody who happens to do all these trance and all this nonsense and all these funny movements that are on, you will get cancer.

Now recently, about a year back I saw a beautiful research work of some doctors and what they said was that cancer is caused by entities, they call them protein 52, protein 58, which trigger it and they tried to show some photographs, but one thing they said that these entities remain in our being since our creation.

Means in the collective subconscious, so since then they are there and once you start moving towards the dead you are much more vulnerable than a normal person. And that's how the cancer is set in every moment, they say, means you become vulnerable every moment because the pressures of life are such.

But what does the Kuṇḍalinī do? When she rises, what does she do? She creates an atmosphere within the centre, that exhausted centre gets the vital force and it tries to bring the attention to the centre.

Once you come to the centre you get connected with the whole again because cancer is set in, when all your Chakras, all your centers are exhausted or one centre is exhausted and it gets broken up like that [gestures with her hands the two circles coming apart]. It has no connection with the whole and it becomes malignant.

When it becomes malignant that time this triggering takes place, in the sense it is vulnerable to malignancy and triggering takes place, that's how you get cancer.

Heart trouble for example, the other day I was read that English have the greatest enemy as heart trouble. Is absolutely curable and you can become absolutely heart proof once you get into Sahaja Yoga.

Now what happens, how do we get, these are very subtle things which are to be seen how it works out.

Heart troubles are of two types one is a lethargic heart and another is a heart which is over active. Now the lethargic heart, you get angina and all these troubles. Now these differentiations are not in medical terminology, I have done Myself medicine; I know they don't have all these terminologies, but a person who has a lethargic heart is a different absolutely the opposite, juxtaposition of a person who has a heart which is overactive.

Now these two things are caused by the deficiencies in our being itself. Now what happens is that we have two channels of sympathetic nervous system, one on the left, one on the right. If you use the left side too much like the people who go to these dead and all that, they are on the left side, those who cry too much, sly people, they are sort of what you call the masochist type people, in extreme they are like that.

The another are the type that are opposite, sadistic and the aggressive type.

So one are the left side the other are the right-sided.

Now those who are left-sided people are more prone to cancer and the right-sided people are more prone to the heart, because what happens that when you start working very hard and you start going to the work much earlier than its time and you sit down there and you worry about this and worry about that, then your attention goes out and there is no attention to your spirit which resides in the heart. As long as spirit resides in your heart you'll live but as soon as it disappears you die.

So this spirit gets annoyed.

When it gets annoyed it goes into different kinds of contortions, it goes into different kinds of defects.

So the attention that is outside too much, how will you pull it inside? If I say you put your attention inside, I'll meditate, meditate. How? Something has to happen within and when that happens, your attention is attracted inside and that happening is the happening of the Kuṇḍalinī. Now the word Kuṇḍalinī should not upset you because it's an Indian word, but it means a coil, because it is in three and a half coils, is what you call the Holy Ghost within yourself which rises and gives you your second birth which really makes you the person who is not an egg anymore but a bird. This is what it is, that's why on Easter Day we give an egg, to suggest that Christ showed us the way by His crucifixion, how we have to become the birds.

People don't know why we give eggs, we just give eggs to people on Easter days without knowing why we do it. Like I asked them why is it called as River Medina [City of the Prophet; Arabic name for girls]? And why is it called Isle of Wight [‘wight’ is a person of a specified kind,

especially one regarded as unfortunate, a spirit, ghost, or other supernatural being], no one knows, we just accept it as it is. But there are reasons for everything because all these things have come from the unconscious which is universal, which is everywhere.

So what happens to you that once you become conscious of that universal unconscious, you become universal yourself because spirit is universal. The Cool Breeze starts flowing through your hands, the Cool Breeze starts coming out of your head. Now jumping, changing dresses, enrolment and all these things cannot bring out the Cool Breeze from your head, can it? The Cool Breeze starts coming from your head and you start feeling the Cool Breeze from your finger tips and when these, what you call the waves of Cool Breeze, you get it. Then, you feel absolutely peace, there is no thought and you enter into the Kingdom of God.

Now these are the ones that tell you the truth [gestures with Her hands]. You ask about someone whom you know to be a crook, ask it, is he a good man or a bad man? Immediately you'll find it's burning coming or a hot thing coming on your hands. But supposing you know a very good man, who you know he's a very good, nice person, you ask about him, it will start, it will soothe down. If he's a realised Soul, Cool Breeze may start coming into your hands. That's how you will know who is a realised Soul and who is not.

So many people are really these days, are hypocrites of the worst type and from India we have a speciality in telling lies, I must say, the way they have come here to make money, befool you and take away money but it

was actually the idea came to them through some people who think that they can take money in the name of God, in the name of religion. They can organize things and that's how they started doing it. They think that they can befool you now, in a very subtle way they tried to befool the people here, they made a lot of money, I mean they have Rolls-Royces and this and that.

In America, you'll be surprised, when I went there, the newspaper people asked Me, how many Rolls Royces she has? So they said She hasn't got anything, She doesn't take anything, they said we are not interested in a person who has no Rolls-Royce. That's where we have reached into materialism, to that extent, that now we cannot see things correctly. We are blinded now by this money and money orientation.

To such an extent we have come, now we are challenging Christ. You must have heard about this new movement of challenge of Christ, I mean it's horrifying how can you challenge a person who was really the Son of God, because you have not felt it, when you feel it, you know that he is the Son of God, you ask the question, was he the Son of God and you get tremendous breeze in your hands.

You are not yet authorized to talk about Him and to denounce Him and say these things. Actually Paul, I don't know, when, I read Bible for the first time, I was shocked, I said who is this Paul, why is he there, what is he doing? How is he connected with Christ, I didn't understand, this man he has nothing to do with Christ, he has no vibrations. I was surprised Kahlil Gibran has said about him, this strange man Mr. Paul. He will always deny that

there were no miracles about Christ, he will, because he was not a man who was a free man, he was not a free soul. He himself was suffering from epilepsy, can you imagine a man suffering from epilepsy talking about Christ. He was the man who had seizures so many times and how could he talk about Christ, he thought it was a good way of befooling people and becoming something great by taking over. But you beware about it; don't listen to these things, these intellectuals.

Intellectuals can never understand Christ and they have never understood Him. Only the people who are seekers, those who are seeking the truth, will know what Christ was. It's amazing, in India, people are shocked to hear that people are talking like this about Christ. How can you understand God? First, at least get your Self-realisation, at least become the self, what Christ has said, first achieve your realisation.

For that you go to the church, a priest puts his hand on your head, like William Blake said that, “A priest cursed me on my head” and then you think you are realised, how can you be? How can you be realised? By a person who himself is not realised? The Kuṇḍalinī has to come up, you have to feel the Cool Breeze, you have to become a realised Soul where you feel the collective consciousness, by which you feel your own centers and you feel the centers of others.

I was amazed when I came to England, I could not believe these intelligent, sensible people who we knew in India have now taken to witchcraft of all kinds; we thought it's only in India, where people are very poor, they take, poverty takes to these things and when they

become poor they go more to these things and then they become poorer, it's a vicious circle. These dead spirits always create poverty and greater poverty, diseases. This, all kinds of diseases, which are left-sided come from them. But I was amazed how intelligent people have taken to this and to talk the whole thing people have come from India and they said you have to pay $6; 000. For what? To jump, to what is it, to fly in the air, to fly, why do you want to y? What is the interest of God to make you y? He doesn't want you to become birds does he? Use your brains and they paid $6; pounds for this man, each, for flying and then when he hurt them they came to Me, with all epilepsies and things like that and are they flying anywhere? He has made a big money out of you! With all the intelligence, with all the brains God has given us, with a person like Christ we have known, how can we do these things? Let us now know that it is for us, for our good, for our own benefit, that we have to become the self is the whole property that God has given us, all the wealth that God has given us within us and it is no use clinging on to someone, to be someone's pleader, somebody's professor or somebody's disciple. Better become your `Self' ! Unless and until you become your self, you cannot talk about Divine, you cannot talk and that is a different line altogether where you become absolutely peaceful and you become collectively conscious. The collectively consciousness is described by Jung, who got his realisation very late in life, but he described it, that in the days when people will come they will have their realisation and they will have collective consciousness.

Mohammed Sahib has clearly said that when the resurrection time will come, your hands will speak; in the Koran, most of it is about resurrection he has talked. But the Muslims won't talk of the resurrection; they will talk of the doomsday because they want to put fright into people so that they can get their money and have their big organizations to make money and make their mosques and things. What is a mosque? What is a temple? What is a church, but the church within yourself! This is the church you have to build, you are the church yourself! What are you belonging to? Everything belongs to you, you have to become that.

As he has said [Warren in the introduction], I have nothing to gain, is not true, I have to gain one thing, the darkness has to go. Darkness has to go, you have to see the light that's very important, that's My mission for which I have come to your beautiful Island. I'm sorry it is only for one day I'm here and I won't be here for tomorrow because we have other programs and they fixed Me up you see so I have to move from one place to another according to their programs. But whatever it is I'm very happy to see you all here and I hope you people will understand what I am trying to tell you. What I am requesting you and warning you that be careful, better look after yourself, this is the time of judgement! This is the time of judgement! Do not postpone it, you will be judged by your Kuṇḍalinī, by nothing else, your own Kuṇḍalinī will judge you and you will know your own judgement by which you can cure yourself. I don't have to tell you, this is wrong with you, that is wrong with you, you yourself will know. You'll know on your fingertips, in

English language, they say “you know on your fingertips." All the centre's that are, I've shown you, are five, six and seven centers on the left hand side and five and six and seven centers on the right hand side, they will tell you. Even a child who is a realised Soul can tell you, what's wrong with you, what's wrong with himself and how to get alright.

But the one snag is that people get realisation, is the parable of Christ when he described, that some seeds were thrown onto rocks, some on the sand but some on the fertile land, like that.

So those who fall into fertile land, you may get your realisation today, I don't say you may not, but to retain it, to grow into it, you have to work it out. Which is today is a collective working, you cannot just sit at home, Mother I'm meditating, it doesn't work out, you have to have a collective working out.

Let us see out of you how many want to have it and grow into it. There's nothing that should enslave you, on the contrary you should get over all your habits and all that, you should become a master of your `self'. That's what it is and you become! There are thousands in the mainland who have got realisation and why should you be left behind I don't understand.

I'm here now for ten years. I've been working very hard, with people in the beginning I had only six people and for four years I was struggling with them to make them something and now they are great people and one of them is the girl about whom I have told you.

So it is not difficult, now suddenly the speed has improved and people are getting realisation but still in

the West it is very slow compared to in India, because people are simple and innocent and have the basis, they know what is Kuṇḍalinī, they have the basis, I don't have to argue with them and tell them about it because traditionally they have known these things, they are just there and they get it. What he told you about six thousand and seven thousand people is a fact, but it's in Indian villages. I've worked in the villages than in the city because city is more sort of money orientated, they are not seeking God or they are not seeking higher things but what they are seeking is plastic.

So let them have plastic for the time being, when they get fed up with it then they may seek God. But more I'm working in the villages of India and I hope that something will turn out of this meeting with you people.

May God Bless You.

I'm sorry in this short time I could not, somehow, elaborately talk to you about it but these people have got My tapes and I must have given thousands of lectures in English language. You can listen to them and can have more ideas about it and you can deepen your knowledge about Sahaja Yoga, but first thing is that you get your light, first you get your realisation because if I have to talk about these lights before putting on the lights then I can give you a big lecture on how these lights are made and what is the history behind it and how it was discovered, from where it is coming but it's a headache... first you have the light and then you see everything in the light, it is much better. I would request you that first you have your realisation. And there's one thing that Warren has said, that one has to be humble. That also is

quite a challenging word, I think, there's nothing to be humble about it, I mean you just have to be a gentleman, that's all. You need not be harsh with Me and if you try, you can try it, I mean it doesn't matter with Me but you should not disturb other people by your aggressiveness so, let those who want to have, let them have it. There should be no dog in the manger attitude and that only I would request that you should try to achieve it yourself and let others have it. Thank you very much.

[Warren requests people who have come for the first time and want their realisation to come to the front of the theatre.] Another thing I have to make a very humble request is, we have to take out our shoes because this Mother Earth helps us a lot to consume many of our problems and tensions. It's a very helpful thing so we should take it out. You have to take help. We have to take help from all the elements and they help us if we really want them so better take out.

So nice to see so many Seekers.

Alright, as I said it is not possible to guarantee anything but there's one thing I have to request you because this is My experience so far, that people in the West unnecessarily feel guilty, I don't know why.

This feeling guilty is sort of in the atmosphere and there is nothing to feel guilty about anything, what are you feeling guilty about? You see, that's one thing you must get rid of because I am talking about God who is the embodiment of compassion, embodiment of love. Above all, He's the ocean of forgiveness.

What mistakes can you commit? If I have said anything in My lecture which might be giving you that feeling of, oh I

should not have done this or that, you must know that to err is human and to forgive, Divine.

So please do not try to condemn yourself for anything, I have to make a very, very humble request because when I came to your Island, I felt that this, the first feeling I got was oh Baba, the people are so guilty.

So please get over that. First of all, you must tell yourself that, `I am not guilty at all.' Alright.

So we sit in a very pleasant mood, not a frivolous but a pleasant mood because we are now going into the Kingdom of God which is promised to us and that's what we have to get it. You have done no sins whatsoever, forget your past, forget all about it. Just think that you have come here to achieve your Selfhood. For that you don't have to blame yourself for anything that you have done, you just forget about it. That's very important. And there is nothing serious about it. It's a very pleasant experience, nothing happens to you if you start thinking how miserable you are, this is... forget about it. Just now, at this moment, at this present moment, you are a person who wants to enter into the Kingdom of God.

Supposing if you have to go to the Queen's party. You'll dress up well, you put up a smile. You look very nice because you don't want to put a show that you are feeling unhappy. In the same way now, if you have to enter into the Kingdom of God, which is the highest for us, we have to be very happily built up within ourselves. It's a very pleasant experience and you will enjoy it. There's no sensation but an experience of a very eternal value.

So I would request you not to get into any morose or a gloomy conditions but to be in a pleasant condition. Or not also, in a very ego high handed position but in the centre expecting to happen to you. It should happen to all of you. May God bless you.

Now what you have to do is to little bit, if there is anything tight on your waist, if it is very tight, if it is uncomfortable, anything uncomfortable to you when you are sitting, if it is not it's alright.

Please take out your glasses also, there's no need because you'll be closing your eyes completely and sit very comfortably with both the feet on the Mother Earth, straight parallel like this because we have to look after the left and the right side. And now you have to put the hands like this because I told you all the centers are here, they have to receive the vibrations to begin with and then it happens to you automatically, spontaneously, like a sprouting of a seed. You don't have to do anything about it. Actually, you'll feel that there is no thought in your mind, automatically, you don't have to tell, don't fight your thoughts. Let the thoughts come in, they will all disappear because you will become thoughtlessly aware, it's a becoming. You cannot force into it, so don't put in any effort just sit comfortably forward but in the centre, in a very normal way, but not slouchy nor very backward but just in the centre.

Now, close your eyes, till I tell you don't open your eyes, you are not to open your eyes because if your eyes are open, the Āgñyā Chakra which is the centre of Christ, you see it doesn't allow the Kuṇḍalinī to rise because the attention is pulled inside and you get the dilatations of

the pupil, so you better keep your eyes shut till I tell you that you have to open.

Now the left hand side as I told you, is the desire, the power of desire, our emotions, our past and everything, so put the left hand towards Me all the time like this and the right hand is the power of action so we have to use it on different centers to awaken the centers and so that the Kuṇḍalinī rises and relieves our centers with our own doing. Nobody is doing it for us, we ourselves are doing it.

Please close your eyes. Now, you have to put your right hand on your heart, on your heart, that's very important, on your heart. Perhaps you don't know that London is the Heart of the universe and heart is very important. Put your right hand on your heart. When you put your right hand on your heart what you are trying to say is, that in the heart resides the spirit and that you have to become the spirit.

So you can ask Me a question in your heart, you need not loudly ask Me. You can address Me as Mātājī if you find it easy or you can call Me as Mother, whatever suits you, whatever you like to call Me. You have to say Mother am I the spirit? Now don't open your eyes, just ask the question, an earnest question, three times in your heart, Mother am I the spirit? Keep the eyes shut *[UNCLEAR]* because it's an absolute thing and if it is an absolute, like a computer it works and it gives you the answers, so you ask the question Mother am I the spirit? Very simple question it is! Which you are! [Aside:] Got it.

Now take this right hand down on the stomach on the upper part of the abdomen. If you are the spirit then you are your own master too.

So you ask a question to Me here, three times again, with full confidence in yourself, not feeling guilty at all, but ask a question, Mother am I my own master? Am I my own Guru? Just ask the question! *[UNCLEAR]*. Please don't feel guilty, don't feel diffident. Please don't feel guilty, or diffident you are your own master you have not yet felt your spirit, that's why. Don't be diffident about it; you are your own master, don't have to go to any other master. Even if you have been to a wrong type of a master it can be cured by this, just asking the question. Please keep all of you your eyes closed. Everyone should try to get it, what's the use of standing on the banks or on the fence? Better to have it, you don't lose anything.

Now please take this hand down below, absolutely on the lower portion of the abdomen. Here now, for the first time, you have to assert, you have to ask for something and that something is the True Knowledge, is the art of True Knowledge, the technique of True Knowledge. Yoga means two things; it means first the union with the Divine and the technique, how to keep the contact all the time, the technique of the Divine Laws, technique of the Divine machinery.

At this point you have to ask because I cannot cross your freedom, you are human beings and God has given you freedom and nobody wants to take your freedom, so you have to ask otherwise I cannot force things on you.

So to ask Mother we want to do the technique of True Knowledge, the Pure Knowledge, the absolute

knowledge. Say it six times because this centre has got six sub-plexuses; just say that, it is very important for this place.

[Aside:] Better.

So that if you have done things which are not true, which are not real they'll drop out.

Now as you have asked for this, you have to assert by putting your hand higher in the abdomen, in the lower part of the stomach, here as you have put it and you have asked for it, now you put this hand in the higher part of the abdomen. Here you have to assert and say with confidence because it is very important to be confident about it that you are the spirit, you have to say ten times Mother I am my own master, just say it. It is not ego it is a fact. Fact is neither ego nor superego. Just say Mother I am my own master. To be your own master doesn't mean you are aggressive, that means you are master of yourself nothing can enslave you. Mother I am my own master. Please say it ten times with full confidence in yourself. That's one thing one should understand that you are going to become the spirit, which you are already. It has to manifest. And a person who has no confidence, how can you be? With full confidence you say I am my own master, ten times.

Now, raise this hand to your heart again, now with full confidence in yourself you have to assert by saying Mother I am the spirit twelve times. Mother I am the spirit, you are the spirit, believe Me you are the spirit. Now don't doubt it, you are not to doubt yourself. If you have diffidence it is not going to help us just say at this moment Mother I am the spirit. God has made you a

special category, a special category. Category of men of God as William Blake has said, “The men of God will have, will become prophets and they will have powers to make others prophets." These are the days when you the men of God will become prophets.

So just assert `Mother I am the Spirit.' See now, how it works out.

Alright, now raise your hand to a centre on the left hand side of your neck, where it touches, where it is near the shoulder. Just put it there, press it hard now, bring the hand a little backward and press it hard. Now this is the centre which is very badly caught up, is the centre when you feel guilty. Now sixteen times say and assert that Mother I am not guilty and if you have that habit better say it one hundred and eight times to punish yourself [smiles]. Please say Mother I am not guilty, what are you guilty about, what have you done? All conditioning, people have told you, you should be guilty about this, all these ordinary norms upset you. If you have not said thank you to someone, you are guilty, if you haven't opened the door for someone you are guilty; what is this? We are human beings, what about our dignity? Some countries have some customs; some countries have some customs, why to feel guilty about it? You are an Indian or you are an Englishman or you are a German whatever it is, you are first of all you are a human being.

What is there to feel guilty? Sixteen times! First forgive yourself, that important, those who can't forgive themselves, how can they forgive others? And why should God forgive them also? It's kind of a violence towards yourself is not to forgive.

Now put your right hand on your forehead please, across on your forehead. Now this is the centre as I said of Christ, this is the gate through which everybody has to pass and here you have to say Mother I forgive everyone. Say it from your heart. Now don't remember whom you have to forgive, in a general statement just like that. I forgive everyone, put it across, put the hand across your forehead... fully. Fully across.

Now take this hand on top of your Fontanelle bone, the soft area which you had in your childhood, put your fingers there. Fingers on that soft area which you had in childhood, now it has become a tough stuff but it will become soft now. Now you try to press it down a little bit and move it clockwise, press it down with your fingers and move it clockwise. Now this is one place again where the Kuṇḍalinī rises and breaks through this area and you get your Self-realisation or your real baptism. But here again I cannot cross your freedom so you have to say that you want your realisation.

So Mother please give me my realisation I want it. You have to say it otherwise I cannot force it on you, so press it hard and move it and say it seven times Mother please give me my realisation, I want my realisation, I want to have my realisation, whichever way you want to say you say but just press it hard and move the scalp. Say it seven times.

[Shri Mataji blows into the microphone.] Now put back your hand where it was before and now with the left hand try to see if you feel any Cool Breeze coming out of your head. Put your hand about four inches above that area and see if there is a Cool Breeze. Right hand you put

it on, towards Me and with the left hand you try to feel it. Left hand, with the left hand you try to feel. Please try to feel it if there's a Cool Breeze. At first you might feel a little hot coming out of you, possibly. Little higher, just see it, about not very high, about four inches high at first and then gradually you move up and down and you'll see there you'll feel it. Now turn, you put your other hand down now left hand and with the right hand you see.

[Aside:] Working out.

Try with the other hand see if it's coming, if it's coming you need not see but if it is not coming. There, just put it up, don't get disappointed with yourself, don't get disappointed, if it is not working out there are people who will work it out, you're getting quite a lot eh? Are you feeling it? Just raise your hand a little bit; just see if you are feeling it.

Now put your hands towards Me and open your eyes, just see. Don't think, the thought is no more in your, just don't think. Now see in the hands are you feeling any Cool Breeze? Just little bit blowing, a little hot, rub it, rub your hands a little bit, yes see. They're a little insensitive, see for the first time they are exposed to the Divine now see. For the first time you feel this all-pervading power that creates everything, works out everything and which has evolved us. The power of God's love. Put your hands up and ask a question, Mother is this the power of the Holy Ghost, is this the power of God's Divine Love, is this the complete power? Now put back your hands and see. Are you feeling the Cool Breeze in the hands? Don't think about it, just don't think, thinking stops it. Better now? In the head did you feel it? Now I'll ask some of the Sahaja

Yogis who have come from England to see for themselves. But don't think, that's one point, just don't think. Can you come down and see for yourselves.

More right-sided some people are, doesn't matter, don't you worry they all have gone through the same so don't you worry. Good, feeling fine, feeling hot? Is it? Sahaja Yogis should not talk first of all see for yourself the vibrations, don't talk to them. Hello, don't talk to them first see the vibrations, because you may disturb. You see they are just now getting the experience, so you must understand. If you suddenly ask questions you see, they might get disturbed, don't ask questions just see if it is working out. Alright, is she alright, oh I can see that. These two gentlemen are here. Please everybody must be attended to see there's one gentleman left out there. There are lots of Sahaja Yogis, Antonio, there's one gentleman there.

Ha! What do you say, tie them up, is it working out? What do you say, is he alright? Raise it, tie it up.

Raise it, tie it up. You're alright, you got it, now don't think, don't think.

Ah that's good. You see, the experience will be tremendous, keep your eyes shut if you want to, experience can be tremendous for some people. It's tremendous. Very strong, great place I must say, surrounded by the sea. How is the gentleman there, is he alright? Everybody getting it? Doctor Mathur, he's got it? Great1 Great seekers.

So I bow to you all for such great seekers of truth. You have found it, now try to know it, become, be serious about it, don't waste it. It's very easy. Thank God we

have somebody here who is very good at Sahaja Yoga and you can go to his house and he can help you. The whole family is involved into it, the children know, everyone knows. You and your children your family, everybody will know about it and a new life of joy for all of you.

Great seekers I tell you, no more diseases, no more troubles no more tensions, there's a hole now for everything to go out, so enjoy yourself. Done! How is this gentlemen here, has he got it? Left Nābhī. The one who doesn't have Sahaja Yogis should raise their hands and tell Me. All the people at the back have got it, have they? Give a bandhan to their left Āgñyās, left Āgñyās are there. You will know all this. It's nothing Latin. it's very simple, simple. Even a child knows as I told you. Has to be simple, isn't it. It has to be universal; it has to be simple, available to every one of every type, every quality, every race.

Better take their names and addresses and things and they can contact. Please now do not waste this experience. This is just the beginning, you have to become the tree and it's very simple, you cannot pay for it. You cannot organize it but you have to ask for it, just that somebody who knows about it, tomorrow you will become the knowledge so just go and ask for it. Know for it. Have you got the books and things? I think that they should get the books there only from the centre. Why not give then the name of the centre and the address so that they can get the books there.

May God Bless You All. Enjoy Yourself.

[Shri Mataji goes through bandhan and the raising of the Kuṇḍalinī.] May God Bless You. That's how you become the master.

Contents: 1984-07-25 **Radio Interview, Brighton, UK**

Interviewer: This time show. Now nowadays there are many people who reach a state of depression, unsure which way they should turn, often taking drugs to compensate, looking to religious or alternative lifestyles to shed a new light on their lives when now apparently a silent revolution has been growing, led by a spiritual leader, Shri Mataji. I am pleased to welcome Her to the studio now. Hello, Shri Mataji.

Shri Mataji: Hello.

Interviewer: Now, first of all, let's talk about the thing that you, the process you are involved in. It's called Sahaja Yoga.

Shri Mataji: Yes.

Interviewer: First of all, let's ascertain what exactly Yoga is.

Shri Mataji: Yoga means, there are two meanings to word Yoga. The first meaning is the union with the Divine that your attention becomes one with the Divine, or you can say that you become one with the Spirit. Second meaning of Yoga is depthness. Or you can as call it technique, depthness of the Divine laws.

But unless and until you get united with the Divine you cannot use the technique.

Interviewer: Right, now…

Shri Mataji: Sahaja means, `saha' means with, `ja' means born, means it is spontaneous. It is a living process of evolutionary ascent, the last breakthrough.

Interviewer: Right. Now, taking it one step further, how do you go about, what is this? Is it, it's the Self-realisation. Is this the same thing?

Shri Mataji: Yes, it is Self-realisation. It is the last breakthrough of our evolution, that we become the Spirit. As Christ has said that, “You are to be born again." And when Nicodemus asked Him that, “What do you mean? Have I to enter again into the womb of my mother?" He said, “No, the flesh is born out of flesh but I am talking about the Spirit and you should be born out of Spirit." Now we have within us this power in the sacrum bone called as Kuṇḍalinī, in Sanskrit language, but in the Christian language it is called as the Holy Ghost.

Now this power of Holy Ghost is actually the desire to be one with the Divine. And it is resting there till you get somebody who knows how to awaken it spontaneously and it rises and you get your real baptism and not the baptism so-called. But this power has to be in the person as the Mother Earth has power to sprout the seed. In the same way it just is a living process that works it out.

Interviewer: So what sort of thing do you think you can accomplish with this Yoga? What sort of thing can one assume if you follow it?

Shri Mataji: First and foremost thing that happens to you, that your awareness receives or enters into a new dimension of collective consciousness. That means you start feeling your own centers. You start feeling the centers of others. Like Mohammed Sahib has very clearly

said that at the time of Resurrection your hands will speak.

So you start feeling the centers of another person on your fingertips, as in English language is a very good phrasing, “on the fingertips." And you can make it out what's wrong with another person, what's wrong with you. And if you have the second thing that is the technique, how to cure yourself or to cure another person, you can cure. But it's not only physical. It's physical, mental, emotional, all cures. Apart from that you become the source of peace, bliss and compassion.

So you don't have to do anything. It's just effortless. You give it effortlessly. You get it effortlessly. Because it is built within you.

It's just to happen. Like this your instrument has to be connected to the mains. In the same way.

Interviewer: Yes. Yes. Yes.

Shri Mataji: It's the same. It works the same way.

Interviewer: Is it your religious based would you say that?

Shri Mataji: All the religions are here, all the religions. But the way people are doing about, going about religion I don't think it has anything to do with real religion. The real religion is within ourselves and it is the one that gives us balance in life. Now, this religion whatever is so far comes to us from, say, Christ or from Mohammed or from other great saints or great prophets, is just a step forward towards this happening. Like a seed grows into a plant, then into a tree and then the flowers appear.

So this is the blossom time. And so many flowers have to become the fruits. They are all connected.

So you are not to disregard anyone. They are all within us. They are like milestones of our progress.

Interviewer: So despite the fact you look into yourself is it insular or can you share it with lots of other people?

Shri Mataji: It is absolutely collective. You become a collective being and you cannot keep it to yourself. You have to share it. Otherwise you cannot enjoy. It's like a microcosm becoming a macrocosm.

You should become one with the whole. And so many become one with the whole and you will feel the same way. Even a child who's a realised Soul feels the same way as anybody else.

Interviewer: So how long would it take to see me, say if I want to take up this Yoga, how long from the state I am now?

Shri Mataji: A spilt of a second.

Interviewer: No, no.

Shri Mataji: Yes, it is a split of a second. But we have barriers, because we have mental barriers, we have sometimes health barriers.

So doesn't matter, but still it doesn't take much time. Everybody can get it. Every human being can take it.

Interviewer: How did you get involved in it? What's Your background?

Shri Mataji: I, I, it's a very ancient background I have. But when I was born I knew I have to do this job and I knew that I had all these things within Myself.

So to describe the background I think I'll have to write a book. But in any case I would say that I deliberately got My birth in *[UNCLEAR* a/the] Christian religion. My father

was Christian, mother was Christian. But they were not the type of Christians who just go to church, come back home. They were very learned people. And My father was a scholar of Sanskrit. He knew fourteen languages and he also translated Quran Sharif and all that. And My mother was a honours of Mathematics, very learned people. And they believed in the real religion, in the balance of religion. And both were realised Souls. They were already Spirits, you see, so I had no problems with them.

Interviewer: Why do you think these certain Yoga and certain beliefs in religions and cults come from the Eastern parts of the world as opposed to the Western? Is there any reason *[UNCLEAR* there/ for that]?

Shri Mataji: You see, in the West I think, you see, people took more to the achievement in matter, that how to master the matter, how to get the matter. You see, that was a good movement, of course, helpful for spiritual ascent also because if there were no telephones or televisions and *[UNCLEAR* how] I could not have worked as fast as I am working now.

So it is of use, but the main thing is you have to achieve is to be the Spirit. And by all these affluent achievements people are now turning to the Spirit because they know that there is no joy in it.

So now they are turning to it. It's also this was a necessary step for so many people that they came to this. But India has been a traditional country and people have been thinking about it since long and they have discovered so many things since long and if you have to understand Bible is better to read some of these books so that you understand Christ, you understand everybody

because He is described in those books, how He will come, who He was, how He was. His background is given. In the Bible there is no background of Christ, you see.

So most of these religions are coming from the East perhaps because I think these people also feel that we can give them something that we have. But nowadays it's a market and people are just selling religion and they are befooling people. They are doing all kinds of nonsensical things. And in the West the people are so naive that they don't understand that you cannot purchase it, you cannot pay for it. First thing you must put a stop at the place where they start selling it. You cannot sell it. You cannot organize it.

You cannot organize God. God can organize you. All these things if you understand in a very simple way you can avoid all this nonsense.

Interviewer: There's probably sceptic actually, especially in the West, who would allot all these cults, religions and things under one blanket, under one, put into one area. You know, is it right to maintain, are you often mistaken the people are the Moonies or something, I don't know, but moneymaking enterprise or something like that?

Shri Mataji: But they more go to those things, you see. Because they are more enamoured by the money they have, the Rolls-Royces they have. This is the trouble with them. When I went to America, they asked Me there was somebody phoning in the radio they asked Me, “How many Rolls-Royces She has?" So I said, “I don't have any." So they said, “We are not interested." Can you believe it? It's like that.

So because you people get impressed by these nonsensical things which are material these people are effective. If you remember about two years back I have told about the Scientologists here because I saw them, very active, in the *[UNCLEAR* East Grinstead] or something.

So I talked against it. But nobody paid any heed and now today you can see these things. But first test you must put, what transformation it is going to give you and those who have got it, what have they got themselves? Just a blindfolded why should we jump on to something? Interviewer: Right. I'm afraid we are going to have to leave it there, Shri Mataji. And thank You very much for joining me today. You will be appearing at the Town Hall tonight at seven thirty p.m. and anybody can go along and see You, can they?

Shri Mataji: Yes, whole hall.

Interviewer: The whole Town Hall they do.

Shri Mataji: The whole Town Hall. Oh, I'm sorry.

Interviewer: Yes, that's it. I've got the details and I'll give it out towards the end of the program again. Thank you very much for joining me. Thank you.

Shri Mataji: Thank you very much. Thank you. Thank you very much. Thank you.

Interviewer: Bye-bye.

Contents: 1984-07-26 **Talk to Doctors, The Fourth Dimension and the Parasympathetic, Brighton, UK**

Shri Mataji: The fourth dimension that they mentioned about. What do they mean by that? That is the thing.

Warren: They call that transcendental state.

Shri Mataji: But what? Warren: They can't describe it. [Here Shri Mataji says again `What?' while Warren is saying the word `describe'.]

Shri Mataji: They can't describe it. You see, supposing somebody has a low heart beat, low pulse rate or has a low consumption of oxygen or anything.

Warren: That's not transcendental state.

Shri Mataji: That is not transcendental state, because you are still in the state, where your attention is on your body.

So it is not a transcendental, you will have to transcend. Transcendental means you have to jump onto the parasympathetic. See, we have four dimensions we can say. One is the dimension of the left sympathetic, another is of the right sympathetic, then we have got the central nervous system, which is our conscious mind and the fourth one is the parasympathetic. Does he jump on the parasympathetic? Warren: We do.

Shri Mataji: Yes. In Sahaja Yoga you jump onto the parasympathetic; means your attention starts controlling the parasympathetic nervous system. Then how do we prove it that we become the fourth dimension? First thing is, that the person, who becomes the controller of the parasympathetic, becomes the `auto'. He can do things. He can do things, like she can tell that another person is suffering on these centers without going to any laboratory, without going to any medical check-up, on the fingertips.

So the person, who becomes the fourth dimension, he becomes the `auto', which is the autonomous nervous system, you see, the `auto' part of it. He controls the

parasympathetic. Now, when he controls the parasympathetic, he controls this supply to all the centers through certain movements, through certain kind of technique. For example a person is suffering from some disease of the heart. Now, a normal person, who doesn't have this fourth dimension, will not know that she is suffering from any heart trouble. He will have no idea, he'll never feel his heart or anything, till he suddenly gets the attack and then he dies.

But at the very onset of it the person, who is in the fourth dimension that is the realised Soul, can feel that something is going wrong with his heart. Also he knows how to cure himself, the technique of curing himself, also he knows that he is the source of the medicines that he has to give, is the vital force.

So this is the fourth dimension, is a great potential, becoming a kinetic force, like an egg becoming a bird.

So the egg we can see egg has no way of flying out, but the bird can. It is a tremendous difference between an egg and a bird.

So such a person, who gets Realisation and gets establishes, is no more a person, who can be tested by these machines and all that, because these machines deal only with the physical side, but it is he who can test. Even a child, who is a realised Soul can test another person. You don't need any machines with that. He becomes the one, who diagnoses; he becomes the one, who cures; he becomes the person, who can soothe you. Not only that on physical level, but supposing somebody is emotionally disturbed, then such a person knows that another person is emotionally disturbed. He also knows

precisely which center is disturbed; he also knows how to put that center right. You don't have to go to lunatic asylum to get cured, but a person, who has fourth dimension, can cure that person of that sickness, because he precisely knows where the trouble is and how to cure it.

So all the diseases, which are only physical, can be cured; which are the psychosomatic can be cured; the combination of both can be cured. Any combination of these things can be cured by a person, who is an established Sahaja Yogi.

But in case a disease has gone so far that it is irreparable or something artificial has been introduced in the body, as they put sticks, steel sticks and all that, then, Sahaja Yoga doesn't work on dead things. It works on living. If the organ is still living, it can work out, but if it is not living, then it does not work out.

It works out on eighty percent of people, but the twenty per cent of people on whom it cannot not work out, are the people, who do not have a basic foundation to be a human being. They are like animals; their attitudes towards are animals, even worse than animals.

So a state that could be a so-called fourth dimension could be where a person is no more a human being; he becomes either a devil or a Satanic person.

This has to be accepted by medical science that there are people, who can be very devilish and they cannot ascend any further into the fourth dimension. The fourth dimension is not a mechanical process, but is a living process of the evolution by which you evolve to a higher being. But for that you have to have some basic

foundations. A person, who is an alcoholic, can be cured of alcohol, but a person, who is cheating himself, cheating other people, is cruel to others, or say, a person like Hitler, he cannot ascend. He's gone beyond that stage, where we cannot cure him. We can cure animals, we can cure human beings, but not people, who are abnormal or we can, there is no word for some the..., but Satanic people and that's how it doesn't work out in some people. Also the cases which have gone very down onto the state, where we can say now, absolutely out of order, then Sahaja Yoga allows such a body to take another birth and try.

So because it's a fourth dimension, we cannot take medical science as a vehicle to express everything, because this is higher than that. But in many ways we can medically show that people have been cured of anginas, of cancer, of leukaemia, of everything through the vehicle of parasympathetic nervous system, which doctors cannot handle. Because they have their own limitation, they cannot jump onto the parasympathetic nervous system and that is why they cannot cure a person, who has problems of the parasympathetic.

All problems can be solved through parasympathetic in case there are basic conditions; if they are fulfilled. In the medical science people will even treat Hitler, there is no discrimination. But as you grow higher and higher even in evolution you become more discreet and at this stage you cannot treat a person, who is a hypocrite or who is a cruel man or who is aggressive to others or who is practicing methods to subvert people. And we have many Gurus, who take money and destroy many people just for

money's sake. Such people can never go to the fourth dimension why should they talk about fourth dimension.

Such people have to be something so extraordinary that they become righteous, virtuous, compassionate and very dynamic people. They have the greatest quality, is of compassion, which though we accept in our ordinary life, in medical science we do not accept. But on what basis is the medical science? Is compassion.

So you become the compassion. This is the fire point is to be seen. When we talk of the fourth dimension, we talk of the beyond. And when we talk of the beyond, we have to project our mind to see what do we except ourselves to be, when we become something of the beyond. Are we going to be the same mean, aggressive, complicated human being or are we going to be something like a saint.

So this projection has to be brought in the minds of the doctors. Unless and until they project their minds to that extent to see that if we have to be at a higher position, we have to accept that we have to be better people.

Now Sahaja Yoga is the synthesis of all the three powers that are within us. The first is the physical power, the second is the emotional power and third is the evolutionary power. You become the synthesis of all these three powers. It's not the analysis, but medical science is the analysis.

So it just analyzes physical side, goes on analyzing so that you have one doctor for one eye and another doctor for another eye. But a doctor has to understand that there is no solution for many problems that we have.

So they have to raise their eyes higher to see that there must be something missing that we have to know. Of course medical science is very important, because once you get your Realisation, even you may not be a doctor and you become established Sahaja Yogi, you can cure people. But with medical science you can prove that it has been cured, so medical science also has its own purpose and the basics of medical science that is compassion, is now expressed through the human being, who becomes the embodiment of compassion. It's not poetry, it's not some sort of a abstract thing, but is a happening of evolution that has to take place and this is the last breakthrough about which many people, scientists and also doctors, we can say psychologists have talked about, though they are not taken seriously.

So now there is time for us to think seriously about it and to know that we are not only this body, mind and ego, but we are something beyond that is the fourth dimension. And what are we there? We are the `auto' and the `auto' is called as `Self'.

Unless and until you project your mind higher and do not get contented with what discoveries you have made on a physical gross level, you cannot see the point of view of Sahaja Yoga. And what is there to argue about? When Sahaja Yoga is curing people, why do you argue? Why don't you see how it is curing? Supposing a doctor is practicing and people go and argue with him: “How do you cure?" You will tell him: “What do you mean? I'm not supposed to tell you all that, but I do cure." Now you have a certificate, say from a medical college or somewhere, so you think you are a doctor, but supposing

somebody has a certificate from the Divine Itself, then why not see, why not keep your eyes open like a scientist, why close them by whatever you have known so far. Why make a barrier out of the scientific research you have done, why not be a research student in Sahaja Yoga also and see for yourself that you really achieve that state.

You have to become that state. While those who talk of the fourth dimension otherwise, make people mad, they make them lunatics. They end up as lost races.

So how can that be a fourth dimension? There are so many cases of these people, one can show that doing those horrible courses and things they have become really mad. And they are good for nothing, they are cheats. They are doing all the bad things that one can do.

So how can you say that this meditation helps anyone to be a better person or better person in health? Moreover, to be only all right in health is not sufficient. One must also see that point. One should not be so much attached to the body, because supposing if you have all the wrestlers or boxers in this country, now take a position like that, then what will happen? As it is, we have too many of them. Now what we need, are the saints. Not physically over-healthy people, who will try to boss over others, but people, who are saints, who can help without charging any money, without any aggression, out of compassion, effortlessly, those who are suffering physically.

But there is another barrier, which must be told very frankly, that when you become a Sahaja Yogi the vital forces of new dimension start flowing effortlessly and you

do not charge any money for that. You enjoy your own compassion. Compassion, that is the basis of medical science.

So that state maybe doctors may not try to have, but there are many, many people, who cannot be cured by Sahaja Yoga and they can come to doctors, so doctors should not have fears about it. How many people can be helped by Sahaja Yoga, cannot be said, but those who come to Sahaja Yoga can be helped.

So it should be at least accepted as a higher type of redemption or a curing power, which must be accepted and those who can be cured by that, must be given a chance and there should be no barrier about it.

Warren: What is this parasympathetic in fact, if it is described in medical science as the thing that balances, brings everything in back into balance.

Shri Mataji: It depends on, it depends on. It is actually the evolutionary process. You see, parasympathetic works at different levels of our evolution. Say, at the stage when you are matter, it organizes you in the periodic tables. Who does that organization? Is parasympathetic. Then, when you rise higher as an animal, then it gives you the understanding of eating food, seeking food by which animals seek food. Then as it rises higher it gives you another feeling of protection, you seek protection. Animals also seek protections. That's how the evolution goes on, by giving these feelings within us or we can say as the parasympathetic starts manifesting higher and higher, the seeking starts becoming higher and higher.

Then comes up to the human state, where people seek food, protection. Then when they achieve that, they seek

power, they seek money, they seek possessions, they seek possession of other people, which is sometimes called as love. They seek all kinds of such things, but still their seeking is not finished, still they are seeking. Then the same parasympathetic creates an urge within us that we have to seek something higher. This last feeling after human stage is to be manifested and for that there is a residual force placed within us called as `Kuṇḍalinī', which is actually the power of desire within us, which has manifested everything. But still it is residual, because it is not yet manifested itself. Because this is the power of desire to be one with the Divine vital force. And that's why it rests in the sacrum bone, sacrum meaning sacred, so people knew about it. And then when this force rises through the various centers and pierces through the fontanelle bone area, you are actually get the Cool Breeze coming out of your head. For that you don't need any medical science, any laboratory, just put your hand on top of such a person and you get the Cool Breeze coming out of such a person. Not only that, but that person himself feels the Cool Breeze coming out of his head. And after some time he feels it coming out of his own hands. Then he tries to use it. When he uses that, he finds that, this is the power that works out all the cures.

So one has to realise and accept that at the stage of the human level you cannot achieve the fourth dimension. You have to become something more. And this is the thing where the people who want to cheat you for money have used, that what you become, is a possessed person. They brainwash you; you become a different person. They put some possessions in you, you become

possessed and you think that you have already being something different. But to be different is not the point, to be higher is to be seen.

And higher means the one, who has full control over himself; who is completely relaxed, who is at peace, who is compassionate and who is a higher personality. Anybody, who is physically fit, by no chance is a very evolved person or who has got the fourth dimension. On the contrary, they also come to Me and ask Me, `Mother, give us peace.' Warren: If sympathetic is a case of living in extremes and parasympathetic is a case of living in balance.

Shri Mataji: But you see what I said is that it is parasympathetic in totality, say in one word, see you must make it clear-cut that it does give balance at a point, you see. Balance is a result of trial and error, is a result. How do you get on to a bicycle? First you make mistakes, you wobble, then you fall down, then you'll learn. You can talk to them. If you have to say that physical well-being is not the end of it.

Hello, Shridevi, Shridevi, how are you? Shridevi, are you all right? How are you feeling today? Today you are not crying at all.

[Trying to lift it up]. This is the Cool Breeze coming out. Much better? I worked on her last night.

Aa! Hello Shridevi! [Cries of a child.] No! No! Not to cry. [Cries of a child.] Still a little bit... Is it coming?

***Contents: 1984-07-31*, Public Program, Clarendon Building, Teesside Polytechnic, Middlesborough, UK**

I bow to all the seekers of Truth.

First of all we have to know what truth means. We want to seek truth, there's an urge within us that we have to seek the truth. Because of this seeking only we all have become human beings. Now after human beings stage, what is going to happen to us? As it is, you find there is so much of confusion in this world, so much of confusion, so many ideas, so many thoughts, so many ideologies, so many religions. All kinds of things have come up and a simple human starts looking at it and he gets quite puzzled, “What sort of thing this world is?" It's a very confused world, first of all. The confusion gives you a greater urge to seek, because you find, “What's this going on?" Secondly, I went round your city today just to vibrate the whole place and I felt the place has got a kind of a feeling of dullness and I asked the person who was driving Me, I said, “Why the people here are looking very dull?" He said, “The people are now without any jobs” so I said that should happen to any country which is so industrially developed.

When we are industrially developed, you see, all our industrial wants are over perhaps, then we start seeking more because we think now we've got everything, we've got proper dress to wear, we've got food, we've got everything, now what next? And that's how we become dull because we don't understand the meaning of life. Now this meaning of life is more in the people who are affluent and has to be less in the people who are still developing because they want to become like you, have all plastics around them, they want to have foundries

with all pollution, everything. Once they have that then they will start seeking.

But in a country like India which has been a very different type of a country I say, because of climatic position. It's very good climate, like this, it is always there, so you can be always out in the villages, you can be in the forest and you don't have to worry so much to fight the nature.

So in such a place people have been meditating and trying to find out, “Why are we here?" Now all these things when you see the development everywhere, you find it's like the tree, the tree outside you see very well developed. But any tree that has developed very much must have very deep roots, otherwise it will be all finished and destroyed.

So when there is such a lot of development outside, there must have been some development inside also, the roots. And this is what we are going to tell you about the roots now because your development is sufficiently enough and if you have to sustain this development you must know about your roots.

We have neglected our roots very much and that's the reason today we also find people suffering from terminal diseases and all kinds of trouble. That is one of the first worry for Me that everyone should be healthy and that health comes to you not from outside, from inside. Because supposing if on a tree you find a leaf is sick and you start treating the leaf, you don't treat the tree. You don't treat the disease at all. But if you have some means of entering into the roots, you treat the whole of that tree very well, very easily in a very simple manner. In the same way if you can somehow reach your roots,

you can treat yourself without much difficulty, without any medicine also.

Now where are these roots? Or for that you have to see to this chart, I don't know if everybody can see this chart, that within us this beautiful instrument is placed and this is what is described in the Bible as the tree of life. Unless and until you achieve a state which we call as Self-realisation, which Christ called as the second birth we cannot understand what is this. Because now you are listening to Me very closely but if I say, `Pay attention to yourself within,' you cannot. It's a difficult thing, our attention is outside.

Now what should happen for that? There's a happening that takes place, because of that happening your attention is attracted inside.

And once the attention is inside, the same attention gets the enlightenment of this power which is within you, as in the sacrum bone, sacrum meaning sacred, that means the Greeks knew about it. When this power rises, awakens, it's like the primule in the seed, the germinating power of the seed and it just gives you a new dimension. It enriches your subtle centers. These subtle centers actually are the subtle entities of the gross plexuses. When they're exhausted you suffer from diseases.

Now for example, today's article made Me think that I should tell you how we get a particular disease called horrible cancer and that is so common in the West, not so much in the developing countries as it is here. They say cancer is a rich man's disease. The thing is that within us there are two systems, of nervous systems

which cater us. One of them is the one called as the central nervous system, another is the one which we call as autonomous nervous system. Now the doctors are honest, they just call it by name, autonomous. Now if you ask them, “Who is this auto?", they won't be able to tell you. Just they call it some name, autonomous. This auto is the Spirit in the heart and this auto if you somehow or other bring into your attention the light of the auto comes into your attention, you start controlling your being completely. This is a simple method I'm telling you.

Now the nature of the roots is such that this autonomous nervous system has three channels. The two channels of the left and the right sympathetic nervous system and the central one is the parasympathetic.

Now you can see here the three channels but these are the subtle channels which control, which control the gross channels. Now these subtle channels work out in such a way that the left side channel caters to your past, caters to what has happened, caters to your conditioning. It is what we call as the channel of the moon, or this is the one that works out the power of desire within us.

The right side channel is the channel which works out the action, so it is the channel of the action, caters to your future, to your mental activities and to your physical activities. It is called as the channel of the sun. Now both of them are parallel to each other. Now when a human being tries to find out something, he tries always to go to the extremes, in anything. Supposing he goes to the pub then he must drink the whole of it. If he goes to some other work, he must finish off his work with completely dedication, as they call it and exhaust all his life doing

that. Always we go to extremes, either to the left or to the right.

Now if a person is a person of moderation, he stays in the center. The central path is for our evolution.

The whole of matter has evolved, as you know there's a chart and in the chart if you find the periodic laws the nature are so beautifully made and it is all very much balanced. And in the center lies the carbon and the carbon is in the first center lies within us. Now all these centers are nothing but the steps of our evolution. Like we were first carbon, then we became animals, then we became human beings and now we are seekers. That's how we develop one after another and the evolution takes place and we become human beings.

Now the question comes, what next? Why are we here? We are human beings but what are we to achieve next. If this question doesn't come into your mind then it will come later on, no doubt, but it's better that the time is here for you to seek that; why are we on this earth? We are here on this earth, like this instrument if you make, you'll ask, “Mother why are you making this instrument?" This instrument is made to carry My voice. In the same way you the human beings are made instruments of God. Now you're to be employed by God and He's going to use you and this power is going to flow through you.

Only thing is, you have to be connected to the mains and this connection takes place through the ascent of this Kuṇḍalinī which is actually the Holy Ghost in the Bible.

In the Bible nothing has been written about Holy Ghost as such. I asked a priest, “What do you mean by Holy Ghost?" So he tells Me, “I'm agnostic about it." So I said,

“Then why are you there? What are you doing?" So he says, “I'm doing my job." There's no job in God's realm, like that where you can get money without knowing what you are doing. You're supposed to know what you are doing. You are supposed to know what Holy Ghost is and you are supposed to know where it is. You just cannot get a job, become something and profess something without knowing much about it.

And this is what is the dilemma of today's religions, not one but all of them. They do not know that they have to be born again, first of all to profess any religion. Christ has said so clearly that you are to be born again. And when Nicodemus asked Him, “What do you mean by born again? Have I to enter my womb again?" He said, “No. The flesh gives birth to flesh but I'm talking about the Holy Spirit. The Holy Spirit has to give birth to your Spirit." And that's what it is, the Holy Spirit within you is this three and a half coiled Kuṇḍalinī or the Holy Spirit. Now through meditative processes because as I told you the attention of Indians was more inward so they tried to find out how we are made. And this is not the knowledge of today, it's a very ancient knowledge. A book written about a person fourteen thousand years back has described in all details all the things I'm telling you but we have never come to know about it. Neither we tried to look at it. Even about Christ there's so much written in those books thousands of years back. About Mohammad thousands of years back, we never try to translate those things or bring this knowledge to that level that everybody could read it. But now it is possible for you to understand that you're not only the body, mind, ego,

superego, but you're something much more. And that much more is the Spirit and the truth is that you have to become the Spirit.

Once you become the Spirit, means when you become the light what you do exactly is to give the light.

But before that there are lots of hurdles, like as I told you there's cancer, this, that, all kinds of diseases that hurt human beings. There are mental diseases, there are emotional problems, there are all kinds of problems and they can only be solved if you go to your roots.

Now let us see a simple case of cancer, for Me, it is simple because it can be cured very simply. Now for example, you take one of the centers, it's like this within us, like this, you can see, all of you. And this center is inside here. While this is the left and the right sympathetic nervous systems and in the center we can say is the parasympathetic which supplies the balance, which supplies all the energy that is needed for the left and the right. When we go into any emergency, for example, if you start running then the heart starts pulsating very fast. But it comes to normal through the central path of parasympathetic. Now what happens that this center supposing is used too much because of our extreme habits, you see, you use too much. Anyway, then what happens, that starts breaking this chain and you lose your contact with the whole. Then you become on your own, means you become malignant. The cells become malignant, they start eating other cells without any relationship to the whole. You don't know how far to go. Supposing you develop a cancer of the nose, the nose cells start becoming bigger, they start eating other

cells and whosoever they touch, like an egoistical man, like Hitler, whosoever they touch, that cell again becomes malignant and then that starts eating and that's how the whole body becomes malignant.

This is how cancer is set in, a simple thing. But recently, about a year back, I saw a very interesting television show of the doctors. They said that the vulnerability of cancer is present in every human being because we live on extremes all the time, but the triggering takes place when some entity attacks you from the area built in within you since your creation. And this area we call in Sahaja Yoga as the collective subconscious. That is whatever is dead within us resides in that area. Now this is the area beyond the left sympathetic.

So those people who go too much to the left side, too much to the emotional side or those who go and bow to wrong type of Gurus, wrong type of people and accept wrong type of religions, I should say where you take to dead, to spiritualists, spiritual work and all those things are very much vulnerable to diseases like cancer. Cancer is not the right side disease but heart attack could be a right side as well as a left side disease.

Like in Sahaja Yoga we have two types of hearts, not one type. One is the over active, another is the lethargic heart. Now the people who are over active, you see, all the time running, looking at the watches and just on the run, you see, all such people have an over active heart which is absolutely exhausted. And the attention is so much outside that the Spirit in the heart is agitated and it recedes and you get a heart attack. Now there's another type of a heart which is lethargic, which takes to

emotional side, weeps all the time, sings about the past, “My father was so rich and I'm so poor” all those things, you see, specially the ladies have that problem. And then when they start talking too much about the left side then what happens, the lethargic heart becomes a problem because you develop symptoms like angina and all these things.

So we have two types of hearts. Now you cannot treat a person who has two styles, I mean, everybody cannot be treated the same way because we have two types of heart troubles.

Now in the medical science which I have done Myself is there's only one type of human being. They do not separate one from another. But in everyday life you see we are so different from each other.

So there are three types of people actually, one of them are the ones who are futuristic, another are the ones who live in the past and the others who are in the center. And they have three types of combinations then, that permutations and combinations work out with these, mainly, we should say, nine types of people.

But then there can be even greater permutations and combinations depending on the kinds of people they meet, the kinds of people they admire or live with, or dominated with or dominate.

So we have very complicated human beings in this world, doesn't matter but they can brought down to the simple thing as left, right and center. If you can bring them down and classify them to these three things it's very easy to treat them. Because if somebody is a right-sided person, he'll have certain symptoms, he'll be hot-

tempered fellow, he'll have a liver trouble. He'll be thin, he'll be shouting all the time on top of his voice. He may be good outside but in his family he would be very hot-tempered. He may be a person who is egoistical but maybe that he'll look very humble because he has to deal with people and maybe that he may be very, very aggressive to such a point that he might become sadistic.

Now the another type who want always to run away, escape, they could be these, not people who will be grossly aggressive but will be very sly and will be trying all tricks and playing games and intrigues and all sorts of things and also they will be living with their past, this type of thing.

Now there are people who are in the center, the people who are moderate, who take life pleasantly, not bothered so much about life, life's complications but keep above it. And they lead a very normal life, they do not indulge into any nonsensical things. These are the central type of people and that's why all the religions came on this earth to establish that balance within. Religions, all of them came on this earth to establish that balance. Why the balance, again the question can come up, why the balance. The balance is for our ultimate ascent, for example, if you have to take an aeroplane, ascend it, you have to first see if it is balanced or not, otherwise it will be not floating horizontally but it might go one-sided, so one has to have a balance in life. But if you read yourself, if you face yourself you will understand that, `No, we are not so much balanced as we should have been.' So this balance has to be brought in, in human beings and that's

why we had great prophets on this earth to teach us the balance. And these prophets came at a time where we needed this balance, at every time people became imbalanced they came on this earth to teach us balance. When this balance is lost, mostly we develop diseases. Even in religious things we can be very imbalanced. Like I've seen people reading Bible for three hours, what is the need to read Bible, I mean, for three hours you don't learn anything. Actually if you understand religion, is not to be read, but to be felt and experienced within yourself. Religion is like the ten valencies of human beings. And the ten valencies of the human beings, when we lose the valencies we lose our balance. Now anything like, say a country which is over-developed loses its balance. A country which is underdeveloped also can lose its balance. Anywhere it can happen the same way, makes no difference whether you're developed or underdeveloped, you're in the same way whether the balance is up or down, makes no difference.

So it is like that.

Now with the Kuṇḍalinī what happens, the first thing it does is to create the balance within. When She rises in that part of the thing, area of the stomach it creates the balance, it brings forth the balance. Once the balance has come then it's much easier for you to balance all the Chakras which have gone upside down or which are crooked and the balance comes and fix them together. With that balance the Chakras get their forms all right and because of that the Kuṇḍalinī rises. She rises and pierces through your Fontanelle bone area which is the true baptism. It's not like somebody coming putting

water onto your head and say, “Now you're baptized." And we accept it. It's just a exercise, there's no truth about it. The Cool Breeze of the Holy Ghost has to be felt on top of your head.

So the truth has to be felt on your central nervous system, that means you must feel them on your finger tips. Mohammad Sahib has clearly said that at the time of Resurrection your hands will speak.

But nobody wants to talk of Resurrection, nobody wants to talk of something that is good to happen, that there will be a period where people will be redeemed, that there will be a Redeemer, there will be a Counsellor; nobody wants to talk of that. They want to talk of the doomsday because people will be frightened and they'll be pouring money for them. It's a money-making fright which is created in people.

The God Almighty who has created this beautiful universe has created you as special people who are human beings, do you think He's going to allow us to destroy His great creation? He's made us so beautifully within ourselves and we have to just understand that you're not what you seem to be, you're much greater, you're much more, you are glorified by Him. Because only this thing has to happen and once it happens you'll be surprised that you become in charge of yourself, that you become empowered with that power of God which flows through you. You can cure people, you can help people, you can raise Kuṇḍalinī, you can get rid of all these stupid problems, all these big problems and all the universal problems because a transformation takes place within you.

We had an alcoholic in Brighton one day, he came to the program completely drunk and he started abusing Me. I just smiled at him. Next day he came and he got his realisation. Today he's a first class man, he's earning such a lot of money, he's doing so well.

So what happens to you that you become yourself and to become yourself means you become the Spirit and Spirit is the reflection of God within yourself. Once that happens, you become the dynamic power of God and you're surprised the miraculous way you're helped.

Now of course, Sahaja Yoga has definitely cured cancer, no doubt, it can cure so many diseases. But when we wrote to the British council about it and they found out that we were curing people, they said, “There's a big red tape going on” they've to go through the files, they've to find out, this, that.

So we said, “All right, doesn't matter, let them have their own time." But Sahaja Yoga is not only for physical being because you're not only physical being. I tell you there are many wrestlers and boxers who come to Me and say, “Mother” who are very, very sturdy people, they say, “Mother, we have no peace, give us peace." So it is not for physical being, it is not for mental being, it's not for emotional being but it is for your spiritual being. But as you're the temple of God, the temple has to be cleansed. When some guest is coming to your house, we clean the house, make it beautiful, put flowers, decorate it. In the same way, when your Spirit is going to enter into your attention your body has to be cleansed, your mind has to be purified and that you have to become a beautiful

temple for that enlightenment. And that's how as a by-product of this Kuṇḍalinī awakening you get cured.

Now what happens to your awareness, that you become collectively conscious. You become, again I say there's no certificate. In Sahaja Yoga there's no membership, of course you must have heard, there's no money to be paid or anything. I mean, it is stupid, how can you pay money to God, what does He understand about money? How much money are you going to pay for yourself, first of all. He has given beautiful eyes to us, what do we pay Him, nothing; on the contrary we spoil them all the time by looking at things with lust and greed, we spoil them. We have adultery in our eyes, so we spoil them, the beautiful innocent eyes that He has given us, the pure eyes, we spoil them.

But when you're awakened, your eyes become so beautiful that you look at the person, the person gets all right. Your presence, merely your presence can help so many. But you have to achieve that state. Now as he said, you cannot demand it, you see, there's no shop here. In a shop you pay the money so you can demand, “All right, come along, this was bad and I paid so much money." But here what do you give? Your seeking, you're seeking the higher being, you're not seeking your cure but you're seeking the higher being within you. The property, the wealth of spirituality that resides in all of us. It is there, it is all there, only thing we have to pay attention to it and get it.

Now you become collectively conscious means you start feeling other people on your finger tips. Even a child can say, “This is the problem, this is the problem” now you

have to just know what these denote and that's what I have decoded that this means heart, this means something else, this means something else and all the centers, the five and the sixth and the seventh centers, on the left and the right hand side.

So immediately you'll know the person's suffering.

But we don't talk like doctors, we don't say, `This fellow is egoistical,' not like that. But we'll say, “His Āgñyā Chakra in the front is catching” that means he's egoistical. But we don't say that. Even a person will come and say, “Mother today my Āgñyā is catching, just take it out” meaning, “I've been egoistical." So the language is different as you must have read in the Bible that when they got their realisation through the Holy Ghost they started speaking in strange languages. That doesn't mean that they started speaking in Latin or Hebrew. It means that they started speaking in the languages of Chakras, of centers, of the subtle centers. They started talking about the channels, because you become subtle, you start seeing something subtle. Like the way you see colours, animals do not see. The way you see filth and dirt the animals do not see. But when you become realised Souls you see the dirt and filth of a much subtler nature. That is the sin that they call it or anything like that.

So you become separated from this, you start witnessing the whole world like a witness. You become collectively conscious, so supposing you get cured, so-called by Me, so-called, I would say, then there's no obligation because if you're part and parcel of Me, whom do I help? If this finger is paining and I rub it like this, whom do I help, I

help Myself, isn't it? So you become part and parcel of the whole and when you become part and parcel of the whole, the whole thing works out in such a homogenous way. As a result of that the people in England who were suffering from many diseases, people in Australia, so many countries now we have, most of the European countries we have tackled, have been cured. They have been cured of their diseases, of their ailments, they've become so powerful that they have no habits, nothing can deter them. They're very joyous, happy people, if you see their photographs, you'll say they're lotuses sitting down beautifully placed. And the same thing is happening in India where I'm working for a much shorter time than I have worked in England.

England has a special place, I must say because in the universe England is the heart of the universe.

Perhaps you do not realise, you're not aware of it. But English are very balanced people compared to all other Western people, I must say. But despite that sometimes you go off because you've lost your confidence, you try to follow French, you try to follow Americans, they have to follow you, not that you have to follow them. You can articulate. Now once upon a time it was the industrial development and all these things were there, so you articulated into these but now that is over. Now it has to be spiritual development, for that also I think one has to work out in England. And that's how perhaps My husband got elected to this job and had to come to England. I've been here for ten years while in India I was just two years after I started My work. Of course I travel all over and the most wonderful thing I've found out about the Western

people is that their hankering is no more now for material things. It looks little bit but is not so much. Once they get to their realisation they want to save others, they want to help others.

Now all the way Doctor Warren has come from Australia. Now they said the psychology is such if the Australians talk to the English they feel happy.

So we sent English to America and you'll be surprised that in Houston an Englishman went there and he was regarded as a very respectable man, you see and they all listened to him nicely. It's a funny psychology but we have great Sahaja Yogis even in England.

In England we have very great people who have mastered the art and once you know this you become so scholarly that many a times these newspaper people ask Me, “Have you got all your disciples as scholars?" I said, “No, they're not My disciples, they're children." But they become scholarly because they get to the essence of knowledge and this is the True Knowledge.

The otherwise whatever knowledge we have is of the dead. For example I was looking at your foundries, what do we do? We take out the dead and make something out of it. Can we make anything living? Can we transform these flowers into fruits? We cannot. After realisation you start doing the living work and this is the process which a living work of living God.

So you just cannot say that, `I stand on my head and I get the Kuṇḍalinī there,' or, `I cut my hair short or I have another kind of a dress.' It's nothing outside.

It's inside the happening takes place and you become another person.

In Sanskrit language we call a bird as Dvijaḥ, means born again and a Brahmin, the one who has known the power of Brahma, the power of God's love, is called also Dvijaḥ. Dvija, means the one who is born again. Now a bird is first is an egg and then it becomes a bird. That's why you'll be surprised that Christ when He was crucified and when He was resurrected on the Easter day it is to show that a person leaves this material body and becomes the Spirit. Resurrection is the message of Christ which is a very great thing He achieved because He was nothing but Himself the Brahma, the Chaitanya, Omkāra, what you call the word.

So that's why He could achieve that thing.

It's all written about Him in Indian Scriptures. You have to go out to see all these things, what is the thing written about Christ. Bible cannot contain Him within Himself and the four years life that He led in this misery is not representative of His whole background. If you have to know about His background you have to read some books which were written fourteen thousand years back. They have told about that.

So when He resurrected what we do, we present an egg on the Easter Sunday. What does that mean? That on a Easter Sunday you're an egg and on the Easter Monday you are the bird. But we don't know, we do it just automatically without understanding why we give those eggs to people. This is what we have to understand. Even to understand Bible we have to be Self-realised, even to understand the life of Christ which was just so great we have to be realised.

Now the controversy about Christ has started, it really pains Me that these people don't want to take their realisation, otherwise how can you explain to them any miracle whatsoever? Life is full of miracles.

Even in My lifetime people have seen miracles happening.

I don't know if they have brought the photograph. Once I was giving a lecture in a very remote village where there was a very great soul who had died. And as soon as I entered the village I told them who was the great soul who lived here. They said he was a Muslim called as Mia. And I sat down for My lecture and suddenly I found that I got connected and there was a big light on My head coming. And then I saw it seven times the light was there and I got connected and it showed that, that he was there with Me.

And then suddenly I stopped it, like this laughing. Imagine the photograph was taken by one girl and all these seven stages were clearly shown and you could see the light there. Now these boys went to show to someone, they said, “Oh you must have arranged all these in the village." But it was not, in that remote village there is no electricity also.

So where's the question of... and why should we arrange that? There are so many miracles that have taken place in Sahaja Yoga, so many miracles. I mean the President of India was cured of his cancer in five minutes, you won't believe it. He came to London from his operation and it was very unsuccessful and he was going to die. And because of My husband I went to see him. We knew him otherwise but he didn't know Me that I was also

Mātājī Nirmalā Devī because I don't tell this to these bureaucrats, they're rather difficult people.

So it so happened that one of the... that was B. K. Nehru who was the High Commissioner, he told, “Do you know this lady is Mātājī Nirmalā Devī?" And the wife of the President had heard My name as Mātājī Nirmalā Devī also and she said, “Mātājī, why don't you cure my husband?" And he said, “Yes I didn't know you were Mātājī Nirmalā Devī." I said, “All right." So I put My hand on his back. In five minutes..., he could not sleep, he was so much with pain. He said, “I'm so much relieved I want to lie down and sleep." He went off to sleep.

They had prepared for his cremation and everything in India and a big show was there, imagine and they reached with the ambulance there. And there he walked down the steps and they saw him, they thought, “Is this his ghost walking or what." He told Me all the story in a very jocular way and he said that, “I don't know, I went after that I forgot that I was sick and I went on a tour." And next year when I went his wife showed Me that even the mark of the operation had gone, but I must say he must have been a very great soul to get that way, in such a simple way. And then he said, “You must have Mother some land because you must have some place where people should meet you." And so he allotted some land to us and that's how now we have some land in Delhi.

But what I'm trying to tell you that miracles are the nature of God. For human beings He's miraculous, isn't it? He's not human being, how can we judge Him with our limited brain. He can do whatever He likes and He is full

of miracles. These intellectuals cannot understand Him. For example Paul, he was an intellectual, he was no way a free man, he was not a realised Soul and how can he understand Christ, he cannot. Because he was just an organizer and intellectual. You have to be a realised Soul and you'll be surprised Khalil Gibran has clearly written about Paul if you read him because Khalil Gibran was a realised Soul that, “I can't understand this strange man and he's not a free soul” and how is he in Bible? When I first saw the Bible I was surprised. I said, “How is he here? Who is he? I have never known him." That's what it is but we get enamoured by his organizing capacity, the way he's organized it. You cannot organize God, can you? How can you organize God? Nobody should feel shattered because they are saying they were not miracles and they were. You will meet so many miracles as soon as you will become the Spirit. God is full of miracles. Every miracle that is described of Christ is true. It was an immaculate conception. And we have His previous life, we know how He was created on this earth through complete immaculate conception by a virgin and everything we know about it in India and Indians are shocked how could you accept such a nonsense from people who are just intellectuals, they're not realised Souls.

Thank God in India even today people know what is a realised Soul is. Even the president, he would not sit down when I went to see him. He would not sit down, I said, “Sir, I'm your citizen” he said, “No, Mother you're a saint." And he sat on the ground, he wouldn't sit with Me on the same couch which he was having. That's what it is. Our sensitivity in the West is gone down because of

intellectualism. Even the science is a barrier, all these things are barriers, you see and this barrier we must understand we have to become the same innocent person as Christ has said that you have to become children to enter into the kingdom of God. And this happens to you as soon as the Kuṇḍalinī rises you become innocent, you become an innocent person. Innocent doesn't mean a fool, innocent is the most intelligent, is the most powerful person. And a person who is a realised Soul is also not a compromising person, `All right, if the churches are not working let us have a discotheque here.' That's not possible, how can you have discotheque. Like in India in the temples they are selling all these drugs, can you imagine? Everywhere in all the religions they're doing this compromising with the truth. Because they have no power; if you have the spiritual power you'll not compromise. See the life of Christ. He took one *[UNCLEAR* hanta] and started hitting all the people who were sitting outside and selling things outside the temple. It was He who stood against the people who were trying to throw stones at a prostitute and challenging because He knew that everybody was sinful and nobody had right to judge others. It was His power that made Him stand against all of them. I would say anyone of these who talk against Christ like this should stand up and say it. Have they got courage? They have no courage and that's why I say they are not free people, they're bound. If you want to attract people this is not the way to attract, through unreal thinking and mental projection. But by giving them their realisation, their property, what they have. They don't want to accept it

because they think they'll be challenged. They all can get realisation themselves but they will not come forward.

So don't believe when they say that there were no miracles of Christ. Without miracles how are we created, ourselves we are miraculous. Think of ourselves; we are made like a computer which doesn't think, it doesn't need any programming. When you are seeing Me, you are seeing Me, you don't have to think about it, isn't it? What a great computer we are made. Can they make even a flower? What are they talking of intellectualizing and the miracles of miracles that are so many, how we are channelized, how we are born, how out of thousands of genes, one gene is used for the eye, one for the nose, how they develop into a particular thing. Just look at the miracle of the whole universe, we don't want to see that because we are becoming egoistical about it. We think that we can manage God, we can organize Him, we can do whatever we like. In the same realm, when we start seeing the horrible people coming from India and looting you, we succumb to them because they pamper your ego. They say, “All right, you can pay for me” or, “We can buy him, he's for sale." And now, I was surprised among the elite societies, it's very funny but it's true, they discuss, “I think this Guru is three pounds less” or, “That Guru you can say five pounds” it's a big discussion on. It's a Guru-shopping going on. I've been talking against them for the last twelve years openly taking their names and blasting them. About this Scientology, I told them in Brighton two years back and now they've found out about this Scientology.

So the Brighton radio was very kind to Me and they called Me. I said, “When I told you, you were the ones who blasted Me, then why should you say this against Scientology?" Anybody who takes money from you in the name of God, know that he is a devil. No one should take any money in the name of God. All right you have to have the hall, you pay for the hall not for God. If your climate was all right, we could have done it outside but paying for the hall is different from paying for God. And the way these people have minted money is your naiveness, your stupidity, I should say that you didn't understand this simple thing that these people are buying lots of aeroplanes and Rolls-Royces and you're paying for it.

Still I must say, English are wiser than many others. Like in America I went and they told Me, “How many Rolls-Royces she has?" They said, “She has no Rolls-Royce, She doesn't take any money” so they said, “We're not interested." It's a pop show going on, how much money you make in this Guru business. If somebody is a smart one, if you've made a big money, “Oh he's a smart fellow, he's made so much money." Can you imagine how money-oriented they are. You're not, you're much better.

So keep to your styles and I'm sure British will one day teach all of them a proper thing which is called as a proper balanced spiritual life.

Somehow in this lifetime I have learned English language, I'm not so good but I can speak English and you should not mind if I have made any mistakes in English language. But one thing is there that English is much better than many other foreign languages because

I find there is no word for awareness in French, how to translate awareness. There's no word for conscience, there's no word for consciousness, there's only one ‘conscia’, whatever you call it. Of course English also I have little problem. Like for spirit, you call the spirit that is dead the spirit, then you call the spirit that you get in the pubs also the spirit and also you call the spirit, that's the pure thing within yourself, the reflection of God as spirit and also the Holy Ghost as the Spirit.

But in Sanskrit language, because it deals more, more with the roots it has more words for all these things. But it may not have so many words for the use of the, say, a glass and the tumbler for this kind of a wine and that, that it may not have anything about it, it's a general thing, what we call as one word for the whole. All pubs are one word and all alcohols and everything is one word. There's no differentiation at all because they do not know this area but the area they know, for that, they have different words.

And that's why sometimes one has to take to Sanskrit language in a way to understand. But you need not worry because we can do it in English language also very well now, it's very simple.

Now the happening takes place and then you become empowered and then you should only learn to manoeuvre it.

So the Yoga has two meanings, the first one means the union with the Divine, it is Sahaja meaning spontaneous because in the modern times there are all kinds of Yogas.

So it is a spontaneous, living Yoga and that's the only one is the real Yoga, the rest is all something like an exercise.

And the second part of the Yoga means that the deftness to know the art of handling this power. That's why they said when they got their realisation, when they got the blessing of the Holy Spirit they started moving their hands in such a way that people thought that they were mad, but the whole of Namaz itself is awakening of the Kuṇḍalinī, the whole of Namaz is. And the way we move our hands, you see, the power moves through our hands.

So the movement of our hands gives us the empowering and we know how to handle this power within ourselves so you become your own Guru.

Now as I'm here for the first time I would like you to ask Me questions about Sahaja Yoga, about anything but still I would say you need not be aggressive with Me because it's not good and don't waste the energy of other people because there are many people who are seekers here I can see very clearly writ large on their faces, they're real seekers of ages and let them have their seeking. Now if you have any such questions which you want to ask you can ask Me because in a short lecture like this, in one visit what could I do, how much could I tell you? I must have given at least two thousand lectures in English language and they're all on the tapes and later on you can get them and listen to them, the nature of the Spirit, what it means to be realised, how we become the citizens of God's kingdom, what is God's kingdom within us, where are these Chakras placed, everything I've told and everything is to be told to you. There are some books also we have written but we don't give books in the beginning because again, you see, the brain starts

thinking about it. You have to be in thoughtless awareness, so there only you grow.

So we don't want you to give some food for thought all the time so that you are all the time on a thinking level but you should grow and that's why one has to understand that this lecture is not sufficient enough but is just an introduction into Sahaja Yoga. It was suddenly decided that I have to come here to Middlesborough and this gentleman rang Me up and I found him very positive. It was very great, you see and I think people are little in a puzzle these days because the way everything is attacked. And I think in a way it's good because that will give them a curiosity to ascend. May God bless you all.

I would like to have some questions from you.

Warren: Very soon Shri Mataji will give you the experience and you can begin to feel what She's speaking of.

Shri Mataji: I shouldn't say I will give you because you will get it. It's like the sun shining saying, `I'm shining,' I mean it has to shine jolly well, that's its nature and we have to get the sunshine, jolly well. It just works spontaneously.

Question: You gave this Yoga a particular name, how many types of Yoga do you have?

Shri Mataji: I don't know, as many brains there are in this world, but there's only one Yoga, is Sahaja.

If you read the Patanjali Yoga from which this so-called Yoga has come, has got Aṣhṭāñgas –‘eight folds’, out of which a wee bit is called as Yama Niyama, in that a wee bit is the exercises. But these exercises are of no use

without the Kuṇḍalinī awakening. It's written very clearly but nobody reads that big book, you see.

Somebody has read only the beginning of it and has started calling it Yoga.

Now you have to make the Kuṇḍalinī start and then you know where the problem is, for example, you have a problem in the stomach and if you are doing the exercise of the neck what's the use. But the way people do sometimes it frightens Me; they want to take out the whole of their intestines outside, the way they are at it, it's too much. There's no need to do all that because that will really give you a heart attack or something like that. It gives Me a terrible fright; Yoga doesn't mean exercise by any chance, it means giving relief to a particular center which is obstructed and how to do it, we also do exercises whenever it is needed to a particular thing but it's very simple one, once in a while. It's not like madness all the time, even people who do Yoga I've seen, they cannot sit for one minute straight, you see. They just go into all these Tantrums, it's very difficult to understand. You become very normal, decent people.

So the other Yogas, I don't know what they are like. Kuṇḍalinī Yoga, you can call it is the Kuṇḍalinī Yoga if you want elaborately say it, Kuṇḍalinī Yoga, it's Sahaja Yoga or you can call it Yoga itself. But I have called it Sahaja is not the point, it's a word very ancient, Sahaja, Sahaja. Saha means with, Ja means born, it's born with you. Like every seed can become a tree, it is born with you, you all can become that tree of life. I could have said Yoga but it means nothing. I have seen people who have been taking some drugs and I said, “What are you doing?" They said,

“We're doing drug Yoga." Everything is a Yoga these days, you don't know. Coca-Cola Yoga, all kinds of Yoga. Yes I tell you, human beings are really ingenious the way they manage everything. They know how to mess up everything.

Question: There are many interpretations of the Bible, how do you know that your interpretation is the correct one?

Shri Mataji: Because it can be proved, it can be proved. You see the interpretations that come out of brain will be many, because it can be proved. You see now for example Christ resides on a center called as Āgñyā Chakra which is placed on the Optic Chiasma which is controlling your Pituitary and the Pineal bodies, supposing I say it, all right? Now you keep your mind open about it. Now when I raise the Kuṇḍalinī I find that it is stuck here; this is the window, this is the window of Christ, this is the blood of Christ, symbolic of His blood which protects you. Now this is the window of Christ, now when I say that, this interpretation that when the Kuṇḍalinī is rising it stops there, I have to take His name, request Him or I have to say Lord's Prayer. That's the mantra, that's the chanting one has to do, then it rises.

He sucks in your ego and superego and you can see it clearly happening that here on the Fontanelle bone area you get a soft bone and you see the Cool Breeze coming out of it.

Now you ask a question putting your hands like this, you ask a question, `Is this the Cool Breeze of the Holy Ghost?' The vibrations start flowing much more. Supposing you ask about somebody who is not a good

man the burning may start coming on your fingers. Now supposing you say there is no God, you may get a terrible burning on your hands.

So relatively you understand that whenever you ask for something truthful you get lot of vibrations. That means your computer has started working but for anything you find out whether it is true or not you have to work it out and see for yourself. Now when it happens with this if you get cured automatically, if you become a joyous personality, if you get completely transformed and you start curing others and you know all about it, you become knowledgeable about it.

It's not that you start shaking before someone and then the person gets..., you are quite normal and not only that you cure but you make another person so peaceful and joyful and enlighten that person that that person can himself give realisation. You can see the Kuṇḍalinī, the one that is in the triangular bone just like a heart pulsating in some people, not all, if there's an obstruction in the higher Chakra then you see it actually like that. We have got pictures of that.

So whatever interpretation you give mentally is not true, you must prove it.

So you have to accept it as a hypothesis. As in any science you give an hypothesis first and then try to prove it. If you have proved it then you have to accept it otherwise you are dishonest.

If you're honest, really if you're honest you have to accept it, isn't it? That's what My husband told Me that, “I cannot be anymore dishonest about it, I have to accept it, that's the truth." All right, now what's the other

question? Warren: She's heard and read that if you awaken Kuṇḍalinī before it's ready it can be dangerous.

Shri Mataji: Yes, must be, because the people who raise have no authority to do it; they don't know how to do it. A person who is not a doctor if he tries to operate, what will happen? It's dangerous.

So far so many people their Kuṇḍalinī has been awakened. I haven't seen any dangerous things happening to anyone, on the contrary everybody has gained by it. The reason is you should know how to do it, you should be an authority to do it. Supposing you put one seed in the steel box, will it grow? No, you have to put it in the Mother Earth, she has the capacity to do it. In the same way the one who knows can do it, has to be an authority on it and it is your Mother, She is your Mother. Everyone has an individual mother waiting to give that Self-realisation, how can She be unkind to you? Of course, in the beginning little heat is thrown out of your body because you're heated up. It's all right, doesn't matter, it's not so much and sometimes you do feel little shaking if you have been to a wrong type of a Guru or something or if you are suffering from nervous trouble there's a little shaking that's all. I have not seen anything wrong happening but like one gentleman came and sat on the ground. I said, “Why are you sitting on the ground like that with your feet towards Me?" He said, “You know Mother, my Kuṇḍalinī has been awakened and I'm jumping like a frog." I said, “Why are you jumping like a frog?" He said, “My Guru has said it and he wrote it down on a book that you jump like a frog." I said, “Now are you going to become a frog or an earthworm?" Use your

brains, all right? Nothing to be afraid of. I don't think I look that frightful, do I? Warren: If there are no more questions we'll have the experience.

Shri Mataji: No, one more, yes let's have it.

Warren: First of all she says that she agrees with everything that You've said, but she's concerned about one thing, as she herself is a spiritualist medium, she is aware of the dangers and she wonders whether You are able to distinguish between the dangers and the blessings.

Shri Mataji: Absolutely, that's what it is, that you should know what are the dangers. I've already told you, moving to the left and the right and the spiritualists are moving to the left. They're using spirits and it's very dangerous. You don't know how to protect yourself, unless and until you get your realisation you will not even know how spiritualism is wrong; absolutely it is most dangerous.

There is no danger in Kuṇḍalinī, but in spiritualism it's most dangerous, whether you may be all right for the short time but they are spirits, you must know and spirits are the most dangerous things. Don't go near them. It's very surprising that in the West, people have no idea about spirits and the way they go headlong into it, it sometimes really upsets Me. In India people know about it, they call it Bhūta Vidyā, Preta Vidyā, Śhmaśhāna Vidyā, means the knowledge about the dead, we can say, the dead knowledge and they just don't want to go near it.

The other day we had a visitor and I took her to a church and she was holding her sarī, going like this.

I said, “What's the problem?" She said, “All dead are here, how can we cross over them?" She couldn't understand and we have them in the churches where children go. It's very dangerous. Only the realised people in India are buried, only realised Souls are buried, not the people who are not realised. They're not to be buried; they're to be burned so that their body gets purified and again they come on this earth for their realisation. And the dead in the church! It's so dangerous, playing with spiritualists, nobody will do. Here I find housewives and all people responsible getting into this mess of spiritualism.

It's all absolutely against Sahaja Yoga. We have nothing to do with them. On the contrary they suffer a lot. Spiritualists suffer a lot later on in life. Not only but seven generations of their family can suffer.

We had a doctor here who came and I was surprised that he being a doctor was suffering from this kind of a disease. He was a Russian doctor and I asked him, “How did you get into it?" So he told Me his mother, his grandmother had a hobby to take him to the cemetery. From his childhood he used to go to the cemetery. We could not locate the problem anywhere, he was very depressed and he used to get into problems and he had to give up his jobs. Now then we met another Indian doctor who was here and he had the same type of trouble, he'd given up his job and his wife didn't know what to do and his children were also suffering.

So I asked him a question, “Why, why you are like this? What did you do with your studies?" And he was quite normal. He said, “I led a very normal life." But his

grandfather used to do black magic, in the sense we call it, all this is black magic. All spiritualism is black magic, because it has to deal with the dead. And this boy was suffering, his children were suffering. Now we have one person from Guyana, another one from Guyana, he too, his father used to do this kind of a thing and he is suffering, he's still suffering. He's come to Sahaja Yoga and he's still... but he can see now and he knows how to protect.

So those who deal with dead are going to suffer, take it from Me, whatever you may do, because they're just like human beings and sometimes slyer people than we are. We should have nothing to do with the dead. Let them take their birth again, let them take their realisation.

All anorexia, all these diseases come out of that.

So many diseases I've told you, cancer is caused by the dead. Be careful on that point and I don't understand all educated people here, so much developed, how can you take..., Indians won't take to it. They won't go near it; they understand.

Tāntrikas and all that are prevalent only in very poor countries like..., say, it's a vicious circle, it brings poverty also. As soon as there is a dead in a family or a dead work done, the money disappears. The reason is the Goddess of Lakṣhmī as we call them, she just disappears, she doesn't like that black thing at all. And so the countries where we have, I mean, in our country the provinces which are poor, the whole country is not poor, they're doing all black magic. In Kerala, it's very poor country, I went there, they bury their dead in the house.

It is all that. You must keep them out, because the Goddess of wealth doesn't like it.

All this knowledge was not known to you but that doesn't mean that you should go headlong into these things, it's very, very dangerous. Never go near the dead; whatever it is the planet said, this, that, it's all nonsensical. There's no need to do that. But people are really..., I don't understand, they're daredevils.

Like from America three big scientists came to see Me, in India I'm very well-known.

So they came to see Me and said that, “Mother, teach us how to fly in the air." I said, “Why do you want to fly in the air? What is the need?" “No, we want to leave our body and go to the moon." I said, “You are already doing it with your body, why do you want to do it?" So they told Me that, “Parapsychology is practiced now in Russia and we want to do the same." I said, “It will affect them." You see the way their presidents are killed, this is all parapsychology. I told them, “Don't go near them." They said, “No Mother, we want to do it." I said, “But then you will be slaves of these dead, would you like to do that?" Still they said, “Yes we want to do it." I said, “I have nothing to do but who has told you about this?" They said, “There is one fellow, Patanjali, who is a reporter." I said, “Look at this Patanjali, he was suffering from this trouble, that his body used to be left behind and he would fly out and do..." And he came and his wife came and begged of Me that they should be rid of this trouble and he's telling them that am I going to put the trouble into them? All this parapsychology business, when I went first to America I must tell you, this experience is very

good. I told them against parapsychology openly because they, I didn't know what they were doing in parapsychology, first of all and they are the people who invited Me in their hall. I blasted them and I said, “Don't do all this nonsense, it will all destroy you, just don't go near them." Second time when I went to America, only last year, I was giving on the television, I was on the television and before the television they had told that Mātājī Nirmalā Devī is going to come. And somebody telephoned from San Diego saying that, “Mother had come last time and she told us about parapsychology and she told us about the Gurus, she warned us but we never listened to her and now we are destroyed people. Can she save us?" I said. “Yes, but still it's difficult now, you should not have gone to that." And the whole of that parapsychology thing is finished now. The building caught fire, the gentleman went to Australia, he got a funny temperament, he ended up in a lunatic asylum. The wife, she became paralytic, she ended up in a lunatic asylum. Brezhnev and all these people, they all suffered from this.

You can see their faces, all like this, possessed.

Don't go near the spiritualists; don't do that, it's very dangerous, for you, for the progeny, for everyone.

I must warn you; it's the most dangerous thing and should not do that. Even if you don't like it I have to tell you. I don't want to tell you something that's not true. You depend on yourself, on your own Spirit, on your own being. Why to depend on somebody who's dead, let them be alone.

But when they suffer, they come to Me, I've seen it, when they suffer then they'll come. Then it's so difficult, you see, afterwards to give them realisation, it's so difficult, they've already harmed themselves.

He [Warren] also had gone to someone like that, but his wife we lost because she was going too much of it; we've lost her, she's..., I don't know, she may come back, but I mean, she's very much attacked, very much attacked. And she used to become like a furious personality and all sorts of things used to happen to her and I hope she comes back but it's very difficult, you know, to pull them back out of the clutches of that, because they don't know what they're are doing, what they're talking, how they're behaving.

A sickness of the worst type. Even AIDS is a sickness from the same. Most of the terminal diseases come from them. It's very dangerous, don't go near them. Christ has already told you; he's the one who told so plainly, he took them out and put them in the pigs and pigs went into the sea. You have heard of that or not; so why do you want to bring them back? Put them in the pigs. If they don't want to reside in the area where they are suppose to reside, let them go to pigs. They've no business..., they're busybodies, you know.

There're also one Doctor Lang in here. I must tell you about him, this Doctor Lang, late Doctor Lang, dead. And he capsized a man in Vietnam who was a soldier who was under a shock and this soldier came down to London to see his son and he said, “I'm Doctor Lang." The son was shocked, he said, “Who? How are you... my father is dead." He said, “No, your father has possessed me and

he has told me that I must start my clinic here and there are many doctors who want to help me and I'm going to start this clinic." So the son listened to it and he said, “How am I to believe that you are my father?" Then he told him some secrets which were between the two and told about the house where he had put some money and all that.

And the son was surprised and he started the clinic; and that's how the International Curative Center of Late Doctor Lang started in London. How I came to know about it, that in 1974 I met a lady, she was shaking all the time like this. I said, “What's this?" She said, “Mother, I don't know but I was cured by Doctor Lang, late Doctor Lang." Then she told Me the story. But they were honest to tell about this whole thing what had happened but he did not enter into the body of the boy, his son, entered into somebody else who was a very healthy man. And she told Me that, “When I wrote to them I am suffering from these troubles, stomach trouble, they told Me that you will have the experience at such and such exact this time." That shows it's not living because you cannot give time to something that is living. You cannot say exactly what time a flower is going to become the fruit, can you? And this thing entered into her body, she started shaking, shaking and her stomach was all right.

For about two years she was all right, afterwards the whole body started shaking, she became like a mad woman. She used to run out of the house and people would say that, “This woman is going to kill herself." Once she jumped from a very high ceiling just to kill

herself but somehow she was saved and they brought her to Me and she told Me the story of late Doctor Lang.

So I have to tell you, though they cure you for a while, don't go near them, better you cure yourself and know all about it. You be the master of yourself.

It's nice she brought out the point because otherwise... it's all Sahaj, it's spontaneous, so that I could tell you about it; it's quite possible that people could take to that.

Now should we have the experience now, all of us?

***Contents: 1984-08-01*, Public Program, The Work of the Divine, Guild Hall, Derby, UK**

I bow to all the seekers of Truth. It's a great pleasure to come to Derby and I must extend My apologies for getting late as the train was late from London. We are here today to know about the truth, about what we are, about what we are going to be. All these questions relate to the unknown knowledge of our roots. Whatever we know from science or from any other mental projection is the knowledge of the tree.

This is the knowledge of the roots which nourishes us, which gives us growth, which gives us desire, which works out all our actions, physical and mental and which evolves us.

The problem is when we are dealing with the tree as in the West we seldom forget that the tree has to be related to the growth of the root. When in the West the tree was growing was so fast, in the East, in India, people were understanding, trying to meditate, about the roots. As the East has to learn scientific ways from the West, the Western people have to learn about the roots. There's

nothing to think that something is higher than lower. The roots have no meaning without the tree and tree has no existence without the roots.

Whether you are born in the east, west, north or south, all of us have got a human body and human body is a very special thing that God Almighty has given us. It's a miraculous thing. Of course these days, all the intellectuals are trying to challenge the miracles. Even if you look at your body outside, it's a very miraculous thing. We take everything for granted and in a way it's good, because if we had not taken it for granted, we would have been really very different type of people. We would have been really much more frantic, agitated and upset.

The laws that govern us are the Divine laws. And to understand the Divine laws, one has to enter into the Kingdom of God. It sounds very poetic, imaginary when people talk of Kingdom of God. Whether it exists within us or not is really a thing of experiencing. It is not that you can decide about it, only by discussing it, arguing it on the television; the person who argues for it or against it are both blind. And when they argue, you can see clearly that they cannot convince each other. One lives, he says, “This is my faith” another says, “This is my reasoning." The faith is blind and the reasoning is stunted because we reason out everything through this brain which is a limited.

As it is, one-tenth of the brain we can use mostly, they say. But even if we use the whole of the brain, still it is a limited thing. If we have to talk about something unlimited, then we have to go beyond reasoning, beyond

blind faith and we have to experience it on our central nervous system. All our evolution that has taken place so far has been in the central nervous system recorded. Like you can see that a dog cannot feel any filth or dirt or any smell and he can pass through any dirty lane, but for a human being it is impossible to cross that.

So many things we are aware, so many ways we are aware than animals.

But still, why the human beings are in such a confusion? In these modern times, you find there's such a big confusion. All sorts of ideas are coming up about health, education, about politics, economics, God, realisation; all sorts of markets are there. One gets so confused that one does not know how to believe into this or that.

What we have to understand that we have to believe into things which can be proved. Now the time has come that Divine itself has to be proved. That God Almighty has to be proved. That Christ as a son of God has to be proved, that His birth as immaculate conception has to be proved. Not by argument, not by reasoning, nor by blind faith but by actualisation on your central nervous system. This is the challenge of our seeking today. We have been seeking before also. As amoeba we have been seeking, as animals we have been seeking, as human beings we have been seeking in power, in positions, in money, in possessions, in relationships. But what we have discovered is that even when everything is all right, we feel we are very far away from joy. The joy is lost. We've come so far and we feel there is no joy. Where is that lost? Where is it that you have to find joy? You refer back to the scriptures like Bible, Quran, Gītā, Lao Tze's

treatise, anything you read, you find that it's a very mysterious thing that they have described. But one thing they have said, that you have to be born again. That there is a mysterious place to describe and we say you have to enter into it. But nobody says how. Nobody knows how but indicates one thing: that the human awareness is inadequate.

There has to be a higher awareness to our evolution because we have not achieved the top-most stage. To achieve that ultimate, absolute stage, something more has to happen in our evolutionary process, which is a living process, which is not a dead process.

Like some people think if you change your dresses you become different.

Some people think if you live like a primitive person, your brain becomes primitive. There are so many ways and methods people think that they can achieve it. It's not so. It's a living process, again I say, of the living God. And what living things are, they are all spontaneous. I see you and spontaneously I know I see you. I don't have to use My computer for it. It's just I see. More than that, if you see a living process of a seed sprouting, you can see that you can just put the seed in the Mother Earth and you get the sprouting spontaneously. How? Spontaneously, but how? The seed is built in that way. And the Mother Earth has got that capacity to sprout it. That's all we can explain.

In the same way, within us lies the seed of this tree of life, which is not yet enlightened. And the seed is that triangular bone which we call as sacrum, meaning sacred, that means the Greek knew that there was

something sacred about it. This triangular bone has got the Holy Ghost within it, the Holy Spirit, the reflection of the Holy Spirit.

Now one may say that is not written in the Bible.

So what? Christ is too great a personality to be contained in Bible. Same is Holy Ghost.

I asked a priest, “What do you think of Holy Ghost?" He says, “I am agnostic." I say, “Then what are you doing here?" He says, “I am doing my job." It is mentioned that you are to be born, not of the flesh, Nicodemus was told, but of the Holy Ghost, of the Holy Spirit. And where is this Holy Spirit within us? Is this three and a half coiled, in Sanskrit language called as Kuṇḍalinī resides in all of us. Now what is Holy Ghost? It has to be the Mother.

Because we have the Father, the wrathful Father, the watchful Father, the witness Father; then we have the Son. But how can you have a son to a father without the mother? And the third one is the Holy Ghost; it has to be the primal Mother's power. And that is what is called as the Kuṇḍalinī. And She is placed in this sacrum bone in all the human beings. Without any caste, creed, race, nationality, it is there.

This germinating power of the primule of the seed has to be awakened and it has to pass through these six other centers to enter into this area which is shown there called as the limbic area, which is the Kingdom of God. And it has to pierce through this fontanelle area to give you your real baptism, your Self-realisation.

It's nothing artificial that we can just say that now you have become a Brahmin, by performing some sort of a, what you called, a ritual or another ritual of saying that

you are being baptized. It's some sort of an exercise which is very artificial. It's just like a drama; there's no truth in it. But when this happens, actually, you can feel on top of your head, the Cool Breeze of the Holy Ghost very clearly, coming out.

And after some time, if this center is all right, you start feeling the Cool Breeze flowing from your own hand.

Like this instrument, when it is not connected it does not carry anything. As soon as it is connected, it carries My voice. In the same way, we carry the power of God, the Divine Power of love. We have never tried to get to that point or experiment with that power of love. Normally, we have only experimented with power of hatred, power of competition, but this power of love is not something imaginary or poetic but is actually there, which acts, which works, which shows results.

Like I say, there is a candle here; then if you go near the candle, it will burn, it will also give you the light. But supposing I say there's a candle here and there's no candle. And I go on pumping into your head, like that you may accept a situation that “Oh yes, there must be a candle, otherwise how can this lady see that?" That's exactly what has happened to us so far as far as our Divine knowledge is concerned.

And that's why we cannot relate it to truth and so, so many people in the West have decided to turn their back to Divine forces and to the work of the Divine. But it exists. Not only exists, but it does all the work that we know of.

What do we do, except for the dead work? Like a tree is dead, so we make a furniture, think, “Oh I have done

this, I have done that." From dead to dead, we make a chair and we can't sit on the ground.

Changing the forms of matter and then we use it so much that we become slaves to it. We cannot exist without it. But a little flower is turned into a fruit, not one, not two, billions and billions of these, at the right time, at the right occasion, at the right, we can say, the season of it. Imagine the tremendous task of choosing the right child for the right father with the same nose and with the same eyes and the same style and certain cells out of the thousands of cells in the human beings become the nose, the eyes. Who does all that? There must be some power. There must be some power that understands, thinks, cooperate, coordinates and is tremendous and dynamic, much bigger than ours. There is.

But now, how to feel that one, the All-pervading Power, is the problem. We don't feel it around, we don't know it, that's why it is said you are to be born again.

So there also, when I went to America, I told them that you have to be born again. They didn't take to realisation or anything.

They put up a board, “We are born again." Just imagine.

A gentleman told Me, “You should have really got Your lectures registered or something." I said, “For what?" They said, “They'll use these." I said, “Let them use. That's not truthful. What they have do is to get to their realisation. If they want to live with myths, what can I do about it? It is their loss, not Mine." What is the registration and all that because I don't take any money, nothing of the kind.

So what is it? Let them use whatever way they like; they are free to do it. But they should be wise enough to use it in such a way that they take advantage of it. It is for them to see what is good for them, not for Me to say. And then, they stick on to certain ideas. They stick onto certain things. In My lectures also, I have seen people getting up and talking about a particular cult and that cult and this cult, as if they are paid.

What have you got out of that? How can you make a cult out of God? Just think of it. How can you organize God? How can you enrol some people that they are such and such and such and such? Supposing you say you believe that there is God.

So what? And if you say you don't believe in God, so what? How will you prove to your children that there is God? Is there any way? Have you found out that way? Or are we going to continue with that faith: “Oh, I believe in God, you know and God helped me a lot. I remember once I remember God and I got ten pounds on the way." Such a ridiculous idea about God; it is very ridiculous. What God is going to do for us is to make us the citizen of His Kingdom, of His Kingdom. We enter into His Kingdom by the awakening of this Kuṇḍalinī and we become the spirit. We become the light. Now, all these are still words to you.

So what happens, that when you become the light, truthfully what should happen to you is that you should actualise the experience. You should get it, not believe into what others are saying to you, but you must actualise the experience and see that you become collectively conscious. That you become collectively

conscious is the question of becoming. Please, there is no time for deception anymore.

Who is deceiving us? We are deceiving ourselves. If we do not want to deceive ourselves, nobody can deceive us. We have to be alert about it. With all these advertisements and with all this talking and all this, you are not to believe, not even Me. Maybe, I am another hocus-pocus. But you have to keep an open mind. That's very important. Because you don't lose anything with Me. Keep an open mind.

You have this Kuṇḍalinī within you. And when it rises, you start feeling the Cool Breeze on top of your head. This is the one that is going to judge you and who is going to judge you? Not God Almighty in person, because He is just watching the show. It's you, the spirit. The spirit is the reflection of God Almighty and that reaction is going to judge you and is going to tell you, “Now, this is wrong with you, that is wrong with you." But as if you get separated from yourself, like you get separated from your clothes and you see it dirty and you know the ways and methods of cleansing it. You cleanse it. You purify yourself. And you become the egoless instrument of that Divine Power. This is exactly what should happen to us. Not any mental projection, not any intellectual discussion but a happening within us by which we become collectively conscious, by which we can feel the centers of others, five, six and seven and our own centers. Then effortlessly, effortlessly, we cure others and we get cured, effortlessly, spontaneously.

If this is the light, then it doesn't have to put an effort to become the light. If you become the light, there's no need for you to put in the effort.

So one has to understand that we have to become a higher personality which is the spirit, which is the truth, which is the enlightened attention and which is the joy. Your attention becomes so enlightened that even if you pay attention to somebody, that person can be cured.

You must have heard about a miracle that took place very near Bedford, which was out in the paper, that a boy fell down from a bridge. I don't know how, but he fell down very low, so much so, that people thought he must be dead. He was going on a motorbike and they sent for an ambulance and when the ambulance came in, they saw the boy walking up all that distance and came out. And they were amazed.

So they asked him, “How did you manage to come?" He said, “I'll tell you." They took him to the hospital and the police also had come and he told them that there was a lady in a white sarī who came in a white car, of course, I have a white car too, who came down here, I mean, nobody can go with a car there, “She came, She touched me and She cured me, She healed me. And She said that there's a little part this is to be done, you come to Me and I'll do it." At that time, I was giving a lecture like this in Bedford hall, when it happened. Next day, he saw My photograph in the newspaper and he told the police, “This is the lady." And they contacted us. Now, how it has happened? I was sitting here, everybody knows, is a miracle. There are so many miracles like that in Sahaja

Yoga you will see, which you may not be knowing which I understand, which you will also start seeing.

Like once, I was in a village, a very remote village and I asked, “Was there some great soul who died here?" They said, “Yes, there was a Muslim fakir, who died. His name was Miah." I said, “Really?" And when I was giving the lecture, I felt the light was coming on My head, I got contact with him and through the light I was feeling very happy about it. Seven times the light came on My head and then I put My head like that. That happens to Me many a times. But only thing, what happened was that the camera, the camera clicked and it caught that picture.

So many things nowadays camera is catching you may not catch. Cameras are more sensitive than human beings are. Because we have so many barriers of our ego, of our conditionings, all sorts of things, camera doesn't have. It's a truthful thing. There are so many miracles like this which these people can tell you, I mean, you can write a book. But God is miraculous. To challenge that there cannot be any miracles about Christ shows the ego of man. Is all self-appointedness: “I am such and such, I am such and such, I can say whatever I like." You cannot elect a person who is authorized by God. You didn't elect Christ, did you? He was not an intellectual. But whatever He said and whatever He did can be proved today.

So one has to understand that when we try to condemn something, are we adequate enough to condemn it? There's another thing I'll tell you about sixty or seventy years back, before we got independence in India. There

was an English engineer in a place where he was trying to build a bund and at a point he reached where he could not just do it. Every night he used to build and everyday it used to fall off like that.

So he had to actually go round like that which is never done for a bund.

So they said, “Mother will you come and see that?" I said, “What happened actually?" They said, “Another saint came and he said this is the place you cannot build because this is God's place." When I went there, there were these cool vibrations of the Holy Ghost coming out of that is extremely cool. And not only Me, but many those who are sitting here have felt it. It is said in the Bible that whatever is created by Mother Earth or by the heavens is not to be reproduced. But we don't want to know that there is something created by the Mother Earth, self-manifested.

Now these things are there. But we have such a closed mind and that we don't want to accept anything that could be called as miraculous because it challenges our ego sometimes. Because it challenges our reading like Bala here, he was a over-read man, the one who spoke to you. And in the beginning, he got his realisation. But still, he used to wonder, “How can it be?" I said, “Have you faith in yourself or not? Then, if you have faith, there must be some reason God has made you into human being. The second thing, have you got faith in people like Wordsworth, like Shakespeare, like William Blake? They were historical people. What do they say? Can they tell you lies? Why should we think we are very honest with our limited brains?" And then, he started seeing the

truth: that it was flowing from his hand, he was curing people, he was raising Kuṇḍalinī of others, he was giving them realisation, I don't know how many people he has given realisation to.

It's said by William Blake clearly that men of God will become prophets and they will have powers to make others prophets. How could William Blake see that? Who was William Blake in his previous lives? How was he such a personality that he could see today where I would be living, where our ashrams will be, how could he exactly say that? Is very easy to make everything into a kind of a *[UNCLEAR]* or some sort of an expression of an imagination or some sort of a thing. It's not so. It's the limited brain of man.

Doesn't allow you to accept that you are limited. Intelligence has the power to cheat you. But in pure intelligence if you rise, then you can see very clearly that there must be something beyond.

Here now we go to another point when we think of the beyond. Now there are many things that are not in our awareness. Like there are some birds, some birds who can feel the incoming of an earthquake, they have ears. There are some fishes who have magnets in them. There are birds who fly for thousands of miles on the basis of a magnet. Human beings have some other awareness. But we have seen that animals have some special type of an awareness. In the same way, we should know that if something is unknown to us, it is because of our human limitations. Now, if whatever is unknown is not Divine. That you should understand. Everything that is unknown is not Divine. Because some people get possessed, they

started painting like Gaugin, I have seen, you must have seen also in the BBC that there was one man who was possessed by Gaugin and he was painting just like him. That's not Divine.

So how are we to differentiate? is the point.

So when you become Self-realised, you become your own master. You know each and everything what you're doing, how you are working it out, how the energy is flowing, where it is stopping, what is happening and how you are moving it. It is not like some spiritualist standing and shaking hands before you and then you feel it. The other day there was a lady, she came as a spiritualist and she said, “It's very dangerous to be a spiritualist." I said, “It is absolutely dangerous. Don't go near them." She herself was a spiritualist, I did not know. I said, they are horrible people, they don't know anything what they are doing. They are entering headlong into these things, the dead. Christ has told you not to go near them. He took them out and put them in the pigs. Why should we go near the dead? Because we are naive, we don't know. Of course, thank God, in India people know about it very well. Because we have gone through these stages much before that you are passing through. We call it Preta Vidyā, Shmashāna Vidyā, Tāntrika, all those things. Going near the dead is sure shot a complete destruction of the family. It has so many types of problems; even cancer is caused by that, which can be proved very easily.

The other day, the doctors were having a conference about it, about I think two years back. I saw that, two years or something more. They were saying that everybody is vulnerable to cancer. But it's triggered by

some proteins, they don't call them entities, but proteins, they call them protein 52, 58, you see, they are honest, they just give names, these entering into the human awareness, they trigger. But they come, now this is the important point they said: they come from the area which is built within us since our creation, is the collective subconscious.

So, we have to be very careful about the unknown also.

In this chart you can see that we have got altogether seven centers. Actually, these are the basic seven roots and that we have got three channels, one of the left, one on the right and one in the center. These are the subtle centers of our gross autonomous nervous system. The center one stands for the parasympathetic, the left one stands for the left sympathetic and the right one for the right sympathetic. The left one is for our desire power, in short, I am telling you, the right one is for our action. These put together, left and right, make a center like that in you and here lies the central path of our evolution. Through the central path, we rise from carbon stage to different stages and these centers are the milestones of our evolution.

So cross here, is the cross of the Optic Chiasma, where Christ is ruling. But He has to be awakened through the raising of the Kuṇḍalinī, so He opens the gate and sucks in these two by-products, the ego and the superego, respectively of these two powers, one of action and another of desire. Because of that suction, it is said that He died for us. That He takes all our sins that we don't have to suffer anymore.

Only what we have to do is to raise the Kuṇḍalinī to awaken Christ within us. And by that, these two, one is Karmas and another are sins as whatever you may call them and another are conditionings are sucked in and the space is made here in the fontanelle bone area and the Kuṇḍalinī shoots up. Despite that, we believe that we must suffer.

Christ has suffered for us. What more are we going to suffer? Why should we feel guilty? Why should we try to hurt ourselves and always try to say that something is wrong with us when God has made you so beautifully and that you have to just get your realisation? Why should we torture ourselves thinking that we have to suffer for God? At least, don't do that for God. He wants you to be happy. He wants you to enjoy that supreme bliss of His compassion.

So to have these wrong ideas, actually these have come from……

…… overpower you that give all your power, surrender yourself to us and you suffer. But God wants you to make all powerful. He wants you to become all free. You have to be free souls.

So what happens to you after realisation, you don't become an abnormal person, but you come a dynamic person. All your problems have to be solved, physical, mental, emotional; also material in a way Kṛiṣhṇa had said, “Yoga kshemam vahāmy’aham", “once you get your Yoga, I'll look after your well-being” which Sahaja Yogis have experienced. You will be surprised in Sahaja Yoga, it is hard to find a jobless person. Those who have taken to Sahaja Yoga, all have improved in their capacity

to work, they have become very popular workers, they have got very good jobs. They are very well married, they have beautiful children and they are enjoying a blissful life in every aspect. That's the sign that we have to enter into this Mahā Yoga, where the emancipation of all the human beings is going to take place. No use fighting on political, economic, all these nonsensical basis. It is not going to work out.

All politics is also artificial. Like, I would say, I am the greatest capitalist, because I have all the powers within Myself. And I am the greatest communist, that I am moving from places to places, hopping from places to places to share that wealth of joy with you. I can't live without it. This is the real communism and this is the real capitalism. Otherwise, what do we have, these stones? What are we going to share? We share money for what? You want to have more money, for what? To go in the pubs and waste it and kill yourselves? What else? Why do we need more money for? For all nonsensical things which are actually detrimental to our health, detrimental to our growth, detrimental to our awareness. But as soon as you become Self-realised, I have seen many; they become so powerful that no habits can touch them.

They really become exceptional personalities, peaceful. We talk of peace, on political level you cannot have. Here they are building up nuclear weapons and they are talking of peace. One side they talk of peace and another side they are building up nuclear weapons. What a hypocrisy! But when the human beings become the source of peace, then they don't talk of wars. They talk of finding of ways and methods of spreading love, of giving

love, because this love acts, it cures, repairs, counsels, it redeems, it comforts.

But only thing one has to know that we have to be honest and open. That is how it is going to work out.

I am very much thankful to the Sahaja Yogis of Derbyshire who have invited Me here and that you have listened to Me so patiently. I hope this will work out for all of you and that you will enjoy the bliss; that is your birthright, Sahaja, Saha means with, ja means born. It's born with you; it's your birthright to have it. And you should enjoy that and enjoy the powerful love of God within yourselves.

May God bless you all! I would of course, like you to ask Me some questions, but you need not be aggressive with Me, because I have not come here to take any money or anything from you. It's a very different school which you may not have seen anywhere, where somebody just does it out of love.

So anything that is questionable should be answered, because I don't want you to suffer later on that your mind starts troubling you, you should have asked this question to Mother. Please ask Me the question. But, with understanding that others, who are anxious to have realisation must have their realisation and you should not be dog in the manger.

I'll be very happy to answer your questions.

Question: In Yoga, one must desire it for one to receive it. What's your comment?

Shri Mataji: It's true. It's true. You must desire it and deserve it, also, a little bit. For example, if Hitler comes

here and says, `Mother, give me realisation,' what should I do? You better decide. It is a very decisive power, which decides. Yes, the Self decides. But first, you must get yourself into your attention.

Self is still away from your central nervous system, it not manifesting. When the Self starts manifesting, now the Self that we have is either our ego or our conditioning. But when you become Self-realised, then the vibrations starts flowing, the Cool Breeze. You become like a computer, you ask any question, say you want to know if there is God, all right? You put your hands and ask, `Mother, is there God?' You'll start getting tremendous vibrations. You want to know was the birth of Christ, was it an immaculate conception? Ask the question. You'll get vibrations. But you want to ask about Hitler, ask, what about Hitler, was he a good man? Immediately your hands will start burning or you'll get blisters also, maybe, such a bad name. I should not take his name even. He's so funny.

But, this happens to you when you get your Self-realisation, not before that. Mohammed Sahib has clearly said, at the time of resurrection, your hands will speak. Actually the whole Namaz is nothing but raising of the Kuṇḍalinī, but He was also tortured like Christ, was given no chance, time to say things, people used to mock at Him when He told them to do Namaz. He talked of resurrection throughout, if you read Quran, He never talked about doomsday so much as the people are talking, but all this doomsday and all this is there to frighten people. There has to be some chance for people

to rise, isn't it? What is the other question there? Loudly, little loudly.

Question: *[UNCLEAR]*.

Shri Mataji: Yeah, that's the beauty of this. I must be something that I don't need all that. Isn't it? All right, I'll say another thing, maybe you have done it in your last lives, all that balancing. But it works.

As long as it works, what does it matter? It was very difficult. In Yoga, books were written thousands of years back. Say Patanjali was written thousands of years back. And in the Patanjali Yoga also, I mean it's not that you stand on your head business is there, it's Aṣhṭāñga and in those days, they would only try on one or two persons like, in the tree of life, there were only one or two flowers. But, today it's a blossom time for Me. They have all worked it out. I have to just reap it. Any other question please? Question: *[UNCLEAR]*.

Shri Mataji: Yes, they do cure. They can. But that cure is very dangerous sometimes. Now, there are two types of spiritualists also, they don't know.

Some, which are realised Souls. And some which play with the spirits. Those who are realised Souls can cure. Also, it is not a spiritualist, it's a realised Soul; it's the spirit that cures. And the spiritualists are the people who unknowingly use spirits.

So, depends on, in any case, whatever is the situation, I think we have a nice repair shop, don't worry on that. None of you should try to condemn yourself. I would request you that. Or to say, come cure all your sins, so-called and condemnations and how could it be, please have full confidence in yourself. That's all I want. What do

you know about yourself? Nothing. Let Me judge. I know. Please don't in any way condemn yourself.

And don't get worried about it. In My lecture, if I have said something that worries you, I am sorry for that, I didn't mean it for that. But, I assure you that none of these things matter.

Sounds fantastic, isn't it? But, as I told you, human beings are fantastic, aren't they? We take ourselves for granted. The most beautiful things that God has created are human beings. Much more beautiful than all the flowers put together, you have not yet felt your beauty, your glory.

Is it all right now? Should we start? Please have no diffidence, no worry about your past, forget it.

Many people are like that. They just worry about their past. Forget it. Past doesn't exist for Me, the present, just the present.

Question: *[UNCLEAR]*.

Shri Mataji: Spirit. In English language, there are many meanings to spirit. Spirit, is also what you get in the pubs, English language is funny. The spirit, I am saying is called as Ātmā is the reflection of God within yourself in your heart, is the spirit. It means that. In Sanskrit language it is called as Ātmā, is the Self.

Question: Holy Spirit *[UNCLEAR]*.

Shri Mataji: Yes, like we can say that, it awakened these disciples of Christ. All right, please be seated, I'll tell you. Now, when it was awakened, I'll tell you that, if you don't mind please sit down then I'll tell you what happened is described in the Bible, see the misinterpretation of the

whole thing is. That they felt the Cool Breeze of the Holy Spirit, first sentence is correct; the second that they started speaking in a strange language, now, the misinterpretation is there to such an extent that unless and until you come to Sahaja Yoga you won't understand. These Sahaja Yogis, when they talk to each other, you will think they are strange people. Because, they don't talk the way we normally talk, but they talk, “This gentleman's Āgñyā Chakra is catching." He'll say, what's the matter? Why is he saying his Āgñyā Chakra is catching? Meaning that he is egoistical. But he himself will come and tell Me that “Mother, my Āgñyā Chakra is catching” means that “I am getting egoistical." The language is very very different I tell you.

And sometimes, I have seen in the train when we are talking, the people start thinking, what are these people talking about? They say things, which, for a normal person is not at all intelligible. But they understand. Even if they don't say, they just put a finger and show; we know what is catching where. Is the strange language, because that language is only known when you get your realisation.

Supposing I have not been to Derbyshire, how will I know the name of particular corner or another corner? If you have not entered into that realm, how will you know the names of these centers and what it means and how you will find it? Even a child would tell you this is the center they are catching.

So, this is the second thing.

Now the third thing they said that they started moving their hands in such a fashion that people thought that

they were mad because the power is flowing through their hands.

So they start manoeuvring it like this sometimes, sometimes like this, sometimes like that and it may look strange to people. Like when Mohammed Sāhab told them that “You please do this kind of a Namaz” to normal people it was very funny. But we do so many funny things and we don't it's funny really. To a realised Soul, so many things we do is really funny.

Sometimes I feel you have come to a lunatic asylum. And while people call the sane as the lunatic, those who are themselves lunatic.

So it's better to achieve that state and see for yourself.

But anybody who says that “Holy Ghost has given me” supposing, somebody says like that. Let him have his self-opinion, but it is not so. When the Holy Ghost gives you realisation, then the Cool Breeze comes out of your head. Cool breeze flows through your hands; that's the minimum. But still you must know the deftness. The Yoga has two meanings. First, is the meaning, Yoga means, the one with the Divine to be the *[UNCLEAR]*. To be the saint. And the second meaning of Yoga means the deftness, the technique of the Divine laws, the technique of handling the Divine Power.

So even if you are a born-realised, say, maybe, still you do not know what you are doing. You may be you touch somebody and that person gets cured. You don't know how you have done it. You don't know even that you are a born-realised. I have known many people who came to Me, who were born-realised.

When I asked them, “Do you know you are a born-realised?" They said, “No, Mother. But, I was different from others." “Why?" “Because I didn't think so much as the others thought. And things worked it out for me." But that's the only thing that they knew. Not all the dimensions of it. I agree.

Some do. No doubt. They have to.

And they are very welcome.

But most surprising thing I have seen, which is never recorded in the history of spirituality anywhere, that in these modern times, which is such a confusion and a nonsense, I know of a realised Soul who used to smoke and drink. And it is not possible normally to do that. But when I asked the gentleman, he said, “The fashion was so much. First I vomited, first this thing happened, then that, still I went on and on and on and I really developed that habit." I mean, this is really something surprising that in these modern times, how things are working out. But only in these modern times people are going to get their realisation en masse. This has been promised: resurrection time.

All right, so let's have the experience of the Holy Ghost. Now nobody should think that you have done anything wrong or absurd or sinful that you cannot get realisation, that is one thing promised between Me and you. And you should, at the very outset, tell yourself that `I am not guilty of anything.' It's a fashion in the West to feel guilty. Really. I don't know why. For anything, I mean anybody does anything in the whole world, we think, “I am responsible." It's good in a way; it is collective. But if somebody does good also, you have done good.

So let us start with that presumption that we are not guilty at all, that we have to enter into the Kingdom of God.

So, what do we do? Effortlessly, it has to work out. But only thing we do is to nourish our different centers, which might have been augmented due to certain problems, may be physical, emotional or anything for which you need not feel guilty again, I would say. We have to just nourish these centers with our own hands and it will work out I am sure.

May God bless you all! For this I have to make one humble request that we have to take out our shoes, because we take advantage of all the elements and one of them is the Mother Earth.

So we have to take out our shoes and Mother Earth can suck in many of our problems. Another thing, I have to make another humble request.

Those people who have to go out or if they want to go out for a while and come back should do it now, but should not disturb later, to be kind to everyone, should not disturb later on. Can go now and come back if they want. We can wait for two minutes for them if they are coming back.

Now the left hand represents the power of desire.

So, first we have to desire our realisation. Put the left hand, just like this on your lap. Just like this. In a very comfortable way, you have to sit down, not to pressurize anywhere, to put your neck in a straight manner, but neither bending backwards or forwards or sideways. And we have to use the right hand for giving vibrations to our different centers. This will be done only on the left hand

side of our body, which one by one I will tell you in a very simple *[UNCLEAR]*.

First of all, we have to say that, call Me Mother or Shri Mataji, `We are not guilty, I am not guilty,' this is very important. Secondly, we are not to open our eyes till I tell you, because there's no mesmerism in it.

So, when the Kuṇḍalinī rises, She pierces through this center, comes up, you won't have any problems, you won't have any trouble, you won't have any trouble whatsoever. And it pierces through your fontanelle bone area without giving you any trouble. But, you must keep your eyes shut because if your eyes are open, then the invitation to the Kuṇḍalinī doesn't reach properly. And She doesn't rise, in many cases we have seen.

So please keep your eyes shut. And attention is also drawn easily inside.

Now, put both your legs in such a manner that they are parallel and the feet on the ground. If you have anything tight on your neck, if you think it is uncomfortable, if it is not, it doesn't matter. It's everything internal, so that your attention is not drawn anywhere, please try to correct it and be comfortable, that's the first step.

Now please put your right hand on your heart, it's very simple, it is on the left hand side. Little higher on the left hand side, where resides the spirit. Here you have to ask Me a question, a very simple question. You can call Me Mātājī or Mother, whichever way you like, `Mother, am I the Spirit?' Ask Me the question, it's a fundamental question you have to ask. Ask three times.

Now, please don't open your eyes. Take this right hand on your abdomen on the left hand side. In the upper part

of the abdomen resides our principle of mastery, what we can call the Guru Tattwa which was established by all the prophets who came on this earth, Guru Principle. If you are the spirit, you become your own master.

So putting this finger on your stomach, please ask Me a question again three times, `Mother, am I my own master? Mother, am I my own master?' Three times with full confidence, you have to ask.

Now take this hand into the lower part of your abdomen, this is the Swādhiṣhṭhāna Chakra. It is the center which looks after the aortic plexus. Just press it hard there, on the lower part of the abdomen on the left hand side. Keep the left hand as it is, with the right hand you press it. Here, I have to say that you are free to choose. I cannot cross your freedom. You have to say that you want the True Knowledge, the Pure Knowledge of the Divine, otherwise I cannot force on you.

So here you have to say, `Mother, may I know the True Knowledge? Mother, may I know the Pure Knowledge?' You have to say this six times, because there are six sub-plexuses. Six times. You are asking for it, the initiation as you call it, you are asking for that knowledge. `Mother, may I know the True Knowledge?' Now, raise this right hand please again towards the left side of your upper part of the stomach. Press it there; place it in the upper part of your abdomen on the left hand side. Now, here, you have to assert now because you have asked for the True Knowledge. I am teaching you how to do it. At this point you assert, with full confidence again, without feeling guilty, `Mother, I am my own master. Mother I am my own master.' Again, `Mother, I am my own master.'

Please say it ten times because there are incarnations of the primordial masters which are ten, primordial. There have been many real masters. Just say it ten times.

Now raise the same hand on your heart, on your heart. Do it carefully. Now, at this point, you have to again assert without feeling guilty, `Mother, I am the spirit, Brahmāsmi, I am the spirit.' You have to say this twelve times, because there are twelve sub-plexuses to this center. Please assert. `I am the spirit.' Know that you are the spirit, assert yourself.

You have to know that God Almighty is the ocean of love, is the ocean of compassion. He is the ocean of forgiveness.

So, what guilt can you have? Now raise your right hand on the left hand side of your base of the neck, on the shoulder. You just press it hard. This is the center that is catching the worst. This is the center where you catch when you feel guilty.

So now, sixteen times, please say, `Mother, I am not guilty.' Please say it with full force, `I am not guilty.' If you still feel that way, then better say it hundred and eight times to punish yourself. With full faith in the forgiveness of God. He is the ocean of forgiveness, so what guilt can you have? Now, raise this hand to your forehead, across you spread your palm and hold the forehead carefully, press it a little bit. Here you have to listen to Me and say, `Mother, I forgive everyone.' Now don't feel that it is difficult. When you don't forgive also what do you do? Or when you don't forgive, you just, you are actually playing into the hands of others.

So, just say, `Mother, I forgive everyone.' Now, put this hand carefully on top of your head on the fontanelle bone area, the area that was soft in your childhood. Place your palm on there, press it and move the scalp in a circular way in a clockwise manner. Try to move the scalp. Here, don't feel guilty, don't feel upset, but just say, `Oh my Lord God, if I have done anything wrong against You, please forgive me.' But that doesn't mean that you count it or you feel guilty, just say it. Thrice you say that.

Now, just after that you have to say seven times this thing because again, I cannot cross your freedom.

You have to say, `Mother, please give me my realisation.' I cannot force it on you. `I want my realisation, Mother, please give me my realisation.' Just say it seven times.

Now change hands, put your right hand down and put the left hand on top of the head. Again, rub it the same way as I told you, to move your scalp in a clockwise manner.

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I bow to all the seekers of Truth.

You have just now heard that within us lies the power of our ascent, ascent to the Divine. Now maybe there are some people who can say “How? How do You say that? What's Your authority?" Naturally, one can ask such a question. But as a scientist we have to keep our minds open to any knowledge. I say this is the knowledge of the roots. Why? Whatever we have known so far is the knowledge of the tree. It sounds fantastic sometimes to people how can the awakening of the Kuṇḍalinī or the Holy Ghost as described in the Bible can bring forth this tremendous change; this transformation and all the

benefits of physical, mental, emotional and material being within us. It's impossible to believe because it's too fantastic. But we don't realise that how fantastically we are made by God Almighty.

We take Him so much for granted. When we make a computer in this world we feel we have done a great job. But do you know you yourself you are a computer which knows without thinking. I see you and I know I see you. I don't have to go back to some sort of a programming to find out what am I seeing; is also spontaneous and living. All the living things are created by the living God and then we know that we have come to this stage of human awareness; from here if we have to ascend, there must be some method, mechanism within us.

Now some may say that why should we seek. There's no why about it. Because you see the confusion all along, you see what's happening to people. There are so many thought waves coming up like `we must look after our health,' `we must look after our mind.' There are so many sorts of theologies and also many intellectual expositions and manifestations; that one gets absolutely confounded and can't understand where are we. Naturally in this confusion one feels very frustrated and wants to find out what are we here for? Any intelligent sincere person, honest person thinks that way. `Why am I here?' Of course for the frivolous, they can manage for some time. They can continue for one or two lives till they become little bit concerned but normally any intelligent person would think that I have been made a human being for what? What is the purpose of my being a human being from the animal stage? Then people say

that you are a human being now you forget about your creator; you forget about anything like that and you think you are the creator. You just believe that you are the one who has to rule the whole world. That's how we create a barrier between ourselves and the truth. The truth exists and God exists whether we believe in it or not. Actually blind faith is not going to take us to God. The faith has to be based on experience which is called as `Śhraddhā'. It has to be based on experience of the truth. Supposing, I have not been to this room; I have not seen it; I don't know what it is and I started describing it and if you believe Me, then I would say it's just a brain wash and it has been nothing but a talk and talk and talk about God throughout. The reason was the human beings were not ready at that time I should say to get to their Realisation. We had few people very few in the last say sixth to the modern times.

I asked a Zen master, “How many realised Souls you had? `Kaśhyapas'." And he said, “We had altogether only twenty four `Kaśhyapas' from the sixth Century to the thirteenth Century and we had none." So I said, “Then what are you doing there? You are a Zen Master and you are not a realised Soul." So he said, “I am doing my job." A priest, I must say John Clover is also a priest; and a priest very well known personality and I asked him, “What do you mean by Holy Ghost?" So he says, “I am agnostic." I said, “Then, what are you doing in the church?" So he says “I am doing my job." I was surprised! What sort of a job you can do when you do not know what you are talking? You are professing something about which you yourself are not sure. You yourself you

are not a free soul and you are talking about freedom of the soul; is something like a advertising department.

So people start wondering, is there anything like God? And no wonder that so many have discarded as nothing. But the time has come now to prove the existence of God. The time has now come to prove all the miracles of the scriptures. At this time only there's a controversy should come up that there were no miracles and the time has come to prove that. Isn't it surprising that spontaneously at this time only all these intellectuals are coming out with their novel ideas? And that this is the time we can prove it that there is God. We can prove it that there is Kuṇḍalinī, the Holy Ghost and we can prove it that there is Spirit and that a human being can ascend. I think the background is so dark that the light will show better and that has to happen. In these modern times, I find if you talk to anybody about God, they will laugh at you. Is not regarded fashionable to talk about God but despite of all that in the modern times we have the maximum numbers of seekers. We never had so many seekers at any time.

Think of Christ, he had those twelve disciples who did not believe in Him till they saw His resurrection.

I mean they did not believe in Him fully, I mean to say. Look at Buddha or look at anyone of these people.

Mohammad Sāb, how they tortured his life? And they all have talked about this time as the resurrection time because before the doomsday the resurrection has to come. But the people who are in charge of the, there are people who have taken their charge in this world. Will not

believe that there can be redemption, that there could be resurrection because it's a money making proposition.

I met a Mayor today in the morning of another place and he told Me, he asked Me actually “Why people become so fanatic about religion?" I said, “Because it is a money making proposition everywhere." Any money making proposition has to be fanatic because you have to be successful money wise and also compromising. It's an enterprise and God doesn't understand money, that's the worst part of it. He doesn't know what money is. He does all that is living what human beings do is nothing but they convert dead to another dead. Now for example some tree is dead, we make a bench out of it; from dead to dead.

But can we transform these flowers into fruits? We do not. And the one who does billions and billions of these at the time, at the right time, proper seasons, who must be that? Whatever we have done so far is the dead work. But the work of God is the living work and the living work of God is evident in our own existence that we have become human beings from amoeba stage and that if higher ascent has to take place it has to take place through some spontaneous happening meaning living happening not by some artificial things like in the Hindu religion we have a ceremony called as `munja' where the, at eight years of age they say the child has now become a Brahmin, means he has known the All-pervading Power of Brahma, of Holy Ghost, certified. As we have in Christian religion also in the churches they'll put their hand and your head and say now you have become Christian, Baptized. How Sir? Just an exercise

and we believe in it. We accept the situation and we believe that we are that. Mohammad Sāb has said, “You have to become the Pīr." There's no religion which has not said that human awareness is for just balancing yourself. That's the religion is. It's like trial and error and trial and error; that you make mistakes improve yourself, make mistakes improve yourself. You move from one extreme to another as you see here to the left or to the right and then you come to the center and the central path of ascent is within us and which we achieve through our moderation and not through our extremes and those who go to extremes and become fanatic are people who are not religious by any chance because religion must give you a balance. That's the first thing one must attain, attain through religion. Now within us lies the power of our ascent and the path of our ascent and on this path we have got different centers which represent something very subtle within us. As I told you this is the knowledge of the roots.

Supposing a tree is sick we see the leaves are falling.

So we take one leaf. First of all once if we pluck it out it is already finished. But even on the tree we try to inject something to the leaf, does it reach the whole of the tree? It does not. If you have to cure that tree, you have to go to the roots. In the same way within ourselves these centers are placed and the root has to be awakened so that it passes through all these centers, enlightens all these centers and give you the ultimate that we call as the true Baptism or Self-realisation or in Sanskrit knowledge they say ` Ātmā sākṣhātkar'.

Now where does the Spirit reside? The Spirit resides in our heart. Now this is a hypothesis for you.

You need not accept. But keep your mind open for it. But the seat of God almighty is on top of your head though the reflection of that as the Spirit is in the heart. When this Kuṇḍalinī which is called as the Root also or is called as the Holy Ghost, which is the reflection of the Holy Ghost, which is the power of God, which is the Primordial Mother, which is your individual Mother rises and when it touches that point the Spirit in your heart starts emitting these cool vibrations. First you feel it here coming out of your head, the Cool Breeze. This happens. This is not artificial you can even see in many people the pulsation of the Kuṇḍalinī very clearly just like a heart or in that bone, which is just a bone; pulsates like a heart, when there is an obstruction in the higher centers.

Now the subtle side of these centers are that the first center is related to our innocence. Have we bothered to find out how are we innocent in our childhood? What is that creates innocence within us? Then the second center that we have is the center of Swādhiṣhṭhāna which deals with the creativity that we have. Now God has made human beings in his image. He has the same centers within Him which He reacts within us.

So with this center He has created all this universe. This is for the creativity.

The third center within us, which is the naval center, which looks after the solar plexus on the gross, is called as the Nābhī Chakra meaning the naval center and is responsible for giving us the seeking. We should know why do we seek. Why do we seek food to begin with? We

feel hungry, but how do we know that we are hungry and that we want food? Even a child knows that, even an animal knows that; how? This is the center tells us that now you are hungry better go and have some food. And this is the center tells us now you better seek some money, maybe some power, maybe all the human things that we seek and waste our life quite a lot in that. After that when you are affluent when you have solved all these mundane things like no more we are living in the jungles like animals. Then we start thinking that there must be something beyond because I have got everything now but I haven't got joy. I don't feel joyous.

I am not satisfied, what is that? When this seeking starts then you are a special category of seekers for which William Blake has clearly written very, very clearly two hundred years back he said that men of God will become prophets and they will have powers to make others prophets and that is today's Sahaja Yoga.

This seeking is a special category of people who we find now a days all over the world. That's why I said it at the very outset that you do not find so many seekers, in the history of spirituality so many seekers.

But today there are thousands and thousands; I would say millions and millions of seekers. But what happens to them? Again they get lost.

Some start getting lost in the intellectual understanding of God, finished. How can you understand God with this limited brain? He's unlimited. You have to go beyond this mind to understand. What can we understand of that God who does all these marvelous things of living processes which we cannot do even a wee bit with this brain of

ours? So some are lost in the books and some are lost in the organized religions, finished.

Sunday morning have a nice dress, go to the church, I have done my work as far as God is concerned.

Or I would say for a Hindu is to go to the temple, take some money give it to the Brahmin there, done.

So they are also lost in it. Then there are lots of markets now a days. We have `spiritualists' and we have `charismatics' and we have got `seventh day adventist' and `born again'; all sorts. They are only same people with different brands. There's no difference between one human being and another, even if you put any brand on our head we are just the same. There is no difference at all. They may profess something, but whatever you profess is not within you.

So it is not what you profess is important, but what you become. Becoming is the point. What you become on your central nervous system. That is the evolutionary impact. When we evolve from animal to human state it is expressed on our central nervous system. For example if you have to take a dog through a dirty lane, he has no objection, he just walks through. But we cannot go. Now you bring a dog here in a good garden, he's quite happy, he doesn't know whether it is a beautiful garden of flowers or it's a dirty lane. But for a human being this awareness is there and he can feel it. Now to human beings if you talk of sin this that, they don't understand. They'll say, “What's wrong? What's wrong?" “If I kill somebody what's wrong?" “If I do like this what's wrong?" Because the awareness is at that level. But Christ, would He do such a thing? Buddha, would He do such a thing?

Khalil Gibran, would he do such a thing? William Blake? No, why? Because they are above us and their sense and sensitivity has developed in such a manner that they are the people who know what is right and what is wrong.

So we live in a relative world. We must accept this. We have no sense of absolute and even if we have it is told to us from our fathers, forefathers or in the church or in the temple somewhere; is all conditioning.

We do not know for definite whether it is right or wrong because we haven't got that awareness.

So what has to happen to you is that you have to become collectively conscious that means you can feel your own centers on your finger tips. That is Self-realisation, you know your Self and you should feel the centers of other people on your finger tips and so that you know what is wrong with another person or what is wrong with you. But you are so much separated from yourself like it becomes your cloth, the whole body, the ego, the superego that you know it is wrong and you clear it out, if you know the technique. This is the another meaning of the word Yoga.

The first meaning is that Yoga is the union with the Divine; also Yoga means to be deft in the art of God's love, in the technique of Divine laws; this is the another meaning. Yoga doesn't mean standing on your head. That's just a misnomer, because some people have got very little knowledge about things and they start saying this is Yoga. But I mean Patanjali who has talked about it thousands of years back has described nothing but Sahaja Yoga; is the spontaneous union, spontaneous union with the Divine. That's what he has described out

and out but who reads that big book. Yoga you can buy in three pages you see.

Stand on your head; bend your feet, but why? We too have to do some exercises in Sahaja Yoga but the Kuṇḍalinī has to rise and tell us where it is obstructed accordingly we do the exercise. Supposing you have a trouble on your head and you do the stomach exercises, the stomach will be spoilt for nothing at all. As it is you have a headache plus the stomach is also spoilt.

So it is a big science one has to understand. But it is so simple as a child. Now this child is a realised Soul he knows because you become the absolute. Now if you want to know whether there is God or not you just put your hands like this and ask the question, `Mother is there God?' When you ask the question you'll get tremendous Cool Breeze flowing.

Is like a computer, an absolute computer. Now you ask a question, `Was Christ the son of God?' You get tremendous; but ask about Rasputin `Was he a saint?' I don't want to ask because it might burn My hand. That's how you know the absolute. Afterwards you don't need also to use the hands, just without that you know and that is what the state one has to achieve, that is the final breakthrough we have to achieve because this modern times as they say, these are the times that are described as the resurrection time, the judgment time and this is the time that people have to judge themselves. Your own Spirit will judge you. Nobody is going to put you on a weighing machine to see what have you got. Your own centers will be judged by you yourself. You become your own master, your own Guru and you judge yourself and

correct it. You judge others and correct it. But you don't tell them, you speak in a strange language as the disciples of Christ spoke. You talk in the language of centers. Like you ask somebody, “What's the matter with this person?" So he'll say, “His left Viśhuddhi is catching." Means he feels guilty. If you feel guilty your left Viśhuddhi catches.

We went to Nottingham today and there was a taxi fellow who came in. We sat in the car and I knew he was a realised Soul. And he started talking to Me. He also took to Me easily and he confessed to Me, “Mother I am a healer." I knew he was a, everybody knew that he was a realised Soul. He did not know much about it because he's not a Sahaja Yogi to know all the deftness of it. But he knew that he was something different and a very gentle and a sweet personality he had.

And while talking I asked him, “What's the matter with you? Why do you feel so guilty?" He said, “I don't know but I feel like a criminal." I said, “Why?" “Because everybody thinks I am queer." I said, “In a lunatic asylum if a saint man goes everybody thinks that he is insane.

So you must not feel that way, you should have all full confidence in yourself." But he was so surprised that I could tell all these things about him. I said, “Anybody would say because we know what you feel on your finger tips. It's nothing great that we are doing." Because supposing, dog cannot talk to us, but supposing we tell the dog that this is music, Indian music. He will ask, “How do you know it is Indian music?" Because we know, we can hear. You can't hear; you cannot differentiate. But we don't take such pride in saying that we know this

colour or we know that thing and we know what is art, what is not. We think it is our own right to know and we know it. In the same way once you get your Realisation you just know it because you become.

So becoming is the main thing that you become a realised Soul, a saint, a sage, a seer, but as a result of this awakening because it passes through various centers, into various layers.

First thing that happens to you; first thing I must say that you get your physical body cured. That's how Sahaja Yoga cures cancer. What is so great about it? It does and it's only this Sahaja Yoga that is going to cure cancer. Otherwise you'll take chemotherapy, loose your hair, then they'll cut your throat and cut your nose and you'll end up by parts, you see and when one will die it won't be in one piece. But in Sahaja Yoga the Kuṇḍalinī rises and she supplies the necessary vital forces to all these centers and you get cured.

Practically everything that is to be repaired can be repaired if the stage is not very much advanced. If the stage is very much advanced then the Divine takes a decision that let this body die and come back again in a fresher way. Then it allows it to die. But mostly if it is in a repairing stage without taking any medicine, without going to any doctor, without anything you can cure yourself. It's not difficult. It transforms your personality in the sense that your priorities change completely. I don't have to tell you `don't do this'. That I will not say because then half of you may run away. But it will happen in such a manner that you yourself won't do that. I don't have to tell you at all. Because firstly if you try to

do it you will lose your vibrations you feel unhappy. You'll lose your joy and peace and maybe your body may react and that it may vomit out the thing or it may make you very painful so that you just don't do it. You become righteousness, you become virtuous and you enjoy your virtues. You don't force your virtues on others you just say that one day he should get Realisation. The concern is as if a part of your body is sick and you want to soothe it and put it right. No obligation, nothing. If somebody is drowning himself actually part of you is getting drowned that's why you jump into it. But here actually you feel the another person and if you know how to cure that then there's no obligation at all because there is a part and parcel of your being. Supposing this finger is paining and if I rub it. Am I obliging myself? But it is so spontaneous it is so automatic that the idea also doesn't come into your head that you have obliged him. It's so simple.

This is the power of God's love. We have never used that before because we were not capable of doing that. All these wars and all these problems of the world are because we are using the power of hatred. We talk of peace but how will you make peace on this earth when the people are so disturbed? The source of peace is the Spirit and if the whole world or a part of it and a very wee part of it accepts that they should have their Spirit manifesting and they establish themselves you'll see all these problems will vanish into thin air. As it is in your private life they vanish out. Everything becomes smooth joyous happy. The relationships become very pure and you really enjoy human beings for the first time. Otherwise it is just we'll say “Oh we are brothers,

brothers, brothers. We are sisters, we are this that." When it comes to selfishness everything drops out because it's just a mental projection. Even countries will say we are all friends, we are going to help, but when it comes to something important they drop out. But this is no mental projection, is reality. Become that and that should happen to many, many people by that a kind of a catalysism will take place and the whole world has to be changed as promised. Those days are ahead, is working out very well, I have worked in this England for ten years. In India hardly two years, but thousands and thousands in the villages are now Sahaja Yogis. They have given up all their bad habits. They have become masters of themselves. Even I would say in England we have quite a lot of Sahaja Yogis, but still is a very important place is England because it plays a very important role in spirituality because it is the heart of the universe and the heart has to pump out the truth. It's pumping out all kind of nonsense on the television.

Today on the television they gave Me hardly thirty seconds first and then three minutes. What do I do in three minutes, but for a joker or a clown or for absolutely useless person there will be hours together.

This is the problem that we have to face, but I am sure when the chaos will be seen clearly people will ask for the answer and when they seek that they will receive what they are seeking. That is a promise and the promise has to be fulfilled. All that is promised in the scriptures has to be fulfilled.

May God bless you all.

Now if you have any problems please ask Me. Today I had a very, very hectic day. The whole day I have been moving from places to places and somehow you have been so kind to come here and I am sure we'll get the experience tonight. But in any case if you have any questions please ask. Is important.

From the seekers: May I ask a question Mātājī?

Shri Mataji: Yes please.

From the seekers: Is it possible to awaken Kuṇḍalinī without a spring guidance like You because You are not available to us so only by reading books?

Shri Mataji: Yes it is possible. Only.

Sahaja Yogi: “Only by reading books" she said.

Shri Mataji: By reading books. No, no, no not at all. Kabīr Das has said “Padhi, padhi pandita murakha bhayei." That by reading too much even the learned have become stupid.

Seeker: So how could we have Divine guidance like You?

Shri Mataji: What you have to do first of all is to know that it's a living process and for any living process you don't need mental understanding. Just I have talked to you because after all you are very intelligent people. But supposing we want to sprout a seed what do we do? We put it in the Mother Earth and it sprouts. Do we give it a lecture before hand? All right do we do anything? It is built-in in the seed as well as in the Mother Earth the capacity to do it.

So of course you have to have somebody who has the capacity. SatGuru is the real Guru. But these days they are all in the market; all making money. First thing is no

money can be paid for sprouting of the seed; first principle. Ninety-nine point nine percent [99.9%] will drop out on that point and is said that “Sahib Milaye." The one who makes you meet the Divine is the Guru. The one who talks and gives lecture is not the Guru. But these days there are some very great Gurus but they are hiding themselves in the Himālayas and I sent one of them with great request to America that please go and do some work in America I won't be able to go. He stayed in New York for three days and ran back into Himālayas. He said, “The people are at a very lower level you see, they just talk of dollar." He ran away.

So they don't want to deal just now perhaps maybe after sometime if they see that the area is all right, they may come down. But there are many great saints all over the world. But sort of they have receded themselves. First you all become saints and they will all come to join.

Seeker: To become saint is very difficult.

Shri Mataji: Who told you that?

Seeker: Afreed.

Shri Mataji: It is the easiest thing. Living process is the easiest. But we are so difficult we don't want to eat like this we want to go round and eat, then say... It is the simplest thing. “Sahaja Samādhi Lago” Sahaja you get it. Is said by everyone who said it is difficult? Who has said it tell Me? No one.

“Ek hi akshar premaka pade so pandita ho." Who has said it? Did Christ say so? Did Buddha say so? Nobody said. But they could not do it because people were difficult.

So they said all right go ahead, carry on. Kṛiṣhṇa at the very outset of Gītā he said that you find yourself. You become a `Sthita-pragñya'. You become a realised Soul, at the very outset.

But Arjuna says, “But how You are telling me to go on war and here You are telling me to become `Sākshī', the witness?" Kṛiṣhṇa was a Father. He said, “This gentleman won't understand in a straight way." Because Kṛiṣhṇa is a special incarnation of diplomacy, he understand how human beings are, like a Father you see. He won't tell straight forward. He will say “all right you want to do it go ahead." You want to jump in the sea go ahead.

So He said, “All right” it's very interesting we don't understand Gītā also without Realisation.

Like a father who comes out of his house and sees his son trying to drive the cart.

So he says, “All right you want to drive the cart please put the horse before the cart." But the son says, “No I can put the horse behind and drive the cart." He said, “All right do it no harm. Only put your attention there." So he says that, “All right you do all your work, but put it at the Lotus Feet of the God." You cannot do it, is an absurd condition. You cannot do it; absurd condition. But when you get your Realisation you don't say `I do it.' You say, “It's going” “it's coming” “it's working” “it's happening." You become a third person; `akarm'. The second he said about `Bhakti ' is the devotion. He said “Pushpam; all the flowers and fruits and all these you give Me, I take them" but where did He play? On the word `ananya' means you have to do the devotion when you are not the other `ananya'. Now when are you like

that? When you are one within and also is logical that unless and until you are connected within what sort of a Bhakti [devotion] you are doing here? You must be connected. Only `Bhakti ' you can do is to say that “Connect me." But otherwise if you are not connected, if the telephone is not connected what are you telephoning? Is as simple as that, is very logical.

So the whole `Karma Yoga' and `Bhakti Yoga' is nothing but that you get your Self-realisation first. Now this is the problem with human beings that they want to live on words, but how long? Nothing is difficult.

So far I have not seen it is a difficult thing to do. It has worked out.

Any other question please? Question: [related to astrology].

Shri Mataji: Is of no consequence.

Seeker: Is of no consequence?

Shri Mataji: No consequence.

This is very subtle, above everything else, makes no difference. But later on I find because we are problematic people and the Kuṇḍalinī comes down to help you in different places. And I find that sometimes the people how they are made at their birth by astrology behave in different manners. But still the sign and all these things that are so gross do not bind you. You just throw them away and get out of it.

So it's nothing important. You go beyond all stars, beyond all science and things. It is of help in a way; for example they cast My horoscope in India and they

discovered something about Me and which is something very fantastic I should say. It has something.

For example: discovering this, you may think `what is it discovering this?' `What was the use of the Kuṇḍalinī has nothing to do it?' But today only on the radio I could give Realisation to many people. On the television you can give Realisation to people.

So this is also useful. Everything is achieved for Selfrealisation.

Science has achieved everything for Self-realisation. It is at the service of God and whatever is not is all destructive. Even I would say atom bomb is important otherwise people would never have thought of God.

Seeker: Yes; On to religion, Catholics why is it that they make such a do of the Pope? He's only flesh and blood.

Shri Mataji: What do they do?

Sahaja Yogi: Why do Christians and Catholicism particularly make such a thing of the Pope? He's only flesh and blood.

Shri Mataji: You better go and ask them. About this Pope John, I went with My Husband to Krakow and being a VIP or something, they asked Me, “What would You like to see?" I said, “I would like to see some good Church." So they took Me to Krakow where this fellow was the Cardinal and they held some sort of a mass. I was sitting there and then I shook hands with him and had tea with him and I rose his Kuṇḍalinī. It came and went back in the same shot. But sometimes when he is talking sense, the Kuṇḍalinī is up there; you see it come up and goes

down. Still he's not established himself; the same fellow who became the Pope.

But why they make out of it is this because Mister Paul who is in the Bible. I don't know why he's there; has done all this. Now first you must ask Me a question `Why Mother Mister Paul is there in the Bible?' Can you explain to Me that? He never saw Christ; he had nothing to do with Christ. Now I am asking you a simple question you see, from God's side.

Somebody must ask from God's side also sometimes some questions. All right now this gentleman was just torturing Christians, he becomes epileptic, he sees some cross as he says. Whatever it is, sees something so what? And then he is in the Bible. How come? Now he is not a free soul. If you accept Paul, this I had said long time back, you will have to give up Christ and that's what is happening today. All right and even Protestants because I took My birth in Protestants, among Protestants. I know them. I know about all of them, Christians and Hindus and Muslims and every one, are all funny fanatics.

But the Protestants are very sophisticated fanatics. It's impossible to talk to them, specially in India. Oh Baba! They are so sophisticated, they've done all the science of the Bible. They've made science out of Bible. Bible is so great how can you put it in the science? Science is a wee part of it. You agree there with Me? So now first let us accept we are first and foremost human beings and we have to become super human beings as realised Souls. Whether you are Christian, Catholics, Hindus, Muslims anything. It should be such, how can it be different? Does

God know that you went to a Anglican Church or to another Church? Does he, will he know? Accha tell Me, do you think he will know all these things? Do you think? Somebody must be keeping a record. Do you think so? I mean is it not ridiculous the way we fight about these things. Can He keep record of all these things? And it's not only about Christians, it's same in Hindus. Hindus are very fanatic, Sikhs are fanatics, Muslims are fanatics; all blind people are there. But they are good people you know? They believe in it. They are innocent; they believe that what they believe into is the truth. They have to just know that the truth is universal and is for everyone. You cannot claim anyone as your own. Actually by that you've killed the truth. Like a tree has many flowers, living flowers you pluck some of them saying this; this is mine, this is mine and the flower dies and that ugly flower becomes your fanatic religion. It's not a living flower. In Sahaja Yoga we know that all Prophets were right. What They said were right; we believe in Them. We use Them on these different centers and all the incarnations we use, but as far as the outside religions are concerned we think they need some cleansing and light. Then everything will be all right.

You are Catholic? I mean you educated, I am sorry now you are no. But whether the education was in Catholic Church? If you want to hear about Christians, go and ask Muslims. If you want to hear about Muslims, go and ask Hindus. If you want to hear about Hindus, go and ask Buddhist. You'll get the full picture about them. You see we can see what others are we don't see what we are. True.

Sahaja Yogi: Any other question? Mother's going to give you the experience tonight, so why don't we do it now? Just lift your shoes off so that your feet...

Shri Mataji: You better take out your shoes. That's all I make humble request, that's all. I hope it's not difficult to take them out. I'll stand up I think. Paul, can you help Me please?

Sahaja Yogi: She wants to stand...

Shri Mataji: There are lots of saints behind sitting there and you all have to become saints. For that just you have to put your hands on your lap as they do for Namaz like that because these fingers as you will see there are indicative of your sympathetic nervous systems, left and right and they form centers.

So just put your hands like this. Now this hand represents the power of desire as you will see on the left hand side and this hand represents the power of action. Now what we have to do is to release our own centers by giving help to them and the Kuṇḍalinī will then rise immediately because if the centers are augmented or constricted then Kuṇḍalinī has to fight it. To make things easier for Her, we'll have to put our hand, right hand on different centers, which I'll tell you, which is very simple. You don't have to do much about it.

So now the right hand that is the power of action we'll be using for touching different parts like the heart, the stomach, the lower part of the stomach, then here at the base of the neck like this and then here on the forehead. Ultimately on top of our head where the bone was soft, the fontanelle bone area. That's all. It's very simple one by one I will tell you. Another thing very important is that

you should not open your eyes till I tell you because the happening has to take place within. Your attention should be inside and not outside. It will be sucked in. You don't have to do, don't fight with it, don't fight with your thoughts, don't fight with anything. Just let it loose it will work out. You have to sit comfortably in a straight manner without being lousy or without being over alert. Just sit in a very comfortable manner with your left hand towards Me and the right hand on the heart. You may take out your spectacles or anything because you have to keep your eyes shut all the time. It helps also the eye sight. Now put the left hand on your heart.

Sahaja Yogi: Right hand.

Shri Mataji: I am sorry put your right hand on the heart and left hand towards Me.

At the very outset I have to tell you one thing that you should not feel guilty about anything because that's one of the biggest hurdles in the West.

So before saying anything you have to tell yourself that `I am not guilty, I am not guilty, I am not guilty.' Close your eyes and say that. You are not to put your neck very much backwards or forward or in any abnormal way, but sit comfortably. Now, on the heart you have to put your right hand and all the time keep the left hand towards Me. At this stage you have to ask Me a question because I said you are a computer and this is a very absolute question. You can call Me Mother or Shri Mataji whatever suits you.

`Mother, am I the Spirit?' Ask this question, three times. Please don't open your eyes, keep the left hand towards Myself and put your right hand on your stomach in the

upper part; in the upper part of the abdomen on the left hand side. We have to just look after the left hand side of our centers.

So put the right hand on the left hand side of the upper part of your stomach. Here lies the center of mastery; the Guru, the Prophets.

So here you have to say, because you have already asked a question that `Mother, am I the Spirit?' You have to ask now another question relevantly with it. `Mother, am I my own Guru?' Because if you are the master, if you are the Spirit, automatically you become the master. Unless and until you are the Spirit you do not become the master.

So the second question should be `Mother am I my own master? Am I my own Guru? Mother, am I the Prophet?' Three times please.

Now, now we start with the real asking by putting our right hand in the lower part of our abdomen in the left hand side. The right hand on the lower part of our abdomen, stomach, on the left hand side and press it a little bit. Here now is the beginning of asking for the True Knowledge, for the true technique, for the Pure Knowledge.

So please ask Me six times because this center is very important and has six petals, six sub plexuses it controls. Please ask six times because I cannot force you to do it unless and until you ask for it because you are free. To respect your freedom I have tell you that you have to ask `Mother may I have the True Knowledge, the Pure Knowledge of the Spirit?' six times. Now you must be

confident about it, you should not be diffident, you should ask with full confidence.

Now, six times. Please don't feel guilty and be confident. Now we have to raise it so we go back to the same position on the left side of our stomach in the upper part. Please put your right hand on the upper part of your abdomen on the left hand side. Now here you have to assert with full confidence. Ten times you have to say because there are ten valences we have, we have Ten Commandments and ten times the Primordial Master incarnated on this Earth.

So we have to say ten times in full confidence `Mother I am my own master. Mother I am my own Guru. Mother I am the Prophet.' Now please say it ten times.

Don't feel guilty, please don't feel guilty.

[Shri Mataji blows Cool Breeze twice.] Now ten times; raise your right hand after saying ten times, to your heart. Again here there are twelve sub plexuses, so you have to assert with full confidence by saying `Mother I am the Spirit,' which is the truth. Without feeling guilty you must say that because God is the ocean of love, he is the ocean of compassion. He is the ocean of forgiveness and what kind of guilt you can have? What kind of sin you can commit that He cannot forgive? So don't try to count your sins and count your mistakes and count your guilt just say, `Mother I am the Spirit.' Now saying this about twelve times you raise your right hand at the base of the neck and press it hard on the shoulder. This center is always caught up.

So again I have to say that for sixteen times you have to say, `Mother I am not guilty' and if you have the habit of

feeling guilty too much better say it hundred and eight times to punish your self. I am assuring you that you are not guilty but if you want to say that again and again all right go ahead with it for hundred and eight times. Don't feel guilty otherwise you'll miss the point.

[Shri Mataji guides someone in the audience:] From the front hold it from the front not from the back, “sāmne se hath lijiye, aise pichese nahin, sāmne se hāth lijiye” tell him. That gentleman also, that one. Hān! Better from the front, much better.

Sixteen times; believe in yourself. Have faith in yourself, forgive yourself. First of all you forgive yourself. Or at the most you can say that `O Lord forgive me,' but don't feel guilty while saying that.

[To a Sahaja Yogi:] You shouldn't disturb, I know what to do. I don't want to listen to you.

Now... you have to raise your hand up to your forehead and here you have to say in a very simple words, `Mother I forgive everything, I forgive everyone' with full heart in it. Now some people told Me it's very difficult and this and that but actually when you don't forgive, what do you do? Or when you forgive what do you do? Nothing, it's all mythical. On the contrary you are torturing yourself by not forgiving.

So please say from your heart, `Mother I forgive everyone'; on your forehead.

Now, now raise your hand on top of your head, put it on the fontanelle bone area, your palm and press it and move it clockwise, your scalp. At this point you have to say, `Mother please give me my Realisation' because I cannot cross your freedom again. This you have to say

seven times. But before doing that please say that, `If I have done anything wrong, O Lord please forgive me.' Without feeling guilty again; three times. Now seven times you say, `Mother please give me my Self-realisation' because I cannot cross.

[Shri Mataji blows the Cool Breeze twice...] [What heat bāp re...] Now take down that hand.

[Shri Mataji blows Cool Breeze twice.] Now put the left hand on top of your head about four inches above and see for yourself if there's a Cool Breeze coming in.

[Shri Mataji blows Cool Breeze seven times.] Now change your hands and see for yourself if there's a Cool Breeze coming in. Right side is clear, good. Now left side. Again change your hands and see if there is a Cool Breeze coming. Ah! better.

[To a Sahaja Yogi:] You have to ask the master question, Holy Ghost; later not just now.

Now those who are not feeling the Cool Breeze raise your hands please. Please raise them high so that they could see. Now the Sahaja Yogis will come and attend to you. Now don't get upset with them. If you are not feeling the Cool Breeze raise your hands and if you are feeling it you got it. She's got it, Viśhuddhi, it is, she feels guilty. You felt it? Have you felt it? Not yet? All right; Aapko nahin hua? Aarahe hai.

Some have felt, some have not felt doesn't matter.

Sahaja Yogi: Just describe again what they should feel.

Shri Mataji: You should feel a Cool Breeze coming out of your head like a cooler. There might be hot coming in doesn't matter. You got it?

Sahaja Yogi:... He's got a Cool Breeze coming from his hand into his head.

Shri Mataji: Correct! Now just see if it is coming from your head or not. Just check. Tell him to say that `Mother come in my head.' This lady, Derrick you go, just come and see. It's better now, see. You may ask `Is this the Cool Breeze of the Holy Ghost?' What about this lady? Ya, no somebody should attend to her and this one. Is there some another way someone should come and attend to this lady? Aāpka nahin hua? Ho gaye? Aaraha hai? Ho gaye pār? Pār utara gaye sant jana re. Hān.

From the audience: There's slight tingling on this palm.

Shri Mataji: In the left hand? Ask him to ask the question of Holy Ghost. On the left hand if they have tingling you can very easily do that.

Sahaja Yogi: Anyone who's getting the tingling or not getting the vibrations on the left hand...

Shri Mataji: No, no let them tell them privately; don't make it open.

Sahaja Yogi:... just put your left hand to Mother.

Shri Mataji: Ask the question.

Sahaja Yogi: Give me the Cool Breeze of the Holy Ghost.

Shri Mataji: No, `Are You the, Mother are You the Holy Ghost?' I am asking to ask `Mother are You the Holy Ghost?' Aa raha hai [it's coming] left hand towards Me. Left hand towards Me.

From the audience: `Mother, are You the Holy Ghost? Are You the Holy Spirit?'

Shri Mataji: All right the tingling has gone, the answer has come, now recognize. May God bless you.

Now this gentleman, what about the one who was worried about the Pope? Did he feel the Cool Breeze? This lady she's got it. What about you? Lady from the seekers:... tingle.

Shri Mataji: tingle on both the hands? Lady:... On both the hands.

Shri Mataji: She has both the hands give her a bandhan. Hān ab bas shanti dharo, chit mein hi shanti. This gentleman, Maria? You have not forgiven; keep your eyes open and watch Me and say `Mother I forgive.'

Seeker: Mother I forgive everyone. Mother I forgive everyone.

Sahaja Yogi: Getting less tingle? Just say it again..., while looking at Mother.

Shri Mataji: Ho gaya jagaran? Have got it. You got it sir? Inke bhi ho gaya [He also got it]. Aap unke sar pe dekhiye aura [You see on top of his head, aura]. Hān has he got it? Tingling left? Ask him to ask the question of the Holy Ghost, you ask.

Just enjoy don't think about it; just enjoy yourself, you got it. Now you have to establish yourself that's the most important part and in Leicester we have a very powerful Sahaja Yogi,... has spoken to you.

Sahaja Yogi: Just say `Shri Mataji are You the Holy Ghost? Shri Mataji are You the Holy Ghost?'

Shri Mataji: Holy Ghost mane [means] Ādi Shakti. Hān.

Sahaja Yogi: You are feeling it on your left hand?

Shri Mataji: That's the answer. What about this lady? She got it? She's got it.

Sahaja Yogi:... she is Sahaja Yogi.

Shri Mataji: What about her? Hān what about this one, this gentleman with spectacles? Is she all right...? Good. Dekhiye sab pār hogaye. Tell him not to feel guilty. This gentleman here.

Sahaja Yogi: Yellow shirt.

Shri Mataji: Yellow shirt, please don't feel guilty. What about the gentleman behind... he's all right, he's got it, he's got it. John you better get their names, who belong to Leicester. Maria, Maria come.

Gavin I saw I think?

Sahaja Yogini: Yes he's here.

Shri Mataji: He's here; all right, all right. What do you say comes up and down? Tie it up, tie it up.

Gavin...

Sahaja Yogi:... he's the Indian gentleman.

Shri Mataji: Hān he's what? Ask him to pull his ears.

Sahaja Yogi: He's feeling it now, he pulled his ears. Please work in silence. Please work in silence.

Please work in silence.

Sahaja Yogi: It's very important that you should follow-up this experience. There is a center in Leicester and at that center they can teach you very simple techniques some of which you've seen being done now to purify and remove these blockages in the Chakras. They'll teach you how to raise your Kuṇḍalinī how to establish it, how to develop your vibrations and then ultimately how to cure yourself, how to cure others and how to give others Self-realisation. It's so simple that you have to work it out together. John is going to be here ultimately and

meanwhile they are going to have regular meetings so that you can follow it up.

John will tell you little more.

Shri Mataji [aside:] Āgñyā; she has very bad Āgñyā. Ask her to forgive everyone.

John: We'll be holding meetings every Thursday evening at his place; probably in the other room but in this building, 7:30 Thursday evenings. If you come along we can help you to maintain this experience and also to deepen it because what's happened this evening is like a seed as I say it's not become a old tree yet. It's still a seed so by nurturing it, protecting it, watering it so on. It will enable it to grow and that's what you can do at these meetings. Very soon you can learn as much as the Sahaja Yogis here have learnt, maybe even more hopefully by Shri Mataji's blessings. There's an address list that we are taking if you'd like to leave us your name and address we can then get in touch and you know in any other big meetings we can send you a post card reminding you where our regular meetings are and we'll also put in the address of the center, the Sahaja Yoga center and then if you have any problems any *[UNCLEAR* stage] or anything like that you can contact us and we can tell you what to do and so on. Thank you very much.

Shri Mataji: So I am very thankful for all this... What was the name of the gentleman on the TV?

Sahaja Yogi: The interviewer?

Shri Mataji: No the other person. He's the main person...

Sahaja Yogi: He's the editor, the film editor.

Shri Mataji: Now I have to tell you one thing, you should not discuss about your realisation too much. Please Sahaja Yogis also should know. You see you are all Sahaja Yogis and you have achieved it, but they are still just, they have just gone into it.

So try to understand, they are not like you that whatever is the situation you keep there. They, you have attained it, they have to attain still.

So keep quiet and another thing is please don't think about it don't talk about it too much. Work it out. It's not that by talking is will work out on the contrary the more you'll think about it the worse it will be. It's like a small little plant, a little shoot. We have to be now careful with it, respect it and gradually when you'll be coming to those meetings you'll develop it. While the Sahaja Yogis who are here, all are experts and whatever may happen even there's earthquake...

***Contents: 1984-08-03*, Public Program, Birmingham, UK**

I bow to all the seekers of Truth. When Bala says that I can give you realisation in a split of a second I have to tell you that it is you who get it. You are built in that way like a seed; when you put it in the Mother Earth it sprouts. Whom will you give the credit, the seed or the Mother Earth? Without the Mother Earth the seed cannot sprout and it does not mean that if you put a stone in the Mother Earth it will sprout.

So the credit is not to anyone but it is a process which is built within us through ages of our seeking.

We have been seekers in previous lives and before that we have been seeking. Even when we were amoeba we were seeking. That's how we have become a human being. And now we have reached a stage where we are human beings and we are seekers of truth. This is the epitome of the highest that any human being can reach where he is seeking.

As a human being when we are born we are quite aware that we are higher than animals, that we have capacities much more than animals have. We are quite aware of our being as a human being but this awareness that we have is still not complete because we are still in confusion. We do not know why we are on this earth. We do not know what we have to achieve. We do not know what mistakes we are committing or this is right or that is right. A man lands up himself into confusion because of ignorance.

Now this ignorance, as has been described by all the prophets and saints, is just a myth, like if you have darkness here that doesn't mean it exists, but because there is no light. In the negation of the light gives you the darkness.

Where is the light and how do we awaken it? This question has been very much looked into by thousands and thousands of people earlier also and thousands of years back people have bothered to find out where is this light and how do we awaken it. Now this light is within us because they found it and the method they have said also is within us because they knew about it. But this knowledge was quite a big secret for many years, thousands of years and was not given to people because people were not ready to accept it and to take advantage

of it. But we should not say that it was not said. It was very clearly said in most of the scriptures that you are to be born again.

Unless and until you know yourself you cannot know God. First you know yourself and then you will know God Almighty. For example, supposing we are coming to Birmingham and we do not know the way and we get lost. We can come here, can be brought properly, but the car that you are driving, you don't know the car. You don't know how to drive. You don't know the way. Then how are you to reach the right place? If everything is missing, how can you say that you can reach Birmingham without any knowledge about it? In the same way, if you have no knowledge of yourself itself, how can you know God when you have not known yourself? It is very logical and extremely simple logic should tell you that you do not know about yourself.

People become mad and when they are absolutely gone cases they end up into lunatic asylum. But when it starts they do not know. They get cancer diseases, terminal diseases of the worst type and they don't know how to overcome it. Till they have reached their last stage they do not even feel it. Suddenly they discover, “O God, I have this disease." So we do not know even our physical being that when it is hurt, when it is in danger, when it is diseased we have no idea. We do not know our mental being either.

When we are impressed by other people we start behaving like them. When they mesmerize us, we start following them. We are not aware that we have no mind of our own; we are just following something that is very

aggressive and that's how we accept it. If you are accepting something about which you have no idea just because you are impressed by somebody's personality or the way he talks or the way he comes to you, then definitely your mind you do not know.

Like Hitler, he came with funny ideas. He told people that, “We are a very great race and we have a right to kill everyone and to put the people in the gas chamber." They accepted. How can you accept such a mass massacre of people like that? But they did accept. The reason was they did not know what is their mind. We do not know our emotions also. We say, “This is my son. I'll give my life for this son. I'll do this for him. This is my daughter. This is my father." But when it comes to selfishness everything drops out.

So we do not also know our emotions. If we had known we would not talk like that. Every moment we are changing our mood from this to that.

Sometimes we are happy with that person. Then we are very unhappy. Then we become enemy of that person. We fight for that person first. We say, “No, this is my brother” and then we say, “No, he is my enemy." Why? Because both of them do not know their mind.

So first we must know ourselves by which we get the light to know all these things. Now what is that self? What is that Spirit, that Ātmā about which all the great people have talked? Where does it reside within us? It resides in our heart. Now when I say this, you need not accept Me. In these modern times nothing should be accepted blindfolded. It's very dangerous. That's how you have fallen into traps of so many wrong people. When I

say that you should only have an open mind of a scientist, to see whatever Mother is saying is true or not. Now the time has come that God can be proved scientifically. The science of Sahaja Yoga can prove that there is God. The science of Sahaja Yoga can prove that there is self, the spirit. It can prove all the saints and prophets who came on this earth told the truth. It can prove that whatever is said about the miracles of God is all true. The time is like that. Only our mind doesn't go to that side. We don't want to know about it. We don't want to understand it.

Now this is a special time which is described. This is a very, very special time which has been prophesized by so many. Every one of them, those who were great saints, have. They have to be great saints or real saints, as we say SatGuru [True Master]. Those prophets who were real prophets, they all have said that the time is going to come when you are going to be resurrected. Mohammed Sahib has said, “At the time of resurrection your hands will speak." Very clearly he has talked about resurrection throughout, but who is bothered to know that? They all only want to talk about the doomsday so that everybody is frightened.

Another is that we talk of the day when you are all going to be damned into something because you should be all frightened and you should just go under their clutches and surrender yourself so that these people who will be destroyed first are going to save you.

People have made money out of God. Imagine! How can you have an enterprise in the name of God? How can you make money in the name of God? I mean, how does it go

into your logics? I can't understand that you can pay money. How can you intellectualise God? It's amazing the way they are intellectualizing Christ and believing Paul was nothing but an intellectual. Why is he there in the Bible? I can't understand he should not have been there. That way, we Indians are sensible.

We had Guru Nanak who wrote Guru Granth Sāhab. He has taken all the poets who are realised Souls.

Not one is none realised. We don't listen to people who are not realised, who are not of a great evolved state. But this Mr. Paul has come inside there and now he's challenging Christ and his miracles. What does he know? He is not a realised Soul. If he's not a realised Soul how can he talk about God? He has no business. He has no right. None of these people who authorize themselves, get elected and selected as big Brahmins and big pundits and big bishops and Popes and others, they are nowhere near God. They are not realised people, are they? What realisation have they got? They are just interested in politics, economics and all nonsense that is not God's job. But we get into their traps.

Be careful. You are seekers of truth and not of something that is ignorance. We have had enough of ignorance. Any person who has any power will never succumb or compromise with untruth. That is first sign of a person who is a realised Soul. He is not bothered, even if you put him to jail, you crucify him, poison him, do what you like. And this is what surprises Me. How do you like such people and adore such people for compromising and meek and taking to all kinds of falsehood? Take the case of Christ. Did He compromise? Did not! Any time, He

never compromised. What I am saying about Paul was said by Kahlil Gibran. Openly he said it in his book, “The Son of Man" or something like that, he clearly says, “This Paul, a strange man." I don't understand. He's not a man with a free will. It's true anybody who is a realised Soul can see this and all those who follow him are following falsehood and making others follow him.

I must tell you God is not an enterprise. Remember that. If you understand that God doesn't understand money at all. Is your headache. You better deal with money, not Him.

So in Sahaja Yoga people say, “Mother, what about money?" I say, “What money? How much money you pay to the Mother Earth to sprout the seed? You pay that much to Me. If Mother Earth can take for her love any money, you can give me some money." How can you talk like this? This is ridiculous. It is ridiculous.

So there is no money. That is nonsense. There is no effort, either. See what effort do we put in? It's a living process and for a living process what effort are you going to put? What effort did we put to become human beings? Nothing! Effortless! Sahaja Samādhi Lago. Sahaj is born with you. Sahaja, born with you.

So what is there for people to put in effort? It is He who does all the jobs. What work do we do? In our ego we think, “I have done this. I have done that." What? A tree must have died and you make a platform.

So what? Dead from the dead! What else have we done? Then you make a chair and sit on the chair. You can't sit on the garden, floor. The other day somebody was interviewing on the BBC.

Poor thing! You see, they were trying to arrange a platform and I sat very comfortably, but he had such aches and cramp. He couldn't even ask Me proper questions because he can't sit on the platform. He said, “Mother I have never sat on a platform all my life” because now he must carry a chair with him on his head.

So one must understand that this dead is going to make us slaves. What we do is to create dead out of dead and think, “Oh, I have done this. We have done that." Can you transform a flower into a fruit? Can you? One flower? What can I describe? The glory of God! There's no words. Just think that every human being gets a child according to the family. Who does that job? Imagine! Imagine that child has cells developed. There's thousands of cells: some for the nose, some for the eyes, some for the hands. How it develops automatically, Sahaja. What do you do? Spontaneous! Do you give any treatment to the child or give any suggestions to the child? The One who does all these things, how can you describe His glory? And you challenge Him. Here we are, like Newton has said in a very humble way, collecting the pebbles on the shores of knowledge. That's what we are. And so we have to know, only thing that we can become is a drop in the ocean and become the ocean so that all our angularities drop out. This is the only thing we have to achieve. But for that also, God has made all arrangements so sweetly within us. He has made us so beautifully; he has created us so beautifully within ourselves. This is the picture of that tree of life which is still dormant within you and the Kuṇḍalinī that is the Holy Ghost is described, is in the triangular bone.

Now this Kuṇḍalinī has to rise, just like a primule in a seed, or you can say the germinating power and she rises through six centers, comes out of your fontanelle bone area and gives you the Cool Breeze, from your body, from your head. For that you need not change your dress. You need not put up any show. Nothing. It is something inside that happens. Kabīra has described, “Shunya shikhar par anahad bāje." On the silent apex there is the percussion of Anāhata. Anāhat is this `lub-dub' of the heart you feel there. And then when it breaks you start getting the Cool Breeze coming out of your head. If you call it, miracle. It is a miracle, but to Me it is not. It's all there. It is built in. There are thousand and one miracles we see morning till evening. We are not surprised and this is also the great thing that God has done, that you all have to get your Self-realisation. The time has come. This is the time of judgment, a special time, a blossom time when thousands of you have to get your realisation.

First of all we have to know that we must get the light within ourselves. Then one can tell you all about the Chakras and the Nāḍīs and everything. Like the light here has to be put on first and then one can tell you about the history and how it came and about everything else, but very easy to get the light. Now the other day somebody asked Me a question, “Mother it used to take thousands of years for people to get realisation. They used to be born again and again and all that." I said, “That was all right." Because on the tree of life first there were one or two flowers only, but today you all have come through all that.

Now that background is with you. You are just cashing your background with Me. I am just like a banker sitting here. But even you feel that you don't have a background. You have it. You don't know what background you must have had that you have become a human being and on top of that you are a seeker.

You might done some mistakes, doesn't matter. After all, human beings are only going to make mistakes.

So we are not to feel guilty. That is one thing I have to make very humble request that we are not going to feel guilty at all.

Today, somehow or other, the time has become very short for Me. Your train times have to change.

You have to go to London tonight and I will start the program of giving realisation to you. But there will be some people here who will look after you, fulfil all your questions and do everything. They have become experts and sometimes they are more effective than Me. Especially in India you see and here I find that somehow I, being a very gentle Mother, people do not take things seriously. Mother may be gentle but She can be very forceful and you all should take your realisation because the power of love is the highest that suits you, controls you, makes you a higher personality. We have never used the power of love so far. We have only used the power of hatred. The power of love just flows. That is, not to be seen but to be felt as Cool Breeze all around, is called as Rutambhara Pragñyā, in Sanskrit language, is called as the All-pervading Power of God's love. Is called as Brahma, is called as so many Nirakār sākṣhāt brahma, but all these things are to be felt. It acts so that you get

cured of your troubles. It acts so that you are mentally a very happy and a satisfied person that you rise into joy. It acts through your attention that wherever you put your attention it cures; it makes a person innocent.

As Christ has said, “Thou shalt not have adulterous eyes." Where are those people? Where do we find those people who have no adulterous eyes? But you get purified. Your eyes get purified and you have those eyes that when you put those eyes on anybody he gets his realisation. That sort of a personality you develop. You are so great and glorified by God. Just achieve what is inside you. Just get it, manifest it.

But truth has to be manifested on your central nervous system. Not just talk, talk, talk, talk, talk. No mental projection, but you must feel it on your central nervous system and you have to become your own master.

That's what when happens then you say you are a Self-realised person. It's not that you do all kinds of bad things and say that, “Oh I am great." Not so. You really become embodiment of virtue, embodiment of righteousness and you lose that capacity to be tempted by nonsense. Nor do you allow any habits to come over you. Such a powerful, compassionate personality you develop and the whole personality beams with that and you can see it clearly. You don't become a miserable bony structure, as they put up of Christ, but you really become like the one Michelangelo has done, that sort of a great personality. When they put up such a picture know that they are miserable creatures themselves. Ask them if they can carry the cross themselves that they can put up such a picture of Christ.

They have done harm to everyone, not only to Christ; to all the great prophets when they lived and when they died. They are still harming them by giving wrong ideas about them, by making money out of them, by spreading hatred out of them. Anything extreme is wrong. You have to be in the center. You have to be moderate and it acts and works out. May God bless you all.

Today I am sorry I won't allow you to ask Me questions because there's no time today. I'm sorry I didn't have so much time, but what we can do is to leave someone here for you, whom you can ask questions. Best is to get your realisation. That will work it out and let's see how much time it takes.

Actually, Kuṇḍalinī takes split of a second to rise, split of a second. But where? In Indian villages. I don't know about Birmingham. Let us see how it works out. But you have many people here who are already realised Souls sitting and it should take no time for you to be that.

But don't start thinking about it. It is beyond thought. It is in thoughtless awareness you have to rise but you don't have to fight your thoughts. You become thoughtlessly aware. You become, again I say you have to become, it's not just a mental projection or a certificate, “born again” and behaving like a stupid fool. Or, “I am such and such Guru” wearing his mala and the Guru and the shishyas going to hell, taking two running jumps that way. That's not it. It's such a funny sight when you see those people, the chelas of the Gurus the way they are. Just can't believe it. The Guru has befooled them and they have really become fools and stupid people.

So be careful. You have to become your own Guru.

I am just your Mother. I am here to give you your realisation. As far as the Mother Earth gives sprouting to the seed, that's all. There's no obligation, nothing of the kind. It's your own. You have it and enjoy it. Only thing after this, as Yoga has one meaning, the Union with the Divine and another is the deftness, the art of handling this power of God. The Divine Power, the Divine Laws, this is the, another meaning. That is in Sanskrit it's Kaushalam. It's the deftness, the technique, the technicalities. Not of how to handle a car but how to handle this power, this great power that starts flowing through you. You become like the flute of Śhrī Kṛiṣhṇa, egoless and you enjoy that egoless state. That's what you all are for and you should get it.

May God bless you.

Question from a seeker: *[UNCLEAR]*.

Shri Mataji: Just a minute, I'll tell you now. Sit down, sit down. It's very simple, you see. Your question is all right but is not thought out. But you understand how you have not thought out. Now just a minute, now in this light there is a lamp and a light coming out, all right? Now you think about your question again.

What is it? What are you asking Me? All right! All right! God is everywhere, all right? I can't understand what he is talking about.

Bala: Mother I don't think this is the time to discuss...

Shri Mataji: All right, you can discuss with him later on. All right, we'll give you a full chance. What is he trying to say? Just tell Me. One minute.

Bala: He is saying that the Kuṇḍalinī is wholly within the body but God is everywhere. How can you awaken something which is within?

Shri Mataji: But that I will show you...

Bala: On the assumption that God is everywhere.

Shri Mataji: I mean, God is everywhere. Now see, it's very simple. I'll tell you. It's like this. There is ether everywhere, all right, but how is it that only the radio receives the programs? Why do you have a radio? You can receive yourself. After all, ether is everywhere. It's very simple. I mean, you have not used your brains at all. When asking the questions use your brains.

Comment from questioner: Let the people receive the...

Shri Mataji: Now you should not be, Hello, sir, you should not be aggressive. There are many who want it. Let it be. We are going to give you time. I will tell you all about it. Why you are for the people? Are you representing them? How are you talking for people? Who wants to hear his lecture? Is there anyone? No one wants you. Please go away. Useless man, does nothing for you. From where they come, God knows.

Must be from some Guru paid by them. That's all, nothing else. They earn money and that's how they manage. They earn money; good advertisements by some people put them up.

Some of them came to kill Me because you see they are enterprisers.

So, they think when I say, “You can't give money” you see. In Marathi we say that, or in Hindi we say, “Pate pe pair āna." You see, his earnings are hurt. They don't like

Me. It's all right. I'll have to say what I have to say. I am not afraid of them.

All right, please take out your shoes. It's not that only I can raise the Kuṇḍalinī. You see, ego gets challenged by that. I don't mean that. If you get your realisation you can give. Actually there's one gentleman in Maharashtra who has raised the Kuṇḍalinī of ten thousand people, but one light has to enlighten another light. What is wrong in that? And then another light can enlighten just another light.

But the one that is not enlightened has to get their light from someone. In that their ego is hurt. They don't mind taking dole from the government but if somebody tries to raise their Kuṇḍalinī, his ego is hurt.

Such self-respecting people, I can't understand. It's a great blessing that somebody's raising your Kuṇḍalinī. Where do you get people these days? They only want to have all your money, that's all. Who does that? Have you met anyone? If you have met anyone like Me, please tell Me. I haven't met one.

It's not that I am something great, but this is the fact. This is the truth that somebody has to do it without any selfish interest. It has to be done. It's a job of a person who has no selfish interest. It's just the love, the compassion.

So, how can you challenge that? It is there. It will act and work out.

All right, so settle down little bit. Don't be upset with this gentleman. It's all right. They are always there to upset. Only one is not to fight. Now what you have to do take out your shoes, simple. What I say, you just do it and it

will work out. Have faith in yourself. First of all, have faith in yourself. Forgive yourself. Don't feel guilty. I have told you before now, “Don't feel guilty. Don't feel guilty. Don't feel guilty." All of you are capable of this Kuṇḍalinī awakening.

So, please don't feel guilty. Just know that everyone can get realisation. Everyone can become a Guru and everyone can give realisations to others. Is a fact. This has happened. But if you want to sit on the fence, you go ahead with it because I have to gain nothing out of you. Be sure on that. You see, it's a subtle type of a ego that works in people.

What do you have to give Me? Supposing I say I want something, then it's all right, but there's no shop here. It's a temple. In a temple you have to get something and you don't go and fight with someone in a temple, do you? All right! So now close your eyes. Put your hands like this, just like this. You don't have to do anything.

Effortless! It's effortless. Don't fight your thoughts. Don't fight anything. Just let your attention be loose.

Kuṇḍalinī itself will rise. You don't have to do anything. Just have faith in yourself, that's all, that you are going to get it. Now one thing you have to do is to remember that the left hand is for your desire, desire power, which they will explain to you later and the right hand is for awakening of the Kuṇḍalinī in the way that it goes into action. It gives release to your different centers by which the Kuṇḍalinī rises easily.

It's very simple thing.

So, put your right hand on your heart. Put your right hand on your heart. Now, as I said, the Spirit resides in your

heart but God Almighty, the seat of God Almighty, is on top of your head where you have a very soft bone in your childhood called Tālu. He resides there. But His reaction, the Spirit, resides in your heart.

So here you have to say, or ask Me a question with full confidence again, not counting your sins or anything, but knowing that you are a seeker and you are going to be blessed into the Kingdom of God. With all that dignity as a question to Me, you can call Me Shri Mataji or you can call Me Mother, whatever you like, `Mother, am I the Spirit?' Three times. Three times, ask a question.

You are the spirit, but you have to just ask the question. There's no harm in asking. Please keep your eyes shut because Kuṇḍalinī won't rise if you, if you keep your eyes shut. Please have respect for yourself because you are the spirit.

So just ask Me a question, `Mother, am I the Spirit?' We all have to become that. That is the epitome of our evolution. We all have to become the spirit.

Now second position of the hand should be on the stomach on the left hand side. We work on the left hand side. On the upper part of the stomach on the left hand side you have to say again a question, `Mother, am I my own master? Am I my own Guru,' because logically if you are the spirit you become your own master. All these great masters reside within us.

So they bless you for that. Now with full confidence, without feeling guilty, just ask Me a question, `Mother, am I my own master? Am I my own Guru?' All the great Gurus are there within us. This is a very important center. Now ask this question three times.

Now take this right hand down on to the lower part of the stomach, abdomen and press it hard a little.

This is a very important Swādhiṣhṭhāna Chakra on the left hand side and it is related to the second part of Yoga that I told you, the deftness, the technique of the True Knowledge. Here I must confess I cannot cross your freedom. You are free to choose.

So you have to ask that you want this True Knowledge and you have to say, `Mother, please give me my True Knowledge. Give me Shuddha Vidyā. Mother, give me True Knowledge. Give me Absolute Knowledge. Give me Pure Knowledge.' You have to say it six times because this center has got six petals. These are like lotuses and they have six petals. In the same way it looks after the aortic plexus in the gross and it has got six sub-plexuses.

Now please raise your hand again back to the same position on the stomach on the left hand side, that is the upper portion of the stomach, upper portion of the abdomen on the left hand side, please, again.

Putting the left hand there where it was. Now here again you have to assert because you have asked for the True Knowledge, so at this center of the Guru there are ten Gurus; there are ten masters. Or we can say there are ten valences human being have got.

So, you put your hand on that center on the left hand side and you have to ten times assert, `Mother, I am my own master. Mother, I am my own Guru.' That's what people don't like. They want to be subservient of somebody who is not a realised Soul because a realised Soul never makes you subservient; he makes you higher and higher. `Mother, I am my own Guru.' Say it ten times,

please. Now please do not feel guilty. Even if you have been to wrong Gurus, whatever has happened has happened. Forget it. Don't blame yourself for that. Just say, `Mother, please make me my Guru.' First of all as you have said it, now you say, `Mother, I am my own Guru.' Say it ten times.

Now raise your right hand. It's like a play, I tell you. It's just a leelā. It works out so well. Now put your right hand on the heart again. Now you have to assert ten times with full confidence, `Mother, I am the spirit.' With full confidence please say. Don't you worry. Many people think we have to cleanse this, cleanse that. You leave it to Me, all those things. You just say whatever I tell you, please, believing in yourself, `Mother I am the spirit.' This you have to say twelve times because this center has got twelve petals. This is the Heart Chakra, is called as the Anāhat Chakra, twelve times.

Now raise this hand to the base of your neck and place it on your shoulder from the front side in the corner where the neck and the shoulder meet. Put it tight. This is the center gets caught up when you feel guilty which is very badly caught up just now. What is there to feel guilty? Now take the hand from the front side, from the front side on the left hand, front side, not this way across, front across.

[Aside:] No. Left hand towards Me and right hand like this and hold it tight, yes. This gentleman is not knowing, you just, this hand like this and this hand like that. Can you do it, please? Left hand towards Me. Yes, left hand towards Me like that, left hand towards Me. Yes, correct and right hand here.

That's good.

Now this is a very important center what we call the Viśhuddhi Chakra on the left hand side. Those who suffer from this center get all the diseases like angina and rheumatic heart and all those things where there's a slow movement of the circulation.

So please say sixteen times, `Mother, I am not guilty.' You have to be pleasantly approaching towards God's Kingdom, isn't it? You should be pleasant about it.

What is there to be so sad or to be so gloomy about? So just say, `Mother, I am not guilty,' sixteen times and if you still continue with that kind of a thing is better that you say hundred and eight times to punish yourself. Please say, `Mother, I am not guilty.' Be pleasant about it. There's nothing to be upset about yourself. All the time you have condemned yourself for nothing at all. Believe Me, you have done nothing wrong that cannot be forgiven by God because God is the ocean of love. He is the ocean of compassion.

He is the ocean of forgiveness. What can you do that it cannot wash away these little specks? Some people say that it is difficult to forgive but just see what is the logic behind it. What do we do when we do not forgive? What do we do when we forgive? Nothing! It's a myth. We are just torturing ourselves.

So just say, `Mother I forgive everyone,' with your heart in it. Please forgive everyone. To forgive is Divine and really, that's a fact. You'll feel much lighter if you forgive.

Now you have to put your hand on top of your head for a while, just for a while, pressing the palm of your hand on top of the fontanelle area or the soft bone or the Tālu and

press it in a clockwise manner and move it so that your scalp also moves in a clockwise manner. Press it hard. Seven times you have to press it. Before that you just say without feeling guilty again, without confidence before entering into the Kingdom of God that, `Oh God, please forgive me if I have done any mistakes,' but don't feel any way guilty about it. Just say it three times.

Now here at the top of the head you have to cross the gross into the subtle. You have to enter into the Kingdom of God. For that I cannot force you. I cannot push you in. You have to ask for it.

So again you have to say, `Mother, I want my realisation. Please give me Self-realisation. Mother, please give me Ātmā Sākshāt-kār.' Just press it hard, seven times.

Now you can take down your hand. Put your left hand on top of your head. Pay attention there, about four inches above. And now see if there's a Cool Breeze coming out. Keep your eyes shut.

[Shri Mataji blows into the microphone.] You start feeling a Cool Breeze on top of your head. Just move it up and down. Now don't get upset you are not feeling it, Viśhuddhi. If you are feeling any Cool Breeze, well and good. Even it you are not feeling you should not worry. There might be heat coming out. First, there's a lot of heat in the body.

Let it come out. Let the heat come out. You can change your hand and see if there is Cool Breeze coming in. If it is coming you can put down your hand. Little higher! Move it up and down or move backwards and forwards. All right? Good. Now put your hands like this.

Now putting the hands towards Me, you have to ask Me a question again sixteen times, I am sorry, `Mother, am I the part and parcel of the whole? Mother, am I the part and parcel of the whole?' [Aside:] That will work out for Viśhuddhi.

Now I will tell you how to raise your own Kuṇḍalinī and keep it there because it has stuck. I know it has stuck. Still you may not feel it.

Some may feel it. There are many Sahaja Yogis here who will help you how to do it. They'll tell you, but there's very simple which you should follow every day to raise your Kuṇḍalinī and keep it in proper place. It's first of all, just hold it. You have to put your left hand in front of your Kuṇḍalinī, just like this, how to raise it. That is...

[Aside:] should we give them a bandhan first of all? All right! Doesn't matter.

Now you put your right hand here and go on moving it just like that. Take it on top of your head.

Push it back your head and make a, that's it. This is the first way we raise our Kuṇḍalinī. Everybody should try because then they will say, “We didn't feel it. We didn't have." It's very simple. Now this is what in the Bible they said that when the Holy Ghost blessed them they started speaking in strange languages, means the languages of the Chakras and they moving their hands in a funny manner. This is the way because that's how you raise the Kuṇḍalinī. Even the children were doing. I saw them. They are, some of them are born realised so they themselves were trying all the things, so, but we are grown-ups, you see.

So we are too much up here.

Now let us be humbled down and take it. This is the first time we push back our head. That's one.

Again second time. This is, we are raising our Kuṇḍalinī. You'll see the vibrations will increase. Second time. Third time, three times we have to give, beautiful. Three times we have to give a knot, beautiful, one, two and three. Now see your hands. Are they feeling Cool Breeze? In the hands, feeling it, yes.

[Hindi.] If it is not coming you should not be dishonest. You have to get it. You should not be dishonest to yourself. You should be kind to yourself and as a result of that sometimes, you know, people think, “Oh, I haven't got it.

So what!" It's nothing wrong with Sahaja Yoga. It's something wrong with you.

Either you are egoistical or you are conditioned. Either you are not well or there's something going in your minds which is against, or some sort of a thing that works out.

I have seen there was a gentleman who asked Me, “Why I can't get it?" He was a very frivolous man and I didn't want to tell him that, `You are frivolous.' Another one was thinking no end of himself.

So just see if you are feeling. Is it so simple? [Hindi.] Taking the name of Nanaka himself, you see, such a great primordial master born on this earth. Just taking his name itself, the Kuṇḍalinī rises. [Hindi.] He was the same as Mohammed Sahib. He was the same as Abraham. He was the same as Moses. Why are you fighting? Just see this.

All right, I am sorry I have to catch a train because there is some sort of an emergency for Me to go to London but here is Warren. He is Doctor Warren Reeves. I call him Warren because he is like My son, he, they are all My children. He is here to satisfy your mind. If you have any questions you can write to him. If you have not felt the vibrations don't go away. Raise your hands. There are at least here thirty to forty Sahaja Yogis who have been imported. Now we have to import people from Birmingham to London.

So there are so many have come. Please just listen to them. You can out beat them in no time. There is nothing to feel bad and this is how you are going to achieve, that is being prophesized. And now you can ask a question, `Is there God?' Ask a question, `Is the God miraculous? All the miracles of Christ, are they correct?' Real, ask a question and you'll get the answer as tremendous vibrations. You become a computer which is living computer. That's how you can prove everything. Everything can be proved.

May God bless you all.

There are people here. Doctor Warren will tell you about it. He is going to stay on. He has given realisation to I don't know how many thousands people in Australia, but somehow Australians are very much in the center. I must say Australians are very different. English now think that they have punished Australians; so now they are great. It's not so. In Australia great saints are born.

So in England also but we have to become.

So the becoming is the point. We have a very nice center in Birmingham and I've been coming to this hall I don't

know how many times and to Birmingham. I hope you people become the tree. Now the seed has sprouted but just don't give it up. Become the tree. That's very important; otherwise it's just a waste and is a sin against yourself if you do that.

So may God bless you. I don't think you have questions.

Contents: 1984-08-06 **Conversations on the History of Western Art and on Parents, Ashram, Bushy Park, Bristol, UK (date not sure)**

On the History of Western Art: He [Picasso] was a bit half-baked, perhaps. Still, he reflected his time.

There's nothing sublime in modern art, nothing serene. This is hell. This is hell.

[Title of a book suggested to Chris Greaves:] Art, Love and Truth.

[Shri Mataji states that Her favourite artists are Michelangelo and Blake.] She, your Kuṇḍalinī rises! [once She mentioned Michelangelo.] Chris Greaves: Bit he wasn't particularly happy, was he, Mother?

Shri Mataji: Who would be? On Parents (perhaps 08-07):

Shri Mataji: How are your parents now, Ruth? [Ruth Greeves relationship with her parents has been beset with difficulties, so she struggles to think of something positive to say.] Ruth Greeves: They're much better now, Mother.

Shri Mataji [throwing back Her head and roaring with laughter:] You know, you are very lucky to be here. [She says that Ruth's parents are typical of the generation She has been speaking of at the meeting the previous night, the (Second World) war generation. She says they are

not seekers and had not had happy lives and Ruth must be kind to them.]

***Contents: 1984-08-06*, Public Program, Bristol, UK**

… seekers of Truth.

In these modern times we see so many people who are trying to seek something beyond.

***Contents: 1984-08-07* Sightseeing the City, Bath, UK (other day 08-08)**

[About the figures on the cathedral outside the tearooms when touring the city, where souls are depicted in stone climbing the ladder or falling from it:] Look, just like Sahaja Yogis, some are going up and some are coming down.

***Contents: 1984-08-07*, Public Program, Search Something Higher, Bath, UK**

I bow to all the seekers of Truth.

It is such a pleasure to come to this old city of Bath.

The Romans who lived here are so much changed today that it is impossible to locate the Romans who lived here. Life has changed in these modern times to a very, very great extent and the ideas about life is also very much changed. As the society has evolved, we reach a point where we start thinking “What next?" As if what Romans wanted, the power, we have enjoyed it now; then they wanted to have money, possessions, we have enjoyed all that and seen the nonsense of it; and now beyond that we are seeking something more, something that is not known as yet. But there's a feeling that we have to

search something greater, higher, something that is absolute.

This special category exists today in thousands, in millions I should say, all over the world. And this I call as the blossom time, when thousands have to become the fruits. Is a special time, very, very special time mentioned in all the scriptures as the resurrection time, or the time of judgment, or Krita Yuga in the Indian scriptures. It's very clearly written about Krita Yuga in the Indian scriptures, that at this time people will have connection with the Divine, sākṣhāt. They will get their realisation, that they call as `Ātmā sākṣhātkar' and everything will be done, finished and completed. This is how they have explained these modern times.

But on the other hand, modern time is a time of complete confusion, of complete relativity, where people really don't know what to do with themselves. The value system that was very primitive in the beginning became somewhat rigid, because of too many boundaries to the movement of life, movement of mind. And then they started breaking the boundaries so much that they have lost all the shape and forms. There's so much of intermingling into those colours that we had, that it's hard to recognize what was human being, what is he and what is he going to be.

The question today faces us is this: are we born on this earth to live, have our food, some insurances and have some children, grandchildren and then to die? It's something like animal's life, isn't it? What's so great of becoming a human being? So we understand one thing, that human beings have a capacity to do something,

something great for the collective, for the people who are surrounding them, for the society in which they live. And this itself has given rise within us to this awakening, that we have to find out a way and method by which we do things for the collective, for the rest of the world. It's very, very evident, this awareness that we cannot live alone, there has to be some sort of a connection with the whole and that we should find out that connection by which we can really spread the goodness, the virtuousness, the bliss of peace.

Now the main thing is that when we start doing any such work, or any such social work or any such helpful work for the collective, we develop some sort of an ego within ourselves. Is a very common thing.

Like I was a president of one of the organization in India, called President of the Blinds. And when they wanted to invite the governor, see, very prominently these, of very high-ranking families, they had a big quarrel among themselves: who is going to sit next to the governor? I was quite amazed at them, you see.

I said, “Because you'll be facing the blind and blind can't see a governor from another person. And what is there to fight about this, that who is going to sit next to the governor?" And it was so surprising that the fight became so severe that one could not find out any solutions; so I used some humour to say, “All right, what we will do, we'll put a big plank on top of the head of the governor and some can sit like sparrows on one side and some can on other side!" And only with that kind of a humour I could neutralise their ideas; because even when they are so educated, they are well-placed in life, they are very

well-off people and they want to help others because they think that we must help the poor, the people who need our money or maybe our guidance and they come out, give their time, money and all that and they end up so stupidly about that social work.

So it amounts to this, that when we try to help anyone, actually what do we do is to help ourselves.

Because we can't bear it within ourselves, that's why we are trying to help another person. But the trouble is, the awareness of this is not there and that's why people suffer from either the ego or some sort of a conditioning when they come closer to another society.

Like any society, take it now. For example, I'm now in British society we can say, or English society.

When I come here, immediately you have to adjust yourself to that society. For example, I wear this red mark.

So everybody will laugh at you, make fun of you. Then you'll start wondering, what is this? And you'll just rub it off, you see, because you'll think that something funny is happening. Like in India if you go and if you put on lipstick in the villages, people will say what's wrong with this lady, why is she putting on lipstick, you see, it's not supposed to put there.

So then everybody will laugh and see that this is something funny she's doing and she will try then to adjust herself to their requirements; and that's how we get into our conditionings.

So either, when you are dealing with the society you either develop your ego, or you develop your superego or your conditioning.

So what is the problem, why do we develop these things? We should not.

We should stand on our right, we should stand as we are and we should see the whole world as a witness.

So the problem is this, that when you deal with the society you must know that you are the part and parcel of the whole; that everyone you see, whether he is English, Indian or Arabic are all part and parcel of one great being called God Almighty. And when these parts are not awakened, then they think they are separate and they fight among themselves, or they condition each other or they challenge the ego and like that it goes on. But once they're aware about this collectivity, that they are part and parcel of the whole, they become one, they start moving in unison.

Like in helium gas experiment they have found out that when you start reducing the temperature of helium gas, all the molecules which were fighting with the heat just cool down and they become so collective that their movement and everything goes in the same direction, like the birds, they move according to the leader, in the same way the movement starts. This happening has to take place within us when we talk that we have to have peace in this world, we have to have all the best things and that people should live peacefully and happily. This is what we have to know, that human beings as they are require a transformation. Unless and until they transform

to this new awareness of collectivity, they cannot adjust themselves to society, to another person.

Also, you will see that you meet a friend, you say “he's my friend" or you say “he's my brother" or “she's my sister", this “my" business starts coming and you feel it's something very close relationship.

But suddenly you discover that “No, he's my enemy." And then you can become such enemies that you would not believe that you were ever friends and that you will also expose the another person to such an extent that you are amazed at yourself. This happens to us because we do not know about the person with whom we are friendly that he's also part and parcel of the whole; and that we have to awaken that in him, that awareness, so that he realises that we are all part and parcel of the whole.

Now, within us lies the power to make us collectively conscious. And this power is lying in the triangular bone called the sacrum, which we know as Kuṇḍalinī, but in the Bible it is described as the Holy Ghost.

Now this Holy Ghost that we know about in the Bible is very ambiguous for many people, because it is not clearly described what this Holy Ghost is.

And I asked a priest, I said, “What do you mean by Holy Ghost?" So he said, “I'm agnostic." So I asked him, “Then what are you doing there? If you are agnostic, if you don't believe in it then what are you doing there?" He says, “I'm doing my job." So the whole thing boils down to a job for them, when they cannot explain it.

But it can be very clearly explained that this is the power of the Primordial Mother. We have the Father and we

have the Son, but what about the Mother? Have you heard of a father and a son without the mother? So this is the Primordial Mother who is the Holy Ghost and She is the one reflected within us as the Kuṇḍalinī in the triangular bone. Now, this triangular bone is very important because it was called by Greeks as `sacrum', meaning `sacred'.

So they knew about it, that there's something sacred lying in this place which is a power, or maybe they knew it was the Holy Ghost. Whatever it was, they knew, because they called it the sacrum bone.

Now within us there are seven centers, as I explained to you yesterday in Bristol, that we have seven centers within us which are subtle centers. Now these centers exist within us. But you can ask Me, “Mother, why should we believe?" Ah, you should not, you should not believe Me, but take it scientifically as a hypothesis. And if I prove it to you, then you will know that what I'm saying is true.

So these centers reside within us and these centers on the outside express themselves, manifest themselves in gross ways in different plexuses, which doctors know about. Now these centers are there and a very subtler point, like the first center, as I told you, is the center of innocence. The second one is the center of our creativity. The third one is the center of our seeking. We seek food, then we seek shelter, then we seek money, possessions, power, love: all this comes through this center, which manifests outside as the solar plexus.

Above that is the center of, we call it the center of the Mother, because this center is the one that gives you

protection. This center has a speciality, that underneath lies the sternum bone. And in the sternum bone, till you are about twelve years of age, the antibodies are created. They are like the soldiers of the Mother and these soldiers are available in the sternum bone and the sternum bone is in charge of these soldiers all around. Now when there is an attack or when there is something that frightens you, suddenly the sternum bone starts pulsating. When it starts pulsating or moving then as a result of that happening, the antibodies get information, like you get information through the ether; you don't see the ether, but you can get information, in the same way, they are like radios and they receive the information and they start attacking, attacking anything that is trying to disturb the personality.

Then above that is the center, what we call here is the Viśhuddhi Chakra, is the center where human beings raised their head up. This is the center that has made us a human being and from this center only rises the ego and superego, because this is the center of collectivity. Because we speak through this center, we talk through this, we have rapport with other people through this and as a reaction to that, ego and superego is built within us. When that is built within us, we become a personality, I am some, he is some, you are some, at that point we become a person who has the consciousness of `I'-ness. Like then I'll say “I like this, I want this." Say, I will say “I am an Indian” you'll say “I am an Englishman." All these misidentifications start because you become an individual who tries to identify with many things.

That's how we become separated from that power. This is the freedom we get, where we have to ourself learn from our errors and trials what is right and what is wrong.

Then above that lies the center here, is of Christ. This is the window of Christ, I should say. But this center is very important, because this center controls these two institutions of ego and superego. That's why it is said that Christ died for our sins. When you awaken Christ in that center, then He sucks in these two institutions or these two balloon-like structures. He sucks in, so that our Karmas, which are talked of, that we have done bad Karmas and we have done this and that, all that goes into it and our sins and our conditioning all are sucked in. And we enter into the kingdom of God, which is the limbic area in the medical terminology.

But from here you have to pierce through; and this piercing through is the destination, is the destination through which you have to come out and is placed at the fontanelle bone area where you get your baptism.

But baptism, as I told you yesterday, is just an artificial exercise. Actual baptism is when this Holy Ghost rises and you start really feeling the Cool Breeze on top of your head. This is a miracle. It is! Not to believe in miracle is not correct. You should keep yourself open. Even you may be an intellectual, you must be honest about it that if you have not known a miracle, that doesn't mean there are no miracles and that miracles do not happen. But keep the point of view of a scientist who sees, wants to see for himself if it is so. Now this miracle happens when the Kuṇḍalinī rises, pierces through all these centers and pierces through here.

Now, how these centers are constructed, we should see that also very clearly. We have in our body an autonomous nervous system. `Auto' is a word means `myself'. But who is this self? Who is this auto? Doctors don't know about it, they have just given a name, `autonomous'. Now this autonomous has two systems: one is the sympathetic, another is the parasympathetic. Now, the sympathetic system we use when we are in emergency, because supposing we are running very fast, then the sympathetic goes into action and you get a very strong heartbeat. Also the beat is much faster than normal. This is done by the sympathetic activity. You can raise the, raise the, always, the rate of your heartbeat, but it reduces automatically. How? It is done by the parasympathetic, which is in the center. Now these three channels, as you see, are the channels, one on the left hand side is the left sympathetic channel, but it's the subtle channel which expresses outside as the left sympathetic. Then right side is the right sympathetic and in the center is the parasympathetic nervous system, which is also responsible for our evolutionary process.

So now we have evolved up to the human stage. This is not the end, because if it was the end we would have known everything. But we do not know everything. We have to jump into another awareness, which Christ has described, the second birth; but not of flesh, or not of changing clothes or doing something outward thing, but it's a happening within you that makes you member of some group or you say, “All right, I belong to this group" or “I wear this kind of a dress. I do this kind of a thing."

That's not the way. It's actual happening that takes place within you and that makes you a realised Soul.

If you have to become something, if it has to happen within you, then that is the one we should call as the real truth. It has to be something. You become something. It's a question of becoming. It is not that you become just a felt on the central nervous system, like you have become a human being. You can feel the dirt and filth, you can see the colours, you can see the beautiful patterns, everything, because you are a human being. But for a dog it doesn't matter whether it's dirty, filthy, it doesn't smell that.

So in the same way, when you have to become something higher, then is to be felt on your central nervous system.

It's not just a mental projection to say, “Oh, I believe in this, I believe in that. I don't believe in that." It's not that way at all. It is to be felt on your central nervous system; on your fingertips you have to feel it. And how do you feel it is very spontaneous, because it is a living process. It's not at all difficult, it's not at all any way challenging. It is all built in within you; it is extremely simple. Like a seed you are and once you are planted into the Mother Earth, spontaneously you sprout.

It's such a spontaneous happening that it is difficult for human beings to believe that you can do it without any effort, or that you cannot pay for it. This is something, for human beings, an impossible situation: now how can you get something without paying? But we get so many things without paying and if this is the epitome of your evolution, you have not paid for your evolution so far, so

why should you pay for it? And there has not to be any effort.

So `Sahaja Yoga' means spontaneous union with the Divine. `Saha' is with, `ja' is born, that is spontaneous, born with you: everybody has a right to get this union with the Divine. The another meaning of the word `Divine' is that the power of God that is all-pervading, which does all the living work, like transformation of flower into fruit, different seasons, all that is living is done by this power. And this Divine, you have to become one. You have to feel it on your fingertips. This Yoga also means the deftness, means also the complete knowledge about this Divine Power, how to handle it, how to work it out and how to use it.

By awakening of this Kuṇḍalinī, as a by-product you get your physical health. I've said many a times that cancer cannot be cured by anything else but by the Kuṇḍalinī awakening. Yesterday I explained to you how cancer is caused and how Kuṇḍalinī clears it out. Most of your diseases come because the centers are out of gear, they have broken their relationship with the whole, or maybe that there's something lacking in the centers. When the Kuṇḍalinī rises she only nourishes them so well that with that nourishment all these center, your mental, physical, emotional centers get completely satisfied and fulfilled and they become healthy. With that you get good health, good mind and good balanced emotional life.

But last of all, when she crosses this limit, this is the, this is the place where resides the God Almighty.

Now, I'm saying again that you are not to believe Me, because people don't believe in God also these days.

So I say that this is the place of God Almighty on top of your head, but He is reflected in your heart as spirit; and as soon as the Kuṇḍalinī touches that seat, the hands start flowing with Cool Breeze in the hand. First you feel the Cool Breeze of your own Kuṇḍalinī coming up and then the grace starts flowing through you and you feel the grace in your hand as Cool Breeze flowing.

So it happens. Once it happens you have to establish yourself a little bit, you have to understand it, what it is and how to keep it established. It takes at the most for some people only one day but some people a month or so and then you become the master. You become a different personality, you become so powerful and so compassionate; very compassionate and very powerful like Christ, you see. When people were trying to throw stones at Mary Magdalene, she was a prostitute and He stood against it. He had nothing to do with prostitutes as such, but He stood against all the people and He said, “Now those who have not committed any sin can throw the stones at Me." And nobody would do it, because He's such a powerful, compassionate person.

And that's what it is, you become a person identified with truth. You are not afraid of anyone, you always tell the truth and will tell with great power. Like you had a great poet like William Blake, who has said about these modern times that at this time the men of God, means the people who are seeking God or who are believing in God, will become prophets and they'll have power to make others prophet.

This is exactly what Sahaja Yoga does, that you get your realisation and you start giving realisation to another.

Like an enlightened light can enlighten another light which is not enlightened and then that enlightened light can enlighten many other lights. Is simple as that. There's nothing to take or give, it's just a catalyst, that you enlighten another light and that person enlightens another light.

So there is no obligation, there's nothing give and take, but it's just a simple happening that you can understand. This Doctor Warren himself has given realisation to thousands of people. Even in Madras [Chennai] I could not go, I sent him and he gave realisation to three hundred people.

Like in India we have somebody who has given realisation to ten thousand people. It's a fact. And you can verify it. When you yourself get your realisation you'll be surprised that you can give realisation to people and you can cure them. You can give them peace and bliss of God. Then at that time you become collectively conscious; you become part and parcel of the whole. Like many people had the catch yesterday on the Viśhuddhi Chakra, because of certain reasons, some troubles, some had spondylitis, some had something and they couldn't cross this thing. Only they had to say three times, “Mother, I am the part and parcel of the whole” and they started feeling the Cool Breeze. It's so simple as that. And they started feeling the Cool Breeze, because they were obstructed here.

So it's very simple methods which even a child can do, which you can do is there and I hope today in this place which is so beautiful, Bath, we will all receive this realisation.

May God bless you all.

If you have any questions, you should ask Me. But yesterday two persons asked so many questions.

I wasted lot of time with them and then they walked out. They were just people sent by some Guru or someone who was just trying to ask questions, identified with some wrong Gurus. And here are so many people sitting at your back who have been to all kinds of wrong Gurus and we had to treat them and get them better.

Some were suffering from epilepsy, some from cancer, some from this and some from that and they paid for it, getting all these diseases and troubles.

Some have ended up in the lunatic asylums.

So I would request you, don't be identified with these Gurus. Even if you have paid, forget it. Doesn't matter. Don't be identified with them. Be identified with your Self. And this is your property, it's your own, you should know it. That's what is My humble request to all of you.

May God bless you. Thank you very much.

Sahaja Yogi: Any questions? Audience question [repeated by a Sahaja Yogi]: I've found some benefit in a Tibetan humming meditation known as Nada Brahma. Is this meditation compatible with Sahaja Yoga?

Shri Mataji: Not at all. Not at all. You see, this Nada Brahma is, what is the benefit one gets is that you go on humming and humming like that and a day will come when your head will be humming all the time. Now I'll tell you the reason for that, it's like this. Supposing we say anything, like we start saying `Om' or `Hum' or anything, we do not become. Supposing I say `I am the governor of

this place', do I become? If I say I am `Om', do I become? By saying thing, can we become something? If we profess something, do we become? Something has to happen within. Unless and until that happens, it has no meaning, it's all outside. You can say anything.

Somebody can say I have some benefits because I have been saying prayers. That's not the thing. It's a complete transformation that you must have.

And these are very dangerous things, very, very dangerous; because in the Tibet now, for example, Lama himself is a mess, I tell you, he's a big mess. I went to China with My husband and I was really amazed, you might call it a propaganda, whatever it is, to see in Lhasa this gentleman accumulated such wealth that it could be compared with the wealth of Pope. He used to take his wine in a full gold goblet which was all carved and he had number of them. His plate was made of gold, his everything was made of real gold. And from where did he get this money? Imagine, from these Tibetans who were poor people.

They are so poor: they have no clothes, nothing to cover themselves. I don't say Communism is a very good thing, but what I say, that these people really exploited them. The whole of that Lhasa exhibition was such an eye opener. Oh God! These people have looted these poor people and how much they have suffered. If you go and see now Tibet, you'll be amazed. The people don't know, they are so confused.

They don't understand. They have given everything that they had to this Mister Lama. He's touring now

everywhere; no one knows what is he up to. What benefit can they give? It's a myth.

The best benefit is that you become a master. You know each and everything. You know what is Kuṇḍalinī, you know how to give realisation other and everything you must do. That's the main thing.

In the beginning, you do feel nice with anything, even with a drink. For the time being, in the same way, if you are humming somebody's name you might get possessed for a while and you may feel all right. Like TM has the same problem. TM people do some mantras: for the time being they feel relaxed because somebody else comes into your mind, he takes over and he starts managing your show. And when he starts managing your show, you feel relaxed. But relaxation is not the thing. You do not become a master.

That's the point is: when you become one with the whole, then you are relaxed because nothing is exhausted. All the time you are relaxed. But see these lamas how they look, all wrinkled, you know, you can count their wrinkles one by one. Horrible people. You cannot say that they have anything great about them. And what good have they done? I haven't seen any lama doing any good to anyone. I had a chance of sitting next to this Dalai Lama once in a dinner party when My husband was with the Prime Minister and he was called and because the Prime Minister's wife would not sit, so I was sitting next to him and I felt so hot. And the Prime Minister was Lal Bahadur Shastri and he just could, he knew all about it, about Me and he said, “Are You feeling very hot with him?" because he was a realised Soul himself.

I said, “Yes, terrible." He said, “All right, then put the another foreign minister in between." He made Me sit on the other side and the foreign minister sat there.

Till you are realised you will not know. And also I must tell you, when you go to these people it's difficult for you to get realisation, that also is there; because they create a problem within you. With any effort you go onto sympathetic nervous system. Any effort, as I told you, you go to sympathetic nervous system, so your sympathetic gets activated. When your sympathetic gets activated, you either move to the left or to the right. When you move to the left, you go to the collective subconscious. That is the place which is all dead within us since our creation. And cancer, as I told you yesterday, is caused by the entities from that area. And if you go to the right side, most of these lamas put you on the right. Do you know, Hitler was guided by Lama? Dalai Lama was his Guru. He taught him how to capture the minds of people and put them onto this kind of a thing. It's a well-known fact. It was Dalai Lama was his Guru.

All these lamas are like that.

But when you are realised, then only you will know what they are. Like My granddaughter is, was about five years, she's a realised Soul; while My daughter and son-in-law were not realised Souls. And once they went to Ladakh and the lama was sitting, you see, on a mount. And everybody was going and bowing to him, but she didn't like it. And when the parents went and bowed to him she got very angry, she was only five years. She just put back her hands like this, stood before him. She said, “By wearing this maxi, do you think you have become a

realised Soul? You are not. You have no business to ask people to bow before you. What business have you got?" And they were so shocked and embarrassed, they said, “Don't say like..." “No, why did you bow to him? He's not to be bowed." Just imagine! But unless and until you are realised... Also it's very difficult, because they have a very nice business propositions, they have very nice advertising agencies. Like the other day I went to Spain, I was shocked.

There's another thing these lamas have started, that we have to go to Gobi Desert, Gobi Desert. Now imagine! That Gobi Desert is a place where you go for even one mile, you'll be finished. For nirvāṇa you go to Gobi Desert.

So take all the money from the people now, they prepare nicely and take crowds of people to Gobi Desert. Poor things are walking towards their death and they call “it's a nirvāṇa." They never return.

So they have gone to their nirvāṇa, they are not returned. This is how they are working it out.

I've had people in England, there was one fellow called Omkar. His name was given as Omkar by some, I don't know what lama gave him that name, because normally they don't have Omkar name.

So I said, “Who gave you this name?" He said, “I went to a monastery." And what happened? All his bones were broken. He said, “They beat me on my back." Just imagine. How can that be? All his bones were broken. And it was impossible to give him realisation, because physically it was impossible. But slowly and steadily he is now recovering.

He's like a madman. How can you be cruel? So Tibetans, are they very realised Souls, you think? What is there to learn from Tibetans? Anybody who is foreign need not be a learned personality. Whatever is written in the book need not be a scripture. You should understand that all these things have come up just after Buddha's death. It has happened with every religion, with every great personality came on this earth, it has happened. But it is in the old caves the saints who lived after Buddha have written that it is a spontaneous happening. But Buddha did not talk of God because He thought, `First talk of the Self. Because if you talk of God, people immediately start thinking they have become God.

So better talk of Self; let them get their Self-realisation.

Unless and until they get Self-realisation, how will they understand God?' So they are called, He is called as Anishwar, means He doesn't believe in God, an atheist: it's not so.

He just deliberately did it because He thought, if you talk of something far-fetched then people live in an imaginary world.

So what He wanted practically to have Self-realisation first and then the knowledge about God. Because for a blind person, no use telling him about the whole thing, before first tell him that `you must have your vision.'

Sahaja Yogi: Any other questions?

Shri Mataji: The other day we had one lady from Buddhist meditation, she couldn't get her realisation, I'm sorry to say, though we can work it out gradually; but she couldn't get it. Because you see, Buddha resides within us, on this side here. And this is the portion gets very

much swollen up when you do Buddhist meditation and we have to reduce it with certain mantras, otherwise you cannot reduce it.

One has to work hard for such people, doesn't matter. Because you are all seekers it's your right to have it and I am here to work for you. Any other question, please? Lady in audience: [comments on how people don't want to know about the spirit.]

Shri Mataji: Yes, that's the problem in England.

I know, I know. I know that's the problem today is that they don't want to know and they are very skeptical. But things are working out nicely now. You see, what it is after all, God is also anxious that people should get it. Now I'll tell you how it's working out. Like the other day, I was not there but My husband saw a program about a comedian who said that he gets a Cool Breeze, you see, he was talking about his revelation. He said, “Suddenly I started getting Cool Breeze in my back and I don't know what it is, but I felt very relaxed and so many people feel relaxed when they sit together with me." Now, he doesn't know anything, he's very vague about the Cool Breeze, but he, he felt it. That's a revelation he gives.

Now just before that, a day, two days before, we were discussing amongst themselves and they said, “Mother, how many people you need to have that syndrome?" What is it called as?

Sahaja Yogi: The hundred monkey syndrome.

Shri Mataji: Hundred monkey syndrome. I hope you have heard about it, that when the hundred monkey learnt a trick, every monkey everywhere started doing that trick, sort of a thing. I said, “It will be very soon." And just

imagine, this fellow started feeling this Cool Breeze on his back. Now he came on the television and the television were very, very skeptical as you say, very, very. And I didn't bother much about it. I said, “The time will come by itself", because we don't take any money and we cannot pay any money for any such things. Now when somebody met them and told them that this program has taken place, there's somebody who knows all about this thing, immediately they came to Me. And now they want Me to have a program. And once it starts like that, people will come round.

The trouble is, you see, human beings have so much of a barrier of their ego also. They are very insensitive people. Moreover, say, a traditional country like say, Rome, Egypt, I find they are much more sensitive to divinity than to absurd things. You'll be surprised, in Rome now, we are sitting down here, so I can tell you, in Rome no Guru has been successful. No Guru has been successful. But when I went there, just seeing My photograph, just seeing My photograph the mayor was so amazed. He said “It's divinity", just seeing My photograph. And he took it over, he gave us a hall free, he published it and he made so many posters, he put it all over. And it's working very well in Rome. But not in England. I have been here for ten years working hard, but English are rather hard people. Doesn't matter, it will work out.

And then also in Egypt. Egypt is another place which are very traditional people. Another I have found is Greece. They are very traditional and they, in tradition what happens, you start learning by making mistakes, you see.

You believe in Rasputin, you believe in this and believe in that; and then you start understanding what is reality, how we'll get it. And that's how they come to it. But here just people read, read, read and they reach nowhere, they are so confused. I don't blame them for all this. But I must say that they must come to terms with reality and try to understand that you cannot purchase it, first of all and you cannot work for it. It is a spontaneous, living process of the living God. This is what we have to understand. And once we understand that it will work out, I'm sure. I understand that people are like that.

And you'll be surprised, I've been working ten years in England and we don't have so many Sahaja Yogis as we have in other, other countries. Even France is better, surprisingly. Much better off, France and Switzerland is much better. But England is the one that is lacking very much and I'm working very hard here. India of course, is thousand times more.

So it's all right, it will come. English are that way very balanced, sometimes overbalanced, you see! One thing good about them, they know how to laugh at themselves.

So it may work out.

Audience question [repeated by a Sahaja Yogi]: She says that You said that the Gurus often do more harm than good. How do we know that You may not be doing more harm than good?

Shri Mataji: Yes, of course, may be, I may be doing, no doubt; you must keep that open. But you can talk to people who are... Always, when you go to a Guru, actually I've seen when you come to Me, you ask Me questions, but when you go to these people you go

headlong, absolutely headlong. I've known people who paid six thousand pounds to go to Switzerland and eat only potato, water of the potato that is boiled. And they lived there without asking a question. That is one of the signs that you are free.

Secondly, you must know that what others have been, others have been to Me, what has happened to them. Thirdly, you should know, why should I harm you? What is My advantage? Because I don't take any money from you, nothing of the kind. By God's grace, I'm living very well in My life. Perhaps I'm very well-off in life, I don't need anything from anyone, so why should I do it? On another life where I am, I'm at a very high level, so why should I come to you? For what? What am I going to gain out of you? So credibility must be established through the disciples. You never see the disciples. You just go headlong because you are mesmerized. You don't even think about it. You don't even ask questions. I asked them, “Why didn't you ask questions, why are you taking six thousand pounds?" “Oh” they said, “Mother, we were walking under the blanket." And the person who was the head of that organization in Scotland became epileptic, his daughter became epileptic, his wife became epileptic and he was, he then, then he came to Me. Then he came to Me in that state and I took him, them in My house to cure them.

So those people who have been to Me, like Doctor Warren has been: now he was a patient of high blood pressure, all kinds of things, he got cured, not only, he's cured many people. And there are so many here who

have been helped. People who used to, were alcoholics, drug addicts, this, all of them have become all right.

So you must see them and see how they are and you can see how they talk, how they know. But in any other Guru's place, they, it's such a hierarchy you cannot even reach them. And somebody who talks is, remembers everything by heart and says something, there's nothing spontaneous, nothing; they don't know anything about it.

So credibility must be established first of all. But that you don't do with anybody else, only with Me.

That's a good sign for Me, that I give you freedom.

Sahaja Yogi [repeats question]: She says that surely all paths lead to Rome. You were speaking about the Dalai Lama and so what's wrong?

Shri Mataji: No, but some lead to hell also. We must know. Every doesn't go to Rome, but can go to hell also. Of course, all paths lead to Rome if the person who takes you there is a right guide, is the right guide. You cannot go to hell and then, say, come back to Rome. You cannot. But the people who are right guides can do it. They don't take any money, they don't do. They give you realisation. They make you something different. They make you righteous, virtuous and great people. It's a very different thing: are not those who just profess something, or say something. They do not accumulate wealth. You see, they are self-respecting people, they are not parasites. They don't live on your living.

How much did Christ earn? You have such a great example of Christ. Why do you go to anybody else? Did He take any money? He was sold for thirty rupees. What Christ has said, “Thou shalt not have adulterous eyes." I

would like to know what Christians are there, which Christians have those eyes which are not adulterous. Have you got innocent eyes? There's no lust and greed in your eyes? Face yourself up. Those who talk of these things have all those, much greater sins than what you have. How can they improve you? They are the ones who are living on others' property, others' money. Will you live on somebody else's property and earnings? They are making the children to get out of their houses, sell their houses, go on the streets. Will you do that? For anyone? Taking money from the poor, will you do that? You are so good! Must understand. Use your brains.

But when you get realisation, you develop those innocent eyes. The eyes are so powerful. Even looking at somebody with those eyes, you can give realisation. You can cure them. Like the other day we had one, what was his name, the one who came to...? One journalist, you see, who came and who said that “It is said that You can cure people." I said, “All right." So he said, “There's one lady who's suffering from the disease of agoraphobia and she doesn't want to come out of her house, so how will You cure her?" I said, “All right, if she cannot come, get Me her photograph; I can't go to her house", sort of challenging Me. I said, “All right, bring her photograph to Me." He brought a photograph to Me. I just looked at the photograph.

“She's like this for ten years” he said; and he said, “You must cure her." I said, “All right, I'll try. It's very easy to cure this disease at least." And I said, “You just leave her alone for eight days." But he couldn't, you see, resist, so he went like a C.I.D. there to find out what was going on.

And when he went to her house she was not there. She was out on the move with her husband, having a nice stroll. And he's now going to publish a very good article about it.

Question: Do You see Yourself as a spiritual healer?

Shri Mataji: No, not at all. Not a healer. I'm not a healer at all. I am a person who wants to give you Self-realisation. It's not question of spiritual healing. Spiritual healing are also two types: one of them is of course the people who are realised Souls. Like the other day we went, of course, we met somebody.

Where was that, a taxi fellow who came with us?

Sahaja Yogi: In Nottingham.

Shri Mataji: Aah. The taxi gentleman who came in the car thing, I knew he was a realised Soul.

So he just started talking to Me. He also felt that nearness. And I said, “Do your fingers tingle sometimes?" He said, “Yes, very much." I said, “Are you a healer?" “Yes” he said, “I'm a healer." He said, “How do you know all about it?" I said, “Do you feel very guilty?" “Yes." “Oh", I said, “I know that." He said, “How do you know?" I said, “I know somehow. But you want to know about it." Because he was a realised Soul. He was a realised Soul. But there are healers who are not realised Souls. They are the people who use spirits. They shake before you and shout and, that's very dangerous. A realised Soul doesn't have to do anything.

Only touches you, you'll be all right. He doesn't have to shake and do all these Tantrums.

Because you are so naive, I must say, that's why there is such a problem. Very naive. In the West we have developed our tree very well, but not the roots. We don't know anything about the roots. I was amazed Myself, because there's no idea at all. Not in India, India people know this. They know this.

Like we put dead in the church. In India nobody would put dead in the church, it's a, is a holy place, how do you put the dead there? But this is what it is. You are naive, I know and despite that, that naivety, you are also very adamant. Though what to do now: it's a difficult question sometimes for Me. Doesn't matter. It works out. Yes? Question: *[UNCLEAR]*.

Shri Mataji: What say? Sahaja Yogi [repeats]: Could You explain what You mean by this energy rising through the spine? And isn't it just really the same thing as a tingling up the spine, perhaps... [To the questioner:] Do you mean of a more physical kind? Questioner: A feeling of awe.

Shri Mataji: Yes. Feeling of... Awe?

Sahaja Yogi: Yes, he's relating the feeling that you might have up your spine to a feeling of awe and perhaps saying it's...

Shri Mataji: There is not, no, I have not known such a thing as that. I don't know. That's a, it doesn't happen like that. You see, when the Kuṇḍalinī rises you don't feel anything, nothing of the kind.

Only thing you feel at top of your head a Cool Breeze. All right? And in the hands you feel a kind of a Cool Breeze coming out. But in the beginning you might feel little

heat, because if you have too much heat in the body, then you might feel a little heat coming out.

Sometimes people who are very nervous type shake a little, that's all. But this thing I have never known, is some sort of a funny thing maybe coming from somewhere, I don't know. All kinds of permutations and combinations I've seen happening to people.

Like one gentleman, he sat on the ground with the feet towards Me, in India is not done.

So people said that “How can you put your feet towards Mother? It is not done." So he said, “No, my Kuṇḍalinī's awakened and I'll jump like a frog." I said, “Who told you?" He showed Me a book of his Guru, written down that you jump like a frog. Can you imagine? I asked him, “Will you, are you going to become a frog now?" All kinds of permutations and combinations: you don't know how many things are there published all over the world.

Sahaja Yogi: Right, he wants to know how is this awakening initiated, the awakening of the Kuṇḍalinī.

Shri Mataji: t's very simple as I told you, just like sprouting of the seed. That's My job. But then once I have done it, you have to do it also. All right? On that promise.

Question: You say that false Gurus and teachers can lead maybe to hell. Can You define hell?

Shri Mataji: Now, at this good time, why do you want to know hell? You see, it is described very well if you read any one of these great poets. Specially I would say, read William Blake. All right? It's already described so much, why do you want? I want, I want you to enter into the Kingdom of God. Hell is, when I'm saying “to hell": you

might get epilepsy. Now I've seen people getting epilepsy, people getting lunatic, leaving their homes, running away, hitting everyone, killing each other, killing themselves, killing their parents, violent, they take to drugs, take to all kinds of things which are self-destructive. What I mean is `self-destructive', in one word. All right? Question: What about people who suffer from these things from birth?

Shri Mataji: Yes. All right. If they suffer from this, there is something else is responsible. But they do suffer, isn't it? But those who have not suffered and are normal and go to these Gurus, pay money and get it, then at least you will hold these great Gurus responsible, or not? What is it, what is it? Question: Do you feel there are not any other Gurus who are...

Shri Mataji: Oh, many! There are many. But they are not in the market. There are many, many more. Many there... beg pardon?

Sahaja Yogi: Are there any who can be benefficial to you?

Shri Mataji: Benefficial to you? To anyone? Yes, they are. But just see now, in this crowd I'm talking to you, you're asking ten questions. They have no patience. They have no patience at all. I tell you, they are so impatient, all these Gurus, that you have no idea. They just can't bear it. I asked one gentleman to go to America, with great coaxing and everything, because I had no time to go there. Within three days he ran away from there. He said, “I have no time for these stupid people." Just he cancelled it, you see.

Because I'm a Mother, I have patience for you. They have no patience for you. What am I to do? They are telling

Me, “After twelve years we'll come and help you, Mother." They know Me very well. They are so many, so many. They have met some, but they don't want to talk to people who are, they think they are stupid. What to do, now? They think all seekers are stupid people. What am I to do? They have no patience. You have to have a Mother to have patience, isn't it?

Sahaja Yogi: Let's finish here. Mother's...

Shri Mataji: Now. There's no end to it, My child. These questions have no meaning. By asking questions you are not going to get realisation, I must tell you. I cannot guarantee it. I cannot guarantee it. If you get it, it's your luck. If you don't get it, it's your luck.

So be careful. There's no need to discuss, argue; by argument you are not going to get it. Listen to Me. What am I going to gain out of you? This is the first place where we have so many questions. Must be some Romans are around here, I think, reborn.

Otherwise I can't explain. I mean, nobody asked so many questions as you have asked Me which has no meaning. And supporting the, these fake Gurus who have taken money from you, have disturbed so many people; supporting Satanic forces.

Something surprising, isn't it? All right, doesn't matter. Now, I have already told that I'm, now, that's all. If you want Me to come back to Bath, please, no more questions now.

Sahaja Yogi: Let's have the experience.

Shri Mataji: But we'll see how many get realisation here. That's the main point. Main point is not... You are going

to be judged by your Kuṇḍalinī, let's see. Before you judge Me, she's going to judge you.

So let's see how many of you get realisation. I cannot promise you. That's the main thing, I must tell you. All right. Let's see how it works out.

Now whatever I have said, forget it. Let's have a pleasant relationship. That is, you are not to feel any guilty about anything, whatever I have said. You might have been to Guru, you might have done anything that's supposed to be wrong, all right. Just forget it. Just now you sit in the present. You have to be in the present to get your realisation, that's the most important thing. You are born on this earth to be that, you are a human being to be that. You are not here just to waste your life. And that's what I have to tell you as a Mother, that you have to be humble about it. It's a very different realm you are in. It is nothing is selling here, it's not a shop. And here, it's a temple. And in a temple you have to be humble and you have to get your realisation: that should be your determination. But how many will get, that I cannot say. I'm sorry, but it's not a thing that I can promise all of you. But if it works out on some, I'll be very satisfied. That's My job is.

Now let's have very simple things, without asking any more questions. Now there's no need to be disturbed about it. If you have not asked one question, nothing goes wrong with you or with audience. I tell you, even if you ask hundred questions it's not going to make any difference. I must say, so far nobody has asked anything that is intelligent and I think you'd better now give up asking questions. I'm bit too intelligent for that.

Now, let's have it the way it has to work out. Let's have it the way it has to work out. If you are seekers and if you are in the present, I'm sure you will get it. Now forget the past. Forget the past. One more thing I have to request, as I requested yesterday, that you are not to feel guilty about anything, because guilt comes from the past.

So forget the past and you have to assert that you are not guilty. There are many people who are good and they'll get it.

So you have to assert that `I'm not guilty.' Now, you have to call Me as Shri Mataji when you address, which is difficult. You can call Me Mother, to make it simpler, whichever way you like.

So you have to say `Mother, I'm not guilty,' just before starting this process. Now, we have to humble down in our hearts, because we want to enter into the Kingdom of God. But the one who is trying to do it, if you are all the time attacking that person, how will you go? How will you enter in? Just look at that. What is our attitude? Is it proper? It's not being fair, not just.

All right.

So we take out our shoes just to take help from the Mother Earth. One of the very important elements is the Mother Earth. And this Kuṇḍalinī is based in the sacrum bone and the lower Chakras are made from the element of Mother Earth.

So just take out your shoes, very easily, to touch the Mother Earth with your feet. This Mother Earth is very important.

Sahaja Yogi: Anyone who doesn't want the experience, please, you should leave now, anyone who doesn't want...

Shri Mataji: Leave. Don't disturb others. You be kind. You have to be civil. You have to be civil people. Don't disturb others. If you don't want to have, well and good. It's all right; you can go.

Those who were yesterday in Bristol know how much I have worked hard on so many people for hours together to give them realisation. And it's a thankless job. I tell you, it's a thankless job; because unless and until you establish yourself, it's such a waste, I feel, it's a tremendous waste. Is just good for nothing, because you give them realisation, they do not establish themselves and it's just such a waste. Now, age does not matter, race does not matter, community does not matter. As long as you are a human being, it works out, is as simple as that.

So now you just have to put your hands straight on your lap, without feeling any discomfort while you are sitting. That's important, because I do not want that your, you should feel uncomfortable and by that you start moving about. Now, you have to take out your shoes, please, because as it is Tibetan problems are there. If you want to have realisation, take out your shoes, all right? Yes, just take them out. It's better.

Socks, yes. Will be better because I want to work on you, definitely you are a seeker, all right? Put your hands like this. Yes. Hmm.

[Aside:] Starting.

Now. Despite everything, it's good. It's not so bad.

Now, this left hand, as I told you, represents the left side, the emotional side; and the right side is the hand that represents the action. Now this is the desire that we have, the desire.

So to put the desire hand on the left hand side like this, straight all the time, when we have this process of giving relaxation to your Chakras. Because some of the Chakras are in augmented state and they are to be relaxed. You can do it yourself and how you will do it I'll just tell you. There are, on the left hand side we'll be touching those centers. Now one is in the heart where resides the spirit. Then one is in the upper part of the abdomen.

And then another one in the lower part of the abdomen, all of them are on the left hand side. Now, then one is here. This is the one you catch when you feel guilty. Like this, here, on the left hand side of your neck. And then another one is here and maybe here we may have to ask. And then you come up here on the fontanelle bone area, where I'll ask you to put the palm on top of your fontanelle bone area. Just now it's hot, but it will be all right. Let's do it.

Now, it's very simple. You have to keep your eyes shut throughout, because there's no mesmerism, nothing like that. It has to happen within yourself. The attention is sucked in and it's better to keep your eyes shut, because if your eyes are open the Kuṇḍalinī may not rise. And it doesn't trouble you, it doesn't give you any problem, nothing of the kind; and you feel extremely relaxed and you feel fine. All right.

So now we close our eyes. First of all, please do not feel guilty for anything, even for asking questions or

anything, don't feel guilty. Whatever I have said, just forget it. Be kind to yourself. Be very kind to yourself. And you have to respect yourself.

Now, at this stage put your right hand on your heart, on the left hand side. Left-hand side is the heart, so put your right hand on the heart. Now keep your eyes shut and try to look within your heart, in the sense, put your attention to your heart and say, you have to ask now, Me, a real question which is the intelligent question. Ask a question, `Mother, am I the spirit?' Ask this question three times, `Mother, am I the spirit?' Ask this question three times, `Mother, am I the spirit?' [Aside:] Left is too much, it's left... Hm.

Now, raise this hand, I mean, lower this hand on the abdomen, on the upper part on the left hand side. Lower this hand on the left hand side, on the upper part of your stomach. Here is another center, the center of the Primordial Master. As you become, you become the spirit, you become the master, you become the Guru.

So now logically you have to ask another question, `Mother, am I my own master?' Ask a question, `Mother, am I my own master?' Ask the question three times. That's a sensible question. You are your own master, you don't need any master whatsoever. I'm not your master, I'm just your Mother, that's all.

Now. After asking this question you lower your hand again, on the lower part of your abdomen. And this is a very important center which is called as Swādhiṣhṭhān, which looks after the aortic plexus in our being. Now, press the fingers in and say at this point, because at this point, I must confess, I cannot cross your freedom. You

are free to choose. If you want to have the True Knowledge, you have to ask for it, I cannot force on you.

So you have to say, `Mother, please give me True Knowledge, give me Pure Knowledge. I want Pure Knowledge, the technique of Pure Knowledge' which is the another meaning of the word `Yoga'. You have to say this six times because there are six petals to this center. There are six also plexuses, sub-plexuses to the aortic plexus.

[Aside:] Terrible! Left Swādhiṣhṭhān.

Hm, now. Again you are feeling guilty. Please don't feel guilty. Please don't feel guilty. Don't feel guilty for anything. You have done nothing wrong.

[Aside:] Ah, now better.

Now raise this hand again to the upper part of your stomach, where the center of the Primordial Master is. As you have asked for the technique, I will tell you, you have to at this center assert, to say, `I am my own master.' Just say that. You have to say ten times with full confidence, say, `Mother, I am my own master.' Because there are ten sub-plexuses, like ten valencies, we have these ten plexuses. Aah! Forget your masters. And forget all the slavery. Hah! All right.

[Aside:] All right. Good.

Ten times.

Now, raise this right hand to your heart, again to your heart. Here resides your spirit. Again in the technique, you assert, this is the mantra you have to say at this point, `Mother, I am the spirit.' In all humility, in all your

glory you accept, assume. `Mother, I am the spirit.' [Aside:] It's good, very good.

You have to say this twelve times. But don't feel guilty.

Now I have to tell you that God is the ocean of love. He's the ocean of compassion. But best of all, He is the ocean of forgiveness.

So please don't feel guilty, because what sin can you commit that He cannot forgive? We are challenging His power of forgiveness when we feel guilty. Please don't feel guilty. Without feeling guilty, say `Mother, I am the spirit.' [Aside:] Come down. All right. Ah, it's better.

Twelve times, because there are twelve petals.

[Aside:] Left Nābhī. It's more on the left, it's all right. There's nothing on the right. Ah! Better. But left Nābhī is too much. It moves from here.

Now, move this hand upward and put it, the right hand, you have to move the right hand, left hand towards Me, put it on the left hand side of your neck. At the base, touching almost the left side of your spinal cord and pressing it a little with it. At this point, from the front, you have to do it, take the hand from the front, not from the back but from the front side, hold it tight. Here now you have to say, with full confidence, with all love and understanding about yourself, `Mother, I am not guilty.' Please say that, sixteen times. And if you are too much of it, you'd better say it hundred-and-eight times to punish yourself, if you are too indulgent in that kind of a thing! [Aside:] It's good. It's rising up to the Āgñyā. Ah! Now raise this hand on top, on top of your forehead across. And hold it, your forehead. At this point, you know, as I

told you, is the center of Christ, you have to forgive everyone.

Some people might say, “It's very difficult, Mother, how can we forgive?" But it's a myth that you do not forgive anyone or you forgive anyone, because when you do not forgive, you suffer, not the other.

So please say, `Mother, I forgive everyone.' You'll be surprised, when you say that from your heart, this center will open out.

[Aside:] Better.

Now, if you are still feeling guilty, it's better that you put your hand at the back of your head. Hold it tight, all of you should do it and once for all say, `Oh Lord, forgive me if I have done any mistakes.' Just once for all; but don't feel guilty after saying that, or not before also. Just say that `Oh Lord, forgive me if I have said anything wrong or if I have done anything wrong against You.' Hold your back, back of your head. Back of your head, as they call it, the optic lobe. Three times. But don't feel guilty. Please don't feel guilty. That's very important.

[Aside:] Go to the guilt again. All better. Hm, rising.

Say from your heart that `if I have done anything wrong', now don't count that, just say it in general.

Don't count what you have done wrong, whatever you have done wrong. Please don't count. Just say, `If I have done anything wrong, please forgive me.' That's all. Because you are the spirit; and if you are the spirit, what wrong can you do? You have to just become the spirit, that's all. You come out of the mud like a lotus.

[Aside:] Hah! Now, put this hand on top of your head on the fontanelle bone area which was soft in the childhood, which is called as Tālu. Now press it with your palm and move your scalp. At this point again, the another part of Yoga, I cannot cross your freedom, because you have to ascend in your own freedom and glory.

So you have to say that you want your realisation and that I should give you that realisation.

So you have say, `Mother, I want my realisation. Please give me realisation.' And that you have to say seven times because there are seven centers, the seat of seven centers, in the brain. Now. And push it hard and move it clockwise. Push that part hard and, with your palm.

Now put down your hand, please, down below. And lift your left hand and see if there's a Cool Breeze coming out. Move it up and down. Pay attention there. About four inches or five inches there, just move it up and down. Now put the another hand. Now see with that hand. On top of your head.

[Aside:] It's all... Because so many Sahaja Yogis are sitting there; but I don't know these people if they are feeling it.

Now put another hand like that.

[Blowing into microphone.] [Aside:] It's like a mountain.

Change your hands please, again.

[Blowing into microphone.] Do you feel the Cool Breeze? Now, for your information, we have many people who are realised Souls who have come to Bath. And they will have a look at you. You can put your hands like this. Those who are not feeling the Cool Breeze, raise your hands

first of all. Raise them high. All right. Come along now. Sahaja Yogis should come and see them. Are you feeling the Cool Breeze? In the head? In the head. Are you feeling relaxed? Good, good. What about you, from the Tibetan thing? Caleb, he's good, good, good, he's done well! Caleb, see this one from the Tibetan one. He's a seeker, out and out. He's got it? No? He's been to some Guru, I... Just see their Chakras, is what are catching is. Just work on the Chakras. Ah, better. It's better now. But in the hands you have to feel. Now keep your hands like this. Hands you must feel it.

Beg pardon?... It becomes cooler. First it is hot. Hands are hot now? All right. Now this is a miracle, isn't it? Now, you put your left hand on your stomach, here. No, this side. Right hand towards Me, yeah.

Now, it's good.

She's feeling the hot, that's all. But she'll get it. Just she will be... no, put her on the liver, left hand on the liver, yes. He is himself a doctor, you see. Did she get, this lady who was asking questions? What do you say? No? Warm? What's, where is she catching? He's feeling it? Good, good. That's nice.

A Viśhuddhi he has. He has a Viśhuddhi. Let him ask if he, `I am the part and parcel of the whole' will work out with him, because the Viśhuddhi is catching. [Hindi.] Is she? God, thank God, now! All right. Yes, what is it? [Aside:] So much of left, I tell you, really.

Hmm. What about you, why didn't you work? What do you say? Caleb? Anybody who has not felt it, please raise your hands. They have come all the way to help you, some of them have come from north country. Yes, sir.

Someone there. Can you see there? You all just watch Me without thinking. Just watch Me without thinking.

He's got it? Good. I'm very happy. What about you ladies? You got it? Good. Look at them. Such wise people. May God bless.

Just watch Me without thinking. It will work out better.

He's got it? Good. I'm very happy. What about you ladies? You got it? Good. Look at them. Such wise people.

May God bless.

Just watch Me without thinking. It will work out better.

Contents: 1984-08-08 **Arrival, Railway Station, Cardiff, UK**

[Shri Mataji's relative Varma and his family welcome Shri Mataji as well. While all in the car, Shri Mataji reads The advert.] What type of people are going to come? Since you mentioned the health benefits of Sahaja Yoga on the advert, there will be people with ailments as well.

Contents: 1984-08-08**, Public Program, The Knowledge of the Roots, Meeting Room, St. David's Hall, Cardiff, UK**

I bow to all the seekers of Truth. It gives Me immense pleasure to come to Cardiff again for this program of Sahaja Yoga. They must have explained to you what is Sahaja Yoga. That is, `Saha' is `with' and `Ja' is `born', it is born with you and all of us have a birth right to get this spontaneous Yoga, that is the union with the Divine. Ascent to the Divine is our birth right. Only thing we must reach that state of awareness where we become aware of higher seeking within us. First as a human being we

seek food, then protection, house, possessions, money, power and then we find that all these things even if you have achieved you have not been able to achieve what you wanted that is the state of joy and thus you start seeking furthermore to find out what should be that state in which you remain in complete joy.

Many people have no idea as to what to expect and also they are quite naive about the structure or the nature of this tree of life which is built within us. Now what I'm going to tell you is the Knowledge of the Roots.

So far with our developments we only know the Knowledge of the Tree, but we have to know the Knowledge of the Roots which sustains this tree. If we do not know that Knowledge, it may be one day this great tree that we see which seems to be quite secure, may completely be destroyed.

So it is important for everyone to have that Knowledge of the Roots within ourselves and within our society, within human beings as a whole.

Now we have to realise that we have come to this state of human awareness up to a point where we find we are lost. These days in the modern times, we are very much confused because there are so many ideas aoat. All these ideas confuse us and we don't know where to look, what to see, the value systems have changed rapidly so drastically that it is difficult for us to keep up and cope with it. Despite all that, it seems that there must be some hope for us: after all God, God who has created this Universe must be worried about this creation. After all, He has to do something about it. It's no use only our worrying about it, or being aware of the shocks, the

future shocks that we may receive because of the mistakes we have committed before. It is He who has made us and it is He who works out everything for us. For example, we believe that we do this and we do that. What we do is the work of the dead to the dead. We do not do any living work. We cannot transform one flower into a fruit. But you see in different seasons we find different types of flowers, different types of fruits coming in, we find every child that is born has something to do with the society, with the parents, with the country where it is born, it is such a big selection that it is impossible to find out who could have done it with such tremendous powers of accuracy.

A child is conceived in a Mother's womb, is a very big miracle itself to all the medical science because normally everything that is foreign is thrown out of the body, but when the foetus is formed in the body, it is not thrown out, on the contrary it is preserved, looked after, nourished and thrown out at the time when it is fully matured. This is such a remarkable thing that we see everyday, but somehow or other we take everything for granted.

Human beings if they look at themselves, they'll be amazed how beautifully we are made. This is something special about us. We know so many things more than the animals do. An animal can pass through a dirty lane, he cannot understand any architecture, he cannot understand any colours, any beauty, but we human beings have so many ideas and also abstract ideas. But beyond this is a state where you reach into an absolute state so far still we live in a relative world. Whatever we

know is so relative that it is difficult to decide really what is right and what is wrong. Relatively we can say alright, this is little right and this is little wrong. But we cannot absolutely say that this is right and this is wrong. Here then we start thinking are we really fully evolved? We are not. We are not evolved. And when I say this you should take it as an hypothesis with a very open mind of a scientist. And then if it is proved you have to accept it as a law, not before that.

It is very hard to believe that we can become the Spirit. This is one of the big myths of modern times and many a times when I speak about becoming the Spirit people say that “how can you say like that, how can it be that easy", but it is a living process of our evolution and if it is done by the power of a living God, then it has to be very simple, has to be very easy-like if you have to sprout a seed you just Put it in the Mother Earth and the seed has a capacity to become the plant and the Mother Earth has a capacity to sprout it. In the same way, this happening has to take place. Today that time has come. That time has come, the time of judgement has come and at this time we have to see that we'll be judging ourselves, but not by some sort of a weight or some sort of an authority, but by something which is within us which we call as the Kuṇḍalinī is placed in the triangular bone called as sacrum. Just see, Greeks knew about it, that's why they called this bone as sacrum. But what is this bone in the biblical understanding, it is the reflection of the Holy Ghost. We have to understand that if there is a Father God and a Son, there has to be a Mother.

So this is the primordial Mother who is the Holy Ghost and She is reflected within us as the Kuṇḍalinī. In our heart is reflected the God Almighty. It is He who is the witness of whatever we are doing. This power manifests everything within us and then resides in a sleeping state in that triangular bone and is said to be residual because it has not yet manifested itself. This is the power of our desire which is true and the only desire we have which is pure. Because all other desires are not true. If they were true, any one of them when satisfied, we would not have desired for anything else. But it is not so as you know in economics that wants in general are not satiable.

So you want to have something today, then we want to have another thing tomorrow. But once the desire of becoming one with the Divine manifests, then you don't want anything, you want to give. Like you want to be the light and then you become the light that emits light and emancipates others, raises them to the level of their Spirit by giving them peace and bliss. Today we talk of peace. But how can we have peace with the people who are so disturbed. We have to have transformation of human beings, who should feel peaceful within themselves and should feel that they are the ones who are part and parcel of the whole. But this should not be a conception or a mental projection. Because mental projection can disappear in no time. Like you would believe that this particular person is my friend but you discover that he is not and the whole mental projection drops out.

So all mental projections are artificial, they last for a short time and disappear. But this is a happening that

has to take place within us when we become the Spirit. It is the question of you feeling that Spirit on your central nervous system.

So in our evolutionary process whatever happened to us has happened to our central nervous system and that is what Christ has exactly said when he said you are to be born again.

He didn't say that you just ask somebody to do an exercise of putting some water on top of your head and then say now you are baptized. No. There is a true baptism of the real awakening of this Kuṇḍalinī passing through these six centers above, piercing through your fontanelle bone area and giving you the true experience of the breeze of the Holy Ghost coming out of your own head and this cannot be by just putting water by somebody. It has to happen within yourself and you have to seek the truth and not something that just satisfies you for the time being.

That's why even if you profess any religion we find we don't have much transformation within. But here you become the Spirit, the fight of the Spirit we can say, on our central nervous system just guides you. Like first of all when this Kuṇḍalinī rises She passes through these centers on the physical level and you get physical health.

Some people say, “Mother, you heal us or cure us", is not true. It is your own Kuṇḍalinī. It's your own Mother within you.

Everybody has an individual Mother, when She rises, She actually fulfils the need of every subtle center that supplies to your gross centers, because these are the abstract or we can say are the subtle centers which are

first fulfilled and they look after your plexuses, that's how you get heated automatically. It is you who heal yourself, not Me. I'm just a catalyst you can say, like one enlightened light can enlighten another one and once you are enlightened, you can enlighten another person. That is how it is.

So there is no obligation. There is no give and take. It's like we are part and parcel of the whole. Now we have, say, a problem on a finger. What do we do? We just rub that finger and find that we feel better. But have we any way obliged this finger? Because it is part and parcel of you it just spontaneously has happened and has worked out. In the same way it happens to you also that you get this Realisation automatically.

Now the mass evolution has started and there are many who have got Realisation like that. I'm happy to know in England also we have at least two to three thousand people who are realised very well, who are established, but there may be much more who have got Realisation, but then you have to establish yourself like a tree. Once you establish like a tree you can give Realisation to others and you can give them peace and the whole thing is such a transformed personality because the second thing that happens to you when you become the Spirit that you become so powerful that nothing dominates you. Nothing dominates you. There is no habit that can dominate you. No temptation can dominate you and you become very powerful, But at the same time you are extremely compassionate, you are extremely kind, so it is a very compassionate power that you develop of the Spirit and you become a new personality, a wonderful

personality. We know when we have Christmas, when we have Easter, we give eggs to people.

This denotes the Resurrection of Christ as our own Resurrection, that an egg has to become the bird. It is symbolic of that. That we are like eggs when we are closed, when we have this `I'-ness within us and then suddenly when this happens to us, this egg becomes the bird and you become completely free and you know what freedom is. Freedom is no license but freedom which, is absolutely not curbing anybody's freedom nor is giving you any bondages. It is something so great it should happen to all of us.

We have had many great saints in this country, I would like to mention William Blake who was a great saint and who saw all this happening long time back, two hundred years back and He wrote about it that such and such time will come when men of God will become prophets and these prophets will have powers to make others prophets. He has said so many things that time has come today for England to rise as He has desired and described. That time is here today now at this time you should get your Realisation, you'll realise that now you have entered into that Kingdom of God. We have also many people, we can say even Mohammed Sahib has said that “At the time of Resurrection your hands will speak." Exactly this happens, that when you get your Realisation, when the Kuṇḍalinī comes up and She touches the seat of God here immediately in your heart the reflection of God starts emitting cool vibrations from your hands also. When it starts happening you are amazed that all around you feel the subtle power of God,

the power of His love, what we call the All-pervading Brahma, what we call the Chaitanya, that's how you start feeling it and once you start feeling it you are amazed that how you can find about anything. You become like a computer. As soon as you want to find out whether it is right or wrong, say you want to ask a question” Is there God?" Immediately you'll find there will be Cool Breeze coming out. But if You want to find about Hitler, you might get a blister or a heat on your hands and you'll feel horrible about it.

So that is how you start working it out and gradually you become absolutely wise in the sense you become absolute and you understand.

Just now if you look at a person how will you find out who is right and who is wrong? But when this happens to you, you don't have to know about him. On his centers you know because you become collectively conscious. You become, again I say, it is a becoming, You become collectively conscious, you can know about your own centers and you can know about the centers of others. And when you feel the centers of others, you know what the problem is, you don't talk like other people talk, but you talk in the language of centers. This is exactly what happened to the disciples of Christ when they were blessed by the Holy Ghost, the Cool Breeze came on them, they started speaking in strange languages. And the same thing you'll find with Sahaja Yogis that they speak in a strange language in the sense that they talk in the language of the centers and they start using their hands in a way because the hand has got the power flowing and they use it to bind it up and that looks very

strange and at that time also it looked very strange so people started saying that they are mad people, they are doing some sort of funny actions.

So all this happens, it's very simple, has to happen, the time has come, it is the blossom time; at that time I would say, in the early days, it was not the blossom time but it was the time when there were hardly one or two flowers on the tree of life, but today is different, there are so many seekers all over the world though misled by all kinds of things, because as soon as they come to know, the negatives, that God has decided to work it out, they have come in the market and they are selling their goods. One must know that you cannot sell God in the market. Secondly you cannot organize God. But we are so much used to it, paying for everything that we can't understand that we can get something without paying.

But think of a seed which we sow in the Mother Earth. What do we do? Do we pay anything? Does it understand money? Do living processes understand money? Do you think God understands money? You can't pay for it. If you put this one small little test, 99% of these bogus people will disappear from the scene. But we don't think, we don't use our brains, we go headlong into it. On the contrary they will ask thousands of questions to Me but to these people who have taken thousands of pounds and have finished them off they don't ask any question. They just go headlong into it, ruin their lives, get into epilepsies and all kinds of diseases, then they come to Me and I find that they are in a very bad shape. But doesn't matter, whatever has happened has happened. Nobody should feel guilty about it. That's one condition of

Sahaja Yoga is that we should not feel guilty. We have to be in the present. Forget the past. We are not to think about the past. And at this present moment this should happen to all of us.

Now the subject matter is so great and the knowledge is like an ocean, I cannot in this short time tell you all about it, I would say there must be at least two thousand lectures in English language which I have given all over the places and I would request you first of all to get the light within you.

Like this room when it is not lighted and if I tell you about this room it will be a headache and if I tell you about the electricity, the history of the electricity, the connections of electricity, the sources of electricity, you'll be fed up. First of all, let us have the light. Once we have the fight it's much easier to understand and you'll have much patience.

So I would request you first to have the light We can try it, I cannot guarantee, I must say, I cannot guarantee to everyone, is something that works out but may not work out also. As far as possible, we should try and let us see what happens to us and if it works out that would be really a very great pleasure for Me.

May God bless you all.

Contents: 1984-08-11 **Rakshābandhan and Havan, Maryādās, Hounslow, London, UK**

After the great tour of UK I feel very confident that Sahaja Yoga is taking its roots and you can see some of the plants coming up. It's surprising, when I declared that it may be the last tour I'll be doing of, UK that things

have started working out. Everywhere we went it was very good and successful, specially certain places it was very miraculous. You must have heard about the lady who would not go out of her house, was suffering from agoraphobia and the press challenged us that she should be cured because she can't go out of the house. And only on her photograph and treatment she got cured and now she's walking about and they have given a big report saying that “The Guru fulfils Her promise." This is one of them and there are many things have happened of this kind, of which you should get the report.

I must say I found all the Sahaja Yogis very cooperative, very alert, very helpful and extremely progressive.

And I was happy that they are trying to come up and improve themselves, build themselves up and are doing much better than what I had expected, really. I was very, very enamoured by all of them and I hope that by the time it is twelve years, we'll be all absolutely top class Sahaja Yogis of the world.

Now today is a very great day of Rakshābandhan, so I have to tell you something about Rakshābandhan.

Before that we have to talk about the Maryādās that are to be observed by Sahaja Yogis.

One of the things I discovered here, in the West, that though we have understood the importance of Mūlādhāra, which is a very important thing and that unless and until we re-establish our Mūlādhāra fully we are not going to have a speediest ascent. Despite all that, still there are lingering things you see around.

Like people start choosing their life partners in Sahaja Yoga. That is not allowed, that is not allowed.

You are not to spoil your ashrams, your centers, using them for a marriage searching society. You must respect it, this point you must respect. If you have to marry, then you can find your life partner outside Sahaja Yoga, to begin with. But if you want to marry in Sahaja Yoga, then you should not go on searching people in Sahaja Yoga. Is a very dangerous thing for Sahaja Yoga itself and for you people. That is one thing one should never try to do with Sahaja Yogis. For all practical purposes you are brothers and sisters.

And that's why I always encourage marriages between people who belong to another country or another centers.

As we are now having a marriage, big program, I would say that most of the marriages which were done like that are very successful than the marriages that were selected and were done. It's very wrong to do such a thing as to arrange your marriage with a Sahaja Yogi by yourself. It will be dangerous. I don't want to say anything, but it won't turn out to be good, because it is anti-God activity, absolutely anti-God.

You are supposed to develop your Brahmacharia, you are supposed to develop your Mūlādhāra. Instead of that, if you start using a Sahaja Yogini or a Sahaja Yogi for the selection of your married life, it's going to be very, very troublesome. Your Mūlādhāra will not settle down. I mean that's a very bad stroke for your development.

Because of the background and the kind of conditioning you have had, you people don't understand that it is important to maintain the purity of the centers and of every place.

So any such relationship in one city is a very wrong thing. It spoils everyone. To add up to the trouble, it's a habit of people, I have heard, that they try to tease that “You look better together, you are nice together." They tease and enjoy.

It's a kind of a very perverted enjoyment of Mūlādhāra, to tease others “You are looking very nice with him and you better marry." It's a kind of a romantic nonsense.

Of course, for all the yogis they have to have a Brahmacharia. But even if you can't have Brahmacharia you must have Maryādās. Not to tease each other and enjoy that kind of a nonsense, when the marriage is not settled. [If] marriage [is] settled, is all right.

And this kills completely the joy of marriage, because there is no curiosity left. And many a times I find that absurd relations are established.

Some of them are really no good and they will really be detrimental and some of them never are established.

So if they are established, they are wrong and if they are not established, they are heartbreaking.

So all this kind of thing you should not do. We've got experiences of people who married outside and brought wonderful people to Sahaja Yoga. If you can do it, you should do it. But if you have to marry Sahaja Yogis, you should not marry them at the cost of destroying the purity and the idealism it has. For your own sake, for your own pleasures, you should not spoil the name of Sahaja Yoga.

That is one thing I have seen, so I would say that today, as it is the day of purity between relationship, let us

know that you have to treat each other as brothers and sisters. No such play should be followed.

Don't allow your mind to drift into this. Because if you allow, then there's no end to it. As it is, you know how hard it is to bring you back to normalcy.

When Christ had said, “Thou shalt not have adulterous eyes” He didn't say it because it was not practical. It is quite practical for Sahaja Yogis. And there is nothing to worry about marriages so much.

What is so important? So many are married and what has happened to them. Even with Sahaja Yoga marriage, some of them have failed because of these bad habits.

So you better get rid of these bad habits before marriage, because after marriage also they go on like this and searching for boys and girls. Because if these habits are not curbed before marriage, then they go on lingering on.

So one should not try to do all these things before marriage. And I have seen such marriages are never, never successful so far. And even if they are, it is a sort of a make-believe thing. It doesn't give real joy, it's a joyless pursuit. Maybe in one case, may be successful; that doesn't mean that you should take any help from such difficult things, but have normal marriages which are enjoyable, which have created permanent bondages between people.

Now we have to understand the Maryādās, about which I have told you before also. The relationships between men and women are only pure if a certain amount of boundaries are kept. Like, supposing you have milk in one container and you have got something else in

another container. To keep the purity of one container, you have to keep it in its bounds, in the cup. If you allow them to mix up, if they fall together and they mix up, then there is no purity left, is a simple thing like that. One should understand, that we have to understand that how to keep our relationships in proper respect to each other's modesty and chastity.

Now for example, there is a girl who is younger to you. You must keep all the distance from such a person. If she is much older than you, then it is all right. You can talk, laugh, joke, she's much older than you. But normally with a girl who is younger to you, even much younger, you should try to keep away, after all if she is a young girl; not with the children, but still. You must learn these things: how to maintain a distance.

Now, if there's a man who is younger to you, then you must not have any funny ideas about such a person, is absolutely absurd. If some gentleman is younger to you, it's in, only perversion you do such things. You see, you should not have any funny ideas about that person. It's only done when there are emergencies, when there is no possibility of a marriage, when there are so many women or so many men, or under perverted conditions. We don't have none of these conditions here, so we have to behave like normal people and when the proper atmosphere is given to us, why not make use of it? Why should we create absurd things? Then they come out to Me saying that “Mother, now we have decided to marry. Let us marry." I have to say “Yes." [With] many things I don't want to say “Yes” but I have to say “Yes." But [it] creates a very bad precedent.

Maybe that in certain cases, as an exceptional case, I might have chosen to marry somebody like that.

But that doesn't mean you should take things into your hands and just start doing things like that, so that I'll have problems later on. Because once you do like that, then anybody starts doing. It's a kind of an aggressiveness, that you arrange something, come to Me, say. “Mother, we want to marry." Now what am I to say? “All right, marry." But it creates a problem for Me, for the rest of the people. They will say, “All right. If he has married a girl who is twenty years younger, why not I marry a girl who is thirty years younger?" You must understand My problems. If you ask Me for something, “Mother, should I do it?" You really force Me into it, I have to say “Yes." I cannot be very strict with you, because I am your Mother. But you should be sensible what to ask Me, how far to go. This is the biggest Maryādā you have to learn.

Suddenly you will come, “Mother, should I sit here?" What do I say? Should I make this gentleman sit here? What should I say? “All right." You yourself should not ask such a question.

Because sometimes you give undue importance to somebody, who is “my brother” who is “my sister", something and make that person sit on My head.

Sometimes you telephone to Me, “Mother, she would like to talk to You." Who is she? Is she all right? Should we take her to Mother? Is she capable of talking to Mother? What is her condition? Will she trouble Mother? Nobody thinks about it! So you must first establish your relationship with Me of proper understanding that you

should not try to trouble Me. But this is something is not yet in My hands. I think because people do not understand what they are doing.

So first try to see that you don't try to take advantage of Me.

And secondly, don't try to bring people to Me who do not deserve it.

There is no need to waste My time with them. I have so much things to be done, so many ideas to be formulated. I have to work so hard. You know, I am working harder than any one of you, those who are doing Sahaja Yoga. And at this age, if you try to trouble Me like that, I don't know how to tell you that “Don't you trouble Me!" In the presence of the person you will come, you will bring the person on My head, “Oh, that person has come from Timbuktu and I have brought her." Just you do it. It's aggressiveness on Me. Please don't try to do like this! This is a wrong thing to do.

So the Maryādās are to be established first with Me, that understand that you should not try to trouble Me at all like this. Secondly, you must try to please Me by being good people. I hear that somebody is trying to be very egoistical. He doesn't even put on My tapes, he just gives his own lectures. This kind of a thing is very surprising. How can people do like that? Try to bring down your egos, super egos. You must learn to please Me, “Prasanno bhave Devī, prasanno bhave." If you cannot make the Devī Prasanna [pleased], what will be your achievement? As Rustom says that I am Mahāmāyā. All right, but don't you know that I am that? So try to keep to it. And keep that understanding that if you have to grow,

we must have proper relationship with Mother and we must understand what will displease Her the most. “Am I pleasing Her by doing this?" But if you force Me, “If it pleases You, we'll do." Then what am I to say? “All right, go ahead." If it pleases Me I'll just spontaneously say, “All right, it pleases Me. Go ahead with it!" Like that, so many things are there that people just try to force on Me and I say “Yes." But I am very cunning and clever in that, because I tell in a way that you should realise that it is not joy giving.

All right, whatever it is. Now the second thing is that the Maryādās of relationships between you is a relationship of pure love, of purity.

Unless and until you develop pure relationships, you are going to be ruined! See, this finger has to have pure relationship with this hand. Supposing if this finger has some dirty feelings about this hand, it may dirty it, it may spoil it. In the same way, we should have extremely pure relationships with each other. Means, we should try to give our heart to another person without any lust or greed in it. That we should try to do.

Try to help each other. I find when they feel in a lusty way, or a greedy way attached to others, this is not for the Sahaja Yogis, but non Sahaja Yogis, they get so much interested in that person. Is a very baser way of attachment. But in Sahaja Yoga, your attachment is with your Spirit, with your Ātmā and Ātmā is the purest form of our being. We have to keep it absolutely pure. And then the enjoyment is higher than any romance, any marriage, any worldly thing. It's the highest and the top-

most. First achieve that. First of all you should arise and achieve that, achieve that purity. That is very important.

Now the relationship between the men and women, I have told you, that you should not try to enter into any bedrooms where the ladies are, it's not proper. Nor the women should enter into men's thing.

But is very common.

Women should not behave in the way other women behave. Like, I was told in a wedding in Maharashtra that the women went and took out all their clothes. I mean, that's not England. They got a shock, you know.

Some of them lost their appetite for three, four days. They have never seen such women in their lifetime. They went and took out their clothes suddenly, all of them. I mean, they were shocked, so much shocked that three, four days they didn't eat their food.

So you have no business to shock them also.

Because if you go to somebody's country, you must know in what way they live. It's never done. Nobody becomes nude like that. And about twenty girls, if suddenly they become nude, what will happen? So the sense of shame must be developed among men and women. It looks nice, it looks beautiful. It gives you an additional charm if you have the sense of shame, a little bashfulness. See, your Princess of Wales is regarded as something beautiful. She is bashful. Her bashfulness is so natural. That bashfulness is not there, like a, I don't know what animal does that, but somebody who has no shame. I mean, I just don't know which one is that. Everybody has a sense of shame, even animals.

So why shouldn't we have that sense of shame? How to behave towards women, how to be... Suddenly there is no need to just... I have seen one lady going from England to India and she just went and put a big slap on the back of Mister Modi, “Hello Modi, how are you?" And Modi got such a shock. She didn't mean, she was innocent, but that's not the way in Sahaja Yoga we are going to behave, like some sort of a debonair or some sort of a fantastic, what you call, a modern woman, you see, walking in like that.

One must understand one must have a sense of shame. How do you talk, even with Me they will talk with a hand like that “Mother, *[UNCLEAR]* thing is happening." But there's no need to do all that, you see. Talk in a way that is gentle and beautiful.

The other day I met a very nice taxi fellow. And I tell you, his gestures and things were so beautiful.

Immediately I said, “He is a realised Soul." He would not say anything without putting his hand like this and with his eyes down below. He would not say something like that, nothing of the kind.

So sweet he was, his whole gesture. He is an Englishman. Brought up and bred here. Not a single vulgar word he said.

Like one of your players was so stupid, when Princess Anne went to meet him he said all kinds of things, you see. Is a kind of an ego, or stupidity, I don't know, because, how you talk, how you speak, everything should be saintly. You are saints now, do you realise? You are all saints.

So how you behave with dignity towards each other, how you respect their dignity, how you live, is very important and that you should try to maintain in a way that looks like a saintly behaviour. You have to be a saint. And that is not difficult for you, to take to that, that you behave in a manner that you are saints.

This is very important I must tell you because I have seen that these Maryādās. It would be killing, it would be absolutely killing Sahaja Yoga, if you do not keep your Maryādās. That is one of the most essential things one has to be. I have told you again and again how you dress up, how you bear yourself up, how you talk, how you listen to others more than you talk yourself, how you become non-aggressive, is the best way to impress people and to express Sahaja Yoga. I tell you, as it is, people have started saying, “They are very beautiful people, you can see they are very beautiful. You can see they are very different type. It's something different. They are something great." People have started saying that. But still we lack in certain things, like we start going on a plane which is not suitable to our stature, to our dignity, to our position as saints. We are all prophets and prophets have to behave like prophets. They cannot behave like cheap type people.

So, in that we have to understand the Maryādās.

Now the Maryādā to your leaders also, you should be respectful. I have seen that nobody calls anybody, even the children will call somebody, say, elderly person also, never they, say, call them uncle or anything.

It's a wrong thing. You must teach your children to call elders by the name as brother or uncle or someone.

Give some respect to the elders. But when the leader is also not respected, what is the question of it? I have seen little boys calling big, married people with three, four children, by name. That's not our style.

You should never do it.

I saw this, even My husband's office has this problem. Because when I came, you see, they always called you by name. “Tom", he's such a big man, he's called as “Tom” and all that.

So C.P. looked at it like that you see. And we always call them, even the drivers, we call them by the name “Mister” you see.

So we couldn't understand why is it like this. You see, being democratic or something like this, you see, that's how you become demono-cratic.

We must respect. We must respect each other, must call them by higher names. Specially when in a meeting, there are people, you should call them, each other, even your friends, by “Mister so and so." It's all right for Me to call you. It would look very funny if I call “Mister Brown" or “Mister Reeves" because they are My children, you see, I'm their Mother. But for you, because you are equal, this thing, at least call them “Mister" and say something in a way which is good.

Like the English language has many words as `please', `thank you'. All these must be used profusely, profusely. We are going back a little bit. We are now becoming much more modern. That we should give up and become less modern and more elevating.

Now the whole idea of this Maryādā is such that when you have called somebody as a sister or a brother then it is not only lip service, “You are my sister?", it is something innate and very deep. You have to develop that feeling of a sister, because that's how your sublimity will go up, your left Viśhuddhi will improve, your Viṣhṇumāyā will be satisfied. If you call somebody a sister, the sisterly and the daughterly relationships and motherly relationships, always bring down, you see, the so-called ego, which is hiding in the left Viśhuddhi.

So try to be kind and gentle with the person whom you call the sister. Stand by her, look after her. If somebody you call your brother, you have to pray for his protection, then you must know that you have a right to ask him for his protection also. But you must also give something to him and you must try to look after him, welcome him to your house and treat him as a somebody, a part and parcel of your being, because he's very much near to you because he is your brother and he's very much closer.

But such a brother should not try to dominate the wife. This is the Maryādā, again. Like a brother is, somehow, is very friendly with the brother, or a lady is friendly as a sister, then she should not try to put a wedge between the husband and wife. That is the worst thing to do, is to put a wedge between husband and wife. Anybody who tries that must know that he's a mean person. One should never try to put a wedge between husband and wife.

I know there are problems between husband and wife, I'll put them right. But you don't try to put any wedge between them. And don't try to create a problem. If it is

problematic, it is for Me to solve, not you people don't have to solve. And don't interfere with their married life. Let them be as they are. I will find out how they are, I'll try to help them. But it's very wrong to play with their married life or with their married problems and suddenly jump on somebody. Is a very wrong thing, which is very common here. And [if] a woman is in distress, you see, a man will come to help her, even if she is married, he'll elope with her. This is how he comes to help her in the distress, to create another distress for her! So this is how one should understand that this kind of a cheap heart giving business and taking business, is not for Sahaja Yoga.

In our heart resides the Spirit. We are dignified people and in that dignity we have to rise and live with that dignity. Not to cheaply allow the Spirit to be insulted or dominated or subjugated to anyone. N flow the relationship with children also one should understand. I have seen some people have a habit of getting a child very much closer and pampering them, “Oh, that child is this thing. Oh, that child..." Let the parents handle the child, you just don't interfere with other's children. Don't interfere much with them. If you find any child is such and such, inform Me, I'll cure the child. But if a child is being spoilt by you, it's the worst thing to do is to harm that child, is to spoil. Children here are very clever and intelligent, you must know. They are very good at manipulating. They will, because they are extremely precocious. They are realised Souls, they are born in this country. What a combination! At that time you must be very careful as to their training.

From the first five years all the parents must be extremely strict with children, extremely strict. Don't allow them to overpower you or manoeuvre, manipulate you. It's very important. If you allow them to overpower you or to dominate you, they'll sit on your head. Tell them not to do like that. And one day you will come and say, “Mother, what to do, these are realised Souls and, you see, we were looking after them." They are not deities! They are not deities to be worshipped! They are only realised Souls.

So keep them at that point. And you are My trustees of those children. And if you spoil them, it is you who will he held responsible.

You have no business to spoil the lives of these children as Sahaja Yogis and their chances of ascent.

So if they are born-realised, they are not deities, this you must understand. They are not beyond corruption, they are not beyond all kinds of things.

So this, if you understand this little point, that dealing with your children you have to be really strict.

They must know how to meditate, they must know how to pray, they must know how to respect; and all the good things you must teach your children. And don't allow them to sit on your head.

Many people have ruined the lives of their children like this. Now will you please see that such child is brought into proper level? If the child is trying to take liberties with you and cheeky and does not listen, please give that child to some other Sahaja Yogi to look after, whom you think can look after and see that the child is put right. Nip in the bud is the best way, because we don't want to

have children who are spoilt, who are spoiling other children, nor we want children who are subjected to such children.

So, you can have proper children, well-behaved children, sensible, wise children. Because they can really be a drag on you, on Me, on everyone, if you do not properly bring them up. And they are our liabilities; we have to look after them.

So the relationship between the father and children, mother and children, is important. Actually the mother should look after the child much more. And the child must respect. Father should never scold the mother in the presence of the child. That's one thing one must understand, that, if the father starts scolding the mother in the presence of the child, the child will have no respect for the mother.

But the respect must be maintained, because if the wife respects the husband, then the child will know how to respect her and the husband too.

So the whole thing is built up like that. Is a kind of a pattern for children to follow. One should not try to dominate the husband, at least in the presence of children. It is very wrong, because then the children learn that trick and they start dominating you.

So it flows from you to children.

So try to see that if you have to do anything then you do it yourself. And respect the husband and in a way that is very obvious to the child that the father is respected by mother.

And they are just like monkeys. The way you behave, they behave.

So you allow them to behave in a particular manner, they will behave that way. But if you put a good pattern...

The other day I was thinking, how Indian children are so obedient, so sensible. They will never ask for it `I want this, I want that.' They never manipulate. What happens? What happens, how do they do it? The reason is, I think, is a good pattern in the house. Everybody knows whom to respect, how to respect, how to behave.

The relationship in Sahaja Yoga has to be even more than this, much more subtler. For example, if, this I've said before also, if we are in a room, try to give another person a room always, try to. Try to do for them. If you have to pay, better pay yourself, not that wait for another person to pay. Try to do it yourself, run forward to do it. You see, if someone is carrying the luggage, you run, you do it. That is the way a Sahaja Yogi should be. Mostly, children are like that. They'll say, “I'll get it, I'll do it, I'll receive it." May be ego, you might call it, but whatever it is, but that is the style you all have to achieve by organizing a proper type of an image for the whole society. That if somebody needs something, you run away. “You want water? All right... You want this thing? You take mine." Food also, same thing.

First let others have, not that you should first have anything. How you eat your food is very important, everything is very important for the children to see and to behave like that.

In money matters also, I have seen that people should be very, very sensible and should have proper Maryādās.

Now with Me, whatever Maryādās you want to keep, you must understand, because [it's] very embarrassing to talk about it. But so far, as you know that, I had to shell out lot of money to manage many funds, many things. And last time also we had many people who came *[UNCLEAR]* doesn't matter.

But now as it is... would you not do just now! In My lecture why should you do? Just wait. At the time, now, when we are talking about Maryādās, we must know that, in any case, Mother should not be made to pay anymore. Because we are so many, we should try to manage, if possible.

Like yesterday, I had a person from BBC and he said, “It is wrong of You not to take any money from them." I said, “Where is the money? No question of taking, I have to pay Myself." I said, “It is so invaluable that how can you charge for it? You cannot charge for it, it is very invaluable. The Spirit is very invaluable and you cannot charge for it." So he was insisting. I mean, he took half an hour on this subject only. He said, “This Anglo-Saxon brain won't understand unless and until You make it a little more money-oriented or something." I said, “I cannot. Tell Me how much is to be paid." Just to shut him down, I said, “What about Christ? How much money did He take? By God's grace I am quite well off and I really don't need either. But He needed, still He never took any money from anyone." Then he kept quiet.

But this is what it is, you see, that people think that you are getting it easy, cheap and that's why you want to take advantage, which is wrong. You must respect. You must respect and understand that it is never good to

take any advantage of Me. On the contrary, whenever it is possible we should try to do whatever is possible for Sahaja Yoga, is very important. Try to surrender.

Not that I will take any money from you, you know that. I don't want any money or anything. But surrender yourself absolutely to Sahaja Yoga. That's the best way people have risen and have done so well.

Now the relationship among yourselves, among different groups, among different nations. We should try to help people who, supposing there is a couple now, wants to go to India to get married. Now if they don't have money, of course I am there. I said, “All right, they need not pay any money, I'll pay for them." But Warren has put down his foot, he says, “Why not the people, or the center, help them out, for the time being?" You see because they helped; now supposing they have helped somebody, he had no money, he went to India, he got married and then he got lost, you see, he misbehaved, in the sense, he doesn't talk to anyone, he thinks no end of himself, then he started behaving in a funny manner.

So a kind of a feeling came into their mind that “Why should we do it? If you do it for somebody, he behaves like this. If you try to help somebody..." Is this a natural reaction that if you try to do something for someone then people try to misbehave? That's not so. Must be one person has done it, that doesn't mean that everybody has done it. That's what it is. They say that a kind of a barrier is built in a person who is helped by us and his ego is challenged and he tries to behave in a manner which was never known before. And he starts behaving in

such a funny manner that he doesn't talk to anyone, he keeps out and he becomes mad with his ego.

So his ego is hurt. There's nothing to feel hurt. Because if you have no money and if it is one part and one body, if somebody's helping you out, doesn't matter. You can help, when you are well off, to somebody else. But when it comes to you, you give up.

So this is a very absurd type of a behaviour of one individual, or two or three, or maybe five or ten. Doesn't matter. But still we must not forget that we have to help. We have to help as many as possible. And we must try to do whatever is possible for us, for others. This is important. If we cannot do for a group, like Sahaja Yogis, whom are we going to help? So we have to give that help.

Now in Sahaja Yoga itself, on the subtle basis we should not try to judge anybody's vibrations. It is very common in people, “Oh, you are caught up on your Āgñyā. Oh, you have got this wrong, let me clear you out. You sit down." Morning till evening, without meditating, they are clearing each other's Chakras and catching on themselves. It's an absolutely wrong idea.

Everybody, individually, should sit before the photograph, get the vibrations, every morning, there should be a discipline. You must know that the system of Sahaja Yoga today has worked out this way that I have given you Realisation just to say that, let your light be enlightened.

Now you have to see your lamp, if it is clean or not. Only possible when the light is enlightened. See your lamp, if it is enlightened or not. See, if somebody is

overaggressive, then it's all right, you make a joint attack on that person and tell off that person. Or there are leaders who will do it. But everybody should not judge others. You better judge yourself, cleanse yourself, look after yourself and also try to see how your lamp is, is it clean? Mother has given us the light to see and why not see? So if you work it out on these lines, you'll go very fast. And you have to, now, perfect yourself. We have so many Sahaja Yogis. But how many are perfect? This is the point is.

Now your relationship to Sahaja Yoga is also very important. There's a Maryādā about it very much.

Sahaja Yoga should not be taken for granted. Anybody who thinks he has got Realisation and now he is sitting on top of the world, is not so. You must work it out, you have to have discipline. The same gentleman, the BBC fellow, was saying that it was before, for years together, you had to live in celibacy and wash the feet of the... wash the steps of the temple and do all kinds of things, work hard, do this, do that and then they would raise it to one Chakra. I said, “Now we do it the other way round!" First build the dome and then the foundation. Sahaja Yoga is like that.

So that with the dome you understand, you are protected, you are looked after. But people take it for granted, like. “Mother will do it. Leave it to Mother." No, it is not so. You are My hands. Supposing My hands have to lift this, I should say that Mātājī Nirmalā Devī will do it? Now, which is Mātājī Nirmalā Devī? These hands are the Mātājī Nirmalā Devī at this point.

So, many people drift like that.

So, to Sahaja Yoga also, your attitude should be of respect. You should not try to put yourself into bandhan before others, you should not try to do these things, but in a dignified way you must respect Sahaja Yoga. And foremost of all, to Sahaja Yoga your relationship should be that you should know Sahaja Yoga, what it is. Otherwise every time if you have to talk about Sahaja, Gavin must come, or somebody. Why? Gavin didn't know a word about Sahaja Yoga, he didn't know a word about Indian mythology, he didn't know anything, he did not know what Realisation is, he studied. He's even studying Sanskrit. Like many of you have done it. But all of you, one and all, should become a big pandit. But you get lost in your marriage problems. Then your children's problems. Then “my mother” then “my sister." I mean, it will take too much time for you. First of all you should see, `I am a Sahaja Yogi. Let me get to work.' And it creates problems for us also. Because your wife will sue you, your children will come round, this, that. You should say, `I have nothing to do, I am going to study Sahaja Yoga.' I was surprised that many people have taken The Advent just like as a Bible, just as a Bible. They never read it. I was surprised that some people do not know what I have written in the Bible.

So it is like the Jews, you see, having a Golden Bible tied up here. They keep The Advent in a very good cover near the photograph, worship it, finished. Then the knowledge goes into them straight away! [Laughter.] You must read some chapters at least of Advent, if not anything else. There are so many books you can read [that] I have told you. Try to make your own library. Try to improve in it.

Everybody must try to get perfection it, perfectionism. You should never be a liability on Sahaja Yoga, but a great asset of Sahaja Yoga. That's what everybody should try to be. That, your problems I will solve. But you solve your ascent. That is very important. You must ascend. Otherwise, whatever problems I solve, you get into another problem, then you get into another problem.

Now the relationship, say you have an ashram; somebody has bought it. Now, nobody should think that `This is my house.' Now this is the best way to get out of this idea of possession. Because then I trouble you. That's the place where Mahāmāyā plays. If you say, “This is my house” then you will have it. And you will have it forever.

So such things you should never develop, the feeling that `this [is my house].' Now I have seen people, they go into an ashram and then they think this is their house. They live there, they manipulate all the money that they save and this and that and develop this, want to make everything comfortable. They never think that, `This is not my ashram. I am doing it because I am a Sahaja Yogi. This is the Ashram of Mother. I have to do it.' But that detachment is not there. Not at all a detachment. And it is something surprising, that if you have to go to Himālayas and make an insurance policy, then what's the use of coming to Sahaja Yoga? It is as absurd as that, that we are writing to insurance policies, that “I have gone to Himālayas. When I die, give my property to this one. If I don't die, I'll come back after that." And nicely packing up in a nice plastic bag so that ice doesn't spoil it. It's as absurd as that! So you should not have

anything. Now some people have a habit, “Oh, I'll get a house for myself. Get my wife there, children there, finished!" All such people should, for a change, leave their houses, come to ashram, put some other people in their house. Because they are getting attached, you see.

How will you get detached? Is there any way out? That is very important in Sahaja Yoga. Unless and until you are detached, you cannot ascend. Supposing you have all the tentacles down here on the Mother Earth and you say, “Let this plane y” how will it go? So those people who have houses of their own, or buildings of their own or anything, ats, should give up their houses. Not to be that comfortable. Get out of it. Ask some other people to shift and you shift to the ashram. Go on shifting, training your mind to shift, to live with everyone, to be able to share and to do things. I have changed forty houses after My marriage, you can imagine. And the kind of a house I have to carry! What a very multi-purpose house.

And I have changed, so far, forty houses and if I change now this house, Hester's [Hester Szpiro] house, it will be the forty-first. You can imagine, I have been married forty years and forty houses I have changed.

So the relationship of purity must be understood, in everything. Is it pure relationship? Am I living in this ashram in pure relationship? “Because this is the house that is giving me comfort, that's why I am living in this house, or am I just living here, just because it's an abode, I am here today and I will be there tomorrow?" You will be amazed, you will enjoy every part of life.

As soon as you are attached, you are doomed! It's a headache to be attached to something. Then you hanker.

“My wife has not arrived. Oh God, what to do now? I must telephone to her, get her here." But if you are detached about it, she'll come in time. Not only that, but you will enjoy her company. Otherwise you'll shout at her, “Why didn't you come in time? I was waiting for you." Then why were you waiting to scold her and shout at her and spoil all the relationship? Just see, the absurdity of the whole thing is the attachment. You should get completely detached about everything and you will enjoy, just enjoy. But in that also, one has to judge, you are really enjoying or you are just making a drama out of it? Try to be sincere. Purity is brought forth by sincerity. If you are not sincere to yourself and to others, you cannot be pure. And purity is the main thing you have to achieve in Sahaja Yoga, apart from the unity, which I have given you. But if you do not use this unity for purity, no use.

So this light should give you complete wisdom that you enjoy a pure, good life. You are married, all right, you have life of enjoyment with your wife; that I have already described to you. And with your wife how to behave also, I have described to you many a times, or with your husband.

But when it comes to others, you should have absolutely pure relationship of no exploitation. Even there are flirting exploitations, as the same as money exploitations. Here if you exploit somebody by money it's called a thug, but flirting is not called anything. I think that is a much worse crime, according to Christ.

So you have to be careful on this point and understand that relationship with each other has to be clear.

Now there are people who have, say, horrible wives or horrible husbands. I don't mind, they can give them up. If they are absolutely impossible, if they are spoiling their purity, if they are torturing their lives, then is best is to get rid of them, I don't mind. Because if they are so bad that you cannot use them, just like this body, if it is so bad, it's better to give up and die, so that let that relationship die out.

But that death should come to you as a very forceful help, otherwise, after that, if you become a nervous personality, what's the use? So what you have to do after such a thing has happened, that you have given up such a relationship, then, if you have to go to courts and all that, you should give up Sahaja Yoga for the time being.

Solve your problems.

Solve your court problems, everything, then come to Sahaja Yoga. We do not want to get involved into this kind of a thing at all, that we have broken any family or anything. If you cannot carry on with a wife, not that Sahaja Yoga should not be an excuse because you can not carry on with her! You should have this thing, go out of Sahaja Yoga, do what you like with your wife, finish it off once for all and you should tell her, `I'm no more a Sahaja Yogi.' Get it out and then come to Sahaja Yoga. But by coming to Sahaja Yoga you'll be really troubling Me too much.

So I have to make a humble request to you, that if you have any a such problem don't come.

Do not allow any child who is younger than a proper age, sixteen years, to be kept in the ashram without taking a full permission, written permission, from the parents. Or

a wife who has made problems with the husband, should not be allowed to come and stay in the ashram with the children unless and until it is resolved. We are not responsible for all kinds of problems. Then people who are sick or mentally deranged should not be kept in the ashram. That is also quite a sympathetic attitude of so many Sahaja Yogis. Ashram is for the best people, not for the lunatics.

So please do not get such people who are no good. We do not want such people to come in the ashram who are going to ruin the reputation of ashram, so also that you have to establish...

So coming to the relationship of Viṣhṇumāyā, is that Viṣhṇumāyā is the One Who is the sister, sister of Śhrī Kṛiṣhṇa. She's the One Who announced the coming of Śhrī Kṛiṣhṇa. She's the One Who sacrificed Her life to save Śhrī Kṛiṣhṇa's life. Viṣhṇumāyā is the One which surrounds Śhrī Kṛiṣhṇa and She was born as Draupadi who, you know, was later on humiliated by Duryodhana and it was Śhrī Kṛiṣhṇa Who came and helped Her.

So it's a very sweet relationship of purity, of help, a very delicate relationship is to be maintained of a brother and a sister. And that is a special relationship today. Those who want to tie the Rakhis to a sister should tie today before Me, it will be a good idea. It is a greater relationship than any other relationship. Because here somebody's your own sister, is all right, but if she's not your own sister you should know that you all are born of one Mother.

So the brother and sister relationship should be all right.

In that also one should not have preferences, because some would like to have a rich sister, or some sort of a nonsense like that. Or somebody would like to have the most miserable one, this is all the mind.

But a relationship with a person with whom you would like to be happy, you should tie the rakhi. And if there is anybody left out, you should not try to do that.

So anybody who is listening, I would say that, best thing would be to have your lucky dips I think, for people, something like that could be done so that they choose their sisters and tie the things. Which ever way you like you choose it. But I have got some nice rakhis for you, that should be done today. And I will be very happy. And then we'll do this little havana for the Viṣhṇumāyā.

May God bless you.

[Informal conversation with yogis about who will live in which ashrams.] This house has too much right side. *[UNCLEAR]*. It's a very right-sided house, it's very right-sided.

I don't know; you have to, little bit, fill with some left-sided *[UNCLEAR]*.

Absolutely right-sided.

There is one more thing I have to tell, which he had asked Me to talk to you. I don't know if you are interested, but they are showing some sort of a program at seven o'clock on Saturday. They are showing some program of revelation, how people see lights, things like that. Sahaja Yogis must know why these things happen. Like, one gentleman suddenly felt a ash. He went to a lady and she was a widow lady, her husband had died in

climbing and he himself used to climb a lot with him. And the husband died, so he went to get the lady, the widow. And she was telling all the stories and he felt very sad about it and suddenly, he didn't like the way she was telling the stories, I think and suddenly he felt a ash on his head, of light. And then he felt tremendous compassion for her. What must have happened, can you tell? No, I'll tell you what must have happened: the Kuṇḍalinī must have risen. He used to climb and do all these right-sided business, so it must have spread, one possibility, on the right side. It could have been that, without Kuṇḍalinī awakening also, the sympathetic might have broken its way to the right because he's too much right-sided and all that. And ultimately with these things, he might have broken himself to the right and gone to the right most probably. But by going too much to the right, you see, he must have felt the pull of the left, because right is too much pulled out, then you sink to the left. And that's how he must have felt the compassion for the lady. But could be also with Kuṇḍalinī. With some people it can happen that Kuṇḍalinī, at the time of such tension and problems, sometimes rises and tries to... because It's a parasympathetic thing. Might rise and just soothes the person, at that point. But most probably, I think, it is the sympathetic activity which he was doing and suddenly the whole thing ashed into the right, then he went to the left.

Another lady who did some dirty act on the stage, some filthy act and she was not very happy with it. Though it was indecent, she had to do it. And she did that on the stage and after that she was feeling very sad and then

suddenly she felt a lot of fire in her stomach, tremendous heat in her stomach. And then in the morning, when she looked in the mirror, she felt her eyes were all heated up and heat was coming out of her eyes, when she looked at her eyes she felt very sad about it and all her body was frozen.

And this is the one where, I think, is Śhrī Gaṇeśha's anger, that He showed Himself as the Mūlādhāra heat and from the eyes Christ, His heat was coming. And because the heat was all consumed in those Chakras the rest of the body was heat.

One fellow has an experience that from his back he gets Cool Breeze coming out, but not from his head, because, I think, should be an Āgñyā bhoot was blocked, so he's just emitting from his back only and the Kuṇḍalinī is trying to come out.

[With] some people, the Kuṇḍalinī will rise, definitely. The reason is this: that so many now of you have got Realisation. And I have told you that once a particular number of people gets it people will get the experiences. But getting the experience is a very vague thing. They are just vague; they do not know what it is.

So it may be also that hundred monkey syndrome has started and that people are getting this Kuṇḍalinī awakening within themselves. Because suddenly so many revelations are coming forward.

[Shri Mataji asks for the center leaders to come and perform the Havan.] Let this fire light go into your left Viśhuddhi and cleanse it completely, burn off all baddha.

May God bless you.

So we had this complete, this Viṣhṇumāyā where we have never done before. And left Viśhuddhi has been the biggest problem of this country, feeling guilty and all that.

So now I'm sure the people will come out of it and will try to show everyone not with ego but with complete balanced mind, the dignity of Sahaja Yogis.

May God bless you.

Now, we have decided not to have too many marriages in Switzerland, because, as you see now, we cannot go up to that point where we can have marriages. It's all full of snow, you cannot have fire, you cannot have all the arrangements. Even a garland of flowers may cost you fifty pounds. And it's not going to be cheaper marriage, in the sense that everything is so expensive, even if you find out in the market.

Now I have to make a request to you people: those who want to get married in Switzerland should be mostly the people who want to remarry, or those people who can not at all afford to go to India. But try to help the people who do not have enough to go to India, that they get married in India. It's much easier, it's much *[UNCLEAR]*, much more simple. All right? So, if you understand that, if you can go to India and if you have leave, then do it. It's better to do it there. And you need not jump... They say that [Indian saying], means a person who is very anxious to get married, doesn't even raise the headdress here, he ties upon his knee.

So one should not be that much excited. Take a very sensible view of the whole thing, those who want to get

married. And we have decided on the people who could marry in Switzerland.

So those who have no money or something, apart from this you should try to help them if possible, every way possible. I will also try to help.

Now another thing I have to say is that you all have to send some money for My travel, because I have to travel now. We have been travelling throughout England, again I have to travel; and if there is no travel money, you know who has to pay the amount. But the people will be again replacing the money of the travel, which will again be there ready for other travel. As it is, for India and all that, you don't have to pay. But, I think that, if you decide that I have to travel, that you should pay for My travelling, then it is better that you should send some money for the travelling. We have been all over the country and, so far, nobody has paid anything for travel.

So please try to send the travelling money to Gavin Brown and all the money that you want to contribute to him and the travel.

Now another one, we have decided now to keep the emergency money. Plus, if you people donate more than the travel money, or the money you want to donate for the programs and all that, should be in the emergency money. It can be used for other things like mailing, for photography or any kind of such expenses where you have to have a hall, all these things. Certain people, like Isle of Wight people have sent five-hundred pounds for the program, within three persons it was too much so I decided to pay half of it to them back to the travel money. Then we have to buy one tape recorder which

will cost about sixteen hundred, fifty in the market, for which we have money, not the whole but we have lot of it and we have to buy that also.

So the only now money left with us is emergency money and the travel money.

Out of it, the travel money is very limited. If I have to travel, then either I pay and then we reimburse, or something like happens. It's a big problem, because how to adjust it and how to do it? So keep it free from all these problems. If you people donate some money for the travel money to Gavin Brown, it will be easier, which will be again replaced by the people. But just now the travelling is important, for which you have to pay. And the rest of it, just now, is that we don't have to pay much for anything else.

So that all the money should transfer to the travel money, for the time being, only for the time being.

Contents: **1984-08-1x Conversation with a Sahaja Yogi, U.S.A.**

Pramod Shete: Shri Mataji, what should I do?

Shri Mataji: What do you want to do? Pramod Shete: Be a teacher.

Shri Mataji: That's fine.

Pramod Shete: Shri Mataji, where should I live?

Shri Mataji: Where do you want to live?

Contents: 1984-08-19 **Śhrī Kṛiṣhṇa Pūjā (Jan.m'āṣhṭamī Day), Tent, around Englewood, NJ, U.S.A.**

... many Rākshasas and He used His samhara Shakti, His killing powers and His destroying powers to achieve that. Simultaneously at that time He was doing Sahaja Yoga with the Gopa and the Gopis in the way it was just a play, a leelā. `Ra dha'. `Ra' is energy and `dha' means the one who has sustained it.

She's the sustainer of that energy. Rādhā. And She would go and have a bath in the river Yamuna and the ladies would go and fill up their pitchers with that water, vibrated water and He used to break that pitcher, at the back, from the back with stones, little stones and make a hole in it just like we make a hole here, He used to make a hole in the pitcher and that vibrated water used to flow down on the back of the Gopis to give them awakening.

But that was not the time to tell them about Sahaja Yoga, there was no way of getting people around and giving them lectures and things like this so He was playing about. He played with the Gopas also, by holding their hands, Rāsa. `Ra' is again energy and `sa' means with. He used to play with them. He used to climb up into a pyramid-like structure made out of them and would break another pitcher which was filled with butter and butter milk and they all would eat it. Beautiful stories about his Mother and He, how they played together. On one side it's a very beautiful, sweet, madhurya, as they call it. On the other side is the killing of the Rākshasas.

After that, that is in Hastinapur where they had a war between the Pāṇḍavas and the Kauravas.

So we can say if in the grossest way is this world and America is the Viśhuddhi Chakra, then if India is in a subtler way, it is Hastinapur where Viśhuddhi Chakra

was. If you see the history of America you'll see there's a fight going on from the very beginning. George Washington came up, there was a big fight. Black and the whites, left and the right fighting. Then you find Abraham Lincoln, a great orator, great personality, talking of collectivity, that is, democracy, developing it to this stage. I don't know what it is now, whether it is democracy or demono-cracy. It has reached another stage now which we cannot describe in the Divine language and when the challenge to the Divine starts, we start doing just the opposite of what we are not supposed to do.

So the main principle of Kṛiṣhṇa was collectivity, Rāsa, everybody one with the energy; energy circulates through everyone and just the opposite that the country developed into individualism and everything was to create something that collective was not. Individualism, when it is not connected to the mains, is destruction. Like all these trees you see, they are individuals as you see them separate, but inside they are fed by the same mother. They have the same sap running in them. When this connection is broken, then all this individualism is nothing but destruction and that's how in America the connection with the collectivity was broken by every sort of funny methods that one cannot conceive how human beings can go to that level.

On the way if you see Americans tried to do everything in a different way as you see the plugs are other way round. The whole world has the plugs one way, they have another way. They have the gear in the other way round, I mean, it's very dangerous to come to this country. If

you don't know how you land into and everything they tried to do it in a way that was just the opposite of what everybody was doing in the whole world. And that is one of the things very, very surprising that people accepted that kind of a nonsense.

Language-wise also they tried to have their own language. American language is not easy to understand, I tell you, very difficult. My husband once brought a beautiful record saying, “Oh, I've got John Kennedy's first declaration." I said, “All right, that's good. Let's have it." So we all gathered together to listen to it. When he put it, it was just wae, wae, wae. We couldn't understand anything, like the ducks, you know. We just couldn't understand what sort of an English it was. I mean, we were supposed to know English and it was not so bad. English was not so bad here. If you see your old films and all that, they are absolutely, just normal English, you see. But this is a modern trend that they developed an English that nobody can understand in the world, you know. It's difficult.

Like the first time I went to, it was in Iran and there it was advertised, “English, spoken and understood, American, spoken, not understood." That's the situation, so even language-wise they tried to make a separate thing. The another problem that they developed with the Viśhuddhi is that at the Viśhuddhi we have a power to decide because when we raised our head up to become human beings we also raised our power to get out of the bondage of nature, because animals are called as Pashu, means they are under the bondage, but we raised our head and we went out of the bondage of the nature and

we could decide and the power of decision was really maddening for human beings.

So on everything they wanted to decide to such a stupid level, such a waste of energy that the children would say in the morning, “Today I will eat this." In the house, it's a house, a family, it's not a shop. But the child would say, “Today I will have this." And another will say, “I'll have this” and another will say, “I'll have that." So you have to keep a complete shop in the house, you see. God knows what they will ask for and on that they would really make an issue out of it. When I first came to America I was surprised that every child would say, “Oh, why don't you have this, today I want to have this and tomorrow this." There was no common cooking. It was all everybody is having different, different.

Even the tiles, every house has different tiles, every bathroom was differently made. That's why I say it is dangerous because I went into one bathroom and the whole thing started pouring on Me. I didn't know where I placed My feet. All this takes away, drags out all our energy into wasteful things. I could understand on a thing like aesthetics if you waste your time because it has vibrations, but on wasteful things, whether you'll have this size or that size. “I'll have this and that and this." Pampers the ego so much that the ego becomes so big that the Kuṇḍalinī cannot rise above and that ego is extremely subtle.

I would say an English ego is very blunt, they can see it clearly, you see and French ego is perverted, they'll never, I don't know whether they are in ego or they're in superego or I don't know what they are up to, but the

American ego is so subtle that they don't understand that they are playing with their ego.

And that's what Sahaja Yogis must be very much warned of and must understand that they have a very subtle ego which will always cheat them. To fight this ego is impossible because it is too subtle and you cannot fight it. You cannot fight that subtle bhoot. Only thing what you can do is to rise above it, to go to a subtler situation so that it cannot touch you. And this ego is crawled upon you because it is the land of Śhrī Kṛiṣhṇa.

You have everything in abundance, see the fruits, you have vegetation, you have beautiful housing, money, so-called freedom for license. What more do you want? Complete arrangements for your destruction.

First of all, the comfort. The comfort makes you slaves of the matter. You remember we had four people who came first after all our money we spent here, the way we worked here we got four people to come to India and three ran away. Whatever we tried, they would not stick on because they said, “We're uncomfortable." But the problem is when that ego is so subtle that to you comfort becomes next life. I mean, that's the most important thing. But the inside, the inside, the subtler, which is the character, which is the Dharma, which is your chastity, which is your purity. You're not uncomfortable with that. With any kind of impurity we're all right, any kind of cheating we are all right, any kind of aggressiveness we are all right.

But the material comfort we are very particular about. We must have material comforts because we have lived in America so we must have material comforts. But this is

the thing that is responsible for your destruction. What makes you comfortable is the matter. It has exhausted the Mother Earth completely.

What did you create? Plastics. What do you have? In the shops, plastic, plastic, plastic. Plastic crawls into the clothes, plastic crawls into everything that you go, there's nothing but plastic in this country.

What sort of a comfort do you have? And the plastic is now sitting on your head.

The electricity that you got because God was kind to give you those huge big waterfalls you got electricity. But if it fails, you cannot exist. Petrol you have, once it is exhausted, Arabs will sit on your head.

So the whole attitude of America, instead of becoming the witness of the whole thing, became a slave of this comfort. Śhrī Kṛiṣhṇa was a king and He had the powers to make anybody a king, you know that Sudāmā's story. He was such a simple-hearted personality. He could live anywhere, sleep anywhere.

That's what you should have been.

But this ego which is coming from material comfort has really ruined America, I think and you all Sahaja Yogis have to know that to fight it out you all have to become very great Sahaja Yogis, much greater than any other European or Indian Sahaja Yogi. Unless and until you become really great Sahaja Yogis, you cannot take away this country from this real gross mire of matter. Materialism is so ugly and there's no proper even sense of shame or sense of grace when they express themselves. Russians are materialistic, out and out, openly. They say, “We are materialists, we believe in

materialism. Unless and until there is material affluence we cannot get over the police force and all that." They also talk of collectivity without God, another stupidity. But Russians, when they try to help other countries, they never understand that it is to be done with grace. They'll help someone, if somebody's a beggar then only they'll take out money, otherwise they will not.

If somebody's a beggar on the street they'll give them money but in Sahaja Yoga I was told many a times Sahaja Yogis don't want to pay money for Sahaja Yoga. It's very surprising, isn't it? Sahaja Yogis think that everything should happen free. It's very sad to hear that and this time that's why nobody wanted to come. Neither nobody wanted to pay for Me to come here. Last time you know we spent about $41,000. It all came, apart from the money that was wasted by some people in Canada, $41,000 they spent, Europeans, English and Me. They all spent all this money on American tour and what did they get? Those four Sahaja Yogis so-called, out of which three ran away. See the situation. Amount of money they've spent on you, you are the richest country. Isn't it surprising? Out of that people from Spain, they're not so rich, people from Portugal, they're not so rich, everybody prayed for the emancipation in America, so many people contributed. Whatever they had they sold and gave it just for this tour because here your P.R. is so expensive, here hall is so expensive, everything is so expensive.

Some people sold their chains. There's a Yugoslav girl, she sold her chains to give for American tour. Whatever they could do, they did. Last time, you know, I also spent

a lot of money to come to America to spread Sahaja Yoga. It was such a sad thing that we couldn't achieve much. Canada and America, both places. We tried our level best.

So the reason is, one of the reasons why it did not work out, because it was not your money. The Deities didn't like it and I was amazed that they said even now the Sahaja Yogis are hesitant to pay money even for the Pūjā.

It is very surprising why in that country which is so poor, India, I mean, it's a privilege for them to pay for Sahaja Yoga. It's something so different, you know, with all the riches you have, the temperament that you have, it's not full of grace and that's what I want to tell you that you all Sahaja Yogis first have to become real Sahaja Yogis otherwise Sahaja Yoga cannot spread here. You have to sacrifice. You know when I started Sahaja Yoga, C.P. gave Me money and I had sufficient to start it. Three years I came to America. I paid for everybody's travel, everything I did and people collected money for us and you know how much they gave us altogether? Twenty-five dollars. I was here for a month.

In the churches they would collect, give one cent and something like that, you see and we threw away all the money in the sea and went away from here. It's all right. That time it was. But all the Indians collected money. I said, “I don't want the money, keep it just now. Where do we keep it? We have no trust, nothing." For three years I never told them anything. After three years we started the trust and all of them brought money for the trust. You'll be amazed, people who were just ordinary

fisherman, earning about a hundred rupees per month. All of them had minimum of one thousand rupees to give Me, widows, thousand rupees. I was amazed. How? How? And they said, “Mother, You have to have it." I said, “But it's too much, how are you giving it? So much, one thousand rupees." Imagine, a hundred-rupee pay they have. They said, “No, Sahaja Yoga is the only way, Mother. What for are we to save for, for what have we to do?" And, can you imagine, in a place like Maharashtra, which is one of the poorest, poorest states, you see. Only in one center we have eight lakhs of rupees even now when they have spent so much of money.

So what's the use of this kind of riches? I tried to study the mind, an American mind, why? Why is it? Actually the problem is that you plan out everything, your expenditure and everything. Plan out everything. I don't know and if it doesn't fit into that plan, then you are flabbergasted. But Indians are just the opposite. As soon as they get the pay, this is for Sahaja Yoga. Mātājī doesn't take, so what? This is for Sahaja Yoga. First taken out that much money and the rest manage within that. They never touch that money. It's the auspicious money. It's kept for Sahaja Yoga. People go to India and you stay with anyone they'll never charge you money, never take money, nothing. You never pay anything. You can try that and for the first three or four years the Sahaja Yogis, all of them who went, went there free, lived there free. Of course, I did pay, I must accept, but they also paid. Lived there free, travelled free and they think it's a privilege that they can look after the saints from abroad. Of course, when it comes to Gurus you can go bankrupt,

you'll be moving with one dress like last time we had somebody from Rajneesh you see, he came and they said, “Mother won't have you with this dress." They said, “We have given everything to Rajneesh. This is the only dress left with us, so what should we do?" So I said, “Now you better buy them a dress and give it from Sahaja Yoga." That's the situation.

So first and foremost thing I would say for Sahaja Yogis here in America is to see how much you give for Sahaja Yoga, not that I want anything. But you have expenses in this country.

Next time when I come here, who's going to bear the expenses? In Australia, Australia paid most of the money. Can you imagine? Australians are supposed to be the convicts. They paid most of the money and Spain, Europe, of course, Europeans sent money and that was all lost.

So that must be understood that as Kṛiṣhṇa's place first is He's on a Rajo Guṇa, He's on the right side, He represents, He's the husband of Lakṣhmī, He's the Lord of Lakṣhmī. That's why you've got everything, He's Viṣhṇu. And what? The One Who has given so much to you, we are still not there.

So first of all we must establish Śhrī Kṛiṣhṇa within us. Śhrī Kṛiṣhṇa's one beautiful story is of Sudāmā, I must tell you that at this time you'll understand how Śhrī Kṛiṣhṇa was.

Śhrī Kṛiṣhṇa was studying, studying means in those days the thing was all children were sent to a Guru and there was His Guru was there and with His Guru was another disciple of the Guru was a poor boy called Sudāmā and

then they separated. Sudāmā was still a poor man while Kṛiṣhṇa became the King.

He became the King of Dwarika, very rich. And Sudāmā told his wife that “He's my friend." She said, “How is it? He's a king and you're a beggar. How can it be?" He said, “It is true, He's my friend. I want to meet Him because He's my friend, that's all. I don't need anything, I just want to meet Him. What should I take for Him?" He said, “All right, I haven't got anything but I've got some rice crispies you see in the house." In French would call it rice crispies. What do you call? I don't know. Americans also call rice crispies. All right. Because it is surprising. I thought there should be some other name for it. All right, so rice crispies.

The wife said, “All right take this for your friend. If He's your friend, why not? Give Him this." So he put it in a little bundle, tied it up and went there, hiding here. He was feeling shy, to a king to take rice crispies was too much.

And he went to see Him. There was a huge palace and there were lots of guards.

So he went and told them he wants to see Śhrī Kṛiṣhṇa. The guards laughed and said, “Who? You want to see Śhrī Kṛiṣhṇa? Who are you?" He said, “I'm His friend, I'm His childhood friend. You just go and tell Him that Sudāmā has come to see Him." They ridiculed him, but he said, “No, better tell Him." So they said, “No, He's in His court, how can we go and tell Him?" He said, “No, better tell Him." So one guard went inside and told Śhrī Kṛiṣhṇa in His ears, “There's a crazy man calling himself Sudāmā and he says he's Your friend." Kṛiṣhṇa just

became a Virāt at that time. The joy was so great. He left His seat. He ran out and He hugged is friend and said, “O God, I've been looking out for you. I tried to find you out. I could not get you. How can you forget Me like this?" He hugged him and hugged him and kissed him and took him inside and announced, “Cancel all the court. I will have holidays today. My friend has come." Took him into His bedroom. Told His wife, “My friend has come, Sudāmā, I told you. He's a great soul, Sudāmā, who has come." He had at that time five wives, means the five elements were His wives and He told them, “Look after him” and He made him sit on His bed. Sudāmā was feeling very shy, you know. All the ladies came. They washed his feet with hot water and with milk.

He said, “Drink this. This is what it is, he's a great saint." They were surprised you see and they said, “What about the food?" He said, “I'm going to eat on the same plate. Bring food for us." Then he had food. Then He made him sleep in His bed covered him up and He started patting his head. “Are you comfortable?" He said, “I'm very awkward here." He said, “What is there to be awkward? This is My bed. This is yours. Everything Mine is yours. You are My friend." Then He sat down and slept off. The next day He said, “We'll have a big procession with you there." He said, “Really?" Then He made beautiful clothes for him, put him on a chariot of gold and took a procession out and in our country there's a custom that to take out the bad eye we put some sort of a...

Sometimes the rice or if they are rich they put some money and if you are very rich then the kings and all, they throw some pearls on them all the time, on the

head. And there were pearls showered on him all through and the people were gathering it as auspicious things. Sudāmā thought, I wish one pearl would come into my lap also, you see. My condition at home is very bad, it would be a good idea. And Śhrī Kṛiṣhṇa was smiling, asking him, “Are you comfortable?" He said, “Very comfortable” but He was reading his mind.

And then Sudāmā went home thinking, Oh what a nice time I had. When he went home he saw a beautiful palace. He said, “How there is a palace? There was no palace in my little village." When he went he saw people running up, bringing a red carpet for him. He said, “Me? Not me." They said, “Yes, for you. This palace is for you." “Who's made this palace?" They said, “Śhrī Kṛiṣhṇa Himself came here and made this palace for you." And his wife dressed up nicely with all ornaments and all that, smiling. He said, “Did you ask for all that? Did you beg for it?" She said, “Never! Never! I never asked." So he went in and there he lived forever happily and those great reactions of Śhrī Kṛiṣhṇa born today in this great country, isn't it? Where are they? Look at the grace, the graciousness of Śhrī Kṛiṣhṇa and that's what I have to tell you. We have lost our grace completely. Ego, you see, ego doesn't give you the grace. There's no...

[Aside:] [asks someone in the audience in Marathi the English word for sankoch.]... bashfulness about it. No bashfulness. It's such a sweet thing to be bashful about giving something to someone. There's no generosity at all and generosity only in self-indulgence, buying these plastics.

There's no fondness of giving, the enjoyment of generosity.

So one has to understand as Sahaja Yogis you have to just fight that element within you which makes you, gives the idea of ownership. “This I own, that I own." You own nothing in this world. You are just a Sākshī of the whole thing, this is just a leelā. What do you own? What do we carry? When we're born, our hands are like this and when we go, our hands are like this stretched.

We can't even carry a grain. But that doesn't mean that we should become ascetics. Nothing of the kind. You never become, I tell you. And that is how I have seen people in other countries have gained a lot. Now we have seven ashrams in London, can you believe it? In London city, seven ashrams, all free, all free. But they don't want to live there free. They're paying for it and that money we used last time for coming here.

So every Sahaja Yogi has to build up the America within himself onto his Viśhuddhi with grace, with that beauty, that madhurya, that sweetness of Śhrī Kṛiṣhṇa.

That is one of the qualities you all have to embed into yourself very deeply and enjoy your generosity.

Actually it's the most generous thing to be enjoying yourself. I enjoy My generosity very much Myself.

And I always feel what is this matter for? The matter is for giving to someone. Supposing I give you something, I express My love into that matter, isn't it? Something small. Today I bought fifty-one sarīs for the Indian Sahaja Yoginis in America. Cotton sarīs.

Some may say, “Why Mother, why did you buy this? Why don't you buy something for Yourself?" But what is Myself? Is these Sahaja Yoginis. It's nice and I enjoy buying them and within half an hour I decided which I was going to buy and looking forward. What is there in a cotton sarī from America? Is nothing. Five dollars they cost Me only each.

But how much joy is to give to these Sahaja Yoginis and when I go they come to receive Me in those sarīs, beautiful and I thought of Śhrī Kṛiṣhṇa that when Draupadi, you must have heard that story that Draupadi was His sister, Pāṇḍavas's wife and She was sold out to these Rākshasas, Duryodhana. And he wanted to insult Her by taking out Her sarī in the presence of many and when he put his hand to Her sarī, there's a beautiful thing about it, that She thought of Her brother that “He's the only One Who will save My chastity now." So She put Her sarī to Her mouth and held it that She might be able to hold it, you see.

So She says, “Kṛi!" Kṛi She could say, but if She said “ṣhṇa” it falls down. And so She was holding on with “Kṛi” you see. As soon as She said, “ṣhṇa” it's a beautiful thing written by Tulsidas, “Dwarika mein shor bhayo, shor bhayo bhari, Śhankh, Chakra, Gada, Padma, Garuḍa layi sidhari." When it happened when She said, “ṣhṇa” the whole thing resounded in Dwarika where He was and His Śhankh, Chakra, Gada, Padma, all His four things. On a Garuḍa He came down and started supplying.

And today I felt on a Jan.m’āṣhṭamī to buy sarīs. I'm doing Kṛiṣhṇa's job even today. What a pleasure it was. And always I take from America the sarīs. You'll be

amazed all the sarīs I take from America because it is Kṛiṣhṇa's country and I have to give them sarīs for their chastity. That's the beauty of this country and you have to rise up to that. You have to become those Gopis and Gopas who gave joy to others and happiness to others with grace and not leftovers, not leftovers.

But the first, the primordial, the best, the highest. Try and enjoy that. That's the greatest ownership is to own somebody with love, isn't it? Just love, nothing else. Not for any matter or anything but just love and this matter has only one value, I tell you, that it expresses love, that's all. I don't find that it has any other value that the love of an artist is expressed in these and now you just become thoughtless and you start watching it. Once you think of possession and “my own", headache. You go to an insurance company. You must insure it. You are always worried no child is treading upon it. Worried about your carpets, worried about your bathrooms. For what? Such a drag it is, matter has dragged you down. Be careful on it.

So all Sahaja Yogis have be alert on that point because matter has auspiciousness in it. Auspiciousness gives vibrations to it. But matter which is possessed loses its auspiciousness completely. It gets possessed by you like, like the bhoots possess, you, possess the matter and the matter possesses you. There's a mutual possession goes on. Vibrations are lost. That sort of generosity which is a part of the Lakṣhmī, the power of this country is Lakṣhmī itself. If this is Śhrī Kṛiṣhṇa's place what is the power of this country? Is Lakṣhmī and what is Lakṣhmī, the Goddess of wealth, one hand like this, gives. Otherwise,

She's not a Lakṣhmī. Another hand like this. This hand. She gives protection, Aśhray. Another hand has got a rosary, surrendered to God or sometimes if there is no rosary, is a lotus, both hands. Standing on a lotus and the lotus represents what is a cosiness of a home, a beautiful, pink, warm home.

A rich man who doesn't have a warm house and a warm heart where he cannot receive others, even the black bumblebee, such a horrible thing which has got all the thorns and things, has a place in that soft bed of a lotus, is pink in colour and beautiful. While the people here, though they may have money, they move like hippies, horrible looking. When they come to India, they wear such little dresses. I mean, it's mostly missing and very embarrassing for Indian people. They find it impossible to look at them. Believe in having no dresses, looking so ugly. All that comes from where? Is not Lakṣhmī Tattwa. Lakṣhmī is completely covered with a beautiful dress and a traditional She wears, She's very traditional and She is a mother. You have to mother. She stands on a lotus. Just imagine, how light She is. Light in the sense She has no materialism in Her head. That's why She stands on a lotus and lotus is in the mud. She stands above that.

That's your power. Not this so-called money. If you put some money on the back of a donkey will you call him a Lakṣhmīpati? He's just carrying that money as a load on his head, there's no beauty. There's no glory. How much you possess has no meaning at all. It's so perverted in this country, so perverted the idea. Like the other day you know when I came last year, they asked, “How many Rolls-Royces She has? If She has none, we are not

interested." They might be from some sort of a bungling or cheating or they might have been taken out of some people whose children might have died or they might have sold their houses, doesn't matter. As long as She has Rolls-Royces, whatever may be the source, maybe Mafiā, maybe anything, doesn't matter.

Just imagine. Is that Lakṣhmī Tattwa? To change all these how much you have to work hard. Think about it and that's why I didn't want to have, Public Program this time. I said, let's see, work on the subtle and the Sahaja Yogis have to work on the subtle themselves.

They have to work it out within themselves. They have to build up themselves. They have to make all these things apparent, evident, absolutely manifesting to their own character, in their temperament, in everything and the sweetness for which Śhrī Kṛiṣhṇa is a symbol of sweetness, is a symbol of sweetness, is so sweet. His ways and methods were so sweet, like as a child, you know. He went and ate some clay or some mud or something. His Mother got very angry. “Why did you eat that? Open your mouth." Gave Him a slap on the face. Śhrī Kṛiṣhṇa having a slap from the Mother, doesn't matter, it's mother, after all. He opens His mouth and She sees the whole universe churning in His mouth. She sees that and She bows to Him and so innocent and so beautiful and so dramatic.

Like once the Mother was angry because He has eaten all the butter, because very fond of butter. But Americans are not, they have put up all their butter somewhere, I don't know what's happening to their butter. Why don't you send it to countries where there is no butter. It's all

melting away, I don't know where the butter has gone. They won't eat butter. Butter is very important for the Viśhuddhi. You have to put it in the noses, you have to take some butter. But they won't have, they want to look skinny.

Kṛiṣhṇa never was a skinny person. Imagine Śhrī Kṛiṣhṇa carrying that Govardhana with a skinny body you see, standing there. He was not a cinema actor. These days the cinema actors look like.....

“What am I doing the whole day? I'm taking your cows, I'm looking after them and when I come home you are angry with Me. I have not taken any butter." So She says, “Then what did You do?" “Only, I gave everything to others. I didn't eat Myself at all. I've given everything away to them." So She says, “All right, open your mouth” and She sees the complete ākāsha, the whole ether melting.

She puts Him to Her heart and says, “O God, please forgive Me." Such beautiful stories, of Rādhā and Kṛiṣhṇa also, such beautiful stories. Not like modern romances that on the street you can't walk, they're all kissing each other and if you ask them where are they going, they are going to a divorce case. Such a show of that and so many divorces. What's the use of such a show of love? And Rādhā's and Kṛiṣhṇa's love is so beautifully expressed is one of the stories was that Rādhā was His power on the spiritual and He went as Viṭṭhala to Dwarika and He had His five elements on the right side, He moved on the right side and Rādhā stayed in Vrindavan.

So these five wives were a little bit teased by Nārada who always used to create problems. And he said that

“Oh, Kṛiṣhṇa doesn't love you, He only loves Rādhā, He doesn't love you, you know? You are just there, five wives." So they went and told Śhrī Kṛiṣhṇa, “You don't love us." And 16,000 He had, other wives who were His powers. 16,000 powers He had.

So they all came and said, “You don't love us. You only love Rādhā, we have come to know about it." He said, “Really? It is so? You believe it? Oh God, I've got a terrible pain in the stomach, hearing all this." And He started rolling, you see, all drama. “I've got a terrible pain, how am I going to get cured now?" They said, “Now You are the One Who is a Dhanvantri, You are the One Who is a, Who is the doctor, you tell us. Divine Doctor, tell us how to cure You." “Only way that you have to give the dust of your feet for Me to drink." So they got a fright. They said, “Look at Him, very clever, He loves Rādhā and now He wants us to give Him the dust of our feet.

So it's most inauspicious to give the dust of our feet for a God to drink. It's too much, how can we do it? He's playing tricks with us. No, no, no, nothing doing. We're not going to do this. Better have your pain.

You are just joking with us." So Nārada was there, he said, “Really? Is that the way?" He said, “Yes. Now you go and ask Rādhā." So he went to Rādhā and said, “Kṛiṣhṇa is having a bad time, He's got a very bad pain in the stomach and He says any one of My people if they give Me the dust of their feet to drink, I'll be all right." So Rādhā said, “Yes, it's all right. You take." She took out from Her feet Her dust and gave it to him.

He was amazed. The dust was yellow coloured because Vrindavan has yellow coloured dust. She said, “Take it to

Śhrī Kṛiṣhṇa." He said, “Aren't you afraid that you are doing a sin?" She said, “I'm not because it is Who, He who does everything. Why should I worry about Him? He does everything for Me. Why should I worry?" Nārada was quite surprised. He didn't understand Her so he took down the dust to Dwarika and gave it to Śhrī Kṛiṣhṇa and Śhrī Kṛiṣhṇa still was rolling. “Oh, She has given. Oh, I knew She will be giving." So everybody was surprised, you know. He took that dust and gave drank it. “Ah, now I'm all right." So Nārada asked Him, “I didn't understand." She said, “Everything He does." “What do You mean? “If She commits sins, that also You do." He said, “Watch in My heart." What he sees Rādhā is in His heart and in the lotus of His heart She's sitting on the lotus and Her feet are touching the pollen of His lotus and that pollen is the same yellow dust.

So when She can be in His heart, Her feet is touching the pollen of the lotus of His heart, what is there a sin for Her now anymore left? She's sitting in His heart. Such a beautiful relationship.

That's what is the Lord of your country. And with such a Lord what do you have here? People suffering from throat cancer, singing “Hare Rāma. Hare Kṛiṣhṇa" and ending up as cancer patients, smoking, dying of cancer, talking loudly, condemning all the world, dominating with that horrible American language all the world. The `r' itself is pronounced wrong in this country and `r' stands for the energy and the way you say `rrr' is too much. Change it a little bit. Make it `rha, rha' is a simple way. Make it mridu, make it soft. Make your language soft, make it beautiful. Slangs, you see? Like one American lady came to see Me,

she's all the time nudging Me, you see. I was surprised at her, you see. And she was winking at Me, nudging. She was friendly, you know, trying to be friendly and we went to see a play and still she was nudging Me and she used to wink at Me like this. Every time she winked I was quite shocked. Then she said something to Me and I said I didn't follow. “Oh, by the way, You can't understand slangs, do You?" I said, “No I think I don't understand." “Have You ever spoken slang?" I said, “Sorry I don't think. I, I don't know." “Ah You come to America and then You will know all this." And then she gave Me a big nudge.

When I came home it was all paining on the left hand side, you see, My husband said, “What's the matter?" I said I was sitting next to an American lady, that's what you get, all the time nudging Me. I mean, she was very sweet, very good person, nice, knowledgeable, intelligent and of My age, not young lady. But I felt that she was trying to be a child of five years or something or maybe even five years. In India people won't nudge you and then I realised that there's a big diffidence in the mind of this lady that she thinks she's growing old and she has to behave like a young person. When she would walk you know, like your president.

I have seen all of them, Carter, this one, everyone. They walk, you see, like that. On the airplane when they walk there's no dignity, you see. They walk with legs like this and jump out suddenly and stand up like that, very jerky. You can't understand, at that age, with that position, to be jerky isn't it. There should be some majestic behaviour, something dignified. But on the contrary, it's

so jerky, you know the whole thing is. At first I couldn't believe it was the President. Then they said, “He's a peanut one." “All right” I said. And then the second one came in and he was the same. I said, “What's the matter with him?" “He's an actor." I said, “Who is the next? God only knows." I mean, it doesn't behoove a person, a president. And you have Abraham Lincoln. What a man! I think his blessings should work out one day in this country. What a saint. What a personality. And that's what you had, people, great people in this country and that greatness, that vision is lost now. Have confidence in yourself. If any incarnation had any confidence, it was Śhrī Kṛiṣhṇa. Even Christ gave in at the last minute, He said. “Oh God” that's addressed to Śhrī Kṛiṣhṇa only. “You want Me to drink this?" But Śhrī Kṛiṣhṇa always played, so confident.

[Aside:] [asks someone in the audience in Marathi, what the English word for Sūtradhār is].

Answer: [Controller, coordinator.]

Shri Mataji: The one who has the string, you see, who is the string holder. The one who is in the puppet show. Sutra is the thread. The balancer, Sūtradhār is the one you know, who carries the thread, he plays. He balances the puppets.

So you have to balance the puppets, the puppets who nudge, the puppets who walk like that, you have to balance them. But unless and until you are steady yourself, how will you balance them? You have to steady yourselves and that's what I've come to tell you about Śhrī Kṛiṣhṇa today that you are the reactions of that.

You are blessed because you did good work. You had Puṇyas in last life, that's why you are born in this great country. You are seekers of a very high quality. But you have lost it completely. That rigid you have lost, get back to it. Every one of you can beat all these Gurus out. Everyone of you can give thousands of people Realisation. First of all you must become a dynamic, compassionate person. Then only you'll work it out and with so many Sahaja Yogis we can blast. Discipline, discipline. That's one of the most important. Discipline your mind, discipline yourselves because He is Yogeshwara, the One Who is the master of Yogas. Yogeshwara, completely disciplined. Nothing can deter Him. No temptations. Nothing.

Yogeshwara was... I must tell you this story also, it's very interesting.

That there was a saint who came and living on the other side of the river and the queens wanted to go and pay their homage to this great saint who was there. But the river was on spate, completely in spate and the water was overflowing. They couldn't cross so they went and told Śhrī Kṛiṣhṇa, “How are we to cross?" So He said, “All right, you go and tell the river [Tapi river] tell the river that `If Śhrī Kṛiṣhṇa is Yogeshwara and He's beyond physical life, then you go down.' " And they were all His wives, you see, they had known Him as a husband.

They said, “How can that be? It's so absurd." He said, “Go and ask." Because He's the Witness, He's the Spirit. And they went and told the river, “If He is so, please go down" and the river went down absolutely and they were amazed. They crossed it.

They went to the saint, gave him food to eat. He ate a lot, sat down, talked to them, ate every sort of food that everybody eats. Like Americans take Coca-Cola, so I also take Coca-Cola. And after that again the river came up.

So the queens said, “How can we cross over?" He asked, “How did you come?" They said, “Śhrī Kṛiṣhṇa told us an absurd thing and the river listened to it." So he said, “All right, now you go and tell the river that `If this saint has not eaten any food, has not enjoyed any food at all then you go down.' The river will go down." And they were amazed, you see.

So they went and told the river, “If this saint has not eaten any food, so far he has not enjoyed any food, you go down” and the river went down and they looked back. They were surprised.

The saint said, “This is the Yogeshwara's detachment." It's detachment. It's there, everything, you eat, still you don't eat. Complete detachment. With detachment, gradually detaching yourself, you'll achieve that power, you'll have tremendous powers. Then you don't have to worry about Russia destroying you, you don't have to worry about anything. You are so powerful, nobody can touch this country. But when you people yourself become weak, the sudarshan itself, the great wheel that is on top of this country will become weaker. It's for you. It is placed there for your protection. But if you are weak people, it's not going to work out.

The Viśhuddhi Chakra, I must tell you something about, it's very important.

At the Viśhuddhi Chakra, the beej mantras are all the vowels like in Sanskrit or in Devanāgarī, you see, like a,

ā, I e, u, oo, ey, eiy, o, ou, ru, roo, lu, lulu, ang, aha. Sixteen. These are sixteen.

So the vowels have to be all right in your language. The vowels have to be beautiful. They should not be sharp, they should not be muffed out, but they should be very clean and that's what is missing here. Like the first time when I came here I had Mister Pradhan who was very, you see, protocolish man and he wanted to tell them Bhagavati, how to say Bhagavati. He could not tell the Americans.

They said, “How?" He said, “Say bha." They couldn't say “bha" so he pulled his ears three times, he said, “Mother, I have to become an American to tell them." I said, “All right, doesn't matter." So he puts his... like this and says bhaegaewaeti and they did, they did say.

So first of all you should not make your lips move like that. Try to discipline it. Say `bha', not `bhae'. Anything you say clearly, a, ā, is very important for Viśhuddhi Chakra.

Not only that you've spoilt your language, but you are spoiling everybody's because you are so powerful.

So try to use your lips, your tongue, your teeth, your eyes, your nose, your ears in such a manner that you have disciplined it completely. All these are looked after by Viśhuddhi Chakra and the most important of all is the ego and superego rise from here and cover the whole head.

So you have to look after your conditioning and your ego because you think you have no traditions, so there's inferiority complex from the left side. It's nonsense. You

had traditions of thousands of years, you are coming from that tradition.

To believe that you have no tradition, nonsense.

So even if you want to buy a rickety bridge from England you would like to buy that. That's not the way. You have to have tradition of your Spirit and not of these material traditions. They'll all vanish into thin air.

So the traditions of the Spirit which you have got from people like Abraham Lincoln, you must develop. Thinking of the people all the time. We are the people. Thinking of the people. We are not alone, we have to share. All that you have to develop if you have to develop your Viśhuddhi Chakra in a powerful way. The sharing capacity of the collective and the collectivity. Collectivity among yourselves. But I find always letters coming from Canada and America about the fights that are going on and I said still the Kurukshetra is not over, the Hastinapur is still on.

The Pāṇḍavas are still fighting.

Collectivity, you are representatives of the Virāt of the collective being. Complete circulation and love and affection. Not that love and affection mean perverted or degenerated, but pure love, pure love, enjoying another person's Spirit. You are responsible for it. If I cannot get Viśhuddhi Chakra all right, Sahaja Yoga won't be all right. Viśhuddhi Chakra has to be all right, though last time I said I'll never go to America. How can it be? I have to come again and again. And you have to be greater and greater people, understanding the responsibility you have towards Divine. Be responsible. It's not only that Michael is responsible or somebody else is responsible. Every one of you. You are like the vowels. Vowels are

important. Without vowels, consonants have no meaning. Everybody is a vowel. Everybody has to be responsible.

[Shri Mataji is offered something to drink.] Not good for Viśhuddhi Chakra. Not good for Viśhuddhi Chakra. But I'll have it, out of love, isn't it? Thank you. What fruits you have, shasya shamalam. Beautiful country you have, is Gokul itself, Vrindavan itself. I'm very happy I could come again. This is the first time that, Janmashtami, I'm here first time. And today I'm wearing a sarī that Rādhā used to wear this kind, is all hand and dyed, is made with tying up every knot, thousands of knots like the thousand Chakras. And what is our brain? Is nothing but Virāta itself. Brain is the place of Virāta, so the whole central nervous system is guided by this brain and the brains of the universe is America.

But it's crazy now. I asked, “What is this building?" “Mental hospital." “What is this building?" ` “Mental hospital." So many mental hospitals. I was amazed, you know. Every place you go to, I said, “What is this?" “This is a bridge going that side to island." I said, “What is that building?" “Mental hospital." I said, “What about the actresses? They used to live here?" They said, “They have all become mental. Is mental hospital." The brain has gone crazy. The brain of the universe, crazy Americans. They are known like that. English are mad, Americans are crazy. Children are enjoying.

Violence. Imagine, everything is just the opposite of what you should have been. You should have been the wisest, the sanest and the most confident ones, are crazy people. Anywhere you go to India. “Oh, it's all right, they are crazy." What crazy? “Oh, they're Americans, you

know." Branded. Americans means crazy people, goes hand-in-hand. Just imagine. As a task, but you are all the cells which are awakened in the brain. Establish yourselves, balance and grow. Grow into great people. Forget your personal nonsense and personal limitations and personal ambitions and personal possessions, forget that person. You cannot be a person, you have to be people. Know that. This time we had some American people there for the Guru Pūjā and didn't give very good impression to people. Next time, let the world see what America is in the real sense of the word.

If you have any questions, you should ask Me now and then we'll have the Pūjā.

This brain which is limited has to become unlimited. Don't think you have too much brains when you start thinking you become crazy. He has the brains and your brain has to become one with that brain.

You are just a cell in that brain. You have to become one with that, then you are a great brain. You are the brain of the people but if one cell in the brain starts thinking it's very great, he becomes malignant.

You get cancer and that's what it is. And the play of Śhrī Kṛiṣhṇa is always in frolic and mirth and joy and happiness. Just a play. In that confidence we just play around. You're not heavy people, serious.

Very serious they drink and very seriously they take drugs. Very seriously they become, you know, all the stupid things.

Any questions? Someone in the audience: I'd like to ask You a question.

Shri Mataji: Yes, ask.

Question: I've been always worried about the people in the United States have been repressed from the time they were small children that the individual counts more than the group. We have been stressing this. How can you be a collective if you're an individual and the group does not count? And I have been worrying about that.

Shri Mataji: I'll tell you what. The individual has to grow to understand that you are collective.

When the individual really grows up, becomes the Spirit, it realises that it is the Spirit because they are still children, not grown. They're not yet grown people, they're not grown ups. When you grow means you develop, when you evolve to your maximum state, you become the Spirit and you realise that you are collective. It's not lecturing, it's not talking, it's Realisation itself. When you become the Spirit, Spirit is the collective being within you. And in a way, you are, in a way. Why are you bothered about Afghanistan? Why you are worried about Vietnam? Everywhere you go you create problems. But you are worried about it. But when you really evolve you become the Spirit and when you become the Spirit you are collective automatically. You start feeling others, you start feeling others' Chakras.

What can you do? You become.

So the complete individuation is complete collectivity. But it's onesided.

Growth of ego is cancer. Here the individual means you become a big, thick-headed ego. That's all.

This is not individual. This is Mister Ego, the stupid. It's stupidity. It's real stupidity, I tell you. And where are you individuals? Just see that. Very stupid. Like the other day, you see, there was a fellow, Colombo, he was from Colombo and he said, “I'm very good at hair dressing and I'll come and I'll do Your hair dressing." I said, “I don't do a hair dress. But, I said, you are a crazy man. In your shop you have all this poky stuff. What this all?" He said, “This is new, You don't know this is the new fashion of the mad people." “New fashion?" “You don't know all these people are mad, You don't know. How long have You been here? They are mad." I said, “Why?" “Now they want to put gum, glue to pull out their hair. Tomorrow they'll all be bald-headed. Then they'll start using, all of them will start using a, what you call, them, wigs." That's why you have lost your romance completely. You see, because people fall in love with wigs. Where are you individuals? Let Me see. You all move with fashions. If one keeps a beard, everyone will keep a beard. If somebody shaves off their head, everybody becomes that. Where are you individuals? You are so impressionable. Anybody, anything one tells you, you do that. Isn't it? Television has to just advertise, that's all. Any kind of craziness. This pop music. Now what was that? [Aside:] [asks in Marathi about a group of four].

Answer from audience: Beatles.

Shri Mataji: Ah? How they started it, Beatles, you know? Actually the one who sponsored all that his uncle was on a ship. One day he was, he came as a pilot and he was telling Me the story. He said what they did is to get these four boys, taught them this music and got some girls and

boys, paid them some money and they said you start doing like this, going crazy when we sing and everybody started doing it.

This is monkeys. They are individuals. But you must have heard about the 100th monkey trick. Have you heard about it? So even monkeys can do that and that's what Sahaja Yoga is. One day it will spark, you'll see that in the awareness. They're not individuals. They are imbalanced, one-sided people, egoistical and stupid.

I mean stupid things they do. They paint their hair. Nowadays in England they are painting their hair.

When it gives you blindness, actually blindness. But why paint your hair? Yes, My child? Question from audience: Which day is the Sabbath?

Shri Mataji: It's not important. The day you meditate is the Sabbath. For Sahaja Yoga, we are beyond time. In Sahaja Yoga you are beyond time. But is whichever is Sunday is Sunday now. We need not change, is being adjusted. What is there to fight? This Seventh Day Adventists, very cunning people.

One of My nieces joined them. They said, “You can't wear any gold." Imagine. What is the connection between the Seventh Day and this? So they said, “You can't wear any gold." So she gave all her gold to them. Then there was a theft and the whole thing was lost, so-called theft. What do they, you, achieve by that? Nothing. Every day is a Sabbath Day for Sahaja Yogis. Every day Question from audience: Mother, would You care for some tea?

Shri Mataji: Tea also. All right.

Question: Can You reach it?

Shri Mataji: These are all controversies created for nothing at all against the highest which has nothing to do with time, space, anything. Now they are saying there was no miracle of Christ's birth.

There was no miracle of anything like He walked on the water, nothing of the kind because Mister Paul doesn't say so. Now this Mister Paul, I never understood how he was in the Bible. He was not a realised Soul, he had no business to be there.

So if they believe in Paul, they believe in all these things because a man who was not a realised Soul, when he establishes the church, he will have Seventh Day Adventists, you'll have Pentecostals, all kinds of bhoots, everything there because he was not a realised Soul. He was a possessed man. He used to suffer from epilepsy. But he's in the Bible, can you imagine, an epileptic in the Bible? Can you explain that? Epileptic talking about God. What do you say to that kind of a thing? Epileptic preaching about God. Like all mad people you see talking about God. A person who is godly has to be at least above board, isn't it? At least like this fellow, D. Lorrain. He made all the money and he's supposed to be twice born or something born again and this born again came with a Bible to hit Me, you know. Do you know that story? How are they born again? They have no sensitivity, nothing, very insensitive.

Question: Mother, how is it that we can develop our compassion?

Shri Mataji: Compassion is by enjoying compassion itself. Now you better sit down and think, what should I do to express my compassion to this person? All right, let us

plan out this way, as we plan our money, let us plan out our compassion.

So now how to express? Like Me, you see, I play lots of tricks of My compassion and it is very beautiful, you know, the way people react to it. What do you say? Isn't it? I know how to play My compassion about, isn't it? And it works out. It works out.

So you should plan it out beautifully, how to play your compassion and God has given you brains but have the heart. Pour it into it, you'll enjoy it, enjoy it really.

I'll tell you once how I worked on a really great soul called Gagan Gadh Mahārāj. It's an interesting story. This Gagan Gadh Mahārāj used to live on a hilltop and he would never see people. He was a very angry type of a man. He's John the Baptist and all his legs and hands were broken and he travels on a tiger. Very hot-tempered. Went to see him and every Sahaja Yogi was saying, “Why are You going to a Guru?" I said, “See his vibrations." So I climbed all the way see him and it was raining heavily and he's supposed to be in charge of rains, he can control the rains, you see. He's a very big, powerful man and the rain would not stop. It was pouring and pouring and pouring. I got completely drenched by the time I reached there, he was very angry, you see, sitting on a block of stones. He was just going on like this, with anger. I was smiling at him and I went and sat in his little cave till he came back.

He said, “Mother, why did You not allow me to control the rain? Was that to kill my ego?" I said, “No, not at all. I never did that." He said, “But why didn't You stop the rain? Why didn't You allow me to stop the rain? You are

all drenched." So now see how I played the compassion on him. I said, “See you are a Sannyāsī, isn't it? And you have bought a sarī for Me. I can't take a sarī from a Sannyāsī, so I had to get drenched otherwise I'll have no excuse." And the whole temper went away, you see, just, he just fell at My feet and started crying and said what love! And I said, “There's another point, that the water was flowing on My body and was completely covering all these beautiful hills and dales and tomorrow we'll have all the greenery lush there for you to enjoy, isn't it? What does it matter for Me? Rain or no rain, makes no difference to Me, I'm quite all right." And he brought out a beautiful sarī for Me there. He said, “You knew about the sarī." I said, “I knew." He said, “How?" I said, “Love knows everything, doesn't it? Love gives you eyes, ears, everything." Try to forgive others.

Allow your love to flow. If God had not loved you he would not have given you Realisation. First of all forgive yourself and then you'll be able to forgive others. All right? Already your hearts are opening.

Question: Mother, what did you mean, Mahā Yoga is coming? Which change will give Mahā Yoga?

Shri Mataji: It's all the Chakras, these Virātas, this is Mahā Yoga. What else? People are getting en masse Realisation. But for this Viśhuddhi everything is all right. This has to be put right. And then Āgñyā. The Āgñyā is what? Another horrible thing called Russia which is easy to work out, not difficult.

People are simple there.

So Mahā Yoga is all the seven Chakras of the Sahasrāra. When the complete Sahasrāra is all right Mahā Yoga is

set. Already Mahā Yoga is started the day I broke the seventh Chakra Mahā Yoga started. That's why we are having thousands of people realised, isn't it? Have you ever known in the history of spirituality even so many Sahaja Yogis sitting? Never. It has started long time back.

It's called as krita yuga now. Krita means, you'll have the sākṣhāt, means you will be in the presence of God. Krita Yuga. Secondly, Krita Yuga means, it will be done. It will be established and completed. For that Americans have to help because Śhrī Kṛiṣhṇa is the complete incarnation of sixteen petals, sampūrna.

Complete. I hope you understand your responsibility now.

Question: Mother, I was wondering if you would give Amy a name?

Shri Mataji: Tomorrow morning we'll have a Baptism. All right.

Question: Shri Mataji. Can we bring the watermelons up front?

Shri Mataji: Yes, yes, yes. I've got watermelon for you. You need two wrestlers. Another one coming, now the third one, three of them. For prasad. Have you ever seen such big ones before? Never. And how I found them, that is Sahaja, on the way; just... every grass, every grass. And I just saw this. Christine said, “I have never seen such big ones."

Contents: 1984-08-20 **Talk to and Meeting with all Sahaja Yogis, Money Matters, Chastity, Self-respect, Dalai Lama, Precious Stones, IndividualWorkshop, Morning the day after Śhrī Kṛiṣhṇa Pūjā, around Englewood, NJ, U.S.A.**

Ha! So we were... today... I mean I must say that I am very happy, extremely happy and joyous because I think the yesterday's Pūjā has done wonders. For the first time in the West My vibrations were sucked so well, I had no problem. [Applause.] When you were doing the Pūjā, My left Viśhuddhi was just like a sore.....

Contents: 1984-08-20 **Talk to Sahaja Yogis, Conversations and Music, Afternoon the day after Śhrī Kṛiṣhṇa Puja, around Englewood, NJ, U.S.A.**

Like Christine, no, actually I should say Marie came here with her ānce. Big objection. Image French having objection to Marie coming with her ānce! You see. Can you imagine the French going to the other extreme! It is absurd. And big telephone calls to Me, that “Mother.....

Contents: 1984-08-20 **Talk to Sahaja Yogis, Evening the day after Śhrī Kṛiṣhṇa Pūjā, Englewood, NJ, U.S.A.**

..... very anxious that Sahaja Yoga should be established. And the fourth thing he said that there is going to be anniversary, some fourth anniversary or something, of the U.N. And the gentleman who is in charge is that Muller fellow who is already suffering from something and he will definitely need My help. And he said that they, they are going to have a spiritual dimension to their celebration in which he wants Me to come and give a lecture to them. And also he said I should go to UNESCO and give a lecture there and also I should go to Senegal to give a lecture there and to establish Sahaja Yoga.

Though he is a Muslim, he believes in Sahaja Yoga very ardently.

So all good things have come out of him. And this gentleman, Mister Angle, whom I've met yesterday was very positive and he said he will try to get also a, our Rustom here with whom he will discuss and other Indians will be discussed and we'll be able to find out something very positive because he got a tremendous experience of realisation yesterday and that he felt the Cool Breeze and all that and he is a man of great learning. And I was very happy that he got this realisation and he was so good.

So it seems that we are now about to take a big lift into a new type of people who will bring Sahaja Yoga to a much wider level and that is going to help all of us.

At the same time I have to tell you that we all Sahaja Yogis have to understand certain things which are very important. Of course, I was very much pleased with the way you had done this thing and all that. It's very good. But certain things must be understood very clearly. And one of them was that some people, of course, come to complain to Me also. You must know that, that they said that the charges rather too much for them, for this program and that the food was not sufficient and some of them didn't get sufficient food. All right, whatever it is.

So from next time we have to remember that we must keep charges little lower, try to give sufficient food. Then I discovered that I was rather angry with Christine and I told her that, “How is it that the food was not sufficient?" Then she said it was a caterer. But you don't have

caterers; that's not proper. We shouldn't have in Sahaja Yoga any caterers or anything.

There are Sahaja Yogis; they should cook. That's the best way. We are so many of us. And we should not arrange with the caterers because the caterers are, you know, they make their own profits and they are not bothered whether everybody has got food or not.

So that should not happen. Next time we should have more. I mean, actually I could have cooked for you. I'm very good at cooking Myself, but I didn't know there was a caterer or anything.

So, this is what one has to see to it that you should arrange things in such a way.

And then another thing I have decided tomorrow to open an account in My name in one of the banks here. And so that those who have to send money for next year's program should send it there directly or they can send it to Christine and Christine has to send all that and keep a receipt of that and she has to tell Me. This is very important; one must understand. Secondly, I want to say that you all should have all the accounts properly written down. That one of the most important things in Sahaja Yoga. When I asked Christine, “What about the accounts and all that?" she said that there isn't any system like that existing. I said, “That's something surprising." Because in London, though whatever it is, you know that very well, every penny is accounted for. Even I am so meticulous about it that if I borrow even twenty pie from you or anything, I return it, see to it, because it haunts Me. And in the same way I think the accounting is very important. One of the reasons why you suffer from

money may be that the accounts are not there. Must keep accounts, because I may not see the accounts but I may just have a glance at it and look at it. Actually, I would like to know what sort of money is coming and what sort of money is going.

It's important. Is the Lakṣhmī Tattwa which you must look after. It's very important. It's extremely important.

So next time when I come, anything you do, you must have proper accounts. And just to show Me. That's all. I am not going to deal with it, but I must just see. My glances must be on that, so that if there is any problem of the money it can be solved.

Like, we did, in North America was a big mess, I must say, last time. It was a very, very big mess and the whole thing took so much of money and the way it was wasted we must, because there was no accounting system. Is Patrick wants to be put to the account system that, “We have to give account to Mother of every pie and everything. That is important." There he could not have run away with all that money. And despite that, he was a bankrupt. Because he didn't know where he were spending, what he was doing. And if you don't keep that kind of an accounting, saying that, “This is Mother's accounts” you see, what will happen? Money will slip out. You'll overspend money. That's what exactly happened last time. And this time I don't want it to be repeated. This is God's money; this is His work. And we have to be very careful with every pie that we have. This is a very important thing which people don't understand and I was amazed when Christine told Me she has no accounts of things and amazed how is it.

She is the leader of New York and she should have kept it. And I'm really sorry that she had no accounts of anything. It really surprised Me. How could she do like that? And she knows; she has lived in London and she knows what is to be done. This is another thing, because I must tell you all these things, because you should not repeat.

Then another very important thing I must tell you: I felt yesterday while the Pūjā was on, I tried to raise your Kuṇḍalinī, a terrible catch of a very worst type on the heart, Viśhuddhi, went into the Chakra here. Now, that means there were some people who were not fully Sahaja Yogis.

So, it should never be done. Even in France, they did the same thing. And I told them, “You shouldn't get half-hearted people, or just who have come for the Pūjā. If they are friends of somebody or something, Pūjā, you have to be very, very cautious. Because it gives Me pain." You don't want to give Me pain and don't want to trouble Me, isn't it? I've come here to solve problems, not to get into these. And it was really so painful yesterday, you have no idea. But somehow I managed to take it out.

So I would tell you, those people who are not fully realised, who are not in doubtless awareness, you must not have them for Pūjā. It gives Me trouble or they may go off. There was one fellow, I told him not to come in, in France and he became crazy. And then he will go to the jail, he will go to the people and say that, “Because of Kuṇḍalinī jāgruti I got it." But [they say] to you, awakened Kuṇḍalinī is not an easy thing. And when everybody's Kuṇḍalinī is rising, his Kuṇḍalinī also may

rise and may have such a problem that we cannot solve it.

So you be careful.

First of all, you should be really very, very strict with people that you should say, “You must all become. Unless and until you have become, you cannot come to Pūjā." And I tell you, this works much better. Then everybody tries to be that; everybody tries to raise themselves. That, it's a competition, sort of thing, you know, they set into and they say, “We must do this. Otherwise, how can it be?" So they try to improve. But if you allow right, lovey-dovey style, it goes on like that. It's not that. And France, it's one of them which has suffered so much because of this kind of thing. And I find in France then the wave comes up and suddenly it drops down, again comes up, goes down, because there're not solid people there.

So you have to create really very, very, very, very solid people. That is important and Pūjā is only meant for them. Yeah, they may be only five, they could be only ten; doesn't matter. Not important to have many people for Pūjā. We can have it for programs.

So remember: I'm telling you very clearly anywhere. You want to have a Pūjā, supposing now, say, in your San Francisco or San Diego, you want to have a Pūjā, anything of even of the photograph, then please do not admit people to come in who are not realised fully. Remember that. Never get them. You'll have trouble, your children will have trouble, your husbands will have trouble and their bhoots will get into you. Because they'll

be so frightened as to face it that there could be very serious things out.

So remember My words: do not allow people who are half-hearted, half-baked to come to Sahaja Yoga in a way that is in the inner circle. Sahaja Yoga has three circles, as you know. One is the periphery where people come, go, like that. Second circle is where people come and settle down. And third one where they are settled down. Only the third one can do the Pūjā.

They only have the privilege; it's a special privilege. Everybody cannot have that privilege. All right? This is one thing. Then another thing which really frightened Me was the little child here. He was very badly caught up. And now I don't know why, but I must say that you must have your vibrations corrected. May be something wrong that how could you not feel the child. Means he would have gone mad the way he was. You don't know how he was. It was very dangerous. It could be with any other child.

Why I am telling it openly? That it could be with any other child that can happen.

So be careful about your children. Be very careful. Always feel their vibrations. They, you see, you are just trustees. They are My children. I was so amazed, I tell you. And he is so aware, so intelligent and such a great soul like him.

And he was suffering within himself, you see. Not only him; anyone of them could be like that, anyone of the children. He's just an example. It came to My mind yesterday and I was really very much upset, very upset, because they are My children, not yours. They are in your

trust and nothing should happen to My children. Otherwise, I'll take them away. You have to look after them. Keep your vibrations all right. Keep your, all others should say.

Now when the children come to the program you just feel their vibrations. See how they are. Look after them. It's not the responsibility of one person. It's the responsibility of the whole center. Like, Olympia got lost very much. And I was amazed how she got lost so much. I went to find out what was the reason, how this child got into this thing. To Olympia, is such a great soul and I gave it to Gavin and Jane. And why this child is lost? Now Jane is gone out there to learn some Sanskrit. There was one [girl], lady who tried to be over sort of possessive of Olympia. She ruined her completely.

So, but one thing about English is that they all are joined together. All the children are there. They always see them in the programs. They are all the time there. Even if they are running, jumping or doing anything, even sleeping; doesn't matter. But they bring the children to the program.

So the children are checked all the time. And they immediately informed Me about this. And we have now arranged her to go to some other place, not with the parents, but she will be staying with somebody else.

So there is no more problem.

You see, you must know it's very important. Because of their grace we are getting so many things. They are great souls God has given us. They are great saints God has given us. We have to respect them. We have to allow them to grow in Sahaja Yoga. They should not be denied

any opportunity. They should be brought to the programs. They should be tested by you. They should be looked after. They are in your trust.

So if something happens, say, in San Francisco to children I will definitely catch hold of someone in San Francisco why it has happened to them. All of you are responsible. It's not only Judith who is responsible for her children, but all of you are responsible for these children. It's not only that he is responsible for that child, but everybody is responsible for that child.

So children are a collective responsibility; this we must understand. Otherwise, we'll be in trouble because if you do not look after the saints, God is not going to be happy with us. That is very important for all of you to look after the children in such a way.

That's a collective responsibility. Every child must be looked after.

Moreover, in England, after all, because I'm there I'm very alert. And sometimes I find it happened even in Switzerland something like that. And I was amazed how one child was so caught up. And then we found that the father was trying to play some tricks with him. And now he might go to jail, his father.

But you see, you should be alert. What I am trying to say is that you should be all alert about it. This is your responsibility. This is your collective responsibility and I would say that I will hold all of you responsible if something goes wrong with My children.

So be careful. They cannot suffer. They are not to suffer. They have to enjoy life, they have to be happy children and you have to see their needs and things and they are

a collective responsibility all of us have got. They are not the children of the parents; you must understand that. They are your children, they are My children, they are everybody's children, they are people's children, they are important things. Till they are grown up let them be here. Then we'll arrange their schools. We'll look after them. They are very precious things, extremely precious, all right? And this is what I would like to tell you that no child should suffer in My absence. I was quite disturbed because it's such a great thing, Scot, it's such a great thing. First day I came here I know. I was so happy to meet him. This is a great personality. But they should not suffer, you know. They will get rid of it but they'll have to fight it out too much. If you help them, if you are alert, you should see to whom they are talking, what they are doing, where are they going. Keep a watch. Be alert, because everybody is under attack. All the children are under attack. All the Satanic forces are there. You must take them to the programs. That's one thing you must do, because there it cleanses out. You should not be afraid of taking them to. Even if they sleep off or anything, doesn't matter. Take them in sleeping conditions; doesn't matter. It's all right. But they should be there. It works out. They should be kept always very alert.

Then the last thing that I have to tell you, that all of you must clear out your vibrations. You all should become really sensitive. You should be able to see how much you have improved in your sensitivity.

That's very important. You cannot play games with yourself. You have to be very sincere. You all should

know how far you are, how far you are identified with your Spirit. It's very important. Because you are yourself, you are great seekers, of a very great value and you should not play about with yourself. Pay full attention to your Spirit. Pay full attention to your sensitivity. How far you are sensitive, how far you can feel others, how far you can understand others. And if there is somebody you find is rather bit too much caught up, just tell Me on the photograph. I'll look after that person. We'll try to improve him or improve her. If she does not, then we'll get rid of her. But don't get caught up yourself; don't get into trouble yourself. You are saints. You are great things. You are not to suffer anymore. That's over now.

Let Me suffer for you. You don't have to suffer at all.

So you be careful about yourself. Now know your personality, respect your Spirit and rise in that. And don't in any way allow yourself to be exploited or to be tortured by anything. Try to rise.

In Sahaja Yoga, as you know, the time as it passes you become matured and matured and matured and and that's why we have everywhere, I have appointed somebody as the leader of the thing. One person has to be the leader. I cannot contact all of you, I've said many a time.

So now as we have one leader of every place, let us have everything done through one leader, because if I have to scold I can only scold one person. That's Christine in New York. Or I can scold *[UNCLEAR* Danny/Gavin] in one place like that, or I can scold some Alexander.

Now, say, in France they created a problem for Me this *[UNCLEAR* Zeau Prosmeau/Francois], you see, it's another

mad cap, I should say. I don't know what to call him. I never said anything to him because I don't know French language and I don't know. How will *[UNCLEAR* I/Alexander] speak anything to him? He's just saying that, “Mother said you are a great leader. You are this. You are that." He's behaving just like Patrick. Can you imagine? Why will I say to him that, “You are like this?" And if I say, supposing there must be somebody to translate, isn't it? But he is self of appointed person there.

I'm getting news about him. That's why they decided not to go to Toulouse. But this kind of a nonsense is not going to work out at all. This kind of, you cannot use Sahaja Yoga for money. You cannot use it for power. You can only use it for your ascent. Like some people think, “I've become the leader of this." How can you become? And, “Mother told me." Of all the things, I don't know French, a word. I know three, four words. And he doesn't know English. How will I, how will I tell him something which I don't know and that nobody knows about? I am telling him in privacy or can I talk in privacy French language? Who is from there? From Toulouse? Somebody else come? No.

Sahaja Yogi: No, no, no, nobody from Toulouse.

Shri Mataji: You are from Toulouse?

Sahaja Yogi: No, no.

Sahaja Yogini: No, nobody.

Shri Mataji: Now why do you say of him?

Sahaja Yogini: It was beautiful because for her it was a big [program] I mean... And...

Shri Mataji: Loudly.

Sahaja Yogini: Well, it's some strange thing because I was going big distance because I have many things and because tour was absolutely nice. Because at last tour I was too remembering for [all I was going to meet] the vibrations [cool]. And we have things from [Calgary], we have things from Toulouse and we didn't know how to manage and at last, things are at *[UNCLEAR* clear tonight]. Thank you.

Shri Mataji: But I made it extremely clear, of course, in English language that I, I made it so very clear that it is Alexander with whom I deal.

Sahaja Yogini: Yes.

Shri Mataji: What do you say, Marie? Marie: It was extremely clear, but somehow he managed to work out the [doubtery] as on what You said. And [he cheats] a lot of people.

Shri Mataji: I mean, this sort of thing you should refer back to Me. Thank God it is referred.

At least it won't go too far. Like, Patrick appointed himself, self-appointment, the leader of the North America. Just imagine. And I never knew. Who told him, I don't know. And how much he troubled Me.

So anybody says like that, you refer it to Me. Please refer it to Me, immediately. And understand that these useless, egoistical people are trying to be very funny. Let him do what he likes in Toulouse, but you do exactly what Alexander says and I'll see him. I'll talk to him. He was a headache, in India, was he not? He was a big headache there and suddenly now he becomes the leader. I just don't know.

So please don't do all these things. Try to keep one person in charge. I appoint somebody by understanding that person. Everything I understand and then I appoint that person.

So don't challenge Me, please. None of you should do that. I would request you not to do this.

So for all practical purposes, all North America should work through Christine. Christine has to inform Me. I cannot telephone to all of you. Otherwise, I'll become bankrupt. If we have [a call for] every telephone is one leader, say, then what will happen to Me? So just keep to one person, all right? Is it all right, Steve? Do you understand that? You refer it to Christine, all of you. Refer it to Christine. She is the main person here. And for others who are in their particular places, like you are there in Boston, or somebody is there in Vancouver, like that, in every place you have one person in charge. But let her be in charge of all that. I cannot telephone even to San Francisco, to San Diego.

So you must accept it, because she is the one who came all the way from there to start Sahaja Yoga. It is she who started there Sahaja Yoga, isn't it? Like they told Me that one Mister Arisono came here and you named the thing at, he has named even today that how she came here.

So I know her. There's nothing wrong with her. Her vibrations are good.

She's perfectly all right. She's very sensitive. If I find anything wrong with her I will correct her. Now this is, say, simple plain English language which I have learned. But you do not read into words now, anymore.

It is simple as that. I want to make it very clear. Because I shouted at her and she was very nervous and she cried and wept and all that, happened. Doesn't matter. But I've shouted at her, because she is responsible. She has to assert herself and she has to see and accounts from Boston or from Vancouver should be brought to My notice. They should be sent to India. I would like to see how you people are managing.

So the one account will be for the future plans and one account should be, you should manage ad hoc. Like you want to have a, say, you want to have a program of your own. For that you want to collect some money; it's all right. But one should never start collections. You know, in India. It's very common in the West. In India nobody does that. Very common; we had a horrible time in London. There was one fellow called Peter Pierce. He came from TM. And when I went away he started a building [an] account. I don't know which one [building it was]. Without the land, without anything, building [an] account. And he had taken one house, that Chelsham Road and he started. And they collected five thousand pounds and none knows what happened to that account. He took two thousand pounds from My husband. Can you imagine such a thing? And within three months' time when I was in India. But I don't know why My husband trusted him so much. Then everybody gave him five thousands pounds and two thousands, seven thousands pounds he had nicely with him. But the result was such that he became bankrupt. And it was such a bad result that the government asked him to get out of the country and he had to leave the country and now he is in Africa in

a very, very bad state. Whatever he did for seven thousands pounds has ruined him completely. Imagine; he's nowhere now. I mean, he is gone away. His wife and children he lost. Everything he lost. And he's just all alone there in a very bad shape.

I've told you that it is God's money and these are saints. You cannot collect out of saints something and spend the way you like. Rāvaṇa used to do that and you know what happened to Rāvaṇa.

So one should never, because I do not take money. That doesn't mean that anybody should collect money like that, seven thousands pounds. *[UNCLEAR* Gñyāni/Danny] knows all about it. It's very wrong. You understand that this is God's work. And you cannot do anything like that. This is very important.

Otherwise, money problem will never be solved. It will never be solved. For the time being you might feel, but then everything will be wasted.

So be careful on that; be very careful. We have to be honest people.

Just now that [Don Didier] was telling Me that in Sudan they are having a Shariat that anybody steals even a, say, a fruit, they cut the hands. In Sudan; just imagine. Now we don't want that kind of thing to happen here, that people should cut anybody's hands or anything. But it is a serious thing, because this is God's money; this is God's work. Has to be done with that understanding and dedication. Every pie that was collected for even Indian tour was recorded, put into thing, every bit of it.

[MISSING.]

Shri Mataji: Yes, I'll just have that [little one]. All right? And thank you, thank you all.

Sahaja Yogi: But I think I speak for everyone here that everyone will support Christine. And it was a thing everyone here feels to say that she's the ideal choice to be the leader of America, North America.

Shri Mataji: Thank you, thank you very much, thank you, thank you. And you don't judge your leaders. Let Me judge them. All right? Just let Me. Try to, try to understand that our, most of the instructions are coming from Me. Because I shout at her and she looks at Me like this.

So I said, “What are you doing? Why are you not strong? Handle them properly." And on the whole, what I am trying to tell you is this way, that this Patrick business came because Christine was that thrown away. She had no idea about it. And he wrote letters to all the people in Europe without consulting Christine. I never knew. When I went there they said, “We have send money to Patrick." I said, “Why Patrick? And did Christine tell you?" He said, “No." Then I said, “Why did you send him?" I Myself, I didn't understand why should he write letters. And when I saw the letter I was amazed. It was horrid. And now what is he? He is hatching the chicken in a far-fetched village, far-fetched city and looking after the chicken farm.

Very wrong. One should never do like that. It's a very big example. You see, because it has happened in your presence now I want to bring it to your notice again, that never do such a thing again, please. And money matters; don't start your collection suddenly like that and don't be in this way high-handed. It's very wrong. Because then

you should not blame Me that, “Mother, we did everything for You." No, no, no, no. Collectivity: one should understand the word, collectivity.

Now, see how we develop cancer. I must tell you, that's very important. Now how we develop cancer in this way? What happens? That one cell starts thinking because he's lost connection with the whole.

Now this is the center and the center has connection with the right and the left, all right? Now what happens that when the center is too much used on one side, it may happen that the center gets separated, or maybe that one cell gets overexcited and thinks, “Oh, I am so great” and it loses its connection with the whole, with the whole of the spinal cord and starts working on its own. Then we say it is malignant.

It doesn't observe the main line. You see, what is a leader is nothing but he is in the main line. When it is not good to have a particular one, he'll be thrown away. I will immediately know whether the messages are carried or not.

So somebody in the main line is working it out, all right? Now what is happening that when we start on our own we become malignant and the cancer is caused. This is the point is. And that one has to be very careful, because in the West the ego is so great. To them that to follow one leader means subordination. It's not that. It's a connection with Me. It's a connection. Now supposing this is connected to the plug. Now I'll say, “Why to the plug? We'll plug it somewhere else." You cannot. The plug is kept there to give the connection to the whole instrument. In the same way, there's somebody, A, B, C,

D. You could be there, you could be there, you could be there, anybody. But somebody has to be the connection. When you break the connection, you break connection with Me. And you become malignant in Sahaja Yoga.

So one should never feel hurt about it. It is very simple to understand that there is nothing to overpower you. You don't have to leave anything. Only thing you have to be surrendered in the sense you surrender your ego. What do you else you surrender to Me? I don't take money. I don't take anything. I give you powers. I do not take away your powers; I give you powers.

So what is there that you are going to surrender to Me but your ego? And ego is the one that cuts you out from the mains, believe Me. Ego is the one which is the barrier between you and your heart, between you the brain and the Divine; is a barrier. And this ego should be surrendered. If you surrender that, you'll be much happier. Do you know, it's such a headache to have ego in your head. Thank God I don't have any. Enjoy your egolessness. Enjoy it; that is the best way. Enjoy the good health of egolessness. It's so wonderful to be egoless. And it's so innocent; it's so sweet, you know. It works out so beautifully.

Like today, we went to the shops and Christine said, “I want to buy a present for Pat because she's married. We never gave her any present." She's a friend of Pat. I said, “All right, I'll select something. You don't select." Went *[UNCLEAR* on/down] the shop and we bought something, very simple thing, very simple. Now I didn't think much. I didn't do any choice, nothing; just I went and bought something. And when I bought something we brought it

home. And you should have seen Pat. She opened it ten times.

She saw it; she saw the design. Nothing was there; it's just a child's play. But she was feeling that joy, you know. That happened and it was very innocent, you know. And everybody felt her joy receiving and also giving. It was beautiful; it was very simple thing.

So you don't have to give something complicated or anything elaborate or expensive, but a simple thing in tune with the person, in tune. That's the thing which I think I manage very easily, the tuning. And you should also tune with the person. For that you need not be hot-tempered, you need not be oversofty, but you could be in the center. But you just know what is the thing will tune the fellow. It's very interesting. They were there; they saw the whole drama.

Very simple, it was.

Now it was all that we did was very good and I met one gentleman when I was waiting for these people to come back. He was an Indian. He said that, “Here people know a lot about You and You, You had even some lectures here." I was amazed. He was an Indian and he said that, “A day will come that there will be many people who will be following You." Because many people have said that, “She is then only person who is the truth. The rest of them are all false." I was very happy to know from a Hindu.

It was so joy-giving that he said so. And he was very simple. He was not playing any games with Me; just very simple man. And he was telling Me that. And he recognized Me, very surprisingly. It was very, very good

thing that just a man on the street, you see, should come and say that to Me. He, he, I don't even remember him to have come to My program, nor did he say so. But I think people have started talking about it in the area and I'm sure it will work out. Another thing that is working is the hundred *[UNCLEAR* multi/monkey] because I told you many people are feeling the Cool Breeze coming out of their backs.

So Sahaja Yoga is taking a universal nature.

So now again it is for My saints to stand up in their glory, absolutely above all these nonsensical things into a greatness. Now the sweetest thing is that I've got candies for My children. You share lots of them, whatever I could lay hand. Where are the candies? I didn't know candies meant also chocolates. But I thought chocolate is not good for children. But I didn't know candies meant chocolates. I thought candies means anything that is sweet, yeah.

So whatever I could get, I got it.

So you all are going to have that.

Now, so this is one candy. Come along. All of you should take it together, all of you and should distribute to everyone. All right? Now, this is another candy. Now keep it all that there. All this is there; let's put together. Now, this one there. All right. Now, this one there. No, no, no, no, one more, one more.

Then we are going to distribute; we are going to distribute. Now bubble gums. Now one more. She should have also one. No, we'll, we'll give it to all of you. You see, we are all going to open it out and we'll keep

together. And I'll get you some more. All these and all these.

A child: No, no, no, no, Vimal.

Shri Mataji: Let them, let him have, let him have. What is there? He's not going to open it. Let them see. Let her also have some more. Open it and give it to everyone. This is for all of you. Like? He says, say like, whichever you like you take it.

A child: Oh, we got them all.

Shri Mataji: Everybody should take one each. Fist of all to one each, all right. Take one each. You like it?

Sahaja Yogini: He wants to give You some.

Shri Mataji: Oh, I'll have one. Thank you.

Sahaja Yogi: Well and these are from the children to the elder children. And these I give it to [Mātājī].

Shri Mataji: What are these?

Sahaja Yogini: Hindu sweets.

Sahaja Yogi: Mithai hai Ma.

Shri Mataji: Mithai hai? American style? Sahaja Yogis: Yes.

Shri Mataji: Indian aye kya?

Sahaja Yogi: Ji, Ma. Ma, bar hai, ladoo hai, peda hai.

Shri Mataji: Achcha main balushahi ke tike hai. Ao.

Sahaja Yogi: Ji, Ma.

Shri Mataji: That's all. Let him, let him have. Let him have one bubble gum. You have one bubble gum. Achcha. This one is for Herman and Judith. Come along. I have already given you one which you are carrying.

Sahaja Yogini: And we have one for You from...

Shri Mataji: One for Me?

Sahaja Yogini: From Trinity and from Mira and from Vimal.

Shri Mataji: No, no, but I've already got. You've given Me.

Sahaja Yogini: But this is for You.

Shri Mataji: Oh, thank you. What's that?

Sahaja Yogi: Trinity, Mother, to Your bag *[UNCLEAR]*.

Shri Mataji: Baby Trinity. Now you can have it. You know, you know you have to sing a song to Me yet. All right, today. I've not forgotten. What's that?

Sahaja Yogini: Gum, gum.

Shri Mataji: Oh, I see.

A child: Harrington.

Shri Mataji: Look at that one.

A child: Harrington.

Sahaja Yogini: Harrington Bear.

Sahaja Yogi: *[UNCLEAR]* has many relations in America.

Shri Mataji: That. Beautiful pink. Very nice. Like Your Mother's sarī. Like Your Mother's sarī, isn't it? Beautiful colour. Very nice pink. Because normally you don't get this, nowadays, colour. Bohod sundar cam. Bohod bari cam. Achcha hai. Aplog hai? [Hindi.] Good. Got sweets? [Hindi.] Nahin beta, yeh kya hain?

Sahaja Yogi: We got every kind which You think of.

Shri Mataji: Yeh chiije chikki hamare hai?

Sahaja Yogi: Malum nahin Ma. Ma, yeh peda hai, bar hai...

Shri Mataji: Bas, bas, tike. I don't eat much sweets. In childhood I used to eat. Now I'm a grown-up old lady.

So, Isha, you keep it in this, everything. All right? It was nice. Now, we can have some music because after ten o'clock I don't think you can have any. Up to eleven.

So there's time; we'll have some.

Now, I won't use. Too much for Me, all these sweets. Now, what is, what is this? I must see.

A child: Too much, so all these. What?

Shri Mataji: Very sweet of his. This is a little thing he has given.

A child: I [have] that.

Another child: [Isha doesn't want to hear it]. [Wish you] all this?

Shri Mataji: Achcha, so very happy. Thank you. Such a nice photograph. Who has done this one? You took it? Are, very beautiful. Have you seen? Very beautiful photograph, that one. I didn't know he's such a photographer. Really? Aāa! Some very beautiful camera.

A child: Which [avor], which [avor]? Any kind of gum. Any kind of gum you can get *[UNCLEAR]*.

Hey, I'm putting towards my *[UNCLEAR]*.

Shri Mataji: Why? It's beautiful, isn't it? Such a beautiful. It's a very beautiful thing. I didn't know she was such a photographer. I think Sahaja Yoga is sort of, gives a very big photographic sense, I think.

Because I'm seeing you know, anybody, you see, anyone getting such good photographs, I am amazed. But others, such professionals and all that, they take My photographs; useless.

Sahaja Yogi: Mother, such a sunshine, You can only be beautiful [only]...

Shri Mataji: But, but you should see how others get, horrible. But must be something special about you people that you handle this subject like that. Like today, you see, in the shop, the lady said, “Oh, You, You had come with Your husband." I said, “Which one?" And that was Rājan, Rājan bhaya *[UNCLEAR]*. Then I said, “That's My son. What are you meaning?" Imagine, what age I must have looked. Just imagine. I was wondering what, what camera she must have used to create such a nonsense.

Very nice lady, very nice.

Sahaja Yogi: Camera is Mahāmāyā.

Shri Mataji: Be sure of that. Lotus in a lotus.

A child: Nice thing, that.

Shri Mataji: Is it American made?

Sahaja Yogini: I don't know Mother, I don't know. As I understood *[UNCLEAR]*.

Shri Mataji: I see all that. But is it made in America, no? I must see that because... Yes, beautiful.

I would like to see what porcelain Americans make. Nothing there. Beautiful porcelain, isn't it? What an idea. It's really beautiful porcelain. Because in the shops you don't find any American porcelain anywhere.

It's all Chinese or something.

So I wanted to know. But I didn't find any American porcelain anywhere. I think they are not very much interested. Nor did I find any crystal, American crystal. I don't think they make any. Do they?

Sahaja Yogi: I don't think so, Mother. I think most of Americans buy Waterford crystal, made by the Irish, German, Yugoslav.

Shri Mataji: They don't have any crystal, no? And the and the, this also, this they don't make. But the, the crockery you use, it's from where?

Sahaja Yogi: Mainly crockery that the most people like is English. There are all kinds of Royal Doulton of things. Americans, there are also some Americans. I really don't know so much of that.

Shri Mataji: I mean, they never had this in America.

So what other hand-made things they do, I mean before they started this? They must be doing some handwork. Woodwork?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: That, that's all right, that's, they are not Americans, in a way. But to what handwork they must have done before. [Hindi.] Can you say?

Sahaja Yogi: Just carpenters, Mother. Just they were carpenters and they made nice interiors of the houses, wood houses, wood floors, cupboards. But they, they made a lot of...

Shri Mataji: No, but I mean in decorativeness. What do you say? In decorativeness, what Americans have been making?

Sahaja Yogi: Sculpture.

Shri Mataji: Sculptures?

Sahaja Yogi: Yes, of plastic, Mother.

Another Sahaja Yogi: Jewelry.

Shri Mataji: No, but in olden days they must be making. Jewelry?

Sahaja Yogi: Jewelry, they are best in the world.

Shri Mataji: Is it?

Sahaja Yogi: Yes, Mother. They are the best in the world, Mother. Their designs are, they have the most designs [beautiful in the world].

Shri Mataji: Is it?

Sahaja Yogi: Excellent jewelers.

Shri Mataji: I didn't find anywhere.

Sahaja Yogi: Possibly *[UNCLEAR]*.

So I mean...

Sahaja Yogini: Mother, we have to go in the market. We have to go in the market. It's not far from the hall.

Shri Mataji: No, no, what I am saying before all these started.

Sahaja Yogini: Yes. Beautiful, exquisite *[UNCLEAR]* glass stone You will find there.

Shri Mataji: Glass made.

Sahaja Yogini: *[UNCLEAR]* anything and crockery.

Shri Mataji: Crockery they make? What, which one?

Sahaja Yogini: They made before.

Shri Mataji: Before, yeah.

Sahaja Yogini: And even now there are good potters, but they have a choice between making special things, but they cannot be [sold] *[UNCLEAR* as they are/which is] very expensive.

Shri Mataji: Oh, hand-made must be expensive here, isn't it?

Sahaja Yogini: But there isn't anything like in India or in Mexico where [good quality things are available].

Shri Mataji: And the weaving they must be doing in the olden days?

Sahaja Yogini: In America the weaving is very expensive.

Shri Mataji: You remember, Christine, you sent Me one, you've seen... But that's not American? That is Mexican.

Sahaja Yogini: Yes. Just [sort of] American China. American China and I haven't imagine that.

Shri Mataji: American China is there?

Sahaja Yogini: *[UNCLEAR]* beautiful in silver.

Shri Mataji: In silver?

Sahaja Yogini: Old silver, yes. *[UNCLEAR]*.

Shri Mataji: Old silver what?

Sahaja Yogini: Old silver *[UNCLEAR]* in America *[UNCLEAR]*.

Another Sahaja Yogini: But there's no demand for any.

Shri Mataji: What?

Sahaja Yogini: There's no demand for any. The [masses don't demand it].

So there is no profit in.

Shri Mataji: I didn't follow.

Sahaja Yogi: Not enough demand for it, Mother, not enough people want it.

So they don't produce too much of it anymore.

Shri Mataji: What is that?

Sahaja Yogini: The, you know, esthetic, *[UNCLEAR]* things like that. The average person simply can't afford it.

Shri Mataji: But what is that they produce actually?

Sahaja Yogini: OK, although they do produce a lot of things [but I think], they do having *[UNCLEAR]* production. And there's, there's not much that goes into the hard providing, so much imported, that is in plastic thing.

Shri Mataji: But not on these finer things, I think.

Sahaja Yogini: If it gets *[UNCLEAR]*. And there's also lot that can afford it. It really gets *[UNCLEAR]*.

Shri Mataji: Only in Toledo I found they were making beautiful glass things, beautiful bells of glass and all that, hand things, hand-made.

Sahaja Yogi: Italians.

Shri Mataji: Toledo. Tiān was the name of the place where I went. It's a village like.

Sahaja Yogi: Murano.

Shri Mataji: And I was really surprised how they were molding into things and beautiful things they were making out of glass. Very nice. Like bangles not there but something like this kind.

So there must have been lots of things of that kind here because industrial development took much late, isn't it? It came much later in life.

So they must have lived with, you see, some sort of plates and things must have had.

Sahaja Yogini: *[UNCLEAR]*.

Shri Mataji: *[UNCLEAR* Havan/Oven] things.

Sahaja Yogini: *[UNCLEAR]* very beautiful.

Shri Mataji: But that, too, was made in Poland. I'll try next time. It's like, you know, you want to see something made in America. You don't find anything. If we'll...

Sahaja Yogini: But if we are looking then in the assembly line which is, was the, the exploiter of the mass production.

Sahaja Yogi: Plastics.

Sahaja Yogini: So we *[UNCLEAR* lose the way/moved away] from the what we call cottage industry.

Shri Mataji: No, but sort of, we want to have say something made in here. What she's saying?

Sahaja Yogini: They make blue jeans.

Sahaja Yogi: They make blue jeans.

Sahaja Yogini: Blue jeans here, blue jeans.

Shri Mataji: Blue jeans.

Sahaja Yogi: The American hand-made things.

Shri Mataji: Blue jeans?

Sahaja Yogi: The Americans have no taste.

Shri Mataji: Americans what?

Sahaja Yogi: They have no taste.

Shri Mataji: I think they are the greatest. That's why you are all existing. They buy from all over the world. You don't know, you get Chinese goods here. Every sort of good you can get in America where you cannot find it anywhere. All the best things there. Have even bought all the old things from all over the world. I mean, they have a good taste, no doubt. They are the ones who got the sense of antiques also. They are the ones who introduced this idea of antique. I wouldn't say that, but what I am saying that there should be something. Why I am asking you this question is this: everything I say has something behind it.

Sahaja Yogis: Yes.

Shri Mataji: Now you tell Me why. Let's see how far you understand Your Mother.

Sahaja Yogini: Course we should be, we should be doing something. We should be making handicrafts.

Sahaja Yogi: What is needed...

Shri Mataji: No, no.

Sahaja Yogini: In America.

Sahaja Yogi: To create the beauty.

Shri Mataji: No, no... Not that. No, no.

Sahaja Yogi: [Some sort of enterprise that Sahaja Yogis can do together].

So...

Shri Mataji: You are very near. You see, why I am saying so... First I was thinking that we'll come to America. We'll propagate; it will work out very well, Sahaja Yoga, this, that. But I found the people, you see, they get realisation; then they are finished. They are no more there. They do not take it that seriously. They become frivolous or thing.

So how to settle them down? Because the environment is very bad; environment is so bad that everything puzzles out, you see. Everything sort of [itters away].

Everything. I mean, the seriousness of it goes away. People just try to play with Sahaja Yoga, little bit here and there. They don't take it seriously.

So I thought of a plan which I've told you before also that in a big land in India I was thinking of starting a school for teaching them Indian crafts. And that for that whatever you are not making here, we can make there. But now I find that you are making nothing.

So...

So I was thinking of inviting people from America to come down there, settle down there for three months and learn a particular craft. We can have about twenty-one crafts I have found out which are very, absolutely very, very

Indian crafts and old crafts and they can be taught very easily. Within three months you can pick up the craft. But by that, learning by that, you won't be able to do it yourself because it's a, it's, labor, it's very expensive here. But what you can do it's that, supposing you like something and now you have, now for example this *[UNCLEAR* pique/piece] of silk. Now to get it in the market it's easy that you go and get it. But supposing you know the craft, then you can precisely say what sort of a thing you would like to have to sell it.

So you might have something very unique thing to suggest. Because Indians whatever they will send you whatever they have. But your style, what you want to have or what is you like, whatever you will be using that only if you know the craft you can... Yes.

Sahaja Yogi: Mother, [Rādhā] was having an idea because there is good leather in India which is imported in form of raw material *[UNCLEAR]*. Theoretically, tradition of leather was here in this country and there's definitely a market for it also. That is just an idea.

Shri Mataji: I mean, you want to export.

Sahaja Yogi: Well, it is not the, it is not the...

Shri Mataji: You see, all such hand-made things from here cannot fetch you much money because the reason is, it is very expensive. But you can get the cheaper things from other countries, like Taiwan, this, that, is sending to you, but cheapish stuff. But from India you can get genuine, good things.

Sahaja Yogi: That's what I am talking.

Shri Mataji: Hain. Leather work.

Sahaja Yogi: Leather work from India, made in U.S.A. *[UNCLEAR]* in market. That's what I am talking about.

Shri Mataji: That, yeah, yeah. But that is the taste part of it you can tell us if you know the craft, isn't it? If you don't know the craft little bit, at least, you won't be able to exactly say or design it and say. Another thing says, Indian furniture or something, it's quite good, hand-made. Now if we send you the parts of the furniture, if you know the craft, you can assemble it. It would be much cheaper to send it here.

[MISSING] country, which you can first of all what I would suggest that you must learn the craft, little bit, to understand what can be done. Supposing now this is the thing in pieces. Now you should know in this what we can do, how far can we go, what colours we can use. And then you exactly tell that this is what we have to do. Then the people can do it. Then you can sell them here. But Sahaja Yoga should never be involved with any, any business. I hope it is clear. No business should be done under the name of Sahaja Yoga. Ha, you can have your own cooperatives or anything between yourselves, but never, never use Sahaja Yoga, the name, My name or anything for any business. Sahaja Yoga is doing no business at all. But by this kind of a thing we'll generate a better taste, better esthetics, better living standards in this country.

So I would suggest that when we start this program, I have to also get one more `Yes' from you, because you are Americans. And I think if that happens I will say that this My program has really reaches its climax, because that's one of the things I wanted to know from you. That

when we have that place done, I didn't want to have it into cement and all that, to make cement houses and all, but I wanted to make it into ethnic style of huts, but comfortable and clean. What do you say? Sahaja Yogis: Yes, yes Mother.

Shri Mataji: That's good. Then that can be done very easily, very soon. And we can start it this year of course not but maybe next year we might start that kind of a school. We have already got teachers, we've got everything and we've got land also. Can you imagine? And the land will be near some river where you can jump into it every day, every minute. That would be nice near a river. We should have a big place where you all can enjoy yourself. Anything else? Any other suggestion?

Sahaja Yogini: Cooking classes. Another Sahaja Yogini: Yes, Indian cooking. We would like to know Indian cooking.

Shri Mataji: One of them is that. There are twenty-one crafts. Indian cooking, Indian sewing. Sewing also. Embroidery, then housekeeping. Husband management. How Indian women manage their husbands? Without arguing, without fighting. The husbands, just, you see, never allow them to cook. No cooking will be allowed to be learned by men.

So the women will know only the cooking and men will have to come home to have their food. That's how we manage our husbands. Best way to manage your husband is through his stomach and tongue. Every man is a child as far as this is concerned.

Sahaja Yogi: Children's masterpiece.

Shri Mataji: Children. They are all children as far as food is concerned, you see.

So if you know how to make Indian food, I tell you there are so many permutations and combinations that they look forward.

You see, every day you don't have the same stuff in India. The repetition may come after two, three days or maybe after two, three years if you are an expert cook. It's like that.

So... and decorations of the house, everything we'll have it.

Sahaja Yogi: Like stone carving.

Shri Mataji: Stone carving, wood carving, ivory carving and there are other carving also. We have what you call, yes, this is a silversmith, goldsmith, that is there. And also weaving, weaving of different types. What else? There are twenty-one, we found out, which are very easy.

Sahaja Yogini: What about painting?

Shri Mataji: Aāa?

Sahaja Yogini: What about painting?

Shri Mataji: Painting.

Sahaja Yogini: In the village I think it's called Madhubani, if I'm pronouncing that correctly.

Shri Mataji: I beg your pardon.

Sahaja Yogini: Madhubani, *[UNCLEAR]*. I've read in a book about a village or area in India where almost all of the women learn painting.

Shri Mataji: Oh, that's in the north. Yes, I gave you paintings out of that. You didn't get the paintings? Those who got married, in their house, there? You have one?

Sahaja Yogini: We have one, some. You have given Daniel one, I think. We have it, here. I'll show them.

Shri Mataji: Yes, I see. We have, the whole village will be doing carving of the wood. Then one village will be doing the inlay work, one village will be doing painting work, like that. We can do that.

That's something very, very remarkable that painting *[UNCLEAR* decorative/decoration/business]. Not one village but quite many. Madhubani, Madhubani painting, yes. And then also this, what you call knitting and cane work.

Sahaja Yogis: Oh, beautiful.

Shri Mataji: Canework, canework and making mattresses, chatais, what you call, mats and things like that. Canework; that all can do. Inlay work, inlay work, inlay in wood, inlay in under stone, inlay; all that you can do. Could be many things much many more like the, these things also we make very well, very decorative. Mandapas, we call them. Extremely beautiful, they are. Very well done. Also many things we can learn it. Silver is very, very. But in India they don't make silver utensils out of sheets. They make out of, what you call them, I don't know, moulded, moulded one. It is moulded.

Sahaja Yogi: And in wax.

Shri Mataji: Wax work?

Sahaja Yogi: And in wax and then they melt it like for the casting.

Shri Mataji: Casting. And also they do wax work on the sarīs and clothes. That's very... what they are called? Batik. They do a batik also for the leather work. Leather work, batik, very beautiful leather. Batik work. But only

thing is when you will be there you will be as it is that the American taste, as he's saying. We'll have something with the American taste. Then we are very good at doing certain things which are very, very expensive here. Is making frames out of silver, gold, out of horn. Horn, we are very good at horn carvings. Out of horn we can make so many things in India. And then this metal work, brass. All kinds of brass work. Glass work. We have tremendous glass. And I, our crockery also is very good now. Our crockery is now being exported to Russia. And also our crystal. Then we have, what you call, all kinds of glass work; beautiful glass work we have. Beautiful animals and things they make, beautiful. How did you get it?

Sahaja Yogini: I don't know. I just find it somehow and is there.

Shri Mataji: *[UNCLEAR]*.

Sahaja Yogini: Yes.

Shri Mataji: Yes, they are very different, aren't they?

Sahaja Yogini: No, is still here.

Shri Mataji: It doesn't want to leave you. Can't see it. She is still with Me or with you?

Sahaja Yogini: I don't find it.

Somewhere.

Shri Mataji: Can't see it. Then also we have temples. How we make our temples, it's very interesting, you know.

Sahaja Yogi: We remember that, it's stone carving, Mother.

Shri Mataji: Stone carving. No, that's you carve stones. Then the carved stones are put in such a way that the,

the complete pillar is made, you see, out of that. But that is also very big art.

Sometimes the carved stones are such that you cannot make out whether it is one stone or there are many pieces.

Now, great.

Sahaja Yogi: So we can learn so we can make some temples here, You see.

Shri Mataji: Yes, you can, you can have. But what I would say that it would be better that you, you learn it and tell them what do you want, you see. Like now we have lot of carving, but say, Greek style.

Or something, you have four dimensional things. That they don't do. You can tell them, `We want four dimensional.' They can do it. Work it out on stone or marble, anything you want to do. And toy making.

Sahaja Yogini: What about mirror work?

Shri Mataji: I beg your pardon.

Sahaja Yogini: Mirror.

Shri Mataji: Mirror work? Quite a lot. That's in embroidery and all that. And also...

Sahaja Yogini: Oh, or I don't know, elephant and things we can hang on Christmas tree.

Shri Mataji: Yes, yes. That is, that is made there. That's quite a lot; that's quite a lot you can do.

Plus you see what they do, it is a mirror work on the clothes and things like that, that also quite a lot.

There is the whole country is being made; the whole country is. You won't know where to stop it. We make beautiful Gaṇapatis and all other things. Especially from

Nagpur from where I come, they make the best Gaṇapatis. There's a kind of a, now here this clay that you use is so expensive; in India is very cheap. Only thing we do not have proper firing. But we have crockery; we have got, what you call that, porcelain, kind of a porcelain, beautiful. And we have ceramics; all these three things we have. But they are to be properly understood in Indian style. It's very different.

Like I went to Japan. I said, “I want to, I've come to see some ceramics." I went to one place where they were making some ceramics with their hands.

So they said, “Here they are all on leave." I said, “Really? They are on holidays?" They said, “No, no, they are now gone to India to learn ceramics." So I looked at them. I said, “From where do you learn?" They told Me the place from where they learn. And that place is so close to My husband's place. When I went there I went to see that and it was there. Like that so many. Because, you see, we haven't got machinery so we, our hands work out. Kashmir work is, papier-m^ache work is so much, so much. There's no end to it. Everything they use it for making. They never allow any lines to go straight. It has to be worked out into something. Out of these also they make ten, ten thing. But you see, that is how one should live with the matter, to make it beautiful and that can be brought here for no money at all, quite cheaply compared to these people are making so much money and have no taste also.

So if you can get something like that, you can sell it for a cheap price and people will have better taste to live.

Sahaja Yogi: There I have been investigating it, the import laws and they are rather strict in this country. I'm not sure what they would consider, if they would consider things *[UNCLEAR]* coming from another country *[UNCLEAR]* or not. Certainly four things are heavily tarified and controlled.

So there is, export is high.

Sahaja Yogi: Depends of their *[UNCLEAR]*, it depends of the hand-made. If hand-made, is a labor by the country which *[UNCLEAR]* no taxes at all.

Shri Mataji: You see, if it is hand-made in America, no problem.

Sahaja Yogi: We don't have at all. True.

Shri Mataji: You see, if it is hand-made even in England you'll be surprised, such a conservative country. If it is hand-made, nothing. You see, they want to enrich their country because they don't have hand-made things. Ha, for other things they do it. Not only that, but anything that is more than hundred years it's absolutely free of *[UNCLEAR]*. Anything hand-made. You just find out; you'll be amazed. Otherwise, you will have no hand-made things here. We'll be all moving in plastic bags. Horrible.

Horrible picture. To change all that, to bring in Sahaja Yoga, we have to have natural things, beautiful things around us. And it's very simple to do, to get all these things here. But also then the taste will develop. People will think more. You see, you have brains, you have better esthetics and you can suggest better things which Indians may not have. But that you can suggest and get things, knitted, hand-knitted clothes, hand-knitted shirts, hand-knitted things, you can get very well. Cotton,

beautiful cotton. Now here you get very good cotton, but that cotton is to be stitched into proper dresses and things.

Sahaja Yogi: Children's wear.

Shri Mataji: Children's wear? Oh, beautiful children. We have one lady, she's making such beautiful children's wear, Mrs. Nigam, but she says, “The market here is so great that we don't want to export it." Just imagine. But now supposing, I mean, if there are some people like you help her out, then she might give you something for export. For she makes, she says she has no time. Many people have stopped exporting. The market is so great in India itself. Handicrafts. And you can give lots of suggestions, lots of suggestions. Like, say, now you have got this brass. Now, how to keep it shining all the time? You might be able to give some suggestions also.

Sahaja Yogi: We have lots of treatments, lots of chemical treatments to make them [shine].

Shri Mataji: Ha, that's what we don't have. Also, like, we don't have good buckles in India, say.

Really, we don't have. We don't have proper glues in India. And we don't have zips. You should export your zips from here and get a, get a purse instead. Yes, we don't have. Many things we don't have there.

Proper, what you call, today, this, Marie showed Me something in which you can fix a picture. That's such a nice, beautiful latch. We don't have. In India we don't have such nice latches.

So many things.

You can also export from here your taps. But I don't know; American taps are such that they don't fit anywhere. Everything is so funny here. Your, this thing, electrical is hundred and ten. It doesn't fit anywhere. Hundred and ten. Everything is like that. You can't buy anything electrical from here. Your television is different. You cannot use the cameras that you use here.

Sahaja Yogi: How is the videos?

Shri Mataji: You cannot use for videos, you see. We cannot use your tape recorders. Nothing electrical we can use.

So what a bulk is gone. See, what will you export? I mean, your government is seeing to it that nothing should be exported. What will you export *[UNCLEAR* then/there]? Electrical goods are out. Now take another. Your cars: your cars are funny. Nobody wants it, because one reason: they are too big.

Sahaja Yogini: But *[UNCLEAR]* it started here. I don't understand how *[UNCLEAR]* are inexible.

These are inexible *[UNCLEAR]*.

Shri Mataji: That's the thing with them is, that's the main thing. It is that they want to do something different. Can I have My sweater please? They always want to do something different. And in doing so, they have alienated themselves, separated themselves from the rest of the world. That's the point is. They, they just don't want to do the way others can do. I mean, a simple thing like a sweater, you see. I wanted to buy one for My son-in-law. It's all funny style. It's not one that he would wear. Whatever generally people wear is not available here. They were all English. Otherwise, with a neck like that,

with a collar like that. And the frocks you try to buy for your children, they'll have all funny things. All is funny things they make. I went to see the socks.

Socks are colours like, what you call them, what colours, shocking pink.

Now imagine Me wearing a shocking pink. Ha, then we went to buy, I mean it's like that, went to buy what you call them, goggles. The ladies' goggles, all of them, are like this. You'll like a witch, you know.

All of them having like this. This is ladies'. All of them had some sort of a white staff or a golden staff or anything coming out up to this point. I mean, if you wear, it is for the witches to wear like this. And no Indian woman would bear a thing. I don't know what to buy. Then I didn't buy. Same with the watches.

Everything big problem, you know. It's odd-looking; nothing decent. It's odd-looking. I mean, simple things like this. What is the?

Sahaja Yogi: Traditional style. The traditional styles you can't get. They import them from England and Switzerland.

Shri Mataji: No, no, all right, I don't say traditional it should be, but something near decency, isn't it? Now supposing you have a sweater like this. I mean, you are not some king or someone to walk like that. It looks so funny, na? All funny looking, I mean to say.

Sahaja Yogi: Mother and they sell clothes that are already worn out.

So when you buy them...

Shri Mataji: Ha, with holes.

Sahaja Yogi: Yes. All tear.

Shri Mataji: It is I can't understand. Anything that we found that was really something we can say it's traditional or something that anybody can wear decently was all English, all English or Polish or anything else but American. Either the pants would be baggy or would be so tight that once you wear it you cannot take it out. Very difficult. That's why they have junks here. Nobody can take it and nobody can purchase it. Same with jewelry, I must say. Jewelry is also quite odd, you know. In the ear such big, big things you know, hang from here up to here. There are jewelers also very funny and queer.

Sahaja Yogi: The original jewelry they used to make was beautiful and they stopped making it. They import all the stuff now.

Shri Mataji: I don't know what to say, but really I feel that people must come to some universal understanding in this country which stands for universality. It's, it's the center of collectivity. Then you go on seeing people also like that. They become very queer. There's no universality in them.

Somebody will talk like this; another will talk like that. Every time you have to adjust your ears to every person.

That's not good. I mean, if you have to have rapport with the whole world, you must have certain norms, isn't it? And this country should create norms on the contrary, I would say. In these, I think twenty-five years or so, they have deviated so much in individualism and all that. It's too much.

Now this is also a very small cup, na, American style. It's all right; doesn't matter. Can you get something [to

clean]? It's rather a small cup for tea. It's all right. You just bring some cloth. It's all right. Doesn't matter. Nothing to be worried.

So this is what happens. And one has to bring it to that normalcy. I don't know when will be they think about it? It's all right. That's all right. We just only, you have to use a little wet cloth for this. Because the tea takes the silk [might get it]. Just wet, wet it with little bit water.

So I would suggest that when you people try to do something like even having a video now we had a problem. I said, please try to buy something in which you'll also have VHS, because now we can't make for Americans something separate. And you will be missing all the videos.

Sahaja Yogi: We are, Mother.

Shri Mataji: You are missing it. Now to get one like that, it's very cheap here in the market because I know that doesn't cost.

So now if you have to buy any television, buy that one which has got both the, isn't it, I think this doctor Bhavar bought one.

Sahaja Yogini: Yes, it is quite [American].

Shri Mataji: Aāa?

Sahaja Yogini: It is quite *[UNCLEAR]*.

Shri Mataji: *[UNCLEAR]*, yes.

Sahaja Yogini: And it cost?

Shri Mataji: Three, three hundred, three hundred dollars. Yes. I mean, most of the recording is done by this particular thing.

So if you buy that now, I mean, instead of buying anything else. Can you? No, is it, is it little bit wet? It should be wet.

Sahaja Yogi: You want some clean, clean water

Shri Mataji: Yes, water. Little water on it; that's all. Bring some water on it; that's all. If you buy something like that, then wherever we have the films anywhere in the world, you can see it. Except from America, everybody can see it. It's very big problem. And to adopt anything from this one to yours is very difficult. But more difficult it is from yours to this. It's even more difficult.

He's so playful. Let him play, let him play. He's feeling shy.

Sahaja Yogini: He's smiling to us.

Shri Mataji: Hello, Bhima, I can see you. Aāāa. Are, Baba, so much problem. Just, just a little wet cloth. It's too much. Just have it wet cloth. She's brought it. She knows. Just a wee bit.

Sahaja Yogini: Here it is wet.

Shri Mataji: Yes, it's all right. Anything will do. Just, just a wee bit it stands. You take out the stain; that's all. It's a, you see, always there's a stain with this. Clean, ha. A bigger cup would be better, not such a small one. You see, normally they use that small one for the coffee, isn't it? Not in here, America, I don't know. Yes, it has faded, already. No, it is, it is little bit already there. You can take it out there. The stain is there also.

Sahaja Yogi: Mother, that is a half-cup.

Shri Mataji: Aāa?

Sahaja Yogi: It is a half-cup, like a half-truth.

Shri Mataji: But you don't have it anywhere in the world one like that, you see. It's for a coffee after dinner.

Sahaja Yogi: Any time.

Shri Mataji: That's a wee bit. But for tea they don't have it. But you see, in America you have to accept everything.

Sahaja Yogini: Does soap help? Another Sahaja Yogini: No, soap doesn't help.

Sahaja Yogi: No, just water, cold water.

Shri Mataji: Yes. Is done, I think. Is done.

Sahaja Yogi: Only a little bit there.

Shri Mataji: Only a bit there.

Sahaja Yogini: Which wants stay there forever.

Shri Mataji: Yes, I think so. It is very good at *[UNCLEAR* taking/acting]. Oh, Danny is another, a real Englishman. He is so resourceful; you have no idea. Oh, he's extremely resourceful. He is so resourceful man. I have to come across another person like him. He's like *[UNCLEAR* jibs/jeeps/jeans/Jeeves] you know. Leave it to *[UNCLEAR* jibs/jeeps]; leave it to *[UNCLEAR* jibs/jeeps/Jeeves]. Extremely resourceful. Thank you. He's very straightforward and very resourceful.

Ha, this is a proper cup. Ha, that's it. That's the decision. Thank you. Thank you, thank you very much. English put the milk first. But that's not very logical. You see, if you put the milk first, then you don't know how much milk you need, isn't it? Isn't it? Not very logical, I think. You must put first the tea and then the milk; you know how much it is to be put. But they are competing with you in everything.

Specially now they have produced a special one thing in which they have got the highest marks, is punks.

That's a good idea to keep the left Āgñyā open like that, ā? That's a good idea.

Sahaja Yogini: American [MISSING part].

***Contents: 1984-08-28*, Public Program, Day 2, Geneva, Switzerland**

I bow to all the seekers of Truth.

I'm sorry, I could not come yesterday and I hope today we'll be able to do something for ourselves.

When we talk of Truth, we have to know that at the human level we try to seek Truth through our mental projection or through our emotional understanding. The other day I met the president of the Jungian Society in America and he told Me that he was sitting on a cut trunk of a tree and he just thought that, “I should try to know the roots and thus I will know the sap." I said, “How will you know the roots when you have just mental capacity?" He said, “With mental capacity you can go down into the subtler side and go down and you can understand the roots." I said, “By your mental projection it's all imaginary knowledge you have." So to get to the roots you have to become a subtler personality.

So one must know that Truth is much subtler than our gross understanding and to know the Truth we have to be subtler personality. At this gross level we understand what our ego tells us, or our mental projection tells us, or our conditioning tells us. And so when we read too much about the subtler life, we think we know what subtle life is. In the tradition of spirituality, we can say that the

earliest books were Upanishadas which were written, they say, written about 8,000 years back. As it is there is controversy about the times. But in that time, which was just written that you cannot get to your Self by thinking or by reading. The Holy Spirit within you has to take you to your Self. In Sanskrit it is called as the Shakti. Now this was 8,000 years back written down, that means so many thousands of years back it was just remembered by the mouth and by the mouth it was carried to other people.

We come down through the tradition up to the say, time of Christ. Christ has said that, “You have to be born again." So now some people certify themselves `born again' and accept the situation thinking that they are `born again'. But what has happened to you by doing that? They might say, “We lead a good life" or “We lead a very simple life” but does that mean that you have become reborn? For this, I would say, the latest of all was Jung who said that, “When you will be reborn, you will jump into the collective consciousness." 8,000 years back it was said, “What we are seeking is our wholesomeness” that we are part and parcel of the Whole and we are trying to feel that wholesomeness. Now you can see clearly how Jung who just got his Realisation and said that, “We have to become collectively conscious” though his experience was, I should say, limited and was not so much decoded.

But when Christ said, “You are to be born again” Nicodemus asked Him, “Do you mean to say I have to enter into the womb of my mother?" So Christ said, “No. You, if you are born of the womb of your mother, it is the flesh which gives birth to the flesh, but Self is born out of

the Holy Spirit." All these things He told but, somehow or other, all that was changed into something very mental. All such incarnations who came on this Earth, I find, they are all converted into a mental dogmas.

Like Buddha came in, what did He say, “You must have your Self-realisation", to such an extent that He didn't want to talk about God. He said, “First, you must have your Self-realisation” because if you talk of God, everybody starts thinking he's become God. If you mentally believe that you have become God, then what can you do to such a person? We suffer from such ego that we are not even aware of it and this falsehood start building up into ourselves and we really believe that we have become a realised Soul.

So there are many ways of believing into falsehood about ourselves. You are to be born again by the Holy Spirit. At this point only I have to say that Christ cannot be contained in the book like Bible. First of all, His life was only of four years and they were not people understanding the way you are understanding today about Self-realisation. To understand His great life you have to go to other great scriptures to find out what they have to say about Him. But when the Christianity started it tabooed everything else, like any other religion. If you go to Islamic people, they have tabooed everything else. Same with the Buddhist and Hindus and Jains and all of them just tabooed to see other side. Then how can you see the wholesomeness of God? You should not be like the horses with blinkers. All these religions cut down the freedom to a human mind to understand what is in the wholesomeness of Divine.

In India, also, we had three types of people, we should say. The one category was which preached about the God which was formless, which was the Vedas were written about it. The another one was the, we can say a sect or people who were following the life of devotion and dedication, Bhakti , as like in Christianity and like Buddhist, they didn't believe in God or we can call it the one who believed in the formless God, formless energy. But whatever they believed into they could not live up to it. Like Christ has said, “Thou shalt not have adulterous eyes." Not only, “Thou shalt not commit adultery, but thou shalt not have adulterous eyes!" That means your eyes should be innocent, that means you have to be a virtuous person, that you should lead a life of innocence and purity. But what kind of life people are leading today? If you go to America, you'll be shocked to what level Christians have gone, to such immorality.

I Myself took My birth in a Christian religion. And I felt that they live on mental projections only.

They will go and pray in the church, wear nice dresses, pray in the church, come back home and have a keep. There's nothing inside them, very immoral life, inauspicious. In America, if you go, you'll be surprised: it's full of violence, full of immorality, perversion. You can't understand how people have gone that far when they believed in Christ! Apart from what we see there, is the greatest thing is that they talk like Freudian Christianity, can you imagine? What a contrast! And Freud was anti-Christ, you can see clearly! He never talked of purity, did he? But we believed in him, because it suited our weaknesses.

If we live with our weaknesses, we'll become weak. These are all self-destructive elements. They destroy our nation, they destroy our fibre, they give us diseases, they torture us inside. The whole society is filled with such torture, there is no peace, there's no love. Whatever love is there is nothing but a sex point. It is ridiculous sometimes to see human beings of that great height that God has created, has come down to this low level. But when we think about that, what we do is to feel guilty and this is the worst mental projection we have. That is not the way we are going to face reality. To face reality we have to, first of all, know that God is compassion, that He is the source of compassion. We cannot understand that, because we cannot be that compassionate as He is. If any person goes and does some missionary work, we think he is very compassionate. But God's compassion flows spontaneously, it is overflowing. It flows, when it flows it comforts you, it purifies you, it makes you blossom into the beauty of reality. You are no more an ugly personality. You are no more a person who hates others. You automatically become a person who is virtuous, who is beautiful. This has to happen if you are a realised Soul. It is not that when you are a realised Soul you are making bad money, you are taking money from people like so many Gurus do.

It is very difficult to understand how the modern mind has gone so much away from reality. But in reality you are glorified by God. You are the highest of highest. You have to realise your value, first of all and then you will understand that, “I was a diamond lying in the mud." But the modern mind doesn't want to face it, face the inner

beauty, face the inner subtler being which is innocence, which is harmless. The compassion of God is all-pervading but is all said so far nobody has felt it before. We have heard that God has His compassion, All-pervading Power around us. And we believe into it, but we don't believe that we are the ones who have to receive it. We don't believe that we have been evolved only to achieve that. It doesn't go into our understanding that we are special people, a special category. And it is your right to get it, but not with a fight, not with aggressiveness, but with humility. Is your own and within yourself. Whatever just now Arneau has told you is the knowledge of the roots and these roots start enacting when the power of Love falls upon it. Unless and until we feel this power within ourselves and without, we cannot improve this world. It is in darkness, we do not know how we are related to each other. We don't know what relationships we have with each of us. But when there is light, we know how we stand with each other. First time after Realisation you start really enjoying another person. You just feel the fragrance of the other flower. Before that you, whatever knew about that person, was only a mental projection: how the dress was, how he walked, how he talked. But we are nothing but the Spirit which is the Truth. The Truth is that we are part and parcel of the whole and the Spirit is the one which is collective being. That means it connects you with everyone. When in your awareness, in consciousness you become the Spirit, you feel the Spirit of another person and this Spirit is the power behind this love.

This Spirit, once you feel it, you never change your ideas. In this Spirit you see the Truth, you see the beauty of another person, you enjoy the love of another person. And this Truth, that you are a part and parcel of the whole, fills you up with tremendous security. Supposing, I try to sooth My finger here, am I doing any obligation on that or any missionary work? I'm just soothing Myself. When everybody become your Self, then whom are you curing, whom are you helping? They are part and parcel of your being.

But the Spirit awareness must be achieved. But the word `achievement' is a, not a very good word, I should say. [Laughs.] As soon as you say `achievement' people start swimming about it. They want to put in some effort, “Now, how to achieve Spirit?" There are people in the market, they'll say, “All right, give me so much money, I'll give you the Spirit." I was amazed, there was a BBC fellow who came to see Me an interview and he said, “How, This won't work out. Sahaja Yoga won't work out if you do not take money. For an Anglo-Saxon mind it cannot be congenial." [Laughs.] I told him for half an hour, “How much are you going to pay for it? It is invaluable." He would not understand. Then I asked him one question, “How much did you pay to Christ? You gave Him the crown of the thorn." That's what it is, that when a human mind starts thinking about reality, he doesn't accept the reality but he sides with the falsehood. Because it is easy to live with falsehood at that stage than to live with reality, because it is unknown.

But I have to just tell you very lovingly and with great request that you have to just enter into that and you will see that reality is the most beautiful thing that gives you all the security that you want. There are people who are Sahaja Yogis here, they can tell you their stories how they have been protected all the time, guided and counseled by the Divine vibrations. You really become like a computer and you are amazed how much knowledge starts flowing through you because Spirit is the Knowledge. Many journalists asked Me, “Mother, do you have all scholars as Your disciples?" I said, “No, I have very simple people as My disciples.", “But how do they talk like scholars?" I asked them, “To what university did Christ go? To what university Khalil Gibran go? To what university Buddha went? To what university Rāma went? To what university Kṛiṣhṇa went? How are they such great scholars that even thousands of years have passed and their knowledge is still to be learned in the universities?" [Laughs.] Such original power came from where? It was not borrowed from books.

So many people who read Gītā sometimes think that they have become Śhrī Kṛiṣhṇa. This is all mythical. By reading anything, by thinking that you are a great scholar you do not become the Spirit. If you are a true seeker, then seek what you are seeking. How to seek is the problem again because we must know how to swim across. Just stay where you are. Don't go to extremes.

Like people in their Bhakti go to one extreme and in their rituals they go to another extreme. First get the connection! Are you connected? Or you are just believing that you are connected because you have read some

book or you are following some cult, or you are following some Guru, because he said that your name should be such and such, do you believe in that kind of a thing? What have you achieved by that? Like those who say who are `born again'. Can they give Realisations to another? Do they know about the Chakras? Do they know how to cure the Chakras? Do they know how to cure people and to tell them about what it is, the knowledge? Have they become their own Gurus? Can they take guidance from themselves? Have they felt the All-pervading power of God? Or they are just with their ego pampered, living in a false life? The main thing is you have to face yourself with complete honesty. You are a seeker of ages and you have to be fair with yourself. You have not to identify yourself with your ego or with your conditioning or anything whatever one tells you, even what I am telling you. You have to get your Realisation first, you have to have your experience first, then you start feeling, as he told you, the Cool Breeze on your hands.

Now when people come to Me, they doubt, I like it. That means that the people who are coming to Me are free people. But you must keep your mind open: if you are a scientist, then you must not close your mind, because I have to gain nothing out of you. I have come to give you what is your own, which is inside yourself, that is just to be exposed and is your own, is your own property. Just enjoy! But as the BBC fellow told Me, that in the Anglo-Saxon mind one cannot understand such a personality, that you work like this only for the love. You cannot do anything else, but to feel the concern. Like if a drunkard

is taking a drink, he wants to enjoy with others. In the same way the one who is drinking the nectar of the beauty of God's love wants to have others to enjoy it. Such a person cannot be selfish, such a person cannot be without virtues, such a person has to be an innocent person leading a pure life. Such a person cannot be materialistic, buying Rolls-Royces, such a person cannot take money from you. We have examples and examples of saints, but the kind of saints we have in modern times are so bewildering that I am Myself surprised, how people believe such depraved personalities. Is it that depravity is within us so much? But they are seekers, they are special category of people.

Very recently, a great poet William Blake has written that, “The men of God will become the prophets and they will have powers to make others prophets." That time has come today. But I must say that for this we need some traditional background. Our traditional background has been very much diverted to materialistic life. Now when people talk that, “Mother, when we get Realisation, are we to leave our family, are we to leave our houses, homes?" What do you have to leave, when you are not holding anything? When you are detached from within, what is there to leave: whether you live here or there makes no difference! Such a person becomes a king, he doesn't bother about any comforts or anything. If he is a king he lives like a king, if he is a beggar he lives like a king as a beggar, too. And that is what is to be seen in within yourself: are you detached or you are just proposing or you are showing off that you are a detached personality.

Now the problem is that we have understood whatever so far about spirituality through our mental projection. But Ādi Shañkarāchārya has clearly said, Na yoge, na sankhyene, by all these discussions, talking and behaviours and by wearing dresses and dancing and jumping, but through the grace of the Mother, means the Holy Spirit, means the Kuṇḍalinī that has to work out, only has to work out, it works out and when it works out you feel it. I don't have to tell you, “Don't do this and don't do that." You are not to be told about Ten Commandments anymore, because you become that, you become the Ten Commandments yourself. When you meet someone, they see the kind of a magnetism you are and the lives change, not mental projection but automatically through vibrations. Unless and until you become the Spirit, that fragrance, that light cannot be emitted out.

And you become on top of the world, everything sorts out. Because the mental mind does not know the powers of God's love, it tries to solve problem by its own projection. But when the dynamic mind starts working for you, all your problems solve. You must talk to Marie-Martine about herself, [laughing] how her life transformed, I never told her anything. This is what has to happen, that we are beautiful things, just wasted. Only thing we have to be honest and it works out.

The Spirit is within your heart and the Kuṇḍalinī is in your triangular bone, called sacrum, means `sacred bone'. This Kuṇḍalinī has to rise and give you your Realisation. Now once you get it, you can give it to others. Yesterday so many of you got Realisation, touched it. But when you

get your Realisation, you just don't become suddenly Christ. You have a problem! [Laughs.] So the Kuṇḍalinī goes and attends to it. Only thing you have to learn how to help and cooperate with Her. Even a child knows that. Like this light has to be put on, you have to just switch on, finished! But that does not mean there is no power behind it, there is no organization behind it, there is no history behind it. But you don't have to worry about that, you have to just know the buttons. And at length I'm happy Arneau has told you all about it, about the whole instrument within us.

Now this, as I told you I have been many a times to Geneva before and I have given many lectures and there are many Sahaja Yogis in Geneva itself, which is a very international place.

So, there is no end to it, but I'll be giving lectures now in Lausanne and I am touring the whole of Europe this year again. I would like you to ask Me some questions but don't be aggressive with Me, it is not going to help you much. You have come here to get something that is your own, so please try to get it.

May God bless you! If you have any questions, please ask.

[Aside:] For about five minutes let's have the questions and then we'll start the Realisation. That's all.

Is it something important, Madam? All right, what is it? What's she saying? Man's voice: It's the first time she's heard mentioned Freud being the anti-Christ?

Shri Mataji: Of course, I mean you use your brains, you'll find! Absolutely, how harm he has done, what harm he's done. You know, I know of a family who were in a

commune of Freudian theories. The whole family is ruined, husband, wife, children are ruined, they are in a mad house, when I inquired about the commune people, all of them are mad: if he was not anti-Christ, how could that have happen? I mean, it's devilish, it's devilish you see to challenge the purity of mother's love, it's devilish! But do you know he was very active in Austria and Austria we are at least three times more people there and when I said he is anti-Christ they clapped with joy. [Laughter.] So I asked them what was the thing. They said, “We feel happy, at least You have said it now because we are so ashamed of having him here." Now, what is it? Let him ask, what is he saying? A child's voice: *[UNCLEAR]*.

Marie-Martine [repeats what the child said]: He said that, “When we are a Sahaja Yogi, it doesn't behove us to think too much about ourselves."

Shri Mataji: About what? Marie-Martine: About ourselves.

Shri Mataji: [Laughs.] It's true. He is a Sahaja Yogi, you see, he is a born-realised child, so he knows we should not think too much about ourselves, we should think about others, it's true! You must hear them, one better than the other, [Laughing] all these born-realised children are so great! You can't imagine when you see their power! My own grandchildren are all born-realised and one of them was, had gone to Ladakh and there she saw this Lama sitting, you see, all these Lamas there are another hocus-pocus. And there she saw him sitting there and everybody touching his feet, you see. And then she saw her parents going and touching the feet of this man.

So she couldn't bear it anymore: she put back her hands and stood before him like this and she said: “By wearing this kind of a dress do you think you are a realised Soul? Why do you want everybody to touch your feet? You have no right!" And she was hardly five years of age and the parents were very embarrassed. [Laughs and laughter.] There is another case when My another granddaughter was sitting in a program in India where they had invited Me as a honoured guest for Ramana Maharishi's birthday. He was a realised Soul and I was there on the stage with others. Also there were others wearing those dresses of Sannyāsīs and all that, sitting next to Me, one of them.

So My granddaughter couldn't bear him any more, she was sitting in front. She got up from there, she said, “Grandma, who is this man with a *[UNCLEAR* maxi] sitting there? Ask him to get out, he's giving too much heat." [Laughs and laughter.] And the another one was only three years. We went to the airport and she was doing on like this, like this. I said, “What are you doing?" She said, “I'm trying to tie up their brains. They are all scatter-brains here." You find one better than the other. I mean, if you meet this gentleman, you'll be surprised how they are matured and they understand, because they are realised Souls and now they know what it means.

Christ has said, “You have to be like children." That means you have to be innocent. But the power of Kuṇḍalinī is so great that you become innocent after Realisation, you become innocent.

So now should we have the experience, madam? [Marie-Martine explains how to behave for getting Realisation.] [Aside:] It is too much.

Very left-sided.

One thing I have to tell you that to get Realisation is not difficult and to feel it also is not difficult.

But then I have seen people feel so happy and joyous that they forget that they have to know all about it. Then when they suffer, they come back after a year or so. I would suggest that it's like a small little plant you have to look after your Realisation. Luckily we have a very good center here in Founex and you are all welcome to come and know each and everything. By which you become masters and you can give Realisations to others.

May God bless you all! [Aside:] And put off the light, too much this light is too much.

It should be softer because it works on the Āgñyā this one.

It has nothing to do with your age, race, community, cast, nothing to do. It is *[UNCLEAR* Nirlep], it is unattached. Only thing it clears its way through and very beautifully passes through your fontanelle bone area. It creates no problem whatsoever because She is your mother, She is your individual mother.

Now please put both your hands like this, but very outset I have to request you that you should not feel guilty at all about anything.

[Aside:] So, it's now too little, I must see the face, little more lights.

Not to feel guilty at all. Just before starting anything else, you just say: `I am a seeker and I am not guilty at all,' in your heart, with full confidence in yourself, you must have confidence. To feel guilty is very self-destructive.

[Aside:] Have some more lights I must see their faces, otherwise. No, I mean little lights are necessary, in absolute darkness, I can't see their faces. I need some light, I said, this one is too much on My face, but. Oh I see, all right. It's like, all right. [Laughs.] Now, have full confidence in yourself. Now you have to put both the hands towards Me, remembering that the left hand represents the emotional side and the right side represents your action.

So this is the desire and this is the action.

So first we have to desire, by this hand all the time like this. And then with right hand we ourselves enrich our different centers as I tell you, one by one, on the left hand side.

So now put your left hand all the time straight like this and the right hand the way I tell you. It's very simple.

Close your eyes please, not to open your eyes at all, at any cost till I tell you.

Now, first of all we have to put our right hand on our heart, in the heart resides the Spirit. Now you can ask Me a question which is a very fundamental question about yourself, to get some confidence within yourself, a question: `Mother, am I the Spirit?' Please ask this question three times: `Mother, am I the Spirit?' In your heart you ask.

Now, raise this.

[Aside:] So, should I go down? Most of the Chakras are all right. All right.

Bring your right hand on the stomach on the left hand side in the upper part of the abdomen; now press it there hard, on the left side of the stomach. Now this is the center of the Primordial Master, so if you are the Spirit, you are your own master.

So please ask the question: `Mother, am I my own master?' Three times please.

Three times.

Now take the right hand down below on the stomach, on the left hand side, on the lower part of the abdomen please. Here is the center of the technique, technique of the True Knowledge. Yoga means `Union with the Divine' and also it means the deftness, the expertise of handling the Divine.

So at this point you have to say: `Mother, please give me the True Knowledge.' [Aside:] *[UNCLEAR]*.

Six times you have to say because there are six sub-plexuses to this center called Swādhiṣhṭhān Chakra.

Better. [Laughs.] Now, after asking for this initiation of the knowledge, you have to put your hand with full confidence again on the upper part of your stomach on the left hand side. This is again, is the center of the Primordial Master.

So here you have to now assert with full confidence, without feeling guilty, without counting your so-called sins, anything, just you have to assert by saying: `Mother, I am my own master.' You have to say this ten times.

Better.

Now put this right hand again on your heart, again on your heart. Now with full confidence, on your heart please, now with full confidence again in yourself, without feeling guilty, without feeling guilty, I say three times, without feeling guilty, you now assert by saying: `Mother, I am the Spirit.' Just say that, you are! This you have to say twelve times because there are twelve sub-plexuses to this center.

Don't feel guilty, please.

[Shri Mataji is blowing slightly.] I have told you that God is the ocean of love, He is the ocean of compassion, but above all, He is the ocean of forgiveness.

So what can we commit that He cannot forgive in His own power of forgiveness. We should have faith in His great powers.

Now put your right hand again up on the base of the neck on the shoulder and hold it tight. This is the center of collectivity, where you find people who have got guilty mind, it's difficult to raise the Kuṇḍalinī.

In this congregation the only problem I find that people are guilty for nothing at all. Forget about what I said to you, remember that you are the Spirit. Sixteen times now you must say in your heart: `Mother, I am not guilty,' and if you are still feeling more guilty, you'd better say it 108 times, to punish yourself.

Terrible! It's terrible.

[Aside:] Hot. Hot.

Better now.

Now raise this hand on top or across your forehead please, across your forehead and hold it tight. At this point please say that, `Mother, I forgive everyone,' from your heart you have to say. Because some people think that it is difficult, I would like to tell you logically, what are we doing when we say “We forgive"? Please say: `Mother, I forgive everyone,' just say it three times, you'll feel much lighter.

Better.

Now put your hand on your top of your head, on the fontanelle bone area, press it hard. Now press it hard with your palm, central area where you had a soft bone in childhood and move your scalp in a clockwise manner. At this point I cannot cross your freedom, you have to ask for your Self-realisation, you have to say: `Mother, I want my Realisation, please give me my Realisation,' seven times.

[Aside:] Om sākṣhāt Moksha Dāyinī Om sākṣhāt Moksha Dāyinī Om sākṣhāt Moksha Dāyinī Oṁ sākṣhāt Sahasrāra Swāminī Om sākṣhāt Sahasrāra Swāminī Oṁ sākṣhāt Sahasrāra Swāminī Oṁ sākṣhāt Mātājī Nirmalā Devī Om sākṣhāt Mātājī Nirmalā Devī Om sākṣhāt Mātājī Nirmalā Devī.

[Blowing strongly in the microphone.] Now put down your right hand and now place the left hand on top of your head and again move the left hand in a clockwise manner saying: `Mother, I want my Realisation, please give me.' Altogether seven times.

[Shri Mataji is blowing strongly again.] Now see, raise your hand and see if there is a Cool Breeze coming out. There might be some heat but first of all just see if there

is heat or anything coming out of your head. Raise it about four inches, five inches. You can change your hand and see.

Ha, it's there. All right? Now put all your hands up like that and ask a question: `Mother, is this the breeze of the Holy Ghost?' Three times. Put them up like that.

[Aside:] Better? Now just feel it in your hands, do you feel it? Feeling guilty? [Laughs.] How many of you are feeling the Cool Breeze, raise your hands. Both the hands I would like to see.

Practically all of them! Just higher, I can't see all the hands. Good! Now those who have not felt, shouldn't get upset about it, just raise your hands, I would like to see, it should work out. Good! Now keep your hands up, so that somebody will attend to you. Have you felt it? Has she? Has she felt? Felt it. This lady, no, this one, she was shaking quite a lot, you go and ask her, this one without the thing. Another one.

Please keep your hands up till somebody comes and attends to you and do it very quietly.

No, no, this lady...

Contents: 1984-08-29 **Talk to Sahaja Yogis, before Marriages, Founex, Switzerland**

Now the first thing is that we had in Switzerland a very important function, Guru Pūjā. This is the proof of your achievements to have such a great Pūjā over here. Second is to have Śhrī Gaṇeśha Pūjā itself is another great, very great, blessing. This Pūjā can be only performed in a place which is very pure and the mountain we have seen is such a pure symbol of that

purity. Maybe the innocence in this country is flowing through that mountain and the whole place is filled with vibrations I could see.

So to have a Pūjā there is a very big privilege and also will definitely help this country to achieve their lost innocence.

So now I'm looking forward to that Pūjā. But the most joyous thing that should happen in this country is the marriage of twenty-four persons, twenty-four couples.

Now these marriages are of twenty-four couples, of not persons but twenty-four couples. Now the proposal was that we should have the marriages on the mountain, so we didn't know how to arrange it.

In the Sahaja Yoga marriage there is the first the girl has to choose the boy *[UNCLEAR]* so she walks up to the boy and garlands him first and then the boy garlands the girl. But there is no place which is so plain so we thought we will place them on top of the mountains and they will come skiing down and garland each other.

And there is a custom of applying that Haldi, a kind of a yellow powder. It is very good for the skin. If you have any sort of problems on the skin or any what you call scratching or anything, you are comforted during the wedding time. Otherwise you would be uncomfortable, mosquitoes.

So because of all these problems we did not know how to manage it on the mountains.

So we thought of having the wedding in here in the ashram. Already there were forty-five people couples who wanted to marry. Forty-five. But I requested them if

they can wait till India it will be better for Me. But some are remarriages. Now this marriage we have quite changed for our use, for our Sahaja Yoga use, the marriage system.

Of course, basically we have used the system of India because it is a very joyous style of marriage. It's not a very serious occasion.

So, but we have changed it for our use, for our own purpose. Now in this marriage we have avoided all that was funnily introduced by our priests, or all other useless rituals which were no good; but keeping all the delicate points that gives a little sweetness to the temperament of the people and a feeling of involvement to everyone. Even to, see, perform this kind of a marriage in Bombay was very difficult, because in a real traditional marriage you need seven days. And so many small things are there that it is impossible, you see, to comply all these necessities. But our family is very traditional and My husband's sister was very particular on traditional marriage. We had to have seven days marriage for both My daughters in Bombay. But people were so kind because they were so attached to Me, all of them, that they were very, very helpful. They were not Sahaja yogis but they helped us in so many ways.

For example, we had our cooks in Lucknow in My family and I go very, very seldom to My family people.

As it is, I am busy with Sahaja Yoga and I have little time, I see some of My friends in Bombay or Delhi.

So you can imagine we had about two thousand people staying with us for one month. And for the reception we had about sixteen thousand people. But in India the thing

is: everybody thinks marriage is a very auspicious thing and everybody must help.

So we had a guesthouse in one big building and when they heard that we going to marry our daughters they all others vacated the house and gave all the seven floors to us; because it is regarded as very, very great Puṇyas, great achievement of spirituality, if you can do or give or donate something for a marriage of a daughter.

And I had written to My cooks also that they should come for the wedding of My daughters.

So they sent us a telegram: Bring two trucks to the station. My husband keeps off everything, so he was quite amazed at this demand.

So these cooks, you see, they came with huge big utensils and huge big, what you call them, ladles and all that, very huge big things in such a big number. They thought that if My daughters are getting married there would be about thousand people at least.

So they brought such huge things with them. The two trucks were filled with that. Another fellow came he said, “You bring a big car or some sort of a very big huge van” and he brought for Me chickens, bred in one year because My daughter's engagement took one year to marry them, between marriage and engagement.

So he developed so many chickens, you know, I think five thousand chickens during that time.

And then one fellow bought fifty-one goats. But the worse was, I told one gentleman that “I will need some cow dung” because it's regarded as very pure to do the little of the havana to be covered with it, you see, cow dung.

So I told him, “Little bit I will need” and he brought one truck load. It's only what good relationships, what could I do, you see? One truck load of cow dung.

And then the very touching thing was there that when I came home I smelt beautiful fragrance in the house, so I went up and I asked people, “How do you get this fragrance?" They said, “There are some people who have come from some village." And they said, “They are just doing it to express our love” for Me because I have helped them a lot.

So I said, “Who are those?" He said, “They are just wearing one little loin cloth and they are from some forest." So I went down to see who they were. I was amazed that about twelve years back I was a chairman of a committee in which they collected lot of money for the emancipation of the poor people in that area who are living on trees, to make sanatoriums for them. And I did not know. I had forgotten about it. But they had brought by tons those incense, by tons.

And the, what we call the halvaris, are the sweet makers of Bombay, I never knew they liked Me so much that when they heard about the daughter's wedding every gallery was filled with sweets. And the guests said that “Whenever you open the outside door you find all the big, big, what you call them, baskets of sweets put there." I mean so much it came that we didn't know what to do, really it was great that we...

Somebody sent us five truck's load of bananas. In India they launch a ship with bananas.

So My husband said, “We can launch a ship with it." I really did not know how the whole thing went on and so

many people came and they had food. And when My daughter went back, you see, she sent Me a letter that “As if the Annapūrna has filled us up. They all were carrying big, big baskets of sweets and this and that." I said, “Who gave them?" “I don't know, all the people who had come for our wedding." Even at a station where they were to change the trains, you see. Actually at this train there was one bogie they were going in, but they were changing the train and they wrote to Me that at the train somebody came with lots of puris and minced meat and this and that and fed all of them. And the name of the person they said, they wrote to Me saying that this was the gentleman who brought and he said, “You don't know how kind your Mother has been." And I don't know what kindness I had done to him anytime in life.

Even My elder brother remarked that there's a cinema actor called Raj Kapoor. He married his son, he spent sixty-five lakhs of rupees and it was not so grand.

So the whole thing was such an involvement. But that is the basis of Indian marriage, everybody must be involved.

Like the barber, now every family has a barber and the barber has to come to dress up the boy. Or the barber's wife has to, on the wife's side all the ladies of the barber's family have to come. Then the washer man, his wife is to be given five ornaments either of gold or of silver. Washer woman. You don't have? Dhobies we call them. Then the lady who sells these things, all her family people come and make you wear the bangles. And you are not to count or anything or find out the prices. You have to give a lump sum of quite a big amount, at least

ten times more than the price. And then the one who makes the Haldi, you see, prepares the Haldi, you have to give her a sari and some ornament. Everybody is involved, even a silversmith and a goldsmith and ironsmith. Everybody's involved.

Now the another thing is, you have to have leaves of at least twenty-one trees. This is sometimes not possible from one village or from some other village, so you have to have those twenty-one leaves. But the worst of all, you have to water for at least from seven rivers of India. Then you have to have water, the leaves and flowers of all kinds.

But the worst is the condition of the mother of the daughter, bride. On one side she has to sit on the dolachi singing songs. On the other side she has to take all these ladles like swords and go to the kitchen rushing and doing the work there. And practically every day she has to change three, four times her dress.

Now this dress also is not of the same type. Like the sari that we wear has to be from, say, from Banares or the langar that is a skirt, a big skirt, that is very well cut that is, say, from Rajasthan and now the top of it has to be from another place. Then the, sometimes you have to wear a south Indian sari.

Sometimes you have to wear a north Indian sarī.

Sometimes you have to wear a sarī from Chandevī is another central part.

All kinds of complications. And all that you have to do it for seven days. But is nice, in a way, you get lots of clothes. Because your brothers have to give you and your

relations have to give you, for every occasion they have to give something.

Because our marriage was done with the north Indian style. There is a kind of a thing with which you clean the rice, some sort of made out of cane, we call it sout. And in Bombay sout they would not accept.

You see in Bombay they don't even use it; because, you see, they are too modernized.

So, one lady who was My friend, she thought of it that I might not get this particular sout.

So she decorated it beautifully and brought one for Me.

But Sahaja style marriage doesn't have any tension. But not in this marriage, you see. My husband was very particular about time. He made these poor people, you see, run up and down for the time, “Now time, have your breakfast." They would eat fast. “Run for your bath." They would have bath fast. And he achieved this result that the boy has to reach our house exactly at five o'clock and he did reach. He didn't come on a horse because My husband thought horse may take more time, so he came by a car. Or may go round with the horse, you know sometimes starts running the other way around. And all with him, you see, My brothers are very meticulous, you see. And they fixed that the girl should start with her garland at about five forty-five.

I'm repeating all this to remember if anything is missing in your marriages, so I'm telling him now one thing more I remembered.

So, when the boys arrive, you see, at the gate you are suppose to received and garland them and they do a

little Pūjā there, boy does, bridegroom. But he came all right, the Pūjā was all right and the boy was about to walk to the stage, you see. And exactly at five forty-five, My daughter started walking towards the stage. Because this was only one daughter, we arranged dramatic stuff you see, we just went up and all that and she started walking, but there was no boy on the stage.

So, you see, poor daughter was putting her head down, she was not suppose to raise her head and walking slowly. I just looked at the stage it was all vacant.

So I brought her back. And I rushed up, I found that the boy had gone to the toilet, you see. Because he was feeling uncomfortable with his dress, so he wanted to put it right, you see.

So half an hour it took more. And My brother got angry, said, “Did You play any tricks in this?" “No, no” I said, “the band wallas have not yet come so it's all right", the band players. Because as soon as you garland, they are supposed to make a big sound with the band and then all these crackers are to go up and all that. But it was all very timely, I should say.

So, that's how the marriage was a great fun.

So, it so happened that marriage went off very well.

In the same way, I hope this marriage will go in a very collective way. All of us have to be very generous and giving. And we should try to give whatever we have to help them out. Not necessarily money, but in every way one should try to give them, so that you will have the greatest joy of giving in the marriage and everything will work out very beautifully, spontaneous. Because marriage day is a very important day and it fulfils you

with such joy and such happiness. And nobody should be a spoiled sport or to get angry or to be misunderstanding. But that is only I've seen happens in marriages which are not Sahaja Yogis.

So we have now got a priest for you from India and give him a hand. You are quite in safe hands. He now you see Damlay is by caste a Brahmin. And he comes from Pandharpur, which is the very holy shrine of Maharashtra. But he's the one who first told Me about the horrible priests who are there and trying to be dominating, who are just rouges. As a result, I shouted at them and now most of them are cow dung, because government has taken over. By profession he is an engineer, a civil engineer. He's building bridges and things for our Bombay municipality. But he's the first who wrote the book on Sahaja Yoga in Marathi.

That means he's a scholar and so many songs you sing are written by him like `Amhi Bi Ghadalo Tumhi Bi Ghadana'. And the English Sahaja Yoga books are based on his book.

So, thus we have here among us a great Sahaja yogi from India and that he should come for the marriages I think is a big blessing for all of us.

Now the greatest thing is that we should thank all of you for going for this venture in Pune. Then we must thank Bridget for going to India and getting everything done in that dramatic manner.

Sahaja Yogi: It is her birthday today.

Shri Mataji: Ah, happy birthday! So, now that's a very great thing that today, it's all Sahaj that on her birthday we should really be thankful to her for doing the needful

to go all the way to get it done with what's his name, Mario. With Mario.

So we are very much thankful to Mario, also, for doing all these things. And our thanks are really over-due to Ruth who, through her diplomatic powers, has been able to smuggle all our things in. And we must also thank her husband, Kingsley, who is such an astute Englishman, to allow her to do that. Astute means straight forward, you see, very astute.

Sahaja Yogi: Shri Mataji, especially because when she gets into Switzerland, the diplomatic immunity does not work out.

Shri Mataji: You see, that's all My ideas, I must say that I got the idea that Ruth should be pinned in, because I know the diplomatics are really free masters. Absolutely, they don't pay for anything. Ya, very true, you see and Gregoire once parked My car in a wrong way. I said, “Gregoire, put it properly." So he said, “No, it doesn't matter. She is diplomatic." “But” I said, “But My husband is an astute Englishman." He pays all the fines, you see and that day only his car was taken away. Now but, you see, this is not illegal because Ruth is a family member and she can import anything for her family.

So, under law we are all right.

So, that's how we have today all these beautiful things from India, which we could not get in England.

And the prices were double, triple. But in saris I played a trick. I told Warren, “Let's go and see some saris in Leicester." “Of all the places” he said, “Why Leicester?" I said, “Let's go." And we got beautiful saris for much less price than in India itself. And they will be good for your

light hair also, the colour some of them are so light that they will be good for your light hair. It is such a remarkable thing that is Sahaja Yoga that to believe into it is to just to see how things work out.

Last time when they said about My saris I said, “Nothing doing. You buy Me ordinary saris, about seven hundred because these saris cost about six, seven hundred. I said nothing more than that “You are not to spend more than six, seven hundred rupees. Seven hundred, eight hundred” I said.

So Modi, you see, he said, “All right. Seven to eight hundred." I said, “At the most." So we went to a shop and the shop was gutted with fire, so we went to another store where they had stored it and there we were.

Sahaja Yogi: Purchased India for [GAP]

Shri Mataji: You have that sari? Can you bring and show? You won't believe that these saris are not less than three thousand rupees today. And I Myself bought about two years back for two thousand, seven hundred, Myself. And it was for seven hundred something I was, I could not believe My eyes. I mean, these you get for seven hundred and I was surprised.

So Modi said, “Now Your condition is fulfilled, Mother, now You can't say anything." I said, “All right." But I said, “Afterwards, no more any one of these. Just seven hundred you are paying and I'll not allow you to pay anything more." So he said, “All right, we'll have a chance again." And, imagine, in that London we went to a shop where we got saris for seven hundred and sixty rupees, which are worth more than three thousand. Let Warren tell you the story. It is so great.

Sahaja Yogi: Not seven hundred and sixty. Six hundred and seventy.

Shri Mataji: I'm sorry. Yes, I'm sorry, six hundred, seventy. Less than seven hundred, sorry. And...

And he started calculating on the calculator ten times.

I said, “What are you doing?" He said, “I'm seeing. I can't believe it, Mother, how can that be so cheap? And every sari is more than three thousand rupees and we have exactly eleven Pūjās and there were only eleven saris." I could not believe My eyes and he could not believe his calculator. Because, you see, this is Sahaja Yog, you cannot imagine how things work out. It works on Me also. If I say seven hundred, it comes to less than seven hundred. Now how am I to do it? I don't understand.

Just see this one.

This is the one they got for Gaṇeśha Pūjā. This is a general sari that is one of the eleven, can you imagine, this is the same price. This is with the blouse piece. That one also let them see. This is the one from Switzerland that they bought. This is the general sari, same price I'm telling you. How much is seven hundred rupees, about, in their dollars? See, this one is from Switzerland. Can you believe it? It is, how many francs it is?

Sahaja Yogi: One fifty francs.

Shri Mataji: One fifty francs.

Sahaja Yogi: No, one hundred and sixty francs. It's nothing.

Shri Mataji: How much is rupees?

Sahaja Yogi: One franc is about forty comma eight rupees.

Shri Mataji: Four rupees?

Sahaja Yogi: Four twenty four forty.

Shri Mataji: Nay, nay. Must be more, how much is pound?

Sahaja Yogi: One pound is three comma two.

Shri Mataji: Than fifteen rupees is equal to one pound. Fifteen rupees is equal to one pound. How much is seven hundred for a pound?

Sahaja Yogi: Ask a banker, Shri Mataji.

Shri Mataji: It is fifty-one pounds.

So it is about hundred and fifty. Hundred and fifty francs. Just see the colour, you can have a look, let them have it. Because this is going to be given by you, all of you should all touch it.

Sahaja Yogi: All of you should touch it.

Shri Mataji: And you know this is the colour of your country.

Sahaja Yogi: Blue? Why?

Shri Mataji: It is blue they told Me.

Sahaja Yogi: Blue, no red.

Shri Mataji: It is blue *[UNCLEAR]*.

Sahaja Yogi: Red than. Flag is red.

Shri Mataji: Oh they told Me this is the colour. I don't know, blue is not the colour?

Sahaja Yogi: The colour of the flag it is red and white.

Shri Mataji: Must be this one they were talking, Gaṇeśha.

Sahaja Yogi: Gaṇeśha.

Sahaja Yogi: Shri Mataji, there is a couple of examples.

Shri Mataji: And the ones we got recently, you must see those, the silk is even better. For six hundred and

seventy. Can you believe it? There's a price here. I mean, one better than the other. See this one.

Just imagine, for the price.

Sahaja Yogi: And the quality, Shri Mataji, so heavy, so thick.

Shri Mataji: The quality is not so... You see, this is a special type of silk, you don't get now. It's something very, very... that's very traditional.

Sahaja Yogi: The pattern must be very traditional Shri Mataji.

Shri Mataji: I tell you that it's so remarkable that I can't believe My own eyes.

Sahaja Yogi: This one is out of the blue Shri Mataji.

Shri Mataji: Out of the blue this one is. Really.

Sahaja Yogi: Completely.

Shri Mataji: Complete Chakras, this, that.

Sahaja Yogi: And everywhere Shri Mataji on all the sari. On all the surfaces.

Shri Mataji: It's the limit, now I've given up. It is too much. I mean, how can you fight it? Now even if I put two hundred rupees it will become like this, I think.

Sahaja Yogi: I am sure, Shri Mataji, it is the deities..

Shri Mataji: Yes, they are the ones who are trying to...

Sahaja Yogi: Yes.

Shri Mataji [to Mr. Modi]: [Hindi].

Impossible! It's a miracle and in London! In India there's no question, but in London. It has a blouse piece that's coming out. Now, can we put it with the other saris? This must be the one they must have said the colour.

Sahaja Yogi: Yes, because it's white and red.

Shri Mataji: It's the limit.

Shri Mataji: Now after this? I must say the brides also had a good luck. Not like Mine, I would say, but quite good. It's very good, I mean, for the price, whatever saris you have got, it's very good, excellent.

Some of them are really half price. These are one fifth price but others are half price.

All right.

So now I was thinking of telling you in short how we are thinking of arranging the marriage.

And how you all are going to be involved. Now the thing is, how many are brides here? Get up.

Count number.

Sahaja Yogi: For the time being there are ten, Shri Mataji.

Shri Mataji: Ten. All right, ten is quite a big number already to handle. For the ten brides and the ten bridegrooms, they are not here, we have to select people now. [Hindi.] We have to have the father and mother of the bride. Now you must offer your services. Or father or a sister. Now for all these ten brides, let's see how many are willing to become the fathers. Raise your hands. All married people.

Shri Mataji: One, two, three, four, five, six, seven.

Some more. Eight. Married.

Sahaja Yogi: Married.

Shri Mataji: Married. All right, seven. All right. Let's have seven of them who are now, please stand up. Let's see. Seven of you. Eight. What about you, behind you, let him

out. Yes. One, two, three, four, five, six, seven, eight, nine, ten we have. I think nine or ten. I don't know.

Now, every one of you should take someone as your daughter, let's see. No fighting. One. All right, come forward.

Sahaja Yogi: They should go together, Shri Mataji, so that we can see.

Shri Mataji: All right that one too, good. Now everyone has got it, now you come here. You can come. You come here. All right, you come along, you come here and you can go there. That's all right.

It's her. She has? Everybody has? How is it we have extra father? There is no extra father? Ah, he's your father, then what about him? What about you? She hasn't got a father. You come along here. All right you come along. Marie has got it, you come along.

Sahaja Yogi: This is the father-in-law.

Shri Mataji: That's a good thing that the father-in-law should become a father so that the whole attitude changes. All right.

So now we have ten brides here and ten fathers now you sit down, all of you, I'll tell you now what is the next thing. Now you know the name of the girl who is your daughter. Please give them ten papers to the father. Can you get the saris?

Sahaja Yogi: Isabel did not get one.

Shri Mataji: You didn't get a father?

Sahaja Yogi: Mario, Mario?

Shri Mataji: Mario, ya, good idea.

Give them a paper, all of them. I'll tell them what they have to do, the fathers.

[A Sahaja Yogi reads off the names of the brides and their fathers.]

Shri Mataji: Now, if you have got your wives, the men, if you have your wives, they can join you.

If you don't have, doesn't matter. All right. Now, I mean we'll decide about the ten at least now. The fourteen we'll decide when they arrive, you see? Just now let us decide about something. Now, what about the saris? Now the job of the father is to find out the husband. Now please find out if the husband has come or not. Find out who's the husband.

No? He's missing? Whose husband is missing? Ah, Bridget's husband is missing. Then Bridget, how are you marrying? He's coming? All right, he's coming.

All right.

So, now you must know the husband is there? Where is your husband is coming? All right.

So, now the job of the father is very important. The first thing he has to do is to give to the girls the ornaments and saris which are to be given. Now where are the saris? Just bring them out. In My room? Very safe, you know? So, the father has to get hold of the sari, the clothes and keep the mangal sutra with him. But the first ceremony is of Haldi. That will commence about three o'clock. That time you have to give a sari and a, where is that sag, sari, sag and ornaments of decoration and everything to the bride. I think the father-in-law won't look nice, you better exchange, you see. This won't be good because

father-in-law and, you can exchange it with somebody else, can you? No, it's not proper I think to have father-in-law *[UNCLEAR]* so we can exchange it someone.

Sahaja Yogi: We can exchange. We can have Vivian, I don't know, Vivian with...

Shri Mataji: Why not have Ruth or someone? Anyone exchange it, it's better.

Sahaja Yogi: OK, Mario.

Shri Mataji: Mario could come and you should take *[UNCLEAR]*. Yes, it's better. You see, it will be a little complicated.

Now for ten brides, ha. You have given the names? All right, allotted them. Sari's to the fathers.

What is the name? Sophie? Who is Sophie's father? Should come. Now see. Now I must tell you, be careful on this, these two things are to be made to wear her after her Haldi is over. This is the Haldi will be applied here to the girls, then they'll have a bath outside.

Somewhere there's a hose and with a hot water. And then they'll go inside in their dressing gowns, inside the room where they will rest for a while if they want to and then they can have a bath and get ready.

So, once they are ready for it, then these things will be given by the father.

So Sophie, for Sophie I am giving to him.

So you have to keep it, sari and this is one of the ornaments and this mangala sutra you have to keep it in the pocket, when the marriage time comes in, then you have to give. This is mangal sutra, all right, now. And this is for the feet. You have to wear after the Haldi when you

are getting ready, you see. And the ornaments. Where are the ornaments? Just a minute.

What about you didn't offer?

Sahaja Yogi: [tells Shri Mataji he has to leave on Friday].

Shri Mataji: What time? You should leave on, now see this one so beautiful. One day, if you could postpone, you'll see such a beautiful ceremony. Airport is quite close from here.

This one and what else? These two, these are one, two, double.

Sahaja Yogi: All this to be kept carefully by the father.

Shri Mataji: This is the ornament for the hands. These are the ornaments for the nose and for the head. Write it down, the complete set. Now you write it down, a sari and a blouse. Now what is the blouse?

Sahaja Yogi: I'll take it.

Shri Mataji: Fix it up.

Sophie.

Sahaja Yogi: Shri Mataji.

Shri Mataji: [Hindi.] Just a minute. And give Me a petticoat also for that, you mix it up, just now you mix it up for the people who are here.

One for the bride. Yes, one for the bride. Hello, this is for the bride. Now all the things you write it down, see, from top to bottom. First is the golden thing, golden for the headdress. For the girl, yes and for the nose. Give Me everything, I'll give you the list. Then just make it loose here. They can have one plastic bags each so they'll keep everything together. See now, this is for the nose and for the head here.

They are two together. Hello! These are two together. [Hindi.] How many packets? How many are these packets?

Sahaja Yogi: We bought the last sari for Mary Martin.

Shri Mataji: Mary Martin.

Sahaja Yogi: We bought it in Bombay.

Shri Mataji: All right, so now this one, you keep her things together, all of them.

Sahaja Yogi: Shri Mataji, may I repeat the list?

Shri Mataji: Just a minute, I'll make the list just now. [Hindi] there are three in each. But it's all right, it's all right, there are three. Now, you see there are three.

Now, one is for the headdress, one for the nose, one for the hands, one for the neck is the sās. Sās is for the neck.

So, you give Me. What is that? Bangles. This one you can keep it just now.

So, one for the, one mundauri. We call it Mundari, you call it anything.

So, one blouse, one petticoat, one sari, see? One blouse, one petticoat, one sari. All right and where is that another thing I gave you, a packet like this?

Sahaja Yogi: We have got the decoration for the head, for the nose and for the neck.

Shri Mataji: And here in this one is the mangala sutra, this for the marriage time you have to give mangala sutra, every father should have. [Hindi] there were two of them. [Hindi] and these are for the toe rings, these are toe rings for the Viśhuddhi Chakra and this one is for the

neck, all right? So now, did you write it? Neck. One mangala sutra and toe rings?

Sahaja Yogi: Toe rings. Yes, Shri Mataji.

Shri Mataji: And the bangles. Except for the mangala sutra everything is to be given. [Hindi.] So everything should be carefully given to the girl, all the things, now we have got one for the nose, one for the head and another one which is specially for the bride that you have called mundauri of the, this kind.

And one for the neck is this mangala sutra and one for the toe rings.

Sahaja Yogi: May I repeat the complete list.

Shri Mataji: And the bangles. Ah, you repeat the complete list.

Now, every bride should take one each. Whose is this? Martin from Loza. Just have one not the whole of it, you see there are...

Sahaja Yogi: Ah there are two?

Shri Mataji: There are three in one.

Sahaja Yogi: The bangles.

Shri Mataji: Have you given it to someone? Andre's is all right.

Now, you all see for yourself. All the brides must see if the things are all right or not and the father and the bride. Who is your daughter? All right stop. Just see yourself.

So all together how many things, ornaments are? How many things?

Sahaja Yogi: I didn't count.

Sahaja Yogi: The bangles which she brought.

Shri Mataji: All right. Is that a small size? I think I gave her a right size. Are these bangles all right for you?

Sahaja Yogi: Yes.

Shri Mataji: She has a small size.

Sahaja Yogi: Too small.

Shri Mataji: The small won't fit anyone. How many dozen you brought? How many dozen bangles? Twelve dozen [Hindi], but how many small?

Sahaja Yogi: Four dozen small.

Shri Mataji: But the small do not fit anyone. Who are the small hands? Oh, this is too small. Won't fit anyone because you people don't have [Hindi] this won't fit, you see, you people don't have these, your hands. Will it fit her? Just see.

Sahaja Yogi: Maybe with soap.

Shri Mataji: Won't fit her. You can give her then four, this fits her? Won't fit. All right, doesn't matter let us take the big one first of all. If you can have only four, we can manage. Did you tell him to bring My bangles? In any case they are coming, it's all right.

Sahaja Yogi: Tell him to bring all of them.

Shri Mataji: [Hindi] have this bigger ones. Now, who are the big ladies?

Sahaja Yogi: Big ladies.

Shri Mataji: Come forward. These you must keep handy with you. Come along, all the brides come along. You take. Just keep it safe. That will fit it? Come along. Who else? You can put it with soap maybe. This might fit you, just see. Try these. Hello. Maybe these might fit you. Give Me that small one. Who? Try.

Sahaja Yogi: Shri Mataji, two lots of medium size required to replace those.

Shri Mataji: Medium size she doesn't have.

Sahaja Yogi: No?

Shri Mataji: These are here.

Sahaja Yogi: Are they not the small ones?

Shri Mataji: These are the small. Is there medium size you brought? All right, I'll see the medium.

Now these are the small size. Let us put them out so we'll know. Hello! You put them there. These are all big size.

Sahaja Yogi: Mātājī, *[UNCLEAR]* order for medium.

Shri Mataji: First of all, let us do with the big size, then take the medium size. These are all big sizes. This is the medium size I believe. Medium size. This is the big size. How many more you have? Because...

Sahaja Yogi: Shri Mataji how many each?

Shri Mataji: You see. we should have more, but now as it is I don't know because how many there are? Medium size we have, are these medium sized? Just see compared to those, same size. These are? Let's see. This is big size. They are small size. These are medium sized, I believe. For My hands everything is all right. Just see these are medium sized. Just see them, compared to that. Same size, mostly they are big size.

Sahaja Yogi: Shri Mataji, should we all give back the bangles or should they keep the bangles *[UNCLEAR]*.

Shri Mataji: I think better keep bangles with yourselves. These are medium sized. Who wants medium sized? You give it to her, let her try.

Sahaja Yogi: Small size.

Shri Mataji: Small size. Who wants small size? Three young girls can join. Andre, you have a wife? You bring her along. Now you two don't, two sisters, two sisters for the bride. Have you got two sisters? Ah, Madeline, you be. Madeline will be one sister another will be who? Genevieve. Jacqueline, your sister and Madeline, you should be with whom? You will be here. Who doesn't have a... you don't have a wife? So you should join him. Raise your hand, please. You have her, Madeline, you join him.

So now you come here and see. Come along, you Madeline, come along. Madeline, you come here.

Genevieve, there are many others are coming so you have to look after that side. Is very interesting it is, now this is... has to be done either tonight or tomorrow morning. Those who can do tonight, nothing like it.

So, there are two in number, you should take two each and then it is pasted on the hand like that, just, the hand should be put like together, you see, should be done. The mothers or the sisters must do this job for the brides.

Some are big, some are small. It is for a small hand this one is, so the mothers and then just attach it to the hand. This is small one but if you have big one for My hand, I'll show you. And this can be repeated, also, if somebody wants to use it you can use it again in case they're not sufficient but...

So that is how it is to be attached, you see, to be brought down to the proper level, this index finger is very big. Of course it is for human hands, you see.

[GAP] loud speaker. Then it's a mess.

So a woman is a woman. She has to act like a woman and a man should act like a man. One of the signs of Kali Yuga that men wear the dresses of woman and woman wear the dresses of men. Yes, really, it is the sign, every way and we can't make them out. You see, once we got confused, both of us. My husband said, “It's a man." I said, `It's a woman." But we asked the driver. He said, “I'm a foreigner, I'm sorry." So that is the situation is.

So this is all to make you beautiful ladies, you see and to feel proud of your being a lady. You see? All this is done for that and the lady is specially dressed. Actually men look like, little bit like buffoons. But women look very sensible in a marriage, I tell you. Isn't it? So one should not try to compete with men in marriage. All right? This part he didn't tell them, the buffoon part. They look so beautiful, you see.

So now this is what we have got how many? Now this is to be shared, between two persons or three persons you can share, it's quite a lot. But this will be done tomorrow morning when the brides will get up, this will be done. All right?

Sahaja Yogi: Shri Mataji, a little secret. None of the little boys should sneak and put this into the Haldi mix or they'll be completely covered permanently.

Shri Mataji: That's good. Now so that is one more.

So we have done everything now. Now of course, I mean there will be further instructions. Now the whole thing is done, but now Haldi we have to do. Now for the girls we'll have to put the Haldi about, say, three o'clock or say two thirty. Two thirty we will be putting for the girls the Haldi and then that same Haldi will be taken over and will be

sent to boys, see? And the boys will be put Haldi in Taney, they will be Taney.

So they will be there. All of you should have lunch separately. The girls will have their lunch here and the boys will have in Taney. Then after that, you're not supposed to see after this each other. All right? Tomorrow, of course, some of them, look at them they are just arriving at one o'clock.

So we'll take Haldi to the airport. I'll make them do the Haldi there. Look at them arriving at?

Sahaja Yogi: Welcome to Switzerland!

Shri Mataji: This is the limit of things because as soon as they come here the girls have to go into Haldi and I don't know if they can put this thing there.

Sahaja Yogi: Yes.

Shri Mataji: We can do it with the hand or something, whatever it is.

So now the Haldi will be done here, the boys have to shift to Taney. Tomorrow morning all the boys must assemble in Taney. All. Except for those who are coming at one o'clock. How many marrying people are coming tomorrow, one o'clock?

Sahaja Yogi: They are arriving on Friday Shri Mataji.

Shri Mataji: That's it. I'm saying Friday morning one o'clock.

Sahaja Yogi: So all the English and the Italians will arrive in the morning.

Shri Mataji: The Italians are all right.

So all of you should shift from tomorrow morning, all the boys should be there.

Sahaja Yogi: On Thursday Shri Mataji or on Friday?

Shri Mataji: No Thursday. You see, the girls should not come tomorrow to the program.

Sahaja Yogi: May I say in French Shri Mataji?

Shri Mataji: And the boys need not but if they want the boys can come, but not the girls. Because the girls will be applying this and so?

Sahaja Yogi: The girls should do this job.

Shri Mataji: And should sit down with the full idea that now you are marrying in Sahaja Yoga and the responsibility is much more on a girl than on a boy. And one must know in Sahaja Yoga marriage is for a special purpose: that we have to have realised Souls as our children.

So we have to behave ourselves from the very first day. We should not have romantic ideas about marriage, you see, because people have very funny ideas here playing saronay, this, that nonsense. And I was surprised to hear the French romantic idea is such that you love a person who never you achieve, you go on carrying, lamenting.

Now in Sahaja Yoga it's complete integration, you see, heart, mind and liver. There should be no disintegration, like you love the person, you marry the person and you live with that person. Not to marry someone and think of somebody else. That nonsense doesn't exist in Sahaja Yoga. That's not a sign of Sahaja Yoga at all. All right? May God bless you all! Now those who want to come tomorrow can come but the girls should not come. They should dress here, they should be restful, they should be

meditative, restful. They need not come for the program at all.

So we are just to solve the problem of ten people.

Sahaja Yogi: Ten people, how?

Shri Mataji: Austria's, now the Austrians are coming in the morning.

Sahaja Yogi: Tomorrow afternoon, Shri Mataji.

Shri Mataji: Who?

Sahaja Yogi: Austrians are arriving tomorrow afternoon and Friday.

Shri Mataji: Solve their problem tomorrow.

Sahaja Yogi: Yes Shri Mataji.

Shri Mataji: And then solve the problem of the...

Sahaja Yogi: Italian and English.

Shri Mataji: English. English, at the last minute, tell them no entry. Now what to do with English? How many are marrying in English, couples?

Sahaja Yogi: Shri Mataji, may I say to the couples as well to pay hundred pounds tomorrow? It's quite important.

Shri Mataji: Hundred pounds. Hundred pounds? All together. For all ornaments, everything included. Between the two, every couple.

Sahaja Yogi: Per couple.

Shri Mataji: Per couple, means fifty pounds each.

Sahaja Yogi: Stay at the Honeymoon Hotel.

Shri Mataji: Ah, good.

Sahaja Yogi: It is a pink hotel. Pink, red, it's very nice.

[An exchange between Shri Mataji and Sahaja Yogis about the French word `sans' (without) and how it is pronounced similarly to a word in Hindi.]

Shri Mataji: He said they speak more in the nose. Either you speak here or in the nose, but what about the mouth? And this one you don't even use for laughing. Then what are you going to use this mouth for?

Sahaja Yogi: It's because we have no fun.

Shri Mataji: No fun! Can you imagine? No fun. They are serious. Name is Rob, like.

Sahaja Yogi: Ten coming from England

Shri Mataji: Ten marrying people!

Sahaja Yogi: Ten altogether. Ten people.

Shri Mataji: Ten people, how many are marrying?

Sahaja Yogi: [starts counting and reading the names of Sahaja Yogis coming from England.]

Shri Mataji: So most of them are boys from there. All are boys. All right.

So all the boys coming.

So no problem. Only one girl.

Sahaja Yogi: Four.

Shri Mataji: Four girls and six boys.

So only the question is of four. The rest of it you should solve.

So I leave it for you now to count it, measure it, keep it and do it.

For who? Bridget, for you? You got this? Did you tell him to buy for Me these from London? Mine are in a... They didn't bring you all the Pūjā things, have they?

Sahaja Yogi: Yes, Mother but it didn't include this.

Shri Mataji: They have that. I don't know but ask her. You check up. Who are the boys to be married? Boys are more shy than the girls. [The boys raise their hands.] Oh, quite a lot.

Because we'll make somebody in charge of that also, once you give it away. Now let's have it.

One each of these for the boys.

Not the mama, the father for the boys. Father or a mother. You can find out some mothers for these boys, is there? Now let's have mothers. By name.

So you be in charge of all these things, you both. You be in charge of the whole thing. You don't get involved into this. Let them in charge, girls.

How many mothers you can get? In any case, you keep them just now. But we'll get some more mothers.

But we should have some unmarried boys for them to be best men. Unmarried boys.

Get up, now. Get up, get up. Come along. Stand up. I think it's better.

There's one there. What about him? Is he married? So you find out a bridegroom. Bridegrooms, raise your hands. All right.

All of you have got brothers? These are best men. All of you? No? Best men, you don't have. Those who haven't got should try to get tomorrow from Austrians and from other people. Day after tomorrow.

You are already a father? You are a father now? You are a father. Yes, he's there. There's one. You come and become his mother. You have? Whose mother? All right.

Good. Now this boy there. Who's best man? He's best man, all right. Denis has got the mother and the best boy.

But there are different sizes.

So these are dhotis. One each. Take it from him. All the bridegrooms.

And one this one. You take this, all of you. One dhoti and one kurta.

Hello! Take one kurta. Tell the name, Christian.

[A Sahaja Yogi starts reading the names of the best men.] But if they are the fathers already, they should not become best men.

Take your five things, you see. One is a dhoti. Another is a pajama. No, no. One dhoti and one this thing. And one topi. Head. And one of this. And one of this. Five things all together. Or six things? And a cap. Five things. You should have five things. Michel, you have taken? Now give it.

[More conversation about distributing the wedding garments and about best men.] Now you know how to do it, now all this can be kept in My room it can be done there.

May God bless you all!

Sahaja Yogi: Shri Mataji, can we say the three mantras?

Shri Mataji: All right.

Sahaja Yogis: [recite the three Great Mantras]. Bolo Shri Mataji, Śhrī Ad Shakti Nirmalā Devī. Ki Jai!

Shri Mataji: I mean I am speaking from here and resounding from there. The vibrations are so much.

May God bless you!

***Contents: 1984-08-30*, Public Program, Day 2, Lausanne, Switzerland**

I bow to all the seekers of Truth.

It's such a great pleasure to see so many people in Lausanne who are seekers and have come to know, here, about the truth. Can you hear him? Is it all right or muffed? Muffed. Little bit, I think, should be further. Just put it right.

These are special times, we must understand, when there are thousands of people who are feeling the urge to seek beyond. In the tradition of spirituality, Sahaja Yoga is not a new thing. It's a very ancient expression of the spontaneous awakening of your Holy Spirit within you. It resides within you. It is your own. It is your own energy that resides in the triangular bone called as `sacrum', which means the Greeks knew there is something sacred about this bone. She is your Mother, your individual Mother, who has to give you your second birth as asked by Christ.

Now whatever Arneau has told you and whatever I am going to tell you is the knowledge of the roots which was kept secret for thousands of years. And first time in the sixth century people started talking openly about it and telling what are we inside ourselves. But all the great incarnations who came in this tradition of spirituality, one by one manifested every time a new awareness in the human dimension. In the ancient time when they followed Patanjali Yoga, that time they were hardly one or two people whom realisation was given. Like Rāja Janaka gave realisation to one person who was the

father-in-law of Śhrī Rāma. Then came Moses, Abraham, all these great prophets who tried to establish within us the Divine laws. They told us what are these Divine laws within us which act, what are our valances as any element has. Invariably, all of them from Socrates onward, they all said that there are ten valances within us, like Ten Commandments, which we have to keep them intact. Out of these people the prophets came on most of the religions of early times. Like Judaism and other, *[UNCLEAR* Zoroastrism/Zoroastrianism], Lao Tze, all these people were saying the same and same thing that we must have a balance within ourselves to establish the Divine laws within ourselves.

But when Moses saw that the people were so much anti-God and so much anti-Divinity, he put forward a very strong type of a law which we call as `Shariat'. These laws were made for Jews, but actually they are followed by Muslim people. I've been to Islamic countries and I've seen people are quite normal and they are balanced and they are strictly adhering to these laws. But there is a tremendous fear in their mind. They are under oppression and they are not normal people. Such dominated, frightened people can become extremely violent. Same thing I found in Russia when I was there with My husband. That, I asked them that I would like to see some church and they took Me to this, what is the one they follow, Gregoire? They call a Greek.

Gregoire: Orthodox.

Shri Mataji: Orthodox Church. Greek Orthodox Church. And the priest received us there. And most embarrassing

thing was that the priest told us that they are fasting these days.

So he cannot eat meat. “But we can drink." Now, Me and My husband, we don't drink.

So the officers who were with us did not drink either. But this priest started drinking and to our amaze went and drank and drank and drank so much that he had forgotten us also.

So when we came out these officers started laughing. They said, “See, this is what happens. This man talks of God. Look at him. He has no sense." I really felt that God is challenged.

We see it in everyday life in all the countries which are democratic also; the freedom has lost its value.

It has become a license. In America, lawlessness is so much that you just don't understand if you are facing an anarchist country or what. When I talk to them about religion which is within us, the balance within us, they said, “Why should have balance?" This is a good question, “Why should we have balance?" But logically, everything that moves has balance. Imagine a car going on two wheels and a man who does not know how to balance his bicycle moving about.

So that means the balance has to be there if you have to ascend. And that's why these great religions came on this Earth. But human beings as they are, they have a capacity to make a mess of everything.

So with all *[UNCLEAR* this/these] thing today, what we face is a human race which is so confused. We do not know which way to go. Then our eyes are turned to something

that there is still unknown but must be the truth. That is how today there are thousands of seekers. I find them billions and billions existing.

Translator: Oh.

Shri Mataji: I know it is there.

Translator: It's a good news, Shri Mataji.

Shri Mataji: I said I see *[UNCLEAR* may/many] thousands, because there not even thousand here.

Now, these seekers are existing and they are seeking something beyond. But what are they seeking? In the tradition of spirituality, if you go back thousands of years, in the Upanishadas which eight thousands years back written down, before that it was just through the mouth, it is said that in you resides, in you resides the power to get your realisation, to get to your Self and the Self is the one we should achieve. That's why are on this Earth. That is why if you go to any village in India, not to cities because cities are more sort of westernized, but if you go to a village and ask a villager what does he want in his lifetime, so he will say that, “I want one sat Guru", is a Guru who is a real Guru, “and who will give me my realisation." In the same tradition Christ came, two thousands years back we can say about. Of course, human beings were very cruel to Him. They didn't allow Him to live long. In four years whatever was possible, He said all about it. He said, “To understand all this, you have to be born again." And Nicodemus asked Him, “What do you mean by born again? Am I to enter into the womb of my mother?" He said, “Whatever is born of the flesh, is flesh. But Holy Ghost gives birth to the Spirit." Now where is this Holy Ghost? It is placed, this one is the

Kuṇḍalinī. I asked a priest, I said, “What do you understand about Holy Ghost?" He said, “I, I, I am agnostic." I said, “Then what are you doing here?" He said, “I am doing my job." I mean, I was surprised at him that he didn't want to know about it.

So all these religions, all of them, have put blinkers on our eyes and we are not supposed to see to the left or to the right.

In Sahaja Yoga when you receive your realisation, you realise first thing that all religions are true and they are all related to each other. As Christ has said, “Those who are not against Me are with Me." Another thing that was said in the Upanishadas was carried on later by Śhrī Kṛiṣhṇa and by Christ and everyone, that you cannot read about it. Very lately, Guru Nanaka has said that by reading these things what is going to go in your head? That is, with mental projection you cannot reach there. With mental projection you can go up to a point where you can understand that this is the signboard, or this is the way you have to get in. But you must have an actualisation, the real experience of the Spirit. Unless and until you have that experience you are living with your ego that, “I have read this book. I have read that book” and all that. We are now today at a point of the same tradition, where there are many flowers on the tree of life. There were one or two flowers before, but today there are thousands. I would say millions.

Now we have to see what happens in the ascent. You become the Spirit.

So far, you are identified with your mind, with your psyche, with your conditionings, with your egos. You

might be a very good person, very balanced and a religious person, but still you feel that there are people who are so nasty, so bad, so lawless and they are prospering. “Why am I suffering when I am such a nice person? I have done nothing wrong. Why should I suffer?" And this question comes to you because you feel not blessed. Many good people who have suffered take to destructive measures towards themselves. They, just to escape the cruel reality, they take to drugs, take to alcohols, they commit suicide. But reality is beautiful and glorifying. But you have to enter into it. If you are not with reality then you are frightened because you are in darkness. You have seen miracles happening in this Lausanne where people who were drug addicts, who were alcoholics, who were having bad relations with husband and wife, are completely changed and leading a beautiful life. I don't tell them, `Don't do this. Don't do that. Don't.' I don't say that at all. I don't even tell them, `Be lawful,' or anything. But once you get your realisation you become the Spirit, the Spirit becomes your Guru, Spirit becomes your master and He guides you.

So those who believe in God can be very good people, can be very nasty people; shows no effect on them.

Like I went to Argentina and people said, “Mother, we are such good people and why should we suffer?" But this suffering is because you have not entered into the Kingdom of God. If you enter into the Kingdom of God and you become the citizen of God's kingdom, then He looks after you. You do not know the dimensions in which He works. Gregoire himself says that the miracle has lost

its meaning in Sahaja Yoga because everything works out, effortlessly. Before this you have to make an effort to work very hard to be a successful person. And still you are not happy. After realisation you don't have to put in any effort. You become successful. Your priorities change. I've seen people who are successful in their profession, can be very nasty people. I've seen many bureaucrats who have no moral courage of any kind, no morality innately built. I've seen all kinds of people, parliamentarian and every sort and I find there is that lacking of faith in themselves. And that faith is missing because they have not become the Spirit.

Spirit is the source of truth, not in one dimension but in complete dimension of the awareness. A child who is a realised Soul is much more aware than a very old man who has not *[UNCLEAR* get/got] realisation.

I remember once I was going with My grandchild to the airport and she was all the time doing like this.

So I asked her, “What are you doing?" He said, she said that, “I am trying to tie up all these people; they are all scatter-brains just now." And the awareness is so many-dimensional because you can feel the Divine force all around you. You can feel the All-pervading Power all around and you can feel another person, not his clothes, not his face, not his purse, but himself inside in his Chakras. And you know what the problem is with the gentleman. And you talk in the terminology of centers. Now when you talk in the terminology of the centers, you do not criticise the person but what you say, “The center is catching and we'll manage it." You can give a balance to a person. But first of all, you have to be all right, you

have to be perfected your own system, which is a very easy thing because you become like a witness to your own life. You start seeing yourself clearly. Like this sarī has a spot on it. I cannot see it, but once I see it I know how to clean it; I can clean it.

So you cure yourself, you purify yourself, everything done by your own Kuṇḍalinī. You don't need any Guru for that.

Now Arneau has said that I have a capacity, but I must say that it is your capacity that works out.

Your own power works it out. The thing is like this, that we are all part and parcel of the whole. We find our wholesomeness when we get our realisation. And then we don't think that somebody is the other.

Like, any finger is paining; you rub it. You don't think you are doing any obligation. You, you just become the whole and you feel for the whole in a collective way. As soon as your Spirit shines into you, you start seeing the sense of life. Like I know one smuggler in India who came to Me in Sahaja Yoga and he said, “I've formed the habit of smuggling, I can't get out of it." And see how Divine is generous: he got his realisation. And he gave up some smuggling from next day. I said, “What happened?" He said, “I can see now, what's the use of smuggling? I never was so happy as I am today. It's all full of joy. And with that smuggling I was always like a criminal, behaving like a criminal in a peevish manner." And the awareness is so dimensional. The fellow who was busy with smuggling used his awareness only for smuggling, but today he has become a very, very rich man because his awareness has taken another dimension. And I asked

him, “How did you become so rich?" He said, “Effortlessly." He said, “I don't know from where, out of the blue I got all these things which were sold for such high prices. I don't know how. I didn't know what was antique. Suddenly I started seeing the beauty in the antiques and I got them and I found them out. I didn't know a word about it." Despite all *[UNCLEAR* these/this], he looked ten years younger and I first could not recognize him, because there is no tension built.

Before realisation you have to put in an effort and tension is built in. But after realisation you are amazed at the blessings. It happens. I've seen happening to thousands and should happen to most of the humanity. In the tradition of spirituality, the time has come now that you all should get your realisation first. I first thought that it would be better to cleanse people and work them out and then give them realisation. But I found it's a very slow process. Without realisation people can't see themselves, which is very difficult. The real saints are really in danger. I know so many of them who have told Me that their hands were broken, their legs were broken, their, they were smashed and they were hanged and did all kinds of things to them because they tried to give cleanliness to people. And they are literally frightened of facing human beings. Only those who are marketing God are there in the arena. But that's a different thing that they want to have money. They don't, they are not bothered about God or realisation. But these saints who have been so much frightened, out of them I sent one to America. He stayed there for three days in New York and ran away.

Now the thing is, I just logically thought that if everybody gets realisation first, the light may be little, doesn't matter, but they will start seeing things better.

So once you enlighten the light, you can see in that light, maybe not so clearly but so clearly that you see how you are still needing some help. As a result of realisation, first thing that happens to you that you become collectively conscious. I say, become: means you can feel others. You can feel yourself. You can get rid of your physical problems, emotional problems, your mental problems and also your material problems. If the husband is not very nasty or the wife is not very nasty, the relationship improves tremendously. And the relationship with children, relationship with others, relationship with the society, with the king, with the government, with the law, everything improves in a beautiful manner because you become a peaceful personality. All this is only possible if you become the Spirit. When you become the Spirit you start seeing yourself and correcting yourself because you become powerful. And this is the power of compassion, of love. You don't destroy others and you don't destroy yourself. You have even compassion for yourself, for your being, for your body, for everything and you have compassion for others and you respect them.

We have to understand that this creation is not created by the Creator to be destroyed. You are on the stage and it is you who have to change a little bit. You have to become the Spirit and if you become the Spirit then you will know how great are His blessings. More than you, the Creator is anxious that you should become the citizens of His domain, that you should become His beautiful

children who understand Him, that He is so anxiously working out and that it is His only desire and His only aspiration that all these great creations of Mine should achieve that beautiful life. Only thing is that it has to work out.

You don't have to do anything much about it. By God's grace it will work out. But even if you get your realisation, you must know that there are problems within you, which must be cured, must be brought right. For that you have to work yourself and understand what you are within yourself by which you perfect yourself.

So you have to pay some attention to yourself, at the most for a month. It is like a small, little seed, germinated and then this little plant has to be looked after little bit so that it grows into the tree to help others. It is too spontaneous and very fantastic; that's why people don't believe in it. But do you know how fantastic you are? You are like a computer, which does not think. But as soon as you get connected with the whole, you just start feeling the absolute within you. You can answer all the absolute questions on these vibrations. And you know each and every thing about it. There's nothing darkness, nothing that you don't know. Like they know each and every thing, you will know each and every thing.

All the realised people see the same thing. They, say if you have ten children who, whose eyes are tied and if you ask them, `What is this fellow suffering from?' they will say, `He is suffering from this,' say for example. Because you are suffering from that, I can see. Now, what is this finger? That's only I have to decode. This

finger means that you all feel guilty for nothing at all. It is a very common feature in the West that people feel guilty. And at the very outset, before we start the session of meditation, I have to make a humble request that you tell yourself, `I am not guilty at all.' It is all a kind of a conditioning on the Western mind that you are made to feel guilty for everything that you don't do. Like a lady very immaculately dressed and all that came out with Me. She said, “I'm feeling very guilty." I said, “Why?" She said, “Because I put the fork the wrong way” something stupid like that. It is all stupid to feel guilty.

I beg of you not to feel guilty at all, because God is the ocean of love and ocean of compassion, but above all, He is the ocean of forgiveness. You must respect yourself that God has created you. And you must know, if you are the temple of His shrine, how can you be guilty? Then another thing is that we must suffer if we have to get to God. This is not believing in Christ. You know that Christ died on the cross for our sins. The cross is within ourselves, at the gate, you can see at the Āgñyā Chakra. He sits there.

When the Kuṇḍalinī rises, She enlightens Christ there and He sucks in the ego and superego, both, just like that.

Once upon a time, Jews did not believe and they believed in suffering.

So they had Hitler. Why do you want to suffer? Christ has already suffered for you. What more can you suffer? Like in France when I went, they said, “Mother, you should not say You are full of joy. You must say You are miserable.

Otherwise people won't listen to you." But I'm not. `Les miserables', all of them. And I said, “All right.

Now let's see what happens to them after realisation. I will not say anything." And now you see them, how they are. They are in the seventh heaven, all blessed, thousand *[UNCLEAR* full/fold].

It is said, in the same tradition, “Yogakshemam vahāmyaham." Kṛiṣhṇa has said, “When you get your Yoga, you will get your kshema." So because people have not got their Yoga that's why they are suffering, because they haven't got their Yoga they are so powerless, because they haven't got their Yoga they are so quarrelsome, because Spirit is the manifestation of God Almighty within us. And the Kuṇḍalinī is the expression of the Primordial Mother within us, which is the Holy Ghost. We believe in God Almighty and the Son of God and the Holy Ghost. How can you have a Son for a Father if He has no Mother? It is all your own. You better have it, for which you cannot pay Me. You cannot put it in any effort. It just works out. It's your own. It will work out very soon, only you have to little bit cooperate with Me to awaken your own Kuṇḍalinī. Afterwards if you get your realisation, well and good. If you don't get your realisation, also there are centers where you can go and meet people and you can get your realisation accomplished.

And you should try to understand, those who have got realisation have gone through the same thing as you have gone through. And when you become, yourself, a Sahaja Yogi you can give realisation to thousands.

We have an Australian who has come here, a doctor, Warren Reeves, who came to Me, got his realisation, went back and has given realisation to thousands of

Australians. We have seven centers only in the Sydney city.

You are all invited to our different centers here. We have one in Lausanne. We have one in Geneva.

Please make it a point to go there and get all the help that you need and then help them, because this is not an individual movement but is a collective movement. As you have already heard that Sahaja Yoga cures cancer, it cures many diseases, automatically. But if you do not master the art of True Knowledge then we cannot guarantee all that. But there, there are many who are cured. But curing is not our job; it is just as a byproduct. May God bless you all. Thank you very much.

Now we'll be having a, about ten minutes' meditation. I hope you all will get your realisation during that period. But even if you don't get it you should make it a point to give some time to yourself and know all about it, get your realisation fixed and established and that you grow in it so that next time when I come to Lausanne I should say, see many more trees. As it is, Lausanne has grown very much since I came from first time.

Now you have to help Me a little bit, first to give yourself a balance and then to give some energy to your different centers. That's all. Nothing difficult it is. There are centers, which will be enriching on the left hand side, only. In this you do not feel in any way diffident. Please do not feel any way diffident.

Everybody is capable. If you have anything tight here or on the thing, which makes you uncomfortable, you can take out. You can even take out your spectacles, because throughout you keep your eyes shut and it helps the

eyesight also. Firstly you should be very comfortable. If anything very tight you can loosen it. Be comfortable. First of all, forgive yourself. And have no guilt. That is first condition.

Now you have to keep your eyes shut all the time, not open your eyes, because if the eyes are opened I've seen the Kuṇḍalinī doesn't rise very high.

So to give it a full opening you better keep your eyes shut.

And both the hands on your lap like this.

[Aside:] Can you put this up? I'd like to stand up. Yeah. [Hindi.] Please close your eyes, just close, in complete confidence of yourself that you are all going to be realised, you are all going to receive your realisation. Be confident about it.

Some people come here as some sort of a show. Such people should leave us in peace. You see, there is no show on. Because such people do definitely disturb us. Not Me, but those who are just trying to get to the reality can get disturbed.

So everybody should close their eyes please, with both the hands towards Me.

I think there are some people who are thinking they should have asked Me some questions. You may write those questions on a piece of paper because today I have to go back early. Always I allow people to ask questions.

So I would request you to write down these questions later on and send it over to Me. I'll try to answer to them. But just now don't worry about the questions, because

asking the questions and answering them doesn't give you realisation.

So you should just desire that you must have your realisation.

Now, the left hand is manifesting the desire power, which is on the left hand side. And the right hand side is manifesting the action power. Now, first of all you must remember to keep the left hand all the time on your lap towards Me, because this is your desire to have realisation. That is the symbolic thing.

Now the second one is that the right hand should be first put on your heart. Without opening your eyes, please do as I say. On your heart on the left hand side, on the left hand side, on your heart. Please put it on the left hand side of your heart, please, all of you. In the heart resides the Spirit.

So you can address Me as `Shri Mataji' or you can address Me as `Mother'. `Mother, am I the Spirit?' Ask this question three times, please.

[Aside:] Ha. Good. [Hindi.] Now please put this hand, right hand, left hand keeping as it is, on the upper part of the abdomen, your stomach, on the left hand side. Everything we are working on the left hand side. And press it hard.

This is the center of the Primordial Master. As you are the Spirit you become also the master.

So now you ask a question, `Mother, am I my own master?' Please three times ask this question.

[Aside:] Ha. Good.

Three times.

Now take your hand right down on the stomach, in the lower part of it, on the left hand side, very low, very low. This is the center of Divine creativity, Divine knowledge. Now, I cannot force you to do anything.

You have to ask for it.

So you have to say, `Mother...' Now the initiation, the beginning is that, `Mother, give Me True Knowledge.' Pure Knowledge. In Sanskrit is Shuddha Vidyā. Ha. Please don't feel guilty.

All through I have to request you not to feel guilty. Without feeling guilty you ask Me. You have a right to ask Me.

Now, again on the left hand side you move your hand, on the abdomen, at the upper part, again at the place of the master. Now as you have asked Me for the True Knowledge, the True Knowledge is that you are your own master. Will you please with full confidence say that, `Mother, I am my own master,' ten times, please.

[Aside:] Hmm, good. Good working.

Ten times, please, because as I told you we have ten valances.

[Aside:] [Hindi.] Please don't feel guilty. You are your master. I'm telling you. Please don't feel guilty. Please be very, very confident. He's so concerned about *[UNCLEAR* that]. If you feel guilty I cannot work out. Ah, better. But again you go back to the same, to the guilt.

Now put your right hand on the heart, again, on the Spirit, with full confidence again, please. Now, say in your heart with all sincerity and confidence, `Mother, I am the Spirit. I am the Spirit.' Say twelve times, please. Ha.

[Aside:] [Hindi.] Now, you must know, as I told you, that God is the ocean of compassion, ocean of love and ocean of forgiveness.

[Aside:] It started already, vibrations started.

So have faith in yourself. Now, now put your right hand on your neck, on the left hand side, at the base of your neck, from the front, from the front. Please keep there. Hold it tight. Now this is the center is caught up when you feel guilty. I must tell you it is very dangerous to feel guilty. You develop diseases like angina and so many others because of this, spondylitis. At this center you have to say sixteen times, `Mother, I am not guilty.' Ha. Sixteen times. And those who feel really all the time guilty should say it hundred and eight times to punish themselves.

[Aside, to the translator:] Say it, say it. It is close and they can't hear I think. You see reverbs, is little far.

Ha. Sixteen times. It will happen very easily if you really say it from your heart.

[Aside:] [Hindi.] Better? Better now? [Hindi.] Now if you have said it sixteen times, please put your right hand across your forehead, across and hold it tight. Hold it tight. As I said, this is the center of Christ. Hold it tight. Please put it on your forehead.

At this point you have to say, `Mother, I forgive everyone.' Now some will say it is very difficult, but I tell you it is mythical to believe that by forgiving you are doing something. You are doing nothing. But when you don't forgive you are playing into the hands of others. Please don't feel guilty, again I would say. Now at this point you can ask a question, `Mother, am I the part and

parcel of the whole?' Please ask this question three times. Ha.

Now, please put your hand on top of your head, on the fontanelle bone area, where it is a soft bone.

Please put your hand there and press it hard, press it hard. Please help yourself. It's very simple. You are giving baptism to yourself. You are baptizing yourself. Now, press it hard and move it clockwise. At this time, again, I cannot cross your freedom. You have to say, `Mother, I want my realisation. Please give me my realisation.' I cannot force it on you. [Hindi.] Ha.

[Aside:] It doesn't work.

Now change your hand. Put your right hand down, don't open your eyes and put left hand on your head. Now see for yourself. It is for you who has to judge yourself. Nobody has to give you a certificate.

[Aside:] Tell them.

[Hindi.] Om sākṣhāt Moksha Dāyinī, Om sākṣhāt Moksha Dāyinī, Om sākṣhāt Moksha Dāyinī, Oṁ sākṣhāt Moksha Dāyinī, sākṣhāt Moksha Dāyinī. Om sākṣhāt Mātājī Nirmalā Devī, Om sākṣhāt Mātājī Nirmalā Devī, Om sākṣhāt Mātājī Nirmalā Devī, Om sākṣhāt Mātājī Nirmalā Devī, Om sākṣhāt Mātājī Nirmalā Devī.

Now you raise your hand and see for yourself, is there a Cool Breeze coming out of your fontanelle bone area. You certify yourself. [Hindi.] Little higher, little higher. If there are Sahaja Yogis, they should also help them to see. See now, slowly. Change your hands again. Do not get disturbed. See for yourself. Is it Cool Breeze coming? It is for you to certify. Nobody is going to certify you. You

have to see yourself. Is there a Cool Breeze coming? All right? Is he getting? Ha. You can change your hand. Ha. Better. Is he got it? Has he got? Little bit move up and down, little bit, you will see that. With both the hands. These hands, these hands will speak now, as Mohammed Sāhab has said, that, “At the time of Resurrection your hands will speak." The energy flows through your hands. And the movement of energy only you have to know how to move it. That is what happened to the Disciples of Christ when they were blessed by Holy Ghost. They started speaking the language of the Chakras, of the centers and that looked strange to people. And they started moving their hands because they felt the Cool Breeze around their hands. And they were called as mad people because people didn't understand what they were doing. You can change your hand again and again to see. [Hindi.] Better now? Is he feeling? He's got it. But he is feeling it or not? He's feeling it. All right.

Now one more thing we can try. Just put your hands up in the air, like this. Let's see. All the hands.

Like this. And ask a question. Ask a question, `Is this the All-pervading Power of God? Is this the Holy Ghost, Power of the Holy Ghost? Is this the Brahma? Is this the Divine Power?' [Hindi.] Now put down your hands and see now, are you feeling in the hands? Feeling? Good. Feeling? Is he feeling? Good. Bit, yes. In the beginning it's subtle; so the sensitivity is not so developed. You have to feel it more. But some people feel it in a big draught, also. You be confident. You be confident. Is, yes, you just put your hands like this, straight. And see, be confident, not be afraid. It's there. It is this power that gives you seasons.

It is this power does all that is living, spontaneous. What do we do? Nothing, dead work. We cannot create a real flower. We cannot convert, transform a flower into a fruit.

See now. Now watch Me without thinking. Can you do it? Let's see. Without thinking. You cannot think about it. It's beyond thought. The state is beyond thought. Feeling peaceful now? Good, enjoy yourself. Those who are not feeling the Cool Breeze should contact the Sahaja Yogis. They will be here for some time, but I am going away. How many are Sahaja Yogis, have come? Because tomorrow there is a big function, so very few have come. But are there any Sahaja Yogis here? Translator: Yes, yes, Shri Mataji, enough.

Shri Mataji: There are.

So now let them work out on you. You can come and sit here. They'll work on you. But they will have to use their hands, move their hands. Don't get upset. Tomorrow you will have to learn. You talk to them, ask them. They'll tell you each and every thing. And you'll be surprised; you'll think they are scholars. They are not. They are ordinary people, absolutely ordinary. Best thing is to talk to them nicely, ask them questions, ask them anything that you want to. They are there to help you and then you have to help others like them.

Translator: The Sahaja Yogis should stay and help the people getting the realisation.

Shri Mataji: This work cannot be done with a single person, isn't it? New person: [French].

Shri Mataji: What is he saying? What is he saying? Translator: I, I'm not quite sure. He said his, his hand

were moving, or his hands were moving or something like that.

Shri Mataji: Really? Where? You, did you feel the Cool Breeze? New person: [French].

Shri Mataji: With the force. Ha. Yes, maybe with the force. Today the vibrations are too much.

Yeah.

Translator: Yes.

Shri Mataji: Doesn't matter. It's a good idea. It's a good thing. It doesn't matter. Please be quiet and sit down. I'll come next year again at this time; and maybe for two days in Lausanne.

Contents: 1984-09-01 **Talk to Sahaja Yogis, Count Your Blessings Every Moment, before Evening Program, Riffelberg, Switzerland**

Only about an hour back I was telling that perhaps the Sahaja Yogis don't realise, even materially', how Divine is looking after them. And what are they' doing about it? They have so many, still, many identifications and they are not fully identified with the Divine, that Divine is so much identified with you. This is definitely such a great miracle, that should happen. Can you see this clearly now, so many miracles happen to you, but what about our sincerity? The sincerity of the Divine is there, but are we sincere, to that Divine? There are so many miracles like this, not one but thousand and one have happened and in individual life, in collective life; one has to write it down, it is `remarkable'.

But either, sometimes we are identified with ego, sometimes we are identified with the conditionings of the

things that we do not identify and sometimes we are attached to a very petty-nonsensical thing, that's not proper. And there should not be little bit hint of any ego to think that `God is so kind to us so we are something great,', it's very wrong.

So many people do like that, I have seen. Not only in Europe, England, also in India they do like this, that “this is Mother's job, this Mother is doing” or if you tell them something they will say “it is Mother `You' said, so I did it." It is all wrong. You must say that “It is `I' who is doing it” then you are identified with Me. Unless and until you take up upon yourself the glory of Sahaja Yoga, that that is your job to establish; and be identified with it.

Even with a flag people are identified in this world, to a little piece of cloth, people are identified.

They have given lives for just a piece of ag, just imagine! So many have given lives only to climb up this Gaṇeśha's thing [Swayambhū Matterhorn mountain]. People have given their lives for silly-stupid things, given up their families, given up everything. And what are we doing? You must think about it.

So, God is very blissful, extremely blissful. We should not develop `at all' a feeling, that “we are special people, that is why God has blessed us, so let Mother do all the job and we sit down and take tile blessings." How much the Divine has worked so far and is working, so delicately, so choosingly. And how much have we given? We have enjoyed. Alright, we are here everybody is enjoying; nice. Are we going back home and thinking that, that whatever we have enjoyed, we have to give something to Sahaja Yoga. What have we given? You

don't have to give up any thing as money and all nonsensical things, but you have to give your heart to it. Is your heart there or you have other considerations? So be careful.

Many people also believe that if you have become Sahaja Yogis, now you have a right to enjoy and not to do anything for Sahaja Yoga. And some of them, if they do something, they think that now they are above board, nothing can happen to them.

But every moment you have to remember that you have to go further and further and further in your spiritual life. How much time you give for Sahaja Yoga and how much time you give for collective work of Sahaja Yoga should be found out. How much harm you are doing to Sahaja Yoga also should be seen.

Those who are not fully identified, can not have joy in life. They are neither here nor there.

And the greatest blessing you should feel: when you realise that you are doing nothing for Sahaja Yoga.

What have I done? Nothing.

Count your blessings.

Even yesterday when I talked to My husband, I said, “Thanks to Sahaja Yoga, I am going to Zermatt, otherwise I would never have gone there." My daughter told Me that “you don't wear any nylons, what will happen to you? In your lifetime you will have to wear, because now they wouldn't be producing silk sarīs." I said, “Thanks to Sahaja Yoga, I have no problem all My life!" So `every' moment count your blessings. Count your blessings. That is how You are going to have the

`Joy of Sahaja Yoga'. Otherwise joy will be lost, even if you have blessings, the joy wouldn't be there.

May God bless you.

Contents: 1984-09-02 **Śhrī Gaṇeśha Pūjā, Riffelberg, Switzerland**

My Joy knows no bounds when we have come to worship this holy mountain which we have named as Ganaraj.

Sometimes the words are not sufficient to hold the outpour of your Joy.

I come to you as a symbol of your Mother, but the first son who was created was Śhrī Gaṇeśh. And then, when the Mother Earth was created as a symbol of motherhood, She created many Śhrī Gaṇeśhas in this universe. In the cosmos, the star which is called as Mars, is Śhrī Gaṇeśha. All these symbols were created for you, the Sahaja Yogis to recognize them. To recognize all these symbols is easier if you are a realised Soul. But we have had so many great realised Souls in the past, of very high quality and they recognized, they found out the symbols of Śhrī Gaṇeśha, long time back.

India is the microscopic form of the whole earth, Mother Earth.

So, in the triangle of Maharashtra we have got eight Gaṇeśhas which are manifesting vibrations and were recognized by great Saints of Maharashtra. But, as you have seen, as a grace of these great Saints, especially Maharashtra has created human beings who have Śhraddhā as the highest expression of their emotion and mind. Because of that lofty vision in the mind, whenever

they see something of this sublime nature, their thoughts go to God.

Thanks to the Saints of that state that people have that sensitivity and that kind of a movement.

Unfortunately in the West, where Śhraddhā is something very superficial, anything like this takes them to something very superficial, anything like this takes them to something very dirty, filthy, unholy. Instead of surrendering to the Sublime and enjoying the greatness of the Sublime, they take to something very carnal which belongs to the flesh. But still the people who are living in simple ways in the villages, in the nature, must have realised the importance of this holy mountain.

Thousands and thousands, millions of years back, the Mother Earth started producing Her Gaṇeśha.

It was first a huge ocean where Himālaya stands. Himālaya gradually started coming out of that ocean in a at way, like a Shiva Lingam, which is the expression as the manifestation of the animals, they have the brains which are at. But when the Himālayas started coming out of that sea, the Mother Earth was pushed on sides. And the Mother Earth started giving folds to Her sarī, you can say. Now, when that movement started, the sarī gave waves of vibrations in such a way that at certain points it rose up to a point becoming like Śhrī Gaṇeśha. And it was, to begin with, of at, again the same type.

But then, still more folds started coming up, much later, when human brain started developing its ego.

So the whole of that land was pushed up and another land joined it in such a manner that it formed an apex. The superego was pushed in and was brought to the

climax. That synchronizes with the human brain, because the whole universe is represented in our body as well.

Now, the central axis of the Mother Earth acted as the spinal cord. By this happening in the Himālayas, again there was a big push onto all the mountains which were to be created as Śhrī Gaṇeśha and they got into their final forms. And the apex was created.

So the Mother Earth as Gaurī created all these Gaṇeśhas. At the other end of these ranges must be the highest mountain because it is pushed the most. Mont-Blanc should be higher than this. You see, when they pushed it, Himālaya was brought up to a point, up to a point it went and then the waves created Gaṇeśha of a certain height, not too much height.

So it was pushed on the right hand side more: the ego went expressing in Mont-Blanc, you see for example. And on the other side it was created another Gaṇeśha at the other end near Darjeeling.

So Śhrī Gaṇeśha was expressed even in Darjeeling and you get the same kind of redness on that. I have seen another Śhrī Gaṇeśha created in Delphi where they say is the Nābhī of the Mother Earth.

Also when Śhrī Shiva Lingam is created, along with Him always there is a Śhrī Gaṇeśha created, as in Amarnath, where a drop of water falls on a particular area and creates the lingam. Plus that, another drop falls on another side and creates Śhrī Gaṇeśha, exactly like the face.

Now the ocean is the Father and the Mother Earth is your Mother. But when the Mother Earth becomes a mountain, She is called as the Father. The reason is: She, at that

height, can catch the Father on top of Her head, as snow or as rain. That is how a Mother becomes the Father and so She can perform the complete function of a father and a mother. In that state only, Gaurī the Daughter of the Mountains, conceived Śhrī Gaṇeśha without the help of the Father, immaculate. The purity of the snow is hundred percent and that covers the Mother Earth, gives the formation of Innocence. All the filth and dirt that goes into the ocean is clarified by the sun, which is also Śhrī Gaṇeśha and is brought on top of the hills and mountains to cover it. But to Gaṇeśha it is a big problem to exist in a country which doesn't worship it. It has no sense of respect. It is always aspired that they should climb over with their very egoistical ambitions, of a low level and outward.

When you see the mountains like this, the idea that should come into a good human being would be: `Oh God, I can see You in this sublime form and how will I conquer my ignorance? How will I climb over my mountain of arrogance to look at You?' To an egoistical mind, the mountain is for the joy of the eyes and the joy which is really not the Joy, but is a kind of a pleasure for them to see. Their ego gets challenged and they want to climb on the mountain, that “we are higher than you!" We had Himālayas for thousands and thousands of years in India; nobody ever thought of climbing it! When the English came, they started doing it first time. Then the French, Portuguese, Spanish, all of them all did this and the Indians were looking at them bewildered, “What are they doing? Why do they want to climb the mountains? Is better to see them from a distance and adore them, than

to climb over them to die!" But this egoistical mind can go further, as in Switzerland it has gone, that they try to ski over these mountains, take the slopes to go down; they go down in any case! And they break their legs. I told one Sahaja Yogi who wanted to come here for skiing, I said, “Don't go there, it's not allowed by Sahaja Yoga." And he came back with broken legs.

So every way the games are also such that it's just a satisfaction of the ego. I can understand small children going over a sleigh, but big old men moving like this for hours together, have they no other work to do? That shows they have no maturity of any kind, they are still stupid children playing with the snow.

By all these doings, what happens is that the holy places become like cemetreies! Imagine, instead of putting flowers on Śhrī Gaṇeśha you are putting dead bodies on His Body. And, while skiing, putting those hard nails into the body of Śhrī Gaṇeśha! It's true! There is no sense of respect. Perhaps we don't respect ourselves, we are not mature enough. The first thing that should happen that one folds his hands to Śhrī Gaṇeśha and just sees those things. Just this should happen to all the Sahaja Yogis.

So the Innocence has to be developed to have that respect; if you are not innocent you cannot have respect. And in the Innocence you don't think you are the wisest of all and make everybody look like a fool. Nor do you play games and put people down. But what I have seen, even coming to Sahaja Yoga, this is the worst part of it, I have seen people who play games after coming to Sahaja Yoga! They gossip and say all kinds of wrong things which I've never said before! There are so many

kinds of things I hear that I'm amazed how Sahaja Yogis are such creators of gossips. Is this the way Gaṇeśha would behave towards the Mother? That thinking yourself to be great people you say “Mother said so and this happened and that happened." Ego is anti-Innocence and that's why this kind of a nonsensical gossip people do, which I can't understand, it is so filthy, I just can't understand.

Like there was one lady whom nobody would marry and there was only one fellow who accepted to marry that woman. And that's how the marriage took place! Now this lady, or perhaps somebody who is like her has spread stories that she was the most beautiful woman, everybody wanted to marry her, everybody raised the hands! I never asked people to raise their hands! It's not like that! At all! When I heard it I was shocked. This woman, nobody wanted to marry her! There are all kinds of things that you have got from your past and you must try to get out of it, otherwise you cannot rise high. A person who is not innocent cannot worship Śhrī Gaṇeśha. In His right hand He has got a `parasha' you must know that, a terrible instrument you see, with one stroke He takes out your head, like guillotine it is! Those who are not innocent, play games, try tricks, gossip, indulge in filth, He cuts them off. Innocence is a very sharp thing! It does not have any compromise, which you can see in the life of Christ.

With His trunk He throws people left and right and throws them out. He sees for a while and if people remain still half-baked they are thrown out of Sahaja Yoga.

No one should think that you have got Realisation, you can be in the Sahaja Yoga, if you do not take to Innocence. Innocence gives you complete sincerity and Gaṇeśha is the judge and He is the one who throws you out of the periphery like a tangent you get out of Sahaja Yoga. And when you get out of Sahaja Yoga, you start going down and down and down and then you may develop horrible diseases of the Mūlādhāra Chakra. Those who are hit by Him are the worst; if you have come near him, be careful! Face yourself, see yourself, note yourself.

Another thing they told Me, that some people think that they are great Sahaja Yogis who contribute nothing to Sahaja Yoga but headaches! If some sane Sahaja Yogi starts telling the other Sahaja Yogi about something sensible, this fellow puts up his right Viśhuddhi, pressing it hard on him to show that “you are talking because your right Viśhuddhi is catching” very cunning! You are not to play games, because you are harming yourself, I'm telling you now. Those who think they can play with the loopholes must know that there's a loop round their neck! Like the fallen angels you will go to the greater heights, or depths of mire.

So try to be honest to yourself.

Any nation has any problem, any sins they have been committing or have committed before, should not be any more a tag with you! If a country has been cunning, then you should be innocent. If you are coming from a foxy clan, you have to be innocent. Like you are coming from a thuggery clan, then you have to be extremely astute. If you are coming from the romantic clan, you have to be

extremely pure! You have to be juxtaposition of whatever sins we are suffering from; if you are the light in the darkness, you have to be brilliant and not dark and you have to give light in the darkness, to the dark, not to take darkness upon yourself! So, if you really feel that the past of your country has been such and such, you better study it and know for yourself that you have to be just different.

Some are comfort-loving, they should get out of that.

Some are pleasure loving, they should get out of that.

Some are tempted with women and men and drinking and all that, you should completely give up and come out of it.

There are deeper sins we have of cunningness, of aggressiveness, of slyness, all these things are to be studied and understood that what do we have to do for our country is to get out of it completely first of all, like the lotus out of the mire. If your country is racist, then you have to become absolutely a person completely integrated. Like that you have to be on the juxtaposition to rise higher than the rest of them to give them a proper lead.

I can tell you that Shiva tolerates lot of nonsense, because He is fond of forgiving and Viṣhṇu principle tries to play with them and punish them or kill them. But Gaṇeśha Tattwa has no compromise of any kind and when this becomes Ekādaśha Rudra and where Christ is going to come in that form, then there will be no compromise, no `Mātājī,' no crying, no argument, nothing; Śhrī Gaṇeśha Himself will throw people into hell.

So be careful on that! Today, in the Presence of Śhrī Gaṇeśha, you have to take an oath that `Whatever is the past of my country, I will get opposite to that!' Like I would say Indians are not very good with the money, in money matters they can be very horrid and sometimes they create a problem with money matters: so, one has to know that we have to be absolutely astute as far as money is concerned.

It is not sufficient only to be something innocent, but it is more that it should be proved that people should know that you are innocent! Like I asked My son-in-law, he is a very honest man, whether this could be honesty, so he answered, “This may be honesty for outside purpose, but it is not in the essence of honesty." So, that is how you have to be honest, in the essence of it. And the essence of honesty is Innocence.

Essence of sincerity is Innocence. Essence of beauty, glory, is Innocence. And Innocence is the one that gives you complete detachment.

So, to such a symbol of Innocence, when we bow, we must know what we have done about ourselves. Whatever has been your past, get out of it. Be just the opposite of what has been so bad before. Strongly against all that you were before, in the darkness. That is the sign of your character and of your strength and will show to the world that your Spirit which is enlightened within you has given you that strength and that new dimension.

So, the second oath we have to take before Śhrī Gaṇeśha is that `I will be honest to myself. I will not deceive myself for anybody's sake.' Now the third great thing

about Śhrī Gaṇeśha is that, for Him no Gods exist except His Mother. And you know all the stories about Śhrī Gaṇeśh, how He adored His Mother. Because He knows His Mother is the Power; and that He is the source of your wisdom, He's the embodiment of wisdom and the greatest wisdom He has: that it is better to worship the Mother than anybody else, because She is the Power.

According to Him, even the Father, if you have to meet, you have to go through the Mother and secondly Father is just the Witness. All His security, all His powers, all His beauty, Innocence, come from His Mother.

So with the third oath you have to take that `for us, our Mother is so powerful, why should we be afraid of anything? If She is going to give us the wisdom, why should we try to seek it anywhere else?' I appear very innocent sometimes, but My innocence is complete intelligence, I think. And that is the reason, you see, people take time to accept. But people like Śhrī Gaṇeśha who are the wisest of all, `know' the trick! The another oath we have to take today that we'll respect every Sahaja Yogi from our heart, because they are made in the form of Śhrī Gaṇeśha. We'll not make fun of them, we'll not laugh at them. As long as they are in Sahaja Yoga we have to respect. But they can be thrown away, they can get out of it.

But unless and until this happens, do not put your ego on other people. Don't think that you understand everything. Don't think that you know everything. Respect each and every person, not to what he has read or for what he has learnt, but because he is a great soul.

I feel the whole West suffers from one, one simple disease, that is, they do not know how to respect anyone. Whatever doesn't suit their mind they will never accept, nor will they respect. With their ego they want to judge everyone and condemn everyone.

So, get out of it! And tell yourself: `I don't know anything. I was a stupid fool with my ego.' Humble down yourself in your heart, open your heart and love each other. Respect and love are the two things you have to promise to Śhrī Gaṇeśha. If you cannot do that, your ascent is going to be very difficult.

May God bless you! Today I have told you about Śhrī Gaṇeśha, especially because we have had so many marriages. And now you are going to get children born to you. But don't get ideas that Śhrī Gaṇeśha is born to you.

Some people have such foolish ideas, I've seen that.

You are their Trust and you have to look after them. They have to develop into Śhrī Gaṇeśha's level first of all. You have to mould them into that form. And give them more peace, more attention. What I feel that children, in childhood if they are not massaged fully, they become very restless children.

So it is important to understand how to give all the comfort to the child and look after the child, but not spoil the child.

It is a great blessing of Śhrī Gaṇeśha, because it is He who creates the child within the mother's womb.

He selects the face, the colour, everything. With His magnetic power He manages to attract the right type of

genes. He does all such important things for you. All the time busy, never rests.

So full of joy and hard work. Never complains. He is such a support to your Mother. That's why it is said that it is the support of the Kuṇḍalinī.

Also when Christ was created, it was said that, “You will be the support of the universe..." You are all My support too. But you have to be strong supports because I am a massive person! So to support Me you have to be extremely strong and straight; because I have made you in the pattern of Śhrī Gaṇeśha.

May God bless you!

Contents: 1984-09-05 **Radio Interview, Vienna, Austria**

Interviewer: ... But I don't understand too much about that subject, that You as a lady are the teacher, not only the teacher, the founder of a Yoga theory. Is this in common in India, that also women do it? I read that You say that all comes from Mother Nature and therefore are there many women that were teachers in the case You are, or are You in this sense of course a unique person?

Shri Mataji: It's a rather embarrassing question, isn't it? I think a Mother can do a better job than anybody else, in this respect you have to have lot of patience with people, isn't it. Say if it was Christ, he is very nice, he got crucified and finished the job. He was so disgusted and Śhrī Kṛiṣhṇa would take his Sudarshan and kill people. But if you have to really emancipate people, if you have to really see that they get what they have, you have to have the real patience of a Mother.

Interviewer: So can you give me some not private details of your family live. I read as well in your bio, that your daughters are married and then you started to do what you are doing now.

So did you influence them as they were kids? When did you start to create your theory, your Yoga?

Shri Mataji: No, I was quite aware of it from My very childhood.

I took My birth in a Protestant Christian religion, My father, My mother were enlightened people, specially My father was a very enlightened person and actually he told Me what sort of work I'll have to do, because of the problems I'd have with human beings. He told Me how human beings are, their problems and what permutation sand combinations they have. And then as the custom is in India I had to marry also and I married a very nice man, then I had children. I thought, that unless and until I reach a certain age, I should not start talking about it, because at a young age people may not take it seriously.

Apart from that I had another problem that I found that human beings have certain permutations and combinations of barriers and if I have to do an en masse realisation of people, I'll have to overcome all those barriers at a shot, it means in one lecture I should be able to give realisation to thousands of people and to work it out.

I started studying human beings, tried to see through the subtle mind how I could raise their Kuṇḍalinī, how I could give them realisation, what are their problems. It took some time for Me to settle that. It simultaneously it

worked out with the marriages of My daughters and they settled down.

So when in 1970, 5th of May, I saw the way things are happening and all that and I thought it is the right time to open that last part of it, which I had, the seventh Chakra and that then I did it and that is the point, then I really mastered this en masse realisation, because so far it was a realisation of one person or two persons. And My father told Me that you are born really to give this en masse realisation to people.

So you don't start talking about it or otherwise you'll create another Bible or Gītā, what's the use. You better work on the system, that you understand human beings properly and you start en masse realisation, because if somebody is born on the 10th storey and somebody is born just on the first floor, you see, he cannot understand that person and he attacks that person.

So the best is, that you raise them higher than from where they are so that they know at least that there is something beyond and the knowledge of Sahaja Yoga is not today's, so I would not call it a founder it is in tradition of spirituality, it started long time back, the realisation was given thousands of years back in India, but it was given to one or two persons. Even Christ at his time has done a very great work of resurrection and in that he has said, that you have to be born again.

It is not just a certificate, or a self opinion that we are born again or an artificial baptism. It is a real happening, is a living happening within ourselves, which has to take place, about which of course Indians know, because traditionally we are brought up that way.

So we know that this happens. The knowledge of the roots is more in India than here, where it is more the knowledge of the tree we can say. Once this happening takes place you achieve that new dimension which we call as collective consciousness, by which we become collectively conscious. You can feel another persons centers and you can feel your own centers.

If you know how to correct them and how you correct the centers of another person, mentally you can cure them, physically you can cure them, emotionally you can cure them and also they become the citizens of God's domain.

Interviewer: So back to your daughters. Do they both also practice Yoga?

Shri Mataji: No, they do not, because I never force them. I said, let them take their own time. In a way this is good because if My family gets involved, people might think, that it's a family enterprise.

They are very good girls, very religious, I should say, very balanced, very astute. My husband is also another very great man. But they are not doing Sahaja Yoga. I have kept them out, keep out of it but My grandchildren are all born realised, four of them are and they are great Sahaja Yogis.

So these people are out for the time being, because it's not proper to have them there. Also from another point of view, that when I'm dealing with My children, you see, they might think, they are the daughters of Mātājī.

So she adores them, try to give them money and do this and it will be quite disturbing.

So I don't want that. I just said that now they will come in any case to Sahaja Yoga, I know, but this is not the time. Let people first of all establish themselves properly, because, you see, it gets diverted the whole attention.

Interviewer: Who do you consider to be the right person for Yoga. Is there a group of people that's easier to be caught by Yoga or is it for everybody, or is it a question of the personal education of the mind?

Shri Mataji: No, education is not at all required. The simpler you are, the better it is.

Sometimes education can be a barrier, because you see you miss the point, as I would say, if you are to overeducated, but if you have that intelligence, that innocent intelligence, which is so sharp, it sees the point very easily.

But a person who is over intelligent, can be ego-oriented, you see and a person who could be say a very much conditioned and is ritualistic who has faith, blind faith in things is also difficult.

So you have to have a very simple person who is an open minded person. Scientific in outlook, I should say would be better but most of the people I meet are such kind are mostly in the villages in India or say places where not so much of so-called artificiality sophistication is there, they are normal human beings and they live down to earth.

Interviewer: Youth in Western Europe, in America is looking for a destination or for a destiny or not for a destiny, but they are seeking for the beyond. Doesn't this also mean that Western philosophy doesn't offer a proper way for the beyond for the way there as more as get in some case included in Eastern philosophy, if we say in

general Yoga is Eastern philosophy. Do you see that it that the high industrialised Western world has a lack of ways to offer to the mental human being?

Shri Mataji: That's what I was telling the other gentleman also, you see, the Western civilization is like the tree outside and the Eastern understanding of the Spirit is like your roots.

So there is a continuity, I mean I cannot separate one from another, you need the tree and the tree needs the roots also. Roots must have the tree, you cannot do without it so, both things are complementary to each other. But when there is an imbalance, like a tree grows too much beyond and it does not reach its source and then there could be a destruction. That's what exactly has happened in the West, that you have over-developed yourself and that over-development has led you to a problem. Because you exhausted the Mother Earth, exhausted your energies, exhausted your brains, everything is at an exhausted point.

So now it's better to get to the roots.

So when you get to the roots you find, you have not reached the source. Where is the source? Source lies within yourself the human being himself and that source is to be found out. And that source is the Spirit, which all the great saints, all the great incarnations, in their own traditional way, has one after another have expressed and told. But everybody has misunderstood and made a mess out of it. We have organized God, we have organized Christ, we have organized Mohammed Sāhab, we have organized everyone, but they are living things, you cannot organize them.

Interviewer: But if I'm a top manager of Ford, of IBM, am I really the person to do Yoga, doesn't this mean, if someone part of this highly industrialised Western world, that the Eastern philosophy is offered me any time. Isn't there an either or?

Shri Mataji: No, you become really dynamic because you become a witness of the whole play, you see this play, you become dynamic, there is no pressure, no tension, you understand everything in all dimensions. Apart from that you develop a balance, you know how far to go. I mean, you don't over-develop something. You develop a proper perspective, a balanced development and that is what is necessary. We have lost the balance.

Interviewer: Don't you know many people who want more of Yoga than Yoga can give.

So doesn't Yoga also have in Western Europe a point that it doesn't give to the individual that so, people think, well I can reach so many things by Yoga and don't realise, that they can just find themselves.

Shri Mataji: You see, Yoga is a big misnomer in the West people don't know what Yoga is. If you read Patanjali, it is said that you have to get to your Self-realisation and then how to grow in your Selfrealisation.

Once you start growing in your Self-realisation, you develop such a personality that you see the whole world as one. You reach your wholesomeness. And when you reach your wholesomeness the complete balance and the curative sense comes in. For instance, if there is a problem in my left finger, I try to rub it and I soothe myself, whom am I helping, whom am I supporting, what is a developing country, what is a developed country?

You need something from the developing and you have to have the developed.

So the whole thing is, that we have not got the wholesomeness. We are not integrated so far.

It's only possible when you reach that point, which is within us, which is collectively conscious and that is the Spirit. Once you reach that point, you get collective consciousness and when you become collective, you understand the wholesomeness of yourself.

So what people are seeking here in Yoga, is really something that is brought from there by people who don't understand. Yoga means union with the Divine, it means union with the Divine. When you become one with the Divine, the Divine starts flowing through you and you become part and parcel of the whole.

You become. It's not question of just taking a certificate. It's not running on the street or standing on your heads, it's not Yoga that you have to understand that, if there is a problem, a physical problem, what exercise particularly you have to do. But that, too, is only possible, when you get your realisation.

Before realisation you don't know where you are sick. People don't know, they go mad, but they don't know that they are getting mad.

So the craziness that you find or the imbalances you find is lost, because we have just turned our faces to that thing, called the Spirit. Because we could not reach there with our mental projection.

So what we have to do, is to just take to this new dimensional approach by which you become that thing

that you have to become, for which you have come on this earth and that, if you get it, you are there.

You have so many dimensions. I mean now for Me, you know, I am a wife of a person who has to shake hands sometimes with 600 people on one side and I have to deal with people on that level and that sort of people I am also doing this and I have decorated My house. I mean, I can do 1,000 and one thing and still I am very relaxed person.

So what you have to achieve is everything what we talk of, we talk of democracy, we talk of communism, both are artificial to My mind, because unless and until you have something, how are you a capitalist? We are nothing. What do we have? We have nothing, but plastics.

What do we have? You see, that you have something like I would say, I am a great capitalist because I have all the power and I am the greatest communist, because I must distribute.

So, in the essence, I am the real capitalist and the real communist.

So all your ideas are really the glimpses of that great truth. I am the greatest communist, I'm the greatest capitalist. All your ideas about economics. Economics is so sensible, that it says in general want is not satiable in particular they are.

So that means the want, that means this matter is not going to give you satisfaction.

So where is the satisfaction? It is in the Spirit.

Everything aims at that point. One should see that point.

Interviewer: Thank you.

Shri Mataji: May God bless you.

***Contents: 1984-09-05*, Public Program, Day 1, Christian Traditions and Christ, Vienna, Austria**

I bow to all the seekers of Truth.

It is so enamouring to see so many seekers in Vienna who have come to receive their Realisation.

Sahaja Yoga is not a new thing. In the tradition of spirituality it is mentioned about 14,000 years back by Mārkandeya. That ultimately it is the force within you of the Holy Ghost, which is called as Kuṇḍalinī residing in the triangular bone has to give the Realisation. But for that happening human being had to be prepared. People had to be balanced. And that is how many prophets came on this earth after that in the same tradition to prepare people to have that balance. Right from Abraham, Moses we see them, follow them up, up to Rāja Janaka who was the father-in-law of Rāma. And later on we had so many others like Mohammed Sahib, Nanak Sahib on this earth to tell us about having a balance in live. They taught us moderation and not to go to extremes.

You can see within ourselves we have two sides, one is the left, another is the right side. But the human nature is that that whatever one may try they make extreme of everything, they can do it. Like when they talked about God they went to the extreme of thinking they where God themselves or they thought that now God can be organized by human beings. Because of this extreme nature they could never recognize the reality. Reality lies in the central path. Like those who are very futuristic

people who are planning all the time, who are running in the future will always miss the point. And those who are on the left side, who are lethargic also miss the point because they stick to their past. Whatever they have achieved from the past they think that is the right thing, that is what that is, is the reality. Specially those who are very much conditioned by the past cannot see the reality at all.

So logically we reach a point where we understand that if you become a futuristic person or if you deny that there is nothing like reality, I have to find out myself then you miss the point. And those who believe in their conditioning like, “Now I have got it, I have found it, I am that” are also away from reality. You have seen right from the beginning how Jews thought that they are the ones who are chosen by God. Because Moses brought them out of the mire of slavery. And then Moses Himself saw the way Jews were going, so He said, “All right, bring a very strong law” as you have seen in the chapter of *[UNCLEAR* Jeremiah], where He says that you have to kill a person who does wrong. These laws of Shariat were taken over by the Muslims and Jews do not regard it as something of their own use.

Then it advanced further when Christ came onto this earth. He also said in very simple straight forward words that, “You are to be born again." Then Nicodemus asked Him that, “Why to enter into the womb of my mother?" Christ said, “No, whatever is born of the flesh is the flesh. You are to be born of the Holy Spirit. The Holy Spirit is going to give your birth, your second birth." So that whatever is born of the Spirit is the Spirit.

But there also Christ completely failed to communicate I think, because nobody paid attention to this fact that you have to become the Spirit. Now how do we become Spirit? Whatever we become in our evolution is felt on our central nervous system, on our conscious mind. As human beings we know what is the colour, we know what is dirty, filthy, but animals do not know.

So if you are genuine seekers, if you are truthful about it you must know that the experience of Spirit has to be on the central nervous system.

So one thing we have to accept from these great people who came on this earth that we have something called the Spirit within us. And we have to become that Spirit. In an ordinary language we can understand that so far in our attention we do not have the Spirit.

So this Spirit has to come into our attention.

I don't know about German language but English is a very elusive language in what Spirit is, what we called the Ātmā, Spirit in the heart, the reflection of God, then Spirit is also a dead body, also Spirit is what you drink as alcohol. [Laughter.] But in Sanskrit language it is called as the Ātmā, is the Self, is the being. Now when we, I say I, I say so, either I say through My ego or I say through My conditioning.

So when we live to our mental projections which is a limited instrument, whatever we do is not absolute.

For example one “Mister I" doesn't think the way another “Mister I" thinks. But the Spirit which is the reflection of God Almighty within us in our heart is the collective being. That is the absolute. That is the light. When that

light comes within our attention we start seeing how we are related to each other.

And we find out our wholesomeness.

We find out we are part and parcel of one personality, which is called as collective consciousness. But you actually become, it is not that just that, “Now I am the part and parcel of the whole” but you really become on your central nervous system. When this Kuṇḍalinī rises and pierces through your fontanelle bone area you start feeling the Cool Breeze of the Holy Ghost coming out of your head.

Now what is this Holy Ghost is nobody knows as far as the priests are concerned. To My amazement I asked a high gentleman who was a priest of a very great repute that, “What is the Holy Ghost?" So he says, “I am agnostic." So I said, “What are you doing?" He said, “I am doing my job." Now what could be this Holy Ghost? Let us see because if there is the God Almighty, the Father and the Son, how can you have a Son without the Mother? So there has to be a Mother and that Mother is the Primordial Mother which is reflected within us as the Shakti or you call it as Kuṇḍalinī.

So this is the Holy Ghost as described in the Bible.

To understand about Christ also one has to go to other scriptures. Same about Mohammed Sahib, same about Moses. But all this religions surprisingly have become like small points stagnating.

So one has to understand that when we talk of the Holy Trinity it is the Father, the Mother and the Son.

So this Mother, this Holy Ghost is represented within us as the Kuṇḍalinī. She resides within us as a living force.

And is called as a residual energy because the whole body is created, the mind is created, ego is created, but that has not yet manifested itself. It has not manifested because when it manifest then you get the effects of it.

So the Kuṇḍalinī is the power of pure desire, the desire of God, is the Primordial Mother.

Now this pure desire within us has not yet manifested, if it had we would have been satisfied people. But we are not satisfied because we haven't found that which gives complete satisfaction.

So this power of our pure desire resides in the Kuṇḍalinī in a sleeping state till we come across someone who has the capacity to awaken this Kuṇḍalinī.

Now it is very simple to understand if you understand how we sprout a seed, which is a living process.

When you sow the seed into the Mother Earth, the Mother Earth has the capacity to sprout the seed.

How much do you pay to the Mother Earth? How much to you exercise about it? It is all spontaneous, it's Sahaj.

So this spontaneity is the sign of life's force. Our evolution has come through that life force of spontaneity. But it is very difficult for many human beings to accept that it should happen spontaneously.

[... child was suffering of epilepsy during the speech...] What is it? What is the matter? What is it? I mean, if you have somebody who is suffering from epilepsy it's better to take the child outside, because the force here is so much of spirituality that it reacts, so better take the child

out, but the child will be cured, no doubts, but take the child out.

Now when the Kuṇḍalinī rises She passes through these six centers within us by which She enlightens these centers. And as a result of that we get our physical well-being. Now for example if a boy who has epilepsy is a possessed personality. And you know when Christ also addressed people the epileptic started shouting.

So on the left hand side when we have problems of our mental problems, schizophrenic or this epilepsy or all these things, they also get completely cured. But this is not so important, it is just when we are going to have a vision of our Spirit and when we are going to establish the purity of God within ourselves our whole temple gets cleaned up.

So the temple gets automatically cleaned up and we feel that we are purified. The innocence gets awakened within us automatically. Now Christ has said, “Thou shalt not have adulterous eyes." But how many people there are you find who have no adulterous eyes? Now these are the people who are innocent. Those eyes are innocent have to be something special. And they are the ones about whom Christ has said that, “They are twice born." So the innocence within them is awakened.

Then after the entry into this Chakra which you see there the Kuṇḍalinī sucks in both your ego and superego as a balloon, you can see them there. By that you become thoughtlessly aware, you go beyond thought. A thought raises and falls of and then is another thought that rises and falls of. But there is a space in between and you go and steady yourself in that space of thoughtless

awareness. But when the Kuṇḍalinī pierces through then you start feeling the All-pervading Power all around you. Like the Cool Breeze. You feel in the hand something going in from all around. And when you start growing up then you start giving to others. But you become again collectively conscious in the sense that you can feel your own centers now, you know which center is catching on the fingertips.

But now I feel here all of you have one common problem, it's the left Viśhuddhi as we call it, this finger is catching. Now what does that mean? That means that you people feel guilty for nothing at all.

You condemn yourself for nothing at all. And you think you must suffer for getting to God. Now logically you understand that why should you suffer to go to God? It was all right before Christ, but why after Christ has suffered for us? Are we going to suffer more than what He has suffered? So why should we suffer? In the name of this suffering, people go to the left side.

If a human being leads a moderate life he'll never get diseases, he'll never have any trouble. But under the imaginary idea that you have to suffer and that you are guilty you go on moving towards the left. And what is on the left? Is the collective subconsciousness, is all that is dead. In Vienna or Austria I think there are more dead than living. [Laughter.] The whole left side is catching. Since My arrival here I am trying to clear out the left side of Vienna. And on top of that you people feel guilty. [Laughs.] You are moving in the wrong direction all together. Now see the seriousness of it.

The other day I saw a very good demonstration of the cancer research doctors who showed on the BBC that when a person is vulnerable to cancer he is attacked by some entities, some proteins which exist within ourselves since our creation. They gave the name to those things as proteins 58, protein 52, just giving names, but they do not explain it.

So this area they are describing is nothing else but the collective subconscious. And this attack comes to you from that collective subconscious. That means if you try to go to the left you are in for trouble.

So we create our own problems. Those who try to live with the left-sided ideas of feeling unhappy all the time, frustrated, suffering, suffer. Now those who feel guilty on this side of the left Viśhuddhi which I am feeling it too much you all are caught up, get the trouble called Angina or sort of a thing where the blood cannot ush up.

Now we have so much leisure in life that we sit down and try to create our own miseries. To understand real miseries you must get out of all these affluent places and go and see for yourself what misery is. But those who really face, really face miseries are happier people. In the developing countries I have not seen many people who feel guilty, very few. They never feel guilty, they have no time. [Laughter.] That's why it is said that cancer is a rich man's disease.

So as a result of the Kuṇḍalinī awakening you come in the center, your attention from the left side is pulled in the center.

Same thing like this boy today was attacked by the left side will come to the center and he'll be cured.

Now the right side people are the people who are extremely aggressive type. Both are just the same, one aggresses other, another aggresses himself.

Those who are very much futuristic and of that kind get another type of trouble of a very active heart and a very active liver. They suffer from over activity and they go in a circle and they can't stop it.

[Laughs.] So to compensate it then they take to alcoholism or all kinds of things which are left-sided. And the left-sided take to violence and all kinds of nonsensical things, just to balance.

The whole world is today filled with violence. We all talk of peace but there is no peace within. We have created atom bombs to kill each other; no animal has done such a thing. How can we get over the war situation unless and until there is peace within us. But when you get collectively conscious you know we are all part and parcel of one personality.

So if this finger is feeling sad or rather I would say is hurt another comes to help it without feeling any obligation about it, it's a relieve to yourself. Then the question comes, “Who is the other?" But only after Realisation when you are connected to the mains then only you start feeling that compassion that flows.

Otherwise whatever compassion you try to express gives you an ego. But after Realisation you become a personality which is hollow and the All pervading grace flows to you and you enjoy witnessing it. In that state you are completely at peace with yourself and peace with others. When a person gets Realisation for the first time you enjoy human beings as beautiful flowers. After

Realisation only you have some meaning to your life that you yourself realise, “Oh God, I did not know that I am such a glorious thing." Because once you become the light you give the light. And the whole priorities change in such a beautiful manner that you become absolutely confident, fearless and loving personality. Your mere presence can cure people.

Your mere presence can do thousand and one thing which you are amazed how it works out. Many people ask Me a question that, “Why is it in India which is such a Yoga country people are not happy?" I would say relatively they are very happy people. But materially they are not so good. But Kṛiṣhṇa had said that, “Yogakshemam vahāmyaham", when you will get your Yoga you will get your well-being. But Indians after the 300 hundred years of slavery have become very westernized. Now they are trying to develop on your way the plastic affluence. Say in this all group how many Indians there are? None.

So those who are in charge of affairs have no wisdom of their own, they take their wisdom from the West. I think they will also dig out everything from the Mother Earth, have big factories, then they'll have tinned food and then after right that they'll become Hippies and then they will come to Sahaja Yoga. [Laughter.] It's a circle they have to go trough. But it can be short circuited and in the villages Sahaja Yoga is working out very well for your information by which people are improving in every way, even in material way.

So now when you receive your Realisation the first thing that happens to you that in your attention you become

collectively conscious. Mohammed Sahib has said, “At the time of resurrection your hands will speak." He has written more about resurrection than about doomsday, but Muslims do not think about it.

So you start feeling in your hand the Cool Breeze of the Holy Ghost and by this Cool Breeze, which is the energy of the integrated Divinity you can, you are anyone, you can vibrate the water and it can be sometimes ten times. With these vibrations you can cure a mad person. Not only that, but by giving Realisation to others, anyone can give Realisation to so many people that you receive the blessings of your own being. And this new dimension makes you feel that the whole world is one. All petty-mindedness, all short-sightedness, all useless nationalism, everything falls off. You become so powerful that all your habits fall off. You are like a lord, nobody can entice you. But the attention that you have works, it acts. If you pay attention to something it acts, it works. Like, there was somebody who said, “Mother, how can it act?" I said, “All right now what to you want to know?" He said, “I want to know about my father who hasn't telephoned to me from Scotland." I said, “All right, put your hands and just think of your father.

And these are the centers of your father." And he started getting a burning in this area and I said, “That's it, that means he is down with very bad bronchitis." So he telephoned to his mother and he found out that his father was down with very bad bronchitis. [Laughter.] Now I said, “You pay attention to it, just think of it." And after an hour he said, “Miraculously I am cured." So the first meaning of Yoga means the union with the Divine, which

is fantastic itself. But the second one means the deftness how to handle this All-pervading Power. It pulsates into everything. But you have to learn how to handle it, which is called as Pure Knowledge, Shuddha Vidyā in Sanskrit. And within a short time you become a master.

It is very surprising I came to Vienna and in such a short time there are so many people in Vienna who have got Realisation. And within this short time there are so many masters we have in Vienna. An interviewer asked Me, “Have you got all your children, Mother, who are scholars?" I said, “No, they are ordinary people." I said, “You become the knowledge after Realisation, so you know everything." Because you know the essence of everything and that's how you can explain everything. As a result of that you really become dynamic. Your problems are solved automatically and you are free, you have entered really into the Kingdom of God, where is no taxation, no laws, no regulations and you are looked after like a king. But in the beginning every human being seems to be diffident, if not skeptical. Either this or that.

They start thinking, “How can it be? How can that be? How can be I am such a bad person, I have done this” all guilty business starts coming up in the mind. But you must know that this creation has created you as the epitome of creation and the creator Himself is worried. If you do not get your Realisation then what about Him, what's going to happen to Him? He is more, much more anxious than you are because the time has come, this is the Blossom time then thousands of you have to get your Realisation. But you have to listen to Me with a scientific mind, that is an open mind and not a closed mind. It is

like a hypothesis for you, all right, but if it is proved, why not? Why not have it, if you have all this powers, all this properties, all this glories within yourself? Why to hesitate? I don't want anything from you. You cannot give Me anything. Except that you get your Realisation. That is your birthright. But very difficult to convince people. Only the false Gurus can do it because they mesmerize everyone, so finished. But you have to rise in your own freedom. You have to evolve in your own glory.

So such a method is useless.

So whatever has to be achieved has to be through your freedom and through your wisdom.

So I think for today's introduction I have covered lots of subjects and I've tried to bring you to the center of the subject, that we have to have our Realisation.

So after this we'll have the program of meditation, but those who want to leave should leave. Just a minute, please. Just a minute. Those who want to leave should leave first because after this I will not like people to be disturbed, so please to be civil and fair to others, if you want to leave you can leave first.

Please, those who want to leave should leave first.

[Aside:] No, no, Gregoire, let them leave first, because most of them, those who asked questions last time left.

So I want them first to leave and then ask questions. They should not waste the energy. No, no, no that's waste of energy.

All those who want to leave should leave. We'll only allow people to stay here who would stay for about fifteen minutes more in patience and not people who only ask

questions and then leave. We don't want the time of others to be wasted for nothing at all.

There is some [space]. Let these people also to be seated more. Be more comfortable. You have to be comfortable, please. If you can come this way and that way. You all can come, there is a room there.

Better. Be comfortable.

They can come this way. Is there some of the Sahaja Yogis can give room to these people who are standing all the time. You please see that they are seated properly.

All right, now you can ask Me questions. [Laughs.] Last time those who asked the questions for hours together and then they disturbed everybody and then they went away. Now, please ask the questions now, if you have any. I'll be very happy to answer your questions now. Left, see, this is what happened last time.

[Aside:] Who is that? Now, what is he saying? You tell Me in English.

Question: Shri Mataji, he says that in the Christian tradition he has heard that the Holy Spirit is something which comes from outside and now You said it is something which is inside. How can one unite the two?

Shri Mataji: Now, it is a controversial thing is Christian tradition itself. Now it has come to a crux, so I can tell you about it. There is a, recently a book written by an Englishman I think, who has challenged the miracles of Christ, His Immaculate Conception and all these things. And according to him Paul never talked about it. Now you see, I have to tell you the truth. I must tell you the truth. Now this gentleman Mister Paul, when I saw him in the

Bible I was surprised, who is this gentleman here? He was himself a Jew who tortured Christians, he saw that Stephen was tortured. Then suddenly he gets a supraconscious, some sort of an epileptic fit in that he sees some light and he becomes the organizer of Christianity, who had never met Christ. He was an intellectual and he intellectualised Christ and he established himself in the Bible. How is he there? What he did was to write letters of organizing God and all the people because he wanted to go to Gentiles. He fought very much with Peter and there was no combination established because Peter was not an intellectual.

So this Mister Paul started a religion of his own and surprisingly Khalil Gibran has said the same thing that I am saying that, “Who is this strange man Mister Paul?" It would be like this epileptic boy talking of Sahaja Yoga. And not only, Khalil Gibran also says that Paul is a person who does not know what he is talking about, he is not sure about himself. He said it very clearly in that book `The Son of Man', you please read it. Complete chapter.

So this Peter was completely made into nothing by Paul. And then he incarnated on this earth as Augustin and started this so-called tradition.

Now you'll be surprised there is an Archbishop of Durham who says that all these things are hallucinations of the disciples and there was no Immaculate Conception and there was no miracles of Christ.

Because intellectuals can't understand these things. Now this church where, they bestowed upon him a very great honour in a church, that church was burnt by a great fall of a lightning in there; absolutely burnt on top.

So the Archbishop says that, “It was God's grace that the walls did not burn." I tell you that not only Christ had Immaculate Conception but every miracle He did is a fact. And He is the Truth and can be established when you come to Sahaja Yoga, that He is such a great truth and all these false people who try to malign him. And to challenge Christ is a very dangerous thing. Is very dangerous. Because you must know He has eleven destroying powers, which are called in Sanskrit as Ekādaśha Rudra. He is the great incarnation of Mahāviṣhṇu. He is innocence personified. He has all the powers of innocence and who can challenge Him? Unless and until one has Realisation one can't understand Christ.

So many people are shattered. Their faith is shattered the way these intellectuals have taken over the tradition, so-called tradition of Christianity.

Yes, but it's true that the Holy Ghost can bless people and the Kuṇḍalinī rises when the Holy Ghost blesses the people; so the Kuṇḍalinī rises because of that is a fact. But they don't know how to explain, what they talk they don't know. They did not even explain in any way, because they don't know anything about it. They don't know, they have no knowledge about it. They did not even explain that when the Holy Ghost blessed the disciples what language they were speaking and what they were doing that people thought they were mad. Because the Holy Ghost blessed them they felt the Cool Breeze and they started talking the language of the centers, as we talk. Not that somebody started speaking German, somebody started, say, speaking Sanskrit. It is

only possible these things happen when you get possessed. But they got their Realisation and they started to speak the Divine language of the centers. And when these powers are felt then you start moving your hands in the deftness of it, you know how to use these hands, how to give balance, how to raise the Kuṇḍalinī. The hands start moving and that's what people thought they were mad.

But I move in a society of another kind as you know and in that I meet many ambassadors and great intellectuals and they all say that these disciples of Christ were all stupid fools. Because they have not been to universities, what university did Christ go to? This is how it is a big rift now between the people who feel Christ is the embodiment of Divinity and those who are intellectuals of this kind, who are challenging Christ. But Sahaja Yoga can prove that Christ resides on this center of Āgñyā there at the cross; because when the Kuṇḍalinī stops at that point, at the Āgñyā point, you have to take the name of our Lord Jesus Christ, then the Kuṇḍalinī rises in its dignity. “That is the gate” He has said.

So now as far as the tradition is concerned I'm rather doubtful how the tradition took, every religion, even Hinduism is like that. Islam is the same. Any religion you take, the tradition is nothing but tradition of going down, down, down, down. If it was a right tradition there would have been no problem. Today we have so many churches, so many fightings. You see the Vatican in the Mafiā, Mafiā in the banks. I can't understand.

What Christ you gave Him, the thorn to be adorned on his crown. What kind of crowns these people are

wearing? In India also, we have also now started another kind of competition with your crowns.

So somebody is making a big umbrella of gold. I must say crown is all right, they are wise, but umbrella is dangerous. [Laughs.] They are playing with Divinity, they have no sense that God Almighty has a tremendous wrath for such people. The religion of Christianity or any religion is the religion of the living God. At different times there were great flowers on the `Tree of Life', but we plucked them and said, “This is mine, this is mine” and we are fighting the dead. But in Sahaja Yoga you will know the beauty of all these great prophets and you'll be amazed how they have enriched us, all of them.

So now, I think one question was quite, needed lot of explanation and thank God I could say it in Vienna.

Now let us have our Realisation. Now, we'll have tomorrow, all right? You can bring the question. I'll definitely answer your questions. All right? It's already 8:30. Because you see, it depends on how it works out.

Now this is only just to take help from Mother Earth, though there is something plastic in between.

Contact is, there is plastic, but doesn't matter. [Laughs.] If you are sitting on the Mother Earth it would have worked out much faster. [Laughs.] But with shoes you are a little bit tied up, so you leave it lose, it's better.

[Aside:] Are you all right with German? Do you follow his German, is it all right? [Laughs.] All right.

There is no language for love. It is silent.

Please put your hands like this.

Now again I have to make a humble request that don't feel guilty. At this moment forget the past.

Don't condemn yourself, please. Forgive yourself and forgive everyone.

Now at this time you have to just close your eyes and I'll tell you how you yourself will be giving energy to your different centers, yourself. And your Kuṇḍalinī will rise spontaneously because with your energy you'll open out the spaces of Chakras.

Now the left side represents your desire to get Realisation, is a power of desire so you put the left hand constantly on your lap towards Me. Like this. On your lap, on your lap. Very relaxed way, but with the fingers opened out.

Still the guilt is too much, please. [Laughs.] Now, with the right hand we have to do the action, which is very simple. You have to first put your right hand on your heart. On the left hand side. Now, all the centers on the left hand side we are going to nourish.

Place your hand on the heart and press it a little bit, not much.

You can keep your eyes shut till I tell you to open, because if your eyes are open the Kuṇḍalinī may not rise.

Now when you put your right hand on your heart, close your eyes and you have to ask Me a question.

You can call Me Shri Mataji, or if it is difficult, Mother. `Mother, am I the Spirit?' Ask this question three times. Without feeling guilty.

[Aside:] [Hindi.] Heart! [Hindi.] [Shri Mataji asks for a candle to be placed at the table.] Now without feeling

guilty again you put your right hand on the upper part of your stomach on the left side. This is the center of the Primordial Master.

Left towards Me, left towards Me. Left hand towards Me, please. Left hand towards Me.

But other way round you have done. You are doing the other way round. Left hand towards Me. To her also. Yes, left hand towards Me, please, again.

Now logically you have to say when you said, when you asked a question about the Spirit you must know if you are the Spirit you are your own Master.

So, logically you ask the second question at this center, `Mother, am I my own master?' Ask this question three times please. Three times.

Somebody should see also if somebody is not doing properly, it's all right now.

Now you have to put this hand in the lower region of your abdomen where resides the center for your knowledge. The instrument to work out the Divine resides there, called as Swādhiṣhṭhāna Chakra.

So to know the knowledge of working out the Divine power you have to ask Me that you want that power because I cannot force it upon you.

Now when you put your hand there, six times, because there are six sub-plexuses to this center, you have to say, `Mother, may I have the True Knowledge?" Six times please.

`The True Knowledge, Mother, give me the True Knowledge." [Aside:] Hm, better.

Six times please.

[Aside:] Hm, good. [Hindi.] Now six times you ask for it.

Now raise your hand above on the upper part of your abdomen where you had put it on the center of Primordial Master. Now as you have asked for the True Knowledge the first thing you have to say at this center with full confidence in yourself that, `Mother, I am my own master.' Say it ten times please, in My presence.

Keep your eyes shut, please. Please say it ten times.

[Aside:] Heart. [Hindi.] Hm, better! [Hindi.] Hm, better! [Hindi.] Now raise this right hand to your heart, please.

[Aside:] Better.

At this point now you have to again assert twelve times because there are twelve sub-plexuses, `Mother, I am the Spirit.' Please say it twelve times, on the heart. And the heart is very much catching, open your heart! With full confidence, not to be frightened of anything.

[Aside:] [Hindi.] You must have the earnest desire, that's very important, because it's the power of desire.

Now you have to put this right hand on the base of your neck on the left hand side, from the front.

Now this is the center which gets caught up, it gets caught up when you feel guilty. That's how you also get spondylitis. Now at this center please say sixteen times, `Mother, I'm not guilty.' And if you want to suffer and you have been doing all this guilty business too much then say it 108 times to punish yourself.

[Laughs.] You have to be in a cheerful mood, you are entering into the Kingdom of God.

[Aside:] Ah, now it has worked out.

Now you have to put your right hand across your forehead please and hold it. At this point you have to say, `Mother, I forgive everyone.' Many people think it is difficult, but it is a myth. When you don't forgive what do you do? You just torture yourself. Just say that and you'll be amazed how your head will become lighter. Say it from your heart.

Now put this hand at the back of your head. At the back of your head you have to just say, without feeling guilty, without feeling guilty, again I say, without feeling guilty that, `Oh God, if I have done anything wrong, please forgive me.' But don't feel guilty. Because God is the Ocean of Love, He is the Ocean of Compassion. Above all He is the Ocean of Forgiveness.

Now will you please not feel guilty, I am telling you hundred times please don't feel guilty when you say that. By feeling guilty is not going to forgive you. Just say it out. To feel guilty is not your idea, I can assure you, because you are the Spirit. Spirit cannot be guilty. My only worry is that you don't feel guilty and your Kuṇḍalinī doesn't stop at that point. [Laughs.] Now put the hand on top of your head on the fontanelle bone area with your palm pressing against the scalp.

[Aside:] Now, better. It's coming.

At this point you have to again ask Me for your Self-realisation, I cannot force on you. I have to respect your freedom.

[Aside:] [Hindi.] Now you have to say seven times, `Mother, please I want Realisation, please give me my Realisation.' [Shri Mataji blows into the microphone.] Now

change over your hand. Please put right hand on your lap and left hand on your head. Keep your eyes shut.

[Shri Mataji blows into the microphone.] [Aside:] [Hindi.] Now just feel if you are getting the Cool Breeze on top of your head. Change your hands and see.

About four, five inches high.

[Aside:] [Hindi.] Change your hands again.

Hm, better. Are you feeling? Good? Good! Just move it like this then you can see. Don't think, don't think, watch Me without thinking.

Ha! All right! You got it. You got it? Good! Both the hands now. Now you put your hands up like this. And ask a question, `Mother is this the power of Holy Ghost? Is this the Breeze of the Holy Ghost? Is this the All-pervading Power of God?' [Aside:] Colour of the hands changes.

All right? See now in your hands are you feeling the Cool Breeze? Some are feeling on the left, some are feeling on the right also.

So, those who are feeling in the left should put their right hand towards Me and left hand like this After some time you'll start feeling in the right hand also.

Now those who are feeling the Breeze in the right hand should put the left hand towards Me and right hand on the stomach. Those who are feeling on the right hand. Right hand on the stomach. Better. Feel it. Better now. And watch Me without thinking.

[Aside:] Haṁsa is catching.

Tomorrow you must put some nasal drops and then come here because you all have got little sinus trouble.

Ha, all right? Good? Now put both the hands, see now. Just. All right? Did you feel? Good! Now those who have felt over their heads and in their hands raise your hands, both the hands.

Great! [Laughs.] Sahaja Yogis: Bolo Śhrī Durgā Mātā Śhrī Ādi Shakti Śhrī Nirmalā Devī Ki Jai!

Shri Mataji: Oh, I'm so thankful to you.

My greatest desire is that you have touched your Realisation. Now you don't think about it. Keep quiet. Tomorrow relax and come to the program and you have it completely fixed. But it is like a very small primule being sprouted out like a germinating power, a little plant of your Spirituality. You have to be gentle with it and careful. Say, even a month if you just establish yourself you'll all become great trees.

Don't discuss about it, enjoy the silence. Who haven't got it I know also, haven't got it, doesn't matter.

Please come tomorrow and you all will have it.

Now you've got the absolute and like a computer you can ask any question, any absolute, like ask a question, `Was Christ born out of Immaculate Conception?' Ask a question in your heart.

Ask this question. You'll get much more Breeze.

All right? Now, you ask another question, `Did He, did Christ walk on the water?' Ask a third question, `Was Christ the Son of God?' You are in without thoughts.

Ask a question, `Is there God?' Now the last question you should ask, `Am I the part and parcel of the Whole?' Tremendous experience! May God bless you all!

***Contents: 1984-09-06*, Public Program, Day 2, University, Vienna, Austria**

I bow to all the seekers of Truth.

As I told you yesterday, that Truth cannot be known through mental process. You can only know whatever is visible. Whatever is unknown comes to you through the grace of the Divine. Even Einstein has said: “When I was so tired finding out the theory of relativity, I was lying in my garden and playing with soap bubbles and from somewhere unknown the theory of relativity dawned upon me." So this unknown comes to us from the unconscious.

But still we are not very much comprehensive of the completeness of this unknown. Anything unknown is not Divine. The Divine is the one, as I told you, has to be felt on your central nervous system as Truth.

Now the way we look at the unknown is really very confusing. Instead of telling you how we look at the unknown I will tell you how it is.

Now in this diagram you can see there are three lines shown clearly within ourselves. These are all subtle centers within us, they comprise our autonomous nervous system. We call it autonomous nervous system without asking, who is this `auto'. Auto is the Spirit within us. But these three channels represent on the left hand side our left sympathetic nervous system, on the right hand side the right sympathetic and in the center the parasympathetic. Now the sympathetic nervous system, which is left and right, are used by us whenever we go into any emergency like running or doing some exertion with our brain.

When we become extremely emotional also the left hand side sympathetic nervous system starts activating its energy very much. On the left hand side is our emotional energy.

Yesterday I told you that most of the people who indulge to much emotional practices of this romance and all that, or weep about their past and cry what has gone wrong and suffer and all those things, are on the left hand side.

At the extreme they are called as Masochists.

And the right hand side of people are the people who are aggressive with others who are futuristic and that channel looks after our mental and physical activities. Now if you become very left-sided person, you go into the collective Subconscious.

First you go into the present Subconscious and then into the past Subconscious and then into collective Subconscious. And the right hand side people go first into the future and then into the Supraconscious and into collective Supraconscious. All the experiences of the collective Supraconscious and collective Subconscious can be misunderstood by human beings. But we must understand it in its right perspective.

The people who are on the left side or who go into collective Subconscious, get experiences of dreaming.

They can see the past of the people and they can get into troubles like cancer as I told you. They see forms of the dead and they talk to the dead and they think that they have got relationship with the dead. When such people get possessed by the dead, they start jumping, shouting, screaming.

Some of them scream, sometimes they roar like lions or they behave like animals.

So it is just an animal that is within them which was in the past expressing itself.

Such a person takes to more sly and secretive methods.

But the right-sided person take to more aggressive methods.

Like you take certain drugs and you can become left-sided, but there is LSD and all that if you take, you become right-sided.

And right-sided people start seeing colours, some times also they may know something about your future.

They might get some ashes by which they will tell you the future or also they might tell you about some stars and things about you are not aware so far.

They also see Gods and Goddesses and they also see all these forms which we call as heaven. Now, their attitude towards people is extremely aggressive, they are very dry people, sometimes they become impotent also with their dryness. But the worst of it, those people who practice this, can achieve the power of the collective Supraconscious and can get the powers from all the dead, who were very ambitious.

All these Lamas and all those people have taken to collective Supraconscious style of meditation.

That's why Hitler had to go to Lamas to get his powers because they taught him how to be collective Supraconscious and by which he could empower the Germans, to tell them that you are special races and he

gave them ideas that you are something unique and by which he could create this disaster on this earth.

The false Gurus that are nowadays making money in the name of God and doing all kinds of wrong things, can be either left-sided or right-sided. If somebody sees a light here just by turning this, you must circuit and such a person is trying to push you either towards the left or to the right, because through this center you can go to the left or the right.

So those who go to the left start seeing things like animals and dead bodies and the right-sided people see something that is like the light, or fire and things and they think that they have achieved a great ascent in their Yoga.

So on top of your head resides the, what we call, the Super-consciousness of which Jung has talked very clearly. And below is the hell which Freud has built for us.

So we have to rise higher above towards the Super-consciousness. Now the God Almighty resides on the top of your head, here on everybody's head he is there existing on all human beings. And he is reflected in the heart as Spirit. The Spirit has the size of your thumb, they say. Now this Spirit sometimes comes out of your body and watches you.

But the Spirit is not in your conscious mind, it is not expressing itself in your conscious mind. It is not in your attention. But when the Kuṇḍalinī pierces through all these centers and pierces through this Fontanelle bone area, giving you the real baptism, then the message comes to the Spirit that such a person has touched the

Divine. And then the grace starts flowing on your sympathetic nervous system and relaxing it.

As soon as the relaxation takes place, it widens the space in the centers and the Kuṇḍalinī can rise much more into it. Now this Kuṇḍalinī is like many threads put together. And first a very minute, hair like thread rises to open the fontanelle bone area. And when the grace starts flowing down on the sides, then the more threads of the Kuṇḍalinī start rising.

Thus your realisation becomes established.

Now the nature of the Spirit as I told you, is that it is the collective being within ourselves. Like it gives you the idea of the wholesomeness. Now we have so many organizations in this world, like UNO and U.N.D.P. and all kinds of things with U.N. and V.N. but there is no unity. There are already three worlds they have created out of one. Because actually we are not yet collectively conscious, we have not become collectively conscious.

Our human awareness is at a level, that we just talk about it, but actually we are not, we talk. As many people tell Me that this man says he is very religious, but look at him, he is a murderer, another one is a drunkard, third one is a thief and they say they are religious? How is it that religion if they follow, how can they be so horrid, you are better than them because we have no God.

Once I went with My husband to Russia and they asked Me what would you like to do. I said, I would like to go to some church and meet some monks here. And they took Me to this Orthodox church, that's the one very prevalent there. And the head priest wearing black thing, because

they are black and white order, came to receive us and we had lunch together.

So he told us he is fasting, because there is fasting day and that's why he won't eat meat, but we can have alcohol.

Now, My husband and I don't drink a t all, so the other officers also did not drink but this fellow drank so much, that he forgot that he had to see us off. And all the other Russian officers started laughing and he said, look at this religious man. He had even forgotten to see you off. They said, that's why we don't believe in God. And the story they told that when the Russians wanted some God or some religion all types of people came in.

First came the Catholics and they said of course you can drink any amount you like, because Christ didn't say much about it. And Christ did distribute wine in a wedding. Now just use a little logic and you'll understand, it can not be an fermented wine. He spontaneously created wine and how can you in a second make it into an alcohol? You have to ferment it at least for a month. Because in the old Testament so much has been said against drinking, that Christ didn't think it much necessary to talk much about drinking, because he was more concerned with the ascent and with the second birth.

So the Catholics said alright Tsar, you can drink, but you cannot marry again. This was too much for the he said I must have many how can I manage with one, so I don't like this religion.

So the Muslims went there and they said, alright. You can have Islam, you can marry as many you like but you cannot drink.

So they said, this religion won't fit us much, because we must drink morning till evening.

So the Greek Orthodox went there and said: “Do what you like, as long as you give us money sufficient, we will recommend you to God." This is what we have done to our great incarnations like Christ, like Mohammed Sāhab, Kṛiṣhṇa, Śhrī Rāma. What human beings have done to them, that one should mock our religions. The reason is that we are not powerful enough to follow what they told us. But when you become the Spirit, automatically you do it.

I don't tell anybody don't do, because half of them would run away, just like Russians Tsar. Only thing is you get your Realisation first. Then the little light comes in and you can see whatever is wrong with you.

So much light is there already. Then you start seeing the rope is not a rope but a snake, so you just leave it.

But again this you do not know do it mentally, you just do it automatically through your central nervous system. Because the joy of being the Spirit is so great, the vibrations you get. You feel so happy and silent as yesterday you felt, that you don't want to give it up at any cost, nothing is more important.

Now you have got the final.

Because your Spirit gave you the essence of all the happiness which is the joy. It gives you the essence of satisfaction, which you get out of material well being.

So one doesn't want to have anything else. When you have the diamond, you don't care for ordinary stones. That is how, once you rise to that hight of your own being, in your own understanding and in your own glory, then you don't care for something, that is low level, you just don't want it.

Like I would say, in the West, people are aesthetically very rich and when they have risen in aesthetic, now they don't want plastics, but once upon a time plastic was a big craze in the West. And the developing countries, which are still following your path, are really very much appreciated of plastics. Like a dog or horse, if you allow a dog or a horse to pass through a dirty lake, it will have no objection, it will just walk through without smelling anything.

Nothing is wrong for this horse or dog. But if a man has to go or a woman has to go, she won't be able to do it, because it is so filthy, she is a human being, she can't pass through that. This is what we have achieved in our evolution. And if this evolution, which is a living force, has to work out. We have to become something higher than what normal people are.

So those who become higher persons have higher aesthetics, higher values and higher type of compassion.

The higher aesthetics come with the feeling of these cool vibrations.

Like Mona Lisa is a beautiful painting because she emits vibrations. By all means of all modern ideas of beauty were only mosquito-like women are regarded as beautiful, she is not beautiful. But her sincerity, her serenity and everything that is expressed in her being

gives those vibrations. Then you also realise which music is Divine. Because your aesthetics become subtler.

We have a little boy at the place where I'm staying, who is a born realised Soul and he is a very intelligent boy and hardly three years of age. And he discriminates music very well. He likes Mozart, because Mozart was a realised Soul. And I played a radio to him and I asked him, is it good and he said no, this is not Mozart. Even your Queen, who lived during the time of Mozart was a realised lady, perhaps you do not know about her.

There have been so many great realised Souls, but like Wagner was not a realised Soul and it is a headache to listen to him, for a realised Soul. Now, before realisation you would take to anything without understanding if it is modern, you'll say “have it” why not try, why not try this, it's alright.

Because you do not know what is absolute. Like Bauhaus your German style of thing, the functional type of architecture, is absolutely anti God. They built houses in America with that Bauhaus style of thing and people went crazy. Because human beings are not machines, they are not functional.

Human beings are the epitome of evolution. They cannot live in the hospital all the time, when they are normal people.

This is what it is, that we do not know and we do go in for it and we suffer, because we do not know, what is absolute. Now some people, who get realisation, they have never known, what painting is and suddenly they became painters, artists, musicians. It is such a creative

force, the creative force of all the creativity is these vibrations.

In your Vienna there is a doctor of agriculture. He has used vibrations to see plants and he saw that the of these plants, which were grown only on with vibrated water are much much more than the other ones which were supposed to be hybrid. Now these plants, which are only nourished by vibrations are not like hybrid which do not have reproductive capacity, but are very beautiful. They have a different colour, a lustre and a taste that is beautiful.

This hybrid double-up-ment will make all the farmers slaves of the people who produce this hybrid seed, because they cannot produce hybrid seed.

So the aesthetics which is the essence of creativity, becomes so clear-cut into the mind of a person that automatically, spontaneously he starts creating things, which are very much universally appreciated.

So thus, our aesthetics become dynamic and people can't understand how this man, who was an ordinary person has suddenly become such a great artist. Now the matter, which has the aesthetics, as if the aesthetics become our part and parcel as it is at a point between the aesthetics of the matter and ourselves in that subtler level that we just see the beauty of the matter and we arrange it in such a way, that it creates a new pattern.

The other thing is the insecurity of men and women, that they must feel attracted to each other, they must always be in such a way, in a very indecent manner, that they should feel attracted and that people should feel attracted, this insecurity goes away. You rise in one own

innocence and you rise in your own glory and you are not bothered about this cheap type of exhibition. You know that this kind of life that people lead, is a very dangerous life. Many people in England didn't like when I told them, that you'd better settle down to proper, sensible life." And they said, “Mother is just telling us something, that we should not have our freedom of license." But it is against nature, a part from it is anti God, but it is against nature, because nature takes respite and now in America those people, who I had warned, they have got a horrible disease, called AIDS and they have no way of curing it. And this is spreading like on octopus all over the Western countries. You'll be happy to know that in Sahaja Yoga, we have been able to cure AIDS also. There is a way by curing the center, that is down below is called as the center of Mūlādhāra.

You can cure this disease. It's a combination of two centers and you can cure it. These Chakras are also the essences of our being. They are made of the essences of the element. And thus when our Chakras are clear-cut, we can in every way understand the elements and the element understands us as there is a power between the elements and us.

Thus we rise above matter in the way, that we enter into matter in a subtle manner, that is through the All-pervading Power of God. We do not conquer the matter, but we become friends of the matter. The second thing that happens through this Spirit, is that you become the witness of the play of the Divine.

As long as you are in the water you are afraid of the waves of the water, but if you somehow get into the

boat, then you see the play of those waves and you are not frightened of that.

That means you rise into the area of thoughtless awareness above the waves of your thoughts and you see the whole play as a witness. You are not involved into it. Like if you are seeing a drama and if you think you are Napoleon, then you suddenly take out your so-called sword and run to the stage.

But when you are aware, then you know that it is a drama going on, “What am I doing?" Some people cry and weep in the drama, but after some time the drama is over. Then they know that it is just a drama.

Thus you become the witness of the play and you have no tension of any kind.

Tension is also a mythical stuff. One day I lost My passport and I was not worried about it. And My husband went to get the passport. He was more worried about it, than Myself. And we were going to China, so I told him “Why should you worry so much, after all if I have to go, I'll go." Then he said: “Should I not go and find the passport” he said. “No, you should go." And I said: “You should go and find the passport, but why do you worry, why do you worry about it? Whatever you have to do, you should do, but why do you want to worry about it, why to have attention, by that you can't achieve anything, you will fall sick." And that is exactly what happens with us. Mostly we live in the future or in the past, never in the present. We always think of the future, what is going to happen. For example, people must be looking at their watches, when will she finish, when are

we going to get our conveyance this, that, about the future.

They are not here, they are not here, they are in the future.

And some are worried about the past. Now the past is finished and the future doesn't exist. It is the present in which you have to stand. We've got watches to save time, but for what? A gentleman was very anxiously running. He wanted to catch the plain to London. I said, what it is such a necessity to go? He said: “I've to attend a Ball!" So for attending for three hours a Ball he made his life miserable for twelve hours. And when he reached the place, he found that there was no Ball! And Ball is an other waist of time.

So why do we save time, we save time to meditate, to ascend. That's why this desire is there to save time. Time is very precious, for what? Because there is emergency in the air and what is this emergency? That this is the time of special time, when people have to achieve their Spirit.

There has been a very great poet in England, called William Blake, who has described this resurrection times as this, that the men of God, the seekers, will become prophets and they will have powers to make others prophets. Those who think they are very wise, can discard him as a crazy man. But the so-called wise, what have they achieved? Thus we must remember that all these things which are said about this time, it is true and it is going to happen and I call it as a blossom time.

So when I say that you become thoughtlessly aware, that means, you become the witness and as a witness, when

you are without thoughts, there is no idea of sin in your head.

No fear, no problems, you'll reside in complete peace.

Like one doctor told Me “Mother, you can cut may throat, do what you like, but stop this mind from thinking!" Now, when you have possessions of things like if I possess this instrument, then I'll be very much worried about it. If I can think about it. That “Oh God, this should not be spoiled, I must insure this, that" and all the other things. Supposing I own a very beautiful painting then I'll be also very much more worried.

But if you are in thoughtless awareness, you watch the painting and all the joy of the creation of that artist, just starts flowing, you actually feel the flow of that joy on your being.

When otherwise you meet someone, then you start thinking, what is his hair colour, how does he talk, how is he holding his fork and knife. Is he French, German or Indian, you try to find out.

And all kinds of thoughts come in between as a barrier between the other person and yourself. You can't make out a thug from a good man, you can't make out a saint from a anti-God personality. But if you see a person of such a quality, saintly qualities, you just become thoughtlessly aware, if you are a realised Soul.

And you just have this vibrations to enjoy each other, that's all you say “Hahaha" what beautiful vibrations come in. You don't criticise anyone, because he belongs to this community, that caste, that creed, nothing of that kind, you just see the person as he is in his character and you just feel how nice, how beautiful, just you don't talk,

just to enjoy each other. But this is very important for all of us, that at this junction, that when we are really standing on the verge of imminent catastrophe we should become Spirits.

The confusion of the modern times and the urgency created by that, really makes it imminent that people should take to their Spirit, become the Spirit. There are so many crazy people already around, anybody can push the button and start an atomic war like a mad cap. It is such a crazy thing to have atom[ic] bombs and such things to kill your own beings. I mean it is like one hand trying to kill the other hand.

Imagine if one eye starts fighting another eye and the nose starts fighting the mouth, what will happen to a human being? So the thing that happens to that is, that you become collectively conscious. You become conscious that you belong to one body. And such peace and joy and friendliness and brotherhood and purity that resides in your relationships.

So through this absolute instrument you know the truth.

This is the absolute instrument by which you know the truth and the truth is that you are the vehicle of this great power.

And you know each and everything about this instrument. You know how to manoeuvre it, you know how to arrange it, you know how to work it out, you know everything about it, even a little child would know.

Only as a crawling human being has to raise his head and walk in the same way you have to take a little time to do that.

But all the correction you do it yourself. Now see the other side of it. Like a person, like Christ. He had no temptations. Did he have any temptations? He would not do anything, that was wrong, would he? But what a fearless personality he was. That here was a prostitute and he had nothing to do with the prostitute, but when people started to stone her, he stood up before them and said: “Now, anyone who has not committed sin, can stone at me!" And at his personality they could not throw stones.

That's what happens to you. You become fearless for truth. You are not afraid of anyone.

From 1970 I've been shouting all the false Gurus and openly, I have been giving their names and talked about them and telling people about their cults and the horrible things they are doing to people.

But no one has yet tried to put Me under law any trouble. They are themselves frightened because they are sinful people. They have ruined so many seekers and they know that they will go to hell. This is what it is, you become absolutely fearless, the way I told you about Paul yesterday. Absolutely openly in a frank way, because I have to tell you the truth.

You become fearless, but you are extremely compassionate and the compassion just doesn't do anything with the rationality, but just flows through your being.

As I told you, such a person develops an innocent eye and even with the glance of the eye of such a person the devils can run away. And with another glance, many diseases can be cured. You develop such a dynamic

personality, that people see in you that there is God within you. If there is a fragrant rose, you don't have to vow for it, that there is a rose. You can see that because you can smell it. You know in the quality of that personality.

Such a personality, when appears on the scene, you are filled with joy. Because the Spirit is the source of all the joy. Joy doesn't have duality as happiness or unhappiness.

When one ego is pampered, we are happy and we say “I like it." And when one ego is hurt, we say “We don't like it", unhappiness.

So this duality finishes off, you are in joy, because you are a witness. But the greatest advantage of being a witness is, that being witness you can see everything clearly and you can correct it better.

Supposing a doctor is sick, he cannot treat himself. He cannot do the surgery on himself.

Somebody else has to do it. In the same way you become an outsider and you start seeing yourself clearly, what is wrong with you and you also see clearly, what is wrong with everything else.

But surprisingly, the attention of such a person need not work it out with rationality, it just works out. These are the tremendous forces of Divinity which we have never known. All power we have based on hatred. You see this is the power of compassion, which we've never used. But it acts and it's the most efficient one. It acts very fast.

In Sanskrit we say `tatkshan[e]', that moment. But you have to become. First the sprouting takes place and

gradually you grow up to a tree and this tree becomes like a great primordial master and many get advantage out of it. Now we have in Sahaja Yoga many such people. I'm very happy to know, all over the world and they themselves are working it out, because now I do not have so much time to go to all the places and organize it.

They are doing wonders. They have given realisation to thousands of people. You can come and see for yourself. You can even see with your naked eyes the pulsation of the Kuṇḍalinī at the triangular bone like a heart. But not in all the people. Those who have problems with their lower centers, they have this.

But normally the Kuṇḍalinī rises that moment if the people are simple and not so complicated with barriers. Yesterday it has worked out with many. But they went home, I think some of them and analyzed it. It is no the analysis but the synthesis of all the powers.

So that is how all have come now to the point, where we are going to become the Spirit and establish ourselves as great realised Souls.

This is the only hope we have for saving of this creation.

And I'm Myself amazed the way, the compassion of God is working, because people who are supposed to be nowhere near Divinity are just jumping into it without any difficulty. Now we'll have the session of realisation, those who want to go should go before that. And when we start it, I would not like anybody to disturb the people, please. [Pause.] So those who haven't got seats can come forward and sit down.

Gregoire [in German]: *[UNCLEAR]*.

Shri Mataji [aside]: Vibrations were so much today that I couldn't even speak properly.

Sahaja Yogi: Sorry, Shri Mataji?

Shri Mataji [repeats to the Sahaja Yogi]: There are such vibrations that I couldn't even speak properly today.

Sahaja Yogi: I know, it was... it was a... absolute...

Shri Mataji [to Sahaja Yogi]: Good. I was the... Alright, thank you very much.

Sahaja Yogi: Absolutely.

Shri Mataji [aside]: There is a seat here. *[UNCLEAR* Anybody] moved.

Sahaja Yogis must give space to other people for sitting down. That would be very kind of them. All the Sahaja Yogis should allow others to sit down.

You can stand at the back yah. Aah, now if anybody wants to ask a question can ask.

Question: Why didn't you mention Buddha? You mentioned Christ, Kṛiṣhṇa,...

Shri Mataji: Buddha is very much there but the trouble is, time is very limited. Buddha resides in this center here, on the right hand side. And he controls our ego. He is very much there. But time is so short I could not mention all of them.

But if you become a Sahaja Yogi I mean when you establish yourself, we have a book which we'll give you which will make you understand the whole thing but normally we don't give books before hand, because again you will become intellectual with it, so we want that you should become established first.

Buddha was so great I must tell you one word about Buddha as he has asked this. Now it's a big tradition of Buddhas character, coming into manifestation and how he became one after another also you learn in Sahaja Yoga, which I will not be able to explain to you in this short time. But I must tell you one point about Buddha which is very important. When Buddha was born and he started his seeking, he went to Upanishadas and he went to the other side, to all the kinds of worships and devotions and dedications, with all the left and right sides of it and still he could not find the answer.

So one day He was just resting under a tree, where He found His answer, He got his enlightenment.

Then He thought that it is no use talking about the Deities and Gods, because people start worshipping the Deities and Gods. It's like talking about the flowers. Nor did He want to talk about Nirākār.....

Contents: 1984-09-06 **Talk to Sahaja Yogis, Gregoire's House, Vienna, Austria**

... and in the center of it, you see, so it doesn't touch the sand at all, sand has nothing to do, only the water. After the minimum level we find out, what is the minimum level, it goes on and we put it there.

Now what happens, that the water is collected, it is sucked in through here, see. We don't suck in any sand also. There's a way of doing it by which we take it in the center of the river.

Sahaja Yogi: So we can use this part of the river for rice, for growing rice?

Shri Mataji: We can do a lot on this side, we can do a lot on this side. But this one is taken into the depth of the river. Because you see this much is, what is it, it's just a pipe, that's all. That's not much of an expense, this pipeline, not much of an expense, from where the water is sucked in through this.

So that's not much of a thing for us, pipeline. Only this thing should be taken into the center. And then this area can be used for making some plants, something we can use, which are growing on the water, watermelons, lotuses, watermelons, all these things we can do. But lotus doesn't grow on the river. It grows on the lake.

So like that we can have watermelons and other things on this. And we have another thing called Singara that also grows well.

But that is a later idea. This is, do not worry so much about this part. You see, leave it as it is, we can use it for swimming, this, that and other things also. And we'll have ashrams there later on. That's a good idea.

Sahaja Yogi: Well, Shri Mataji, I was just thinking that You are explaining him how to do the thing and if You would speak to a doctor you would explain how to heal the patient, if You would speak to an architect You would explain how to build the house and I see You in all these positions and so many more.

It's just to notice it, Shri Mataji.

Shri Mataji: But I don't know how handle in politics [laughs]. Oh I see there. But where is the river.

So we're staying towards the river and more nearer this side I would say.

It's better to begin with. You see, no, the bridge, the approach, the bridge is there.

So better to have it on that side of the river. You see closer, yes, it's better. No, that is better, that side. Nearer the river is always better.

... No, but that we should avoid. We should build up that side. We should avoid that much up to this point how far it will be coming. But that much, but nearer the river is nice for people to swim or they want to have the water. We can build up a wall, sort of a thing up to the waters. Because there's lots of stone underneath there. Stone is no problem. Alright? They are not bothered, they don't understand these things you see. They just experiment, you see, it is such a new science, medical science is such a new science. And whatever we have in our country is through the experimenting side. And secondly we built all our discovery on experimentation on human beings as such, you see and on basics like Trigunātmika, Triguṇa considered.

You see and all the medicines are based on that. Same thing was with Western culture. But they couldn't go very far with it, you see.

So they gave it up and they started more symptom-wise. Whatever are your symptoms, symptoms to be cured. But you don't take the whole.

That means three types of people and they have three problems they are treated accordingly. Then the balance is brought in. Now for example, the person who is a Sahaja Yogini becomes a thin person. And the person who is a, what do you call it the left side, becomes a fatter person.

And the central one, is the one, who has more of gas.

So that is the central one. You don't have that gas system? And when the permutations and combinations of these go out of balance, any imbalance is not good for health; is not how you look. If you hear everybody if he looks bony, he is healthy.

But in India maybe a bony person is a tubercular patient. Or a fat person is unhealthy for example, but maybe the fat person may ascend. Maybe the person having the Sattva Guṇa.

So in India it is regarded according to the personality and the person and his temperament. All these things have to be taken into account.

Now say, for example, a man who will do too much of mental work. They will prescribe a diet which will be more carbohydrate. They are not bothered about how you look because there nobody's going to become a cinema actor.

So many inches of waist and so many inches of neck and all that: it's very outside.

For example a woman has to be left-sided. She has to be fatter, much fatter than man. She has to bear children. Even in animal kingdom if you see, all the females have lots of fat. They have to have fat because they have to sustain the child, they have to work for the child. Now if you find a Western girl, I see, she's so thin and she has children, she has to do household work and all that. And she becomes crazy. That's why she can't love her children, because she becomes crazy. There's no stored energy I mean to say.

And the tensions are so great in the West, too many tensions for nothing at all, very artificial.

Sahaja Yogi: If a person is fat it gives more peace and relaxes more.

Shri Mataji: He should eat more proteins, you see. But it should not be an attitude all the time, with so much protein that, I mean, it is out of balance. If somebody's fat it could be required.

For example now, supposing if I become very thin, all my Chakras will be exposed and I'll be in trouble.

So I have to have a lot of water and a lot of fat, so that my Chakras are protected. It depends on the function. And mother must have fat. If a mother doesn't have fat, the children feel the bones, you know.

[Laughs.] And the women become mechanical and dry. I've read an English poem which described his mother.

My mother as large as Asia. A beautiful poem about the mother.

So all these concepts about actress being the mother you see is nonsense. And because there is no respect of women, who are really doing respectable work, I mean, then it happens, that women also start taking to this kind of nonsense. I mean in this country where you know what is woman's position is. She's a prostitute.

So what will happen? They will like to be attractive like a prostitute.

Sahaja Yogi: Because these two things. They are mothers and at the same time, they want to attract man. This cannot go together.

Shri Mataji: Ah... prostitutes... yes.

Sahaja Yogi: Yes Mother, it's incredible.

Sometimes you meet these kind of girls and then you see their babies. And their attention is not at all on the baby.

Sometimes you see this kind of girl and they absolutely don't look like a mother. And their attention is not on their child.

Shri Mataji: I mean the motherhood is the beauty of a woman. Motherhood is the beauty. One should not try to walk against the nature.

I mean, the respectability is not given in this country to a housewife. That's why people behave like this. But in a subtle way, housewife is very respected in every country. Say now for example. If I go to a party, I'll be respected as Mrs. Srivastava, isn't it? But if my husband's secretary goes there, she wouldn't sit next to my husband, will she? Isn't it? And there's a beautiful woman who is a secretary. And the wife who is not good-looking. In the society who will sit next to the husband? I have the question now.

I'll give you a personal example of the whole thing, which happened in Hamburg, this thing, even in Hamburg and the top man of our services called the cabinet secretary. His wife was a very smarty, used to wear jeans, this, that and all the smartness of the world she had, so-called.

And she used to wear dresses you see and she's a typical westernized sort of a woman. And of course for a dinner she would wear a sarī, but that, too a very showy top sarī.

And we were invited to a dinner. Me and My husband and she and her husband. And it was a huge dinner, big banquet.

So, she didn't come with her husband. She was busy with something, so she came later on. Or earlier, she came earlier. And the husband came later.

So, when everything came, everybody sat as in protocol? He sits on the right, she sits on the left. Now her seat was vacant. Nobody was there.

So he said, where's my wife? They said, your wife never came. No, I think she must have come. I'm sure she has come because she said she'll reach earlier, so she must be here. They said, I think your secretary has come, we call her and ask her. And it was his wife. They had put her into another room. And she didn't know German very well. And she was trying to explain, I'm his wife, I'm his wife. They were telling her, we are waiting for his wife, we are waiting for his wife, you see, we are waiting for his wife.

You see she could not convince them that “I'm his wife." She showed her ring, she showed this. And they said alright, the wife is coming, alright. It was so shameful I think. And even in the diplomatic circles I tell you. I mean, they are very gossip people. And no one likes such women, you know.

I once went to C.P.'s office and people started buttoning up their coats and all that.

So I told C.P.

that why did they button up and all that. He said, suddenly when they see you, they have respect, you

know. They didn't know that I was his wife, but they had respect, they can see you, there's respect on your face. And, it's such a relief for them to see a woman like that.

Normally they have women with call them Kabaddis, means in Indian language, it is called as Kabaddis.

There's a whole organization filled with Kabaddis. And all diplomats like that, coming as Kabaddis, you see.

So they are so fed up with the Kabaddis that it is a relief for them to see some sensible woman coming.

And they gossip about women who flirt and who try to show off very much. And there's no respect...

Even among Indians they do that way. Like there was one lady of that kind. And she was a very big diplomat, was of a very high level. But everywhere I thought, whenever she came to any program or anything, they used to make fun of her. And one day, you see, she came to one program and they said, from where did you drop? So she said, I didn't drop, I came. He said, no, the kind of you are, you should really drop, because you are so thin you can drop through a hole also.

They always make fun. There's no dignity in them. Because I don't say that it's only the way of fat or thin or anything, but the dignified way of living is important. How much you are dignified is the point.

What dignity you have. That's very important for a housewife.

So you can leave it, I will be eating them one by one. Let everyone have some. And the taste to tell Me how it is. It would be very tasty. Compared to others because they

are very natural and they will be much more tasty than your hybrid ones.

This is what it is. It is not the described form of appearance that is important. What comes out from inside is important. What is the total form.

Now a Sahaja Yogi say, for example, tries to look like an actor or an actress: he'll never impress people.

Even the false Gurus, go on training how to look like a serene personality. Even pope has been that way if you see. Even lamas are like that. They try to make themselves look like a serene person. And any person who is a Sahaja Yogi appears to be cheap-type, cheaply available, cheap-type. Nobody's going to have this. And exclaim ones sort of glamour. Nobody's going to have respect. And a sort of displaying ones, sort of glamour and beauty of the eyes.

So one has to be dignified as in totality. Such a person really automatically, spontaneously becomes a personality that impresses others by character, by everything, by a genuine expression. Not a hypocrite, but a genuine Sahaja Yogi. That of course automatically also means you must respect your being. Like you should not be behaving in a way that you don't respect your chastity, your sense of Dharma. All these things you must respect. And as a result of that, you will come out in an expression which will be very unique.

There is no need to put up a show like that. The boy who used to come to Munich you see. He had his hair all like a Sādhu Baba and all that and beard and all that and trying to impress Me. He was really mad. And this Dominique. I

told him that why do you dress up like this. He said, I want to be primitive.

Because I asked him, this is the way you look like a primitive. And he said, “I want to be a primitive." So I said, “Alright, if you want to be primitive, I must tell you, you cannot be. Because your brain is modern." So it is hypocritical. There is no German word for hypocrisy?

Sahaja Yogi: “Scheinheilig", “heilig" means holy and “Schein" means false.

Shri Mataji: Scheinheilig, in German this is this? That's true also. All that shines is not good.

[Laughs.] So this hypocrisy is very much in the West because of outside. Because outside should be good, you should be dressed well, you must look up here well, do this. And inside there's no chastity. There's no Dharma, isn't it? There's no respect for anything.

Sahaja Yogi: Shri Mataji, You know how Christ called the Pharisees. He called them “whited tombs." They were like tombs, all rotten inside but outside they were quite white.

Shri Mataji: All value system is decayed. All value system can have clean sheets and clean things, clean everything and inside is rotten. Yes, it is not so important you know. If inside is clean then outside shows clean.

Sahaja Yogi: Shri Mataji, I really would say the best example of this was perhaps this wedding in Geneva. Because there was not one of the brides who was not absolutely beautiful. Really they were so shining, they were all beaming and they were all beautiful. It was so wonderful.

Shri Mataji: I mean it is unbelievable even Doctor Mutali told Me. I can't believe it, I can't just believe it. Just can't believe it, he said.

So this is the situation now in the West we must understand. That more attention is paid to outside, not to inside. We must be careful on that. Imagine, the women are like prostitutes and the next day you find them as teachers. In India we can't conceive that, can't conceive such a thing, impossible.

See, also I was surprised by another thing. I guess a lady she is about fifty years of age or as forty years of age or something. She has divorced her first husband and she says I must have another husband, you see, at forty or fifty. In India, even if the girl becomes widow at twenty-one, she is so higher, I mean, she is so lofty, she doesn't bother much. And they are very happy without marriage. But here you cannot conceive of a woman, because your women are not women, they're like men, you see.

And men also.

So many men don't marry in India if once they loose their wives. They just don't marry. Because, once is over now. But here they must have wives at forty, fifty, sixty. This means mother is sixty years and she's married six times or five times I don't know what. It's absurd.

Sahaja Yogi: Mother, it's because there's no satiation. I mean if you have satiation for five minutes you have done it for your life. But if you never do it...

Shri Mataji: Because it is not wholesome. Because it is not wholesome. The relationship is not wholesome, you see, this is the problem. If it is wholesome, it is a very deeper relationship. It is a very inner relationship, where

you don't think of getting after another woman, getting after another man. All this is finished, once you're married. Because if you have, say a method, like married life, you must feel as if you are in your home. Like when you go to somebody's house, you feel you have to go now to, you have to go back and it's not your home. I mean you have to go back home.

Like that marriage is. Now you have reached your destination.

So now you settle down. Still you are running about on your destination, it's madness. Just try this. You will be amazed how it works out. Just try.

Like in the Islam. That time the problem was, that there were so many women and men died.

So many men died because Mohammed Sahib had to face the tribal strives and tribal problems. In that so many men died and women were left.

So few men were there that it would have started a prostitution.

So Mohammed Sahib said, so you can marry four women, marry. But they were young girls and there were no young men left at that time to marry because most of the young men were slain.

So he said, alright, I'll marry a young girl, but marry. The point was, main basis was that you must marry. And this attitude of an incarnation is called as samayāchār, is at that moment whatever is the problem, to deal with it in that way. You see now, the times change, then this samayāchār has to be changed accordingly. For that you require wisdom.

Shivaji who is known for his chastity had to marry four times. Because of certain lays of work he had to do. And Draupadi had to marry five husbands, because of certain promises then gave to their mother.

And Kṛiṣhṇa had to marry sixteen thousand women who were his powers. Because he had no Sahaja Yogini, you see.

Sahaja Yogi: Shri Mataji, is this symbolical?

Shri Mataji: Of course, of course. They were absolute powers of Śhrī Kṛiṣhṇa. Sixteen thousand.

Sahaja Yogi: I mean, he really married sixteen thousand?

Shri Mataji: Yes, of course. I mean, the relationship was just so-called married. He was a Yogeshwara.

So what is his marriage.

Sahaja Yogi: Sixteen thousand? And he also went around the fire and...

Shri Mataji: No, no, no, no. In one lot [laughs]. In one lot he married. He just declared that they were my wives in one lot. Because, you see it now how he played. He wanted to have his powers as I want you to flow My powers, you see.

So he said, that time it was difficult to get Sahaja Yogis or anything.

So what he did, he got these ladies born in that area. And they were all captured by one horrible Rākshasa.

He killed the Rākshasa and got all the sixteen thousand women and they were his powers and that's how he worked. And the five elements were another his wives.

Now imagine in this time of overpopulation I have so many children. And people might criticise that he had so

many children in the overpopulated land [laughs]. And then people will say we should have so many children also, you see, Mother has, you see. It would be absurd.

So this is Samayāchār. Like, according to Samya I take Coca-Cola with it because I have to be very normal. But that doesn't mean you should take Coca-Cola you [to] get your realisation. [Laughs.] And this is what happened. But Shivaji, though he had wives, nobody in Maharashtra has wives like that. Because they could understand that. It is wisdom and discretion.

And once an ambassador asked Me that why is it that people of Islamic culture are fighting among themselves so much and killing so much, why they are so violent. They asked Me one question, you see.

And I put an attention to it. Because poor Mohamed Sahib had to fight all evil forces at that time. But he didn't want people to fight each other. That was not the thing.

He had to fight evil forces you see. I mean he was haunted there, absolutely haunted. Haunted you can call it. It's haunted. He was given poison. I mean, imagine. But I would give a reason why it is so; because of many marriages in Islamic culture. You see if man has four wives, always there will be fight among his four children. Will be. Isn't it? Because they don't have the same mother. And if the mother is bhootish, the children will be bhootish, if mother is Dharmic, the children will be Dharmic, isn't it, automatically.

So what is important, is that we should see what is Samayāchār and accordingly, if something happens, it should not be followed to that extent, that to say,

supposing you have five wives as Kṛiṣhṇa had, you become a realised Soul. It's nonsense, you don't become a Yogeshwara.

So one has not to take all the things that the incarnations had to do, but have to achieve them as ideas as to achieve their powers and not what they did. Because it would be something, supposing I have a power to write, so I write very well.

So now supposing you start copying my writing, you cannot become a writer, can you? So one should understand that, when you try to follow an incarnation. Like somebody says I can kill people. Hitler can say I am Śhrī Kṛiṣhṇa and I am killing people. But he is not Śhrī Kṛiṣhṇa first of all.

And he has no business to kill because he's not Śhrī Kṛiṣhṇa.

So this is the problem with human beings, they start becoming one thing by only outward behaviour. And they don't see the results of it, how horrible it could be. I also found that Japanese people are extremely cruel inside, very cruel. They are not like German, who are grossly, but in subtle way the Japanese are extremely cruel people inside their heart.

And in the outside, you see, they are very humble. If there's an accident, both of them will come out from both the sides. They'll bow to each other and go away. You'll think what nice people they are. That is thanking for getting a new car out of this show.

But if they find your foot in a crowd, they'll crush it and kill it. I mean, if they can get hold of your foot or hand or something, they will just crush it. And absolutely filthy

they are as the sex is concerned, extremely filthy. You remember, we went to Nepal and they were having the zoom lenses, you see, to find out where are erotic things and we never saw it, we Indians never saw it. And one falling down another climbing up.

So clambering. Very filthy their attitude and research, is so filthy. The reason is, their mothers are just dish-washers. And they have no intelligence of any kind. They are ugly and they have no intelligence. Any women who is beautiful and has intelligence, she becomes a geisha.

A Japanese, you see when I went to Japan, they did not know where to take Me, because they do not take ladies to their homes. They took Me to a geisha house which I did not understand; with My two daughters, you see. And the geishas liked My bangles and I gave them the bangles.

So, they were very angry. You can't give it to them, they are not pure like you people. But if a woman is treated just like a servant and is made to work like a servant and has no place in the house, the children become like this, because they have no respect.

Even in Germany I found out, I was most amazed, that the women have no respect. They have no respectability, nor respect. I went to East Germany and I had a lady, who was the interpreter, very intelligent, very good lady. And she told Me that she's not yet married and she would not be married.

But she said, she has no children, she is married but she has no children and she doesn't want to have any children.

So I said, why? She said because supposing I'd have children, my figure will definitely be different and my husband will immediately marry a younger girl. And then I should have a figure so that I should get another husband. Of course, this would be an older man. But still it will be a husband there.

But with my children I will have no husband, because either I'll be very thin, or maybe very fat and the man may not like Me, I mean, I wouldn't be so beautiful.

So this is how they are played into and that's why they are like this and no wonder, that's why Germans take to violence.

If the women are insecure and they want to find their security in prostitution and things like that, what will happen to the children? I mean in India it's a well known fact, a prostitute is always a person who is extremely violent, it turns out to be a decoy or something, always.

So if the women are not respected and respectable, the children have to be violent. There's no other way out. Now, we too, in India had the invasion of the Islamic culture in the North [India], where the men are not so much Sthiras, not so much steady as the South [Indian] type of people. And there also the women are very sort of treated in a way, either they have to be like prostitutes or they are treated just like nothing. Up to Bengal, to Punjab and in Delhi all this and the eyes are always hovering with women and all the men have that sort of a habit.

Sahaja Yogi: Like here?

Shri Mataji: Like Vienna? Not that bad. [Laughs.] And you see North India is full of violence.

Not only, it is: there is no law and order. In V.P. there is no law and order, in Bihar there's no law and order, in Bengal there's no law and order. It's all finished that area. But in the South [India] it's very peaceful, you have been to Maharashtra. Like that you cannot move in the night in U.P. You will be all robbed. But actually this is not Islamic culture. It is absolutely anti-Islamic. Because Mohammed Sahib respected women very much and because of their respect he wanted to observe the Pavda, so that they are preserved. See this is the reason. And the marriage laws are very great there.

And if men try even to look at bad women, in Riyadh I have seen, their eyes are pierced. There it is better. Women are very safe. It's much better. The Dharmic wives, they are much better people. This is the `Shariat', which was given to us in the Bible. If you read the chapter of it was given to us by Moses for such people. It's given to the Jews, but followed by Muslims. And in a public place; on every Friday on public place, the heads are cut, hands are cut, feet are cut, they are buried alive. Everything in the public. Now, I mean, it's very rare now, this. But it was in the beginning. And flogging is very common even now, flogging. In Riyadh the gold is lying all over, open like that, absolutely just like, you have seen the flower shops in India like that. You see many flower shops like that, everywhere open. But you'll be amazed, nobody touches anything.

Nobody steals, no houses locked. Nobody attacks another's wife. No. Nothing. And on the road you see, if the women are crossing they stop the car. They are very respectful. You see, if a woman is travelling with her

children, you get your free luggage, any amount, you may carry. They'll come all the way to help you, it's special arrangement. And nobody can have a keep you know. If you have a keep you are finished there. I mean if they discover.

It's such a terrible conditioning you can't imagine. One English lady you know, she was a keep of one prince. And she was killed. She was thrown from there. Now, she was English and then the English father went to find out and all that: nothing, he could not get anything out of that. It's a place like that. But this is out of fear. And out of fear if you do good, what's the use? There is no development inside, it's just out of fear. But in Sahaja Yoga you develop from inside. And you develop that personality which respects. It respects its own Dharma, its chastity.

So, this is a very different realm in which we are. We don't need `Sharia'. We don't even need ten commandments. Even the eyes become so pure. And your whole mind becomes so pure. It is such a purifying force flowing in you. And that is how you'll be surprised, we'll have very good families, very good children and a new race.

Absolutely a new race.

And that is how we do not force anything on anyone. One sees for oneself. And one sees the sense of purity being acting as a so beautifying force. Because it reduces all the complications of life.

And those people who still indulge into such things, get out of Sahaja Yoga. Or, there are so many other ways, why they get out. But we do not force on anyone, nor do

we force them to stay in Sahaja Yoga. And that is how Sahaja Yoga beautifies you, gives you dignity. You don't have to have anything artificial. You need not be a dandy person, you need not be a primitive person. And you have to be a normal personality.

And everybody grows into it. I tell you, I have seen people who were called as a loafers, have become such beautiful Sahaja Yogis, that you can't believe it.

So many people who were like loafers, called as loafers, in India you see.

Sahaja Yogi: Loafers is what?

Shri Mataji: No, no, no, loafers are who flirt about, gay people. People can't believe it. Alright.

So this is the great idea of our talks today, that we have to just become courageous and brave to accept ourselves as we are, as Sahaja Yogis. And whatever is not Sahaj, we have to throw away. We should have courage. You should be bold and strong. Then it works out.

So now that is very clear to you, all of you and I hope it will be very easily understood, by all of you, that the greatest thing that you allow the Sahaja System to work on yourself and cooperate with yourself and respect yourself and respect other Sahaja Yogis. That's all. That's all and it will work out. I'm sure, you'll all be very great Sahaja Yogis in this place.

Very important it is, because it is on the verge of Europe and Germany. It's very important. I bless you all for that! And you should forgive yourself. First of all forgive. Whatever has happened, past is past, finished. From this

moment past is finished. And we start a new life now. Finished. Forgive yourself.

Because you are no more that, you are no more that.

May God bless you.

Good night!

***Contents: 1984-09-07*, Public Program, Deutsches Museum, Munich, Germany**

I bow to all the seekers of Truth. But we must know what is the truth. Whatever we think is truth, may not be the truth. Whatever we know through our mental projection or emotional projection may not be the truth. But if truth has to be known it has to be known through our living evolutionary process. It should be known on our central nervous system. Like in the evolutionary state we have achieved everything and is felt on our central nervous system. Truth is meant only for honest seekers and those who are courageous enough to take up truth upon themselves. As human beings, we have many conditionings and we have lot of ego within us. And when one start talking about truth and people want it exactly be, to be, the way they know it. But truth is not mental observation or understanding, but it is an experience of your being itself and that is what we all should seek.

Now whatever I am going to tell you, or Gregoire has told you about, is the knowledge of the roots.

And as scientist you must keep your mind open. And if it is proved, then you have to accept the truth.

But you should not just deny it, because so far you have not known it. Now when we move with this idea we have to know that the West had such a development. All over,

people are affluent and as far as their material side is concerned they are quite satisfied; I hope so. But despite all that, there are so many people who are feeling that there must be something that is beyond because they feel they have not reached the stage of satisfaction. Economics says that wants in particular are satiable, but not in general.

For example, you want to have a house; you will have a house but then you will have another urge to have a car. Then you'll have another urge to have something else. That means whatever desire you have had was not the true desire. Otherwise, when you achieved it you should have been extremely satisfied.

So what is the true desire within us? The power of that true desire is this Kuṇḍalinī which is lying within us in three and a half coil at the sacrum bone. I have read many books even written by Germans about Kuṇḍalinī. But from outside you cannot know about anything. You have to become something to know about Kuṇḍalinī.

So this true desire is actually the desire of the Divine. And the true desire is only one: that you have to become the Divine.

Now, become Divine is different from talking about Divine. To become Divine means all the qualities of Divinity must manifest through you. You must have heard many people saying that, “Very religious we are. We go to church, we go to temple, we do all these things and we are very religious." But you find there there is no religion within them. They are horrible people. And it is difficult for people to understand such people who talk of God and talk of all higher thing and sublime things and in

their own practical life you do not find anything great about them. As a result of that people are now thinking that, “Is there anything like Divinity or we all are only up to the stage of human beings and we are going to live up to the stage of human beings?" I say there is a great stage which you have to achieve. This ascent of man is built in the personality. As a little primule is built in the seed, in the same way in you that is built in, that you should achieve that greater height.

But there are many shops in the market talking about Kuṇḍalinī and they are very good advertising and all that.

So we get enamoured by that. But you cannot shop it. Even if you want you may not get it.

It is not that everybody deserves it.

So to think that by paying some money or by becoming somebody's disciple or following certain theories you'll achieve it, is all falsehood. The Kuṇḍalinī is a spontaneous thing. Awakening of it takes place only under certain circumstances. For example, if the seed is not all right, if the soil is not all right, if there is no proper water given to that seed, you cannot see the seed sprouting. But the seed sprouts spontaneously. You cannot pay for it. If the seed is about all right and if the soil is all right the Mother Earth has a capacity to achieve that result.

But as a result of this awakening, what happens to us? First the Kuṇḍalinī has to pierce through your Fontanelle bone area, actually. It is the actualisation, is the happening that is truly happening that is important. That means, when the Kuṇḍalinī comes out your Fontanelle bone area, you start feeling a Cool Breeze coming out of

your head. Now when this Cool Breeze starts coming out of your head, from where does it come? There are many people who think that by jumping about, or standing on your heads, or being some sort of an acrobat, or changing your dress you can go to work. But can you take out a Cool Breeze out of your head to begin with? Now, so once it comes out, you will be amazed that you start feeling the Cool Breeze coming though your hands also. And all around you, you start feeling that Cool Breeze everywhere. And when you look at the sun, or the sunshine, you find small little comma-like thing, like Chaitanya it is called, the All-pervading Power. This All-pervading Power is the power of love, of Divine Love, sublime love, not carnal of flesh love that takes you down towards hell and to diseases. Now when the Cool Breeze starts coming out of your hands, you feel absolutely relaxed.

I met a gentleman who was very jittery and was very nervous type and I asked him, “What do you do?" He said, “I am doing courses in relaxation." But I said, “You are not relaxed. What do you do?" So he said, “I go on suggesting myself, `Relax, relax, relax,' and I relax." Now, supposing I tell myself, `I am the, I am the Mayor of Munich.' Do I became? Is your central nervous system is under your control that you say, `Relax,' so it relaxes? On the contrary, your mind works on one side and your body works on another side. There is no integration at all.

I have seen people, who at the slightest getting to such a terrible temper, they know they have to control their heated faces. They don't know how to control themselves and, poor things, they feel very apologetic about it.

So how do you control your anger, by telling, “Don't get angry. Don't get angry." You'll get much more angry. Like I have seen some people say, “We should not talk, because when we talk we are very angry." So they stopped talking at all. They would say, “For a month I am not going to talk” all right and after a month they started hitting everybody.

So how can you discipline yourself without having a full control over your sympathetic nervous system, parasympathetic nervous system and your, another very important, is a sympathetic nervous system.

Now, the one who controls all this autonomous nervous system is the auto. We say automobile, means somebody drives it. But who is this auto which drives these systems, because we are not in control of it.

So, the one who is the driver has nothing to do with the owner of the car. And the car goes in its own way and you don't know why it is going that way. I don't want it to go that way but it's just moving the other way down. And then the anger starts coming on ourselves that we really say, “What's this nonsense? Why can't I be all right?" And a vicious circle starts that we start feeling guilty about everything. “We are very guilty. We are very guilty." Even to feel guilty itself is dangerous.

Then you will say, “Mother, what should we do?" So I'll have to explain what we are inside. Then it will be easy for you to understand why we cannot control ourselves. You can see here there are three lines are shown: one on the left, one on the right, one in the center.

The left side one represents the power of desire within us and is the psyche, as Freud has described.

But Freud was very half-baked, so I don't know what he means by that, very confused person. Thanks to him, in America all people are suffering from AIDS. Like a blind leading blind, people have dashed into such horrible conditions that I don't know what's going to happen. And many people who have taken a cue from him think that if you play upon the weaknesses of people, then you can entice them. But your weaknesses are not going to make you strong. You must have that power by which you are not slave of any weakness or any habit. You are on top of everything. Now the left hand side of the power, of power of desire, is also related to our past and our conditionings. In the gross, it expresses itself as the left sympathetic nervous system. And so the past is there and then the present-past and the past-past and the collective past beyond that. Those people who think too much about the past repent about it or thrive on it or all the time living with the past or with the dead are driven into this area called as collective subconscious. Now many fake people are doing that is to entice, mesmerize and put you into this collective subconscious which is the dead. Recently I saw a very good film by some doctors who had researched it and they said that a person is vulnerable to cancer, is attacked by some proteins called 58, protein 52, because they only give names. And these proteins attack a person and they are the ones who trigger cancer.

So those people who go too much to the left, means all the time we cry and feel that they are good for nothing, or indulge into all kinds of perverted sexologies, they get into trouble with this. And to suffer from cancer is being

having hell in your life. There are many other diseases when you go to the left, is like *[UNCLEAR* Malaitis/Mellitus] and Parkinson's and epileptic and all these things come from the same problem. If you feel guilty very much, then a center here on the left Viśhuddhi, as we call it, gets caught up. Then one suffers from a disease called angina and such diseases which give you spondylitis and other imbalances of the left side.

So when you try to be very efficient, work very hard and you exert yourself very much then you work on the right side. All futuristic people are right-sided. Actually, the past is finished and future doesn't exist. You have to be in the present and present is the reality. But the thought comes to us and then passes on and then another thought comes to us and passes on and that's how we are living on the cusp of the past or the future. That's how our mind is all this time spinning thoughts which are useless and exhausting. Now on the right hand side, when you go to the extreme, you go to supraconscious and then to the collective supraconscious. Collective supraconscious can give you powers to entice a complete race to do something wrong. Collective supraconscious can give you hallucinations and you start seeing things of light and all that. And a person can become extremely egoistical and so much devoid of feeling that he can kill any number of people.

So at the extreme of the left you become a masochist and to the extreme of the right you become a sadist without knowing that you are that.

So we have to be in the center and not to go to extremes. Now, the central part is represented by

parasympathetic within our system. This is the ascending part for our awareness. On the left so we have what we call the collective subconscious, on the right we have the collective supraconscious and on top we have super-consciousness which we have to achieve, while at our feet is the hell, which is built, I think, by people like Freud. Now, to become super-conscious we have to realise that we have to become the Spirit, which is the auto within us.

Germans make very good cars; so I'll give an analogy of a car. Say, in a car we have got a brake and an accelerator. Now the left side is the brake and the right side is the accelerator. And the driver is the Spirit.

Now the driver is a person, personality, I, is the driver. Now, when you go too much to the left you cannot move. Supposing you have all the time brake the car, you'll not move. And when you have too much of acceleration, God knows what will happen. I saw recently a vehicle which runs for 250 kilometres. I got a fright of My life. I said, “Where are they running? It's so fast." So this kind of accelerator, if you have all the time and no brake, God knows what is going to happen to this world. Already *[UNCLEAR* there in/therein] we are on the way to destruction.

So, when a new driver starts learning, he first of all puts the brake, sometimes he puts jerkily the accelerator and he learns that he is making mistakes. And then he comes to a balance. That is what it should be, that we should have a balanced life. In our day-to-day life we live unbalanced. We cannot have a car with only two wheels

on one side. We have to have four wheels on both the sides.

So we live in imbalances. And any kind of imbalance can give you physical, mental or emotional problems of a very serious nature. Now when this driver learns how to drive, then the owner, who is the Spirit, just becomes the driver or say, we can say the driver becomes the owner. And when the driver becomes the owner, he sees the driver within himself, that is the parasympathetic and the left sympathetic and the right sympathetic and he sits comfortably, not bothered about it. Now he becomes the master of the driver, of the brake and of the accelerator. In the same way, first balance first has to be established in our lives and that's how many prophets came on this Earth to tell us that we must have balance. But then an intellectual like a little child will ask, “Why?" The balance has to be there for us to ascend.

And that's what Christ was, said was His resurrection that we must ascend. In the tradition of spirituality all these great prophets and incarnations like Rāma, Kṛiṣhṇa and Christ, all came on this Earth, to Buddha, Mahāvīra, just to take us in the right line for our ascent. But another capacity human beings have, to make a mess of everything. And such a quarreling stuff it is to talk about these people.

So now the time is a special time which is called as the blossom time. You have been seekers of ages, not of today. This blossom time has come and that's how a mass realisation has to take place and it is taking place all over the world. You get it in your right, this ascent. But by this ascent, you feel *[UNCLEAR* you're/your]

wholesomeness. The first thing that happens to you that you become, again I say become, collectively conscious, that you can start feeling your own centers and centers of other people on your finger tips. Mohammed Sahib had said clearly, “At the time of resurrection, your hands will speak." It's not difficult to talk to Indian people who have any Indian background that they know all this; I don't have to explain much to them about Sahaja Yoga. But westernized Indians are like a new sort of people who just want to over-do everything that you have done, like they like now the plastics and things like that, nylons. They have to still go through all that vicious circle. And then they'll become hippies and all that and then they'll come to Sahaja Yoga.

But you are seekers and seekers of truth which is described by a great poet, William Blake, in England about two hundred years back: that the men of God will become prophets and they will have powers to make others prophets. This is the criteria by which you should judge that you have become the Spirit: if you have the power to make others prophets.

But what does the prophet do? Prophet is a higher being who has achieved his ascent into a new dimension of collective consciousness. He becomes a witness of the whole game. He doesn't get disturbed.

He sees the whole game going on like a play. He's a powerful person because he's not afraid of anyone and he can only talk of truth. He can never compromise on that. Because you have seen people compromising all the time. You cannot believe what sort of personalities these are. They are not realised Souls; so forgive them.

But this power is that of compassion. It just flows, emits. It doesn't say anything. It just works. Such a person achieves his innocence. His eyes become innocent. Even a glance of such a person can change the lives of people and can bring peace in their lives. Such a person is above temptations and cruelties. It's such a great personality. You have heard about, say, Mahatma Gandhi and all these people who are realised Souls. In your country itself, Mozart was a realised Soul. Your Queen, Maria Teresa, was a realised Soul. But how will you know that they were realised or not? Two Indians who came with Me who were realised Souls went down to the castle of Maria Teresa and came back and told Me, “Mother, was she a realised Soul?" I said, “How do you know?" They said, “Tremendous vibrations from her photograph, from her statue, were coming." But not only that to reach your wholesomeness, but you become absolute. You know the absolute.

There is no compromise. Even a little child of five years who is a realised Soul is on the point of absolute.

My grandchild, she is, she was only five years of age when her parents went to Ladakh and My daughter and My son-in-law were not realised Souls, but she was born realised. And when she saw these people all touching the feet of a lama, she couldn't bear it when her parents also touched the feet of this lama. At that small age, she put her hands back and looked at him and asserted, “What do you mean by making everybody touch your feet? You are not even a realised Soul." With these vibrations we can ask all fundamental questions. The way the church has been, the way the all the religions have been,

everybody has been such a money makers, that people have lost faith in church, but God exists. You can ask a fundamental question when you are realised, `Is there God?' and tremendous vibrations come to you.

There was a big controversy recently on a book written by someone who was an intellectual, that Paul has denied all the miracles of Christ, even his Immaculate Conception. But anybody who is a realised Soul will know that Paul had nothing to do with Christ. To Me, he's a strange man. Kahlil Gibran has written about it in a book. He said that, `This strange man Paul I can't understand. Why does he talk of Christ? He's not sure of what he's talking.' He had a supraconscious experience and he was epileptic and an intellectual and he tried to dominate Peter, who was really the disciple of Christ. He gave a very wrong idea about the disciples also. When the Holy Ghost descended on the disciples, they started feeling the Cool Breeze on their hands and they started speaking the language of the centers and also they started moving their hands, because hands have got the power. But to say they started speaking German or English is wrong. Or in the Bible it is also written that they looked like mad people. In a madhouse, a sane man always looks a mad.

So these disciples, whatever they have written is the truth.

But now you can prove it through your vibrations. You can ask the vibrations, `Was Christ an Im maculate Conception?' You can ask about Buddha, you can ask about Mahāvīra, about any one of them, what they were. You'll be amazed: they were all true people. Later on in the Kuṇḍalinī when you rise higher you will know where

they stand within us as milestones of our evolution. They are all in complete concord and congenial and they are absolutely in rapport with each other. There is no problem between them.

We, in our ignorance, have plucked these flowers, OK, on the Tree of Life and now we are saying, “This is mine, this is mine and that is all dead." But they are all living beings within us, settled in different centers and we have to just awaken them through ascent of the Kuṇḍalinī. And unless and until this has happened, we cannot explain them because we have to have the light to see the truth.

When we get the light, if there's a snake, we think it to be a rope; then we just leave it. And when there is a rope and we think it to be snake, we catch hold of it.

So when you become the Spirit, the light of the Spirit comes into our attention. Sitting down here I you can feel the vibrations of anyone. Like the ether has a subtler side which acts on the Divine power in the subtler side of ether, you can say. It is the subtler side of the vibratory movement in the atoms. We have to become subtler. If you become that, we can handle it ourselves. That is what one has to achieve. But with this a person becomes extremely peaceful, within and without.

..... he feels related to everything. For example if there is a problem on My one finger and I rub it, there is no obligation, there is nothing to be paid, I jolly well have to do it, it is a part and parcel of Me.

So who is the other? When you are part and parcel, then who is the other if you do something for someone, it is just automatic, spontaneous and so life giving and joy giving. But to understand the roots or to understand the

tree you cannot enter into it from outside. If you want to treat a leaf of a tree you have to get into the sap.

So this Spirit has to be brought into the conscious mind. You become a complete knowledge.

When I met Gregoire, he was a great seeker, she was a great seeker, so many were great seekers, but they had no knowledge. Actually I never talk to them about Sahaja Yoga, I said first get your realisation.

Supposing you have to put the light on, what I would say, that alright, press the button. You press the button and you get the light. But there is a big mechanism behind it and a very big history for this electricity.

So Sahaja Yoga has a tremendous traditional history and also it has a mechanism which works it out.

But it is so well done and such a fine mechanism that it doesn't fail, like German things. Germans are very good with their hands, with machinery, but now they have to learn about the machinery within and have to become experts of that. Once the Germans it I'm sure this world can be saved.

I was talking to the gentleman who was trying to organize, he said but they are very obstinate, Mother, they are very obstinate. But I said there must be some good points, he said there is one very big point there is, that is they love their children and they are childlike in this respect. They have to think of their children. They have to think of their progeny. They have to give them a great name, that their parents were saints and they are the first pioneers of saintliness. That is how I'm here, though I did not have this in My plan, suddenly I felt the vibrations of Munich and I said I am going to Munich. And

you'll be surprised, suddenly I found that My ticket it was written that I could go up to Munich free of charge.

This knowledge is like an ocean which you will know later on and I can go on talking like this, I've given thousand and thousands of lectures all over. Now I have to make a humble request, that whatever I could say in this short period I have tried to say, that you should not any more think about it, but get it.

May God bless you all.

Contents: 1984-09-08 **Śhrī Mary Mahālakṣhmī Pūjā, Munich, Germany**

Today is a great day of Mahālakṣhmī Pūjā. Mahālakṣhmī is an incarnation of the Lakṣhmī, the power of Viṣhṇu. She only incarnated. This Mahālakṣhmī principle is born out of the Lakṣhmī, who is the power of Śhrī Viṣhṇu. When in a human being the desire to rise higher comes in, the Lakṣhmī principle becomes the Mahālakṣhmī principle. Like in the West we can say, people have affluence of Lakṣhmī, so they wanted to rise above that principle and become Mahālakṣhmī. In the awareness it acts on the matter like aesthetics; people worry more about aesthetics than about possessions.

And when they start growing higher and higher in their awareness of seeking, then they find that the attention should be such, that they should pay more importance to the aesthetics of things than to the gross values. Now when this desire becomes evident in human beings, then only Lakṣhmī incarnates as Mahālakṣhmī.

So She incarnated as Mahālakṣhmī when Rāma came on this earth, first time. And also She incarnated as Rādhā

when Śhrī Kṛiṣhṇa came on this earth. And when She came as Mary, it was Mahālakṣhmī who bore the child that is Lord Jesus Christ.

So the child She bore was the great personality, of Mahāviṣhṇu. This Mahāviṣhṇu-tattwa is also represented, or we can say has an aspect, of others, which incarnated on this earth as two children of Sītā. They incarnated as Mahāvīra and Buddha, as Hassan and Hussein.

Also at the time of the prophets Mahālakṣhmī incarnates as a pure relationship with them. Like Rāja Janaka's daughter was Janaki, means Sītā; then She came on this earth as the daughter of Mohammed Sahib; and then She came on this earth as Nanaki, the sister of Nanaka.

So She resides as a pure relationship of these Gurus.

Thus the Mahālakṣhmī's greatness is that, through Her power only the Suṣhumnā is covered by Kuṇḍalinī. She is the power of our evolution. And by Her power only we have risen to be human beings and by Her son's power we are going to become higher people.

Thus the importance of Mahālakṣhmī is very great for all the Sahaja Yogis. Because She guides our Viṣhṇu Tattwa to its culmination, to its completion, which is the principle of our evolution. Thus She is a giver of Dharma, She gives us the Dharma and She is the giver of the truth. She is the one who relates us to our brain, the whole brain's system is Mahālakṣhmī's system.

So it is She who exposes the whole of the knowledge as truth to us, on our central nervous system. But at the state of Virāta, when Viṣhṇu becomes the Virāta, the great primordial being, then She is called as Virāt-āñgana, as his power.

So these are the incarnations of Mahālakṣhmī about which I have told.

There's so much can be said about this Mahālakṣhmī-tattwa; you are all blessed so much by that. And so today we remember Her great incarnation as Maria, who was very great because She had to bear terrible pain in Her heart with all Her powers that She had, She was a tremendously powerful Lady. But despite that, She bore all the tortures of Christ upon Her heart. And it was Her order and Her desire that Christ had to crucify Himself so that people could be resurrected. And sometimes Indians askMe what did She do to be a Mahālakṣhmī, what did She achieve? I said: “With all Her powers to bear it. To play the drama it must be too much." So She is the redeemer and She connects you to God. In the sense She is the bridge. And the Kuṇḍalinī rises over the bridge. And Kuṇḍalinī is the Mahākālī. Now we have a temple in India which you have visited of Mahālakṣhmī in Kolhapur; and there, when they sing, when they worship Mahālakṣhmī at that time they say “udho, udho, Ambe." That time they say: “O Ambe, the Kuṇḍalinī, you rise." But Kuṇḍalinī is the potential of all the three powers: Mahākālī, Mahālakṣhmī, Mahāsaraswatī, because it is the primordial desire. Because She is the Holy Ghost, you see, so She contains all these three powers in it. Like Ādi Shakti has all the three powers of Mahākālī, Mahālakṣhmī, Mahāsaraswatī.

So now today is a great day for us because Mahālakṣhmī has helped us so much, Her blessings are much. She looks after all our well-being, She is the one who looks after all our problems of redemption, She is the one who

gives us all the possible help in our Chakras and correction of them. And She is the one who gives us all that is material or physical well being so we have to be very very thankful to Her today.

You have to be grateful. And also today is Gregoire's birthday.

So I would like to congratulate him for making Me come to Munich because we had such a tremendous program. May God bless you all.

Before we start the Pūjā must say that Hugo has been very very helpful, very active. He came all the way from Australia with his wife. And I must say because of him I came here. As a token of My love and My complete appreciation of their hard work I would like to give them a dinner set with a platinum line on it, because platinum is the colour of the Mahālakṣhmī. Because Mahālakṣhmī is also Annapūrna. She supplies food to people. You can say Mahālakṣhmī is the grandest Gṛuhalakṣhmī.

So may God bless you all.

Contents: 1984-09-16 **Arrival, Airport, Milan, Italy**

[Sandra Castelli who came to Sahaja Yoga just two months before, asks Shri Mataji if she could come fro the Pūjā.] Everybody who came to the airport can come to the Pūjā.

Contents: 1984-09-16 **Śhrī Ekādaśha Rudra Pūjā, Faggeto Lario, Como, Italy**

Today, we are doing a special type of Pūjā which is performed in the glory of Ekādaśha Rudra.

Rudra is the destructive power of Shiva, of the Spirit. Now one power, which is His nature, is forgiveness.

He forgives, because we are human beings, we commit mistakes, we do wrong things, we get tempted, our attention is disturbed, so he forgives us. He also forgives us when we spoil our chastity, we do immoral things, we do thieving and we do things that are against God, talk against Him.

He also forgives our superficialities, jealousies, our lust, our anger. Also He forgives our attachments, petty jealousies, vanities and also possessiveness. He forgives our egoistical behaviour and also our subordination to wrong things.

But every action has a reaction and when He forgives, He thinks that He has given you a big grace mark and that reaction builds up within Him as a wrath, against those who are forgiven, [who] try to do greater mistakes. Specially, after realisation, because such a big blessing there is of the realisation, you've got the light and, in the light, if you are holding onto a snake then His wrath goes up because he sees how stupid you have been.

[Italian translator is confused so Shri Mataji reiterates.] What I am saying is that after realisation, specially, He is much more sensitive that, people who are forgiven and have been given such a big thing like Self-realisation, still they do wrong things then he is much more wrathful.

So, in the balance, the forgiveness starts reducing and the wrathfulness starts increasing.

But when He forgives and, as a result of that forgiveness, you feel the gratitude, then His blessings start flowing towards you. He gives you tremendous capacity to

forgive others. He pacifies your anger, He pacifies your lust, He pacifies your greed. Like beautiful dew drop His blessings come on our being and we become really beautiful flowers and we start shining in the sunshine of His blessings.

Now He uses His wrath or His destructive power to destroy all that tries to trouble us. He protects realised Souls at every point, in every way. Negative forces try to attack a Sahaja Yogi but they are all neutralised by His tremendous power of protection.

Through his vibratory awareness we are guided into right path.

All the beautiful blessings of His are described in the Psalm 23 isn't it, that's the 23 Psalm... The Lord is my Shepherd" Is all described how he looks after you as a shepherd.

But He does not look after the evil people He destroys them. Those who enter into Sahaja Yoga [and] are still carrying on with their evil nature are destroyed. Those who come to Sahaja Yoga and do not meditate and do not rise He destroys, or they are thrown out of Sahaja Yoga. Those who murmur against God and live in a way that is not behoving a Sahaja Yogi, He removes them from [it].

So by one force, He protects, by another force, He throws away. But His destructive forces when they are built up too much, then we call it, now the Ekādaśha Rudra is active.

Now, this Ekādaśha Rudra will be expressed when the Kalki itself will start acting, means the destructive power

which will destroy all that is negative on this earth and save all that is positive.

So it is very necessary for Sahaja Yogis to expedite their ascent, not to be satisfied with the social life or married life or with all the blessings that God has bestowed upon you. We always see, what God has done for us, how He has been miraculous to us, but we have to see what we have done to ourselves, what are we doing about our own ascent and growth.

Now the... out of the eleven centers... Ekādaśha, means eleven, the five come from the right side of your void and five from the left side of your void.

The first five on the left hand side come from: if you have bowed yourself to wrong Gurus, or if you have read wrong books, or if you have been in the company of wrong people, or if you have been sympathetic towards people who have been following wrong paths, or you have been yourself one of the agents or Guru of these wrong people.

Now these five problems can be solved, if we completely give up whatever wrong we have been doing.

As Mohammed Sahib has said that you have to beat the Shaitan, means the Satan, with shoes; but that has to be done not mechanically but from your heart. Like many people who come to Sahaja Yoga will tell Me, “My father is following this Guru; that father is following that Guru” and get involved with their father, sister, this, that and try to take them out from those Gurus, also get entangled.

Or some of them yield to others' forces. Like I know of Maureen, who was with Me and her parents and parents-

in-law said that the child must be baptized and I told her, you cannot get this child baptized because it's a realised Soul. But she could not, that way, stand up to that and she took the child for baptism and the child became very funny, it was really like a mad child. Now then she gave up all that and so she has saved. But supposing she had another child and she would have done the same thing, the second child would have been something very, very bad.

Now, the trouble with Sahaja Yogis is that anybody who comes to Sahaja Yoga program thinks he is a Sahaja Yogi, is not so.

Either you should have very strong sensitivity, or you should feel it in your body, or with your intelligence you should understand what is Sahaja Yoga. A person who is still negative always gets attracted towards other one who is a very, very powerfully negative and does not understand that the other person is so powerfully negative, but gets impressed. Under such circumstances, such a person is hit by that negative person and Shiva cannot protect.

One should not have sympathy with anyone who is negative, whether he is mad, whether there is something wrong with him, whether he is your relation, or anything. No sympathy of any kind, on the contrary a kind of a anger should be there for that person, a kind of a detachment, angry detachment.

And this angry detachment is the only time when you have to be angry. But I have seen people who have anger for very good Sahaja Yogis but not for their own husbands or wives who are extremely negative.

So when the Ekādaśha Rudra starts acting on these five sides on the, we should say, on the right side it moves, because it comes from the left and moves to the right side, then a person starts becoming negative but acting with his ego.

Such a person may take up a situation into hands and say that “I am such and such Sahaja Yogi and I am so, we should do like this and we should behave like this” and start dictating people. [They] can do anything. And some mediocres or some half baked Sahaja Yogis may try to understand [him], but most will know that “This fellow is going out, now he's on his way out!" So, all these things lead to this left side development, or we can call it on the head, on the right hand side of your medha, this plate, brain-plate is called as Medha in Sanskrit language.

Now, the right-sided one, comes from the idea people have that, “I am myself a big Guru." They start preaching about Sahaja Yoga also, as if they have become great Gurus. We have known some people who give big lectures in any program and never allow My tape to be played or anything. They think they have now become experts.

Then some of them say that now we have become so great that we need not do any foot-soaking or anything, there's no need to do meditation, there are some like that also. And then there are some who say that sin can never touch us, now we are Sahaja Yogis, we are very great evolved souls.

But the worst of all are those who just take My name saying that “Mother has said so and I am telling you

because Mother has said", when I have never said such a thing, is all falsehood.

Now there are some people who use Sahaja Yoga money and exploit Sahaja Yoga in such a way, exploit them, Sahaja Yogis also sometimes. And such people become very inauspicious. Anyone who tries such things will go out of Sahaja Yoga with disgrace. But one should never go near such a person, have nothing to do with such a person, have no sympathies. Because this inauspiciousness will hurt anyone to any extent, so better keep out of such people.

When these ten Ekādaśhas are developed within a person, then definitely such a person gets diseases like cancer and incurable horrible diseases. Specially, when the eleventh one which is actually here, which is the Virātas Chakra, which is the collectivity, when it is affected as well, then such a person cannot get out of this disease.

But these... out of these even five are combined, supposing, with Mūlādhāra or with Āgñyā, then they get into very serious type of dirty diseases. That's why, I always say that be careful about your Āgñyā Chakra, because that is one of the worst things, that, once it starts getting combined with these Ekādaśhas, part of the Ekādaśhas, then anything can happen to a person, he can meet with a horrible accident, he can suddenly be hit by someone, could be murdered by someone, anything can happen to such a person who has got the right Āgñyā and also any one of the Ekādaśhas, right or left.

That means, the five of these, if they, any one of the five, if they combine with Āgñyā Chakra, the protective powers of God are minimum.

So, to keep your Āgñyā Chakra alright, say now I am speaking, now you should watch Me constantly, so that there is thoughtless awareness and the Āgñyā Chakra is soothed out.

But, don't pay attention here and there all the time. Then you will find that, gradually, your attention will neutralise into thoughtless awareness and your attention would be fixed in such a manner that you don't have to worry about anything.

In thoughtless awareness nobody can touch you, that is your fortress. By meditation, one must establish thoughtless awareness, that is the sign that you are rising higher. Many people do meditation and say, “Alright, Mother we are doing." Mechanically, they do and say, “I did this, I did this and I did this!" But did you achieve your thoughtless awareness, minimum of minimum? Have you felt your Cool Breeze coming out of your head? Otherwise, if you are doing something mechanically, it is not going to help; help you or help anyone.

So, after realisation, as you are very well protected, you have all the blessings and a great future, you also have a great possibility of a complete annihilation. I would say, to give an analogy, you are climbing and everybody is supporting you to climb, holding your hand and there are so many things by which you are protected, to be taken upward, there's no possibility of falling off by mistake also, but if you try to remove your bondages with Truth

and Love and all the time try to hit the people who are trying to support you, then you fall from a great height, greater height. I mean, the greater height you rise, the greater you fall and with a greater force also, much more deeper.

But every effort is made by the Divine, every support is given to you, every care is taken, despite that, if you want to fall, then from that height, is very dangerous.

But Ekādaśha Rudra, at that time, at such a time when somebody tries to harm the cause of Sahaja Yoga, after being in Sahaja Yoga, then hits you so badly that the whole attack is very widespread. But the whole family can be protected if there are few people of that family doing Sahaja Yoga work; could be protected. But in case the family that is against all the time of Sahaja Yogis and try to trouble them, can be completely destroyed, in a very bad way.

Now these Ekādaśha Rudras come out of, as I told you, from the Void.

So, we can say that the destruction part of it comes from the Void mainly. But these are the powers, all are given in one person that is the Mahāviṣhṇu, that is Lord Jesus Christ. Because He's the support of the whole Universe, He's the personification of Omkāra, he's the Personification of vibrations.

So when He gets angry then the whole Universe starts breaking. As He personifies the power of the Mother which is penetrating into every atom, into every molecule and to every human being, into every [thing] that is living and non-living: once it gets disturbed the whole thing gets into a jeopardy.

So the pleasing of Christ is very important.

Now Christ has said, “You have to be like small children." That is, the innocence, the purity of the heart is the best way you can please Him.

As in the West, specially, people have developed their brains too much, they try to play about with words and think that nobody knows what they are doing. All such people must know that everything you do is known to God.

If you are not clean in heart, it is very dangerous for anybody to pose as if he's a very good Sahaja Yogi. Such people are not possessed, nor they are conditioned, nor they are egoistical, but they are very cunning clever people and they are quite aware, as to what they are doing. But, there are people who get possessed also and then they, in that, they try to destroy themselves or cry and weep and do all kinds of things.

There are some who think that if they hurt themselves or do some sort of an extreme thing then God will be happy, are sadly mistaken.

If you cannot enjoy in Sahaja Yoga, then you should know that something is wrong with you.

If you cannot feel happy in Sahaja Yoga then you must know that there's something definitely wrong with you.

If you cannot enjoy the company of Sahaja Yogis, then it's sure something is wrong with you.

If you cannot laugh and appreciate the greatness of God, then something wrong with you.

If you are still worried about negative people and their problems then know that there's something wrong with you.

If you have sympathies with negative people, then also there's something wrong with you.

But if you have anger for negative and all that is negative that is against Sahaja Yoga, then you are there.

When this thing gets matured then you become the power of Ekādaśha Rudra yourself. Anybody who will try to insult you or to do any harm, will collapse. It has happened with many people who tried to be insulting to Me or tried to harm Me or anyway...

Sometimes I am quite worried about them.

So one has to be in such a way that they become the Ekādaśha. Nobody can touch such people. But such a person is full of compassion and forgiveness. As a result, Ekādaśha acts much faster. The more compassionate you are the more powerful Ekādaśha becomes. The more collective you become, the more Ekādaśha acts.

Many people have a habit of receding back into their exclusion and saying “Oh we better be at home and it's alright” but they don't know what they are missing.

Whatever may be your experience with others, you should stick on together, always attend programs, take leadership, go ahead with it, work it out and you will be blessed thousand, fold.

Ekādaśha Rudra are all the powers, I would say, of destruction, together. Is the power, destructive power of Śhrī Gaṇeśha. It is destructive power of Brahmā, Viṣhṇu, Maheśha. It is the destructive power of the Mother. Is the

destructive power of the Gaṇeśha... and four of these are Bhairava and Hanumāna, Kārttikeya and Gaṇeśha. Also the powers of Sadāśhiva and of the Ādi Shakti. All the destructive powers of all the incarnations are Ekādaśhas.

Now the last but not the least, is the destructive power of Hiranyagarbha which is the Collective Brahmadeva. And this power when it acts, every atom explodes, the whole atomic energy goes into a destructive power.

So, thus, the complete total destructive power is Ekādaśha Rudra. It's extremely powerful, explosive, but it's not blind. It's very discriminative and extremely delicately woven. It avoids all the good points and attacks the wrong things and it hits at the right time, at the right point, direct, without hitting anything that is good in between.

Now the glance of Ekādaśha Rudra falls upon someone, say, for example and there is something in between which is Divine or which is a positive thing [then] it penetrates through positive, without harming the positive and hits the negative. It cools down somebody and burns another. Not freezing, it doesn't freeze, it cools down.

So that is how it works with such care and such delicacy. And it is tremendously sharp also. And it's very painful. It's not like cutting the neck in one shot, it goes on slowly, slowly.

All the horrible tortures that you have learnt or heard about are expressions of Ekādaśha only. For example, take the case of cancer. In the cancer thing, the nose is removed, the tongues are removed, then the gullet is removed, then everything goes on, one after [another], being removed with terrible pain, you see.

Take leprosy for example, the lepers cannot feel their fingers, they cannot feel it, so the... any rat or anything eats their fingers they can't feel it, so they start losing their fingers, that is how Ekādaśha eats up people, devours.

But this wrathfulness of the Father can be very gentle and could be very sweet, when it comes to His own children. The story is about the Mother, once She got very angry, the Primordial Mother. And She was so angry, She wanted to destroy the whole world with Her Ekādaśha power and She tried to destroy the whole world. When She went into that mood, the Father Himself felt that She is being [a] bit too much angry.

So when She started destroying and She was going right and left, He did not know what to do, so He took Her child, that means representing Sahaja Yogi, you can say, representing Christ or representing anyone of these great children of Her's, that he put the child under Her feet.

So, when She was stamping, suddenly She saw Her own child under Her feet and Her such a big tongue came out. She just stopped.

Balancing. But this has happened only once. [Laughter.] So, after the Ekādaśha Rudra, ultimately the complete destruction comes through the anger of Sadāśhiva.

When the final total destruction takes place.

So thus we have seen how Ekādaśha Rudra acts and how Sahaja Yogis have to become themselves Ekādaśha Rudra.

Now to develop this power one has to develop a tremendous power of detachment, power of detachment, detachment from negative. For example, negativity can come from very near people, like brother, mother, sister, could come from friends, could come from relatives. It could come from a country, it could come from your political ideas, economic ideas, anything like that. Any misidentification can destroy your power of Ekādaśha Rudra.

So it is not only sufficient to say that “I am surrendered to Sahaja Yoga and I am a Sahaja Yogi” but you must know mentally also what is Sahaja Yoga.

So that, intelligently, you understand what is Sahaja Yoga. Because in the West specially people are over-intelligent and if the light of Sahaja Yoga does not enter into their intelligence you can never overcome your attachments.

That doesn't mean you talk too much about Sahaja Yoga or you give lectures on that, but mentally you should also understand what is Sahaja Yoga.

Today is a special day when it has been asked that we should have Ekādaśha Rudra Pūjā and is for all kinds of false religious sects and false Gurus and false religions, which are followed in the name of God, or any religion that does not say about Self-realisation and does not achieve Self-realisation and does not get connected with God, is false.

So any such thing that is just faith and talks of God but has no connection with God cannot be a true religion. Of course, it gives a balance to people, but in giving that balance, if people live on that money and try to enjoy a

wealth out of that money, then it is not even at the very lower level is religion.

Like a balance, you, see, religion has to give a balance to begin with, but in that balancing when they tell, “You have to be balanced, but give me money for that, you must give me money, give me all your purse, give me everything” then that cannot be balanced, it does not even have a slightest thing of the blessings of God. Or any religion that makes you bow to anybody else but the incarnation, is no religion.

That's another one which is absolutely false.

The real religion will give you a balance and will always talk about the ascent. But they will not ask for money or make one man something great as venerated. Thus, we should learn to discriminate between falsehood, negative things and real things.

Once you develop that discrimination through vibratory awareness, or through your intelligence, you are in the control of yourself. And then you become that power of Ekādaśha, when you establish your maturity.

Today, I bless you all, that you all become the power of Ekādaśha Rudra and you develop that sincerity which takes you to that state.

May God bless you.

[Later on:] Ekādaśha Rudra Pūjā should be done with something red and kumkum can be used but not water or anything, so it should be washed with kumkum. And this kumkum can be given to all the Sahaja Yogis, who should wear it and keep it with them.

***Contents: 1984-09-17*, Public Program, Milan, Italy**

I bow to all the seekers of Truth. It gives Me tremendous pleasure to be among the people of Milan, which means the middle, the middle path. The people who are in the middle path are the best suited for their ascent because those who go to extremes go away from reality. But those who lead a moderate life, a balanced life, a sensible life are very well suited for their ascent.

Now when we are seeking the truth, we have to know also what is the truth. The truth is that we are the Spirit. We are not this body, this physical being, this mental being, but we are the Spirit, the spiritual being. In the process of our evolutionary ascent we have come to this stage where we are called as human beings. But we have not found yet our absolute. We live in a very relative world. That is why we are so restless, there are problems of wars, there are problems of disintegration. Now whatever I'm going to tell you is the knowledge of the roots. We know the tree but not the roots. Italy is a country of traditions. In the same way India is a country of tradition but traditions of spirituality. There have been people seeking in that country since ages and they have been able to find out something so great about ourselves.

But there is no doubt there are many fake people who have come abroad to make money. One thing we must understand that we have become human beings, we have evolved to this state without paying any money for it. Anybody who takes money in the name of God or Divine or any other power is a person who is absolutely fake. Secondly we have become human beings without any effort so it has to be effortless. If it is a living

process, it has to be absolutely effortless. If our evolution is done by some living process, it has to be spontaneous. You cannot force a seed to sprout out of the Mother Earth, can you? So now people may say, “Then how do we become the Spirit?" Sahaja words means: `Saha' means `with' and `ja' means `born'. It's born with you. The right to become the Spirit is born with you. That is you have a right to be the Spirit. You have the mechanism within yourself to be the Spirit and that you are going to be the Spirit. As you have been told about the centers within us, these seven centers are nothing but the milestones of our evolutionary state. And this evolutionary state is to be expressed now at its highest point where you become the Spirit.

But it is not any kind of an external behaviour that is going to make that.

Some people believe that if they change their dress or if they jump or then they shout or stand on their heads, they will become the Spirits, is absolutely not possible. Or some people believe that becoming abnormal personalities you will achieve something, is absolutely absurd. You have to be a very normal person.

So the truth is that will happen to you is in your awareness, in your central nervous system. We must accept the truth as it is and we should not force ourselves or force the truth to be like us. Now when you become the Spirit then what happens that we should see. Like Christ, He said that, “You have to be born again." So Nicodemus said, “Do you mean to say that I have to enter into my mother's womb again?" So He said, “No, you are to be born of the Holy Ghost. The Spirit is born of

the Spirit. And whatever is born of the Spirit is the Spirit." But many people are self-certified. They call themselves `born-again', all kinds of thing and they believe that they are perfectly all right. And that is the reason why today the modern people don't want to believe in anything that is Divine because they see the people who are professing religion and God are horrible people. There is no connection with the Divine. When there is no connection, how can you have the power to be that which is Divine? Like this instrument, if it is not connected to the mains, is useless.

In this way we all should be connected to the Divine, which is the All-pervading Power of God.

Now this power exists whether you believe it or not. It pulsates into the atoms and molecules. It pulsates in your heart. It is everywhere working out so many things which are living. We in our ego think we can do so many things. But what do we do? We do dead work, from dead to dead.

We cannot produce one living flower and we cannot transform it into a fruit, not even one.

So who does this living work? There must be some sort of a power that does this work. Now the people may say that, “This is nature." Whatever you may call, but this nature thinks, understands. Because at different times of seasons, different types of flowers come. What a tremendous task it is.

Now to become Spirit is your right. And to become Spirit is the way you have to be that has to be.

Otherwise the problems of this world cannot be solved.

So when the Kuṇḍalinī, which is the true desire within you, manifests itself and you start feeling the Cool Breeze of the Holy Ghost coming out of your head, then first thing that happens to you that in your awareness you become collectively conscious. I'm saying, “You become." It is not a certificate. It is not that you just feel like that or you mentally think like that. It happens to you.

You can feel it, the Cool Breeze on top of your head coming out. Cool breeze on top of your head is the real baptism and not an artificial one. Now also you start feeling Cool Breeze in your hand. You start feeling this power all around, this subtle, the subtlest of the power. As it is ether all spread, you start feeling it on your finger tips. It is not an artificial belief that you start feeling. You just feel it nicely on your finger tips.

Mohammed Sahib has said in Koran, at length He has described the time of resurrection, that, “At the time of resurrection your hands will speak." But in the Islam people don't talk of the resurrection day.

Even in the Christian religion people don't talk of The Comforter to come. They talk of the doomsday to come. People, they are very powerful by that frightening stuff.

This All-pervading Power is the power of compassion, of love. It is the most powerful power that you could think of. It is neutralizing power of all that is ugly, of all that is grotesque, of all that is immoral.

When the Kuṇḍalinī rises She integrates you, all your Chakras. By that She integrates all your beings within you. For example if you are doing something, we feel that we should not have done it, that's wrong.

We are not sure of whatever we have done is good or bad. That means we live in the world of relativity not of absolute. But when you start feeling these vibrations on your hand of the Divine, you do not anymore live with relative world. It is fantastic to know how fantastic you are. How glorious you are within yourself when you get your realisation. You become a new personality. Like an egg becoming a bird. And you start feeling that absoluteness. You ask any questions. You can ask a question, `Is there God?': You start getting tremendous Cool Breeze. `Was Christ the son of God?': You get tremendous breeze.

But if you ask about a man who is not a good person, then immediately your hand starts burning.

Because the Spirit is the collective being, your attention becomes collective. You can pay attention to anyone sitting down here. Just like ether you can feel another person, you can know about another person and you can cure another person, any far away.

And such a person develops his innocence back like a child. And his eyes become so innocent that the power of eyes is so great that only looking at a person he can cure that person. The lust and greed drops out of your eyes and you become innocent and powerful. Then the person who gets realisation can suddenly become extremely dynamic and extremely creative because of the blessings of the second center which is the center of creativity.

That, I have known somebody who had never seen any wood or anything and he has now become a rich man just doing interior decoration after realisation. Such a person becomes extremely aware of the aesthetics of a

personality, of the buildings, of everything. The aesthetics, the deeper sense of aesthetics starts bubbling through his awareness.

And the last of all he becomes adept. He becomes expert in handling this power and in giving realisation to others and curing others and helping others.

Through the blessings of the center of the Nābhī, which we call as the Maṇipūr Chakra, you get the power by which you become a person absolutely upright, righteous and virtuous. I have seen people dropping all their bad habits in one night sometimes, in one night. Forgetting about the past completely and becoming very different people of complete beauty and divinity after realisation.

As the blessing of the Heart Chakra, you become a person completely secured with yourself, absolutely settled with yourself. You neither aggress others nor take aggression upon yourself. You feel so happy with yourself and you give happiness to others and security to others. And others feel nice in your company. You can see in the life of Christ this has happened that when people were throwing stones at Mary Magdalene, He came and stood up before them fearlessly. He was fearless and He said, “Those who have not committed any sin may throw the stone at Me." You are not afraid to talk, tell the truth. You are not afraid to tell what is wrong. You are not afraid of anyone. But just you are always in a blissful state of self-assurance.

In My work for the last fifteen years I've been outing at all the fake Gurus, right from the very beginning, taking their names and telling them what sort of horrible people they are. But nobody has dared to put Me to any trouble

whatsoever. Because they know they are wrong; they know they are doing harm to people. They are trying to make money. They are befooling and they are nasty people. They know it.

And once they know it they dare not face the reality.

So one develops that sense of security within yourself because you are the Spirit.

At the center of your Viśhuddhi, which is placed here, you develop a personality which is very balanced and a personality which is very collective. Now I would say that I have so many powers supposing. I have powers so I am a capitalist. But I'm communist, because I cannot live without distributing it to others.

By God's grace I'm happily married. I have a nice family, I have grandchildren. But I can't live without giving what they are having their own. I have to give it. I have to do it. But this is the greatest joy-giving thing that you receive what is yours. Because I know you have this and I must give you what is yours.

As the blessing of this Chakra, which is actually placed in the Optic Chiasma, a very subtle Chakra, which is called as Āgñyā, that you get a tremendous blessings of Christ because this is the center of Christ. Now they say that He died for our sins. One must listen to it very carefully. They say He died for our sins.

So what does He do when He's awakened? What does He do for us? When He's awakened at this point then what He does He sucks in from both the sides.

You can see the yellow and the... it's a very small thing for you to see. But we have two big pouches in our head called ego and superego. He sucks them in.

So the conditioning we have from the superego and the aggression we have from the ego both are sucked in.

So that a gap is made here for the Kuṇḍalinī to rise in the Fontanelle bone area.

So now we don't have to suffer anymore. He has suffered for us sufficiently.

If you ask for sufferings, it would be dangerous. I do not know from where this idea, suffering, has come. Because Jews believed in sufferings and they suffered. There is no need to suffer. Only if you awaken Christ here, then the whole problem of our past deeds, which are called as sins or anything or whatever is our aggressiveness, everything is sucked in. And at that point we become thoughtlessly aware, there is no thought. Thought is the biggest problem these days. One doctor told Me that, “You can cut my throat, do what you like Mother, but take away this thinking mind. It's all the time thinking." Now, one thought rises and falls off, another thought rises and falls off; We live on the cusp of the thoughts. And that's why we are jumping, our attention is very much restless.

So in between these two thoughts of the past and the future we have in the center a place where the Kuṇḍalinī pierces through.

And when that happens, then you become thoughtlessly aware. Then all the petty thoughts of possessions, petty thoughts of jealousy, of lust and greed and all these petty things just drop out. Then you become in command

of yourself, absolutely in command. If you want, you'll think, otherwise you will not think. But now the thoughts that come to you, come to you as True Knowledge.

Mostly I work in the villages of India. And one day I was going on a bullock cart with a gentleman who is a Sahaja Yogi. And I was amazed: He was talking like a great saint. He's not educated. He has never seen the world. He lives in a village, but he talks like a saint. What university Christ went to? What university Nanaka went into? Where do they go to study? Socrates? Nothing. They had all the knowledge within themselves. They sometimes ask Me, “Mother, are your disciples all scholars?" I said, “No, they are very ordinary people." But they are connected with the True Knowledge which is fantastic. And whatever they want to know, they know it. Because Spirit is connected with the true source of knowledge.

Above that when you enter into the limbic area that is the Kingdom of God, that is promised to you long time back. And when you pierce through this and you establish yourself then you become doubtlessly aware, called as Nirvikalpa. Powers of such a person are tremendous. He's forgiveness personified, he's compassion personified and he is extremely powerful. Mahatma Gandhi said once that, “Non-violence can be only practiced by the powerful." What is the non-violence of the weak? It has no meaning. In the same way all the great saints, all the great prophets, all of them has promised these days that you have to have your realisation.

About 200 years back a great saint was born in England called as William Blake. You too had Dante such a great

saint in Italy. In the same way there was a great saint born as William Blake in England, who has described in details about Sahaja Yoga. He has prophesized about Sahaja Yoga in such details and has told that, “The men of God will become prophets. And they'll have powers to make others prophets." That time has come today. And we have to work out in a way that you all get your realisation. It cannot be guaranteed. But it can be guaranteed that if not today, tomorrow or day after you'll get your realisation in any case. But after realisation you have to respect your realisation and you have to lead a life according to the understanding of this Divine Power. At the most you need about a month, about a month. People who got realisation in Milan only three weeks back are now great Sahaja Yogis.

So it is not so difficult as people think. Nothing is difficult. It is Sahaja: `Sahaj' also means `very easy'.

Because it is vital. Anything that is vital has to be easy. Like our breathing: For our breathing if you have to go to the library and find out how to breath, how many will exist? Even children get their realisation in no time and they are experts. It is so innate. It is so beautiful that we all should have it.

I'm very much thankful to you, to all the people of Milan who have taken trouble to come today and I hope you'll come again tomorrow. I'll explain to you more things about the three channels that are within us and hope today we'll be able to work out the Kuṇḍalinī awakening. Now we will have, first of all, some questions if you have. And then we'll start giving you this experience, which is very simple, very easy to manifest.

Shri Mataji: They can ask some questions. Few question they can ask.

All right. Let them ask. One by one. All right.

He is saying that something has happened to him two years back and he doesn't know what has happened. And I told him that I work it out. Don't you worry. He feels the pressure on his head.

So he'll be fine now.

She is asking that, “How are we to continue with it?" I have to say that luckily we have a very good center here in Milan. And everybody will help you out, tell you all about it. And you don't have to pay anything whatsoever. Now, there's a lady who asked Me how she can get rid of evil forces upon herself.

All people who are suffering from such troubles or who are suffering from other diseases, anything, can come to Sahaja Yoga center. And they will be told how to work it out and everybody will help you. It is a very simple method, very simple. What is it?

Sahaja Yogi: The relation between the Divine and evil force in our Spirit. The relation between the Divine and the evil?

Shri Mataji: I don't understand the question. It says, “What is the relationship between evil and the Divine?" There is no relationship. It's inimical.

Sahaja Yogi: No. The question is: “Within us how do Divine and demonic forces work?"

Shri Mataji: Oh, it's a big question. It is as simple as this that when you have the light, the darkness runs away. It is as simple as that.

Sahaja Yogi: When it happens that there is a calcification of the Brahmarandhra there is an *[UNCLEAR]* of the spiritual growing, an impediment.

Shri Mataji: Why?

Sahaja Yogi: She is asking.

Shri Mataji: No, no. No, no. When it opens out that's the beginning, that's the beginning of the sprouting. As the primule comes out of the seed, you see.

Sahaja Yogi: There is a very good question,

Shri Mataji: “Why Jesus Christ and different incarnations had to pass through the crucifixion?"

Shri Mataji: Oh, is a question of why Christ had to pass through crucifixion. From Bible we cannot understand Christ so well because only His short life of about four years is really there. But actually He is Omkāra. He is the Alpha and Omega as said. He is that. And He took His form as an embodiment of innocence.

The original mistake we committed when it was the question of Adam and Eve. Now at that time we made a mistake. If we had listen to what was to be, we would have been realised Souls long time back.

But we wanted to know everything ourselves so we developed a terrible ego.

As a result of that we crossed over within ourselves. When we raised our heads as human beings we crossed over our attention and there was a big cross through which nothing could pass through.

So the man, the human being, was lost between the crossroads of the conditioning and the ego. And to pass the Kuṇḍalinī through that Chakra was an impossibility.

So before Christ, it was believed in India that we have to repent for our misdeeds and we have to become very humble to get over our ego. But it was prophesized that Mahāviṣhṇu will come and He will do the needful for you for Āgñyā Chakra.

So when Christ came, people did not understand Him in the West or in Israel and all these places. They never understood Him, what sort of a personality He was.

So Indians still believed that Mahāviṣhṇu still has to come who will suck our ego and superego.

Kṛiṣhṇa has said before Christ that the eternal life cannot be killed, cannot be crucified, cannot be destroyed.

So Christ came, who was the embodiment of eternal life, who was the embodiment of innocence, who could not be killed. And that's why His resurrection had to take place. That's why He was to be crucified to show that eternal life can be resurrected.

So He was placed at that cross as the symbol of resurrection. The message of Christ is resurrection. All right, it was a long question. But if you ask such questions...

There I have spoken in London, I don't know, two thousand lectures are there. There are so many lectures I have given all over the world. And if you come to Sahaja Yoga, they'll give you all these tapes and you can understand about everything through them. Though every day I'm travelling, travelling, travelling in Europe, still it's so unfortunate that I'm here only for one day. Next time I'll come for three days, I promise you.

Sahaja Yogi: Oh, thank you.

Shri Mataji: I'll start the realisation. All the people who are standing can come here and sit here.

It's all right. Everybody, if you people can move, you can sit here. You can sit in front. It's better to be seated, would be easier for realisation. You could move inside, you could move also here in front. We take out our shoes because we have to be in contact with the Mother Earth. That's important. And also they can remove spectacles because they have to keep their eyes shut.

So there is no need to have spectacles.

On the contrary it's helpful to the eyes.

Now, you have to just sit very comfortably, very comfortably with both the hands on your lap, just like this. And the left hand is the one that suggests your desire, desire.

So you put your left hand all the time on your lap. And the right hand is for your action, which is to be used to nourish your different centers.

One has to be in a very cheerful mood, not to be in a very melancholy way because Italians get into that mood sometimes.

Now, put the left hand just like this all the time and the right hand has to go to different centers: One on the heart, one here above on the stomach, one below and then you retrace it back again up to heart.

Then bring it back here and then here and here and maybe here.

So that's all you have to do which I'll tell you one after another. But please don't open your eyes at all, till I tell you.

Please don't open your eyes. It's the most joyous experience and the highest moment of your life.

So you should not be frightened of anything. Be in a very happy mood. Nothing will happen to you as some people have told that Kuṇḍalinī gives this trouble and that trouble. I have seen nobody suffers from this.

Because She is your individual mother.

So She is not going to trouble you at the time of your second birth.

She takes up all the trouble upon Herself.

At the very outset forget the past and forget the future. Be in the present. And three times I say, “Please don't feel guilty. Please don't feel guilty. Please don't feel guilty." Otherwise I cannot achieve the results.

So before starting you better tell in your heart all the time, three times that, `I'm not guilty. I'm not guilty. I'm not guilty.' You can address Me as Mother or as Shri Mataji, whatever you think proper.

All right.

So now please close your eyes. If there is anything tight you can loosen it a little bit, anything tight. But please be comfortable and close your eyes and keep the left hand like this. You should not slouch back nor you should be very straight but sit comfortably and without putting your head back or forward but in a comfortable normal erect position. Now please close your eyes.

Just close your eyes. And say three times in your heart: `Mother, I'm not guilty. Mother, I'm not guilty. Mother, I'm not guilty.' Now please put your right hand on your heart.

Please don't open your eyes. Now, in the heart resides your Spirit. In the heart the Spirit is there.

So you have to ask Me a question inside, not loudly: `Mother, am I the Spirit?' Ask the question three times, with full confidence in yourself. Have full confidence in yourself. Ask three times.

Now take this right hand down onto the upper part of your abdomen, of your stomach on the left hand side. We are working on the left hand side. This is the center of the Primordial Master. And as you are the Spirit, logically you are also your own master.

So now you have to ask a logical question: `Mother, am I my own master?' Ask this question three times. Three times.

Now take this hand, right hand, keeping left hand as it is. Take the right hand down in the lower part of the abdomen on the left hand side. This is the center of True Knowledge of the technique of the Divine instrument.

So now, at this point you have to ask Me, I cannot cross your freedom, you have to say: `Mother, I want to have my realisation, so give me True Knowledge. Please give me Pure Knowledge,' please say it six times because this center has got six petals.

Now raise this right hand again back to the upper part of your abdomen. This is the center of Primordial Master. And now the first truth you should know that you are your own master. And you have to say with full confidence: `Mother, I am my own master.' And this you have to say ten times. Say it please ten times. Say it with full confidence. You are your own master. You don't need anyone.

Now please raise your hand to your heart where resides the Spirit. Here now again you have to assert and assume your power as Spirit by saying twelve times: `Mother, I am the Spirit.' Now you have to know that the Divine is the ocean of love, is the ocean of compassion. Above all it is the ocean of forgiveness.

So please don't feel guilty. And raise your hand now, right hand, at the base of your neck, taking it backwards, from the front. This is the center which gets caught up when we feel guilty. Now at this point you have to say sixteen times: `Mother, I am not guilty.'

Contents: **1984-09-xx Quote, Flat of the Leader, Via Cassia, Rome, Italy**

God has still not forgiven the Romans for having killed Christ.

Contents: 1984-09-19**, Public Program, Day 2, Rome, Italy**

[Here Shri Mataji gives Her speech in English and the interpreter translates that to the local dialect for the audience. The interpreter also converts the questions from public to English language and conveys those to Shri Mataji.] [One question comes from the audience.] Interpreter: He is asking, “Why in India they've got so many deities? There is Shiva and the Trimurtis.

And how can the human being reach the Spirit, which is infinite and endless?"

Shri Mataji: You see, that is whatever you have seen about Indian Gods and Goddesses and all those things are, they are all placed within ourselves. Now when we

think there is one God, we believe, also Indians believe there is one God only. There is not many Gods. But you see God is not like Rock of Gibraltar. He has got his eyes, He's got his nose, He's got everything just like us. We are made in His image, you see.

So these different deities, whatever are described in Indian scriptures, are actually the milestones of our evolutionary process. While Christ is here, called as Mahāviṣhṇu.

Now in Sahaja Yoga when you get the Spirit within yourself, you will see that everything is so related, so integrated, everything has a great meaning. As Christ has said, “Those who are not against Me are with Me." But to understand Christ also, Bible is not sufficient. He is too great a personality, He is the complete Chaitanya, He is the Brahma Shakti.

So you cannot understand him only through Bible. You have to read some other books to understand what He was before, then what became, then why He came on this earth. You see, this knowledge is just from the Bible if you have, it is like a blinker of a horse, you see things. You must see the whole thing and then you will be amazed that Christ is much more described in those ancient scriptures than in the Bible, because in the Bible there were all foolish people.

They murdered him in four years.

Now the Sahaja Yogis, who have become realised Souls know much, much more than any priest can know about Christ. You can prove the existence of God or of Christ that He was the son of God through Sahaja Yoga only. You can prove it scientifically. Now, see when the

Kuṇḍalinī rises, if she gets stuck here, you have to take the name of our Lord Jesus Christ. If you don't take his name, the Kuṇḍalinī won't rise. Now we should logically also understand one thing that it is a traditional, spiritual is traditional and is also a tree which is living, which is growing. It is not something like just Christ came from somewhere.

He is traditionally brought to this world for a particular purpose. He was made before for a particular purpose. He is not just an ordinary person, just born out of a virgin. But the worst thing we have done to Christ, is to rationalise Him. We have rationalised Him. Now in England you will be surprised, there is a big controversy coming up and openly they are saying that there was no immaculate conception of Christ.

They say that Christ never walked on the water, that His disciples were uneducated, useless people and they just talked out of their hats.

Now why, why it has happened? If I want to tell you, it was Paul, who was not a realised Soul. Why was he in the Bible? Ask the question. I ask the question, why Paul was put in the Bible. He was an epileptic, he was possessed. Then this Augustine, who came, he rationalised it again. These intellectuals cannot understand Christ, they are not Divine personalities. Kahlil Gibran has written long time back that, “I don't understand this man, a strange man Paul, who is not a free man. He talks about some things, about which he does not know." He said it clearly so they drove him out of the church. Rationality is such a horrible thing that it can make Christ into something nothing. And instead of understanding Christ, they start

understanding this Paul or that Augustine or someone like that.

So, you see, you must become the Spirit to understand Christ, otherwise you cannot understand Christ.

That is one thing very important, we must take from His life that He said that, “You are to be born again. You must have the experience of the Spirit." That is more essential than any dogmas, any theories or anything. These are all intellectuals going with their mental projections like that. Christ was the son of God, He was an immaculate conception, His disciples were blessed by Holy Ghost. Actually, when they got the Cool Breeze of the Holy Ghost, then they started talking about the Chakras, which is the language of a realised Soul.

So people said they started talking in strange languages. Now, also they said that they started moving their hands in such a way that people thought they were mad. Now you see, when you get your Realisation, you will be surprised that you feel the Cool Breeze flowing from your hand and you try to manoeuvre the power with your hand by moving it in a different way, whichever way is needed. There is a technique. And even the Sahaja Yogis do the same thing, I do the same thing, but then people think they are mad.

So, one must first get the experience of the Spirit. Christ came on this earth to talk of “Resurrection." And you all are to be resurrected. That is the message of Christianity. And if you do not get your resurrection, you have failed Christ completely.

All right, now any other questions? There's one lady. Yes, please Madam. In Milan nobody asked any questions,

they just asked for Realisation. It's a difference, I tell you. Now, we shouldn't waste too much time Madam. There are people who really want Realisation also. What the question is? Interpreter: The lady wants to thank Shri Mataji for Her presence and that She gives so much joy to her.

Shri Mataji: And she wants it. She is a sweet thing. She is a real seeker. You see, like that you have to be men of God. You should be seekers, ardent seekers. `Get me Realisation Mother,' ask for it. How many arguments we have had so far? We have written so many books, we've fought, we've done everything nonsensical. Now have your Realisation. All right? Should we now have it? [Audience is making more questions.]

Shri Mataji: All right. What she's saying? All right. She is anxious. Now, now we've done. Sir, now please. Please be seated. No, no, no, no, I am sorry, I am sorry. Now, you write it down. You write it down. Tomorrow I will answer those who have still in their heads. You see, actually if you have too many questions you can't get realisation also, I must tell. Try to see, it is something beyond your mind. Here your mind works, you have to go beyond that. And if you do not have that desire, it is not going to help you, it is not going to help Me. You have to get what you have your own, your own wealth.

[Someone from the audience says that she doesn't believe anybody.]

Shri Mataji: Oh it's all right. That's better sometimes. It's much better. Because you see sometimes they so blindly believe that they don't know what they are up to. It's a very extreme cases. You believe it or not, there is God.

You believe it or not, you will get your Realisation. It is like sunshine. You believe it into it, you have not seen it. You don't believe in it, you have not seen it.

So both cases are just the same. It is just your mental projection. You've not felt it. You better feel it and then be an open-minded person. Be a scientific person. And those who have questions...

[To someone in Audience:] Please sir, now sit down. We have wasted a lot of time now. Because it is...

[Gentleman in audience speaks aggressively.] He is getting violent. What is the problem? Why are you so violent? Why are you so violent? I am not taking away anything from you. Why are you so violent? Why? Talk to Me slowly.

Interpreter: He said that he's got the right to say something.

Shri Mataji: No, you have, you have a right. No doubt, I'm saying. But they also have a right. Listen now, you are one person. If you've got something to say, you have a right, agreed. But also there is a right of other people. What you can do, is write down your question and I will answer it tomorrow. Is it all right now? All right, let him say. He is aggressive. You are aggressive.

Gentleman: [continues arguing...]

Shri Mataji: What he says? Interpreter: He is doing politics.

Shri Mataji: You see, this is something absurd. You see, this is a temple sir. You should not be aggressive. This is no politics going on here. Why are you aggressive? Sit down, settle down. Write down your question and I will

answer it tomorrow. Please be a nice boy. Come along and sit down.

Gentleman: [goes on violently.]

Shri Mataji: What is he talking? It's very shameful. What is he saying? Interpreter: He is really possessed.

Shri Mataji: He is possessed.

Interpreter: He wants to know about pranic energy.

Shri Mataji: All right, you want to know about pranic energy. Tomorrow I'll tell you. You write it down. You be a sensible man now here. You see we are talking of wisdom. There's no use to, there is no need to aggress Me at all. Are you going to crucify Me? What did I say? I said now let us have the Realisation according to, as it is you people came late so we had to start the program late. I didn't say anything, did I? And now at least have wisdom, take your realisation. And then whatever pranic things and all that, I will tell you everything. I have given at least two thousand lectures in London. In this short period, how much can I cover? You must understand this. All right, if you are really curious, you just write down and let Me know. What is there to lose temper here? Now, in Italy I have seen such wise people. The gentleman who came, what is his name, the yogi gentleman who came to see Me? Interpreter: Carlo Patrian.

Shri Mataji: You know this gentleman is so learned, so humble. He said, “Mother just give me realisation, that's all I want." It is knowledge, it's like an ocean. I can not give you in one day, so you should not be angry. You write it down, I'll let you know. Now I will handle. You have to be good children.

You should not get angry. You should not get angry at all, be quiet. Be quiet. What is there to be angry? It will work out. Everything will work out.

Now, very few things we have to do, which you have to just understand that you can raise your own Kuṇḍalinī.

[To the interpreter:] Just tell them that they can raise their own Kuṇḍalinī, I'll tell them how to do it.

Now, those who want to sit for the experience should sit, otherwise you can leave. There's no force on you. There are so many who are earnest people. You all can sit wherever you feel like, makes no difference.

Be comfortable. I beg of you to be quiet. It's the most important moment of your life. Be peaceful within yourself. Be peaceful. You must respect yourself. You are the Spirit, but you must respect.

Now, only simple things are to be done. There's nothing much. Left hand is the power, as I said, of desire.

So you have to put it all the time on the left hand side. Like this on the, your lap. You sit comfortably. Nobody has to be uncomfortable. Be comfortable. If you have anything tight here or here, you can loosen it. Take out your spectacles also, because you have to close your eyes throughout. There's no mesmerism, nothing. You close your eyes.

Something happens within yourself, you won't even feel anything about it. You just ultimately feel the Cool Breeze coming out of your head. Is a very nice thing by which you'll get your health, you'll get your peace. Everything that you have will be manifested. All right.

[Aside:] They are children, you know. Naughty children.

Left hand like this. Just what I say you just do it and you will achieve the results. It's very simple just put left hand like this. Be comfortable. First I have to comfort you. Please be comfortable. Now right hand is to be used for different Chakras to be given energy. Now, the first one will be on the heart, because you are the Spirit. Second one will be in the upper part of the abdomen, because you are your own guide. Third one will be at the lower part of your abdomen, all on the left hand side on the abdomen, because you have to know the True Knowledge, so you have to ask for it. I will tell you one by one. And the fourth one will be again going back upward. You will have to come here where people feel guilty, you have this problem. Then you have to go here on the Christ Chakra and at the behind of Christ here and then on top of your head you have to put your palm pressing here, moving your scalp like this. It will take about fifteen minutes. That's all. It's very simple. Ask your mind to settle down first of all. Settle down, settle down. It's because it also improves eyesight. It also improves eyesight. Now, put your right hand on your heart and keep your eyes shut till I tell you. Is important, because if your eyes are not shut, the Kuṇḍalinī may not rise.

So the thing is, we must know that we have to get ourselves Self-realised, that's our aim of life.

Now just put your hand on the left hand side on the heart just like this. Now close your eyes. Please close your eyes. Slowly. Don't press them, just close them, as we close. Now, at this time when you have put your hand in heart, you can ask Me a question, you can call Me `Shri Mataji' or you can call Me `Mother'. It is easier, `Madre'

you can call Me. Saying that, `Mother, am I the Spirit?' Ask this question three times inside your heart. Everything should be asked inside, not outside. Is a mantra, to say, `Mother, am I the Spirit,' three times. Close your eyes and ask the question inside. What is she saying? Interpreter: She is afraid of the experience.

Shri Mataji: Are you afraid of your Mother? No, don't be afraid. Nothing will happen. Just take it. All right. I'm looking after you. Nothing will happen. What are you afraid of? Do I look frightening? Sit down. Sit there. Now do it. Don't be afraid. There is nothing is going to happen. It's going to be wonderful. Do I look so frightening? All right. Put your right hand on your heart and ask a question, `Mother am I the Spirit?' Because you are the Spirit. And don't be afraid of asking that question, because you are the Spirit. Forget the past, forget the past, forget the past. Because God Almighty is the ocean of love, ocean of compassion and ocean of forgiveness. And He loves you so much that you cannot love yourself that much.

So trust in Him. Nothing will go wrong. All right. Just say, `Mother am I the Spirit?' Have confidence in yourself. You are all great people. Don't you worry.

Now, take this hand down, keeping the left hand as it is. On the left hand side in the upper part of the abdomen. At this point, as you have asked Me the question whether you are the Spirit or not. If you are the Spirit, you are your own master.

So logically you ask Me a question, `Mother am I my own master? Am I my own Guru? Am I my own guide?' Three times.

Now take this right hand down on the left hand side on your abdomen. Put it and press it hard. Now, at this point you ask a question or you have to say something, which is, I have to confess that I cannot force you to ask for True Knowledge. You have to say, `Mother, please give me True Knowledge.' If you say six times, the Kuṇḍalinī will start rising. Just say that. In the lower part of the left abdomen. Press it hard and say it six times. Hah. It's good. All right.

Now, with full confidence in yourself, because you have asked for it. I'll tell you the True Knowledge is simple. To understand that, you put your right hand on the left hand side of the upper part of the abdomen again. Now with full confidence you have to say, which is a mantra, `Mother, I am my own master. Mother, I am my own guide. I am my own Guru.' Ten times. Hah, good. Now, say it ten times please. These are the ten valences we have as human beings.

Now with the same faith in yourself and confidence, you put your right hand on your heart again.

Forget about the past. Whatever you have done just forgive yourself. And now you please say twelve times, `Mother I am the Spirit.' You are the Spirit, just say, `Mother I am the spirit.' Twelve times, assert.

Now, raise your right hand onto the base of the neck on the shoulder and just place it hard. Press it hard. Take it at the back a little bit. From the front side. Hold it tight. Now this is a center, which is affected when we feel guilty. As I have told you that God Almighty is the ocean of love, is the ocean of forgiveness.

So you please forgive yourselves and say sixteen times with full confidence, `Mother I am not guilty.' If you are too much seriously believing that you are guilty, you better punish yourself by saying 108 times. You have to be cheerful. You are entering into the Kingdom of God.

Now raise your right hand on the forehead across. On your forehead across, fully. At this time you have to say, `Mother I forgive everyone.' From your heart. Now, some may think that saying like that is not easy, but when you don't say, what do you do? You are harming yourself. Nobody else.

All right. Now take this hand at the back of your head and hold it tight, back of your head. Again without feeling guilty, you have to say that, `If I have done any mistakes, oh Lord, please forgive me,' but don't feel guilty at all about it. From this side, back of the head. Don't open your eyes, just keep them closed. Kuṇḍalinī is coming up, slowly, slowly, She is rising.

Now put your right hand please, on top of your head, on the fontanelle bone area, pressing with the palm and moving it in a clockwise manner. Press it hard. Now at this point again, I cannot cross your freedom.

So you have to ask seven times, `Mother, please give me Realisation. I want my Spirit.' [Shri Mataji blows into the microphone seven times.] Now change your hand. Bring your right hand below and left hand on your head.

Contents: 1984-09-23 **Navarātri Pūjā (1st Day), The Discipline, Hampstead, London, UK**

For all of us that we are celebrating Navarātri today and all of us are meeting after such a long time of My tour.

When in Italy I said that England is the heart of the universe, they would not accept it. They were very shocked at this statement. They couldn't believe that England could be the heart of the universe.

One of the reasons was that they felt that the English people were invaded once by Romans and Romans at that time also had felt that English were very bumptious people. They would not even accept the defeat with the grace of a person who is lost. Even if they were lost, they used to be bumptious.

So they could not believe how could it be that the English is the heart of the universe. If this is the heart, what's the situation of the universe? And then they described to Me at length the bumptiousness of the English and then I felt I have known something like that Myself.

Now, when we are celebrating the greatest of greatest this Navarātri, there must be something special about it, that we have to cleanse this heart completely, fully and make it so pure that it purifies all the blood that passes through the whole of the body.

So the cells of this heart, which has made this great organ, has to be the best, because the cells of the heart within a human body are the best cells, the highest quality, the most sensitive. And it's the heart that expresses the Anāhata, the sound that is without percussion. While we find that there are some people of calibre, there are, but others talk more, show off more and do not have the calibre. Now to achieve that calibre should be possible because you are born on the special land of England. That possibility must be built within you.

But then what is lacking? Why is it, that with all the possibility, with all the great background, with all the merits to be here, why is it we find that Sahaja Yogis, for years together, do not come up to many others. What is the reason? Heart, if you see, has a pulse rate and it moves with a certain sound and you can even get it on to a graph and it is so systematic, it is so regularized, it is so disciplined, that even a slightest murmur, or slightest change shows on the graph. Is a very sensitive thing. And that is what is lacking here, is that discipline of the heart. It's an erratic, funny heart which swell's up in ego.

And whatever one may talk, this is another reading people have, that whatever you may tell them, that time seriously they listen to you and second moment it has no effect on them.

So this is another thing we should see that if it is within us, let us understand that what we lack is disciplining. And that disciplining has to come, otherwise our calibre cannot improve. But for all that, I think what we should have is innate intelligence. No education, innate intelligence. Innate intelligence to understand that our calibre has to improve.

Now here pulsates the Spirit, the Spirit and not the Power. The witness, the one that watches, that is the reflection of God, who is the Spectator of the Work of the Devī. Actually what happens that without rising up to that status if we also say, “All right, we are also watching because we are the Spirit” then we do not achieve that calibre. And with all the blessings, like seven auras of the heart, we have got seven ashrams. We do not understand that we all have to discipline ourselves. Only

to take advantage or to be in the Sahaja Yoga, to claim that you are a Sahaja Yogi, is not a sign of being a cell of the heart.

And warning has to be given now. Very important is at this juncture when Sahaja Yoga is now taking off, remember this, the speed has been gained and it is taking off. Those who will be left behind, will be left behind.

So don't get into bumptiousness. First is your character, as everybody says, “They are very bumptious." Try to be humble and then understand that you have to be in the plane and not left behind on the grounds. It is moving fast.

Now the most fortunate thing is that today is the Navarātri and that I should be in London and this Navarātri Pūjā should be performed here. No other country is that privileged, because this is the highest Pūjā, the greatest ritual, which you can attend.

So why do we do Navarātri? In the heart, to do Navarātri is to accept the powers of the Shakti, to realise the power that all these Chakras have got in themselves and that when they are enlightened how you can express all these powers of these nine Chakras within ourselves; the seven Chakras plus the heart and the moon makes it nine. But I would say that seven of these and on top of that, we should say two more centers, which Blake has described surprisingly as nine centers, clearly. Just now I cannot talk of the higher two centers, but let us at least talk of the seven centers. The power of these centers, have we been able to develop within ourselves? How can you do

it? You have no time. You are all busy people and bumptious.

So now to develop these powers we have to concentrate on these Chakras. Everywhere I went, I was surprised, the questions they asked Me, the way they were. Nobody talked about their family, house, jobs or any other nonsensical things like unemployment and all that. They just asked Me, “Mother, how do we develop the power of this Chakra, or that Chakra or that Chakra?" And I asked them, “How is it you are asking about a particular Chakra?" They said, “Because we find this is missing in us, specially in me this one is not all right." [Aside:] This is another negativity to make My throat all right.

Now for a realised Soul there is no need for Me to discipline you or to tell you all these things, because I hate to talk in this tone to you today. But I have discovered that if I do not warn you now, tomorrow you will blame Me that I did not warn you. Take it as a serious warning. Now after Realisation there is no need for Me to discipline you at all, because you have got the light, you have known what is Realisation, you have known what it means to be realised and you have also known how much you have gained out of it, how much your personality has improved.

But there is something more that has to be done. Is to see for yourself, if you have really disciplined yourself or not. There is no need for any leader to tell you, there is no need for any ashram fellow to tell you, there is no need for anyone to tell you. It is you, who is a realised Soul, you are your own master, you are your own Guru. Imagine you are all Gurus, great Gurus and SatGurus,

respected Saints where all the angels have to shower you with flowers. Think of it. And here you are bumptiously giving lectures, talking bumptiously. Very embarrassing even for the deities. They don't know what to do, whether to garland you or to shut your mouth. Here you are who have been, here you are in such a great position that you have got Realisation. That only thing you have to accept: the beauty of this great Yoga, that you just enlighten your own powers, which are on these seven Chakras.

Now let us see the first Chakra, belongs to the power of Gaurī, the power of the Mother of Śhrī Gaṇeśh.

Gaurī's power. Tremendous they are, aren't they? Because of Her power you have got your Realisation.

Now what have we done to enshrine that power within ourselves? Today, if it is the first day of Navarātri, let us see what have we done? Have we been able to develop our innocence within ourselves? When people talk, they are so sharp. How can you be sharp if you are innocent? They are so bumptious. How can you be that if you are innocent? People play games. How can you do that if you are innocent? Harm each other. How can it be, if you are innocent? So first of all you have to see yourself, that the power of innocence, if it has to live, all the rest of the nonsense has to go away. If you want to have the innocence, all that is anti-innocence has to be dropped out.

I can understand about people, who are ignorant, who have ignorance. Then in ignorance, of course how will they talk of innocence. But you are not ignorant people. You are knowledgeable, you've got your Enlightenment.

And the power of innocence is so great. It makes you absolutely fearless, not bumptious but fearless.

And the greatest thing of innocence is that you are respectful. The sense of respect, if it is not developed within you, if you cannot develop the sense of respect for other Sahaja Yogis, for other people, for the Ashrams, for the discipline and your own Self-respect, then it is of no use, even talking of Sahaja Yoga, because that is the very beginning of it. First you do not respect, all right, you are bumptious, all right, you are in a big fool's paradise, as they call it, riding a fast horse, all that is there is all right, is forgiven.

But once you have seen the light, you must try to get rid of all the snakes that you have been holding on to, is a simple thing.

In your childlike nature only, you can receive the blessings of Gaurī, otherwise you cannot. You have to be really childlike, otherwise it is absolutely useless, no use telling you anything, because you think you're too clever. To such a person, who thinks he is too clever, what's the use of talking to such a person, because he already knows everything.

So the first power when you develop, you must learn to sit on the Mother Earth, first of all. You must respect the Mother Earth, because the first Chakra is made out of the Mother Earth. Try to be more settled down with yourself on Mother Earth. And the respect. See the trees when they get their flowers, they are not so respectful, but when they are laden by the fruits, they bow down to Mother Earth. In the same way when you have got the fruits of Sahaja Yoga, you all must bow down.

And innocence has a special capacity to make a person extremely peaceful, extremely peaceful. All the anger, temper, violence. If a person doesn't have innocence, it cannot come in it, because a person who is not innocent is either sly or aggressive. He cannot have peace within his heart. But a innocent person is not bothered, innocently he lives, he enjoys everything in complete peace and harmony. But this violence comes when a person becomes clever. He thinks, “I am so clever, the another one is so stupid, I have a right to shout at that person." And the one who is not innocent is never wise. He may be, to look at, look sharp, but he is not wise. Wisdom comes only with innocence. And how much wisdom have you gathered? That is what one has to see.

When your power of innocence increases, wisdom is apparent. People say, “That fellow is very wise." For example if somebody is crying about his wife, a wise person will say, “Oh Baba! just look at this, still busy with his wife." Another one is crying about his house or something. He will say, “Oh! look at this one still busy with the house." There is no end to it.

I've known people who get so swollen up that they think they must give a big lecture for one hour, on Sahaja Yoga. Unless and until, they have given one hour lecture, they do not think their ego has manifested itself fully. But a wise person, he doesn't have to talk or speak or do anything. He impresses his silence, his wisdom on others much more easily. That is what we have to see. Have we been able to discipline ourselves? Because our growth is very much in the beginning of it. We have to grow quite a lot. And people don't understand this point in an

atmosphere of egoistical temperament that you have to grow, you have not yet grown. You have to grow a lot. And when you grow you find this wisdom really fragrant with compassion. Your wisdom is fragrant with compassion. Such beautiful compassion can emit through your being, that anybody who comes in contact with you, will feel your auspiciousness. But, again you must give due respect to your Self-realisation and to your Self. That is the first thing you have to do, is to meditate.

Somebody sent Me a letter and I saw the vibrations were horrid. I said, “What's the matter with this gentleman? His vibrations are so horrid, what is he doing?" Then I found out that he says he doesn't need any meditation. He has already reached the fourteenth heaven, so he doesn't need any meditation, doesn't have to do any meditation. It is easy to explain, but whom are you explaining? You have to explain to yourself, only yourself nobody else wants your explanation. It's like missing the plane. When you miss the plane whom are you going to explain the plane has left.

So then you have to explain yourself only. You will tell the air, or to the gangway, or anything that, “Oh Baba, it happened like that. There was this thing, I had no time, there was a jam, this, that." But the plane is gone. Whom are you explaining? So everyone should meditate everyday. That is a very important thing, which people are doing in all the countries where I am not. Because I am in England, people take Me for granted: “Mother is doing everything." So I get up at 4 o'clock, take My bath, meditate for you all. I better start doing that again.

Otherwise you have no time to meditate.

So at least let Me meditate for your sake.

So everyone must today promise to Me that they will meditate everyday. Get up in the morning. “We can't get up in the morning." The whole world can get up, why not the English? But when it was the war of Waterloo, they were the first to arrive there. They won the war because they were so punctual. What has happened to their punctuality today? We are not drinking, we do not have hangovers, we don't sleep late, so why shouldn't we decide today that, `Every morning I'll get up and do my meditation. And while meditating I must concentrate on myself and not on others. And see for myself what is catching, where am I catching, which Chakra I am catching, what have I to do?' So on this day of Navarātri, today as the first day, the Gaurī's power must be enlightened within us and they must express. And they are tremendous. I cannot describe them in one lecture. Think of the Primordial Kuṇḍalinī. She acts in the Mother Earth, She acts in the universe, She acts in the animals, She acts in the matter, She acts in the human beings and now She acts in you. She is the One who decides the face and the figure that you are going to have. She is the One who decides what child you should have.

She is the One who gives you the particular type of a child that you need. She is the One who has got you all these beautiful children. She is the One who has given you these sparkling faces and sparkling eyes.

All this She has done for you, but what about the power that you have within yourself. How much have you manifested that? The Primordial is working very hard, no doubt. But what about you, the individuals, who have got

their own Kuṇḍalinī awakened? How far you have opened Her out. And what is Kuṇḍalinī?, is a simple thing as you know, is the true desire.

So true desire to perfect yourself, to grow yourself. If it is really true desire nothing else is important. All other desires are secondary and tertiary. The most important desire is to grow. And for whose advantage? Is the advantage of yours and in your advantage only the advantage of the whole world rests.

Sahaja Yogis today represent the growth of this universe, the growth of the human race. Do you follow this point that you are playing such an important role, role at such a crucial time when the world is about to collapse? And you have great seers like William Blake, you had such great people who have talked about this time. They have built it up, traditionally we have built up all this. Now in England, the work of ages that has brought this England to this state. Now do you realise that the position of English Sahaja Yogis is very important? But lack of wisdom and bumptiousness without understanding your Self, how can you talk so loud? How can you think of organizing everything when you yourself are so weak, so bumptious? So today I am not going to take the count of the people, who meditate everyday or not. But I can tell you this much, next year those who do not meditate everyday, he will not be here anymore. Take it from Me, is a fact.

Everyday you must meditate. Discipline yourself.

Now you have come to a new perspective. You have come to a new vision. Now when you see that vision,

when you know the vision, you cannot just stand there. Get into it.

Everyone says, Damle was saying too, everybody says that, “Mother you have spent so much time for these English. Why so much time for them?" May be you might be thinking that because you are very great, that's why I have to serve you people. Think the way you like. But the most important thing is that you are on the land of Heart and I have to cleanse you more, much more than others. But it's just the other way round. Others are going so fast. I am amazed, their vibrations, their sensitivity, their understanding. And they have just mastered it; every one of them. Here, it is becoming a very centralised stuff and everybody doesn't want to understand Sahaja Yoga, but everyone wants to give a lecture. There is no respect for elders. No respect who is older who is younger and somebody who thinks that because they got Realisation before others, they are higher, then remember one word of Christ, that, “First will be the last." So try to understand that it is you who has to grow, it is you who has to manifest these powers.

Manifestation of the powers, I don't know how far you have understood.

When a person who has Gaurī's power, as soon as he enters a hall or any place, everybody's Kuṇḍalinī rises, just to salute. When you have Gaurī's power then you stand out because you have that innocent, lustless, greedless, beautiful, sparkling eyes and wherever you turn your eyes, even one glance would raise the Kuṇḍalinī immediately. People who suffer from cancer, suffer from this disease, that disease, all can be cured in

no time if you have developed only one power of Gaurī. All your problems can be solved.

Negativity will go away and you will become like a lotus. Beautiful, fragrant, overpowering all kinds of negativity.

Here [England] it is, “That fellow just touched me and now I have become egoistical." If there is one fellow who is egoistical, he just talks to another person, the person goes egoistical. I mean this is not the way to be sensitive. You have to be sensitive to God and not to bad things. But we are more akin, more vulnerable to bad than to good.

So the power, the power of assimilation of good, the power of emission of good, all these powers are just in your complete reach. But all this should not become a praise but should become a kind of a challenge, a kind of a beautiful curiosity and an advancement for you.

But we are going down, I must tell you, we are going down in England. Because we have some funny tags, funny people who are all the time with tags. Such people will have to be warned and later on may be declared, as these people have decided, should be declared as black listed. It's a very sad day today for Me and that is why the whole place is filled with; I mean I had no mind to have the Pūjā here, because I am really very sad. Because when I see the vibrations, when I see the way things are, people are just in a picnic way in England, I feel so unhappy, you don't know.

I have always been extremely enamoured and I have already put up a big show of appreciating your efforts. But if you see in the substance of it; just see the substance, you watch within yourself. Each individual

should see the substance that is within us. We are worried about a friend, a ānce or a wife or a husband or this and that. That's not the calibre. The calibre is very low and is going down lower.

That's not a good thing, is not good. If My love and compassion is spoiling you I better pull you out of it.

Because you are capable of your merits to be born in this country. You are capable of very great heights.

I know that. Of very great heights, which you can achieve. But not by talking about it or thinking about it, but by becoming that great power, to become that power. And see the collective blessings people have and I was amazed when they told Me, they have got this blessing, they have got that blessing. I mean unlimited blessings they have got. And why can't we have that here? What's the problem with us? If we are not collective, if there is a problem between ourselves, that means there is some sort of an ego still in-between that is keeping us out.

So let us now, promise within our heart that this has to go into our heart, a very deep feeling for ourselves, that by God's grace we are born at such a juncture when this thing has happened, that we are the people who are beneficiaries of the blessings of God that we have got our Realisation, that we have risen so high. But now let us spread our wings. But we are cutting them down. Don't become small minded people, worried about small, small things here and there. Nothing is important. If you see in your previous lives, you have had all kinds of foods, you have had all kinds of trips, you have done every kind of marriages, you have done every kind of other

nonsensical thing that people waste time with. It is over now, finished. Now you do something new. How many people you have married in previous lives and how many houses you had in previous lives and how many pleasures you have had, finished now. Finish it.

This is a special time, the best time of Ṛitambharā where you have to grow. That's the point, the season is that. In this season if you do not grow, you won't grow. You have to take full advantage. With full intensity you have to do Sahaja Yoga. That doesn't mean that you give up your jobs, or anything. If you are intense in Sahaja Yoga, you will be intense in everything. But there is no intensity.

Munich I decided just, I don't know if Warren has told you, Munich...

[Aside:] You didn't tell them about Munich? All right Munich. I decided at last minute, because there was a horrid one who had come from Munich and had told Me that Munich's seekers will ask such questions. I didn't like them at all. She was very arrogant. I said I am not going to Munich. But in Vienna I just felt the vibrations of Munich. And I was amazed. I said, “All right, I am going to Munich." We had to run up and down to get My visa, this thing.

Everything worked out as usual. And in that short time, three days, four hundred people were there. And so intense I tell you, so intense, even children, so intense and they were listening to every word I was saying and picking up as pearls, precious as diamonds, every word they were noting it down.

And when they had their Realisation they were just stunned people. Imagine the Germans, coming over you

people, English. What will happen to you? They are people of determination. If they decide to do good, they'll do lot of good. They are not like this. And then when I left them, for one hour, they were in the hall, just stunned, discussing about Sahaja Yoga.

But here [England] as soon as I go away, people start discussing something so nonsensical. I hear it. I know the vibrations and everything. We are not intense, we must increase our intensity. That is what is called as Śhraddhā. Is important, very important. And I am sure this year you will make it a point to do intense understanding of Sahaja Yoga. That intensity is lacking.

May be there is something gone wrong with you in the past and you are conditioned about it, or you think about it. You can do it, everything, you forget the past, forget the past. Past has no meaning whatsoever in Sahaja Yoga. You are being completely renovated but just use your mechanism. I have worked so hard with you people that nothing wrong with your mechanism. Only thing you have no faith in yourself. And those who do not have faith in themselves are always bumptious people.

So first of all station yourself within your Spirit, within your heart and try to develop your powers, inner powers, not of talking and showing off, but inner powers.

Still so many are possessed, you know that. It's a shameful thing that even now in the temple of God there are people who are possessed by horrible evil things. How can it be? They do not talk at all or they eat not at all. All this is indiscipline. But going higher to this spiritual life, best thing is to take the discipline from your Spirit and you are disciplined automatically. Let the Spirit rule

you. It's possible because I have seen in such a short time and when I have been there for such a short time, I don't even know their names. Here practically I know all of you, by your names and by your vibrations also. And they have gone up so much.

So, today is a great day. Of course a great privilege. Always you are privileged people, like House of Lords. Is true, but may be, one day may come when this House of Lords may be banished completely. You have to behave like Lords. That is why My humble request is that you must learn to worship discipline. I don't say, `Do this, do that,' you know what is to be done. And then on top of that, you should not tell Me, `I know, I should have, I know.' When you know, why don't you do it? You are empowered. Today let us, with full confidence in ourselves and in our ascent, let us with full intensity attend this Pūjā and in our hearts decide that, `I am going to discipline myself.' May God bless you! Navarātri is beginning with a big force. That vibration-wise is good. Vibrations are very strong today.

Tremendous. And you take full advantage of them. If you want, you can use your left hand or right hand, whichever way you like.

Sahaja Yogi [aside]: If you wish put your left hand towards Mother and right hand on the earth. Or, left hand...

Shri Mataji: I would say it is left hand mostly. Even those who look egoistical are under the power of some sort of a possession. And they are even worse than people who are really egoistical because they are themselves not aware at all what they are talking about.

Contents: 1984-09-28 **Talk to Sahaja Yogis, Sincerity, Put Me in Your Heart, Paris, France**

This is the reason; you are not connected that's why nothing is recorded! Why the people are so insincere, this I have been trying to find out. Why they are not sincere with themselves? What is the reason? The reason is very simple now I find the inner being which is the genuine being which is ourselves, has got another covering perhaps, a very thin covering or in some people it doesn't exist, is the superficial, is the artificial being and now when ego starts bloating, this artificial being starts separating from the genuine being and the more you have the sensations of the ego, then the this buffer of the ego keeps you away from the genuine being.

So you believe in Sahaja Yoga, you believe in Mother, you believe in everything but you do not feel from within yourself that this is a part and parcel of your being. The reason is your superficial being is acting and your genuine being is lost in the weight with the weight of the ego and the distance is so much that when you do something in Sahaja Yoga also, it is not from your heart and that's why I have seen people, I ask them, “How are you?" and they will say “I am still going up and down." I said “still going up and down means what?" Because they don't do it from their heart, because they have lost their heart.

When you start playing games and when you start saying, “What's wrong?" Immediately there is one blow comes into the, one blow of air comes into the ego and then again you go away from yourself and like that you

go and separating and the whole thing is a very artificial being within you which acts and the genuine being within you is lost.

So what you have to do is to pray through your heart. You have to say `Mother, be in my heart.' Do everything from your heart. If you start doing from your heart, then this cloud of ego will disappear, so try to do everything from your heart, say mantras of the heart and try to open your heart and don't live on this artificial level, because many people talk so much about Sahaja Yoga, they say that they are great Sahaja Yogis and they are so bumptious, they go on giving lectures on Sahaja Yoga, expressing themselves.

I used to think how this is possible once the spirit is awakened. Once there is spirit they can see with in themselves that there are two beings the superficial being and the real being and they start wondering why am I being superficial. They can see that but they cannot identify with the real being so I think you must say the mantra of the heart saying that `Mother, be in my heart.' `Stay in my heart.' `Let me love You from my heart.' When you look at the photograph put all your heart on the photograph. Take the photograph to your heart. If you start doing like this then only you will reach that depth where your genuine being is otherwise you are lost. You don't know why this thing is happening superficially you can do it.

Then another thing could be if you are very much conditioned, if you have a super ego you have another balloon that can also be covering your heart and you could be with something that is not your genuine being,

is an artificial being and you may be talking like a bhoot or a you may be talking like a person who is a not yourself and then you will start thinking “what is this?" I didn't want to say this but I did it. I should not have done this but I have done it. Because you are so conditioned with the bhoot style of talking that you will go on repeating the bhoot style and you will go on repeating that wrong type of a thing which you should not talk. You may regret about it but it will go on coming back to you and you will be shocked at yourself how did I do it. Why should have I done it. But the reason is that you are not genuine, you are talking through something that is not yourself.

So to overcome even the conditionings of those of the styles you have learned of talking, the styles of living, the styles of your dealing with others should be given up completely but how? Unless and until you do it from your heart, it cannot change, so go back to your heart, become genuine then you will be surprised at that level that all human beings are the same but the genuineness is very very rare these days in the Western minds.

The second thing that I have discovered to My shock that they are very disintegrated people. There is no integration. Like I heard of a great scientist who had one wife, who had love affair with another woman and he used to sleep with third woman, so must be an absurd personality. But it is not absurd for a Western mind, it's quite common, so what's wrong in this kind of a thing. Because they are disintegrated, their heart is not with their mind, mind is not with their liver.

So one lady cooks for their liver, another one sleeps with him, who looks after the physical pleasures and the third one is the one who gives him a mental, emotional feeling. Thus how he lives with three personalities.

You can live with six personalities, you can live with any number of personalities, but then you are frittered away, you are broken and them you ask them any question, they will say “I am confused." It's a sign of a person who is not aware. But according to them it is sign of a person who is very aware.

So these absurd ideas of modern times must be given up and you must speak from your heart. You must do every thing from your heart. Then you will be genuine. Because I have seen people who do not mean bad but they do it because they are habituated like that. They have a habit to do like that so they go on. To overcome a habit you must go to your heart. Because the spirit has no habits, it's so genuine and it can only express itself fully through your genuine self.

Before genuine self is completely suppressed by your ego or by your conditioning.

So now after coming to Sahaja Yoga, you are not French, you are not English, you are not Indian, nor you are egoistical, nor you are ego because to believe that you are something itself is a mental projection. You are the spirit, born of the Holy Ghost. You must remember to be genuine is most important for every Sahaja Yogi.

The spirit is the source of joy. I am the source of joy too.

So if you put Me in your heart, then the source of joy is in your heart. The trouble is you do not put Me in your heart and you just want to see that I am there and just to

mentally feel that, “Oh Mother has come to my house" or “Oh I was with Mother, I can give Her flowers, or I can give Her fruits, or I can do for Her this” this is all again mental satisfaction. Am I in your heart? Or you are doing outside, is the point you should find out. If you put Me in your heart, then because I am the source of peace, I am the source of joy and I am the source of all the beautiful thing that you could think of, you will have them, because you have not put Me in your heart then what can I do? I don't think I have ever been so shameless as this. Is listening to Me from the heart, very seriously and can know now that I am speaking to her. All right? You didn't tell Me now so what should it be.

So the Western mind is such that it must create a problem, busy with that, The same mind can give a solution but the same mind is busy creating problem say you tell them this is to be done the problem is immediately like that.

When a person is paying lot of money for his insurance, a lot of it, you tell him that you cannot pay so much, that you cannot recover it any time. Or you tell him that now this is happen to in your family this thing has happened, why don't you claim it? Immediately he will come out. The problem is like this.

They are against themselves all the time. This is the Western mind. And I have seen that Indians take to it like that.

So if Indian can take to it, so imagine how can you indulge in that, I mean you pressurize their minds also. Normally it is the solution to be found out and that brains of people are confused. They are anti-themselves. All the

time they are fighting themselves for nothing. Like you have to go from here to station simple thing like that, now go take a train, take a bus or see and get to it and go to the station, finished.

No, the problem is you may not get this thing. I think today is this time, there might not be available, then there are, mind will say even if you get it, it may go half way. How do you know, sitting down here? And then another person gives a positive solution like him. The another will come out and say double problems to you.

So you will go on giving solutions and giving out problems, nothing will work out, then you will be tired. Sit down, every body sits down like this. What is there to be tired? Because you think too much about the problems, this is so this is so and then you go to individuals always I have seen. You never see to the collective always to individual. This fellow has run away, that fellow has no job, that fellow has, under these circumstances the solution is ashram. Is like the question we used to have in our mathematics like this, that a work has started one fellow came and he did work for one day and he run away, second fellow came and he worked for three days and he fell sick, fourth day came and he came up to a point and he decide[d] to go away, so when will the work be over? Never, if you have such runner, escapist and people who are on the run, how can you finish the work, no question, they cannot finish the work and that is what exactly it is happening with all of you is this one person will give a solution and another will give the problems and then that person comes upon that person and oh this is the thing.

Now the problem is like that, now the word `problem' should go away from the mouth of Sahaja Yogis.

That one decision should be taken. No problem, doesn't exist. God is with us. Why should there be any problem and when you go on like this your mind starts working like nothing will work out. I have seen it happening in My own life I have seen these things happening like this, people who have just started with the problems, God says, all right have some problems, you want to have, have them. You are Sahaja Yogis how can there be any problems for you and that's how all your powers are cut down, all your dimensions are cut down and you cannot do any thing about it.

So let the mind tell it to stop, what can you do? Ask yourself, what can you do? What have you achieved so far? Just stop it. Things will work out like blessings will. That's how you stop between the two. The poor fellow who was trying to give solution is dead and one who gives problem is dead.

So whom do you give the blessing, to the dead? What's the use of giving blessing to the people who are already half dead, who cannot even breathe properly. All right.

Be in silence. In silence the blessings come in.

Alex keep your eyes open. When I am there keep your eyes open.

Just now receive it you are at a reception point, adjust it. Till now you are going to find the plug, plug it. See it works. There is a dynamic force, which you have to take to.

That's why it doesn't work out, you must know. It works out because you leave to God's energy, God's powers to work out. Doesn't work out because you are wasting your brain.

Relax, relax, relax. Keep your eyes open, just relax Relax, relax, relax.

Allow the Kuṇḍalinī to work it out, see Her blessings. Be complete; be in complete silence about it.

You talk too much and worry too much.

In My previous lives I never talked, this life I am talking, because to stop your talking.

Whole of Paris will work out.

Thande me nahi baitho, upar baitho. Udhar baith jayo uske sāth, udhar nahi iske sāth baitho, Dhyān karo, hāth rakho dono aise aur Dhyān karo, aise batho, aise hāth kar ke, goud dāl ke baitho, goud dāl ke [Don't sit in the cold, sit up. Sit over there with him. Meditate. Put your hands like this and meditate. Sit like this, with your hands like this. Sit cross-legged.]

Another side with it, is when you are relaxed your eyes don't go on like that. I mean you will find that sometimes for about 3-4 minutes I don't blink My eyes. I don't have to. Naddi's eyes are blinking very much. Try to steady and stare in a way. I am not blinked at all.

That's one of the sign of the Goddess that She doesn't blink much. All right, so that's how it is. Now let's see.

***Contents: 1984-09-29*, Public Program (7th Day or Navarātri), Paris, France**

I bow to all the seekers of Truth. Now, we talk of truth, we have heard about it and so many of us think that we know the truth. But truth is only known on your central nervous system. Supposing, sitting down in London, I believe that Paris is like this or like that, I do not see the truth.

So, I have to experience, I have to come here and see for Myself. But whatever I do in My imagination is of no value.

And if we are honest, if we are really seeking, if we really want to know the truth about ourselves, we have to have an experience. Now, if somebody says, that: “I give you the experience” or he says that: “I am God" or: “I am something great” must you believe that person? Many people have believed in all religions, Hindus have believed in religion, Muslims have believed, Christians, Jews, Buddhists, all have believed in something.

But this belief did not transform you. Did not give you power to follow the religion. We can take the case of Christians, where it was said by Christ, that in the Ten Commandment it is written that: “Thou shall not commit adultery” but I say *[UNCLEAR* unto] you: “Thou shall not have adulterous eyes." But those who believe in Christ, or believe in church, have they got pure eyes? Have they got innocent eyes? Are they devoid of lust and greed? They are not, they are not at all! On the contrary, those who call themselves Christians are extremely licentious. They say: “We are free!" They say: “What's wrong?" What's wrong in anything. Same about Hindus, whatever is said in Hinduism, they don't follow, they cannot follow, they have no power to follow. Same about Islam. They

say: “We are Islam” and they fight, they're fanatics. But only under fear, they follow, under fear.

They don't do it in their glory, in their freedom. Then what is wrong? Why? Whatever is our genuine faith, why doesn't it manifest in our lives? There must be something missing. And that missing point is that we are not yet connected to the Divine. Christ has said: “You are to be born again." So, they have a badge on their head: `We are born again.' Another cult. Another Guru. Saying: “We believe in this, we believe in that, we have a badge, we have something... a dress"...

Something like that.

But remember, you are seekers of ages. You have been seeking for ages. This lifetime you are not going to waste, following something that is just a mental projection of yours. You have to become something; otherwise, this life is of no value. If you are going to be satisfied with all that low level stuff, then nobody can save. You have to value it yourself, that you are great. You are the spirit and you are not going to waste your life! Believing into someone, believing into a theory, believing into a...

Some sort of a Guru, or a cult...

But, believing into yourself, that you are the spirit and as Christ has told Nicodemus that: “You are to be born as a spirit, out of the spirit, out of The Holy Spirit, The Holy Ghost." You have to face the reality squarely now, time has come. This is the time of Last Judgment. This is the time you are going to be judged. And this is the time you are going to enter into the Kingdom of God.

If you want, you can go to heaven, or you can go to hell. You are the spirit, the pure spirit. The reflexion of God. But, you have not yet felt it in your attention, in your consciousness, the existence of spirit.

First, let us admit that, humbly, within ourselves. Now, whatever I'm going to tell you is the knowledge of the roots. All the knowledge of science and all that the Western mind has achieved, is the knowledge of the tree. In the tradition of spirituality, it's a very ancient knowledge. But was not used openly, publicly, `en masse', till the sixth century, people started to talk *[UNCLEAR* talking] openly about it. But, even in the Bible, there's a mention, at different points and the mention is: “I will appear before you like tongues of flames." They are many mentions like that. I asked a priest: “What do you know about Holy Ghost?" He was surprised at the question and he surprised Me by his answer. He said: “I'm agnostic." Then I said: “What are you doing here?" He said: “I'm doing my job." I said: “That's a good idea." So, you cannot be paid for God's work. How much are you going to pay for it? Another fellow, BBC `great interviewer,' you see, came and he said that: “Anglo-Saxon brains cannot understand anything without money. You must take money and buy Rolls-Royces." I said: “How much are you going to pay, how much have you got?" But he would not understand. He said: “Sahaja Yoga cannot spread unless and until you take money from people." I really got fed up and I said: “How much did you pay for Christ?" You actually sold Him. This is what it is.

We have to understand: we are not going to deny anymore Christ within ourselves. We have to accept that we are great seekers and we are going to find out the truth. Whatever is falsehood, we are going to throw it away. This should be the first determination. Now, I may be telling you lies. Quiet possible.

But, you keep yourself open, like a scientist, that if it is a hypothesis before you, let Me prove it. And if it is proved... it is proved... you get something out of it, nothing Me. It's a thankless job for Me, but such joy giving, that I've been moving for days together, from countries to countries, to meet the seekers.

Because this is your wealth within you, which you must have, *[UNCLEAR* which it] you must get it.

This is your own, why shouldn't you have it? With what great difficulty the Divine has created you as human beings, are you going to be lost now? You have to take your realisation and establish it.

I went to America about seven years back. In the beginning I told them that: “Don't do parapsychology, don't do licentious... don't have licentious life, don't follow Freud. Freud... He was a devil." They laughed at Me. I told them about all the Gurus, their names, all the sinister people and the devils that they were,... they all laughed at Me. Now, I went this year. Most of them are gone cases.

Some have become mad, some have become bankrupt, they have given money for the `Rolls-Royces' of the Gurus.

Some are moving naked on the streets like mad caps.

Some of... they cut their tongues and are wagging like dogs. In England, you'll find lots of them going as punks.

Some have ended up as drug addicts. Now, sixty-five percent “young people" so-called of America, are suffering from mental troubles. They have no place in the mental asylums, so they are walking about everywhere, you find them everywhere.

But, do you know, they are all seekers? They are all seekers like you. They are all lost. I wish they had listened to Me. But they believed in their ego. Those who pampered their ego, they just finished off.

They became slaves of these Gurus. Now, at least, let us face the facts.

So, within us lies this beautiful instrument which is built during our evolutionary process. Is all... all of us have got it. “Total... totale... totale..." “Toutes les! Ya!" And nobody is without it. This is made with three powers within us, which expresses within us as autonomous nervous system. And whatever we gain, in our evolutionary process, is represented in our central nervous system. Now, the doctors call it as autonomous... they give it a name... but who is this `auto'? `Auto' is the Spirit. They just give the name. Now, we have these three forces within us acting, one on the left, one on the right, one in the center. Now, the one in the center is called... is represented by the parasympathetic nervous system and those two on left and right, are the sympathetic. Now, those who go into too much emergencies, left or right, left or right side, extract the energy of the centers, which are formed by the loops of these two, left and right.

Now these loops are the subtle centers. And they are responsible for supplying the required energy to the sympathetic nervous system. Now, left side is for our past, for our conditioning, for our psyche. And the right side is for our future, for our planning, for our thinking, for our physical and mental activity.

Now, when... anyone of them, we use too much... for example we go to the past too much, or we go to our emotional side, like French are very emotional. I mean, they are miserable about it.

When I came first time to London... ah, to Paris, they told Me: “Don't say you are a happy person.

Because they will think you are not aware. French are supposed to be miserable." Yes, I had read a book called `Les miserables', long time back.

So, that's what it is: that we condition ourselves, we are very emotional, we go on to our left hand side and we enter into the area of subconscious and then into collective subconscious.

And when we enter too much onto the left, too much on to the left, then we get into trouble, into problems. Not:... “A cet moment" [At this moment], but slowly, gradually [Shri Mataji is correcting the French translator and the public is laughing with Her]. Little bit I know... living with French, you can't miss it! Now, when that happens, you'll be surprised, I saw a very nice program of BBC, of some doctors who said that cancer is caused by the triggering, by some proteins called 58 and 52... They give name again... `auto', like 58, 52, now what is it? 58? 52... but it's a name.

That means when we are very vulnerable, when we have used our sympathetic too much, then the triggering takes place by these proteins. And they further said that this happens because there is an area within us, which is built within us since our creation and these proteins attack us from that area.

So, it is a psychosomatic disease.

So, doctors cannot cure it, nor psychologists can cure it, because they are opposite each other.

But when...

So...

Something has to be done to bring both the left and the right into the center properly settled. And when you get Self-realisation, your cancer gets cured. How? Within us lies the power of our ascent, the reflexion of the Holy Ghost, known as `Kuṇḍalinī'. Now, `Kuṇḍalinī' it is called, because it is like a coil, three and a half coils. This power of your ascent is your Mother, who gives you your second birth. It is a power which is of your true desire. We think: “I want to have a house, I want to have a car, I want to have this, I want to have that..." But they are... that's not our true desire, because when we get it, we are not satisfied.

So, this is the power of our true, real desire, pure desire. Now, what is the purest desire we have within ourselves? The purest desire that we have within us, is that we have to ascent and that we have to be united with the Divine. Is the will of God that we should be united with the Divine. That will of God is the Holy Ghost, that is the Primordial Mother. There has to be a mother if there's a father and a son, isn't it? Now, this Primordial Mother is

reflected within us as Kuṇḍalinī and She awakens spontaneously. It is a living process, of a living power. And whatever living happens is always spontaneous. Supposing, you want to sprout a seed, you just have to put it in the Mother Earth and spontaneously it sprouts. Because the Mother Earth has the capacity and the seed has the possibility.

So, it manifests spontaneously.

You don't have to pay anything, you don't have to stand on your head, you don't have to wear any badges, you don't have to believe into anything, it just happens. In the same way, awakening of the Kuṇḍalinī takes place. It is a living process. It pierces through six centers... not the seventh one is lower.

And ultimately pierces through your fontanelle bone area. And you start feeling the Cool Breeze of the Holy Ghost on top of your head. You feel it. Nobody has to certify you; you yourself feel a Cool Breeze coming out of your own head.

This is the real baptism. This is the living baptism. It is not some priest putting some water on your head and saying: “Now you are baptized." It is a myth. It's a reality.

So, then, after some time, or in some people at the same moment, you start feeling the All-pervading Power. On your central nervous system, on your fingertips. In English if you say: “It is on your fingertips” means: very innate, it is very innate.

Mohammad Sahib has said clearly that: “At the time of Resurrection, your hands will speak." Because on your fingertips you can feel the seven centers. Five, six and seven. And, you are amazed, that from very next day,

your life is transformed. It's so obvious. It's so evident. You can see within yourself how the change has taken place. That is the need of the... hour today. This has to happen to humanity. I don't know how many will really get to transformation. Because the Divine itself is anxious. I'm Myself surprised how it is working among thousands of people! All your past is forgotten, lost and forgiven. It just works out in a split of a second. It is very fantastic.

But, one has to develop it. Because, after realisation, the Kuṇḍalinī goes to various places within you, where you need help. Now, if you know how to handle, if you know how to manage it, then you become a master. I'll give you an analogy which may explain. Like in a car, we have a break and an accelerator.

Like the left and the right side. Now, when you learn driving, you manage... make mistakes. But when you learn it, you become the driver. Then you do it automatically.

But the master is sitting behind. After sometime, you become the master. Then the master sees, the witnesses, the driver, the brake and the accelerator. Such a person is a very powerful personality. Is a power of love and compassion. We have never known this power of love before. This is Divine Love. This is the All-pervading Love. Is the subtler of subtlest. We have known ether, which we use, sitting down here, we can talk to another person, or we can have a complete photograph in another place. But this power is the subtlest of that ether also.

Not only that it knows about the person who is far away, but it acts, it acts and works out. It is such a great thing to achieve. That you are that spirit. But you have to become. It is the question of becoming, not talking about it. I hope today, you all receive your realisation and you respect it and you develop it. We'll have a follow-on meeting here again on Wednesday. The progress in Paris has been the slowest, as far as Sahaja Yog is concerned. Though I have been here many more times than I have been to India.

While in India, we have thousands of Sahaja Yogis. Why not in Paris? You are very aware. Very aware.

So, the confusion should be over now. It will follow as soon as you get your integration. Confusion is because of ignorance. And darkness. This room, if it is dark, we cannot relate to each other. But we can put the lights, just by pressing a button. But behind that button is a big organization, a big history and... that has brought this today to this stage. In the same way, on the tree of life, though we had one or two flowers, today it is `The Blossom Time'.

It's alright... it's alright... it's alright, I can speak loudly. [It seems the microphone is going down.] So, now... alright... I think it is too much of light from here is, that's why it's too much load. Alright, doesn't matter, don't get disturbed. Please, don't get disturbed, I'm about to start the realisation. If their is any question, you can ask Me, but we'll not have too many questions to waste time. Only people who are going to take realisation should ask questions. Mostly who ask questions, never sit down for realisation.

Ah, ah... they just ask questions for asking sake.

So, better ask a question, with an idea to know something more. But I would suggest that the knowledge is like ocean. And I have given at least two...

to two thousand to five a... two thousand five hundred lectures in London only in English language, only in London. And everywhere, I've been speaking and speaking and speaking. And you can have My tapes, if you want to enjoy some mental fits. But better have your spiritual feast. By asking questions, nobody is going to gain much. It is just... You can try, but it is not of use.

If Kuṇḍalinī rises and you get realisation, I'm fortunate and you are fortunate. And if it does not rise, that's your luck and My misfortune. There is no guarantee.

So, please, you should not blame Me if it does not work out. I'll work hard and you have to be patient with yourself. And have to respect yourself.

Because, you are the Temple of God. Now, questions.

Shri Mataji: *[UNCLEAR* What'd he say]? Translator: “Does realisation give us an obligation towards You?"

Shri Mataji: Me? What can you give Me? People: Nothing!

Shri Mataji: That's it! That is the obligation, nothing! Do you know how much we are blessed, do you know without the sun we cannot exist for a second? What do we give to the sun? What do we give to this Mother Earth? She gives because that is Her nature.

Translator: And second question was: “What is the dangers...?"

Shri Mataji: No dangers, of any kind.

They're in a happy mood today...

Translator: She said during a meditation, she's had her realisation. During a meditation, she felt a lot of wind, cold wind on the forehead and she went up and checked all the windows and everything was shut and she was a bit, a little bit scared...

Shri Mataji: No, nothing to be scared of... It's all around us. Do you know how much is the weight upon us of the atmosphere, do you know? Equal to twenty-five elephants... Equal to twenty-five elephants on top of our head. But nothing happens to us, does it? Translator: She says the breeze comes from the outside, that's what she doesn't understand.

Shri Mataji: Yes, it is: outside, inside, everywhere! Yes! It is, it is all round! After sometime, you start seeing the little, eh... dazzling... little comas of Chaitanya, of this power. Just enjoy! Hm... Good! What else now? No one? Beautiful.

So let us have realisation. Those who have got it, will feel it more and those who haven't got it, should get it. Now, you have to... you have to take out your shoes, because it's better to touch the Mother Earth, it's better.

Such vibrations today... it's... it's... Now, see, everything is closed! And be in a cheerful mood! Now, you have to put your hands on your lap, like this, towards Me. The left side represents the desire to have your realisation.

So, you put your left hand all the time on your lap and you yourself with your own hand, will be giving vibrations, Divine Vibrations, to your different centers, which I'll tell you.

They will be on the left hand side. First, you'll have to put it on the heart, I will tell you later. Until... Heart... heart... you put it on...

Somebody has to show. Can you show? Yes, then you have to put it on your... on your stomach, on the upper part, then in the lower part, then again on the heart, then on the left side of your neck, on the base, holding it tight, then across your forehead, then at the back here holding on your head, then on the fontanelle bone area place the palm. You have to press it and move it clockwise.

At the very... at the very outset, I have to tell you that you should not feel guilty at all. Forget the past. All the time you have to say: `I am not guilty.' Is a very wrong thing and the greatest harm done to yourself by feeling guilty.

So, please, don't judge yourself. And don't be afraid, be in a cheerful mood.

It's a small journey, to enter into the Kingdom of God. Alright.

So, now, you can close your eyes.

Before that, if you have anything tight, very tight, makes you uncomfortable, make yourself comfortable.

Now, put the left hand towards Me. Everyone, everyone here has to do what I tell you. One should not be adamant. If you don't want to do it, it would be better that you go away. Because such people disturb the vibrations of others.

Only those who want Self-realisation should stay here. Now, please, put your left hand towards Me.

Please, close your eyes. Just close your eyes. Need not press. Just slightly close your eyes. Do not press it hard. Close it properly. Now, put your right hand please, on your heart. Those who are wearing coats can put it from inside the coat, would be better.

Keep the eyes shut. Don't open the eyes, till I tell you. Because the Kuṇḍalinī may not rise. Now, at this time, when your hand is on your heart, you have to say... it's a question... you have to ask Me, you can call Me `Shri Mataji', or `Mother', whatever you like. You ask a question: `Mother, am I the Spirit?' Please, ask this question three times in your heart.

Now, don't feel guilty. This is the main trouble you all are having is feeling guilty. Say: `I'm not guilty, I'm not guilty, I'm not guilty...' and now say: `Mother, am I the Spirit?' Now, take this hand down, on the upper part of the abdomen and now, on this center, which is the center of the Primordial Master.

This, logically, you have to ask a question. If you are the spirit, you become your own master.

So, please, ask Me a question three times: `Mother, am I my own master?' Hum... Hum...

[Shri Mataji says three times slowly in the microphone a mantra like `Gṛuhalakṣhmīam sākṣhāt'.] Now, take this hand down on the lower part of the abdomen. This is the center through which the True Knowledge, the true technique acts. At this point, I'm sorry; I cannot cross your freedom.

So, you have to ask Me: `Mother, please, give me True Knowledge.' `Mother, please, give me the true technique of the Divine.' Hum... better? Six times... Because this

center has got six sub plexuses. This center is called as Swādhiṣhṭhāna.

Please, don't feel guilty. Now, again, raise your hand on the upper part of the stomach, on the left hand side. Now, the new thing has started that, you have to assert yourself, as now you have got the beginning of the True Knowledge. Without feeling guilty, with full confidence, you have to say six times... no, I'm sorry, ten times, with full assertion: `Mother, I am my own master.' Without feeling guilty. If you are wearing out of your... any Guru, or anything... please take it out... otherwise it won't work out.

Because you have to become the master now. Ten times, please, with full assertion. Please, don't feel guilty. Hum... better.

[Aside to some Sahaja Yogi very softly:] Ekādaśha...

Now, raise your hand to your heart, with full confidence, without feeling guilty. Please, say twelve times: `Mother, I am the Spirit.' Ha! Now, say it with full confidence. Now, believe Me, that God is the ocean of love. He is the ocean of compassion.

Above all, He is the ocean of forgiveness.

So, you are not to feel guilty. Please, raise your hand on the base of your neck and press it hard. Now, here... from the front... take it from the front, take it yes, take it from the front... at the back, take it at the back... Now, you have to say sixteen times: `Mother, I'm not guilty.' Believe Me, you are not guilty! Ha! [Aside softly:] What a release!... *[UNCLEAR]*... it's too much... Ho, ho... Goes to the right Heart there... it's alright... ha... better? Ha? Better?

Alright! Now, those who still feel guilty should say it hundred and eight times to punish themselves.

Ha! Now. It's better... Now, raise this hand on the forehead across, hold it tight. Here, you have to say: `Mother, I forgive everyone.' Now, many would say that it's very difficult, but it is a myth when you believe that you don't forgive or forgive. On the contrary you are playing into the hands of other people.

So, say: `I forgive, I forgive, I forgive everyone.' From your heart say it.

All your pressure will go down. Now, take this hand on the back side. And press it hard, on both the sides. Now, here you have to say, without feeling guilty, again I say, without feeling guilty... without feeling guilty. That: `If I have done any mistake, O Lord, please, forgive me,' but don't feel guilty. Say it from your heart.

[Shri Mataji blows into the microphone.] Now, take this hand, on top of your head, on the fontanelle bone area and press it. Press it hard and move it in clockwise manner. At this time again, I cannot cross your freedom, I cannot force realisation on you. You have to ask for it.

Please, say: `Mother, I want my realisation, please may I have it?' Press it hard. Please, say it seven times.

[Shri Mataji blows again into the microphone, about seven times.] Now, put your right hand down below, don't open your eyes. On your lap. Now, put your left hand on top of your head and see if there's a Cool Breeze coming out. About four inches, on top of your head, on top. See if there's a Cool Breeze coming out. Little higher, about four, four-five inches higher, you move it up and down, you will see.

[In the microphone 13 times:] Om sākṣhāt Mātājī Nirmalā Devīm sākṣhāt.

Now, you can see with another hand also. Got it. Got it? Ha, good... Now, you slowly open your eyes, but don't think about it. Now, raise your hands up in the air, bend your head back and ask the question: `Is this the All-pervading Power of God, is it Brahma, is it the manifestation of the Holy Ghost, the Cool Breeze of the Holy Ghost?' Ha! Alright? Feeling it? Put it straight. Straight hand. Feeling it? Hu! Now, bring it down and see in your hands, are you feeling it? *[UNCLEAR]*. Now, don't think, just don't think.

Some might be feeling in the left hand the Cool Breeze. But not on the right hand. They should put right hand towards Me and left hand like this. Those who are feeling need not; they can put both the hands, but don't think. Now, those who are feeling in the right hand the Cool Breeze and not in the left hand should put their left hand towards Me and right hand towards the Mother Earth.

Are you feeling in both the hands?... Or both the hands? On one? Right hand you are feeling? No, left hand... alright... keep it... liver... ha! Put your left hand on the liver. Yes, those who are not feeling on the right hand can put their hands on the liver. Those who are not feeling in the left hand, should put their right hand on the heart. Now, those who have felt the Cool Breeze on top of their heads, or in their hands, raise your hands, both the hands.

Ho! Practically everyone! But those who have not felt, should not get disappointed, we have so many people, Sahaja Yogis from all over Europe have come, they'll

work it out. See her... She has... no, no, but you have got it, you have already got it, but in your hands you are not feeling. You... not... Viśhuddhi... one Chakra is... in the hands you are not feeling, but we are feeling on your head... on the Viśhuddhi just see *[UNCLEAR* Rādhā, your hand]. Put your hand on the Viśhuddhi, she'll feel it! On... the head, but on her hands just see if she's feeling...

Now, close your eyes and watch it. Don't deny, just see, it's sensitive, it's subtle, is a subtler experience, we are in the gross, you see? So, be careful, see now, is it? No, no, don't think about it, don't think, that's not the way, don't think about it, if it is not working, we could tell you it's not working, but it is. But, hands is there also, you should feel, slowly you'll feel it, suddenly, some people don't feel it immediately, you didn't feel at all? Nothing at all? Ha... Gregoire, just see him ha... now... who else? Now, don't argue. See, if you have not felt it, it is because it is very subtle. Now forgive, forgive, you have not forgiven... forgive! Forgive! Forgive! What she's saying? No, but still you forgive. Say just that much. Left to the right, too much of it, left to the right, put her left to the right. Alright? Ha? To desire! Those who have not felt? We have many Sahaja Yogis sitting here; they will all help you. Now. You have not felt, alright? That's one, two, two persons, three... What he's saying? Tell him what to say for his head. Now, don't talk, just be quiet. Those who have not felt raise your hand, Take it easy, take it easy...

Her attitude is not... your attitude is not alright. You are not obliging anyone... you have to oblige yourself... do you understand that point? Alright! No, no it's alright, so don't get impatient, be patient.

We are patient with you, why are you not patient with yourself? Be patient, it will work out... be patient... now, we'll see, we'll work it out. Is there any lady here nearby... to see? Someone... they have come all the way from everywhere.

Some lady here? Is there a Sahaja Yogini? No? Just see here, this lady.

It will work out, don't you worry, some people don't feel it, doesn't matter, she took sometime to feel it herself, it's no argument. It's normal, it's normal, some people feel it more on the feet, some on the hand, don't you worry... if you are feeling in the feet.

Yes, it's alright, she has a Viśhuddhi, she has a bad Viśhuddhi... hum. This is the center is not alright... if one center... Are you alright, madam? She's not feeling? Come along! No? Just somebody will see... see her, see her... It will, it will... gradually it will cool it down, have you felt it now? It's alright, have you felt it now? Warren? What's the matter with this gentleman? The liver is still... but this gentleman... no, no, put your hand on his Kuṇḍalinī, no, no, no, it will work out... put her... she... you have to put your hand on her Kuṇḍalinī itself, is not rising that's why... itself... and one on her Viśhuddhi...

one on her Viśhuddhi... no, no, you put... you put your... you put your hand...

What she says? [UNCLEAR...]. Ha... hello, is a realise... great people, you are all great... what's your name? Great... look at them! You feeling the Cool Breeze? Are they feeling the Cool Breeze? Yes, from the very beginning... they are realised Souls... Now, you have to go and feel this woman, go... and feel her Cool Breeze...

just go and help, you are great people. Did you feel, madam? On both the hands, did you feel now? *[UNCLEAR* Less on the...]. Alright, put your left hand towards Me, right hand on your heart. Are you alright? What is he saying? No, no, it's alright... you're alright...

Contents: 1984-09-30 **Ashtami Pūjā (8th Day of Navarātri), Muedon, Paris, France**

Today is the eighth day of Navarātri, but it is great day for Sahaja Yogis because it is the most important period. That is, the seventh center we have crossed and we are on the eighth center. We need not think of the Goddess what She did on the eighth day, we have to think today what we have to do within ourselves.

After crossing the seventh day, after crossing the seventh Chakra, that is the real ascent in your spiritual ascent. What are we to do on the eighth one? It's so Sahaja that today should be Ashtami, because that is the day the Goddess killed so may evil doers and demons and Rākshasas. She did it on Her own, alone. Now these evil forces are manifesting in human beings. They have spread out. They are within us.

So we all have to fight those forces within us.

The war is within ourselves, is not without. First when you ascend the seventh Chakra, when you are on the eighth step, you have to remember first you have to fight those forces within ourselves.

You are all very intelligent people; bit too intelligent sometimes.

So whatever I say you may twist it and may try to use it in your own intelligence. But it is not in your well-being. It

is not for your `hita', for your good. You want to use it because you think you are intelligent and may be you do not know you are using it that way. And that is what one has to know that these forces are acting within us. They act through our intelligence, they act through our emotions and they act through our physical being.

So we have to be very careful.

When you ascend into Sahaja Yoga, we have to be very careful with our intelligence, because intelligence has capacity to cheat itself. And it will cheat us, nobody else. It is against us, against our own power.

So we have to be alert and see for ourselves.

So as soon as you enter onto the eighth step you should start seeing at yourself.

Now, for example, when I say the mantra is `I am my own Guru,' immediately the intelligence comes forward to render its services freely. “Oh! I am my own Guru, why should I listen to anyone? Why should I listen to any leader? Why should I listen to anyone else who is elder, who understands Sahaja Yoga better? I am my own Guru!" It is the other way. Straightforward thing is: `I am my own Guru. I have to correct myself. I have to use this instrument of light to correct myself.' Now the intelligence cheats again: “Mother said that if your feel vibrations, then it's alright; and I am feeling the vibrations, I am alright.", Again cheating. You are cheating yourself! What is the reason? The reason is very interesting. I've seen that ordinary human being, in the West specially, are very much against themselves. Like, I'll give you an example: You tell somebody that if you have to go to the station, take this road and you'll go

straight to the station. But immediately he'll say, “But the problem is that how can I go straight? My back is towards the station. If I walk straight I'll go in the opposite direction." Such stupid things! But they say it, all the time.

Now if you tell them that you can sell your car better if you go to Germany, for example; but they say, “There's a problem, may be the Germans may start their war again. May be there is Hitler waiting for me, to kill me", Any fantastic problem, that you can't think of, can come out of this modern brain. And you are amazed how this man is against himself all the time! The whole built-up is like that because before realisation you are absolutely disintegrated. Your heart is against your brain and your brain is against your liver. This is the reason they have three types of wives; one is a love affair, one is a physical life and one a wife. They are so disintegrated that every cell can have a wife or can have a husband. The nose will want another thing and the hands will do something else and tongue will say something else.

When I met the Western people, I had to consult many dictionaries to understand why they behave in such a funny manner. They are all the time against themselves.

So after realisation this habit becomes even subtler.

So now they use Sahaja Yoga to act against Sahaja Yoga itself. Sahaja is simple, is straightforward. But they don't want to have it in that way. They must always do it in such a way that it is absolutely Asahaja.

There was a fellow in My house who was suffering from left side problems.

So I told him that you have to light a lamp and then take out all your badhas every night. And we had a big drum of oil in the house.

, He did not eat any food, he did not sleep. He burnt all that oil in one week's time. He made all the blankets black, all the wall black and burnt all the curtains! When I came back after eight days, I said what have you been doing? And he looked like a real bhoot! He said “I was driving out the bhoots." I said “now this is the limit!" So he said, “Mother you told me." I said, “Thank god you did not take beacon light to burn the whole house!" So I have to be very careful when I talk with you. Whenever I tell you one thing, I tell you the other side immediately, because I don't want, if I tell you this side, you go to the other side, to the other extreme.

So all this kind of this crazy madness, stupidness I've seen.

And today when I'm going to talk to you about discipline, I must tell you `Discipline has to be Sahaja.' Now what does that mean?, That is first of all `face yourself.' What I find, the Western mind, because of its ego cannot discipline itself. If you tell them you have to discipline they think I'm creating a military out of you. In a way it `is' a fight. It is a fight with yourself. But how will you fight if you have no discipline? Now if I say, you have to get up in the morning, take your bath and sit down for meditation; in a Sahaja way you have to tell yourself plainly, `Come along, now you have to get up in the morning.' In a Sahaja way; the way you turn your wheels in your car.

So what you do, is to, I think, the whole night you don't sleep. May be this could be one extreme, is not to sleep. And get up at 2 O'clock, disturb the whole household, fill your tub and fill the whole house with water! And sit down in the water and you get cold and sick. It is absurd! Why?, Because you want to show-off. Or may be you want to hurt yourself. Both things are wrong. Whatever has to be done has to be done in the most pleasurable way. Either you will not wash the dirt, or you will wash it such that all the cloth will be torn.

But today as I see the people of France, specially, the French Sahaja Yogis, I think the discipline is lacking. I'm quite surprised at it. The first thing it hits at is that you cannot manage within a limited amount, I mean money-wise. It hits you at the money point. Like in the room there's light, nobody will see that it is put off; there's also a switch to be put off, is a practical thing. I mean one must know. And the bill is going up for nothing at all. Is an irresponsibility, complete irresponsibility. That it is the money that will be spent, is just a waste; and for us it is important that we live within sensible means.

First I'll be dealing with gross discipline. Now what happens, when somebody says why the light is on, immediately they become very abstract, they say “I'm the light." Then you should not have lights at all, there's no need to have light! Save all the electricity, all the light. You are the Sun, so you need not have any heating! That is the way things are funny. One must understand that on the gross points we have to disciplined first... We are living in France, not on Himālayas.

So when you live in France, we have to correct ourselves living in France.

Now the second gross point is that there are many who are not working at all. Is a hippy style life. Or they work for two days or three days and the rest of the time what do they do? They say we meditate.

Means what? They sleep and snore, that's what. You don't need 24 hours to meditate. You `must' have jobs, all of you. Regular jobs.

So many ladies I'm told don't take jobs once they marry. They say “let the husband do job." It's very wrong. If you have the child, it's alright, for the time being. You all must work every day. There is no day for when we can rest, really.

God created this world in six days and seventh day He rested. But the eighth day what did He do? He started giving realisation; relentlessly. Working hard. Could you believe at this age of mine, within last two months how much I have travelled? Every night sleeping at about 2 o'clock, getting up at 5 o'clock: I went to America, came back from there, then throughout England, the whole month I was travelling, from north to south, east to west. Next month out to Switzerland, to Zermatt. Then to Austria, Munich.

Then back to London. Had a Pūjā there. Again back to France. Again back to London. I've to change My house, pack up all the things, go back to India, go to Hong Kong, go to China, come back. Then look after your Ashrams in India. Six days. Again come back. And then to America.....

That's the thing your Mother is doing at this age. Last night we slept at 3:30. But then they told us it's one hour earlier.

So we said alright one hour earlier.

So we slept at 2:30! But you have to make your body like that, so that it can stand all kinds of discomforts.

You know in Sahaja Yoga unemployment is not allowed; to take this money from the Government is not allowed. You'll be surprised; in England we have maximum unemployment in the whole world, but there is no Sahaja Yogi is unemployed. Now you must all earn sufficiently to pay for your stay. Nobody should be parasite.

Now the young people who are no educated, who have no other job than that of a labour class, or we call it as the garbage cleaners, must take some sort of specialisation, to some kind of a mastery, otherwise people think that Sahaja Yoga is a group of beggars. Beggars and unemployed and miserable people.

But you see, when you become your own Guru, you think that all the Gurus don't work; their disciples have to do all the work. The Guru sits down in one place, you see and the disciples look after. But not your Guru! Your Guru has to work very hard.

So you have to be in the same pattern as your Guru is.

And to hear that “nobody listens, you tell them anything they don't do any work, they are lazy-lumps", is very sad.

Some people sometimes say that these are the set of lotus-eaters or some sort of a set of beggars or lepers who are suffering from horrible diseases. Then I feel extremely insulted, you know. You are My children. How

people are going to have respect for you, or for Me, if you have no discipline? For French I should say, they should take to `Mauna' means silence. Once they open out their lips, they just go on like a bird, I've seen: all the time chuck, chuck, chuck, ... You should exchange with English, who never talk, they need a bump on the head to talk. You ask them ten questions and they would not say anything, they'll just stare. These two extremes I can't understand.

Now it's better to keep quiet, or it is difficult for us to say something pleasant to others.

So the first mantra should be, `Mother teach us some nice things to say to others.' `What should I say nice tomorrow, or today?, let's say, today when I get up. What should I say? What would give peace to others?", But not so. Never. The mind thinks, now, in the morning I'm going to start with a big spoon, hitting everyone, “Get up, get up, get up." The discipline has to come from `within' yourself. Nobody has to tell you. And when somebody tells, you feel hurt.

So I don't know how to tell all this that it goes in the heart and doesn't remain somewhere in the air. The discipline of within is like fragrance of flower. It gives you complete freedom and it gives complete freedom to others.

See, I would say, I have certain bad habits or good habits. Supposing I have a key, which is very gross thing: key. At any cost I will not put it here and there. I'll put it at the right place.

So, if the key is missing I'm sure it is lost by somebody else and not by Me. I'm sure about it, because I know

Myself very well, I know Myself very well, I cannot put it anywhere else. Are you sure about yourself? Because you are not disciplined, you are not sure.

Like I asked somebody “How are you?" *[UNCLEAR]*. Confused. Now, what is that? Are you realised or not? *[UNCLEAR]*. They've been very kind, you see, to Me, they think.

Now the time is so short and you are going like this. What should I feel? So today is the day when your Mother took out the sword to kill all the enemies and you have to kill the greatest enemy within yourself, is irresponsibility.

Funny ideas people use to justify their stupidity and their indiscipline. I know of a Sahaja Yogi who would never take a bath, for a year at least. And he was reported to Me. And when I asked him, why don't you take bath, he said, “I'm detached." So I said you go and live in Himālayas with this detachment, you see others are feeling attached. Other are feeling impossible to live with you.

You have to be kind to others. You have to neat and clean, is a very simple thing that I have to tell you now. All these are the signs of inner cleanliness.

So we come to the subtler side. And the subtler side of Sahaja Yoga is extremely simple. Is Compassion.

Is Forgiveness. Is Love. But the greatest of all is the Service to God. We are doing the work of God.

How can we be tired? The dynamic is flowing through us, that Compassion is so fulfilling, that love is so beautifying that how can we not do it? We should run to do it. But

have to know that this love has a `tremendous' urge within itself.

For example, if you love someone, if you have a child, how worried you are about that child, how much you work for that child. If the compassion is manifested, you will see the whole world is created out of that.

God has created this universe, this world and you people out of this Compassion only, just His compassion.

Somebody asked Me one day, “Why did you take this headache upon yourself?" This headache is so nice, is such a beautiful burden, because there are so many possibilities.

So one has to be optimistic.

But you will realise when you are optimistic, you give lectures to others but not to yourself that, “I have to [be] optimistic of improving myself. Optimistic in my own love. It's so rewarding, it's so joy giving." Such people come up very fast, their Kuṇḍalinī rises very fast. They become beautiful people. They do constructive work in Sahaja Yoga. They do not create rifts and groups. They don't use Sahaja Yoga for fulfilling their ego *[UNCLEAR]*.

So today on this day of Ashtami, which is a very powerful day, you assume that power within yourself that `I can fight all these horrible diseases within myself. And for others I will have Compassion and Love? I will have not other.' This is the point we miss always. They think “Mother is giving lectures to others not to me." And that Compassion will bring forth the beauty of Sahaja Yoga.

There are certain Divine laws. And you cannot cross them. If you cross them, I cannot help you at all. Now if

you say, “Now I put chillies in my eyes, they should not burn” I can't help you. Whatever are Divine laws you must follow them.

Like in France if you drive on the right side, you'll jump in the river... You drive right? I see.

So here if you drive left, I will be in trouble, I must say! Because I don't understand human laws so well! Like in England different law, in France another law, in America another law. Funny people.

But in God's realm, everywhere the same law. Whether you are in France, or England, or India, same law. Whether on this earth or on the moon, or on the Jupiter, same laws. Whether in human beings, animals or nature, same law. But you know the law. You are the driver, so you have to be careful. If the driver does not know driving laws, God save passengers.

So one must know that these are the laws of the Divine, that we have to live with self-respect, that we have to be chaste, that we have to have dignity, that we cannot steal money and steal things and be parasites. That we cannot kill others and we cannot beat others and say harsh things, they are just the same. And that we have respect, the respect for all that is sublime. Respect for all the saints that are Sahaja Yogis. And the respect for the leaders who represent you Mother. With all this, we are very different people. We are different race. We are virtuous, we are righteous and we are proud to be that way. We are sure of everything. We know about every thing. And we are personification of Compassion, of Love of God. That's what we are. We are not ordinary people.

I asked a child, “Who is our friend?" She said, “Only one." I said, “Why?" “Because she is a Sahaja Yogini, the rest are all ordinary people." What about the teacher? “Very ordinary." “And what about your Headmistress?" “She is absolutely ordinary!" Then I showed her the photograph of the Prime Minister.

She looked at it and she was quite surprised. She said, “This is even more ordinary than my head mistress." She said with great disgust, “Mother why do you keep such photographs with you?" That's what we are.

The children understand more than us, isn't it? Because our brain is against us sometime; over developed brain.

So yesterday I saw many people having Ekādaśha, I was surprised.

So I told them just say, “Mother You be in my head." Because I have no intelligence. I'm too simple. You should all become simple like Me. Absolutely simple person. That's very effective! Now I think I have covered most of the points. But if you have any question, you can ask them today.

Question: Śhrī Mother, we feel the same Chakras, more on legs than on the fingers.

Shri Mataji: The integration is not there, that's why. You have to attend collectively. You have to be more collective. The thing is that if you are not a collective person then sometimes you'll not feel them on the legs, sometimes on the hand, sometimes in the head. That's not a good thing. You should try to be more collective, you should meet more people, take more interest. You see, the body of yours would not work out efficiently unless and until you use it.

Because individually if you work out, it will not develop collectively, because where are you using it? You are correcting your self to give it to others. And if you don't give it, if you do not work it out in a collective way, there is no circulation.

For example, there's a fruit and you take it out of a tree and you mature it outside. But it will decay very soon. But if it is connected with the tree, it will mature by itself giving a proper identity to itself and to the tree. And taste would be better. And those who would come under that tree will receive the fruits of that tree. But a fruit, which is separated, will be lost after sometime. That is how one has to very collective.

Question: How to develop our discrimination, Mother?

Shri Mataji: Discrimination comes through Haṁsa Chakra. And Haṁsa Chakra is very simple thing, is to put some ghee in the nose, is the physical thing. On the emotional side, one should not cry too much. Or women specially have too much crying business. I also sometimes feel like crying, but seldom.

So sometimes men must cry also.

Now spiritually, to develop discrimination is by vibratory awareness. When your vibrations are developed, then you automatically discriminate. You are such a big computer. It has to work in its full way and then you'll be amazed what a computer you are.

I'll give you an example of Warren now. Pat's husband Prole, was measuring My house for certain purpose, while Warren was sleeping. Poor David was working, Warren was sleeping. And in his dream, he dreamt that he had finished with the last measurement. And in his half-sleep

he got up and he told him that this house measures *[UNCLEAR]* how much?... Three thousand nine hundred and sixteen square feet... And `exactly' that's what David Prole had written! Poor David had worked so hard measuring everything! He actually fell from his chair! Like today I told Guido that I think I spent three hundred and eighty pounds. And he said, no it was three hundred. I never calculated, nothing. I just said it. And by calculation, it was 379, according to him, but I gave him one pound more! So it was 380. It's a fact! And that's how you become a computer.

All mathematics comes through your brain. It's so dynamic.

But first of all you have to have concentration of your devotion. Such a person achieves that.

There are so many blessing waiting for you, to be manifested. Just you have to concentrate your efforts in devotion and dedication.

May God bless you.

Already the vibrations are so much, I don't know after Pūjā what will happen to Me. Already the flowers have started growing in size. You know, they are becoming big!

Contents: 1984-09-30 **Conversation with Sahaja Yogis (8th Day of Navarātri), after Ashtami Pūjā, Complexe sportif Rene Leduc, Meudon, Paris, France**

Already, it's already full, now you better do it. I mean that's what I was wondering. Within this week's time, you better must put a hundred pounds,100 dollars with it, a

hundred dollars. Now there is a very cheap flight, may be arranged, from Rome for 250 pounds. But you must decide now. [Laughs.] Americans have already decided, Australians have decided, English of course have decided, only the Italians have not given a full number and Austrians, not the full number. And the also, the full number is not given to us by the Swiss here.

But nobody has decided in France. I mean, that is a limit. At least in other places, there is no final but here nobody is decided. Ultimately nobody will have place there. And I want French to come in, I mean let's see how many are coming from France. Let's look at that. You like to... alright such a big... [Sahaja Yogis laugh.] Already so many. One, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve, Oh my god, thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen, twenty, twenty-one, twenty-two, twenty-three, [Sahaja Yogis laugh], twenty-four. Twenty-four.

Sahaja Yogi: [remarks that we are too many and everybody laughs.] We have to manage somehow. Give your names to Guido. Swiss people, Mathias. Twenty-four. We have got twenty-four fast. *[UNCLEAR]*. This time is going to be rather spartan. But I am going to arrange it along the riverside now, all your tents.

[Discussion about something loose.]

Shri Mataji: You have to bring some loos here, some loos automatic ones...

[...

Some inaudible conversation... conversation goes on in French and English and bit of Hindi... we transcribed as much as we could comprehend.]

Shri Mataji: Portable, yeah...

How much it costs?

Sahaja Yogi: About thirty to thirty five pounds.

Shri Mataji: Oh Baba. Get some of ten. It's a good idea, get ten.

Sahaja Yogi: Get some ten.

Shri Mataji: Make it twelve. We will leave them in India. Leave in India. Plastic? They are made out plastic and you have some sort of canvas around it? [Sahaja Yogis converse among themselves and with Shri Mataji.]

Shri Mataji: We have to have some thing to hang otherwise how are you going to cover yourselves.

[Laughs.] Just find out how much it will cost, we would go buy it.

Sahaja Yogi: French are the best in the world in portable loos. [Everybody laughs.]

Shri Mataji: *[UNCLEAR]*.

Sahaja Yogi: Shri Mataji, I have a gift as present to You. It is from Mary because she is leaving France now and we want her to establish the first contact.

Shri Mataji: Where, where is she going?

Sahaja Yogi: She is going to Switzerland.

Shri Mataji: Mary! Ah. Oh, I have to open it. Oh Beautiful, beautiful.

Sahaja Yogi: This is another one for our leader Alexander who is moving to Paris ashram.

Shri Mataji: Thank you. Beautiful.

Sahaja Yogi: Everybody from France has gathered money to make it.

Sahaja Yogi: It's very nice of my brothers and sisters to... *[UNCLEAR]*.

[Shri Mataji directs some one to give all the three to prat including a sarī.]

Sahaja Yogi: Mother, can people come in and give you presents?

Shri Mataji: Alright, I mean My birthday is not there. Thank you very much, thank you. Oh beautiful flowers. Can you keep this some where? You have finished with the photographs or...?

Sahaja Yogi: Yes Mother.

Shri Mataji: Ah, today Gustav have come. Clever. What a photo, I tell you Ashtami Pūjā...

[UNCLEAR]. I mean just see the face, just like a Goddess! Absolutely round and looking younger and younger, I must. I tell you, this one is too much, nobody will believe My age.

Sahaja Yogi: That's good.

Shri Mataji: What happens, I don't know.

Sahaja Yogi: This camera is a special camera.

Shri Mataji: It's too much... you see, just see this one.

[UNCLEAR conversation.]

Shri Mataji: We better write down the dates. Even My hands have come out so small here. Surprising... Tremendous. From where it has come?

Sahaja Yogi: Something with the chemical.

Shri Mataji: For what? Beautiful photos. I must... It's tremendous. Just see the face. It seem like a moonlight face. It doesn't look like human, it looks like a dog's face.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: What is this?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Beautiful photographs, I must say. What have you got? You have to tell your name.

Child: *[UNCLEAR]*.

Shri Mataji: Ah, thank you. Even in America also.

So many presents, I have no place now, you will have to make a house for them.

[A Sahaja Yogi shows to Shri Mataji an incredible present.]

Shri Mataji: Who has got this one? Ah this is called `Dhanush' [bow], in Sanskrit it's called `Indra Dhanush'. This is the arrow of Indra.

[Sahaja Yogi also tells Shri Mataji that it was handmade by a Sahaja Yogi from Kazakhstan.]

Sahaja Yogi: Mother, What did you say? [Someone plays a musical instrument and Shri Mataji praises him/her.] [Some conversation.]

Shri Mataji: Just call the girls who yesterday were very emotional. The girls, one girls' heart...

[UNCLEAR]. The girl who caught her heart yesterday, you and him. Who has given you the realisation? *[UNCLEAR* conversation.] Who looks after you? Put your hands towards Me.

What do you do, it's a serious thing. Let Me see. Are you getting Cool Breeze? No, let's see this on side, left, right catching too, Āgñyā, have you seen? It's catching very badly. Be careful. You dominate them too much, you

discipline them too much. Is it? See these two children were very much on the left.

Be careful, you see I was quite frightened because the girl could have got the heart attack yesterday. The another one could not bear it.

You see what these vibrations are like. Just see. Put your left towards Me, I think left is shaking. See now. Better bring lemon and chillies for him. In the evening. Better sit there with the light. Be careful, serious things you know. It can be very dangerous for Sahaj Yoga.

Let the girls also put their left towards Me and right to that side. See, heart left Heart, Āgñyā very bad. See all of you feeling it? Put your left hand, right hand there. Come here, come this side. All of those who are with you. All of those who are with him. You are better of... *[UNCLEAR]*...

What do you in your meditation? Ah, how do you do your meditation? All these girls are shaking, isn't it. Their right side is shaking. That means the push of the left, on right is very big. Yesterday only, I noticed it first time. That's why you see, you must have discipline otherwise it can be dangerous.

[UNCLEAR conversation.] She is shaking too. That's the reason, she could not bear yesterday. May be she has a defect, all of them have.

Let Me see Martin. Where is Martin.... Ego, too much... Must try to be alright first of all, you see when you try to do something for others, you must know, you should be alright, otherwise you might put bhoots into other people. And I was so shocked because this girl could have fainted yesterday. All of your family must come to Sahaj Yoga.

Sahaja Yogi: 5th May 1982... he came Mother.

Shri Mataji: I am surprised. What's the matter with him? He came to India? Better get alright first.

Left void.

[UNCLEAR conversation.]

Shri Mataji: Haven't have My dinner. All those who are doing Sahaj Yoga with anyone, I didn't know about him. Never told Me. Why?... You must know using your vibrations.

[UNCLEAR.]... bring into Sahaj Yoga and see this. You must write to her. Is he better now? Put your right hand towards her now. Mostly, the left is very bad, put your left hand towards Me, open your palm. Shaking? Alright you put it to the light. She is better now. She is better. Just watch Me, don't watch him.

Martin, what's the matter with you? See, she is very dominating, is she? Āgñyā, terrible Āgñyā you have. You believe in Christ? Yes, then how humble you are? He was the greatest Sahaj Yogi, how humble He [Lord Jesus] was.

Terrible, don't get the pain there. I think she... *[UNCLEAR]*... Is she married? Alright, I don't want to spoil your mood today but lead the charge of the place without My permission and people should inform Me. Yesterday this child have, such a thing would have happened. She is so weak... better now.

How long you have been in Sahaj Yoga?

Sahaja Yogi: One year tomorrow.

Shri Mataji: Alright pull your ears, all of you, pull your ears, pull your ears. That's good. Now see, they are

better, your vibrations? You send somebody... *[UNCLEAR]*... not alright. You need some meditation.

You have to put the left hand towards the photograph and right hand on the Mother Earth. And on the left hand, you should have the light. Alright, clear out, this shaking must go. You will get it even from the photograph. You must clear out, you see. First of first, you should be alright, isn't it? You should have your own powers fully established, isn't it? So that *[UNCLEAR]* isn't it? Otherwise you will cause more harm, it goes against the work. See yesterday, this girl would have been lost, I was worried.

She told Me she does... *[UNCLEAR]*... But I know something must be different.

So a Sahaj Yogi could be sort of a medium unless and until you perfect yourself.

You see, Sahaj Yoga makes you go along, even one hole in a ship can drown the ship. We all have to be very alert.

Sahaja Yogi: Mother, I come from Spain.

Shri Mataji: So may God bless you all, look after these two. How far you live?

Sahaja Yogi: Mother, about 800 kms away.

Shri Mataji: What about that girl? We shall send her to America.

Sahaja Yogi: Natalie?

Shri Mataji: No, she is alright. She is alright, alright. She is better, I mean her right Heart, left Heart. Natalie, You should look after now; Others for time being, he is alright. Now... *[UNCLEAR]*...

don't be disappointed, you will be alright. But you must know, first of all if you are not alright, you can harm

others. Now this is a sign, now you can see yourself. Try to help.

Sahaja Yogi: I am not doing anything.

Shri Mataji: No, you are! You don't meditate. Why see, otherwise I am not doing anything, why is this shaking? Try to face it. You know, this child could have been dead yesterday. Try to understand otherwise I would not be panicked like that, you see. Try to understand, alright.

This is God's work. We have to be careful. It may react from you all. Be careful. It becomes serious; we had one of the persons in India.

[UNCLEAR conversation.]

Shri Mataji: The one who dies recently, can't remember his name. He went out of Sahaj Yoga. I mean we couldn't bear him as he would not correct himself, he died. Suddenly he died, very young. What's the meaning of such life?

Sahaja Yogi: Mother I sit down.

Shri Mataji: You better sit down on the other side.... Usha, come here.

Sahaja Yogi: Mother I am not doing anything.... *[UNCLEAR]*.

Shri Mataji: No you don't teach anything now, alright? Just keep out for a while, for the time being.

But you do now, you understand, left hand towards the photograph, right hand towards the Mother Earth, clear every day. First of all you must clear yourself. I am worried about you first because you have been such a... *[UNCLEAR]*. Alright? It happens, doesn't matter.

I mean if he can bring in from somewhere, if he can correct himself, better we must save him.

[Shri Mataji converses with an Indian Sahaja Yogini who tells about her ill health. Shri Mataji suggests to her to go to India.] [A Sahaja Yogini presents a cover for some instrument to Shri Mataji and She really appreciates it.]

Shri Mataji: I hope they keep to this, otherwise they loose all their art. Beautiful. Give him a bandhan so he will not have a pain. What is this with men, women names, everyone has same name? [Sahaja Yogi explains to Shri Mataji that every name has a feminine and masculine form by mentioning some examples. Shri Mataji enjoys the difference and compares with the Urdu language.] All right come here, look, come here. I was very happy to see you. You know how I felt to see you there, standing with the, I was wondering who must be, who must be translating and I saw you. Oh! how My children are there, all of them, to organize.

I was very much touched, I was very much happy to see you there, really. I mean the way you are holding the phone I was wondering whose going to translate and there she is. She knows the one who knows both the languages, the best. Very much touched.

Hello Gaṇeśh how are you? No no no no, you got...

Sahaja Yogi: It's just to vibrate Mother.

Shri Mataji: I thought again she has brought something for Me. She has given Me for five years now.

Put him right to the left.

Sahaja Yogini: This is from Cecil.

Shri Mataji: Cecil is also little bit... Hān! [Conversation amongst Sahaja Yogis.] Let Me see Cecil's husband.

What's the matter with you? Are you alright. Ah! No no not that.

Because Your wife is catching very badly, on the husband's side.

So that's why, that's all. That's all.

That's all. That's all.

What other ones you have?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Why, why, what problems? He is not well?

Sahaja Yogini: Ego problems... other things and heart problems, Haṁsa...

Shri Mataji: Ya, beautiful, thank you very much. Who has given this?

Sahaja Yogini: Cecil.

Shri Mataji: She has, she has ah... left Nābhī. Come, left hand, left hand towards the light.

Sahaja Yogi: Mother she did astrology and other things.

Shri Mataji: Who? He?

Sahaja Yogi: No Mother, Cecil.

Shri Mataji: And he too did?

Sahaja Yogi: No no. She has got left Swādhiṣhṭhān problem. May she has always had left Swādhiṣhṭhān problem also. May she has not fully worked and also she tends to feel because she has more discipline than the others. She has this, she gets up in the morning 4:30 no problems.

Shri Mataji: She's right Heart that's why.

Sahaja Yogi: Maybe she has this discipline she does not see that there are some other problems to be worked

out. She told me last time and I was very surprised about it. She told me collective life is not what she expected, but I have to suffer to get something like that...

Shri Mataji: What happened? No, no, no, don't come for sufferings.

Sahaja Yogi: With ego also.

Shri Mataji: How long have you been in Sahaj Yoga?

Sahaja Yogi: One year.

Shri Mataji: Then you must come up. You cannot afford to go on like that. What is not this, what is, don't worry about ohoooooooo. Must say, now left side. Left Viśhuddhi, don't, first of all, don't have guilty, first of all.

[Shri Mataji converses with and Indian Sahaja Yogi in Hindi.]

Sahaja Yogini: This is the present for the ashram at *[UNCLEAR* Loān] street.

Shri Mataji: He is here! Is he?

Sahaja Yogi: He is in that ashram.

Shri Mataji: It is a very good ashram. What's the matter? There must be some bhootish there. Life is so enjoyable. Just think of it, is a very good ashram compared to some of the ashrams in London. I was so happy, so you don't see, when you are a happy person you don't see all these things.

I saw your letter written to Gregoire. What I have to say, in money matters, anything you want to do you must consult others before hand. You should have written to Gregoire, taken his permission and then done it. Or it should be consulted, it should not be done off hand. Then everybody will start doing that way. You see, then there

will be a big problem. You know Me, if I can take away all your money, makes no difference to Me.

It's so simple. Alright, you don't know how meticulous that I am sitting there. I am very meticulous.

Very meticulous.

Sahaja Yogi: That's nice Mother. Very interesting things happened with Richard just. Richard from Holland!

Shri Mataji: What happened?

Sahaja Yogi: His sister is really trying to turn his mother and father against Sahaj Yoga and against him. His sister!

Shri Mataji: How? I think it is a very serious thing to talk against Sahaj Yoga. It is becoming like that. And be careful. When did she die? Did you hear that? What is her age? What was her age? I tell you another thing about money. Important. There is a gentleman in Bombay [Mumbai]. There's a gentleman in Bombay [Mumbai], who tried to embezzle little bit of money, tried to in the sense, misplace the money here and there, without asking Me or others.

And his son-in-law is a realised Soul and a very good person. And they had such a funny accident that all of them; the car completely went upside down. But because of the son-in-law everybody was alright.

But the father-in-law, after the accident he was the only one who got diabetes of a serious nature.

Nobody knew he had done something about money. I knew of course. Then he telephoned to Me and I told him what have you done about the money. [Laughs.] And he

was shocked. I said you pull your ears now. Don't repeat it again. And he's alright. Alright.

Better... See better. How is he? Mariam in there? Where is she? I think the, who came to see Me, your mother was that? Very nice, she is looking so much better.

She is looking so much better, I couldn't recognize her. When she first met Me, she was very haggard, very pulled down, she couldn't talk properly.

Where is Mariam? Parents are coming as well. I was just saying, is he fast asleep? Very disturbed child. Let's see his vibrations. He was born in America, isn't it?

Sahaja Yogini: *[UNCLEAR]*.

Shri Mataji: Your parents, family. I think you better, you would like to tell about your brothers to these people. What happened to them, your brother. Would you like to tell them?

Sahaja Yogini: Now?

Shri Mataji: Yes, alright take the things. French, in French. Loudly. Right to the left. Right to the left. Better now. Much better. To your right.

Sahaja Yogini: [narrates in French.]

Shri Mataji: So we are protected people, you must know that.

So how is your mother in... church I think, she is better now? She has some sense? Good.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Where is Cecil? Also with her left Nābhī, something wrong with her, could be paternal.

Hers is a hurt ego, ego is a hurt one, hurt ego.

Cecil, thank you for the present, but you have to know that you have to be alright. Now see you forehead. Can you see in the mirror? Just show her the mirror. Just see. Put your hands, just see your forehead. Can you see the tow bumps. Two big ones. What are they? Beginning of Ekādaśha! You dominate your husband too much, do you? Don't be like French women.

You have to be a Sahaj Yogini. Alright. It's very badly catching. May God bless you.

If you are not kind to your husband I will not take your presents. Put your hands down under My foot. Put your both the hands towards Me. Now, Vishal see her vibrations. Martin see her vibrations.

Put your hands towards Me.

See your hands are so red. Just put your hands, both of them. Put like this. See now, yourself. See now. Ego, ego is glimmering here. Ego, ego, ego. Put your right hand towards photograph, left hand up and both the feet in the bottom. Forehead on the ground.

What sort of a man you are? You must control her. Should I give you that? Where is that? What is this, you see Frenchmen are, become like some dainty darlings. They are more, they are more feminine than the women are. That's what they are bending themselves, for ladies, for this that. Having a, having a small little waist like that. Don't try to please your women. Of course not. You have to please your Mother, you have to please your Mother, not your women.

We Indian women are very clever. You must learn from us how we control our husbands. No. I don't mind. We make, we make ourselves indispensable. We make

beautiful food. We know all their tricks, what they like what they don't like and also we know what they don't know. They can't exist without us.

One man told Me, a foreigner, Westerners said that: “English, Indian men are cowards, cowards, they can't divorce their wives." [Laughs.] Because they cannot cook, so they cannot divorce their wives. That's not the point. Those who divorce are cowards, they are escapists. They try to escape you see. They want to run away. But somehow here the women, the shoe is on the other leg.

Somehow, other foot.

I don't know how they manage. But so. You have to topple them down little more. The women have to please the men, not the men have to please the women. In pleasing the men you control them. This is the trick. No.

Sahaja Yogi: Shall we resist?

Shri Mataji: No there is no resistance. It's a mutual understanding. It's a mutual love, you know.

And that oneness only develops when you understand that you can't do without each other. It's a very simple to understand. For example, I don't understand anything about human love, so I give in. My husband is an expert. I say, “You look after them." I know Divine laws and I look after that. And I help by Divine laws. But if it comes to human laws, then he helps Me. But for him I would have been in jail long time back.

Oh! Of course! Because I do all kind of things, you know. Like giving realisation, all illegal things.

[Laughs.]

Contents: 1984-10-03 **Talk to Sahaja Yogis (11th Day of Navarātri of Enjoyment), Put Me in Your Heart, Farewell, Chelsham Road, London, UK**

Warren's words have really moved My heart and if England is My heart, England should also feel moved.

That's the spirit of Śhrī Gaṇeśh. And I must say that I've seen so many things in Warren, which are very heartening. Whenever I've felt desperate about things you see, seeing him I felt I must do something more; because he really loves Me very much, I've seen that, with complete selfless dedication. But dedication is a word which doesn't have that beauty of love. I mean if I'm sitting down he'll immediately worry if I've got the tea, or if I need some heating, or little things here and there and I watch. I'm surprised. Like any other Sahaja Yogi he'll be jumping up here and there and finding out things to adjust and even if I really once say that, “Maybe -" he just doesn't do it, just doesn't do it. He said, “That's it, settled." I've never seen him asking Me to give him time to meet him. Never. Not even once he said, “Mother I must come and see You” nothing. Never. I've not known how much money he spent all throughout his trip. I don't know, really. And I was wanting somebody to say that, “Mother we must pay for his travel” because he's really spent all his money. And I was happy that David brought this point to Me. I was very happy.

One thing I feel that you cannot ask for love; that's something you cannot do. It's a very difficult thing to ask somebody to love, but that I think is the point one should see. When you think of Śhrī Gaṇeśh, just have to know

that He loves the Mother so much, that even a slightest hint, He knows what I want.

He knows. He knows Me too well. He's not at all so compassionate as Myself, because He cannot forgive those who try to insult Me. He cannot. Those who try to cheat Me, those who try to be arrogant or egoistical, He doesn't, he doesn't believe in that. He cannot. He wants to punish. He's ready to punish, very anxious to punish such people. But if I say, “No. Spare him” He listens to Me; that's His quality.

He cannot bear anything against Me, cannot bear and left to Him I think I don't know how many Sahaja Yogis would have been there. Even to say, “No Mother" itself, He cuts you out on that point. But I don't want that it should happen, because He doesn't know that you are still needing help and attention and tremendous compassion.

But you can only know your Mother through Śhraddhā, through faith. And what he says is true and why this faith? I mean you see miracles every day, not only today; such game, such play, such things going on; how I have been able to express Myself slowly. I don't want to give you any shocks. In a very beautiful manner I've tried to bring forth the play of the Divine, but I feel that even now people get into arguments.

If I say, “No. This won't work out. That's not good” I have to spend at least four five hours going round and round and bringing the point to the heads of people that, “No. That's not good; that won't help you." But once I asked him, “How is it you are so obedient?" I mean whatever I say he, just he gets a hint, he'll agree. He said, “Mother I once learned a lesson, that's my own marriage. And You

didn't say no, but You did say to me that, `If it makes you happy.' You didn't say, `It will make you joyous,' and I've learned a lesson from that." But we don't learn our lessons is the point; we don't learn our lessons.

We argue; that comes from ego. If we have superego we, we make others mad. Like somebody came from America and I mean he was just mad that he must come and see Me. And I'm so busy. I've no time. You know that. I have to correct this book; I have to correct that book. Now we have to do this Advent and that is to be done. I have to look after My household and this and that. I'm so busy, but the person really made them mad, that he must see Me. Now if you come from America, that doesn't mean that you must see Me, because you never took time with Me. I'm busy here now. When I went to America, it's all right.

Which is true and we do not realise that what we are doing; that we don't love Mother. We don't love Her. We think of our needs, our impressions, our talking, is a fact. Like somebody I asked, “All right you speak, you have got a good speak." All right, the person starts speaking and he becomes egoistical.

How can you be? If you just start giving a good speech, you become egoistical.

Somebody made good photographs. I said, “These are good photographs." He becomes egoistical. You cannot praise anyone in this country. It's the worst thing. He's says Āgñyā is clear. I don't know what sort of an Āgñyā is clear here. You cannot praise. I mean I try to be nice. I say, “Oh your photographs are very nice." Immediately the person becomes egoistical. You give some work to

someone, “All right you do this work, postering." Somebody is doing that; his ego goes up. What is this? Like a balloon? There's no depth.

There's no gravity. Now why? This is the question. He asked Me many a times, “Why it happens Mother?" The reason is, I told them the other day, I think they have a tape on this; you can go through that, but a simple thing is that, that we have lived a superficial life here. We are superficial people because the society is such, this machine has made us like this and we have read books. We have pampered egos.

Our forefathers had went and fought in other countries thinking no end of themselves. Then we had this war. With the war we became also nonsensical, either aggressive, or we have become with superego. We have bhoots. We have conditionings. All these things are there. We are not our genuine self, is the point.

So I think the being that is going to be enlightened by your spirit is covered with ego and on top of that is a sheen of that superficial being that you are.

So Mother says, “All right." Mother did this, “All right." Nothing goes inside I feel. There's no love.

If you are in love with someone, even if the person is in that vicinity anywhere, you know Mother is in London, just think, Mother is in London, just think, if you love Me, just think; what a happy thought it is. She's in England. It's a happy thought. Think on those lines. But it does not work out because that genuine thing, the genuine thing that is inside, is covered with ego or superego. Your bhoots are in between.

So what happens? That you live with that superficial nonsense. Nothing goes inside; it's all that level.

You ask anyone, they'll say, “I'm, all right I'm like this; I'm like that." Why? Nothing goes inside. Why? Because, the genuine self is lost. What is going to enlighten you is not your artificial thing. You know artificial fibre, if you have artificial fibre, it doesn't penetrate anything; it can penetrate into everything, but nothing can penetrate into it. Like that, that artificial thing on us and we live with it, all the time.

Now why he said about Maharashtra? Because Maharashtrians are not exposed to artificiality. They don't know what is artificiality. People think they are stupid, they are foolish, they are no good for business, they are not good for this, they are not good for that, but the main thing is their genuine being is not covered with any nonsense. “I am something." I have never seen Warren feeling that way and that's something surprising. I have never seen him feeling that he's important, that he should be near Me; he should be in My company. Never. Never even I have heard him anywhere around. I have to call for him.

Unless and until I call him, he'll never come before Me. He wants to see if I need him, otherwise he's not bothered. He's just feels that I'm around; Mother is somewhere. Unless and until, but if I tell him, “Warren I want” wherever he may be, he'll just rush and come. He's a very good example for you. I'm happy there's some examples of this kind. There are many others; I'm not saying it's only Warren.

And then if you take up any responsibility in Sahaja Yoga, then you start thinking you are great.

You are a great Sahaja Yogi; you have done this, you have put the postering, you have done this. This shows the calibre, shows the calibre. People from absolutely dead conditions have risen so high and while people from quite normal conditions are nowhere; they are just, they are just there. Why? Caliber. Now everybody has that calibre. What I'm trying to say, every one of us have the calibre, but it is not evident in everyone because the amount of covering they have. Everybody has capacity to love; everyone has capacity, but if you have covered yourself completely with artificiality, you cannot love.

Now if you ask Me, “Mother, how to love?", what am I to tell you? I love you, no doubt. I love all of you. I love you very much. I'm bothered about you, but what I find then, when I'm bothered about somebody, that person takes, starts taking advantage. I don't mind take advantage, but by taking advantage that person goes down completely. If I'm bothered about something, then one thinks that, immediately start thinking they're very important; that Mother is so much bothered about me.

Now try to understand that this is a country which is My heart, is My heart itself and Sahasrāra is nothing else but it's a, it's heart. Have you noticed how it is nicely managed already that if Kuṇḍalinī has to break, it has to break through the Heart Chakra? If your heart is not all right, it cannot break your Kuṇḍalinī at Sahasrāra. Have you seen that, that the Brahmarandhra, the last opening, is on the Heart Chakra? I know everyone very well. There are people who are mediums with us; I know that, but

they don't know they'll go to Hell. Is a very dangerous time you are in; be careful. And that makes Me feel even worse when I think that they don't know on what horrible times your feet are dangling.

So don't play games.

I know English language has its own styles and things. English mannerism has its own ways, methods.

Forget that you are English; that's the best way. English think that, “We are different people. We are of the heart you see; great people." In Italy I told one journalist lady who had come; very good lady. She said, “Mother one thing I didn't like the sentence You said that, `England is the heart.' Agh, how can it be? Horrible?" She couldn't believe it. She said, “Only because You said I'll tolerate it, but anybody else saying it; I would not tolerate." So how far we have gone down as English, you must see the reputation of English abroad. And advancement we have made is to reach the status of punk rocks.

So when there is such a situation in a country, how serious we have to be about it. Because this country is going to save the world or is going to mar the world, because it is at the Sahasrāra, where Mother is to be accepted, whether Mother is to be settled and worshipped and adored. But do we have that seriousness of understanding, that we are born at a time when the responsibility is much more on us? We don't realise, that you are born in the heart, means our responsibility is much, much more than other people have. On the contrary, “We are born on the heart, so we are great people", finished. There are certain things which you follow; simple things is going to help you. The other day I

met somebody who had a nonsensical thing like a Haṁsa. I said, “Haṁsa, how can you have? Are you putting oil everyday? Are you putting ghee everyday?" They said, “No." I said, “Why? Is a simple thing like that, why don't you do it everyday?" Mother is here.

She'll look after us. The responsibility is not felt because there's no seriousness about it. You don't know; the job is great. You can do it. You have the calibre. Face yourself up, every one of you. It's not facing others; face yourself up.

And I find really I must say Italians, really I must say what *[UNCLEAR* Ikarwan] Warren says is true, is true. We have Antonio with us in the house, I see. He is very different from all other English people. He's very different. He's so balanced; he's so much there. Then, then there are some people, funny people I have seen, they have been with us so for so. They'll go and do this course; they'll go to this, that.

It's nonsense going on all the time. And one person like that can spoil all of them. We have so many stupid people on the periphery in Sahaja Yoga in England. We do not have so many numbers anywhere else on the periphery. We have tremendous people, as well as some people who are really horrid. I was trying to make a black list everywhere and we had the maximum number in England, maximum number in England.

Now when I'm going and leaving you here, you see My heart wrenches really sometimes, because I know you are not yet matured enough. But why not mature? Because there's no seriousness about it.

Then they will come, “We need a leader, somebody." Why? Why do you want somebody to hit you on your head all the time, to tell you things like that? With your own dignity, why not come up? Now I'm going. You all have to work it out.

So when you go to India, even Indians say that English are the worst. There's the certificate and you have to be the best people, better than even Australians. That's so simple, because now we are at Sahasrāra, working at Sahasrāra. Do you see? Why I have to say all these things? Because you are born, you are born in this country. You are the people. But whatever I say is: “Mother speaks very well, let's have a red tape; all right, very nicely, yah” “It's a great entertainment you know, Mother's talking; She talks very well." Doesn't go inside, anything. It doesn't go; it's like a plastic on top, complete plastic cover.

So one has to learn certain things. Few things are, like Viśhuddhi Chakra; now English don't talk, but they move their heads too much. If they say yes, they'll go on saying yes, yes, yes, yes, yes, yes, yes. All the time their necks are moving. I mean they have long necks and they must go on moving their necks all the time. There's no need. Why to bend your neck so much? Even if they say something, yes, yes, yes, yes. Like they'll say, “Ah, today's program was very well, yes, yes, yes" themselves certifying, but they don't see, because they don't want to see it. That's Viśhuddhi Chakra. You don't talk, because when you talk, horrible things come out.

So you're so afraid of talking that you just don't talk. But talk to yourself on the mirror; talk to yourself. See how

you can respect, how you can be kind, how you could be nice.

But no. The practice is more of sarcasm, more of saying harsh things, horrible things and that's it. It should have a I know is a air. It should have a beautiful thing. It should not be serious sermon, no, but say something sweet and nice.

It's so evident when I say something sweet. Like the other day, we were in France and I asked Guido, “You better speak in Italian and somebody should translate you." On the way I was just thinking, “Who will translate Guido, because somebody who knows French and Italian well; who will do that?" And when I entered the hall, I saw Ruth you see, standing there with her... She was; I had not seen her. I didn't know she was there; she had come all the way. I felt, “All the way she's run from there and now she's holding in her hand this mic and she is holding fort." Now My heart became so large and I really felt like embracing her and the eyes you see, spoke what I felt. The way she came round you see; she was there. I was worried who will translate and there she was.

You see I also get help like this; when people love Me I know I get help, but if they don't love Me there are obstructions, problems, this, that. All *[UNCLEAR* unless] you get so fed up you don't want to see them; sometimes it happens. But if there is love, you know the whole communication works through love, this subtle love. The whole ether has got this subtler love. Every matter has got this subtler love, everything has and the whole thing you see goes into waves and you just get the message. But if you are not on that reception point, or if you are

not there, nothing works, neither you nor Me. It's a mutual thing. I help you, but you help Me too. What's Me is you, but you are not at that level because you are on superficiality and because of this superficiality, also you are not collective. But the sense of collectivity is very very tricky also one must understand.

Some people start forming groups and they think they have been collective. Forming group is a sign of most uncollective behaviour. But they think, “We have been very collective, we have been very nice you see, very happy people." So you what I have to tell you is that you understand your responsibility, you see. You are in the head office, in the head office and the people who are not in the head office are doing much, much better than you. Then the whole office has to collapse.

[MISSING 23 seconds.] Only in England.

Because there is no seriousness about it. The faith that is serious gives you awe. It gives you a feeling of joy, but there is awe. You love that awe, enjoy that awe. Mother is around. What are we doing? Where are we? It gives you a feeling of joy, but there is awe. You love that awe, enjoy that awe. Mother is around.

What are we doing? Where are we? And that's the first sign, that's the first sign that you are realizing who is your Mother. First sign. It is very easy just to jump into it. Just like your Kuṇḍalinī awakening, I can tell you. And Americans, you know, are speedy people. I knew they start. They have to just start that's point. I know that. Americans have to just start and they'll shoot off. And they shoot off very fast. They're speedy. If they take the speed, you must know what they are capable of.

There's another one that's coming up very well which I must tell you is Munich. I didn't want to go there. There's a Polish, stupid woman she told Me all wrong about Munich people.

So I thought if this is the sample, I'd better not go. Then I felt the vibrations, tremendous vibrations and the seriousness with which they were hearing Me, you see, the intense, as if there was a mathematical class or some sort of a science class I was talking about. With complete attention. Not even blinking. Absolute absorption of every word I was saying. I was amazed at these people and once the Germans get to Sahaj Yoga, God save you all. I can assure you, you cannot come up to their levels. Because they have built up themselves like that, you see. They are built up people. They are people of discipline. And when they will come to Sahaja Yoga, you will see what will happen.

So all this lovey-dovey business and this kind of a, what you call this, I don't know an English word, wishy-washy is different, what I'm saying a person who is neither here nor there all the time, bending like this, `lecha pecha' as we call it in Hindi language. And also telling Me, “I'm like this” all this nonsense.

How many will be left out I don't know.

So, if I say anything, just know that I know what it is. I know what is going to happen. But you won't learn your lessons, I know. If I told somebody, “don't go back" or “stay back” that person learns ultimately that this was the thing correct Mother said it. But how many times it is the point is now.

So now, I am going away. I want to tell you that we all have to be serious people. Whatever mistakes you have committed, forget it. Be serious people. Those who are egoistical, trying to form groups or mediums like, they talk like stupid people, trying to organize programs in a stupid way, giving big lectures, should come down to normal now. Nothing doing. Be serious. We have to be alert. Those who will sleep now will lose completely.

I must warn you. It's important. Time is short. You are important people, no doubt about it, but if you're no good, you'll be losing your position completely.

The day when I'm thinking of going to India, for a Mother, she's more worried about people who are still not there. She's always worried. Like a boat is going. I've got many people in the boat quite settled down, even from England. But there are many still half way in the water, you see, coming up, going down.

You're not worried about the people who are on the boat, but you are worried about the people who are still half way. And that worry is on My head. I am serious. The climate is serious. The weather is serious.

How it rained and rained and rained today. The whole nature is bothered.

Don't think that only if you are educated, uneducated, you come from this sort of a life or that. That's nothing important. Spirit is above all these things. But to make the Spirit shine, you see, to work on your nerves, that sheen has to go away otherwise it will never work.

Whatever you do, it should please Me, is one of the ways. It should please Me. That's one of the signs.

So how do we do it? Put Me in your heart. Just try to put Me in your heart. Is very simple. I'm before you now. I am in person.

I was trying to give realisation to one of My relations just today. And I said that, “You don't close your eyes." He said, “No, I'm not looking at Your Face. Because when I see You, I feel You are my Aunt. But I'm just looking at Your Feet so that I shouldn't feel anymore that You're are my Aunt. You are very great.

And Your Face is the one that puts me into illusions." He could see it's a Mahāmāyā.

He said, “Only at Your Feet I'll look. And through Your Feet only I can get over this barrier, this feeling." In the same way when I am a Mahāmāyā, I know I am. I had to be. But, you have to put My Feet into your heart. Just My Feet into your heart. Because photo, face, everything might be an illusion. Might be by seeing My Face you do not get over your barriers. To say, “I must see Mother. I must do this. Mother must come to my house. She must have food at my place. She must visit my home." All this is so stupid.

I cannot understand what's the matter with these people.

`Mother, please come in my heart. Let me clean my heart so that You are there. Put Your Feet into my heart. Let Your Feet be worshipped in my heart. Let me not be in delusion. Take me away from illusions. Keep me in reality. Take away the sheen of superficiality. Let me enjoy Your Feet in my heart.

Let me see Your Feet in my heart.' Only such people, even Brahmā, Viṣhṇu, Maheśha have done that.

So don't you think you have to do it? So humble down yourself. Humble down yourself in your heart. Humble down in your heart. Enjoy your humility. Enjoy your virtues. The greatest virtue of a Sahaja Yogi is humility.

Now, so many things you have seen to convince you. But in no way it can mean any kind of subjection.

Because, what subjection you can give Me? Think of that. When every subjection is a blessing, what subjection you are giving? Every feeling in the heart is a blessing. Just now you feel it and you feel the joy. In your heart. Then what is your subjection, about what? I can understand people who are just newly come, who are good for nothing, just... But you are not on the periphery. But some of them do go into periphery in no time. You give them some work, finished. If I am sweet to someone, finished. If I see someone, finished. I mean, this is too much. I can't even be nice to you.

If you do any mistakes or anything, then you feel, then you get your left Viśhuddhi. You've done your mistake. All right, finished. You love Me. Maybe there's something wrong in the love. Or maybe something has happened, doesn't matter. “Now, I'm going to be cautious. I'm not going to make any mistakes. How could I do this mistake? Because I was not feeling love. If I had loved something, I would have not done such a mistake." All right, so develop your love. No. Your will do, “I feel guilty because I've done such a thing." So you miss this and that both.

So your mistake becomes a barrier again. Don't feel guilty about it. We have to progress further. Forget the past. Forget the past. Forget the past. We have to go

further. We have to be serious people. When we talk, we should talk with that dignity of that awe. That's very important and once you develop that awe your Ekādaśha will disappear. Ekādaśha will disappear. Just think of the awe.

See the silence and the joy and the, the joy of the awe is deep, very deep like a sea. Sea on superficial level is very turbulent, but inside is silent, absolutely silent. Feel that depth. Without awe, you cannot go down.

I have sometimes even said little loudly some things to Warren, I know. He's never, never felt. But with some people I've never said because I know the person won't take it from Me. But he never feels that I have said anything wrong or to hurt him in any way. That's the sign of complete awe and with just a wee bit of penetration, a very little bit of penetration. Forget the self-importance. Forget the greatness that you think about yourself. When you become the zero then you become `nirmala'.

As long as you're like a cup, you're small. When the boundaries of cup are broken, there's no more a cup. And this is what today I have to tell you. Today is the eleventh day and ten days out of which nine days were the periods of fights. Tenth day is the period of victory. Now eleventh day is of enjoyment.

But how can the people who do not have the awe enjoy? I cannot understand. Because Ekādaśha forms the barrier. And the barrier of Ekādaśha, you know what it is. Feel the awe and you'll go deep into your heart. Deep into your heart because you are at a point where just you have to have the gravity to go down. Working out. Try to keep

that. Slowly and slowly you all have come up to a point only thing is now develop your depth. Go deep down.

I know there are frivolous people. They'll all be dropped out in no time. Don't worry about them. I know what people are doing, how they are behaving. I know every one of you very well. Each one of you.

So, respect your body, respect yourself. Keep your Haṁsas all right at least. And I'm sure, if you become serious about it, you need a serious understanding of the whole thing, that's what is lacking because if you love someone, the whole thing becomes an entire possession sort of thing, you see, entire being is so seriously involved into it that you cannot afford to miss anything. And that's it, is going to help you. But seriousness never means you're not enjoying. Enjoyment is so deep. It's pouring into the heart.

I play with you. I always try to say things that will please you. And it should please you much more that I've said what today is that how to reach your depths, reach that gravity that will make you the Gurus. Today I had to talk to you like a Guru, because I feel that now the time has come for all of you to become Gurus of the right type. Not with egos or talking bigs and creating a big sort of a show out of you.

But a definite depth within you that people see that here is a beacon of Mother. And it is so fantastic, whole thing is so great to be that.

This is what the Gurus used to do, first of all, is to cleanse people, clear them out, take out their barriers, make them take out their egos by hanging them round, you see, putting them on top of a well, putting them down

five, six times, you see, dipping them down. They used to do all this for what? But now you can do it because I am before you. Because I have come. This is the reason. Understand what Warren has so rightly said. You might say that “Mother was working through him." Maybe. But, I always work through you if you are one with Me. Even when I'm speaking, you are speaking. And when you are speaking, I'm speaking. You know that.

But with all this, that awe is very important. And that gives you the love that thinks. Complete integration of your heart and your brain. The love that thinks is thoughtful. Love that thinks. And then the third integration, the love that acts. But first this integration must be brought in. The love that thinks, which understands, which feels. And then the love that acts. But the basic is the love. It starts from the heart. It's the love.

I think you'd better take My tape today and listen to it. Meditate. Meditate on that. I want to see My children in England develop the depth in language, in speech, in feelings, in expressions, in the personality.

Is the only the awe that will make it. But awe which is not frightening, but awe that's joy giving. This is the integration of it. Awe that is joy giving is not frightening. Open your hearts. It doesn't mean you should be frivolous. With all the care, have you seen a lotus opening? How beautifully it opens. Slowly.

Every petal so careful not to hit each other. Slowly it opens out. And then the fragrance starts pouring in the most dignified manner. Such a flower only can be offered

at the Lotus Feet of the Ādi Shakti, isn't it? May God bless you. May God bless you.

[MISSING conversation.]

Contents: 1984-11-23 **Śhrī Jesus Pūjā, Montague Hall, Hounslow, London, UK**

So yesterday was a nice day for all of us and I said something of a different level. We've been talking all the time about the mundane things and these things sometimes are very... are of so much importance, we think. But when I talked to you yesterday, I hope you all realised that we have to now jump into another realm of a subtler understanding of Sahaja Yoga.

First we are worried about our families, our children, our households; then, our marriages. One after another all these questions came up and we were concerned about all these things; little, little things.

Then we also got concerned about the ashrams which we were running: the problems of the ashram, what we have been doing, how we have been facing the problems, how people are creating problems.

That's how our humanity started acquiring a subtler understanding. And then we also realised that we are blessed by God, that there's something great that is always looking after us, some higher Force, some special Attention is there about us. This is what we realised.

Today I was explaining how it happens, that how we realise that God is helping us too. Any problem is an effect of some sort of a cause, every problem. Like Mona wrote a letter that she was driving in a motorway and the car went out of control and the brake would not act. And

there was a car coming from the right, car coming from the left, cars going through in front and behind. And she felt that they'll be finished, two of them were travelling, two Sahaja Yoginis.

So the cause was the car or the brake or whatever it was, the mechanism and the effect was all the problem.

So now, how to overcome that problem? Supposing you try to neutralise the effect, you cannot, because [the] cause is still there. You try to improve the cause, it doesn't work out. Then what to do? So the easiest thing is to cross the cause, to ascend over, to go beyond the cause; so the cause does not exist for you, so the effect does not exist for you. As long as the cause exists in your attention, the effect will be there.

So what did she do? She just prayed to Me, just thought of Me that “Mother, now it's my last chance", that's all.

So the cause disappeared, because you go beyond it. And the effect also disappeared and she was surprised.

So you must ascend away from the cause. Now a problem: `my wife is like this,' `my husband like this,' `my family life is this,' `Sahaja Yogis are like this', all kinds of things are there. It's an effect. Now what's the cause?, is such and such person. All right, now what are we to get, relation of the cause. Surrender it. You are, you have the right to do that. You have a knack to do it, you can do it. You are capable of it, you are entitled to do it, but you don't do it, you forget. You just forget. If you surrender that cause, the effects will go away. But that is the thing at that time to remember, that you have to ascend. To go beyond the cause is the best way to get rid of it.

So I've been playing with you. You had causes to say, “Oh Mother, this is the problem. I have no job." Now I have a job, then the job is to be hard. Then the wife is not there, so must have a wife. The wife has a problem, so she is to be divorced and that and that and this is that. Then, “I am like that. I am very bad because there's a bhoot in me." So the bhoot is the cause. “And I am behaving like this because there's a bhoot in me." That's also a scapegoat, I think.

So first you go beyond that, saying, `What is bhoot? Who is bhoot? I know my Mother. And Mother, You look after this bhoot of mine', that's all. But for that an emergency has to come to you, otherwise you just don't do it, with that power. When you are in emergent condition, then it works out faster. When it is not emergency then it's half-hearted, like Mona's condition.

There was another case where a journalist was travelling from... or something and his brakes broke down and he was with another journalist, so both of them were coming, this another journalist told Me.

The another one was Sahaja Yogi.

So he found his brakes are not working and he found his car is going, in front there is a big truck coming up and another truck coming from behind. And there was no way for him to turn or to get out of it and his brakes were horrid. That was a emergency, you see. Such an emergency that developed into his mind, that “Oh God, now the last moment has come. Now we're finished." There is a truck coming from there and another truck and within a split of a second he was to be finished. And he just told his friend, “Think of Mother", that's all. And what

he found, that he was nicely crawling on the road and the trucks were left behind and the brake was working.

But that emergency has to come. Human beings are such that unless and until they are put into tight corners, they never do that. Once they are in a tight corner, then they do it. That is the reason why people try to take ascetic life, because if you are an ascetic then you are in a tight corner. They go to Gobi Desert to create that emergency within you, so that you think of God. But that's too late to go to the Gobi Desert. They create problems for them to get into tight corners, so that they can get out of it.

But for Sahaja Yogis if they are wise, they need not have.

But how do we achieve it otherwise, without any...? Only way is meditation. Everybody must meditate, it's the point. If you do not meditate, you can continue for a while. You may be all right for a while for two, three months, maybe two years, but then you drop out. Many people think, “Oh, what's the need to meditate? You see, it's all right. If we don't meditate, doesn't matter." It's not so. Because in meditation only you grow. In emergency you suddenly grow, no doubt. I mean, you jump like a jack-in-the-box. You just come up with a spring. But if you have to have continuous growth then you must meditate, allow the thoughts after thoughts coming and then allow them to subside, because you rise into the state of thoughtless awareness. And in that thoughtless awareness you grow. And you grow in your detachment to the cause of all the effects. If there is no cause, there is no effect.

But this is the problem with us, is that we do not meditate, normally. Only when it comes to absolute last

point, now you'll have to fall in the well, then we think of it. Maybe at that moment you are helped, but you don't grow. Growth can only come if you meditate. That is one very important part, is complete help to people who meditate in the normal way. In the normal life, how do we grow? If we have no oxygen, we cannot grow. We have to have sufficient oxygen, we have to have sufficient food, we have to have all these things. But in spirituality you grow through meditation. There's no way out. Those who think they can grow are bumptious, actually bumptious people, because they can talk a lot about Sahaja Yoga. I have seen people who talk too much about Sahaja Yoga. They can give big lectures, this, that, but have no vibrations at all. They can't do any work for Sahaja Yoga, they are not collective, they have no sense to be collective, all kinds of problems.

But the growth is to be achieved through meditation. That is one part of it. That is, we can say, is the worship, is the Pūjā. Then you don't have to give up anything, you just become detached, detached from the cause itself. That's one part of it. Secondly, that this I would say will take you to the subtler side of your emotional bindings, because emotional binding has given you certain identification: you are a Christian or a Hindu or a Muslim, or this and that, or a British or any kind of a race, or whatever you have to call it. All those things will drop out, because you get a detached personality.

So these emotional bindings, `he is my brother,' `she is my sister,' `I am worried about my wife,' `I am worried about my child', all these emotional bindings which make you a smaller personality will drop out and you'll have

one emotional binding, is that `I am growing in my compassion. Compassion is active, my compassion is effective. My compassion is alight. My compassion is this discretion. I am a yogi.' And secondly you read about Sahaja Yoga, you know about Sahaja Yoga, you know the technique of Sahaja Yoga, you raise your Kuṇḍalinī, you clean your Chakras, try to understand about mantras. You master your mantras, you master your deities, you please them. All these things when they are done properly, then your mental bindings will drop out. Those who think they are great scientists, they will know that all this is no science; the science of God's technique is much more.

Those who think that they are over-read, well-read people, when they read about Sahaja Yoga and work it out on themselves and see for themselves and on others, they will know that whatever they have read is all stupid, has no meaning, is empty. And that's how a kind of an emptiness will come in, emptiness of ego, because they'll see that knowledge is so great. Like Newton said that “Knowledge is like an ocean and I am like a little child collecting some pebbles at its shore." What an understanding! So that emptiness comes in you and then the real knowledge starts coming into you. The identification with real knowledge comes. You talk; when you talk, that talk has an effect, that's a mantra. You just don't jabber, `Oh, I am in Sahaja Yoga. I have been in Sahaja Yoga for fifteen years', good for nothing. You may be there for a hundred years but you may remain a donkey as donkey is, absolutely.

But you may have been there only for one year and you may become from a donkey a human being and a yogi too. But that is what we have to first of all recondition ourselves, by attaching ourselves emotionally to Mother. I mean, you have an advantage over many other yogis of the world who came, poor things, they had nothing to look forward. They knew of a Primordial Mother, they knew about this, but they had no Form. You have a Form. You are very fortunate and lucky people; you have a Form. It's easy to adore a Form than to adore something abstract in the air, do you see; absolute consciousness, how do you adore it when you can't see it? But that attachment doesn't mean in any way that you have to give Me anything. What do you give Me? Nothing, but detachment from the cause. And this works out, you have seen it in your lifetime.

You also say that “It works out, Mother, somehow it worked out." What is bandhan? It's nothing but you are attaching yourself to your Mother, you're just telephoning to Her. This is a telephone going to your Mother, that's all. You know I also play with you, I also say, “All right, I am giving you a bandhan." I am giving bandhan to Myself! It's a telephone call, just a telephone call. But the faith has developed now that yes, this is the real faith, where you get completely detached in your emotional things. It's just `my mother', all right, just give her a bandhan, finished. `My father', give him a bandhan `My brother', give him a bandhan, whatever it is. Bandhan, whatever it is. You are putting that... in the bonds of your Mother. But you are not conscious that you are doing

that. You are just binding them with the love of your Mother which is flowing through your hands.

What are these vibrations, is your Mother's love. You've got it, it is flowing through you. But what about your love for your Mother? And that is what I find, that at the time when there is complete emergency that surrender comes in and it works.

So there's no need to create any emergencies. You must slow and steadily work it out and it will build up by itself within you. You will have that power within you, I assure you. But meditation is one way; another is the knowledge of Sahaja Yoga. Not showing off, not telling others, but working it out in yourself, different Chakras, how they work out, on yourself, not on others. Once you start teaching others, it's a bhoot in you. You'd better learn it for yourself, even within yourself. I know who has mastered which Chakra, which... Nobody tell others that `this is the way to do it,' that's absolute nonsensical ego.

So such things should not be done. If somebody asks you, you can tell individually, but on a large scale you do not give lectures on that and don't confuse people.

Now, so we have two things, that we have to get over our emotional grossness and our mental grossness; same with our physical grossness. Physical grossness can be overcome if you surrender yourself, to one medicine, is vibrations.

Like Anupama, My grandchild, told her mother, “You are born in allopathy, then you are following homeopathy. Tomorrow you'll find out some jumbo-pathy, then some numbo-pathy! So, but I am born in God and I follow only God's pathy and God will look after me and God will cure

me." So My daughter said, “Why? You may also change." She said, “Why? Because God never changes." Simple answer: God will cure you. But you must have that much ascent to say that, as you just jump out at the time of emergency.

Same sort of an urge, that same sort of a personality should be within you to say that. Just if you say, `Oh God, please save me,' God has no time for such people. You have no time for God, God has no time for you either, a simple thing.

So from sublime to mundane things when we come, we exist in both the things and we are effective.

Whether we are in the lamp or in the light or in the oil, we are at a subtler point; and we, if we give the effectiveness without being the cause. Because you are beyond the cause, so there is no need to create any cause for anything, but you see the effect.

So once the cause is finished effect is achieved and it's achieved what is to be achieved, the correctness of it. The correct thing you get. You do not get perverse thing, but if you go with a cause then you can have perversity, you can have all kinds of problems.

So the best thing is to detach yourself from causes and then you get the effect, like as I told you that the brake got all right. The effect was there, the car was all right, everything was fine so the effect was all right; but the cause was lost. There was no cause. Why? How? How the thing was perfected? If you ask the effect of it, you say how did you get it? You can't explain, it didn't work out.

So because the cause is missing you cannot put it to any cause; you sometimes say it's Divine the way it's worked out.

So the only cause that is really effective is divinity. But the divinity should not be just as a mundane sort of a thing, `All right, yes, Mother's photograph is there, Namaste. Good. Namaste. Good morning, Mother', finished. That's not the way. You have to know your Mother and you have to love your Mother, that is what it is. It's very embarrassing to say that you must love Me. But as a Mother in this lifetime I have had many embarrassing things and one of them is this, that I don't know how to tell the children.

Now this is the fact.

So you need not go through any emergencies or any such problems. You just develop yourself in such a way that you are so developed that it just acts and works out.

So I'll give you a example of that. It works the least in England, surprisingly, where I've worked the most, least in England. I'll give you a simple example, now. You see, your coming to India was decided I don't know how many months back. I have been to India once and I'm going second time and England is the only place where you have to pay your money directly. People have not yet paid, but Australians have done it. Australians, who are eighty, eighty-five people have done it, but English have not done, everything they are slow. But when it comes to ego they are the first, their flags are the first. In the ego, where is it generated?, in England the great.

So when it comes to doing something they are the slowest, when it comes to criticism they are the highest

and then when it comes to the ego suddenly you'll see, give them any position, it's... Why? Again you can explain, because there is a cause. You'll say it is inertia, blame someone, or it's a bhoot, or it's my ego or my superego, it's not myself. Myself, I am all right.

Some cause. Why you have not paid so far? It's such a problem; I have to go now. If you were not coming you should not have come, but if you are paying, you better pay for it. Now, what's the matter with you? They started with fifty people, now they end up with thirty-five. We have arranged for it, we have ordered for things and we have got the buses and all that; now they are missing. Nobody asked you to come. On the contrary I was saying, “Keep it low. Keep it low, so that we'll make it nice." But you cannot have less than 350 or you can have three hundred, you can have two hundred, but you cannot just have 210. Where to put them? A simple thing, see all the mundane style. But in other places what they have done? “All right, we have to go. Mother will work it out." It's worked out. Everybody has got money, everything done, it's all here.

Americans have done it, surprisingly, but English, they don't know whether they are going or not.

Still there are some. Poor Gavin has to run up and down for all of you. I tell you, he is the one who has such patience. And I was amazed that there are still eleven people who have not paid, can you believe it? I mean, it's such a simple thing. If you don't want to go, don't go. If you want to go, you go. Tell him you are not going or you are going, finished. I mean, nobody wants you there. But even this little thing you cannot because you have a kind

of a... because, because this has happened, because that has happened, because...

So the English have to come up much more, because I have really worked for you people very, very hard and again God has given Me work again five years more; I don't know what we are going to do.

Sometimes I feel I should not be back, because no use. This is a small example I am giving, very small example, it's very mundane type. You can see in other places also, like that. You tell them anything, “But why, Mother, it happens like that? Why do I do like this?" I mean, asking Me a question, asking Me the cause! “Why did I behave like this? Why do I get into temper?" Like I have known people who have been coming to Sahaja Yoga, doing Sahaja Yoga and all that, but then they go to some other Steiner's place. Then they go to some other courses. I mean, they have no faith in Me, Sahaja Yoga. They are practicing this, they are practicing that like mad, still going on. That's only possible in England, I tell you, nowhere else, it's a speciality. I have known of so many people who came to Sahaja Yoga; without practicing Sahaja Yoga, curing, helping them in Sahaja Yoga, working it out. They leave Sahaja Yoga. They're going to this place, that place, that... Is this the way? Now I have known lots of people who try to blame the leadership. I am telling you all these things because I was very sick when I came here, really I tell you, I was sick for eight days and I was sick even afterwards; because you know, you are all in My body and I suffer, so I must tell you.

And then they say the leadership is no good, leader should be very strong, the leader should be this and their

leader must have a big thing in his hand and they said if he hits us, we are not going to be all right. Again the cause; again the cause. I tell you, you have one of the best leaders in Gavin and I must tell you, he is the man who spent a lot of money. Without telling Me he has covered many expenses, his office has worked for us. He took all nonsensical people. If I told him, `This fellow is getting some ego,' he'll employ in his office. If I say, `This fellow has got bhoots,' he'll employ in his office. He has worked with such bhoots that I could not manage them even for a day. He tries his level best to go to people and tell them that, “See now, come." He has saved so many people by his sense, by his understanding; but the only thing is he, openly he doesn't lead, that's his mistake. He should openly tell, `You are a bhoot and get cured, then you'll be all right.' But if you say, “Come here. You see, you are a bhoot, doesn't matter. I have got lemons,..., chillies.

You sit down." Then, “Mother, he is identifying himself with the greatest bhoot." Let us face it. If you have understanding of your leader, then you should know that I know better than you know about it. And this is very saddening sometimes. Why don't you understand the sheer goodness of a person? The amount of bhoots he has tolerated in his office, I tell you, I can't stand them for more than one day, some of them.

So egoistical, some of them, off their heads and some of them are so bhootish that even if they come downstairs I get a pain in the stomach, in My house. But he stood them. Why? What was the need? Just that he thought that he'd help them. Whenever I told him that “This

person is bhootish” I find him employed by Mr. Gavin Brown. Then one day I had to tell him, “Sack all of them” and they were sacked.

Why do we have the maximum number of bhoots in England, I can't understand. Is it necessary to have them around? On the day when I am going I should not tell you these things, but when I go away I find these bhoots come back and they become the causes and the effects are shown.

So I have to make a complete open picture to you to see that you can ascend to the highest of highest, being born on this great land of this country. But you can also go very down, I have seen that. Because you're always blaming someone, last of all Gavin and this is the worst thing that you have done. Let anybody say that to Gregoire, he'll chop that person off ten times and bring that person to Me in chopped stages! Really, I mean! He'll say, “What nonsense! All right, it's... go ahead." You tell Mister Warren, I don't know what he'll do with all of the Australian type. They are all gems, no doubt.

But you deserve a man like Gavin. I thought, they are special people that I've worked for you so much, but I am amazed. The decent people don't need such leaders, do you? But the people who are decent now turn out to be Australians, surprisingly, the way they behave towards Me: so sweet they are, you'd be surprised, the children you know. Gavin, he bought some cups and saucers for Me because when I go there they thought they'll give Me tea in good cups and saucers.

So he bought for all the centers one cup and saucer, good one.

So the children, little, little children, they collected money; after all, Mother will have a cake, also must have a plate.

So they sent a check here, just see, how sweet! But I never eat cakes, you know that, but still, so sweet the children, I should say.

What is the reason? Why do we dominate or get dominated? Why? Again the cause. Go beyond the cause. I bless you again and again that when I come next time, see that you don't make any mistakes anymore.

Meditate and meditate and meditate and when you come to India some of you, I would like to show you as My prize things from where I've worked, you know. Even where I've not been, you see, somebody else has given realisation to someone in Nepal, you see and they are wonderful flowers; and here am I, something wrong with Me! Where I have worked, people are more worried about the causes.

I have to really make a very, very straightforward appeal to you that now, grow within yourself. Are you magnanimous, are you generous, are you systematic? Are you impressive, are you kind, are you collective? Are you attached to all these nonsensical things still? Do you talk big, do you give big lectures? Humble down yourself and then you'll see your greatness. Unless and until you put your head down to your heart, how will you see your Mother? I wish you all great luck now and happy Christmas to you and happy New Year and a very great New Year in spiritual growth. Let's show it. Let all of us decide today. Forget about your wives and husbands and

children and this and that nonsense. Now you are yogis, you are united with Divine. Grow in it, prosper in it.

May God bless you all.

Now the today's program should not be very big because we are not allowed lot of time, but it's nice that today we could have a little Pūjā of farewell. But it should be a very small... because it is, how much you receive is the point, because before going I don't want to have all kinds of Chakras, you see, going into spasms. I am sometimes afraid of a Pūjā in England.

Gavin, I think you can just... It's the mastery. You must have the mastery, upon yourself first of all.

If you are not a master you cannot act and upon your instrument, that's the point.

And I would not like anybody to disrespect the leaders at all. You may be very intelligent, that's outside Sahaja Yoga. In Sahaja Yoga you have to listen to your leaders and respect and nobody should try to find faults. I know his faults, what are his faults are and I know how to deal with them. Everybody should try to strengthen. Now I would say in Australia, which is a modern thing, I should say that the whole thing works like one body. Nobody questions Warren. They telephone to him, they tell him, they collect money, they put the money, it's all working like one body. Here everybody is trying to cut the head, or attack the heart; that's your heart, that's your brain.

So please remember all of you should offer services to Gavin, to Sahaja Yoga, before criticising. Those who say the books are not arriving, let them take over the books. Even booking My seats and all that he has to run, I know; whatever you may say about... he used to do all this.

So you should offer your services also, to do these jobs. Otherwise Sahaja Yoga won't work out.

We are not only here to take blessings but we have certain duties also and that's what everybody should offer, their measure: what can I do, how can I help? What is the work? Let's see now.

I hope in the next meeting you all should sit down and find out what you can do. A group can be formed: two, three persons can sit and do it with love, with attention, so that his burden will be reduced and you will all feel the joy that you are doing something for Sahaja Yoga. Mother has done so much for you, what have you done for Sahaja Yoga? You want to have nice ashrams, nice place to live there, all right. You want to have comfortable places, cheaper places, all right. You want to have good health, all right. You want to have fine children, all right; enjoy your life. But what about giving, giving your heart, your respect? Next time when I come back, I want to see that you are all growing as one body. At least the Heart should be integrated, if nothing else. Imagine a heart which has the valves which pulsates at various times, all muscles going at different wavelengths. How can this universe survive with a heart like this? So I have to request all the, all the cells of the Heart to be alert, to be one in unison with God and in loving care of the whole universe. May God bless you.

So what is this Pūjā supposed to be today? It's farewell Pūjā today, so let's have it, just before the birth of Christ.

Let Christ be born within us. Let's be, like Him, the one who always insisted, “Love your brothers.

Love your sisters." Who are your brothers and sisters? He asked the question too, “Who are My brothers and sisters?" “Sahaja Yogis are my brothers and sisters." Somebody offered at the altar. He said, “What are you to offer at the altar? Have you reconciled with your brother?" Have you reconciled? First reconcile and then bring flowers to Mother.

He said it already. Think of Him, how forgiving He was, how magnanimous, how great and how He thought of His Father all the time, completely dedicated, doing His work.

So with all praises to Christ and to His Mother who worked in a very potential manner, we have to today within ourselves awaken that great Spirit, which is actually the Omkāra. Even the memory, even the idea of that is so joy-giving. Let His life be reflected in your lives. You have to be true Christians.

Let's have... what is it?...

I think... Now I would say, next time when you come to Pūjā, all of you must have the hundred and eight names of the Goddess. You must have all the papers that are there. Like we have these books, all of us must have these papers, not only one person should have. We should try to remember certain things also: the names of the Goddess, the names that we recite. We should read them again and again and understand them, the Sanskrit meaning of it. And it should come to us very easily, because that is how we are going to work out our Chakras.

I don't think we have names of Christ, it's all right and this time I hope we will try to read some names of Christ.

But we have the names of Gaṇeśha but not of Christ, so we'll say the hundred and eight names of Śhrī Gaṇeśh and somebody can wash My feet, all right...

Have you? Well really, that's the best. But so, I would say somebody should say now, let's see. How many names we have?...

Let Me create the names and we'll give it to others. Why should only Gavin keep the names? It's not like a prime minister of this country, you have chosen the leader. Prime minister is paid money for, she's, that's her job she is doing. He is not doing his job. You all are doing the job of God.

So why should there be any such thing that...

Now somebody should read it and somebody can. Now who will read it? Now somebody should read it and somebody can wash My feet. But don't do it too much, eh? This is Christ, it's not easy to absorb.

All right, let's see. Let's see how much love you have for Him, how much you absorb Him...

Get up now.

So you must get up to help, some of you. And others also. There's nothing to fear that there is ego or anything. Don't keep back thinking, “Oh, they think I'm just being...", no, run! Run for the job.

Now, what is it? Get some things what you need.

Now, who will conduct the Pūjā? Bala, you can do it? All right, come forward.

Some ladies can come also, what's the harm? Now come here.... The water and all that...

Now, you being friends, you need not trouble too much...

[A Sahaja Yogi takes the names of Lord Christ.] Sahaja Yogis: We bow to the one who is the only son of His Virgin Mother In whose every pore of His body galaxies whirl as dust Who was born to teach us of His Father Sadāśhiva, the everlasting Almighty God. Amen.

Om Twameva sākṣhāt Śhrī Jesus sākṣhāt Śhrī Ādi Shakti Bhagavati Mātājī Śhrī Nirmalā Devī namo namaḥ..

He is the primordial Being, the Om.

He is Viṣhṇu and the son of Viṣhṇu.

He is Mahāviṣhṇu.

He is pure Praṇava energy.

He contains millions of universes.

He was born in the primordial cosmic egg.

He was conceived in the heart of Shri Mataji.

He was foretold by the prophets.

He was heralded by a star in the East.

He was attended by the three Magi, who were Brahmā, Shiva and Viṣhṇu.

He was born in a stable.

He is the teacher.

He is a friend of the cows.

He was attended by cows.

His father is Śhrī Kṛiṣhṇa.

His mother is Śhrī Rādhā.

He is the Savior who burns all our sins with His fire.

He adorns the Āgñyā Chakra.

He is light.

He is of the nature of sky.

He is fire.

He performed miracles out of His compassion.

He whose cloak was touched.

He is a friend of ascetics.

He is worshipped by families.

Shri Mataji: Because tapasya, He stands at tapasvi. Now you see, that's why. Ascetic, why? Because He is a tapasvi.

Sahaja Yogis: His bīja mantra is `Ham, Ksham'.

He is the forgiver.

He allows us to forgive.

He is the Spirit.

He is born of the Spirit.

He who was crucified and resurrected in pure Spirit.

He who rose again after three days.

He is peace.

He absorbs all thoughts.

He abides in the Ādi Āgñyā Chakra.

Shri Mataji: He abides in everything, but in human beings in the Āgñyā Chakra. He is the Omkāra.

He abides in everything, but in the human beings He abides in the Āgñyā Chakra.

Sahaja Yogis: He who promised the Comforter who is Shri Mataji, the Holy Spirit.

He who returns as a king.

He is Śhrī Kalki.

He is the principle of evolution.

He is the support of our evolution.

He is the end of evolution.

Shri Mataji: He is the support of the universe, Mūlādhāra.

He is the evolution from collective subconscious to collective consciousness.

He is the narrow gate.

He is the way to the Kingdom of Heaven.

Shri Mataji: He is the narrow gate to the Kingdom of Heaven and He is the way. All right.

Sahaja Yogis: He is the silence.

He is Lord Kārttikeya.

He is Śhrī Mahāgaṇeśha.

He is the purity of innocence.

He is continence.

He is generosity.

He is the light in the eyes of Śhrī Mahālakṣhmī.

He is obedient to His Mother.

He is the perfect Sahaja Yogi.

He is the perfect brother.

He is the embodiment of joy.

He is the embodiment of gentleness.

He spits out the half-hearted.

He condemns the adulterous eyes.

He condemns all fanatics.

Shri Mataji: Actually, neutralises the adulterous eyes. He makes the adulterous eyes innocent, because He is innocence.

Sahaja Yogis: He is uninterested in riches.

He gives all riches to His devotees.

He is pure white.

Shri Mataji: No, this is, you can't say He is uninterested in rituals, what makes you think? The rituals which are real... See, the one who is riches, how can He be interested in riches? That's the point... Riches He is. Not interested at all, because He being the riches, that is Guṇātīta, as you call it, you see, the being and the non-being. When you are the non-being, you cannot be interested in the being.

Beyond, He is beyond.

Sahaja Yogis: He is the sacred heart.

He wears a crown of thorns.

He condemns misery.

He suffered so that we should enjoy.

He is a child, yet He is the ever ancient.

He is the Alpha and the Omega.

He gives the kingdom of heaven equally to those who are first or last.

He is ever with us.

He is beyond the universe.

He is the sign of the cross.

He is above discrimination.

He is the witness.

He is the one who is witnessed.

He overcomes temptation.

He exorcises evil.

He condemns occult practices.

He is the embodiment of tapas, penance.

He worships His father.

He is hallowed by His Father.

He whose name is holy.
He is intelligence.
He is wisdom.
He is perfect humility.
He is angry with materialists.
He destroys ego and absorbs superego.
He is the destroyer of desires.
He is the pure power of desire.
His church is the heart.
He has the eleven destroying powers.
He is the destroyer of false prophets.
He is the destroyer of untruth.
He is the destroyer of intolerance.
He is the destroyer of racialism.
He is the destroyer of anger.
Shri Mataji: Of fanaticism, it's very much so.
Sahaja Yogis: He is the herald of the Golden Age.
He is worshipped by our Mother.
He is praised by our Mother.
He is loved by our Mother.
He is the one who is chosen.
He is awakened in all Sahaja Yogis.
He who rides the white horse at the end of the age.
He is the end of our fears.
He guards the gate of our Mother.
He is the only way to the Kingdom of God.

Om Śhrī Mahālakṣhmī, Mahāviṣhṇu sākṣhāt Śhrī Mahāvirāta sākṣhāt Śhrī Ādi Shakti Bhagavati Mātājī Śhrī Nirmalā Devī namo namaḥ..

Shri Mataji: I think the word `worshipped' should be `adored by our Mother' because He didn't like it, I think, it's catching on the Āgñyā.

So it's `is adored by'. See, He's so particular, you see, the protocol is not all right, that's why.

See, better! Āgñyā was fine. See?...

Some catches there are. I was wondering which one of them was... Now we'll say, `He is adored by our Mother.'
Sahaja Yogis: He is adored by our Mother.

Shri Mataji: Again, three times.

Sahaja Yogis: He is adored by our Mother.

Shri Mataji: Again.

Sahaja Yogis: He is adored by our Mother. He is adored by our Mother.

Shri Mataji: See? He's very particular. May God bless you.

[Hymns to Śhrī Mahālakṣhmī, in Sanskrit.]

Shri Mataji: You got the meaning of that? The description of Mahālakṣhmī, what She gives you and also the description about Her relationship with Viṣhṇu, with Hari, is Śhrī Kṛiṣhṇa, that She is the beloved of Śhrī Kṛiṣhṇa [Hari...] Is the beloved of Śhrī Kṛiṣhṇa; and that's how it explains how Mahālakṣhmī, if She is Mary, then Mary is Rādhā..... This has to be done by boys who haven't got the feeling of marriage, or think of it. It has to be that pure.

[Shri Mataji is directing them to perform the Pūjā correctly.] [Recitation of Devī Sūktam.]

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I bow to all of you who are the seekers of truth.

Today's subject is `Prapañcha' and `Sahaj Yoga'. First of all let us see what is the meaning of word `Prapañcha'. `Prapañcha', `Pañcha' means `five', the five elements through which our evolution took place. But `pra' word in front of it changes its meaning. It means the light of five elements `Prapañcha'. *[Prapañcha also means worldly or married life.]* "Avghachi Sansar Sukhachakrin" [I shall make the whole world joyous] this joy we should get in Prapañcha. You cannot find God except Prapañcha. Many people imagine that `Yoga' means to go to Himālayas and sit there to die of freezing cold. It is not Yoga. It is `Haṭha' [obstinacy]. It is not even obstinacy but little stupidity. This imagination about Yoga is absolutely wrong. Specially in Maharashtra all the saints were married. They practiced Prapañcha. Only Swāmī Rāmdās did not do Prapañcha. But in `Dāsbodh' *[17th century Marathi scripture by Śhrī Rāmdās]*... Prapañcha is flowing in every page.

Leaving Prapañcha, you cannot find God. He said this many times. To find God by leaving Prapañcha has been the imagination of people of our country since ancient times.

This is the reason why Buddha left Prapañcha and went to Jungles and got Self-realisation there. But even if he would have lived with family, he would have got Self-realisation. For example; if we have to go to Dadar [in

Mumbai], we can reach by starlight way there. But instead we go to Bhiwandi then Pune and after roaming in four-five places then we reach Dadar. One is straight path and other is zigzag. The zigzag way is correct, it is not so. That time there was no easy way so they chose the difficult path.

They made the easy path very difficult.

So, shall we also make the same difficult path for us? Therefore everyone has described about the easy and straight path. `Sahaj'. We should go in Sahaj Samādhi. All the saints said “Sahaj Samādhi Lago" [Go into Sahaj meditation]. Kabīra got married. Guru Nanaka was also married. From the time of King Janaka all who have become great realised Souls got married. After them many came who did not get married but never criticised the marriage organization. And it is not that what we call as Prapañcha is wrong.

So, first of all we should remove this imagination from our minds that if we have to go through path of Yoga then we have to leave Prapañcha. Instead, if you are in Prapañcha then you must come to Sahaj Yoga.

In the beginning when I started Sahaj Yoga in Dadar, everyone used to come with the complaints of Prapañcha. “My mother-in-law is not alright, my husband is not alright, my wife is bad, my children are not alright” etc. All these small complaints of Prapañcha people used to bring in Sahaj Yoga. It happens only in the beginning. We come to God with the problems of Prapañcha by getting upset of them and for solving the problems of Prapañcha. And we ask God, “Oh! God my house should be alright, my children should be healthy, my married life

should flourish, everyone should be happy in my family" that's all. Human inclination is limited and so mundane and he looks everything from that mundane level. But this mundane level is required. If it is not there then things won’t work fine ahead. One cannot come on second step before crossing first step.

So Prapañcha is the first step and very important in Sahaj Yoga. I cannot give realisation to a `Sannyāsī' [ascetic]. I cannot! What to do? I tried many times but it doesn't work out. The reason is that we wear the external clothes of ascetic... but are you an ascetic from inside? Asceticism is the feeling inside.

You cannot become a saint by wearing just the clothes, that we are saints, I have left the home and family, I have left this, I have left that... by saying all this if people think that they have found out path of Yoga then they are absolutely mistaken! If you are an Escapist and you have tendency of escapism then there is no cure for it. Wise person should think that we are in Prapañcha and if we get anything by running away from it then what is the use? Suppose you are taken in some jungle and you sit there and say, `See I can live without water' then what is the special thing in it? Living in water if you don't need water, you are detached from water, when this state comes then it is true Prapañcha. Then only is true Prapañcha. And we need it today. We need that Prapañcha.

You all might be knowing about King Janaka. Nachiketa thought that this King Janaka who has crown on his head, he has all slaves and servants, there is dance going in front of him. When he comes in our Ashram my Guru

touches his feet? How is it that he is so great? So his Guru said to him that he should himself go and see. Nachiketa went and stood in front of Janaka and said, “Please give me Self-realisation, My Guru has said that you can give Self-realisation, so please give me Self-realisation" King Janaka said, “Look, if you would have asked me whole universe I would have given but I cannot give you realisation, reason being that one who doesn't know the subtle aspect of it then what is the use of giving it to such human being? The one who will understand its subtle aspect can only get deeper into it." So, the Tattwa of Prapañcha is `Pr' which means the light. Until unless it is awakened within you all... you will remain in `Pañcha' and cannot enter in `Prapañcha'. When Nachiketa asked the above question to King Janaka.

King Janaka asked Nachiketa to be with him. I hope you know rest of the story.

So I don't have to repeat it. But at last Nachiketa understood that this man [King Janaka] has no attachments. He is not worried at all, neither he has any sticking with worldly things or what we call as world. He is like an ascetic. He will wear crown on his head of king and sleep on the ground, like a real Emperor. He doesn't need any comforts, somewhere he will sleep on soft bed...

Sometimes lie on the ground... like an Emperor within.

He is not worried of anything, he is not caught by anything. The one who is in Prapañcha never gets effected by any comfort or any slavishness towards material. Even if you ask him to sleep by resting his head

on stone, he can sleep. Ask him to eat anything, without taste... he can eat and also he can eat in parties. If you ask him tomorrow that, “What is to be done now, we have to make an ashram so how to do it?" he will tell you everything perfectly about it. He will give you details of material to be used and the quality etc.... everything. He is not stuck to anything within. This is the matter of Tattwa. You all should understand it.

Namadeva has written one poetry and same has been added in Guru Grantha Sahib [Holy scripture of Sikh Religion] by Guru Nanaka. It is very beautiful. I would like to certainly describe it to you. It is written in that poetry: “The Kite is flying above in sky and one child is holding its string. He is laughing, talking and moving to and fro but his attention is on the kite." In another paragraph it says: “Many women are going on street with pitchers on their head filled with the water from river and they are talking and joking, talking about their home etc but their whole attention is on the pitcher that the water should not get spilled." Same way there is one more description about the mother, “One mother has child on her lap and she is doing all the work of house and kitchen, she does all the job in the house... Sometimes bends down sometimes runs here and there... but her attention is on the child that he should not fall down."

Same way is with the saints and yogis. They know to do all kind of work. They do all kind of work but their attention is always on their spirit. These all saints were like you people, living with their family, wife and children. After having all that they have one speciality and you all should understand that speciality by coming in that

Tattwa. What is that speciality? It is Sahaj Yoga! You must also see that after getting that state what benefficial changes come within you. Because in Prapañcha you always see profit and loss.

What will you gain? What will you loose? But you must understand that God is beyond all this gain and loss. But many don't know the meaning of it. In modern times if you talk about God then people think that “this lady has never got modern education and she is reciting stories like our grandmothers." But God is and he will ever exist. But we have to see how God works out things being in Prapañcha. First of all see that is there any problem? Someone said to Me, “Shri Mataji my house problems... I don't have any job." Such kind of talks, mean talks, gross level talks, “This is like this, like that"... etc. After some times the same fellow comes and says, “Shri Mataji everything is solved, everything became alright." So, how all this happens? You must see this. Once it happened, I have one disciple from foreign country. I generally don't call them `disciples'... I call them `children'.

So both were girls. Both were going in a car in Germany. In Germany there are big highways called `Autobahn' and there are many vehicles moving very fast on it.

So they wrote to Me one letter, “From both the sides there were truck, big buses, big cars which are double lords were going. Our car was in between... its brakes were not working and the car was wobbling." So she thought that she is going to die now and she can't escape. If the break was alright then there were some chances, but it was also out of order.

So, in that condition she got `inspiration'. The inspiration of emergency. It worked out. That is; now everything is finished, nothing is left, the time of destruction has come.

So, she surrendered and said “Shri Mataji now you only do something... whatever you want I am going to close my eyes." She closed her eyes, it was written in her letter “After some time I saw that the car was properly parked on one side and the break was also working." Now, Shri Mataji did not do anything, you must see this. How does it happen? Means that whatever has happened, it has happened due to some cause. Means cause and result. Suppose some quarrel has taken place in your house due to your wife, parents or some `X' person. The result is disturbance in house.

The one who has simple thinking will keep on fighting with the result. “I have to fight with it!" Then some other reason will come out to fight, then third. Now what is the cause? How many think about the cause of quarrel? Those who are with subtle understanding fight with the cause of the quarrel. Fighting the other way makes the result to fight back and they get into the cycle of cause and effect and the problem remains unsolved. They cannot go beyond it. Therefore to practice Prapañcha is very difficult, everyone says like this. What is the cure of it? The cure is that whatever is the cause of it, you have to go beyond the cause. The cause was that the break [of the car] was broken, she was fighting with the break. But when she realised that there is something beyond it... Shakti and by going beyond that cause, the cause got terminated. Also the effect got terminated. It is like this.

You believe it or not, but it happens like this. It is not blind faith.

Many people come to Me and say, “Shri Mataji we remember God so much but we are suffering from Cancer, how is it?... we go to temples, go to Siddhivinayaka [temple of Śhrī Gan.esha in Mumbai] and stand there for hours. Specially we go there on Tuesdays, but nothing good happened with us, this God never did anything good with us so why should we worship him?" Alright. But the God whom you are calling... is he connected with you? Till you are connected with him, how can something good happen with you? You must have telephone connection with God. You keep worshipping God day and night, but whatever you are praying is it reaching to God? Whatever stupid things you do and behave in stupid way and then you come and say that God did not give you anything. Why should God give you something? Once you are connected with Government of India then you can ask some favour because you are citizen of India and not of the Kingdom of God. First become the citizen of Kingdom of God and then you will see that even before thinking about the problem it will be solved by God. Now imagine that by sitting here if you start saying that the queen of England did not do anything for you. Why should she do something for you? So, here is God and why should God do something for you? You have not entered into his Kingdom.

Only to dictate on him `Oh, Lord!' As if he is in your pocket. Now even people don't know that they should remember God. They have not said remember but they

have said to auspicious remembering [Susmaran] of God. `Su' word is just like `Pra'. `Su' means where you have become auspicious by becoming human beings and you are blessed. Otherwise you keep on taking the name of God like parrot. It influences the young generation. They say, “What is the meaning of this God? Two people came here taking the name of God and took money from our mother, there some people came and tied black thread in the neck and took away money. What does this kind of God means?" Then some people start talking like them and say that there is no God. But first of all we commit the mistake that are we connected to God? You must see this. First establish the connection with God! Now, Sahaj Yoga means to connect yourself with the Divine. `Sah' means `with you' and `Ja' means `born with you'. Yoga within you since birth. The right to get Yoga Sidhhi is Sahaj Yoga. God has kept within you a Divine Energy called Kuṇḍalinī. Whether you believe it or not. Because it is difficult for the people with external eyes to believe. Specially the intellectuals and literary people move with mental thoughts. And up to where will their thoughts reach... no one knows. One thinking does not match with the other. This is why there are so many differences.

So the power which is beyond these thoughts or mental analysis has been described since ancient times in our country. It is needed to put your attention on that but these intellectuals have so much ego that they are not ready to pay attention this side. May be it is somewhere concerned with their livelihood. But after coming to Sahaj Yoga you are blessed with well being. After getting

connected with God your problems disappear in such a way that you are surprised.

“What did we do?" “How did God give us so much? How everything got arranged in such beautiful way?" You ask yourself these questions and get amazed.

You might have read the last paragraph of Gñyāneśhwara's Pasaydan. What he has described is the condition of today. It has to work out in this way. Whatever one will desire will be fulfilled. But before desiring it you have to awaken your Kuṇḍalinī. I cannot promise you anything before that. Neither I assure you like ministers and leaders. Whatever the truth is, I am speaking it in My language and in My way. I am not speaking to you in literary or philosophical way. I am teaching you in the same way as a mother teaches her child about household things. You must receive the treasure within you. You say that you are tied in Prapañcha. `Tied' means what? It means that you are giving importance to the stupid and useless things. “I must get a good Job, why I am not getting it?" Because unemployment is there, means unemployed are increasing. It will keep on increasing.

So, how to go beyond all this stupid thinking? The cure is that you have to awaken the power which is around us. We have that Power in Mūlādhāra Chakra. You will see that how this Power within you in your Mūlādhāra works out in this Prapañcha.

Your attention should be towards that power. And first of all you must know that this power of Kuṇḍalinī which is in your Mūlādhāra is due to Śhrī Gaṇeśha. Now, we should say that this Maharashtra is blessed.

Here we have Ashtavinayaks [Eight forms of Śhrī Gaṇeśha] which are great blessing of God for you. This is the reason that I have been able to establish Sahaj Yoga in Maharashtra. Because the power of Śhrī Gaṇeśha covers you. I have been helped a lot because of that covering. This Śhrī Gaṇeśha is sitting in your Mūlādhāra. Now, if there is some doctor, he will keep the photograph of Śhrī Gaṇeśha in his house. He will construct temple also. He will go and bow there. But he will never understand the relation of medical science with Śhrī Gaṇeśha. He won’t even accept it. But without Śhrī Gaṇeśha even medical science is worthless. Because of this Gaṇeśha's Power you can produce children. Imagine that the face of child resembles the face of parents. There are millions of people all over the world but every child resembles his parents or the grandparents or some relative of that family. Who controls this balance and regulation? It is only Śhrī Gaṇeśha.

You all are supposed to accept the child like innocence of your children. That innocence should come within you. There are small children in house. How innocent they are. We speak bad words in front of them. We bring them up in such an environment where everything is inauspicious. No one puts attention on them and we let them do anything. These children are Śhrī Gaṇeśha of your house and family. You are not even bothered to look after them and to bring them up properly. Nowadays even 80 years old women marries in England. I don't understand anything what to say. Please do not bring the filth and dirty things of West here. Let the dirty things of the West

remain in the West. Te ati shyanhe tyanche vail rikame [those who are too clever have empty head].

So if Śhrī Gaṇeśha's curse should not fall on us, we have to assure it.

Śhrī Gaṇeśha sits inside us and brings up our children, first giving birth and then upbringing. And that innocent Gaṇeśha [child] gives joy to everyone in family. There is tremendous joy in the family where a child is born. How many waves of joy flow from coming of that child. But the house where children are not born, there is so much feeling of emptiness. You feel as if not to visit that house. Because there is no giggling of the child there. No joy at all. There is no sweetness in such house. But now the time has changed. Children are not born in the countries which we call as affluent or rich countries. Their population is decreasing. Our country's population is increasing. People say it is very bad. Your country's population should not increase. What I want to say is that those children who are taking birth also have wisdom. Why should they take birth in those Western countries. They will say that there husband and wife divorce everyday and kill their children. The same will happen to us. Because only here [in India] parents have that dedication and love for their children and have that Sahaj way of living which is not in rich [Western] countries, not at all. You might be surprised to know that in London city the parents kill their two children in one week. Everyday I get shocks. And they are not at all effected by it. They are lost in so much ego that they don't feel that what crime they are doing. After living there I realised that how nice is Indian men and women. Here in India the

telephones do not work, microphones do not work, trains do not function... I agree but the human beings function perfectly.

The subtlest of subtle in that is Gaṇeśha Tattwa. And the house which does not have good Gaṇeśha Tattwa has everything improper. I blame the spoiling of children on the parents. Nowadays even the mother goes out to work. Men already work. Still it is important to see that how much deep is the time you devote to your children. Now what happens after coming to Sahaj Yoga. Means how Sahaj Yoga is related to your children is very important to see. In Sahaj Yoga your Gaṇeśha's Power gets awakened because of Kuṇḍalinī. The first thing which comes is wisdom. We call it Vinayaka [Gaṇeśha]. He only gives wisdom to everyone. People bring children to Me who are very poor in studies. I have seen such children whom the parents bring to Me and say that their child is zero in the class. He only does mischieves and speaks stupid with his teacher. I asked the child, “Why do you do like this?" He said, “I don't know anything and teacher keeps on scolding me always." “Then what should I do?" The same child came first class first in his class. How did it happen? That power starts flowing within you as soon as Gaṇeśha is awakened within you and a new dimension starts in human being. That dimension is called collective consciousness. The things which a person cannot see or feel before now through this new awareness he starts feeling them in Sahaj way.

This new dimension or say this new consciousness makes a person truly capable. And through that capability a miracle takes place. The children who are useless and

are of no worth, like those who drink wine etc. You know that nowadays there is lot of drugs used. I never saw a thing called marijuana. Now I have come to know that they sell it in schools. This all stupidity is because of no wisdom. When this wisdom gets awakened, all those living in England and America became very good citizens. This is the power of Sahaj Yoga. Children get disciplined. I see that today there is no discipline in children because mother and father fight and quarrel with each other and do not respect their children. They behave very badly with them. The children behave like their parents and do stupid and indisciplined things like their parents behave. After coming to Sahaj Yoga if the parent's Kuṇḍalinī is awakened and also of the children then everyone behaves in proper manner. First the self respect is awakened within. By giving lectures you cannot awaken self respect in them. But by awakening of Kuṇḍalinī in Sahaj Yoga, a person gets self respect.

In our country there is a process of respecting the one who is in power. But the true power is of Śhrī Gaṇeśha. Whoever has his power, you should bow to his feet. Rest all will come today and go tomorrow.

They have no importance, they all are useless people. Those who have awakened Gaṇeśha within them, you must bow in front of them only. There is tremendous change in a person when Gaṇeśha's power is awakened. As you see today that the eyes of men is always flittering here and there... and the Āgñyā Chakra is badly caught. Like fools they keep looking here and there. There is big number of such men today. It has also started in Maharashtra. When I was small and was studying in

schools, I never saw such stupid men at that time. But now these new creatures have come. They always keep rotating there eyes here and there. Always seeing here and there, like the advertisements on the way. You loose much power and energy by that. There is no joy in doing like this. It is joyless pursuit as we can say. They put all their attention on that and keep roving their eyes here and there. If they miss some advertisement by mistake then they think that they have lost something very important. They will rotate their eye again and read the advertisement. It is very necessary for them to see everything. This disease of eyes gets terminated and the person becomes concentrated at spirit in Sahaj Yoga. Then you get stable vision. If this state of eye is awakened then we call it `kataksha nirikshana' [inspection in every glance]. Where ever your glance will go you will awaken the Kuṇḍalinī. Whomever you will see will get purified. Such purity will come in eyes... this is alone the task of Śhrī Gaṇeśha. You have not recognized your Gaṇeśha. If you would have recognized then you would have been stable in your purity. Whatever is pure, only that you must do. But you did not worship your Gaṇeśha, doesn't matter. You have children in your house, watch their Gaṇeśha.

Make them adorable and you also your Gaṇeśha.

Get your Kuṇḍalinī awakened. But the speciality of Sahaj Yoga is that it all happens spontaneous.

You have to do nothing for it. By awakening of Kuṇḍalinī, man gets wisdom and his whole personality becomes special. Now if there are some intellectuals, they would say that Mātājī is telling some illusionary story. But you

will be surprised to hear that in Ahmadnagar [in Maharashtra] 10,000 people left drinking.

I don't say that there should be prohibition of liquor... I don't say anything like this. However you are you must come to Sahaj Yoga. You must come and enlighten the lamp of your spirit. After enlightening of that lamp all the faults will be seen clearly. Till that lamp is lightened, you cannot see if something is sticked on your sarī. In the same way you can see everything clearly. Even if it is lightened a little, you will be able to see your weaknesses. You become your own Guru and correct yourself. Make yourself pure.

There is no limit of the joy amongst those who are purified.

Someone has said, “Jab mast hue tab kya bole?" [Once we drowned into joy then what is there to speak?] This becomes the condition once we come into the state of bliss. Purity is blissful! Not only blissful but it makes the complete personality fragrant. If such a person is standing anywhere, people will say, “This gentleman has something special." Sahaj Yoga is not for the persons who don't want to become Special! Those who have to become, will become special. It is well known that you are going to become extraordinary and special people. You have to earn this blessing! Sahaja Yoga is for all those who are living with family and children and want to become special people. Those who think that they don't want to become special and they are alright as they are and say that they don't want anything from Mātājī, then it's alright I do namas-kār to them.

They can visit but we can't force realisation on them. If you want complete freedom, then I have to look after your freedom. If you have to go to hell so better go there and if you have to come to heaven then you are welcome! I cannot force you at all. First of all in Prapañcha [family life] a child is source of joy.

From the beginning of pregnancy, there is joy in the house. After the pains of mother are over the child takes birth in happy surroundings. I have seen nowadays that those who are realised have the children who are realised from birth itself. No matter they are living anywhere. There are many realised Souls who have to take birth. I am seeing everyone, they say, “Who is the one who will keep our Spirit enlightened?" Saints do not take birth through the people who are not worth it. Such great souls have to take birth and for them such realised yogis are required. Their Prapañcha will be truly enlightened. And for such enlightened Prapañcha creation you have to come to Sahaj Yoga and awaken your Kuṇḍalinī.

After this we come to second Chakra which is called Swādhiṣhṭhān in which there are lot of Prapañchas.

There are many benefits in your Prapañcha through it. Swādhiṣhṭhān's first work is to make your Guru principal strong. I have seen in many houses that the father is not respected at all, mother is not respected at all. The small fifteen years old children are everything there. I see nowadays in the market that it is very difficult to get a sarī for an elderly person like Me. All sarīs are for young girls. For elders and old people they don't make sarīs anymore. There used to be money with elders in previous

times. Everything used to be good for them. Now no one is concerned about old and elder people. It has become difficult for them to even get one sarī for some marriage occasion etc. When this Guru Shakti is awakened within you then this old age which comes is full of radiation. Now if I take some elderly and old person. The father or Grandfather also behave like stupids sometimes. Mother behaves like a stupid fool. She doesn't know how she has to live in front of the other people who come from outside. She always keeps on shouting. All her attention is on the keys of the house or on the quarrels of caste system. A Konkanastha [caste in south Maharashtra] should be married to Konkanastha. The country boy should be married to same country's girl. If it is not so then the mother-in-law quarrels with her daughter-in-law. This stupidities of elders end after coming to Sahaj Yoga. Instead of it in that old age there is a kind of radiation. That person stands in his pride. You will feel that `oh, my god what has happened to my father?' You will feel that these are the people from ancient time of Shivaji. And you will get bowed in front of them.

So the agitation which is in this youth of today, talking divorce on little problem, fighting with wife, not having good relations with parents, cannot live in house, running away from house. This all is happening today. There is no job, no money and all bad habits inside. From all the direction our youth is moving towards destruction.

In fact their background in India is very great. But I tell you that Maharashtra's background is very great. They forget everything and don't study or understand. Now, how much knowledge of music they have in Maharashtra.

There is lot of literature of saints in Marathi language. But who reads such books now? They purchase dirty books from the street and read. Very superficial things... not going deeper but floating on top. This is the condition of Yuva [young] generation. If it continues then they all will be lost. They will become useless. Ask Me! I went to America and there are 65% jobless people. There they are afraid of a disease called aids. All young generation is dying and can't understand how to escape from it. It's reason is “what's wrong?" “There might have been Saint Rāmdās what are we going to do with him, keep this all with you, we are becoming modern now." This stupid modernity! Where those modern Americans are going? You go to those countries once what is the condition of those modern people. The writers here keep writing about those countries sitting here. Go there and see what's happening in those modern countries. The elders there keep thinking day and night that how to commit suicide. They have only one thought and that is suicide. This is the only way left with them. You want to become modern like them who will vanish in thin air one day. Then I bow to you, you may go out of Sahaj Yoga. But, you have to be firm on your Shakti and you have to become special. Then you have to stop a little from your fast journey. Think in silence that `am I also running with all these Western people who are in rat race?' You must think peacefully about the heritage of India. During partition of property if they get even one cloth less then they go to court to fight the case. But it is great heritage of our country where no one is putting attention, it is going to finish now. How much we have taken benefit

from it. The elders get this knowledge after coming to Sahaj Yoga. Because they know that how much higher they have gone from their state before realisation. In My childhood My father said to Me, “First of all this young generation should be awakened." The sages sitting on 10th floor [state of realisation] cannot understand the state of the person who is on the first step. These common people sing bhajans but do not know the feelings which are connected with the songs. When they will reach to first stage then they will realise that there is further steps ahead.

So, beyond this human awareness there is greater awareness called `Ṛitambhara Shakti' you get it in Sahaj. After achieving it you will be able to have vision of your life. What are we, how great we are and is it good to play with your life? How much treasure you have, how much have you kept your self respect? You don't know anything about yourself. Try to understand this and get realisation in Sahaj Yoga. What is the condition of young generation today. All of them can come to Sahaja Yoga. It is very easy to give realisation to younger generation. They commit mistakes in their innocence. It is all innocence. One boy smokes cigarette then I should also do it. If someone is wearing good clothes then I should also wear. All innocence, but sometimes this innocence can be destructive. What is lacking today in our country.

Someone will say that it is food. But I don't see any such problem. I feel that we eat too much and give to others. Whenever I come here, I do namaskār and say, “Please finish it, I don't want any more food." Every person there says that there is no problem or scarcity of food in India

because they request you to eat a lot that they feel not to eat at all.

So what is deficient in our country? People are very smart in discussions and arguments. If they are standing here, they can give great lectures than even Mine. We are very smart in everything else. A little over-smart. We have everything, Gold, silver... what is not there? Think and find out where we are lacking? Only one thing lacks and it is that we don't know who we are? It is not known that “who am I." When this will take place within you then your whole body will get filled of joy and vibrations will start flowing from your body. It is not guaranteed that it should happen inside you. It can and it cannot. If not today then tomorrow it will take place. In this Prapañcha [family life] you have economic problems. In Maharashtra they say, “Shri Mataji, how will the poors [poor people] get benefits from you?" What are you? Poor, rich or middle class? What profit you want whether you are rich, poor or middle class? No one is satisfied. If you have radio then you want video then air condition then Aeroplane. God knows what more... It is great principle of Economics that Demands are never satiable. If one desire is there then it will be fulfilled. But generally it is not so. Today you have one desire, tomorrow another. One thing is clear that what you desired was not pure desire. If it was pure desire then you might have got complete satisfaction and contentment after getting it. But it is not so.

Means your desire was not pure but impure. That is why you kept moving from one to another. Now, pure desire is

your Kuṇḍalinī. Because it is the desire of God. After its awakening you will desire and it will be fulfilled.

So much that you will say that You don't want anything more. Whatever desires you have are fulfilled. But those desires are not for gross things. It has a kind of benevolence. And all your little desires are fulfilled as said by Kṛiṣhṇa “Yogakshemam vahāmyaham." When your Yoga will establish then you will get blessings. But he said Yoga first and not the blessings. Sudāmā [poor friend of Śhrī Kṛiṣhṇa had to go to meet him and after that only His city was created in Gold]. Why do you show your domination on God? Why did you buy flowers of four rupees and gave to God? So you are mistaken on that. I have seen many people who are Shiva bhaktas. They keep on reciting shiva's name and get heart attack. Shiva is sitting in your heart then how is it? Why did they get heart attack? Because Shiva got angry. If you keep calling some person continuously then even that person will get irritated. If you go to Prime minister's house, repeat his name then you will be sent to prison. This is happening. Neither they get God, nor the Prapañcha. This is the state. This is why it is very important to come to central path. When Kuṇḍalinī is awakened through it then a person gets established. He becomes contented within. The rules of God have science in them. You must learn them. First you commit mistakes without knowing the protocols of Divine. Then if something gets spoiled then why do you blame God? I have come on this Earth to prove if God is there or not. Certainly to prove it. Divine Cool Breeze will flow from your hands. You will receive God on your finger tips. But the preparation is needed.

This mind always fools. You have to listen with cool mind whatever I say, then it will work out. If your problems would have resolved by your mental level then there was no need for Me to work so hard for you all. They are not going to get resolved by your mind. Neither your family problems, political problems or social problems will get solved by your mind. Political problems are like, “We are capitalists" and we fight for it. Are they happy? Can they control their freedom? Others say that we are communist. But, we are true capitalists because we have all the powers. All these are mundane level talks. Don't get stuck with them. You must bring the God's kingdom within you and become its citizen. Then you will see what you will become. For that you don't have to leave your family life. No need to give money for it. This is the living thing. How much money do you pay for a tree to give flowers? What does it know about money? Same way is God. He doesn't know about money. In the village they said that Shri Mataji doesn't take money.

So, they said “alright then let us give at least ten paise or fifteen paise." But for what are you trying to pay? Self-realisation is your own. Will you purchase it for yourself from yourself? Everything works out with the power of love. You have to receive that love. You don't find it today Prapañcha. You see the love in very different manner.

You might have seen some tree. Its nutrition runs upward from root and which part needs and how much it needs it supplies. It doesn't get stuck or attached with one flower or leaf. If it gets stuck then that leaf will die and also the tree will die. Same way we are also there. Our love

means: `my son, my job.' Your son becomes the emperor of world! My daughter, etc... my, my. Is it all yours? But it is not possible to understand by listening or talking. Whatever you say, this `my' doesn't go away. To get detached from all this your Kuṇḍalinī should get awakened. After awakening you say `your, your'. Kabīra has said that when the Goat is alive it repeats `mein, mein' [I, I]. But after its death its intestines are taken out and an instrument is made then that instrument says `tu hi, tu hi' [Only you, only you]. Once your Kuṇḍalinī gets awakened then `you feel that everything is yours and nothing belongs to me.' People are surprised and amazed to see this. In this Bombay [Mumbai] city itself so many have got better life through Prapañcha.

But if you don't want to do then don't do it.

Śhrī Kṛiṣhṇa came with a purpose. He did krashi [agriculture]. He sowed the seeds. Today that has brought you to this stage. You are going to become fruits out of flowers. You must accept all this. If you miss it this time then you will miss it for ever. All your problems get over and you come to kingdom of God. You are not going to get joy anywhere except his kingdom. The sorrow of whole world get finished after coming to the lotus feet of God. That doesn't mean that you go to Viṭṭhala temple and break your head. You have to awaken Viṭṭhala within yourself. How you have to awaken? For that you don't have to do anything. He is present within you. After awakening of Kuṇḍalinī as lamp is lightened, it lightens within you. In the house where the lamp of God is lightened then how can sorrow and pain come? How can there be poverty and problems? There has to be the

world full of joy. This is the reason why I go from village to village. It is My humble request to you all that you must get your this power awakened and become auspicious for whole world. I fold My hands to you and request you!

***Contents: 1984-11-29*, Public Program (after music), Day 1, Mumbai, India**

I bow to all the seeker of truth! Today's topic they have asked: “What is the relationship between `Prapañch' and Sahaja Yoga?" I should tell about this. In the first place we should see what the word `Prapañch' is. `Pra' and `Pañch'.

`Pañch' is the situation created by the five elements within us. But after adding `Pra' the meaning changes completely. `Pra' means in these five elements who have added light is the `Prapañch'.

***Contents: 1984-12-00* Quote on reflex Action from the book The Tenth Incarnation by Yogi Mahajan, p.59 (month not sure)**

[Pilot Prem Mahajan, recovering from a hijacking experienced in Lahore around August in which bullets and knives' blades missed him, thanks Shri Mataji.] I really don't do anything, actually I am Nishkriya but there is a reflex action. Whatever is happening is in a reflex action. After I give you realisation everything is managed like a computer. There is a complete organization working for Me, so why should I worry. But one thing is there, I am witnessing. Whatever I witness is reported to

the power of Param-Chaitanya and it acts on the reflex like a computer.

Contents: 1985-0000 **Quotes on Love and Cleanliness, London, UK**

from Eternally Inspired Recollections, Vol. 3, p.233 (year not sure)

A love like Romeo's, that is so total, so powerful and complete, is very rare.

Cleanliness is next to Godliness.

Contents: 1985-0000 **Conversation with Sahaja Yogis, after, Public Program, Ratnagiri, Maharashtra, India (year not sure)**

[Some time back, just before [a few years ago in another account] the programs at Ganapatipule started, eight Sahaja Yogis went with Shri Mataji to do a Public Program in Ratnagiri. After the program was finished, they were to catch a ferry back to Bombay. On being told that this ferry would be very late, Shri Mataji said that they should still leave now for the ferry. The ferry was to be taken from a place called Jaigad/Jager. Mr. P.D. Chavhan knew that it was way too early and also that there was nothing to do there for timepass.] Mr. P.D. Chavhan: Mother, there is a Gaṇeśha temple which is in the sea and also on land, which we could go and see. It is only about a half an hour away, so we will easily be back in time.

Shri Mataji: [said it was OK.] [They all packed into cars and went to see this Gaṇeśha temple. This Gaṇeśha temple is at sea level and sometimes the sea enters into the temple at high tide. Shri Mataji then entered inside

the temple, where the swayambhū was at sea level, to check the vibrations for about ten minutes. Then Shri Mataji came out and told us that this swayambhū is very much awakened and is very powerful. In fact, it is much more powerful than the Ashtavinayaka in Maharashtra. These are the eight Gaṇeśha swayambhūs in and around Maharashtra.] Shri Mataji [to Mr. P.D. Chavhan]: Why didn't you notice this before? Mr. P.D. Chavhan: [Said that he only came here now for the first time after Sahaja Yoga.]

Shri Mataji: [Said that this place will be used for our international seminars and spoke about the swayambhū; see also ***1999-12-25***. It has got the powerful vibration of Śhrī Gaṇeśha and also the very powerful vibration of sea, void, power of Ādi Guru Dattātreya.

So by coming here, at least two Chakras can get cleared out, Mūlādhāra and Void; see also ***1986-01-01***.] Mr. P.D. Chavhan: I don't know anyone here to do this.

Shri Mataji: So you are now worried about how to do this. Don't worry. I will do everything and will tell you in good time what to do and automatically everything will work out.

[After this, it was decided to go and watch the sunset and have a foot-soak.]

Shri Mataji: Now I am going to show you a miracle. Look out over the ocean and tell Me what you see.

Sahaja Yogis: No, Mother, we see the waves all coming in our direction from all the sides. The waves are coming towards us.

Shri Mataji: OK, now watch. I will change the direction of the waves.

[Shri Mataji then walked towards the south and the waves all went in that direction. Then Shri Mataji walked in the other direction and the waved all went into the other way. Then, when Shri Mataji stood still, all of the waves also stood still. They seemed to be standing, waiting for the next instruction.]

Shri Mataji: You may be having doubt that possibly the wind is doing this, so I will show you again.

[She then did everything all over again. Shri Mataji said this is the second time that She has done this miracle. The first time was in America.] [After that they went back to Jaigad/Jager to wait for the ferry. By this time, the sun had set and they were all waiting on the port.]

Shri Mataji: Now I will show you all another miracle. The Gaṇeśha temple is in that direction.

[Pointing:] Now look. Do you see anything over there? Sahaja Yogis: No, Mother, we can't see anything.

[Shri Mataji again pointed in the same direction and said look again. As they looked, they could see slowly appearing a huge stream of light. It was like a huge cylindrical circle of light, as if thousands of volts were coming out of Mother Earth and going straight into the heavens.]

Shri Mataji: There is no other light around here, not even moonlight, so that light is coming from the Gaṇeśha temple. This light will not stop until I tell it to. This light is coming from the swayambhū of Śhrī Gaṇeśha and I am taking it out.

[Shri Mataji then asked us if we all had seen this light and should She stop it. All the Sahaja Yogis present said that they had all seen it and that Shri Mataji could now stop it from coming out of the Gaṇeśha temple. The light was there for about ten minutes.]

Contents: 1985-0000 **Quote about Children, UK from Swan 2009**

To make them feel secured, we'll have ladies from other places... who will... treat the children with kindness and understanding and love and also how to teach them how to share things, how to enjoy sharing and generosity.

So these ladies will be Sahaja Yoginis from various countries...

So the little groups of... children, will be in charge of say, one lady: she'll look after their clothes, she'll look after them so they will not miss the mother part of it and they will grow up in a proper understanding of a mother and a security.

Contents: 1985-0000 **Quote on the grave of Śhrī William Blake,, Public Program, UK (year not sure)**

The grave of William Blake is not adequately celebrated. If it were in India, they would have made a proper memorial and a temple in that location.

Contents: 1985-01-13 **Talk to Sahaja Yogis, Welcoming at the beginning of India Tour, Thackar Hall, Viṣhṇu Temple, Dadar, Mumbai, India**

I am very much overjoyed to say anything really and I hope you people are also happy to be here with Me.

So now we are all going to get in to this new venture of entering into the countryside of Maharashtra.

I have to only tell you that My concern is that this tour should really to go *[UNCLEAR]* with it. For example this is the Country where lots of vibrations are there, lots of freedom and lots of love. But as far as the material comforts are concerned, it's lacking quietly. If you go to New York it is the other way around. If you have money you can get lot of comforts there but none of the other things.

So here we have come not for our comforts. Even if we pay more we cannot get comforts.

So here we have come to feel the comfort of our spirit. You have to feel comfortable with our spirit and once that you achieve you will enjoy every second of tour. Don't pay attention to small small discomforts here and there. But know that you have to be deeper and deeper every mile you travel. Otherwise it is a waste of time for you and for Me also.

Regarding your health I will always worry about your liver problems. Those who think they have liver problem should take more to the liver diet on the way which I have tried to keep it very well arranged.

I have told everyone not to give you too many fried things and too many sweet things and all the things that we think they should look after. Because as I said in that love they are so fond of feeding and they give you so much three days you would all have become sick.

So I corrected it again and again and told them make it simple so that they can digest. Of course the climate is

not very bad now only so hot. Still, you have to be careful because you all have this problem.

So I have tried to put down, but I would say that you should also be careful about your health. Because, if you have come to enjoy here and if you have liver trouble you cannot enjoy because your attention will be disturbed. And also some other provisions I will make which you should take so that you really enjoy your tour around.

I hope this journey it is really for our *[UNCLEAR]* not for outside world will do you good. You have to travel inward and not outward and that is why you're here today. Because, you are the foundation of international Sahaja Yoga. Today if you all become that foundation stone the whole temple of Sahaja Yoga can be raised very easily and thus will be proud pioneers of this earth.

So remember what is your responsibility. What is your moral responsibility and not your physical responsibility. If you understand your moral responsibility you will be very discreet, not only that, but you will find a great direction from within how to have your attitude built up so that you enjoy every bit of the fragrance of this country. It is a beautiful country as I told you but you must have eyes to see that.

Those eyes by God's grace all of you have got. Only we have to keep them alive and alert. Thank you very much. May God bless you.

You have any questions? [Pause.] No questions at all. It is a very big group this time. This may be little bit *[UNCLEAR]* you will see in villages you see we have limitations.

So doesn't matter. I mean we can manage things. We have to little bit lead us *[UNCLEAR]* that's all. Now if you have any questions ask Me. Anything, about anything. About marriages. I know that. I can see with large. Now what is it? Now for that Mister Varan, if he is overcome his troubles since it is possible and we have another great priest who have come here to certify as Danny.

So you take Danny with you for this thing. We have to form now few committees, which we should appoint. If you want that one is a marriage committee. Now let us see who will be the marriage committee. Because it is really a big *[UNCLEAR]* I don't know how it is going to work out together and how the whole thing is going to be channelized but we have to work it out. Now let's see. Who else? One is Danny because he is a priest and one is Warren he cannot escape.

Till he is married, he has to do this job.

So now whatever are your proposals and all that, I think it is better you give it to Warren tomorrow morning and day after I will go through them. Lots of them we have sorted out and I have to sort out about Indian girls also. Age and all that should be given clearly so that there is no more problem of again changing them and changing them. But one should take a very detached role and you will enjoy very much more. Those who want to Indian girls should also mention definitely Indian Girls.

So that we will keep to that all the boys or anybody who wants to marry that way should inform Warren or should write it down is better. That is another problem seems to be coming up.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: If there is any you please tell to Warren to sort it out. Who has come from London? Ravi has come?

Sahaja Yogi: Not yet, he will be coming.

Shri Mataji: Bala?

Sahaja Yogi: Bala will coming. There are about fourteen people who will be coming at various stages during the tour. And Bala will be here very soon.

Shri Mataji: As if you have come here to build a building. You have not come here for personal comfort. The only thing that will be paid back will be your spiritual comfort, which you all have been seeking for ages. That's what you have been asking for and that's why you will have it. Any other problem you have please tell Me because I would not like you to be saying that “Mother was not accessible so we could not tell Her. We could not reach Her." Anybody who wants to see Me, let them see. But let Warren find out what's the matter is and then you can come and see Me.

So there should no sort of a barrier in between. Any problem, any personal thing anything or you may write a letter to Me.

Contents: 1985-01-14 **Makarsankranti Pūjā (English+Marathi), Suryavanshi Hall, Dadar, Mumbai, India**

[Shri Mataji talks in English:] Today we are celebrating here a special day called Makar Sankrant. For the information of the foreign Sahaja Yogis, I will explain to you what it means. [Shri Mataji explains that She will speak first in English then in Marathi]. It means the day, today is the day the sun crosses over from the Tropic of

Capricorn to the Tropic of Cancer. It is a very big day for us because, now during the summertime we have the harvest and we look forward to the rain and so many things that happen in every country. The sun falls at right angles in this country during the summer season and so we welcome the sun. We eat something, that you must have eaten already, what we call as til and jaggery. It is to prepare your body and your mind to give it sufficiency to receive the sun. Because if you are living in the cool season, then all your body, mind becomes lethargic and you become also sometimes very lazy about things in the sense, that the day is so small, that you cannot achieve many results.

So the body has become cold as we call it. We take these things, which give us heat so body is prepared to receive the heat of the sun to welcome.

To overcome the inertia setting by the cold weather and also to invigorate the body's strength, tuned to the sun, people take to all these ways of greeting you by which they give you something that is heat creating in the body.

But it has another very subtle expression, which I find is this, that when they give you these, they say now, you take now til and gul and you say things, which are sweet. Because when you are taking til and gul, your body gets heated up and you become right-sided person and when you become right-sided person, you seldom speaks sweetly.

So, it is a contrast that they give you a thing to heat you up so that your body gets heated up, but you must be sweetly.

So there is a warning, that you are eating all these things, but that doesn't mean now you ride on a big horse of ego and start splashing every one. It's a very subtle thing to understand that when we become temperamentally right-sided, we are so much covered by our ego that we do not feel that we are hurting others by what we say. If there are two egoistical people, they can manage among themselves. But if there is one egoistical and another one who is subdued, then the subdued will be finished. That's why they say, today is the day when we start speaking very sweetly. Even if there is some enemy or somebody who is not friendly with you or there has been some misunderstanding, this is the day we say that: “All right take this and say something very sweet." Talk sweetly to each other.

But today only I think I received a letter from a Sahaja Yogini, which was so full of harshness that I was surprised that I should receive it today, not to Me, but some other Sahaja Yogi.

So one thing today we have to decide and take a vow, that to another Sahaja Yogi we are not going to say harshly. And talk to him in a way as if he is an ordinary person. Now supposing he is a leader, then there is more reason that he receives respect. And if he is a senior leader, then there is more reason that you must respect. The first thing one has to learn that we have to respect.

Now the Sun is so much respected in this country, that in early morning time all the people get up and say namas-kārs to Sūrya with all His names and do a particular type of exercise to show that they are completely surrendered to the will of the Sūrya. When you do that then the ego

doesn't come in. Now the sun, when He shines here, it gives you a feeling that you have to be active you have to work very hard.

As a result of that you might develop ego. But when you develop ego then its [it] surrounds your brain completely and when the brain is surrounded with ego you do not know which way to go. You do not know what is right what is wrong. You do not have any discretion and no direction. You do what you please, whatever pleases ego.

And this is the day when we celebrate it, in a way to surrender ourselves to the Sūrya, to the Sun which is, as you know, is the residence of Śhrī Lord Jesus Christ. He resides on the Sun.

So how humble He was, how humble He was residing on the sun. The more you live on the sun, there should be much more humility. Of course I must say in India, people are humbler. But still, the quality of Sun can make you extremely arrogant and very unpleasant person. This unpleasant person can really ruin all kinds of good relations. But the worst thing that happens to us, is that we lose our integration. Because when we say harsh things to anyone we feel guilty, so we have another problem, our heart feels bad, our liver feels bad everything is upset and thus you feel absolutely disintegrated. And this disintegrated is the sign of our not evolving at all, or we should say devolving.

This integration is such a common thing that we see, in ourselves, we see that we fight with our ego, then we fight with our super ego, then we fight with our heart with our emotions and all the time we are fighting within ourselves.

So at least, within ourselves we should speak sweetly on this day. Then we can start speaking to others very, very sweet. Now some people think, to speak sweetly is a sign of weakness.

In some countries people believe that if you speak to someone sweetly, it is a sign of weakness. It is the greatest strike *[UNCLEAR]* of Sahaja Yogi to speak to others with respect with proper protocol and with proper understanding. Now because of arrogance, people also forget what is their situation is and this indiscreet temperament gives you no sense of direction. You move in every direction and you don't know where you are going. As long as your ego is satisfied you go ahead with it and by the time you discover that you have really become a humpty-dumpty, you do not know what you have done to yourself.

So the best way to conquer your ego is to speak sweetly first. It is such a small thing to be done but it brings you to that synthesis of character within yourselves first of all and to the synthesis of all the beautiful principles of lives.

Like you talk to somebody sweetly, the person may like you. He may tell you something, which he may be knowing of a very great importance for you. If you talk to somebody sweetly then you may get the peace of mind because you have given peace to another person. Whatever you give to another person, that you feel within yourselves. But if you are quarreling with another person, actually it is the reaction of your quarreling nature within yourself. Today there is a big dirt and big cry and big organizations working out the peace missions. The peace mission is within yourself! Let us

start all of us the Sahaja Yogis who are great saints sitting here decide today that we are going to make peace with ourselves and with others.

But first and foremost thing the peace cannot be made with quarrels. You see like America and Russia want to decide it, with missiles, the peace part. They say: “Let's fight!" As many as will remain, they can live in peace. Let all those who are fighting, kill each other! [Laughs.] They think this is the solution of the problem. It is the other way around.

Let everybody live peacefully within themselves and give peace to others, so that this peace will become a nucleus for the peace of the world.

So your great task today is to establish a great source of peaceful people. We have so many Sahaja Yogis here. You're sitting in complete peace and happiness and joy, you don't know you are emitting all that peace, channelizing it and doing it. But still, there are some who are suffering from horrible ego and with hurt ego and they are trying to do something, which they should never do, is to think just now. [Smiles.] If you are thinking just now, you will not register what I am saying. Because this is another quality of a person who is ego-oriented, is not to register. You may say anything you like, but they don't hear. They hear what they want to hear or they don't hear.

So this is another thing we have to, today, decide, that we'll register things than to tell out. Let us register. This is a sign of a character that wants to know, wants to know more about. The criteria of ascent is synthesis and

integration. A person who is not integrated with other Sahaja Yogis is not a man who has ascended.

Who tries to divide and talk of divisions: “We, the English, we, the Germans, we, the Indians." Then they are not Sahaja Yogis, they are Indians all right, but not Sahaja Yogis. Sahaja Yogis have no caste, creed or nationality. We have to carry our passport only because we are born in this jail.

So we have to carry our criminal number. [Sahaja Yogis laugh.] But actually you don't need it. You don't need all those things.

Now for us today to decide first of all in your heart that we will take to peaceful methods, when we are troubling, we will be taking to peaceful methods. Anybody who is trying to provoke you or trying to create a problem or divide you on any issue whatsoever, run away from that person as fast as possible.

Anybody who talks of peace, the peace makers, stick on to that person then only you will understand that you are also getting peace.

You, here, you have come to get peace, not to create problems or to listen to your problems, but to get to peace. Peace is a nature or is the quality of your spirit.

So, once you jump onto your peace, somehow, what happens that you go beyond the cause and the effect. You are beyond the cause and the effect.

So the cause disappears and the effect also disappears.

So today we all have come here to worship the peace, the within and the without. Let us be peaceful within. Let us not join groups who hate, who talk hate.

Who wants to hate one person who wants to create a group. Who says “we, the Americans" or “we, the this” just.

In Sahaja Yoga you must learn from people who have advanced who have very much progressed. For example I would say among all the Europeans, Australians have done very well. There is nothing to feel jealous.

All right if Australians have done well, all right, that's your glory.

So ask them how they have done, how they have worked it out. Tomorrow, may be that Americans, I wish that very much, may do the best.

So then you should ask them, how have you done so well? That's the way we re going to live. We are not going to compete, we are not going to be jealous, but we are going to absorb all that is best. This is Sahaja Yoga. It is the other way around. Like, if they discover something like a pilotless bomb, then they will discover something as, which is a machineless bomb. No. It is another one: we develop a mind, which absorbs everything and then we develop a bigger mind, which gives everything. There is no secret in Sahaja Yoga. Everybody who has known something better, have had some good experiences of Sahaja Yoga, should tell. But then in ego I have seen people start preaching that all right this method you try, that method you try. There is no need to do that also, because of lack of discretion. If you had discretion, you would have known that this is not to be done. What is not to be done in Sahaja Yoga is not to be done! But how will you know when you don't have the discretion, like a lost ship? So then you have to see how your Mother would act

at such a position. And then I am sure you will go beyond the cause and the effect.

So today is the day I should also not say anything that is in anyway hurting to anyone and I am trying to make you smile and laugh but you are so serious [big laughs].

So today we decide on peace. Peace with ourselves, peace with others and that is how we worship the Sun, Christ the one who was the emblem, who was the absolute practical symbol of that peace. And once you understand this, I am sure you will try to follow that instead of hitting everybody, getting angry with everybody. Just forget all these things.

You have come here to ascend and your gain is your gain. Your fighting is not your gain, remember that. Your quarreling is not your gain. The gain is the peace that you have achieved, the love that you have developed, the compassion that you can emit, the amount of relationship and the rapport you can penetrate into others. This is your gain which we have to receive today, a mind, a heart like a lion and not chicken hearted people. Not people who would be angry and this, to boast of your anger. These days are gone, we boast of our peace, we boast of our contentment, we boast of our glory and we boast of our state. And that is the state where we are now in the Kingdom of God.

May God bless you! [Shri Mataji talks in Marathi: MISSING.]

Contents: **1985-01-1x Quote on Apārajitā Tree, Vaitarna, Maharashtra, India (year not sure)**

Oh, the apārajitā tree! This is the wish fulfilling tree.

***Contents: 1985-01-18*, Public Program (Marathi), Declaration of Vishwa Nirmalā Dharma, Nasik, Maharashtra, India**

..... But, today a different time has come. Today is the time of the `Viṣhwa' when we have to think of the entire world. We chant `Dharma Dharma' all the time but a having a blind faith towards religion serves no purpose.

..... The essence of Sahaja Yoga is that you should achieve the Spirit. For this no money is required, no book is needed as it is a living process.

***Contents: 1985-01-19* Śhrī Kṛiṣhṇa Pūjā, Announcement of Vishwa Nirmalā Dharma, Men and Women, Dr. Sangwe's House, Nasik, Maharashtra, India**

I would like to tell you what was My announcement. Yesterday in the lecture I gave a new announcement about Sahaja Yoga. But the whole lecture was in Marathi language. And before it is translated I would like to tell you what is My announcement.

There was a question that in America and in England no trust which is not a religion can be registered.

Of course, Sahaja Yoga is the religion no doubt, is the universal religion. It is the religion that integrates all the religions, brings all the principles of religions together and shows the oneness. It integrates all the incarnations; it integrates all the scriptures. It's a very integrating, great religion which we can call as the universal religion. And in Hindi it is called as Vishwa Dharma.

Now, to make it more particular, I thought that if you say, `Universal Religion', then it may not be that particular. Because like the Buddhists, then we have got people who are called after Christ as Christians and after other people according to the incarnation.

So this time the incarnation being Mātājī Nirmalā Devī, I thought we can call it the religion which is universal in the name of Mātājī Nirmalā Devī.

So, to make it short I thought we can call it Universal Nirmalā Religion. What do you say to that? Now, Nirmalā, you'll be all called as Nirmalites. Means the ones who have been enlightened by Mātājī Nirmalā Devī. It goes light, the word light goes very well with you people because you are enlightened.

Others are just lights without any flame.

So, this is Nirmalites, means the ones who are being enlightened by Mātājī Nirmalā Devī.

So, if you like the name we can call it Universal Nirmalā Religion. If that suits your people in the West, I think that's a good name.

So we have now proclaimed and pronounced that this is a religion, which is a pure universal religion. When you say universal Nirmalā means pure or immaculate religion. And I hope you are agreeable to that.

Now, when we accept that religion, once we become universal, then we have to forget about our small little caste, customs, our old dead traditions and the things that are not keeping with our spirit. Whatever is comfortable to your spirit has to be accepted as the

principle of our religion. And whatever is not comfortable for it, we are not going to accept.

So, whatever is the way I have taught you, these are My teachings. Out of My teachings, whatever you have achieved belongs to this religion. Of course in this religion, as you know, all the great prophets are really respected. The best advantage of this religion is: so far all the religions, although they were true religions, were established by true people and prophets, were all ruined by their disciples. The reason was they were not given realisation, firstly. And secondly, there was no proof of that religion.

Now we can give them the proof of everything. Of how it is doing good to your body. Once you know that you can prove it that it does good to you, then people will take to this religion much faster and they can test it. Because the word `religion' makes people quite nervous. They think religion means you are binding and then you have to get into some sort of a traditional style of living which is dead. But here our traditions are that we accept which are comfortable for our spirit and for our ascent.

So, that gives us the complete freedom to enjoy ourselves in the fullest way. Under these circumstances, we forget what country we come from, what caste we come from, what families we come from. All these past things we forget and we become new blossoming lotuses spreading our beautiful fragrance all over the world.

So, all these old ideas which are just curbing our progress should be given up.

Now I told them another thing, that we are three types of people in this world mainly divided into.

One are people who are tamasik, another people who are the Rajasik and the third person is the one who is called as Sattvika. Now tamasik are the people as we say that they take wrong things, attach attention more to the wrong things and then waste all their life. They will, say for example, a woman, she gets attached to her son. She gets so much attached to that son that that covers all entire activities. Her whole life is covered with that, which is a wrong thing. It can be anything. Like I've seen most of the Sahaja Yogis when they came, “Mother, please treat my sister; please treat my father; treat my husband, my husband." “My husband" is very common.

So, all these things are absolutely frivolous and flippant.

So, those people who indulge into such petty things which are wrong and waste their life, are the people who are tamasika.

So, that's one extreme.

The goodness about it is that such people are loving, they are affectionate, they are kindly, they are not aggressive. But, they are so much attached to their family life and family things that to them it's only the family and nothing else. Now these people being extremely left-sided have much more children than normal. That's why in India we have much more children.

Now the another style is the Western style. Is called the Rajasik. Now the Rajasik are the people who are the ones who do not know what is right and wrong. They think they are the wisest in the whole world.

And they said, “This is also good; that is also good. A Satan is also good and God is also good." They go on like this, you see, as if they are very generous people, they

are very kindly, trying to show off. But such people become extremely right-sided; especially their woman become very right-sided. As soon as the woman become right-sided, the men lose their potency, I should say, because the woman start dominating them all the time.

So men become just like cabbages. You see that very clearly. And the women decide for everything. They'll sit on their heads. They'll take a decision and the men start accepting everything, “All right, all right” because they want peace at any cost.

But there is nothing like `right' so they are confused. You ask anybody, “I'm confused!" They are not ashamed to say that also. In India, if somebody says, “I'm confused” they'll say, “Go to the lunatic asylum." But they say, “I'm confused." Because by that they try to show that “I'm very aware, because I'm confused." You see? That's not the sign; you must know the right path. How are you confused? If you don't know the right path then something's wrong with your brain. And that's what happens, that the people as a result of this not deciding this, not deciding that, all the time wavering. “This is good, that is good. Should I do this, or should I not do that?" They become really stupid sometimes. To them it's all right if they have to puncture their cheeks with nails, or some pins or something like that which you call as punks or something. “That's also good; it's all right." After, “What's wrong, what's wrong? Let them all be punks." You see? All sorts of stupid, idiotic things they do and they become such idiots, I tell you.

And for them nothing is wrong. They will aggress another person. They'll go and aggress other countries and do all

kinds of dominating, aggressive acts without feeling there's anything wrong in them. They lose all their guidelines. There's no discretion, there is no guideline and they don't know how to go. It's like a lost ship, you see. But still, the worst part of it is that they say, “What's wrong?" I mean, if he is lost, still he is happy going to hell directly. That sort of a mentality develops and it's very dangerous.

Here now and actually with this kind of right-sided people they do not produce children much. They don't produce. That's why all these Western countries are on the minus side, because love part is missing.

To them love is also mechanical. Love is also a sort of a thing, “Let me think, then I will love." Then they will write it down. I don't know what they do for their love also, must be planning how to love. They lose all spontaneity. Being so much mechanized and thinking, they lose all the spontaneity of all the normal things and that's how they are like that. All the time they are confused they say, “Oh, have I done right? Have I done wrong? Should I do like this?" And they cannot enjoy anything. Because even if there is something you give them to eat, then they'll think, “Is it good or bad?" Eat it! See for yourself; your tongue will tell you. But tongue also does the same, I think, in their case. It's such a confused state they are in, they cannot enjoy their marriages; they cannot enjoy their family life; they cannot enjoy anything.

They are absolutely joyless. And in the pursuit of joy, they do all kinds of nonsensical things which are so stupid and so idiotic and so adharmic, still they are never joyous. They'll say, “I am very joyous." Certified.

All such clowns you must have seen around.

So now we don't belong to those clown states.

So now let us stand up and say that we know what is right and what is wrong. Don't stand wavering. If you are wavering like that, then you are not a Sahaja Yogi. Now stand on right path say that “This is it and I am going to do this." If you know that, know that you are Sattvikas, then you are in the center.

So you neither too much attached to your family, this, that. Neither you are too much attached to your own thinking and understanding, but you are in the center where neither you think nor you worry. But you stand in the center to enjoy the present moment which is to be enjoyed. And so, this is a spontaneous thing that has to come. Now there's a big cry for spontaneity in the West. How can they have spontaneity? They cannot have spontaneity, that's why they think if they pierce a little bit some sensation is there is good.

They go in for sensation. Even in the newspaper they must have everyday some sensation. Because they are absolutely deadened with this kind of indecision.

So now you decide and the decision only can come in a person who has developed that wisdom through understanding of Sahaja Yoga through its Kuṇḍalinī, that you have to stand in the center.

Even in the case of marriage, even if you marry them. After that, “I wonder, Mother, if I could carry on with her or with him." I said, “Why? Why are you wondering that?' “I think, Mother..." Oh, that's your wife! Enjoy it. I've been busy fixing up marriages. But I hope you will not neutralise all My efforts, all My trying because I still see

some of them who are married look little miserable. Because you think, because you want them to be like this. They are what they are. Try to enjoy. Now why do you want to change your wife and change your husband, change everything? You married, that's the way she has to be. In any case you'll be changing as you'll be growing old.

So one must understand that at every moment how much I have enjoyed myself. That's the test of a Sahaja Yogi.

Some people who are married must have had children before, because they've divorced.

Maybe some who might have had some other attachments. Forget it. Forget it. Otherwise this miserable nature is not going to go away.

So forget all that is miserable; come in the center and enjoy everything.

Now for the first time I'm venturing now to have widow marriages. In India widow marriage is something was tried long time back. People tried it, but still one can say that it was not so successful.

Now, if you have to have a universal religion you have to marry people from one place to another. You have to; that's one of the things. We call it rotibaiti, means you must eat food. In India people, you see, won't even eat food because they are so particular with whom they eat the food. Their own relations, also, in that if there is a little caste difference they will not eat food at their place. And with that, what have they achieved their starvation. They don't mind starving, but they will not eat food at a

particular caste because that's a different caste. All such stupid people live here also.

So this has to go away.

Gandhiji tried, before that many people tried that you must marry outside. But they didn't say in the foreign countries, otherwise they would have been murdered ten times more. But now I am saying it is now the universal religion we are talking about.

So we should accept these marriages and must heed the sanctity of the marriage.

Now the ladies, I have to especially request you now that you are the one who is going to mar or make Sahaja Yoga all right. If you try to dominate your husbands and over-do things they are not going to be normal people. And I don't want cabbages here. You have to become sweet, extremely sweet nice, kindly and attentive. You see, that's how you can capture your husbands. You don't know how to capture. You are stupid women I must say. You see how we... actually My husband, if you ask him, he will say, “I am so dependent I don't know what to do." That's what it is: absolutely dependent, hundred percent. And then sometimes he gets angry, “You made me dependent, now how can You leave me and go away?" But you people have funny ideas. You are not men, you are women. You are much more powerful than men are. But, stupidly, if you want to become less powerful, then become men.

So the women should try to be little simpler, easier, kindly, compassionate, affectionate.

Let them dominate, they feel they are dominating, let them dominate. Doesn't matter. If supposing husband

says, “All right, I like the blue colour." All right, you buy the green, say that “this is blue” they'll believe you. They don't know green from the blue. You see, they don't know many things. You don't know, they don't know anything about life. The things that are important to you, they don't know. They just try to say, “Do this." But they don't know anything. I mean at least our men are like that. Absolutely hopeless, they don't know anything. And if you tell them, “All right, I'm buying..." Supposing we say that we want to plant a mango tree.

They said, “Don't have a mango tree" “Then what should I have?" “Ah, no. You should have another tree” some other name they'll give you.

Supposing they'll say that “Put some, say, coconut tree." Now you know that you can't plant coconut tree in a particular place. But they don't know that you cannot plant coconut tree.

So you say, “All right, I'll put coconut." Then you put the mango there.

“And what a nice coconut tree!" they'll say. And when the mangos will appear, you see, when the mangos will appear then they will look at them, “Oh, our coconut tree has given mangos. That's wonderful.

Better, this is better” and then they'll laugh.

So you shouldn't... they are worried about bigger things like world peace, atomic bombs. You just don't worry about these big things. Let them worry about these big things, you see and all. They will be worried about traffic lights, motorcars and all that. Let them worry. You worry about the things which concerns you. And you'll be

surprised that this division of labor will bring more joy and more happiness.

Like the nose has to smell, mouth has to eat, ears have to hear. But if somebody... That's what I've seen in the West that everybody does everything but his work. A president can be a garbage cleaner also. That is not done in India. Everybody has his own capacity. Of course, nothing, no work is higher or lower, but whatever is your capacity you should do accordingly. Especially with ladies and men, this is very important; and if you have not learnt how to be sweet, try to learn from some Indian women how they manage their husbands.

Now regarding the Sattvikas are the people who know what the right thing is. They are actually the category of the seekers. And such seekers automatically find the truth. They are the people who come to the right thing. They have a special sense, a special seventh sense. That sense gives them understanding.

What we call a very deep penetration and a pure intelligence which gives them an understanding that “this is the way it is; this isn't." Of course some of them take time because they are left-sided or right-sided to come in the center. But even if they come to the center, they may just go to the right; they may go to the left. They may little bit go like that. But these are the people who come to Sahaja Yoga. Those who are extremes will never come to Sahaja Yoga. You should not try to pull them in. Specially men on the right, women on, too much on the right, or too much on the left. Even the men who are too much on the left, like here in Nasik I find people

are so conditioned. If you are too much conditioned, then also you cannot come to Sahaja Yoga.

Now all such people even if they come to Sahaja Yoga, they'll stay for a short time and go away. That's why sometimes I say that “Such and such marriage won't be successful." One should try to understand why Mother has said it. Because they will deliberately force that marriage on Me.

“Mother, no, we want to get married, we have decided." And within three days they will come back for divorce.

So one must understand why Mother has said that this won't work out. Is important, very important for us to know that there are many other things within ourselves which also work out.

Now sometimes the men also can be extremely dominating that they should not...

[Aside:] Come inside. Why is he standing here? They should not be dominating also. I've seen that they get very dominating.

Some of the men who are married Indian girls have become so dominating that I am shocked. How did they learn it? And then try to tell the wife, “Do this, do that, do that." If she doesn't do it, then they feel bad. Italians also have a habit, I have seen. They also dominating Italian women very much and the Greeks, too. Because they are supposed to be traditionalists like us, you see, Italians, Greeks and Egyptians and Indians. Indians are the worst. I cannot number the rest. But they try to dominate their women. Money they will control; this they will control; that they will control. They'll control the women; they can't control themselves.

So this is what one should not try to do. That when it comes to women, you must respect them. They are respectable and if you cannot respect them, you cannot marry them and live with them.

Now these people who are very dominating, hot-tempered, puzzle type of people, they actually spoil Sahaja Yoginis. I've seen very good Sahaja Yoginis have been spoiled by such men. By marrying them sometimes I feel, “Why did I marry this good girl to this horrible fellow?" Because, first of all, the girl opposes such a man. She says, “Mother, I can't bear such a man. It's too much for me. Just he's too much, he's too rustic; he behaves in a funny manner." And then she, herself, starts behaving in the same manner. Her language changes, style changes. It's something surprising, a person who is a good Sahaja Yogini, extremely good Sahaja Yogini. We have in London; we have in America. I've seen such girls.

So, I would request you that don't try to put your tempers and all those things on your wives. Because then they react and you will ruin their lives and their ascent as well as yours you have already ruined.

Try to bring down. You have to be peaceful, loving, affectionate people.

You have no reason to have any temper whatsoever. No temper at all.

So that is extremely important.

You must remember that Kṛiṣhṇa started with the temper, that how a person gets spoiled is through the temper. Temper not allowed. As soon as you get into temper, go and beat yourself with shoes. That's the best

way. Or if you cannot, you can go on beating there so that no temper should be allowed to come up.

Because these things will spoil Sahaja Yoga out and out. Is not allowed to have any temper whatsoever, at any cost. Except when your Mother has been... Of course there I cannot stop it because it's too much to expect. When people abuse Me, say bad things, you get into temper, doesn't matter. But even then, you need not answer them back. I'll look after them don't you worry. They'll have to pay for it.

So don't show any temper. Of course, for women it is out of question. And they should be not like matrons, like Mrs. Thatcher is. All right? Like, “Why did you not clean this? Do this, do that." They are not to say that. Not even once. You better do everything yourself. Don't tell your husband, “Do this, do that” like a servant. Don't make them into servants. It is your job to do something. It is their pleasure to help you out. Is a fact, but you will see that, that once you start doing everything they'll become your slaves.

Sahaja Yogi: Automatically.

Shri Mataji [laughing]: “Automatically” he says.

So because we are in a very joyous mood today, so many are getting married. You know just before you came I was late because I was arranging marriages. Now we have arranged ten marriages within this time.

So now we have to be in the center. We have to be in a joyous mood. We have to enjoy our wives and our husbands. That's the only thing that is your own, is your private, which is just something great.

But don't start crying, weeping about the past. Forget the past, don't discuss it. Don't talk. No one likes it. These all romantic, nonsensical ideas, throw them away. They are all nonsensical ideas. Just start it afresh, with a great idea that you are going to start a new life of understanding and joy. Doesn't matter what your mother says, father says, anything. That's not important for us. I'm your Father, I'm your Mother, I'm your Sister, what ever you will call it. And I have given you a wife, so now you cannot blame Me for anything.

Now today, let us start afresh with this new Universal Nirmalā Religion.

So you are all the members of the Universal Nirmalā Religion. All right? All of you agree?

Sahaja Yogi: Vishwa Nirmalā Dharma, ki jai.

Shri Mataji: Vishwa Nirmalā Dharma.

[Hindi].

Sahaja Yogi: Vishwa Nirmalā Dharma, ki jai! [Hindi.]

Contents: 1985-01-22 **Pūjā, About Leadership, Rahuri, Maharashtra, India**

.. and this is the place where My forefathers reigned as kings and they had a dynasty also. Now, the other place we went to, Musalwadi, is the place where the Goddess first of all hit him with a beam so it is called as Musalwadi. It means a beam. Musal means a beam.

So this is a place where Goddess has done a lot of work. There is another place called Aradgao where he was running and he was screaming, so it's called as arad, `arad' means `screaming' [gao means village].

So the whole place is already very much vibrated because also the Nathas, the nine Nathas, we saw one Ganivnath there, but all of them lived in this area, worked very hard. The last of all, Sāi Nāth, was very near here, as you know, in Shirdi.

So this is a very, very holy place and a place of great worship where many a times the Goddess was worshipped. Rahuri itself, if you go round, you find there are nine deities sitting there. These are also created by Mother Earth, they are beautiful things. No-one knows about them. You can go and have a look.

There are nine of them and these represent the nine incarnations of the Goddess, or nine styles of the Goddess.

Now, in this beautiful place we are here, though it is spoiled by many things, but, as you can see, it's very comfortable for our Spirit to be here. At this place I have seen a negativity kind of thing was working out about [which] I want to tell you today again. That works out everywhere wherever there is a leadership of a person. Here Mister Dhumal came and he got his realisation, in Bombay [Mumbai], at My residence.

When he came back, he started working it out here. His brother brought him, but his brother became quite negative to begin with and then the negativity started working out and people started opposing him and troubling him and I had to go through [a] very difficult period during that time.

So now, as you are travelling, I want to tell you: don't challenge your leaders. Because not only that it disturbs the organization, but it gives Me a physical

manifestation, I suffer physically. Specially if you come and say things against the leader in My presence I feel even worse and once it happened that somebody was talking about a leader and the whole of My back became so red that lots of blisters came in and I suffered a lot.

So I beg of you not to decide about the leaders and don't try to criticise them and take up the ego position and try to see that “He's like this, he's hot tempered" or “He is this, that." They have to be hot tempered! Because I'm not. Because I cannot be very angry, they have to protect Me. As My protection, they have to be hot-tempered and they have to tell you off. And if they tell off then you should not feel that they are bossy or they are doing these things and all that. Actually those people who are bossy only feel it, because they can't bear that others can tell them anything.

So they think that others are bossy and they are fine. That's not so.

So the trouble is that one should understand that one has to work in this fashion. I know what the leaders are. When I find the leaders are going wrong, immediately I try to correct them. But you should not try to challenge the leaders. But this is the greatest problem I had in the West and later on I found here also, in India, it used to brew up. Whenever I went away, then it started off, the leader was challenged.

As if I don't know about the leaders, as if I don't know anything about them, as if I am to be told, as if I am absolutely ignorant.

So you don't have to worry. You shouldn't worry about it. I will tell you who is the leader and how to work it out.

It sometimes of course happens, that the leaders go off. I know that they go off. It happens that they fall a trap to a wrong person. It's quite possible, after all they have become leaders just like you, with My special permission. But could be such a situation can come up and I want to then correct them and I always tell them that “is a wrong thing you have done. This is to be corrected." But otherwise the whole administration of Sahaja Yoga is impossible. It has to work through the leaders. You shouldn't see how they talk, what they say to you, what they work out, but do what they tell you. There is no freedom lost in that. You will see that your freedom will be maintained, respected and will be done.

On the contrary, I would say, when there is a sloppy and a mild leadership it [is] just impossible.

Everybody else becomes the leader. Like England, we can say, that Gavin was very, very mild and now there are so many leaders who come up, talk big, “Do this! Do that!" I'm having a big problem in England of so many mushroom like egos coming up. And they become so flippant and nonsensical and they talk all nonsense, they start giving lectures, this, that. It's impossible then to control. If Gavin was a strong fellow and he put them right. But he's too good and too much of a gentleman, I think. That much of gentlemanliness is of no use in Sahaja Yoga.

So if he had handled the whole situation, with that thing is alright and would have worked out very well.

But sometimes also the leader is told to shut up, “You shut up!" And like that he goes on shutting up everybody

joins hands and shuts up the leader and the leader becomes absolutely a cabbage. He doesn't say anything.

So this is also a very bad habit is to say, “Shut up, don't say anything!" I don't like it. If somebody is talking to Me, anybody who is talking to Me, you shouldn't just in front of Me say “Shut up!" to that person or pull his hand, or just punch him or... I don't like all that, at all. That hurts Me.

So never do like that. I've seen people have a this very bad habit, “Don't say!" “Don't talk!" as if they are the greatest, wisest people ever born to say such a thing. Is a very wrong idea and this should not be done. This should never be done in My presence, I don't like it, it hurts Me and physically it manifests.

So don't do like this, don't say anything, don't do! I know how to handle it. If somebody is very funny I can tell that person, “Now stop it!" I can do it. But you just don't try to take over things like that. Of course the leaders can do it, leaders, the ones who are grown up, matured people, can just tell them to keep quiet.

But all the time some people have the habit of saying “No!" and “No!" Is bhootish, I would say. Is really bhootish because they never allow Me to see the reality. We must know what's happening, what people have to say. I should know about it. There's nothing wrong in it. But on the contrary, they come and tell Me, “Our leader is like that, our leader is like that." That you don't worry because My attention is most on your leaders. I do change leaders and I will change leaders in case they are wrong. But let Me decide.

That decision you leave it to Me.

So this is another point I wanted to say about Rahuri, which I learnt a lesson here. Then another thing I found out: The villagers here are much more easily convincing, they take to Sahaja Yoga very well and while the educated take time to take to Sahaja Yoga. Naturally because they think they are very well educated and they find it difficult to forget their education and become simpler people.

So in the same way, you'll find the simple people will take to Sahaja Yoga much faster than the people who are educated because their mind works too fast, they cannot catch the vibrations, mind is running fast, the vibrations are running after them and it's a big game of hide and seek going on! But doesn't matter. Still once that intelligent get to Sahaja Yoga, then it works even wonders. Once they get to it, they take time, no doubt, but they take time, but once they take get to it then it works wonders.

So some people take it easily, but they don't work out that well; those who take with difficulty, work out better, in the sense that they can intelligently manifest it and talk to people and tell them about it.

So this is another thing one has to remember that, try to understand that through your education you have not known anything because you never felt vibrations, you did not even know that there was something like that existing! This is a new knowledge, absolutely a new thing, absolutely it has nothing to do with your degrees, M.A.D. and Ph.D.'s and all those things. It is something else that is existing, which you have to feel.

So if you take that simple attitude it would be a better idea.

Now the fourth thing which upsets Me is grouping, to form a group. That's another very upsetting thing is to form a group.

This is one group of this place, a group of that place, we belong to this place. And this grouping once takes place, you see, there is a gap in the collective. When there is a grouping, say, a nose, an eyes they become a group, then there is a gap between them and the hands.

So if there's a problem in the nose, the hands will not act.

So the whole activity becomes a disintegrated activity.

So one should never form a group, you see, those who have a habit of forming a group must be completely discouraged. They start saying against somebody, then against that one, then this that, then they form a group, the one group goes there, one group...

So grouping is not allowed in Sahaja Yoga, it is malignancy. It is malignancy. If it starts working out, you become malignant, the whole group becomes malignant and it's a very difficult problem then to put them right.

And one should not accept any sort of a sloppy or a very mild leadership also. One should accept a strong, fierce I would say, to some extent, leadership. That will help. Because our ideas are very different from what you have had so far, that “The leader should be pleasing to us, he should have a personality that will be extremely lovey-dovey type." That's not so. The leader has to be a strong fierce personality that should make people respect him and have awe for him.

Because we are so free we can pass remarks about the leader, say, “This leader is bad, that leader is bad." But it's not a good thing, it doesn't help, it doesn't help. On the contrary, as I told you, the sloppy people create horrible problems and then you get so many egoistical people who come up. I mean a sloppy person, if there's one sloppy person or who has accepted such a domination, if he is there as a leader, all the rest of the people, those who come in contact with that person, also become ego-oriented. They also start behaving in such a manner that you can't imagine. Like Gavin's is a very good example. In his office he had arranged to work for some people. Everyone who worked in his office got into this trouble, because he was so good that they picked up their ego, you see, because their superego was there, so they thought better to use your ego and that's how the whole thing worked out. Poor fellow had to ask all of them to get out of the office.

So this is an example for us and there's nothing to feel that it is any criticism of anything, but it doesn't work out. This system doesn't work out.

So you should not try to make a effort that you criticise them.

Now, another thing about leadership I have to tell you that, supposing I've appointed Christine as a leader, she is the leader of North America, then she has to take the decisions for North America. But nobody else, not even her husband, should not take any decisions. He should not, he should have nothing to do, he should be in the background. Whosoever is the leader should deal with the problem.

This is the trouble is, if the wife is there, then the husband takes over, husband gets, then the wife...

Like I should say Poona, Poona, I appointed somebody there, he was shut down and his wife took over and the wife is a horrid stuff, I mean, I don't know what to do with such things. It is very difficult that, if it's a husband, it's a husband, it's a wife, it's a wife, then the wife becomes little dominating, the husband comes back and then the husband starts ruling. Then My attention is on the wife, here the husband becomes.

In leadership there is nothing like husband and wife. They have nothing to do. Whosoever is the leader is to be accepted as the leader, whether he is the husband or the wife. This is one thing, in Sahaja Yoga there is no discrimination between women and men. Not that the men should always rule nor the women should rule. It is whosoever is appointed as the leader is the leader.

I must tell you these things because these little, little things make such a difference to the whole organization that I don't know how to tell you. Because husband has no right as a leader. He's not appointed as a leader, so he has no right as a leader. If you all understand this point that leadership is very important for Me, it's like the main organ of the body. And that leadership should not be challenged at any cost, any time. Like Doctor Sangwe is the leader of Nasik.

So he is the leader. He has to do it. It is he who decides, it is he who says. Nobody should challenge.

So we have got leaders of different places, if you have any problems about deciding who is the leader, you come and ask Me.

I always appoint one person. In Italy, Gregoire, I don't know why, he said there should be two persons.

I don't know why he said two. But I told him, “Gregoire, it's not a wrong thing” but he just said, “No, must have." And the second one was dropped out so badly, I mean he really harmed us.

So just listen to Me! I know, I understand. Guido can say that what has happened in Italy is because they didn't listen to Me. Here we are not to please everyone. No, you are not here to take any voting or anything, we are here to do the job and for doing the job you must take the right course, right methods.

So those who think “O, have three of them" then “have five of them." This is nonsense! For what? Just to pamper ego? Any leader is as good as you people are, the only difference is My attention is on that leader. That's why it works out better. Don't allow your ego to dominate you. That's nothing... What does he do? Poor man, the leader now, for example, I would say, Warren. He worked so hard, he really labored through, he worked so hard he got so sick, I was wondering it's all right for Me. I'm after all a, Ādi Shakti, so it doesn't matter [laughter] I can be, I can be marathon. But this fellow was working with Me. I knew he'll have to give way at a point. It's too much. And then people start criticising Warren, I can't understand.

I mean, he is working day in and day out, can't they see this? Without him what would have happened to us? I mean those who are leaders work so hard, they do so much and then you start criticising. That's not proper. That's being a bit ingratitude towards them and towards

Me. On the contrary, I feel so much obliged to them. After all this is My job, this is I'm paid for it, I can say.

So I'm doing this job, alright.

But what about them? They are human beings, they have got their other things. I don't have to earn money, I don't have any problems, so why, why bother them? They are the ones who have dedicated their lives doing so much and then you start criticising them. It is impossible. But if he says anything to you, “Don't do this and don't do that” sometimes it is with My consultation he does it. What things I cannot say directly he might say indirectly to you, so you shouldn't challenge such things.

This is one of the things today I wanted to talk, about leadership, because this is a place where I have faced some problems of leadership and one should understand that this is the only way Sahaja Yoga is going to work out. In the body also, as you know, it is not that the heart, which is the heart is the complete pumping source. No! The heart's work is to be accepted, that it is this pumping source and it gives to all the other organs.

So liver is liver, brain is brain, brain doesn't want to become the heart, heart doesn't want to become the liver. Now the liver cells, if they say that, “Now we will work for the heart" or “We'll form a group” then how can you do? So as we have got very important organs, we have got very important leaders and I know what they are up to, I know what's wrong with them, so you leave it to Me to correct them.

Alright this is for the foreigners today because now we'll be moving further and further into more difficult time, I think, because there may be little spartan living for you

because you asked for it! You wanted to have a camping ground, so I am having the camping ground.

So then you should not say [about] the leader “Where is he? Now Call him! What have you done?" It's all arranged by Me, so don't blame him and enjoy yourself. And don't try to say that he should have looked after. He is not paid for it. He is not paid for it. I'm paid for it, they are not, in the sense I'm paid because I am made for that, it's My job, I'm doing it because I have to do it. I cannot do anything else but to do this job, otherwise I won't exist, you see.

So Mine is a different point. But if he's doing it, then it is an obligation on Me and in a way I feel, you also should feel obliged.

May God bless you all.

Contents: 1985-01-28 **Worship by Flowing River Water on the Rock in the River Bed where Śhrī Rāmdās had found idols of Śhrī Rām-Sītā and Devī Angalai, Kṛiṣhṇa River, Maharashtra, India**

[Shri Mataji explains that the word Angalai was derived from Angla and Aai. Aai in Marathi means mother, when the two words are joined together they mean `the Mother of the Anglo race'. Shri Mataji sat for a long time enjoying the Kṛiṣhṇa River.] This was the place where the deities congregated, that is why it is called `Brahmapuri'.

Mr. Kenjale: Do deities have an ego?

Shri Mataji: The Ādi Shakti is egoless. She is the All-pervading power of Love of God Almighty.

[The sky turns pink.] Whenever you are troubled in life, remember this moment.

[Advices Sahaja Yogis to drink the water of the river, which had some clay in it but is so fresh and good to taste:] It won't harm you, it is good for your Nābhīs.

Contents: 1985-01-28 **Pūjā (English+Hindi), Brahmapuri, Maharashtra, India (other date 01-29)**

[Shri Mataji talks in English:] Today was a very great day for all of you to jump in the river and enjoy yourselves very much. I remember the past of such days which I have also enjoyed before. But one must know that it's not the outside that really gives you pleasure; it's the inside. Whether there is outside or not, inside should be so elated. You can use this as a memory for yourself, whenever you feel dejected or depressed and should try to maintain that moment of joy and happiness within yourself. I hope you were in the present at that time, so that it is completely recorded in your memory and that you will enjoy all that.

The sign of a good Sahaja Yogi is that he has no complaints. He doesn't give ideas, suggestions and object to what Mother says and give new dimensions to it, doesn't argue and thirdly, he's always enjoying.

If you are not enjoying, still your eyes are moving one side, brain on another side, your ears in the third direction, then you are not integrated. You are not yet a proper Sahaja Yogi.

So you have to be a very proper, sensible Sahaja Yogi. In your ascent you will discover all these things.

So try to be more in the center, in the present and then only this will become a prominent feature within your heart. And on that will be seated your Spirit shining all

the time. But the seat of the Spirit all the time wobbly and is not there; so Spirit does not know how to emit light in your life.

Now what I find is that our attention goes to all kinds of various activities, which we should see like the sea that was flowing. There was lots of stones there. And one can learn a lesson from that, that when the stones are there it makes a ripple, a sound, a reaction back and the water is obstructed. In the same way, if we have stones in our head, then the flow of Kuṇḍalinī get obstructed and then we get all kinds of, you see, reactions and we react back and then we try to give some suggestions or things, all that. We don't allow the flow to go straight forward in a very smooth manner.

So also it is very interesting and it makes a, you feel more interested because it helps the ego to grow more. But one has to learn that that's not the temperament of a Sahaja Yogi.

Sahaja Yogi is a subtle personality, absolutely peaceful within himself. He has no complaints about anything. He is always enjoying. He doesn't say anything. He doesn't cry. He doesn't weep. He doesn't say, `This is wrong. That is wrong.' He doesn't talk about his family, his children, his relations. He doesn't. And if he has to talk about somebody, he talks always the good, not the bad. Except for the leaders; when I ask them, they have to tell Me the truth, if I ask or if I know something or if I have to verify.

But you shouldn't get so much involved in your family, my mother, sister, wife, husband, this, that.

Now it's time for you to come up. Those who will come up and come over it will be a good idea. Secondly, as I've told you, that the joy of the West is finished because the men have lost power as men and women have lost their power as woman. It's like the eyes going into the place of the nose and the nose in the place of eyes.

So that's why this misplacement has taken place.

So try to enjoy that role that you have, you have taken up and don't to perform the role of others. This is a very simple thing which one should accept and one should work it out. And I'm sure we will all come to balances and we will be in the center.

Now the problem is very simple that we have to accept the present, the present moment. It's very simple. At this present moment you are sitting here in front of Me for a Pūjā. At every present moment is to be enjoyed. Every present moment is to be enjoyed. Not to get worried about the future. Not to be upset about the past. The compassion of God is tremendous; it's tremendous. Allow Him to work it out. When you try to play your role then the compassion, as I told you, acts on the stones and give all this ripples and the sounds and all this jumbling.

So best way to allow your mind to be all right, is to be peaceful, alert, alert, not sleepy. Only when you sleep, then you don't have the stones there.

So when you're alert, watching and enjoying every moment.

This is the message for today, because really the time is beautiful and I think it's better that you be in thoughtless awareness and enjoy.

[Shri Mataji talks in Hindi:] May God bless you.

Contents: **1985-0xxx Quote on Bindi, after an Evening Program, Maharashtra, India**

[Everyone goes to Shri Mataji' Feet and She puts a bindi on each and everyone:] Remember, you have been appointed by God.

Contents: 1985-02-06 **Talk to Sahaja Yogis, Sacrifice, Freedom, Ascent, Seminar, Bordi, Maharashtra, India**

I am immensely joyous to see you all here. I do not know what to say from My side. The words get lost. They have no meaning.

So many of you are aspiring to ascend to that state where you would have complete joy, bliss and peace. This is what I could give you. And a mother is only happy when she can give whatever she has, to her children. Her unhappiness, all her restlessness, everything, is just to achieve that end, to gift all that she has.

I do not know how much to thank you people to go through all this to get to that treasure that you have within yourself. `Sahaja' is the only word I could think when I started to manifest Sahasrāra opening.

That's easily understood by everyone so far. But you have realised that it is today a different style of Yoga where first enlightenment is given and then you are allowed to look after yourself. It was never done before, it's just a venture of your mother which has worked out.

Otherwise, in olden times, of course, the concern of Divine was to get people enlightened. And they did not

know how to work it out. No incarnation ever tried to work it out in this fashion. But whenever they tried, they tried to have a very severe hardship for the seekers. Very severe hardships.

I wonder how many of you have read the treatise of Buddha, when he used to travel with thousand of his disciples, not giving realisation. They were not realised Souls, without feeling any joy around. With two clothes. Living in the jungles, just two clothes. And the area where he visited, which I have seen Myself, is terribly cold; chilly, absolutely chilly. And the clothes were not clothes actually, it was cloth covering their body, sleeping on the open ground, in a very severe winter, or may be in summer. Without any shoes they were asked to walk, for miles together, miles together! If you go and see where Buddha has walked and trodden, you will be surprised. Buddha was also young, he used to walk, but his disciples used to walk much more, because he would go and station at one place, he would send his disciples, there was no time to advertise, or to announce anything.

So that he used to stay in one place and the disciples used to go round the villages, ask for bhiksha, meaning the alms, to gather some food from the villages; cook one time, give part of it to buddha and rest of that they used to eat.

They would go, work out, get people from all the villages, whatever was possible and bring them to buddha for sermon. Such sacrifices! They've lived in huts, caves, in terrible darkness, meditating. But they never got realisation. Very few got their realisation.

There were people, who were sons of great kings and princes, dukes, what you call, duchess as you call, all very-very rich people. Woman of very rich families followed him. And they walked for miles together with him in the thorny routes, because they felt that buddha's work was of such universal importance; that they are the part and parcel of such a tremendous task; that they should be taking part in such a great work for humanity.

This is not only in India, but even Viditama who started the zen system in japan. In China, I was surprised, the amount of sacrifices the saints have made; the way they lived! I mean if you see the way they were living in the conditions. You cannot imagine! And they ended up their lives like that. Working it out, without proper guidance, because buddha had died, there was no way out. They had to find their own ways. Then they found mahayana and shvetayana, all kind of things.

Even if you see other seekers in other religions, like at the time of christ. Where did they live? And after the death of christ it was even worse, because they were persecuted, they were killed, they were tortured, crucified! It happened with moses also. His disciples were hounded, so they had to all run towards India. Imagine the distances! From that area to kashmir, how they must have walked! How they must have lived, how they must have carried. And in thousands, they came, to India.

Because they realised that they are doing a tremendous task.

Something so great that they are supporting.

In this country [India] we had a struggle for freedom. I was part and parcel of that. My parents were part and

parcel of that. They were rich people; quite rich I should say, from every standard. You will be amazed, My father burnt all his suits; they were stitched in England. My mother burnt all her sarīs. They used to spin their own clothes and wear them.

My father sacrificed `everything', every pie that he had, for the freedom struggle. He left nothing for us, not a single... I should say, of course our family being rich we had silver and gold and all that. But as far as all the cash money was concerned, was spent. And all this silver and gold also, thanks to English, that they took away from us and they returned us when they went back. This is how we had some silver and gold left in our family.

Everything, all that is material, was snatched away. And I know, we lived in beautiful houses and then we shifted to huts and lived there. Sacrifices to the maximum. And we were happy about it. Very proud! We had only two changes. We used to wash our clothes, live like very poor people, sleeping on this kind of thing [thin, rough floor mats] for My life, I remember that I never used to take a pillow. I never used chappals [slippers] for ages. I had only one sweater [pullover] made of this kind of material [very rough woolen] till I passed out and went to medical college, I had that sweater with Me. I had only one coat, throughout My education. When I was in Lahore [medical college], which was terribly cold and sometimes can be like London, it was worn out and finished.

But we never grudged and never grumbled and never said that our father should have looked after us and done something, why did he just sacrifice everything for the country, never, never, never.

But even today, when you see us, anywhere, they know we are children of such a great man. They have tremendous respect for us.

That quality was created, I should say, by Mahatma Gandhi. He made everybody so transformed into a new personality of tremendous sacrifice. Tremendous! You cannot imagine how people lived! All the money we had, everything, that we had, all conveniences, conveyance, all houses, everything was given up, not only by My father but so many of them.

Otherwise we could have not got our freedom, this country has sacrificed so much.

Now, after that, we are here to get our freedom, to get the freedom of our spirit. To make our spirit free from greed, lust, from our anger, from our conditionings, from our terrible ego, from the body being enslaved by comforts.

I must say Gandhiji had a special charm. I do not know how he managed. He was like `touch of Midas', touched anybody, he became transformed, you see. And he was an extremely strict man, very kind to Me, the children. But he was an extremely strict man. He would not tolerate any nonsense at all! Throughout, if you study in the way all these people were brought up, not only for freedom or independence, but even before that, for spiritual life, anywhere, there is one thing very common, is sacrifice.

And the consciousness that you are doing something great. Consciousness that you are part and parcel of the whole. Such a big thing, such a big work, it's a noble cause! And then there was one thing very common. Very

common among all of them: that the noble cause made them sacrifice in such a Sahaj manner. Much more than the Sahaja Yogi sometimes, who has got so much in Sahaja Yoga. They have got their joy, they have got their spirit.

I have seen with My own eyes, such people in this country, whom you may call legendary but I have seen it. Thousand of people were killed and butchered! Children died! Nobody shed tears. Nobody shed tears, but to feel that you are for such a noble cause itself gives you that joy! And that sense of involvement! And moreover, what I know about Mahatma Gandhi and other people, what I have seen, how they were. Everybody was not allowed to come in. And anybody who did slightest thing less than, whether he was king's son or he was anybody's daughter or anything, any little thing spoilt, `anything', he was chucked out. I have stayed in Gandhi's ashram, so I know what it is and that's why you know I can go through rigorous life. It is his training.

All the children above twelve years had to clean whole of that ashram area, which is I think in fifty acres of land, every morning. They had to clean their toilets. Also the toilets of their guests, I have done it.

And they were allowed only two dresses. And nothing could be kept, even you cannot see `even one' paper anywhere, any litter anywhere.

So clean, spick and span. And the living places were so neat and tidy.

It was all done with cow dung, completely with cow dung. Everybody had to take a bath, early in the morning at 4 o'clock, with cold water. Whether it was Jawaharlal Nehru

[first prime minister of India], Abul Kalam Azad, My father, of any age group, or a child. And 5 o'clock, Mahatma Gandhi was there for his lecture.

Please don't raise your hands or raise your Kuṇḍalinīs, please be seated. This is not the way. Try to understand what I am talking.

And then, early in the morning at 4 o'clock, you will be surprised, getting up, for Me it was alright, and then to walk in that fifty acres of land to center of that hall, which was nothing but just an open space surrounded by some sort of huts where Gandhiji was living. To walk all the way after bath, after getting ready, all that. And snakes used to crawl along. Nobody was bitten, of course. I think the snakes understood that people were busy with great job of freeing this great country! And we would sit, just like this and the snakes would be crawling. No lights were allowed. No lights of any kind. We only used sunlight. And when Gandhiji would come, I mean sunlight was not there in the morning, at all, some lantern were brought to put there. And we would see the snakes crawling up.

But I never heard anybody complaining, but like a war, drove with such passion, everybody, competing as to, `what I can do, how I can be alright?' Nobody even thought of comfort! Of course they were all about say fifty years, up to fifty years of age or something like that, may be. In the ashram mostly people were up to fifty years of age, that time. And I have seen by My own eyes the people who had huge cars in the house and things like that, they sold off, they threw it away. They used to come by train to wardha station and walk down. Gandhiji

would not see anybody coming even in tonga [horse-cart]. And they listened to him and obeyed him.

I have seen many missionaries, though they are not up to point, nothing very noble, but the way that's how they take people to task and people work it out for them. I have seen them. In India we have missionaries and they are the people who have come from abroad, they just `absolutely obediently' listen to the church and did whatever they said.

Now today we are doing, as you know, the greatest of greatest work! Because freedom is of course necessary, political freedom to talk about the God. We could not even make small needle at that time, we were not allowed, by government [British] so much oppressed.

So we had to get out of the shackles of slavery. No doubt.

But now I find we have another kind of slavery. A slavery of selfishness, self oriented! “This is my comfort. I must have this, it should be enjoyable, I am enjoying, I am this, I am that." You should enjoy, otherwise it is not something great. I mean the whole thing should provide you some sort of a feeling, instead of you providing the feeling. Because people, I think, do not know what they are doing. What sort of work they are doing. They do not want to come to that level of that height, to see, `What are you up to?' You are trying to save the whole world! This is one of the reason Sahaja Yoga moves so slowly, because they see the people who worry, who are worried about their comforts, this, that and also themselves are so lousy. There is no smartness about them. No feeling of that `greatness' that they have to do. You have to be smart. If you know you are on war, how you behave? I

am sure the mediocrity is much less now. Better people. I am sure we will get better people now, much better people. They worry about little things of their family, this, that.

They worry about their own problems and their jobs and this and that. I mean nobody could do like this to Gandhiji! I tell you, he would have slapped! Take it from Me.

It is as if to come to Sahaja Yoga means `solve your problems'; that's all, though you are, they are solved no doubt, you are helped, God helps you so much. But how much are you doing about it? Of course we have some great Sahaja Yogis, I do not deny the fact, we `have', some. Much more than I had, ever. And that is why I am very joyous about it. But the dedication we have, we count every penny that we spend. How much we have got out of that penny, what did we do about it. This is not the way.

Buddha never spent a single penny of his own. He got money from all his disciples. Built all these big things and all that. He never had even public help from any body else.

So rise now... you must rise above your petty small mind. Rise up to the point where you should know `you are going to save the whole humanity.' If you cannot feel that, it is better to leave Sahaja Yoga.

Sahaj Yoga is not meant for the people who are lousy. In Marathi the word is gabale. Tukārām has said, “yerya gabalyache kāma nohe." “It is not the work of the lousy!" Shivāji himself, when he fought his war, he caught hold of people, the sardaras and the dukes of that time they

were. They gave up everything they had, they gave up their lives, everything! Their children they sacrificed, they sacrificed whatever they had, Shivaji had no money to pay them. You must have heard lots of stories about Shivaji.

While if you see how these Sahaja Yogis are in this world, kshema [well-being] comes before Yoga [union]. It's like that. It's your mother's love. I want My children to be comfortable. They are newly born babies. Alright, they need comfort, they are to be looked after.

But I cannot blackmail the Divine because the children are small. Can I? I am here to do the job of God Almighty. And when you are My children, alright, his grace will work, he will look after you. He will make you grow.

But grow now. Grow... You have to grow. Get out of this small nonsense that you are.

See your personality, how you live? Where is your attention? What do you think? Are you thinking about Sahaja Yoga? That is the most important thing for which you are chosen.

I felt sometimes, as I was feeling all the time, that you might be uncomfortable in many places. But I Myself have seen the way you people have been in those places, most carelessly, the Western Sahaja Yogis, I was surprised! That way Indians are better in this respect. And some of the Indian Sahaja Yogis have been misbehaving in a very funny manner. It shocked Me! The way they have been behaving, shouting at people, creating problems.

Some people come to see Me, they talk to them in such a rude manner that they run away. You can talk to them

sweetly. You have to be nice to them. Not to shout at people.

Alright, I cannot meet everyone at every time, at every convenience, alright. But that does not mean that you have right to shout at others. This is so `petty' so `low' that I do not know how far I have to come down.

When you rise above all these petty things, you will develop that Divine discretion. That Divine discretion is the blessing of God. All other blessing you think is blessings is no blessing at all. Unless and until you can grow, what is the blessing? Like a tree which has known such a blessing that, `I have got rain' but out of that rain if you cannot grow, what is the use of having that rain on you? You have to be compassionate, beautiful, sensible people, who are the `highest' things on this earth! Take out your attention from all nonsense that you have been busy with. That is how you get possessed.

That is how you get conditioned... small, small things, you see...

In India we have another problem. We cannot tolerate another person. If any person is doing good for Sahaja Yoga, immediately a group will be built up. It is very common with Indians also. A group is built up to put him down.

This was done when Gandhiji was there. I do not know how it happens. It only happens with poor leadership, I think. I don't have that leadership. At the time of Gandhiji, he used to `blast' people out, `completely' ! Cutting each other's throats, saying things behind the back, forming groups. Anybody who works something

nice and I try to help that person to express himself, immediately a group comes up to press him.

And there are some hopelessly peripheral, useless Sahaja Yogis in the West and in the East, who try to make a mess of things. They think, they are big Gurus, big people. `Very small' people chicken hearted, I should say. And they think they are very big, great people, because they can take good photographs, may be, or that they can wear a dress in a particular manner, or something like that stupid stuff as they are.

And they try to dominate others. Such people will be thrown out. Absolutely. No use of having useless people in a machine like this.

Today is the beginning of a new era, of a new era of people of very high qualities, whose spirit has been enlightened. Let us all think about it! Now you have to rule yourself. And you have to rule others through love, compassion and discretion! Today that's the big time that I declare that it is the universal religion, the Nirmalā religion which is formed out of My teachings of love.

But it does not mean by any chance that you remain dwarfs. I am not going to spoil you, by keeping you dwarf people.

So, try to rise. Do not dominate others. Respect. Respect each other. You are out for a very big work of Virāta. How much you know about Divine, nobody has known so far! But fix up yourself.

I have known a very great saint called Gagan Gadh Mahārāj who has fallen down completely. If a person like him can fall down, you also can fall down, if you do not

understand what is your worth, what is your value and what is your position you are given.

So we have to today, with all our love for our mother, have to decide in our heart that we are going to have large heartedness, of sacrifices! What have we sacrificed so far? Just think of it... have we? Did we sacrifice anything? Please try to understand that I have to use you, the great souls, to save the humanity. You must grow, you have to grow.

On money points also people are wretched. They make money. They save money. In America I was surprised the way people cheated Me of money! Thousands! In India also there is, it is very common practice.

Then if you have career mindedness and you are very ambitious, “how my job will remain, this, that", you better get out of Sahaja Yoga! It is not going to help us at all! Thirdly there are people who believe that, “this is my wife, this is my beloved, this is this” and all that nonsense. Why are you here? For what?, or “my children, my household, my mother, my father” all sorts of wretched people around. If you cannot rise above that, you cannot help Me, I am sorry. You cannot help.

You have to be very-very strong people, you have to be the people of very great valor and great idealism and noble ideas.

Some are like petty shopkeepers, who follow the platoons to sell some things around. In Marathi it is called bazar bhunge! So now you meditate on this point that here we are to establish the universal religion of ascent. It is a tremendous task! If I could do it alone, I would have done it. But I cannot, it is only through you I have to do it. And

you have a heritage. You come from a very great birth, where you have this heritage. With `this' heritage of I cannot manage you, I think I better give up your leadership. I cannot do it.

When we were fighting for our freedom, all of us were removed from our schools and the missionaries believe that christ was born in England, so they would not allow us to study in those schools.

So we were all removed from those schools. We had no education for some time. I could not pass My interscience for two years! I could not appear because they rusticated us from colleges and schools. The government rusticated us.

But we were such proud children, very proud. I was of course very much thick in it. I was never frightened. I was just an eighteen years old girl. And I remember one day some people came and told us that your father is transferred from this jail to another jail. They had such pride for all of us, all the people! So they had brought cars to take us down. And they were so many there.

And mother naturally was worried because I was a young girl. The police used to torture Me, used to give Me shocks and make My life very miserable, beat Me and all that.

So she was crying and she told an old gentleman who was there that, “I am worried about my daughter, I do not want her to be tortured anymore" so I went and smiled at him, so he said, “No, just don't. Stop it, now you just don't do it, it's not proper." My father, you see, took Me aside, he said, “Don't listen to this old Johnny, he is now about to die, forget him. I would like all My

children to be sacrificed on the altar of freedom. If you are doing it. I am a proud father. And I will tell your mother to behave herself. I am so proud of you!" Such atmosphere I have passed through. I had to give up My college. I was absconding for eight months, the police was after My life. I know what we have gone through. We were very young people, eighteen years, you can imagine! And now when you have got the freedom of your spirit, you must seek the comfort of your spirit.

There are some people who are complainers and this and that, nonsense. They should not have come, or those who are Indians, they should get out of Sahaja Yoga and leave us alone.

But, those who know they have come here, not to enjoy themselves only, but to make the whole world enjoy what you have got. To give it to them. And for that one has to sacrifice, one has to bear the pangs! How much I bear your pangs when you are caught up, when you have troubles, when this and that. I have got blisters some times, from you, everything, but I don't mind. Because it is My life, My mission, My existence, My everything, is for the purpose of emancipation of humanity. Even the last drop of My blood is for that. My satisfactions are very different. Please remember, you are born out of a very brave mother. Please try to rise. Be proud that you are doing such tremendous task. Have that feeling of great valor. Then only, then only we can achieve results! You have seen so many wars, you have seen so many war pictures, you have seen how people have fought, how they have sacrificed themselves. And let us see what are `we' doing in this war! Just make your body your slave.

Get out of the slavery of your body, of your conditionings and your nonsensical `ego'.

I am sure as mother I am not so bad. But as a father I think I lack some things, please try to come up.

So that I should feel that I did not lack in My fatherly attitude towards you, that awe, that understanding of a father's expectations.

This I am not saying to you because this is some present situation, because of you particularly, or for anything, which is very sort of present day problem. None of these things.

But is My announcement of this new dimension into which we have to rise. And as in the war, we have to declare, `Now forward on.' In the same way this is a declaration. In no way to degrade you, in no way to insult you, or to say anything about anyone of you. But to just infuse that inspiration, which led thousands and thousands and millions and billions of people to sacrifice for the greater cause! So now, have respect for yourself, raise your heads!, you are the ones who are going to fight. You are the ones who are responsible, prepare yourself! Prepare your body, prepare your mind, be discreet! This is My... Would not say request again... This is My order! May God bless you! Let us all meditate now. There is no need for tying up your Kuṇḍalinīs, there is no need to give yourself bandhans. There is no need at all to do anything. If you come up to that stage just now. There is no need to raise your hands and tie up your Kuṇḍalinī, not necessary. Nothing is to be done. Your Kuṇḍalinīs are already tied up. Assume! Assume that situation, that's

all, that's `what you are!' The Viras [brave] And not the stupid.

May God bless you all! May God bless you! Respect yourself. Respect! May God bless you! There is nothing, nothing more important to Me than to see you rise to that level of understanding of your own values and worth and discretion. You have to become sweet, nice people but very, very powerful! That you can control yourself, your tongues and your things. The control, complete control of your self.

May God bless you again.

Please meditate... close your eyes close your eyes. Just close your eyes, put your both hands towards Me. Put your attention onto Sahasrāra, just your attention onto Sahasrāra. You are in My Sahasrāra all of you just now. Put your attention to your Sahasrāra. There's no thoughts, nothing, just put your attention to you and just rise up to that point. There's no drama about it. There's nothing artificial, it's actualisation. All weaknesses are to be left behind. Let's be strong people of strong values, with dignity and sobriety.

Silence, absolute inner silence. And one need not talk too much. Too much to jabber, to talk, frivolously, it's not your way. Feel it in your heart, your own dignity, your own glory, the serenity of behaviour.

You are all saints, but saints of very high quality, of very high quality not ordinary type.

Put your attention to Sahasrāra. [Shri Mataji says the same in Hindi].

Any thought coming say: `Not this, not this, not this.' May God bless you.

Contents: 1985-02-07 **Pūjā, The Culture of Universal Religion, Bordi, Maharashtra, India**

Today is the second day of our new journey into the battlefield. We have to win people with love, compassion, affection and dignity.

When we say it's a Vishwa Dharma, it's a Universal Religion we belong to, first and foremost thing, the essence of that, is peace. The peace has to be within, to begin with. You have to be peaceful within yourself. If you are not peaceful, if you are playing tricks with your ego, if you are just satisfying yourself saying that you are peaceful, you are sadly mistaken. Peace is to be enjoyed within yourself. It is to be felt within yourself.

So do not give wrong satisfactions to yourself, do not give false notions to yourself.

Don't cheat yourself.

Peace has to be felt within yourself and if you are not feeling that, you shouldn't come and ask Me, `Mother, why I am not feeling it.' Because I am not going to tell you that something [is] wrong with you.

You have to work it out that you should feel peaceful within yourself.

It is not that if you have too much of silence outside, you feel peaceful. The peace has to be within yourself. You have it. Your Spirit is absolutely peaceful, Avyagra, without restlessness. There is no restlessness in your Spirit. Absolutely peaceful and steady.

It is for you to feel it. It is not for anybody else to certify you. This is one thing. Secondly, when I am telling you something, you think I am not telling you. It doesn't register in your brain. You think I am telling it to X, Y, Z but not to you. You are not in it. That's another sign [that] there is no peace.

Because there is no peace, there is no registration. Whatever goes into your head, that is going to work out.

But what I find [is] that people [who] have concave personalities, then they receive it. Those who have convex personalities, do not register anything. The registration is so poor that, whatever I say doesn't have any effect on them. Otherwise, whatever I say is a mantra. It should have direct effect on you and you should feel that effect, that penetration within you. But as if it is for somebody else, as if it is not for you. This shows there is no peace within you.

Only the peace within can register whatever is auspicious, whatever is nourishing for your growth.

So try to make peace with yourself. Do not fight with yourself, `Why should I do it?', `I am so bad!', `I should not have done it!', all these we should not do. Try not to fight with yourself, first of all.

Then you fight with Me, “Why am I like this? Why should it be like this with me? Why is it I catch? Why...?" How am I to answer such a question? It is very aggressive. I think it is very aggressive attitude of many Sahaja Yogis to come and ask Me such a question, “Why...?" Because I can't tell you what is wrong with you because it is not in My culture. You should find yourself what is wrong with you. But it's not `what's wrong with you' is the problem.

What is right with you is the attitude. Whatever is right with you, put your foot on that, establish yourself on that point. And then develop yourself higher.

Peace is the keynote, as I said, for universal growth of this Religion.

It is disturbed by many things. Firstly, as I said, by yourself. You shouldn't have funny ideas about yourself. People have very funny ideas. I see Sahaja Yogis, as soon as they get realisation, or something better happens to them, they start telling others how to do meditation, how to stand up, how to give bandhan, how to do this and that. It's very very poor, is very low level.

Try to assimilate within yourself. First grow yourself That growth itself, will tell others how one should be. Your own character, your own temperament, your own nature, your own behaviour. All this will tell others that this is a great man and they will try to follow your example. Example is the best teaching.

When the tree is small, even if he says `I am great,' nobody is going to sit under a dwarf tree! But when it is a big tree you can see the shade and everybody knows it's a big tree and they can come and sit under that. You don't have to tell. In the same way, when you grow, you don't have to certify that `I am great,' it just works.

Now the peace within expresses, first of all, [as] peace with others. That is the first sign of manifestation of peace. Such a person doesn't use harsh words, doesn't use cruel words. But he's also not a person who is ineffective. He's very effective, using very sweet and nice words. Maybe he begins by using harsh words, then he

mellows down and comes down to a position where he is effective as well as he is very mild and sweet.

Such a personality has to be developed, outside.

So, peace with your friends, peace with Sahaja Yogis. If you cannot be peaceful with Sahaja Yogis then you are no good. Absolutely no good. When you meet another Sahaja Yogi you can't bark like dogs at each other, can you? You leave three Sahaja Yogis together, you end up with a big barking system. They can't manage within themselves. If there are hundred, then it's alright. But you can't leave three and four here and there.

So the peace should be with your brothers and sisters. They are all born out of My Sahasrāra and nobody has the right to insult, to be sarcastic. Saying things which are harmful. That's no friendship, that's no friendship. It is a kind of a very subtle enmity that you are carrying on in your hearts. That cannot be forgiveness. If you say sarcastic things to others, you are not in the culture of Universal Religion. You should be respectful. The more respectable you are to each other, the better it would be.

I don't know how to tell you this. But say, there is a Sahaja Yogi, you shouldn't call him like as you would call any Tom Dick and Harry. Like there's someone going. “Eh Mister X, come here!" Now people don't even say Mister. Please try to use their surnames would be better. Mister So, Mister So, Mister So.

Would be better.

Because this modern style of not using the surname has brought down the respect for each other. But I think, Sahaja Yogis should try a new method and suggest to Me even better methods, how to address each other, in such

a way that you respect others. That respect will create that peace within each other.

Suddenly you come out with remarks. Very nasty remarks they are. There's no sense in it. That's not our culture. We belong to Universal Religion, how can it be that culture? So, when you try to be peaceful with your brothers and sisters, try to be extremely respectful. When you write letters to each other, you say “My dear brother in Sahaja Yoga such and such." I have seen all communists do that. Any body who belongs to any party does that. It's a kind of a respect they have. You can't talk like street people and ordinary people because you are really extraordinary and all that is extraordinary has to be expressed through you.

As I am talking to you of this new culture, let us understand how in many nations, people have adopted cultures and cultures. Japan, I know, has been affected, very much, by modernization. But Zen taught them certain kind of culture in which, supposing, you see two Japanese have a car and they break each other's car, then they don't say anything. They come out of their car, one will bow to another, the another will bow to another and get into the car and get out. Then if they have to claim something, they'll go to the courts, but there they don't fight, because what is the need? And I asked Japanese, “How do you manage it?" So they said, “But what is the need to fight there on the street? Because after all, if it is to be paid, it's the insurance that is going to pay. If the car is broken, alright they are going to pay us. Why to shout at him?" It's very sensible and practical,

I think. Why to waste your breath for nothing at all? You are not going to get anything.

But I have known people who drive and they are abusing every person who comes across on their driving. I mean, really it's curse of life, the way some people drive! And the same way they drive in their own lives. All the time cursing this, “That one is like this, this one is bad, that one is doing like that." Even in Sahaja Yoga. They think they have a right to criticise each and every person except for themselves.

So to keep this peace with others, be on an apologetic mood. “I hope I haven't done this mistake." “I hope I haven't hurt you." “I hope I haven't put your things in a wrong way." Like that. Be on an apologetic mood. You can find that among Indians. Indians have that kind of a problem, they are more on apologetic mood.

Sometimes, it is impossible to convince them. I will give you an example. We went down to Sangli and you were so full in the morning and the food was not ready.

So they said that “We cannot have our food because it is late now and it will be later, so better we sleep off." They felt very hurt, you know. They thought that it was their mistake. Now, it is registered that we haven't given food to them, it is a horrid thing we have done. And then I had to convince them that they are no way hurt, they are happy that they are not eating, they have too much of food. “No, but still it will be registered in our name that we didn't offer them food and they slept without any food." It was impossible to convince them till the end, they were all the time feeling apologetic.

You see in Indian culture, we have something very great, as Japanese, as I told you, that we are more on the apologetic style. Never on the aggressive. Never trying to find faults with others, but we find faults in what way we have failed, how we have failed. This is something to be learned from Indians, if they have retained their culture at all. It's actually in their blood.

So that is how, our culture is going to be such that we will express complete peace within ourselves.

And you must know that you are in one body, active. You are active cells in one body. All the cells of the body are never active. But those who are active have to be at peace with each other, otherwise, what will happen to that poor body? So try to make peace. The second thing you can do to make peace is to talk less. Whenever there is a quarrel or anything, just keep quiet. You see, it will have better effect. If two persons are quarreling, never try to solve it, but just keep quiet. Quiet is very important. More to be silent. But it should not be another extreme like English culture, that they just don't talk, whatever it is. They don't talk, but, they think too much. You must keep quiet with the feeling that `May God bless these people some sense.' It should not be ice frozen sea, but peace which is effective. Peace that is effective.

So in this new culture, we have to be extremely peaceful people. And that peace should be expressed on your faces. People should understand that you are peaceful. That's why I say, if you are neatly dressed, your hair are neatly put, people will feel alright. Otherwise if you reach some person with disheveled hair, you know he gets disturbed as it is! “God knows what has happened!" From

which quarrel this man is coming? Somebody must have pulled his hair, or must have something gone wrong with him, that the way he is disheveled? So if you are neatly dressed, people are not put off so much, because they think that “No, no, this cannot be, because, you see, after all, he never had a quarrel. He's just coming peacefully from his house." In our culture, neatness in very important. Neatness of thought, neatness of mind, neatness of body, neatness of behaviour. How you do things neatly is very important in our culture. That's very, very important! Which may look very funny to some people. Because, whether you hold the fork this way or that way makes no difference to Me. It doesn't matter how you hold your fork or knife on a table. That's not so important.

But it's definitely it's important how you hold the Ār.ti, how you hold the Pūjā things, how you hold My photographs. How you hold the things that belong to other Sahaja Yogis, how you respect the things that are auspicious.

So that is what one has to have within yourself. The neatness, of piousness, of auspiciousness, of holiness. That is to be done with very great care and understanding and with that weight of auspiciousness you should walk. With that weight of auspiciousness. You are auspiciousness walking on this earth, yourself. You are peace on this earth. But the way peace is put into this vessel has to be clean, has to be neat and has to be placed in such a way that nothing spills out.

So to have peace, the best way to put your mind right, is to think of good things. Think of the flowers, not of the

thorns. What good things others have done to you. What good things there are. What are the beautiful moments you have had and count your blessings. Count your blessings. Otherwise you cannot create peace.

[Aside:] [Marathi.] You need not pay attention to everything like that. Keep your attention at peace. Keep the peace inside, with your attention inside. Actually, if you really allow all My words to go inside your brain, I'm sure I'll achieve the results but with a convex mind, it's very difficult. Just suck in! The another aspect of peace is never try to support anything that is boisterous or which is destructive.

Anything that is destructive is never to be supported. But anybody who is being tortured or aggressed or dominated, is to be protected and supported. If you have the strength of peace, you can do it just by standing there. You don't have to fight for your peace. But if it comes to that... A person like Hitler when he came, people had to fight for their peace.

Now, the second part of our culture has to be Bliss. People should see bliss working in us. People should feel there is bliss. If a person is blissful, he looks blissful. He emits, bliss. He radiates it. He doesn't look a miserable, unhappy creature, who is all the time grudging, grumbling or worried about little petty things here and there. And nobody has the right to disturb anybody's bliss. [If] somebody is in a blissful state, try to copy that person and become that. But people get jealous of such people who are blissful and try to disturb! That's why so many saints were tortured, because they were so blissful and happy people.

We have to enjoy our bliss within, that is important. Perhaps you are not aware of the bliss that you have. Not at all aware. Never, never before there were so many people who got realisation. Never before, in the history, that Ādi Shakti Herself came on this earth to solve your problems. Never before, that people of very ordinary effort, of very little seeking, of very little understanding have been given realisation like this. It's like, sometimes, if you see, like a stone becoming a diamond suddenly. You can cut a diamond from a diamond.

Such blissful state you are in. It's tremendous bliss has come. It's so effective. I Myself don't know when I see them. I'm really surprised how it is working.

Bliss can only come through gratitude. Only through enlarging your heart with gratitude. Bliss is the reward of gratitude. The gratitude which is not just worldly or just spoken lip-service, but is from the heart, is from the heart, gratitude of the heart. And the blissful people are never jealous of others because what is greater than bliss? Bliss has so many dimensions that you go beyond the realm of cause and effects. All the angels, all the ganas are there to help you. You know that it works out. This way it works out, that... But you take it for granted. You don't have that effect of the bliss in you when you know this has happened, that, has happened. What a bliss! You cross your hearts when you feel blissful. Cross your hearts and feel that, just see. Feel the bliss like this, cross your hearts. Feel the bliss! Tremendous bliss is within us. How much it has happened to us that God has been so kind. Will you please put your hands across those who are sitting down there, please! The other lady

also. Where is she looking? You are sitting on a chair, must you look at every person who is coming? There is no need! Feel it! May God bless you.

So this bliss when you find everywhere, in a little thing also you find there is bliss. Zen taught that to people. They saw bliss in seeing only a moss, a little bit of moss and you see the moss and you say, “O God, what a beautiful piece it is!" God has created little moss and that moss has all that little little tentacles and that bliss. But those who are vain people can never feel bliss. Vanity kills bliss. Ego kills bliss.

Once Shivaji was building a huge fort. And, there it so happened that he got into ego. He felt, “See because of this work, so many people are employed." [Then] his Guru Rāmdāsa appeared on the scene. He himself is the controller of ego, because He was the incarnation of Hanumāna.

So He came and He said “Alright, I want you to do one thing for me." He said, “Yes Sir, what do You want me to do?" He said, “You break this boulder that is lying here, such a big boulder, bit by bit." So it started breaking when people hit it. And inside came a little stone which he took up just like a coconut in his hand and he broke [it]. And there was water and there was a frog inside. And he realised, Shivaji, that, `If God has created this frog, He's also given him water. Who am I to have this ego?' So the bliss came into him, `That God has provided me with everything. It's just a red-carpet treatment for me. What have I done? Nothing. It is so beautiful!' How many have got this bliss? Have sympathy for them. Have compassion for them, those who do not have.

But bliss comes to you through your confidence, If you have no confidence in yourself, bliss cannot be.

And the worst thing against confidence is, “Then what should I do? Then how can I get it? Then why not I have?", is the worst. You fighting yourself all the time! You are that, sitting on that and still if you are saying, “Why shouldn't have it” so what to answer? I mean you just want to ask because you have to ask? It's there. Why are you asking? Just feel it! If that works out, that you feel where you are sitting, then you'll be surprised that you are at peace with yourself and there is bliss.

Last of all, in this culture, you Have to behave like people who have authority. You have the authority of your Spirit. You are authorized. You have the Spirit. Those who are in authority never try to show off.

Because they are in authority, what is there to show off? Only mad people show off, you see.

If somebody puts a label on the head `I am Inspector General of Police,' people will say that, take him to lunatic asylum. In the same way, some people say, “I am Sahaja Yogi. What do you say? I can do what I like!" Then where should we put him? Your authority is your Self, your own being. People should see in you what you are. You don't have to carry labels with you that, `I am Sahaja Yogi such and such!', X Y Z number, criminal No. 5, criminal No. 10! You are authorized. Authority shows on your face. But now you are actualised on the authority.

You see, all the authorities are artificial. For example, somebody today is Prime Minister, may become a beggar on the street. Could be. In democracy everything is possible. Same in any authoritarian governments.

So today, you might be something at the height, you might just go down. But a Sahaja Yogi will remain a Sahaja Yogi. You are authorized and actualised. Means whatever is your authority is part and parcel of your being, you are that. Like you are a human being, you are a human being. Now you can't grow tails even if you want.

So now you are authorized, actualised, completely moulded Sahaja Yogis. Like the sandalwood, sandalwood is not to be told by taking a vow `oh, it is sandalwood.' It is sandalwood because every part of it [microphone stops working for some time, Shri Mataji makes some jokes about Indian electricity problems]... has the fragrance of sandalwood. Every part of you, every bit of you must have the fragrance of Sahaja Yoga.

So you are not only actualised, you are perfected. You are perfected.

So you must have the dignity of that authority in you. And dignity is very humble dignity. Dignity is never arrogant. The sign of dignity is humility. I told you a story about a person who had gone out and he went and asked a blind man, a saint, if he had seen anybody going this way.

So the saint said “Yes, you are the king, I know Sir. Your servant was here first and then your Minister came and now you have come." He was amazed, because he was blind. How could a blind person see these things? He said, “I could make out from the humility. When your servant came, he said, `Eh you blind man! Have you seen somebody going this way?' When your minister came he said, `Have you seen someone going this way?'

But when you came, you said `Sir, I am sorry to ask you such a question, but did you hear somebody was passing this way?' " This is what it is. Humility is the sign. How you talk to others, immediately people will know that you have the authority from God. See the humbleness of Divine. How it is trying to please you and amuse you and make you happy, in the nature, also in the lectures [referring to the way the microphone stopped working]! Alright? So now we'll have our Pūjā. I hope You have understood the Culture of your Universal Religion. Please try to adopt it.

May God bless you.

Contents: 1985-02-09 **Talk to Sahaja Yogis, Seminar Final Talk, Bordi, Maharashtra, India**

On this occasion when you are all leaving Me, is rather hard to listen to these qualities described in your beautiful song. My words are so loaded with a feeling of extreme sadness, plus the exuberance of new ventures, some ideas that I have to do much more to establish whatever you are describing Me.

So many Rākshasa are to be killed as you have described Me. All the disparities are to be removed from this world. All the ignorance, the darkness, the chimera has to be removed, as you have described Me. It is very easy to destroy this world and it was easier to destroy the demons and the devils, but today the time is so precarious that all these have entered into the brains, the Sahasrāra of many seekers.

So, it's a very delicate task to remove those horrible influences to save the seekers from the clutches of these devils.

You have been very kind to understand that it is a very delicate thing and we cannot do it with harshness, with bluntness, with straightforward statements. We have to take them round because there are hard rocks and make them understand through compassion, love and complete concern. Discretion is the only way we can manage and one has to use all kinds of methods of discretion to save these people.

Once a maximum number is saved, the Rākshasas can be destroyed. As it is they are so much exposed now, they are getting destroyed by themselves, by their own behaviour. That's the best about the falsehood, that it shows itself. The effects are shown. In the process we also find that the effects of these devils are still in our behaviour sometimes lingering.

So all the Sahaja Yogis who have been to other false Gurus should be careful so that they should not be any more dominated when they are ascending. Also there are other effects of our past, our aggressiveness, our incompatibility, our anti-collective activities. All this comes from the grossness of personality. As soon as your grossness becomes subtler and subtler you'll merge, dissolve into the collective understanding, very easily.

Now, the things that I have to do sometimes looks like mountainous and I seek your help in every way.

I cannot do it alone, so I seek your help and I ask for your guidance in many ways, because human beings are not

easy to understand. You have to ask human beings what they are up to.

Now, the first task is ahead of you is to save yourself from negativity from within, from within. You might find one or two murmuring souls here and there talking nonsense about the program we had, the tour we had, the way we went round, about nonsensical thing, which has no meaning to the spiritual life.

Or maybe some people who would be grudging about something else, whose attentions have been on some other things.

So forget about them, because you should worry about your ascent.

The negativity can also come from your own understanding of things. My only effort was to see that you forget the rest of the world and start ascending in collectivity, as well as in your own spiritual growth.

These are so simultaneous that I cannot differentiate between the two. Like the sun when it rises the sunshine comes. It's like that.

So, one has to be very careful about this point, that when you go from here, anybody who starts talking in the anti way, just put your hands on your ears and say that, “This is not... We don't want to hear.

Please don't make us pull down." Because they'll pull you down and some who are half-baked Sahaja Yogis will fall down.

I hope all those who have come will stick to what they have achieved, what they have felt, what they have understood and go further with it. The wholesomeness,

the wholesomeness of the experience is to be envisaged, to be felt when you are gone from here. Just to think of it, the memory of that, the Mahākālī Shakti of that will give you all the beautiful experiences, the shiver, which we call the shiver of the experiences and you will enjoy the thrills that you had in India, again back when you are in that country. And those thrills will fill the atmosphere.

The atmosphere changes tremendously. When the Sahaja Yogis increase in sizes, the atmosphere changes and the climate changes. Not only that, but human beings also start changing.

So it is necessary for us to have more and more people coming to India.

So now, first your own negativity is to be seen. Then, you must see among Sahaja Yogis, we are one.

Never criticise another Sahaja Yogi. Never talk to other Sahaja Yogi harshly. We are very kind to other people, because we know that if we talk like this to another person that person will not accept it and he will react. But with Sahaja Yoga many people try, I have seen, to talk to each other in a very rough manner and sometimes in the organization also they try to aggress. Like some arrangement is there so they'll say, “Why not this?" Try to give up most of the things that you want to say. Is very simple, like that. That, now supposing say to have this colour. Just keep quiet, see what happens. Because you think you can give a suggestion you just give a suggestion, because you must say something. Not necessary. Not necessary. Because you have seen in Japan, only one person speaks. You see, if there is necessary to say something, then you should say.

Otherwise, unnecessarily, just to create a new idea, a new theme, a new stuff, is not proper.

Now, the main thing about Sahaja Yoga is this, that it does not belong to any country. It belongs to the country that is God's kingdom.

So it's a very different thing into which you have landed. Once you realise this, once you accept this situation that you have now entered into the kingdom of God, your sense of security will be built up, your style will be built up, your behaviour will improve, your attitude towards yourself will improve and you will really feel you have jumped into the sea, the ocean of joy. Just assume the power. Assumption is very difficult in Sahaja Yoga. Reality people assume with difficulties.

If it is unreal, if somebody can mesmerize, you believe it.

So just believe that you are in the heaven now.

This is the kingdom of God and this is where you have to be and enjoy that. You will be amazed. Once it happens, all your seeking will end, all your frustrations will end and now you will know that you have reached that situation where now you have to give. Now you have become the light and light has to give.

That's the job of the light and you will not be any more bothered about how to keep light going, because once you start giving it that way it freely moves.

The collectivity cannot come with mediocre efforts. Like many people think that if you invite people for tea or something like that then the some more people will come. Such people never stay or those people who like very sweet words to be said to them and all that, they

just come for a picnic sort of a thing, have a very sweet sitting down, some sort of a group and then they disappear.

So, we have to have people who are of quality. To begin with we have to have people of quality, to end with also we have to have people with quality. The people who are peripheral are headaches for Sahaja Yoga. They come, trouble us from the sides. Like you see these skirmishes we have from the outside, that's how they come and just hit some people on the outside and *[UNCLEAR* won't go out].

So the people who are on the periphery are of no use to us.

So try to have people of quality as far as possible, as many as can.

The popularity is not the point in Sahaja Yoga. Is the quality, what you achieve and where you reach.

If the quality of the people is poor, just give them up. Forget it, don't argue with them, don't try to persuade them, don't try to bring them. This is one of the understandings we should have. We should not go on fighting for the whole world. Where is the place in God's heaven to fit all these nonsensical people? There's no room there. There's no room.

So better have it, because they don't deserve it.

So don't try to push such people into it.

We are trying some experiments with some people who are very difficult and useless. We are trying to push them here and there. If they do not work out, we'll have to throw them out. And you must accept it.

There should be no compassion for such people, but compassion for other Sahaja Yogis who are suffering from them. That's the best way to have compassion is to understand these are saints and they are suffering because of the negative people, so why push them into Sahaja Yoga and trouble everyone. That's not the way it should be.

Now, so this is one of the things one should understand when you are organizing, that have people of quality. If you have ten people of quality will create ten thousand tomorrow. But, if you have even one hopeless fellow, it will kill even the rest of the nine.

So be careful that you don't allow people who are not of quality to come to Pūjā. Outsiders should not come to Pūjā. Only the people who are of quality should come and those who have been now travelling, we have been noting how they have been behaving, how their behaviour has been, how they have been progressing. We know all about every one of them.

So, we'll see them, how they are progressing further when I visit your countries and I'll see for it. And then, I'll be able to tell you that such and such person has not progressed at all.

So, this should be the attitude that we all should individually progress and once we progress individually it shows in collective enjoyment. A person who cannot enjoy collectivity is not a Sahaja Yogi.

Now Leader can be only one; there cannot be three leaders. Now for all purposes I have appointed Danny as the Leader of United Nations, United... ah, that's the word... that's the word... that's the word... ah, we should

say United States, but then we have to have United Nations later on.

Because I find in Danny those qualities which are required for a good Sahaja Yogi. He's very congenial.

He knows how to go round people. He is very steadfast in his own ascent and he is a person who doesn't shout at people, who doesn't get angry with people too much and I haven't seen him getting angry with anyone whatsoever, so far. I have been with him for so many days. And, he manages people very well and he knows how to control them. But, he is extremely strong as far as Sahaja Yoga is concerned. Extremely strong and he understands it.

So, all these qualities can help you people very much to understand how a leader should be. Moreover, he is selfless. He has no selfish aims for anything whatsoever, for his name, for his position, for anything I have seen. He doesn't mind anybody becoming a leader, he doesn't mind anything whatsoever. That sort of a thing should be that anybody becomes a leader is just a joke.

Otherwise, I have seen people, you make them the trustees they just ride on the horse. You make them something, leader, they ride on the horse. All sorts of things happen. That should not happen any more and the leaders must see to the point that they have to become really great evolved Avadhūtas. Otherwise they cannot impress people. Avadhūtas are the people who are extremely compassionate, extremely kind and for you I would say you should follow the example, TukāRāma, because he was such a kind and a sweet person, but he

said things which were very, very deep and very straightforward.

So the forthright behaviour need not be so sharp as to cut everybody through. Forthright could be such that it guides the person in the proper way and the plying of a person in this ocean of māyā becomes easier. That is what is called the leadership.

Now leadership should not be challenged.

Some people have too much ideas from outside, because they think they are something, you see, they know. They are administrators or they are journalists or they have worked as some sort of a politicians or this and that and they try to control the leaders, is a wrong thing.

So now do not try to control the leaders. If there's something wrong I'll correct them. This is very important, because again and again I tell you that once you start challenging the leader I get the pangs of it.

So, please do not do it. If you do not want to hurt Me, do not challenge the leader as he is.

Now, as you are going away, you are taking all the sweet memories from here of the Indians. You have to take their last, I should say, the glimpse and also give them a promise that you will write to them, thanking them, keep contact, have friends, write letters to them, they will write to you. Let us have contacts and know what's happening, where what is happening and thus we can have a nice circulation and communication with each other and we can establish a better understanding of different countries through this method. Also, those who have come from other countries, like say Australians have come, should write to English or they can write to

French or the French could write to Australians. Like that there should be a big movement. The circulation has to be good. If the circulation is not good the body gets sick, so the circulation has to be good and all of you have to do that circulation in a way that is good, compassionate and in a Sahaj manner.

My own work does not finish. I am moving on now, as you know, to another areas. Then I'll be going to Calcutta [Kolkata]. For the first time we'll be having program in Calcutta in this way. And then I am going to Australia and again back, New Zealand and back to India and then again back to London and I go on moving. You see Mine is such a circuitous, complicated roundabout ways. The sun has to do only one way. I'm going this way, that way. All sorts of movements are there, nothing regular.

Absolutely it is regularly irregular. It is like that, and, it's, still it's working out. It works out with some sort of a rhythm in it, I think. It pulsates and I feel quite happy with that rhythmic movement.

So, I have to pray that you look after your health, look after your spiritual wealth and look after your Sahaja Yoga family in your own countries.

So may God bless you all.

[Marathi.] I'm thanking them for looking after you very much. They have, I mean, gone all the way out in the villages and in very far-fetched places and whatever I ask them for they arrange the programs in the actual jungles and along the riversides and all kinds of things they have done, just to make you feel happy and away from the madding crowd. All this has worked out, only because of their cooperation, without any reward, without anything.

They have to take leave, giving up their jobs and coming down. Everything they have done so well that we can see that how in a place like Brahmapuri which is such a far-fetched place, or in a place like Sangli where we had no rooms or anything, they arranged all these tents and all that overnight for you people to stay and to enjoy your stay there.

So, if there was some sort of a problem you must understand that we don't have tents easily available in India. We have to make them. We haven't got all these facilities as you have for camping, because you are so fond of camping there that if you go to a shop you can get everything for camping. Here, you have to make everything. You just cannot get things for camping because somehow Indians have no time for camping at all and they have no part time for partaking a holiday and neither they go for a holiday and I was the other day surprised.

Somebody told Me that he took a taxi and went to south of India for a trip.

I was really surprised. How could he do it, because normally this is seldom done and is a good idea to go down like that, meet other Sahaja Yogis and have a little travel. But they just don't move. They're like Gaṇeśhas. Once set in one place they have set till they are put in the sea.

So, it was very remarkable how so many people have come from Delhi, all the way and I thank them for coming down and making this occasion so auspicious and so good. *[UNCLEAR* may be Especially or Specially], I have to thank Madras [Chennai] Sahaja Yogis who have come all

the way from Madras [Chennai], it's so far away, to come here and to join us. Of course, the Maharashtra Sahaja Yogis are to be thanked again and again for looking after us so well.

I hope one day we'll be able to invite them to your different countries and can have some seminars like this. One day, might be. Such a day might come such a time when we will be able to do it, when we'll have our own ship and people can travel on the ship. And, I have such ideas. You see, I'm too enthusiastic. I have tremendous ideas. If I tell you, you'll be all jumping in the air, so I don't want to tell you about that.

But it materialises.

Somehow or other, My ideas materialise and we should have such a seminar that we can celebrate it on a ship, where the ship moves throughout the world and we meet every corner and the shores of the world. That would be a nice idea. For a month, if you travel, you can do it, the whole world, I think. It's not so difficult if you have a good, nice ship, given us to us by IMO.

So, this is hoping for the best.

Now as it is, people are very helpful in this country. The government is very helpful. We have seen the central government was very helpful. The Customs were very helpful. All this has happened because one person gets realisation in the Customs, she talks to another person, he gets all the Custom people to *[UNCLEAR]*. *[UNCLEAR* One other/Another] person, a policeman, talks to another policeman, all the policemen are there. But you see, the rapport in this country is much more than it is otherwise because the climate of this country is such that we are

open, our houses are open, we have a open home. We live in an open way. In a village everybody knows everyone. Say, in a city, now, in *[UNCLEAR* Nepal] if you tell My father's name everybody knows him. I mean, everybody knows Me, everybody knows My father and I know them, so it's like a big rapport and that's an advantage we have which we can create there with the sunshine of our love.

So, even those who are not Sahaja Yogis, try to be kind to them, try to be nice to them. Don't show that you are fanatics or anything, but try to be sweet and nice. Try. If they can come, well and good, but do not insist, do not force them. That's the worst thing. Never force such people to come in because such people, if they come, they are very great troublesome people. They are of no gain to us, so just do not force anybody to come. There are your relations, brothers, sisters, husband, wife, just forget them. If they want to come, let them come. Otherwise, just forget them. Don't bother your heads about them.

Now, regarding next tour, I don't know how we could manage it next year but I'll let you know about it in time so that we can arrange it in a better way than this time. Maybe we might have again two tours, I don't know, or maybe fifteen days' tours, or something like that, so that we do two sides of tour in fifteen days, something like that.

So, we'll try to evolve new ideas as you have seen that realisation giving is becoming simpler and simpler and maybe that just attending the program, people might get realised. It may happen like that, one day in India.

I would like to have sensible, proper, constructive ideas from you for your country. That's a very good idea, but do not condemn somebody else and say that that fellow's like this and that. That I don't like at all because I know who is who.

So, just tell Me if you have any constructive ideas about this, about propagating, going to some new countries. Like, Gregoire wanted to start something in Greece and there are some people who want to do it in Greece also.

So, we have to see how we can work it out in Greece and we have to find out people who will work it out in other places, wherever you think you can do it.

Like Tunisia, some people said it would be a good idea to enter into. But you just work it out and let Me know whatever countries you think we can do this. Maybe Brazil, maybe another place, one could go.

But now I think, before I go there, some of you should go, work it out, establish a center, have a proper center running and then I should go. Is better. Otherwise it is quite wasted. That's how we are going to propagate in the West. In the same way in India, also we have to do the same. I used to propagate it in such a manner that we ourselves travel a lot. Say we are living in a place like Delhi, we can go along, meet people of different organizations, talk to them and organize that we'll come and talk. It's not necessary for Me to go there. You can all talk and give lectures, in different organizations, in different institutions and in different municipalities and all that.

In India it is much easier to organize these lectures. Indians are very fond of listening to lectures.

So that would be a good idea. But for Westerners also, like in universities you can handle professors and talk to them. On your own you can think of so many things that you can do. And, I'm sure one day will come that all these efforts will work out. As I told you about Buddha's disciples used to do. And, I need not go to all these various places. You can manage it and seeing you only, people will get to Sahaja Yoga much faster, because they'll think, the one who has given them this, if they are so great, then that the person who has given must be greater and I need not see them, because sometimes they get disappointed to see Me also. They think that a person who was talking to us was very brilliant and this and that and in My own swabhava of Mahāmāyā I try to fumble and sometimes make mistakes and try to become a simple housewife and then people don't understand that this little housewife, a government servant's wife, you see, that's another gone case and then an Indian Christian and all that thing, then she's must be hopeless.

So all these things, you see, make up for the mind and that's how the, one can go into the final decision of the last judgment. You see, Mahāmāyā is the only way one can judge people. There's no other way out.

Those who can see through the Māyā, only such people will be redeemed. Those who cannot see through the Māyā cannot be redeemed.

So Māyā is important.

Now the last, but not the least, remember that your Mother loves you very much. [Long pause.] Thank you very much.

So now the different groups want to see Me. The Australians are already here, quite a lot.

So, some more Australians who have come can come.

Warren: Let them be separate. They are going tomorrow, Mother.

Shri Mataji: All right, so those who are going today.

Warren: Um, may I just make an announcement? Shri Mataji, Shri Mataji, the certain groups have got to have quick little meetings themselves.

So, if they may, they'll just retreat to the trees there and other groups can come and see you in the meantime. Is that all right?

Shri Mataji: You want Me to go to the trees? Warren: No, no, no, no. They have to *[UNCLEAR]*... pick up their baggage and there are certain books, Advents and all these things that have to be taken back.

Shri Mataji: All right. Now, I've got three books to be given. [Hindi aside.] Warren: So, why don't we have the Americans here first? Gregoire: *[UNCLEAR]* Shri Mataji, will now see the Americans and someone will make liaison. Now, all the national leaders, take your group along the pine trees here and we'll call you when Shri Mataji calls another nation. Be fast *[UNCLEAR]*. In your national group, you can summarize very quickly how to be part of the Spirit, of the Spirit and *[UNCLEAR* speak also about] the organizations and a few points that you have to do, notably, collecting these books, Advents and other things.

So, I would suggest, now we, inside our heart, we... *[UNCLEAR* worship Shri Mataji]

Shri Mataji: Danny! Gregoire: All the Americans come here and all the national groups meet here. Jai Shri Mataji! Now let us move fast.

Warren: Americans means Canada and the United States.

Gregoire: Americans, means Canada and the United States.

Warren: Very quickly.

Shri Mataji: You see, Danny, this is the book of Romel.

Danny: Thank you.

Shri Mataji: So, you can see through it. And, I think... Gregoire, Gregoire! Warren: Shri Mataji, all those who haven't received Gaṇeśhas, may they receive the balance of those ones...

Shri Mataji: Yes. Those, who haven't received the Gaṇeśha can receive the... from here. I have got for them. Now, Gregoire, this is the book Romel has done, but can you do some canvassing for him in Austria? Gregoire: Certainly.

Shri Mataji: It's all about our Sahaja Yoga.

Gregoire: *[UNCLEAR]*.

Shri Mataji: No, no, I don't know. *[UNCLEAR]*. It's all right, just now give and this one, Warren: Those Western Sahaja Yogis who have not yet received the Gaṇeśha please come to the front.

Shri Mataji: And also the people from Madras [Chennai] and all that.

Warren: Magda will distribute at the front. Please stand outside.

Shri Mataji: Warren, this is for Australia, so you can give...

Warren: Thank you, Mother.

Shri Mataji: Whom should I give? Warren: James will do it.

Shri Mataji: James! Warren: He's not here, Mother. We'll see him.

Gregoire: Where are the Gaṇeśhas? Warren: At the back. Magda should do it. *[UNCLEAR]*.

Unidentified voice: Magda is here.

Warren: Then go, right over there. *[UNCLEAR]*.

Shri Mataji: Beautiful, just see, it is a beautiful *[UNCLEAR* edition]. It's such a *[UNCLEAR* scholars].

Gavin: *[UNCLEAR]*.

Shri Mataji: Would like to try some in Canada? Unidentified voice: Some what, Mother?

Shri Mataji: This book, this one. Gregoire, if you can give him this one, I'll give you the other, next one, I have one. I'll send you some. That's the book which Romel has written. It's a sort of a, what I am saying, he is giving the background and also some proofs of whatever is written in the olden things about the River Ganges and this and that. It's quite a good book. Very interesting, the photographs are. You can open and see.

Unidentified voice: It's available in bulk?

Shri Mataji: Yes, it is. In case...

Unidentified voice: Limited edition?

Shri Mataji: No, no, no, no, we have lots of it. I mean, depends on, but you have to give an order and all that and all that business part of it, whatever it is.

Unidentified voice: I need to give this one for free, but regarding *[UNCLEAR]* I need to take it round to some

publishers and book distributors. I need to get a number for it, Mother, a special number for the book.

Shri Mataji: What is the special number? Unidentified voice: It's for... I can get it, no problem. It's for Romel. He needs it for the world, to sell it.

Shri Mataji: *[UNCLEAR* You see,] he has lots of it.

Unidentified voice: It's called an ISBN.

Shri Mataji: Look at that. See, the photography that he has done, wonderful. Where has she gone? From Frankfurt, what's her name. From Frankfurt.

Warren: Sandra.

Shri Mataji: Sandra, Sandra can see.

Warren: Sandra Castelli.

Unidentified voice: Tremendous, Mother, tremendous.

Shri Mataji: Just see the photographs. These are black and white, but see the, see the inside of it.

These are black and white. These are all the theory part of it, but coloured ones are beautiful photographs.

Unidentified voice: Spiritual significance.

Contents: **1985-02-1x Meeting with Dr. U.C. Rai to Cure His Granddaughter, New Delhi, India**

[The vice-principal of Lady Harding Medical College, Dr. U.C. Rai, approaches Shri Mataji for curing his grand-daughter. With all his degrees he could not cure his own grand-daughter. However, Shri Mataji assures him that She could cure her.]

Dr. U.C. Rai: First you scientifically tell me what you are going to do?

Shri Mataji: Doctor, you have already had so much of scientific knowledge. You want your grand child to live or you want to have scientific knowledge? I am not going to do anything to the child. I assure you the child is curable. I will raise the Kuṇḍalinī of the child and the child will be cured. And you don't have to pay anything to Me.

[Dr. U.C. Rai is skeptical.] Child's mother [anxiously]: Why not try, I want my child to live.

[Shri Mataji raised the child's Kuṇḍalinī and she started running about in three days.]

Dr. Rai [baffled]: This is not in our medical science.

Shri Mataji [smiling]: You cannot reach that point because science it has its own limitations. But now you verify what I am saying. If it is true, then you have to accept it. Why not do research on Sahaja Yoga.

Take up three, four subjects and I will tell you how to cure them and how it has worked out medically.

Contents: 1985-02-17 **Shivaratri Pūjā (Hindi), New Delhi, India**

[After the Pūjā Shri Mataji asks if Sahaja Yogis have tabla, harmonium and dholaki and says let's have some bhajans. These musical instruments are not there, harmonium is broken. Shri Mataji talks to Sahaja Yogis for a long time in Hindi and English about many things. She talks about different Sahaja Yoga centers and posters.] There was a sun on My Hand in this photo. When it was enlarged, then the whole thing became light.

[A Sahaja Yogi presents a long individual bhajan.] Poetry is good, you have to set it nicely and all should sing it together. Sing it clearly and present it to Mother as a gift,

it should be made so beautiful. Everyone can write poetry and put it in nicely in music.

It should be based on Tāl and Swar (talbadh, swarbadh) and should be properly made.

Now you all listen to one Marathi song from Bombay, written by Anant Damle which is sung all over the world on what Tukārām wrote `Amhi bhi Ghadalo, tumhi bhi ghadana'.....

They have done much effort and have especially come to sing for you.

[The song/bhajan is sung (its meaning: We have received our realisation, so please come to receive yours). The singers, Sahaja Yogis are clapping three times, loud and quick. The stanzas on Mula bhi ghadali is repeated again and again. And the clapping gets louder at the end.] Sahaja Yogis: Bolo Jagat Mātā Śhrī Nirmalā Devī Ki Jai.

Shri Mataji: This is singing [laughter]. Now see the vibrations in hands. See Sahasrār, this left Sahasrār is Āgñyā, Āgñyā right? [emphasizing], you have your ego on left Sahasrār, you are beating it three three times..... Mahākālī, Mahālakṣhmī, Mahāsaraswatī [Shri Mataji is hitting on Her Hand]. See the vibrations, [in English:] see the vibrations [in Hindi:] and this is your ego and ego is hit. See the Mahākālī, Mahālakṣhmī... [laughter and clapping for a long time].

[Then Shri Mataji asks for another bhajan `Amhi Mātājīnchaya Charanasi Alo' (its meaning: As we have come to the Feet of Mother, we have been bathed in the Nectar of Chaitanya).]

Contents: **1985-02-2x Meeting, House of Mrs. Pardal, Jaipur, Rajasthan, India**

Rajputs friends of Mrs. Pardal: Shri Mataji, are you Goddess Durgā?

Shri Mataji: The Rajputs recognize Me easily as they traditionally worship the Goddess Durgā.

Rajputs friends of Mrs. Pardal: [pray for a Public Program in Rajasthan].

Shri Mataji: Next year.

Contents: 1985-03-02 **Talk to Sahaja Yogis, Children and Other Topics, Ashram, Perth, WA, Australia**

Now one of My concerns are the children here who are very young and I think the children of this country or any of the Western countries are to be looked after in a proper way. I have already given some notes and I think that it is being circulated from London. I hope you people have got those notes which Louise has done.

One thing you must insist on is the massaging of the body, that's important until about five years of age. Every day the child must be properly massaged, the body must be massaged, then they become quiet. Secondly, I find that this portion of head, if it is not covered properly with oil of children, then they get into troubles. What you have to do is to put some oil on this part on the fontanelle bone area quite a lot on the sides every day and push it there like that and if you want you can wash the hair. If you don't want you need not wash, but it can be washed also with shampoo or something which is not so...

something very soft like get some baby shampoo or something, but the best thing would be to put the oil.

That's important oiling is best done in the area and if you oil them properly you will be surprised, they will be very quiet children and they won't trouble you. You have seen Indian children? They are sitting in the program, they are listening to Me. I don't know what they understand, but they feel the vibrations I think.

So it is important that you must massage their bodies.

Also their sleeping times I think are rather early, you make them sleep, so if they sleep very early you must get them up early also. Otherwise it is no use, then they will have long time sleeping. Then if they don't sleep later on, they get up very late also.

So the best thing is to make them sleep at a time, say at about 10 p.m. or at 9 p.m. If they sleep, they should not sleep more than ten hours and they should be awakened after that. If they sleep at about 7:30 p.m. then ten hours would be about 5:30. That time they don't get up, so put it at about say 8 p.m. and wake them up at 6 p.m. is a good idea, if you do that then they'll be very good and the problem will be solved. I think until they are about twelve years of age.

At twelve years of age, you see, the sternum bone still is realizing the antibodies and that is important at this time to give them all the securities that they need and all the love they want.

Now if they do anything wrong, you must tell them it is wrong. You're his parent, as a parent you must tell him this is wrong. This should not be done, not this.

So that the children become obedient about it and understand what they have to do. Because if you allow them to go the way they like, they have no sense of obedience and whatever it is you should not allow children to have their own way. It's a wrong idea you people have. Till the age of twelve years they must be properly brought up, not too much of love, not too much of this thing and that. All the time they think you can be taken advantage of.

So love is looking after them, massaging, servicing, I mean kindliness and also keeping them to yourself. They can sleep with you, all this is all right. But too much love means is sort of spoiling, they want to do what they like, they want to get up whenever they feel like, they want to spoil everything. They should not be allowed and then they will be nice. What is the difference between Indian children and the Western children is this, that the Indian children are extremely considerate and the Western children are destructive, I don't know, I have experienced it.

Now see My grandchildren that come home and really I don't have to tell them. One day the youngest one does something on the carpet and she was busy cleaning it up, she could not leave it, she said: “But I must clean it up, why did I spoil it” on her own she was doing it. If they see something untidy they will put it right, if they see something misplaced they'll put it right, they know what things are there. This is a constructive way of looking at things you see, when the guests are there they'll run off up to the place, get things, they'll try to open the door for them, but not that they'll open the door of the lift or go

and touch some electrical points, not that. Their mind goes to the right thing, perhaps because of massage and all that their nerves are very soothed down and they understand and they keep very quiet.

This is one thing one has to learn about children, you have to serve them. Really, when they are young you have to serve them, pay attention to them, but they should not exploit. Like your child, you remember, when he was travelling with Me in the train I thought he was very demanding. All the time she had to talk to him, tell him some stories, do this. I said don't do that, you are giving too much attention to the child, making too much out of him and that's why he's demanding your attention all the time. No he must play, he has to play with himself, he has to be with himself and then he'll improve. Otherwise, the poor thing, she didn't know what to do, she was trying to please him all the time. Just to see that the child is happy and doesn't disturb, but that's not the way, just don't talk, just stop talking.

The questions also, children should not be allowed to ask “Why?" It's very common here to ask “why?" It's not their job to ask you all the time questions, that's not their style, because it's very wrong. That gives very big ego to them from very childhood. What are they asking about “why?", why do they want to know about everything? Gradually everyone knows everything. Like on the road you are going, they will ask “What is this?", “What is this?", “What is this?", there is no need to tell everything that is on the road, when they're grown up they'll know about it. It's a kind of pestering that they develop, a

posturing temperament, that you should say that this is this tree, this is that.

Even when they are grown up you have to tell them, what's the use of telling them in their childhood also, all these things that they forget? So too much of knowledge, filling in the head, injecting it, is not necessary. The children should not be pushed with too much of knowledge, because if you push too much of knowledge into their heads, they will also become confused and then they will be in trouble.

So let them be as they are, tell them whatever is necessary, at a very young age I feel, in the West, we give them too much of unnecessary knowledge. There's no need to know what name of the grass is this word, what's the name of this grass, I mean they are not going to become gardeners. Gradually let them develop that proper sense.

Aesthetics you can teach them, by saying this is good, that is good. “I like...", if they say, “No, I like..." is not good. “I should like...", you see they must not learn to say “I like” “I like it." Also in the morning time you give them too much choice, “What will you have?", nothing doing, whatever is good for every child should be eaten by everyone. “What will you have?", they will say, “I will have rice thing” another will say, “I will have this thing." What's the difference? It is the same, “I will have popcorn” “I will have that” all ego developing.

That is how people become so egotistical, ego-oriented, suddenly they jump onto a horse, I mean can you understand? If you are kind to somebody you should be obliged and you should feel that they have been kind,

instead of that, they feel “Oh I must be the Lord of the whole world." It happens. The reason is this is from early childhood they have not kept to themselves. Why should they have choices? In the morning whatever is cooked they should have, why should there be choices. Choice is one thing that leads you to ego.

I mean in America, as I told you, every tile is different, it's all like that. It looks nice, doesn't matter, but I like it, another fellow won't buy the house because I don't like that tile. I like this very much, I do not like this. Like yesterday, the gentleman said that if somebody doesn't want to have or like to have a personal God. I mean if he doesn't want to have, let him go to Hell. That's all one can answer. You cannot say I like this or I like a God like this, I want God to hang by a tree, is it going to be done for the liking of a person? That's how a person becomes absolutely arbitrary and out of the collective.

So this is what one has to teach the children, “I like" is not allowed.

“I hate" is another word should not be allowed, “I hate” this is a very wrong word. Children should never learn such a bad word, it should be told that our language has to be very good. You are all Sahaja Yogis, we have to use very good language and we are not to get angry. We have to have gracious language, that's very important. Even I have seen grown up Sahaja Yogis sometimes behave in such a funny manner when they get into fights you see. They oppress, others, they don't use their claws, but still. I am amazed that they talk like this, how can you talk when you are understanding that we are Sahaja Yogis, you are saints and you have to talk like saints, in a

gracious manner, not in a temper. Not in a degrading manner or in any way putting them down even with your children, if you talk to them with dignity.

Like you see even we have to scold children, we give them more dignity. You say like in English “thou." “Now thou will be seated." So the child gets a fright “what have I done?" Instead of using you we use “thou" you see. “You the sir come here." So the sir gets a fright and says “Why, what have I done." That's how we spoil, our servants also we spoil like that, so they get a fright, “Why is it today it is said." But not to use abuses, not to use anything bad, not to beat children. If they are extremely funny, arrogant, it is all right. Once in a while it's all right, sometimes you need to slap them.

Some of the children are really very sinister type. That's all right but, that's very rarely because most of them are realised Souls and they won't trouble you so much, I'm sure they will come round.

Now the husband and wife also should not quarrel too much, I think there no reason to quarrel, it's better to keep quiet. If there is any argument, just keep quiet, it will work out. Quarreling, shouting is not allowed with Sahaja Yogis. Moreover in the presence of children you should never show that. Whatever happens, happens within yourself, come out with it and be kind to each other, in the presence of children it should not be seen.

Sometimes, of course, they want to give a vent to their temper or something, but gradually you will find with Sahaja Yoga as it grows your temper will calm down. You will see the whole joke and laugh at it and it will really be alright.

But it happens like that with people, when you start correcting each other especially, you don't like it, other people correcting you. Better look after it on individual side. Too much concern for say, “Mother, my wife is like this, now what to do?", forget it. See she has to improve she'll improve, but if you go on all the time bothering Me or bothering anyone it is no good.

Because your husband has no meaning in Sahaja Yoga that way, because your husband is your husband as long as he behaves himself. And your wife is your wife as long as she behaves herself as a Sahaja Yogi, otherwise she is no more there, it is like that.

So it is better to leave him alone or leave her alone and don't bother too much about it. How the wife is, how the husband is and this and that, because that's another trap that you fall into and go into another circle.

So better shoot off straight that I have to develop myself individually higher and higher I have no traps, nothing. Others have to improve, if they see me improve, they will improve and we have other secret ways of improving other relations too. We should try all those, but not to save us because by arguments, by saying things we are not going to do that. That's how our family system is going to improve.

We should also get to our parents and other people who are related to us, brothers and sisters, if it is possible, but in case they are not fitted, just forget it. Just have nothing to do with them. They are nowhere there, they do not exist for you. Try to show that you are not their relations, gradually you will see we have no relations.

Because your responsibility finishes at the time when they refuse to come to God.

So that's what it is and it is the greatest thing you want to give to your relations. You tell them, this is the greatest thing that you can have from us. We give the presents, say we give them money, we give them parties, dinners, all that, it is of no value. What we are going to give you is the highest and why not take the highest? That is what we have to give you, why not take that? Like that if you talk to them, but in a way that's not fanatic, in a loving, affectionate manner, as if you really want to do something good to them and then it will work out.

These relations are like that, I mean say My relations, all of them they were never near Sahaja Yoga.

Gradually, one by one they started coming in, I didn't bother, it doesn't matter, I was absolutely alone.

Some of them opposed Me very much, even now, I find sometimes it happens, doesn't matter. It's nothing important. You should have your own way, in the sense that you know what you are doing. But don't be harsh with them, don't be unkind, send them a Christmas card, send them some presents, some flowers.

Gestures of goodness can be done, but not to spoil them, they should not take you for granted, on the contrary your gesture should bring them round. Gradually you will find that they lose interest in you and you should lose interest in them.

It's not important to be with your relations and be with your family so much. Of course, now we are Sahaja Yoga family naturally it is important that we should also be

good and we should have very good relationships with each other no doubt. But for that, how far to go is a discretion which one must develop, how far to go? Most important thing is how far you go with yourself.

So now this is the relationship I've told you about, to your children and to your families and other members of your family. Then the members of your neighbourhood also if there is somebody sick, then you can go and help them. I think you can put up a board here saying `Kuṇḍalinī Awakening'. Put up a board like that and maybe people may like to come to Sahaja Yoga for good health. Good health and wealth something like that you could put and people would come now to do Sahaja Yoga. That's how they would come round. I think it would be a good idea to have a big signboard so that people start coming to you and so you can start a school here for the neighbours for their children.

We have so many little children and start a little school here that can work out for children and they will have some good company. It will be very nice. You should love each others children very much, there should be no sort of a disparities or you should not feel that you love your child more. The child should be attached to everyone. That's the sign of a good child, now with your relationships with your neighbours, you should be careful with people who are troublesome people, beat them with shoes and give them bandhans and this and that, but those who are good people, talk to them nicely, smile at them, tell them so they will come round and you can feel a feeling of brotherliness with your neighbours.

You have to be kind with your neighbours, that's very important. But “Love thy neighbour as thy self" means only after realisation, because they become part and parcel of you. But the neighbour has to be a realised Soul. If he's not, he's no more a neighbour to you.

So try to get out as soon as possible in the neighbourhood. Then in your city also you have to see what's going on in the city. What's there, how many organizations are there, what are they doing? How many types of people are doing meditation, find out from them what they're doing, attend their meetings. Tell them it's not true, you must not believe into all these things, these are hoax people and whatever you can talk about you can talk. Tell them what you have suffered from. Like now the Raktabīja is coming, some of you can go and sort of protest that “You're the one who has given problems to so many” like that.

So all that can be done and find out other people who are lost and hippies and you can talk to them and get some of them to go with you. All of the seekers who are around you should go out and find out about them and then should also talk to people like the one I met in the radio is a seeker. Such people they are in places where they matter, like you can talk to them. You can go and talk to the Mayor of this place. We did that in Redding and all that, these mayors are very helpful, very kind. Also to police officers tell that we want to be good citizens, we are good people we want to do this and if you find anybody like that we'll try to help. We were like this and we were helped by this, they will be good.

Also to the Government people talk to them, they will understand. Now in India the Government is extremely kind to Me and somehow or other they recognize Me. They can establish your bona fide is also, when they ask you what I am they will know that I am bona fide of a Government Service, that's how you can establish. Like yesterday when Warren was talking to them about Me they felt something bona fide.

So this is how it works out.

Now about having the programs, you must have kind of a campaign to go round and talk to people and tell them about it. They should know that you exist. Of course we cannot do like Hare Rāma Hare Kṛiṣhṇa, standing in the streets. But we should go and talk to teachers and other institutions and tell them that if there are children who are difficult, who try to treat them and we will help you out, like that.

Then another thing would be that we have to get to people who are suffering on account of all the Gurus.

You can advertise in the newspaper “Those who have suffered on account of going to some Gurus can be rectified." Then take information from them, write it down, whatever information you can get and we can form an organization which gives information about these Gurus, what they're up to. There is one organization like that in Paris which was worked out by Marie and her husband, but we can have an international connection like that.

So all of you can work it out, what they're doing to people and what's happening.

Also a newsletter is a good idea. Like now I've come here, you can send a message to all the people that Mother came and it was very hot and She said: “I'll do something about” and She slept, then in the evening it was all cool. How things worked out, all these things if you write to Nirmalā Yoga, they'll write it down and send it to Me. Like that you see, you are in circulation. You send your names to people, actually, I don't even have your photographs. I think you all should have a photograph in a proper album and send it to Me so that I can go through it.

So many things can be done. Now as it is you have seen how we have worked it out with some tricks you see, getting some people over here. In the same way, you have to try some more tricks and see that more people come in.

So this is what I have been trying to tell you.

Have an open heart and an open place and an open house where people can come down here, receive them. But you should, they should know that you exist in the community. Maybe if you want, you can take to some sort of a dress or something, maybe white or something like that which will appeal to them more. I don't know what attracts the attention of these people, you can't be punks, but they should know that you exist and that we're doing something about it.

So on various levels you should see what you can do all the time. Think about it, what you can do for the future. Who can you see? Which one of you can go and see the offices? If you know someone is sick, can you go and help them? Some people went and helped us, you know the

actress in Bombay [Mumbai] and that gave us big booster.

Sorry I couldn't talk to you much before, the time was spent more on correcting the problems of this household. This house has problems and I think that if you do a havan here it would be a good idea. Also if you can get some lemons for Me which have not been cut or anything, then I'll just vibrate them and if you put them in four corners you might get a lemon tree that might protect you. But now it's alright, it's much better, it's not so bad as it was before. You did a very good job yesterday I must say, the way it was decorated.

Now you can bring the things that you bought to be given to Me. Yesterday you see, I went shopping for three reasons, something I have to buy for Myself, something for you and something for the Indian Sahaja Yogis. Because you see, in the Pūjās they give you something and I want to return something that they have given Me and for you people I have given to the Sydney people some silver lamps. You must have seen them, two silver lamps. Like they say you have given Me four hundred dollars for the Pūjā, so I thought what's the use of taking the money, so I'll have buy something sensible which I'll be having all the time with Me. I'll have written on it something like “Presented by Perth Sahaja Yogis." It's a very nice thing made in Australia, that's the point.

To find something made in Australia is very difficult, I was so fed up yesterday and then I found lots of things made in Australia, I was very happy. They are doing a good job, I must say. They're quite decorative by temperament really. They've done a very good job. I

don't know from where they get this silver. But the priorities of people are so funny, we found plastic the most expensive and then the glass and then the crystal which is molded and the cheapest was the crystal that was hand cut. The silver plated was the very cheapest.

Contents: 1985-03-07 **Incorporation of the Non-profit Religious Organization Vishwa Nirmalā Dharma, CA, U.S.A.**

ARTICLES OF INCORPORATION OF VISHWA NIRMALA DHARMA I The name of this corporation is: VISHWA NIRMALA DHARMA.

II A. This corporation is a religious corporation and is not organized for the private gain of any person.

It is organized under the Nonprofit Religious Corporation Law exclusively for religious purposes.

B. The specific purpose of this corporation is: to advance and propagate the practice and understanding of the spiritual and religious teachings of Vishwa Nirmalā Dharma (Universal Nirmalā Religion) and Sahaja Yoga as taught by Her Holiness Shri Mataji Nirmalā Devī Srivastava and her successors and to give selfrealisation through its practice; to hold lectures, courses, public meetings, study groups, seminars, religious services and instruction and public worship; to establish centers of public worship and practice of Sahaja Yoga throughout the world; to establish retreat centers, ashrams, libraries, health care programs, schools and other facilities for the benefit of the general public; to establish and conduct charitable activities for the relief of suffering and the spread of Pure Knowledge, Self-realisation and religious

unity; to establish presses and to publish and distribute written material on Sahaja Yoga and its practice, discipline and way of life; to conduct itself as a religious organization and church, anywhere in the world.

III The name and address in the State of California of this corporation's initial agent for the service of process is: Glen H. Spain, Attorney at Law, 202 Miramar Ave., San Rafael, CA 94901 IV A. This corporation is organized and operated exclusively for religious purposes within the meaning of Section 501(c) (3) of the Internal Revenue Code. B. Notwithstanding any other provisions of these Articles, the corporation shall not carry on any other activities not permitted to be carried on (a) by a corporation exempt from federal income tax under Section 501(c) (3) of the Internal Revenue Code or (b) by a corporation contributions to which are deductible under Section 170(c)(2) of the Internal Revenue Code. C. No substantial part of the activities of this corporation shall consist of carry on propaganda, or otherwise attempting to influence legislation and the corporation shall not participate or intervene in any political campaign (including the publishing or distribution of statements) on behalf of any candidate for public office.

V The property of this corporation is irrevocably dedicated to religious purposes and no part of the net income or assets of this corporation shall ever inure to the benefit of any director, officer or member thereof or to the benefit of any private person. Upon the dissolution or winding up of the corporation, its assets remaining after payment, or provision for payment, of all debts and liabilities of this corporation shall be distributed to a

nonprofit fund, foundation or corporation which is organized and operated exclusively for religious purposes and which has established and maintains its tax exempt status under Section 501(c)(3) of the Internal Revenue Code.

Date of Execution: Mar 7 1985 Incorporator: Glen H. Spain [May 2, 1985: endorsed and filed in the office of the Secretary of State of the State of California.] [May 15, 1985: approved and sealed by the Secretary of State of the State of California. Vishwa Nirmalā Dharma became a legal entity on May 15, 1985.]

Contents: 1985-03-08 **Stay, Ashram, Brisbane, Queensland, Australia**

[Shri Mataji leaves for the, Public Program in a car, while two Sahaja Yoginis are left behind cooking for the dinner with one baby already asleep. The car returns in five minutes.] Shri Mataji [to the two Sahaja Yogini]: What are you two doing? Two Sahaja Yoginis: [reply that they are preparing the dinner].

Shri Mataji: You can't have that. It's International Women's Day. You can't prepare dinner on International Women's Day. Go and get the bay and come with us.

Contents: 1985-03-10 **Śhrī Devī Pūjā, Sydney, New South Wales, Australia**

Breeze will blow, now you won't have problems.

It is such a joy to see so many Sahaja Yogis of such high evolution. I'm sure all the Gods and Goddesses and the God Almighty Himself must be overjoyed to see this achievement, no doubt about it. But I was told that you

want to know higher ways or higher things by which you would like to ascend higher and higher.

In the Samādhi state first is the thoughtless awareness, as you know, called the Nirvichara Samādhi.

And then into the other state which is called as Nirvikalpa Samādhi where it is doubtless awareness, is two stages, Savikalpa and Nirvikalpa. Most of the Sahaja Yogis now are on the Savikalpa, not yet at the Nirvikalpa and to rise up to the Nirvikalpa we must understand that we have to do little more about it.

So far we had our physical problems which are solved. Physical needs, comforts cannot dominate us anymore. We can live in any conditions, like Brahmapuri. We enjoy all that. That shows that we have now risen above the conditions that are laid down by the material life or the matter. That's a good state where we have reached, which is also very difficult for people. Normally, people are extremely fussy; they are worried about worldly things, worldly possessions, worldly material problems.

So many of them would come and tell Me, “I haven't got this job, I haven't got that job. This is to be done, that is to be done." Then the second subtler attachment is to our emotional side, like: “My mother, like my brother, my sister, my wife, my children." And we go on bothering Sahaja Yoga for that: “That my friend should be cured, my brother should be cured, my sister should be cured." That's a very subtle thing we do not understand, that in the realm of God those who enter can only benefited, not those who do not enter into that. For example, if you have a relation living in India, you cannot send him the benefits of an Australian citizen.

So first of all we must know that they have to be the citizen of God's realm.

So unless and until we give them realisation, take them to that level, they are not entitled.

So we should not have any obstinacy about it, no obstinacy. Many of you have overcome that part that you are not attached to a particular type of a relationship who are not in Sahaja Yoga. Many of you have got out of it.

But then how to overcome higher attachments? Like there are attachments that, “I should write a book on Sahaja Yoga" or “I should paint something for Sahaja Yoga, I must earn for Sahaja Yoga, I must do this for Sahaja Yoga." This is also, in a very subtle way, is ego that, “I should be the leader of Sahaja Yoga." Then there are jealousies. If Mother says, “This is not good” you feel hurt. If Mother says this is good, you feel happy. That means you are still at a very subtler state of ego, where you think that whatever you say should be approved by Me. That is something, is very subtle and we do not understand that if Mother is not approving of it, there must be basic Divine reason. Otherwise why should I not approve of it? So when you have such subtler attachments also, of a higher level we should say, you must know that it's all the work of God and we are just channels in the hands of God. Now we have a very good example, as I have told you many a times, of the little cell at the tip of the root of a tree, how it is so wise to avoid whatever is hard and to take to whatever is soft and to embed the tree into the soil. It has that innate wisdom with which we also are endowed and we have to

work it out in such a way that we do not get involved into anything which is extremely hard. Like, I would say, some people wanted to go to Tasmania.

By My hint I told them, “Don't go. It won't work out. Tasmania is not a place where you can achieve anything." I knew it was impossible but they thought they are going to do Sahaja Yoga, great job, so they went there. They came back all possessed in a bad shape and then I had to get them all right.

So now you people don't misunderstand Me so much, as you used to. But still you do things which should not be done. To understand that whatever I tell you is for your ascent, you need a kind of a state of mind, a state of mind which is a detached mind. And the detachment is visible, very clear-cut in a person, that he's neither very emotionally attached nor very physically attached, but he sees that the progress of himself and of the society is the point.

Like the cell knows it has to progress for the betterment of the tree but it has innate wisdom to do it in such a way, that it never harms himself or does not harm the tree.

So the progress of a mind which wants to develop has to be such that you should move with a balance, with a witness state and see for yourself how far you should go and how far you should not go.

Going to extremes is not Sahaja Yoga style: ascent is.

So even if you find somewhere you go and find that there is no response, then you must know that it is nothing wrong with Sahaja Yoga, nothing wrong with you, but perhaps you have not approached the right place or you

have not approached the right way, you have not done the way it should have been.

So change your style. In Sahaja Yoga we have to go on changing our directions according to the need of the hour. You are not fixed quantity, rigid quantity. Most of the people think that we are so rigid that we cannot move this side or that side. The mobility of our movement is so great, I'd say 360 degrees. Because you are stationed in the center in your spirit. You can move anyway you like as long as you are centered in your spirit and this is an important point which we miss, that we are centered in our spirit and whatever movement we do, as long as we are centered in the spirit, is necessary for our growth and for the growth of the collective.

Now let us see certain emotional sides we have, how we can conquer. It's very simple is. You are very fortunate, I should say, in a way, than any other seekers so far because you have before Me Myself sitting.

I am sitting before Myself and I see Myself as a good example of following. When you have someone like that, it's very simple to see. People didn't have any such people or some leaders or somebody who was an ideal.

So, it's all right that they went wrong. But those who have something before them it's very simple.

The secret is like this. Now when you are subtly attached to something, so to say an emotional side of something or you always like to be on the negative side or too much of a positive side in the sense that you aggress others, then you must discriminate. If it is an aggressiveness that you see in yourself, witness within yourself, then you aggress yourself. That is the best way to get rid of it. If

you are a hot-tempered person, better get angry with yourself at least ten times and then you will see that your temper will mellow down, because all that is coming out will be directed towards yourself. Now this is the discrimination you have to use and be honest about it.

The another side could be that you are very left-sided, emotional, extremely emotional about things and you cannot get over. Then that's the best. Divert your emotions to Me, put your emotions to Me, but do not aggress Me. This is the discretion you have to use. When you have aggression, you aggress yourself and when you have emotional attachments, direct it. It's very simple to do. What pleases Mother? Very simple things. What does it please Her? Very simple things pleases Her, like flowers.

Now people say that, “We are going in the garden, Mother. We found these flowers for you." Is good idea. But how much attention you have put to it that we have to give a flower to Mother.

Now what flowers she likes? She likes fragrant flowers. All right, from where should we get the fragrant flower? It's very simple. It's a shop. When you are going around, be on the lookout. There must be some shop with fragrant flowers. In those months what flowers come in? What flower am I going to give to Mother? The whole direction changes, you see. You become so beautifully attached to Me and I have to gain nothing out of it but by attaching yourself to Me, you gain something. Like the River Ganges flows and if you dip in the River Ganges, the poor River Ganges doesn't get anything but you get the blessings of River Ganges.

In the same way you have to think that if we have to attach ourselves to Mother, we must put our attention completely, entirely to it. Little, little things you do. What should I do for my Mother? How should I please? Is not what you give Me is important. It is how much heart you put into it. You know the story of Shabari. She was a very simple woman, an old lady with very few teeth. When Rāma was coming she said, “What should I give to Śhrī Rām?" All right, she went round and round. There were, in the forest, some small little what we call berries, ber and she thought, “It may not be sweet for my Rāma. How will I give Him?" So she picked them up. She used to test them with her teeth. One tooth she used to pierce in it and see if it is sweet. And then she would collect those and those who were bad she threw away.

When Śhrī Rām came she said, “Śhrī Rām, I couldn't get anything but these for You. Will you have it?" Now Śhrī Rāma, being an incarnation, knew the depth of the love of this lady. He took it up in His hand. He knew that this is given by great love of a great heart.

So she says, “This I have tested each one of them. Don't have any doubts. I have tested in every one of them. They are all very sweet. You can have them." So He puts it in the mouth, tells His wife, “I have never eaten such beautiful fruits, such great fruits before." I mean, it's such a simple fruit, you see. Sītājī, His wife, being an incarnation Herself, She said, “You must give Me some. After all, I am your Ardhangini." Is the half, better half. [Laughter.] But Lakshmana was getting angry. He said, “Who is this old woman sitting here and giving such", we don't eat things, you see, eaten by others; we call it

tustha, uthistha, means the one who has eaten something is never given. And to Rāma? So he was very angry, fuming with temper.

So She takes it in Her hand and She tells Her brother-in-law, “Oh, this is the best I've had, my brother-in-law. I've never had such beautiful fruits." Now he gets tempted and he says, “Really? Can I have some?" She said, “No it's only for Me and My husband. You better ask her." So He asks Shabari, “Can you give Me some, please?" The whole temper puzzles out and then He sees the beauty of that fruit because it is done with love.

So this is what it is. Love which you have should be expanded. And very simple. If you are attached to Me I am a person who is so much spread out all over. It goes into the whole, it goes into the nature, it permeates everywhere. Whatever love you give Me is not like a drop in a ocean but is this ocean in a drop and that is what we must understand how to love Mother. But when you love Me, you won't feel bad if I tell you something, “This is not good for you, you should all not have done it." Because if you want to be all right, you would say, “All right, Mother, this was wrong. All right, I am sorry. I'll never do this again." This is a very simple way but it is a very difficult thing for human being. Is so simple.

I asked Warren that “Are they prepared to take up what I say?" Then you will be surprised, when we are in love with someone, we don't mind how we cross the roads, how we go there, how we have to cross floods, this, that. That force of love takes us there. In the same way, the force of love for water, for the whole tree takes that little root, that innate wisdom is nothing but the love he has

for the whole tree, that he goes to the water, sucks it in for that great tree. It's not that it is important for the tree. If there is no one root, doesn't matter. But it is the wholesomeness of existence that one feels when we become one with the whole. And this wholesomeness is to be felt and that's the greatest enjoyment. The wholesomeness is to be felt within yourself. Is the greatest enjoyment and that is how we progress higher and higher.

So the Savikalpa is this that we are still busy with our relationships. We notice that Mother has married us, given us good husbands, good wives. We are very happily married and we are enjoying our married life and we are looking forward to greater marriages and better marriages. But that's not the end of it, not at all. This is just the beginning, just the start and after this has happened, if you get attached too much to it, then you have lost the point, lost the point. The marriage has taken place like an electricity, you see, if you plug it to the mains. It is not for getting attached to oneself, but it is for the use of that instrument.

So the marriage is an instrument which is to be used, which is to be completely understood for the purpose of enlightening others.

So first thing is that Sahaja Yoga is our aim, is our Dharma, is our being. That is the main thing.

All the rest of the things come later. Supposing then, you find your wife or your husband are getting materialistic, better to depart. Tell them, `No, we cannot.' See, for Me this is important. Marriage was just a means to an end. But the end is different.

So we can give up this means, we'll have another means.

And this is to be understood in its true colour. If your marriage doesn't give you progress in your spiritual life, better to give it up. And that's what I have been telling everyone about it, how to get over your emotional problem.

Some people have aggressiveness in them. Now when they are aggressive then what happens that some people...

[Shri Mataji is feeling a cool wind]: I told you you'll get breeze, you are getting the breeze all right.

And look at the shade, you see how the nature acts, how the nature helps. Just look at the nature, how subservient it is. It enjoys that way. You must have heard about what happened in Perth, what happened everywhere. See, the nature is so subservient. Why? What is the need? Because it gets the blessings.

It gets the beauty of wholesomeness of doing something for the whole. This is the wholesomeness. The wholesomeness of the whole job is to be understood and when it is understood, then only you realise the beauty of your being Sahaja Yogis. Otherwise you just, for a limited thing: “I got married, I am much better, I got rid of my bad habits." That's not sufficient.

The quality of wholesomeness, when is experienced within ourselves, then only that joy comes in.

So we go up to a point and then we recede. Like the sea, it goes up to a point and then recedes. It does not go beyond a certain point. It has its own Maryādās. It knows how far to go. But what does it do? It ascends as clouds.

It purifies itself, ascends as clouds and then meets the Himālayas and then you get the rain for the benefit [of] all others. It's a big circle that is made and the wholesomeness of that circle is realised by the sea.

In the same way, you must know that you are in that great circle of nature where you have to play your own part in a full way and once you realise that mentally, you should put it in your heart, the way I've said it. Because to put it in the heart for some people is very difficult. Like, they'll do My Pūjā, all right, is mechanically, but some people may not even do any Pūjā, they sit before the photograph and talk to Me heart-to-heart, without saying anything. Anyone in Pūjā, when I see people doing Pūjā, I know how far they are dedicated because the way they do it with caution, with care, with awe, with understanding. Everything is so beautiful. But if somebody is doing just a ritual thing, I get a fright. I just don't understand. Now next time you might hit My foot or something like that.

So one has to be all the time ascending. Ascent has to be achieved and that ascent is only possible when we start giving up all these ties and tags that we have. These ties and tags keep us down.

So get over the ties and tags.

The other day I was telling Warren that, you see, men and women after forty-five or fifty still go on thinking of marriages. It is too much. “Is all right." After forty also one should be all right but at least forty-five, fifty. But even at sixty years somebody comes and says [to] Me, “Mother, get me married." Then I really get fed up, as if My job is to get you married, like a clergyman.

So this is not the way.

What is in a marriage? Some people are seeking their husbands all their lives. When are you going to seek the real one that is your spirit? So that category of people have to come up and work it out in that manner. Then only our family, our relationships, our society will have some meaning in the realm of God.

Otherwise, it has no meaning. We have to be meaningful to Him, not that He should be meaningful to us.

We should change our attitude towards Him, that “What has God done for us? Let's see." We should say, `What have we done for God? What have we done for God?' Then you will get ideas what is to be done, how to spread out, how to go ahead, how to work it out.

But still there are limitations, I know, some people have limitations. They have limitations because they have a background.

Some of them come from countries which has a background. And also the other one is that the problem of these people delimiting others. When they come in contact with you, they try to delimit, by their talks, by their, I should say, talks without understanding what they mean, some sort of frivolous, sarcastic things. And people get impressed by such people and if you get impressed then you should know you are not a Sahaja Yogi.

A Sahaja Yogi is to be known by his character, by his righteousness, by his behaviour. The behaviour of a Sahaja Yogi should be extremely a peaceful, peaceful. Sahaja Yogis who are just rushing up and down, upset, are not Sahaja Yogis. Peaceful.

Now how do you get your peace? Peace comes from your spirit. Because you know you are in your spirit, you are... know that you are one with God Almighty. What is there to hurry? Where is He going and where are you going? You are together. Whatever is there, you are there.

So what is there to hurry? What is there to just hasten something or get upset? Peaceful personality comes when you say, `No, not this.' When the haste start, then you should say, `Not this, not this, not this.' Another could be that when you see somebody whom you don't like or who has been harsh to you, who has been cruel to you, you get annoyed and then again you get disturbed. At that time: `I forgive. I forgive. I forgive.' Main thing is, you have to be peaceful. Not that some people say that “Mother, I try to forgive. It's difficult to forgive." It's all mythical. You know that very well. But what you have to say: `I forgive. I forgive. I forgive,' if there's disturbance.

Mine is another case. Supposing I see somebody who is a Rākshasa, then, you see, a kind of a thing builds in Me, which I don't know what you should call in human words, but we can say anti-forces against that person, like tremendous vibrations and when they are released, you see, they engulf that Rākshasa.

He goes down in his own estimation, in the estimation of others.

Somehow or the other, he gets destroyed.

In a modern way, he is not killed but in a way he is killed.

So this is what happens but that may not be with you.

So, what you have to do when you start feeling any anger against, say, some very devilish Guru, supposing,

then you build it up in yourself and that built-up anger within you will neutralise that fellow. You need not say it out. You need not talk about it, but that built-up anger will little bit trouble you also because it has a little reaction, but when it is released it will have an effect and such a person cannot stand a Sahaja Yogi.

You see, there are so many things that happen, automatically they'll happen. As you know that I had told people that “Don't bring Rajneesh people to Me” but they wouldn't listen to Me. They brought three people in a program and three of them collapsed, collapsed just like a big boulder and I didn't know what to do with them.

So they were really literally taken off as you would take out a big stone.

So, in that case I didn't get angry. I didn't do anything, but as soon as they came, the built-up force within Me, just froze them completely. I didn't do anything. On the contrary, it was disturbing our program, but the built-up force could not wait, it just froze them.

So this is what is the other side of it, that even if you hate any Guru, you don't like him because he has been so unkind, build up that force. For that you need strength because it's painful little bit. Build up that strength within you to hold that sword in your hand. Then you get the sword and then you cut him off without doing anything. He's just cut off.

So going to that limit where we find that some people are so sinful, so horrid, so devilish that they should be punished, no doubt, but for that you don't punish. Let the Divine do it, but your force built-in within yourself can do

it. You should try all these things within yourself and see it works out.

Now, for meditating, many people think that, “Four o'clock, get up, do this, this that” and it's very difficult, in the beginning. There's no need for you to get up four o'clock otherwise, but in the beginning it is necessary. Because why I say, get up four o'clock? We are... you are such slaves to your sleep, because you sleep such a lot. Early in the morning you sleep such a lot.

So just to overcome that habit of yours of sleeping, of sloth, you should be able to get up anytime that you have to get up because we are on war.

We are on war path. Which time is free for us? Any time, whether I sleep or I am awake, I am fighting.

I don't find even a single minute that I am not working.

So this is what it is. You have to get up in the morning because you have to train your body, `Better behave yourself.' Supposing your body cannot sleep on the ground, make your body sleep, `Let's see what happens.' This is a tapasya, this is the penance through which the Sahaja Yogis have to go that they make their body their slaves, in the sense that they can use their body. That doesn't mean tomorrow I want you to be sitting on the bed of thorns. And I have to always take the extreme side to which you people go. But if your body tries to be funny, better tell the body, `You behave yourself. What do you mean? Why can't you do this? Why can't you do that?' There are so many habits we have which we should avoid.

Some people have habits of coming forward too much all the time, to be in the public, to be there all the time, this,

that. Tell yourself, `There's no need.' If you are called, you'd better go. Detach yourself from yourself and see for yourself. As I said, I see Myself sitting before Myself. In the same way, you see yourself sitting before you and you tell yourself very clearly, `Now, this is not the way it is to be done. This is not the way. This is not Sahaja. Why are you going forward all the time? Why are you trying to show off?' Better rebuke yourself. This is what I said, aggression to yourself. And tell yourself that you have to be like a Sahaja Yogi.

Sometimes I find people laugh at wrong times, they cry at wrong times, they do things at wrong times.

It's done, is done, don't worry about that, But next time, “Why did I do it? All right, next time I am not going to do this one. This I did because I wanted to show off or I was emotionally disturbed at the wrong time." But the expression of love is very spontaneous. For that spontaneity to come you must get rid of your habits. Otherwise you can never become spontaneous; a person who has got habits cannot. The other day I was giving a lecture and one fellow got up and went out, while just meditating, because he wanted to smoke.

So you can imagine, because of habits how we sacrifice something that is so important, something so auspicious. You can realise it that your habits within yourself are built-in, because there was no tradition of Dharma also. If there's a tradition of Dharma, then what happens, as I told the other day, explained to them, that the fat cells in our stomach get the experiencer, charmed with the sense of virtue, righteousness, of goodness, of innocence. But if that is not so, it's like a dead, another

cell going in the head and experienced in dirty things, in doing dirty things, in doing something that is destructive.

All these modern methods are destructive. And then you get only the sensation from that because it's a dead stuff, it needs a sensation all the time and they start doing all these things.

But now, with the Kuṇḍalinī awakening, your Dharma is built in. Your cells are charmed by that.

So you use that power to enlighten your brain which surrounds, actually, as auras over the heart. It's such a mutual understanding between the two, but you have to establish that mutual understanding.

Our idea is that by God's grace we are so many and if we want, we can transform the world. We can bring peace, joy and bliss to this world. We could be blissful if we count our blessings. And we'll be joyous if you get rid of your tags. We'll have to fly. Then only we can be joyous. And for this we have to have our balance, our ascent and then the desire to fly into the whole universe. How to do it? You can find out yourself. It's not difficult. How can I do it? Face yourself, find out about yourself. Don't justify yourself.

Don't be miserable.

Some people identify themselves with miseries and like to enjoy their miseries. Stupid things these are, absolutely. Such miserable looking people have nothing to do with Sahaja Yoga.

So, you have to be joyous, happy, balanced, well-behaved, sober. Outwardly it will show whatever is inward. All your dignity will express, if there's dignity.

See if you just have a dignity outside, it will drop out in no time.

So all these things can be built from inside out, not outside in. And once they are built outside also, then they are best. But outside, what we have to do is to put ourselves outside, that's all.

`Now Mātājī Nirmalā Devī is sitting there. I'm sitting here. Now Mātājī Nirmalā Devī tells Me, then I tell Mātājī Nirmalā Devī.' Let's work it out that way. And when we work it out, then things will be very easy because now you have a state where you are separated from yourself.

So that is the state of Nirvikalpa, where you are not attached to anything. You don't have any habits, you are not attached to anything, you have no diseases, you have no troubles, you are above everything.

You do not try to complicate things for Me. You do not try to say things more than Me. You just take it a hint, sufficient, `Mother said so. All right.' But some people have another bad habit, “Mother said so.

So this is so." Use your discretion: “How can Mother say? If She has said something, there must be something in it, must understand." Like Warren asked Me, “Mother, should I marry?" I was stunned, you know! I was stunned but I didn't know how to tell him of [out]. I said, “As long as you think you'll be happy, it's all right." And any person, at that time who was not so mad, would have seen the point, but that time he wouldn't understand. In the same way, with everyone it happens, that when I tell you something, you don't understand. Most of the marriages have failed where you have said, “I want to marry someone” ninety-nine point nine [percents]. When

I have said you marry someone because you have been living with that person, something, such marriages also have failed, I have seen. But mostly the marriages we have chosen do not fail because there's a Divine hand. It's all planned out.

May God bless you all.

There's one more thing, is a good news for all of you which I must tell you, is this that now I feel that you all are at such a stage when I say something, it acts on you. You are raised higher. If I am talking about something higher, it becomes. Just now it has happened to you, no doubt, but then you again sometimes come down.

So only you prop up yourself and that's it. Just now it is at that state you are sitting, no doubt. It's something good. I could not do that with people who were not realised or just realised, but with people of your level I can do it and many must have felt that way that we are there, absolutely there. But again it falls down.

So be careful on that point.

So, it's not a serious matter. It's a thing to be very pleasant and happy that we can all of us do it. It's very great. You don't know, already whatever we have done is very great and we have to do greater and greater things and that's what is very encouraging.

[Aside:] Yes I'll have so more water.

[Pūjā starts.]

***Contents: 1985-03-10*, Public Program, Day 1, Types of Human Beings, Banquet Hall, Masonic Center, 66 Goulburn Street, Sydney, New South Wales, Australia**

I bow to all the seekers of Truth. I bow to you because you are the epitome of the evolution, because you have risen above the rest of the creation of God to seek something beyond. Maybe there have been mistakes. Makes no difference. But you are the people who are the special categories described by William Blake as “men of God" who will become prophets and will have powers to make other prophets. That's your capacity. That's what you are. But unfortunately we have no faith in our seeking.

So many who have committed mistakes have been misguided, taking to wrong paths. By their naive ness have really frustrated so much that sometimes I weep with the idea that these great souls who became human beings they became seekers, for ages they have been seeking, many lives they have been seeking and now they are lost to themselves.

It is My ardent desire that all of them should be saved. But we have to understand what is against us, why there is a barrier within us. I took so many years to start My work because I studied human beings with closed quarters, I studied them in a very subtle way, a method that I have and I found out through their permutations and combinations of problems that there are human beings, as Śhrī Kṛiṣhṇa has said, of three varieties. One variety is a person who is a left-sided person. People who are left-sided stick on to something that is wrong, destructive. They believe in their self-destruction and following them till they destroy themselves completely. One of the examples we can say of Jews. Jews did not believe in Christ because Christ said that: “I've died for

your sins. You don't have to suffer anymore." But they wanted to suffer. They would not accept that. They did not accept Christ because He said: “You don't have to suffer anymore. I have suffered for you." As a result they got Hitler and they are destroyed to such an extent. You asked for it, that you did not want to suffer. That is the reason you denied Christ.

We do not want to accept something that is benefficial, help us, which is benevolent, which will give us something that is so great. That's one of the barriers we have if we are left-sided people. We like things, which are destructive. The other day doctor Warren was telling Me that: “If any Guru comes to this place, Mother, people have to mortgage their houses, they have to mortgage their cars, they have to remove their children from school, they have to pay such a lot of money and thousands follow them. What is the reason?" When I say you don't have to pay anything, you can't pay for God, you can't pay for your Self-realisation, what can you pay? It's a living process. Then there are not so many people. But there are many people who would like to go to a Guru who will completely destroy them. Because innately they are left-sided people who want that they should be somehow rather destroyed. It's a common trend of mind when you develop yourself; you become affluent, like the three countries I've seen, specially Sweden, Norway and Switzerland which are the most affluent countries. There is a competition going on among young people how to commit suicide.

So you can imagine in such affluent countries where one person has sometimes three cars, five houses, no

restrictions, no income tax, there, people are trying to commit suicide. For what? They are planning to commit suicide all the time to find out ways and methods how they can commit suicide. This shows that there are people who want their destruction because they are so frustrated, they are so unhappy. They think life is not worth living. And they can go to any extend to achieve that destruction and if anybody suggests or thinks of that destruction, condemns them, says that: “You are good for nothing. You have to do this, you have to pay this much, you have to destroy yourself” they accept it. It's a very serious thing and this is one of the reasons so many of them are destroyed.

Then we have another type of people, which are the people who are very right-sided, meaning the people who are futuristic, who plan too much, who are aggressive people. These are the people who do not know what is right and wrong. I would say in the East we have more people who are left-sided but in the West, in the Western culture we have people who are more right-sided. Right-sided people are the people who have no sense of right and wrong. They have no discrimination of right and wrong. They do not understand what is right and what is wrong. For example, in England now, I had some young people coming to Me. They had coloured, their hair red, they had put some sort of funny pins and things in the cheeks. I was quite amazed at them why did they do it. I asked them: “Why do you do like this?" So they said: “What's wrong?" They don't think it is wrong. But you don't know if you put these dyes and go against the

nature and do all these unnatural things then you get blind. Your eye side becomes weak.

The nature takes its respite through our physical, emotional and mental being. We have seen people who are fighting for their freedom from men and women like that. They don't know what is right and wrong in relationships between husband and wife, between woman and man. As a result of that we have disturbed families. Children get disturbed, upset. We think: “What's wrong?" You don't know. It has a tremendous effect on the children. Children get so disturbed. There is no peace in their hearts and I have seen in the West, whenever we have program, you can't have ten children sitting quietly. They'll all run about, they'll do all kinds of noises, they won't be able to sit comfortably, they will looking here and there. They'll never be peaceful. The reason is that they are so disturbed and so upset in that childhood, which is the most important part of her life, we disturb them. We have no right. You are their parents. You have no right to disturb them, to upset them for our lust and our greed.

But now you know that Christ was crucified only for a little greed of one of His disciples. How far we can go with our greed, we have no idea. We have killed so many people in the name of greed. We have dominated so many people in the name of greed. In the name of lust so-called love, we have hurt so many people emotionally. We have played such emotional as they call emotional blackmail on people, just to enjoy a fleeting moments of so-called fleeting pleasures. This happens when you become right-sided, because you play under the

guidance of ego, which doesn't understand another person's feelings, emotions or the touching points where you hurt another human being. It is we talk of love, we talk of something very beautiful but we do cruel things in the name of love. Because we have no sense of right and wrong.

Ego never gives that.

The extreme case of the ego was Hitler. He thought whatever he did was absolutely correct, whatever he preached was absolutely correct and whatever he did was absolutely correct. And still I find some of them believe that it was just a mistake otherwise he would have been successful as if he's being successful was something very noble, very great, that is what we should ask for.

This is the problem, is with the left and right-sided people. But the seekers are the central type, called Sattvikas, the people who keep to the central path of balance. They immediately realise that they are going to extremes, turn their mind from the extreme to the center and keep the balance and once this balance is established in a seeker he starts seeking beyond.

So we say that from Lakṣhmī to Mahālakṣhmī he goes. He starts thinking that there must be something beyond, there must be something higher and this is the beginning of the seeking that starts within us. Then we start seeking in religions. When we go to religions, there also we find very disappointing picture. I know, I Myself was born in a Christian family and I was shocked to see what Christianity was and what Christ was.

I felt they have failed Christ completely by following Paul. Paul, I said, was no where there near Christ. He was an epileptic fellow, what we call the supraconscious. He saw some cross and he became a big leader. He took full advantage of that and just to show off he become the leader. He had nothing to do with Christ. And today you know we have a challenge between Christ and Paul. Paul never said in a proper way that Christ was really an Incarnation of the Son of God, that He was a Divine personality, that He was miraculous and all His miracles were correct. Because he himself was just an intellectual, he was not a realised Soul. While Christ disciples did say but Paul must have changed some parts of it, I don't know, but when I saw Paul I said: “Who is this gentleman, strange fellow sitting in the Bible?" And that is what one should ask a question that: “Why has he not talked about Christ?" It shocks many people.

I met some people from Argentina who believed in Christ to be so great. They can't bear it, they just can't bear it to hear the way Christ is discussed on intellectual level. You cannot discuss Him on intellectual level. You cannot understand Him. He is beyond your intellect. He has made your intellect. How can you discuss Him? Like this instrument, which you have made, cannot discuss you, in the same way you cannot discuss Him. But the arrogance, the ego of man has made it so that he not only discusses but he organizes. He organizes God, he thinks he can call God whatever he likes, he can order God whatever he likes, he can just command Him, he can ask Him to do whatever he wants to do. These are the effects of our ego.

God is what He is. We cannot make Him. He is that He has to be and we have to see Him as He is.

The beauty lies in seeing Him in his own beautiful ways, not by putting ideas onto Him, by discussing Him, arguing Him and finding faults with Him. In ego also we found that we might be the topmost people and there is no God. There are people who just don't believe in God. They think there is no God. I can understand that if you do not know anything about anything is better not to believe in it blindly. But to deny it shows dishonesty. How can you deny something when you have not seen something? Just deny it for denial sake is a sign of again ego. That's how we have the another big barrier within us which is ego, which is very subtle. We do not see it but it creates problem through giving funny ideas into our head. Beyond that is the realm of super consciousness. The super consciousness is beyond and there *[UNCLEAR* when/where] you reach you will find that God is not only great but in every way He is love, He's compassion, He's forgiveness. He is so great. To understand Him we don't have our brains so developed, so better develop our heart, enlarge our heart to feel Him how He looks after us. See how beautifully He has made us. He has made us from a little amoeba to this stage and now why has He made us like this? We should ask a question. We take it for granted ourselves as human beings. But why? Why did He make us human beings? What was His purpose to make us human beings? Why did He want us to be with these eyes, nose, this hands and feet? Mohammad Sahab has said that: “At the time of Resurrection your hands will speak." What does that mean? No Muslim wants to

think about it. He doesn't want to understand what namas means. Namas is nothing but raising of the Kuṇḍalinī. We don't want to understand when Christ said that: “You should pray to God in the Lord's Prayer." Even I've seen people discussing that. Everything they want to discuss with this limited brain. Why not get your Realisation? As Christ has said that: “I say onto you that you are to be born again." Now, I've known people who can certify themselves: “All right. Now we are Christians, we are born again." This is all self-opinioned behaviour. If you are born again, then as you have seen doctor Warren was telling you, you see his knowledge. From where did he get it? He got it from himself only. It's all within himself. Most of it, of course, I have told him, but he had tallied it and tried to find out whatever I said is true or not. And he has found out that this is the fact. This is what it is within us. We can find out if there's God or not, if there is Christ or not. Whether Christ is on the Āgñyā Chakra or not, how will you know? How will you believe it? When the Kuṇḍalinī rises, She comes up to this point, up to the point where there is optical chiasm[a]. That's the cross. At that point, when it stops you have to take the name of Christ. But not the person who is not realised. If he takes the name has no meaning because he has no connection with God. You are to be connected with God. Is a simple thing Christ has said that: “You are to be connected with God” which people misunderstand. They think artificially we can do something like that baptism. It is not only among Christians, it is very much more among Hindus, Sikhs, Muslims, everyone that they believe into something that is not really actual. Nanak

Sāb himself has said that unless and until you know yourself, you will not get rid of your delusion and illusions about life. Everyone has said the same thing. In essence everyone has been the same. Maybe the shapes are different. Like Buddha has said that: “First of all you get your Realisation, Self, before everything." Because if you start talking about God then it becomes a talk. Then some people say: “I'm God, I'm this, I'm that." Or: “I know the God" or some takes the statues and worship them.

So he said: “Better talk to them first about Self-realisation. Let them have." So much so that people say that He was [anishwarawadi], means atheist, He did not believe in God. It's not so. But He thought that was not the time to talk about this thing, because in India in those days people had become idol worshipers and used to worship all kinds of idols and do all kinds of Tantric work and would play into the hand of Satanic forces.

So he thought: “Best is to tell them `First get your Self-realisation.' " And that is most important.

In modern times I find the world is full of tribulations, problems, tensions and a shock that any day we all may be finished. This of course is very dangerous, no doubt, but also it creates an emergency within us and at the time of emergency person starts thinking about deep, about his life, much more deeply. And in depth he finds that there must be some solution. After all God has not created us to be destroyed by some person just pushing a button in America or in Russia to finish us off. There must be some solution. And the solution is that you have to achieve your eternal life. The time is such. Today the

time is such. The time as I call is the blossom time. On the tree of life there were three, four flowers in the beginning. Today there are thousands of flowers who are to be transformed into fruit. They are to be done because the time has come, they are ripped enough, they have got everything. Just it is to be triggered. Once it happens to you, you can do this to other. For example, in Australia, I came much later. Before Me came doctor Warren. And he gave Realisation to so many people, so many people, that I was amazed how he could manage. Because in the country like India, where traditionally we understand what is Self-realisation, we understand what is Kuṇḍalinī, where we understand that Self-realisation it can be only achieved through Kuṇḍalinī awakening, all these things, it is very easy to achieve such results. But he did it. He achieved these result without any difficulty because people were just ready to get it.

So it is your own. The whole thing belongs to you. You have to get your own, your own property, your own wealth. Whatever you know about you is a wee bit. Now you have to know the whole and is very simple, you are all ready for it. You don't have to doubt yourself, that's all. You'll all get it. I'm sure you are all looking as if you are all great seekers and you are all going to get that eternal life which is within you. Believe Me, it is within you. In these modern times to talk about God also is forbidden. People don't like that you talk about God. But He is there, He exists, not only that exists but He permeates into every atom, into every molecule, into every being and He works out. To see His wonderful working, to see His wonderful understanding of us is so

remarkable and so fantastic that is no use describing it. You better open your eyes to that wider horizon where is the domain of God. I would request you to take your Realisation first.

In the modern times I thought of one thing and I knew that was My job, is to give en masse Realisation.

If you give Realisation to one person then it is of no use because you can be crucified, that person can be crucified, nobody would understand. Moreover the time has come that it should be en masse. Anything that is discovered, for example, electricity was discovered by say one person, he had to give it to the society, to the public. It cannot be his private own enterprise. He had to give it to others. In the same way, though Realisation, was once upon a time, was a very secret process done by very evolved people for very few of them, which was the living process of the living God, but was limited to very few people. Today had to be for thousands and thousands and millions and millions and billions and billions of people.

So this is a special time, the time of Last Judgment. This is the time of Last Judgment. You are going to be judged by your Self. Nobody is going to judge you. Your own Kuṇḍalinī going to rise and you are going to know about your Self. I'm not going to say anything. Your Self is going to be your Guru, is going to be your guide. He is going to lead you to that wonderful path of eternity. All that was promised by all the prophets and Incarnation has to be fulfilled. They are all to be proved and all the scriptures are to be explained but you have to have that state of mind.

Now, what I have done is to think of a method by which I don't have to first cleanse you, cleanse your Chakras, do this, do that. Just first enlighten. Best is to enlighten everyone. Put even a little light in a person. He starts seeing the lamp where is the dirt, where is the filth. Let him see his own problems, let him find out what's wrong with him. When he finds out that this is the problem, this is what I've got.

Say for example, on My sarī there's a spot. If I can see it and if I know how to clean it, I will do it. In the same way, when this light comes into you, this light of God's love, then you develop that love for your Self and you don't want to have any kind of tags, any kind of problems adhering to you. Just you get rid of it in no time. The love is so powerful, the love is so great that you just give up may things for which you have been trying to give up, to get rid of you could not; diseases, habits, bad tempers.

So many things you just drop out and you come out as beautiful lotuses come out of the mud and fill the whole pond with such beautiful fragrance. That's what is your destine for.

But we have to see how many will stick on. And that is the difficult part about which I'll tell you tomorrow. I hope today you all get your first inkling of Self-realisation and then we have to establish it properly.

May God bless you.

There is always a little problem about people who are in the West that they always want to ask questions about things, which is a good thing. But I would say because we get into a mood of Realisation will not disturb others. What you can do is to write your questions and give it to

Me. I'll answer them tomorrow in My lectures. We'll always answer, there's nothing to be kept secret. Everything is to be known by everyone.

So you should not think that I'm keeping back anything from you. Everything that you want to know I will tell you.

So please write your questions and I will answer them. But there's no need to be aggressive, because I've not come here to take anything from you. I have come here to give what is yours, not even to give something of My own, but whatever is yours.

So you should verily accept it and enjoy it.

This sets Me a little, if you don't mind, to see you all who are sitting here. You all see Me but I should also see you, isn't it? Is important. All right.

Now, very simple things are to be done. As I said it is effortless. You cannot pay for it, is effortless, is a living process. Just like a seed being sprouted by the Mother Earth your Kuṇḍalinī gets sprouted. You don't have to do anything about it, but a little help is to be rendered because as I said, there are certain problems in people. Now for that one thing we have to take help as far as possible from the different elements. One of them the most important is the Mother element, Mother that is this Mother Earth and we have to take help from Her. You'll be surprised that the sacrum bone which is the abode of the Kuṇḍalinī is made from the essences of the Mother Earth.

So that is of great help to us that we should take the full help of those essences. For that we have to take out our shoes, we need not to take out our socks, but shoes and put your feet on the Mother Earth. Just to take out your

shoes. All of you should do it. Please, it's very simple and put your feet on the Mother Earth. All these will take hardly ten to fifteen minutes. But please don't move away at that time because everybody will be disturbed. Nothing is going to go wrong, nobody is going to be harmed, there is going to be no trouble for you at all. You have to be little patient with yourself and also have respect for yourself. It will just work out without any difficulty, I assure you. Only thing is that little bit cooperate and don't get up in the middle with your ego suddenly standing up or something because you'll disturb others. It's not civil. It is uncivil to disturb people who are meditating. You are now in the mood of entering into the Kingdom of God.

So keep that respect and that protocol that we have to do as we are entering in the Kingdom of God. Another request is that if you have anything tied, here or here, just loosen it because it does make a little discomfort to you. If there is any discomfort felt, then, otherwise it's all right. If you are comfortable, I've nothing to say. Because if... you should be comfortable your attention should not be drawn to any discomfort. You can take out your coats if you find it hot or in any way uncomfortable. You better be prepared for that.

That there should be nothing that should distract your mind outside.

Thirdly, to keep your attention not so much outside you have to keep your eyes shut. Because whatever happens is within.

So you have to keep your eyes completely shut. You know in mesmerism they make you see the person. But

in Sahaja Yoga you have to close your eyes because your attention is drawn inside and for that you must give full support to the attention that it is not outside.

So if you can close your eyes it will help a lot. Close your eyes for the whole time till I tell you to open the eyes. Moreover, one more request is if you are wearing glasses you can take them out because you are not going to see anything.

So please close your eyes without the glasses because eyesight is also helped through Kuṇḍalinī rising. Will help your eyesight very much. Many people have got better eyesight after Realisation.

Now we have to know this is for our own benefit. We have to benefit out of it. Nobody else is going to be benefited.

So our attention should be towards ourselves and not on others. We should not worry about others what they are doing, what they are looking at, but we should worry about ourselves and get the full advantage of ourselves.

Now as I told you that you will raise your own Kuṇḍalinī. I will tell you how to do it. Is very simple that you have to put the left hand towards Me because left hand is symbolic of your desire to get Realisation.

Is the power of desire.

So put your left hand towards Me throughout, like this, like this the hand is all the time on your lap. You have to be comfortable, so on your lap. And the right hand has to be moved up and down first on the heart. I'll tell you one by one, but just now you see where it is to be, heart, then on the upper part of your abdomen, then in the lower

part of the abdomen, then in the upper part of the abdomen, then on the heart again, then here. This is the place where is the left Viśhuddhi, as we call it, where the shoulder and the neck make an angle. On that angle, you have to put this hand little bit behind, pressing it and then you have to put your hand here and at the back here and then on top of your head with your palm on top of your fontanelle bone area, where you had a soft bone in your childhood. You put your hand there and you have to press it hard and move it clockwise like this. Is a very simple thing you have to do which I'll tell you one by one. I also tell you what are these Chakras are and what you have to say on all these Chakras to initiate your own Kuṇḍalinī. You do, you are doing yourself, you can do it at home and again raise your Kuṇḍalinī.

Now, please take out your spectacles. Please do what I tell you otherwise your Kuṇḍalinī won't rise and then you will say: “Mother, why [it] did not try?" Moreover, if you are wearing any mala or anything from any Guru or anything, please take it out. Anything like that, ordinary things are all right, light things.

But if there's anything heavy also you take it out. Please. There should be no identification with anything like that. These are all tags, which we have to give up if we really want our Realisation.

Now put your left hand towards Me. I find left Viśhuddhi catching very much. That means that people feel guilty. On the very outset I have to request you not to feel guilty. Not to feel guilty at all. You are not guilty at all.

So don't feel guilty. Even in My lecture or in the lecture of doctor Warren you might have heard something, which

might have given you a hint that you have done something wrong. Forget the lecture. But don't feel guilty. That is one of the things is very obstructing.

So just say that: `I am not guilty' within yourself. Not only that, but you are the Temple of God. Only the light has to be put there. What guilt can you have that cannot be engulfed by His love? So just do not have any guilt within yourself. Please do not have any guilt.

So now we start off.

Please put your right hand on your heart, close your eyes. Left hand towards Me. Left hand like this.

Now keep your eyes shut. Please keep your eyes shut. Put your hand on your heart. In the heart is reflected, is the Spirit, is the Spirit.

So here you have to say or I would say it's a question to Me. You may call Me Shri Mataji or Mother, whatever suits you. To ask a question, a very fundamental question you have to ask, because you are like a computer and the computer must get the answer to a fundamental question. The question is: `Mother, am I the Spirit?' Ask this question three times. `Mother, am I the Spirit?' `Mother, am I the Spirit?' With full confidence, within yourself. With full confidence, within yourself, ask a question: `Mother, am I the Spirit?' Put the hand on the left hand side, the heart is on the left hand side.

Now, with this question another question follows after that. If you are the Spirit, you are your master, you are your Guru, you are your guide. Now you put the second question when you put your hand on the upper part of your abdomen, on the left hand side. You are working on the left hand side. The upper part of your stomach, on

the left hand side. Please press it hard. Keep the left hand all the time towards Me. At this time you ask another question: `Mother, am I my own Guru?' `Mother, am I my own master?' “Mother, am I my own guide?" Now this center is the center of the principle of a Guru, which is built by many great saints, of very higher systems and that is within us to be enlightened.

So you ask this fundamental question: `Mother, am I my own Guru? Am I my own master? Am I my own guide?' Three times.

Now please take this right hand, down on the lower part of your abdomen, on the left hand side. This is the most important center because it works the technique of the Divine, of the Divine Love. It works the mechanism of Kuṇḍalinī.

So you have to have the Pure Knowledge, the True Knowledge.

So you have to ask: `Mother, please, give me True Knowledge.' [Hindi.] Please keep your eyes shut. `Mother, please, give me True Knowledge.' You have to ask Me. I cannot force it on you. You are free to have it or you are free to deny it. It's your freedom. I have to respect.

So please say: `Mother, I want True Knowledge, I want Pure Knowledge.' `Mother, please, give me Pure Knowledge.' Say this six times. `Mother, please, give me Pure Knowledge.' Please, say this six times because this center has got six petals. With your heart in it, believing in yourself. With full confidence.

[Aside:] This side.

Left hand towards Me and right hand on the left hand side of your stomach. This is the first information going to the Kuṇḍalinī. Now She is moving within you but you have to give her assurance.

So you lift your hand, lift your hand and put it in the upper part of the left side of your stomach, of your stomach, to the same point which is the principle of your Master, your mastery.

So put your hand there. Now here with full confidence you have to say: `Mother, I am my own master.' You have to say this ten times to assure Kuṇḍalinī that she can rise now. `Mother, I am my own master.' Put your right hand on the upper part of the stomach and left hand towards Me. `Mother, I am my own master.' Please say it with full confidence. [You] should not have any diffidence about yourself. Please say it with full confidence.

[Aside:] It's left Viśhuddhi, it's too much. Left Āgñyā, left Viśhuddhi. Ah, better.

One should not think that: `I've done this wrong or that wrong, how can I say?' And should not think that: `I'm this age, that age.' Nothing matters as long as you are a seeker. On a seeker Kuṇḍalinī will rise.

So just say: `Mother, I am my own master,' `Mother, I am my own Guru,' `Mother, I am my own guide.' Ten times.

[Aside:] Aā... Better? Don't feel guilty. This is the trouble with all of you that you are feeling guilty for nothing at all. Why are you feeling guilty? Please keep your eyes shut and don't feel guilty. You have to face yourself. There's nothing wrong with you, I'm telling you, believe Me.

[Aside:] Oh, better.

Now, please raise this hand, right hand, on your heart again, on your heart. And put your left hand towards Me. Keep your eyes shut. Here, with full faith in yourself, with full confidence in yourself, now you have to say twelve times: `Mother, I am the Spirit.' `Mother, I am the Spirit.' `Mother, I am the Spirit.' Say it twelve times with full confidence. Don't hesitate. You are not to hesitate there, please, please. Good. Twelve times.

Now, as I've told you that God is the ocean of love, ocean of compassion, but above all, He is the ocean of forgiveness. Trust in His powers of forgiveness. Don't feel guilty and please lift your hand, right hand and put it in the corner of the shoulder and your neck, on the left hand side. Press it hard. Press it hard.

This is a very, very precarious Chakra I find in the West, because we have a funny habit of all the time feeling guilty for nonsensical things. Now, here you have to say: `Mother, I'm not guilty.' You have to say it sixteen times, believing in yourself, fully, with full confidence. Please say: `Mother, I'm not guilty.' Please say it from your heart. Please say it from your heart. I tell you, you are not at all guilty in the eyes of God. How can a guilty person enter into the holy land of God's domain? Please tell yourself: `Mother, I'm not guilty.' Now those who still want to feel that they are guilty must know that it is the most pleasant thing to enter into the Kingdom of God. Is the most pleasant thing. There cannot be greater joy than that.

So, now, if you still want to be miserable and guilty, I think better punish yourself by saying it hundred and

eight times: `Mother, I'm not guilty.' That will relax your tension a little bit. Please say it hundred and eight times if you think you are still guilty. I can't understand what's this madness is going on. Why should you feel guilty? For what are you feeling guilty so much? Just absolutely waste of time, joyless pursuit, destroying ourselves for nothing at all. You get spondylitis with it and you get angina, all kinds of diseases with this kind of a nonsensical mythical guilt. What do you gain out of it? Nothing. All right.

Better.

Now another thing which is mythical for which you have to put your hand on top of your head where the Christ Chakra is on your forehead. I mean not on top but on the forehead across. On the forehead, across please put your hand and press on both the sides. As you press when we have headaches. Now, at this point we have to say that: `Mother, I forgive everyone.' Now this is another myth.

Some people tell Me: `Mother, very difficult. I'm trying to forgive.' But it is mythical that you don't forgive anything. You don't do anything when you don't forgive anything also.

So both ways is mythical, but when the first myth is there that you cannot forgive others, you play into the hands of another person.

So, why mythically you should play into the hands of another person? Please say that you forgive. It's the easiest thing to say. `I forgive everyone.' I think that's the most difficult people, things for people and I really feel like laughing, it's childish, really childish to say: “I cannot forgive." Sitting down here what are you doing by

not forgiving? You are punishing yourself. You just say: `I forgive everyone. Everyone I forgive.' Just say that. Is such a myth, you'll see, it will drop down from your head, you'll feel very much better, all your tensions will drop now. Just say: `I forgive.' This is the mantra for this Chakra. This is the chanting you have to use, ha. Better.

In any case, if you cannot reconcile to this or to your being not guilty is better once for all, you put your hand on the back side of your head. Now, from your heart, back side of your head, where's the optic lope. Just catch hold of it. From your heart you have to say: `O Lord or O Divine Power, if I've done anything wrong in your glory, please forgive me.' Just once for all, but say it from your heart so that you do not have anymore guilt left in your head.

[Aside:] So much, so serious, it's just here. What a catch! Hm, better.

Hm, now put your hand on top of your head, where I told you it was a soft bone in your childhood, is called as the fontanelle bone area. Press the palm on that area and move it clockwise, seven times, seven times, move it, seven times. It will help you a lot and the Kuṇḍalinī will breakthrough here. Seven times.

At this point I cannot cross again your freedom.

So you have to ask for Self-realisation. I cannot force on anyone who doesn't want it.

So you have to say: `Mother, please, give me my Self-realisation. Mother, give me my second birth. Mother, give me my actual baptism.' Just press your own hand there.

Now please take down your hand, slowly. Open your eyes very slowly and watch Me without thinking.

Watch Me without thinking. It's very hot. The whole heat has come out. Now, watch Me without thinking. Watch Me without thinking. Now you just raise your left hand about four inches or six inches above and see for yourself if there's a Cool Breeze coming or not. Go with this peace in your heart, sleep tonight, tomorrow you come back, I'll try to re-establish it again. But the main problem is that sprouting is easy but to maintain it and to make it into a tree you have to work it out. And for that you should be dedicated. It takes hardly a month to do that. Hardly a month. But you must come. We have very beautiful centers, five centers in Sydney.

So you are very lucky people. They must be somewhere near your place, where you can come. They have got workshops for you. Do come, all of you and become that.

Those who haven't got yet today, doesn't matter. They'll get it tomorrow.

Sometimes it takes some time.

Maybe some problems, maybe something there.

So doesn't matter. Forgive yourself, come again and get it. Thank you very much.

May God bless you.

***Contents: 1985-03-13*, Public Program, Day 3, Hyatt Hotel, Sydney, New South Wales, Australia**

[Introduction by Warren.]

So today I bow to all those who are seekers of Truth and those who have found it.

May God bless you.

It's such a great pleasure to see so many people coming back to know about themselves. All that Warren.....

Contents: 1985-03-14 **Talk to Sahaja Yogis, Kew Ashram, Melbourne, Victoria, Australia**

This is the best you can give to your friends, instead of giving them parties, dinners. That's how you become permanent friends.

So the children are enjoying themselves preparing the next occasion. Going to sit down with Modi today and finalise the marriage program. All right? So I would like to have the names of the people who are getting married. Ah. And I hope, they have everything all right. Because I will have to check up on these things, isn't it? Because day after tomorrow will be a Pūjā and then we'll have to prepare for the weddings, that is on Sunday. Pūjā will be in the evening? What we can do if you want to have a sort of a follow-up program, we can have it on in the morning time.

Sahaja Yogi: But Mother it will be too much for you.

Shri Mataji: No, I'll be out only for one hour at the most. That's you see because I think the contacts are lost. If you don't say I'm there, I'm not there, then they don't come.

So best is to have one day. I'll just come for an hour outside that's all. Keep it like that, we'll manage somehow. Yes, last time did we cook? So many, we cannot.

So they should be left out. See they should come here at the time about say ten o'clock and leave about twelve o'clock, so they don't need anything.

So that's why you were saying we will have the, Monday, when am I flying? That's why you wanted to have the marriages, first, on Saturday. Was that the idea? Saturday the marriages and then Sunday morning is people coming over. All right, if you think so, because on a wedding day, you see there is a shopping, people are out. Then better to use that for the wedding day. All right.

So we can have the marriages on Saturday. But you need time, you see, to prepare. Today is, what tomorrow is Friday. Saturday then we can keep for marriages. One advantage will be that the shops will be open. If we need anything we can get it on Sun, Saturday, all right? We can have it Saturday morning. We can have it on Saturday. All right, we'll do that way. All right. Because have the same tent. See now he's saying Saturday evening marriages. Sunday morning is people going out, workshop evening time. I would say it would be better then. All right, but it would be very hot in the morning time, ten to twelve, very hot I am.

Something has to be worked out. Why don't you have Pūjā in the morning time? You see, in the cooler times we can have it, so that it will have much more effect, on these people. You see, because before Pūjā to have the bhoots on your head is not good. Like just now I'm having a headache.

So see, it's best to finish the Pūjā, marriages, all auspicious things and then have it. It will be cooler time

also. All right? See now it was real headache, I tell you, that woman. She was really, I think, not a very good housewife or something and she could not forgive her husband, bit too much of anger. Feel it Warren? It's all right, give her a bandhan, you see. It's all One has to bear. Very egoistical person, you see. The ego was so much that I was turning her Āgñyā. She wouldn't allow Me to turn it either. That's all. I see Warren we cannot choose, can we? All types are there. You see, just forget it, you see, just forget it don't... By thinking about it you will catch much more. Just forget it. Nobody should feel bad about it. You see, all kinds of people are there. You just can't say what it is. Yes, that's it, that's all right, but this will help, you know. It's has to come out. Better? Is it? I was very happy to see them there. They are such a help, such a help. Ah, in India no child would miss My program, isn't it? Everybody is there, out, for any program.

So when will they arrive, on Saturday morning? All right? So Saturday morning, how can you then have the Pūjā? We'll have Sunday morning Pūjā, is it? Or what is it? There is only preparations we will do here. All right? So we will have to prepare. Also you see what is happening is the Sun, you know.

Sun is giving vibrations. Also I sucked in that, quite a lot and she just added a little bit, what I'd sucked in that's all. She just, I would say that she is responsible, the whole of it, the end of it.

So much of heat was there, you know. Has to be sucked in.

So whatever I said about the school, you had a happy day with that. In that short time what can you say, you know? Actually the modern education is very ego-oriented. It creates more ego than love and compassion. I don't know. What we need is to teach children how to share, how to be compassionate, how to be collective. The education is not towards that, I think, modern education at all. But I have seen the Chinese have thought of these things. Chinese have thought. Though they do not give realisation, but they work it out that way. I don't need one, it's not necessary. All right. Warren. Really I don't need that, On others, not Me, I'm all right. I'm quite good. It will cool down, Melbourne, I think. Really. And the summer? This kind of summer you never had. You must have a summer like this. Very important you see for the ecological balance.

When you have such a summer then the Mother Earth sucks in you see, the rays of the sun you see and that, with that you see all the leaves which are dried and all that, they fall down and also nitrogen is given.

So that's how she gets more enriched by the calcium because the vitamin D you see, that comes from the sun helps her consume the calcium and the nitrogen from the leaves that are there and that's how she enriches herself. Now you, if you have a good summer, a real nice summer then also you'll find you'll have a very beautiful autumn. Your autumn will show beautiful colours and hues and red and yellow; this and that.

Moreover this kind of a heat, you see, takes away the moisture of the Mother Earth, so the crusts are formed and many minerals are created with that. With the heat

only the minerals are created out of the same. You see all the change takes place through the heat from the Mother Earth and the heat from the sun. It's better to have from the sun than to have from the Mother Earth because it can explode. Into a volcano or something.

So you see all these things are worked out in such a way that you get definite seasons. That's important.

Otherwise like England all the time it's rainy season. They play also, they say, hockey with an umbrella on their head. I mean, we have many places like England in India, such a lot of... thousands and thousands of miles, but it is not inhabited. We don't think it is inhabited because it is so cold, so windy, just rain such a lot, all the Himālayas. The foothills of the Himālayas are like that. We don't think it is very habitable, don't use them. I mean, when we can get one square foot of land there for about one anna, that is one sixteenth of one square foot, according to you. According to us, it's not beautiful. According to Indians it is not very beautiful. They think that, why should we fight the nature? Live in a place where you don't have to fight the natures. Even in Kashmir you will be surprised. People are there only for summer.

All the winter they come down, to the plains. They don't stay. Otherwise central heating problems, this problem, that problem. They are not equipped also. There's a good cross section today, good cross section of people, two, three frivolous people come in. Who just came and sat down, went away. One fellow who came in the end, at a time when we had started our, ah, when we had started our meditation you see, that's why I would request you,

some people should be there. As soon as we start meditation, don't allow anybody to come in. And if somebody is going also, you should say that you should not do this. They are told not to disturb, halfway. Be careful otherwise that person might just get the whole thing disturbed, just waiting to say something.

So it's better to see that they go out and then you tell them that you should not have done it. Just now, just now, it's not so hot, isn't it? It's quite cool. Yesterday was very hot at this time? So it has cooled down definitely, isn't it? It has cooled down. You could not sit like this yesterday. There is no air conditioning just now? Yes you better have the, or tea at the end of it, because you see that's why I was telling Warren that before Pūjā, or before marriages, auspicious thing, we should not have any workshop because you see, these people come with all their problems.

So better if you have it, after that, is all right. But married couples should not be there. They should just go away somewhere, those who are recently married, because it's not proper. Who is married? A new person who is married. Anybody like that who wants to marry? You do? You? All right. Where does he sleep? In the ashram? That's good. He's alone? Oh I see. And the wife has gone away. And they are with you? Oh, they are with the ladies. Oh I see. No because he never married. That's why people don't marry these days, you see.

Is life so horrible, that we create more problems. You see there should not be such a binding thing for men. It's the other way round here. Whatever you try with human beings, you see, it doesn't work out.

This way or that way. Oh, it's just left side, also there is a lot of left Āgñyā, left this thing. It's better now.

So many people out of them come before also. I felt that way, but they didn't come here. I will arrange it. I think we should have some more ashrams also.

So that, you see, this end may be far away than may be another end. That side.

No, you see, you should have children and the mothers. And I mean the children should be staying here, to begin with and the rest can shift. Don't disturb the children, for the time being. But if you have more children and if they allow you to have some sort of a portable thing put up here accommodation.

Then also those children mostly should be staying here would be a better idea, with their parents. Would be a better idea. Yes, yes, but, I think, you see, those who have small children, need not stay. Only those who are educated, twenty children are educated. And how many? Yes all with the little babies, should be out. Only the children who are studying here, their parents should stay here. As far as possible.

For something close by, that so that it is not too much for the children to come to the school. But if you have these portable things and you can have more children? Can you? In this area specially? So we will start another school? Start with a school another place. All right. It's good. We should have really, schools of twenty children here, thirty children there, twenty children there. It's a good idea. And so we will get children from other places. We can. I think now, they want to start one school in Perth. They want to start a school also in Sydney. Also

maybe in Adelaide. School is a very good idea. It's the best for the place like Australia, where the innocence is maintained, isn't it? To get children? More children will be born, here at that level. Better now?... means I, I bow to the enlightened ones, you see that means enlightenment, secondly I, I bow to...

because Ekādaśha catches. All right. The first is *[UNCLEAR]* which means enlightenment in beyond ego *[UNCLEAR]* it self shows that you have to give up your ego *[UNCLEAR]* means surrender. I surrender myself to the enlightened one, to the spirit. Then I surrender myself to collectivity. To Dharma.

I surrender myself to Dharma. Three parts. These are the most important three chanting.

Everybody is nicely upside down, with their legs towards God and their heads towards, head towards, hell. Straight forward march. Nobody's sensible. Nobody's sensible there.

Some of them are stupid.

Some are egoistical. Everything. Nobody's sensible, wise, nobody. Anyone you tell Me. Stupid people. And the Sufis. I just don't know how they call themselves Sufis. A little ice would help. Put it in the fridge. A little ice, little ice I don't mind. I think all right. I'll have some food and then sleep. I think the heat and the...

***Contents: 1985-03-14*, Public Program, Day 1, We Are Living in a Relative World, Melbourne, Victoria, Australia**

I bow to all the seekers of Truth.

I bow to them because they are a special category of human beings which is described by William Blake as the men of God who will become prophets and they will have powers to make others prophets. This is what is described by many other seers in India also.

All over the world people have talked about the resurrection time. Mohammed Sahib in His Koran has described that at the time of resurrection your hands will speak. Like when the disciples of Christ got their blessings of Self-realisation from the Holy Ghost which came as a Cool Breeze upon Him they started using their hands because they felt the power flowing through them and they started speaking the language which was strange. That was the language of the Chakras and that's why people thought they were off their minds, they didn't understand. But today we are in a special time which I call as the blossom time. We do not have only twelve people who are seeking, twelve hundred who are seeking, but thousands and thousands, millions and millions. This seeking has come to us from ages, we have been seekers from ages, though in the Western countries the tradition of seeking has lost its meaning very much because of industrialisation. It has grown like a tree which does not know about its roots. In India the climate was very gentle, I think and it's a very old country. Since long people have been seeking why we are on this earth, why God has made us human beings, why should we be in such incomplete state.

Still we are living in a relative world if you understand. We do not what is right and wrong is. Śhrī Kṛiṣhṇa has said that there are three types of people in this world

which create problems. The first type is the type which always takes to something wrong, destructive and run after it and destroys oneself, emotional things. He gets emotional attachments to wrong things, he doesn't value his life much relatively and he destroys himself. Then the second type of people who are which he calls as the Rajasikas who are futuristic, the first are the ones who live in the past, are the Rajasikas, are the people who are futuristic, as we are in the West, very much futuristic. We are planning all the time what we are going to do next moment, but this moment, when we are here, we are not there. They are not capable of knowing what is right and wrong.

Sometimes they may do right but mostly they go towards wrong because they do not know what is right and what is wrong.

The reason why we go towards wrong much more is this: that we have come from carbon, say earlier, from matter. Matter always fights the spirit. Say for example, we get used to anything that is material, a chair, we cannot sit on the ground. If you are used to a bed we cannot sleep on the ground.

So the matter is always trying to give us habits. It is trying to overpower us and that's how we start getting into a comfortable understanding that we have to be dominated by matter.

So such people who are on the Rajasik side, we call them the right-sided people, are guided by the ego that developed because they convert matter into some form and they think they achieved a lot. As I said, a tree dies

and they create a chair and that chair sits on your head and you think you have achieved a lot.

So this is what happens that the ego, as you see on the right hand side, starts developing and when it develops it guides you. It can misguide you many a times, because when there is ego pampering we feel happy and when there is no ego pampering we feel unhappy. Like if you tell somebody, “Oh I like that." Even a person, whom I met, who was trying to hijack some plane.

So I said, “Why are you doing it, why do you want to hijack a plane?" He said, “For the heck of it, for the heck of it." I said, “But don't you think you'll be putting so many people into trouble this?" He said, “But I'll appear in the newspapers as a great hero." So the concept of the goodness is not there. Benevolence is not there, but the concept of something standing out, something out of the blue, they want to show off that they are something greater. And in London we have a kind of funny people, I don't know you might be having them here also. They call themselves punks and they came to Me, to My program with pins here and pins there. All pins actually, in the noses, all over pins and with the hair dyed. I asked them, “Why do you do it?" They said, “What's wrong?" There's no answer to it, what's wrong? But what's so good about it? Why to waste your energy on this nonsensical thing? “I like it." If you like it then that's the last word, “I like it." That's how we live and that's how we grow with it. But one must understand we are neither our conditionings, which is the superego which is the psyche as described by this horrible fellow Freud, or we are the ego as described by other people, say, Sartre and all this.

When he denied that you should not get into any conditioning, he had no discretion of any kind. Because if you have no conditioning what do you have? Is nothing but pure ego, pure ego. There's something like good conditioning also and that good condition makes us to stay in the center, binds us to that central path which is described by Buddha. You have to keep to the central path.

That is, you keep with your ten valencies. Carbon has got four, you've got ten valencies. These ten valencies of balance are very important. Once you go into imbalances because of your superego, of your conditioning, or because of your too much of ego, you land up first of all into physical problems, then into mental problems, then into spiritual problems and lastly it's finished, it's complete destruction. Now the problems we are facing in the West are coming more from the right side than from the left side. To overcome this I thought Christ was the solution because He came as an antidote for that. On the contrary, in all the Christian nations if you find, people have been extremely aggressive on other races. Can you believe it, they are supposed to be Christians taking Bible in one hand and pistol in another hand. That was really so misguiding that in India those who were great people, sages, they never understood Christ because is described that such and such a personality is going to be born. He is the one who's the support of the universe. He is the one who will die and establish the principle of eternal life. All being described very nicely in the Devī Māhātmyam, a book written about fourteen thousand years back, you'll be surprised.

But when they saw these people with the bible in the hand and the revolver in another hand, or a gun, or sometimes a cannon, they said, “This cannot be because He is supposed to be saumya": means mild, mildness. That's why they gave up the hope. We too must understand the knowledge of the tree is not sufficient, we have to have knowledge of the roots and that's why I say the seekers are a special category of human beings who feel that they have to still know about the roots, about the region from where they are going to be nourished.

The third type of people are the seekers, the Sattva Guṇis. They try to avoid extremes, they try to keep in the center, they are the ones who are best seekers. Of course in seeking also people go astray.

They go astray in so many ways. Like, they may like a person because he is giving them some sort of a workshop to work out, they like to work, they want to achieve something through work. They don't like something that is easily available. Sahaja Yoga, saha means `with' and ja is `born' with you. Sahaja Yoga is a spontaneous, living happening of the evolutionary process within you, of the living God, is the living energy within you, which is this Kuṇḍalinī, which is the true desire within you to become the Divine. How can you pay for this Kuṇḍalinī, she doesn't understand money, like the Mother Earth [the sound drops out where Shri Mataji is telling the story of how Mother Earth germinates the seed]. In the same way, the Kuṇḍalinī in her own nature awakens because she is your own mother. She is like a tape recorder which has taped everything that was your past. She's the one who is waiting for a chance to give

you your second birth. This is what you have within yourself.

Now when I'm telling you about these things you need not also believe in Me with blind faith, not necessary at all. You may not deny, but you should understand that whatever I'm saying is like a hypothesis a scientist can put before you. But keep your minds open like a scientist has. Supposing a scientist already knows about everything then what's the use of telling anything to the scientist but as he keeps his mind open, in the same way you keep your minds open you'll understand this is a hypothesis and this hypothesis if it is proved, then you have to believe in it. But we believe into things about, in nothing is known to us, any kind of a mental projection comes in, we just believe in. I'm surprised how people have changed so many of their habits suddenly because some sort of a mental projection has come forward, that you must wear this kind of dresses, that is good for you, you must eat this kind of food, that is good for you. Like, I went to Switzerland I was surprised they were eating cottonseed. I was shocked, cottonseeds, how can human beings consume, only in India buffaloes eat. How can you eat cottonseed? They said, “This is a special now diet created for our health." I said, “I tell you will end up very fast with this because your intestines are not that sturdy as the buffalo has, you are a delicate human being, how can you eat this?" They said, “No, this is what it is said." But I said, “Whenever somebody has said it, why do you accept it readily like that? See some people who are eating it first of all, what happens to them. If they give it to say some sort of animals and if they can digest it that

doesn't mean you can digest also." Any sort of a fad, any sort of a new mental idea comes to a Rajasik's personality, he accepts. He likes to have change all the time. Change that what it wants to such an extent that they'll change their hairstyles and everybody will be wearing the same hairstyles. Then again a second time you will see them having another style and that is a fashion goes on. They don't know by doing this they are really creating not an individualistic taste at all, but quite a common stuff goes on. The problem is that we are looking at ourselves as something superficial, something very outside. If you dress up like this, like some people dressed up just like a primitive people came to Me. I asked them, “Why are you like this, why do you dress up like this primitive people like this and all your dress is so dirty." He said, “We want to be primitive." Now by dressing up like that can you become primitive? Your brain is so modern how can you become primitive by dressing up like that? This is the problem with us, we think by doing something superficial we will get something within ourselves and this is one of the biggest hurdles in your seeking. You have to know that by changing your name, by chanting something, by doing all this madness that people are doing, some people start jumping, screaming, shouting, this all you can do otherwise also.

Also this is not the way it's going to happen. It is Antar Yoga, the inner Yoga. The inner Yoga has to take place, Kuṇḍalinī has to rise, you have to get your realisation as an experience on your central nervous system. Like as on your central nervous system you have got the rest of

your evolution. You are a human being, now with your own eyes you can see things, more than the animals can see. You can feel the dirt and filth much more than an animal can feel. If you want a dog to pass through a dirty lane he passes through. But not you. You cannot do it because you are a human being, you have developed a new `experiencer' within you, a new `experiencer,' which knows the experience of the dirt and filth and of cleanliness.

So you are so clean, you wash yourself, you're keeping everything clean, you can't bear bad smells and things like that. In some way the evolution if it has to take place within you, you have to develop an `experiencer' of goodness, of righteousness, of virtue by which I don't have to tell you, you do this, you do that, or nobody has to tell you, but you yourself become that. That yourself, themselves, develop that special capacity, that special experience that makes you a good person. We talk of peace, big organizations, My husband himself is a Secretary General of one of them and he says no use because people have to be transformed. Unless and until they are transformed there's no use doing it, they are just the same. Unless and until there's peace within yourselves what's the use of talking about peace? We need that transformation for which, you'll be surprised, we are specially made. The instrument is here like any instrument you can see, this is an instrument, unless and until I put it to the mains it doesn't work.

Unless and until you are put to the mains you do not work. The energy doesn't flow through you. Let the

energy which is all-pervading, which is doing all the living work.

Actually we don't do anything, but what we do is a dead work. All the living work which is transforming, say, of flowers in the fruits, can we do that? For example, I say but thousand and one, like even looking after our breathing, pumping our hearts regularly. If you run fast, then sympathetic goes into action, that we control but it comes to normal, automatically. How does it happen? What works it out? They call it of course, doctors are very good at giving names, our autonomic nervous system. Now who is this auto? Auto is the spirit. Auto is the spirit, they don't want to say spirit. They don't want to use that word, but it means that, otherwise tell us, who is the auto. This, one has to understand, that within us this special instrument placed. One after another these centers were created at a different stage of our evolution.

For example at the first red spot is the carbon situation. Then as you started evolving more and more these are the milestones within us. Specially created within us, this Kuṇḍalinī is there, which is the pure desire of becoming one with the Divine. All other desires are absolutely not desires, because if they were we would have been satisfied with them. Economics says that in general wants are not satiable.

So all our wants are something, un-satiable stuffs.

So why run after that? What is that desire which is going to really make us satisfied is this desire, is the Kuṇḍalinī.

So this exists within us, it is within us this all has been made, specially. You are a special instrument.

Now this instrument must be put to the mains. That's the only job. Then why deny it? Why should we deny this? Because we have become human beings with all these things within us, so why not put it to the mains and once you put it to the mains you are amazed that your own instrument what you are.

You don't know what you are, you think you're just an ordinary person you see hobnobbing with other things of life? No, actually you are a special instrument, made specially to enter into the Kingdom of God.

But only thing is, when we are naive or when we are ignorant, we don't understand our own value, like in the Indian village if you take, say, a TV set and say that you can see all kinds of dramas and plays and music out of this, they'll say, `What? This box how can it be?' Then you put it to the mains, he's aghast, what's this magic? To him this is a magic. For some people raising the Kuṇḍalinī is magic. They always ask Me how can it be so simple. It has to be simple. It is so vital. As when we breathe. What do we do? Do we go to any Guru or do we read any book or anything? If you had to do that, how many of us would exist. Whatever is vital has to be simple. Whatever is living is simple. We don't know how many things we are blessed with. The powers of God cannot be described, but one can say that if you see, looking at things, see an Australian gets a child looks like an Australian; Indian gets a child looks like an Indian and also the face. And if you see to the microscopic way, how it works out, how it develops, how the choices take place, is something a fantastic work. You cannot go into that. Is like an ocean. When you start seeing the reality, is like

an ocean. When you start discerning it, finding it out. It's too much.

So what is best to make your drop an ocean. Just to dissolve it into the ocean. Then people think that you have to surrender. You don't have to surrender. What is there to surrender? Only your ego, which has bound you, only your superego which has bound you, has to be sucked in. Let the Kuṇḍalinī pass through and you become one with the Divine.

The problems of health are really shattering. I say we'll not be destroyed by atom bomb because whatever human beings create they know what it is, like the atom bomb itself has become a devil for them. They are all worried. The Americans are worried that if they start it the Russians will destroy them and the Russians are worried if they start it American will destroy them.

So let them be busy with each other. But they are not worried as to the real destruction which is bubbling through. The destruction that is bubbling through in America is not through atomic bomb, but through their own mental disturbances, extreme behaviours, their `What's wrong?' business. Russia same thing. Why? The presidents are dying, what's the reason, have you been able to find out? They are not murdered. In America, they're murdered. The reason, they are dealing in parapsychology, they are dealing with all left-sided things. Because they're dealing with these, all these spirits are getting hold of them. That's why they cannot go further.

So in both ways they are not aware so to what is going to destroy them. But as Australia is a neutral country, let's

see a neutral point of view, that we do not want to be destroyed by our stupidity, nor by our foolhardiness, but let us have our own wisdom to understand how we construct ourselves into human beings who will be wise people.

Now specially for Australians, I have a special feeling for them because this first red center is Australia and this represents the innocence.

So whatever Australians may try to destroy their innocence, they cannot go very far because you have rooted into innocence. You are blessed with innocence. You cannot go too far and it's here it will start, you will see one day, the wisdom, because this is the center of wisdom too.

This is the center of as we call Śhrī Gaṇeśha, the deity of innocence, who is the giver of wisdom.

So this wisdom to give balance in this nonsensical world, which is busy fighting and not constructing themselves into better realms, will definitely one day come through Australia, no doubt about it. But Australians also must put down both the feet down on the ground and don't try to follow others, not try to copy others.

If you have faith in yourself try to develop your own wisdom and understand that you could one day do such a great thing that none of these so-called successful and great countries have been able to. It's all right to have dollar in a collapsable state, you can have something else, but to have people who are wise, who are not going to be deterred by nonsense, to create such people is possible in Australia.

Though My visits to Australia have been few, I should say only three times, this the third time here I am here. I wish I could come many more times, but My own opinion is this, that I have been laboring in that England, which is the heart of universe, for the last twelve years. I haven't achieved much as I have done it here in only four years, is surprising. You must know your own nature, you must know what you are. You are Australians and you have a special wisdom about it. Take to that wisdom, understand that, respect it and work it out. I'm sure that will take no time for you to understand that in your wisdom, you must become that instrument that you are. You have to become the spirit, that's what are. You are not this temporary phase in which you are indulging, you are not to destroy yourself. You're not to destroy your own progenies, but you have to save the whole world out of this island of great people.

So may God bless you.

We take out our shoes to respect the Mother Earth in a way, but also you must know that all these centers are made of different elements and specially the Kuṇḍalinī rests in the sacrum bone which is a sacred bone which means that the Greeks knew about it, that it is a sacred bone and is made specially of the earth element.

So one has to understand that we have to take a special help from the Mother Earth and that's why I said Australia is something special for us.

Regarding questions also, just now we are in a mood, you see, to get our realisation, is better to keep the mood on. Questions, whatever you think, you can ask Me tomorrow; but ask sensible questions, because you have

to be constructive and wise and there's no need to be aggressive with Me. The other day there was somebody who just for nothing at all just got in a mood of shouting at Me, for what I don't know, I didn't even hear him what he was talking. This is not the way to behave. After all you all have this instrument. Now I have come here to give you what you have, your own properties. I'm just to hand over your own keys to you. What is there to fight with Me for that? Is it something sensible to do? But it happens. I don't know why it happens like that: with some people go off their heads, they can't see things properly. Whatever it is you please write down all your questions and hand them over and I'll answer them tomorrow if specifically possible, otherwise in My lectures. I'm here only for two days, that is today and tomorrow, so you must take full advantage of Me, I think, whatever is possible than to waste your time here and there.

Now we have a very simple method of raising our Kun.

d.alinī.

So what do we do first day is to raise our own Kuṇḍalinī. We put the left hand on the lap like this, which is the side which we call is the power of desire, on the lap just like this, towards Me, just like, simple, like that on the lap very comfortably.

Sit comfortably, there's no need to push back your head much or bend down, nothing keep it absolutely normal. Actually you have to lead a very normal life.

Somebody asked Me, “You have to be celibate and all that?" Nothing of the kind. You have to be married, very happily married, you have to have children and you will

know how to lead a very sane, sensible married life and how to look after your children and you will have children who are great sages.

So I would suggest that you shouldn't have all these ideas that you have to do this or anything, as you are sitting you will get your realisation and then you will have just to find out what problems you have, what exercise you may have to do if you have a very bad problem of some physical side. If you have any problem, say of mental side, or any other problem of family life or anything, they will tell you the method, the technique, how through your spiritual powers you can solve them.

So we have to have our own Kuṇḍalinī awakened.

Put left hand towards Me. Now the right hand has to go on different centers on the left hand side of your body, on the left hand side. Now the right hand is the power of action. This is our hand we have to use because I said you are fantastic and the fact is, the greatest thing is that you can get your Kuṇḍalinī awakened this way.

So put your left hand towards Me on the lap, very comfortably you sit down and the right hand you have to use for the different centers.

I show you which ones and then I'll tell you later on when you close your eyes.

So I want to tell you first, on the heart, then on the upper part of the stomach, then in the lower part of the stomach, then again back on the upper part of the stomach, all on the left hand side, then on the heart, then on the neck, here, little on the back side, goes here, is very important just now this is the worst of all, because when you feel guilty this catches. Now one here [front

Āgñyā], then here [back Āgñyā] and then here [Fontanelle], but I'll tell you every time where you have to put it. At the very outset I have to request you that you should tell yourself very clearly that `I'm not guilty at all of anything.' Forgive yourself, that's very important. I said you are the temple of God, you are a special category. Why do you want to debase yourself by feeling guilty? In My lecture if I've said something, forget it. Just tell yourself that `I'm not at all guilty' very clearly with all confidence, that's one of the things you have to do. All right.

Now, we close our eyes and we don't open our eyes till I tell you. Don't open your eyes till I tell you because the Kuṇḍalinī has to rise. Everyone must do it. Those who don't want to do it should please go away. Please be civil, don't do it, please go away. Nobody can force this on you and this is no show on, so please go away. Secondly, those who are doing meditation should sit till you get your realisation. It will not take much time, about fifteen minutes at the most. But some people have a habit of suddenly shooting off like jack-in-the-box and disturbing others.

So you have to be pleasant about it. You have to be pleasant, it's nothing serious. You are going to enter into the kingdom of God, you are invited. There is an invitation, so be pleasant about it and I'm sure it will work out. Now, please close your eyes and the doubting Thomas, you put him outside for the time being. The doubting Thomas is not going to help you. Just don't doubt yourself. You are quite capable of getting realisation, all of you are quite capable of getting

realisation, believe Me, there. Now please put your right [hand], with all your respect to your person, on your heart. In the heart resides the Spirit.

So you ask Me a question, without feeling guilty, with full confidence, a question to be asked in your heart, you can call Me Shri Mataji, or Mother, whatever suits you, `Mother, am I the Spirit?' Ask the question three times because you are like a computer and the answer comes to you as vibrations. Ask the question three times. Believing in yourself. `Mother, am I the Spirit?' Regarding feet I must tell you, you must sit in a way the feet are parallel but not touching each other, but touching the Mother Earth. They should be parallel to each other, sit in such a way that they are parallel, touching the Mother Earth. Not touching each other. Ask a question, please ask a question three times, `Mother, am I the Spirit?' Please don't feel guilty. This question is followed by another question that if you are the spirit, you are your own guide, you are your own Guru, you are your own master.

So now, please take this right hand down on the left hand side on the upper part of your stomach. Now slowly press it there. Don't say any mantras, don't chant anything, nothing of the kind, just don't force your mind to do anything, it will happen automatically. Now at this point, you have to ask another question to Me three times, `Mother, am I my own Guru? Mother, am I my own master. Mother, am I my own guide?' All right. Now you take down your hand on the lower part of your abdomen, your stomach, in the left hand side and push it there. This center is very important, because this is the

beginning of asking for the True Knowledge, for the technique, how to manoeuvre this power of God's love.

So here I cannot cross your freedom. You have to say that you want the True Knowledge, the Pure Knowledge.

So please say six times, because there are six petals to this Chakra, `Mother, may I have the True Knowledge?' or `Mother, please give me the Pure Knowledge.' Six times please. Please don't get up halfway. It's not proper to disturb others. Please be seated, please be seated.

Now take this hand again back to the center of the Guru principle, that is in the upper part of your abdomen. On the left hand side, in the upper part of the abdomen, on the left hand side. Now as you have asked for your true technique, the Kuṇḍalinī has started moving. To give her a proper cooperation, now you have to say, with full confidence, with full assertion, `Mother, I am my own master. Mother, I am my own guide. Mother I am my own Guru.' Please say this. When you say this, the Kuṇḍalinī will rise higher. At this point you have to say ten times. As I said there are ten valencies, ten Guru principles, within us. You shouldn't have any fear, any fear whatsoever, about Kuṇḍalinī. This Kuṇḍalinī is your mother and she is going to bear all the brunt upon herself to give you this realisation, because this she has been waiting for ages. You are not going to be troubled at all. There is not going to be any trouble whatsoever.

So now what we have, please close your eyes, now what we have to do is to put this hand on the heart again, back on the heart, left hand towards Me and right hand on the heart. Take out your shoes please.

Put your left hand towards Me and right hand on the heart. Take out your spectacles, please. Now keep your eyes shut. At this point you have to say, assert with full confidence in you, `Mother, “I am the Spirit,' you are the Spirit. All right. Say twelve times `Mother, I am the Spirit.' Now you have to know that God is the ocean of compassion, ocean of Divine Love, ocean of grace, bliss, joy, everything. Apart from that He is the ocean of forgiveness. Whatever you might have done He is the ocean, everything engulfs, dissolves into His ocean of forgiveness.

So please forgive yourself first of all and now raise your right hand in the corner of your neck and the shoulder. Little backwards. This is the center you catch. This is the center you catch when you feel guilty.

So now please say with full understanding about yourself. Please put the hand from the front on the chest you put it, not backwards, put it from the, on the chest, the hand on the chest and then put it down, otherwise it will pain. Yes. Now press it hard, press it hard and here you say sixteen times, with all faith in yourself, `Mother, I am not guilty.' Say it sixteen times, `Mother, I am not guilty.' You have to be pleasant, you have to be happy, you have to be joyous. Not to feel guilty and miserable. Please say, `Mother, I am not guilty at all.' That will really help. This the worst center you have today, worst, is very painful, please say, `Mother, I'm not guilty.' If you still believe that you are guilty of doing something wrong for nothing at all, I would say better get a punishment of saying hundred and eight times. That will release you of your worries, of feeling guilty.

What do you do about it, it's a myth to feel that way, isn't it? Ah, better.

So now please say it sixteen times, `Mother, I am not guilty.' Now raise this hand on your forehead across, across and hold it tight and press it hard, as if when you have headache, you press it the same way. At this point you have to say, is the mantra for this center, is, that `Mother, I forgive everyone, Mother, I forgive everyone.' Now many people think that is very difficult to say, actually it's a myth, it's a myth because we do not do anything whether we forgive or we do not forgive. But if we do not forgive others we play into the hand of others.

So please say, `Mother, I forgive everyone,' from your heart. How many times is not the point. From your heart please say, `Mother, I forgive everyone.' From your heart.

Now take your hand on the backside of your head, backside, on the optic lobe, hold it tight. Here because you feel so guilty please say, once and for all, `Oh Lord, if I have done anything in the glory of Divine which is wrong, please forgive me.' Just once with full understanding and heart, please say that, `Forgive me. If I have done anything wrong, please forgive me.' All right. Now take this hand on top of your head and put your palm on top of your head and press it hard and move it clockwise, on the area that was soft in your childhood. Press it hard and move it. Your palm, palm, not fingers and move it clockwise.

[Shri Mataji gives the Cool Breeze through the microphone.] Now please take down your hand, slowly, take down your hand on your lap, right hand. Now open

your eyes. Slowly, very slowly. Now watch Me without thinking, watch Me without thinking. Though there is air conditioning, you'll find the Cool Breeze coming out of your head. If you put your right hand towards Me and left hand on top of your head. See, now is there Cool Breeze coming? Little higher. It's a very very subtle thing, don't doubt it, little here, little here, please take. Put right hand towards Me, little raise the right hand maybe, hmm, good. Move it like that and see, just see for yourself. Move it little bit, see now. There is the Cool Breeze, not the breeze from top. Don't doubt it, because this is the breeze which will empower you to cure others, to cure yourself, so it's not the air conditioner, just see this. Now, all right, quite a blast. Now you put back the other hand toward Me, now, again see the right hand, left hand towards Me. With the right hand you see, right hand you see, left hand towards Me and with the right hand you see. Enjoying so much, just see it's a miracle, that's the real thing that you can't do. You can jump, you can change your clothes, cut your hair, cut your nose, do everything, but you cannot get this Cool Breeze out of your head.

This is the Cool Breeze of the Holy Ghost. Holy Ghost is within us, reflected as the Kuṇḍalinī. See now, raise it higher, it's good. It's there, it's there. Now put both the hands towards Me. See if the Cool Breeze is coming in the hand. Should, but if it is not, we'll try something else and don't think. It did not happen with thinking. Now put your hands like that. Now you can push both your hands like this towards the sky. Push back your neck also like this and ask a question, `Mother, is this the breeze of the

Holy Ghost? Mother, is this the All-pervading Power of God? Mother is this the Brahma?' Ask a question, push back your head. Push back your head and just ask. Now you're feeling the air conditioner, but actually also you are feeling this breeze. Put your hands towards Me. Now see, you'll feel the breeze coming from Me. All right? Now take it down, see in your hands, are you feeling the Cool Breeze? Yes, there it is. One more thing we have to do now we have got our realisation. Most of us have felt it. Those who have not felt it, doesn't matter, because of this center sometimes you do not feel it, doesn't matter, but tomorrow again you have to come and I'll establish it. The one thing we have to do is protect ourselves. Before we go out. Tomorrow also before going out of the house you protect yourself, in the night you protect yourself, very simple, because now the power is flowing through your hands. Now what you do is to put left hand towards Me like this, or when in the house just like this. Now with the right hand you have to protect your auras so no negative forces can trouble you.

So what you do is to raise from here to the top of your head. Let's do seven times to seven Chakras. One, everybody should do it. I don't want you to be caught up again, is two and everybody, whether you got realisation or not, is, three, again, is, four, five, six and is seven.

Now the last thing I have to tell you is how to raise your own Kuṇḍalinī. You have to put this hand, I am showing now only, before your Kuṇḍalinī and move your hand in such a way that it is first above, front, lower and back, it's like that. Put the left hand straight, moving like that and this has to move like that, clockwise. Now let's put it

nearer the Kuṇḍalinī, lower, lower, now start moving it, that's how it moves, the hand, one hand, moves straight, another goes round it. Now the Kuṇḍalinī is up. Now make your shoulders loose, put your head back and give it a twist, now you have tying the Kuṇḍalinī up there.

Let's do second time again. This is how you do it. Three times, again you raise it. Now you see it. The left hand will move much faster, now you push back your head, push back your shoulders and just give it a second twist. Third time you have to give it three knots, so again please raise it higher, push back your head, give it one twist, then the second twist and the third one with a big knot. Now feel it in your hands.

See now, the instrument will work better. Like you see we have made our connections better. Right, that's it. Now feel this experience. This is the experience of the spirit. Now what to do about it. How to work it out, all those things *[UNCLEAR]*.

May God bless you.

Contents: 1985-03-15 **Talk to Sahaja Yogis, the day before Marriages, Kew Ashram, Melbourne, Victoria, Australia**

Tomorrow we have decided to have the weddings in the evening time so, there are, how many people are getting married? Can you give Me the list of people? Yes.

So many people are getting married. Now tomorrow, as the time is very short, as we have, they'll be arriving tomorrow morning and they'll be all be sleeping off, all the brides and bridegrooms and I don't know...

Nine of you, so there are still seven coming. All right, how many girls, one, two, three, four, five, six, seven, eight, where's the ninth? Who? Sydney, all right.

So we have nine.

So what I'm saying, that you have to have, choose your own, one man has to have one brother, younger, one of the younger boys, you can have one little boy as the brother or one unmarried man. Then you have to have girls who are flower girls. All right. Then you have to have one, uncle, of yours, some uncle has to be there.

So this is the relation we need, is for girls to have father and mother and the boy to have either a uncle or mother, one of the two. All right. Do you follow that point? So out of you nine at least you decide now, who will you have and the boys, little boys will be the brothers of the wife, so you select brothers of the wife and the girls will be the flower girls. And the bride has to have one more thing, is a bridesmaid, which should be a little grown-up girl, who has to look after the bride. Did you follow the point? So how many people all together? Same. Me, I'm out of it. Every girl, flower girl, should be general, flower girls need not be belonging to any girl as such. But she needs a sister, younger sister. Yes, yes, at least a father or a mother, one of the two. At least, at least. All right. This is what you have to select.

So, now the program is such that tomorrow all the boys have to, all the girls have to come round at about five o'clock and they'll be applied with Haldi. It will take about ten minutes as you know. After that the girls will go for their baths. Then the boys will be applied the Haldi. After

that the boys will go and take their baths and go to this place nearby, what you call? Motel, you are there.

So the boys go down there.

So we finish at about, say, the whole thing from Haldi to going there and going in a procession whatever it is, you have to get some cars for them to come down, altogether should be by seven o'clock you should be here.

So girls should be ready about say six-thirty. They should be ready by six-thirty.

So they do the Gaurī Pūjā in half an hour's time. By that time the boys arrive, so girls are there ready to receive them. Say we can put it, girls will do even earlier than that.

So the girls are ready beforehand, so they have time, like five o'clock, they come, do it, ten minutes, have their baths, this, that. And then start getting ready.

They should try to be ready say five-thirty. They finish this in one hour's time.

So whatever you need to be ready with, you just keep with yourself and as soon as you finish your bath you start getting ready.

So you are ready, say, by about seven o'clock. The boys should arrive here whence about seven-five, or so.

The girls will be standing in the line, the boys will arrive and then they'll be given garlands. Then the father or mother or both of them of the girl will go and do the Ār.ti and invite the boy to come inside.

And then they will be garlanded. First the girl has to garland and then the boy has to garland. All right.

When the girls are moving, all the flower girls must be ready with the flowers and they have to shower flowers on the way. And all of them should stand in one line and the little boys should be with the brother, as brothers should be also standing with the girl, so the little boys and the sisters all walk forward. But the mother and father now go to the fire and sit there till they have garlanded, or they can come at the back of the boy and carry them to the fire. All right. Correct? Then we have the ceremony. And after the ceremony we'll have the rice cooked by Me. What we call pilaf. Which I cooked for people in Sydney, but I didn't do that for Melbourne, so I want to do it. All right. Then next day we are having in the morning time, we are having the Pūjā. It's not a very long Pūjā because we'll not have havan so it will be from say about eleven till one o'clock. Then the rice that will be left over will be eaten after that, so that you don't have to bother to... Then you have to prepare, at seven o'clock we are going to have here the workshop. Any questions? Yes, ornaments you see, all these ornaments are actually given, at the time when the girl is doing her, you see this, she gets, she does all her washing and all that and she gets ready, when she takes her bath, you see, she wears another sarī and she comes out, she comes in the room where everybody sits down and they are given these ornaments by the boys' side.

So somebody, the mama or somebody maybe the mother or mama of that, should come and give those ornaments to the girl. All right. When the ornaments are given, then they go away and the girls start dressing up fully, they go away and then they go round with the boys dressed and

arrive here about five minutes past seven. Keep it that way. All right. What else? I hope you have got dresses and all that for the *[UNCLEAR]*. He has done a good job, very fast. And the presents, have you got them? For the bride and bridegroom? Tomorrow morning I am thinking I am going to get something, present.

Now one more thing I have to tell you. Anybody who can do it. That you must get Me the list of children and their age groups. Say, from sixteen downwards. Sixteen to fourteen, then fourteen to twelve, like that. We have the age group, like that. Alright. Tomorrow morning, if someone can give it tonight, I will be very thankful. And the small babies also. We have to get the presents. Any other question? You find out, whichever is good. Modi is there, he is going to do it. All right.

So do that. It is going to be about at the most one hours ceremony, I have to still, with Modi I have to do all that. Now the other people who are not getting married, should not run away with the boys, but there's not going to be any procession; are we going to have any procession? All right.

So the only thing what they can do when the boys arrive here, just entering inside they can just, inside the road, we can have that kind of a thing. A small procession. From the gate, to this place. But you'll have to become one horse. But you can come in the car, don't walk down. All right. Yes. And the boys will be given their clothes and all that, tonight? Or tomorrow. When they go, you see when they'll have the Haldi you can't give them, but after taking your baths you see they can take it.

So what you do after taking baths they can take it from you. But when they are playing with the Haldi, nothing of the kind.

No, no, they have to have their baths, here, accha, you do one thing bring some sort of a dressing gown, wipe you faces, go in your dressing gown. You want to do the, here the bathing. That's a better idea.

You find out that. As long as you wipe your face and come... Look sensible. What you can do is cover yourself with some sheets. Walk like...

Now, is going to be a nice time tomorrow but I hope you start the music and all that tomorrow morning.

Music, somebody should be in charge at that time. We need lots of music.

So shennai and all that we should start in the morning. Now what about Haldi? You got that mehendi, have you got mehendi? You've got.

So that has to be done tonight for girls.

Somebody has to do that tonight or tomorrow morning.

So you do one thing, do that tonight and then tomorrow again, those people will be coming so we can do it tomorrow to them.

Before they go off to sleep you should do it. As soon as they come so finish half of them and the rest can be done. That can be done tonight. Children are quite excited. You haven't seen the weddings you see but they came on the horses. Here there are no horses, otherwise we should have brought them on horses. Once we had fifty-four couples, can you imagine, one hundred and eight. See sixteen is a good idea, now only sixteen now.

Nothing exceeding. Ah? fifteen all right. Now can I take your leave? May God bless you.

***Contents: 1985-03-15*, Public Program, Day 2, Where Are Religions Leading, Melbourne, Victoria, Australia**

I bow to all the seekers of Truth.

Everyone has been talking about truth; since long we have been hearing that we have to find out the truth and there has been a evolutionary process even in our spiritual seeking. As you must have seen how gradually we are built up and how the Divine personalities came on this earth to give us a new awareness, a new dimension, a new understanding of ourselves within. All this evolved slowly one after another, outside as well as inside; but what we see outside is something frightens people. They see a person like Khomeini, they see a person like Idi Amin, then Gadaff, they're quite shocked. They think these fundamentalists are there, they can't understand how these people can carry on with that kind of a fundamental idea in their head, that they are the best and they have a right to proclaim as if Mohammed Sahib was in their pocket.

But is true of every religion, they are very close, they are not sophisticated so we do not see their fanaticism, we can see this fanaticism but those who are so sophisticated, like I was born in a Protestant religion; I found they were extremely sophisticated and no escape was left for any seeker to come out of it, because only thing was to dress up nicely, go on a Sunday, attend a meeting and finished, pay for the parson, pay for the

church, finished, you are saved once for all. I used to think how they are draining all the seeking of human beings away, how, what is this going on? And then we had Paul, I was shocked to see him in the Bible; how he was there I don't know. But he was never with Christ. He was actually an anti-Christ in a way because he was epileptic, he tortured people who were Christians, suddenly he sees some light and takes up the charge, becomes the leader, orders about, organizes God, Christ, everyone, Church.

Now today it's nice that we see that second confrontation, now we have two groups of people, those who believe that Christ was miraculous, was Divine and those now who believe in Paul that He was not.

I say He was, He was the Divine incarnation of the child, He was the Son of God, it can be proved now.

Now the time has come to prove all these things. Hindus are the same, extremely fanatical. They have a funny custom of having a caste system which was never, never preached before, actually the one who wrote Gītā was Vyāsa, who was the illegitimate child of a fisher-woman.

So how could you say that you are born as a Brahmin? Valmiki who wrote Rāmāyaṇa was a man who was a thief and also a fisherman and he became such a great saint. None of the incarnations took birth in the Brahmin family except for Parashurama's, so the so-called Brahmins today who say that they are the ones who are the fundamental Hindus should know that they are not.

Brahmin is a person who knows the Brahma, the one who feels the power, the eternal power, the power that is all-pervading of God, the Brahma. If you cannot feel that

then you are no Brahmin, you are just trying to proclaim like any priest does. Everybody has taken these beautiful flowers away from the tree of life, when they are dead they are calling this is mine, this is mine, this is mine. And they are fighting, they are militant. How can you be militant like these born-again people? You'll be surprised that in Geneva they come with Bibles, Bibles in their hands to hit Me and I was just laughing. They have a tape on that I say what Christians are coming nicely down with the Bible to hit somebody, I mean can you imagine such absurd things happening in the name of Christ, in the name of other great religions? Every religion has gone wrong, Buddhism has gone wrong to such an extent that Buddha did not want to talk at all about God because he thought if you talk about God everybody thinks they have become Gods.

So best thing is tell them first Self-realisation, I did that Myself for some years. First take your realisation then I'll talk about God. No God, nothing, first take your realisation. That's why he didn't want to talk about God, that's why they call him *[UNCLEAR* Anishwar], means he does not believe in God, he's an atheist.

He was not, but he saw the point. It's better not talk about God, let them have their Self-realisation and then we'll talk about it. But Buddhists, they not only worship everything, but if you see the way they go on all worshipping they're really maddening people. Really maddening. You cannot imagine how they could be so funny I have seen, in China, I was surprised with these llamas, that when I went to China, they showed us what they got from Tibet, because I knew Pahi, ancient things

were there written, big, big plates of real gold and wine glasses and beer glasses all made in real twenty-four carat gold, thick ones.

All were used by these lamas.

They had taken this money from these poor Tibetans. If you see the poor Tibetans, you'll be shocked what sort of life they have lived in and they have lived. I have no sympathy about communism as such but what I saw shocked Me, it was no publicity stunt because I know Pāli. It all belonged to this llama, that llama, this person, that person. For ages they have been extracting money from these poor people who didn't even have sufficient money to clothe themselves in that cold and they call themselves religious.

Then it strikes you, you think why, why all this, how can God do these things? It's only human beings, they really have such a knack of ruining everything that is beautiful if they want to. And this is what has happened.

Now when we stand in front of reality we realise that reality is, there is reality, there is God. Back in Algeria the young people got such a fright from the fundamentalists organizing themselves that they wanted all to become communists. There were five hundred young boys, doctors, engineers, architects, all sorts of intelligent boys, they all became communists. One of them somehow came to London, he got his realisation, very intelligent boy, extremely intelligent and he went back and told them “No it's true, there is God. There's every meaning to what Mohammed Sahib has said only these people have ruined it” and all of them got realisation, they came to London by plane, they settled down in

Sahaja Yoga. This is what it is that such a reaction is built in, in the minds of people today. It's very difficult on one side to fight the people who do not believe that there could be anything like God and there's another group which believe that God is all in their pocket, they are the ones who are owners of God. Two types of extremes one has to go on fighting and sometimes you wonder what is going to happen to these stupid people; what are *[UNCLEAR* you] going to do? But as it is today we see that there are many seekers who want the truth and the truth is a simple thing, very simple thing is the truth, that you are the spirit, you are the one who is the spirit, not this body, not this mind, not this ego, not this superego, what you are is the spirit and the Spirit is the reflection of God Almighty within you and you are the reactor. This is the truth and once you become the truth the nature of spirit is that it is the truth. As I told you yesterday we live in the areas of relativity, everything is relative to us, we do not know the absolute, the only thing that knows the absolute is the spirit. That's the only thing that knows the absolute, it does not live good or bad, for example even a child, supposing there are ten children who are born realised and you tie their eyes and put a man before them and just ask them to put hands towards them, now we have here some realised Souls, little children, all will say that this particular finger is burning, or two fingers are burning, or here it is burning, or it is numb, or it is giving good vibrations in the hands. All these things are to be decoded and somebody has to tell you with a mouth, the unconscious does not speak, it may appear in the dreams but by the time you get up from that dream

you pass through so many layers of the present subconscious that you forget what you are seeing; you haven't got that detachment to come out of that state of sushupti, direct into the conscious mind.

So the only way it has to be done that somebody has to decode it and tell you what is what, as simple as that. But to know this truth, to know this truth as I told you yesterday you don't have to do anything, it is effortless. `Sahaja' means effortless. Also, it means born with you, the power to become the spirit as well as effortless, spontaneous, that's a good word, spontaneous, because all living things are spontaneous, we cannot explain how the seed sprouts, we just say that the Mother Earth has the power to sprout.

Now when you become the spirit you become the truth, means you know the truth, about anything because you come in contact that All-pervading Power which has got all kinds of telecommunications.

There are some people who told Me that they saw Me in dreams and then they came to program.

Now, how can it happen? It can, if it is something like the ether, we have from the ether you can see on a television something in the same way you can see in your deeper sleep something that exists in the ether, is the subtle of the ether, is the subtle of all the elements, is called the causal of everything. If you become subtle you touch that circle. As soon as you are become a subtler being, more than a human being, you start seeing colours, hues, aesthetics, everything. In the same way once you become the spirit you see the aesthetics of righteous living, you enjoy the aesthetics of virtuous

living, because you are become a subtler personality, you see things in a subtler way. In a very subtler way. Now as it is there are vibrations all over, but you can't see them; after realisation you can start seeing them, like small Karmas around you; you can see them. You have to become a subtler being to understand what you are, but this is the problem that people refuse to become subtler beings. They want to remain as they are because they think we are skeptical, we are doubting. But why? Why are you doubting? Why do you doubt is the point, it's only your ego, the stupid one, what has it given you? What has it given to anyone in this world, this ego, it has just aggressed others and made you a stupid fellow, that's all. Why not become a subtler being? The higher being which you have to become, that's why you have become the human being.

Now the spirit becomes also collectively conscious, it becomes collectively conscious because it is a collectively conscious being within us and that collectively conscious nature comes into our awareness and when it comes into our awareness, means into our attention, we become collectively conscious, so that we start feeling we are *[UNCLEAR* another] person, who is the other? Like some people say we have done so much good to others and they say that to Me. I am really surprised but I don't do anything whatsoever.

In My own nature it is working out whatever it is. But who is the other, supposing this finger is paining and the, another finger is just trying to console it or to give some comfort, do you feel any gratitude for this hand, or for this body, who is the other because if you become part

and parcel of the whole, then there is no other. No other left, everybody is within yourself and when that happens you actualise, you actualise, again I say the experience of collective consciousness.

That's how you solve the problems of the world. Today we may say we are great friends, you see.

This country, that country, great friends. But it comes to that sometimes that two brothers cannot live together, two brothers, two sisters, husband, wife cannot live together. For the first time when you become the spirit you realise not as a mental projection or a mental understanding but your being, your central nervous system realises that who is the other? The whole system changes, the whole priority changes like the light when it is not enlightened the problem is how to enlighten but once it is enlightened it starts giving light automatically. You don't have to tell the light, `Now you give the light,' it does, because it is enlightened. In the same way when you are enlightened you become a personality you really become, again I say, again and again, becoming. It's not a question of just saying I am now the twice born, I am now a realised Soul, nothing of the kind. You get a state within yourself by which you can feel that on your nervous system the centers of another person's and your own centers on the fingertips. You can feel, actually you can feel, what that person has, the problem and you can feel what problems you have.

Then supposing you know how to solve those problems, supposing, then you solve them. That's the simple technique if you have to learn how to solve these problems. It's very, very simple thing to work it out on

very gross to a very subtle level. I went to Kuala Lumpur for a program, a program was fixed in the evening I reached there. To My amazement I found that now Indians must have a visa for *[UNCLEAR* Kuala Lumpur], we never had it. Because the Sikhs have put down their foot that they want the Indians to have it.

So I knew big people there, I telephoned to them, they said we can't help on this point and we're sorry. But I said, “Nobody told us." He said “The news has not yet reached London." So we are stranded there, they said now we are to go to Singapore. I said, “I don't mind, but I have a program in the evening now what to do?" So, a simple thing I did, you won't believe how simple thing it is, I just closed My eyes and thought of this person. Now if you have this power of love within Yourself that fellow certainly melted away. He said, “Have you come to do some spiritual work here?" I said, “Yes." So he telephones to another lady, the lady says “Yes, I've heard about Her." So they themselves formed a group of people who telephoned to the bosses that we must allow Her to come, sir, this won't be good. I didn't do anything to them, I tell you I promise I didn't do anything, how I worked it out, I really promise.

It's very simple, because you fight with the cause and effects, you are fighting with the cause and effects.

But if you go onto your center on your Principle, the principle is beyond, if you just stand on your principle the cause disappears and the effects disappear ultimately.

But it sounds very fantastic.

Sounds, it is not, I tell you it is not. You are fantastic, just think that you are made out of a carbon atom, with four

valencies to ten valencies today. Aren't you a fantastic personality yourself, just look at yourself. Then what is so fantastic that you can go beyond the cause and effects. This is a simple thing you can do with a very, very simple method, but first you must be connected. If you are not connected you cannot do anything. You must be connected to that All-pervading Power which is flowing all the time within you. Then you are there, problems are solved. We have solved so many problems like that, by just raising the Kuṇḍalinī of the people, just raise their Kuṇḍalinī, when the Kuṇḍalinī is raised what happens now you are paying attention to Me, I say pay attention to yourself inside, you cannot. When she rises some happening takes place the whole attention is attracted inside.

Like the attention spreads like this and the Kuṇḍalinī rises like that. She pulls out your attention inside from all kinds of funny temptations and funny habits and useless dominations, everything it just comes inside and covers your Kuṇḍalinī and then She takes that up here, where resides the seat of spirit. When you come to the seat of the spirit then what do you get there? Is the blessings of the spirit that means your central nervous system gets enlightened by the spirit.

So whatever you achieve is on your central nervous system, it is not somewhere hanging, that you can feel it on your fingertips. Now some people who do not feel think, `Oh, they are very great because they haven't felt, they don't know something wrong with them that they did not feel.' It's the other way round in India. Say in a village I am giving, somebody doesn't feel he starts

crying “Ah what happened, why did I not feel, what did I do?" But here people feel proud, “Oh I didn't feel at all, I was so strong." You see? Because there is no tradition, no tradition of seeking.

You see Christian religion as I know has no tradition of seeking, go to church, wear nice dresses that's all. Sit down and pray, let us sing hymn number this, this go back home. And I used to wonder what is this, this is not going to take us to Christ at all. What Christ has said that you are to be born again. Not only that, when Nicodemus asked “Is it that I have to enter into the womb of my mother?" He said “No” that would be like a flesh giving birth to flesh, but the Holy Ghost has to give you the birth, now where is the Holy Ghost? You ask anybody, even the Archbishop of Canterbury was asked by Robin Day. With My presence it has happened so I cannot disbelieve it. It's not as somebody's story and he said “What is the Holy Ghost?" He said “I am agnostic." The Archbishop of Canterbury says he's agnostic.

So Robin Day says then what are you doing there? He said “I am doing my job." He said “Yes I am also doing my job, you're also doing your job” that's it. They are on a job there. What do you say? Imagine Christ providing jobs to all these useless people.

So this is where we stand, let us face it clearly. This is not what we are. Is all kinds of funny things that go on. We are the spirit, the spirit is such a fantastic thing that it is the source of peace, it is the source of peace. No use talking about peace and preparing atom bombs.

There is no use organizing things about peace and fighting among themselves in the election, who will be

the president of the peace committee. I've seen all their stupidity, I've been seeing it every day.

First thing is who is going to give the champagne? Nobody's bothered about peace. Just talk, talk, talk, talk, talk. Peace is only possible if we become the spirit which is the source of peace that you become peaceful. The peace comes because a thought rises and falls off, another thought rises and falls off. You are living on the cusp of these thoughts and in a speedy country you are jumping fast on every thought, this to that, that to that, that to that, big yarns coming out of your head. But there is a space in between these two thoughts which is the present. When the Kuṇḍalinī rises she takes you through that.

So you go beyond the waves of the thought, like you are standing in the water and you are frightened of the waves, but if you get to a boat then you start seeing those waves without getting frightened and this is exactly what happens to you that you get to that state of a witness which is also described in the Bible.

I mean nobody talks about it, they don't know what is you see, just go for a sermon, sit there with a headache for one hour, come back home. Same with the temples today, in our temples they are selling all kinds of drugs. Today a girl who came to see Me, I was shocked, she has been taking drugs when she had three children, her children are suffering, she is suffering. I told her how did she take so much drug, I mean there should be some sense in your head to have children and to take drugs like this.

So she said she had some Guru called Shivaji Troy. I don't know who this new one is who says he is Shiva and because Shiva used to take all the drugs, all his disciples should take drugs and even when they are going to have children they should take drugs, imagine! Now Shiva is the one who is the consumer of all the poisons of the world, He's the consumer. Will you consume poison tomorrow because you are Shiva? Suddenly you become Shiva's? He is the one who takes away, who consumes all that. Like Christ took away the spirits and put them in the pigs so are you going to consume all the spirits and put them into yourselves? A simple thing like that convinces people that they are Shivas, if you see ego is blasted, if you are given a new dress to wear, some name of a *[UNCLEAR]*, something like that, you become convinced “Oh I am a big yogi, so I can take drugs, after all nothing care, what's wrong." She produced three children in that condition, I don't know what's going to happen to those lives, so irresponsible, but they put all the responsibility on the Guru, but who is going to face the life are the children.

So as the spirit you understand that the responsibility lies with God Almighty. Actually, actually, but you see everything happening, like you are going by a plane and some people thought that it was too much load for the plane so they will put their luggage on their heads; like that we have put all the luggage on our heads, we have tensions. But the one who has taken this in the plane is going to land the plane all right.

So we don't have to keep that luggage on our head. This is exactly the position that once you realise you throw

away all that, you become completely relaxed. There's no tension, there's no tension. The tension has built up because you feel unnecessarily responsible or you put your responsibility to someone who is anti-God, you don't put your responsibility to God and you cannot, even if you say so.

In India, for example, Kṛiṣhṇa has said that put all your efforts at the lotus feet of God, so they say, so many commentaries. “Mother whatever we do, you see, we put it at the lotus feet of God." “Even if you murder will you put it at the lotus feet of the God?" “No, that won't *[UNCLEAR]*." “Why? Why shouldn't you put that also?" “Because not good." I said, “Who told you that?" You cannot put it at the lotus feet of the God, because you are not connected with God. Where are His feet dangling? Where are they? Unless and until you are connected with him how can you say that you have put it at the lotus feet of the God? Actually automatically it happens to you, then you say, you don't say I do it, I gave realisation, nobody says like that, what they say is, “Mother it's coming, it's going." It's in third person we talk, “It is not yet there. It is, it's missing." That's how. In the third person one starts talking he doesn't say “I am doing. I'm giving realisation." Is the Kuṇḍalinī, she's giving and she hasn't yet come and you become absolutely detached about it, to such an extent that there was a lady who travelled with Me to America and her son came all the way from Honolulu whom I could not give realisation, very difficult man, Indian, but very difficult.

So she came to Me, she said “Mother please give him Realisation." I said “You are a realised Soul, you give realisation and you give him a certificate." She said, “How can I, if he's not realised, how can I give him a certificate?" I said, “That's it. If he's not a realised Soul he's not a realised Soul, so be detached about it, why are you worried about your son? Tell him that he should work it out and then he should get his realisation." We can't help it if they do not want it, you cannot do it, you cannot work it out, you cannot force it, it has to rise, it has to work out, in the third person it happens and then you become in akarma, means you become non-action.

We do not do any action, no action, you just become an instrument like this is doing no action, it is just here when it is put to the mains in the same way, you just become into non-action, but you see all that is happening, you know how to manoeuvre but it's all in non-action. The light comes in there, you see the electricity flowing into it you don't say `I am the light.' In the same way you see the Kuṇḍalinī working through you, you see the All-pervading Power, you see all that and you just say, “It is working, it's happening, it's doing." So you fall in a different category of people who are not attached to anything, you are not attached. Like some people say that you must give all your money to Gurus to get detached.

If you are a married person and the Guru is a non-married Sannyāsī, why should you give everything to him? You are a householder, what business this Sannyāsī has got to take all your money. You have carried your money for your own family, why should you give it to the

Sannyāsī? Very nice coming down, from somewhere, like a Sannyāsī and taking all your money. What a Sannyāsī he is.

So the asceticism or sannyās is within, you just get detached about it. You see if you are in a rich family you can live in a palace. I would say if you see My house in London is really like a palace, I would say, but if you see Me in Indian villages I'm on a bullock cart. I can sleep near a river, I can be under a tree, I have no problem, I have no worry of My physical comfort as long as My spirit is in comfort I'm happy and that's what happens to you. That you become seeker of the comfort of the spirit and not of the body.

But that doesn't mean you become primitive, that you start growing your hair, smelling awfully, no, you are a normal person, you are absolutely a normal person. I have to say that because everybody what ever I say they go to another extreme. Tomorrow I'll find many people coming, walking down with *[UNCLEAR]* because human beings if you don't keep them in the center they will slip out this way or that way. You see, you have to see they are kept in the center properly so they reach their thing.

The other day another fellow comes up and says “Mother do you think we should have celibacy?" I said “Who told you that?" I mean I never said it. I said you are to be married because there are great people who are to be born to you. Another fellow today attacked Me with a question “Why do you decide for the marriages of others?" I never, you see there are people they have to select and say I want to marry then I said alright. But supposing I think this won't work out, I must warn them

that you try but may not work out. You see I have to warn them because tomorrow they'll say `Mother, you said yes,' but I told them, that see this is rather difficult.

So this is what it is instead of having the whole thing neutralised before marriage, what's the use marrying today and walking to a divorce case? Today they marry, tomorrow they are going for a divorce case. This is nonsense.

So the marriage is established also with the full understanding of the spiritual position of a person and also with the full understanding as to how this marriage will work out their different qualities.

In India of course we can sell horoscopes and the one of them is very good idea before realisation, but after realisation I mean you go beyond horoscopes, you go beyond all kinds of stars, everything, you go beyond time, you go beyond your Guṇas.

So now how to decide at that point? Still there are temperaments in a subtler way still hanging on so for marriage, one has to know what sort of a person will be congenial.

The same person may not be happy with the other one and the same may be happy with another one.

So that is, has to be judged.

Now then another thing is that you lead a very normal life, you become extremely normal person, extremely normal. There's nothing abnormal about it. On the contrary who are not realised go to abnormal things. But you become the warrior of truth, a warrior of truth like Christ, when he saw people stoning Mary Magdalene he

stood up, he had nothing to do with prostitutes, such people have nothing to do with prostitutes, but he stood up and he said to those who have not sinned so far can throw a stone at me, that's the strength of the truth. Truth is not afraid of anyone. You'll be surprised in the year 1970 openly in a much bigger hall than this I'd openly taken the names of all the fake Gurus and what they were in last lives and how horrible they are, openly. And everybody says they are going to come with pistols, so I said I have to see who's going to come with a pistol, let's see. Not one inch they moved. That's the power of truth.

When you know the truth you say it. You are not afraid of death or any threats. Whatever is the truth you say because you become the truth. You become very honest to yourself, you cannot be dishonest anymore, you cannot be. You become so tranquil within yourself because you get integrated in your mental, physical and emotional being, there's nothing torn between people. Just understand this is the right thing.

This is the right path. Whereas if you feel you are lifted up, you are going in a path which doesn't touch all these bifurcations, diversions, all these temptations and all stupid wastage of time, but you are just moving so smoothly into a realm of such beauty and love among yourselves. Then the relationships between men and women in general, becomes very pure, like sisters and brothers. It's such a pure relationships you never find any problems like that.

You put ten Sahaja Yogis together. I've never seen anybody running away with somebody's wife. It's a

common problem in England. You call somebody as a guest in the house, next day you find your wife's run away. I mean imagine it's all right in India if you call somebody he might run away with some of your things, might be replaced, but what about wife. Such a thing never happens amongst Sahaja Yogis because the relationship, to be good among the society and the people is to be that one should have pure relationships, otherwise it cannot exist, the society will become a violent society. A society which is in turbulence, you don't know, every time you are frightened your wife may run away, your husband may run away, he may do this he may do that. But if you are steady and you know that this is it, then you are not bothered, you don't want to cheat your wife, you don't want to cheat your husband, nothing, you are enjoying each other, whether sometimes you are not together doesn't matter, you just don't hanker, you don't get absolutely lost. There's such a show of love on the streets everywhere in the West but next day they might be going for a divorce. It's such a imsy relationship that exists between husband and wife.

Like in Russia they have a huge big compound, I have seen that, where all the bridegrooms and brides have to walk, it is about, at least two hundred yards like a long distance and sometimes there could be two hundred, three hundred bridegrooms and brides walking you see, towards the altar on that big thing.

I said, “Why such a big thing you have kept, poor things have to walk and then in the church they have to walk, it's too much." They said because they may decide not to have marriage, it's better they should decide now. Really

very practical people, very practical actually. This is what it is, but in Sahaja Yoga all these problems become very minor, we never have these problems at all. The girls feel safe, the boys feel safe, it's the whole society feels extremely safe and happy and peaceful because you have become the spirit. Because spirit is not only holy but is pure, is pure, it is purity, it has purity. The feelings that you express are sincere, pure, there's no cunning in it, there's no artificiality, it's just pure, real, genuine.

Whatever you want to say you say it genuinely from your heart. It is not superficially said, so a person's depth suddenly shows up and you'll be amazed how people change. You see there was one fellow who told Me “Mother, I am a changed person that's all right, but all my relations have changed." I say “How?" He said, “I was a very snooty fellow, I was a rich man, I was very snooty, after realisation I realised I am a spirit and they're all the spirits and the whole snootiness dropped off from somewhere, I don't know how and I'm such a popular man with *[UNCLEAR]*. I'm enjoying my generosity." And he's become twenty years younger now, otherwise he was worried who is going to take away my money, who is interested in my money, what will happen to my money, no worries, worries drop out.

As Doctor Warren has told you your diseases get cured, definitely they get cured, any kind of disease can get cured if it is in limits, but say it's a gone case then what can we do, let the body take another form.

But diseases when they start you know immediately a person who gets say a Ekādaśha Rudra, immediately knows he's in for a very bad disease if this, all these

Chakras, eleven catches, may be cancer, myelitis, all these incurable diseases are in, immediately he knows, he works it out, clears it, he's out of danger. Even before the doctors could detect it, you'll know that you have the trouble.

So you become the detector, you'll know your pathological conditions without going through all that horrible X-ray and all those things and you know how to cure so you are your medicine and you are your doctor.

So self-sufficient you'll be surprised, this has been described more than fourteen thousand years back by a great astrologer called [Satwacharya] in India, was the pioneer of all the astrologers. In a book called NĀdi Granth, is a very big book, NĀdi Granth and this is completely described, this happening will take place that you will not need any more hospitals, but doctors should not get a fright, we are not into curing people, we are here to make them doctors, that's all. We don't want to cure people; they must become doctors first and then they can cure others.

Now regarding the Spirit, the last and the highest thing that it is the source of joy. Joy has no duality, it doesn't have happiness and unhappiness, that is the ego, when the ego is pampered it feels happy, when it is hurt it feels unhappy, so it has nothing to do with that duality; it's in joy. Say a sensible man is watching a tragedy or a comedy as a drama he enjoys both, he doesn't get involved into it, in the same way, you enjoy life without getting involved into it and the life becomes a source of joyous living.

So the joy that you feel is rather late in the Western minds, reason is the mind of the Western people is over-developed and the heart is less developed. But say in a place where people are developing now, they're developing their brains now, developing countries, the heart is more developed.

So they feel the joy first and they are not bothered about knowing about the brain.

But the Western mind will first of all see is it true or not, yes, it's true, then it will go and see this fellow, let me see the vibrations of a tree, of a doggy, this, that. They go on analyzing everything, see with the vibrations of this photograph, of this sarī, of that clothes. They go on like mad, they go on first analyzing it, then when they get out of it, they settle down then they find the Kuṇḍalinī is fixed here and the source of joy starts pouring, just like the river Ganges, it pours actually physically you feel that what we call the *[UNCLEAR]* is the rising of the hair when you feel that joy falling from your head just like the Ganges falls on Shiva. When you see a beautiful picture, say you see a Mona Lisa you think this Leonardo Da Vinci what he must have done, how much it will cost, this, that, all those things. But a realised Soul does not think he just looks, looks at it without thinking. The joy of the creation of that beautiful painting absolutely is reflected in his mind like in a rippleless lake; all that is surrounding it is completely reflected. That's how the sense of beauty and aesthetics change absolutely. And we have had so many great people who were born-realised before. Also Abraham Lincoln was a born-realised fellow.

We had people everywhere in the world like I would say that Michelangelo was a realised Soul, Mozart was a realised Soul. I mean there, so many people were realised Souls, but nobody knew about them, they were effective because they were above all that and they created these tremendous things because they were one with the Divine Power that is creative, that is not only creative it is protective, it is the one that thinks, that understands, coordinates, cooperates and works out.

So Sahaja Yoga is a collective working today. In the modern times there are two things different from what we have had before. In the beginning it was, they used to take one disciple, cleanse his Chakras, cleanse him for years together and then give him realisation. But today the time is different.

So many seekers are there just ready to get their realisation.

So Sahaja Yoga first gives you the realisation, even a wee bit of it, experience if you get in that light you start seeing yourself very clearly and then you become your own Guru, you start cleansing. Supposing there is darkness I cannot see this sarī, there's a spot I cannot see, but if I see the light I see it and I clean it. In the same way you also clean yourself, automatically, I don't have to tell you don't do this, ten commandments, nothing. You command yourself and you look after yourself, I don't have that headache anymore.

If somebody is a drunkard or any alcoholic murderer or anything come all and get your realisation because inside whatever is outside is so bad, looks like mud, but inside

is the lotus which rises, above the *[UNCLEAR]* lotus you rise and make the whole pond so fragrant.

That's what you are, that's what you have to be. I must say this, is such a lengthy subject, as I told you I must have given at least three thousand lectures in English, only in England, I don't know how many in other countries. There's no end to it and every time I say something they say, “Every time Mother You are saying something new." So you can have My tapes, you can listen to them but no use unless and until you get your realisation and settle down within yourself. What's the use of listening to Me? It's just talk, talk, talk, talk, talk.

So today let us again have the experience of the spirit and enjoy ourselves and I will invite you to come down to this place a little ashram we have to have the experience cleared out, questions cleared out, minds cleared out. Also your health problem. I would request if you can bring little salt, sugar and water with you, it will help Me a lot, because then I will tell you if you have any problem you can use these vibrated things for your use and also some oil will be a very good idea to bring so that you get it vibrated and use it.

Thank you very much.

Tell them if they come after we start meditation, tell them not to... It will take about fifteen to twenty minutes but those who want to leave should leave and be kind to others not to leave in the middle of the meditation because it will take about fifteen to twenty minutes, not much but one should not disturb others. Or if you want to go to the bathroom or something you can go and come back but settle down, settle down for it because this is

the experience of ages that you have to have, this is the experience of the ages.

Now, as I told you before that we have to touch the Mother Earth, now we think that by taking out our shoes you see how do we touch our Mother Earth because we are sitting so much higher than the Mother Earth. But is a symbolic expression, symbolic, is a symbolic expression we are giving. Those who are sitting down please all of you have to do this otherwise you better go away because it will trouble others. Please all of you should do it otherwise please go away. Nobody can be forced into it, everybody is welcome.

Now, you have to put both the hands like this on your lap very comfortably, very comfortably on your lap. Put both the legs, feet, in such a way they are apart from each other and the legs are parallel, about parallel to each other, be comfortable.

You need not put back your head or put forward, just sit comfortably in a straight manner without giving any strain to your body, that is one of the things, you have to be comfortable. If there is anything that is tight, anywhere, please loosen it. Sit in a way that you feel relaxed. As I said yesterday, today again, at the very outset I have to tell you that you are the temple of God, you are special people, not to pamper your ego, but that's a fact, but, only one problem, that you have learnt how to feel guilty all the time, so please know that this will harm your ascent. Do not feel guilty at all, you have to tell yourself I am not guilty at all, you have to tell that. Yesterday it was too much I just was really panicked at that because it wouldn't work out in the beginning.

Please tell yourself that `I'm not guilty at all, in no way I'm guilty because God is the ocean of compassion, an ocean of forgiveness, so how can I be guilty?' Just tell yourself very sternly. All right.

Now there are four Chakras, there are Chakras which we are going to ourselves awaken, ourselves raise the Kuṇḍalinī, so there should be no problem for you to understand that it is you who is raising the Kuṇḍalinī. Put the left hand on your lap comfortably; is the power of desire that you want to have realisation, it should be just comfortably put on the left side.

Now the right hand is to be used for your action, same thing as we did yesterday but I will tell you where to put it, first of all on your Heart Chakra, then on your stomach in the upper part, then in the lower part of your stomach, all on the left hand side, then again back on your upper part of the stomach, then on your heart and then here in this corner, many people do it like this, no. You have to do it from the front side. Now this is the horrible Chakra which gets caught when you are guilty and I'm feeling the terrible pain here; please stop feeling guilty. No, this way. From the *[UNCLEAR]* across, on the left hand side. Yes, that's it, here. Then you have to go on your forehead, then on the back of your head...

[Aside:] Turn round and show them,... holding the optic lobe, then your palm is to be put on top of the fontanelle bone area where you had a very soft bone as a child and press it hard and move it seven times. But I'll tell you all these things and you have to say the different things at different points which is very simple, in simple English.

Now, another thing is please don't open your eyes during the whole ascent, you can take out your spectacles it does help eyesight also, but you don't open your eyes because as I told you the attention is dragged inside, is better not to keep the eyes open, because eyes take away your attention outside.

So keep your eyes all the time shut. Now you will see mesmerism is just the opposite of this. Now, we close our eyes, all of us close our eyes, just close your eyes. You have to pay attention to yourself and to nobody else. Now please put your right hand on your heart and left hand on your lap. Here, as I told you, is reflected the spirit.

So the first question you must ask is `Mother' or `Shri Mataji', whatever you like, `am I the spirit? Mother, am I the spirit?', three times, without feeling guilty, please don't feel guilty, with all confidence ask this question `Mother, am I the Spirit?', because this is a fundamental question which your computer is asking, the answer will come to you.

So please forgive yourself and ask this question, don't be angry with yourself, `Mother am I the Spirit?' Keep your eyes shut. Put left hand towards Me, left, left like this and right here. All right. Keep, close your eyes now. Photographs will be better when you get your realisation. Keep your eyes shut. Now, thank you, now. Second question follows on another center which is the center of your principle of Guru.

Put this right hand on the left hand side of your abdomen, your stomach, in the upper part. This is the center of mastery, of the Guru principle, which is built by

all the great incarnations of Guru principle. We have to awaken it by first asking the question which is followed by the first question, `Mother am I my own Guru? Mother am I my own master? Mother am I my own guide?', ask the question, three times.

Now, you take your right hand down on to the left hand side, on to the lower part of your abdomen, your stomach and press it, now this is the center, this is very important center. Put it down, this is a very, very important center.

This is the center, this center is called as Swādhiṣhṭhāna. Now this is the center through which we work out the True Knowledge, the Divine knowledge. Now here I cannot force you, again as I said, so you have to ask, you have to say, `Mother, may I have the Pure Knowledge, may I have the Divine Knowledge.' Please you have to ask for it, I cannot force it on you as I told you. You are free to choose. Please don't feel guilty, say it six times without feeling guilty, whatever I have said or anything that you think you have remarked on something, which you might have done wrong, something, forget about it, just forget. And forgive yourself. Say it six times, this will make the Kuṇḍalinī move.

[Aside:] Ah, all right? Now raise this right hand to the same place of the Guru principle that is on the left hand side of the upper part of your abdomen, your stomach, in the upper part, at this time now, because the Kuṇḍalinī's moving, you have to cooperate with Her and show your full assistance by saying, with full confidence, `Mother I am my own master, I am my own Guru, I am my own guide.' Please say ten times. Ten times because there are ten principles of *[UNCLEAR]*.

... got it it's clear, very clear, very well. Now, please raise this right hand on to your heart again where resides the Spirit again with full confidence you have to say twelve times `Mother, I am the Spirit.' Again, please assert, Mother, I am the Spirit."... Ah. Very good. Twelve times. Now please raise this hand in the corner of your left hand side neck, press it hard, take it backwards. Here you have to say sixteen times, `Mother I am not guilty.' I have told you again and again that God Almighty is the Ocean of Love, Compassion, Grace, but above all He is the Source, He is the complete embodiment of forgiveness, believe Me. What mistakes can we commit that challenges His powers of forgiveness? Sixteen times. If you all feel still guilty then better punish yourself and say it a hundred and eight times as I told you yesterday you have to be in a pleasant mood. You are going to enter into the Kingdom of God. Now raise your hand onto your forehead across. Here please say from your heart, `Mother I forgive everyone.' Please do not analyze it, just in a general way, `Mother I forgive everyone.' I tell you it's a myth when we say we cannot forgive, neither we can forgive, neither we can say we cannot forgive; both are mythical. But if you don't forgive then you waste your time playing into the hands of others who want to harm you.

So just say that, `Mother I forgive everyone.' You will feel so relaxed. Ah.

Now put this hand at the back, hold your optic lobe area, hold your optic lobe area and press it hard.

Now once for all you tell God Almighty or The Divine that if you done anything wrong `Please if I have done

anything wrong please forgive me, please forgive me.' But don't feel guilty, without feeling guilty, just, just say it... without feeling guilty so? Better? Is not much... Now raise your right hand on top of your head, put your palm pressing in the fontanelle bone area in the area which was soft in your childhood.

Press it hard and move it in a clockwise manner. Move your scalp in a clockwise manner. Now at this point I cannot again cross your freedom; you have to ask Me that you want your Realisation.

So please say, `Mother, I want my realisation, please give me my realisation.' Say it seven times please; you have to ask...

Now, please take down your hand on to your lap. Slowly open your eyes and don't think. Just don't think. Now you put your right hand on top of your head and see if there is a Cool Breeze coming in...

Now put down your right hand again and see with your left hand, right hand towards Me. See now if there is a Cool Breeze coming in... There? Move it... What? It should... is a subtle thing... All right, is that *[UNCLEAR* height], good. Yes. Don't doubt yourself... All right, some of you have not forgiven. That's one of the reasons you do not get breeze. Now will you please put your right hand towards Me and say, with the left hand on your head, with your heart, `Mother I forgive everyone.' Say it three times really believing. All right, forgive everyone. All right, put back your left *[UNCLEAR* hand] again, see. Better now. See forgiveness is the biggest block. Now put up your hands like this and ask a question, pushing back your head, please say `Mother is this the Cool Breeze of

the Holy Ghost? Is this the All-pervading Power of Truth? Is this the Divine power of God called Brahma?' Ask this question three times. Don't worry about the air conditioning and all that. Now put down your hands and see on your hands, do you feel it, very silent, see the peace, the peace within. There is no thought. Just see there is no thought within you. There is no thought at all. You watch Me without thinking. You can do it, now one more thing one has to know. How to protect yourself, we are going to have a workshop for all of you. Please come along. You have to look after and respect your realisation. You must know is the most important, all the other things are absolutely of no value, but you must respect is the first sprouting. Those who have felt, not felt all of you please come along.

I'll tell you one more thing, whether you have felt it or not try to take a protection, is very simple way to give protection to your aura, because your hands now *[UNCLEAR]* the Cool Breeze is coming out, the power, so put the left hand towards Me, don't think, don't think, that's the main thing, keep up, put the right hand like this on the top of your head, so we have to do it seven times. Let's do it, one.

Stop it. Again the second one, this is we are giving protection, third one, to our aura, four, fifth and the sixth and the seventh. Now what you have done is to give yourself a protection because now when you go out you'll suddenly be confronted with all that is gross. Start thinking about it. Keep yourself protected. Now the way, how to raise your Kuṇḍalinī, is also very simple. Before sleeping you give yourself a protection and then sleep.

To give yourself a realisation in the sense that you fix up your Kuṇḍalinī is very simple, which I would like to tell you, very simple it is. Put your left hand in front and right hand along, it moves the left hand, rises like this and the right hand moves upward front below back, like that it moves. Let's do. Now start it off and you stick this Kuṇḍalinī up, push back you head, make it loose and give it a twist and now a knot, second one now, same way. Three times. See now. Push back your head.

Is two, third time three knots. That's all. Every day, if you do it, you will find you will be improving. Let us move *[UNCLEAR]*, looking at this left hand. Now push back your head again, one, two, three. Now see your hands will speak as said in the Koran. All right.

Some people felt tingling yesterday, some people felt pin-like thing. That what I have learnt that shows that there are some obstructions that must be cleared out.

Something wrong physically, mentally somewhere, must be cleared out. And everybody has some individual problems so the Kuṇḍalinī is sucked back into, it doesn't matter as long as you know how to raise it and put right, you'll be surprised very soon you'll reach a state which we call as the doubtless awareness, where is not mind but you become absolutely one with the truth, the first is the thoughtless awareness which is called Nirvichara Samādhi, which you have got just now and the second one is the doubtless awareness. It hardly takes a month to achieve that but you don't have to come every day. It will be every week, one day you have to come, but you must know that please don't waste it. You are all being sprouted seeds, a very newly born babies we can call.

Just you have to look after it. Be kind to yourself, be gentle and respect yourself, as I respect you and love you, please love yourself...

May God bless you.

Contents: 1985-03-16 **Talk to Australian Sahaja Yogis, Kew Ashram, Melbourne, Victoria, Australia**

Do not stay here in the ashram all day, please go to the coffee shop and talk to people about Sahaja Yoga, go out and meet others! I want women to be as capable as the men in doing, Public Programs. The men have saved the world many times and now it is up to the women to save the world.

Contents: 1985-03-16 **Marriages, Back Garden, Kew Ashram, Melbourne, Victoria, Australia**

... ask all of them to stand at the back so all the people have to stand at the back so the girls can stand up. And bring their garlands and you have to... one garland to the boy. *[UNCLEAR]*.

They should all stand up and move back. All of you will have to stand this side. All right. Should we ask them to get up now Warren? Have you given them numbers or something? Make them stand in that way... They are standing now better stand... way. Now, yes. We have to start. Get the garlands.

This light has to be brought in here. I've not seen... shining before I think. May God bless you. No, no, the children have to be in front of them, with the flowers in the hand. Can you break off the petals for the children in their hand? Warren, you have to take the flower petals

for them, for the children. In the hand... like this you make and give to the children. The boys have come, or not? They should come now.

Warren, I think the girls better stand there because the boys will come here now. Can they come that way? Let the girls stand this side. Now you take your lights this side, I'm sorry to say. Is better. Take the lights on this side. All right.

All the children you move them this side. All right. All the children you move them this side. The children. All right. No, no, children, you stand here, in the line. All the children have to stand in the line here all right. Now give the flowers in the hand. Tell them that they have to put flowers, put it in one hand. Yes please. Let them do the Ār.ti... See, hello, are these done or not? Oh, I see, so make the Ār.ti then, one big one, just make Ār.ti one by one. Come let them do it... Have you made Ār.ti, Warren?... Warren, have you got the Ār.ti ready? And you have to put to them. Did you tell the girls and the boys, have to stand behind the girls. Little boys, the brothers of the girls have to stand behind and the sisters and the brothers. Warren, ask the brothers and the girls, the boys' sisters, the girls' sisters and brothers have to stand. Yes, behind them. And now, bring them by numbers. First number one do the... Ār.ti. You see in India systematic, in India no problem, in India. Come here Peter.

[UNCLEAR]. Also you have to spread this side because they'll be walking down. Keep it here for the time being. Put it double, put it on top of this, yes so it comes up to that. No, the other way round you put it, you see... other way round, other way round. No, no, no, no... what are

you doing, you just... They've never done it.... Just you put yourself into bandhan. For the last one spread something over there, for the last one. Pull it out that side a little.

Warren: These are wet. No, no, just put it the other way round.

Shri Mataji: Something should be put now, the grass... should not sit... that's better. Warren, you spread it, you see what I'm saying, if you just double it... Now come along, see. Because that will spoil the sarīs... they have got... now, they have, why not spread these? That's it, put it down. Put it down.

That side is also problematic, Warren. That's what I'm trying to tell you, that make one line. You see put these things behind and make one line, you see this thing you take it on the other side. No, no, no, what I'm saying that make one line, don't have two lines. Because there is water, how will they do it? One line, yes, one line. You make just one line. There's no need to have two lines. Just make one line.

Warren, in one line you put all of them. Yes, of course. Make fifteen people to sit down together. Fifteen in a line, you can have up to the end. Warren, some can sit like that some... that side. How can you do it?... all right. They are not equal distance.... That's all. It's very much better this way isn't it? They can all sit together in a line, they are not many. Now the Ār.ti has been done. Ray see that they come, number one last because you see she is, number one here? Now can you remove this one from here so they can, they have to walk like that. All right done now, nothing to worry. All right. Warren. No, no, not

necessary, no one's going to sit in front. Yes, there you can sit down and the elder people can sit down.

You can put it double.... Open it and put it because they can't sit on that. Put other side down. Yes, double it like that, that's a good idea. Make it double like they are done see. Start it from...

So you cover the whole lot. That's it. Better now. All right. Music. Put the music on. Now give... to everyone.

Now you have to have these things in your hand. All right, can you push them? And seven times Modi will be singing, it's eight times, seven times. Put seven times. The seventh time is the complete. All right.

You put it like that. Eight times. It is eight times you have to put this.

Some people could come this side later on. Come on this side.

Some people can come this way. Yes. All of you, yes children, not children, you come along, you stand here. Come along. Take this. See the Bombay [Mumbai], Bombay [Mumbai] efficiency. No, no, no, no, what are you doing? It's a big problem... Modi himself is no, no, it's not that.

You see the whole group is there. Here everything Modi has to do, that's the point. They should not have been given. Now also call the cooks. What are they doing? Cooks, they have to attend. I don't see Munjit here. Ah there. All right. Let the boys come in. You just stop that now. Boys have not arrived. Wives have not yet arrived. They are still getting ready? Where, in the room? In the room. They are arrived...

girls can sit down, sit down. My shawl. Where is My shawl? Why don't you take from here, all the girls? Why don't you keep it here? Now all of you sit in a line.

You stand up now, the girls stand up. Will you please move from the center, other people, just move out,... in your hand. Number fifteen, let him go... on the ground, who are you, stand behind. Stand behind the boy. Number fourteen... Just follow them, stand behind. Father, mother and mama should stand behind them. No the boys should face the girls and you stand behind. Are the father, mother, going to marry? Let them be a little further, Warren. Again, the mother, the father should be behind, otherwise.

They want garlands also. They're just standing without the garlands, they haven't got garlands... don't disappear... First four haven't got the garland... you go and give garlands to the first four, see that they all have garlands... the bridegroom must come, then the parents must come behind them. All right. Just say... like that. Take their photographs also, little bit. When they are coming you see you can just take it. In India the bridegroom always takes and we say that you have to put the red carpet, otherwise he won't come. You see we are really fussy. May God bless you.

Now go... Go behind. Are you standing behind him? Are you the mother, father? You stand behind.

Otherwise there will be confusion again... or let them stand behind the fire... All right... let them...

Find your girls and stand there. Tell them that they should go and find the girls and stand there... Now before garlanding your husbands you must verify.

Now the boys don't have to move. The boys have to stand where they are and the girls have to move, slowly with your heads down. All right. Hold the garland in both the hands. The girls should hold the garlands in both the hands and put your heads down, walking toward the boys. Before garlanding see that's your husband you're garlanding. And walk very slowly. You have to just walk in such a way, there are eight mangal ashtakas and then it will be done. Now, I'll tell you what mistake we have committed.

This has to go to the... because the boys were coming. All right. Lots of fun must be, all right. Now move this side, yes.

Now the boys turn round, now you must stand straight. You see these are not standing straight behind you, tell them. Move back. Move back. Yes now. The girls should be in a straight line, don't walk fast.

You are not in a straight line. Don't walk fast. You are not in a straight line, there's somebody, yes. And walk very slowly in the same line, very slowly, with your heads down. Now we'll start the mangal ashtakas.

Now after every stanza you have to put these things that we have been given, rice, on the bridegroom and the bride. On both the sides. Now can some people come this side also, because this side somebody has to put also, some of you can come this side. Come, come along little bit... Of course the children should be in front.

Now the flower girls, flower girls have to be in front. Now the flower girls have to move very slowly, very, very slowly, very slowly. Putting the flowers. Now somebody

should move with the flower girls. Can you stand that side.

Somebody that side and somebody this side. Move the, yes, you move with them.

Yes, move very, very slowly. The little girls should move very slowly putting flowers while you are moving, all right. All right. Little, little flowers you should allow to fall, but walk very slowly, all right, very, very slowly. Let's do it. No, no, no, no, it's too fast, again go back. The light is not sufficient.

Shri Mataji is singing with Mister Modi.

It's a great thing that Ādi Shañkarāchārya *[UNCLEAR]* because of this Brahmin. Now, take it down.

Now move out. Yes pull it out. Now the girls have to move forward, slowly. Move forward. I managed.

Move forward, even, yes move forward, still more forward. Move forward please. Move forward, as soon as they start. Ah, now, put the garlands. Bend your heads. Once for all. Now put the garlands back. Good.

Congratulations. Beautiful.

Now, they should come, Warren. They should come and touch My feet and go and sit down. Now let them go because after marriage. Go ahead, from here. Yes, go ahead. Now, you see the parents also go with them.

Warren: Parents sit behind or stand behind. Boy on the right. And the brothers, brothers.

Shri Mataji: Now the little girls should not bother, the brothers should be there.

Warren: the little girls, no; the brothers only. Go back, go back.

Shri Mataji: Come behind, be careful.

Warren: You might have to sit at an angle to each other.

Shri Mataji: What we can do is to make the parents sit in front, is better. Yes, that would be better.

Now the, you're carrying in your hand what we call the coconut, which you put it on the kalash that is there. Put it on top of that, nicely decorated. Put the kalash there. Is it fixing or not? You come from this side. Don't cross over. Come this side and sit at the back here. Come along. Father, mother and brothers.

Warren: Father, mother and brothers.

Shri Mataji: Father, mother and brothers. From this side, because we don't have space. From this side, at this back.

Warren: Father, mother and brothers.

Shri Mataji: All of them. Don't stand at the back this side. Peter, are you somebody's... no. Ah, all right. Where are the mothers here? Where are the mothers? Warren: Who's a mother here?

Shri Mataji: Yes, you could also stand behind.

Warren: Like everybody.

Shri Mataji: First of all let the people who have to marry sit down and then the rest. Those who are not father, mother and sister can sit at the back. Now listen to Me carefully. Now the boy has to apply the kumkum to the kalash, to the kalash. Now at this time, Modi's saying that kalash represents the Kuṇḍalinī, all right.

So the girl has to touch his right hand, just like this. With her right hand touch his right hand and the boy should, come move little bit, we can't even sit there, how to do.

Move it, little bit can you not. Have them here. Hello, put them in an angle. Just, just spread this, spread this. They can come here in an angle. Come this side. Now at this stage the boy has to sit on the left hand side of the girl.

Come here, no, no, don't move, don't move. You are all right, you sit this side. Come along and now, yes. Now you move, now. I'm sorry this one but what to do now. Sit sideways. Facing this side would be better. If you all sit sideways you can do it. Let them... ah. Boys should be before, the girls can be behind. They have to just touch the men. What is there.

So you be at the back. Let the man be in the front. Let the wife be sitting. Yes. But the left hand side. Be seated on the left hand, yes that's it. That's better, yes. That's better. Girls should be at the back. The boys, go at the back. Absolutely just like this, the way they are sitting. Is all right.

All the girls move at the back. I'm sorry for this but, now it's better this way. All right. Now, all the girls sit at the back. Second row. Take the second row, all the girls. Please all the girls take the second row. They're also *[UNCLEAR]* take the second row, behind their husbands. Yes, correct. Yes. Now.

You touch the right hand of your husband with your right hand. Now, there is kumkum there, hold it in your hand like this. Hold the kum in your hand and with this you put it to the kalash.

Warren: Where do they hold it Mother?

Shri Mataji: In this finger. There's the kumkum, take it now. And put it to the, with this finger, to the kalash, yet go fast, yes. From the back you go Warren. It's better to

go from the back. Right. Now the girls don't have to do it. It's the boys only please. Now put it. Now what is the mantra we are going to say here that we, this is a symbol of Kuṇḍalinī as you know, kalash is the Mūlādhāra, so by putting this we are saying that we accept the, our universal religion, Universal Nirmalā Religion of Kuṇḍalinī. All right.

So this is the mantra to be said. Now put it down. Like that.

Modi: We accept the Universal Nirmalā Religion.

Shri Mataji: This is the mantra is. Just put it there, that's all and do like that. That's all.

[Mantras are recited.] Kala sadana, means that this is the time, Kala is time and sadana means is the time we want to achieve, that's why, because we want to achieve this religion within ourselves; that's why we are doing this to the kalash that is there. Is symbolic, all right. Now second one is called as *[UNCLEAR* mudubak].

In this the father and the mother of the girl invite the boy to come for the wedding; that he has come some sweet has to be given.

So now what they do, they take the thing kept in the, yoghurt, honey mixed together. Now, so now you give it three times. First mantra you give it to the boy and he has to eat it.

Second time he has to eat it. Three times has to, three mantras are to be said. This is to invite the boy to this wedding of Sahaja Yoga, to respect him, to invite him. You see invitation, as invitation, you give some sweet because he's come to your house. All right, now. Three

times. The first time you just came and you eat it, in the hand, yes, now eat it. Just eat it. Now this is the significance of the *[UNCLEAR* dahee], is the cool and the *[UNCLEAR]* is in the center, so it's given to you to make you cool and to be in the center. Madu is honey, all right. Now second time.

[Mantras are recited.] Please have it. Good. Now. *[UNCLEAR* Madu, paralca] is done now. That means they're invited.

All right. Now the kanyadan is to give the girl to the boy. All right is the point. The hand of the girl is given to the boy. Now. What you have to do is to put the boy's hand like this and the girl's hand has to be put by the mother into the boy's hand from the back. Mother and father both. First the boy has to do and now put the hands, now.

Modi: and then on top of it, there is a kalash so you take the kalash water. The father has to take the kalash water and put it into their hands.

Shri Mataji: And let the water fall little bit.

Modi: Just a little bit of water, from the kalash to be taken and it should be poured into their hands.

Shri Mataji: Not too much, little bit, yes when this mantra is said, slowly. Go on pouring the water now. Start. [Mantras are recited.] He's saying, I'm giving this daughter to you because you must take to Brahma, means the vibrations as you call it, the Brahma Shakti and that you must grow into it and you must create children in the same way and that you should have children of very high quality, that's why I'm giving you my daughter to you.

Modi: Now the boy has to say that I accept.

Shri Mataji: So, I accept, all right. That's good. In English would be better. Now take out *[UNCLEAR]* you have given the girl, now take it back your kalash and keep it back in proper place with the coconut on *[UNCLEAR]*, the boy should wipe his hands. Now the boy and girl should stand up and the boy and girl should stand up, facing each other, should stand up. Now there is some rice there. The mother, father should find out if there is some rice.

Modi: Rice is kept on the plate.

Shri Mataji: Rice, rice.

Modi: Mother and Father should give a small pinch of.

Shri Mataji: Rice. You all stand up now. All right. Now the thing is that you, first the boy has to put this rice on the head of the girl saying that let us lead a life of Dharma. All right.

So the girl says” Yes I agree." Now take the thing in the hand.

Warren: Where do they put it, Mother?

Shri Mataji: On the head.

Modi: This has to be done twice.

Shri Mataji: Now put it. Now the girl should put it. Sprinkle it, sprinkle it. Now the girl should put it on his head. She says, “Yes I agree we have to live through Dharma." Now put it on his head.

Modi: The wife says [it is a mantra she says]. Now again.

Shri Mataji: Yes, for our benevolence we should be always in Dharma. The girl says. All right. Now again. The husband takes the thing again in the hand.

So we should work out for the success of Sahaja Yoga together, he says. Now the girl takes it. Yes she says,

that even our children should work for this and have success in Sahaja Yoga. All right. Now please tie the boys, this thing has to be tied to the girl. That is to be done by the mother or the mamas [uncles]. Mamas, where are they? Go and tie from behind.

Warren: Mamas, should tie the shawl of the man on to the sarī of the girl.

Shri Mataji: Come from the other side, come from the other side. Move from this side. All the mamas move from this side, go. Tie it up.

Warren: Mamas come round and do the job.

Shri Mataji: Now the mangalsutra has to be tied also. The husband has to put the mangalsutra in the neck of the girl.

Warren: First tie the knot and then put the mangalsutra. The husband has to put the mangalsutra to the neck of the girl.

Shri Mataji: Where is the mangalsutra? Warren: Mama has them in his pocket, I hope.

Shri Mataji: All right, the mamas give the mangalsutra. Just put it in reverse, outside. Now, how are you putting? No, no, no, no, the girls have, no, no, not you people, stay facing the husbands. I am saying the, you see the mangalsutra should be in reverse, that's what. One better than the other. All right. Very good idea. Excellent. Now. Slowly, just put it slowly, that's good. Done. Now the little boys, the brothers should go behind their sisters, the little boys. The mamas should now go out. Let the little boys go behind. The little boys, the brothers have to go and stand behind. This is the way you see the

brother is trying to tell the sister *[UNCLEAR]*. Now you see what is happening, that the little boy, there is some pop puff corn there, puff, ah, puffed rice. The little boy has to take the puffed rice in the hand. All right and has to, or the girl, has to put the boy has to put the hand in the girl's hand, both the hands.

Modi: Mama should see that the fire is enlightened.

Shri Mataji: Now put the fire on. Mamas please go and put the fire on.

Some this side.

Modi: Put the fire on.

Warren: The mamas have all gone and sat down, Mother.

Shri Mataji: No, mamas can't sit down. They are the real workers. Mamas come along. Give them way, give them way first of all, they should come forward. Ah yes, let the mamas do the job. It's the job of the mamas.

Modi: Enlightenment of the fire please.

Shri Mataji: Now in this one the brother is saying, in a way, that “I'm giving you this so that the rice should get enlightened so that there should be collectivity among people." This is the essence of this.

So the brother gives it five times. Five times all right. In the hand. First of all, first mantra will be said, the boy, the girl holds the, first of all, *[UNCLEAR* anjali] like this. In that the boy has to put the hand on top and in the hand of the boy the little brother puts the *[UNCLEAR* lahi], puts that thing.

Warren: Put a handful of rice puffs in the hand of the boy. The little boy puts a handful of.

Shri Mataji: All right, correct. Now the first one says that by doing this we want to enlighten all the foods of the world. Secondly, it is for the collectivity of the world, like that is the five wishes of the little boy who is sending his sister with another man. Put it now. Turn round and put it in the fire. Come along, slowly. Bend it now.

Warren: Lady as well.

Shri Mataji: Now put it again. When I say, when I say, stand it.

Warren: Put it in the hand a second time, a second time in the hand of the little boy.

Shri Mataji: Now still, the second mantra. Come on now, this is for all the elders in Sahaja Yoga, all the seniors of Sahaja Yoga. The little boy is telling you. [Third mantra.]
Warren: Put it in the hand.

Shri Mataji: Now put it in the fire. This one is saying you protect and nourish my sister and look after her in the same way you look after all the other Sahaja Yogis.

Modi: now the fourth one.

Shri Mataji: Now this one is as the fire burns off all that is adharma and holds its own powers as the Dharma of light in the same way you my brother-in-law please do so. The little boy is giving the lecture.

One more.

Modi: One more.

Shri Mataji: The fifth one is, now put it. No, no, no, just a minute, now this is the one which means we also burn, or this fire, to worship the creator of the universe. [Mantra is recited.] Put it now. This is the fifth one. See the fifth one, you see now it has talked about the five principles

about, within ourselves the five elements. One more, the last.

Modi: There is only one mantra, about the fifth one which you have done.

Shri Mataji: You don't have to put fire, just stand up.

Modi: Nothing to be done.

Shri Mataji: All right, put it now again. [Mantra is recited.]

Shri Mataji: Is all the namas-kārs to all the Gods and Goddesses is there. All right. Now, done.

Now you keep standing. We have to do *[UNCLEAR* suptabadi]. Now the mother has to put the seven mounds, the mother has to put the seven mounds, on the right side. Take the plate, make seven mounds and then remove the plate. Put the fire on. Mama, what is he doing, on first one. Ah Warren, you have got the seven vows. All the kalash should be kept up there, on the right hand side. And this on the left hand, oh right hand side. No, no, on the left hand side you should make seven, not there, here near the fire. Yes. No, no, no not that way. Along this side. No, no, no, straight line. We need not go round now.

We just do it with that and then later on they can go round seven times. First let them... Seven, seven, how many has she done, only seven. Keep it in a line, you should not move round. Keep it closer also.

Please keep it very close. Yes, very close. It should not extend more than the fire. Yes. And again make it nicely so it shows properly seven. It should be a real seven, use more rice. It should not confuse them.

Now Where are you doing, put it on this. All right. Where have you done. All right. Now remove that one from there. No, no, the one on Ah that one. Yes please. All right. It's all right now. It's all right if you have done, it's all right. They can do this way but otherwise they have to do. Seven times have you done it? Now, Warren just say that. Yes. Now first the girl has to be forward, all right.

Warren: The girl has to be in front please.

Shri Mataji: All right. Now when he says one thing, then you must, what do you say that, no...

Warren: Let the girl be standing in front.

Shri Mataji: That is the oath you are taking.

Modi: Warren will say the first stanza.

Shri Mataji: Oath, oath.

Modi: First oath out of the seven oaths. You have... the girl will have to touch the first mound.

Shri Mataji: And just...

Modi: With her toe of the foot.

Warren: You do it with your toe after I've said this stanza, with the toe you break the first mound; then after the second you do it a second time.

Shri Mataji: All right. The girl is taking the oath now. Listen to the first oath.

Warren: And you put your attention to the Sahasrāra when you're saying these man[tras]..., saying these oaths, because you're saying them in your heart to Shri Mataji. The bride says “I will help to keep your Mūlādhāra Chakra in order. You hand over all wealth which is in your possession. I will take care of those things. You should only eat the food that is cooked by me or your brothers

and sisters and if taken outside the home you will vibrate it. And you will be loyal to me." Now you cut.

Shri Mataji: You, first cut the thing. These are actually not the oaths, but demands. Is a promise as well as a demand. Is a combination.

Warren: Now the bride stays where she is and says...

Shri Mataji: Second one.

Warren: “I will do all the household work with my physical and spiritual powers. I will live with love and affection and will obey you. You should help me in my work and I will help you in the work of Sahaja Yoga." You cut the second one.

Shri Mataji: All right that's it.

Warren: And now the bride says the third oath: “I will keep my Lakṣhmī Tattwa in order and you will respect my Lakṣhmī Tattwa. This will keep your Lakṣhmī Tattwa in order as well. You should give account of all you bring home. Nothing will be hidden." And now the third to be cut.

Shri Mataji: We don't need any fire any more. All right. Now boy comes forward.

Warren: Boy steps forwards because this is his oath.

Shri Mataji: All right. Forward.

Warren: The groom says “I will give you happiness and peace, with love and affection, but you will also have to think about my happiness and peace. You should not go outside without my permission.

And I will tell you when I go outside."

Shri Mataji: Now the girls should be, just one thing. The girls should be on the left hand side of the boy. They are

just the other way round. Yes. You see, just move that way. Now again say it.

Warren: The groom says, “I will give you happiness and peace, with love and affection, but you will also have to think about my happiness and peace. You should not go outside without my permission.

And I will tell you when I go outside. I will not discuss or think about the past. And you will not discuss or think about the past."

Shri Mataji: Behind, behind the girl, should be behind.

Warren: The fourth mound.

Shri Mataji: Yes now.

Warren: The groom says, “You should take care of me and my children and you should respect and welcome other Sahaja Yoga brothers and sisters when they come to our house." And now you cut the next one. And now the groom says again, “If I commit any mistakes whilst doing Sahaja Yoga, you should excuse me and I will excuse you." Now you cut the sixth. And now you both say, so you should both stand forward together.

Shri Mataji: Together.

Warren: You both say and I think you should say after me phrase by phrase. “Śhrī Ādi Shakti Mātājī Nirmalā Devī has put us in holy bandhan and this is a very great fortune by this act of Shri Mataji as Mahā Yagñya." And you say after me, “We will offer everything to Her feet that is, our health, our wealth, our mind and our heart. We will take an oath that we will be loyal to each other. We will work to increase Sahaja Yoga. We will bring our

children up in Sahaja Yoga and that is our duty. Jay Shri Mataji."

Shri Mataji: Now the last one you break. Both of you. Good. Now you all have to go round the fire about seven times and then you can touch My feet and go and sit down for your food. Of course always.

Slowly. They can go in a round like that. You see. Go. Can you do it that way. You can go like that the whole... doesn't matter. Yes, is good. Go in a line. Boys should be in front. Boy in front, just move.

Now play some music. Seven times. Too much brains Mother has got.

Warren: What we have left to do now is to present to Shri Mataji the gift which you've asked me to buy on your behalf. But also at the same time it's auspicious that we should give to Shri Mataji a symbol of Australia and a symbol which is the symbol there fore of Śhrī Gaṇeśha. And also a symbol which is going to remain with us as our own special blessings for marriages in the future. Most of you have seen I hope the coral mangalsutra which has been purchased and the beautiful necklace that goes with it. Actually there's a story to this and it is that we were about to buy a very simple mangalsutra in silver, studded with diamonds. We had ten thousand rupees to spend from Australia and we'd almost concluded the arrangement for purchasing this very small mangalsutra which is a little smaller than the one Shri Mataji Herself wears. And Shri Mataji just turned around and walked across to a cabinet in the shop where we were about to pay the money and She noticed two things: the coral mangalsutra and the coral necklace and

She very and excitedly came back and said stop the deal, I've found just the thing for you people in Australia. And this is it. I hope you've all seen it and we shall offer this to Shri Mataji not as a gift from the couple but as a gift from Australia symbolizing the marriages, symbolizing the joy of marriage and symbolizing all that is represented by Her blessing marriages and by the whole process of the blessings of Her as Ādi Shakti flowing to those marriages.

As well, a present I've purchased on your behalf for Shri Mataji, a silver tray for Shri Mataji. Also a most magnificent sarī which She herself chose, to be given by the couples which you'll see a little later. It's made of real gold threads and absolutely beautiful. Absolutely beautiful sarī. It's made in Bengal, She got it in Calcutta and it's a very special piece and as She chose it it's something very, very special.

And also a sarī from Melbourne center. Melbourne is hosting this very auspicious occasion, has chosen to offer Her a sarī, another beautiful sarī for the privilege of having the marriage ceremony performed in this city. It's a very great blessing to have the marriage ceremony in any city and, as She said, it was a very, very important and auspicious occasion.

So you've had the chance, the chance to give her on this occasion the sarīs and the tray and it's a very special blessing that you have been able to offer a part of Australia and the necklace which is to be permanently ours and of course, being made of coral, the colour of Śhrī Gaṇeśha and a very special coral. It's an antique coral. It's something very, very special.

These are all Her blessings and the fact that we've had the chance to buy Her such a beautiful present is our good luck. It really is our good luck and all the Puṇyas that flow from the opportunity, I pray that they'll all flow to all of us, but especially today to all the married couples, Jai Shri Mataji. Now let us just sit quietly and wait for Shri Mataji to come. I'll invite Her to come back and receive them.

Shri Mataji: This is a hot pot? Warren: Yes, it is Mother.

Shri Mataji: Now, we have three types of rice, one is a real hot which I think is the tastiest, the one who can eat. The second one is less hot and the third one is the one for the children, not at all hot.

So those who are children among you should also take.

So for all the brides and bridegrooms we are giving them the middle one. I hope it's all right. Just see how fast I was, cooked all these things, got ready. I was here at seven-thirty. And I was waiting, nobody called Me. I said, “What's this they are not inviting Me or what?" Don't give it to very small children, they'll drop it.

Warren: Now how shall they eat it? Shri Mataji, give them instructions please.

Shri Mataji: I've started because you shouldn't feel now that I've not started. What you do is to take one morsel, first the girl, the boy has to take the morsel in the hand. The girl has to give it to the boy and then the boy has to give it to the girl. All right.

Have you taken the names that we'll do later? Very good, just see.

[Shri Mataji talks about the `hot' food with women, difficult to hear.] It's not too much but you see without the chillies Indian foods do not taste all right.

So one I have tried to make. The middle one is being served. How did that taste? Is it hot? Not hot. This is not the hot one. The other ones are for the children. If you find that one also hot better have the children's. Very good, well done. And now the second should be the children.

Some more should go around. Children, this thing is separate, all right both the things. Just go and tell somebody. Mildest. First serve the children. Now those who want hot should raise their hands. Not very hot. Ah good. How many? Ah, hottest, hot one. Now bring the hot one for the hot people, it is for the cool they take hot. Bring some more for all of them. Not hot for children. Not at all hot. Now here, here, if they can sit here, children can come here. Here because you'll be served first, come along, come this side. Give them more. Can you get some thing in the trays to be given more to these people. Anybody who wants hot? Both of you who want hot.

All right, how many couples? Bring hot one, hotter, three at least, three plates of hot. These are hot.

Second one is also hot, but not very hot. They are liking it, children liking it? Good? Nice? Just remove this thing Warren. Keep them on the sides. This is hot. No these are not hot. Ah, is hot one? No. Is all right? Is it hot? This one is hot. Hello. This hot, this hot for this little child. You could have taken that one from the child. Good? Is it good? Have you got hot? Is it hot? Is it very hot? Hot for Rājabi.

Warren some water for Me. Please give Me some. No, no, no, no, I said water. All right Coca-Cola, that will do. Little bit. How is it, Robert? Robert, is it hot for you? Medium, very good. This is medium.

This is bad Coca-Cola. But first find out, all right. There are three couples who want hot here. Yes, yes, let them have. Hot. Hot. Give one to Warren and one to Modi. Warren you take one. You take one now.

No, no, no, not for Me. Hello. Give them, give them the one. All right, is all right now. Should get second helping. Those who want second helping should go and get it. Is not very hot I think. I will try. Nothing, nothing I won't have. I have had so much of this. Tasting. Chief taster. Hello, how is it, good? Now bring more medium. Here. Here, give them. No, no, the one who is holding there, is it hot? And give one to Warren. You'll have what? Hot. It is not very hot. Now give one to Warren otherwise it will be all finished. Is it hot? Is it hot? Hot. How are the children? Are they enjoying? Good? It's like a hotel now. Where you have a choice. Come along, they have given you very little. Is it hot for you? Better not have. It's not hot at all. That's how we eat in our house. You don't like it. Why don't you take a medium one. Leave it for Warren. It will be good for Warren. Hello, giver her one medium. Let her have a medium one. Formality. What is there to be formality. Whatever you like you should have. Now it's all right now. What is there to be formal about, such a lot is there. Now I think too many are serving, you better all have your food.

What about you, Peter, getting up and getting something. Still you eat really like a sparrow. That's all,

that's all, that's all, that's all, that's all. I've got. No, I don't need. It's all right, I've had enough.

Good? Go and have some more, then I'll give you. You liked it? Go and get. Thinking? Are you thinking whether to go or not? Chris did you take some? All right. Now the fastest thing would be to remove.

Fast. To remove everything because, no, no, let us start eleven o'clock already we should start now. All right. Also the table should go. Good, go and get more. Go and get some. It was good, go and get some.

Very good. Have some more. Please have some more. You people have worked very hard, go and get some more, Michael, I'll be very happy. Good. Nice. Beautiful. All right, that's good. Children have enjoyed it.

That's the best. Best certificate one can have from children. If they have enjoyed, nothing like it. That's all. How many have taken only one will do. One more all right, thank you. Take away the other one, thank you. It's quite a lot.

Warren: Shri Mataji, on this really auspicious occasion for Australia firstly we want to thank as our Mother for blessing us so profusely with the granting of marriage here in this land of Śhrī Gaṇeśha.

You've come, you've triumphed over the seekers of Australia and won through all their devious pathways and I really feel a great sense of optimism and tremendous sense of dynamic is coming now for Australia.

Shri Mataji has announced, I don't know how many of you know, that fifty percent of the population of Australia will get their Self-realisation.

Shri Mataji: No, no, I didn't say, I said they are seekers.

Warren: That means the same thing, Shri Mataji.

Shri Mataji: I hope so. I say I hope so. Fifty percent are, younger people, are seekers. Younger people below fifty years of age are seekers no doubt.

Warren: The most important thing tonight of course is the marriages. And the couples that have been remarried all of them in their own way have talked to me or talked to others about having this blessing and it's something very, very special because in our own way in the West we've gone into marriages and we've decided this and decided that and Shri Mataji so many of the couples that they said were a sort of, well “today is the first day of our marriage." It was like that.

Shri Mataji: I mean, this is the first time I have sung these `Mangalasticas' for you and that's something great I should say.

Warren: I don't know in which order we should offer the...

Shri Mataji: I think you better give the history, you'd better give the history of the whole thing.

Warren: I've told them one, Shri Mataji, but in your presence the story is very simple. With the gift of the mangalsutra and the gift of the necklace in coral it was a remarkable story and for those people who were serving the food inside, I hope they're here. Shri Mataji and myself and Rājabi Modi had decided to buy a very small mangalsutra, much smaller than the one that Shri Mataji is wearing now, in silver with diamonds. And we'd almost paid our money and She very quietly disappeared from

the table and appeared back absolutely with a gleam of triumph in Her face and it was...

Shri Mataji: It was even half of what I have. You see, in that amount, half of this one, yes.

Warren: We had ten thousand rupees to spend and we just made it with the ten thousand for this silver piece and She came back with this amazing gleam in her eye and a tremendous sense of triumph that She'd found something specially for Śhrī Gaṇeśha's land. And of course She came back with these two most beautiful pieces that we have already shown you. They are the most simple and yet the most beautiful things that we could think to offer Mother as the symbol of the great joy of marriage and the great blessings.

Shri Mataji: Three pieces.

Warren: Actually three, that's right, yes.

Shri Mataji: Out of the same money.

Warren: What Mother is implying there is a little something which we from Australia have done for New Zealand and we feel very humble and yet pleased that we've been able to do it. You weren't able to see but you will see that as well as these two items that you saw...

Shri Mataji: No, there is one in My room. They can see that one also.

Warren: It's there is it?

Shri Mataji: Yes, they gave it to Me.

Warren: Oh, they gave it back to you, wonderful.

Shri Mataji: Yes, isn't it.

Warren: Good. There is a very beautiful...

Shri Mataji: Necklace.

Warren: How would you describe it Shri Mataji?

Shri Mataji: Is a necklace, is a kind of necklace.

Warren: Another necklace of more modern design which we bought out of our money.

Shri Mataji: Very delicate.

Warren: to establish the blessings of New Zealand. And so that third piece was bought for Shri Mataji.

Shri Mataji: Then there are four pieces Warren, there are four pieces. One for the New Zealand, one for... just see this one, I'll show you. See this one, this one, mangalsutra in gold, this one is real corals with all the things done, all right, in gold, plus these ear tops, so you call it two pieces at least and then one they have given and this is the mangalsutra in gold, with corals. This is what? The box. This is the one I think, who has given Me.

Warren: Perth Ashram, Shri Mataji.

Shri Mataji: Perth Ashram has given Me this one to wear. Like this. I'll have to wear it properly, all right, so like this to wear. Tomorrow I'll wear it for the Pūjā. When I don't know how to take out the other one, but it can be hanged with this one, like that. It is all, it is something one must understand. It's so spontaneous. It's so much coordinated, so much worked out.

Like it was a Sunday, there was no shop open, except for this shop in Dada, that's how we went out.

And there suddenly Warren saw this. They said “we have only one piece" which was no good, very small, like that in silver.

So I said “what's the use of buying that Warren, such an expensive thing for such a little thing." So I turned

around and I felt the vibrations. And this they said they cannot make even if I give them order or anything. This they cannot make.

Some artist has made it and kept it there. This they cannot take an order again if they have to make one, so you can imagine. This I got in coral and so beautiful, such a beautiful piece. And then I went to Kuala Lumpur, from Kuala Lumpur this lady had come, you know her, Betty and she brought Me the ring which was not there.

So you see how it is completed, the whole set is there.

So beautifully done. I'm very much thankful to you for this, though I mean I have got it, but the way you wanted to buy something nice. I thought it should be in coral because it, the country of coral and must get something in coral. And that was the only thing they had in coral.

Can you believe it.

So this is something, this is so spontaneous. Now you will find all the time when you become spontaneous it works out very spontaneously. Everything works out very well, but if you go other way round, supposing you say I want to have a blue-coloured thing. Now for that you go round the whole world. You may not get it what you want.

So it's better to see what is available and pick up out of that.

Leave it to God and He will come forward with the thing that is good for you and auspicious for you. It's as simple as that. Because we wanted to buy a diamond thing it was not there. Very disappointed I said “there must be something arranged here." So just turned round and got such a nice beautiful piece and it looks so rich and so

good and they said “we cannot replace it” can you imagine? And that would have been such a little thing hanging here. You would not have liked it much.

Warren: Shri Mataji, tomorrow may we see it on Your neck?

Shri Mataji: All right, of course, I'm going to wear it. Though no use buying ornaments for Me, I tell you, where is the time to wear ornaments? It will all be going in the personal archives of Sahaja Yoga I think. All right, but whatever you like. I cannot say anything, whatever you desire is.

Warren: Now Mother as part of this Pūjā to you and for the marriages, we would wish to offer...

Shri Mataji: No, no, only give Me one, you see this is we are keeping it for the birthday. Yes, this one. Yes that one you keep it for tomorrow's birthday.

Warren: So for today's marriages, Shri Mataji, we humbly offer You from all the married couples on this auspicious occasion a sarī with all our love and our devotion.

Shri Mataji: All right, one of you should come and give it to Me, one of the girls. There's a tail.

That's the tail, all the time you have to carry, all right. Thank you very much. And this sarī is another find, in Calcutta suddenly. You can't find sarīs like that. Suddenly I found such a nice sarī. I was amazed at it. How just suddenly such a nice sarī. In Calcutta [Kolkata]. Now I think somebody should open it out and show. Can you. May God bless you. Thank you very much. See the beauty of the sarī.

It's beautiful, open it. Like that. See. It's all in real gold. See the workmanship and the combination.

Look at the boys the one who have given Me, they are the ones.

So spontaneous. You can't believe, just in one shop only one sarī, this one. And that in Calcutta in real gold thread. Where do you get it? I mean it's remarkable.

Warren: And now Mother, from the couples to You, a little present it's only a small present.

Shri Mataji: Now you've given Me so many.

Warren: A present from the couples themselves Mother, just a little present from them: a tray that was silver plated here in Australia.

Shri Mataji: Ah, thank you. That's also My find I must say. I was telling Warren, “Warren I don't want to buy anything that is not made in Australia. If I have come to Australia I want to buy something made in Australia." He said “Mother, here you can't get anything, it's all raw materials we export." I said “let us see." So just while we were walking on the road I said “I want to take something Australian. I will not take something that is not Australian." Just walking on the street you see. Suddenly I turned around, I said “Let's go into this shop" and when we went in they had silver, very cheap, silver plating. Very cheap and very beautiful, see, art. You won't find such nice pieces in England. English don't do all that. Such beautiful pieces I tell you, such workmanship. I said, “This cannot be English, just find out." They said, “This is Australian." Can you believe it? This is Australian. They are making such beautiful things in this country. And

what a combination they have, see here they have got copper. It's beautifully done. See the workmanship.

So we must know about our country, buy things that are actually Australian. Always try to do that.

So you'll find new things, people will create new things because you don't have many consumer goods, you see. We went for the diamonds. Let's see what type of diamonds there are. Diamonds they don't have. They don't make any diamonds because they said “our diamonds are useless. They have no value." All right.

So then I was looking out, so then we found our diamonds at a very cheap rate. They are called as the diamonds of zirconia cubical. Now these diamonds the material of that comes from Australia and extremely cheap and so beautiful and brilliant. They come from Australia, from Mother Earth.

So if there's a desire that is in My heart I always feel it will become one day a form, it will take a form. And My desire is that the Australia must produce consumer goods, otherwise it will become just like Canada, dependent on America.

So better be consumers goods producers you should be. Not only that but you should try to consume as far as possible Australian things. Thank you very much. Done now.

Warren: Shri Mataji, just one last little matter which, if it has Your blessing, I'm sure they will be pleased.

Shri Mataji: This is the one I wanted to have.

Warren: We have from all the Sahaja Yogis a plate each for the couples.

Shri Mataji: Is a present to all of you. One each.

Warren: One each for all the couples.

Shri Mataji: But they said they don't have it in the stores just now. But they will be giving it to us and they will be sent to you, all of you, this is a plate which you can always keep as a souvenir of this wedding.

May God bless you.

Now before we start our music program I have some presents for the children. Only for the children.

In the sense you are all My children, but this is for children who are younger than sixteen years of age.

And we had very limited but we created suddenly so many presents out of something. This is a napkin I think, it's not a handkerchief. It's all right, I've got one. Now please take all the plates, remove them.

Somebody must get up now. Those who have been serving should not get up. Those who have not been serving should do it. Those who have been serving should not do it. Please get up. Those who have been serving. Ah. Modi has got. He was feeling very sad that he gave.

So he wants to give a present to every center, a photograph of My father.

So every center must come and take it from him.

Modi: Now that Sahaja Yoga has grown to this level I don't think anybody could have been extremely proud as much as Shri Mataji's father, had he been here. But let us see at least his photograph go to all the centers.

Shri Mataji: Let's start from here.

Somebody should come and read these names here. Ray should do it. He's the best. Ray, you go on reading these names one by one, all these. No, no, not the girls first; you just do it age-wise, this and this. Like that. Come along fast. The mother should come and take it.

Come fast. Come fast. Nicola. What's that. Sarah. Sarah, I've given. Take all their names one by one fast. Jessie. Come fast. What's your name? Tulia. No, no, no, that's too far but what is this one, are that.

Claire. What is this? We are going too fast now. Now all right, just see. Timothy, Christopher, Timothy all right, Christopher, Christopher, Bheema Quinn, Bheema, Suptashri, Leelā Frankcombe, Anna, Anna, Tulia, Louise. All little boys, little girls, Penny. This is for bigger, smaller one. For the boys, Benjamin, Benjamin. All right, Kerry Tollis. That's for boys who will be coming to India, will be handy. Gabriel.

These are smaller children. Gabriel. Smaller children. Melissa. Melissa. Where is she? Let Melissa, down there, all right. Take it. Melissa. Luke. Luke. Michael Cox. Jason. Jason. He's not here? Jason.

Banyan Quinn.

Contents: 1985-03-16 **Talk to Sahaja Yogis, after Marriages, Kew Ashram, Melbourne, Victoria, Australia**

Shri Mataji: Beautiful, beautiful, is really. It comes from the heart. The whole tune, everything so beautiful. Beautiful, absolutely. Is all the description, isn't it? I don't know what has happened to Christians now, where have

they gone. Singing all these songs, feel so lost with them. It's rather heavy, better take it out here.

Warren: No, no, I want to show you...

Peter Cox: We wanted to show you Shri Mataji.

Shri Mataji: What? Warren: something special.

Shri Mataji: Ah ha. How did you get it that way, uh? Beautiful, Oh that's fine really. Very beautiful.

Yes, may God bless you. It's beautiful.

Warren: Ray went to all these little details.

Shri Mataji: I tell you, Ray is the limit. I don't know how he managed, really. And these little, little photographs we get and all such problems there.

Ray: Peter, are you going to do `Awake, Awake'?

Shri Mataji: Hmm? Peter Cox: We're going to do just the song without the poem. This is the next one, Shri Mataji [handing Her a sheet].

[Choir sings `Polorum Regina'.]

Shri Mataji: Really, they are based on Indian melodies, something like that. Very much is it. And in our, also in our, ah, villages and all that, specially in the Bengal side they have songs made like this, you see, in the, what you call, in the villages, people sing, you see, with this kind, but this very difficult to sing otherwise, you see, very difficult. Is a little, little movements, is beautiful, beautiful, really. Very beautiful. That you have picked it up is something really great.

Peter Cox: It's through Your Grace, Shri Mataji, we're all learning to sing so well.

Shri Mataji: Ha, ha and such beautiful voices you have. I tell you, you all can be given, ah, world prizes the way

you are. I am wondering from where all this good voice is coming. It's tremendous, that's it. You see Christine was from America now, she is in America. She used to sing so horribly bad, see and suddenly I heard her one day and she was like a cuckoo bird, you know, such a sweet voice. I said: “What have you done?" She said: “Nothing, Mother. It's my Spirit now sings I think." So beautiful, the whole voice, everything has become so sweet. Thank you very much, beautiful, may God bless you.

Peter Cox: We have one more song, Shri Mataji.

Shri Mataji: All right.

Peter Cox: Which is not from Spain, it's from a poem by William Blake.

Shri Mataji: All right.

Peter Cox: And we, through various sources of inspiration, have set it to the music of Mozart.

Shri Mataji: Oh, that's the greatest of it. They are really, I must say, tremendous people. I think what we need is a big orchestra now.

Some people should start learning, playing all these things, you see, to have a big orchestra. To play Mozart. Would be great.

[Choir sings `Awake, awake'.]

Shri Mataji: Thank you very much. The Mozart was great and made greater by you. Same with William Blake. Imagine how much he was worried about England. That's how I went there. Is, all these things must be played... All these things should be sent there to England. Really, what a choir.

Warren: While you're waiting for the choir [Sydney Choir] Mother, Sarah is going to play a cello piece for you.

Shri Mataji [to Kim Napper]: You got your dress You got it? You haven't got it? Better show her.

Someone has got it. Sharon has got it. Where is Sharon? Shannon? Where is she? She has got it. All right? Is a very big cloth, so you can have a nice long dress, alright? May God bless you, you sit. Must all be tired, all holding that. You can take it out, if you want to have it. You are tired, you'd better take it out.

[Sarah plays a cello piece.]

Shri Mataji: But it improved with realisation you think? The concentration? Sarah: Yes, oh yes.

Shri Mataji: Yes. It looks like that very deep, you played very deeply for your age. See a thing is with concentration because Sahaja Yoga gives you that concentration, isn't it.

Sarah: I have another one.

Shri Mataji: Yes please. It's beautiful.

[Sarah plays.]

Shri Mataji: It's marvelous. Beautiful, beautiful. It's so remarkable, without notation, you see, with concentration, to play and it's a very fast number. How beautifully she's played. Thank you very much.

Is very kind.

Ray: Shri Mataji, before the Sydney choir starts, the children are getting very sleepy. Paul just told me they've prepared also one song for you as well.

Shri Mataji: All right. That I would like to have and then they can go to sleep. That's fine. All the children. Come

along That's the best. Better wear that, you're feeling cold I think. Better wear it, it's very, very cold. Just let her, make way. All right.

[Children sing `Song to joy'.]

Shri Mataji: Who is this lyrics? Warren: Who is the writer of the lyrics? [Perhaps Ron van Skip.]

Shri Mataji: Ninth.

Paul Henryon: I don't know who it is but the music was composed from Beethoven's Ninth Symphony.

Shri Mataji: Beethoven.

Peter Cox: Schiller, the poem.

Shri Mataji: They have already said all this thing, isn't it? Warren: They're his words, we didn't amend them at all.

Shri Mataji: And you too have chosen such a nice thing. Oh, wonderful, beautiful.

So now you are going to kiss Me goodnight and go to sleep, all right? Come along. Now you have to kiss Me, no, goodnight, all right? Good children. Goodnight, goodnight, goodnight, all right? Goodnight, all right.

Goodnight, goodnight, how beautiful, all right. Goodnight. Goodnight. Goodnight, goodnight, all right, goodnight, goodnight. Goodnight all of you, goodnight. You have all kissed Me? A child: Thank you for the presents.

Contents: 1985-03-17 **Birthday Pūjā, Don't Feel Guilty, Ashram, Melbourne, Victoria, Australia**

I'm very joyous today to see all of you celebrating My birthday as well as having the national program same day. It's a good combination we have in the month of March. Is regarded as springtime in India, Madhumas,

that's what you sing, Madhumas. And as you know 21st March is the equinox, so it sort of is a balance and also the center of all the signs you have in the horoscope.

So many centers I had to achieve and also I was born on the Tropic of Cancer as you are on the Tropic of Capricorn and Ayers Rock is on the Tropic of Capricorn just in the center.

So many combinations had to be worked out.

So the principle of ascent is to be in the center, to be in the balance, to be in the Maryādās of the center, to be in the boundaries of the center is the principle.

So what happens when we do not keep to the boundaries, to the Maryādās? Then we get caught up. If we keep to Maryādās we can never be caught up. Many people say, “Why have the Maryādās?" Say we have the Maryādās, the boundaries of this beautiful ashram here and somebody is attacking you from all the sides, on all the sides of the void, so if you go out of the void you get caught up. That's why you have to keep to the boundaries and to keep to the boundaries is difficult when you have two problems: one is the ego, another is the superego.

Now as in the West superego is not such a problem. Ego is the problem and it has very, very subtle implications now, I can see the complicated styles of egos we have. One is a gross, like Khomeini style, which is dry, is obvious, evident, everybody can condemn. That one is the one either one corrects or gets completely destroyed. But ego, if it is of a stupid person, then he behaves in this manner, only that he doesn't know how to hide his ego in sophistication.

But the Western ego is extremely sophisticated, the language, everything, is very sophisticated.

Like in English language we'll say, “I'm afraid I have to slap you." “I'm sorry I have to kill you." It's such a devious thing, you see, once you've said “I'm sorry" that means you have put a chocolate on top of that, isn't it? Such a camouflage, must understand. See we must face as we are, we cannot be facing something else. But this is exactly what happens with sophistication, that we avoid facing ourselves.

Today though the day is of celebration so in all humour we should understand what this stupid thing called ego is. In all humor, not in seriousness, for I don't want you again to feel guilty.

Now as I was explaining in the morning how ego becomes the left Viśhuddhi. I mean even before going to the hall, My attention on the hall, I get a big lump here, just, just painful horrible, excruciating. I mean all the time it has been there since I've been in the West. Can you imagine? It has never vanished.

So this Chakra is all the time working, poor thing is so much now tired, Viṣhṇumāyā's Chakra.

So what happens really, we should see the physical side of it, it's very important to understand. You see from childhood if we are taught in a society like this, where you are an extrovert, you have to achieve something, some success or this and that, then the idea of strength is given to you, that it is weakness to tolerate something.

Imagine in Christian nations that's the best part of it, “I'm sorry I will kill you” sort of a thing. In Christian nation,

you see, they have this thing, theory that it is weakness that if you tolerate anything.

It is a weakness if you get dominated by someone. You can never be successful if you do like that.

So unless and until you are possessed you can never be obedient. This is what it is.

Somebody has to possess you, absolutely possess you like Hitler, then you can be obedient; otherwise everybody has a big ego, as I had told you the story of the garbage cleaner.

So everybody has a very, very big ego, everybody wants to have their own way and from childhood you spoil your children too much, you spoil them, completely spoil them. All the time you'll hug them, you'll hold them, you'll do too much, children get spoiled. Think no end of themselves and then on top of that, if you tell them that you should not tolerate anything, they become disobedient.

So you do not know how to obey others in any way. Ego does not know how to obey, because that is weakness, obedience is weakness.

So now this poor thing ego has a limited, limited thing. That is, this ego has a balloon, which is limited.

But it bursts when you get your paralysis and all those things it does burst, but it is flexible also.

So when the ego starts getting too much on top of the superego, then the superego can go up to a point, it is also there.

So to get rid of the ego people take drinks, drugs just to push it back so, increase the superego so the ego comes down.

So you are playing between, then you have a hangover, then it goes on like this, you see, works out. This is the modern solution they find for ego, all right. Otherwise ego is too much.

So when somebody says something to you, instead of facing up to it, supposing you find you have not been able to, say, find a glass for Me, a simple thing like, take it like that. You sulk. Why? Why should you sulk for that? Because there's another place where this ego can go is when you come round, you see here it crosses at Viśhuddhi, so when it is suppressed from the other side it goes into that Viśhuddhi part.

So then you get the left Viśhuddhi, it is nothing but pure ego. Believe Me, it's pure ego, because it has no other way to get in, it goes there and that's how you sulk and think. Think so you get more ego, you fill up your left side and you sulk, you never face.

Now, the practical way the central path is established by being in reality. Now as a matter of habit you must develop. Supposing something has gone wrong, tell yourself, `Yes it has gone wrong, because I've done the mistake. All right, why did I do the mistake? Because of this, so next time no.' But very easy, avoid everything, come to this and enjoy your ego feeling sad. Is an indulgence. And others also feel, “Oh, he's felt `I'm sorry I've killed you,' you see. He feels sorry for it." Yes I've seen, it is gone so far in the minds of the Western people that there are laws which really forgive people who

should never be forgiven. They also try to forgive people because of this left nonsensical Viśhuddhi which indulges into the left side, you feel sympathy for such people, who should not have been forgiven. Like there's one fellow who has murdered so many people, put them into gas chambers, this thing. He's arrested now, he's a liability now, big liability as a prisoner kept somewhere because they had to keep everything very much closed and this and that.

So to maintain such a dog there was very difficult for English people, but they are maintaining this one prisoner. I've forgotten his name, horrible fellow whosoever it is. Now he has been there, he's old, this thing, let him die there, what is there to have pity? Just hang him out and finish. He has killed so many people. No, but *[UNCLEAR* how can you do that/You must keep this] doggy there though he's consuming the money of all the people, though he has killed thousands and thousands and thousands in gas chamber. He's been such a horrid fellow there should be no sympathy, in the Divine Laws he would be finished in no time. He's dissipating every day, but even now I read articles in sympathy with him. “Now what is he going to do wrong? Why not leave him alone?" This is how you play in to the hands of horrible people by your left Viśhuddhi, first of all.

So this left Viśhuddhi is nothing but purely, purely ego and then you bend your head like that, you walk like this. Now with this left Viśhuddhi though you have many, many physical problems, but the worst of all will be lunacy. The other day somebody told Me that at the age of forty years now in America, people are suddenly

becoming lunatic and it's a very big sickness, just like they have it in that horrible disease called AIDS, in that way it is spreading. Now I must tell you as your Mother, very clearly, that this is the part this horrible left Viśhuddhi plays. Do not indulge into it. If you have an ego, that's why it's left Viśhuddhi, face up to yourself.

Like today Warren's idea was that he came and told Me that “In India when we go, we think that the people whatever we suggest first start with `No, no.' " So you see actually that `No, no,' is because we are brought up a different way, you see, to face up to it, we are brought up to it. That's why Indians are never guilty. If they are guilty know that they are westernized. They're never guilty.

So now at that time when they say, `No' to something, ninety nine percent, not the people who are in the cities, they are same style of *[UNCLEAR]* because you have blessed them nicely, but in the villages. You see they tell themselves, “No, no, how I could have done it? All right, if I have done it I better correct it." `No, no,' it starts with `No, no.' But a Western person might hear this `No, no' and he'll think, `He's just punching my ego.' Because still that ego is there to dominate others, still this ego thinks they are much better organizers, still this one thinks they are cleaner people than others, they are higher people than others. All this ego thinks like that, you see and builds you up and you live on top, you see, like a balloon or a ring that is bloated you keep on the surface and that's why don't want the air to get out, because you know, you'll sink into yourself.

So one lives on that and you start thinking you know it better, anybody says anything to you, one feels hurt, again left Viśhuddhi. If Mother says anything, again left Viśhuddhi.

So you have all ready made a pouch there being in the West; we should face as we are. Now that pouch is there so anything I say, now even if I'm saying now, you should not feel guilty. Let's see, not feel guilty.

Be on your Spirit so you see yourself and you can clear out. If you see from your Spirit's angle you clear out that which you have been accumulating since long.

Left Viśhuddhi is the problem today of the West I tell you. All these problems are coming from left Viśhuddhi, but which is not in no way is that they're subdued, on the contrary any moment this left Viśhuddhi can blow in again into the ego. You see, I've seen this in the West very common, people are walking straight forward everything is all right. Even in the cities of India we have seen it, you make them into trustees, suddenly they jump on the horse. I said, “From where did they jump in the horse, from where did this ego come?" That was all stored up here you see, as soon as they become trustees the whole thing comes back and they are sitting like John Gilpin on a horse going fast and I start looking at them, where are they going? They were just there, disappeared, vanishing tricks. Just can't understand why it happens. But after penetrating into the problems, because I see just going to the hall you get the left Viśhuddhi. But look at the children, you see from childhood you don't teach them all the time say, `I'm

sorry, I'm sorry.' Our Parsees in India have very much affectation from you, very much.

So in the morning we never want to see a Parsee because early in the morning he'll come and start saying, “I'm sorry, I'm sorry." This is inauspicious. “Māfkaro, Māfkaro” you see people say, “Baba, you come in the afternoon, this is not the time, morning time don't start with this." We don't say like this, is inauspicious. You open the door somebody standing, “Māfkaro” for what, what have I done? What have you done that you are saying like this, all the time in an apologetic mood you see, for what? You see, you don't want to see an apologetic face in the morning time do you? Something pleasant, nice coming to greet you, here this “Māfkaro, māfkaro, I'm sorry, I'm sorry, I'm sorry." It's a very common thing that we don't want to see a Parsee in the morning, the reason is this: you see, if you see them in the morning the whole day you are in a bad state, you have seen somebody apologetic. But it is not apology, they are extremely egotistical people. If you study their character, they're very egotistical.

So this one has to understand: that when we start dealing with our ego we, must directly deal with it.

We are not ego, we are the Spirit. Directly. `Oh I see.

So it was wrong, so it was done by not me, by this body, now come along, no, no, better be all right.' You tell yourself, `No, no better be all right.' That's how we are going to deal with it, because you see this is what is frightening Me is this left Viśhuddhi.

Because when I thought of this disease, My attention went to left Viśhuddhi.

Imagine people becoming lunatic. And most of the egotistical people I find become stupid because of that. They are stupid, they behave stupidly, they behave stupidly. And the egotistical people only take to drugs and to drink so much because they can stand it. Supposing a person who is very superego, supposing a man who is possessed takes to drinks, he'll die very soon, he won't live because he's thrown more that side. But the egotistical people can stand, I mean, a person who is not egotistical, like an Indian if he takes a vodka he'll be blown off the shores, absolutely, nowhere to be found, lost.

Even in lost and found he won't be there. But it's that ego of yours that has resistance for the superego and that's how you manage it. You see that's why people can drink, it has nothing to do with the cold weather or anything it's more your ego.

Now when you call also left-sided sometimes you make a big mistake. You are not. You live with that myth because that's how you can excuse your ego. Because basically Western people are egotistical. We must accept this fact. We are not Western people, we belong to the realm of God, so don't feel guilty. You are no more Western, to Me you are neither Indian, nor English nor Australians, you are My children.

But some of these things are hanging around, so you be careful what I am telling you, this will happen to all of you in a little way but not much.

So be careful, it is outside, outside the Maryādās where you little bit get out, you find.

So those who think also who are left-sided, are only possessed people, because they're possessed, that's why they become left-sided, otherwise they're not, by temperament they're not, because there's no tradition, there's no conditioning accepted, nothing, there has been no conditioning on them of any kind.

So there are hardly to be found any tamasikas in the West, hardly to be found.

So what do we have are the people who are egotistical but get possessed.

So these possessions take charge of your ego and they work through your ego, so they are much more dangerous than the ordinary tamasikas. You see an ordinary tamasikas who even gets possessed, he dies very soon; otherwise he just, he troubles himself. He gets body pains, he gets all those troubles himself. But when a person who is egoistical is also possessed, then he becomes a troublesome person.

In India if people drink you'll be surprised they become very nice people, extremely mild, very quiet, very good. I mean some women told Me, “We want them to drink because they're better." But not here, they become violent, why? Because there is already the base for the ego and these fellows who jump in from the left side or right side whatever it is take over the ego.

And they work through the ego then, so such people become cruel, assertive. I mean, all Germans were dealt like that. They were all possessed by supraconscious bhoots and they all behaved in this atrocious manner. Imagine any human being, human being, killing millions of people with the gas chamber. Can you think of it? I

mean, you can't even see a little chicken being cut in your presence. How can you see so many people just there, being gassed before you, trying to get out of the gas chambers? And they were all transparent so you could see them. See the cruelty to which they could go. How? They were possessed and possessed by egoistical temperament.

So these bhoots also used their ego and did it.

So we are in the center, we are the people who have ascended to God's level; we have no business to have left Viśhuddhi on any point. We have no ego. Where is the ego? It's finished. Where is the superego? Finished.

So if there is even a lurking thing of that, you just face up to it. Why do you feel guilty? For what? Nonsense? And that's how you get rid of it. Because I have seen with Sahaja Yogis also suddenly their nose will blow out, their eyes will come out, suddenly they'll talk like this and I get a fright. I said, “What's the matter? He was a normal person, why is he talking like this now?" The reason is that hidden ego suddenly jumps out and shows. It's with many Indians also, those who are city dwellers are horribly egoistical, you have blessed them, as I told you, so they also behave in the same manner. But because there is tradition of keeping in the center in any country, like China has the same. I've seen, China has the same. I haven't seen they ever say, `I'm sorry, I'm sorry, I'm sorry.' And they don't even discuss. The Russians have been so bad to them. “It's all right” we tell them.

We ask them, “Why did you cut off from the Russians?" “Forget it." They never criticise, sit down and criticise, “They did like this” or sulk about it or think about,

nothing. Like Indians, now you will be surprised, we have a law that we are not supposed to make any films against the English. Can you imagine? Because they left our country in grace. Even Shivaji's pictures are not allowed because maybe it will show that the Muslims are bad, to that extent we go.

Because forget it, forget it, forget it, when you start thinking about that person, your ego gets hit. It is an ego which is hurt, now you can blow this balloon by two methods, perhaps you know that, by blowing into it or removing all the air from outside, or even by hitting.

So the hurt ego is where the outside is getting vacated and the balloon is increasing and the other ego, pumped up ego, is that when the balloon is filled with that air. Both things are just the same; I mean the result is the same whether you do it this way or that way.

So once you understand the physical manifestation of this, not only that you develop all these diseases but also develop a thing called lunacy at a very, very young age, because you don't know how to cope with yourself.

So the best way is to, if you have done something, forgive yourself at that point, `I forgive myself at this point, all right. And that this was done because of this, all right, so I should not have done this.

Never I'm not going to do it again.' Just say like that, just absolutely neutralise. Unless and until you neutralise it, you again store it up there, that's the point is.

Secondly I have to tell you that the women in the West have changed their styles, which is very, very dangerous for their society, because they have also taken to the egoistical ways of men.

So if men have gone say ten feet they have run after them again, about say eight feet and pulled back men even to go further than them.

Now this is completely crossing your egos, because women do not have such possibility of egos normally.

So competing men in ego what you did you have lost your complete Maryādās of a woman, there's no Maryādā of a woman. Man has a Maryādā of a man; if a man starts behaving like a woman, he's not a man. In the same way, the women, if they start behaving like men, then they are no more women. They lost their Maryādās. They're out, so they get possessed. And that's why women, when they are egoistical they become horrid, their faces become horrid, they look horrid, their whole behaviour is horrid. They can become dry like bean sticks you see and could be so hard as to hit you like an iron rod.

They say, “The lady with the iron rod in her hand." All this happens because we have a Maryādā, we are the style as we are. If it's a rose, it's a rose. Be happy that you are a flower of rose. Now the rose wants to become the thorn, so we lose all our Maryādās.

Today I will be speaking to you before we start this here when the people are coming before that, to the ladies and tell them what's gone wrong with them and that is how you must know that the plight of the West is not by men, but by women. Women have ruined the society of West, Western society.

Is the Indian women who have kept the society intact. All My really thanks to their solid behaviour towards life.

It is the women of this country who have ruined all that was so delicate, emotional, beautiful. Love, affection,

compassion. Women are there to give joy and happiness and emotional security to the whole society. While they take over, “Do this, give that, do that, this." Even the husbands have become just like servants in the house. “You haven't done the cleaning properly, you haven't cleaned the kitchen properly." I went to England, I was surprised all kitchen cleaning and all that is so well done in England, you see you have everything for cleaning this, cleaning that. I said, “Why it has happened?" It's the men, you see, they had to do it so they found out all the ways and methods.

Have to be sparkling all right, sparkling you want, I'll get you such a thing that if you put in your hand your hand will burn, all the acids put everywhere, with a big glove in the hand put it everywhere. And everything gets all right.

Then the children, you see, suffer, because that's the job of a gardener, beautiful things that are born, to be looked after with that kindness. But you overindulge into your children in the beginning. A mother is like a gardener, she has to prune also; she has to cut also, so the growth is all right.

If you child is spoilt you're no good a mother, useless you are. But you groom your husband not your children, just the other way round, because ego is towards your husband all the time grooming. “Sit here, go there, what's this?" Money business, “Give me all the money, I keep all the money” everything. Now one may say that the law is such. If the law is stupid, the Sahaja Yoginis should not take to such a law. That law has ruined you all, I tell you. Because this is such an important part of

life, it is such an important area of life that it should not have suffered.

Where affection, love, kindness, all that is required is missing, then you become people without any meaning. Life is aimless. You don't know what to do, that's why the children commit suicide. And then the love should be such that they should be pruned, for that you must have wisdom, which also one does not develop, because if you run after your Mūlādhāra Chakra how can you have wisdom? Here men have befooled you completely. Completely they have befooled you, take it from Me. You must keep your wisdom intact. And not only that they have befooled you, but they themselves have stooped down to befool you.

So they have their devious methods, they are not straightforward.

So, as Sahaja Yogis we are above all these things, we have reached the state where we are above. We are here for correcting all those things that have gone wrong in the society, because Sahaja Yoga faces towards the society, not towards yourself only.

So at this stage we have to understand what we have to do is: first of all our own understanding should be such. Even now with all this movement of Sahaja Yoga understanding, women don't realise that they have to be like women. I have seen them, they still, “What's wrong?" Still go on and men don't understand that they have to be like men, even after *[UNCLEAR* so many things]. And if they they become really like men, women will appreciate them. And if you become really like women, men will appreciate you. You see, it's the opposites that attract

each other, that should be normal. But we live in abnormal way that the men are women and the women are men. What do you do now? So it is very important for men to understand now, because I am going to talk to women later on, that they should become like men. They must fix up things, they must take decisions, they must be the one who must rule. But that's outward, actually it's the source is the woman, the woman is the potential and man is the kinetic. For example, there's a fan moving. Movement of the fan is the kinetic force you can say, but the potential force that is within us is the one which is the electricity, which is coming from the source. Which is higher, the fan that moves or the source? Let the women decide and men understand.

But if that source dries out and wants to become the fan, no fan will work. Upside down situation. If you realise you are the source, you are the one who is going to give all the Shakti to men, you will stop behaving like men. It doesn't mean that you cannot go to work, you cannot do; but take to work which is more suitable to women. Like I would not like a woman to have a bus driver's job or a truck driver, or wrestler. No. I'm not telling you; I'm telling from experience.

Once I was travelling, I was a student at that time, in Lahore, you see and I was travelling by train and at some station, you see, the train stopped in the night and a lady came and she said, “Open the door for me." So I said, “But it's so crowded, all right I'll try, I'll try." And she said. “If You don't open I can break it." I said, “How can you?" She said, “You don't know who I am?" I said, “Who?" She said, “I am Ahmida Bhanu." I said, “Who's Ahmida

Bhanu?" “The wrestler lady." “Oh, Baba” I said, “thank God." *[UNCLEAR]*. I said, “If you're a wrestler lady why are you coming in the ladies department, why don't you go to the men's?" And she pushed the door so violently, she came up and I looked at her, you know I said, “Wow, what a person!" And she sat down, you see, with her whole countenance and everything, her gait and state of sitting, everything was so manly.

Like that she sat down and said, “Come along now those who want to say I should not sit here." I said, “Nobody wants that now, Madam, you sit comfortably. But we'll have to get somebody from the other compartment to have wrestling." And then she was quiet and she was really, I saw her all her muscles so over-developed and she was really looking like I would say a Western cow, we can say. Like the cows here look like buffalos, not like cows.

Something very funny I cannot forget that, you see that experience, I was very young and I was really, I didn't know and I felt like laughing but I couldn't even laugh at her, she'll box My *[UNCLEAR* ears/face].

So this is what it is, that we are ending up there, must know that, how far are we going. Are we going to become wrestlers? So this is what it is, one has to learn that it has been there for ages, ages it has been there. I have seen, I've read books, some books, old books; I've seen some films also, where they've shown even in olden times, the women used to have broom in their hands hitting their husband sort of thing.

We, too, have some of them blessed in India but they're very, very few, very few women like that. Not a big

number but it may increase, God knows, you see, so keep your fingers crossed, but I would say that this is what is happening.

So with too much ego of men which goes into left Viśhuddhi they say, “No, let the women take over, it's all right, let them be satisfied. No more of their aggression, let them have their own." So they do what they like, men are not bothered and they go into their left this thing and there's no enjoyment of marriage or love.

So now we had yesterday the other marriage for the benefit of your children, for the goodness of them, all that, take your roles as women and men. Your roles are as women and men and you'll see you'll enjoy it. The quarrel should be on that role. The man wants to do something for you, you should say, `No, no, no how can you do? That's too much for Me. Let me do this work.' As I've told you many a times how My husband when he gets angry he wants to wash his undershirt, you see to show he's angry. Or when he's very angry, then he will clean the bathroom. But he does it so badly that I know that it is he has done. I feel like laughing but I dare not because I must keep his spirit on. And then he starts talking in a very you see, respectable way to everyone. “Thou” he calls everyone “thou” you see. “Thou” he says, “Thou are like that, thou are like that” so I know now he is really angry for something. But he won't say what he is angry with, you see. Then we have to find out what is he angry with and if so, don't feel guilty, correct it.

And then he finds, you see there are so many ways of neutralizing the anger. The first thing that happens with

ego is the anger. As yesterday you got married, you must know how to neutralise this because still ego is there. Now to find out how to neutralise the anger of another person is a very beautiful thing which I've never seen your writers handling, but in India we have many writers who have handled the situation.

Now you must find out what are the weak points of your husband, first of all and of your wife. On what point she get upset. Now the attitude should be we should not upset her, we should not make her angry and another attitude of the wife the same way, much more for the husband.

So now, what are the soft points on which he really gets upset? Just study, it's very simple, laugh at it, don't take it seriously but be careful to avoid that. Now also find out what makes him happy. Like if I'm really sometimes, I never get angry, as you know that, I never get angry, but if I am showing off My anger just...

So, now how to show that, how to neutralise an anger of a person? Say now, supposing I am trying to show, if you put a child in My lap, finished, anger is gone. I cannot show anger with a child on My lap, is simple.

So you must find out. Like My husband, you see, if he's angry supposing, I know him then if I tell him that “What about getting Me a nice sarī?" Ah, finished, then he's very happy. Ah, I've done him the greatest favour, you see.

Like that, you see, you must find out what thing pleases your husband, what thing pleases your wife and neutralise it.

And, you see, little things like that you must learn. This is the art of living, this is the art of living a Sahaja Yogi life.

Is the art of living it, how with little few things you see how I manage. Now you must have seen how in My lecture I say quite serious things, but in your bubbles of laughter it just settles down in your mind, that's how you should do it. Because humour is one of the greatest things that puts the thing through, makes the person understand and it doesn't harm anyone. That's how things improve and when you see that you are settled down in peace, that's the first thing a husband and wife must do is to settle down in peace. Children feel all right, everyone feels all right and then gradually let it correct.

You have no responsibility of correcting each other; but if you have married somebody who is not a Sahaja Yogini, who is horrid and all that, then the question is very different. But both are Sahaja Yogis married before Me, should be the easiest thing to do. And protect each other; look after each other. There should be complete confidence. And this is, we have in our country, really I must say our marriage system has something special about it.

What happened, once I went to Singapore you'll be surprised, the early times, I was going to America and there was one horrible diplomat's wife, she came drunk to the program and she was asked to get out because she was drunk.

So she informed our Prime Minister Indira Gandhi that “This lady is doing this kind of work and She should not do this, She's a diplomat's wife and She's so highly placed" and this and that.

So Indira Gandhi without understanding anything told one fellow who was Huxher, who was her main person

that “You go and tell Mister Srivastava that this should not be done and She should be brought back." So the minister, you see, getting a message for Indira Gandhi means the deathblow has come to the minister that time.

So he sent for My husband. And he called him and he said that “We think you wife should be called back and this is what has happened." And he said, “Why? Why do you want to call Her? She doesn't drink, She doesn't smoke, She doesn't do anything wrong. She's the most decent woman, She's very dignified and She knows what She's doing.

She's doing good work for no money at all. She's doing nothing wrong and if you want I'll resign but I'll not call Her." And he got a fright of his life, because if he resigns who's going to do the job? So capable. Just said, “I'll resign." And they were all shocked at it you see, the way he was confident. And this I came to know through somebody else, though he himself the minister who was dead, half dead with the message from the Prime Minister, you see.

And he then sent back, he also got to see within himself, he said, “I know the lady very well, She's very dignified, She's a very decent lady, She's very Dharmic we shouldn't disturb Her." While the fellow Huxher who had sent the message also got a shock, you see and pushed back the shock to Indira Gandhi.

Since that she has never, never tried to interfere with My work. You'll be surprised, she's never tried to interfere. This is My husband's confidence in My work and understanding. That you should have. You must know

your wife and know your husband, they cannot do such and such thing.

About, same about your children. You must have full confidence in them. You must know what they are, what they are up to, how far they can go. And then this confidence, an inner understanding is the one road to peace, love and affection. Complete confidence into each other, wherever they may be. I can say with confidence you send My daughters anywhere they will never take to adharmic life, nor My son-in-laws, but My own daughters I can tell you. They can never think of adharmic life, whatever you may try. It should be that confidence within you about your own children.

Like they were small, very small and the neighbours came and said that “Your daughters came and were using this, our garden, for morning ablution." I said. “What?" Said, “My children, even if they can go into your bathroom, you take them. I give you two thousand rupees just now, right now. You just ask them to go to your bathroom, that's all." I know them too well. If somebody will say, “Your daughter has taken something", I know them too well, they can never touch anybody's things, I know them too well. They'll never take any obligation from anyone like that, I know them too well.

So that's what you should know your children too well. Don't insult them in the presence of others.

Build up their character and majesty by saying, `Come along, you are a Sahaja Yogi, you are great, you'll be this, that,' and put them on that path, keep them there, respect them. But don't spoil them. Don't spoil them. We

normally spoil. Either we're overindulgent or you make them overindulgent, both things are wrong, is again ego. Tell them how to share things, tell them how to share. And like if they share, they give it to somebody else you should be happy, it's given to others. “Give this to others, let the others play." You see, you show your happiness on that, you yourself give to others, then the children learn all these things.

So marriage is a very big bondage for Sahaja Yoga. Through marriages we are all bound together. It's all a society of very happily married people. Now if somebody is not capable of having a good marriage, better forget about it, forget it. See, after all I have seen women of sixty, of My age, asking for a marriage.

Yes, there are women and men and they're sixty years, “Mother, I'm only sixty and I would like to get married." I said, “What?" At sixty I have thousands of children, how can you say of such a thing? I mean, you should not be a bride all your life. You should be a mother and a grandmother.

I think after forty-five nobody should think of marriage, is nonsense. It's nonsense after forty-five, all the, even the married women should know they are mothers and they are going to be grandmothers, they're all the time brides. You see that's why, that's one of the reasons why marriages fail. Because you are not a bride after say, thirty years of age or thirty-five years of age, you are a mother, absolute mother you are.

And you are a father and that's how you live as father and mother of the children. We are called like that in our country. Till the age of thirty, thirty years, we are called

as the brides like doolai but once you are grown up, I'm never called as My name by anyone. They say “Kalpana's Mother" or “Sadhana's Mother." Or even My husband is called as Kalpana's father, is never called by his name, because you become a father and a mother, accept that position. But no, you want to be brides at that age, so you want to have all the bed like a bride has, all the bedroom thing like a bride has and the bedroom thing and it doesn't work out. Because you are no more a bride and then you think, `Oh, this man has become insipid,' `This woman has become insipid,' then you go to another woman, another man, goes on. Then you go to children and spoil the innocence of the people.

But if you accept, grow properly, mature like Sahaja Yogis, as father and mother, as dignified people.

It's not the source of love only as husbands' or wives' relationship, there are so many relationships, which are a greater source, but depends on at what point you are. When you are a small little river, all right; but now you have become the ocean, so become the ocean. When you become the sea, become the sea.

When you become the ocean, you become the ocean. A sea cannot remain like a little, little small little beginning, can it? In the same way everyone must know that they must grow out from this relationship and should not go on hankering all the time that husband and wife.

Like forty-five years of age they are still finding out their husbands, are they mad? This should stop in our Sahaja Yoga now, all those who have gone beyond a certain age should stop bothering Me about marriages, should become mothers, there are so many children to be

looked after, we are going to have nurseries, better be there. What is it, what is the companionship? The companionship is with children, with the grandchildren, with great-grandchildren. This is what one has to understand, men and women both. Men are just the same. Men also try never become fathers. If you are full-edged fathers, you don't have these ideas of marriage, forget it. If it doesn't work out with one woman, forget it. Then forget it.

No need, you've had enough of it.

So this kind of thing is not necessary at all and it has worked in a society which is not a Sahaja Yogi society, so it should work in you.

So social ways Indians are quite good, but they're bad in economics and politics. Never follow their politics, horrid. Horrid. I mean, I can't think of a worse politics that Indian politics, is the worst of all. If you listen to that, you will not know whether to cry or laugh, is such idiots you know, all donkeys have gone into politics, absolutely donkeys. Worse than that. They bray like donkeys, they behave like donkeys, they kick each other, they do all kind of things can you imagine, it's so horrifying.

I mean if you want to have a joke then you can look at it from a joke point of view, of the donkeys, you see, behaving like, absolutely as if they are in charge of our great country.

So most of them are donkeys, I've not come across many who are sensible. And those who are sensible also want to become donkeys. What to do? That is their greatest desire is to, imagine a saint wants to become a donkey! So let us know that whatever are our good points are our

good points that we should not lose. Whatever are our bad points we should correct them.

This is a very balanced view towards oneself. Because we are the gain, nobody else is going to gain and Sahaja Yogis have to be selfish about it. We are the gainers; if we gain, the whole body gains, whole of Sahaja Yoga gains.

So this is what I am telling you about your social life which is very important and about your ego.

But the most important thing is that once you are in the Sahasrāra you become My brain, you become really My brain. And so you have to be very careful because you're not thinking about your family, your children, your household. Not thinking about Melbourne ashram or Sydney ashram or Australia, but you're thinking about the whole world and the whole universe and the betterment of it. When you grow to that state you become really part and parcel of My brain, which is concerned with very bigger visions, higher things. It works on lower levels also, that's something good about it, but it can work on your individual levels.

I pay attention to your individual problems, to your individual suggestions, to anything that you say, but the light is for the whole universe.

So we enter into the realm of universal religion, which we have to awaken, which we have to work out.

Unless and until you achieve that state, you will not be called full-edged Sahaja Yogis.

So, to achieve that you must work hard, or we can call now you are Sahaja Yogis, you'll become maha yogis.

So, we have to achieve that state of maha Yoga. From this to that is very simple, it works out. Imagine four years back I never thought that I will be able to establish so many of you here as My children and it has happened today. It's such a great thing that in four years we have been able to achieve such beautiful results and next year will be greater still, I can see from the way people were there.

So, one has to understand in Sahaja Yoga obedience to what Mother says is all right. But some people have a bad habit of taking up over, “For Mother's sake do it, for Mother." Who is the person? Why should anybody say that do it for Mothers sake? Or Mother says so. No, when you are the Spirit you understand what Mother says, so try to understand your Spirit. That's the best way you can work it out and you can be nice.

I want all our children to grow from that height, let them start with a better standards, from a better levels, because we started from a lower levels, we had problems, but let our children start from a higher level and Melbourne is the place I've chosen for our children to grow.

So I hope women will take their roles, men will take their roles and it will be a nice family system built here, a nice society and this nice society.

What's it? Put if off. I know. I know the lights very well. I know how they act. Viṣhṇumāyā, that's Viṣhṇumāyā, we have harnessed the Viṣhṇumāyā. From where did we get light, Viṣhṇumāyā, hidden where? The Viṣhṇumāyā, you see, is the One what we need today and to understand it in a subtle way how the Viṣhṇumāyā comes. See now

how Sahaj, this thing came there I could speak on Viṣhṇumāyā, because to shift the subject on Viṣhn.umāyā is not easy.

See, you must see the play, you must see the play. Now this Viṣhṇumāyā, how does it come? How it acts through Me so well? How, what happens, from where does it come? Hydroelectric, how hydroelectric was, in water, it is in water in the Guru Tattwa, but when, when it comes down, when the Guru Tattwa has come down to you. On that level the Viṣhṇumāyā acts, that liberates and acts.

For what? For enlightening. What happens in the gross happens in the subtle.

So One has to take an incarnation, so the Guru principle has to take an incarnation to come down to this earth.

So Viṣhṇumāyā acts and enlightens people and this is what it is and how the whole thing works out.

Now you have seen how I could change the topic suddenly to that and you didn't feel it. But I just wanted you to see how Mother changes the topics, because there are some incidents something happens somewhere, which I know and it changes. And it looks like a smooth one subject going on.

Another thing I have to tell you that all of you must know Sahaja Yoga full well. Very few people really know about Kuṇḍalinī, really know about vibrations. They do not know where is the Void. There should be a regular class, even for grown up Sahaja Yogis. Where is the Void on the feet, where are the Chakras on the feet? When I tell them to rub My Feet, they don't know where it is. You may be uneducated, doesn't matter, but in Sahaja Yoga you should be educated. You should have a full education in

Sahaja Yoga. You must know where is this disease coming from, how to cure it. Every one of you should be educated here.

So when you have your meditation class, also you must have a class to educate yourself about Sahaja Yoga, what are the things to be done. Now there's a book, of course I saw that's a good book they have written about children, but there's no spontaneity, so I'll have to work it out. But it's not only the books but My tapes are there.

When you are listening to My tapes, note down the points what Mother has said and see for yourself.

So the education in Sahaja Yoga is very important, otherwise your intelligence will rust out. You must have full education of Sahaja Yoga, only giving Realisation is not the work. You must have, so others must know you are knowledgeable.

The amount of education you have had nobody had before, no saint had it.

So now take full advantage.

Whatever your age may be, education qualification maybe, what doesn't matter but you should all know what is Sahaja Yoga, what it means, how it works out. Ask questions yourself and find answers. You all are still students of Sahaja Yoga, must know that, you are still students of Sahaja Yoga and you must master it, you must know it, every word of it. Just to enjoy Sahaja Yoga is not the point, you must also know. Like, if you enjoy a cake cooked by somebody, you must know how it is cooked, because then you can cook for others. But if you don't know how to cook people are not going to believe. This is what I've seen.

Then I've seen some Sahaja Yogis are all the time doing the work, they're active because they've been active before, but some are lethargic. You can see even among two Indian people you'll find the same difference, though they are here or they may be there, it should not be. Everybody should try to create the same kind of an enthusiasm and dynamism, not one person. If one person does it, then it's no use.

Sometimes such a one person can be very dominating also. Everybody should work, the whole body has to work, if we can develop that, that will help the complete development, upliftment. All right? So today on this day of My birthday, I want to bless you very much, but every birthday is reducing My age you must know that and so you must grow up now to take over, is important. Is very important that you must grow up, so-called age of Mine, though it doesn't show but it is decreasing, you must know that and so you have to now fasten your movements, get to it, work it out. When others come, talk to them nicely, give them joy, don't give them any, give them joy.

Look after them, be kind to them, that is going to be attractive than to, immediately somebody says, “You are a bhoot you get out." When they are in Sahaja Yoga, when they are there, I will tell them off.

There are still, I know some of them still here, we have to tell them that, `You have a problem, you better get out.' It's all right, they'll have to get out of the ashrams for a while then come back. It has to be like that, otherwise they cannot be corrected and such people must accept gladly that they should be all right, they must change;

they must be better than to continue with whatever they have because of their ego.

So try to cooperate with your self because it wants to be better and better and better.

So all those people whom I'll be asking, I'll tell Warren, whom those people whom I find are not all right should get out of ashram.

Ashram is not a place where all kinds of people should stay. Here only the pure up to a point they should be. There should be certain minimum standard they must have. If they do not have that standard, they get out. Even if there's a woman who is dominating, or a man who is like a woman, has to get out.

You have to be normal people, otherwise others who come and they see one man standing like a chicken cut from here, you see. They just don't feel impressed. I tell you, like a miserable Christ you see as I showed you, standing there limply like that. I don't know who feels impressed by that. You must have somebody like you have Christ in the Sistine Chapel, you see, standing like a *[UNCLEAR]* that's how the men should be, but dignified, respectable, kindly, majestic is all right. And the women should be very sweet and nice. It pays a very, very long and a great dividend. Very, very, long, you don't know how much it has paid Me. It is coming so handy today to Me.

You see when I was not doing Sahaja Yoga by My nature I've been kind to people and all that has come. One example I'll give you, in London one fellow came, his name is... that commissioner's name is what? Commissioner of Pune, he's now commissioner of Pune,

all right. He came to see us, we had a meeting of My husband's office or something. C.P. said, “I'll call them for dinner." I said, “All right." I had cooked the dinner at home; there were about twenty-five people who came to dinner. They had dinner I must have looked after them, whatever it is.

So when I went to Pune, Marautra, told Me that this Commissioner is very anxious that he should come as the President or the Chairman or the reception committee, must receive Me. I said, “I don't remember who is this gentleman. I remember somebody with the same name." He said, “No, no, no, no this is another one." Now this is one of them who had come and he praised Me so much, I was amazed how he saw all that. He said, “This lady whose husband is so highly placed in life, is so humble, She's so kind, so motherly." And he went home and told his wife, “That I've never seen such a lady before, such a perfect Lady." That's what I did I don't know. I must have cooked well, of course that I do, but I must have looked after him well, I must have been kind to him, to all of them. I must have not eaten anything Myself, looked after, must have done something, I don't remember what I did. But by My own nature I have to do and it is not today but I've seen so many of them come so handy, only because of this nature of Mine, only because of this nature of Mine.

You know our High Commissioner in UK, both the High Commissioners the first one and the second one, B.K. Neru and the second one, they had such tremendous respect for Me, regard for Me, can't imagine, because

you have to be kind and considerate and nice. As you look after Me here, I looked after them.

And that's how they have such impressions, I tell you all My husband's friends and everybody have such regard and respect. We went to see somebody who is head of the law, is the head of the Intelligence in India; he gave us a right royal treatment. The Collector of Customs was informed that Mother's children are coming, he himself came to the airport, do you know that? He was sitting there I don't know if he came out to see that you were all out. It is only My personal life with them otherwise who cares for whose wife? So many came after My husband, nobody's bothered about their wives. Anywhere, you see I came this time with My husband to go to China and his agents who were in Japan and other places, Honolulu, they all came just to meet Me, because he comes nobody comes to see him. He said, “Now You have come, they've come to see." Can you believe it? It's nothing but just being a lady to them. It's such a powerful thing. It's such a powerful thing and women must know how to cook, that's important. If they don't know how to cook they're not women, I don't think they're women. They all must know how to cook. You must learn how to cook and everybody can learn it, that's very important. Is the hidden power of a woman lies in how she cooks. You see our men cannot go anywhere because we cook so well they have to come back home. They remember the food.

So that is the power you have.

Today we are going to have a very short Pūjā because today is My birthday and so the Pūjā on a birthday should be such that it should be more deep, more heartfelt,

more joyous, than it should sort of go on a ritual side. There's no need to have much rituals because we are in a joyous mood celebrating our Mother's birthday. Already we are there, whatever is needed for you to be there is not needed now because you are in that joyous mood, all right? So only thing a very short Pūjā, I have told him, is to be done today is a birthday. There is no need to have a huge big Pūjā, all that is needed to bring out all the deities, they're already there, up there, just see the vibrations they are emitting! They're so very happy that you are celebrating My birthday.

So in every Pūjā what we have to do is to awaken them, ask them to be kind to you, this, that. Though they are awakened in Me you want them to be. But now they're all awakened in you we don't have to have big Pūjā at all, there's no need at all. And this is what I've told Modi that you have a very, very short Pūjā and a very short Pūjā should be all right.

So today's talk was just like a Pūjā. Remember that this is meant for you when you were not Sahaja Yogis. Today it is not meant for you.

So you won't feel guilty. First remember you are Sahaja Yogis, you are My children and I love you very much, very, very much.

So please have confidence in yourself, complete confidence in yourself, all right? That's the greatest thing you can give Me today as a present.

May God bless you! [Marathi.] So for this you have to have washing of My feet for ten, five minutes and washing of My hands for about ten minutes, that's all, as simple as that. Now we don't need many people for that.

Just put that thing here. That one, yes, all right. Now, remove this.

Sahaja Yogi: Now we will say the Three Mantras.

[Marathi.] Sahaja Yogis:... Om Twameva sākṣhāt, Mātājī Nirmalā Devī...

[Marathi.]

Shri Mataji: What is this need to go on My past?... In the present.

Sahaja Yogi: Now we will say the mantra as suggested by

Shri Mataji: Om Twameva sākṣhāt, Shri Mataji Nirmalā Devī Devyai namo namaḥ.

Shri Mataji: That's the biggest mantra, I tell you. That's the biggest mantra. Try it.

Sahaja Yogi: We can say this mantra three times. Please repeat it again. Om Twameva sākṣhāt, Shri Mataji Nirmalā Devī Devyai namo namaḥ. We'll repeat it three times. All try it.

Sahaja Yogis: Om Twameva sākṣhāt...

[Pūjā starts.]

Shri Mataji: Come along. Wash My feet. Come along. With the hands. Both the hands. Use both your hands. Now, come along. Two again. Faster. Wash it. Both the hands. Good. Now, other three.

Both the hands. Come along. Two of you. Come along. Faster. Both the hands, both the hands. Only one. Both the hands. Good... Come along. Good. Both the hands. Both the hands. Good, done.

Those who have not been, come along. Who else? Now, come along. Come forward... All right...

Good.

Now the little children coming, in front. Come from this side, come; come along. Come there. Good.

Use the other hand. Used the other hand already? Good. All right, done. Now, who else? Come here.

Sit behind. Good. Now, two more. Now, one more. Come this side... Now, more... All right, now Now, who are those... come... Patrick, wash now With both the hands.

Now say English mantras. Now in English please, this, Warren? All right. The another group. Come along, one by one. In English.

Both the hands, both the hands... Good, done. Right? Nice. Very nice. Come along, next. All right.

With both the hands... With both the hands. Please use both the hands. Good. Come along.

Sahaja Yogi: Let our ears hear that which is true...

Now, water-pot?...

Some more water, down a bit, yes. Both the hands. Rub it with both the hands.

That's good. All right. Now, who's next? Is there more? Come along, all of you. Go and sit behind them, one after another... Come along. All of you have done? These are the last two? Hard. Hard, hard, rub it hard. Hard, hard. All right, done. Come along. Come here. Come now come. Come, come too, come close. That's the boy. Now you wash, you wash My feet. You wash My feet... Good. With the other hand also. May God bless you. Lots of confidence! May God bless you. Good.

You should put this on another side. This is for the flowers and things... Now just pour water from...

Take it in, what he's saying, take it in. You all are saying it.

Now, you could have seen that, that Gaṇeśha is the key, is the key. Christ is the key of all the things.

He's the key, He's the essence of all the things, you see and so through Him everything works out. See, even if you have to come to Me, you have to come through Him. That means in you that innocence must be born, then you come to Me.

So Gaṇeśha is so important. And Australia is the center of Gaṇeśha.

So you people are so important, you are the key.

So it is more necessary that you should be much more on the essences than anybody else. In every way, as I told you, that man has to be a man, woman has to be a woman. These are all the essences, that's the essence. That's very important. On you rests; because through you it's going to work out, through your innocence. You are the ones who make the innocence of the Western people, it's very important.

All right. [Marathi]... to wipe that here. [Marathi.] Better give it to Warren for the time being. [Marathi.] Also you must notice that every year, everything is shortening. You see, even giving realisation is shortening, Pūjā is shortening. We have to save time, isn't it? So shortening is there. But why? Because there's powers. There is sustenance and you can sustain that power, because you are there, so many channels; so you can shorten it. I hope this doesn't fall off. Are you saying, he's saying yes.

All right. Now, what do we do, just to have the washing of the hands, let's do that. But you don't have to, you can put just one... No, no, yes, one of these things to keep on My lap.

Sahaja Yogi: Now we will say the prayer to the Ādi Shakti, then I want to hear you say, `Namostute, namostute, namostute, namo namaḥ.' [Marathi.] Mātājī Nirmalā Devī, Mahālakṣhmī [Marathi.]

Sahaja Yogi: First of all, I'm going to say the prayer of Śhrī Mahālakṣhmī.

Shri Mataji: First the ghee. Only the ghee you put it with that and next you could pour it... That's all right... Now, hot water. Hot water... Get somebody else to pour this... Can somebody else do this? Come here. Pour this on. You come the other side. You come here to do it. Hold it... Now pour it.

More water... Can you put it that way?...

Now the water...

Today, as it is the Birthday in the island of Śhrī Gaṇeśh, I think all the Pūjā should be done by children, it would be better. All right, so the girls have to get up now Hold the sarī, let them have the sarī. Have you got bigger girls, unmarried? Just give them the sarī to hold, the girls. Oh, look at the sarī that Warren has got. I don't know if the children can hold it or not, it's so heavy. Have it double, like that.

So, now, you all stand up at an end, all right? And hold the sarī from this side and you go that side and hold it, high. All right, now, go that side. Now, all the children first. Little that side, little that side.

All right. Now, you come forward. Let the girls show the sarī round. Right; you come forward this way.

All right. Now, you hold the sarī. Go that way. Now you, all the girls come here. Now, you hold it on this side, hold higher. Let everyone see the sarī.

Some big girls should also help them. Ah, done! There.

Now, some girls should come here. Now they can't hold, the children, this high, so hold it at your height, that's all right. Let them hold it at their height. All right? Now, you come along, bigger girls, come along, the bigger girls. You two or four of you, come along, the bigger ones. Come here. All right, let them hold it a little that side. All right, just move it in, in the children. All right. Now, two more, yes, come here. There. It's all right. Now, what you do is to put here, the red mark. Is the red mark, from there? First make the line, all right?... I think the big girls should hold it now and we'll call them for putting the flowers, all right? Just the big girls should do it.

All right. All the little ones now should sit down. We'll call you for the flowers, all right?... Now, you have to put the line here... and then beyond the line. Here also one line and then beyond the line. This thing has to be inside the line. Put the line. Put the line...

[Marathi.] Put this under the foot.... You have to complete the red fully, there. [Marathi.] You have to complete the red here... Now you have to make a swastika. On top, top of it, there. On top. Good. Good. Now put one also this side. It's all right. Exactly seven you are! Did you notice that? All right. Now Yes, now remove this from here and you have to put these individual... from here. Have to put it little bit. Make a swastika on the red, in the center.

Now, on the center of the... here. I'll help you put it. On top of that one. Good. All right, done.

Now, you bring the sarī around, now Now, decorate with flowers. The children can come. Now, bring the sarī around, like that... Let the children come, to do the flowers...

All right. Come along. I think that this blue is... is it?... Yes, get a new one. Now, get the boys here for the flowers. And other flowers also we got. Yes, these are the ones... Let the boys do that... Make it straight... put it down...

So that the flowers are on top. Get the flowers. Now, sit down. Let the boys do the flowers and ask them to arrange them...

You both come. The bigger girls can come to do it, the girls. Not the ones who have done My feet now, because the ones who have done My feet you have seen. The ones who have done My feet now, the other ones, come along. That's the, one, that's the... No, that's the one. Come along. One is, come along. In the feet. Come along. Give one to her. There, too, take one. Come along, give her one. And all these rings... First left, that's it, that's it.

So thank you very much! All right? Get some more girls there now Any other girls? Come along! Come and help.

Can you do this, you see, one side. You do it equally... the same thing the other side. Now, this one you have to put the other way round, you see. One is this side and one is for that side.

So that one is for this side...

So beautiful it is. Where has the other one gone?...

Sahaja Yogi: Shri Mataji,... from all the children of Australia for Your birthday.

Shri Mataji: Thank you very much. It's too much! He says I have to have it now, I don't know what.

Do you know, it matches with My sarī...

Poor thing!... It's a collar of love! Now, that's how it should be.

Sahaja Yogi: With this collar, Shri Mataji, we expect that the left Viśhuddhi be cleared everywhere! Also with this collar, Shri Mataji, we chose that because the Chakra of the pearls also is cleared!

Shri Mataji: Very good idea! There's another ring, smaller ring, all right. Hiding in the purse. Can you take it out from the purse? Now It's all right. That looks so nice!... Bit high. These ornaments are really... One is all right... Let Me have the comb, please.

Now I am sixty-three years of age. [Marathi.] No... sixty-fourth year, can you imagine?... We will have this special...

Now, those who want to take photographs can come.

This is to be given as a present, or what?

Sahaja Yogi: This is forYou, Mother.

Shri Mataji: Is it? I know you have to look after such tremendous things, but I don't know where our photographer has gone. I think he is not here... Matthew's not here. Let's see how it goes. Take a full one. Take a nice one or two.

Now it's done. All right.... You'd like to take it without garlands, I think it's better... Look at this one... These are so beautiful. It's the real Rādhā style, you see. Most are

the back side. Look at this one here, beautiful! Come along.

So, from where did you get all these?... Is there somebody to help...? Come along... It's beautiful. The best style we've had. This is the design we should have also. We should take it to England, India, we'll work it out which is the best. These are the three Goddesses...

So many ornaments! [Marathi.] Now I'd better see what... It's so nice and comfortable... It could be like that, you see, because this must have been Mūlādhāra That was the thing: there's no way of covering the Mūlādhāra.

So must be like that. See?...

Now, let Me have the sarī on. Put the sarī on, the girls, come along... Take a full one, if you like.

They've taken the feet, all right. Now, that's all the photographs? Now, lots to do. You have to get the garland.

So first of all give Me those things that are there. I'll just touch them... All right?... More girls, bigger girls...

Three sarīs in one...

All the seven girls come. Those who were holding My sarī. Those who were holding My sarī. All right? May God bless you.

Now done. Now flowers.... The girls can do it. Now the garlands... This is typically, this is made in South India, they make a huge big thing. And also in India they did it. And they called as... Thank you very much! [Sahaja Yogis say mantras.] Take a full one, with the feet in.

Thank you very much, thank you.

With the Ār.ti we'd like to keep the garland.

No, I think all these that you brought from...

All that's here... What did you call them, those containers also. You know, the big containers that are there... The brass ones... brass and silver and everything... Also the whole thing can be taken; if you remove this... Also the big brass things can be brought in. One this side, one that side. These things can move out, so that you can take a full photograph.

All right. Now I'll come down here.

Sahaja Yogis: Happy Birthday to You...

Shri Mataji: Thank you very much.

Contents: 1985-03-17 **Workshop, after the 3rd, Public Program, Melbourne, Victoria, Australia**

Aāah. [Laughs.] I know you. [Laughs.] Alright, doesn't matter.

What's that? *[UNCLEAR]*.

Warren: You're a full... You are a TV personality now Mother.

Shri Mataji: Is it? It's worth that that just now. It's too much. Alright, doesn't matter.

Please be seated. Please be seated.

I am very happy that so many people have been able to come down. It's really a joyous moment to see so many people from Melbourne are here to establish their Realisation. There are three types of people who come to seeking, the lowest type are the ones who have some sort of physical ailments, torture, diseases, on the verge of dying or something like that, an emergency in their

mind, so they come to Sahaja Yoga. Alright, even if they come, they can be helped; that's not our top priority.

Then there are the second type of Sahaja Yogis, or we can say the people who come to Sahaja Yoga are the people who are seeking other things in life like jobs, money, this, that, all nonsensical things. But among them there are some people who want to know the cause of the problem, why we are like that.

The third type are the people who can be divided into two: one, the type that seeks balance, Dharma, righteousness because they find in the world people are so horrible, so mischievous, so dangerous, so restless.

They get worried about all the worldly turmoils that are on; they get shocked and then they want to find the solution: “Why have I come on this Earth?" This is one type we call *[UNCLEAR* Bahibukis] ones whose attention is outside, but in a very subtler way, in a very Divine way.

The second ones in the same category are the ones who are seekers, who have been seeking ages, they have been seeking in many lives, they have been seekers of truth, they have been on hills and dales, Himālayas, everywhere, have done everything else and are now born again here to be able to find out the Truth. These are called *[UNCLEAR* Antarukis], these are the people who are inward.

So the first priority we have to have of the third category, both the types are equally important, but after becoming realised, then you get your Realisation, then you achieve both qualities simultaneously, you become a yogi inside and connected with the whole world, your attention starts going outward because first the light is to be

enlightened, but when the light is enlightened, it gives the light.

Now this Kuṇḍalinī, the force within you, as is said, is pure desire. It's not only pure desire but it is a purification desire. It has the power to purify. It is a tremendous power, it is and this Kuṇḍalinī thinks, organizes, knows, coordinates, blesses and ultimately guides.

So to go beyond the cause we must understand that this Kuṇḍalinī is the pure form, that means it is detached.

Anything that gets attached is not pure. Anything that gets spoiled is not pure. What we say, gold is pure because it is untarnishable, untarnishable, that's the quality of gold, so it is immaculate, it cannot be ruined, spoiled by anything, except that there could be *[UNCLEAR* candar], as they call it, could be broken in between and thus weak.

So now something that has a purifying quality like a purifying agent, such as soap, so the soap whenever you apply, will clean.

Kuṇḍalinī, wherever you will go, it will clean, nourish; this is one quality that we must understand, that it is not tarnishable, it cannot be spoiled, it cannot be ruined, moreover, it cleanses, it nourishes but because it thinks, it knows how to nourish you, up to what point, how to go, how far to go, or it stops. But thinking is not *[UNCLEAR* woken]. It does not say anything. When it goes round these Chakras, it makes a sound and these sounds are made because the movement of Kuṇḍalinī through these Chakras creates a non-percussion sound, pass through these creating sounds and these sounds are then jotted

down or heard by great Saints and used in the phonetic language of Sanskrit. That's how Sanskrit is supposed to be the purest language. But you need not know Sanskrit now, there's no need because the deities know that you don't know the Sanskrit language.

Now this purifying fire within you, or the purifying force within you, or the power within you, goes and first of all enlightens our attention which is in this part, as you see the green part, this is where the attention is but the movement of attention then starts moving in all directions. Now when your attention is enlightened what we call, you become collectively conscious. But still, how you go beyond cause and effect is the point. Now this Kuṇḍalinī, being pure, no cause can be attached to it, no cause whatsoever, so if you can enter into the Kuṇḍalinī, on the principle of it, no cause can get attached to it; that's how you go beyond cause and effect. But how do you enter into the Kuṇḍalinī? Main point is, main problem is, how do we enter into the Kuṇḍalinī? Supposing you are paying attention to Me and I say pay attention to yourself, you cannot, even if Kuṇḍalinī rises, your attention is attracted as such, still you cannot pay attention inside.

So how do you pay attention inside, is through this enlightened attention. This attention which is enlightened has a power to take your attention inside to the Kuṇḍalinī and that is how you enter into the realm which is detached, like a fortress, nobody can enter in there.

So when you are in thoughtless awareness, when you are not thinking, you are inside your fortress, nobody can jump at you, nobody can trouble you, all the causes drop

off, that is why it is necessary for us to practice, be in that thoughtless awareness, through the practice of Sahaja Yoga to begin with so that you learn how to enter into that state, how to enter into that state.

But first and foremost thing is that your Kuṇḍalinī is to be awakened, then it must be allowed to move properly, you must cooperate, you must learn how to do it and raise it, so that you keep it at least if not above at least in the brain. But best thing is if it comes out, then you have no tensions, no worries, because everything that you have passes into your attention; attention touches the Kuṇḍalinī because you are a realised Soul and leaves it in the force of the Kuṇḍalinī, in the current of Kuṇḍalinī and this current takes away everything that is out and that's how you are cleared.

This is a very, very simple way of explaining how you go beyond cause and effect and this is what happens. But for that, it is necessary that you must learn how to enter into your Kuṇḍalinī, how to keep your attention enlightened. Now it's very easy, your attention gets involved into anything through your thoughts because when your consciousness entered into you, being the prismatic plane, like a prism, your attention has gone out. Now to keep this attention detached, you have to make it a pure attention.

To begin with you must try to put attention inside, to be a witness, try to be a witness, but how, how will you know that you are a witness? You have to be in thoughtless awareness. When you are in thoughtless awareness, then what happens that you are detached, you are seeing everything. There are many people who

talk about thoughtless awareness, you will be surprised. I heard some Gurus, they might have, I don't know, I went to America a long time back and they must have recorded it or whatever it is, they talk of it but there isn't any way of doing it. Kuṇḍalinī is the only way you can go into thoughtless awareness, your attention can go.

So these people are also using words of Sahaja Yoga, I have seen that it has no meaning because they cannot raise the Kuṇḍalinī but it makes no difference because now you have become your own Guru and you will find out for yourself.

So throw all these fake Gurus away from you.

The problems, the barriers, worst of all in Sahaja Yoga, comes from people who have been to false Gurus.

It's a headache I tell you, for you and for us.

First of all, that you should realise that whatever you have been doing with other Gurus has been all false and fake, is difficult, because you are so conditioned, I must tell you very frankly.

So growth doesn't take place because you have to become the Guru. You cannot depend on anyone else because you have to become the Guru. I can only guide you as a Mother, I can only tell you what it is, I can only take you there, but it is you who has to become. I can say I can cook for you, but you have to eat and enjoy the taste of it, I can't enjoy it for you.

So then you have to give up those things which you have been following which are wrong. There may have been some Guru who might have been a good Guru; I don't think anyone has come on the Western side, I haven't

known of anyone who has come on the Western side, because I sent one fellow, he ran away in three days from New York. He couldn't settle there, he ran up to the Himālayas and said “I don't want to come, Mother, I don't want to go anywhere." He couldn't bear the people, he did not have the patience; though they did not crucify him, but still he ran away. He said “Whatever you may say Mother I cannot face these people, they are terrible, they are just dollars, they are nothing but moving dollars." Alright.

So with this kind of barrier it is very difficult to convince people. Still they will go on fighting, “My Guru says so, my Guru" then you go to your Guru, is the best way we take it, because how can we go on convincing? You also get a headache. You see, if you take some horrible Guru's name you get a headache, really, you get a catch, you get a catch on this finger, you get a catch on this finger, get a catch everywhere so you don't want to hear about any Guru, even discussing these Gurus you feel terrible.

It is so disgusting, whether they are fake, horrible moneymakers you don't know, when you see them, you don't know whether to laugh or cry. This is the situation, so best is to find out for yourself if you are willing to give up the Gurus, then only trouble the Sahaja Yogis. You see, they get fed up with it, they don't want to fight that. Now even if you want to give up they don't give you up; they have possessed you, they are like leeches, so you still have catches of the Guru, this is the worst catch that we so far seen.

Now, in the beginning, of course, they had patience, now they have exhausted the patience so when yesterday I told them, there are lots of people in Melbourne, I think lots will come to Sahaja Yoga, they asked Me one question: how many from other Gurus? God alone knows, because it's a big headache.

So I would request you to put your Guru somewhere else and come here and see that you become the Guru, to understand that another fellow and then when they discover about the Guru they go on saying “that chap, that guy" and all kinds of things that say about him, but before that they will fight for that Guru.

So that is one thing you must understand; don't play into the hands of these people, because “I paid for it Mother, I paid six thousand pounds." Alright, so what? Must you have more of that? Because they suffered, they had epilepsy, they have all kinds of problems. We have people of Gurus who have epilepsy, horrible diseases, TM people having epilepsy, I have cured so many, I openly said that.

Some doctor, Doctor Frenech, is publishing article about it, nobody listens, there's a competition going on, like a horse racing, have you been to TM? No, it's expensive, alright I'll try that.

There's a sale on, Guru shopping sale, so there's a competition set in: have you been to that saint? Have you been to that saint? It's like that.

So you must know it's frivolous, it's cheapish, it's useless.

Come to the brass tacks, as the Americans say, come to Reality and see for yourself that these are all fake things, this is not the way to raise the Kuṇḍalinī. The greatest

criteria, of course, is money but another one is that whatever they tell you, you can do it yourself, why do you need a Guru for that? Somebody said, “My Guru gave me a name." Anybody can give you a name, you can give yourself a name, why do you need a Guru for that? Or, “He gave me these clothes” “He gave me this mala", or, “He made me jump", or, “He made me take off the clothes and another fellow is giving me drugs, third person allows me to do that." I mean, as if these Gurus allow you, do you think that God will allow you also? “He allows us to have mass sex, so he is a very good Guru because he allows us." Why don't you go to some other places where you can do it without taking an allowance and payment to the Guru? But the Guru is waiting in the hell and you will be there soon. This is a fact so don't go after such horrible Gurus who teach all you wrong things.

Now what is it, is that as soon as we get our Realisation, we also realise about ourselves that “this part of ours is lost, that part of ours is lost, this is not there." We realise and when we realise that, we don't mind correcting it because we see ourselves, we don't have to ask anybody, we just see this thing within us happening, we see this part is not there, our attention is not alright, we cannot concentrate on anything, we understand so many things about ourselves after Realisation.

Now for that, suppose Mr. X has one problem, he tries to solve his problem, he cannot because he has his own problem so he comes to the Collective, he comes to the whole and what happens is somebody else has got that point stronger and some other point weaker. As a result, the strength of one person helps another person's

weakness to be cured and that's how there is a mutual curing system process which builds in and that is why people get themselves alright, perfected and that's how it's a collective happening and when you become collective you will be surprised that your heart opens out and you are amazed that human beings are so good, so beautiful. They are all such a beautiful creation of God, you start enjoying each other, really feeling the expansion of your being, that you are the others, that they are you, such a great feeling, I don't know if you can feel it at this stage or not but just to think that they are all yours and you are theirs no problem remains between relationships, nothing, no, no problems of any kind, but also no problems that would affect you remains because everybody is there to fight for you, to work for you, to help you out.

It is very surprising how it works out. Even relations of Sahaja Yogis are helped so much that they are amazed how so many come forward to help. Normally people gather only for festivals or good things but when there is difficulty nobody gathers and this is something great about the Sahaja Yogis; that when there is a difficulty in a Sahaja Yogi, supposing a Sahaja Yogi has a mother who is sick and she is not a Sahaja Yogini, they will go and help her. But she has to be a relation, somebody close to the Sahaja Yogi and the attention has to be there that a Sahaja Yogi there is in trouble, we must help our brother, you really become pure brothers and sisters after coming to Sahaja Yoga. This is what happens very easily to you so you must be a collective being, that's how you start correcting each other. Also you develop all the

knowledge, everything, about Sahaja Yoga, you understand, it's very knowledgable because once you know all about it you are amazed.

There are people who have never spoken in the public and find after Realisation, after a month they are great speakers, suddenly you see them, can't believe it. The other day I was in a village, travelling by a bullock cart and the bullock cart driver, I talked to him and I said “What, this is Nanaka or is it Kabīra speaking?" Such great saintly sayings, I was amazed. I said “From where did you get it?" He said “Mother, from you." I said “From Me?" I am quite amazed, it's coming from where? It's all coming from My brain only, so your brain gets that kind of an enlightenment.

Not just that you become a saint, you talk like a saint, you walk like a saint, all your behaviour is saintly, nobody has to tell you, you just become. The whole countenance, the temperament, the stateliness all comes to you, it's beautiful, sacrifice does not become a sacrifice anymore, it's joy. Sacrifice means a joyous thing, that you should be able to sacrifice. But that does not mean you give all your money to a Guru, or something like that, never. Sacrifice does not mean that nonsense, so you don't give. What you give is the sacrifice of time, you have to sacrifice so-called time that is so important to you. Like these days people have watches, in modern times most people have watches. They must see watch, they must know about time, saving time, saving time, saving time, for what? For spending in your meditation, for spending in doing God's work. It is for that. People are unemployed for doing God's work, simple as that.

If you get unemployed, you do God's work and you get employment as well as you do God's work. In London, I mean England, is as you know full of unemployment but not a single Sahaja Yogi is unemployed and he is also doing God's work and God's work, is nothing to be done much, nothing to be done much, but to be one with God is the point, if you are one with God the the work is done by God.

Now what is it doing? [Touches the microphone.] It is doing nothing. It's just in between but it is doing the work. If it is not there you may not hear Me.

So in a way it is doing the work, but it is not doing, it is a hollow thing, it is a hollow thing, that's how you become a hollow personality and you start working for God. It's so enjoyable, life is so enjoyable, life is for you for enjoyment and not for becoming miserable or unhappy, but you become, first of all you become that and unless and until you become that all My promises are false. To become, the desire must come from you, we cannot force you, I've told you many a times and again I request you, the desire has to pull up because of your conditionings, because of other lethargies that you have, because of many other books you have read or maybe, I don't know what you have done, but some people are really lethargic towards their ascent. They are really very sluggish, that's how they do not rise well.

Some people do rise very fast and they come up very fast and they do very well, so one has to take advantage of the time so that you are useful to the rest of the world and that you are helpful to everyone.

Sahaja Yoga is not for one person, it is for the whole society, for the whole world and for the emancipation of humanity. This is what is already described in so many books, in scriptures, but for that you are chosen, you are the one who is doing it, so understand your own responsibility, understand your own powers and don't come now for `treat me for this, mother, treat me for that, my mother's father's uncles, this thing and here.' Don't worry on these things, first you get alright. To get alright means you meditate.

Now those who are sick here need not come out with their sickness at all, they will be told how to get their sickness alright, they themselves can treat it.

I don't have to treat you, you can do it yourself, but once you are treated, keep to certain limits. If you go beyond limits then you are caught up.

Say you are in the limit of this hall, you're sitting here and there are all negativity's all around, alright, if you leave this, you catch it, so keep your limits. Not that you become a sort of a rabbit Sahaja Yogi, no it does not mean that. Keep your limits but don't do wrong things. As I have told you there was a fellow suffering who was suffering from AIDS, was cured by Sahaja Yoga. Actually I never touched him but he did come to see Me, that's all. He was sitting with his hand towards Me, My photograph and all that and he was completely cured, but again he did the same thing. He didn't do any work for Sahaja Yoga in the sense he never came to see people, nothing of the kind, again he got it. There are many people who get Realisation and then they get cancer. They say “Mother, how did we get cancer", because you never

tried to look after yourself, so you are just the same and you are not helped. No, sometimes you can be even worse, because the Divine does not like this. It has spent some time on you, it has worked on you, it's not easy to raise the Kuṇḍalinī of so many people with such complications.

It's like a mountain you have to raise, you get so tired sometimes, so one has to understand that somebody who respects our personality, respects our ascent, loves us so much, we should also show some interest in ourselves, so that is the wisdom one has to have and one has to work hard because you are all sages of the ancient times, you are not sages of today. Only thing, men of God have to become prophets and have to give Realisations to others so that they become prophets as said by William Blake.

Now, I think today I have spoken quite a lot. I would like to have some questions from the new people, can I have questions? But sensible questions, not aggressive questions because this place is not for aggression it's for love. May God bless you.

Question: Can a mentally ill person be helped?

Shri Mataji: Again you'll start making a list of all kinds of patients of the world otherwise. It's typical when you come to Sahaja Yoga, think of yourself, do you think, are you alright? You are not. You see, we are not to open a hospital. Of course, mentally they can be retarded. But first you be alright. First you pay attention to yourself, that's the point I'm trying to say. Do you see? Don't miss the point. First you get well yourself, become equipped, then you can cure a mentally retarded person. Now, our

attitude is like this: you see, we have somebody in mind, e.g. my child is sick, so we come to Sahaja Yoga so we think, “I will get my ascent if the child can be cured." Now the child is sick, alright, but you are alright.

It's your life that is important. See that you get to it and then you cure your child. But if you come a circuitous way, the Divine also finds devious ways of running away from you. Take a straightforward thing: I want Realisation for myself. How many children we have had in previous lives, how many husbands, how many wives, why worry about these? First of all, worry about yourself, what am I? But when, you will be surprised, when you become established yourself, you become the citizen and your dependents are looked after by the Divine, no doubt, they are looked after, they are blessed by the Divine, it is a fact, you will see yourself, but first of all you enter into it, so don't worry about all kinds of problems and things, I tell you, 99 per cent of diseases can be cured, 99 per cent, but that's not important, just now you should be alright, you should be the light, alright? Question: I have a pinched nerve on the right side of my head and it makes my hand tremble. Can this be cured?

Shri Mataji: Yes, it can be. Alright, done. It can be. But you have to come here to know how to get yourself cured. As you go to a doctor, you come here and whatever they say, you do it, it can be cured.

It has been cured, it will be cured, so you just don't have to worry, it can be done but it does not mean that you come for that. Your Kuṇḍalinī has to be raised then and the Kuṇḍalinī will do it.

So you come here as you go to any doctor. Now the trouble is when they go to a doctor they pay so much money, I'm just telling it in general, not for you, but in general they'll have to wait outside, for three hours they'll wait there, pay the doctor, but here if they have to wait even for five minutes they start shouting. You see you have no right that you should ask for the blessings, but it is the grace of God that it is going to bless you, alright, so come with a humble mind that you should be cured and it can be easily cured.

Question: Can anyone be realised without knowing about Kuṇḍalinī?

Shri Mataji: Mentally you need not know much, can be realised, of course you can be, but then you have to tell them what it is, it's better to do that but there will be very few who will accept such a situation because they want to know about everything, but they need not know all that. You can little bit say, tell them that there is a way of getting Realisation and then it is like this. Even when you come to Me to have the lights I say, “Alright, go, there is the switch to put on" and you put on the switch, you get the lights without telling about it but you would like to know how this light is done and then that helps you to create other lights, that's why it is important to know about Kuṇḍalinī. I can do it without telling you anything about Kuṇḍalinī, I can raise your Kuṇḍalinī but you would not know anything about it and you would not know what it is. It has happened with many who were Born realised, they did not know they were realised Souls and they got lost, like, I would say, the greatest example, Leonardo Da Vinci.

Leonardo Da Vinci was a realised Soul and he got lost because he did not know he was a realised Soul.

He was a higher personality than others, he got lost, so many got lost like that.

Gentleman: How can you be lost if the Kuṇḍalinī is awakened?

Shri Mataji: It is because, you see, you are not yet a fully developed, mature person. When you are in an *[UNCLEAR* immature] state, it does happen. Kuṇḍalinī, when it rises in some people, you would be surprised, it is just a *[UNCLEAR]* bit, it is just like a hair, it comes up just a little, it's so difficult, the passage is so blocked. A little bit comes up. This is what it is. Complete Realisation takes place only when you are in Nirvikalpa Samādhi, that's a higher state.

So in the beginning it's just a little wee bit opens up and people do get lost, they do, because they have egos, they have superegos, all kinds of things, so be careful. Whatever is the fact The gentleman: Can we all become fully realised in this life?

Shri Mataji: I wish everybody could, but how many would be there? See in Melbourne how many people there are, but how many come to the program and how many come here? Question: Can it be done in this lifetime?

Shri Mataji: Of course, can be done, but without their knowledge, to give them Realisation is not possible. They have to know it, that they are in for, they have to ask for it. You cannot mesmerize. You have to tell them `I'm going to give you Realisation.' This you have to tell them. You have to take their permission, you cannot just do it without their permission.

Question: Once we get the hair's breadth, can we achieve it?

Shri Mataji: Oh I see, you are talking about that. Of course, that's what I'm saying, hair's breadth doesn't matter, in some people it's hair's breadth and in some people it's quite a lot. It can, everybody can achieve it, no doubt, that's what I'm saying, but in the beginning, sometimes, it can be very small and then people lose it. See now, yesterday I think at least two hundred people got Realisation, about two hundred, out of which one hundred are here, so you can imagine how people get lost. You see, they want some sort of a circus, some sort of nonsense before them, they are used to that. They got Realisation, no doubt they got it, but now they did not come.

Question: I got Realisation the other night. I was born a clairvoyant and I don't want to be one.

What would you do?

Shri Mataji: Of course, clairvoyant is also two types of things. You see, there is one who could be a Born realised Soul, he is not clairvoyant, but such a person can heal, such a person knows more than others know, can be more creative, may be more successful.

So many things are there with the person who is Born realised, as I told you, many were like that. Or could be the other way, that those who are born and try to be something artificial, then these spirits come in and they make them clairvoyant.

So forget it, whatever has happened. There's no need to have any clairvoyants anymore. You become the owner of that power which you know how to manoeuvre, what it

is, how it comes, how it works, everything, so you become a knowledgable person, an expert.

Question: If a person gets his realisation does it affect his Karma…?

Shri Mataji: Now then, when the Kuṇḍalinī rises above Āgñyā, as I told you, it sucks your ego and superego so by this it sucks in your Karmas, it sucks in your `Kusahamskara' it sucks in your so-called sins, so there is no-one, you see, for an animal there is nothing like Karma. Say a lion has to eat a cow, it eats. It has to eat, it does not feel it has committed some sin. Have you seen any dog feeling that he has committed some sins or sulking, maybe a dog because he lives with human beings, so he might. But animals do what they have to do. They do not carry on with it, they don't commit any sins, nothing.

The idea of sin has come to us because of our ignorance and because people have said that if you do like this, then you are crossing your limits and you are going into adharma, that is why this idea has came to us. But that is what Kuṇḍalinī is, when the Kuṇḍalinī, when she touches this Chakra of Mahāviṣhṇu she sucks in all that is there, that's the beauty of Kuṇḍalinī and you are no more, no more, with your ego or superego, so how can you be any more sinful, all the Karmas are finished. On the contrary if you try to cleanse your Karmas, you see, “I have done bad Karmas, I should do this, do that” you build up your ego because the ego is there. Whatever you do in the name of God or in the name of anything, what you do is you just pamper your ego. Even if you are not aware of it, it is there. Those people who do missionary work, go and

see them, how they live, they are extremely hot tempered ladies, hot tempered men. I know somebody who got the peace prize, but if you see the person you see heat, terrible heat, all the wrinkles you can count one by one on the face because you think, you see, you are conscious that this is done by Me. Any other questions? Question: I came to the program and felt a tremendous sense of awareness and growth and love for my family but I am aware that maybe I will feel apart from them and that maybe they feel apart from me.

Shri Mataji: No, you don't get involved into them, that's the point. You are part and parcel, but you are not involved. Say, supposing your child is sick, if you are involved with the child then you cannot treat the child, you get so upset, you see, if you go to the hospital this side, you will take your car that side because you are so upset, but when you are detached you see the whole thing very well and you enjoy their love much more, because you are in a position to see that love, otherwise you don't see love. When you are involved you don't see anything.

Question: Will we drift away?

Shri Mataji: No, no, not at all. On the contrary, so many families have come around. You see, we had some people in England, they were mostly hippies and had left their parents, this that, they all went back to their parents. They brought their parents to Sahaja Yoga also. Yes, it's not like that. But you do not take unnecessary burdens. Now, supposing somebody's father is drunkard? We had one hippie who got alright, then he became very good, now he is doing in life, he's a very good fellow, so

he went home and his father used to drink, drink and he was worried: “this fellow is about to die of alcoholism” and he did not know what to do.

So he told him: “Don't drink, better take to Sahaja Yoga, if your Kuṇḍalinī is raised you will not drink." “But I like it" he [father] said. Alright, so next day broke all his glasses and bottles and so when he came home he got very angry. He just get quiet, this fellow, just laughed, he said “you go out and get some bottles from outside." But he was already so drunk he' could not go out anywhere. Gradually he found there is a kind of protest from the whole family, they didn't like it, the way he is drinking. He gave up and he himself is a Sahaja Yogi today.

So you correct them.

When we are involved we do not even want to correct because we are frightened we will lose our children, lose their love and all that. This is no love, love must prune a person, here must correct a person, but in a way that is not so aggressive, in a simple way and the fellow is saved, he would have been dead from alcoholism, he was about to die, so the real love is not indulgence, but comes by `seeing' the person as he is and you enjoy the beauties, little, little things that are done, how it's bubbling with joy and happiness.

You see the other person better, but if you are involved then you can be also selfish, it could be some sort of possessiveness, can be anything. But if you are not, you see yourself and you see them. The love is much more, there should be some distance for the love to work out, isn't it? If you are involved they are doomed and you are

doomed, what sort of a position is that, so it's very good that has happened to you.

Now you can love them better, much better, in a much more sensible way. Love has to be nourishing, not destroying. Mostly you find when you love their children, so-called love, you spoil them. If you love your wife beyond certain limits, she becomes a shrew, if you love your husband, he becomes an alcoholic, like that.

... “a keep, let him have, I love him." Can you imagine, “Because I love him, let him do what he likes." Losing all your self respect, everything, in the name of love is nonsense. Any other questions? Question: Are there certain foods to eat to help with Self-realisation?

Shri Mataji: No, no. Certain foods, eh? Foods, no, you see, it is like this, I'll tell you, it's very simple to understand, that food is for our body, we are not for the food. Now some people require some type of food, some people require some type of food: a person who requires more proteins must eat meat, no doubt, must eat fish. What's the use of saving all the chickens? Am I going to give them Realisation? But do you know that in evolution when you eat the chicken, the chicken has a higher possibility.

So, not such fats, but for some people it suits them, vegetarian food, because they have eaten too much of protein, there's too much of it, they have certain problems.

So they should take to vegetarian for the time being, until they correct. There is no fixed food for anyone. But for liver patients, now, example, here is another fad: `Nobody should take sugar.' Now for liver patients it's the

only solution. If you don't take sugar you are going to go out absolutely very soon.

So then you have to take sugar, for liver who are active, those whose liver is active. It depends on what sort of personality you are, what sort of food will correct. Till you get a balanced personality you have to balance yourself out. But there is no hard and fast rule about it. You can eat everything, but you don't eat the meat of a bigger animal because muscles of a bigger animal are bigger than our muscular system.

We can say microscopically if you see your muscle system, your muscles are much smaller than those of, say, a horse, but people like to eat horse, elephants, all those things, there is no need to eat that because there will be no evolution for you.

So it is not to eat, because that makes your muscles odd, funny.

So that's why you have to eat something that is smaller than you. It's alright, no difference, but that does not mean I am saying that you must eat, may have to eat, may not have to eat.

We have a community in India called Jains.

Some of them have gone to such an absurd limit in vegetarianism, if I tell you you will be shocked. In a village they collect all the bugs, all the bugs of the village and get a Brahmin because Brahmin is never a Jain, he's a Hindu and put him in a hut, put the bugs there and bugs have to suck in the blood of that Brahmin. They are rich people, Jains are, so when the bugs have dropped out of the body then they give money to the Brahmin, so they have saved so many bugs. *[UNCLEAR]* so this is

absurd. We don't go to absurdities in Sahaja Yoga. We have to be extremely normal, simple, pleasant, loving people.

Question: I don't understand the concept of hell. How can people go to hell?

Shri Mataji: In the house you have something like a bathroom, isn't it? It is something like that. In the same way, people have to go to hell. You must read books to understand, all the great scriptures have described it. Mahāvīra has described it at length, what hell is. People have to go to hell, they have to, they are so troublesome. Do you think Hitler has to enter into the Kingdom of God? Should he? There is no sympathy for such people. God is wrathful, He sends such people to hell, no doubt there is a hell. If you think there is no hell then you are living in a paradise which does not exist. Believe Me, there is hell.

If you do wrong things if you try to torture others, if you try to extract all God has given to this world, then you are to be punished and God punishes. Anybody who says there is no hell, know that person himself is from hell. Believe Me it is not so, I must warn you. There are many people who say nobody is bad, everybody is good, everybody could be good, it is not true, it is not true, there are so many devils already existing. What do you think of these fake Gurus, what are they? They are all devils and they are all punished in their own ways and devils are devils, no doubt about it.

Question: Do you believe in eternal hell?

Shri Mataji: I wish there was one. There should be one for such people. They again and again come back, one gets fed up with them.

Question: Does arthritis in the sacrum hinder the rising of the Kuṇḍalinī?

Shri Mataji: Should not. Arthritis is absolutely curable, anybody who has arthritis we can cure. The other day I saw a Sahaja Yogi with arthritis, why don't you cure him? It's very simple, you know how to cure arthritis, it's very simple, it's very very simple. Actually a person who has arthritis is a good person, normally is a good person, has vibrations, but it's triggered by some sort of a possession or something, chill or some neglect of the body. It can be easily cured, arthritis is absolutely curable, arthritis does not stop Kuṇḍalinī from rising. But supposing if you had a bad accident, you are just laid down in bed, you are absolutely gone case, naturally it is better to take another life than to make My hands pain, everybody's hands pain, working on a case like that. You must know that God has got common sense, lots of commonsense, get common sense from Him. Like a light which is not going to give any light, any lamp that is not be of give any use, we just don't, we just put it in the junk.

So it's better for such a person to take birth again. But arthritis is not a disease, it's not a disease at all, it can be cured.

Have you got arthritis? It can be cured, absolutely curable. Take off your shoes, put your hands towards Me just now, take off your shoes. Put something for her, some sort of a warm thing, can you put this under her feet, the rug on which your are sitting. It is curable. It's alright, need not take off that, let it be, let her not take off socks, put your left hand to Me and right hand down,

don't write anything any more. Just, arthritis, yes, where do you have arthritis? Warren: In the sacrum.

Shri Mataji: Alright, now put your left hand towards Me, right, sit down, left hand to Me, right to the Mother Earth, tell her how to do it and one Sahaja Yogi should put your hand on her sacrum and put the other one on Mother Earth, finished. You can take it out, anybody, that'd better, simple as that.

Any other questions? Question: I can't sleep well, or turn my brain off, I toss and turn.

Shri Mataji: Alright, there's a screw here, just come, I'll put it right. Come along.

Warren: Come over here now.

Shri Mataji: Actually there is... What do you do? You do physical work? Answer: I do shift work. I used to do weightlifting.

Shri Mataji: Weightlifting, it's a very right-sided person.

Alright, come forward. Put your right hand to Me and left hand on the Mother Earth, as it is it will work out, then maybe I'll see the screw. Alright? Now, what else? Question: *[UNCLEAR]*.

Shri Mataji: [Hindi.] Then you believe in Durgā, then you ask, Gāyatrī is one side, you have to believe in all the Mothers, too much of Gāyatrī is not good, so now, right hand towards Me on your lap, nicely relaxed, on your knees, left hand nicely on the earth. Now you ask a question; `Are you sākṣhāt Gāyatrī?', ask three times.

Unknown: Are you sākṣhāt Gāyatrī Ma? Are you sākṣhāt Gāyatrī Ma? Are you sākṣhāt Gāyatrī Ma?

Shri Mataji: Do you feel it? See, you have used too much of your right side and this is the only mantra you can use, `are you sākṣhāt Gāyatrī Ma?' That is a mantra for you. Just remove your bracelet and then say `Are you sākṣhāt Gāyatrī Ma?' Say it in your mind, go on saying it in your mind.

Question: Can anything be done for my numb right hand?

Shri Mataji: Right hand or left hand? Sit down, alright, come along, where have you been, to which Guru? Question: Not a Guru, I've been to doctors. I got told this by the president of the Victorian Spiritualist Union.

Shri Mataji: That's how you got it. Put your left hand towards Me, right hand on the Mother Earth, left hand to Me, right hand. Can you put a light for him? You can go to the back and they will arrange it for you, how to sit down. Alright, give him something like that, just sit down, same style. Alright, anybody else. Better now. Alright, see, better, no more weightlifting, alright.

Shri Mataji [in Hindi]: Is it coming? Answer [in English]: I felt it a little.

Shri Mataji: Just better now? Also you had better see no more weightlifting, you feel the cool in your hands? It's coming.

Warren: Everybody should put their hands out towards. Mother.

Shri Mataji: You do one thing, first of all you put hands towards Me and right hand on the Mother Earth. Those who are sitting at a higher level can do this way, put left hand towards Me and like that towards Mother Earth. Are you getting a Cool Breeze in the hand? Not yet, little bit.

Answer [spiritualist gentleman]: Very vague.

Shri Mataji: Are you getting Cool Breeze? That's it, let it work out. On this finger? Let it work out. Alright, it's coming. Hot. Left hand. [In Hindi]: Did you go to any Gurus, what are you doing, left hand? What do you do in your house? Now you just face Me and you understand Hindustani. Then what will happen, sit nicely in front of Mother, sit straight, you can't sit like that. You see, now you don't feel it heavy, now that heaviness is gone, they come and see, you cannot put your legs towards Mother. [In English:] You can't sit with your feet towards Me. You see, it really showed to the Indian girls because Indians know this but you don't know this, so it doesn't even show, but you are not supposed to do it. But I don't tell anybody, but if I tell anybody, they think “Oh, this lady thinks no end of herself." Typical, but it's a fact. [In Hindi]: Are you alright? Gone? Heaviness is gone? Question [in English]: [about the lady's mother having arthritis.]

Shri Mataji: Alright you get her here, you get her cured, arthritis is curable, you should be alright yourself, you see because you take over, you see, you become a doctor, you treat your mother, you can be twenty four hours available to her, isn't it? It's better that you do it than anybody else does it.

Question: Is it alright if we continue to go to the Victorian Spiritualist Union?

Shri Mataji: Of course not! That's how she got it. Your mother used to go there? That's it, that's it, that's it. I mean, if you go to spirits who are dead spirits who enter into us through the collective subconscious, I mean, one

can end up with cancer, minimum, horrible, it's like sitting in a boat trying to save yourself and putting your foot in the mouth of the crocodile.

Question: What if you go to the Victorian Spiritualist Union for the sake of learning? Shri Mataji? What do you learn? You learn bhoota Vidyā. What do you learn? Nothing, you learn nothing, but you get all the bhoots in yourself, like this.

Answer: No, you learn... ah,

Shri Mataji: No, no, don't talk, you don't learn anything, you get into troubles like this and then it becomes trouble for others.

Question: That's not how I got it, I got this eleven years ago and I've only been going to the Spiritualists for one year.

Shri Mataji: Alright, you didn't get it because of that, but you can get it. What I said was the words, you must understand that if you go to such things you can get into trouble like this and now it is going to be not very easy for us to cure for the same reason. Because if you go to spirits, is like your foot is in the crocodile's mouth, do you see, then how can we cure you? We want you to be completely in the boat. Alright, that's the point, I didn't say. It could have been earlier you might have got it, I'm not saying because you got possessed, or somebody must have don it, there are so many things by which you get this, but if you have been to these people, it is very difficult, we can't work, our hands don't work, the vibrations return back, they don't act. The point is like that and it takes more time. Better now? What else? Question: I am a diabetic and I can't raise my arm.

Warren: This is more healing.

Shri Mataji: Alright, now all of you that are here for healing, that's not good. I must have somebody sensible also here.

Warren: Ask some sensible questions.

Shri Mataji: No, no, that is alright, that is curable, diabetes is curable, you come to the center, we'll tell you.

Question: If you achieve Self-realisation in your life what happens when you die?

Shri Mataji: Actually, we shouldn't think in the future, we should be in the present, but even if you ask the question, the thing is then you become empowered to decide. If you want to born again you can be born again, if you don't want to, you need not be, you can take your Nirvāṇa. But mostly all those who are great people want to take birth to save the world.

So you become empowered, you can decide for yourself.

Question: What is the easiest way to counteract negativity of other people around you?

Shri Mataji: You see, there are many ways, first of all you get your Realisation. Alright, once you are realised, try to keep in thoughtless awareness. When you think of those people, if a thought comes to you, you should say `I forgive, I forgive.' That is the mantra for that, one of them, in the thought process.

Otherwise if they are harmful to you, write their names in your hand and just move your hand like this, once, twice and thrice. It works, they don't trouble you any more.

So many things will work out like this. You try this principle, it's very good. We call it, we call this Bandhan, we call it as the protection.

Anything you want to do, put your hands like this, it works out, it's wonderful and the power is flowing through your finger tips. You can manage it, anything. Like that also there are other ways you can avoid.

When you come next they will tell you how to do it. Is it better now? Answer [spiritualist gentleman]: Uncomfortable.

Shri Mataji: Uncomfortable.

Answer [spiritualist gentleman]: Not much better now.

Shri Mataji: That's what it is, the Victoria has done, the Victoria Institute of Spirits. Poor Victoria Queen, why did you call her name, I don't know.

Warren: Any other questions?

Shri Mataji: Are you better Madam? Have you been to anybody like that? Clairvoyant or someone? Take a candle for her.

Question: How do you get this Realisation?

Shri Mataji: You didn't come to the program? Question [same person]: What process is it?

Shri Mataji: Through Kuṇḍalinī Awakening, the process is a living process, spontaneous process of sprouting. Just like a seed sprouts, the Kuṇḍalinī sprouts out.

Question: How do you sprout a seed?

Shri Mataji: It just works out. Better, see? Thank God you did only weightlifting, if you had gone to a institute like that I'd never have helped you so far. Alright. Now, put your right hand towards Me, all of you and left hand like

this at the back, see the Cool Breeze coming. See now, you are shaking before Me, that's Victoria Institution.

Spiritualist gentleman: I only tried...

Shri Mataji: Alright, put your left hand...

Warren: It's a possession, face it.

Shri Mataji: It is a possession, it has to go first and then you will be alright. Alright? It will clear out, just do that, it's like just the connection. Now if you are a right-sided person you are just putting like this. Now you are connected.

So what happens the vibrations start flowing through here, clear out your right side completely and it goes into the atmosphere, into the ether. We use the ether, the ākāsha and if you want to have better results, better use also the water, such people who have right-sided problems should sit in the water with a little salt. Those with left-sided problems should use the light. They will tell you all about it, you have to come back again. Alright, if you don't mind.

Good, now you'll sleep like a log of wood, come forward, put your right hand towards Me, close your eyes, forgive everyone. [In Hindi:] Now, stop saying the Gāyatrī, from now, learn Sahaja Yoga and then understand what Gāyatrī is. [In English:] You must know integrated knowledge, not just Gāyatrī.

Somewhere, something else, alright and know what is Gāyatrī, what is what. Everything must be known.

You just start doing something with your own ideas is not proper, you have to know. [Hindi.] And that's why the Brahmins' heads are gone stupid. First become a

Brahmin, then know Brahma, it is a one sided problem, yes? Question: [Hindi.] Believing in you as a Mother?

Shri Mataji: [In Hindi:] Yes, if you believe I am the Mother. There was an imbalance, you understand now? There is a problem, we have to clear this problem, what are we to do, the Gāyatrī mantra is for Me only you know. Do we get any benefit from it, everything is Mine we don't get any.

[In English:] Better now, do you have it? How are you, better? See, there, you are better, how are you? Is there a light on her sacrum? Are you better now? See, stand up, alright. [In Hindi:] You also come here. Do you have diabetes? [In English:] Put both hands towards Me. What do you do? Do you know Hindi? Sit down. You don't know Hindi at all? Alright sit down. What work do you do? Only a housewife? Answer: A teacher.

Shri Mataji: Oh that's right, only a teacher can get diabetes, not a housewife, because you think too much. You think too much, isn't it, think too much. Alright, put your right hand towards Me and left hand like this.

[In Hindi]: You don't put kumkum...

[In English:] Now you alright, fine, now you are right? [In Hindi:] Now even your screw has become a little loose. Now child, don't think too much about it.

The more you think about it the worse it gets. This problem is right-sided I think. You come over here, learn how to do meditation and calm yourself, you Hindustani people, you read a lot and then you don't believe the Truth. These other people, they believe very easily. You know very easily. You know too much and you believe less. Now see, you can feel the Cool Breeze, now you can

feel the experience. Even if you don't get the experience, there is a limit. That's why Dasji has said “The one who reads too much is a fool." [In English:] You see we Indians know a lot, have no experience, so first of all we have to neutralise all that is known. Suradas who was a great poet, he wrote the Ocean of Sur and then afterwards he said “Oh Lord, take away my Avidyā, non-knowledge." [In Hindi]: Suradas Vidyā, take it away, Kṛiṣhṇa. Ah, now see, now you feel it, Kabīr has given, now see, yes, now come.

[In English:] May God bless you, [in Hindi:] now you believe in Rājashrī, yes, [in English:] whom do you believe, Kṛiṣhṇa? Alright, put your hands, just let her ask the question, see your fingers, Rādhā Kṛiṣhṇa, ask.

Question: Shri Mataji, are you Śhrī Kṛiṣhṇa?

Shri Mataji: Ask. [In Hindi:] Now you recognize, now for so many years you have been worshipping him and he is sitting in front of you and you can't recognize him. [In English:] The one who is standing before you, you must recognize. Yes. Are you alright? Indians have a greater capacity because they know what it is. You must understand. But they understand more than you do. That surprising? Not in India.

India is different of course, they have a tradition, they have a tradition of seeking in India. It's written down from childhood, everything is worked out for your seeking. You have to get your Realisation. We have.

South Africa lost all its vibrations and everything of India? Uprooted? So what? Even in South Africa if you are an Indian you must carry your traditions there, but it happens.

Like a mango tree, if you bring it to England, it will never prosper, it's like that. They get uprooted I think. Ah, better, see, better. [In Hindi:] Your face has changed. [In English:] You are alright, now, sleep like a log of wood. How is this gentlemen, put your hand, better, not shaking so much, just put...

Answer: Not much, it comes and goes.

Shri Mataji: Yes, that's the spirit, send it back to that Victoria Institute. On the left Swādhiṣhṭhāna, work it on the left. Alright.

So now I'll take your leave. May God bless you all, please come, you have got a beautiful center here, a beautiful school, though it's already got twenty children, we can't admit your children, I agree, but we can start another school if you all people help, we can start another place, you can have an Ashram nearby, near somewhere you are living, we can manage all that, but it's to be done by you and has to be arranged and organized. Here they all live, they earn, they have Ashram, run Ashram, I don't know what they do with their money, I have nothing to do with it, they know the accounts among themselves. They live well, happily, they help: each other and they help others. In same way you all are new people, you can come here and then we are going to start Ashrams all over Melbourne as we have in Sydney, five Ashrams and they are doing very well.

So we have to have some places. In the beginning you will have to come here and establish yourself. If you say you want to establish an Ashram they will look into it and manage. But those who have been in Sahaja Yoga for so many days, they know about it. Don't try to challenge

them, don't try to be aggressive, try to listen to them, understand that I know them and through them I'll know you, so please don't try to be aggressive.

There is nothing like a one sided life in Sahaja Yoga, nobody's going to be one sided for you or partial to you.

If they say “this is wrong with you" please believe them and just do what they tell you, because they know what is to be done in that case, how to refrain, how to indulge, how work it out, they have gone through it, they have been here for four years so they know about it but that does not mean you are less, you are in no way less.

Some of them came a month back and I find them very good, so it is up to you to learn to have that humility, to learn more and more and know about it, not mentally but through your experiences, different experiences, how it works out, now.

Question: Mother, on Friday you asked us to bring sugar and salt.

Shri Mataji: Yes, that I am going to say, yes that's a good idea, so now for that sugar and salt, we'll be sending you some sugar and salt which is vibrated and they'll put it in that. Now don't use your hands, you use a spoon to stir it and use that, it's vibrating, but these people who have active life should take to sugar more and those who have, say, this lady has diabetes, or anything, for her sugar is not good, but salt.

So she has to take salt, so that is how it is.

So I'll come inside and vibrate it and then you can bring it in. Alright? Are you better, madam? Are you feeling

better now? Good, alright, so done. Don't get all the sick people. Take a photograph.

Contents: 1985-03-18 **Talk to Leaders, Melbourne, Victoria, Australia**

Shri Mataji: Better teach them how to manage this. But we have experienced now your wife should not be in charge. No woman should be in charge. If you want an assistance take another gentleman but not any woman whatsoever. While I think they don't understand. If they go in administration they go off their heads.

So best is to have another assistant, if you want somebody, ask your leader here or someone and then arrange. Have somebody to assist you.

But, be careful, always be careful that he does not become dominant and does not try to spoil he scope.

Take always all opportunities to create joyous moments. Like say this people have come, the young people have come married, should ask them to go out and have some nice time and give them some nice time, or something. All the joyous moments must be an advantage for the people to feel happier. You see this must be done.

And now, those who are married now also you must say that you are married, you see that you build up the atmosphere so that they feel the importance of marriage. I think that is not in the West but we have it. You all the times say the ripples which you see to please them, do this, do that and then they see and then they build it up within their hearts, but that's not here, no interest. You show interest in their marriages, they are newly married, try to teach them a little bit here and there. And that's

how you keep it up. See that has to be built up and those who come from India also newly married people, who have not been married before also you have to give them the joy, the happiness and that also, all right? For children, you should be careful, watch their vibrations, you must watch vibrations. Now know that your vibration, know everyone through vibrations and nothing else. You have to use your vibrations all the time. Because if you use your brains, you may go wrong. But use your vibrations and things will work out well. Any questions?

Sahaja Yogi: There is a little tendency, Mother, for them to forget about being spontaneous.

Shri Mataji: Yes, that's the point. You have to be very spontaneous. More spontaneous. You see, like I was telling you the planning side, now what, I go to the shop. First I go to the shop. Say I have to buy something for cooking. I see what is available, I buy all that. Bring it home and then cook. While you people decide beforehand what you are going to buy. What you are going to make. And when you go you don't find that. It's the other way around. Spontaneity is that what is available now, all right, what do we make out of it. You go to the shop, you see something nice which is artistic or something for the Ashram, you want to buy something like that to decorate this. Buy it. For anything, for presents, or anything, just buy it and keep it. It comes handy.

So whatever is presented to you is spontaneous not what is in your mind. This is the point you miss.

Whatever is in your mind is not the one that is presented to you. Because nature is going to present you isn't it?

This Ṛitambhara-Pragñyā is going to present you. Brahma-Shakti is going to present you. With things. But you will not avail of it because you have something in your own mind.

So it will cross over.

This is not what spontaneity is. Wait for that you should, something comes up all right. Let's do, let's have it. For anything. Supposing somebody is coming. Now think what things we should do to make them happy. Let's do something to make each one happy. Among also you, yourselves, you are all leaders now.

Let's see when it is his birthday you should be sending some nice note, something nice for him to feel or some sort of a little present for him, “Oh, all right, I will give this one; will suit him very well." Little, little things, you see, make your life so beautiful.

In nature also you see little, little things, little projections that makes the variety. It's so beautiful.

If they were all just the same as you thinking about them then it is *[UNCLEAR]*. [Laughs.] It is spontaneous. Don't try to override the other way around, that's the trouble with the Western mind. They always try to arrange the other way round. Whatever is there just make messed of it. And it will all present, the whole opportunity will come to you, of everything. Of Sahaja Yogis will be coming to you.

Now also you must judge the Sahaja Yogis by their vibration. Don't pay importance to people who try to be too much close to you. You must know that they must be suffering from something so they are going to be with you more. In a way they insist, are travelling to come and stay in the Ashram, this, that, just see vibrations. If

vibrations they are all right, how they work out first see, how they work out, how far they can go, how much they recognize Me. If they recognize Me, well and good. Then get them. But see their vibrations and if they recognize Me, these two points you must see. If they do not recognize Me they you shouldn't have them. Don't have funny people here. Anything who is sick, anybody, should be out. Ashram is not the place for sick people. And don't allow them to come. Last night there was a mad woman coming to the Ashram. She should not be allowed. On the contrary take some other place center for your programs.

So you have your Ashram separately senior from them. There you go and have the program, you come back.

Sahaja Yogi: For the major *[UNCLEAR]* programs.

Shri Mataji: Only people whom you think are capable of recognizing Me only have Pūjās with them.

You need not have all of them. Pūjā also you must be discriminated. One should not be cruel about it, one should be sensible and tactful of handling people. Also sometimes you tell, “You are a bhoot and you get off [laughs]." You see, that's something very important that's you should say that she is yet not for Pūjā. If they are not coming for the inner circle.

For Pūjās just have people who are recognizing Me, otherwise don't have them. Talk about Me, tell them who I am, that's what you think that's how. They might say you see, one of you should ask him to tell, you see there are ways around. Like one of the Ashrams I should ask a question, “Then if She is doing all these then who is She?" They will say, “No, that's true, She does it." Or somebody can say, “If Kuṇḍalinī is so difficult how is She

able to do that?", then you say, “Because She is this." You put somebody up there and ask a question, like you see it's a fraud, what you think [laughs]. Then you answer that, “That's what we have found out." Then others will think he is one of us, you see. Ask some of them to ask questions that will relate to Me. That's important. Without recognition I cannot do it. Without their surrendering to Me that recognition, I cannot do. You know that.

And for you also it is important that you must surrender to Me fully recognizing Me as Mother. Read more about the Devī Māhātmyam, about the names, what does the name, the thousand names, what does that mean, what Devī is doing, what She has done before, try to understand. See some people have gone very far like Rustom and these people, *[UNCLEAR]* and these people. They read and understand. And try to read Sanskrit. Try to understand what it is. You have to, it's a knowledge.

Sahaja Yogi: And you'll have to conduct courses for these people to upgrade the knowledge of Sahaja Yoga.

Shri Mataji: Ya, you must talk to them, ask them questions. Where do feel which Chakra, what do feel. Supposing if this is the sickness how will you cure, if that is the sickness, what will do. This sort of courses we should do.

Sahaja Yogi: I will try to write a book or do something on that.

Shri Mataji: Of course. First you should have a course for them. [Laughs.]

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: May God bless you and thank you very much for everything for the nice presents for presenting all that is so beautiful Australia. May God bless you, I wish you all the best, all the best, from My heart.

Sahaja Yogis: Bolo Shri Mataji Nirmalā Devī ki Jai!

Shri Mataji: Now this fellow you see, one who is standing here, he recognizes Me very well, so you will see always he will be saying mantras. Because he knows Mantras means that, you see, he is a very clever. He jumps at the right moments, know what it is, Pūjās then he will act for Pūjās, one Pūjā goes to Bombay [Mumbai], leaving Bombay [Mumbai], another Pūjā, poor Mother has to be there. But Pūjās also if you do and if you do not raise above it and keep it up the Pūjā will again. Of course Pūjā does that.

Sahaja Yogi: Mother, from all the leaders here and I know it's from all the Sahaja Yogis here, we want to thank *[UNCLEAR]* for coming for a such sort time and do such beautiful job and doing *[UNCLEAR]* such a beautiful brotherhood, we just said that he has been able to stay longer and we've just enjoyed your stay here. And please come back again.

Another Sahaja Yogi: I am also thankful to you for whatever presents you have given to me. I don't know I haven't brought any presents for you.

Shri Mataji: You have given My father's photograph. You see My father's photograph which is a very satisfying thing for Me. It is very satisfying.

Something great he has done, think of it. And I told him, My mother's photograph also I have which I can give you, which you can enlarge and can make it a good *[UNCLEAR]*.

Sahaja Yogis: Thank you very much and see you again. [MISSING.] Since you gave them parties, dinners that's how you become permanent friends. [MISSING.]

Shri Mataji: So the children are enjoying themselves in preparing the next occasion. Going to sit down and finalise the marriage program, all right.

So I'm glad to have the names of the people who are getting married and I hope they have everything all right. They will have to check upon all these things, isn't it? Because the day after tomorrow there will be a Pūjā and then we will have to prepare for wedding day, that is Sunday. Pūjā will be in the evening?

Sahaja Yogi: Yes, if you wish so, Mother.

Shri Mataji: But what we can do, if you want to have a sort of follow-up program, you can have it, in the morning time.

Sahaja Yogi: On Saturday morning? But Mother, it will be too much for you.

Shri Mataji: No, I will out only for one hour.

Sahaja Yogi: We can do it basically.

Shri Mataji: Yes, you see, because I think the contacts are lost. If you don't say I am not there, I am not there, they won't come.

So best is to have one day. I will just come for an hour outside, that's all.

You'll manage them.

Sahaja Yogi: And we don't cook for them anything, just let them come in the morning.

Shri Mataji: Yes. Last time did you cook?

Sahaja Yogi: Yes, we did. But not this time, Mother.

Shri Mataji: So they should be left out, they should come here, at a time about say 10 o'clock and leave on about 12 o'clock, so they don't need anything.

Sahaja Yogi: Saturday morning shopping, that's the only question, isn't it? Would it affect them or not? In Melbourne. Let's do it in Saturday morning anyway, let's try, let's give it a try. We have these ideas and maybe we are wrong.

Shri Mataji: That's why you are saying, you will have the, Monday when am I flying?

Sahaja Yogi: 2 o'clock

Shri Mataji: That's why you wanted to have the marriages first on Saturday? Was that the idea?

Sahaja Yogi: I didn't plan it that way.

Shri Mataji: Saturday the marriages and then Sunday morning these people coming over.

Sahaja Yogi: Workshop on Sunday morning and then Pūjā on Sunday night.

Shri Mataji: All right. Because on a wedding day, you see, if there are shopping people around then better to use them for wedding need, all right? So we can have the marriages on Saturday, but you need time, you see, to prepare. Today is what? Tomorrow is Friday.

Sahaja Yogi: We will bring up, *[UNCLEAR]* let's try.

Shri Mataji: Saturday we can then keep the marriages. One advantage will be that the shops will be open. If we need anything we can get it on Saturday. All right, we will do that way.

Another Sahaja Yogi: Mother what if we have the workshop in the backyard, in a large tent?

Sahaja Yogi: When, at what time? Another Sahaja Yogi: On Sunday morning.

Shri Mataji: Because I have the same tent.

Sahaja Yogi: There is the Pūjā. The tent is there now, it is sitting.

Shri Mataji: Now he is saying, Saturday evening Marriages, Sunday morning workshop, evening time Pūjā.

Sahaja Yogi: That was the original plan, isn't it?

Shri Mataji: I think what would be very better *[UNCLEAR]*, it will be very hot in the morning time.

Sahaja Yogi: But the coolings are down there...

Shri Mataji: Oh, ya.

Sahaja Yogi: We can lift the aps of the tent up, Mother. We can lift the aps of the side up.

Shri Mataji: Something has to be worked out.

Sahaja Yogi: So marriages on Saturday night, workshop in the Sunday morning and Pūjā in Sunday night.

Shri Mataji: Why don't you have Pūjā in the morning time? You see. In the cooler times we can have.

So that's we have much more effect. You see, because before Pūjā you have the bhoots on your head, like just now I am having headache.

So best is to finish the Pūjā, marriage, all auspicious things and then have the workshop.

Sahaja Yogi: So we will have the workshop at Sunday evening.

Shri Mataji: That will be the cooler time also, isn't that? So stay for that. *[UNCLEAR]* it is hard.

Today it was a real headache, I think.

Sahaja Yogi: Just the Reporter who came in?

Shri Mataji: Yes. She was very, I think she wanted to be a good housewife or something and she couldn't forgive her husband. Too much of anger. *[UNCLEAR]*.

Sahaja Yogi: Very much. This is the Reporter of Herald trying to talk at the end of the program.

Other

Sahaja Yogi: The amazing part was, she didn't want to speak to Mother anyway. That was the worst part. She just had enough she said, she got what she wanted, she said, from the program.

Shri Mataji: It's all right, give her a bandhan. You see this is all one has to bear. Very egoistical person, you see and the ego is so much that I was turning her Āgñyā but she didn't allow to turn her either. That's how.

Sahaja Yogi: These sorts of people, who have a sort of mock embarrass, they put on the air the embarrassment. And they don't like to hear in public, somebody touching them and the photographer was taking a photograph as she was carrying on, all sorts of absolute cheap stuff.

Shri Mataji: I say, what else you can not choose, can you? All types are there.

Sahaja Yogi: No. I mean she may write quite a good article.

Shri Mataji: So you see, just forget it. You see, just forget it. By thinking about it, you catch much more. Just forget it. [Pause for a while.] Nobody should feel bad about it. You see, all kinds of people are there. You just can't say what it is.

Sahaja Yogi: It is coming again very strongly now, it is coming very strong.

Shri Mataji: *[UNCLEAR]*. This will help, you know.

So this is best to come out. [Pause.] Better.

Sahaja Yogi: The children are sucking the vibrations.

Shri Mataji: Yah, ha, they are.

Sahaja Yogi: They really are.

Shri Mataji: I am very happy to see them there. They are such a help, such a help. [Pause.] In India no child will miss My program. Isn't it? Everybody is there out. Any program. [Pause.] So when will they arrive, on Saturday morning?

Sahaja Yogi: Yes, 9 o'clock.

Shri Mataji: So Saturday morning how you can then have the Pūjā? You have Sunday morning Pūjā, is it?

Sahaja Yogi: We will have the marriages on Saturday.

Other

Sahaja Yogi: On Saturday night.

Shri Mataji: Its only preparations we will do. All right? So we will have to prepare.

Sahaja Yogi: Then Pūjā on Sunday morning.

Sahaja Yogi: Yesterday everybody sucked Mother's vibrations.

Shri Mataji: Also you see what is happening with the Sun. Sun is giving vibrations. Also it is sucked in earth quite a lot. She just added a little bit but I sucked it, that's all. I wouldn't say she is responsible of the whole of it, at the end of it.

So much heat was there that has to be sucked. [Pause.] So whatever I said about the school you are happy about that? In a short time what can you say?

Sahaja Yogi: It's gone half way and it created a lot of questions in the minds of the parents.

Shri Mataji: Hu...

Sahaja Yogi: That what sort of education their children are getting. They have some expectation from their children.

Shri Mataji: Actually the modern education is very ego-oriented. It creates more ego than love and compassion.

[Aside:] No, I don't want that, I think I am quite full, I don't want that.

What they need is to teach children how to share, how to be compassionate, how to be collective. The education is not towards that, I think. The modern education, at all. But I have seen that the Chinese have thought of these things, Chinese have thought. Though they do not give realisation but they work it out that way.

[Aside:] I don't need.

Sahaja Yogi [towards someone]: Slow, slow, very slow.

Shri Mataji: Really, I don't need this. All others, not Me, I am all right? I am quite good. It will cool down Melbourne I think.

Sahaja Yogi: Two years ago, when you were in Melbourne you said the weather would change completely here and the seasons and it certainly did.

Shri Mataji: Really?

Sahaja Yogi: Yes we had a much milder winters and summers. And the rains have been coming just at the right time.

Shri Mataji: And the summer, is this kind of summer you never had? You must have a summer like this, very important, you see, for the ecological balance. When you have this kind of summer, then the Mother Earth sucks in, you see, the rays of the sun. With that and, you see, all the leaves which are dried and all that they fall down and also nitrogen is given.

So that's how She gets more enriched by the calcium and the vitamin D, you see, that comes from the sun, helps her to consume the calcium and the nitrogen from the leaves that are there. And that's how She enriches Herself.

Now if you have a good summer, a real nice summer then also you'll find that you will have a very beautiful autumn. Your autumn will show beautiful colours and hues and red and yellow, this and that.

Moreover this kind of a heat takes out the moisture of the Mother Earth, so the crusts are formed and many minerals are created with that. With the heat only the minerals are created out of the same. You see and all the changes take place through the heat from the Mother Earth and the heat from the Sun, you see. It's better to have from the Sun than to have from the Mother Earth because it can explode, into volcano or something.

So, you see all these things are worked out in such a way that you get definite seasons, that's important. Otherwise like England now, all the time it is rainy season. They play, also they say, hockey with an umbrella on their

head. I mean we have many places like England in India. Such a lot of belt of thousands and thousands of miles. But it is not inhabited, we don't think this is inhabited, because it is so cold so windy, rains such a lot. All the Himālayas, the foothill of Himālayas, are like that.

We don't think it is very habitable. Don't use to it, you can get one square foot of land there for about one Anna, that is one sixteenth of a rupee. One square foot.

Sahaja Yogi: That's in a beautiful part.

Shri Mataji: Hu?

Sahaja Yogi: That's in a beautiful part.

Shri Mataji: According to you, according to us, is not beautiful. According to India this is not very beautiful. They think why should we fight the nature? Live in a place where you don't have to fight the nature. Even in Kashmir, you will be surprised, people are there only for summer. All the winter they come down to the plains, they don't stay. Otherwise centrality problem, this problem, that problem. They are not equipped also. [Pause for a while.] It was a good cross section today, good cross section of people. Two, three frivolous people came in.

They just came in, sat down and went away. One fellow who came in the end, at the time when we've started our, when we had started our meditation, you see, so I would request you some people should be there. As soon as we start meditation, don't allow anybody to come in. And if somebody is going also, you should say that, you should not go. Or to be told not to disturb, halfway. Be careful, otherwise that person might just get the whole thing disturbed just waiting to say something. It's better

to see, that they go out and you tell them that you should not have done. [Pause.] Just now, just now it's not so hot. Isn't it? It's quite cool. Yesterday it was very hot at this time.

Sahaja Yogi: Yes, it was lot more.

Shri Mataji: So it just cooled down, definitely, isn't it? It has cooled down. You could not sit like this yesterday. There is no air conditioning, just now working. [Pause.] We better have the thing at the end of it. Because you see, that's why I was telling Warren, that before Pūjā, or before marriages, auspicious things, we should not have any workshop, because you see these people come with all their problems.

So better, if you have it after that, it is alright. But married couples should not be there, they should just go away at some other place. Those who are recently married because it's not proper.

Sahaja Yogi: Who has got newly married, Mother.

Shri Mataji: Who is married? A new person, who is married.

Sahaja Yogi: Nobody says that, they have already marriages.

Shri Mataji: Anybody like that who wants to marry. Newly.

[To another Sahaja Yogi:] You? All right. Where does he live?

Sahaja Yogi: He lives in the Ashram, here.

Shri Mataji: That's good. He is alone?

Sahaja Yogi: Yes. He already has two children from a previous marriage.

Shri Mataji: Oh, I see. And the wife has gone away.

Sahaja Yogi: Yes, got married to another. He just lived with the ladies who manage his children.

Shri Mataji: And they are with you?

Sahaja Yogi: No, the children are not with him.

Sahaja Yogi: Oh, they are not your children?

Shri Mataji: Oh, they are with the ladies? Oh I see.

Sahaja Yogi: But there is no claim on you on anything or...

Shri Mataji: No, because he never married. That's why people don't marry these days. [Laughs.] This life so horrible, that you create more problems you see. There shouldn't be such a binding thing for marriage. It's the other way around here. Whatever you try with human beings you see, doesn't work out.

This way or that way. Oh, just left side is also there, a lot of left Āgñyā, left Viśhuddhi, it's better now.

Sahaja Yogi: Actually it came up to left Āgñyā, no Mother?

Shri Mataji: Hu.

Sahaja Yogi: Mainly left Āgñyā. You could have strain.

Shri Mataji: So many people out of that night come before also. I felt that way. But they didn't come here. Now we will arrange it. I think we should have some more Ashrams also.

So that they see this is not that far away like another end.

Sahaja Yogi: We are planning for that, aren't we?

Sahaja Yogi: Let's we have families here with children, who go to the school.

Shri Mataji: Ha.

Sahaja Yogi: So there should be some sort of transport route to get back here.

Shri Mataji: Ha.

Sahaja Yogi: For the school each day.

Shri Mataji: No, you see, you should have the children and the mothers and I mean the children should be staying here to begin with. And then the rest can shift. Don't disturb the children. For the time being. But if you have more children and if they allow you to have some sort of a portable thing to put up here, accommodation, then also those children mostly should be staying here will a better idea with their parents. Could be a better idea.

Sahaja Yogi: Mother, with fifty people, about 24 parents and twenty-five children, it's a lot of people to have under one roof. And it is a little disturbing.

Shri Mataji: Yes, yes. I think, you see, those who have small children, need not stay.

Sahaja Yogi: That's the point.

Shri Mataji: Only those who are educated and going to have their children educated.

Sahaja Yogi: Little babies can go out.

Shri Mataji: And how many of them? SahajaYogi: Elian and like that.

Shri Mataji: All with the little babies, should go out. Only the children who are studying here, their parents should stay. As far as possible.

Sahaja Yogi: That makes sense. That's very beautiful.

Shri Mataji: Or something close by so that this is not too much of for children to come to the school.

But if you have these portable things and you can have more children, can you?

Sahaja Yogi: Well, we have to negotiate with the council. They have had the restriction because in the proximity there are other private schools which are in queue.

So they just try to cut the numbers down so that this does not become the *[UNCLEAR]* school in the area. They are fearing this school will grow to a very big school.

Shri Mataji: This one?

Sahaja Yogi: Yes.

Other

Sahaja Yogi: How can it grow so much here?

Sahaja Yogi: They have in other places they bought next properties out, they keep buying the next properties. And just takes over the whole block. One school.

Shri Mataji: In this area?

Sahaja Yogi: As far it happens.

Sahaja Yogi: They have signed an agreement that we would not ask for any more students in this school. Other

Sahaja Yogi: Oh, I see. They had signed an agreement that at the time of applying of registration, that they would not ask for more than twenty students to come into the school.

Shri Mataji: So we'll start another school.

Sahaja Yogi: Another place. They won't object with that. The only thing is the physical location.

Shri Mataji: All right. That's good. We should have really schools of twenty children here, twenty children there and twenty children in another place. It is a good idea.

So we will get children from other places. You can.

Sahaja Yogi: We seem to be getting a lot of teachers or people with that sort of interest.

Shri Mataji: I think now they want to start one school in Perth, they want to start a school also in Sydney. Also maybe in Adelaide. School is a very good idea, is the best for the place like Australia, where the innocence is the main thing, to get good children. More children will be born here of that level.

Realised children, Buddhas...

[Pause.] Better now...

SahajaYogi: It is. Two little omelets, parathas.

Shri Mataji: These are the three centers are there what Buddha dealt with by saying, Dharmam Sharanam Gacchāmi. Then Saṅgham Sharanam Gacchāmi. Buddham Sharanam Gacchāmi.

Sahaja Yogi: What is the meaning of each of those three mantras?

Shri Mataji: You see, “Buddham Sharanam Gacchāmi" means I bow to the enlightened ones. You see that means enlightenment. Secondly he says, “Dharmam Sharanam Gacchāmi” Dharma, I bow to Dharma. Because if there is not Dharma, Ekādaśha catches. All right? The first “Buddham” with enlightened means it is beyond ego. “Sharan" itself shows that you have to give up your ego. “Sharan" means surrender, I surrender myself to the enlightened one, to the Spirit. Then I

surrender myself to the collectivity, “Saṅgham Sharanam Gacchāmi." Then “Dharmam Sharanam Gacchāmi", to Dharma. I surrender myself to Dharma. These are the three parts. These are the most important three chanting.

Sahaja Yogi: Hmm, then where are the Buddhists with them?

Shri Mataji: Everybody is nicely upside down. With their legs towards God and heads towards hell, straight forward march. Nobody is sensible, nobody is sensible, some of them are stupid, some are egoistical, anything, but nobody is sensible, wise, nobody. Anyone you tell, like the Sufis, they are another stupid people, I just don't know how they can call them the Sufis.

Sahaja Yogi: This is not cold, Mother.

Shri Mataji: Little ice you may put. Or put it in the fridge. Or get little ice, I don't mind.

Sahaja Yogi: Put some ice, for now. We will have it in your room, Mother.

Shri Mataji: I will have some. Will go then and will sleep.

Sahaja Yogi: Well, it, Mother, you have to go to bed.

Shri Mataji: I think let Me...

Contents: 1985-03-18 **Talk to Sahaja Yogis, Farewell, Melbourne, Victoria, Australia**

This is a real church. Not the ones I have seen before. There are some children to be blessed...

So, here the parting time has come and I have to leave Australia. Australia has a special place, the first Pūjā is always done in Australia. But, it is so sad that all My

children are so much distributed. I wish a day should come when all of us live together. I depend on you very much. As I told you, you are the essence, you are the key to the Western life.

So try to mould yourself in such a way that you become good Sahaja Yogis. You have to change many conditionings that you have from the West and become really people with proper understanding. I look forward of seeing greater number of people coming. It hurts Me to see so many people had a bad time in Sydney because of someone, it hurts a Mother very much. Look after yourselves, be kind, generous, sympathetic. Before the others who are coming you have to be specially very careful, that you don't show any anger among yourselves, you are all one. Always support each other even if there's something wrong, in the presence of others don't try to cut anybody short. Never argue among yourselves when there are others. Words fail when you cannot express anymore.

May God bless you all.

We have made some arrangements for some people to go out of ashram. They have to be out. We cannot have possessed people, half-baked people, people who have not recognized Me, even in the Pūjā, let alone in the ashram. Only right type of people now henceforth live here. Nobody who is problematic can stay in the ashram.

So we have to keep the ashram very pure by our own clean and pure life, so that those who come to the ashram immediately get vibrations. Also don't ask everybody to come to the ashram, or you keep a separate place to meet the visitors. There was somebody

horrible in the kitchen yesterday who was not good. I felt horrible vibrations. Shouldn't allow everybody to enter into the ashram. Just keep them out till they are all right, don't ask them to come for Pūjā either. Be careful on that. That is very important, I think you people don't realise that ashram is God's own Temple and you can't have all kinds of people entering into it.

So keep it clean and nobody should be allowed to enter into your meditation room that is not a perfect Sahaja Yogi, who is accepted as a Sahaja Yogi.

There is a good news to give you before going, that our trust deed in England has now been passed.

And is confirmed. You can now also have a trust deed here which will help us very much in everything.

So after the pattern what England has done, I would request you to go through it and get it done.

May God bless you.

Contents: 1985-03-21 **Birthday Pūjā (English+Hindi), Mumbai, India**

[Shri Mataji talks in English:] Today is the day of Gaurī. Gaurī is the one who, as a Virgin, created Śhrī Gaṇeśha. And in the same pattern you have got your realisation. In the same pattern! So you have to use the same power within you, that is of Gaurī, that you keep your heart clean. You must have a clean heart. You must have a clean thinking. There should be purity in your mind. Of course, the Bhakti [devotion] does, give that purity, but if there is anything lingering in your mind I have to tell you there are three things that are going to happen from today.

First, we have started Vishwa Nirmalā Dharma. You are under the vision of Śhrī Gaṇeśh, under the guidance of your Spirit and under the blessings of God Almighty. But be careful, because once you become that, you have to keep to that Dharma, you have to be honest about it.

If you have decided, from today onwards you be careful; anything can happen to you if you get out of the `Maryādās'. Till you keep the Maryādās' of Sahaja Yoga, saying morning-evening-night that, `I am a Sahaja Yogi,' nobody can harm you, hurt you. Nobody can trouble you. On the contrary you will be enjoying life if you keep to the `Maryādās'.

But if you leave the `Maryādās' of Sahaja Yoga, you will have big problems.

So this is the second thing I want to tell you that today we have started the great vision, which was promised long time back of realised Souls.

Now the third is that with all these things we are doing we must promise to God also that we will know about Sahaja Yoga, through proper understanding, reading every word of it. We'll master the knowledge of Sahaja Yoga. We, ll keep ourselves clean. And completely surrender our lives to Sahaja Yoga.

This is what you have to promise in your heart. Surrendering to Sahaja Yoga is actually surrendering to joy, bliss and peace. In that you are the gainer, nobody is a loser in it.

This is how today we have to decide once for all.

Today is the day as you know, My forefathers called it the first day of the year [Gudi Padwa. New Year day of

Shālivāhan Calendar]. And they have the `Kalasha' and the `Shawl' of the Goddess as the emblem, or you can call it, as a flag of Shālivāhan.

In any way My delay is important because there was Amāvāsyā [new moon] earlier and we had to get rid of that Amāvāsyā for the first day to start. That's how the delay was there, there was jam, everything is arranged. We should not worry: `Why there is delay, why there is this?' Some times I may come earlier, I may come later, it's all arranged. Because during Amāvāsyā how can you have My Pūjā? Simple thing like that. It is all arranged, it's all worked out.

Everything is fine, just be your Self. Do not get upset with anything, do not get worried or anything.

Just try to keep absolutely peaceful.

I give you some tests by seeing how much you keep to that situation, of complete peace within yourself.

If you have done no wrong, if you are a Sahaja Yogi, there should be no disturbance. If others have done wrong, it's alright, doesn't matter, you have not done anything. As long as you have done no wrong there is nothing to worry. And as it is, even if you have done some wrong, God is there to forgive you.

So don't have any worry, nothing. Have all the strength, have all the courage and go ahead with this promise onwards.

Because I see now Sahaja Yoga is going to take a new turn. Definitely it is going to take. We are going to come up to a stage where thousands and thousands will join hands. But first of all those who are in the foundations,

who are the first people must work very hard to keep themselves above all kinds of foolish temptations, all kinds of foolish things you have been doing, which is `aSahaja' [not Sahaja]. Language should be sweet, your behaviour should be good, it should be very gentle and soft. You should move like a Yogi, live like a Saint and people should see through you the greatness of Sahaja Yoga.

May God bless you.

[Shri Mataji talk in Hindi: MISSING.]

Contents: 1985-03-27 **Greeting the Himālayas (Her father), Dharamshala, HP, India**

When Rāma incarnated, you sent Lakshmana for his support. When Kṛiṣhṇa incarnated, you sent Arjuna as his instrument. But you sent Me all alone with nobody to help. It does not matter, the love of My children is enough for Me to accomplish My mission and I shall not leave this earth till My last child is saved.

Contents: 1985-03-28 **Talk to Sahaja Yogis, Children's Program, Dharamshala, HP, India**

[Some local villagers are looking in through the windows.

Some of the Sahaja Yogis are not sure whether they should be there.] These people [the local villagers] have a place in the Kingdom of God. You city Indians and most of all you Westerners, it is not so sure.

Contents: 1985-03-29 **Śhrī Shailaputri Devī Pūjā (Hindi) (7th Day of Spring Navarātri), Purushotam Hotel, Talnoo, Dharamshala, HP, India**

On today's auspicious occasion we have gathered here. Today is the seventh day of the Goddess. On the seventh day, the Devī Goddess destroyed the various Rākshasas and sinners, because they were torturing the great saints and rishis who were doing meditation and penance.

We wonder, “Mother, why they did so much penance? What was the need?" The reason for doing it was because although human ascent was still low, yet their aspiration was very high. They aspired to achieve the Ātmā through the body. That is why they worked so hard and did penance in this place. It is due to their aspiration that today we are able to achieve this height. This does not mean that we should think that because of the blessing of Sahaja Yoga we are some great people or some specially chosen people by God. People who think like that will receive a great shock. You will see that those who are simple, innocent and good-natured will ascend foremost and the rest will be left behind. Therefore just receiving your Realisation is not the end.

On this auspicious occasion God Almighty has manifested all His Shaktis for your protection, benevolence and welfare. In everything God is blessing you. He wants to see you enter His kingdom. In a way it is His desire that you should return to your Father's home and enjoy its comforts. But at least we should be worthy of it. If we are not worthy of it then how can we enter it? We should examine our worthiness and see what it is.

The first thing is that you should come to your Father's house. Today I have also come to My Father's house. I feel like that because Himālaya is My Father. On coming here, I cannot express in words the feelings that are

rising within Me, but I think that today I have found a great occasion to celebrate the glory of My Father. A great opportunity has come before Me to praise the glories of My Father and narrate the great achievements of those who meditated here. With the inspiration derived [received] from the Himālayas they rose from nowhere to such heights that they achieved the highest state.

The Himālayas are the Sahasrāra that Mother Earth has created for you. This Sahasrāra is to be worshipped. This Sahasrāra is very great. I don't know if you can see vibrations emitting from it. I am completely engulfed by their vibrations that I cannot see anything else. There are only vibrations and vibrations. Nothing else.

Those who are residing here are swimming in vibrations and seem like fish swimming in the ocean of vibrations. You cannot distinguish one from the other. I cannot describe in words the splendor of the beautiful vibrations that are spread here. This is indeed the blessings of the Himālayas.

Foremost we recognize the ocean as our Guru. The ocean is our Father. When the ocean leaves behind all the dirt of the World that is dumped into it and rises in the sky as clouds, then it becomes completely pure and beautiful. Floating in this state it reaches the feet of the Himālayas and spreads as `Him'. The word `dhaula' means `completely pure', clear and nirmal. `Dhar' means `range'. [The mountain range of Talnoo is called Dhauladhar.] Like these pure ranges in the Himālayas, they are also to be found in our brain, where they support an opening of the Sahasrāra. After this I cannot

describe any further but I can say this, that the auspicious opportunity has come today of this connection; try to avail it and go to its depth. Think that before it, we are a dot of sand, an innocent child. There is nothing so special in us that we can stand before its majesty. What are we? It is so awesome! The Himālayas are the Sahasrāra of the whole Universe. They have given the whole Universe so much comfort and joy after which there is nothing more to be attained. With the help of this Sahasrāra, I have opened your Sahasrāras. With the help of this Sahasrāra, I have realised that till the peace of the Himālayas settles in you, till its greatness penetrates your behaviour, it is useless to open your Sahasrāra.

Otherwise your Sahasrāra will burn like a furnace. When I see a furnace burning inside some people I wonder O God! Why did I open his Sahasrār? There is so much smoke and negativity coming out that it is better that his Sahasrār closes. Like the opening of Pandora's Box, one does not know what all is coming out. It is shocking to see snakes, scorpions and all the possible negativity being thrown out of it.

Today we worship the Himālayas and the seven Goddesses whose blessings are here and pray to them to bless us with Devī Shakti. We have received the blessings of the Devī Shakti from a Mother. That is why, in the form of Mother, let us come to the feet (Sharanagat) of the Himālayas.

Keep your attention on yourself. People think of others. They think, “This person is bad. That person is not good. That fellow is not good." What about yourself? See

yourself. Don't look at others. “This fellow does not do this, that fellow does not do that." Watch what you are doing.

Himālaya does not see what the World has done with Him. How much they have exploited Him. He only sees what He has to give, what hard work He must do. How to nurture the people? How to protect them? We have gotten our protection from Himālaya's Peak. From it we received the streams of Ganges, Yamuna and Saraswatī. All these streams flow within us, nirmal, despite all the negativity we throw in them. Despite the way we disrespect them. Yet, Himālaya unhesitatingly flows His purity in them. But all such things will soon end, they cannot go on forever.

You should remember that I should find sweetness in your tongue, sweetness in your talk, tenderness in your behaviour. I am warning you that now I will not forgive. To hurt anyone in any way is a great sin. Kindly respect each other. You are a Sahaja Yogi. The other is also a Sahaja Yogi. Today you may hold a certain position which the other person may not have; you have not achieved this position, I have bestowed it upon you. I can remove you from it whenever I please. That is why, please become worthy of it. With great humility serve others.

Many people have reported to Me that, “Mother, we will only attend your lectures but not go to the center." I am very surprised that thousands attend My lectures, then why do they get lost? Are you blocking them in between like some negativity? Kindly pay attention to what I am saying and look at yourself. Do not look at others.

What is it that I did? Did I do it like that? Why did I do like that? Then you will know, you will understand, when you will realise your mistake. Then only you will be able to correct yourself; then only you will be able to recognize the greatness of this Himālaya. Otherwise you will not be able to comprehend it. You lack that perception, that vision, that maturity, that discretion to realise what it is. Where you have come, in whose lap are you sitting, in whose lap you were born, nurtured, brought up; that is this great Father of ours.

Honor it's glory and, in paying homage to it, prove that the work you are doing will be fruitful and will not be wasted.

In this way there is the great blessing of the seven Goddesses upon you, they are like your maternal aunts. They look after your welfare. There is a saying that even if the mother dies, the maternal aunt should not die because the maternal aunt lovingly indulges the child. She looks after him, plays with him, amuses him, protects him from hardships.

You can witness the movement of clouds in the sky, making patterns in myriads of colours and hues, in breath-taking vistas. These are all plays to drench you with beauty. There is a lot to be gained here. It is to be seen that after receiving Blessings of Peace, how beautiful you become.

This Pūjā is very special, many will go deep and receive tremendous blessings. But first make your attention steady. In your attention pray for peace, `Mother, please bestow peace upon me.' Pray for peace so that you may

spread peace in the Universe. Then Joy will come. Joy cannot come without Peace.

It will work out tremendously. I know it will work out, because I have really tried first of all to curb you down and after curbing you down I think you people should ascend because many things have fallen out.

Now don't try to gather them or go back to them and justify. Try to be without them.

May God bless you.

[After the program Depak Midha from New Delhi, who had a right wrist accident the day before, is called on the stage. He mentions that most likely the wrist bone is fractured].

So what? We can cure fractures.

[Holding the wrist, after ten minutes while talking to the new people who were queued in front of Shri Mataji]: How is it now? Depak Midha: Mother, it is nearly gone.

[The wrist was perfectly alright next morning once in New Delhi].

Contents: 1985-03-29 **Conversation with Sahaja Yogis, while Walking from Purushotam Hotel to Cottage, after Śhrī Shailaputri Pūjā, Talnoo, Dharamshala, HP, India**

[It was a full moon. Shri Mataji points to the snow clad Dhauladhar Mountains:] Look at the vibrations coming out of the Himālayas.

[In all humility, Sahaja Yogis confess that they can not see anything. Then very graciously Shri Mataji puts them in her Divine attention:] Now can you see? [They were

amazed to see the vibrations appearing like luminous inverted commas. Waves after waves, the vibrations cascaded down the Himālayas.] Shri Mataji [smiling]: The Himālaya is a swayambhū created to cleanse the whole world. Talnoo is the back Āgñyā in the Sahasrāra.

Contents: 1985-03-30 **Comment, while Walking Up in the Evening after a Long Sleep, Grace Cottage, Talnoo, Dharamshala, HP, India**

[Shri Mataji fall into a deep sleep after the Dinner of the prior night.] I have finally rested for the years of travelling. The saints meditating in the Himālayas sucked My vibrations. I feel completely relaxed.

Contents: 1985-03-31 **Quote on Pūjā Prasad, Grace Cottage, Talnoo, Dharamshala, HP, India**

[Two days after the Śhrī Shailaputri Pūjā, it is reported that the prasad is not finished.] It is the blessings of Annapūrna, so how can it finish! Better pray to the river to accept it.

Contents: 1985-03-31**, Public Program, Dal Lake, Dharamshala, HP, India**

You see, they have worshipped Me for ages. I did not have to say anything because they have already recognized Me from within.

[Shri Mataji simply raises Her hand and blesses them and they got Self-realisation.]

Contents: 1985-03-31 **Comments related to the Sahaja Yoga Temple, after, Public Program, Talnoo, Dharamshala, HP, India**

[Shri Mataji was returning to Talnoo Ashram when She was drawn by the vibrations to a spot from where the road forked to the Ashram:] There are such tremendous vibrations at the spot; a Sahaja temple should be built here.

[She drew the designs for the temple and shortly thereafter the temple was constructed. She revealed that Durvasa Rishi had come here from Maharashtra to cool his right side. That the stone on which Durvasa Rishi performed his tapasya was buried here and that is why the city was called Dharam shila [precept or rule] but the British pronounced it as Dharamshala.]

Contents: 1985-04-03 **Working on a Seeker, Suite, First Floor, Park Hotel, Kolkata, India (date not sure)**

[Sahaja Yogis are staying at the opposite end of the second floor. Suddenly they feel a gust of vibrations cascading from their Sahasrāra. They rush to Shri Mataji's suite and found her giving realisation to a new seeker.] What a great seeker. He has tremendous vibrations.

[Sahaja Yogis narrate their experience.] This is collective consciousness! You can share every one's joy in the Sahasrāra.

Contents: 1985-04-03**, Public Program, Day 1, Kolkata, India (date not sure)**

[Only two peoples turn up. The organizers are crestfallen and want to cancel the next, Public Program. Shri Mataji is very enthusiastic.] Bengal was the battlefield where

the Goddess had slain Mahishasura, I have to work harder here.

[Shri Mataji addresses the two seekers with such fervor as though She is speaking to all mankind. As a matter of fact, She is! She pours out Her love, spoke for an hour, jests, prods them to ask questions, gives them realisation and proclaims that they are Her two sons who will be the pillars of Sahaja Yoga.

Her enthusiasm electrifies the seekers of Kolkata: the next day there is a full house!]

***Contents: 1985-04-04*, Public Program, Day 2, Kolkata, India (date not sure)**

[At the end of the Program, a very pour student prays]: O Mother, in your Kingdom there is no place for a poor soul. I cannot even get a square meal or a job.

Shri Mataji: [asks him to come to Park Hotel next morning].

***Contents: 1985-04-05* Comment related to a Student, after Pūjā, Park Hotel, Kolkata, India (date not sure)**

[Before breakfast, Shri Mataji empties Her purse and puts its contents in a packet for the very poor student.

The student arrives late at the Park Hotel. As the Pūjā preparations have started, the student is not let it by Sahaja Yogis and does not receive what Shri Mataji prepared for him. When Shri Mataji is told that the student was turned away, She feels very sad].

When Yogis start organizing, they go too much to the right side and forget that Sahaja Yoga is the Power of Compassion.

Contents: 1985-04-08 **Easter Pūjā, Montague Hall, Hounslow, London, UK**

Happy Easter to you all.

So we celebrate Easter to show Christ resurrected Himself. The Spirit that is Christ has to resurrect out of the material manifestation of the Divine Itself. The matter is manifested because we ourselves have created it. Not that we are born out of matter, our body, but we are attached to it, we want it, we want to have it. Whatever you want, that sustains itself, by your desire, because now you are on the stage. If you want to sustain the matter, if you want to keep the matter as the first priority, it will remain. It cannot disappear. It has to go out of your mind that matter cannot hold you any further.

Christ rose out of the matter, came out of the tomb which symbolizes the matter which has enclosed us within, which has to be opened out with our spiritual power. Throw away the stone that is covering this grave. Get out of that and stand outside it. This is the message of Christ's resurrection.

The tomb that we have created, we have created ourselves, because we have allowed people to dominate us. We have allowed them to make these graves for us, we have allowed them to bury Christ within ourselves, because we were afraid. But Christ has to rise.

So we create our own matter through our conditionings, through our fears, through our absolute wrong ideas about goodness, kindness and compassion.

In the light of the Spirit you can see what we think as compassion is nothing but a kind of sympathy which leads you nowhere. But one should learn to see everything in the light of the Spirit. But do we use all the time the light of the Spirit? We do not.

For Christ it was difficult, because He was the Spirit. But He has shown you the way. He crucified Himself to show you the way. All the ideas about sophistication, about our standing in the society, how we relate ourselves to other dignitaries, or to our country, to our politics, to our economics and the world at large, all of them can tie us down to that tomb. You belong to another category, I've told you a hundred times. And a category which is the Spirit, which can rise above `all' the tombs and throw away everything.

This way are you conditioned; all absurd ideas have been accepted, which you cannot explain why you were conditioned like this.

Why I talk more of conditioning, because of England. English are very much conditioned people. The others are Americans who are abandoned. I mean, you cannot talk to them about anything because they cannot be rooted into anything. But the English are too much conditioned people and when they are too much conditioned they build their own tombs.

All these ideas are to be seen with a new dimension of awareness that you have. You are the Spirit.

Why should you worry about anything else but your vibrations? Because you are saints. And you should just worry about the comfort of your Spirit. Whatever is congenial to your Spirit, just go on doing that, observing that, accumulating that and sucking within yourself. All conditionings will run away because these conditionings you accept because they look comfortable, they look comfortable but they are not.

Christ is a great example and if He is the one whom you follow, if He is the one you have understood and recognized in the light of your Spirit, then you must know why did He go into the grave first of all.

The Man who was so powerful. Who when He will come He'll reduce all of them into ashes, such a great personality like Him of Ekādaśha Rudra. Why did Christ allow Himself to be crucified and to be buried into that? Because He wanted to stoop down to the level of other people, to come down to that level so that people should see that through His life they are shown that you can be resurrected. Now the Resurrection has taken place. Sahaja Yogis are resurrected no doubt, but still one foot is in the grave! And the second one I do not know whether it will be out or in, it is just halfway through! One foot is of course outside, no doubt, but still is not yet touching the ground and the other cannot be lifted unless you push the ground, this matter, again, to push it up. If you live with your Spirit, you should have no fears, you should have no worry.

See now, I will tell you how God is showing His ways, here. Like in Durham, the fellow is now under complete fire, he does not know what to do and he himself is so

stupid, as the saying in Sanskrit is that `Vināsh Kale Vipri=fita Buddhi': When your destruction time comes you think of all perverted things, Viprīta Buddhi. See to the way he speaks, I mean, blasphemous. And he is under fire; he himself lit the fire and is now sitting on top of it. And now when he gets the heat, the heated words come out of his mouth. We don't have to do anything; it is all done, already. They are baked and cooked in their own [laughter]! So why should we have fear? But we should know what is right and what is wrong. That is only possible because you are with the absolute, That is the Spirit. And related to the Absolute, if you do every thing related to it, you are doing the right thing. If you are related to Christ, how can you do wrong? That is one of the proofs that they are not Christians of any kind, because none of the Christian organizations have done anything good whatsoever except for creating fire for themselves.

So you can see clearly how this conditioning has worked within us because we have been so-called Christians, we have been going to churches, we have been worshipping Christ as they told us, the way they told us we worshipped Him, everything regimented.

The One who came to resurrect us from the bondage of the grave, we used Him to build our graves.

Now you are out of it, thank God, but take out the other foot, fast. This is one advantage you have because you have Christ before you, but also there is a disadvantage, because Christ has been used to set you down in the grave.

So change your concept about Christ. Know Him through your vibrations, what He was. I mean, as a child I knew what was going wrong with Christians and left and right as a little girl of seven I used to give big lectures. Even when I was baptized, I was horrified, the way I was baptized by some stupid fellow! I did not know what was he up to. And then he put a bhoot on My head, I think, or something which hovered round and we met with a very big accident, I fell down. This bhoot must have put it in the horse, I feel, or somewhere, another bhoot. This priest, this stupid fellow, who belonged to the Lutheran Church. I don't know what you call that. Lutheran, imagine, Martin Luther's Church.

And that is how they baptized Me. I knew all about it but I did not know what to do about it, I must have kicked him quite a lot,! But, whatever it is, so-called, he baptized Me. I had to accept all foolish stupid things in this life, because I had to show I was quite normal. I mean, accepting stupid is normal these days and to tolerate an idiot is even more normal.

So I had to show that. I knew very well what sort of a thing it was, this fellow was up to and I accepted the nonsense he did and many other things I accepted just to show that I am nothing special. But I knew all about it. When I saw the way Christ was described, I was aghast! I said, “What are they doing to Christ." I mean, nicely second crucifixion going on. You also know about it.

Thank God there are so many to whom I can talk and they understand My language. But the Resurrection will not be complete unless and until you pull out many out of their graves. I don't know how you will go about it. Look

at this fellow in Durham who is getting so much publicity when he is doing all blasphemous things. He is getting all the credit and kudos from people;, what about us, what are we doing? Why not we write to the newspapers, why not we talk to them? `[The] Observer' [newspaper] has given us a clue I think. There is one gentleman, Mister Wilson, who wrote quite nice things, why not write to him, some letters. Get to it. Because, you see, what I am a little concerned about this matter is, as it is they are half-hearted creatures, Now, if this Durham fellow speaks like that, that is the big authority on Christianity, Christ, His Mother and everybody else. Now if this fellow he goes on like this, those who are half-baked will fall off to Communism and the rest of them who may remain also, they may accept him.

So the Anglicans, the Anglo-Saxon brain, I am saying, is going to accept Mister Durham very well, I can see that. Or else will just leave and become Communists. Have nothing to do with this God who has so many problems.

So in the Seminar of yours in Birmingham when you have, I would like you to think over this new thing that has come up in the heart of the Universe. Everyone knows about Durham fellow, they know he is blight, everything. But what about us, we are so many, let us try to find out how we can talk to these people sensibly, talk to these Anglicans, find out about them and communicate to them what you have found out. You need not say in the beginning only that I am the Ādi Shakti, or I am the Redeemer and the Comforter, that Christ has said. But we can start talking about it. Find out these people, these Anglicans, church people,

churchgoers who believe in God, who believe in Christ. I mean they are voting.

Can you imagine! They are voting whether Christ was true or not. Can you vote like that? [Soft laughter and laughs.] You feel you are in a lunatic asylum or what. It is terrible! They are taking votes, can you imagine such a thing like that? At this moment we have an advantage because they are so much confused, to give them a concrete idea as to what is God, what is Christ, what is religion. One side I feel very hurt and unhappy, I think these three days I have gone through real Resurrection Myself. The way things have been said about Christ. Just I can't bear it, it is too much. You all should be stirred also, should be concerned and you must go through it and see what you can do and tell them: `Are you all mad or what? Why don't you listen to sanity?' As you know, when I went to Australia, it is a different country altogether. They are much more sensible people than you are. I think the way they were exiled, they learnt a lesson and they are better.

So I feel the English have to go into exile or jail for a while to understand. They are very sensible, extremely sensible people. You can talk to them sense. Everyone. The media is sensible, the people are sensible.

Thousands of them came. They repeated. First program we had once, it was 1,600, 2,000. Can you imagine such people? And out of them repeats were 600. Now for the last how many years we are having the same 600 people again and again. What Seminars are we going to do, all of us sitting and cooking some chicken, that's all. Or making some cake for Mother which She doesn't eat [soft

laughter]. Let us take out our satisfactions from these little-little things into something bigger. Let us talk about it, without fear. We have to go and talk and tell people about it. Take it a big way. There should be no hindrance on this part. We are a very big group and we can assert and we can talk and meet people.

The situation has improved a lot because now I have to go to India as you know and in India, for Me, the situation is much better. It is not at all difficult. As you know, I went to the hills at the foothill of Himālayas. About 3,000 people came from all over the little, little villages that they had. They didn't take even a second to recognize Me, they were singing the praise of the Goddess of the Hills, Goddess of the Tigers, Goddess of the Lions. They just started singing My praise. Without any lecture or anything.

They were all joyous that I have been there and they knew and they accepted Me and finished. And I just had to put My foot down there and I have done [it]. [In] Jaipur, they said, “Mother you just put Your foot here” really.

So for Me the situation is very good in India.

So let's see what you people are going to do with these big big Seminars and lectures. Why not get some outsiders to listen to you. Invite them. Invite these intellectuals. Try to talk to them, tell them what is it. What do you call them, those who know about Bible? Theologians without logics! Call these theologians, challenge them. Why not put a challenge? You are not alone, you are so many. And don't tell them that you wear sarīs when you come for My Pūjā! [Laughter.] They won't understand it, they are not that deep. You can

wear your jeans. [Laughter.] Or to convince them more, you can be punks! [Laughter.] That would appeal to them better. You go with your punky conditions, they will jolly well have to listen to you, otherwise they are in for trouble. If they are that stupid, why not handle them? It is very easy to handle a stupid person than to handle a person who is not stupid, or who is clever. Stupid can be stupefied very easily.

So I think we have to change our course, we have to take it in a big way, the whole thing what we are going to do. All of you should give some concrete ideas as to what you would like to do. And that would be really the way it will work out.

So now in the Seminar you must discuss more how to talk to these people, how to create a platform for Sahaja Yoga. Find out how they create a platform out of nothing, like these punks and once you do all these things you will be surprised that they will have to listen. They will have to listen to you.

Now go full ahead. I am giving you all freedom, do what you want. Except for telling them I am Ādi Shakti, that they will not be able to digest, that an Indian has now become the Ādi Shakti. They think now Ādi Shakti has to be an English lady. At least, French! [Laughter.] So don't mention Me. If you want you can, but don't mention Me as Guru or anything, but you can say She is the lady who has shown us the way or something like that, not referring much to Me but to them, I think you should go ahead with it and work it out because we have now had a lot of patience and all nonsense going around us.

Better tell them; or are we going to allow all of them to go to hell, direct.

Message of Easter. `East' comes from East. I don't know why they call it Easter. Have you ever thought of it? Why do they call it a Worcester Sauce, I don't know. I don't know why they call anything! But Easter, you can't explain. But Easter, it is coming from the East. The wisdom has to come from the East, the Resurrection has to come from the East, whether they like it or not. And that is the message of Easter today. That let us give them the chance of resurrection by talking to them, all of you. Just make it a point to talk to people who are in charge of theology, churches, Bibles.

Go and talk to them, tell them: `What are you doing? Are you mad? Wily do you want to be slave people. You don't know anything.' Another thing I would suggest that we should have regular classes, to understand Sahaja Yoga properly.

I have seen some people who are Sahaja Yogis for years, don't know anything about Sahaja Yoga. Even in Bombay [Mumbai], people told that: “Some of the ladies are absolutely zero as far as Sahaja Yogis concerned. They don't understand what is Sahaja Yogis, they don't understand what is... what are...

what are the Chakras are. They listen to your lecture, everything and then like a bubble, everything disappears from their minds." I don't know who gave them these ideas, but they were quite shocked.

So let us have a class-like thing for Sahaja Yogis, to different topics and subjects, let us work it out.

Recently you must be knowing, that there is a book going to be published by Yogi Mahajan called bfGīta Enlightened which is a very good book. Of course, I mean, most of it I have helped him, he has been with Me and all that, but doesn't matter, but he has understood the subject. The other day they published a very beautiful book in Marathi. One Suravkar, such a learned book he wrote that in the light of Gñyāneśhwara what is Sahaja Yoga. And he has written it so well that anybody who is a theologian or anything, like in India, will be impressed by it, I wish I could translate that book for you. But it is all the stanzas from Gñyāneśhwara, which is in Marathi language. He wrote such a nice book on Sahaja Yoga and that is what he gave on My birthday this time.

Something so substantial, I felt. And once it reaches into the hands of any one of these people, I mean, it will in any case. And he published himself, he brought some copies, gave it to Me. And all the copies were sold out in that program, every copy was sold out for two rupees each.

So this is what we have to do now, is to write, write to different magazines, meet people, tell them we want to come and talk to you. First of all you must know about Sahaja Yoga. You should be well equipped. It's not that you can show My photograph with a light here [shows the palm of Her right hand].

That is not sufficient. What is the light here, also you have to show [shows Her forehead on the right].

Only a few people know what is Sahaja Yoga, the rest of you don't know anything.

Let us see what questions we have in our minds. Let us sit down and find out what are the questions, what questions are we lacking in, what we have to understand in Sahaja Yoga, what part we don't know.

Let's find out all those things, all the details. Let us write it down. `Everyone' of you. Whether it's a woman, man, child, everyone can do it. Find out what are the questions which are not yet answered in Sahaja Yoga; how can we answer particular questions. Alright? All these things can be found out if you put your attention to it you can easily find out what you need.

Everyone has to do it. You must all be equipped. If anybody asks you a question on Sahaja Yoga and you cannot answer, I mean how can you convince people? You take one ordinary so-called layman from. Christianity, so-called Christianity again, the man is layman and the Christianity is also lay. He will give a big lecture on Christ. Every verse in the Bible he will tell you. “Chapters, Matthew 2, Verse 2, this is what Christ has said. That `you will be calling me Christ, Christ and I will not recognize you' " telling about himself only.

So you have to be absolutely equipped for it.

Now you have to also know what you will confront, in a particular country. For example, when I come to England, I know I have to confront these theologians and the Christ and everything. If I go to India, what I have to confront I know. I have to face it on different lines and different fronts. You don't have to do that. Just think about your own country. For French people have to think about France, you people have to think about this country. And then go ahead with it. You can chalk out a

good program and work it out properly. I am sure, with God's grace, everything will work out. Because when are we going to do it now? I am going away, as I told you, to India and I don't know when will I be back. You wanted to arrange My program to England... in England, but I think I cannot do it, because I have to go round to all the places, Europe and all that, finish that.

You'd better do that touring. When I was not here, what touring did you do? [Short pause.] Nothing.

You could have toured. Now at least, these three months, you will be having a mice summertime, I'll be travelling all over Europe, everywhere. You please see that you go round England. Visit different places, arrange programs, talk to people, find out who are the big Johnnies there. The mayors, this, that, go and talk to them. Tell them about this. That is how a new programming should be done and a new dimension should be given to our Sahaja Yoga propaganda. You have done no propaganda in the right sense, in the sense that you were not so much sure about it, that we'll work out. But now we will, because people are writing, there is an atmosphere against Christ.

So we have to fight and that is how we should become the people who are fighting for Christ.

Now there could be areas where you can talk of integration, of talking about how we do not know much about Christ. That we have to go to other books to find out who He was. Why did He come on this earth? We have to go much deeper. We have to prove that there is Divine Power. And you have seen how Divine Power works. What wonders there are. You take My photographs. Show them: `These are the photographs,

can you explain these things? That in the hand you see the sun. Show us in Mrs. Thatcher's hand, even a star won't twinkle.' These things to be seen in the right perspective and at the right time.

We must do whatever is right at that point. That is the way Sahaja Yoga is. Hit the point when it is to be hitten! If you cannot do that way you cannot achieve [it].

So this is the right time for you, there are three months ahead of you, I would like you to see what you can do, because now the sun will be coming out, you will have a nice summer. Go ahead. But now just do not fix all your holidays during these three months going to some beach somewhere.

Sahaja Yogis have no time, they are busy people. They have no time to waste. We are on a warpath, we have no time to quarrel among ourselves, fight. We have to fight very great enemies. We have no time to waste on our families and our children and our relations and father, mother, sister, brother. We are on a warpath. Very important.

So let us now prepare ourselves. As Christ stood out of that grave, let us get out of this grave of lethargy, of compromising, of comfort, of our past ideas about life's pleasures. This is the new era that has to show it's manifestation in this country. It's very important and you all can do it.

You have to be very brave, you have to be sensible, wise, kind and also forthright. But you have to say what you have to say. Because it has to be said. And this is the only thing to be said, nothing else is important. Whatever

these people talk about has no meaning. They are not mantras.

Some of them are anti-God, some may not be, but they are useless, wasteful, really garbages I should say. Why they are given so much importance and not the real thing that is there.

You understand that this is the reality that has come into you people. Actually you have felt the reality.

Actually you know the reality, you are in the reality. Then why not talk about it? Why should we not? Is it not the most important thing that we have to do? if you realise it, I am sure it will work out.

With all My blessings, with all My love, I really command you to do that now.

May God bless you.

Today, on this day you all should vow, vow that we are on the warpath and we are going to find out ways and methods of doing these things, for these three months we are going to work it out. Just vow.

Just ask for wisdoms and the spiritual power, that's all. And promise it to Christ that as You did, we are going to do.

May God bless you.

***Contents: 1985-04-19*, Public Program, Friends Meeting House, Birmingham, UK**

I bow to all the seekers of Truth. I've been many a times in Birmingham before and today I find there are so many people whom I know very well and gradually we are all increasing in size, understanding our Spirit.

Now, the seeking of the Spirit is not a new thing. It's a very ancient pursuit of human beings. They have been seeking the Spirit and many a times many prophets, many great incarnations came on this Earth to help the people in their pursuit. The seeking of the Spirit is a inner urge, a very compelling urge within ourselves. But we don't know what we have to seek; we don't know what it means to be twice born.

I come from India and suddenly I feel I belong to Britain. I've become British and I feel the shock that we are all facing. Where are we going? The other day I saw some program about cocaine smuggling in England and I was shocked. All self-destructive things sometimes can be misunderstood as Spirit seeking.

One can misunderstand. But they lead us nowhere, is a fact. Then why do we do it? We do it, I know that we do it only because we are seeking the Spirit. It's very misleading, though. We seek the Spirit in wrong things. This urge we think will be fulfilled by wrong things, by doing wrong to ourselves, by harming ourselves, by torturing ourselves.

We get bored. Why? Why do we get bored of life? Life should be bubbling with joy. Because we think life is worth nothing, we have to seek. And what do we seek there? It's a amazing thing how many seekers are born in the West, so many seekers! Even I talk to little children and I am surprised that there is seeking within them. They are seeking something and they don't understand the mystery of seeking.

They don't even understand what they are seeking, but they think there's something wrong. They feel frustrated,

angered and they feel that life has not given them what they wanted. They're bored stiff; they don't know what to do so they take to vandalism, some sort of a sensation. They try to destroy others or themselves.

So the human mind today is at a different level, we must understand, especially in the West. Of course East has its own problems, but it has traditional understanding about seeking and it understands what to seek. But in the West such intense seekers are there and they don't know what to seek, what to achieve, what is Spirit. It's a big problem. But today one has to realise that the category of people that are born in these modern times are very different from the people who were born about say, I would say fifty years back. They had political ambitions, economic ambitions; they wanted to achieve political freedom, power.

That generation is practically over now. They have realised that in this power game they're not going to gain anything. It's a subject finished now for them; it's something absurd. They find the whole thing is a joke, same with the economic problem. Like there was once upon a time a gold rush.

So everybody rushed to find the gold. Today if anybody wants to do that, people will think, `Are you mad? Must be joking.' So the category of people today are of a different level, we must be aware of that. We must understand that the category is very different which perhaps media people don't understand so much. I don't think they have any idea as to what is the level of awareness of human beings today in the West. They are

still of that old school which was busy fighting elections or strikes and this and that, all nonsensical things.

But the people who are aware are many, many more than yet what we know of, that they are seeking something very different that their fathers and forefathers did not seek, because the times are such. Today, it's a special time, special time where many people have to get their Spirit. But then again we are misled because people who are trying to exploit this have found a good market and they come down to find out how they can market their goods in this new awareness of people.

We get enamoured because we are still not fully conscious or knowledgeable about what to expect in your spiritual pursuit. And that's how they come and befool us. We have cults and we have sects, but one must understand that as you have grown through amoeba in your evolutionary process, gradually, from that to this level, the awareness has to also grow the same way, in a traditional way. It cannot be somebody like Freud coming up and saying something new, that we accept. Suddenly, how can we deviate from all those who talked of something very different from what Freud has been talking? Because it's a mind which is of course very aware, but also it is what we call very right-sided mind, as is described in the Gītā they are called as the people who are Rajasikas, the people who are in action. They live with the power of action.

So the people who live with the power of their action live with their egos and ego likes something new, some sort of a new stuff comes in they think, `Oh, why not do that?

Try this, try that.' It's like a horse which wants to go into every new direction and fails. It's a very venturesome horse, I think and that's how something new somebody says, everybody jumps to it. We are not new ourselves, we are ancient.

And when we take to some new idea suddenly we find after some time that we have to recoil back, because these are all mental projections and that's how in every religion there have been sects formed. Because, say Catholicism, Martin Luther who was himself a realised Soul saw that Pope was doing all kinds of wrong things, so he started a new sect. But it's a mental projection still, I would say, though he was a realised Soul. Then out of that came out I don't know how many churches.

So now we have one Unification Church which turned out to be another horrible stuff, then we have Unity Church where they unite all these sects, is all projections, all branches of that mental movement. But the essence is lost. In the first case it was lost and it was completely forgotten in the last case.

So that's how the sects were born. Now we find Pentecostals. The other day I was reading the harm it has done to people. We have all kinds of faiths, Seventh Day Adventists. What does it matter what was the seventh day, the Sabbath? Supposing you have your Sabbath day, say, on the seventh day, will you become righteous? Will you become virtuous? Will you become your Spirit? By changing a particular type of ideology or thought, will you be transformed, will you become great, will you become a super human being? No. Then what? You think that by going from one sect to another sect you'll

achieve something great, you will just form different social orders, that's all.

Then you have anti-culture, another sect formed as a reaction. That also is another problem. All these venturesome ideas of this horse takes you from places to places and you think, `Why whenever we try to do something why we are committing the mistake?' Because we have forgotten the fundamental and the fundamental is very simple, that you have to seek your Spirit and when you seek your Spirit it is a spontaneous happening, it's a living process in your evolutionary process by which you become the Spirit.

By mental projection you cannot.

Then the people who took advantage of the situation that there are so many seekers on this Earth, they started all kinds of cults, also. I've been talking against them since 1970 that “Don't go to these cults.

These are another ego-pampering stuffs." Suddenly they start a new idea, it appeals to you. Suddenly someone says that “No, by leading this kind of a life you'll achieve God." You accept it. Why not find out? Since ages people have been writing about the spiritual life. What does that mean? How to achieve it? Why do you take to anyone who just says that “This is so, this is so"? Because perhaps they have a nice circus or a publicity. There must be something that is so attractive that people take to it. Or maybe it is some sort of a ego-pampering that you want to join these cults and get destroyed.

There cannot be a cult for your assent. What cults did you follow to become human beings? The nature itself works it out. It is a spontaneous happening. But for a

person who lives only with mental projections, morning till evening you see television or listen to radio, it's nothing but mental projection all the time, you see, hovering on your head. You cannot think that there is something beyond that mental projection which is the reality.

So you find reality horrifying, absolutely horrifying. You have to pay the tax; you have to pay the rates; you have to pay this. You have to be like this; you have to be dressed up like this; you have to have clothes like this. All kinds of pressures on your head.

So now what to do? How to get out of this? This is reality for people.

So then we accept the drugs and the alcohols and things because we want to get out of it. That gives definitely a sensation, hallucination; but reality in itself is so beautiful, is so surmounting all this, that we have to honestly understand that if it is reality, it cannot be hallucination. It cannot. You cannot pay for it. You cannot follow somebody who says something against the tradition of evolution. It has to be fundamental, what it has been and will be. It has to be something that is integrating everything, integrating all the religions, integrating all the religious leaders, all the great prophets and all the great incarnations, otherwise it cannot be reality because reality has to be one. It should unite everything. It cannot create a separate identity on mental level. It may create on a spiritual level, maybe, that people who get Realisation, who have got Self-realisation, maybe the people form a more coordinated concord among themselves, but they're all the time

worried about the other people who are not yet in there, not for money, not for lust, not for greed, but only because they want to share the joy of reality.

This has to be first of all understood by all those who are seeking that reality cannot be a mental projection, neither can it be a emotional projection which we can manage ourselves. One moment we are in love, another moment we are walking to the divorce cases. Why? If there was some truth in that kind of a love, why? It is something beyond, which is eternal, which doesn't change, which overflows, is promised.

What about that? Why not seek that? Then you turn your eyes to find out where it is described. Vedas were written thousand of years back and every Veda, whichever you read, the Upanishads as they are called as the people where they have described about human beings have talked that you have to worry about your Spirit, it's the Spirit that is important. Then you have other people, in India we had fourteen thousand years back some great poets.

All of them have said the same. Then we have people in other countries like Abraham, like Moses, we have Confucius, Lao Tze. We have Kṛiṣhṇa, Rāma. All of them have said one thing and one thing that “You seek your Spirit." If so, then how? We should again look back. It is described how to seek it. It is described in Gītā, but much before that it is described in the Vedas very clearly about the Kuṇḍalinī and the seven Chakras.

Nobody says in any book that when the Kuṇḍalinī awakens you become mad or you start jumping like a frog.

Recently I went to Pune and there I was surprised that the Brahmins of Pune, who are supposed to be very learned people, were all suffering from high blood pressure, from kidney troubles, from insanity. I mean name any disease, they had it. I said, “Why are they suffering like this?" So there was one fellow called *[UNCLEAR* Gumani/Gurumani/Gulumani] Mahārāj who really came as the killer of all these Brahmins, I think, that they followed him. And their main person came to discuss with Me about his religion, so-called.

And he started asking Me, “Do you know about `terno pai, erno pai'?" I said, “What is that? I've never heard. Where is it described?" “Oh, You have never heard about it?" I said, “No." “Do You know about Shaktipath?" I said, “I've never heard about this. From where does it come? Which book?" “Oh, it's from one book." I said, “Which book?" “About sixty years back there was one Viṣhṇutirth, Swāmī Viṣhṇutirth who wrote this book." I said, “Really?" He's the only one. Only sixty years back this fellow comes up from somewhere, writes down something new, “erno pai, terno pai." All the Vedas, all the Shāstras are all finished. Bible is finished. Everything is finished. Only this fellow sixty years back comes up from somewhere and talks about Shaktipath and you believe it. All of you, the Brahmins, the educated, the learned.

I said, “Where do you see these words in the Vedas? Show Me. Where do you see them in the Patanjali Yoga Shāstra? Show Me. Is it written anywhere?" He said, “We haven't read them." I said, “What did you read?" “This Viṣhṇutirtha's book." I said, “You are supposed to be

learned people in Sanskrit. You read only this Viṣhṇutirth who came only sixty years back?" How can it be? And all of them are so sick you won't believe it and in My presence when they came they were in a very bad shape, absolutely in a very bad shape as if they had taken cocaine or something worse than that. Eyes were going up, their hands were moving like this, all kinds of things.

And I told them, “Please forgive Me. Go to Viṣhṇutirth or to his disciple, this *[UNCLEAR* Gumani/ Gurumani/Gulumani] Mahārāj." And the only thing they did was not to eat this, not to eat that, not to have relationship with your wife, become like a dry bean, live on a shoe string and then you become godly, is it? It's very simple. In India so many are like that already.

Use your brains! They are very brainy people.

I said, “How could this man dominate you?" So they came out with very intelligent answer that “In the Vedas, you see, when we followed the Vedas and what did we get?" “All right." I said, “You didn't get anything. But there's something promised in the Vedas, in the ancient books, that in Kali Yuga, at these modern times, you will get your Realisation. Why didn't you go for that?" But this fellow says that through “erno pai, karuno pai', God knows all kinds of nonsensical words, it has no meaning at all in Sanskrit language, that you will get your Realisation. All right, anybody says so, must you join him? You should have asked, `How do you get these words? From where did you find them?' You should have asked Mister Freud, `From where do you get your knowledge?' He, himself, was a drug addict. He, himself,

was a horrible man. He had bad relations with his mother. He had a cancer and he becomes your Guru instead of Christ? Suddenly and you accept him.

Those people who deal on mental level cannot talk of God. They cannot understand God. God can be only understood through your Spirit. Like your theologians here, theologians, what do they understand about Christ? They haven't got power to talk about Christ. Just because they are elected, they are just paid servants of the people to look after the churches, that's all. They don't deserve to be saints. Why are they so important? At least in India nobody treats them as something great. They are just priests, finished.

You have to be a saint to understand God. You have to be a realised Soul to understand His miracles.

You cannot just become a theologian in a theology school or somewhere and start talking about God. It's blasphemous the way these people talk about God and Christ. I don't know how you tolerate it. In India they would have been stoned and finished long time back. They don't know what God is, how can they know about Christ? It has been on and on from this Augustine time and this Paul also another horrid fellow. I don't know how they call him as Christian, from where he becomes Christian. And that now they are not following Christ, they are following Paul.

Theologians, intellectuals cannot understand God. He's beyond your limited intellect; He's an unlimited personality. You have to jump into that. With your limited knowledge you can play your horses of your politics, not of God. Such arrogance, such ego! You are challenging

the wrath of God on your countries when you go about like this.

Please humble down yourself and understand that God is beyond your petty intellect. First become your Spirit. You have to become your Spirit. By reading if you understand God, then he's not God. It's clearly said “Ātmānave Ātmāna Tattwa." You see, through the Spirit you will know God. Christ has said it so clearly to Nicodemus that “You are to be born of the Holy Ghost." And Who is the Holy Ghost? These people who go to theological colleges, are they Holy Ghosts or what are they? They are nothing but ghosts of intellect.

Beware of them. This is another very subtle attack on reality. And they all will have to suffer for it, they must understand. You, those who are seeking, should seek your Spirit and should understand that you are invited in the Kingdom of God. The time has come; this is the judgment time. This is the judgment and you can see it so clearly.

So there is attack on the seekers. One, from ignorance because they don't know what to seek, how to seek, what to expect; and there is attack also from outside because they think you are ignorant, because they think they know more than what you know. They don't know anything about Christ, believe Me, Who He was, why He came on this Earth and how He plays His role so perfectly within ourselves.

I would request you all to receive your Realisation first. There's no argument about it; there's no discussion about it. Even if you try to argue it out, I may be able to answer

you, but that won't give you your Realisation, your Kuṇḍalinī has to rise. Humble down in your heart.

I went to a village where about three thousand people came from all hills of Himālayas, very simple people. And they were waiting for this.

I asked them, “How is it you were waiting?" “Oh, it is said. It's said it, that Devī Jāgaraṇwill be there in modern times. We were waiting for You to come, Mother. Devī Jāgaraṇis the awakening of the Goddess, of the Kuṇḍalinī." The villages know about it. On the foothill of Himālayas they are waiting. In one day I got three thousand people realised. In this Birmingham, how many people there are today who are new, who have come to receive their Realisation? Very few. But theologians get all these lectures. They like to play with their mental projections.

But beware, time is very short. Better get your Realisation. Become the Spirit and then you will know that God is not intellect, It is love. And love which is not limited, unlimited love which is the most powerful thing in this universe which you can become aware of and you can become empowered with that great, unlimited love which just flows, acts, coordinates, thinks, plans, works out everything. This All-pervading Power about which you have heard, you have to know That and get It. You can't pay for It. You can't organize It. It has to work out like a living process within you.

May God bless you.

I would like to know if you have any questions.

[Aside:] Ice, I don't take ice. It is very cold water.

Come along, come forward. There are lots of seats here. Who are sitting at the back, come along. Sit at here.

Can you hear Me? Is it all right? Have you any questions? Come along, this side. There's room this side. Don't sit on the ground. There's room here this side. Any questions? Question: [A man asks if it helps to be a vegetarian.]

Shri Mataji: No, no. It has nothing to do with vegetarianism or not. Christ was not a vegetarian.

It's all absurdity. Of course you have to eat whatever suits you. I would say that, whatever suits you.

This vegetarianism is a fad. It's just a fad. To believe that by eating some food you'll go to God is a wrong idea. But, of course, alcohol goes against your awareness, you know that. But I don't say, `Don't take alcohol.' You will just not take it, that's all, because you get the alcohol of God within you and then you don't want to take it. That's a different point. But I won't say just now that `Don't take it.' But food has to be seen whatever's suitable for your body. I would say that Indians should take to meat. It would be better. And the Western people should take to vegetables, it would be better for them, just to balance.

Question: How do you become your Spirit?

Shri Mataji: That's a very good question. That's the question is, I'm saying it is a spontaneous happening and that within us is placed, if you see here in the triangular bone, is the power of Holy Ghost within us, which we call in Sanskrit language as Kuṇḍalinī. In Koran it is called as “Assas." In every scripture it is described. And this Kuṇḍalinī has to rise, this power which is the desire power, which is the pure desire power, because all other

desires are not pure. If they were pure, then you would have been satisfied. But you're not satisfied.

So this pure desire is the desire to become one with the Spirit. And this is within you, this force is within you dormantly placed in the triangular bone called as sacrum. That means the Greeks also knew the word sacrum means `sacred'. And this power has to rise within you and there are subtle centers above it, six centers above and one center below through which it pierces and you feel the Holy Ghost, which is described by Christ and you feel the Cool Breeze of the Holy Ghost coming out of your fontanelle bone area which is the real baptism. And as a result of that you start feeling your Spirit in your consciousness, means in your central nervous system. You, yourself, feel it.

That's how you become the Spirit. That's the only way it is sprouted. It's a living process like if you want to sprout a seed, you have to embed it into this Mother Earth and spontaneously with the power what Mother Earth has, it sprouts. In the same way it happens and that's how I have to work it out. But later on when you get it and you become established, you can do it yourself to others. Like one enlightened light can enlighten another light. But the first light has to be enlightened.

For that you can get some books from here, but once you start reading books also I find you become more bookish, so it's better to postpone the reading for some time. Better get your Realisation first. Like I would say that when you want to put lights on you say, “All right, switch on." It's all built in there; it's all done. Only thing you have to switch on. And the whole thing becomes

enlightened. But I could first of all tell you all the details about the history of electricity, then all the organization that has worked it out, would be a headache. Better have your light first.

And then you'll know all about it. And this is not I'm saying that is today. Has been said for thousands of years. That is how we become the Spirit. Christ didn't tell us lies when He said that “You are to be born of the Holy Ghost." He never said that any priest can put his hand on your head and say, `Now you are a Christian.' Did He say so? He did not. That's all artificial. That's why children cry such a lot when they're baptized, I think. Like William Blake has said that “A priest cursed me on my head." Any other question, please? Now we have to work it out. It's very simple and it will work out in no time. It works out. It will happen to you in no time but the problem is, it's a new experience and people actually think that when you get an experience you must jump or you should become like a mad person. I don't know what things are expected.

You become empowered and unless and until you use this power how will you know you're empowered or not? So to establish that power you take some time. Once you have established that power then you can see yourself how you are blessed, that how this power is flowing through you of God's compassion, that how you are blessed in every way and how you, yourself, become the source of joy, to yourself and to others. How you jump into a new awareness of collective consciousness by which you can feel the problems of others and your own problems, how you can cure your problems and cure the

problems of others. For this you have to have patience with yourself for a little while and once you're established you will see that you, yourself, become your own master, your own Guru.

So to achieve it, we have to do few things is to understand that we have to have, first of all, desire.

You and your freedom cannot be challenged.

So you have to have intense desire to be the Spirit. If you have that desire in your heart, it works much faster.

To express that symbolically we put the left hand like this which represents the power of desire and the right hand is the power of action. We have to take out our shoes because the Mother Earth helps us a lot.

We have to take out our shoes to take some help from Mother Earth. Thank God here it's not concrete, slightly better than that.

To put both the feet on the Mother Earth in a parallel manner and be comfortable, you have to be comfortable. Now supposing somebody is feeling uncomfortable because of something that's tight on the neck or on the waist, please loosen it a little bit if you find that. But if you're comfortable, it's all right.

Or somebody has got a coat which is making one uncomfortable, you can take it out.

Attention should not be distracted towards some discomfort to the body. That is important. Secondly, if you can take out your spectacles will be better because here you don't have to see anything, you have to keep your eyes shut.

So please put both your feet on the Mother Earth, your left hand towards Me like this, with the desire in the mind that we have to be the Spirit. We are not yet complete till we become the Spirit; we are not complete to understand God Who is absolutely complete.

Now the right hand is to be used for the action. That is on the different centers we have certain problems. In a village I don't have to do all this. You'll be surprised, it's just like this, [clicks Her fingers] just like that. I don't have to do anything whatsoever. But we are little complicated so doesn't' matter.

We have to remove our own hurdles by putting our hands into different things.

[Aside in Hindi.] Please put your shoes at the back. Now, you have to keep your eyes shut, but before that I'll tell you the different centers we'll try to clear out. One is on the heart because heart reacts the Spirit.

So that's why one.

Then secondly we'll have to put our hand on the upper part of the abdomen on the left hand side.

The whole thing we are working out on the left hand side because here resides the center that governs the mastery. Then below that is the center that governs the True Knowledge, the Pure Knowledge.

Then here is the center on the left hand side which is very important, because this is the center where when we feel guilty, condemn ourselves, try to show that we are sinners, we are good for nothing, a blocket is built up. And that blocket is very common in the Western people, surprisingly. Whatever you may say there is ego, this

blocket of feeling guilty is too much. They all the time feel guilty for everything that is nonsensical, or maybe little sensible also, but mostly nonsensical.

So a blocket is built. That's how you develop this angina troubles and you develop other troubles like spondylitis and all that.

So this is a very important point.

At the very outset you must know that you are not guilty of anything and God's power of forgiveness is so great that He can wash up whatever wrong you have done. He's quite capable.

So don't try to condemn yourself. Know that you are the temple of God and the Light has to come within you. That's all.

So the hand has to be here, push back when I tell you. Then the hand goes here, is the center here is very important of Christ which is in the center of Optic Chiasma. The center of Christ is there where you have to forgive others. At the back is the center where you have to ask for forgiveness, just to get over your guilt. And then you have to put your hand on top of the fontanelle bone area which is the soft bone in your childhood. Put your palm, just please put it just on top of that. Stick out your fingers, press it hard and move it seven times clockwise when I tell you.

So this is what we have to do ultimately and then you will see that the Cool Breeze will be coming out of this fontanelle bone area. You have to certify yourself and then you start feeling the All-pervading Power of God's Love as Cool Breeze around you, on your fingertips. You have to know on your fingertips.

Nobody else has to certify. You have to certify yourself.

So now first of all we close our eyes. At the very outset we have to tell ourselves that we are not guilty.

[Aside in Hindi.] These are uprooted people from India so you shouldn't worry about them.

Please have your right hand on your heart. Keep your eyes shut. Please have your right hand on your heart. On the heart is on the left hand side above the stomach. Heart. Higher, it's higher. Now, at this point you have to say, or you have to ask Me a question, in your heart.

`Mother am I the Spirit?' Ask this question three times. If you want you can call Me `Shri Mataji' or you can call Me `Mother', whatever suits you.

`Mother am I the Spirit? Mother am I the Spirit?' Ask the question three times.

Now, put this right hand on the left hand side in the upper part of your abdomen. Please put this right hand, your fingers, press them in, on the left hand side, in the upper part of your abdomen, that is stomach. Now, this is the center of the mastery. Keep your eyes shut. Now as you are the Spirit, you are your own guide.

So now ask the second question, `Mother, am I my own master?' Three times. `Mother, am I my own guide?' `Mother, am I my own Guru?' Ask a question within yourselves. Three times.

After asking this question please don't open your eyes and put your right hand, left hand to be all the time towards Me and the right hand in the lower part of your abdomen on the left hand side. Please put your right

hand in the lower part of your abdomen, your stomach, on the left side, on the left side.

Press it hard.

Now this is the center of our True Knowledge. As I told you, you are free, I cannot force things upon you.

So please, you have to ask for it. The True Knowledge of Divine Power, how it works, here you have to ask six times, `Mother, please may I have the True Knowledge, the true technique? May I have the Pure Knowledge?' Ask the question six times, please.

Keep your eyes shut, please. Don't open your eyes. Ask this question with full confidence, please. Keep your eyes shut, please, all of you.

Now, with your asking the Kuṇḍalinī starts getting alert. The Power of Desire wants to ascend.

So you have to make proper seats or arrangements for the Kuṇḍalinī's rise.

So what do you do is to put your hand now on the upper center that is placed on the left hand side of your abdomen, in the upper part.

Now, in the upper part of your stomach, on the left hand side you place your fingers. Now press them.

Now here you have to say with full confidence, that the Kuṇḍalinī wants to rise but you show your full confidence by saying ten times, because this center has got ten petals, ten times. `Mother, I am my master. Mother, I am my guide. Mother, I am my own Guru.' Please say it with full confidence.

This is the place is created by all the great masters, sadGurus as they are called, within us. They have to be

awakened by this confidence that you say. Ah. Ten times, please.

[Rubs Her hands together and blows on Her palms.] Now raise your right hand on to your heart. On the left hand side it is. Please raise your right hand on to your heart. Now here, with full confidence again in yourself, you have to say, `Mother, I am the Spirit.' Twelve times. `Mother, I am the Spirit.' Twelve times. `Mother, I am the Spirit.' Twelve times. Because you are, but have confidence. Don't feel guilty.

As I told you, God is the Ocean of Love. He's the Ocean of Compassion, but above all He's the Ocean of Forgiveness. With full confidence, please say, `Mother I am the Spirit' twelve times.

Now, with full confidence again, put your hand on your neck on the left hand side from the front, from the front. Don't take it backwards because is easier from the front. And push it towards the back. Hold it tight, hold it tight. Here is the problem where you have to know that you are not guilty at all. Here with full confidence please say sixteen times, `Mother, I am not guilty.' Please say it sixteen times with full confidence in Me, yourself. You're not guilty at all. Believe Me, you're not guilty of anything, is all conditionings and all kinds of things, the norms that people have created, is all their mental projections.

You're not guilty at all. Believe Me. But if you still think you are guilty, you better have punishment of saying it hundred and eight times.

You have to be pleasantly placed because you have to enter into the Kingdom of God. You have to be pleasant about it. Not to be disgusted. Now, sixteen times please

say, `Mother, I am not guilty at all.' Believe Me you are not guilty.

From your heart please say, `I am not guilty.' Believe Me. Believe Me.

Now, now raise your hand to your forehead across and press it on both the sides as we do when we have headaches. Now here you have to say from your heart, from your heart, `Mother, I forgive everyone.' But this is from your heart. How many times is not the point.

Now some people say that's difficult to forgive. But it is again a mental idea that we forgive someone, or we don't forgive someone. Actually, we don't do anything. But when we don't forgive, then we play into the hands of people who want to do us harm.

So put your hand on top of your forehead across, forehead across and say, `Mother, I forgive everyone' from your heart. Please say it. You wanted to have your Realisation, isn't it? Please, go ahead with it.

Otherwise then you'll say `We didn't feel it.' Come along. As you asked the question, please go ahead.

Everybody's doing it. What's so special about you? Just do it. Otherwise you'll say, `We didn't get Realisation.' Then I'm not responsible. You are here to get your Realisation. Be sensible. What are you going to lose? If you are seekers, please do it. [Rubs Her hands together.] It's not proper that you should watch others. It's not civil.

Now put your hand on top of your head. Here, we have missed one center because I don't think you need to do that one where you have to ask for forgiveness, but just put your hand on top of your head and press it hard on

the fontanelle bone area and move it in a clockwise manner. Here now, again, I cannot cross your freedom, so you have to say, `Mother, please give me my Realisation.' Seven times. `Please give me my Realisation, I want it.' I cannot force it.

Place your hand on top of your head, top of your head, on the top and press it hard and move it.

Now, seven times. Now, bring down your hand, please. Slowly open your eyes. Slowly open your eyes.

Now see, there are no thoughts in the mind. Just see for yourself. Watch Me without any thought. Just watch Me.

Put your left hand on top of your head. Left hand. And right hand towards Me and see if there's a Cool Breeze coming in. Just move it up and down. It's very subtle. Here, here. Here, the fontanelle bone is here. All right? It's very subtle.

Now, change your hand. Put your left hand towards Me. See with the right hand.

[Shri Mataji blows into the microphone.] Now change, see it with the other hand. Carefully. Without thinking.

[Shri Mataji blows into the microphone.] Feeling it? There's a little breeze coming out. Are you? Little bit here in front.

Now, those who are feeling the Cool Breeze, raise both the hands. Let Me see. Those who have not felt, should not. You should be honest about it. All right.

Now, all of you raise your hands and ask a question, `Is this the Breeze of the Holy Ghost?' Ask a question three times. `Is this the Breeze of the Holy Ghost?' Now, put your hands like this. See if It is coming in your hands

also. It's a very subtle thing. It's very subtle. Now, put down your hands and see are you feeling It in your hands, some sort of a Cool Breeze. If you are not feeling, doesn't matter. We'll work it out. Doesn't matter. Don't get upset. All right? Now those who have come for the first time, please raise your hands because people will come and see you if you are feeling the cool. First time. Please raise your hands. Are you feeling the Cool Breeze. No? You are? All right. Now those who have come for the first time, please raise your hands because people would like to see you. All right. Just see. Now, we have here people who have got Realisation, who are established people and they would like to see if your Chakras are all right because they'll just feel your Cool Breeze.

Now the thing is, this is what, exactly what happened to Christ's disciples. When they felt the Cool Breeze of the Holy Ghost, they started using their hands because the Chakras and all that, they could feel raising of the Kuṇḍalinī and they started talking in the terms of the centers.

So people thought they were mad. Because this is a new language, a new subject for them.

So people thought they were mad. Exactly the same way you will also feel everything on your fingertips.

Now, don't think about it. Again, I would request you to raise your both the hands those who have come for the first time so others could come and feel it, if there is a Cool Breeze coming out of your head or not. If it is not coming, doesn't matter. All of you who have come for the first time, who have come for the first time, please raise your hands. Is important because they will all take over.

Come along. Forward. You have? You have come for the first time? All right. You've come before? All right. Doesn't matter. You raise your hand. Raise your hand. Also, those who have not felt the Cool Breeze, raise your hands. All right.

Can you have a look now? Some of you should go and see. Now the lady who asked Me a question, Adita can you see her? She didn't do anything and she had neighbours who didn't do anything at all.

So just see if she's felt the Cool Breeze. She has felt it. This lady has come for the second time, she said.

Just see her, Danny. Liver. Liver. Let her put her right hand, left hand on the liver.

Now don't think about it. You cannot think about it. You try to remain in thoughtless awareness.

[Aside:] May God bless you.

Just see this gentleman who came for the first time, this gentleman. Yes. See him, if he's felt the Cool Breeze on his head. Now I have to request you one thing, that, though you have felt it, you have to establish it. Now don't waste your Realisation. See these people, all of them, they have got their Realisation, they're helping people, that's how we have to save this world. And now you will know that what's the meaning of your life, why are you here, what's the purpose.

Did this gentleman come? You felt it? Still see him. They have got? He's got it, you can see so clearly.

Eyes start sparkling. Hah. Is it better? It's better now. You think too much. Don't you? All right. For that what is to be done she'll tell you. It's very simple to get rid of it.

[Marathi and Hindi.] Just see. Caleb, just see him.

There are some new people here? Are there? Some Sahaj Yogis should come and see this side. Have you come for the first time? No. No. You are Sahaj Yogis. Just see here.

Some Sahaj Yogis should come and see there. Come along. Um. Better? Better. Don't think. Just don't think for awhile. Ah. Is he all right? Ask him to keep his eyes open. More on the left. More on the left. Right to the left you should put it. Right to the left. Yah. Better. These two ladies here. All right? Good. How many beautiful people there are in this world, just see. You have to just find them. Hah. It's better with that, very beautiful, isn't it? That's the fact. That's the fact. They are beautiful. Ah. Better. Flowing better. [Marathi and Hindi.] All right? It's good. [Hindi.] Down below, little. Pat, there's a gentleman in front of you here. Just see what about him. One ahead.

Here. No, in there all right. Yes, this gentleman. Just find out about him. Yes, please find out. Next to that one.

Did you feel the Cool Breeze? Beg pardon? What did he say? He didn't feel it? Should feel it. What do you say? It's all right. Next to that one also. He's got it. He's got it. Keep your eyes open, please.

Just watch Me without thinking. Just watch Me without thinking. Hah. Better. [Laughs.] Don't think.

Don't think. With thinking you cannot be there. This is the first mantra, first chanting, `Don't think, don't think.' By thinking we reach nowhere. [Laughs again.] It's maddening, I tell you.

The lady who asked the question, how is she? She's what? Hah. Good? That's very good, Ian.

Those who have come today and are not yet attended to, please raise your hands. Anyone. Hah. Great.

You'll knock down ten years at least. Ten years younger, minimum. I am sixty-three years of age, Myself.

I might be the oldest among all of you. Good? It has nothing to do with age or anything. Good, he's got it, you can see.

These ladies also, they have got it. All right? Good.

Thank you very much, all of you.

May God bless you.

Contents: 1985-04-20 **Talk to Sahaja Yogis, Mahāmāyā Shakti, Morning Seminar, Mason Hall, University, Birmingham, UK**

I knew English were the most intelligent people, but I must say they have also very sharp and pure intelligence to get to the right point.

It's said that at Sahasrāra the Goddess incarnates as Mahāmāyā. Because the job She has to do is of a very different nature. At the Heart Chakra, Anāhata, She has to just defend, just defend the seekers from the clutches of the evil forces which are also not so subtle. They are very gross... like... forms, human forms. And it's easy to fight and have a war with them, kill them.

But at the point of Sahasrāra, the work is very complicated. First of all, the Sahasrāra of the human beings is itself a very complicated thing.

First of all, it's not that the time is very precarious, but also every country has its own complication to add to Sahasrāra. Apart from that, you know, in Sahasrāra we have got the seats of all the centers, not only the seven centers we are dealing with. And so many Nāḍīs... are worked out through Sahasrāra.

So the Chakras, where the Deities have to work, have to deal with much less complications than the Deity at the Sahasrāra where there are so many centers and so many Nāḍīs and it has to act on the Sahasrāras of the seekers. Say for the Deity at the heart or at the Viśhuddhi, the people are not so complicated, they have not to be given Realisation. Nothing has to happen to their brains as such. Only, you have to just see that they are protected through, that they achieve a sense of security, nothing more than that. They have to feel that they are secured with God. While the complication is so little that they're extremely sensitive and they are absolutely dedicated. They are not to be told that `You have to sacrifice.' They are not to be told that, `You should become righteous or virtuous,' they are already righteous, virtuous and also sacrificing. No one has to tell them. But in modern times, as you see, things are much more complicated. Human beings have complicated their brains so much. Complications after complications, when I see that, I just feel that Mahāmāyā is the only One who can save them. Śhrī Kṛiṣhṇa was also using a wee bit of it, but not in the way it is used today. One part of it is, that He could appear before people, very few, only Arjuna, as the Virāta. He could kill, people, with His Sudarshan.

At the time of Christ also, Mahāmāyā Power acted, for His own life, That He was crucified and He was resurrected through Mahāmāyā power only. Because it is miraculous; Mahāmāyā Power is the miraculous Power of God.

And the miracles are created through His Power, before... was through the Deities themselves. Like it worked on the Deities. As Śhrī Rāma Himself, turned a stone into a woman called `Ahilya'. He ushed? an arrow into the *[UNCLEAR* Sītānani], where he got the water out. Mohammed Sahib hit a stone and got water out of it, same with Moses, the way He created way for the people to cross over. All these miracles are done through Mahāmāyā Power. But this power acts through these forces, through these Deities.

But today, it being incarnated in it's full force, is acting through you. Is acting towards you. It is helping you in a very big way which I don't know if the complicated brains are aware of.

So many dimensions it is working, because first of all, we have this horrible thing called ego. That we think we know everything, as I told yesterday, the theologians I described. Many people, in Sahaj Yoga also, think like that, start thinking that they are something great. All that was first a gross attraction becomes very subtle attraction. They start using it. In both ways it acts. With some people it may act in a way that you want to enjoy the game of power, those who have missed it or those who know how to use it.

There could be another type who are the ones who think they have always suffered and they are suffering now also. There can be another type of a group of people,

who, when they come to Sahaj Yoga, they have complications of emotions. I know of some people, I've heard, that they felt attraction for a man or a woman and they started behaving in that fashion, after coming to Sahaj Yoga.

Sometimes the attraction to money, attraction to greed and lust becomes subtler.

So the Mahāmāyā being the subtler force, is the subtlest of all, which you cannot understand and can explain through your brains, at all, acts and just stupeffes, it stupeffes them. Unless and until that is done they cannot stop it, they cannot cut themselves away.

They, in a subtler way, they remain the same, but not aware of it. People who are miserly become miserly, in a very subtle way, in a very sophisticated way, but they are miserly. Those who are dominating become dominating in a subtler way. Those who are murmuring are doing it in a subtler way; complaining are doing in a subtler way. And that's why the Mahāmāyā acts. First of all it stupeffes you, completely.

So you realise that whatever you think or react to something, to certain situations, it's a Māyā, is just a hallucination created.

Now for example we'll take the second chapter of Gītā, which is written about a Sthita-pragñya, the one who is a yogi, who is a Sahaj Yogi. To him everything should be Sama: whether somebody insults you or whether somebody loves you; whether somebody discards you, whether somebody accepts you; whether somebody is generous to you or whether somebody is not generous to you, you are Sthita-pragñya, makes no difference, he's

above everything, he is floating in the boat of joy. Nothing can disturb such a person. That's the sign. If your joy can be disturbed by anything else that means you are not yet a full Sahaj Yogi. Now, when I see people getting involved into their backgrounds, we'll take an example of Indians, for example. Is better to talk about others. [Laughter.] We can see the defects of others much more easily than our own. [Laughter.] That's a human nature I understand that. [Laughter.] Now the Indians are very clever, as far as the spiritual side is concerned, I must say. Now, they would say that “We must have at least ten Pūjās somehow, when Mother comes here." So they'll manage, “This is also there” then “This is also there” then, “What about Mohammed Sahibs' birthday?" then “What about Moses' birthday?", which they don't know, but they'll find out somehow. [Laughter.] And then “What about also Lao Tze's birthday, why not find it out.

So, when Mother is here, invariably every third day let us have a Pūjā." So. I understand them very well. Because what happens in Pūjā they know, because traditionally they know. Since the time of Vedas they know what happens: that in the Pūjā, your Deities which are weak, are being also weakened by your own efforts, get suddenly strengthened, they get power. And that's what you feel the power, but that's again, I would say, a temporary sensation, because if you cannot maintain that vitality in them, then again they become weak.

So, they know at the time of the Pūjā we get that strength, so why not use Mother nicely, fix Her up. As soon as I go there, I'm fixed for Pūjās. First Pūjā as soon

as You arrive, second Pūjā as soon as third day and fourth day, something like that.

I said, “What is that?", “That's Abrahams' birthday." [Laughter muffes a few more words.], “Then you better do Abrahams' Pūjā, why Mine?" Everybody is anxious to pay for the Pūjā, very anxious. And they are quite surprised, you see. I think last year it happened that some of the Europeans, because they are stupid on this point, they objected, “Why should we pay for the Pūjā eleven rupees?" or something.

And they were quite surprised, “They are so stupid, you see, we are cleverer than them." What is eleven rupees, after all? So I have to stupefy them. And then, once they are stupefied during Pūjā time.

Somehow invariably it happens that they can't do the Pūjā.

There would be an Amāvāsyā [New Moon] that day, would be a day when there is no moon or maybe there is no Venus, Venus has to be there; something wrong in the dates or something in the Pañchanga which they consult; something wrong with the hall, you just don't get it, suddenly dissolved. Or, there's something happens to the main priest, who cannot come. They're surprised, “Mother, why didn't we have the Pūjā?" I said, “Why don't you do it yourself? Work it out! You have to deserve so many Pūjās, the way you are fixing Me up. Do you deserve that? Do you have the pitchers to fill in all the Grace that I want to flow?" Normally, any fake Guru would love to have Pūjās after Pūjās, because he doesn't have to do anything: you sit down, take all the money that comes in. Then they realise why everything has

failed, despite it's a Pūjā day. Why? Because Mahāmāyā's job is somehow to manage your ascent. First to cleanse you. Even cleansing is so difficult. Because, in a country like England or America or all these places where ego is so strong, if you tell anybody: “That's wrong with you” they are willing to leave Sahaj Yoga. If not Sahaj Yog, they will say, “No, no, Mother, how can that be? I'm perfectly all right others are wrong. I'm the best." So one has to cleanse the person. And how do you do it? You have to stupefy that person. And that person himself has to realise, because in these modern times you cannot tell anything to anyone directly.

They think they're obliging Me by being in Sahaj Yoga. They don't know what they have achieved.

There was a fellow, who was very bad, I must say, in a way, he got a very big job somewhere, he told Me he's got a big job. And then he started misbehaving with some person. And he lost the job. “What happened?" “I don't know, they wrote to me that we are not wanted any more." Then I had to tell, “There must be something negative about you." And then he confessed the thing to Me. But why go this circuitous way? Mahāmāyā also creates a big camouflage; I look like you, exactly like you. Not in the camera of course, camera is the one that exposes Me many a times. [Slight pause then general laughter.] And, your eyes can sometimes discern something. You see some things, but you forget what you have seen, you forget all that. That's also Mahāmāyā, Bhranti Rupena Samsthita.

That also gives you illusions, you forget all that. You forget how you got your Realisation, how you have been

helped by Sahaj Yoga, how things worked out so well for you, everything you forget. That is also part of Mahāmāyā.

Why? The reason is you are to be tested, how much you are aware. You must be tested.

How far have you gone? If you can judge others, that doesn't mean that you are very high. It is your Mother who has to judge you. You have to judge yourself. But if you have ideas that you can deceive Mahāmāyā, you cannot. But Mahāmāyā can deceive you, that's the power of Mahāmāyā. It deceives you.

Actually, there is no sin in deceiving somebody who is trying to be stupid. It deceives you, it makes you run towards the left when you have to go to the right; it makes you get hit; it makes you suffer a little bit, little bit, not much, so that you yourself in your own wisdom rise. Not to be satisfied with yourself, but rise into your ascent.

So that you develop your own maturity to rise; that you don't justify yourself, don't appreciate yourself, don't watch yourself, but you see that you ascend. I've known people in Sahaj Yoga who have been here for years together of no use. And at the right time they are hit back. But there are people who have shot up like anything in a very short time. And I hope they keep their ascent on.

So, on one side, it deceives you, it camouflages, you just don't understand. Like I went to America and I deliberately asked people that you must get Me some Coca-Cola when I'm sitting there, not water. When I started drinking the Coca-Cola you see, all the people

who were there were surprised: “This lady's taking Coca-Cola, how can She be Ādi Shakti?" [Laughter.] “How can Ādi Shakti drink Coca-Cola?" [Laughter.] “She should only drink Amṛut, the Ambrosia, how can She drink Coca-Cola?" But Mahāmāyā can convert Coca-Cola into Amṛut. [Soft laughter.] Whatever She touches get[s] transformed.

Like... in the Pūjās. I wouldn't say... I do it so deliberately or with action about it, but sometimes it works out through the Deities also, because now They understand what is Their job. They understand that this is the Advent of the Mahāmāyā. And They have to see to it that whatever They do should create that charisma, as they call it, is a kind of a illusion, a kind of a illusion that shows like a miracle. They work it out also the same *[UNCLEAR* way].

When normally, if Śhrī Kṛiṣhṇa has to work out, He could just go and immediately take out the head of the person and finished with it, bulletin, as they call it. But He does not do, I have seen that, He's very clever now, He does not do it. He has other ways of grabbing people, who are against Sahaj Yoga: they just can't talk; they lose their voices; they look stupid. Because in this Mahāmāyā state all this is done just to prove that God is there. In all other incarnations nobody challenged God. He did not have to prove it. Now we have to prove that there is God. That's why the Mahāmāyā acts in that fashion. That it takes you round and round till you see it through. It must be approved by your brain that you have understood what Mahāmāyā is. Otherwise anybody can say, `I am God, I'm this, I'm that.' It has to be proved, means your brain must

accept, mentally you must accept that, “Yes, it's true." And that's why all this drama is played by Mahāmāyā.

The miracle of Kuṇḍalinī awakening also stupeffes Me, sometimes, really, it stupeffes Me. How it works in thousands of people: When I went to Dharamshala, when these villagers had come, I was really surprised. When I went there they were just waiting for the Goddess to come in from... as if She's going to come from heaven or something, least bothered as to where they were sitting, who were the people there, nothing, all waiting, anxiously.

And when I reached there, I talked to them, no question, nothing. And while talking to them the Kuṇḍalinī rose, they got their Realisation. And what is it? They said, “We have come here for the Devī Jagaran, Awakening of the Goddess. And we know You are the Mahāmāyā.

So we are not going to be worried about what You are going to say. Whether You abuse us or do what You like, we know You are a Mahāmāyā, we know. Whatever You may do to us is for our good, we know that. Whatever You may say to us we accept it. Give us awakening. That's all. We'll not challenge You, we'll not say anything whatever You say is all right. You talk about..." I mean, sometimes I talk about cement, about building, about this. Normally I talk about this things you see, normally. But abnormally sometimes, about the Spirit, because people don't like it, I think. But even when I am talking about cement, I'm melting the cement within you. And they said: “We don't care, Mother, even if You take a big hunter in Your hand and beat us, it's all right. We know You are testing us, but we know You are the Mahāmāyā.

It's all said, You are!" They were not bothered as to what sarī I was wearing, what ornaments I was wearing, nothing. To them it was that, “She's come now. She's going to give us Realisation." They had no image or mental projection about it, nothing. They knew that I was going to come and that they are going to get the reward of age-old seeking of theirs, that's all. For such people it's a pleasure to work, it's a pleasure to meet. That's real joy-giving thing for your Mother. And that's what they know, that only one thing is going to give joy to our Mother is our ascent, nothing else.

And to them they are insignificant, except that they have to have their Realisation otherwise nothing matters. Nobody told Me the problems of their families, nothing, nothing, nothing. Such pure-hearted people there are, who know what is a Mahāmāyā.

`Mahā' means the great, because it has all the powers of all the Deities, it controls all the Deities; it surmounts over all the Deities. And `Māyā' also means love and compassion. All this effort for what? People don't understand. In the West people don't understand why am I doing it? There must be some reason. It's compassion. But the play of the compassion comes through the Mahāmāyā power. The play of the compassion, it doesn't come directly, like, as somebody would say, `All right, now, come along, I'll give you a hundred pounds, have it.' That's crude way of doing things. Mahāmāyā won't work like that. You are in trouble and you ask for money, “What am I to do, Mother?" Suddenly you find on the post somebody sends you money, saying, “Oh, I had borrowed money from you long time back and I felt an urge that I

must return. This is your money." And you have forgotten that you had lent that money to that person, whether really you have lent him or not.

You start wondering and you get the money. That's Mahāmāyā, it's the gracious way. When you are in trouble; accidents... or any physical harm being done to you, then the Mahāmāyā acts in such a way that you are stupefied and the whole being is filled with gratitude.

I told you the experience of one airlines man who was travelling by a plane which was hijacked and the people who hijacked tried to open the door of the pit where he was sitting as an engineer. But he wouldn't open, so they put a bullet through and the bullet did not hit him, it went on the sides.

So, they pushed the door and came in and they put two bullets at him and both of them went on the sides. Just imagine, with this little distance. In the pit there isn't *[UNCLEAR* much time/pashta] but somehow the bullets went on the sides. And he was just saying, “Mother, please look after me” that's all, you see.

Then they got so angry that they took out their daggers and started hitting him on the head and the daggers bent. [Laughter.] And they started looking at the dagger and his face. They said, “What are you saying?" He said, “No, nothing, I'm just asking Mother to look after me. That's all." They looked at him and then they became very friendly, very friendly. [Laughter.] His wife had gone to America. And just see, I must have given sarīs to most of you, so many things I must have given, I don't even remember. I had given her one sarī.

So when she heard about it, she said: “Nothing can happen to me, Mother has given me the sarī." She just took the sarī to her heart. And she said, “I know, this sarī is the protection for me. And nothing can happen to my husband." She didn't go back to India. She was sure he will be all right. Because it quite circuitous to go to Pakistan and all that. And he was all right.

That is how the Mahāmāyā works, in a gracious way. In a way that doesn't make you feel that it's so gross and direct way of doing things. It doesn't talk about it, say about it. I mean, I never want to say how much money I would have to spend or I have spent, but the Mahāmāyā plays on Me and somehow or the other exposes Me too. Even if I try to hide it, it just gets exposed. It's a good play, sometimes on Me of Mahāmāyā; how it plays on Me because the Deities, you see, they also sometimes try to play tricks with Me.

As I told them that they had bought a shawl for Me, for the Guru Pūjā and I said, “Now, if you have bought the shawl I'm not going to take a sarī at any cost, whatever you may do." They said, “Mother, but we've bought the sarī. We've done the petticoat." I said, “Whatever it is, I'm not going to take it now at any cost, whatever may happen, I'm not taking it." They were very sorry, you know. Because I must have Maryādās. “I must teach them Maryādās” I thought. The Deities are very cunning.

So, before the Pūjā I went to the bathroom, just to wash My feet, you see that's our Indian style, we wash our feet.

So just went there to wash My feet and the taps in India are at any level, you see they can be here or they can be

there, [laughter] can be there. There's no restriction on that, you see? [Laughter.] So this tap was quite high.

So I tried to open it, you see and the whole thing opened out and the whole thing came out... [louder laughter] and I got completely drenched, completely from top to bottom. And I came out and I said: “Now I'll have your sarī." [More laughter.] Like this... [chuckles] and they were all very mischievously smiling, you know, such a beautiful feeling of love. See that, I should have thought, after all, “What is a sarī?" If they want to give Me, I should have taken it. And their love was so great. What is in a price of a sarī, nothing. You see the love of these people played upon Me. And the surprising thing was the sarī had the colour that a Guru should wear...

and it was so remarkable.

All the time, throughout the Pūjā My eyes were filled with tears, such tremendous joy. How the Deities, how My children are one with each other, how they are enjoying the rapport of each other. That's the first sign of a

Sahaja Yogi: is he getting related to the Deities, is he behaving in the way the Deities behave? They do not question, they just love Me, that's all... just love. And in that love they play tricks on Me, I know. I don't mind. All such little, little tricks played on Me, are perfectly all right. Because they love Me. There are so many instances I can give you, where they have expressed their sweet love for Me. In the same way when I find the Sahaj Yogis.

Like this time, I'm told that people had grudges that they were asked for money in India. Now I'm rather surprised at that, very much surprised and shocked. Because in

India, every year, established Sahaj Yogis try to donate money for all the projects they are going to have, for you people. They don't need...

any projects. About 10 Lakhs of Rupees Bombay [Mumbai] Sahaj Yogis have donated and about 6 or 7 Lakhs of Rupees Delhi Sahaj Yogis have donated.

Even places like Rahuri and all that have donated money for the projects they want to have for you, your children, for your retirements. And the first time... first time in all your life in Sahaj Yoga, the money was asked for, that too not much, 750 Rupees is nothing.

And people felt funny about it, I'm rather surprised, that... why people felt that way. When the first time. That also for your projects, for your children, for your places. And they collected the money, brought it to Me. Out of which I bought the land for you and the remaining money I was left with, so I said, “You better put it into the Life Eternal Trust, which is now going to be completely exhausted." They said, “No, Mother, You have no car. You travel by all these old cars and things and You don't want to take a new taxi, because You don't want us to pay for that.

So why don't You buy this car, for Yourself out of this money?" I said, “So sweet of them, to think of My comfort." I mean I can buy a car of My own, no problem on that. By God's grace, C.P. has that much money to pay for a car for Me, he would love to do that.

But this gesture, this gesture was so beautiful! And when I refused, the situation developed in such a manner that I could not refuse that money as there was no, that money

was collected out of the Sahaj Yogis and we have to have certificates that you have...

Sort of gone through the right exchange and this and that, but I could put it as My own money, I had to. That's all worked out by Deities I think, again.

So when there's a complete concord between you and the Deities, then you can use the Mahāmāyā power very well on other people. Before that you cannot, you are using other powers. These are just, what we call the Siddhis, not the Shudra Siddhis, not the bad things, but the good Siddhis that you get. Like you can cure people, is nothing great. You collectively you feel another person. Nothing great, but you don't feel yourself, you don't see your own Chakras. You not bothered about yourself. You can be saved, you are protected, you are helped, you are getting material help, you also enjoy spiritual life.

But still you have to go much further to get to Mahāmāyā powers. You have to go much further to be identified with the Deities. They are at the beck and call of your Mother, beck and call. Even if I do not call Them, They work it out. Like yesterday I did not know there was somebody from the Archbishop, Bishop of Canterbury, I did not know at all. And somebody had come there, as an observer. I had no idea, only Gavin told Me he saw him getting up, he didn't know that he was in the audience. And I really [laughs and laughter] blasted him completely I'm sure. [Laughter.] That's all the work of the Deities, They just turn My mind towards that, They always give Me the full idea as to what sort of an audience sitting before Me. Complete information, a perfect information. Now a person comes and tells Me about someone, that's

also very common, very common with Sahaja Yogis, in the West specially. They'll always tell about someone. I've not seen anyone, so far, coming and saying, “Mother, I've got an ego, please correct it. Mother, I've got a superego, please correct it. Mother, I've got this problem, please correct it." Always “That person has this problem, that person has that problem” they see others, very clearly, because we are extroverts. And when they tell Me, just paying attention to what they are telling Me, not only that I find out about that person, what's wrong with that person, but also I find out what's wrong about the person about whom they are telling, how far to believe these people who are coming to tell Me something.

Like in India, there's one fellow who is always a murmuring soul, you see, he thinks he does a lot of things to Sahaja Yoga, this and that. And he formed about five-six people, cliques, you see, and they came to see Me. Very seriously sitting down, “We have come for a very serious job!" I said, “What is that?" So, they said, “Certain person who is a big politician and he's just trying to mislead You, we have come to warn You about this man. You be very careful!" I said: “Really?" So, just for a second, split of a second, I went through My computer, you see [laughter], to find out what this fellow is like.

I said: “Have you told everything about him?" They said: “Yes!" “Nothing more to be told? Sure?", They said, “Nothing more!" “All right! I'll tell you: This man has a wife who is not his wife, has a illegitimate child. He's like this, his caste is this, his father is like this, mother like this, brother like this and this and this and this. [Laughter.] Go back with your non serious jobs of looking

after your Spirit." There is no need to advise Me. I give you time, I talk to you. Because I love you very much. But I love you because you are seekers. Because you have to ascend. Because you are a quality, but you are not aware of your quality. Then I have no try some tricks on you. And then you realise, that, “Whatever we were thinking was all wrong." Best way is to surrender. Anything comes into your head like that, best way is to surrender. Because you must know that the deity of Mahāmāyā is extremely [MISSING.] For this understanding, you must ascend. There should be spiritual ascent. Otherwise you cannot understand. If you are living with your ego and superegos, you cannot understand. As it is this is Mahāmāyā, no one can understand Her. Even Brahmā, Viṣhṇu, Maheśha could not understand, it's so tremendous. It has played tricks on Them also. But at least you'll enjoy the play. You'll be a vehicle.

You'll be an instrument of that great power and you yourself will see how you play Mahāmāyā tricks on others. This is again a promise of Mahāmāyā, so be careful. [Laughter.] It's already been said, you have already noticed, you have already seen it, it will not reveal to you everything, because you cannot bear it, the revelation.

But slowly you will see it. But you must have power to bear it. If you have that power, then there cannot be anything in between you and Me. We all can become one with that.

This Mahāmāyā power is the one which has given you Realisation, is the one which is guiding you, which is helping you.

So many of you are still keeping to one deity. Like some people who were worshipping Shiva are still with Shiva, some with Viṣhṇu, some with Christ; They're all with Me, all integrated. They still go back to the same, I have seen. That's a dangerous thing because They won't stand with you in that. Still the attachments are there. There are also very subtler attachments. Get out of it! You should have only one attachment and that is to Mahāmāyā and nothing else. And that's how it is going to work out further.

It's not difficult for you to understand because you have sharp intelligence. But it doesn't go in the heart, more in the brain, while those who have lesser intelligence have a larger heart, it goes into their brain very easily.

Supposing I go to India. You know all the villagers of India. What will give them the greatest pleasure, if I ask for something? Supposing I tell a poor man: “Can I have half a gram of gold?" He will never question. He said, “There must be something, She is Mahāmāyā, if She has said it there must be something." He'll beg, borrow, steal, do something and get it for Me. Because he sees the complete dimension of that saying that, “You have to get Me this." He sees it, he knows it and he'll work it out in every way possible.

[Aside with sound of cup and saucer:] Thank you.

What is to be done? He'll not think he has to borrow, he has to do this. He's not bothered about this. There's story of Shivaji which I must have told you before also, that his Guruji wanted to take his test. Because Mahāmāyā is a testing... testing power. And he said... to his disciples he said: “I've got a terrible boil on my foot which is about to

burst out” a huge thing he had here, tied up. “And it's leaking now with the pus is coming out. And I cannot get it cured unless and until one of you can suck it.", Imagine! How many of you would agree? Won't even think of it, isn't it? What a test! And especially Indians who are so worried about their personal cleanliness. They wash their hands fifty times.

So everybody looked at it, quite worried. [Laughter.] Shivaji had come that time. And Shivaji said: “All right, I will do it." And it was a mango he had put in there. And he sucked it and he said: “It's very nice and sweet!" [Laughter.] One day again he asked that: “I want the milk of a tigress." Everybody was quite frightened. Who is going to milk the tigress? Shivaji said: “All right, I'll go!" He went in the forest and he was looking out for a tigress who has given her cubs a, they, they are even worse. And he saw some cubs there.

So he went near them and he started saying: “See, my Guru wants your mother's milk.

Can I have it? I want to have your mother's milk!" The tigress was looking at him. And he bowed to her.

He said: “You see, my Guru wants your milk. What am I to do?" And she could see that. She came and stood before him. He had taken a pot with him. He milked her. And he took that for his Guru. Because even a tiger, even a serpent respects the dedication to reality. And that's what is lacking. And once that is lacking, you cannot be respected. And you have to respect yourself. Whether others respect you or not, makes no difference at all whatsoever. But if you have respect for you, you won't bother about what others have to say. I can make out

people who are intensely seeking, who are just seeking, who are just here because of certain relations are here, or something like that. Now those who are intensely seeking will get what they have asked Me for and that has everything in it. Everything. And those who are casual, will also get casual remarks, that's all.

So the intensity will be fulfilled with much greater intensity! No use looking at others; look at yourself. If you are losing your joy, you are no more a Sahaj Yogi! You have to be in joy, then only you are a Sahaj Yogi. Mahāmāyā is a very big subject. I can write a complete book on it. I think in this short time, whatever is possible I have tried to tell you.

But I would like you to ask Me questions today because Sahaj Yogis never ask questions. In a seminar they should. You are not in thoughtless awareness just now. Mahāmāyā can work it out. Please, ask Me questions. And don't murmur at the back. If you have any questions, please ask Me.

Another point about Mahāmāyā is: you being the Mahāmāyā, you are not afraid. Supposing, Chandi has to stand here with Her sword in Her hand, nobody would dare go near Her. But despite that you people shake sometimes, I don't know why! Ask some questions, important.

Sahaja Yogini: Mother, I have a question. When the energy is coming out like this, to the head and it's going to the back and to the front and, I don't really know, I don't have the clear feeling yet if it's coming up and down here, or if it's coming here and here. And when it goes to here, I'm told it's the four stages above the head,

the Ardha Bindu and up there, it's going up there. I'm not quite sure how it's going through the head, because on Your diagram which You drew in Nirmalā Yoga, there's only the beginning part, And I'd like You to tell us how it's flowing through the head, if it's coming up and down or going like that?

Shri Mataji: In your case it is going from which side? You feel it's going this way and that way?

Sahaja Yogi: This way.

Shri Mataji: You feel that way...

Sahaja Yogi: Yes.

Shri Mataji:... not from the center.

Sahaja Yogi: I'm confused. Feels sometimes like it comes like a chrysanthemum, like that somehow.

Shri Mataji: That means it is going to your ego and superego, both sides.

So that what has to be done is to pray to the deity of Christ, so that He sucks in your egos and superegos. When it is sucked, then only you can go in the center. It is trying to cleanse your ego and superego.

You see wherever you have a problem the Kuṇḍalinī goes there. Supposing you have a liver problem.

You can see it. On My feet when you come, supposing you have a liver problem, you will see the Kuṇḍalinī pulsating at the liver. Supposing you have a problem of ego-superego, then it goes and works there, tries to clarify it and cleanse it. But if you can work out the deity of forgiveness, that's Christ, it can suck in.

So we have to use both the things; we have to use the Kuṇḍalinī as well as the deities. All right? You must pray.

You must pray to Me. Meditation doesn't mean that you don't pray. Your prayers are like mantras. You must pray.

That's a good question.... Now better. It's rising in the center.

Gentleman [softly]: Mother...

Shri Mataji: What's that? Gentleman: It's one prayer, Mother, for the whole tour of England and Cardiff also of course.

Shri Mataji: Cardiff... [Chuckles.] Yā. Cardiff. Should work out in Cardiff. How do you find?

Sahaja Yogi: Many false Gurus. They are more active than us, in fact.

Shri Mataji: False Gurus are there...

Gentleman: Yes, very much, yes.

Shri Mataji:... in Cardiff? No more in London. [Laughter.] Another gentleman: We have newer problems here.

Shri Mataji: I was telling Gavin that you must arrange your tours in England. I can't do it now any more. I shouldn't do it, because I've done, I mean, every country says that, that: “Mother, You have gone through England so many times, up and down. You have really done all the crossroads of England.

But You couldn't do that to our country!" While, now you are so many people, you have to.

[Aside:] That will do, I think. That's quite a lot, thank you.

That you have to do it now, you have to go on touring now; Cardiff is a good invitation. You people should go and work it out. Now there will be holidays, you should go to different places where I've been and work it out. It can be arranged very easily, you have got your friends there,

you've got your centers there. You all should go, advertise, work it out, put posters, things like that. You all can work it out, as if I'm going there. You can use My tapes. Yesterday's was a tremendous tape. Could be used. Whatever tape you want, you can ask then, we can do it. We can also show them our video tapes. I think you all should arrange it and organize it. Little money is to be shelled out, doesn't matter. It's like a holiday.

I mean, those who want to come to India should come, if they have money, otherwise they shouldn't come. For the first four years, I paid for their stay, everything I paid. Gavin will tell you that. But now I can't do it, I'm sorry, for so many people. You have to pay for your food and for your travelling. But you must now take it up as a real job for you to go round England, talk to people, take groups there, advertise and work it out, that's what you have to do. It's not such a big country. You are quite a lot of people.

Twelve disciples of Christ spread Christianity to this extent.

And most surprising, all the Gurus are well known everywhere; I'm not so known. The reason is the Sahaj Yogis enjoy their Spirit. Finished. That's one part. You have to do it.

This is what you have to give: is to spread Sahaj Yoga. Maybe, some people may not like you and may reject you, they may say horrible things to you. You might find certain Sahaj Yogis fighting with you there, also Sahaja Yogis when they are going for the work, they do not work as a team, they fight.

Indians can't understand. See they've been listening to you they can't understand: “Why these people have arguments?" I said: “They enjoy arguments for argument's sake! They don't mean anything serious." They don't talk, they don't argue. They're just enjoying.

So many of them told Me that: “They argue too much, they talk too much. They argue all the time among themselves." “They like to argue” that's what I told them. But this is what it is. You have to go and that will really help you for your ascent.

Because why should God give you light if you cannot give it to others? But it should not be a thing that it is a play of your power. It is your dedication it is your service, for that you should not expect a reward in any way. Nor you should try to dominate others. Both things are wrong. If we decide that we have to do something, there are holidays now. Three months holidays, I'll be going to Europe. You please work it out, it's a very good chance. My absence can provide a very good chance for you. That's what My idea was, that you will take it over. Now you don't wait for My signaling, please do it. Those who want to do this work raise your hands, let's see. That's it. [Laughs.]... Really? Thank you. I believe you. Thank you.

Why should I worry now for England? England is ours, with so many hands and swords coming out.

So I leave it to you now to decide, form a committee, who will go where. Do not do simultaneously. Put a force on one place, say Cardiff, you...

So many should go.

Arrange for your food and all that, pay for it, manage it, somehow. There are some cheap places where you can

go and stay. Work it out. You can have some vans and some lorries or something, or trucks if you want. [Laughter.] We are truck loads... With banners, go round and do the job. Talk to people, talk to people in the market places, everywhere. You all can do it. Enjoy these three months like that.

Then you need not go to India if you don't want to. If you want to go, you can go. This is not compulsory, or on the contrary I find it difficult if it's a big number sometimes. But it's for your good, you will go there for enjoying, for your own Self.

We say that in Sahaj Yoga we don't take money, that's Me, I don't take money, it's the point. I don't take money, but doesn't mean that: `We don't pay,' I mean that, `We don't pay for our food,' or as if the Sahaj Yogis are on dole, from Mother.

Is it that way? Does that mean that? We have to pay for our food; we have to pay for our stay; everything we have to pay, as respectable people. I had said once that we should not be without jobs.

That's not very good for us. But now this country has so much of joblessness, it's better to take to that also.

Some people who cannot afford should not starve themselves for that. I don't want that. If you are not getting a job, it's all right. You can take a dole till you get your jobs. Don't starve yourself. That's not My point also. If you don't get a job, then you can take a dole or whatever is the way is in this country.

But don't starve yourself and don't keep yourself inadequate. You can take a dole. But that doesn't mean those who have jobs should give up jobs. [Laughter.] But

you are employed by God, know that. You are employed by God.

Any other question?

Sahaja Yogi: Mother, what is the relation between Mahākālī and Mūlādhāra Chakra and how could we strengthen that energy within the left side?

Shri Mataji: What he say? Warren: He's asking what is the relation of Mahākālī with the Mūlādhāra Chakra and how we can strengthen that energy of left side.

Shri Mataji: Mahākālī's the Mother of Śhrī Gaṇeśha. She's the Mother. She's the power of Śhrī Gaṇeśha. He exists because to Him He doesn't know anybody else but His Mother. And He knows that She's the most powerful; I have told you the story of Śhrī Gaṇeśha and Kārttikeya. That when Pārvatī Mahākālī... Shiva asked Them, that “If one of You can go round the Mother Earth, then I'll give You some prize. And whosoever come first, will get the prize." So Kārttikeya had a peacock, while Gaṇeśha had just a mouse, little mouse.

So He didn't know how to do it.

So He took to His wisdom. He just thought: “Who is greater than My Mother Mahākālī? No one. Not even My father, because He can't exist without Her. He has no light without Her, He has no power without Her, so She's the highest." He said “So why go round this Mother Earth? This is the highest of highest." He went round Her. He got the prize. [Laughter.] But Mūlādhāra is the big problem, I must say.

Will I have another chance to talk to you?

Two Sahaja Yogis: Later... All weekend.

Shri Mataji: Then I think I'll do that later because I want to talk on that very much. I think we have talked about one point, is the sin against the Father, to feel insecure about money. I see Rustom.

Look at Rustom. He's saving money. “Mother, whatever You want, I'm save..." I mean, I don't want it now, no question I mean. But he says “I'm saving money for that." He's got a big job; he's saving money for that! Those who are insecure about money must know, “What are we saving out of whatever we have?" I don't have any need just now. But he wrote to Me: “Mother, I got this job because of You. Otherwise I cannot think of getting this job." In that way, we have to think about the sin against the Father, to feel insecure about money, to talk about money, to worry about money. All right have it! That's the way one should be. Though I've never asked you for money so far. I have never asked.

This is one side of all this. The sin against the Mother I want to talk to you later when we have the Pūjā. Will that be better? All right.

What about your seminar programming? [Sahaja Yogis laugh.] Is a Mahāmāyā?

Sahaja Yogi: [makes a comment about planning.] [Shri Mataji and Sahaja Yogis laugh.]

Shri Mataji: Any other question? You must ask Me a question of this kind, nature. What others would ask you a question, which you won't be able to answer, that's a better way. What others would ask you a question, which you cannot answer. Yes.

Sahaja Yogini: Lot of people ask now, how do we know that the vibrations are right, are telling what's right. Well

they have Realisation, but they wanted to see more *[UNCLEAR* concerning] it in a way to know that it's right. How can we explain to them that it's right?

Shri Mataji: This is right or wrong? `Because,' you have to say that, `relatively you have to understand.' Now see, we think that this is, these are flowers, all right? Because we can see it clearly that these are flowers.

And you ask five-six people `What are these?' They'll say, `These are flowers!' But if you ask a blind person, he might say, `These are snakes,' because he can feel it through his hands and he cannot understand what it is. All right? In the same way, supposing you ask a question, `Is there God?' You get vibrations tremendous. If you ask a question: `Am I the spirit?' You get lots of vibrations coming in. Then you get a madman and put your hands towards the person, you start burning your hands. He's definitely approved, certified mad person.

So then it is proved that what the vibrations are telling, is the truth.

Once in Poona, first time when I went there, the program was arranged in a hall, Rajwari's Hall, who is a brahmin. You see he was a brahmin a very austere type of a brahmin. And when they told that I'm not a brahmin, he hesitated and the committee, you see, decided that we can't have a program because She's not a brahmin. [Laughter.] Again Mahāmāyā. I'm the Creator of Brahmins, isn't it? [Laughter.] So, I did not know actually what was happening, because nobody told Me anything about it. And they said that: “All right, if you don't want to have Her program, we'll give it in the newspapers that `No program, because She's not a brahmin.' Because we

have already published in newspaper that there's going to be Her program." They got a fright, you see, they thought: “No, no, no, this cannot be." Then they will say “We're very...

Sort of... people, fanatics and things like that." Because brahmins are that way hated in India.

So they said: “No, no, don't, don't do that. All right, we'll have Her program." So when I was having the program, you see there were about six-seven people sitting here, they were shaking like this.

So I thought I better play a trick on them. But I didn't know this had happened. I didn't know anything about it, the background.

So, I said “Those who are Brahmins, please come forward." So five-six of them, because poor Mister Rajwari Agnihotri was suffering from... deadening... arthritis, he was sitting on that gallery there, while four, five of them came forward, as Brahmins you see came forward, sat. I looked at them, “So you are brahmins?" “Yes!" One more joined them. “Very good, more the merrier!" [Laughter.] And then I said: “Now put your hands towards Me, like this." They all started shaking. [Laughter.] Worse than the man! So... I said “Now, why are you shaking? If you are brahmins, you should not shake!" He said: “Mother, You are the Shakti, that's why we are shaking! and see there's people also shaking this side." I said, “Ask them `from where do they come?" So, they asked them: “From where do you come?" They said: “We are coming from lunatic asylum” [laughter] “all of us, from Thana." I said: “Now you see, relatively..." [Laughter and applause.] That is how you have to say

how the vibrations are right. All right? Now, what other questions they would ask? Yes.

Lady: Mother, when we go round with posters, putting them up in the shops, the people always ask us, “What is Sahaj, what do you mean?" And in a shop, when you putting up a poster, you don't have time to go into great detail. What is the best way to just tell them what is Sahaj, before you put the poster up?

Shri Mataji: Sahaj means spontaneous, is a spontaneous happening, is a living force of God which works out a living thing.

Something that is living because God is a living force. That is accepted. At that, the Holy Ghost itself has to give you the birth and the Holy Ghost resides within us in the triangular bone which gives us. And it's a living happening within us which takes place, which has taken place so far, the way we have evolved into a human level. And now, to go further, there is this force within us which we have experienced, we have seen and you have to get it. And that's how you proceed. See, if they are Christians, start it with Holy Ghost, it's better. If they are Hindus, it's not difficult. If they are Muslims, also you can tell them that Mohammad Sahib talked about “Assas” talked about you have to be a Wali, you have to become a realised Soul. He talked that at the time of resurrection your hands will speak.

So He talked of the future. How do you stop it at Mohammad? He talked of the future, throughout He talked of the future.

Moreover, I would say one more thing, we must have study groups in Sahaja Yoga, very important. I find many

people are there, quite a big percentage, who do not know much about Sahaj Yoga. They are enjoying themselves, they have got vibrations, they have got this, but they don't know much about it.

They haven't, so many of them are just worshipping Advent like `Bible', you see. I hope they do not make a microscopic copy of that and put it here, as Sahaj Yogis, you see. [Laughter.] Everything is possible with you.

So. You must understand, Advent is just a wee bit of it, but try to understand Sahaj Yoga.

And some people understand it very well.

Some people, mentally, you must understand Sahaj Yog first of all. Then we have other books on Sahaj Yog which you must read, which are simpler books. Then you can ask questions to deal, you must have a study group.

Alexander started a study group on Sahaj Yoga. And he charges some money. He says: “It works better, Mother." But I said: “Why do you charge money?" He said: “For the hall. But I tell them I am charging this money for learning Sahaj Yog." There's a course in Sahaj Yoga he started. You'll be surprised I was not for it. But it works better! People are knowing about Sahaj Yoga. They are trying to bring paper and pencil and understand each and everything, like a school. I mean if you need that, you better do it. I don't know why you have to pay but, I think he does that very well and French are getting better than English according to him, as far as the knowledge of Sahaj Yoga is concerned.

So it's better you all work it out that way I think. Whichever way is useful for you. This is samayāchār [conventional or established practice], you see. We are

so money oriented, is better we start with the money and end up with the Spirit.

[UNCLEAR Bāba/Māba], I don't know what to say because I don't want anything out of it. But if that can screw up your heads, better have it! I mean I don't know whatever way it suits you. I never liked publication or advertising through handbills, but I had to agree to it and I have agreed now. Because it's some different world we are facing.

So do whatever way you like, that's not important. But you must know about Sahaj Yoga. Because when you are talking about Sahaj Yoga, you should be knowledgeable, isn't it? Otherwise, they'll say something which I've never said: “Mother says so." And I'm shocked: “When, how could I say such a thing!" Best way to know about Sahaj Yoga better, is that you compare it with other sayings, with other literature, with other scriptures, with other saints. That's a very good way, there's a very good book in Marathi has come out, where Sahaj Yoga is described through many saints.

You can find out things like that, write essays on that, something like that you can have a competition on essays, I don't know how the mind goes to that, that you must have the knowledge. Is not enough to be joyous, because then you cannot be a Guru. If you have to be a Guru, if you have to spread Sahaj Yoga, you must know about Sahaj Yog, isn't it? That's it! Now, any other question? Now I'm saying all this, I hope it is recorded, that firstly you have to have a committee for people who travel around and proper arrangements to be made and all planning to be done: Who is travelling where, how we

are going, when is the holiday time, do it in the weekends, whichever suits you.

Secondly, how to improve the knowledge of Sahaj Yoga? There's another method they try in India which you can try also here, is they put on My tapes and ask people to take notes whatever they think important. Then discuss among themselves, talk about it; everybody has to talk and understand. And whatever point they don't understand, they write to Me: “Mother, this point we did not understand. Will You explain?" That also a good way.

And now what to do with that? Gentleman: Yes, the question is, what is the importance of spreading the vibrations in the environment.

Like if we speak of scientist, they say that electromagnetic vibrations are there, the electromagnetic vibrations perform a function.

So we can say to them that these vibrations that we have as a result of Sahaj Yoga is flowing through us and is doing something for the environment.

So if you can please say something about what it does to the environment.

Shri Mataji: Now electromagnetic vibrations are the right-sided vibrations are, of the dead, we shall say. Now our vibrations are what we are calling this Chaitanya, is the combination of all these three plus the Artha Mātra [being only the matter itself], is the Ādi Shakti on top of that.

So we have four types of vibrations integrated in these vibrations: emotional side, evolutionary and the one that is electromagnetic.

So we have all these vibrations within us integrated and on top of that is the fourth one which is the Ādi Shakti's vibrations. They organize, they think, they work out, they direct, they choose, they do everything which is the administrative side.

So we have four types of vibrations within.

Now see a camera. I'll tell you an example. I went to a station for My own photographs.

So there were four photographs every time I come. The first one didn't have so much depth, second one improved, the third one improved and the fourth one was the best. What happened that when the first photograph came in, it received some vibrations, I think and it changed electromagnetic into the Chaitanya, little bit.

And the fourth one was good. Like you people, when you take My photograph, I'm very much different from the photographs taken by people who are not Sahaj Yogis.

Sometimes I look in those photographs, otherwise, as if I am standing with somebody with a pistol at My back. [Laughter.] But the camera, which is not touched by anyone, which is facing Me all the time, records so many things which normally people cannot. Now you know that the people who were taking very good photographs have suddenly lost that power, because their ego has come up. They have started thinking they were very great photographers, this, that and thinking no end of themselves.

So their photographs are not showing such results. The other day, I saw a photograph of Mine and I told the person who has taken the photograph and he was amazed. How did I know? I said: “I can see all the

Chakras represented in this photograph." From the photograph, I can make out who has taken the photograph.

So when a person is dealing with these electromagnetic vibrations say, for example: here are electromagnetic vibrations, isn't it? [Touches the microphone.] Simple as that, here, on this. Now they receive My vibrations and whatever I talk becomes a mantra. When I blow in this, I blow in your Sahasrāra.

Electromagnetic is a wee bit of a dimension, one third of the right side, one third of the right side electromagnetic, out of which this Universe is created. Then, there are other vibrations which are beyond electromagnetic. Like, we have five elements. Electromagnetic are only two elements, two elements which are combined together; it's very easy to combine two elements: no permutations and combinations. But when there are five elements, these three combinations can make so many varieties and they are all rightsided.

So you can imagine there are so many vibrations on the right side.

We are using the ether for example, ether we use for broadcasting. We think it's only electromagnetic is a wrong idea. Now when I speak, say and broadcasting it goes in the ether, it's the Ādi Shakti.

So it governs it. Then it manages things. It can work on your Sahasrāra. It can work on so many Kuṇḍalinīs.

It can work on the nature. But they are so frightened of Me they never allow Me to go on the TV. The negative.

So electromagnetic are just a wee part of it as I told you, it's just the combination of the Mother Earth and electricity. That is we can say, comes out of the water element. That's all.

Electromagnetic things have helped in one way in creating life. Because where there were only gases created, helium, hydrogen, oxygen, it was the electrical charge, which changed them into life. Amino acids where formed like that. But the electrical charge also changed them because there was Ādi Shakti's power working on them. The administration was done by Ādi Shakti's power.

So it's just a wee bit of it.

And if you have to achieve anything on the electromagnetic you can show wonders out of it, wonders! Vibrations can pass onto it, means that it administers those vibrations which are, sound vibrations, now for example take it as sound vibrations, are carried by electromagnetic vibrations. In the same way, Chaitanya can be carried on electromagnetic vibrations. They can be carriers, but Chaitanya cannot carry electromagnetic.

All right? You're all stunned by My knowledge, or what? [Laughter.] Any other question? Yes. Little loudly from that distance.

Question: Mother, can you explain the relationship between the geographical locations in the world and the microcosmic being, of us individuals, in relationship?

Shri Mataji: Gavin? Gavin [summarizes the question]: He's asking about the expression of the Kuṇḍalinī in the world as a whole, if You can say something about that,

how the geographical locations correspond to parts of inner being with the individual. Like you say England is the heart.

Shri Mataji: I see. You see Kuṇḍalinī is made out of Mother Earth itself. I mean the element used is the Mother Earth, can you imagine? And the magnetic power of Mother Earth is used in a way that we can say, that it represents the Mother Earth, Kuṇḍalinī within us. And that's how the Earth is made also, is made of layers. The whole earth is made of layers, because one can understand, that when the part of the sun, which broke away from the sun, came down like a sarī, you can say, like a thick *[UNCLEAR* sponge], because it was gas.

And then it had to go round itself.

So the layers were formed just like the Kuṇḍalinī force comes down and coils up, in the same way Mother Earth was coiled up. And the centers that I've described to you that are here and there, like Europe as I said is the Void.

Is not actually based on the axis of the Mother Earth, should have been normally based, because there were a lots of give-and-take took place. Like the continent of Australia drifted down to the Mūlādhāra and the line, if you draw from there to India, then goes round, goes round the earth and comes back to Himālayas. You might say that's how it makes a Kuṇḍalinī, but it does not. If you draw a line, it may not.

But I can tell you how in the body it makes a sense, still the body's not, I mean still, thank God we are intact in one piece. Like our heart is where it should be, our nose is where it should be. Thank God.

It may be, after sometime you might find a nose hanging from here. [Laughter.] And the way we are, I don't know what will happen.

Now the Kuṇḍalinī moves like this say, for example from the heart it starts, goes up like that. This is the three and a half coils. Now, if you can make a spiral and cut it half, three and a half, you get seven points. Three and a half, you take a spiral, from the heart it moves, one... two... three... and the half that ends up at Mūlādhāra. Now you cut it half; you get seven points. Do you follow the point? And that's how one after another, these Chakras are there within ourselves.

So the Kuṇḍalinī itself, represented on the Mother Earth and which is readjusted now, adjusts itself within ourselves, in such a manner that it creates this Piṇḍa, this body, in its own form. But it's still residual because it has not acted, it has not awakened.

So it is still residual, but that seven Chakras are such created by the same Kuṇḍalinī as I told you.

But once upon a time, the earth was placed that way and made like that, but then it changed. And, you cannot explain it without showing you a proper mark. That, you might say that `Mother, how is it that the... Australia is there and India is here and this and that?' But if you see a spiral going in two, like that, then it sprouts out, its own personality comes out at a point which looks odd, but it is in the spiral way, placed in us. Even this world is moving in a spiral, this universe is moving in a spiral, there's an ascent. That's how it is achieved, through an ascent. If it was just moving round and round, this earth, it would not

have evolved. To go up, it goes round... but it is ascending.

And I'm sure science will find it out very soon, that the whole universe is moving in a spiral way. I don't know how far is science gone, to find out what. Is there already findings like that?

Sahaja Yogi: They found eleven dimensions, Mother. They found eleven dimensions, Mother.

Shri Mataji: Eleven?

Sahaja Yogi: Dimensions, when You say there are sixty-four. [Some laughter.]

Shri Mataji: It's unlimited. It's unlimited. I'm talking of unlimited. Now, there's one question I'll ask. Supposing they say, `What is unlimited and limited,' how will you explain? I mean supposing I'm not a Sahaj Yogi, I'm quite a clever person and ask you a question. [Prolonged silence.] There are Ph.D.'s, M.A.D.'s, let's have [laughs]...

Some answer.

Gentleman: Mother, the unlimited is the Mother. The unlimited is the Mother.

Shri Mataji: No, but that is your statement.

French

Sahaja Yogi: Mother, the limited you can do with your head, but the unlimited is with the vibrations? No, no, but, how is it in this world, there is something unlimited or not? I mean the concept of unlimited must have come from somewhere.

[A baby makes word-like noises to which Shri Mataji responds:] Ah, who's there? You have to say something concrete.

Another gentleman: The unlimited is the comprehension that God is unlimited beyond the *[UNCLEAR* norms] of men.

Shri Mataji: What's he saying? Gentleman: We have subservient to God.

Shri Mataji: Can't hear you. What he saying Gavin? Gavin: He's saying that God is the unlimited, Mother.

Shri Mataji: No, no, but that's your statement. They don't believe in God, supposing. See, mostly they don't believe in anything. Then what will you say? You say that `God is unlimited,', say `We don't believe in God.' All right. Then? This is your statement I'm not saying, say something that you have seen unlimited in this world, not Me, apart from Me! Because you are Sahaj Yogis, now let's see! Sahaja Yogi [softly]: Infinity.

Another Sahaja Yogi: Mother, On the gross level, the energy within the human body is a closed system, which can be exhausted, as we know through the play of right and left. Connection with,

Shri Mataji: No, no, but that's what you say... because you have reached your subtle state. But those who are on the gross, can you tell them any example of unlimited?

Sahaja Yogi: The Universe, Mother.

Yogini simultaneously: Mother, the Spirit.

Shri Mataji: No, you can't say universes, they have not seen it.

Sahaja Yogi [speaking over Shri Mataji]: A life.

Shri Mataji: Something that you can see with your eyes.

Sahaja Yogi: Life, Shri Mataji. Life is not an entropic system.

Shri Mataji: That's another... [Laughter.] No, no, no, no, no, no! It has to be very gross example.

It has to be for gross people now let's see.

Sahaja Yogini: Blue sky, Mother.

Shri Mataji: No, no, no.

Sahaja Yogi: A fountain.

Shri Mataji: No, no.

Sahaja Yogini: Usually we say the sand on the shore... The grains of sand on the shore.

Shri Mataji: No, no, it is limited. It is at a point limited.

Something that is really unlimited you can see.

Sahaja Yogi: Infinity.

Another yogi: How?

Sahaja Yogi: Infinity.

Shri Mataji: How? [Laughter.] You talk, now I'll tell you. Absolutely gross.

Sahaja Yogini: The nourishment of Mother Earth?

Shri Mataji: What's she saying?

Sahaja Yogini: The nourishment of the Mother Earth, always giving?

Shri Mataji: What is she saying? Other Sahaja Yoginis: The nourishment of Mother Earth.

Shri Mataji: No, no, no, no.

Sahaja Yogi: Below the *[UNCLEAR* body], Mother.

Sahaja Yogini: Air.

Shri Mataji: You see something it is conceptual. Not conceptual actually, I'll show you. You can see unlimited. Not Me, all right? It's very simple. Put two mirrors in front of each other and put one thing in between. You see

unlimited images. [Laughter and applause.] One divided by three is unlimited. Ādi Shakti divided by three becomes unlimited.

So many thing absolutely gross you can show them this is unlimited.

So now there are two mirrors, one is God and His Power. And the image in between is the universe.

So you get unlimited universes. Then you have God and His Power, you get any deity in between, you get unlimited deities in you all. Is a very simple thing you can show. At a very gross level, you can tell them there is something like unlimited. All right? Is all right for physics people, am I all right? [Little laughter.] Like that.

So such questions if they ask, you have to be prepared. For that, you must think about it.

Sometimes you may not answer. Doesn't matter. Think it about. Find out, `What does that mean?' But the thing is that you must use the Mahāmāyā power, which you have seen clearly, to them by showing My photographs. Now how do you explain this? By showing them what happened in Bedford, or telling them what happened in so many cases, where suddenly you got this and this happened and that happened. How do you explain? That will stupefy their brain much more.

I think My time is over now. You get to take over. Now what time you are having lunch?

Sahaja Yogi: One o'clock, Mother.

Shri Mataji: That's why I said no Pūjā in the morning. [Some laughter.]

Sahaja Yogi: Yes, Mother.

Shri Mataji: Now you know why. But Gavin is a person who listens to Me. That's a good thing, I mean those who listen to Me, it's easier to deal with them. But those who don't listen to you it's very difficult, first, you have to convince them, on a gross level, every time.

So, don't decide for yourself, let Me decide. Whatever I decide for you is for your good.

May God bless you! So I can go now, you can have your seminar and discussions and whatever you want to have, on these two points specially because, one thing is you must find out for those who want to go, how you will be going. All of you should take a very active interest and tell them what you can do about it. Also, I think it would be good idea to tell them in short what we have decided in the trustees meetings, whatever we have decided about... we should tell them about it.

How are you doing there, well in this college? Sahaja Yogi [perhaps Irish]: I hope so, Mother, with Your blessings. With Your blessings.

Shri Mataji: Working out well?

Sahaja Yogi: Quite all right with Your blessings.

Shri Mataji: I've told C.P. about you. All right? Gavin: Bolo Ādi Shakti Mātājī Śhrī Nirmalā Devī ki...

Sahaja Yogis: Jay!

Contents: 1985-04-20 **Talk to Sahaja Yogis, Improvement ofMūlādhāra, Evening Seminar, Mason Hall, University, Birmingham, UK**

Shri Mataji: Please be seated. Is it all right this one? Are you recording alright?

Sahaja Yogi: Yes Mother.

Shri Mataji: So this is how Mahāmāyā plays. They had planned everything. They had all the arrangements made and the sarī was missing. All right.

So they came and told Me that the sarī's missing, so now what to do? You can't have Pūjā without the sarī, according to them.

So I said, “All right, let's wait. If it arrives in time we'll have it; otherwise we can have it later." But I was least disturbed, least upset. Because I do not have a mental conception of it. But if you have a mental conception, “Oh, we have programed everything, arranged everything. We have done this and now it's fizzling out." Doesn't matter. Nothing is fizzling out. [Laughs.] But that is what we cannot do. Because you asked Me today, “What is Mahāmāyā?", this is what it is. [Laughs.] You must learn to accept whatever comes your way. That's one of the things. And here where we feel frustrated, angry, upset and spoil our joy, one of the things, because we make a mental projection.

Mentally we calculate something. This has to be. And it's really in a way a subtle ego feeling. Because I thought, “That's what is destined, all right. We'll have it tomorrow. What does it matter?" In any case I told Mister Srivastava that I'll be back only about two o'clock.

He said, “Why not in the morning?" “I don't think it will be feasible." So this is how you become avyagra, Vyagra means person who is worried, The one who is not worried.

So we worry because of two things. Firstly, we worry that what will happen in the future. Future doesn't exist. If

you have made up your mind that this should happen in the future, then you get upset. That's one thing. But you have not made any mental picture, you will see what comes on the scene. You'll watch whatever appears. Then you're not worried, because you're anxious to see what's going to happen. That's one way, that you feel hurt, that you're worried.

Secondly you worry when you have built up a myth, picture of that “Oh, we're going to have a Pūjā now and we are not having it." So you are upset. What difference does it make? And then you cannot enjoy My talk today and the Pūjā tomorrow. Because today you think it was going to be Pūjā. We are all dressed up well. Very nice. [Laughs.] We spend so much time to get ready for the Pūjā. All right, we'll have it tomorrow. What does it matter? We really decorated ourselves well. We were all ready for the Pūjā, we were sitting here for the Pūjā and now what has happened! I didn't wear My sarī for Pūjā at all. I knew what was coming [laughs].

So, it's all right to see you like this. Because normally in the Pūjā, I never see you dressed like this, I'm busy with Myself. Now I can see you nicely dressed. I feel very happy about it.

And these mental things are responsible for frustrating us. Like as I was telling you about money. Same thing happens. In India people come. They keep so much money for buying things. You see, sometimes they come loaded just like what you call traders. The customs are so kind, I mean Sahaj Yogis have a free pass, whether in India, or in England or anywhere. And then they have a mental picture, “We'll buy this." All right? “And see so

much we'll spend." And if they have to spend some money for something else, they get upset because they have decided to spend so much.

So then they might go to spend some money. That's also, you see how Mahāmāyā works, you see? It has happened with all of you.

So they go and buy something.

I'll tell you Gavin bought once a image. I don't know he paid about, I think 500 rupees, no how much have you paid about 4,000 or I don't know. How many pounds you paid for that? Gavin: Forty pounds.

Shri Mataji: Forty pounds. He paid forty pounds for that thing. I would not even pay five pounds for that. And I said, “What's this? How did you buy?" “Oh, it's a very nice thing, Mother. We got it in Agra." I said, “It is from Nepal. If you buy it in Agra, I think it is very expensive and it's such a waste." But the worst was the vibrations were very bad. They thought they've bought something great. And the vibrations were very bad and I noticed it.

So he said, “All right, Mother. I'll keep it in Your house and You improve the vibrations." I tried. It would not work out. I said, “Gavin, what to do now? You sink it in the Thames. I don't know what." And then luckily it happened C.P. said that, “I have to take some present of Buddha to Japan." I said, “These Japanese exhibitors are good for nothing. No bhoot is going to trouble them." So he said, “Can I buy something?" I said, “Buddha's things means it's not easy to get here." “But I have Avalokhiteshwara. Would you like to take that?" He said, “What is the price?" I said, “Forty pounds." He said, “All

right. All right. I'll take it." And he bought it for forty pounds.

I said, “All right. Give it to the Japanese fellow." He was a very nasty person. I said, “Good for him." And I found it out that, you see because I knew that it will have some purpose somewhere.

So this is how our mental images are so rigid that there's no flexibility in our understanding. And if you start making it flexible then and this is very early stages when Gavin had gone to India, very early.

Now he's different.

So if you become flexible, then what happens you see the joy of it. You see how things get adjusted. But if it is rigid, then you get caught up into your own rigidity. And you can never enjoy it, because there's no movement for the Mahāmāyā power. And that's how then you feel frustrated. You see it is all your own creation. The mental projection is your creation and also the destruction is your creation. Nobody is responsible for that. You are responsible. But who does that is Mahāmāyā, “Sankalpa vikalpa karo” you do decide something.

You say, “Now today I will go to Birmingham. I have to go to Birmingham. I can't come for a meditation. I have to." After some time you will find that it's impossible to do something, but to do what is needed for Sahaj Yoga. Because whenever you will try to do something, you will find it will frustrate you, it will upset you. If not, then it will make you realise what is important, what you've missed.

Sometimes you get lost on the way. You think that, “Oh God. We have lost the way. What to do? Now where to

go?" If I was you, I would say, “All right. We've lost the way. Must be to find something else." And there I find something else which I've been looking for, for days together. I just see that there.

So if you trust your joy giving quality of your Spirit, that you're not going to lose that quality of the Spirit, at any cost.

Then that acts as a guide and you understand the flexibility of all these worldly, transitory things. They are all changeable, only you cannot change because you are the Spirit.

Today I wanted to talk about Mūlādhāra, which is very important subject. I think I have talked about it many a times. But in the West I must say, because of our wrong attitudes and the acceptance of wrong mental projections of other people who are very dominating, we have very much ruined our Mūlādhāra.

Despite the fact that Kuṇḍalinī has risen with whatever weaker power that Mūlādhāra had and has sustained itself, we must know that we can always fall a trap to our different bifurcations which we had created before. It's a very serious matter that the Mūlādhāra Chakra has been really shattered and we have created pathways into which our attention can go if we are not very careful. Now supposing if somebody is a dishonest person, or a miserly person, or money oriented, it is very gross and you can see it so clearly.

You see yourself and you get shocked how, `Why did I say such a thing? Why did I do such a thing?' But when it comes to the left side nonsense, sin against the Mother, it's a secretive action that's only between you and

yourself. Nobody knows what goes on in your mind, except for you. Nobody knows what you are going to do next moment in your privacy when you are alone.

Nobody can look into you except for your Mother. I also only feel your Mūlādhāras.

To be very frank with you, that's one center I find it difficult to feel Myself. The reason is, I have a very, very strong Mūlādhāra, which is not so sensitive, I would say. It is not bothered. The attention of My Mūlādhāra doesn't go near any other Mūlādhāra. It just recedes back, that's the action it plays all the time.

So I also, unless and until it is very badly off, I mean the person is very close to Me, then I feel the Mūlādhāra very strongly. But still I can. Supposing you give Me something, that thing is used by you, immediately I can feel it.

So the correction of Mūlādhāra entirely depends on you. And without a strong Mūlādhāra you cannot rise high.

Do what you like.

Now for people who are Indian, who have respected their Mūlādhāras, there are so many methods and ways given how to raise the power of Mūlādhāra. But that won't work out with the Western people, because it's a damaged one. It's one which is a shattered one and which does not work on the physical side of the Mūlādhāra, but on the emotional side as we call the `Mana', the left side.

So, even you may not talk in that way, but your mind is still in that realm. And you still think on that realm. Even mentally, you are in it. Or you are seeing things, wanting to see such things, wanting to enjoy such things. That

lurking attraction is still there. Your Mūlādhāra cannot strengthen. And we have to realise that I'm talking to Western people. I would not say the same to the people from India.

So now we have to work out much harder. To be on the watch-out, to deal with yourself. And it is more a mental activity, `mental' meaning I mean the emotional side. You have to watch your mind. In English, it's a very funny word `mind' is, but `Mana', through which we cater to our emotional side, to our desires. Where is it going? Where is this movement of our mind? What is it doing? You have to stand against your mind, stand against your desires, or you can face it and see for yourself clearly what's happening. It's for you to decide. Nobody is going to correct you on this point. I know you people have been confessing to Me. I never read your letters, to be very frank. Whatever letters you sent, I would not read it. Whatever confessions you have made, I burnt all those letters. I haven't got any idea as to what you did. Nor do I want to know about it. That's not My concern. My concern is that now you do not dwell upon the same ideas, on the same level, or on any level whatsoever, we can say.

It is in thoughtless awareness you can combat the thoughts that come to you from wrong type of Mūlādhāra.

Maybe some of you have got bhoots on your Mūlādhāra. And we have some physical treatment for such bhoots also, which I'll tell to Gavin sometime, which you can ask. But you cannot always say that, `It is a bhoot and I'm all right. I'm away from the bhoot.' You are not. Whenever

you say, `I have a bhoot,' means you yourself you're siding with the bhoot. You see a person as a Sākshī. That means you see that person but you do not get a reaction, which is killer of joy. You yourself can feel your Mūlādhāras very well. You can feel it on your fingertips also. And be alert about it. If you want to be kind to yourself, know that you have to divert your attention towards a sane married life. But also that should not be too much. Because what I have learnt now, that in the West people have devised methods of transferring their attention from one person to another. Mental acrobatics of different type they have devised to destroy their pure attention. Don't play onto these.

There are so many other things by which we express that we are still under the trap of a bad Mūlādhāra.

The way you dress up, the way you walk, the way you sit, the way you talk, the way you behave, to impress other people. I am to be impressed by other people in Sahaja Yoga itself. The only impression that should really work is the height of ascent that others have achieved. You can do it; it's not difficult. When the Kuṇḍalinī can rise with all such shattered Mūlādhāras, I'm sure you can cure your Mūlādhāra completely.

But your question is first of all of strengthening the Mūlādhāra, for which I think you all have to go into a kind of Tapasya.

That's why I say sometimes that the Western people should take to less of meat, especially the red meats and beefs and horses and dogs and I don't know what else you eat. [Laughs.] Take more to vegetarian food. I'm not saying vegetarianism, you understand that. Take more to

things which do not give you so much heat in the body. Even fish is very *[UNCLEAR* degrading].

So take to a life which is in a way ascetic, but don't take to these horrible health foods also. I can't tolerate them I tell you.

They're not meant for human beings, but for animals I think. They churn your stomach completely and it's horrible. This Country Store thing I took once and I said, “Had enough of it!" Country Store, the whole country went into My stomach. [Laughs.] So for you people where to go? Those who are suffering from Mūlādhāra must know that food does make a difference in the powers of Mūlādhāra.

So if you have to get it cured, first of all you have to soothe it down, it is overexcited, overexcited. Any man you touch, any woman you touch, any woman you look at... I just don't understand, it's worse than monkeys. Horrible. You have to soothe it down, cool it down, so that Gaṇeśha bestows His blessings upon your Mūlādhāra. There's no grace. But it's not so outside that I can say that, “You must respect yourself." It cannot work out with those words I know. You have to sit down, do meditation and try to soothe it down. I'll discuss with Gavin and I'll tell him what things can be done about it, because I can't tell you in the open like this. But still this is all physical. Mentally you must be on the watch to see where does this mind go, to dirty things. Why does it always go to this sensation? See the birds, see the flowers, see the nature, see the beautiful people, just see them.

Another horrible thing in the West is that the women must expose their body to get men excited. Men do the same I think. They always try to excite each other and live in a stupid excitement. You have to expose beautiful things, like flowers, beautiful ornaments. All right? But you're not a thing! It's your private property. You don't put all your gold on the streets, do you? Better try that, sometimes. You will mind people plundering your gold, but you don't mind your chastity being plundered. Everyone looking at you with dirty eyes. You don't feel insulted. Because ego is a dirty stuff. It does not mind. It feels happy that people are watching you. They are plundering you. They are looting your chastity. But Sahaja Yogis are not like that. But still I must say you must cleanse your hearts, cleanse your minds, take yourself out of it.

The minds are very funnily placed and that's why the greatest complications there are in the brains of people. They are very confused, very confused people. Because there is no wisdom in this kind of life. You become just a sex-oriented personality. It is actually just the other way round. If you are money-oriented, you want to preserve money. If you are possession-oriented you want to preserve it. If you get one little antique piece you want to preserve it. And why not this property of yours which is the highest of all, to be preserved, to be adorned, to be worshipped? I'm quite worried on that point that secretly people are indulging into such things. And they're hypocritical sometimes, they don't mind being hypocritical about it. They are Sahaja Yogis, all right, but in this matter they think they can go about the way they

like. And sometimes some of them say that “Mother has said it's all right." I never said so! There's one point I cannot compromise is this. You must have a chaste outlook towards yourself, towards your life, towards your being, towards your personality.

You are saints. And if a saint doesn't have a good character, I call it the character, the essence of character, is not a saint.

So this purity has to be maintained. There cannot be any compromise on that. You cannot hit at the roots of everything. If it works out, in a collective way, nobody cheats oneself, nobody deceives oneself and puts the mind into right track of ascent. Thinking about the ascent, how you are going to rise, thinking of the moments when you had the joys, thinking of the day where you met Me first, thinking of all the other beautiful and holy things, your mind can be cleansed. And whenever such a thought comes in, you have to say, `not this, not this, not this.' It's more mental than physical, I tell you. I know it's difficult, but if you can get realisation why not this also? You all have to understand that there is no compromise on this. And a day may come, if you continue with it, you will be thrown away completely, just like any other devil is thrown out.

So there is no compromise. Tell yourself, don't deceive yourself, don't cheat yourself. You cannot ascend if there is any lurking thing within you. You will be dragged down, because that's your weakness and you will become weaker and weaker and weaker.

Only question is `where is your attention?' Divert. Divert your attention. First you will need some exercise, some

effort and afterwards it will come automatically. You won't have to exert, you won't have to worry. On the contrary, it will become impossible how to be otherwise.

So much conditioning is there.

We have played into the hands of conditioning, we have ruined ourselves. This conditioning is the subtlest of all and the worst of all. It's impossible to combat in Sahaja Yoga, unless and until you individually take up the responsibility of looking after it.

Mūlādhāra is one of the most delicate and the most powerful Chakra. It has so many folds and it has so many dimensions. If your Mūlādhāra is not all right, your memory will fail. If your Mūlādhāra is not all right, to begin with, your wisdom will fail. You will have no sense of direction. The insanity that is now crawling up in America before they become forty years of age is because their Mūlādhāras are out.

Most of the diseases which are incurable come because of weak Mūlādhāras, on the physical side. On the mental side, most of the mental problems we saw there, most, I would say ninety percent, are due to weak Mūlādhāra. If a person has a strong Mūlādhāra, powerful Mūlādhāra, it doesn't get into trouble. Because you know there's a very strong hold of the Mūlādhāra in the back there. [Places Her hand on the back of her head.] And when your mind goes off, you blame the brain. It's not the brain, mostly it is the Mūlādhāra.

So for physical safety and for your emotional safety also, you have to have a sane type of attitude towards Mūlādhāra. That's why I'm very anxious that you all should get married and after marriage, after a few days,

you find that your attention starts diverting to other problems of married life.

But not if you are not a Sahaja Yogi, because the sensationalisation has become the main theme of modern life. And you are tossed about on the rough sea of all these deliberate actions of the people. Media, books, ideas, everything, creates this horrible excitable temperament within you.

Such a person doesn't have any patience, doesn't have any balance. Actually he's hypocritical and has a very bad left Viśhuddhi.

So many complications take place with this. Before realisation, forget the past.

Whatever you have done, forget it. Just don't worry. But remember one thing, that you have damaged your Mūlādhāra.

So you have to look after it, you have to soothe it down, you have to bring it to normalcy.

You have to make it a healthy, balanced center, so that Śhrī Gaṇeśha can rule over it.

Talking about Śhrī Gaṇeśha, you know vibrations become too much for Me.

We talk of innocence, but to awaken innocence within ourselves we must be on the full watch, on the full alertness about our minds. What is it thinking? Where is it going? Where is this thief going? Is he trying to do some tricks? Is he up to some tricks? All right! You have to be alert, very alert.

I've been thinking of talking about it since long. But now I have to tell you one thing. That you'll be exposed. That is

another quality of Mahāmāyā. She'll expose you. You'll be exposed if you try to play tricks with Me. “With Me" means with your Kuṇḍalinī. If you try to play tricks with your Kuṇḍalinī, you'll be exposed. And you'll be ashamed of yourself.

So please be careful, very careful about it, that you again make your Mūlādhāra very healthy and powerful.

May God bless you! So our prayer should be that `Let our Mūlādhāra be healthy and strong.' That's all. Let's pray.

There are certain exercises for Mūlādhāra. I will explain to Gavin who is your leader in England. Then he will pass it on to you. It should be done verbally. It should not be written down. The leaders of the ashrams and other places should come and see him every month sometime and these things should be talked. Because it's a secret, not to be discussed openly. It's a secret, between you and yourself. It should not be written down anywhere. It should not be mentioned, but should be worked out by all of you, in such a way that you enjoy the bliss of Śhrī Gaṇeśha. Is more for the ladies, I would say, than for the men.

Because men suffer much more than women do. And that's why women must be very careful. Develop very good relationships with your brothers. Unless and until you really establish your high character, men cannot be improved. You have seen in India women don't like it if anyone tries to look at them, or tries to touch them. They don't like it. Women have killed themselves, burnt themselves up, thousands of them, because they thought some other people may come and touch their body. It's so related to your Ātmā, to your Spirit. As if it is the body,

innocence is the body of your Spirit. You all can be that, because you have become yoginis now. They were not yoginis, but they knew one thing, the power of their chastity.

It's more for ladies here, that they should try to generate that feeling of nobility, of chastity, of holiness around them, so that the men themselves respect them and develop that feeling within themselves.

Thank you very much.

Such vibrations. As if there has been a Pūjā.

[Sahaja Yogini releases vibrations from Shri Mataji's back Āgñyā or Mūlādhāra Chakra on request by Shri Mataji.] One should not feel depressed or left Viśhuddhi but one should face it.

I think we should all meditate as this time. Close your eyes.

Tremendous.

[Sahaja Yogini moves her hand to Shri Mataji's Viśhuddhi on request.] Don't feel guilty at all.

[Sahaja Yogini moves hand to Shri Mataji's heart on request.] Ask for forgiveness that's all, catching on the heart but don't feel guilty. It will clear out, the force is quite a lot today.

[Sahaja Yogini moves hand to right Heart on request.] Put your hands on the heart. Press it hard. Heart. Press it with your Mūlādhāra. Press it with your Mūlādhāra, Heart. It's terrible.

[Aside:] Left Mūlādhāra is the point. Such a lot.

Such a pain in the heart if you feel it. Press it with your Mūlādhāra, press it hard with your Mūlādhāra.

This portion [base of right hand]. Press it hard.

Children are feeling the pain? Sahaja Yogini [aside]: It started before you arrived Mother, the pain in the heart.

Shri Mataji [aside]: See.

Don't feel guilty please.

How are you feeling now? Better. See the vibrations. Watch Me without thinking.

[Shri Mataji holds a lit lamp before Her Āgñyā.] See your vibrations. Put your hands towards Me and see your vibrations. Put them [the hands] up a little. Are you feeling clearer now? Vibrations are more, much more, aren't they? Good.

Watch your brains, without thought in the mind. [Shri Mataji meditates.] I'm trying to put your brain right. It's better now. Vibrations are better. Watch your brains, without thought in the mind.

Contents: 1985-04-21 **Mother's Day Pūjā, On Children, Seminar, Mason Hall, Birmingham, UK**

Please be seated. Gavin has not come? Gavin is not there? The ladies with the children also must sit down for the Pūjā. They haven't yet arrived? Someone must go and tell them.

Sahaja Yogi: Somebody with a car please get up to the main point and tell people that they should arrive. Preferably a gentleman with the car.

Shri Mataji: What are they doing?

Sahaja Yogini: We have to clear the rooms by twelve.

Sahaja Yogi: Mother, we have just been told that we have to clear our rooms by twelve o'clock, so this has caused little confusion.

Shri Mataji: Why?

Sahaja Yogi: Because the authorities would like their rooms back by twelve o'clock.

Shri Mataji: Oh, I see.

So then...

Sahaja Yogi: Should they try to quickly clear their rooms as well?

Shri Mataji: Yes. But I will finish the Pūjā quite early, about eleven thirty. They could have gone then. Because if you start late, it will be late again. In any case I have to finish the Pūjā early, because I am going earlier.

Sahaja Yogi: Can the many people who have cars actually help the people come back down to the hall...?

Shri Mataji: Or they might be on their way. Are they all coming together? Just see if they are coming together. Come along fast, come along. Even the people with children should come here. Ask them to come down.

Sahaja Yogini: Shall I telephone Mr. C.P.?

Shri Mataji: Not necessary. We'll do it from, hello we'll do it from the station.

Sahaja Yogini: Yes, Mother.

Shri Mataji: Then what about the follow-on? They'll come down here. You can have the hall, I think.

Some people should stay in the hall. All right, the rooms you can vacate, because you call the people here.

Sahaja Yogi: [... but they lock the rooms...]

Shri Mataji: Aha. You can give the rooms which [you have].

Please be seated. All the children must sit here, quietly. Let's see. Very nice girls, very nice, yes. Come along, all of you should sit down. Children should be there in the program. Who is there? All the little children should be here.

Today I want to talk to you about children's because yesterday we talk about the Mūlādhāra part. Now why we are not so collective as we should have been; much more collective? There has been conditioning on us from very childhood in a Western life if you see. We are shut in our houses; we don't have relationship with others; we are kept extremely protected in childhood. I think the parents have the fear in this country that we lose our children, because they get lost after they start getting their doles [the dole, the money that the UK government gives to people who are unemployed. Young people on receiving the dole are often bored and frustrated: `If I can't find any work within a month, I'll have to go on the dole'] most of the children's leave their parents and go away. Parents are left high and dry they feel that our children's will leave us at the slightest respect.

So they teach them not to talk to anyone to be away from everyone and cuddle their own children, look after their own children and they can't see the child talking to another lady.

They feel jealous and they feel that the child may be lost because they think they cannot give adequate love. If anybody can give love to that child they feel that child will be lost. And the child also becomes such an

individualistic child that it takes liking to very particular type of person and then after some time that person starts overpowering that child and the parents loose the child. It's a very sick society in that manner. As far as children's are concerned it's a very sick society. It doesn't know how to bring up their children it's just the opposite in India just the opposite. I think that's one of the reasons why Indians become collective very fast. Is that in childhood when we are little children or people have children is regarded as bad manners to take your own child in the presence of others. Absolutely bad manners. Say now I have My daughter and when I went My in-laws we couldn't take the child in My lap except for the milk also which I was nursing the baby.

So they had to say that now you better nurse, so I was there. I would never demand that give Me the child, I will take away. Never.

Is regarded as bad manners and now I see why it was that. It was bad manners to take the child in the presence of others in your lap to say that this is my child. Was regarded as something crude and bad manner as if we are not from something good family that we don't know how to behave before others.

And even to say that this is my child was not permitted; would say that this is your child to introduce your child...

It's something surprising, now I am realizing that why it was so in the society of ours. We are not supposed to say that this is my own child. We should go anywhere we should say that's your child. Even the house we would not say this is my house to anyone...

Will you come to your house, please? The whole you see the whole cultural background gives us that collectivity. Now I have told before also why peoples are so sex oriented, I mean they are sensitive to do touch of another person. Anybody who touches them they get funny feeling. The reason is other sensations are not developed within you. That is also because you always cuddle your own child. Child only knows the mother or the father. All the time child is with you and as a result of that what happens the child never feels the other sublime relationships with others. Anybody who is another is an identity which is something different and when you grow up then you suddenly touch somebody then you cannot feel those sublime things.

When you are innocent, when you are child; I mean we never slept with our parents. I mean it's a very common thing in India. Now supposing if I am in the house My daughters will give their children's to sleep with Me or with My husband, with brothers with other if My brothers are there or their brothers are there then they would give their children's to sleep with them and not with themselves.

The psychological reason was that perhaps they understood it's a very traditional country so they understood it. But the psychological reason behind this was the child used to get to another man another woman at that sublime situation at that sublime consciousness when they are innocent.

So the relationship of innocence is developed. Nobody feels anything funny if somebody touches you or does any. This is the reason you see a man touches the little

boy he gets funny sensation, the boy gets a funny sensation. Is absurd because you must believe in the principle of collectivity.

Now I have seen that the peoples cuddle their childrens too much in this country and that's a very wrong thing to do all the time carry the child on your lap, carry the child on your... this thing. This is too much... If you over-do it you will find the same children will hate you. Because in the childhood they develop the sensation that they are over-doing the things you see and they cannot express it.

Allow the child to play as much as they like, take the child whenever it is necessary, let others take the child not you. We have such a big community Sahaja Yogis here but what I find the mothers are carrying the child all the time or fathers are carrying the child. No. Give it to other peoples.

Let the childrens be with other people sleep with other people enjoy others love and don't have fears.

They love you much more.

And that's how I think we first we built in the a kind of a stigma a kind of a funny feeling that develop later on into this perverted relationships. But they feel to be with some another person is something well.

All these things can be given to children's in a very easy way if you try it in childhood.

Another is that I find in My husband's office is that surprised that everybody is called by name like there is deputy of C.P. is called Tom even a driver will call him a TOm But see we are very particular; especially My husband is very particular. He will even call his driver's

name by Mister so they there not misbehave. The relationship must be established in childhood like I have seen peoples calling him Gumming. Little children's calling him Gumming. We would never call like that or even if you see My grandchildren's they will say Gumming uncle at the most. If it comes to more formal relationship they will say Mister Brao but they will never call Gumming. That's not done.

Aunty, uncle, a relationship has to be established. It's not only your father and mother are important.

But you snatch your children's I have seen from others. You go on to hold on to your children and grab them all the time. That's why they run away from you. Overdoing it. There is no need.

Children's are very independent they can look after themselves they can manage themselves and just to keep them pleased you take them to shops, make them buy things, get things and then they get used to it. You want to satisfy them that way. No. You must know that child is very intelligent and you have to bend child's mind according to your own understanding of collectivity. And if you do not do that they will become like just other children's who are just mega bonds.

I think I have told you that once I was coming from Oxted and there were some children's about 8-9 years of age not very big. They were of some public school had no discipline. They entered into My compartment. It was a first class compartment and they have some sharp things with them some knives, may be some razors and they started repockening all the seats for nothing at all and didn't do anything to Me of course and I was quite

worried. I said why are you doing this? So they said shut up.

So I got up, went to another compartment and they said that there are two boys who are travelling with them. They were there smoking sitting down nicely on the other side.

So I went and told them that these boys are doing like this. They came back and they slap them nicely, slap them hit them and they didn't even cry nothing of the kind. And push them back into their places and then station came and station master was saying now what to do now? You must learn to discipline your children from now. Why can't they sit in the program quietly? What's the problem with them? From the very beginning they must be made to feel the vibrations. They must be made to sit with other people because they find their parents are their own and rests are not.

That's how racialism also develops because they think the other people who are not fair are not our own.

All types of these scorpions like temperament or you can call as snake like temperament, secretive temperament they develops and when you start getting them to exclusive to yourselves. On the contrary if you allow them to be open talking to everyone opening their hearts to everyone.

Even the people who are grown up shudder from touching another's child I have seen. Will ask them should I take the child? What's the harm? I mean in India if you go to anybodies house they will just pick up the child. Now they say that it is protection of disease or all that. But on the contrary children develop more

immunity. Overprotected children's are very dangerously placed because they have no immunity for anything imagine in that country we have all kinds of parasites living, all kinds of parasites still we exist better because we have immunity to so many things and that's how you people become very weak health wise.

Imagine I went to Australia we have 3-4 Indian boys there. They came to help Me in the kitchen with the lifting all the big things here and there so I ask one of them that why not ask these boys to do something. He said they are only nice to look at mother, but they have no strength. They have no strength. I have seen that and it happens more in a country like England where is such a bad climate to keep your children inside. They don't go out. You all the time shut your children. They become selfish they become very weak and very short cited. Open them out. Now you have a community. You have a trust for the community. But you don't. Then one will just dominating person will come up and catch hold of your child, use that child blackmail you for the child and do all kinds of things.

But if you just allow the child to play with everyone just allow. Diseases will disappear, you will be surprised. Also supposing you have a problem even with a back Āgñyā if others are handling it disappears because somebody has better vibrations bhoots leave you. But if you just all the time hold, you are a person suffering from back Āgñyā yourself. You are holding child tightly so child has to suffer.

We actually send our children to other people in very childhood trusting them and they love the children.

Because here people don't believe that you can love the children.

So here we have to trust others with our children and that's the reason I think that children's become so exclusive they stick on to you and they cannot go to anyone.

But you see in India when you go, I don't know if you have visited any homes or not the children's will be the first to receive there, they say alright sit down. Then they offer you something if somebody is not in the house. They will look after you. They will know everything about you what you said what you asked for what you wanted. Everything...

So sweetly you know. Everything on the record and they have names for every uncle every aunties and they remember all those things all their life.

I mate such children's whom I have looked after in My childhood in their childhood I would say more.

They remember I have told them, the stories I have told them and how I looked after them. Every little little thing they remember and it's so sweet to know that they know all those things still.

One of them is now working in the world bank. She got big job in a world bank. She know and then she came down other day and just started crying like a baby in My lap, you see. They said what's the matter she said “Auntiji, I remember those days you looked after" and so fond of Me that she once went to a shop and she saw a sarī; quite grown up; which I used to wear the same type of yellow coloured sarī and she went and bought that sarī

she said that's my Auntie's sarī. She said that's my Auntie's sarī.

Quite grown up. All these little little things children's remember all the sublime things all the noble things all the things that are very pure. But you don't expose them, you just overpower the children too much of it. And also then children's try to attract your attention all the time, they get used to you, they will ask ten questions, they will talk too much, they will say things and you will be tired.

I know that when I was coming by train I had a lady travelling with Me she is Cline's wife. What's her name? She was travelling with Me and her son and what thing she would talk with Me because she has to tell him stories to him and this to him and she would not leave. I said you just neglect him just neglect for a while and the child is better. And the same advice I give to Barbara her son is very good he went to Warren when he was there, he went to every person he went and laughed everyone he went round around hall looked at everyone but in India children do that they are worried about everyone they will go and see the vibrations. This exclusiveness and overpowering really hate your mother and hate your father feeling you if they are very over possessive. This is possessiveness. And the fear that we lose the child. Actually you really lose if you have this kind of a fear and if you overpower your children.

That's what I have seen that the children who would like to be in the program. No. All the ladies are standing out as a punishment. But why make them sit. They will be all right. They will sit quietly. They won't make any noises.

But this overpowering attention to your child and I have also heard that in the ashram the ladies who have children don't do any work. They just don't do any work. They are looking after their children's. Finished. And rest of the work does somebody else.

To produce a child you don't take much. There is nothing great that you have produced the child first of all. They are Sahaja Yogi's and they are in My trust and not yours and don't spoil them. No mother should sit with child in the house or in the rooms, whatever may be the case. Allow the child to play with others. Sit in the drawing room. But they will take the child, sit in the room and feed the child. They have only one work to look after the child finished. It's like emotional blackmail I think. That you just take a child to your side and sit down there and say that I am looking after the child so the other one say ohh! It's all right she is a mother...

I have so many children's here. This motherhood should not give you such a funny idea that you are so great that you should sit down and do nothing else. My family I had eleven brothers and sisters and My mother was president of congress in Nagpur of Madhya Pradesh. She went to jail five times and a very correct women she would not tolerate any nonsense from her children and that's another thing that if the child does anything to someone. I have heard that children are very indiscipline, they hit others they pull their hair, they say all kinds of funny things and parents never correct them they just adore them and when children's grow up they just kick out their parents. We have seen this happening.

Because they are realised Souls they won't like this kind of nonsense.

So be careful about that.

Yesterday I talked to you about Mūlādhāra. Let the children have healthy, trustworthy Mūlādhāra. Let them meet others, be friendly with other, play with everyone, go round with everywhere. Allow them. But otherwise they are very negligent about their children. What do they do? They don't even massage their children, they don't even clean their children, they don't keep their clothes clean, they don't give them bathes regularly, they don't give them proper food to eat.

This is one point we have to see that our children's should be made very collective and very strong in their Mūlādhāra from very childhood and I have seen parents coming and telling me saying that we don't know why? Why our child has left us like this? When he grows up he was all right in childhood. This is the reason. They get bored with you feel very frank. That's the only answer. Suddenly you see my son left me suddenly why? I mean it was all right till yesterday then he must have been fade up now. Run away from this.

So they must have their own friend. They must go round. It's really comparatively if you see the children have wisdom of their own because parents are so overpowering they don't allow children to grow in a proper way, to understand anybody else.

I just don't understand what happened to us? Why are we going wrong about children so? Now the another point which one have see is about ashram which I did not have said before but now I say we have to be responsible

people. That is also there from the childhood if you don't have sense of responsibility you can never develop it later. Like electricity bills goes up like hill. People never put off their lights. I mean there is a switch which is to be put off and also put on. It's not only for putting on.

Small things like gas, electricity once they are in ashram they don't bother. It's your ashram. Then is food. The amount of food that is thrown away is something surprising. No value for food! No understanding how to organize because there is no GṛuhaLakṣhmī. There is no housewives quality because they are sitting with the child now. Not doing anything else. Supposing you had your own house you would be shopping, you would be cooking, you would be looking after your child you would be cleaning your house, cleaning the utensils, bring everything yourself. But in the ashram they think oh we have a baby so let's look after them and sit down there. I would love to play with babies all the time. I have nothing to do with you.

So can I do that? Can I do that? I cannot! In the same way we must understand we should not waste food. There are many peoples in this world who are starving. We have no business to waste food at all. I mean on this I will be surprised that even the richest of richest in India would not leave anything in the plate. Richest of richest. Gandhiji when in his ashram was there even the Maulana Azad, Jawaharlal Nehru had to clean their own plates. You see.

So they should not take more and if they take more they should not leave anything in such a manner that others cannot eat. Waste of food, waste of electricity, waste of

other energies without understanding anything; it means money. That's why you never have money. One should be proper organizing what you are going to cook, what you are going to have, how much is going to be used, nothing should be wasted.

I have seen this tendency I have seen this tendency Myself very common. There is no respect of food, no respect of food. That's why children's also don't have any respect for food. Before you food is served you must sit with the idea that now you are going to have a food. It is a Yadnya. And that you have to eat that food with some prayer, bless that food. Thank god that you got the food. This is a lord's prayer.

And then the satisfaction comes in better and you get a sense no we should not waste our money or food like this.

There are so many other things one has to know about children that you must know about their vibrations. You should be alert about their vibrations. Try to find out what's wrong with them? What do they do? Now for example if you find child is misbehaving. Don't go on all the time within, call the child, make once the child sit down and talk to child that you shouldn't do like this. When you are with mother pay attention to it. It is you who is going to mould these new children who have been given to you especially because you are Sahaja Yogis and not to ruin their lives.

You know some children has become mad with this kind of a thing like Datta who was here and everybody makes see... she herself was so careless so careless that you can't imagine about her carelessness when I heard about

her carelessness and the filth with which she looked after the child. I was amazed how Linda could do that way and you should not be another Linda's; to spoil that child's health, mind everything. If you have a clean neat place and proper plate's children will love eat to be there. But no mother should sit with the child in a room. That is law.

In the drawing room you can sit with your child. And in the room when child is sleeping is to be taken in otherwise keep the child in the drawing room. You will see the child will become happier because it is natural to be collective. It is natural for child to mix up with others to talk to others. It is natural.

Innocence is like that. Innocence wants to know the whole world. That the time if you don't allow the child to know then he becomes perverted. He has problems.

So give them a better life better situation better education better discipline because you are equipped. Don't give them what you had. This is real love, otherwise it is possessiveness.

I wanted to talk about this because yesterday I talked to you about Mūlādhāra and I have been seeing, noticing what's happening to your children and I find the amount of discipline they have is coming from you and how far you are disciplined and by doing this you play into their hands. They know that they can curb you the way you like. They know that you are depending on them. You cannot exist without them. They have this idea.

So they don't listen to you. But if they know that they will lose the love if you don't behave, they will be all right. They are very intelligent.

So you must play your cards all right and see that your children are brought to proper line of understanding because they are different children, special children given to you as a trust. They are not your children, they are My children.

So too much of handling and hugging and this and that it's not necessary.

I mean sometimes you break their bones the way you do it. It's too much.

Try this on other's children. Let's not on your own children's. Try to keep your children out and love other children. I don't know what kind of psychology you people read. But this is the simple thing we must understand that we are Sahaja Yogi's and children had to be collective otherwise I have to again break My head with them for being collective. They should be naturally collective.

All right Gumming let's have the Pūjā.

I think today's speech must be written down and send to all the centers. Is important. I find this all over in the Westerns. If they have a child suddenly they become more than a emperor and the wife becomes more than an emperor herself, not only empress but more than an emperor. While I told you that king's and queens never see their children's at all. That's another extreme.

[Additional Quote:] So also today be attentive in the sense that as you have been always in thoughtless awareness, don't think about it. Just don't think about it. Just keep your mind at thoughtless awareness position and it will work out much faster. Because you are at such a level, you are at such a level that it's easy now to

communicate through vibrations. Otherwise it was difficult before and it's much easier.

***Contents: 1985-04-22*, Public Program, Day 1, Paris, France**

I bow to all the seekers of Truth. These are exceptional times. There are thousands and thousands people born on this earth who have been seeking the truth for many lives. It is a very special category of personality. As a result of this, people started the seeking in various ways of the unknown. But whatever is unknown is not the truth. This is the problem in the West, that we are not knowledgeable about the roots on which we stand. The knowledge is in the West is that of the tree and not of the roots. And that is why many people have taken full advantage of this naivety. From 1970 I've been speaking very loudly against all such people who have come to the West to delude you, how they have tried to loot you and to give you diseases and troubles of incorrigible nature.

In the beginning when I talked against them, people here were protesting vehemently and they were so badly mesmerized that I could not rescue them. Such people, we can say, form real cults. But the truth has to be in the line of evolutionary process. It has to have the bases. It cannot just come from somewhere and people say, “This is a method” or, “This is a way it is to be done." As you know, in the Vedas it is described thousands of years back that Kuṇḍalinī is the One which gives you realisation.

Patanjali Shāstras also describes it fully. Recently, we would say, about sixteenth-seventeenth century we had

a great poet in India who elaborately spoke about the Kuṇḍalinī awakening. In the Bible it is called as “Tree of fire" and in the Koran it is called as “Assas." Translator: In?

Shri Mataji: In the Koran. In all the religious Scriptures it is said that the time has to come when you must get your Self-realisation, your second birth. But it appeals to right-sided people, as I call them, the people who live with the ego more, to accept some sort of a new knowledge, which may not have any relationship whatsoever with the traditional evolutionary knowledge.

Now, when I went to Poona very recently I met lots of Brahmins of Poona were suffering from terrible diseases of heart, of kidneys, high blood pressure, tensions and other diseases of muscular disability. They all told Me they were following a particular Guru called Guru Vani. The name itself means `hotchpotch' in our language. The Guru is no more now, but his disciple, the chief disciple, I wanted to meet him and when he came to see Me I asked him “What were you doing?" So he said, “Have you heard about Arunopaye, Tarunopaye, Karunopaye?" Funny names. I said, “I've never heard. What are these names from? Which Shāstras?" Then he said, “Have you heard about Shaktipath?" I said, “Never. From where did you learn this word?" They said, sixty years back, somebody called Viṣhṇutirth has written a book in which he has described this new method of meditation. And in the same book it is written that when your Kuṇḍalinī is awakened you start jumping like a frog.

Now these Brahmins are very well-educated, highly intellectual in India, who know lot of things about Sanskrit also.

So I asked them, “Are you going to become a frog now?" So he said, “No, the book says you have to pass through all the Yonis –*‘births’*, all the other stages. Again you have to become a frog, then a lion, then this, that and everything. And then you become a human being and then a super human being." Such absurd things were readily accepted by these so-called intellectuals. They were all possessed people and suffering from terrible, physical diseases.

So the cult is like this which comes in opposition to everything that is said before and something new, like a fashion, it starts. And the ego-oriented people are never individualistic because they have no personality of their own. If they see somebody is wearing a dress like this, immediately they start wearing like that.

Now there is another kind of misfortune the seekers have faced. That is the so-called organized religions.

Now when you see the religions, you are amazed how these people are religious cutting each other's throats.

Even the Christians who came to India had Bible in one hand and a revolver in the other. These Christians went all round the world killing thousands and thousands of aboriginals in all the countries, supposed to be following Christ who died for them. I went to Argentina and I wanted to meet one aboriginal personality, one. But they said there, “We don't have any. If You want to see, You can go to the museum where they have got some pictures." So as a result of this kind of behaviour, new

type of branches came out of the same tree. The sects were formed, like we have from Catholicism, Protestants and then from Protestants we have all kinds of Seventh Day *[UNCLEAR* Advent is there/Adventist], we have Pentecostals and this and that and God knows, Unity Church and all sorts of things. Also [twice] Twice Born. Even in Catholicism now they have started a new thing called Charismatic and we had last time in Paris a boy who came from there and he was all possessed and he started shouting, screaming. He fainted and he had epilepsy.

Now one must know that if it is God's work or if it's *[UNCLEAR* the/a] God's blessings you get, how can you get sick? It is just a mental projection, that to say that God worked for seven days and He rested on Saturday. What difference does it make whether we rest on Sunday or Saturday? And they say when the Pentecost, when the Cool Breeze of the Holy Ghost came in, the disciples started using their hands in such a manner that people thought they were mad. Because if you are living in a mad world everybody thinks you are mad. They started talking the language of the hands and strange language of the Chakras, of the centers. It was not the language like a French speaking English and English speaking French. Mohamed Sahib has said it clearly that at the time of Resurrection your hands will speak. I say Martin Luther was a realised Soul, but where he went wrong was to bifurcate this branch of Christianity by saying that there was all wrong with the Pope. But one must understand that this was the very wrong approach

because we must always go to the fundamentals of everything.

I think there are three things fundamental of Christ's life. The first and foremost thing He has said that we are to be born again. That doesn't mean any crazy priest puts his hand on your head and says, “You are born again” or you take a self certificate, `born again,' move about. That means it has to be some living process worked in you, something evolutionary, by which you become something great. As Mohamed Sahib has said, you become a `Wali' –*‘protector’*. As Kṛiṣhṇa has said that you become Sthita-pragñya.

Translator: You become what?

Shri Mataji: Sthita-pragñya. Is the one who is completely balanced in life. And Pragñyā means the one whose awareness is enlightened with collective consciousness. But we carried on with all these mythical things, thinking that we were doing the right thing. The second fundamental of Christianity is that Christ died for our sins, that He suffered for us. We do not have to suffer for religion; we do not have to suffer for our ascent. Only we are to be realised Souls so that we become one with the Divine; the Yoga takes place.

So firstly He said to Nicodemus that, “You are to be born again” and when Nicodemus said, “Is it I [have to] enter into the womb of my mother?" He says, “No, whatever is born of the flesh is the flesh.

You are to be born out of the Holy Ghost." And the third thing which is the most important thing that He said was that, “I will send you a Redeemer. I'll send you a Counselor." What about that prediction that He made

about the three qualities of the Holy Ghost who will save you? The Counselor, the Redeemer and the Comforter. Instead of forming these branches of religion, same in Islam, same in Hinduism, we have the same problem that you use your mental projections to solve the spiritual problems. You cannot solve through your petty mind which is such a limited thing.

Something living has to happen within us to make us that which is promised. It cannot be an experience of jumping, or changing your dresses, or leaving your dresses. All these we can do ourselves. What is there to talk of Spirit then? As late as hundred years back William Blake has clearly said that men of God will be born on this earth and they will have the blessings of the Holy Ghost. They will become the prophets and they will have power to make others prophets. Even Jung who really opposed Freud, because Freud, you know what he has given us, is AIDS. There's another disease now coming from the same great man whom we followed more than Christ. It makes a person insane before he is forty years of age.

So that is how we have gone wrong in our choices. The greatest mistake in the Bible was that we introduced Paul there. What was Paul? He never saw Christ. He was a man suffering from epilepsy. He['s] talked nothing about Christ.

How can he understand Christ? Now there is a very big group of people in England who think themselves to be great intellectuals and theologians, are saying that Christ was not Divine. By studying theology you can't understand Christ. It is said that Ātmā [Hindi], “By

through your Spirit only you will know Him." Where is your Spirit? I don't know French, but in English Spirit means all kinds of things. It can mean `alcohol', it can mean `a dead body' and it can mean your Ātmā.

So now under these confused conditions one has to talk about something that is very deep. This is the knowledge of the roots. This we knew in India thousands of years back. Fourteen thousands years back, Mārkandeya wrote about it and many people after that elaborately explained it. But in the last hundred years the same great country has created such frauds that you cannot imagine how far one can go with fraudulent statements.

So what you call the baptism is a living process within us of the Kuṇḍalinī awakening and you have to feel the Cool Breeze out of fontanelle bone, yourself. In the Bible it is said, “I will appear before you as tongues of flames." What are these tongues of flames, are nothing but the centers.

There is falsehood quite a lot, but there has to be the truth as well.

So you should not despair. Everybody can get their Self-realisation, absolutely, effortlessly, spontaneously, because it is a living process.

All this mechanism that is shown here can be related to the medical terminology of sympathetic nervous system and parasympathetic nervous system. Now the awakening of the Kuṇḍalinī is a spontaneous happening. As a seed, when you plant it in the Mother Earth, the Mother Earth itself sprouts the seed spontaneously. In the same way, the Kuṇḍalinī rises and gives you that power by which you become collectively conscious. You

can know about yourself and you can know about others. First of all, your health improves; your diseases disappear. Sahaja Yoga had cured one person suffering from AIDS and he was quite all right for a year or so, but again he went back to his bad habits and did not take to Sahaja Yoga and again he is sick. After all, the Creator has created us with such care and love. And there must be some purpose behind it. He doesn't want us to just end up as sex points or some sensational nonsense.

So He, we should say that the Divine Itself, is anxious that you all should get your realisation because you have been seekers of ages.

The Kuṇḍalinī awakening takes place and you can feel the Cool Breeze on top of your head and first time you start feeling the All-pervading Power of God's Love as Cool Breeze. Shañkarāchārya has described as ‘Salīlam Salīlam’, means cool and cool and cool. Buddha also has talked of only Self-realisation.

He did not want to talk of God because when you start talking of God everybody thinks they have become God themselves.

So to be practical, he and Mahāvīra, both of them, said that, “First have your realisation. Then we'll talk." So we have to have our Self-realisation first. You may say that, “We would like to know all the intricacies and all the mechanism, how it works out." You will know it, but as if you have to put the light in this hall you have to just switch on. One switch can work the whole thing. It's all built-in.

Why not have the light first and then we'll talk about it? There's lot of time. I think that's what it is, what we have to achieve.

Today it has been an introduction to Sahaja Yoga, but tomorrow I'll elaborately tell you, day after tomorrow isn't it? I'll elaborately tell you about what works it out, what is Kuṇḍalinī, every details that we can touch in that short lecture. Thank you very much. But if you have any questions I would like to answer. And then we'll have the session of realisation also.

[To the translator:] What are doing, you are telling Me in French or what? Translator: We've actually answered his questions.

Shri Mataji: And what's that? Translator: Well, he was saying how about practice, how do we get to the practical aspect and we just said after that we'll have the session of realisation.

Shri Mataji: That's it. That's what we are going to have: first of all the realisation and then we have a center here. We have some people who have been doing Sahaja Yoga for quite some time. You have to join them. They will tell you one by one how you master yourself fully. First, of course, is the realisation.

But how to keep it up, how to use it, how to work it out, how to be the master, that you have to pay little time. They, I am told the first time that the French are charging little money for the bookkeeping and the paper and the tapes; little bit, not much. Of course, I don't take any money and you cannot purchase Me.

It cannot be purchased.

So I, it's a very little money, that's what they said, that they have to charge, because all the pressure of everything was on them.

So it's all right. I mean, they will show you all the accounts, where they send, [spend it].

There is one more point I want to make it, that Freud has said that we should not be conditioned by anything.

So our egos have developed too much. And we say, “What's wrong?" in everything we do. Like in England some people came to Me with painted hair and funny dresses and I asked them, “Why do you do it?" They said, “What's wrong?" I said, “It's wrong because your eyesight will become weak." But if we do not understand the practical way of life which is balanced, we really become very one-sided.

So now we have to understand that it is not a mental projection. And when the triggering of the Kuṇḍalinī takes place, actually it presses on both the sides, or sucks in on both the sides the ego and the superego, as you see there, the conditionings as well as your ego. And this portion of the head which is the fontanelle bone area becomes softer. Actually it happens. Then you do not get conditioned nor into ego, but you become the Spirit, the free Spirit, the Spirit of wisdom. You start feeling the vibrations of Cool Breeze on your hands, fingertips and you start and you can find out fundamental answers to any questions, as if you become a complete computer. First time the absolute starts asserting itself, manifesting itself on the central nervous system.

So whatever you feel on your central nervous system is the evolutionary gain. That is a real ascent, not just a

mental projection nor a *[UNCLEAR* serve/some] sort of a subservient attitude towards someone or accepting somebody because he appeals to your mind, but you become the absolute discriminating element that [MISSING part]. Element, element, you become the element of that.

So we have to understand that we have such a potential within us. Like a television: if you see, it looks like a box, but if put to the mains you know what it is. In the same way, this human being that looks very ordinary *[UNCLEAR* it's/is] tremendous. It is fantastic. Only it is to be put to the mains and the connections have to be fixed properly. It can be sometimes loose. Only that alertness is needed. Sahaja also means easy. Whatever is spontaneous is the easiest. Whatever is vital has to be easiest. Say, for our breathing if we have to get to a Guru, what will happen to us? That's what it is. Any other question? Yes. No, here, the lady. What is he *[UNCLEAR* saying/telling]? Translator: He, he wants to know where, where to go to get his realisation.

Shri Mataji: Here, only just now, just now. Nowhere to go. Here. All right. What else did you say, sir? New person: Once you have this realisation can it fall back *[UNCLEAR* to sleep/asleep] again?

Shri Mataji: Can you? New person: Fall back *[UNCLEAR* to sleep/asleep], fall asleep again.

Shri Mataji: No, you shouldn't. Why do you sleep? You have to be alert. You have to work for God.

You have to give realisations to others. You are now enlightened. As Christ has said, the light is not put under the table. Why should you sleep? We have to work very

hard. We have to save thousands and thousands. The epidemic is coming of Satanic forces like drugs, this, that. Who is going to work it out? But doing all this you are relaxed. You do it as a drama, as a play, leelā. What else did you ask? Some question there, gentleman there.

Translator: The lady was asking a question. The lady was asking a question.

Shri Mataji: Yes, madam. You tell Me. Make it short, madam. What is it? What's she saying? Translator: She's asking, “Don't You know such other Gurus of people seeking and working in directions of the same as You?"

Shri Mataji: There are, very few. They are hiding in the Himālayas. They don't want to face. I sent one gentleman to America. He ran away from there in three days. *[UNCLEAR* They're all mad?] But I'm not a Guru. I'm a Mother. And you have to become the Guru. You have to become your own Guru.

You don't need any other Guru but yourself. Good. All right? Now, yes.

Another new person: Is it necessary to become vegetarian?

Shri Mataji: What did he say? New person: Because in [natural] and I think the yogi way, the Indian way is the vegetarian way, the pure way. Do you think it's necessary for all these people to become vegetarians?

Shri Mataji: Not at all, not at all. Who told you that? No, no, no, no. All that is all *[UNCLEAR* false/facts]. You see, *[UNCLEAR* we/one] should eat whatever is suitable to us. For example, I would say those who eat too much of cheese should not eat. That's French.

New person: *[UNCLEAR]* who say as long as there are slaughter houses there will be slaughtered *[UNCLEAR* people/beings]?

Shri Mataji: Slaughter what? Translator: Slaughter houses where they kill animals.

Shri Mataji: Ha, so what is he worried about? Translator: For there as long as we kill animals, then we'll be killing also human beings.

Shri Mataji: Now, just say what I would suggest now. For people who are right-sided, they should not eat too much meat. But those who are left-sided should eat. Otherwise, they'll be even worse. Left-sided people must eat meat but, now just a minute, just a minute, just a minute. Now by saving the chickens what are we going to achieve? Chickens, am I going to give them realisation? Can I give it to the pigs? Can I? Save the human beings first. Please pay attention to the most important thing. They are human beings. There are people who need proteins. They have to have proteins. Like in India, I would say, many people should have proteins. If they can afford, they should have. But they are very weak. Mentally they are all right but muscular. You may not agree, but that's what it is, because if by becoming vegetarian if you get to God and by starving and fasting, we are already doing it in India. If you want to have fasting you'll have fasting all your lives. That's what it is. When the Jews did not believe in Christ they said, “We must have suffering." They had it. And now you ask for fasting, you'll have it, lives together. Better starve; that's what you want. Do you want your Spirit or you want all these things? By these things you are not going to reach to God. On the

contrary, you must have a good health. If you don't have a good health you cannot be a good Sahaja Yogi.

New person: But other yogis are vegetarians. They will never have any [meat] I know.

Shri Mataji: Who is the? You tell Me one name. You just tell Me one who is a “other yogi” according to you. What good they have done? Have they given realisation? You are not realised yourself. If you have met them, why didn't you get your realisation? New person: Why are you getting angry?

Shri Mataji: No, I am not getting angry. I am just asking you. You, I am not getting angry. Why? What makes you think I am getting angry? I am on the loudspeaker. You are not; that's all. All right? This is not the way. You see, we must understand what have we been doing so far. What did we achieve out of it? Be sensible. You have to be sensible. And the sense is that if you go on paying attention to things which are not concerning the Spirit, it won't work out. Like Kṛiṣhṇa killed many people. He had to. The Goddess had to kill so many Rākshasas and devils. She had to. She had to even drink the blood of this Raktabīja. If you have read the books you will know what they had to do. After all, you see, whatever has to be done has to be done. That's how; it's all right. All right let's have... You see, you must have more care for the human beings, not for all these things. You see, there is a community in India called Jains. They even try to save the bugs and the mosquitoes. Are we going to give realisation to mosquitoes? New person: That means they try it. But didn't Buddha say the same about?

Shri Mataji: He never said it. Now about Buddha, don't tell Me because Buddha died by eating the pig. Now He could not have been said that. It's not true. All right? That settles it. Buddha, don't try to manipulate Him. He has been very much manipulated. When I went to China, luckily, because of My husband I travel a lot, I was surprised the lama, the Dalai Lama, his things were kept there written in Pāli, because I wrote, I read Pāli and all the things that he had were made of solid gold. His beer cup, his another jug, this that. He's a vegetarian for every purpose, but all the money, all the money that he got it from these poor Tibetans. And even today if you go and see him, he is the one who is introducing drugs.

Sahaja Yogi: He's understanding, Mother.

Shri Mataji: Ah?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: All right, all right. He understands; he understands, yes. And this is a very good example of showing how a person who is kind to the animals like Dalai Lama and to the poor Tibetans, he actually sucked their blood, because I don't know how he made so much gold that he had plates of gold and everything. And even if you go and see him now in Dharamshala he *[UNCLEAR* has/had] a complete, big Buddha made out of real gold and he takes food in nothing but gold. Even his bathtub, like what we call a Gangali in Indian language, that's not a tub but a kind of big bucket sort of a thing, was of real gold. I mean, imagine the compassion of this man. The Tibetans, poor things, suffering without any warm clothes, [it's a] very cold country and this gentleman making all the gold for himself. What is the compassion?

And we have many communities in India like that who are absolute vegetarians and extremely cruel.

New person: All the Tibetans are not vegetarians. There's only the Dalai Lama who is. Because all the Tibetans, they eat lots of meat.

Shri Mataji: But he, I'm talking about Dalai Lama and his personal life.

Sahaja Yogi: But he's the one who's get gold.

New person: But I think there's one thing about Dalai Lama. I was in journey when he gave a speech.

[UNCLEAR In just/And in this] half an hour he was talking about twenty times one word. [And] you know what it was? It was [warm-hearted].

Shri Mataji: *[UNCLEAR* But he talks/To talk]. Talking is different. Doing is different.

New person: What is, what is it *[UNCLEAR]*?

Shri Mataji: Now you go to him, that's the [MISSING].

All right, now the thing is, main thing one must understand, that compassion doesn't talk. You don't have to talk; it acts. It works. It doesn't talk. It's silent. To see the compassion of a person, you should see Christ.

Somebody touched the cloth of Christ and that was cured. And you must know Sahaja Yoga has cured many people, just like that. People have given up their drugs, just like that. The power of compassion is the power of God, which is the All-pervading Power, which acts, which thinks, which understands, which connects, which redeems, which completely transforms you. That is what is compassion is. You don't have to talk about it. You have to feel it. It is all-pervading. Yes. New person: In

fact, I have several questions but I'm thinking [of] making them short.

Shri Mataji: All right.

New person: First, now since I followed Your teaching very well *[UNCLEAR* and/that] if enlightened person [the way it is] and then *[UNCLEAR] [UNCLEAR* like/I understand] that. But unfortunately, there are many people who are not enlightened. And then the questions I want to ask are the following ones. First You said, when you are enlightened you do not have diseases.

Shri Mataji: No.

New person: But [then] I have many examples of, Ramana Maharshi who died of cancer is an example.

Shri Mataji: Who, who died of cancer?

Translator: Ramana Maharshi.

Shri Mataji: Ha, that was, that was one mishap. I tell you why, because even if some are realised Souls. I must say, Ramana Maharshi was a great personality, no doubt. But the thing is, you see, some people died of cancer because they had no one to tell them how to get cured. I'm here to tell you. I know how to do it. I know this trick, [for them] this is the [need]. I know he died. I'm very sorry because he was a realised Soul, no doubt. He was a great person, but I was not there at that time. I can tell you how to cure cancer. I have cured the cancer of our ex-president, who was Mister Sanjiva Reddy. You may write to him and find it. In ten minutes.

New person: There was another one in Bombay [Mumbai]. *[UNCLEAR]*.

Shri Mataji: No, no, please stand up and say. We can't hear you. Just... All right. No, no, you see, hello, see now. I, I will say in short one thing. Let us see. Whatever I have said it, see, see, hello, I'll just tell him. He understands English. I'll just tell him. Whatever I am saying, hello, just a minute, just a minute. Listen to Me, one minute. No, no let Me tell him. Just don't confuse everyone. Whatever I am saying it is to be first of all seen, if it works or not. Supposing it is My hypothesis, as a scientist you must have patience, see for yourself, it works or not. If it does not work, then you can say, but just now you have patience. You cannot just now, by argument how will I prove it? All right, sit down, then.

So better take the medicine and see. Now they want to have it. All right, you do one thing, you write it down your question. I'll answer tomorrow. They are very anxious to have realisation.

[To translator:] Answer.

They are impatient. I think you should write down all your questions, give it to Me tomorrow and I'll try to answer, because it's not difficult to answer these questions, but can you wait? Why not have realisation? Just have realisation then. All right? Ha, have patience. Let us have water, please.

It's good that you can ask Me questions. But I like it that you can ask Me questions. I like it very much, for one reason: that you are free; it shows you are free. You are not under any spell. It's a very good sign, that you can ask Me questions. But those who have been to Gurus, they never ask questions.

They just go on paying money.

So let us first get realisation because the knowledge is very, very great. I must have given at least three thousand lectures in English language, at least. Now, it's not, cannot be discussed in one lecture. Now, there are, majority of the people want realisation.

So let us *[UNCLEAR* yield/lead] to the majority, all right? [Hindi.] Translator: Mother.

Shri Mataji: Let's have it now. Anybody, I think this lady sitting next to you [it] finds it difficult.

Let her come in front, next to you. She could come. The lady next to you, this lady, there. Let us have.

[UNCLEAR One of/Now] the first thing is you have to be comfortable because your attention should not be diverted. You have come for the first time and attention can be diverted very easily. Because the attention is like, say it is like My sarī, you can say that, spread out and the Kuṇḍalinī pushes it in.

So if it is tied outside it's rather difficult.

So the attention has to be kept free.

Secondly, if you think anything is tied on your neck or on your waist, anywhere tied just little bit, reduce the pressures. Thirdly, you have to keep your eyes shut. You don't need, need not wear your spectacles. It has a better effect on your eyesight also. You don't have to open your eyes throughout.

Fourthly, those who do not want to do should go away to be civil, to be kind to others, because negative people disturb the happening and the neighbours suffer from such people. It's a very sensitive and delicate happening. And it has to work out. The desire should be that it

should work out. I cannot guarantee that hundred per cent people will get it today. I cannot guarantee. But most of you should, because you are quite complicated.

So simple things are to be done. First of all we have to touch the Mother Earth. If you can take out your shoes I'll be thankful.

[Aside:] Little less to be, this to be little less would be better. It's all right, it doesn't matter for Me, I'm quite used to them now.

If you don't need them better to put them off really. It's too much sometimes, all the time [lights].

But the back ones are quite a lot also there. It's all right.

Now tomorrow I'll tell you that the left side in us is our emotional side, is the side of the power of desire within us. And the Kuṇḍalinī is the pure desire. And the right side is the power of action. Now, just to tell you I am telling you, but later on you will understand it fully what it is. It is not just like talking about something big. It's just you will know everything. Now, you have to put your left hand on your lap very comfortably, very comfortably, on your lap. Loudly, loudly, they can't hear *[UNCLEAR* something/some]. And the posture should be straight, need not bend, need not bend back but straight in a normal way. It's all right; this is better. Now left hand towards Me and right hand first I'll tell you to put it on your heart because here resides the Spirit. Then the center that is on the left hand side of our stomach. The whole work we have to do on the left hand side. Now the left hand is always kept towards Me like this. That is the desire that you want to get your realisation. Then the second center you have to touch with your right hand is

on the left hand side of your stomach in the lower part of your abdomen.

Now again you have to raise them from there to the upper part of the stomach on the left hand side.

Little loudly. And then again on your heart. You need not close your eyes. First you can see; then I'll tell you what to say. Then this right hand on this center here on the left hand side, holding it tight. This is catching the worst among all of you. This center catches when we feel guilty. You should not feel guilty at all. As it is, you are the temple of God. There is no need to feel guilty at all. At the very outset I would request you not to feel guilty.

Now the right hand is taken on the forehead here. Now at the back. Then you have to stretch your hand and put this on the fontanelle bone area here where it was a soft bone. Loudly. And press it hard.

Seven times you have to move it. That's all. Now, we'll do it after closing our eyes. Only thing remember don't put your hand from this side but when you come to this center you have to put it this way. All right.

It's a very simple thing. Anybody can do it and you will be surprised that already so many of you have no thoughts in the mind. It's already crossed the Āgñyā, this portion, the center of Christ, it *[UNCLEAR* is/has] crossed. You can see.

Now, please put your left hand all the time towards Me and repeat in your heart what I say. First of all, first of all, tell yourself that you are not guilty. `I am not guilty.' Say that in your heart. All right.

Now close your eyes. Now put your right hand on your heart. Now you have to ask Me a question. You may call Me `Shri Mataji' or `Mother' or whichever way you like. You please ask Me a question, `Mother, am I the Spirit?' Close the eyes. Close the eyes. Don't keep them open. Just close them, because closing the eyes, the attention is taken inside. `Mother, am I the Spirit?' Three times.

Now this question follows another question, that if you are the Spirit you are your own guide, you are own Guru; you are your own master.

So now you put your right hand on the upper part of your stomach, on the left hand side which is the center of mastery. This is the center which is created by the masters, the great masters, who are sat Gurus, who are real masters, like Abraham, Moses, Janaka, Nanak, Lao Tze, Mohamed Sahib. Now you take this hand little deep, [press it], push it little deep into that area in the upper part of the abdomen and ask a question three times, `Mother, am I my own guide? Am I my own master? Am I my own Guru?' Ask in your heart, in your heart. This will neutralise if you have been to some wrong master. Please be seated, sir. Must be feeling hot. [There's one of the] Rajneesh's na?

Translator: Perhaps.

Shri Mataji: Please go [for it]. Now, don't pay attention to others. *[UNCLEAR* This is the/It's a] time for you to pay attention to yourself. When are you going to pay attention to yourself? Loudly, Marie, you go down. Now, now this hand is to be taken down below on the lower part of the abdomen, on the left hand side, please, lower part. Loudly just say. Press it hard. This is the center

which gives you the True Knowledge or works out the technique of True Knowledge, called as Shuddha Vidyā. That's the technique of working out God's laws.

So to awaken this I have to ask you, that I cannot cross your freedom. You have to ask, `Mother, please give me True Knowledge.' Please ask six times because this center has got six petals. Right, right Āgñyā is too much. Please ask six times. Right Āgñyā is too much.

Now better, better. Now, now by asking this, the Kuṇḍalinī starts moving. Raise your right hand on the upper part of your abdomen on the left hand side and again push it with your fingers. Right hand, in the upper part of the abdomen. Now as the Kuṇḍalinī is awakening, you have to give a seat to the Kuṇḍalinī or the assurance to the Kuṇḍalinī. Without feeling guilty, with full confidence in yourself, you assert by saying, `Mother, I am my own Guru. I am my own master. I am my own guide.' Ten times, because there are ten Gurus. Ten times, with full confidence in you. Now, ten times it is to be said with full confidence.

It's better. Now, raise this right hand again onto the heart where resides your Spirit. This center has got twelve petals.

So please say twelve times, full assertion, full confidence in yourself.

[MISSING.]

Contents: 1985-04-23 **Talk To Sahaja Yogis, Le Raincy Ashram, Paris, France (other date 04-24)**

Sahaja Yogi: Mother, *[UNCLEAR]*.

Shri Mataji: Nābhī Chakra is rather, Nābhī Chakra. Is [the switch way] of Piñgalā Nāḍī, Nābhī Chakra.

Sahaja Yogi: All right, that way.

Shri Mataji: All right. Then? So, who was first?

Sahaja Yogi: Say something to Gaurī, no?

Shri Mataji: We called her Gaurī, right? Gaurī.

Sahaja Yogi: It's a boy's name.

Shri Mataji: It's a boy? Boy.

So we can have the Gaurī Kumar. It's a name of Gaṇeśha.

Son of Gaurī Kumar. He's smiling. Achcha, you said boy... Gaurī Kumar.

Sahaja Yogi [in French]: *[UNCLEAR]*.

Shri Mataji: Now, we have many Sahaja Yogis here who have been also married in France and there will be more coming down who really ought to *[UNCLEAR* spread/expend on] the center in Paris *[UNCLEAR* and/to an] other places. I feel that this year has not been very good for Sahaja Yogis and there has not been much growth as it should have been. I don't know why but it is always to be understood that when Sahaja Yoga does not expand there's some sort of a negativity in the Sahaja Yogis, because all the nature, everything works out for you. As soon as you change the whole atmosphere changes and you get a big response [somehow].

I'll give you an example of England now. In England we had one girl, lady, as you know [Dominique Wayne], was very negative. And since she's gone away England has taken such a big stride, you'll be amazed. They are very different people altogether. This time I've *[UNCLEAR* stopped/saw them] in Birmingham and I was amazed at

their collectivity, their responsibility, their understanding of Sahaja Yoga. It's amazing, absolutely amazing. And that's what I feel if there is negativity within us then the things do not work out.

So the first thing is to get the blessings and the grace of your Mother. And that is important because you must learn to surrender and to progress in your ascent. Can you say this? Sahaja Yogi [in French]: *[UNCLEAR]*.

Shri Mataji: You all understand English? Sahaja Yogis: No, Mother, we don't know.

Sahaja Yogini: Whatsoever *[UNCLEAR]* I'll have to concentrate a little bit because...

Shri Mataji: But I said that, then you've seen that everyone is disappointed.

Sahaja Yogini: No, Mother, it's all right.

Shri Mataji: So you have to discipline yourself first in Sahaja Yoga. That is, you must get up in the morning, meditate in the morning time, pay full attention to your Sahaja Yoga [thinking] that is related to *[UNCLEAR* Sahaj]. You should not be complaisant, only worried about your comfort and your food, but more worried about your meditation. One *[UNCLEAR* thing as I told you about/place I went to in] England in general that one person who was negative harmed the most of good people. All right.

So the another thing is that you must understand those people who do not have jobs, do not get the discipline of doing the job. This is one of curses in the West that you can live without job. It's a curse because you have lost your discipline. You should never give up the job, if you have, at any cost. You must be in a job, must be doing

something, or the dynamism goes away. You must have a regular habit because you have already been [hoeing].

Now in England I gave a nice lecture about children also. Now if some women have children they have a habit of using that as a, as a pretext not to mix with others. They just take the child inside, sit inside, don't mix up with other people, just become uncollective. And they think that's what their job is. Now so in England. Supposing you are here, if you have your own house, if you have a little baby, still you have to sweep and chop and cook and shop and do all, all the things alone. You cannot just sit in the room saying, “But this is my child. I'm looking after the child." At least the lecture that I gave here I hope you take the tape to [listen to] that too much fussing of the child, all the time carrying of the child, just saying, “This is my child” is an absurd thing. Because that's how the children [take] the parents here, [evilness] goes with the parents.

In England we had an experience as there's one child born in Chelsham Road and the people spoilt him completely so much so that he became like a mad man, actually like a very criminal ideas.

So we have to understand that we are Sahaja Yogis and we must have discrimination. Our Haṁsa must be good. And to get the Haṁsa right you know that you have to put ghee in your nose every day. There should be a regular schedule, regular programming in an ashram and they should work out that and you must listen to somebody who tells you what is to be done. I mean, to produce a child is nothing great. What is so great? And that should not be an excuse for a man or a woman to

get out of the collectivity and try to, try to build up their own style.

So the children themselves will be spoilt and you will lose your vibrations.

So the blessings of a realised Soul will turn out to be a curse.

Now whatever I am saying today I have to say. I don't like to say but I have to say it because the French must know why we are not growing. The child must be given to other people, to sleep with, to play with, without any reservation. You know, in India, it is bad manner to say, “This is my child." And also to carry your own child in the presence of others is bad manners, [and I think also here].

So that they, they understand the collectivity. The children must be told about Sahaja Yoga. They must be shown My photographs. I've seen some children when they see Me they don't even recognize Me. Very surprising, Sahaja Yogis' children.

So that when you become disciplined, proper Sahaja Yogis, you get ideas how to spread out.

Now we were working today on how to establish Sahaja Yoga on a grand scale here. With Remo I was talking what we have to do. Go and see Ambo and what he has to talk to Ambo and that thing also I'll give him so that *[UNCLEAR* you/he] may do something just [convince them] if we cannot. But first of all, you should not be complaisant people, just enjoying the comfort of the house, living very happily here.

That's a wrong thing. Like in India...

Sahaja Yogini: Sorry, Mother.

Shri Mataji: I'm sorry. Now, one of the impressions Indians have about French that they are very food-oriented and fussy about food. And they are very, you see. They feel hungry very fast and say, “I'm hungry” too much. And they want their timings very correct. But do you know? Your Mother is now sixty-three years of age and sometimes I have My food at twelve o'clock, one o'clock, two o'clock in the night. I [can] have nothing the whole day. And sometimes I don't have food for the whole day. And if you ask Me, “What did You eat in the morning?" I won't be able to tell you because I just don't know whether I have eaten or not eaten. For example, this morning they asked Me, “Will You have Your breakfast?" I said, “I had My breakfast." They have to tell Me that, “You have to eat, Mother, now." I never, I've never asked you have anything for Me, have I? Today also you had to tell Me whether it's time for Me to have some lunch.

So every country has its own speciality and that becomes subtler when you become a Sahaja Yogi.

The, apart from that, you see, these are some other specialities for French, that you have worked before Sahaja Yoga, but after Sahaja Yoga I'm very happy that you are coming, overcoming and that you have now sanity of married life and you are leading a, not a hypocritical life anymore. And that now you are not indulging into secretive, nonsensical tactics you used to trouble yourselves.

So I would suggest that you reduce the food orientation. You must fast or do something like that to reduce this

orientation which is a very subtle thing in the mind of the French. It is French cuisine and all that to be complimented.

So we must get rid of this starving too much. This is putting down our attention to something very gross. It is not immoral to think about food, but it is not Sahaj.

You see, I have the example for you. For example, I don't know what is French cuisine, I don't know anything about cakes' part but I cook very well Myself. I'm very fast.

So now what we have to have is a very concentrated effort to work on two Chakras, one on the Mūlādhāra and another on the Nābhī. I'm coming for Guru Pūjā; that is for the Nābhī. And the, one of the qualities of the Nābhī is that when you become the Guru you become an ideal for others. You don't demand anything and you sacrifice everything that is possible. You don't get attached to anything. If you want to be a good Guru, first of all you should be the example. And that is what is to be seen that you take yourself up and find for yourself, where are we less in our Guru mastery. That means you have to master yourself on the Nābhī Chakra. You have to be your own master. But to be the master you have to listen to others, regularize yourself, go into a Tapasya, into a penance sort of a thing. To master yourself, you have to work it out yourself. For this Mūlādhāra there's a very good tape and also Gavin is going to send a circular for people or he might inform you how to improve the condition of Mūlādhāra within you.

So you see, you first fix your Mūlādhāra['s] *[UNCLEAR* properly/problem]. But Mūlādhāra can only come with the discipline of your mind. And that discipline of your mind

can only be managed by you because you have to see your own mind how it works, how it *[UNCLEAR* dispels/steers] you from the path of ascent. It could be some relationship, might be the husband, might be the wife, might be your children or might be some Sahaja Yogis forming into groups. It could be anything. But whatever it is you must stand out from it, detached, completely and see for yourself that it is detrimental to your growth.

Now, see, yesterday we had about hundred, over, over hundred new people. Now, they had never known about Me, they *[UNCLEAR* have/had] never seen Me before, except for the[se] photographs and they came. Why? Why this? They had not even heard My name before, some of them. But why don't they come to your program say you arrange? What is the difference? It's the calibre. The, I, I was supposed to be, I am a Yogini.

See, Warren was travelling with Me. He got sick, *[UNCLEAR* actually/seriously] sick. See, he was with Me, not even for half, half the time and he got sick four times. But he is the maximum, I would say.

But everybody is in a relay race, you see and a marathon. You have to [act] and still you have to do it. In the month of July I'll been going all over the Europe, [and] America. I cook in the house, I have to paint My house, I have to sell My house, I have to build the another house in India. With all that together is Sahaja Yoga all the time. Only one thing, that the purest desire is in My being Itself, that people should be saved. It is such an earnest desire that I don't see the comfort, I don't see any running away from it, neither I see food.

Nothing. To Me the only desire is to save as many as possible *[UNCLEAR* as the saints]. That is the Primordial Kuṇḍalinī Itself, we call it. But what about your Kuṇḍalinī, the pure desire? The very vivid strand has come up which has given you only one side, a very [vivid] that you've got your realisation. That's all. But what about the rest of it which is there, potential within you, which has to rise in you to feel absolutely, completely doing this job? Now, when we had the fight for independence everybody gave up their families, houses. My father went to jail twice for two, three years and we were family of eleven children. And we were rich, very, very rich people, but we had to live in harshness and we were in jails and troubled and tortured. And My mother went to jail five times. But nobody minded it because it was such a perfect *[UNCLEAR]*. But this is a greater war where we have to get to the freedom of the soul. But what is the quality of Sahaja Yogis? They are mediocre. Even some of them are just here to take advantage of the situation, that's all. We really need warriors; Nirmalites, we call them. Have you heard of the song they have made about Nirmalites? In, it is in now we have started to call ourselves as Nirmalā Vishwa Dharma, means universal immaculate religion.

So to belong to that Dharma is a war of this great religion of the Spirit. We talk of the blessings of Sahaja Yoga, how we got married, we have children, we are having a nice time, there have been, beautiful houses we got, God has been so kind, He has given us this and that. What about you? What have you given to Sahaja Yoga? It has given us bliss; it has given us this. But what about you people coming up? Only what is needed in you is nothing but

inner personality to develop. Each one of you can hold a meeting and can get the same kind of people I can get. Why not? Because you must also be knowledgeable about Sahaja Yoga. Are you knowledgeable? You are just existing in the joy of Sahaja Yoga but what about the knowledge? [To the translator:] *[UNCLEAR]*.

Sahaja Yogini: *[UNCLEAR* Oui].

Shri Mataji: Is the joy you become.

Sahaja Yogini: Joy is [one] and bliss is *[UNCLEAR]*.

Shri Mataji: What else it's missed? Because *[UNCLEAR]*. Let it be, it has no other translation.

All right. Doesn't matter. What I am trying to say that this is another sensation. You are capable of great ascent and great leadership. But I am surprised that still you are not aware of what you have got.

You should really go on a rampage. In school holidays, for example, you can take a bus, go round with a banner and all that, station yourself in a village, talk about Sahaja Yoga; hold a meeting there, arrange something, talk to people. Go on spreading it. There's a lot of holidays. You can work it out. They are going to do this in England. There's nothing to feel shy about it. You have to carry the banners and you have to sing the songs. You have to go to streets; you have to go to the streets and do it. I was in the, on the railway station and the train was late for about two hours. And there was a lady who came who knew I was Shri Mataji. She stood before Me to have vibrations. And then people asked that what is going round that Shri Mataji is on the platform. And even the coolies, I say, are the people who take the luggage up, all

of them lined up together, the officers and everything and they all got their realisation, on the platform.

There were some villagers from Rajasthan who were *[UNCLEAR* travelling/Brahmins]. They heard about Me and they started singing the Mother's song and they came down to get their realisation. And we had one American lady with us and she was feeling very funny about it. And she said that, “You are giving realisation even to the coolies?" as if it is the right of only those sophisticated or those Americans to have the realisation. But I said, “One coolie of India is equal to thousands of Americans in *[UNCLEAR* U.S.A.]." Not only Americans, even French. Even Indians when they come to France they become like you, I am surprised, become complaisant like you, instead of giving you greater force. Now *[UNCLEAR* Atus/Atul] is coming. I hope he doesn't becoming food-addicted or something like that. [I heard he's coming] with his child. I hope he doesn't become like you. I hope so. [Hindi.] I don't know what is going to happen to you. I hope he is not mesmerized by you people. But I am really surprised that there's no energy. There's no sort of a strength to count on, to work it out. It looks very selfish then, you see, that people come for their own, own betterment. That's all. You don't think of others. There's no compassion, that force of compassion, that compels Me at this age to travel like this.

You must think of others who are drug-addicted, *[UNCLEAR* this/think] that so many problems in this country. This is the end of the world. And you have to be much more stronger, much more working, much more fighting, because this is the hell. I have said this before many a

times. Because Mario asked Me, “Why do You come?" Five times I came in the first year. I said, “Because this is the hell. I have to work it out here, in France." I will marry you to form a nucleus or a group like that, but that you'll be strengthen on your Mūlādhāra, that you will work harder, that you will fight better, with the power.

In India, in the history we had women who used to send their husbands with the blood on their foreheads saying that, “You are not going to come back defeated." We had women of such character that one day I will tell you about them, how they made their men so great. This is what it is, the French women themselves have brought this, you see, womanish type of a cultural development in France. I tell you, it's a very womanish style, that [leads] to downing of men. Now you be brave and you fight it out. I'm sure that we'll one day create a new world in France if you really decide today and take a vow in your heart that we'll do it, in France. There's no need to have education or anything very great about it. Only thing, you must take a vow and have that desire foremost before you. With your discretion, with your foresight behaviour, with your character, I'm sure you will establish that. You are on the warpath. You cannot be casual. You cannot be just laughing, smiling, talking and this is not the thing. You have to be serious about it. Thank you [for everything].

Thank you [for everything].

So I'm sorry for the first day I've come here to tell you this but I would like to see somebody can speed [it] here. They are working out something through Ambo also. But

before that there has to be some presentation of people who...

[MISSING.]

Contents: 1985-05-02 **Talk to Sahaja Yogis, Nīrānanda, Ashram, Vienna, Austria**

It is so joyful to be with you all again here in Vienna.

A poet came to Vienna long time back from India, he said that walking on the streets of Vienna the heart starts beating in a poetic rhythm and the ripples of poetry start flowing.

So, there have been people who have been seekers before in this place definitely and that they are again sort of reborn.

So we are all looking forward to Sahasrāra Day, which is a very great thing and that you all are here to take up the task of receiving all the Sahaja Yogis and looking after them.

Now the atmosphere, as I said, of Vienna itself, is very poetic. I'm sure Sahasrāra Day will be a great experience for all of you. Poetry is like moonlight and when it falls upon any matter, it enhances the beauty and gives it a charisma and the language is so beautiful that it hides all the ugliness as the moonlight hides all the detailed ugliness. It creates an atmosphere, so meditative.

This is what is Sahaja Yoga; that it makes our life the prose into poetry, the poetry of experiences and events that take place. Like today, when we were coming by plane, three of us wanted to sit in one line and that we had two seats together and one on the side. Now Doctor Rustom and Myself sat together and Doctor Spiro sat on

the other side and the air-hostess said, “Let us see, if the gentleman agrees on the other side, to sit this side." And when the doors were about to close, we found that the third seat was vacant, nobody came.

So Doctor Spiro sat and I saw the poetry lilting in his heart because he was smiling all the time.

And this is how things work out. When we came down, I looked at the sky because I know always the sky gives a special welcome to Me. And the sky looked like a Sahasrāra, completely like a lotus with all the little, little petals, as if lit up into small streaks of light. A converging from one point they were going round like that, just like a lotus the shape was and that is the poetry of the nature that sings the praise.

So, that is what we are, in a stage where our lives have become so much interwoven with beautiful events and beautiful visions of such lyrical rhythms, that it becomes impossible to get out of it.

And then Gregoire comes in and he looks at Me and I talk to him and he is looking out for Rustom; Rustom is standing next to Me and he doesn't recognize Rustom, he's looking much younger, he just doesn't recognize.

So he said, “Oh, God, I never recognized you." It was such a beautiful meeting of two friends, Sahaja Yogis. He was waiting and waiting for him and he never recognized, what a story.

So, this is what is felt, then you come out and see such beautiful people and you see all the children standing there, you feel so much enamoured and you don't know what to say.

All faces look like little, little flowers to Me, holding My heart in their delicate petals. I didn't know how to control My tears, it was too much of joy and they say at Sahasrāra one feels Nīrānanda. Nīra is My name and the joy of Nīra. Today I experienced it on your faces, which was reacting, in my heart, just as if the love has woven such beautiful poetry, so pure. And then Gregoire said, that you are all going to meet Me, I was very happy to know that we are all going to meet.

There at the outside, I see an emblem of your mother and children and I see how already the poetry has got a beautiful heading. Such delicate relationships and emitting such fantastic love and joy, is something to be only felt and experienced.

Now your friends will be coming from all over to meet you on Sahasrāra Day. I hope you will recognize them and they will recognize you, too. Just see their eyes and you will know, they are your brothers and sisters anywhere in the world because there is a glint in the eye, a spark and that's how you can recognize.

The Sahasrāra should meet in Vienna, is such a great thing for Me. I remember the day, when I opened the Sahasrāra and I saw the birds chirping, the flowers blooming, the whole nature feeling the joy of Sahasrāra being opened, but the human beings, I didn't see the reaction on their faces. But today, right from the airport, when all the Sahaja Yogis came and then in the plane, I saw that the force of Sahasrāra has improved very much. Not only that, but the sensitivity of even ordinary people has improved a lot.

And in the plane everybody entered very serious; perhaps they were coming for a serious job to Vienna, with big problems, very serious; and I just went off to sleep in the half way and when I got up, everybody was laughing and joking, as if they had no problems left. And in the bus also everybody was laughing.

So now we have to realise that the Sahaja Yogis have done so much, so much to channelize this Nīrānanda all over the world.

So I am very thankful to you for all that. And now we look forward to the people who are coming, they are coming here to enjoy the Nīrānanda and we have to see to it that we give them all that is Nīrānand. Nīrānand means just `Kevalam', `Kevalam', `Ānanda Kevalam' is Nīrānanda.

Sheer, sheer the `Kevalam', sheer, sheer joy, I mean nothing but joy, it's Nīrānanda. And this word delight itself is `of light,' `comes out of the light' is, see, light and the joy, so much.

So this is, we are all enlightened, we are all Nirmalites and that's how you all are joy. In everything that you see, you feel the joy pouring in. You can't understand how, you see something that you see every day and there is joy.

Now for Sahasrāra Day I have to tell you about little Chakras that you are catching, which you should clear out before that, would be a good idea, very intimate.

The first thing I find is right Viśhuddhi. For that I would suggest that you all should take tea, you won't get Basil tea here. But I've got something which you can put it in the tea, which you can take it and then have an Ajwain Dhuni.

Now another thing you have to do is to put your fingers into your ears and say `Allah hu Akbar' sixteen times. Put your head back. It will clear out most of your problems about Viśhuddhi. Mantras are to give strength to your deities.

Of course, Deities are very powerful, but strength, meaning the vehicle, which is carrying the Deity, becomes stronger. As you know, this is also the mantra of `Rādhā-Kṛiṣhṇa' or `Viṭṭhala' is the same for right Viśhuddhi; but `Allah ho Akbar' has two things in it: first is, of course, the Viśhuddhi and also the collectivity.

So by the first one, you get bad colds and you get your attention diverted and other problems of the ear, nose, throat. And by the second one when it is spoiled, you say aggressive words, sarcastic language, all kinds of things that breaks the collectivity.

So either you suffer from a bad cold, so you cannot speak and when you speak you hurt others.

But the voice should be melodious and the language should be controlled. If we can control our tongue, 80% of collectivity we'll achieve. Tongue is first of all, of course, for saying things, which are sweet and beautiful. Let us find out what sweet things we are going to say to people who come here. Not expressing our views about, `I like it, I like that, I want that.' But on the contrary `do you like this, do you like this, would you enjoy this?' So the language should be directed towards others, showing interest and concern.

Another thing one should try is a physical treatment of your throat, it is very simple, I've seen is that, you push back your tongue and put, this is a physical thing, put

your chin here and try to push back your tongue as much as possible.

Now and hold your breath, push back your tongue as much as you can. Kuṇḍalinī will move further.

First you have done Allah ho Akbar, so you have bent backwards. By doing this, you see, you have allowed it to open the other way round also. You will see the sides; from the sides the Kuṇḍalinī will be opened out.

Another thing is that, Kṛiṣhṇa is very fond of butter. But in collectivity Kṛiṣhṇa principle, plus the principle of the Guru is mixed. When he becomes a Guru, then the collectivity starts; principles, principles of these two when they get integrated, then collectivity starts. And as a result of that, you get discretion.

So to improve the discretion part, is a very simple thing we do is to take vibrated ghee or butter, which is heated up and put it in the nose. But before that, we gargle our throat with the salt, which represents the Guru principle. Also you can take a little ghee or butter on top of a hot water cup and if you drink it that soothes all your sides because that is, Kṛiṣhṇa is soothed by that.

There's another thing called primrose oil, that you get in this country, primrose oil, two-three drops of that if you can take it in the water that will also soothe your Viśhuddhi.

So oil is the one that helps you. In your ears, if you can, put some olive oil heated up with some garlic in it, heated up, one garlic piece in it that's very good for the ears.

So the oil is the one that keeps your Viśhuddhi all right. Also the hair are to be oiled properly.

A lot of oil should be used before, say Saturday or something, so that when you have your bath you clear out your oil completely. And when you get conditioners here, is a good idea, but in India we use oil again, but you can use conditioners if you want, but make the hair smooth with it. And then you must do again, with your own hands, a nice massage or one Sahaja Yogi can do for another, a nice massage for the head because this is what I am preparing you for Sahasrāra. And you will be surprised, that your head will be very clear and thus you will be prepared for this Pūjā of Sahasrāra.

I would say you must order one gallon of olive oil. When all the Sahaja Yogis are coming, you should all be ready to give them a nice massage on their heads and also on their back bone and Viśhuddhi Chakra will be a good idea, will give them a better sort of a feeling for Sahasrāra Day.

As in India the custom is, if you want to sort of show the friend your hospitable nature, then like when Sudāmā met Kṛiṣhṇa, first thing he did, that he got all the fragrant things to rub on the hands and the body of Sudāmā.

Then he gave him a nice bath with hot water and, first, of course, he rubbed oil, a lot of oil on his body and then he gave him a nice bath, then he gave him nice clothes to wear. And Sudāmā was so enamoured by the love, because when you touch somebody with oil, you see, it's the Kṛiṣhṇa Tattwa acts because Kṛiṣhṇa is the one who represents the `Madhurya', the sweetness, sweetness of your character.

Doctor Rustom: Means honey, sweetness; also means spring, beauty.

Shri Mataji: It's a very beautiful feeling of Madhurya.

You see in little, little things they express Madhurya, like in poetry, in relating some events. When you get a very sweet feeling about the whole event. Kṛiṣhṇa's Līlās were all full of Madhurya.

Doctor Rustom: Playful sweetness.

Shri Mataji: It's like a sport, you see, it's a sport.

I'll tell you, how sweet he was like this. You see once Indra got very angry with him and it started raining very heavily.

So all the people, who were looking after, the cowherds were called Gopas and Gopis, they were all getting drenched and so he said: “Don't you worry” and he lifted the Govardhan on his one finger, the whole Govardhan mountain he lifted on his one finger and they all came under the shelter of that mountain.

So then he says to the Gopas that, “Now my finger is paining, you better support it with your sticks, that you have in your hand, otherwise my finger is paining." This is the sweetness.

Like once he ate, I mean he really was a thief, a little thief and fond of butter.

So the butter of the house was kept in a little pot and was hanging up, kept hanging there, so that no cat can reach it and all that, with a kind of thing we have a string, thing to keep that pot.

So he collected all the children and took out all the butter and ate it and the whole face was filled with butter, you see.

So his mother came and she took one stick and she said: “Now you have eaten all the butter." So he says: “I never ate any." The whole thing [face] was filled with it. “And these boys must have put something on my mouth, because they have eaten everything." So then he said, “See now, the whole day I work for your cows and when I come home, you just try to trouble me like this." And then he says that, “Now, I am your foster son, that's why you are troubling me like this." And she starts looking at him and then he puts his hands towards her, little hands and he said: “But I have kept some for you in my hand, to be given, though they have eaten everything." And puts it in her mouth, so that all her temper goes away and she just embraces him to his heart. And that's how the whole thing ends up into a sweet drama.

When Kṛiṣhṇa is awakened within us, we also can do all such dramas with each other and enjoy the frolics. Then we don't lose tempers, we don't get angry, we enjoy each other's personality very much.

So to prepare for Sahasrāra Day first we must prepare this honey for them, when they arrive. And nobody is going to scold the children at all. And the children are going to be very sweet. And they are going to sit very quietly.

Now let us see how big she has become. Come along Niranjana. You come here, I want to see how big you have become. Oh, such a big girl. Now they are going to sit like big people, they are not small; and what about

you Macchindranath, you have gone small or big? Let's see, will you stand up. How he has become so big now. You better sit like a big man `alright'? She's small, still this child is small. Ah now and you can't put that in the mouth. Alright, he'll keep it down.

So, now, sit quietly. All the children in London sit very quietly. Let us see, all the children in Vienna, how do they sit? Look at her, she is sitting very quietly, such a nice girl, she is and also Niranjana is very sweet and Macchindranath is the sweetest. You have to laud them, you have to laud them with dignity, laud them with praises, so that they settle down, you see, just laud them there.

If you have any questions, ask Me, that's it. Rustom brought this for Me, because he said the gold is cheap there and he said, this is not diamond, to make Me wear that, so I have taken out now My watch, so you tell Me, if it is all right for you, to ask questions.

Just imagine, this will be in the personal archives of Mātājī. This is Athena's dress. You see she wears it in the right hand, showing the Kuṇḍalinī on the Viśhuddhi Chakra. See, for her also our Viśhuddhi was very important.

Now Mister Reagan is going to Bonn, so give all of them a Bandhan, they are all planting all kinds of bombs in wrong places.

Gregoire: There is a big controversy because he is supposed to visit a cemetrey.

Shri Mataji: He will be caught up by bhoots. The only danger is, he should not become another SS.

You see, he is an actor, after all, an actor, how far can one go, you see. Why do they go to the cemetrey? I just don't understand. As it is, you are caught up going to, near any cemetrey. And going to somebody, who's an evil influence, anywhere, if you go there, any cemetrey. “If you go there, what will happen to you?" “You will all be caught up." Gregoire: So he visits both, first the cemetrey and then the concentration camp.

Shri Mataji: God save him. You see, most of the presidents of Russia, are now you'll find are dying of this problem and same thing this fellow is up to. You see it is a *[UNCLEAR]* when you want to destroy yourself, you go to your mind only suggests you wrong things. It's very wrong to go to any cemetrey whatsoever and to this concentration camp to go itself is dangerous, you see, or even to cemetrey, going to SS, is very dangerous.

I went to East Germany and they wanted, they showed Me that there was a concentration camp and all that. I closed My eyes, because I just wanted to bless all the souls in that concentration camp, so that they should not be hanging somewhere in a state from where they cannot take their birth.

And you see, what is happening to Israel today is because of this concentration camp effects, only and also the effect of, they went to, what you call, these bad Gurus like mahesh yogi.

One should not give importance to bhoots, then their life itself will be weak. But this is too much, to go to this SS-camp, because that shows such a compromise. This politic is nothing but a compromise. And then it is so mean, so filthy, that tomorrow if Hitler comes in, Reagan

will go and garland him, just to give a balance. And it is such an action and reaction, that you just cannot say, like some people told Me, that after all the Americans also went and killed the Japanese, so they are equally the killers.

So under these circumstances only one can say, that all these are wretched people, they have no sense of proportion at all. The compromise with evil, compromise with wrong doers and compromise at any cost, just to have an election, sometimes you start decrying democracy, because it becomes a demono-cracy.

So one could say, that one should have the desire and the prayers to God, that `Oh God, make Sahaja Yoga so successful, that people enter into the kingdom of God, where there is not such filthy things,' I mean this is the politics of the gutters. I feel the way it is, it's very very low level, everything is so low level.

We don't need anybody's votes in Sahaja Yoga. Our vibrations are our votes. I mean somebody is elected because he has good vibrations, that's all, just gets elected. That's what it is the centripetal and the centrifugal force, which works it out, which is so natural, not mental, so it doesn't compromise with something that is wrong. And those who are wrong, who are not up to the point, have to work it out and they can be again back. You see, which is a living force, but nobody harms anyone to that extent cannot harm anyone to that extent that we can say that is, like SS people, somebody cannot become like an SS person in Sahaja Yoga.

Nobody can harm to that extent. Because this is a living force and living force whatever is living, can always be improved.

But a plastic you cannot do anything you cannot. You cannot do anything to it. It is just like you have created it, a monster. It will pile up into a mountain, you don't know what to do, how to dissolve it.

So, I feel it is all such filth, that this fungus like growth has come up, this is all like funguses.

So they are at the helm of affairs, these fungi and I really don't know what to say about them, I mean they are that level. What to say! We should just dissociate with them, we are different people all together, we are flowers! So after Sahasrāra Pūjā, I am going to, as you know, to America also and I hope something will be worked out on the Viśhuddhi there. But first let us work out our Viśhuddhis in Vienna and we can work out the Viśhuddhi of the Universe. And the other side of it, which gives you a guilt, because when you speak about Germans, every German catches up here, thack! They are gone, finished. They are now born as Jews. And the Jews are born as Germans.

So what are you feeling guilty about? That's how the other Viśhuddhi also should be all right and our Sahasrāra Day will be a great success.

If we only know, that Christ is with us all the time and that our Āgñyā will not make us mental too much, but relax us from mental activity. For that a simple thing is, you leave everything at the Lotus feet of your Mother, finished. Your thoughts and your problems, everything.

Another miracle, I'll tell you one, recently. We have one Ian from Australia. He came with some paintings, he is good at painting and he was very unsuccessful, he could not get any job, or any publicity, anything.

So he came to Me and he said: “Mother, I don't know what to do, you just see my paintings." So I saw them, he has a very good hand, but more importance was given to other things than the human beings there, you see.

So I told him, you have to paint human beings better in details, than other things.

So he got worried, because he thought, he has to do now the face study and all that, so he was quite worried. I said, “you leave everything at your Mother's Lotus Feet." I was sitting in My dining room and suddenly I found everybody was smiling up to the end of their jaws. Just after half an hour, it happened, that we received a telephone call, that he's got a very good job.

That's why Christ has said: “Behold the Mother. Behold the Mother. Behold." Because, when you look at Me, because I create Nirvichara" you become Nirvichara.

So you have to say “Mother you are Nirvichara." And that is how your Āgñyā can be alright. And if you can put a light in front of you and say that your left Āgñyā will be alright also. That's how you keep your passage all right for Sahasrāra Day, because maybe this time I may really put a big blast.

Last time we had a Pūjā in Birmingham and it was a tremendous experience for all of them.

So the Vienna people should be prepared for the Sahasrāra Day.

May God bless you.

[... continued after present offering.] Who got married among these 54 couples we had last time? Ah, good, I am very happy to know about it. Ah, it was real joy and the 108 people married, really, it was like heaven, beautiful.

I was told, that you were asked for money, when you went there, twice. And I have to give an explanation for that, because, people said that nobody gave any explanation. But there's one point, I would like to say, that the money was taken, one for the presents of 54 marriages, you better tell them. Because you see even, if you have to give one dollar, it is 54 dollars, so I think they took $70 and the other money was taken for that land I was going to buy, so that's what it is.

So I mean, there was no hanky panky about it, the whole money was given to Me. No, no, not from My side, but from the people who collected, because it was done for the land, you know Gregoire we are buying, we have already bought it, in Vaitarna, the 42 acres of land, that this was the reason they had to collect that time. But they said, they never told us and some people in England. But that's why I wanted to just tell you that, because it is for your children, the school is going to be for your children and not for Indian children.

I mean, it was beautiful and the whole thing was done so well and I mean everything went off very well, but one should not have these feelings, because our attention should not be on material things. It is not a very good idea to have attention on the material things, because these things spoil the joy of everything. I mean nobody is

making money there, you know that very well. This is how also we kill joy.

These are joy killers. Or, if you have to spend on someone, say some friends are coming, or something, then you should be happy to do that. Instead of that if you start counting your pennies. It is joyless.

[Continued after offering of presents.] The generosity is most enjoyable thing, I think. I enjoy My generosity very much. And all the time I am thinking, how I can increase My enjoyment of generosity.

War does one good thing sometimes. That people get out of the materialistic attitude, one good thing.

But lots of bad things are there. But this is one thing, I have seen, when the war shakes a man, he thinks, what's the value of all these things I have been fighting for. But if you get Nīrānanda, after that you don't want to have any joy from material gains or material things, you just do not want to have. I mean you feel so secure with it.

So you didn't ask Me any other question? The trouble is you all get thoughtless. No question? Not anything? At least ask how to perform the Pūjā, or something? Question: Can you explain Nīrānanda a little bit, Shri Mataji? Can you talk about Nīrānanda?

Shri Mataji: You see, you can only describe it, you cannot explain. Where there is complete joy, then there is no happiness and unhappiness. You don't feel happiness or unhappiness; these are the qualities of the ego and superego.

[Aside:] Translate it.

In Sahaja Yoga, as you grow from one to another, there are different types of Ānandas.

Like we can say, the spirit, when you see the spirit, you get an Ānand, called Swānanda. That means you feel your spirit yourself and you feel very happy. Then you give realisation to others, you get Parānanda, joy of others. But when you get the enjoyment of well-being, in health and materially all right and everything all right, everything in `Santosha', in complete satisfaction, then it's Brahmānanda. And like that you start feeling higher and higher joys within yourself. Because your nerves start opening to new dimensions.

So you can say that at the Kṛiṣhṇa level, you get Kṛiṣhṇ’ānanda, where you get the sweetness, the Madhurya. And when you see your generosity, then you get Shivānanda. And when you are with children, you get Gaṇeśhānanda. And that can be described, all those can be described, but Nīrānand cannot be described, because it's Mahāmāyās' joy. All these joys put together is Nīrānanda.

So there is no place for ego and superego at all. The complete Sahasrāra is opened out and nothing but the complete rapport is established with the Divine.

And there is a pouring of light all the time in the head and the light going back, that you have seen in My photograph. As if the Sahasrāra becomes like a sucking child from the Universal Mother, sucking the joy inside and it is again reacting back. It would be like the waves reach the shores and then they are again repleted, they go back and then they form a pattern.

Now the joy out of that pattern, how can you describe? The only thing about Nīrānanda is, that you have Mahāmāyā so close and so far away, that's the speciality.

Completely thoughtless, silence there, complete silence, you don't think. It's just silence you cannot put into words any more, because the words break with the force of the Ānanda. They cannot hold it.

All right? Now explain, how you are feeling, you better explain now.

Any other question, beautiful question? So far, you see, at human level, one feels only the pains or pressures on the nerves, but never the Ānanda but after realisation only, your nerves start feeling the joy. Alright? Anything more, anybody has to say? Yes, there is.

Question: The Goddess Kuan Yin, Shri Mataji, can you tell us something about it?

Shri Mataji: Kuan Yin, you want to know about her? That's an incarnation of one of the... I mean in the Chinese mythology you find the incarnation described of Kuan Yin. And actually She is the one, who is the Vruddha, is described as Vruddha, she is the one, is the aged one. Because Kuan Yin was born to a king, she was the daughter of a king. And she was the Virgin form of the Goddess and she would not marry, so her father got very angry with her, that she is not married and he threatened her, because he had arranged her marriage with some great king, you see. And when the marriage did not take place, father was so angry and annoyed and felt very humiliated.

So he took her to a hillside and threatened her that “I will throw you down." And actually she was thrown down

from the hillside into a valley and he thought, that she must have been dead. But there was a tiger, which held her and he carried her along and then he looked after her. And when she grew very old, quite old, then she came out of her hermitage and she started treating people and many people got cured by her, but she was quite old, then the father recognized her, because father was sick. She went and treated the father also and she started curing people and that's the Kuan Yin. If you go to Hong Kong, you can see her statue, the face is very much like mine, absolutely, but she is older looking and her shoulders are bent, quite bent. But she came much before Christ and the Buddhist felt, that people wouldn't give her up, because she was so much regarded as the Mother of Mercy.

So they included her in the Buddha thing.

You don't need translation? Anything else? Question: How can we be more aware of you in our daily life, in whatever we are doing, not in meditation, in whatever we are doing?

Shri Mataji: See Gregoire, the Western mind is not conditioned so well for that, you must understand.

Now when I went to Himālayas, to Dharamshala, they just advertised, that there is Devī Jāgra, that your Devī will be awakened. They know, that there is Devī within them, that your Goddess will be awakened.

And about 3,000 people came from villages, about 20 kms away, also some of them walking down to that valley, where there was a nice lake also and they were just joyous and singing that Devī is coming.

They were already aware of My coming. And they came, sat down, I gave them a lecture, they closed their eyes with complete reverence, with folded hands, just anybody who even opened the eyes had such Śhraddhā for Me, as if they saw the Devī herself.

For them no problem and I was talking to them, I asked, “Any questions” of course there were no questions, but the wind they felt was so strong and the wind that was going to them, was coming back and there was a wall behind Me, it was hitting the wall and from the wall it was coming on Me and I was feeling so very cold, you know, it was not such a cold day, it was a very sunny day. And the tent, they had erected was only showing that there was some wind blowing and something happening there.

But the rest of the whole, all the atmosphere, the trees were all silently watching everything, not a single movement. The birds, everybody was there, looking. The monkeys were sitting, the birds were sitting and all other animals, like dogs, things and all were sitting very nicely, not a single sound. Nobody felt it.

So they are conditioned that way, with the atmosphere, with all that background they have. And there are seven temples of Swayambhūdhis, seven temples around of Swayambhūs, Vaishna Devī, Naina Devī, then this, what you call Gangla Devī, they have seven of them, Naina Devī, all of them are around. And this was just in the center of it. And to them, they started, when they got it, they said, “we have got it, we have got, we have got” “we have got"; nothing be told. Now here the conditioning is there.

And even that there was Military and there were jeeps passing when I was coming, they saw Me, they had to salute. And the gentleman in charge of the command, he came down, three times, just to see Me.

He saw Me off at the station, I mean, as if all of them knew. And they were singing the song, “You, the person that belongs to our hills.", “Balowali-Cherawali” the one who is of the tigress, the one who is the daughter of the mountains.

The first name of the Goddess is Shailaputri, as you know, that Shailaputri means the daughter of the mountains.

So to them, I was just their own. They were waiting for Me, they knew, I was to come, I came, they got it.

So that's the good conditioning. You are conditioned the other way, never recognize anyone.

Even when we were going to Pathankot, the train was late and somebody at the station said that Mātājī has come and the train was late for two hours. Everybody, the officers, the kulis, everybody came to the platform. They started getting realisation.

So many got realisation.

And this American lady was there, sitting, she was feeling very nervous and bad and she was thinking, what is Mother doing, why is She giving realisation to the kulis all these things she was thinking stupidly, she wanted to run away. And there were some ladies from Rajasthan they heard, that I was there. They all started singing the song of the Goddess at Delhi railway station.

So the conditioning here is bad. The part of the conditioning that is bad, first of all is this way: That the mind is spoilt by wrong identifications. Like some actress, you see, like Bardot sort of thing, or Marylin Monroe sort of thing, you see, everybody's attention will be on them. Our mind is made like that. You, if you see the way the statues are made, everything is on that line. Or else your mind is spoilt with reading such funny things, which are in the market, which you read, all these things.

So, you see, so the whole attention is either on sex or on material things.

So how can it see something beyond? Now, even, supposing, you can see beyond Eastern things, material and, this and that, still Mahāmāyā is such, that she puts your attention on test. But that's the only escape I have. See the point. Now the escape that I have I use it not deliberately, I must tell you. There is no deliberations. It is automatically, it works out. And with that your attention is judged. Now the best way to do, is this way: `Why can't I not recognize Mother? I have seen Her, raising the Kuṇḍalinī of the people. I think too much of Christ.

What, I have not seen Christ, have I? I have never met Him, I don't know, whether He was there or not.

But I have seen our Mother and She has given so much to so many thousands of people and She has been with us.' But the Western mind is such that it will pick on something, by which they will not recognize.

Say, I'll tell you how. Now, Easter Pūjā we had in London, alright? Now you must understand, that when you give Me flowers, you ask for flowers for your life and you have

to give a little money to Me, if you want to have money also, it is important. Not in person, but in the Pūjā. But these people brought lots of sweets for themselves, food for themselves and for Pūjā they were not left with any money, but on the contrary, they said, that they are running short, as if I have to pay for it.

And like Garanga said, that can you give your Tama-Mana-Tanna. Tama is your body, Mana is your heart and Tanna is all your property, everything, can you give it to Mother? He asked them, just think of that. And they were quite stunned, Sahaja Yogis, by such a question. But everything is mine, you must know that.

But all the Indian Sahaja Yogis said: “Yes, we will." So now I said, that that's wrong. You must collect some money for the Pūjā, I had to tell them. It's very embarrassing. I'm saying the attention, I'm saying the attention, you have to see where it is. And you have no idea, as to thousands of pounds I have spent Myself. But now the people who had arranged dropped out of Sahaja Yoga. An old Sahaja Yogini, she dropped out.

So this is what is the understanding cannot come easily because your attention is on all these things. Then I play tricks on you because it is not important, how many Westerners come and how many Easterners come to God. For Him everybody is a human being. If I am in Maharashtra, say, for five years, most of the Maharashtra will be there. But it is for you people, you have to seek that yourself, saying, why can't I be aware, what's wrong with me, why? Is it Ego? So, you see, the attention, your attention, I must say, I judge it every moment, because there is a centripetal and a centrifugal force. Now the

other side of it is also, supposing you are too much fond of some people, say you are Christians, you want Christians to be saved, or you are Muslims, you want Muslims to be saved or you want whatever to be saved. Then I give you a lesson through them only, that you learn, no more of these.

Families, for example. Family, you get so fed up with the family, like Gregoire gave Me his family thing today. It is like that. You just don't want anything to do with them. It is that way.

So this is.

Then apart from that other attentions you have, like your positions, your jobs, your... all this is too much, the main thing is the Moksha. What is it after all, what do you need all this for? And then you find, that the idealism that you have also keeps you back. Like I have seen people when they come to Sahaja Yoga, they think it is a good way of expression of your idealism, your power. You see, the power game also starts with the Western mind, very common.

And then also people start seeing it sometimes, like some people said that, Mother, even I now feel attached to women, sort of thing, nonsense and all these things, you see.

So I don't know, what to say, that shows that the Deities are very weak. They have no strength that means that, that you are still doing things, which you just should give up in no time. The sin against the Mother. And on top of that the conditioning is such, that why should Mother run my life? I mean, who has got time to run your life actually? You see, so one must know, that with all these

things you are not the first. First are those from the Dharamshala.

So you have to develop that competition with them. How are they surrendered? Why are we not? What are we thinking, where are we? You see, in this world those people who are regarded as top, are the lowest in God's realm. You see, in the other direction. Then you should say, `Why am I so low grade, that I cannot recognize the joy, the source of joy?' `What is my background?' `Why am I like this?' Like a worm, still crawling.

That's what you see, that sort of a feeling, with you should know that if I am asking you to come and all that, it is not that there is any shop here, nothing is selling, you have to sell your goods. Again it is Mahāmāyā.

Looks, as if I am trying to please you. You should please Me *[UNCLEAR]*. And then ask a question: `Why can't I please Mother? What's wrong with me?' Like in India, or even in Dharamshala when all the ladies and men came, they must have washed their clothes, you see all new clothes. Whatever it is, they brought all their ornaments, whatever they had, they brought it and whatever they had pawned also. They must have asked the fellow that the Devī is coming, how can we see her all properly dressed, combed properly, all nicely dressed and they all came as if they were going to a big festival.

And they gave Me things, which I tell you, of such immense joy, which were, you may say they are not so expensive, but their heart. I mean they had given Me whatever they had, sort of thing; because I could feel their heart in it. And the whole understanding, that we are meeting the God.

Like they showed some photographs in Birmingham and there are two, three girls from India, they just started crying. This is not the way, she's God and God's photograph, this way, to spoil the Devī's *[UNCLEAR]* photo, God's photograph, to be spoiled like this. They just couldn't bear it. If a negative person takes the photograph, then the photographs come out very funny and such photographs were shown, two, three and they were very upset. I am that, no doubt, I say that, but also I am Mahāmāyā.

You have seen that in your photographs; your cameras have shown you. You can't see it, because you are not so sensitive. Even animals can know, the tigers can know, the serpents can know, the birds can know, the trees can know. Why not you? So that's what you have to decide yourself. It is you who has to ask for it, not Me. Better? Very good.

May God bless you.

Contents: 1985-05-04 **Talk to Sahaja Yogis, Nirvikalpa, the day before Sahasrāra Pūjā, Laxenburg Castle, Vienna, Austria**

It is gratifying to see so many Sahaja Yogis have come to celebrate the Sahasrāra Day. Without breaking the Sahasrāra, we could not have achieved the ascent en masse. But the Sahasrāra which is the brain has gone into too much complications in the West. And the thoughts are very much twisted, one upon the other. To keep Sahasrāra open should be very easy if the Western brains could understand and be aware about your Mother. When your Mother is the Deity of Sahasrāra, the

only way to be able to keep the Sahasrāra open has to be complete surrendering.

For that many ask Me, “How do we do it?" It's a very funny question. It is irrelevant. If your Sahasrāra has been opened out by someone and luckily that is the Deity before you, it should be the easiest thing to surrender. But it is not. It is difficult because the attention that has come up through the cells of the brain expressing itself through the cells of the brain is polluted. It is impure. It is destructive. It's poisonous and when the nerves are spoiled, the light of the Spirit does not shine on the nerves. And you feel the inability to surrender. Normally, it should be the easiest thing to do.

So we have to mentally approach ourselves. We have to talk to ourselves and say to ourselves `What are you doing? What is surrendering? It is enjoyment, it is just enjoyment, then why I cannot surrender? What is lacking in me? Am I a very low level person? Am I the one who was just saying I'm a seeker but I'm not. Am I dishonest person that I cannot surrender? If so, what am I proud of? Myself? If that is the situation, then why am I so much enamoured by my ego?' What do you have to surrender? A drop has to dissolve into the Ocean to become the Ocean and a drop cannot be greater than the Ocean, can it be? So what is the surrendering? Surrendering of our conditionings, of our ego and the artificial barriers we have built around us.

One can approach mentally, one can approach emotionally and also physically we can approach ourselves.

We can approach ourselves through mantras, through seeing ourselves, through knowing ourselves.

But one should know this is the greatest of greatest opportunity for you, not for the Divine. If you are not available the Diving can find its own ways of fulfilling its last culmination of expression. Even to understand how immense the task is, you need a surrendering heart.

Only through mental approach when you arrive, you develop a petty ego that you are doing a great work. Like I telephoned to America saying that I'll be coming. There's a very big scientist in Los Angeles who is an Indian Maharashtrian fellow. He missed his Nobel prize, such a great scientist. He telephoned to Me immediately saying “Mother I am coming to New York to receive you. I'm taking leave for fifteen days. When you are here I want to be with you. What else is to be done? As it is I am doing Sahaja Yoga by the way at my own convenience, when ever I get time. That's what Im doing, isn't it? But I would like to travel with you to Europe to all the different places with you to spend some time, otherwise, what am I doing here?" But what I have heard, that people are arriving at different times for Sahasrāra Day. I was amazed. It's typical Western mind. By the way, Sahaja Yoga is to be done, mostly by the way. It should be convenient.

It should be a weekend. When just by the way for a holiday, we can go to Vienna. There, of course, by the way, we'll have a Pūjā and by the way Mother will raise the Kuṇḍalinī. She will awaken our Deities and then by the way we'll be enjoying the blessings. No sacrifice can be done for God. No time, they have no time. Everything

is by the way. It's rather amazing, for war people give up their lives, for destruction they work so hard, day and night. But for construction of humanity for the ultimate goal of Divinity, in the West, how many there are who really surrender? If it suits, then we'll be there. Sahaja, this is Sahaja style. We should reach Sahaja. I heard about this many a times. There are still many who take that kind of an attitude towards Sahaja Yoga. It is sometimes surprising for Me.

If I go to a village, people take leave for fifteen days, one month. In Rahuri people take leave for one month to prepare for My coming. One day leave for them is a very big thing. They are the people who deserve. It's not what you dress and what you eat and what you have. It's what you can give and give up.

The tags of mundane life are to be cut off. You must understand. It's a progress of people like slaves tied up to chains; chains of desires, of complacent-ness, chains of lethargy, chains of ego, which is like a log! So we have to understand ourselves. Everybody has to understand one point that through you the salvation of the world has to come.

You are chosen for the emancipation of the whole humanity. The Divine wants you to work as a channel for the beautification of this universe for the ultimate expression of God's love.

When I say this, I find suddenly the ego coming up automatically. On the contrary, to surrender to fill up your vessel with the bliss, the bliss of Divinity, so that when you go to others you pour on them the beauty and

love of God. It is for you to understand yourself very well and not others. Don't blame anyone.

It's so precious that no words can describe the greatness of these moments which we are spending together. You have to feel it within yourself, the assignment that is given to you through your own Spirit, through your own state. You can fulfil the assignment. But lack of faith in yourself cannot give you surrendering powers. Surrender is the opening of Sahasrāra, keeping it completely open so that Nirvikalpa state is established within us. There should be a regular progress of improvement, regular progress of the opening. Have you ever seen any lotus or any flower that blooms, blooms and in between again does not bloom and then blooms then collapses then blooms? Have you ever seen such a nonsensical phenomenon in the nature? You come up, again you go down, again you come up, you go down. Have you ever seen a tree that comes up, again goes inside the mud, again it comes up, again it goes back into the mud, blaming other people? Have you seen any animal which started growing, then it becomes a dwarf, again it grows, again it becomes a dwarf? Even these huge palaces which have been built so beautifully for us. Do you see that they become small suddenly and then collapse and then again they blow up. Only balloons of ego and superego does that. And when you are identified with that, you, too become very peculiar personalities. The lotus of your Sahasrāra is open now. It must open more and more and more and should not suddenly collapse, again open, again collapse. It's a very complicated phenomenon. You can see in the West and you can be

very much surprised sometimes. To Me it's sometimes very shocking to see. Suddenly someone will come “Oh, I'm very nervous about this thing, I'm very nervous about that." Another person will come and tell Me “I want to leave Sahaja Yoga now." Another one comes and tells Me “Oh, it's too much, I cannot go any further with it." So we must realise that there is something very peculiar within us, something absurd within us, that's why it happens. We go forward, backwards, forward, backwards, al I the time. What is this pendulum? That cannot be Sahasrāra. Sahasrāra is not a pendulum. It is a lotus.

So the pendulum is the Chitta, is the attention. The attention that moves from left to right, right to left, goes on like that all the time.

But the area of Sahasrāra is the realm of God, When the Brahmarandhra opens fully, then the heavens open within yourself. The Kuṇḍalinī which has risen up and given you realisation creates that subtle opening, by which the Divine starts pouring all its subtleties inside your brain. But if you're pressing it from both sides with these balloons, sometimes opening, sometimes closing, sometimes opening, the Divine recedes its attention. You must know that. The attention is receded back and if it is done many a times, the Divine doesn't bother.

So it is you who has to achieve that state and all of us can achieve that state of Nirvikalpa. In that there is just progression. After Nirvikalpa you cannot come down. If somebody Is still going up and down, up and down, he should know he is still not up to the point and he should face up to himself and tell himself or herself that `No, I have to be into Nirvikalpa where I do not come down.'

The people who are not in the Nirvikalpa state are not going to be saved. I am very sorry to say that.

They are not going to be saved. They will be punished. May not be the same way [as] those who are not realised Souls, but they will not occupy the seats in the realm of God Almighty. At least you, must reach the state of Nirvikalpa. Do not blame any circumstance. Do not blame your father, mother, brother, atmosphere, this, that. There's no need to blame anyone, “Because somebody came we were influenced." What is the matter with you? I'm here, you are not influenced by Me? How are you influenced by somebody who is so stupid obviously, so dominating? That means what is your level? So tomorrow I have decided to tell you how to be at the state of Nirvikalpa. As I said, we can approach mentally. But mentally I say you take this medicine and you do not take the medicine; that is just a mental thing. The medicine is kept on the cupboard. You are just the same and then you say “Mother, yes we listened to your lecture." So the keynote of tomorrow's Pūjā as I have decided that you have to be at the Nirvikalpa state. You can say this Sahasrāra day is a very big day because I never threw such an ultimatum before. Because now we are established as Vishwa Dharma, as the Universal Religion. We are not like other religions where, after the deaths of the incarnation, people started the religion and did whatever they wanted to do with that. In our living time we are going to make ourselves that instrument which will represent the Vishwa Dharma. We have to have strong Deities within ourselves. We have weakened them by all our mistakes, doesn't matter.

They are weak because traditionally we haven't got the strength. Doesn't matter. But now this Religion has been established. We cannot have black spots any more. We've done all the choosing, the training, everything. And you all have to jump into the boat now. Theres no more time left for us to dilly-dally.

Those who will be left behind will be left behind. It's a very intense period now, you must understand.

The intensity of the period is not by the way. It's not any more Sahaja Yoga. It is Mahā Yoga now. And you have to become Mahā, you have to become great, otherwise you cannot be there. You have to jump out of all these things.

Tomorrow I'll try whatever is possible on My side. I'll work it out. There is a serious matter. I must tell you that once I've established the Religion I don't want to have any holes in it. I avoided it because I was not sure. Now I know for sure that there are many who could be called as Nirmalites. Because no more black spots on the beautiful sarī of your Mother. It has to be absolutely highest quality. Gradually we used to drop people, gradually worked out this. There's no time left now. As I have told you I'm going back to India. Tomorrow I'll be able to tell you how gradually you have got up to your Sahasrāra and to get to Nirvikalpa you have to really dedicate yourself fully. [***1985-05-05***.] It's not a matter of convenience to come to Sahaja Yoga. It's a Sahasrāra Day. You have to cross the Himālayas. If you read the lives of the people who tried to travel up to Kailāśha, you will know what hardships they have gone through. I've taken you very sweetly, delicately up to that point, but

don't get spoiled by that. You'll all puzzle out into thin air unless and until you are in the Nirvikalpa state.

I'm sorry I have to say that here, in Austria. This is the place which should demarcate the end of our journey to left and right. Because “my husband is like that” `my wife is like that” “because my child is like this", you are not going to be excused. Whom are you telling, your own Spirit? Tell your Spirit.

Does it understand? It takes away your vibrations, it takes away your joy, it takes away your position.

Nirvichara is very easy to establish. But that alto some people have not. What about Nirvikalpa? You have to take it up very seriously.

This may be the last Sahasrāra day we are celebrating in Europe, maybe, I don't know. It's not that Mother is only happy if there are people of higher qualification or higher calibre. It's not that. I have very great concern for those who are lost, who are left out. But sometimes through My experience I think such people get spoilt. My love is not far spoiling you, is not ruining you. It is for your emancipation. Is for you to enjoy the beauty of God's blessings on you. Even now if there are people who are not righteous who are not truthful, who are not virtuous at the Dharma stage, then what can I talk to them? And then if they are not even the Spirit, then what am I to do with them? The ideologies, the talking, the discussion and arguments do not lead you there. No they do not.

It's meditation. What is meditation? Is actually facing yourself and correcting yourself with the full understanding as to what you are. We have to create

ideal human beings. That is what is the Vishwa Dharma, otherwise we have many adharmas going on.

So many religious activities in the name of all the great incarnations, which are nowhere near the incarnation, just the opposite of it.

This Nirvikalpa state has to be established once and for all, so I don't have to then struggle with you.

The group of people who'll attend tomorrow's Sahasrāra should be able to establish that state, otherwise they are just like the People who are newcomers. They are coming for the first time, or ten times, or eleven times, or hundred times. What difference does it make? To Me it is clear-cut. I have short time, because the instrument has to be alright. If you have to expedite the growth of the instrument in a proper way so that the God of Love, God's Love flows and the God of that Love feels happy about it. We have to create such beautiful flowers that He appreciates, that He does not destroy. The spectator of this play has to be satisfied so that He postpones His destruction. That's why I said the time is short, time is very short.

If we want our children to grow into the realm of God, they are great saints who are born, if you want to give them a full chance of the enjoyment, then let us first of all become proper parents and not people who just live with illusions. Everything in Sahaja Yoga cannot be explained. I cannot explain. I cannot because you don't have those powers to understand.

Like a girl said “Mother I want to have the sun." Because people told her “The weekend will be terrible.

There won't be any sun." Within fifteen minutes, the sun was shining. Within fifteen minutes. The wind started blowing, all the clouds settled around Vienna, beautifully like the Sahasrāra and the sky opened as I want your Sahasrāra to be open. All the nature is so anxious to work it out. But you must learn to cooperate with your Spirit. It's not a cooperation that is just by the way. It is to be the Spirit, the becoming of the Spirit fully. Is very important. Nothing should stop that.

I hope today's announcement will help all of us to have that understanding of our responsibilities towards ourselves and towards our Creator. It's nice to praise Me for My love. It's nice to praise Me for whatever has happened, but to be very frank, I do not know if you are praising Me. I do not feet tile praise because I Myself I am not Myself. I see Myself as separate and then I tell Myself that “See, you are Ādi Shakti alright, but you have spoilt your children, you have not done full justice to them. They take everything so easy and mundane." So you have to tomorrow take a vow within your heart. It's not the words that are important. It has to be living action of your being. That should prove it, that should convince you that we are fully surrendered. And the effects of that you will feel in your own personality, in your own being, in your own manifestation.

With so many Saints, why should I have any worry of spreading of Sahaja Yoga? Because there are some who drag you down, there are some adamant people and there are some still who are possessed, there are some who are murmuring souls. Just don't pay any attention to them. They'll be all lost. Doesn't matter.

We have to create the great day for us to be proud that we belong to this great religion of truth. There has been no religion so far which is the Religion of Truth. It practices something and preaches something and it has nothing to do with the incarnation. You have to do something that people should say we can see our Mother in this person.

Today is the day when I want to bless some children. I've blessed many children. I would like to bless all the parents also to understand that they have to contribute a lot for the up-bringing of the children.

There have been some very good tapes they have made in England, how to help the children to grow properly in this crazy Western life. And the one who has been the greatest enemy of yours worked in this place. He's the one who has ruined you and you had to commit sin against the Holy Ghost. Sin against your Mother, Now at this time in this place we have to turn our face to hope it will work out.

But just think in your mind what have we sacrificed so far? No sacrifice is sufficient. But have we sacrificed anything? That will make you understand that your Mother has given you your second birth without any difficulties. She has taken up all the labour pains upon Herself. Now you are grown up and you have to understand that now you are grown up people and you can't behave like children. That is over now. Now you are grown up people, you have to become responsible for this Mahā Yoga and for this great Dharma that we have established. The Dharma that integrates all the Dharmas. The Dharma that purifies anybody who comes near. It's

the Ocean of all the rivers. All the rivers flow to this great Ocean of Vishwa Dharma.

So we have to mould ourselves to fit into the new pattern, the new rhythm, the new music of Divine flute. Unless and until that happens, I do not think that Western people have much chance. If you have come for Sahasrāra, be prepared. Tomorrow I would like to work out as much as possible.

I'm working 24 hours. Not a single minute I waste. And in the same way I hope you will dedicate your 24 hours for your emancipation and the emancipation of the whole universe.

May God bless you all.

[Gregoire makes a pledge to do justice to Shri Mataji.] [Shri Mataji receives and names some children individually.]

Shri Mataji: Thank you. Thank you very much for this promise. Today I thank the sun and I thank the wind and now I thank you for this promise.

I'm a very simple, innocent Shri Mataji, can be pleased very easily, but do not play games with Me.

Do not play games with Me. Innocence can be very powerful also. Don't play games with Me.

I think let us meditate for about ten minutes Would be a good idea.

Gregoire: So Shri Mataji suggests now that we mediate together now for about ten minutes, so let us close...

Shri Mataji: Keep your eyes open.

Gregoire: I was going to say `let us close our eyes.'

Shri Mataji: I am sitting here, where are you going to meditate? Meditate on Me. Keep your eyes open, just keep your eyes open. Now all the children should put their hands like this, all right? And watch Me.

Lift your tongues and put them back as much as possible. Turn it backward. Let it feel the bliss of the Divine on its tip. Now put your chin down, touching your... don't close your eyes. In complete surrender, put the chin. But don't close your eyes. Pay attention to your Sahasrāra. Loosen your hands fully on the sides, make them loose. Sit straight.

Do not touch the palate. Now breathe in. Do not push back the tongue. Keep the tongue where it is. Breathe in. Now raise your stomach, without taking out the breath, upward, pushing the air upward towards the lungs. Push your stomach in. Attention on the Sahasrāra.

You start seeing light through Sahasrāra.

Sort of the Sahasrāra becomes like eyes. Now leave it. Leave it now. Raise your head. Now put back your heads. Put the fingers [in the ears]. Put the attention to your Sahasrāra, that's all. Don't say anything, no mantras.

Take out your tongue, push it back. Take in your breath. Push the stomach. That's good.

Now watch Me continuously without blinking. Without any pressure on the eyes. Attention on the Sahasrāra. You can do it without blinking.

May God bless you. This is it, physically, we have worked out our attention, on our Viśhuddhi and on our Āgñyā. The left Viśhuddhi is still there. Now put your head more on the right side, loose, like this.

With the attention on the Sahasrāra, looking at Me. Put it loose. Hand to be loose. Loosen it.

Now better. You feel the Kuṇḍalinī rising? Let us put ourselves into bandhan after raising our Kuṇḍalinī. Raise. Attention on your Sahasrāra. Don't close your eyes, push back your head. One. Again.

Sit straight.

Take it up on your head. Two... three. Now a bandhan. One, two. Do it properly, systematically. All of us should do properly. Three... four... five... Try to wait as I am doing it... six... seven. Still we have not done it properly. We all should do in one rhythm. Let's do it again.

One, slowly... two, with attention on the Sahasrāra... three... How do I do it?... four... five...

good... six, attention on Sahasrāra... seven.

Rising? Let's have the last binding... hāa! Now see.

Clear? Tremendous.

May God bless you.

Gregoire: If you permit I'd like to say that if there are some people who cannot decide that Sahaja Yoga is the most important thing in their life, they should not come to the Pūjā tomorrow.

Shri Mataji: Ha, of course. For tomorrow's Pūjā we should not have people who are not at least in Nirvichara. Means if they still think that “Sahaja Yoga will not suit me” and all that, we don't want such mediocres. Please don't come. Nothing will work out with them, they are useless people for Me, absolutely. If they have to come to the Pūjā they must know that, you have to be of a calibre, otherwise please don't come. There are many who think

like that, that Sahaja Yoga is the solution and that I am the chosen one for that solution. Such people should only come tomorrow.

Otherwise all such people who think, this kind, even now. Please, forgive Me. I want you to forgive Me. I cannot have you for Sahasrāra Pūjā, it's too much for Me to work, with such adamant nonsensical people here. I don't want such adamant nonsensical people to come. If they think they are doing some obligation, they should know that there's no obligation on Me, but it's obligation on you. Please none of you, of that kind, should come. I could feel it. There are some sitting within you.

So all such people should not try to come and disturb us. They should get out of Sahaja Yoga, work it out and then come back. I don't know how much chances they have, but whatever it is.

You must know that to come to Sahaja Yoga is a special privilege and anybody who thinks like that should not be here. I'll be very thankful. Thank you very much.

Contents: 1985-05-05 **Sahasrāra Pūjā, Laxenburg Castle, Vienna, Austria**

Today, in this beautiful place created by the Queen of Austria, we have gathered here to perform the Pūjā to the Sahasrāra. When we enter into the realm of Sahasrāra, then only we have a right to do the Sahasrāra Pūjā. Before this nobody talked about Sahasrāra, nobody did any Pūjā to Sahasrār. This is your privilege that you are in the realm of Sahasrāra and that you can do this Pūjā, perform it, it's your right, you are chosen for this. It is a very privileged place for you to enter into the

Sahasrāra of the Virāt, to reside in the brain as cells of that Sahasrāra.

Let us see what is the quality of the cells of Sahasrāra. These are specially created cells through the working of the Swādhiṣhṭhāna. Passing through all the Chakras, when they arrive at Sahasrāra they are equipped to handle the brain's activity without getting involved into other elements in the body. In the same way the Sahaja Yogis are not to be involved with the other cells, human beings, of the body of this Universe.

The first thing that happens to a Sahaja Yogi at the Sahasrāra level [is] that he becomes beyond, atīt.

So, many things he transcends. [He's] kalatīt, he goes beyond time, time is his slave. If you have to go somewhere then suddenly you discover that everything is working [at] about the same time when you are able to do it. Like you are, say, to catch a train and you arrive late at the station, you find the train is late for you. Things work out in such a way that you feel they are all active for your complete convenience.

So you go beyond time, kalatīt.

Then you go beyond Dharma, Dharmatīt: means Dharma becomes part and parcel of your being. Nobody has to tell you, `You do this,' or “you do that,' you just don't do it. And whatever you have to do it, you do it.

When you go beyond all these Dharmas, that are the human Dharmas, human Dharma is that his attention gets attracted either with lust, greed, at something and then he cannot pull out his attention.

But now the attention becomes Dharma atīt, means the attention loses its Dharma. The Dharma of the attention are such that we have to put the Dharmas taught by the Prophets to control them, because we are coming from the lowest level.

So these Dharmas exist in our being and start showing and when they attack us, then we have to have some measures to control it.

So we build up our Dharmas, our rules and regulations and control them, the Dharmas, which have come to us from lower conditioning.

This is the greatness of human beings that they have made their own Dharmas, established on top of the lower Dharmas. Like carbon has, say, four valencies, it has to be in four valencies, it acts according to the four valencies. It cannot make it six. But human beings can make those valencies established which are supposed to be representing the human Dharma, the manu Dharma.

But, with the Sahasrāra ascent, the attention loses that quality: means, you don't have need, there's no need, to put Dharmas, restrictions upon yourself. You don't have to discipline, but you get disciplined automatically. That is the first sign of a person who is belonging to Nirmal Religion, that he's pure, attention doesn't get attached or attacked by anything whatsoever, it is so pure. Like the Lotus leaf, the water doesn't stay on it.

So you become kalatīt. You become Dharmatīt. You become Guṇatīt: means, the three moods in which you are born, left, right and centre, you go beyond them. The left one is the one by which you have emotional attachments of your attention. The second one is the

physical and the mental attachments and the third one, the attachment to the Dharma, attachment to be righteous and making others righteous, of disciplining others and disciplining yourself, which is the Sattvika. Where a person tries to control all his enemies of lust, anger, pride, vanity, attachments and greed. All these restrictions on the attention get lost and you become a free person of complete wisdom. Your attention itself becomes Dharmic.

So you lose all your Guṇas and you become sat Guṇis, means virtuous, but not by discipline, but spontaneously. You become righteous spontaneously.

Sometimes such people puzzle you: like Christ took a hunter in his hand and beat people who were selling things in the presence of God, in the sense, in front of the temples. According to [Divine] laws we should not have temper. But this temper is a temper of a Guṇatīt and such a temper is a spontaneous happening, which is not to be analyzed. [It] has to happen.

The temper of the Devī on the Rākshasas, the killing of the Rākshasas, Kṛiṣhṇa's samharas [destruction], Kṛiṣhṇa telling Arjuna that, “You have to kill all these people, they are all dead already." They all get explained because you go beyond.

So it's the atīt, [the] beyond conditions [that] arise.

Only the one who can control is beyond. The one who is in it cannot control it. If you have to pull out the ship you have to be on the shore. The one who has gone beyond can only do that.

So you go beyond, that is atīt. But, when it comes to the knowledge about such a person, you cannot think,

because such a person is beyond thinking. You cannot describe, because such a person cannot be described. You cannot say why Socrates agreed to take the poison, why Christ agreed to get crucified, that's beyond human comprehension. That's how you behave, beyond human comprehension. And you are not to take certificates from human beings. Your certificates come from God Almighty and not from these human beings who are at a lower level. It would be like a dog writing about human beings.

So you reach a state where it can be described with the [Sanskrit] word `a', means, `without', `without'.

So such a person is without thought, he doesn't think. Such a person is without greed. Such a person is without lust, devoid of. Such a person is said to be ashesha, out of which nothing is left out. Like when you want to make a vacuum, you go on creating the vacuum, reach any point but the vacuum cannot be complete because it reaches a point, all the time, where you find some part of it has to be remained. You cannot have a complete vacuum. But such a person has a complete vacuum; vacuum of all the negative, aggressive qualities, it doesn't exist. Complete.

Such a person is [an] eternal being. Nobody can kill, nobody can harm, nobody can hurt. The anger of anyone or respect of anyone does not touch such a person. He's not disturbed by insults or non-insults.

He's not elated by praises because he's devoid of the capacity to enjoy the moves of the ego.

So the third state where he reaches, he gets the blessing of the word `nihi'. Nihi is the first word of My name, but in Sanskrit, when you combine it with `mala', then it

becomes `Mātājī Nirmalā Devī'. But the word is `nihi'. Ni which shakes [a] little, `nihi'. That means `sheer'. Or when a `i' is added to it. But the first nihi means, without, devoid. And `nira' means `sheer'. Like when you say Nirānanda, Nirātmā; sheer Ātmā, sheer joy. Kevalam, the only. There is nothing but joy. But this word is used, nira or nihi, used in two forms as I told you. One for saying `without' or `devoid of'. The another form is [means] the only, absolute, the absolute.

So here the joy becomes nirānanda: absolute joy, nothing but joy. It's complete freedom.

So you have all kinds of joys, as I told you before, you have swānanda, the joy of the Spirit. Then you have got Brahmānanda, the joy of well-being. You've got leelānanda, krishnānanda, where you have the joy of the play.

But when you reach the state of Sahasrāra it is Nirānanda: means, sheer, absolute joy. Though the name `Nīra' is My name, it means `absolute'.

So when you put such an adjective before anything else it becomes absolute. Thus you become absolute. And when you are at that state of absolute then there is no place for anything else to be there but yourself.

But let us see what is absolute. That means it is not relative, it has no relative qualities. Absolute cannot be compared, atulaniya, it cannot be compared. It cannot be related to anything, it is absolute. It cannot be comprehended because it cannot be related to anything else through which we can comprehend.

It is absolute. Whatever way you try to know it you go away from absolute. Wherever you try to analyze the absolute you are away from it.

So this is what, at Sahasrāra, you get, nirānanda.

In different stages of Sahaja Yoga we had to start from Sharīrānanda, means the Ānand of the body, Mānasānanda the joy of the Manasa, is the psyche. Then you can say Ahaṁkāraffnanda, where you have to have the satisfaction of the ego. But the state has now to be established within us is of Nīrānanda.

Then what is the question of fear? What is the question of talking about it? You cannot talk because how will you relate it? I cannot say, “It is like this, it is like that." There are no words for absolute to describe. Only by negation, `not this, not this, not this,' what remains is absolute.

So you reach the state of absolute and that is the state [at which] a complete communication is established and in that communication you have nobody else but The Absolute within you. That is the Sahasrāra Pūjā you are here for. That is the level to which you should aspire. That should be the ascent.

We should be established within ourselves. We don't have to go to Himālayas, we don't have to do anything drastic. Remaining in this world you have to become the Absolute, the only, kevalam. There is nothing like `how' for it, you just become, you just become, like a flower becomes the fruit. It's all built in, within you. Allow it to work out. Just by surrendering you become that.

Surrender and, you'll be surprised, you will be at the state where you will enjoy your absoluteness. It is absolute love, it is absolute compassion, it is absolute

power. The words stop, the description stops, you just become the absolute and feel your absoluteness through it with that oneness. If somebody is not with you, you don't worry. There's no company needed. You're alone, enjoying The Absolute. There only you can enjoy the absolute in others also, in the best form, without seeing anything else but the absolute.

May God bless you.

I'm just in Dhyāna, I don't know how to get out of it.

***Contents: 1985-05-06*, Public Program, Day 1, Seekers of the Beyond, Gusshausstrasse 25, Technische Hochschule, Vienna, Austria**

I bow to all the seekers of Truth.

It is very important at this time to know that human beings are not complete, that there is something more to be achieved to be complete. Whether you go to the north or south, east or west, you do not find people joyous.

So the conclusion should be that whatever has been our so-called achievements, has been of no avail.

On the contrary, in the modern times, say about twenty years back we can say, so many new words have come up, which people like Me can't understand. Like tensions, like problems, I don't understand. But all these have come to us through various channels and are settled in our conditioning. While people have talked against conditioning, that we shouldn't have condition, we have conditioned ourselves with all these theories and talks about something that is unknown. Like psychologists, you have to go to a psychologist as if everybody is an insane person. Everybody must have a lawyer and must have a

psychologist to hang around. There is no need to have a psychologist for sane people.

So instead of improving we have gone down.

There are certain diseases that have developed now in America, like AIDS and all that, have come to us through our bad conditioning by Mister Freud. You cannot analyze a human being by asking questions, because it's just a mental process. Whatever we think and whatever we project through our mental processes are all artificial, are man-made. That is how we live in a very relative world and we do not know what's on because we are so confused.

You ask anyone, “Did you follow?" They say, “I'm confused." I mean, in say about thirty years back, nobody would say like that, nobody was confused this way.

And to put it upside down they'll say, “That means we are aware." So the knowledge before you, whatever just now you have discussed, is the knowledge of the roots. In this, our modern development, the tree has grown too big and we have lost all the contact with the roots.

And to get to the roots is an urge within us, naturally. That's how there are seekers and seekers of the beyond. Every aware person feels that there's something wrong somewhere, that why is it that we get so confused, because we are not related to the Absolute. But is there anything that is absolute within us? That is what we have to see clearly from many other scriptures and also our scriptures which are written thousands of years back. How can you write them off completely? They were not liars and they were not confused. They were very clear-

cut. And they all talked of the Spirit within us, of virtue, of righteousness, of peace, of bliss.

So whatever we have to seek has to be traditionally built in a spiritual ascent. But those people who live with mental projections always prefer to have something absurd and new and sensational as something to truth.

Some sort of an ego trip. Whatever you are seeking has to be based on the traditional acceptance and cannot be something out of the blue, denouncing everything else which was worked out from ages. I would say it is the modern ego which refuses all that is there and wants to accept that is something new, may be absolutely stupid.

Like in India, we have some very well-educated brahmins, very mentally equipped, projecting all the time on mental level. They know Sanskrit, they know what is written down. But they asked Me have I heard about something called Dharmopine, all kinds of words.

I said, “I never heard these words, from where do they come into your hand?" Which saint in India has said that be stricturous, which scripture in India has said it, which Bible has said it or Koran has said it, from where do they get these words which I've never heard before? They said there is something like Shaktipath.

I said, “Where is this word, show Me." Now can you imagine, one person called Viṣhṇutirth, wrote one book, one book sixty years back, sixty years back, something nonsensical and they all believed it. And all these great people, who are so welleducated, suffering from high blood pressure, suffering from paralysis, heart trouble, cancer, every sort of disease.

I said, “At least your Guru should look after your health. By following this special book which you thought was something great, what has happened to you?" They were quite amazed.

I said, “You are all people who have read Sanskrit, you tell Me in any one of the books you have read these words? I have not seen anywhere, nor exist. Because Shaktipath what you are saying, is nothing, but you are all possessed." And after that I think everybody took a note from there and have been trying all these tricks. And it really entices a modern man to go to something new like a Guru-shopping going on. Thus these horrible cults have been formed.

From 1970, I've been talking about it clearly, these cults are horrifyingly money-making processes and as a result you'll all get sick. They were all against Me. You must know that it has to be based on the traditionally accepted experience. It cannot be something absurd that people tell you that you take out your clothes and start jumping. It was also said in the same book, that people start jumping like frogs.

Now just think of it, are we going to become now frogs or earthworms? We have to become superior human beings, we have to get to the Absolute which is within us. That's what Christ has said.

He said, “You are to be born again” to Nicodemus.

And Nicodemus said that “Have I to enter into the womb of the Mother?" But Christ said, “No, you are to be born of the Holy Ghost. Whatever is born of the Spirit is the Spirit." Very clearly, very, very clearly.

But we forgot. And then the religions that started on these great incarnations of truth were all false.

Like a tree that grows and it starts forming into sects and sects and sects and ultimately it goes to nothing, loses all connection with the main tree. You are to be born again, but it has to be a living process of the living God. It cannot be something artificial that somebody puts the hand on your head and says “You are baptized." So also same about Islam, what Mohammed said they did just the opposite, same about Christianity, Hinduism, everything is in juxtaposition.

So by changing religion nothing is going to work out, it's like changing clothes. Or by going to these cults, only you'll become a pauper or an insolvent, or might become sick.

So it is important to understand that whatever has to happen to us is based on a traditional ascent.

Our evolutionary process has taken from amoeba to this stage. First of all, we should say the carbon.

If the carbon had not played its part, there would have been no amino acids and there would have been problem creating life.

So we start from carbon onwards. Carbon is a matter, as you know. Then in evolutionary process you go further and further that the whole universe was created and then from amoeba you became a fish and from fish you became a tortoise and that is how evolution took place.

All these processes, which took place within us, are recorded on our central nervous system. And they are expressed as centers, subtle centers of energy within us,

which has been already described to you. But these different centers have been adorned by a deity, or we can say like a fish which came out first. Now the fish was the first leader and that is how all these different centers have a powerful symbolic deity, we can say. Now, when your evolution has to take place, it has to move through this channel which has got these seven centers, carbon being placed below the Kuṇḍalinī, which you can see in the map.

So, when you move upward the essence of your being changes, is being evolved and these are the milestones of your evolution.

But as you know very well that in this brain of ours, whatever we know is one thousand of what we can know. As described in the Patanjali Yoga there is a All-pervading Divine Power around us.

But you have to feel it, that's the point is. That you have to feel that power, which you have not felt so far, though you have seen it working. We have seen that every flower can become a fruit and there are billions and billions they are changing into fruits at different times of the season.

This great power we have to feel on our central nervous system as our ascent is established. That is the first thing that should happen to us.

Now in the Bible the ascent of the disciples is described very clearly. That when the Holy Ghost blessed them, it was the breeze, Cool Breeze of the Holy Ghost. Like Ādi Shañkarāchārya has described it as Salilam, Salilam, means very cool, pleasing.

So when this Cool Breeze came in they got their Realisation, they got their second birth as a result of that Cool Breeze. Now then they started using a very strange language. Now this was not that they started speaking German or English or Indian Sanskrit language, it doesn't mean that. But they started speaking the language of the centers, the Chakras.

There are some Sahaja Yogis here, if you listen to them, if they have to tell you about you, what's wrong with you, they will not say that you have got cancer or you've got diabetes or you've got madness, they will not say that. They will say, this is the center out of gear or these are the combinations of the centers out of gear. That is the strange language for a normal person. And also because their hands are feeling the Cool Breeze and it's blowing also the Cool Breeze vibrations, then they try to fulfil your centers with that power. You might feel that they are moving their hands in a funny way. And some may think they are mad, possibly.

If you go in a madhouse, the people who are mad think all sane people are mad. Like our Prime Minister Jawaharlal Nehru once went to a mad house and one mad man came and he asked him, “Who are you?" So he said, “I am Jawaharlal Nehru." So he said, “Oh, you mean the prime minister." He said, “Yes, same I mean." He said, “You will be all right, all those who come here think like that; when they come here they are all right." So this is the situation. When people who are realised Souls, who are one with the Divine, when they behave, it might look to be little odd to other people, who are not yet knowing about the Divine Power.

But today the situation is very dangerous. Now the problem about Christianity is so dangerous that they are challenging the sanity of the disciples of Christ. The theologians, the ones who use their brains to understand Christ, they follow Paul. When I read him, I said, “Who is this one, this Paul?" He was the one who tortured the Christians, he was the one who suffered from epilepsy and he is regarded as a great incarnation in the Bible. How can he talk about Christ, who is he? Kahlil Gibran has written a big chapter about him: who is this strange man, Mister Paul? Followed by Augustin. Whole thing is nothing but a mental projection.

To understand Christ you have to go beyond your mind. To understand anyone of them you have to be a realised Soul, otherwise you cannot understand Him. Even if you have blind faith, as the Catholics have and they don't want to talk about it, because the whole thing was done by Mister Paul himself. And they are challenging now the disciples, who were the realised Souls. I meet many intellectuals, they think that Paul was correct and that these disciples of Christ were not intelligent intellectuals. How much Christ knew about intellectuals? How much books did He read, to what university did He go? How much education one needs to know God? This is how they have shattered so many faithfuls. This is blasphemous. They must first of all get their Realisation and then they will know what Christ is. And what His disciples were. This is an aggression, I feel, of the intellectuals on the faithfuls, a new type of crucifixion.

In India none of the saints were educated in any university, nor Rāma or Kṛiṣhṇa went to any university as

such. And we can understand this better, because we have tradition of understanding an incarnation in our country. And then they make a picture about Maria and all these people, insulting Her chastity. And they bring Mozart, who was a realised Soul, into such a shameful shape. It is an attack, it is an attack, I again tell you, it's a hitlerish, worse than that an attack on all that is sublime, all that is Divine, all that is pure. But the time is different, they don't know, they cannot go very far with that.

Now you people, who are seekers, must realise the importance of this time because this is the time we are on the verge of ascending or absolutely getting destroyed. You have to stand by it and see for yourself that you get your Self-realisation. That you know your Self and you go beyond this mental projection and this ego and achieve that absolute, that eternal life for yourself.

Of course, you cannot pay for it, it's absurd. It has to work out. But Realisation doesn't mean that you first feel it and it's permanent, because we are very complicated people.

In the foothill of Himālayas went recently and there were three thousand people walking twenty miles distance came to program. Three thousand people. Everyone got Realisation and they are there, no more lost. They know about the Kuṇḍalinī, the Goddess and the advertisement was: “There will be awakening of the Goddess." That's all. Nothing more, nothing less. And thousands of years back a great astrologer called Brighu Muni, who is the actually the first pioneer of astrology in India, has written of these days when the Kuṇḍalinī will be awakened

spontaneously, Sahaj. In these modern times, in this Kali Yuga, it is going to happen and they were just waiting.

You cannot intellectualise the Divine. You have to experience it on your central nervous system. As a result of this ascent, the word `problem' will go away, the word `tension' will go away. The sickness will go away. You won't need psychologists and lawyers. You'll enter into the Kingdom of God, where you will be looked after.

Tomorrow I hope to tell you one by one what are the manifestations of Self and what one can achieve through Self-realisation. But today we should go in for the experience of the Spirit which takes hardly any time. And then we'll have it tomorrow in a proper way.

Now as it is, I don't know, if you would like to ask some questions to Me, because we shouldn't waste too much time on questioning. It doesn't help much, because question is again a mental project. But if you want to ask Me questions, you can write them down and I'll try to answer them tomorrow. Will be better idea than to divert the attention of people. You better tell your mind to keep quiet for a while, because questioning is such a common thing with us.

So tell your mind, `Just keep quiet for a while.' [Gregoire announces in German language the Self-realisation experience.]

Shri Mataji: Already they are in thoughtless condition.

[Gregoire explains more.]

Shri Mataji: You see, it is meant for really serious people, not for people who just come for lectures and things, it's

meant for people who are real seekers and who are truthful, otherwise it doesn't work out.

I am sorry.

[Gregoire explains more.]

Shri Mataji: To take the advantage of the Mother Earth you have to take out the shoes.

[Gregoire explains more.]

Shri Mataji: Open there if it's tight.

[Gregoire explains more about Self-realisation exercise.]

Shri Mataji: Moreover, I think there is one question in the minds of people that is there any condition on all that, there's no condition at all. Your Kuṇḍalinī will rise automatically and then, when you become the Spirit, you become your own master. And your Spirit guides you through vibrations. There is no condition of any kind.

It's already done.

Now you have to put your hands towards Me because all these five fingers, six and seven are the centers on the left hand side and one on the right hand side the sympathetic nervous system, which join together and become the centers of the parasympathetic.

So you have to put your hands just like this to begin with, just like this and you have to close your eyes throughout the experience, so you can take out your spectacles, because your eyesight also improves with that. You should not overlap your feet, but if you are sitting, squatting is all right. But if you are not squatting then you should keep your legs little parallel and both the hands on your lap, on the knees like this. And then we will be using the left hand for the desire, because this is

the power of desire, which you put towards Me and the power of action through your hand we have to work out.

So I have to tell you about these centers that we are going to ourselves open out with the Kuṇḍalinī's awakening. The left hand will be throughout like this, with the right hand we will be putting it first to the heart, where resides the Spirit. Right hand, right hand. I will tell you when we close the eyes. But I'm just now telling you so you understand.

Now in the upper part of your stomach on the left hand side, we are working on the left hand side the whole thing is, so on the upper part of your stomach. Now in the lower part of your stomach. Then you have to go upward again, upper part of the stomach on the left hand side, then on the heart, then on this side from the front, many people try from that side, this side. In this area where the neck and the shoulder makes an angle and then in front here. And then at the back. And then you have to stretch your palm and put this part of your hand here on the fontanelle bone area, which is the soft bone when you are a child and press it. Move it clockwise, seven times. To stretch it so that this thing touches here.

Now the first experience you have is that you start feeling the Cool Breeze of the Holy Ghost coming out of your head. Holy Ghost is the Kuṇḍalinī.

So that is our first time you get your baptism in the real sense of the word. Then your fingertips are enlightened, you can feel the All-pervading Power of God that starts flowing through you and tomorrow I'll tell you how to use It.

You do feel very blissful, joyous and sometimes you feel you have achieved everything. But I have to tell you that establishment of this second birth has to be done properly through group practice of Sahaja Yoga. And luckily you have very good Sahaja Yogis here and a very good center for you. For which you don't have to pay anything, but little time is to be spared to go and see those people or they might have a follow-on program for you, which you must attend. And the Sahaja Yogis are the people who have established it. In the same way you can establish it and they can give you Realisation. In the same way you can give Realisation, too. And tomorrow I'll tell you all other things you can do.

All right.

So today, be in a pleasant mood. In a pleasant mood. All right? And not to feel guilty about anything. That is the most important thing. You are the temple of God, only the light has to come. There is nothing to feel guilty. That is the biggest hurdle I feel in the West that people feel guilty for nothing at all, for all useless things. If they wear a black shoe with a white sarī they feel guilty. Any little thing, they feel guilty. You are supposed to be free people why should you feel guilty about anyone? Even your forefathers and great grand parents, there is no need to feel guilty for anyone. In short, you must forgive yourself and you must respect yourself. There's nobody like a sinner in My eye. I don't see anybody as a sinner. Christ has died for us, for our sins. Now why should we think we are sinners any more? Only we have to awaken Christ within us. That's all.

All right.

So, please have your left hand towards Me and close your eyes. Put your right hand on your heart. I think, you should put it inside the coat, would be better, inside. Now, in the heart resides the Spirit. It's the Absolute. But it is not in our attention.

So, you have to ask Me a very fundamental question. You can call Me Shri Mataji or Mother, whichever suits you. The question, `Mother, am I the Spirit?' Ask this question three times. You are not to open your eyes till I tell you to open, please. Because attention goes out through our eyes, keep it closed.

Now this question follows another question, that if you are your Spirit you become your own master, your own guide, your own Guru, guide.

So you put your right hand down below on the upper part of your stomach which is the center of the Guru principle, the master principle, which is built by many great prophets. Now, here you please ask Me another question three times, `Mother, am I my own master? Mother, am I my own guide? Mother, am I my own Guru?' Ask three times.

Now please take your hand, right hand on the lower part of your abdomen and press it. Now, keep the left hand towards Me throughout. This is a center which works out the Divine Laws, the Divine Technique and which is to be respected because through this only the Kuṇḍalinī would rise, awaken.

So you have to have the True Knowledge. Knowledge doesn't mean through your brain, but through your central nervous system.

So here you have to say something, because I cannot cross your freedom. It's your freedom that you have to ask yourself. I cannot force you for the awakening of the Kuṇḍalinī.

So here six times, because this center has got six petals, you have to say that you want to have the True Knowledge.

So you have to say, `Mother, please, may I have the True Knowledge?' Six times, please.

Now again move your right hand in the upper part of your abdomen, where the Guru principle center is there. Here now, to make the awakened Kuṇḍalinī move through this center you have to assert that you are the master, accepting that. Ten times you have to say, `Mother, I am the master. Mother, I am the guide. Mother, I am my own Guru.' You have to assert, with full confidence in yourself.

[Aside:] Hot, very hot.

All right, now, please say it ten times with full confidence in yourself.

Now please raise your right hand to your heart again. Here there are twelve petals.

So you have to say again with full confidence, `Mother, I am the Spirit, I am the Spirit, I am the Spirit.' Kuṇḍalinī is rising.

Now you have to know that the Divine is the ocean of love, grace and compassion. But above all it is the ocean of forgiveness.

So whatever so-called guilt you have please know that in that ocean everything gets dissolved in no time. Because you are the Spirit and the Spirit cannot be guilty.

So now raise you right hand in the corner between the neck and the shoulder, take it little backwards and hold it tight. This is the worst center everyone has. This you develop through feeling guilty. Put your right hand there, not the left hand. Left hand should be towards Me. In this center you have to say sixteen times, `Mother, I am not guilty at all.' This kind of guilt gives you all kinds of diseases, like angina, like spondylitis, all kinds of diseases. Now sixteen times, from your heart, please say, `Mother, I am not guilty.' From your heart, believing in yourself, `I am not guilty at all.' Even if you have been smoking or drinking or doing anything, just say that, not to feel guilty. Because this is the decision of the Divine.

Now if you still feel guilty better punish yourself by saying it 108 times. Better tell them, they can't forgive themselves. If they can't forgive themselves.

Now better? It's better.

Now please put your right hand on your forehead across and press it on both the sides as we press them when we have headaches. Now here, not many times, but from the deep feeling from the heart you have to say, `Mother, I forgive everyone.' Many say that it is difficult to say this, but it's a myth. If you forgive or don't forgive there isn't anything that you do. But if you don't forgive then you play into the hands of wrong people. From your heart you have to say it, once for all, `I forgive everyone, Mother.' [Aside:] Feel all the blisters.

All right. Now at the back, you have to put your hand at the back of your head. This is very important to press for your eyesight specially. Now without feeling guilty again, because this you have to say, because still you feel guilty. That's why I just want you to say without feeling guilty. Here you have to say that `If we have done anything wrong against the Divine, please forgive.' That's all. Ask for forgiveness from God or from Divine or whatever you want to feel that. But don't count your sins, don't think of them, just say it in a general way and don't feel guilty.

Now good. These are the mantras on these centers.

Now raise your hand on top of your head. Press it on the fontanelle bone area which was a very soft bone in your childhood. Now press it and move it clockwise. Bend our head a little. Seven times.

[Shri Mataji blows into the microphone.] Now bring this hand specially, slowly onto your lap. Please open your eyes slowly. Now there is no thought if you see within yourself so you can watch Me without thinking. Don't think.

Now put your left hand and see if there's a Cool Breeze coming out of your head. You can bend your head and see.

Sometimes it can be hot coming out. Now put the right hand and see if there's a Cool Breeze.

See now, just put the hand like this. Feeling the Cool Breeze? You have to certify yourself.

Good.

Now you may put up your hands to the sky. Push back your head and say, `Is this the Cool Breeze of the Holy Ghost?' Ask the question three times.

Good. Now put it down.

Now see, are you feeling anything.

Those who are feeling the Cool Breeze in their head or in their hands please raise your hands.

Look at that.

May God bless you! I bow to you all. You are great. Please come back tomorrow and try to establish it.

So many of you have got it. Now this silence you'll enjoy. Don't think about it. Don't think. Just go, don't talk too much.

Enjoy your Spirit. You have found it.

Be quiet and just enjoy yourself. Just enjoy.

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I bow to all the seekers of Truth.

Yesterday, those who have felt the Cool Breeze in the hand should put their hands on the table like this, because it has started already but while My speech is going on they will feel it more. Everyone can do it, it's all right, even if you have not felt yesterday.

So yesterday I told you that the truth has to be felt on your central nervous system. They say there is All-pervading Power which does all the living work. You have to feel it, it's not just a picture or a symbol or a talk or a

topic, but you have to feel that, this is the time! Because people have been talking about it so far, the time had not come. But those who told the truth did say about these times which are some special times.

So those who say that, “We believe in God" or, “We believe in Christ" or, “We believe in communism" or, “We believe in democracy” are just mentally believing into it.

I would say I am quite a great capitalist because I have all the powers. And I am the greatest communist because I can't live without sharing it with others. I'm a very happily married woman, at this age I am quite old and I am travelling around the whole world just sharing it with others.

So, you have to feel the capitalism within you, you have to feel the communism within you. You have to feel the humanism of Confucius within you. Whatever has been talked about, the theories, all that we had of a sublime nature, all are to be felt, the sublimity is to be felt within us, giving us joy! Even the virtue, the righteousness, the goodness, the sweetness has to be felt within us giving us joy, we should enjoy our virtue! That's why people did not believe actually in the truth but they had a picture of the truth. The belief was blind but not the truth. In Sanskrit we have two words for this. It means, Viṣhwas means blind faith and Śhraddhā means faith after enlightenment. Because we didn't have even the discretion, we had to take to something or other, we had to club under some ag. And then we got fed up, we thought this is not good, so take to another, then take to another, moving from places to places. Thus, a seeker of truth has been tossing and gets frustrated, unhappy.

I live now in London and in the Southwest of London there are 2,000 children below twelve years of age who are taking drugs. And nobody is worried about them, those who proclaim to be religious, going to churches, or Hindus who are having temples, everything, nobody is worried about that! Why are they taking drugs? They are taking drugs because they are seeking. They are seekers. Mislead, of course, but they are fed up with the mundane life and they want to go beyond. The first seven Sahaja Yogis I had, to begin with, were all drug addicts and hippies and of very serious nature! And they were seriously taking drugs thinking through drugs and alcohol they'll reach God. But all of them, after getting Realisation, gave up drugs next day. Because they were really very deep seekers of ages. They were very great souls born on this earth. But this is the last judgement. Those who will not take to the actualisation of the truth will be left behind. This is how you are going to judge it.

In the Sixtine Chapel in Rome you find Christ judging the people, the whole Kuṇḍalinī is shown there.

He is standing on the Āgñyā, it's very clear-cut for those who can see. But down below on a table what you find is a miserable looking Christ with all bones coming out kept by these stupid people. This is the image they want to project of Christ, because they want you to feel miserable about it. Can you imagine, with those bones, how could Christ carry such a big cross? But I must say Michelangelo knew how Christ looked as, he has shown Him as a big personality there. Such a person cannot be an unhappy, miserable creature. He has found joy, He is the source of joy, how can He be such a miserable

creature as we show Him to be? But we are conditioned to accept the picture they have projected, the image they have projected, we are conditioned. Even when we say that we do not want to take any conditioning, we go to the other side, we become ego-oriented, we say, “What's wrong?" Like in England we have people who colour their hair in all kinds of things, colour their clothes and move about, I mean, for nothing at all they waste so much money for nothing at all, paying so much for their hair-do.

So I said, “Why do you do that?" They said, “What's wrong?" I said, “It is wrong because if you put a dye like that in your head you'll become blind." And those who came to Me, some of them were becoming blind.

So with this kind of an ego we are enjoying our destruction thinking, “What's wrong?" On one side we conditioned ourselves too much, as somebody told Me that about fifty years back the husbands-wife relation was regarded as sinful. It is absurd! You better ask them, how did you come on this earth without the parents? So this kind of a conditioning brought forth this kind of an ego which took you from left to the right. But basically it shows very simple people, simple-hearted. That they accepted one conditioning to another conditioning.

Now, at this juncture we have to know we have to be in the center. We ascend through the central path, not through the left or the right. This is told by so many people that, “You have to be moderate about everything that you do." But the human nature is such, it goes to the extremes, whatever you tell them, it goes to the extremes. And then they suffer. Once the conditioning

was over of the sex they started going into a mad rush towards sex, I mean all kinds of nonsense they did. And they destroyed themselves.

When I said this in America in 1973 [1972] they were not willing to listen to Me and today they are the ones who are suffering.

Whatever it is, I must say that in the West there are great seekers born. They might have gone to any parts, doesn't matter. They have a tremendous capacity to ascend. I have seen that phenomena working and I am really enamoured the way people have come back to their Spirit.

So, it is the actualisation of the experience of the Spirit.

So, when you have the experience of the Spirit, what happens to you? That is also not known to many people. But first thing that should happen to you that your awareness must be expanded, that you should become more aware, there should be a new dimension to your awareness. Not through any hallucinations, or any, what you can say, a kind of a picture in the head. In your full alert mind, in your complete freedom you have to become collectively conscious. Your nervous system has to become collectively conscious. It's not just telling you something about, `Oh, you are brothers and sisters.' No, you have to feel that the microcosm has become the macrocosm. That means, on your nervous system you must feel another personality, the centers of all the people. That means on your fingertips you should be able to find out, what's the matter with the centers, the subtle centers of another person. And as it is the Self-realisation, you have to also know about your own

centers. Without going through any tests or anything, you should be able to say what's wrong with your centers. Now, if you have felt the All-pervading Power, this is the power that thinks, that coordinates, that organizes and that loves. Then it should act like a telecommunication. Sitting down here you should be able to feel the centers of anybody you want to think of, whether dead, alive or far away. You should be able to say whether a person is fake or he is a real personality of Divinity. That means your computer, the mind, that you call as the biggest computer that human beings have got, should become eloquent. Any knowledge that people give you, you should be able to say whether it is a True Knowledge or not. That is what in the Vedas is called Vida. Vida means to be known on the nervous system.

When you say Buddha, or you say Buddha, the one who is enlightened means, his nervous system is enlightened, that he knows on his nervous system. But they were alone, lonely people, one here and one there. Their awareness was a higher level, much higher level and they could not communicate with other people. That is why they were crucified, they were tortured, poisoned and also ill-treated.

So, it is you who should be able to decide, it is you who should be able to discriminate. This is the new awareness which has to be enlightening your central nervous system. Like, when we are human beings, we know what is dirt, what is filth is. If you want to take a dog along a dirty lane he can go easily, but for a human being it is very difficult to go through that because he can smell the

dirt and the filth. Man can see the beauty, man can feel the beauty, but not the animals.

So, in our evolution we have developed a awareness which we can call as a human awareness.

So when we rise higher into a awareness what happens to us, first thing that happens to us should be that we should know that we are part and parcel of the whole.

So, we can feel like My, this hand can feel this hand. If something happens to this hand, this hand knows and it can soothe the other hand. Then who is the other? If somebody gets cured with Sahaja Yoga or, say, with Me, there's nothing to thank, because who is the other? Whom do you oblige? But normally people do not want to jump. This jump is the most important thing and is the epitome of our evolution.

There is no solution to any world problem, to any national problem, to any city problem or to any local problem, unless and until people get their Realisation. I studied Science, I studied Medicine just to know what people talk about. And I reached the conclusion that science is absolutely incomplete unless and until the scientists are realised Souls. Medicine is incomplete, Physics, Chemistry, Biology, everything is incomplete unless and until you know the Divine laws. Christ was not a doctor, how did He cure patients? Just touch it there! Sahaja Yoga has cured people from cancer, from all kinds of diseases which they call incurable. How? Just by awakening the Kuṇḍalinī. Sahaja Yogis don't go to any doctor, they had become doctors without studying Medicine. They treat the basics. While science is analysis, like a tree has got some leaves and are showing the

symptoms of some disease they try to treat the leaves. But if you have to treat the leaves, you cannot do any justice, you have to go to the roots and treat the sap! And that is how, that is the only way you can treat the tree.

So, with Sahaja Yoga, when the Kuṇḍalinī rises within you, these six Chakras get completely integrated.

And the first blessing is the physical well-being. Because the elements which have created this body go into a complete balance and relationship, they act as an agent to create well-being for you. Diseases are caused by imbalances. When we go to extremes, imbalances are created and the diseases caused. For example, the cancer is caused by the over-activity of the sympathetic nervous system. For example now, this is the center in-between and the left and the right are the two channels which are working on them are sympathetic nervous system. When the over-activity takes place in this area then it gets separated and this starts loosing the contact with the whole.

So it starts working on its own, it becomes malignant. It has no sense of proportion how to grow, related to other organs in the body. That is how it overpowers other organs and tries to suppress them by which a person collapses.

So, through the awakening of the Kuṇḍalinī, what happens that these separated two sides of the center come back and are expanded by the energy of the Kuṇḍalinī.

So, the first manifestation of that is good health. The second manifestation of the Kuṇḍalinī, as I told you, is

the dimension of a new awareness, called collective consciousness. As a result of that the mental problems of human beings are solved entirely.

Mental problems comes to us from the left hand side. But, actually in the brain they cross over, so it is on this side you have the mental problems created.

So, when the balance comes in, as you see the ego and the superego in the brain, despite be pressing too much when there is ego or despite be pressing too much when there is superego, causing mental problem, it comes in the center to begin with. And when this center is awakened, both ego and superego, our Karmas and all that are sucked in. First it gives you a balance by which you become a normal person and by second happening it opens you out to the subtle Divine power. Which starts pouring blessings into your being and you are all the time in connection with that vital power which we call in Sanskrit as Brahma Shakti or in the Bible as the All-pervading Power of God's Love.

So the tensions are finished because it's all opened to go out. A thought rises and falls off, another thought rises and falls off, but we are on the cusp of the thoughts running all the time. In the center of the thought there is a place which is the present, this present moment, now. Kuṇḍalinī takes you through that central path and thus, a peace is established due to thoughtless awareness, you are aware but you are thoughtless.

So you start living in the present, you are not bothered about the future or the past, but in the present which has such dimensions. Because the past is finished, future doesn't exist, you enjoy the reality in the present.

So thus, the Kuṇḍalinī gives you that blissful feeling of thoughtless awareness.

But, if you want to think you think and that thinking is inspiration. Thus, you become dynamic in your expressions.

We have experiences of people who were not even artists have suddenly become great artists, have suddenly become great musicians, have become suddenly great poets, writers, speakers. Because the creativity flows from up downward and fills you up completely.

Some people have discovered something so rare that overnight they have become millionaire, also in Sahaja Yoga. Thus, the balance is created within you and your temperament becomes a satisfied temperament. We do not hanker after comfort, you are comfortable anywhere. This lifetime I'm born in a rich family, royal family, married to a well-to-do family and My husband is quite well-to-do. And I would say that I really, if you think from all worldly point of view, it's an overly comfortable life I have. But I can sleep on the street, I can sleep in the jungles, I can go on a bullock cart for miles together, no problem. Because a realised Soul becomes like a great emperor.

Nothing can enchant it, nothing can tempt it, nothing can discomfort it. Nothing can disturb it, nothing can upset it. Such a glorious being is the Spirit! But it gives you the truth. As you are sitting now, those who have felt the vibrations can ask a very fundamental question, `Is there God?' Ask this question three times and you'll feel tremendous vibrations on your hands. Any such

fundamental questions which are truths you will have tremendous vibrations and whatever is falsehood you feel heat or you might feel some blisters on your fingers.

If there is a patient who is a serious cancer patient you will feel tremendous heat and tremendous heat will go out of his body, the whole room can become so heated like a boiler. Same thing can happen to a person who is mad. But if there is a devilish person in the garb of a saint, you go close to him, you won't be able to stand next to him, he would be like a burning hot rod next to you. Such a person may appear to be a great saint, you see, may have got a big prize as a saintly personality because people don't know what he is, immediately you will know what it is. My granddaughter who was hardly about five years of age came to one of My programs where I was invited as chief guest of this, one of the great saints was sort of celebrated for a hundred years and she was sitting in front and there were many such people wearing orange clothes and things sitting, like big saints. But one of them was very tall and sitting there.

So she shouts at Me, she said: “Grandma, please ask this fellow with the *[UNCLEAR* maksi] to get out. He is emitting too much heat!" Another young, younger one, much younger to her, about three and a half years, she went to Ladakh, there was a Lama sitting and everybody touching his feet. And the parents didn't know, in embarrassment they also touched his feet, she couldn't bear it. She went and stood before him. And she said: “What do you mean? Because you are wearing this big thing and because you have shaved your hair, you think you are a realised Soul? What business you have got to

ask people to touch your feet?" Little girl of three and a half years. The truth has such tremendous courage, such a person is not afraid of anyone. But it has a temperament which is compassion. But this compassion doesn't say, `I am compassionate, I love you,' nothing, it acts, it works. It emits, it flows. Even from the glance of such a person, the compassion can be an ocean. That is the sign of a person who is a realised Soul.

So you know the truth, you become the truth, you stand by the truth. Like Christ stood against Mary Magdalene and He said, “Those who have not committed any sin can through the stone at Me." People like Christ have nothing to do with prostitutes, as such. But when it comes to salvation they can go to any limit. When it comes to compassion they go to the rigidous places like lepers and all kinds of things, they have no fear of getting any disease, no disease can encapture them. Can you believe that you all can have that capacity? You all have that fantastic potential within you! You have to just feel that potential.

You have to just get to that point. I would say if you take a television to a Indian village and tell them that, `In this little box you can see everything of the whole world,' they won't believe. But as soon as you put to the mains you feel what a fantastic thing this instrument is.

That is Yoga, that's the union, that's reality where, when you are connected to the mains the whole personality starts manifesting the Divinity through your being. Last of all, with all these things, with all the satisfactions of I, you become the joy. Joy does not have duality like happiness, unhappiness. The ego when pampered feels

happy, when it is not pampered or hurt it feels unhappy. But joy is the witnessing part. That you start witnessing yourself and witnessing everyone else. And seeing the thing as a drama, a play.

So the whole thing becomes a play. But this witness can correct the play. This cannot be done, supposing you are witnessing a play and you think there's something wrong with it sitting down here you cannot correct. But you become so powerful that the compassion just acts and the whole thing works out in such a beautiful way that miracle loses its own meaning. The miracle you cannot explain also.

I can tell you one miracle which I think you will be able to understand but not explain because it was all given in the newspapers as well, that when I was in Bedford giving a lecture like this in the presence of about 6-7 hundred people, one boy fell down from a bridge about 18, twenty feet. And the people informed the ambulance, the ambulance came and they thought the boy is dead now, because it was all stones there.

But they found the boy walked up, he climbed up nicely and he came to the ambulance. They asked him, “How did you do that?" He said, “I'll tell you in the hospital." [Laughter.] In the hospital he said that, “An Indian lady wearing a white sarī came in a white car, She got down and She cured me." They said, “There was no one on the bridge, we never saw an Indian lady coming, no white car came, no car came." But the doctors were surprised that he was cured, there was nothing wrong with him, not even a scratch.

So, next day he saw My photograph in the newspaper and he told the police, “This is the Lady who cured me!" And that is the time I was lecturing to people and there were 600 people who will say I was not there.

Now, this boy could not explain it, nobody could explain and they wrote to us and it was all published in the newspaper. But they asked him, “What did you do while you were falling?" He said, “I just said: Holy Mother, help me!" Now I cannot explain nor do I think it can be explained.

Another miracle I'll tell you which you can see in match, in photography, the cameras are very clever.

I went into a village, a very remote village and as soon I stepped in I said: “There must have been a very great saint here living." They said, “There was a saint who was a Muslim and who lived here that's how this is called after his name, this place is called after his name." While I was lecturing I felt tremendous force of energy going out of My head. And I felt the rapport is established with Him and I was enjoying it very much. And some people were taking photographs. There are seven photographs where a light, shaft of light, is going from My head towards a wall which is just a remote wall of a very old school. I was laughing and I put My hand there and the light stopped. This you can see in picture, in actual photographs. In so many photographs you can see many things like that.

But people don't want to see it. They don't want to know about it. They want to escape it. Why? Because this is the Last Judgement. You yourself will judge yourself! You

yourself will ruin yourself. You yourself will deny the right to know the truth.

So, you are responsible for your own judgement. Nobody else is going to be responsible. Everyone has a right to judge oneself within. Only through the ascent of your Kuṇḍalinī you can judge yourself. There's no way out, by analysis, by criticism, by anything you cannot judge yourself but through the awakening of the Kuṇḍalinī you will know what's wrong with you and how to correct. These are the most gracious times we have when we have a chance that we take this jump into the kingdom of God. The time has come to prove all the scriptures, all the incarnations, all the great prophets, God, Christ, everything can be proved by your own central nervous system.

So, the first happening is what we call the thoughtless awareness, but in-between thoughtless awareness and the higher position which we call as the doubtless awareness, this gap is to be bridged because still you are half way, you are not in the boat fully, one foot is still in the water and one hand is hanging to the boat.

So, you have to come up into the boat, settle down there because joy will fill you up very soon, but you must establish yourself. You must respect your Realisation. You can save the whole world. All wars will stop, all problems will disappear and human beings will live in eternal bliss and peace.

I am sure there will be a follow-on program for you, please attend it! When I come there are so many people but I assure you there are many people who are here who have reached the state of Nirvikalpa, into the state

of doubtless awareness. They just have to give you a helping hand, nobody is dominating you, just a helping hand to pull you out, completely. There is no power game, there is no domination, it is compassion, love and sharing. It is a unique phenomena and when I see it I really cannot believe how it has worked so wonderfully. When I see My children all over the world, the kind of friendship, the love, the purity of understanding each other is so great that the whole world should get it. Maybe one or two, maybe there're also mediocres, maybe. But you don't judge it by that, you judge it by yourself! It's just there, within yourself, which you have to judge. Get it, that's all! There is no obligation. It's a joy for Me to share it with all of you.

May God bless you all! We will again have a session of awakening of the Kuṇḍalinī. There is one thing I have to tell you at the very outset that our attention has to be enlightened. When the Kuṇḍalinī rises a happening takes place within and our attention which is outside is just sucked in. Like I would say of our attention which is like this spread out in this area just is pushed with Kuṇḍalinī like that and is sucked in. And when the Kuṇḍalinī pierces through then this attention which is still in darkness gets enlightened into a new awareness of Divinity. And the light starts spreading, slowly, slowly into your attention enlightening it fully. And as this starts moving you start getting the powers of compassion expressed, manifested. There are ways and methods by which you can raise your Kuṇḍalinī or you can give yourself a balance just by movement of your hands. These few things you have to learn. And the decoding of the

fingertips, what do these fingertips and these seven centers represent, that is to be known, that's all. But this knowledge becomes part and parcel of you because it is already there! Like this room is in darkness, as soon as put on the light the whole thing becomes part and parcel of the room because it was already there.

So, we have to close our eyes when I tell you that we have to keep our attention away from outside for the time being. Then the Kuṇḍalinī is placed in the Mūlādhār, the abode of the Kuṇḍalinī is made by the Mother Earth element.

So we have to use the Mother Earth to give us the strength as well as to suck in our problems on that center. That is the reason we have to take out our shoes and put your feet on the Mother Earth with all the respect to the Mother Earth. This hardly takes any time. But those who do not want their Realisation should please leave. Because it cannot be forced on people. God is not going to fall at your feet. He is not going to beg of you. It is the other way round, you have to ask for your Realisation.

So, now we start, please put your shoes aside and both the feet straight like this and sit comfortably without any pressure on the neck or on the stomach due to some tight things, just loosen it a little bit! Now, those who do not want to do can go, but please you must join in, because you have to keep, everybody has to keep eyes shut and nobody should be here who wants to just to watch the game, there's no show on, it is an internal happening, one must remember that you have to respect others.

Before the Realisation, I have to tell you that it is your own right that you should have it. That you should not feel guilty at all. That you are the temple of God. And that you have to enter into the Kingdom of God.

So you have to be very pleasant about yourself. Please forgive yourself and don't condemn yourself at all! As the Divine Loves you, you have to love yourself.

So, we will be having the left hand on one lap which is the true desire, asking for the true desire because this is the power of desire. And Kuṇḍalinī is the true desire. And the right hand is the power of action, so we ourselves can raise our own Kuṇḍalinī.

So that we become our own masters and our own guide through our own awakening.

Now, this right hand is first is to be put on the heart, then on the upper part of the stomach, then in the lower part when I tell you, then on the shoulder at the corner where it meets the neck in a way that it touches the back side. Then here on your forehead across, then at the back of your head, then you have to stretch your hand. And put it on your fontanelle bone area bending your head, you have to move it seven times, clockwise.

So, when you stretch it this portion goes on to there, fixes up and moves it, like that. It is, that's all you have to do when eyes are closed and then I'll tell you what is to be done. Again at the very outset, don't feel guilty! [Laughs.] All right, now please close your eyes and you are not to open your eyes till I tell you.

Please put your right hand on your heart and left hand towards Me on your lap. Now, you have to say or ask a question to Me, which is a fundamental question:

`Mother, am I the Spirit?' Because Spirit resides in the heart. Ask this question three times please. This is a very fundamental question. `Mother, am I the Spirit?' If you are the Spirit, the second question follows. Put your right hand in the upper part of your stomach. Push it in, your fingers. Now, this is the center of the Guru principle, the master principle, created by the great prophets. Here you have to ask the second question, because if you ask the first, the second follows: `Mother, am I my own master? Mother, am I my own guide? Mother, am I my own Guru?' Ask a question which follows from the first one. Please do not fix your attention anywhere, let it be loose and don't fight with your thoughts, they will disappear by themselves. Now, ask this question three times! Now, after asking this question you move to the lower part of your abdomen, stomach and again push your fingers inside. Now, here you say a thing that I have to request you to know that I cannot cross or go over your freedom. Now, you have to ask for the True Knowledge, the knowledge about the technique of the Divine, the laws of the Divine. Here the knowledge doesn't mean mental knowledge but on your central nervous system, on your awareness.

So here you ask, `Mother, please may I have the True Knowledge?' Now. Six times, because this center has got six petals. `Mother, may I have the True Knowledge?' Now, again raise your hand on the center of the Guru which is in the upper part of the abdomen on the left hand side. This center is now to be asserted for the rising Kuṇḍalinī to create a way for Her by saying, `Mother, I am my own Master. I am my own guide. I am my own

Guru.' With full faith in yourself. You have to say this ten times because there are ten Guru principles, the Ten Commandments within us.

With full confidence! Now, raise this right hand, with the left hand towards Me, to your heart. And now, please say with full assertion again, `Mother, I am the Spirit!' Without any fear, with full confidence. This has to be said twelve times. Believe in yourself! Forget about the past! As I told you yesterday that the Divine is not only the ocean of grace, bliss and compassion, but it is the ocean of forgiveness. You cannot do anything which God cannot forgive. To err is human, to forgive Divine.

[Aside:] Now, good.

This you have to say twelve times.

Now raise your right hand onto your shoulder in the corner where it meets the neck and hold it tight.

Now with full faith in God's love, please say, `Mother, I am not guilty!' With full assertion, sixteen times.

`Mother, I am not guilty! I am not guilty!' Don't count your guilts, don't count your so-called sins! Past doesn't exist.

[Aside:] It's too much to him., Better.

Please say it sixteen times! [Aside:] Ha!, Better now.

Now raise your hand to your forehead across please and press it on both the sides as if when you have headache. Now at this point you have to say, `Mother, I forgive everyone!' Say this from your heart, not counting how many times but from your heart. Please say, `Mother, I forgive everyone!' Many people think that it's difficult

[laughing], it's a myth. If you do not forgive or you forgive you do not do anything whatsoever.

***Contents: 1985-05-08*, Public Program, Day 1, This is the Knowledge of the Roots, Deutsches Museum, Munich, Germany**

I bow to all the seekers of Truth.

But the seekers of truth have to know the truth, at least they should know what they have to seek. It is to be understood that the seeking has to be in the tradition of the seeking. Like when electricity was discovered, it took years together for people to find it out and a scientist had to go from one to another, the experience of one, the indications of one and the futuristic ideas of the one were picked up and he started on that tradition, on that basis his own evolution as far as the electrical knowledge is concerned.

In the same way we must understand that there have been people who have been seeking for ages.

As in the West, you have grown so much outward, like the tree which has grown outside, there have been people in India, they have been going to the roots of this tree.

So this is the knowledge of the roots. If the tree grows too much and the roots do not reach its source, then we are waiting for a shock of complete destruction.

So today on such an important date, of the anniversary of the end of the War II, I think it is important for us to go to find out what are our roots. Any person who is aware in these modern times, who is intelligent, can see that there must be some sort of a reason for today's chaos

which is beyond human apprehension. Also we know in our humble hearts that we are not complete. There's something missing in us; if we were absolute, there would have been no problems for us.

So we have to see to the knowledge which describes the completeness of man. In the tradition of seeking, we can go, say for example, to Vedas, where the word `veda' itself means *[UNCLEAR* vida], means `known'. At the very outset, in the first stanza of the Vedas it's written that by reading all these books, if you do not know, it is all useless. Then we ask a question that when we read all the books, what is there to be known? It means that you have to know on your central nervous system the existence of a power within ourselves. The power without which we are indiscriminate, we commit mistakes, blunders, we create wars and in peaceful time also we are planning for wars. This power is the power of the Spirit, of the Ātmā.

This is the power we are actually seeking. But in the countries where there has been all development outside, then they do not know how to seek this Ātmā and what is the nature of the Spirit is.

So we have to go to various traditions to find out what is the common point between all of them. In the olden times, when these books were written thousands of years back, it is described in all their *[UNCLEAR* sadana kande] as the... where you have the... *[UNCLEAR* sadana] would be the practices or the penal side they have described the Kuṇḍalinī.

They have described that through the ascent of the Kuṇḍalinī only you can reach your Spirit. All the

Upanishadas, which are the second part of the Vedas, all of them have described the Kuṇḍalinī. Only thing the difference is that some said by doing this, by doing that, by abstinence, some said by accepting the right part, the central part, by building up your balance, all these different, different style of things to modulate a human being to lead a moderate life, they have built up their own literature. But every one of them exist, exist because they want to talk about your ascent to be the Spirit. There's nothing else but that, that's the basic point. And Kuṇḍalinī is the fundamental power which has to be awakened; all of them have the same. But it happens that a person who is more extrovert always tries to go to something new. And when he tries to go to something new, he forgets that there has been a tradition of that for ages.

And why should we suddenly accept a new idea? Confucius, Socrates, Abraham, Moses, later on Christ, all of them have talked about the Spirit. Mohammed Sahib has talked about the Kuṇḍalinī, calling it the *[UNCLEAR* assis]. And the word Kuṇḍalinī also is... has a meaning that it is a coiled-up energy.

So whatever I'm telling you is nothing new. Maybe new to you, but it is not new to Indians. Not of course the westernized Indians, are just the same as you are. But despite all that, even in India we had movements which were just new and absurd and anti all this traditional understanding. Time to time they appeared and disappeared, like we had Tantrism, before that we had another kind of a beginning of a *[UNCLEAR* charwak] style where only rational thinking was important. But all these

things vanished into thin air and people know exactly that the Goddess of this Kuṇḍalinī, the power of Kuṇḍalinī, is to be awakened within you. But only about hundred years back, we had some funny people who again started another kind of a new nonsense by saying all kinds of funny words that never existed in any one of these Vedas. And surprisingly, these books were translated into English much before than any other Vedas or all this because these were English-knowing people. And all those who went to India from, say, Germany, from Hungary, or from any other place, read those books in English and took all the ideas from there which were all anti our tradition. One of the books which I've come across was written by a gentleman called *[UNCLEAR* Viṣhṇutirth]. This gentleman wrote some sort of a book which became a bible for many nonsensical people.

Now in Poona, I went there and I met many very well-educated, Sanskrit-knowing Indians, who call themselves Brahmins of a very orthodox nature. And all these people who were following a particular Guru are suffering from funny diseases so much unknown to us like high blood pressure, diabetes, these diseases we didn't have in India before, tensions and paralysis, then cancer. We did not know these diseases in India before. And I asked them. “What do you do?" They said, “We are following this particular Guru whose name is *[UNCLEAR* Gulwani] and he is following this book of *[UNCLEAR* Viṣhṇutirth]." When I read the book, I was surprised; it has no relevance whatsoever to our traditional books, no relevance at all. He had used words which had no relevance where... could not be found in any one of these books.

He had written when the Kuṇḍalinī rises through Shaktipat, this word doesn't exist anywhere, then the people start jumping like frogs. Or they take out their clothes and start roaring like lions or tigers or jumping like monkeys. And all these stupid intellectuals were doing this nonsense. I said, “Where do you find this, where do you find this word Shaktipat? Show Me." There is no word like that anywhere. And I was amazed the way they were suffering, you see, hands shaking, eyes going up and down, nervous people.

I said, “How could you be realised Souls? You look like mad people to Me." And they confessed that half of them are already in the lunatic asylum. But I said, “What happened to your intelligence? First of all, know that you have to become a super human being or are you to become a frog or an earthworm? What is there in getting nude so special? Anybody can get nude, what is so special?" And some people described that when the Kuṇḍalinī rises, there are blisters on your body and you get heat in your body, all falsehood.

Kuṇḍalinī is your mother, individual mother. Everybody has a mother of his own. She is pure and She purifies you and She is the pure desire within you, the energy of pure desire within you. And the pure desire within you is to become one with the Divine. This is the energy that is resting in your triangular bone, whether you like it or not, it is there and this one is to be awakened by somebody who knows the job and you have to receive the realisation. And that is why a Guru, sat-Guru, started the system long time back.

But they were all realised Souls. Not only that, but they knew the technique of Kuṇḍalinī awakening.

They were not giving you stupid ideas. You don't become a stupid person when your Kuṇḍalinī awakens, but you become a glorified personality. But to an extrovert mind, these new ideas appeal a lot. And when you start taking to new ideas without seeing to the traditions, you then get into severe troubles.

Now in the West, when I'm in the West, I'm faced with the problem that people think that unless and until you charge money, they do not think it is worth anything. In the BBC people came and told Me that an Anglo-Saxon brain, I don't know, what is a German brain called? Is it Anglo-Saxon? Then the Anglo-Saxon brain cannot understand anything in which you don't have to pay. And that's the contention they have. But if they pay, Anglo-Saxon brain, if it pays, then it is willing to do anything that you tell them. They can act stupid, they can act idiotic, anything. But they must be allowed to pay. I was quite amazed at this understanding, but he says, “This is my experience." Those who are like this, how will they reach the Spirit? This ascent is not meant for the frivolous, not for the egoisticals, nor for the conditioned, but for the special category of people who are seekers.

As Blake has very clearly described, men of God will become prophets and they will have powers to make others prophets. But the mistake started in Greece to begin with, to bring all the Gods to the level of human beings. They don't want to have a higher image to look up to, but they want to bring all of them to their level so that they can go nicely down with an open heart to hell.

They cannot believe that there could be higher beings, that there could be something which is beyond all these human trivial lives. This is how they have accepted so many things which are absolutely dangerous to any human being. I would say Freud was anti-Christ. He was accepted blindfolded by all of you. Today the result is that people are dying of aids. When I went to America in 1973 [1972], they didn't like Me when I told them, “Don't go into these nonsensical experiments." And today, who's going to save them? Another disease has started in America where people under thirty-five years become insane, very common. The reason they give, that now these people have started living beyond thirty-five years, that's why they get this disease, imagine. It is something new that is happening, we must understand how we have got all these things within us. What have you been up to? Unless and until they become the Spirit, they won't understand. Unless and until you have that absoluteness within you, you won't understand. This absoluteness must come into your central nervous system so that you become a super computer. With this new power only, you can cure cancer, you can cure aids, you can cure all these diseases. Only a realised Soul can do that, nobody else can do it. We are under ignorance.

We are part and parcel of the whole. Microcosm is a part of the macrocosm. You have to become, that doesn't mean with brains, but you have to become on your central nervous system a part and parcel of the whole. Without that there is no salvation for human beings at all because all these theories are taking you towards destruction. What you will be giving to your children is a

much worse world than what you found it. It's nice to say, “Today is such a great day of reconciliation." But I wonder, unless and until we know the Spirit, I cannot guarantee, or I cannot say with guarantee, that we'll not have the Third World War of complete destruction. No use carrying banners of peace, stopping the atomic invasion, all that is of no avail whatsoever. We will not be destroyed by atomic bombs; we'll be destroyed by ourselves.

That is why it is absolutely important at this time to know ourselves. We cannot be indifferent to this important point. Specially I request you because you are seekers of truth and you are the ones who can save the world. It is such a responsibility on you people that you have to know what is your Spirit and what is the Spirit of others, how you have to enlighten others.

I've been to Himālayas and you'll be amazed that in one day 3,000 people came down from hills because they were told that the Goddess of Kuṇḍalinī will be awakened. They are not educated like you, they are not aware like you, they do not know much about life. But they know one thing for definite: that Kuṇḍalinī awakening is the only way to reach the ultimate. They have pure intelligence. They don't have the ideas of others which have come to us through books and all these things, but they have a pure intelligence of understanding that if you have to go beyond, something has to happen within us which is a living process of a living energy. It cannot be something which can be manoeuvreed; it cannot be something which can be thought of, but a happening which is a living energy. And

this is to be realised by the West. I don't know how to make the Anglo-Saxon brain understand that. Originally, all of you are just the same. And the worst part of it that most of the seekers are also born in the West. Even the little children who have taken to drugs are seekers of truth. They are ending up into jails, then some are ending up into lunatic asylums, these are seekers of truth of such quality. They don't know what they have got from past life.

They don't know what quality they are and they are frittering away their life on nonsensical things. It is easy to make you understand mentally, but still I would not say that your Kuṇḍalinī will be awakened.

It is a living process which has to work out in you that you have to rise in a spontaneous, Sahaj manner.

We cannot force it. Like a seed, when you put it in the Mother Earth, it has to sprout spontaneously; the Kuṇḍalinī which is placed within you has to rise spontaneously. She doesn't understand money, she doesn't understand affluence, she doesn't understand science. She only understands one thing: that he's my child and he has to be given his second birth. And that is your own..., that is your own right to have your second birth, which you should have. And one should not in any way think that we can manage it the way we handle our worldly things. It is Divine and the Divine has to be managed on Divine level.

A light which is the Spirit is not yet shining in your attention. Kuṇḍalinī is the one which enlightens your attention with the light of the Spirit. Then you become, again I say, you become collectively conscious.

Your consciousness takes a new dimension. In Sahaja Yoga it is the becoming that is important. It is not what some people would say, you are a member of this or you have this hierarchy, nothing of the kind. It's what you become is the point.

So in the first stage, you become thoughtlessly aware, known as Nirvichar Samādhi. And in the second stage, you become nirvikalp Samādhi, that is the doubtless awareness. Then you become master of your own self. Through your vibrations on fingertips you can find out answer to all fundamental questions, as if your computer is put to the mains. There is no cheap sensational thing in this, but you achieve the epitome of your evolution. You become that higher personality that feels the oneness with the whole. Of course your health improves, of course you become a sane, wise personality, you become a relaxed, witnessing person and you become a person entitled with the powers of giving realisation to others, curing others, helping others and feeling others. All these powers are within you, but these phenomena can only work in people who accept the truth as it is. But not to people who want to have truth the way they want to organize. Like some people last time didn't like the hall where they had the program, so they gave up. I mean, this is not the way.

In olden days people had to go to Himālayas to do the *[UNCLEAR* tapascharya] to get to it and today I come to your house and you get it and then the way you treat it is so cheap. Only the people who have that courage, who have that much of sense in their heads, can get it. The

Divine is not going to fall at your feet that you get your realisation. It is you who has to ask for it.

So I said you cannot buy it, nor can you command it, but you have to take it. You have to receive it and enjoy it. This is for you. It is your own powers which are potential within you. But one must know that you cannot grab it. Like if you force a flower, it won't become a fruit, will it? If you force a seed to sprout and try to take out the *[UNCLEAR]*, will it sprout? You cannot pull out your Kuṇḍalinī from your head, can you? Have your senses intact. I think in Austria I found very sane people and I'm sure in Munich also I'll find some sane people. You have to have patience with yourself. It is the blessing of many lives, not one life. Many eons, means from amoeba to human beings, you have come, now you have to become that. It's not a street shopping of like Guru-shopping people indulge into. You must respect yourself because you are the temple of the Divine. And when that happens, then you will know that you are such a great dignity, such a great gravity and such a great glorified personality. I hope it happens today.

May God bless you.

Tomorrow I'll tell you about the Spirit, the nature of the Spirit and what blessings one gets when you become the Spirit. Get your friends, get everyone, it's very important. This is the best you can give to your friends.

May God bless you.

For questions, I don't think we should waste time because a mood is sometimes very much disturbed by funny questions. I would request you to write down all your questions and give it to Me and tomorrow I will try

to answer them in My lecture. Maybe tomorrow in the introduction they will tell you about the Chakras and about the Nāḍīs that we have, the channels, the subtle channels and the subtle centers. And also you can read it in the books, but reading will not give you awakening of the Kuṇḍalinī. It has to work out.

So for that, first request is that you have to take out your shoes and touch the Mother Earth, because She takes away most of our problems. Those who do not want to get the realisation can go, but should 0not disturb others by not doing it. Or in the half way one should not get up.

[Aside:] You must sit in front and get out. We need the maximum number of people. Let them go.

Better they go away, it's better.

Thank you very much.

Now, you take out your shoes. It takes hardly any time and doesn't give you any trouble. You see, when you were born, your physical mother took all the labor pains upon herself. You never had any problems. In the same way, you won't have any problems. And it's so close that you'll be surprised. Now you have to put both the hands on your lap comfortably, very comfortably. You have to be comfortable.

It's better to see if there's anything tight here or tight on the waist, you better loosen it a little bit and sit with comfort, in a very normal way, not pushing your head backwards, forwards, but in the center like this. Now, the second thing is that you have to keep your eyes shut all the time because the attention has to be sucked in.

So you do not keep you eyes open at all. And please take out your glasses because it has an effect on your eyes also, your eyes improve. When the Kuṇḍalinī passes through your Āgñyā Chakra, your eyes improve.

So now the left hand is symbolic of expression of power of desire, the right hand is symbolic of expressing the power of action. When I tell you, then close the eyes.

Now what we are doing that you are raising your own Kuṇḍalinī. I will just tell you how we have to do it. Keep the left hand towards Me like this. All right. If you want you can put it on the desk in front. Would be better. Left hand. The right hand is to be used on different centers. First on the heart, second in the upper part of the abdomen on the left hand side, then in the lower part of the abdomen on the left hand side, you are working only on the left hand side. Then again back into the upper part of the stomach, then onto the heart, then onto this center here from the front side, pushing the hand little backwards. Then here on the forehead and then on the back of your head, holding tight, then stretching the hand, putting the center of the hand on the fontanelle bone area, where the bone was soft as a child, you have to move it clockwise seven times. That's all. Now, with a pleasant mind, you must close your eyes. First, forgive yourself and know that you are not guilty at all of anything, that you are the temple of God. Have faith in yourself. Now, please put your right hand on your heart. The Spirit resides in the heart.

So here you can ask Me a question three times. Can call Me Shri Mataji or Mother, whichever way you like, `Mother, am I the Spirit?' Three times, please ask this

fundamental question. Put your hand through the coat, would be better. Three times. Now, take your right hand down onto the upper part of the stomach. Left side. Right hand on the left hand side of your stomach in the upper part. Now, dig your fingers in. This is the center of your mastery. This is the center built by the great masters of ancient times. Now here you have to ask second question which is followed by first, because if you are the Spirit, you become your own master as well. Here you ask a question, `Mother, am I my own master? Am I my own guide? Am I my own Guru?' Ask the question. Three times.

Now, take this right hand in the lower part of your abdomen on the left hand side. This is the center of True Knowledge of the *[UNCLEAR]* technique of the Divine. But I cannot force you.

So you have to say, `Mother, I want to have True Knowledge, Pure Knowledge of the Divine.' In your own freedom you have to say, `Mother, I want to have the True Knowledge, the Pure Knowledge.' Six times. This will move the Kuṇḍalinī. Now, prepare your Chakras to receive the ascending Kuṇḍalinī by putting your right hand now on the upper part of the abdomen, upper part of the abdomen, on the left side, upper part of the abdomen. Now at this center, with full confidence, you have to assert, saying, `Mother I am my own master', which is a true thing. Keep your eyes shut, please. Don't open them. This you have to say ten times because there are ten masters principles. Now, please raise your hand, right hand on the heart.

On the heart you press your hand little bit and here again you assert, with full confidence in yourself, say `Mother, I am the Spirit.' This you have to say twelve times. These are the number of petals the centers have. Now, please raise your hand to your shoulder in the corner where it touches the neck. Now, move it backwards and press it hard. This is the center which is caught up very badly in the West specially because they feel guilty for no fault of theirs.

Here you have to say sixteen times, `Mother, I'm not guilty.' You must know that the Divine is the ocean of grace, love and compassion. But it is the grace of forgiveness.

So to say you are guilty is absolutely insulting the Divine because Divine has such powers that you cannot have any guilt which it cannot cure.

Forget the past and forgive yourself. You are not guilty, at any cost. Now please raise your hand to your forehead and press it then on both the ends. Say from your heart, `Mother, I forgive everyone', from your heart. How may time is not the point, it should be said from your heart. Now, if you don't forgive or forgive, it's a myth. But only when you don't forgive, you play into the hands of the wrong people. Now please take the right hand on the back of your head, hold it tight. And once for all, ask for forgiveness from the Divine for your own satisfaction, by saying `Please forgive me if I have done anything against the Divine.' Now, raise your right hand on top of your head on the fontanelle bone area, stretch it and place the center on the fontanelle bone area. Press it hard and move it seven times clockwise. Now please take down

your hand slowly. Open your eyes slowly, very slowly. Now watch Me without thinking.

Please open your eyes, watch Me without thinking. Now, without thinking, you put your right hand towards Me like this and the left hand you try to feel if there is Cool Breeze on your head, from the left hand. About four inches. There's a Cool Breeze? Don't doubt yourself. It's a very subtle thing. Now put the left hand towards Me, without thinking and the right hand on top of your head and see if you are feeling the Cool Breeze. Here, here, here, not at the back, in front it is. In the front. Little front. Here, ya, see. All right? Keep your eyes open, keep your eyes open. Don't close, keep your eyes open. It's good.

Now again change over, put the right hand towards Me and see the left hand. Keep your eyes open. It's there, better. It's improving every time.

Some people might be getting at a higher level. All right? Are you feeling? Good. Now, you have to feel the All-pervading Power. Don't think again, don't think. Which does all the living work, which is called as Ṛitambhara Pragñyā in the Patanjali. Now, put your hands up like this, freely, push back your head. I'll ask a question, `Is this the Cool Breeze of the Holy Ghost? Is this the Cool Breeze of the Ṛitambhara Pragñyā, the Brahma Shakti? Is this the All-pervading Power of the Divine's love?' Now, take down your hands, please. Now in your hands you'll feel it, the Cool Breeze.

You are relaxed and you are thoughtless. The first stage you have achieved.

All those who have felt the Cool Breeze in the head or in the hands, please raise your hands, both the hands, both hands. Oh, such a lot of you. Those who have not felt should not worry. They'll feel it tomorrow. It will all work out for all of you. But at least you'll feel the silence within yourself. I bless you all, I'll see you tomorrow and I'll elaborately tell you all about the Spirit and its manifestations. Now you have to go home and not to discuss much about it, keeping thoughtless awareness. In the beginning you have to assiduously establish it, that's all, in the beginning. And that will be done here in this place afterwards because tomorrow will be the last day I'll be here. The way you people got today your realisation proves that Anglo-Saxon brains are not the way they are described, but are great. Thank you very much.

Those who have not felt should not feel bad or upset. It will all work out tomorrow, I assure you. But don't talk about it. There were one or two people who didn't do it and such people can go and just start criticising. Just don't listen because you have had the experience, remember it. Thank you very much.

***Contents: 1985-05-09*, Public Program, Day 2, Habit Comes to You from Matter, Munich, Germany**

I'm sorry for being late today because I've just seen some other people.

I bow to all the seekers of Truth.

Now the truth is that we are the Spirit. The Spirit resides in the heart and is the witness of what we do. It does not interfere with our everyday activity and it is like a flicker

of light, but it does not shine in the attention. It is the reflection of the absolute in our heart. And the Kuṇḍalinī, which I described to you yesterday, which is the pure desire of ascent, is the reflection of the Divine desire within us. And this desire is to be one with the Spirit. In our course of life, we pass through many desires. We seek protection, we seek food at the primitive stage. As we grow, we seek possession and wealth, we seek power. But ultimately we reach a point where we discover that it was a joyless pursuit, because Spirit is the source of joy, which is eternal emitting joy. If somehow it comes into our attention, we can feel the joy on our central nervous system. Now we have to know one thing about ourselves in modern times: that we have passed through various stages of seeking before. We have done all kinds of seekings before. And now the time has come for us to get the reward of our seeking. There is no more seeking needed.

We must learn that if we become the Spirit, then the seeking stops. But if we still want to go on and on and on, then there's no end to it. Because like a momentum, we start seeking like Guru-shopping from one to another, to third, fourth, fifth and even when we reach the temple of the Spirit, still we pass through that in our spree, then we go out seeking more and more and more.

So we have to understand that we have to stop and see. Whatever we have been doing so far, where have we reached? And then when you have the experience of the Spirit, then you don't have to move here and there, but to ascend in the glory and knowledge of the Spirit. Today, as I promised you, I am going to describe to you the

nature of Spirit, Spirit, which is the truth, which is the joy. Also I will tell you how there has been misunderstandings about the Spirit, which you should listen to as you would listen to any scientist with an open mind, as if listening and hearing about some hypothesis. Do not deny at the very outset, that's not a scientific mind, keep it open. And then if it is proved, then you have to accept as a gracious scientist.

So the ascent of the Kuṇḍalinī is a living process within you which works out, the Self-realisation, the second birth, as Christ has said. As Mohammed Sāhab has said, you have to be a [Wali], as Lao Tze had said and Confucius has described. We have Nanaka and Janaka who have talked about it, that it is within us and we have to achieve it within ourselves. It has to be effortless because it is a living process.

Anything artificial you have to put in an effort, but everything living works out automatically. Secondly, you cannot purchase it. It is Divine, it does not understand money market. You cannot market it. It doesn't understand bank.

So a person who thinks by paying money he will get his Self-realisation, is still having an ego trip. Even the one who thinks you have to put in effort for it also is busy with his ego.

So now, spontaneous happening has to take place to give you realisation because as one light is enlightened, can enlighten another light, spontaneously. But the first light has to be enlightened light. But there is no obligation. The other light was ready, only thing that this light enlighten that light, that's all.

So now, we see the nature of Spirit. When you get your Self-realisation, what should happen to you actually? The actualisation of the experience of Spirit, is actually the epitome of your evolution. That means a triggering takes place and you jump into a new awareness, as I told you yesterday, of collective consciousness. It is not a mental process of believing that you are becoming a realised Soul, it's not mental. As we have grown in our evolution, everything that we have achieved has been felt on the central nervous system.

So, when you get Self-realised, you feel that you should know it through your central nervous system.

But there are areas around us of which we should know, are not known to us, to our central nervous system.

Like some people think that if you can see light at the Āgñyā, that means you have become spiritual. Now use your brains. When you see the light, that means you are not the light. When you become the light, you don't see the light. When you are away from the light, then only you see the light. Seeing anything cannot be being, you have to become the Spirit.

So as the light of Spirit shines within you, what happens? Actually you start feeling the All-pervading Power which does all the living work of creating the flowers, flowers into fruits and all such magnificent things.

So, what happens to you when you become the Spirit? That you start feeling that subtle, All-pervading Power which existed around you, about which all these great prophets and incarnations have said.

So for the first time you start feeling that power around you. Because you become subtler, you start feeling that

power. And then you find the power is flowing through your hands and from your being. And when that happens, when that power starts flowing from your being and from your personality, only thing you have to know how to use this power. But if you want to live with some falsehood, then nobody can help you, because somebody has said that you must see the light, you must hear the bells in the ears and you are hearing them and you believe them. You must find out what you have achieved, how much you have known, what you can do about it.

When she or Gregoire, who talked to you, came to Me a few years ago didn't know the word of Kuṇḍalinī. But today they look like scholars. This Gregoire has given realisation to thousands of people all around. There are so many like this who are completely transformed and they have achieved the power within themselves to express themselves as that power of compassion and love. Because the compassion of Spirit doesn't talk that it works. Even a person who is a realised Soul of that level looks at you, with a glance he can cure you, he can raise your Kuṇḍalinī, he can soothe you, he can change the atmosphere. The word miracle loses its powers completely. Nothing in a miracle. Everything works out. You yourself start wondering, what sort of tremendous personality I am. I have seen people going to temples, to mosques, to church and all that, but they have not been able to get rid of habits which are crushing them. They have been trying very hard; they could not do it. We have a doctor in London, he was an alcoholic of the worst type and he had lost everything. And he came to our program, he got his realisation. Next day, he left

everything. Because you become a personality that cannot be dominated by any habit whatsoever.

Habit comes to you from matter. What we do is a dead work. Like if a tree has fallen, we make the table, we think we have done a great job. But we cannot do any living work. We cannot transform flower into fruit, do we? But when we make the table or the chair, we cannot do without it, it sits on our head.

So matter is all the time trying to overpower the Spirit. And when you become the Spirit, nothing can dominate you. That is why you know that the saints can live in any place. They are not bothered about comfort; they are only bothered about the comfort of the Spirit. As the Kuṇḍalinī rises, she gives you a balance. As a result of the balance, your health becomes all right. I'll explain to you how cancer is caused.

Now, this is one center and in this center we have the left and the right side of the emotions and of the mental. And through this the spinal cord is going. Now when you go to the extremes of the left or to the right, the imbalance takes place because you are disconnected from the whole. And that is how diseases are caused, especially things like cancer, when you are absolutely seceded from the whole and become on your own.

So the cells become malignant and they get triggered by some proteins and they start attacking other cells. And that is how cancers are [incomprehensible]. Now, the sympathetic nervous system, which is the left and the right, if by any means could be brought to a balance, then it is possible to stop this process. And that's exactly what the Kuṇḍalinī does, then when she rises, this power,

it brings it to the balance. That is how cancer gets cured. It's not difficult to cure cancer in Sahaja Yoga. Even we have cured AIDS and so many lunatic people. But the job of Sahaja Yoga is not to cure, but to create doctors.

As a by-product of the Kuṇḍalinī awakening, you are all right, your health improves, your habits drop out.

That is the first sign that you have become a Spirit, that no habit dominates you. Second sign is that you become absolutely healthy. Anywhere you may live, under any circumstances, any conditions you can withstand all sorts of attacks on your health as if you develop an immuned body. I've seen people look ten years younger, even sometimes twenty years younger and I don't recognize them second time I meet.

Now with this realisation of the body because where the Spirit has to reside, the temple of that Spirit has to be cured, has to be all right and cleansed. And as the cleansing process takes place, first thing you get is the blessing of very good health. This has been described thousands of years back by a great astrologer, who was actually the pioneer astrologer in India, Bhrigu Muni, in a very big book called NĀdi Granth, that in modern times the Kuṇḍalinī will rise `Sahaj', spontaneously and people will not need to go to the hospital. Secondly, the nature of a person changes entirely. I have seen people who have been very cruel, extremely aggressive become absolutely beautiful, compassionate, understanding personalities.

All the arrogance drops like the thorns drop out and a person blooms like a flower. People whom I have known, who have been very disturbed, very upset, even Gregoire

when he first met Me, he was bundle of nerves. Very tense people suddenly become absolutely calm and peaceful. We don't have to talk about peace, you just become peaceful. Today we are talking about wars and no wars; there is no need to bother about it once you get realised people on this earth. All these mental projections of creating a universal government or universal organizations are not going to help us at all because these are mental projections.

But when you become the Spirit, then you become a universal being because you experience that you have now become the part and parcel of the whole.

Once you become the part and parcel of the whole, you do not feel that you are doing any good to others or you are obliging anyone because nobody is the other. If somebody feels this hand paining, the another hand soothes him. And what is the obligation? Who is the other that you are helping? You are helping yourself.

So the feeling of other goes away. When you have the first stage of thoughtless awareness, then you watch everything without thinking, is Zen. Now I see a beautiful piece here and I know it is not mine, so I have no headache of it. But when I watch it without thought, all the joy that was put into this to create this starts filling me up completely because there is no thought in between. Otherwise I would think, `How much will I pay for this? When will I get it? Where will I buy it?' But when I have no botheration like that and just enjoying without owning it. Like a calm lake reacts all that is created around it, the joy of that, fully. In the same way, the calm mind, without any thought, reacts the joy of the creation.

So the idea of my mind drops out, all the headaches of insurance drops out. But the greatest thing is that you start enjoying another person.

For the first time you start enjoying another person without lust or greed. Once in Calcutta I was staying in a hotel and we had about three, four Sahaja Yogis in another room. And the owner of the hotel came to Me, “Mother, please give me realisation." And when he got his realisation, all of them from their rooms came running, “What has happened, we are feeling so joyous?" I said, “See the vibrations of this man, feel the vibrations." And they stood there for at least half an hour, enjoying him and he enjoying them. No thought passed, they did not know he was the owner of the hotel, or he did not know who they were, from what part of the country. Pure joy of humanity which Confucius has described; you could feel real, true friendship of purity. But when there is lust, greed and thought, it ends up into miserable tragedies.

So that one must know that for the first time, a rapport is established among human beings on very pure level. Sitting down here you can feel the vibrations of anyone you want to, whether dead, living, you can feel the vibrations of that person. With that you can say what's wrong with the person and you can also correct that person. Now I then say this is a hypothesis for you, but it has to be proved.

In England when I started My work, Englishmen are very skeptical. And one of them said that, “I can't believe that you can know about somebody far away." I said, “All right, your computer is working, you just put your hands

like this and ask about somebody about who you want to know." So he asked about his father because his father had not telephoned to him since long. And he got a burning on this finger at this point. These are the centers of your father. And when he felt here, I said, “Your father must be down with very bad bronchitis, because this is the center of the throat." Immediately he telephoned to his father and his mother came on the phone and exactly said that, “Your father is down with very bad bronchitis." So the kind of a telecommunication you have. In the realm of God, there is a telecommunication. But that is perfect and absolutely efficient and absolutely quick. You have to just enter into the kingdom, you have to be just the citizens and that government works so efficiently, without paying any tax, you get all the benefits. Because of the problems these so-called religions and these so-called Gurus have created, that people don't believe that there is a higher life for us. Because they created a picture about something and the picture was never actualised in our life. On the contrary, they conditioned us, made us weak and have made money or made some sort of a power out of it. But now the time has come to prove all the pictures that are given by these great prophets and to prove the existence of the Divine in an actualizing experience of the Spirit.

As I told you that it is all traditionally built up thing which has come today. It's nothing new. A sudden new idea if you take up is a wrong venture. It must have relevance to the tradition of seeking. And the time has come to prove whatever they said it is the truth.

So you become the knowledge, in a short time you become very knowledgeable because you go to the essence of everything. How do you know the essence? Now, for example, people say that Mona Lisa is a very good painting. You believe it because it is certified. But if you are a realised Soul, you can feel it; you can feel the vibrations of joy. If I say Michelangelo was a realised Soul, you can feel it. If I say Mozart was a realised Soul, you can feel it. If I say that Maria Theresa, the queen, was a realised Soul, you can feel it. Your hands act like the antennae of a computer. Then, any fundamental question you ask, you find that you are answered as tremendous vibrations.

Now one may say how to find out, relatively? Because once we had some people who came to see Me.

They thought they were great masters of all the Vedas and everything, Brahmins. And they sat before Me on the right side. And I said, “Those who think they are Brahmins of very learned nature, please put your hands towards Me." [MISSING.] I said, “What's the matter?" “Oh we accept You are Shakti, that's why we are shaking." But I said, “Others are not shaking; why are you shaking?" But they said, “There are some who are shaking this side." I said, “Find out who they are." The other people said, “We are certified lunatics from lunatic asylum." And the Brahmins were surprised that they were uncertified lunatics.

So only by believing that you are great, you don't become great. This Spirit, when it shines, you become the True Knowledge. The falsehood drops out, the whole reign of ignorance goes away and you see the light of

truth. None of the great saints have been to any universities, colleges anywhere. They have been very simple people and what knowledge! From where did this knowledge come in? They never read any books. How did they know? Lao Tze never went to any college.

Socrates did not go to any college. From where did they learn all this knowledge? You yourself, you are the store of knowledge; only you are to be connected.

So when you get connected like this instrument, or any instrument, it starts working automatically.

So your attention becomes collectively conscious, your central nervous system emits truth and you become the source of joy for everyone. You never get bored of yourself. You enjoy your company, sitting alone in the house or with the nature, anywhere you may be, you never feel bored. And such a person emits joy for others; such a person brings peace on others; such a person brings well-being in others. Śhrī Kṛiṣhṇa has said, “Yogakshemam vahāmyaham", means: “First you must have your Yoga, union with the Divine and then I'll look after your well-being." He did not say that first I'll look after your well-being and then you take to Yoga. This is what it is, that you become the source of joy. Joy is absolute; you don't live in relative terminology. And the blessings of the Divine just come upon you and you are amazed in every way.

I relate one miracle which may baffe you, but you cannot explain it. This has been reported in the newspapers in England. And you know the English media, how terrible it is. I was giving a lecture in Bedford. At about six o'clock we started the lecture and about eight o'clock one boy

about ten miles away fell from his bike into a ditch about eighteen, twenty feet deep, from a bridge.

So people thought he must be dead. They sent for the ambulance and the ambulance people came and by that time the boy got up and walked up to the ambulance all the way. And they were surprised how it has happened.

They took him to the hospital and there he told the doctors that “there was an Indian Lady wearing a white sarī who came down and cured me. And she came in a white sarī, in a white car." I have a white car.

But I was sitting in the town hall, addressing six hundred people. They couldn't believe it, but doctors said, surprisingly nothing has happened to me... *[UNCLEAR]*. While there were all stones down below, they couldn't understand how can it be. And his bike was completely broken and shattered, gone to pieces.

So, next day he saw My photograph in the newspaper and he told the police, “This is the Lady who cured me." And then they telephoned to people in London to find out who is this lady, miraculous. And they found to their amazement that I was at that time before six hundred people.

So they asked the boy, “What did you do?" He said, “Only while falling I said, Holy Mother, please help me." We have got the cutting, you can see that. Like I went to Middlesborough, this also is in the newspapers, a lady came to Me to say that her sister is sick with a disease that she doesn't go out of her room; she sticks to her room.

For the last four, five years she has not come out of her room at all.

So the media suddenly jumped, they said, “How will you cure such a lady if she doesn't come to your program?" I said, “All right, let Me have photograph." I looked at the photograph and I said, “She'll be all right." And they were surprised at My confidence. But, you'll be amazed that the media could not sustain it within themselves and they went to see her. I told them to wait for eight days. They went to see her and they were amazed to see that the lady had gone out with her husband on the mews for a walk. This has appeared in the newspapers that the Guru who kept the promise.

I am not a Guru, I'm your Mother. Mother is always a Guru, but she's full of compassion. When she wants, whatever she has should be given to her children, in time. She wants her children to bloom like flowers and emit fragrance of their joy to the whole world. There are no complications in this relationship.

It's very simple and pure.

May God bless you.

As I said, after the experience, we'll be having a follow-up program. When I come, lots of people come to My program. But I don't know why they disappear.

Somebody said that, “Mother, everybody wants that they should have it from Me [You]." But I can't stay permanently in Germany, can I? There are so many in this world where I have to move. But here we have, luckily, people who have been in Sahaja Yoga for quite some time. They are not there to dominate you, but to help you out. In the beginning you have to know in full details because in this short lecture, how much can I tell you? I hope you will make it convenient, all of you, to go

and establish this experience of the Spirit which you'll feel. And each one of you is capable of becoming that glorified personality of a great master. It's like one light enlightens another and another light enlightens another; that's how this work has to be done because it is tremendous work. If I could do it alone, I would have, but I cannot.

So I would request you to think about it very seriously and know that it's a very serious thing. One has to stand up at this point to save humanity from complete disaster.

May God bless you.

Now we'll have to have the experience of the Spirit, which is very simple matter. You don't have to do much about it. No effort is needed. Nothing can happen to you that will be harmful. It will be very relaxing and soothing and empowering you to be the Spirit.

So those who want to have the experience should sit down comfortably for about ten minutes more. These are precious ten minutes where you are going to get the fruit of all the goodness you have done, all the kindness you have shown. Now to first of all take out your shoes to take help of the Mother Earth.

This Kuṇḍalinī is resting in the Mūlādhāra, is the triangular bone of sacrum, which is mainly made by the principle of the Mother Earth.

So we have to take the help of the Mother Earth. She sucks in all our problems very easily. During this experience, you have to keep your eyes shut, but before that I will tell you how you yourself are going to awaken your own Kuṇḍalinī. The left hand represents the desire to be one with the Divine. Say, we can say the desire

power is on the left side. And the right side, right hand, is the one which represents the action, power of action.

So what you have to do is to put the left hand on the table like this all the time, but be comfortable about it, but straight.

Now, at the very outset, I have to tell you that you are the temple of God and you are not to feel guilty at all.

So you have to tell yourself that you are not guilty and please forgive yourself. Now, right hand is to be put first on the heart and then on the upper part of the abdomen, then in the lower part of the abdomen on the left hand side. We are working only on the left hand side. Then again back in the upper part of the stomach and on the heart, keeping the left hand all the time steadily on the table. Then this right hand has to go to the neck, here, in this corner, holding it tight. Then you have to put it on your forehead, then at the back; then you have to stretch your hand and put the center of this hand on top of your fontanelle bone area, where you had a soft bone on your top here. You have to press it hard and move it clockwise, that's all, seven times, but I will tell you all that.

Now you have to close your eyes and not to open them till the experience is complete and I tell you, because your attention should be inside. But don't take your attention inside; it will be just drawn inside.

You may take out your spectacles because it improves the eyesight. There is no need to have spectacles because your eyes will be closed all the time. All of you must do, otherwise those who don't want to do should go

away; will be very kind and civil of them because such a person disturbs others. It's a collective happening.

Now put the left hand on the table and please close your eyes. Keep them shut. Put both the feet parallel to each other on the Mother Earth. Now, put the right hand on your heart. Please keep your eyes shut. On the heart you put the hand and say please a question to Me, asking, you may call Me Shri Mataji or Mother, whatever suits you, a question: `Mother, am I the Spirit?' Put the hand inside the coat, would be better. `Mother, am I the Spirit? Am I the Spirit?' It's a very fundamental question.

The second question follows. If you are the Spirit, you are also your own master.

So the hand should be moved into the upper part of the abdomen, which is the center for the mastery, built by all the great masters. Put it in the upper part of the stomach on the left hand side and now ask a question again: `Mother, am I my own master? Am I my own Guru? Am I my own guide?', three times please. Have confidence in yourself. Now take down this hand in the lower part of the abdomen on the left hand side.

This is the center of the True Knowledge of the technique of the Divine. But I must confess I cannot force you to have the knowledge; you have to ask for it.

So you have to say, because I respect your freedom, `Mother, may I have the True Knowledge, the Pure Knowledge?', six times. Six times.

Now raise this right hand on the upper part of the abdomen on the left hand side again and press it, upper part of the abdomen. Upper part of the abdomen on the left hand side, of the stomach. Now, at this center, as the

Kuṇḍalinī is rising, you have to establish your confidence by asserting, here you have to say, with full confidence in yourself, `Mother, I am my own master.', ten times please. Have confidence in yourself. Now, please raise your right hand to your heart. Here, at the heart again you have to assert by saying, `Mother, I am the Spirit.' You have to say this twelve times, these are the times according to the petals of these centers. With full confidence, you are the Spirit, that's the truth.

Now please raise your hand to the corner between the neck and the shoulder and take it little backwards and press it hard. At this point I have to tell you that you should say sixteen times, `Mother, I am not guilty at all.' From the front, take the thing from the front. And now you have to say sixteen times because Divine is the ocean of love and compassion and grace. But above all it is the ocean of forgiveness.

So you cannot commit any mistakes that He cannot forgive. There is no need for you to have any guilt. Now take this hand on top of your forehead, across. From your heart you have to say here, `Mother, I forgive everyone.' Just to say it from your heart, not to count how many times, but from the heart please say, `I forgive everyone.' Hold it tight. Whether you forgive or not forgive, it's a myth. But by not forgiving, you play into the hands of wrong people. All right.

Now put the right hand on the back of your head and for your satisfaction, without feeling guilty, you may say that, `If I have done anything wrong against the Divine, please forgive me.' But don't feel guilty.

Now put the right hand on top of your head; stretch it and put it on the fontanelle bone area, the center part of your palm. Press it and move it seven times, press it and move it seven times. Now please take down your hand and slowly open your eyes and without thinking, watch Me. Now, put the right hand like this and the left hand on top of your head, little higher and see if there's a Cool Breeze coming out of your head, higher, higher. It's a subtle thing. Do not think. Yes, it's there. Should not be anxious.

Now put the left towards Me and see the right hand. See now if there's a Cool Breeze. All right? It's very subtle. Little higher you can feel it. Again put the right hand and see with the left hand, but don't think, don't think, you cannot think about it, you've gone beyond thinking. Keep your eyes open. Now there's one more thing, is to feel it, the All-pervading Power: is to put your hands up and your head like this. Now ask a question: `Is this the All-pervading Power of the Divine? Is this the Cool Breeze of the Holy Ghost? Is this the Brahma Shakti?' Ask the question three times. Now, take down your hands slowly.

See now if you feel it on your hands. All right? On your head. Head is all right; she has a Viśhuddhi, she won't feel so much in the hand, but in the head most of you will feel. There's one more thing we should try which is very simple, which will give you protection from evil. Now from your hand the vibrations are flowing. Now you move the hand from right to the left seven times, like this, with Me. One, this is your giving protection to your auras, is two, is three, is four, is five, all of you should do, is six and is seven.

Now I'll tell you how to raise your own Kuṇḍalinī. This hand has to move steadily upward and this one has to move round it from upward, forward, downward, back. And this moves straight. Now keep the hand in front of your Kuṇḍalinī. Is here, about here, sitting down. Now start raising it, we have to do it three times. Watch your left hand. Push back your head and give it a twist. And a knot. Again. Once more. It's very interesting how you raise your own Kuṇḍalinī. It has started. Yes, do it, slowly, watching your hand, watching your left hand. It's very simple. Now put your hand up onto the... and give it a twist and a knot. That is the Kuṇḍalinī is tied there. Now three times you have to give the knot, that's all. Now, start it again. Is it going up? There, there, now push back your head, give it a twist, one, two and three. Now see most of you might feel it in the hands as well. She's looking very different. All right.

This is how you have to raise. Are you feeling or not? Answer: Little.

Shri Mataji: Little? Of course, in the beginning it's little, doesn't matter. It doesn't matter.

Some may not feel, doesn't matter. But as you come to the follow-on and do it with assiduity, you'll establish it, you'll master it. I'm going back to London tomorrow and I'll come back again after a year and I want to see all of you as great masters, giving realisation to thousands, saving the lives of other people.

May God bless you all.

***Contents: 1985-05-10*, Public Program, Becoming the Light Within, Town Hall, Hampstead, London, UK**

I bow to all the seekers of Truth.

As I've told you before that these are special times and times when we are very confused. We are confused because so many things are in the atmosphere. Moreover there is a special urge to search the truth. This is a very special thing of the modern times that people want to search the truth. They think perhaps that there is something beyond that they have to seek. They feel they are not satisfied with whatever they have. They feel whatever is going on in this world is not all right. Perhaps they feel that human beings are not on the right track, that we have to take to something else, something different, something higher. But first of all when we are seeking we must understand that it should be based on the tradition of seeking. For example when you see these lights here you know that it was discovered gradually, first through principles then little more then little more, till they discovered these lights for us.

But in the seeking, today the problem is human being has become not independent, but arbitrary. He has no relationship with the whole and anybody who tries to find out a new method, a new idea, a new way, people jump at it. This is the character of the modern times.

Also media and everybody tries to support anything new comes up. In seeking also it has happened.

Whatever the ancient people, the scriptures have found out for us is not to be wasted. We have to base our findings, our path, on the same experiences that they have had and use them for our purpose, is a sensible thing. Like a boy gets a lot of money, say from his parents, he uses that and then builds up his own

business, very rarely he'll throw away all that and start something new venture and end up into bankruptcy. This is one of the problems we are facing.

So I have seen that people suddenly take to new methods. Like I was in Pune the other day and I met some very learned Sanskrit scholars and I was amazed that they all were suffering from all kinds of diseases of a very serious nature. They said we have a Guru, another said he had a Guru.

I said, “How is it you are suffering from diseases? If you have a Guru at least your health should be all right, at least minimum of minimum." “Oh” they said, “no, this is something we are doing, very serious work." I said, “What is that?" They started giving Me names Urnopait, Turnopait, this, that. They said that our Guru gives us a Shaktipath.

I said, “What is all that I have never heard it. In what book have you found it? Is it in Vedas? Is it in Purānas? Is it in the Gītā? Or is it in the Bible or Koran, where is it? Did Lao Tze talk about it or Socrates? From where do you get this word Shaktipath suddenly? I've never heard about it." So they said about sixty, seventy years back there was a gentleman called Viṣhṇutirth, he has written a book, a book and all this is based on that Shaktipath business.

I said, “I have never heard of this Viṣhṇutirth." And he started a new fad and this fad you have accepted. Paying no attention to what Gītā has to say, no attention to what Vedas have to say, no attention to what other scriptures have to say about your ascent. You accepted this gentleman out of the blue. Last hundred years in India

we have had such funny people, they produced books after books, even in English language. All these books were translated in English, German and all these languages which has no basis, no connection, no relevance whatsoever to the ancient books.

I read a book by one German fellow who must have taken some, I don't know, idea from half baked personalities in India, somebody who knows little bit of Sanskrit and lot of English or maybe something, he wrote such a funny book where he said the Kuṇḍalinī is in your stomach. And this fellow says when the Kuṇḍalinī is awakened then you start jumping like a frog, or you start making noises like a lion.

I said, “Now, are you going to become a frog and then an earthworm?" All these funny ideas are worked out. Maybe it is an ego trip or maybe it's some sort of a befooling going on. The other day only I met somebody in Germany there were thirty people in a group and their so-called teacher came to see Me and they all. And I said, “What are you teaching them?" He said, “I am teaching them Prāṇa moksha." In Sanskrit language this word means death. I was quite shocked, what is he teaching there? I said, “What sort of a Prāṇa moksha are you teaching them?" He said, “I circulate the air into my body and then I make the air go here and there." So I said, “What difference will it make if the air goes here or there or here or anywhere what difference is it going to make?" But he was quite confident about it. He said, “You must give me more time I'll talk to You about it." His Kuṇḍalinī was all frozen, absolutely, he had no realisation, nothing and he was boasting as if he knew every thing about it. I

was amazed at his confidence, really and I said that these thirty people tomorrow will be suffering from horrible diseases or they might end up in a lunatic asylum. It may be some of the seekers might have reached a state that they are so frustrated with all this nonsense, that they might be wanting just to kill themselves. They might have joined him for this Prāṇa moksha. I can't understand why did they join this nonsensical thing? So, it is in India also we have such people who take to new things, even in Western countries we are finding all kinds of new things coming out. Like we have now, say Christ came in, now as soon as Christ came there was an attack on Christianity. As I told you last time, Paul. Paul came to attack Christianity, absolutely he is anti-Christ man. Because he just neutralised Christ in his writings. When I first saw him there I said, “Who is this Mister Paul here, what is he doing?" And he cannot understand the mystery of God. He cannot think what greatness God's powers are. How can he describe? He himself was epileptic, according to us that means he was a possessed man. Not only epileptic, he had other problems. He had killed many Christians and suddenly he becomes a very nice man. Same with Augustine, he was another attack. Now thank God that Paul is exposed and now we have two types of Christians, those who believe in Christ and those who believe in Paul. You cannot intellectualise. No, you cannot intellectualise Christ. You cannot intellectualise God, you cannot, He is beyond your intellect, you cannot understand Him through your intellect. If you have to understand him you have to become the spirit.

Christ has clearly said that you are to be born again and when Nicodemus asked, “How am I to be born again, I have to enter into the womb of my mother?" Christ said, “No, that what is flesh will produce flesh. You have to be born again by the Holy Ghost." If you remember Christ was killed in no time, if was given time He would have told you what Holy Ghost is. Holy Ghost is the Kuṇḍalinī within. She is going to give you the second birth. It's a living process and a living process that should take place spontaneously. All living processes take place spontaneously.

It is not that you can make a seed sprout by taking out, pulling out its primule. You cannot force it. You cannot put some sort of a Yoga system on that seed that it should sprout. It has to just be embedded in the Mother Earth and the Mother Earth has the capacity and it sprouts.

So all these new ideas come in and for an intellectual, he being a right-sided person, it's a great thing to see something new. And that's why sometimes people of My age group here in England are quite shocked to see how things have changed in this short time. How people have taken to absurd things. Why have they accepted this kind of absurdity and even the law goes in their favour, because law has to be democratic, it has to accept whatever people say. Tomorrow if many people decide to commit suicide the law will say all right, by law you are allowed to commit suicide. What can the law do? They allow all kinds of nonsensical perverted sexual behaviour and in '73 ['72] when I went to America I told them there will be a horrible disease coming in which will stop all this

nonsense. And they were very angry with Me, nobody would listen to Me.

But other Gurus said, “It's all right, that's your culture, do what you like, we have nothing to say. Only thing as long as you give us money we are satisfied. Nothing more is wanted for you to do, you do, that's your culture, this is our culture." Even lamas say that, lamas when they come down all the way from there, they are only interested in taking money from here. They said that's your culture, this is our culture, as if Christians had a culture which was nothing to do with righteousness, nothing to do with virtue, nothing to do with purity? Was that a animal's culture that was preached here? But that's what people accepted because they just wanted your money.

It's a spontaneous process, you cannot pay for it. And once you understand this simple point that you cannot pay for it, is a spontaneous thing, it is your own, it is within your being, that this Kuṇḍalinī resides.

And it resides in such a way that it notes everything that you do, it's like a tape recorder. It's your mother and she is never going to harm you, but she knows about her child. She is your individual mother and she is the pure desire within you. All other desires are impure desires. It's an energy, an energy which is the reflection of the Holy Ghost, because Holy Ghost is the energy of God, which is all-pervading. This energy resides in the triangular bone and the Greeks knew about it because they called the bone as sacrum. This all your own, you don't have to go any where else to find God [Aside:] Let her have a chair, get her a chair here, she wants to come closer to Me this little child. All right please be seated.

She's a born realised person. How are you? So, these great things are available to you, at your command you have got it and the times have come, so many people have to get realisation. But not through your mental projections, not through your understanding you can understand the miracles of God, you cannot. Must understand very humbly that we have to go beyond, we have to become the spirit. As Kṛiṣhṇa has said, “Ātmāny evātmanā tusht.ah" [Bhagavad Gītā 2.55]. That is: through Ātmā only the Ātmā will know. That is: the spirit will know itself through the spirit. Is a simple thing to be understood that we are not yet the spirit and we have to become the spirit. That's what Christ has clearly said it. Because people did not become the spirit, now they are challenging Him. They are challenging His miracles. To see His miracles, one thing is that you have to be the spirit.

Now all that is within you, in your own power. It's all there, you have to just get it awakened and you become that. Once you become the spirit, you become the light and then you can give realisation to other people. Now the people when they are skeptical and they start doubting, I think there is nothing to doubt. You are doubting yourself. Because, you are not to pay anything here. You are not to do anything, but to get your realisation, that's all, very simple. Why should you doubt? Because your brain is such that you doubt the right and never the wrong.

So please tell your mind that just now wait for a while, let me become the spirit. Then the same mind, you'll be

surprised, the same mind will communicate to you, what you have achieved and what you have got.

But as a result of spiritual ascent what do you get, that's the main point is, what should happen to us? So the first thing happens to us is that we become, again I say you become on your central nervous system, collectively conscious. That is on your fingertips you can feel the Cool Breeze of the Holy Ghost.

You can feel the centers of another person, on your fingertips you can feel it. You can know about your own centers, you can know about the center of others. That is one thing that happens to you, that you become collectively conscious. I say you become, it's no certificate by anybody else, but you yourself can find out that a new awareness has come on your Chakras and you can feel it. That you can feel what's wrong, particularly, in a particular place within your being, also you know how to cure it, how to put it right, how to make all right. This is the first thing you get as a knowledge of collective consciousness.

Your attention becomes enlightened because you become aware of yourself and of others.

Now this awareness is very good word in English language if you understand. Human beings are much more aware than the animals. Where? On the central nervous system. Whatever we have achieved in our evolution is on the central nervous system.

So whatever has to happen to you has to be on the central nervous system, so that you achieve the epitome of your evolution. From amoeba you have become the human being and now you have to become the higher

being, not a frog or an earthworm, but a higher being who can feel another personality and your own personality. And then you have to know how to cure it.

What I do is nothing, is just like a light, which is enlightened, can enlighten another light, that's all.

You are all ready and the another light gets enlightened.

So your ego should not feel challenged at all.

There should be no fear that you are obliged to Me or there is some obligation on you, nothing of the kind. This is the first thing happens to you, then the second thing happens that you become aware that you are a part and parcel of the whole. Because you start feeling another person within you. You start understanding another person within you, not mentally, but on your vibrations.

So you understand which part of your being is not all right and which part is all right. For example, if somebody gets cured through Sahaja Yoga and he tries to thank Me for that, or thank anyone for that, there's nothing to thank. Because who is the other? Supposing this hand is feeling the pain, the another hand soothes it like that, it's doing no obligation on this hand. It's happening automatically because there is nobody who is the other.

So this is the second thing happens to you, that you feel conscious, aware that you are part and parcel of the whole.

Then you know the truth, what is the truth? The truth is that you are the light, that you are the spirit. Now many people see the light and they say we have seen the light now we have become the light.

If you become the light do you see the light? You see the light when you are away from the light. If you see the light, then it is not that you have become the light, but you are seeing the light, that means it is away from you.

So we must have a full idea as to what is the light within ourselves. When we have light within ourselves we see ourselves clearly and others clearly. And understand ourselves and understand others. And in that light, if you have the knowledge how to cure, how to improve, how to cleanse yourself and others then you are the light. And that's what exactly happens to you.

Then the spirit is the source of compassion and you become extremely compassionate and discreet, because you know which person is all right, which person is not all right. For example a person is there who may be a thug, he is cheating and he says, “I am a great saint." How are you to find out? Only through vibrations, because you become like a computer which is connected. If the computer is not connected then it cannot say, it is indiscreet, but once it is connected, all the programming is done in you, you start working it out and you know exactly what that sort of a person is. As soon as you know that person, you know what should be done about it. Even if the person is dead, even if he is far away you can find out about that person and also if he is a great saint, a great personality, you enjoy it. Even you enjoy the people who are around you, whom you have missed, you never knew about them.

So that first time the rapport is established between human beings of a very pure nature.

Normally there is some lust, some greed, some sort of a relationship that exists. Here is a pure relationship of enjoyment, every human being is a source of joy when he becomes the spirit. As soon as he becomes the spirit you start enjoying him as a spirit and he also enjoys you as a pure spirit. There is no lust, no greed, nothing of the kind. Nothing common, like two drunkards are great friendly people, one of them gives up alcohol then there is no friendship. Two nations will say we are brothers, brothers and when it comes to reality you'll find they are the ones fighting with each other. It can happen to two own brothers, born of the same parents, it can happen to anyone. But once you born of your spirit, you feel the oneness that all cells belong to one great being. Microcosm becomes the macrocosm and you do not feel that separateness from another personality as you all the time feel you have fear, you have apprehensions, you are bothered. But once you become that you trust and you know that another one is a great human being.

Only the human beings are the ones who have created atomic bombs to kill each other. No animals have done like this. Only the human beings have a great capacity to destroy each other. But all these ideas of destruction of others goes away and you think of constructing everyone into a beautiful way, without aggressing anyone, without torturing anybody, without trying to show off. It's just automatically works out and this compassion is the compassion which doesn't talk. It's a silent compassion which emits from such a personality and when it emits, it acts, it works, it doesn't talk. Such a person, even with a glance, can make a person peaceful, can bring joy to that

person, can reconcile many broken hearts, can do wonders, can cure lepers, can cure people suffering from horrible diseases. Because joy, which we talk of, has got its own powers and one of the greatest powers of joy is that it is the truth and it is the compassion. Is the absolute, it is the absolute and that's how you do not have any more confusions in your minds because the relative world disappears and everything gets related to the absolute that is your spirit. And this is what you are. You are the spirit. Only thing you have to just become and that becoming is a very easy thing that should happen to you.

Some people must have read some books where they must have heard that it's not such a easy thing.

You have to do lots of cleansing yourself and you have to go to Himālayas or some sort of a Gobi desert to take your mokshas. In any case, if you go to Himālayas or to Gobi desert you get your mokshas all right.

There is nothing to try anymore. But, it is that whatever is vital, you have to get it easily. You breathe so easily, you digest your food so easily, you don't have to go to a Guru or to anyone to get it.

So whatever is vital has to happen easily and that's why you have to get it very easily. Now you may say, “Why you are there Mother, what are you doing there? If we have to get it why not we get it directly?" You cannot, because it cannot talk. It does not have words and somebody has to decode it for you. After decoding you must, like scientist, accept Me just as a hypothesis and then see for yourself if it is true or not. You should not just discard it because I am saying so or you should not

accept it because I am saying so, but as scientist keep your mind open and see for yourself, if it works you must accept. If you are honest you will but if you are dishonest you will not.

Of course this is not meant for frivolous people who want to waste away their life, who want to go towards destruction. God is not going to fall at their feet. He selects, in a way He does select and you yourself were into this selection. You yourself are found out in this selection.

So it is for you to understand that it is meant for true seekers, seekers of truth who are really seeking God and not for people who are just doing it out of fashion. I used to get some people because they couldn't get admission into some other lecture so they would come to Me. But some of them would get realisation, despite that, just by chance also they got realisation. But such people are not serious people, they do not develop their realisation further and they end up with some problems. And after one year they'll appear saying that I have got this problem and that problem. But this is a science of complete understanding of the Divine laws, how they work out and once you know that you'll become a master, master of yourself.

So this source of joy, which is the spirit, must be achieved and must be enjoyed. If we do not become that, we have missed the real point. That's what it is.

Now there are many people who also come down with new ideas, this is so, that is so, but one should understand that why do you want represent anyone here. Why don't you become yourself? You need not represent

some other cult, some other Gurus, better be yourself. What have you got so far? It just takes a second for you to get realisation, what is the need for you to represent some other people because you have paid some money there or because you are member of some organization. You cannot be a member of Sahaja Yoga, you have to become.

First you have to become a person with thoughtless awareness, which we call in Sanskrit Nirvichar Samādhi and after that you become a person endowed with doubtless awareness, which we call as Nirvichar Samādhi This must be achieved, otherwise no use coming to Sahaja Yoga. Because we do not want just majority, nobody is fighting elections here, it is for your gain. If you do not want to achieve that state, no use being here because it's just a waste of time for us and for you. You should just understand that this is your right to have it, you must get it and you must learn how to preserve it. And then you have to give it to others. You have to use it for helping others. For the emancipation of the whole humanity, for the saving of the whole humanity. There may be very few, doesn't matter, but they have to be genuine and truthful people.

If you are interested in money, by getting some money in Sahaja Yoga, there are some people before they came in Sahaja Yoga, wanted to make money out of it. Then we found some people who were having power games. All this is not going to help. What is going to help us is our genuine effort to know the truth, that's all. Otherwise all other things are of no avail and no help to us or to you. That's the only thing that we expect you to have, is a

genuine understanding that it is what you have which we have to give you and which you have to take it and then give it to others, what they have. Is a very simple thing, like one light can enlighten many lights and all those many lights can enlighten innumerable lights. And the time has come and there is no need to waste any more time about it. I hope today again we'll have many people get their realisation.

But you should not get lost. After getting realisation people get lost and I think Christ has already described a parable where some seeds got sprouted and got lost.

So that sort of a thing should not happen, we should have the seeds which become the trees. And you can, you are quite capable of it because you have been seekers of ages, not of today.

So you must utilize what you have had today. You must cash it, it's your own and as your Mother I'm very anxious that I better deliver the goods to the right people, whatever belongs to you I must give you. That's how I'm travelling, today only I came from Austria and I will be again going to Italy. And I find in Italy specially people are extremely sensitive, extremely sensitive.

The municipality itself has come forward to help us and they are the ones who are paying for all our halls and for our advertisement. I don't know that is possible in English municipality.

I don't know if they'll have that much of awareness here. But doesn't matter, let's hope for the best, doesn't matter. Whatever it is we, I think if you all people get your realisation and establish it I am sure one day will come that we'll have to make this great country into

Jerusalem. Is already prescribed by William Blake and He must have seen the future of England as something great, that's why He wrote it, because He was a very great seer. And we have lots of proof of that, that He was a great seer and whatever He has said has become the truth. I've been here in England for the last eleven years now and maybe some more years I may be here, but then I have to go back to India. Before that I hope in England we'll be able to establish something really substantial.

May God bless you all.

The question part we have decided not to have because it wastes your time, but if you have any questions you can write to Me and I'll answer them. That is much better because mostly these are individual questions, nothing collective, so is better not to disturb everyone by questions. If you have any problems you may write to Me, you have got address and I'll definitely answer you and I'll try to do whatever is possible. Thank you.

Now we will have the experience, which is a very simple thing, but we are not very simple we are quite complicated.

So in a simple place like I went to Himālayas, the foothills of Himālayas, very simple people from the village came and it was said that they call the Kuṇḍalinī as the Devī, is the Goddess. The Goddess will be awakened, they came from twenty miles, walking down and in a valley we had a program and thousands were there. And they all got realisation and they got established, I didn't have to do much about them. Very simple people. And traditionally they know what it is, waiting for this day.

So, because we are little complicated we have to help ourselves. And so it might take little more time, doesn't matter, we must have patience with ourselves. For this experience I have to say that those who do not want to do it should go away. Because they shouldn't disturb others. To be civil and kind to others, should go away and should not suddenly get up and walk out. Or suddenly open your eyes. If you want to go away, you can go away. But if you want to stay, you are welcome to stay, but you have to do the way we tell you.

Because it cannot be forced upon you.

Now, you will all have to close your eyes, so you need not have your spectacles, because it also helps your eyesight. And you have to take out your shoes because this Mother Earth helps us a lot, to suck out our problems due to the matter. Best is to take out your spectacles because your eyesight improves. Many a times it does help. And moreover, the attention has to be withdrawn inside. But if your eyes are open then the attention goes out.

So, best thing is to take out your shoes and your spectacles and any sort of a tight thing, which makes you, I would say, little uncomfortable. Anything tight anywhere, which makes you uncomfortable, should be loosened, that's all. Both the feet should be on the Mother Earth, straight, like that. In case you are sitting on the ground, it's all right, but if you are not sitting on the ground, the best thing is to put both the feet on the Mother Earth. And the shoes, please keep them at the back, would be better than to keep it on the sides. At the

back. You should not touch them. And now put your feet away from each other a little bit, parallel on the ground.

At the very outset, I have to say that, we have to be very pleasantly placed within ourselves. Because we are going to enter into the Kingdom of God.

So, we should be very pleasant about it and we should forgive ourselves. We should not have guilt of any kind. Of any kind whatsoever. This is one of the biggest obstacles of the West that everybody has some sort of a nonsensical thing called guilt, which I do not understand. Even for a small thing, we build up a guilt, because the norms are so strong here that people who do not do some small thing like wearing a proper shoe, also feels guilty. It's very absurd to feel guilty.

When you are a human being, that means God has accepted you, chosen you to be a higher personality.

So, you should not have any guilt at all. Apart from that, Divine is the ocean of forgiveness and you cannot commit mistakes in such a way that Divine cannot forgive.

So, please first of all forgive yourself, have respect yourself, because you are the temple of God. Only the light has to be brought in, that's all.

So you must have respect for yourself.

Now, the left hand is the power of your desire and Kuṇḍalinī is the power of pure desire.

So you put your desire on your hand like this towards Me. That is the expression that you are desiring to have your realisation, all the time. And the right hand has to be put on different centers to help the Kuṇḍalinī to settle herself

properly in these centers and to rise. And this, you have to do it. You have to raise your own Kuṇḍalinī. I'll just tell you how it is done, is very simple, where to put which hand. Now, in the beginning you just keep your eyes open and see that on the heart first, I'll tell you later on, just now see, that on the heart then on the upper part of the abdomen, then on the lower part of the abdomen, then going back in the upper part of the abdomen, then on your heart again. I will tell you one by one, everything.

And then here, this is the center which catches very much when you feel guilty. And it's still very bad today.

So just here, at the back. From the front you have to take the hand and put it on the left hand side. Like this between the angle of the neck and the shoulder and just press it a little bit behind, like that. This is very important center. And this is how I find people get spondylitis and angina, all kinds of diseases. Because they feel guilty all the time. There's nothing to feel guilty. Then you have to put your hand here, this is the center of Christ and another one, here at back. And then you have to stretch your hand and put this center of your hand on top of your head, here on the fontanelle bone area, which we call as the Brahmarandhra and press it hard. And move it clockwise like this, seven times.

So this all we will be doing after closing our eyes, which is a simple thing, only people make mistakes when they do not put their hands this way but this way and it pains, so best is to do it in this manner.

Now, all these centers we are trying on the left hand side. That, one should remember. Not on the right hand

side. Every center I'll describe to you and I'm sure we'll all achieve our realisation. Now, the left hand towards Me and both the feet on the ground. You shouldn't watch others. This is the first time you are going to see yourself, so don't watch anybody else, only you have to watch yourself within. And please don't open your eyes. Keep your eyes shut till I tell you. Now, the right hand has to go on the heart.

Now, here resides the spirit. You have to now ask Me a very fundamental question. You can call Me Shri Mataji or you can call Me Mother, whatever you like, `Mother, am I the Spirit?' Ask this fundamental question with full confidence in yourself. `Mother, am I the Spirit?' Three times.

Now, after this, a very fundamental question again follows, just after this. That if you are the spirit, you are your own master.

So you put your hand please on the left hand side of your stomach, in the upper part. Here, you again ask Me a question three times, `Mother, am I my own master?' `Mother, am I my own guide?' `Mother, am I my own Guru?' Three times.

Now, please take this hand in the lower part of the abdomen on the left hand side and press it hard a little with your fingers. Lower part of the abdomen, lower part. Now, this is a center of the True Knowledge of the Divine, the laws of the Divine, the technique of the Divine. The Pure Knowledge resides in this center. Now, I cannot force you to ask this knowledge, so I would request you to say that you want this knowledge.

So please say, `Mother, may I have the Pure Knowledge, the True Knowledge?" You have to say this six times, because this center has got six petals. Six times. “May I have the True Knowledge, may I have the Pure Knowledge?" This will excite the Kuṇḍalinī.

Now raise your right hand on the upper part of the abdomen on the left hand side, press hard. Here again this being the center of a master, a Guru principle center, which is created by all the great masters of the world you have to assert, to make a seat for the Kuṇḍalinī to rise; with full confidence in yourself you have to say, `Mother I am my own master, Mother I am my own Guru,' ten times. `Mother I am my own guide.' Ten times, because there are ten principles of the mastery.

Now, please raise your hand to your heart and press it there, on the heart. Here resides the spirit. The truth is you are the spirit.

So now you have to assert again, twelve times. There are the twelve petals here. Twelve times you have to say, `Mother I am the spirit.' Have confidence in yourself. Please say it.

`Mother I am the spirit.' Believe in yourself. Have faith in yourself. You are the spirit.

Now please raise your right hand in the corner of your neck and the shoulder, on the left hand side and take it little backward and hold it tight. Here is the center which goes into problem when you feel guilty.

So please say sixteen times, `Mother I am not guilty at all.' Divine is the ocean of love, peace, graciousness but above all it is the ocean of forgiveness so please say it sixteen times, with full confidence that you are not guilty

at all, `Mother I am not guilty at all, for anything.' Forget the past. Forget the past. Be in the present. Close your eyes in a way that there's no pressure on the eyes, close them fully. Sixteen times.

If you still, if you still feel that you are guilty you better punish yourself by saying it hundred and eight times. That would be better then for some people who just indulge into this kind of a pastime for nothing at all. `Mother I am not guilty at all.' Now, please put your right hand on your forehead, across and press it on both the sides. Here you have to say, how many times is not the point. Here you have to say from your heart, `Mother, I forgive everyone, Mother I forgive everyone.' From your heart. Those who say, “It is difficult to say” are under wrong impression because it's a myth. Whether you forgive or don't forgive, it's a myth. On your forehead please. Not on your head, but on your forehead. On your forehead. From your heart please say, `Mother, I forgive everyone.' Because if you don't forgive you are playing into the hands of wrong people. It's a myth in any case.

Now, take this hand on the back of your head. Just for your satisfaction you may say that `If I have done any mistakes oh Divine, please forgive me.' Just for your satisfaction you should say that because the Divine has already forgiven you. Now, please stretch your hand and put your palm on the fontanelle bone area, which is a soft bone in your childhood and press it hard and move it seven times. Press it hard; the center part you press it hard, the center part.

[Shri Mataji sends the Cool Breeze through the microphone.] Now slowly take down your hand and

slowly open your eyes. Now, without thinking, you have to watch Me; just without thinking. You can do it. Without thinking. There's no thought. Now, you may put on your glasses if you want to and without thinking, you put your right hand like this; little higher and with the left hand just try to see if there's a Cool Breeze coming out; with the left hand. It's very subtle, it's sukshma; with the left hand. Put your right hand like this please. It's very, very subtle, very subtle. Little higher. Maybe about four inches, five inches. Here. Hmm.

Now, put the right hand on top again, left hand towards Me. There'll be some heat coming out. Doesn't matter. Let it come out. Is here. There's no thought in your mind. You can see there's no thought. Now raise both the hands and push back your head and ask a question, `Is this the Cool Breeze of the Holy Ghost. Is this the All-pervading Power of God; is this the Brahma Shakti?' Ask the question. `Is this the power that does all living work?' Just push back your head and ask. Now, put down your hands. See if you feel it in your hands. Like this, like this. Opening out. There. And you are relaxed. There's a peace that is emitted. All right? Keep the neck straight. Straight neck.

One more thing I would like to tell you, how to raise your own Kuṇḍalinī. Because this is the only program we are having here so I'm sorry I have to tell you all in one program. But you all have to come to our centers. We have them in every corner of England and also in London where you can meet people and find out more about it and master it. That's what you have to do, on the follow-on. You must come and pay attention fully to it. It's not

only when I come that you should come. They are all here who have known about it and they will just guide you. They are not going to dominate you. They are just here to guide you and once you know, when you become masters, then you can do the same because I'm alone and how many people can I meet? I have to travel, I have to go in other countries also.

So, there are people who are quite equipped and they will tell you all about it in a very sensible way. Just listen to them and they will guide you and you will reach your destination very soon. You need hardly a month to understand it, hardly a month.

Now, how to get yourself into a complete protection. You have to give protection to your aura.

So for that you have to raise your hand from this to this like that, seven times. Let's do it. One, two, three, this is a protection to our aura, four, five, six and seven. Now to raise your Kuṇḍalinī, put your hand, while sitting down, in front of you just like this. In front. And the movement of the left hand should be straight like that, watching the hand and the right hand should be upward, forward, downward, backward.

It's very simple, like that, clockwise and this hand should move straight till you reach the head. I'll tell you how. Now, let's start.

It's very simple. Even a child can do it. Push back your head, loosen your shoulders and give it a twist.

And now tie it up. Let's do it again. Three times. See now it's moving faster. Push back your head. Now.

The Kuṇḍalinī moves with it. Now, this is what the Christ's disciples did and people didn't understand.

And let's have it once more and this time three knots are needed on your head so you fix up the Kuṇḍalinī on top of your head. One, two and the three. Now, you feel it in your hands. See now the *[UNCLEAR]*.

The face changes. Eyes start glistening. A different glint comes in and that's how you know you are a realised Soul; and that's how you know you are My children. But you have to establish it. You have to establish the experience. Even those who haven't got it, doesn't matter. Everyone can get it and you have to establish it and for establishing luckily today it's very easy because we have here so many people who can tell you all about it. They have understood it fully, they know it, they know everything and they will tell you all about it. There's no secret in Sahaja Yoga. Everything is going to be told to you.

May God bless you.

How many of you have felt the Cool Breeze on the head and as well as in the hands; if you have felt on the hands or in the head please raise both your hands. Both your hands. All of you felt it. Except for very few all of you have felt. Those of you who haven't felt it shouldn't mind. It will all work out. There are people who can help you out. Thank you very much. May God give you wisdom and strength to establish yourself as great yogis.

Contents: 1985-05-12 **Talk to Sahaja Yogis, Mothers's Day, Children, Parents, Schools, Seminar, Temple of All Faith, Hampstead, London, UK**

As parents and would be parents and also the relations of the children, in Sahaja Yoga, we have a great importance of looking after children because mostly those who have been married in Sahaja way have got children who are realised Souls. That means they are children of a very high category and these children are to be looked after, with very great care and understanding.

First of all, all these children will not have so many problems, but gradually they may develop them.

Because when they come in contact with the society they will start feeling the different catches and they'll start expressing it by crying or by putting their fingers in their mouth or by shouting, screaming.

So many ways they will try to express the problems they have.

Mostly they feel the two Swādhiṣhṭhānas. Children feel this balance severely. When they have left and right Swādhiṣhṭhānas they try to show you by putting that finger in the mouth or by scratching that particular, specially the thumb as you know is the Swādhiṣhṭhāna, This is a particular type of catch. The mother should not neglect it at all. First of all she must see that she is not suffering from this one.

If she herself is suffering from the left side Swādhiṣhṭhāna or right side Swādhiṣhṭhāna, then it is very necessary for her to see that she corrects it. Mostly the right side Swādhiṣhṭhāna is weak because the women here are overactive, they do not know how to relax and even when they meditate they are quite agitated.

So it is for them to find out what's the problem in life and what are they suffering from.

The parent's behaviour is extremely important for the children. Before the children you should not shout, you should not hurry up, you should not get angry.

So the child becomes quieter. If the child is not a quiet child then understand something is wrong with you. Definitely with the parents, something wrong, maybe in the Nābhī, in the stomach, maybe on the Swādhiṣhṭhāna that the child is all the time restless.

Now the agitation around is also quite a lot, leave alone the parents. Today you must have heard about the news of forty persons killed in this death, you can call it a death valley of this soccer match. Then 130 persons were injured yesterday in another soccer match in Birmingham. Shows that people have no control over their anger, temper and they start behaving like hooligans when they combined together. And when they showed it, it is so horrifying that one can't understand what makes them go amuck. This is never in animal groups, you find, nor do you find amongst civilized people. But they are all civilized, well-dressed people and suddenly I don't know what happens to them that the anger reaches such a peak. As soon as one goal was made, they started getting angry and they are so much identified with that group which is playing the match. They are not playing the match. The parents are just watching and because they are identified, their ego is identified with that particular group, they get so agitated that they just go amuck and start throwing things and this and that, then the police comes forward. As soon as

the police comes, instead of feeling afraid of it or controlling themselves, they go into another fury.

Now I would not so much blame them as I would blame their parents to begin with. Because parents have not been able to handle their children in a proper way. The child, if he is so agitated in childhood, he gets that thing built in within himself and that's why they behave in such a funny manner that they kill forty people on the spot. There is no war, there's no fight, nothing. Just anger and this anger comes from various reasons which we all should try to understand, why so much anger we get in the West. What is the reason? Why we are not quiet people? What makes us so agitated and angry? Simple thing is the ego. But in ego also, one should understand that why that it is so uncontrollable that your conscious mind itself cannot control it. Maybe they were wanting to control their temper but somehow or the other you find.

So from childhood one must notice the children what they are doing.

... In one Sahaja Yogini's case, she is the one responsible for getting her child like that. She knows that. Now everyday one has to clear out yourself. Now the child, poor thing, what can it do? It becomes a frantic child. When this child grows up, though a realised Soul, he cannot bear it, he becomes irritable and irritated, because the mother is a left-sided person. That's why I suggested that the mothers should not carry the children so much. Those mothers who are like this should not carry the child all the time.

Allow the children to play around, leave them alone, so that the mother's catches at least don't go to the

children. When the mothers are like that, they must accept it. That we are like this, this is the problem with us, so let us not put all the time child on our lap, so that the child goes on catching on the Chakras, because poor child has done no wrong. The child is a realised Soul and why should the child suffer? He is fighting your catches.

So to be kind to the child, better to leave the child at a point where the children are left to themselves and are happy.

So this is what is the secret.

But another thing I wanted to mention to you as Sahaja Yogis, I cannot tell this to everyone but I can tell you, that too much accent is on sex life in the West, too much accent. I am not saying there should be abstinence and nonsense of what the Catholic church is doing and all that, but too much accent.

Marriage means sex is a very wrong idea. Mother is to receive the pregnancy and the father is to create it. But as far as possible try to abstain from all the time thinking about sex life. If you are that way, too much towards it, then what happens, that your mind starts building up and the children suffer because your atmosphere, your vibrations affect the children.

So when you are married it does not mean that all the time you should think of that. It is so common that people, for them as if it is a big achievement or some sort of a big entertainment. It is just a thing which should happen to you spontaneously. And the amount of attention we pay to this nonsense is so much and so frustrating sometimes that people get that frustration within themselves. Then the children also build up the

same frustration, without knowing why they are so frustrated. When they become frustrated then suddenly, say, they'll see a football. The ego comes up and that suppressed, frustrated feeling of the parents start expressing. All the time thinking about it is one of the reasons why our brains go off. We cannot think about it. We should divert our attention if we think about it. But it's a spontaneous happening.

So in Sahaja Yoga we are not against sex life or anything. But this kind of life that you have led so far before must be cut down, that our mind should not have any sex ideas. Our mind should be clear-cut. It should be peaceful. There should be no such ideas about sex. But spontaneously it should happen and it should not bear any mark on the brain.

That is very important. Because the brain which indulges into these things suddenly gets heated up when they see a situation like this and they start bursting out with all tempers because whatever done through the brain is very limited and joyless. It is absolutely joyless. It's a joyless pursuit and when that joyless pursuit, you see, ends up into a kind of a brain damage we can call it, that damage works out. That's why it happens, I have not seen these things happen much in India like this.

Now see, you left him alone, he's happy. There was no need for you to keep him on your lap. Just trying to... he's a sensible boy. Alright. Now sit down, sit down. He's such a sweet thing. You were trying to push him down for nothing at all. Let them be alone, they are very good. They are all sitting nicely. Aren't you happy? They are very sweet children here. See, all of them are playing

together. Let them be alone. There's no need all the time to grab them near. Come along, come along, come along, come here. You give Me hundred children and I can manage them. Alright, now let's see who is going to sit here nicely with the little little babies. You have to look after. You are big sisters, aren't you? So you have to look after the little babies. Ha, now how many big sisters there are? Let's see. One, two, three, four. No, no, no, no, no, no, it's alright. What happened? Nothing. The big sister is looking after.

You must allow them to play with each other and be together. See how they, come along, come along, let him come, let him come. He wants to join the line. Let them all join the line. Very sweet children. Now come along and sit down here. Let's see how you, come along, sit down, come along, come along. Now sit down. You also sit down, everybody should sit down. Alright? Look at that, everybody joining the line.

Sit down, sit down, please sit down. See now, who is crying? See all the children are so sweet. He's so much better. Isn't he? His Āgñyā is better now. Now that's it.

I told you if you people catch on Āgñyā, the poor children suffer. They suffer, you must understand.

Your behaviour is the most important thing of course. You are not, I would say that you are not people who are just some sort of a Sādhu Babas sitting somewhere, that kind of a thing. But you have to be normal people. Or abnormally excited people will have abnormal children despite the fact they are realised Souls, they are all realised Souls and big Johnnies, they are not small and they can manage things on their own and can entertain

you all the time. You don't have to go anywhere for entertainment. But let them feel the confidence. But all the time, if the mothers are the brides, what will the children do? Forget it.

So on Mother's Day we must understand that we are mothers and mother have a special responsibility, to be so placed that they should not be irritated, hot tempered and also unkind. They can take up lots of things if they understand they are mothers. After all, look at the Mother Earth. How much she suffers. In the same way, all the mothers can take up a lot of things about them and the children remember all that, that how much our mother has done for us. How much patient she was. How kindly she was. How she looked after us. All these things they understand.

But also doesn't mean that you go and spoil your children. Specially when they are ill-treating other people. You must stop them. You should not allow the child to go about ill-treating other people, pulling their hair or doing something like that. You must say: `No, not to do that way.' So there's a way of handling by which you make your children good and sweet children. I tell you, it's not difficult to handle the children. It's a very easy thing. Only thing you must understand, what's the problem with them, what problems we are giving to them and what is troubling them. I'll tell you about one little girl. When I went to see her first, she was crying all the time. And I discovered that it was her bed. There was something wrong with the bed and as soon as we removed the bed, the child was alright.

So you must find out what is troubling the child to begin with. Let him be comfortable and happy and conveniently enjoying life.

Then you yourself should be thinking about noble things. Specially when people are pregnant they are supposed to read something very noble. Like you can read Gītā or Bible or Koran or something so that your thoughts are towards God and when the child is born, the child also thinks of the same things.

All the conditionings of the mother start the day she conceives the baby and since that day the child is conditioned.

So all the good conditionings you take upon yourself, all the good things you think about the baby, you work it out and that is how a child can be a very quiet, obedient, sensible, natural personality.

I have seen with My grandchildren themselves that they are so matured and so sensible that we don't have to tell them anything. Just they do it, whatever is the right thing to do, they behave in a manner whatever is good to do.

But it is the responsibility of the parents. I don't blame anybody. Now maybe the people who were so agitated, there must have had parents who must have done this, what you call, divorce business or maybe some sort of a perversions they might be having. All kinds of things you find these days. And it's so surprising when the people get perverted how hot-tempered they become.

So absurd they become.

Stupid they become and that, the children have to face. Children have to face unknowingly. Without knowing

what is the reason they become like that and then the temper starts coming out. They start throwing things and misbehaving in such a manner that you don't know what is the reason, why the child is behaving like that. Even, there is no need for you to spend time away from child when the child is in the house. It's alright, the child is there. When the child is sleeping, it's alright you spend time together.

But many people also have this habit, that they keep the child in another room and the husband, wife are sitting in another room. All the time the child should not feel that the parents are separate. He should feel he's a part and parcel of the family all the time. When the child sleeps, then you go and talk to each other. But also some people fight and quarrel in the presence of children. That also is something horrible.

So the whole thing is depending on your behaviour.

As Sahaja Yogis I request you, you are special people. You have got special children as God has given.

He's been so kind to you that you've got special children. You've got special relations here who are very kind to your children, very nice people. But now even with all of this if you cannot give them that special life, which they deserve, for which they have come to you family, for which they have accepted you as their parents then I think it won't be fair, it won't be fair.

So you have to sacrifice a little bit, so called sacrifice, if you think its'a sacrifice, that your children should come up as very good citizens, as very good Sahaja Yogis, as very good babies. Everything you can do so, look at that!.....

How sensitive they are. They are all the time correcting you, carrying your catches. They are trying to clear them themselves as far as possible. But you are the people who should not give them problems.

As Sahaja Yogis you must try to keep yourself clean and your catches should not be there. This is the important thing.

And as mothers we have to sacrifice.....

it's a sacrifice, that your children should come up as very good citizens, as very good Sahaja Yogis, as very good babies. Everything you can do so, look at that! What's wrong with him? And look at this one.

Yes, good, good, good. Have you started walking? Just look at them. They are not fighting. They are not doing anything. All of them sitting nicely and quietly. Nobody is troubling anyone. You see that they are good children and all of them are playing together nicely, without any problem.

The most essential thing is that our children should feel our presence, which will soothe him down and make him a personality full of peace.

A peaceful atmosphere in the family, peaceful parents and peaceful relationships with others, will create people who will appreciate peace. Not by talking about peace or having organizations of peace.

So today is a day of our understanding and a promise to Me that you will try to be good mothers. It may be that sometimes, say, the husbands who come from outside are in a temper sometimes.

Tell them not to loose temper in the presence of children. Alright and you have to bear it up, doesn't matter. Because you can. As mothers you can. The Mother has a special personality that she can preserve the child, she can digest a lot of things. She has a special personality and that's why a mother must come up to that point.

Moreover, I would request the fathers and other relations, the male ones, to respect the mother.

Motherhood is the highest thing.

I tell you the race, any race which does not have superior mothers cannot exist, cannot exist. Any country which doesn't have mothers of a great quality cannot exist. It will perish no doubt about it. The mothers have to look after the preservation, not only of their own children, but of the whole race, of the whole nation. It is a very important thing.

Wherever the mothers have failed, the nations have failed.

So try to understand that it is the mothers duty to do this. If the mothers themselves are small minded, mothers themselves are selfish, the whole nation will be. Everything passes through the mother to the children. Father is just there to witness, he doesn't do much.

So it is for the mothers to look after the children. Every action of child must be seen properly, must be observed properly, must be appreciated properly and if you can develop that, I am sure you will give such a great asset to Sahaja Yoga.

Most of the children will grow up very soon, it's only a question of five, ten years more. They will be all grown

up and you will see a army of great people coming up as Sahaja Yogis.

So it's a big responsibility in you and a trust, that you will look after them and render that what is needed, the peace, the joy, the bliss and enjoy their company as well... That's also an important thing. When they are young it is important that they should look after the children. They should manage the children, handle the children. It is their job. When they are grown up, of course, they will have much more time. As you know, I told you that till My daughters got married I did not start Sahaja Yoga. The reason was, it was a responsibility. Though it looks a tiny little bit, but it was very big responsibility. Once they were married I started Sahaja Yoga and the right time came also to work it out. That's what it is. But that does not mean that you give undue importance to children. Again I say, because you go to another extremes. If you give undue importance then they all the time want to have importance. And when they try to have undue importance, then again this ego comes.

So in these countries where people are already ego-oriented, when there are all kinds of other problems, everything, we should try to purify our minds, keep it clean, have the thoughts of higher visions, higher things, greater people who are able to come to Sahaja Yoga. Those numbers that we think of, let us have, how many we are going to have, how many we are going to receive. All these things, you see, they make you sublime and all this sublimation of the brain gives you that kind of a power by which you really help your children.

A father is a drunkard, supposing, but the son never remembers it, he doesn't want to remember. A father who is a murderer or a thief, no son feels very happy about it, though he may say he's my father.

But a father is the idealism, father who is sacrifice, a father who has something special about him, every child will remember him. A father who is hot-tempered, who is angry type, the child may agree or succumb to him, but he will not remember that father much. He will have no respect for such a father.

So it's such a mutual thing to have respect, to have anything, you must behave in a manner which is respectable and the idea of a mother is that she should be worshipable.

So you mothers, you will aspire to be something much more higher than the rest of the people.

May God bless you.

Now have you any problems or any questions, you ask Me, that's better.

Question: Could you say a word please about education and if possible the type of education that is likely to take place in the schools in India?

Shri Mataji: Oh, I see, that's very important question...

... The idea of the education is that to instill in them, first of all the sense of self respect to begin with.

That we'll have to teach them what is self-respect and how to understand the importance of self-respect.

And then they will be taught on those lines various things, like: `We must learn to keep our things properly, to keep the place clean and to respect it.' To respect your

school, to respect your teachers, to respect all that is there, how to respect from the Mother Earth you should start. It is said that first you must touch the Mother Earth because you touch Her with the feet, on those lines. First of all the sense of respect must come in children, that's very important. Then once that starts, then it's easy to instill any other ideas into them.

So we are not going to get them completely, sort of deconditioned type, or we are not going to say that there's not going to be conditioning. But the conditioning will be on the path by which they become children of some unique qualities which are required today in the world. They might develop into very great leaders, they might develop into great orators, or they might develop into painters or artists, according to their aptitudes, which we will look after. But the first and foremost thing, a person must know how to respect himself. Once they develop the sense of respect.

..... Now the main thing about children is that they should feel completely secure in a place. Security is a very important thing for children. If they do not feel secure in that place then we won't be able to balance them much.....

Now I do not want to put too many restrictions on children in the name of discipline in the beginning, because children are themselves very much disciplined. But discipline has to be there.

So for certain things, I tell you, if you follow the practice, say of getting up in the morning time, slowly you will find children cannot sleep after that time. All these good habits can be done. To sleep earlier, to get up early, not

to talk too much, not become also absolutely deaf and dumb sort, but to talk whatever is necessary.

What is not necessary, not to talk rubbish, not to be frivolous, not to be sarcastic. All these things can be watched very carefully if you have a small... And the small group should be watched how they behave, is that.

And then there is a way of correcting children. I mean, I don't like that punishment, you can never correct the children. But by telling them stories, by telling them, talking to them, by sorting out with them, you can work it out very well. Because they are all realised Souls, they are not ordinary children.

And if you talk with them, I tell you, these days the children are so wise, that they immediately take to wisdom, immediately. When they talk, they talk wisdom. I mean all of them sometimes, if you talk to them, you feel you are amongst grandparents or great-grandparents, the way they are talking about things.

So you have to understand that these are special children, they are to be treated with respect and to be brought up with respect and install in their mind that: `You are special children' that `You are children who have to change the world, you have come on this earth for a very great purpose and that's why you have to be brought up like that.' And then the disciplining also comes in children when they understand that they are *[UNCLEAR]* they themselves discipline.

So first thing is to instill in them the sense of security and a sense of self-respect.

I think this is the most important thing we have to do.

Now another thing is that about food and all that, children should be taught from childhood not to be very fussy about food because if you fuss about their food then children become fussy. But if you do not fuss, then children can eat whatever you give them. But of course the food should be good, on that I am very particular, that the food, taste and all that should be good. But it doesn't mean that the child should become so fussy that later he wants to have this kind of food or that kind food. All kinds of food the child should be able to enjoy and we should have very healthy way of doing it. And I am sure some doctors will help us. There's also that we'll give them food which is healthy for them.

But I am not for some sort of a like Gandhiji who used to give us just boiled food with the mustard oil on top of that to eat, because he said that's how you develop a non-taste, you see, `asswad'. He said: “You must not have a tasty thing." I can do it but I don't think everybody can do that way.

So we should not be hard on them. We should not be very hard. Because I have seen those people who have come out of Gandhi ashram are very hard people, you know, overstrict and sort of not so congenial with others. And they become absolutely so very strict with themselves that others, you see, don't understand them.

So they should be people because they have to do public works, they have to talk to the public. They have to be people who are congenial, who know how to deal with others. Not something sitting in Himālayas and sort of not touching anybody else.

So they have to be brought up in a way that they should be normal children, normal. Not that they have to eat all raw food and these health food and all kinds of things that are not needed. But normal good food so that their health improves. I tell you one of the reasons why the health improves, is if you keep the timing. Timing of the food. I've seen that when I used to go home I used to get sick, when I was in the hostel. Though the food was horrid, I used to keep better. The reason was, at home, everybody would spoil Me. “Now she's come from the hostel, so let her have this, let her have that." All kinds of food was served. And no timing was kept. But in the schools, strictly you have to keep to the timings. And that's how your health was better.

So, timing is one thing we'll improve there.

Then the education as such we'll give them about Sahaja Yoga education. Slowly, slowly they have to be trained in Sahaja Yoga and that is one of the most important thing.

Question: Would you then anticipate them going on to universities around the world, Shri Mataji?

Shri Mataji: Now the trouble is, you see, universities as they are, you know what the situation is.

According to some Sahaja Yogis, universities are the places where all the destructive is... Though I am sure the children who are brought up in that school, wherever they will go they cannot change. They will change others, but they will not change because they will be so well developed in their own personality that their personality will impress others. They will not change, even you people, Sahaja Yogis, you won't change, you will change others, but you won't change yourselves.

Contents: 1985-05-12 **Talk to Sahaja Yogis, Mother's Day, Seminar, Temple of All Faith, Hampstead, London, UK**

[UNCLEAR]... But one thing, we must make it sure that those children who study there, they must pay for it, because, you see, what happens that it should just that the money be paid there, it's finished there.

That money can be recovered and can be used for some other purpose. Otherwise, sometimes in Sahaja Yoga it happens that people just send their children and do not pay for it; then it would be very difficult.

Because it's not much, but whatever is needed. Because that money must be recovered and we should be able to put another space also with that; so with one we can have another, like that we can cope. That's a very good idea for the... yes.

And you can also get get children of another place around, so the parents also know something about Sahaja Yoga there. Would be a good idea to make all the possible enquiries. Then from the same schools we can take children there when they're a little bit grown-up. I think we should get Ray. Ray is a very good organizer; he's running his school very well, in Australia and the government people came and they praised him very much. The children and he brought them up very well. They are, in a way, little strict with the children and also quite kind. It's a very good balance I think.

The children are so sweet, very sweet; so well-dressed and so good. When I was coming they had tears in their eyes; it's so sweet they were. And they look after even

the leaves of the trees, you see; they even care for the leaves of the trees. It's so sweet of them. Everything is so nice to see them working like that; so involved with doing that; their own school, that's their own teacher; there's everything. And I think the strictness is only towards some children who become a little misbehaved. Then they separate the children, keep them separately and then if they improve then they put them back. That's a good idea. But they don't allow them to mix up with others.

This will go on increasing very fast if things work out. I'm sure it will really work very fast. Another idea of Mine was that there's land given to us for the education of the Western people who want to learn twenty-one arts in India *[UNCLEAR]*. And that will supplement for our Indian people in another place, very close by. That's another land for educating them how to do this lathe work, this work, that work.

But will be based on Sahaja Yoga. I mean, this is just a sort of a side issue; but will be based on Sahaja Yoga, because all the art is possible if you can concentrate your mind.

You see, the mind is such a funny thing, human mind is, that supposing he wants to study, what he will do? He will find out an excuse when to study. Then: “This time is not all right." Then he'll postpone.

Then he'll say: “All right, let me go and eat something." Then again postpone. Then he'll say: “All right, let me do that." Like that he'll be postponing; the mind will be postponing all the time and he'll not do the job. You see; that's the mind.

So now when the people, that means, you see, your mind is going all over; there's no concentration and without concentration you cannot do art very well.

So to get that concentration, what we have to do is to teach them how to concentrate; and concentration is only possible through Sahaja Yoga.

So, first of all, we'll teach them how to concentrate and then make them Sahaja Yogis. And with that concentration they will be able to do all this work very well; because, after a certain age, if you have to teach somebody an art, it's like making a horse out of a donkey; it's not easy.

So best thing is to make them at least realised Souls so their hand starts moving better and they do it.

So Sahaja Yoga has to come there; and we'll get people from all over the centers and all over the world for that and they will all be chatting. We'll see their vibrations, if they can come in and all that. That's how we'll have to put them. And they will have to learn any one of the twenty-one arts. First, of course, they'll jump for all the twenty-one. I know they can't do it.

So, gradually they will learn that they can't do it, so they'll take two or three; whatever they want to do.

Because Indian art is not easy, you know. Indian music, if people want to learn, is sufficient; Indian dancing is sufficient. There's no need to learn three or four things in India. And if you know Indian music, you can know any music, because it's all permutations and combinations of the throat or through the nose. Everything you learn in that music; so you know the music after that. Same with dancing, don't you think so? Such a difficult thing, Indian

dancing; you have to really work hard; I mean then you can't do anything else, you see.

Then you need not play football. I think this football must be stopped; it's very unrhythmic. That's the reason it happens; it doesn't go with the rhythm of God, I think. That's why the people get so mad.

Can it not be stopped, this Soc? Cricket is sensible. In India people only see cricket; they love cricket. I mean, in India you can't get tickets; poor things, isn't it? We will tell you: “We are so fond of cricket." Why have soccer? It's a horrible new thing.

So that is our education part of it; and the art side of it, one more point I would like to say today, that we have acquired land for our agricultural development, on the basis of vibrations; and this Mr. Hamid, Doctor Hamid, who has been doing research, he now wants to do one more research, he has asked for that blessing, but when the acid rain falls on the forest it burns away.

In Germany it has happened the worst of all; the German thing.

So I said: “All right, if you do it you might be successful, but not the Germans. They must pay for their sins." They must pay, horrible people. They can't get away with it.

So the nature is showing. What can we do? But he might be successful; and then he should run away from there. If things are successful, then he should run away; because what's the use of being there? They cannot *[UNCLEAR]*. If they become Sahaja Yogis, well and good, but otherwise why should God bless such people who killed helpless people in the gas chamber? The whole thing is horrifying. Can't understand even this great man going down there

like this. Supposing his parents were killed like this, he would have gone? No feelings, horrible race, they think no end of themselves. I have been to East Berlin Myself and I told C.P. that these people are really Rākshasas, they are devilish people. Even now, you see, they do not want to accept it as something we have done wrong. They say: “It was a political mistake." Imagine. What was political in that? To think that you are a superior race and all that. It's a horrible thing they have done and they should never be allowed to do it again, under any circumstances. It's very bad; it's so helpless method, such a helpless style of doing things, you see, with children dying like that. I can't even see it, it's so terrible.

So let them pay for it.

But this fellow, Doctor Hamid, who has done these experiments with our vibrations, he's going to come to India.

Now, the only thing was, they said that the canal is going to come up to our land, so we should wait for one year more; so that's why I have postponed; but that will work out also. Let him show the miracles on one plot of land about the forest. But in London I noticed also some forest; it's happening here also.

But you must stop this too much of industrialisation. For such a little country like this, so much of industrialisation. And that's why people are without jobs. If some industries stop and some hand-made things we start making, it would be better; people will have some jobs, you see; there will be some balance.

But I saw some trees really burnt, topside, that means it's having an effect here also.

Always nature, you see, balances. Not only that but teaches you a lesson. You cannot play havoc with nature; you have to be sensible about it. The way we have tried to exploit it has gone too far in every way and that's how one has to pay for it. Thank God underdeveloped countries are better off because they have no need to work. But now they're running the same race. I don't know what's going to happen to them, but they are running the same race. Australia is much better, I tell you, because there's not so much, so much of industries are not there. Canada is much better also. Raw material is going from Canada but Canada is much better.

So all these things are to be understood in the Light of Spirit; then only it goes into the minds of people. Say, you have a school and if you tell them all these things about the world problems, what are the Sahaja Yoga solutions for that, they will understand it better. This must be described; this must be told to them, that these are the problems. You cannot just solve them by some superficial methods. It has to come from within, to understand the implications of this kind of an imbalanced economy they have, imbalanced procedures they use; absolutely imbalanced. I think all our efforts, human efforts, we have their expressions in this manner, better, everything. All our theories of sociology, this, that; say, even take the system of political differences; everything can be very easily understood if you are a spiritual person.

And all these confusions will be solved. But let us see how you people are helpers there.

Indians are not bothered; because they don't have these problems, they don't have. But if you see the whole world as a big problem itself, then you have to help because you people know these problems better than they know. They don't know what is ecological balance and all that. If you talk to an Indian, he'll say: “What is this nonsense?" They have never heard of such a thing.

Shri Mataji: *[UNCLEAR]* and so what happened with your interview?

Sahaja Yogi: Well, it was quite interesting, Mother. I think he really felt as though he'd had a good blasting and...

Shri Mataji: Really?

Sahaja Yogi: Yes and he said he couldn't understand how, when we met us, the Sahaja Yogis and we were all so congenial and so, sort of, sweet and kind and so on and then he saw You and You were telling everybody, you know.

So it's a little delicate, how to handle that.

So I had to explain, you know, how You were concerned and that's why You were telling these various things off, because you were concerned that people would get destroyed unless people knew. In so many things said I feel...

Shri Mataji: He felt better with that?

Sahaja Yogi: I think he felt a lot better towards the end, but his wife is very difficult. She was there...

Shri Mataji: You see, it is not any... I am not trying to please any political party or anything. It's a thing which concerns anyone who has sensitivity; one should have sensitivity about it. You see, if you want to be sweet and

nice about it, it can't make you solve the problem. You have to just take it out; it's an operation; all right? You go and meet him again and talk to him. But today there was a miserable picture of this *[UNCLEAR]* thing in the newspaper. I don't know if you saw it. And if you read the newspaper interview, Did you see that? Oh you must see; he's very miserable. I thought: “Who is this miserable fellow?", so it was him. And the way he talks about everything, he is so funny that you cannot think he is anywhere near God. Very funny; you just read that interview and you'll be shocked.

So what does his wife say?

Sahaja Yogi: Oh his wife was just horrible, *[UNCLEAR]* all together.

Shri Mataji: You should just say that: `You are not sensitive enough'; that's what you should say.

Sahaja Yogi: She said that she could not see how this feeling of Cool Breeze could be the baptism of the Holy Spirit and I said: “Well, you don't know anything; you didn't even hold your hands out. You didn't feel it, so how do you know what it was or what it wasn't?" And that shut her up for a while.

Shri Mataji: You should say: `You can cure, with this, cancer; otherwise how could you cure if it was not so?' And according to her, what is it?

Sahaja Yogi: She didn't say, I mean, she had nothing positive to say at all really.

Shri Mataji: I mean, it's very easy to oppose everything, but why not show some results yourself? Like, any Guru

person, if he comes to you, you should say: `What have you achieved yourself?' *[UNCLEAR]*.

Sahaja Yogi: I think that he was much better really. I think he likes Sahaja Yogis and he does know there is something special about it. He agreed that a big difference between us was Paul and you know because I said that is the thing that divides us more than anything else, is that we feel Christianity, to a large extent, was built on Paul's theories and not on Christ and His word; and he, sort of, defended Paul a bit.

Shri Mataji: And that's what they have to do, because they are paid by him. If you take up a job like that, what is going to happen to him? It's all right, it will work out now they have *[UNCLEAR]* of their own. You can see that. If you see this interview you'll know, miserable looking fellow, absolutely miserable. He's only sixty years of age, he looks like an old man of at least ninety years. Really; there's no joy on his face, nothing.

So now, may I take your leave? May God bless you.

I would like you to give Me some plans for making the hearts we are going to make for children; will be a good idea.

Contents: **1985-05-1x Travel from Rome to Nirmalā House, San Angelo Romano (7 kms N of Guidonia), Italy (year not sure)**

[The road is long and in the car Shri Mataji starts commenting on the landscape. She speaks about plants that were found only in Palestine, called `the blood of Christ' or something like that.]

Ruth Eleanore: Shri Mataji, have you been to Palestine?

Shri Mataji: No, but I remember what I was there at the time of Christ.

Contents: 1985-05-19 **Śhrī Gaṇeśha Pūjā, You Should be Prepared to Change, Nirmalā House, San Angelo Romano (7 kms N of Guidonia), Italy**

But everything works out when manifesting our love. By thinking we only create complications as I did yesterday. Because also we decided something beforehand and I could not take any present from Gaṇeśha.

One should not decide such a thing. Because there were three Pūjās only and if I take in two, if I don't take in the third one, I'll hurt Italians.

So your Mother also changes everything and you should be prepared to change also. Like I was telling him the example yesterday of only one Guru Pūjā we had, only one, in Bombay [Mumbai] in India. See how lucky you are, only one Guru Pūjā there. And for that Guru Pūjā they bought a shawl for Me, a shawl.

So I said, “Now, if you bought the shawl, then you don't give Me sarī. I won't take any sarī because that will be too much to Me." And I absolutely I was sure I'll not take and I said, “No, no, no” until they know that no is ten times, no, no, no, no, no, no, no. But you see these deities are completely one with you people more than with Me. Because all the Sahaja Yogis were feeling very sorry that they had bought the sarī. It was only one Guru Pūjā in India and I should have allowed. I said, “You must detach yourself when you are at Guru Pūjā. Don't worry our guest." But they would not. They were feeling all bad.

Then before Pūjā I went to wash My feet under a tap in India. You know how the taps are sometimes, at that height it was. And as soon as I opened the tap the whole thing, the water came on Me. I was completely drenched.

So I came out completely drenched. I said, “All right, give Me the sarī." So because I don't want that you should be taxed for Pūjā, because some money has to be given because that's the part, but should be little part.

So little part has to be given. That is important because you must learn to give in the sense that when you give little bit you get a lot, you see. It's another bribery corruption.

So I was telling Gregoire that “You should not tax people too much. Let it be a small contribution." And deities in him miscalculated and he asked for fifteen pounds. And you'll be surprised. These fifteen pounds I've got in all kinds of money. I don't know what to do with it, but it is there. Out of this money I always buy something of silver for your Pūjās because you can say that this belongs to Me. But you see, there is nothing wrong if I take away everything that you have. I know that. But I want to put a Maryādās to everything, for you must also have Maryādās, I am a maryād, means I have no boundaries, but you must move with Maryādās. I need not have any Maryādā whatsoever and I don't have. What can I do? But I deliberately put these Maryādās because you should have Maryādās.

Because when you take an incarnation, you come in a Maryādās. You come in an embodiment. And that's how one has to teach Maryādās, boundaries, to human beings because they can always say, “What's wrong? If they are

giving me, why not I'll take them?" Anybody giving them anything, they will say, “Why not? I can exploit." Human beings are like that.

So always an incarnation by His own Maryādā life, creates the Maryādā for them.

Now, as you know I like generosity very much. I like to be so-called generous because it's all your own.

If I give you anything, the joy is Mine. Now by giving only you understand how joyous you are. Otherwise there is no way out.

So when I go to any other country but England, because in London I have no time for shopping, I go to shops. I leave My vibrations and everything there. Also I try to buy something which I can give away easily, in a good way and something of course for My family which I have to run on other side. But then the things accumulate too much and even if you spend the whole night distributing, it doesn't finish. This time in India, the whole night we were distributing presents. Nobody was tired, the givers neither the takers. And when we gave, all the Western Sahaja Yogis said, “Ha” as if they are getting it, you see and then they would give to the Indian Sahaja Yogis everything. I tell you I have seen it. I sometimes overspend things, money and all that, in sort of trying to express Myself even when it comes to tours, but I am never running short of money. You see there is somebody sitting, Kubera, who is filling up My purse all the time. I never run short.

He is a very interesting guy for Ādi Shakti as well as for you people. You just watch and see the whole thing.

Don't get worried. Don't get upset. You'll see that the whole thing is so beautifully managed like a drama.

[Aside:] Are you all right now? I was told you were rather worried. I have to talk to you about it. No, you are not worried, good. I don't know if we can do the thing now because it's time to do the lunch, this time *[UNCLEAR]*. Tell him do not worry, will let them have their lunch. My lunch is over. I am so full of joy and the Divine Love and then we'll have the *[UNCLEAR]*. Better finish. One hour eat. Are they hungry? It's a good idea. [Hindi.] Where have you arranged?

Sahaja Yogi: Not yet arranged, Shri Mataji.

Shri Mataji: Well, let them have that.

Sahaja Yogi: OK, Jeremy, OK, OK. It's OK. Leave it. We have lunch first.

Shri Mataji: I mean it is *[UNCLEAR]* you are seeking. Nothing should be binding. You are seeking, nothing should be binding. Maryādā is different but binding is different. Maryādā is different. Binding is different.

Binding, see now I am in Maryādā, My body is in Maryādā, but if I tie it up then it's binding. Make it into a bandhi and tell them. Bandhare, you say, bandhare? Bandhar? There is a song in Marathi when about Rāma when He was building the bridge for crossing over, Bandha re bandha re, yes, in Marathi Bandha re. Bandha re. Bandha re.

Translator: What does it mean?

Shri Mataji: Means build up, build up and bandhara in India, Indian language means bandh is a...

what you call that bandh, bandh, bandh... for the water to go, oh no, to stop the canal, bandhan, part bandhare, bandhare. That's it, bandhare. Italians must have had some Maharashtrians here, I am sure.

Otherwise, how can you say...

Sahaja Yogi: Shri Mataji, can we offer the other presents?

Shri Mataji: Just now. Had your lunch? Have backside, all right, have backside. All right. Now...

Sahaja Yogi: Just is this one. We couldn't open for Your Pūjā, Shri Mataji. It's from Alessandra.

[Chanting: Gaṇeśha atharva sheersha, one hundred eight names of Mother, Devī Sūktam (Ya Devī sarva bhooteshu).] [First fifteen minutes chanting of various mantras. Married ladies were asked to offer sarī to Shri Mataji.] This is another Rutumbhara Pragñyā. This one, you won't believe, we got them for sixty-five pounds.

Fifty-five pounds. In London, back in London, that too in London, another Rutumbhara Pragñyā. This one you bring in this side. We'll another one on right side. All right, this one is *[UNCLEAR]*.

This is another Rutumbhara Pragñyā, under Gaṇeśha Pūjā. Another Rutumbhara Pragñyā works out.

You don't see the sarīs and after all... all with the Chakras.

This is also another Rutumbhara. They wanted to buy eleven sarīs with the real gold and these are very expensive sarīs.

So I was hesitating about it very much and we went to the shop to buy and they said the shop is burnt away and everything is stored up in another shop.

So I told them whether these international sarīs should not be more than two thousand rupees at any cost. And they were also not very happy with the proposition. And it so happened, we went in that shop and we asked them, “Have you got sarīs with real silk?" So they took out one bundle. They had only eleven. We needed eleven in a bundle of real... and they cost us on the average sixteen hundred rupees only! That is how it was done so, exactly eleven and at sixty percent discount. Have you heard of such a thing? But later on, they all, in the shop recognized Me and they wanted to have Realisation. And all of them got Realisation.

So much so that the Board of Handloom House wrote a nice letter to Me that “We'll always give you twenty percent discount." So in the marriages we all got twenty percent discount sarī.

So in buying this, how much money we have saved. Tremendous it was, really. The whole experience, the whole shop, all the laboring people, everybody came in the shop to get Realisation. They also came to our Pūjās and this and that and suddenly you got about thirty people there by these eleven sarīs. But when I wanted to buy for My daughter, I had to pay four times more because they are not Sahaja Yogis.

So this is your luck.

Look at the quality! You see this combination. And this is the one, the dress of Śhrī Gaṇeśha, Pitambara. He wears the yellow, Pitambara He wears, yellow. How many of them are wearing today yellow, see? So there is no end to this miraculous happening.

Now, unmarried girls, where are they? They all should come now. You allow them to come. The poor boys don't do anything.

[Devotional songs are sung.] [Aside:] See these mangalsutras the Italians have made themselves, are made by Italians. Good idea, these mangal sutras, like the Kuṇḍalinī is the, a mangalsutra. You have to get some little Italian boy to put it. An unmarried boy? Boy, boy...

[On listening to Gaṇeśha Mangalmurti Ār.ti]: Beautiful. You remembered by heart? You are, you are remarkable, really!

***Contents: 1985-05-21*, Public Program, Day 2, Rome, Italy**

The main thing is to get your Realisation. No one can guarantee it. As it is a living process so it has to work out. And that you should get that Realisation is the main point. To get the Realisation I would say if some people want to come on the stage can come also. If there are people sitting on the ground are in difficulties can come on the stage. If they want. Or those who want to go away can go away. But don't disturb others.

[Aside:] Come along. Those who are sitting down. Please, be seated. Please. Seat. It's cold, is it? there is nothing to spread for them. Is it very cold there? Must be. Seat, seat, seat. I'm sorry, it's very cold? Is it cold there? Is it cold? No, no. It's alright. All right.

Take out your shoes. All of you. All of you should seat down quietly. Or if the people in front can come, all of them can sit in front. It's better. As many can come on

the stage. Now don't fight. Please, don't disturb. Please, keep quiet. These are very important times. Don't disturb others. We have to be very, very kind to others. I will stand up. You'll all be able to see Me. All right? [Aside:] It's all right. Better sit now. I'll tell you later on. *[UNCLEAR* Next time I will talk Italian].

I wish we had a bigger stage. All right. Now, it's very simple. You have to take out your shoes because this Mother Earth has the power to suck in our problems.

So please take out your shoes and put both the feet parallel to each other. You can take out also your spectacles. It helps your eye sight. If there is anything *[UNCLEAR* very] tight on your stomach or in the neck. You can loosen it a little bit. All the people should be seated. All the people should be seated properly and should not move about at all.

Now. With both the hands like this. You have to know that these hands and the fingers here are denoting the seven centers on the left hand side and the seven centers on the right hand side.

[Aside to someone]: *[UNCLEAR]*.

Now, there are seven centers. Five, six and seven. These are five, six and seven which we learn very soon. This left hand is responsible for our desire. To get Realisation is our main desire. Today. With this desire you put your left hand forward like this, comfortably. You should not be uncomfortable. Sit in the way that you feel comfortable. You may sit *[UNCLEAR* as/yes] twisting both the legs on one side. Will be alright.

[Aside to someone:] No, the other way.

Both the legs on one side you can put it. It's alright. It's alright. Put the left hand like this. Left like this. Left hand. Left like this. Comfortably, comfortably.

Now. Right hand we have to use for *[UNCLEAR* an] action. Now we have to use that, on the left hand side. And to use that on the left hand side we have to put this on different centers. Because you are going to raise your own Kuṇḍalinī. At that point I'm going to just tell you where to put your hand and later on when you close your eyes you will know. Just now I will just show you. The right hand should go first in the heart then in the upper portion of the stomach then in the lower portion of the stomach. Now, one must know it is all on the left hand side. Again should go back to the upper part of the stomach then to your heart and than to the corner between your shoulder and your neck. From the front. Many people put it like this is not good. This way. It's comfortable.

In the West this is the worst center. Always caught up. It is caught up because one feels guilt. Now you are not to feel guilty at all: *[UNCLEAR* I'll take off your guilt]. You have done nothing wrong whatsoever. The Divine is the Ocean of Forgiveness. And we can not do anything that could be such that can challenge the power of the Divine.

So nobody should count their wrongs and mistakes. If you feel not comfortable you can sit on the chair will be better. Not to make uncomfortable.

[To someone:] Are you alright? Now, it is your *[UNCLEAR]* that's your own. And you have right to get it.

So what is there to feel guilty about? There is no need at all to feel guilty.

[Aside to someone:] You can come here. There is a space. Or here. You can come here.

All right. Now...

[Something happened and the public laughs gently. Shri Mataji says to someone from the public:] All right. All right, doesn't mater. All right. As long as the feet are not towards Me is alright. You can put them this way. All right.

So now. What we do is to put the right hand after this here on the forehead then on the back then we have to stretch our hand and put it on top of the fontanelle bone area. Here on top of our head and press hard and move it seven times *[UNCLEAR]* the scalp. Seven times. That's all.

Now. Nobody should watch others. One should watch oneself. Now. Please close your eyes. And don't open your eyes till I'll tell you. Because attention has to go inside. Now. The left had towards Me and the right hand on the heart. Put it under the coat. Will be better. Towards Me means the palm should be towards the sky. Now. This left hand should be kept as it is *[UNCLEAR]*. *[UNCLEAR* After] after closing the eyes you ask Me a very fundamental question: `Mother, am I the Spirit?' Ask that question three times. Ask sincerely. Three times.

Now bring down your hand on the upper part of the stomach on the left hand side and press it. Please take out your glasses. *[UNCLEAR]*. Now, the second question, very fundamental follows by the first.

This is the center of the Masters. Created by all the great Masters. Here you ask Me another question.

Three times please ask Me: `Mother, am I my own master?'; `Mother am I my own guide?'; `Mother am I my own Guru?' Now, please put your right hand in the lower part of the stomach. Right hand. Left hand towards Me.

Left hand towards Me.

[Aside to someone from public:] *[UNCLEAR]*. You have to put your right. No. Right.

In the lower part of the stomach. This is the center which gives us the knowledge of the Divine.

Please close your eyes otherwise it can not work. Here you have to understand that I can not force you to know this knowledge.

So you have to say: `Mother may I have this True Knowledge?'; “May I have the Pure Lnowledge?" Please say six times because this center has got six petals. “Please, give me the True Knowledge"; “Please, give me the Divine knowledge, the Pure Knowledge.' Now. Raise your right hand in the upper part of your abdomen now. And press it. You shouldn't talk, please. Don't talk.

[Aside:] What's happening?

Sahaja Yogi: She is feeling bad, Shri Mataji.

Shri Mataji: He?

Sahaja Yogi: She is feeling bad.

Shri Mataji: He?

Sahaja Yogi: She is feeling bad.

Shri Mataji: Bad?

Sahaja Yogi: Bad. She is in pain.

Shri Mataji: *[UNCLEAR]*. All right. Once again *[UNCLEAR]*.

Put your right hand on the upper part of the stomach. Now. At this point, as it is a center of the principle of mastery, you have to say: `Mother, I am my own master.' With full and *[UNCLEAR* unshattered] confidence. For the Kuṇḍalinī to come. Ten times you have to say: `Mother, I am my own master.' Please, stretch your left hand properly towards Me. Now, say it ten times, please.

Now raise your hand. Right hand. To your heart again. Here you say, with full faith in yourself: `Mother, I am the Spirit.' Say twelve times. With full faith in yourself. Now, put your right hand in the corner of your neck and the shoulder. This is the center what we call as the left Viśhuddhi. From the front. Right hand. As I've told you that the Divine is not only the Ocean of Love and Compassion but It is the Ocean of Forgiveness.

So please, do not feel guilty. And say sixteen times, with all your heart and faith: `Mother, I am not guilty at all.' [Aside to someone:] *[UNCLEAR]* `I'm not guilty at all.' Sixteen times.

This is the worst center. And if you say things like that you can say 108 times. To punish yourself.

You should be presently *[UNCLEAR]* towards yourself. You are entering into the Kingdom of God. And why should you feel guilty? Now. Raise your right hand on your forehead. Now, again with full compassion for everyone please say: `Mother, I forgive everyone.' How many times it's not the point. Forgive or not. Please say: `Mother, I forgive everyone.' To say that I forgive is a mythical thing because whether you forgive or not it's a myth but if you don't forgive then you play into the hands of wrong people.

Now. For your own satisfaction you can put your hand on the back and say that: `Mother, if I have done any mistake, please, forgive me.' And don't count your mistakes. Don't feel guilty. Now. Raise your hand. Stretch it. Put it on top of your head. And press it hard. And move it seven times, saying: `Mother I don't have Realisation. Please, give me.' I can not force you to do that.

[Shri Mataji blows into the microphone seven times.] Now please take down your hand. Slowly open the eyes. Watch Me without thinking. Now. Put your right hand towards Me. And left hand you put on top of your head and see if there's the Cool Breeze coming out. Here. Put it higher. Move it.

All right? Just see. It's coming out. Just see it, moving up and down. All right. Now. Put the right hand on top of your head and left hand towards Me. And see now if there's a Cool Breeze coming. All right.

Ha! You should just say: `Mother, I'm the Spirit now.' Just say in your heart. Now. Raise your right hand. *[UNCLEAR]* feel the experience. There is no air condition or anything. Just see. Don't doubt.

Don't doubt yourself and don't doubt the *[UNCLEAR]*. Now push back your head and push your hands up like this. And ask the question. Three times. `Mother is this the Cool Breeze of the Holy Ghost?'; `Is this the All-pervading Power of God?'; `Is this the Brahma Shakti?' All right. Now bring it down. See for yourself. If you feel the Cool Breeze in the hand or the head.

You got it.

Today I'll teach you how to protect yourself when you go home. Most of you have felt it. Those who have felt it

please raise your hand. Either on the head or in the hand. Raise both the hands. Those who have felt it. Everybody practically has that.

May God bless you.

Now, some of you have not felt. Very few. Everybody is *[UNCLEAR]*. Not to feel bad about it. And you are absolutely relaxed. There is no thought. You can watch Me without thinking. Now I'm going to tell you how to protect yourself. Don't *[UNCLEAR]* your shoes just now. One minute. Every morning you must protect yourself. [This way of protecting is the old one.] You have to put your left hand towards Me like this. Now. And you have to move the hand on your auras. [The hand] which has got the vibrations. Like this. Now. We do it seven times. Let's do it. One.

Two. Three. Four. Five. Six. Seven. Now you all can raise your Kuṇḍalinī. Those who have not felt also can feel. You please put the hand in front of your Kuṇḍalinī where you are sitting. Left hand. And you have to watch the left hand going up like that. And the right hand has to move upward, forward, backward, like that. Clockwise, clockwise. Upward, forward, downward, backward.

Ha! Now. Let's start. You have to do it three times only. Watch your left hand. Push back you head.

And give it a twist. And tide up.

[Aside:] Sorry [as She pushed the microphone.] Again. Watch the left hand. Push back your head. Give it a twist. And tie up in your head. Once again, please. Now this time three knots. One. Two. Three. Now see. How much is flowing now. Much more. Your eyes are all sparkling. May God bless you.

I'm going away tomorrow to Venice. And next year I definitely come. But we have an ashram here.

Very good Sahaja Yogis. Please go and learn how to master it. Also we have a follow-up program. Please go. It is a free thing. Please attend it. All of you. Don't waste it. Respect your Realisation. And those who haven't got it will also get it. They must. Maybe something is wrong. Physically, mentally, emotionally.

So please get it checked up and enjoy yourself.

Thank you very much.

Oh! All of you have felt *[UNCLEAR]*. Yes! You can see the eyes! See your eyes are sparkling.

Contents: 1985-05-26 **Talk to Sahaja Yogis, Qualities of Śhrī Gaṇeśha, Hounslow (near Heathrow Airport), London, UK**

Today's program, I am happy in a way we could manage, because you know, in Rome we have done wonders. We have really done wonders in Rome, no doubt about it. The press conference was just like a meeting of Sahaja Yogis and also the television was as if it was our own television, was a fine television.

But there's one credit must be given. To the Sahaja Yogis, they are very dedicated people. Not only that but they see to it that they keep themselves all right. And they work very hard, they get up everyday morning, clean themselves, live in a collective. England, I've worked very hard because it's the heart. But as the Sahaja Yogis go, I don't know. We have some very good ones, but we have some horrid ones too.

And that's what we have to look after ourselves and not after others. Now, one thing you must know, if you have red faces that means you have Viśhuddhi. That is the right Viśhuddhi and if you have white faces that means you have the left Viśhuddhi. Now, if we have a problem with our Viśhuddhis we cannot go further and it comes out of a simple thing, that we are not collective enough. We are still individualistic.

Then the habits will develop. Before coming to Sahaja Yoga. Now, the habits we develop, before coming to Sahaja Yoga, we have no will power to throw it out.

And the worst of all is the ego part, which is very, very strong in England. I don't know how to get rid of this ego when we know it is the worst enemy of human beings. It is the worst enemy of Sahaja Yogis. And suddenly, as I always said, people get onto the horse, means like John Gilpin, also you have already described a person in England as John Gilpin, nobody had this kind of a character described in any country. That means there must have been John Gilpins here. Because these Humpty Dumpties are still around and they just jump onto that part and they again go back to the same.

So this, ego has to be cleared out, has to be cleared out. It's very important and that only can work through Tapasya, through penance. We are not willing to sacrifice anything, we do not want to do any penance. We have been blessed by Sahaja Yoga in every way, in jobs, in getting everything, but we are still carrying on with all the nonsense that we had.

So you see, everybody can be stamped on you. It's a serious matter, which we should know about. It's a

serious matter, so be very careful of that point. My own experience of the whole thing is that if the Sahaja Yogis are first class things work out in no time. It's you who are on the stage not Me. I cannot even stop the rain, the rain doesn't want to go away.

So, there are less Puṇyas. What Puṇyas have we got, what good have we done? And then talking ill about others. Judging others. All the time, this one is egoistical, that one is like this. I don't like it. Talking like that is a very bad habit.

Then talking about the organizations, this is wrong there, that is wrong there, what have you contributed yourself? Is the responsibility of all the Western Sahaja Yogis rests upon you people who are, I don't know what to say, I mean I would not say that you are near My expectation. There are very few, very, very few. And those who are there are attacked, are under attack. Is it good to do that way? Anybody who is a good leader, if I praise, say I say John is a good fellow, he's very good, they say no. He's like this.

Anybody says he is, it just goes on. They also want *[UNCLEAR]*, I can't manage them. They think that as it is. Nobody listens to Me, nothing goes in the head so what's the use of Mother talking, wasting Her energy.

So it's not only for blessings that you come to Sahaja Yoga. Not at all, but for doing something substantial. Everybody's blessed, you know that how much you are blessed, but now don't go about so much. Work hard, improve yourself and don't talk ill of anyone, I don't like it at all. Judging others, please don't do it. Please don't judge others. In no way you should judge others, just

yourself. There is no Tapasya, there is no idea that we have to improve ourselves. You have to do a lot. Nothing works out.

So today is the day we are celebrating Gaṇeśha. Now you must know that Gaṇeśha is a Tapasi. How many lectures I must have given to you. Suddenly people become so important, start doing things arbitrarily, talking big. I don't know why they do it and group formationing, there should be no group formation on any lines whatsoever. This is all Western ideas, to form groups. Or I would say also Eastern nowadays.

But not Sahaj, it's not a Sahaj idea. They won't listen, they are not very happy, *[UNCLEAR]* is not very happy, I can see that. One person does wrong and I suffer. Anyone of you do wrong and I suffer.

So don't put attention to others, think of you, what you have done.

He's not come, Paul has not come? I think better change name of Paul. Best thing is to change his name. Done now. All right? So now, we are going to have a hall here, a big hall for you. We'll never get drenched. Hall we are going to work out. But what about you people doing something sensible. Even now I see some people absolutely white and another some people absolutely red. All right, so may God bless you, because it's water all over. Sprinkle this water all over. We, no use worshipping Gaṇeśha, how long will he be awakened? Unless and until we develop the qualities of Gaṇeśha within he'll be there. That's it. Talking ill of others, it's very low thing. I mean it's really very, very low thing. Doesn't behoove a saint. Have you ever heard any saint

talking like that? It's these modern times are really funny. I mean even the saints behave like low-bred things, how can they? I can't understand. In modern times, anything is possible under the sun these days. How can you behave like this? It's not proper. Talking ill of others, blaming others, finding faults with others. How will you rise, tell Me, how will you rise? Now I'm going to America, please pray that it is successful. They are even better than you. They don't do all these things, they don't do all these things. These are, this is a sign of our lethargy. Lethargic people only do this kind of a thing. But they do other things, they just don't listen. Pray for that. Now, they have a justification I have not worked with them. They have justification. But what about you people? I've worked with you for twelve years maximum I have worked with you, much more than India.

[Aside:] [Queries about socks.] And now today I want a promise from you, that you'll imbibe the quality of Śhrī Gaṇeśha within you.

We'll imbibe the qualities of Śhrī Gaṇeśha. The innocence, the simplicity, no more the cunning, no more talking ill about others, forming groups, nothing of the kind. Ascend. And you are so important because you are the foundation. You know without the heart you can't exist. Now Paris program has to be on Sunday morning, according to Doctor Manias. And tell Gregoire not to save on a, the amount of the, what we have to spend on the hall, he should do the proper thing. And all of you should be there for Guru Pūjā. Now don't save on that. Guru Pūjā, please come along. I don't know, Gregoire thinks he has found something. I can't listen to this big argument.

Whether you pay it or not is not the point but you come to Guru Pūjā, all of you. This is the last Pūjā you'll be having. And after that, Sunday morning there's going to be the opening ceremony of The Advent in French. And after Doctor Narayan Singh is going to come. If you people want to invite someone like that you can invite them. Also inform other people. This is Sunday morning, Doctor Narayan Singh will be very happy to have it on Sunday morning. And, you will call him also.

All right, now can I make a move? Now I've taken a promise from you and you are not going to break My promise. Because you don't know, unless and until you are Gaṇeśhas, I cannot bear you within Myself.

Anybody talking ill of anyone, tell them to shut up. Maria you don't listen to that stupid girl. Why did you listen to her? You know she is stupid, I have told you about it, one should not be naive about it. You have told, she's very stupid and she requires a real correction.

Maria: [answers].

Shri Mataji: Who told you that? Maria: [answers].

Shri Mataji: You and Tony should be on one frequency. Now how do you become in frequency with is wife? She's a stupid girl. Yes, but whatever she does, you cannot change your frequency Maria. I don't now how you people change your frequency. This is a thing I don't understand. You are a sensible woman, all right, now how can you be on the same frequency as her, she's a stupid girl. Unless and until she improves her frequency, she cannot be on your frequency. Instead of you improving her frequency, you go down to her frequency.

Maria: [answers].

Shri Mataji: I don't know, but why doesn't this action come in time, why so late? Delayed actions are no good. All right. Now, don't go down with others. Pull them up. You see, tell them noble things.

If they tell you, say, somebody says this is one is like this, just tell them, don't say like that. What I do, if somebody says, I say no, it's not true, the fellow was praising you. Don't talk like that. Must learn how to make others nobler.

Maria: [questions].

Shri Mataji: It's not so difficult Maria, you lost your frequency, I could see that. There's no argument on it. Now you'll please keep it back, there's no argument about it. You see, some people bring you down, all right, you must know where you stand. Stand still on that point. You see always I've seen, anybody else can come and influence you. We must have a personality. We must have our own personality. How can anybody bring you down. Nobody can bring Me down and I am your Mother, so you should be like Me. Anybody tells you about anyone, anything happens you see, you can never solve any problem like this. First thing is, you must have your personality. And let Me see who talks in a noble way. It's very easy to become ignoble, nonsensical, cheapish, isn't it? Make others noble, when they say something tell them no, no, no, it's not right your saying. This is not virtue, this is not good sense, let's not do it. I mean no more you are bhoots now. Are you still bhoots? Always, otherwise they blame the bhoots. What about your personality, bhoots are always had a greater personality than yours. How long? A bhoot or a ego, both have

greater personalities than yourselves. How am I to talk to you? Your personality is that of the spirit. Which is eternal, which is pure above everything else of *[UNCLEAR]*. Remember that. How can you go down to these levels, stupid levels? [Aside:] *[UNCLEAR]*.

I can control them better than I can control you people I can tell you. They never do anything wrong, they were just trying to trouble you for a while, but they have stopped. But you stop at some point. You people go like this, you see, like a yo-yo, up and down and up and, I don't know where you people are.

Now, next time when I see you, nobody's going to look red on the face or pale on the face.

So now, for all of us, you. Take *[UNCLEAR]* if you have cold. We are so many things, good *[UNCLEAR]*, good health, good mind, good heart, that's what Gaṇeśha is. Everything so innocent, so beautiful. I want him to be awakened within your heart, within your heart. We have to establish Gaṇeśha here. All right? So today, I'll establish Śhrī Gaṇeśha in this place. May God bless you all. It should not be only on the Mother Earth but in your heart. In your heart, in the heart of the universe. Everyone must come to Guru Pūjā. We have informed them about it, all right, so bye bye. All the little children, thank you, I'm going to America, all right? [Saying goodbye to children.] May God bless you! How many Pūjās we have done? Let's see, you know the other India they told Me that in India I had only one Guru Pūjā, can you believe it? One so far. Can you believe it, one Guru Pūjā and very few of them have attended when they came here. One Guru Pūjā they had. They said Mother one Guru Pūjā must give us.

[Giving of a present.]

Contents: 1985-05-28 **Quote related to the Baptism of a Child, Los Angeles, CA, U.S.A. (from Govardan Dhari)**

[Shri Mataji baptized the two month old child of David and Madhury Dunphy as Radhika and gave her a vigorous oiling and massage. Little Radhika was later seen on the floor asleep with one hand towards Shri Mataji. Shri Mataji said:] See how they know what to do, they know the protocol.

Contents: 1985-05-28 **Talk to Sahaja Yogis (Kuṇḍalinī Power and Creation) and Conversations, Morning at Dr. VinodWorlikar's House, 17301 Maria Avenue, Cerritos (SE of Los Angeles), CA, U.S.A.**

[Short talk and the first question on whether was an electromagnetic force or not are missing. The answer to the first question follows:] So we'll not go too far with the creation, but we have to start it from some point, that first it was just Parabrahma and when this energy Parabrahma was in silence, then nothing was there, just silence. From that [too] it was awakened that a human being can sleep, in the same way it was sleeping. Then the desire was awakened that there should be creation.

So the desire was emitted out, out of the being, all around and so we have two powers created. The first one is the power of God Almighty what we call, is the power of desire of God Almighty and God Almighty Himself.

So the first was the Ādi Shakti, power of God's desire. Now this Ādi Shakti who is the power of God, was, was the Ādi Māyā, is the first one.

So the Parabrahma became divided into two parts. One was the God Almighty, Sadāśhiva and the Ādi Shakti.

So the first power was created. Then the Ādi Shakti was asked to create. And so if you read My chapter on creation which I've written down, you'll see how Omkāra was created and all that. But we'll go further with it. That it took three shapes. Before becoming the three shapes, Ādi Shakti herself had to assume the ego, `cause She had to create. With human beings is the other way round. When they do something, they develop ego. But God has to have ego to develop something, because His ego is real.

So She then, in Her ego created three powers, we can say, in general, because to make it short.

So first She entered on this Universe as the desire power which we have on the left hand side. And then this desire power went into another power which we can call as the action power. The same desire power created out of Her the action power. Unless and until there is desire power, there cannot be action.

And with the interaction of these two the evolutionary power was created. Now the Ādi Shakti Itself is the residual power because it created all the powers and still it remained residual.

So the fourth power is the Kuṇḍalinī, which is the reflection of the Ādi Shakti in the human beings.

So the power which was the action power, the physical side, was created.

It's very interesting how the Mother Earth was created also. She, the power of Sun, created the Mother Earth, in the sense the gases around it moved in such a way that it formed a big ball of gases, because they have the circulatory action. And how the circulatory action came in is also very interesting thing. That when the Ādi Shakti started creating, She started from, say, this point. She went down, this is a [remblai] and She went back. Again She did like this. And at a point She used to turn round and create a center like this. Then the whole thing became a thick mass of energy. Then it would crack. When it would crack with the same inertia every particle would move like that. And when every particle would move like that, then all the angularities of that mass would be cut off and it will become round. That's how a Maṇḍala was created, or you can say a Sūrya Maṇḍala was created.

Then the Mother Earth which was very hot was taken nearer the moon which was very cool. First the moon was created. It was very cool.

So by putting the Sun and the moon very far away, they created the moon which had cooled down very much, had become absolutely cool.

So first the Mother Earth was taken towards the moon quite a lot. Now, see, in the Nāḍīs also it happens. Was taken too much to the left because of the desire power. And then it was cooled out. When it cooled out it flows. It all was covered with ice. Then it was brought back to the sun. That's how the water was created. And then it was

brought back again in the center and placed at a point where life could be produced. It was all done. It's not just happened. It was all done. That's the point one must understand.

Now this energy on the right hand side which started creating universes, as I showed you how it created universes, it first produced the physical part of it and that is what is the electromagnetic force. But then out of all this the Mother Earth created carbon. As soon as she created the carbon through the effect of the electricity that is Viṣhṇumāyā, the carbon got attached to the hydrogen and the oxygen. These are, left side is the hydrogen, right side is the oxygen. And that's how amino acids were formed. First the amino acids were formed. That's how the Prāṇa started.

So first it was just the electromagnetic force which became Prāṇa.

So in the electromagnetic field you will find there are vibrations clearly shown asymmetric, symmetric vibrations are there. Say if you take a sulfur dioxide as one of the molecules, you'll find sulfur has got two oxygens vibrating it. But it is just the electromagnetic force. It's just one force, out of the one energy which is out of the three energies.

Now the second force started called as Prāṇa on the right hand side which ultimately created the mind, the brain.

So when you get realised then it becomes Praṇava.

So from electromagnetic to Prāṇa, from Prāṇa to Praṇava. Pra means enlightened.

The left side is the power of the emotions. Because, you see, English is a very funny language, it doesn't discriminate. I don't know how to say, because mind is the same as the Spirit and Spirit as the mind is a big confusion.

What it means that the Manasa, which is the mind according to Sanskrit language, Manasa is the left hand side. Is the Manasa which we call the superego. And the ego is ahaṁkāra.

So they have two things, ahaṁkāra.

So with the right side you produce ahaṁkāra; with the left side you produce mānasa.

So the left is the power of the Manasa, the emotional power on the left hand side. Now when you get realised then these two powers join together.

So Praṇava starts.

First is like this I would say, to give you a very, very gross example is this way. That I come from, say, India and I go to England.

So I carry a tape recorder, we could say. I go on taping everything, accumulating all the knowledge, understanding everything what has happened and all that. Then again I go back, carrying all the knowledge; is like that.

So the energy first was innocent energy, *[UNCLEAR* became/become] nascent, it became active, it carried the whole thing, the knowledge with it. And then it's relieved.

Like I can come to America, take a tape recorder, tape everything, whatever has happened, go back and reveal it.

So the revelation then comes to you. And now you can trace it back again. This is the play, this is the Māyā; that's all. Did you follow this point? No? This is Māyā again.

It's like this, you see. All the energy was, first of all was Mahāmāyā, all right? We can say, the Mahāmāyā, or we can say the Ādi Shakti. Now, She created out of Her, one thing *[UNCLEAR* is/as] the desire. She created another thing as the action and action had two things. One is just to produce first of all the matter through electromagnetic force and then second part is to, out of the same electromagnetic force with the help of the action and reaction, to create the higher force which is Prāṇa and with the action of these two, as I said, told you, that electricity acted to create the first amino acids. When the amino acids came into existence, the amino acids became later on the Prāṇa, in the sense that this higher part of electromagnetic exposure started as an integration.

And [Hindi] Viṣhṇumāyā [Hindi], carbon electricity [Hindi].

Carbon was created by Mother Earth and then through the carbon, you see, fire created the carbon and the carbon through the earth. The carbon came out and it got mixed up with hydrogen and oxygen.

Hydrogen comes from left and oxygen from the right. That's how then amino acids act. Then the Prāṇa started.

So the whole thing became the Prāṇa, right side. The lower portion is the electromagnetic; the higher portion is the Prāṇa.

Now this Prāṇa started and with this Prāṇa people, we can say that they tried to control Prāṇa and all those things. On the right hand side, they wrote Vedas, where they tried to control electromagnetic forces by *[UNCLEAR* shutis/srutis] mantras and all those things, you see. That was a right side movement, through fire and everything.

The left side people we are having these Manas Shaktis. Mānas Shakti is the power of emotions. They felt that they should pray to God and ask for God's help and devotion and dedication.

So two movements was started.

The third movement was in the center. The center movement was that it has become from carbon to amino acids, from amino acids to human beings. Now from human beings it has to become Brahma, last thing.

So how to do that? That was the last work to be done.

So as I was explaining to you, it is like this, that the Ādi Shakti first of all took a form of all these three powers Herself. She created this world. She created human beings. Through the human beings She created Sahaja Yogis. And through the Sahaja Yogis She is going to reveal the truth to the whole world. You follow the point now? Like I said, I take a cassette from London, bring it here. On My way I tape record everything and I sort of enlighten it. Then I take it back and play it in London.

So people listen to it and understand it.

So now, because it could not be communicated to the creation, She had to create Sahaja Yogis. Do you follow now? So you have to play a very important role. But if the cassette is defective nothing works out. Then there I fail. Because you have got freedom; the cassette doesn't have. The engineer can improve it. But human beings, difficult.

Sahaja Yogi: Lot of self-created problems.

Shri Mataji: Self-created. Nonsensical, absolutely nonsensical. Has no meaning to reality. Has no meaning. [Hindi.] And I cannot give reasons for why it has happen like this, that why human beings went to that limit.

But we can say that Adam and Eve started the joke. If they had not done all this nonsense you would have been long time being Sahaja Yogis. Long time back it could have been done.

Sahaja Yogi: That's right, yes.

Shri Mataji: But as soon as they got their freedom they went out. Same thing with Americans. I think they are abusing their freedom just like Adam and Eve. Or anyone, all those so-called free countries.

This is not freedom; this is abandonment.

And those countries which are oppressed, like Russia, are on the left hand side.

Sahaja Yogini: Please teach us that how to raise children in America, sometimes.

Shri Mataji: What is it?

Sahaja Yogini: Could you speak to us about the best ways to raise children in America? I have two teenage children and I'm... difficult *[UNCLEAR]*...

Shri Mataji: Now this school will solve all the problems. It's such an emergency that now starting the school, that's the only thing. I think I should start first of all a school for Sahaja Yogis' children. Because, you see, it's, it's [Hindi]. It's burning from all the sides, you see. The best thing is to take them out for the time being. Then we'll see what we can do about this place. But I think in America if you do lots of Pūjās all of you, your individual Pūjās, your group Pūjās, you'll work it out; you'll give the compensation.

Pūjās must be done. That's one thing is lacking.

You see, have a photograph, like a decoration should not be, there should be Pūjā, Ār.ti, some of *[UNCLEAR]*. That helps a lot. I think that will help to counterbalance the other power. This is the only way I can think of, that Pūjās must be done with full dedication and understanding. That will solve the problem of collectivity. And, say, we and Pūjā how to do it and all that, you know very well and not that is to be taught now. But you all should be prepared for a Pūjā and should think that that is a very important part you have to do in Sahaja Yoga. Because Italy it has worked out because of Pūjās.

[UNCLEAR Gustave/Hrustave] has worked it out even in *[UNCLEAR]* through Pūjās. You don't have to do Havanas. Havanas are not taken because it's right-sided, not so much. Once in a while, all right, but mostly Pūjās. That will work it out. And you clear your heart also. I mean, if the people are not very clear in the heart because of the ego, you see it covers the heart, you see and there is no surrender. That's why Mohamed Sāhab talked about surrender only. Islam means surrender. You must

surrender this time; surrender your ego. What can you understand through your ego? Nothing, in such a small little thing.

And then you play games with yourself, with Sahaja Yoga, with this, that. I mean, it's so low level, low level sometimes. I can't understand. These are saints. That's, that's Kali Yuga. That's, that's what is the modern times. In Kali Yuga anything can be possible. I've seen realised Souls drinking, smoking. I can't understand. [You won't get] born-realised living like that. That's only in Kali Yuga.

And the other trend has also started very much, like they are showing Christ's Mother as a woman, like an ordinary woman. They make her nude and all that. There's a picture coming up. It's all happening from Hollywood, Hollywood. Kya ek Narak hai? [Hindi.]

Sahaja Yogi: In San Francisco, Shri Mataji, there was some gay priest who said that Christ, he was trying to say that Christ was gay. [Of] gay church.

Shri Mataji: You see, if you tell this to Indians they don't know where to go. C.P. heard it and he telephoned to Me. He said, “Have you heard something like that? I'm coming home, I can't bear it." You see, I mean, he is not a Christian in the sense he never went to church and all that, but he was so hurt and he was so surprised. He said, “Where are they going? How can they say this to Christ?" There's no sense of sacredness. But now you have seen all the miracles of Sahaja Yoga. Like yesterday we saw that film, I was saying you, Star Man. There's nothing, no tremendous miracles. Like these we have had many miracles in Sahaja Yoga.

You have seen the light coming out of My head and light coming on My hand and everything you have seen. Despite that, despite that, ego is so strong that they try to go against Sahaja Yoga. The mind is allowed to. And then you feel guilty.

So that's even [worse, worst]. That's not the way to ascend. Is too one-sidedness, because of the wisdom lacking, I think, in the people.

So we must understand; reality also means we must understand what's the problem with us is. Also that is reality.

So that you correct your problems and then see what reality is and become one with that. But if you just see the reality, that Mother is such and such and She has this power, that power and you don't see yourself, then it won't work out. If you have to react Me you have to face Me, with a clean mirror. I know it's a difficult task.

I know it's a very difficult task in America. It's not easy. [I am leaving you]. But again and again I come back here. Every time I declare, “Next time no more."

Sahaja Yogi: Shri Mataji, Americans seem to, Americans tend to go to read books about someone and become disciples of people without ever having met the person.

Shri Mataji: That's, we are having a, this translation of now, we are trying to translate this new book which is going to be published now and we are inaugurating it by *[UNCLEAR* Dr./Mr.] Nagendra Singh is going to inaugurate the book in, in this Guru Pūjā. Just after the Guru Pūjā we are having inauguration.

So that book we want to sort of translate and publish it in U.S. also, because our whatever Advent we have is, Gregoire wrote it in a frenzy that he has found the truth and this and that, but this one is a calm and quiet thing.

So that can go to people and they can read it, because it's all mental, you see. It is mental; whole thing is mental. They read it. They like it, mentally. “Oh, I like him." How? That's very common. “I like him. He looks nice, nice." How? Then the choices are given you, what eyes are seeing that? There's no light in the eyes. “I like him. I don't like him. I see him like this. I see him like that." It's very common, you know.

We had, I must tell you, Mrs. [Grupal] was with Me and I studied her very well. She travelled with Me and I was shocked. She would always say, “I like him." I said, “For what?" “He looks nice." “Looks what?" I didn't understand what was he looking like up there. “What is it? You don't see the vibrations.

What are you seeing?" “He looks like this and he looks like that and I like him very much." And it's so stupid that ultimately we went to Delhi. She, of course, was very troubled some *[UNCLEAR* there/day]; doesn't matter. But whatever it is, she was sitting in the hall listening to Me and she said, “Oh, I met a very nice man today." She said, “Oh, one fellow was sitting next to me, with a big coat. Though he was wearing a big coat he was not smelling." You see. I said, “All right." She must be trying to smell him than to see his vibrations, perhaps.

So just imagine, such an old lady like her, you see, she is at least five, six years younger to Me but has no wisdom, I don't know.

So I said, “Who is this man?" So I found out that he is a tramp, is a beggar in India, who comes to My program, I don't know, sometimes and sits in the front and he was sitting next to her. She liked him very much.

So, how do you explain? Her likes and dislikes were so funny, you can't imagine. It's all mental, so mental, that I studied her well and then I told her, “It's all you mental ideas." We went to somebody's house, to stay, very nice, in Jaipur.

So as soon as she went there she said, “You haven't got a dressing room with this." I was quite amazed and I don't see whether there is dressing room or not and all that. Like that, you see. Then she went to a hotel. I told her, “My house must be at least five times bigger than yours and much more comfortable. If I can stay here why can't you stay?" “Oh, I felt I was uncomfortable." She didn't feel uncomfortable; she felt she was uncomfortable. Means she stayed in a hotel and she couldn't come to My Pūjā. What you say to that? That's the best part of it.

Then I studied the thing. You see, she was looking at everyone who looks nice, who looks bad, this thing, that thing. And she looks so old now. All the time [Odin] was saying, “Poor her, look at this old woman." I said, “Now she is six years younger to Me. All the time if you go on saying poor old woman, what about Me? You have no sympathies for My age? All the sympathies are gone for her?" Poor old woman, poor old... And for what? Because of this load unnecessary she's looking so older. [Bent down], unnecessarily.

Sahaja Yogi: It seems tragic, Shri Mataji. We went to, looking for some material the other day, to [advertise] as a Sahaja Yogi, in a book store. And there was a young lady there, such a scholar and they worship Śhrī Rāma and then Rāma Kṛiṣhṇa people, were his wife and his disciples.

Shri Mataji: And both were ignoramus. They couldn't talk a word of English, both of them. They didn't know anything. They could not explain anything. He used to dance like a mad man. That's all.

Sahaja Yogi: He dressed, he used to dress in a sarī.

Shri Mataji: He dressed in a sarī. He dressed like a Muslim. He dressed like he was a dramatist, big dramatist. And now his disciples are suffering from cancer. That's a very important thing.

Sahaja Yogi: Such a waste... Lot of noise [get people that].

Shri Mataji: And they think they it's traditional in which, which traditional [film] you have heard Rāma used to dance like frenzy or Kṛiṣhṇa used to dance... in rhythm. It's all right. Rāma used to dance, not dance, Kṛiṣhṇa, which is said, he would not dance himself but, you see, his image is like this, sort of rās, rās is this. If you see his dancing, his hands going like this, like a mad cap. He was a mad cap, no doubt. And all those who follow him are mad. Actually, in India when we went to a program in Solapur, an old man came. He said, “I hope your Sahaja Yoga is not going to make bad people." I said, “Why?" He said, “My, my son who is a doctor follow the Rām Kṛiṣhṇa and he has become mad."

Sahaja Yogi: He was into the left channel, Shri Mataji?

Shri Mataji: Is a bhoot, nothing but a bhoot, what he is. And because Vivekananda was a right-sided, he was impressed by bhoots, you see. They are all impressed by bhoots. If I dress up like a bhoot your Americans will be very happy to see Me. To be like a beggar. I should be like a beggar, you know, all tattered and torn, walking like this. Then they will last accept, because egos like that kind of a thing. I mean, in New York I felt everybody walking like a beggar there. Torn clothes, you see, all these hanging there. You see, because they are right-sided they want to pretend that they are left-sided. It's a big joke, you see, from here to there, there to here, like that, left to the right, right to the left. First they took to hippyism, because they want to be anti-culture, this, that.

So they went to the other side. Now they are taking to the drugs which are right-sided, like cocaine, this thing, that thing.

So which, you see if you play with your being so much, what can you do? You are destroying it completely and collectively. I mean, cocaine I don't know how many, fifteen million people are taking cocaine in [England]. Fifteen million.

Gone cases. They came to Me in Rome and they were sitting before Me, these cocaine takers. They all going to do, “Oho, that happen." I said, “Doesn't matter. Just take it easy." But it was rather funny for Me. I'd never seen anybody with the cocaine. But next day they were all like normal. They have given up. But who is going to listen to as they will have military, they'll have everyone, but nobody is going to listen to Me that you can give up...

... The Anglo-Saxon's brain won't accept that you say you should not pay any money for Sahaja Yoga.

I said, “For this high-level people there is no Sahaja Yoga." They can't understand that you can give Sahaja Yoga without paying any money.

So I said, “Really? Then, you tell Me from your Anglo-Saxon's brain how much should I charge them?" He said, “Millions." I said, “Really? That's it. Then you think millions will do compensating for what I give them?" Then he started thinking of it. That's an ego trick going on, you see. They talk. I've seen them, in the other life of Mine, where I see in the parties and all that. “Oh, have you been to that Guru?" “No, it's rather expensive." “Try. It's good." It's like trying on a horse. Very superficial. Try something new, you see. New, new should be tried. A new wife, new clothes, new style, new everything, new cars, new things. You shouldn't have anything of permanent nature. Everything should be tried new. Everything should become a junk within one year's time.

Sahaja Yogi: It's terrible.

Shri Mataji: How will they like something that is eternal, that is the Spirit? Changeless. The houses are built in these days, buildings are built in these days in such a manner that it is easy to dismantle that.

That's the basic.

Sahaja Yogi: It's prefabricated everything they have. When they had the time, most of them do.

Shri Mataji: Yes, yes. Moreover, it is built deliberately like that you can dismantle it. Unscrew it and screw it up again. But why do all these monkey tricks? Why not have

once for all something nice, sensible? That attitude is not there. Then how can you have eternal? How will you care for eternal life? These are all the problems. [Hindi.] So now what is the next plan for you people? [Hindi.]

Sahaja Yogini: [Hindi.]

Shri Mataji: [Hindi.] So will reach about four o'clock.

Sahaja Yogini: [Hindi.]

Shri Mataji: We can't say. [Hindi.] What time is the program? Sahaja Yogis: Seven p.m. Seven o'clock.

Shri Mataji: [Hindi.] You don't worry about the lunch part, ha? When I'll reach there by four o'clock, as he said, maybe earlier, maybe later, I don't know. Then I'll take some rest. Then we'll have the San Diego program and then the day after tomorrow again we can have.

Sahaja Yogi: [Hindi.]

Shri Mataji: [Hindi.] God has to just see it, not to eat. I must put in it.

Sahaja Yogi: Mother, just put one of the hands on her Sahasrār and a hand opened towards you...

Shri Mataji: A?

Sahaja Yogi: Just the other hand on the Sahasrār and one pointed towards You...

Shri Mataji: Say now.

Sahaja Yogi: Asleep.

Shri Mataji: How [may be as it is]? Take her a photograph. They are very sensitive children but what happens in this atmosphere? They get all ruined. Even realised Souls I've seen, there are many realised Souls who get lost. The atmosphere is funny. But what

happened to Ursula and all that are not coming to the program?

Sahaja Yogini: [Hindi.]

Shri Mataji: No, she never came?

Sahaja Yogini: [Hindi.]

Shri Mataji: Maybe I may not be there. [Hindi.]

Sahaja Yogini: But she wants to come Sunday night here. [Hindi.]

Shri Mataji: [Hindi about Guru Pūjā].

Sahaja Yogi: That's right.

Shri Mataji: [Hindi about Switzerland].

Sahaja Yogi: They're coming to the Pūjā, Shri Mataji.

Shri Mataji: Yes, you see. There are these Guru Pūjās. Now, only three Pūjās this time [to give].

See, I think it is a, actually they are starting on, for Me of course I am going there earlier, because I have to go to Spain and three days they have: Friday, that is the 28th of June, Friday, Saturday and Sunday.

But Sunday morning is that opening ceremony, for which all the Sahaja Yogis will be there. And the Guru Pūjā is on the 29th morning. 29th morning and Thursday is the and the Friday, Friday you all are arriving there, Friday.

So the seminar will be like Friday, part of it and Saturday and Sunday morning is the opening of this thing.

So it's more for the Pūjā than for the seminar as such, but will be good idea. Pūjā itself, it's great. And I'm going to Spain on Tuesday, Wednesday; then to Paris. Whole week is locked on like that. Then, you wanted Me to go to Switzerland in July. But I don't know, for we have Switzerland earlier now, in June.

So first I will go to Switzerland. [Hindi.] I've brought such a lot of chocolates from India. They were all consumed.

Sahaja Yogini: And from London. They were all consumption.

***Contents: 1985-05-28*, 29 or 30 Talk to Sahaja Yogis, Style of Our Existence (or Sahaj Behavior), Los Angeles or San Diego, CA, U.S.A.**

That's a very *[UNCLEAR]*, [you could read] stanza *[UNCLEAR* if you/if I] can remember by heart, I'll say it again. [Hindi.] Second part of it [Hindi]. The second part is...

So the first part, as I told you, is the spirit which we must bow to, which is the Sat-chit-ānanda, the one which gives you truth, the enlightened attention and the joy and which takes you beyond the fourth dimension, [Hindi] which is awake under the three conditions of our consciousness. There are three conditions of our state, of our consciousness.

The first is the sleeping condition, when we are *[UNCLEAR* sleeping/sleepy]. Another is the awakened and sushupti is beyond, beyond the sleep. In all these state, consciousness, it is awake. That Brahma, that All-pervading Power, I am that [prap] All-pervading Power that Brahma, not the combination of five elements. I'm not just the combination of five elements [Hindi] but I'm that All-pervading Power, that Ātmā which connects you to that All-pervading Power and I'm not just this reactor which is the combination of five elements.

Just when you think like that early in the morning you just rise above and then you do not start with mundane ideas about life, but you start your ideas and

understanding, your behaviour, your whole lifestyle starts from that angle that, “I'm that; I'm not this." And the whole pattern changes. That doesn't mean you should be serious; that doesn't mean that. You are in joy, but the style of our existence has a very different pattern and a different tune and a different colour, which is very easy for Sahaja Yogis, not difficult, because you are already there. Only thing, you must feel your atmosphere around you, where are you.

Otherwise I'll go on giving lectures.

Only problem comes when you become a mother. Then you feel very concerned and worried; that's all.

Otherwise, it is quite self-explanatory, the situation that exists. What to do? You want to do something about it. But they think they are obliging us. But traditionally, Indians are lucky people, I think [Hindi].

Like Avdut we have there. Now he is married. He's going to France. I don't know, he's going to get a shock after shocks there.

So innocent, he is very simple-hearted fellow.

So he says to Me, Avdut [Pai], “Mother why do the", when he was very young, “why do the boys and girls leave their parents in the West?" So I said, “They think they should be independent." He said, “But then the bhoots of the parents, do they leave them or not? If you leave your parents will the bhoots leave you?" I said, “May be, may not be. Depends on the bhoots." “Nothing on us?" I said, “Yes, it also depends on you but it's nothing sure." Then he said, “No use leaving the parents also because the bhoots are not going to leave you." But with the parents there's one thing; new bhoots cannot come to you first of

all. Supposing you want to smoke, then your father will tell you, “Don't smoke." But if you go away from your parents then the bhoots will tell you, “You smoke." You'll smoke. You'll do everything; so at least there's some *[UNCLEAR* Jake/check] in the house. That's an innocent thinking, you know, just innocent.

[Somebody's walking.]

Sahaja Yogi: [Hindi.] He went to *[UNCLEAR]* and drives here also.

Shri Mataji: [Hindi.]

Sahaja Yogi: Ha.

Shri Mataji: All the way from Vancouver? All the way from Vancouver you've come?

Sahaja Yogini: *[UNCLEAR* Correct/It's all right/In the car].

Shri Mataji: How many days?

Sahaja Yogini: Two and a half.

Shri Mataji: It's our *[UNCLEAR]*.

Sahaja Yogi: Nothing is too far to travel to see You, Shri Mataji.

Shri Mataji: Ah?

Sahaja Yogi: No one thinks it's too far to come and travel to see You.

Shri Mataji: It's quite a lot, I must say, two and a half days [with children].

So what is happening in Vancouver now? Let's have it.

Sahaja Yogini: I have not been living in the center, Mother, but from what I've been told from talking with Lauren and Carrie, centers are looking very neat and more people are coming to meditations. It's becoming

really heartening that the turnout and the response to You, it's becoming very positive, [I hear].

They have three or four regular people going now which has just started the last three or four months. It's just nothing else, I guess.

Shri Mataji: I'm very happy to hear that. Because she wrote Me a very desperate letter few months back. Here's the Pūjās have helped a lot, I think. [That's true]. They have to be serious about it. It's a, the thing is now or never. Question is like that: now or never. And the emergency is to be felt and if it is felt in the atmosphere people will turn to Sahaja Yoga, will turn. But first of all Sahaja Yogis have to be that proper, you see. They should be very proper people. That's the main point. They fight among themselves, they talk ill about each other, they play games, they plan against each other. Then how can Sahaja Yoga spread? [Hindi.] His father was one of the first Sahaja Yogis and both of them dedicated their life to Sahaja Yoga. Actually, when he died I was not there; I had gone to Australia where I came to know about it. But every Sahaja Yogi felt tremendously about it. And now when we will be having our school...

Sahaja Yogi: Right, yes.

Shri Mataji: [Hindi.] Her contribution hai. [Hindi.] He's the one who had that experience. In his absence he said that I went and represented him in the court. Did you hear that miracle? Sahaja Yogis: Oh, yes. Yes, Shri Mataji.

Shri Mataji: And mother was also [Hindi]. He is so dedicated; so dedicated he was. His sense of gratitude [Hindi].

Sahaja Yogi: Bara, bara.

Shri Mataji: I mean, he had such sense of gratitude for Me that I gave him Realisation that very few people I find with that depth, that they feel it. I mean, his life was completely dedicated to Sahaja Yoga, absolutely. And he understood Sahaja Yoga so well, very intelligent man. I'll miss him very much.

But it so happened when he was very sick, not very sick in the sense he was moving about, but I wanted to see him before going to Australia. And thrice I tried and I couldn't go. Then I was wondering why I can't reach him because there was a big crowd for a meeting once. One day, there was a strike; they wouldn't allow us to go. Third day something happened. Three times I just could not go and see him.

So I was wondering why it is, but I thought that maybe that the Divine does not want Me to see him like that, in that condition; doesn't want Me to see that because that could hurt Me very much. I'd seen him absolutely always very healthy. I never saw him sick.

Sahaja Yogi: No, no. He used to have good health, that's why, at that age.

Shri Mataji: Very good health [Hindi]. Mother was a composer. She used to make poems herself and then she used to compose them in melodies. And she was herself a musician. She's a very good housewife.

She suffered a lot in her life, I think, because of her, one of the sons was cursed by some horrible Gurus who came in the house, that all his life history should be written down for people to understand. They were very nice people, good people, husband and wife and this boy was

very intelligent and some people came in their house, you see. They said, “We want to stay over for overnight. We are Sādhus." So they thought, “Sādhus are our guests, after all." So they allowed them to stay in the house. The stayed on for about eight days and these people looked after them, did this and that. And then the son discovered that they were very bad people and the father also. He took them out.

So they did something to the son.

So it's very dangerous.

So the father said to Me one thing which was really very important. He said that, “Without Self-realisation you cannot make out who is good and who is bad and there was no discretion on my part to allow these people to come in the house. I thought they are Sādhus and we should not say `no' to them." They talked so well because in India everybody knows about Spirit. Talking is very easy.

[Hindi.] “Don't part. We all know everything by heart." So to talk about God, it's very easy for them.

And there are so many like that. We had one fellow called as Gulab Baba. His father was working with My husband in Shipping Corporation and the father said that, “He's such a vagabond and he's such a horrible fellow that I don't know what to do with my son.

So you give him a job on the ship." He was given a job on the ship.

So he went on the ship to, to know, to all over the places he went. And he was the purser on the ship; they call it a purser. He tried to take away all the purse on the ship

and he smuggled things, did all sorts of things that are possible under the sun.

So they had to ask him to get out of the job. [Hindi.] His name was Chotu. And when he came back My husband had to tell him, “I can't keep you on the job because, you see, this is the purser's job and in the way you have done the whole thing is just against any government rules and regulations.

So we can't keep you there." So he was driven out of the job. And the father died just after that.

So the son disappeared after some time from Bombay [Mumbai] and the mother came to see Me and she said that, “He told me that he would like to do some business.

So we have put our house on loan, we have mortgaged our house, we have given all our property, all our jewelry, everything to him. And he's gone for a business and we are left high and dry. We don't know what to do. Now the people have come and they want us to get out of the house." Because that time we had come to London. I said, “All right, I'll ask Shipping Corporation if they can give you temporary help or something." So they arranged for a house for her for a while. She was very upset about the whole thing. After a year I went back. She said that, “He has again purchased the house and he's given everything back to us and we got everything, all mortgages are over and he's sending us also money but I don't know what is he doing, what, what business he has done." She couldn't make it up for some time. Then after two, three years she told Me that he has become Gulab Baba. Oho. And he was working it out in Nagpur, of all the places.

So, some people came and told us that there's, there's one fellow called Gulab Baba who has come, is showing funny miracles and he is just trying to befool people. Like he went to one place and he said, “Now the water is going to come out of this place." And when he hit there the water started coming out. And there's was actually a municipal pipe down there. And he had arranged it in such a way that with a slightest hit the thing should come out. And then the people started beating him. He ran away and all that.

So I told this man, “You go and tell Gulab Baba that I'm coming to Nagpur and I want to meet you." He ran away from Nagpur forever. That's My place, Nagpur, *[UNCLEAR* and/all] My brothers are from that place.

So for Americans it is necessary to give bandhan to the Sikhs of America. It's very important.

Because of the misunderstandings they had or whatever happened politically, now the stay of foreigners in India is limited to only three months and going to India itself is rather difficult. You have to take a special permission and all that. You have to take a visa now to go to India. Formerly there was no visa required. Did you take a visa when you came last time?

Sahaja Yogi: To India?

Shri Mataji: India.

Sahaja Yogi: Yes, Mother.

Shri Mataji: See.

Sahaja Yogi: There I had a visa the first time.

Shri Mataji: First time. I mean, it was an open place to go. But also this Yogi Bhajan is the one who has created

another problem because he converted them into Sikhism and they are the ones who carried lot of arms, ammunitions. [Hindi.]

Sahaja Yogi: That's right.

Shri Mataji: Both of them were realised Souls. They are in their joy, will take their birth again to help us out. But they are perfectly all right. They have no problems of any kind.

So I am just telling him that they have done their duty. They have really contributed so much that God is very much pleased with them and you will be blessed, children will be blessed for what good they have done for everybody else. And you should also follow their pattern, that they lived for others, never for themselves. Selfishness [Hindi]. Never, no selfishness at all. We lived for others. [Hindi.] So I would like to baptize the baby now. [Hindi.] Olive oil [Hindi] she is better. *[UNCLEAR]* rather cold. Aj birthday, that's it. Today she's all right. Today she's all right. Slept well? [Shri Mataji is speaking with Sahaja Yogis and with the baby in Hindi.] Normally they don't cry for nothing at all. They use to preserve their energies. We are also sending one gentleman there, in, where she got, [Mona]? Sahaja Yogis: Mona? Here...

Shri Mataji: [Hindi.] Ha. This Bala, Bala is coming to Montreal, but Montreal is more a French side, I think. He said that he will try to establish something there. He's quite powerful. But later on he's getting a job here.

Sahaja Yogi: [Hindi.]

Shri Mataji: [Hindi.]

Sahaja Yogi: I spoke to him. [Hindi.]

Shri Mataji: [Hindi] got a job. She got him a job, this one is. And then they got one job who came forward and then the second one. But they said for emigration will take six months more.

So that's why he was going to... He was working with Rolls-Royce.

Sahaja Yogi: Oh, are va.

Shri Mataji: Ha, Rolls-Royce. But in England they are paid very low, very low, very low.

Sahaja Yogi: Oh, I see.

Shri Mataji: Even Rolls-Royce and all that paid so little that it is better to be a road builder or a garbage cleaner than to be an engineer there.

Sahaja Yogi: That's right.

Shri Mataji: *[UNCLEAR* Money wised/Money-wise]. They have no respect for education, no respect. That way Australia is differently made. But this is coming everywhere. Even Sweden, Norway, they do not care for education much. For higher education, they do not care. Even in *[UNCLEAR* many type/maritime] activities they don't want to educate people in, on the higher level, just make them technicians, that's all. They want to make them technicians.

Sahaja Yogi: Trades require [in Australia].

Shri Mataji: Trade, later, trades, trades. I don't know what is the logic, but that's what they are going to do. Engineer [Hindi conversation with a Sahaja Yogi]. This computer is a very dangerous sign again. You see, it can become a monster itself.

Sahaja Yogi: Oh, is that right?

Shri Mataji: Yes, it can. It can go out of your hands. If it starts acting, you see, you have to be very careful.

Sahaja Yogi: [Hindi.] [Shri Mataji talking in Hindi with a Sahaja Yogi.]

Sahaja Yogi: That's why it is going to be out of control, they say, by mistake.

Shri Mataji: By mistake [Hindi]. One split second [Hindi]. Simple thing is, “Don't fight." Russians and Americans, there is no need for them to fight at all. I mean… This is a Kṛiṣhṇa bhumi. It's Rāma only, isn't it? And Russia was made by Luv and China was made by Kush.

So they are fighting against their father.

[Shri Mataji talking in Hindi with a Sahaja Yogi about Luv and Kush.]

Shri Mataji: [Hindi.] The country is called as Kushar, Kushar country. [Hindi.] We have got lots of proofs. Already there are some families, Indian families called as Luv who are staying there in, in Caucasus. They came down. And there's a temple of the Goddess of Hindu [Leelā] there, in, on their way to Caucasus. And the whole, if you see, Chinese language has so much of Marathi words, that I was amazed. Like they say Mao Tse Dung, Tse is only Marathi. Have you heard `tse' anybody says? Only the Chinese and Indians speak that `tse' and so many words are Marathi, so many. And the Russians have one Marathi word, which is very common, is sakhar.

Sahaja Yogi: Oh, is that right?

Shri Mataji: Sakhar, sakhar bolo.

Sahaja Yogi: Sakhar? Sakhar like that? Wow!

Shri Mataji: So many words are so common, that's surprising. And I could pronounce their words very clearly.

So they were surprised. They said, “How do I know Russian?" and then they became suspicious.

Same with Chinese. And in a way, you can see that wisdom in their heads, you see. Both are very wise people. They are not stupid, *[UNCLEAR* like/that] the Americans are. They are not stupid people, very clever. And I don't know if the cleverness is going to work out the things. Like see now, the one wisdom they have shown, Russians, that they had a barter system with India. They said, “All right, whatever we will send you, you instead give us rupees for that." All the machinery, that junk they had, they sold us and took the rupees. Out of that they bought our carpets, *[UNCLEAR* stipple layers/stabilizers] and also beautiful laces and then this and that. If you go into their houses you won't believe; they had all palaces.

They live so well. Very wise people. You see, to get it in rupees and get all the handmade things from India at a cheap rate and they also asked us to make very beautiful crockery for them.

So India is making these things. Crockery started because of them. Beautiful crockery.

So if you go to their houses you'll be amazed, how many things they have in so cheap rate, handmade things. They have got all kind of Leopard's coats, this coat, that coat, all kinds of things from India they have. Very clever people. The other wisdom these Chinese have shown that they developed [the village] I should say wiser than

Indians, because they developed their villages first. They took all the ideas of Gandhiji. First they developed their villages and now they are developing their cities.

So they have done everything so fast. We were the other way round, see. We became British.

Sahaja Yogi: Developed the cities.

Shri Mataji: We pay for it. We developed the cities.

So we are paying for this. We thought Gandhiji was no good. But they were so wise.

So you see, they show the, that wisdom, or I say the Maharashtrian wisdom in them, because Sītājī lived in Maharashtra for so many years, you see.

Sahaja Yogi: [Hindi.]

Shri Mataji: [Hindi about Shivaji]. They are so fond of Shivaji; that's something surprising, Russians are.

So fond of Shivaji and also fond, of course, Mahatmaji very much. Surprising it is. How they picked up these things from Gandhiji, I don't understand. This Mao is the one who did everything.

So many plans that Gandhiji had, they have worked it out. Like in India they said, “He is stupid, this, that." Nobody would pay attention. We, we were all egoistical like English not to see the sense. One of the plans Gandhiji had was very sensible, that took the big canals along the roads and to put fishes in the canals and also to be used for extra transport, you see, through the boats and all that. Same thing they did it.

Every road has got canals on both the sides and the same canals when they are overflowing are also used for

giving water to their plants, I mean fields. Same thing, so many things that Gandhiji has done it, they have used.

But, you see, our bureaucrats are all educated in English language and I don't know what they are to do. It's a big mess. And also they had no discretion. Like our telephone system in India is thanks to the French. French put that telephone system in India and you know how it is working. This is all done by French. Can you believe it? It's the French people who did this. Now we can't change it. The whole thing they have spoilt it. Such self-opinionated people like French. Why should you have asked the French to do it? Whatever they did, they made a mess.

And another wisdom Russians have, they have another very great wisdom, which Americans don't have. This is the trouble with them; they must learn this wisdom is, that whenever you give something to someone, have grace about it; otherwise, whatever you give it's lost. Russians are very clever. They'll give this little but they'll have such a grace you see with it that people feel attached to it. This is also a basic wisdom. While here, they have given help to us in India. Like they sent us the worst wheat possible because they dumped their wheat here.

So that wheat they sent us. Out of that wheat they mixed it up with some sort of an acacia. That acacia when they took it out, I mean, most of the women threw away that wheat.

And that acacia had a kind of a seed in it, God knows what was that, that it grew into huge big trees of thorns. [Hindi.] They call it a mad acacia. And the thorns are

poisonous. And once we were having a program and Alan Nix who was the only American we had and the thorns went into him. Of course, we cured him but I mean it happened like that. And then they gave a kind of rice also. No, this happened in India, acacia thing came with the rice. And the and the, the wheat you see, wheat was so bad that Indians couldn't eat it.

So they threw it away and out of that wheat came out the monster called congress grass.

They call it a congress grass because you have a congress here.

So they call it congress grass. It started eating up all the fields, everything.

So when the people came to Me, they said, “Mother, do something about it. We don't know how to destroy it." “You cannot destroy it. You have to dig up the whole thing for ten feet; then you might be able to destroy it, so bad it is." Then it rained and rained and rained for seven days and the whole thing got completely finished. Otherwise, they didn't know what to do; it was eating every crop, everything in Maharashtra.

So they think by aggressiveness, by showing off, people are interested. They are not. And then you commit mistakes like this, that you go and visit the SS people to... [Hindi.] People don't like it even in America all that. They don't like it, I know. But this is the situation here. To do such a thing was very, very wrong, I think, because nobody liked it. An adamant [huh].

Sahaja Yogi: [Hindi.]

Shri Mataji: What's wrong? That has brought down the image of America verily.

Sahaja Yogi: They think they can buy anything with money.

Shri Mataji: Aā?

Sahaja Yogi: They think they can buy anything with money, including people also.

Shri Mataji: Including people. [Hindi.] Any self-respect nahin milega.

Sahaja Yogi: Self-esteem ekdam [completely] low.

Shri Mataji: Self respect nahin hai. You see, it's through tradition only one learns graciousness.

Those people who are not traditional cannot learn graciousness.

So at least take to certain traditions of being gracious. You see in India how people are gracious; you have been there now. They may be poor but how gracious they are. “It's bad manners to say this. It's bad manners to do that." Here it's very common. [Hindi.] “I have no mangos, nothing." She asked Me, “Have you got mangos? Have you got [masala]?" I said, “Nothing of the kind, I haven't got anything." [Hindi] diplomatic passport hai.

Sahaja Yogi: Barabar.

Shri Mataji: And they are not supposed to touch us. And she said, “No, but you are not here for diplomatic things." So first question she asked, she was with Me, she said, “Who is she to You? Why are you going together?" I said, “She is My friend." She said, “What is your relationship? Where did you meet?" I said, “You are not supposed to ask all these questions *[UNCLEAR* to/from] Me." She said,

“Now you open everything." [Hindi.] I told her also. She would not listen.

[Shri Mataji talking in Hindi with Sahaja Yogis.]

Sahaja Yogi: Shri Mataji I've been already instructing *[UNCLEAR* Masha/Marshal] from the State Department [that have been here] today.

Shri Mataji: No, no, what I am saying, let him write also.

Sahaja Yogi: As well...

Shri Mataji: It's very good. Because we can say she was My guest. She was coming...

Sahaja Yogi: And about that we want this person who spoke to You in such a way to be disciplined and this will be the end of the matter. This is just informing them that things would be happening from above as we are phoning upwards.

So then we'll be telling him that people will be contacted, You know, from the top downwards, just to let them know.

Shri Mataji: Should we do that much *[UNCLEAR]*?

Sahaja Yogi: Yes, Shri Mataji, yes.

Shri Mataji: Then she has no business to ask so many questions. When I said, “She is My friend." “Now what is your relationship? Where did You meet her?" I said, “You are not supposed to ask all that.

As long as I said she is My friend, all right." She said, “I'm supposed to." And she said, I said, “This is diplomatic." She said, “Yes, but You have not come for diplomatic thing.

So I can see everything." And she didn't. You see what you should put in, that see didn't see hers, so that

racialism is a order to her head. She's a racist, she was. There was no need for her to behave like this. Even she knew little bit of Hindi, I think, because an Indian men said, “She is a mad woman, you see, pagal hai." She said “Pagal nahi hai."

Sahaja Yogi: Ah! She said that?

Shri Mataji: And in Argentina [Hindi] ambassador [Hindi] “I'll meet You outside as I'm going out." He thought I'll be just following him because he, too, had a passport and I had the same passport, diplomatic passport.

Sahaja Yogi: [Hindi speaking about Americans].

Shri Mataji: [Hindi.]

Sahaja Yogi: [Hindi.] The pilot came in. They harassed him right during the flight.

Shri Mataji: [Hindi.]

Sahaja Yogi: For six cans of milk that were going for emergency to feed some child in India.

Shri Mataji: But why?

Sahaja Yogi: Yes, they, they think, You know if he is, late it was, what do you call, two shoulder bags, you know, one shoulder bag, regular shoulder bag and this was additional bag which will inform them that there is an emergency.

Another Sahaja Yogi: Discretion [Hindi].

Shri Mataji: [Hindi] we have. That they cannot take over, you see. It's an international law. And drug is different. I mean, I don't look like a woman, a sixty-three-year-old woman, is she going carry drugs from London? I'm coming from London. Will I carry drugs from London to

America? What is there to carry from London to America? Is going from America to London.

Sahaja Yogi: Right. You are right.

Shri Mataji: Nahin, nahin, aggression hai. [Hindi] she was very aggressive, that's all. I mean, there should be same case behind it. I was coming from London.

So why will I carry drug all the way from London to this place? From America, actually. America must be censured more. They are carrying AIDS all over.

Sahaja Yogi: Yes, they are.

Shri Mataji: They are to be disinfected. Actually, they should be. In London, you know, AIDS has spread so much, so widely spread. [Hindi.] And they are all saying they went to America and that's how they've got it. One fellow who came to America got it here. He went to Australia. We cured him, but again he got it back from another American woman there.

So what are we to do now with these Americans also? They must be told that they should behave themselves. [Hindi.] We cured him, Crosby. He says that that fellow was suffering from the same trouble and I went to see him. “But why did you see him? What was the need?" He said, “Because he was doing TM. I was also doing TM. I wanted to tell him about Sahaja Yoga." Just imagine.

Sahaja Yogi: [Marathi.]

Shri Mataji: [Marathi.]

Sahaja Yogi: [Marathi.]

Shri Mataji: [Hindi.] “Mātājī You are lawyer of lawyers because, you see, whenever he had any problem I used to tell him [Hindi]." So I always said that I don't

understand human laws. He said, “Then how do you know this?" [Hindi.] How to depend on anyone because she was so sincere and [he] would achieve everything. All their marriages, he got them registered, everything. Now I think we are going to also register our name as a religion in India, Vishwa Nirmalā Dharma [Hindi].

So would all the marriages that take place through this will be called [Hindi].

Sahaja Yogi: Instead of Arya Samajh Wedding.

Shri Mataji: Aā?

Sahaja Yogi: Instead of Arya Samajh weddings we have Vishwa Nirmalā Dharma weddings.

Shri Mataji: Vishwa Nirmalā weddings. That's it.

Shri Mataji: All right, ha.

So we call her Radhika. Here in the country of Śhrī Kṛiṣhṇa we should call her Radhika. [Hindi.] Sometimes she does look like mother little bit; then again she goes back to her father's face. But it was a miracle how Madhury got married, you see and then how she came here.

[Marathi.]

Shri Mataji: So you are working here as an architect now?

Sahaja Yogi: I have one more series of other exams before I'm licensed.

Shri Mataji: I see. But then you are not going to start a working with some firm or something?

Sahaja Yogi: I'm working with a firm now, Mother. I'm working as an architect but I don't have a license.

Shri Mataji: I see. You see, we are thinking of starting a combined firm of international architects.

So you could be a member of that international architects, you see.

Sahaja Yogis: Oh, that's nice.

Shri Mataji: So that all the architects, you see, exchange ideas among themselves about architecture and the beauty of international architecture because, you see, that's architecture is also weighing on the minds of people very much. Like in Germany this Bauhaus; you must have heard about it.

Sahaja Yogi: Yes, Mother.

Shri Mataji: This movement started and they tried to neutralise all the beautiful things.

Sahaja Yogi: It's awful.

Shri Mataji: And made it into very simple, drab houses, you see.

Sahaja Yogi: Stark.

Shri Mataji: Absolutely. And outside if you see, they look like prisons, absolutely like prisons.

Horrible. Bauhaus. And now in Germany it so happened that they find the houses are very much needed.

So they have put all these houses on all the children's parks and playgrounds and everything and the schools are made of ten storey schools and things like that.

So the children have no place to play.

So they are taking to drugs and very destructive and there's no, it's become horrid place now.

So we should do something about it, you see? We must know about the international architecture, how they work it out and then the ideas can be very helpful. We can integrate also. You haven't received yet the brochure?

Sahaja Yogi: No, not yet Mother, not yet. I'll phone Gavin and ask him.

Shri Mataji: Ha. What did he say?

Sahaja Yogi: No, no, I will, I'll phone him. It's just not been time.

Another Sahaja Yogi: [Hindi.]

Shri Mataji: [Hindi.] Otherwise, she's quiet. [Hindi.] You must give them a good massage before sleeping and then put some powder, clean their body and then they sleep very well. But give a nice massage to the children and put some ghee in the nose little bit and...

Sahaja Yogi: [Hindi.]

Shri Mataji: [Again] misguidance.

Sahaja Yogi: [Hindi.]

Shri Mataji: Because, you see, they all parents suffer from liver trouble.

So they have allergies and they think that the oil gives you the allergy. You must heat it up nicely, heat up the thing and then rub it. When it is rather cool then you can rub it. [Hindi.]

Sahaja Yogini: [Hindi.]

Shri Mataji: [Hindi.] Ah, now, now you are all right. Ha?

Sahaja Yogi: [Hindi.]

Shri Mataji: [Hindi.] That's the system we have. [Hindi.] You see, we used to have a system that the mother also would be really rubbed off nicely with oil with very hefty women, you see, with very strong hands. But four, five women used to just rub the body. And then they would give you a dhuni from down below, you see, in a charcoal. [Hindi.]

Sahaja Yogini: Charcoal.

Sahaja Yogi: Stool. [Hindi.]

Shri Mataji: No, charcoal hai. [Hindi.]

Sahaja Yogi: Stoolware.

Shri Mataji: Stool nahi.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Like a pot, you see, pot with holes and the lady was asked to sit on that one and the, on the charcoal they would put this ajwain that smoke could come out and the lady was covered with a black blanket like a tent holding tight to [share] to bear all that, you see. And it was very good and I've gone through all that.

Sahaja Yogini: They used to stand. I always volunteered.

Shri Mataji: You also gone through that?

Sahaja Yogini: Yes, marriages time. Those marriages in India. Here would be that time nothing.

Shri Mataji: [Hindi.] They experiment on children. They experiment on everyone. [Hindi.] So you like the name, Radhika.

Sahaja Yogini: [Hindi.] Radhika.

Shri Mataji: [Hindi.] So now ata kaya program hai?

Sahaja Yogi: Breakfast *[UNCLEAR]*. [Hindi] bhajan, Mother?

Shri Mataji: What is it? [Hindi.]

Shri Mataji: and Sahaja Yogis are talking in Hindi.

Sahaja Yogi: Sab ko dua dena [Hindi].

Shri Mataji: Kaun? You play that?

Sahaja Yogi: Sab ko dua dena harmonium. Oh, yea.

Shri Mataji: On the harmonium?

Sahaja Yogi: Don as well has done the *[UNCLEAR]*.

Sahaja Yogi: Yaman Kalyan [Hindi].

Shri Mataji: [Hindi.] Yaman? Bhairavi, Anibhairava?

Sahaja Yogi: Oh, are va.

Shri Mataji: I taught them three ragas in Rome: Bhairavi and Bhairava and also Yaman. Let's see.

But we have got a Phil, Phil, in Maryla's husband you know. Maryla. You know Maryla? She is the sister of the Gregoire.

Sahaja Yogis: Mary Lou. Mary Lou.

Shri Mataji: Ha, Mary Lou. Her husband, he is now become the master of harmonium. See, you must all the time play harmonium, you see and try to find your own notes. Then it becomes automatically; you can play it. Not difficult. If you have one harmonium just go on playing on it. You see, you just try to find your tunes on the thing. You just learn it. Is very good. You can do it, isn't it? You're doing very well now. Did you hear Phil playing on the harmonium? Phil?

Sahaja Yogi: Yes, lovely, yes.

Shri Mataji: It catches every tune. That's the sign. [Hindi.] [Shri Mataji and Sahaja Yogis are talking in Hindi.] [Sahaja Yogi playing the harmonium.]

Shri Mataji: This is Yaman rag. In this only the Sa, Re, Ga, Ma; Ma means the fourth note. Fourth note is only goes different. You see, that's how. [Hindi.] This is simple. [Hindi.] This is common. This is what we see. Now here only the Ma, the fourth note changes which you can see now. The Sa, Re, Ga, Ma [Hindi.] Sa, Re, Ga, Ma, Ni, Ma. Nahin.

Sahaja Yogi: This is dropped there.

Shri Mataji: [Hindi.] Ma, see? Difference? The fourth note is only changed, only the fourth note.

[Shri Mataji and Sahaja Yogis are talking in Hindi. Shri Mataji's appreciation or commentary from time to time.]

Sahaja Yogi: And the meaning [Hindi] Guru daya sindhu is, Guru is all merciful.

Shri Mataji: Sindhu is the ocean. He's the brother of all those who are downtrodden. He is the mother who gives you the second birth.

Sahaja Yogi: Rebirth.

Shri Mataji: Rebirth.

Sahaja Yogi: After the Kuṇḍalinī is raised, soul realises the rebirth; same thing.

Shri Mataji: Dāta means the one who is the saviour. He's the only saviour. There's nobody greater relation than the Guru. That's the destination; Guru is the destination. You have to reach to the quality of the Guru and he's the one who gives you Moksha.

So arise the relation.

Sahaja Yogi: Once you get Guru charan you don't need anything else in the life.

Shri Mataji: Charan is the feet. Better tape it. [Hindi.] Ah! Beautiful. See the vibrations. Just like Pūjā it is. The vibrations [that soothe you]. But this has been misused very much. It's meant for the sat Gurus, the ones who give you Realisation.

Sahaja Yogi: That's right. Yes.

Shri Mataji: Who should talk of God, not those Gurus which have come out calling themselves Gurus. Sat Guru.

Sahaja Yogi: That's right, yes.

Shri Mataji: These should be the qualities in a Guru. If they are not there, just is a money-making proposition. [Hindi.]

Sahaja Yogi: Mother, [Marius's] mother sent through me some [poems] for the baby. This the good time for you to receive this?

Shri Mataji: She has sent something for the baby. [Hindi.] *[UNCLEAR]*.

[Somebody is playing guitar, a Hindi or Marathi song.]

Shri Mataji: Hai, Madre, Ma dear.

Sahaja Yogis: Hai, Madre, Ma dear.

Shri Mataji [at the end of the song]: Wow, beautiful, very beautiful, very, very beautiful, beautiful.

A

Sahaja Yogi: Just *[UNCLEAR]*, Mother.

Shri Mataji: Hmm, just tremendous. How did you do it? [Everybody laughs.]

Shri Mataji: Marathi kaha se ā gaya? Sahaja Yogi [who sang]: Ma, English main likha hoga, translation Madhury *[UNCLEAR]*.

Shri Mataji: Marathi is difficult language to pronounce, but you did well.

Sahaja Yogi [who sang]: Yes... I made a lot of mistakes at first.

Shri Mataji: *[UNCLEAR* You/We] have the most *[UNCLEAR* beautiful/typical] languages. Beautiful.

But I feel Marathi is very integrated language.

Sahaja Yogi [who sang]: Yes.

Shri Mataji: It's a very integrated [language]. It doesn't have only one style or one type of things.

It is very direct and very subtle, very, very integrated language. I mean, even the jokes and things, there is no vulgarity at all. Maharashtrians don't know vulgarity. All the time they are laughing. And people can't understand so why they are laughing. Every word, you see, has double meanings and this and that, very happy people. Very integrated language, I must say.

Like My husband who have come with Me, he used to come with Me to see some Marathi places and to translate it at that instant, instantaneously was so difficult for Me. I said, “This language has a big tradition behind it, history behind it. How to translate it, that part?" One day it happened one word like [Marathi] word came in. [Marathi.] He said, “What's that?" I said, “All right, I'll go and tell you at home, you see? It's a funny word. It cannot be explained in one minute." He said, “But what that does mean? Everybody laughs, you see." I said, “I'll tell you at home." So when we went home I told him, “Let's see, this man he said look like [Marathi].

So the meaning is that supposing a person dies, now he becomes the forefathers of someone who is on this earth. Now he is doing all kinds of sinful things.

So he is the [pāpi] who is doing all kinds of sinful things.

So how his forefather will feel helpless and how he will look, how he will [tend] down, you see, with the idea that he cannot throw this fellow, into his grave, grand grandson or whosoever, maybe. That it means that that man who is dead long time back and he is worried of his grand grandson who is committing sin.

So this fellow look like that fellow." He said, “That [pāp]." Just see. It's such a description of a man that he looks like a *[UNCLEAR* Pāpyasetitar] as if he was the great-grandfather of a sinner who died long time back. How will he feel in the [limbo], you see. I mean, this is one of the things; otherwise it is full of jokes. And every word, everything is so humorous. If you are in the company of My brother [Ranjeshwara] Baba, the stomach starts paining all the time; just can't help it. Hmm, *[UNCLEAR]*.

Sahaja Yogi: [Marathi.] Another Sahaja Yogi: No? I'm be able to play it with the words in and be very [rusty].

Shri Mataji: Your jazz music is somewhere near ours, jazz music. But there's no system in jazz. We have a system. But the creativity is the same style. It goes into ragas, only jazz, but there's no built-up system for that. Ours is melody, but it is very creative also, such as integrated all those things. One...

Sahaja Yogi: Sāi Baba ki Ār.ti [Hindi.]

Shri Mataji: [Hindi.] Sāi Nāth. Shirdi Sāi Nāth. His Ār.ti.

Sahaja Yogi: Lalit Pañcham raga hai.

Shri Mataji: This is Lalit, is a very beautiful raga, Lalit Pañcham.

[The raga starts.]

Shri Mataji: He was a Muslim but how they respected him. He was a Muslim but in Maharashtra he's respected as a big saint. Vibrations started. [Hindi.] [End of raga.]

Shri Mataji: Ha, Sāi Nāth of Shirdi. Sāi Nāth, you see, was a, you know about Sāi Nāth in Shirdi, but he took a photograph of Sāi Baba, one photographer and his all folds were there and on the fold My face came,

completely, with My round thing and face, eyes, everything; complete face came on it.

So the Sheeshya showed him, the one who had taken the photograph. He said, “Who is this?" He said, “This is my Mother. And She's going to come back one day." Now, this one, this photograph was then acquired by his son. And this, he saw My photograph, this happened in [Hindi] Ambarnath.

So this fellow, when he saw My photograph, he came to Me and he said that, “See, Mother Your photograph was in Sāi Nāth's clothes and all that. We wrote to him this thing, that and we got a book also. And this is Your photograph." I said, “It's true." “Were You his Mother?" I said, “It's true. I was his Mother." So then, you see, this man became very greedy himself, became very greedy. He enlarged the photograph, he wrote a book, you see, praising Me, saying all these things. There's a book written down, all these things. But, you see, the greed killed him completely. He made a big temple out of it and all that thing and he made money out of it. I mean, naturally I had nothing to do with him. I said, “This is, this is no good. How can you make money out of this saint place as Ambarnath?" [Sharayuh] can tell you many things about [Me].

There was another Guru who was staying there. His name was Jagannath Baba. And he had another, his Guru was in actually in the real Ambarnath. [It is] there, I have forgotten the name of that Guru, something like a, wait a bit.

So, this fellow came to see [Sharayuh]. He said, “When is Mātājī coming to see you?" She said, “Oh, She's coming

on such and such day." He said, “She must come to my ashram. I must see Her, because my Guru has told me that Ādi Shakti has taken Her birth and She will come to Ambarnath. So you stay there and She will clear your Āgñyā." So Sharayuh was quite surprised, you see.

She said, “All right, when My Mother will come I'll ask Her."

***Contents: 1985-05-28*, 29 or 30 Talk to Sahaja Yogis, Los Angeles or San Diego, CA, U.S.A.**

Shri Mataji: [Hindi.] Rāja nahin rani?

Sahaja Yogi: Are va...

Shri Mataji: According to them, all the kings and queens in olden times were all saints or what?

Sahaja Yogi: They think that they, all Sahaja Yogis are royal descendants or something along that line. They, they believe that we both think, we the Sahaja Yogis, they do think, including themselves have taken birth again...

Shri Mataji: For what? For ruling others?

Sahaja Yogi: Oh, no, not for that. But they, they are attached to the idea that they were kings and queens in other lives, which is why she would give her a nice house and would be looked after very well so...

Shri Mataji: But that is because of “Yogakshemam vahāmyaham." Sahaja Yogis: Yes. Bara bara hai. Bara bara hai.

Shri Mataji: *[UNCLEAR]* and that's why. You got it because you were kings and queens. Then why did you get it last life? Logic.

Sahaja Yogi: What she thinks was, no, what disturbed her, Shri Mataji, is the fact that she spoke to new people in the same, making it public. Not someone's thing is their business. When, when they speak it, have learned, then it becomes our business.

Shri Mataji: She should not speak. Here the women speak too much. It's a funny country, you know.

I've seen that if there's an interview going on with the husband and wife, the husband will keep quiet and the wife will speak, all the time. I can't understand. She'll tell everything to the television man; everything she will talk. The women should not speak. It's a funny thing that's happening in all these countries. Like, everywhere, like you see, this Chiang Kai-shek's wife, she takes over. Say, you see, Mao's wife, she takes over. It's something, is a very, low-grade thing if, if a woman, you see, does not know how to contain within herself, shows that she is very low-grade. You see, a woman of quality will never come up like that unwanted, shows her self-respect. But it is very common, you see. The Mao's wife was an ordinary woman. Chiang Kai-shek's was another ordinary woman, you see. And then, they once they get big positions they start talking so big. I mean, in India it is never done like that. Like C.P. now, in his office and all that, people think that I am just deaf and dumb. I don't talk, only whatever is needed to talk. But you just don't talk over your husband, talk more than your husband. It's absurd. What is the need? That doesn't mean in any way, the women are less, are respected more. And if you try to compete with men like that, you see, that is why men become homosexuals.

Sahaja Yogi: That's right, yes...

Shri Mataji: Really, I tell you I have had experience I must tell you now, that the aggressive women always make men, men, this thing, impotent. We have had the experiences in Sahaja Yoga. One man became impotent after marriage. I told the wife, of, I said, “You stop this nonsense of [aggression]." She talks, you see. When it comes to that, she's the one who is talking. And the man became all right. They don't behave like women and that's what happens. What's wrong in it? Why should you talk? I don't understand. A man, it's an extrovert; you are an introvert. Enjoy your introversion. It's great. Without talking, if I could do I would be very happy Myself. This country has really this problem the maximum, I think. Even when we were coming to LA [Los Angeles]...

Sahaja Yogi: Right...

Shri Mataji: You see, this is a, we had taken a small little bag saying that we have to get down fast.

So the gentleman at the counter said, “All right, you can take it. It's all right. It's not so big." But when we entered inside the airplane the lady there, she would not accept. She said, “No, no, this is big. This has to go down. This has to be this thing” and all that. But there was one gentleman, he came forward.

He said, “No, it's not so big. Why are you troubling her?" And he went all the way down and brought the bag back. “If they have to get down early, why should you trouble them?" And the men also here become peevish, absolutely, just like mice. [Hindi.] You see, you know, in Germany, we got lost with this. In Germany we had three hundred people in the first ad hoc [gathering]. Can you

believe it? Three hundred people? So, see, you must see the perspective also. Three hundred people got Realisation. And hundred of them came back. Hundred. Can you imagine?

And this boy, Hugo, he's an Australian, but married a German lady. And German ladies are all like this, you see. And whatever he said, she tried to correct him, give ideas and he was absolutely sort of cut short by her, completely. And all of them we lost, one and all, all the hundred we lost.

And they said it, that, “Here the woman rules and we don't want to be ruled by a woman." Finished.

And she is a very ordinary person compared to Hugo. He was very well-educated and very accomplished Sahaja Yogi.

But she dominates him. Same thing happened in Austria, Australia. And there was one girl called Daina and her husband was this James, you see. When Warren came away, James said, “All right." She, she used to dominate him always.

So he said, “All right, you look after the ashram." And when I went there they were all crying and weeping and saying that this woman is so horrid, you can't imagine that. She said, “I will decide about Mother's room." She spent, I think, one thousand pounds developing that. Means that all kinds of things she has done.

So we had to send her away. Now she is back. She, she came to what place? We sent her to Strasbourg, near Ruth. And now she is better. And everybody has improved. Her children had become so weak, crying all

the time and the children have improved. Everything is all right now. I mean, you must behave in a normal way.

Supposing you put left to the right and right to the left, what will happen? There will be confusion.

Even Indian women can be dominating if they take to Western life. They do. But all their family style is upset. There's no wisdom in it and no respect, nothing. They have no powers in them, nothing. They just talk, that's all. I mean, you must understand, American women must understand, one of the big problems is the American woman, I think, very big problem. You should not compete with men. What is there to compete with them? You are much better off. You are like the Mother Earth. You can bear anything.

You can do whatever. You are Shakti. What is there to dominate a man and to compete with a man? I mean, it would be like a horse competing with the man who rides the horse.

Better learn all these things. It's important. Sahaja Yogis must understand. Yes, she talks too much, this lady. I will talk to her and I'll tell her. In Sahaja Yoga also, when somebody comes in, let men talk and then women should talk. Big problem. Not that women are not intelligent, not that they are not that, they are much more. They are much more. They are the strength. They are the source. But why do you want to exhaust your source like this? Because in this country these women were treated like that also. I don't blame them. Because it's important to have an economic this thing and all that. Apart from that, they asked Me, in the BBC, “Do they respect you as a woman?" I said, “Why not?" They said, “No, here, if a

woman is a Guru nobody is going to respect her." So I can't understand. In India they would respect a woman much more. They said that, “Do they think you to be so reliable?" In India a woman is much more reliable than the man is, is much more solid than the man is, is much more steady than a man is.

[Hindi.]

A law will believe a woman more than they will believe a man in India.

So they asked Me opposite questions. I was surprised. “But do they respect you as a woman?" I said, “Why not?" [This] woman is to be more respected. I don't know why it happens like this. Here the men must have dominated women very much. That's why women are like this. It's a reaction. But in India a married woman is very powerful. Most powerful thing is the married woman. Even Kṛiṣhṇa has said it, that the Satī is higher than the Yati. [Hindi.] Kṛiṣhṇa was killed by a Satī's curse; you know that? You know? Remember that, yes? Gandhari, you see, was a blind. Her husband was a blind fellow.

So she said, “If my husband is blind I'll also keep my eyes closed." And she tied something on her eyes. “If my husband has no eyes, why should I have eyes?" All her life she kept her eyes closed.

So her eyes were so powerful that her son, when he came to her, she said, “All right, you just become naked completely and I'll put my eyes on you and nobody can kill you." But he was shy to become naked, you see, because of the mother.

So he wear a little underwear. When she opened her eyes, her glance made all his body just like stone. But Kṛiṣhṇa knew about it.

So he was killed by tearing off the body from the center. That was a [mistake].

***Contents: 1985-05-28*, 29 or 30 Talk to Sahaja Yogis, How to Speak to New Seekers, Los Angeles or San Diego, CA, U.S.A.**

... people act. That Sahaja Yogis must understand. Because you must have that knowledge, how to neutralise these images and projections that they have built. Because they are very formidable things and unless and until you learn how to do it they won't be able to understand you.

So you have to be always as you say that `one up'. Now the first thing was the idea of illusion. Very interesting it is. Now for them, you see, there is nothing like evil, nothing like bad; everything is an illusion for them.

So why talk of evil? Why talk anything against the Gurus? Everything is an illusion. All right. Now let Me see how will you answer that. Who can answer? To a person who *[UNCLEAR* tackle/may/look/ask] you, how will you answer? Tell Me.

Sahaja Yogi: I think [we can] feel on Your vibrations and your *[UNCLEAR* head/heels/feeling] is just not an illusion. Then it's real that you can measure things.

Shri Mataji: No, no. But you see this is different. First, I mean you should start from the point at they are, still on arguing point. Not yet they have feeling any vibrations, or anything.

So then, how will you tell them, if they say that is also an illusion? You can't talk to them about vibrations to begin with.

You all are at a very different level that you don't understand. Must know that your levels are changed completely. You are talking from a level where they are not.

So now, how will you tell them that the devils are there and the Satanic are there and there is negativity and all these things.

Sahaja Yogini: Get them to *[UNCLEAR* log on and see/lock and] how it's working in our lives.

Shri Mataji: Oh, then going into big discussion. They'll say that, “Oh, that we have seen." You see, they all think that they can take their own decisions, they can have their own ideas. Another idea is that they will say that, “It's all an illusion, you see. You talk about all these things, an illusion. It's finished." Now they will say, “Look at your lives. All right, we look at our lives as illusion." Then what do you say? [Hindi.] Ha, let's have it.

Sahaja Yogi: Mother, supposing You can tell their vibrations to prove it.

Shri Mataji: No, no, they haven't felt the vibrations. They don't know what is vibrations is. You see, you just confront them as they are. Vibrations are different things. They haven't got it. They haven't felt it. They have not known what it is. Then how will you discuss? You see, even you meet them. [Hindi.] When you just meet them and you confront them, then what will you say?

Sahaja Yogi: *[UNCLEAR]* what are the questions.

Shri Mataji: [Hindi.] Here you see, Americans or anywhere, of course, Americans are the top-listed people in this *[UNCLEAR* and/that] they have their own images and they have their own conceptions.

Now one of the conception is that everything is an illusion. You see, so how can we say that somebody is a bad Guru or a good Guru or how can you say that there are evil forces? There's nothing like evil because it's all illusion.

Sahaja Yogini: Now I can say that this is my experience with it.

Shri Mataji: No, no that's very personal. Would be arbitrary. Because they never had any experience, nothing. They are on mental level. They...

Sahaja Yogi: Maybe we have to go to the physical level with these people and tell them that it's something like that they can quit your help. You can go down to their level and get their intention by help maybe, then peaceful, *[UNCLEAR]*.

Shri Mataji: No, no, they are not willing to go on to that point. They are not going to ask you to give you Realisation or anything. They will just, ha. Now let's see.

Sahaja Yogi: You tell them to look at any other Scriptures that are accepted. You tell them to look to any other Scriptures whether they are Christians.

Shri Mataji: But if they don't believe, say? Agnostic. I mean, we have all kinds of headstrong people *[UNCLEAR* everywhere].

Sahaja Yogi: What about the decorous, the way they *[UNCLEAR* lead/lived] their lives and the examples *[UNCLEAR*

that/of] their disciples whatever they *[UNCLEAR* did/were doing].

Shri Mataji: No, no, for them evil is not there. Even they are leading that life, is an illusion.

Sahaja Yogi: You can only judge, Mātājī, from your experience, your own experience.

Shri Mataji: No, no, but supposing without that, [Hindi] without that on mental level, if somebody confronts you [then] what will you do? Supposing face to face you see somebody comes and says this to Me, “Oh, I think this is all illusion. Why should we worry about somebody's bad or somebody's? It's all an illusion."

Sahaja Yogi: Mother, can't You tell what is from within because Your vibrations?

Shri Mataji: But they don't want to listen to all that. They will say this is myth.

Sahaja Yogini: Who created the illusion?

Shri Mataji: Aāa?

Sahaja Yogini: You could ask them if it is illusion, the illusion has to be created. There's a Creator.

Shri Mataji: No, they will say, “Illusion exists because we are ignorant, but to me it's an illusion."

Sahaja Yogini: To become [more real]?

Shri Mataji: Aāa?

Sahaja Yogini: To become [more real]?

Shri Mataji: He becomes the, he has to become the reality. But to him, you see, that's also is an illusion.

Sahaja Yogi: Now You can please tell us, Mother.

Shri Mataji: No, no, you have already. I've told you now. You have to tell because I've spent so much time with you now. Will you please tell what I told you?

Sahaja Yogi: I don't know if I can repeat the same way You said to me, Shri Mataji.

Shri Mataji: All right, I'll tell. See, when you are just discussing something on mental level you cannot talk of something of an experience and all that. Nobody is going to listen to you.

So you have to go on the mental level itself and there you have to convince a person.

So you should say that, say a man is in a boat. All right? And he sees the waves of the water, is the ocean.

So to him it's an illusion because it doesn't affect him. All right? But supposing you are in the water, then it's not an illusion.

So you have to achieve that state of mind where it becomes an illusion.

Another good example is, supposing you are watching the television, all right? Then there is a fire, you see. You are seeing the illusion. That fire doesn't burn you. But supposing you are, there is fire already, will you put your hand to that? You won't, because it's not an illusion for you.

So you have to achieve that state of mind where the thing is an illusion, which you do not have. That's what we are saying that you have to achieve that state of mind where it looks like an illusion. Then they will realise that their state of mind is at a lower level and they have to raise it to a higher level because it's not an illusion for

them actually. You see the point now? How to explain it. Very simple is that for a person who is in a boat, for him it is an illusion. But not for the person who is in the water.

This is one question. What was the another question I've explained to you? It was a good question I explained to you, on mental level it was.

So I've said the second. The first one is not coming anymore.

Aā. Then which I explained to you, there's another thing. It's the idea of people is this, that you see I've asked somebody, “Why do you like Freud so much?" He said, “Because it was new." So to a Western mind anything new, “Oh, we should do it. Why not? It's a new thing. Let us do it. If anything it's new, then we should try. Why not try?" But trying whatever it's new.

So for this, what will you explain? You have to give a concrete example.

Sahaja Yogini: The example of a natural plant's growth. Plants grow the same way as they always do.

Human beings have the same natural way of growing. And...

Shri Mataji: No, no, but how will you say, “Don't try anything new?" How will you say that? This is the mistake of our Western society is they tried everything new. Hippy-ism came, hippies. Now this cocaine has come, cocaine. Tomorrow something else; we have that. Paint your hair, paint your hair, paint your nose, paint your nose. Anything new they want to try, “What's wrong?" [Hindi.]

Sahaja Yogi: Power of discretion nahi hai.

Shri Mataji: Aāa?

Sahaja Yogi: Power of discretion...

Shri Mataji: No, no, but how can you say to them if? You can't be blunt with them. To say, “You have no discretion” they'll say, “You don't have." So you can't be blunt, but how cleverly you can tell them. Concrete example. As I told you the other day, I think you missed the point. You have to say, “All right, plastic is new. Try plastic. You make a plastic flower, all right? And you get this flower. Which is, which is the right thing? This one. Why? Because it has evolved from a tradition. It has evolved from a seed into a tree, into the and there you see a flower; it's a living process. All right. But plastic is new, but it's plastic; it's dead." They also tried plastic, used to have plastic everything, plastic this and plastic that. Now they are fed up with the plastic. They don't know what to do with them.

So everything new, when you try at least see that it has some traditions; it has some basis.

Now all these people you are trying Shaktipath, this, that, nonsense, you see, they have no basis. But it is never written in any Vedas, anywhere, in any Shāstras; this word it is not there. This arunupaya, tarunupaya, karunupaya, all that, it's not written anywhere. It comes suddenly from somewhere, from this Theosophical Society. This Theosophical Society is only hundred years old. All this nonsense is a hundred years old. We have never heard of such thing. Even Rām Kṛiṣhṇa, dancing like that, you see, wearing a sarī and all that, one has never heard of anybody doing like that.

So from, from where does it come? Suddenly a new thing and all that new thing is accepted by the West. It is not described anywhere, not talked about, take to any Vedas, take to any Purānas. Anywhere it is not described.

Nowhere it is written that Kuṇḍalinī it's a dangerous thing, nowhere. Even Kabīr who was, I think, about sixteen hundred years back has not said that. [Hindi.] Mohamed Sahib ke bād āye. [Hindi.] Eight hundred years back. Mohamed Sahib has not said it sixteen years *[UNCLEAR]* back, sixteen thousands years back, sixteen hundred years back. Eight hundred years back Kabīr never said it. Suddenly, I don't know how the idea that Kuṇḍalinī is very dangerous has come.

So all such new things have also come in India, like Tantrism, erotic these things and they went away. Because all such new things what people try go out of the circulation of your evolution. They are just thrown out. They are not accepted. In the same way, all these Gurus will be thrown out. In these twelve years you have seen all Gurus are exposed. You can see how wrong, what wrong they have done `cause also it has effects, because if you take to something which is just new you see the effects of that, like plastic. When, when they said that first bomb fell in Singapore people had never seen bombs. It was a new thing. So they came up to see and they died.

So one has to understand that whatever we call new, may not be good for us. So this is the second answer.

All right. Now, another, third question; let's see if you can answer this one.

Sahaja Yogis: We haven't done too well so far.

Shri Mataji: So trying everything new ventures, new things, one must have a traditional idea about that. Like a man who takes to new business suddenly, does not know anything about it, its tradition, its background, anything, suddenly takes to new. He is not going to be successful [Hindi]. In the same way, anybody comes out of the blue and says that you stand on your heads, why must you? You should ask, “Why should we? Why should we do this hassle? Why?" No, because it is new it's acceptable.

So the two questions are clear-cut, I hope, in your minds now, very clear-cut should be. Now the third question, let Me think. Trouble is, in your presence I also don't think. What is the third question you asked Me? Just trying to remember. You have forgotten all the questions. You only ask Me these questions.

Sahaja Yogis: Bad memory. It's very difficult the thing when You are missing, Shri Mataji.

Shri Mataji: Third question is, I don't remember what they did ask. No, I don't remember third question is. I'll remember later. Then I'll ask.

Sahaja Yogi: Was it about the destruction, Shri Mataji? About the collective manifestation of Śhrī Kalki or...

Shri Mataji: Beg your pardon?

Sahaja Yogi: About Śhrī Kalki. I asked in *[UNCLEAR]* about the big wok.

Shri Mataji: Ah, that one? That is only for Sahaja Yogis. We can't tell all these things to others but for Sahaja Yogis. Like he asked Me a question that, “If this is the last chance, then what's going to happen to the rest of

them?" So I said, “In the beginning, of course, we'll try to get them to India, do whatever is possible, but even if they don't understand and they play games with themselves, then we have to cut off." Then another world for them is created. And in that world they'll live. They'll have all human awareness, but as described by many people *[UNCLEAR* and/that] it's true they'll have burning sensations in the body. Is described like this: a big wok will be there, there will be boiling oil and they'll be put in that and fried and they'll have their awareness there and they'll suffer all the pangs and this is one of them only.

There are thousand and one styles they'll be tortured. Horrible things they'll have. That's what you'd asked Me. Ha. Now, so the other question like that, that they will say that, “But, see we have advanced so much, you see." They all think, “We are very advanced people and we are so developed and this and that.

We are so much developed and all thanks to our psychologists and thanks to our scientists and thanks to other people that we have come up to this level” you see. Many people think that now they have achieved their freedom also because of Freud.

So-called freedom.

So what's wrong? What's the answer?

Sahaja Yogi: So today it's the question, do you feel free?

Shri Mataji: Do you?

Sahaja Yogi: Do I feel free? I feel free.

Shri Mataji: No, no, the question is this. No, no, the question is like this. I was just talking. The question, if somebody asks you, then what will you say?

Sahaja Yogi: I would say, “Do you feel free?" If they say that, “I feel free because Freud gave me my freedom” I can turn around and say, “Can you feel free?"

Shri Mataji: Then, they'll say, “Yes."

Sahaja Yogi: If they say, “Yes” oh then, it's wonderful because they have found a nice *[UNCLEAR* terminal]. But I don't believe it.

Shri Mataji: That's a, that's a different point. You see, that's not. But how to convince them? They will say that, you see, “We have advanced so much. India has not so much advanced. We are very well-to-do people. We have solved our material problem. We are developed people” this and that. I mean, they are quite cocksure about themselves. That's why they talk like that.

Sahaja Yogini: I would ask them how much peace and joy they experience in their own life.

Shri Mataji: Oh, you see that, they will say they do experience. Then what can you say? You see, these things cannot be proved you know, Ursula? You cannot prove it.

So you, “We will be joyous. You see, you have no fun in life. We have all the fun. We have all the pleasures; you have no pleasures." They say, “You dress up in a way that's very, sort of very cumbersome." Anything, I mean they, they have ideas about things, you know. They are sorted out, according to them. Their dress is very sensible and not to have the dress is even more sensible. Then, what will you give them, a concrete example?

Sahaja Yogi: *[UNCLEAR* Then/Though], we can say if they are so free, how come they have to depend on a chair to sit on it?

Shri Mataji: It's all right. They say that chair is all right. We can make the chair for sitting on it.

What's the harm? I mean, that's why they are developed because they have comfort. They don't, should not live like primitive people sitting on the ground.

Sahaja Yogi: They're slaves to their cigarettes and...

Another Sahaja Yogi: If, if they are on an aircraft and and they, they are thinking that they are free to travel to Spain and they are there in that travelling and you are telling, “You are not travelling. You are just sitting there. The aircraft is not moving and I can prove it to you." So you, you can. They'll say, “Yes, in twenty-four hours I'll be there." Then you say, “No, you see in twenty-four hours I'll prove you that you will still be here." And they can; they can believe whatever they want. But the aircraft isn't still moving.

Shri Mataji: No, no, but, but it's a fact. They are richer people. They are much more comfortable.

They have much more yarns in the heads than the, these poor Indians, or any other person, you see. “Why should we be saints?" They can't understand. What is the advantage? You see, for them everything must be valued, in advantage and disadvantage.

Sahaja Yogini: I would say, “If you are so free, why can't you go for walk, for walk in a park at night?"

Shri Mataji: Why don't you?

Sahaja Yogini: Why can't you walk in the park at night if you are so free? Another Sahaja Yogini: For fear that you might be [attacked].

Shri Mataji: But they can say that...

Sahaja Yogini: They have no freedom, [though they think] to be free.

Shri Mataji: No, they'll say that even, you see that fear that one has, everybody can have, because in the park somebody can rob you.

Sahaja Yogi: No, independence and pleasure in [just playing with] some other objects not within.

Shri Mataji: [Hindi.] This is our theory that there is something within. But concrete proof you have to give this mental being. They don't believe supposing there is another life, or a better life.

Sahaja Yogi: Happiness is a state of mind. I, I believe happiness is a state of mind.

Shri Mataji: Then whatever you believe they will say, “I'm not [interested]."

Sahaja Yogi: No, no, I'm talking about people who are materialistic. They have, you know, I mean, what they want and if they are happy in that state of mind, that's their lifestyle. But it's the way we understood life that...

Shri Mataji: Yes, but how will you convince them that they should take to our life? How will you convince them that they should take to our life, that we have a higher life than theirs? How are we higher than them? Because they think they have fun, they have more pleasures and comfort. How do we have to tell them that how are we on a better part than they are? This is the point is. [Hindi.]

Sahaja Yogi: Well, we have more senses than what a normal person has.

Shri Mataji: What? What do you have?

Sahaja Yogi: More senses we have developed.

Shri Mataji: No, that is, that is, supposing they don't know about it, that you cannot convince them.

Not *[UNCLEAR* related/relative] to you also, if you have to just tell them what has gone wrong. See, what you have to say that, supposing the way we have developed would have been all right, the human beings would have become better human beings. In these thirty years time, thirty years back human beings were much better than they are today. We are, we have become so violent. I mean, in this New York now city you can't go alone anywhere, with the purse in your hand, you see. But thirty years back it was possible. Thirty years back you could go in any park, into any park. Nobody would murder you.

So if this material life has given you any satisfaction, materially if you are better off, then why people are stealing? They are corrupt. They are trying to cheat. Why, if you were going the right way? We have to become better people in the sense we should be more compassionate, more understanding, of a nature that is congenial to everyone. We should become people of greater wisdom, but there is no wisdom in modern life; there's no logic. With the science, what have we achieved is an atom bomb. We have put there like a devil, sitting there, one atom bomb, carbon bomb, hydrogen bomb, this bomb, that bomb, to be blasted any

day. People are just waiting to put their finger on the button.

So to say that we have advanced is a wrong idea. It's a myth, because human being has not ascended.

Primitive man was afraid, say for example, of a tiger. One can understand, but now modern man is afraid of another man.

So as human beings our quality has gone down.

So whatever we have developed, maybe the matter has improved in quality, but human beings have fallen down. Now we have to improve the quality of human beings. Now, what should we do? So for that Sahaja Yoga is there. [Hindi.] Concrete proof.

Sahaja Yogi: We have to become innocent again.

Shri Mataji: Beg your pardon?

Sahaja Yogi: We have to become innocent again.

Shri Mataji: Yes, we have to become but that, to get that innocence back you see, how to get, they will ask. Then you say, “There's a way. We have become ourselves. We have become better people. We were not so good." Then they will come to you. And our children are going to be much worse than what they are. They will start killing their own parents. I mean, they are already killing so many.

So what life we got, we are giving much worse life to our children.

So in every way, whatever advancement we have made, might have improved the conditions, comfort, or whatever it is, but human beings have not improved.

That means these things are not required to improve the conditions of the [human beings].

Human beings are very treacherous these days. You cannot trust anyone. I can tell you, thirty years back you could trust anyone. You had much better friends. You had much better people. Nowadays you can't even, I mean, a Sahaja Yogi may not be able to trust another Sahaja Yogi. The situation could be that bad. I mean, a saint, imagine saints, born-realised people can smoke, can drink. This is Kali Yuga.

So what have we achieved, this kind of a horrible atmosphere where only Satanic forces can rein. That's proved it, all right? So we are no more compassionate, we are not sharing, we are not enjoying each other, but after Sahaja Yoga you get back everything. All right?

Sahaja Yogi: [Many things.]

Shri Mataji: May God bless you.

***Contents: 1985-05-28*, 29 or 30 Talk to Sahaja Yogis, Another Lincoln, Gandhi, Shivaji, Gorki, Lenin, Shakespeare, Mozart, Michelangelo, Garibaldi, Los Angeles or San Diego, CA, U.S.A.**

Shri Mataji: Actually in the West, I must say, it was *[UNCLEAR* essential/unsolved] the another unfortunate thing that you never had good kings. All horrible kings were there. And also the people who came here, invaded Indians and all those people were very cruel people. And that time aggressiveness was regarded as very courageous thing.

So the aggression is still on. But we had people like Abraham Lincoln in this country. Think of it. And but for

Abraham Lincoln you would not have been even knowing about freedom. But can we produce one Abraham Lincoln again? We can only have Reagan the actor.

Sahaja Yogis: Yes.

Shri Mataji: [Hindi.] So this is what we have to understand. We had Mahatma Gandhi in India.

Can we produce another Mahatma Gandhi? We had Shivaji in Maharashtra. Can we produce another Shivaji? As if they are all legendary people. We had Maxim Gorki. Can we produce another one like him in Russia? Or even Lenin. We have had in England people like Shakespeare. Can we have another one to replace him? Art. We had Michelangelo. Can we have another one nearer him? Music. We had Mozart.

Can you replace him today? Anybody can beat him? In the West, I am talking about. We had Garibaldi.

Can we have another Garibaldi? We cannot.

So the quality has gone down definitely. And no hope.

So this is the only hope we have, that we'll create out of Sahaja Yogis all these great people again. All right? [Hindi.] Let us go to something pleasant.

Sahaja Yogini: Really hungry.

Shri Mataji: [Hindi.]

Sahaja Yogini: She cooked so much *[UNCLEAR]*.

Shri Mataji: [Hindi.] Come here. There's a red sarī with a zāri border and that's a present *[UNCLEAR* we managed/you'll have this one] for cooking you must [wear every day].

***Contents: 1985-05-28*, 29 or 30 Talk to Sahaja Yogis, Miracles, Los Angeles or San Diego, CA, U.S.A.**

Please *[UNCLEAR* stop/talk]. That we had such miracles in India when I was doing up My house. I had made a staircase in India. We put up in the banisters that they call it banister, that's the place I've measured and think about it, entirely thought. And we have one Sahaja Yogi, [Pradhan] who is a carpenter, who was trying to put it up.

So I said all the time, “Just see now, here. Just try." And when I got up after half an hour it was still unfit. I said, “What happened?" “Mother, it cannot be fitted. It's too long. Otherwise how can I fit?" “It cannot be fitted?" “No. How to cut it? Because if we cut it the pattern is not. How we'll manage?" I said, “Very simple." I asked him, “Just hold it, *[UNCLEAR]*." I just told him, “Cut little bit. See the *[UNCLEAR]* how it has fitted." I've got it paid in India and measurement was not that I've taken like that, I've made up, you see.

Second thing that happened that we were, see, we had to put some marble on the ground floor, the basement and that can be of some sort of a style [that cannot be put by] anybody and three, four Sahaja Yogis had come from Rome. And they said, “Mother, you must tell us something to be done. After all, everybody has worked and we want to do something." I said, “Will you put the marble?" They said, “Marble we have never done." I said, “All right, let's try." So they took that thing. They said, “All right, we are putting the marble." The everything was upside down like that, you see, absolutely.

So I said, “Don't you worry. It will all fit into a very wonderful face." They said, “How?" I said, “Just stay out."

It was so badly off that nobody could walk, you see. It was so uneven, like, this way, that anybody walk this way, it will come out that way, it will.

So they sat down. I said, “You just sit here” and I walked round and round, three, four times, three and a half times, I should say. And everything we get cracked into one.

If you see the marble you won't believe. And, but the best part was that they said that all the cement is over. “There is no cement. Very little cement is left and these shops are closed now for two days. We can't get it." I said, “You just go on pouring water." There were needed two bags full of cement. But with that little cement, they did all the cement in. And it's perfect, absolutely perfect. And then they had a problem. They wanted to move a very big wardrobe, very heavy. Indian, you see; furniture is very heavy, rosewood. And they were all, “Hā” all of them, [doing].

So I said, “It's very simple." They said, “How?" I just put My finger like this. It just moved, you know. They were surprised.

Sahaja Yogi: Yes. Six of us trying to push this huge wardrobe, almost the length [of that carving].

Shri Mataji: More than [it].

Sahaja Yogi: Better than fifteen *[UNCLEAR* put/foot] long, huge and full of material, wasn't empty.

We, we couldn't move it. We wanted to get behind it because there was some path to [lick] in and we [have probably been there] for half an hour, couldn't move it and Shri Mataji came in and said, “What are you doing?"

We said, “We are trying to fix this [lately], Shri Mataji. We were trying to move this." As, as I saw She, She pushed Her *[UNCLEAR* middle/little] finger.

Shri Mataji: No, no, this one. That is too much. This is sufficient. Had it pushed and they were surprised, how it has moved.

So you see, it is nothing difficult. It's all possible. You all can do it also.

Not difficult. I want all of you to have all the powers that are possible. But first thing, heart. Clean your hearts. Dedication in the hearts should be complete. There should be no reservations. If you have reservations these things won't work out. They've got houses, they have got jobs, they have got money, everything like that. Then they start thinking, “We must be kings and queens to get it." Sahaja Yogis [laughing]: It's a joke. It's a joke whom I laugh.

Shri Mataji: [Hindi.] It is such.

So many miracles that you can't imagine. The best one is now, I think, among all of them, we got aid for forty-two acres of land in Vaitarna, forty-two acres of land, surrounded by three rivers. We can say one, one is a brook, another is a river, another is the big Vaitarna, for only eighty thousand rupees. This is the best I could say. I can't go any further with it. Like Rome, Rome, Rome, they wanted to have a place for ashram and they said, “Who will gives us an ashram place? Nobody gives on rent, you see. They have, they won't give it to so many people, this, that." I said, “Try.

You give an advertisement or something." They gave an advertisement. And one fellow appeared saying that his

wife is dead and he doesn't want to stay in the suburbs. He wants to move to Rome city.

So he has a house. If they want they can have it.

So it was taken in, they said, only one person's name. This fellow never asked, “How many are going to stay there? How many are going to pay for it? How you are going to pay? What is your guarantee” nothing. He said, `Take the house." First he said a price and somehow or other I don't know what happened to him that he said, “All right, for half the price." And it's so cheaply they got it. It's a huge hall with eleven bedrooms on it and four bathrooms and I think two WC and outside house are at least, how many acres of land?

Sahaja Yogini: Two acres, Shri Mataji.

Shri Mataji: Extra.

Sahaja Yogi: Wow.

Shri Mataji: Same with Hounslow house. They got a house in Hounslow. They bought it. And other house which was semidetached you see, the neighbour's.

So they thought if they can get the neighbour's house, then they can get a land together and they can get a nice hall built there.

So Gavin said, “Mother, I have to sell this house and that house was donated to Me by the Mother." I said, “Baba, I don't want any house, anything to Me. You better use that money for some ashram." So he said, “Mother, but the house is not yet selling and the other neighbour is not willing to give us." I said, “Sell the house first." The day the house was sold the neighbour who had refused

to sell the house to him, herself came to him and said, “Do you want to purchase the house?"

***Contents: 1985-05-28*, 29 or 30 Talk to Sahaja Yogis, More Miracles, Los Angeles or San Diego, CA, U.S.A.**

One day Cooley this Toni, the first Sahaja Yogi, he came to Me and he said, “Mother, I'm little running short of money." I said, “Should I give you?" He said, “No, no, I don't want any money from You." I said, “All right, you will get it." He went back to his at.

So there he found two thousand pounds in [base-drop]. And these were, these two thousand pounds were the notes of 1964 because they celebrated the anniversary of, hundred years anniversary of Shakespeare and they printed on Shakespeare's life, you see. All the notes were that. I didn't steal any money.

That's how it works out. If you are having any problem, then you must know there must be something wrong. Better meditate. Better do something to cleanse yourself and things will work out. Maybe your left Nābhī is catching, right Nābhī catching, maybe something catching.

So work it out. If you are clean in Sahaja Yoga it will work out. All right. And we have problems, we have solved problems of such a dimension that you can't believe. Rajesh's factory was on strike for one and a half year.

Sahaja Yogi: [Hindi.]

Shri Mataji: Yes. And I went to India and Rajesh said, “Mother, what to do about this factory? I don't know what to do. I'm going mad with it." I said, “Doesn't matter. Is

going to help you very much." He said, “How?" I said, “It is going to help Sahaja Yoga and it is going to help you." He said, “How?" I said, “You do one thing. You decide to have a Gaṇeśha's temple there built, Gaṇeśha's temple." In Maharashtra Gaṇeśha's temple means everybody is finished there.

Sahaja Yogi: [Hindi.]

Shri Mataji: [Hindi.] So he had a Gaṇeśha Pūjā arranged there. All the labor class people came for the Gaṇeśha Pūjā. Because for Maharashtrians you can't avoid Gaṇeśha Pūjā there. And the factory started. Factory started and when they saw Gaṇeśha Pūjā being done actually in the family, Rajesh thought that nobody would like to come because they are all Jains.

So the ladies in the house said, “Why didn't you call us for the Pūjā? Everybody is coming so we are coming." So they all came for Pūjā and in the Pūjā when these people came they said that, “We want to have our Realisation." So most of the labors, they have got Realisation.

Sahaja Yogi: Wow.

Shri Mataji: Now other factory people where the factories have closed now because of strikes, want to have Realisation.

So we'll solve the problem of Bombay [Mumbai] city of all the strikes and we'll restart all the machineries which have been stopped for years back.

Sahaja Yogi: [Hindi.]

Shri Mataji: [Hindi.] See, Dutta Samanth was so powerful in his thing. Now these people from his factory don't want

to see his face. He is finished. Next election he cannot win.

Sahaja Yogi: He's a goonda.

Shri Mataji: Ha?

Sahaja Yogi: Course Rajesh has given him Realisation, he's a goonda.

Shri Mataji: Ha? He's finished now. You see, some people are to be finished and some people are to be given Realisation. Everybody can. Best was Warren's experience. Did he tell you?

Sahaja Yogi: Yes the car run without the gas.

Shri Mataji: Ha. About that.

Sahaja Yogi: Yes.

Shri Mataji: So all these things are happening, there are blessings, but we must also be able to receive that blessing. As he was saying he got his Green Card without his wife.

Sahaja Yogi: Yes, Karan, really.

Shri Mataji: He's sitting there.

Sahaja Yogi: Is really a miracle.

Shri Mataji: [Hindi.] So now you should think, you see, about what questions these people are capable of asking and how will you answer them. That's how you'll be prepared. Because it's not sufficient to be realised, it's not sufficient to be established but you must have the complete know-how and you must have the complete knowledge about Sahaja Yoga.

Otherwise, you see, anybody comes in, “Go to Gavin." You should be able to explain. You should be able to talk about them. But if you are still busy with only your

personal problems how will you do that? I must tell you another miracle because I remembered of Yogi Mahajan. Yogi, poor thing, you know, he'll plan and *[UNCLEAR* land/ran] in some sort of difficulties.

So he's told Me, “We have got these [Hindi] Mother, such good photographs of yours, is like a Madonna and I've put that thing around You." I said, “All right. Let's see what is done." So, when I saw the photograph I said, “What's this nonsensical photo you have? From where did you get it?" So he said, “You don't like?" I said, “See the vibrations. That's the main point. Is a horrible photograph. This is, this is not Me.

Somebody has taken the photograph.

So he's not all right." [He touched it]. He said, “Mother, but I'm all right." “I'll tell you just now, in one minute who must have taken it” I said. “Jane, Gavin's wife. Has she taken the photograph?" He looked at Me, so golly face *[UNCLEAR]*. “How do you know, Mother?" I said, “I can tell you." “This Jane brought it to Me and gave it to Me. It's My photograph with vibrations. See for yourself, how did I tell you."

Sahaja Yogini: This is the one in the center?

Shri Mataji: Beg your pardon?

Sahaja Yogini: The picture of the, the brisance *[UNCLEAR]* of Sahasrār?

Shri Mataji: Absolutely hopeless. Doesn't matter, *[UNCLEAR* sell it/Celine]. You see, for bhootish people may be all right. Like we went to Scotland and I saw My photograph. We went to have our lunch somewhere and I saw My photograph, was [next] to Me. “Who's done this one?"

They said, “This is the same as came from Australia." I said, “This is not the same. It's something else." So I said, “Now, I'll tell you who did this.

So it's a copy of the same." They said, “Yes, it's a copy." So I said, “I know who has done it." They said, “Who?" I said, “Hillary." We telephoned to Gavin. I said, “Did Hillary send you this photograph?" “Yes, Mother. And she wouldn't allow me to show You. She said, `Now, we are in a hurry.

Let us print it.' " But that, that photograph had such bhoots in it that all the bhoots of Scotland came for My program. I was fed up with them and everybody disappeared also with the same speed. He gets stuck with people who really give him a good experience also, Yogi Mahajan. Now he's improving.

Sahaja Yogi: *[UNCLEAR* Little better].

Shri Mataji: Like we had this *[UNCLEAR* Harry/Hari]. Now this should not be on the tape. It's all personal. Mister Harry, the great *[UNCLEAR]*. [MISSING.] Now we are going to that. Otherwise then now what are you doing? “We are feeling guilty." I said, “Now please don't commit sin. I am already suffering on the left. [Hindi] then feel guilty. Why don't you come in the center? Why do you feel guilty about it? Cleanse it. This is what you should do." [Hindi.]

Contents: **1985-05-xx Quote related to America, CA, U.S.A.**

[Expressing tiredness concerning the Americans and towards their slowness to take to Sahaja Yoga:] How is it possible to abandon this land?

Contents: 1985-05-29 **Quote related to Her Granddaughter Aradhana, San Diego, CA, U.S.A. from Govardan Dhari**

[Shri Mataji relates a story (from around the end of 1974) about one of Her grandchildren, whom She said never catches:] One day a lady came with a big bhoot you see, so she came down to see Me.

So My Aradhana was very small, hardly three, she went down and brought a broom and she opened the door a little bit and then she showed Me to give her `this', it will be better.

[Sahaja Yogis have a hearty laugh.]

Contents: 1985-05-29**, Public Program, Day 1, Mental Projections Give us Illusions, San Diego, CA, U.S.A.**

I bow to all the seekers of Truth.

I came to San Diego long time back and I'm very happy to come back here. When we talk of truth we have to understand that truth is not what we understand through our mental projections. Mostly the mental projections give us illusions. There is no reality behind them. Truth is an experience of the central nervous system. For example if this is cold I can feel it, it is cold. Even if a child touches this, it can feel it, it is cold. If it is hot we can feel it on central nervous system, that it is hot. In the same way the truth is to be known on central nervous system, not through mental projections. While we live on mental projections some people come and talk about truth, we think he is the man standing on truth.

He represents truth.

Somebody talks about compassion, we believe he's very compassionate he's very peaceful. But compassion does not speak, it is silent, it acts, it works.

So one has to understand that to get to truth, to get to reality one has to cross the barrier of mental activity. Unless and until you understand this simple point, is going to be difficult to give Realisation to people.

This is the basic trouble in the Western countries that they think that they can conceive truth through their mental projections and that's why they have many types of truths.

So how do we achieve it? How do we conceive it? What is the way? How did we become human beings from amoeba? Scientists must ask this question: `How did we become and why did we become? What was the purpose? Why the nature works so hard to make us human beings? Is there any purpose of our life?' We have not achieved our purpose. Is something in transition still. That's why there is confusion. There is confusion because we live on relative terminology, relative world. We are not in the absolute. Everything becomes absolute when you feel it on the central nervous system.

Now the confusion also comes because we always accept something that comes to us very new. Anything new we want to jump into it. Anything new we see, try it, why not? If you say: “Why do you do it?" they'll say: “What's wrong? We are seeking God, we are seeking the truth, we must go to hell even if it comes us to, maybe." Anything new we try, but not in our lives we don't do that way. When we have to discover something about anything, say about electricity, we do not just try

something new, but what we try through the knowledge of the past, through the tradition of finding it out. We try to find out how far it has gone and where have we to reach.

But in spirituality we want to try everything that is new. And the shopping starts because we have not known what is the truth. Like somebody told Me in Poona that there are some people who are very sick, group of people, very learned people, very sick. They are suffering from high blood pressure, cancer; they are suffering from heart troubles and diabetes, very serious patients. And they are all seekers. I called them. I said: “What's the matter with you? Why should you suffer?" They said: “We have a Guru." I said: “If you have a Guru there's more reason you should not suffer at all. Why, why is it?" So they said: “The thing is, You see, the name of the Guru was one Mr. *[UNCLEAR* Guruvani]." Names are also very funny of these people, I must say. But he said, this gentleman, that *[UNCLEAR* that's/there's] something called [Shaktipat]. I said: “What is that? I've never heard." *[UNCLEAR* That's/There's] something called *[UNCLEAR* arunopay/tarunopay]. I said: “I've never heard of these things. From where does it come? It's not in the Vedas, it's not in any Purānas, even Ādi Shañkarāchārya has not described it, Nanaka has not talked about it, Kabīra has never said anything. And of all the persons Gñyāneśhwara, he never mentioned it. What are you talking about?" So they gave Me a book which was written seventy years back, by some mad cap I think, giving some new ideas. And all of them are mad after it without finding out. And they are saying that when the

Kuṇḍalinī is awakened people get the heat, they become mad. In that book it was written that people start jumping like frogs. Imagine? Are you going to become now frogs? I don't know what happens to logic when it comes to religion. Is very surprising that those educated people in India should forget all that was written about Kuṇḍalinī, all that was said about Self-realisation from ancient times, one after another in an evolutionary way and suddenly take to something so stupid as that. Like a tree grows, a seed through the living process becomes the tree. And suddenly you jump on to a plastic flower, saying: “Oh, this is something new." It has no relevance whatsoever with the tree. You may tie it up to the tree and say: “Oh, that's the flower coming out of the tree." This is one of the biggest snags in the seeking of the seekers of modern times. I came that time, long time back and I warned people: “Be careful!" I didn't know this kind of madness was going to come out, but I felt there's something funny about that.

So somebody comes and turns your Āgñyā Chakra, you start seeing light. It's an experience, just a sensation it is. What have you become? If you can see the light then you are not the light, definitely. What have you become is the point. I feel very nice, good…

Is that the thing you were seeking? What do you expect to be? So first of all we must understand that your seeking must be relevant to what has been sought before in every seeking.

Let's take Christ. They don't like to take His name these days. It's become so funny. Thanks to all the religions that were created out of these great incarnations on this

earth. Whether take it Hinduism, Christianity everything's just the same.

So what did He say? He said: “You are to be born again” all right? So they put a certificate “born again” self certified “born again" is walking around. And when I said that four, five of them got up with a Bible in their hand to hit Me. And I just felt like laughing and really laughing at them. By hitting Me are they going to become Self-realised? Are they going to be reborn? You must face the truth as it is. If you want to avoid it, it's very easy. But this is the last chance.

Human being has learnt many things but has forgotten one thing: that every time we have missed the truth. Let us not miss it again.

So Christ said you are to be born again. Nicodemus says: “That means should I enter into the womb of my mother?" Because after all Nicodemus was a Roman. Indians won't ask such a question, they know what it is to be born again but after all Roman gentleman, you see.

So Christ explains: “Whatever is born of flesh, is flesh. You have to be born again by the Holy Ghost." Who is the Holy Ghost? What did He mean? Christ was allowed to exist somehow or other for three and a half years only. What is three and a half years amongst ignorant people? What can you explain to them? What can you talk to them? I came here [in] seventy-two. Four years I was struggling with seven hippies in London. What could Christ do? How could He tell you what was the Holy Ghost? Kuṇḍalinī is the Holy Ghost, reflected within you. That's the Holy Ghost, which is to be awakened spontaneously as a living process and as a living process

you have to become something just like a flower becoming a fruit. Transformation has to take place. In Sanskrit language they call a bird as Dvijaḥ and also a Brahmin, the one who has known the Brahma the one who has felt the All-pervading Power is also called as Dvijaḥ, meaning born twice.

But an egg becomes a bird, is not some self-certification like we are Christians, like we are Muslims, like we are Hindus or we are the twice born or whatever you may say. And we are quite satisfied with this self-certification and we accept: “All right, so I'm this, I'm that." You are nothing but you are the Spirit; that's what you have to become, becoming is the point. Is not a mental projection, an illusion but the becoming is important. And how do you become that? What do you do about it? Simple question. What did you do to become a human being? Did you cut your tails? No you did not. You become spontaneously with a living process. What is that power which has worked out this process of our evolution? And the same power is going to trigger that last happening where you become the Spirit.

Let us accept very humbly that this is what the nature has to do. But if you say it is effortless they can't believe it. How can it be? You must stand on your head; you must run for five miles before becoming a Spirit, or all kinds of other things. I don't know what other things people can do: jump like a frog, maybe. But the simple thing is to be understood that living process take place spontaneously. How? How does a seed grow? The Mother Earth has the capacity and the seed has the innate quality and when you put the seed in the Mother Earth it

sprouts. You don't stand on your head for that. Or do you pay any money to the Mother Earth? Poor thing doesn't understand your money part. And then you say you cannot take any money, which is really irrelevant; it's a big joke, you know? You are paying for your Self-realisation just I can't understand. I'm too naive to understand this part of the marketing. Then they say: “No, how can that be?" You have to pay for everything and you have to pay for your Self-realisation.

By the way, how much did you pay to become human beings? And to whom? So one must first of all understand that it's a spontaneous living process, which has made us human beings and the same living process is going to make us the Spirit. And when that happens there has to be a transformation within us and the transformation of wiser people, saner people, normal people, healthier people and not stupid, nonsensical people. But what I find, the seekers are getting more and more stupid... Surprising. Since I have come these seekers have become drug addicts or another nonsense, some sort of a perversion or another nonsense... punks or I don't what to call them.

So for a Mother when She comes back, She sees Her children into these new phases, She doesn't understand. What to say, how to tell them that you are seekers you are seekers of ages. You are a special category of people. Even as late as hundred years back, William Blake, the great poet, has said very clearly that “Men of God will become prophets and they will have powers to make others prophets." Is very clearly said. You all have to become prophets, the powers of divinity, not bestowed

by any church or certified by any theological thing, but through the grace of the Divine. And then you have the power to make others prophets.

So then they will say William Blake was crazy. That's the best way to certify someone like that and be satisfied.

So let us understand first of all that truth is what it is. It will not compromise with you. If you have to accept the truth, you have to accept one thing: that it is beyond your mental projection, your mental personality. You have to go beyond your mental personality to perceive it and then the whole thing becomes logical.

Today you are born in the most important times when thousands of you have to get your Realisation.

Say San Diego I come all the way, how many we have here? I go to Rome, there are four thousand people.

I go to the foot hill of Himālayas, there are six thousand people, I go into Indian villages there are eight thousand people. But I must say that there are seekers born in America, no doubt. But they are lost into all these ideas, which are just mental projections, put forward by someone here and someone there. Now it's a happening that has to take place, the awakening of the Kuṇḍalinī. Traditionally it was accepted that the Holy Ghost has to give you your second birth. In the Bible it is called as the “tree of life" or “tree of fire" and is said that: “I will appear before you like tongues of flame” and that's how these Chakras look like. In the Koran it is called as “Assas” the Kuṇḍalinī and is said, I mean Mohamed Sahab talked more about Resurrection than about the doomsday. But to them the doomsday is much more important; you can frighten people and make them

fanatics. Resurrection part everybody has tried to forget; better forget the Resurrection part.

So He has very clearly said that: “At the time of Resurrection your hands will speak." If He was the last why did He talk of the future? Every one of them has talked that you have to have your Self-realisation, your second birth to understand the Divine. Without that you cannot understand. Buddha went to this limit to say that: “Don't talk of God, don't talk of anything else just first get your Realisation, first thing first." Same with Mahāvīra. He didn't want to talk of God or anything else. “Better have your Realisation." They reached the conclusion the more you talk about these things the worse it becomes with human beings. But even if you see the Buddhists and the Jainists, you will be shocked.

So now with all this confusion let us face the fact that we have to become the Spirit. Now what you have seen here and you have been told about is the knowledge of the roots. We can say in the West the tree has grown too big. You are not bothered about the roots, that's why every time we get reports, it's shocking, the shocks of the future. We don't know what's going to happen, suddenly we are going to collapse, or God knows.

All kinds of shocks are expected in the future.

But one should find out that there must be something sustaining this tree, we must find out about our roots. But to find out about our roots we have to become subtler people. With gross development we cannot do it.

So we have to become subtler persons. But this could be also very misleading because we must understand also how our ascent is going to be worked out. As you see

here, on the right side when we move, we move towards our future, what we call the supraconscious. By moving to the right, becoming futuristic, we loose all powers of the left, which is the emotional side, the past. If you move to the left you go to another area, which is called as subconscious. But beyond the subconscious lies the collective subconscious, which is the dead. Like your ideal `Parapsychology Foundation'. Unfortunately I did not to what they are up to. Actually they invited Me and I went there and I was shocked what they were doing with this parapsychology business; was collective subconscious. And to be very frank I told them the truth that they are playing with the dead spirits. Is very dangerous. Even Russians are doing that today. As a result, you know, all their presidents are dying suddenly, nobody knows how. Is thanks to parapsychology.

But in a way they are wiser people. Once they are told they will retreat. They will not find another type of a para... parapsychology.

So when I said they were very angry with Me, they wouldn't like it because they have started a foundation. But I had to tell them, I am sorry. I said: “I'm sorry, you are My children. I cannot allow you to go to hell. It's not proper." Now that phase is over; now I find another phase coming in, another phase coming in.

So if you go to the collective subconscious you are attacked by the collective subconscious. If you go to the collective supraconscious, that's what Hitler did. How did Hitler manage Germans who were quite sane people? How did he manage them? By supraconscious activities, like lamas, you see. They gave them the full ideas how to

control the supraconscious spirits, the spirits which are very ambitious people and he mesmerized them. We should not call them regress but in supraconscious case we can say aggress. And that's how they all asked for nothing at all but for power to destroy. Imagine human beings destroying people in the gas chamber, seeing them being destroyed: children, women, all people, young people. Even in the film if you see one child being killed, you start crying. That's an illusion, we start crying. And there they watched it, thousands of them, millions. How could they do it? There must be some barrier, there must be some cover on their eyes that they had no feelings at all left in them, that they are kith and kin.

How it happens? Is the same supraconscious nonsense as you have many other institutions which are doing now, this E.S.T is doing that, E.S.T. If you have cancer you might get cured by E.S.T people. Like if you have cancer you get it because of the left movement so you can go to the right movement. But then you might end up with a heart attack. You may end up with a paralysis, or you may end up as Hitler.

So either you move to the left or to the right and you can say: “All right that is what we felt on our central nervous system." That's not the point. You have to feel The All-pervading Power, which exists, which does all the living work. We see every day these flowers becoming fruit. [But] we don't understand. At the right time these flowers coming, they have their own season, then they fade away at the right time. At the right time the autumn comes in. Who does all that? Which is this power who manages all kinds of choices and sorting out? Like an

Indian will have an Indian child, a Chinese will have a Chinese child. Who does all that? That's the power, which is All-pervading Power, which is integration of all these three powers here, which are shown. On the left hand side, as I said, is the power that *[UNCLEAR* gets us/caters] to *[UNCLEAR* your/our] subconscious, is the power of desire. We call the channel as Iḍā Nāḍī. The right hand side is the power of action, which we call the channel as the Sūrya Nāḍī. Is the channel of the sun.

Left side is the channel of the moon. And in the center is the channel by which we have become human beings. How? By sustenance of our valances. Like carbon have four valances and human beings have ten valances. And when Moses talked of Ten Commandments He said: “If you are a human being, you better keep your ten valences intact." That's what it is, as simple as that.

So the sustenance within us, which has worked so far is of ten valences. But why the balance, why should we balance the left and right? Apart from the fear of getting into troubles, what's the purpose is that without balance you cannot ascend. If you have to ascend then you must have a balance. But thanks to Sahaja Yoga of today that you don't have to bother to balance or do anything of the kind because the seventh center is open now. With the opening of the seventh center it has been achieved that Kuṇḍalinī can rise, you can get your Realisation whatever you may have done in the past, whatever may be your mental level, whatever may be your emotional level, whatever you might have done to destroy yourselves, still you can get your Realisation. The reason is you have to see in the little light yourself. Even if there is a little

light one can see what's wrong with you, with yourself. But if somebody says: `Don't do this,' supposing somebody's holding on to a snake. You say that: `You are holding on to a snake, throw it away.' But it's darkness, he says: `Why should I throw? It's not a snake.

I'm going to carry it.' But as soon as the light comes in, he throws away.

So let there be a little light at least so that they see for themselves, they guide themselves; they become their own Gurus. I don't have to tell them. And in that light they understand and grow wiser and wiser, more established in their Spirit, thus becoming the Spirit in the full way, seeing everything in the Divine light of the Spirit. That is what Sahaja Yoga is. I'm here only for two days, I'm sorry. I came to this side of America only for two days. And tomorrow I'll be here again and tomorrow I'll tell you what is the Spirit. You need not blindfolded believe Me. There's no need, because blind faith is also of no use. But like a scientist you have to see this as a hypothesis, with an open mind and if it is proved then you have to believe in yourself. Thank you very much.

May God bless you! Now if you have any questions, I would like to answer them.

Shri Mataji: Yes. What did he say? Question reported: He wants to know what are your impressions of the systems of meditation given by Maharishi Maheśh yogi.

Shri Mataji: What? Systems? Which one? You mean the flying squads? Horrible, horrible. The head of the Flying Squad Academy in [Ranak] he, his wife and child, three of them suffering from severe epilepsy came to Me. Thank God they are cured by Sahaja Yoga. But the

husband become bankrupt. He has gone to... he's gone to South Africa; his wife is now in India and the child in the school. The less said, the better about them. I think you will not put Me into controversies now because, you see, I'm not afraid of them at all, but no use wasting time on such people. They have nicely collected their money. Let them sit down now; they have done whatever they wanted to do. Six thousand crores of rupees isn't it sufficient? With so many epileptic patients going round, jumping in their seats.

Question: How do you nurture the Spirit?

Shri Mataji: How do I know? Question repeated: How do you nurture the Spirit Mother?

Shri Mataji: Ah. That's a good idea. Actually the Spirit nurtures everything. The Spirit is the nurturing force.

So we don't have to nurture the Spirit but the Spirit has to nurture us. But first the Spirit has to come in our attention. Just now the Spirit is watching, is not in our attention. When it comes in attention we can feel it on our central nervous system. All right? And once that happens then it nourishes us. Tomorrow I'm going to tell you all about the Spirit.

Shri Mataji: I'm not very good at American English so I have to...

Question reported: He says he feels good every day and he wonders if a person who does feel good every day what is then to be done?

Shri Mataji: You see main thing is that you feel good, all right, but still you do not know what it is...

Answer: I know what it is. I think I know what it is *[UNCLEAR]*.

Shri Mataji: Yes, now what I'm saying that supposing you feel very good you should exactly know what it is, why you are feeling good. Secondly you should be able to give this feeling to others. How do you do it? That also you must know. For this you don't have to pay, nothing of the kind. All right? So is better to have that knowledge. If you feel better and better, something good is happening to you. But let's see or maybe that your Kuṇḍalinī might have been awakened and it's rising in your Chakras. That's why you are feeling better. But to be very sure is better to know all about it. Isn't it? So that you have the absolute, no relative ideas.

Question: The more love you give, I find more pours out and in time it's difficult to express such an intense love for God that you feel unable to express it. It's beyond expression.

Shri Mataji: It's correct. You don't have to express in words; just sitting down you can do it; just thinking about someone you can do it; just looking at somebody you can do it. You need not say anything about it but I'll teach you all that. Those tricks are to be learnt. That's a very good thing to think of.

Yes? Question: Where do you live?

Shri Mataji: I? Just now? Question: Yes. Do you have any place to call home? Are you married?

Shri Mataji: Yes I'm married, I've grandchildren. These days I'm in London. My husband, rather embarrassing, He's Secretary General of the International Maritime Organization, one of the fourteen Secretary Generals you

have in the U.E. And He's reelected four times. That's how we are planted in London.

So for the all-practical purposes I'm in London but I'm moving about.

Question: I want to ask You are You [considered] a prophet or what exactly are You?

Shri Mataji: That you better find out. You see... No, no, you will find out very easily, once you'll become the Spirit you'll find out. The reason is, you see anybody who tried to say, like Christ... He said: “I am the light, I am the path” which He was. He was the Son of God but when He said that, they crucified Him. I don't want to get crucified. I want to finish My job.

So you better find out. You'll find out very soon but for all practical purposes they call Me Mother, simple. Because I may be the eldest among all of you. I'm sixty-three years of age so you can call Me Mother or Grandmother, whatever you think proper.

Question: Do You have any special suggestion for your followers about what kind of food they should eat?

Shri Mataji: About what? Question repeated: What kind of food they should eat?

Shri Mataji: No, no, nothing of the kind. In the beginning nothing, you get your Realisation first.

Then if you are a liver patient, supposing you have liver problem, then we'll tell you what food you should have for some time, but then liver gets cured. Or if you have other problems, any other problem in the physical way then we tell you what is to be eaten. But there is no restriction of any kind to begin with.

Automatically you understand because *[UNCLEAR* once/whence] you get Realisation you start feeling the Cool Breeze of the Holy Ghost, *[UNCLEAR* what/that's] we call it and the vibrations, the Cool Breeze, vibrations in the hands and you know on your finger tips because these five centers, six and seven centers on left side and the same way on the right hand side. You know what is the problem, on what center and related to that whatever is to be done you do it.

So related to that we tell you what exercise you may have to do, related to that we tell you what mantras you have to say, related to that we tell you what sort of food will suit you and then you just do it because you enjoy the vibrations, you enjoy to be there.

So it just works out automatically.

So there's nothing general about anything, automatically you do. But so many things you drop out very fast, automatically. I don't tell anything. Once I just said that: “You can get cured of drug addiction" half of the hall was emptied.

So I stopped. It's very difficult these days, you just cannot say anything. Very funny, here. World is very funny these days.

Question: Can you please speak about the connection between the Holy Spirit and Resurrection?

Shri Mataji: Oh, Holy Spirit is the Holy Ghost, is the Power of God within us, the Primordial Mother reflected as the Kuṇḍalinī in the triangular bone called as Sacrum. That means the Greek knew that it was a sacred bone, that they called it sacrum. And Athens has got Athena as the Goddess. Atha means the Primordial Mother and She too

had a snake like *[UNCLEAR* tee] in Her hand with the centers going round like that. But this Holy Spirit, the Holy Ghost is the power of pure desire, the power of pure desire, which gives you the ascent. She rises through these six Chakras, pierces through the last one and then She integrates all of them, enlightens them; as a result your health improves, your mind improves and ultimately it gives you what you call the state of the Spirit, that you become collectively conscious. But tomorrow I'll tell you more about the Spirit.

Question: Do You teach meditation as a meditate *[UNCLEAR]*?

Shri Mataji: There is nothing like teaching meditation, that's also a misnomer. You are in meditation there, you are in a state where you are in meditation, because you are absolutely in peace with yourself; you are beyond thought. If you want to think, you think, otherwise you don't think. It's a state, meditative state, you become. But how to establish it and how to retain it, that of course we tell you. But very simple actions are needed. Very, very simple actions, by which you give yourself a balance, by which you try to cure your centers and you maintain that state of tranquility. But it's nothing to do with physical exercises. You will know about it in no time, you are all just ready. Like this instrument is all right, I have to just plug in, isn't it? It works. It's fantastic. In the same way you are to be plugged in. But there is something wrong with the instrument so it becomes loose then again you have to fix it up. There what you have to learn a little bit about it. Once it is fixed you are all right.

Sounds very fantastic. But it is.

Like if you take your television to India to a village and tell them about it, that it's a fantastic thing and suddenly there will be a big show coming up in this television, people will start doubting. What sort of a thing it could be? But once you plug in, they'll see it is, already built in everything. In the same way you are all built in with it. Just you have to be plugged. It is very simple because you people have gone through circuitous ways, you see. One cannot believe it. I'd seen one film long time back. One gentleman got an aeroplane, you see and suddenly he lost control, went round and round and round. He thought he was on moon, he's reached moon. And he met with an accident. Then he's thought that he's just landing on the moon. When he opened his eyes he thought he may have to just be controlling the gravity and all that. Suddenly he heard a voice calling him and it was his wife. He had landed very near his house.

Because you have gone round and round quite a lot is very difficult to accept that Kuṇḍalinī has to rise only from the sacrum bone to the fontanelle area, that's all. That's the only journey you have to be. Very difficult to accept but it's true. Realisation is not difficult, but to maintain it one has to understand that it is to be learned.

Question: How and where did you receive the ability to awaken the Kuṇḍalinī in them?

Shri Mataji: Me? I had it born with it. One can be born with it. But I realised that to give en mass realisation seventh center has to be open, first of all. That I did on the fifth of May 1970 and then I realised that with this happening one can achieve en mass Realisation. But till

that time I had to understand human beings so by My subtle methods I tried to understand what was their problem, what Chakras they had in trouble, how I have to work out the permutations and combinations in such a way that en mass Realisation can be achieved.

So this en mass Realisation I started from that day. Before that I did not speak about it because what's the use of another Bible or another Gītā? Better to achieve the results.

Unless and until human beings realise that there are higher stories of awareness within them, whatever you may tell them they are not going to understand.

So first it must be done. They have to realise that there are higher awareness states, which we have to achieve, which we have achieved and then they can go further. My Father Himself was a very great-evolved soul and He told Me that those who are born on the tenth story shouldn't talk about it. They should come down and try to raise the people at least to the first or second storey so they realise there are stories beyond because if they just talk about the tenth storey, people will think they are crazy or they'll crucify them. They'll never understand. That won't be practical. But it took some time to understand human beings. They are very complicated people, must say, not easy.

Question: Is there any good that can come out of delving into the collective subconscious?

Shri Mataji: No good; can never be. Whatever is dead is finished. Getting into collective subconscious at the *[UNCLEAR* might] you might know the number of the

horrors or something like that if you are interested. Depends on your interest.

Question reported: She said Mother when you [are] to activate the Kuṇḍalinī do you have to go into a different state to do that?

Shri Mataji: Me, Me? Me I have to go into states? No, nothing of the kind. No, no, no; nothing of the kind. I don't have to do anything whatsoever I tell you I don't do anything. I'm just watching.

Question reported: He is saying is Kuṇḍalinī when You are in a crowd You can feel energy in certain people and not in others?

Shri Mataji: What sort? Do you feel heat? Question: *[UNCLEAR]* you are just aware that there's an energy beyond, well part of it *[UNCLEAR* seeking/is heat] and part of it is an energy that you are aware is going in different *[UNCLEAR* ones/parts] but it seems to be very definite with some and indefinite with others, but you are very aware that something is transpiring between you and them.

Shri Mataji: Actually you see it's...

The same person who asked the question: Along with the feeling of love...

Shri Mataji: Yes but still... one should first of all see it on Chakras to be definite. To be definite it's best is to feel it on the Chakras to know what sort of an energy it is, whether it is positive, negative, neutral.

One must have a definite understanding of it. It could be anything. Like I know of a lady who came from Texas to India. She came to My lecture and she said: “I liked the gentleman who was sitting next to me, he was very fine

and I felt a kind of a energy about him and all that thing, you see." I said: “Really?" “Yes, he was wearing a very big coat” she described.

So I asked the boys because is very crowded India.

I said: “Who was the gentleman sitting next to this lady?" So they said: “He's a tramp, he's a drunkard and he's a beggar." So I couldn't understand.

So I said: “You better take your Realisation, then you will know. Best is to take your Realisation so your machinery is absolutely under your own control and you know what it is, isn't it?" That's what I'm trying to tell you that you must know the exact nature of it.

Question reported: He is saying it's totally impersonal and has nothing to do with sex or anything of that nature.

Shri Mataji: No, no, it is nothing to do with sex. Sex is below. This is the center of sex, below the Kuṇḍalinī. That's also another myth that by doing sex, it's another myth that by doing sex one goes to God. And I just don't understand. Animals are... they must go first, before us. It's so logical you know, it's so logical.

Question reported: Can Kuṇḍalinī be blocked and cause pain... Can it be blocked and cause pain?

Shri Mataji: Yes, in some people it does. But if you know how to remove the blocked then it's very soothing but doesn't cause much pain. It's the Chakras. Kuṇḍalinī is the One that relieves the pain, that's the One, which opens the Chakras, but if your Chakras are caught up you do feel the pain. I mean all diseases are because of the imbalances in the Chakras, physical, mental.

Question: May I ask you about this sign on Your forehead?

Shri Mataji: This is the sign that I'm married.

Question reported: She wants to know Mother, if You could explain the desires in a person when you know they are wrong, should *[UNCLEAR* we/you] subdue them, or, or what should be done?

Shri Mataji: No, no, you are not to subdue any desire but you become so powerful that nothing can subdue you. All right should we have it now the Experience? Better have it because otherwise half of them will go away. We have to use some gums sometimes in the Western countries for people to stick on.

Stickers! Question: *[UNCLEAR]*.

Shri Mataji: Yes, you must have your Experience, that's the main thing, otherwise talk, talk, talk, talk for what? I mean is like talking about food and no food coming forward. Here, now. You can't hear? Really? What's the matter? All right just put...

A voice: *[UNCLEAR]* voice [is] stopped.

Shri Mataji: Is it? I have to learn American English, I know. I pick it up but takes some time.

Somebody: You are doing well.

Shri Mataji: All right? Thank you thank you. Thank you very much. You are very kind. Thank you. All right so now it's very, very simple as I told you; you are in a very good happy mood. The first thing, first requirement in all the Western human beings I found one common problem, of course there are exceptions, is that they have this center very much in trouble, on the left hand side. Now this

center is caught up when one starts feeling guilty and is a common feeling. I don't know why the Western people feel guilty… There is nothing to feel guilty. After all, to err is human. Why feel guilty about it? You are human beings; if you have done mistakes it's all right but to forgive, Divine.

So the Power of Divine is so great, the Ocean of Love it's so great that it can dissolve all that is so-called `the mistakes'.

So forget the past and remember one thing that you are the temple of God. Believe Me, you are. You are a special category of people who are seekers.

So we have to respect ourselves, we have to love ourselves. I'm not glorifying you just to please you but it's a fact.

So please do not have any guilt because as soon as you start talking about God people start counting you know: “The other mistake I committed was to put the fork on a wrong place" or “dropped something on the carpet." Nothing is important. The Divine is extremely anxious that you should get your Realisation, extremely anxious. And have faith in the Power of forgiveness of the Divine.

So first and foremost thing is that you forgive yourself fully, entirely and please do not feel guilty at all, that's the first thing. Whatever you might have done. In My lecture might be, might I've said something, which you might be upset about. Forget it just forget it please.

Though the Western people sound aggressive, I don't know why, they sound only, sound it's different, it's an illusion I think. They feel guilty for very, very small things. Indians will never feel guilty, very difficult to

make them feel guilty for anything. I mean here the language starts with: “I am sorry, I am afraid." What is there to be afraid or what is there to be sorry all the time? So count your blessings, be in a very, very happy mood and pleasantly placed towards yourself. That's the first request. Secondly we have to use our own action power to raise our own Kuṇḍalinī.

So the left hand you have to put like this with the desire power. It's symbolic of expression of your desire to get Self-realisation. And the right hand you have to use on the left hand side, all the Chakras I'll tell you one by one, one on the heart, then you go down in the upper part of the stomach [on the left hand side all of them], then in the lower part of the stomach, then you come back in the upper part of the stomach then again on the heart, then here the center which I told you is always in trouble, then over here and then over here. Then you have to stretch your hand and put it on the top of the fontanelle bone area, which was the soft bone in your childhood and press it hard and move it seven times. One by one I'll tell you what it is to be done. Another thing is we have to close our eyes throughout this happening. It takes about five to seven minutes all together.

Please close your eyes and take out your spectacles. Be comfortable. Put both the feet straight parallel on the Mother Earth like this because you have to take the help of the Mother Earth. Left Swādhiṣhṭhān.

All right.

So please now put your left hand towards Me like this and close your eyes and don't open your eyes till I tell you, because attention has to be drawn inside, which you

will not feel, but if your eyes are open Kuṇḍalinī may not rise.

So please keep your eyes closed. It's very relaxing, extremely relaxing. Now put your left hand on your lap very comfortably. If there's anything tight on your body, which makes you uncomfortable you can loosen it. Be comfortable, that's important. But that doesn't mean you should slouch or you should bend too much. You have to sit straight as much as is comfortable with your head straight.

Now, with the left hand towards Me, all the time, please put your right hand on your heart and close your eyes. Now, on the heart, on the heart. Here, you see, is the abode of the Spirit and you have to ask Me a very fundamental question because you are like a computer and when you ask this fundamental question the answer comes as Cool Breeze on your hands, that you will start feeling very soon.

So the first question you have to ask Me is: `Mother am I the Spirit?' You may call Me Mother, you may call Me Shri Mataji, whatever is convenient. `Mother am I the Spirit?' Slowly, within yourself, in your heart, ask this question: `Mother am I the Spirit?' three times please, just three times. Now the second question follows.

When you put your right hand in the upper part of the abdomen, stomach, on the left hand side, the second question is according to the center. This is the center of the Masters, of your mastery.

So you have to ask the second question: `Mother am I my own master?' Because if you are your Spirit, you are your own master.

So ask this question three times please: `Mother am I my own master, am I my own Guru, am I my own guide?' And please keep your eyes shut, please don't open them throughout, just keep them shut. Ask this question with full confidence in yourself. This center is created by all the great masters, real masters, sat Gurus. Three times.

Now, please take down this right hand on the lower part of the abdomen, lower part of the abdomen and press it, on the left hand side again. We are doing everything on the left hand side, lower part of the stomach and press it. Now this center is a center called Swādhiṣhṭhāna and is for the technique of the Divine Power, the knowledge, the Pure Knowledge. Here I must confess I cannot cross your freedom.

You have to say yourself that `Mother may I have the Pure Knowledge?' You have to say it six times because this center has got six petals. Please just say: `Mother may I have the True Knowledge, the Pure Knowledge of the Divine?' Now, raise this right hand again on the upper part of your abdomen, on the left hand side. Keep the left hand towards Me, stretched. Now here on this center as I said is the center of your mastery. With all confidence in yourself, without feeling guilty, please say ten times because there are ten valences as I said, ten times with full assertion because the Kuṇḍalinī has started moving now to create a seat for Her there. Please say: `Mother I am my own master,' ten times. `Mother I am my own Guru, Mother I am my own guide.' Ten times. Much better.

Now please raise your right hand onto your heart. Here you have to say again with full confidence, with full

respect: `Mother, I am the Spirit.' Please say it twelve times. This center has got twelve petals.

`Mother I am the Spirit.' Proclaim it; assert it so the Kuṇḍalinī rises with your assertion. Now, you have to know that the Divine is not only the Ocean of Love and Grace but above all it is the Ocean of Forgiveness.

So as I told you that there can be no mistake which cannot be dissolved by the Power of forgiveness of the Divine.

So now raise your right hand on the left hand side of your neck, place it in the corner between the joint of the neck and the shoulder and press it hard. Now, here please with full confidence, again, very much with full confidence. You have to say sixteen times: `Mother I am not guilty,' sixteen times. `Mother I'm not guilty at all.' Sixteen times: `Mother I am not guilty at all.' Please! Sixteen times. If you still want to continue with it then better take a punishment of saying it hundred and eight times. Believe Me, forgive yourself.

[Aside:] Right Heart. Left Heart, right Heart. Now better.

Sixteen times.

[Aside:] Better? Still there? Better now? Better? Now please raise your hand onto your forehead. Press it on both the sides. When we have headache how we press our head, that's how. At this point, from your heart please say: `Mother I forgive everyone.' From your heart, how many times is not the point. Now some say that is difficult, it's a myth. When we say we don't forgive or when we forgive both are myths. But when you say: `I do not forgive' then we play into the hands of wrong people.

So please say from your heart: `Mother I forgive everyone.' Put the hand on your forehead across. You have to forgive otherwise the Kuṇḍalinī won't rise. Now for your satisfaction only, for your satisfaction only please put your right hand on the back side of your head, press it hard and here you have to say just for your satisfaction that: `Oh Divine, if we have done any mistakes please forgive us.' That's all. But don't feel guilty; not to feel guilty, without feeling guilty. Please keep your eyes shut and don't watch others. This is the time to watch yourself. Now, please stretch your hand, don't open your eyes; put it on top of the fontanelle bone area, the soft bone on top of your head and press it hard, press it hard. Stretch the fingers press it hard and move it seven times. At this time again I cannot cross your freedom so you have to say seven times: `Mother, please, may I have the Self-realisation? Mother I want the Self-realisation. Mother please give me the Realisation.' You have to say otherwise I cannot force it on you. You have to ask for it. Press it hard, stretch your fingers, press the palm, press the palm on the fontanelle bone area. Seven times move it clockwise. Move your scalp.

Now, now, slowly bring the hand down and open the eyes slowly, very slowly. Now you have to watch Me without thinking. You can do it because you have crossed without thinking. You all can do it. You can watch Me without thinking. You can put on your glasses. With the left hand towards Me and right hand towards Me, both the hands. Now with the left hand pay attention here and see for yourself if there's a Cool Breeze coming in. Pay attention here. With the left hand you see, please not with the

right hand, left hand. With the left hand try to see. Yes, right hand towards Me, right hand towards Me and left hand here. It's very subtle. Move it about four inches or five inches; move it up and down. Like this, like this. Palm towards the head. Ha, all right? Good? All right.

Now change. Put the left hand towards Me. Don't think; don't think, that's the thing. Just now you don't think; left hand towards Me, with the right hand. See for yourself. Don't think is the point. All right? Now, again once more. Put the right hand towards Me. All right? Is it there? Right hand towards Me and left hand on your livers. You all have liver problems also. On the liver, [to a Sahaja Yogi:] show them the liver. Like this. Better? It will cool down. All right? Now, put the left hand like this. Right hand like this, towards Me, right hand towards Me. Is just I'm trying to balance you. Right hand towards Me, right hand; left hand like this. Is like that. At the back, back side. Like that backside. Yes that's all, that's all very simple. It's flowing out. Better? Don't be upset. It's going to work out. And not to be anxious. It's good. It's there. Now, turn it round. Left hand towards Me and right hand towards the Mother Earth. Not yet? All right? Good. Better. There's another way: it's to put your hands up and your head up backwards and ask a question: `Mother is this the Cool Breeze of the Holy Ghost? Is this the All-pervading Power of God? Is this Brahma?' Ask three questions. `Is this the Brahma?' Put back your head. Now see for yourself how you feel it in your hands. Take down your hands. Very relaxed. Now last of all. We must know how to raise our own Kuṇḍalinī. That's important. We must know how to raise our Kuṇḍalinī. Is very, very

simple. Is... put your left hand in front of your Kuṇḍalinī, just like this as he's showing you.

Now the right hand has to move clockwise like upward, forward, downward like that and the left hand has to move straight so the Kuṇḍalinī moves straight with us. You can watch him. Then you take it on top of your head and twist it and give a knot, first knot to establish it. That's it. Again, again. Watch the left hand. Now push back your head, give it a twist and tie: one, good. Now remember that you have to do it properly: up, forward, downward. That's important. Now let's do it again. Watch your left hand.

Now see it will move much faster now, your left hand. Take it upward, again give it a twist and tie it up nicely. All right? Third time three knots to fix it up once for all: one, two, three. Now see on your hands.

Are you feeling? Good? Good... it's there. Are you feeling there? Hot, cold? Good. Who's feeling hot? All right. Now put your left hand here, that's all for a while. If it is hot. Good, good, then right hand.

See now. This is what it is. I mean this is something we cannot do. It's not like jumping like a frog or anything, it's a happening. It's good, very peaceful. Now you have to give yourself a protection, that's the last, which you have to do. It's a very enjoyable thing, just learn how to give yourself a protection and then tomorrow again we'll meet. Bring more friends here, as many as possible, because tomorrow is the last day I'll be here. This is the highest thing that we can give to someone.

Now put your left hand like this, simple. Now you have to take right hand on your auras, just like this and give it a

protection: one, again the second one, is two, again is three, again four, five, six, seven auras are there and seven, done. Now see, better you'll feel the vibrations. But don't think don't argue.

Someone who've not felt it in the hand or in the head? Raise your hands those you have not felt at all.

You didn't feel? Who else? You too have not. All right, three. Not at all? There's one gentleman there.

Some Sahaja Yogini sitting there, come and watch him. Which one did you say? There. Can you see that? Now this is what it is when the disciples of Christ, when they got their Realisation, when the Cool Breeze came, of the Holy Ghost, they started speaking in a strange language of Chakras and also they started moving their hands in such a way that people thought they were wild, they were mad. That's what it is because the power starts flowing through you. Is a question of Chakras. All right? So now... [Hindi.] Can you come out those who you have not got as it? Just come a bit. Just a minute. This is doctor Worlikar here? [Hindi.] I need that gentleman there. Please see him.

Now don't think, don't think, that's the point is, let's see. You didn't feel it? All right, little bit behind, just go little bit behind, they'll work it out. Can you, can you take them out? Yes, this side; this side. Yes, that's better. That's better, ha. And this lady also. If you don't mind Madam can you come this side? [Hindi.] Who is there? Somebody, Sahaja Yogini? Can you look after the lady, please? Yes, please. Sandra, can you look after this lady? Come here. This one. Now they have done it and they know it very well. Now you have to do it and you have to

become masters. Is very simple, doesn't take much time. Now I think I should shake hands with all of you. Will that be a good idea? Do you mind coming up or should I go down? Whichever way you feel... [Hindi.] Can you come up please? Hello, come here, take out your shoes.

***Contents: 1985-05-30*, Public Program, Day 2, Enjoying the Joy, San Diego, CA, U.S.A.**

I'm really sorry for getting so late... It happens and whatever happens one has to accept. That's how the Divine works. Everything has some reasons. Now, they must been able to explain to you what centers we have within ourselves and he has told you what is the mechanism within ourselves. It is all built within us during the different periods of our evolution. Every center is built like that.

Now, all this is built, like a pathway. By left and right you create the central path of your ascent. And when this pure energy of your desire ascends, is awakened, then it pierces through the last center what we call as Sahasrāra, meaning the thousand petalled center, which is the brain, we can say, or part of the brain which covers the limbic area. The Spirit is the reflection of God Almighty and it resides in our heart. When the Kuṇḍalinī touches the Sahasrāra, the seat of the Spirit, which is reflected in the heart, gets enlightened. That doesn't mean the Spirit gets enlightened but the attention is like a sarī, which is pushed in like this, [and] when it touches, it pierces through and the Spirit in the heart, which has the seat here, starts entering into our central nervous system.

So the first feeling you get is a Cool Breeze on top of your head. That's the first feeling. Second feeling you get is All-pervading Power because now you have entered into the subtle area of your awareness.

Human awareness is gross first but when you touch the Spirit, you become thoughtlessly aware but there is no thought, the grossness goes away because thoughts disappear. And you become subtler. This subtleness gives you certain powers. The first power that you get is that you become, your awareness becomes collectively conscious. That you can feel another person on your fingertips, that means you become absolutely aware.

Like I went today to Mexico and I could feel the whole country, I knew about it before but My attention was not so deeply there. I could feel the whole country has a very bad left side problem and the left side problem is affecting even this area and the left side problem you can feel it very clearly that your left side becomes heavy and you feel the heat in all your centers.

So you start feeling the atmosphere, the country, the people and individual and yourself.

So you know the problem of a particular place. I mean you may not feel that much in the beginning, you may just feel yourself to begin with.

Then you start feeling others, so thus the awareness grows more and more. In the central nervous system you start feeling the problems of other people, your own problems. But it is not that you feel them as something, which is painful or troublesome, but you feel them as little heat or sometimes little pain, very little, as if you are recording it like a barometre. And when that happens

you want to get rid of it as if they are your own problem and if you know how to get rid of it you can do it. That's what I was doing and that's how I'm late, something on the collective. If you are working on something you want to finish the job and then you want to attend to another. Don't want to leave something half done.

For human beings it is difficult in the beginning, because from human awareness you are rising to super human awareness or you can call it to super awareness, into a subtler awareness.

So first the awareness is gross and then your awareness becomes subtler. But with that you do not fell in any way uncomfortable or upset, because you become extremely powerful. Such power of compassion, that you don't feel anything, no pain, no problems, the illusions disappear completely. There's no more illusion in the mind.

Like people say that when you face something you are filled with the greed, or greed or lust. But when your eyes become pure, there is no greed or lust. But what happens that you start feeling the oneness with another thing, whatever it is, in a way that it is joy giving. Like you see someone, an attractive person, there is no sensation of *[UNCLEAR* berserk] feelings for that person but the sensation just disappears and you start feeling the joy of the creation of that person or the thing.

Like in Mexico, people have made so many things with hand. If you watch them you might think how much it will cost, what will be the price, who has made it. But if there is no thought then you see something, which looks very joyous, because you can feel the vibrations. And you know somebody has made it, who might have been a

realised Soul, who might have been a very great devotee of God, might have been a person who must have thought that: `This is your creation, oh God.' Such a person might have made with that feeling which is to be gratified and you feel that we should take it. The matter has only one capacity that it gives joy in giving to others, so that you can express your happiness into it.

So you become very subtly aware of the matter, that you start understanding the matter, what it means and what is the use of a particular thing.

In the same way, when you meet people, new people, absolutely never known, you know what are their needs, what problems they have, on a wider scale, on a collective scale and also you know one simple thing that there are people in Mexico, who are seeking God, who are to be helped, who are to be given something that they want. They may not be so much aware of it but we become aware of them. And a kind of a rapport of a very subtle type is established and you get attracted towards other people not through any lust or greed or any purpose but in oneness with the joy that they have within themselves, the joy of the Spirit. You look at them and you feel: “This person is such a wonderful person." How do you know? You start feeling the cool vibrations in your hand from that person. And you just enjoy that person for that person's sake, not for anything, whether poor, rich, good looking, bad looking, doesn't matter. You approach the Spirit of another person because you have become the Spirit.

People talk of big things, of organizing peace missions, this mission, that mission, to create a better relationship.

All relationships, which are at a gross level create problems, because there is some sort of a lurking selfishness behind it. But once it becomes the spiritual relationship you just enjoy the other person without getting into any discussion about what is your gain, what is you are going to achieve through going nearer to that personality. Thus you become the receiver of the joy. Like a lake, which is rippleless, which is absolutely quiet and looks like a mirror. It reflects all that is created round it completely and emits complete joy of the creation.

In the same way the heart, which is filled with the light of the Spirit, reflects the complete joy of the creation of another person. Whatever it has in a subtle way you enjoyed. Then the time, you don't see, you go beyond time, you go beyond time, you are not bothered about time. Everything has got a proper timing and you start understanding that this is the time it was to be. You don't become a slave of time, you don't become slave of any habits, you don't become slave of any temptations, but you enjoy the complete freedom of enjoying the joy.

For example we are very tight thinking what is to be done next, what this has to be, but then you start seeing the purpose of your life. Like one day we had to have a Pūjā or a kind of a worship. They said: “We'll start at about 9 o'clock" as it is today something happened. And I said: “Alright, we'll start at 9:00." But I knew 9:00 was not all right so I reached the place at 11:00. Of course those who had to stay, would've stayed on. Because you need people who understand that time has no meaning when it is the Spirit. And I said: “Now, just see the Pañchanga, that book which we consult for timing." They

said: “Today is the dark night Amāvāsyā." “And when does it end?" “Just now." I said: “That's it." So everything, the timing, everything has to be worked out according to the need of the Spirit and not need of the gross. When that happens you *[UNCLEAR* go/know] smoothly and understandingly the whole pattern of the Divine how it works out. And that is how you understand the dynamism of time, because you live in the present not in the future or in the past.

Actually the past doesn't exist and future has not come, we don't know what future is. To come in the present you have to be the Spirit. And when you are in the Spirit then you realise that this present is the reality, the rest is a myth. When the Kuṇḍalinī rises She passes attention into an area or She penetrates into an area where there is silence because a thought rises and falls off, another thought rises and falls off. In between these two thoughts this area exists, of the present. Now... But if I say you stop at this point, to be at this point, you cannot. Your mind is jumping either on the past or on the future. But the Kuṇḍalinī is the only thing that stops you at present moment so that you don't consider the past and the future but you enjoy the present, the complete dynamism of the present and you are effective, you are dynamic. You can do thousand and one thing, which normally you cannot do and you are surprised how it works out.

The Divine has Its own plans, has Its own understanding and we cannot make the Divine to work as we want. We have to accept whatever the Divine does and manages and then we see the miracles of the Divine and we are

surprised how efficient It is, how beautiful It is, like a machine. We feel the efficiency of the Divine but above all we feel the compassion, the love, the understanding of the Divine. But first we must rise up to that. And for that one has to grow in the awareness of the Spirit. If we cannot develop the awareness of the Spirit, we loose that magnitude which we have to achieve.

So what is to be respected is the Spirit after Realisation, because it gives you the truth.

To understand the truth you have to be the Spirit, otherwise whatever you understand is falsehood, is not the truth. Because of your mental projection you think that that is the truth, is not so. For example now, if I am sitting on this chair you won't know anytime that I ever sat on this chair. But supposing there's a realised Soul who comes round, immediately he will know that there was someone like Me. For example I say that Mozart was a realised Soul. How do I know? He's dead now. Because you can feel it on vibrations that he was a realised Soul. I say: “Abraham Lincoln was a realised Soul." Not because the way he lived or what he did, that what just an expression or was the symptom of his greatness but because when you think of him you get Cool Breeze in your hands, tremendously Cool Breeze, soothing, which crawls over you: “Oh, that's Abraham Lincoln." We do not know where we spend our time, what people are important to us till we are the Spirit. We waste our time catering to something absolutely useless and then suddenly we discover: “Oh, God, what a waste of time, what a waste of energy, what a waste of money. This man was a cheat. He cheated me.

This work was all falsehood. Why did I waste my time there?" After Realisation you become the absolute.

There is no relative value, you do not judge anything relatively, you just know what is absolute and once you know the absolute you are quite sure about it, there's no wavering. Thus you become an extremely powerful person and you know the truth about everything.

Now the truth is very simple that you are the Spirit and you are not this body, you are not this mind and you are not this ego or your conditionings but you are the free Spirit, that's the truth is. But it is not just a mental truth but is actually so and has to be actualised. The third thing that happens to you apart from your awareness becoming the truth, the complete knowledge, you become the source of joy, not that you only receive the joy but you become the source of joy, the source of bliss and the source of peace.

Wherever such a person goes, it just soothes.

Yesterday you saw a lady, she had very stiff fingers, she couldn't move them... and as soon as I said: “What's wrong with your fingers?" she started moving them. She was amazed how she started moving.

Just My attention, just one question. I said: “What's wrong with your hands?" she just started moving.

She said: “Am I cured?" First she said is some nervous trouble and then she saw: “Oh, it's moving, it's all right, cured." How? Because you get that power within yourself of compassion, which doesn't expect any thing, it just works and acts silently. Just paying attention to that person itself, it's sufficient. Just one glance at that person can save that person from any kind of malady. It works

but of course it is true also those who are not deserving at all, those who are crooked people, those who are cruel, say for example Hitler, you cannot give him Realisation, can you? He has to suffer.

So, also these illusions that we have about people, *[UNCLEAR* that oh], we should be kind to everyone, we should be nice. The kindness of the Divine to the crooks is not the way we look at it. The kindness to the crooks is punishment. It's a wrathful God. It punishes crooks. Many people feel that, I mean it's a *[UNCLEAR* merest] mental attitude to say that everything is illusion, so crookery is also an illusion. It is not. For you it is just a mental attitude, that's all. For the people who are in the boat is all right to say that the ocean is an illusion but not for the people who are in the water. That's just a mental problem that they think it's not an illusion or a illusion, it is not the fact with them, it's not actually with them.

But once you rise above that, to you it is an illusion but to the Divine it's a duty to correct it. And Divine looks after you. All the blessings of the Divine starts showering upon you and you are amazed how it has worked, how it has helped you, how it has done good to you. You are amazed how all the things that you desire you get, your desires change, you ask for something and you just get it. Because these desires that are there are based on something that Divine wants.

Like one we had a doctor who was working in Riyadh and he had a feeling that he should go to Abba, which is a place very much down trodden and where he thought Sahaja Yoga will work better.

So he was very anxious, he wrote a very anxious letter to Me, that: “Mother, please see that I go to Abba." That letter he had just posted, he tried his level best, he couldn't do it. Had just posted, I never received it, even then he got the appointment.

So, the whole attitude towards life changes. Like today if you ask Sahaja Yogis, they said: “Mother, we must go to Mexico." I said: “How far is?" “Fifteen, twenty minutes." “All right." The reason is they wanted Me to put My attention to Mexico. They are not limited to America only. Now, Mexico is important to them. Let's do how we work it out.

Otherwise people could have had some other desires, other things. Little desires like having a house, having a car, having a job, these are all fulfilled in no time. There's no problem on them. Kṛiṣhṇa has said: [Hindi], when you get Yoga, when you get Realisation, you get your well being, your health improves, your mind improves and last of all you become the giver of gifts to others, in the sense wherever you are, you are auspiciousness. You are so pure that your purity fills the atmosphere with auspiciousness and this auspiciousness when acts, you are amazed how people are helped and how people are granted these beautiful blessings through you. And you get aware of it, you understand it.

That's what we can learn from the lives of Christ and all other such great personalities who came on this earth, how they worked out things for others and how they granted them whatever they desired. You become absolutely dynamic as far as the creativity is concerned, you become great creators if your interest is in that, you

become great healers as they call it, but not that you heal persons by charging them money or talking about money, but only being in the presence of these people you just heal them.

You become the source of all corrections, but the corrections are not mental that you give a lecture to them: `Now you don't do this any, don't do that any, you shouldn't do that.' Just works out. Just people just melt into that compassion which you are. You don't have to fight anyone, you don't have to struggle.

It just works out. It's so powerful. The most powerful power is of love, of pure love and this purity when emits through you, you are amazed that why people have not used this power of love. They have only used the power of hatred. All these problems drop out, your family problems, your city problems, your national problems, your world problems all drop out. Because all problems come from human beings who are yet very selfish, very secluded, very abnormally attached to limitations.

The whole thing works out so beautifully and we have to create such personalities. For that God has sent on this Earth great people. I see everywhere, they are very great people, very special category of people who understand that they have to play a role in the working of the Divine and they work it out in such a manner, that they contribute to the well-being of the whole Universe. America, I must say, has been the least concerned country about this, I must say. Is the poorest as far as evolution is concerned.

I'm sorry, but has been so. They have had all kinds of Gurus here, all kinds of things but in Sahaja Yoga I find

them, they are not there. I'm quite surprised at it, that their interests are so funny, that they have such limited interest in life or what I don't understand.

I've been to this country many a times, of course not so much as I've been to other countries it was every time I have come, I felt that they have to still come up to a point to see that truth has to be accepted, is to be received. Because if the truth is exposed to people who are not yet ready, maybe it will be all lost. It's like the story of Christ where He describes the seeds, which fell on the rock, some fell on the right ground. This is what it is and I face it up. I feel sometimes that such a great country like India, which is now awakening very nicely to Sahaja Yoga, which was just a slave country for 300 years. Or we can say there are countries like Italy, which are very important but were sort of always neglected, treated as something useless, are coming up, because Spirit is higher than anything else. Politics, economics is nothing for Spirit.

Now, let us see what happens in America. Let us see what is going to awaken them. I don't know what is going to [stir] them. Because they are also placed in the Viśhuddhi Chakra. This is the center where America is placed. This is the most important center also. And if this center is not going to be awakened then one has to see to it that something happens. The Divine might rock and shock and tell you that better accept to your spiritual life, is important. Is very important that we should hold the Divine in our arms and try to accept that. People don't realise it, that it is not proper to live with mundane life, day to day life but should think of the wider

repercussions that can have on the people who do not think of the calamities that can fall on upon them if they don't accept the truth. Truth must be accepted.

You see the countries, which have vanished, like Romans who were such great countries. They had a fall. Why? Because they took to a life which was destructive, to such a limit that I've heard some people saying: “We, we have a right to destroy ourselves." You have no right at all. You cannot create yourself and you cannot destroy yourself.

So one has to realise that if we have any right that is one to be the Spirit, to be that power, which can make others the Spirit, which can make others the source of joy, what they are. This is the epitome of our evolution.

This is the last judgment as I told you and the Kuṇḍalinī is going to judge you, Kuṇḍalinī is going to judge you. It is not anybody is going to weigh you and say: “You are such a weight so you are all right" or “Your brain has so much weight so you are all right." But the judgment will come to you when your Kuṇḍalinī will rise. You will judge yourself. And you will judge yourself by denying or accepting the Spirit-hood, the oneness with the Divine, that's a fact, I must declare it to you. Because that is what is very important to understand and as a Mother I feel very concerned, very concerned that such a big population should not go a waste, just a waste because they could not realise the importance of their being, of their own life, of their own role as spiritual beings.

May God bless you all.

The lecture can go on because on the Spirit I must have given at least, I don't know, about at least hundred lectures so far, only on the subject of Spirit.

So it's an endless job. And every time I say something people say: “Mother you have said something very new." So the knowledge is endless but you become the knowledge, you yourself become the knowledge and you start understanding it. Only thing is you must have as a duty, respect for yourself and the importance of responsibility that you have to be the Spirit.

That's why you have come on this earth as human beings, at this time. This time is very precious and it's not a fashion to be a seeker but it's something that has to happen to all of you.

Yesterday you people asked Me many questions and I think I answered most of them.

Some of them were very good questions but some of them were a little very simple I think, but nobody was aggressive...

But on the whole I think that maybe San Diego is a place from where we may be able to save America.

I didn't have any program anywhere in Los Angeles or anything, but I came to San Diego. But you have to know that if this is the place we have to get people who are of that quality. I don't know when are we going to get them but I hope we get those people of that quality. Even a small nail can hold a sarī. In the same way a little place looking like San Diego can save America. May God bless you all.

So we'll have the experience now. It will take about five minutes for you because if all the Chakras are discussed already the attention is on that. Is very simple to put your hands towards Me.

Sahaja Yogi: Everyone steps out his shoes, will you?

Shri Mataji: It's better. [To the Sahaja Yogi:] You've done a good job. Ah.

Just put your hands towards Me. Just like this.

[Shri Mataji takes vibrations of the audience.] Left. Now, left hand towards Me and right hand towards the Mother Earth. We'll give you a balance.

You need not close your eyes just now, let's see. Put your right hand towards the Mother Earth. As I told you yesterday left side is our conditioning, conditioning, subconscious and collective subconscious, very much at work here. But also is an emotional side.

Now put your right hand towards Me and left hand towards the sky. Right hand towards Me, right hand towards Me like this.

Sahaja Yogi: Put your left hand towards the back.

Shri Mataji: Are you feeling the Cool Breeze in the hand? You are already thoughtless, there's no thought, but just see if you are feeling the Cool Breeze.

Sahaja Yogi: It's better *[UNCLEAR]*.

Shri Mataji: Much better Are you? Let's see.

[Shri Mataji blows into the microphone.] All right? Are you feeling any Cool Breeze in the hand? All right, now put your left hand on top of your head, just here, fontanelle bone area. Are you feeling? It's a very subtle thing. Are you? Pay attention.

[To the Sahaja Yogi:] Working out; good? All right.

Now, change over. See the left hand, with the right hand. Just pay attention there, see. Believe that you are the Spirit.

So just you have to say in your heart: `I am the Spirit,' in your heart. Say it seven times, it will work out. Releasing. Is it all right? Are you feeling the heat coming out? Little heat. All right, now turn, change, see now. Right Swādhiṣhṭhān.

All right?

Sahaja Yogi: Right Swādhiṣhṭhān.

Shri Mataji: *[UNCLEAR]*.

[Shri Mataji washes Her hands with water.] Now, just see, if it is working Cool Breeze...

[Shri Mataji blows in Her hands.] Feel it. Just put your hands like this. It's good. You are all thoughtless. If you see, there's no thought in your mind. And complete silence. Enjoy this. This moment is going to transform your life, take it from Me. You may not realise today but you'll realise it very soon.

Ah, stop [your thoughts]. Have faith in yourself, that's the main thing. It's beautiful. Now, all those who are feeling the Cool Breeze in the hand or in the head, from the head, please raise your hands, all, both the hands like this. Could you believe it? Most of you. May God bless you.

Except for one or two. Maybe you have come for the first time. Have you come for the first time? All right, maybe, we'll see you, it's not difficult. Today it's very powerful day, is worked out. Now know that you've found it but

establish yourself. This is very important is to establish. Luckily you have a very good center here. And we have to work it out through San Diego, from this side and from New Jersey from the other side. We have to work it out.

All of you must remember that you have got your Realisation. I don't want to take any promises from you because I depend on your Spirit. Respect it. Respect your Realisation. Respect yourself. Now you will find you have a purpose in life and just understand how this Divine power works and how we can manage it and control it, how we can manoeuvre it and how it works in the larger interest, in the higher interest, in the nobler interest, in the righteous life. You become that and others also become. May God bless you.

It's a time that clicks and that's why one should understand why somebody's late, why somebody's early.

All right. These two gentlemen and there are some ladies here who haven't got the Realisation so I hope the Sahaja Yogis will help them but I'll come down to shake hands with you.

Those who haven't got Realisation please raise your hands and don't wear your shoes. Just they'll come down and see for yourself. Please be seated. Just five minutes more. Five minutes. Don't be in such a great hurry.

[Aside:] What she say? I'm sorry, I'm just saying that you wait for five minutes, I'm coming down and we'll see, those who haven't got Realisation will get it. Don't be in a hurry. What's the time now? I better ask because you all seem to be very much in a hurry. For what? Do you know I travel all over the world and I mean you know I don't earn anything out of it, as such money wise and

tomorrow I go to New York, then to Switzerland, then to Spain, all over the places. But how do I do it? Because I'm paid in the way what we call is beyond human awareness: the joy. And that's what one has to achieve.

So don't be in a hurry. Nothing is going to run away from San Diego, I can tell you. Let's see.

[Aside:] They are not so speedy, they are not so speedy like New York...

[Shri Mataji gets down and meets all the people and tells them something in particular. It is not clear.]

Contents: 1985-05-31 **Śhrī Devī Pūjā, Steady Yourself, San Diego, CA, U.S.A.**

May God bless you. Please be seated.

[Aside:] Just to record, hmm? It's such a pleasure to be in the ashram in San Diego. And it's such a beautiful place, so much expressing the love of God, the Divine, the way it wants to help you at every step. If you want to have an ashram, if you want to have a proper place, you want to look after your children well, you want to do God's work, everything is looked after, everything has to be worked out. If it is not worked out, then how will you do your work? So it all works out. And it's so obvious, the way we have different ashrams, such comfortable places at a very reasonable amount that we can afford, that we can live happily together. This is the abode created by love for you.

So the first thing we have to remember, that among ourselves we should have complete love. [Marathi.] We should not trust people who try to divide us, who try to give us wrong ideas. It's very easy to make out a person

who is a Sahaja Yogi from the heart. It's very easy to make out. You have to be a little more sensitive and you'll find out such a person very easily. Whatever may be the cunning, it can be discovered.

Nobody can act against God now, because everything will be discovered and will be found out.

But we have to have our attention fully on your Mother. But some people do get little more fanatic because they are so attached, doesn't matter, you'll come round. But is better to be fanatic than to be doubting.

So those people who do things little over, should commit to a life that whatever they see, whatever they understand in Sahaja Yoga, whatever happens, they will accept it without any anxiety about it.

This is the point, that we build up our images about Sahaja Yoga also. We cannot build up, it is what it is. We cannot build up our image that we think Sahaja Yoga should be like this, Sahaja Yoga should be like that, it cannot be. You cannot compromise, you just cannot compromise. It has to be what it is. It cannot be anything that you want it to be. You cannot mold it, because it is fixed long time back. Now it is what it is and that is why it is working out so well, so efficiently. But to make it more efficient you have to accept its working.

Like yesterday's timings, you see: I knew there must be something and the time was not yet ready.

The time I spent here would have been spent raising their Kuṇḍalinī, unnecessarily wasted. Instead of that, five minutes I took, it took Me to give them realisation.

So it's, everything has to be understood in that light. Gradually you will start seeing the Divine play, how things work out, how it helps you.

But supposing God has brought something before you. Doctor Worlikar told Me a nice story about this which is very interesting, that between the Goddess of wealth and the Goddess of education there was a little conflict. You can say education or the Saraswatī, which if neglected or if too much adored can make you egoistical, in the sense that if you become a person who is after learning, learning, learning, you can be thrown on the other side.

So this lady wanted to test the power of wealth.

So She said to the Lakṣhmī that “All right, let's see, on this person." This person was a beggar, he needed money and very much.

So Lakṣhmī put lot of money in a big utensils, what we call handa and put it in his way. This fellow was walking, so Saraswatī entered into his mind. As soon as Saraswatī enters into the mind he became egoistical and he didn't even look at that, he just walked off. That was his need, but he walked off.

So it suggests one thing, that when people become egoistical, start making their own plans, start making their own suggestions and images they form, then what happens that the Divine, which is trying to supply for your need, for your wants, for your solutions, disappears. This is what happens, that we do not allow the Divine to have its play. This is not only on material level; it is true also on emotional level, it is true also on our physical level, but the best of all that it is true about spiritual level also.

So we should not miss the point. Let the Divine play its role and we should be able to see.

Like Kṛiṣhṇa has said, “Karmanyevadikaraste", “It is our job to do the job." Now we've done the Pūjā, Ār.ti's done. I said, “All right, if we can do it, all right; if we cannot, I'll go by the evening plane." I am not bothered, whether I go by morning plane or evening plane doesn't matter. I'm absolutely relaxed.

We discussed certain important points had to be discussed, some time had to be spent; that has to be done, that's part of our life.

So I'm not anxious that I should go by one o'clock plane. All right, I'll go by the night plane, makes no difference to Me.

So just to have a very relaxed mind, to watch how things come forward. People unnecessarily, [Marathi.], So... Now when we understand that the Divine is having its complete play, its own working, the whole thing is working for us, for you, the Sahaja Yogis. Once you realise that, then you feel absolutely relaxed and you are in joy. But when you start, “Oh, this should have been like this, that should have been like this” then everything is against joy. Whichever way it comes is all right. Once you develop that attitude, then the joy will be complete.

I have seen in emotional life also you people suffer too much. The reason is, for everything you start thinking. Now in India, how we get married is very simple, you see. From childhood we are taught that “You'll be married, so you must learn how to live with your husband” and a man is always told how to treat your wife. But they don't know who is the wife and the husband. But the husband

and wife is just a sort of a symbol. They don't know which one it is; just could be anyone.

So once you accept her as a Dharma, it comes as a surprise to you and just enjoy. And the whole thing is built up to a point, to a moment which has to be auspicious also.

Of course they consult the horoscopes, that's an important part, because horoscopes if you don't consult, could be quite disastrous.

So they consult the horoscopes. And if there are so many points, they say twenty-six points is ideal, then they get married, otherwise they don't. Now it's not necessary that we do not meet or we meet.

Sometimes the people meet, talk to each other for one year, may be that their marriages are postponed, there's no auspicious time. They get some time to be together, but never in private; they never go into privacy.

So that moment is kept as sacred moment, when you are going to meet your husband or wife, that's a very sacred moment, so you are concentrated on that point.

So suddenly it is decided. Now, you keep that moment as sacred moment. Even sometimes it happens that you get some time in between, quite a lot, after decision; could be that you have to continue as a feeling, seeing that person, this. But then you do not divert your attention, it's completely concentrated effort. It clicks, because you just accept it.

But here people live together for three years, then they marry and divorce. I mean I can't understand, even if

three years you live, seven years you live, ten years they live, still they do the same.

So what's the use of knowing each other for so many years, still you divorce? But it just clicks if you understand that it's a concentrated movement where you have everything concentrated and you just meet the person and accept that person as your companion. Maybe one or two fail, but if you don't think about it, it won't fail so much. Because after marriage you start thinking, “Oh I expected this, I expected that. I thought this would be so; that's not so." And always trying to find fault with another, not with yourself, that's the best part of it; not seeing that how you are adjusting to that person. Once you start thinking about marriage, marriage is finished, already done with. As a child is born to you, without thinking what sort of a child is going to come, you love the child, in the same way in the marriage you'll have to develop that kind of a concentrated feeling. Then only marriages will be successful.

But here, you see, like when you purchase something, you buy something, all right, then you think, “Oh, it was not good, I should have bought something else, would have been better” this, that.

So you go to another thing. Things are different; things are things. Human beings are living things, they are not dead things that you can change one from another, “I could have got that one or that one." You cannot go on like this with human beings, you're playing with the Divine then.

And this is the main point where we feel that Sahaja Yogis have to learn to accept with joy, with happiness and not to project nonsensical ideas. Then only you will find your joy will be complete.

Otherwise it will not be.

Then if you come, say, to the physical side: like here it is, if a woman is very thin, she wants to have legs like this, hands like this, body like this. Why? I mean, imagine everybody to be regimented into certain patterns, so much of the waist, so much of the thing, horrible it will be. I mean you'll be tired and fed-up with that.

So you want to be like that.

Now the fashion comes in that physically we should be Mister America or whatever you may call it.

So everybody is doing jogging, everybody running like mad. But why? You have your own personality, keep it up. You need certain things for your body, the way you are. Of course, if your health is not all right then you try with your Chakras, cure it. But to appearances, to think that `I should look like this, I should be like that,' makes no difference at all.

So again another madness starts, so people are very unhappy. You see, you go to these very so-called elite classes where most of the men are very highly paid, educated, top class people, women are also educated, everything and what they talk is this only: how much calories you eat, this is that.

You don't understand, what's the matter with these people? Their level is so low. That's a decent talk and if

they come to indecency they can go to any level also there.

So that shows that there has been no evolution in that person. They just think on those terms. And that's how they become very serious, very seriously they discuss all this thing. You feel like laughing at them, the way they are stupid.

So all these things are regarded as so important in a country like America or any other country, shows the kind of people they have.

I mean, in India nobody is so much bothered about the figure. At least in My age people never liked very thin girls, because they thought they must be very irritable, hot-tempered, all the time thinking.

They never liked very thin girls I really tell you; even now My husband doesn't like. He says, “You see, men have befooled women and that's why women are doing all these things." You see, he's a simple man, so he thinks that the men have befooled them.

So it's like that and then they make legs like this or teeth like this or nose like this and you take a plastic nose, put on, why? So physical also imbalances come in when we start thinking. Because when we think, we collide with another thinking, then we form a general thinking, then a general pattern is accepted. When that is accepted people say, “All right, let's have it." First they used to have very tight clothes, you see and one girl was boasting to Me that she wore it for eight days and she can't take it out now. I said, “How, how did you manage?" She said, “This is something that you can wear and jump into the tub and then it shrinks and you can't take it out.

You can have bath with this, you can do what you like with this." I said, “It's very filthy." “No, no, you can wash it nicely and wipe it." But I said, “Why, why do such a thing which will completely coagulate your blood inside?" Now they started suffering, so now they're having absolutely loose clothes, you see, lanky-pankies, casual, this thing.

So they jump from one to another when you go on thinking about it, trying to devise new methods.

But tradition is different. Tradition is that when people are traditional, what happens actually, those people who are sensible can only become traditional, because they understand whatever is to be discarded, whatever is not to be discarded. And they try to understand how we are going to ascend. Not by taking one side, but on both the sides we must weigh and balance ourselves and then go ahead. And whatever is to be discarded to be discarded, whatever is to be good is to be taken up. Like what you call the trial and error business. You see, you make the error, all right, give it up; then take another, all right, give it up.

Whatever is good, you keep it and go on with it and that's how you build up a proper tradition for other people to follow.

But those who think of the new things all the time, they want to have something new all the time, then they are very much mistaken, that when they do like this what we call is a tomfoolery. With the new things they can land themselves into terrible messes and that's what exactly has happened to most of the Western countries, that everything new they try.

Now the new craze is cocaine, all right, have cocaine. I mean, even I would not be surprised if Prince Philip takes to such a thing or somebody takes to thing like that. I mean, everybody wants to try new and if you say you cannot try then they say, “Why, why not?" This is a very big problem with the Western mind.

So you all people should also understand, don't try new things in Sahaja Yoga. Sahaja Yoga is a traditionally built thing. Don't try anything new in Sahaja Yoga. Whatever we have is more than sufficient, you don't try anything new. People who tried new things have jumped into problems, so do not try something new.

Like somebody said that nowadays, you see, I heard in London we had some people who started giving lectures and giving new methods of Sahaja Yoga, suddenly. And they all went mad. I mean, their vibrations were crazy, I didn't know what to do with them. I was quite surprised. I said, “Why did you try a new method like that? What was the need to try a new method?" “Oh” they said, “well we thought, better try this one." But I said, “I have already told you all the methods. Have you tried, have you perfected yourself? Better try those which I've told you and then you can ask Me and then start something new. But you must understand what you are doing." And also I've seen mediocre Sahaja Yogis always do like that, try some new method. And they'll come out with this thing, “Now I'll tell you how to circulate your breath." Why to circulate your breath? Suddenly they find out a new method. Is a common thing, but these are sometimes could be very sinister people also, so be careful. There is

no need to try new methods. Now you have jumped on to that awareness where you have to just be steady.

So don't try at this point something new. Just steady yourself, steady yourself in balance, that's very important.

Second point is that everyone should be knowledgeable in Sahaja Yoga. But some people are so funnily knowledgeable that I'm sometimes surprised. Like there was a fellow who was homosexual or nonsensical thing and then he told some people that “Yes, you see, Mother says it's all right once in a while." I never said so. I can never say such a thing. Then somebody said, “Drinking, all right, Mother said." How could I say? There's no compromise.

Somebody says, “`It's all right, you can do some business." I never said so. No, you cannot do, these things are not, they are not meant for you. You don't have to do it at all.

Right? So anybody who comes out with such ideas, you tell them `nothing of the kind.' There's nothing like that, there's no compromise in Sahaja Yoga, no compromise. Whatever methods we have learned, let us practice them to establish ourselves and establish others. You must keep to your Maryādās, to your limits.

Do not try to fly.

Some people think that they are greater Sahaja Yogis and they will do this and they will do that. Then remember, that is wrong. You have to humble down yourself and remember that when you humble down you will realise that only the humble people are steady people.

So there should be complete humility. Try to acquire more knowledge about Sahaja Yoga. There are so many ways. I have got all My tapes done already, we have got all these Sahaja Yoga books out now and also your Nirmalā Yoga is there, so many ways by which you can understand Sahaja Yoga. If you don't understand, you can ask each other, try to analyze it the way you want to understand, that what Mother is saying, is this is what She's saying. Because My lectures are in very, very simple language. I use extremely simple language, avoiding all literary language as far as possible of course; sometimes I do have to use difficult words, but normally.

So, but beyond that is a very subtle knowledge flowing.

So to understand that sometimes may be difficult, you may try to sort of construct something else out of it, may try to sort of interpret something. If there's any such problem, better consult somebody whom you think is capable of advising you. But you must accept that. You should not put forward your viewpoint and it would be very wrong. Then you will be sort of like a derailed train which goes out of track.

We have a track in Sahaja Yoga, you must know that, whether you like it or not. It's no question of freedom, but the track to ascend. You cannot get out of that track. If you think you can just move about a little bit, have a nice time with all filth and then come back to Sahaja Yoga, you won't be acceptable.

If you do that then I'll have to work hard to cleanse you out, do this, do that. But to keep yourself clean you'd better keep to your tracks and don't get out of it. Don't try to find out new things of doing something which is not

necessary; why do it? I mean, simple thing is to understand it's a waste of energy.

I've already found it for you, why do you want to do it again? Like this kind of a blouse I've been wearing now for the last, I think, fifty years or maybe more, this type of a blouse. Now My tailor knows that I wear this blouse, this is this, this is this. He has got My measurements.

So I have to just tell him that “You get Me a cloth of this kind and just make a blouse for Me." He makes it. For the last so many years I have had, about twenty-five years, I had one tailor who does My job. He has no headache, I have no headache, no problem.

Every day if I have to change this pattern, make a new sleeve and a new type of a blouse, I'll have a headache, I mean, I tell you.

So why, why do that? What's the use? Who sees, who is affected by that? So unnecessarily we are wasting our energy on these things. But I don't say that you should be regimented, by any means, but what I mean that wherever you can save your energy of thinking, you should do it.

For small, small things there's no need to have varieties and this country as I've told you before that every tap has to be different, every handle is to be different, every tile has to be different, what is the need? What has to be different is artistic things. Sarī has to be different because it is artistic. But what is in a stitching of a blouse, there's no art in it involved.

So whatever is artistic can be different, but whatever is mundane need not be. In the machinery why should you have different types of things, you'll go mad. You go to a

shop, there's twenty types of things, you don't which one to buy, all made by machine only. This is good, that is good. Then another fellow he comes, he says, “Not good." Then you feel hurt.

But if you have for mundane things, few things is better, that you do not take too many headaches upon yourself.

So best thing to avoid all these problems is to use your new awareness of vibrations.

So you save your energies. Your energies must be saved and they can be saved if you do not pay attention to things which are not your style, where you don't have to go.

Just see vibrations. If I go for shopping, now I go shopping for various reasons, as you know. One is to put My vibrations there, another is to put also vibrations on the people who are in the market. Thirdly is to look at all the things, so My vibrations go onto them. Fourthly, to buy something to be given to others. But if I like something it is only through vibrations and I buy it somehow, because it is to be given to someone or something has to be done later. I just buy it, keep it, it comes very handy.

That is how your attitude should be. But on the contrary if you just go on, “I like this, I don't like it” about your wife, about your jobs, your everything, you'll be uncertain. These days in America people are very funny about their jobs also. I have to touch these points, because you'll face this problem. Today they're doing some job, “I don't like it, I don't like my boss", another job. Then they'll go to another job, they change it. Then third job, change it.

They like to change, you know, all the time, it's maddening, I tell you. Change their wives, change their house, change everything. Why? Have only one wife, is better. At the most have two jobs in life, is better. And at the most change three residences, is better. But more than that is a headache. I mean, to Me, I have changed forty houses because of My husband's temperament. But I'm different, because I'm absolutely a person who is not bothered whatever change comes. But you are not the same, so don't waste your energy.

So this is very important to understand, not to go on changing jobs, is very important.

Because that is also a craze, I tell you.

I'll tell you about Douglas. He used to do that. Every time he had financial problem because he was changing jobs.

So one day I told him off. I said, “Douglas, if you change this job", because I saw the vibrations are all right, “if you change this job, that you are not going to see Me again." And now today he has got a house, he's got a car, he's got money in the bank, he's doing well.

So that also is a headache for Me, “Mother, I have no job, I have no money. What am I to do?" Every time there are people who come to India, they say, “Mother, I have no money, I'm sorry I couldn't pay You." All right, doesn't matter. There are at least, this last time also there were five people. But before that I think there were about twenty people.

So every time it happens like this.

So now we must understand, we must have proper jobs. We have to be respectable people. We must have proper

qualifications, if possible better to get some qualifications. You are all very intelligent people and you can get your qualifications.

You should have a respectability in the society. Otherwise they'll think that this Mother is the Mother of all the beggars.

So steady yourself in your jobs, in your houses. To steady yourself you must learn not to change. The change makes you unsteady, do you see the point? So there is no question of changing. “I'm going to go through it." Then if it is necessary, if it is not workable, then one can change. It applies to everything.

Now, Guru-shopping is nothing but change. The more Gurus you have, the greater headache I have.

If you have only one Guru, say horrible one, it's all right, easy to clear you out. But if you have been to twenty, whatever am I to do? One fellow who has been to Gurus so much that I couldn't understand his personality. I said, “What's the matter with this?" Every problem, you name it and it's there. I said, “What sort of a fellow is this?" So I said, “All right, write it down all the names of all the Gurus you have been to." He wrote three foolscap papers on both the sides. I said, “I'm sorry, sir, I can't help you." He said, “Mother, You have to, because there's a very immediate problem." I said, “What is the immediate problem?" “That now I am becoming a woman." I said, “Hah?" “The doctors have said that now I'm becoming a woman." I said, “That's really an immediate problem." I said, “That much I can stop, but you need lot of cleansing." And he used to sometimes look like Hanumāna, sometimes he looks like a madman, he used

to look like anything, because so many Gurus in him were working it out. Ultimately that he got himself cleansed out and his problem was solved, but even now I would not say that he is a Sahaja Yogi; though he's very learned, knows all about Sanskrit because he have been to so many Gurus, every type of Guru he has been.

This has come by change, “what's wrong?" So once you come to Sahaja Yoga, then stop. Stop everything else.

Second point that I stressed was this, that in Sahaja Yoga once you come, focus yourself to Me and Sahaja Yoga first and then other things. Like Christians when they come to Sahaja Yoga, they can't accept Gaṇeśh. Indians who come to Sahaja Yoga cannot accept Christ. Muslims who come to Sahaja Yoga cannot take to Pūjā. Everybody is coming with a load behind them.

So better come and put them at My feet, finished. Now you see them through My prism, through Me, is better to understand that way.

And those who have understood Me that way, just understand Sahaja Yoga in a perfect manner. There's no fanaticism of the past, neither of Sahaja Yoga either.

So they understand that this is all the same as Mother is and there's nothing to be sticking onto one thing or to another. But it doesn't mean that if you call Me the Goddess Kālī you are insulting Me, or if you call Me Mātājī Nirmalā Devī you're elevating Me, it's all there.

So one has to understand that all this is related to our own compartments. God has no compartments like that. It is not that America exists in His mind, or it is not that anything exists in mind. Do we exist like `now I am only

my Viśhuddhi', do we exist like that? Or `I'm only my nose', do we? We exist as the whole body.

So God exists, though He has a nose, He has His ears, say, everything is there; but He exists as God. He doesn't exist like a nose, separate, doesn't exist like only America separate, but He's existing as the whole, everything related to the whole.

And when such a thing happens to us that now we are related to the whole, the Primordial Being, we should not relate ourselves to something that will localise us because of our conditionings. No localisation should be there, we should be in circulation.

I find it difficult for people who have been Catholics to worship Śhrī Gaṇeśh with the same respect, because they are conditioned.

So try to leave it for a while, Christ, completely leave Him alone. Come to Sahaja Yoga, then you'll see Him in proper light. Because this is the problem is, that unless and until you come inside and see for yourself that all roads have come to this one thing, so they are just the same, there's no difference at all.

First come inside. Give up everything, come inside. Then you will know that it's all the same. And this is very important and once you see that, it's such a beautiful thing that you have no complications of any kind, belonging to any particular cult or particular Guru or a particular thing. Even so-called religions are like cults if you see to it, they are like cults, they have conditionings. They have not given you anything but conditioning and illusions.

So we are not to live with illusions, we have to live with reality. And the reality is that, that all these essences are one and we have to be inside them so that we can see them, all of them as one.

This is also very important thing in country like America, I feel, because there are such diverse ideas, such diverse ideas that I, I'm surprised at them. Everything you name it is in America. The other day I developed one thing called Mormon, Mormon or something. Mormon. Name it and it's in America. I don't know how all the varieties have gathered here. Every sort of a Guru, I mean, you discover them here.

I had never heard of so many names. Whenever I come I'd find a new Guru coming up. Why America is the place where all these prosper like this, like mushrooms, you see? A mushroom is growing, that is, is it a rottening thing? Only mushroom grows as fungus. Is it rottening, this country? What's happening? Why? It is the mind of human beings. The mind of human beings here always wants a new thing and that's why a supply comes. As a result of that they become unsteady.

So the main problem of American character is that they are very unsteady people.

You ask them, “How are you?" They also say... Understand whatever you like. They'll never say “How are you?"... What do you understand with that? I mean, an Indian person can't understand. If somebody says like that, an Indian, you see, if you ask him, “How are you?" and he says like this, they'll say, “Are you mad?" Then if you ask them, “Do you understand this?" “I'm confused." An Indian will never say such a thing, `I'm confused.' He's

cocksure. “I'm confused" means, are you a lunatic or what? Why are you confused? Something wrong with your brain? So all these ideas, you see, are tending towards our unsteadiness, frivolousness, superficiality. You are really bombarded by superficiality, bombarded, I can see that. Absolutely from everywhere, you see, the media, this, that: it's nothing but superficial. It really kills the inner germ in the human being. And you want to live with it, then you want to think on those lines and really you lose yourself, all contact with yourself is lost.

Under all these circumstances one has to know one beautiful fact, that so many seekers are born in this country. It's America which I visited the first. And I'm sure San Diego is the place where it will start, I have a feeling. [Marathi.] So this is a place very important and I'm nice, I'm happy that you have arranged this wonderful Pūjā and we should do this Pūjā. And I am sure by this we will have a time, specially good time coming where we'll have on one side American evolution, on the other side, Mexican.

This we can work out from San Diego.

It's a beautiful day that you have asked for this Pūjā. I'm very happy about it. Today is the day of the Goddess, [Marathi], trayodashi. Trayodashi is the best, thirteenth day. [Marathi.] See the vibrations, you don't need any Pūjā! There's no need to have a Pūjā, really, it is so much today.

So today is a great day and I'm happy he's asked for this Pūjā here.

So, now to begin with... Now if you have any problems, any questions, you must let Me know. One thing, a

Sahaja Yogi should not be a serious person, that's one thing. That doesn't behoove a Sahaja Yogi to be serious. You should be smiling, laughing, enjoying. If he's a serious person then he's not a Sahaja Yogi. I can't keep serious for more than five minutes, at the most five minutes. Even if I have to scold somebody I prepare Myself, then I come down and I shout and then after five minutes if I don't run away then you'll find Me again laughing. Can't, it's all a joke! So nobody should be serious, that's one thing. Nobody should be serious. You should be always smiling and happy people, because there is joy within you. What is there? Only by thinking `I'm miserable, I'm miserable,' you see, that's French style! French, you know, when I went there first time they told Me, “Mother, You look too happy", for French.

So I said, “What should I do?" Said, “Do You see, they are all very, they think they are very miserable people, this, that." So I said, “All right." So I went and said, “Now see, you are all `les miserables' ", you know Victor Hugo has written this `Les miserables', so I said, “All right, you `les miserables'. Now I am a person who is not miserable at all. And you will be miserable in any case if you have, every third house you have a pub, every tenth house you have a prostitute, so what will happen? I mean, you are in for it." That's what it is.

And even Yogi Mahajan told Me that “Mother, we want Your photograph which is very serious, it is hard to get one and we must put a face which is very serious." And ultimately he ended up with a photograph which was horrid. When he told Me, “It's a very nice photograph, You look so serene” this, that and all the descriptions.

When I saw the photograph I said, “It's horrid!" He said, “Really?" I said, “All right, let Me tell you who has done this." He said, “Who?" I told him the name and he was shocked.

I said, “That's the lady who has given you and you know where she is today." Was shocked how I told the name “Jane." I said, “This is the photograph you are sending to Americans." But I know Americans will be attracted by that photograph, because they are miserable themselves, you see. But such people who are attracted to that kind of a photograph will drop out in no time, they will not stick on, you don't understand that point. They are not the type who'll stick on.

Like in Scotland, I went there and there was a photograph I saw and I got a shock. We had gone to a restaurant where we were to have our food and I saw My photograph and I said, “Who has done this one?" They said, “This is the copy of one of the Australian ones." I said, “But who has done it? Because this is not good, very bad." So they said, “This is done by someone, suddenly." I said, “I'll name the person” and I told them who has done it: Hilary. They were all amazed at it.

I said, “This photograph is no good." But now they had put it everywhere. I said, “Let it be." So many people came to My program, all funny types, you know.

Some had one eye, some had one nose, some had something else wrong, everything missing. “Oh God” I said, “`This is the thing of the photograph." And not one person came back. We had at least about five, six hundred people for the program, all like this, you see. [Marathi.] And none of them came back, not one person.

All bhoots, attracted by the bhoot; and I could see on My photograph that it was just repelling it.

So those who take My photograph also reflect in the photograph. You must have seen Ray's photograph come out very well. I don't which one is Ray's here, but Ray's photographs used to be very good. And this time Ray, he has a funny wife, I think. He went to India and Indians told Me, “Mother, I don't know how this Ray is so ruined." In India it doesn't happen. Once a Sahaja Yogi, then they improve. But this fellow was just the opposite, now what to do? They said, “Mother, he's all gone down, what to do?" I said, “Must have been something wrong. What to do?" When I came back, you see, Ray brought three or four photographs of Mine. When he showed, everybody was shocked. “These are not Mother's photographs." And he had to withdraw them. This is what it is. Same Ray who made such beautiful photographs was having horrible photographs nowadays.

So in everything what you do, everything that you achieve, you can make it out. You suddenly become an extremely posh person, you can say, with a finesse, once you are a good Sahaja Yogi. Everything comes in proper stream. You can make it out, very simple ways of such a person are so pleasing and so soothing.

So on these points I have covered lots of things which I wanted to say and that end with it I would say that as Viśhuddhis you have to become the Sākshī, the witness. You have to become the witness. And to become the witness there has to be a detachment. That doesn't mean you live on a shoestring by any chance, but try to have a detachment.

Thank God this time the experience of the Sahaja Yogis from America was not so bad. They were very good people, they adjusted themselves well and they enjoyed themselves. It was fine. And I hope more and more will come and will enjoy themselves. And as you know the new programming has taken place. Is better you people tell us if you are coming or not. But also don't change last minute, it creates problems for us, for everyone.

So please don't change; if you're not coming, it's all right. You will have a certain date, by that time you decide, don't change. You see it's only Americans who did this, nobody else. And we told people, “Now no more, let's give more chance to Americans are coming, we should give them more chance; so no, you are not coming." So poor things, they came for ten days, five days, because we could not arrange for them.

So you should not change your ideas. If you are coming you can decide up to a point, if you are coming or not coming. If you are not coming you just say, “Yes, we are not coming” or if you are coming you just say, “Yes we are coming” and you do it. At least that much you should not change.

So again I request you to keep to your schedules and things, because it really upsets the whole thing. Because now we are working on the rhythm of the Divine and we have no business to upset the rhythm. You may be Americans, but as you know in Sahaja Yoga Americans are not placed very high up. You know that very well. And we think Italians are much better off; they take to Sahaja Yoga just like a fish takes to water.

So Americans have to work a little harder, they have to do little more to get to that adjustments.

What to do? Such a great a country, so many seekers, but they are already ruined, what am I to do? Trying My level best. You all should help and understand the difficulties and you have to be kind to the newcomers and see that you put them right.

So we have to think of our ascent from San Diego and from this corner we are going to enlighten the whole of America.

For practical purposes I've decided that Doctor Worlikar should be in charge in the Eastern side [Marathi], Western side. For us, New York is already Western, all right; and the Eastern side is, the New York side can be managed by him. Because there's a, like a two countries it is, two countries, two different types of thing.

So that is how it is to be managed.

Money matters: you should do deal with money matters with his consent.

So I told him how I do it is that the money is kept in the bank under the name of the registered name or whichever way it is and they have the check book, but I have to sign.

So you keep the check book but he has to sign, so he sees what you are spending.

So check is there. Or you do the same there, see, so that she keeps the check book but you sign, so you know how much is being spent.

So there's a check. Of course, as far as you people are concerned I know it's all right, but still...

Why I do so many things, just to make you understand. Like if you give Me Pūjā money I keep a packet of that. I keep an account of that. There's no need: who's going to ask Me what did I do with the Pūjā money? But I do, I do keep it. And then what do I do with the Pūjā money is that I want to use it for your Pūjā materials, Pūjā things, for presents and things.

So I keep. I need not do it, that's My money, at least that much is Mine, but My pleasure is such.

So that is how one must know that if Mother is so strict with it, why not we? You have to give money in Pūjā, no doubt, because that has to be. First we used to take one `p'. Then I went to two `p', then to five `p's', ten `p's', it has increased like that. And for these Pūjās then, for the main Pūjās that we are going to have, one on New York, they have decided certain amount. That is your decision, I never said anything, because I was only up to one pound, I was there. Then I don't know, I got lost with these people.

So whatever they decide, that is there, is the money that is collected under the name of Pūjā, which I have to take for the Nābhī Chakra. You have to do it with heart, just like the Shabari style and everything will fall in proper places.

So one can say that Sahaja Yoga is not an extreme thing. We do give money; only the Sahaja Yogis can donate money. Say, for food here you have to pay, for the house you have to pay. You do pay, you don't live here like parasites. We don't want parasites around us. But it doesn't also mean that you rob a Sahaja Yogi completely

and make him a pauper and build your own Rolls-Royces! So it is not also the other way, that you people rob Me.

So one has to understand that Sahaja Yoga is give and take, in a proper certain manners and that has to be properly done with grace, with understanding, with a beautiful feeling that we are all part and parcel of the whole. And for which America is responsible, because America has to become the Virāt. The Viśhuddhi has to become the Virāt. What a responsibility! So don't quarrel among yourselves, don't quarrel among husband and wife. Try to be one in complete unison, enjoy each other. That's very important. All right.

So may God bless you.

[In Marathi:] This is Virāta's place.

[In English:] Even now the right Viśhuddhi is catching. All right.

[In Marathi:] [directions for Pūjā.] [In English:] Now, I want those people who have not washed My feet so far, should come forward. One by one. [Marathi.] Let them handle the situation. Danny can do it. Danny, you also come here. Now, two persons at a time will do it. [Marathi.] It's very cold water. [Marathi.] Very good, very good. Very, very good. Rub it. Rub My feet.

Now just see your vibrations. All right? Good? May God bless you. Now come along.

[Aside:] Should be warm.

[Marathi.] Come along, both of you. May God bless you. Rub it. Put it on this one. Rub it. [Marathi.] Done! Now, come along, see your vibrations. Now, keep smiling like that, it's all right, it's all right, the sarī can be dried. May

God bless you. On the eyes and the head, wipe it. Come along. Very good. May God bless you. Hold it with one hand, tight and another hand, rub it hard. Ah, good. You can feel the vibrations well. Your right, left Heart, rub it, the last finger, pull it out. Last finger, pull it out. It's got it. Now, see your vibrations. May God bless you. On the eyes and the head. Come along. Your face has changed with this! All right? Good. May God bless. Perfect.

[Marathi.] That's all. Come along. That's better. Right, now hold it tight. Rub your full hand. You see, the hand, your hand is to be rubbed, not My feet. Pull that out. Pull it tight.

[Marathi.] Mm, good. I think we are all right. Now just sit, this side. All right? You can't keep it.

Put it on your head. On your head and then wipe your eyes also. May God bless you.

I think you come with him, that's all right. It's all right. A little water. Now, they can use the same water to do My feet. Come along. May God bless you.

Now,... Hold it. Rub it hard. Rub it hard. [Marathi.] Now see. Now. All right? See the left is, a little bit. All right. While sitting, just put the left hand towards Me, right hand on the Mother Earth.

Good? May God bless.

[Marathi.] Good. Now, just see yourselves. How are you? All right? Not yet, feeling? Good. Very good. May God bless you. [Marathi.] Put your left hand here. Rub it.

All right. Now see for yourself. All right? May God bless you. [Marathi.] Just put it on your head first and then on your eyes. Good, nice. Feeling fine? Shiny, eh? Little bit

you can lift from this side, this one; this side, yes. That's all right. [Marathi.] Done! See yourself now. May God bless. Have you washed? Her husband? He's washed My feet? In 1981. You both? Both have washed? All right.

So, do you want to wash it again? [Aside:] Yes.

All right. Now come. Are you all right, Jeshua? Better. All right.

Let him play with the water. Close his hands. Ask him to play with the water, would be better. In the water. Ask him to immerse his feet in the water. Rub it on Mine. Wash My feet. Good, good, good.

Then touch My feet. Now put his hands on Mine. Good. Hallo! All right.

So may God bless you all. He's all right now. You have washed, both of you have washed. [Marathi.] Just put more water. Pour all that, I think. And more is needed. That is better. [Marathi.] [Ya Devī sarva Bhuteshu.] Hundred-and-eight names. You said hundred and eight names you have got. Hundred-and-eight names.

You showed Me thousand names you had. These are... hundred and eight. These are the hundred and eight names?... Of Mahākālī. Oh, take a hundred names. It starts with Śhrī Mātā? Take out that one, all right?... Sahasrānama. Yes, we have Śhrī Lalitā. [Marathi.] This is the praise, after the Goddess killed the two Rākshasas called Shumba, Nishumba. They're all again back on the seat.

So now the praise of the Gods, you have to do the same praise. Now, we'll start, you know that up to a point he will read it and then he will tell you that you have to put

it “Ya Devī sarva bhooteshu", he'll tell you “Buddhi" so you should put it, “Ya Devī sarva bhooteshu Buddhi rupena samsthita." You know that, “Namas Tasyai namas Tasyai namas Tasyai namo namaḥ." [Marathi.] First he will say the beginning of it. This is how the Gods, you see, praised the Goddess, when She killed Shumba, Nishumba.

So... The first of all you have to give the, what you call, the ghee. But there is no spoon. For ghee at least you have some spoons. [Marathi.] Also the moon. She's like moon. Face is like moon... Just water.

`Sarva' is the essence. Sarva Karini: She's the one who's the ruler of everything. Ati Saumya, Ati Rudra Hai: Extremely gentle and extremely harsh. *[UNCLEAR]*. We are the intelligence. She's the intelligence in every human being. She's expressed as intelligence, pure intelligence in every human being.

...

So you just say `Shraddhā'. And now you repeat together. You say `Shraddhā', now say. Nidra.

Should be sugar and then water.

Unmarried girls now. [Marathi.] Unmarried. [Marathi.] She used to do it always in Bombay [Mumbai].

[Marathi.] You also do it the same way. [Marathi.] Now. [Marathi.] You should say, `sākṣhāt Shri Mataji Śhrī Nirmalā Devī namo namaḥ. Śhrī Mātā sākṣhāt Shrī...', what do you say? Just say, `Om Twameva sākṣhāt Śhrī Mātā', that's all, `namo namaḥ'. Yes, that's all. That's all.

Sahaja Yogi: These are hundred and eight out of the thousand names of Mahādevī given in the `Śhrī Lalitā Sahasrānama'.

Shri Mataji: First is `Śhrī Mātā'.

So now say it. [Marathi.] `Pataka nashini', killer of all the sins.

So that's why I said, don't feel guilty. She's the killer of all the sins. Mahā-pat: the greatest of, Mahā-pataka nashini.

`Nistulā', means `uncomparable'. [Marathi.] You should first of all touch here. First. [Marathi.] Go and wash your hands. Unmarried women.

Unmarried.

[Marathi.] With the ParaShakti, all the work which it looks at all happens.

`Yogadā'. [Marathi.] I have given you the Yoga, you see, the union.

`Labdha. Puṇya-labdha', by the Puṇyas. You see, if you have no Puṇyas, you cannot find any.

So if many people are lost, you shouldn't worry; they have no Puṇyas. What can you do? `Puṇya-labdhā'.

`Shobhanā-sulabhā-gati', `Shobhanā' means `gracious', `sulabhā' means `easy' and by that, `gati'...

`movement'. You get to the, your realisation through `Shobhanā-sulabhā-gati'. There is no disgraceful behaviour, or it is very beautifully done and also `sulabhā' is `easy'.

`Shubha-karini', Giver of auspiciousness. [Marathi.] Not the red. No, not the red. Now, two. [Marathi.] Unmarried women. [Marathi.] One, one person. All right, all of you! All of you have to hold it in the hand. Now, hold it in your

hand, all of you, here. Now from top. Yes, just hold it, right hand. Hold it with the right. Here, one can hold it. Now, put it.

So thank you.

`Pasha-hantri, Pasha-hantri', [Marathi]. You see, they are under bondage. She's the one who kills all the bondages, pash.

May God bless you.

Pavana Krutih [Marathi].

`Vandaru-jana-vatsala', those who bow to Her, She is... She is kind to them like a Mother. She mothers them. Those who bow to Her, She mothers them.

May God bless you.

[Marathi.] Sorry. I'll tell you how it's to be done, you see.

Now all right? You have to go from forward backwards, otherwise the hairs start coming forward. Is it all right for you people? Just hold it. This is rather a big one, you see, just, just a minute, I'll take it.

Hold it, eh? I'll just put it right. Just hold it.

In Kṛiṣhṇa's, this is Kṛiṣhṇa's country, you see and it has to be everything upside-down. All right.

Big problem! Now let Me see. Now it's better. Yes, it's better idea. Put it that way. I look like a Red Indian lady; Inca, Inca-style. All right? Both hands.

Somebody should take a full photograph. I hope you get some miraculous photographs.

[Ār.ti.] [Marathi.] Just give a bandhan there. Kuṇḍalinī's just clear-cut. No, anticlockwise. No, no, there, at...

Just bow down. Let's see. Keep bowing down. We want to see your Kuṇḍalinī. It's all right. Now you try on him. Just move it. Swādhiṣhṭhān. Center Heart.

So hold it tight, hold it. He's all right. You just see his Kuṇḍalinī, at Nābhī.

Just bow down. Is he all right? Left Swādhiṣhṭhān and the Nābhī. You come now. Bandhan there.

Now you are all right. You are all right. Everybody. Let us see everybody. It's better to watch it.

You come along just one minute. I want to see everybody's Kuṇḍalinī. Now, it's good. Now Doug, you are all right. You are all right.

But in the Viśhuddhi, throat, little bit. All right, now, let's see, one by one. Now just put both the hands forward. Just see, his Kuṇḍalinī. Come along. See, his vibrations. Ah. All right? No, left, not all right. We'll see, now. Michael. Hold your breath. Hold your breath. Hmm. Leave it. Leave it. Ah.

Nābhī. All right? Are you all right? Let's see. Started now. You are perfectionists, all of you! He himself is a perfectionist. Heart.

Done! Been worried a bit too much. Nothing to worry. It's done now, all right? She's all right, now.

She's all right. Are you all right? Why? Hold it, hold it there. Hold your breath for a minute. Leave it now...

You come here. This lady. Yes, you come here. She's catching on the center Heart. Now, hold it....

Sit down, sit down. Now, bow. Hah! Leave it. Center Heart... Void... She's been to some Gurus? You have been?... I don't know what is it... What is it?

Sahaja Yogini: It's called Builders of the Adytum.

Shri Mataji: Builders of the? Answer: Adytum.

Shri Mataji: Atom? Answer: I think it's a Greek word...

Shri Mataji: Center Heart you are catching. Hold your breath, please.

You leave it. Again hold your breath. Hah! Leave it. Again hold your breath. Are you better now? Hah! Leave it. How are you? Left Āgñyā. You're all right. Is she all right? See her vibrations. She has to work it out on her left.

Left is problem, I think. Center Heart [Marathi.] Ah! Now it's good... Now. All right. Have you got one like that? Smaller one?... Are you all right now? You got caught up with others. Don't get worried. Nothing to worry. First class! Put your right hand towards that. That's right. And left hand towards Me. Now. Why do you hear so many things? Just now take it... Very good, excellent. Tell her how to do it. Little this side. You tell her, little this side. Put it, hah... Left Nābhī.

How is he?... left Swādhiṣhṭhān. Better? How many days you did that? Not for a long time? About how many years? Put it next to the light. Higher. Fixing the light there.

In between, you have to hold your breath.

[Marathi.] Ah! Good. You're all right now. All right? What happens in Vancouver? Must meditate regularly, that's the real way. Now, let's see... Patricia.

She's from a very strict ashram, of Bala the great! You are perfectly all right. You are all right. No problem.

Bala is coming here, like Hanumāna, to America very soon. But you see, when he starts all correcting and all

that he's all right, but then sometimes he gets so tired, then he becomes a complaint master, you know, isn't he? So I have told him next time you don't complain to Me about anyone, otherwise he'll get...

... is done. All right, he's done. Excellent! You are right, all right, come along. You are perfectly all right. Yes, now come along. If you want Me to see you again... You are perfectly all right. Very good.

For trade *[UNCLEAR]* you have to now stick onto your job, all right? It goes from right to left, right to left, that's not good, eh? Just try My trick! May God bless you. I think, you'll be all right. But you see, your Heart catching, all that is because, if you start changing jobs, it works on your, put your hands towards Me.

You are all right, James and despite Santa Cruz! May God bless you. I'm really very happy about it.

I didn't know you worked there in Santa Cruz. That's something I'm very much worried about. May God bless you. I'm very happy that you are there.

Something is working out. It's good. You are very good.

Santa Cruz otherwise could be,

Sahaja Yogi: I should stay in Santa Cruz?

Shri Mataji: Yes, I think so, you can. Very few people can, without catching, so you'd better stay there.

So may God bless you.

Now, who else? So everybody has been? [Marathi.] Very good. Excellent... Now. Better take out the... if you can. It's mine, all right, take it out, doesn't matter. Better? That's how you can treat people, you see? Ah, now. Left...

left Nābhī, left Nābhī. You are all right. Hah, now, better? Better.

Sahaja Yogini: Should I not wear the other rings?

Shri Mataji: Better not, because sometimes your Chakras are not all right. They give a pressure...

What? Yes, that's what is needed. Who else? Come along, come. Nābhī... Swādhiṣhṭhāna... artistic? Hah! It's all right. Working in the restaurant, so you can have...! She's all right. Come along now, who else? Ah, better, isn't it? I'm saying that you search a husband for her; because I searched yours in no time! It was such a fast thing, such a fast thing, wasn't it? Those who tie it up put their hands like that.

Wah, wah, wah, wah, wah! I think you just take a photograph.

So, Alex, everybody has got it? Come forward. Let's see. Are you all right now? Better? Better now. Let it work out. That's all right. Hah, now, is he? Left. Right to the left. Right to the left. Ah, that's it. Hah!... Hah! Done! All right? How is he? Bring him. Where's the other baby? Where is he? Shaun. Shaun, come here. I wanted you to come and make Me wear this. You have to make, good, you're all right now. God bless you, now, now, Shaun, you have to put this in My neck; she's feeling shy, you see. Now, this one is not feeling shy. Now, let Me have this one. This one doesn't feel shy. Ohoho! This one doesn't feel shy.

Oh! You are crying, so he's also crying! He's also... See now, they have done the Pūjā, they have done everything for Me, you have done nothing! Shaun, you

have to put some, All right, let's, don't disturb her, they are all sleeping.

[Sahaja Yogini asks about a name given previously to her child.] You put it `Narasimha', who gave her the name?

Sahaja Yogini: You did.

Shri Mataji: Where was that?

Sahaja Yogini: At the Kṛiṣhṇa Pūjā in New York, last year. [***1984-08-20***.]

Shri Mataji: Narasimhini. I gave you the name! She was born, when was she born?

Sahaja Yogini: On July the fifth.

Shri Mataji: Ah, that's why, because she's a Leo. You can give her another name also, a simple one.

That's a power of Goddess, you know. Oh! Somebody's coming up! Ah! You can call her Kesar. Kesar. `Kesar' means `the power of the lion'. Kesar. `Kesari' is the lion and the `Kesar' is the power of the lion; same thing as Narasimha. That's easier, Kesar.

Sahaja Yogini: [asks the name t be spelt].

Shri Mataji: What does she want? K-e-s-a-r. Kesar. All right. He wants to have something more.

Whatever you want, Shaun, what do you want? Shaun, what do you want to have? You want to have this? Which one do you want to eat? Which one you like? You're hungry. Whatever it is, have it.

Everybody has been? Hallo. Come along, come along. What do you want? All right, all right. Let him have something there. They all like grapes. There.

So let's see you. You have to bow. You, she has to still come, yes. What about you? You have, I see.

So sweet. He's shy, that's all. He's excellent, Shaun is excellent! Very beautiful, excellent, see now! Now slowly open the eyes. He's a bit shy.

Sahaja Yogis: Butter.

Shri Mataji: You made it? You made it here? Really? It's great! Now, take it, it's all right. Good.

May God bless you.

Come along, now let Me see. Are you all right now? Not yet? I think you sit more comfortably.

You're very tight. Be comfortable, that's important. And now let's see. What's the matter? His left side is so tight today. Left Āgñyā is still there. And right Swādhiṣhṭhāna, Heart... Chakras.

Now come along. David, you put this light on his back. Here. And now you put both your hands towards Me like this. The light you take it in your hand, that one, that one. The one that is before you.

Now, she's all right. She's all right. You're all right. May God bless you. You are all right. Now, who else is left? In Marathi also we say `I' is `me', `I'. Better? Now, it will work out.

Sahaja Yogi: Śhrī Lalitā.

Shri Mataji: It's catching. Put right hand on the Mother Earth.

Hah! She's all right. You are all right. May God bless you. Come. Now you grow up fast; you have to give realisation! Hah! All right. She's all right. You are all right. You come along now. You have been. All of you? Now, right. Heart. Right Swādhiṣhṭhān. Left Swādhiṣhṭhān. Heart. Both sides. Heart.

Combination is funny, left, right Swādhiṣhṭhān and Heart; Center Heart now. [Marathi.] Hah! Hold your breath. Do like that, do like that. Hah! Better? Better now. Now better. Better, but she has to work. Hallo! Work it out, because a funny combination: left Swādhiṣhṭhān, right Swādhiṣhṭhān, Heart and Sahasrāra. E-g-o. As simple as that.

Rub My foot, right? Still. Now, what you do is to put your right hand towards Me, left hand up. Let's see, one by one. Are you better now? Still the left is catching.

Why don't you both get some lemon and chillies? Would be a good idea. What have you been doing? Have you been, I don't know what you have been doing. I just don't understand. You had right side, but this left you didn't have it. Left Nābhī. Very hectic liver. That way you're much better. Left Nābhī's all right, but left Swādhiṣhṭhāna. That is your psychology. Do you meditate? You see, I just thought that right-sidedness could be down in a place where it is quieter, so that your speed at least should come down first of all. And then it will be all right. Just put down your speed. `I don't do anything,' you should say. All right? Put it everything into the hands of God. Still there? Better now. It's very surprising. What's that? A gift? That's all right. Thank you. What's this, two? Two things not allowed! What's that? I did not see the gift! That is his trick, I tell you: I was buying it and he bought it! Oh, it's beautiful.

So we quarreled for quite some time. It's not easy to win over Mister Danny! But this one is a trick you played. This one is, this is not. This one was tricky. For the other two is all right, but this one was tricky. It's a beautiful piece,

though, isn't it? These are magnets? Beautiful. Very good. We should get a suitcase where you can keep all these things, in several boxes.

You see, in that if you put this...

No, he was saying, doctor was saying he has got a box which he'll vacate it. But so far they have not telephoned, these people. Ah, he is worried on that. All right now. Better? Are you better? I think first the financial situation should improve, then you'll be all right. I think if you really go to Mexico, that would make some money also. And she is also very clever.

May God bless you.

But to establish, how will they do it, suddenly? They have to ask the government here to employ them, or something. But there is no job problem there. All right. That's a good idea. May God bless you. I don't know how also his boss is. Might be he's caught up with his boss, or something. How is he?

Sahaja Yogi: Terrible, Mother.

Shri Mataji: Ah, that's it.

Sahaja Yogi: Garam's uncle.

Shri Mataji: Because you are not so bad. I know. I heard. Must be, must be him.

So better change him now. As he says, they can find out something for you. Better try. Because that will bring down her speed also, I think, because your country is very, moving slowly, yes. It's a very speedy place also; America's extremely speedy. Those who have no speed can come here, but those who have speed should get out of this place.

At first I thought it would be nice if you go to New York, but New York is no less and that won't suit.

So if it could be arranged in Mexico, nothing like.

Once they are all right then there's no problem, once they are balanced; but both are caught up. And they are good people there, they're nice, they're not horrible people in that country. Except for this black magic they do, which can be corrected. Slowly they'll be all right. Things are so much cheaper there, so much cheaper... Handmade, yes, that's also a good thing, compared to machinery.

So all right, thank you very much. May God bless you. Thank you for the purse. May God bless you.

Now as you have given Me purse, you must have lots of money here! In this ashram you must get lots of money.

So far, nobody gave Me a purse, for your information. This is the first time.

Sahaja Yogi: For auspiciousness we should have put a dollar in.

Shri Mataji: Ah, it's a good idea, one dollar, then. Five dollar is too much. One dollar. No, no, no, no. This is the Pūjā money? So this you give it in the general Pūjā there, when they have it, eh? Now I have got this purse, that's all. You don't have one dollar, isn't it? All right. But he's given twenty-one now. He's another difficult person! All right. Now what I'm saying, that this Pūjā money whatever you've got, you count it and put it in a packet, give it to Me in the general Pūjā money, but from your side, all right? So for the real Pūjā it's going to be there.

It's of course a real Pūjā too, today, it was a great Pūjā, but the Kṛiṣhṇa Pūjā we are going to have there.

So thank you very much, it's rather smart for Me. Very good. This time, you know, four *[UNCLEAR* forces/purses] I have got, luckily.

We must give a bandhan to that gentleman.

Contents: 1985-06-00 **Quote related to America, NY, U.S.A. (year not sure)**

[To Carolyn Vance who was next to Her in the back seat of Her car after a prolonged silence:] Don't feel so responsible for America. You weren't here for all your lives.

Contents: 1985-06-02 **Śhrī Kṛiṣhṇa Pūjā, Ashram, Englewood, NJ, U.S.A.**

Today we are going to do the worship of Śhrī Kṛiṣhṇa.

Śhrī Kṛiṣhṇa came at a time on this earth when in India the people were very much ritualistic. They had become slaves of the so-called Brahmins who had no idea about God at all, because they started a theme that a Brahmin can have a Brahmin son.

So the birth determined the caste of a person. Before that it was not that a Brahmin would have a Brahmin as a son. It's also true that if you are a realised Soul in the real sense, if you are a really realised Soul, then you must have a child which is a realised Soul.

And that is how also if it was said that if the father is a Brahmin, is a realised Soul, his son also becomes a Brahmin.

Because you are a Sahaja Yogi now you can understand that a Sahaja Yogi's son normally becomes a Sahaja Yogi.

So it was agreed that children of a Brahmin will be called as a Brahmin. Gradually it amounted to this that any child born out of a Brahmin was called as Brahmin.

Now we have seen that many Sahaja Yogis also don't have realised Souls as their children. Maybe their own Karmas, maybe the child, anything it is, but even I have seen some Sahaja Yogis having horribly devilish children.

So it shows that it is not through your birth you can claim that you are a Brahmin or the one who has known the Brahma. Brahma is the All-pervading Power.

So you have to be a Brahmin by your Karma, by what you do.

That is how we have got Valmiki who was just a fisherman. He wrote Rāmāyaṇa, he was a great Brahmin. Then you have got Vyāsa who wrote Gītā. He was an illegitimate son of a fisherwoman and he wrote Gītā.

So this idea was outed by Śhrī Kṛiṣhṇa's incarnation. He wanted to out this idea that Brahmins are the ones who can only worship God.

So to put another extreme to what Rāma has created, to bring people into the center, because through Rāma they went to another rigid form and rigidity of ritualism and too much of fundamentalism.

So to put an end to that he wanted to bring the society to another extreme. Of course Śhrī Rāma himself incarnated as Śhrī Kṛiṣhṇa.

So he started a new theme of, which was absolutely eventual, it was just absolutely evolutionary that such a

new theme should come up. And this new theme was that the whole thing is nothing but a Leelā.

It's just a play, it's a Leelā.

So not to be taken that seriously, not to be so rigid, not to be fundamental, not to be so particular about something.

So the whole thing is a Leelā. And on this theme he worked out everything to establish that it is a play.

And that is what you see in America, very common that for people it has become a joke, life has become a joke. And they think that life is not to be taken seriously, there is more fun in doing all kinds of things than in getting into any kind of inhibitions, as they call it, or maybe some sort of forms or patterns.

But it is a myth with Americans now because for that you have to have Śhrī Kṛiṣhṇa, you have to have realisation. Like if you are standing in the water, the waves of the water are there absolutely real for you and you, if you think it's a illusion you'll be completely finished. The illusion will prove that it's not an illusion by asserting itself. But if you're in the boat then the water that is around is an illusion.

So it's the state at which you are. If you are in the state of Self-realised mind, then everything is an illusion, but otherwise it is not. It is a reality.

So what they forgot this point, that you are not in that state to call it an illusion.

So to call everything an illusion is just to delude yourself, thinking that it's an illusion and doesn't matter, what's wrong, so what.

It's quite symbolic that in Śhrī Kṛiṣhṇa's place this thing should be so commonly accepted that everything is an illusion.

So who is wrong, who is bad, nothing is wrong. There is nothing like evil, nothing like good. And some people go to that limit to say that there's nothing like a bhoot, nothing like a Rākshasa, nothing like a evil force.

Now for Śhrī Kṛiṣhṇa how did he look at things was this way that for him even to kill a Rākshasa was a play. To destroy a Rākshasa was also a play. In that play he was to be destroyed.

So he discriminated in a way that what play is to be destroyed, what not to be destroyed.

The play of the evil he destroyed by his own play.

So to say there was nothing evil is also wrong. Like even if you think everything is a play, what happens that your attitude towards it is like a spectator. You see the whole thing as a spectator, like in a drama you sit down and you watch everything as a spectator, but you know what is depicting tragedy and what is depicting comedy. You are not inert to that then you are good for nothing. That doesn't mean that you become inert to that.

You have a sense of discretion to know what is a comedy and what is a tragedy. But if you are an actor, then to you it is not, it is not a comedy or a tragedy, it is a work for you. If you're acting then you're acting and you're an actor, you're involved in it.

So it is not, for you do not know the discretion between the tragedy and the comedy. For you, you're just an

actor as long as you're paid well, you should do your job well then it's a comedy, otherwise it's a tragedy.

So there are two types of awareness, now of one of a spectator, another of the one who is in it.

So one has to understand in that light, that when Kṛiṣhṇa said the whole thing is a play, he was meaning for him, not for others. For him it is a play. And that's why when they talk to you about the play and the illusion you must tell them then why did he kill Kamsa. Why did he kill Jarasandha? Why did he kill all the people who were following Kamsa? So to him it was a play, everything was a play and he did it in his own attitude of a play.

So the first thing if you are awakened by Śhrī Kṛiṣhṇa's powers, then the first thing that should happen to you is wisdom. Now the wisdom is something you cannot describe. You cannot say what is wisdom.

It's very difficult to describe it or to delimit it. Wisdom is a temperament, is a quality of a personality which comes to you by balancing yourself, by trial and error method. All traditional countries innately have much more wisdom than people who are not traditional. But Kṛiṣhṇa broke all the traditions. That's why you people are here without much tradition. He broke all the traditions, but he was Śhrī Kṛiṣhṇa, so he did not need any tradition at all. But for you, you have to understand from the people who have tradition what is wisdom.

So we do trial and error. We make mistakes, from that we learn.

But when the ego is so strong in a country like America, when we do wrong, we do not want to accept it was wrong, it was against our ascent, it was against our

higher goals. We get satisfied with the lower goals, like I've seen people who do some funny things in Sahaja Yoga. They don't realise that this is absolutely against them, whatever they are doing is against them, they should not do this, it was wrong to do it. On the contrary, they catch on the left Viśhuddhi that is another catch they have on the Viśhuddhi Chakra.

So because you're indiscreet, you do wrong things.

To develop discretion, outcome of all this is discretion, you make mistakes. When you make mistakes, instead of developing the discretion about it that this was a mistake, next time we should not do it, facing up to it, what we do is to feel guilty about it, so you escape it, spoiling the other Chakra also.

That is how people get a problem on the left Viśhuddhi and left Viśhuddhi is that you feel guilty. It's very good to feel guilty than to do anything about it. That's the best way to escape it. Actually we have seen that mostly left Viśhuddhi comes from ego. When ego is too much, you can't bear your ego, so you put it in the guilty side of it and you say, “I'm very guilty, I should not have done it." Now the another side which is also very dangerous is the right Viśhuddhi. Right Viśhuddhi is the one by which we try to justify all our indiscreet behaviour.

So, “What's wrong?" “What is wrong in this?" “So what!" All these things are right Viśhuddhi problems.

So it's very common you tell somebody that it is wrong to do, for example they paint their hair. You tell them, “Don't do this, it will spoil your eyes." they will say, `So what, we have a right to spoil ourselves, we have a right to destroy ourselves” as if they are Śhrī Kṛiṣhṇa, that

they can destroy themselves, can they? They cannot even create a little ant, leave alone ant, they can't even create a stone. And how do they have right to destroy themselves? So this is the right thing where we think that we have the right to destroy.

As I told you about eyes yesterday, it's very important that eyes are the ones which gives you the play of Śhrī Kṛiṣhṇa, the power of Śhrī Kṛiṣhṇa. Even a glance, a little glance of a person who has Kṛiṣhṇa consciousness, as they call it, if he has Kṛiṣhṇa consciousness, then should be able to awaken the Kuṇḍalinī, should be able to redeem, should be able to comfort, should be able to cure anyone.

Even a glance, a side glance can do it, if it has Kṛiṣhṇa consciousness, but not self-certified ones who say, “We are Kṛiṣhṇa consciousness” all the time taking the name of Śhrī Kṛiṣhṇa or any mantra.

So on the left hand side the escape is feeling guilty. When you feel guilty, they try to find out some method of expression.

So they say they go to some Guru and then the Guru gives them some sort of a mantra and they accept that mantra, they go on saying. As a result of that they catch more on the left Viśhuddhi.

Because if you go on saying mantra without the connection, you get completely caught-up.

So the left Viśhuddhi is again gone and your mantras are absolutely useless, they're destroying them.

Actually many people I've seen who get to heart attacks, who get anginas and also who get cancer are the people

who have been doing mantras like this, without the connection with the Divine. If you're not connected, say for example this is not connected and I start using it too much, it will get spoilt. In the same way the center on the left hand side gets spoilt when you start saying any mantra without being connected, without feeling the power of that mantra.

So in Sahaja Yoga we've got mantras to neutralise these mantras on the left hand side.

Right hand side comes when we talk big. It's a common thing with your politicians, they talk very big.

They think they're very responsible people and do all irresponsible things.

So when you want to spoil that Chakra, one has to do some irresponsible talk.

So like that we can say, “I will do this for you, I will do that. I like it, I can find this, I can manage this” finished. When you start saying in the ego form that, “I have to do this, I will do this” then our ego shows up. But on the contrary, if you say, “I have to do for you, Father; I have to do for you, Mother, it's your work I'm doing” then the whole thing disappears and you get that beautiful thing called surrender which is Islam. Islam is nothing but surrender.

So you surrender yourself by saying, `This is your work, Father; I'm working for you, I'm your instrument, I'm your flute.' So you play the melody of God.

But for that also the central point of discretion has to be used. Every time you go back to discretion.

Like some people do all kinds of wrong things and they say, “Mother, we did it for you." How can it be? Like somebody wants to drink. He says, “I got drunk because Mother I wanted to help you." Or Hitler can say that, “I killed so many people because I wanted to remove all the Jews who killed Christ." So this right Viśhuddhi gives you a kind of a mind which tries to justify everything and tries to explain everything. Every action can be explained. “Why did you murder?" “Because this." “Why did you do that?" “Because of this." Once you start justifying your wrong deeds, right Viśhuddhi goes up to your brain. And then whatever you do has a justification.

Like, if I say that the Americans came to this country, they actually robbed the other people of their land and now very nicely settled down. Now, when I say that, immediately most of them will go to the left Viśhuddhi. “Oh, we are very guilty, we did this, we did that." But a real Sahaja Yogi won't do that. A real Sahaja Yogi, what he will do, he'll say, “Alright, this is done by my forefathers, I did not do it. But I can try to rectify it, I'll try to be beyond racialism; I'll look after these people who have been robbed, I'll try to give them whatever is possible." This is the way you face and not just to say, “Oh, I'm so guilty that my forefathers did this and all that." But what are you doing about it? Like I went to Switzerland and I said, “Don't feel guilty." So one lady said that “I'm feeling guilty for Vietnam." I said, “What did you do there? Why are you feeling guilty for Vietnam, of all the things, at least you did not go to fight there. Why did you feel guilty about it." So she says, “I'm feeling just guilty because I think we have done a wrong

thing." I said, “But how do call yourself `we'?" So this is also another point which comes out of indiscretion that we suddenly become a personality which is a part and parcel of the whole.

So we think that `Oh, we Americans are of the world.' Alright, how? The day you become the world most of the problems will be solved. They're the greatest headaches, like Russians are. Both are headaches to the whole world.

If they become the whole world, there's no problem, there's no problem, because then they become the love.

But just assuming a situation where we think, we are, we. Who are the `we'? Husband and wife can't live together. Children and father cannot live together. Mother cannot live with the children. What are `we'? Where are `we'? Such fragmentations. They'll fight over small things like a penknife or something, which penknife to be bought. For that they will fight. How are they `we'? There's no unison, there is no concord.

Just the opposite of all that is the Viśhuddhi Chakra.

So from the very beginning, if you see that a person who is a realised Soul should see everything as a play. Even the destruction of evil is important, even the killing of the evil is important. If you do not kill the evil, the evil will rule. Do you think Hitler should have been saved and should have been put in charge of God? He's saved by killing him. Because he was destroyed, because everything was destroyed, he's saved.

This is to be understood in his life, Kṛiṣhṇa's life, that this is first thing happens, so that for you people, evil is to be finished.

So what you have to pray that, `O Lord, finish all the evil of the world, all the destruction of the world, all the minds which build up our destruction, please try to neutralise it.' This is what a Sahaja Yogi should ask for. Instead of that, they try to sometimes identify themselves with these ideas. That's not correct. You have to stand up and you have to say that it's wrong, `We are not to destroy anyone, we are not to kill anybody, we have no right.' So when Kṛiṣhṇa told Arjuna that “You kill everyone who are related to you, who are your friends and who look like your Gurus, but they're already dead." It was Śhrī Kṛiṣhṇa who said, it was the incarnation of Śhrī Kṛiṣhṇa said it. That doesn't that you start killing everybody, becoming Arjuna, you're not Arjuna.

That is how Anand Marg, this thing organization came up, which started killing everyone, thinking that they have a right to kill. How? You have no sense of right and wrong. How can you kill anyone or how can you save any. First of all try to save instead of killing. Supposing you are faced with a boat which is in danger, people are getting drowned and you find that you have to save the people. Will you kill the people there or you try to salvage them? There is no occasion for killing now. You don't have to worry about killing, let God do that job. What you have to do is to save people, you have to save as many as possible all the time. And those who are wrong type of people, you just forget about them. You just move them out. Take them away. Have nothing to do with them. Do what you like, but do not kill them.

So that is one thing one has to understand as Sahaja Yogis, that you are not here to kill anyone, to destroy

anyone, to trouble anyone or to do something that is not proper. Even there is no need to say harsh words. God is going to look after. He's so anxious today, you are on the stage and He's so anxious to help you in every way because you're doing His work. But doing His work you don't take up His sword into your hands and start killing everyone. That's a very common thing we do it, in Sahaja Yoga, I've seen people become very aggressive, they talk very aggressively. Specially the newcomers who come in, in a program. Instead of being kind, nice, compassionate, good to them, immediately they'll say, “You're a bhoot!" Very common. You won't find Me doing that anytime, do I? Then you start aggressing each other also, which is against the principle of Viśhuddhi. You're not to aggress. You see, because whole thing becomes discretion.

What is discretion is diplomacy. The Divine diplomacy is expressed through your discretion. If you have a sense of discretion, now you know, this man is dangerous, he is troubling you, now if you have a proper sense, you will remove that person in such a way from amidst yourself that there won't be any more discussion, or destruction. But on the contrary, what you do is to challenge that person and a big fight starts. And Sahaja Yogis can fight, I tell you sometimes I don't know what to say about their fights.

So must have discretion, must understand. A situation develops, for example, a situation develops where you find somebody is telling you, “You see, this person has said this about you." Then the same person goes and tells another person, “That person has said this about you." Then you start quarreling. Instead of finding out the

basic reason, instead of finding out, `Why, why this is happening, why such a situation has come between ourselves. We were friends, what has happened?' Instead of that, one starts fighting, getting angry.

That's not the sign of any realised Soul expression. Realised souls expressions have to be extremely discreet, delicate, beautiful.

Nobody should notice that you have been in any way effective and that's how you'll work it out.

So the incarnation of Śhrī Kṛiṣhṇa as we say is the incarnation of the Divine diplomacy.

So he plays.

Give you an example how he plays. There was a Rākshasa, a devil, who had a blessing from Shiva that nobody can kill him. And only a saint who has never opened his eyes all his life, if he puts his eyes on him, he will be killed.

So there was a saint who had a blessing that you go into your Yoga, Yoga nidra, sleep in your Yoga sleep and once you open your eyes on whomsoever it will fall, such a person will die.

Alright, so Śhrī Kṛiṣhṇa was very clever. He was fighting this devil and this devil was about to kill Śhrī Kṛiṣhṇa. And Śhrī Kṛiṣhṇa knew all about this, his background.

So he started running away from the field, so he's got a name called Ranchordas, the one who runs away from the battle field, is regarded as something really derogatory, because it's not something great to run away from the battle field.

So he didn't mind, he ran away and then this devil started following him. And he went into the cave where this great saint was sleeping in his Yoga nidra. And he removed his shawl and put it slowly, delicately, on that saint and hid himself.

So this Rākshasa came behind him. He saw him lying down there. He thought this was Śhrī Kṛiṣhṇa.

He said, “Ah so now you're tired, you're lying down here. Come along now, open your eyes!" And as soon as he pulled the shawl with little strength, this fellow got up and his eyes looked at him and he just was burnt. And he did not mind getting the bad name of Ranchordas. That is the sign of diplomacy.

So the whole discretion of his is plain throughout his life, the whole discretion, what he should do, what is right, what is wrong, is he doesn't have this problem.

Then he had to have his powers, all of them brought on this earth.

So he played a trick. He got all those powers in the form of women, young women. And he made one king drag these women into his own court for him to use them. But he could never touch them.

So Śhrī Kṛiṣhṇa went and defeated this man.

He has to have justification also, he has to have a religious justification for doing something.

So he killed this king, brought all these women and they all became his wives, so-called.

All kinds of tricks he used to play. I'll tell you the Rādhā's trick that he played. Today I'm wearing a dress like Rādhā because she's Virāt-āñgana, she's the one who

protects our Suṣhumnā Nāḍī. She's the Mahālakṣhmī and she wears the sarī like this to protect. She wears this way, while she leaves her left hand open because this is the Shakti of Mahākālī and the right hand she closes because the right hand is the Shakti of Mahāsaraswatī, meaning the power of creation, because creation has been done already. She's created the earth and she's created human beings, everything is done. Now that is stopped.

And in India, Brahmadeva is not worshipped except there's one temple where they worship Brahmadeva, otherwise Brahmadeva has no temple or anything.

So she closes this side, she preserves it within herself and she opens her left side. And in front of her is the complete protection made for all her disciples.

This is the whole big `archal' she makes, normally the `archal' is other side of it, where the child is kept inside, hidden in other sarī. But in this one, the one that they have here is the child is kept underneath this, so the whole ascent takes place of Mahālakṣhmī. And that's why this is the Rādhā's powers is shown.

So I'll tell you the last story about her which will conclude this talk about Rādhā and Śhrī Kṛiṣhṇa.

That one day, one of the wives of Śhrī Kṛiṣhṇa was befooled by Nārada and Nārada said, “See, Kṛiṣhṇa doesn't love you, he only loves Rādhā. He's just telling you stories that he loves you, that you are his wives but he is not. He is only attached to Rādhā." So the rumour, you see, went into the women. All of them started feeling that, “O really, it is so." So they went and told Śhrī Kṛiṣhṇa that “You don't love us, you just love Rādhā." He

said, “Who told you?" They said, “Nārada." “No, no, who told you this." They said, “Nārada." He said, “Nārada is just telling you lies, you see, he is just trying to make some quarrel between you and me, so don't listen to him." They said, “No, no, it's true, we can prove it." He said, “Alright. I don't know that, but just now I got terrible pain in the stomach, terrible pain, I can't get over it." So they got all worried. They said, “What's the matter, what sort of a pain it is, what can we do to overcome this pain." He said, “There's very simple thing that you'll have to give me the dust of your feet to drink. If you can take out the dust of your feet and give me to drink, then I'll be saved." So these ladies used their brains. They said that “Already he doesn't love us and then if we give him the dust of our feet we'll be committing sins and then it is going to be much worse.

So what's the use of playing into his hands, he's very diplomatic, it's better to forget about it." They said, “No, no, no we don't want to do such a sinful thing, is to give you the dust of our feet, it's non-protocolish, we have nothing to do like that, you don't teach us all bad things." So they stopped it.

So Nārada came, he said, “Now what to do, how to get rid of your pain in the stomach." He said, “There's only way out, you go to Rādhā and tell her that I've got a pain in the stomach and this is the medicine." So he went to Rādhāji and he said to her that, “You see, Śhrī Kṛiṣhṇa is very sick, he's got pain in the stomach and what you have to do is to give the dust of your feet." She said, “Yes, why not, take it, for that pain, of course, why not?" So he said, “Aren't you worried about your Puṇyas, aren't

you worried that you're committing sin." She said, “You don't know this Śhrī Kṛiṣhṇa, he has no sense of sin at all. He makes me do sin morning till evening, what am I to worry about sins. I'm not going to worry about that, you better take this for him, this is his worry." So he took the dust of Rādhā's feet and took it down to Śhrī Kṛiṣhṇa.

Śhrī Kṛiṣhṇa: “Did she give you." He said, “Did she give you?" He said, “Yes, she has, I'm surprised, but she's not worried about her sins, she's not worried." He said, “That I know." So he said, “But how do you explain it?" He said, “You'll understand just now." He took the dust of Rādhā's feet, you see Rādhā's feet were dusted or were full of dust of Vrindavan and Vrindavan has got yellow kind of clay, you see, the soil is yellowish and the whole yellow thing was on her feet which she removed and took it.

So when Śhrī Kṛiṣhṇa drank that dust, Nārada saw in the heart of Śhrī Kṛiṣhṇa, Rādhā was lying down and playing with her feet on the lotus of his heart. The lotus had the pollen, the pollen of the lotus was touching her feet and was making it yellow. That's what she said that “What is it when I'm in his heart, my feet are in his heart, so what is the sin I can commit?" And when the ladies heard this, they realised that their idea about Śhrī Kṛiṣhṇa is still not sufficient. They have to be Rādhā to understand him. And this is how he plays diplomacy, simple tricks here and there by which he did it.

And to introduce the beauty of Leelā, he started Ras; Ra is energy, Sa means `with'.

So he made Rādhā dance, stand there with him, give him the power and everybody danced. And they looked like as if Rādhā and Kṛiṣhṇa dancing. And this is what he

started and then to make it, culminate it, he made a festival of Holi in which he said, “Abandon everything! For a minute you abandon everything." And that abandonment has now become a, that's for only one day you have to abandon, here it has become a year-long Holi.

So people are busy with a year-long Holi without Śhrī Kṛiṣhṇa and Rādhā.

So what will be the situation of such a place? And that's why I think, what happens that when you try to attract others by all these stupid things, only the bhoots are attracted and they get into you. And once they get into you, you get funny, you don't know why you behave like this, why things work out that way.

This is why we have to understand that we have to be attractive to God. And you'll be only attractive to God if you have got your spirit. If the spirit is shining, then only can get it.

So May God bless you.

[As the Pūjā protocol progressed, Sahaja Yogis noticed a few things going wrong: like the Swastika was up-side down on Her Feet. They were wondering what was happening. Shri Mataji then laughed while crossing Her feet, as Śhrī Kṛiṣhṇa and said:] It is Śhrī Kṛiṣhṇa's leelā, so things are going upside down!

Contents: 1985-06-11 **Talk to Sahaja Yogis, Arrival, Founex, Switzerland**

I bow to all the seekers of Truth.

Today we have a new generation of people what we call the people who are seekers. These are some special

category who are seeking something beyond. They are seeking the truth as they say. But what is the truth? What are you seeking? As I told yesterday in Geneva that whatever you are seeking has to be something sensible. It cannot be something nonsensical, that something new comes to you and you just accept it because it is new, but must evolve through that traditional understanding of seeking. Then we are on the right path.

As I told you yesterday only one hundred years back new methods of seeking started, which has no relationship whatsoever to the old methods, to the tried out methods, to be traditionally practiced, no relationship at all. And so I have read books where it says that Kuṇḍalinī awakening gives you problems, it gives you heat, you start jumping like a frog. Now, we are not going to now become frogs, are we? What urge we have of seeking is coming through our evolutionary process. It is a living process, which is within us, which has made us amoeba. Now if you have to become something higher, then we are not going to be like frogs by any chance.

So we should see how in the scriptures, ancient scriptures of every religion it is described and you can bring down or boil it down to one main problem. Christ also has said that you are to be born again. But it is not a mental process. By mental process you cannot create anything that is living.

So it has to be something living process, which should happen to us by which we become the Spirit.

To become the Spirit is not something that you can pay for because it is a living process. You do not pay anything for any living process like sprouting of the seed. The seed

has the germinating power and the Mother Earth has the sufficient energy to manifest it. You don't have to pay to Mother Earth or to the seed for this germination. And no effort; it has to be effortless. These are two things our ego is not willing to accept. We think we can purchase God. Any Guru who says that He can be purchased, you must know he's fake. If he puts you into some sort of an effort also, you must know he's fake.

It should happen spontaneously, easily; that is what Sahaja is. `Saha' means with, `ja' means born.

You can pay for this hall but you cannot pay for your realisation. When we are conditioned by our ego, we do not see it. On the contrary we enjoy it. And when the ego is not pampered we feel unhappy.

Now as we know that we have to become a super human being, what should happen to us really? When we become the Spirit the quality of Spirit must manifest through us. Not that we change our dress, hair styles, all outward thing, but from inside something has to happen to us to be the Spirit. The first quality of the Spirit as described is that you know the truth. Now the truth first is that you are the Spirit. You are not this body, you are not this ego, you are not this superego, you are the Spirit.

So the second part of it is that when you are the Spirit your attention has to be different from what it is today.

So the first thing happens to you that your attention becomes very aware and has what we call the collective consciousness. The attention is expressed or manifested through our central nervous system.

So our central nervous system itself expresses our evolutionary ascent. Like a dog, if you want you can make him go through any dirty lanes, but a human being cannot go through it.

Human awareness is much higher than that of the dog.

So the awareness that you are going to have now has to be something higher than what you have already.

So this awareness is the awareness of the collective. That means macrocosm, which is the big thing you get it into your awareness that you are a part and parcel of that macrocosm; the microcosm becomes aware of the macrocosm. Now this awareness when it comes to you...

Like this finger has awareness that it is the part and parcel of the whole but supposing if it is numb, it has no awareness. But when it is awakened, it can feel the awareness that it is the part and parcel of the whole. In the same way you become, you become, again I say, you become collectively conscious.

It is not just a mental conception but it is a thing that happens to your central nervous system. But when we go for seeking, if we have to understand that unless and until we know the reality, we cannot be benefited. With artificial things, man-made theories we cannot be satisfied, but something that happens to our central nervous system that we know that we are now empowered.

As this machine is connected with the mains, when you are connected with the mains, the energy which is all-pervading, starts flowing through it. And you start feeling the All-pervading Power, which does all the living work, is flowing through your hands. Then you realise that you

have become an instrument of the Divine Power. When the energy starts flowing, you feel the Cool Breeze, on the hand, of the Holy Ghost. The Kuṇḍalinī is the Holy Ghost reflected in your sacrum bone. And then She passes and pierces through the six centers from here, then She gets the Spirit enter into your attention. Our attention is, say, like this cloth spread on the stomach. When the Kuṇḍalinī rises through it, the attention is pierced from here. Now when that happens, the All-pervading Power starts trickling down on to the attention all over.

This All-pervading Power is the power of Divine Love. It thinks, it organizes, it plans, it loves. It is the one which is the subtle of the ether you can call it. It is the subtle of the matter. It is the subtle of your emotions. It is the subtle of your mental power. It is the subtle of your evolutionary power. But all integrated and coordinated in complete synchronization.

So efficient it is that you are amazed how it works. Now you see these flowers, how beautiful they are. And they appear on the trees or on the shrubs where they are supposed to be. *[UNCLEAR* There's a big choice]. At the right time these flowers become the fruits. A mango tree will give you a mango, an apple tree gives you an apple. Who does this choice? Is this great power which is all-pervading. But we have never felt its existence. We have taken it for granted that it exists and we don't want to know about it. We don't want to know why we have become human beings from amoeba. What is the purpose of this life? Why nature has taken so much trouble to make us human beings? There must be some

purpose for it. We never think of the purpose and we lead a purposeless life. We are not here to just live like animals. But we have to do something much more because why should we have this human body and this human awareness. This human awareness when it reaches a state where it starts thinking why are we here, that time you become a seeker. But you have to know that you have to become the Spirit, which is a collective being within ourselves.

This is the knowledge of our roots. We have grown too much outside but what about our roots, if you do not look after your roots what's going to happen to us? And to know about the roots you have to be subtler; with your gross attention you cannot know yourself.

So it has to be pierced through your Kuṇḍalinī. Kuṇḍalinī is the pure desire. That's the power of that pure desire because after getting your realisation you don't need anything, you don't want anything, there is no more desire left; that's the ultimate. All other desires are impure because even if you get them you are not satisfied. Now you see people think that if you take to drugs or to alcohol, alcoholism or to any jobs or to money or to any kind of such fascinations, you will be happy, but you are not. On the contrary you become a slave.

But the second thing that should happen to you that you become the master of yourself. You are not slave to anything. Nothing should dominate you and you should not dominate anyone. If that happens to you then you should know that that is what is the Spirit. Now as a result of this happening what other things should happen to you is that you should know about yourself. That how

will you know? You have to go to a doctor to find out if you are physically unfit. They say you are all right and after one year they say you are suffering from cancer. You feel all right and suddenly doctors tell you, you are about to get lunatic. You don't know what has happened and why should I suffer like this. Because you have no knowledge about yourself, what's happening within. But when you get connected with the mains, then you can feel your Chakras very well on your fingertips as they say and you know what's happening, where we are going wrong.

So you get corrected.

As the Kuṇḍalinī ascends, the first blessing that you get good health, that you get a proper mind, that even your material problems are solved. You don't get very rich because it is a headache to be very rich.

But you get a blessing by which you feel very satisfied. In London now we have, London city, at least thousand Sahaja Yogis and it is hard to find one without a job when there is so much unemployment in England. I don't tell them, `Don't take drugs.' I don't tell them, `Don't smoke.' I don't tell them anything. But it just happens overnight to people: they become so powerful that they are not tempted any more to anything like that. We have seen many incurable diseases, like cancer, AIDS, being cured by Kuṇḍalinī awakening. It's your Kuṇḍalinī, it is your power of repairing that works it out. You have to awaken it. That's the only little work that has to be done and then you have to establish it.

When this happens to you then you become first, as the Zen has said, thoughtlessly aware. Jung has said that you

become thoughtlessly aware. There is no thought. One thought arises, falls off. Another thought arises, falls off and we jump on the cusp of the thoughts. Now, what we have to do is to jump in between the thoughts. We think of the past, which is finished and think of the future, which doesn't exist.

But as a result of Kuṇḍalinī awakening you stand in the present without any thoughts. If you want, you can think but if you don't want, you need not think.

So you become your own master. And when this thing happens you get completely peaceful and blissful.

Now when you become, then people are amazed to see your transformation. You feel completely redeemed and resurrected into another being. You become so joyous. You see the whole thing as a play, as a drama and all the worries and all the mythical ideas just drop out. That is now imminent. You have to have it now. We are standing on the verge of destruction because the tree that has grown has not looked after the roots. Destruction is not going to come from atom bomb, it is going to come from within yourself. But before destruction there has to be resurrection. Even Koran has said that resurrection is so important that at the time of resurrection your hands will speak. That has to happen to all of us. That is what we are seeking.

In the Sanskrit language you call a bird as Dvijaḥ and a realised Soul also as a Dvijaḥ, or a brahmin they say because he knows the All-pervading Power, which is called as Brahma. Because the bird is like an egg first and then it becomes a bird. In the same way a human being is like an egg with his ego and superego. But then

he becomes the realised Soul, the free bird of the Spirit. This is the complete freedom.

Now whatever I have said to you because I have come for the first time to Neustadt, may be a new thing altogether. For example those who have never heard about electricity, if you tell them about electricity they will be quite surprised. It is not new, it is thousands of years of knowledge. But as scientists you must keep your mind open. It is like a hypothesis for you. And once it is proved, it becomes a law for you.

That should happen. And once that happens you start seeing it clearly as an experience of the Divine Power that is surrounding us. But it is not meant for people who have no respect for themselves, for their own being. Those people who do not understand why are they here on this earth, that their potential is so great. It's not meant for frivolous people, who want to waste their life in frivolous things.

This is the time of Last Judgment and the Kuṇḍalinī is going to judge you. If you miss the point, you have missed it forever. As the Mother I have to warn you. But I don't want to frighten you at all. Because Kuṇḍalinī awakening is a very easy thing, I mean for Me and later on for you also. You can also do the same way.

Now we have many Sahaja Yogis in Geneva and I would like to have lots of them even in Neustadt, who can awaken the Kuṇḍalinī of others and give this experience. You, yourself become the light. You do not see the light but you become the light, the quality of the light.

In this short lecture in one day I won't be able to talk about everything. This was just they wanted to find out if

there are seekers in Neustadt of genuine things. How many genuine people there are or just a fashion of seeking. But then you can listen to many tapes of Mine and know all about it free, absolutely free. You can become the master of all this knowledge. All this knowledge is within you. You have to just enter into the kingdom of God and you get all the knowledge yourself. The experience is very simple and you don't have to do anything about it and immediately you start feeling extremely relaxed. You start feeling the Cool Breeze around you and on top of your head. But then you must establish and you don't waste your realisation. Like a seed is just sprouted, delicately you have to look after it and try to establish it. For that you don't have to pay. Very simple methods are to be adopted for keeping up the Kuṇḍalinī up there.

So you reach the second state, which we call as Nirvikalpa Samādhi, which is actually the doubtless awareness. Then you can give realisations to many. This is what is today's Sahaja Yoga. Only the speciality of this, in this age is that the seventh Chakra is opened. Because the seventh Chakra is opened you can get your realisation easily. And it can be worked out en masse. Till the sixth Chakra it was the life of Christ, which He opened. And the last job was to open the seventh Chakra, which is done now. And that is how it is working out. It is for the emancipation of all the human beings. You are the ones who are going to save them. Today there is no time to tell you about all the prophecies made about this time but when we'll meet again I will tell you

all about it. Thank you very much. If you have any questions, you can ask Me.

They have become thoughtlessly aware.

Translator: This lady would like to know the method to meditate.

Shri Mataji: That's it. That's just like a seeker. All right. That's what I am going to tell you just now. But apart from that? Translator: This lady says it seems to her that that it was said that it is dangerous to have the Kuṇḍalinī raising without...

Shri Mataji: I have already explained to you that it is not knowledge; it's some sort of a sinister statement. I think it's a negative attack.

Translator: What is the Kuṇḍalinī?

Shri Mataji: I told you that She is the power of your pure desire. She is the representation or the reflection of the Holy Ghost. Holy Ghost is the Primordial Mother.

When we talk of God Almighty and His Son and a Holy Ghost, one must know that you cannot have a son without a mother. Holy Ghost is the Primordial Mother. She is your Mother. She gives you your second birth. When you were born your mother took all the trouble, you don't even remember how you were born. In the same way you get your second birth without any trouble. She does everything very sweetly.

All the ladies are only asking questions.

Translator: You spoke about the prophecies that you are going to tell another time, is it from the Bible or any other?

Shri Mataji: From everywhere. They have all said the same thing.

Translator: Gentleman asking question?

Shri Mataji: All the ladies here talk.

Translator: Do we have to forget?

Shri Mataji: No, no, no. You become extremely intelligent and you remember many things which you would never remember normally. But you have to forgive. That's different. The attitude changes. You start seeing the whole thing as a drama, out of it. And then only you can improve it. If you are involved into it, you cannot.

All right.

So let's have it now, it's very simple. Only one thing you have to help Me. I don't know what sort of floor you have, is it cement? Translator: No, it's a wood, stone.

Shri Mataji: Stone? Translator: Tiles.

Shri Mataji: It's all right. You see, you have to take the help of the Mother Earth. But I hope it's not very cold. You have to take out your shoes, I am sorry and put them on the Mother Earth. Thank you. It's simple, it's very simple. Just to take out, just take the help of the Mother Earth. It will take hardly four, five, ten minutes, not much. It won't take much time. Actually it happens that moment but as we are little complicated people, it takes little time. But don't feel guilty. The common disease is that you feel guilty for nothing at all. And you become very serious. You have done nothing wrong. Please don't feel guilty. That stops the Kuṇḍalinī from rising.

So now, I'm sorry, we had to do this hurried up thing today and... because situations, with the situations one

has to adjust. That is what is the situation is today. I may not be able to come down for Navarātri Pūjā, may not be, may be, I can't say. But whatever it is we should have a little Pūjā that's what is the desire.

So we will do it. Now, only you have not much time, but you can say the mantras and somebody can just wash My feet and *[UNCLEAR]*. It takes about five minutes to wash the feet.

Sahaja Yogi: Shri Mataji, should we say your 108 names with the translation in English?

Shri Mataji: That we will. All right, you think so. But I think better is to say mantras. It's better.

The mantras of the Chakras, you see, it's better to say because that also is very important to say the mantras of the Chakras.

Sahaja Yogi: From the beginning to end.

Shri Mataji: To the end.

So you say one and then they will repeat. From one to another. Start.

Sahaja Yogi: We can start with Śhrī Gaṇeśha?

Shri Mataji: Śhrī Gaṇeśha.

Sahaja Yogi: Three times Śhrī Gaṇeśha?

Shri Mataji: Yes.

Now Ādi Kuṇḍalinī three times. Now Brahmadeva Saraswatī once. Now Guru, Ādi Guru. Now Lakṣhmī Viṣhṇu. Then Jagadambā. Now Kṛiṣhṇa, Śhrī Kṛiṣhṇa. Now Śhrī Rāma. Now Shiva. Now Jesus.

Śhrī Virāt. Omkāra. Now Kalki. Shri Mataji Nirmalā Devī.

Now say the Sahasrāras mantras, three, Sahasrāra Swāminī, Moksha Pradāyinī, Sahaja Yoga Dāyinī.

Sahaja Yogis: Om Twameva sākṣhāt Śhrī Sahasrāra Swāminī Moksha Pradāyinī sākṣhāt Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī namo namaḥ..

Shri Mataji: Sahaja Yoga Dāyinī.

Sahaja Yogis: Om Twameva sākṣhāt Śhrī Sahaja Yoga Dāyinī sākṣhāt Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī namo namaḥ..

Shri Mataji: Now after saying all these mantras you have reached up to Sahasrāra and you have also pierced through the Sahasrāra. The most effective mantra you know is Mātājī Nirmalā Devī and that works the best for Sahasrāra. Now one thing we must know if somebody's Sahasrāra is catching, then such a person should be avoided. It is very easy to find out a person who catches Sahasrāra. We are not here to denounce anyone or to say `no' to anyone. But you will be amazed if you come in contact with some of these people, if you are not fully matured you do and you start changing your temperaments, your nature, everything. Now for that we must understand anybody who is catching Sahasrāra must be avoided. There is nothing to feel bad, just tell that person that your Sahasrāra is catching and the best thing is that you clear out your Sahasrāra. If your Sahasrāra is catching that means there is a barrier between you and our Mother and we don't want to know about you.

So for the time being till you clear your Sahasrāra you better not come to the ashram, better not come to the program. Clear out yourself, let us see if your Sahasrāra is cleared out.

I did not feel it much, but if you can pass a thing that both of them were catching on their Sahasrāra when they came to the program in India and they informed Me that their Sahasrāra is very badly catching.

Actually I did not know what they were doing here and what was the problem till her letter came to Me.

But this is the main thing. And not to feel bad because if your Sahasrāra is catching and you come here, then what happens, you cannot improve because the bhoots won't leave you and also the people who are here will be affected.

So one thing one should remember. Even her daughter-in-law, I must say you must avoid her. Like, I know I shouldn't say this, but her daughter-in-law was very much catching on the Sahasrāra the other day, I saw.

So she has to be kept away. You should not tell her in a way that she should feel hurt, in any way, nothing. I mean not that she's bad, she's a good person, all of them are good. But if the Sahasrāra is catching, she might be catching for Martha, she can be. She must clear it out by getting out of Martha because this is one thing we have to remember that ashram must be kept pure. Ashram must be kept pure.

Then I would say that, also Brigitte, your son, elder son has a problem. You better look after him and be completely in charge.

See how he behaves, because he has got some thing from his father, which must be taken out.

So you look after him. What we have to do, everybody has to improve and improve. Another is Andre. Andre, you still you are not all right.

So you have to put your left hand towards the photograph with the light and put your right hand on the Mother Earth. You see, if there are people who do not improve they should give up because we cannot work it out.

So you please put your left hand towards the photograph and right hand on the Mother Earth.

They should all improve and no use talking to other people because they catch and they get into trouble.

So what's the use of troubling others, it's best is that you cure yourself, you should be all right.

There is no hatred-ness, no anger, there is nothing. It is just a simple understanding that just now there is an infection within us; we should keep out from others.

In Japan if you go, even you may be the president of any place, you see, one president of this Akai, fellow, he came to see Me. He had a big bandage just like a, I don't know like Hanumāna, you see, big thing here. I said, “What's this?", I felt very funny. You see, came to see Me all the way, you see and VIP, this, that and here you come with that. He said, “I'm sorry, I have got cold I don't want to be here." Very sensible.

So, in a way it is to be understood that we have been catching, we have been doing wrong in the sense that we are meeting people when we are catching.

So see that your Sahasrāras are kept clear. For that is very simple, you see, I have seen miracles happening to people when they know how to surrender entirely.

But if there is barrier in the heart, the heart is not clean, you see, then Sahasrāra catches, because you know it is Heart Chakra. It is so made that it is the Heart Chakra. From the heart you must get to it, so that put Me in your heart, put Me in heart, it will work out.

But these people who are just on the periphery catch very much from others.

So be careful not to catch.

If you catch try to beat yourself with shoes or do something to keep yourself all right. And everybody should work it out that way so that you are safe. If your quality improves a lot, then there will be no problem.

Then another thing I'm told here that there are many old people who come to program.

So I've told Arno, I've told all of you that let Kathleen and our *[UNCLEAR* Jinway] and *[UNCLEAR]* and all these people, elderly people, should all join together. All join together to look after them, talk to them. Also elderly men should join together to talk to them because they like to talk, come around and this thing.

They don't trust young people.

So you be careful on that and it will be very helpful, if you can first let them talk, let them take charge and then gradually come to this. And there will be some very good news coming to you about the ashram I'm sure. I bless you. May God bless you.

Try to be in the ashram at least for two three weeks so that you learn certain disciplines and disciplines must be maintained. Do not challenge Arno for that. You must discipline yourself. There is an emergency and your disciplined life is to tell everybody else that it is going to work out. You should not side with your sister, brother or anyone. You must side with the Divine so that you can cure brother, sister, everyone.

So try to work it out this way that the whole thing cleanses. Mother is cleaning all the time morning till evening I am doing nothing but cleansing. You also should do some cleansing, isn't it? That's very important.

So now I take your leave and there's this vibrated water. You can use it for whatever you like. I will vibrate that with My hand.

You be careful with mixing up with people, you shouldn't come. She's not all right. Get somebody else. All right. I'm sorry, but it is so. Don't get angry with us. You see, it's a fraternity of bhoots. If there is a slightest bhoot in you, it will combine another bhoot: she will go down and you will go down. Try to keep it positively.

[UNCLEAR] you are not all right? What's the matter with you? Why? May be *[UNCLEAR]* Then what? I don't know why it is so. You should improve, you should see your vibrations, work it out. You see, so many years you have been with Me, what will people think? Now next time I am not going to see such faces, all right? Everybody like a flower. What makes you look like that? Work it out, see your vibrations, you know it very well, work it out. Marie has improved so much, you see. What about you? You

should improve also. You are such a nice husband. Are you quarreling with him? Are you? All right.

Perpetual work.

You go on the right side too much, you think too much. Think too much.

So just say Nirvichar, it's the mantra for it, Nirvichara. And for her, Vivian, Vivian, you must say the mantra of Sahasrāra, all right.

Twameva sākṣhāt, Sahasrāra Swāminī, work out. Still it is catching little bit, it will work out, you are much better, no doubt. All right.

Everybody has improved. You see *[UNCLEAR]* from where she's improved to what. Tremendous people you have here, who have improved themselves with full confidence in themselves. Maiti has improved so much, everybody has improved, even she has improved so much. And Antionette, I'm very happy to see you this way, she's so much confident, she's so sensible now. Everybody must improve. All right.

I'll try to arrange for your children, if they can be looked after in some place in India, then those who have children can also travel. I'll try. I don't promise but I'll try.

So now, where is the garland? Beautiful, very beautiful. May God bless you. Now take a photograph.

Everything to order, in this short time what to do? You cannot do much, you see, *[UNCLEAR* much justice]. That's the problem.

[UNCLEAR] the photograph of Sahasrāra. Another thing I found out if you can get the photograph of My feet which

are nicely exposed, you put it on the ground, bow to it and look at it without thinking.

That's a very good way of *[UNCLEAR* protection], that's a surrender, all right.

Sahaja Yogi: Complete Pūjā Shri Mataji.

Shri Mataji: Fast, you see, you are very speedy people. For India they take four and a half hours, while in Switzerland only ten, fifteen minutes, very speedy, you see, telescopic.

Sahaja Yogi: If you say that Shri Mataji to the Indian Sahaja Yogis who will be scold when you [we] come to India.

Shri Mataji: They know that things can be very much complete. Effect is there. That's the main point. This is the flower of the *[UNCLEAR* purav], we call it, is a, like that which is used little away so that the feet can be seen. The feet must be seen.

Sahaja Yogi: Shri Mataji, we put the photograph is good, we could enlarge it because it is on the green, green colour your feet. It's tremendous with the flowers, Shri Mataji.

Shri Mataji: Should be nice. All right. Take it one more. Let it be, need not be there flowers, need not be. All right, doesn't matter. Show as long as My feet show. Look at them, there is no swelling, see.

No swelling at all.

All right. May God bless you all! It was very enjoyable, intense and beautiful. I don't know how the time passed. You all enjoyed.

So be kind to everyone, be nice to everyone and don't say harsh words when you are with other people. And Munna, what about you? Are you all right? You still go up and down. Now you steady yourself. You have to become into Nirvikalpa, you see, the boat is leaving. The boat is leaving. You have to come to Nirvikalpa.

Sahaja Yogi: Shri Mataji, we all the Sahaja Yogis here, we pray to You and we promise You that we will be one, just one flower so that when You can see us, You will see only one flower, one colour, one perfume and one flower offered at Your Divine Lotus Feet. And we pray Shri Mataji in our heart that Your Divine Lotus Feet will dwell forever in our being. Amen. Jai Shri Mataji! All Sahaja Yogis: Jai Shri Mataji!

Shri Mataji: I want to thank you all very much for the gifts, *[UNCLEAR* in way for the gift] and others, all those who have given Me gifts. Thank you very much for all that. May God bless you!

***Contents: 1985-06-11*, Public Program, Day 1, The Truth Has Two Sides, Geneva, Switzerland**

I bow to all the seekers of Truth.

But the truth has two sides: the illusion that we see can look like truth and the essence of the illusion also may appear to be truth. But the other side is absolute and has to be felt, has to be experienced on your central nervous system. It's not a mental projection that we can think of, nor emotional imagination, but truth is what it is, it cannot be changed. It cannot compromise. We have to humble down ourselves to know the truth. Now we have discovered so many things in the science, by humility

that we have not known so far. But whatever is known outside, like the tree must have roots and these roots are not known if you are just looking at the tree. And when somebody talks about the roots, we get shaken up because we have had no knowledge of it before. Thus we are conditioned to only see the tree and we cannot make our mind understand that there must be some roots to it.

So we can say that people have advanced in science quite a lot and have progressed and have become developed countries. But they do not know, if they do not seek their roots they will be completely destroyed.

Now when I'm before you, one should not in any way feel that I'm here to offend you, but I've come here to tell you about the roots, the great properties you have within yourself. We know about so many energies around us like electricity, gravity, in the scientific field of knowledge. But there are subtler energies within us which we should try to understand with the same humility of a scientist and the open-mindedness.

Now what problems are facing us here in the West, we should try to understand. As somebody in America asked Me, “What's wrong with the West?" We have to see what has happened to us in our evolution. When we evolved through the industrial development, we developed certain temperaments and certain value system. Industrialisation was a good idea, but there is no discretion where to stop it. And that's how when we go to very industrialised countries we think we are just eating chemicals and not food.

Now the balance has to be maintained, but how? By knowing about the roots.

Now the first problem I feel about the Western mind is that it is a mental being; it has developed this mental capacity beyond balance. Like in the industries we have to have new things made all the time; every time we have to sell some goods we must have new fashions, otherwise the machines will be starving.

In the same way our brain starts producing new things, that's how these things are man-made. With mental projection we start thinking of all the time new things and we appreciate whatever comes new to us. We have to take to new things, but not to something that is absolutely devoid of any traditional value. Like the other day I said that “What's so special about Freud, why did you accept him and why not Jung?" The reason was given that he gave us very new ideas. Anything new is not always good; for example plastic was new once upon a time, you know what are the results of plastic development. If that is true about matter, what about the spirit? So when we seek also the truth, we try to get to a new method all the time. And I think the evil that came in forms of wrong type of Gurus are the product of this kind of demand. Only seventy to hundred years back, I should say, in India, suddenly a new wave of some new ideas about the knowledge of the roots started.

Some things that they talk of are not written in the Vedas nor in the Purānas, nor in any books of oriental knowledge; nor in any books that are written after Christ like the Bible, or Koran after Mohammed Sahib and also the writings of Zoroaster. It has no relationship whatsoever to the ancient findings about the roots.

So we had a problem about the religion in the same manner.

For example, let us take Christianity: Christ came on this Earth, as you will know later on, to create a special awareness within us of the spirit. He resides inside within us in a special center, what we call the Āgñyā Chakra and described in the Indian scriptures as Mahāviṣhṇu. And in the purest form He exists as the Omkāra, as the Logos.

So much is described about Him in the West, in the Western knowledge in the mental way, but actually it is very much discovered in the Indian philosophy. You cannot understand Christ by mental projection, because He is beyond mind. He has Himself said, “You are to be born again." When Nicodemus said, “What do you mean `to be born again'? Am I to enter into the womb of my mother?" “No” He said, “whatever is born of flesh is flesh and you are to be born of the Holy Ghost." And what is the Holy Ghost? The bishop of Canterbury was asked this question, I saw it on the television and he says, “I am agnostic." So the interviewer asked him, “What are you doing here, then?" He said, “I am doing my job." So the interviewer said, “All right, I am also doing my job", mutual understanding between two mental projections.

The Holy Ghost is the reflection within you, is this Kuṇḍalinī.

[To translator:] No, the Kuṇḍalinī you just show them. The lower, no, no, Kuṇḍalinī you show, in the sacrum, now.

Now this Kuṇḍalinī has been described very clearly in so many scriptures in India. It is said in the Bible that “I will appear before you like the tongues of flames." These are

the centers and this is the Tree of Life which is described. Now in the Koran it is described as “Assas." Nowhere in any one of these ancient scriptures, or up to the time of Kabīra which was hardly four, five hundred years back, nobody said that this Kuṇḍalinī gives you any trouble. But I have seen many people writing books about Kuṇḍalinī later on and there is a very thick book like that, I was amazed to see the description they have given by a German writer about the Kuṇḍalinī, that it can give you heat, it can give you diseases, it can make you dance, it can make you jump.

So this is how they have tried to condition you against your evolutionary process. And the religions which came after the great incarnations also tried the same trick. Paul is the person who started this kind of conditioning in the Bible. Actually Paul had nothing to do with Christ. How is he in the Bible, I could not understand from My very childhood. And then he was born as Augustine who again made the religion, organized it and conditioned it. And today, surprisingly, people are challenging Christ's birth, His Divine Powers of creating miracles. Now with their mental projection they are trying to prove that He was just like us. And also dirty filthy things are said about Him and His Mother. This is hell that we have created with our mental projections. How dare we say these things about such a great personality like Christ! It is our ego which has made us so bold and so arrogant, that we are preparing our own destruction by challenging such personalities, which can really protect us and guide us to our ascent.

This is again the result of this newness, because the mind wants to find something new all the time, develops this ego. Like in America if you go, you better ask them how to open the bathroom taps, because every tap is different. You may just press onto something and you may get drenched, because they want to have every place new. And they take hours together to decide what kind of taps they are going to have.

Getting into the car, American car, better ask them what, how to open the door, because if there is an accident you may not know, it may be something new. This power to decide has gone so far that people really appear to be just like stupid children.

Ego stops the maturity of a person. The conditioning of the ego is the worst of all, which cannot be removed. If you are conditioned by your superego you get your pains, you get your troubles, but when you have got your ego you trouble others, you aggress others. Then to overcome the ego they try again some mental processes, that they try to dress up like primitive people. By dressing up like primitive people this brain is not going to become primitive. I mean, you know that it has reached its maximum now; it should stop behaving in that stupid manner.

Like in England if you go you'll find people are using funny colours, to dress funny colours on their hair and they call themselves punks.

So I asked some of them who came to our program, “Why do you do these kinds of things to yourself?" So they said that this makes people very attractive. To Me

they look like clowns, but to them they thought that everybody feels attracted by that.

So the second curse I find is that we want everybody should feel attracted towards us. But what's the use? It's a joyless pursuit.

If everyone is attracted towards us, what does he get or what do you get out of that person?, I fail to understand. But on the contrary, you get into trouble. I mean, of course, if you become like punks you can develop horrible blindness. Or maybe you might develop some problems of your skin in the head.

But the way you move your eyes all the time to see how many are attracted by you, you know what you can get? This Altmiser's [Alzheimer's] disease that is coming up now is the early lunatic behaviour. Now in America they have discovered that before the age of thirty-five, one out of the five becomes insane, out of five, can you imagine? Out of five; that's what I today I read it in Reader's Digest. Can become, can become. Altmiser's [Alzheimer's] disease they call it. Altmiser's [Alzheimer's] disease; a new disease they said. It's a name of the scientist, Altmiser [Alzheimer] or something. And they blame that if you lived after thirty-five these things start propagating. But in a simple country like India or other countries where they are not so developed to flirt around, they don't have this disease. That's why Christ has said, “Thou shalt not have adulterous eyes." And it is so difficult to understand that the people who go to church just want this.

I'm sorry I have to talk about this, because I notice it everywhere I go in the West. This is a terrible disease

that is crawling up now. It is to look at very frivolous, but it is not, it has very deep implications.

The eyes have to be so innocent that there should be no greed and lust expressed through them. The only solution I find is the Kuṇḍalinī awakening and realisation, through which Christ is awakened within you in your central nervous system. In the Āgñyā Chakra He resides, which is on the Optic Chiasma, which is in the Optic Chiasma. If there is no innocence in a person, then this Āgñyā Chakra catches. And this is the greatest purification that we need today. Imagine, the people who say they are Christians, these are Christian nations, are the people going just against Christ, it is very surprising. Whatever is preached by someone, like in India it is said that in everyone resides the spirit; but the stupid intellectuals of India are very busy with the caste system. Such intellectuals must understand that they cannot intellectualise God.

People don't like it when I tell them that you have to purify yourself to become the innocent personality.

The problem of the West today is, it has lost its value as far as the purification is concerned. The purification is not of the body, is not how you live clean outside, it is not how you represent yourself, but it is within. The destruction is not going to work out from without, it is within ourselves we are building up our destruction every moment. In 1972 when I first went to America, I told them that “You do not take to Freudian theories and don't indulge into nonsensical perversions. If you do that, you may develop a disease which will kill the whole

nation and nations." And you know the epidemic of AIDS has started.

You'll be happy to know that through your Kuṇḍalinī awakening you can cure all these diseases; because when the Kuṇḍalinī is awakened, the greatest thing that happens is that whatever you have done so far is completely finished. It happens in every Chakra, but specially at the Āgñyā. At Āgñyā Chakra, when she opens out the Āgñyā Chakra, the deity of Christ is awakened. And the ego and superego which have made us into a egg-like structure are just sucked in spontaneously, because Kuṇḍalinī is a living force and that cleanses you completely. Then you believe that Christ died for our cleansing and purification. He suffered and He was crucified for that, so that He could come into that little space between the ego and superego.

Now the time has come to prove all these great incarnations and all the great scriptures. Now, when we talk of deities, people get quite stunned because they have never heard about it. Deities are the milestones, like the people who came to save us, the leaders. They had Divine force within them and every time they came on this earth they tried to give us a new awareness. Like we can start from the first Chakra, is nothing but where the carbon was formed in the chemical periodical law. By the formation of carbon only we could have organic chemistry and by that later on we had amino acids and then amino acids formed the life. Then from the life came, as you know, amoeba and from amoeba today we are human beings.

But why don't we think about the reason, the cause, why we have become human beings? Have we got something special about it, that only we people should become human beings? And what is the purpose of our lives? Is it only to look at your watches and waste your time in gambling? Is it for that we are born, not to have any respect for ourself? To be frivolous is a crime in the eyes of the Divine. You must know that you are very deep personalities. See the seven stories you are built into. You are the epitome of all the instruments that you could think of. Now only, what has to happen to you is the last triggering.

And once that happens you just get completely purified, you become then the real instrument. As every instrument has to be connected to the mains, in the same way you are to be connected. And then you realise how fantastic you are, how dynamic you are, what great powers you have. But it is not meant for the frivolous or for the people who have no respect for their own beings. It only happens to people who are true and honestly seeking, truly and honestly seeking.

So it is important for us to know that if we are going to be the citizens of God's domain, we have to get our realisation, our Self.

Buddha went to this limit that He said, “Don't talk of God, just talk of Self." Even Mahāvīra said the same thing. The Zen went even further, that it said only talk of thoughtless awareness. That is the first awareness one achieves as a Kuṇḍalinī awakening, that you become completely aware without any thoughts. Like when you see a beautiful lake which has no ripples on it, you see

the complete creation around it reflected into it, giving complete joy.

So far we have not known the joy, which has no duality.

We know happiness which is nothing but ego pampering and when ego collapses a little, then we become unhappy, that is the illusion we have.

To get to reality we have to be the Self and Self is beyond ego and superego. Then you no more live on relative terminology, but you live with absolute. Like you just feel the Cool Breeze in the hand as if it is the computer that has started and you are having a rapport with the Divine. Even when you place your hand towards any question, you can get the answer as Cool Breeze, meaning `yes, very good' and as hot breeze, meaning `bad'; but you might even get blisters if you try to go near somebody who is a possessed personality. All the information comes to you from the unconscious, which has now become conscious on the central nervous system. This is what one has to understand, that your unconscious has become, has to become the conscious.

So whatever information you have been getting so far from the unconscious is completely clearly understood by logic.

So the first thing that happens to your central nervous system, that you become, again I say you become, collectively conscious. It is not a mental projection, but you just become. Also you know about yourself because you know about your own centers and if you know how to cure these centers then you are perfect, in perfect health, in perfect joy.

This was for the introduction of Sahaja Yoga: saha means `with', ja means `born', it's spontaneous.

And `union' means, `union' is the meaning of the word `Yoga'. Also it has another meaning, which means yukti, means `the trick'. Yukti. And also the, it means the deftness, how to handle this power when it starts flowing through you, to know everything about it; so it is to be decoded.

All this is your own. One enlightened light enlightens another light. There is no obligation. It's all your own, which you have to get it and then establish it. All this has to be free because it is nature's gift, it is living process, you cannot pay for it. You cannot pay to the Mother Earth for sprouting a seed, do you pay anything? How much do we pay to the flowers for becoming fruits? Nature doesn't understand money; in the same way God doesn't understand money. But the way we have lived so far, we have paid always money for God's work. Specially in Switzerland people believe that if you give money to some countries, then you are doing God's work. Poverty is created by human beings, not by God. A country like India, ruled for three hundred years, if it becomes poor what's so surprising? So that shows that by giving money you are not doing God's work. That's a human problem, created by human beings, solved by human beings.

God's work is pure compassion: compassion which doesn't speak, which cannot be valued in money. It just flows, emits and acts. It doesn't expect anything, it cannot be controlled, it cannot be killed, it does not need any protection, this is what it is, God's work. Because who is the other, for God? We are all part and parcel of

His being. If this hand is helping another hand, what obligation there is? So one must understand the difference between the reality of doing a God's work and the illusion.

It's the quality of Divine is such that it quenches your thirst as the water does. It gives you the light that guides you, it gives you the strength that makes you stand up on the right, it gives you the compassion that makes you enjoy your virtues, it gives you that attraction which takes you to higher planes of the spirit. It discovers all the pearls in the ocean of illusion. It gives you that peace within and without and you are always drenched in the showers of the bliss of the joy. It is your right to have it, you have to have it. This is what you are meant to be here, but with humility. That is important, as a gesture of grace.

When somebody gives you a medal, how you bend your head. In the same way when you are adorned with this, you have to bend your head before the Divine. When the audience claps for you, gives you a ovation, standing ovation, the actor bends before it, he salutes to the audience.

[To translator:] He salutes to the audience, all right? Now, in the same way we have to salute to the Divine. What we surrender is automatically our ego and our conditioning.

I hope today you all will receive your realisation. And day after tomorrow when I speak on the spirit itself, I hope you'll make it convenient to come down. You have to later on establish it completely.

Otherwise it will be like the parable of Christ, that the seeds which sprouted also did not take to roots.

May God bless you all.

[Aside:] Should we ask for questions? No questions. Or should...

You want Me, to ask some questions?... Good. Let's have now the experience.

Question: How to protect oneself from somebody from whom you feel on the Chakras something not nice? Shri Mataji [aside]: Ego problem. Ah, ah, all right.

That is what you have to learn. Before realisation also you catch from others, but you don't feel it.

But after realisation you feel, but temporarily, just like an indicator.

So you have to learn how to protect and when you come to our center they will tell you everything elaborately.

Whenever I have come to Switzerland or any other place I've seen the houses are always full, people like to listen to Me; but they don't listen to one thing, that they have to make it a practice, a complete understanding, a complete happening. There is no course, there's no course for it, but you have to yourself understand from others who have achieved and you can be masters yourself. Only thing, you have to give some time. Swiss are very good at making good watches and they want people to save their time; but they have no time for God. Same with Japanese who are very good at watches, they have no time for God.

They make watches for others, not for themselves. They are busy making watches. Now you have to be selfish

also, you must look at yourself. Better save some time for God and for yourself.

So now we'll have the, if you have any questions, you can always know that we have a regular center in Switzerland and you can always go and meet those people, get all the answers from them.

Now, first of all I have to request you all to forgive yourself and to forget whatever I've said, because I do not want that you should feel guilty about anything. This is the biggest hurdle in the West, that people feel guilty for everything. I mean even if you wear a something which is not matching, people start feeling guilty. It is too much, the way we feel guilty, so I have to make very humble request that you don't feel guilty at all. With whatever you have been doing, whatever has been there, one must know that you are the temple of God Almighty and your Kuṇḍalinī is quite capable of giving you realisation, purifying you completely; but don't feel guilty about anything. That is a first condition: we have to be pleasantly placed towards ourselves because we are going to enter into the Kingdom of God.

Second thing I have to request is that we have to take the advantage of the Mother Earth, though I know it is a little cool, but doesn't matter, you can take out your shoes and put your feet on the ground; because the shoes also sometimes are a little bit tight and keep you out of touch with the Mother Earth.

It's a very, very simple method, extremely simple, because we are just ready. It's extremely simple because you are just ready. Now first of all we'll have to see that we try to feel our own Chakras and clear them out

ourselves, because if there are any complications, they can be removed. For that I will tell you how to place your right hand, but the left hand should be towards Me like this, symbolizing your desire to get your realisation.

Now the right hand should be used for touching centers on the left hand side. And it's very simple: first we'll put our hand on the heart, when I tell you. Then we have to put it in the upper part of the abdomen, then in the lower part of the abdomen, then again on the upper part of the abdomen, then on the heart again. Now one has to place the hand here, in the corner of the neck and the shoulder, from the front, like this, not from back. This is the center which is the worst always, which catches when you feel guilty. Look at it as if you are looking at something jocular. What is there to feel guilty? Another mental projection; it's an illusion. All right. Now, then you have to place your hand on top of your forehead across like this and then on the back. Then you have to stretch your palm and put this part on the fontanelle bone area. Press it hard and you have to move it seven times clockwise when I tell you. Now, do not try to stop your thoughts or anything, it will all work out spontaneously. If there are too much thoughts, then you can put your attention here on the fontanelle bone.

So let us start now. All of you must do it. If those who do not want to do it should go out, don't trouble others, because others become self-conscious. It is not civil. Now, everyone has to close the eyes.

Take out your spectacles because you don't have to see anything, you have to keep your eyes shut.

Now. Now, put your left hand towards Me just like this and have faith in yourself. Now, forgive yourself and close your eyes, keep your eyes shut. Close your eyes, put your right hand on your heart and left hand towards Me. On your heart. Left hand towards Me and right hand to be used for the action.

[To translator:] Tell them.

Now, please put your right hand on the heart, right hand on the heart.

So the left hand has to be kept on your lap, upward. Be comfortable, you have to be comfortable. Now, you have to ask Me a very fundamental question. In the heart resides the spirit, so please ask Me a question three times, `Mother, am I the spirit?' If you can call Me `Shri Mataji' it's all right, or `Mother', whichever suits you. You must really have faith in yourself.

Now, take down this right hand on your stomach, on the upper part on the left hand side and press it. This is the center of the mastery, which is created by prophets who came on this earth.

So here, you have to ask Me another question. If you are your spirit, then you have to be your own guide.

So you have to say, `Mother, am I my own guide? Am I the prophet? Am I my own Guru, am I my own master?' Hah!... Three times. Now, please take down your hand in the lower part of the abdomen and press it. This is the center of the knowledge about the Divine. This knowledge is not mental, but the technique that builds into your central nervous system.

So here you have to say something, because I cannot force you to accept the procedure of Kuṇḍalinī awakening. Now, you have to yourself ask that you want to know about the True Knowledge, about the Pure Knowledge.

So please say six times, `Mother, may I have the True Knowledge? May I have the Pure Knowledge?' With this saying the Kuṇḍalinī will start moving.

Six times, please ask the question, `Mother, please may I have the True Knowledge, the Pure Knowledge?' Now we have to make way for the Kuṇḍalinī, which is awakened. Please keep your eyes shut. Raise your right hand and put it in the upper part of the abdomen. Now, please keep your eyes shut, don't open in between, because attention has to go inside. At this point, as I told you, is the center of your mastery.

Now here you have to say with full faith in yourself, asserting, `Mother, I am my own master. I am my own guide, I am my own prophet.' Please say it ten times.

Please do not feel guilty when you say that, please do not feel guilty. You are the prophet. William Blake has said that “Men of God” meaning seekers, “will become prophets and they'll have powers to make others prophets." You are the men of God and you will become prophets. Ah, now, better. William Blake helped! Now, please raise your hand to your heart. You should not say things speedily, but with understanding and with depth. Now at this point you have to again assert with full confidence in yourself and say, `Mother, I am the spirit.' Say it twelve times, please... Now, now better. Working out.

Now, raise your hand onto the corner between your neck and the shoulder. Take it quite back so that you can press on the bone. Here you have to say, with full faith in yourself, `Mother, I'm not guilty at all.' You have to know that apart from God who is the ocean of love and compassion, above all He is the ocean of forgiveness. Whatever your guilt may be, compared to the power of the Divine to forgive, you cannot have any guilt.

So please say sixteen times, `Mother, I'm not guilty at all.' Even some people feel that they cannot believe that they are not guilty, so to punish themselves they can say it 108 times!... That's better. Nobody wants to have the punishment, is a good idea... Better? Now, raise your hand to your forehead, please and, with the palm towards your forehead and press it on both the sides. Put it across, across. I mean, place it horizontally. And now press it hard. Here you have to say, not how many times but from your heart, `Mother, I forgive everyone.' Some people think that it's difficult, but it is a myth when you believe that you forgive or you don't forgive. But if you forgive everyone, then you do not play into the hands of wrong people, in a mythical way, of course. Now, raise your hand and take it backwards to your back side of your head and hold it tight. Press your hand little backward and hold it tight. Now here you have to say, for your own satisfaction maybe, that `Oh Divine, please forgive me if I have done anything wrong against You.' Now... Now stretch your hand and put your palm on top of your head on the fontanelle bone area and press it hard, very hard, in a clockwise manner, saying one thing,

that you want your realisation; because I cannot cross your freedom here again.

So please say, `Mother, I want my realisation. Please give me my realisation,' seven times. Press it with the palm only, not with the fingers.

[Shri Mataji blows into the microphone several times.] Now take down your hand slowly, open your eyes slowly. Place your right hand towards Me and with the left hand you place it on your top of your head. Don't think, don't think, see if there's a Cool Breeze coming out. Change your hand, please. Put your right hand and see for yourself if there's a Cool Breeze coming out. Don't be nervous; it is subtle, it is very subtle. Now, change over again.

Now, put your hands up like this and push back your head and ask a question.

[To translator:] On the mike, come nearer to the mike.

Now ask a question, `Mother, is this the Cool Breeze of the Holy Ghost? Is this the Brahma Shakti? Is this the All-pervading God's Love?' Now, bring down your hands, please. See for yourself. Don't think.

Are you feeling it on your hand? Those who are feeling Cool Breeze on their hand, it's very subtle, or out of their head, please raise your both the hands.

Most of you have felt it. But I will now tell you how to protect yourself, all of you should know how to protect; because some have not felt because they have a problem here, in the Viśhuddhi Chakra. Or maybe they have not forgiven others.

Try this. Put your right hand towards Me and your left hand like this, for balancing, to the sky. This is now we use the ether. If you are feeling the cool or something down below, put it back like that, if you are feeling down below.

These people are very speedy and they are very right-sided, so this is the problem they have. Doesn't matter, it will work out. Think too much! Futuristic, they are futuristic. Facing your problems only, you solve them. Not mental projection but facing, just seeing them as they are. You are the spirit, you are not the problem; you are beyond all this. After realisation the word `problem' goes out of your dictionary! Now, put the left hand like this and the right hand towards the Mother Earth... Better, much better.

Hmm! Don't think. You can do it now.

Now, I will tell you how to protect. It's very simple. You have to give protection to your auras. You can wear your glasses if you want to. That you must all do, whether you have felt the Cool Breeze or not.

You give protection to your auras in this manner, that you put left hand like this and right hand around the auras, you take over your head and bring it down like that. Left hand towards Me. All right, let's do it seven times, for seven auras. One, don't think. Don't think... Three, four, five, six and seven. It's important.

Now, how to raise your own Kuṇḍalinī, that's very simple again. Now put your left hand in front of your Kuṇḍalinī, you yourself can do it. And it should be moved from up, forward, down, like that clockwise, right hand. Left hand should be steady, left hand should be straight. And then

down. And this hand should move straight. Attention should be on the left hand. Now, try to move the hand properly.

On top of your head you have to take it, take it on top of your head. Bend back your head and give it a twist and give it a twist, big twist and tie it up like a knot.

Again let's do, to fix it up properly. Again do it, please. Second time, let's just do it. Now push back your head and give it a big twist and give it a knot. Now, third time same way, but three knots. Again.

Now it's moving fast. Put it, now one, again give a twist; two, again a twist; and a three. Now see your hands.

You feel much lighter. Feel it on your head also, Cool Breeze coming out. You'll be absolutely relaxed.

You cannot think now; but if you want, you can. But don't think about it, you can't think about it. Just feel it, all of you have got it. Good! You'll see, your eyes will be sparkling. There will be light in your eye.

Now, you don't think. Otherwise next time when I come, you'll say, “Mother, I have lost my vibrations." If you think about it you cannot reach there.

All right. Now if you want to shake hands with Me, I will sit here for you for a while. You can come round to shake hands. But Sahaja Yogis, you need not, otherwise there's just no end to it! Ah, ah. You can come here and see. Did you feel the Cool Breeze? Did you? Now that I can see.

Philip, just help him, just see, the gentleman didn't feel the Cool Breeze. He's on the, more on the right. Give him a right to the... All right, all right. Just a minute, please,

just a minute. Hallo, how are you? Felt it? You've enjoyed it... Hallo, how are you?... May God bless you...

Yes, I'll be there... When will he be back?... Yes, I'll be there, yes... No, I'll be, when will he be back?... Oh, I see and then London, he won't be there?... He got his realisation?... Oh, I know, yes, I know. All right, so he can come to London? I'll be in London. All right... All right, all right. Thank you. Thank you very much, thank you. You got your realisation. Good... Yes. May God bless you. I'm so very happy. Now you're all right. Now you must, you must completely become Sahaja Yogis so that you have full confidence. You must have full confidence, all right?... I'm very happy it should happen.

May God bless you.

... What happened to you? All right.

So it has happened to you? Good. She is a born-realised, a great person. Now look at your eyes. Can you see the eyes of each other?... Now, but she says somebody talked to her. Who talked?...

No, no. She cannot do it. There is a science about it. This is a born-realised child. He's wrong. He's wrong. That will not. You must have the full knowledge, all right?... You call the lady who's got asthma, he'll cure her, but just tell him to get the lady with the asthma.

[Hindi.] How are you? Glad you got it. [Hindi.] You have to establish yourself, that's important, then you have to give it to everybody...

I will tell that. But you see once we... Yes, the thing is, you see, that in one lecture that you can't speak about everyone. But I've spoken about all of them, Jesus,

because the more here they worship Jesus. But all of them are spiritual, they're all our own, there's no difference... That's it. Yes, that's it, that's it.

So now you learn it and you will listen to My other lectures where I've talked about everyone, all right? May God bless you.

... He's the brother of... You are getting a nice sister-in-law!... That's your brother? They'll be all right, you see, because people are so recently here and when I came, I had a diplomatic passport, but only they examined Me on the sense of the passport and then they saw My ticket and all that, nobody else.

They are like that, very... people, what to do? You don't know, you must get some more Indians to...

He'll be all right, no doubt about that. And you also get them in Bombay [Mumbai]! Hallo, how are you?... Confidence. All right, that's what I feel, that you people lack in confidence.

Now what you think is shaken by all kinds of nonsensical doubts people have sown in you. You are the spirit and you have to become that. I'm guiding you to become completely confident, all right? So you have to come and see these people also, these are... but I'm coming after... I'll come day after tomorrow, all right? Call your friends already. I must make you all very, very confident. But definitely come, because...

Cambodia? Ah! How are you? Just enjoy, enjoy yourself! But you have to be confident and let it work out. Again and again... You have to follow up, then you should see... Absolutely confident about it, all right? May God bless you.

So how are you? May God bless you. Now come along, you have become very brave, all right?... Tell her that I said that you should come and come very soon. Thank you very much.

Are you all right?... That's not going to help... That's all right, but you must know everything about it also and this is fine. You see, you should not do it indiscriminately... I'll leave that to them, they're all here. You stay here? Yes? The day after tomorrow I am coming and they'll give you addresses. Yes and day after tomorrow you have to bring your friends also. You are from what country? Peru? All right, bring all of them. All right? I must see them.

How are you? How did you feel? What country you come from? Puerto Rico! Oh, nice country. I have to go to all these places sometime. I must go. I haven't been there yet, but I will go. Let's see...

Are you here? Oh, great! How are you?... Come along! And get your friends! Just tell them, they must come! All right? May God bless you.

Now, how are you?... No, haven't you met?... You are not Bolivian?...

So, how are you?... Now, but you have to forgive. You must say it. You have to forgive. You must forgive everyone... You have to forgive. Just say it, `I forgive.' Just say that, `Mother, I forgive.' Just say it, from your heart... Ah, now, see?... Now, establish yourself. That's very important. Otherwise you will not have confidence. Must establish. The aspect more I'm telling, watch your... also... And then you have to see these people.

Ah, so nice! Ah, great!... I've been to that side. I've been to that side. And I've given realisation to people in Russia. I'm going to... They're the first who will get it. They're very good. They're very good people. People are very good in Russia, very good... Great souls!... In fourteen weeks we'll teach them from India. But they're very friendly, nice people. We can have a rapport with them very easily. We'll manage that. I'll try on the government level. We can do it. May God bless you.

Come now... Establish yourself. Just say, `Mother, come in my head.' That's all.

Contents: 1985-06-12 **Talk to Sahaja Yogis, (before, Public Program in Neuchatel), Ashram, Founex, Switzerland**

Sahaja Yogi: Flowers, I am sure the weddings of last year worked out such tremendous...

Shri Mataji: Effects.

Sahaja Yogi: Size of flowers.

Shri Mataji: I have been very anxious to meet you all together, all the Sahaja Yogis of Switzerland.

Now the reason for that is, this time when I came I found so many beautiful people at the airport and some of them I've not met, I felt, before. Now those who I've not met I would like them to stand up and tell Me their names.

Sahaja Yogi: Hello. [French.]

Shri Mataji: What's the name?

Sahaja Yogini: Renata.

Sahaja Yogi: She was going to the United States in Washington.

Shri Mataji: Really?

Sahaja Yogi: Yes.

Shri Mataji: We have already got there someone, somebody. Linda is her name and her husband's name is [Curly]. He is going there and he is an engineer.

Sahaja Yogi: She has a very high position in the work so...

Shri Mataji: What, what is she doing there?

Sahaja Yogi: She is speaking in English.

Shri Mataji: Oh, I see.

Sahaja Yogi: I am a General Manager for an American company that is involved in the beauty business.

Shri Mataji: Oh, I see. I see.

Sahaja Yogi: And I have just received a promotion as a senior vice-president of a very important division in America with the same company.

Shri Mataji: Very good.

Sahaja Yogi: And I will be based in Washington.

Shri Mataji: It's very good.

So that's it.

So Linda is going there. She is a very intelligent, efficient girl and also [Curly] is there.

So you make contacts with Danny. It will be a good idea. But what's the name you said?

Sahaja Yogi: Renata.

Shri Mataji: Renata.

Sahaja Yogini: Renata.

Shri Mataji: Renata, Renata. All right. You may sit. You are a U.S. citizen?

Sahaja Yogini: No, I am German-born but my son was born in America *[UNCLEAR]*. He is also a Sahaja Yogi, my son.

Shri Mataji: Really?

Sahaja Yogini: Yes, he is twelve years old. He studies in England now.

Shri Mataji: Studying in England? Renata: Yes.

Shri Mataji: I've never met him but...

Renata: No, you haven't met him but you met my mother, Shri Mataji, in Munich. She got her realisation in Munich.

Shri Mataji: Really? Renata: Yes.

Shri Mataji: What's her name?

Sahaja Yogini: Francesca.

Shri Mataji: Francesca.

Renata: Yes.

Shri Mataji: Oh.

Sahaja Yogi: You met her.

Shri Mataji: I know, I know, I know, yes.

Renata: She was the lady with the hat that she took off.

Shri Mataji: Yes, yes, yes, I remember. Oh, very fair lady.

Sahaja Yogi: Yes, yes.

Shri Mataji: All right. Now who's next, please?

Sahaja Yogi: *[UNCLEAR* Franca].

Shri Mataji: What's her name?

Sahaja Yogi: *[UNCLEAR* Franca].

Shri Mataji: *[UNCLEAR* Franca].

Sahaja Yogi: She is from the Italian side of Switzerland.

Shri Mataji: That's all right. What is she doing there?

Sahaja Yogi: She is living down in Switzerland, in Geneva.

Shri Mataji: But what is she doing? She's studying?

Sahaja Yogi: Yes, she has just finished and accomplished law studies.

Shri Mataji: Law studies? Good. Now.

Sahaja Yogi: Roger.

Shri Mataji: Roger. This is Rogers, is it? From the word, Rogers? Shri Mataji [to a child who is crying]: I'll put it right. It's all right, didn't hit it that hard. It's all right. One minute, one minute. Better now. Now.

Sahaja Yogi: Is from France? *[UNCLEAR]*.

Shri Mataji: I can't hear.

Sahaja Yogi: He is from Geneva. He's Swiss. I was not sure if he is Spanish or Swiss.

Shri Mataji: You see, he was saying that, Mother, most of the people are not French, Swiss. They are mostly other countries.

So he was rather unhappy.

So now he's a Swiss. I am very happy. You see, Swiss people look, you see there are three nationalities here.

So you can't make out who is Swiss because they have a very international face.

Sahaja Yogi: This is something that I didn't expect. C'est trfies international.

Shri Mataji: All right. May God bless you. Thank you. What does he do?

Sahaja Yogi: Interior decorator.

Sahaja Yogi: Decorator. He is a decorator. He decorated your chairs, Shri Mataji.

Shri Mataji: Oh, I see. Thank you very much.

Sahaja Yogini: Monique.

Sahaja Yogi: Monique, his wife.

Shri Mataji: His wife?

Sahaja Yogi: His wife.

Shri Mataji: Where do you live? In Geneva?

Sahaja Yogi: In Geneva.

Shri Mataji: That is good.

Sahaja Yogini: Michelle.

Sahaja Yogi: Michelle from [La France].

Michelle: From La France.

Sahaja Yogi: From near Neuchatel.

Shri Mataji: All right. You have two children, Michelle? Michelle: Yes.

Shri Mataji: Good. Beautiful, they are. Now, who's that?

Sahaja Yogini: Maxine.

Shri Mataji: Maxine?

Sahaja Yogini: Maxine.

Shri Mataji: Maxine, very good name. And what's her name? Maxine: Gabrielle.

Sahaja Yogi: Gabrielle.

Shri Mataji: Gabrielle?

Sahaja Yogi: Gabriel is Hanumāna.

Shri Mataji: Of course, but that's a girl. Yes, Hanumāna had nine powers.

So she could be the power of Hanumāna, we can say. You can call her as Shakti. That would be better. Now, what about her? What's your name, please?

Sahaja Yogi: Magdalena.

Shri Mataji: Magdalena. That's a good name.

Sahaja Yogi: German, German name.

Shri Mataji: She's German. Is it German? Magdalena is an old biblical name.

Sahaja Yogi: I don't know.

Shri Mataji: Magdalena was the disciple of Christ. What's the name of your child, Magdalena?

Sahaja Yogi: Estelle.

Shri Mataji: Estelle. That's also a biblical. May God bless you. What are you? Where do you live?

Sahaja Yogi: I live in Lausanne, Shri Mataji, in Lausanne.

Shri Mataji: Lausanne. Oh, so we have some people in Lausanne. How many there are in Lausanne? Let's see. Raise your hands, all those who are from Lausanne. One, two, three, four, five, six, *[UNCLEAR]* again, again one, two, three, four, five, six, seven, good number. It's a great number, I must say. Seven to begin with. Yes, very good. It will work out now. Now, what's your name?

Sahaja Yogini: My name is Mary, Shri Mataji. *[UNCLEAR]*.

Shri Mataji: She is Mary.

Sahaja Yogi: Yes, they are just living across the border in *[UNCLEAR* Grenchen].

Shri Mataji: *[UNCLEAR* Grenchen]?

Sahaja Yogi: *[UNCLEAR* Grenchen] is just a place where Geneviffeve lives. You have been there.

Shri Mataji: Oh, I see, I see.

Sahaja Yogi: They are neighbours of Geneviffeve.

Shri Mataji: I see. And the child?

Sahaja Yogi: And the child is Celine.

Shri Mataji: Celine. That's your child?

Sahaja Yogi: Grandchild.

Shri Mataji: Grandchild.

Sahaja Yogi: This is Babette, Shri Mataji.

Shri Mataji: I know. This is the child of your son.

Sahaja Yogi: It's the child of Babette's.

Mary: Babette's daughter.

Shri Mataji: Babette's daughter? Mary: Babette's sister's daughter.

Shri Mataji: Oh, I see. Babette's sister's child. Babette is such a find, I tell you. Very good girl.

She's a very sensible, wise, very good girl. She brought her husband also. A very good man also, but she's really great, I must say. Such an asset. Very good person, so she is. Thank you very much for giving us Babette and for coming down. And the little one. How are you? Are you all right now? So they are what and they are Swiss or French?

Sahaja Yogi: This is American.

Shri Mataji: She's French.

Mary: American.

Shri Mataji: You are American. Oh, I see. Your husband is American.

Mary: No, my husband is Norwegian.

Sahaja Yogi: No, he is Norwegian.

Shri Mataji: Oh, that's what he is. He told Me Norway. Oh, that's great. May God bless.

Sahaja Yogi: There is one more.

Shri Mataji: Yes, yes, I met him. It's all right. I know he so, what are you doing now? Studying?

Sahaja Yogi: Yes.

Shri Mataji: What?

Sahaja Yogi: Economy.

Shri Mataji: Economy. All right. That's nice to know the new people.

Now today I have to say that you, when I stayed over in the night I felt that the collectivity is very much reduced in this place and the Virāta was very badly off and just I couldn't sleep with that, with the idea that something is going wrong in this place.

Now I have a feeling that in the West as it is everywhere people are very individualistic and they like to have their own little house and their garden. My house, my garden, my family, my this, ah mama. In Sanskrit it is called `mama' and from this comes `mamatā' [Sanskrit] meaning attachment.

Now, this is all right. But the individuality must come after maturity. Like a tree which develops and evolves and bares flowers, becomes the fruit. Until the fruit is not matured it is sticking on to the tree but when it is matured then it leaves the tree, not before. And if it leaves before that then it never all right.

It won't have the quality of a mature fruit.

Now as you know in India we had a system of the joint family before. Even now in India in the villages and in the

smaller cities you find people have joint families and till the Western influence came to us very deeply we were a joint family. Like with My husband's family there, when I was married there were hundred people living together under one roof, with one kitchen. And the house had grown like an octopus, you see, from one to another end in one day at a time and they had one kitchen *[UNCLEAR]* but one kitchen and so I think in those grand families, you see, we matured. Even My father's family, they were brothers, four brothers and three sisters and they lived together in the beginning. And they had to come, My father had to come to Nagpur for his practice.

So we had a house in Nagpur, My father's house, we could say, at the most. And everybody from the village from the smaller cities used to come down and sometimes we used to have more than a hundred people in the house. And I remember the boys and girls had a huge big dormitory about five times bigger than this; one dormitory for the boys, one for the girls.

And in winter time, you see, the blankets may not be sufficient.

Some may have two and some may have none.

So there was a big fight, you see, the whole night through. The blanket passing through the... just like passing the buck, you see. The thing was passing around just like a musical chair and there was so much joy in that.

So in our childhood and young age we lived like that, sharing everything and sharing the joy. I must say that has made all of us very extremely adjustable and not at all fussy. We were eleven brothers and sisters,

ultimately. We had more but ultimately we were eleven brothers and sisters. Ourselves and other cousins and relations and quite a lot of that and servants and maid servants and big household and I don't remember even, even one day when we had less than thirty people to eat food in our house. At least thirty people excluding servants.

After that My family, My father said we all had to separate in a way because we had different houses and things and everybody *[UNCLEAR* knows/was] very high in life, despite all the sacrifices of My father for the movement of Independence. And as you have seen My brother's house and all that, they are quite well-to-do people. They are very adjustable. They can share their bedroom, they can share their house with anyone. They are very happy to share with everything. But My father, though he was a great realised Soul, he was very anxious that as children we should be first disciplined to live and share with others. We had cars and we had, what you call them, pretorians and horses, everything, in the house but he would make us walk every day to school about four miles. And for lunch he would send a big barrow for the servants with food and in the evening he would send us the car but not in the morning time. And we had lots of fun because so many of us walking together to school, it was enjoyable early in the morning in the fresh air.

All of us used to get up about four o'clock in the morning in the family and finish our bath everything, be ready by about five. And My father was very fond of swimming.

So he used to walk about six miles [abode] for swimming. Swim for long distance. He used to swim and come back

by that time and we used to sit down after that for our meal. After five o'clock we were all for our meal and then go for our prayers in the family. And after that we would come out and sit down for our [service] and then have our breakfast about nine o'clock and then go to school walking. And our schools would be about ten thirty so we had to walk little fast. But that disciplining has helped us so much, all of us, all brothers and sisters.

We have made, all of us have made something out of our lives.

He used to teach us that never allow your body to sit on your head. We had comfortable beds but he used to say sometimes we must sleep on the palliasse, what we call it the mats. And we were very rich people but he would see that we don't learn comfortable ways of life.

So any day anybody who said my body was paining on the mattress mat, then he would say, “All right, then there you sleep. Then your body will be all right." And he used to say that, “Your body is for you. You are not for your body.

So make your body your slave." Luckily My first sister-in-law came, she was also a very nice lady and she also joined hands with all of us.

So we had no sort of bad examples. My sisters, elder sisters, though they were M.A.'s and everything, very good at all this disciplining, very good.

My mother very innocent but extremely strict lady, she never told lie in her lifetime. And if you go and tell her that, “This gentleman is coming and you better tell him that we are not in the house” she would say, “You don't tell me to tell him lies. I will tell him you told me to tell a

lie." Then, you see, she was mathematics honours and also had done law. You know, My father was a plain scholar. He knew, master of fourteen languages, he knew twenty-six languages. He only told Me that French is a most absurd language. They have made it so exclusive because they want to be exclusive people. He told Me lots of things about human beings, but his own style was that whatever he said he practiced. When they joined Congress and they sacrificed everything, his suits were, he used to wear state *[UNCLEAR* coats/clothes] and all that, a real Englishman he was and everything he has burnt on the square. He said, “The suits were made in England [Exclusive Lord], some company was there, I don't know. It's not no more. I don't find it there” and he burnt all his clothes, all his Western clothes, on the square and then he started wearing khadi. Then both My mother and father used to spin their own yarn, spin their own yarn, you see, with the Chakra and only wear clothes made out of those yarns, only wear that.

He was a very respectable, very highly placed man. He was Mayor of India. And he was a very wellknown lawyer of Nagpur and he was a member of Constitute Assembly which meant the Constitution.

He was the Member of Parliament. My mother was the president of the Provincial Congress committee herself. And they used to spin their own yarn and My father told Me this is very meditative.

So he had many hobbies like fishing. He used to say fishing is very meditative.

On the whole I have to say they made their body in such a manner, that they used it to its maximum.

Till they died they had all their teeth intact, like Mine. They never went to the dentist like Me. Till they died they were walking very nicely, but their discipline made such an impression on our mind. And we liked it very much because it has helped us to mould our lives, that we never take, took to luxurious life.

If you are surrounded by luxuries it is all right; if you are not it's all right.

That's what I feel, that we received our maturity in the house, that we had such a huge house with so many people living there. The contact with the aunts and uncle and we were supposed to go and see all of them when they were sick and such contacts that we met very beautiful people in our lifetime. But this exclusiveness has created problems for you because you stagnate, there is no circulation and that's how people become very stagnated. I feel during the war the people who lived in the West also developed a greater sense of insecurity. And after that those people who lived or existed after that continued with that sense of insecurity.

But luckily we are the people who had parents who had fought for the freedom of India. Very brave people. I'll give you an example of My father's bravery. He had so many children, he had his family, everybody depending on him, but one day he went and climbed quite late in age, it must have been at that time about fifty years of age, climbed over the High Court to remove the Union Jack. And British soldiers shot at him but he removed the Union Jack and came down and then they arrested him. They arrested him many times, but once he was in jail for two and a half years. That was in forty two.

I was also very busy fighting for the freedom of My country. My mother had become very nervous because I was very young and My father was in jail. All our properties were confiscated, our cars, everything confiscated. We had nothing except for mother had a very big large *[UNCLEAR* regent malay/mangala] of gold which she pawned and got the money for us. And one day people came and told us that My father and other prisoners from Nagpur jail are transferred to *[UNCLEAR]* jail, very great leaders all of them, were transferred to Gwalior jail and there on the platform because people used to help us a lot. Now when we went to the platform, you see, already My mother had written letters to My father and to Vinobe Bhave, a disciple of Mahatma Gandhi, very old, quite old.

So *[UNCLEAR]* called Me. He said, “You are very young and your mother is worried and they give you electric shocks and they make you *[UNCLEAR]* on the ice, they make you sleep on the ice and they are torturing your life, they are beating you and you shouldn't do anything like that because your mother is so much worried." My father just took Me on one side. He told Me, “I am very proud of You and even if all my children are killed and I am killed I don't mind because we have to get this independence. This is our responsibility. I am angry with your mother because she is worried: she should not be worried about You." I think My father knew, of course he knew, that I was Shakti.

So he wanted Me to be there.

So he told Me, “Don't listen to this old man." Such a character we have seen in our family and many like

these we have seen, such people of principles. What sacrifices, for this struggle of independence, living in the palaces and then living in the huts, but we never felt.

Now today we have the freedom struggle of our Spirit. It entails no sacrifice on your part. You are blessed all the time with all the bounties of God.

So much is for you. You have done nothing. You have sacrificed nothing. When Hitler came you fought with him. Of course, Swiss never fought, anywhere.

That's why they don't lack certain things. As a result, you see, of this war one must understand this is another war we have started. We have done no sacrifices whatsoever. We still believe in *[UNCLEAR* my/mine] and also we want to be individualistic, selfish and miserly. And the worst thing is, I'm surprised that the Sahaja Yogis on the periphery start gossiping. What made us so collective in those days we had nothing to look forward. In 1857 when we had the first War of Independence everybody was lost. It could have been another war and we could have been lost, when these English having their cannons at us.

But now what I find that the sense of sacrifice is zero and sharing is missing. The reason is we are not yet mature and that's why our conditionings are still dragging us down. Unless and until a pot is fired well, you cannot contain water in that earthen pot.

So this lacking of maturity has created Sahaja Yogis who are, some of them are murmuring souls, some are pleasure-loving, some of them are still carrying on with their horrible weaknesses.

Some of them go to India and create a problem for Me because they have very bad vibrations. It's a very funny

thing that is happening to Sahaja Yoga sometimes in the West.

If you have to ascend, all of us have to get together, share and learn to sacrifice. Your country is giving so much money to, say, other countries or maybe Red Cross and all that, but it's very hypocritical, I think.

You cannot afford to be materialistic if you are a

Sahaja Yogi: neither can you be selfish and conceited.

You have to understand that it's a very great fight I have started with the Satanic forces and negativity and My children have to be brave, have to be noble, have to be generous and above all have to be wise and mature. I personally think all the Western Sahaja Yogis must stay in the ashram for some time to mature and instead of finding faults with the organization or with the leaders, find faults with themselves.

We could not challenge our father or mother. For example, on the table and it was a big table, so many used to sit down and if there was no salt in the food My father would not say that because he didn't want to upset My mother and he had to keep quiet and eat that food without salt. Such delicate culture comes out of maturity. The fruit which is not mature is bitter. You cannot eat it, it is so hard, it has no taste, it has no colour, it has no flavour, though it looks nice on the tree, not outside. In the same way I feel that you should have very good ashrams. I bless you for that a hundred times and you all should try to stay in the ashram at least for some short time. As it is, our house was an ashram, I must say, but My parents were not satisfied with that. They used to send us to Gandhi ashram. And in Gandhi

ashram we all used to sleep on the mats, no question. Whether you are Jawaharlal Nehru or anyone, all sleeping on the mats. Only when they were about sixty years or fifty years they would get a little mattress; that's all. They were supposed to get up in the morning, all of them were to take their bath, to be ready for the prayers same way. But they had to walk with Gandhiji. He used to walk very fast for one hour, but the worst part of it was you had to clean your latrines and you had to clean the latrines of the guests.

You had to wash your clothes, you had to wash your utensils, you had to cook, you had to do gardening.

No servants, no servants were there. This was terrible training. We had to eat food which was so funny because now I know what it was like, you see. I don't know how to describe it, but now I can eat any food, French, English, any kind. We used to boil vegetables and put in that raw mustard oil and in Indian cooking we never boiled the food or vegetables never boiled. First we season it and then boil it. We season it with oil or something and then boil it.

So it was too much for us to eat boiled food and when My husband has to sometimes eat Western food he says, “How do you eat this fodder?" I said, “If you had stayed in Gandhi's ashram you can eat anything." So that disciplining is very, very important. You may be old but you don't have the discipline of sharing.

And I have seen people in the West when they stay together there are always complaints. “This is not good. That is not good." But you have visited India. Have you ever seen all of these Indians complaining? Some of them

are multi-millionaires. You would never see them sleeping. You would never see them sitting down. You would always see them working and God knows when do they take their food. They serve you because they think you are saints. They don't take a single paisa from Me. When they travel they pay for their own food. Only it is last time I could give some money to our center to buy the land for your school, but so far I could not even save any money out of what you were, when you were there. And they are so loving and so affectionate. If you remember the case one night you did not eat, you see and how upset they were. And they said, “I think Mathias was very angry." So I called him, Mathias and he said, “No, Mother. I was not angry." Actually, all of them came to explain, “No, we were not angry. Only thing was that we were all very full.

So we wanted to sleep." But one of them still said, “Still it will be recorded that our guests did not take their food for one night. It will be recorded still." So I said, “Where will it be recorded?" They said, “In our hearts” and, I mean, Mathias and all these people and Gregoire was also there I think, was he?, they all were filled with tears. They couldn't understand their affection. All this comes, all this comes through proper disciplining in childhood, in a collective living. That enjoyment, that loving compassion, that fondness to do for others. I mean, if you tell them you are coming they will start think immediately, “Now what are we going to cook for them? What are we going to do for them?" without knowing who they are or from where are they coming. No, the guests are coming; so they are very happy. I mean, even if a

thief comes in the house they'll say, “First have your food. Then you can do the thieving." I'll end up this story with a story of Alexander. I don't know if I have told you about him. Did I? I must tell you that. How we are matured in tradition.

So many attacks came like Tantrism, this, that, but because of such a traditional movement of our revolution that evolved into very mature people, because we cannot take to anything stupid, you know, but still it's very delicate. Maybe it sounds stupid to a rational mind, Western rational mind, but I will tell you the story of Alexander the Great. He came to India and he invaded us and he had won many provinces. But once he was defeated by a King called Puru and he was imprisoned and put into jail. He had married an Indian lady. One princess he had married. This princess, of course they say Indians talk very mature. And when Alexander was arrested that was the day, when after some time the day of the Rakhi came.

So what she did was to put a Rakhi, you know what a Rakhi is, in a plate and covered it with a beautiful cloth and sent it to this King Puru. Now that was a Rakhi day.

So you cannot refuse a Rakhi.

So he said, “All right, tie the Rakhi to me." Then he said, “Who is this? Who has sent it? Who is my sister?" They said “That is the wife of Alexander." “Oh God!" he said, “I have arrested my own brother-in-law! It's very, very wrong. It's sinful." He went to the jail and he fell at the feet of Alexander. Alexander was shocked at his behaviour, very confused. He brought him from there very nicely and told him, “You sit on my throne. Take

everything. I didn't know you had married my sister. Forgive me. Forgive me for what I have done and somehow or other try to understand that I didn't do it knowingly." With all these apologies he made a big procession of people with lots of jewelry and foodstuff and sweets and all that and he sent him home with big pomp and show.

So he went inside his house where his wife was smiling.

So he said, “What is this?" She said it is the [charisma]. [Charisma] is the magic, of a thread. For a Greek that gross, you see, gross, big, always making money and thinking about money, Greeks are, like the Greek ship owners. You see their ships are falling out, even the keel is left, they'll carry on with their business. They are like that, Greeks are, very business-minded.

So this one he could not understand what is the thread. She said, “Today do you know is the Rakhi day and this day I send to my, him a Rakhi.

So he becomes my brother with a thread." She showed him and she explained to him the auspiciousness of this relationship. And Alexander said, “That settles it. I am going home." He said, “These people have such a delicate culture that they give up a person who can destroy the whole country on a thread? The symbolism is so strong in their lives. How can I rule these people? I am too gross." And he said, “All right, give me two poets from your country and I will go away." He thought he would learn some from Indian poetry. We call Alexander the Great because he was a man who saw the truth who faced it. Only after that he was called as Alexander the Great. And he sent his artist to India to teach us how to

[Hume] the rocks. And those artist have made Buddha also with mustache and with shoes and a rendition of their hair like Greeks, you see, round, round, round. And nose straight from the forehead, you see, like Greeks have. Buddha was a Mongolian.

So, you see, he had a different type of a nose, but they made him into a Greek fellow.

So that's how a report started on a thread. But this thing one can only achieve the subtlety to reach the subtler side of life through maturity. And that maturity is to be achieved and attained through collectivity.

For example, Śhrī Kṛiṣhṇa here, he's sixteen petals. He's called as [Purnankalar]. When Chandrama the moon is complete in the sixteenth phase is called as [Poorna], complete. Śhrī Kṛiṣhṇa, is complete, is complete maturity of the incarnations of Śhrī Viṣhṇu, is Śhrī Kṛiṣhṇa. And the Viśhuddhi Chakra when it is complete, your nose, eyes, your teeth your tongue, your throat, your ears, everything matures. And this can be achieved through collectivity because Kṛiṣhṇa stands for collectivity. If you don't have a collective temperament you'll have funny faces and you may have to go to the dentist. You might have very bad eyes, you might have eye troubles, you may have throat troubles as I have because you people have not got a good Viśhuddhi. I have to get it because you are all inside here. If you are not collective you cannot know whether you are pure or not. In collective only you will know yourself.

So one has to learn to be collective in an ashram. You don't have to sacrifice anything in Sahaja Yoga but you have to become joyous with your brothers and sisters in

purity and then the subtle sense of beauty Sahaja Yoga will come into you. Otherwise you always go on complaining about some ugly mess which doesn't exist because your eyes are upside down, I think.

So as these flowers understand the importance of being in the ashram, you also should understand. They can feel the purity of the place. You should also. Why not exploit it? Have a permanent picnic. That's all. It is going to be very enjoyable and I think, I hope, I bless you that you develop beautiful ashrams in Switzerland. And may you mature and become beautiful people and move as one personality, deep, dignified, joyous and then you will say, “See, Sahaja Yoga will work out." The example is Rome. That way Italian are very collective by temperament, but they had an attack from other people who went and stayed there. Now, thank God, they have all disappeared and it's very collective, they are living very happily and as soon as it has happened the whole atmosphere is changed and the government is with us. Even the Vatican itself sent car for Me at the airport and they arranged My program in the television. And the lady at the television said, “My daughter is not baptized and they will drive me out of the job and they don't know. And I am happy you have come now to correct them." You see, there is a competition now between the Socialist government and the Vatican, both trying to please Me to get the majority and they all remarked that, “Your disciples are all scholars and wonderful people and they are very much united and never talk ill of each other and they are very pure." This is something unique. You

cannot find such disciples anywhere. Once that happens in Switzerland then we can get the Swiss banks. All right.

So may God bless. Thank you very much.

So tonight will be all at Neuchatel. Then we'll see. I've been there once. Just I saw the place.

Sahaja Yogi: Shri Mataji, It is one hour's drive. Is that too much for you?

Shri Mataji: No, no, no. It's all right. One hour is nothing. In America if you go, everything is two hours' drive minimum and you are all the way on the freeway, you know? Freeway, half of your life is spent on the freeway in America.

Sahaja Yogi: Shri Mataji, just one thing we would like to show you before You go. We have done a little thing. The Sahaja Yoginis here would like to present something they did themselves.

Sahaja Yogini: You once, last year you mentioned something, Shri Mataji, like painting porcelain has been something typical for Switzerland.

So the collectivity has to present you some painting or some paintings painted by the Sahaja Yogis.

Shri Mataji: Present Me for what? I would like to see, but why present?

Sahaja Yogini: It is because you came to Switzerland, Shri Mataji.

Shri Mataji: No, no, no.

Sahaja Yogi: They did it. It was absolutely, we have to say that it was extremely cheap because we only, they did it themselves.

Shri Mataji: But such labor. The peonies are beautiful, aren't they? The peonies are. What's this, other flowers are beautiful.

Sahaja Yogini: It's a style from old new style, Shri Mataji.

Shri Mataji: It's old new style. Good idea. Beautiful, but peony is a very traditional style, I must say.

It's beautiful. Oh, wow, that's too much. I mean, there is no occasion. How beautiful it is, so beautiful.

You see, it's so beautiful that I don't know if I can use that.

Sahaja Yogini: Oh no, it's all done by the Sahaja Yoginis.

Shri Mataji: It's too much, *[UNCLEAR]* it's too much. Such a beautiful thing. It's a real beauty, I tell you. They will ask Me from where did you get it and then I will tell them that Sahaja Yogis have made.

So they will say you are also making money. It's beautiful. See, this is so beautiful. It's beautiful, it's bone China and the shape is so beautiful. Is it a typical Swiss shape?

Sahaja Yogi: I don't know, Shri Mataji.

Sahaja Yogini: It is German, Shri Mataji. The porcelain is German.

Shri Mataji: German. All right, that's a good thing, German's having flowers.

Sahaja Yogi: It is collective.

Shri Mataji: All right. Now you have made it I have to say yes, but I think it is too much. How many pots you have put there?

Sahaja Yogi: Seven, I think.

Shri Mataji: Really? Oh, that's very sweet of you. Thank you ever so much. Thank you very much.

What is this now? This is what?

Sahaja Yogi: We'd like to open them to tear up...

Sahaja Yogini: Some more porcelain, Shri Mataji.

Shri Mataji: With that? To match?

Sahaja Yogi: Not exactly.

Shri Mataji: Was it made by you people?

Sahaja Yogi: Can we open it for Shri Mataji?

Sahaja Yogini: Yes, Shri Mataji.

Shri Mataji: Who all have made it? Raise your hands. All of you high, high up. I want to see. High up. One, two, three, four, five, six, seven, eight, nine, good number. Nine Shaktis. I told you Hanumāna has nine Shaktis.

What a beauty! Just look at that, eh? Oh, what a beauty! It is beautiful. Oh, I didn't say you make it for Me.

Sahaja Yogi: Occasion.

Sahaja Yogini: Shri Mataji, we had to show You how Your Saraswatī's blessings work.

Shri Mataji: Oh, may God bless you. Oh, beautiful. Very good. I didn't know you were such a great artist. You must take to paintings. We can start an industry. It is really beautiful, you know. It's very beautiful, very delicate. It's very delicate work. I think by this there will be a revival in the delicate art that you used to produce in this country. Once upon a time I remember My husband bought a frock and a dress, a warm dress for My daughter Kalpana from Switzerland, just when she was one year old, you see.

Beautiful frock and beautifully done. She has got it even now, that frock, beautiful. Oh, so many things.

That is too much, isn't it? It is very beautiful. Is this one of the plates the prisoner of Chillon? Is this the prisoner of Chillon? No, no, no, where the prisoner was kept and they wrote the story, Byron.

Sahaja Yogi: It could be. Maybe. I don't know.

Shri Mataji: Could be. Looks like that. It's beautiful. What has upset you, Danny? What I said about English? Danny: What, Shri Mataji?

Shri Mataji: You are no more English now. Forget it. You should all forget. You are no more English.

You are your forefathers. They are finished now. Why do you take their load up on your heads? They are very different people. Thank you. Same about Philip. Both are very serious. I could make out easily you are English. You shouldn't think like that. You have nothing to do with that. That's all finished, gone, finished. Now the bankers, you see, the bankers are here doing what they want to do. You are not connected with that. Now if your children start taking the load, the load of the bankers who gave money for the war, it's wrong, because you have nothing to do with that and your children will have nothing to do either.

Sahaja Yogi: But you have to fight that but without being connected with this load.

Shri Mataji: Yes, you have to fight. This is what it is. That it is wrong. You are the ones who have opposed it. You are the ones who didn't like it.

So one should never take the load of some wrong people.

Beautiful is the word, beautiful. All right.

Sahaja Yogini: Mother, this is from Bulgaria.

Shri Mataji: What is that?

Sahaja Yogini: This is a little symbol.

Shri Mataji: What is it?

Sahaja Yogi: It is a plate from Bulgaria.

Shri Mataji: Bulgaria?

Sahaja Yogini: Yes.

Shri Mataji: Good. It is beautiful.

Sahaja Yogini: It symbolizes the health.

Shri Mataji: It's interesting, isn't it?

Sahaja Yogini: It is a symbol of health, Shri Mataji.

Shri Mataji: The vase *[UNCLEAR]* very beautiful.

Sahaja Yogini: And there are also flowers [some kind of roses]. They are only from Bulgaria. The little...

Sahaja Yogi: They are only coming from Bulgaria, these kind of flowers.

Shri Mataji: There are flowers to it?

Sahaja Yogini: Yes.

Shri Mataji: And they have to be kept inside the house?

Sahaja Yogini: And you can put in the ground.

Shri Mataji: Outside?

Sahaja Yogini: Yes.

Shri Mataji: Now one thing I must say is that I don't know if they will allow this to be taken to London or not. We'll have to smuggle it. When you come for Guru Pūjā bring it. Then they can do it.

Sahaja Yogi: Yes, that's a good idea, Shri Mataji.

Shri Mataji: You'll have to smuggle it. This also, better to bring it for Guru Pūjā.

Sahaja Yogi: It will be safer.

Shri Mataji: Safer, yes. Now what is that? See that piece that is there, that plate. Very beautiful art. Is it Chinese?

Sahaja Yogini: I think it comes from English, Shri Mataji.

Shri Mataji: English?

Sahaja Yogini: Excuse me, Mother. I think it's from India. Indian stone China. India?

Shri Mataji: No, no, no, India they never made so good. No, that what they never made so good in India.

Sahaja Yogini: Looks like an old Chinese one.

Shri Mataji: Must be English. I am surprised. Since when Indians started making such nice things? No, unfortunately we are no good. I must say, we are good in something we make the blue pottery we are good but this is Indian, is it? Do you think it is Indian?

Sahaja Yogi: Looks like it. Perfect or something.

Shri Mataji: No, but it's the work which is so delicate. Might be Chinese. It is written `Indian', no doubt. This is a remarkable piece. Only thing there are lotuses, I think.

Sahaja Yogi: Possibly Mongolia?

Shri Mataji: No, it's written Indian. Surprising.

So beautiful. It's surprising that it's India, I don't know, I mean why, if you give Me that one I'll enquire to find out where do they make. In India you see, sometimes you don't know. Like once I went to Brussels and the person in the car he told Me that at the Ambassador's place, Indian Ambassador, we were going for lunch, so he said, “You will find beautiful Indian furniture." I said, “What?"

“Yes” and he said, “it is made of ebony." I said, “Made of ebony?" “Yes, from India." So I said, “All right” and I went and I asked this Mister Ambassador, I said, “From where does this furniture comes?" He said, “I don't know. They say it comes from India but I don't know from where it comes." And it was beautifully made in ebony with ivory. I went back to India and tried to find out. They said, the fellow you see the one driver was eighty years of age, the gentleman that took us. He said “Did you see the furniture?" I said, “Yes, it was beautiful." He said, “We all know about it." I said, “But from where does it come?" So he told Me the name of the place. [Bamina] or something like that. I said, “Really? I don't know this place, where it is." He said, “It must be somewhere. You find out." So I went to India. I asked many people. I said, “Have you heard of this place?" They said, “No, we have never heard." And one day a relation of Mine came and I told him. He's from [Manavadar]. He said, “It's very close to [Manavadar]." I said, “Really? I must go. Do they make ebony?" He said, “Yes, yes, they make things there." I went there and I was amazed at the store houses they had of this beautiful black furniture and they said, “We have made the chair for the Queen of England, Victoria and this and that." And so many things that beautiful things made in Ebony and label with ivory and they gave it for no price to Me and one of the boxes, that of that ebony, I have given as a present. Murray has got it. Have you seen the box? I think you must have seen. It is a beautiful ebony box, for no price and that's what it is, surprising, you see. You must find out these place. It

must be somewhere, near *[UNCLEAR]* some place. That country is really quite mysterious.

Sahaja Yogi: Because of the potential.

Shri Mataji: Yes and nobody knows about it. That, you see, tremendous valuable things they have there, so much. And then Shastriji was there; he was the Prime Minister. I went and told him. He was shocked. I said, “Now you do something about it." So Shastriji said, “All right. Call that man and I would like to see him." So this fellow came to see him, Lal Bahadur Shastri. And Shastriji said, “Something should be done about it” and he wrote to the industry department and all that, but the Shastriji died.

So nothing came up. The people are still there and still willing to do a lot of work. It's there, beautiful things. But I tried to show your box to people. They are not interested. You see, they want insipid things.

What to do? Handmade and insipid things. Now why make it with the hand? Make it with machine. Very sad. Americans appreciate, though. I will send it to America and find out. Americans are better, much better people, that way. I don't know how. There's something good about them is this, though they are very childish but they like to have artistic pieces. They like art. They like very decorative places. They like old houses, you see. They don't like modern things.

How are you? What happens? Martha was very bad, I didn't know she was such a Protestant but yesterday I saw that written on her face. And he had not even told Me about her, nothing of the kind.

And just I told her because I know what Protestants are because I was born in that horrible cult. Very mental, sophisticated. You see, Catholics are left-sided. They are left-sided people, Catholics are. They are very emotional and these are mental people and they have made a science out of God.

Where are they catching? But you must clear it out. It's very simple. I have found out one method.

Try it; it helps. Today only I have found it out. If you use My feet, the photograph of My feet and put your attention to it with your hands towards it, it works out very well. Try that. Worth trying. Today it worked out very well with people. I think it will work out with you people. If you can have a nice photograph of the feet, just put there, clean it properly. You may watch it, put your hands on that like this and watch it and see it. Sit in the same light and after that you can put some flowers or something or some kumkum on that, but before that you just watch it and see. Maybe it might help.

Sahaja Yogi: Specially for Āgñyā, Shri Mataji.

Shri Mataji: Specially for Āgñyā. You are looking very miserable [I couldn't know]. How are you? Are you all right now? And [Clintar] are you all right? Are you better? We have to work hard, you see. We have to work very hard to understand that Sahaja Yoga has to spread, but first is collectivity for which is spontaneous, for which you *[UNCLEAR* don't work hard it is less work]. You work hard not to be collective. French have the same problem. French are the worst, worse than anybody else. French are very quarrelsome people, very difficult. Poor Alexander has given up. Now let's see another one has

come in the field. It's Patrick. Already he looks quite flabbergasted. Very quarrelsome people. Quarrel all the time, talk ill, this, that, I don't know but let's see what happens and when the people come in the ashram, they see people like this and they run away. They run away. I am giving them a big lecture this time about collectivity, everything. We are going to have Guru Pūjā also. I hope it works out. I have been to France so many times, so many. I have worked very hard with them.

Something funny about them.

They like to quarrel. They like it. That's the problem with them. Like we had one gentleman was French [Regis] and Marie used to always support him, I said, “Marie, he is very quarrelsome." She said, “Yes, we like to quarrel." I said, “No, you don't like it. Nobody would like it. It's joyless." So when Marie left the program I sent [Regis] to him. He stayed with them. After that Marie said, “Mother, please forgive me. I will never, never support him." So this is the trouble with them. You see, they are non-collective by temperament and they have to really be spontaneous to enjoy each other. But they go on sometimes like that and even if you ask them, “How are you?" they say like this. I say, “When are you going to be like this, all the time like this, like this, because if you quarrel”, they are all the time on quarreling basis, “you can never enjoy each other." The day may come when all the Sahaja Yogis from France will disappear into other countries and you'll be all right. I don't know what to say. I hope and pray this time when we go there we will find the French united together. Only they need Napoleon to unite them, I think.

So this is what it is. That's one of the worries I have about the French. I hope you share My worries and pray for their unity, their complete unity and collectivity.

Sahaja Yogi: One thing, Shri Mataji, that the link between them and us is very much there. The link is very much there because of the language, because of the French language which is in itself very, very exclusive.

Shri Mataji: No, that's not the thing. I think you are wrong. The link that they have is drinking.

Unless and until they drink they can't talk to each other. That's it. The French must drink to talk to each other. Otherwise they cannot be sweet. They start with sweet talks after drinks and then they come to fists. That's what it is. Like this. This link or whatever you may say doesn't work out. And we are going to have an inauguration now of the French book, Advent and all of you are going to be there for Guru Pūjā, I am sure and that is on Sunday morning. We are going to have 10 o'clock this program.

Doctor Narend Singh is going to inaugurate. His wife is also coming and all of us should be there and I hope the French will present themselves as one united beautiful people and will bring good name to Me.

Sahaja Yogi: Shri Mataji, In this sense Patrick has phoned and he asked you when Doctor Singh would come because he does not know yet the time.

Shri Mataji: You should let him talk to Doctor Singh himself. He doesn't have his phone number?

Sahaja Yogi: I don't know, because he just told me.

Shri Mataji: No, no I will tell him the phone number from My husband. He must be having his phone number. I will

tell him. Tell him to telephone to Me in England and I will tell him. Oh yes, but you must do it fast, you see. Gregoire knows his phone number, Doctor Narend Singh.

So you should ask him about the details and everything. All things can be done properly and his ticket must be booked, his wife's ticket must be booked, both of them are coming and their return and their stay. Gregoire knows all about it. You tell Gregoire. He was going to go to Paris himself.

Sahaja Yogi: Yes, Patrick phoned to Gregoire and Gregoire didn't know the details of the coming of Doctor Singh.

Shri Mataji: No, no, you see, you have to decide with him, not Me.

Sahaja Yogi: Oh yes, yes.

Shri Mataji: I will tell Patrick to contact Doctor Narend Singh and ask him for his details when is he coming, what is happening and you have somebody there. You can telephone to him. Find out his number and if you don't have you can ask Mr. Srivastava in the office. Gregoire can ask him or Patrick can ask him and then tell him to find out.

Sahaja Yogi: And in France would you like to stay in Paris or Bordeaux where Patrick is having his house? He is asking this question, too.

Shri Mataji: I don't mind. Anywhere, as long as, I don't know if Sir C.P.'s coming, then I don't know what his position would be, but his house is always available. The second alternative is if C.P. would like to stay in a hotel or something. I don't know.

Sahaja Yogi: Maybe Paris, or...

Shri Mataji: If he comes. If he comes *[UNCLEAR]*.

So let's see what happens. The hall is good, that hall is good and it's sensible, respectable? I've told Gregoire to go and see [Dianne] who's there, who is now there till October. Now can I take leave?

Sahaja Yogi: Yes.

Shri Mataji: Who has given Me this?

Sahaja Yogini: I did, Shri Mataji.

Shri Mataji: Thank you very much. What's that? It's French, is it?

Sahaja Yogini: Chinese, Shri Mataji, from China.

Shri Mataji: From China, is it? French are good at that, at making beautiful scents, you know, which I use. China, what is it from China? Let's see. Oh, look at that. Isn't she nice? So beautiful. That's the lotus to support her. Just see the way she is sitting, it's beautiful. In meditation, very beautiful piece.

Where did you get it?

Sahaja Yogi: It's a shop not far from here, Śhrī Mother and they have very beautiful Chinese export.

Shri Mataji: It's a real beauty, I tell you. Look at that, the details that are worked out and see the Kuṇḍalinī coming up there. A real beauty. Do you see the Kuṇḍalinī? What a pose, eh? It's beautiful.

Thank you very much. May God bless you. Thank you. Thank you.

So beautifully done.

***Contents: 1985-06-13*, Public Program, Day 2, All Great Incarnations Are Just One, Salle Centrale, Geneva, Switzerland**

I bow to all the seekers of Truth.

We are here to know about the truth. First through our mental understanding and then through our experience, to prove everything that you have heard so far. But the minds are very conditioned. Like in India, when you talk about Christ to Hindus, say that Christ is based and placed in the Āgñyā Chakra, they think that I'm trying to spread Christianity, because I was born in a Christian family. But when people talk about the deities on the Chakras, which is a fact, people in the West start thinking they are talking about Hindu philosophy. But one must know that are all related to each other. Christ Himself has said in the Bible that: “Those who are not against us are with us." Who are those? Actually the most unfortunate thing is that Christ was not allowed to speak more than three and a half years.

I've been coming to Switzerland for four years and I have been telling *[UNCLEAR]* before talking about the deities. Because I know the conditioning of the Western mind. They will never try to understand that there is something beyond what they know from the missionaries. It is a very difficult situation but I think the Sahaja Yogis feel the emergency. They feel that it is now necessary to start talking about the truth plainly to everyone. If they do not want to come in, all right. But at least we'll not be blamed that we didn't tell the truth.

There are some Christian people who came to Sahaja Yoga and they refused to give up alcoholism and

smoking. But the reason they gave was very funny. They said that: “Christ has not said you `should not smoke,' `you should not drink.' " I said: “But did He say that you must become alcoholic and you should smoke? Did He say that: `You must do it!' Did He say that?" In that short time of three and a half years with all mad people around, what could He say? Whatever it was possible He said and they crucified Him.

And in Australia we had a program in a Jew hall, it was owned by Jews and I talked about Christ and they were very angry that I talked about Christ. But they were told that: “Today, Mother is going to talk about Moses and Abraham." But they said: “Why did She talk about Christ? She has spoilt our temple." I tell you all of them must be laughing the way we fight for them. They were like beautiful flowers on a living tree of life. You can see the tree of life where they came and established themselves within ourselves.

They are completely synchronized in one personality. They have no problem. They don't quarrel among themselves. It is we who have plucked those flowers and say: “This is mine, this is mine, this is mine” and are fighting. The fanaticism is expressed these days in the worse possible way. In the beginning, Christians were very fanatic. When they came to India, they came with one pistol in their hand, or gun in their hand and a Bible in the other.

And one could never imagine that it was Christ who was described as Mahāviṣhṇu in the ancient books of 14,000 years back written, because He was shown to be a very mild personality. And they combined the religion with the

ruling people who were very, very cruel. As if Christ was like a Roman ruler. And they would really take advantage of people and do all kinds of tricks, to make them Christians. When I was born in a Christian religion, I knew that I have to be born in the most fanatic people. Because others are very gross. You can see the Muslims, you can see the Jews, you can see the Sikhs, you can see the Hindus, you can see them as gross fanatics. But in modern times, Christians have become very subtle fanatics, very subtle, very sophisticated. It's not easy to find out *[UNCLEAR* the/a] false with them. In the name of doing social work, doing good to others, they are using Christianity. Christ never did social work. He was the source of compassion. He never went and built hospitals, did He? This is human work. And it is so sophisticated that people get confused.

It's a big problem this conversion business also. They converted people in India by putting a loaf, bread of loaf in the well saying that: “We put some meat of the cow." And the whole village became Christians because Hindus are, also, another type of fanatics. They believe in driving out as many as possible so they said: “Now you have taken the water which was filled with cow's meat, so you are finished now. You can't have here, you can't be Hindus." They drank the water where the cow's meat has been put, so they are no more Hindus.

So they were thrown out.

This is the conditioning, which we have to speak about God. There are people who just don't believe in God, they don't want to know about God, like Russians and there are people who believe in God, are all mixed up.

I went to Russia, I've been there twice or trice, trice. And I told them I want to go and see some church.

So they took Me to a church where it was the Greek Orthodox church. We were VIP so the priest, the chief priest came in and he invited just for a lunch and he said that: “These are our fasting days.

So we cannot eat meat, but we can eat vegetable." I said: “Very well." But he said: “We can drink, drinking is all right." And the chief priest drank so much, so much that he forgot that he has to see us off. And he was saying: “When I don't eat meat, I at least take some nice drinks, you see." Vodka and all that, very strong things. And My husband and Me, we don't drink at all, so the officers who were with us never drank. Because it says the protocol. They could not drink. The VIP are not drinking, how can they drink, you see? And when we came out, you see, all these officers started laughing aloud, you see, they couldn't help it. And I was very embarrassed because I thought he is a man of God, he should behave himself better.

So the Russians told us: “That's why we don't believe in God. This fellow believes in God, preaches about God, look at him how stupid he is!" Then they told us a story, which is one should understand how things work out. They said some tsar and tsarina told that they must have some religion for Russia.

So they sent for Christians. The Catholics came out.

So the Catholic said that: “You can drink as much as you like, but you cannot marry many times. You can have keeps but you cannot marry" so tsar said: “This won't suit us." So then they called the Muslim. The Muslim said:

“You can marry four, five times, but you cannot drink." Then they said: “This won't suit us either." But the so-called Orthodox religion said: “No, no, you can marry as many as you like, you can drink as much as you want, do what you like.

The only thing is you have to give us sufficient money to run our organization. Then you are certified to go to Heaven." So they were very happy that they should take to this Orthodox religion. And that's how they have this Orthodox religion there, but they all make fun of that.

Now the time has come to tell you that all these great Prophets and all these great Incarnations, are all on this Earth, came on this Earth with a particular purpose, with a singular purpose to establish within us different dimensions of our awareness. They were like the leaders of our evolutionary process in different periods. Like Mohamed Sāb came, when Mohamed Sāb came, they were not smoking, they did not know what smoking was.

So He said: “All right, don't drink” but He didn't say: `Don't smoke,' because they were not smoking. But when they started smoking He had to come back again as Nanaka, to say that: “Don't smoke." So now the people who take drugs say that: “Nanaka never said `Don't take drugs.' " This is the trouble with the human mind: they want to find out loopholes by which they can justify their adherence to these prophets, as well as their existence as people who are doing wrong to themselves. But Truth cannot compromise. Truth is what it is. When you become the Spirit, then you will be surprised that you become so powerful yourself that you don't have to read any book; you don't have to understand anything.

Automatically you give up things, which you are not supposed to take. In the light of the Spirit you understand immediately what is good for you.

All kind of mental processes, which have made us stupid, drop. For example, a person who is not realised does not know who is right person, who's the wrong person. If he's a futuristic man, he will say: “All right. I have to buy this house. But maybe, it may not be available, maybe available, maybe this problem, that problem." He will think about the problems first, waste all his energy before is facing the things, situation. All the alternatives he'll give a problem. As a result of that mental activity you really create problems. Because whatever is in the mind, takes the form. This hall was in somebody's mind, then it took a form. But after Realisation you decide: “All right. I have to do this, because it is inspiration." You just do it. And once you do it, if there's a problem, all right, he tries to surmount it. It is the intelligence of the Divine that works through such a personality. Like a tip of the root is a small little cell which penetrates in the earth and [seize] a stone, an obstruction. It goes around that stone and ties it up and uses it for later support. That little cell has got the pure intelligence of the Divine. That is how a spiritual being faces any problem that comes to him and makes advantage out of this disadvantage. But he is not involved.

So, if it does not work about, he says: “All right. Let's take the other course because, maybe, it's not all right." So any obstruction comes to him, any obstruction comes to him, becomes kind of a understanding. And that is the attitude comes spontaneously. Then, on the other side of

the physical level, as I told you, one gets above comfort. The Spirit doesn't seek comfort because it is above all bodily comforts. If you have to live in a palace, all right, if you don't have to live in a palace, all right, you can live in a jungle. It's all right. Nothing dominates. You become so free.

Thirdly, when it comes to the emotional side, a spiritual being sees other people as relations in spirituality.

Like you say: “We are all brothers and sisters” but we are not when it comes to selfishness. Before Realisation, you are not brothers and sisters at all. There's only three types of relationships: lust, greed or emotional. Like a husband and wife. They marry. After, see, living together for so many years, then they marry and after marriage, secondly they are there for a divorce. Because you find out that they hate each other. I mean, sometimes it is shocking, when they describe the husband or a wife, you think you are living with some Satanic people, or what. They think themselves are really perfect and the other person is absolutely Satanic. And so the marriages fail. In Russia, you'll be surprised, there's a big area, kept like this, the bride and bridegroom have to first walk all the way, not in the church, before entering the church, in a big area like that. And I asked them: “Why do you have to make them walk, because, after all, they are wearing such nice dresses and all that." You see, whether it is raining or snowing, they have to walk.

So they told us: “It is more practical that if they decide not to marry till the church comes in, it is better they go away." Because they said: “Half of the time we are

marrying them and half of the time we are divorcing." It's all our energy is wasted in this kind of a nonsense.

Now you are attached to your children and children are not yours. Now, there's also tremendous hatred for children among parents. Now they have to weigh within this and that relationship, if the husband is important, if the child is important and the child suffers. I was shocked, really shocked when I came to London to discover that people make the child sleep in another room and the dog sleeps with them. And they said: “This is our culture." I said: “What is this culture?" and so many children die without the knowledge of the parents. You'll be surprised that in England two children are killed every week by their parents, two children are killed. That's what I learned. But then somebody told Me that it's not England, it's only London. While in our country, in India, people will sell their nation for their children and this is another absurd stuff.

So there are two extremes of this emotional relationships. But when you are a spiritual being, you are not attached to anyone. It's like the sap in the tree, rises, goes to all the leaves, goes to all the branches, all the flowers and goes back. It's not attached. It does not get lost into any flower. Otherwise the flower will die ultimately and the tree will die.

So all these kinds of attachment that one has with another person is mythical. There is no pure relationship. In the West also I have seen another very dangerous thing that happens. In India, if you invite somebody in the house, maybe he may run away with your things,

something maybe. But in the West, if you invite somebody, he may run away with your wife.

So, I mean it is very dangerous. And there is no law to protect you. This is what it is, that when our ideas about devotions are not clear-cut, when we are mythical about it. It only creates problems. Never gives you joy.

Now the kind of spiritual being we know of these Gurus, the fake Gurus and all that, you must know that it is not at all possible for a spiritual being to be like that. If he is a real Guru he will increase, enhance your freedom. He'll make you powerful. He will not try to show off his powers, but he'll make you powerful. He would not care if you are a governor, or if you are a laborer. If you are a spiritually highly evolved personality, he'll respect you. Spiritually you can evolve so much that even your glance can cure a person. Your compassion could be so strong that even just an attention on a person can cure. You can cure, you can release. And such a person will council you, without being afraid of you, of pleasing you.

He will not pamper your ego. Like in England I was surprised, now they want to have pubs inside the churches.

So I said: “Why?" “Because they want to make it interesting." If the people have no interest in such a person, he doesn't care. He is not going to compromise. Because he lives much higher than the rest. His compassion pulls out people from their troubles and miseries, but he doesn't jump into that.

He's responsible to God and not to human beings. He's doing God's work and appointed by God, by the Divine and he is not working for people to please them.

He is not a politician to tell lies and get wars, to give false assurances. And such a person is not afraid of anyone. In 1972 I went to America and openly, on the stage I told them the names of the horrible Gurus that are going to come and that are there. In 1970 double the hall of this, or maybe triple the hall, before Indians, thousands were there and I told them that: “These are horrible people born again and these are going to bring all the shame to God and they are Satanic." I told them about all these cults and these branches of religion which have made people fanatics. Openly I criticised all of them. Throughout in all My lectures I have been criticising them. But nobody so far has been able to prosecute Me or to do anything to Me bodily. Only the other day, when we had in your Geneva a program, Calvinistic Church, some people came to disturb us and one lady brought Bible to hit Me. Instead of getting afraid of her I've started laughing so much that she couldn't understand what was happening [on the other day]. They are very weak people, they are very weak. They have weaknesses in them.

Such a person has to be very decent and decorous and very dignified. He doesn't move the way the fashions move, the way the masses move. He is an individual of a character. But he is not cynical. He has to be one of the others. Like in America I started taking Coca-Cola so that they were quite surprised that: “How can Mātājī take Coca-Cola?" I said: “If you take, I will also take. What's the harm? Let Me see." But not the... not the whisky, not the alcohol. In a very sweet way one can avoid. But the higher side of such a personality is this, that such a

personality does not depend on you for money or for anything what's so ever. It is a completely a free personality, but he *[UNCLEAR]* doesn't have, not have a licensee, a license of doing things. It's extremely Dharmic. It's extremely religious. But it's completely free and it does not in any way you trouble you or hamper your road in spirituality by any chance. Because the only concern it has, such a person has with others, is that: “How to emancipate them?" Spiritual personality is can be only understood once you are a realised Soul. Without Realisation you will not know. Because you haven't got the sensitivity on your central nervous system to know what is real and what is unreal.

And this personality may be living in the turmoil of the world, but inside he's completely peaceful.

Such a personality emits peace and confidence and security. And being very active, extremely active, such a personality is never tired. And so dynamic and knows so much that you are sometimes surprised that these people who have not even learnt how to read and write, how they have got so much of knowledge.

Such people you can find in any strata of life. Say, in our country we have people, a butcher. There was a gentleman called *[UNCLEAR]*, a butcher. He was a great soul. Kabīra who was just a weaver and he was such a great soul. If you read his knowledge you'll be amazed at his knowledge.

So many poets like William Blake, Wordsworth, Milton and also your poets, so many here who were realised Souls. Even in other countries, who were realised Souls, never went to any college, never went to any university

but wrote such great things. If they are born realised, like Mozart, from childhood they are geniuses. Like Michelangelo, you can say, is a great personality. He has shown Christ in a real way, if you see the Sistine Chapel, that is the Judgment he's shown so well, which is happening today. Christ standing like a strong man there and not like bones that they show in the Catholic Church. I feel they are sadists, always talking of cross and putting Christ just like a bone structure, making I really feel like crying when I see these things.

Can they carry that cross, anyone of them? Like Christ, with that skinny body, could He carry that cross? He is the one who died for our sins and our miseries and you want to show Him such a miserable person? And the other side, the shameful side is this that they want to call Him homosexual. This is a new type of crucifixion of Christ. They have no respect for themselves, how can they respect others. How can you judge Christ? You have no powers to judge Him. First become the Spirit then you'll know what He was. But nobody wants to talk about that and they want people to suffer. Why suffer when Christ has suffered for us? Why should we suffer anymore? Only He is to be awaken within us and He sucks in everything. He is so powerful! That's why Christ has said in the second verse of Mathew, [He said] in the second chapter that: “You'll be calling Me `Christ, Christ,' and I will not know you." These are the people. And you don't become one of them. You know Him, you see Him, you will find Him here within yourself awaken, He resides. Be sensible! By saying: `There is no God,' God doesn't disappear. He's very much there. Sahaja Yoga is the only

way you can prove the existence of God and all that is said so far about all these Incarnations.

Because the seventh center is now open, you get your Realisation and you become the Spirit.

It is so eminent that the seventh Chakra was to be opened.

So that you pass from one level to another level. Otherwise, if you tell something: `Don't do,' they will do it again. That's human nature. They'll do it more.

So it is better they have a little light within themselves and they see their own lamp and cure it because they become their own guides.

When the seventh Chakra was opened, it was possible to give en masse Realisation. But that is more in India, not here. Because they know what it is. They are educated that way. For them, to get Selfrealisation is the only aim in life. I'm not talking about the Indians who are westernized or who are here to make money. The other day I went to the footing of Himālayas where they announced that I was coming and they said: “The Goddess will be awakened." Goddess they know as Kuṇḍalinī Devī *[UNCLEAR]*.

About more than 3,000 people gathered from all the villages around, from miles together they walked *[UNCLEAR* down/on], came down for their Kuṇḍalinī to be awakened. As soon as I stepped into that valley, they all got Realisation. No questioning, nothing. I did not even talk to them. I talked for about ten minutes, it was all right. And the wall, there was a wall behind Me, because there was a road going up and the wall was struck by their vibrations so much that I was feeling extreme cool on My

back from them. And around us were all these trees, everything, but not a single leaf was moving. But only where I was sitting, the pandal, it had all these decorations, they were just moving beautifully in a rhythmic way.

Because they know one thing: “No use knowing the whole thing without knowing the Spirit." So we must think about so-called development of ours. Spiritually, where are we? Now, when the speaker talked to you, he has been to India. He has seen in every village I go there are at least seven to eight thousand people. And they get all Realisation and they are changing so fast, in the Maharashtra state.

Now My husband was elected to his post and we had to come to England and that's how I'm before you here today. But once I go back, I know India will be just in few months we can transform. But not in the West. I don't know why. He feels the emergency so much that he wants to tell you everything so fast, but I don't know how far it is going to be successful in the West. All the *[UNCLEAR* thugs/tucks] who came from India know how to mesmerize and under mesmerism they have controlled so many people.

In your Switzerland we have all these *[UNCLEAR* thugs/tucks] coming every time. This Transcendental Meditation had people sent, when they came to Me they were all suffering from epilepsy. The head of their `Flying Academy' in *[UNCLEAR]* Scotland, his wife, his child, all they came to Me, stayed in My house.

I cured them of their epilepsy. Another one comes here who has got 59 Rolls-Royces now. He has got 50,000

people in your country who are supporting him. He had 58 Rolls-Royces and he wrote to England saying that: “If you can give me one more Rolls-Royce, I'll come." So people starved for one year and got him a Rolls-Royce. There is another one, who males everybody nude, makes them dance and takes money.

Now there is drug epidemy [epidemic] coming. Then there are AIDS and cancers, everything is coming down.

Some comes to them and some comes to our abandonment. It is an emergency in the West. It is an emergency. If the older people in this country realise what they are doing now by neglecting their children, they will be shocked. Everybody must know that the time has come and that you all should get your Realisation and see that you establish it. This is the most important role you have to play. In the history of evolution, this is the last phase where you are to be triggered and this is what you have to now do because you are born in this era. There is beauty within you, there is bliss within you, there is peace within you. But you have to get it. It is to be exposed. You must feel it. This is what you are here for.

Don't waste your precious human life. Otherwise the whole intelligence is wasted. With humility you will get it and with working it out, you'll establish. I think you have to play this role.

May God bless you all.

Now, if there are any questions, you may ask Me. For only one or two persons because I think we are in a mood to get our Realisation. Moreover, in this short time you cannot explain everything. But I...

There are thousands and thousands of lectures of Mine which you can listen to, if you like only listening to lectures and know all the knowledge. But that may not give you Realisation. I cannot guarantee that thing. Even by asking question, answering it may not work out. It is a living process which has to act. If it does not act, I can't help. It is like a sprouting of the seed. You cannot argue. It has to happen.

So now, if you have any question, you can ask Me.

Question: Shri Mataji, they ask why your photo, he says that why people are using your photo to get Realisation? Why are they not strong enough to get their Realisation?

Shri Mataji: You are not. What can I do? I wish you were that strong. My photo gives Realisation, curing, everything. What can I do about? That's a fact. I must accept. I'll be very happy if your photo can do that. I will retire. As I am a happily married woman, I got My children, My grandchildren, I don't need anything. If you can do it, I'll be very happy. Can you do it? You haven't seen My some of My photographs which you should see. There is one photograph which, seven scenes, where the light is coming. As you have seen Christ praying, there's a light coming on Him. Like that.

Translator: There is one here.

Shri Mataji: One is here. You can see that. This is in a village. Absolutely in a remote village.

It's only one. There is one photograph in which My hand, the whole sun is shining. Can you do that? There are some photographs which have got lights coming out of My [throat]. There are some photographs where the light is coming from My head, like that, from My toes, there

are flames. This is all in a village where we do not want to manipulate. For what? In Hong Kong... While in Rome on the television I gave Realisation to so many people. But though people in Italy are very different. They are very sensitive and an Italian Mayor of Rome he just saw My photograph and he said: “This is Divine personality. One see it clearly." And he printed My photographs and put them on different places officially. They sent Me a car, they reserved a hotel for Me. Of course I don't use those all. I don't need it. But that's how they looked at Me.

But here in Switzerland when I came, I must tell you, that the custom officers talked Me, I am a diplomatic passport, he didn't stop anyone, he stopped Me, he took My ticket, tried to find out what ticket I got and then he allowed. America's even worse. You're better than Americans.

I mean, you see, Americans are egoistical and childish. Both the things put together.

Some funny mixture. Even their old people behave so stupidly that you don't know where to go. Even old people become punks. Now you are laughing at them but they don't think that way. This is the trouble, you see. You have to face people like that who are clunks. What to do? And I asked one gentleman: “Why do you do this?" So he said: “What's wrong?" I just told him: “But I cannot laugh anymore. That's the only problem. But when you put all these things on your head, you get your eyes spoiled, your brain spoiled, everything is affected." For ascent you need really deep people of special category, of special sensitivity. Such people are humble and are

not egoistical, because ego can make you racist, can make you any nonsensical thing. I mean you can find it everywhere, this ego. But you have to leave it to Christ to correct you. I think of Americans and I just know how to laugh. That's all I enjoy. In America I was laughing all the time. Even 80 year old people go and do shake dance. They are already shaking and they're doing shake dance for *[UNCLEAR]*. How can you give Realisation to [help Me]? Now, but is nice to be on a very pleasant mood. Those who are not in a pleasant mood also are difficult people. There's nothing to be serious. It's all a play. And they said that, in America, if... My most of My photographs, they smile. They said: “You should not be smiling, you should be very serious, you see." I should be like Christ, to see, bones.

So that's what it is. You see, the people demand an image, you see, it's built up.

And that image you must be. Otherwise they don't want to come to you. Because they have no proper image in the head. They don't know is what a Divine personality is. Indians recognize Me just like this.

Even the president of India could not stand before Me. Make Me sit first of all. He has that much sense.

They know Me.

So, let us now have our Realisation. And I hope something goes in the head of people, that they establish themselves. Please, put your left hand towards Me like this. Those who do not want to do it, please, go away. Please, put your left hand towards Me. The left hand is symbolically expressing your desire power to know...

Who is sitting behind Me? Please, they are talking all the time. What are you talking? Was he translating? Were you translating? You want to have Realisation or not? Otherwise you can go. All right? It's all right. They might be translating. It's all right. You see, sometimes you have someone like that. They just get up and disturb everyone. They are very negative people. Because we are all meditating, suddenly some people will get up and walk through ten people sitting down disturbing others.

They have no idea as to what they are doing. Because they are so weak, maybe they are so negative that they cannot stand anything that is spirit, that is good, that is Divine.

So those who don't want to do it should go out. We have to do these things because we are little complicated. That's all. You have to put your left hand towards Me, which is symbolic of your desire to get Realisation. And forget about whatever I've said about Americans or anyone.

So don't feel guilty for anything, please. I didn't mean that.

So just to make it pleasantly placed towards yourself I told these things, but don't feel guilty, for anything whatsoever. Because that is one of the biggest hurdles we have in the West. Before starting you must forgive yourself, respect yourself because you are the temple of God, no doubt. Inside yourself you are all pure Spirit.

So doesn't matter, whatever it may be, maybe you're egoistical, maybe there is conditioning, whatever it is the Spirit will show Itself out. You do not, please, condemn yourself or judge yourself. The manifestation of the Spirit

is imminent and will work out. As I love you, you have to love yourself.

So forgive yourself. Now put the left hand towards Me, with the desire to be one with the Divine. Desire is to be united, one with the Divine.

Now, we have to place our hands on different centers, one by one, on the left hand side. And you have to put both the hands parallel on the Mother Earth. Now the first is on the heart, second is on the upper part of the abdomen, third one is in the lower part of the abdomen, then again on the upper part of the abdomen and then on the heart. Then here, in the corner of your neck and the shoulder, here. Right hand. Now this is very important because this is the center most of you catch because of feeling guilty.

This portion is. And this causes other problems like angina and spondylitis. Spondylitis, angina.

So many diseases. Spondylitis is the… is the…, this bone. They must be knowing spondylitis, it's a common word.

This one is to be done from the front like this, not at the back like that. You'll all can feel a lump, there, see. Just see the lump. Feeling guilty, that's why. No, no. With the right hand. Go to the left side, right hand. Right hand to the left. Now it's better. See, you feel the lump there? Press it a little bit. Better now. Then you have to put your hand here and hand there and then you stretch your hand and put this part, which is the last breaking point here, just on top of this and press it hard. And move it clockwise seven times. Stretch, stretch. This is not on the forehead, but on top of your head. The last one. Stretch your hand. Stretch. All right. I'm sure it will work out.

Now just put your left hand towards Me. You can take out your spectacles, because you have to keep your eyes shut throughout. Please, don't open your eyes. Please, don't open your eyes. Now, please, put your right hand on your heart. Keep your eyes shut. Here now you ask Me a very fundamental question.

You can call Me Shri Mataji or Mother. `Mother, am I the Spirit?' Ask this question three times. With full confidence. Now put your right hand in the upper part of your abdomen on the left hand side and press it. This is the most important center for our sustenance. And it gives you the power to guide yourself.

So you become your own master, your own Guru. This is created by the great Prophets.

So you are also a prophet and you are to become that.

So now here you say: `Mother, am I my own guide? Am I my own Guru? Am I my own master?' Please, say it three times. `Am I the prophet?' Then now, please take your hand down, on the lower part, on the left hand side, lower part of your abdomen. Now press it hard. This is the center of the Divine technique, the Pure Knowledge. Now here I cannot cross your freedom.

So you have to ask that your Kuṇḍalinī should be awakened.

So you have to say: `Mother, please, I want the Pure Knowledge. Give me the Pure Knowledge. Make my pure desire fulfilled.' Say it six times, please.

Contents: 1985-06-14 **Farewell Small Pūjā, Founex, Switzerland**

What's it? Now, who is going to play that? That's great.

Sit down. Sit down.

Ah, the roses are growing in sizes. Do you see that?

Sahaja Yogi: Huge, Mātājī. They are huge.

Shri Mataji: But they are growing in size. Your vibrations I think.

All right.

So now.

I'm sorry we we had to do this hurried-up thing today. And because situations ah... with the situations one has tadjust, that is what is the situation is today. I may not be able to come back for Kṛiṣhṇa Pūjā.

Sahaja Yogi: The Navarātri.

Shri Mataji: But... Navarātri, sorry, Navarātri, may not be, may be, I can't say. But whatever it is.

We should have a little Pūjā. That's what was the desire.

So, we'll do it now; only, you, you have not much time. But you can say the mantras and somebody can just wash My Feet and then My hands.

You see it takes about five minutes to wash the Feet.

Sahaja Yogi: Should we say Your hundred and eight names? There's a translation in English.

Shri Mataji: That we will.

Sahaja Yogi: It is.

So it's not...

Shri Mataji: All right.

If you think so, but I think better is to say mantras, it's better, the mantras of the Chakras, you see.

It is better to say because that also is very important, to say the mantras of the Chakras.

Sahaja Yogi: From the beginning?

Shri Mataji:... from the end, yes.

So you say one and then repeat, from one to another.

Now, it started. We can start with Śhrī Gaṇeśha.

Sahaja Yogi: Gaṇeśha, Śhrī Gaṇeśha.

Shri Mataji: Three times.

Sahaja Yogi: Śhrī Gaṇeśha, three times?

Shri Mataji: Yes, yes. Just start pouring the water.

Sahaja Yogis: Om Twameva sākṣhāt Śhrī Gaṇeśha sākṣhāt Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji: Is it all right? Sahaja Yogis: Om Twameva sākṣhāt Śhrī Gaṇeśha sākṣhāt Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī namo namaḥ. Om Twameva sākṣhāt Śhrī Gaṇeśha sākṣhāt Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji: Now Ādi Kuṇḍalinī. Ādi Kuṇḍalinī. Three times.

Sahaja Yogis: Om Twameva sākṣhāt Śhrī Ādi Kuṇḍalinī sākṣhāt Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī namo namaḥ.

Om Twameva sākṣhāt Śhrī Ādi Kuṇḍalinī sākṣhāt Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī namo namaḥ.

Om Twameva sākṣhāt Śhrī Ādi Kuṇḍalinī sākṣhāt Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji: Now Brahmadeva Saraswatī, once.

Sahaja Yogi: Brahmadeva Saraswatī, une fois.

Sahaja Yogis: Om Twameva sākṣhāt Śhrī Brahmadeva Saraswatī sākṣhāt Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji: Now, Guru, Ādi Guru.

Sahaja Yogi: Ādi Guru.

Sahaja Yogis: Om Twameva sākṣhāt Śhrī Ādi Guru sākṣhāt Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji: Now Lakṣhmī Viṣhṇu.

Sahaja Yogi: Lakṣhmī Viṣhṇu. Une fois. Once.

Sahaja Yogis: Om Twameva sākṣhāt Śhrī Lakṣhmī Viṣhṇu sākṣhāt Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji: Then Jagadambā.

Sahāj Yogi: Śhrī Jagadambā, une fois.

Sahaja Yogis: Om Twameva sākṣhāt Śhrī Jagadambā sākṣhāt Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji: Hm. Now Kṛiṣhṇa, Śhrī Kṛiṣhṇa.

Sahaja Yogi: Śhrī Kṛiṣhṇa, une fois.

Sahaja Yogis: Om Twameva sākṣhāt Śhrī Kṛiṣhṇa sākṣhāt Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji: Now Śhrī Rāma.

Sahaja Yogi: Śhrī Rāma.

Sahaja Yogis: Om Twameva sākṣhāt Śhrī Rāma sākṣhāt Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji: Now Shiva.

Sahaja Yogi: Śhrī Shiva.

Sahaja Yogis: Om Twameva sākṣhāt Śhrī Shiva sākṣhāt Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji: Now... Jesus.

Sahaja Yogi: Śhrī Jesus.

Sahaja Yogis: Om Twameva sākṣhāt Śhrī Jesus sākṣhāt Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji: Now Virāta.

Sahaja Yogi: Śhrī Virāta, une fois.

Sahaja Yogis: Om Twameva sākṣhāt Śhrī Virāta sākṣhāt Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji: Omkāra.

Sahaja Yogi: Śhrī Omkāra.

Sahaja Yogis: Om Twameva sākṣhāt Śhrī Omkāra sākṣhāt Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji: Now Kalki.

Sahaja Yogis: Om Twameva sākṣhāt Śhrī Kalki sākṣhāt Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji: Now Mātājī Nirmalā Devī.

Sahaja Yogis: Om Twameva sākṣhāt Shri Mataji Nirmalā Devī sākṣhāt Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji: Now say the Sahasrāra's mantras, three. Sahasrāra Swāminī Moksha Pradāyinī Sahaja Yoga Dāyinī.

Sahaja Yogis: Om Twameva sākṣhāt Śhrī Sahasrāra Swāminī Moksha Pradāyinī Mātājī Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji: Sahaja Yoga Dāyinī.

Sahaja Yogis: Om Twameva sākṣhāt Śhrī Sahaja Yoga Dāyinī sākṣhāt Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī namo namaḥ.

Now, after saying all these mantras you have reached up to Sahasrāra and you have also pierced through the Sahasrāra. The most effective mantra you know is `Nirmalā' and that works the best for Sahasrāra.

Now, one thing we must know, if somebody's Sahasrāra is catching, then such a person should be avoided.

It is very easy to find out a person who catches Sahasrāra. We are not here to denounce anyone or to say `no' to anyone, but you'll be amazed, if you come in contact with some of these people, if you are not fully matured, you do catch. And you start changing your temperament, your nature, everything.

Now, for that we must understand anybody who is catching Sahasrāra, must be avoided. There is nothing to feel bad, just tell that person, that `your Sahasrāra is catching and the best thing is that you clear out your Sahasrāra. If your Sahasrāra is catching that means, there is a barrier between you and our Mother and we don't want to know about you.

So for the time being till you clear your Sahasrāra you better not come to the ashram, better not come to the program. Clear out yourself. Let us see if your Sahasrāra it's cleared out.' I did not meet Martha but if you can pass her the thing, that both of them were catching on their Sahasrāra, when they came to the program in India. And they informed Me, that their Sahasrāra is very badly catching. Actually I did not know what they were doing here, what was the problem till her letter came to Me.

But this is the main thing and not to feel bad, because if your Sahasrāra is catching and you come here, then what happens: you cannot improve, because the bhoots won't leave you. And also the people who are here will be affected.

So one thing one should remember, even her daughter-in-law, I must say you must avoid her. Like, I know I shouldn't say this, but her daughter-in-law was very much catching on the Sahasrāra the other day I saw her.

So she has to be careful. You should not tell her in a way that she should feel hurt, in any way, nothing. I mean not that she's bad, she's a good person, all of them are good. But if the Sahasrāra is catching she might be catching for Martha, can be. But she must clear it out by getting out of Martha, because this is one thing we have to remember, that ashram must be kept pure.

Ashram must be kept pure. Then I would say that also Briggite, your son, elder son, has a problem.

You better look after him and be, completely be in charge. See how he behaves, because he has got something from his father, which must be taken out.

So you look after him.

There is, what we have to do, everybody has to improve and improve. Another is Andre. Andre you still you are not all right.

So you have to put your left hand towards the photograph with the light and put your right hand to the Mother Earth. You see, if there are people who do not improve they should give up because we cannot work it out.

So you please put your left hand towards the photograph and right hand on the Mother Earth.

They should all improve. And no use talking to other people because they catch and they get into trouble.

So what's the use of troubling others? The best is that you cure yourself, you should be all right.

There is no hatred, there is no anger, there's nothing. It is just a simple understanding that just now there is an infection within u, we should keep out from others.

In Japan, if you go, even you may be the president of any place, you see, one president of this Akai fellow, he came to see Me. He had a big bandage just like a, I don't know, like Hanumāna, you see, big thing here. I said, “What is this?" I felt very funny. You see, he came to see Me all the way you see, a VIP, this that and here you come with that. He said, “I'm sorry, I've got cold. I don't want to give you."

Sahaja Yogi: Sensitive.

Shri Mataji: Very sensible.

Sahaja Yogi: Sensible.

Shri Mataji: So in a way it is to be understood that we have been catching, we have been doing wrong, in the sense that we are meeting people when we are catching.

So see that your Sahasrāras are kept clear. For that is very simple, you see I've seen miracles happening to people when they know how to surrender entirely. But if there is barrier in the heart, the heart is not clean, you see, then Sahasrāra catches. Because you know, it is Heart Chakra. It is so made that is the Heart Chakra. From the heart you must get to it.

So that put Me in your heart, put Me in your heart. It will work out. But these people who are just on the periphery catch very much from others.

So be careful not to catch. If you catch try to beat yourself with shoes or do something to get yourself all right. And everybody should work it out that way so that you ascend. If your quality improves a lot, then there will be no problem.

Then another I've told here, that there are many old people who come to program.

So I've told Arneau, I've told all of you that let Jaqueline and yeah, our Genevieve and Madeleine and all these people, elderly people should all join together. All join together, you look after them, talk to them. Also elderly men should join together to talk to them, because they like to talk, come round and this thing. They don't trust young people.

So you be careful on that. And it will be very helpful, if you can first let them talk, let them take charge and then gradually come to this. And there will be some very good news coming to you about the ashram, I'm sure.

I bless you. May God bless you.

Try to be in the ashram at least for two-three weeks, so that you learn certain disciplines. And disciplines must be maintained. Do not challenge Arneau for that. You must discipline yourself, there is an emergency and your disciplined life will tell everybody else, that it is going to work [out]. You should not side with your sister, brother or anyone. You must side with the Divine, so that you can cure brother, sister, everyone.

So try to work it out this way, that the whole thing cleanses. Mother is cleaning you all the time. Morning till evening I'm doing nothing but cleansing. But you also should do some cleansing, isn't it? That's very important.

So now I take your leave.

And there's this is vibrated water. You can use it for whatever you like, I will vibrate that with My hand. I won't be able to wash it I think. My hands with that.

And this one here, yes, this one you put it here. Just put it.

No, no, you put all that in here.

Sahaja Yogi: In the, in the big one? Yes.

No, no, no, no. This, all this.

Sahaja Yogi: Shri Mataji, if we just...

Shri Mataji: This water can be removed.

Sahaja Yogi: Shri Mataji can we just put a garland on You? Just...

Shri Mataji: Yes, yes, while going I'll take it.

Can you bring some pot like this? Something to wash My hands.

Now some ladies should open the sarī and give it to Me. This sarī has put a bondage on Me.

Some seven ladies. Married ladies.

You give a sarī to them and you take a fruit in that.

First let Me wash this you see, that is important. Did you bring a pot? That's too small. That's it...

Just open. Look at this.

This is also, you people are so lucky to get it. You got it so cheap, do you know? We paid eight hundred rupees for this sarī.

Sahaja Yogi: It's tremendous, Shri Mataji. It's just the colour of the sarī You have today.

Shri Mataji: You can't believe it, you can't believe it, you see. You can't get it for less than three thousand.

You are people so lucky, you have no idea how lucky you are. Just imagine. Can you get such a sarī? The other way round. Just show them.

Now put it on Me. Put everything on My hands.

Ghee a little. Little bit ghee. Little. Just a bit. Just a bit. That's all.

Now put all the...

Sahaja Yogi: Curd? All of it?

Shri Mataji: Yes, yes. Now put that.

[In Hindi/Marathi:] What you call? Honey.

[In English:] You have more curd, na?

Sahaja Yogi: Yes, Shri Mataji.

Shri Mataji: Let it have more curd with this. Yes, it's all right. Now you pour it, the other.

Sahaja Yogi: Milk?

Shri Mataji: Milk. The other should be this side. Now water.

See the sarī. This is your luck I tell you. I mean your wedding sarīs you bought, compared to that, look at this. You be careful with mixing up with people.

You shouldn't come. This is not all right. Get somebody else. All right? I'm sorry but it is so. Don't get friendly

with her. You see, it's a fraternity of bhoots. If there is a slightest bhoot in you, it will combine another bhoot. She will go down, you will go down. Try to keep with positive people.

Annie, how are you? You are not all right. What's the matter with you? Why? `Les miserables'? Well, then what? I don't know why it is so. You should improve, you should see your vibrations, work it out. You see so many years you have been with Me. What will people think? Now next time I'm not going to see such faces, all right? Everybody like a flower. What makes you look like that? Work it out, see your vibrations, you know it very well. Work it out.

Marie has improved so much, you see. What about you? You should improve also. You have such a nice husband. Or you are quarreling with him? Are you? All right. It should work out I think. You go on the right side too much, you think too much. You think too much.

So just say `Nirvichara', it's the mantra for you, `Nirvichara'. And for her, Vivian, Vivian, you must say the mantra of Sahasrāra, all right? Om Twameva sākṣhāt Sahasrāra Swāminī. It will work out. Still it is catching little bit, but it will work out. You are much better, no doubt. All right.

Bring it slowly.

You have to put some rice.

No, I think you have to put it this way.

Ha, good.

Sahaja Yogi: The rice, if You want to put it now, Shri Mataji.

Shri Mataji: Ah?

Sahaja Yogi: They went for rice, Shri Mataji.

Shri Mataji: Beg pardon?

Sahaja Yogi: They went for rice. They are coming with the rice.

Shri Mataji: Put the garland now.

But then rice should be fast because I take that, Everybody has improved, you see. Marie Martine, ask her, from where she has improved to what.

There are people, tremendous people you have here, who have improved themselves with full confidence in themselves. Martin has improved so much. Everybody has improved. Even she has improved so.

And Antoinette I'm very happy to see you this way. She's so much confident, she's so sensible now.

Everybody must improve. All right.

I'll try to arrange for your children, if they can be looked after in some place in India, then those who have children can also travel. I'll try. Although I don't promise but I'll try.

Hello, Shakti. May God bless you.

So now, where is the garland? Beautiful. It's very beautiful.

May God bless you.

Now take a photograph. Everything to order. In this short time what to do? You cannot do much, you see, do much justice. That's the problem.

Give her the photograph of Sahasrāra. Another thing I found out, if you can get the photograph of My feet, which are nicely exposed, you put it on the ground, bow

to it and look at it without thinking. That's a very good way of progressing, that's a surrender, all right?

Sahaja Yogi: Complete Pūjā, Shri Mataji.

Shri Mataji: Ha? Fast. You see, you are very speedy people. For India, they take four and a half hours. And Switzerland only ten-fifteen minutes, finished! They are very speedy, you see. Telescopic.

Sahaja Yogi: If You say that, Shri Mataji, to the Indian Sahaja Yogis who will be scold[ed] when You come to India, Shri Mataji.

Shri Mataji: No, no. They know that things can be very much, complete effect is there. That's the main point. Oh, let it be, let it be. Don't you worry.

This is the flower of dathura we call it. Is a, like that, which is used for, little away, so that for Feet can be seen, you see. The Feet must be seen.

That sarī, did you keep or not for the background? I've put it inside, the one he liked.

Sahaja Yogi: Oh, it's in the bag Shri Mataji.

Shri Mataji: I will take it out. You should use it for a background, good idea.

Sahaja Yogi: Shri Mataji, we could, if the photograph is good, we could enlarge it because it is on the green, green colour Your Feet. It's tremendous with the flowers, Shri Mataji. Should be nice.

Shri Mataji: All right, take it one more. Good one. Let it be, need not be there flowers, need not be.

All right, doesn't matter they show, as long as My Feet show.

It's all right. Ask him. Paul, pull this out a little. Good.

If you look at Them there's no swelling, you see? There's no swelling at all. All right. Take it here.

Sahaja Yogi: I don't know if I can, Shri Mataji, pushing them.

Shri Mataji: All right. May God bless you all.

It was very enjoyable, intense and beautiful and I don't know how the time passed. You all enjoyed.

So be kind to everyone, be nice to everyone and don't say harsh words, when you are with other people.

And Mona what about you? Are you all right? You still go up and down.

Sahaja Yogini: Yes, Mother.

Shri Mataji: Now you study yourself. You have to become into Nirvikalpa. You see the boat is leaving. The boat is leaving. You have to come to Nirvikalpa.

What's that?

Sahaja Yogi: From Mite, Shri Mataji, to match with the tea set.

Shri Mataji: Ha?

Sahaja Yogi: From Mite, handmade, to match with the tea set.

Shri Mataji: So you bring it with the tea set, all right? So sweet of you to have given Me that tea set, really.

So sweet, it's so precious. I don't think I'll ever use it. Is too [cozy], too cute to be used, you know. It's too sweet.

So beautiful. I mean what an idea. What an idea.

And the sarī?

Sahaja Yogi: We put in your bag Shri Mataji?

Shri Mataji: All right. And take out that another sarī, all right?

Sahaja Yogi: Very well, Shri Mataji.

Shri Mataji: You feel very sad, isn't it? I'll feel very sad, leaving you all here. But we are going to meet for Guru Pūjā. At least make it for Guru Pūjā. All of you should be there for Guru Pūjā, all right?

Sahaja Yogi: Shri Mataji, could we sing Your Ār.ti while you are leaving? Could we sing Your Ār.ti while You are leaving?

Shri Mataji: All right, sing.

All Sahaja Yogis and Yoginis: Om Twameva sākṣhāt Śhrī Mahālakṣhmī, Mahāsaraswatī, Mahākālī, Trigunātmika Kuṇḍalinī sākṣhāt Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī namo namaḥ.

Om Twameva sākṣhāt Śhrī Kalki sākṣhāt Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī namo namaḥ.

Om Twameva sākṣhāt Śhrī Kalki sākṣhāt Śhrī Sahasrāra Swāminī Moksha Pradāyinī Mātājī Śhrī Nirmalā Devī namo namaḥ.

Śhrī Nirmalā Devī namo namaḥ.

Śhrī Nirmalā Devī namo namaḥ.

Śhrī Nirmalā Devī namo namaḥ.

Shri Mataji: May God bless you.

Sahaja Yogi: Shri Mataji, we all the Sahaja Yogis here, we pray to You and we promise You, that we will be one, just one flower, so that when You can see us, You will see only one flower, one colour, one perfume and one flower offered at Your Divine Lotus Feet. And we pray Shri Mataji

in our heart, that Your Divine Lotus Feet will dwell forever in our beings. Amen. Jay Shri Mataji. Jay Shri Mataji.

I want to thank you all very much for the gifts, for your gift and others, all those who have given Me gifts thank you very much for all that. May God bless you.

Now enjoy yourself. Hope to see you all very soon. I'm going with a heavy heart, but I hope at Guru Pūjā it will be all cleared out.

May God bless you.

Thank you very much.

Contents: 1985-06-25 **Conversation with a Sahaja Yogi, Room, Madrid, Spain**

Javier [Valderamma], I'm having a very strong discussion with Jesus Christ, who refuses to open the Āgñyā Chakra of the Spanish people in the program of tomorrow. He is angry with them because in His name they exterminated over six million Indians in America.

[Debate continued.]

Contents: 1985-06-26**, Public Program, Day 1, Colegio Mayor Chaminade, Madrid, Spain**

[Once at the venue, just before the, Public Program:] Javier, do not worry, last time I came to terms with Jesus. He agreed to open the Āgñyā Chakra today provided I publicly denounce all the atrocities they have done in His name.

I bow to all the seekers of Truth. When we say we are seeking the Truth, we have to know that it is not a mental projection that we are seeking. Nor it is the

emotional projection. But the Truth exists beyond emotional and mental projections.....

Contents: 1985-06-27 **Pūjā, Madrid, Spain**

Just rub on My Feet. Rub with both the hands. Rub your hands; rub your hands. Now, see yourself. Now see your vibrations, now see. Got it? All right! Now, let's have the third, second, three persons. May God bless you!

Sahaja Yogi: The restaurant belongs to this lady.

Shri Mataji: Yes, yes, I know. She came to Me, she was weeping.

Rub it now; rub it; rub it. See, just rub your hands, all right? Rub your hands. Rub it. Hard. Both the hands. Done. They are all right. They have got it. Now see. All right? Good. May God bless you! You did wash? You did wash, ah? All right. Those who are..., he here, he and you come along. Who else?

Sahaja Yogi: He already washed Your feet before.

Shri Mataji: Doesn't matter, once more. Rub it, rub it, just rub it. Rub your hands that's all. All right. Rub, rub your hands. Rub your hands, rub your hands now. Rub your hands, not the feet. Rub it hard. Hard, hard. I don't feel bad. I don't feel anything if you rub Me hard. Now rub your hands. See now. All right? Here! Rub it hard, hard. He's married or not? He's married? Ah! Rub hard. Rub it hard, here. You are all right. You got it. You are all right? Are you all right? Good. May God bless you! Rub it hard. Is better now, see. Now see. Ha! Better? Good. Who else is left? Come along, those who have not yet got it.

Jasraj is he? Jasraj singing? Are you all right? Take it like that. Good, you are all right. All right now? Better? Rub it.

Rub it more, rub it. Who else is? Call more people. Now, hot water not needed, cold is all right. Good. Now see. Better? Who else? All right? Just rub it hard. Hard, hard You are all right? You are all right? He's all right. Rub it hard. Rub it hard, hard, hard. You are all right. Rub it hard here, you are catching here.

Hard, hard, hard. Ah better! Better now. Better now. See now. See now. Better now? It's better. What about you? Mother come in my Sahasrāra, Mother come in my Sahasrāra! Ah! Better. Now all right? May God bless you! Now who else is left? Come here. Sit down. May God bless you! Now rub! Now let him, let him there and then you can? Two persons can come. Any other person with you? Two is better than three. Two is better than three. Rub it hard Rub it hard, rub, rub hard! Second two. Rub it hard. Rub your hands.

Rub, rub like this. Rub your hands. Ah, nice! Rub it hard, hard.

He's saying: “Oh Mother, Shakti give me dedication at Your Lotus Feet." Now see. Now see your vibrations. All right? Good? May God bless you! Now don't think about it. It's just here on top of your head. He's... as a little hard. You just say: `Mother, are You the Shakti of Shiva?' Just ask the question. Three times. Aah! Who else? Now you and somebody else. Great! All of them are! Who else is with you? Two persons are better. All of you have been? All the rest have been? Rub it. Rub it hard. Bus [enough]. Now see. Done? All of you or there is somebody else left now? Jose you've washed My feet sometimes? He did very well. Both the hands.

What's he saying?

Sahaja Yogi: We're not allowed to lie and say no.

Shri Mataji: These lies are allowed. These are sweet lies.

You felt it, Cool Breeze? She is from? She is from Como.

Sahaja Yogi: She is a Sahaja Yogini from Italy.

Shri Mataji: She's washed My feet?

Sahaja Yogi: Yes. She was there at the beginning.

Shri Mataji: Done, done, here; rub it here a little bit? Nābhī, Viśhuddhi. Ha! Now all right. See.

The cheeks are becoming like nice reddish stuff, you see. Very sweet. May God bless you.

Spill this out! Slowly, slowly take this out. Just slowly. Slowly, both of you should do because it may fall. This water is important because you can use it for your gardens and things, all right? We have to thank Don, because he's the one who came to Spain and who did the? May God bless you! Now if you could just bring all these things you know, here and just you can go on saying the mantra of the names you can't say, twenty-one names you don't have here anything, so say the mantras of the seven Chakras, that's all. And I'll wash My hands in something like that. Warren you can do that. Seven Chakras. You can start it. Just keep it here. I'll tell you one by one; you pour it in My hand Little bit of ghee, little one spoon. Come along, you have to say the mantras of the seven Chakras. All right? All of you should say.

Make it little slower.

Gaṇeśha Gaurī Mātā. This a... what you call, Madhu [honey] You got lot of milk in it? Put more, I think. Put more of that. All of them can come. Dahi [yoghurt]. You

have more dahi? You have more dahi there? Yoghurt? You have more yoghurt? Don't use, don't use this brass for yoghurt. Just pour it direct. Just direct. This is also brass *[UNCLEAR]*. Milk now. That water, you put it in there. We want that pot. We want that pot that she had brought. Can I have little bit to wash My hands, little water? No, no, come along, sit down.

Get seven ladies to put it on.

Sahaja Yogi: Married women?

Shri Mataji: Seven married women.

Sahaja Yogini: Spanish ones, Shri Mataji?

Shri Mataji: You have the Spanish one, isn't it? Or you have... Spanish ladies, from Spain. How many there are?

Sahaja Yogini: Just three, Shri Mataji.

Shri Mataji: It's all right.

So very lucky! Open it. You have to take the photographs now. Get the photographer. Spanish photographer you should that.

Sahaja Yogini: There is a crown for You, a crown there.

Shri Mataji: Ha? It's a crown? Got daisies first time! Let Me have a mirror. They look nice on Me, the daisies, with the white sarī; first time I am in Pūjā in white sarī. Have you noticed that? First time in a white sarī, isn't it surprising? Coming for the program. Just take the photograph now. I think, I think miracles may take place today, with the white sarī, I don't know, may be.

Sahaja Yogi: It's the ninth day of the moon, Shri Mataji.

Shri Mataji: Yes, very nice day. Eighth day is very good, Ashtami, is the best day for the Pūjā. I seldom have a white, except for the Shiva Pūjā.

Take of the Feet also, take it nicely of the Feet. Specially for the Spanish. All right? First time the daisy, first time the white. It's surprising. You take it without the blue sarī then, isn't it, the white looks nice, this combination looks nice. May God bless you! May God bless today all the Spanish Sahaja Yogis. Let Spain take to Sahaja Yoga very fast and transform themselves.

And all those today who have been in the program and yesterday, should all take to Sahaja Yoga seriously and work it out. They must respect their Realisation? and must pay full attention and importance to their lives. May God bless them all with wisdom. May God bless you all.

You see the Kuṇḍalinī. You take out your coat, otherwise I can't see. Can you take out his coat? I can't see your Kuṇḍalinī. Ask him also, take out his coat. I want to see your back. Bend down full; bend down full. May God bless you all! Now the only Chakra which I feel is the right Nābhī, that means you all have little bit of a problem of food.

So look after it. May God bless you! May God bless you! May God bless you! You look after your livers, that's important. Heat, ah... say and the food, I think your food here is very oily, I think. Try to reduce fats, you see. It's very oily food you have.

Sahaja Yogi: There's a gift for you, Mother.

Shri Mataji: What is that? Thank you. What is that? Fan? Aah! I brought two fans when I was coming to Spain, I brought two fans. I knew it will be hot. In India we have fans everywhere. Can you open this for Me? What is that?

Sahaja Yogi: This is the bhajans translated into Spanish.

Shri Mataji: Oh I see! Ah! Good idea.

Sahaja Yogi: The book is made by Sahaja Yogis.

Shri Mataji: This one? Oh beautiful! So this is in Spanish language? I'll have to learn at least Spanish.

Sahaja Yogi: Here are some presents for the Swiss and English.

Shri Mataji: All right.

Sahaja Yogi: Swiss Brothers.

Shri Mataji: For Swiss brothers. Arnaud? Now you have brothers and sisters all over the world. This is for English, English brothers.

Sahaja Yogi: And this is for each of our brothers.

Shri Mataji: Oh, I see! This one is good for The Advent.

So, you have to go on distributing it to all of them, one each. Thank you very much. Now you have friends in, brothers and sisters in America, Spain, France, Switzerland, Italy

... And now we will be going to Greece also, in Germany, in Austria and after this program, as you know, after the Paris program we are going to, first to, what is the country?, yes, to Belgium. But what is the capital there?

Sahaja Yogi: Brussels.

Shri Mataji: Brussels which is the capital of Belgium and then Holland. In Holland we are going where? Den Hāg, or?

Sahaja Yogi: Den Hāg, yes, yes, Shri Mataji.

Shri Mataji: Hāg, all right. We are going to Hāg and there is going to be seminar. You are going to meet all your brothers and sisters for this Guru Pūjā especially. They all are looking forward. Christine also is coming from

America and I think Danny has come from America... and I don't know, maybe one or two might come.

So you will meet lots of people. May God bless you! Next time I will come for more time to Spain.

Sahaja Yogi: Shri Mataji, I just would like to thank all the Spanish Sahaja Yogis the way they welcome us, it remind us very much India and the Indians how they welcome us with warmth and love and affection.

Even if it would have been 1,000 miles more... we would have been very happy to meet them. It was very beautiful.

Shri Mataji: You have to learn from them. One has to learn from this.

Sahaja Yogi: We have been to the seaside Shri Mataji, we got sea here in this country, we have got mountains so to remind them that we are still surrounded by mountains in our country, we have a poster for all the Sahaja Yogis just to see that Shri Mataji is crowned not only by he sea, but by the mountains, too. It's the mountain of Śhrī Ganaraj.

Shri Mataji: Just open it.

Sahaja Yogi: It is a colour photograph they can give to people, from you Shri Mataji.

All of you can have one. This is the one, really remarkable, isn't it? Just My Hand. You might say I was holding a light or something. Very remarkable, it's very remarkable. Slowly, slowly one can expose oneself. Isn't it? And this one is?

Sahaja Yogi: This is one of your pictures, too, Shri Mataji.

Shri Mataji: One of My pictures?

Sahaja Yogi: Yes, for the Spanish Sahaja Yogis. I really look a Spanish. Distribute that. This one at, in Austria.

Somebody gave Me this and they took the photograph. In Paris, in Paris, sorry. You, you gave Me! He gave, he gave it. I've got it at home. May God bless you! So now we can have our food and then tomorrow?

Sahaja Yogi: Prasad perhaps for Shri Mataji.

Shri Mataji: Prasad I have to eat, ya. You see Gods and Goddesses are just, are supposed to just see it, not to eat. Now which one is Spanish in this? Spanish? Really? Looks like Indian. Just like Indian! Spanish cake? What is it called?

Sahaja Yogi: Made with almonds.

Shri Mataji: So what is all the white things? This one I know, Mr. Srivastava likes this. This is very famous, very famous. Hmm! I know. What is it called? What is it called in Spanish language?

Sahaja Yogi: Turron.

Shri Mataji: Curon. Curan, is Curan from Koran? It makes the sound `kur kur,' that's why. Thank you very much.

Contents: 1985-06-29 **Guru Pūjā, Ch^ateau de Chamarande, Paris, France**

[Gavin Brown reads out prayer to Śhrī Gaṇeśha in English at beginning of Pūjā.] I believe you all say these things and you listen to it and you say it from your heart.

Only the one who are united with God can worship Śhrī Gaṇeśha. And Śhrī Gaṇeśh worships your Mother.

First of all, one must understand that there's a combination of a Mother and a Guru. Because Guru is a

very hard task master. He doesn't allow any liberties to be taken and Mother is very kindly. Well, you don't have feelings for the Mother, do you? Is it all a lip service, that you listen, goes into your head and you think you have become the surrendered Sahaja Yogis? Like all Islam, people believe they're surrendered to God, like Christians believe they're surrendered to God. It's just a lip service that you are this, you are that. How do you know what is said is a fact? Have you not seen the Sun in My hands? What more proof you want? Anybody who misleads you is of course is sinful, no doubt, but to fall a trap to such a person! If you had told a child that The Mother is coming, he would have fought, `I'm going!' Would have cried and wept. What about your vibrations? You don't use your vibrations? You have come all the way from Guru Pūjā here, who is your Guru? Whom are you going to worship? Anybody who comes from anywhere becomes suddenly important. How? It was never done before.

First time, I see such a horrible thing. In My living time if you are doing like this, after My death so many Gurus will rise to mislead you, are you going to accept all that? All the Deities refused for Me to do this [Pūjā], They tortured My life, They would not accept to allow you to have the Pūjā, absolutely. Nothing doing! Because They love Me, They respect Me. They have the proper protocols. They don't want to become Gurus Themselves and misbehave in this manner.

Last time when I came I really was very strong with the French. I have told so many times that French is the hell of the universe. And you should fall a trap to something like that! It's very supraconscious, extremely

supraconscious and arrogant. I've never known of such a Guru Pūjā, never! Indians had only one Guru Pūjā and they are praying that they should have at least one more Guru Pūjā. With all these Guru Pūjās if you have achieved this kind of surrendering it's better you don't have any more Guru Pūjās at all. Don't deserve it. You cannot become Gurus, I can see that clearly. Without surrender how will you? All the blessings of the Divine have been showered upon you. And what have you given back? Such ego, that you act to somebody because he has greater egos. It is a very bad example! You have to wash the feet of the Indians and drink that water, maybe then you might realise where you are. You may be very developed and all that. And the Indians who are of your type, all of them have to do that.

Why didn't you see your vibrations? When a blind gets his eyes, he doesn't close his eyes to see things, does he? And what has happened to your leaders also? All of them put together could not say that we'll not have this nonsense at this time? Just coming to the airport, so many people have risen higher in life. What were you doing here? You should have protested. I would like to know how many wanted to go to the airport and asked for it. Raise your hands, honestly, honestly. These are the only people who love Me. May God bless you.

Tomorrow somebody tells you to insult Me, will you do that? You know that if a king arrives from a small little place somewhere, or a Prime Minister from a very small island, from Lakshadweep and Maldives Island, Prime Minister came and the Prime Minister of England had to go and receive him! And if your Guru has come all the

Gurus have to come to receive Me? Or to listen to something nonsensical here? I felt like going back from the airport only, the kind of vibrations I felt. How do you get into this kind of a mind? How you join hands, except for few.

Your quality will be known [by] how much you are surrendered to Me, Christ has said that. And today I say to you that. On all other things Sahaja Yogis will protest. “This was not good, that was not good, this was done” against each other, against everything they protest. “Sahaja Yogi took this much money from us and this should not have happened." They always tell Me, complaints and complaints and complaints and complaints.

And for this kind of a nonsense they have no protest, nothing. You are all ego-oriented people and you like egoistical supraconscious nonsense. That's what it is. You all have come for Guru Pūjā or what have you come for? Be honest.

This I'm talking to you as your Mother and not as your Guru. As a Guru I do what I have to do. I'm talking to you as a Mother. Is this the way to respect Her? I had told you this is the last Guru Pūjā you will be having, last Guru Pūjā you'll be having! perhaps, maybe. It's shocking! You have to respect your Guru, surrender to your Guru. It is said that Guru is the Param-Chaitanya but it is the Param-Chaitanya itself is your Guru.

“Aagatah Param-Chaitanyam, dhanyo aham tav darshan", “When the Param-Chaitanya itself will come on this earth I'll feel Myself so gratified Myself to see the darshan of that, My Guru." In what world are you living?

Where are you? You take it for granted. I know Mother has a right to punish you, very well, even Kṛiṣhṇa could be punished by His Mother, but I'm not interested.

The children who wanted to disrespect Me and insult Me I have nothing to do with them. If they have no love for Me I have nothing to do. Only those who protested and wanted to go to the airport should come forward to do My Pūjā. Honestly.

You should be ashamed of yourselves! You have insulted your Mother who has given you realisation, Who has done so much for you. selflessly I've been working, day in and day out, neglecting My own children, My own family, My grandchildren. For you? Only those people, who wanted to go to the airport and said and did not go, please come forward, please. Come.

He's meeting Me after so many years. When did you come?

Sahaja Yogi: Two months ago.

Shri Mataji: Just imagine, they've come all the way from here and there and nicely you are telling them to listen to some nonsense. They have not come to listen to anybody's nonsense! Come forward, this side.

[Someone asks a question.] Oh yes of course those who could not come because they arrived late. I told you them there's no program in the evening. All the Spanish, how sweet they were. Those that were here and did not come are the ones.

Gupta, when did you come? [Marathi.] Yes you can come up. [Someone speaking.] Those who were here and did not come should understand that you are living in the

Kingdom of God and when the Goddess of that kingdom arrives you have to be there. I'm sorry I have to do that, this [is] the promise I had to give to all the Deities.

Know that you have to evolve more. You have to work hard. You have to meditate. It shows that there is no discipline! I would also forgive Austrians because their leader wanted to go. Austrians should be forgiven because their leader wanted to go. They could come up too.

One man can save and one man can destroy you. Your leader is all right till it comes to Mother's point, but when you reach that point, then you have to protest against your leader. Come along, come and sit here.

All the rest should go at the back. Just go at the back. Please go back. All others go back and sit down.

I had to promise this, I had to promise this to the Deities. They would not accept!, They would not accept! You must know there are Deities and Ganas in everyone sitting here, They came forward before Me, to France. Twenty four hours They are working, you know that very well. You know it is not a story, you know that, They're working for you helping you in every way, solving all your problems. Don't They? Gavin also should not do My Pūjā because he should have said. Gavin should go back. And all the English who came here early just to attend to everything, attend to what a nonsense? Gavin said he did not know there was going to be a lecture otherwise he would have objected, but what about coming to the airport? English know how much I have worked with them.

All the leaders who did not protest should also go back. All should go. Those who have not protested? Guido, you protested? Guido: Yes, Shri Mataji.

Shri Mataji: Italians should be there.

Guido: Italiani possono venire al Pūjā [Italians can be at the Pūjā].

Shri Mataji: Ya! Guido protested. He could not understand what was happening. Where is our Mother? Come this side. All the rest go at the back. What courage is needed for that kind of a thing? Spanish

Sahaja Yogi: Spanish people can come forward?

Shri Mataji: Of course.

Otherwise there is protest for everything. Every day I am receiving letters from people. “This is not good, that is not working out in Australia. It is not working out here, that is not happening." Everybody has a right to criticise everyone! [Somebody announces in French that Spanish can come forward!] French has been stupid in the past and they are stupid even now. That's what they are. Think no end of themselves. Spanish people were once upon a time very aggressive but in Sahaja Yoga they are not like that. You must learn how to respect. You've had no good training, very bad breeding, that's what God is going to say about it. I've done My level best to tell you how to behave. No protocol, any sense of protocol you have! Just like beggars! Today you have to resolve and ask the forgiveness of all the Deities, that you are going to use your vibrations all the time. Resolve it! And that no more such a thing you are going to repeat again. This is the last. Never like this. I am really surprised that English, they have come even in sleet in snow, this, that

and here, what happened, as soon as they came to hell they became hellish. What has happened to the English? They have no personality of their own? Always they followed the French and now go with them to the ditch! Is that the principle now maintained? “French Sahaja Yogi said... French Sahaja Yogi said..." Tomorrow [if a] French Sahaja Yogi says “Go and kill your Mother!" You will kill Her, is it? Because French Sahaja Yogis have said! No individuality, no understanding of anything, stupid! [Marathi.] [Talking to a Sahaja Yogi and Sahaja Yogini. Shri Mataji asks for the name of someone but gets no reply.]

Shri Mataji: Hmm? Don't know? This Yashi has come to Me from her childhood and as children they used to come all the way. Do you know where this Old Delhi is and where the father was working in the university? Whether I came at six o'clock or eight o'clock or ten o'clock or in the night about twelve o'clock the father with all his three daughters used to be there and so much bubbling with joy that Mother has come.

[Hindi.] Many people have not seen Me for months together. Whether you have seen Me or not. As I am angry with you and also I am pleased with some people. Those who have love for Me and as a symbol of that I want to give this ring to Guido.

What surprises Me is the Gurus who leech you! The one who wanted this Rolls-Royce, they starved themselves for one year, bought a Rolls-Royce and went to receive him and such a crowd that people could not get to the airport. That sort of a Guru you need who will take you to

hell! You don't want to go to heaven, you don't want to be the citizen of Gods' realm.

Now whatever mantra you say, please listen! Put it in your heads what you are talking! What you're saying from your lips, listen! Put it in your hearts, what you are saying! Don't be hypocrites! No explanation is needed `I've been to a Guru, I've done this, I've done that.' Nothing of the kind! Even at this stage after so many days if you have not realised that whatever we believe into should be part and parcel of ourselves.

I mean these wretched people like Christians these other people Hindus Muslims they not seen God, they have not got their realisation, nothing, but to them it becomes a faith, they fight for it. And for you people who have seen the reality it is not. What's wrong with Me? People are afraid of a Police, afraid of this. You have entered into the Kingdom of God, you have seen what has happened with people who have tried to trouble Me! Aren't you afraid of that? Don't become frivolous. `What was there to go to the airport after all doesn't matter.' All the Ganas are there with Me, they have all noted down and they are here too.

I'm so consciously taking you *[UNCLEAR]* because you don't see them. Well you'll see them very soon. It's not easy to control them also you must know that. I do not control you neither do I control them.

So now I don't want to be unkind to people who have been desiring to come and see Me, who love Me so much. And I want to forgive you all, all of you, because this was the first mistake.

Nobody should fix My program, without asking Me. Nobody should take such liberties. From next time I will not do anything of the kind. I am telling you very clearly. You fix My program and I'll let you down. Without asking Me you are not to fix Me anywhere. Without taking My permission, written permission. If you ever try to do such tricks with Me I'll put you right! You know I have all the powers to correct you.

Don't take liberties with Me anymore. I'm telling you, I'm warning you. Try to understand you're facing someone who has all the powers. You know that. Know well within yourself! It's not even like Mohammed. Mohammed just talked. He never gave Realisation. He warned you.

None of them, None of them. But after seeing, none of them have photographs as you have seen of Mine.

Have they? What more proof do you want to know what I am? Now behave yourself! I'm warning you.

Mahāmāyā, the other side of it is horrible, be careful! Only for those who are My children I'll come on this Earth. Not for those who are not, I have nothing to do with them. I did try to save you as a prodigal son has to be saved, that's different, that's very different. But don't take liberties with Me, I must tell you and warn you.

I feel like a Mother who is insulted, abused, ill-treated by Her own children. You can take it just others but not from your own children, you cannot, very difficult.

If you don't understand any protocol because you are so naive, you have never known anything, you don't know how to respect, then you better learn it. There's no Śhraddhā because it was never there. You don't know

how to respect anyone. You won't respect yourselves perhaps may not be that *[UNCLEAR]*.

Now today is the day, of a very great event and Guru is the word, as I told you, comes from the word `gravity', the gravity. And the gravity that's what I felt, that I have no gravity to attract you people, or you people have no weight at all in you, that I should gravitate you. Anything that has weight gravitates automatically. It does not gravitate towards itself, but it gravitates. There is also gravity between the matter. But what it has towards the Mother Earth is incomparable. You throw any stone out it comes back! Impossible to fight the gravity! And that gravity is integration of your Śhraddhā, of your dedication and your surrender. Without that gravity you cannot nourish yourself, you cannot grow. Just imagine the roots go towards the gravity and when they are nourished then only the tree rises above. If your roots are not deep, if your roots are so imsy, you cannot go down. Unless and until you go down in that gravity, you cannot come up, you cannot nourish yourself.

Now My talk should not be a waste again, please listen to Me! I'm addressing to you all of you! Remember that. Do not think I am addressing to someone else, it is to you all.

So the only way one can ascend in Sahaja Yoga is through putting the roots down. Allow the roots to grow. Unless and until the roots grow the tree cannot grow. I have seen many Sahaja Yogis who talk big about Sahaja Yoga they can write books, they can write things. The other day I saw someone writing a big pamphlet about Sahaja Yoga, nothing inside the person! That's not the

sign of a Sahaja Yogi. A Sahaja Yogi has to gravitate inside.

How do we do it? In the year 1982 I told you the eight fold ways of doing it and I said I'll tell you later and I was about to tell you but not now, the other eight ways by which you can rise, because you are not yet grounded in Sahaja Yoga, you are not yet grounded. I thought you would be grounded, but you are not. You have to nourish, the other way around, the roots are in the head. By becoming thoughtless, by not making the cells to think, by resting them, by peace within. Is not a show of a peace, or just, some people look very peaceful for a show! You have to work it out here in your head. The grounding it has to go into your awareness. How? Meditation! There is no discipline I am told. [In] Hounslow [ashram in London] I am told, there is no discipline of any kind. I am surprised [that] Hounslow people have no discipline getting up early in the morning and doing meditation. What are you doing? How are you going to grow? How does a tree grow? It does not grow in the daytime, it grows in the morning, early in the morning. You never see that. How these roots are going to grow into the head, into your brain, into that jaḍa [roots in Hindi]? You have to meditate. That's the only way you can do it [grow]. Those who do not meditate will become superficial, they'll not achieve anything, they'll create problems. If they are right-sided they'll become supraconscious they'll become bhoots. If they are left-sided they will become left-sided and will be thrown out. You have seen it in the Sistine Chapel You see Christ throwing them out, one by one. And then you should not

blame Me! Just listening to Me is not sufficient. It must grow, actualisation of the growth, of the thing is needed. Do you follow that? You have read all kinds of nonsensical things before, all kinds of horrid things, I know what you have read. You have had in this horrible French country all kinds of sadists, like Sade [Marquis de Sade], or Sad-e, whatever you call him. And there were many like this who wrote horrible books for you which you have read but they have not read Advent. There are many Sahaja Yogis who have not read Advent. But only reading is not going to help, it must go into your brain! And brain means what? Into your central nervous system.

Brain doesn't mean into the thinking. Into the central nervous system, into the cells of your central nervous system. That light has to come into the cells. You have to grow and grow and grow. There's only [one] way left out for you is to go to the Himālayas and not to any Ashram or any place, but settle down somewhere where you don't eat anything or do anything and take another birth. That's the only way I think.

They can work it out, not difficult. If you have the seeking within your heart and if you have understanding, sense, intelligence to understand that you have achieved something in life, you can do it.

You all can do it. We don't forgive others, we forgive ourselves, this is the worst thing that we do. You all the time try to forgive others, that's the best way to work it out. But no! We try to forgive ourselves all the time and not to forgive others. Everything we do the other way round. We are Sahaja Yogis, we are yogis, saints.

So, you have to be the Guru. I am a Guru Myself. And what is the conveyance of a Guru? What is the animal he keeps? The dog. Do you know what is a dog is? Do you know the qualities of a dog? He loves his master, he'll give his life for his master, he'll not sleep till he sees his master return back. Any time! We had a dog and every time I went out, every time, he would come and sit on the door waiting for Me. And some people tried a very hard thing on him, some vegetarians and he was about to die, we put him in the hospital. When I went there and I sat before him, he just pulled all his body put his head on My feet and died. It's a dog, an animal. When I went away, say out of My house, he would not eat food till I came back. To any other country I went, he would not eat food. For all these days he would not eat his food till I came. He would not disturb Me but would sit outside waiting for Me to get him. That's a disciple! Unless and until you become good disciples, how are you going to become the Gurus? What's the use of My telling you anything about it? You don't have any discipline of your own, how are you going to give discipline to others? You yourself you are tempted into all kinds of things. How can you work? Are you going to make others understand you? What have you got to become the Gurus? What can you give? All the saints themselves have spent their own money all over the world anywhere it is. To spread Sahaja Yoga how much money have you spent of your own? How much money have you spent of your own to spread Sahaja Yoga? They used to starve themselves to get some. I have spent thousands you know that very well. You know it for definite how many thousands I have

spent on you people. Even the Pūjā money that I get, you know each and every money, I use it for buying some silver things for you. It should not be for you, it's for Me, I should say, but I do it.

Every saint used to spend money. Christ had to spend money to spread His Christianity. He never spread Christianity, His own message. Tukārām had to do it. Gñyāneśhwara had to do it. Whatever they had they used that money whatever they had to spread Sahaja Yoga by himself.

The greatest thing I notice is that everyone is so blessed. They have nice houses, nice ashrams, all conveniences, everything is so well done. They are so blessed. God looks after them, all their problems get solved, they want marriages the good marriages are done, everything is done well, everything gets sorted out. Only blessings are there, no duties.

How much money have you spent for Sahaja Yoga first of all should ask that question? How much time have you given for Sahaja Yoga? How many people I have given realisation to? How much righteous and virtuous I have been. What have I done to bring the good name to Sahaja Yoga? What about my personal behaviour how I have lived.

Arnaud has spent lot of money I know, he and his wife. I know about everyone. You have to give time, money, everything. Your job, everything you have to give up. People have given up jobs. I've told you the stories how people have sacrificed for ordinary things like freedom fighting and all that.

So today, as I told you, you have to resolve that, we are going to have the growth within ourselves through our Śhraddhā and through our surrender. Only through meditation you can do it. “We are all going to grow Mother into this." This you have to promise Me as I stand before you as a Guru. All right? We will have the Guru Pūjā now, not Mother's Pūjā. I don't feel like having it. Just start the Guru Pūjā. Come along.

When I say something you smile and talk to Me, giggle, laugh, in the program also. In the church you keep quiet. When there is a bhoot of a pope you all keep quiet. No breeding at all, ill-mannered, badly brought up.

It's like a dog becomes mad you know and such dogs are killed. They are not kept in the public. Such sweets dogs, see, one by one. Italians have brought such beautiful dogs for you to see.

Guido: Those are the dogs chosen by Shri Mataji herself!

Shri Mataji: Ya! I chose you also. I have chosen you also. But look at them, so sweet they are.

So pleasure giving, so joy giving. They are so timely they will absorb all the anger of the Deities I am sure.

Sitting down here like deities, beautifully.

[Applause.] Somebody: Is it alright for a German dogs? [Shri Mataji and audience laugh.]

Shri Mataji: That's the one you keep it here has to bark at people, for those who do not behave, turn him round. German dog! So sweet they are, beautiful.

Do not forgive yourself, forgive others, then you will become Gurus.

Your life should be such, that those who come in close contact with you should feel respect for you, that you are so disciplined, you are very disciplined. I have seen this. My husband is coming tomorrow, we'll be having program and I have seen one thing about his life, one thing, which I have to tell you, which has made him such a great man. He's an extremely disciplined man, extremely disciplined. The one who does not have discipline is like a dog which is amuck, which has got rabies. After realisation you have to be disciplined people. Discipline yourself. This is what I said, in '82 again I am repeating it. Not now, the second half of it which I said I'll tell in India, which I hope they will send it over to you.

You may say the mantras of `Ya Devī Sarva Bhuteshu'. Just forget about it, it's alright.

[Recitation of Ya Devī Sarva bhooteshu starts.] Say the Sahasrāra mantras. 108 names of the Guru are to be said.

[Recitation of mantras.] That is we surrender everything to You.

When you give everything after that you have to put a tulsi leaf and put the water.

Everything, all our health, all our wealth, everything that we have we surrender everything to You.

It's symbolic like that, everything. Our body, our mana, our mind, our speech, our talk, our thinking, everything we surrender.

All our work, our jobs, responsibilities everything we surrender to You.

All our estates, our wealth, our money, everything we surrender to You.

All our relations, all our connections, all our friends, all our nations, the whole world we surrender to You.

All our education, all our reading, all our books, all that we have done so far, we, everything, surrender to You.

I hope you have heard it and put it in your head again. Meditate on this point, to surrender everything.

Nothing belongs to us.

Now the mantras, first name you say, all right and then we have to repeat it. One mantra is said then you have to repeat it. You have to complete it. Just give the first name of the Guru. Now listen and understand what that means.

[Recitation of mantras.] Now the symbol of this, is like this. You must understand the symbol. That is just a leaf. The last thing left with us is this leaf. Of course tulsi represents the left Viśhuddhi, but also an attachment.

So now when you have it in the hand it sticks it doesn't fall.

So you put water to see that it goes away even its smell everything goes away from the hand. It is significant of that. Now, what's that? [Recitation of mantras continue.] Loudly, chitti vibhushanaya, that's the ornament of the attention. Is the Guru. In your attention, who is the ornament, who is the beauty? Is your Guru.

[Recitation of mantras continue.] These are all My qualifications and not yours so far. They have to be your qualifications.

[Recitation of mantras continue. During some of the 108 names Shri Mataji made comments:]... Now this is all the description of the Guru who on human level is like this. Whatever I am, I am on the Divine level. It's much more than this. But on human level you have to have all this. These are the signs of a Guru who is a human being. Do you follow that point? This is not the Divine Mother they are describing. Is the Guru who is a human being. If I am that, it's nothing great, because I'm much more than that. But you have to become that, that's the point.

Sahaja Yogi: Chitkirtibhooshaniāya.

Shri Mataji: That's the ornament of the attention, is the Guru. In your attention, who is the ornament Who is the beauty, is the Guru...

Sahaja Yogi: Guṇāntakaya [Remover of the Guṇas].

Shri Mataji: Now think of it, that if you are in the Guṇas how can you do that, If you are on the right or on the left, in the supraconscious or the subconscious, how can you do that. You have to be beyond it yourself, then only you can remove it...

Sahaja Yogi: Pratyāhāraniyojakāya [who causes one to become attached to withdrawal of senses].

Shri Mataji: Through Pratyāhāra you develop your discipline. And the one who himself is not disciplined, how can he do it? [Shri Mataji distributes gifts: carpets to the Rome and Austrian Ashrams and pink crystal vases to each country.] You have to be transparent, beautiful and dignified like these crystals.

[Normally a Guru is not supposed to give gifts during a Guru Pūjā. Laughing:] But I am a Mother out and out.

Contents: 1985-06-30 **Inauguration of The Advent, Palais des Congres, Versailles, France**

[Talk by Sir C.P:] My dear Sahaja Yogis, Sahaja Yoginis, my very dear friends. First of all I would like to express my profound gratitude by the great honour you have done me today by allowing me to participate in this beautiful function. [Excuses-moi. Je ne parle pas le Francais. Je parle l'Anglais]. It's *[UNCLEAR* totally/wholly] wrong to come to France and not to speak French but I do apologize. This is a very important occasion; very important occasion from many points of view. I look upon the function today in a certain historical perspective.

First of all about the book itself, The Advent and the author I have had the privilege of knowing the author, the very distinguished author, the very learned author, Mister Gregoire, for a number of years now. Well, I tell you, I have known many young men but his sparkling brilliance, his mastery of history, history of ideas, history of movements, his analysis of the past, his comprehension of the present and his vision of the future, these are unique and I admire them and I respect them. His book has a message for the world, a message which is so needed today, a very important message. The inspirer of the message is sitting to his right but the one who has used his strong pen, beautiful pen, powerful pen to convey the message to the world is sitting here, Mister Gregoire. I am very happy that this book is now being, has been published in French language after the English language and it's my hope that other languages will follow. And may I thank and congratulate the

distinguished publisher who is here with us for the contribution he is making in this glorious enterprise.

I mentioned a short while ago that I've viewed Sahaja Yoga and this book in a historical perspective and I'd like to explain to you very briefly why I do so. You know I serve the United Nations' system and I believe very deeply in that system. I believe that this world is one, that we are all members of one human family. The very phrase, `United Nations', means we have to be united together. We have to feel from the heart, not merely from the lip, that we are all regardless of borders, regardless of languages; we are all part of one single human family.

Now, my dear friends, look at the world as it is. There is on the one hand tremendous development in technology, in science, in means of production, in the availability of goods and services. There is a total revolution in communications: sitting in one place you can talk to anyone anywhere in the world in a moment. And with all this available to us one should normally expect the world to be happy, satisfied.

But what do we see in the world? You take the daily newspaper in any country in any language and the first pages full of disasters, full of violence, full of things that none would like to hear. And what is the reason? If, if we are to ask ourselves honestly, sincerely what is the reason for this malice today, this great disturbance from the world, lack of peace, lack of harmony, lack of good will? What is the central reason? Within the United Nations system all of us who have this great honour, great privilege, we all heads of various organizations sit

together and talk about this: “What can we do to create peace in the world, to create harmony in the world, somehow to reduce if we can help it to reduce tension? Is there anything that we can do?" The economists of the world, the scientists of the world, the politicians of the world, they are all baffled by the situation today. But those who would like to know what the reason is, they can find the reason and the main reason is the human being. The human being has not received the attention that he should have, that he has not advanced ahead of science and technology; he has been left behind. You are all seekers; you are looking for something that will bring harmony and peace inside. What we need throughout the world is the kind of transformation which you have already gone through. This message of Sahaja Yoga needs to be spread around the world because we need a better world if we have to survive as human beings. When I am in the midst of yourselves I see a world which is far and away a glorious world, a wonderful world, a beautiful world, the world as it ought to be.

We human beings have the image of God in us. We need much more than mere material goods. Material goods are necessary; I don't say they are not necessary. It's very important to be able to live well. But that is not all. We have enough of that and yet the more we have the less happy we are inside, aren't we? It is within you; it is within you to realise yourself. The Kuṇḍalinī is within you. The message is before you, is before the world. I frankly do not believe that the efforts that politicians, statesmen are making today will succeed unless attention is focused on the basic human problem, the problem of inner

transformation in human beings so that they can live together collectively as brothers and sisters. And the transformation has to be very, very genuine; it's not a transformation merely for the sake of saying it from the lips. It has to be totally from inside, from the heart.

What I saw yesterday evening, what a beautiful, glorious evening it was, absolutely beautiful. But what I saw in front of Me, were faces, radiant, pure, chaste, honest, feeling together! Not artificially, but totally, really, genuinely. Now, this is the kind of thing which is needed by the world.

So what you are doing is something historical. One should not be odd by the fact that you are a group small in relation to four billion people of the world. Good things begin only with small numbers. The important thing is that it has begun, that is moving. And I want to wish you the very, very best of success in this. And it's for this reason that I greatly welcome the publication of this book in the French language and, as I said, I hope the mission will spread further.

Just a few words more and I would have finished. You've seen, I've talked about the author, I've told about the book, about Sahaja Yoga but I haven't so far talked about the source, the inspiration and for obvious reasons. When I talk about this lady whom you call `Shri Mataji', well I, I can go on talking for hours and days and I don't think I would do that, [I mean] in short. But we have been together now for very nearly forty years and I have seen Her when She was very young, I have seen her as She has grown up. She looks still very young; I have grown

terribly old. But, well, the reason is obvious. She is ageless.

She could have both in Her early childhood, youth or as She has grown up, She could have lived a very easy, comfortable life. Her father was a rich person, rich lawyer and all the amenities were available to Her. But when it was the time for the country to fight for independence She went into the battle. And later on when She grew up and we got married, great privilege for me, She could still have lived a very, very easy life. By God's grace, I belong to my country's foremost public service; I've belonged. And so, things were available. We could have lived reasonably. But She was not the person to be content with just living. There has been that spark, the Divinity in Her from the very beginning. And wherever I was posted I was doing my official work and She was doing Her own work. And of course today She is even busier than I am. selflessly and regardless of Her health, regardless of other things and perhaps even regardless of the family, we, we now are both of us travelling all the time, I think the most travelled couple in the world perhaps today. But what She's doing is so vital. And I am *[UNCLEAR* here/right] talking just because She is my wife and I am Her husband. I have enough objectivity to be able to look at things the way they are. I feel sad, as a human being, someone who is involved in affairs of the world. I am a sad person, because no matter which way you go, no matter what you do within this system or that system, the world doesn't seem to be able to get out of the morass in which it finds itself.

Well, She is looking for the revival of the hope of mankind. And what mission is there which is better than this? On this note, on this note I want to say how happy I am to inaugurate this new volume, how happy I am to wish it a great success, how happy I am to thank the distinguished publisher and how happy I am that you gave me the very great honour, the great privilege of being with you today. Thank you very much.

Translator: Let us thank you one more time, Mister C.P. Srivastava. Everybody is in a hurry to listen to you, Shri Mataji. But, which is a very pure French word, let me just told you what happened a few weeks ago. It was here in Paris. Her Excellency, Mister Gandhi, Prime Minister of India, came to inaugurate the `Year of India' in France. We hopeful expect that this year will understand, us French people, about the real culture and the richness of Indian people, coming from their heart and not through what we can see from the bad side who are travelling. And it gave a symbol.

Sorry, it gave two symbols.

The first one, Mister Gandhi came with some water of the Ganga and he let this water go into the Seine.

As far as we know with our little knowledge what the Ganga means for Indian people, as for his action a blessing of God. The second symbol happened with the Eiffel Tower. After fireworks to close the `mela' which happened with your Prime Minister and our President the organizers showed with light spots the right side and the left side of the Eiffel Tower and the spots' lights crossed at the seventh Chakra at the third floor of the Eiffel Tower. Then it gave the third light spot coming from the

first floor of the Eiffel Tower. And this light spot rise three times up to the third floor and the third time it went through the third floor and enlightened the sky. It's a symbol. I hope more and more French people will understand through Your knowledge. And please, Shri Mataji, let us have the honour to listen to You one more time.

[Shri Mataji Talks in English:] Please be seated. Honored ladies and gentlemen, Sahaja Yogis and Sahaja Yoginis, I bow to all of you for you stand for the truth. I must congratulate Gregoire for taking this step to write this book in French language, which I think is a very important thing. I read about the French people long time back, but specially Emile Zola and also, I would say, Maupassant. Both of them impressed Me very much because they tried to bring the truth out of something that is ugliness. When I first came to France I was warned that, “Mother, you are always smiling and a very joyous person. French won't like that, because it means You are not sensitive, that You are not knowledgeable, You don't know under what shock we are living." I remember the book, `Les miserables', I had read before. All these miseries have a remedy. But our approach is not correct. For example on a tree if there's some disease on some leaf, we do not treat the leaf. We treat the roots. The advancement in the West is that of the tree. In this book is the knowledge of the roots. If you have to enter into the root you have to be subtler personality. And so you have to have transformation to become that subtler being. All the religions, all the great prophets, all the philosophers, have said this. Because they missed the

point, that's why religions have become quite controversial. But there is no controversy in the essence of them. But first you have to become a subtler being to enter into your roots.

So now the second question comes in, how? As we have become human beings we have to become higher beings also. It is a natural consequence of our evolutionary process. And as scientists you must keep your minds open.

Sometimes scientists also get conditioned by science. But if you are open-minded you can see that there is something beyond which is told to us by so many people. And that we are to be transformed and the transformation has to come true. It's all written in all the prophecies. Even Mohammed Sahib has clearly said about the Resurrection Day, so clearly. He has described Resurrection Day at length, Doomsday very little. And He has said that when the Resurrection Day will come, when you'll be resurrected, then your hands will speak. That's what exactly happens to you when you get awakened. Any branch of knowledge, what we know is through our mental processes, is from outside.

Same with medicine. Medicine, whatever we know, is from outside. We do not know the inner sources which make us sick. Now the knowledge of the tree has grown quite a lot in the West. That's why they are miserable and they are waiting for a shock. But in India people have been searching the roots and the roots are much important to them than the tree.

So if the root and the tree is not separated and is understood as one thing, then we must look to the roots

with open mind. Now why our Prime Minister put the water of the Ganges in the river Seine? We believe that the River Ganges has been specially blessed and is like the vibrated water, as Sahaja Yogis know. And to distribute that sacredness, that holiness, that auspiciousness for the well being of the France, he did it. The second symbolic thing that you saw was also very interesting, that the left side and the right side. The left side of the emotions and the right side of the mind, combined together and through which pierced the light of the Kuṇḍalinī which has given you the complete integration.

In the continent of Europe, I should say, whole of Europe, French are regarded as the people who have always provided thought for food. And this book in French, I am sure will attract their attention to see to the remedy for the malady. It is so much needed today. If you go to America, you go to the highest developed countries and you realise that there's something really very much horrible awaiting their future.

Despite the affluence, people are committing suicide out of sheer frustration.

So many drug addicts who came to Sahaja Yoga and got cured told Me that it was out of frustration that they took to drugs.

As described by William Blake about hundred years back there's a special category of human beings born, thanks to the luck of this world. They are called as the seekers but he calls them “the men of God." He says that men of God at this time will become prophets and they will have powers to make others prophets. These special category

people are today everywhere in the world but more so in the West.

So many are misled, I agree.

But there are three criterias to be applied to your seeking. First, that your seeking has to work out through the natural process of evolution living process. It is not how you dress up or what you eat, or what you talk or what you think. It is not a mental process by which you can achieve that. Secondly, you cannot achieve it through an emotional process by running after somebody and saying that, “He is my guide. He is my Guru." But it is the process which happens spontaneously, Sahaj. Like seed, it becomes the tree and the flower, ultimately the fruit. In the same way the flowers have to become fruit naturally.

First and foremost thing is you cannot pay for it. How much do we pay to this Mother Earth who gives us fruits and all kinds of things throughout our lives? What did we pay to become human beings from amoeba state? Secondly, you cannot put in a human effort for it. It has to be the Divine effort. Here the ego works. The person thinks, `I can do it.' You cannot.

Divine personality is a person who is enlightened. Like one candle is enlightened, it can enlighten another candle. What is there to feel that your ego is challenged? Once the another light is enlightened, can enlighten another light. But when it happens to you, you become, you become. You will know that it's a becoming. You become collectively conscious, that is on your central nervous system, not only in your heart or brain but on your central nervous system you know that you are a

collective being. You can feel the another person on your fingertips and yourself also. This is something so simple. And when you give Me tributes I really don't know where to look, because I don't think I have achieved anything. I was just born like this; the credit goes to the people who achieved something.

The function today has been very gratifying and the book has given Me great hopes that French people will read it and understand that there is a remedy for all these maladies which lies within yourself. We had another book, Advent, written in English and was declared opened by our ex-Prime Minister, Mister Nanda, in India. But this is the edited book for the French and I hope it will be a very interesting, entertaining, enjoyable book for you. But only reading it is not sufficient; you'll have to get the fruit.

Talking about the French cuisine is not sufficient; you have to eat it.

I am very much thankful to our publisher; the gentleman has really ventured to do this in such a big way. May God bless him. From My heart I bless you. I thank My husband now, because you know he is a very busy man and he is having a council meeting in which he doesn't come home also. When Doctor Nagan Singh who is himself is a realised Soul could not do it, he requested him that, “Why don't you go in my place? I won't be able to do it." And I was surprised that he agreed. He has seen Sahaja Yoga working out. He's seen how Sahaja Yogis have been transformed. But today I realised he has such tremendous faith and such tremendous understanding about Sahaja Yoga. Of course, he has been of great

assistance to Me throughout, but still this kind of a thing has given Me such a great faith in our bureaucracy. Because I always felt that they are so busy solving the problems that they don't want to see to the other side of it. And this is the beginning of a very big era, I feel, today. And I hope with this, I hope with this the French people will take a new turn into their understanding about life.

Till the sixteenth century they were all connected with God; they were devoted to God. But then it divided into, I think, two or three types of people that some were fundamentalists, some were agnostics and some were nowhere. That you can see very clearly in the expression of your art also. Once you left God, the art became so funny. The art should not make you think. It should stop your thinking. Then it is real art. You cannot enjoy through mental efforts any art. This is what Zen has said. Thank God all of them have said everything for Me. And also I thank the modern times, whatever it has evolved socially, it cannot crucify Me.

So today's occasion should be a great milestone for the inner growth of man in such a way that he solves all his problems and remains in the domain of God's kingdom in complete bliss, peace, joy and harmony.

I thank you all very much for making this function such a success. Mother's job is to thank everyone.

In these modern times, who listens to Mother? Because I am not an intellectual, nor am I a bureaucrat.

I'm a simple mother. But perhaps it's the mother only who can solve the problem for us, for the family.

So only I have to say, I've done the cooking and you have it. If you are hungry you'll have it fast, but if you want to discuss before it, also we can discuss but have the food first. And then I'll tell you everything, everything. All this knowledge has to be exposed.

I have to thank again Gregoire and Mister publisher, My husband specially and other people who are here to organize it with Mister Aychala. And also My husband wants to thank the interpreter. Yes, that's true. But the language of love, everyone understands. The Divine Love doesn't speak. It is silent. It knows everything. It acts. It organizes. It works out everything for our good, for our betterment, for our peace, for our joy, for our emancipation. You cannot see it. You can feel it as Cool Breeze of the Holy Ghost. Even a glance of such a person can fill you up with that. You don't need language there, only the heart to feel it, desire to know it. May God bless you all.

Translator: Shri Mataji, Mister Srivastava, I've been speaking too much between your different lectures.

And it's a coincidence that we ask Mister Said Aychala who is an advocate in Algeria and is the same nationality as the publisher.

Mister Aychala: Secretary General, Shri Mataji, distinguished guests, friends, it's an honour for me to participate, to all these ceremonies organized by our Mother. And today I am going to be extremely short for three reasons: talking after Mother, words have no sense at all. But with Her permission and I have been permitted to say a few words of thanks, then I will proceed. The second reason is that usually when the last speaker

appears, there is nothing to say. Everything has been said already. The third one, I think Mother has mentioned it, lunch time is here.

So I'm going to be extremely short.

I would like only to express regrets to not having Mister Singh who is the president of the International Court of Justice. He was supposed to be with us today but unfortunately health reasons have prevented him from being with us in this very nice and important ceremony. However, it is my pleasure to notice that Mister Secretary-General is here. I don't think I will have to present him; he has been presented. I only say that we are very glad to have with us the man who is the husband of Shri Mataji, Her companion and a distinguished diplomat. For this reason and on behalf of all our brothers in Sahaja Yoga I would like to thank him very heartily for his presence, yesterday and today. And we enjoy it very much always his presence and I think people who know him have as many times as possible expressed their consideration, esteem and love. Thank you very much, Sir.

Well, today we all assembled here for the ceremony of the lancing the book which has already [been] published in English, The Advent and translated in French as L'avenement. Gregoire doesn't like congratulations but in passing I would like to present all my thanks for the good job that he did and the big efforts that he put in bringing out this beautiful edition in French which was timely anyway. I think the French should get to know what is Sahaja Yoga. Of course, as it has been said, without Mother this kind of book cannot be even thought about.

And that's the reason that on behalf of yourself and my person I would thank our Mother, for the permission that She gave to at first write to book and publish it in English and in French and I hope in other languages of the world. This is a beautiful book. Most of you have certainly read it in English and it helps. And anyway it helped me in understanding many things in life. Sahaja Yoga is a thing which is maybe new but very pugnacious, very effective and so far people who came in contact with Sahaja Yoga had beautiful results and they felt completely, their life completely changed. And I think by understanding the ideas of Shri Mataji and the techniques of Sahaja Yoga which are public, contrary to other Yogas whose techniques are more or less completely enveloped in secrecy and, because certainly they are not authentic. That's the reason people are trying to, you know, to cover-up the whole thing. And as far as I am concerned, I know that Sahaja Yoga, when I came in contact with it, the ideal which we find our Mother that has been expressed a little while ago, is to change the individual in order to change the society, a group and not the reverse. And of course, it helps understand the origin, the real sense and origin of all the religions which are not at all opposite or contradictory. On the contrary, it's because people do not understand the substance of these religions that we get so many miseries in the, around the world.

So as I said I'll be very short. This book is going to be sold and I'm sure in France it will *[UNCLEAR* have/held] a success because, as I said, it's a very timely book, a necessary book that will be helpful for so many French.

And I think it would have a very good impact and on French society. Talking about the book, of course, we cannot omit to talk about the publisher. And thus it has been noted the publisher.

I'm very pleased to us is a duty to join all the congratulations that have been extended to him. I went through the book; it is a very nice book, very clear, very well-presented. And personally I know that in Algeria we'll try to have it in, on all stalls in libraries and for this reason I join again in complimenting him for this good work and I am sure that he will help us later on to publish pamphlets and other books that will come in Sahaja Yoga. Of course, I would not finish without thanking our French friends who was, France who have organized the whole ceremony who has, who have given us a very beautiful...

Sahaja Yogini: *[UNCLEAR]*.

Mister Aychala: Yes...

Sahaja Yogini: You must thank the Sahaja Yogis, say, to Patrick.

Mister Aychala: Yes, that's what I'm saying. Sure. Patrick [Longtuare] and all his friends who have given us a very beautiful opportunity to meet, to improve our knowledge and, of course, being with our Mother it's always very satisfying and our emotion is just risen to a point where words would certainly be lacking. And for that reason I thank you all very much for this nice ceremony and we hope we'll meet in all *[UNCLEAR* Her/other] ceremonies like this one. Thank you very much.

Sahaja Yogi: I just want to close this ceremony singing You a few songs. We dedicate to You as You are giving us so much.

[Some Sahaj bhajans are sung.]

Sahaja Yogi: In the name of all the people we desire the publication of this book even in French or other languages. It has been published in English, it is not published in French and now very soon in Italian, in Spanish, in Dutch and all the languages of the world. Please, Mister Srivastava, thanks very much from our hearts of all the seekers.

***Contents: 1985-07-02*, Public Program, Auditorium, FaculteitWetenschappen (Faculty of Science), Campus Ledeganck, University of Ghent, Karel Lodewijk Ledeganckstrāt 35, 9000 Gent, Belgium**

[Introduction by Dr. Bohdan.] Please ask them to come down, all of them can... it *[UNCLEAR* could/would] be better.

Sahaja Yogini [softly]: *[UNCLEAR]*.

Shri Mataji [to a Sahaja Yogini supposed to translate:] You better do it, you can.

Sahaja Yogini: In two languages? Oh...

Shri Mataji: Yes.

Sahaja Yogini: Mother please.

Shri Mataji: Ah?

Sahaja Yogini: In two languages.

Shri Mataji: One language. Flemish you know. Do it in Flemish.

Sahaja Yogini: I am so nervous Mother, please.

Shri Mataji: No, no, you won't be. Just try, you are very good at it.

I bow to all the seekers of Truth. When we talk of the Truth, we have to ask few questions to ourselves.

First question should be `Why are we on this Earth? Have we found out the meaning of our life? Is there anything beyond the human awareness? Is there any arrangement or a technique, lies within us, that can reveal us the Truth?' When you start thinking on those lines then a thought comes to you.....

Contents: 1985-07-03 **Comment for Seekers, The Hague, Netherlands**

I have come down [below sea level] to pull you out. If you do not drag Me down, I can pull you up very fast.

So please don't drag Me down [as it happened on ***1985-06-28***].

Contents: 1985-07-03**, Public Program, Day 1, Congressgebouw, The Hague, Netherlands**

I bow to all the seekers of truth.

I'm very sorry for being late today because they miscalculated the time that it will take to reach this place.

We are talking about truth. Truth that we know of cannot be conceptualised, cannot be mentally understood. We have to know that truth is beyond mental conception. If we believe that this piece is hot, or this piece is cold [pointing to the microphone], it's just our mental idea. But we have to feel it, experience it. The truth has to be known on your central nervous system. It should not be

just a conception that; `I'm very happy. I'm very joyous. I'm very blissful. I have found the truth,' because truth can only be found out through our evolutionary process. We cannot achieve it through our human awareness. Human awareness is limited and whatever we do through our human awareness is also limited.

If we have to ascend higher, we have to have a higher awareness, a superior awareness.

This has been described thousands of years back in India and all over the world. Many great incarnations, prophets, all over the world have been talking about this awareness; this new awareness that we call Self-realisation. In the name of these prophets and incarnations many religions were formed, organized, but I think they all missed the point. They missed the point that you have to be something higher; you have to be Self-realised; you are to be born again. It's the actualisation of the experience that must be asked for. On the contrary, artificially we have certified ourselves as realised Souls. Supposing I certify Myself as the governor of this place, do I become that? If I proclaim something, then I must have the powers of that particular position. When people say that they are realised Souls, they are chosen people, they are special, people of God; we find they're just like everybody else. They talk big about God, religion, everything, they can talk about everything! It's only talk, talk and talk, all imagination.

There is a story about the punishment of Shah Abesh. This fellow was a cheat and he went and told the king that “I'll build you a very big palace; you have to give me some land." And after two years he came back; he had

taken a lot of money from the king; and said “I've built a very big palace for you." So the king went to that place and found nothing. He could not believe his eyes; “What is this?" But Shah Abesh said: “No, just see, there is a house. You can see; this is the place you arrive; now this is the big palace and this is the courtroom and this is the big throne for you to sit down." So the king closed his eyes, tried to feel everything. He opened his eyes to see anything. Nothing, he could not see anything but open land. He was quite amazed.

So he thought of a punishment. He asked Shah Abesh: “All right, it is very great. Now this is the throne. You'd better go and sit on the throne." So Shah Abesh went and took the pose as if he was sitting.

So he said: “All right, go on sitting like this!" and his legs started paining and he admitted that; “Yes it was wrong. I'm sorry I told you all lies." Now this story tells you how we have been all misled into a very wrong land, that we are amazed and shocked, that how these people are following God or some demons? So now, one has to know that there must be something that is absolute; to find out the truth. We live in the relative world. We do not know what is right, what is wrong. We should not have gone to extremes into anything and followed something blindly or through our ego. The time has today come for us to become the Spirit. This is the special time. We are born in this great blossom time, when all of us have to become the fruit. But it is a living process. How did we become human beings? We became without doing any work, without paying for it, like a seed becomes the flower. How much do we pay to the Mother Earth for

sprouting a seed? She doesn't understand money. Money is the human headache, not of the nature.

So in the process of this natural ascent today one has to become the Spirit.

Now when I'm talking to you about the mechanism that is built within us for our last breakthrough, you need not believe Me. In our country also, this knowledge was kept a secret for thousands of years.

Though we can say people like Mārkandeya, whose dates could be 14,000, or later on up to Ādi Shañkarāchārya; people did write about the Kuṇḍalinī. And at the time of Ādi Shañkarāchārya, he very clearly talked about it. That was the tradition of evolution described in all these great scriptures. Even in the Bible you find the tree of fire. It says: “I will appear before you as tongues of flames." Even Mohammed Sāb, who came much later, very clearly, very, very clearly and elaborately, at length talked about the resurrection day. He said: “At the time of resurrection your hands will speak." But everybody missed the point. Zoroaster talked about it thousands of years back. Confucius, Lao Tze; everyone talked about it; that we have to be the spirit. Christ clearly said: “You are to be born again." Then Nicodemus asked him: “Do you mean to say, I should enter into the womb of my mother?" “No” he said, “whatever is born of the flesh is the flesh. You are to be born of the Holy Ghost." But they don't know what the Holy Ghost is. If you ask them, “What is the Holy Ghost?" they say, “We are agnostic. That is a mystery." If that is the mystery, what are you doing there? They say: “We're doing our jobs." Under these buildings of Shah Abesh you don't know what to do

with all the religions. These artificial concepts have misled us quite a lot because we have gone into extremes.

Now logically we should also understand that if there is the God who is the father and the God that is the son, there has to be some mother somewhere. I've not heard of any father producing a son so far.

So who is this mother? She is the primordial mother. In Greece, Athens... you know `Atha' in the Sanskrit language means primordial. [Translator doesn't understand.] Atha, Athens, Athena; Athena is the primordial, Atha. And if you see her statue, they have shown a snake-like thing on her hand with all the centers, just like a Kuṇḍalinī.

In the triangular bone this Holy Ghost resides within us. This is the mother who is going to give you your rebirth. In Latin it is called the `sacrum bone'. That means they knew it was a sacred bone. I don't know..., the whole knowledge was lost there perhaps, that nobody continued with it. In India, later on, it became very, very open to the public when, I would say, Ādi Shañkarāchārya talked about it; and Guru Nanaka and Kabīra very clearly talked about Kuṇḍalinī. Gñyāneśhwara also very clearly talked about it in Maharashtra. This power resides within every one of us. If this power could be awakened then we can get our Self-realisation. No one has described that when this Kuṇḍalinī awakens you get all kinds of complications.

But about a hundred years back in India, some people became aware that there is a market of lots of seekers coming up. And they wrote some books which have no

relevance whatsoever to the traditional knowledge of Kuṇḍalinī. These English books were later on published and were accepted as authentic in the Western market. I've seen a book, so big, written by a German, so big, where he says that the Kuṇḍalinī is in the stomach! Also they have coined lots of words, which have no relevance whatsoever.

Like the words like `Shaktipat'. There is no word like that `Shaktipat' anywhere in the Vedas, if you see, or in any one of the Purānas or in any Kuṇḍalinī text. There are so many such books that are in the market that I find it difficult to explain to people that they have no relevance whatsoever to reality. By reading these books, we can be misled in the modern times. It was all perhaps done with the idea of creating a market, a money-making proposition.

This Kuṇḍalinī resides in the sacrum bone and she is the power of pure desire within us. All other desires are not pure, because even when we get our desire fulfilled, we are not fully satisfied. The principle of economics is that desires in general cannot be satisfied. They're not satiable, in general. One desire is satisfied, then you want to have another, then you want to have another.

So this is the only desire, which is dormant within us; the desire to be united with the Divine is the pure desire.

When the person realises that, `I've been running after some sort of a mirage for joy,' then he comes up as a special personality, called a seeker. Now, the seeker is described as a Sādhaka, but only a hundred years back William Blake in England described them as “men of God"; “The men of God will become prophets and they

will have powers to make others prophets." But for all practical purposes they cancelled him as a crazy man.

So once we cancel all of them as crazy what do we become? Now the time as come to prove that you are the Spirit and whatever they have said is the truth.

[Translator misses part of it.] You are not translating it fully. [Laughing.] I understand a thought because if you can know something before the thought, you can understand.

Alright, now, the rising of the Kuṇḍalinī, awakening of the Kuṇḍalinī is a natural process. Like a candle is enlightened and that candle can enlighten another candle. How can any candle be obliged to the other? The other candle was just ready and this candle was enlightened; it has enlightened another candle, that's all. I would say, the seekers are the ready candles and someone like Me can just enlighten them. And once you are enlightened, you can enlighten others also. In India we had one farmer who got realisation and he has given realisation to forty thousand people so far. To begin with it was ten thousand and now I find it's about forty thousand. Out of them, not all of them have come up, but most of them are very much there.

So this Kuṇḍalinī passes through all these centers, vitalizing, nourishing them one by one. And when it nourishes them, they get back to their normal condition and later on to their higher condition. These subtle centers on one side look after the plexuses that we have on the physical areas and also the ductless glands and on the other side it looks after the emotional side.

So the evolution takes place in such a manner as a spacecraft goes into space. In a spacecraft you must know that the containers are placed within each other. [Translator doesn't understand.] In a space craft the containers are contained in each other, like one into another, telescopically. Now the first container goes to a certain point; an explosion takes place; another goes with a much greater speed, then another again is exploded and then the velocity increases, then again an explosion takes place. Like that it goes on till in the end the body of the spacecraft is thrown into space.

That's how we had first our physical, then our mental, emotional and spiritual evolution. And now it is the time for us to get into the space where all these four dimensions get integrated and we become one with our Spirit which represents the peace, the bliss within us.

But as a result of that we become, again I say we become, on our central nervous system, collectively conscious. It's a consciousness, a new dimension in our awareness where we can feel on our fingertips the Chakras, the centers of others and our own centers. Now if you just know the knowledge about how to cure the centers, you are all right. You can treat others also in the same manner with the power of this compassion which is silent; which is silent and which acts. Without any payment, without any idea of getting anything out of you; in Sanskrit it is called as Nirvaj. Nirvaj; without any interest.

So this is the energy that is all pervading. In the Patanjal Shāstra it is called Ṛitambhara Pragñyā.

[Translator hesitates over word.] You know that. He knows that, Ṛitambhara Pragñyā. That is very close to Sanskrit. This power, this all-pervading power is the power of compassion and love of God, which does all the living work, like these flowers becoming the fruits. What do we do? We can't even create a stone of our own. This power is a subtle power, which you start feeling after your realisation. If you know how to manipulate this power, you are there and this is what one should know as truth. That you should feel this all pervading power, this subtle power, on your finger tips.

Now maybe when I talk of God in these modern times, people don't like it. But you accept this as scientists with an open mind, as a hypothesis. If it is proved then you have to be honest. You must have courage to be honest these days. That is very important. And you must have humility to fight your ego, which is a big barrier. On one side we have the problem of conditioning and you require courage to fight it. On the other side is the ego, which can be a big barrier; we must have honesty to fight it.

So you are born at a time which is the most precious time and the opportune time. You have been seekers in your previous lives and you are special people. Now if you have the courage and the honesty, no problem. In this short time of two days, I do not think I can cover this big subject. But it is much easier to give you realisation. It takes hardly any time. It's like in this room if you have to put on the lights, you say all right, press the button and you get it. But to explain about the history of electricity then the organization of electricity, will be a headache and days together I'll have to speak. It's not

necessary also to know. You just press the button and you get it! It's all built in! And once the light has come into you, you yourself will start seeing it; I won't have to tell you anything. You'll become your own master. Then it's much easier to talk about anything. Because if you tell anything to human beings they will do just the opposite. It is better that they see for themselves and correct themselves. It's much more helpful and quicker.

So we will have the experience now, but if you have any questions, I would like to answer them. Only thing, please don't ask controversial questions or aggressive questions. You cannot give Me anything; I do not want anything from you. I have come here to give you whatever you have, your own. It is your own, for which you don't have to pay anything or do anything.

So I would request you not to be unnecessarily aggressive with Me.

Thank you very much.

Now please ask Me a few questions and then we'll have the experience.

Question: He has read in a book that the Kuṇḍalinī can burn the central nervous system.

Shri Mataji: That's what I told you already.

Some people, I don't know from where, must be from the lunatic asylum, wrote such a nonsense. I mean, it doesn't burn! I haven't seen it burning anyone.

It must be some people who are unauthorized. Supposing you put your fingers into that or something [pointing to the electric socket], I don't know what they did. I mean it's something very naive, they must have done

something and they must be funny people. I don't know. I can't understand.

On the contrary it soothes you. It cools you down. Not only that, it cures incurable diseases. It cures mental problems. It cures spiritual problems of this kind of burning as you said. I know of someone who came to Me saying, “My Kuṇḍalinī is awakened and I am burning as if many wasps are biting me." And he had become like a mad man. You don't become mad when you ascend, do you? You become extremely normal. But in one of these books... you see the source of all these books was one Viṣhṇutirta's book; I read that, “When the Kuṇḍalinī awakens, you'll start jumping like a frog." Now logically, are we going to become frogs and earthworms? Whatever is written is not the scripture. How much does it takes to write a book in modern times. People who come out of the prison, have nothing else to do, they write all the books so many times! Rather unreliable, modern books are very unreliable. [Laughing.] Question: When you eat meat, does it stop the Kuṇḍalinī?

Shri Mataji: No, no, no. Not at all. This is another... This has nothing to do with it, what you eat. Actually, I know there should be balance within us. We shouldn't eat too much meat or too many carbohydrates, too much of this. But I don't know from where this idea has come, even Buddha ate the meat of a wild boar and got sick and died. We have a community in India which is very much abroad, because they are very money-minded people; they believe that we must save mosquitoes, bugs and all parasites; better than human beings. Kuṇḍalinī is a subtle thing.

Question: There was a question that Kuṇḍalinī can burn your nervous system, but would it be possible that Kuṇḍalinī can go in certain Chakras and you are not ready for it and you get very emotional and then vibrations from outside can disturb you and from that you can get a physical...

Shri Mataji: No, sometimes, you know, some seekers who have been seeking and seeking and seeking are fed up of life and their Kuṇḍalinī rises and they meet their Spirit then, of course, out of joy their eyes are filled with tears. There's no harm in that. We are not machines, are we? That we should not have any tears in our eyes sometimes, to express our joy. When we are very joyous also there could be tears in our eyes. But you don't get involved into it, you become a witness. You see it, you see yourself. You become a witness of the whole drama. You see yourself feeling that joy.

Question: The word extreme was mentioned in the discussion before a lot of times, but we have gone to extremes. Which is the power in our body, which brings us to that point?

Shri Mataji: I can't hear him Translator: He asked; the word extreme was used quite a lot, but what is it that drives us to extremes?

Shri Mataji: Extremes are all kinds, you see. Now some people must have read a few words say about physical Yoga; they end up with heart attacks! Now a person who is very temperate, moderate in life, is balanced! The prophets tried to give balance to us. Like when people became too much attached to the deities and the rituals, they came to teach us; “No, there is nothing like that.

You'd better take to your Self." Like Buddha did. Buddha said that “Better not talk about God at all, because if you talk about God everybody thinks they are God." So he just talked about Self-realisation, that's all. First you have your first connection.

It's like this; we swing from the left to the right. Means we become too attached to something, blindfolded; then we discard it. Then we go to the right, we start rationalizing everything. Like in Christianity, for example, on one side is Catholicism; another extreme blind faith in someone, who is not a realised Soul perhaps, maybe. And the Protestants are another extreme, they are still protesting. They have rationalised everything, even Christ, everyone Divine, everything rationalised, scientifically proved! You cannot rationalise Christ. Now they are saying he was not Divine, he was a human being. How do they know? They are not even realised Souls. What are they talking about? Now this is going to another extreme. Like this in every walk of our life we go to extremes.

Some people are alcoholics and others are work alcoholics [laughing]. Both are just the same.

Question: You said it is the same... *[UNCLEAR]* but I was confused because, I work until now with heavy psychos and bad people and also one who had...

Shri Mataji: He is giving a lecture. What is it? Translator: Can you make your question short please?

Shri Mataji: Did you follow anything out of it? Translator: He was telling about some cases of people who are very clairvoyant or paranormal and they got possessed.

Shri Mataji: Alright. About that I will tell you tomorrow; everything, clairvoyance, ESP, all right? I'll tell you all that tomorrow. Tomorrow I'll come earlier. Alright. Anything else? I think you'd better have your realisation first. Questions will not give you realisation. Better take your realisation if possible.

Let's start. I can't guarantee it though.

Question: Can I ask a question?

Shri Mataji: Yes, please.

Man: Why would a Self-realised Soul eat meat?

Shri Mataji: Eat meat? Is that such an important thing? What's the use of saving the... Why are you worried about the chickens? [Laughing.] I can't give realisation to chickens, alright? Our attention is more on animals than on human beings. That's the trouble you see. I don't want you to put your attention to animals please. Put attention on human beings, who are the epitome. One human being has come out of thousands and thousands of chickens. Moreover, I cannot prove it, but it is a fact that when you eat the chicken, the chicken gets its evolution. Otherwise how does the muscle of the chicken improve? But I don't say you'll eat it, I am not saying you eat. I think the Western people should not eat so much, I agree, but we should not try to put our attention onto something that is not important. Buddha did it because there is no sense in saving the wild boars, is there? On the contrary I have seen, the vegetarians, some of the vegetarians... I know of a Guru in America who converted people to vegetarianism and Sikhism and these are the people who carried guns to India, to create all the problems for us, do you know that? Yes he said so. Yes it

is true. I mean it's a fact. Yes and the murder of Sanjeeva Gandhi was arranged by them! Question: *[UNCLEAR]*.

Shri Mataji: No because they thought that by becoming vegetarian now they can kill anybody else, human beings. If they cannot kill the animals, they are killing human beings. I don't know how it is explained psychologically, but I have not known people who are vegetarian to be extremely kind people, I have not known. That's how we want to discard everyone; because Nanaka ate meat, Kabīra ate, Mohammad Sāb ate, Christ ate. Don't divert your attention. You have to talk of something higher. It's not important.

Ah, he can't help it! Question: What is the relationship between astrology and the Kuṇḍalinī?

Shri Mataji: Very much! But I'll tell you later, it's quite complicated, all right? It is, very much.

Astrology, all the cosmology, everything is within us! It has, no doubt. But you go beyond astrology. You go beyond cosmology. You go beyond all your Guṇas. You go beyond everything, time and space when you become the Spirit because it is not attached to anything. By studying astrology you cannot become Self-realised. But in India, say any child is born, the first thing they will tell you, the most important thing, whether that person will have a `sat Guru', a good Guru, or will that person get realisation, in India, Indian astrology. And we have a special type of astrology in India by which you can make out an incarnation, because the whole attention is towards God. And the most important thing is to get Self-realisation.

All right, now should we have... yes madam? Question: Can you tell me about Karma?

Shri Mataji: Karmas? Question: What you can do about them.

Shri Mataji: All right. The Karmas are within us, are expressed in our two..., this I am going to tell tomorrow. But today if you want to know, there are two institutions within us, which are built through our Karmas. One is through our conditionings and through our ego. Through our ego, the one which is built is called as ego, but we call it `ahaṁkāra'. And through our conditionings whatever is built is called as superego by you, we call it `Manasa'. Both things get sucked in when the Kuṇḍalinī passes through the Āgñyā. And you go beyond it. That's the magic.

Lady: I hope so.

Shri Mataji: Yes of course. Now don't think of your past. Forget the past. One thing is important, forget the past. It is finished. And the future doesn't exist.

Now one humble request I have to make to you, very humble, because I have seen it's very common in the West that people feel guilty for nothing at all. I don't know why but in the West everybody feels guilty. If you feel guilty you catch this centre on the left hand side here, terrible. I mean as long as I am in the Western countries, I get terrible pains here, all the time, in collective consciousness. Now this is a myth we are working with. Even I mean... if a lady wears say a blue coat and carries a red purse, she feels guilty. I mean for small, small things, how you hold your fork and knives, Indians abroad feel guilty; abroad, not in India. It's a

special characteristic of the Western atmosphere is to feel guilty for everything.

I don't know about the Dutch or Flemish language but in English every time they'll say, “I am afraid." So now one thing you have to know, you are seekers, you are at the epitome of all the creation.

And please do not feel guilty for anything. You have to tell yourself clearly that I am not guilty at all.

Maybe here because you have the World High Court you might be feeling even more guilty, I don't know.

[Translator doesn't understand.] The World High Court is here, then they might be feeling more guilty.

Please don't feel guilty. You should not feel guilty at all.

Now, it is a very simple method, by which you yourself can raise your own Kuṇḍalinī. You'll have to touch the different centers on the left hand side with your right hand. And the left hand you will place towards Me. Those who do not want to be the Spirit should leave the hall. And please you have to join in. All of you have to keep your eyes closed; and not to open your eyes at all, because the attention should be inside. It hardly takes five to ten minutes.

Now bring it down and see for yourself, in the hands now. Don't doubt, don't doubt yourself; both the feet on the ground. To give it a balance put your left hand towards Me and the right hand towards the Mother Earth. Now, put the right towards Me and left hand like this. I will tell you why we did it tomorrow; like this backwards, the backside.

Now see in both the hands.

Some people do not feel it in the head or in the hands. You have to say; Mother, that's for the Kuṇḍalinī, please come in my head, seven times. Or come in my hands, seven times.

Ask your Mother Kuṇḍalinī. Keep your eyes open and watch Me without thinking.

All those who have felt the Cool Breeze on the head or in their hands please raise both your hands.

So many of you! May God bless you.

Those who have not felt will feel tomorrow and those who have felt today, will establish it tomorrow.

Thank you very much.

Contents: 1985-07-04 **Newspaper Interview for Het Binnenhof, The Hague, Netherlands**

Shri Mataji: The man who was here. He has been to all these fake Gurus. He has seen all that nonsense.

He has seen everything. It is very easy for him to see Me now, because you see if you have not been to all these then you start... you cannot understand it so well.

So that's a very big point about it.

G: He said there is a book called Spiritual Superman.

Shri Mataji: [Laughing.] Yes, he himself told Me.

G: We have to find out.

[Short discussion about a book.]

Shri Mataji: So...

Journalist: So well I may resemble a little bit to this colleague journalist of mine in this sense that I have also been searching and I have had a little bit of practice with transcendental meditation and I went to “Baghwan" in

the United States and read the books of Kṛiṣhṇa Murti and so on.

Shri Mataji: So you are also alright! [Laughing.] Ah, I saw it. That's better. Then you can see the contrast. The reality is very different.

Journalist: But I, up till now, I find some beauty in all of these movements.

Shri Mataji: It's a camouflage. Of course they have to beautify otherwise they can't attract; very clever, very professional. Like in India, they wanted to smuggle whisky and they used Gītā books. They made Gītā books, you see, beautiful Gītā books and inside the Gītā books it was all hollow.

So they put the whisky bottles inside, you see and naturally no customs is going to open the Gītā book to see what is inside.

So they have to have a very good cover to hide something like that.

Journalist: But you don't see any value in any of these movements?

Shri Mataji: It's minus, it has a minus value.

Journalist: It has a minus value? Can you explain this?

Shri Mataji: Yes, but you need not write the names, all right, because I don't want to be in trouble with these horrible people. You see now, anything that you do... whatever I have seen of the disciples who come from there. You must see; the proof of the pudding is in the eating of it, isn't it. Now if something, a cake, looks very nice and then a person eats that and he dies, then there is poison in it, logically. What happens, those people who

have been to these Gurus, it is very difficult to raise their Kuṇḍalinī. They catch on the voids... [Silence.] Journalist: So in your experience it is more difficult to raise the Kuṇḍalinī with people who have been to...

Shri Mataji:... to these kinds of Gurus. I mean to a real Guru is different. But to these money-making Gurus, you see, we can call them money-making Gurus. Very difficult!

Journalist: But how can you see the difference between a fake Guru and a real Guru?

Shri Mataji: First criteria you cannot pay for it. Ninety nine percent will drop out. [Silence.]...

Secondly, the lifestyle of the person. He is a Guru, you see, [looking in a book] lifestyle; if they are hankering after Rolls-Royces and things... I mean they call themselves `Sādhus' and `Sannyāsīs' and they take from you all your diamonds, all, everything that you have, all your property. Their interest is only how to grab your money. They have no household of their own, so-called. On the contrary, the saint himself spends money, normally. A real saint will spend his own money.

Journalist: As you do for example?

Shri Mataji: I beg your pardon?

Journalist: As you do for example?

Shri Mataji: Of course I do. I do it. I used to do much more, now not so much. But I used to do much more before. And also that such a person works on... Now, for example, this boy got hurt so I treated him. Supposing your Kuṇḍalinī doesn't come up, I'll have to work on you. The Guru works and not the disciple. They make the

disciples do everything like; you say this mantra for so many years, do this thing and do that. All the effort is made by the disciple and not by the Guru. It is on the contrary.

Journalist: So you do the work?

Shri Mataji: I do the work and they do the enjoyment! [Laughing.] Journalist: And yesterday we didn't, we didn't work also?

Shri Mataji: No, not. No, no. I just, you see... Because if I say I am doing it, they will not like it.

So I said; you are doing it, you see. Otherwise they feel hurt. In the beginning you shouldn't say that I am doing it for you. Who are you to do? They are all children after all. By putting these hands, can you raise the Kuṇḍalinī? You cannot. You know that. I was raising it, but they were putting and helping Me.

That's all.

Journalist: Yes, so it is just your presence that works.

Shri Mataji: No, I have to work hard. I was burning My fingers. I was raising My Kuṇḍalinī. I was trying to break it through, but which you could not see. Also some who had their eyes open could have seen.

Journalist: Well, I didn't open my eyes.

Shri Mataji: Ah yes, that's why. But I was putting water in My hand, pulling it down, My feet were heated up. You see, I was absorbing all the heat. I was doing everything... Myself. I have to work. Not only that, but now supposing the Kuṇḍalinī is not stationed, is not established then I have to work. I work for hours, day in and day out.

Sometimes I have only two hours sleep.

Journalist: Only two hours [of] sleep?

Shri Mataji: Sometimes.

Journalist: And you work hours and hours to raise the Kuṇḍalinī in yourself?

Shri Mataji: Yes, I mean somebody... You see now, somebody is suffering, there is a problem, somebody has this, that, they come to Me; I work on them, individually as well as en masse; and I travel; and I am a 63 year old woman.

Journalist: And you do it out of love?

Shri Mataji: Of course. Love is so binding.

So compelling... That's My job.

Journalist: Yes. And you started not so long ago.

Shri Mataji: No, not much. I had to do one thing, was to break the seventh Chakra. That was important because that seventh Chakra was not broken.

Journalist: Was not broken with you? G: On the cosmic level.

Shri Mataji: Cosmically, cosmically.

Journalist: Yes.

Shri Mataji: Because the sixth Chakra was established by Christ, it was all right; but the seventh was to be established; and when I did that, on 5th May in 1970, then I started. Because...

Journalist: The 5th May 1970.

Shri Mataji: Yes.

Shri Mataji: Because, you see, `en masse' realisation could not be done without that. That's why.

Journalist: I repeat in order not to make mistakes. The sixth Chakra was broken by Christ. You said...

Shri Mataji:... was established...

Journalist:... was established by Christ. And you yourself established the seventh Chakra?

Shri Mataji: If you put in that it may hurt their ego, so don't put it that way. You can say in the third person that the seventh Chakra was to be established.

Journalist: Yes. And this happened in 1970.

Shri Mataji: Yes.

Journalist: And since then...?

Shri Mataji: Since then I started My work in the public.

Journalist: There is this term enlightenment. Do you use this term also?

Shri Mataji: Yes, enlightenment is the same.

Journalist: Yes.

Shri Mataji: You see this term is ancient. It comes from tradition. And this is used by everyone.

Isn't it? Journalist: So I can describe you as an enlightened person?

Shri Mataji: Of course, minimum... I have to be that. But enlightenment is also, can be just a myth.

From where do you know if a person is enlightened or not, is the point? Journalist: I don't know.

Shri Mataji: From the people who have got it, because you may not understand Me, but you can understand them. They are like you. They are seekers and they have got it now. They have got the knowledge. They know what it is. They can raise the Kuṇḍalinī. That's the point.

And in modern times there are many signs by which you can make it out. For example, there are some photographs. [To someone else:] Bring the book, I think...

There are many photographs of Mine which the camera has taken, not Me, the camera has taken, where there are lights on top of My head, shafts of light; shafts of light completely covering My body. There is light, a complete sun in My hand, a complete sun in My hand; the light is going round Me.

Also our astrology, in Indian astrology, the... what do you call... the system I told you yesterday; it's called as `Kṛiṣhṇa Murti Pandati'. It is a style of one Kṛiṣhṇa Murti, a great astrologer, who found out this method. They have found out what I am.

So there are many ways, but the fake Gurus have changed all their birth dates, because most of them are anti-Christ.

Journalist: Are anti-Christ?

Shri Mataji: They are mostly anti-Christ.

Journalist: They are the anti-Christ?

Shri Mataji: They are the anti-Christ.

Journalist: Are the anti-Christ.

Shri Mataji: The anti-Christ.

Journalist: Yes.

So the examples of Gurus I have visited, I gave, you think they are the anti-Christ?

Shri Mataji: They are the anti-Christ.

Journalist: Well, that is frightening, isn't it?

Shri Mataji: It is. I don't want to say, that's why. That's why I said “mostly” you see, I use softer words, but it is frightening.

So far, from Rajneesh, we have not been able to save many people and he has an effect on the brain. Maheśh yogi makes people epileptic.

Journalist: Maheśh yogi makes people...?

Shri Mataji:... epileptic, epilepsy. You need not say Maheśh yogi, but I have known people who have epilepsy; many people who have epilepsy. The man who was running this organization in Runnock in Scotland, `Flying Scot Business', he himself was epileptic; Peter Pearce. His wife was the granddaughter of a duke, epileptic; her daughter, epileptic. They became paupers. They came to Me. I have cured them of course, but because the husband became insolvent he was sent away to South Africa. He was no more... but the wife is there, now she is in India. And she published papers that this fellow raped her when she was in. But nobody listens to it, nothing. They are so mesmerized. And they frighten... actually such people become frightened, very frightened people. They mesmerize them. We call it in our country; this `knowledge of the dead', we can say, the `science of the dead', science of the dead; `preta Vidyā', `Shmashāna Vidyā', `bhoota Vidyā' we call it, by which they put something in you or in the disciple or in anyone, they can do it and possess you.

Journalist: And you call this the `science of the dead', the fake Gurus...

Shri Mataji: The `science of the dead', I mean, I am just translating it, but it is called Preta Vidyā, Shmashāna

Vidyā. Shmashāna means... what do you say to `Shmashāna' in English? It's where you burn the bodies of the dead, Shmashāna.

G: Cremation.

Shri Mataji: Cremation, cremation, that's it.

Journalist: May I ask, since you started to work in 1970, have you succeeded in giving enlightenment to other persons?

Shri Mataji: Of course! Thousands! Journalist: Thousands. I remember you said yesterday there was a farmer in India.

Shri Mataji: Yes. He has done it to ten thousand very good people, but recently I received a message that it's all together forty-thousand people.

Journalist: And this farmer, he got his enlightenment from you?

Shri Mataji: From Me.

Journalist: So you must have given enlightenment to ten thousand people, may be a hundred thousand.

Shri Mataji: Yes, I have. Yes, yes. But now out of this forty thousand, only ten thousand have established.

Journalist: This I don't understand.

Shri Mataji: You see, awakening I have given; awakening is possible. To establish it, to master it, you have to spend some time.

So some people quickly take to it, some people linger on.

So it takes time.

So the other people, who have not yet realised to that extent, will have to come back. And they'll come back again.

So like yesterday now for example, say, we got about two hundred people realised, they felt it, but the Kuṇḍalinī will go back and attend to all other problems, everything. Now such a person if he doesn't come to us and try to understand himself fully and to master the whole thing; what we call the deftness of it; then he will go down again. Not to the same state but quite low. He has to come back and do it and establish it.

Journalist: Yes, yes.

Shri Mataji: It is like that.

So Yoga means union with the Divine; one. But also has another meaning, `yukti', meaning the trick, or you can say the deftness, to know how to handle this power. That's very important, so that you are established fully. In the first state, like yesterday, they all became a state we call as Nirvichar Samādhi, meaning thoughtless awareness, aware but thoughtless. That's the first stage when you cross this. When you cross this and establish there fully, then we call it Nirvikalpa Samādhi.

That is the state where you become doubtlessly aware. Then you can give realisation to people, you can cure people, you become just a master.

Journalist: But the state we arrived in yesterday, how do you call that?

Shri Mataji: What, what's that? Nirvichara. It is called thoughtless awareness. What Zen wanted to do; Zen tried to do that.

Journalist: But it seems so unbelievable that it's as simple as that?

Shri Mataji: Yes it is! Journalist: Yes?

Shri Mataji: Because it is so vital.

Journalist: Ha?

Shri Mataji: It is so vital. Vital. What do you say in your language for vital? It is so important.

Vital means that which is important for life. Vital. Vital. It is so vital and anything that is vital has to be simple. For example our breathing is so simple.

Journalist: Yes.

Shri Mataji: If you had to go to a Guru, pay money for our breathing, how many would exist? Journalist: Sorry?

Shri Mataji: How many would exist, if we had to pay for our breathing.

Journalist: How many? R: Exist on the earth. If you had to pay for your breathing, for your heartbeat not many people would be able to live.

Shri Mataji: Whatever is vital; whatever is important for life has to be easy.

Journalist: Yes Yes. Sure.

Shri Mataji: And this is so important, it has to be easy.

Journalist: So what happened yesterday was a state of thoughtless awareness.

Shri Mataji: And now it will be doubtless awareness.

Journalist: This will be the next.

Shri Mataji: You can achieve it in a month's time.

Journalist: But don't we need your presence then for this.

Shri Mataji: No, no, no, nothing.

Journalist: Only for the first.

Shri Mataji: Even for the first you don't need. Even My photograph can do the job. My photograph has also got

vibrations. They all use My photograph. You can do it yourself.

Journalist: And then after this stage of doubtless awareness there is another stage?

Shri Mataji: Then you go to doubtless awareness. Then you become the light yourself.

Journalist: After that, another state, another stage?

Shri Mataji: No. After that you become the light, you start giving it to others.

Journalist: That means that you arrive in the same state as you are in?

Shri Mataji: That I can't say [laughing]... I won't say that. All right keep it that way. [Laughing.] It is not the same though, but you rise very high.

Journalist: And there is some technique, I understood, that your disciples... we may call them your disciples?

Shri Mataji: Yes, children, My children.

Journalist: Your children.

Shri Mataji: All right.

Journalist: And they call you Mother.

Shri Mataji: They call Me Mother. That is much easier.

Journalist: Yes.

Shri Mataji: That's what I am. I am not a Guru.

G: All the journalists in Italy recognize Shri Mataji as the Great Mother, the Grande Madre.

Shri Mataji: And all the television. Yes in Italy they did. In Italy they did.

R: He has got a copy of the Corriere della Sera [Italian newspaper].

Journalist: And I read in these articles also that you cure people of physical illnesses and mental illnesses.

Shri Mataji: Of course, that's the minimum. You yourself can cure yourself. Your Kuṇḍalinī does that and you can cure others once you are a master of that.

Journalist: But I suppose you cannot cure anybody.

Shri Mataji: Yes you can. Why not? [Laughing.] Journalist: Yes?

Shri Mataji: You should see Me curing! Yes, you can. Cancer, all these things are curable. After all what are these centers? They are the subtle centers, looking after all other gross centers in the body. And once you awaken those centers, it works out. It is very simple. It is like, say, a tree is now sick, or a leaf is sick, what do you do? Pour something on the roots. This is the knowledge of the roots. And once the roots are nourished, the tree becomes all right. Isn't it simple? Journalist: Yes. But, so for example a person has cancer and you cure him or her by raising the Kuṇḍalinī in this person.

Shri Mataji: Yes, that's all. That's all. Even My photograph may be able to cure. You must know the technique, how to manoeuvre this power, that's all. Then you can do it even if I am not there, doesn't matter, you can use My photograph. And nowadays I am not curing, all these people are curing. I am not curing people; just they are using My photograph.

Journalist: Yes. And this technique has always existed, for ten thousand years, you said yesterday.

Shri Mataji: Much more but for very few people because the seventh Chakra was not broken. This was the big

problem. There was no en masse realisation, one or two persons; and it was secretive.

R: Strasbourg was a good example of you not giving the realisation to people. In Strasbourg, was an example... Shri Mataji was supposed to be there but she couldn't. She had to go to America and some other yogis, Sahaja Yogis, they did the program and ten people stuck to Sahaja Yoga.

Shri Mataji: Yes, yes, yes. Two hundred people in Strasbourg. Yes it is true. I mean everywhere.

R: Ten new people came out of it

Shri Mataji: They have come now. Yes. Good. And they'll come up very well, I am sure. And once ten are established then you can establish many more.

Journalist: This means that you are a great person like Christ.

Shri Mataji: Must be something. Christ has promised he will send somebody. Didn't he? Journalist: Yes.

Shri Mataji: We don't look for that. It's like that; has to be. He has to keep his promise.

Journalist: But up till now you are not recognized by many people yet!

Shri Mataji: Because I didn't say that. I don't want to say it. Its better you find it out. Because it's no use saying; Christ said only” I am the light, I am the path", which he is. That he's the Son of God, which he is. They crucified Him! I don't want to get crucified. I have to get the work done. What does it matter whatever I am? It makes no difference to Me. Whatever I am, I am. And on the contrary by telling that, what I am, if it is going to harm

your ascent, its better not to tell, you see, keep it a secret.

Let them find out.

Journalist: But surely this movement around you is going to grow and grow in the coming years.

Shri Mataji: Of course, it is growing very fast. It is growing, of course. But reality takes time you see. To produce plastic flowers is very easy, but to produce a real flower is difficult.

So it takes time and should take time, to mature. I have all the patience. It's not cheap popularity. It's not cheap popularity.

It's not that you want to make some money out of many disciples. We want real flowers. And that will take time no doubt.

Journalist: And your family, your husband and your children and grandchildren, who know you for a very long time already, how do they react?

Shri Mataji: They are very good. My husband came this time to Paris. My husband said that transformation is the only way. And he said people must be transformed. That's what he said, openly.

Journalist: He said it to... When?

Shri Mataji: This time he came to Paris and he addressed some Sahaja Yogis because there was a book that was inaugurated there.

Journalist: And your children and grandchildren.

Shri Mataji: My grandchildren are great. They know all about it already. They are very great souls.

Journalist: How old are your grandchildren?

Shri Mataji: The eldest grandchild is about fourteen years. Fourteen then thirteen, I think then ten and eight. They are all great people, already.

So many children are there. Like a little boy, yesterday, Michael, was there when I came from the train and when I got down, he said “Mother, why don't you kill all the demons?" He was at the program, he didn't come inside.

So I said “Why didn't you come in?" He said “I was looking after the demons. I was trying to keep them out." They don't think about themselves, they think about the world all the time.

Journalist: At the moment in the world there is a great fear of destruction and world wars and disasters...

Shri Mataji: This is our mental projection. Through our mental projection... it's a linear movement, you see and it recoils. In a way it's good because people will look into themselves; why? That's how the seeking has started also in a big way. And the time has come also. But the destruction will be from within. I don't think from without, from within. As in America it has started, people are getting diseases, this, that, people are getting mad, because in freedom we have become abandoned people, absolutely abandoned.

Journalist: But don't you think that your presence in the world is too late, I mean that you won't be able to stop the...

Shri Mataji: That I will, I think I may be able to stop it. You have to make it mature. You see people have to go to the brink because a human being is not an easy thing, you see, to control. They have made a mess of all the prophets, all the incarnations; already made a mess.

So we have to make them mature, you see. Supposing I tell you: `Don't go to this Guru' you won't listen.

So it is better, all right you go there, get hit, come back and then get it. You see, because a human being is not easy. They have to mature themselves. The first thing I did was to go to America in 1973 [1972]. They wouldn't accept it.

They said, “No you must take some money, otherwise nobody is going to accept it." Journalist: You were not accepted by the immigration?

Shri Mataji: In the beginning, they did not. Now, of course, because now they are hit by all the Gurus, they have been lynched completely, they have no money left with them, they are in a big mess, they are all sick. Now it's all right.

Journalist: And you have a lot of popularity there also.

Shri Mataji: That's quite a lot, but I would say not so much, because they are still very immature, I think. But in Italy I am very good. India of course is the maximum and England. In Brussels we had so many people, I was surprised. Australia. Australians are...

Journalist: Are you able to see in the future also, to predict?

Shri Mataji: You see, about human beings, how can you predict? Journalist: You cannot.

Shri Mataji: They have freedom. If they want to destroy themselves you can't stop them, they have got the freedom. But I can see now that it is now working out. Now people are coming to their senses.

I can see that, it's much better. The situation is much better. India is very easy because they know all about it. It's very easy to deal with Indians. But in the West people have to still learn through mistakes, otherwise they do not learn.

Journalist: How many children do you think you have in the world at the moment?

Shri Mataji: I can't say.

Journalist: Millions?

Shri Mataji: In thousands, I can't say.

G: Thousands and thousands.

Shri Mataji: Thousands. I can't say.

Journalist: But not millions yet.

Shri Mataji: No, no, no, no. Not in millions. A million would be a hundred thousand? All: One thousand, thousand.

Shri Mataji: No, no. According to John already the number is over, according to John in the Bible.

[Laughing.] He has made a very small number [laughing]. But I don't think so. There are many more who should get it. But I don't think everybody will, I don't think so.

Journalist: Could you tell me something about myself?

Shri Mataji: About you? Alright. You take off your shoes. It would be better if you sit there facing Me. Now, put your hands towards Me. G., you go at the back and see. Alright; both the feet on the ground.

[Feeling his vibrations.] Left; put his right to the left. Now, because you went to all these Gurus, you see, the left side is weak. It's gone. Yes, please. [Rubbing Her hands.] Yes.

[Short conversation with a yogini about a miracle photograph.] Shri Mataji [to Sahaja Yogi working on journalist]: Ah. Better? G: It is cooler but still. Left Heart is the worst.

Shri Mataji: See on his head. No thought, gone beyond thoughts. No thought. Tie him up. Just tie him up...

Left Āgñyā. Give him a bandhan. Right Āgñyā; left Āgñyā. You have to forgive; you have to forgive every one. Forgive all... Put your left hand like this. Left like that, let's see.

Better. Feeling the Cool Breeze? Journalist: Yes...

Shri Mataji: The left hand? Journalist: I think so.

Shri Mataji: And the right hand? Journalist: No, it's rather warm.

Shri Mataji: Not so much. All right, so you put your right hand like this and say; right hand towards Me, right hand; in the way you were putting and left hand like this. Like this, a little higher. Ask him to raise the hand, right hand. And left hand like this. Now, now you have to say `Mother I forgive every one.' Just say.

Journalist: I forgive every one.

Shri Mataji: Again. Mother I forgive every one, three times.

Journalist: Mother, I forgive every one.

Shri Mataji: Again Journalist: Mother, I forgive every one.

Shri Mataji: From your heart you have to say, all right, again, say it.

Journalist: Mother, I forgive every one.

Shri Mataji: All right? It just works. Ah! And you'll feel the joy also. [Laughing.] It is so simple.

But in this world people don't even recognize the category of seeker. They don't recognize even that part, you see. This is the problem. Ah! Now! All these cults, all these sects, all these Gurus, all these, they have really harmed every one. All the seekers they have attacked, that's the main point. Ah! Now! Got it! Well. Good? May God bless you. You've got it. May God bless you. You've got it now.

Journalist: Yes, well I may not be able to recognize it myself? But...

Shri Mataji: Yes that's it! You have to recognize yourself, to feel it yourself. It's the all-pervading power. Now only you have to master it, that's all. Now just... [pointing to a local Sahaja Yogi] he is here. He'll help you. They are so many. Now we are sending some people, Dr W, Dr B, they'll be coming next Saturday, Sunday. [To a local Sahaja Yogi:] So you can all make them masters, you see. Get the other fellow also, he is very good. Both of them are seekers. They are seekers, out and out, I tell you, out and out seekers. Nothing! It's a category, it's a special category. They are called as the “men of God" by Blake. Blake said, “Men of God will become prophets and they will have powers to make others prophets." Journalist: Yes.

Shri Mataji: He was very precise, in everything. Even he has described My house. He has described the ashrams.

So many things he has described, you can't imagine. He was here, like Mārkandeya. Talking about him, see the vibrations! Talking about him, just see the vibrations.

G: You can feel it.

Shri Mataji: You can see it! Talking about William Blake, you see. Just see what a great... He was Mārkandeya! Great! Ha! Saint Michael.

Journalist: William Blake was a poet, I think?

Shri Mataji: I beg your pardon? Journalist: Wasn't he a poet, William Blake?

Shri Mataji: What did he say? All: A poet.

Shri Mataji: Yes, yes. He was Saint Michael who took birth as William Blake.

Journalist: He was Saint Michael? G: An incarnation of...

Shri Mataji: Saint Michael, Bhairava.

Journalist: Of Saint Michael? And Saint Michael?

Shri Mataji: Re-reincarnated.

Journalist: Who lived?

Shri Mataji: Who lives in the heavens, we can say.

Journalist: Yes, but who lived on earth in which period? Saint Michael.

G: One hundred years ago. William Blake.

Journalist: Yes but. When he lived on earth as Saint Michael it was...?

Shri Mataji: He is a `chiranjīva', he never dies, an eternal being.

Guido: He was William Blake.

Journalist: Yes but before, the first time he was on earth...? R: Mārkandeya was also...

Shri Mataji: Mārkandeya.

Guido: Fourteen thousand years back.

Shri Mataji: Mārkandeya.

Journalist: Can you say it in Dutch? R: Saint Michael is an eternal being who incarnates sometimes in a form, a human form, like Mārkandeya, William Blake. But it is an eternal figure.

Shri Mataji: He is the saint of England. [Laughing.] Imagine. Saint Michael is the Saint of England.

R: Left side.

Shri Mataji: See? And he really lashed them one by one. They said he is crazy, I mean, Saint Michael talked in his own language, naturally. It is difficult to talk in the human language, isn't it? I have learned it.

Ah! Very good! Such silence! Journalist: Silence?

Shri Mataji: Silence inside.

Journalist: In me also?

Shri Mataji: Yes, of course, there is silence. There is no thought. Watch Me without thinking... No thought... Good...

I must congratulate you for getting such good journalists, I tell you. [Laughing.] Normally journalists are headaches, I tell you. No seekers come to Me. You see, journalists if they are seekers you can talk to them, otherwise what do you talk to these materialistic people? Done! It is very good. May God bless you.

So I'll give you this photograph. One of them is like this, but there is one with a whole column like that, you see.

Journalist: Yes, yes.

Shri Mataji: The whole column.

Journalist: And in this photograph you can see light coming out from you?

Shri Mataji: Yes.

Journalist: Must I describe it like that?

Shri Mataji: Yes, yes. Now let Me see. Here it is.

R: They have investigated the films and you can see that nothing has been done to the films. These things have appeared

Shri Mataji: This is light coming from the top. There are seven photographs like that. All right I'll give you. What's his name? What's the name? Journalist: Willem.

Shri Mataji: William. William Blake! [Laughing.] Ah! Good.

G: Do you write in a newspaper or magazine? Journalist: In a daily newspaper.

G: A daily newspaper, in the Hague? Journalist: Yes.

Shri Mataji: You must really point it out to them about these anti-Christs, you see and paying them money. You must warn them, on your own. Because you see, they won't like it from Me. But if you say they will. It's a fact. You see these people are lynching and torturing, one by one. There's one fellow, Ramdas; now yesterday somebody talked about Ramdas, you see, what a funny mantra he has given him.

And his Kuṇḍalinī could not come out.

Journalist: But to try to get it clear for me. Kuṇḍalinī is a, you may say, a life power?

Shri Mataji: It is the power of desire, pure desire; the power of pure desire.

Journalist: Power of pure desire to the Divine?

Shri Mataji: To the Divine. Power of pure desire; and the desire, the pure desire is to be one with the Divine.

Journalist: Yes

Shri Mataji: That's the seekers desire.

Journalist: Yes. And what you do is awaken...

Shri Mataji:... that Kuṇḍalinī.

Journalist: That desire

Shri Mataji: That is desire, to manifest itself.

Journalist: Yes. And you did it last night?

Shri Mataji: Last night.

Journalist: And you did it with me again?

Shri Mataji: Again. And today I'll do again and establish it.

Journalist: Yes. Now I must be completely honest of course.

Shri Mataji: Yes, of course.

Journalist: Of course. Now, when I am with you and I talk with you I feel you are a very nice and sweet person but when I was in this chair and you did these things with me, I did not recognize the silence or the joy or the bliss you were talking about. What... How does that happen?

Shri Mataji: See it always happens with the Western people mostly, because first they get it in the brain. First you understand through your brains, because your brains are over developed. While in India they understand through the heart. See now you are understanding through your brain and it will also be expressed in your heart. The heart has to be opened up a little bit. It will open out.

Journalist: And it will open out when I continue to...

Shri Mataji: Yes, you should understand how to open the heart. You have to say, `I am the Spirit.' `I am the Spirit.' `I am the Spirit.' Journalist: May I write a little bit? [GAP]

Shri Mataji: Put your hand towards the photograph, you will be all right. The photograph also has vibrations. I am the Spirit. Mother, I am the Spirit. Assure yourself.

Journalist: Yes. Mother I am the Spirit.

Shri Mataji: Mother, I am the Spirit. I am the joy.

Journalist: I am the joy.

Shri Mataji: I am the Spirit.

Journalist: I am the Spirit. You feel something now? Shri Mataji [laughing]: You see, it is... I am doing it but whatever is in you is also working it, isn't it? I can't do this to this sofa, can I? [Laughing:] I cannot do it to another person; I can only do it to a seeker.

So you have done something to yourself also.

G: Shri Mataji can see your Kuṇḍalinī.

Shri Mataji: That's how.

Journalist: Is that true?

Shri Mataji: Yes. I can, but you need not see it, you should become, is the point. Seeing is not the point. Don't see. You should become. When you become you have the powers, you don't have to see. Just work it out.

Journalist: Yes.

So but I have to do this technique that you did yesterday?

Shri Mataji: No they will tell you. You come and ask him, because now that's over.

Journalist: No but just shortly to point it out to my readers.

Shri Mataji: They can take it from My photograph. Very simple is... the photograph has got vibrations. Alright? So

you have to put... depending on what sort of a personality you are. You have to come and ask them of course, that is very important. It is a collective happening. It's not a single person working at home. It's not. But on the photograph, if you come and ask him, he'll tell you if you are a left-sided or a right-sided person. What sort of a balance you have to take. It takes hardly any time, you see. And then they'll explain. Then you become an expert. Then you can tell also. Once you become an expert, we call you a Sahaja Yogi. Then you can tell others.

Journalist: But to state it shortly, it is a technique...

Shri Mataji: You see, first of all it's spontaneous.

Journalist:... which works by your grace.

Shri Mataji: Yes. Supposing you take My photograph and publish it, you ask them to put their hands towards My photograph...

Journalist: In the newspaper.

Shri Mataji: Any news, even in the newspaper. And see if they get the Cool Breeze. They might.

Journalist: They might get the Cool Breeze?

Shri Mataji: If they don't get it, they should put the left hand towards it and right hand on the Mother Earth.

Journalist: If they don't get Cool Breeze, well, suppose we put this photograph in the newspaper, how do...?

Shri Mataji: You have to put your hands towards the photograph.

Journalist: So you put it like this?

Shri Mataji: No, no, no, this way, towards.

Journalist: And both of them?

Shri Mataji: One. I mean, you should put both first of all. If you get the Cool Breeze, then it's all right. Then you have to come and ask him, what is to be done further.

Journalist: So I might advise my readers to...

Shri Mataji:... put their hands...

Journalist:... to open their hands? And put it towards your photograph and see if they get a Cool Breeze.

Shri Mataji: All right. And if they don't get it, then what they have to do is to put a light before it.

Journalist: A candle or...?

Shri Mataji: A candle.

Journalist: Before your photograph?

Shri Mataji: The photograph, yes, shining.

G: Can you publish the address of the centre as well? Journalist: Yes, sure.

G: It would be the best thing, if they can come to the centre.

Shri Mataji: Yes, the address of the centre is the best. And see if they get the Cool Breeze. Alright? If they get it or they don't get it, they should come to the centre.

So they will give in any case realisation.

That's all. They have to come to the centre, they can get realisation. But they should not be satisfied with the Cool Breeze; they must know what it is. That's very important.

Journalist: This is the very first sign of...

Shri Mataji:... first sign...

Journalist:... first sign of Kuṇḍalinī

Shri Mataji:... sign that you have felt the Cool Breeze. It is the sign. It is the Cool Breeze of the Holy Ghost. It's described in the Bible.

Journalist: This is the first sign of the Kuṇḍalinī working?

Shri Mataji: Awakening, piercing. You can also feel it on top of your head.

E: D.P. just phoned and he wants to make an appointment with the Minister of Health of England.

Shri Mataji: Is he there? E: No, he'll phone back at twelve o'clock...

Shri Mataji: You see, I can meet him on Monday. Monday, I'll be in London in My house, Brompton Square.

E: OK. I'll tell him.

Shri Mataji: All right? Thank you. Any time, morning or evening, whatever suits the Minister. All right? Please. Thank you.

Journalist: Yes well, OK Mother, I think I have some information to make a little article about it.

Shri Mataji: Yes, you should help because there are so many seekers, everywhere, must guide them.

It's God's job, you see. It's God's job. It gives you blessings and blessings and blessings. And then they should come to the centre, that's very important. Because, you see, My attention is on the centre and through the centre the attention works.

So you also should come and master it. You can master it in no time.

Journalist: Well, that would be nice. Thank you very much.

Shri Mataji: May God bless you. May God bless you.

Journalist: Thank you.

Shri Mataji: I think, get some sugar if there is some. I'll vibrate it for him. He has a little liver problem. You have a little liver problem.

Journalist: A little liver problem? R: You could use this picture. You have it.

Shri Mataji: Which picture is that? Take the full picture R: From Australia. He has got it.

Shri Mataji: No, no, no. This is not sufficient.

R: This one?

Shri Mataji: This one. All right, on the walls also there, they can see it on the walls. It's all spread.

But I think My, that another one is the best, like this, is the best. Have you got it?

Sahaja Yogi: They have the first black and white one, they have...

Shri Mataji: Ah, have you got?

Sahaja Yogi: You have here, don't you.

R: We have a whole pile.

Shri Mataji: You have? All right you give it to him, that's the best. But give it to him soon otherwise he'll be publishing...

Sahaja Yogi: You have it here with you? R: Er, no not here.

Shri Mataji [to the Sahaja Yogis who have just come in]: You all have been sleeping, I think. Aāhh! They all rest a lot, you see! I don't get any chance to rest! This is the one.

Journalist: I should publish this photograph rather than the other one?

Shri Mataji: Yes, this is better. You keep it, yours. He will give his own. Why, why do you want to...?

Sahaja Yogi: I am quite attached.

Shri Mataji: Yes, I know, you looked that way.

Sahaja Yogi: It's better black and white for the newspaper.

Shri Mataji: [Laughing.] How do I know, eh? It's love. Love tells you.

This is a photograph for you and this is a book for you, in French. Do you read French? Journalist: Yes.

Shri Mataji: Then it's all right, no problem. Now, I have to have a bath and then...

E: Er, Shri Mataji there's H. from Austria...

Contents: 1985-07-04 **Newspaper Interview with Theologian Dr. Kranenborg for Trouw, The Hague, Netherlands**

Journalist: I received some books and papers from you and I heard you yesterday evening in that congress hall.

Shri Mataji: Did you? Journalist: I was there yes.

Shri Mataji: I hope I didn't hurt anyone.

Journalist: And I liked to read it and to see what it is because I am interested in such things.

Shri Mataji: Yes, one should be. Very important! Journalist: And I sometimes write about it in the newspapers and...

Shri Mataji: That's it.

Journalist: And they asked me to think about it first...

[GAP] I have many questions, I hope you... They are different kinds.

Shri Mataji: Yes, yes I don't mind. I don't mind.

Journalist: But first I was speaking here with some of your friends and I asked; what is the difference between your method and other methods...?

Shri Mataji: Of Yogas? Journalist: Yes.

Shri Mataji: No, there is no difference at all. But I don't think anybody has studied the entire thing in modern times. I mean, it's just a wee bit of it here and there, you see.

So it shows no integration but it's all integrated, something that Patanjali wrote himself. Patanjali wrote.

Journalist: Patanjali.

Shri Mataji: Now, I don't know how many have read the real Patanjali. Maybe, it's such a big book, Patanjali's `Yoga Shāstra'. And Yoga means to be one with the Divine. There is no other meaning to it.

Also it means another word, it's a Sanskrit word, means `yukti'. Yukti means the... not trick, is not...

deftness, deftness to handle this power, we can say. Or the trick of the technique, trick of the technique, Yukti, yukti is the word.

Journalist: Yukti, yes.

Shri Mataji: Now, if you read Patanjali, you see, he has talked of nothing but Self-realisation and three fourths of the book deals only with what happens after realisation; how to establish it, how to do it, this, that. Now Patanjali existed thousands of years back and we had another

system of society which was called `Chaturwar'. Like we had four ashramas, four styles of life.

In the first style of life you had to be about from twenty to twenty-five years in complete `Brahmacharia', celibate and with a teacher, Guru, who was a realised Soul. And his Guru, the Ādi Guru, the one who was the principal Guru, was also a realised Soul.

Now in India, even today, supposing my family has been to some Guru; that is a university. Now that university is called a Gotra. Even today we can not marry in the same Gotra, even today. Like I am from Shandilya Gotra so I cannot marry in the Shandilya Gotra.

So the celibacy is still up to now, because we are all brothers and sisters in the university. Such pure relationships are kept there.

And if your attention is not taken to these things, you remain celibate without any trouble until that age. But if the attention is all the time driven into it, like by the media, this, that, then you cannot be. I mean you cannot protect yourself against these temptations then. I mean, you are made to be tempted.

So then at that time whatever he taught, I mean it is..., you can say he himself didn't teach every one but the people who adopted the method was this that they used to cleanse the different centers. By also yaman, yamas and all those things we need, pratjaha... All those things, you see, the methods by which they used to cleanse the Chakras of people. But they were knowledgeable people. Not anybody can do it. Just that you stand on your head, do this; they were very knowledgeable. Because they thought that if they cleanse all these Chakras like that,

you see, the force of the Kuṇḍalinī would be much more and it can push it through. But very few people were taken for Self-realisation, very few. Like they say that Nachiketa is the only one they had, who went to Janaka, Rāja Janaka; one person, at the time of Rāma.

Journalist: Yes, that is long ago. [Laughs.]

Shri Mataji: But then thousands of years back, you see. Now people have evolved in their spirituality.

My main problem when I was born was that I knew what I had to do. And was that... till the time of Christ,... the sixth centre is established now. The sixth centre is very well established.

Journalist: In the time of Christ it's the sixth centre?

Shri Mataji: Yes, the sixth centre, Āgñyā Chakra, a very important centre; very, very important.

Christ plays a very big role because there is a very small little gate, you see, through which you have to pass, into the limbic area. And then the Kuṇḍalinī rises and would cross up to Āgñyā, but it was difficult to break through.

So I said if I could establish the seventh centre and open it, then things would be much easier. If there is an outlet, then Kuṇḍalinī will move much faster.

Journalist: So this is a special time in which we are living because now we can have the unity between...

Shri Mataji: Very special. This is the judgement, this is the judgement time; this is the judgement time. And Kuṇḍalinī is going to judge and you are going to judge yourself through your Kuṇḍalinī.

Nobody needs judging.

Journalist: Yesterday you were speaking about the authors of the last century who wrote books about Kuṇḍalinī that it was so dangerous to...

Shri Mataji: This is a false thing.

Journalist: But which book...

Shri Mataji: This is a book Viṣhṇutit wrote, the first book, Viṣhṇutit. From there everybody...

Viṣhṇutit was translated, you see.

Journalist: Also writers as Avalon and Woodruff are not...

Shri Mataji: You see, I tell you, the trouble is, without realisation you cannot understand anything.

In the Vedas also, `vida', now the word vida itself can be very dangerous. Vida doesn't know by mind, it means on your central nervous system, vida. That you should feel it on your central nervous system, it should be inbuilt. But vida can be said, a person who knows by their brain, you see something... Now supposing, you know something about India, supposing, take an example, you have not been there, you have no experience. What's the use? But up to... I would say that Kamildas was only about 300, 400 years back. Rāmdāsa was at the time of the English, Rāmdās Swāmī in Maharashtra, was just when the English were there. He wrote all these things.

Journalist: Rāmdās Swāmī?

Shri Mataji: Rāmdās Swāmī, he was the Guru of Shivaji.

Journalist: Of Shivaji?

Shri Mataji: Maharashtra has got the purest knowledge of Kuṇḍalinī somehow because it's the land of the saints, Maharashtra. And he wrote also, I mean it is hardly 300 years he was.

So you cannot say that these books have come before, because this Viṣhṇutit book was written about 70 years back they say.

I don't know the exact dates of that. But about Kuṇḍalinī, even if you have read Bhrigu muni, Bhrigu was one of the great scholars, originator of Indian astrology, Bhrigu. He is the one. Bhrigu muni. Now he has written one book, the Bhrigu Sangeeta which is the astrology, Sangeeta. One book and another is the NĀdi Granth. Now this Nad Granth has described these types and he has said about Kuṇḍalinī awakening.

That it will take place and thousands will get it. And he has described all these things. A hundred years back, I would say, William Blake has described it.

Journalist: But he didn't know the Kuṇḍalinī. He didn't hear about the word.

Shri Mataji: No he did, he did.

Journalist: He did?

Shri Mataji: He did. But you see the thing is he has used not straight forward words for anything.

You see for everything he has used another of his own words, you see, because people wouldn't understand him. And Kuṇḍalinī, to talk about Kuṇḍalinī was not even possible for Christ, I can tell you, but that's why he said I'll send you someone; the Holy Ghost.

Journalist: The Holy Ghost.

Shri Mataji: Three things; will redeem, will council and will comfort. But nobody is looking out for that. And the Holy Ghost is the Kuṇḍalinī. He was allowed to speak only for three and a half years, if you see. And in that mad world,

three and an half years is nothing. In London for four years I was struggling with seven Sahaja Yogis, four years continuously.

So you can imagine what could he have said? For that also he was crucified.

Journalist: But it is not common in Christianity that the Holy Ghost is the Kuṇḍalinī.

Shri Mataji: Because of this problem, they don't want to know anything from anyone. Christianity is governing itself, you see. Why not see outside, where Christ was an eternal being? He didn't belong much to that area. He might have existed before also; as something great. He is described in the books of the Devī as Mahāviṣhṇu, as Mahāviṣhṇu; absolutely.

Journalist: Christ as Mahāviṣhṇu?

Shri Mataji: Yes, yes. Clear cut, you can see the signs. He is called the `adhara', the support of the whole universe. But you see the missionaries, supposing, came to India with a gun in one hand and the Bible in the other one. It's called as the Baoutha. Baoutha is the one incarnation of Viṣhṇu which is very mild.

Journalist: The Boudha?

Shri Mataji: Baoutha, not Buddha, Baoutha. Buddha means enlightened and Baoutha, the one who enlightens you; who is the light, who is the light. He is the light. He said I am the light, I am the path, he did say. Didn't he?
Journalist: I read you were born in a Christian family.

Shri Mataji: Yes.

Journalist: In a Methodist family?

Shri Mataji: No, no, no, it was..., I tell you it was quite hectic because I would say, it was... I was baptized by the Lutherans.

Journalist: By the Lutherans? Yes.

Shri Mataji: [Laughing] My father joined the Church of Scotland, Presbyterian; but My brother was with the Methodists. But I found they were very sophisticatedly fanatic people. Very sophisticatedly, because they had made everything into a mental stuff, you could not penetrate into them. And My father was a very learned man himself, a very evolved soul. He knew fourteen languages. He was a master of knowledge of human beings; and he told Me that “You establish Sahaja Yoga and then talk to them. Before that, you don't tell them anything, because nobody will listen to you." Especially Indian Christians are the worst of all.

Journalist: So you first spoke about Sahaja Yoga already?

Shri Mataji: After breaking this seventh Chakra on the 5th of May 1970, I started talking. But Indian Christians are not there yet in Sahaja Yoga; very few. Of course, My family people are, because they know Me, I am like this; but otherwise very few.

Journalist: They are still Christian?

Shri Mataji: Oh, they are. Indian Christians means what? They are just given some money... or with some fear. Very, very funny things they did. Like they put a loaf in the well and said that this was the meat of a cow and they were discarded from Hinduism. Hinduism is another madness because they send away people from there.

So they became Christian. I mean which kind of Christianity is that? While in My family; My family is a sort of a... what you call a royal family, which is a dynasty. And in their family there was a mishap and that's how they got converted. But they have built lots of temples and things.

A mishap of a lady becoming a widow and she suffered a lot so they had to become Christian. But not out of any conviction or any understanding, because Christ sounded very violent to us. Because, I mean followed by guns and canons and breaking our temples, you know. I always say, thank God Columbus did not come there; otherwise there would have been no Sahaja Yoga. Because he went to America and you can't find one Red Indian there. It's horrible! It is something I can't... in the name of God, in the name of Christ, I mean it is just the opposite of that. You see it so clearly! Journalist: But Christians in India don't agree with you I think.

Shri Mataji: Not Indian Christians; but Indians are thousands; Hindus, Muslims...

Journalist: Also Muslims?

Shri Mataji: Oh yes, Muslims. Oh yes, many Muslims; Sikhs, Parses; Muslims from Algeria, lots of Muslims from Algeria. In Paris we have Muslims, we have Muslims in every place; Austria we have. Do you have in Italy? Guido: In Italy, yes.

Shri Mataji: In Italy also. We have also Muslims in England. There is a very great scientist, Mr.

Hamid, who is an agricultural scientist; he is also a Sahaja Yogi. He is an Iranian and he is has done an

experiment with vibrated water and he found that you don't have to use hybrid seeds anymore.

Journalist: You don't?

Shri Mataji: Hybrid seeds; hybrid seeds.

Journalist: Oh yes, yes, I understand.

Shri Mataji: But ordinary seeds which are supposed to be no good, if you vibrate them with the vibrated water... vibrations are nothing, just I have to put My hand in it like that; if you vibrate that then these seeds act like beautiful, rich seeds and produce better results. Because they can be reproduced also; hybrid seeds you cannot. And the food is very good. And to eat hybrid food is not very good because it creates problems in the brain I think.

Journalist: It was said in the papers that you have the power to give it, the energy to give it...

Shri Mataji: I have to? Journalist: You have the power, the energy. You have the power in you, the power; you can give to other people.

Shri Mataji: Yes, but you can also have.

Journalist: Yes, but the power was already from the beginning in you is that true? You always felt it.

So you didn't have to discover it.

Shri Mataji: No.

Journalist: Other people have to discover it.

Shri Mataji: Yes, the power I had always with Me, but I had to discover the method in the human beings how to work it out.

Journalist: You always felt the power?

Shri Mataji: Yes of course, of course. But I wanted to give an `en masse' realisation; en masse. And for en masse realisation I had to study human beings. What their problems are, the permutations and combinations. Because this seventh Chakra was to be broken; that was the problem.

Journalist: So you also gave it to people...

Shri Mataji: Thousands; thousands can get it. In India, I mean, I get at least... I go to the villages, the country side because our cities are very few and, of course, in Bombay also I have at least two, three thousand people, good Sahaja Yogis. But we have to work it in the villages because people are very simple, not complicated and in thousands... They have seen it [indicating the Sahaja Yogis present]. In one place six thousand people came. They come. They get realisation. But one more advantage that we have in India, they know about it and specially in Maharashtra, they know what Kuṇḍalinī is. That it is the Kuṇḍalinī awakening that gives... They are waiting for it. Even in the Himālayas, I went to one place called Dharamshala, three thousand people came. It was written that there will be a “Devī Jāgra." Devī means the Goddess, Jāgra; that means the Kuṇḍalinī. They all came; no questions, nothing; they just sat down. All of them got realisation.

Journalist: In Dharamshala? Where the Dalai Lama lives?

Shri Mataji: Yes, but that's all different.

Journalist: It is also Dharamshala, yes.

Shri Mataji: You see this Dalai Lama business is the same as any other.

Journalist: That's a Guru business. Yes?

Shri Mataji: It's of no use, you see. It's a money-making proposition. What is it? Why should we beg for money? Why should we ask for money? That's not our job. God's people don't have to do all this. It's a very funny idea. You see this is the human problem. You have created poverty, you have created problems; you solve it. It's a social problem; it's not a religious problem. It's a big confusion.

Now supposing somebody is suffering from any cancer or any trouble, now he can go to the hospital. The hospital can be built by the social organizations. Why bring God in between? But if God is there...

supposing I have to cure a person, I'll just do it; just like that, without any medicine, without anything, it will just work out.

So how can I charge? Journalist: Speaking again about Kuṇḍalinī, some time ago I read a book from Gopi Kṛiṣhṇa. Do you know it? And he also writes about his experiences.

Shri Mataji: It's such a naive fellow; he had no business to write it. It's absurd, but you don't write it! Otherwise he will get after My life, you know.

There is one fellow [laughing] Eugene, who is following him all over. This Eugene fellow was affected by that Maheśh yogi.

Journalist: UG?

Shri Mataji: Eugene. His name is Eugene. He is from America. He is a New York fellow. He is assisting him; he is going round with him all over.

So first of all, he got ideas that he must kill his parents.

He came to Me in India. I could not meet him so he came to London.

Journalist: Eugene?

Shri Mataji: This Eugene fellow. Now, but don't give his name. [Laughs.] Journalist: No, No, no.

Shri Mataji: You know these people are horrible.

So this one person came to Me; and then he told Me that the second idea he got was to kill himself. And then he said, “This is not good. Why is it happening?" So his parents actually brought him to India, but they could not see Me so they left him in London. Then I cured him. And when I cured him, he went to New York and this Mr. Gopi Kṛiṣhṇa caught hold of him.

He caught hold of him; and this Eugene is now working with him! Now what do you say to that? Now from one to another! And this Gopi Kṛiṣhṇa also got hold of our minister. What was his name? Some minister from Kashmir.

And he has got 65 lacks of Rupees from our government for the Kuṇḍalinī Foundation. There is nothing like that. It's all a money-making proposition. I don't know, what is this all going on? Kuṇḍalinī doesn't understand money. How can she? I mean nothing in your body understands money, does it? Say, you show money to your eyes, do they understand? Nose, nothing; so how can Kuṇḍalinī understand? Nothing natural understands money, does it? Only we human beings do; because it is man-made.

Journalist: But they have written about it that it was... you know the book of course; that raising the Kuṇḍalinī, it was very terrible. He wrote about that.

Shri Mataji: I don't want to say but...

Journalist: Did you read the book of Gopi?

Shri Mataji: Yes, I have heard all about it. Actually, if it happens to anyone, that means that person is not a good man. It simply means that. Or something has gone wrong with his Guru, or something has gone wrong with him. It means as simple as that, especially if the Mūlādhāra Chakra is out. I mean it must be that the person is not virtuous, or not religious, that it has happened. Otherwise it should not.

Or some wrong person has touched him in the wrong place and something wrong. This is like, just as I told you yesterday, putting your hands into the plug.

Journalist: Yes I understand.

Shri Mataji: Now I have given realisation to thousands; and these people have given realisation; and it has not happened to anyone. And then when you like blind people...

Somebody wants to do something and gets a shock and tells people, then it is actually an anti-God activity. He should not have written it when he doesn't know anything. Because if it is the only way to get to God; one should not write such horrible things because everybody gets frightened. Yesterday, see, two persons asked Me a question; and everybody is frightened about Kuṇḍalinī; you mention the word. And Kuṇḍalinī is your mother. How can she give you trouble? First of all, logically? Journalist:

Well, it is because it is written so about Kuṇḍalinī most of it...

Shri Mataji: Ah this is all a money-making proposition, I tell you. A hundred years back, I should say, at the most. It has no traditional relevance. Kabīra never said it.

Journalist: Pardon?

Shri Mataji: Kabīra, was about only three hundred years back. Rāmdās Swāmī was three hundred years back. Tukārām was about two hundred and fifty years back. All... they never said it. How is it? Gñyāneśhwara, never said it. Ādi Shañkarāchārya never said it. I mean he described it, but he never said that it burns you or anything. She is your mother, she is this; he said all this. Saundarya Lahari, the whole thing is about Kuṇḍalinī only.

Journalist: Not all people speak about it like that. For instance, I read something from Muktananda and he also says it is very easy to raise it.

Shri Mataji: I am told he's got six thousand `crores' worth of diamonds. That's all; six thousand crores.

Journalist: What?

Shri Mataji: Crore is how much? It is... one `lack' is a hundred thousand and a hundred of that; a hundred, hundred, thousand Rupees worth of diamonds.

Journalist: Ten million. But he is an exception that he says that it is also easy to raise the Kuṇḍalinī.

Shri Mataji: Now he's started talking. But if you ask people who have been to him earlier, they used to jump, dance...

But one thing is, you see, when they say this one must see: The proof of the pudding is in the eating.

You must see what has... Now look at these people they are so knowledgeable [indicating the Sahaja Yogis]. They can raise Kuṇḍalinī. They can cure people. Now supposing we want to buy this furniture, you see. Now we will find out how it works. I mean, we'll go to people and find out how the people are using it. Supposing they say, `Oh it's no good!' you won't buy it.

But I must tell you, there is another point, a very funny one which I never realised. But one gentleman came to Me in England, I think he is a BBC interviewer or something; and he said that an Anglo-Saxon brain cannot understand anything for which you do not pay. Can you imagine? Journalist: He did say that?

Shri Mataji: He said. Really I must tell you. On this My experiences have been horrifying. Then another one in Toronto said, “How many Rolls-Royces does she have?" So they said, “She has none because she doesn't take money." So they said that, “If she has no Rolls-Royces we are not interested." In Toronto! But if this is the level...

Journalist: Well, yes.

Sometimes also people say that if something doesn't cost anything, then it has no value. Do you meet people who are saying that, yes?

Shri Mataji: But we don't... think of so many things we do not pay for! I mean ninety-nine percent of things we do not pay for. To be a human being we never paid. To be born we never paid. Nothing we paid for. It's only the human beings have created this economic want, you see, everything was free. We have made it economic; it's our

own brain wave. What can you do? Journalist: So most people are speaking; you are right? And if they speak like that, then people from India say, “I have a technique you have to pay for." Then they believe it.

Shri Mataji: They believe them more. They believe them much more, you see, because they take money; because they believe in money. Also I think in all organized religions people pay money, don't they? People thrive on that, in all organized religions. If you want to organize a religion, you have to pay money. And that's how the whole thing comes down to that stuff, to that thing, that you have to pay money for God. I mean, supposing now they have to take a hall, all right? Now they have to pay for the hall. Not for God, not for Me. This discrimination is not there. There should be discrimination. You can pay for, say, a hall. At the most they may pay for My travel, at the most. But they are paying for the travel, not to Me.

Guido: Also it's just a spontaneous collection, it's not...

Shri Mataji: Yes it is spontaneous, yes this is it.

Journalist: May I put a question on another theme, about feeling guilty. You spoke quite a lot yesterday about it.

Shri Mataji: That's a big problem for Me I must tell you.

Journalist: It was interesting to hear that you saw that as a typically Western thing.

Shri Mataji: Very much. You see they themselves have created it.

Journalist: In the whole of Europe, America? Europe...

Shri Mataji: Oh terrible! I think the people who feel the most guilty are the English. They are the worst of all.

Journalist: The English?

Shri Mataji: Very... I don't know what they feel guilty about! First I used to think it may be Catholicism. But the English are not Catholics. They are not Catholics at all! I don't know why, but for small things, you see. The English are, I think, very formal. And formal people always feel guilty. That may be another way; very formal. If you speak one wrong word in English they feel guilty. They are too formal.

The Americans are absolutely abandoned. They are too abandoned, they are also gone cases, you see.

Two extremes! [Laughing.] The English language is... I don't know what they have done to the English language! The Americans are... they'll `fix' your breakfast, they'll fix your brain, they'll fix your eyes; they fix everything like a machine. The Americans are another extreme and I think too much formality of the English. And in between all of them feel guilty; for small things I tell you; very small things, they feel. I mean it's surprising how they feel guilty for all these things. Like one lady said that she is feeling very guilty for what is happening in Vietnam. I said: “Are you responsible? Why are you feeling guilty for Vietnam?" Or for your forefathers; The English would say we feel very guilty for what we did. You never did anything in India. That's your forefathers, they are finished, gone; you are not the same. It creates very serious problems, physically also. Angina, all heart troubles, spondylitis. It's a very serious thing to feel guilty.

Journalist: Also in Holland you can feel that people...

Shri Mataji: Oh terrible.

Journalist: Terrible also in Holland?

Shri Mataji: Holland is the second. I think in Holland also people are very formal. Don't you think so? They have been... now they are better. The younger people are better. But I think older people were very formal.

Journalist: Maybe. There's difference with...

Shri Mataji: The Dutch character was very formal. I think the protocol and all that was a bit too much.

Journalist: I always had the impression that the Germans are much more formal than the Dutch.

Shri Mataji: They have another problem. [Laughing.] They are never guilty, not guilty as such. I tell you they are not as guilty as they should be; but very aggressive; very self-opinionated. Actually Germans have no respect for anyone, no respect. They don't feel so guilty. I mean they should be the first to feel guilty but they are..., I mean, their generation has done all this nonsense, isn't it? But they say it's a political mistake, can you imagine. To say it's a political mistake; it was an accident. That's how they justify it. Everybody has a different character like I say Sweden, Norway, Denmark, they have another problem. They feel guilty and they think they must be charitable. And they will borrow money and be charitable. And mostly charitable to wrong people; always; like this Dalai Lama. There is no need to be that charitable to this Dalai Lama. You know there is a pocket of all kinds of smugglers, this, that and the Indians don't see the point also; what they are up to. Because I get disciples from there also and they tell Me what they are doing there; and I am amazed! In the name of religion, in the name of Buddha! The things they are doing in Dharamshala is something I can't understand. Now I get

all this information from people who come hit from there, sick from there.

Journalist: Do you feel if you are in a country that there are differences between the countries?

Shri Mataji: Yes I do.

Journalist: You feel that very, very well.

Shri Mataji: On the being you feel it. Also I think people in the West have lost their morality, their sense of chastity completely; their sense of innocence and chastity. You see there are two kinds of sins we have. One is, I call it the sin against the Father, that the Indians do, or that we do not feel secure about money and secure about our well being. That's the sin against the Father. And the sin against the Mother is immorality.

But in that America will beat anyone hollow, I can tell you. The Americans are the worst in sin against the Mother, the Americans. Because I went to San Francisco and they said that... it was in the communiqu that it cures homosexuality tendencies. They said we don't want it. The gentleman said, “I am a homosexual, my editor is a homosexual, my mayor is a homosexual, the governor is a homosexual; sixty-five percent of people in San Francisco are homosexual." So I told them that you will get a disease, don't go ahead with it. Now they have got AIDS. Now they have gone further, now they are saying, “Who are you to tell us? We want to destroy ourselves. We can destroy ourselves." Now you tell them that you have no right to destroy because you cannot create yourself. He said, “Who cares!" So what should we do now, everybody should sympathize with them? Sixty-five percent of the people are homosexual and they don't

want to hear about it. I mean it's a simple physical understanding, any doctor can understand, if you don't use your private parts in a proper way, filth and dirt, you will get into trouble! It is infectious, but for that you don't have to go to God to understand. It's common sense.

Journalist: But the Americans do not believe in a Mother. They have the Father maybe, God the Father, but not the Mother, they don't have.

Shri Mataji: I don't know, you see, we cured one fellow of AIDS in Australia. His name is Crosby.

And again he did the same. He came out of the jaws of death and he did the same. It's a kind of a possession or I don't know what it is! It is a possession. It is definitely a possession, I think a woman must be possessing a man and a man must be possessing a woman; because it is so unnatural. But it is not legal; and they said if I say anything about it they'll arrest Me.

Journalist: But in America you are not welcome then if you are saying such things.

Shri Mataji: No, no, that way, you see there are many sane people everywhere. [Laughing.] I mean they cannot crucify Me, that's one thing for sure. [Laughing.] Thank God our society has evolved that much that they cannot crucify Me. But there are many sensible people everywhere.

Journalist: Do you meet very much criticism about you, very much aggressiveness?

Shri Mataji: Yes, they are aggressive, it's now becoming less and less, but we have ways of reducing the aggression. You see, while talking to a person if you raise

the Kuṇḍalinī, the person becomes very relaxed. And then he finds it difficult to aggress also. Then things go into his head, he understands better. Or you can raise his Kuṇḍalinī, he might become a realised Soul and his Spirit shines and the transformation takes place.

Guido: In Italy they came by thousands. Shri Mataji has been on all the television stations.

Shri Mataji: Yes on the television. Yes that's true in Italy. Italians are very sensitive. I tell you, they are very sensitive to serenity, to auspiciousness... just seeing My photograph. The Italians are the best people, perhaps maybe they are traditional. Through tradition they have learnt what is good and what is bad. Very good people in Italy and thousands, I mean... in Milano last year we had I don't know how many thousands. And a priest came up and he said, “Thank God I have got the experience of the Spirit." Like that, very good people, very sensitive and very open-hearted, you see. And the television themselves sent Me... Six televisions, their cars and hotels and they said we... Well, I said I don't take any money, so they arranged a hotel for Me to stay, because I was outside Rome. And on the television I gave realisation, on television.

Journalist: On television?

Shri Mataji: Yes, I gave realisation to people on television and then we went shopping; shoes and all that I wanted to buy and we met people in the market who said, “Mother you have given us realisation on the television."
Guido: And the director of the presidency of all the ministers in Italy came to us because he felt the vibrations through the television.

Shri Mataji: Really? Guido: Yes he is coming regularly to our programs.

Shri Mataji: Can you imagine! But the television people, the worst are in America. Worst! Very funny people they are, very funny. Then you just don't know what to do with them, very superficial. And I think the Americans are still very immature, on the whole. Very immature, they are just like children.

You see they are maybe good at money-making and all that, but as far as God is concerned I think they are still very immature people. Very superficial, on the whole; on the whole, I am saying. But they are good-hearted but Russian people are very good. I must say, solid. Not the administrators I am not saying, whatever they may be, but the people are all right; Russians; very good. Chinese; first class, wonderful people the Chinese, maybe tradition.

Journalist: What do you expect from your tour here in Holland? Do you expect in Holland it will go...

Shri Mataji: It is more than expectation! Journalist: More than expectation. It is going also here in Holland?

Shri Mataji: More than expectation. I think people have sorted it out. I think they have reached the point. You see affluence has one good point; that you can see through affluence that it doesn't give you what you want. For a while it does hypnotize, for a while, but then you get out of the hypnosis.

Journalist: And they are seeking.

Shri Mataji: And you start seeking. What we call as the principle of Lakṣhmī becomes the principle of

Mahālakṣhmī. It is the principle of seeking. After all money is also a seeking, power is a seeking. But that's like a mirage.

***Contents: 1985-07-04*, Public Program, Day 2, The Guru Supermarket, Garden of the Ashram, Overvoorde, The Hague, Netherlands**

Shri Mataji: Hello, please be seated. [To Sahaja Yogi giving the introduction:] Have you finished?

Sahaja Yogi: Shall I continue a little bit?

Shri Mataji: You finish it, yes.

[Sahaja Yogi finishes the introduction in Dutch.]

I bow to all the seekers of Truth.

Yesterday in My lecture and afterwards, the impression I got about Holland, I must tell you very frankly. And you shouldn't mind, because I am a Holy Mother. I am your Mother and I will not tell you any lies, nor will I support anything wrong that you have been doing. If you are a mother, you will understand Me better. If the mother sees the child is doing wrong she will tell, whether the child likes it or not, because the child is yet not matured, is not grown up, he doesn't understand. There is nothing to gain for Me; I have to just give you.

So those who are real Gurus, I'll praise them; but who are not, I will say they're `anti-Christ'. But if you are honest and if you understand My earnestness to save you, you must not mind that. You get identified with a person, for nothing at all. What did you get yourself? You must think, did you get your realisation? Did you feel your collective consciousness? Can you talk like this, the way he's talking? Do you know all that, what he knows? Or like

sheep, you are following somebody like blind. Do you understand what your Guru is doing? I feel in Holland there has been a `Guru supermarket' and because you are so naive that you followed it blindly and you are adhering to it. I mean, people are so mad in this respect that they leave their rationality, their logic behind and just follow like sheep, just like a fashion or a fad, I don't know what to call you people who run after individuality so much. Like in America people will have a different clock, a different tile, a different bathroom, you don't know, everything must be different. But as far as the understanding is concerned, they are just like sheep.

Now, there's a letter, I have seen this letter now of somebody who gave Me. Now about this Yogi Bhajan I have to say that you know already, but I knew about it much before. Two boys from this Yogi Bhajan came to India. I had gone to his ashram in '70 and told him, “Don't do this. You don't know what is Kuṇḍalinī, you are not a realised Soul” I told him on his face. I know who supported him, why he supported him; there's one gentleman called B. P. Jain, he was just a custom officer. There's one fellow called B. P. Jain who is a Jain, who save, Jains, you know as they are, they want to save even mosquitoes.

So he paid him money to go to America to create vegetarianism.

So he went there and his wife. He was just a custom officer.

Now what Indian papers are printing for him today, I knew this long time back, Myself. And about, I think three years back, two boys who had met Me before, came to

Delhi and they told Me they have delivered guns in the temple. They told Me and I told the Head of the C.I.D. in India, because I know him very well.

There is another one, the one is Anand Marg. This fellow had spread out so much and people had become mad after him. He was killing people, still people did not know that he was doing something wrong. In... there, in the eyes they could see it clearly, but nothing went into the head to see that he was killing some his disciples. He's also a vegetarian, for your information and all his disciples have to be vegetarian. This fellow killed twenty-eight people in the presence of one gentleman called Doctor, he's now a Sahaja Yogi, Doctor Prasad. And this Doctor Prasad went to Colourado, everywhere; even now there are people who are anand margis. I mean, even if they find somebody is a snake, still they hold on to it like that. I don't know what sort of brains Western people have, I can't understand.

Now this man, this Mister Prasad, Doctor Prasad went to Calcutta and he saw. He went to the Kālī's temple, Devī's temple. There suddenly he saw, you see, something in Kālī's eyes and the whole thing came into his head, “What am I doing? It's madness, I am sticking onto this man." So he got collected many people around him and told them about this. He took... If you tell about Gurus they run away, they don't want to hear. When they will go mad, where will they go? Now they went down, he just ran away from there to Lucknow. From there he came to Delhi. And there's an income tax commissioner who is My son there, who brought him to the hotel. We were staying in Ashoka Hotel, Myself and My husband, under the

police guard, can you imagine? My husband says, “What's this going on?" He came in and he told Me that “This fellow has murdered twenty-eight people and I want to go and tell the police. But I wanted to see You before that." Because he saw My face on Kālī's face! I said, “All right, you go and tell them. Everything you tell them." Then they arrested this fellow.

Still people were mad after him. Not only, but his Western disciple tried to kill the High Commissioner of UK and Deputy High Commissioner was killed. The Australian High Commissioner was killed. They assaulted Canadian High Commissioner, Canadian High Commissioner. To such an extent that government had to release him and put him under house arrest. He's under house arrest. His wife and his son have now come to Sahaja Yoga, imagine and so many of his so-called disciples, Indians, have come. But Westerners, foreigners are still for him, he's the greatest Guru. What is the slander? Should I praise such people who tried to kill our prime minister, madam? Nothing, what has he done to you, I can see clearly your Kuṇḍalinī cannot rise. It's all right, if you want to go with him you can go, but your Kuṇḍalinī I cannot rise because he's frozen it. She's catching on four Chakras. What is she talking? She doesn't know anything about herself. Even to give realisation to his disciple is a difficult thing, you don't know how difficult it is. But you want to stick on to your crocodile and want to come on a boat. How I will do it? I will have to say this is a crocodile; if you like it or not I don't care.

In 1970 I told about every cult, sect and every Guru that they all are anti-Christ, openly. Nobody came forward;

they could not sue Me, nothing. With all their money they could not, they know that they were.

You people are getting lost in cults, you don't know what's happening to you, they are exploiting you. I am Myself an Indian, I feel ashamed about it. This is a new fashion they have started. It never existed in India like this.

So now one must under, see, he's made so much money, this fellow. Not all of them. Everybody has made in crores of rupees, why don't you understand? We Indians have better brains in this. And the mantras they gave you are horrid mantras. One fellow gave a mantra, `tinga'. Now, tell any Indian and they'll laugh at it. Tell any Indian, but you are not supposed to tell. Six thousand pounds they took for that `tinga'. What does `tinga' means this! There is nothing, no mantra can be given. It's a wrong idea.

Only the Chakra which is wrong, there is something wrong with the Chakra, that mantra you must know.

There is a logic. There's a science. Try to understand.

Do not follow anyone just like a sheep. Everything has to be logical. You have human brains. You shouldn't follow anything which you don't understand logically, just like a blind person. Then why don't you follow your pope only? If you have to do blind things, why don't you go to pope? He's the best, easy to get him! You have to have your eyes open and you must know everything. You are seekers. You are under attack. I am not here for election or voting or for anything. I do not want to be harsh with you, but with your Gurus I am. And I say they, most of them are anti-Christ, believe Me and I can prove it to you.

And this is the reason, because you are attached to something like that, you cannot get your realisation.

So unless and until you get your realisation, I have no interest. Otherwise you should get your realisation, that's all My interest is in you. And you should only have that much interest in you, what other interest can you have? Supporting anyone: what is the need to support anyone? I don't need any support and you should not support anyone like that. You have to just discover yourself, simple thing, you must know that. You are that; you have to just become that, that's all. It is so simple, it's so easy, because it is so vital, it is so vital, so important at this time. If you miss it now, you'll miss it forever.

But sometimes you have paid a lot of money so you think, “Now we have paid the money, now what to, how to get out of it?" Like you go to see some play, it's horrid, absolutely it's boring, but you have paid the money so you want to go through it. Forget it! Forget, whatever has happened has happened.

Now you yourself become a Guru.

Vincent, when did you come to Sahaja Yog?

Sahaja Yogi: Two years back, Shri Mataji.

Shri Mataji: See now. He's a master! Only two years back! How much money he paid Me? And so many are sitting behind you. They are raising your Kuṇḍalinī, you are dancing like mad! You don't know anything: where is Kuṇḍalinī, who's Kuṇḍalinī, what, nothing of the kind and you want to believe? Today a journalist told Me that there's already a book called as, what did he say?, `Guru Supermarket'.

I've been saying that and I will say that all throughout, because I love you very much and I won't allow you to be drowned, as far as possible. But if you want to get destroyed, what can I do? All right.

So we come now to another thing you were asking Me for, about yesterday.

Somebody asked Me about, what did he say?, about clairvoyance. Is it this, that gentleman here? Good, good.

Now when you see this, can you bring it forward a little. I should see a little, a little bit, little behind I think'll be all right; I ask. Can you see, madam? All right. You can come this side. Here there's a chair, all right? Please take a proper chair. What about you? What is he sitting in there? Come along, join here! Christ has said, you have to be like children to enter into the Kingdom of God.

All right.

So now, I will first tell you about the three energies which are working within us. Come along. Give them a chair. Let Me explain this, all right? Let Me tell, then I will see to you.

The first energy, that is on the left hand side in blue colour, you see, a deep blue colour, is the energy of our desires. Now it caters to our past and it's called as the moon energy, chandra Nāḍī: moon channel.

Now, this energy is the one we use when we think of our past, our emotions and we also use it when we get conditioned.

So this energy creates within us an institution which we call as conditioning, or we can call it as superego. In

Sanskrit it's the mana Shakti, on the left hand side. It goes, crosses over and goes to the right side.

Now the another one is the energy which is on the right hand side. This is the energy that we use for our mental and physical work, is the energy of action, kriya Shakti, or Prāṇa Shakti. You can call it Prāṇa Shakti. This caters for our future, also, for the futuristic thing: futuristic thinking, planning.

Now we have in the center, third energy. This energy has given us human awareness, is the evolutionary energy. This energy is the one which is represented in the gross as parasympathetic nervous system; and the other two energies are left sympathetic and right sympathetic, expressed as, manifested as. Now both these energies meet to form a Chakra, like this.

Now you see the last Chakra is below the Kuṇḍalinī, this is a very important point. [Mūlādhāra, I'm saying: “last" means here last.] Now we have, see, all of them know. Only thing, by reading these books you have become frightened of Kuṇḍalinī, that's all. That's all the knowledge you have. All right.

Now the fourth energy is the Kuṇḍalinī, the Holy Ghost, which is coiled up within us in three and a half coils. In the Koran it is called as “Assas." In the Bible it is said, “I will appear before you like tongues of flames." These are the centers. These are the centers. But about the Holy Ghost not much has been said, because Christ did not have time sufficient. He was crucified much before His time.

As I told you, four years I was working with seven horrible English Sahaja Yogis: very demanding, egoistical and

argumentative. Argumentative. But because in Sahaja Yoga you are free to argue. With other Gurus you cannot say anything, you have to accept what are they saying with the stick on your head.

And you have to pay for that stick also. But they are today the foundation stones in the West, of Sahaja Yoga, I must say. They were all very well-educated, Cambridge and Oxford and this and that; but had become hippies, taken drugs, done every sort of thing: have been to every Guru, done all kinds of nonsense.

When they told Me, I told them, “How many Gurus you have been to?" they wrote it down. Everybody had written three pages foolscap on both the sides. It was so difficult. But doesn't matter.

So because I tried on them for four years, you can understand Christ in three and a half years, what could He have done except for talking, that's all. But His disciples got their realisation and they felt the Cool Breeze on their hands. And they felt the Cool Breeze of the Holy Ghost. They started talking the language of Chakras: “Mūlādhāra” then as we say, “Iḍā, Piñgalā, Suṣhumnā", all this language they started talking. And they started moving their hands, you see, in all directions because we too do that way, because the energy moves in our hands.

So people thought they were mad. You see, in the mad world if sane people come in, the mad people think they're mad.

[To the translator:] What is it? You don't agree with Me?

Sahaja Yogi: I missed something.

Shri Mataji: No, no, no. I am saying... Yea... Now I'll tell you a story. I'll tell you a story. Our prime minister, Jawaharlal Nehru went to a lunatic asylum and there were some mad people there talking sanely, for a change.

So they asked him, “Who are you?" He said, “I am Jawaharlal." They said, `You are Jawaharlal Nehru?" He said, “Yes." He said, “Are you the Prime Minister of India?" He said, “Yes, I am." “See, it's all right. I used to say the same thing till I came here." So that's what happens. When the sages come on this earth they are crucified, but if some cheat and a thug comes in, they are worshipped. Everybody runs after them, because he's very clever, he puts a camouflage. He pleases you, he pampers your ego and everyone likes such a person. But a real person will tell you the truth, because he is your well-wisher. He's not going to tell lies. Why? For what? So then we have these energies within us, which are four energies I have told you about; and whatever we gain in our evolution, we feel it on our central nervous system. Like you should know, supposing you ask a dog or a horse to go in a dirty lane, he will just pass through, he will not worry about anything.

But if you ask a human being to pass through, he cannot.

So human beings are much more evolved and they can feel it on their central nervous system. In the same way, manifestation of the spirit is to be felt on your central nervous system and you should be master of that. You should know what it is.

Now as you asked Me the question about the clairvoyance, what happens, I'll tell you. When we try too

much to do something in our seeking, without our connection, like this machine is not connected and I try to work it out, it will get spoilt, we say. As a result of that, only thing that takes place is the activity of the sympathetic nervous system: of these, either the right or the left. Now supposing you think you should call God, you go on calling `Rām, Rām, Rām, Rām' like that. Now He gets tired of you really, to be very frank. There is a protocol even to call someone. Supposing you come and call someone like that, people will say, “Now get out of here, we are fed up." So what happens, you start moving from your central path to the sympathetic, either to the left or to the right. But if you move to the left side, supposing, take one concrete, you go into the subconscious, to the collective subconscious. Now in the collective, now in the collective subconscious, all that is dead is since our creation resides and that attacks us and we get possessed. And some people you will find suddenly start jumping, epileptic; they have all kinds of funny gestures without their knowledge, without their control. They are all possessed people.

I had a disciple called Mister Rao. He is still there. He came from Pakistan on his way from war. And hiding himself, he went into a burial place of some Hindus there, perhaps, maybe some so-called Haṭha yogis, he hid himself in a burial place. But he did not know what had happened to him but when he came to Delhi, he found suddenly he used to get up and do all kinds of Haṭha Yoga exercises continuously. And his wife got a fright and she didn't understand what's going on with this fellow,

continuously going into this or that kind of a thing, he had never learnt Haṭha Yoga.

So she brought her to Me. Again he went into the same nonsense. I thought his intestines will come out now, I was so frightened of him! So I told him, “This is all nonsense. You've got some Haṭha yogi on your head who is making you do all this nonsense." He could not believe it. His wife told Me he vomits blood. He is not in the job, he's doing nothing; only time, all the time whenever he's awake he's in this kind of a pose. He sits in this pose or that pose. And he could not hear Me also. He did not understand Me what I was saying, he was so mad. Thank God he's cured now, he's a normal man. The Haṭha yogi has left him, I think, in peace now, through Sahaja Yoga.

But recently I saw one very good television show by doctors, who are doing a research on cancer. And they admitted that when the body is vulnerable for cancer, it is some sort of a protein which they called protein 52 or protein 58, they gave it a name. You see, doctors don't know anything so they give it a name like that: 52, 58.

Sorry, there are doctors sitting here! I am sorry. But they said, these proteins exist in the area which is built within us since our creation. This is collective subconscious! Like doctors have a name, `autonomous nervous system'. Autonomous, what is auto? Automobile has a driver; what about this body which has an autonomous nervous system, where is the auto? So this is what happens to a person when he goes to the left, he starts doing all kinds of things: he might become ESP, he might become clairvoyant, he might become a cancer patient, or he might become like a Haṭha yogi this way, or he'll do

all kinds of funny things. But he's not in control of himself. But the interest of clairvoyant and other people is absolutely material. They will tell you the number of the horse! And it's very dangerous, because you go to the area where you get exposed to diseases like cancer. Alcohol also drives you towards subconscious and there are some drugs that drive you towards subconscious.

But there are some drugs which drive you towards the right side, like LSD, or the recent one, what is it that they smoke in the nose, they sniff?, cocaine, cocaine, cocaine. I'm sorry, I am not very good at it! But I have seen the patients. This cocaine also makes you right-sided.

So you go to the supraconscious, to the collective supraconscious on the right side. Now Hitler used this method from Mister Lama. This method, by this you can put supraconscious proteins into human beings who are very ambitious and who are self-opiniated, think no end of themselves. Very egoistical people become supraconscious. And any idea that you are a particular race, you are something great, like this idea is put too much into your head, one can become supraconscious. And then you move to the collective supraconscious. Such people can become extremely cruel, violent, without feeling anything about it.

Some of the Gurus who have made their disciples cruel, they have tried this trick. And some of the Gurus who have enslaved their disciples have tried the other trick of taking them to the left.

You have to go to the super-consciousness on top of your head, not on the sides. There are so many other attacks

also, like Freud. Freud was another attack, I think. He's made human beings into nothing but sexpoints.

Another extreme. Jung talked about it, but he made one mistake, Jung, Jung, that he described the conscious mind, subconscious mind in a layer like this, horizontal. But it is placed vertical and the central path which is the conscious mind, which is the present, has to be kept open for the Kuṇḍalinī to move. And because of that mistake, many people believe that you have to go to subconscious to go higher.

You don't have to go to subconscious or to supraconscious. It's a straightforward march upward like this and you come out of your fontanelle bone area, your attention just comes out, just like this. Like this tent, you see how it is inside, in the same way your attention is put outside. And then the whole thing breaks and it starts penetrating into subtle, subtle areas of your attention.

So this is what I have to tell you about the supraconscious and about the subconscious.

We don't allow people to tape us, I'm sorry. You take it away, that one. No, we can't and we are sorry. We don't allow people to tape, all right? Sorry. If you are Sahaja Yogi you give us the tape, we'll return you another one. Yes, thank you. We don't allow people to tape us because of certain reasons we have found and now it has been decided that we should not allow others to tape till they become complete Sahaja Yogis, for certain reasons which you will agree later on. Because once you become a Sahaja Yogi, you have a right to do what you like; but before that I have seen people, I have found certain

problems and that's why they do not allow, so you don't mind. I am sorry.

So now we have come to these four energies that we have. And we know the fourth one is the Kuṇḍalinī which is the Holy Ghost within us, which has to be awakened, which has to pierce through all these six centers which he has described to you. Not the seventh one, which is below the Kuṇḍalinī.

Now the last center that you see here is looking after your pelvic plexus on the physical side, which has got four petals you see there, Mūlādhāra Chakra; and in the same way we have got four sub-plexuses for the pelvic plexus. Now the very important point is this, that sex does not play part in the ascent. At the time of ascent you become like a child, your innocence is awakened at the time of ascent. You have sex activity, all right, but sex activity which is sane sex activity, not perverted. But I don't want to say anything just now because as soon as you'll become the spirit, every sort of sanity will come into you.

You'll become absolutely sane person and absolutely liberated.

But the most important thing is that sex does not play part in the ascent. That time you are a very pure person. This one point is very important to understand, because we are misled. But Brahmacharia is not to be done and none such austerities are needed. Gradually as you become a realised Soul you mature and you understand what is good and what is bad. Whatever is suitable to you, you do it and whatever is not suitable, you just don't do it. Yourself, you have the power now. You have no

temptation of any kind, you are above all temptations. Nothing can dominate you, but you become a wise person.

You become discreet, you become dignified, you become compassionate and you become dynamic. The attention becomes collectively conscious and effective.

Like sitting down here if I think of someone, I can correct. It's a very wonderful telecommunication, hundred percent efficient. You will be amazed how things work out. This world has to be known, but it's a fantastic world in which you enter in. Then, that is what you know is the truth and untruth. Untruth.

You can feel the vibrations of Cool Breeze in the hands from a person who is a realised Soul; and from a wrong person you might get hot, or you might even get a little blister with horrible people. That is how you find out.

Now one may say that how this is the absolute knowledge? Like if you get a madman, he is a certified mad, say, take a certified madman. Put your hands towards him and you will get this center catching and this center catching, minimum, but maybe the whole left hand may be burning. If somebody has been to a wrong Guru, he also catches this hand and this finger and sometime he catches this also. If you have eaten something wrong, you catch on this one from that Guru. Left side. If you have eaten something wrong from that Guru like the vibhooti and all that, then you catch on left Nābhī. This is the left Nābhī center and this is the Āgñyā at the back here, this one. This is Swādhiṣhṭhāna, on the left side.

So that's how we discover.

Now supposing somebody has a father's problem, so where do you get the catch? Right Heart. This is Rāma's center. Now if you go on taking Rāma's name, you catch on this finger. But if you go on taking Shiva's name, you catch on this finger only. That's how it is to be decoded and to be verified. Even small children can tell you, if they are realised Souls, because knowledge of the spirit has nothing to do with age. It is ageless.

So you become a source of truth and you become the joy. You become the source of joy. Such a person comforts another person, because such a person is peaceful. He gives peace, not by talking about peace but just by the presence. And thus you become what you call `Sat-chit-ānanda'. `Sat' is the truth, `chit' is the enlightened attention and `ānand' is absolute joy. You don't live in a relative world any more. This is just very close to you. You don't have to go anywhere, it's within you. You have no idea what you are and how fantastic you are! Just you have to get it and work it out and know it, that's all. In one month you could be experts, giving realisation.

Now any questions any more? No? You are thoughtlessly aware now! All right.

So I would suggest now for certain people who have a left side problem, I will tell you a very simple method which we should teach you, a very simple method of getting rid of your left side. For that I think we'll have to go inside now to tell them how to put the candle in front of you and how to work it out. You will immediately see the results.

Now put your left hand towards Me as it is and right hand on the Mother Earth. This Mother Earth takes away the

left side. Sit down. Sit down. It will be helpful to you, madam. Please sit down. Better get your realisation, that's more important than anything else, all right? Nobody's important than yourself.

Now put your left hand and pass it to the right hand. Now the energy is passing through this hand, going through you and throwing away all that is the left-sided, jaḍa. Now do you feel Cool Breeze in your hand? Just see, on the left hand.

Feeling? Like this: towards Me, the fingers should be towards Me. Good. Feeling it? You are very good, I would say. Now you'll become a real master, I must say that. We need people in Holland.

So many seekers are lost, you must save them.

So many seekers in Holland. I came here first in sixty-five and that time you were celebrating a very international festival of flowers here, of gardens. And then I felt there are lots of seekers, still very young though.

Now, you put your right hand towards Me, it's very simple method, you can try every day, right hand towards Me like this and left hand like this to the sky. This is the right side you are clearing out, to the sky. Clears out your brain completely. Don't think. You watch Me, but don't think. You just watch Me without thinking. Just watch Me without thinking.

Take out your shoes, eh? It's rather cold, but doesn't matter. Better. Good. Feeling it? Good. Now feel it on top of your head. No, left hand, left hand. Ha, it's there! It's very peaceful.

Lady: Feels like snow falling.

Shri Mataji: Yes, it is! Of course, it is! You know, you will be amazed, in the other building there's a picture of Kuṇḍalinī just shooting out, I saw it there, absolutely a big picture of that, Sahaja! Now put this one, left one towards Me and with the right hand you see now. All right? Good! All of you are feeling it now? Are you feeling? That's the mantra is wrong, all right? That's why you're not feeling. Yes. Ha, better, it's there! All right.

Now again we'll give ourselves a protection. Like this: one. Again, let's start. One. Is two. Is three, nicely. Four, on top of your head, four.

So, five. Six and seven.

Now, to raise your Kuṇḍalinī. This much is good. Let's start. We have to go like this: up, forward, backward, like this. Let's start. Look at your left hand, watch your left hand. Now push back your head and give it a twist. One. Now, so the second. It's two. Now the third one. One, two, three.

Now place your hands up in the sky and ask the question, `Is this the Cool Breeze of the Holy Ghost? Is this the All-pervading Power of God? Is this the Brahma Shakti?' Now take down your hands. See, all the trees are quiet and silent. Nothing is moving, but you feel the breeze. Good! Now the breeze also has started here, out of joy, only here. It's the nature is so much with us. You'll be amazed, wherever I went there was always a big rain, everywhere. As soon as I went there, sunshine! Now I've been travelling for the last three months: it has happened in Italy, Spain, in France, in Geneva, I mean Switzerland and here. It's beautiful. All right? So I would request you, all of you to keep contact with our center here, take the

address and you become masters. Also we have a group that goes to India when I travel in India, for which then you see if you are all right. If the leaders say, then you can travel also to India. But we don't allow like that people to travel to India, because they're all travelling for deeper development.

So those who are settled down little bit, they can travel and we have beautiful time together.

We have no ashrams and we do not go to tourist places, but we go to the nature and to the very powerful centers in Maharashtra. Of course you cannot have great conveniences, but you enjoy it very much. You can have bath in the rivers. And food is good. They all have been and people are good. You'll like them very much. But we go in the villages and not in the cities. The vibrations are very nice. But only the leaders have to certify, that is important.

So there's hardly I have now about two months more; I think two, three months more. In that, I'm sure all of you can be perfect.

Now we are importing people, one doctor from Australia, another Russian doctor from England, to come down for the follow-on for you, this Friday, Saturday, Sunday.

So please make it convenient to be here and in this time I will be going away but they are having seminars, when you people should come and know all about it. They will tell you everything. But you should not feel hurt, because they know a lot. If they say something you should not mind it; they are like your brothers and sisters. They are not here to please you but tell you all about it and you

become masters yourself. For all this you don't have to pay anything and enjoy your spirit.

May God bless you all.

Now anybody who has problems like this, you see, they have already made the candles and they will take you inside, they will help you out. You can go and talk to them if you have time and discuss with them. They will give you the candles which you'll work it out; how to work out the candles they'll tell you. Will be a good idea, talk to them. They will check you and tell you. Better is that they should tell you what sort of a personality you are and what you have to do. It's better. There's nothing wrong in it.

So they are here and there are I think, about, how many are travelling, Sahaja Yogis? Sixty Sahaja Yogis are in Holland today.

So and you are thirty, I think, new ones or maybe forty, whatever it is.

So you please check yourself out and see what's wrong with you. They will tell you what are the Chakras catching, how to correct it, what is to be done; and face it and just correct it, that's all. And feel all right and enjoy yourself, isn't it? As simple as that. In Sahaja Yog we don't tell everything, specially about Me. Gradually you yourself will understand Me better. Because truth can be quite bright, too bright for the eyes.

So take it easy with yourself.

Thank you very much.

You have to respect your realisation, that's main thing. You must respect and love yourself. Now you can talk to

these people who are here and if they want to tell you what is to be done, you can go inside and correct yourself. Maybe some of you may need their help and should work out because I want you to be cleared out today, completely.

May God bless you.

Contents: 1985-07-05 **Śhrī Trigunātmika Pūjā, Holland is the Holy Land, Overvoorde, Den Hāg, Netherlands**

Shri Mataji: [about takings photographs] you must take the right angle at right time. I find some people take exactly the wrong angle and the wrong time.

Sahaja Yogi: Ah?

Shri Mataji: Yes. When you get the vibrations, that's the point you must click.

That's it [laughs]. And because you just take it at the wrong time, photographs do not come out well for some people. Vibrations will tell you when to take. I took photographs of some people and vibrations started flowing. [Laughs]. It's all related. Ah, come along, we have been waiting for you!...

If you want to take, take the photograph now. You see the thing is, in between you should not. You must take the photograph at a particular time, you see? Now, say supposing I'm talking, that time you should not. Or I am treating somebody, then you should not.

So we are in Holland, which is the Holy land of Europe and the Holy Land of Europe has got lots of water in it, flowing. It's at a lower level than the Mother Earth and

the sea flows through it, so it's a good combination of the sea and the earth here.

So sea cleanses and the Mother Earth blesses the people of Holland, but if they have lost their moorings and they are flying in the wrong direction, then the same Holy Land can become a Hell-land.

So we have to be very careful to see that we create more and more Sahaja Yogis in this place.

In My reading of the character of the Western people I find they are extremely aggressive by nature and very egoistical on the whole. One should not feel that I am saying about you, but I'm saying, you are Sahaja Yogis, you belong to the Kingdom of God but I'm telling about in general now. While I'm talking keep your eyes open. I don't know why people close the eyes, I can't understand.

Now when we are in the Holy land we find that the Mother Earth has allowed the sea to flow in and it is a very good place for Me to say something to you. Here the sea has taken refuge in the Mother.

The Guru has bound itself with the Motherly qualities. A person feels more safe on the ground than on the sea or in the air.

So today is the best opportunity for Me to say that after the Guru Pūjā we have to understand that to be Holy means you must allow the Guru Tattwa to circulate in the Mother principle or the Guru Tattwa is to be controlled and guided and beautified by the Mother principle.

It's only the Mother Earth that is beautiful because it can create so many varieties, so many dramas, so many place, any other element, if you see, has nothing in it.

So it is She who can create.

So we should take to the Motherly quality more and try to bind our Guru principle through that Motherly, beautiful, creative power so that we make our presence very agreeable, very congenial, very beautiful, full of interest and varieties; every time new flowers, every time new fruits, every time a new, new design.

As Kuṇḍalinī is made of Mother Earth, we are quite capable of doing that. There are Gurus and Gurus and Gurus but no one so far is such a master as you are of the Kuṇḍalinī. If they were they would have given realisation to thousands. Why, because your Mother has penetrated into your Guru principle and has risen your Kuṇḍalinī, has given you powers to raise Kuṇḍalinī, breaking your seventh Chakra, so clearly.

That never happened with anyone, even incarnations could not do that to the masses as you are doing.

The Kuṇḍalinī is flowing from your hands; the Gaṇeśha is active in you, but it should never give you the ego or the sternness or the heaviness of the sea but it should give you the beauty of the Mother Earth.

Mother Earth is always bigger than the sea because She has to contain the sea. Sea can never be bigger than the Mother Earth.

Sometimes it looks, sea, bigger but sea is contained in the Mother Earth. It cannot go beyond.

So the Mother Earth is always greater, bigger, wider than the sea.

So one has to understand that when Kuṇḍalinī has risen, you have become all of the seven Chakras and not only the Guru Chakra and when you have become the Guru Chakra it is also bounded on all sides by the Mother Earth.

Under these circumstances, when we are so capable, we are giving realisation to so many people when we are achieving so many things. If we could just become humble, congenial, beautiful, we can master the whole world but I find in the style of Sahaja Yogis, especially in the West and westernized Indians, there is so much of ego still expressed in their talks, in their behaviour. They are not capable of it, to see I think sometimes; but better see it. First you may have to act as sweetly, maybe, but you must learn that way. If you do not understand that all your leadership, all your Guru Tattwa depends entirely on the loving capacity of your Mother, Her patience. I get angry but perhaps once in a ten years or twelve years, something like that, seldom. That's better, then the anger has some meaning but all the time if you are in a temper or you try to show off or if you have so much of ego that you go on asserting on wrong things, then you cannot be effective. Another thing I've seen that ego has no discretion, ego has no discretion of any kind. If you are egoistical first thing you lose is discretion, then what's the use of having this nonsense of a ego which doesn't give you discretion? And people who have greater ego always then assert and you have to agree to that. You are more impressed by the people who have

greater ego than yours and you like the people who are without any ego so you can oppress on them, but the discretion part is very poor.

That you can see, the other day one Guru had, or the one gentleman, had come and he was given some mantra by his Guru, but he can't hear anything against his Guru. Why? Because his ego has chosen that Guru; because the ego has chosen how can the ego be wrong? And ego is always wrong, invariably wrong.

Everything is upside down with the ego-orientation. Gradually you will learn that in the West people lack common sense completely, they lack common sense in everything. I mean if they had common sense there would have been much less problems, but common sense is lacking and also I find the same thing in Sahaja Yogis. They lack common sense. You have to become so wise that common sense should be your nature but common sense we lack.

Like today, today I was discussing about say, the labor problems, which is a very general problem, which is a very general problem. You have a labor problem. For example you have unemployment. Now the whole system that is built in here and we too have adopted some of it but not to that extent, of working hours, is very absurd. For example, supposing you get up at four. I mean that's very big supposition, of course, but supposing we get up at four and we take our bath. Morning time is very peaceful, we can meditate, we can do what we like. Then we finish all the other work we have to do, get yourself ready, have yourself ready, have your breakfast or tea or whatever you want to have.

Then by eight o'clock you are ready for work. Supposing you go at eight o'clock for your work.

So you can work from eight up to one o'clock very easily, very easily, no problem. Then one o'clock you come back home, have your lunch and have a siesta. If you can have siesta for about two hours till three, four o'clock, by five o'clock you again go to work. Then you can work from five to eleven without feeling tired at all, after eleven you might be.

So you put in much more work, much less sleep and you keep fresh and young but it is, requires, common sense.

Now the, how unemployment can be solved; some people can work in the morning, some can work in the evening. Now those who are working in the morning, the ladies could be in the house, men could be outside. Then the men come out in the evening; they can do the household work. Ladies can do in their house or when they are in the house, men can do creative work like making statutes, hand work, hand-made things.

So everybody gets employment; they became more creative, much happier people and so easy to solve the problem. But there is unemployment; because of unemployment there are so many problems. Very easy to solve the problem of unemployment, you don't give any social security or anything.

You give them their pay and let them work for shorter time.

If you make them create things and sell them, they'll have more money or they can have nice things around them. Otherwise you can have horrid things like that.

So you can have lots of things which are hand-made, plus machine-made things, whatever you want to have. There should be a balance. With common sense we should know how far to go, how far to have balance. Like machine goes on like mad, we cannot control machines because we think we get money, we do not. After some time machines have to stop.

So you have to go up to, this, I'm trying to put the Guru Tattwa into the Mother Earth, that's practical.

So common sense should be applied and that can only come when there is no ego. It's ego that cannot be common sense “Because I like it, I do it." But this `I' is the ego who is blind, who is indiscreet, who is stupid.

So ultimately we do stupid things. There should be common sense, which one can learn by getting rid of this ego. Now people say “Mother, how to get rid of ego?" It's very simple, you have to move left to the right 108 times, in Sahaja Yoga. You have to forgive people, in Sahaja Yoga. And you can watch yourself. First of all see, do you watch others or you watch yourself? First of all. Like there was a lady travelling with Me, very old lady and she said “This man is handsome, this man is not handsome, this woman is good looking, she is pretty" that way. I was just looking at her. I said “This mad woman, she will go really crazy by the time we get down. She goes on looking into every person, judging everyone, who is handsome, who is not." And everybody whom she called handsome I found him ugly.

So I gave up. I said “You better decide, I never tried these things." Then “That man is not good, he is very hot tempered, he is this thing, he is that, he talks like that,

he walks like that, he shouldn't do, look, like that" worried about other people. You tell them anything, they'll go on shaking their neck like that, "Oh, how could you do it?" But you do it yourselves. If you have to say yes, then you do it ten times, yes, yes, yes, yes.

If you have to say no, they'll go on. There is no common sense. Why to move your neck so many times.

If somebody is saying that you need not react all the time.

So this is another thing, internal reaction. First is external, seeing everyone, judging everyone, "Oh, I don't like this station; this is too much dusty, this bathroom is not good, that room is not good, that thing is not good" like that, as if you are the Queen of England. Even that could be even more than that because she is not even allowed to choose her dress; Parliament has to decide. Poor thing cannot have any ego at all, poor thing. She has to choose what dress she has to wear for a particular occasion; if the Parliament says yes, she wears. If she says no, no, big problem, for them. But for us, who are free people, we must have common sense to understand what to do, where to do, what to talk, how to talk, but when there is ego, you cannot have common sense.

And this is the reason I think the Western people have become so stupid in so many things. Whatever I see, I see it upside down. Indians, we may be poor people, in the villages, they are not so educated. You are all very well educated people, everything is there but all has come out of ego, so the common sense is lacking.

So those who deal with the Mother Earth, like farmers are, have tremendous common sense.

Now in Holland I used to think people will have a lot of common sense because they are farmers you see.

When I had come in '65, they are better off, much better, not so nonsensical. They were well dressed, nice, sensible, solid people. Of course I met quite elderly people also, I should say, but I was surprised that in the market you could not get a transistor made in Holland, could not get anything made in Holland.

So I said “How is it you don't make anything, machines?" You said “Why should we? For our twenty five bulbs of tulips, in those days, we get one transistor from Japan, so why should we make a transistor?" Common sense. “We sent from here twenty-five bulbs" and they had fields and fields of all kinds of tulips, all over, I mean when I came here.

So they said “For twenty-five bulbs we get one transistor so why should we. We export our bulbs to them and get their transistors. Why should we make transistors?" Then they said “We export our cheese to a particular country, our eggs to Italy, our chicken to this country and we get all that we need." I was amazed you see, they are so, so proud of their agriculture and so much doing like that way, which was a very sensible thing and because they were dealing with the land I thought I'll find Holland people to be the best but then I got reports that people are absolutely gone off their heads. They have become like bullocks now, working with the land they have become like bullocks who plough the land, you see. I was surprised “How have they become like bulls?" They were very sensible people, very sensible, farmers sensibly dealing with things and working out things in such a

beautiful manner; very innocent and simple people and naive, up to a point of sweetness, very sweet.

When we came here they wanted to please us so they wanted to put a flag for us, of our country and they put Pakistan flag in front of us.

So I was very happy to see that and they were talking vegetarianism, but when we came My daughter had suddenly become vegetarian because she had developed a funny nausea in the, in the ship, you see. So she was not eating any meat or anything.

So she said “I am vegetarian." So they said “Alright, then will you have chicken?" They were that simple you know, very simple and now they are talking about vegetarianism. I am surprised. Since '65 and '85 only, these twenty years, how much they have changed. Very nice and they were, not busy doing all these exercises and reducing weight or increasing weight and jogging on the road. Just now, yesterday, I was walking, everybody was jogging like mad, very funny, but they have lost their common sense because perhaps they do not come in contact with Mother Earth, they are using machines too much. Maybe that is one of the reasons and must be the air from other outside countries coming and they think `they are rustic,' so they must accept that is all that is modern, sophisticated, perhaps.

There is a story about a farmer who was travelling by train and there were some naughty boys who came from the city so they wanted to pull the legs of the farmer.

So one of the boys asked him that “If the eggs are selling here in this station for 20p and in the next station the

chicken is selling for one pound, what is my age?" Just to tease him.

So immediately the fellow says “You must be 22." He said “How do you know exactly I am 22?" He said “Because my brother, my brother who is full mad, is 44." You see, they are so practical. You know, you see, as they call it in America, as `brass tacks', you see they know what is it. He looked at him and said “22"; “How? Why?" “My brother, who is 44, is full mad." And these boys didn't know where to look you see, because they wanted to tease him. And the farmers have great sense. Like we had one minister who had developed a bad neck, you see, *[UNCLEAR]* in Viśhuddhi. He was Chief Minister. He used to go on like this, his head used to go like this.

So some farmers came to see, saw him and they looked at him. They said “He's saying no already, what's the use of telling him anything?" We have lots of stories of farmers in India which shows how much they understand life.

I had a very nice gardener, he was from a village.

So there was one fellow, old fellow, another gardener.

He said “No use talking to this old fellow." I said “Why?" He said “If he is a Hindu, then an old man is a gone case." I said “Why?" “Because in young age they live like ascetics and in old age they become like bhoots, but if he is a Muslim, they don't live like ascetics in young age. They enjoy life and in old age they are satisfied souls.

So you better talk to a Muslim old man than to an Hindu old man." I mean the reading is so correct about things, you know. Everything that he said was so practical and so sensible. I was really surprised how he could say these

things with such sweetness and with such goodness and how he understood so many things so well. And he was a very young fellow; about I would say thirty to thirty two years of age.

So he came to Bombay [Mumbai] to see us. He didn't know our full address, he only knew Marine Drive so he told the fellow, his taxi fellow, “You drive me at Marine Drive." He said “Marine Drive is a big place." He said “You drive me anywhere in Marine Drive” so he drove.

So he went and asked “Is there a very tall gentleman staying in Marine Drive somewhere?" And you see, My husband is one of the tallest in Indians, you see.

So he went to the servants, asked “Have you seen any tall Sahib anywhere?" He said “Just one tall is staying there, you see." So that's how he came to our house. And he showed them his shoes, “This shoe is given to me by my Sahib, he is also very tall, you see." So he said “This shoe he has given me and he wears the same style of shoes." So servants notice all these things, they are very practical people.

So another gardener who met him, he said “Yes, there's a tall fellow and he wears the same type of shoes." And so he came to our house.

How they are sharp and how their eyes are so penetrating, how they know everything about everything.

It is remarkable, very remarkable and that is what we have to be. We have to be Gurus with the Mother's influence on us, all the time the Mother controlling us, the Mother guiding us, the Mother making our *[UNCLEAR* bans], the Mother making our Maryādās.

So the Motherliness is your blessing. Today you are raising your Kuṇḍalinī because your Guru is a Mother; otherwise you could never have done and that is why Motherliness is so important. One of the reasons, perhaps, why the Sahaja Yogis run away from the leaders and sometimes from the people who want to have follow-on, maybe, that we do not know that they are just entering in, just opening out.

So try to be kind, just hatching, the little chicks, you see, will die very fast. You have to handle them very, very carefully. I am saying this after so many years of not saying this and I am requesting all of you, try to develop. Sit before the mirror and try to act like a Mother. Better see, practice it, try to be nice, kindly, gentle, patient. If you want to spread Sahaja Yoga in the West we have to do that, not in Maharashtra, Maharashtra's mothers are quite strict and they are straightforward and children are used to it. You might find that I will say “My Mother was a very strict lady but I think I like her very much because she taught Me so many things; all My sisters are expert cooks; we are very good in the life; we are doing so well in life; we don't trouble anyone." All these things have come from our Mother. She was a strict lady as she would not tolerate any nonsense. She would never tell a lie herself and if you tell her “Alright, if this gentleman is coming, you tell that I am not in the house” “Don't tell me to tell lies; I'll tell him that you told me to tell the lie." That's how she was and that's how she treated us and we lived with that but we didn't mind it because what she did was for our good. We knew that she was doing it for our good. Not in this country, people don't understand

this fact. They have ego, they never understand that this is for your good. They will always understand this is aggressiveness because they themselves are aggressed or they are aggressive. If they are aggressed, they are even worse.

So try to understand what is the situation in this country. I have adjusted Myself; you also should adjust yourself here to the way it is and that's how I should not hear any more any complaints about, now, again the Guru Tattwa has to go inside the Mother Tattwa.

So next time I will not have any complaints but they should all say “Oh, Mother, what a nice man, he's so kind, very gentle, so very sweet." It doesn't take at all, anything, to be that. Now in this good atmosphere when the nature is so abundant and the sun also is hiding its own sharpness, where everything is so beautiful, we should decide that we will behave in a manner that will behoove our Mother and not fight, not quarrel, not say things.

Like somebody in the train now, supposing going, will go and quarrel with the ticket collector. “This is my seat, that is mine." Sahaja Yogi does not do that. Sahaj, “Alright you want, alright, I'll sit here.

Alright, whatever is legal, I'll do that, whatever is proper, I'll do. You want, alright, doesn't matter, you don't allow, alright." Immediately the person melts away. But if you “No, this is my seat. I have booked it, this, that." And then your Mother plays tricks there, on top of that.

So ultimately you find that the seat was not yours and you are looking very upset about it, how a Sahaja Yogi is insulted.

So that is how it is going to work out in this beautiful manner if we understand the beauty of sweetness and beauty of your Mother Earth, how She beautifully creates everything and even She is so sweet, I tell you that if you are sleeping under a coconut tree. Can you imagine now? A coconut is so big, if it falls on anybody's head, finished; stomach, also, terrible. It can break your bones but it will never fall on any human being or any animals. Can you believe it? It's a fact. That is the *[UNCLEAR* ritambhara]. That is the quality of the Mother Earth. It never falls on any human being or animal. How does She manage that? And you have seen how the flowers also form, you'll never see the flowers growing, how the Mother does that; otherwise we'll have problems, you see. Suddenly, you'll see a flower *[UNCLEAR]*.

So She, slowly, She does it and suddenly, oh! She makes the leaves so beautifully arranged that they all get the sun. How She manages! Then She creates a beautiful shade for you, the colour scheme, everything so beautiful and then how She nourishes that because all the leaves drop down and they give nitrogen again to the Mother Earth and then She again nourishes them. But the leaves have to fall down if the Sun has to come to the Mother Earth. It is all Her doing but She does it so beautifully that we are not even aware of what She is doing to us. We don't know. If you notice it, the one thing about the Mother Earth, beauty that She creates and how sweetly She does it, you would say that even one billionth of that, if we have, we could be somewhere, already, ruling, in the Kingdom of heaven, is what it is.

So as you have got your Kuṇḍalinī, you must develop that sweetness in you, in such a manner that people see you and think you are great Mothers, but as you know in the West the mothers are so horrible, the women are so dominating that people do not have a proper image of a mother also. Women are extremely dominating. Women must learn to dominate, it's so easy, a bull can dominate anyone but can they be like Mother Earth which can bear up all kinds of troubles, all kinds of problems, can we do that way? Especially that's why I request women of this country to develop those beautiful qualities and not of domination. Domination, it doesn't behoove a woman, it doesn't look nice on her. It's like a bull, she is wearing as a diamond piece around her neck, it's not beautifying.

So we must give up that idea of dominating or trying to oppress the husband. He says something, we say “no" to children, we say “no", to everyone we try to dominate. That's not our character.

Even, I think Roosevelt once said that, of course he must have met real Indian women, that an Indian woman she is like a magnolia in an Indian forest. Of course, here the magnolias are useless but in Indian forest, even one flower in the forest, it is hidden, you can't see it, but you can smell it. The whole forest is fragrant, you can't see it anywhere, it is one flower, you can know this magnolia and this is the greatest quality because love is the most attractive thing in the world. Why do you hang around Me? Because My vibrations, My photograph has got. No. You feel that you are loved, that I love you. It's a very great quality but I have that innate within Me, I don't have to have it from anywhere and you, too, have it.

Just expose it and manifest it.

May God bless you.

So today we should do actually the Pūjās of the Bhūmi, would be a better idea. We'll do the Gaṇeśha's Pūjās and then you worship Me as the Mother Earth, as the Ṛitambhara Pragñyā, which we have not done so far in the Holy land, alright. And we have to thank all these Sahaja Yogis who are so few here who have arranged all this and have done such good work.

Contents: 1985-07-28 **Quote, UK**

Our compassion has to flow to others. It's a simple business. In this respect one has to understand that the source cannot flow unless and until it expands the flow of it, like the River Thames. We went to see the place from where it starts. It is a small, little stream from seven streams... little, little, very little, little we can say trickling down... it has become the River Thames. Supposing it does not widen, that will stop at the beginning only. It cannot come out, it cannot flow. It is not because it is angry or upset, or anything like that, but because of the nature of its flow only, it cannot flow, what to do? So that is what it is, that one has to give compassion to others. It should not be formal compassion, or the affected one, but it should be a natural one, very natural, spontaneous feeling from within. It is not an expression of your ego, superego or over sentimentality, but is a kind of an understanding that he is a Sahaja Yogi, you are a Sahaja Yogi, you are brothers. Not the way brothers have been, but a different type of brothers who are spiritual brothers. You are spiritual people.

Contents: 1985-08-04 **Śhrī Gaṇeśha Pūjā, The Importance of Chastity, Brighton, UK**

Today we have gathered here on the right occasion and very auspicious day to worship Śhrī Gaṇeśha. Śhrī Gaṇeśha is the first Deity that was created so that the whole Universe is filled with auspiciousness, with peace, bliss and spirituality. He is the source. He's the source of spirituality. As a result of that all other things follow. Like when it rains and is windy you feel a coolness in the atmosphere. In the same way when Śhrī Gaṇeśha emits His Power we feel all these three things within and without. But it has been so unfortunate, specially in the West, that the most important fundamental Deity has been completely not only neglected, but insulted and crucified.

So today though I did not want to say anything to upset you people, but I must tell you that worshiping Śhrī Gaṇeśha means there has to be a thorough cleansing within you. When you worship Śhrī Gaṇeśha keep your mind clean, keep your heart clean, keep your being clean, no thoughts of lust and greed should come up. Actually when the Kuṇḍalinī rises Gaṇeśha had to be awakened within us, the innocence has to come up, which obliterates all such degrading ideas within us. If ascent has to be achieved, we have to understand that we have to mature.

People are sick now. All over the Western life one feels they are sick. Sick because they have never recognized Śhrī Gaṇeśha. If one Freud came that doesn't mean that you should accept him. But you did, as if it was such an

important thing to be done; there was nothing more important than that.

So today we are faced with our power of ascent and the power of conditionings we have had. When Freud talks of conditioning he didn't know he was putting another type of horrid conditionings on you, terrible.

Sex is not important for human beings at all, is not at all important. It is only when you want to have children actually a human being who is of the highest level will indulge into a sex. The lure, the romance, this nonsense and all that doesn't exist in a pure mind; it's all a human creation. And this servility one has to that is so much surprising, it comes from a very low grading within us. It comes from the low-graded human beings that one becomes servile to it. You should be the master of that. And today when I see around Myself, in the West, which is also part and parcel of the same creation, so much of sickness that has come, I am really aghast, how to turn your attention now to the maturity of sex.

When the sex matures you become a father, a mother and a pure personality. When you hear about a ninety-year old woman marrying a nineteen-year old boy, I mean, you just don't understand, this is, what sort of a society it has been created in this world, this kind of a stupid behaviour? We have to mature ourselves. That doesn't mean I'm saying austerity at young age, that doesn't mean that. Another absurdity is that. But of course you must mature; you need a tapasya [penance] for that. Unimportant thing when become important and such unimportant thing that they're just like anything that we have, like we have hair. Even if you lose hair it

means something. But if you lose sex, what's wrong with it? It's very good. Good riddance of bad rubbish. Such a waste of energy.

So much interest, so much of a precious attention, so much of auspiciousness is spent in this kind of a nonsensical thing.

So to worship Gaṇeśha one has to understand we have to mature. Maturity has to come within us. We have to go deeper within ourselves; our attention has to go deeper within ourselves, spontaneously. How do we achieve the depth if we are still like worms? Otherwise it's a great sort of a sacrifice or a pressure on people. These tags and these pressures have been very costly for you people, very costly. You have paid through so much; you have gone through so much. For what? So the priorities have to change if Śhrī Gaṇeśha is to be worshipped. What are we worshipping today is the innocence within us. We are worshipping that is auspicious, which is innocent. Innocence, which is deep down within us, that's our character, that's our nature, that's what we are born with, is the basic of this whole Creation; is the essence of this Creation.

So when matter becomes active, all right, reproduction starts, animal stage comes in, then comes the stage of human beings who are primitive, then comes the stage where human beings are developed. Not the way what we understand of the developed world, horrible. I'll never call them developed by any chance at all. What is development is not outside. What is the within development one has to see. What have we grown

inside? What have we got inside ourselves? Anything that gross, big, is plastic, of that kind.

The one which hasn't got any inner power grown, say, for example, I give you a mango.

I said, “All right, now you eat it." And you see it just has the cover and nothing inside it, what will you eat? Will you eat that plastic? Anything that grown like that is plastic, is dead. What is the substance inside, let's see. What is our substance within ourselves? This is what Christ preached, morality point.

So important for Him it was. Because after Dharma, which was a balance, where of course morality is very important, but it was necessary for Christ to talk of the innate, deeper morality, which is a part and parcel of a being, it is not just taught, or told, or frightened because there's a fear of God and wrath of God. But it should be your own innate light, that's why Christ talked about it. And the same Christ was used to demolish innocence.

And I would not say that people were not warned. Freud was not the only person who was born. The other day I went to Prado in Spain and I saw paintings after paintings of the hell. And all these modern times we see those lanky pankies going around without clothes, sort of people were shown with all kind of funny things, stupid things they were doing. This was Bosch. I was surprised, a German, Bosch, who showed all this nonsense there, very clearly, way to hell, then the attack of the death, all these things. I mean he was quite a recent person. If you call Blake as a madcap, so what about Bosch? Everybody's a madcap, except for the stupid useless people.

So much warning has come for us. For example, we can say, since long we know about hell. Mahāvīra of all the persons wrote so clearly about hell. This is hell.

But in the West the priorities are absolutely upside down. What is your power? Just think of it. Think within yourself. Is it mental power that's important? I have told you mental power has nothing to do, because it is just linear, it moves in one direction, falls off, comes back to you. It has no substance in it. It's just a mind projection, plastic. What is your emotional power? Emotions that you have takes you where? See you have emotions for, even good emotions you have. Say, you love your wife very much.

Where does it take you? There was a poet called Tulsidasa who loved his wife very much and she had gone to her mother's place.

So he couldn't bear it and went to see her and he climbed over to her balcony and she got a fright.

She said, “How did you climb?" He said, “You had put a rope there." She said, “No." And they saw it was a big snake hanging.

So she said, “The amount of love you have for me, if you have that for God, where will you be?" So where does these emotions take you, to frustration, to unhappiness, to our destruction. The mental power gives you a horrible thing called ego, which destroys others. And the emotional power gives you nothing but crying, weeping and always feeling unhappy, “Oh, I have done so much of emotional investment on such and such person and what did I get?" So it is not absolute, it's relative. And mentally you are zero if you cannot destroy others. Emotionally

you are zero because you cannot overpower people with your emotions.

So what is your power? Where does your power lie? It lies in the Spirit. But even before the Spirit is achieved, what is your power? Is Kuṇḍalinī? She's sleeping. Then what is your power? Is your chastity. If a man is chaste, chaste temperament he has and he stands up in his chastity, it acts, it works.

But first of all chastity pays dividend in your good health. From the face of a person you can say that this person is a chaste man. Like in our Shāstras used to say a Saint or a Brahmachari, the one who has never had sex in life, always shining on his face. And as we say that the greatest Brahmachari was Śhrī Kṛiṣhṇa who has so many wives. Because no wastage of energy, no wastage of attention is on that.

So the whole energy is inside. I will say today as I was coming by car it was raining, it was windy, it was very cold, but we were in the car, nothing affected us, because we were quite warm inside the car, ourselves.

We passed through everything, nothing touched us, nothing bothered us, we came away, everything fine.

How? Because we kept to our own vehicle and the vehicle we have is our chastity.

We are so particular that others must respect us, other must give us homage, otherwise we get into tempers. Did you respect yourself? Do you respect yourself? It sounds sometimes to people in the West that Mother is trying to preach about Indian culture. Many people think that way. But I say that one has to learn science from the West. All right. One has to learn other things from the

West, aesthetics, of course. Paintings and art, maybe, colour schemes. But culture you better learn from Indians. There's dearth of culture, no culture at all, I find. What is this culture where a woman is supposed to expose her body? Is a prostitute's culture, simple as that. Face it up. Where a woman is not supposed to respect her private parts is no culture whatsoever in the aesthetics of the Divine.

So much so today that they are making a film showing Mary to be a prostitute. I mean, this is where you have ended up. In India even if you say this they'll beat you nicely, anyone, whether Muslim, Hindu, Christian. I mean, shocking to hear that the way they talk about Christ. I mean, to an Indian it gives a shock. How can you talk because once you give up your chastity you can not understand that there can be someone who is absolutely chaste.

For a thief everybody is a thief. Because you don't have that respect for your chastity you can not imagine what Christ could have been. You can not imagine, you can not accept. Unbearable things are said about Christ. I tell you, unbearable, I don't know. I've faced His crucifixion, which was unbearable as it was. But this kind of a thing you say about somebody; to an Indian woman if you pass such a remark, to an Indian ordinary woman, she would commit suicide. Is never said that anybody comes and says, `You [are] looking very beautiful.' It's all right, you can say to your mother, `You're looking nice,' is all right, that's different. But you don't say to any woman like that. You have to turn yourself out. And this is one of the reasons why people are very hot-tempered.

The magnet within you is Śhrī Gaṇeśha. Many people know that I have a great sense of direction.

That comes through this magnet which is perfect. This magnet is the one which keeps you sticking or adjusted or all the time pointed towards Spirit. If you don't have the sense of chastity you will dangle this way, that way. Suddenly you become a very good Sahaja Yogi, tomorrow you become a devil, because there's nothing that keeps you binding to the great idea of the Spirit. Let us face it up. Now the time has come for all of us, all the Sahaja Yogis, that the greatest thing within us is not sex, but is chastity. And that's what will mature you.

It's very amazing how some people were behaving in Bordi, I came to know about it, I was amazed, how could they behave like this before the villagers of Bordi, who are innocent, simple people? But the best part of it that when you indulge into frivolous and nonsensical behaviour, insulting your chastity, you really lag in the action of it. Like, if you fritter away your petrol, your car can't move, it's like that, something happens to you. All the time you go on pinching people and frivolously talking to each other and to, what is the need to do all these, I just don't understand. And then end up in the divorce case.

Once I had gone to a Selfridges, I must tell you a very interesting story. And in such a crowd there were two people, man and woman, kissing each other all the time, least bothered there are other people who are also going on the same escalator. Escalator they were kissing, in the thing they were kissing, I mean, torturing all the Indians who were there or maybe the other people, Chinese, for

example, Egyptians. Such an exhibition going on. And I saw them next time. They were not kissing. I said, “What happened?" “We are divorced." I said, “Why were you kissing that day so much?" So they said, “Because we were going to be divorced, so wanted to have the last bit of it." What a level it is. Imagine what a level. What love, what feeling you have for anyone, nothing of the kind. All the time quarreling with each other, ending up in the divorce cases and showing off all this. Any deep personality doesn't show these things outside. Of course, I'm told here that here in the public school it is said that you should never show your emotions outside. But otherwise you can show anything else, ridiculous or shameless. But not your emotions. What an absurd place it is. You have accepted all these values just like sheep, without thinking about it.

Like I was in France, one girl came and she was crying. She said, “I will, horrid, horrid, I will never go to these psychologists." So I said, “Why?" “They were saying dirty things about my father." Imagine. And people accepted those ideas of this horrible Freud. Is basically wrong. Whether it is historically they are, or whatever it is, you better give it up. Whatever wrong is wrong, in the Divine.

Whatever is right is right, in the Divine.

But there's a real objection now, that people when they go abroad, husband and wife and this and that, they kiss each other and tease each other. What is the need? You kiss the person and come and tell Me against that person, I've seen it. If there has to be some self-preservation, this has to be your chastity, your privacy. That's why you have no willpower to do anything, no

willpower. Let some stupid fellow come and tell you something, you'll say, “All right. We accept." What is the essence of your personality, is your chastity. And in Sahaja Yoga you can re-establish everything whatever you have lost, you can.

That's why the depth is lacking. And this is the reason there is no consistency in the temperament of people, no consistency. Now you'll get twelve hundred people for My lecture and next day not even one, all lost. Because there's no base, you know. Like a loose connection. There's no connection, connection point is your chastity.

So there is no consistency, `sthāpayati' [nature of being established] is not there. If you tell them, `You have to get up in the morning, have a bath, do some Pūjā,' it's too much for them. But if you tell, say an Indian ladies or Me, if you say that `that you wear such and such dress,' I just can't, I just can't, no, not possible. Is not possible. I can keep the whole night awake, but that thing I can not do, just cannot do it.

So the priorities are changed because where is your attention. You have everything within you. You are the storehouse of chastity, which is your power. Everything within you, nothing has gone out, it's all there. All that fragrance is within you. Is all preserved, don't condemn yourself. And you are so fortunate I'm here to tell you all about it. You are so fortunate I am with you. Do you understand that point? You don't have to go to Himālayas; you don't have to stand on your heads. You don't have to do anything like that. You see, formerly these saints used to sit, you know, you won't believe, in the cold frozen water or on the Himālayas in the open

they used to sit for hours together to freeze their nonsensical ideas. Now that's not necessary. It's all made very easy. But change your priorities now. The whole attention once goes to your own Spirit you'll be surprised the whole chart will change.

What's the most important thing? To meditate every day. I have seen people who want to do some course, say, for example, I told that “You better do some course." Every day they will go for that course and join that class and they will work it out and they'll pass that course and do it up and finish it. But meditation they cannot do regularly. But now there's a little gap you should understand, that once we get the inkling of that joy which is eternal, we start moving towards that more and more, more and more and establishing ourselves in the ocean of that joy. A little. You see, when somebody wants you to swim, you are frightened, you don't want to do it, you are very happy on the gross shore, you don't want to swim.

Somebody pushes you, again you are back, “No, Baba, I can not do it." But once you learn to swim you enjoy that swimming. And when you like it then you want to do it every day, regularly, religiously.

So there's a little gap, which has to be achieved.

Second point is that as I've been always saying, you are lotuses, but under a mire. And you know what mire is, while India is the ocean, so it's very easy for the lotuses to come out of the water. But to come out of the mire is very difficult. Say, somebody falls in the mire. If you kick it, you go deeper. If you try to do anything you go deeper. Best thing is to keep watching it and still. And that's the best way, is to witness yourself. But your

attention is not all right, how will you witness? Attention is: somebody's going that side, that person you'll see. Another person going that, that person you'll see, must see every person. But you don't see the flowers, you don't see the trees, you don't see the Mother Earth, you don't see anything. What you see is something hopelessly bad, worse than you.

Today is the day they say one should not see the moon. If you see the moon it becomes inauspicious and you get a bad name. They say Śhrī Kṛiṣhṇa saw the moon and then He got a bad name; He was ranchordas [Indian], means He had to run away from the battlefield. But that was His trick, He had to run away.

So you are not supposed to see the moon. The reason is, why it is said, that today we have to see Śhrī Gaṇeśh, who is the Mother Earth, who acts through Mother Earth. Most of the things that we have are from the Mother Earth.

So this time you must see the Mother Earth, the Kuṇḍalinī and Śhrī Gaṇeśh, today. The Mother Earth has created Śhrī Gaṇeśha.

So you don't see anything outside, you don't even see the moon. Just see the Mother Earth. Because the Mother Earth in Her love and compassion has done so much for us, your Kuṇḍalinī has done so much for you. And Her Son, Who is the innocence within us, is to be worshipped today because He has done the maximum. Despite all the insults we have put on Him, all the ridicule, all the filth, all kinds of nonsense, still He stands up like a little child to amuse us.

If Śhrī Gaṇeśha is within you become like a child, childlike innocence, you don't get angry with somebody like a dog barks; there are some Sahaja Yogis I know who all the time barking, just like dogs or beggars in India. But you become like a child who is very sweet, who always tries to amuse you, always tries to say nice things, always tries to make you feel happy. The source of such joy. And that's how you become a source of joy, source of happiness, source of fulfilment. All the time bubbling with laughter and happiness, bubbling with beautiful things. How the children amuse you, just see and watch. How they come round with little-little hands, how they work it out. How they know what is the right thing. A child who is a realised Soul is much more sensible than a grown up person, I've seen that.

Like My youngest granddaughter was about, I think, three years of age and the maid was folding My sarī and by mistake she put it on the ground. This child just couldn't bear it. She just lifted the sarī, put it to her head and put it on the sofa. She said, “What you mean by putting this sarī on the ground, what you do know about my Grandmother? She is the Goddess of Goddesses and you put Her sarī on the ground. The dogs are going to bite you now” she said, “be careful." And she again went and put the sarī, kissed it and kissed it and said, “Mother, forgive her, Grandmother, please, forgive this woman, she doesn't know what she's done to You." But that sensitivity comes from the depth of your chastity. You listen to the children and you'll be amazed how they talk and what they say, how they behave, how they try to amuse you. I mean, in the West children are very much

spoiled, I must say, they do not amuse you so much, they trouble you quite a lot. Because again, again the same thing. If the father and mother don't have chastity, the children don't feel all right, they don't feel peaceful, they'll become restless and then they develop the same restlessness within themselves. A chaste man can never get possessed, take it from Me, can never get possessed. You might be very intelligent, you might be anything, you might be a great writer, but you can get possessed.

But a chaste man, an ordinary chaste person can never get possessed. Bhūts are afraid of chaste people.

If one chaste person is going on the road, all the bhoots run away. They just run away. At least I've known many cases but some of them I can tell you, that there were three of them, who used to go by motorcycle in the night about twelve o'clock on a road. And some people who were possessed wrote letters to Me, saying that “Please don't allow them to go there in the night, because where should we go and stay?" I was amazed. These are the people who were possessed by some sort of horrible bhoots who used to go and rest on these trees in the night where these three persons used to go on the motorcycle and they actually wrote letters to Me. Very possessed people, I knew them, saying that, “Ask them not to go that way, because where are we to live?" And they were like mad, mad people themselves. I said, “Why did you write like this?" They said, “These people go that way and they trouble us." And the negative within us disappears with the light of Śhrī Gaṇeśha. You can see it so clearly in another person. If you don't have chastity

you can never see who is unchaste or chaste, you can not.

Everybody just the same, “Very good, very good, very nice person, very nice person." I mean real possessed people are certified as `very good people', in Sahaja Yoga also sometimes and I start wondering, “What's happening, what is it? How is it these people are certified as that? Can't they feel it?" There's no light.

Even if you get your Realisation, even if your Spirit is working out your collective consciousness, even if you are giving Self-realisation to others, you are nowhere if you have no chastity. That's like a broken glass which is trying to reflect something; it can never give the right picture.

It's so important. And I have to tell you this now. The time has come for Me to tell you, this is the snag in our life. First thing people will ask, “Whom I'm going to marry?" What is such a hurry? Of course, marriage I call it an auspicious thing, marriage should be there, there should be a collective sanction, everything, but for what? To adore the chastity within us. Then they are married, then they have children. Then they want to have a house, then they want to have this. There's whole such an insular business goes on and on and on and the light of your life doesn't spread. But I've known people who were just in the hell and have come out and have spread light, beautiful meteoric heights they have achieved. I've seen people like that.

So today you have come to worship Śhrī Gaṇeśha, within yourself. What is Me to worship as Gaṇeśha I don't understand. Because I'm That. When you are worshiping

Me you want to have that Śhrī Gaṇeśh within you awakened. Let that be awakened within you. Let what I say becomes the mantra to awaken that within you, so that as My children you enjoy the bliss of chastity as I have enjoyed all My human life and all My Divine lives. You enjoy the same quantity, that's what I want. At least you should have the taste of it.

I'm telling you about something which you may not have heard before. But you never heard about Kuṇḍalinī also. You had never heard about Self-realisation like this. But today I think by chance, absolutely in a Sahaja way, this Pūjā was arranged. I was to have this Pūjā in Bombay [Mumbai]. It was all organized; people were all willing to come there to do this Pūjā. I mean, a Gaṇeśha Pūjā in England or in the West is so important that I thought better have it one, without the right time in Rome, which is one of the basic things which has ruined the chastity of human beings. Romans started it and others carried on. But it was to be here in Brighton at the Lotus Feet of Sadāśhiva. But the English must know that they have got such a golden land and they don't deserve it. They have to deserve it.

Imagine, you are living in the land of Sadāśhiva where even water beads also the snow, means like distilled water, clean, clear, white. Where Śhrī Gaṇeśha is the One Who washes the feet of His Father.

Where the chastity itself resides as your Mother. And you have to deserve that coveted position. English Sahaja Yogis have to come up very much. Just the opposite English were. Coming from Sadāśhiva's land just the

opposite. Tremendous arrogance, arrogance so horrible, which one can not think in Shiva's place.

All unchaste people are arrogant. Otherwise, how can they forgive themselves? You talk to any prostitute, in two minutes you'll find out she's a prostitute because she's extremely arrogant, “What's wrong? I'm a prostitute, so what?" Arrogance is a sign of unchaste personality. And such a person also becomes insular because he's ashamed, ashamed to face others. But a chaste personality is open, why should he be afraid of anyone? Talks to everyone nicely, kind to everyone in all innocence and simplicity without falling in love in every third person you come across. And that, one has to realise that this country is given to you with a purpose and if you do not come up to that level, you'll be thrown away.

So respecting your chastity is real respecting Me, because I reside within you as chastity. If Śhrī Gaṇeśha is the auspiciousness, I reside within you as chastity. Chastity is never aggressive, is never harsh, because there's no need, you know. No need, you are so powerful, you are so powerful, that there is no need to aggress anyone. Why should you aggress, you are not frightened of anyone. It's so generous, it's so kind, it's so beautiful, always fresh and young, yet so sublime and so dignified.

Now twelve years have passed since I've been here. Two more years, very intense work is needed, within and without. Within we have to work very hard for these two years, very hard, real tapasya we have to go into, all of us, whether men or women. And then we'll see.

[MISSING 37 seconds.] I can say that, we have done good job, with little jump, courage and faith we can achieve a lot. Have faith in yourself. Not mental faith but actual chastity is faith. Chastity is the consolidation of your faith.

When you have faith in God, you are chaste. When you have faith in yourself you are chaste. You have faith in your wife, you are chaste. Why should you have faith in your wife? Because you are a chaste person, how can she be unchaste? Your faith in your child, is chastity, because you are chaste, how can your child be anything else? Crystalline form of faith is chastity. And that you can have even before Realisation. Many have. Actually like the camphor, which, you see, is volatile and evaporates into the fragrance, in the same way we can say chastity acts into faith.

If you don't have chastity you cannot have faith, in anything. Because either you are dealing with your emotions that you are emotionally attached to Me or maybe you are mentally attached to Me. But if you have sense of chastity faith will be apparent. Within yourself you don't have to have faith, `Now Mother I will have faith within myself.' You cannot. Faith is something, which is volatile and the volatile fragrance comes from chastity.

So from today we are not going to look at the stars or the moon, *[UNCLEAR]* but you are going to look at the Mother Earth. In the Universe She represents the Kuṇḍalinī, is nothing but chastity. She's just chastity. Can you believe it? What a power. Motherhood, everything is chastity. Fatherhood, any relationship is chastity. Purity is again

the fragrance of chastity. Goodness, compassion, everything comes from chastity, a sense of chastity, which is not mental. If you are mentally chaste, you can be horrid. Like some of the nuns are or some of those people who are austere, not that. Chastity is an innate built-in Kuṇḍalinī within you, which acts because it understands Me. She understands Me. She knows Me, She's part and parcel of Me, It's My reflection.

So make your Kuṇḍalinī strong by being chaste. People try to do things to look very attractive and this and that. Don't waste your energy like this; you are saints, live like saints. Traditionally as we live, we have to live that way and evolve out of the tradition; don't do something new, something absurd, nonsensical. We don't have to attract anyone. Chastity is the fragrance in the flower, which attracts the bees, is the honey of the flower, is the essence of our existence.

So this time you are all coming to India, I have to request you to respect Me by not misbehaving.

Not childishly behaving in the manner you see in the pictures and the films and all that nonsense. You are above all that. Attention, achievements are to be seen from the seat of your chastity. We can't leave our seats, whether we are acclaimed or not makes no difference. We can't leave our seat. Like all these Avadhūtas they'll say, takiya sodā sana, means we'll not leave our seats. We are in our seats. This is our seat, in the lotus. We can't leave the lotus. We are sitting in the lotus. That's our seat. Then all these nonsensical things that you have acquired will drop out. You'll see you'll become beautiful being.

All bhoots will run away, all catches will run away. But is not austerity, again and again I'm telling you. It is respect of your Being. As you respect Me outside, you respect Me within. As simple as that.

Today is a great day for us to be worshipping Śhrī Gaṇeśh. He is the first and the foremost to be worshipped. And when you worship Him, you must realise that you are worshipping His manifestation as well, that is of Christ. Anybody who talks cheaply about Christ, you should abhor such a person. You cannot intellectualise Christ. Anybody who does it, just have nothing to do with that person. Christ is innocence. If you don't have the depth of your chastity you can't understand Him. You cannot worship Him. That's the best they could do, is to finish your chastity so that you never recognize Him. All that comes to you through your meditative efforts. Now the effort is to be just that you have to be meditative.

That's all. Keep your meditation on. Try to be meditative. See things. What is witness state is nothing but that you are meditative.

So I have decided also that I'll meet the Brighton people here tomorrow morning and I will meet all the English people if possible day after tomorrow evening to tell them how important it is for them to achieve that state of purity. I think it's working out. I really work very hard, you have no idea how much I work hard. But this is also they said that, is an idea that people think that others should do all their work. This is like pound saving, this saving, that saving and also labour saving. Let Mother do all the job for us. Mother is looking after us. She should get up in the morning. She should do meditation. There is

no saving. You can save everything else if you just know how to save your Spirit. Only your ascent is important. Once you ascend, everything is saved. But first save yourself. For that you have to put in effort. You have to work hard. You have to go deep into you, evolve yourself. You are quite capable of it. Do not blame anyone; do not blame your wife, mother, father, country anything. Everyone can work it out. Don't see other people, see yourself, `How far I have gone? What have I contributed? Let me go ahead with it.' Every one of you.

I am thankful that all the people have come from all over *[UNCLEAR]* England. It was right thing to do it in a way, but this country must be created of that level that it becomes pilgrimage for everybody to come here. On the contrary it should not happen that once they come to England, after that they never come to Sahaja Yoga. Could happen, could happen with the arrogance that people have may be that it might become like that, that once they come here they'll say, `No more Sahaja Yoga, had enough of it.' The other way round in India, once they go to India they stick on it. I have known some people that they came to England and the way they, some of the Sahaja Yogis behaved and some of the ashrams run, they just ran away. ` Mother nothing doing, we are not going to be in Sahaja Yoga anymore after seeing your developed Sahaja Yogis in England where you have worked for twelve years." So today we are sitting on this beautiful land of England and we have certain debts to be paid, to be born in this country and the debt is that we have to be great Sahaja Yogis. You can make out, very easily, who is a great Sahaja Yogi. When you say that,

“Shut that window” you'll find most of them will be sitting looking at others. I don't say they are all English but could be. Make others work is not the way. You have to be really very dedicated. You are not of that level, believe Me you are not of that level.

Don't look at other people who are here. You are very different type of people. You are special people.

Try to be alert, respect yourself because you are English and that you have a special responsibility.

So may God bless you.

All the way he has brought the water of River Godavari which flows in the Nasik, in the river, Nasik.

You see you know that where Śhrī Rāma and Śhrī Sītā and Lakshmana all lived there in Nasik. And this river is called as the Ganges of the south. Godavari. He got the water from Godavari. See the vibrations flowing. In the country where the rivers even are mantras, their names are mantras, the whole credit goes to the Saints, to the people who lived so religiously and so much full of purity that the rivers, even if you take their names the vibration comes. See? Why not one day Thames becomes like that? Through your Puṇyas it should be. Every particle of this earth should become vibrated through your Puṇyas only.

Now we have to see that Śhrī Gaṇeśha state. The people who have to worship, we have to see who are the people who have to worship. Very difficult situation. Get the small children, that's the best. Come along. Nira. Come along. Yes, yes you both come along. Very good. Great. Below ten years. All right.

Sit down. All of them should be below ten years. Not below two but below ten. All right. Come, come, come, all of you. Come along, sit down, all of you. Sit down, very good. Very good children, must say.

Tremendous they are. Aren't they? What we are going to do is to wash Mātājī's Feet. Alright? How do we wash, she is putting water on My Feet and you just have to rub. Alright. Come along, four at the time.

Now who are the four? She will put the water, you rub, now you rub it, you rub My Foot.

Contents: 1985-08-05 **Reading from the book `Jesus, The Son of Man' by Kahlil Gibran, Brighton, UK**

[Text not on the tape: “Were it not for a mother's desire I would have stripped me of the swaddling-clothes and escaped back to space."] “And were it not for sorrow in all of you I would not have stayed to weep. “Who are you and what are you, Judas Iscariot? And why do you tempt me?" Have you in truth weighed me in the scale and found me one to lead legions of pygmies and to direct chariots of the shapeless against an enemy that encamps only in your hatred and marches nowhere but in your fear?" Means you have enemies within yourself.

“Too many are the worms that crawl about me feet and I will give them no battle. I am weary of the jest and weary of pitying the creepers who deem me coward because I will not move among their guarded walls and towers.

Pity it is that I must needs pity to the very end. Would that I could turn my steps towards a larger world where larger men dwell. But how shall I?" And then he said about the future, OK? “Your priest and your emperor

would have my blood. They shall be satisfied ere I go hence. I would not change the course of the law. And I would not govern folly." It was because of the law that He was crucified.

“Let ignorance reproduce itself until it is weary of its own offspring.

Let the blind lead the blind to the pitfall.

And let the dead bury the dead till the earth be choked with its own bitter fruit.

My kingdom is not of the earth. My kingdom shall be where two or three of you shall meet in love and in wonder at the loveliness of life and in good cheer and in remembrance of me." This is collectivity. Just understand “My kingdom is not of the earth. My kingdom shall be where two or three of you shall meet in love and in wonder at the loveliness of life and in good cheer and in remembrance of me." “Then of a sudden He turned to Judas and He said, “Get you behind me, man. Your kingdoms shall never be in my kingdom." " That's Kahlil Gibran, it's tremendous.

May God Bless you All.

There are so many things written already to encourage us to be walking the right path of our spirit, we should never get desperate or discouraged, there is so much already said about it.

May God Bless you.

Contents: 1985-08-05 **Śhrī Gṛuhalakṣhmī Pūjā, Brompton Square, London, UK**

So, this is to thank you all for helping in building this house and making it so beautiful. All the thankfulness is from us, both of us [including Sir C.P.].

Today is a very interesting day when you are worshipping the Gṛuhalakṣhmī here. Means the Gṛuhalakṣhmī of this house. In the same way in your family also, in your houses you must do Gṛuhalakṣhmīs' Pūjā. The woman has to be the Gṛuhalakṣhmī herself and then she should be worshipped. [Saying from `Manusmriti':] “Yatra narya[stu] pujyante, tatra bhramante Devatā." Where the women are respected and worshipped there reside all the Deities, but they should be respectable also. If they are not respectable then the deities won't reside. This is a big responsibility on a Gṛuhalakṣhmī to be the spirit so that all the deities are happy in the family and once she is respected she will try to be respectable also.

So the respect of the Gṛuhalakṣhmī is very important.

Today we are having this little Pūjā from all the builders who have helped us here with the blessing of Vishnu Dharma and Brahmadeva. Those who have tried to make this house so beautiful. Also as you know, Blake has described this house which has a special significance and we have to now hand it over to somebody else to the one who will appreciate and respect this house. Who will understand the value and worth of this house and for that we have to pray that it will be sold to such a person who is a person who will be a cognizer, a person who will understand the depth and the aesthetics of this place and the one who will be paying for that, valuing that, so we have to ask for such a blessing.

Of course one should not get attached to anything whatever is created is created. One should never be attached, because we have done this so we should be attached to it. It is not the way it is aSahaja.

You should think about, one should think about that we have created something beautiful we can recreate another thing and we can produce other better things that is how an artist can go on producing and producing. Of course there is one thing that is there is within us, the joy, then only you produce joy. If there is no joy you cannot.

So first of all before doing any work creating anything one must measure up the amount of joy one has received, the blessings one has received from the Deva and then recreate with that consciousness with that awareness you will find your creation will be very beautiful and we have to bring the work to a new method of creativity where there is exuberance, exuberance of joy and of Divine aesthetics because the world is going from bad to worse. I find nowadays people may just like to have some sort of a white cloth hanging and calling it a painting. That is not a painting because there is nothing inside. It is *[UNCLEAR* absolutely] hollow, empty, there is nothing inside so that there is no exuberance.

So to recreate that you people have to desire and ask for it and we have people of that kind. It is just to be desired and you all should desire for such things, that people of exuberance should come forward to value such things which are full of joy.

May God Bless you.

[Unclear additional sentence.] Gaṇeśha Pūjā we will do.

Contents: 1985-08-06 **Talk to Sahaja Yogis, The Priorities Are to be Changed, Chelsham Road, London, UK**

Now My staying in England is completing its twelfth year and that is the reason I wanted to talk to you people about Sahaja Yoga. How far it has gone and where are we lacking.

The greatest thing that has happened is that we have established our religion: Nirmalā Dharma as we call it, the Vishwa Nirmalā Dharma. And you know the meanings of the words, `Viṣhwa' means universal, `Nirmalā' means pure and `Dharma' means religion. This has been established in America. And we have to register it here in England.

Now it is very important that, when we belong to a religion, we have to know what are the commandments of that religion is. And so far we have not drafted anything. It cannot be a thing made suitable to people or suitable to human beings, it cannot be. And it cannot compromise with your suitability.

Like in Russia, as I told you the story, I went there and I said, “I would like to see a church." So they took Me down to a church, which was the Orthodox Greek Church and My husband was also there where we were VIPs, so the head of the church came down and took us to lunch; and he said that today, these days, they are fasting so he cannot take any meat. We said, “Alright." We all sat down, but he went on drinking, drinking, drinking.

So much so, that he forgot that he had guests or anything! He never even came to see us off! So the

officers who were with us started all laughing when we came out. And he didn't know where he was! Because he was fasting you know! So when we came out these officers said that, “See, this is religion." Then they told Me the story that Tsar had an idea that everybody has got a religion, why not Russia also should have some religion.

So they sent for the Catholic people to come down and tell them about Catholicism.

So the Catholics came, that time there was only Catholicism, so they came and they said, “Alright, Catholicism is very simple that you can drink, do what you like, only thing, you cannot marry again." Tsar said, “This won't work out in Russia, is difficult, not for us." So he said, “Alright, now let's have another one." So they sent for the Muslims, Islam.

So the Muslims came in and they said that, “You can marry any number of wives, doesn't matter, but you can't drink." They said, “This won't suit us!" So they had another third religion that was this supposed to be orthodox, you see. Orthodox religion, the most liberal one! Was this orthodox, Greek religion and they said, “Oh, you can drink and you can have as many wives as you like as long as you give us sufficient money." Only their interest was money. They said, “This is alright, very good religion! We have to give them money and only thing they have to do is to call us religious so that we are religious people; nobody should say that they have no religion!" That's how the religion came into this country, Russia. And with this kind of a religion, who is going to believe in it? It's correct! After coming to Sahaja Yoga

you can see that all these so-called religious bodies have ruined the name of religion completely. All those people, who talked of religion this, that and one theory to another theory, one incarnation to another incarnation they used, have ended up into a nonsensical stuff. And everybody is seeing so clearly now that it does not give you any, any idea whatsoever as to what is God, as to the experience of God.

So this religion that was established, was to give balance to people, has made them very imbalanced.

They are fanatics, every one! Protestants, as I told you, are the greatest fanatics because they are very subtle and they are very sophisticated, so nobody can't find out their fanatic ideas.

With this, now we have Sahaja Yoga. And Sahaja Yoga has given you Realisation, the real experience of the Divine. For the first time now you can feel that you are the Spirit, you can feel the powers of Spirit.

There are so many ways, in these twelve years you must have seen, that you should be convinced that there is an All-pervading Power, which is active, which is helping you, through which you have come up to this stage and that It has empowered you to do miraculous things. We have got My photographs to give you a proof. The other day someone took a photograph in Jordan at the time of Sahasrār Pūjā thinking that, “Mother give a bandhan to Jordan." And the photograph has got the light, the bandhan light in it! So the Unconscious is working, very strongly and It is trying to help people to understand God's ways, so we cannot change His ways, His styles, His rituals, His methods. That's why I'm here to tell you, I

am like the mouthpiece of the Unconscious to tell you what is to be done, what is right, what is wrong, what is not to be done.

Now in this religion you yourself are awakened into religion yourself! You become sensitive to religion yourself! The coding and everything is within yourself. You have to yourself feel it. How you feel vibrations, when you feel vibrations? How do you lose vibrations? What happens? All those things are just within yourself. Of course after some time we might be able to say what behavioural changes one should take. But you can find out yourself, if you want to find out: what is right and what is wrong and what is to be done to keep up the vibrations.

But vibrations are, one way, extremely charitable. Very charitable things. Even if you do little wrong they may not disappear that moment, but you'll get a feeling within yourself that this wrong. After some time you'll find, it will show, that you have no vibrations and you wouldn't know that you have no vibrations! So the first principle of Sahaj Dharma is, or what you call Vishwa Nirmalā Dharma, is that you should be able to keep up your vibrations going as they are, or increase them or improve on their sensitivity. The more sensitive you are the better you are. If the sensitivity is lacking then one must say that Sahaja Yoga has failed in you, so far and you have to work it out.

But the problem of human being is very different. That is that, when they're ascending, when they are trying to get out of the Bhava-sāgara, there are so many human things which are with them and those things try to bring

them down again back to the place from where they started. For example, say, you are a person, who has had no power at all in life and also you are a person, who has enjoyed some powers.

Both are just the same, both are power drunk or power hungry or whatever you may call them. A starving is a same as a man who aspires for food all the time; both are starving. In the same way, the one, who aspires for power in both ways is the same person. When he comes to Sahaja Yoga, instead of becoming humble and understanding that there's something lacking in me, myself, he starts forming groups. He starts saying, “Alright, this is not good, this fellow is not good, you better correct yourself, you do that, you do this” in others. He does not want to become a perfect person himself. The one, who has attention towards anything like that or falls into any group whatsoever, goes into trouble and I immediately know from his face there's something wrong with this person.

So to form into groups itself is a sign of our deterioration. Like in our cells in the body now, say, for example say, there are blood cells which are flowing: suddenly, when they are harmed or sick or anything, they coagulate together and it forms a lumpish thing in it.

So when you are moving you are free; then one must understand that you are healthy. But as soon as there's a barrier made that, “This man is bad, this woman is bad” so, now a barrier exists. The whole group, you see, forms. One group here and a one group there and a one group there. But as Sahaj Yoga is complete discretion, which is to be developed by the people who practice it,

discretion, they have to also know that there are some people who are not to be dealt with, to be discarded, individually. Like there's somebody, one person, `X' person is there, who is caught up very much and he's got lots of badhas, this, that. Now if he's badhik or anything, everybody must individually drop him. Not to discuss him or talk about him collectively, but just drop him, if they were sensitive. If you are sensitive, immediately you know this person has a badha. Nobody will go close to him. But invariably I've seen in groups, when we meet, always five bhoots, if there are, they will all sit together. Immediately you know the bhoot is there, localised. And the five good people will never sit together. That means we are not yet developed ourselves, individually, within ourselves.

So, the first attitude to develop this Dharma within us, the Dharma here means the one that is going to develop in our central nervous system. Our own new dimension we have to develop within ourselves. In a deeper way it is what we call the subtler being that is within us. Is to be awakened [so] that it lies in the nerves we can say, itself, in the central nervous system. To develop that we have not worked out. Why? Because our attention is still outside. We are worried about another person, we are worried about third person, we are worried about this, “He shouldn't say this” “He shouldn't do." But the person who is really trying to improve himself will always go inward. Now supposing this is a person, who has a badha, he'll just shun that person, will be away from that person, will not say anything collectively, will not discuss it, will not talk about it, just finish it. “[He's] not alright." But

then you may say, “Mother, then at least 50% Sahaja Yogis would be like that." I don't think so. If you can scan it out yourself, you'll find there are about four or five like that, who are badhiks, which I know. The rest of you are alright. But when you come in contact with them, then you get it because you have not developed that powerful personality within you.

And that's how I get sick Myself, because you are within Myself.

So all of you must individually look after yourself, so collectively, that's Me, I am looked after. But we do not look after ourselves that's the main point is. There are so many methods by which we can just become perfect. How much time do we spend in that? Now, in the ashrams whatever I have heard about England: that it's the greatest place where one can become absolutely lost! If you want to lose your vibration, go to an English ashram! Especially in London.

The vibrations in the ashram are the worst of all. Can you imagine such a thing? I mean. Why it happens? One lazybones comes in the ashram. He's got a bhoot in him. He's a lazy person. Normally a person should be active! So what he does? He does not want to get up in the morning. Another one tries to follow him.

How are you going to ascend? Let us think about this. This lecture should not be just listened to, is to be practiced, is to be understood, you have to be serious about it. How are we going to ascend? Are we going to ascend by reading the book Ascent or by listening to Mother's tapes, which is very interesting? How are we going to improve? By taking the medicine. What is the

medicine? Is nothing but meditation itself is the medicine. Now when do you do meditation? You have to do meditation in the morning time; that's the best time, because you are not yet busy. Early in the morning you get up and do it. But you just can't get up! “I can't get up." Why not? That day you just don't eat your food the whole day. Next day you'll get up! You have to treat your body in such a way that it becomes your slave. You have to use this body for enslavement and not this body for your enslavement, your Spirit's enslavement.

So if you could just understand that the only way to ascend is through meditation and not through all kinds of politics talking, jabbering, mental feats, nothing of the kind! But I have seen people, they cannot steadily do it, what we call `satatya' [constancy] means `consistently'.

They will do it today and do it tomorrow. But in the ashram it should be a rule! Every morning there should be some nice music to be played. In India the radio starts at about 6 o'clock, in Bombay. I don't know if you have seen to that? And six o'clock the first thing is the one, what we call the awakening of the Gods, Bhupali [raga] they start it. They start singing that. From 6 to 8 nothing but bhajans and God's songs are there, nothing else. The whole of Bombay has to listen to that, there's nothing else, no news.

So, early in the morning when you get up, you can start with some sort of a conch or anything that you want to, or with the bells or maybe what we call the ghanta that thing we have like that. Or you can start with a bhajan so that everybody gets up. Go and have your baths. Keep the room hot. Come and sit down for your meditation.

Now those, who are householders, could be even worse than this because that's also another, `My house, my child, my family." This `my' business. I have to struggle through all this, because everybody [says] “I am marrying this person” “Now that person is running away, so I have to marry another person." “That is about to run, then I have to get the third!" Problem of the children. Then, “How to get the children?" All the time this problem is there. Everybody is bothering Me with this problem: “What to do with the wife?" “Where to keep her?" “She's so horrid!" This, that and everything! Now all these problems can be solved on one point, if you are a strong person, you can solve the problem like that.

So, instead of wasting your energy in solving these side matters why not you become something great yourself and get the problem solved by itself? It's logical. But what I have seen about people is this, that they do not understand their own value and worth.

Now as I have said, this is Shiva's country, Sadāśhiva's country, is the Kailāśha itself. And where you are born, where you are Sahaja Yogis, what is your position here? Into what position have you come? Where are you? Think of your position in the land of Sadāśhiva.

The other day only I told them that in the land of Sadāśhiva, ganas are there. And as the Americans got the idea of The Smurfs, they are the ganas. You won't find any Smurf sitting down, he is so active.

Not one Smurf you'll find who is sitting down. Either he'll be a barber or he'll be a washerman or he'll be a beginner, or he'll be a fiddler or he'll be some thing doing! So to become that you have to be active in your

body. The activity in the body has to come. But from where to get the energy for the activity? From the Spirit. And if you do not meditate how will you get to that? You just tell Me, is there any way out? This is the basic problem that people do not have regular habits. They do not. They are very hectic people, extremely hectic. In the West people are extremely hectic. Indians are that way quite regularized because of a very strong parenthood. Parents themselves are sensible and regular. We have to be regular too. There are no regular habits: somebody will get up at 6 o'clock, somebody will get up at 9 o'clock, somebody will get up at 10 o'clock. And if you are to wake up an Englishman, they say, “Use a bargepole!" Of course, that's the greatest sin! That's the greatest sin! But even if you have to commit the sin, use a bargepole! So, sleep is such an important thing for them and they are always tired.

Now why this tiredness comes in, we must understand, is due to heart. Because the heart is weak that's why you become tired. If you raise the heart you'll be alright.

So, one by one we see why. Why is it, heart weak? Because we have done anti-God things. We have done things which we should not have done, so our heart is weak. They are always tired and they are not ashamed of saying, “I am tired!" Anybody who listens to the television will be surprised, they'll have, “Huuuhhh!" Within five minutes at least you must hear 6-7 times “Huuuhhh!" coming out. Young people! They'll come and sit on the chair “Huuuhhh!" First I used to think it is a fashion, that you must do like this, otherwise you are not impressive. Because, you know, the fashions here to

impress people are so funny! I don't understand, I thought it was a fashion.

But why you are tired? Let's see why are you tired? Your heart, heart is catching. Why is heart catching? In the very subtlest of subtlest, is that you have done anti-God things. Now how do you cure that? Now let Me have answers.

Vicki Halperin: We will put You, Mother, in our heart.

Shri Mataji: Good idea. You have to put Me in your heart. Now see how the cosmos of the whole Sahaja Yoga system since long has been built in, in you. Heart is the most important part, from [which] everything circulates. This heart is the one, when it fails, you are dead, no more there. The Spirit resides in the heart, alright. Now you are made like this even in your head that the heart center comes up exactly on the Brahmarandhra, where it has to break.

So, if your heart is weak, you cannot pierce through.

So, putting Me in your heart and raising Me to your Sahasrāra, that's the best way you can cure your heart.

But that's not so! You also put some theological concepts on that. I've seen people do.

So, “Mother, I put You in my heart, I love You very much” this, that, everything. But I see there's not Mother there at all! Just lip service! “I'm putting You in my heart, of course you are there!" But where am I? I try to find. I can't see Myself there. No, I am not there.

So from where do I see you? Through your eyes. If I am there I can see through your eyes, I can penetrate up to that. Such eyes are very different. Your eyes have to

change through your heart. There's no deception in between. If your heart changes your eyes will change. You don't have to tell Me. I know that.

So this, “I love You” why? “Because I wanted to have a job” finished! “I love You Mother, because I thought my marriage problem will be solved." “I give You this, because I'll get money!" “I pray for you, because I must have a child” or something like that. It's so much below.

But the state [you] must reach, where `I just love You for nothing at all. Just love You because I enjoy it. I enjoy that love for My own enjoyment. Just for My own enjoyment I love You. Not even for the ascent or anything but I just enjoy that love within Myself. For nothing at all, just for Myself I love You.' As long as you live on relative terminology you cannot work it out. Now, “Why do I live in the ashram? It's cheap to live there, it's easy, children are looked after you know, quite nice, you are safe. Mother also comes sometimes. If you are sick She'll look after us, so She treats us. Otherwise, I leave it to Mother to do everything." Still you are in duality. You have to just love Me because you enjoy it. Otherwise, I'm not asking you to love Me am I? How can you ask anyone, `You, love me! Come along!' And you put a pistol, `Come along, love me!' Can you do it? You can't. You can demand money, you can demand anything, but can you say, `Alright, now hands up, give me your love!'? So it cannot be forced.

So the depth of the heart must be brought in. Now heart is covered with funny ideas. The thought, which is in the mind, as we say. Actually the thoughts are covering the brain and those thoughts ultimately cover the heart. I

have told you what is the connection between heart and the brain is. Now, so if these thoughts are covering our heart, how can we open out? For example, a thought is there that, “I love Mother, because She has to sell my house." Alright, now the house doesn't sell. “How is it? Mother I said it will be sold, then why is it not sold?" This is not the level of Divine Love. You are going to love the Divine. It has to be pure love of simple purity. And that depth you all have, that's the special thing you have. All of you have that within you, that heart within you. If you understand this very small thing is actually the seed of all the mantras.

Now when you say that you love Me very much, I do not think you do love. But you ask yourselves, “Do I really love Mother?" Now face [it]. “No, I do not." “Still there are so many other foolish ideas into my head. Still I am an intellectual, still I'm seeing Mother from an intellectual point of view or from an emotional side." It's a state, it's a state of nirānanda, is a state. And such a person is never challenged and, even if he is challenged, is never affected. Such a person suddenly stands out and you see a lotus before your eyes.

Now you are sitting in the city which is governed by Sadāśhiva. Here you are born. You are all the great Spirits who are born [here]. Now you are the ones who have to give fragrance to the whole world. It has nothing to do with any other thing like status, money, position, nothing. What was the status of Christ? He was a carpenter's son. How much did he earn? Nothing. Did He go to any university? Never. Did He study any Greek mythology or something like that? Never. Did He bother

His head about libraries? Never. But, He was Christ. In the same way, it does not matter to what level you go, to what extent you go in your material side, it is your spiritual side which is important. And for that it is important you must face it. That's only possible in meditation. Honestly to face it! But the trouble is as soon as Mother gives the lecture, it's finished there. Nobody thinks? [Aside related to a baby crying:] What has happened? Why are you crying? You want to go to mummy? Don't cry, don't cry! Mummy is there. Don't cry, don't cry, it's alright.

Now, as I said, twelve years of My tapasya is over. I have really worked very hard, I must say. England is not easy and London is even worse. And you get terrible pain from your liver it starts moving towards your heart, just like a dagger, in this country. The liver is bad, the heart is dark. It's not easy to live here. Moreover I have put all you in My heart and you are circulating in My body [so] you have to be kind to Me. The level has to be much better. But as soon as somebody achieves some level, people start criticising him, saying things against that person, forming groups, forming things.

As I told you before, you are also very fortunate that I am here in England. I have spent much more time than I have spent anywhere else. And still I cannot say definitely about anyone of you, I mean of course some of them are perfect, but otherwise, that any day you'll become [like] John Gilpin [riding the horse of ego]. You can't say. Suddenly I find somebody is just suddenly jumping on a horse.

So this character that we have within us, of becoming John Gilpin must be watched. Humility is needed. We have to be humble and see within ourselves: `Why do we become John Gilpins suddenly? What happens to us?' This is a very, very common character. The example I'll give [you]: I went to a hotel with My husband, stayed overnight. It was in England and next morning, I think there was a wedding or something or whatever it was. And two ladies, young girls, I would say about twenty-five years of age, wearing a nice dress and a hat and all that, talking to their boyfriends, who were also very dandily dressed, talking as if they were some sort of, you see, dukes or duchesses or something like that, you see, talking so big with their hats and this and that. My husband looked at Me, “By the way don't use spectacle, these are the girls, who come to clean in our office." I said, “Really? Look at them! Just putting the hat, they feel they have become duchess or what?" And as soon as they saw him, they became very peevish you see. [Laughter.] But I was very amazed that how could they suddenly take up a role of a some sort of royal family stuff, you know, the way they were walking! [Laughter.] And we couldn't help laughing both of us, but, I mean, he laughed much more because he said, “I can't believe it they are?" and he could not believe it for a while, but when they became peevish, you see, the reaction, their reaction really proved that they have just become a duchess. They had some hats on. If they wear a hat and talk big, finished, now they are big. In the same [way] in spirituality: just because you have been to Sahaja Yoga,

finished, then now you are a yogi of Yogeshwara, more than Śhrī Kṛiṣhṇa, yourself.

So one thing is this John Gilpin business, which is stupid, which makes a mockery out of ourselves. There are stories and stories I can tell you of this mockery: how ego makes you a stupid fool.

So this is biggest hurdle I think we have, here, is the ego. But then you tell somebody they'll say, “It was my ego. It did it!" as if the ego hangs somewhere like a monkey and the monkey came and did the job and again went back on its hanging mood! [Laughter.] Otherwise, “It's my bhoot which did it!" [Laughter.] But when do you do something? Why should we deceive ourselves? This is a very serious type of deception of ourselves. Why? We are Sahaja Yogis, we are born in the Sadāśhiva's land; why not we be that beautiful being which is truthful, which is real, which is within us, which is the Spirit? So the greatest hurdle is of our ego. Which can be shown in many ways. Because you see your reflection there. The first is, as I told you, wearing a hat: means then the upper lip goes up suddenly [a reference to `stiff upper lip' of British]. I think the hat sucks [it] in I think! [Laughter.] Then they start saying sentences which are funny! I told you about, we had in our family a person, who had epilepsy and he was a mentally-off fellow! And, you see, sometimes he used to get into ego trip. Then he would wear very good socks and he would polish his shoes nicely, shine them, wear a nice shoes, wear a good suit, maybe three-piece or something and sit down on the bridge of our house where we had a, sort of, an entrance to the gate and would sit there. And he would

call someone, “I say big Bott” “I say, big Bott” “I say, big Bott" I mean in English he knew only, “big Bott." So he thought he was, he's, an Englishman now! He used to call everyone like this, you see. And we would wonder why does he do like that? What is the thing that makes him say these words like, “I say, big Bott"? You see, he had seen some English people, you see, talking like that.

So he used to call all the people going on the road like this, “I say big Bott” “I say, big Bott." So then in our family, if somebody becomes John Gilpin, we say he's become big Bott.

So this, “big Bott" business is horrid. Should be avoided completely.

But the second thing that happens to us is very good, is when we do not, I mean if you are sophisticated, well-educated, then it is not “big Bott” it is “bot bit." Then we say sarcastic things! Say something in a sarcastic way, never in a direct way. In a sarcastic way we enjoy. I mean, you see on the television you get really surprised how people talk to each other sarcastically. “So what, Hoh, hoh, hoh, hoh!" goes on. And such sarcasm. And according to them sarcasm perhaps is the intense intelligence or something like that.

I don't know, whatever it is certified, as what. But whatever may be the certificate for it, it's the most gruesome act.

These days we do not kill people, do we? If we kill, we'll be handcuffed. We do not beat children, we do not beat anyone, because we'll be handcuffed. But to say a sarcastic thing is in modern times the most gruesome act which is not punishable under law. But not under the law

of Vishwa Nirmalā Dharma. This sarcasm is the essence of English character. Take it from Me. Never say the things straightforward. And that's the sign of intelligence and been to a big training of it.

First of all they'll not say anything they will sulk, keep quiet. Not to say anything. But if they say, they must say like this.

Something that is sort of a stagnated, dirty, filthy water that smells. They'll not open their mouth, but once they open their mouth, God save you! God knows what will come out of that mouth, maybe some snakes, maybe some scorpions. And nobody feels hurt about it! That's the best part of it.

So this is one thing one has to guard against, our Viśhuddhi, not to use sarcasm. Comes from left Viśhuddhi very much. [Not] at all! Because that's against Me. I'm never sarcastic with you, am I? I tell you straightforward on your face, “You have a bhoot on your head that's all." Or if you have ego I said, “It's ego." Why be sarcastic? So we have to learn how to be straightforward and sweet.

Let's first decide today we are going to say nice things to others. But no! Nice things will be like this.

If somebody supposing is a person, who, say, is a dwarf.

So to say nice things, they will say, “Oh what a tall man is coming!" Or is there's a blind man coming, they will say something, “Oh what eyes, beautiful!" So they start from physical to mental level to anything. They go on describing a person. Why do you describe others? Why don't you describe yourself? The whole energy's spent in describing others. What about yourself? So this is

another character that we have; we hurt others through our tongues.

This tongue is meant for giving the taste of Divine to others. To say things that will make people feel comforted. For saying mantras. See, if you go on telling lies, your mantras will never be fruitful, never activate. But if you are sarcastic, they will never act. Say it thousand times, say it two thousand times, say it million times. To make your mantras effective you should stop talking in that manner. If you have to talk, talk something that will be pleasing to another person. Now somebody might say, “Then if you say pleasing, it may not be the truth” alright, then don't say it, not necessary to say. Just keep quiet.

But you decide now to turn your head upside down, which is all the time upside down already, so you put it right, now and say that, within yourself that, `Now no more of harshness from my tongue will flow,' because it will never give you the power of mantras. Mantra powers are lost. If you have to say something, say it pleasingly. Always. Moreover if you have to correct someone, if you are in a position, if you are the leader, if you have to say. Also say it in such a way that you neutralise it. But no sarcasm at all! This is one of the very big snags we have on our Viśhuddhi.

Now what is the other snag we have, let us see. I'm talking to you, because just now I'm a Britisher Myself. The another snag I find is saving pounds, saving labour, saving everything else but your Spirit.

Like I'll tell you, if you want to find an Englishman, that's what Indian Sahaja Yogis tell Me, very easy to find out an

Englishman. You ask somebody to close the window; everybody will try to do it except for the Englishman, who'll be sitting down, he'll never get up; saving labour. And if you tell any work to an Englishman, then he'll stare at you like this; like this, “How dare you tell me [to] work?" As it is, I must tell you about Australians: I used to think they are very healthy people. They are hardworking, no doubt, they are very hardworking they come forward. But I went there and we had decided to cook food for them in two centers for about, once for about 250 and again about 500 people.

I mean, I go in to such ideas! So, in the first place, you see, all the boys, who came to help Me, were all Indians. They were the ones, Who were lifting the thing and all that. I said, “Tell these boys also, they are Australians, after all they have eaten so much a meat, they must be having good muscles, why are you doing it?" They said, “No, they are delicate people Mother, don't tell them." I said “Delicate? How?" “They are very delicate, though they eat meat they are very delicate, we know how to do, let us do it." And both the places the same people acted! You were there? Last time?

Sahaja Yogi: No Mother, no.

Shri Mataji: Who was there in Australia? Anybody?

Sahaja Yogini: I was there Mother.

Shri Mataji: You were there? Isn't it?

Sahaja Yogini: Yes Mother.

Isn't it? They were all Indians, who were working there, mainly. Isn't it true?

Sahaja Yogi: Yes true.

Shri Mataji: Because they said that, “They are delicate. At the slightest thing their waist line will go out." [Laughter.] “They can't lift these big things. They just can't!" And they would not allow, they said, “No, no let us do it. We know they are delicate people." I was really surprised that for Australians there were thinking like that. Then what about English? Because of avoiding labour, saving yourself from labour, you have become weak people. If you don't use one finger, you don't work, that will become a weak finger, always. Say, if your hand is in plaster for say, say about a week or two weeks, you take out the hand out of the plaster, the hand cannot hold itself. It becomes weak. Isn't it doctor? It becomes weak, if you don't use your hand, it becomes weak. If you don't use your body, your body becomes weak. If you laze out, if you become lazy, you cannot do any work, you don't want to do any work, all your muscles will become useless. Till the age of at least sixty years you have to use your body very much more than what you are using.

So now they will do jogging. They'll do jogging. After jogging it's an out of proportion thing that they do. They are so exhausted. But do your exercises, or whatever it is, in normal way. But, actually, do your work! But they cannot. They cannot get up fast, they [Americans] can, “I'll get it." Americans, that way Americans, if you tell them, they'll say “I'll get it." Telephone comes, “I'll get it” ten persons will run and you'll know they are all Americans! That's why they have improved. They are so industrious. Very industrious people. Japanese are extremely industrious. You see, they had the problem,

because the cars could not move out in the streets, were all full with the cars.

So they wanted to build these yovers and within one year, within one year, within, they built the yovers all over Tokyo, all over Tokyo, which is a very large city. These small, little things, you know, they walk like this. Little, little things with little, little legs. [Laughter.] Hiroshima, which was bombed, if you go and see that place, you won't believe it was bombed! Except for the museum. And they have kept one building to show that this is the place that was bombed. Otherwise you won't believe that, that was Hiroshima! Same with Nagasaki, I have seen it Myself with both. I mean I can't imagine how these people have worked it out! So industrious! So industrious! So one is lethargy. Kṛiṣhṇa has said, the first thing he's put it, the worst of all is lethargy. To Him the worst thing that can happen to human being is lethargy. That is, “Alasyo bījayate" everything comes out of alasya, laziness. Keep active! Do some work! But in Indian life, I tell you, even My mother was like that, at anyone, if you are standing, “Why are you standing?", if you are sitting, “Why are you sitting?", if you are walking, “Where are you walking?" You should be doing something all the time. You haven't seen anyone in India. You have seen villages, even small children are doing something. Such a hot country. In the day they might have a little siesta.

It's a very, very hot country. But all otherwise, they are working. That's what, only the industriousness will help you and will keep your mind out of mischief.

Everything comes after you have decided not to be lethargic. Tell your mind not to be lethargic.

Lethargic minds brings you all these nonsensical ideas. For that you must have regular habits, which you do not have. I'm told that those who have been to colleges and universities have been through some regular this thing or to some good schools. But once they went to drugs everything is washed off.

So drugs is one thing that kills all your discipline, your proper training of satatya, of consistency.

So to overcome that, you must make it a routineous thing, certain thing. Absolutely routineous. [Then] you'll get over it. I mean, it should be; because routine also helps you in one way that you do not waste much energy about, say for example, I know I have to give five strokes to My hair just to make it alright, so I give five strokes, finished. One, two, three, four, five, done. But supposing I say, “No, sometimes five, sometimes eight, sometimes seven” then I waste My time in brushing My hair.

So five strokes for the hair is alright. One wash, for one wash, three times just to wash it off. If you can fix up things like that, you'll be surprised you'll be saving lot of time.

So this is another thing we do not have is a definite number of things we have to do. I'll tell you the story of Gandhiji, which you will be surprised. Such a great man like him.

To go to his bathroom, so-called hut of his bathroom was there. In between his hut and that hut, was, there were, he had put, seven stones. I don't why he had put them seven. Seven stones one after another.

While going there he used to count them, seven, coming back he used to count them, seven. Alright. And

somebody once put one more there. Because thinking they are too far away from each other, whatever it is. Immediately he said “Why the eighth one? Remove it!" Again he put seven! I mean, you would say such a great man to waste energy on counting these stones. Was that he was saving his time: `One, two, three, four, five, six, seven, I'm there. Then I do next thing then.' So as far as this material world is concerned, you have to be like a machine. As far as the spiritual life is concerned, you have to be like an ocean. Or like the energy. The machine has to be fixed and the energy then flows better. Do you see the two things? The ocean of energy is at work and the machine is perfect because it has consistent things. Supposing now the machine is made of two wires here: supposing you suddenly take out one, it won't work! All these are fixed things as you understand machines very well. And all these fixed things can give you a lot of saving of time. While we try to save time, “I have no time." Why? “Because I was standing before the mirror for about one hour." Meditation we have no time. Standing before a mirror for one hour! “What were you doing before the mirror?" “Trying to comb my hair” for one hour! So where you spend so much time [it] could be saved, so save time. For that you must know your priorities and you must know your importance, that saving time means saving time for our ascent. But in our daily life we do that, supposing there's, say, there's a man, who has to manage some aeroplanes, what does he do? He takes up his time in dressing up, sometimes if he's late, he just gets up, hurries up, somehow or other gets into his cab or car whatever it is, takes the fastest

run and jumps to the aeroplane, because he has to carry the aeroplane, that's his job.

So his priority is not how many times he stands before the mirror, combs his hair, but the priority is he must get to the aeroplane. That's what should be with us also that: how much time do we take to do all these nonsensical things? And how much time for the right things? So priorities have to change and then you will be surprised, you will have lots of time to do many things. What is your priority? That is to be decided. And in your wisdom you must know your priority is your ascent because this chance you are never going to get [again]. This a special chance, specially for you, specially you are going to get it and you have every possibility of going very high in case you put your priorities right.

So what is your priority? Firstly. Saving time, now saving money. I have seen people, I shouldn't say, but having horrible experiences I've had about people how they waste their money. We have been going to India many a times and every time people come, they come just like traders. And once it happened like this, to this extent it went, that in Delhi I had reserved lot of area for My chandeliers to come with the Air India. I had paid for it and I told them that let them come with the Sahaja Yogis. Because they can carry in the hand, I don't want it to be thrown away by your people if I send it. They said, “Alright we'll put them with the Sahaja Yogis." But I didn't tell them chandeliers or anything, but My things.

The Sahaja Yogis had so much of weight that they covered all My area, everything and still there was overweight, which was excused by Air India. And all My

chandeliers were left there high and dry on the airport, nobody to even to pick them up. And they came here with all these loaded things; I don't know where it has disappeared all the things that they brought from there. This is one of the things. But this, many a times has happened, things like that.

So where do you save your money? Why can't you save your money? I have seen two persons like that, I'll say, one person who lived in My house. He had food, he had shelter, he had everything with him.

He didn't have to spend anything. I was also paying him some money. He's never had money all his life.

There's another one who came and stayed, who was same way. I never paid a money to him, he always had money with him. He saved. I said, “How do you save?" He said, “Mother, where do I spend? You spend for me, I eat my food here, I have everything, I don't have to pay rent, nothing, I'm very nicely placed here. Where do I spend all the money that comes to me as a dole becomes a sort of a saving for me?" One person never had money and another person saved lot of money. What is the reason for that? Again the priorities.

So these bad habits that you have had before for which you are spending money and all that, must be saved. Now, alright, when we travel of course we must pay for your travelling and staying and food and all that, that's a different point. But you must know we are going to have very big problems of our own projects we are going to have. I mean, we will need money for that. I'm not going to ask you people, but I know money will come to Me. But first of all you don't even have money at all, because

there's no accounting, there's no proper understanding as to how much you have, how much to spend, where to spend, what to do. And the money is just spent away like that.

You must make a compartment of that money also, because as a Mother I must tell you everything.

See now, you give Me money supposing for something, I make a compartment. You gave Me money in Pūjā, I made a compartment, this is Pūjā money. Alright, now this I have decided on My own, I need not do, but I've decided that I'll buy silver out of it for you people because silver is there and all this silver that I gave you and also more I have to give you, because you can't have Pūjā with a plastic, alright, I have to give that silver.

So that Pūjā money can be used.

So I have a compartment, I've written it down.

Each and every pai [paisa] I have written it down. I have made a compartment, this one for this one for this one for this one. But you are so haphazard! You will never have money, because God knows where you spend your money! So to understand that you must have proper priorities, you have to do away with things, which are not needed. Like I know of one Sahaja Yogi, who used to spend lot of money and I said, “Where do you spend your money?" He was very fond of Indian food, he used to go to Indian restaurant every day. Can you imagine? One day it happened that we went to that Indian restaurant and the fellow recognized that fellow, because he was driving us and, “Oh, how are you here today?" he said, “Why, you didn't come for the last five days?" I said, “Do you mean he comes here every day?" He said, “Yes,

practically." We can't afford to go to Indian restaurant. Every month maybe once in a while we have to take some guests and all that and C.P. gets money for that. I don't know how you can go to an Indian restaurant, eat food in the restaurant.

So, priorities are such that we waste our money here, there, so we have no money. Then we try save money: we become ridiculous sometimes about certain things, which are something I can't believe that Sahaja Yogis could be like that.

So how can, they all are like beggars. Then how can beggars be generous, can they be generous? They cannot. When you go to India, how Indians look after you. You have seen that. They work so hard. You go to somebody's house. They'll give there best that they have in the house to eat. Last time, when it was the wedding thing, Warren is another great, what should I say, a kingly person; he wanted to give very expensive presents to the people, who got married. Very expensive.

Amounting to about 2,000 rupees each, about.

So and also the hand things and all that would have been about 25,000. I mean 2,500.

So I told Warren, I said, “Warren, it's going to be too much” alright, so I took away 600 part out of it. 600 I paid each. Each person who got married I've paid 600 for each of them. He asked all the Sahaja Yogis, who were there to pay 108 rupees, means $8. For 54 marriages one rupee each. On that also I had complaints when I came to London! And Indian Sahaja Yogis on their own collected and gave 10,000 rupees to cover up the expenses. What is 108? And then they grudged! That's

the worst part of it! When I came back, they grudged about it. I just, you see, from sublime to ridiculous I just felt, what am I to say? They sent a big delegation! “Oh, that we were lynched!" and this and that.

So what, are you going to give 1 p [$0:01] to them or what? And if you are going for a wedding, won't you give some present to them? Why? Because you have to buy things for somebody who is a relations of relations of relations of relations. What is the need to oblige such a distant personality? What is your relationship? Your relationship is with Sahaja Yogis. They are your brothers and sisters.

Really they are your own, whom you should give presents at least on their wedding day, if not otherwise.

I don't know otherwise if Sahaja Yogis give to anyone. But “My uncle's mother's brother's somebody's somebody's somebody, he has asked me to buy this for him.

So I'm taking." So again the priorities are to be changed. Who are your brothers and who are your sisters? Who is your family, who is your Mother? It's a matriarchal society. We have a Mother and we have Her children and we are all related to each other. Others are all others; we are one. But I have seen, even in discussions, people have told Me, that Sahaja Yogis will take the side of the new Sahaja Yogis and fight. You all should support each other instead of your taking the side of somebody third person coming in. Suddenly you get attached to that person, why? So this is one of the special characteristics, if we have got, we should try to understand. If you cannot go, don't go. But if you go then you have to

behave yourself. If you cannot afford, you should not do it. But if you can afford it and if you have to go there, then go, but don't behave like beggars that when we come back here, what shocked Me that for these hundred and eight rupees I had to talk to people, I mean really it shocked Me completely! And I could pay that back, hundred and eight is not much, to all of you. But it was so and the discussion was about this. Alright, so one should not discuss this. For your information, you know your Mother has spent lot of money but I've never said that and no one knows how much I have spent. Even if you ask Gavin, he won't be able to say. Nobody. They know little bit here and little bit there and Warren knows little bit there and somebody knows here. But not to be said. When you spend something you are not to tell. Just to be done quietly, sweetly, beautifully. But here it is, little thing like that and to talk like that. I mean, I was really, you are saints, you know you are saints, you are great people, you are evolved people, you are religious leaders of tomorrow. What are you saying? What are you talking? Just think of that: what is your position in life? So saving labour, saving money and last of all that we try to save everything for ourselves, selfishness.

Tremendous selfishness and we don't see it sometimes.

So please try to understand that all this material selfishness must end up into spiritual selfishness. If you are really selfish, then know the Self, which is the source of everything, if you are really sensibly selfish. Are you? Then know that Self. It gives you everything. And now you have opened the way, you have come inside, now

you are there, you are sitting here. What more do you want? I don't understand.

So, there are some good people, I'm not saying there are not, there are many good people, but those who are not, bring forth all these things and they create, generate a situation. In such a thing, supposing in a discussion, somebody starts, you should just say, `Shut up! We are saints. We are not to talk these things.' Say, if you meet some saints together, they are sitting down. Will they discuss these things? Will they discuss these things? Will they talk about these things? Think of it. You are saints. First of all know that you are all saints. Now, you are all saints now. What should you discuss? How we'll spread Sahaja Yoga, how to talk about God, how to work it out, how to release our energies for God's work. This should be our main concern, isn't it? I went to see Gagan Gadh Mahārāj. First of all, so he said, “I want to talk to You only." He didn't want to talk to Sahaja Yogis.

So he asked Me, “So You came on the earth, alright, but do You find us alright, are we capable enough to receive You?" I mean, see the questions he asked Me. And then he says that, “What should we do on this earth to make You comfortable? What is needed to be done, because all the way You have taken your incarnation here?" He talked to Me like this! I was amazed. Then he told his disciples, “Now this is the Goddess sitting before you. What are you doing? Do Her Pūjā. You do my Pūjā. What's the use of doing my Pūjā? Do Her Pūjā. Every bit of it." I was amazed at his reaction.

That's what we have to understand that we are today... what's it?

Sahaja Yogi: No, I didn't want the lamp to pass smoke if the oil burned out.

Shri Mataji: They are all burning alright?

Sahaja Yogi: Can someone pass me some oil?

Shri Mataji: No, no, it's burning alright. It will go on burning.

Sahaja Yogi: it's going to burn out.

Shri Mataji: Burn out? But still they are burning. Do you know how long it has been burning without oil? [Laughter.] I have seen it long time back! [Laughing.] So! Now we come to a point, where we understand ourselves from the ridiculous to the sublime point.

That we should not oscillate anymore. Let us fix our sublime thoughts one after another. How we climb a mountain, fix one, then another sublime thought. Let some sublime thought come into your mind, `Oh that's such a beautiful thought, alright, fix that up.' Like that. Then another sublime thought, you are a source of that! Now another sublime thought, `Aāhhh that's great! Hold on to that.' Like that you climb up. Through sublimity, sublime. Not degrading thoughts. But immediately if there is some degrading argument or suggestion or some sort of... and a big argument will start [with] everybody sitting there. It's even worse than what I find about these BBC people now discussing on the table.

Sometimes, can be very bad.

So one has to understand that our priorities are going to be very different from all others. For them ridiculous is important, for us sublime is important. If anybody suggests anything like that, you should say, `No that's

not sublime. No we can't have it. Can't talk with it. Just stop it!' Let us see ourselves fully competing in achieving sublime within us.

You have assets, as I told you, that you are born in this country of Sadāśhiva. You are the heart of the Universe. That you are special people to be born here. You had people like William Blake before you. See the vibrations! Did he talk of anything ridiculous? Did he talk of anything nonsensical? Did he grudge about money? Did he say anything about it? How he stood up and how he said and what he propounded.

He wants to create Jerusalem. Do we think like that? We have to create Jerusalem? Then how do we think all these ridiculous things: talking, gossiping and saying things and not working out through meditation our ascent.

I do not know how many more Sahaja Yogis we are going to get. Because maybe that after this might get only donkeys, maybe I can't say. Let us hope we get better people, let us hope. But whatever you are, you are going to determine the image of the people who are going to come. That's why I wanted to talk to you, today specially, for this purpose that, we have to learn that so much is still to be done and Mother is going away now. If I go now, I'll come back of course for a short time but at the most two years more and then what? We have to work hard to come up. These two years we have to all work very hard. Specially in the ashrams. I've told you about chastity, that's the first part of it. And there should be absolutely brothers and sisters relationships among yourselves. Like a brother and sister never go and try to please each other, do they? I mean this thing called flirt,

what you call flirting. That, do they do? And that should go on in the ashrams and things. It's very wrong, I think it is very, very wrong to do that way.

This is an ashram of sages, sages, who have taken their birth after ages.

So sages must we worshipped like sages. You cannot dress up like a punk and become a sage. You cannot be like other people. A sage has a face, has an expression, has eyes, his whole gait is different from others. He has confidence, as well as compassion. We have to see those images in you.

Now so far is alright that we came to Sahaja Yoga for our gain. We are here now for the gain of others.

We have gained whatever is possible, we don't want to gain any more. Now let us give this to others. For that we have to have an image, we have to dress up in that way. For example I was the other day telling the... I don't think it maybe too much for you people to believe that, but it's a fact that it's the brain that is upset here. Heart is of course is frozen, but brain is responsible. And I told them that every Saturday you must rub your head with so much of oil, nicely. Every Saturday, Sunday you wash it off. But on the whole, the system that existed before this, about twenty years back: all the English men used to have very nice combed hair, I mean, they never had uffy hair or anything. But I think since this hairdressing started, people took to this kind of a thing and it's very disheveled and funny.

For a saint it should be properly dressed. There should be neatness about him. Untidiness is not a sign of a saint. You come and see My house, it's very big, I can not live

with untidiness. If it's temporarily, you are somewhere is alright, but if you have to live somewhere you should be neat and tidy. But it is not so.

I have seen people grudging; supposing you have gone to Brighton, Brighton people say they came here and went away even without even putting the beds right. When they come, the same Brighton people, when they come here to London, the London people tell Me that they came here, spoiled everything, did not put anything right and went away.

So the attitude of spoiling others' things and not your own is wrong. You have to change that. On the whole one has to understand the appearance, the living system is to be systematized, is to be systematized: so that you do not waste your energy in establishing that system, which is not so important. And the unsystematic, which is the energy, then works out better if you are systematized.

So a kind of neatness, a kind of a system in your life you should be there. I mean, I know of Gandhiji, he used to go out for a walk and people could put their watches right by the time he used to walk, the way he used to come and go and I... of course, you don't need to be slave of the watches, of course, that's not the point I'm saying, again I have to say the other thing, because you can go to the other extreme.

Is that. As in the whole the Western mind is very self-opinionated, very self-opinionated, they don't want to learn anything from anyone, they think they are the best. Like they will go to somebody's house, “I don't like it” is not good. Or even an artist, say, say a person, who is well-educated in art, they have not seen the other world.

So for them anything is a bit, sort of a funny thing. As I told you the other day, when I went to Brighton these people I talked to Brighton that in Brighton you have got such a beautiful piece of art where Rajput art and Mughal art is combined together in that royal pavilion outside, inside, they say, I have not seen the inside. But the description of that when I saw in the tourist book was that, “It is bizarre, it's absurd." [If] any one of them can make even one arch like that, then I can understand.

But you see, to criticise, why? Because you can't do it yourself. Because you can't do it, then it is `bizarre', then it is bad. And this is much more in an English character than anywhere else. They make everybody look very low compared to them, always. Like some Sahaja Yoginis from abroad, I wanted them to come to England, to be married, they said, “Not in England Mother, we can't live there” because they all look down upon them. Italians are frightened of you people, if you ask Argentineans, they are frightened of you, Spanish are frightened of you. French, they say, “We are just the same as they are, you see, can't go." Austrians don't want to come.

Though you may not have vibrations, though you may not be very good at realisation, you may not be anything, but you just put on a hat and you become “say Big Bot." You look down upon everyone, showing them down. The best way to exist in this world, have nothing, just try to show down a person, “You are no good." It's very surprising in Sahaja Yoga people say that about English people that they don't want to come to England, because everyone looks down upon you. You have developed a method of looking down upon others, but what do you

do, what do you have. Let's *[UNCLEAR]*. Come to the brass tacks as they say in America. Let's see. Can you sing as good as that *[UNCLEAR]* that fellow played the other day, can you do it? Anyone of you in your generations? Can you build Taj Mahal, leave alone Ajanta? Can you make these rugs which Persians can make? What have you shown of your merit that you are boasting of? You cannot make the embroidery, the women here cannot. You cannot cook like us, can you? You cannot even make embroidery like the Spanish. You cannot make the furniture like the Italians, can you? What can you do? What is the art you have produced? Constable? Turner? Alright, I respect them as artists, but are they the topmost? Are they? Derek, you tell Me. You don't think so. Alright.

So now, what have we achieved so much that we think no end of ourselves? Put the question to yourselves first of all. That we look down upon everyone like that and think everybody is a stupid fool and you are the only cleverest person and even in Sahaja Yoga you do the same thing. It's not only ego, it's the stupidity, which tries to show off.

So this is the worst thing that has happened to us, to our character, I tell you. We have no humility of any kind. Anybody, who does not know the job, will always behave like that. We don't know Sahaja Yoga, we don't know how to give Realisation, we cannot understand anything what's happening to another person, but we are great Sahaja Yogis playing around: “I say Big Bot” again. That's the way, is a serious matter. We have no business to look down upon anybody else, but ourselves. What have we

achieved? In Sahaja Yoga I must admit, with all due respect to all of you: of all the people, of all the people, Australians are the best, I must say. I'm sorry to say, but it is so. Practically every Australian is much more sensitive, you can say. They were the criminals, sent as criminals, they are the children of criminals or whatever you may call them. Then the second are Austrians. French are the last, I agree. But there is competition between English and French, who is the last. They also look down upon everyone, the French.

So now for you, I know we are very fond of horse racing, so I'm putting you onto a race. You have to come up all of you. You can, because you have the greatest asset, which no one has: that you are born in England, where people like William Blake was born. It was Bhairava himself who took birth. He could not take birth anywhere else, but here He took birth, who described this house, who described My house, who has said everything about Sahaja Yoga. And He said that, “Men of God will become prophets and they will have powers to make others prophets." Have you become prophets now? The powers are not there. You can prophesize, [but] powers are not there because you are lost in all these frivolous, stupid, nonsensical things. Mantras are not working, your prophetic powers are not there. Your Kuṇḍalinī powers are not there. Powers are not working. Weak, weak instrument. Make it alright! Systematize it.

You have the greatest advantage, I tell you, you have the greatest advantage and that's why I called this meeting now. I've been to this ashram so many times, I have never been to any such ashram, I've lived here the most

of My time. Nowhere, nowhere in the world I've lived like this. Australia, I've been there only thrice, I think. And now things should not be taken for granted. Of course, spreading of Sahaja Yoga is important but ascent is also very important.

Let us now take a tapasya, a vow of tapasya, let us do it as a tapasya, as a penance, all of you.

Whether you are in the ashram or in the house. Those, who are in the house are also lost. They don't drink, but they sleep.

So what's the use? So now let us all take it up as a tapasya. And don't indulge into internal, nonsensical politics. There are others, who are doing it for you, don't you worry! Just develop your Self-awareness. And when I'm out in India, dedicate yourself. When I'm away from you, so-called `away', dedicate yourself to spread Sahaja Yoga and to ascend. Ascend in a way that constructs the whole Universe, construction. Construction power has to start from you. It's a Chakra of construction, which has to work out through you. Anything that I have said should be taken just as an advice to you for your betterment. Work it out! Just listen to it and forget it. It's a medicine.

So please listen to it again and again. Try to follow it in your own life, in your own life, not in others's! Mostly others think, “Oh She's talking of somebody else!" There's a little hint, which Gavin wanted Me to tell that you should not play about and they don't do normally, but still he wanted Me to tell you that the money part of it, you shouldn't try to cheat Me, in any way because we have seen some bad results very recently.

So be careful on that. He wanted Me to tell you that one has to be careful not to cheat Me.

So may God bless you all.

Shri Mataji: So what's the problem of Cambridge? Where is Jim? What's the problem?

Sahaja Yogi: Collectivity.

Shri Mataji: Now, you are the collective or your wife? Tell Me, who is the collective?

Sahaja Yogi: All the people in Cambridge, Mother.

Shri Mataji: Derek [Lee], what do you have to say?

Shri Mataji: But why? What happened? It plays both ways. Alright, I say it plays both ways.

Because you are the leader and they are there. It is your responsibility to see that you do not try to correct them all the time! Alright? Now it is your responsibility to see that you get yourselves corrected and see for yourselves that you are collective. It's the way you handle. You see the art of a leader is the way he handles situations.

You being an American [Jim] should know better how to handle. What's the problem? And I tell you, your wife, she still catches on *[UNCLEAR]*. Do you meditate every day? Hilary: Yes.

Shri Mataji: Do you? Sure? It is there, still catching, I can feel it. Let us shift her from there, from Cambridge, to some other place, to get herself corrected. Isn't she catching very badly? You see, you have a problem that you feel that you must take charge. All the wives of the leaders are not like that, but some of them are like that. Like madam *[UNCLEAR* Cahndbai] you can say, or Mrs. *[UNCLEAR* Mannar] or Mrs. Kennedy or we had another one,

what's her name, this Indonesian one, horrible! You see they want to assert themselves as people, who should control. Is it true Derek? Not direct, indirect. You should try to correct her first. Because maybe it is having an effect on you Jim, possibly. Do you understand My point? You see she is catching. I can tell you. She is catching, ask anyone. Right Heart she has, left Heart. Anybody, who is sensitive, will say that. Now best thing is, you must see her vibrations first. You correct your wives, you correct your husbands in a way to see the vibrations. Otherwise, unless and until you go all out about it, you cannot work it out. They have a wife, they have a husband, all this nonsense is there. Just see to it that you clear it out completely. I think she should shift to some other ashram that would be better and keep quiet. You are not in charge, he's in charge. It's a very common thing they are having this kind thing: the wife controlling. You know it happened in Australia and we had to send the wife away to Stratford, where she changed. Should we send her to Stratford. You know how to cook or not as an American? Well it's alright. Send her somewhere. You must get alright because you influence him and the whole thing goes out.

Now Dennis, what's your problem? You try to find faults with him, do you? He tries to find faults with him. What's the problem? What is the problem, you have to tell Me.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Alright, what is it? I mean, I say such a straightforward thing I'm not such an intelligent woman, to say double-edged things. Now what is it, in what point? Let Me see.

Sahaja Yogi: Some of us, I understand Mother that you say that we should win people through love and tolerance.

Shri Mataji: Alright.

Sahaja Yogi: And others understand that we should make people see that there are certain standards that they have to live up to and most people seem incompatible to us.

Shri Mataji: It can be understood very well. See, first supposing I give you a car and you say, “Mother, you have said I have to drive, so I start driving." I don't know how to drive, what's the use. See, people come to you in stages. Both the things are correct. First: “Come on, come on, come on!" Give them food, give them this, that, “Come on, come on, come on." Be very nice.

So-called protocol is to be done to them because they are newcomers. Alright? Need not immediately tell them the whole thing! Alright? Let them come.

When they are nicely settled down then you let them experience the joy, so they hanker after you.

Now I have said so many things today to you, which I didn't say before twelve years back. Say, if I had said twelve years back, do you think Gavin would have stuck onto Me? Ask Gavin, how they troubled Me, seven of them; all troubled Me such a lot. I was very patient and kind and affectionate and nice. And then, when they became Sahaja Yogis, now I said, “Come along now." Then they started asking, “What should we do to improve ourselves Mother, how should we clarify?" So now, which side are you, on the love side or on the correction side? How do you interpret it? How do you interpret Me? What

do you think? What did I say? Derek? Derek: We have to be both.

Shri Mataji: No! Not simultaneously! Imagine you call somebody for food and hit at the same time! First with love. Let them come in, you see and then. It took Me four years, you see, to make these seven great English Sahaja Yogis to settle down. There's one sitting there, ask him. They used to come into My house, I would cook for them, I would do this and I started an ashram and did that and gave them everything.

Matt, what do you say? So, in the beginning you have to do that. I told Gregoire very recently, you see, with Germans he went and he just told them off! You see and was upset that, because Gregoire said something, they all ran away! So of course I took the side of Gregoire, because I didn't want to let him down, but I said that, “Alright, such runaways are there, what can you do?" But with Germans I don't have much hopes! I have great hopes from English.

Actually that's why, to My program I have not seen there was any problem, if it is Mātājī's program, the whole hall will be filled and then next day all the birds run away. What's the matter? So we have to use, first of all, very gentle methods, very, very gentle. That's the style your Mother has. When you came first to Me, how did I talk to you? Did I say all these things to you? If I had said that, `An Englishman, you see, you could be sarcastic,' you would have gone away the next day! Today I can say, because you know that, because no more Englishman exists there, it is finished now, you are a Sahaja Yogi.

And you would like to improve yourselves, so If I say anything you wouldn't mind, isn't it? That's what it is.

So one should not do both the things. First, just love: affection, give them food to eat, vibrated food, vibrated salt, this, that, try to look after them even physical side. Then, then gradually you have to tell them, `Yes I don't feel vibrations, you see, you feel left Mūlādhāra, what does that mean, how to tell.

Very difficult, you know, it's a funny thing. But you better grow a little bit then we tell you.' Keep the curiosity on.

Left Mūlādhāra is a dangerous thing, it's a very bad thing to happen to anyone, left Mūlādhāra and on top of that now you are catching on left Swādhiṣhṭhāna! So what is that? It's another one, it's very difficult. You see now, among yourselves you should say, `What to do with his left Mūlādhāra? Alright let us see, let us see the mantra, ourselves.' You form a group yourselves and show complete attention to him that you are concerned, `Now where is it, oh it's on the way.' Talk in the third person. `Where is the Kuṇḍalinī now? On the left Nābhī.' Now immediately you'll go and ask, `Are you alright with your wife?' finished! Why should you ask? I say because it's a common thing.

Like one fellow came and asked Me, “Mother, what's wrong with these people, they are all saying, `What's wrong with your father?' " I said, “Really? Nothing wrong with your father?" “No Mother.

There is problem between me and him, but I would not like to discuss it openly." I said, “Correct. Alright, but they should not say, see they know everything that's what I tell you, but you better know also about it." Like

that I talked to him. But you need not say, “What about your father?" I've seen people, when they gave Realisation, suddenly they'll ask a question like this. No! You should just talk on Kuṇḍalinī, `It's not here, It has to move, It has to go, It has to do.' Then you come down, gradually, alright.

We have to be tricky people, Śhrī Kṛiṣhṇa. Otherwise, how are you going to tame these great Englishmen into your fold? They are not fishermen which Christ caught. They are Englishmen, you must know, this also shakes with that name.

So be careful when you handle them. I said the art lies in that, alright James? So now I tell also as a leader that you should see that you combine them beforehand, you must have a meeting before they come in, `How we are going to handle them, how we are going to make them come inside.' Let us have a proper net spread, so you say something and I say something. Let them feel that we are understanding it. That somebody can say like this, `Oh,' and then another one should say, `Left Viśhuddhi.' No, no, no. You don't ask a person, `You feel guilty?' you should say, `One should not feel guilty much in this,' you see, in a third person talking. Then the person might say, `Yea, I feel very guilty,' you say, `What is there to feel guilty?' Then it's alright. But if you just say, `You feel guilty?', they say, `Yes, I feel guilty.' People are very funny, I must say. Like in San Francisco they said that, “We want to destroy ourselves, why do you want to save us?" Now what do you say after that? I say, “Alright, I'm sorry." People are very queer all over, they have become strange people. All possessed, all up side down. See, like

I feel two belts are moving, one is moving upward, one is moving downward with a great, tremendous people. We are on this one, which is going upward. We have to pull out people from the other belt. You see, they are moving together, trying to pull them. But what is happening? They are moving downward, we are moving upward.

So what we have to do, is to somehow or the other to station ourselves in such a way that they feel we are stationary and we pull them. Otherwise, if you think that this is *[UNCLEAR]*, then they think that, `Oh, these think no end of themselves, they are pressurizing.' You see here they have mentally found out many things, like, you see, nobody should pressurize you, nobody should condition you, nobody should give you ideas.

So just talk on Kuṇḍalinī, in a third person, then you will get them.

Always I had a big group coming to see Me. But the second one will be less and second will be less, because as soon as they see the Sahaja Yogis, half of them drop out. Not that they are very good people, they drop out, because they have to be dropped out, doesn't matter, but we should try. They cannot not be of your quality, naturally, you see. Alright, so let us develop a very logical, sensible discretion about it.

Alright.

Sahaja Yogi: Things will get better in Cambridge, Mother.

Shri Mataji: Of course. You have to be good salesmen. There are few words like this, you must say “thank you, sir, of course." “Of course” we'll say, “Is it so?", “Of course” or something. “Of course" in a good way. If they say, “Can we get cured?", “Of course, why not." Like that.

Anything like that if you say, positiveness of yours, they will be happy.

Alright, so now what is another problem; now you, please, see that you go somewhere and work it out.

Cambridge must grow, Cambridge must grow, it's very important. This is no discussion needed, nothing, to understand Me is the easiest thing. You don't sit down and take out every hair of Mine and split it.

Develop your own discretion. I'm a Mahāmāyā, you know, if you go into that kind of a trip, you'll never end it. Don't analyze Me at all, be gross about it. Whatever you hear, “Alright, this is, Mother has said it. Alright." Do it! Finished! Don't analyze. If you go to analysis, you lose the synthesis that has been created. You should not analyze anything. Whatever I say, “Alright, this is what Mother has said.

Alright." I'm not contradictory. I don't contradict Myself, do I? Then it's alright.

But listen to My lecture; every word and word if you try to split it, you will get nowhere. They are mantras. Every word is a mantra, whatever I say is a mantra. In fact. I won't use a particular word at a particular time, if it doesn't fit into the mantra. Even My movements; you know, the whole Universe moves with this, you know that very well.

So, everything has a great meaning.

So you just don't go and try to split Me and to understand Me intelligently. You cannot! Nobody can understand. I have no intelligence, to such an extent that I am beyond your intelligence. I am beyond. You don't try to split Me

into words, into thing. That's not... you can't do it. Whatever I've said it, you take it, put it down. Alright. Now, any other problem, any other thing you have, you tell Me. Yes, doctor?

Sahaja Yogi: *[UNCLEAR]* without the outcome coming arrogant, as You have described the English as being. Could You explain what the sense of real word involves?

Shri Mataji: Now let's see from where the word comes. First of all let's see the origin of the word.

Origin of the word is paravāṇi, that's called as paravāṇi, is beyond the sound, beyond the sound, paravāṇi, the energy. Energy of sound is called as paravāṇi, alright? This paravāṇi is represented within us in our stomach, is there. It is in the stomach first of all. And then it ascends gradually from stomach. It is the part where it starts throbbing, supposing somebody has a cancer for the stomach, then you can feel the throbbing in that area. You want to find out if somebody has a cancer in the stomach, you put your finger in this and you find a throbbing coming away. Of course it is not vice versa also that if there is throbbing there is cancer! But if there is cancer invariably there has to be throbbing. There has to be no throbbing in the stomach. If there is throbbing then that means: there is something wrong with us.

So first the obstruction takes place through that paravāṇi in the stomach and that is how this obstruction there makes the sound, “lap, dap lap, dap, lap, dap." Alright. Then it rises higher into the heart. Into the heart the same sound becomes audible. When it becomes audible, when you start hearing it. That happens because that energy makes the heart pump and that pumping makes

the sound. But is Anāhat, is the one, which is without the percussion. Then the same sound, energy, goes in the Viśhuddhi Chakra.

When it goes to the Viśhuddhi Chakra, then it is pashyanti, it is the one that sees, *[UNCLEAR]* here *[UNCLEAR]* here it is *[UNCLEAR]*. Pashyanti means `it sees'. It sees that sound. Just sees. Means: if there is any sound anywhere, it sees that, it knows, it sees. It's the witness state of the sound here. And on this sound only you have seen how animals, everybody lives with that sound, act with that sound. Say, an animal, supposing there's one type of a sound, is going on, “tap, tap, tap” continuously, it knows everything is fine. But if there's any change, it knows there's a change.

So the sound at Viśhuddhi, it becomes a pashyanti, means the one that sees. Any sound comes, we immediately start seeing. It acts *[UNCLEAR]*. Any sound, so it is in the pashyanti state. But then it becomes vaikharī, in the sound box.

Vaikharī means it speaks.

So now, it comes from paravāṇi, madhyama, here, then it becomes pashyanti and then it becomes vaikharī, which speaks. Alright.

So when it speaks, then it is modulated by many things that is, it is all connected with brains. We are connected to the brain. The brain has two sides: one is the conditioning and other is the ego. And these two sides act on the Viśhuddhi as you know that here first crossing takes place at this *[UNCLEAR]*.

So at Viśhuddhi, if you have a right side Viśhuddhi, you are arrogant, you are blunt, you say things just like that

without feeling what another person is going to feel about it, how he is going to react or anything. Why? I ask the question. In the center resides Śhrī Kṛiṣhṇa and Śhrī Kṛiṣhṇa is madhurya, is sweetness. Because you have diverted yourself from there, you become harsh. On the left hand side is the Viṣhṇumāyā, is the power. Right side is Viṭṭhala, “tha, tha” like they say in *[UNCLEAR]* speech, what we use in the most of Sanskrit language they'll say that when you have to describe the *[UNCLEAR]* of war, if you have to describe the war, you have to use `tha, tha, tha'. These are the things, `tha, tha'. The Viṭṭhala, Viṭṭhala, Viṭṭhala as you say here. This `tha', you see, is the sign that *[UNCLEAR]* also Indian language or even Sanskrit language is like we say, have to *[UNCLEAR]* hit somebody, “thakkar" all these words we use.

So the language is phonetic as well as expressive.

So what happens that on the right side you become “tha, tha, dha, na” speak like that.

Left side is Viṣhṇumāyā. Viṣhṇumāyā is the one is the accumulation of the clouds and when they rock, you get the Viṣhṇumāyā, is the electricity.

So it comes like a electrical thing, so *[UNCLEAR]* what you call the sarcasm. It is accumulation of all these conditionings within us that will suddenly come up.

So these two reactions take place of this energy, which is here as `dha', `dha'. Can you say it? Is a mild `tha'.

So this `dha' that is within us is to be used as an indication of our sweetness, gentleness. But some people who are gentle by force, you see, they are forced to be gentle, then suddenly they come up as with Viṣhṇumāyā. You see, they have be normally gentle, alright and very

kind, very nice this and that. Then you crack at a point. When you crack, then you say something sarcastic or you may use right side also, but mostly it's sarcastic, because that's how you give an outlet to your conditionings.

So that's how these two things happen, alright. But in the center is *[UNCLEAR]*, think of Śhrī Kṛiṣhṇa, of His childhood, what pranks He used to play. How sweet He was, how He used to play with the mother, how He stole the butter. And that's why He said butter is the solution, ghee is the solution for making your sound sweet, your talking sweet you have to be like butter.

There's a Sanskrit couplet, beautiful, not really Sanskrit, but it translates like this, “Some people say that a saint's heart is like butter, but butter melts when it is heated, but a saint's heart melts when others are heated." So you are saints.

So to be in the center here that's the best way. And I must say Viśhuddhi is a big, big, big problem in England. Especially left Viśhuddhi is so much. You know I get such terrible pains all over with left Viśhuddhi.

So one should talk very sweetly. Now, who promises Me that? Let Me see the hands. You are promising Me, alright? You are promising Ādi Shakti! Remember that. Be careful! Right hand, better put up right hand.

Thank you.

May God bless you.

***Contents: 1985-08-30*, Public Program, Southalands College, Wimbledon, London, UK (other date 08-31)**

I bow to all the seekers of Truth.

[UNCLEAR May I] no intentions of having a Public Programs in England. But somehow mister Gavin Brown hopes against hopes……

[`Jerusalem' is sung.] May God bless all those who desired that Jerusalem should be built here in England.

Contents: 1985-08-31 **Talk to Sahaja Yogis, Spreading Sahaja Yoga, Wimbledon, London, UK**

… where example of the dearth of seeking in this country or may be there is some sort of lacking on the part of English Sahaja Yogis also. The way that, because I am here, people take things for granted or may be that there are few like Gavin and others are very anxious, trying to do their level best to do this.

And I think on two points My being here failed. One point is that we all must know `What have we done for Sahaja Yoga?' Some people take two or three posters and post them then they think they have done everything. No. You have to do much more than anywhere else because you are placed in this important thing called the heart. Everybody has had an advantage of Sahaja Yoga, has been helped a lot. We have to think what have we done for Sahaja Yoga. It has done so much for us; what have we done for Sahaja Yoga. That's very important.

So then there should be, I think I was expressing that anxiety which the people, who are your leaders and those who are worried about Sahaja Yoga in England. And My lecture, the whole lecture has that tremendous concern; and then we have to think what have we done. We have houses, we have places, we have ashrams, we have families, we have wives, we have every thing and

the Sahaja Yoga still if it is `by the way' then this is the result. You get twenty nonsensical arrogant people who don't get realisation and some of them get it and get out.

So I think this is on one side. Is this that what have we done for Sahaja Yoga? We should be, in other countries I am not there, so it's for them when I go there even for four five days, the whole place is filled with My posters, the whole place. It has to be done every time I speak.

The whole of London should have been today filled with My posters. I mean anybody who goes to, say, Switzerland or to Rome or to Paris they tell Me, Indians, that we saw your posters all over the place. But never has happened in London. Now I hope this is not the last program,, Public Program in England. But still one has to work very hard. All of you should think what you can do, because every body has taken things in their own style.

Like the leaders are worried, they're working hard and they are all trying to do things and arrange things, all that. But what have you done, is the point. Now some people have had failures. Say for example some people had failures with the officials and with the government or with the TV. Doesn't matter. We know we have failed there, but advertising, postering, talking about it, going round it, all that can be done. This one part is very good in this respect is that outside London things are working out better. But how many of you have been doing that? Very few. The same party goes here; same party has to do it all the time. Now, now this is one side of the picture, is that the advertising and all that has to be done more intensely, extensively and everybody must offer their full

support and services. On the seminar side you are all very good, everything is done well. I agree.

So many things are, because we have to do so many things *[UNCLEAR* together], but still you being the heart you have to be like that. What can you do? That's one part of it.

And, second part of it I feel, is like we had in Hampstead about three hundred people and they came and what I have learnt is that when they came to the program nobody was sort of open hearted, sort of talked to them in that way as they should have.

Some of you did, but not all. Most of you were just sitting down, like if they come to My house, they will just sit down with hands like this. You cannot. You cannot just do that, this is not done. Come to My house, sit down like this. Always they will come and sit down and put hands like this. Can't do like that. That shows you are very insular, very selfish. And also in a way arrogant. You can not take My vibrations without My permission. Can you? So, this is suggestive of one thing that what we do is to take things for granted and we, when we talk to others also, it takes time for an Englishman to get *[UNCLEAR* it]. That's the thing is. The quality of this is, this that in *[UNCLEAR* in may not be needed] English do not want to interfere with any one.

They want to leave them alone. It's not the bad thing. They want that why should we interfere, aggress.

That's the point. But that's not the point now, we have to aggress. This is the thing I am giving you.

That means you don't mean that. Now what you mean is that not to interfere. See they don't discuss religion in

England. No, they are not supposed to say these things. You are not to discuss whether you are a Miss or a Mrs. You are not to say whether you have children or not. If you ask somebody a question `Have you got children?' that means the most offensive thing. You are not to discuss anybody's family.

There are so many `don'ts' in this country so that we do not also sort of get up worried that this may be taken as interference. But just opposite are Americans. They will go up to the great grandfather and up to the whole progeny to find out.

So interference should be forgotten; there should be no fear about them.

But open your heart and talk to them openly with an open heart. But people recede back. Once they recede back others also somehow or other get frightened. Because they think you are just like them. You have to be different to attract.

So amongst English Sahaja Yogis there are some who are very anxious, very much worried that you so much working it out.

Some of them are really indifferent and the middle part is, those who are still trying to see how far to go, how far not to go. You have to be aggressive about it. I mean, as if now I feel, the English have aggressed so much that now they are so fed-up with the aggressiveness. That's the thing I want you to have today. To be aggressed. Aggressiveness is the only way that you can reach these people otherwise they won't understand. And you have to talk to them on their faces. I have seen how people talk. If you talk to them like that, they are all right unless

and until you work out that way. When the people come, you talk to them in an aggressively loving manner. Do you understand that? Exuberance. Just open out your heart.

“How?", “Come along, come along” “Where are you going?" “Sit down” “What do you want?", “Come along", one minute English will look like this. Second minute. You must understand your own character that is existing in those, these people also. The language starts, “I am afraid." So aggressively compassionate, aggressively loving, aggressively open hearted. Non interference and all those ideas are out of date now. Finished. Now openness, no arrogance, no anger, but openness. Aggressive in a sense, like children are. Children are so aggressively innocent that you like it. I mean, they catch hold of you. They all will come and jump on your body and sleep on top of you, kissing you all over. That's how. You have to be aggressively loving and aggressively good. “What you want?", “You want something to eat?", “You want this, that, that”, they will be surprised how these English people have become like this.

So, on these two things we fail. And this anguish and this anxiety that I have is, is one of the expressions of the modern times and also because of modern times. Because modern times are so funny that if you click it, you click it and if you don't click it, missed. It's so important, so precarious, is the word, so precarious, at this time if you don't click it, it's finished.

So I find everyone is capable of doing lots of things for Sahaja Yoga. But what have we done for Sahaja Yoga? Nice seminar, you come and enjoy it.

Good idea. Enjoy Sahaj Yogis. Mother is collecting them. One of the examples is that from the other countries people come. They are sick, they have problems, this, that. Immediately telephone will ring Me up saying, “Mother, somebody has come with ten bhoots and fifteen babhoots." So what?

Sahaja Yogi: When should that person see you?

Shri Mataji: I said, “The person or the bhoots?" And the bhoots only come. The person is missing. At least you can reduce some numbers and then send such a person.

Now I have started using the hearth of My house instead of the candle. Now will you please look after the bhoots of the people, when they come? And among you there are many like that. Your children are caught up.

Some of the wives are caught up.

Some of the husbands are caught up. But nobody pays attention. Carrying on with them; some times even support it. And just I see them, even staying in ashrams, I must say, some of them are really bhootish and troublesome. And you think that you have to tolerate this. No crucifixion needed any more. If somebody has a bhoot better tell that person, `You are catching.' I do not want to tell. But you know what happens to Me. My hands and My feet they all go crazy, if there is the bhootish person around.

So I just run away.

In the same way it should happen to you. And you should try to correct that person but nobody much bothers. You see because you think correction will be too much. May be he might feel hurt and run away.

Let him run away. Take two running jumps and go to hell. But the whole thing should be a concern and anxiety and loving way, then you will attract that person. Today I was really so full of vibrations nothing would be sucking. These horrible twenty people or so, whosoever they were, they were stopping you also from sucking Me. I mean they were more powerful than you are in suction, I think.

So, now there is some thing wrong with this. What is that wrong is that, `What have we done for Sahaja Yoga?', first question. Second is, `What am I doing about myself? Where am I?' Nice to ask the question, `What's the difference between a God-realised and a Self-realised?' God-realised never catches, just knows. Now why do I feel horrible, only with Sahaja Yogis and not with non Sahaja Yogis? Even Narakasura comes before Me I can kill him. But Sahaja Yogis are inside My body. What am I to do? They are part and parcel of Me, they are not foreigners.

So when they get sick I get sick Myself, because they are inside Myself. No deity has done that. No incarnation has done that job. Nobody has injected Sahaja Yogis inside their body. Has anyone done that way? You are all inside My body, part and parcel.

When something goes wrong with you, it goes wrong with Me inside naturally. It's indiscriminate you can say. But if I were not indiscriminate how many would have gone inside My body? That's how I can cleanse you. I can look after you. I can now work out things very well.

Some thing happens to someone in Australia I can work it out here because he is in My body. That's why I get sick. I

can say, “I get caught up, because I have got some bhoots within me." So you must keep out your bhoots. This is the third point, very important, `How can I have bhoots in me? How can I have left side, or right side or any thing? I am in the body of Mother, who is the Ādi Shakti. What a privilege? What a honour? So now I can't have any bhoots within myself. It has to be something very pure.' So try to purify yourself. Keep yourself pure. What I am saying now is for English, is for all of you.

English being always the leaders for starting something good, I have to talk to them more. They have done it, because they were the ones who fought the war, won it and that's how we started turning the tides. But now the instruments that we are going to use have to be that powerful. If Europeans among them say *[UNCLEAR* Brussels] people come up very well then I will shift My attention. We can shift heart these days. Transplant is possible. Have you heard of heart from right goes to the left or left to the right. God can do it. There are people born with the heart on the right hand side also.

So, to be very precise I think that this seminar should be used for also having a inner insight. See what have we done for Sahaja Yoga. That will help. Secondly, very important is, `Are we open hearted?' Now for example we can say like this, that supposing I am in the house and the bell rings up. If there is an American, he will say, “I will get it” and he will the first to see, to run and English would be looking this side that side, because of a kind of lethargy, that is certainly. Because that's the idea of the negative to freeze the heart and that freezing is to be avoided. `I'll get it. I'll do it. I will work it out. I have to

do it,' that must be told. All the English Sahaja Yogis must know that they have to be the most active people. Do you know even when we sleep the heart is beating all the time till we exist.

So I have to tell you that you bear a very big responsibility to Sahaja Yoga. That's why I have been here. I have been with you. That does not mean that you should take the things for granted. You can do a lot. You have to circulate. May be English Sahaja Yogis will have to travel a lot.

But first of all, first and foremost, open your heart. Talk openly and sweetly. You have children learn from them. How they talk, how sweetly they move. Really open your heart. Unless and until you open you heart, how can you do anything for anybody else? And that's what one has to achieve. I am sure next program I can see Myself all over London. All right.

[Sahaja Yogis do the Jaikara of Shri Mataji.] Now don't feel guilty, I am getting terrible pain. Don't feel guilty. Face it. Yes, it's true. Don't feel guilty about it. For heaven's sake don't feel guilty, because I am now getting a terrible pain again. All right.

So, you can have some music. All right. Then I will go, because tomorrow I have to come for your Pūjā.

So, if you don't mind, tomorrow about 11 o'clock we start the Pūjā. But those who have to cancel their things, I hope they manage that tomorrow. I bless you with that.

May God bless you.

[UNCLEAR].

We can start at 10 o'clock. We can start Pūjā at 10. I mean for Me it's all right; I can even start at 9.

What about you people? I can start at 6 or just now.

[UNCLEAR].

... What about others? You see, actually I don't know what sort of Pūjā it is going to be. Because you see that it's Viṣhṇumāyā's Pūjā, so we can have a short Pūjā. It's all right. It has to be done in the night, no doubt. In the sense that *[UNCLEAR]*. But doesn't matter. We can call it a global Pūjā, some sort of a general Pūjā, you can call it. I don't know. Viṣhṇumāyā is some thing so powerful. All right, so let's have some music. Then I will go back home. *[UNCLEAR]*.

So let's see now. What is the contribution? Now you have seen the music that has come from Nasik.

What a professional music it was. Did you hear that? Now what have you to produce? Just look at that.

It was a real professional thing they have done.

So we should try to find out some thing better. All right.

Now let's have some music.

[Long pause.] Now for India tour. You see, this may be there as I told you. I didn't know, this year or may be next year, may be the last year, I can't say. The reason is once we have established our Ashrams in India, I don't think I will be able to take all this. Go round all the villages and all that. Once we have Ashrams they will all come down to see us there. In India for them it's a pilgrimage and they go out of the way to do it.

So when you people are coming there, after that once we have established our Ashrams, there won't be any of

these India tours much, which you now have enjoyed very much. May be this might be the last year or next year, I don't know, depends on as soon as we establish the Ashrams.

Now I see that people could not understand the value of Indian tour also. It does lot of good to you because its' a country which is heavenly, I should say, as far as vibrations are concerned. In fact we are living in hell here because I see the TV and horrible things and I mean it's really terrible. There are so many Indians who come here and they say they loose their vibrations, not only here, America and England.

So the Indian tour, though apart from anything else itself, is visiting India, is still a clearer country, especially Maharashtra. Now this time to make it convenient, we have made it for three weeks.

So you are there only for three weeks; two weeks around and one week around the sea shore. Now actually we'll not have many, Public Programs. But that is something every year. If you can not do it, at least alternate years should have been done. I find that people don't understand the importance of Indian tour.

99% people who have been to India settled down in Sahaja Yoga. There must be something about it.

So, those who are going to, now we have made it the minimum possible. Though everybody warned us, Warren said that it's going to be very expensive, it is ten times more. Everything was there. But whatever minimum we have got *[UNCLEAR]*. Luckily also Air India, because it has so many accidents, it has gone very cheap. And, you people should know that if you have to go, pay the

money in time. You are still waiting for last minute. I am going to be here for a month, I know that. But that doesn't mean that you should take so much time. It's like a pilgrimage and everybody should cooperate, everybody should try. I can not manage many, but quite a lot we can manage now. Because we have made two tours now, in case you cannot buy the first tour you come for the second tour. Must not be so difficult.

But if you see, I have now noticed people quite closely and people waste their money a lot. Just the other way round Indians are. You know they keep all the money just for My tour there. Keep all their holidays, all their money for the tours. Though they do not gain so much as you people gain because it's a new world you go.

So those who are coming should decide, but those who are not coming also must think it over. It's not difficult. It's better. I hope this is not the last time, or may be, I can't say. Because, once we have an Ashram then I need not go all over. The Indians will all come; from all over India they will come. People are already coming from Madras [Chennai]. Even if I have a small little room they come down. Because we have no place to make them stay, that's why, otherwise you will be surprised they will be all there. You won't be able to see or script it. There will be so many.

Before that starts you must understand that you have to work in India somehow or other. At least once.

Next year or this year, you have to. But I can't even promise next year. I really tell you. I must say that 90% next year we will have the program, because it's

becoming very difficult. Very difficult money-wise also. Another wise it's becoming unwieldy.

So I would request you to think it over and those who want to come should give your names. Even if you have not paid the money you can do it because I am here for this month.

So those who have not yet given your names also can give your names to Gavin. We will adjust it. But I can not make it cheaper. I wanted to make it much cheaper but it is not the food that is expensive it is the travelling. Now travelling has become much cheaper.

But everything is `by the way', that's the trouble is. By the way. You see, if you want to save money and people will save money to buy Rolls-Royce which costs, I do not know how much for that horrible fellow, in one year. Sahaja Yogis can't have money to go to India. Unbelievable. At least once everybody should go, I think. Because it helps. Helps them such a lot. I Myself never knew that it would help so much, but now I believe that it does help.

So those who have not yet given money also can give their names to Gavin or to their leaders. We will be saving staying for seven days on the sea shore, beautiful, one of the best in the whole world, where Śhrī Gaṇeśha is there. And the water of the sea comes out of His Nābhī and only His lower body you can see. The Head is the mountain itself. You can see the lights coming out of it. Only the Sahaja Yogis can see.

I don't know about the next year also. But it should not be a thing that is a sort of a `by the way'.

That's important.

So let us see what's happening because Australians have quite a lot coming and we have to see about the others also. All right.

May God bless you.

Let's have nice music. Look at the music they have produced! The quality! Try to compete with them.

[Long pause.] *[UNCLEAR]*.

Ranu! He got his realisation only last year. [Last year Jale na]. Last year this fellow got his realisation.

In one year, we have made copies of that music for you people to be given you as presents, only to the leaders.

[Pause.] You must try for perfection. Perfect it. All right? All of you should try to perfect it. Make it absolutely professional. Otherwise it is a waste. Because you see that, we can not go the public, without it being professional. You see. It has to be made professional, that level I mean.

[Music.] [Pause.] [Music.] *[UNCLEAR]*.

At a meeting like this of course. But just, it's a inner, inner feeling of vibrations. The main thing, inner feeling. You feel it inside.

Sahaja Yogi: We would like to sing two songs for you.

Shri Mataji: All right. Please.

[Music.] Very good. It's like waves. And when they come to the shore, then the shore reacts. Then there is two ways and four ways and ten ways. It's beautiful. Well done, thank you. [Music.] I have forgotten all My troubles. After meeting you all, I have really forgotten all the past, just enjoying the present. I have forgotten.

[Pause.] [Music.] Beautiful, very nice, but you see some of the words I can not catch. I can feel the vibrations.

You should have more books, I think. Or they disappear, I think. You see the books should be collected back, that is the best way and should be carried again for the seminars.

[Aside in some other context:] That would be better.

If you want I will love to hear. It's a very good one. You should take a fast number.

[Music.] Chris you have sent Me some very beautiful poems. Have you brought them with you, from Bristol? Where is he? Where is Chris Wekfield? You sent Me? You know I told them it was Chris Wekfield who wrote. But they said, “No, this Chris Wekfield is not a writer, another Chris is the writer." But I tell you there is a poet. Poets are not writers that's trouble. Very much. But what about them? Where are they? You haven't brought? Oh! I will bring them tomorrow, I think. Beautiful! And he is a real poet, real poet, seeking, poetry is so great.

You see now I will tell you one thing about poetry. In the poetry, poetry means there has to be magic in the words. When you say something it must have a magic. If there is no magic then it's not poetry.

Then the second thing is that it's precise, it has to be precise. It has to be small sentences. Like many propositions and all that are to be dropped out. Adjectives to be dropped, but you are allowed.

So many adverbs can be dropped out. But mainly what you can drop out are articles, absolutely.

Third is that it must have Rasa. Rasa means the essence. It must have the essence. And the essence are according to Indian science are nine types. Must have an essence. Now this is the essence today is the Bhakti . When you are singing of Bhakti and devotion then you have to use words, extremely gentle words, gentle words, beautiful words, words that are delicate, the words that express devotion through humility, words of humility.

Now, what I see now with your compositions. They are two types. One is addressed to others and one addressed to Me. In the others, you have addressed some to the other people, who are not Sahaja Yogis; some your own Sahaja Yogis together and some are addressed to Me.

So there are three types of compositions you have done. Now when you are addressing to others, it need not be that delicate. And as it is, `Come and see,' `Listen,' `Look', this is what you should do. In a general way they wouldn't understand.

So you have to use words which are a sort of forcing them, pushing into it. `What are you doing?' This is the poem same way written down and a very good poem, no doubt. But in this poem whatever you have written, this one is good, nice and everything fine, but what I find is still a little bit diplomacy.

Now, if it is say how many of you want to be saved today. They say all of us. How do you count? How do you find out? So, the question should be asked the way in really *[UNCLEAR* reality], in totality, actually, honestly. Put these adjectives in between so that then people understand honestly. Are we honest? They will all say, “We all want

to be." They are all seekers. You are seekers. We are seekers.

Why should we run after Mātājī? All right.

So honestly and all those things sort of, you see, make it look more objective. You fix them. You have to hem them up otherwise they will slip out. In whatever you sing it should be such that they are pushed into a point they have no escapes left.

So when you write now, next time, its' going to be a poetry, no doubt but correct it, when you address to others, see that they have no escape. That they can not budge out. All right, Gregoire. You are a scholar so I must ask your permission.

Now second one is, when we are singing among ourselves. Now the thing that is joy, joy is very good one. But we are not addressing to folk people, that's the point. We are addressing to intellectuals.

So that's a good one between ourselves when we sing. We have to adjust to the intellectuals, so we can challenge relatively. `What have they got? With the intellect what did I get? With this, what did I get? All these barren things, useless things, good for nothing, not a single friend,' and then come down, `What I got in Sahaja Yoga?' This relative description should be given.

So, I hope, some of you will write poetry on that.

Now third one is what Wekfield has done. Is My description and devotion come out very well? I must say. I think that's the highest, one can do. That's the best but still we need all this, we have to have, otherwise we can not manage.

So that's a part of it. But the essence of it, the praise, where many great poets, many great writers, many great saints and incarnations have aspired to sing the praise of the Mother. Great aspirations. Like Mārkandeya did that. Today also we read it after fourteen thousand years. Then Ādi Shañkarāchārya did that. Poetry of that level should come out. I would request you to read those poems, poetry of those people to compose such high class poetry. Not a word can be changed, not to be added and that's how we try to perfect it. Try to perfect it. When you have written it down, sit down, think over it again. Try to bring in better words. Try to put better words, so you actually make it a perfect poetry, a perfect setting, that's it. But a poet is a poet, born poet. It's a thing that is born and even after Sahaja Yoga many people suddenly become poets.

Like Damle, they used to tease, he was an engineer, never used to write but wrote very well, very beautiful. His poems are very good. Even now I think he is very good. But there is another fellow Khade who did beautiful writing. I don't know where are his poems lost, but they are somewhere. And such tremendous things he has written, I was amazed. But says “I don't write, but Saraswatī is writing in me." So for that you see the spontaneity is all right, but you have to have the technique to write. The technique must be there, the spontaneity I will look after.

So you also have to develop a little bit of technique. How to write it up? In these three categories you write up differently.

So when you write about your Mother, you have to be absolutely sure, absolutely one and absolutely surrendered.

So the whole thing can be an epic. Absolutely the topmost thing that one can do in poetry is to write the praise of the Mother. That's the highest.

So all the poetry is very nice, comes out of very generous heart and also very great hearts.

But it has to have a technique. The technique is to be little bit understood in a Divine way. That, what makes it a thing that throbs in your heart.

So that you will see yourself that will throb in your heart. If you are detached about it you will do it. You do it very well. I was so happy about Chris's. I told them, it is Chris Wekfield who has written to Me. They thought that it is Chris *[UNCLEAR]* from Bristol. I said all right, let Me ask first of all with Chris from Bristol. Beautiful poetry, beautifully done. All right.

So best of luck to you for all these good poems and poetries that you have done. And, all these pieces are extremely beautiful, but we have to perfect it. Make it better and better and in tune with Divine vibrations. We should see vibrations also. What gives you the best vibrations? Tunes could be simple, could be complicated, could be magical, could be any thing. But the poetry must not narrate, but create magic. Sanskrit it is said any thing there is Chamatkar and there is magic.

Chamatkar is the light of the magic. Means there is light of the magic then we should call it poetry.

Rasatmaka wakyam kavyam. When there is Rasa then there is Kavya, there is poetry, otherwise no, without Rasa there is no poetry. Now this is the part where composer is concerned.

Now for the part of the present work is to sing. To sing from your heart, knowing, before whom you are sitting. From your heart. You are not singing for yourself, you are singing for Me, singing for the whole universe. Say it from your heart, knowing that I am before you, understanding. Secondly you must have the technique of singing it. It's very important. All these techniques are built-in through tradition; understanding. Whatever is not proper is thrown away. It should not be that, one line flows long and another line go short. No. There should be a proper technique for how to do it. See, like a free verse business is no good for Sahaja Yoga.

So that technique you have to know, how to sing it with that the music. But the drum is an essential part of every music. Because that is the part where Anāhata is played.

So in sound, drum has to be there. When you are singing there has to be drum as well as other accompaniments. Any accompaniments you have, but drum is an essential part, that has to be there. And the whole thing should be on a rhythmic understanding. That is you have seen how Indians have rhythmic understanding. You see, they cut it into three halves, four halves and they bring it back. And, how they cut it, how they go off beat, it's really too much. But you can compose to a great extent on those lines and that technique has to come properly understood. Like singing in parts itself is a big technique and one has to understand how you do it.

But there are so many other things which you have is *[UNCLEAR* tremor/Tremolo], you have yodeling; I do not know if you have used those things or not at all but you should use it. And there are so many things you have enjoyed, all of these things you should use, which helps a lot in music. I don't know much about Western music. Whatever I know and these things if you use it will help a lot to bring out the music in it's proper way. And I don't know, if you have any soprano singers also. And the way they sing, beautifully. You have to have some of them.

So, in between the soprano singers, can sing a tune but should be made a proper, sensible, organized thing. Because to the public, they can't understand this.

And another could be hippy style of music, I don't mind even that. It's all right. But if it is sung with the heart, with the devotion, like a folklore. It will be very good. But should be so fast and so accurate and so clear-cut that people should feel this is something so great.

So you can have all varieties. You can have classical, Sahaja style, you can have this yodeling style and then you can have, you have many styles, you can sing like that.

And we too have *[UNCLEAR* many styles], like for the tapes you have heard now. We have two tapes which are absolutely folk. I don't know if you have noticed this, very fast number, the first one is. And the first one is about how abstract, without form, the formless has become, has appeared now into form.

The first one. It's such a fast number.

So I hope you have heard it. Have you heard it clearly? I would like to hear it once again. Just play the first one, Nirguni Nirguni, is without any this thing.

Contents: 1985-09-00 **Concert by Amjad Ali Khan and Śhrī William Blake's Meditation Mask, London, UK (month not sure)**

[During a break, while talking to dignitaries, Shri Mataji points to the opened box hold at a distance by Luis Garrido from which the Sahasrāra of the mask of Śhrī William Blake could be seen:] Isn't He beautiful, He is in meditation.

Replica of the mask of Śhrī William Blake (He fell asleep while the mask was setting)

Contents: 1985-09-01 **Śhrī Viṣhṇumāyā Pūjā, Southalands College, Wimbledon, London, UK**

Today's Pūjā of Viṣhṇumāyā, who was the sister of Śhrī Kṛiṣhṇa, was not scheduled as such in an international Pūjās that we do. But they say for the love of God when all the devotees assemble, God also has to break many rules and that's how this Pūjā has been accepted to be done. At least once it should be done, I think, was a good idea. By your love and your devotion it was desired and so this Pūjā is going to be performed.

It's just spontaneous that I happened to be in England at this time, because this Pūjā if ever had happened, would have happened in India. Because this is a Pūjā of a deity, Viṣhṇumāyā, the seed of which is not easy to plant in the Western countries.

Now the whole Shakti programming has been done in such a way that we have Mother as a Shakti first, the Primordial Mother. Then we have three Shaktis coming out of Her, as you know, Mahākālī, Mahālakṣhmī, Mahāsaraswatī. And then we have children from them: brothers and sisters.

So before the power of what we call the wife or the spouse was created, is the power of the sister is created.

So, as you know that Brahmā, Viṣhṇu, Maheśha were born to these three Shaktis and they all had sisters. And their sisters were married, like Viṣhṇu's sister is Pārvatī and She was married to Shiva. Is very important to understand that these three types of powers always play on the Chakras. And if you understand these three powers, how they play, then you will understand what is the importance of Viṣhṇumāyā is. Viṣhṇumāyā is the power of a sister in a family.

So the female is the power and the male is the kinetic power which asserts the powers of these three powers which surround him.

So when the male power comes in, all these powers become helpful acting associates with that power.

Now Viṣhṇumāyā's power is very important to understand, because Mother power is to protect your innocence, because that is the most important thing. To protect your innocence is the Mother's power.

Now, Viṣhṇumāyā's power is to protect your chastity. You don't understand sometimes what is chastity and what is innocence. Innocence is a power which is not acted upon. Like we have electricity in our house, the electricity

exists like innocence exists within us; but enactment of that is done through chastity.

A person can say, “I did this very innocently", no, he cannot. Because whatever you do if it is innocent, cannot be harmful to your character, to your innocence or to your righteousness.

So those people who say like this, that “I did it innocently" are wrong, because innocently if you do anything it becomes chastity.

So when innocence is practiced it becomes chastity. You must have respect of your chastity. Chastity is the one which is Viṣhṇumāyā's power within us, Gaurī's power, is the pure virgin. She doesn't marry. As you know that Viṣhṇumāyā was created, just after Her birth She was killed by Kamsa.

Now to understand the significance of chastity within us, we have to know that chastity is the foundation of all Dharmas. Unless and until you have sense of chastity you cannot have Dharma. Dharma is not possible because that's the foundation. It will be a house of cards; if you do not have the foundation of chastity it will just collapse in no time.

So is a very important thing is chastity which has been challenged in the West throughout and that's why I'm saying is difficult to sow the seed of chastity in this country. And that it should happen, there must be some Divine plan I think, that it has happened that this great Pūjā should be performed here. It's not a easy Pūjā to do, is to be done by people who are innocent, done by people who have lead a very religious life; those who have been very chaste, have respected their chastity.

But now as you are saints, before you everything is pure and good, because now you have been leading a saintly life. That's why chastity has become awakened in you and chastity works in you as Gaurī, as your Kuṇḍalinī.

So if you come to the essence of religious life, of righteous life, of Sahaja Yoga life, is chastity. You cannot diversify it. Now this chastity gives you the Maryādās, means delimits you.

Why are you sitting here? Go further, it's better to be in front. This is, you are not doing the Pūjā.

If you are doing the Pūjā, then you sit here. Otherwise, better sit down. Better get My vibrations there, in front. Here, come along.

So the chastity is the one that gives you Maryādās, gives you the limits. How does it give you the limits? Like the, in the sky is the lightning. When the two clouds, who are like Sahaja Yogis we can say, came out of the sea and pure water is there in the, those clouds and they have to be poured out; when they come closer together and cross their limits of their ego, or fight with each other or in any way clash, is, there is this chastity, this lightning that takes place. This lightning which says that `You are wrong.

Why are you fighting among yourself? Why are you crossing each other's ego?' That's the sister's job.

Yesterday we have had many sisters. Now the sister's job is not to take sides, but to show that if you cross your limits of your brotherliness, then there will be a lightning.

Now this power of lightning is a part of the power of Śhrī Kṛiṣhṇa which He took it out from Himself.

That's why He became such a sweet, gentle incarnation. He took it out. He said, “Now you've become My sister and every time they try to misbehave you better work it out." And that's how Śhrī Kṛiṣhṇa became such a gentle and a very, as they call it, romantic incarnation; because He took out the sisterly part away and He worked it out. But She was always with Him and She worked with Him; because the sister in the family has to see that the brothers don't fight, they are all looked after well, that they are not challenged by others, that she gives them the Maryādās how far to go, how far to go.

Now it's very important, very, very important for all of us to understand that Freud and all these nonsensical people brought forth the theories to challenge Viṣhṇumāyā, so that we should have all kinds of funny relationships, which is an impossibility, is a wrong thing. Now if there is any relationship like that between brothers and sisters, for seven generations the family suffers from terrible diseases, seven generations. But if there's another like Freud-style relationship, then fourteen generations the family has to suffer.

So the limiting forces of Viṣhṇumāyā are such that your ego is controlled, your superego is controlled, your family is controlled. Everybody is under control, under the guidance of this pure power of Viṣhṇumāyā which exists within all of us.

And the saddest part is that in all the Western countries Viṣhṇumāyā is sick, absolutely sick. I mean, I have lost My hearing even, up to that point it has come, on the left hand side, because the sense of chastity is completely

lacking. We have to forget about the people now who have no sense at all, but now we are Sahaja Yogis.

So coming to the right point, we have to say that, that many people have still some lingering funny ideas, like `I have a good friendship with that gentleman' or `I'm very friendly with such and such gentleman' and all that. It's not a Maryādā then. You cannot have friendship with, between men and women, you cannot, it's absolutely absurd. In the West the whole culture is funny; because if you go to a dinner party you are supposed to sit with somebody's husband on both the sides, horrible! But in the East it's not done, because the Viṣhṇumāyā is against these things. She will see to it that husband and wife sit together.

Now here, as you know, the chastity part is so much missing that our left Viśhuddhis are catching. And when I talk about it, it catches more. Now when you say you are not guilty, you are actually admitting it to Viṣhṇumāyā, to your own sister, saying that “I am not guilty." But She doesn't like you to have the guilt upon you.

The wife may like you to have the guilt. She may like that you should have the guilt, because she thinks her power is challenged and that she has somebody who is her rival. But not, not Viṣhṇumāyā; the sister does not say that.

But a brother and a sister are never friends. Now in a group we are sitting here. Like that, in any group a brother and a sister, they are, they know that they exist as brothers and sisters but they don't cling onto one person, they don't talk to one person, they don't get friendly with that sister. Like once we had a big fete with

these Christians once, I remember and I must be having at least thirty cousins and four, five brothers I had at that time. And we went to that function and among Indian Christians we have Christians from all kinds of stratas.

So there were some vagabonds I think, they passed some remarks about us, we sisters, you see. We didn't know we had so many cousins. They all shot out, you see, just like jack-in-the-box and they all took over and started beating those boys.

And then we realised so many cousins we have. Otherwise we never knew; they were somewhere, we were not talking to them much, we were talking among ourselves, our friends, we girls were talking to each other. Suddenly we found we have so many cousins and so many brothers. It was most surprising that we should have so many cousins there we did not know.

Immediately they jumped on the protection of the chastity of their sister, because she is the basis of their chastity. But normally you don't talk to your brother much, nor the brother talks to you so much, you don't get friendly. But at the time of difficulties, at the time of Maryādās, at the time of consulting about something that is dear to the family, the sister comes in.

Recently My own brother, younger brother, wrote a letter to Me because there's a problem in the family. Now My mother is not there and normally a sister is better because she is easily available to you than the mother. Mother is so busy with the whole family, the whole work, you know what she's doing.

So the sisterly feeling is very important.

Now just imagine that our left Viśhuddhi is so bad. It is, of course, because we have never cared for our chastity, we have not respected our chastity. In India it is not so. Women and men all respect their chastity very much. And I've asked some foreign-going boys, they said that “Though we were doing all wrong things as they were doing, we all the time somehow knew that we were doing wrong." I said, “How is it?" He said, “There's something like a sister's relationship." But now I can say that Indian men are also becoming just like you people and have lost their power to keep their chastity. The men must respect their chastity, because they think they do not flowe anything to the chastity.

And if the basis of your spiritual existence doesn't exist, you'll collapse in no time. For that I have many a times said that put your attention on the Mother Earth, the green. Green is the colour, if you put your attention into that then you will be saved from these errors you are committing of adultery all the time, your looking at others' sisters, others' wives, others' daughters.

So the relationship that is now being expressed, as you know, is of a daughter, of a sister and of a mother, which is a very, very pure relationship.

So much so that now, supposing you use your brains too much, then why does your heart catch, have you thought of that? Why does your heart catch when you use right side too much? What is the reason for catching your heart? Must understand this, it's the same thing. The relationship of, say, Shiva is to Viṣhṇu in two ways. Firstly Viṣhṇu's wife, the sister, He has married. All right? Then who is the sister of Shiva? Shiva's sister is Saraswatī. If

you work too much on Saraswatī, heart will catch. It has Maryādās. This is how the intermarriages took place, by which the sister's relationship is worked out to keep your Maryādās of your Chakras. If you cross that, you suddenly get into the left or the right because you have crossed the Maryādās of that.

Now this sisterly relationship existed in other incarnations also; like Mohammed Sahib had a sisterly relationship with, actually what we have to say that His sister as such was Ali's wife, but She was born to Him as a daughter.

So they can be born as the daughter or as the sister. She was born as Nanaka's sister, Nanaki. She was born as the daughter of Mohammed Sahib.

So it could be a sister or could be the daughter of an incarnation. But daughter and sister are innocent, pure chastity. Now think of it, that those people who cannot understand the importance of chastity, how can they talk of any laws whatsoever?, because `laws' means Maryādās and it has the proper sense through the power of Viṣhṇumāyā.

Now you might say that not to steal anybody else's thing is also not proper, because it belongs to somebody else. But who will tell you? Who is the one that is going to tell you that this is wrong? Of course, there is police, but who has told? The lawmakers. Which part of the unconscious has played is the Viṣhṇumāyā; because as soon as you steal something you feel guilty. In the law also this word `guilty' is used. And guilty comes from the left side, is Viṣhṇumāyā.

So how important it is to have a sense of chastity.

But we are very divided people and those who have moral chastity may not have material chastity.

Those who have got material chastity may not have moral chastity. Moral chastity comes first, that's very important, because it is innate. And if your moral chastity is perfectly nourished, then automatically the material chastity comes in. But the effect is the same. Whether you do money cheating in Sahaja Yoga or whether you cheat morally, your left Viśhuddhi will be caught and the whole problem will start from left Viśhuddhi.

Now supposing somebody tries to cheat in Sahaja Yoga, want to take away the money of Sahaja Yoga or something like that. Immediately his left Viśhuddhi will be caught. As soon as the left Viśhuddhi will be caught he will start behaving in a funny manner, the whole catch will be shown. If you become immoral also the left Viśhuddhi will be caught. Now the whole guilt part comes from there.

Sin against the Mother could be also an insult, in any way answering back to Mother. Many people have a habit, I've seen, of saying, “No, Mother." “No" is never to be said, because if you say “no" that means you go to the left Viśhuddhi. The Viṣhṇumāyā power will not tolerate your “no" for anything at all. Many people have a habit of saying this, “No, Mother." This is not to be done, because once you catch your left Viśhuddhi all your left Chakras become weak, because the chastity which is the basis of all the Chakras is weak.

So how much important it is to understand the value of left Viśhuddhi. All of us catch on left Viśhuddhi and we do not think that it is such an important thing. But we say,

“Oh, left Viśhuddhi catching means I'm feeling guilty." We do not understand that “What have I done? I have crossed the limits, that's why is showing there. I've neglected some kind of a morality. I've gone on a wrong path against Mother and Father, that's why left Viśhuddhi's catching." Left Viśhuddhi is the indication of the mistakes, of the wrongs, of the sins. We can't afford to have left Viśhuddhi, Sahaja Yogis cannot afford to have left Viśhuddhi.

To add to the trouble, they smoke, they take all kinds of things. In India they take what you call tamakhu, is a kind of a, what leaves are these?, tobacco leaves and they think they have done no wrong. But left Viśhuddhi catches. Left Viśhuddhi, in a way, is the gateway to all kinds of problems for yourself, so be careful not to feel guilty about anything.

Moreover it's a very vicious, great vicious circle. For example, somebody has done something wrong.

I have decided that I have to tell them on their face whether they like it or not, this is wrong, as far as possible. Of course, I try to play sometimes tricks on them to understand, if they do not understand My telling them, up to a point. And then I tell them that “Now you better get out. I cannot have you in My body any more." So I throw them out of Sahaja Yoga. Once they're out of Sahaja Yoga at least My headache is over.

Now what I have seen that when this negativity starts acting, people, instead of facing it, facing the mistakes that “I am wrong, I should not have done it, it's a wrong thing to do” start giving explanations.

Once you start giving explanation, this left Viśhuddhi starts becoming like a bloated big lump and then there's no possibility of curing, no possibility of cleansing.

So people start giving explanation, “Why I did it, why I did this." Once it is said is wrong, is wrong; to be accepted, `All right, next time I'm not going to do it, I'm very sorry.' But `sorry' seems to be a very difficult word for at least Western Sahaja Yogis and some of the Indian Sahaja Yogis also, to say, `Sorry, I'm very sorry.' Indians never feel guilty, is a good idea, but they never say sorry, so it's just the same.

Now one has to understand that when you have committed a mistake, you are a human being: to err is human and to forgive, Divine. But you must know that you have erred. If you go on giving explanations then one thing is definite, you do not understand that God knows everything. If He says you have done wrong, then it is a wrong. How can you challenge, how can you say, “This is the reason I did it. That's the reason", it's the thing one must understand. Because this is the power of electricity, you must understand, gives you a shock. It shocks you. And then you realise that `I have done a mistake.' So don't create a shock for yourself. Do not behave in a manner that ultimately you end up with a shock.

It's, of course, the Mother's power is so forgiving, Sadāśhiva's power is so forgiving that you are allowed and allowed and allowed to continue with what you are doing, for a while. But it's been told, is explained to you that this is wrong. But supposing you cross your limits absolutely, then suddenly the Viṣhṇumāyā appears and

the whole thing gets exposed. In Sahaja Yoga you get exposed.

So one must know that though this power is so helpful, so guiding, so improving and nourishing and protecting, still, up to a point. Otherwise it is She only who exposes you, because She can't bear any more this nonsense from you.

So if you go on like that, She'll just see to it that She is exposed.

You have seen people have been doing all kinds of filthy things. I have known many prime ministers and all these presidents and this and that, when they die, exposed. Nobody says that such and such person was a chaste person. Very few leaders of nations have got this certificate that they were very chaste people. Chastity is a very, very rare certificate they get. Because once you get a power in life then you think you have a free hand, you can be and you can do what you like. You can be a chaste person, you can be any way unchaste, you can do what you like. You become sort of overpowered with this idea that `I have got all the powers, now I am very well placed.' And that becomes a complete delusion for you and you forget that chastity is so important.

So the higher a person is placed in life, the higher positions he occupies, the higher what you call the ego-pampering stuff he gets, the more he presses down on the left Viśhuddhi.

So such a person escapes into the left Viśhuddhi, because in his heart of hearts, in his unconscious he feels guilty.

And the whole thing goes as a guilt, guilt in the left Viśhuddhi. And when it goes as a guilt in the left Viśhuddhi then it's a difficult situation, because such a person, he becomes extremely sensitive. You say anything to that person, he feels more guilty. You try to cure his left Viśhuddhi, then he becomes even worse. It's a very bad situation with left Viśhuddhi people and they are the people who have left Viśhuddhi always give explanations.

A person who has right Viśhuddhi will be arrogant, but left Viśhuddhi people have a very sly method of giving answers back and explanation for everything. Whatever You say, they will say, “No, Mother, this is this, this is this." This is one thing. Not only, it doesn't end there, it gives you sarcasm. That's why in the West people never talk straightforward, it's always sarcastic. To talk straightforward means they think it's stupid, is unintelligent, if unless and until you talk in a very sarcastic manner which sometimes, you know, it's difficult to reach. That's how in a very crooked way they talk. And that crookery comes through this left Viśhuddhi problem.

If your left Viśhuddhi is so bad, you cannot achieve anything that is sweet, that is beautiful, that's appreciative. Left Viśhuddhi will never appreciate. Those who suffer from left Viśhuddhi can never appreciate another person, can never. It will have its own say, it will think, `I'm the best' because it has to exist, that problem has to exist, so how? It's a kind of a perverted ego that doesn't want to accept that `anybody can be better than me, that anybody I have to follow, that I have to take

some lessons from another one.' I've had many examples; I see specially people who are with Me, I find they get into left Viśhuddhi very fast because they lack in protocol. Once they start lacking in protocol they go into left Viśhuddhi.

So to be with Me is a blessing, no doubt, but also one has to be very, very careful that you do not cross the protocols.

Do not try to come overforward, just prancing.

Some people have a habit of crossing the limits and as soon as you cross the limits left Viśhuddhi is created. There should be awe for your Mother, there should be respect for your Mother, which is guarded by left Viśhuddhi.

Now this a very hidden power of Śhrī Gaṇeśha. What you call is the power of Gaṇeśha is left Viśhuddhi acting like chastity. Gaṇeśha's power are all expressed through left Viśhuddhi.

So those who believe in Gaṇeśha, in pure innocence, must know that in your every day-to-day behaviour, in every day-to-day action, there should be chastity. Gaṇeśha is expressed as flowers of chastity.

And just see, in the Divine law if there's no chastity, how do you delimit people, how do you make all right, how do you cleanse them, how do you make them evolve? Supposing a tree is growing and there's no limit in it, it just grows like a wild thing, it has no limits, then what will you get out of it? Nothing.

So to make a person higher and higher, you have to limit it. My father used to give a very good example of this, that if you take some wheat, the wheat...

You please now don't disturb. If you want to go out you can go out, but don't disturb the people, anybody moving about.

This is also another thing is, you see. All these things are nothing but the upheaval of the left Viśhuddhi.

See, all this show-off or disturbing or trying to be overpowering, or very forward person or bumptiousness, all these come from left Viśhuddhi, because you want to overcome your left Viśhuddhi so you do it. And then this is added to it. The more you try to overcome it, the more it is added to it.

Now the father's story I must tell you, that he said that you have got the wheat and if you spread it, it just fritters away like attention does. But if you put in a gunny bag, in a bag, you can heap it up and it can achieve a height. In the same way, if you fritter away your attention without chastity, it spreads out; it has no limits, it has no forms, it had no shape. But if you delimit it, then you become higher and higher and higher and you can rise higher in your spiritual life. As you are the people who want to lead a very spiritual life, you must understand that left Viśhuddhi is to be corrected.

Now, how do you correct your left Viśhuddhi? I get sometimes very tired with them, really to be, I get very, I just give them up. Because if they are catching and you tell them “You are catching" they become even worse. What a vicious circle it is. What is the cure for it? How to break the vicious circle?, is by facing it. Should say,

`What, you are feeling guilty for what? You're doing the same mistake again and again and still you're doing it.' You should give all injections to yourself.

But instead of that they start telling Me, “No, Mother. No, Mother. No, Mother." You tell yourself, `No, myself. I have done this today, tomorrow I'm going to do it, day after tomorrow I'm going to do it.

Stop it now, stop.' And stop at this point. There you exert your Viṣhṇumāyā power. Viṣhṇumāyā power has to be neutralised, if so, by your mistakes; but if it has to be brought back into its power, you must use Viṣhṇumāyā's power by giving yourself shocks. Then only you can do it.

So on that point, on the Viṣhṇumāyā point I really fail you. You have to do it.

And that's why I was thinking about this Pūjā that when you people are doing this Pūjā to Me, if I say anything it will create more Viṣhṇumāyā in you. But that's the easiest way to manage things, you see, “I am feeling guilty'", you're finished. “I have taken the punishment, I called myself guilty." It's like in the court the jury says you are guilty, all right, accept it, “I am guilty” but no punishment, take no punishment. If you have done wrong, then punish yourself.

Now there are two ways people punish. One is like some people punish them by saying that “I will not have my food." But those people who have a habit of not having food and this thing, can also become aggressive with that kind of a habit to trouble others by not eating food. I mean, human beings are very crooked. They know how to kill themselves with a crooked knife all the time.

So that's not the way you can correct yourself. If you have to correct yourself, then you have to face yourself in a proper way. Supposing you have done something wrong, then you should do something that you would like to do normally and punish yourself. You should, you should... I am sorry, you should not do something that you would like to do normally.

Like correcting yourself; somebody is, say, very fond of the gardens, of flowers. When you do some mistake you don't see flowers for some time, just close your eyes for flowers. Now there are some people, supposing, who are fond of singing, so if you do mistakes then just stop singing. That's how you have to shock.

You must know Viṣhṇumāyā is a lightning and the lecture has to be like that. It cannot be that soft one, as Śhrī Kṛiṣhṇa was. It's a very powerful thing I'm telling you and may God awaken that power within you of Viṣhṇumāyā. It's the most powerful thing that a human being can have, is the most auspicious thing; you become a holy personality. This is one of the ways of getting God's realisation.

It was a nice question aptly asked, right time yesterday, is to establish your chastity, not by giving bandhans, taking vibrations from Mother and then getting lost, not that way: you yourself correcting yourself morning till evening and facing yourself and not feeling guilty and learning new things. All the time is the sister who teaches you, all the time, how to be better and better and better, not the Mother; because Mother you can say, “No, Mother." To a sister if you say, electricity, all right? Try your fingers in the plug and you will know, no

explanations! With this understanding, today we are going to do the Pūjā for the establishment of our chastity, chastity of our emotions and chastity of our mind. Now whatever you have done so far, forget it, forget the past. That is very important also to forget the past, because you see that's a very good way of explaining, `Because I had this, that's why it has happened. My mother was like this, that and my father was like this...' Mother, father, everybody you forget now, you belong to this family, which is a holy family. People who are saints sitting here, among them you are. And automatically these laws will start working and I will not have to tell you whether you be friendly with that person or not friendly with that person.

You see, interest in another sex all the time is not a sign of chastity. I mean, it's horrid, absolutely ridiculous, you become stupid. Like some men know so much about what women use, perfumes, this, that.

What's the use? Are you slaves of women, or what? They become experts on this nonsensical thing. You are men, live like men. And women have to have that sense of chastity within themselves, because they're the powers. Why are you wanting to become like men? I mean, you are the powers behind them. And women must look after their chastity. For that I must say, I must bow to Indian women for that, the way they are humble, the way they are chaste, one has to learn, of course there are many who are not also, but the humility that they have.

There's only one category which should not have humility: that is the incarnations. I cannot have humility, sorry to say. There are certain qualities you can have and

enjoy and cherish, I cannot have. I cannot humble down Myself, cannot do it, I'm sorry, I'm not supposed to do it. No incarnation was humble; they cannot, because they have no guilt. I have put so many guilty people in My left Viśhuddhi that My ears are getting blocked trying to clear them out. If you can clear out your guilt My ears will be opened out, My trouble will go away.

So please, I request you to keep your left Viśhuddhi all right. Don't feel guilty, be in the center. Be in the center, watch yourself and face yourself, shock yourself, correct yourself. Only such people will ascend.

Another way is meditation. With your left hand towards the photograph, with the light there, right hand on the Mother Earth, you can work it out. Put the light over here, give a bandhan to your left Viśhuddhi, you can work it out. But these become rituals if you do not do it from your heart.

So first of all face it, mentally face it fully, then do it with these things. Emotionally understand it also, that the emotions you have should have no guilt in it.

So for all our practical purposes we are not to use all such words which shows our guilt, but humility.

Humility is very different from a guilty person. Guilty person is the person who is under duress, under pressure, but a humble person is a free person. He is humble in his own freedom, in his own exuberance.

Like the trees, when they are loaded with fruit they just bow to the Mother Earth. Like, if you go to the sea, you'll find that all the trees around the sea, specially the coconut trees, all bend towards the sea because the sea

has given them that speciality. The water that is in the coconut comes from the sea.

So all of them have that respect, that humility towards the sea. In the same way a person who is not guilty only will be really humble, because guilty people, as I told you, are aggressive by their sarcasm, by their nasty words, by their answering back, by their explanations.

But a humble person is a free person, free to be humble, free to be kindly, to be gentle, to be compassionate.

And that sort of Sahaja Yogis you have to be, so that when people meet you they're impressed by your humility. But humility doesn't have any subservience, innocence and humility.

I, I lack that quality completely. I cannot be humble and you should never try to humble Me down because that is not to be done. But nobody can say in My behaviour when they meet Me that I'm not humble. I act as a very humble person. I can act as a very humble person but to be very frank, I have no humility of any kind within Me, no humility.

Compassion is very different from humility. Humility is a human quality, is a special quality only the bhaktas have. Only the bhaktas have, it's such a beautiful quality of taking the showers of bliss. The one who gives bliss cannot be humble because it cannot take anything.

It's the only human beings who are humble and who can take it and achieve it and receive it. And the person who cannot take is so lonely, so lonely. Such a person cannot get companionship with anyone, because it has to give and give and give. It's so lonely and has to face everything oneself. Those who are humble can only

become friendly with each other, can share their problems with each other. I cannot, because you have no solutions. I have to solve My own problem.

So the humility can only help you to articulate and to have rapport with your friends, everyone, share your difficulties.

But again I have to warn you because it always happens, your humility should not be sympathetic.

Humility is a detached person, it's a detached quality. It's not a quality that gets attached to one person or second person. It's a humble style of life where you are not arrogant unnecessarily, you don't shout at people. But in India we say the cow is a very humble animal. It gives its milk, it provides everything, it doesn't attack anyone.

So humility is such a guard for you. Of course, sometimes people take advantage of humble people, doesn't matter. As long as you have not lost your humility, everything is all right.

But people lose their humility. When people try to trouble them they become left-vishuddhites and then they lose their humility and that's one thing one should not lose; because if you have to keep connection with the Divine then you have to be humble. There's no other way. If you are not a humble person you cannot keep the relationship. See, two qualities, like a plug and the socket. The plug has to be the plug, the socket has to be socket. In the same way if you have to get something out of the Divine, you have to be humble people. Through arrogance you will not get anything, through aggression you'll not get anything, through anything...

Some people also feel that `I love Mother,' but that love is to be expressed through complete humility.

That's the only way, that's the only channel through which you can approach Me, there's no way out.

So we end up today on a very high stage. It's the beginning of God's realisation. But you must speed up with Me. It's not easy to keep speed with Me, so you have to speed up with Me. If you have to go towards God's realisation, first establish your sense of chastity and humility.

May God bless you.

So now, we start our Pūjā. You can wash My Feet if you want. The Gaṇeśh Pūjā has to be there; one Gaṇeśh Stotra.

Now for this you have to judge yourself. I mean, you have to judge yourself not to accept guilt, but to judge yourself, `Am I a very forward type of a person, do I go forward all the time? Do I sit all the time before everybody else? Do I try to be arrogant to Mother? Do I say `no' to Mother? Do I behave like...?' And see all these points within yourself. It's not for others, it's for you to see, `How far I go? Am I presumptuous, am I bumptious? Am I do things which I should not have done?' Like that you go on into this thing. These are symptomatic, symptoms coming from inside and once you understand your symptoms, “Oh, I am that. All right, no more." Face it, tell yourself. As soon as you say, “I'm not guilty” it doesn't mean that you do not face it, you face it.

All right. We'll have the washing of the Feet.

Today I'm sorry, only the virgins can worship Me, only the real virgins can worship Me, little girls, if there are any. Hallo, there are, they are coming. Come along, come along, come along, all the children.

Hallo, come up... Nice frock! Ah, ha! Ah, ha! Oh, very nice dress, Athena! Come, hah! Now, where are the others? Come along, all the children, all the children. Only the children can do that. All right, sit down, sit down. Come forward. Oh, somebody's wearing a sarī!... All the children. Sit down, sit down, sit down. All the children have to sit down here, all right? Hallo, India, how are you? Be careful of this light, all right? Can you, can you put that to one side a little bit, for the children I'm rather worried and then we can enlighten it. Mmm... ah, thank you.

More are coming, they are in the coming. In future we are going to have lots of them and maybe you will all have to sit outside. Now they sit outside; after some time you all will have to sit outside! That would be the best! They'll all say, “Out, out!" Let them grow! A new army's coming forward.

I think you get... can do that. You give it to him, he'll do it, he'll just... he'll do it. He'll do it carefully now. Come along, come along. Gavin, you move that both sides just a little bit. Hallo, come along, this side.

Now all the little ones should come forward first, all the little ones here. One, all of you are little ones, all right? Now, who are the littlest? Now, is there anyone else coming up? Sit down, sit down, sit down, sit down. All right, you come here, you want to come here? All right, now, give him a chance there, all right? Now let it be.

Now bring him here. Now, all the girls should come first and all the boys later.

Should we do that way, or should we have the little boys first? Little boys is better, isn't it, you are sisters, after all. Now let's have the little boys first, all right. All the little boys and then the sisters will do that. Now who are the little boys? Ah... all of them. Now the sisters have to wait for a while, all right? See, see the thing, see; how easily acceptable this is. All the sisters, now she's a sister, now come along, all the sisters have to go back. Did she follow? All right, you stand there. All right, tell her. You stand there. You come forward. All right. Now all the boys, come along. You come here. All the boys have to do it, all the sisters have to wait. There's the, there are no boys there, no more? Come, come, come, come, come; come! All right. Now, everyone...

If Pat's son is there you can call him, Pat's son, all right. He will do it. Everyone else should sit down.

Ah, good. Now all the sisters, all the sisters are sitting down first. You see, the boys are doing first, all right? All the sisters are standing there to look after the boys. Come along. The boys have to come here.

Come, come, come; come, come... All right, let him sit down, he's the boy. Come along, sit down, you are the boy! Hah! You're a boy? Those who are boys must sit down. When you sit down, he'll sit down for a while, he'll sit down. He's a nice boy. Not to be shy; nobody has to be shy in here, all right? Hah! Now come along, all the boys, those who are shy are not boys! No, he's a boy, he's good. All right. If you are boys, you should not be shy. Only the girls are shy.

He's shy. It's all right, don't force, it's all right, don't force the children.

Ross is here? He's not here? Come along. Now you look after that side. Give him, so that he'll do it.

You have to wash My Feet. All right, come along. Say the mantra of... just say it... Into your hands.

Please leave it to him and you have to wash My Feet, all right? Now, be careful with that. You see, that's why I have called you, because they are small children.

[Mantras are sung.] Now, wash My Feet. Tell them how to wash. Now, one by one, come along. Wash My Feet. Yes, Mārkandeya, you wash it, all right. Come along, all of you, wash it. Wash it, wash it hard. All right, we'll, we'll have a second group, all right? And next we'll have second group also. That's good. You rub it. Rub it, rub it now. Rub it. This one also. Come along, wash My Feet. Dennis, let them... wash My Feet. Come, wash, wash. Wash, wash, wash. Now come along, hallo! Come, wash My Feet. Wash My Feet. Good. Good. Now... Now the other boys should do it, all right? You've done it? All right, now the other boys should wash now. You've done it, Hanu? Washed it? All right... The bigger boys. You come along. Let them wash, all right? Nanaka? Now let them wash, all right? Now you get up. You get up now? Mārkandeya? Let them come. All right?... Ah, that's good. You also... Hanu? Let them come.

All right? Come forward... Now, come along. Done, all right? Now let the girls come in.

[`Gaṇeśha Atharva Sheersha' is recited.] Now the girls come in. Let the boys go, boys have to go. You didn't do it? All right, ask him to do...

You come along, wash it... All right. Now, all of you should get up and let the girls do it. All right, you all get up now? Boys have to wash. I think he has washed. You washed it? No? All right, come along, come along... Put the water here. Let him come... All right, come forward. Let him come. Good. Get up, Nanak, get up. Danya? Just a minute, just a minute.

Some of you, I'll call all of you one by one, all right? Now, wash it. Wash it now, wash it now. Just help here...

Done! Now, now, let the others come in, now. Get up now. Girls have to come in now... All the boys have to go... Nanaka, you get up now, get up, get up nicely. Let the girls come in. Now, come on...

Where is Olympia?... You stay here. You stay here. Stay here. Girls have to stay. Boys can go... They have to go now, because this is the girls' Pūjā... Both the hands... All right? Now wipe your hands...

All right, put it on your head.... All the girls have to sit here. Olympia, where is she? She's coming. Sit down, sit down, sit down, sit down. All right. Olympia, come. All the girls... You washed, have you? You've washed, all right... Take out this one, let's take out this one... You, you can also wipe. You can wipe... Do it hard.

Now take the names, hundred and eight names straightforward, because that's really the Gaurī's names.

[Aside:] Hard. Rub it hard. All right.

Sahaja Yogi: Śhrī Mātā. Om Twameva sākṣhāt, Śhrī Mātā namaḥ....

Shri Mataji: No, no. You must take My name, Gavin, otherwise vibrations don't flow. You have to say full thing, what can I do, because there's the limit.

[One hundred and eight names recited in full.]...

Don't wet the cloth here... Kevin, you stay on this side. I'll tell you whatever it is. We'll ask you for something. You stay there, all right?...

... You want to do it? You can come. Be careful, all right? Because everything comes in the photograph.

... Now just a minute, just a minute. I'll ask everybody to help. Now don't fight. Everybody will be doing it... Girls will go away. Just put it here.

... Thank you very much... It's all right, rub your hands like this. All hands become red. All over.

Rub it like this all over, all the fingers...

Do it with your heart, because what is happening is that it's all mental. Do it with your heart. You, what you are saying is saying to Me; I'm sitting before you, fortunate people! Do it with heart, then only it will be, open your heart and do it with your heart. Come along! Without feeling guilty, that's very important.

Let's have the Ār.ti. All the children should go down, all right? You have done it?... Are you Kevin? You stay here, two of you.

[After the Ār.ti the yogis recite `Om Nama Shivāya'.] Just say `Viṣhṇumāyā', that's all. Today is not Shiva's Pūjā and without His Pūjā how can you take His name? Just say Viṣhṇumāyā: `Twameva sākṣhāt Śhrī Viṣhṇumāyā...' May God bless you all.

With Shiva's name both My Feet have become absolutely frozen. All right.

All right. Bow down...

May God bless you all. May God bless you all. May God bless you all.

I think you'd better go and have your lunch.

Sahaja Yogi: Mother, there was such a big heart catch these twenty-four hours.

Shri Mataji: Open your hearts is the point. Why don't you open your hearts? Open your hearts. For frivolous thing, nonsensical thing we open our hearts, why not for God? Open it! You are made lotuses, but open the lotus... Ah... Ah! The day should come when we should have Shiva's Pūjā in England, let that such a day come. But to do Shiva's Pūjā is not a easy thing, you know. You have already reached one stage, Viṣhṇumāyā...

Hah!... Open it out. Unless and until you open your heart, your Brahmarandhra cannot be open, your Sahasrāra cannot be open. What are you worried about, lunch? I can stop all their watches, if you want! All right. Now, come along, let's have it. What a nice thing. Now go ahead, have your lunch.

After lunch, I am going to be here? Yes, I am staying here. You will all go, I will be here... I told you, I have just stopped their watches!... If you want you can give Me presents and then there's time for lunch.

What's that?

Sahaja Yogi: Shri Mataji, this is a present from Austria, to express our, we want to thank You for allowing us to be here and this is a vase, handmade...

Shri Mataji: So beautiful!

Sahaja Yogi: which should fit for the figures you got in Brighton, from Austria.

Shri Mataji: Such a beauty! Thank you very much, thank you. Already you have brought such nice music from Austria, what more do you want to bring?... What's that?

Sahaja Yogi: A present from France, Mother, with all our love.

Shri Mataji: For what?

Sahaja Yogi: For Your blessings.

Shri Mataji: All right. Now you'd better open it for Me...

Sahaja Yogi: Shri Mataji, we've made a magazine in Italian language to let the people know on the circulations of Your speeches and we would like You to bless it.

Shri Mataji: May God bless you. Oh, very beautiful vibrations! Tremendous vibration.

Sahaja Yogi: Because they are Your talks in there.

Shri Mataji: You have translated? Such vibration. You have? Oh, wow, such vibrations in this book! This is the first book of its kind, first book of My lectures is this one, apart from our Nirmalā Yoga, first book.

Sahaja Yogi: Yes, in Italian language. It's called that, `The White Horse'. And we want to give one copy for each country, to let them see, if there is the somebody speaking Italian, we've got here. And we would like to bring this rakshābandhan from Italy.

Shri Mataji: All right. What's that?

Sahaja Yogini: This is some... leaves from our garden. This is olive tree.

Shri Mataji: Oh, good, beautiful! What an idea, to give a branch of olive. May God bless you.

Sahaja Yogi: And they are from my wife, Shri Mataji.

Shri Mataji: From your wife.... Oh, too much!

Sahaja Yogi: They're made out of Gian. Gian is the town where it's made. Gian. The name of a town, where pottery are made.

Shri Mataji: How do you spell `Gian'?

Sahaja Yogi: Gian. G-i-a-n.

Shri Mataji: Gian. Really? Even now they make it? But this is contemporary. Beautiful! Otherwise the French art is going down. Very surprising! And what a beauty, what a beauty, just see this now. This is a flower that is liked by Śhrī Gaṇeśha.

You've done it? Beautiful, beautiful. Very well done, thank you very much, thank you. Beautiful.

Such artists we have, I didn't know. Tremendous! Thank you very much... Look at that one.

[Next present.] Oh, I am already eating the French cheese and it's such a big one you have given Me that it will last for the whole year! Thank you, thank you. Can you keep it there?...

Sahaja Yogini: This is from Holland.

Shri Mataji: What's that? What is it? What is it? Again cheese. Thank you. But you always give Me presents. From all of you? Ah, what a beauty, eh? You have an eye for beauty, I must say, real beauty.

It's beautiful, thank you. Gregoire's wife has given Me a nice one like this, I'll keep it with that. Thank you.

[Next present.] Prices are increasing! Viṣhṇumāyā... Hah, that's Viṣhṇumāyā, rainbow is Her sign, that after rainbow there won't be any, that's the sign that there won't be any more of lightning. If you see the rainbow, there won't be any lightning after that, that is assurance. Beautiful, beautiful, beautiful, beautiful! I don't know what to say. Thank you very much. Beautiful. May God bless you... Just bring it this side. Turn it round. Take out the sarī.

[Next present.]

Sahaja Yogini: Very small, Mother, Śhrī Gaṇeśha has found it for me.

Shri Mataji: Oh, really? Śhrī Gaṇeśha cannot be small. He is very subtle, He is in every atom and He is everywhere, all right? Thank you very much. May God bless you. You are doing very well, I must say, in Sahaja Yoga, I am very happy.

[Next present.] What's that? It's so beautiful, I tell you, but there's no need to open it. It's so beautiful. Beautiful.

Just let them have a look. You have done it? So beautiful.

[Next present.] It's not Śhrī Gaṇeśha. That's an ornament of Śhrī Gaṇeśh. It's too expensive a present to be given, coral and pearls, that's too much! All right, I'll cherish it. Thank you. With these Pūjās I am making lot of things, isn't it; because when you give Me money I can buy something, still it can work on you, but what to do with these, becomes slowly permanent part and parcel of Me. Thank you.

[Next present.] What's that, something small again from...? Hester, really it's great. Oh, it's too much, too

much, too much... Ah, how symbolic it is, how symbolic. Again say it loudly, to them.

Sahaja Yogini: I say, Shri Mataji, this is for the Mother of all the brothers and sisters, the children of the Blossom Times. And Mother, may we be Your flowers.

Shri Mataji: Ah, it's too good. Thank you very much. It is beautiful, too beautiful.

[Next present.]

Sahaja Yogini: Mother, with Your grace, in honour of You I opened my shop and I called it `Mother's Love'. And yesterday was the grandest opening of my life. The shop is absolutely beautiful, in Seaford.

Shri Mataji: Where?

Sahaja Yogini: In Seaford, near Brighton.

Shri Mataji: Oh, I see.

Sahaja Yogini: And there is the logo and that hopefully will go over the world. All my things have been designed with Your name on.

Shri Mataji: Ah, that's a good idea. `In caring for you and your babies', great! I always have this in My mind that we should have a proper shop, because it's difficult to get cotton clothes here, isn't it?

Sahaja Yogini: I've got a girl who is making things for me, but I'd like to also have things made up...

Shri Mataji: I will try to tell that you come from India... May God bless you... May God bless you.

May God bless you. That's a very good thing you are doing, may God bless you for that, as there's not much care for children here, I see; they require lot of attention.

What's this, again? All right... What's that? From Lausanne? So beautiful, done so well. Thank you.

[Next present.]

Sahaja Yogini: I was not prepared, but I bring You something that came from the country I was born in.

Shri Mataji: From where?

Sahaja Yogini: From Africa. It is a magnetized stone and it captures the negative vibrations.

Shri Mataji: I can see it.

Sahaja Yogini: And it was on my neck, so I hope it isn't too much negativity with it. Thank You, Mother.

Shri Mataji: May God bless you.

Sahaja Yogini:... and I give You my love.

[Next present.]

Shri Mataji: What's that? Sahaja Yogi [presenting a poster]: So this is a collective effort from the Sahaja Yogis of Munich.

Actually it's more a present for us than for You. Could You give this Your blessings, please?

Shri Mataji: What's that? It's a very good photograph, I think, very good photograph. For outsiders, it's very good photograph. May God bless you. Very motherly. Thank you. Thank you very much.

Done? We are in time?...

Something's still there.

[Group of Sahaja Yogis from Belgium and Holland are coming forward.] All right. I know some of them already. All right, let's have it. I'm so happy all of you could come,

that's the main point is. That's the biggest thing, that you all could come today, at such a great Pūjā.

And according to Warren, Brussels and the Holland people have a great humility. They are very humble people for spirituality and the media is also very good.

So I think today's Pūjā was actually because of you people it was performed. He says they're very humble people, the media is very humble and there's a kind of humility that really works there...

So now, what is it? Come along, come along. Dominique, how are you? What is the file you are carrying? What is the file? Who wrote the article, the newspaper people? They liked it? Good, good. That's why they were saying the media is very helpful, that's it...

What is it?

Sahaja Yogi: The translation's from the Flemish, but not from French, Mother. It's a nice article. Very good, very factual reporting, no distortions.

Shri Mataji: Good.

So that's it.

Sahaja Yogi: Shri Mataji, two years ago we have made a photocopy of Your Lotus Feet in France and we're are putting this poster in the shop for copying, You know. And they are sending, they offered this picture of Your Lotus Feet everywhere, just to show what they can do with the photocopy and so...

Sahaja Yogi: Mother, You know the copy of the Feet which the French brought to India and distributed far and wide, that was the photocopy. And that same photocopy

now they are using as it as an example of the promotional material.

Shri Mataji: The ones with the Feet one on top of another, a little bit?

Sahaja Yogi: No, No, Mother.

Shri Mataji: Which one? Which one? Which Feet?

Sahaja Yogi: That's the one with the white carpet and you can see...

Shri Mataji: Everything, all the Pūjā?

Sahaja Yogi: With sparkling gold on Your Feet...

Shri Mataji: Oh, I see... Really?... Where did you see that?

Sahaja Yogi: In Brussels...

Shri Mataji: Really? So these are doing in Brussels? Sahaja Yogis: Yes and I think everywhere, all over the world for this company, called, this French company called `Happy Door Colour'.

Shri Mataji: And they're sending from France all over? Sahaja Yogis: I think so, yes. You see they give an example of their work and Your Feet are the example.

Shri Mataji: Is it? Such a joke, eh? Because of My Feet it must have come out well, you see, so they are using the idea of advertising. We don't spend there, but we get the advantage! That's good, My Feet going all over is the best thing! That's great, really.

Sahaja Yogi: There's one outstanding thing, Mother, about the Belgian and the Holland people, we're getting people now from the professional levels. It's really an interesting trend in Sahaja Yoga; we're not just getting the hippies and the counter-culture people. It's a big change.

Shri Mataji: No, we had some, but I think they were all very nice, those hippies. They're nice people, they're so nice, really. It's such a blessing to be there; I really, I was very, very happy, because it worked out very well. Now you have to introduce, all right? Let's start, one by one.

Sahaja Yogi: This is Henry from Brussels. Just behind is Jeanine. She is from Holland, actually, but she is living in Brussels. Just four weeks after meeting You, she explained to new people, she explained everything about Sahaja Yoga; it was such a nice program. And she also translates into French. She's very good.

Shri Mataji: Where were you all lost? I don't know, suddenly I find all My children coming back to Me! All right.

Sahaja Yogi: He is Yoga teacher and he wants to slowly come around to Sahaja Yoga.

Shri Mataji: Yoga is to be used, but in a particular way. When the Kuṇḍalinī rises you have to know what Chakras are catching and what you have to correct. Now, unless and until you know what's wrong with you, then you would not know what to correct. In the same way, you should know what's wrong with others.

So when you know, then you know what Chakra is to be corrected, how to correct it, what mantras are to be used. All it's a big science and that's how it has to be understood, because without the Kuṇḍalinī it's not connected science, it's just haphazard.

Sahaja Yogi: This is Herman from Antwerp.

Shri Mataji: Oh, I see. Antwerp I have been before also.

Sahaja Yogi: There are some people whom all of us met them, but it's very difficult to reach them.

They are telephoning to have the book, Gregoire's book...

Shri Mataji: This Gregoire's book? You read his book and that's how you came?

Sahaja Yogi: Yes. There are some people in Belgium everywhere, but they can't come in the Brussels...

Shri Mataji: Oh, great!... Good. You wanted to expand. How is Natalie?

Sahaja Yogini:... she is coming to India Tour.

Shri Mataji: Good. That's good, that's good. India Tour they should make, I think. How many? Really? Make it fourteen, thirteen's not a good number! Try to make it fourteen. Only from Belgium?

Sahaja Yogi: Shri Mataji, I told them that as a little exception they can register a little late, because...

Shri Mataji: Yes, they can. You just, you see, now I am going to be here for some time, they can.

But you see, it's a chance, big chance. I don't know next year, I don't know what will be the situation, because this will be very interesting and good, the way we have travelled and all that. I mean, you can't make it anything better than that, the program is only for three weeks. You see, it's three weeks' program, you cannot make it smaller than that, isn't it?

Sahaja Yogi: Here is Heidi.

Shri Mataji: She's great, I tell you.

Sahaja Yogi: And her mother... from South Africa, also.

Shri Mataji: You have a great child. Hello! What is your name?

Sahaja Yogi: Marilise. Shri Mataji, her father was in the Himālayas for some time, beating his head [on the rocks].

Shri Mataji: Himālaya is here!

Sahaja Yogi: But now he has come to Sahaja Yoga.

Shri Mataji: But they are seekers, you see.

Sahaja Yogi: He got quite badly damaged by the lamas and he's just suffering a bit at the moment from...

Shri Mataji: Terrible people these lamas are.

Sahaja Yogi: They are hoping to come to India, but...

Shri Mataji: Let's see. Take it easy. There's no hurry, but I think if you can manage will be good idea; because once, he once settles down very well with Sahaja Yoga, once you go to India. And because India, it's a very different country, where we move about, you won't find that with the lamas or anyone.

Sahaja Yogi: Here is Nina. Actually she is Jewish, half Jewish. She is from Brussels, but she's French.

She speaks French.

Shri Mataji: Yes, she is looking younger and younger, I think. Isn't she? She's changed a lot. All her wrinkles gone, she looks much younger now. You'll introduce all of them?

Sahaja Yogi: This is Claudine, Daniel's mother. She is going to the Canary Islands and she wants to know more about...

Shri Mataji: You! You are going to Canary Islands? And take Sahaja Yoga there... Good place.

Now...

Sahaja Yogi: Nina would like to give You something.

Shri Mataji: Yes, you gave Me, why did you give Me? I would like to keep with Me, all right? I'll look after them. Are they seekers? They'll come round, then don't you worry.

Sahaja Yogi: This is Rene and Anya, from Brussels. He is a doctor and osteopath. He trained in England and he has now been very actively involved in Sahaja Yoga in Brussels.

Shri Mataji: Yes. Yes. It's attacking from every side: muscular problems, bone problems, so many problems there are of these negative forces and which are beyond the reach of medical science. See, because if it is the Mūlādhāra, they don't understand, they don't understand the innocence part.

So many diseases come from Mūlādhāra, so many and they have no way out for it. But to take to something like that, it's difficult for them to get out of that knowledge. Because this is the knowledge of the knowledge, to get to the essence of it, you see and then the whole thing changes, it's very different. It works out.

We need osteopaths, really everybody's Viśhuddhi is so bad that only poor Warren has been correcting everybody's Viśhuddhi. And now you can do it also!

Sahaja Yogi: This is, behind, Marie-Louise and Jack, from Brussels.

Shri Mataji: What is the name? I can't understand your pronunciation. Marie-Louise, thank you.

Only they say `h', is it; for `Marie' they said `Mahi'? Ah. Good, because you see, `Marie' is `Mary', becomes `meha'; `meha' means the rain, in Sanskrit. All right? So

how are you, you are looking much younger too. How are you feeling? Imagine, before going to any other Western countries I went first to Belgium and to Holland, in '65.

You remember in Holland they celebrated the hundred years or something of the gardening or something they had, in '65, do you know that? They had a huge exhibition, that's the thing I saw. Then I went to Hamburg and in Hamburg there was a hundred years of the Hamburg boats.

So they had a huge, big, what you call them, a celebration with crackers and a lot of these fireworks, all kinds of things, which was a tremendous idea. And we all were on a river, on a boat and from there we could see these. I've never seen such fireworks: things used to break into trees, into flowers, into fruits, everything, the fire, you know, they had made it such special ones.

So that happened in Hamburg and in Holland I was there for this great exhibition, miles together, too. They had fountains and they had little lakes and they had little brooks running around and bridges, beautiful and all tulips and everything, beautiful they were, all kinds of flowers. The best sight one could think of, the flowers and the garden. Now...

Sahaja Yogini: First of all I would like to give You the love and the devotion of Richard and Ellen and other Sahaja Yogis who couldn't come. And then I'd like to introduce here Maria from... This is Cham Cham, from The Hague.

Sahaja Yogi:... This is Chandra. She has a remarkable story, Mother. She was born of traditional Indian parents in Holland, for every intent and purpose of Dutch blood

and she's found the reality of Hinduism in Sahaja Yoga. It's very beautiful.

Shri Mataji: It's true. No doubt. You see, as every religion is gone into some sort of a pickling, it's only through Sahaja Yoga you'll understand they were all true, all true. Every one of them was true, correct, integrated absolutely one with each other. But for that you have to become the spirit, otherwise you cannot understand. But there's only one thing very good about the Indian philosophy is that, that throughout they have talked of nothing else but spiritual emancipation and becoming one with the spirit, nothing else. First is first. And also about deities they talked. But Buddha did not talk even that.

He said, “Don't talk of deities, don't talk of God, don't talk of anyone; just talk of the spirit." He was so particular that people should put their attention only to their spirit, to begin with, then we'll know.

Mahāvīra did the same, both of them.

So you see, in the philosophy it's not, sort of, one something; but main idea of the whole Indian philosophy is, whether Hindu, Buddhist or Jainist, or any one of these which were in India, is that first thing is to get your Self-realisation. And all your life should be built-in on that thing. For example, it is said your Chitta should be controlled. You should not allow your attention to go and get involved into everything.

So all these ideas, romantic ideas, this is wrong. Keep your attention to yourself. You cannot put your attention to anything where it is wasted, Chitta Nirodha. And when that started, you see, then only people can see that

when you keep your attention to yourself, then your attention rises higher, it's not frittering away.

So the essence of all the religions is the same, it's the Self-realisation, first and foremost thing; and without that it is what you call `without the life', we have `with dead bodies', nishpran. Without life if you follow a religion, it has no meaning, it's all without life. Nothing wrong with the religion as such, but it is without life, they have taken out the life now. Without life it becomes damaged. Life is Sahaja Yoga. Yoga is the... May God bless you.

Sahaja Yogini: This is Karina, from The Hague.

Shri Mataji: Oh, we have one Karim there in Holland. We must locate him. Do you have the address of Karim? He's a young boy, realised Soul, a great person, I must say. He used to come here and now his father is in Holland, who drinks a lot. He said, I asked him, “How is your father?" “He's like all other Dutch." I said, “What do you mean?" “They all drink a lot." I said, “No, no, everybody drinks, not only the Dutch." His mother is French and father is Dutch and they were divorced, so he took away the boy.

He comes here sometimes, he's a great soul, Karim. How it is you found this name `Karima'? How did they give you this name Karima?

Sahaja Yogini: No, my name is Karina...

Shri Mataji: Oh, I see, it's evolved into that. `Karima' means `Karim', means `the one who is the creator'. `Karima' is the power of the creator. From there the word `charisma', `charismatic', `karishma' comes from there.

Sahaja Yogini: This is Henno, from Amsterdam.

Shri Mataji: Amsterdam, good.

Sahaja Yogini: And this is Herman, from The Hague.

Sahaja Yogi: Henno's looking to move into the ashram with the others.

Shri Mataji: Good. And there's someone there behind.

Sahaja Yogi: They already mentioned me, Mother.

Shri Mataji: Did they? What's your name?

Sahaja Yogi: Jack, from Brussels.

Shri Mataji: Oh, I see, Jack is from Brussels. Yes, yes, yes, I know. I know Jack.

It's great, isn't it? So you also explain to them that Indian Tours are very spartan, you see, as far as the personal comforts are concerned and mostly this time it is going to be outside. Outside in the open we'll have pandals and things like that, which would be like a scouting camp. But I think you'll enjoy it because of the nature and the beauty and the rivers and everything will be nice, I hope so. But main thing is that in that country you ascend very fast, I have seen it, you see. It's like nourishes you, it nourishes your being, it's a fertile land for spiritual ascent and many have gained a lot, so I think it will be a good idea. Take it easy, there's no hurry. I am here till the end of this month, definitely; maybe a little later I might go.

So take it easy. Whatever is possible, as many as can come I would like to accommodate this time. All right? May God bless you.

Gradually you settle down into your group, of such a kind that the same pattern as this people are and then we can have a, what you call a regular sort of thing as these people have a trust and things like that, so that it can be settled into a proper way.

Of course, I never see to the trust accounts and I don't know what it is doing. But you have to make some people in charge and collect some money for your programs when I come there. You might need some money for your halls and things like that, for advertising. Whatever it is, you make a proper trust like that and try to make it up now, then we may legalise it also. But for the time being you must have some people who are in charge and collect some money for programs. Because I don't need any money, anything, but of course you will need money and because next year I am definitely going to come there and I'll be there for some time, I hope so.

So you need some money by then.

Last of all, I would like you all to thank Doctor Warren for going there on his own, working it out so well and helping all of them. Now, as Bohdan is going to Geneva, he'll be looking after the whole of Europe and he'll be running from one country to another country, Bohdan, Doctor Bohdan. And he will be doing all the needful. Gregoire, of course, is there behind the scenes, who has done all this; so he is going to guide Bohdan and everyone there and everything is going to be...

Sahaja Yogini [puts a question]: *[UNCLEAR]*.

Shri Mataji: Just come here, I can't hear you. Just come here.

Sahaja Yogini: I wanted to know that if You could come back, that...

Shri Mataji: But if you meditate, if you put left hand towards photograph, right hand like that and it should work out.... No, no, no, no, no, that you should not do...

So Warren will discuss... Yes, so Patricia is there and Antonio can help her. All right? Good. I am very happy you are there. Now, better, she is there and try to help her in every way she wants; because she is doing it well now, she is understanding everything well.... Anything else? You are looking so beautiful, all of you.... And Jack, you are in Belgium, isn't it?... That's good. Yes, I have to go home now. I think we have done a very successful seminar and give a hand to all these people who have come from Holland and Belgium.

I wanted to give them the... Warren... And the photographs are there, which you all can distribute because there are so many.

So those who are going just now first, should get first, then gradually...

So I'll take your leave now, then distribution will be done. Now, I want to thank you all for inviting Me to this seminar and it was so beautiful. I hope you won't take anything, any when I told you about this Viṣhṇumāyā. That's the power, remember, that's the power. You all have to have that power within you, so when you speak even a word it acts like a lightning and then like a rainbow. Both are the powers of Viṣhṇumāyā.

When rainbow appears, that means there won't be any lightning and when there is lightning there won't be any rainbow.

So you are also the rainbow. That means you can create beautiful colours out of one white colour, that's what you are capable of.

So you have to show that magic and also you have to show sometimes that lightning effect. But better take

more the lightning inside and the rainbow outside, that would be better.

May God bless you all.

[Sahaja Yogis sing `Jerusalem'.] May God bless English and the others, all of you who desire to create Jerusalem in England, it's very important. Let the English also understand and be aware of this and work it out. Not only the English Sahaja Yogis, but all the English.

May God bless you.

***Contents: 1985-09-20*, Public Program, Memorial Hall, City Hall, Sheffield, UK**

I bow to all the seekers of Truth.

It was a thing of great joy to Me to come to Sheffield again. Always this name Sheffield created a kind of a mystery in My mind. The word Sheffield could be the `She Field' and She is the Mother energy, the energy within you which creates this field within you and is in the Gītā.

Śhrī Kṛiṣhṇa has talked about the field that we all have a Pradesh, is the field but Desh means the field and the enlightened one is the Pradesh. And that same thing happens to us when this Kuṇḍalinī rises within you. This Holy Ghost which is described in the bible, She is the Kuṇḍalinī, She is the Mother.

Actually people don't know anything about Holy Ghost and we didn't give Christ much chance to speak about it. He could only speak for three and a half years, is nothing. I can tell you three and a half years in this land anywhere in the whole world it's so difficult even to convince four people that they have to seek the truth, it's very difficult.

Especially in the land where He was born. It was full of ignorance, complete ignorance. And in that ignorance to speak about realisation, to speak about second birth, even to speak about God was so difficult. And He was just crucified for nothing at all, today we may have big organizations in His name but when He lived nobody listened to Him and they crucified Him. He talked about Holy Ghost but this Holy Ghost had been interpreted by people in various ways. They've never been able to say what is this Holy Ghost but logically you can come to some conclusion yourselves because you're all intelligent people.

We talk about the Father, all right and then the Son. Have you heard of a father producing a son? You have to have the Mother. It's the Mother who creates the Son. Now why this Holy Ghost was kept as a secret, never talked about it because Christ was afraid, not afraid but was cautious I should say, because such people are never afraid of anything. He was cautious to talk about His Mother because if they had harmed His Mother by any chance, then He had eleven powers of destruction and the destruction of world would have come much earlier than today. He had to play the whole drama of His crucifixion and that's how He had to go through all that.

In that process He didn't want to involve His Mother. He didn't want to explain about Holy Ghost and He knew that it will be later on explained. But logically we must understand what is this Holy Ghost we are talking about? *[UNCLEAR* A dove?] All right, it's peace. How do you get to the peace? Supposing it is the symbol of peace. Today we see in the world we see these televisions and we

hear, we read newspapers and we are shattered and so much of friction, so much of sin. People are not even worried about what they are doing, to what extent human beings can go you can see the way a three-year-old child was molested, the innocence is attacked like this. Why? Why human beings cannot control their desires which are so devilish? Why there is so much of friction in this world? We have to think about it and we must also think positively what we can do about it.

Now at the same time there are so many seekers of truth born on this earth. This is the special time and that's why they are born on this earth. But they are misled, they go to wrong people, they get identified with wrong people.

When I came here, the person who is organizing Sahaja Yoga here told Me that, “Mother, they come, they get their realisation and then they disappear, they start doubting." I said, “That's a good sign, it's a healthy sign." Let them doubt because the way they jump into all these horrible things like Gurus and this and that, the way they accept as if they have no personality, they have no discretion. The way they jump into even drugs I don't know, what happens that we have lost all our personality. They took to any fashion, to any nonsense so easily and to reality with such difficulty. We have lost our discretion that's what it is, but doesn't matter whatever it is use your brains. Understand that this world is not created to be destroyed.

You're not created out of amoeba just to be destroyed by something nonsensical like drug[s] or some sort of a Guru; nobody has right to destroy you. They cannot create you and they cannot destroy you, nor you have

any right to destroy yourself because you cannot create yourself, the one who is your Creator, the one who has loved you who has so beautifully made this beautiful human life is responsible. He is the one who is so earnest about it that you should get your realisation, that you should get your second birth, that you should be baptized in the real sense of the word.

I agree religions have shown funny things, some thing so absurd that one can start doubting their credibility. I admit that, but that is the mistake of human beings not of the Divine. Divine created beautiful flowers on the same tree of life time and time again but when the people plucked these flowers and said, “These are mine, these are mine." They became dead and ugly and they are fighting now in the name of God, in the name of religion. Imagine, how can you do such merciless, horrible, brutal things to other human beings but this must shatter you, this must make you understand and you should be aware.

Get out of your sleep now and know that you are the people who are seekers. You have to be more aware, more understanding of your responsibility. It is no use standing there with a banner saying we want peace. How? The peace has to be within. Human beings are not at peace. You see in the art you see today the art has left the Divine behind, the art has become so, chaotic. The expression of esthetics are just missing there's no beauty in it. You feel the chaotic heart of an artist being expressed in that what he's made, why? Because he has lost himself.

Now it is the responsibility of you people living in these modern times to become that, that source of peace, which is your Spirit and the Spirit resides within you. It is all the time there it is the witness of this field I should say the She Field, the field that is to be enlightened by this Kuṇḍalinī that exists within you but is not enlightened, it has not come into your attention. The Spirit has not come into your attention, that's why we think this is all talk. There are people who are so-called intellectuals; they say this is all talk, talk, talk. For a mental conception it is impossible to tell what lies beyond it because mind is a limited thing. You have to go beyond mind; you have to be triggered into the space to see that. The evolution has been just like your spacecraft going into the space. First, the first thing comes up is the physical being, explodes gets its accelerations then becomes your mental being, your emotional being, your spiritual being and then it has to go to the space. That is the time today is the space age. When we talk of the space age you think of the space, which is beyond this gravity, there is some space, which is beyond all gravities, beyond all temptations, beyond all slaveries.

We talk of our freedom, where is the freedom I just don't think see. Anybody comes now and says all right, have this drug for so much money. We are finished with it. Anybody comes and says all right, you take up your clothes this way, live like this, we just accept without thinking, without understanding. We have given up the traditions alright whatever was wrong in the tradition should have been given no doubt but everything if you give up then remember we are falling down. We are

coming down we are not going up. When you are going up you do not give up the staircase. Staircase is there and you go up higher and higher. No tradition is so bad is to be discarded but if it is so it should be discarded but that is what is the discretion and that discretion is so much lacking today that people can't see that what we are doing collectively or individually is not constructive.

Now I would say that this is not the time for us just to sit back on the fence and see which side we fall.

Either you will fall into hell or you'll go to heaven. This is the situation, we are so precariously placed, I do not want to frighten you because there is the Spirit within you just to be enlightened, it's your own, it is there, it's your own property. It's not Mine, it's yours, it's your own treasure within you. Only this treasure is to be exposed to you. Now for that how can you pay? First thing you must know you cannot pay for it. If I say that then all the Gurus are after My life, they want to kill Me, they want to do all those things. You cannot take money for God's work.

We sold Christ, you know that. He didn't take any money, did He? We have got such a great personality like Christ and we just want to discard Him, make fun of Him, say all kinds of things about Him, intellectualise Him, organize Him. You cannot touch Him. You're still human beings, you have to be the Spirit to understand that Great soul which came on this earth. In the same way any other soul, which was an Incarnation who came on this earth, cannot be understood by our normal understanding, but only a person with that pure intelligence can see this

point that I'm not satisfied with what I am, I have to go beyond.

There's some transformation needed and how will this transformation take place? We can't do anything about it because we have done nothing to become human beings did we? What did we do to become human beings? Nothing, so going beyond also must be built in within us. The way we became human beings there must be some built-in process by which we will become that higher being. Now the problem at the human level is that somebody has to talk at human level. Say at the fish level, one fish had to come up so the others could follow that fish. At human level, some human being has to tell you about it. That's how Christ came on this earth. I mean we have a quite a long traditional history of all these great people came on this earth at different places, at different times. According to the time they had to talk. When they talked say, about the flowers, say they talked that they are Gods, like Socrates talked about Gods, like Confucius talked about Gods. When they talked we have to please our Gods we started doubting.

What Gods he's talking about? Whatever they saw we could not see, all right. Then they thought no use talking about Gods.

If you talk about Gods then it becomes a sort of a worship of something that is a flower. We talk about flowers then we think we have become God and we talk about flower all the time. But we have to get to the honey. How do we do it? So they said, “All right, don't talk about God, talk about abstract, talk about the fragrance, talk about the honey itself." But how do you

become, how do you get to the honey? By talking about it again it became a talk and talk and talk.

So how it has to happen that you have to become the bee, the transformation has to take place.

First understand this simple point that some transformation has to take place within us to go or to penetrate into that unknown Divine which we call as collective unconscious.

Something has to happen to us that we have to become subtler beings. Don't be satisfied and don't self certify yourself that `I'm all right; nothing wrong with me.' No, nothing's wrong with you. You're all right, but you have still to be connected to the mains. Like this instrument, if it is not connected to the mains it won't work. It is as simple as this instrument that you are to be connected with the mains and for that you have got built-in process that has to work out.

It's nice we have instruments in these modern times that I can use them as an analogies to explain to you. For others they had to use the analogies of the seed that how we imbed the seed in the Mother Earth and the Mother Earth has the capacity to sprout the seed and the seed has the built-in map of all the trees it is going to create. Now if you look at the seed do you see the miracle behind the little seed there? In India we have huge big banyan trees and if you see the seed is so small that it's quite microscopic and it makes huge big banyan trees. How does it make? We never wonder. Whatever is the wonder, the mystery of this creation we never wonder about it, we never look at it, look at ourselves,

what are we? We are human beings, these eyes, can we make eyes like this.

We are making computers, but look at this brain the computer that is within, we don't have to program it nothing it just knows. You know I'm sitting here, I know you're sitting here just looking at it. You don't have to go through the process of finding out what is the process of it and then it moves the whole thing and gives you the program and out of the program something comes out. It is there just at the same instant you know what is it. This kind of a computer is made for us, why? To be wasted, to be confused, to be ended up in a lunatic asylum? We must have the proper value system about ourselves.

First of all we are human beings made from amoeba to this stage in thousands of years with great care and delicacy, for what purpose we must ask the question, why are we made? Are we made here just to ruin ourselves or not to do anything just like blind people going about hitting here hitting there. No, we are made to become the Spirit and the whole system is built-in within you. And we have to go into another realm of our awareness into a new dimension. Now these dimensions can be also misinterpreted. It's such a dangerous line we are into because these modern times are full of horrible people.

Like somebody says that “All right, I can hear voices." So what? “I can see light." So what? Or somebody says that, “All right, I feel like I'm flying in the air, I leave my body." So what? What have you got? You are under the control of something else, you don't know anything. Logically you must know what you are doing, what's happening to

you, what is within you, you must know each and everything. You have to know that if I have become the light then I must have the power of the light, I don't see the light. If I see the light I'm not the light. If I become the light, then I have the power of light. In the light you see clearly and that is what you get is collective consciousness. You can feel another person's Chakras, you can feel your centers and if you know how to cure that, how to improve that and how to raise the Kuṇḍalinī which is a very, very simple thing, because it is so fundamental that's why it is so simple.

You can cure yourself, you can cure others and you can live very joyously within yourself. This is what you have to have and that's how you will realise that we are part and parcel of the whole. The microcosm becomes one with the macrocosm. Not by talking about it by saying about it by mental projections no, it happens to you, it really happens to you when you become the spirit, it works on your central nervous system, you know what you are and what others are. That they're part and parcel of you is known to you on your central nervous system.

So we come to conclusion that if we have to become the Spirit what should we do? Nothing. What do we do when we put the seed in the Mother Earth? Nothing, but once you become that then you have to look after it. When the seed is sprouted, comes out of the Mother Earth then we have to look after it and that's the point where most of the Western people fail. The reason is this knowledge is not known to them. Their knowledge is like the tree, which is exposed outside. They don't have the knowledge of the roots. This is the knowledge of the roots and we

have to give and take. We have to talk about it; we have to understand that there's nothing like India and England two different things. England I call it the heart of the universe, it is and India is the Kuṇḍalinī of the universe. The Kuṇḍalinī has to know England and England has to know the Kuṇḍalinī. If it is one whole body then one part has to know another part.

So all your misconceptions, or conceptions, or maybe right ideas are all become absolutely evident, vividly seen because you get the light of your own Spirit. That Spirit is missing. That Spirit which is all the time watching you, witnessing you has to be enlightened in the sense that the Spirit must enlighten your attention. That's how you become the attention and wherever you put the attention you act. It's very surprising, like if you're watching the television, watching the television, it's unreal and you're looking at the television. They cannot act on you and you cannot act on them because it is artificial. But supposing there's a gentleman sitting. He's a living body not artificial you are talking to that person and that person is talking to you it acts. But this attention which is a subtler being within you, your attention, supposing you project it to someone and it acts for the benevolence, never for destruction but for the benevolence.

When it acts for the benevolence you are amazed, how does it happen? How can my attention have the power of benevolence? Because in your attention is now the light of the Spirit.

So you become benevolent.

You know the truth whether it is true or not. How will you know? I was once in Pune and you see in England they say I'm preaching, I'm preaching about Hinduism, I'm converting everybody to Hindus.

And in India they say I'm converting them to Christianity, because I'm doing both you see [laughter from Shri Mataji and from the audience].

So they have a great objection about Me everywhere because they don't see the integrated work about Sahaja Yoga, all right? So they said that “This is wrong, whatever She's saying is not correct because we are Brahmins and we know about our Shāstras and we are Brahmins." But they didn't tell Me all this. They talked all these things to others and they said, “We can't have Her in our hall, She's not a Brahmin and She's in a Christian family we can't have Her." So the Brahmins, as usual all priests as they're always against the truth you see they were against the truth there also as Brahmins. I didn't know all these things but suddenly I felt and I said, “Whosoever are Brahmins among you please come forward." So four five you see very hefty people came and sat in front like this. I said” Really are you Brahmins?" “Yes" they said. “All right, all put your hands towards Me, like this." They put their hands like this towards Me and what happened that they start shaking like this.

I said, “What's happening? Stop it, why are shaking?" He said to the others who are there they are also shaking. I said yes but ask them from where they come.

They said we are certified lunatics coming from a lunatic asylum [audience laughs] because Mother has cured some lunatics so we are sitting here. Then they realised

that they were also quite lunatic [audience laughs again] because they're fundamentalists. If you go to extremes you become lunatic, I mean lunatics at least can be put in the lunatic asylum but these people are going around everywhere, you don't know how to control them, all over the world they are creating such problems every, every country has them.

Somewhere they are very sophisticated so you can't make them out somewhere they are very closed so you know they are there but some are can be very subtle you can't make them out but you cannot make them budge from whatever they are holding onto.

So this is how relatively first you realise what is the Truth. With these vibrations, with the vibrations that flow that you feel when the Kuṇḍalinī crosses through your Brahmarandhra as they call it, we can call the fontanelle bone area you start feeling the Cool Breeze of the Holy Ghost coming out of your head.

Then also you start feeling sometimes little late in your fingers the Cool Breeze coming in.

Now some people are very proud, “Oh, I'm not feeling anything." That's not a good thing; if you're not feeling there's something wrong.

Somewhere something missing, normally you should. Children feel it very fast because they're so innocent, not yet spoiled by anything.

They are not so egoistical; they do not have these barriers.

Some sort of problem is there that you're not feeling the Cool Breeze. You should because this is the All-pervading

Power of God which surrounds us, is everywhere and every one of you should feel that Cool Breeze.

Once you start feeling the Cool Breeze then you become the joy because first of course you want to try with everything. “Is it Cool Breeze? Is it Cool Breeze? That is Cool Breeze. Should I go or not? Let me see now, if it is Cool Breeze I'll go otherwise." You go on like that. Then you realise this is the truth, this is the truth and then the joy of finding the truth emerges. But in India it's just the other way round. They're not bothered because they know what happens. They know; they have the knowledge of the roots, so they know what is to be found out.

We don't have to go very far, even, so near, I mean, few years back we should say was, we had Nanaka, we had Kabīra. They talked about it very clearly they told about this so vividly that anybody with any sense should understand. Especially Kabīra who was such a great poet and such a great incarnation, I would say the way he talked right from all these Brahmins to all the hypocrites and everything he gave them left and right. He was like Saint Michael with a sword in his hand cutting everybody. Like your William Blake, he was really like your William Blake who gave left and right to all these nonsensical people. He has talked about it, he very clearly describing Sahaj. He said, Nanaka has said *[UNCLEAR]* you can only get Samādhi through Sahaja.

Sahaja means spontaneous, only spontaneously can you get it. Then you have got Kabīra who was treated like a scheduled caste. Like a scheduled caste he was treated. Nobody respected him. Then we had Rāmdās another

one a great man I'm told, there is a temple of this Rāmdās. I was so amazed that in England it should come and prosper. They were treated just like scheduled caste by these people nobody would listen to them. Nobody would allow them to come in a temple, these great saints, because they were not be a born in a Brahmin family; and these great people have talked, Nanaka has talked very clearly, very recently they have talked about these things. Hundred years back only. William Blake has talked about Sahaja Yoga. He has said, “The men of God, men of God", that's you, “will become prophets and they will have powers to make others prophet." He had such hopes of making England into Jerusalem, but where are those English? I have still to meet many.

I've worked in this country for twelve years, relentlessly. India I've worked very little but we have thousand fold people who have got realisation in India. They may be poor but they know what they have to get, to them to get to their Self-realisation is the thing. Nothing else matters, they do not intellectualise, they know already this is it, this is it. Everyone knows, right from President downward everyone knows what to expect, but whatever is our knowledge has been, we have to know that this outside knowledge whatever we have has to have roots and we have to go to our roots. We cannot live with this outside knowledge, we have to know ourselves. Everybody is talking about Self-knowledge. There have been so many books, so many things, I mean so much of seeking is on, that we cannot just avoid getting to our spirit, we have to get to it but the only problem where I stumble down is that people do not have *[UNCLEAR]*. They're very frivolously

treating the whole thing, those who have got realisation for them the Kingdom of God is awaiting. They are not only welcome but they'll be cherished and that's what has to be done.

You have to cherish your Spirit, your Self, you've not done it. Only just getting realisation, feeling satisfied about it itself is not sufficient. “Now I'm realised, all right, I've got the Cool Breeze, I'm this." No, you have to grow. It's still a sapling that has to grow, for that you don't have to pay anything, nothing.

Here these people, really I tell you, they are working so hard because they have achieved a certain height in Sahaja Yoga. They don't take any money. They were just like you, they had to work hard to first establish themselves, because that is the time where people want to say, “No, Mother said Sahaj, so all right, we'll sit at home." That is only for sprouting I said Sahaj, but we have to look after because we have had conditionings, we have had problems, we have had physical problems, we have had social problems, we have had psychological problems. They are to be attended to and the Kuṇḍalinī just goes and raise this energy there. Unless and until you know how to manoeuvre it or work it out, it is very difficult for this Kuṇḍalinī to manage by Herself. You have to show the will. If you do not have the will nobody can force on you. The Divine is not going to fall at your feet. “All right, all right, get your realisation." You have to knock at the door and these doors are only six, not many. Six doors which are partly opened out, again closing, again opening out. You have to just know how to knock and how to keep them open, finished. Then you become

the light and once you become the light you give light to others.

That's how this world is going to be saved. No other way out, no other way out. We have to have transformation; we have to become the Spirit. We have to be enlightened and to be the light in the Great Being that is our Creator, our Preserver and the One who is our existence itself. All these things are so simple. They may look bombastic when we see from outside, but when you come inside it's so simple, it's very easy. Sahaj also has another meaning that's `very easy', apart from it is spontaneous, it is very easy.

We don't want to do something easy. Like if we can eat our food like this we'll not, we'll have to take our hand like this and if you can eat in a difficult way then it's very good. That's human nature. They want to do something like that.

Like some people suggested to Me, “Mother when You go to India and settle down there, then we'll make these people that, `If you have to get realisation, you have to go to Mother. Then you must stay on a mountaintop where there will be freezing cold.' Let them climb up seven miles and then they will come to You and they'll get their realisation. Otherwise they will not because their ego will not be satisfied with given things." What about Me? I don't want to trouble you, why should you? I've taken all the troubles; Christ has taken all the troubles for you. Everybody has taken troubles, you better enjoy now. You have to enjoy it; just you have to get it.

There's no end to My lectures. I've been lecturing and lecturing and lecturing and I would say that this subject is so interesting that all here there are at least 60 percent people who must have heard thousands of My lectures. Still they would like to hear more and more [laughing] so I would suggest that we finish at this point, but know that once you become the knowledge it's easier to understand what we are saying.

It's very simple but only thing you have to become the Spirit.

May God bless you.

Now I would like to have some questions but I've seen people when they ask questions they are representatives of some horrid Gurus. Their horrid Gurus pay them some money because they take a lot of money then they pay them some money. Then they come here as identified with these Gurus. I have to request them what have you got out of that Guru? Why are you so much enamoured by him? Why are you so much charmed by that, what have you got? He's using you.

So please when you ask questions ask independently, freely, I'll be very happy to answer you but I don't like that you are talking because somebody has told you something. Whatever you know you ask Me I'll be very happy to answer those questions to you.

May God bless you.

Question: You mentioned Christ, you mentioned the Holy Ghost, you mentioned the Kuṇḍalinī. If Christ is the Son, what is the Kuṇḍalinī?

Shri Mataji: She is the Mother. Christ within us is the Spirit and Kuṇḍalinī is the Holy Ghost, which is the Mother. The reflection of Holy Ghost within us is the Kuṇḍalinī and the reflection of Christ within us is the spirit. But everybody has played the role. Like Moses, like Abraham, like Socrates, like Lao Tze, everybody has played the role to build up this drama they are all part and parcel of one being. This one you must understand. When they said there is one God, he's not like rock of Gibraltar. Even rock of Gibraltar has got different molecules you see but to ask God is one means, I don't know, I can not think of such thing just a one block. He's not, He has many aspects and these aspects are expressed in these different ways. Of course He's one, united, integrated, one; but all these aspects are there and this one God is either in the pockets of the priests or the pockets of the Brahmins or the pockets of the mullahs or the pockets of someone. One God.

Question: Does the Kuṇḍalinī have any relationship to the Virgin Mary, the physical Mother of Jesus?

Shri Mataji: It is, very much so. Yes you asked the same question. She is the Virgin the kanya but gradually when you come to Sahaja Yoga you will know the Virgin Mary, what is Her exposure is, how many times She was born even in India, what is Her relationship and how great She is. But why Martin Luther did not talk about Virgin Mary? I asked My father who was a realised Soul and he gave a good explanation. He said it was *[UNCLEAR]* it means according to the circumstances at the time, that time suddenly he found that he has to take the people in a more enlightened field and he is doing so he wanted

Muslims also to be included and if you suddenly talk about the Mother, they may not accept.

So for that he avoided, but actually he knew that one day somebody will explain. But human nature is such I must say that if you accept one flower, you'll not accept another and when they're dead, not when they're living, never, never. When they're living we'll never accept it, we'll never listen to them. But once they're dead then wonderful because he's in our pocket, do what you like, it's very common.

We had one Gñyāneśhwara, a great saint in India, very great saint and they have built huge big temple for him and he is in a statue.

So when we went there they said, “You cannot do meditation here." I said, “Why? What did he do? He did meditation." He said, “No, you have to do that kind of a dance they do called *[UNCLEAR]*." I said, “But he did not do it." He said, “So what? We do this way. He was another; he was great. We are not so we have to do this." So I didn't know how to argue at with that, so I said, “Look at the statue. Now you are in a statue, better come in a form to tell all these people." But when he came in form he didn't even have shoes to wear. He burnt his feet on charred grounds. Nobody gave him water to drink. All the saints suffered.

Any other question please? Yes.

Question: Do you need to believe in God to get realisation, like Buddha didn't believe in God but still got realisation.

Shri Mataji: All right, Buddha did not believe that's not the point, He did believe but He didn't say about God. I

also didn't say in the beginning about God, because if you start talking about God it creates problems.

That he said all these things because, why, that's what I'm trying to tell you. You see it is *[UNCLEAR]* the time, that time. What he thought that the people in India especially were worshipping a God in a temple, the Brahmins, this, that. The Brahmins thought this is a God; they had pocketed all the money and all those things.

So how to bring them out of it? He said, “Don't talk of God; don't talk of anything.

Talk of the Self. First step is Self." He said, “First they will have the Self, then they will know where is the God." Of course in the temple also we have some things, which we can say are swayambhūs, which are, come out of Mother Earth. It is said in one of the commandments that whatever is created by Mother Earth or by the heavens should not be reproduced, but there is something created.

So these temples were all completely monopolized by Brahmins and these Brahmins tried to rule the whole country, that's the thing happened.

So Buddha thought, how to get these people out and He talked about the Self only and nothing else. He said, “First Self” and I also felt the same way in the beginning. But now the time is different. Now I would say that it can go to any extent this stupidity of these fundamentalists. Like in Nasik when Mahatma Gandhi returned from England they said, “You have to go for *[UNCLEAR* Chitta]", means a repentance, “You have to go in for repentance because you put your foot on a foreign land." Imagine! And they would not allow him to exist. They would not

allow him to exist and he had to do it. He said, “Now get rid of these mad people." He had to do it and it was a Brahmin who killed him ultimately.

So I mean, it's a very funny world, you know and in that world we come and we tell about something that is truth, which is truth, which is good, which is benevolent, which is the thing, but people just kill.

I mean there is no need, at least if you don't want to hear, all right. Don't kill them, but they kill. Even Mohammed Sahib was given poison, even Buddha was tortured by the people, very much tortured in the beginning and His disciples also went to extremes later on, not his own disciples but his followers.

So now we have people who beat the seekers on their back. We had one gentleman, his name was, he called himself Omkar. He came from some Llama and he had a broken spine and I had to work for days together to put his spine right and they used a stick to hit him. Can you imagine? Is it God? Is it religion? So Buddha and Mahāvīra, these two persons, at that time did not talk of God, both of them. Later on they again incarnated and talked of God as Hassan and Hussein, as Kabīra. And the illusion was that every time He turned His feet the carpet turned with Him. They're all one; we are only fighting because we don't see the oneness.

So because of the time they did speak but they did not cut out, they had to say, “Stop at this point” not more because that was the situation. You can see that. All right? So it's logical.

Question: Do you have to do any practices to raise the force?

Shri Mataji: No, first of all I'd better do it in a different way that you all get your realisation, first of all. Then of course, as I said, your Kuṇḍalinī attends to your problems. She goes down, so then I have to tell you how to raise it, how to bring it back, how to correct yourself. Once you're established, you can do it to others.

So we can say it is in three parts. First is your establishment, like we can say the sprouting of the seed.

So that's the awakening first of all or realisation as you touched. And then the second part you establish yourself. In the third part we establish others. All right? Question [repeated by Sahaja Yogi]: Are You speaking of Kuṇḍalinī awakening? Others talk about it and then deliver the goods, is this what You're saying? Yes.

Shri Mataji: It's true. That's true. Easy to talk about anything. It's true when one need not talk.

There's no need to talk, it works silently. It is working in all of you. That's the right approach, who delivers the good. That's right, he said the right thing. Who delivers the good? We can be satisfied with artificial things you know, we can, we can be. Be careful on that point, you said the right thing. Correct.

Question: As a realised Soul how can one help social problems such as problems in Ethiopia and so on?

Shri Mataji: Well very much. Now Ethiopia's problem comes from two angles, two angles. First is Ethiopia you know that the Rastafarians. Have you heard about them? It comes from them; Rastafarians took to the wrong side. In their religion itself you are supposed to take the drugs and with taking drugs where will you go? Into your

collective subconscious and what is in your collective subconscious is so injurious that it can give you cancer.

Cancer comes from the left side, which we call as the collective subconscious. It can give all kinds of diseases, which cannot be cured. Most of the incurable diseases come from there and also the famine.

The trees will burn. If you want to find out about a person if it is true or not see the flower. Flower will just burn off, if there's a person who is possessed by the left side, it will just burn off. The cows will not give milk, all things will happen in the nature and when there are so many people who are doing this nonsensical thing and having all the left-sided movement of their attention, they catch onto these and that's how the whole thing works on their nature. That's one thing. Now a realised Soul if he goes to Ethiopia, by his mere existence there, the nature may change. If he is of a very evolved soul it will, even with attention he can.

Now the second point is, what is gone wrong? You see this is what you say is the sin, the sin, the wages of sin is fear, it's much more than fear. It acts, this is a sin to go to these things and succumb to collective subconscious. Instead of rising higher, keeping in the center, going to the right and the left we can call it is the sin but in a very wider sense of the word. All right? Now this is one thing that the country has indulged too much into the left side will be grabbed, will be definitely grabbed into the power of negative forces, no doubt about it. Their trees won't grow, their flowers won't prosper, their children will die. They will have negative population, they will have all problems of terrible diseases even AIDS comes. AIDS also

comes from the same area. It's a very serious thing and when collectively people start doing it, you just entering into the Satanic land where everything can work out. That's one thing, no use giving them money, it's very temporary. Easy money is the worst thing; you have to give them something solid, something permanent, something eternal, something living, which will make them grow. That's one point.

The second point of Ethiopia is a very collective happening, which happened in Ethiopia. I met a minister by chance from Ethiopia who was travelling with Me in the train and he told Me it was a political game. The politics which is not benevolent is no politics at all, it's a dirty game; and when you go to the extremes you see the falsehood is such a nonsense, such an ignorance, such a darkness that you start moving in it you don't know where you go till you reach your complete doom; and when you see that you don't understand what have we done, because to move on a slope is the easiest and that's how Ethiopia has landed in trouble.

Third point which comes to Me very important that applies to all the nations, whether they are developing or developed, that we don't realise that we are part and parcel of one world. God never created a separate world. It's one world. Like one human being it has a heart, all right? It has a liver, it has everything but it's one and that we are all part and parcel of this. I would say that Roosevelt once said that poverty anywhere is a threat to prosperity everywhere and when he said that I think he understood the subtle thing. Anywhere in the body there is poverty, means if there is any disease is a threat to the

whole body. But for that we are not yet there, we are not grown up, we are still so insular, so insular.

Like the other day we had a lady who was English, I must say, she came and in My house I have, because My husband is international diplomat travelling a lot, we have got things from everywhere and she only appreciated English things, invariably even without knowing. She couldn't appreciate anything even if for sixth century, second century she wouldn't.

So insular, we are all insular, everywhere, whether it's Indian, whether it's English whether it's American, we are very insular people, self-opinionated. We are not global. Unless and until we become global, problems of the world cannot be solved. As if this finger of a leper is affected and then there is no sensitivity in the whole body. Then what happens that if a rat comes and takes away the finger the leper doesn't know.

So the lepers if you go to a leper home they'll say, “Just have the light for us to see” but this light when it comes within you see that we are part and parcel of the whole and that's how you grow up into the global personality. We are still English, British, Irish, Welsh. I was surprised even the Welsh won't like them to be called British. I mean it's such a little land like that. Imagine in the heart if you have cells, which do not call themselves cells of the heart, what will happen to that heart? It will collapse.

It is happening everywhere, it's not only in one country it's the same as I said in every country we are very insular people. We have to expand and how do we expand, how do we expand? Through our Spirit.

As you can see the characters of these people they were global they never talked about one country, two countries, three countries, they talked for everyone. This is the third big mistake, which all the countries are doing and they are fighting, for what? Why are they all fighting, why are they having wars? God did not create wars, did He? It's not His mistake. This world belongs to Him and not to us. All theories they become self-destructive how can that be called as a benevolent politics? In Sahaja Yoga we will have the politics of Socrates, of giving and of not taking. But we have to have that race raised into that personality that global personality. Can I do it alone? You all have to help Me.

Question: She's no will power whatsoever, She's been a drug addict for fifteen years, She just wonder she can...

Shri Mataji: Don't you worry, it's all there it will come back don't you worry, all right? Don't you worry. Love is the most powerful thing, we have never used the power of love, don't you worry.

Question: I followed Swāmī Vivekananda for years, advocated stern practices for years and years...

Shri Mataji: Now he is dead and gone, all right [laughter... applause]. I'm sitting here; I'm your Mother, all right? I agree, I know, I know all that, all horrid things forget it. I'm your Mother, all right? If I can work it out only with My love, why should you worry about Vivekananda? It's all right, forget it, that's over. You have done it in previous life. Vivekananda had to do it in this life but you have done it before, all right? You all have finished with it, now you just get your prizes. [All laugh.] You don't have to do anything like that. You see a person who has to cook who

has never cooked before has to go through all rigmarole. But supposing your Mother knows cooking. She's done the cooking. Come along and have the food, finished. Why to worry? All right? It's already made. You are a seeker, you have been a seeker.

You have done all that many lives, you've been to Himālayas so now forget it, forget it. Better have it, all right? There are so many here I can see that kind.

Question: Can we have the food that You've prepared?

Shri Mataji: You're hungry, that's great. Let's have it, all right? Should we? Now do not analyze anymore, just have it, don't analyze, when you're hungry you don't analyze from where did you get it, what has happened, how [will] you cook it. You just see the fun, that's all. You just enjoy it, that's a good idea.

Question: After you die, would you like to go to heaven or do you wish to stay around?

Shri Mataji: Who I? I die? I think of the present never of the future. You be in the present, don't worry about the future. We should worry about the present, that's why you see Buddha talked about the Self. Why talk of the future? Doesn't exist for Me.

Question: Present and future bind together

Shri Mataji: Yes, Yes but you become first the present, otherwise there's no binding. Either you are in the future or in the past, first of all become the present. There's no binding, that's the chain is missing, that's why I'm saying become the present. All right? Question: I want to know the answer, are You going to stay around or are You going to go to heaven when You die?

Shri Mataji: I'm already in heaven [laughter... applause] would you like to join Me? You please join Me in heaven, all right? I'm already in heaven. I see the heaven around Me everywhere, only thing you have to enter into that subtle thing. It's so beautiful; it's so beautiful.

All right, now you don't have to do much, but as I said we have problems within ourselves. We have to little bit work out ourselves, our awakening and doing so you will know also later on if the Kuṇḍalinī falls off how to raise it. It's very simple, not much. You have to use your left and right hand because as Mohamed Sahib has said that at the time of resurrection your hands will speak, in the sense that you get your collective consciousness and your fingertips become enlightened.

So as all the doctors will also say that we have a sympathetic nervous system acting on our fingertips.

Now when you put the left hand towards Me, it represents your desire to be Self-realised.

So just you have to put your left hand like this nothing else is to be done, simple, but in a humble way. If you say, “Now give me realisation” all right, but we have to be humble. That's very important. When we are humble, we are peaceful and the thing works out faster.

So do not analyze it just get it. It's simple how to eat the food I'm just telling you.

Put your left hand straight like this. First of all it's better to take the advantage of Mother Earth so you have to take out your shoes. You can keep your socks but better to take out your shoes, because sometimes they can be very tight and your hats. Anything tight, which makes you uncomfortable, should be loosened, that's all.

Now, just put your left hand straight like this. Everyone should try to do it, it's very simple, it's not going to take much time, it's very simple. Nothing is going to happen to you but, on the contrary, you will become at least ten years younger, that's a promise. You see a mother when she gives castor oil, also she has to cover it with some chocolates.

So now this is one of the temptations for many people must be, but there are so many other things that I cannot describe in this short lecture.

So I would say that just put your left hand because this is your own power within you, which you do not know, just put your left hand just like this. All of you please put your left hand on your lap very comfortably. Now your right hand is the one, which is the power of action. With this you act, so you have to use your right hand just first on your heart center then because in the heart resides the Spirit. Then I'll tell you one by one, but just now can see on the upper part of the stomach, in the lower part of the stomach, then again in the upper part of the stomach, then on the heart, then here, then here, then here. I will tell you one by one everywhere and then on top of your head here, stretch your hand palm, put it down there and press it hard, that's all.

It's very simple.

Now this all has to be done with the right hand, just remember this one point and left hand here.

What are these centers? I will tell you. One by one, you need not remember. It's all in the book, but just now you know that it is to be worked out on the left hand side. Because left hand side is our desire and we are putting

our hand of our desire. Now the left hand is already quite heavy I must say, all right, so now.

You put your left hand just like this and at the very outset, as I've told in every Western program, you have to forgive yourself. You're not to feel guilty for anything whatsoever even for reading Vivekananda.

You have to be pleasantly placed towards yourself; after all you are the temple of God.

So don't despise yourself, don't think low of yourself, forgive yourself and say with full confidence that you're not guilty.

This is a fashion also, everybody wants to say “I'm guilty." It's a fashion, it's just a fashion.

So please don't consider yourself guilty for anything you have done in the past what you think of the future. Let your present come up and then you will know that all these were mythical ideas. The truth has to come.

So now you have to close your eyes. Don't open your eyes. There's no mesmerism going on, so no need to keep the eyes open. But in any case keep your eyes shut till I tell you to open, because when the Kuṇḍalinī is rising it's better to keep your attention inside. At least through the eyes the attention goes out, so if you keep your eyes closed the Kuṇḍalinī rises much better.

Sometimes She does not rise if your attention is out, so I know attention cannot be inside, but when you close your eyes at least it is not going out too much.

So the Kuṇḍalinī rises and It sucks in all your attention, like I can say in My sarī if I have the Kuṇḍalinī rising like that it sucks in the sarī like the attention, In the same

way it goes up and ultimately pierces through here. It should happen, you all should certify yourself, nobody needs certify you. Once you say you are feeling the Cool Breeze then you can ask somebody to see you. If you are not feeling it, don't get desperate, you all can feel it. There are so many here sitting and I'm sure you can be told and helped. And then once you get it, you have to help others. That's how we are going to work it out.

So now please put left hand like this, right hand on your heart. Now here close your eyes. In the heart resides the Spirit, so please ask Me three times a question in your heart, not loudly. Please ask Me sincerely a question. You can call Me `Shri Mataji' or you can call Me `Mother', whatever you like. `Mother, am I the Spirit? Mother, am I the Spirit? Mother, am I the Spirit?' Now this is a fundamental question you're asking to a computer, which has to give you the answer.

Now this question is followed by another question when you put your right hand in the upper part of your stomach on the left hand side. You're working everything on the left hand side and press it hard.

Now here is the center, which gives you the power of mastery over yourself, the mastery over the Divine knowledge, the mastery over the working of the Divine knowledge. That means you become your own master, you become your own Guru, nobody can dominate you, nothing can dominate you, no habits can dominate you.

So at this point you press your fingers dig them down here you have to ask the second question to Me, Mother am I my own master? Ask this questions three times please, with full faith in yourself ask this question:

`Mother, am I my own master?' This will neutralise all your useless feelings and everything. `Mother am I my own master?' Now please take your hand down in the lower part of your abdomen and press it hard there on the left hand side, keep the left hand towards Me. Now here is the center, which is working out the Divine technique, the Pure Knowledge, the true art of this technique is worked out through this center here. At this center I cannot force you in any way that you should ask Me for your Self-realisation. It should be your own desire free will ask for it.

So here you please ask Me, `Mother, may I have the True Knowledge?' This has to be said six times because there are six petals to this center. `Mother, may I have the True Knowledge, the Pure Knowledge of the Divine technique?' Why don't you do? You're so young, please try, it's very easy. For young people to be that adamant is not good. But please try, it's worth it.

Six times please. You must learn to listen and sometimes understand, all right? Now raise this hand again on the left hand side, on the same center of the principle of the mastery on the upper part of your abdomen of your stomach, on the left hand side, And now press it hard. This center has got ten petals, so here now you have to help your Kuṇḍalinī to rise by asserting the truth, by saying ten times with full confidence in yourself, `Mother I am my master. Mother I am my own master. Mother I am my own master.' Please say it ten times.

Now again you raise your hand on top of your heart and put it there with full confidence here, as this center has got twelve petals you have to say with full confidence in

yourself the truth, `Mother I am the Sprit.' You are the Spirit, so please say with full confidence, `Mother I am the Spirit.' Believe Me, you are the Spirit. Twelve times.

You have to know that Divine is the ocean of God's love. It is the ocean of His forgiveness and you cannot do anything that He cannot forgive. He's that powerful, His forgiveness is that powerful, so there's no need for you to feel guilty about anything whatsoever, by that you're challenging His power of forgiveness.

So now you raise your hand in the angle of your neck and your shoulder and push it back towards the spinal cord and press it very hard. Now this is the most difficult center in the West. As I said, when you feel guilty you catch this center and you get all kinds of troubles like angina also troubles like spondylitis and so many other problems.

Now press it hard and with full confidence, you say sixteen times, `Mother I'm not guilty.' Sixteen times. You have to be pleasant with yourself; you have to cherish yourself and not to condemn yourself at all by any chance. You are not guilty.

So please say, `Mother, I am not guilty at all' sixteen times. But those who still want to go ahead with it punish themselves by saying it 108 times. That would be the best.

[Blows on and rubs Her hand.] So much heat coming out from there, so much of heat. `I'm not guilty.' Put your left hand towards Me, say with full confidence. Wow, this is the worst hurdle, I tell you. It's just a myth; it's a conception in your head that you're guilty. What guilt can you have that cannot be washed by the great power of

God's love and forgiveness? [Rubs Her hands.] Sixteen times or 108 times.

You do not know how to love yourself. You're supposed to be selfish but there's no selfishness I think.

[Blows hard and rubs Her hands.] Now raise this hand on your forehead across and press it on both the sides. Now, here is the center where you have to forgive others. I will not say how many times but from your heart, please say, `Mother, I forgive everyone, I forgive everyone, I forgive everyone.' Now maybe you might say it's very difficult, but it's not all because it is mythical. What do you do by not forgiving or forgiving? Is nothing, but when you don't forgive you play into the hands of wrong people.

So just say, `Mother, I forgive everyone, everyone I forgive.' This is the greatest weapon Christ has given us, to forgive. Forgive everyone, forgive everyone, forgive everyone.

Now for your own satisfaction you may put your hand on the backside of your head, backside of your head. Here is the center where you have to say that `If I have done anything wrong against the Divine, please forgive me.' You have to ask the Divine the forgiveness, so that there's no doubt in your mind or sort of lurking guilt. Say that three times of from your heart it will work out, but don't count the mistakes, so-called. Just say that, saying is sufficient. Saying is the enlightened chanting, all right? Now stretch your hand put it on top of your head, bend you head a little bit forward. On top of your head, bend it and now rub it hard the scalp seven times. Here again I cannot cross your freedom, so you have to say, `Mother, I want my Realisation.' I cannot force it on you, so just

say, `I want my Realisation.' I can only persuade you, but I cannot force it. You have to ask for it.

So please say seven times, `Mother, please may I have my realisation? Please give me my Realisation' seven times.

[Shri Mataji blows seven times into the microphone.] Now bring down your right hand, put it towards Me. Slowly open your eyes and put your left hand bending your head a little bit on top of your head here, little higher and see if there's a Cool Breeze coming out. With the left hand you see, not with the right, right hand towards Me, the right hand towards Me, the left hand just try to see if you're feeling any Cool Breeze out of your head, all right? Don't get upset.

If you're not feeling doesn't matter, we'll work it out. Doesn't matter. Now turn it round again put it here the right hand, see with the right hand if you're feeling the Cool Breeze.

Some people don't feel it, doesn't matter. Nothing so desperately bad. There is, I can see that. Now left hand again, little higher, maybe little higher, some people feel it very high you see, it shoots off, just see.

Now you may put your hand up towards the sky and ask the question, `Is this the All-pervading Power of God's love? Is this the Cool Breeze of the Holy Ghost? Is this the Brahma Shakti?' Ask the question three times. Now, such a lot, all the Sahaja Yogis sitting here. Are you feeling? Cool breeze? Or what? Something happening? Now put back your hand, now don't analyze it just see in the hands are you feeling any Cool Breeze in the hands. All right, little bit, some feel a little bit; but it's all right, the

beginning has started. Now most of you have got the right hands less, so put the right hand towards Me, left hand like this towards the sky, it will ventilate. Left hand like this and now forgive, forgive everyone, everyone you forgive, just forgive. That's the mantra. It will release, left hand up. Right hand towards Me and left hand up. Now right hand towards Me. Moving, is it? Slowly, slowly it will move, right hand is difficult because mostly we are very right-sided people, mostly. Yes, good.

Now with the left hand you put towards Me and right hand towards the Mother Earth like this. Left hand towards Me and right hand towards the Mother Earth. This is what we are doing: we are correcting the elements within us, bringing them into balance. Which you will know very soon what it was, what we were doing. You'll know everything. No, no left towards Me, left towards Me and right towards the Mother Earth. Right towards the Mother Earth. Left towards Me, right towards the Mother Earth. Mmm, better.

All right? Now all those who have felt the Cool Breeze in the head or in the hands raise your both the hands. All of you? Practically? The sprouting has started.

May God bless you.

Contents: 1985-09-21 **Talk to Sahaja Yogis, The English are Scholars, Children's Talk, Seminar, Sheffield, UK**

As I said yesterday, this is the field, field where the light has to come. With so many lights, the field has to be enlightened. And this field which is enlightened is enriched by nature, too. And when you were singing I felt

the clouds were catching the notes, weaving them within themselves and when it would rain, the rain will sing the song again. As if the valleys were resounding so beautifully and the echo was very gentle and filling the whole atmosphere. Perhaps you are not aware of the subtle, of the Divine, how much It is anxious to work it out. But our trumpets and our flutes and our drums have to be all right. There has to be coordination, complete synchronizing, then the melody is played in a beautiful way. Clouds only carry the purest water, the purest hymns.

So when we are spreading the message, we have to understand that it has to come from a pure source, purity is very important. I've already talked about chastity part which is the Mūlādhāra, which is so important today; you can see it clearly how important it is. But that's not the end of it; that's just the beginning, just the beginning. But what we have to see is something very innate built within us. And today as we are sitting in the heart of hearts that is Sheffield where the steel is made, in the heart the steel, sometimes you need a part of steel also in the heart. We have to see where are we lacking, what's our basic problem. We should face it.

So as English we are, we have to think how our brains work, are used to work, how traditionally we have been brought to problems. When we see around how we have accepted some things which were very absurd and nonsensical, say in America or in France and other places, as if we have no personality of our own. What did we give to others? What is the impression people carry about the British? Hippies, or what do you call these days

modern, the punks. What is it that we have to give? Is a honourable image, is a honourable image of the British, of the English. We have to be honoured, we have to be honourable people and we must keep our honour. And honour cannot come or cannot be expressed if we are people who are cunning. That's very superficial, anybody can find out if we have that cunning within us. Now it has been a character, can be very cunning, that's what I discussed this morning. Be careful on that, be careful.

That's a trick of the ego, don't fall a prey to that. And that then works out in our languages also.

Now English language is a specially honoured language now because it is the language of the Sahaja Yoga as well. Of course we use Hindi, Marathi and then English. But English is the language in which My speeches are, so it should be honoured. We must have a sense of honour that comes by respecting. When you respect yourself, you respect others. If you do not respect yourself, you cannot respect others. And that's what I've discovered that when people took to anti-culture and all sorts of things the first thing they did was not to respect anything whatsoever.

And yesterday only I discovered that the language which is spoilt has come through this: is fashionable to speak with a funny accent and I was copying that the Americans speak like duck, quack, quack, quack.

But the English speak like a crow, caw, caw, caw and we have real English language problem. Just now Nick's wife told Me that she can't understand what English speak. I said, “Same here, I don't understand either." It's a language problem.

One gentleman who came from India, very well educated gentleman, did his M.A. in English, he came back and he said, “I had a language problem there." I said, “Why?" He said, “They speak all kinds, they divert it every way and educated people talk like that." And was surprised that it has also come from anti-culture, is a fashion to speak like that. And I can't follow. That means it is anti-God.

So you must respect your language. You might be acquiring it from hippie stage, or you might be getting it, say, even from Cambridge or from Oxford or from public schools.

Whatever it is, whatever may be the source, either it is aggression on the language or no respect to the language.

So in language, in speaking the language, try to speak straightforward English language.

Because we are international people. We are not English anymore. We are grown to be global people now. We have a global personality and as global people we have to speak a language which everybody can understand. We cannot speak cockneyed language. I mean in India also we have lots of cockneyed. But Sahaja Yogis don't speak that language. You won't understand that cockneyed language that we speak even if you are an expert on any Indian language.

So first of all, you must show respect of your own language, more than anything else.

If you cannot respect your country, your language, your literature, your sublime things that are here, your buildings, how can you respect anything else? This is your soil, which is not to be aggressed this way.

That doesn't mean we become nationalist, I did not mean that, but to grow out as a tree you have to know your soil and you have to respect and be honourable. Where is that English honour which I used to hear about? Is lost in the thin air somewhere? An honourable person will not keep back taxes, will not ill-treat his wife, will not ill-treat her husband, will not talk rudely to them, would be respectable, will respect the children. First thing is that he respects everybody's freedom. If he's mean, then he's not honourable.

If he's not generous, then he is not honourable. If he disobeys the law, he's not honourable either. Why should we disobey the law? I just don't understand. Actually English laws are meant for angels I tell you, horrible. But in that only the devils take advantage. Doesn't matter, laws are very good no doubt. But why should we break the laws unnecessarily? If it is necessary, all right. But for every small thing if you start breaking the laws, then we start breaking the laws of the Divine also.

So we have to learn all these things. Let us be in an honourable way, accept things which are good but not fashionable. Fashionable things, now it is fashionable to be like this, it is fashionable to be like that. Now what I feel that fashion only is accepted by people who have no personality at all. Tomorrow somebody starts saying that `You put a empty tin of jam on your head.' Supposing, I mean, if they say so, `You'll look taller,' or something like that. I mean maybe a little, or let the jam falls on your face. Any clownish nonsense we accept so easily. It's all clownish and clowns are the only ones who copy like this because they have to amuse people by clowning. But are

we to become clowns now? So by this kind of diffidence in our character that we try to copy others without understanding what they are doing, we are becoming clowns. I mean you can see many like that.

So the clownishness is now one of the characters of the British. They really sometimes appear to Me like clowns. Because they try to copy others and whenever you try to copy others, you are not the others.

Like say we try to copy, say for example, Americans, very difficult. They are so childish and stupid, we can't do that good, you see. I've seen a film of some Americans, I hope there are no Americans sitting here, where they had about hundred people, actors and actresses above seventy or eighty years of age all shaking, you see and they all wearing funny dresses, you see, half way missing, or this way missing, all sorts of things missing, you see, less clothes than normal. And they were doing funny dances, you see, all walking with sticks and doing shake. Or they were shaking already.

Now for English they love to use their umbrellas I think.

So they look clownish because you don't carry sticks, you carry umbrellas.

So trying to do something that is American would be stupid. There's no need to copy them. Even outside, then why inside? When you are a global personality, as in the nature you can see a mango tree looks like a mango tree. It doesn't try to become like an apple tree, does it? And then that mango, when it is ripe, goes to the whole world. Whatever is the best mango you can find it in Russia, you can find it in America, you can find it all over. That's how it becomes a global personality.

But mango remains a mango; it is not an apple. Who is going to import apples from India, in England? That would be stupid.

So the personality that you are already, you are a British personality, or English personality or an Irish personality, or whatever personality you are, should be such is presentable to others to be cherished, to be enjoyed. How is it possible? You have to be excellent, first class, top personality.

So this clownishness must be given up. And it has come so much in England that I feel the heart is absolutely oppressed by this stupid things. But there are certain nonsensical things which have come within us which we should give up. As I said, first of all the cunningness, then in our language there should be straightforward expression, no sarcasm. There's no intelligence in sarcasm.

Saying something nice to others is a great art. Have we developed that art of saying something nice to others? This art is to be developed by Sahaja Yogis, how to say something sweet and nice to others. If you can develop the gentle method of saying nice things, then later on you will see you will be able to do nice things for others, little, little things here and there. Like the little girl bringing beautiful pink flowers one after another. You are nice to Me no doubt, but to each other and to others who come to us? So how to say nice things, what to say, when to say, this we must learn. And so we can establish communication.

Self-consciousness, self-opinionatedness can never give you that. “I don't care, all right let him be angry, so what

do I care?" Very common expression. But if you say to the person, “Why are you angry? I do care when you are angry. What's the problem? Can I not help you there?" Finished. He'll say, “What sort of a angel I'm meeting here?" Like yesterday the fellow was very aggressive and he asked Me about heaven and hell and all that. I was least bothered. He was neutralised. You must learn, this is an art which one has to learn. Don't be proud of your harsh tongues and your hot tempers. Don't be proud. “I'm angry with him." So what, is it a very good thing to be angry with others? “I got very angry” you see, with very great pride they will tell Me. “I got very angry for that." “Why?" As Christ has said, only one anger is [not] allowed: if somebody says something against your Mother that He's not going to tolerate. But that, too, controlled. Yesterday many were angry but it was all right. I know how to manage things.

So we have to learn also to tell ourselves, `Let us not be so self-opinionated.' We have to learn a lot. There is so much to be seen, so much to be learnt, so much to be understood, outside also. Like British are absolutely insular by temperament. Another matching with them are Japanese, equal type.

Japanese also don't talk much but don't absorb anything whatsoever. You can imagine three hundred years English were in India, they learnt nothing. Can you imagine? Can you believe it? Three hundred years, generations, seven-eight generations they were in India. While here, when the Indians come, they too have no personality. They pick up your dresses, they pick up your language, they pick up everything.

They talk with the same slang and hundred times they'll say dirty words in it and they'll say, “Yes man, no man, what man", to a woman also, unisex. They have too much absorbage. They absorb everything while you don't absorb anything.

So these are two extreme cases.

So as it is said in Sanskrit that what is the difference between the swan and Haṁsa and the crow? No, no sorry, crow is black so I'm sorry, Haṁsa and what do you call that? Crane, crane. What is the difference between a crane, yes it is crane, isn't it Gavin, in the water? Crane.

So what is the difference between the crane and the swan? So when they have to discriminate between water and milk, then you can find out who is the crane and who is the swan. Nirak shira viveket.

Vivek is proper decision.

So if you put water mixed with milk before a swan, the swan will just suck in the milk and the crane will suck the whole. He wouldn't know.

So that is what is, again we come to the same point, is discretion that we have to develop.

[Aside to point out people:] There are people they are looking out for us. They are lost there. They are Sahaja Yogis. I think they saw us here. They saw Me.

So it is the discretion that we have to pick up all that is good, all that is nice, from everywhere, which is such a lot, such a lot. Like I would say, what's nice about British? Let's see. Can you tell Me, who is going to tell Me that?

Sahaja Yogi: They have a great deal of tolerance.

Shri Mataji: What did he say? Tolerance. No, no, not at all. It has to be a common quality, whether you are a Sahaja Yogi or not. Tolerance is the least, that's something lacking.

Sahaja Yogi: They're good leaders, Mother.

Shri Mataji: You think so?

Sahaja Yogi: Fair play.

Shri Mataji: Fair play I don't know now, that might have been. They were not very fair with Indians, were they? They were not very fair with Chinese, never. Still go further.

Sahaja Yogi: Talking about the weather.

Shri Mataji: That would be bad weather. Yes, I mean superficiality, but that's not a good thing.

Sahaja Yogi: Shri Mataji, they have very sharp minds.

Shri Mataji: Sharp what? Sharp minds.

Sahaja Yogi: Intelligence.

Shri Mataji: You're near, but not there.

Sahaja Yogi: Inventions, Mother.

Shri Mataji: Not so much, Americans are better.

Sahaja Yogi: Subtle.

Shri Mataji: Subtle. I wouldn't say that. Not that, not so much.

Sahaja Yogi: They want to help others.

Shri Mataji: Seldom.

Sahaja Yogi: Manipulative.

Shri Mataji: That's bad.

Sahaja Yogi: Loyal, Mother.

Shri Mataji: Loyal? They create disloyalties, problems. They make people fight.

Sahaja Yogi: Once they find something good Mother they will stick onto it.

Shri Mataji: I wish they could. I wish they could, but the way they disappeared, every time we had programs after that what I find everything disappeared. Sticking on quality is missing.

Now is all right everybody has said? I wish you had all those qualities, you could, why not? So all the qualities that are desired have been expressed, but what really are? Should I tell you? Scholarship. Scholarship. Sahaja Yoga? Read everything. Sahaja Yoga means Kuṇḍalinī, means this, that, go to the library, find out everything. Just know it. Scholarship. That's their quality. And this has to spread all over. You agree there? The scholarship in Sahaja Yoga has to spread all over the world. The women specially want to compete with men here. Very difficult, English women, not easy. Not all, but some. They should become scholars of Sahaja Yoga. I'm surprised people like Derek or people like Hesta could not see the point.

Scholarship is the thing and that's why they're honoured everywhere. They are scholars. And see now, heart becoming a scholar. That's the integration of the brain and the heart. We have so many scholars of Sahaja Yoga in England. We might get one there and one here and there. Like we can say in Switzerland we've got Gregoire and Arneau. Scholarship, how many are there? And very deep scholarship. And that is what you have to develop more, specially the ladies have to learn a lot, is

knowledge. To understand all the intricacies, all the delicacies and to work it out in that scholarly way, is the way you will really do greatest service to Sahaja Yoga. And is such a honourable thing to be a scholar and once you are a scholar, this knowledge goes into your head goes to your heart also. Scholarship in every subject. Scholars are different from inventive people. They may know very little and can invent something, that's a different thing. But that doesn't mean you go and read Vivekananda and all that, doesn't mean that. But you go in every library, every place and discover the Truth. Blake, scholar, so many scholars in this country, most of them were realised Souls. In England we have the maximum number, in the West I'm saying, maximum number of scholars, who were realised Souls, in such a small, little country like that.

In India of course we had saints who were scholars, saints who were not scholars.

So the scholarship part is your responsibility and like a scholar you have to be above many things. A scholar doesn't stoop down to nonsense. He doesn't take to superficial thing. It's below his dignity to behave in childish manner or to take to sex and all this nonsensical ideas. But the basic quality you have got which is something so great I feel, because heart becoming a scholar is something very great. It's a balance, it's a real balance and that's the steel, that is the steel of England, the scholarship. That's how a New Jerusalem has to be built in, not the old one where they were only faithfuls just going down singing songs and hymns, nothing, but scholarship, the complete knowledge. They know

everything about Kuṇḍalinī, they know all about Chakras, they know all details about it and, if you may please, your Mother has spoken in England the maximum number of lectures, because there are scholars.

So preserve that, develop that, then only you will have all other qualities which you have described just now. But remember that you are yogis, but scholars in your subject. Take any subject that you are dealing with, even ordinary thing, we can say if you are a carpenter you must know everything about wood. What is this wood, from where it comes, what is it, what can be used for, what is the density of this wood, what is the chemical composition, everything you must know about it. And this is what you have to give to other people of the world.

Once you start doing all this, you will give up all the malpractices which British have taken to. First of all they are the worst of all, is to create problems between two persons, they are good at it. Like, now you see now in South Africa what they did, create problem between one shade of black with another shade of black. Very clever. Now when this scholarship was perverted they were the ones, you know they were the ones who started this idea that the blacks are primitive. They are the ones who introduced this idea. The same scholarship used for bad purposes. Who gave these ideas were about four or five writers who said they were primitive. Very nice, brand them as primitive, because scholars after all can brand anything as anything.

So it is necessary for us to bring goodness. To bring benevolence in this world we must write benevolent things, write something idealistic, something higher,

something hopeful, something which gives them a new dimension of understanding. All the Sahaja Yogis must start writing. Rāmdās Swāmī has said that, “Every day you must write something."Write diaries, write novels, write articles, do what you like, poems, poetry.

All kinds of things you can do if you just know that you have to be yogi scholars, but not intellectuals.

Intellectuals have the knowledge of others, but scholars built up their knowledge on the True Knowledge of others. That's the difference between a scholar and an intellectual. Intellectual has nothing of his own, he's a confused person and he doesn't want to say, because he's so frightened that if he says anything that “This is what I think” then people might say that he is a man of domination or something like that. You need not be a graduate, you need not be anything, but that quality is built within you, which is a very big thing and is very much connected.

Now in Sahaja Yoga as you know that the heart is surrounded by seven main auras and these come from the brain, which is the seat. Now in the center, at the Brahmarandhra we have got the Heart Chakra, all right? The heart is here and around it are all these auras, if you see in the brain. In the same way they are surrounding the heart.

So if you know about them, it will circulate, the knowledge will circulate, but circulate with love, without any aggressiveness, without any showing off, without any cunning, without any sarcasm, in a full, straightforward, loving manner.

But for that we have to remember that we have developed lots of antidotes in England. Like the words I have seen people use very common is: “That may be too much; it may be too much." They're frightened.

“One shouldn't say too much." You should! When you say too much at least little bit will go into their heads.

So you have to say too much, say what you want. There should be exuberance, exuberance of your ideas so that something goes into their heads, they know that you are sincere, you're saying it sincerely, you cannot contain within yourself, emphatically you have to say things. That's what everybody did. All those who were great incarnations said it with such concern, with such force.

In the same way you have to say, without any fear. `Oh that may be too much, Mother it was too much for him.' Let him be blasted. Doesn't matter. Say everything that you have to say absolutely with full heart. But when people come to Sahaja Yoga, when they come for, say, a workshop or something, we try to be the same party people, like in the party you see, “What will you have?" Then they will say, “All right, let me think what did I have yesterday, so I'll have today this thing." It's like a shopping going on.

No, you have to say, `We have this and please have it now, otherwise you won't have it.' This is the time, let them say what they like. Is important. I see sometimes your SDP conferences and all this, bāp re bāp [Hindi to express disappointment], the way they speak, they just blast you, I mean hammer in your head. And why should we not when this is the truth? Why should we not tell them and talk to them in that manner? We think by being

gentle, all right gentleness is different, but I mean to say by saying less than I see, understatement is typical English statement. “That might be too much." In Sahaja Yoga it is such a lot that how much are you going to pour out? Can never be too much, so be careful on that. When you have to say it, say it in a very blasty way, doesn't matter. What are they going to do? They can't crucify Me this time, can they? They dare not. Otherwise perfectly all right, nothing can touch Me and even crucifixion cannot touch Me, you know that.

So you better say what you have found out in a big way and tell them in a big way. Of course loving and gentle manner, but tell them, the concern should be there. All right? Now this is what it is, one has to understand, that there is nothing `Say little bit.' Then they think he is a shaky man. But when they sing horrible songs on the mike, eating the mike I say, calling, `eating the mike music'. They go on, you see, aggressing on the mike and people go mad with it, they like it. I don't say you aggress, but don't say anything less, understatement is not needed. There should be not be any balancing in that.

Those people who will be appeased by that will not be good Sahaja Yogis. They cannot come in the Kingdom of God. We don't have to be begging of them but we have to honour them, we have to respect them, we have to be kind to them. But we have to give them what we have. Like in the family you go, you get everything from the fridge and give it to them, they'll be very happy, take it whatever you like.

What a spread. But if you put one little fish and two eggs for ten people with one chili to say that it is Sahaja Yoga, maybe a lemon, they will think, “What's this going on here? Wishy-washy stuff." Now that's one thing. Secondly there are words that people use very commonly: “That is very fussy." That shows your fears. In Sahaja Yoga nothing is fussy, nothing is fussy. Always it is so. “It is very fussy, it is this is fussy that is fussy." It is coming to such an extent that people now like beggarish existence; they want to dress up like beggars, rustic, nonsensical things, worn-out clothes, worn-out faces.

I was telling Gavin the other day, “Why do you all like sand colour? There's no sand here. Is something Arabic in you that you like all sand everywhere?" As it is the hair are blonde, face is sand-like, clothes are sand. Mountains of sand, walking around. Why not be colourful? Why not wear colours? Sahaja Yogis must wear colours. Of course you should not be dandies. I must tell you that, otherwise you will be dandies, you see, like wearing shocking pinks by men and sort of thing. I don't mean that. But you shouldn't just go about with sand colour and a grey colour. If you start wearing something nice, they will also produce.

I wanted to buy a sweater for Gavin in green colour. I couldn't get one light green. I said, “Let's have one." I said, “You look." No, couldn't get one for him. They don't make it, only sand. And I got it.

Or else grey. Already the sky is grey, faces are grey, dresses are grey, they wear grey suits, the horses are grey, the world is around grey, all horrible. And then wear a grey dress to match with it.

So, there's nothing like fussy in Sahaja Yoga but you should not be childish, frivolous, stupid. And you should not be also dandyish, showing off. Like I have seen people painting their car with gold and all that nonsense, or wearing a bow tie and a dinner jacket and walking on the streets of Oxford Street to match with these horrible Hare Rāmas there, to make a contrast to them. That's not necessary. On this also you could be scholars, you can find out.

About children, I'm very much worried now, much more since I heard about this three-year-old girl.

And I have to say that your children are precious, they're wonderful people. In the beginning they have suffered because of you, but they come out of it and they become so great. But you must learn one thing, is to be very attentive to your children, don't neglect them. Teach them habits by which they do not learn things which will destroy them. Like every child picks up everything, puts it in the mouth. We too here in England or anywhere in the West, people just put their fingers in the mouth like that they will go.

Anything they'll just, supposing they are opening a can. Now the can spills out some jam, so they put it in the fingers inside. No. That jam can, might be having some germs.

So anything that is to be put in the mouth you must wash.

That's now has to be the law for Sahaja Yogis, because so many germs, so many things and for children specially they must be told. If anything falls on the ground it's a very mundane thing but you must learn how we tell our

children. Anything falls on the ground, immediately you'll pick up and throw away somewhere and wash our hands. We'll just say, “No, no, no, no, no, no, not that." Even from the mouth, if something falls out you are not to pick up. Unless and until you really fanatically do that, your children cannot be saved from all kinds of infections that are around. India is full of parasites and we have many more, I mean we are the country where we breed and look after them and cherish them I think. All kinds of parasites we have had, politically also many parasites on us, but all said and done, we know how to keep out of them, you see and that's how we have to really condition our children.

Secondly, never to leave your child alone anywhere. Learn a lesson. At any cost you should not leave the child alone. You can leave it with somebody who can look after the child, who can run a creche, who can do something of that kind. But pay attention to this point that there should be no loneliness for a child. Child must be made to sleep in your room, maybe another cot, maybe crib. When slightly grown up, still should be with you, if there's a grown-up another child you can make, or some aunt or somebody sleeping with. But don't make children feel that they are lonely. Psychologically it will affect and also physically there could be a problem. We never, never, never allow our children to be alone, do you know that, in India? I mean we are ourselves surprised how the children just go out. Now supposing some child, say about five-year-old says, “I'm going to a candy shop." Nothing doing. Mother will say, “All right, when I go you will buy it, candy." I mean when My daughters were not

married, till then they never went out alone, can you believe it? Never. Even to school if they were going, they were in the car with the driver. Even if they were going to colleges they were going in the car with the driver. Never alone. And if they were going, say, by buses or anything, later on when they went to higher education, they were going with friends. Safety of children has to be looked after in this negative atmosphere everywhere. We are very good because we have this challenge all the time, so we are very careful and you people have to be now made more aware towards your children.

But don't spoil them, you spoil your children too much. I know they are very joy-giving because they are realised Souls. But tell them, `You are realised Souls and you cannot be dishonourable.' But not at the time. I've seen that you correct your children when they'll misbehave, “Don't do that!" That's not the way. Then you dishonour. You sit down with them, have a conference. `We'll have a conference now,' you tell them. `We'll sit down.' So let them feel, let them sit on their chairs like a conference hall and tell them, `Now see we are all Sahaja Yogis. You are Sahaja Yogis, too and the whole world is watching you. You have to be honourable children. You have to behave yourself, you have to do this way. We have to share our things otherwise they will say you are not Sahaja Yogi. You have to have dignity.' You talk to them, develop their personality that way, so that they know they have to be majestic, they have to be regal. They cannot be cheapish like others.

Because all the time we say, “Don't touch that, don't do that." They don't know, they are confused.

Talk to them, sit down, talk to them, what is to be done, how we have to behave, how to say nice things, how to help others, how to share your things, how to give your toys, how to keep your things, how to be neat, how to be tidy. It's a training, that's what you have to do. And children also learn from your own behaviour. Now you tell your children not to drink and if you drink like a fish, then how will they listen to you? In the same way in Sahaja Yoga also, you do not meditate, you are not disciplined, you live in a very untidy manner, you are extremely careless, you do not honour people, your tongue is very loose, or you are very sharp, children pick up. They absorb these things so quickly. It's amazing how children absorb.

Once I had taken a child to a circus just, he was a very good child, a realised Soul. We went there and the joker, you see, he took out his upper pant just while going on a swing, so it was a big feat, you see, a joker.

So we came home, he also took out his pant. I said, “Why?" He said, “In the circus how he did I'm going to do the same way." Imagine, that's the only thing he picked up. I said, “But that was a joker, you are not a joker are you?" “No I'm not." “And better wear your pant." So children pick up wrong things because easy to pick up that.

So don't do anything wrong.

Another is... husband-wife should never quarrel in the presence of children. If you want to quarrel I can even lend you some sticks, you can fight. Fight in your bedrooms, do what you like. You can break the heads or break the hearts or do what you like, but outside your

rooms you are wonderful husband and wife. At least let your children be good, enjoying husband and wife. Actually it is stupid to fight because you must learn how to enjoy each other.

So we come from scholarship to the scholarship about children.

Some people have to take it up seriously.

Of course there is a little book which Louise has nicely done up, but is not sufficient.

Some three-four people have to sit down, or some ladies could do it with some doctor there or something. Sit down with the full compiling of the ideas of Sahaja Yoga about children. Another one can do the education, because Sahaja Yoga will be boring for you. What will you do? So much to be done about the education of the children. Is very important because every time I go to a place, there's a school being started, “What have we to do for the school? How are we to conduct?" Now why not you people make some research and give Me the ideas and I'll put it through? I'm good at correcting than creating, I think nowadays, because so much I have created. Whatever I have created is to be rearranged and consolidated.

So I can consolidate whatever you give Me, I can consolidate, I can put right, I can correct it.

So best thing is now to form a committee for this. One for children, one for book on children, on Sahaja Yoga. What Mother has to say about, you can use My quotations. Then a book about the education of children. Third book has to be about the married life. That's how you can go on compiling, about the social life, about the politics, has

to come from England. A series, so much to be done in England. Because people read that, it can be always translated from one to another. Is very easy.

So I would request you all to put your mind to this whatever are your interests you should work it out and put it in the language of Sahaja Yoga. Every sort, sports, you can take to gardening, or anything, even machinery. Bring it to the level of Sahaja Yoga.

Like computer, now all the developing countries want to develop computers. Now we must find out what are the problems of computerization, then how it is going to affect socially, deeply, in the future, what can happen if we just develop computers and nothing else, how if it is one-sided movement then how the whole suffers. Like that a new dimension, a new all-pervading, solution of everything can be done.

And that can be a quite a big eye-opener to people who do not want to commit the same mistakes that you have committed.

I must say this Affluent Society and all these books that Galbraith wrote was very helpful to some people and that's how it should be.

So you can guide people who want to be like you and you can guide the people who are like you and who have to change. It should be your idea. Drama, what's wrong with our drama, what's wrong with that and how we can improve it. Everyone of you is capable of contributing something like that.

So those who are interested in different, various type of things, in this seminar you can decide what one likes and what another thing, like even racial discrimination we can

take a subject like that somebody can work it out. Why racial discrimination has come, what are the bad effects of racial discrimination? If it comes from English, they will say, “What generous, good people there are, how they understand the feelings and how they..." That will be very soothing if it comes on the other side.

Then now we have a problem of women asking for their rights and all that what you call feminist movement, what is wrong with the feminist movement, how they have gone wrong and all those things.

In every subject, even in economics and everything, you can go forward with the scholarly ideas. You can take help from other countries also who, we have scholars everywhere. But we have maximum number of scholars here. And this is what we have to do in this land of Sheffield.

May God bless you all.

Should we meditate for about say, ten minutes? Will be good idea, just to meditate and to find out what Chakras are catching, to find out what side is weak. Now if your left side is weak, put your left hand towards Me and right hand towards the Mother Earth. If the right side is weak you put the right hand towards Me and the left hand up there. Now if both are all right, when they normalise you put both of them towards Me, all right? For example, now you can tell because you are in East end, what's the problem of East end is. Survey it. You should find out the problems of East end. I remember you told Me about some Sikhs, what they were doing, drinking so much and doing all these things which is against, against Nanak

Sahib. And all these things if you tell, the way they run after white skin. Yes, that's what it is.

So face-to-face let us see what is wrong with us. What is wrong with you? With what is wrong with others? Let us see as a witness, not identified with anything.

So if you tell all those things you see, what is that, what makes people that way? You go into it from both the sides and you can give real good solutions, you can give solutions. For example there are doctors who can make a book with the Divine knowledge related to the medicine. There are psychologists, they can make a book, Gregoire I think, Rustom has done a good job, I don't know. Now by the way I must ask who has got Rustom's book? You have got? Derek you have?

Sahaja Yogi: No I haven't, Mother. I haven't seen it.

Shri Mataji: Somebody who is not here may be having. Who else? Ask Maureen. Is she here? Maureen? She's not here? Ask her maybe. Do you think so, Maureen may be having? No. I just don't understand. I think you better see in your office maybe, Gavin, just have a look, no? Because I gave it to someone, because it's not there in the house, can't find it. We had found his book, isn't it? No. All right, he's a scholar, no doubt and I wanted Derek, you to read that because really, it's really dynamic.

Dynamic is the word for that. You can blast all the Jungians and all the psychologists together. I must find it out, otherwise somebody should write to him that God knows where it is Mother is very anxious.

I must publish that book.

So now if you come out with sensible good books authentic, worked out, you have to work for a book, you cannot just write anything off hand. Like William Blake and Sahaja Yoga, relate it to Sahaja Yoga.

Now before meditation any questions, is there? Did you ask any questions there? No one? Any question? Yes, what is it? Sahaja Yogi [puts a question]: *[UNCLEAR]*.

Shri Mataji: Loud. It's so fast that it's like Portuguese to Me. Can you tell Me Gavin?

Sahaja Yogi: He is saying there should be some organization by which it's known whether any particular one of Your speeches is being or has been transcribed, so that there's no duplication.

Shri Mataji: There's no...?

Sahaja Yogi: Duplication of effort. Because he wants for Your speeches to be transcribed from the tapes and he doesn't want to do one and it's already been transcribed.

Shri Mataji: Are you doing some... you're transcribing.

Sahaja Yogi: Not at the moment Shri Mataji. I used to worry, every time Shri Mataji has a very nice speech sometimes I just felt like transcribing it but I was worried maybe someone is doing it already.

Shri Mataji: What's it...

Sahaja Yogi: He's worried that if he does the transcript somebody else may be doing the transcription so it would be a wasted effort.

Shri Mataji: Agreed. Now who are transcribing, they form a group. You are transcribing? Who else, will you stand up, you also stand up please. Now you know each other don't you?

Sahaja Yogi: Mother I'm quite prepared to take a list because I've got a computer.

Shri Mataji: What is it?

Sahaja Yogi: He said he can make the list on his computer. To make a list...

Shri Mataji: Yes I think amongst these four who are transcribing, all right. You decide among yourselves.

Sahaja Yogi: But there are many more internationally Shri Mataji and it should be advised to all centers.

Shri Mataji: You see in other languages, which are being translated.

Sahaja Yogi: Even in English.

Shri Mataji: Like say Australia, whatever I have said there in Australia they should transcribe.

That what I have said in England they should, in every country whatever I've said should be transcribed by that country, is better to make it systematic. All right? Is all right now? So four of you here should transcribe whatever I've said in England, which is going to be a hard task.

Some more people should raise their hands, who would like to do transcribing. Please stand up, Derek and Louise, you take down their names, take down their names. You give your names, write in on a chit of paper. And now you form a group and tell them how to transcribe. What else? First of all you must understand My Indian English, otherwise you can't, or they call it King's English I don't know why but they say so.

Yes, how are you?

Sahaja Yogi: Getting better I hope Mother.

Shri Mataji: That's good you look better, thank you. May God bless you. What is the next? It's very, very constructive. Now editing, once you have transcribed somebody has to edit it also. Not like Indians, whatever when I speak I say sometimes, “You see” “Do you understand?" All these things need not be there but they think that nothing should be missed of Mother. But I would say that something is needed. I mean, you cannot go on just adding these things after all, so we can remove some of these things, this type of pauses that I've used. Because talking is different from writing. But in any case when you do it I'll have to go through them, before we publish them. But so many lectures of Mine have duplicates, repetitions.

So once you have done, transcription then we can see that, we can adjust.

Sometimes certain things are to be said once, sometimes twice and sometimes hundred and eight times. For example, “I am not guilty." All right, so any other thing? This was very constructive I must say. Yes?

Sahaja Yogi: Mother in one of the Nirmalā Yoga's there's a little diagram which You have drawn of the Kuṇḍalinī coming up through the Chakras and going round two circles and then coming up to the next one. I can't find from it if the Kuṇḍalinī is coming up and going round and then continuing up the same side or if it's crossing over at each junction. Supposing I am doing the right side, is it coming up and going round and continuing up the right side every time, or does it come up the right side, go round twice and go to the left, go round and come up.

Shri Mataji: No it goes in a spiral way and cuts it at a point and makes a Chakra. You see it's a sympathetic nervous system which is left and right. It goes in a spiral, all right? And it cuts it at a point because it goes in a spiral, that's the Chakra. But I think we have done that in one of the speeches, is so.

Once this is transcribed, that will be a source. Then everything I've said, all these things, I've said it in very great details, you will have to locate it. What else now? What is it? Yes, Gavin you tell Me?

Sahaja Yogi: What is to be done with the water that is used in Pūjā, afterwards? When we wash the Feet, what use is to be made of the water, how is it to be dispersed? Say at home when we do a little Pūjā and we just wash Your Feet in the photograph, what's the proper way to dispose of it?

Shri Mataji: The photograph or Feet? Photograph, you see, that becomes vibrated water, you can use for any purpose, you can put it for trees, you can do all these things external use, you can use for anything. But if you have cleaned the photograph and all that and if it is a clean photograph then you can use it for drinking also, is all right, can be used for drinking also. Because vibrations are such that they kill all germs, everything. Because now for Ganges water we just drink like that, no problem. It never gets spoilt. You keep it for months together never gets spoilt. Because falling from the head of Shiva never gets spoilt, that's the sign of the River Ganges.

Sahaja Yogi: He's asking what is Your advice about fasting?

Shri Mataji: No, you can fast but not in the name of God. If you want to fast you can fast but not in the name of God. God doesn't want you to fast. Nor does He want you to eat like a glutton but, He wants you to enjoy the food, whatever He has given you. It should be: you should pray over the thing, you should give vibrations to your food and enjoy. God has given you everything and you should eat what is needed for you. But you should not starve, you should not fast in the name of God. Don't torture yourself in the name of God. That's very anti-God activity, I think. Like poor fellow yesterday that Vivekananda tortured him, imagine? He's gone through all that for four years, too much. It makes Me really very sad that people are tortured in the name of God.

Sahaja Yogi: Should there be a magazine with all the poems?

Shri Mataji: Yes, we have a magazine?

Sahaja Yogi: He's saying, “Could we have one?"

Shri Mataji: With the poems? Only thing I'll say, poems are to be very much still to be put right.

Magazine for Sahaja Yogis is all right, but if you have to put it out, then they have to be little bit, brought up-to-date, I mean in the sense that they have to be more, sort of, edited and one has to work on them.

And the poems should be brought out as magazines but they have to go through proper understanding and things. Even sometimes people write funny, funny types of poems also, like somebody will say, “Sahaja Yoga is my rice and Sahaja Yoga is my dāl and Sahaja Yoga is my meat and Sahaja Yoga is my fish." And I said, “Next will be and Mātājī is my food." You see they mean that it is

everything, but the way they express is sometimes really crude. Yes, there was a poem like that I tell you and I got a fright of My life you see.

So, I would say that one has to be little careful. You see there are two things always in expression.

First is creativity. Of course, you have to be a creative person but you must have the technique. If you don't have the technique, then this creativity looks bizarre.

So even if you have ideas, very poetic ideas, you must have the technique of putting it in. Prose poetry can be also very beautiful but you must know the technique, you must know the way how to put it across. Like you may be a great artist as a creative artist, but you must know how to put technically. Supposing I am a great artist but I don't know how to handle a brush, how will I do it? So both things have to be there and that's what I think, that because of Sahaja Yoga people are getting very creative and they are feeling the exuberance and they want to express themselves but the technique part of it is lacking and the subtleties are lacking.

So whatever poems you are writing is very good idea, like some of them are very good, but still I think there should not be any crudeness in it, all right? So all those who are writing poems, who would like to write, stand up.

So nice to see so many poets around. All right so now, who will look after? You? All right. You all know them, give your names to him and send all your poems to him, all right? That's it. There should be nothing childish, cheapish or anything like that. Then for art, all those who want to produce pictures and paintings, drawings, please

stand up, even the children. Chris, you're going to do that, good and your wife too, she's very good.

So let's have Chris there. Chris will you be in charge? Please be seated.

So it comes to that we have also two types of people. We have people who are intellectuals, easy chair Sahaja Yogis, as we have politicians. They good at knowledge, scholarship. They know about Sahaja Yoga. They write well. But there are others who are active, very active, the young, extremely active, they can work hard, they can do anything. That's a very good thing, but I think we should try to imbibe one quality that is lacking in us. Like a person who is an intellectual, or a person who is a scholar, should try to do other things also, like postering now.

So for postering they will not go, those who are intellectuals.

That's not good. Or anything like that. Those who are painting, they'll paint but not poster it, or they would not like to write the addresses.

We should be able to do everything because we are integrated personalities. I mean I can give lectures, I can cook food and I can wash utensils and I can clean My house. I can wash your clothes and whatever you say. Perhaps may be something I may not be able to do I should say, many things. I tell you so many things I can't do. You don't know My weaknesses, there are lots of things. I'm very bad at signing checks, useless for banks. Always the banks put Me into trouble, I don't know what they're up to and thank God Gavin is quite aware of My weaknesses.

So looks after that part otherwise I would be sunk, bad at money. Very good at remembering if somebody has taken money from Me, but if I have given something to someone I don't remember, very bad. I give something to someone and then I don't remember I've given it and I appreciate it, it's very bad too. I do it very often. I'm so frightened now I don't want to praise anything because mostly it is given by Me, it's horrid. It looks very funny isn't it? That's one side missing completely in Me. I'm very bad at say passports and things like that and...

what? Also, I don't know about ticketing, all these things I'm very bad at all these things, you see.

So that's how you look after Me in that part, is really I just don't know. I'm very bad at time, now I don't know what's the time now. Very bad at watch, it's always upside down. But there's one thing good, that I know Myself very well and I know how to laugh at Myself, so I never feel guilty, I know how to laugh at Myself. I can't learn now, these things. I've learnt lots of human things but now I can't learn how to sign a check, where to sign, what to sign, I'm very bad. You can get signature on My death warrant also. See I'm like that, I don't know I just sign I trust and works out.

So far nothing has gone wrong as such, much, but this is what it is.

So doesn't matter, one can manage. And that is how one should look at oneself, not to feel guilty but some things are missing.

But if you can acquire, other qualities also, will be a good idea. And that's what I think should be the attitude towards Sahaja Yoga, that no work is below our dignity.

For some people have such ego, “Oh I'm coming there why not I have a room?" Such stupid people have nothing to do with Sahaja Yoga, I tell you. “I must have a special room, why shouldn't I have this?" This is absolute sign of a stupid fellow, is absolutely a sign of a person who has never known what is comfort, never known what is money, never known what is luxury. Is something cheapish like a beggar who just starts demanding, “Give me five shillings” then he asks for one hundred shillings and this and that. All these things, the one who asks for things, is not a king. The one who accepts whatever comes their way is the real king because he's mastered it. This is what is the right attitude. That's what a Sahaja Yogi has to be. Who goes on grudging, grumbling about small, small things is not a Sahaja Yogi. Sahaja Yogi is a king, he gives, gives Realisation, the utmost, the highest, all right? What's it? [Shri Mataji speaks with an Indian Sahaja Yogini in Marathi.] She's giving a very subtle point about Pūjā. That when we are doing the Pūjā, say of the photograph also, then we should have all these things like a kalasha and all those things there, we should not just do the Pūjā of the thing, Pratibha.

So I've said. “You've come here all the way over here to tell them these things they don't know." So all you see the dīpam and all these things should be there properly done, for the photograph also, that's in the protocol.

So certain things of protocol, now Gavin is becoming a big pundit you know. He's getting a scholarship in Pūjā business.

So you better talk to Gavin, those who have problems about Pūjā, better ask Gavin.

Sahaja Yogi: Mother I was going to ask those who know something about Pūjā should come and tell me.

Shri Mataji: All right some of you should... they have to tell something you better go and tell him also. Yes, good idea. Chhāya has not come today? No. She has told lot, then we have got... now she has come. Shakuntala is here then we have got this lady, we have so many who can tell you about this and you can work it out. That's good.

So scholarship of Pūjā that should be and those who want to do Pūjā now, stand up. That's too much. To know about Pūjā, all right? Good idea. You ask Gavin, we should really have about different marriages, how we perform, what are the mantras, what does it mean.

All those things I think we should really compile a book on that, good idea. All of you should support.

Give your ideas, all right. Thank you. I mean in the sense you ask a question, `What should be done? What is to be done? What is good?' So that he works on that and we find out a common point. All right.

May God bless you. Sit down, sit down. Any other aspect. Yes?

Sahaja Yogi: Shri Mataji, I was wondering what was going to happening about building work in Sahaja Yoga, sometime ago we discussed Golden Builders.

Shri Mataji: You have, you are a registered society, aren't you? Have you registered yourself as Golden Builders? All right, all those who are interested in buildings and decoration and maintenance, please stand up. Vicky, what do you build?

Sahaja Yogi: Mother, the decoration side, if that's suitable and can be integrated into the building, the decoration side...

Shri Mataji: Really, then better give your names to Vicky, all of you. Let's have it because, you see, also I tell you John, I gave him a good advice to John. I told him, “Take photographs of My house and use it for advertising for saying that this is the house we have done. This is what we have done." For example, you can do it by showing your film the way that I have taken the photograph. I mean I have done this, all that you see and can use it as an advertising thing.

So that's how you can carry album and say that we are working with Golden Builders.

Sahaja Yogi: One other area Shri Mataji, music.

Shri Mataji: All right. For music please stand up. We don't have Banam here. Is he here?

Sahaja Yogi: Yes, Mother.

Shri Mataji: All right. Because I have already asked him to do one thing.

So will you look after, all right? Can you all contact him? Whatever is to be done about music, all right? Please be seated. Now there's one another aspect is photography. Photos, is should not be all filed. Remember what we have done. Gavin you have to get all the names of the people who have... you should give to your leaders all right all of you. Whatever you have said it, without hesitation I would like to see. Now photography, those who take photographs stand up. No, more. More people

for photographs. Many more. Those who have... what are you saying?

Sahaja Yogi: Those who have taken nice photographs of Mother, I thought they would stand up.

Shri Mataji: Some of them? All right. Where is Don?

Sahaja Yogi: He is making tea, Shri Mataji.

Shri Mataji: He is making what?

Sahaja Yogi: Tea.

Shri Mataji: So, all right.

So Don... Harris will look after that. Ray. You all should contact Ray.

Give him your names. All right? Legal side is very important.

So lawyers and administrators, just stand up. No we have here, what about you? You are a Custom Officer isn't it? Better stand up. Anybody police officer, those who are dealing with government? Yes, good. All right, you look after that. Good. You know him or not? All right.

Sahaja Yogi: Mother may I ask you one thing about the important side of perhaps purchasing property through Sahaja Yoga and maybe the benefits that could be obtained through use of the charity. We don't have any knowledge about it at the moment, but in Birmingham at the moment, we have made some inquiries and now Ray from Derby, he deals with the legal side of many things connected with local government...

Shri Mataji: Can you stand up.

Sahaja Yogi:... and he's been most helpful in sorting out our details referring to mortgages and so on for us and has come up with certain information. But also we're

anxious to know what benefits may be accrued by Sahaja Yogis if we can use a charity to do such things. It seems that there may be some financial benefits here and if we can get together some information.

Shri Mataji: All right. For this part I would say David Prall. Where is he? Stand up. Those who are interested, buying properties and charitable things and all that, who are interested? Just get up. Where is Ian?

Sahaja Yogi: Mother we have got some details about the covenant thing from our accountant...

Shri Mataji: What, details about?

Sahaja Yogi: Getting money on covenant. It's very much benefficial, tax benefits...

Shri Mataji: All right.

So David Prall is to be informed about whatever information you get and to get from him all the information that is needed and through him we'll deal in property problems. All right? So let us have a collective thing, all of you should give your names to him and everyone who is now appointed as the person in charge should give us a full idea. Any problem with your properties should go to this committee. All right? Now, there's one more aspect which is the most important and the greatest headache, is marriages.

So this has to be somebody international and... You are in that photograph group, all right? Who is in charge of photographs, Ray Harris. All right? You contact him. Now make something positive, some plans positive, make it something, let Me know. There are photographs and photographs and you don't know where they are

compiled, who has taken them, where are the copies, nothing. It's all just, everywhere, all right? So proper filing has to be done, proper understanding has to be done. For marriages Warren is the best I think. Now Warren you should stand up and now those who want to help in making marriages successful, in the sense in advising people, in making them understand, talking to them and also organizing marriages, future marriages, of people, like a marriage bureau, those who would like to help.

Some elderly people should come out for this. I would like to have. What do you think Manta? You not stood for anything, come along. Pat, where's Pat? Who else? They should be happily married people, in a way. Yes, good, Sarah. Yes, good. There are outside also. That's for children. They will be for children. Those who are outside will be for children.

All right, so here they are, now please send your names to him today. All these names must be given today, in this seminar, all right? Now for children, last and the most important. Call them. You are a teacher, isn't it? You are teaching in a school. But just now we are thinking of starting a school in Hounslow. But where do you live? It's too far away. All right. Now how many of you who have children, small children and interested in them? Let's see. Now get up. All those parents who have small children, all those parents who have very small children. Get him please, get him. I think David is the best for this.

David will you take over? Let David handle. All of you should contact David about it. Now all of you should sit down and only David should stand so they should know.

You'll have to also deal with problem children. There are problem children. Now we have to find out something where we can deal with problem children. And about that I'll talk to you. Those who have problem children, please get up. She's better, much better now. But what about you? Sahaja Yogi [questions]: Is deafness a problem?

Shri Mataji: In a way, in a way it is, because it is to be treated, all right? So, those who have problem children, also must be dealt with.

So you can have two things: where there are problem children and where there are not. If they are catching, if they are still not enjoying life, if they have little problems with them, or if they are catching from parents, all these things are to be dealt with.

So on this point I have to say one thing, when we have problem children is sometimes the fault of the parents also or may be some defect in them, or some sort of a wrong thing. Now under these circumstances, we have to understand that it is the right approach of the parents can only help the children to get all right.

So whatever is suggested to them and told to them, they are not to feel bad about it, but to accept it and correct their ways and methods and things will work out. All right, so that's a promise. Nobody's going to feel bad about it. Is going to take it up as a very good advice, whatever we have to tell them, so because we have to pay special attention to this. Specially with ladies I have seen if you tell them anything, they start crying. It's a

water power which I cannot overcome. I don't cry so much do I? I don't know why people should cry so much and upset everybody.

So such people will not be allowed to cry. If they are to correct their children, first thing they are not to cry and weep and sulk. Then only we can solve the problem, all right? So, done. This is also done. All right, let the children go out. Because the children still are not peaceful. We can see that. They are very noisy. They are not normal, so you can take the children out. I think most of them are problem children, because they cannot feel the vibrations.

You could feel, you see. Did you feel that when they came in, the heaviness? It was very sad. Those who were supposed to do great jobs are sick now. That's because of the parents. I think now I can go or what's the next program?

Sahaja Yogi: Mother this evening we wanted to sing something for You, some books.

Shri Mataji: What's that? Can you hand it over to Me. What a very sweet thing you... what a sweet thing. Thank you. Lunch? I don't know. Am I supposed to eat lunch? That's another thing you see. I have not had lunch so far, I think so, you know.

So what song Gavin? Why not have I'm Your Rakhi Brother?

Sahaja Yogi: There's quite a big job to be done on taping... big job to be done on getting all Your tapes transferred onto permanent tapes. Did You want to appoint somebody to help Germail with that?

Shri Mataji: Where is Germail? I didn't see him.

Sahaja Yogi: He's coming in the afternoon. We need people who are technically well who are able to spare time each week to copy many of Your old tapes.

Shri Mataji: Those who want to copy My old tapes and help, please stand up who know technical ways of doing it. But we have only one machine. Can we buy another?

Sahaja Yogi: The machinery is adequate, Mother. They've got enough machinery now.

Shri Mataji: Only one.

Sahaja Yogi: Germail is well set up for copying. It's the people we need.

Shri Mataji: You have to come, distribute among yourselves and [Marathi] and there's no Hindi speaking people here? Chhaya can do Hindi. They can go there to the ashram and do it. [Marathi.] So Ian is not going to be here permanently but Germail. You must contact Germail, offer your services to him and tell him that you would like to do that. How many there are, who can spare? Derek you got up also. Can you come to the ashram sometimes?

Sahaja Yogi: I've got copying facilities in Cambridge, Mother. They send me single tapes and I copy twenty or forty at a time.

Shri Mataji: All right.

Some people who can spare a day.

Sahaja Yogi: One day each week. Come on, there should be a lot of people who can do it, in London, at Chelsham Road.

Shri Mataji: Will you give your names to Germail? Some more people should come round. It's a tremendous task, you see.

Sahaja Yogi: All go back to 1974. They are all deteriorating and Mother's tapes are going to be lost if we don't do it quickly. We also need to spend money on a digital recorder to make it permanent.

Shri Mataji: That's good. It's very important. Children are in a bad shape left Nābhī is catching.

Wrong with, something wrong with the mothers. What is it? Now what I'm saying, this is to be done when I am gone, all of you, should give your names to... remember, I hope you remember. Because you stood up and sat down, stood up and sat down, but now remember when you stood up, you see. One may forget.

Sahaja Yogi: He's saying that there must be some people who would be prepared to write articles about Sahaja Yoga for publication in the magazines and newspapers and we should make an effort on that line.

Shri Mataji: Yes. That's one side of it. Newspaper cuttings and things now, I was thinking of John Noyce if he's here, I don't know. Are you? He's the one who should be in charge of that, John Noyce.

Will you stand up? Now will you stand up all those who want to do that? Is compiling of all newspaper cuttings, from all over the world, compiling all articles which are to be published. You mean to say in the magazines? What did he say?

Sahaja Yogi: He's saying that people should start writing now, for publication and that it should all be edited and sent in.

Shri Mataji: Yes. That's it. But also we have newspaper cuttings everywhere which are to be put into one file and to be studied and marked.

Sahaja Yogi: That's one job which is very good for John to do. He's very good at that. Another team with David perhaps.

Shri Mataji: Now. For David is for property and all that we've given him one job, is sufficient to kill him with one job. But you can join him in this, I mean in the sense you can belong to that party as well.

So now those who want to compile all that is interviewed, all the newspapers, every cutting and also your own contributions, please stand up. This is not only writing, but compiling. That's good. Valerie is good.

For example also we can say what we can do, how to have our pamphlets and brochures and these are to be done up to that point. All right? That's one.

So we come to another very delicate thing is contacts.

Now so? That's it. Contacts with the television and other publicity things. Now whatever is our own publicity should be done by John Noyce but to contact others and all that. Valerie?

Sahaja Yogi: What about John Glover, Mother?

Shri Mataji: Oh, where is John Glover? No that's for something else. But I was thinking Valerie is better for this. Will you take over? Please stand up. Now those who want to go to the programs, if we arrange some sort of a

drama, something or we arrange anything related to the, for the television or publicity anywhere else outside, through other agencies, please stand up. Good. Bohdan and John Noyce. I didn't see Bohdan, where is he? All right.

So you be one of the parties with them, but leader is Valerie. All right? Please be seated. But remember that you have promised all these things in My presence. Practically we have covered lots of things. Let's see how much we achieve.

So Paul what are you in charge? Computerization of everything.

Sahaja Yogi: Not at the moment, Mother.

Shri Mataji: All right. You stand up for that. Now here is Paul.

Sahaja Yogi: I'm pleased to say, Mother, that the equipment we make is selling very well in India.

We're selling Marathi, Gujarati, Bengali, Tamil systems, everything.

Shri Mataji: So all that sort of typing, of computerizing, Paul is in charge. Now those who want to help him in that, who are good at computerizing, giving ideas on that please stand up. All right. Who else? Germail, also Germail. Good.

So now please write down all their names in one paper.

That you can tell later. All right? Brian has done a good job. There's a series of seekers and actually in one of the programs one boy gets Realisation in front of My photograph and they show My photograph on the television. But that is in Auckland. That is in New Zealand

where we have a very great dynamic Prime Minister. I think after Sadat, I feel he is another person who is a realised Soul. I hope the Prime Minister here also gets Realisation or we get somebody who is a realised Soul, one of the two. I hope she gets it. Pray for it.

So can we go now? What's the lunchtime business?

Sahaja Yogi: Lunch is coming, Shri Mataji.

Shri Mataji: Here? And nobody's going to eat now. I'm the only person who is going to eat?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: All of us. Then it's all right. What's that Gavin?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Just... [Laughter.] Thank you very much. That's quite heavy. All right. May God bless you. You can open it and show them. That's what they make here and I mean there was no need but they said I have to remember. I would in any case remember and but now that's their idea, what am I to do? Something that they make here. That's it. See. Oh what a beautiful design. Is in Sheffield?

Sahaja Yogi: Yes, made in Sheffield.

Shri Mataji: It's beautiful design, isn't it? It's better than what you showed Me. That's the third one.

Now we put it here. It's beautiful and this I will see every day, morning. It's beautiful. Very beautiful design I must say. You know we copied this in the... we have got this design, we use it in Calcutta [Kolkata]. Really. Believe Me. It's beautiful. What a beauty. Four pieces you got. It's beautiful. Look at that. [Applause.] Thank you very much.

Thank you. I thank all the Sheffield Sahaja Yogis for such a beautiful gift and this I will have every day. Thank you very much. May God bless you. You better keep it back into the box I think, properly done. It's beautiful, isn't it? You all can have a look. Let them see.

The design is very nice and delicate. Who's got it? Warren, you did.

Sahaja Yogi: I got it with *[UNCLEAR]* this morning.

Shri Mataji: Really? No this I didn't see. The one I saw was, it has that design you know. That didn't have any design.

Sahaja Yogi: They couldn't get the one You wanted so this is the replacement. This is cheaper.

Shri Mataji: Really. Sahaj. It's from the same shop. It's such a beautiful thing. And also very sensibly-sized you see. That one was a jumbo one. All right.

So should we have some music? And, Gavin if you want I'll eat, otherwise I better go. I don't want to trouble you people because I had a meal. No because... why to bother. All right.

So, let's have this one. But what a nice thing. I want to see the design.

[Conversation and singing MISSING.]

Shri Mataji: Beautiful. Now, your suggestion. Can you bring it? All right. Will you please go and get it? Yes, yes that's great. Just go. Those who have their instruments should go and get it. Pat has come I think. He is sitting outside. What's the matter? What are you doing there? Well, you better join our company. Take him in the

builders. [Marathi.] Please get your musical instruments if they are outside.

The faces of Sahaja Yogis are so different you know. They look so different. Every one is a piece of art I think.

So beautiful. What's she saying?

Sahaja Yogi: There's a new song written by Diane from Sheffield.

Shri Mataji: Really? Great. Let's hear. Now bring it along. Yes why not? From Sheffield we should have. [Marathi.] She's written a Marathi poem, so I'll translate it to you. She says that, “My child who is a Sahaja Yogi is telling you, is manifesting knowledge. I request you, everyone, that's Me, request you all of you, that I am the mother of this child and you pay attention to him." This is a typical, you see, a Indian, what we call a kautuk, is the one where you handle the child with fondness. You express the fondness for the child. Now so she's describing the fondness for the child, I have. My little child Sonu they call it, is the golden child. My golden child speaks with such affection, sweet, what you say to the child's talk, chattel? Is it a good word? I mean Sahaja Yogis having chattels.

We can say the beautiful talk of a child. You see child here meaning the innocence. He speaks to you with innocence and listening to him, I'm saying, to the people, listening to him, your attention will enter inside. It will leave all that is outside and will enter inside.

And to tell [Marathi] Nirupan is the explanation of the Divine, but is said, it goes with My word Niru, Niru is My name.

So it's a pun on the word Nirupan, pana means the abstract of Niru. To talk about that.

So there's a word, Nirūpan. Has double word. It also means to explain the abstract of Mother and Nirūpaṇa also means explanation of Divine. “Oh God, give him the blessings” I say. He is also in this world living like a ordinary householder, as well as he has achieved a Sahaja Samādhi. He has achieved the Sahaja, Samādhi as you know is the enlightened awareness. But he lives in the world, not given up anything. For the people who are ignorant, he has taken the help of Chaitanya. He is [Marathi]. It goes beyond English. [Marathi.] Let Me try.

You see you go on conquering, one after another challenge to the ambrosia of Mother's talks. Take Her name and you can do it. It's very poetic. [Marathi.] In the eyes there's light, enlightened and with that all the lights get enlightened and the Siddhapurushas, the ones who have achieved the Siddhata, the ones who are very great, higher souls have come on this Earth now to see Mahā Yoga. They are watching.

Their spirits are watching this Mahā Yoga of the children, of children that are Mine. All right? It's about.

I am not so good now I must say. We'll have to sit down. But Marathi language is very, very deep. To bring it out is very difficult but I have tried. [Marathi.] Just put it for her little bit. [Marathi, Poet sings in Marathi.] Now the last bit I just missed the point. [Marathi] the eyes lit in eyes of My children, they're the eyes you see, there's a twinkle in your eye. The light lit in your eyes is that of knowledge and when it illumines the [Marathi]. What are they called? What are called clusters of lights in the Heavens?

What do you call them? Constellations? Yes, yes, constellations, yes. And when these lights are enlightened the constellations, as the great evolved souls have come on this earth as constellations because the twinkle in the eyes they see and all of them have come on this Earth to see the Mahā Yoga that is working through you people. That's a good one. Very beautiful. Thank you. [Applause.] You read it from there, on the...

that's better.

Sahaja Yogi: This song's been written originally by me but I had a lot of help from brother Sahaja Yogis in Sheffield and I need Gareth Reynolds on the guitar.

[Sahaja Yogini sings `You are the Ocean'.]

Shri Mataji: Well done. [Applause.] It's a good one. Very beautiful. Very good one. Very well composed and very well done and it's really, I must say, also musically it's very well composed. May God bless you. Beautiful. That's the quality. It's beautiful. That is Sheffield. [Applause.] Are you going to sing? You'd better go and eat and if you want I can eat also. It's all right.

So then music comes to a termination. I'm sorry, because they have to eat and I have to go back to London. Hope to meet you again sometime, I hope so before I go to India, I don't know what is the thing but Gavin is trying to arrange a big program somewhere, again, hoping that in London we'll do better and some people will have some sticking plasters with them.

So let's eat.

May God bless you.

What a thing you've found I must say. That company is the same as the one we saw is it? Same style, is it the same style? Similar. Ah. But they had no guarantee, nothing and no design. This has guarantee? It has. For how many years?

***Contents: 1985-10-09*, Public Program, Nature of Truth, Strasbourg, France**

I bow to all the seekers of Truth. You are the lovers of truth and you have been seeking in these modern times. It is a special category of human beings who are seeking, beyond materialism, beyond power, beyond emotional enterprises, because the times are such that we have reached the epitome of our evolution and the breakthrough has to be found. But the way we understand breakthrough in modern times is through our mental understanding because today the human beings are more mental. It analyzes, reacts and tries to understand the truth. But we do not realise that mental projections are always linear. They move on one line up to a point and then they recoil back upon us, like science has evolved to create hydrogen bombs.

Everything ends up in self-destruction or in collective destruction. Even on political level when we talk of democracy we find it has become demono-cracy and when we talk of communism it has become autocracy.

So where did we go with all this? We have to react again to understand that there must have been some mistake.

The truth that is known through our reading or through our thinking is a partial truth, because partial truth is more dangerous than ignorance. Like you see a land and

you think that is the road and when you walk on that little land, you fall into a big ditch.

So this is when you see darkness, you don't want to go there, that's why say “ignorance is bliss" in a way.

So we can say all this knowledge which is extrovert knowledge through our mental understanding and emotional attachments has been the knowledge of the tree. And the tree has grown too big. It has grown so big that it has now to face the truth that it has lost its roots. If the tree becomes so big that the roots are not nourishing it, it has no knowledge of the roots, then the tree will be destroyed. That is the reason why people have turned round to seek what is the truth, the knowledge of the roots. The roots are our nerves. Whatever we know through our nervous system is the truth to us on a very gross level. If I know that this is cold then it is cold. And for everyone it will be cold unless and until he is mad.

Now the knowledge of the roots has to be such that you get new enrichment to the nerves. In your evolution also you must get your enrichment to your nervous system. Like human beings can understand the beauty. If you want to take an animal through a dirty lane it's very easy, but to take a human being it's very difficult.

But what is the difference then we have to see that we have developed a new awareness within us about filth and dirt.

So if anything has to happen to us as a discovery of truth that we should have a new awareness on our central nervous system. But it should not be like, some people tell Me, that we have seen the light. If you have seen the

light means that you are not the light. Or some people say that “I start jumping on my chair." All kinds of funny experiences people think is the experience of the spirit.

But what did you gain by that experience is the point. Did you understand this power? Did you know what you are doing? Are you under some sort of a mesmeric power or some other power that is controlling you and you do not know what you are doing? What did you gain out of it is the problem. If it is awareness you must exactly know what you are doing and what you've got.

So the people who are of this special category whom I call as seekers, are the epitome of evolutionary process, are attacked, are absolutely under attack by other marketing people! Nowadays God is for sale and the more expensive it is, the better it sells.

So in the modern times when a person has become mental, he wants everything new. It doesn't want to concern itself with any tradition... doesn't want to concern itself to any tradition nor does he want to know about anything that has happened before! We must have discretion to know there is tradition and convention and when we find anything wrong in the tradition it has to be dropped, I agree there. Supposing you are climbing on a staircase and you are moving fast and suddenly you find that your progress is stopped, then you want to remove the hurdle.

But if you jump down all the staircase, avoiding everything, saying tradition is all wrong and think your progressing downward is a progress, then you are in for destruction.

So it has little to relate to our traditional ideas of truth also. We have to go to our scriptures which are maybe very ancient or may not be that ancient. And then we find it is everywhere described that you are to be born again. But today the life is so artificial that people certify themselves born again and walk about, `I am born again,' certifying! Like in lunatic asylum they certify that you are a real mad. In the same way there are organizations which certify that you are born again. But what has happened to you that you think you are born again? Supposing somebody gives you a piece of ordinary glass and say this is diamond. You go on proclaiming, “I have got the diamond." Who is going to believe you? What is the value of that? That is what you have to evaluate when you find that this is the truth, that is the truth, evaluate.

When I come to the West I feel that in this fascination for new things people are becoming absolutely sometimes too big. For a naive housewife like Me it's very surprising and stunning and very saddening, too, to see such great people who are seekers are accepting something only because it is new. “What's wrong?" This also happens in India sometimes, when on the fringes, when people come from the West and give such ideas they can go really crazy.

Now to understand that we are progressing properly, as I told you, something has to happen to our nervous system of which we should be completely in control. We can go to some psychologist. Thank God they have found out about Freud. Thanks to AIDS that Freud was wrong.

Thank God the Americans have learnt a lesson of their lives. It's a very hard way to learn but it has happened.

When I first went to America, they were so angry with Me in 1973 [1972]. They said that, “You are a Victorian old woman. Don't tell us all this stories." I said, “But old can be sometimes wise." And I warned them that there is going to be this disease which is going to come very soon. Be careful, don't listen to this half-baked man, Mister Freud. Now those who challenged Me in '73 ['72] are, half of them are diseased and half are dead.

So one has to realise that whatever is the truth, your life is going to be enriched. Enrichment only comes through purification.

So the life gets much more purified and beautiful.

But anything absurd and new that comes to you, you should not accept it headlong, it's dangerous! Now regarding the infrastructure within us we have to know that in our evolution everything is built in for our second birth. Nature has done everything so far for us. We have become human beings from amoeba. How? They say we have become human beings from monkeys. Did we cut our tails? What did we do? We just became human beings spontaneously. In the same way we are going to become the higher human beings spontaneously, Sahaja. We cannot put in any effort there. Have you noticed the miracle of one seed becoming a big tree? What do we have to do? Just sow the seed in the soil and it sprouts and becomes the tree. Does the seed stand on its head or does any other acrobats or any thinking or reading book? Nothing! It just becomes the tree. It is very simple knowledge.

So if you can eat your food this way then why go round and round and round and then eat it? There is a natural way of doing it but we take to natural ways when we are in emergency. But when we are not aware of the emergency we take life very easy. Now supposing I have to come to Strasbourg, I could also go to Norway, Sweden all these places then go to Paris, have a nice time there and then come slowly to Strasbourg. But if there is emergency then immediately I'll find out how to reach Strasbourg immediately. And that is the time today, I call it a blossom time, but it is the time of emergency. And this infrastructure is going to work it out in this emergency if you just pay attention to yourself.

Now this is the infrastructure you have. This is the infrastructure you have and this infrastructure is within you. I am telling you this is the knowledge of the roots. In the medical terminology we can say that we have got autonomous nervous system. Doctors are good at giving names. But if you ask them who is this auto, we say it is automobile, that means the driver can drive it. But who is the driver? We accept whatever comes to us through these doctors, physicians, you can say scientists... everything. But why not we see the source from where the knowledge comes in? Why not go to the mains and find out? Is there a way to be connected to the mains? Connection with the mains itself means Yoga, means connection, means union. Also the word Yoga means the deftness, the art of knowing how to handle the power. Like this instrument has to be connected to the mains. Simple thing is that you are to be connected to the mains and to work out the power. We see in the nature the

manifestation of a power that brings forth all kinds of seasons and so many things happen but we take it for granted! But what I have to say, that this is the power of the Divine that does all the work. That is the power that loves. That is the power which has made us human beings. That is the power which has created this infrastructure. But we have never felt that Divine Power, that subtle power on our nerves, on our finger tips, we have never felt it. And how can we feel that power? What is the way to feel that power? Even if I say there is a power you'll say you can't feel it.

So we have got a little jumping left, a little breakthrough left which occurs at this time en masse. You need not be a great intellectual. You need not be anything, it can happen to you as long as you are a human being.

Now here in the triangular bone, as you say, is the power which is actually the motherly power, what we call is the reflection of the Holy Ghost which gives you this ascent or, we can call it, the second birth.

It is a happening. It is actualisation of baptism, actualisation. It is not just putting a hand on your head and saying now you are saved. Those certificates are not going to work out. You have to feel on your finger tips this All-pervading Power. How? Your spirit is to be connected with your attention. Your spirit which is in your heart has to come in your attention.

So who does the connection is this power which we call in Sanskrit language as Kuṇḍalinī.

Now even about Kuṇḍalinī, the amount of nonsense people have written, I am Myself amazed. Again, mental projection, write what you like, after all, who is going to

challenge about spiritual life, write what you like about anything you want to write, who is going to challenge because nobody knows anything? All kinds of stupid things have been done but who is going to challenge them? This Kuṇḍalinī is your mother.

She is anxiously waiting to give you your own second birth. She is your own. All this property that is heavenly is your own. There is nothing to be paid for. How much are you going to pay for something which is so precious? It is so vital and so spontaneous, then why not have it? If it is so, if you have to get your second birth, you better have it. You may try anything else, you'll never be satisfied. As you know, the law of economics says that in general wants are not satiable. In economics there is a law that in general the wants are not satiable... in general.

So these desires we have are not pure desires. There is only one pure desire we have and that desire is to become one with the Divine. That's the only desire. When it happens, you become the light and you start giving the light. You get the power of the light. In that light you see what's wrong with you and if you know how to correct yourself, you're all right. You can feel others on your finger tips and you can say what's wrong with that person on different subtle centers. And if you know the second part of it, how to get it corrected, you put the whole humanity right. What is the advantage of protesting against hydrogen bomb and all those things? We are actually protesting against human awareness, which is limited, which is individualistic, but once you become the spirit you become collectively conscious. Again I say, you become.

You are not just certified, but you really become. You can feel another person within yourself and then you become aware that you are part and parcel of one whole personality.

Does this finger tries to kill this finger? If this finger is in pain and if I rub it, do I feel that I have done a great obligation on this finger? So as soon as we all become, again, I say, become collectively conscious, then we realise that we are all part and parcel of one great Primordial Being. As we say, microcosm has to become macrocosm. But we forget the word, “become." We think mentally if we decide that we have become macrocosm, we'll become. This is the general folly of human brain. Like if I ask them they'll say, “I am a capitalist” or they will say, “I am a communist." I said, “What is the capital you have? It's just your mental understanding that you are a Capitalist." I say I am the Capitalist because if I have My powers I am the Capitalist. And how are you a communist? What can you communicate? This money? That's all? Here I communicate through My capital. I share it, without sharing because I cannot enjoy, it's not mental. I do it for no principle but because I enjoy it innately. Whatever joy I have I want to share it with everyone, because otherwise I cannot enjoy it fully. I don't have to tell Myself, I don't have to educate Myself, I don't have to say that this is a very big principle of life, nothing. It is a nature with Me. And that is the nature of the spirit with all of us and all of you can have that nature manifested.

You must have heard that in Sahaja Yoga all kinds of diseases get cured and also mental problems are solved

and emotional problems are solved. But that is just a side effect. But the mainly a flower becomes a fruit and when it matures, thousands of seeds again plant themselves and become new trees. This is how the whole world has to change.

May God bless you all.

In My one lecture I cannot tell you all about it. But thank God now there is a book in French language about Sahaja Yoga. And I hope we'll make it possible to read it though I do not know much of French.

And I would request you all to come forward in this new awareness to show to the whole world that France has been always towards spirituality, always cared for spirituality. Specially Strasburg has been known historically to be interested in spiritual ascent.

May God bless you.

Now it is a custom in our lectures we always ask people to ask questions but I don't know what is the situation today is. But invariably we have seen in the West that this being a new knowledge some terrorist get up and start throwing bombs at Me because in modern times you cannot legally crucify Me like Christ.

So they take to all sorts of funny ways, but all this is against yourself. I am here for your benevolence, for your good.

So why not have it? So we would like to have some questions from you which are related to what I have said. Thank you very much.

Oh! They are great, aren't they? So you all want your realisation is it?... Oh! It's so joy giving.

Question: *[UNCLEAR]*.

Shri Mataji: All right, you see, French have been always concerned with the death. We are dealing with life and the soul is the spirit which is enveloped by the five elements and so many other things when we die, but just now we are all living.

So better have it when we are living.

Now you ask Me in English. I mean, you understand what is living is. You see, just now in the present, be in the present, do not try to take out the cover of a hair... splitting the hair, you see. Try to understand that the...

I'll give you an example. Once I was in the Kashmir and I tremendously I felt the Divine vibrations in a very forlorn place in a lonely place, in a wilderness, you can call it. And I asked the driver, “Is there some temple here? Is there something that is very religious here?" He said, “No, there isn't any. It's all wilderness." But the vibrations grew stronger and stronger.

So, I asked him that, “You move in this direction on this road” and we went to a place where there were some poor Muslims living.

So I asked them, “Is there any temple? Is there any mosque that I feel here? There is something great, is there?" So they said, “No. About five miles away from here, maybe, there is a mosque of one hair of Mohammed Sahib, Hazrat Iqbal, one hair of Mohammed Sahib." And I went there. Normally, they don't allow anyone but a Muslim to enter in but nobody said anything to Me, I just walked in nicely.

So you cannot analyze it before becoming the spirit. After becoming the spirit, after getting the light, you can see because if you have not the light how will you understand the colours and the hues, even the minimum of minimum? So body also becomes important of such a person. Even a glance of this person. Even the nails of such a person becomes important. The fragrance of such a personality overpowers every material thing.

Question: *[UNCLEAR]*.

Shri Mataji: Can you get up, please? I can't Question: The desire to seek, to find this way, still a desire *[UNCLEAR]*.

Shri Mataji: Yes, till you have found it, but now it's like a, with the seekers, it's like a Gurushopping.

If you have seen Charlie Chaplin's picture, Modern Times, have you seen? He used to fix some bolts on a moving belt and when he had fixed it and he would stop working, still for about fifteen minutes he would be just going on like this.

So some of them when they seek and they find it still they go on like Charlie Chaplin for a while. I have seen that, agreed. I have seen all types, but I have seen people who have such pure intelligence that immediately it's so evident to them, they jump on to it, just like this.

So every type I have faced, it's all right. All kinds of permutations and combinations. All right, now, there is one gentleman, he said, please...

Question: In most of the spiritual paths which are proposed, the paths are very long and very difficult and no result is guaranteed but in Sahaja Yoga, the light is promised right away.

Shri Mataji: [Laughing.] So why not do it? It is like this, in the olden times if you had to go, say, from Portugal to India, you may land up in America. But modern times you can even go to moon. As you have grown outside, the Kuṇḍalinī has also grown like a jet. I am Myself amazed how it is working out. It is something great, better have it.

Yes, Madam. She is still asking questions after this. She's not a seeker.

Question: What do you think about reincarnation?

Shri Mataji: Now I will answer this later on. It's nothing important, Madam. You are thinking about death. Why are you thinking of your death just now? Think of your rebirth, not of your death. Don't think that you are going to die just now and don't think that you are going to be reincarnated. Don't worry on that point. I am saying, take your rebirth, then we'll talk.

All right, in one lecture how much can I tell you about everything A to Z? What I'm saying, you better take your rebirth. All right, if you are hungry, you'll say, “All right, Mother, if you have done the cooking, I'll have it", if you are hungry. But if you are not hungry you'll ask ten questions. “Oh! From where did you get it? What do you think of this?" Whatever I think of it is not important. What you get is the important.

It is important what you are going to be benefited with, not what I am saying. Now if I say I believe in it or do not believe in it, why should you believe in Me like that? I am just preparing you to understand that you can become like the tree out of a seed. That's simple.

Now there was another question here, was there? Some gentleman asking? All right...

Question: Ma, he is saying that, how it is that God is for sale?

Shri Mataji: Now you know that, I mean I need not tell you. Every, I mean I have made a mistake, I mean, should say every time God has been for a sale, that's better but it's worse now, because people think if they pay for it they can get to God. You know BBC people, they came to interview Me and they told Me that Anglo-Saxon brain cannot understand spirituality without paying for it. Because I do not take any money, no Anglo-Saxon brain is going to accept Me. Are you all Anglo-Saxons? I tell you, every brain is made by God. You cannot say that some Anglo-Saxon brains are of different variety. How much did we pay for Christ? Such a great incarnation we had. We sold him. That is what I am meaning today that people are selling it in the market.

Now this lady is too much. She is not a seeker. Now, keep quiet. You see, this is just too much now.

You have over-read useless things. This is useless. You see, why do you worry about death so much? I can't understand.

When I first went to Paris, what they told Me, do you know, about French? They said, “Mother, don't say that You are joyous. You must pull a long face and say you are miserable because nobody is going to believe You when you say You are joyous. They will think You are ignorant." Yes, I remember the book written in French, `Les miserables'. I said, “All `les miserables'“ and on the street when I was walking first time, lots of people were

sitting outside with drawn faces, very seriously indulging into some sort of a self-made misery. And I said, “What are they talking?" “Oh, they are discussing now the eight stars who are going to meet and we are all going to be finished, it's nice." Eight stars met; nobody died. You have to face life moment to moment. What is the most precious thing? What is the most precious present? Is the present. You haven't got the present, that's what you have to have. Don't live in the future or in the past. Past is finished and future doesn't exist, the whole beauty, the whole truth, the whole joy lies in the present moment.

So I think the generation of `les miserables' is now over for France.

Now let us have... all right, sir, Question: The spiritual paths and the religions which are offered today, are all to be rejected?

Shri Mataji: What is religious path and...

Translator: Spiritual paths and the religions which exist nowadays have to be rejected?

Shri Mataji: I would say that all these religions came on this Earth as real flowers on the tree of life.

And when the flowers were plucked and they started saying, “This is my religion” “This is my religion” the flowers died and the whole thing became ugly. You'll be surprised when you get your spiritual awakening, your spiritual light, you will see that all of them who came forward were all related to each other. They were all one family, only the people who followed them made the mistake of plucking the flowers from the one tree.

So with the spiritual ascent you rise into a new religion of universality.

So where Socrates, Lao Tze, Abraham, Moses to today's great philosophers, all reside together. All the incarnations like Christ, Kṛiṣhṇa, Rāma, all of them are related with each other. They came on this earth to create the milestones of our ascent and when you come to Sahaja Yoga, you'll be amazed to know that a new light is thrown in their lives and in the real religion. By just talking about them you cannot believe into such things. But when you get these Divine vibrations, you ask the question. And when that is the truth you start feeling the Cool Breeze flowing into your hands and you'd know that that's the truth. Because this new awareness has not come in you that's why you cannot definitely say that this is this. It's everything relative at this stage, but at the stage where you become the spirit, it being absolute, you get absolute knowledge.

So we respect all these great incarnations and then understand what they have done for us.

Question [in French]: *[UNCLEAR]*.

Shri Mataji: What is he talking? Now if you go on saying like that, there is no end to it, because you have read Rāma Kṛiṣhṇa, somebody has read something else, something like that, so now whatever I am saying, I am before you. Rāma Kṛiṣhṇa is dead a long time back, all right.

So I am before you and now you take your realisation and then we'll talk about these things because he is in the book, he is not here, is he? All right.

When Christ was here, nobody paid attention to him. When he died, now we have got big churches.

What's the use? Now let us do... Madam, is it important? Now,...

Question: This lady would like to know how to pray in Sahaja Yoga.

Shri Mataji: I will tell you. Now there are many who are not yet Sahaja Yogis. Then I'll tell you how to pray. Because let them at least become Sahaja Yogis, let them become yogis, let them become one with the Divine. Then I'll tell you, but you'll know when I will be alone with you or we'll be Sahaja Yogis together, because everything cannot be told at every stage. First the light has to come, first the light has to come. Now still there are questions! Question: The relationship between the `I' and `me' and the relationship between the light and the mystery of the World of God.

Shri Mataji: What is the relationship between `I' and `me'? Just the same! Translator: *[UNCLEAR* High/Light].

Shri Mataji: Ego. Now, what is the second one? What is the second one? Translator: Relationship between the light and the mystery of the World of God?

Shri Mataji: Light? Light is the spirit and the mystery that is unraveled after you become the spirit.

I know all these things are there in the atmosphere. I know that. It's correct what he asked Me, it's correct, that's a problem. Yes, they used to say, it's a mystery, you see. Don't ask questions. What is Holy Ghost? Mystery! Nobody knew the mystery. All right, so let us have it now.

Question: Shri Mataji, you have used several times the word, `receive'. Do we have to have a passive attitude of reception or we can *[UNCLEAR* participate in the blossoming].

Shri Mataji: Ah! It's like a seed, I said. What does the seed do? It has got all the capacity, ability to become the tree. Does it participate? It does. How? By becoming.

So you need not be passive nor be active. You just be seated and it's going to work out. All right, now let us have it because it's quite late.

Some people are very anxious. If there is no room, some people can come here.

Some Sahaja Yogis can come forward and allow others to sit down. Sahaja Yogis can sit on the platform.

Only request I have to make that please don't disturb others at the right moment. You should not suddenly get up and walk off. It is better to leave earlier than to disturb us later on. And you have to be very kind. You have to be open-minded like a scientist. As if I put forward a hypothesis and once it is proved then it becomes a law for you. Then you must accept it. But you should have an open mind. That is very important. And forget about what you have read, what you have known so far. Just be prepared to get your realisation because this is what you have to have, that's the main thing.

Now what you have to do is a simple thing, is to put your hands like this. Our nerve endings are on our finger tips and they are representing our different centers within ourselves. And when you are enlightened, you start feeling the All-pervading Power on your finger tips. Another thing is that you all have to know that there is no

mesmerism in it. You have to keep your eyes shut throughout because the attention is drawn inside. When the awakening takes place the attention is drawn inside and it's better to keep your eyes shut so attention is drawn faster inside.

Later on you will know that the left side, left side, represents the desire. The power of desire is expressed on the left hand side and the power of activity or action is represented by the right hand.

So all of you should sit straight, not bending backwards or forwards but in a straight way, keeping your neck and left hand like this towards Me on your lap. And you have to be comfortable. Be comfortable. If there is anything tight or anything troubles you, better loosen it because you have to be comfortable first of all so that your attention is not drawn.

Now I'll tell you what centers you are going to yourself help for the Kuṇḍalinī to rise. First you'll be putting your right hand on your heart with the left hand like this and then you'll be putting your right hand on in the upper part of the stomach, in the lower part of the stomach, all on the left hand side. And then you have to take your hand again back on to the upper part of the stomach, then on top of your heart again, then on the left hand side, here, in the corner of your neck and the shoulder. Then on top of your head here. I mean, on top of your forehead across and then on the back of your head. Ultimately on top of your head, stretching your palm, putting it there and just moving it, your scalp, in a clockwise manner.

Now when you all close your eyes. I'll tell you everything one by one. Now please close your eyes. Keep your left hand towards Me. If you are feeling hot you can take out your sweaters. Maybe some of you feel hot in the beginning. Be comfortable.

Now please close your eyes and please don't open them till I tell you. You don't fight with your thoughts. You don't fight with anything. The whole thing will work out spontaneously and ultimately you will start feeling the Cool Breeze of the Holy Ghost coming out of your fontanelle bone area, on top of your head.

Now please put your right hand on the heart. In the heart resides your spirit. Here now you ask Me a very fundamental question. If you can, say, `Shri Mataji' or `Mother', you say, `Mother, am I the Spirit?' Say it three times, `Mother, am I the Spirit?' Keep your eyes shut please. Now don't open your eyes but put your right hand on your stomach on the left hand side in the upper part. This is the center of your mastery.

So if you are the Spirit, you become your own master.

So now here ask Me a question, `Mother, am I my own master?' Please ask this question three times. Have full confidence in asking this question.

Now take down your right hand in the lower part of your abdomen on the left hand side and press it hard. Now this is the center of the Divine technique, the Pure Knowledge. Now, I cannot force you to ask for it. You have to say, `Mother, may I have the Pure Knowledge?" Because there are six petals to this center you'll have to say it six times, asking Mother, `May I have the Pure

Knowledge?' and with this the Kuṇḍalinī will start moving. From your heart you have to ask.

Now raise your right hand on the upper part of your abdomen on the left hand side. Now here you have to have full confidence in yourself. Because the Kuṇḍalinī is rising you have to say with full assertion, `Mother, I am my own master. I am my own Guru. I am my own guide.' Say this ten times. Say it with full confidence. If you had a wrong Guru then you might shake a little, doesn't matter. Have confidence in yourself. You have to become your own master. Now say it ten times.

Please raise your right hand on the heart again. This is the place of the spirit. Here with full confidence you have to say, twelve times, `Mother, I am the spirit.' Don't doubt yourself. With full confidence in you, you should say, `Mother, I am the spirit.' Forget about the past. Whatever has happened, has happened. Forget it. Like a lotus, you will bloom.

Out of the mire it comes out and gives fragrance to the whole mire. Out of the mud it comes out. Say it twelve times. Now with full confidence, now raise your right hand in the corner of your neck and your shoulder. This is the worst center in...

Contents: 1985-10-09 **Talk to Sahaja Yogis, Like a Drama, after, Public Program, Strasbourg, France**

Like a drama it is that you have to reach a climax point, otherwise... I'm saying it is like a drama that it has to reach a climax point. And I see the game has started now this way creating an expectancy and little suspense and then ultimately you arrive on the scene. Yesterday it was

said that there's no chance at all, so I wondered, “What's happening now?" I said, “If there's no chance, then how can I go?" Then I said, “I'll have to sneak in somehow." And it worked.

It is becoming very interesting now, Sahaja Yoga. Formerly I remember that when you went to any place there would be a straightforward march, no problem. But without events it's not interesting and when there are certain events one should not get upset but to watch for the climax. For you also in your personal life and individual life and collective life you'll find such things happening now, you'll find this kind of happening in a very dramatic manner. And then they report it to Me that “How, Mother, dramatically the whole thing took place and how it all worked out so well." But the biggest thing is that we are getting now such good Sahaja Yogis who are so very matured. And it's so encouraging that there are still so many sane people left in this mad world. And the madness is also of different varieties. I find there are some people who are stupid because they are egoistical and they do all kind of stupid things. And they like only the things that are stupid and they don't like anything that is dignified or deep. This is the big problem but when they are stupid they waste their life and ultimately I don't know where they are going to end up.

And when they are not stupid, they are mad caps.

Translator: Idiots?

Shri Mataji: No, that's different.

Translator: That's another category.

Shri Mataji: Another category.

Translator: Possessed?

Shri Mataji: No, no, mad caps are not possessed, no, no. Mad caps are bumptious people, people who are bumptious. They are bumptious by nature, they talk big, they give big stories, I mean, they don't know what they are talking. They say they talk through your hat, means the ego has pierced through the hat. Not the Kuṇḍalinī, but ego.

So that sort of people, they come out.

So this is one of the sides.

The another is the people who are idiots, idiotic. In Sanskrit it's called as murdhas. Murdhas are the people who are idiotic. In Sanskrit the stupids are called murkhas and the mad caps are called as bhaskalas and the ones who are idiots are called murdhas. But the modern style there is one more and that is `confused'. In Sanskrit it's brahmith. They must be having all these at that time also *[UNCLEAR* some] because how do they have the names then? Now if you ask anyone these days they want to say that they are confused because by that they try to show that they are very aware. And you talk to them about Sahaja Yoga, to them it is absolutely out of the blue, so they just look at you blankly and they say, “We are confused." Could this be left out? If you try now to tell them anything about Sahaja Yoga, to such people, they will just put up a blank and they will not understand, for them it is out of the blue, so they say, “We are confused." Of course these qualities were existent before but regarded as very bad and ridiculous, but nowadays people are proud of it, that's the worst part. Now all these are related to the brain, quality of your brain. If

there is any problem like this, that means something wrong with the brain. Now also we have to understand that this is the age in spirituality to enlighten your brain.

So how do we try to make our brain understand Divine? Through experience. Like first the experience of realisation and then the experiences of lots of miracles in personal life or collective life. Then we get a blessing, a kind of enlightenment; and that enlightenment is the faith, is the Śhraddhā. Then we start accepting the Divine, “Oh, that's the Truth." And the truth cannot be explained because it is the truth. It is so evident, like you see somebody's eyes and you don't put a scalpel in the eye just to find out and analyze it immediately, do you? But you would like to use it because it is the truth. Once we understand that we should not go on analyzing anything, just seeing it as the truth, we'll have no problems.

Like now, My coming here. In Sahaja Yoga when we go subtler and subtler our analysis also becomes subtler and subtler. Then we start thinking, “Why is it not working out Strasbourg? What Strasbourg people have done wrong? What's wrong with France?" But the truth is: I had to come to France, but in a very miraculous manner, you see. That gives you greater joy, greater excitement and everlasting joy because you all enjoyed that excitement.

So if you realise that the truth is not always starkingly like a scorching sun, but it slowly comes out of the clouds and shows you its face and just disappears to tease you a little bit because it loves you.

And love is the thing that understands how to excite your joyous points, how to give joy to you through your Spirit

being drenched in love. Nowhere you will find in the world such play of beauty.

So we reach the conclusion that truth is joy, it is beauty and it plays with you. And one should not be worried. It sometimes becomes like a little naughty child and sometimes like an old ancient sage, sometimes fresh like a morning breeze or could be a dark night for you to rest.

To see the beauty of truth, one should not analyze, but see for yourself what's coming next. Like today I met somebody, a Sahaja Yogini, at the airport and she looked so morose and unhappy, I was surprised.

I said, “What's the problem?" So she said, “Mother, I have to work very hard these days in the business and I don't like it, I do not get sufficient family life, my home life and I feel very unhappy." I told her there are many who say, “We have too much home life and no outside life, so we are unhappy." So there is all the time excuse to be unhappy.

Now I told her, “It is not how much time you spend with your family that is important” because she told Me that “Whenever I stay with my husband I quarrel with him." I said, “You get five minutes and five minutes you quarrel, you better get one minute so it would be something better." If you get more time then you'll quarrel more.

So if you look forward to these five minutes, intense feelings can come up, “Oh these are the only five minutes we are going to meet, so be on the guard and let's enjoy it fully." Because human nature is very beautifully made to enjoy the expression and manifestation of truth.

But we have to develop our sensibility. I told them that you don't think you are working, you just don't think. You think, “Mother is working for us” and then you will see, you'll enjoy the work much more, you'll enjoy your life and you'll enjoy your family life also. I've seen people who don't produce any work but all the time they are very hard worked, I don't know what they produce.

It was to Me a great idea that I came by this plane. Because I could do many things which I could not have done by any other plane. Because I had to buy a watch, ladies and gents and I had to also buy some pearls but I didn't have any time.

So by this plane, because it's a Swiss plane, I could buy that. I've done My shopping in the plane for My trip to India and I have also done My sleeping in the car.

So I have done all the work without feeling tired.

So the another thing which is so important about truth is that let the truth present itself and you just receive the blessings of truth. Suddenly you'll find something will happen that you never expected you could do and you can manage things better. All your lives, all Sahaja Yogis' lives, it's patterned like that, is all made, all the patterns are all the time made by truth for you. But if you should not belong to anyone of these categories I have told you and if you are not possessed you will have that sensitivity to see the different hues of beauty expressed by the truth. That is how life becomes so beautiful everywhere. You don't feel tired, you don't feel unhappy, you don't get angry but you just enjoy.

Another thing perhaps you are not aware that once you start seeing the miracles of truth you will be surprised

that whatever you say comes true, whatever you desire happens. And you become so powerful that sometimes I'm afraid of you. If you have decided that I have to come to Frankfurt, jolly well I'll have to come. I'm not confused. Because all My life now is dedicated for the well-being and benevolence of humanity, completely, entirely. Now all My priorities are according to that. Not only that but I find all My life is chiseled out beautifully to be that. And I enjoy it and I do not analyze it at all. I've no time to analyze nor brains to analyze.

So today's modern problems are because of too much analysis our brains have become like that.

So tell your brain not to analyze but quieten itself completely. In that peace only you can feel the ripples of joy.

So you should never be disturbed at all, should never be frantic at all. You should always be convinced that Mother is just somewhere there. Maybe I may not be even knowing your name, doesn't matter. You are already enrolled in My heart, so what is there to worry. And the Divine knows who is who. You just try to see your powers, what powers you have got. That's how life becomes so beautiful. In this Kali Yuga we have taken birth to make this life extremely beautiful for everyone; that is our job. And that will only happen when we will become aware of all that Divine is giving us.

So today is a special day of enjoyment and you shouldn't mind if I play such tricks with you and also know that it is all for your greater enjoyment and excitement and for testing your patience sometimes also.

You see, you must know that as you reside in My heart, I also reside in your heart and I know what's happening. You have to put Me in your heart, what can I do. And then I know everything about you then you shouldn't mind it, now you can't hide it.

So many a times when you say, “Mother how did you know?" I know because you put Me in your heart. Like bugging, like that you have done yourself and so now I know all the tricks of the trade and if I play with you, you shouldn't mind.

Now you remember your early days when you came to Me, you were in a very bad shape, you see, so I didn't play any tricks with you that time. But now you are masters and when you become masters, say, in swimming you do all kinds of diving.

So all kinds of mirth and frolicking has to be there.

So now I think we should introduce some more words in French language because they did not know `joy', they did not know `mirth', they do not know `frolicking'. And we should enrich every language. Like now you are using lots of words like bandhan, nirānand, all these are Sanskrit words and bandhan is actually a Marathi word or a Hindi word, which are introduced there. In the same way you can introduce some of the good French words in Marathi language, it would be a good idea.

So this is how life is, we should all enjoy, we should be very happy and with this joy only I'm sure in this Strasbourg we'll do tremendous awakening. Like we came late today compared to other passengers and when we went with our passport, Renata excused saying that, “Sorry we are late." So the gentleman said, “Those who

come first will be the last” and you have come last so you will enter in the domain of God first. Just think of it.

So what a sweet thing to say, what an indication of what's going to happen, of his sensibility also, I would say, how sensitive he was. This is what it is that one has to understand that we are Sahaja Yogis of a very high calibre, very matured people. And we should never be upset with anything; even for Mother we should not be worried. All right, thank you very much.

May God bless you! Because, you see that, England is a funny place. Wherever you get the place for Navarātri, I'll be there.

Whether it is in France or in Switzerland or *[UNCLEAR]*. But they take it for granted, they just take it for granted. English are like that, you see, you have to little bit put them on the competition. Because I think they've had too much of Me and don't realise what it is. There are some very good ones, no doubt, some very, very excellent people but some of them do really take it for granted. I think that you have to handle it that way, I mean inform the English that if you can't do it, let's do it somewhere else.

So, I think it could be done because it is only next week but there must have been some arrangements made because they wanted to have a big program on Sunday, organize a very, very big program, Warren? Anywhere, I don't mind, but we *[UNCLEAR]* that all of you should be comfortable and there should be sufficient place for all of you to *[UNCLEAR]*. I don't know if they are aware how many people are coming, I don't think. But I have a feeling that

this might be the last Pūjā here in the West and there will be many who will be coming.

First time when we came to London there was such a *[UNCLEAR]* fog that we had to get down in Frankfurt. And, you see, the people couldn't get their food for eighteen hours. And there were four, five hippies, who were very hungry, on the same table we were sitting. I'm sure they must have taken some hashish, so, you see, I started looking after them. And I would go and get them butter and cheese and this and that from the counter, you see, for them to eat. And they were eating, *[UNCLEAR]* of everything, *[UNCLEAR]* of everything. And My husband also joined them but he gave up very fast. And they were still saying, “More, more." I didn't know what to do, they were eating and eating and eating. But I was happy because I liked to feed you, I liked them very much. Then I went again to get something from the counter and I found that *[UNCLEAR]* had run away. He just run away, you see. When I came back, they said, “What happened?" and I said, “He has run away." “Has he taken everything?" I said, “Yes, there's nothing there now, it's finished." So that was the first introduction. Because My husband said, “You'll be very happy here because people eat so well." That's Frankfurt. I hope there will not be repetition of the same experience. Better if you people don't come there, may be you will have hard times. Because after all, you see, I hope I won't meet some hippies there again.

So, I'm looking forward to this book fair also, My attention will be there. And you all should give it a bandhan as well because our book is for sale there. And another thing is that Navarātri is very good because these nine nights

represent the main nine incarnations. Where the Goddess took the form of Shakti and killed the negative people. But those were easier days because negativity was understood by people and nobody sympathized.

So this is what one has to understand that don't sympathize with negativity. You'll spoil them all. And always you'll find such sympathies bring forth your character also that you are also slightly negative. Because to fight negativity in modern times is a very difficult task.

You cannot kill anyone: if you kill somebody, then may be that such a person is a brother or a sister or something of somebody. Or such a person would be himself or herself a seeker.

So best thing is to separate like a contagious disease, keep that person out, no sympathies. And get the person cured and enjoy the life, otherwise that person is not going to be helped. It has become a very individual fight. And it's so troublesome and so disgusting.

So to help Me out, you should not take any sides with negativity. That's how you can help Me the most. This is what it is the Navarātri, the Pūjā that I give you powers to fight the negativity. That's how you cure people.

May God bless you. May God bless you! Today's program was very successful and I hope the same thing will happen in Frankfurt. It's a very successful program I must say. There were lots of people, they got realisation. I think the lecture was also very well done, so it's all nice. I'm very happy for today's program.

May God bless you!

Contents: 1985-10-10 **Talk to Sahaja Yogis, You Have to Become, Strasbourg, France**

How many are the new Sahaja Yogis in Strasbourg please? Are there any new ones here? From Strasbourg.

Yes, that's true you are, I know that. Is there someone there? Good, it's beautiful people.

The responsibility on the new Sahaja Yogis is much more because the load of the truth they have to bear on one side, load of the truth they have to bear on one side to the Sahaja Yoga and another side to the other people. Because in the beginning we are related to other people, sometimes we get confused.

We're related on their own grounds, you see, that's the problem is, not on our grounds.

So one has to have a flexible personality in Sahaja Yoga, to bend down, to pull out people and to hold on to the truth.

In the beginning you may find certain things so stunningly different, but stunningly doesn't mean shockingly and maybe that others will start trying to tell you something that may, may hamper your progress, those who are not Sahaja Yogis. As if you're in the intermediary state, just now say, for example, then what happens that you see the other people who are there and you see Sahaja Yogis who are there.

Now the Sahaja Yogis who have not matured much come up to the same level, a sort of you get attacked by them or sort of interested in them and then you find them up to your level at the most, or lower, then you get disappointed. But this may not be with everyone because

most of you who are very great souls shoot up very fast and see the truth and I feel that about you people in Strasbourg. And as you have to get great Sahaja Yogis here I've no worry on that point.

What frightens Me sometimes is that the Sahaja Yogis who are matured and who see something on you which is putting you down get sometimes frantic and start frantically behaving towards you in the sense, they might say, `Stop it, stop it, don't do, don't do, what are you doing?' like that. The situation is such that they see somebody with a dagger at your back, you can't see and they shout, “Get out of it, get out of it” you see. Then this might upset you because you'll think, `What are they? They're very arrogant,' or maybe that they have tried to be frantic or something. And that is why I always say that the leaders have to be very patient and understanding and cooperating and should see that through proper guidance and proper love they can give confidence to the people who have come newly.

Sahaja Yoga cannot spread very fast, one must know, because you have to become. The seed has to sprout and has to become a tree and it takes time.

So maybe you may find around you people may not suddenly accept Sahaja Yoga to that extent. But you should not worry, maybe your father, mother, sister, somebody very close might oppose. Even husband and wife may not understand because it's a different level you are, like an egg cannot understand the bird but little bird which is born just now has to be looked after, has to kept in such a way that all the shells drop out and all the wings are cleared out so it can spread its wings to fly.

There are two types of shells we have actually, one is of ego, another is our conditioning.

So you should locate what is the problem is like and watch it as a little bird would watch the shells around, not to be identified with your shells but to separate them and get out of it. It's very easy after getting your realisation to get out of it, only thing you have to stick on to the truth.

It is the truth that you were seeking and it is the truth you must love. Maybe the truth may not be what you have conceived. Like Freud I would say, he never loved truth, he loved his own concept and he went after his own concept, you see, misled everyone.

So truth is not your concept, it is what it is. We cannot change it. First you see the truth, then you become the truth and when you become the truth you become the joy. Then you become the source of joy too. Those who see you know that there is joy in this person, they see purity in such a person, they feel love in such a person. There's another kind of some people whom I've met which was real sad for Me that they said that, “Mother you're so pure, how can we be pure? We have done this mistake, we have done that mistake and we have spoilt ourselves, how can we be pure like you?" So I'm like a soap, use Me. I don't mind, anyway you want to use Me, use My photograph, every way, My name, every way, whatever way you want, you use Me and cleanse yourself. And soap doesn't get spoilt by that, does it? And you can think that this soap never disappears because this soap is the source of all the soaps and you all become the soaps then.

So you have to just really enjoy yourself, that's the sign, when you enjoy yourself I know you are matured. Joy is My child and I want My children to be joyous, bubbling with joy.

I am very happy I could come to Strasbourg and such a lot of joy came to all of us, to Me and to you all and that we have done a good program. But don't be enamoured by the program we had, there are always setbacks. For example in Hampstead we had three hundred new people, new people and only five turned up and one stuck on. And those who stuck the handbills and all the posters were so disappointed about it. It will all work out, don't you worry. The soil is not so good maybe. If they do not germinate here I'll take them to India and germinate it, doesn't matter, we'll work it out together. A special responsibility on us that we are here to completely transform this universe into the Kingdom of God. Now you have entered into that domain, station yourself properly there and pull out as many as possible.

So this is how we are going, all of us are going to work out, you have brothers and sisters all over Europe, all over America, all over India, all over Malaysia and Hong Kong and last of all and not the least, Australia and New Zealand. You suddenly see them somewhere jumping out. Like Ruth once went to Switzerland and suddenly she felt for someone that as if there were vibrations from that person. To make it short, she went to the lady and asked her, “Who are you? Are you a Self-realised person? Are you a Sahaja Yogi?" She felt the same way about her and she just embraced her, she said, “Yes Mother has given me also realisation." And she told Me that, “My life

in Sicily was really getting bored without Sahaja Yogis and with Ruth only I was so much enamoured that we enjoyed ourselves thoroughly, the life was changed completely." Like everybody will feel, like you will know all of them, Djamel, he's from Algeria, so his mother wanted to go to Mecca.

So he told his mother, “Why do you want to go to Mecca, Mecca has shifted now to London, better go to London." And she came, she came with her husband and she got her realisation.

It's such a great thing that we are in this new world and we are entering into this beautiful new domain of God where He has prepared all beautiful things for us.

So I hope you'll make it convenient to come to Navarātri Pūjā wherever it is, it makes no difference to Me and that if you can come to India, will be good idea, but be prepared, it's very spartan. Maybe you may not get any food and maybe you may have to go lot of trouble but whatever is the experience of the Sahaja Yogis, you ask them and then you will know what it is like.

It's beautiful today to be here and I can see a nightingale there, sitting down just to listen to us. What do you call nightingale in French? Rossignol? Good, rossignol. All right.

May God bless you all.

Contents: 1985-10-19 **Navarātri Pūjā (cusp between the 6th Day and 7th Day), Gymnasium, Weggis (19 kms E of Luzern on Luzern Lake), Switzerland**

Today is a great day of Navarātri, we are sitting on the cusp of the sixth and the seventh. Sixth and the seventh

is the day when Mahāsaraswatī finished Her work and the incarnation of the Shakti itself started.

So, at twelve o'clock today the Devī takes the Shakti upon Herself.

Of course, as you know, that Mahākālī and Mahāsaraswatī, both are the powers of Śhrī Sadāśhiva. Ādi Shakti first formed Herself into Mahākālī, which is the Power of Desire. But all these powers are nothing but the power of God's love.

So, in the series of this great love of God, Ādi Shakti had to first become the Power of Desire.

In the same way, Sahaja Yogis who are bestowed with this power of love have to have full desire in their heart. Desire to love. That desire is very different from the other kinds of human love we have known. In other kinds of human love, when we have relations with others, we have expectations and that's why it is very disappointing.

Our expectations always run higher than our understanding and realities. And so we suffer from disappointments and frustrations. And the love that has to be nourishing and fulfilling becomes a thankless job.

So, when it reflects in the human beings, it is the desire to be loved by everyone, not to love others.

Everyone should love you, but how far you love another is the point. Naturally everyone for oneself! So really nobody loves. But when it comes to real love then sacrifice becomes a nature. You don't call it a sacrifice but you call it a privilege. We say it's a privilege to give love. It's a great chance that we can love. It's our great

fortune that we can love. It's God's blessings that we can love and give.

So the giving starts when you realise, not understand but realise the love, the power of love expressing in you. That's the third power, which starts expressing in you. Because, after this, a person becomes active, kriyasheet.

That's how the action of achieving that state of giving love starts. To begin with we start activating in so many ways. As I said, we start expecting and thinking that we are loving others. We act for that.

In that madness that, others should love us, others should respect us, others should think we are great, they should recognize us, we start loving something else which is not so important.

So, we go on first to money, money becomes a very important point. We think that, if we have money, people will love us. We become very powerful as moneyed people, as rich people.

So we start accumulating money, we start loving the money. But money is not the Truth; we don't love the Truth.

When we start loving the money we start thinking about problems of money. Such people can become miserly to such an extent that even towards God they become miserly. They never have money actually, because if you cannot spend your money, you have no money. If it is not available what's the use of having all the money? That's how they have problems because they love money and not the God Almighty.

They're worried about money but not about the Truth.

Then with that they go to a second thing: is the power. They want to have the power; they want to become presidents, ministers and bureaucrats and all that. They want to have the power: they think by having great power people will respect them and love them. But they get drowned in fear. What they get is fear. All the time they have fear. Also moneyed people have fear. That's why in the Bible it is said that: wages of sin is fear. What is sin? Sin is not to love the Truth. [That] is the sin. When you don't love the Truth then it is sin.

So when you start getting worried about your positions? Like the president feels that he'll lose his job, the vice president thinks that he'll be sacked, the prime minister thinks he may not be elected, the bureaucrats think they will lose their jobs, they won't get promotions or something, there will be problem.

All these people are suffering from terrible sense of fear. They have no freedom of any kind. And in that category people just go down so much with fear, that even worse than people with money. Because once they are lost they are lost. They can never revive. No chance. Once you lose the elections you are lost, nobody is going to look at you. I have known people who have been at a very high position and once they lose that position nobody looks at them, they just walk like straight, otherwise there will be at least hundred cars to receive them. And once they lose their jobs there's nobody even to look at them. They just walk like ordinary people.

Even seeing all these things happening, this truth just coming before them so clearly, they do not keep to that

truth, they do not realise that truth, they do not have that realisation within them.

They understand for a while and they go after that. Then when the person dies, they see a moneyed man, a rich man is forgotten, nobody is bothered about them, who was a rich man. On the contrary, the people, the prime ministers and all those high ranking people, when they die, immediately books start coming out about their private life: all the dirty things they did and all the horrible things they did and what sort of a life they led. There's no fragrance in their life, no idealism. Nothing. Because the responsibility that they have to the public and to themselves they have not understood it and they made a mess of their private life. That's why this kind of a reaction comes after it.

The other day I was reading an interview with a very well known actor. He's a born-realised fellow, I know, but he's gone down completely. He says, “I think, what's the harm in drinking, what's the harm in gambling, what's the harm in smoking? Because, after all, I'm going to die and then who is going to bother? Supposing, I get cancer, so what? In any case I'm going to die.

So why not enjoy these pleasures of life?" But what about death? You continue with it.

Then all that you've been doing will come out and people will not to like to have your photograph in the household. Children will spit at you. What about that? Your life is not [just] what it is today for three, four years or ten years or fifteen years of your so-called success. But when you die all this craziness will disappear and people will come out with truth about you. That is how this power to be

popular finishes off. This cheap popularity, this cheap type of treatment towards yourself gives you a personality that will not be worshipped, that will not be accepted. Nobody will quote you as something great. For some time it will continue, but in totality such a person has given nothing to humanity.

That's how the power of Saraswatī works. People go into action for achieving the results of getting into power. But it should act to discover the truth. Saraswatī should give you the leap to find out the truth.

That, when you act in those funny places and streets, you discover this is not the path, we have missed it. The path is somewhere else. We've lost it. Let us find out the real path because this doesn't give joy.

This, one can learn from others, from history, from so many other things and from your own parents, from your society and from yourself and from your children also.

If you want to learn, that is the quality of Saraswatī Pūjāris, that they take to Gñyāna, they take to reality. Vedas, in the beginning of the Vedas, it's said that: if by reading these four Vedas, if you do not get the veeda, veeda is the knowledge on your nerves, means Realisation, there is no use reading these Vedas.

So the Saraswatī's first thing is that through the reading, through the process of Saraswatī's manifestation, you must reach a point to understand that this is a rat-race and we have to get out of it. We have to step out. When that happens, then the Mahālakṣhmī Tattwa starts working in you, that is the third Tattwa, which starts working.

Mahālakṣhmī Tattwa then starts expressing its love in its full extent through evolutionary process in human beings. He starts evolving simultaneously. He sees on both the sides what's happening, like a witness and he uses his Mahālakṣhmī power. In the first part of the Mahālakṣhmī power he starts getting out of the common rut of the family bondages and the other human bondages of power, money, lust and he starts moving on a higher plane. He gives us a new idea of popularity by establishing the Truth. Because through Mahālakṣhmī power you discover the Truth on your central nervous system and ultimately it is the light of an enlightened brain.

When the Mahālakṣhmī power starts manifesting, one starts thinking of others. Not on material level, that materially people are suffering, “Now there are people in Ethiopia, who will save? We must give them some food, this, that." No! They go to the roots of the problems. Why? Or they don't think there should be equal distribution of money and wealth. No. This is superficial. Because wherever it is done people are not happy. They feel they have no freedom.

Those people who have money are not happy because they have a demonic life. Where they are free they behave like devils. No sense of totality, no sense of collectivity. When they become like that, they even do not realise that they have become demonic. Everything becomes like a big martyrdom. They fight for lands, they fight for nations, they fight for rights. And they do all kinds of horrible things. Start destroying people, human beings.

All the turmoil of today is the effect of, mostly in the West and also all the Arabic countries, I would say, is of the right side.

And in the East it is of the left side, the turmoils.

It's very surprising that, it's very contrasting also. It's a funny dilemma for Me, I can't understand it sometimes, that where they are so particular about the chastity, they become when they are so much worried about chastity and everything, that they should have problem of the left side. They do Pūjā, they have Śhraddhā, they are like Catholics, we can say, are never rich people, seldom, except in Switzerland, I think, here everybody's rich because they are so money-oriented.

Or the people where they are right-sided, where they neglect their chastity, not bothered about the right side: they have the problems of the right side, it's very surprising. The reason is, where they look after the chastity part, they go too much into it.

Now, supposing a person is doing a Pūjā. He just goes on doing Pūjā, Pūjā, Pūjā morning till evening, without any activity. Very easy to do Pūjā, isn't it? Just come down, somebody does Pūjā for you, get the vibrations, nicely blessed, go home! Nothing to be done, no activity.

So there is no balance.

So they do Pūjā and they think oh, they have done very well. No! If you are a right-sided person, then Pūjā will help you, but not if you are a left-sided person.

Pūjā does help you, of course, My Pūjā will help you, no doubt, in both the sides, because I'm neither left nor right nor anywhere! So the Pūjā part when they do: supposing

a man is doing a Pūjā to a Devī. In India they take a great courage to do Pūjā to a Devī, you do not know that. Saptashati that they have, that thing people do, they get possessed and they can't understand. First of all they have a statue of someone made by some horrible fellow. Then they will do the Pūjā of that Goddess, they are God-fearing, everything is good, we have got temples where there are also, we can say, swayambhūs from the Mother Earth, which are worshipped and should be all right, but no, they get possessed. Why? Because most of them, these temples, are hounded by or haunted by spirits. Because they do all kinds of Tantrik things there. And when people go and do the Pūjās there what happens to them [is] that they get attacked, they become more left-sided.

Now the Muslims and others who believe in a God which is nirākār, which is formless, they go to the right side: it's formless God, it's nice, formless everywhere is God, in Me, in you, everyone there is God.

Everybody is God! Even if you are a devil, you are God. There's nothing wrong with anyone, everybody's God! It starts on that principle.

So they go onto supraconscious side and they become demonic. Then they must fight because they are devils. Devils have to fight, otherwise how will they exist? They fight, they aggress, they go to other countries, aggress them, capture them, all the time they are thinking of aggressing others.

In a subtler way they aggress, nowadays the media is aggressive in the West. There are so many ways of aggression and to them aggression is something [that] is

very Dharmic. For anything! They'll ask direct questions, arrogant, insulting and cruel. They become cruel people. That's how the turmoil starts when we start using the power of Saraswatī in a wrong way or the power of Mahākālī in the wrong way.

That's why, in Sahaja Yoga, before the Pūjā you have to go into lot of activity: you have to decorate the hall, you have to get the flowers, you have to organize everything beautifully. Look at the roses, how beautiful they are. Then you start balancing yourself with all these activities you do. And then you sit down for Pūjā. That's like in the daytime you work, in the night you sleep. To rest, to get the place you must be active. Like they had to climb Himālayas to achieve meditation because, when you are tired, you can be restful afterwards. Otherwise, if you get somebody, say, from Switzerland only, the very speedy person, for meditation, you'll have to put the glue on him to settle down because he'll be frantic, you know, all the time! He'll be all the time jumping! So the activity has to come before the Pūjā and the balance has to be established.

So the ladies have to find out the sarīs and the blouses and this and that and they have to worry about putting the flowers, arranging things, this, that. Lot of activities! We have to travel. For English it was necessary to travel all the way from England, to arrange their money and rooms and everything to come here, to go to futuristic side, to think what they are going to pay, how they are going to pay back their loans! All this futuristic planning they have to do before they come to Switzerland. Switzerland being the most active place, it's better to

have the Pūjā here, so they are not so much active! That's how the Devī arranges everything.

So the ascent starts evolving. In that, the play of the Devī is the Navarātri, in your ascent, from ages. Navarātri that's why is the most important Pūjā. In Sahaja Yoga, Navarātri is the most important Pūjā I would say. Though we can say in modern Sahaja Yoga Sahasrār Day is, because that's how you started getting your Realisation. But if you go to the whole historical events of evolution you'll find [that] Navarātri is the one which has brought you to Sahasrāra. Without the help of the Devī at different stages of your ascent, you could not have been in a position to receive your Realisation.

So all the steps that you took in the past are today worshipped and are used for thanking the Devī for what She did to bring you down here.

So it's like a thanksgiving. Without Her work nothing could have happened.

So when we read about the Devī, about Her incarnations: how She came on this Earth to save Her bhaktas, people who were trying to ascend, to cross this Bhava-sāgara, how She worked hard, how She fought the devils, how She fought, She killed the demons single-handed, She took upon Herself the responsibility of making the people cross the Bhava-sāgara.

Guru gave you the strength to have Dharma but She is the one who brought you out. Even those who were Dharmic could not do it because of the demonic pressure. She's the one who fought single-handed with Her powers of destruction. In Her love for you She fought. She brought you to this level. And then She took a milder

form of incarnation. Even during the time of all the Gurus She took the form of, as you know, Janaki was the daughter of Janaka, then Fātima was the daughter of Mohammed Sahib and Nanaki was the sister of Nanaka. In those forms, these Powers sustained and nourished the Guru Tattwa. And later on, or sometimes simultaneously, They incarnated in milder forms to help human beings to rise.

So today is the day of thanksgiving. As Guru Pūjā is a day of thanksgiving to your Guru, the One who has counseled you, the One who has told you about the Truth, the One who has taught you the Truth and has given you Realisation. And the Devī Pūjā is a thanksgiving where, single-handed, just like a very loving mother, under Her sarī, She protected you, fought for you, fought with every enemy that is around, every sort of problems that existed and ultimately brought [you] into Sahasrāra level and then gave you Realisation. It's a real thanksgiving to the Mother.

So we can say Navarātri is like a Mother's Day where you give thanksgiving to Her: which was just relentless, continuous working for Her children.

Motherhood is much more important than the Guru-hood. Because Guru is the one who trains you, makes you efficient. But the Mother forgives you, She loves you, She sustains you and She teaches you how to love. She has tremendous patience and tremendous love and She does it single-handed. She doesn't expect anything from you, absolutely selfless. `Selfless' is a very small word I should say, it's such an expansive compassion which engulfs

everything that is wrong, dissolves it, digest it, absorbs it.

So it's a very great day Navarātri is, for all the Sahaja Yogis, because then She took Her form as Sītā, as the Power of Śhrī Rāma, silent potential, suffering. How much She suffered! How much She suffered! Then She took the form of Rādhā. Then She came as five powers of Saraswatī as the five wives of Śhrī Kṛiṣhṇa. Then She came as Mary: that was the greatest suffering, I think, to see the Son being crucified.

The suffering, silent, patient suffering, She had to go through it. All that drama, to be seen, was too much.

She went through all that because you all had to cross your Āgñyā Chakra. She had to sacrifice Her Child.

It's easy for a father to do that, very difficult for a mother. Now you are all mothers, so many of you, you will know what it is to have a child and how one feels about it.

After doing that, She comes to the state where you have to give your Realisation. Is a work of tremendous patience, as you know. It's tremendous patience and understanding. Human beings, as the time advanced, have evolved no doubt for Realisation, but also evolved to very funny, stupid, crooked nonsensical ways. It's impossible to understand how they go about with their stupid ideas and how troublesome they can be! They can be very crooked, funny, troublesome to such an extent that sometimes even it is difficult to forgive.

Despite that so many of you are here today, in Europe, in the land of the Guru, here I find, who have got Realisation.

So the Mother's pride, Mother's joy knows no bounds, no doubt about it. It's such a great thing to see Her children sitting here to receive all the powers from Her. Now, again, when we are in this situation, we have to know the first principle with which the whole thing started that, it is the power of love. It is the power of love that has brought you to this state and it's the power of love that you will express and manifest; you will evolve.

Now, after coming to Sahaja Yoga also the temptations become subtler and subtler. We try to do Sahaj Yog, we try to spread Sahaja Yoga, sometimes for the powers we get. Maybe you are lonely so you want to have more Sahaja Yogis. Maybe you do it because you think that, that's how you spread your powers. Even there are problems on leadership I find, ego problems there are.

Somebody's appointed a leader then another feels bad, this, that all goes on. I see the drama going on. Like small children they fight. What is this leadership? Is just artificial! It's not even noted in any newspaper! As they have mock governments we have a mock leadership.

So then people fight for that, this becomes subtler. The power struggle goes on becoming subtler.

Then again money problems come up.

Some people think that Sahaja Yoga is a very big way of making money. Or some people think that, “We can get lot of money, because Mother blesses people with money, affluence, so let us be in Sahaja Yoga” but don't spend a single pai, you see, just manage it. No! It's not like that. It's the other way round! It's again the another dilemma is there that, in India which is a place of poverty compare to all of you, everyone donates money. All the

trustees in every centre wherever there are trustees, have to donate at least five thousand rupees to become the trustees. Of course, I don't get anything out of it, but I must have donated I don't know how many how much Myself to become the Trustee of Sahaja Yogis! But you have to donate. And when you become miserly again that means, again, it's the same thing going on. You have bank balances but the source is finished and you have nothing left.

The bank balance should be with God. Then He gives you interest more than the capital. Is there any bank which does that? At least not the Swiss Bank! You have to pay for keeping money with them. That's how it is. You should tap [into it]. Always try to go to the source. This becomes subtler and subtler in the sense that people think that now their children are realised Souls. All right, so what? They are not Gods, are they? They get so involved with their children, I mean, this is another stupidity women fall into. But to them their child is so important, they get so adhered to the child. I mean, first they used to neglect the children, now they become so attached to their children that they look like glued people all the time.

And such children cannot grow properly unless and until you give them freedom. Give them full freedom to grow. But guidance, of course, that they are majestic people, meaning Sahaja Yogis, they are born realised as a Sahaja Yogi, as a good Sahaja Yogi how they should behave. Have a rapport, talk to them, tell them about you now, how they be. Develop that self-respect within them that they should be like this. Not to glue them to you. That's

not the way. Children will never grow properly, even physically, if you glue them to yourself.

In the West now I see new ideas coming up that the children must be glued to the mother. This is from one extreme to another extreme. They'll become very left-sided. Even if they'll be grown up in age they won't grow up in their brains. They won't grow up in their behaviour if they are glued with the mother.

If they cry for a while, little bit, doesn't matter, but the children must be made to sleep away from the mother. All the time you should not carry your children in your lap. There is no need at all. But this is not that the child wants, is the mother who wants this kind of a thing. And some fathers also I have seen glue down to their children and then they say, “Mother, my child is spoiled, he's like this, like that." Such children will get possessed very fast if you make the children dependent on you. Very fast they'll become possessed.

If you make them over-independent, “You are on your own." Like the other side was that when we were in Oxted a girl of seven years used to come and give us newspapers. And she was a daughter of a lord! At about five o'clock in the morning, in that cold she used to climb up all the way on a bicycle delivering those newspapers. And when I told her mother, “What are you doing? It's very dangerous, this child is in danger, she is a girl, how can you do that to her?" she said, “No, no, she has to be on her own." So the one side is to be on her own and another side is to glue them, is again the same subtle attitude of possessiveness. It's possessiveness, “This is my child, I must look after the child, the child is Self-

realised Soul, this, that." Only your child is not realised Soul, everybody's child is the realised Soul in Sahaja Yoga.

How much do you do for other's children? Or only you look after your own child? The custom should be: if you buy one thing for your child, buy two more things for another child. Buy better things for another child and less things for your child. Let your child share his things with others. At the time when you are buying something, buy something that he can share. Teach him how to share. Because though they are realised Souls, with the mothers and the fathers like this they'll become again the same miserly old style people: quarrelsome, fighting, beating each other, troubling each other.

So be careful about this. Being realised Souls, you will be surprised, they will be extremely, extremely convenient for you. Give them to other Sahaja Yogis to handle, depend on them, let them look after. And the homogeneous feeling comes through children. Children are the ones who bind each other.

But, “Don't touch my child! This is my child!" You close the door as soon as somebody comes in.

That's you are going back in the same way as your mothers have been. There's no war on in Sahaja Yoga.

We are in the government of God. This realisation has to come. There is no need to seek all these useless things, these pleasures of life.

Understand your responsibility that: you are Sahaja Yogis first and last and in the middle and as Sahaja Yogis what is your duty? Is to be completely dedicated for the betterment and the benevolence of others. That's the

only thing which is going to nourish you to rise. If you look after your children like this, like mad, it's not going to help you to. You'll have problems. If you neglect your children, you will have problems.

So come in the centre and be just witnesses of all that. It's a very common failing in the beginning of every Sahaja Yogi who comes to Sahaja Yoga. They'll send Me the list of five generations on this side and five generations on this side, “My fathers, brothers, sisters, this thing, that thing, real cousins, real this thing is sick.

So please, Mother, put Your attention." And when I put My attention, the attention returns back, I can't find that. It starts like that to begin with. Alright, in the beginning I say, “Alright, just now they have entered." But you don't know [that] these are tentacles which keep you down, they do not allow you to rise in the domain of God. In the domain of God everything that is yours, even your hair, are looked after by God Almighty. Every thing! Can you understand that? Can you realise that? Is all done by billions and billions and billions of powers of Ādi Shakti. What can you do yourself? Nothing! Except for worrying and troubling.

So just if you believe and assume that power today that you are in the domain of God, which is active benevolence, the nature of it is active benevolence, as we say `hita'. If you are sick, it is for your benevolence. If you are alright, it is for your benevolence. If you have money it is for your benevolence.

If you don't have money, it is for your benevolence. Everything does good for you in the domain of God.

Do not judge it according to your own standards. Whom do you think to be a person who is benevolent in this world apart from Me? Really, in the real sense of the word? Supposing you take a man who is very rich; is he benevolent? No. Is he happy? No. Is he respected? No. At least he has to be a realised Soul to be somewhere near that description. And if you have to ascend in the domain of God, you have to know that everything works through His power: your activity, your inactivity, your sleep, everything is worked through His powers of love. Love can never harm, can never destroy. You go a little ahead with it and it showers flowers upon you.

But understand your nature: supposing you are a left-sided person. Mostly I've seen left-sided persons always want to do My Pūjās. And the right-sided person are organizing. Do the other way round. You must know your nature, give yourself a balance and then enter into the Kingdom of God. Like you entering into a door, say for example and you have too much load on your back, meaning you are a left-sided person.

Then take down the load from your back on your head and enter in. But if you have too much on your head, put it on your back and enter in. Because you're tired. You do it every day. Supposing this hand is tired, you put it on the left hand. I see in aeroplane when people are walking they are holding it in one hand and automatically when it is tired, they put it to the left, automatically. They are not Sahaja Yogis! In the same way in life also, if you have done one-sidedness too much, try to do the other side and give yourself a balance.

Navarātri is the day to give you the balance. Those whose right hand is tired will get the power in the left hand. Those who have the left hand tired will get the power on the right hand to share the load.

So those who are having money problems will solve their money problems. And those who have sleeping problems will solve their sleeping problems. But one can say if somebody has both, then what do they do? I know of somebody, I lived there, in that country where they have both the problems, they sleep as well as they have no money and they are not bothered! So, for such people what should we do? Of course, I won't tell you, but one has to do something about it! [Laughter.] One has to work out something. They just don't move and if you tell them, answer is, “I know. I know I sleep a lot, I know I'm like this. I know.

I know." That's all. Then what do you say? It stops you completely. You can't go further. If they know, what more [is] to be told? This is a complete mountain there standing just to finish you completely.

So one has to do. Everyone has to do something.

Somebody is working it out, somebody is doing some work and another is not helping. Then that cannot be completed, it's a collective work, you cannot! One person cannot do it. I've seen it happens like this. It's a collective work.

So we come to the position that Navarātri today is not the work of Mother only, which She did so far, is the work of every one of you. I cannot do it single-handed. If I could, there was no need for you to be here, I would have built the aeroplane, put you there, pushed them some or

other, lock it up and put you there. It's not possible. You all have to carry your own aeroplanes. Build it up and carry it yourself with dignity, not like small children.

So you have to mature. And for that maturity it's a collective thing that has to take place. In the beginning in the school they'll teach you two plus two is equal to four. But when you go to the college, you have to do it yourself, solve the problem yourself. And that's what it is today. Sahaja Yoga is good, you get your Realisation in these modern times, but the maturity has to take place, otherwise [it's] useless. Up to the seed it was alright, but once it is sprouted it must become the tree, otherwise it's useless. And that all of you have to do together, helping each other, understanding each other. And everyone has to work it out. Even if one person suffers, I suffer. The whole thing has become collective. The Devī has become collective. It's a venture. It's a venture, I know, too much of it.

There was no other way out. It's like crucifixion of every part of Your body, every cell of Your body. But it's alright.

So today, instead of feeling guilty, you should be filled with tremendous courage and tremendous enthusiasm that we have to do it, because Mother has gave us the power. We can do it, nothing should keep us down. And we are going to help each other.

One person is doing one job, nobody will look at it, you see, they won't just move! “I know, I'm sitting down, I know. I don't do anything I know." And in Sahaja Yoga, it has become even subtler, “I want to do but there's a bhoot in me which doesn't allow me to do it." So you get out with your bhoot! That's what it is. All these

arguments are stupid, of no value in Sahaja Yoga. That means you have not understood the meaning of Sahaja Yoga, you have not understood the meaning of yourself and you have no respect for your life. That's what it is. If you indulge into such thinking, then it is no good.

But today you have to promise to yourself and to Me within your heart that you are going to be filled with that enthusiasm and that Shakti. The time has come. Which is going to make you real yogis.

Complete dedication. Imagine these PLO people what they are doing, fearlessly. I mean, all kinds of people you see around you even in Kali Yuga are so dedicated to something nonsensical.

Why can't we be dedicated to something so sensible? They are not afraid of anything, they are daredevils. Why can't we become like that? What's wrong with us? So every one of us must have that enthusiasm and `I'm an institution by myself. And I'm going to do it, I'm not going to take advantage of the ashram life, nicely settled down in the ashram. Very good, cheap.' No! We are all going to move out also and take up a place somewhere else. For the time being ashram is alright. But then give more room to others who are coming. You get out of it. Go out and stay somewhere and work it out. Then in the ashram, `This is my house, I have spent money for this, this is my furniture, this is this thing, that thing.' Actually you should know how to live on a string, shoestring, as they say, on a shoestring.

Of course now I'm feeling [that] every ashram has such a lot of furniture that they had to bring. Better live on a shoestring.

So the tapasya starts. Go into a penance yourself. But then I will hear, “Mother, I'm on a tapasya, I'm eating only once." Why? Who ask you to be on tapasya? Enjoy! Enjoy your tapasya! Then it is Sahaja, otherwise [it's] nonsense. Enjoy. If you can enjoy your tapasya then you are Sahaj; with enthusiasm. Look at these PLOs, look at these people, do they say, `We are going in a tapasya'? Nothing. You have examples of people around you. But we can't say [that] they are possessed by bhoots. Or even if they are what about you? You better get possessed by Sahaj bhoots for a change! If that's the way, only, you can be motivated.

So tell your mind, `No explanations, nothing doing. I am going to show my worth!' But all the time if the attention is just to show off or to be in My attention or to be in contact with Me, to be writing to Me or something, is not going to help at all. I am just a mirror and you see within Myself, yourself, in the true way. And also this mirror is full of māyā.

So a devil may look into this mirror and may look like a saint to him. If he has ego he might look like a saint to himself. Or if he is a left-sided person he might think he is the incarnation of Bhairava, he might. But if he is truthful, he can see clearly that he is the highest of highest, he's a Sahaj Yogi. And unless and until you see yourself like that, know that it's a māyā.

So to realise that you have achieved a lot by getting your Realisation, of rising so much higher above all these petty ideas. Every idea is petty, whether it is economics, politics, philosophy, any ism, anything is all petty for a

Sahaja Yogi, because none of them know even this much about God's domain.

What are they talking about is economics! They do not know anything about His politics. They do not know anything that there is a miraculous power which rules the whole Universe and which is so efficient.

Which never fails.

So timely, so sensible, so interesting, dramatic. See how we reserved all these things in no time. How we got to this place. I was to have this Pūjā here. All this you know. How I came here.

See the miracle working. How the powers of the Divine are working. You be the proper instrument of the Divine. And it has another force as I told you, centripetal and centrifugal and you might be thrown out.

So be careful on that point. Face yourself in truthfulness! Do not get pampered by your ego or morosed by your superego! Just see for yourself as a powerful instrument of love. But in love you do not become indiscrete.

Steadily, beautifully, gently you attend to it. And so much power can be born. You will be amazed that water, which looks something so frivolous to us, has so much power in it. You know about hydrostatics.

This Mother Earth which looks so simple: We walk on Her on our feet. She attracts us on ourself. She's spinning with such a speed Herself, She keeps us sticking on to Her. She's doing thousands and thousands of tremendous jobs, this great Mother Earth [though] She looks so simple. She's so powerful. In the same way you

are made out of this Gaṇeśha Tattwa which is so tremendous.

This Navarātri should give you that power, those nine powers of nine Chakras. Seven Chakras you already know. Above that you become the master yourself and then you become the Power yourself.

May God bless you! [While the 108 Names of Shri Mataji were recited, Shri Mataji commented on the name Shubhakari:] Benevolence, Shubha, Shubha. Shubha is also auspicious mixed with a benevolence.

Contents: **1985-10-2x Phone Conversation with Carolyn Vance at the Work Place at Chemical Bank, Manhattan, New York City, U.S.A.**

Shri Mataji: Why not try to get your relationship back together again with your husband. He has the vibrations of a seeker and if he got into Sahaja Yoga your children would get into Sahaja Yoga and what more could a mother want?

Contents: 1985-10-26 **Talk to Sahaja Yogis, Sahaja Culture, Ashram, Bergenfield, NJ, U.S.A.**

Today I was thinking of talking, telling you about the Sahaja Culture.

Now we are formed in Dharma, Vishwa Dharma. But it must have a culture.

So far in all the religions there is no combination of religion and culture. No religion has. That's why everywhere you find different cultures. Say in India, people who follow Hindu religion have different cultures in different places. They are living in Lucknow, or say in

U.P., they have a Muslim culture. More Islamic style. They'll eat in one plate, do all kinds of things which normally a South Indian won't do and the South Indians have a different culture from Maharashtrians.

So even in a religion like Hindu religion where culture is important, very important, we find varieties.

So the cultures get influenced by the neighbouring cultures or surrounding cultures and that's how people get lost.

When you establish a religion like this, Vishwa Dharma, it's not like any other religion. It's the real religion within us and this reality comes to us because now we are one with the Spirit.

So when we talk of Sahaja Culture, it is the culture of the Spirit.

Now what is a culture? First of all let us see what is a culture is.

So the culture is the pattern of behaviour we have with others. Is a common pattern of behaviour we are supposed to have with others.

Like in English language, for example, we'll say “Thank you." Even if somebody murders, you may say, “Thank you." Or the person who murders you can say, “Sorry." On the phone one may say, just if they say something you can't hear, “Sorry?" Every time, “Sorry." As if `sorry' is a word so easily to be used. I mean if you are sorry, why are you sorry for that? “Sorry?" On the phone they used to first say, “I beg your pardon?", was sensible; but now I find everybody, A to Z, says, “Sorry?" I mean, it has no meaning, because what are you sorry about? Says

“Sorry?" For everything they are sorry. Or we can say in English language, when we speak, “I'm afraid." You see, it's very common, “I'm afraid." What are you afraid of? The whole world is afraid of you.

So this is the culture, what we talk of, any culture as such, becomes artificial, is not spontaneous, doesn't come from reality. It has no meaning; sometimes it is pointless, absolutely pointless to stick to certain cultures.

So the culture of the Spirit doesn't change. It's universal and is higher than any other culture. Apart from that it integrates all the essences of all the cultures.

So it emanates from the spirit. Now, spirit has two sides. One side which you see, the another you don't see, like the moon. The side you see is outside with other people, other Sahaja Yogis, other people, other societies, which are not yourself, absolutely. The other side you don't see is the relationship with God Almighty, relationship with your Mother. If the other side is not all right, the behavioural side outside could become artificial, could become crooked and not Sahaj.

So it's the other way round than any other culture. To know any other culture what do we go? We see how they talk, what is their language, how they speak, how they behave: all the outside things we get. We must know “thank you" if we want to know English language, must know “thank you” “please” all that. But if you want to know the Sahaja Culture, you have to know your Mother and you have to know God Almighty. And the relationship between your Mother and the God Almighty has to be absolutely perfect. Then there's no problem. But that, the relationship, if it is not all right, you cannot have artificial

Sahaj Culture. That is one thing for sure. Artificial Sahaj Culture is not all right. I would say that India has, in its basics, the culture of the spirit, India has; because for traditions and traditions in India and for ages, people have been seeking the truth. Spiritually they are endowed, because of the saints. They are blessed specially because they have been seekers, not of material things, but of the spirit. Specially in Maharashtra, we should say, because the Kuṇḍalinī is there always like a magnet. People are attracted because Śhrī Gaṇeśha being the magnet, attracted towards God and spirit.

So they form a pattern, but there is lot of artificiality in that also has grown. We must admit that there is lot, lot of artificiality, falsehood, nonsense that has grown into it, because the religion fell into the hands of, spiritual religion fell into the hands of gross, horrible so-called Brahmins who were not realised Souls.

So the whole culture has become so nonsensical sometimes that you don't know where to look.

But to have the culture, first of all, culture is developed through meditation, by facing yourself. First of all you should face yourself, how you feel about your Mother and about God Almighty. First of all, how much liberty you take of your Mother? How much granted, take for granted your Mother? She's a Mahāmāyā. Even the first `M' is difficult to understand.

So when you start taking liberties, all the time putting your pressure on Her, all the time trying to attract Her attention, Her time, or writing letters eleven pages, all

that, is one side. Another side is complete indifference to your Mother.

So it is to be known through your heart. You don't have to talk to Me. I know whose heart is pulsating. Perhaps I'm the only person who knows really what you are. You may not be knowing yourself also. I may not say, but I know you in all details, out of which I may say little bit, because I am too gentle to say things.

Because again of Sahaj Culture. Because of Sahaj Culture, I cannot say everything to you on your face.

I'm correcting it, trying to correct it, correct it; if not possible, then I say to you. Then in that you have to also see how much worshipful you are.

Some people, though they spend more time with Me, remain with Me, want to be with Me, it is only when they feel surrendered, also.

So it should not be confused: if somebody is spending more time with Me, you should not condemn yourself for that. It's all right. But how far you are surrendered is the point.

Now, if you are surrendered, how do you see the surrendering in a person? You see it has one side and the another is the expression. Say a person who is surrendered doesn't talk much to Me, doesn't talk, he listens, doesn't talk. Common sense, he listens. Even people who are very good, I've seen when I'm talking, they'll put in their own words in between. People who are very good, I should say.

So the surrendering is not full. Then the time, they become very conscious of the time. Who has made the

time? But the person won't come directly and tell Me, but tell somebody else, “Go and tell Mother, She has to go at this time." I know everything, who tells whom, who goes to whom, who is telling someone, who is time-bound. And then I out it. I know what time to reach, what is the auspicious time, how it will work out.

Surrendering has to be to that point, that you shouldn't worry. I would say Dhumal is one of them who is a very great surrendered fellow. When I went there I was very tired and he said. “Mother, if You want to rest You can rest." I said, “Yes, I want to rest." So he just left Me alone. I was really very tired because I had a very long journey and then this and that and then I went down all the way there. I thought, “I'll lie down and sleep off." Of course, as I know that everything has to be done at right time, I just went down. And we had a program of My reception at one place in a village and they were all waiting for Me there. And I was sleeping; he wouldn't wake Me up. He wouldn't wake Me up. He said, “Everything will be all right. Tell them when Mother will come." So there was sun on, they were all sitting under the tree, sun was scorchingly hot. They were nicely having a nice nap under the tree and all that. All the villagers arrived, everybody arrived, everything worked out.

And when I got up it was about five-thirty, then he told Me that, “Mother, I didn't tell You the program." He never tells Me. If I get something written, well and good, but, “You were sleeping, I didn't want to disturb You." “What's the program?" “It was at three o'clock." I said, “Three o'clock. Why didn't you tell Me? Why didn't you wake

Me?" He said, “You were awake, I knew You were awake, Mother. It's all right." So we started off at six o'clock. Sun had gone down. By that time they arranged beautiful lights and fireworks and everything and all the rushing about was finished, they're very well settled. And the people from distant villages had also arrived and they had organized them so well and they had a proper time and are very happy that I came late because sun was not there, so scorchingly hot. By the time we reached about seven o'clock it was night and they illumined the lights and the diwali like this was put up everywhere and they got everything, they had sufficient time to do everything. Then Dhumal said, “I knew, Mother, You are awake and You were managing." If one can understand that, then you will not try to organize Me. You can just tell Me, “We have to leave at this time." But if I don't have to leave, I will not leave whatever you may do. In My own sweet way; you will never find Me obstinate, but I am. Because I know what is right is what is right and has to be done that way. But otherwise I'm very calm, I am not bothered. I never organize you, I never hurry you, I never do anything that should upset you. Spirit is never upset, never excited, never hurries and never is what you call that `go-go' business. Like now, we have to go to the airport. You'll find everybody was like an aeroplane, round, round, round, round. What has happened? “Oh, we had to go? We'd..." “We have to go, all right.

So what?" The whole thing is, all these excitements and all these things come to us because we are outside. But if you are one with your spirit you're absolutely calm, absolutely calm, “All right, we have to go, all right, we'll

reach there. Doesn't matter." The other day we had to go for some shopping, I was trying to buy some sarīs for Indian ladies. We got lost. I never bothered them at all. They were going round and round and round and round. And then Danny realised and said, “I think perhaps we had to leave vibrations in all these places." I said, “Correct." And for about two hours I think, we were roaming about. Anybody else would be saying, “What's this? You can't find the place, what's the matter with you?" Calm. We reached the shop at the right time, got everything at the right time, did everything, came back at right time. Everything was first class, nothing went wrong. But anybody in My place, I tell you, that time would have been, “Oh God, this, that." Why are you saving time? For what are you saving time? So we miss the present and that's one thing spirit never misses. It's always in the present. That's the reality. Now in the West people are very futuristic, extremely futuristic and their futuristic-ness sometimes takes them to points, say for example if they have to go by train.

So instead of arriving at the right station, they'll go to the station which is further on. And then again they'll arrive at the further on. The train will never reach them.

Sort of temperament they have.

So one should not plan at all anything like that, that fixes you. But at this moment, if I have to be told that we have to go at this time, is all right, finished now. At this moment I've told, is recorded, finished. All right? So it's gone into the memory. There's nothing to worry about it now. Now, present moment, what are we doing? In a very calm way, witness it.

Witness yourself, now, witness yourself. `Where is my mind going?' Now somebody who has to cook must be thinking, “Oh, I have to get this, I have to get that." Once you start saying that “I have to do it” you'll never be able to do it that way. But you said, “All right, just now I'm in meditation." Every moment, “I am in meditation." Everything will walk up to you, even matter and you'll get the right things at the right place. You'll meet right people at the right place. The other day we were just walking, strolling around. Whom do we find there? Carolyn. She just walked out. There is she, I mean I met her. She said, “Christine is just next door." I said, “Let's go” and you should have seen the joy on her face when she came down and she saw Me. Beautiful experience for Me and her, she was so happy. Then we went together.

So when you have so much tied down with your watch, that means you are not tied down with your spirit.

So a Sahaja Yogi, if he sees watch, then he's not a Sahaja Yogi. But the other side could be that the Sahaja Yogis are never in time where they have to be. Very common in England. I reach always first, to open the door. And to clean it also sometimes. Now, to take for granted things, as you say, take for granted, that's not the way Sahaja Yoga is. You have to be alert, alert, absolutely alert. If you are alert, immediately you'll know `I have to go now at this time. I have to do it. I have to get this thing now.' If you have to miss something, you are supposed to miss it. That's what it is.

So, there's a beautiful thing written down, like they say, “Jai sei rakhahu tase hi rahun", “The way You keep me, the way I am, will be happy." So, satisfaction towards

yourself, your spirit, is important. Because ego will plan out, “Oh, we'll go there, we must get for Mother, say, daisies” we decide. “Must get daisies." You don't find daisies, you're disappointed. Why not? These are all My flowers, whether they are daisies or not, they look so nice. Whatever you get, you get it. That's the thing wanted. You know that, that the Divine is working out everything for you. When you are supposed to get something else, better have it. Even by mistake, if I lay My hand upon some things, like a book or something, immediately I'll open it out and see why this book has come in My attention; why this fellow has come in My attention; why this is happening.

And immediately I find that there's some connection, something has to be done, something has to be said, something has to be worked out.

So for a person who is imbibed with the culture of spirit, the Sahaj Culture, impresses others by his calmness and relaxed attitude. Relaxation never means lethargy, by any chance. It doesn't mean lethargy.

Lethargy is against relaxation. A person who is relaxed cannot become lethargic. “Relaxed" means a person who's alert and calm. These two things for human beings is an impossibility, because if they are alert, if they are alert then they're not calm. If they're unhappy, sad, then they think they are very, very calm.

So this is one of the things one has to remember, that you have to witness yourself all the time. Not to condemn yourself, but witness. Now I said the word “witness" means `detached'. Now what happens with this, when you start condemning yourself, you miss every good

point. For example, you have some experience of a sudden height being achieved. All right? At that point you should catch hold of it, hold on to it, keep doing, but don't forget that you may go back, no. And then wait for another higher moment to come, hold on to it. That's how you climb Himālayas. But not that, `Oh Ma. Now it's all right, but what will happen next?' Then you are gone down, because you have to face yourself in the way, knowing what are your powers. You are a spirit now, you are no more an ordinary human being, so you have no business to condemn yourself, or to degrade yourself, or in any way to feel unhappy. No way. Past is past.

What happened a moment before is finished. `Now I am going to rise. Now I am going to rise.' So a person who has a Sahaja Culture is not only spontaneous, but is inspired, is a inspired personality.

A person who is of that kind, an inspired visionary, then other people get impressed by such a person that, `See, there's a man who's inspired, who talks in an inspired way, in a way that is something very different from others.' Something new he says, new that is nourishing. Such a personality, like the other day, you see, we heard the lectures of so many people and when the New Zealand Prime Minister was coming C.P.

said, “Now let's go back, because we'll have a little tea or something." I said: “No, you listen to this man. He's a realised Soul." He said, “Really?" I said, “Yes, you listen to him." First everybody was, “He's sitting in New Zealand, such a little tit-wit of a country, what is he going to speak?" You see, they were moving about, making a... Within two minutes he captured everybody's attention,

you see and he was bubbling with everything, so beautifully and he spoke all the points so much different and so much new and so much better. C.P. was amazed. He said, “How do You know?" I said, “I know, because when I was in New Zealand I told them he's a realised Soul." And our own Prime Minister is also a realised Soul. You'll be surprised, after our Prime Minister finished his lecture and all that, after two or three lectures he was to go; then he turned round and went to this Australian [New Zealand] Prime Minister, only him, went and congratulated him, congratulated him.

Congratulated and said something very close to him. And the fellow again, you see, flew up into joy. We see it's all there. And then he came away. Why? Because one realised Soul understands another realised Soul and everybody was amazed: why did he turn to this man alone and went and congratulated him? So such a large country like India represented by our Prime Minister, goes down all the way to a little country like New Zealand which is nothing compared to India and congratulates. And that's a developed country, this is a developing country. Is something people did not understand. And the whole joyous atmosphere both of them shaking hands created. This is Sahaja Culture, in which you recognize a realised Soul, the dignity of a realised Soul.

So when it comes to relating to others, first and foremost are Sahaja Yogis. But I've seen most of the people are more congenial with others and less congenial with Sahaja Yogis. They try to criticise Sahaja Yogis all the time and I test them. I sometimes say, “All right. I don't

think this fellow is very good" and all that. But when the other person turns round and shows compassion and says, “No, Mother, I think it will work out" then I like it. I like that. Or else sometimes I say, “Oh, let them go away. There should be no more food for them, it's all right." “No, Mother, we've made food for them." So the culture of Sahaj is to give. Give and give and give and never ask for a reward. Never thinks, `What I have to get.' After all, you have got the highest that anybody could get. They said the three heights a human being can achieve in spirituality, which you all got in no time. It's called as salokya, samipya, sanidya.

Salokya is that you should be able to see God. That you got. Samipya is the closeness with God. Sanidya is the togetherness, togetherness. You have got all these three. In one incarnation you've got it. When Gods incarnated before, nobody knew that they were Gods.

So even they got it, they never knew. Very few people knew about them. But even when Christ said He was the Son of God, who, how many believed Him? They crucified Him. Because they were not realised Souls. But by giving you realisation I have given you that capacity to get all these three blessings at one shot. I speak your language, I speak your style, I live with your style and you understand Me. There is no problem. But with other Gods, imagine if I were Mahākālī today, what would have happened. You would be all upside-down there hanging, seeing Me from the other way round. I don't know what would have happened, or any one of them.

So the three blessings that a saint is promised, you've got all of them. But because you've got them, you don't

understand. You take it for granted. There's no Śhraddhā. With this experience there should be tremendous faith. Faith is a thing that resides between Me and you, in between. Is we can say, the ocean of joy that is in between. Whatever I emit to you is that Śhraddhā and when you are drenched into it, the joy of that Śhraddhā makes everything so Sahaj. But for that you must open your hearts. A Sahaja Yogi who is secretive, who is insular, who is jealous, who separates himself from others is no good. Open your heart. Give away your things, doesn't matter. Matter has only one value, that it can communicate your Sahaj Culture. Little things, you see, I see something that you have got beautiful and in My Mahāmāyā acting on Myself I say, “Oh, that's very beautiful" and then they say, “Mother, You gave us this." “Ah, sorry." And then I feel very ashamed of Myself, that this is not Sahaj Culture, you see. But the joy is so much that I can't help it sometimes I say, “Oh, I, it's so beautiful, this one." “You gave us, Mother." And the whole rapport and the whole feeling; I feeling a little shy about it and all, they're so beautiful, so dramatic; so dramatic it is, so poetic. Only at that point I feel ashamed of Myself. Of course to be human being you should be ashamed of yourself sometimes. Otherwise the drama is not complete.

So the whole thing is so beautiful and so joyous. But that gentleness towards others and yourself should be there.

Now if you become unhappy and serious, you are very unkind to yourself and to others. Anybody who is a serious person, sits with a serious face, know that he is not a Sahaja Yogi at all. They should be bubbling with

laughter, joy all the time. I cannot be serious for more than, I think, five seconds perhaps.

I don't know. I try, because lectures should be serious to go into the hearts of the people. But there's not and you can see that even when I'm getting angry, My eyes betray Me and there's a twinkle of laughter in the eyes. That's how a person should be and don't worry what others have to say. You see, the culture where people are just glum like this, is the same as the people where they are frivolous. Now as we can say American culture is to be frivolous, stupid, you see, I won't be surprised supposing your Prime Minister tomorrow starts wearing a sarī, just to amuse you. Anything is possible with them, just to amuse you, you see, too, for cheap popularity. Anything frivolous, stupid, they will do. But supposing, you see, it is say an English old conservative personality, then a lady might wear a very official dress with the lines and this and that and like a man she might become very soon, like that, develop a very serious face. But both things are nonsensical, has no meaning. You have to be natural and natural everything is always bubbling with joy. And a message. And a message. These flowers are the message of My coming, writ large on them.

So a person who is a Sahaj Culture man should emit that message to others, people should see, `Oh, this is the man. He is the Sahaja fellow.' You can see that clearly. There's no seriousness, there's no unhappiness, nothing. Supposing I have said something that might be upsetting you, forget it. If you cannot forget that, then you have not listened to Me. But “forget" doesn't mean that you do not act upon it. “Acting upon it" means that you face

yourself and see for yourself how you have ascended and how far you have to go, not how you'll fall down.

So it is all the time acting on both sides, as I'm telling you in My lecture, that on one side you'll see to yourself as relationship with Me and relationship with others.

For a Sahaja Yogi it should not matter whether you are in a palace or on the street.

The first encounter with the first Sahaja Yogis, we have only one surviving, now here sitting down, they couldn't bear, for them it was difficult to be in the beautiful atmosphere of India. The reason is, they were analyzing: they have no good bathrooms, no showers. But you have the whole sky. You have all the mountains. You have all the trees. You have got all the waters flowing. But you want to have a little shower, in which you can't even move. Just an idea, just an idea of comfort. You have no comforts, if you ask Me, compared to what we have in India. No comforts at all. I mean, ask any Indian girl to come and stay, she will cry. Even I think here the President, the President has to wash his utensils perhaps, maybe.

What a comfort. There's no division of labor. Now in our country we have servants, but “servants" doesn't mean that we cheat them anything else. They eat the same food as we eat. They live the same way we live. But they do different type of work, because they don't have the same mental capacity to be the President. The President does some other work. You have no comfort of any kind, you take it from Me.

Food matter, you get everything processed food. Imagine, any time you might be developing cancer due

to processed food. What is your speciality then? Try to understand. What is the kind of food: it's not fresh, God knows how it is processed, how it is preserved, from where it is coming. Suddenly in London they said that, “Don't eat this kind of food” you see, “because it has got something contaminated." So everybody rushes, you see, to the store room, because we have to store up all these things. You can't get at the right... “Oh it's there"; then you start throwing them out. It's a mad racing because people think that, `God knows what we are eating today, is it correct or not?' So food-wise you are zero. Best thing is to live in the villages or in the forests, to get the fresh fruits, wash them in clean flowing water of a river, eat it nicely and sit down enjoying the sun.

The comfort of the spirit is the thing we have lost and those who seek the comfort of the spirit are Sahaja Yogis, not otherwise. Comfort of the spirit comes in giving. Say I've borrowed some money from you, I won't be comfortable till I've paid you back. Going further with it, supposing you are caught up into something, you have got some problems. I'll somehow or other manage that you'll come close to Me somewhere and work it out on you, clear you out, finished. Till then I won't be comfortable; though I'll suffer, I'll have pains, I'll have this, that. As soon as I came here, left Nābhī was like this going on.

Corrected it. I took it upon Myself, I sucked it into Me.

So they are adventurous. “Oh I will not touch, I am catching, he's catching." Finished. But now the compassion can only work out if you have that kind of a spirit, otherwise you cannot. It becomes sympathy.

For example there's one person, Mister A. or Miss A. or Mrs. A., whatever it is. I mean, I'm just talking of a common personality and that person is catching. I would say in an ashram, that person should clear out. But all the ashramites will catch from that person and that person will never be all right. There's a very nice joke about it. There was a lady, she wanted to reduce herself.

So there was a machine like a rolling pin. They said, “If you rub it, then you will reduce." So she brought, poor thing, she brought the machine and she started rolling it. She found that the rolling pin became fat, instead of she reducing. Same thing is in Sahaja Yoga. Instead of Sahaja Yogis correcting the others, they get contaminated. That's why I said, “Don't have anybody in the ashram." Because you sympathize. You do not try to correct that person, in a way that you can correct within yourselves, suck it within yourself as your Mother does and do it. I do it for thousands and thousands and thousands; you have to do it for one or two, so you are never bothered. And that's how you become strong. Not by shunning them, running away from them or condemning yourself, or saying that: “We must save ourselves on the boat." No. Through adventure. “Let's see what happens." Tamara was telling Me, “Nothing catches me, Mother, what is it?" I said: “But who will catch you? Those who will catch will be hurt themselves." So what is it, that Bhairava is to be established. “Sidha kala mane Bhairav", as you have to establish Śhrī Gaṇeśha, you have to establish also Bhairava and Hanumāna on the right side. If these three deities you establish within yourself, nothing, nothing on this earth can catch you. You'll catch it for a while. But

what I find now, I came to this ashram, everybody's left Nābhī caught up. Everybody's left Āgñyā caught up.

So then I get the pain. Everyone. I mean, I have put you inside My body, do you know that? You are part and parcel of My body, you are the cells in My body. And when you catch, I also catch; not catch, but I really get the pain, but I clear it. In the same way, I have given you powers. Every power I have, I have given you. But you have to develop it and you have to be adventurous. But on the contrary, once we have ashrams, everybody settles down, “Oh, now, very comfortable, very cheap." Very economical, that's the first comfort. It's surprising, for a Western person, it is very important that it should be economical, surprising, affluent people think more of saving money than the people who are poor. And English are the last word, save pounds, at the cost of others. On the contrary if you go to India, where they'll be very happy, they'll invite you in their house. Whatever they have they will give it to you, “Eat, eat, eat." They'll force you. They'll be very happy to give. But in England it's very dangerous, you see.

Sometimes in the ashram they may not even have food for Me. Really. And if you tell them, “I know. I know." You know. Finished. Then what do you say? They already know it, now what to do? They know.

So with the affluence miserliness grows and money-orientation. In India also I've seen people who get little more money than the rest become very money-oriented. Money becomes everything, money becomes the power, money becomes their life. Sahaja Yogi doesn't care for money. Just is the dust of our Mother's feet. What is

money, what is wealth? And when they do like that, then their money problems are solved.

If you have a money problem, know that there's a problem. If you are very particular about money. I am, in a way, because if I have to give somebody, I remember it. But I've seen people who are very anxious to tell Me that, “You have to pay this man so much, that man so much." That's wrong. That's not your lookout. That's very, very wrong to tell Me that, “You have to pay this man or that man." It's not important. Even if I don't pay, I pay him.

So in relationship with Me, you are not to tell Me that, “You have to pay so much money to him, this much money should be paid, this is what he flowes You." Nothing of the kind. Let the person come and tell Me. Why are you telling? That kind of a message if you give Me, you are lost. Or if you come and tell Me for somebody else that, “Mother, time is up, we have to go.

Somebody is hurrying You up." If somebody is hurrying Me, tell him, “Don't hurry Mother." You must know that your Kuṇḍalinīs were not raised with just your own Kuṇḍalinī, but something that is working it out.

Something very tremendous, a big organization. You can't see it, it is microscopic. You must know, nobody got realisation like that, did they? Thousands getting realisation, what's happening? There must be something about... Now how can you tell anything to such an organization? They don't like it. They know it. Actually they are the ones who know, not the English. They know what is to be done.

So your relationship with Me acts as your culture.

So it is a Mother's cult, you can call it, the Mother's culture. How we are connected with our Mother. I have seen people, if somebody is rude to them, they get very angry. But if somebody is rude to Me they don't feel angry. It should be the other way round.

Now I'll give you an example. This Merv Griffn was funny and both our PROs were very angry. It was natural and very... I mean, I liked it, but I calmed them down. And Worlikar of course was on top of this thing. But the other fellow would not. He was giving arguments. I was just watching. I mean, if somebody had said this to his mother... There's another one there, he never came to receive Me at the airport.

So Worlikar said, “If your own mother had come, you would not have gone?" Then one can give explanation, “Oh, but our Mother is Ādi Shakti. My mother is not, she's helpless." It's not. To show your respect, to show your love, you have to go; for your own gain, not for Her gain. For your own gain. This relationship is for your own gain. Supposing if you strike oil, is it for your gain or for the gain of the oil? If you get to the Source, is it for the Source to gain anything, or it is for you to gain anything? Logic, simple logic.

So in that culture, you see, you really thrive and you become extremely a happy person, a joyous person.

And the expression of such a person is so different, because such a person, as I told you, rises above and sees the problems of others, the decadence of the society, sees all the problems of the world. Not only that, but knows the solutions. We are not like these ordinary people who have racialism, this... other diseases, I don't

know what sort of diseases they have, I also forget. Racialism now, it's another stupid nonsense, you know. What is racialism? God has made somebody's colour like this and somebody's colour like that and those same racists are trying to tan their faces.

So in this culture of ours we are not bothered about superficial things. What we are bothered about is our inner cleanliness, inner beauty, but that doesn't mean that you should move about like primitive people, no. But if there is inner beauty, then outer beauty comes. You will never find Me dirtily dressed.

You will never find Me without a sarī on, even when I sleep I wear a sarī, because in the night also I have to work, so how can I go in My dressing gown to the other world? So a person who is a Sahaja Yogi has to be an extremely neat and a clean person, but not to tell others, but should be himself or herself. That's one of the things are very important, because others will see you, like loonies, who's going to believe you? So the one effect is from the Mother, you take from the Source, for what? To be that illuminated quality, in you, so that others see you as something great and adore you, worship you.

This is this far we have come, now, how your personality should be. But now, when you are dealing with others, know that they are human beings made by God, not by Sahaja Yogis by any chance. And they will be tomorrow's Sahaja Yogis, may be higher Sahaja Yogis than you.

So when we are dealing with others also, talk to them in a gentle way. Be kind to them. Of course we are against Gurus, against cults, against all these people. But as

soon as they come, if you say: `Oh, you are a bhoot,' the person will do right-about-turn and go away.

So you are not given this power to be abrupt or to be arrogant with others, not given. Now all such people are coming down, calming down because they see that what helps is your gentle, kindly, firm attitude. Only after Sahaja Yoga you can combine all these qualities. You'll be firm, you'll be alert, you'll be gentle and compassionate, smiling, but not making fun of others.

So then you become a personality who is alert: to see what is the reaction they're having on others, this is very important to be seen.

So now you start witnessing others. What is your reaction on others? I have seen many a times, a new Sahaja Yogi comes in. The person is trying to say something and the girl starts giggling or laughing. One should not, at that time, because the person might think that, `They're making fool of me, or they're thinking that I'm a stupid person, or something wrong with me.' That person will become self-conscious, I won't be able to give realisation to that person. But if somebody is sitting before Me and I'm trying to help that person, know that it's a very important moment of this gentleman's life.

We have got it, so what? When we are pulling out somebody, when we are helping out somebody, do we laugh? That's the time you have to be very concerned and very much serious, to do the job. Every quality and mood has its own place, like nose is at its own place, eyes at its own place. In the same way, all these moods that we have, have their own places. And that is what is lost in modern society.

So when I am trying to help somebody, you should be all concern about that person. How does this come in to us from the Source? How much you are concerned about Me? Supposing I am thirsty, you will feel thirsty. You'll immediately say, “Mother, I'll get You some water." But you may not even ask Me, just bring it here, keep it there. Or just make some tea for Me or look after Me. Do this or do that. In little, little things you should watch. The concern is not in saying something, asking something. You don't ask. Don't ask Mother, you just do it.

That's how, when you start doing it, you will understand what you are doing to others.

So the reaction on others, how they react about you also is very important and you have to be alert. Suddenly you say something and everybody disappears. You must know they are not yet Sahaja Yogis, they are to be brought in, so you have to very carefully bring them around. Then with Sahaja Yogis, among yourselves how you behave is extremely important for others to see. We must cherish each other's company, we must cherish. To meet some Sahaja Yogi somewhere, “Ah, what a joy it is to see someone, to talk to someone on the phone." But because we are so insular, so selfish, so greedy and sometimes very circumcised [circumscribed] I should say, or absolutely engulfed into our past, we cannot do that, we do not feel that joy, we cannot adore another Sahaja Yogi, we do not enjoy another Sahaja Yogi, we cannot cherish his company. That means this finger cannot feel this finger. It's like a developing, what you call, a disease called leprosy. Nerves are finished. Nerve

endings are not there. You cannot feel the joy of other Sahaja Yogis. And this is only possible if you get over your personal interests. When people come in Sahaja Yoga in the beginning, they have personal interests, like say somebody is trying to sell something, so they would like to sell it to Sahaja Yogis. Or they are arranging something, they would like Sahaja Yogis to do it. See, personal interest, to use Sahaja Yogis for their own purposes. As a result of that I've seen some people become so insular that nobody helps them, no work is done by them; if there's a telephone, nobody will say, `I'll get it.' That's American quality, they'll say, `I'll get it.' Is regarded good. Not in England, they'll be all sitting, quiet. Even when they have eaten the food, they have to pay the money, they'll look this side and some poor Indian student will pay for all of them. “I won't look” they say. “Now paid." Now they are normal. It's very low-level. Is extremely low-level behaviour.

And this is what one has to learn, that you have to cherish others, give presents to others. “You're going there; Oh, now..."; like the other day I met a lady, she had liked one of My rings of emerald. That's My family ring so I can't give away, you see, I'll have to ask C.P. and he may not like it, because after all I have no right on it, I have to give it to My children, all right? But I found an emerald somewhere, beautiful, so I kept it with Me. The other day when I gave her, she was so enamoured. I said, “You liked My ring, I couldn't give you My ring, so..." She said to Me, “You mean to say, I would have taken Your ring?" I said, “I would have forced it on you, but I couldn't give you, so I thought of it. I just saw it

somewhere so I got it for you." She said, “How thoughtful." But it's all in My head. I, whenever I get it, a chance, you see, so somebody says, “Oh, I like it” keep it in mind. Next time, even a flower. You must cherish their companies, because it's such a great thing to have somebody who understands you, your spirit and they have the spirit. Such a great thing. How can you be unkind to each other? That hurts Me the most of all. And the first thing and the foremost thing you have to give Me is congenial, beautiful, loving group, that they love each other. If that's achieved, that you really love, beyond your personal considerations. I mean, of course, in Sahaja Yoga there are now not many people who try to make money, but try to make comfort for themselves. They must have the best room, they must have the best place, they must have... “I didn't get this, I should have it, this, that." Try to do more than others. I know sometimes people take advantage of you, but they will go out of Sahaja Yoga very soon.

So be sure that you become generous about it, very generous. And generosity should start from your own Sahaja Yogi brothers and sisters.

In the culture of Sahaja Yoga we have to have a full imbibement bubbling through our nerves, the sense of chastity. That is a must, whether you like it or not. There should be no bad intentions about any other person, of relationships which are not pure. Absolutely pure relationships, pure eyes without any adultery, adulteration I would call it. Clean eyes is the basic of Sahaja Yoga. Steadfast clean eyes, because your eyes are very powerful. You don't know how powerful they are.

So to make it that way, to practice, move your attention inward and towards the Sahasrāra. You can. With your eyes you suck in. Even by looking at Me with the Śhraddhā, with the joy, you just suck it inside, My image. Put it on your Sahasrāra, put it in your heart, you can do it. It's very joy giving. When you put it in the Sahasrāra, then you get the knowledge. When you put it in your heart, you get the joy; and when you put it on your liver, then you get the power of action. From the photograph also you can do it, suck in, move it. But that is shown in the way you behave towards others, completely confident, gentle; no arrogance. Neither the neck up like that or like that, but in the center in a very dignified manner.

So in the culture of Sahaj, because the spirit is the dignity, is the majesty, is the glory of God, you have to judge yourself. `Did I say something which is not respecting my spirit? Did I do something that is not glorious?' Like I've seen people, when I'm there, they'll go on asking Me hundred questions. “Should it be white towel? Green towel? Should I do this, should I do that?" Why? Because we don't live with choices.

We live with whatever we get it and there is dignity in that. If you start doing choices, it's stupid. In a group of Sahaja Yogis, the food, “What will you have?" They'll take forty-five minutes to decide, if you go in a restaurant, because the first, the consciousness, “We are paying for it” and somebody will have this, somebody will have that. The poor waiter will run away. But why should we have different? It's just the same. Whatever Mother is having we'll have, finished. But if not that, at least whatever

everybody is having, “Why have separately?" Choices are not there in Sahaja Yoga, remember this word very clearly.

Choices of this, choices of that, I don't like it, I like that. This is not good, that is not good. Because we need everything on the level of vibrations, then the choice is coming. Like, if the vibrations are not good we'll not say it, but we'll not have it. But not question of whether green or red or yellow or white. And that is what they are making fool out of you. They will put one name, Cartier, finished. People will pay any amount for that Cartier. Is any ordinary stuff, it is nothing special. But you see that ego, “I've got the Cartier. I paid more to show that I've paid more, that I've been a fool." To pay more for something that's so cheapish; that's what they're playing upon, remember that.

So you have to understand that when you are a Sahaj personality, you have your own dignity. These things do not give dignity to you. You give them dignity. But that doesn't mean tomorrow you come like a clown, or like a limbo on your nose. Of course I must see the other point always, because it just slips out that side. When you become dignified, you will wear always something that is dignified. You will do all that is dignified. Is automatically you become dignified. It's nothing artificial.

So dignity that comes, as you see your Mother. Whatever you give Me in Pūjā I take it, all right, but otherwise you cannot give Me anything else. If you give Me, I'll return it, somehow.

Somehow I'll return it. A person who is money-oriented cannot have dignity, because you see him like a beggar.

See, if there's money-orientation is too much, he comes down to that level, you can see it, there cannot be dignity there. A man who is power-oriented is an idiot. He looks like an idiot.

So we cannot become idiots. All right.

So we cannot be power-oriented. The one who is sort of a romantic or a love-oriented, is a stupid fellow. He behaves like a stupid fellow. On the street they go on kissing each other all the time. “Where are you going?" “To the divorce case, but last bit we are thinking of having some kisses." Self-respect is the thing. Self is your spirit. The respect of the spirit should give you that dignity. But in privacy you are gentle with your husband, you are gentle with your wife. You must learn how to be gentle with her in privacy, not in public.

That's horrible. Specially in India. I am told that people go round with that romanticism and all that.

So please, don't do all those romantic stuff in India, it's very embarrassing for Me, very embarrassing.

So we cannot do things which embarrasses our Mother. Once you start knowing that, `This will embarrass Mother, we can't do this,' automatically you are helping.

So when it is related with Me, immediately, `What will Mother think of in me? Is this the way to behave towards Mother?' Immediately you will get the reward, as that thing working through you, as if you become that nature. Sahaja Culture is a Sahaja nature. Automatically you will do it. You'll talk in that manner, you will speak in that manner, you'll live in that manner. I mean, I have seen people who have never known Me, on a trunk call or a telephone, they recognize. They know I am something

special; if they are sensitive enough. From My photograph, the way I sit, the way I talk, immediately everyone asks. The other day where I went for the meeting with My husband, everybody was asking, “Who is this lady?" “Who is this lady?" “Who is this lady?" There's something in the personality. I talk to everyone nicely, I'm very sweet. We cannot be slavish and we cannot enslave anyone. We have to cherish, even human beings we have to cherish, because they are us. Not to despise anyone, not to laugh at anyone. In the culture of Sahaj, you have to become an expert: expertise. Expertise comes through your adherence to your Mother. Expertise: you all should be an expert and who will give you the certificate is your Mother only, who else? I may not say so, but your spirit will say that and not your ego.

In this short time whatever was possible, it's such a big subject, culture is; you cannot. But I've talked to you, I would not say in a very analytical way, but in a very synthetic manner.

So I've given you very synthesis of the whole thing. “Analytical" would be one, two, three, four, five, cut short, two, three, four, five, like that. It's not like that. And that is how you have to speak to people. One, this is so; two, this is so; three, this is so; finished. You are not Sahaja Yogis. In your speeches if you talk like that, finished. But before saying something or doing something, give a little idea where you are leading the people, so they are not frittered away, attention is not frittered away. Give a little idea, as I say, or else while talking, bring them to a point which is important, so that they wait in the sentence to come to that point. But

make the whole sentence look so, that it is going towards certain points, so always a Sahaja Yogi must make a point out of what they talk, not just babbling, talking. What is the point you are going to make? Whatever they do, they have to know, “What are we going to achieve out of it?" Now, marriage.

“What are we going to achieve out of marriage?" A family, house, everybody has, even a donkey has that.

What's so great? We are going to achieve a family unit where realised Souls are to be born, we're going to look after them in a proper way and then we are going to emit that unit into this world, like a sparkling diamond set in the beautiful setting of a family, giving light to the whole world.

So one's life should not be pointless and talk should not be pointless and every moment should be filled with achievements of your visions and dreams, slowly and steadily, which is not at all difficult. If you can get rid of ego and superego, finished, that's all, simple as that.

May God bless you all.

Mm... good... Nice, relaxed eh? Relaxed, with blessings. Everyone cleared out, I think.

And no more one more thing, I must say it last, I've said it before but I have not said it here, no one is going to say that `bhoot did it' because such a person will be sent away to the bhoot *[UNCLEAR* clan/clap] not to Sahaja Yoga, don't put your responsibility on the bhoots, either you are a bhoot or you are a Sahaja Yogi. One of the two. You can't be both.

Contents: 1985-10-27 **Talk to Sahaja Yogis, Ego and its Consequences, New Jersey, U.S.A.**

About Sahaja Culture, alright. Sahaja Culture I explained to you what is a Sahaja Culture is, in which you have grow... last night...

[Aside:] Where's Judy, she's there, come in, come in, let them sit, now.

... then last night I talked to you about ego. That how ego manifests itself and how it is difficult to get out of the ego. It's easy to get out of the conditionings super egos, but very difficult to get out of ego because ego aggresses others, doesn't trouble you at all and you enjoy that aggression, see.

Now, today I want to tell you about how ego has been historically, traditionally torturing people around.

So you'll see the manifestation of this ego and then you will know that if you are playing anything any role with your ego, you could be part and parcel of that destructive force.

So to begin with we'll see now, when this ego started growing in man. First of all see, it started growing with the protection, so the pituitary, which is within us started growing when we raised our head, like this. When we were animals, our head were like this, at that time the pineal body as it is called, was very powerful. They say in human beings the pineal doesn't work out, it is not true, it does, but they don't know how it works.

So this pineal body within us was very active when we were animal state.

But when we raised our head, you see a chemical change took place within ourselves in the sense that our brain started growing in a pyramid, which I've told you how with the parallelogram of forces and all that it has started growing into a pyramid and when it became like that, you see because first it was only the pineal body looking after the super ego, up to the animal kingdom, up to the kingdom were the animals sort of became more sort of humanized, then the ego started growing.

It's the only animals [human beings] who can use the matter. Human beings can use the matter, not the animals. Animals cannot use the matter for their own purpose. When they started aggressing the matter, the ego started developing and we developed this what you call `the pyramid of our brain', we starting growing, more and more and more and more like this. But when it reached it's height, then we started using our ego more we didn't stop at that point. We started moving on the other side so this went down and covered it covered it, completely like that. That's why we say the pineal body in the human beings doesn't work, it functions, no doubt, it functions. As a result of that, you see when we saw this ego was growing, as a result of that people felt extremely overconfident. What's wrong? business started long time back, since the time of Columbus, as I've said if Columbus had come to India, he would not have seen Me here, he would have finished all the Indians there, not him, he was a very nice man, but those who followed him.

In the same way, this ego started destroying people and they had an idea of a triumph and killing people,

occupying lands, occupying territories, accumulating wealth. Went on and on and on and on, on this level. Then from there they started. When the marriage system started in a proper way, again the aggression started on the women and now the women are aggressing men, like that, it's all became so aggressive. But when you are aggress you don't see that you are aggressing, this is the problem of the egoistical person. Though he may be a seeker, though he may be a very genuine seeker, but if he is in the area of ego, he never feels his own catches, because the ego is in between, the reality means that.

So he cannot see his own catches, he cannot see how he is aggressing others and he doesn't see how he's hurting others, troubling others, torturing others and such a person can be extremely arrogant, extremely what you call the `strangulating'.

This is what happens when you get cancer also, when you get the cancer, what happens, it starts with the left side no doubt. But when it comes into the person, then he becomes a person who is vulnerable to a disease or a disease where the person is aggressive. The cells of the body first develop the aggression; we call it `malignant'. When this cell comes in contact with others that also becomes malignant.

So that's how the malignancy spreads and when it spreads what happens? That supposing in the nose there are some cells which become malignant; so they start obstructing other organs to grow, the only nose will grow like that not outside but inside.

So they aggress, you see, the aggression starts and they lose complete control with the whole, because there is no

coordination with the whole, they don't see that the whole has to grow together and not only the nose and not only the eyes, isn't it? and this breaking from the collectivity is the first sign when you find a Sahaja Yogi behaves in a funny way, that if he is breaking from the collectivity, then he is nothing but a egoist, no doubt about it; by any argument, by anything.

But a person who is a super ego fellow will stick onto the collectivity; will try to be very close to the ashram, he'll be very much close to us very much here, around it, even if we say “we don't want to” it will be there, why? Because it realises that it is aggressed and also it realises that it can be sly.

So when a left-sided person enters into an ashram, that person will be very nice, quiet, sweet, everything. But the entities, the bhoots in him, will aggress the people slyly, they'll torture but those people can be cured very easily, because they are troubled and tortured themselves, but those who are egotistical will be very difficult for them to get out it. That's why I've been talking about ego yesterday and today.

They can see all aggression, they manifest, what's wrong? Say now, I was talking about the chemicals.

Now, how did you discover these chemicals? It is through your ego, through your science. Now, if the science is not related to God or to the whole, then you go like that and then you can produce hydrogen bombs, you can produce these horrible chemicals, like it's what you call `the fool-hardiness'. You enter into every area, every place and achieve the power over that, but then you don't know what that is capable of. Supposing now you make

computers, supposes, tomorrow these computers will eat you off.

I must tell you now there's a new disease I have discovered in people that their conscious mind overpowers them. There was a fellow who was like this, very egoistical, he didn't believe in God also. He's an Indian and he met with an accident. His wife is a doctor, she's a friend of Mine, she brought him to Me. In My presence, he got up and walked off nicely, everything. But on his own, whenever he wanted consciously to do it, he couldn't even raise his leg. Can you imagine? So with these egoistical people now a new disease is coming that consciously they cannot do anything. They cannot do anything, in this will come, I'm promising you now, or I'm warning you now. As I warned the people who were going left-sided that you will have a horrible disease and this is the new disease for all the egoists that consciously they won't be able to move, they'll be mute, sitting there only, their ego will take over. It's a very dangerous era when you are born, you must know.

This is the time we are precariously placed either you get to God or you go to Hell, there is nothing is between.

So a new disease will come very soon, there is no insanity in it, nothing, you will be quite alert, but you can't move your hands, your whole nervous system refuses to work. That's going to come, very soon it will manifest. You have seen that egotistical people have been going on like Hitler and all that and they have destroyed the world and they have done so much harm to our value system. In subtle way we say that all this manifestation of twenty-five years of all this horrible hell

they have created for us is because of the wars, because of the wars. But these wars and things even if you avoid by some chance you avoid it, still if ego is there it will manifest itself. If you avoid it outside it will manifest inside and then you will find that you can't just move. You can't blink, you can't sleep, you can't move your hands, even now people can't sleep, many. And I don't want Sahaja Yogis to suffer from that horrible disease and Western people are more liable to that kind of a thing. The Sahaja Yogis who are trying to get out of the collectivity, who are asserting their ego under the name of bhoots or whatever it is, should understand that it is 99% it is ego within us and that ego has to be faced.

“Oh, I have a ego, I feel guilty” then alright you put it back here, *[UNCLEAR* on your ear], that's not the way. That's not the way you'll do it. Today you are very active, working very hard, doing this, tomorrow fine you'll be just immobilized. You can't move and persons don't care in this country as it is even for people who are alright, but you'll become like old people who cannot move. Who see everything, know everything, who are conscious, at a very young age this will happen, the slightest accident, the slightest disturbance, will just trigger off to that area where you will be absolutely like a mute person sitting. You can't move your finger, you can't hold anything. You will not be in a coma, coma happens to people who take pills and things to go to the left, like drugs and things which take you to the left. But those who are right-sided you will not be in coma, that's one thing, is a curse, you'll see everything, you'll be alert you know everything but

can't even turn your head. Take it from Me. That's coming, very soon.

You may be talking, you may not be talking, it can go to that level, slowly, slowly, you'll find your body will be immobilized. People don't understand what dangers ego can have. It is not now the aggression outside so much, because it goes into left Viśhuddhi and this left Viśhuddhi will creates this horrible disease. Now, how do we control our ego is very important to understand. First of all you must write your names and beat yourselves with shoes for 108 times to begin with.

Secondly discipline yourself, by disciplining, get up in the morning, do your meditation, with right hand towards the photograph, left hand this way. Not to use light at all, not to use sun don't go to the sun at all. Sun is to be avoided, keep to the moon, read the books which describes the Mahākālīs of the left side Shaktis, don't read the books like Abbaduta book. You should never read it because you think you are an Abbaduta I see, he said “I'm omnipresent, I'm this thing” the person start feeing “I am this." I was reading the book of Abbaduta, I said this book, this show what's gone wrong with our incarnations.

What's gone wrong with our incarnations is they never knew human beings at all, at what level they are.

You come and tell them `I'm formless and form, I'm this and that,' so what? If you are that, alright, I'm Compassion, I'm Love, I'm Peace, I'm that...

So what? How do you fill in these cups, you have to come down to a human level, that's what they did not try and that's why it's all a waste, I think on the contrary. Everybody think I'm God, I'm Brahmā, Shivo Ham

finished and then they quarrel among themselves, that growth, that maturity has not come. It is very shallow, the whole thing become very shallow, you become a shallow person and you live with it, so the first thing practical thing I'm telling you: beat yourself with shoes and `I'm not this,' like that you have to start first of all, telling yourself, if you are a seeker, a truthful seeker, an honest seeker, then I advise you this way, that you watch yourself in the mirror and tell yourself, `Now you Mr. Ego XYZ, will you get out from here, I know what I am, you get out,' you have to get after all this I mean, laugh at yourselves, smile at yourself, make fun of yourself.

That's the best and never feel hurt, if anybody says “you are egoistical” and then you'll say “I know, I know” if you know you are egotistical, then how do you go further? Now ego manifest[s] in so many ways. Through your eyes, through your ears, through your mouth, through your nose, every way, because you go against God, that is you go against collectivity, because you go against Śhrī Kṛiṣhṇa, against your Viśhuddhi Chakra. That's first thing it manifest, nowadays nobody beats people like this, you see, we have become subtler in our ego manifestation; we use this part, not hands. It can be that you show temper through your eyes or it can be you flirt with your eyes. You become adulterous. That is why Christ has said “don't become adulterous." So now it is nice that the AIDS can work out through the tears. It's good. Used to kiss people, alright, now kiss. Nobody will kiss now. You used all your Viśhuddhi Chakra so far to express all filth. Now the filth is pouring out.

So, in the second stage when we understand that it is through the Viśhuddhi that is this America we express ourselves, our ego, so what should we do? First of all, stop talking, here the way the people talk, I mean you see, you have just start opening your mouth like this and like that, you go on and the other is talking, just you tell them something, they just come on with all the knowledge they have known everything, A to Z and you don't know where you are.

How do you stop talking? I've told you a practical thing, I'll get you beetle nuts, which I'll vibrate, put it in mouth and you take it out when you have to talk otherwise keep it there, that's Śhrī Gaṇeśha, don't take it out. Stop talking. If you stop talking, your hypocrisy will go away. It's through our face we are hypocritical, everything works out through Viśhuddhi. Now see, a person who is extremely aggressive you see can also act to be very, very sweet you see, if they have to exploit you or make money out of you.

They can act, acting; the whole acting comes through this Viśhuddhi. Then you act, “You are a very gentle person, you are very good” but you are not, you are aggressive.

So for that you have to know that talking less will reduce 50% of your hypocrisy and acting, 50%. Now 50% still left, now what to do with the 50%? 50% is a thing where we have to know what other Chakras are responsible for ego manifestation. Is one is the Haṁsa, is very important Haṁsa is. We use when we want to show our temper, indifference.

Then a person thinks `Oh God, what have I done to this person?' That's how we show our temper, all the time like this. That's Haṁsa and that's why we have to use what we call the simple thing called ghee or something oilish for ears, for nose, for eyes the kajal and for this portion also. We have to put some ghee in hot water or milk and take it so that you sooth down your nerves and you smooth down your Viśhuddhi and also you sooth down the what you call in a general way is the peritoneum but is the lining. Lining as we sooth down our fingers and hands when they are dried, we have to sooth them. Rub ghee here, ghee here, oil here, oil there, in the head. Now, the modern style is not to put oil in the head, you'll become balds. Balded gentleman, of course you can still act like Yull Brinner, but he died of cancer. His sister is our disciple and you will develop funny hair styles everything and of this modern fashion has started don't put any oil, I don't know from it has come. The children also they say “don't put any oil in the ears” this is doctors, they want to create patients, don't listen to them. Before going travelling or anywhere, put oil in your ears, into your noses not the oil but ghee and control your peritoneum through your Haṁsa Chakra, is very important. This is the Chakra which really helps you very much to soothe down. Now in Sanskrit and also in many colloquial languages, ghee is called as `mir' and sneha is love. Neha also is love.

So you have to oil it down, so the frictions are less. We know in nature, when we have the reduce friction, we put oil.

Like we have to say launch a ship, I've launched I know what it is, they had to put grease on the thing and it just touched the ship and the ship moves, so smoothly onto the sea. Beautifully it moves. In India they put bananas, because bananas is a very easily available, so they put bananas you see under. Here they use grease, in England for example they use grease. In the same way, we have to grease ourselves.

Our language, our tone, our speaking must be greased, greased with love and love is such a powerful thing that can attract any one let it be even Hitler. When you talk to someone or say something, it should have that coating of chocolate of Love, then you can give even give castor oil, I do that.

So, all these things are to be understood [Vedas] says that we should not become stupid as the other people are. We are yogis and we have to have a ideal life which manifest itself in all kinds of dynamism and we do not waste this great blessing that we have got.

Now with this another Chakra which is always caught is the Āgñyā, Āgñyā Chakra. In the Āgñyā Chakra we have to become thoughtlessly aware but we can't. Now if you watch your thoughts you will know mostly we think of the people who have harmed, who have troubled us, sometimes we have the glimpse of the good things also. We think of the good people also, sometimes, normally we are thinking about the people who have harmed us, hurt us, this thing, that. Now, Christ who is Śhrī Gaṇeśha and who has all the powers to kill us and to finish us off and destroy us completely has given us the greatest weapon, is to forgive.

So the mantra here is `forgive' and you have to see that you forgive others. Anybody says anything, forgive. When you forgive, God takes over. And He knows how to handle or mishandle, to do whatever He likes to that person. That's not your job, you just forgive, so you give him a ticket, go to God, I forgive you and you have to forgive and that is the thing you can enjoy your Āgñyā Chakra very well and raise your Kuṇḍalinī beyond by saying `forgive, forgive, forgive,' three times and you have to say the mantra of Nirvichara, no thoughts. Āgñyā is the one that brings thoughts to you, that's why Christ was so particular on the eyes, that “thou shall not have adulterous eyes” try to concentrate your eyes on the mother Earth for some time, she'll suck in, so that your attention doesn't become that wobbly, becomes concentrated and equalised and balanced. When that is done your eyes become so powerful even if you look at somebody, you can cure that person and the innocence will start coming in your eyes, you will not have lust and greed.

It is a very dangerous thing people are playing here, I mean, I didn't know all these things people do but I saw it in the West, I mean, everybody is looking at every girl, what is the joyless pursuit? Why, turn your eyes to anything that you don't enjoy at all. At every girl a man is looking, a girl is looking at every man, what's this nonsense? Why waste your energy. I always look at about three feet height, you see all the flowers there, you see all the children. One day somebody asked Me, “Don't you feel like looking at handsome men?" I said “I'm not a fool, I look at the most handsome things, at three feet

level." He said, “You must be a fool to look at this." I'm not, that is what it is.

So that will give you tremendous amount of energy, because you preserve all your energy through your eyes. Eyes are the windows of that Power.

If you try to preserve it, it's alright, otherwise like now they say “save water, because you've wasted your water, so now save water." But when your eyes are innocent in this shower of bliss, you enjoy that bliss, you don't have to look at anyone, you don't have to say anything, you just enjoy, just feel the joy pouring into you completely.

Because the ego has vanished, you see it is an aggression to look at everyone like that, it's an aggression.

I've known people who mesmerize women, who mesmerize men, I've known women like that, I've seen in the parties, I've seen the bhoots coming out of these women and they look at the man and he gets transfixed, completely, falls in love with that woman, till he becomes like a beggar, she just lynches him. It is prostitution, by men or women, it's a horrible thing, it is dirt in your eyes, so keep your eyes steady, try to steady them, if they try to go here and there tell them, you say `look there, there's the mother Earth, she's the one that gives us all beautiful things, look at that' and then the beauty of that mother Earth will come into your eyes. And the cleanliness and the innocence will cleanse others, that's how it should be.

So to fight this ego one has to be prepared and must have proper will power, because ego kills the will power of man, completely. A man who is an egoist is left with no

will power. It does what the ego tells him to. It can murder people, it can be violent, all the violence in America is from the ego manifestation.

Because there is no respect of the law, not of human laws, but not of God's law also, that's how people behave, that how they incur diseases, a horrible things. A person who is not egotistical will not get cancer. You have to be egotistical to get cancer, though it is a left-sided thing, but you have to have ego, vulnerability comes through ego and then it acts. If you are egoistical, you are vulnerable to cancer so first thing if you survive from say cancer, you'll have the other one waiting, where you'll be transfixed by bhoots.

You will become like some of the things I see on TV, where people are given some sort of artificial thing and they are just nothing but machines and they move their hands like machines, they walk like this, they look like human being and they walk straight like this, they can't feel anything, like that you'll become, because ego takes you away from emotions and away from the left side and you become really a person like a machine, you become like a machine. I met one dentist, he came to Me, he said to Me “Mother, now I cannot apply, I cannot feel and I do not feel bad when somebody dies." I said “so what do you do?", “I jog” I mean jog means running away from yourself. Jog for how many hours? “5 hours” out of the ten hours he's awake, he is away five hours, he jogs, what else will happen? So all these artificial things have come to us because is a manifestation of somebody's ego, even drugs came to us because somebody wanted to make money out of us. All these Gurus they wanted to

make money out of us, you see they are more interested in making money, all egotistical people are very money oriented, they can't get out of it, any amount of money you give them. Whatever I mean I have blessed people with thousands and thousands of rupees, billion and billions of things, but still their money orientation doesn't go and then they lose it in no time, they lose just like that, just like that, Naturally, because they do not recognize that it is a blessing one has got it, now you have to share it.

I mean, actually coming to Sahaja Yoga there was one gentleman who was really absolutely on the verge of collapsing without any money, he has become such a rich man overnight and overnight again he become the same. Is an example, he came to Me, came to Sahaja Yoga, he became very rich, became all this and then suddenly he lost everything and even Sahaja Yogis started saying “Mother, we come to You for a short time" and then they go away and they become very rich, I said, “Alright" and then see afterwards one year, before and after, where are they now? This man has become so poor that he doesn't even have money to take a bus, so the calamities come in like that and then they don't understand, but I'm telling you unless and until you talk of calamities, people don't learn, they need a shock, otherwise they don't want to get out of their egos, they cannot, they live with it, they don't want to understand that this is going to happen, then they'd better do it, when they see it happening.

This case, one case of one gentleman has brought forth before all the Indian Sahaja Yogis a very big lesson. They

were saying that “you should come to Sahaja Yoga for short time and get out of it, then you'll become very rich” this is what they have reached their conclusion and now they don't say so, because the medium through which you have got God's grace, if it is lost, you have lost it.

So don't live with full confidence with that horrible ego of yours, it is going to overpower you. And as you've seen the bhoots combine, also egotistical people will always combine. They are two egoists, they will always be very friendly, because they combined together they are just the same, but when they are immobilized then what is going to happen? They were sitting like statues, you can make statues out of them I think, what will be the next *[UNCLEAR* state] I do not know, because they are not dead, they are living, but they can't eat food, they can look at food, they can't eat it, but if you put injection in *[UNCLEAR]* because the parasympathetic might be working or maybe sympathetic might be working, the autonomous might be working but the rest of it is finished. The central nervous system is finished. It can happen suddenly to someone. Write it down, today I have told you about this disease.

Try to keep to the group, try to share everything and don't try your cunning clever methods. Cunningness is cheating yourself, Gregoire has told Me “Mother this intelligence, human intelligence is so intelligent it can cheat yourself." That's what I see. Why do you want to cheat yourself, are you mad? This is what one has to realise, once you understand that, you'll see most of the problems of this world will subside.

How do you have atom bomb, how do you have all these things? Science never said `you make atom bomb,' science was given to you for constructive work, for saving time for meditation, not to make atomic bombs to kill you, no, but in a way it acts because America makes some bombs, Russia makes some bombs, like two, they'll be sitting on their heads, now they cannot put their hands to the buttons. Is a good idea, they are afraid of the devils they have created themselves, see that's what because it is so overpowering, so if you want to avoid your own destruction, then beware, be aware of yourself, not to boast, that `I know, I know,' no, how you behave? Some people are such that they say “we can't live in an ordinary place, we cannot sleep in an ordinary place and all that” that means they are beggars, that is what I feel about such people, because if you are the king like I am the Queen I should say, I don't want anything, you make Me sleep under this tree, I can sleep, I can sleep anywhere, I can live the way I like and you know I live in a palace, actually a palace, so what, that palace is not important to Me, wherever I go I make it a palace for Myself, because I'm not bothered about comforts, no comfort can crawl up on Me, nothing dominate can Me, nothing can come over Me, nothing is important to Me, because I'm the Queen, if I'm the beggar then I want comfort, I want this, I want that, there is no want left. Nothing wanted, in that state when you arrive then you'll enjoy Sahaja Yoga, your spirit and that's what happens when people come to India.

I was amazed to see these people who came, first time they came we spent 40,000 dollars and five Americans

came here, 4 or 5, 4 and 1 Canadian, so five and four ran away, imagine how expensive that, four ran away, we tried, they came to see Me and all that, “No, Mother we can't stand this *[UNCLEAR* discomfort], we cannot stand this discomfort." What comfort do you want here? I don't see any comfort, horrible since I've come to this, you can see My head, I've been sick in this horrible place, what comforts you have? And there they were boasting so much, they ran away.

So, all you understand that those people who are asking for things all the time, begging for things have not achieved anything in life.

Now when you are coming this time to India we are going to have a much more Spartan life because we are not going to be stay in any building whatsoever, as far as possible except in Rowdy, maybe there also, we are going to put you up in the pandals outside, absolutely in the forest, where there will be tigers they will be snakes, crawling up you and you'll have to have baths in the river which are flowing in at a big speed. And then also you will have their beautiful music of the morning birds and beautiful fragrance, it's so beautiful and soothing. There where grows the essence of life and that's what we have decided, I mean, I can live there, why can't you live? I can't understand, what is so special about it, I'm an old woman now 63 years of age and all My life My father or My husband are being extremely overcomfortable people, I mean luxurious people. I mean I have never known how to take a taxi or take a bus all My life, I've never known how to take a ticket to go by train, I've never travelled by air alone, I mean, I don't know how to

travel by air alone, I mean, I've always been like that, but I don't need anything, I can travel alone, I can go anywhere, I can do everything without feeling any fear, without feeling any problems because as long I'm with Myself, what is there to worry? And that's what we have to achieve, that is what we have to do.

Once we achieve that kind of a temperament, is so beautiful, you'll respect yourself, you'll love yourself and that's how we love others and respect others, those that don't respect themselves cannot respect.

Egotistical people do not respect themselves, if they respect themselves they would not be egotistical, but it is so shameful to be egotistical. If you say `you are very egotistical' that person will punch you, even if you say something else, they won't, will they? But is you say `you are egoistical,' they'll punch you that means they feel hurt, if they don't like why do they have it? It's a very difficult thing to move that ego from your heads and you catch from one to the other so fast that sometimes I don't understand.

But Indian climate and Indian up-bringing is such, people don't get egotistical, I have not known of anyone who is today good and tomorrow standing with a punch, I've not seen anyone like that in India, very steady people, now see here is sitting somebody a doctor and he missed his Nobel prize, a man like that. Can you believe that such a man is sitting here? He's another one. You won't find this with anyone in India behaving like that, they have ego, very subtle egos, bureaucrats have I must say and other politicians have, but till they come to abroad then they get even worse. But normally a person's status is known

the way he is humble in India, otherwise they don't believe you are from a royal family, you are from a royal family you are extremely humble, that the sign, like the *[UNCLEAR* shesha]. I talked to her five sentences as I said and she said “this lady is very honourable, from a royal family, must be" I am, but I mean, I am, but I mean I've never told her, which is not known to many people, but she said “She must be from a royal family." What is the need to insult others, what is the need to shout at others and talk in that manner? There is no need, you must talk in a way that is sweet and nice, it looks nice, it shows better. Your personality is better seen by others, at least for the sake of congenial concord with others please try to get over your nonsensical ego. It keeps you out of bounds for the joy, the ocean of joy that you have to have. You are a miserable creature for nothing at all, making everybody miserable. But face it, face it, don't put it in your left Viśhuddhi, “Oh, I'm egotistical, I'm very unhappy” you're finished, I cannot cure that, I'm already suffering you see, all the time I get pain here, pain here, I don't know what to do, since I've come to West I've developed a problem here because all of you have in this left Viśhuddhi and I've put you inside My body. You don't know how much you make Me suffer, though I don't mind, I can see that. I have to request you now to you look after yourself and behave in a manner that this American ego disappears because there's another way out that is Śhrī Kṛiṣhṇa's time which I don't want to use just now. The first destruction will start in America then construction will start. Destruction is impossible, the clouds of destruction will disappear, completely

disappear, the cool wind will blow it out, but you have to be of sincerity and of understanding, without any ego, that's your responsibility, for your children, for your progeny, for your country, it is your responsibility. Good? May God bless you.

So now I'll be going for the another stride and in the evening I may not meet you again. But I hope you people will now give the full list of the people who want to marry. Those who have not yet decided, should decide, even if you are not decided on people, give Me the list of the people who want to get married in India, if not this year, then next year, something like that, all of you should give your names, those who want to marry that is very important because it is impossible to do it without getting everyone there, that's one point is.

Secondly we should decide how many are going, how they are going and all these things are to be done in a proper systematic way and Babette must be informed about it, everybody should say that so many are going from Los Angeles this way, they are going from this way and Babette should be able to organize it, there should be no competition, nothing. And you should see to it that you get the cheapest price. But not at the cost of disturbing yourself, whatever you can get easily, just get it, that's not so important.

The third point I've said that there is no need for you to bring too much of luggage especially for ladies, there is no need to bring any makeups or anything in India, no need at all it's a country where your skin improves by itself, you don't have to do much makeup or anything it's very smooth country, where your skin nourishes itself

and you'll feel very nice and even if you have to buy you can buy, you can buy them in India which are made out of not any chemicals or anything, but natural things you see. Even for toothpaste and all that, it is better to use Indian toothpaste I think, so I think now I've reached that conclusion, all these horrible toothpaste here things are what chemicals they have I don't know what will happen to the teeth, so far My teeth are intact, I've never been to a dentist, but I feel, I feel there are full of horrible chemicals in it.

So don't spoil your skin with these horrible makeups and things like that, I mean to find a proper shampoo here, I find it impossible because sometimes maybe some shampoos can just take out your hair like that, you see, so try to acquire habits which are simple, natural habits in a living not primitive, again I say not primitive, but not very elaborate and don't pay so much attention to your body as you do, there is no need to pay, it is alright whatever God has given it a body, it's alright, you don't have worry too much about it. To do some little exercises in the morning, or something, do your meditation properly, be normal people, you don't have to over-do anything, little bit is alright, but just keep in the center, don't go to extremes in anything.

Now you have to be bring a sweater and things like that and as I told you a proper bedding as I told that you have to bring. Now, in India they will supply you with sheets and everything, with nice cotton sheets, because you must use as far as possible cotton and as far as possible silks, or cotton natural things, not artificial things like you'll get into trouble if you use plastics and things like

that, so as far as possible try not to bring many clothes because we can get you everything. Now, to come to the practical side of it I would like to have all the what you call, sizes, written down properly but make them into four sizes. You sort it out, you can do it, put them into four sizes, for kurtas and for ladies' also blouses into four sizes so you make four sizes, A, B, C, D sizes for men and women and we keep that ready for you when you come.

Imagine how much these Indians work for it and how much do I donate, that's all donation whatever I give, what remains the money is so little and they are now going to donate so much money for your school, for your children, imagine that Indians should do it, it's not very good. We have such a little money to be very frank which has been given that I really feel shy to take that money to India so I've kept it now with Arneau, every money is kept there, that you keep it there, but if you have to have a school we have to a good school and for that we need money but just now you don't think of donating anything, because though you are rich people you are incapable of donations now. I can see that clearly, because you have to travel, you have to spend money on your travels, Indians don't have to do that, so it's alright but whatever they have said a little amount for donations that much you give them. And you come there with love, but people come back like traders I tell you really like traders, because India is a place where one can buy lots of things, you like everything “you want buy this, you want to buy that" that's not good. Buy a few things of symbolic value, whatever you need you should buy, you cannot bring all the things that you need from India, but people when

they travel like that it is very shameful I think people sometimes don't understand how yogis have to carry so many things, now you should carry things which are useful to you, which are good for you but not too much.

Contents: 1985-11-16 **Talk to Sahaja Yogis, Racism, Evening Program, the day before Diwali Pūjā, Tivoli, Italy**

You see only I am understanding and we are understanding from Maharashtra and this is to be done by many people so it's different type.

But a here they are saying that you should surrender to the Mother, that you have been to Kolhapur to the temple of Mahālakṣhmī. And you know the Mahālakṣhmī is the central path of Suṣhumnā and there they go and pray to the Kuṇḍalinī Ambe. That now you have awakened in the Mahālakṣhmī Temple.

They go and sing there. That's the Mahālakṣhmī temple and there they praise the Kuṇḍalinī because Mahālakṣhmī is there but in Mahālakṣhmī's channel of the central path the Kuṇḍalinī has to awaken.

So today today it's the Ambe. It's surprising that in the Mahālakṣhmī Temple that they go and sing this song of Amba, isn't it? But the reason is that they want that in the Temple of Mahālakṣhmī only the Kuṇḍalinī can rise so they are addressing Amba. That's the beauty of this song. You follow My point. You extend it.

Today is the great day My joy knows no bounds. I do not know how to thank people of UK and some of them who took such a great lead to manifest this new collectivity.

Of course I do not want to name them because they will feel embarrassed.

But the whole thing started on a very low note and I think your Mother played some tricks as well and the drama went on, it reached its climax when we arrived in Rome. With all this I can see the visions of My dreams coming true. It is unbelievable how the whole thing worked out so beautifully and it is really so gratifying to see here how in this short time such beautiful arrangements were done by the Sahaja Yogis of Italy, embarrassed. And so now we have to realise it has a very big symbol that we all have gathered to this great city of Rome.

As I said, Europe is the liver. That means all the attention is in Europe. But the attention, if does not have the heart it is absolutely not integrated, nor it is enlightened. But when the heart is sleeping how to bring heart to the attention? But some tricks here and there played so well that the heart like a lion leaped and we are here. The joy of all the Sahaja Yogis is now going to fill the attention and new powers will be developed for all of you and you will all feel responsible for spreading Sahaja Yoga. It has to happen. Thus we realise that through effort we all can achieve the impossible.

Brahmarandhra is the heart, is the Heart Chakra and unless and until there is heart into our work we are not enlightened people. All our efforts will be futile. Without the attention the heart is useless.

So this beautiful meeting that has taken place is writing in the skies with the warmth of the heart and light of the attention. That the glorious days have come for us to

enjoy our complete freedom, freedom from all our enemies, all our ignorance.

I have been to America also and I find America is doing very well so I am sure also the brain will join very soon and we all will be combined into a very integrated force.

Americans have got into problems of very serious nature, of very horrible diseases which I predicted two of them, one which comes from AIDS and another one where a brain goes off, a person becomes mad at a very young age. Third disease that I told them will be coming very soon where people who suffer from ego will be captured by ego. In that case the conscious mind will be taken over by ego. That means unconsciously you can walk, you can move about but consciously you won't be able to even move your finger. That means you will be completely immobilized. The West is in great danger because in the West only you find this horrible disease called racialism. All the racists would be first completely paralyzed.

They won't be able to move their fingers.

Even among Sahaja Yogis, I am very sorry to say, there are some racists. Because Gregoire said just now I am sorry to say that so many girls who are married in the West are extremely unhappy. And already I've received a notice from Sahaja Yogis from India that they don't want to marry any Indian girls to Westerners. I know of Sahaja Yogis who ill-treat their wives, in England, in Switzerland and in many places like that. To overcome this all such yogis should beat themselves with shoes themselves or ask their wives to beat them, that's what they deserve. It

is a very dangerous sign because they will get immobilized and Sahaja Yoga will get a bad name.

It is so imminent and I am so much worried that I would say that Sahaja Yogis it come to know such a man to get hold of him and give him fifty one shoes nicely on his head. And all such racists must know if they had married anybody from their own country they would have had nice slaps on their face every day. All this is very saddening some times even on this day when I am sitting before you I have come to know of stories that I am shocked the way people behaved.

You have to know that India is a blissful country. That's why we go there. From that blissful country to come these horrid countries it is not easy. I know how difficult it is. I have called all this Sahaja Yoginis that you go and learn something from them. Instead of that, you start criticising them. It's better that you have no more of them here. This is the reason I brought them here because you don't know anything.

They know so many things about your country. They have learnt your science, so many things, why can't you become a proper Sahaja Yogi to know that they know more than knowledge of the roots? And that will give Me greatest joy when I will see there is not a single racist left in Sahaja Yoga. If in Sahaja Yoga somebody gets immobilized or paralyzed, please don't blame Me because I have warned you on such a day when you all are here and I did not want to say all this things today but there is no other way out.

So today is the day where we celebrate the New Year in India as it is the dates in India and here are different but

today is New Year of the Shālivāhanas of My forefathers. If you'd asked these people, they would have told you about Shālivāhan. Now I have to tell you everything so what's the use of bringing them here? We have two calendars in India, one is Vikram and the another is Shālivāhan. And when Shālivāhan defeated Vikramaditya, Shālivāhanas dynasty called Babruvahan was the name of the king. He defeated Vikram. Babruvahan was the king in that dynasty.

And that is how today is the New Year for all of us because we are Shālivāhanas. Because they were the worshippers of the Goddess and they use to carry the shawl for the Mother and on this day they take a shawl and put it on a kumbha, which is the representative of the Kuṇḍalinī and raise the ag.

So today is the day for that. Diwali was actually yesterday when I arrived here and I saw the Diwali of the lights all over.

So yesterday Narakasura was killed in the morning time and put in the hell and in the evening they celebrated it with lights. That's the day people say that the Lakṣhmī, the Goddess of wealth, visits your house. And all the houses which are lighted well receive the blessings of the Lakṣhmī.

Our Lakṣhmī Pūjā in Italy has this symbolic value that Lakṣhmī should shower Her blessings on Italy and also on all those who came by plane to worship Her from London. All the other Europeans are already blessed. I mean you all had experiences of the blessings of Lakṣhmī, didn't you? But wherever there is the dirt there the attention of the Mother goes. And that is how we have this beautiful

Pūjā here though tomorrow I will tell you in a subtle way how it is important to have this Pūjā here.

So today is a day of a new year and we should think why do we have new years, what is the need to have a new year? We want something new that you start something afresh to ourselves, to others, to your Mother, to your Guru. That you have to get out of the clutches of ignorance and darkness. That you have to get out of the bondages of ego. That you have to become absolutely a free glorious personality.

And that you have to fight the superego influences and all the bad conditionings should be thrown as torn clothes and should wear new beautiful clothes of Sahaja Yogis.

Let all the people, let all the Sahaja Yogis raise their voices from the top of their houses and top of their mountains, the top of their higher positions. Broadcast to the whole world, inform the whole people that you have found the truth and everybody has to find the truth, otherwise there is no escape. That you have found the joy and that everyone has to find it and everybody must work to get to it. Today only I was talking to some Sahaja Yogis and I said, during war how much people sacrificed their families their children their homes they went on the battlefields, fought for some stupid people and gave up their lives there, they lived in all kinds of conditions. But in Sahaja Yoga when every step we are blessed, every step we are protected, every step we are loved, we are not willing to sacrifice anything whatsoever.

Today you have to take a vow because it's a new year's day, such a great day when we are here to say that even

if we have to give our lives we give it for Sahaja Yoga because one life can save thousands. Then why not do it? One life has Christ saved so many of us with our Āgñyā Chakra. Sahaja Yoga no doubt is fun and joy. But it is sharing.

You have to share and you have to get more people to share it. For that you have to have tremendous patience. I have seen some people have a proper understanding of approaching every type of people. That's a very difficult stage and difficult areas are where people work but some can work that way. But when the Sahaja Yogis in the second stage come and are realised then there are some who know how to settle them and in the third stage by their own shared example of discipline they discipline them into Sahaja Yoga standards.

Let us face ourselves and ask how many of us are doing any one of these jobs or are we only on the receiving end? You all must have social events to meet each other and talk to each other but it's to decide also how you are going to expand Sahaja Yoga. But there are people who can do all these three things together. I would request each one of you should rise at your own level, rise higher and try to spread Sahaja Yoga in the proper way.

So today the first and the foremost vow is, as I told you, that we have to get cleansed up in such a way that we become free of ego and super ego. We should get rid of our ignorance and darkness. And the second vow as I have said that you have to become the light to remove the darkness and ignorance of others. By sharing My problems, by sharing My anxieties about them, those who are lost and not to be involved into your own

personal anxieties and petty things. My problems should be your problems now because you all belong to Me, to My body, to My being.

And I request you to join hands with Me, with full determination and complete attention and the heart of a lion. That's the emblem of England.

So this is what we have to do. You people are so generous in Rome that you have the heart of the lion really.

So pour some of it into the hearts that have come from England also. And meet each other with great affection, with great love and with great understanding that you are all the great foundations of a great, very great vision of your Mother. I hope you will not fail Me and you will promise in your heart tonight that will do the things that I have requested you to do.

May God bless you all.

Gregoire said we should say these vows aloud. I think that's a good idea. Let us see by saying aloud if it works out. It should be said inside.

[Gregoire says the vows that are to be said aloud].

Sahaja Yogis [The first vow is said three times]: Shri Mataji we take the vow to be free from ignorance and darkness.

Shri Mataji: The second one should be to be the light of Sahaja Yoga and to spread the light of Sahaja Yoga till the end of our lives with all our strength and with all our heart. You should say with strength and heart.

Sahaja Yogis [Second vow is said three times]: Shri Mataji we take the vow to become the light of Sahaja Yoga and

to spread the light of Sahaja Yoga with all our hearts and strength until the end of our lives.

Shri Mataji: Thank you very much. May God bless you.

Sahaja Yogis: Om Śhrī Jagat Mātā Ādi Shakti Śhrī Nirmalā Devī Ki Jai!

Contents: 1985-11-17 **Diwali Pūjā (6th Day after Diwali Day), Tivoli, Rome, Italy**

Today we have assembled here to celebrate the Diwali, the Dīpawali. Actually, only after Sahaja Yoga started, the real Diwali is taking shape. We had many beautiful lamps and we had lot of oil to burn, but there was no spark, to enlighten the dīpas. And the wick, as you call it, is called as bati in Hindi language, is like your Kuṇḍalinī, so the Kuṇḍalinī had to meet the spark. The beautiful lamps were all a waste, purposeless, pointless. And this is the great blessings in modern times, that so many lights are enlightened and we are having a Dīpavali of human hearts. When you become the light, you don't worry about the lamp, how it looks, how it is to be made, it's all done. You just have to worry about the flame, about the oil, because it's the oil that burns and gives light.

In Sanskrit language, which is the language of the Gods, the oil is called as `snigdha', `snigdha'; is something that is soft but is snigdha. And `sneha' means `friendship of love'. And the poets in other languages have used this word, in different way calling it `neha'. They have sung the praise of this love.

Every poet, every Saint has used this word in their beautiful poetry, whether they were in separation or they were in the meeting, in the Yoga, in the union. This love

is the thing that gives the light. If this oil is not clean, contaminated, you get the smoke, but is pure, then it gives a brilliant light without any smoke. But when this oil is fragrant then the light gives the fragrance as well. The oil is made from various things. The one that comes from the Mother Earth cannot be used because it's very materialistic, it gives carbon. Like petrol, kerosene, it pollutes the atmosphere. Then the one that comes from animals, who are, some of them, are very much worshipped in India, they have a very particular type of snigdha or we can call it ghee or oil which is giving a light which is very soothing and peaceful.

So when matter evolves into animal state also the oil evolves. But when this oil is rubbed onto the feet of a Saint, it gets the fragrance. In the same way if this oil is brought in contact with flowers it gives fragrance.

So the feet of a Saint are like the flowers on the tree. And when the flower falls on the ground, the Mother Earth, it's so delicate, it's so sensible, it doesn't hurt Her. It falls with great reverence as a great homage to the Mother Earth.

In the same way a Saint has to be gentle, gentle in the way the moonlight falls upon this Earth. It is light without any burning in it, no scorching. That gentleness one has to develop, out of the oil that is the love in your heart, which lubricates everything, which removes the frictions and soothes.

You have seen the way nature works. We never see a flower opening out, we never see the fruit coming out of the flower. It is so gentle and so slow that the movement is not seen by these human eyes. Because the Nature

wants you should not be disturbed by the movements. The Nature cares, so you people do not feel the growth, the movement and the explosions of the evolution or we can say the movement of Nature's own behaviour.

In the same way a Saint, a Sahaja Yogi, has to move very smoothly in the society of Sahaja Yogis.

It is with the Sahaja Yogis, I said; not with the non-Sahajas. Nature reacts to anything that is foreign.

It throws out anything that is not Sahaj. In the same way, a Saint should not accept anything, anybody who is foreign to Sahaj behaviour. When it deals with the matter, with the materialistic people, then it acts with the greatest wisdom, as the tip of a root. It moves with majesty, embeds itself into the Mother Earth going round all hard rocks and holding them together; it makes the tree to stand up erect.

The sign of life is that it goes against the matter, the one that is jara. Like the tree goes against the gravity; like the great human beings have lifted their body against the gravity in a straight posture. In the same way, if you see, the flame goes against the gravity.

Nobody has heard of fire going from the top floor to the ground floor. It starts from the ground floor and it goes upward. But the fire also comes from the matter which is burning.

So the matter has to be burnt, if you want to rise. If your attention is all the time towards baser things, materialistic things, towards physical pleasures, you cannot rise. You may do any amount of meditations, use My Photographs, come to My Pūjās but if your attention is

imbedded it's like you are standing on a crocodile trying to get into a boat.

Now, that doesn't mean when a flame burns it gives up matter, but it gets detached and it burns it.

So this body, this mind, this ego, this superego, is all to be burned to keep this flame burning all the time.

You don't have to give up anything but to use the same thing for a higher life and that is what should be the aim of every Sahaja Yogi.

Actually after getting Realisation, you just start spontaneously giving because you are the light. But respect your light and the light of others. The darkness is too much and we need so many lights to remove this darkness. These lights are to be maintained, to be looked after, to be loved.

As you know very well, I cannot do it alone. For example the source of electricity, if you use to burn, you may have a big explosion. It has to go to various bulbs to give a nice, spread out light. And you are the channels, you are the ones who are going to express Me. I am just the potential energy, as the energy is coming from somewhere which is stored and if I asked you, you would not even know where it is stored.

It is through your behaviour, through your pure lights, through your fragrance, people are going to know God Almighty. There are some, which can blacken the Face; they are lights no doubt, but can blacken the Face if there are impurities, blacken the Face of the Divine, blacken the Face of your Creator. And that is what, one has to be careful, that we are not blackening the Name of God by our misbehaviour.

Now listen to Me very carefully, if there is no light out of the lamp, it does not blacken nor enlighten.

But if there is a light it can blacken as well as enlighten. It's only the Sahaja Yogis who can blacken or enlighten the Name of God Almighty. Say, for example, if you have a fake man, he doesn't blacken the Name of God because he is himself black, so nobody's bothered about that. If there is a person who is teaching about God or talking about God, about religion and making money out of it, he blackens his own name. He does not blacken the Name of God Almighty. The Name of God, cannot be blackened, It's ever shining.

But it's only a Sahaja Yogi which can form that cloud to cover It. They can only finish the hope of this world. They can only bring the real destruction of this world. They will be held responsible. And they should be punished in time, so that the Name of God should not be ruined. For they have been given the right to enter into the Kingdom of God, others are outside.

They are the only ones who can abuse the right. Those who are outside this building cannot spoil it.

You have the special privilege to enter into this beautiful building. You have got this right because of the great things you have done in previous lives.

And if you now want to spoil it, you'd better understand that you will be very severely punished. The light which can enlighten can also burn. But this light will burn all those who try to burn the Kingdom of God.

So on a Diwali day let us know that we should have the lamps, burnt in such a way that it has purest of pure love in it. Not a lip service, lip service of love, but from your

heart, it should pour, like the Nature pours all its blessings upon you.

Then, wherever the flowers of your feet will touch, the Nature will blossom with joy. There will be a Dīpawali. Like I was told when, before coming to Rome, Italy had no rain. The Mother Earth was parched. And as soon as you all Sahaja Yogis came on this Mother Earth, it started pouring.

So the purity of love is to be understood with complete discretion, because this purity acts; it acts in the nature, it acts in the human beings, it acts into everything. The action is the same as the action, the gentle action of the Mother Earth.

Those who come in contact with such a personality start suddenly feeling the soothing, the settling, of the whole being, into a blissful state.

State of benediction. But I don't know, after this word, how much has gone wrong, because our words are corrupt. Our words are corrupt, they do not express what they mean. They are not also pure. They do not react what is to be reacted.

So, it is for us to create new meanings of the words, give a clear vision. When you want to see a clear vision you put a powerful light before the mirror. Clear vision of the expression in language, in gestures, in behaviours; and a clear vision of the Divine. Let people see in your light, the beautiful dream coming true.

In My childhood I used to think My dreams are too fantastic. Will they ever materialise? I used to collect small, little stones and I would say: “Will there be people, who are not the stones but who are the hearts?" By God's

grace, I have met you. I thank you very much for accepting Sahaja Yoga. But this invitation that is extended to you should not be such that, I will be blamed for giving it to people who never deserved it. Please do not let Me down.

There's one small thing, I come from a country which is not so sophisticated in the modern world, but is very much embedded in Truth and I'm happy you respect that country despite it's unmodernized, natural existence and you are proud of a Mother who comes of such a country. This is the Dīpawali which is celebrated in that country for thousands and thousands of years. And this is the first time in Rome, which is the center, of Europe, because here is the seven hills, expressing the whole of seven Chakras. That is why a big torch had to be brought from England in an aeroplane to enlighten these seven Chakras of Europe.

The Kuṇḍalinī rises from Mūlādhāra and goes up to the seventh Chakra and touches the Sadāśhiva's place but in this case from Sadāśhiva's place, the light has come down, to enlighten and respect all the Chakras from their heart. In the beginning of the awakening of the Kuṇḍalinī that's what exactly I do, is through your fingertips, the aVāhana, the invitation to the Kuṇḍalinī, is sent. Unless and until it passes through these centers it cannot open it out sufficiently for the Kuṇḍalinī to rise and then the Kuṇḍalinī rises.

So the invitation first has to come from the Heart Chakra here.

So the desire has to come down first of all, the power of desire has to come down, from the heart, to make the Kuṇḍalinī rise.

So the Kuṇḍalinī acts, the power of action takes place.

So the responsibility of England and the responsibility of Europe is very great. Unless and until all these Chakras are cleared, Viśhuddhi cannot be pushed aside.

So we have to consolidate first in Europe and also in England. I started it in England then in Europe. Once we have consolidated it well, I'm sure Sahaja Yoga will be very easily established in America. India there's no problem, as you know; and that is going to work out very easily and once India is awakened the Kuṇḍalinī will start moving very fast, with great dynamism. But first these upper Chakras must be put right. Otherwise how can Kuṇḍalinī come out? So, you realise your responsibility, that we have a force in India, no doubt. But how will it rise if there are obstructions? You are a part and parcel of this universe, you are not hanging somewhere else from India, so India has to depend on you.

For your Sahasrāra I have already made all arrangements in the sense I am here in Person. I have come down from Kailāśha, on this Earth.

So, that's how I have arranged the whole drama. But the middle actors are very important. They should not act like clowns, or stupid idiotic people. It is becoming quite idiotic, the atmosphere, I must say, you feel as if you are among idiots or lunatics.

So, these ridiculous things that are happening around us should not impress us but we should really use them for amusing ourselves. And you have reached that ascent

that you can see these things are coming there because of the decadence. And the decadence is the ruin, is the destruction of the Chakras also.

So though it is stupidity, idiocity, we have to pick up people out of them, to support the Chakras. And to be very careful with the people who are not Sahajas who are sticking on in Sahaja Yoga. And now the time has come to throw them out permanently and they are not to return back.

Only the veeras [warriors], the courageous, can worship the Mother. And I hope you are all that and today is the great day when I am worshipped by all the veeras and veeranganas.

May God bless you all. May God bless you.

So now, today's Pūjā is not very long, but there's one more thing after the Pūjā. Today is the day when another type of a rakshābandhan takes place here we call is the bhayadwij in Hindi and bhaubij in Marathi, meaning today is the second day of the moon. And this is the day that a brother goes to the sister's house and she gives him a bath, I mean if it's a small boy or even if it's a big man doesn't matter because we don't take the bath the way you people do.

So he's given a nice bath and a massage and oiled and then, when that's over, then she does the Ār.ti of the brother and makes good food for him to eat.

With all that, then brother gives her something, just as a token of gratitude. Is a very beautiful thing we do as bhayadwij.

So today that's the second part of it where the purity of relationship between all of you is established and worshipped. And is very important in Maharashtra specially because they don't use rakshābandhan as one of the things so much as they use bhaubij.

So after this you all can have a nice Samelana, is the meeting which is the holy meeting, together and talking to each other, to your rakhi brothers, sisters and all that, you can have for a while. And a sister who has tied a rakhi can give a little morsel of food into the mouth of the brother today, that would be a good idea.

May God bless you.

The Italians are so artistic, are they? Gaṇeśha Pūjā you can just, if you have got the kumkum, you put it in the, thing and I'll have My Feet in that *[UNCLEAR]* and I'll rub on it and you all can take the hundred and eight names of the Gaṇeśha if you want, or of the Lakṣhmī, whichever way you like, because that's the one which is to be used.

So put this money also with that, with the kumkum and I'll rub My Feet.

So first you can say the Aatharva Sheersha and then the Devī's Names.

First this, that you will say the Atharva Sheersha, all those who know can say it, with it you know that and that will be said once. After that... This will be said with the kumkum on My Feet. After that this money can be poured on My Feet and I'll have to rub it with My Feet and this money can go to all of you as Prasad.

[Shri Mataji asks the Pūjāri if they have any chandan, sandalwood oil. Probably he replies there is none.]

Shri Mataji: Doesn't matter.

[Oil is poured on Her Feet and She rubs them together, while Sahaja Yogis recite a prayer to Mahālakṣhmī.

Afterwards some coins are poured onto Shri Mataji's Feet.]

Shri Mataji: These are from all over? You know? Pūjāri: These are from Italy mostly.

Shri Mataji: Only Italy? Guido: Also from Germany, England...

Shri Mataji: I hope you all have given. Better put. Swiss, German. Just bring some of the coins.

Put the coins. Now you go on saying.

[Many go to Her Feet to offer coins, so much so that after a while She says.]

Shri Mataji: Enough, enough! [While more coins are offered, Shri Mataji asks for more oil to be poured. It is poured onto the coins between Her Feet. She continues rubbing everything together with Her Feet.]

Shri Mataji: Some more oil can be put. That's all. Oil for the Kubera.

[Then the five sacred elements are poured onto Her hands while a Sahaja Yogis reads out the English translation of the Ār.ti. For the Devī Pūjā, Shri Mataji calls on stage seven unmarried ladies who “would like to be married."]

Shri Mataji: How many are you? One, two, three, four, five, six... One more. No one? [Then a yogini named Alison stands up and reaches the others among the exultancy of the public and the general laughter, also of Shri Mataji. Then the girls do the Devī Pūjā. Then seven

married ladies from Rome are called to finish the Pūjā. Afterwards a gift is given to Shri Mataji.]

Shri Mataji: What's this? Guido: *[UNCLEAR]* [that it is a mangala sutra given by the Sahaja Yoginis from Rome.]

Shri Mataji: It's beautiful.

[She puts it on. Applause. Afterwards the children come on stage to offer flowers to the Feet of Shri Mataji.]

Shri Mataji: Thank you very much *[UNCLEAR]*. May God bless you. Thank you. [A child gives Her a drawing.] May God bless you. Let's put the flowers now. Have you put the flowers? No? Have you put? Did you put any flowers? Come along. Have you put the flowers? Come along, take one flower.

Take this one. At least the children must be taught English, you see, is important. Otherwise it will be difficult. You must teach them English language.

[Afterwards She vibrates the Prasad, then the Ār.ti and namas-kār.]

Shri Mataji: Please don't stand. *[UNCLEAR]*. Bend down.

[Also Gregoire explains further, if there is no space to do namas-kār, that one should be seated or bend down, keeping the head towards Shri Mataji, but one shouldn't stand. Eventually Shri Mataji meditates in the posture of Lakṣhmī with Her left hand open as if to give and right hand raised in blessing while speaking.]

Shri Mataji: May God bless you. May God bless you. May God bless you.

[Guido shows Her some decorated leaflets which are going to be the Pūjā souvenir.]

Shri Mataji: May God bless you, beautiful, beautiful, beautiful. Now, this money should be taken by everyone, one each, one coin, whatever you get, may not be your country. What's the time?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: See *[UNCLEAR]*, in time we are.

Guido: The English have brought 500 of Your pictures.

Shri Mataji: For what? Guido [repeats]: The English have brought 500 of Your pictures.

Shri Mataji: Beautiful.

Guido: Shri Mataji, with Your permission we would like to show You the collective presents.

Shri Mataji: Collective.

Guido: Yes. Collective, absolutely collective.

Shri Mataji [touches the Mangala sutra]: But this is what, is gold? Guido: Is silver plated in gold.

Shri Mataji: All right. Silver plated gold, or gold plated silver? Guido: No, no, silver plated in gold.

Shri Mataji: Oh, I see. OK, don't mind.

[Gregoire translates to the public that everyone can go and take a coin for themselves.]

Shri Mataji: And every child can also have one.

[Guido translates into Italian. He translates `children' as `bambini'.]

Shri Mataji: Bambini, also, yes. Bambini is a *[UNCLEAR]* name, bambini. [To a Sahaja Yogini:] This mangala sutra you have to keep with you yourself and next time I come for Pūjā, every time I come for Pūjā.

[Aside:] Please send Caroline for this one, you'll have to verify the *[UNCLEAR]*.

[One more present from the Italians: some posters of William Blake paintings.]

Shri Mataji: Just show them. This is William Blake, for Italian Sahaja Yogis *[UNCLEAR]*.

[The Italians also give a pearl necklace.]

Shri Mataji: That every time you come. It's too expensive. Look at that. How can *[UNCLEAR]* with jewels every time, you can't do that, it's too expensive to be given such an expensive thing like that.

Why such an expensive one? Too much. What a beauty it is. Is very expensive, is too much. You've given Me everything now. Too much, I mean, why to spend money like this now? [Shri Mataji shows it to everybody smiling and shaking Her head:] Thank you very much. Is funny that I have to every time say this instead of saying thank you. I have to always say “why such an expensive thing?" [Then everybody starts laughing as they see two Sahaja Yoginis from Rome bring two dogs on stage.]

Shri Mataji: That's the best! Oh, thank you very much, thank you.

Guido: We wanted something symbolically to offer the heart of all the Sahaja Yogis.

Shri Mataji: Oh, thank you, beautiful, rather expensive though, alright. May God bless you.

[Guido tells the yogis that the last time that Shri Mataji was in Alsace, She said there are beautiful dogs and it would be nice to have them in India.]

Shri Mataji: You should take them to India, from here, I'll see that they are getting.

[The yoginis hand one of the dogs to Shri Mataji who puts it on Her lap.]

Shri Mataji: What dogs are these? Alsatians? They're Alsatians. Nicely settle down, doesn't want to get down *[UNCLEAR]*. Is an Alsatian, beautiful.

Guido: It was the only couple available in Rome!

Shri Mataji: [says to arrange their sending to India.] Guido [suggests]: With the Indian Sahaja Yogis.

Shri Mataji: When they come.

Guido: With the certificate...

Shri Mataji: Yes, yes, yes. *[UNCLEAR]*.

[Shri Mataji puts down the dog, who doesn't want to get down and takes the other one.] Gregoire: Some dogs are really lucky!

Shri Mataji: They are the best dogs, I think... *[UNCLEAR]*. Shall we give them the same names? Gregoire: One is male and the other a female?

Shri Mataji: Doesn't matter! Gregoire: Doesn't matter.

Shri Mataji: Thank you. Now what is that? We will have to take another plane, I tell! Gregoire: This is a collective present from Milano, Shri Mataji.

Shri Mataji: Collective, again! Collective. What... *[UNCLEAR]* collective, eh? Thank you, thank you, thank you, thank you. I'd better thank you before opening. It's two bowls and a beautiful tray.

Thank you very much. Beautifully. Thank you very much.

[A present from the Sahaja Yogis of Adelaide ashram in Australia. Shri Mataji opens the big parcel and looks with wonder and appreciation.]

Shri Mataji: Have you developed this? So beautiful. Everything is beautiful. Is very beautiful photograph.

[Then She turns it to show to the people and touches the frame. Gregoire says that a yogi named Antonio has made the frame on the basis of the colours of the picture.]

Shri Mataji: Better write down all the things, you see, who has given what... Where is she gone? *[UNCLEAR* Danielle], write down all the presents that they've given, from where *[UNCLEAR]*. That's very important now *[UNCLEAR]*. Dany, get a paper and a pencil and write down. This one is from, UK.

Contents: 1985-11-00 **Quote on Deeper Significances, Dining Room, House, UK (month not sure)**

[One day Shri Mataji decides to completely rearrange Her dining room.] We'll move the Russian [tea] set next the Chinese one over here, that way Russia and China won't fight.

[After moving some heavy brass Indian statues of Gods and Goddesses closer to African tribal carvings:] The Goddess needs to look after Her African children.

Contents: 1985-11-28**, Public Program, William Blake's Birthday, Hammersmith Town Hall, Kings Street, London, UK**

It is such a honour for all of us to pay this homage to the great poet, printer and a prophet that was William Blake.

When I first came to England, they have been telling Me that England is a place of scholarship and you can see lots of museums and exhibitions and suddenly I told the Sahaja Yogis that I would like to go and see Tate Gallery for William Blake's paintings. They were surprised because I seldom go to any one of them, specially the libraries and the books. And when I went there, I saw this great poet, this great personality, pouring out His heart with such concern, with such honesty, with such understanding and perception of the Divine to the people of England, to understand the great powers of Divinity. But to My surprise there were some funny people; they had brought some magnifying glasses and they were looking at the drawings and were watching the private parts of people. I said, “Look at these wretched, absolutely baser people, who cannot see the sublime, the highest, which He wanted to paint” and they were taking photographs.

I was surprised the way people reacted and then I realised how tormented He must have been in His lifetime to live with such people, who have no sense of Divine. He must have cried in the wilderness; He must have wept; He could not have been accepted, it's impossible. Such low level minds cannot accept something that's sublime and great and My heart bled with pain. Oh God! Why did He take His birth in a place like this? To torment Himself, to torture Himself, saying something which cannot be accepted.

But it's not so. I knew who He was, what He is doing, why He was here. We do not know about Him much, because

from the books you can't understand who He could have been.

He was an Incarnation, of Bhairavanath. That's whom you call the St. Michael, or St. George, who is as you know the Saint, Angel of England. That's why He had to incarnate and for Him, this was His role, to talk about Divine in a open, fearless manner. He had to use symbolic language, He had to use. It's not difficult to understand Him at all; if you are a realised Soul, you'll read through it, sometimes laughing, sometimes weeping, enjoying the whole drama, what He has tried to explain. When I read Him I am amazed at His sense of humor; how He openly comes out with such remarks. I feel He is like Mārkandeya in India, or Kabīr Das in India, who slashed the whole society with their sword all the time to see that they are brought to the proper shape, without fear. But so gentle, if you read the Song of the `Thel' [from `The Book of Thel' by Śhrī William Blake], it's so gentle; and all of them who were Him perhaps or of the same style, extremely open, straightforward, you can say even blatant and extremely gentle.

The vision of Christ, that He has described, is the one which He sees through His own enlightened eyes and He sees that the vision is completely distorted, is the opposite of what Christ was. I also felt the same way. I took My birth in a Protestant, Christian family and I was shocked the way the Christians were.

I said “Are these the Christians?" Now the point He brings forth is very clear-cut, you can understand, that in the mannerism if you are gentle, “I'm sorry” “I'm afraid” “I doubt." Just look at that. It's very commonly we use this

language. He says that Christ was not a gentleman of that kind. I also say I'm not seeking election, I'm not here to please you, but I am here to make you please yourself; to enjoy yourself, to have your all wealth, enjoyed, manifested.

That is how He also put the vision of Christ before you, that He was not a gentle man, who would go around and be extremely gentle to people and nice to them, superficially, only the mannerism of it, but He would be so gentle with the people who are lowly. He created Divinity out of fishermen, who were ordinary people, uneducated, absolutely we can say, people who were one of the lowest in the strata of society. He picked them up and made them Divine. He didn't go to the ministers and the prime ministers and the governors. He did not. When you see all the great people who are supposed to be looking after the religion part of it, they are busy only with governors and they are only busy with the kings and the queens; who must go and bow to them. They are politically activated people.

How can a Divine person get into this mess of politics which human beings have created? But we don't understand it, because we try to rationalise everything and thank God He's the one who talked against rationality; and against all the intellectual ideas of putting down Christ to the mere level of a human being, because He was Himself Divine and He could understand Christ. He was so much pestered and actually persecuted that He used to get depression sometimes and He had problems of money, problems of convincing His brother and sister, everybody trying to make Him feel uneasy.

Such a fine soul came on this earth to talk of Jerusalem. What did He mean by Jerusalem? What is Jerusalem? We go to Jerusalem for pilgrimage. Why? Because Christ was born there. England will become Jerusalem when Christ will be born here. But how many of English people today care for the spirit? English language itself is such a funny one, that we use the word spirit for drinking, the spirit that you call alcohol; spirit for the dead souls, which hang around, many more here and spirit for the Ātmā, the spirit.

When He came on this earth, the industrial revolution had not taken its respite. People were still entering into those `mills' as he calls them and He saw the scribes how they were behaving and He saw the whole myth of religion. He does not know that all the religions were doing the same nonsense everywhere, not only Christianity. You go to any other country and see every religion is the same style of a nonsense, which is opposite of what the prophets told them, of what the incarnations told them, of what all the great sages told them. This is not only about Christianity, but still nobody can forgive it, because Christianity has a special fervor, has a special role, has a special meaning, that's what He's tried to also say, that Moses came on this earth to lay down the code of conduct, morality, the moral thing and also He describes Milton as a person who describes a Deity who is above everything, a puritanical Deity. But He describes the Divine humanity. Also He describes the Christ who came on this earth for the emancipation of human beings; not to tell them, `Don't do this and don't do that.' That was all right at the time of Moses in the

beginning of it, the code of it and He calls it a `moral' Christianity, meaning `immoral' must be, because if you force someone, into something and pass such laws and regulations at this time, modern times, it's going to be impossible for human beings to follow and they'll fall into some other traps.

Strict rules of anything, imposed on people who are not realised Souls, can push them into some sort of problems, they can become criminals, they can become violent as a reaction and we see the reaction today acting, that the hypocrisy of the whole thing is exposed. Like in India or anywhere else, they will say, “You should not be attached to money, give the money to the church, to the temple, to the mosque, to all the people to enjoy it." The kind of life people led in those days in the name of God, was no model for anyone and that's how poets like Him were born again and again. I would say that in Lebanon a great poet, like Kahlil Gibran, was born and then in India we had so many such poets, who just lashed the society and lashed all these ideas of the intellectuals, the ideas of the religions, the ones who were trying to curb them. Because there was no genuineness, there was no sincerity. If we are honest people, we really mean it, then let us face it and see for ourselves what we have to achieve.

So that is how He came as a poet, a remarkable poet, the way He rhymes it and the sense of humour He has and the way He unfolds the beauty of words as any poet should do. In Sanskrit it is said, vakyam rasatmakam kavyam, poetry is full of rasats; rasats means the essences, the explosion of essences through words. If it

could be done, then the magic of it is called as poetry and that's what you find in Blake. Such a great poet; poetry is only great when it talks of the Divine and when it talks of the baser things, takes you to the baser things. The other day I heard one Australian poet and I was amazed at his bathroom singing, it was horrible; how can you call it a poetry which sings of baser things of life, which takes you to the baser things and pleasures? But He has very clearly, if you can understand Him, has said, “What are these books for? This is to collect money out of them." Now how do you collect money? By playing on the weaknesses of the people, pampering their ego, pampering their greed.

All these things, if you can do, you can very nicely befool them and they feel very happy and nice, that oh what a book it is. As we have had great writers also in this country. I would say Shakespeare was a great evolved soul, but the deterioration you see later on, like people like Hemingway and all those coming up. I don't know how, after Somerset Maugham and all that, suddenly these horrible Hemingway people coming up and people buying their books like hot cakes. We've lost all our moorings, we have lost all our roots, but one thing good has happened out of this, leading the way of Freud, making him Christ; all that has led to problems and people now realise, now realise, that's why the prophecy was there, that's why He was a Prophet. He warned people of what is going to happen, but who is bothered? He was treated as an insane personality. If you go to the lunatic asylum, everybody will think you are insane, that's the way lunatics look at a sane personality. His

wisdom was condemned. People thought that He is getting all these hallucinations, He's talking out of His hat, because they have no brains to understand, they have no enlightenment, they have no perception, that's why they treated Him that way.

Now He is dead, of course they're selling His books, making big money; selling His plates, what He painted, but when He lived, nobody bothered. And now they can use Him the way they like. I've met some very funny people here, in this respect, the way they have shown great interest in Blake in saying that, “He says that a naked woman is the best." I said, “Where? How could He say such a thing? He was innocent." Now we do not understand what His is innocence also. Just like Mārkandeya describing His mother, her breast and everything, like a little child. A child doesn't see, sex in a naked body, he does not see. And the beauty of a woman He describes. That means all women are walking nude, everywhere, now. Are you exciting the innocence of people, or are you exciting the baser self of the people? We have to be natural, are you natural? All these perversions and all these diversifications has come because man does not have a simple mind, he's a crooked person. This `crookery' has to go from the mind. That is important; but if I say that, I'm not doing My job here, I know that. I know for definite that is not the way it is going to work out.

That's why Christ, the One who said, “Forgive, forgive them." Otherwise how can God meet man, with this `crookery', with all this kind of cunning, how can God reach man without forgiveness? He cannot reach man if

he listens to Moses, can He? He cannot. If He has to come to human beings, He has to forgive and that's what is in Sahaja Yoga in the beginning. We tell, you must forgive everyone, you forgive yourself, don't feel guilty. Now in Christianity just the opposite has been done, let us face it and know for yourself that you have to go and confess to the priest. The priest also gets mad with your confession, you are already mad. What is there to confess in the ocean of forgiveness? It just dissolves.

What a message Christ gave us that the greatest weapon we have got is to forgive others and forgive ourselves because God forgives us and this is the message we have to know, that we have to forgive ourselves. Instead of that, for all that we do wrong, all that we try to do against our spirit, we feel guilty and moreover if the teachings are such, that “you better feel guilty” all the time what we are doing is to feel guilty and catch on this Chakra on the left Viśhuddhi, to such an extent, that in the West wherever I go I tell them, first of all, you just say one mantra, `Mother, I am not guilty.' Take it out of you, who are you to feel guilty? When God loves you so much, He has made you the epitome of evolution, you are at the highest point, why should you judge yourself and feel guilty? Is He not capable of forgiving you? Have you no faith in His ocean of love? But this is the basics of the mistakes that are committed in the name of Christ. I'm telling to the priests, now who is a priest here, coming from theological college, can you learn about Divinity in the theological college? Did Christ go to any theological college? How did He get it, how did He get the knowledge, through enlightenment, enlightenment

has to be there. The way He has clearly stated everything, nobody liked it, because of vested interest. Everybody has vested interest.

Nobody is sincere, honest and they want to exploit others to make money. You cannot make money in the name of God. Is sin. Such people can never enter into the kingdom of God. That's why Christ has said, “You'll be calling Me, `Christ, Christ,' I won't recognize you." That's a fact.

So if you have to be a truthful person, just a truthful person, do not feel guilty about it. Do not feel you have committed sin. There's a little story in India that one missionary came to a village in India.

Indian people are in the villages very simple, you know, they are not so sophisticated.

So when he was going, they praised him a lot, “Sir, we are thankful to you that you have told us what is sin and that we are sinners." They didn't know they were sinning. And this is one of the things that Blake brought forth for us to show that Christ was a person who brought a new message over Moses. Of course Moses was needed at the time when Jews had to come up, that was the time they needed it and He brought these Shariat laws; it was Moses who started but Muslims are following them. Now when today we are in this twentieth century, sitting down here, we have to see what is the prophecy of this great man, William Blake.

Can you imagine, His birthday was in this month, Guru Nanaka's birthday in this month, Mohammed Sahib's birthday on this month, all these great people were born on this month. Now, this month also we celebrated the

Diwali. Such a great month is this one and in this month those who are born have to be great people.

In the whole understanding of Blake, I find a single lonely man, plowing this land with the seeds of wisdom. I'm here just to reap it; He's the one who planted, watered, made ready by Shakespeare, you can say; you have had many great poets here, Wordsworth another one who really is enchanting and beautiful.

I think Wordsworth must have seen the fate of William Blake and he said better describe the nature, forget about human beings; he must have thought of it, thinking it to be an incorrigible land where He cannot sow anything. But whatever it is, what Blake has done is to give you a new vision and a new idea, because in the West, Christ has been shrunk to a position of someone who was just a human being and now, when you hear the way people describe Him, I'm amazed. From where did they get this vision? Have they got eyes or are they blind to talk like this about Him? I hear the bishops talking like that, all your archbishops talking like that. Have they no fear of God? What's going to happen to this country if you talk about Christ like that? And you are going to have now pictures and films showing Him to be a unrighteous personality, showing His Mother naked. No respect. Even Blake, I don't know if you have noticed it, He paints human beings naked all right, but not Gods. Christ He never painted, He never paints them that way, the respect. While we, the great intellectuals of modern times are trying all these tricks, just to bring forth the wrath of God upon ourselves.

The second point about Him was that He was a printer. We should think why did He become a printer? Why Blake took to printing? He has described Himself the hell where the books were created and how He has described, how at every Chakra we created a devil and put them in the libraries. I'm... that's why against the books very much, Myself. But why did He become a printer? It's very important to know and why He wrote so much about printing. We see the media today. The media, that's the devil He described.

The media is the one has ruined you completely believe Me, just to make money out of you, playing upon your weaknesses, making your children and you weaker and weaker, the society completely being destroyed, systematically. This is the media He wanted to hit, that's why He took His birth and became a printer. He could have been anything else. No poet was a printer in England or anywhere else. It was Blake, who became that. The reason was He wanted to show that this media is the one and let Him cut it at its root.

But as you know, evil grows, whether you like it or not and today's media we cannot understand to what extent it has destroyed us, our roots, our faiths, all our sublime and righteous visions. I know that I Myself was asked by your television people and all that, to come down and talk to them. But amazed at the way the people told Me that an Anglo Saxon brain, God knows who made that brain, cannot understand anything that can be done without money. I said you first get your realisation, otherwise I'm not coming to your programs, or to your televisions. That's the triumphant pride of Christ you can

see in His crucifixion. He didn't care, He could have gone fallen at the feet, you see, as our politicians do, morning til evening, moving from one place to another. He would have gone to the scribes and the Pharisees and said, “Oh, please forgive, I will serve you all My life, I'll sell everything." He would not accept that bribe.

He went with that triumphant pride on the cross. But what does it show? What does it show? That we, the stupid, crucified that great Personality and today are we not again crucifying Him? That's why I'll say that He was a great Prophet, because He makes prophecies that, if you do not take to the right path, if you do not take to the higher seeking, all these things will show. Now we have to understand, because it concerns us. This is what is happening to us, to us, to our children, to our families, to our society, to our country. Let us face it and understand that compassion of God can fail in such horrible, blazing hearts, which doesn't have any understanding of the spirit. Sahaja Yoga came on this earth long time back, much before I came on this earth and today it has come to England. We should say I came here twelve years back. It took fourteen years for Blake to write Jerusalem and I think after fourteen years also if I could really feel satisfied that I've been able to do some justice to Him in this Jerusalem that He wanted to build, I'll be very much grateful to you all. But it's not so, it's a very disappointing thing. People don't want to listen anything, they want to listen to something that they like, that you have to play on their weaknesses; all the time tell them that whatever wrong you are doing is a good thing; go ahead with it.

Now the compassion and love of Christ can work out miracles, no doubt. It can work out, because He came for us. The whole universe was created for us. It is for us to receive all the blessings of the Divine.

It is we who are going to become the spirit. As He said, “You are to be born again." But the conditioning, of the subtle conditionings of these... surroundings and the atmosphere, the history and all that, is so much embedded in us, but we don't realise and are not aware, that we have to look upward.

Blake's life was another crucifixion, I feel. When I read Him, tears fall continuously sometimes. What a Son of a great Father, who said Christ was not bothered about His parents. He ran away from the house at the age of twelve years. That means all the boys are now running from their houses at twelve years taking to drugs; that's the best way we can pay homage to Him, by running away from the houses taking to drugs, because Christ ran away from the house at the age of twelve years. And He said, “This is My Father's business” that's what He writes, “What do I care for the parents?" That does not mean that you should not respect your parents, but it means that, `I am at a higher seeking, I have a higher seeking, I have to move in another direction. You have lived in this direction, whatever it is you have balanced your life, but I have to ascend.' And this is the message He has tried to put forward before you, very clearly. That is so obvious, so clear-cut. Wherever He's so fiery, wherever He's so compassionate, wherever He's so gentle, wherever He's so modest, the inner line is one that, “Achieve your ascent; achieve your higher being;

become that." He has prepared grounds for us here in England. As I have told you many a times, England is a very important part of the universe, which I don't know how many Englishmen realise. It is the heart of the universe; it is small, but so important. But what do we get from the heart? What do we have in the heart? Racialism. If Christ comes here, you'll throw Him out because He's not English, or do you believe that He was English? What do we get? We can't love our children, we kill our children, we ill-treat them. You are sitting in the heart of the universe. This is the heart of the universe and what do you have to give to the world? The spirit. The spirit resides in your heart and that's why Blake said that England has to become Jerusalem, because it is the heart. That means spirit has to come in the attention of the universe, otherwise things won't work out, but from where is it going to come, this spirit, where is going to be awakened? It is going to be awakened in the human beings and where are those human beings, in the heart? Where are they living? Even those who have come here, immigrants and all that, they are gone cases, useless, good for nothing. And those who are living here are already lethargic; the heart is lethargic, it cannot pump anything out of it. First it was over pumping, tried to impress the whole world and now after the impression, it is in depression.

This heart has to awaken, to make the whole world a spiritual being. Do we realise our responsibility? Do we understand this, what is the role we have to play as a spiritual being? You have to play a role as a spiritual

being now; but we are not, we are busy with all other nonsensical things, but with the spirit.

I have labored for twelve years, as I said and I think I'll have to stay here for two years more, fourteen years and then only maybe, I hope so, Jerusalem will start showing its results in this country. You can do it, you are the only ones who can do it, nobody else. You are entitled to that. God has chosen you to be born here, with a purpose. But you can't talk to any one about religion, they don't discuss religion. But what religion? Religion which contains all the religions of the world. Religion which is the inner balance, the tranquility within you, which gives you the ascent and we don't discuss it. This is out of etiquette, we can discuss all the drunkards and all the pubs of the world, but we cannot discuss such a horrible thing like religion, which is so innate and within ourselves.

You cannot have anything in the newspaper about it. But, He has described all the fake Gurus and all the Satanic people with such a strong description of all these and you see them and thousands follow these nonsensical people, pay them money, become beggars, but they don't want to come to reality. Why, I ask Myself, why it's happening like this? No use going to any excuses. Here is someone who has given you such a lot of explanation. Holy Ghost, He says and Holy Ghost... a vacuum. You ask anyone, I was surprised, when it was asked to some very big bishop, “What do you think of Holy Ghost?" He says, “I'm agnostic, agnostic." Then... from India... asks him, “Then what are you doing here?" He said, “I am doing my job,

as you are doing your job." *[UNCLEAR]* it's all quiet. He's agnostic, he doesn't know anything about Holy Ghost.

What is Holy Ghost? William Blake has said, “It resides within you." Why don't we find out where does it reside?... Why not we go out of the way to find out? Bible cannot contain Christ, the whole universe cannot contain Christ. Let us go out and find out what others have to say about it. But we are very insular self-opinionated, great people sitting here in complete lethargy. We have no time, we don't think anybody to be considered about it, let us go out and see. What is Holy Ghost is very simple; Holy Ghost is the Kuṇḍalinī. See, you use logic, not rationality but logic, is different. If you use your logic, you will see that we have a Trinity, Holy Trinity. We have God Almighty, all right and we have the Son and the Holy Ghost. Have you heard of any father having a son without the mother? Then who is the Holy Ghost is the Primordial Mother. Automatically you come to that conclusion, but Mother should not be mentioned.

That's why Blake has said about the daughters of Albion, because He knew the way the women were suppressed in this life. Very sophisticated ways. In Sanskrit it is said [in `Manusmriti'], “Yatra narya[stu] pujyante tatra ramante Devatā” “Where the women are worshipped, there remains the domain of the deities." Where they are worshipped and they have to be worshipful, not the harlots, in the brothels and the women who walk nude and show off their nudity to excite the baser self, but the ones who are worshipful, where they reside, reside the Gods.

So these women were suppressed and suppressed to such an extent that they did not want to talk about God as a Woman, anywhere.

So Holy Ghost is something abstract, a dove. All right, it's a dove, then what. What does it do the dove? Why is it so important that we should have blessings from the dove? Nobody explains, it's a mystery.

We have to live with a mystery; everything is a mystery, the banking is a mystery here, the where does the money go is also a mystery. It has something to do with the Mafiā, that's also a mystery, then the Masonic people are organizing the Switzerland bank is also a mystery. Everything mysterious and hidden and kept aside, “Oh, that is not to be said, this is just `overseas banking.' Oh good, very good name." It's `overseas banking,' it is this, it is that and we carry on with this hypocrisy, we carry on with all these false notions, “Oh that's all right, that's all right, that part is all right." This is not forgiveness. What is the forgiveness for the cunning? What is the forgiveness for the crooked? What is the forgiveness for Satan? Discrimination is needed when we talk of forgiveness. Forgiveness is for the people who think they have committed sins. It's only in thinking you commit sins, otherwise you do not. Look at a dog, look at a tiger, look at all these people, if tiger has to eat the cow, it eats; does it commit any sin? It does not know about a sin. “Now I didn't know what is sin is” he will say that, “I didn't know it was a sin, you see I just ate it, but what is the sin?" Just to condemn someone all the time, “You are the sinners, you did this sin, you did that sin." Human beings, they are the temple of God. With what care, with

love, affection, delicacy they are created. For what? This lotus has been brought out of the mire of illusion for what? To be condemned? To be trampled? To be ill-treated in this way, that too in the name of God? Lotuses are created to be offered to the Gods, with their fragrance, to illuminate the whole world. They are the poetic genius of the Lord, as He has described. While we look at human beings as something to be exploited, to be suppressed, to be oppressed and so, as He says, there are two types of people and He has given horrible names to them, who try to oppress the people, who try to devour the people and He calls that the religion now has become the compromise between the two.

While the innocent suffer, while the simple suffer, while the seekers suffer, while the good suffer, that's the fact. Let us all of us join together now and get our realisation. Become the spirit. Is the easiest thing to do for you, because the Holy Ghost, which is the Kuṇḍalinī, is within you. In the triangular bone She resides and She can be awakened. Now one may say that, “Why didn't He talk about Kuṇḍalinī?" Whatever He talked, who listened to him? Whatever He said, who tried to understand; till today I don't find many people have understood Him. Whatever He manifested, who bothered to know about it? And if He had talked of something more, it would have been obscure. But He says, “I don't care for the idiots for whom My sayings are obscure." He says clearly. He has used only thrice the word `idiot' I think, many times `stupid' and so many times `the fools'. Above all that, to Me, all of them are God's own children.

I know how He was angry. I know why He was angry and I also understand Him that He thought that, before Sahaja Yoga coming here, let Me scold them, let Me give them a thump, let Me open them with a big blow, so they are ready. But in His criticism, I read, they said He was not acceptable because He went too far.

Same with Me. People don't accept Me because I go too far. I must try to please them. Am I seeking your votes that I should try to please you? I have to tell you the truth, whether you like it or not. I want you to accept it because that's what I am here for. I'm here for that, that you accept the truth and get it. I'll do My level best. I can make food for you, I can give you good food to you, I can give you presents, I can do whatever a Mother can do for Her children. But when it doesn't work out, She has to shout sometimes. She has to say things clearly, because you have to get it. Now you cannot force it on people, this is the biggest problem is. You cannot force Self-realisation on to people, you cannot do it by force. Say if the... supposing Russians tell Me they are very much interested to know about Sahaja Yoga.

No doubt. But if they tell Me that, `You come to our government and give them realisation,' I cannot, I cannot do it. You have to be free people. When you are free, then you are abandoned, see, the wages of freedom we are paying. Nobody is free, in New York if you go, I have to take out all these ornaments, which I am supposed to wear because of My family. I have to go there without a purse, I have to tie up My purse inside here see something, otherwise they'll rob it. Nothing is safe.

So this kind of a freedom which leads to violence, to butchery; actually the way we have butchered our children, butchered our elders, the way insulted every one of them, all that goes hand in hand with freedom. This is no freedom, this is absolutely unleashed abandonment of the brutal self within us.

So whether you go to Russia or to here Sahaja Yoga is in a problem, whether you go to the left or to the right, I just don't understand, where will it prosper, where freedom is used with wisdom, with respect. If you cannot respect the freedom of others you do not have the freedom at all, you have never known the freedom, you have never enjoyed the freedom.

So the freedom of human beings has to be respected and when this freedom is respected, then only you can get your realisation and then only you can enter into higher freedom, into complete liberty that Blake has described.

There are seekers, so many seekers in this country and so many are lost, so many are lost. There have been people who are saved by Sahaja Yoga, who have been taking drugs, overnight they gave up, overnight.

How? It's a mechanism within you, God has built that, that power of the spirit when it enlightens you, you just become so powerful, you give up. But beforehand if I say, `Don't have this and don't have that,' you cannot do it. You do not have that power of the spirit. Most of the incarnations who came before Christ didn't realise this point, that human beings are not enlightened, they don't have the power of the spirit within them. Christ realised it and He said it openly, “You are to be born again." Not only that, but He said, “First of all forgive, talk of

forgiveness." So that they settle down, that they are not paranoid, that they are not upset. Let them be settled down in peace and in compassion and then awaken their Kuṇḍalinī and then give them realisation.

So then you have the power, then there is no temptation, nothing like that. Will you tempt Christ with anything? You cannot. In the same way you do not get enslaved to any temptations. You rise in your own beauty and glory and your own strength and power. You don't have to get subdued to anything. This is what is Self-realisation. Sahaja Yoga came to London about twelve years back when I came. Now I am not an immigrant for your information, at all. I just came by chance, I should say, or by God's ordained programming. My husband got elected to this job out of hundred and thirty-four nations, you see. He was elected, we came here, just because he was elected, not even appointed, but elected and elected four times unanimously. He is the senior most senior secretary-general.

So we had to come here and that's how I'm here, otherwise I may not have ever come to England to teach Sahaja Yoga.

With Blake, One feels compelled to try and try and try to establish Jerusalem, whatever may be the case, whatever may be the disappointment, whatever may be the disgust, doesn't matter. One has to do it.

He had such faith in the England's soil that we have to build the Jerusalem. But first, everyone of you who are here must get your realisation and humble down before your realisation. You are not to be arrogant with it. He said Christ was not humble before human beings, but

before God He was. Before His Father He was. In the same way, you have to be humble before your spirit and before your Self-realisation and you have to get to the higher state. It's surprising that in India, we had all this knowledge all these years, but we were supposed to be heathens, I don't know what else they called us. We were supposed to be slaves.

Nobody wanted to know anything about it, the knowledge of the roots existed and our intellectuals also never bothered, they always followed Oxford and Cambridge traditions. With this Oxbridge business, we never got through people to tell them about this great knowledge we had in that country and everything subsided.

This knowledge is not meant for India, is not meant for any particular place, is meant for the whole world, as your knowledge of science, all the knowledge of the tree is meant for the whole world, which you gave it to us, or to give it to all the Eastern countries and people accept it. What's the harm in accepting the knowledge which comes to you for your benevolence; only because it is from the Eastern side you feel so insecure about it? From where did Christ come? He came from America? I think He must have run away.

Despite that I must say among all of them, British are the most matured. But we run after Americans, we run after French, we run after everyone, not being aware of ourselves, what we are, we are wisdom. We are the people who represent the heart of the universe and time has taken, from Him to this time, that we have matured

now. I hope we have matured enough to understand that there has to be a breakthrough.

When they published My handbills, you see, somehow it so happened that My face has come out quite black in that. I said, “Forget it, nobody will come to our program, if you show such a black face they'll say, `Oh, somebody coming from Africa is trying to teach us what is Jerusalem.' " So they had to redo it, to show that I am not that black. What difference does it make, the skin deep colour? The colour comes from the heart, the beauty comes from the heart, the exuberance of the heart expresses that beauty on your being and the beauty of the truth is that, that it acts, it works. It just doesn't decorate itself, it doesn't try to take to ways and methods of luring people but it acts, whether you like it or not it acts.

Let us work it out. Is simple. Instead of going into intellectual feats and going into the direction of finite understanding through your brains, let us go to the infinite; that's only possible when you get to your spirit, which is infinite, which creates the collective consciousness within. Which creates, I say, which means knowledge, but knowledge does not mean what you know through your brain, but what you know through your central nervous system; that you can feel it, that you can feel the Chakras of everyone on your fingertips. Mohammed Sahib has said, “At the time of resurrection your hands will speak." But look at the Muslims, they never, never talk of the resurrection, when most of Koran is nothing but resurrection. They talk of the doomsday because they have to make money by frightening people.

Beware of the doomsday, you give the money, we'll save you, we'll give a certificate; at the doomsday you stand with the certificate, you'll be saved. First they will go down in the doomsday.

This is for every religion, people have used it for very baser things, making money, creating political ideas. I can't understand how can diamonds be thrown into dirt like this and covered with that and the fragrance turned into filth. It is beyond Me. The powers of human beings sometimes supersede that of God, you can see the way they can change the forms, they change the beauty, change everything that is reality, into something nonsensical and stupid. And they live with it, they don't want to know about it; they enjoy it. “We are very happy people, what's wrong." What a waste, one feels, of this creation. One feels with what aspirations and visions these human beings were created on this earth. And then what should we do to make them understand what they are, to make them aware with that perception, with that vision of the Divine that they are? Sometimes, I also cry in the wilderness and share some of the pathos of all these poets who came on this earth and suffered and suffered and suffered.

I hope today, with all this anguish, whatever I am telling you, you will try to see that sincerity is the only way you can understand yourself. No books, nothing, no conditioning, no denial, nothing can convince you but the sincerity to know the spirit, which is within you and this sincerity I call it as the pure desire. If you have that pure desire, which is the power of your Kuṇḍalinī, you will get your realisation.

Now, just now, the shoot. That's all is needed, the pure desire to be the spirit, nothing more than that.

But when it is awakened, then it is to be looked after, that's very important; it has to be looked after, it has to be kept burning, it has to be manoeuvreed and kept at a point that you start growing more and more. I need not tell you all about Sahaja Yoga, it's going to be too much for you, but how Blake has worked for us.

So many poets have done this job and now the new great poets are coming to finish us off, to please the media, to make money, befool us, using flowery words, pleasing sentences, taking us to hell directly. Beware of them, beware, save your children from them, save the whole community. The whole of England has to be saved because if the heart dies, the whole universe will die.

May God bless you.

The Sahaja Yogis didn't want Me to allow you to ask Me questions but I think better ask Me some questions.

Question:... about the Chakras...

Shri Mataji: Yes sir. That's what I said, that I didn't talk about them because it would be too long a lecture but we have got a book on this, a little book and there it is all written though I say that before realisation don't even read that book, can create problems. You can know all about the subtle side, the Chakras and everything without paying anything, without any effort. There are people now in England, you will be surprised, so many of them are excellent Sahaja Yogis who are experts and they will tell you all about it very clearly. We have got books to explain. As you see there are seven Chakras are shown here.

The lowermost is the Mūlādhāra Chakra, is the innocence.

Question:... can you see it with your eyes, outside the body, can you see it?

Shri Mataji: If you see something then you are not that. And people have seen it because they were not that, because they moved on the sides, on the sympathetic nervous system, what we call the Iḍā and Piñgalā. When you go on sympathetic nervous system you can see it from outside. Like this building you can see it from outside, but when you are in it you don't see it, you see only the inside.

So that's what it is, when you ascend, you need not see anything, you become, you get the powers. People have seen it no doubt, but that one should not ask for. I can see the glass, better to drink the water. Now what else? Question:... what do You do with all Your wealth, all your money?

Shri Mataji: My money? Are you from the bank? What I do with My money, what do you want Me to do? What sort of a question is this? Ask a simple straightforward question madam I don't understand what do I do with My money, I don't do anything with it. Actually My husband manages his money, I ask him whatever I like. Of course he earns a lot no doubt, he earns very much. I sometimes tell him, “I'm ashamed the way they give you money” because he doesn't even pay any tax you know. Of course I do spend some money on Sahaja Yoga, I must confess I have to sometimes, what to do? One has to and these people have their own ashrams, where they stay and look after it. For this hall they must have collected some money I

don't know, I don't know what do they do with their money, I don't know, I have no idea, I've never seen that. They are honest people, they all know all about it. I don't know anything, I have nothing to do with it. This is the aggressiveness, “What do I do with My money?" Just look at this. Yes sir? Question:... a man has mental illness, he wants to know whether he'll have it after he dies...

Shri Mataji: No, no, no, just now you can cure it. Why to think of death? You can be cured of your mental illness at least, minimum, that could be done.

Question:... How can you tell that it's Self-realisation? You feel a breeze but how does it become...

Shri Mataji: You see, when you feel the Cool Breeze is the beginning of it, all right? Now you have to see what this Cool Breeze is, all right? Now if you go to a college of science or a college of medicine what you have to do is to see what it is, isn't it; and to see whatever it says does it prove. Now, when you see the Cool Breeze in your hand, what happens that it is, as I said, is the compassion of God say for example, you just believe in the hypothesis just now. Now what is this compassion doing, is made you a computer. On the fingertips you can tell what centers are catching, of yours and of others, so you become the diagnosis. Now if you know a little few gestures by which you can handle this power, you can cure them. That's the minimum, all right? You can know from this whether you have mental problem or you have emotional problem, or you have physical problem and of what nature. This is how is the Self-knowledge starts, from the very basics.

What's your problem with you, first let us see the problem on the centers, all right? Then you move forward when you go with it, then you understand what's the problem with others; then what's the problem in the collective; then what's the problem of this country; and if you know how to solve them, sitting down here, you can do it, you can solve it. But this is the breeze which has to be felt first because this is the breeze which we call as the All-pervading Power of God. Now, just because I say you should not believe Me, because blind faith is of no use, but you can experiment and see for yourself. Even little children know.

They can tell you what is catching in you, what Chakras are catching. You can have ten children, `fold' their eyes, put them before a gentleman, immediately they'll raise this finger or this finger. Supposing they raise this finger, means this person feels terribly guilty. He must be a Catholic that he feels so guilty.

That the children won't say but you will know that this is the Chakra is caught up here because he's feeling guilty.

Like that you can go on finding on your own being like a laboratory the whole thing becomes like a computer because it is knowledge, knowledge through your central nervous system, through your evolutionary process. But you have to practice and understand what it is. If I give you a car, how will you know it moves unless and until you get into it and know how to drive it, isn't it. You have to give some time, not much, but you enjoy, best part of it you enjoy doing the whole thing. It just flows automatically, you don't have to do anything about it.

But one has to learn, little bit, what it is. Before realisation you don't have to do anything, it just forms spontaneously as the seed is sown in the Mother Earth, all right? Then when it comes out, then you have to look after it; the same way you have to look after your realisation, respect it. Then you become the masters. We have one master standing here and we have so many. They are just like you to look at, but they know so much and they are so humble. They don't go about with a big plate on their heads `I am the master of this and master of that' nothing. They are doing all their jobs, they are doing very well, they are blessed and also they are helping people to get their realisation. You'll be surprised in Sahaja Yoga very difficult to get an unemployed person. All of them are employed. If they are unemployed they get employment with God also. Basically they are employed by God. All right? Question: Is this the only way to get realisation?

Shri Mataji: Yes, of course; there cannot be another, God could not make thousand and one, could He? That would be too much of a headache, like as you sprout the seed, how do you do it? Spontaneously.

Sahaja Yoga means spontaneous, living process is always spontaneous. Now supposing we want to sprout a seed and we take out the primule, push it out and push it inside the Mother Earth, will it sprout, no.

You have to take advantage of the powers of the Mother Earth, to sprout a seed, isn't it? Question:... saying she has not come across Sahaja Yoga in the religions, that there are many religions.

Shri Mataji: In the religions there's no... religions are no religions, that's the trouble is. I have told you all this just now that there is nothing, they will never mention that is sensible, but it's not so.

I would say Sikhism, we can say is the latest religion. I mean there are so many verses about, much later than Islam, Sikhism came on this earth and they have said that, complete description, I mean you don't understand Hindi otherwise I would have told you, Iḍā, Piñgalā, Suṣhumnā, everything they have described, Kabīra has described at such length that we have in India a great poet Gñyāneśhwara and He has described all about Kuṇḍalinī. If you go in Maharashtra and tell them that somebody is going to awaken the Kuṇḍalinī, they'll all rush, they know all about it.

How many years did Christ live? How many times He could talk to people? How many of them accepted Him and how many of them understood Him? He went to a wrong place, I tell you; all were deaf, dumb and brainless. How will they understand? How could He talk about Kuṇḍalinī when everybody was after His life? But He did talk of Holy Ghost, He talked of the Comforter He was going to send. He talked of so many things in that short time. Do you know for four years I was struggling with seven hippies in London; for four years. I must say, it's very creditable for Him in three and a half years to talk so much.

How many years Blake had to work hard to talk to you? Is it easy to talk to people about truth? Very difficult; everybody is extremely intelligent and wise, nobody want to listen to anything, do they? But in India we have a

tradition; we know it; that you have to ascend. The whole thing works out that way. If they talk of Kuṇḍalinī, not in the North [India] so much, but in Maharashtra, if you go, if you go in the South [India], you'll be amazed six thousand people, seven thousand people come in a village. They have seen it, these people have seen it, they come in bullock carts, they come in, any way that is possible for them, buses and trains and they walk miles together when they hear I'm there.

Once I was coming from a program in the night and suddenly I found lots of people lying on the road.

I said, “Who are these people?" They said, “Mother we couldn't reach Your program, we were late, You give us realisation here." I said: “All right, have it." They had it, they are the ones who'll get much faster than anyone else, I know, that's why I don't mind spending some time here. Once I go there, you will see the whole country would be ablaze, I'm not telling you lies, you ask the people who have been there. They are very different type of people, to them most important is their spirit. If you tell them what, the way we talk about Christ here, so disrespectfully, without understanding, they are shocked. Any Indian who is a Christian or a Muslim or a Hindu, doesn't treat the way you treat Bible. The respect they have has come to them traditionally. Of course you don't judge Indians by the Indians who have come here. They like your company, they are this type, they are materialistic, they want to have money, they have come here to earn money, but the people who are in India in the villages, not in the cities, are still seeking, seeking God, they're very simple people, humble people.

Traditionally we have known for thousands of years. I talk of Mārkandeya who was there twelve thousand years back, who incarnated here as William Blake. Twelve thousand years back He said the same thing which is said in England after twelve thousand years, because that time I don't know what was here, may be only jungles, I think. And that is also waste, isn't it, tell Me, isn't it? How much could Christ talk about Kuṇḍalinī? He talked of Holy Ghost. But why stick on to that, now I have come to talk to you. Better take your realisation; when He came, they talked of Moses, when Moses came they talked of Abraham. What about the present, I am with you, why not have your realisation? All religions were built for this day, that you get your realisation, to give you the balance, to give you that property by which you ascend. Like when we have an aeroplane, we fix it up properly; in the same way they wanted to fix you up, but the religions went astray, they made people crooked, the things they fixed, wrong bolts into wrong places, the whole aeroplane is in a tattered condition if it flies, it will all fall down. Better give up all those ideas. But Kuṇḍalinī is such a great force, it's such a great force; it comforts you, it cures you, it builds up all your centers and slowly moves upward and when if you get realisation, also it goes back, attends to all these problems that you have. It's such a mother she is. Any other question, please? Question: Why are you to be known as Mātājī, Mother?

Shri Mataji: I didn't follow.

Sahaja Yogi: Nor did I. Why are You to be known as Mātājī?

Shri Mataji: As Shri Mataji? That's the title they gave Me, what can I do? In India. You have to be an Indian to understand that. There are certain things described, about Shri Mataji. If you have read any books, of Ādi Shañkarāchārya, or of Mārkandeya Himself, then you will know and the qualities described there of such a person, if they find it in someone, they call that person by that name, isn't it? Like Gandhiji was called as Mahatma Gandhi. Mahatma means a bigger spirit than others, because he had that. He didn't care for himself or his own family, everything for his own, but he thought of the whole country; that's why he was called Mahatma. Now, but I didn't call Myself; if others want to call I think is all right, I have no objection. You can call anything, whatever you see, you can call that. By calling that, what is your objection? Can I ask you this question? Beg pardon? [No objection.] No objection. All right, that's all right. See, then it's all right, if you understand that it is must be some reason also.

[Further question from same person.] Question: Do you have some Divine Power?

Shri Mataji: That you better find out; I am not going to be tactless on that. Christ said what was the truth, that He was the Son of God, all right, but they crucified Him. I don't want to get crucified so soon.

Question: *[UNCLEAR]*.

Shri Mataji: But the one who is an Indian, who is an Indian and Englishmaṇ[Hindi.] You see it is for an... Indians understand it better. [Hindi.] I'm sorry I'm speaking in Hindi because I have to little bit chastise the Indians here, I hope you don't mind. [Hindi.] Now, what is

another question please? Yes please? Sahaja Yogi [explaining a question]: Mother, she is asking if you can cure physical ailment, I mean the answer's yes, that comes from Self-realisation, no question. [Continuing:] Shri Mataji with your permission, the majority of people have come for the experience and are anxious to have, I may be mistaken, but I think most people would like to stop questions and...

Shri Mataji: But sometimes you know those who want to ask, let them ask, otherwise the brain will again put out a question. Now madam, what is it?

Sahaja Yogi: She's asking You, Mother, what life was like for You as a child?

Shri Mataji: As a child? I mean that's another story; you come and see Me, I'll tell you all about it.

Why do you want to know about My past and future? Let us at the present time to get your realisation; makes no difference what I was as a child, or what I was as an old woman.

Sahaja Yogi:... She's asking whether you have an opinion about the growth of interest in spirituality in England...

Shri Mataji: What spirituality? Sahaja Yogi asks questioner: spiritualism or spirituality? Questioner answers: spiritualism.

Shri Mataji: That's the witchcraft, revived; very, very dangerous. Ah, is very dangerous, never go near that, all this parapsychology and all those things. We have described all these things in our book; you can have a look at it. Is a very comprehensive thing, Sahaja Yoga is. Is the witchcraft, you may call it spirituality, because a

spirit can be also a dead soul as I told you, in English language. There is no `ism' about God. It's infinite. `Isms' are all finite things.

Sahaja Yogi [explaining a question]: She's praising Your lecture, Mother and saying now that... she'll go back to read Blake again.

Shri Mataji: I'm very happy, I'm very happy that you say that, madam, it's really such a great poet, but you'll be surprised in India, none of them brought Blake. We never read Blake there, never; you see we studied English language, we studied Shakespeare, we studied so many things, but never they mentioned Blake, you know. I don't know why. In the whole education system of India, they never mentioned Blake.

Question: *[UNCLEAR]*.

Shri Mataji: That's very nice, such books you must read. Such books you must read.

Someone: [disclaims in Sanskrit.]

Shri Mataji: You see there's a Sanskrit scholar here, but the greatest Guru is the Mother, don't you think so? The Mother is the Guru of the Gurus. But it's very difficult, because Guru is a hard stuff, you see. A mother has to be very soft, kind, gentle to manage the show, but the Guru can be very hard and they are very hard people, but Mother as a Guru is a difficult task, it's very enjoyable.

Now I have given at least eleven lectures on Guru Tattwa, all right? So you can take tapes from them, you can read it and you will enjoy it very well. Here the Guru Tattwa is expressed in the Void, there, where the ten Gurus actually incarnated basically and they

reincarnated. Say we can start from Ādi Nath, then we can come to other ones like Nanaka, Janaka. Janaka was much earlier, then we can say Abraham, Moses. All these were Guru Tattwa, Socrates, all these were Guru Tattwa people, the people who came as Prophets; the ones who came on this earth to teach us balance, to teach us the code of life. That was also important part, but that was forgot. Why? Why the code, why the religion? Religion is for the ascent, to build you up.

Question: *[UNCLEAR* Tattwa].

Shri Mataji: TatTwam asi, that's what is the Tattwa there; Tattwa is there; Tattwa is nothing but your Kuṇḍalinī is your Tattwa, is the principle...

Question: *[UNCLEAR]* Pārvatī, Shiva; She's also called as Kuṇḍalinī.

Shri Mataji: Of course. Yes, yes, it is all over, same thing. I'm just giving you the gist of it.

Sahaja Yogi: She's asking, Mother, who was Mother Durgā, she's asking about who was Mother Durgā?

Shri Mataji: A very direct question; I told you, I'm very tactful, I'm not going to confess anything.

You better find out, it's better to find out. It's nice, isn't it? To find out yourself.

Sahaja Yogi:... I'll explain, Mother, the program is that tonight will be the experience of realisation and we have another program on Saturday evening, here in the same place, which will be for this knowledge part; after realisation, the knowledge makes more sense, so it's better to get the experience...

Shri Mataji: But our experience is very funny, I must tell you that for My program, even if there may be one thousand people, for getting realisation, after that they just get lost, never grow. That's only more in England, they just don't... they'll get lost, I think they must be going to the pub after that. I can't explain why it happens but they just get lost, they don't want to know anything anymore. I don't know why, I cannot explain, I mean, is something I cannot explain. All right, let's have it now.

So now, if we are all settled down, it's very simple, Sahaj also means simple, Sahaj; saha means `with' ja means `born'; is born with you, this right to get this union, this Yoga, is born with you, is within you and is the living process of the living God so it is spontaneous. Everything that is living is spontaneous and should happen to all of you, no doubt about it. You don't have to do anything as I said but you have to receive the power within yourself, to invite the Kuṇḍalinī to rise. Now first thing I have to request, I hope it is not too much of it, that we have to take out our shoes to touch the Mother Earth. Is very important because the Mother Earth is the one which sucks in, for a while. I don't know, is there a carpet there? Be in a mood of reception and also of well-being, in a happy mood, because this is the greatest moment of our lives.

Now as I said that these fingers, here five, six and seven, on the same way this way, represent the two sides of the Chakras within us, the sympathetic sides, so we have to put our hands like this, just like this, simple as that. And sit, not crossed legged but putting both the feet with respect, towards the Mother Earth, in parallel to each

other. Now maybe some of you must have started feeling the Cool Breeze, I don't know, might have, because today's lecture was rather too terrific and William Blake must have worked it out I'm sure. But otherwise is very simple. Now we have to do is to ourselves awaken our own Kuṇḍalinī, which is very simple, which I will tell you. In the heart resides the spirit so first we'll have to put our hand to our heart. I will tell you one by one. And then in the upper part of your stomach where the Guru Tattwa is here, the principle of Guru is there. Then in the lower part of the abdomen, where it is the Divine, or we can say the Pure Knowledge that exists and which works. This is the center through which the Pure Knowledge, the pure technique, works. Then we take this hand again back, same way, up to this point where, it is here, when we are guilty we catch this Chakra. Now here works our self-confidence, our faith in God that He forgives us. Then we put our hand on top of our head, this is the Āgñyā Chakra, which is very important. Here we forgive everyone; then at the back of the Āgñyā Chakra again, where we have to say that, `If we done any mistake, oh God forgive us.' These are the two sides of the Āgñyā Chakra. And then you put your hand, stretch it, put this part on the fontanelle bone area, the soft bone which was on top of our head and press it hard and move it hard, for a while. That's all one has to do.

I'll tell you one by one.

First and foremost thing is, we have to close our eyes, because eyes take out our attention; but attention will be sucked inside our body in the sense it will go through the, just like this cloth, it is spread out, but as Kuṇḍalinī rises,

She sucks it in and then pierces through this attention, enlight[en] ing all of that.

It's a happening that takes place without any trouble whatsoever. As a result of that, what you get is the Cool Breeze coming out of your head; you can also feel the Cool Breeze in your fingertips; then later on in your hands and you get that shine on your skin. Christ has said, “The face that does not shine cannot become the star." And then you get that glint of shine of the spirit in your eyes. That's all, is not the point, is much, much, much, much more but just a wee bit that we have to today testify and later on to find out have we got realisation all right, then can we work it out, can we do this, because later on we have to play our role now as a spiritual being, that's the point one has to understand.

So now, have respect for yourself first of all; and not to feel guilty at all. You are the temple of God, really believe Me you are made that way, only the light is to be kindled and that is in your heart. When the Kuṇḍalinī rises, she's something like an energy that does that because when she pierces through, this is the place where the God Almighty resides, who is reflected in our heart as the spirit and the All-pervading Power, which is the Primordial Mother, the Holy Ghost, this vibrations that you feel, the power of God, the love of God which is represented within us as the Kuṇḍalinī, rises and unites us, our attention to the Divine. The spirit enlightens the attention and by that enlightenment you know, on your fingertips, on your central nervous system, through your new collective consciousness about yourself and about others.

Through Sahaja Yoga you know how to cure, improve and through this happening, through the spirit you enjoy because spirit, the nature of spirit is satchidānand, means it is the truth, it becomes the attention and it is the source of joy. Without getting realisation you can be happy and unhappy but you cannot be joy, which has no dualism. You become the source of joy. Such a person, when he meets someone; he sees someone, he looks at someone, just a kataksh is sufficient to raise the Kuṇḍalinī, just a glance is sufficient to cure that person; just a thought, can give comfort to the other person. Miracles after miracles, so many miracles that as Sahaja Yogis say, “ `Miracle' has lost its meaning Mother, in Sahaja Yoga” that's true.

So miracles of miracles and every moment you feel that God is looking after you.

When this great volcano burst, exploded in Mexico, a miracle happened they say, that the children were saved. The wrath, no this was not in Mexico but later on more in Colombia, because Colombia is sending all kinds of these horrible things all over the world, making money out of it. The wrath of the Mother Earth poured that mud and the people were drowned but the children survived. Their heads were above the mud, the body inside the mud. The same Mother Earth looked after them because they should not be burned so She covered them with the mud, why? Because of the innocence in them. Those who have even the slightest innocence in them will become realised Souls, no doubt about it, slightest, a very wee bit. All the seekers are a special category of people and they have to become realised Souls.

So forget about the past, forget whatever you have done in your seeking, whatever you are told, whatever you are branded with, just forget it and forgive yourself, once for all. This is I am telling you this because this is one of the biggest problems of the West that everybody sits down with a bad, horrible trouble here and sometimes I feel it so much that I can't even hear people. Is terrible. This portion is so bad here so I have to request you that please forgive yourself. You are the glory of God, without you God has no meaning also. It is He who is anxious, much more then you are, to give you realisation. Just help Him out a little.

All right. Let us see.

So we put our both the hands like this, close our eyes. Now you have to keep the left hand all the time towards Me, because is the desire, is expressed through it is the power of desire in the left hand which expresses that you want to have realisation. The right hand is the power of action so you move your right hand but don't open your eyes. You have to keep your eyes all the time shut, just the opposite of mesmerism as you can see. Now please close your eyes; now put your right hand on your heart.

Now here you have to say, or ask Me a question, `Mother am I the Spirit?' You may call Me Shri Mataji or Mother, whatever suits you. `Mother am I the Spirit?' is a fundamental question and if you are a computer it will answer. `Mother am I the Spirit?' Ask the question three times please. Put your left hand properly, please close your eyes; everybody should do it, please. It's uncivil not to close your eyes; please close your eyes because

others may feel self-conscious so please close your eyes, to be courteous.

Now you have to take down your right hand on the upper part of your stomach, on the left hand side, we are working only on the left hand side. Here is the principle of the master. If you are the spirit, automatically you have to ask the second question, `Mother am I my own master? Mother am I my own Guru?' Please ask this question, you have to ask this question three times again, without fear, with all confidence you ask this question, you are the spirit, you are your master.

Now move your right hand on the lower part of your abdomen on the left hand side, lower part of your abdomen on the left hand side. This is the center of the Divine work, of the Divine knowledge or the Pure Knowledge, of the technique of Divine manifestation. At this point I cannot force you to do anything, as I told you, you have to be free, I can only request you and here I say that you have to ask for the Divine knowledge, you have to ask for the Pure Knowledge and when you ask for it the Kuṇḍalinī will start moving. Here with sincere heart, in a humble way you have to say, `Mother may I have the Pure Knowledge, Mother may I have the Divine technique?' Ask this question six times because this center has got six petals.

Now to make the way easy for Kuṇḍalinī, we go along the same centers upwards so you put your right hand on the upper part of your abdomen, to make it easy for the Kuṇḍalinī to rise you have to open this center by asserting, by saying `Mother I am my own master,' by saying `Mother I am my own master,' ten times because

there are ten petals, ten Sat Gurus basically who incarnate ten times, of Prophets, the Masters.

Now raise your right hand on your heart, press it. With the same confidence you have to say twelve times `Mother I am the Spirit, I am the Spirit, I am the Spirit.' Just assert, that's a fact, that's the truth.

Press it with your fingers. Now, twelve times, have full confidence in you, believe Me you are the spirit, you have to just become in the sense it has to come in your attention on to your central nervous system.

Now raise the right hand on the left hand side of your neck, in the corner where the neck and the shoulder meet, press it hard, take it backwards, press it hard. This is the most difficult center in the West, as I told you, that we feel guilty all the time but as I have told you, God is the ocean of love, ocean of compassion, but above all He is the ocean of forgiveness. He's the ocean of forgiveness. When He's the ocean of forgiveness, what guilt can we have that He cannot wash away or dissolve it? So just you have to say sixteen times because there are sixteen petals, to say sixteen times with full belief in yourself, `Mother I'm not guilty, Mother, I'm not guilty, Mother, I'm not guilty' sixteen times will you please say that `Shri Mataji I'm not guilty.' If you still feel you are guilty and you can't forgive yourself, better say it to punish yourself hundred and eight times, if that pleases you.

When you forgive yourself you have to forgive others and so the greatest message of Christ, that we have to forgive others you have to put your hand to the center which is the adornment or we should say which adorns

Christ, on the Āgñyā Chakra on your forehead, please put your right hand across. Press it hard and here you have to say with full belief in yourself and in your powers that, `Shri Mataji I forgive everyone.' Some may say that's very difficult but what do we do when we forgive or not forgive, no logic in it. But when we say that, then we are out of the clutches of other people, so please say, `Shri Mataji I forgive everyone.' Now say it with your whole heart, how many times is not the point, please say it with your whole heart. Now you move your hand backwards onto the back side of the same center, Āgñyā, press it hard. Now here, you have to say once only without feeling guilty at all, without feeling no remorse, no condemnation, to God, one for your satisfaction, `Oh Lord, if I have done anything wrong, please forgive me' but don't feel guilty, that's very important. Even without saying He has forgiven you.

Better.

Now raise your right hand on top of your head, stretch your... stretch your palm, press it hard on the fontanelle bone area, which was the soft bone in your childhood, press it hard, move it seven times. Again here I cannot force anything on you. You have to say that you want your Self-realisation that, `Mother, please give us our realisation. We want our Self-realisation. Please give me my Self-realisation' and press it hard and move it seven times and say that. I'm sure it will work out.

Now bring down your hand, slowly and bend your head a little bit and feel with your left hand if there's a Cool Breeze coming out of your fontanelle bone area. Try to bend your head a little, little bit and about four inches

above the head, bend it a little, that works out better sometimes. With your left hand, right hand towards Me and with the left hand you see the breeze. Right hand towards Me and then with the left hand you see, you can feel it better, with the left hand on top of your head; first with the left hand. Aah. Now put the left hand towards Me and with the right hand just see if it is blowing because it should come in both the hands. Open your eyes, open slowly and watch Me without thinking. Let us see if you can do it, just without thinking, just watch Me, without thinking. There's no thought in your mind, no thought. Now just put your hands like this, are you feeling the Cool Breeze in the hand? Now put your hands up in the air, like this and in your heart ask a question, `Is this the Cool Breeze of the Holy Ghost?' Ask the question, put it up nicely, ask the question three times: `Is this the Cool Breeze of the Holy Ghost? Is this the Brahma Shakti? Is this the All-pervading Power of God?' Ask the question. Now put down your hands and see for yourself if you feel the Cool Breeze. All those who have felt the Cool Breeze on the head, coming out of the head, or on their fingertips or in the hands please raise your hands, both the hands. That's Blake. You all have become Blake. May God bless you.

So many. May God bless you. But I must warn you, after this don't talk about it because it is beyond reasoning. Secondly you must come back, must all of you come back and work it out. Those who haven't got realisation will also receive it. Those who have got it, will establish it. Please come back. You will enjoy the silence, the stillness within. But that's just the beginning of it. We

have to go further. Otherwise you won't be able to manifest it properly. It has to be looked after. It's just a shoot that has come out, a little shoot we have to look after it. May God bless you all. Thank you very much. Why not sing Jerusalem to them... will be good idea.

Sahaja Yogi: Mother with Your permission the music group would like to sing one song for You but before that we have a little memento of this evening which we would like to present.

Shri Mataji: You want to sing, all right? You have all the arrangements here. All right. If you don't mind, just sit down for five minutes.

Sahaja Yogi: So Garuḍa take wing. While we were preparing the program of Blake's Birthday Festival Mother, we found out there was an Exhibition of Blake's work in London in one of the galleries and we very much wanted to give You something that was made by His own Hands and with the good wishes of all the Sahaja Yogis of England we've been able to do it for You.

Shri Mataji: Oh that's too much, that's too much Gavin, that's too much.

Sahaja Yogi: No it's something special Mother, we hope that it'll be our pledge to try to do some justice to You as You've tried to do some justice to Blake.

Shri Mataji: I'm so proud of Him, really. Can you, I am not good at opening. Done so well. Ohh.

What a beautiful one. Trigunātmika. Do you see the triguṇatmika is there? What a vision. I mean how can you understand Him without Sahaja Yoga... picture, you cannot... May God bless you. Thank you very much.

Sahaja Yogi: This is the engraving of the Daughters of Job from the illustrations to Book of Job.

Shri Mataji: What is?

Sahaja Yogi: Daughters of Job.

Shri Mataji: Trigunātmika. Three Powers, the Comforter and the Counselor and the Redeemer, three Powers, which you will know, later on. We have those three Powers within ourselves. Go ahead.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Thank you very much. [The mike is not all right. Loudly.] [Song `Seek and You Will Find'.] [Song `Jerusalem'.]

Sahaja Yogi: We'd like everyone to stand up to sing Jerusalem.

Shri Mataji: May God bless you all and bless this country. God bless you.

Contents: 1985-12-09 **Dictation about the Creche in Italy, London, UK**

1st Principle: The children must be built up psychologically. We have to tell them how a Sahaja Yogi is to behave, those who understand.

So the children must be talked to and point out how a Sahaja Yogi sits, walks, talks, eats, meditates and so on. Point out that we are Sahaja Yogis: `Everyone has to respect us, because we will be the teachers tomorrow.' Thus we develop their self respect and awareness that we have to correct ourselves. It must be told in a very sweet way.

Other disciplines must be established like tidiness with clothes, good manners, how to do Pūjā and Ār.ti. They like all these things to be told.

Not to check them all the time but only once. Correct their gestures, their speech, some talk too much, how to absorb. All has to be taught.

2nd Principle: How to actually give them help with their health. Italy has lots of olive oil, so lots of oil should be put on the Tālu every day. Try to bring the oil towards the top of the head which must become completely normal like ours.

The olive oil should also be rubbed in the body and every child should have at least one hour's massage every day, with a little oil and then powder applied before sleeping. In the evening, the head should also be toweled to clean the hair.

There must be no possessiveness about which child is to be treated, no `my'-ness. All the children are to be looked after collectively.

3rd Principle: [See the last paragraph of Education Enlightened, Chapter 14: Develop Rapport.] 4th Principle: Arrange whatever is to be done so that they have a sense of balance.

Contents: 1985-12-15 **Talk to Sahaja Yogis (English+Marathi), Welcome to the Land of Yoga, Vaitarna, Maharashtra, India**

You have come to the Land of Yoga. And in Yoga one has to receive the blessing of Peace and Truth.....

Contents: 1985-12-16 **Conversation with Sahaja Yogis on Nasik, Balcony, House, Nasik, Maharashtra, India**

[Shri Mataji comes to the balcony facing the garden and asks us to pour water on Her hands. The water gets collected in a bucket. She starts rubbing Her palms very hard and they get covered with some black stuff and the water becomes blackish and then She shows Her palm, which are covered with blackish carbon type stuff.] This is negativity and the problems of Nasik.

[Shri Mataji says Nasik is a “tapa bhūmī" meaning it is a land for tapas, meaning penance. Śhrī Rāma, Śhrī Sītā and Śhrī Lakshmana came and lived here for many years. They walked barefoot on this land, so this is very special land that is been vibrated by them. Nasik is the place where Śhrī Lakshmana cut off the nose of a demonic character, the sister of Rāvaṇa called Shūrpaṇakhā.] I am the Ādi Shakti that is there at the swayambhū [Saptashrungi]. You can see that there is a similarity between My face and the face of the Devī at the swayambhū.

Contents: 1985-12-17 **Pūjā, Doctor Sangwe's House, Nasik, Maharashtra, India**

Nasik, as you have come here...

[Aside towards someone:] I think that you should stop now. For half an hour they are doing this. You should not make any noises.

This place, Nasik, has a special significance, that long time back, say about eight thousands years back, when Śhrī Rāma went away for His exile, He came to

Maharashtra and He passed through various places and He settled down in Nasik, this place, with His wife. And here a lady who was actually the wife, was the sister of Rāvaṇa, called Shūrpaṇa[khā], she tried to entice Śhrī Rāma. Now this quality of enticing men or enticing women are really demonic and that is how people call them Rākshasas. Because those who are demonic people are people who are by nature aggressive, full of ego, who want to overpower everyone.

And they feel quite satisfied if their ego is satisfied.

So all the people who were like that, were called as Rākshasas in this country. Was not a normal human behaviour, according to them.

So these Rākshasas were more living in the northern part, northern most part of India and they have different categories like described.

So those who run after women were called by some other name and where the women tried to dominate them are called by some other name. Where the men tried to become like women, there is another name. But they were never called as human beings. They were called as `Rākshasas' or `betalas' and all other names. But nowadays you find such a confusion that you don't know whom to call what.

But the human beings in those days were sensible, matured, deep, who with the age matured. Now you have to notice on the streets of Maharashtra, just now I was coming by train, I saw, no men, there were nobody who were interested in women, no women were interested in men, some men were hugging each other, walking around, holding innocently. I mean, the whole thing was,

that life is innocence. And that is what it was here when this Rākshasa's sister, Shūrpaṇakhā.

So nowadays, if there is a woman in India who behaves like that, tries to entice men is called Shūrpaṇakhā.

So this woman came and tried to entice Śhrī Rāma. Imagine what audacity.

So, Śhrī Rāma being sankochit, he was a man full of grace, He told her, “See now, what's the use of running after Me? I've already got a beautiful wife.

So why do you run after Me? Better try My brother who has no wife." Because He knew that His brother is a Sheshnaga, he is the serpent on which, very big serpent called Shesha, Shesha. And he is a hot tempered fellow and he will just know how to deal with this woman and “I can't manage this show." Because He would not ill-treat a woman, it was too much for Him. Though she was Shūrpaṇakhā and not only that, but she was also a woman.

So when He went, no, He asked her that, “You go and see him." Lakshmana was sitting outside.

Lakshmana had taken a vow to be a Brahmachari, a celibate man, with fourteen years penance, though he was a married man. This he had to do and that's the only way he could kill another demon, whose name was Meghnad, who had run away with his daughter, called as Sulochana. It's a long story.

So, make it short, this fellow went to this Brahmachari, Lakshmana, thou he had a wife in Ayodhya, was leading a life of Brahmachari. It is very common in India. I mean, if your wife is away, you just think about her and you are

in separation, still you enjoy your wife thinking about her. You think about the good things she has done to you. But if she has done all the time bad things, you don't want too think about her. And then all these demonic things start. All right.

So this, when she went and started. She dressed up very well, in a very attractive manner, tried to show off her body and all that, in a very funny way and not in the traditional, decent way, but a very indecent, indecorous manner, just to attract. He was so angry with her, He just cut her nose.

So she should not do this to anybody else and get rid of her pride of nonsense, to kill her ego. Because nose is the one that expresses actually the ego part.

So when he cut his nose, the nose is called as nasika, in Sanskrit, is called as nasika. This was the place where the nose was cut and that's why this place was called as Nasik.

So now we have to remember we have come to an area where noses can be cut.

So one has to be careful and on the watch out that we do not show any, any symptom that Shūrpaṇakhā did, hence forth. We should behave in a manner that we are Sahaja Yogis and Sahaja Yoginis. And we have to have that right type of conduct which comes from the purity inside.

So, as this is now actually the beginning of the tour in the real sense of the word, I have to make certain suggestions to all of you, that our behaviour should be very decent and decorous so that all the vibrations that are flowing through us, which are holy vibrations, auspicious vibrations, should not be spoiled by our ego or

our Shūrpaṇakhā ideas, or any such nonsense which has no relevance to your ascent. All these come from decadence, the decadence we have gone through. And because you have come up you can see the decadence of the society.

So here you have to show through your good behaviour, good dress and good conduct, the beauty that you have developed within yourself and that now you belong to a society which has ascent and the decadence is over now. It is only for you to watch that and to help others to come out of it.

Beginning of the tour at Nasik is a very holy and auspicious thing that has happened to all of you.

Because the river here Godavari is called as the Ganges of the south. But as in every pure thing all the filth is put in, this great kshetra, the pilgrimage, is ruined by many people who want to exploit. We call them as `vadjees'. They are the ones who are making money out of the temples, out of the holiness of this place. To them Sahaja Yoga is a challenge because you can do it without any money, without any work, without any extra sacrifices. That they can't understand. According to the theory of all these people, all over the world, if you see, is this, that all those who are seeking should hand over the purse to the people who are in charge, first of all.

Secondly, those who are seeking should become absolutely miserable in their seeking. They should suffer, suffer and suffer. Till they become just bones and die. They have to go on sacrificing everything, going through tortures till they reach God. This is not the way the ascent has to be achieved, as you have learned it. This is

true not only of Hindus, also of Jains, also of Christianity, also of Islam. The way it is preached today is all adharma, there is no Dharma in it. That's why the establishment of our Dharma is very important, which is the pure religion which gives you ascent, joy, peace and the blessings of God.

This is what is Vishwa Nirmalā Dharma.

Now I have to also say that this place has another significance that we have a very powerful Jain, a gentleman who has come to this Dharma. Now, Jainism again the same style it's going, same perversions as we have seen. Like about Jains if I'm going tell you, you will laugh and laugh and laugh and just won't stop.

So I don't want to go about it. Again, the Jains are mad about vegetarianism. They want to save all the mosquitoes, bugs, everything and kill the human beings, all right, with money. They are the Jews of our country and they have really extracted people, their money and everything. Very rich people here but they don't kill a mosquito or kill a bug. That's what they are.

So now this kind of thing is on and doctor Saṅghvi, who is a very learned man, his wife is another very affectionate and dedicated Sahaja Yogini, the son, daughter-in-law, all of them have understood that religion cannot be such madness that you start saving the mosquitoes and not the human beings. The attention is from the other end, which, of course, against Mahāvīra's principle. Mahāvīra on the contrary had described the hell the best. He is the one who being the Incarnation of the essence of Bhairava and described the hell very well. And in England we have William Blake, who has also done the same way because

he is the same style, he is the same thing. What is hell that he described, there are worms, there are mosquitoes, this, that. And just the opposite of that is to save the mosquitoes and bugs, shows how we go just the other way round, how we oppose the religious achievements of these great people, those who tried to teach something sensible, how they make a nonsense out of it.

That is how, here we see that the Jains should see how Śhrī Mahāvīra is being misinterpreted and insulted in many ways. This is a very big achievement I feel that some people have started seeing this light and they will start seeing it more and more. Also we have some very good here musicians, as you have heard him and it's a whole party was so beautiful, I heard about him, that he sang beautiful songs for you and you enjoyed all the music program. And he also sang some very nice English songs. It's a good beginning. Because as you are singing Marathi songs and Hindi songs, our Indians also should sing. But they make a melody out of everything.

So you have to little bit guide them, because they are, you see, they are melody oriented musicians.

So we try to make melody out of everything, otherwise it doesn't go with our minds all right.

So you have to give some guidance and you have to forgive them if you think it is not absolutely all right.

So we have to thank all the people over here for being so kind and so nice to us and the singing. And I hope you are all very comfortable in that place. The only problem was we couldn't get a proper place, as doctor Saṅghvi was worried. Because, you see, Indians are too much

hospitable. And he said, “I'll have to cover all the sides, I don't want them to get the cold, this, that. I'll put some heaters there." But by God's grace, there's no need. And so pleasant. I was just smiling at him, I said, “Don't you worry, everything will work out." And it has worked out, you know, we don't need any heaters and if we need anything, we might need some fans.

Like in Madras [Chennai] they said, “We have no water, we have to buy water now from other places going to be, we are all going to be dying." I said, “All right, you'll have water." So it rained, rained, rained so much that they had floods.

So it should not be felt that there is a problem with the nature. Nature is always with you, will always help you, will be kind. But we have to be kind to ourselves, to our nature.

The nature that we have is that we are human beings, we are not Rākshasas, we are not devils, we can't do all these things which are devilish, which are nonsensical. And once we understand that we are saints, we will know that we have to keep our saintly hood in such a manner that others can see through our behaviour.

Nasik has another great heritage that many saints came and did tapasyas, tapo Guṇi. Nasik area is the tapo Guṇi, is the land of tapas, tapasyas and that's why this is a very, very auspicious land. And here it is. You will see on your way to Dhulia, the Incarnation of the Ādi Shakti, which is the three powers of the Kuṇḍalinī completely integrated, expressed here as Saptashrungi, meaning seven peaks. Now seven peaks are the seven centers in the brain. And the Kuṇḍalinī, though she has seven

centers to pass through, the governing Pīṭhas, the seats, are in the peak, in the head and so Ādi Shakti takes place in the Sahasrāra. She incarnates in the Sahasrāra.

So we can say that this is the Sahasrāra of Maharashtra, or of the Universe in a way, though Himālaya is regarded as the real abode of Sadāśhiva, which is on top. But the Sahasrāra part, which is the limbic area, should be here because we have three and a half coils settled here. That's why the Kuṇḍalinī of the Universe is here. But as the Saptashrungi has come out of Mother Earth, this is the place where we can say resides the Sahasrāra.

Though the, on top is the Himālaya and Himālaya we can say is beyond Sahasrāra, the three powers of the Goddess I don't know if you'll be seeing all these, three expressed in three different places in the Maharashtra, but this is the Ardha Matra, the half Matra, which is the Ādi Shakti Herself. And this is what you see in this place and I'm sure you'll enjoy it tomorrow when you go on your way to Delhi. With this understanding that in a subtle way we are in a very important place, I hope you all will raise above mundane gross attention into a subtler attention, into a higher attention and enjoy the bliss of God.

May God bless you.

The Emblem of the Ādi Shakti of course you know is a thing like this, you see, is to call it a elliptical, you see, elliptical, elliptical. You all know that. But the mark of the Ādi Shakti is the half moon and the star. You can put a half moon and a bindu, is a point. That point is a star. You see the Islam follows the star, the inside and below that is this, what you call, they call it the moon. But that's

the half Mudra, or we can call it the half of the coil. But half, according to the Western mind, half means it's bad. But half is the one that takes everything within it. You see, the one like the bottom of the sea. Bottom of the sea is always bigger than the sea itself.

So this half Shakti takes all the Shaktis into itself. And the Bindu represents the heart or we can say the Ātmā.

So is the complete thing, is the Ādi Shakti and the Bindu.

That's the was Islam sees. And in the same way this is the seat of the Ādi Shakti, is a half circle. Is not even half, we shouldn't say half, first night's moon and a star. And why this it is used, because this is the, coming from the creation, from the nature.

So that also what we call Islam is nothing but is the creation of Ādi Shakti.

Contents: **1985-12-2x Quote on Auspiciousness, Maharashtra, India**

[At Christmas 54 couples are announced. Sahaja Yogis from a Hindu orthodox background, want the marriages to be performed on the auspicious day according to the constellation of the stars.] The Spirit works out auspiciousness, not the calendar. First the Goddess is worshipped. When She blesses, that is the most auspicious moment.

[Accordingly, on a short notice, arrangements were made for Christmas Pūjā.]

Contents: 1985-12-24 **Christmas Pūjā, Pune, Maharashtra, India**

Sahaja Yogi: May we wish You, [Mother,] a Happy Christmas. For all the existent *[UNCLEAR]*.

Shri Mataji: Same to you all. Happy Christmas and very happy New Year. Please be seated. Please be seated. [Marathi.] Today it's a great day for Me to celebrate the Christmas Eve in Poona. Poona is called as Puṇya Patanam in our ancient books. That means this is the place which is very holy, place of, we can say the, it is the city of holiness and here to celebrate the birthday of Jesus is something so sensible, so correct, so proper because He was nothing but Puṇya. He was nothing but holiness and that His birthday should be celebrated here is absolutely so Sahaja that I started feeling, going back in the history, if Christ was born in Poona, what *[UNCLEAR* could/would] have happened? But then I thought, supposing He was born here, then people all over the world would not have accepted Him because He had to be crucified. If He was not crucified, the sadist won't be happy. If they are not happy, they won't allow Christianity to spread, in the real sense of the word, I mean the Christianity.

With all understanding, He was born in Jerusalem. *[UNCLEAR* Was/So] a humble place Jerusalem, very humble place and He was born in a very humble place, in a, as you know, in the company of the cattle, around him. And the whole birth took place in such a miraculous way that Mother didn't have to suffer for that, didn't have to go to any doctor or to any physician or anything. It was so spontaneous, so beautiful. He gave no trouble to Mother throughout. His birth is one of the signs that He never gave any trouble to His mother.

When we are in Sahaja Yoga, when we have to have our realisation, perhaps people do not realise how much Mother has to go through to raise the Kuṇḍalinī, to achieve the Realisation. It's not an easy thing.

He never argued with His Mother and He never troubled Her; always obeyed Her because He knew who She was and He knew what He was. He knew the relationship very well, knew in the sense that it was a part and parcel of His understanding. In His nervous system He knew it. As we say, He had the Prabodh.

And so from the very beginning when He was born He was no trouble to His Mother at all. Extremely obedient, kind, never pressing His [stand], always looking after Her, very protective. Such a great soul was born in Jerusalem. And there what happened? Bethlehem He was born, near Jerusalem, but there what happened? As you know the three kings came from far off. Nobody knew about His birth in the surroundings, say in Jerusalem area or Bethlehem area. Nobody bothered. But from very far off, three great kings came to see Him. It's very symbolic that to the people who were nearer, closer to Him, it was nothing. They were so gross. They had no sensitivity. And from miles away, they started walking, coming on the camel, sometimes resting in the night. Days in and days out they travelled with the help of the star and came to that little abode which was in Bethlehem.

In a small little place to arrive with that humility, how sensitive they must be. They forgot their position in life. They forgot their own wealth and all those things they have been enjoying. To them it was the greatest thing,

the greatest pilgrimage to go all the way to see the little child who was not talking.

He was not doing anything. They felt it's a privilege to honour Him, just to honour Him, just to pay Him honour. What was the need? A little child would not even recognize. He did; that's a different point. But just to pay the honour they must have gone through very great difficulties to go down to Bethlehem. It was not a city. It was a village, where there was no place for them to rest. God knows where they stayed.

There had no hotels like this in those days. God knows where they stayed. They dressed up very well because they have to see the King of kings.

They were properly dressed. With great humility they bowed before the little child. That's only possible if you are that sensitive, at that distance to know that there is a great soul born. Thank God that it was not Kali Yuga of that kind, but that is today, that the sensitivities in the Kali Yuga is so finished that people can't feel the Divinity. They cannot see the Divinity. They have no sense of beauty. They have no sense of anything that is pure, holy or auspicious. Spontaneously Sahaja, they all came down to see the great child born. Because it was the work of the Divine to create such a great child just out of the Puṇyas, nothing but Puṇyas, nothing but holiness that this child was created and that they knew about it, they came all the way.

Today is such a great day for Me, that in that place where people were so gross, nobody knew what Christ was, child was born in a manger. And today in this great holy place we are celebrating His birthday.

This is a real honour. We are praying to Him. By that we are honoured. It's a great privilege that in this holy place we are giving Him that honour. It's our privilege. By that He doesn't become great; He doesn't become great. It's you who are honouring Him because you see the greatness in that personality. Thank God human beings have at least this much, little bit left in them that they appreciate the greatness of others, little bit.

So you all have come from so many countries here from all over, not with those difficulties, of course, they have been all put right, not with ordeals or anything, but you are here to celebrate His birthday in this holy place which should have been the right place for Him to be born and not that horrible place where He was crucified later.

It's doubly glorifying that we are celebrating His birthday here, though even this city is very much spoilt in the Kali Yuga, very much ruined, but is surrounded by vibrations of many saints who have built up this city. That's why it is called as a Puṇya nagari. And anybody who tries to spoil the vibrations of this place is thrown out. This you have seen in many cases. Though we can see lots of negative forces have tried to penetrate inside this place, your presence here should clear this city also and create that atmosphere that Christ would like to see on this earth.

It's said that Christ is to be born within us. What sort of a place we have in our heart for Christ to be born? Is it the same gross place where He took His birth or is it the place of holiness in our heart? If He is being born in the same sort of a place, are we going to again crucify Him? Or we are going to make our heart clean, holy, auspicious, like a lotus, so that when He is born in that

heart, He resides in a way that is behoving His own personality. When we respect ourselves, we respect Him. Let us have a heart of that kind.

It's very easy to give a lecture on this, very easy to give lecture, but it's difficult to establish that heart. And that heart which is of that level and that quality can only make Christ happy. Otherwise, He cannot be happy. We still indulge into gross processes and gross understanding, gross relationships, gross procedures. We still do not take to the holy procedures. In the holy procedure, there is no sacrifice, is a sacrifice. Everything is enjoyment. No duty is without joy. Everything you do has to be from the heart.

Because you are doing from the heart, it has to be a beautiful thing.

It's very easy to say that we follow Christ. What do you follow? Are you going to follow Him up to the cross? Where are you following Him? Which part of His life you are following? You are all realised Souls. You are born again. As Christ has said, “You are to be born again." All right, now you are born again. Then what are you doing about it? Cleanse your heart; cleanse your heart. Then I still find there are jealousies. There is a problem of temperaments between different people. Still groups are formed. We live in little, little groups of, say, this country, that country, this group, that group.

Then I find also people just fighting for little, little things, missing all the points of joy. This has to change. I do not want at this happier occasion to tell you the hazardous life Christ had to lead. He lived only for such a short time. The kind of life He led with all that, that He had is

remarkable and what a pure life He led, what a pure heart He had and one single desire in His heart was to bring down the kingdom of God. That should be our desire. In our collective we have to understand, we have to bring down the kingdom of God. Are we sufficiently supporting that? Have we got the foundations within us? Can we withstand all that upon our shoulders? It is said in Marathi that forgiveness is the decoration of a Veera. Veera is the brave. Only the brave could forgive. Now, how many of us really know how to forgive others and to love others? So many write that, “Mother, my heart is like a stone." So now you jump in the sea. What are you doing here? Stones must go to the sea. Or they say, “My heart is not open." I say, “Why do you write like this?" “Because I'm very, very frank and honest." With whom are you honest? For such people there is no Sahaja Yoga.

They should really leave Sahaja Yoga and go away. Sahaja Yoga is meant for people who have a very large heart where Christ could be *[UNCLEAR* adorned/adored]. He's to be restored upon that great heart of yours.

In every way one has to enlarge the heart. That's why I think William Blake very clearly said that, “England should be the Jerusalem." But only by saying that William Blake said so, one should know that it's complete [darkness], complete [darkness]. He is hoping against hopes. Large heartedness is missing among the people who live on the heart. As you know about the French, they call themselves Christians.

Italians, who have so-called Christianity, have the worst pictures; so licentious, so horrible, so much against Christ. It's very surprising. How we can do such things to

bring bad name to Him and to the whole world where you represent Him? People think Christianity means licentiousness, permissiveness, drunkenness, abandonment of all the values, while Christ was just the opposite of. Absolutely, He did not need any values. He was Guṇatīt. He is Dharmatīt, everything. But how He lived on this earth, such an ideal! So before us we have got a great ideal. We don't have to follow the ideals of these horrible kings who lived there. But we have to follow the ideal of Christ and those kings who followed the ideal of Christ. Because if you are following Him, the path that you are following has to be, the essence of Christ's life is a pure life of love and sacrifice. This is what one has to follow.

Throughout His life, He has been using this essence just to establish Himself in our Āgñyā Chakra and that's what He's worked very, very hard to do that. Let us not do anything to let Him down in our character. You just put a test to yourself. Do you think Christ *[UNCLEAR* would/could] have done this? Do you think Christ was, would have accepted this? A simple test can tell you that Christ is the measuring rod for all our qualities. That is how we move. That's the standard. Not that He's only the light, that He is the Nirākāra, He is Omkāra, He is Śhrī Gaṇeśha, but all that has come to life. He lived like us, like a human being. And in His life, what He would never have done, would never have compromised, would never have accepted, would never have digested, we cannot have it. This is what today on this holy land of Puṇya Patanam we have to say that, sitting down here, we have to feel it. Let's have that decision within ourselves. Let our hearts

open out. Let's have Christ blossoming in our lotuses, in the fragrance of our heart. We all have it. Let that Spirit be awakened in this beautiful place which is built by the saints, the ancient saints of this country. Let that Gaṇeśha awaken within ourselves, that holiness, that auspiciousness. May God bless you all.

Today is a special day, is they are very joyous that you are all here. And they all want to thank you very much for being here on a Christmas Day and I, I would like to thank all the Poona Sahaja Yogis for arranging this so beautifully, so nicely, making you comfortable, looking after you so well. They are working day in and day out. I promised them one thing, that very soon we'll be able to start a proper meditation center here and by God's grace everything should work out.

I'm going to ask the Commissioner to help us out and they are all very anxious to help us out. Imagine what a place it is! The Commissioner is with us, the Collector is with us, the Commissioner of Police is with us. They are all so much anxious to help Sahaja Yoga. What a country it is! What a place it is we are in here! So I hope we'll be able to establish some sort of a good meditation place here for them.

That's one point. And the second thing is the way they have organized, in this short time. Because this we decided in Nasik only that we'll give them two days more for Poona, definitely. But the way they organized everything for you near Dehu was so remarkable. All food, everything to be arranged into that place is really, I tell you, we can't do that. We all put together can't do it. The way they have managed, the way they had it. And

these are the marriage days to get everything done. We have to thank them very much for making you comfortable here.

I wish we had list of people who will be coming to Ganapatipule, but unfortunately I don't have the list. I hope most of them who have organized it would be there. We would like to honour them when they come to Ganapatipule, on the program we are having, that first we are having a Pūjā and evening time we'll be having presentations from the Western Sahaja Yogis for the Indian Sahaja Yogis.

So that night we'll spend. And next day we are going to have Haldi in the morning and the marriages in the evening.

Luckily, we have also arranged for all of you to go down to Mahabhaleshwar. After the wedding all the wedding people can, married people can go there and stay there next day so that, there, you'll get a room to yourself and you'll be very comfortable. It's a very beautiful health resort or you can call it, it's a very beautiful hill station.

So all has been arranged, I think. God is very kind; it's all arranged so well. In all this comfort and all this enjoyment we have to know that all this is given to us to be shared with others. It's not only that we should have everything. We have to share it with others. For that we have to work very hard. We have to get more people and more people and more people. Only thing I just want My health to be all right so that I can do one or two more tours like this because sometimes I feel that it's a bit too much. I should stop it. But by God's grace again somehow I don't feel tired. And things are being

managed so well. If there has been any problem, anything, you shouldn't mind. And our next trip we are going to Brahmapuri which you all liked very much. It's all going to be arranged in Brahmapuri. You know what it is like. Those people who are older, who have any difficulties, we have made arrangements for them also.

So, try to help them out because I don't want them to suffer physically, because we are all going to a jungle. Actually, it's a jungle, as you know that.

So all the programs are being nicely laid down, you won't have any problems and we'll have a nice time in Brahmapuri.

After Brahmapuri, as you know, we are going not to Malarpet but to another place called Atit and then to Koynanagar and next day you will be in Ganapatipule which you will definitely say, “Mother, you have brought us to the most beautiful spot ever known." Everything is going to be arranged. But I want to warn you: it's a place very far-fetched. There's nothing there. You have to get everything from Kolhapur.

So, one should go with a mind of helping them than to find faults. If you have to do a little work you will know how difficult it is.

So not to find any faults, not to feel unhappy but to be satisfied and that's where the sea and Śhrī Gaṇeśha meet. It's a very beautiful spot. Nowhere you'll find *[UNCLEAR* it/this]; that's the place where sea and Śhrī Gaṇeśha meet. Not only that, but when it is a high tide then the water starts coming through the Nābhī of Śhrī Gaṇeśha and the, only the lower part of the body you see there. The upper part, the head, is the whole of the

mountain, which you can walk around and give a pradarshakshina. It's a beautiful spot, at least to Me. Maybe My ideas about beauty are a little different, maybe. But to Me it's so beautiful, so peaceful and there everybody will clear out, but don't have complaints and preoccupied ideas and a brain that is all the time trying to attack others. Have a simple mind like a child. It's a, you are going to Gaṇeśha's place after all, you see. You are surrendering yourself to Śhrī Gaṇeśha. *[UNCLEAR* You have/So] to be a simple person to go there, very simple and you'll find the place is so beautiful, so full of vibrations that you'll clear out in no time. Everything will clear out. It's a very wonderful place. That's what I think. I hope it will work out with you the same way.

So may God bless you. We are looking forward for a nice new year and we'll celebrate our new year there.

So, I wish you a very, very happy, prosperous and a Divine new year for all the countries.

[Marathi.] Before we do anything they want to give presents. Poona center people want to give presents to you all, those who are here, the all big centers.

So about fourteen centers, they want to give you presents here because you'll be collecting one after another. And then the Bombay [Mumbai] center has *[UNCLEAR* brought/bought] some presents which, I think better then let them give it in Ganapatipule. And, of course, your Mother has some presents also.

Now, we have to have people.

So relax, relax here. You people are too tense and serious. It's Christmas Day. It's very funny like, like on a Christmas Day, they have a champagne and somebody

dies, also they have a champagne. They become serious on a Christmas Day and somebody dies, also they are serious.

Now it's a Christmas Day. All right, so today there are [Marathi] so there are fourteen centers as they have counted it. Will you be able to locate those fourteen centers, those people who are there one by one? Gavin, you please read it out. Gavin, you say it, one by one.

Gavin: From Austria, [Megan].

Shri Mataji: Austria. There, [come here]. May God bless you.

Gavin: From Australia [Ray].

Shri Mataji: May God bless you. Gavin.

Gavin: From Belgium, Rene.

Shri Mataji: These are very special type of things, very special type of a, something, a specialty.

You better take the name, now, that's the chance.

Gavin: From France, Christine.

Shri Mataji: Second name, take it fast.

Gavin: From France.

Shri Mataji: No, next one.

Gavin: And next, from Switzerland, Richard. And then U.S.A., another Christine. Then, from Holland, [is] Henno.

Shri Mataji: [Marathi.] Gavin: Next from Germany, [Kitty]. From, UK, David. From New Zealand, Brian. From Italy, Giorgio.

From Canada, Michael.

Shri Mataji: She understands Me?

Sahaja Yogi: Germany, please.

Gavin: There's someone from Spain.

Shri Mataji: Twelfth.

Gavin: From Hong Kong, Peter.

Shri Mataji: May God bless you.

Gavin: From all over the world, Warren.

Shri Mataji: How many they are? Twelve? Gavin: Thirteen.

Shri Mataji: Thirteen. Good. [Means we] can't have thirteen. *[UNCLEAR]*.

Sahaja Yogi: Algeria? That's a good idea. I have to speak *[UNCLEAR]*, I have to...

Shri Mataji: No, no, you have it, we have one Algerian.

Gavin: From Algeria, [Shyle].

Shri Mataji: [Marathi/Hindi.] May God bless you.

Now you can go and have a look at this. Then we'll have our music. Would you like to have it later after music or before music? In this country nobody objects if you put it on even at two o'clock in the night. It's not like England. They will on the contrary join you.

So would you like to have it now or afterwards? Sahaja Yogis: No, afterwards.

Shri Mataji: Afterwards? [Marathi.] What, what do you have in program, your program for Christmas? What is your program, Gavin? Gavin: There are many countries have prepared.

So it's also *[UNCLEAR]* the same thing.

Shri Mataji: All right, so now dances also.

So we'll have the dances first and then the music. All right, now first of all, sarī will be as they give that to Me. [Marathi.] So, I think, you better finish that job first.

That's a job. I am getting presents from all, for all these deities. Imagine. Only for Me you should give Me, but instead I am getting all these things. Rajesh. Who's come? Is that Rajesh? [Marathi/Hindi.] Has he come? Not yet? All right.

So first we'll have the dance or presents and everything, what, whichever way you decide.

Sahaja Yogi: Dance, then the presents...

Shri Mataji: First the dance then the...

Sahaja Yogi: Then the music and then presents.

Shri Mataji: That's better. Postpone it as much as possible. And if you decide not to give some present now, I'll be thankful.

Sahaja Yogis: No chance.

Shri Mataji: No chance, all right. I agree. [Marathi.] Now there is one thing, you have to give an international sarī to Me. That you can give Me also at the beginning of that, all right? [Marathi.] What they are saying that all the programs are going to be from this stage. Everybody is going to come up and sing and all that.

So, this stage has to be vacated. Then again I'll have to come back here.

All right? For presents. Is it all right? Yes, only one thing. [Marathi.] I think so would be better. [I'll let] you get it. [Marathi.]

Contents: 1985-12-27 **Śhrī Devī Pūjā (English+Marathi+English), Brahmapuri, Maharashtra, India**

[Shri Mataji talks in English:] [Aside:] Ask her. Natalie, come here. Join hands with Danya. Are you all right, Ray, now? Put kumkum to everyone. Just take that, see, you can leave that here. All the ladies, put it on.

Yesterday one boy stood up and asked Me a question, that “When we are such a Yoga Bhūmī, we are such a holy country, why is it that all the discoveries in the science are made in the West?" “Very good question” I said. I said, “That is the knowledge of the tree, as I have told you; that's the knowledge of the tree. And what have they achieved is now the end of it and now they want to know the knowledge of the roots. That's why they are here." So to know the knowledge of the roots, first of all we must have humility about it. We have not known this knowledge yet, never known what is in the Kingdom of God. As Kṛiṣhṇa has said, this tree grows downward and the roots are in the brain, clearly.

So it is an ascent to go to the roots, it's a different style. Kuṇḍalinī has to rise upward to go to the roots and to enter into the roots what we have to do is to know about it.

Now all these things, like I said yesterday that you put on bindi. Now this is also, thank God, despite all changes in the Bible, it's written in the Bible that you'll be known by the mark you'll be carrying. Now let's see how many are courageous, even in India, to carry this mark. That's why you people catch so fast, one of the reasons why you people catch.

First of all the eyes are not steady. You are not used to the steady eyes, you see, as the Indians have very steady eyes. They are, from childhood they are taught,

“Where is your attention?" All the time they are asked, “Where is your attention?" [Aside:] There are some Western Sahaja Yogis standing at the back. Please give them a chair to sit, since they are not able to sit on the ground.

So where is your attention? Now the attention is so disturbed all the time and that's why you catch very fast and when you catch from your eyes, it goes through your Āgñyā Chakra. Now this is the protection of Āgñyā Chakra; it's actually the blood of Christ that you wear. But people must have that courage.

They'll wear a cross, but not this.

In the Western countries it's very difficult for people to have that much courage to put on this. They will have excuses, “Mother, we'll lose our jobs” this, that. Every sort of an excuse is there. But if you are courageous people, then you have to start wearing it some time. Maybe in the night you start first, then in the daytime. Slowly, slowly you can creep into it. That's the only thing I think you people have to wear, that's important. That will be a good idea, because you will not catch. Because you go outside, your attention is outside, you see what's happening outside, the atmosphere is bad. Moreover, if you put this on it will not only protect you, but also protect others. They will have a new idea. After all, you will dress up like them, you are just like them, you have to be. But you have to protect and for protection you have to wear something like that. I found that when I went first to England they used to laugh at Me, looking at My red mark. I mean, if they wear lipsticks it's all right, even if they are clowns, if they are hippies, they are

punks, it's all right; but if you wear a proper thing which is scientific, it's most scientific.

So to understand the science of the roots you must understand what it means, why this culture is like this: because it is more towards the roots, the movement is not towards the tree. And the tree, where it has ended up? Beyond the Mūlādhāra Chakra.

So now they are returning back. To go from the leaf to the roots is very difficult, but to go from the roots to the leaves is easier.

So for this ascent we have to be humble, to know about the knowledge, knowledge about the roots.

Now why they put on, all of them, is this is the reason, that to protect your Āgñyā. First of all there's no entry. That's why, once an Indian gets realisation, he ascends. He doesn't go on catching again; I mean, this doesn't happen here. This is one of the things one has to do.

Then the second thing is the Pūjā. The Pūjā has its effect on everyone, but according to your depth; and that's for that you have to have Śhraddhā, faith. If your mind is still thinking, you cannot achieve much in Pūjā. While for Indians, to attend a Pūjā is the highest. They don't mind My lecture, anything; if they miss the program, doesn't matter, any music program is all right, any kind of discomfort is all right, as long as they can attend to Pūjā.

Today people have come from two hundred to three hundred miles for this Pūjā, all the way, because they know this is the knowledge of the roots. For that you have to do the Pūjā. If you have to ascend, you have to do it. But you are still in the same level; if you are still thinking about the tree style, then you'll go downward.

To move inward, you have to have all these instruments. One of them is of Pūjā.

Now for Pūjā, are we prepared? Are we in that mind, whatever time it has to start, will start? First of all, we have tied our watches quite tight. Thank God, I lost My watch last night! So now the watches have tied us up so much that now eleven o'clock Pūjā means eleven o'clock. It's not like that, it depends on. It is the natural growth of our being, it is the natural working of our growing. When I came here, you'll be amazed, all My right side was paralyzed, absolutely paralyzed. Right foot was paralyzed, I just couldn't move My legs and all the feet had become like a fossilized stuff and I didn't know what was happening. The reason is, everybody has been thinking too much.

Now the attention should be how we are, what are we doing about ourselves, that's very important; how far we have achieved. But on the contrary, the attention is disturbed by many things. One of them may be the marriages, that marriages have to take place, what's going to happen and all that. But at Pūjā time it has no meaning. Nothing has importance than but to develop yourself and this is what it is: at this time you have to develop your roots. And to develop your roots, it's a different science altogether.

The another thing is that you can achieve the movement of the tree by aggressiveness, by aggressing.

But when you aggress in the human mind, then you are drawn towards the Mūlādhāra more, towards the gravity force and you go down towards the dead; the materialism starts coming up. Because it's upside down,

human growth is upside down. You know the brain is here, not at the feet. It starts from the brain, the growth starts from the brain; as you know as doctors that the whole thing is here and the nerves go down, they do not start from the feet.

So when you start putting your attention to your outward growth, you go towards materialism automatically. Then you find matter has nothing to do, you have fossilized yourself.

So then you come back.

Now you have to change your attitude completely towards this new learning and this new learning is that you have to develop a humble attitude, first of all. And secondly, what are we going to achieve in our ascent through learning the different Tantra, the mechanism, the Divine mechanism, how to work it out.

The person who is extremely efficient in the other field might become completely inefficient in this field, absolutely useless: possessed, aggressive, good for nothing, hot-tempered, hot-tempered and also devoid of any love, affection, compassion. Like they were shocked to hear that people kill their children in England, they couldn't believe it. They can't believe even one child killed like that.

They think that English are perfect people, how can they kill their children? They are very perfect according to Indians. Indians have no idea as to what kind of life they lead there.

So when I told them, “You are sadly mistaken, they are very unhappy people. Don't think that by developing radios and all these things, they are happy. They are all

mad. They sit before the television, then they can't do without it, they become televisions. And the television is exploiting them, putting wrong ideas into their heads and they're brainwashed, they are very conditioned", they can't believe it. They can't believe that people could be that cruel in the West; because the growth is towards materialism, so they are becoming gross, insensitive, immoral and also devoid of any compassion and love.

So first of all, as I said yesterday you should say, `I'm not French', you should say, `I am not a Westerner.' Let's see, that may work out, work out better, `I'm not a Westerner.' Maybe when you enter a university, supposing you are in Oxford University and then you go to the Cambridge University, you have to wear the badge of the Cambridge University. In the same way now you have changed your nationality, I think you should say, `I'm not a Westerner now anymore.' Maybe the passport might say anything, doesn't matter. But you have a special privilege in India as Sahaja Yogis, you know that. As Sahaja Yogis the government has accepted you. If you want to stay here forever, they'll have no objection.

So this, whatever is now we think works out on the tree level, has to be changed. Here everything becomes united, synthesized. The whole tree is synthesized in a seed.

So if you have to become the root, you have to come down to the position where, how to synthesize.

Now grouping is a wrong thing. If you group yourself as English, this, that, or Indians or anything, is wrong. In Sahaja Yoga we don't believe in all that. There is no differentiation between one Sahaja Yogi and another

Sahaja Yogi, because it is Vishwa Dharma. But we say this is Vishwa Dharma, but we are not out of it as yet, we are not yet in the same pandal where we should be. We still separate, we are still different, we have to still mix up from one country to another country. We have to all become one with each other, understanding each other; then only the problems of the West will go away.

As a result of this right-sided movement I feel that people are really becoming idiotic. I categorize them as idiotic or stupid and all that. I mean I don't how, what categories they will fall into later on, where there have been not such categories before. I mean, they might form a new dimension of stupidity.

This is what I feel, that unless and until you now learn about this new yantra, the new method: in that you don't see to the physical comfort, you don't see to the so-called emotional pampering. All these things you don't see, but where do you go, into innocence. The quality of the matter itself is innocence, the essence.

So the quality, I should say, or the essence of everything you become. You become the essence.

But for that you have to move inward and the inward movement is only possible when you understand and respect and think yourself privileged to be able to do all this.

But you have to understand why I tell you. I have nothing to gain out of you. Now one should not think I'm trying to make you Indians, but supposing you wear here three-piece suit and a tie, what will happen to you? I mean, you'll all get boils in the body. According to the climate you have to change and you enjoy this dress very much

because it is very comfortable. You enjoy the river baths, it's very comfortable. In this country that suits you better.

So in the same way this new life that we are entering in, we have to understand that the outside is not important, the inside is important. And for that whatever is to be done outside, we have to do it, we have to do it. We have to learn it, we have to understand it, what is this, what is that. Now because you are scientists, you are Westerners, you have an advantage over Indians I should say, or in science, all right.

In this science they have an advantage over you. Doesn't matter, it's all right. They chose this place to come in, you chose that place to come in; because you're brave people I think, first of all and secondly that you wanted to do some good there maybe. But for that you must learn.

Like we say our scientists here are brave people that they are trying to learn science, they want to go abroad and learn about it and bring some science to us. In the same way now you are the ambassadors from all these countries, of divinity, ambassadors of divinity.

You have to carry divinity, because it has been worked out in this country. As you can see clearly it is so, accept it; there's nothing to feel bad about it. Because you're attached to a certain nationality and all that you think, there's nothing to feel bad. In India people feel very proud if they have to go abroad to learn science. Even if they are vegetarians, they don't mind doing biology dissection or anything because it is science, it is knowledge.

So for knowledge's sake you have to do all these things. And once you realise that for knowledge's sake you are working it out, it's going to help you a lot.

This one, this today's Pūjā, it has a special meaning because yesterday was Datta Jayanti, means the birth of Dattātreya. And you know the story of Dattātreya, most of you know the story of Dattātreya, that Brahmā, Viṣhṇu, Maheśha tried to take a test of Ādi Shakti, called Anasuya. They came to Her place and asked Her for alms. And it's supposed to be a great privilege in India to give alms to others, to, I mean, it's a great privilege to attend to guests, it's a great privilege to be generous, it's a great privilege to distribute things to others. It's a great privilege.

Like yesterday, you see, My sarī for this Pūjā was left somewhere out.

So I had bought a sarī for some lady here, so she said, “I would like this sarī to be presented at the Pūjā." But I said, “I'll return it you." She said, “That's a greater privilege, too." They didn't mind the sarī was left out, they said it's a greater privilege, the attitude.

So the attitude is to be changed, that so far we are going downward, now the attitude should be upward.

And for that, we have to understand the method by which we are going to climb up. Like you have to go to the mountains, you must know how to do the mountaineering. You cannot just state yourself, `Now I'm going to Himālayas', nobody will allow you.

So one has to qualify and in qualifying you have to have that humility, otherwise it won't work out.

So I have to make a very clear statement, that you change your nationality from the worldly nationality to the heavenly nationality. And there, whatever is needed we'll be doing it, we'll be accepting it, we'll be managing it. For that you don't have to change anything like that, but you have to transform yourself into a new personality; new personality, where you are safe.

Now just see, putting on that, how much Āgñyā has come down, just see. My foot was paralyzed, absolutely paralyzed when I walked in. I couldn't walk. I didn't know how I was going to take bath. I had to massage it and then it came down.

So just see putting that, just see that, how powerful it is. See, vibrations started flowing.

But people are somehow in the West very much frightened that they will lose their nationality. I mean, because, I feel, because the way they went all out to destroy all the world and to destroy them and put their own nationality on others. If you go to America, like yesterday I said, “Thank God Columbus did not go to India, he went..." I said, “Thank God, Hanumāna pushed him on the other side. Otherwise we all would have been finished here, this..." You see, poor man, he didn't want to do all that, but all those followed him just went and finished.

You can't find one aboriginal, one person from those old Indians in Argentina. I went to Argentina and they said, “In the museum you can find them", just imagine. Not only Argentina but also other places, like I went to Chile: not a single person. Only in Bolivia I found some of them, that's all. But it is such a mixture there too, because I

think the people ran away to the hills and managed themselves. And whatever picture they have put about them, as if they are the cruel. Poor things, they have been all killed absolutely by white men, no doubt about it. It's horrible to go and kill others, go into their land, occupy it because you have got machinery, everything, you can kill all of them. All this has been done.

Now we are entering into a new era where we have to love. We don't have to aggress, we have to embrace. This is another era altogether. That aggression of Napoleon is over now. It's a new thing we have started, into another world, when we have to get more people, we have to synthesize the whole thing.

And when you aggress, you start analyzing, nothing to analyze.

[Aside:] Are you feeling better now? Put on little bigger one. See, you have a big forehead, then put on big, the very big, why do you put the little, small one?... on her head.

Fashion should not be done in these things. There should be no fashioning as far as your religious duties are concerned, you should not. There is nothing like fashion. Fashion is a human affair, it's not Divine. Look at these trees, how do they fashion themselves? Towards the sun. Every leaf is exposed to the sun, every leaf; because it has to get chlorophyll, it has to get the power of the sun in itself, so the every leaf is towards the sun. They don't do any fashions, do they? So another point is the individualism that is started in the West is nonsense. To show off that “I'm something different” you become

stupid. But to be one with everyone is the real individualism, I think.

To be like everyone is the best. It's very difficult, it's very difficult to become one with everyone, because ego is so much.

Some people have ego which hurts others and some have whose ego is hurt, both just the same.

So to overcome all these things, forget about that kind of attitude of descending downward.

But for the ascent whatever is required is you look upward to God, look upward to Him with complete faith, Śhraddhā. Then I don't have to touch you, you need not see Me. It exists everywhere, you can get the blessings everywhere. You don't have to do anything special for it, just that Śhraddhā. But for that, certain mechanisms are to be put right, specially the Āgñyā needs repairs, quite a lot. That wheel is out of gear and that must be put right.

Mister Patankar was yesterday was rather angry with the so-called educated people. They are educated in English language, that's the problem, the language is like that. They think no end of themselves. He said, “They didn't touch Your feet." If they learn English language they will not touch My feet, because in English language touching the feet is regarded as something horrible, I think. That's why he felt very sad about it.

But this is all architecture has come from England, everything has come from Germany or from France.

Our telephones have come from France. No wonder they work like this! It's all the French who brought this and again they have got a big, I don't know, if I meet Rajiv

Gandhi I'll tell him that at least don't give telephones to French. They has given such a big, very big order to the French. And now the helicopters they are buying from England, thank God they've stopped it. God knows what will happen to the helicopters, coming down in India from England. Like that you see they now are depending on the Third World for their progress, because they don't know where to send their own things which are created by their machines. But the way they do it: I mean, just imagine the kind of phones we have here, all done by French, not Indians. Why blame the Indians for that? Is done by the French, horrid, they have been like this since long and they are just the same. And again now we have given order to the French, because we thought only French can cure the French telephones. I don't know what they are going to do any justice to us or not.

So, as that machine is to be worked out, our own machine is to be worked out; and that machine is gone downward.

Let us raise it up, upward towards God in surrender, in understanding, because you are specially chosen people in that area. Like the lotuses you have to come out of the mud and don't imbed yourself in the mud more and more. Try to push yourself out of that, so that the fragrance of divinity will spread in that mud and make the whole of that Western world a beautiful place, beautiful place. Whatever has been done is done. I know one thing: without forgiveness, nothing is going to work out. Done is done. Erring is human, doesn't matter; whatever is done is done. Whatever they have done is done. It's all right, forgive them. Forgiveness is the only

way they can come up. And when they are forgiven, they have to also realise now that we have to rise; because the world they have created has really ruined themselves. If they rise now the whole place can become fragrant, as I told you, like the lotus that comes out of the mud.

It's a very wrong idea people have here about the West, that you are the happiest people living around.

So it is better that we tell them that `No, we are not happy there.' You, what you have got is something precious. They also try to follow you and that following is going so far that maybe one day you will have to come and teach them Sahaja Yoga. Because they are on the other side of the circle; they are now trying to learn English, master English language and becoming Sahibs. They will come out with tailcoats and you'll have to tell them that better wear your dresses! So we should be wise, we should be sensible and the stupidity and the silly temperament that we have developed, we should give up. Suddenly people bubble out, I see that. You see, there's no balance. The maturity shows when you have a balance. You should be happy, I know; but all the time smiling, putting up a show, or sort of suddenly coming out with funny remarks and silly remarks shows you are not matured enough. You have to mature. In Sahaja Yoga you mature and if you do not mature then Sahaja Yoga has done no good to you.

So you have to be very, very careful about that part.

I hope I've been able to tell you all about it.

[Shri Mataji talks in Marathi:] Now what should I tell you? I was just praising you, just praising you in front of

others. I tell them not to behave like stupid people and for you I must tell you that you need not blindly imitate them. Whatever we have got is a very great heritage. It should be carefully maintained. By looking at these people, if we try to imitate them it will be a foolish behaviour on our part. Their life is not balanced but has gone to extremes. I have stayed there for twelve years. Thus I have spent a TUP [twelve years] so I just wanted to tell you that you should not blindly follow them.

Though old is gold, whatever is oldish (junnat) is not good.

So oldish is not good. The concept of oldish has also come recently. For example, from the Muslims we have learnt to harass the women, from the English we have learnt to give dowry.

Now we have entered a new rules [of life] and in these new rules we need not give dowry [to our daughters who are married]. The daughters have been given half the property. This system is correct, that the daughter should take half the property. But here the daughters will not take and neither give. Thus we should not learn these things from them. We should keep to our behaviour of remaining humble, to lead a balanced life as taught to us by our ancestors and discard whatever is oldish. There are many oldish customs lingering in us.

For example, the domination of Brahmins in the temples has to be given up. They all have nicely fooled us. Secondly, the custom of fasting [in the name of God] has to be given up. I've told you hundred of times not to fast, but eat whatever is needed for the body, but people tell Me that “we cannot give up fasting." But the worst oldish,

very dirty habit we have acquired is consuming tobacco. We are not able to give up tobacco, because we do not have enough strength [to give up this habit]. Tobacco, mishri [chewing tobacco with lime], who has brought these things to our country? From where did the word `tobacco' (tambakou) come? There was no word for tambakou in Sanskrit language. It has come from somewhere outside. We did not cultivate tobacco earlier. It is the English who have brought it to our country. The English have brought it here. That's why we call it tambakou, which has come from the word tobacco.

Where is the word tambakou in our Marathi language? It has been brought here from outside. Initially the Muslims cultivated it to some extent in our country, but these people [English] have brought cigarette and other things here on a large scale. They use it on a mass scale in their country. They have also exported tobacco and ganja [sort of a drug] to China. In our Marathi language I never heard of the word ganja and charras [another sort of drug]. If you try to consume ganja and charras you will become like the English.

It's up to you to decide. Thus whatever is given to us.

[In English:] We never had tobacco in our country, you'll be surprised. There's no word for tobacco in Sanskrit language. This was brought partly, of course, partly I should say, by the Muslims and then by the, the smoking was taught to us only by English. We didn't know that, what was smoking, we never knew smoking business. Muslims did have a little bit of it, but that started quite late. But actually this cigarette and this, all this has started after the English came in, “making it handy” you

see. They used to have hookahs. That was rather difficult to make, so they could do it only very little bit. It was a long time back in the Islamic culture. But the real, this cigarette business, this ego business has come from the English, no doubt about it. And the Portuguese, Portuguese and the French, they taught us all these things.

So what I'm trying to tell them, that whatever is oldish should be given up. Whatever is old is gold, but whatever is oldish that we call as junnat, should be given up.

[Again in Marathi:] We have the custom of wearing sarīs with thick borders. This is a very good custom. Thick borders symbolizes Maryādās and when we wear sarīs with thick borders we stay in our Maryādās. Young girls can dress up whatever way they like, but young women, specially married women, should wear sarīs with thick borders. If you give up wearing sarīs with thick borders then you will lose all the art, all the art. Weavers will lose all the art of weaving. If we do not construct our houses as per the old style, then we will lose all the ancient art of building beautiful houses. These people like our houses built on the old style, not the new style. The reason is that the old style has got beauty in it and which might be lost if we built houses anyhow. Even the earlier huts were much better.

Instead of this [losing our art of building beautiful houses, as per the old style] occurring at a later stage, once we lose all the art in the future it'll be too late. Thus whatever is our ancient art has to be preserved, since it has beauty in it.

For example we have... type of sarīs which are called bugdya, nowadays the women do not even know the names of these sarīs. That's why we should always use the sarīs which have been woven by us. They are good. I think sarīs with thick borders suit better for the married women. If the sarīs do not have thick borders, it does not suit them. Married women should always wear sarīs with thick borders. It is not an oldish custom, but is a very beautiful custom. It looks nice, it matches with the women, it looks graceful, it has got a look of a well-bred woman. It is our culture, which we should not abandon and become like them [English].

We should not try to acquire their culture, because our culture is very great. If we pave our way by understanding what has gone wrong with their culture, then we can progress well. We can accept their progress in science, but in doing so if we lose our cultural heritage then we will become like them. They kill their children. Husband and wife cannot stay together even for two years. All of them stay in orphanages, waiting for death to come. In our society we have to preserve our goodness and kindness. Instead of that, we have acquired whatever is wrong with others. First we had learnt from the Muslims and now we are learning from these people. If we absorb the dirt from them, how can our houses remain clean? We were supposed to be clean and well-mannerly people and now we have acquired many wrong things from others.

Thus we have to abandon these things and cleanse ourselves.

Now, I've told them what is the importance of Pūjā but you know these things, so I did not explain it to you. But in Pūjā one should have Śhraddhā and we should not quarrel during the Pūjā. It does not matter who does the Pūjā since everyone is equally benefited from it, depending upon the Śhraddhā you have. Your pitchers will be filled up as much you have the Śhraddhā.

[Shri Mataji speaks again in English:] I would say for the ladies, can come and sit here this side a little bit. It's very hot for you. Move forward. Specially people who are so hot should not sit that side. Better sit...

[Aside:] Please let those ladies sit this side. They cannot bear the sun. Let them sit here. They are our guests. Come along, this side.

If you had put something there, you could have managed it. Little bit also one must understand, that they are doing everything. We must also do something about it. Everything they arrange, we just come and sit down like Gods; it's not a good thing, is it? You could have, such a long time was there, why didn't you put something there to protect yourselves? It's not difficult.

Now for these. You come this side also. You can come this side. Come along. Please give them place to sit. Come along. You get up from there. Hello, you get up, three of you.

Come this side. The ladies who are in the, no, you are all right, I think. Are you all right, are you? All right, behind you. Behind you these people can come this side, a little bit move this side. Not in the sun, they are already in the sun. If we make some shade on this side... Is it all right? Let them sit. There is shade on the other side, there is

shade. Sit in the front where there is shade. Please have a seat. Hello, you come this side. There is place for you here. Come here, this side. This side you come along. Ladies need not go there, so come along this side. Let them sit. The men can come this side. Yes, the men can come this side. No, no, you'd better come this side. Why don't you move this side a little bit? Also we must think what we can arrange, what we can help them. Like yesterday, how they managed, arranged, when I went, they did not know I was going to the thing. When I came back, how they arranged for Me, how they were running. I mean, I'm also your Mother, am I not? Then we should think about these things, what we can do, how we can help them; everybody should. Just leave it, leave it just like that. Since they have not made any arrangements what can be done, let them sit as they are.

You can move a little bit this side. Hello, you move this side a little bit. You can also move a little bit. I don't want you to get into sun, you'll have trouble. No, but they can move the sound equipment a little this side. Just move it, a little bit... As soon as the sun comes up, you see, it will be all right, but still...

Just sit in the shade, sit as much as possible in the shade. If there is no shade you can sit in the front.

In the Pūjā it is better to sit in the shade. I am always standing in here above you. Do not worry. Please sit here in front of Me. It's better to sit in the shade. Is there somebody to say the mantras? Please call Gavin.

[Aide:] Yesterday you didn't come to My feet, you should have.

Please leave it now, otherwise it'll be late. Let them sit in the sun [if arrangements cannot be made to have shade].

[Aside:] Catching on the left Heart and left Swādhiṣhṭhān. Yesterday you should have come; I mean, you'll be doing in the Pūjās everything, so...

Is there somebody here to say the mantras? Has Mister Gholap arrived? Please call him. Does he know it? [Aside:] It's catching very badly, Heart, left Swādhiṣhṭhān.

Say Atharva Sheersha. Mister Gholap has not come. Where has Mister Gholap gone? Has he not come? Please call him for doing the Pūjā. Please start the Pūjā with the Atharva Sheersha. Please start now.

[UNCLEAR] 108 names have you got? [Marathi.] So you read it out first name, all right? And then they all should repeat it. Just tell them how to do it.

[108 Names of the Devī are recited.] Don't close your eyes. Don't close your eyes. Please, don't close your eyes. Watch Me. You're worshipping Me, so no need to close your eyes now. Just watch Me, put Me in your heart.

You all must say clearly. Is important. This is all in Sanskrit *[UNCLEAR]*. Must say clearly and put your hands towards Me. All this is in Sanskrit. *[UNCLEAR]*. Say it with your heart.

Now you can sing some song...

Sahaja Yogis [at the end of the song shout:] There is only one God and Shri Mataji Nirmalā Devī is the Shakti of God! [Shri Mataji, who is without the microphone, says these words which are then reported aloud for everybody

to hear:] Shri Mataji says: It has to be made very clear that there is only one God but there are many deities, which are the different aspects of God.

Contents: 1985-12-31 **Talk to Sahaja Yogis, The Innocence of a Child, at the beginning of the Evening Program, Ganapatipule, India**

I had a special purpose in coming to Ganapatipule, apart from that it was a very beautiful place and very relaxing for all of you. The reason is: I found this place had vibrations which will clear you out very easily, but you have to desire it; really, ardently. We should have that desire, otherwise the Kuṇḍalinī may not rise. That is very important point; that you have to desire your ascent, nothing else. It's not a place you've come for holiday or just for some sort of a relaxation or for some enjoyment or sleeping or anything. But you have come here for a penance, for a tapasya, to clear out yourself completely.

This is a place of Śhrī Gaṇeśha's temple which is not very much frequented by people and it's still very, very pure. I thought that Gaṇeśh principle will be awakened in you which is the source of everything. Śhrī Gaṇeśha's principle, as you know, in a very large way or expansive way, we call it the innocence. But we do not know the intricacies and the details to which it can go and work it out.

Śhrī Gaṇeśha's innocence has a tremendous power to purify people, to make you holy, to make you auspicious. A person who has got Śhrī Gaṇeśha's principle awakened is auspicious in his presence. Such a person whenever he moves, things move in a direction that the coefficients

works out; it becomes absolutely auspicious, auspiciousness which cannot be achieved without Śhrī Gaṇeśha's help. Now this auspiciousness, now we Sahaja Yogis believe into, that there is something like auspiciousness by which everything works out smoothly, everything we feel is done by God's power, that we are all the time wanted by nature, loved by surroundings and the atmosphere. But this understanding can only come if you have that pure desire within you, that you have to ascend, you have come here to ascend, not to enjoy yourself or a place of resort or something like that.

This principle is very much awakened as you see in the local people here and how spartan they're, how hard-working. They've been awake for days together and nights together, but still they're very, very relaxed and they do not need any help. Just in that enthusiasm they're working.

So the second blessing of Gaṇeśha is that He's playful, He's prasanna, He's always a pleasing personality.

He dances, He pleases you; He has ways and methods of pleasing you. And in the same way a person who has that awakened Gaṇeśha within him is all the time a very pleasing personality, not a drowned-out face, not a face that is repulsive, the face that makes you feel unhappy, but is a personality that makes you very easy, very understandable, likable, that sort of a personality you develop.

But so far as the life has been abroad, I have seen that the situation has been very different and the aggressiveness and the quarrelsomeness, we can say, the hurting capacity, is so over-developed that you have

to, some how or other, succumb completely to the auspiciousness of Śhrī Gaṇeśha. Because all the instruments that were to be used for spreading Sahaja Yoga or for spreading the love of God, for spreading auspiciousness of God, working out His designs and plans and adjusting yourself to the laws of God's desires, it was very important that we should have had our instruments done in such a way that they were absolutely useful. On the contrary we have misused them, spoiled them and have completely made them unholy.

So that's another point we have to look at ourselves here, what have we been doing to ourselves, what is the need for us to make ourselves unholy and why should we be unholy. When Śhrī Gaṇeśha is there, we can make ourselves very holy, auspicious. Now no use believing that we're perfect, those who believe like that cannot ascend. Everybody must know there are lots of imperfections and these imperfections in me that are, should be conquered with and to be found out. Only in the light of Śhrī Gaṇeśha's innocence you can see.

A little child can show you how we are stupid and foolish and how we behave.

So many times you must have seen children come out of, with such utterances that the elders are put to shame.

So the child-like temperament can be developed if we awaken Śhrī Gaṇeśha's principle within ourselves which is a very, very powerful, very, very powerful deity, very powerful deity. Because a child, supposing one child is lost, say a child runs away or if a child is hanging somewhere on a tree, the whole community will rush to take out the child, the concern will be there. Even in the

Western countries, I have seen, if one little girl is tortured, everybody is worried about the child, everybody opposes that, maybe there are some horrible people, no doubt, maybe there are more than there are here, but one gets concerned.

So child itself is a very sort of a source of getting all the protection from everywhere. Because the child is growing, the child is growing, everybody wants to help the child.

So in the same way when this Gaṇeśha principle is developed into you, you realise that you have to grow, you're still growing. A little child learns so many words in such a short time that we cannot learn afterwards when we're grown up, say after sixty, if you have to learn even three sentences, it's impossible.

So the child is growing and he is curiosity and his capacity to know more things is also very much sharp; he starts learning more. He doesn't think he knows everything. The ones who think like that are not yet born properly. “I don't [know] anything, I have to know this, I have to know that, I have to know that, I don't know anything." And the children do it so easily you must have seen, little bit you do this way or that way, they immediately follow you.

So what you have to do is to know that you are still in a child stage, you're growing, we have to humble down and we have to know a lot and from wherever we have to know, we have to know. The arrogance, the idea that we know a lot itself is very, very dangerous for the growth, very dangerous and that is what one has to give up and

should know that we do not know anything but we have to know.

Many people who come to Sahaja Yoga settle down as, “We are Sahaja Yogis” but don't know a word about Sahaja Yoga, so many of them, specially the ladies, I'm surprised. They know very little about Sahaja Yoga, it's rather surprising. Now in Sahaja Yoga there's nothing like women or men, everybody has equal rights. It's not the job of women just to sing songs, no, it's not true. They have to know each and everything about Sahaja Yoga. They have to know what are the diseases, how they're cured, what are the mental problems, how are these Chakras are made, everything they've to know, the medicines they have to know, the psychology; they have to know the Divine Powers, everything they have to know, how it works out. And that ignorance will never be forgiven, because you are the ones who have to talk about it to others.

The third thing is, a child is never a silly person, never silly. He never does something in a silly way, while you see many people who are brought up in a very strict way become suddenly very silly at an old age, very silly. This phenomenon I see much more in the West, suddenly they become, trying to be very youngish-type and just they'll clap like this and start behaving in a very funny manner. I used to wonder what's wrong with them, why are they behaving like this, you see, but it is, I think they're bottled up.

And then suddenly they try to behave but they're not. A child is never a silly person. On the contrary, if there's somebody silly they'll say, “He's a clown” they'll come

and tell Me, “He's a clown, you know and not all right” or, “He's a buffoon” whatever words they know they'll express. They don't like it, they start wondering, “What's the matter with this person?" So all these things come to us because we have no idea that we have to grow in a steady, understanding awareness, awareness, not in how you express yourself in Sahaja Yoga, how you do things in Sahaja Yoga; it is how you are aware of it inside.

In the same way emotionally when I say something, I don't think people understand what I mean, now I said that you put on bindis. Again I find you are just the same, at least here you should. This is Gaṇeśha's mark, they would not put it.

So many times I've said. How much time does it take to put it on. Now this is a very common things that are going on.

Now another thing is that, you see, a child doesn't want to be disheveled at all. Today one child had gone for a bath and was coming back. His father wanted him to see Me, he said, “No, my clothes are not all right, my hair are all disheveled, how can I see Mother?" So he went back, he puts some oil on his hair, properly dressed up, smartly. When we were young, we always knew all the Western people were very smartly dressed, properly groomed, they would never come with disheveled hairs. But he said, “No, my hair all disheveled, how can I go and see Mother?" So we have to give up the, these funny ideas of fashions and all that because this will all go away, you'll lose your hair, you'll all become bald-headed to look very funny. There's no wisdom in it but a child has

wisdom, he wouldn't come. He dressed up himself properly, then he came and stood before Me.

And this is what we have to understand that our appearances are the expression of our inner being and we have to do certain things because we do not know to accept things, how to do things like a child does. A child if you tell him anything, he obeys and he listens. Otherwise the child is not a normal child.

In India if there's a child who doesn't obey, they just thrash him nicely, put him in the room for three days, make him starve, put him right; nothing doing. That doesn't mean the people are harsh here with children, nobody kills children or anything. But you have to be very, very careful with your children, you shouldn't allow them to be lousy, to be untidy, to be languid, like lotus-eaters, you see, or like people who have no smartness about them. You're all Sahaja Yogis and you have to be like that in that way.

A child's another attribute is that he hits always the principle of everything, always the principle. A child sees to the principle of everything and the questions they ask sometimes is so remarkably collective that I'm surprised how they go to that point. They never waste time in frivolous things, never; never waste time in frivolous things, dark and frivolous things, nothing of the kind. I haven't seen children talking about their clothes or about the seats they have got, the houses, nothing of the kind. They are busy doing some construction, very busy, you see. You ask them, “What are you doing?" “You see, we are trying to tie up the whole of the airport” or “the whole of Bombay [Mumbai]” like that they will tell you.

They're very busy people, if you see realised Souls who are children, they are always worried about the collective and that's what should be your situation that you should be all the time worried about the collective as a child is, that, “How I will help the collective?" But not worried about yourself, `What is my personality, am I that impressive, if I go to people, will they believe that I'm something, a realised Soul, or I'm like other women or other men who are going to the hairdressers and having all kinds of hairdressing up and wearing all kinds of funny dresses to impress others? Am I looking like a saint, am I behaving like a saint?' These things should come to you very easily. If you tell a child, “You are a Sahaja Yogi” they say so, “I'm a Sahaja Yogi, I can't do that." All the nonsense starts after they develop their ego and then they start behaving in a funny way and it develops much more in the West earlier, but here it takes time. And the children are just accepting whatever God gives them. To them alertness is so natural, if there's an aeroplane that's going, they'll say, “Bye bye aeroplane." Then there are ships are going, “Bye bye." To the sea they'll say, “All right sea, we'll come and see you tomorrow." You see, everything is within their mind. To them everything is there, they'll come, you ask them, “How did you like it?" “Oh, we like the grass very much, it was nice” and everything they will tell you, the details about everything.

So alert and then they'll say, “Why didn't you do this, you could have put some flowers here, you could have done some flowers, would have looked nice for the...",

something, a suggestion they would give, very particular to cleanliness, anything.

And in childhood children get up very early, all the children in childhood get up very early. It's a nuisance for mothers but they get up very early and that's how I also get up very early. Getting up early is a child-like behaviour, because the birds are singing, the sun is rising, such beauty in the sky and, “Why am I sleeping?" They'll wake up the whole house but people don't like it, sometimes they beat, not in India. In India people try to get up early in the morning, it's regarded as something very Dharmic and good. Even if he sleeps late, he'll get up early in the morning, that's one thing. Then you can sleep in the daytime. But nobody sleeps over this thing like nine o'clock, ten o'clock, nobody sleeps like that. I mean, I have a problem, I don't know what to do with Myself. You can sleep in the daytime for a while if you want to overcome the night sleep; you can be quite fresh. You can be quite all right in the evening if you sleep for a while.

But a child doesn't think too much, he doesn't plan too much, you see, he makes fun out of everything.

You take them anywhere, say, you take them to an airport. There's nothing to be played about, they'll find out some groove somewhere, they'll jump in there, they'll get hide there, play there. They can make play out of any gross stuff that we think is useless, they'll make out of it. They're very constructive and playful and that is what we have to be, make play out of your life. Everything is meeting people, talking to them, it should come naturally, not artificially.

Also some people, I've seen, have a habit of putting up an expression all the time, like a smile or a frown or this thing. Children are never like that, their muscles are so supple, they react all the time.

Sometimes when they're happy, when they're unhappy, everything, you see, the muscles are all the time are acting like that, nobody's tense, that's why we have problems with our faces, you see, because we keep them in one style, you see and these days the more miserable you are, regarded as more handsome, that's finished! Or else some people just go on smiling all the time like this, it's very bad, or all the time absolutely feeling unhappy. You should allow the action of your emotions to be expressed on your face. I'm told that it is said that there should be no emotions shown on your faces. I mean, I can't understand, what is the use of such a personality who doesn't show any emotions when you're not a stone, are you? So all these foolish stupid ideas which are given to us should be given up and we should smile, we should laugh, naturally. We should talk to people in natural way. And the child is extremely dignified.

Śhrī Gaṇeśha dances with His dignity. He doesn't do frivolous, nonsensical things, in His rise and in His fall and in His movements and steps, He's nothing but His weight.

So something cheapish He doesn't do; in the same way there should be dignity throughout. Dignified behaviour should be within us.

Now you have to judge yourself, how far you have become Śhrī Gaṇeśha within yourself. Are you innocent? You think of cheating others, spoiling others, like My

television, I was amazed, I mean, I can never think of spoiling a television and this and that; these ideas, from where do they come into your heads, why should we? I've never done it all My life, something like that. You know that I've always paid every duty, everything, why should we do such a nonsensical, to spoil the television and spoil the equipment, make it look cheaper, for what? How much are you going to save out of it? But all these ideas come into your heads, I just don't know from where. Why cheat, we're Sahaja Yogis, we cannot cheat anyone. All you can tell the customs, “This is the situation is, if you allow we'll go, otherwise we'll stay." It's a negative attitude, never comes to children, they're so plain and simple.

Once we had gone, I must tell you how children are so simple, once we had gone to a, inside a port and My nephew gave Me two tins of cheese, you see. And we were bringing it out, so My daughter who was a very small girl, so when we were coming and he asked, “Do you have anything?" I said, “We have some two tins of cheese." “Yes, yes and we're going to eat it also, see we have opened one and we're eating." The customs fellow was so impressed by her innocence. He says, “For your eating?" “Yes, yes for our eating, we've taken it, is it all right?" He said, “It's all right." You see, the simplicity and innocence is itself is a certificate for you, not this cunningness, what is there? Precisely on the phone I tell them, “Oh Baba, for heaven's sake, I'll pay every duty, you don't have to do anything, just put this thing there, tell that it is Mine, you don't have to do anything, declare it, this that." Why? Where is our mind going? “It's all

right." How much are we going to lose in there? How much have we gained so far in money? What do we have? Saving money here, saving money there.

Children don't do like that, no, they don't.

Like My grandson, he was saying, “Why do you stay in this wretched place, very bad vibrations in London." I said, “You see, your grandfather has to stay here for earning money." He said, “Money? Why do you need so much money for, why do you need money, why don't you come to India?" I said, “You need money” so when My husband came back, he took out a two p, he said, “You want money? Have it! Now put it on your head, why do you want to have money?" And My husband didn't know where to look.

“You want money, all right, have it, put it on your head." It was a little boy, you see.

But interest in money starts later. Money, we start looking at it, when we grow up, otherwise we don't.

All this money interest start going later on. What is for Gaṇeśha, money is the dust of His feet. What for Him gold, what for Him anything. Whether He wears a crown of gold or He doesn't wear anything makes no difference; He's that. He's that, He's just the same. Out of respect, out of adoration, people might give Him gold or anything just to feel satisfied. For Him what does it matter? And any child who is a real child will not accept anything from anybody else, nothing; but if he takes, he will think, “How should I return it back?" Always. I know My own grandchildren have done it. You see, if you give them something, they'll make a heart, put inside that, write it down nicely and when I come out of My bathroom, they'll

give Me that heart, you see, that, “Thank you very much” for this and that. But when we grow up we even forget to thank people. We take everything for granted, we don't have that, we just think we have to judge everyone all the time, “That's not good, this is not good, could have been better." We never think this is given to us, be thankful, count your blessings.

But for children it's not so. If you give them a small thing, they'll keep it, “This is given to me by my Grandmother." I've seen this in My own grandchildren. The eldest one when she was small I gave her a little sarī, a very small one just for her to wear.

So when I went there she said, “You see nani, I must tell you one thing serious is happening” I said, “What?" “You see, the sarī You gave me, I've kept it very carefully but my mother is trying to be funny." I said, “What happened?" “You know, she didn't give it to anyone but she showed it to some people, she should not have shown it." Very seriously. They're so sweet and so beautiful when they say things.

Like once I had given her a Wendy house and a Wendy house she made it nicely, she called her mother, “I've made a very nice house for you, come along." So My daughter is rather tall, you see, she found it difficult, she went inside the Wendy house and sat there and she said, “Ha and so what have you got for me to eat." She said, “Mummy, when you go to somebody's house you don't say such a thing." And she laughed and she laughed so much that she broke all the Wendy house.

So she came out and she told Me, “Grandma, you have not given any good training to your daughters. First of all,

she comes to my house, asks funny questions and then she breaks my house, do you do like this to anyone else?" How innocent and simple they are. Like that there are so many things I can tell you, I've seen the way they talk and say things and all that, so simple and so good and so collective and so beautiful. In the same way we have to be.

Another thing, a child doesn't have any fear, child doesn't have any fear. Gaṇeśha has no fear at all.

In the same way you should have no fear, no fear at all, no fear. As long as your Mother is with you why should you have any fear. Fear of this, fear of that, “I'm frightened, I can't do this, I can't do that” that children never do. They'll try everything if you tell them. You should have no fear. I don't know what fear is. In the same way you should have no fear, no fear of anything. Nothing is going to go wrong with you but don't do wrong things. If you do wrong things it will repel, it will work out on you. But don't do wrong things, be straight forward and nothing can harm you, nothing can harm you.

We have had so many experiences of this, how everywhere laid down for you, everybody is looking after you. There are so many deities who are working out things out for you. But you have to be, you have to be extremely careful that you do not develop this fear business because fear takes you to the left side and once you go to the left side, you know the problems of the left side is. First of all you go against Gaṇeśha, Gaṇeśha is standing at the base of the left. And then you develop cancers, you develop all these things, fear, fear, fear and emotional problems and all these things come. In

emotions you should be bubbling with joy; joy is your emotion. In action you should be thoughtless and in ascent you should be surrendered.

That's all, it's very simple, three mantras are very simple for children, they're like that.

Play at the base of this Śhrī Gaṇeśha's hill, we have to think of awakening the Gaṇeśh Tattwa within us, for that we have to meditate, we have to think about it, we have to put our time to it. Actually if I were you, I may not sleep at all, I will go to the sea shore, sit down there, meditate the whole night. Before breaking the Sahasrāra I kept awake for two nights and I was just all alone, all alone near the sea, all alone the whole night, working it out, for two nights. But what do we do? We think about our comforts, we think about this, about that, it's not so. You're here, such a chance. We get tired because we think too much; we know how to get out of this tiredness.

So this is a very good chance for you, we have come here, of course it's a beautiful place and all that but it's mainly the thing why I thought of bringing you here that it may suddenly give you a big boost up and you might rise very high for which I may not be able to really arrange otherwise, this kind of ascent which is possible.

Many of the Indians have not even seen this place before. It's such a beautiful place and they're surprised that in India we have such beautiful places. And after coming here they have felt the beauty, the auspiciousness, the wisdom of choosing this place. It's so lovable, so beautiful but I hope I see the effects of that in you.

Now you have to go and have your food. We have a very generous man who is cooking for you, be careful. We shouldn't spoil your health specially for those who have to go with us, so be careful, they're very generous people; My brother and the gentleman who is cooking for you, both are competing in generosity.

So be careful. Now only the Sahaja Yogis from abroad and non-vegetarians have to go first and then the vegetarians will go and after that we'll have some music program. That's how it is going to be. Tomorrow morning I expect you to go for meditation about five o'clock in the morning. Then have your bath in the sea.

Contents: 1986-01-01 **Śhrī Mahāgaṇeśha Pūjā (English+Marathi), Ganapatipule, India**

[Shri Mataji talks in English:] Today we all have assembled here to pay our respect to Śhrī Gaṇeśha.

Ganapatipule has a special significance, because He is Mahāgaṇeśha. The Gaṇeśha at Mūlādhāra becomes Mahāgaṇeśha in the Virāta, that is the brain. That means it is the seat of Śhrī Gaṇeśha. That means Śhrī Gaṇeśha governs from that seat the principle of innocence. As you know very well it is placed at the back in the region of optic thalamus, optic lobe as they call it; and it is the giver of innocence to the eyes.

When He incarnated as Christ, which is in here in the front, at Āgñyā, He said very clearly that “Thou shalt not have adulterous eyes." It's a very subtle saying, which people don't understand what is the meaning of the word `adultery'. `Adultery' means `impurity' in a general word. Any impurity in the eye “thou shalt not have", it's very

difficult. Instead of saying that you get your realisation and clear your back Āgñyā, He has said it in a very short form, “Thou shalt not have adulterous eyes." And people thought, it's an impossible situation. Because He was not allowed to live long; actually His public life is limited to three and a half years only.

So whatever He has said has a very great significance, that your eyes should not be adulterous. When there is innocence there is no adultery: it means there's no impurity.

For example, with our eyes we see something and we want to possess it. We start thinking. The thought starts like a chain, one after another. And then we get into the web of horrible thoughts and then we become slaves of those thoughts. Without even our knowledge, our eyes are turned to things which are very gross and take you downward.

As Śhrī Kṛiṣhṇa has said that the Tree of Awareness grows upside-down, that the roots are in the brain and the branches grow downward. Those who have gone towards materialism have grown downward.

Those who have gone towards Divine have grown upwards, towards the roots. The main root, as they call the taproot, the main root is innocence, is Śhrī Gaṇeśha. And He becomes Mahāgaṇeśha in Ganapatipule. Here He's surrounded by the Father Principle, the Guru Principle of the sea, the ocean, the Indian Ocean. That is, here He becomes a Guru.

When a Sahaja Yogi establishes his Śhrī Gaṇeśha Principle, he's still a child. Of course his eyes start becoming purer and purer and powerful and glistening.

You must have seen when the Kuṇḍalinī gives you the realisation then your eyes start gleaming, like a spark is there in the eyes, you can make out a spark.

With ego it gets covered, with ego it blinds. With superego it is covered with tears. But when they are clear you see the beauty of the eyes, Śhrī Gaṇeśha shining through your glances. The attention now starts flowing through the window of Śhrī Gaṇeśha's temple.

But when you mature, you become Mahāgaṇeśha. Then Mahāgaṇeśha is established in you and you become a satGuru, you become a Divine Guru; you can teach others. Even a child could be that, even a grown-up person may be stupid. It has nothing to do with age, colour, creed or caste. It is a state to which one can reach at any time. Like we can say here we had Gñyāneśhwara, who at a very young age composed the great Gyāneshwari. As you have seen yesterday, at the age of twelve years Gorakhnath established his Mahāgaṇeśha.

But if you do not try to ascend, then you'll remain at the same stage even when you grow old.

So maturity is the indication. Here, as we see in Ganapatipule, Śhrī Gaṇeśha is in its complete, matured form; so that we develop also our Mahāgaṇeśha within ourselves and our eyes become pure, powerful and Divine. With proper working out, I am sure we can establish that state within ourselves.

[Shri Mataji talks in Marathi:] Today we came to Ganapatipule, it has a great significance, among the Asthavinayaka [eight Swayambhūs of Śhrī Gaṇeśha]. It is the place of Mahāgaṇeśha. Mahāgaṇeśha is Pīṭhadhish

[Governor of all Pīṭhas] and sitting on this Pīṭha, he looks after [protects] all the Gaṇeśha Swayambhūs. He has the knowledge of all the Omkāras, as he has attained the Guru Tattwa [Guru Principle].

If we see in the surroundings, the ocean, so beautiful and clean is washing the feet of this Gaṇapati, because the ocean represents the Guru Tattwa and with that Guru Tattwa, he washes the feet of Śhrī Gaṇeśha and that is how it should happen with all the Sahaja Yogis. Gaṇeśha Stuthi is done and then Śhrī Gaṇeśha is established and thereafter with the Mahālakṣhmī Tattwa you have to become Mahāgaṇeśhas.

This state can be achieved by children small and big, elderly people, ladies and everyone, if they can attain the straight forward behaviour, which we call as `Saraliya' in Marathi or they say Abhodita or innocence, when it is once imbibed in us, we can achieve the Guru Pad. Whichever Guru, who does not have this straight forward nature and innocence, he can never be a Guru, he is a aGuru [false Guru].

The person, whose attention is always on the Divine Power, only he can become a real Guru. The attention of normal human beings is perverted, it is not clean. For this Christ has said, that there should be no adultery in your eyes, means that if we put our attention on something, we start thinking a lot and strange thoughts come to our mind, as to how I can acquire this thing and why I did not get this thing and other thoughts as to why and why not. If we see something and start thinking, then we should know that we have not yet crossed the Āgñyā Chakra.

Whatever thing you see, you should be able to go into thoughtless awareness, especially when one sees the Devīs and Devathas [Gods and Goddesses], who reside in the heavenly abode of wealth and prosperity.

Once we attain the state of thoughtless awareness, no perversion will remain in our attention any more.

The thoughts perverting the mind will not come anymore, so how will perversion influence you. That means like Christ said, thou shall not have adulterous eyes, they should be so pure, like the rays of the sun, when they fall on trees, they do no absorb the dirt, they nourish and nurture them, not only that but they also give them strength.

In a similar way, the Sahaja Yogis should have such radiance in their eyes, that they will be able to create a very pure atmosphere in the whole world. Purity in the atmosphere is what we need today, everywhere, so that peace, joy and Divine Power can prevail in this world. Only singing the praise of Śhrī Gaṇeśha may not be sufficient, Śhrī Gaṇeśha needs to be awakened within us and he should evolve to the state of Mahāgaṇeśha.

Only after attaining the state of Mahāgaṇeśha, can our country benefit and also through our country, other countries can benefit from this state. We are going to lead the others, but if we do not take up this responsibility, then I cannot say, what will happen of this whole world.

I have a request to you all, to remove all the adultery in your eyes. For this we have the mantra of Nirvichara in Sahaja Yoga. Do not allow the thoughts to dominate you, if thoughts come, then say “Yen Neti Neti Vachane"

[Keep saying, it is not there, not there...] or say “Kshama Keli, Kshama Keli" [I forgive, I forgive], so that this thought is destroyed and once thoughtlessness is attained, then the perversion of the mind is stopped.

Everybody should make an attempt, that your eyes are not adulterous. Like Saint Tukārām has said, “If there is perversion in the mind because of my eyes, then I do not want to have such eyes, better to be blind." In one way, it is better being blind, than have perversion in the mind. Rather have inner eyes to see Divinity. When these two principles come together properly, then one can say that the Sahaja Yogi has attained the Guru Principle.

I bless you all, that here at Ganapatipule, the place of Mahāgaṇeśha, with his special grace, you all can attain your Guru Principle as soon as possible.

First they will take the twenty-four names of Śhrī Viṣhṇu, so that this Suṣhumnā Nāḍī will open out.

Then they will say the Śhrī Sūkta, is the one to awaken the energy within you. Then they will say the 108 name of Mother Gaurī. After that Pūjān, when this Pūjā is over, then we will be doing a [Hindi aside].

Eleven kundas we have got and we'll be doing the havana on eleven kundas. Because the Mahāgaṇeśha is the ruler, is the ruler of Ekādaśha Rudra.

So that has to be done with great devotion and dedication.

I would suggest that first is finished this Pūjā, you can have your food and afterwards we'll sit down for the havan.

[Pūjā is being completed with mantras and Ār.ti.] May God bless you all.

Contents: 1986-01-02 **Talk to the Brides-to-be, Haldi Ceremony on the Beach, Ganapatipule, India**

If you don't want to marry, tell Me now. I don't want you to make a man unhappy. Never argue with your husband. Your only job is to nourish him with your love. If he is doing something wrong, just do a bandhan. You are the left side and all the deities and ganas will help you.

Contents: 1986-01-02 **Talk to Sahaja Yogis, Beginning of Marriages, Ganapatipule, India**

..... Chivalrous and must give all protection to your wives and proper guidance, wisdom to them. They should be made to look after other Sahaja Yogis. They must be made to share this joy of marrying you with others, by giving them pure love. One should not possess the other, or possess anyone.

Some of you might try to possess the wife to such an extent that you be jealous of your children. I have seen that it doesn't exist in Sahaja Yoga. You are not to be jealous. But if the wife is doing something wrong you better inform Me. Don't start beating them. When I say that, your left Nābhī is catching.

.....

It's a very auspicious occasion, is no doubt; also it is a solemn occasion, no doubt; also it is a joyous occasion! So try to enjoy. But one need not be frivolous, cheapish. Enjoy it within yourself.

.....

Contents: 1986-01-02 **Talk to Sahaja Yogis, End of Marriages, Ganapatipule, India**

In your presence, they are also very much inspired. I think the artists are playing so well, so beautifully blending with the whole atmosphere of joy and peace. I *[UNCLEAR* know/note] all of you are enjoying it so much and we cannot have you very close, but as many as you want, you can come and sit this side or this side just to hear them. There's no harm in moving *[UNCLEAR* round/out].

So if you want to come little further you can come along. But the bride and bridegroom have to sit where they are. And I know you are in very good moods and the artists are also building up your moods beautifully, weaving beautiful thoughts into your minds.

This will be the last program we'll be having here.

So you all have to say farewell to everyone and all your plans have been made by other people and the artists are to be thanked again and again for giving this beautiful *[UNCLEAR* climate/climax]. And above all, you must thank, you must thank My brothers I think those *[UNCLEAR* who were worried/who have arranged them all] and also for arranging good food for us. I wish you a very happy and prosperous married life. Make it a great success. We need very good families and excellent children to build up a new society *[UNCLEAR* as well/this way/this year].

May God bless you all. This is the last music program we'll be having and after that tomorrow morning,

whatever are your plans you can find them out from Doctor Bohdan. I don't know how many people to thank.

But one more thing I have to say to all the people who came from Delhi, Madras [Chennai] and Calcutta [Kolkata], Bombay [Mumbai], that whatever inconveniences they had to go through, they should dissolve them in this joyous atmosphere of forty-eight marriages.

And and [then] we thank [to] all the people, young people and old people and everyone who has contributed to this ocean of joy which we are enjoying here. I feel the heavens have come on this earth.

The whole thing is so beautifully integrated into this beautiful melody of Divine Love. May God make you happy and Śhrī Gaṇeśha gives you all the wisdom that is needed to lead a proper, righteous, beautiful and joyous married life.

May God bless you.

[Hindi.]

***Contents: 1986-01-04*, Public Program (Marathi), Ratnagiri, Maharashtra, India**

[After the, Public Program, a Mumbai Sahaja Yogini joins the queue to meet Shri Mataji.] Sahaja Yogi [to her]: Why are you standing here in the queue? You are from Mumbai. Ask your questions in Mumbai.

Shri Mataji: Mumbai is so crowded, how can she ask Me any question there? Better tell Me now what is your question.

Contents: 1986-01-06 **Śhrī Mahālakṣhmī Pūjā, Sangli, Maharashtra, India**

[Shri Mataji talks in English:] I hope you all enjoyed your stay in Ganapatipule. The problem was that we could not arrange the cooking nearer your stay when you were here to walk a lot. But that walking was, I think, quite nice and must have helped you. It's good for diarrhea and other problems that you have.

Actually, I had seen the place but I hadn't seen the, all the hostels and residential places. But for your information now somebody has donated Me one acre of land free, free of cost, next to the sea on the other side. It's beautiful. And you should all send him a letter of thanks for that.

So for next year I'm sure we can organize something much better, in a much more collective way.

Now the next tour is going to be, as you know, via Pune, Rahuri, Akluj. And these places are of more importance to us, because Rahuri is a place where My forefathers ruled, so it's a very powerful place, because they were great Devī bhaktas. Also all the Naths, like Macchindranath, Gorakhnath, all these great evolved souls called as Avadhūtas who were incarnations of the great Primordial Masters, worked in that area. They are the ones who talked of Kuṇḍalinī to begin with, openly. Then Pune, as you know, is called as Puṇyapattanam, is a very holy place since ages. And then you'll be going to a place called Nira, which is a river named after My name and this river has got lot of land around it which we have purchased, where we are going to do agricultural work. And also you will see there the Bhima River where you'll

have your morning baths and you'll enjoy the river part of it.

Also they have invited you for a function there. They have a very big function for two days. That's why I am not coming, because I wouldn't be able to do any programs during that time, but you enjoy yourselves there. Then you are going to another interesting place called Wani, which is a hill station and a very beautiful place where there's a dam as well and then you'll be returning back. I'm taking this opportunity to talk to you because I seldom get time to talk to you.

Now, as far as these outside things are concerned, they should all nourish you for your ascent. You have to see how much you have achieved within, what kind of temperament you have developed, how much detachment, how much collective and how much generosity. All these things are to be seen. Judge yourself, don't ask others to judge you. How much balance, how much wisdom, because all these things should settle you down in a way that gives you the necessary balance. I do not know how many years more we can do this, but I think it's very good, because now I see the difference in the vibrations of people.

Even before we had started in Ganapatipule and today, there's such a tremendous difference. Actually I am getting Cool Breeze from your side now! So the ascent is the main attention and it's the main concern for all of us. You have come here for your ascent. I know there must have been lots of difficulties and lots of inconveniences; some people also burnt their skin, I am sorry for that. But

in this country over-doing is regarded as something improper and we should try to avoid over-doing anything.

So by over-doing it we actually go to the right or the left and so please try to avoid everything that is over-doing. For example, you may like your bath in the Bhima River very much, but that's very nice at a point where it is shallow; but where it is deep, you should not go there. I'm only worried on that point because it's still, one has to understand to keep yourself in complete control and not to go to places which are dangerous. Apart from that it is dangerous to you, it is dangerous to the whole of Sahaja Yoga movement and also to Me, because I get very worried and upset if you get anything.

So the main thing is that you should keep yourself in the center. Do not go to extremes in anything.

Everyone respects you if you are in the center, but if you go to extremes they think there's something wrong, basically wrong with you. And also it upsets the whole of the program.

So My advice is that keep to the center, do not over-do anything, keep everything in proper shape; because it is strenuous for you people to travel like this, to face this sun. This is the coldest time in Maharashtra, so you can imagine that what else we could do? I mean, we have to achieve the results with the maximum of combinations.

And I am sorry for the people who got these burns; and actually because I had to treat them and all that I was so delayed that the whole program delayed, delayed, delayed, I mean, it was too much. But now, no more of this. Please don't go in the sun at all, there is no need, you have had enough of sun. And the sun melts your

brain and that makes persons mad in this country: if we go in the sun we end up as mad people.

So must be happening to brains also something, so it's better not to go in the sun at all, keep it like that. Just for a while it's all right, but don't sit in the sun. It's very inviting, I know, because you don't get the sun, but there is sun's rays inside this room, everywhere.

So you shouldn't go and sit in the sun at all. That may really give you troubles, because the sun in Akluj will be quite heavy and I'm telling you also this because I may not be with you.

So please look after yourself, that's the only thing you can do for Me.

For yourself, you must do your meditation, you must worry about your ascent and don't leave your things here and there, be careful. I am very happy the way they appreciated you in the Temple of Mahālakṣhmī and that they respected you and gave you something in your oti and that is something really very sweet of them to accept you so readily into their own style and into their community, you see. And they said that “We couldn't make out who is Indian, who is not Indian” because I think in Ganapatipule also your skin has become little less pale and maybe they said, “We couldn't make out who is who." So it's very good that now things are working out that we are getting little, little homogeneous temperaments.

Regarding Pūjās, as we had three Pūjās before and the fourth one in Ganapatipule, here also you'll have three Pūjās. In these three Pūjās I'm sure, this being a quieter group, you'll achieve much more and things will be very

much better. If you have any problems you can let Me know, we can arrange all that.

But one thing, be sure that you do not overexert yourself, neither you starve yourself or overeat. Anything doing too much will not be good for this trip. Because I think in the second group we are going to achieve much more than what we had achieved before.

So the second group people should try to keep to a normal life, more attention to the spirit, more attention to their ascent.

The last but not the least is the great news that so many others want to get engaged. I'll be very happy to get them engaged, either in Pune or in Rahuri. It will be a very good idea, those who want to get engaged. And if there are some people who still want to get married, let Me know. Maybe we might be able to arrange something in Rahuri. But the best is that those who want to get engaged, it's very easy to be done and it will be a good idea.

So let Me know before we leave Pune, anyone of such wants to.

Now if you have any questions or anything to be said, please say it now, because I won't get such a chance to talk to you, this being such a small group here, otherwise always in a Pūjā; now in Pune you'll find at least five times more people than you are.

Yes? What's she saying?... Hard time with your attention, what?... What is it? Question: She wants to know how to settle her attention and how to go deeper in meditation.

Shri Mataji: Your attention goes to which places, is the point. You try to see around more.... You see, first of all in meditation you must discuss this and there are many others who can tell you, they'll work it out. And secondly the best way, you see, is to put your eyes on the Mother Earth. Concentrate on the Mother Earth is the best way. When you are walking, keep your eyes on the Mother Earth. If somebody is talking to you, keep your eyes on the Mother Earth. You see, then you'll absorb everything better and you'll be stationed better, all right? That's a very good thing to think about, that our attention should not be frittered away. Gradually you'll settle down. I think most of you who have come for the first time will find it a little difficult in the beginning to adjust, but gradually you will. Because first of all our attention goes to small, small things, like “I have to sit on the ground" or “You have to go by buses” or some sort of a filthy thing you see somewhere.

So the attention always goes to the defects and the loopholes and to the filth, because attention has been like that. But then it starts going to the places of beauty. In little, little things you start seeing the beauty, in little, little things you start seeing the Divine. And then that's the time you should know that your attention will enjoy everything.

But normally you see the attention, specially the kind of attentions we have, goes to the wrong things.

What is the loophole? We start judging everyone, we start judging every place. Now see this place, if you sit here: to Me it is marvelous, to you it may be just made out of what, this tin business, this, that; all that you will

start thinking. To Me it's beautiful, because I see these beautiful sarīs spread here and the beautiful flower arrangements beautifully done, something so special. And the background and everything done with such care. How did they go there and how did they have these things tied up? It's remarkable.

All these things come to My mind and I start feeling very overjoyed that My boys have worked so hard to put all these things up and how nicely, how they must have arranged it. All these ideas come into My head and I feel very elevated. I don't see the tins or I don't see anything else. It is what you see, where your attention goes.

So try to see something beautiful. There's so many beautiful things that one can see. Now where, what I see is the heart of My children, the way they have done it, isn't it? If you are a deep person you can see how they have spread the sarīs sweetly, how they have spread the flowers, how they've done it.

So it is the attention: where does it go? When you start seeing for yourself, “What is my comfort? I should have this, I should have that” then there is no joy. But the joy lies in seeing the deeper side of what they have done for us, how they have worked for us, how they have brought things for us, how they have cooked for us with love. You are doing no work compared to what these people are doing, no doubt. You are moving like royal people really, to be... And they had to do it. Specially Ganapatipule was very difficult place. People had to come all the way from Nagpur, fifty people came to cook your food. Money is not everything. Even if you pay money, you can't do that.

It's love, it's the feeling, it's the attention, it's the generosity of looking after the guests.

And that is how one should enjoy how much they have done for us, how we are enjoying it. That's how your heart will become deeper and deeper. But if you have a convex heart which always looks at something that's wrong, something bad, something this, or at things, “What should I buy, what should I purchase?" All that, that can go off, your head. But if you want to purchase something nice with a good heart, then you will just find it whatever you want. And you can do it very fast. When I did big yesterday shopping for all the centers and all that, worth, I think, in one lakh of rupees perhaps, for all the Indian centers and I did it in no time. Because it was for them, I was much better off. If it was for Myself I don't think I would have done so well. But you'd be surprised, I never buy anything for Myself, I don't have time. You people give Me so much, I don't have to buy, either.

So it is how you look at things, how you do things, how you work it out. And yesterday the shop I went to was all full of fragrances. Everything there was fragrance and everybody was feeling it. It's just because I was enjoying the whole thing, enjoying it, doing for others. It's not `others', who is the other? Because Sahaja Yogis are not the others for Me. I am doing for Myself, but My greater being, My higher being. That's how you should look at things, all right? Then you will enjoy.

[In Hindi:] And now what I have to say to the people of Sangli is that here we did a Pūjā quite in the past and also did once again recently; and also in Sangli a lot has come in the newspaper and that is why a lot of work has

been done. And here Sahaja Yoga can also establish itself here because the atmosphere is very nice and silent and also all the people here are ready to help.

So to the people of Sangli I want to give a small gift and please they should accept it, this is My request. There is also one more gift, but it is still in the market. When it is here we will also give it. Who will take it? I bought lots of things but they're yet not delivered, so one thing I have to give them.

[In Hindi:] Bring it, come now.

So this is our Sahaja Yogi, Mister Tawde, who is a very big officer here. He has done this. This gentleman is Mister Mali who is the district, what do we say for `district'?, he is the district agriculture officer here who looks after the agriculture of the whole district and he got his realisation in '75. And now he's posted here, so he came for the Pūjā. All his family is here.

So Mister Tawde who has done all the good work for you, give him a hand! Also here there is Mister Yadav Sahib who has published everything in the paper and who is the newspaper gentleman here. Mister Yadav, give him a hand! They are so highly placed but so humble, just look at that. He's the man who is in charge of the whole thing here, he's the engineer. And he's the gentleman who is in charge of the, all the district's agricultural activities, he's the officer in charge. And another one is the editor of the newspaper.

You see, when people get egoistical, they just don't relate themselves to the surroundings. They don't understand how far they are. It's like a ball which you just give it a push and it goes up in the air, without

knowing that it's just a ball full of air. That's why you call bumptious, you see? So those who really are solid people, who have some solid training and solid upbringing, they don't get into ego trips, they don't get into these trips. They, they first of all become very humble and try to learn and become humbler and again learn and become humbler. Like Newton has said that “I am like a little, I am like a little child collecting pebbles on the shores of knowledge", a person like Newton, he said so. But nowadays I find there's, it's difficult to find people of that kind. But those who are very learned, in the West also I've seen them being very humble people; in their writings, in their whole behaviour you can see they are very humble people. Humility is a sign of knowledge. When the tree is loaded it bends down. When it is loaded with fruits, it bends down. In the same way a person who has knowledge will bend, will be very humble.

[Shri Mataji talks in Hindi:] Now, today's Pūjā has really a lot of importance as it is today the Pūjā of Śhrī Mahālakṣhmī and the importance which we have of Śhrī Mahālakṣhmī in Sahaja Yoga is of no other Shakti. Because Śhrī Mahālakṣhmī is the Shakti which we call as the Suṣhumnā channel, She resides in it and through Her the parasympathetic nervous system is activated. To make this Śhrī Mahālakṣhmī Shakti strong, in our evolution there occurred many events and in this the important event was the incarnation of Śhrī Mahālakṣhmī. Śhrī Mahālakṣhmī took many incarnations and She is so courageous that She took the form of a

human body and took birth in this universe and has done a lot of work.

It is surprising that nobody gave us information about all these incarnations of Śhrī Mahālakṣhmī and nobody has the deep and detailed description about this. Now the Principle of Śhrī Mahālakṣhmī is based on the Principle of Śhrī Lakṣhmī. That means the Mother of Śhrī Lakṣhmī is Śhrī Mahālakṣhmī, we should say, the Mother of Śhrī Lakṣhmī. That means when Śhrī Lakṣhmī comes to humans, Śhrī Lakṣhmī is the one with balance, a woman in the form of a Devī. She is in such a balance that She stands on a lotus. She has two lotuses in Her hand. One of the lotuses is pink and also in that lotus is also a tenderness. The meaning of the pink lotus is such that the person who is a Lakṣhmīpati, he will have Śhrī Lakṣhmī, that is in the character of that person will be this pinkness; that means will have sweetness in his character. He should not be dry.

The second thing is that if we would see a lotus, then in that lotus even if a bee comes into it, this bee gets also a place in it and the bee has so many thorns, but even then it gets a place in the lotus.

That means it is also welcomed. Therefore, the person who has Śhrī Lakṣhmī, he will welcome everyone, however the guest is. He will ask for the comforts of everyone, even if that person is small or big. He will take care of everyone according to their social status, he will be hospitable to everyone in an equal way.

Third thing is that, [shows with the hands: left hand in a position of giving and right hand in a position of protection], the meaning of it is that one should be

generous. And if in the hand of a person there is no generosity, then such a person is not a Lakṣhmīpati. Danat [the quality of generosity] is such a joy-giving quality and it cannot be compared with acquiring anything. The person who attains the power of generosity, I think such a person is the greatest of all, because such a person has reached to the culmination point in the evolution of mankind. One should be able to give generously. As Śhrī Lakṣhmī donates with the left hand, in the same way a person who is Lakṣhmīputra [indicating the Principle of Lakṣhmī in a man] should also give generously with his left hand in such a way that even the right hand does not know it. Giving with the left hand signifies giving very Sahaj [spontaneously] without any effort.

And all the desire must be only of generosity. And truly in this world there are so many material things; and I think for all these things there is only one importance and that is, these things we can give to others.

By means of generosity we can show the greatness of our heart. We can show our affection and warmth and that is why all these things have importance, otherwise there is no importance of all the material things.

There are so many statues of swayambhūs. Amongst them the statue of Śhrī Mahālakṣhmī is considered as the most important by us in Sahaja Yoga. By Her grace our Kuṇḍalinī gets a path to rise, or She presents this channel for the rise. This channel, the channel of Śhrī Mahālakṣhmī is above Śhrī Lakṣhmī Principle.

Now this [right] hand, this is like this. This hand is the symbol of shelter. It has two meanings: shelter, give

shelter to everyone, this hand gives protection to everyone. But in reality we see just the opposite.

The Lakṣhmīpatis put a lot of pressure and fear on everyone. On the contrary She [Lakṣhmī] is just standing quietly on a lotus, not showing off anything special about Her. Otherwise people need cars and this and that, to show that they are so wealthy and are superior in comparison to others.

On the other hand She is not putting any weight or pressure on others. She is standing so lightly, so delicately, that nobody should be troubled because of Her. The real Lakṣhmīpati will sit somewhere in the corner, will sit with complete faith and silence and will leave quietly. Even if he wants to give something, he will give and say, “Shri Mataji, this is something which is my donation, but please do not disclose my name and You accept it somehow. I have given this at Your Lotus Feet, finished now, I have nothing to do with it any more." When I tell him that I do not take money but it is to be given to the trust and for which we have to know the name of the donor, he will say, “You can put it in the name of anybody else, I have no objection. I have given this to You, I do not want my name to published. Only if You want to disclose my name to the income tax authorities I do not mind, but otherwise I do not want my name or anything." He will be requesting very humbly not to disclose his name. This person we can call is a real Lakṣhmīpati.

The [right] hand of Śhrī Lakṣhmī is pointing up in this way. That means your attention should be above, towards a higher goal.

So when a person becomes a Lakṣhmīpati, then his attention is such that he starts thinking, `Now I have become Lakṣhmīpati, but now, how can I attain God?' When this stage comes in a human being he has wealth and he receives a lot of wealth. Becomes rich and then when he gets the feeling of not achieving the inner richness, then one can say that the Principle of Śhrī Mahālakṣhmī has been awakened in him. And in that Principle of Śhrī Mahālakṣhmī the Kuṇḍalinī is awakened. When She is awakened that is why we say, “Udo, Udo, Ambe", meaning “Śhrī Kuṇḍalinī, now you please get awakened." We say this in the temple of Śhrī Mahālakṣhmī, because She can get awakened only through the channel of Śhrī Mahālakṣhmī. And thus She is awakened in the channel of Śhrī Mahālakṣhmī and then penetrates the Chakras above and comes up and completely penetrates the Chakra of Sahasrāra.

Now let us see how many incarnations we've had of Śhrī Mahālakṣhmī. Firstly, the Principle of Śhrī Mahālakṣhmī is very close with a Guru... a relation of plenty of love and purity. Now if we see from the beginning with all the Ādi Gurus, She was born to them as a daughter or as a sister. Like the daughter of Janaka was Śhrī Sītā, She was the form of Śhrī Mahālakṣhmī, was the Principle of Śhrī Mahālakṣhmī.

Sītā was Śhrī Mahālakṣhmī and She was the daughter of Janaka. Then the sister of Śhrī Nanaka, Nanaki, She was Śhrī Mahālakṣhmī. Her relation was of sister. In the same way, the daughter of Mohammed Sahib, Fātima, She was Śhrī Mahālakṣhmī. After Her, Rādhā: Rādhā was the form of Śhrī Mahālakṣhmī.

After Her, Mary: Mary was Śhrī Mahālakṣhmī and Her relation was of purity. She was so pure that with Her purity She gave birth to Śhrī Christ.

So She was a form of complete pure Virgin. And as She was a form of Virgin, because of Her purity She got a son pure as Christ.

So She was also Śhrī Mahālakṣhmī.

Because of these incarnations of Śhrī Mahālakṣhmī, our Chakras at the top within are being fixed up.

That means, Śhrī Rāma's Chakra is on the right side of the heart, here She is in the form of Śhrī Sītā, here She is in the form of Rādhā, here in the form of Mary. And at this place meet the three Chakras and that is why Śhrī Mahākālī, Śhrī Mahālakṣhmī and Śhrī Mahāsaraswatī, all these three Powers meet. As these three Powers meet, they form one Power, that is Śhrī Ādi Shakti. That is why in Sahasrāra Śhrī Ādi Shakti resides, but it is said so, that in Sahasrāra Ādi Shakti exists in a form of Mahāmāyā, Śhrī Ādi Shakti exists, but She is in the form of Mahāmāyā. That is why the result of all these three Powers was like this, that Śhrī Ādi Shakti comes into this world in the form of Mahāmāyā and She can penetrate the Sahasrāra of everyone. As you know, She is in front of you and you know all about it, so I need not tell anything more.

So in this way, out of this Śhrī Mahālakṣhmī, Śhrī Ādi Shakti was incarnated. She has got all the three Powers of Śhrī Mahākālī, Mahālakṣhmī and Śhrī Mahāsaraswatī. All these three Powers are within Her. And only through this Śhrī Mahālakṣhmī Principle, our pure desire, which is Śhrī Amba, is actually Power of Śhrī Mahākālī, can be

awakened. She can do it. That is why is the importance of Śhrī Ādi Shakti; because through these three Powers even if everything is ready, but at the last, for the work that has to be done there is the need of Śhrī Ādi Shakti. That means the work is achieved through these three Powers. Even if this thing is very easy for us to achieve, we do get it easily, but still you have to work hard; otherwise that work cannot be done. It is quite difficult. If it would have been possible only by Śhrī Ādi Shakti, then there was no need of doing all this confusion.

You have to work hard and your support is required to accomplish the task. You are on the stage now, not Me. You can take My power and use it, but know that now you are on the stage. And that is why you are worthy of worship. You are special. What am I? Whatever powers I have, I have them since eternity; there is nothing special about it. But you should use them. You must receive it, you must achieve it, you should have mastery over it. This is the real desire of Śhrī Ādi Shakti, this is Her pure desire. And for this pure desire She is striving very hard every moment. And in this you have all earned it, achieved it, accepted with love and going ahead you have progressed in it. This is a very big satisfaction for Me. And in this satisfaction I forget everything, like how much I had to suffer in the past. In the past many years I suffered a lot. How much Sītā had to suffer, how much Rādhā had to suffer, how much Mary had to suffer, I forget all that past. I feel as if nothing has happened in the past and that whatever is happening now is something special.

But in this incarnation one thing is to be remembered, that Śhrī Mahālakṣhmī has incarnated in human form, in human form. But the Devī which we call as Śhrī Mahākālī has not incarnated in human form.

She always existed in the form of a Devī. That is why to come in the form of Devī is easy, but to come in the form of a human being is very difficult task. And to fight like a human being and live with the human beings is even more difficult. Also to live, keeping within the limitations of human beings, is much more difficult. All this work in the form of human beings was done by all the Devas and today we are experiencing the auspicious fruits of all the work done in the past.

The great work done in Ganapatipule is worthy to be written in history, big work has been done and it will keep happening every year ahead. My ardent desire is that it should continue at least for the next three, four years. And if this happens, then you people will also get the idea about it that what we started from Gaṇapati, that has reached perfectly to Sahasrāra. All this is so aditi [primordial] that it is difficult to express in words. And all this you should receive. You should receive whatever belongs to Me, this is My only pure desire. And when this works out, then I do not want anything.

It is like this, put something under the feet and put kumkum on the feet. Put kumkum on the feet.

Call someone, some women. Take something and take kumkum for the feet. More below. Take someone now. Call the ladies. Come, come.

Come. Take a spoon, you can also take a small bowl. Take this bowl with curved edges. There it is.

And call the ladies. Take a bowl, sit. Take in the bowl. You come, you come. Let the ladies do the Pūjā.

I will tell you what you have to do and you let them do it. Do not touch it, do not touch with your hands.

Carefully, you should not touch the bowl even, you do not touch with hand, hold at the edges. Only hold at the edge and now put. Say Śhrī Sūkta, say of Gaṇapati `Atharva Sheersha', say. Put, put.

Mantras start. It is correct. Let them do it. No hands. Hold so, hold here.

Now is so, all the men here, first remove this here and tell them to wash My feet. Put water on the feet and wash them. Say Śhrī Sūkta. Put, remove it.

Do not put hand. Remove this, in that dish.* [In English:] This kumkum is very good because it's been vibrated. You all should take a little bit [in Hindi:] give with a spoon to everyone [in English:] later on.

Take water, you men come now... Your wife is not here?... You come, stay here.

Do not touch with your hands. Just bring water, not hot water. You wait now for two minutes, when the ladies come then we will call you.

Pour with the bowl.

Pūjā should be done with silence and peace of mind. Nothing will go wrong.

Now you see they did not use the word `poverty'. `ALakṣhmī', that means what is not Lakṣhmī Principle, that they did not say `daridrya' [poverty] word. They did not say destroy `daridrya' but they said “aLakṣhmī." See how subtle it is. All that is inauspicious, that which is not

in the Lakṣhmī Principle, all that, it covers a vast domain. This all is written after a lot of study, with clear and proper thinking.

See the vibrations of it! Oh, not into that. Earlier there was water in it, isn't it? Do it now; what can we do, now it has happened? That is what I was saying. Now pour it; now is no use, there is no difference. Now do it like this, listen to Me now. Put water on My feet and keep it aside without touching the water.

[In English:] From kamal it goes to Viṣhwa, nothing in between! [In Hindi:] Did you understand it? [In English:] The description of the Mahālakṣhmī, that She is very fond of lotus and then She is fond of the whole universe. Nothing in between! Rub it on your hands. Now start hundred and eight names. Do you still have something on Śhrī Mahālakṣhmī? And this is the thing one should understand, that Mahālakṣhmī Tattwa becomes the Virāt-āñgana, means the Buddhi, the brain, the awareness, we should say, She becomes that. Nārāyaṇi Shakti, or we say Virāt-āñgana is the power of Virāta in the brain. [In Hindi:] So lastly is the Principle of Śhrī Mahālakṣhmī, [in English:] central nervous system is Mahālakṣhmī Tattwa also, in a way.

Now She has become Mahāmāyā, because of the Mahālakṣhmī Principle She becomes Mahāmāyā.

When the Mahālakṣhmī Principle rises, then it becomes Mahāmāyā. That means for the Devī, Mahākālī and Mahāsaraswatī when they get the cover of this, then She becomes Mahāmāyā. That means, that is the method of Virāta, of Śhrī Kṛiṣhṇa. To do māyā is the method of Śhrī Kṛiṣhṇa, Divine māyā.

Mahāsaraswatī and Mahākālī, when these two Powers Śhrī Mahālakṣhmī meets, then forms Mahāmāyā, the form of Mahāmāyā takes place. Because there is intelligence, everything is there, this happens through the Śhrī Kṛiṣhṇa method. Like Śhrī Kṛiṣhṇa, the Power of Śhrī Kṛiṣhṇa. In the case of Kālī Devī or any other Mahākālī incarnation, what is with Her is visible to everyone, She does not hide anything. You see everything in front of you. She stands with sword in Her hand and all Her hands are seen. Here the Mahāsaraswatī is pure, like She never marries, nothing: means like a woman, like a virgin, completely pure, the form of knowledge, wearing a white sarī. But when the Śhrī Mahālakṣhmī Power meets with Her on these two Powers, then She gets a colour. That means, then comes the variety and starts everything that is Mahāmāyā form comes. Mahāmāyā comes because of these Powers. This is Śhrī Kṛiṣhṇa.

[Shri Mataji talks again in English:] I'm just explaining to him, what happens is this Mahālakṣhmī Principle starts after the Lakṣhmī Tattwa has been manifested itself: means when the Lakṣhmī has been shown through affluence and the satisfaction of affluence, then the Mahālakṣhmī Principle starts developing in us, that we think of our ascent. Then it happens that, that in our brain we have three Powers, is Mahākālī, Mahālakṣhmī, Mahāsaraswatī, above the Āgñyā Chakra. There it so happens that two Powers, is Mahākālī and Mahāsaraswatī, they are blessed by, they are blessed by the Mahālakṣhmī Principle. And Mahālakṣhmī Principle is basically the Principle of Nārāyaṇa. Nārāyaṇa is the

Viṣhṇu; and Viṣhṇu becomes Śhrī Kṛiṣhṇa. And this Śhrī Kṛiṣhṇa Shakti which is here becomes Virāta's Shakti there, that is Virāt-āñgana.

But when She mixes up with these two, then the Mahāmāyā Power starts manifesting, because She's, you know how Kṛiṣhṇa was, He always used to play tricks, this that, hide this, do this, do, all those things start at this Power.

So that's why it is not so starkingly open. Like the Mahākālī Power is so open; Mahālakṣhmī Power is a, is a hidden Power, like Mary. Nobody could have believed that Mary could be Mahālakṣhmī or Rādhā or Sītā: simple, hidden away, but very powerful. But at the time of the Sahasrāra it becomes Mahāmāyā. People don't know how to find out the reality of the Ādi Shakti. Do you follow that? She is the one who sustains the whole universe and She becomes the Spirit, the Spirit of the whole Viṣhwa, which Vishwa Gñyāneśhwara has written. He has said, “Viṣhwatmake Devī", the God of the whole Spirit of the universe.

So She becomes the universe then.

We can have two foreigner men and two foreigner ladies can come up, who are married. You shouldn't come, Richard, of all the persons. Please be seated. You'll always have a chance. Those who cannot get this chance should come. He's the first one to get up, I told you. Please sit down. Not from England, because English people get a chance always, please. Must be from Australia or some places where they don't get a chance. English people should give a chance to others. You meet Me so often, you are there and wash the feet. Come

along. Where is her husband? He's English, is he? May God bless you. All right.

So get some Australian people. Even if, I mean, you are not married to the same lady, is not necessary.

But some Australians or Austrians or some people who do not get a chance. Spanish is good. All right.

May God bless you. English are the most privileged people, I should say, aren't they? The feet you want to rub? You have never rubbed My feet? All right, come along. Now, hold it with the right hand, rub it with the left. You have rubbed it, My feet, haven't you? You have rubbed. And you have rubbed My feet? Have you rubbed My feet? Have you rubbed My feet with water? You have done it, all right, then let him do it. This one also... See now the vibrations. You put your hands there.

Better? Better now? All right.

May God bless you all. May God bless you all. May God bless you all. May God bless you all.

Contents: 1986-01-08 **Śhrī Devī Pūjā, India, Pune, Maharashtra, India**

[A Sahaja Yogini is singing a bhajan to Shri Mataji.]

Shri Mataji: Wā. *[UNCLEAR]*. I'll give her. May God bless you. There's a sarī *[UNCLEAR]*.

[Shri Mataji begins speaking in either Hindi or Marathi. Then She speaks in English but it seems that in is not the beginning of a sentence.]... Marathi language because Poona is a very, very important; very extremely important place and the people have a special gift of God that they are born here. Puṇya *[UNCLEAR* nugarie/nagari] is the name. Puṇya Patanam means the... all the Puṇyas, all

the good deeds that they did in their previous lives is poured into this. All the saints have praised this place. In the ancient times, in the ancient books it is written as this is a Puṇya Patanam, is the place, is the city of Puṇyas.

So in such a great place you all have come, you should be very thankful. I'm just addressing to them that you are born in such a great country, in such a great city and you have a special, very special responsibility. And that's what I was advising them that these foreigners have come. They are also very lucky people to come to this great city of Puṇyas. And by God's grace I'm sure they will achieve a big ascent in this Pūjā.

So let us all decide today not to worry about small, frivolous things but think of something higher that we want to achieve; the highest that we want to achieve in our ascent; the greatest that we want to achieve in our... This is the place where you can achieve it and that's why I'm going to settle down in Poona.

This is the place where you are going to grow very big. Is the best place to grow great in your ascent. And that's why is very important, today's Pūjā is extremely important.

May God bless you all.

[UNCLEAR].

[Aside in Hindi/Marathi.] I would like to say that before I leave this place I would like to meet people who want to get engaged.

Before I... *[UNCLEAR]*. I really...

[GAP] [The Sahaja Yoginis are singing bhajans to Shri Mataji. Shri Mataji speaks in Hindi/Marathi. More bhajans. Could be that this is not a complete tape. Shri Mataji can be heard in the background speaking in Marathi/Hindi. More bhajans. Shri Mataji's voice can be heard in the background speaking Hindi/Marathi. Lots of other chatter heard as well. More bhajans. Shri Mataji's voice is heard again Hindi/Marathi. Bhajans continue. Lots of chatter; Shri Mataji's voice can be heard but inaudible. Bhajans continue. Shri Mataji speaks in Hindi/Marathi. General chatter heard. Bhajans. Lots of chatter.]

Contents: **1986-01-xx Quote related to a Marriage, Part 1, Village, Maharashtra, India**

[In 1985, when Linda Williams was living in Dehradun, there was a young Sahaja Yogini who was very pretty and vivacious, but had some problems and was very dishonest. At least three prominent Sahaja Yogis felt she should have a Sahaja marriage, although Linda was not in favour. Linda tried to warn them about her but they felt I was seeing negativity when there wasn't any. At the end of the year the girl and Linda, went to Ganapatipule and a marriage was arranged for her. The morning before the marriages (***1986-01-02***-), Shri Mataji sends a responsible Sahaja Yogi to Linda.] Sahaja Yogi [to Linda Williams]: Mother wants to know if you think this marriage should go ahead.

Linda Williams: I am sure she must be a very nice girl so I suppose it should.

[The marriage went ahead.] Shri Mataji [to Linda Williams in a village after Ganapatipule]: You are a thorn in My

heart, why do you give Me such pain? [For Part 2, see 1987-01-xx.]

Contents: 1986-01-13 **Talk to Sahaja Yogis, Health Advice, the Sun, Western Habits, the brain and medical matters, Mula Dam (near Rahuri), Maharashtra, India**

So now we will be going for our further movement and I may have to return back to Bombay [Mumbai]. I do not know how comfortable you were here [audience claps], but you wanted to be away from the maddening crowd and I thought this would be the nice place to be here though Dhumal was all the time insisting that they should stay in some Mangalkaryalay or something. But I told him, “You don't understand them, they don't enjoy much of all this cement, concrete." They would always like to be in the company of nature as long as they get some protection from the sun and the rain and they want to enjoy that kind of a collective living and they'll be very happy.

But still I don't think he was very much convinced about it, very hesitant. Then again he came to Bombay [Mumbai], I again told him, “Now believe Me, you have to have it somewhere. You just have a pandal for them, they'll be very happy, you just don't worry about other things. They want to be with the nature because they don't get a chance like that. They cannot take bath in a lake anywhere, it's a great chance for them to take a bath." They said the water is not so clean and maybe that it is full of clay.

I said, “Clay is good for them, they'll like it, there's..." And I see your skin, it's so much better, I see your skin, you see all this you have suffered the sun burnt, whatever you over-did in Ganapatipule, is now being cleared out by this clay because the clay is the one that soothes you. Even if you can put some clay on your stomach, it will take out all the heat from your stomach, very good for liver this clay is.

So, I told them that you don't understand that this natural naturopathy that they can have here, they cannot have it.

But he very, very reluctantly agreed thinking that I'm really trying to be hard on you.

So, this is a mild sun here and it's nice and the atmosphere is very clear and clean, plus you have got such a beautiful temple of Ekādaśha Rudra here which is such a nice place we have found out.

So for a saint, you see, for a saintly person, what does he need? Because he's so satisfied with everything.

Whatever he gets he's satisfied. But he will be more satisfied, he would be much more enjoying when he's with the nature. I know that. And, they are not still very happy the Rahuri people that they think that this is no way of putting up guests like this and all that, still. I just had to tell him that you see their faces, how they look, they look so very happy, so very relaxed, now what do you want? What do you want more? But now we must understand that one habit that we have always, we have developed it because we have been going out. Our attention has been going out. You see the one habit that we have in the West, which I have noticed also, very

common, is, to be a daredevil for everything and to go to the extreme. You see there's no...

[Asks a Sahaja Yogi:] How do you say to the bridle? Bridle you say, the one that is used for the horse? Bridle.

The bridle is not there. There's no bridle, in our behaviour. We go to extremes in everything. Whatever we do, we go to extremes. There's no bridle in our hands and this is what, one has to get to the bridle.

It is not that, it's like a kite which is just moving here and there, it's not that. It's a complete thrust, complete movement with all will power, with all effort, to go to something that is dangerous. I personally think it's a self-destructive character which is built within us as a result of our movement too much outward. Because whatever moves in one direction has to recoil back, it has a reaction. Like the science has developed atomic bomb. Ultimately you do develop a destructive temperament and that is why I think in the west people have no idea how to control the speed backwards. It's more the speed outward to dangerous places they like it.

Nature is good. In the nature it's nice to be there. But it does not mean that you should ask the nature to hit you and kill you.

Now in Ganapatipule I was so sad to see those boys who burnt themselves. It was really very, very saddening to Me and when I treated them, of course they got well but you won’t believe the whole of My stomach here, [puts Her hand on Her stomach] the whole skin of My stomach was burnt, charred and burnt and is now peeling out, just like they had the problem, I never went to the sea, I never stayed there.

So, this was the heat they were carrying.

Now people get, say, what you call, skin troubles, skin cancers. Still they want to do it. Like the other lady who was so sick from Switzerland is so sick, you see, I was really very worried because she was very dangerously placed and she is the one who had this problem and she said, “I have an addiction with the sun." How can you be addicted to the sun? Is just a mental idea. And believe Me, it's just a mental idea that if you go in the sun your skin will be all right. It's just a mental idea. Have you seen anyone like that? I mean what is the proof that if you go in the sun your skin will improve, what is the proof? We Indians never, never go in the sun. Never. We never go in a windy place, never in a windy place, we never go, say for example this skiing. According to us skiing is a stupid job. We would never do it. Any Indian who does that is a stupid fellow according to us.

Women will never do horse riding because it affects the uterus. The women don't swim after sometime because it affects the uterus and if it affects the uterus, it affects the whole system because uterus represents your Kuṇḍalinī.

All wrong ideas you have got. That's why I see that in the West everybody is sick. They have this trouble or that trouble or this or that. Certain principles are to be borne in our mind because we are saints and we are precious things. We are not like other Westerners, that we can waster our life like this for some sort of a stupid venture that we think of.

Can you imagine all Indians have much better skin than you have. All right. Don't they? Do they ever go in the

sun? Never. Have you seen any Indian sitting outside here taking sunbath? I mean the proof of the pudding is that despite all that your skins are so bad.

Now how can your skin be good with the sun, let us see. Let us say, Let us take absolutely a chemical reaction. Now what happens that when the, the thing falls upon our skin or upon our head, this head has got a brain and the brain is made of fat. All right? Now if you put the fat in the sun, what will happen? It will melt. And that's how people have melted brains. The brains are not normal, they behave in a way which I don't understand why they behave like this.

So first of all if your brain goes out, how can your skin be all right? Because the brain controls the skin. It controls everything. If your brain goes off, I've not met one person who looks beautiful because he has been in the sun. On the contrary, you stay at home. Preserve your skin by staying at home.

The second point is that a Sahaja Yogi should not behave like other Westerners do that at every holiday, they're out. They never sit in the house. Gṛuhastha. The one who stays in the house. We are all Gṛuhasthas, householders, we are married people. As soon as you get a holiday you're out. Now you might give an explanation, `Because you see our houses are like this and, we think that our houses are just suffocating us.' Have you seen the houses of the poor people here? Have you seen the houses of the labor in Bombay [Mumbai]? Nobody goes out for a holiday. All My life I don't think I've been ever out for a holiday with My husband. Only once we tried for two days and we were back from Scotland all the way.

We just go for a wedding or a festival or something like that. If there's some collective happening or else you can go for a picnic, all of you together. But you must sit down in the house and talk to each other nicely, there should be some rapport. There's no rapport between the children and the parents, there's no rapport between the husband and the wife, no rapport between the in-laws, other people, no rapport at all.

So you become people who are absolutely secluded, shooting off this way, that way, that way. Sit down and talk.

Now you see our children, now we talk that our children should be disciplined. The best way to discipline your child is to make the child sit down for a while and talk to the child properly. Tell the child what he's supposed to do. You'll find an Indian child goes to somebody's house just keeps quite. But let an English child come. He will break this, he'll break that, give me chocolates, give me this, I want this. You take an Indian child, maybe a poor child to a market, he'll never ask for anything, demand for anything. Never. Even if you give, he'll say, “No, I won't have." He has that self-respect. But if you take a child, any other child, he'll say, “Please buy me this, please buy me that, please buy me that." Without any self-respect, without any discipline.

Now where does the discipline come up? Now what we do, supposing a child is there, we are going out, we tell the child, “Now we are going out and you have to be a self-respecting child because” supposing now you are talking you can say, “You are a realised Soul, you are a Sahaja Yogi and you can't behave like a stupid fellow

asking for this and that” and sit down quietly, make them sit down.

To begin with, you have to do lot of massaging on their body. Lots of massaging, everyday massage, massage, massage the body so the nerves are all right. Then, when you take them out or do anything, before hand, tell them properly, build up their personality of self-respect, of discipline. But you yourself should be disciplined, now you are sitting in the sun, say, for the whole day and you tell your son, “Get inside the house” how will he? A Sahaja Yogi should never go in the sun. Take it from Me. Never, never go in the sun. Because this brain requires complete quietude and no sun activity is needed.

You should not even, when you sleep, there should not be even a ray of sun. Even I, when I sleep I want complete darkness. Even a slightest ray of light is coming, which people know very well, I cannot sleep, because I must act.

So the reaction to this light is so much in Me, maybe that I'm very sensitive to all the elements but what about you? You must avoid the sun's light as much as you can when you sleep and also should not sit in the sun for such a long time. Of course sitting in the sun helps you because it gives you Vitamin D, by which, Vitamin D if you take it you build up your bones better but now I think your bones are quite built, there's no need to build your bones anymore. But now by God's grace you are getting soluble calciums which you can eat and you can also have Vitamin D and A if you want to. What is the need of scorching this head? Now, if you sit in the sun, then

either you will have a bald head or you will have a jungle in the head.

One of the two thing's depending on the personality as you are. Because your brain cannot bear it, your skin cannot bear it. After all we are not jungle people are we? But you ask any jungle person also, he never sits in the sun. It's only somebody has cooked it in your head that you must sit in the sun. If you go and see Eskimos who live in the ice houses, they never bathe in the sun. Have you ever seen them sunbathing? Have you ever seen them? Any picture, anywhere? Then why this special type of stupidity is there among other people because you have lost that sense to know that you are manoeuvreed.

You see, how to befool you. Now you must create some weaknesses for people, if you don't create a weakness how will they prosper with their machineries? So now, let's befool them. If you go to the seashore and you tan your body, you look very beautiful? First of all, you never, you look horrid, horrid you look and secondly they will say that your health will be all right so everybody is going to the seashore, ending up with a skin cancer. Because your body revolts against it that's why you get skin cancer. You get liver troubles, already you are liverish. You are already thinking too much, why do you want to have sun? You've already too much sun within yourself.

So what is the reasoning for it? I just don't understand.

You must know that today we have the work of the Sahasrāra and the Sahasrāra is the brain. We have to work on the brain and if you people do not know how to

use your brain properly, I don't know what am I going to do.

Moreover today, talking to some Indians, I discovered some horrifying things which I must tell you, which is horrifying as well as laughed at They were telling Me that if you take an English hen and an Indian hen, there's a tremendous big difference between the two. The hen that is Indian, if she sees another hen being attacked she'll make such a noise that all the hen will join together and will start making noises so that if there's an attack the master will come and try to remove the attack. But if it's an English hen, she will just watch another being eaten up you see and then she's eaten up also, she says, “All right you eat me, doesn't matter, I'll take second birth and come back." See they've no brains at all. You see they have no brains, like say an English bullock, they have English bullocks also. I mean English means Western, they don't mean anything else but he's Australian, maybe anything, is English to us because we had known only English so we say English. But that's what they say English but it doesn't mean anything, it means any Westerner or any Australian or white skin person.

A bullock is there, he said, “Our bullocks if you tell them `go straight,' they know; if you tell them, `go left,' they know; if you tell them, `walk this way,' they know; they know everything. But if you have any of these bullocks, they don't do anything. You tell them go further, you teach them anything, nothing, they will never learn any thing. You tell them, they'll go the way they want to go." So very surprising, I said, “Really?" “Yes" they said, “It is

so, they are for no good, they can just do what they want to do. They cannot understand what you're talking, they have no understanding about it." Imagine about the bulls. And then think of it, in India, you see we have everything walking on the street, we have got the bullocks and we have got the cows, we've got sometimes the hen, everything goes on the road. They know which side the thing is coming, which side they have to move, there's a car coming.

He said, “Put one English cow, they'll be all finished on the road." I got such a fright you know when I heard it. I said, “They do not do sunbathing. How do they get it?" then I was thinking that the kind of the food you give them, there must be some horrible hormones, they must be spoiling their brains.

But we are very destructive, I must tell you. Drugs, now we started taking to drugs, in the name of God. I mean Indians, you make them take drugs, they'll say tell another, I know what it is. And then our brains go off with drugs. Brains are not normal, why we behave like this I can only explain that they have taken drugs, I've seen people who have taken drugs I just don't understand why, there's no logic into their behaviour. Just no logic, they just, like the brains of a bullock, they behave the same way. You just can't explain why they behave. They have taken drugs. Now what is drug taking? Is again self-destructive.

Because you want to destroy yourself that's why you've taken drugs. Otherwise how many Indians you have known who take drugs? I've never even seen them.

And another thing, Dhumal told Me, I mean he says his reading is he says that if a child is educated in a vernacular school, I was also educated in a vernacular school because My father was very particular, “Nothing doing, no English schools." And those who are educated in the English schools, there's such a difference, he say's he has his children educated in the English school and he has his children educated in a vernacular school. The youngest one is in the vernacular school. He says he knows about everything.

He'll know how many cows are in the house, he will look after parrots, he knows how the parrot works out, how the things are, he's the youngest. He knows about everything but other children they just will stand.

If you tell them, they'll give an explanation and then they say, “So what? So what?" But if you tell him something, immediately he will know what is to be done, he'll just get it done the way he wants to do it, in the sense that it must be done.

But here the other way round. If you tell a child from an English school, he will do the way he wants to do and if you tell him, “Why did you do this way?" he'll say, “What's wrong?" or at the most he'll say, “I'm sorry." Finished. I mean like Sahaja Yogis will pull their ears, finished. Even if he hit's you, he'll say, “Pull my ear's Mother, I've hit You." It's like that. It's very funny thing, I said what's wrong with the language? Why this English language makes people like that? I can't understand. Why? I just didn't understand. “What's wrong?" Now this is not in any Indian language, you see if you say, they'll say, “What? We didn't understand, what are you saying,

`What's wrong?' " I mean just, the whole, I think the language itself has the disciplining inbuilt, it's a what you call Mardav, it builds up the personality.

Like if somebody tries to show off. You see, immediately we'll say, “You are over wise." Ati Shahane.

And the saying is, “Ati Shahane tyanche baila rikame." Those who try to show that they are very intelligent, their bullocks have no work, means they're lazy lumps.

The whole language system is such. They're so practical I tell you, they're so practical. And that is why, we came to India first of all, we had some Sahaja Yogis with us when we came here about twenty-five Sahaja Yogis from England came and we all stayed here and all these people looked after them and they fed them and of course I mean, they had paid no money, nothing they lived there. Nobody even wrote a letter of thanks so they all got worried and they wrote a letter to Me saying that Mother what has happened, are they all right or are they sick? They have not written any letter to us.

So I called them, I said, “Did you write any letters to them?" “No." I said, “Why?" “We know, we know, we did wrong, we know." “You know, then why did you not do it?" “No but we know." Now what is an argument here? Now you have come out of that, what I'm giving you, the background. You have come out of it, now you are Sahaja Yogis, you are saints, so you have to be very different. You can't be like them. You have to understand. Like some people have a habit of saying, “Ah, Mother I'm so badly off." You ask them, “How are you?" They'll say [sways Her hand indicating `so-so'] like this, it's very common, so I look at their hands, what's it? I don't

understand. What does that [sways Her hand indicating `so-so'] mean? Here people will feel ashamed to say. Even if you are sick, even if you are dying. If somebody will ask, “How are you?" They will say, “I'm all right. I'm all right." Nobody will do like this [sways Her hand indicating `so-so']. Means what? You ask them “What's your name?" “Did you ask my name?" “Of course I did, but why do you ask Me again?" Any question you ask, they will repeat it, always. I used to wonder why do they repeat? And they didn't get it in their heads or what? Now the thing is, that is what is the background of this brain and don't spoil it more by this sun. You have to do work of this Sahasrāra, Sahasrāra which is the lotus, lotus of the Divine which has got beautiful petals now enlightened by your Kuṇḍalinī. They are the living petals, do not try to play with it. That's why I say, don't read funny books, don't see funny things, don't talk to funny people, don't waste your energy in worrying, in futuristic attitude, keep to yourself. Let this [puts Her hand on her head] grow because the roots are in the brain. The tree of awareness grows downward but the roots are in the brain and you have to go to the roots now because you have done that movement now you come back and for that you have to know to look after your brain.

The other day I also said that I don't know why you people don't put any oil whatsoever. Why not put oil in the head, poor head needs the oil always, at least on a Saturday, put so much oil, rub it nicely and have a bath. But people just don't put any oil in their head. I mean you must oil, gear up your brain, don't you think so? If you don't put oil in any machine, it will crack. For this brain

which is your special machine after Sahaja Yoga is really a very special one, you must try to put lot of oil in it.

Put some oil in the ears, put some oil in the nose. Now the modern theory of the doctors is don't put any oil or anything into the ears and the noses of the children. Rajesh's brother had a child and they went to of course to a latest Doctor from America. And the child was crying, weeping, feeling so horrible and his Brahmarandhra, what you call, the fontanelle bone area was not filled at all, it was all open. I said, “What's the matter with you people?" They said the doctor has said, “Don't touch the oil." I said, “What?" They said, “He'll have allergy." I said, “Nothing of the kind, you bring the oil." I got one full katori [bowl] of oil, rubbed it on his head, pushed back that thing and I put it in nose, in ears, the child slept like a log of wood. Imagine how much the child must have suffered? These stupid ideas come from where? I don't know, they don't have any oil these days, so what is their idea is to do, some business must be behind it, I don't know what is going on.

I don't know what they are going to run by not giving any oil to the children. They must be having some business with that also. Otherwise it is absolutely a stupid idea. I just don't understand that the child has an allergy. But how presumptuous to think like that! Now why the child has an allergy. Now let Me ask a question. Why a child will have an allergy? The doctors have to answer. Or, of course you are all doctors so you should say. Can I have the answer?

Sahaja Yogi: It could be an imbalance of heat and cold in the body?

Shri Mataji: But why? Say on the Chakras. You say on the Chakras what will be catching. If somebody has allergies, what does it catch?

Sahaja Yogi: The left Nābhī.

Shri Mataji: Correct. Left Nābhī. Left Nābhī will catch. Now that means the mother. Because the child is not yet married so it's the mother. That means mother must be having a left Nābhī herself and that's why the child must catching with that allergy, so instead of punishing the child, why not cure the left Nābhī of the mother and left Nābhī of the child? Now what will you do if there's a left Nābhī of the child? What we can do to help the child to get rid of it? Ah, very simple. Anything that is left can be taken out on the little flame. Put your right hand on the left Nābhī of the child and put your left hand to the flame and finished.

Now in diagnosis you are easy but now for medicines, now remember the certain principles of medicines.

Very certain principles are there. If it is left side, you have take it to the fire or to the sun or to the flames, all right? If it is a left [right] side you have take it to the water in general. Any body suffering from right side, put him in the water, finished. Done. Not in the sun of course.

Any disease, you bring it to this point. It's very simple. Now let Me have some questions about certain diseases.

Sahaja Yogi: They've been asking Me for the last three weeks.

Shri Mataji: Huh?

Sahaja Yogi: They've been asking Me for the last three weeks, so they must have it.

Shri Mataji: All right let's have it, I will see if I can answer. Yes.

Sahaja Yogi: Psoriasis, Mother?

Shri Mataji: Huh?

Sahaja Yogi: Psoriasis.

Shri Mataji: Same thing. Psoriasis is nothing else but left side problem. Is a lethargic liver. And gives you allergies. For psoriasis, left hand towards the photograph and right hand on the Mother Earth.

Putting hot water bottle on the stomach. Or even giving bandhan to your liver with the light is all right.

You must see, because psoriasis, now people might think psoriasis means active liver or inactive liver, you see it comes to that point. But we have only two types: active or inactive. Now whether psoriasis is inactive or active you will know from one point that when the liver is inactive you get the allergies and when it is active you get other problems like what you call that in English, I don't know, nausea and also you get biliousness. You don't eat much, you thin down all these problems are there. Now what else?

Sahaja Yogi: Eczema?

Shri Mataji: For eczema same thing. Eczema is the same thing, is just like allergy, eczema same thing. But for eczema because it's outward you can use certain things like neem ka pata and all that I've told you and so many things can be used on top.

Sahaja Yogi: Fungus?

Shri Mataji: Fungus, outside or inside?

Sahaja Yogi: On the skin.

Shri Mataji: Is one of the worst thing is fungus. Same thing, but it's the worst thing I should say that it's the left side again is the attack is the left side fungus is all dead and you have to use the left side towards the photograph and right hand on the places wherever you have the fungus, you may take it out that way but don't eat cheese and the fungousy cheese you are not supposed to eat at all. All the Sahaja Yogis should not eat any fungousy cheese. That blue one, with a crust one, all fungus must to avoided and also mushrooms if possible.

Sahaja Yogi: Why does cow's milk make allergies and eczema worse?

Shri Mataji: What is...?

Sahaja Yogi: Why does cow's milk make allergies and eczema worse?

Shri Mataji: Cow's milk...

Sahaja Yogi: Because it's left side?

Shri Mataji: Left side. Cow's milk always give you the left side because she's the mother and you should not have her milk, because it's left-sided. Whether it is cow's milk or buffalo's milk, all will give allergies but if you have animals which are smaller than you like if you can drink like Mahatma Gandhi the goat's milk then you might not have the problem.

Sahaja Yogi: We do completely around. When we have diarrhea we drink milk.

Shri Mataji: Diarrhea you drink milk? The amount of salads you eat, sometimes I think this fodder will make us like buffalos or what? I just can't touch them I tell you. But I have to eat just to show that I appreciate.

Sahaja Yogi: Bronchial Asthma.

Shri Mataji: Bronchial asthma is caused by the combination of the right Heart and the left Heart.

If the parents have been quarreling too much, if they are divorced, if you never had the security of the parent's love, then you get bronchial asthma, but if it is another one just superficial one then it could be from the father's death or from the fatherhood suffering but if father and motherhood both have made you insecure or if both of them have died then you get bronchial asthma. Is a combination.

Sahaja Yogi: Hypoglycemia.

Shri Mataji: What's that?

Sahaja Yogi: Low blood level. Hypo-glycemia.

Shri Mataji: I know. Low blood level. That comes from over activity. You should not think so much.

Āgñyā. Too much of Āgñyā. Āgñyā Chakra. Too much of Āgñyā. Surrender yourself to Christ, absolutely surrender yourself to Christ, it will work out.

Sahaja Yogi: Spondylitis.

Shri Mataji: Spondylitis is left Viśhuddhi. And right Viśhuddhi could be also. But mostly left Viśhuddhi Spondylitis. Combination also could be.

Sahaja Yogi: Multiple Sclerosis.

Shri Mataji: Multiple Sclerosis is comes from Mūlādhāra. Mūlādhāra and Nābhī. Left Nābhī and Mūlādhāra. It's more left-sided. Give the treatment of the left side. Saying the name of Gaṇeśha and of Gaurī. It will work out.

Sahaja Yogi: Varicose veins Mother.

Shri Mataji: Huh?

Sahaja Yogi: Varicose veins.

Shri Mataji: It comes from the people who stand too much all the time and they work very hard. As soon as it starts it's better to cure them, you have to lie down everyday. Those who stand everyday for more than say three-four hours should lie down on bed and do cycling [makes cycling movements with Her hands]. Everyday, that will help reduce the weight maybe due to weight also.

Some people have weight, but those who stand, I've seen those who stand for a long time without the heels, if you use the heels you might be better off. With the heels the pressure is not so much then it is distributed more to the lower of those five Chakras down below that might help. But, best is to do exercise after you have stood for a long time just lie down in the bed and do cycling and also massaging, slowly massaging it downward. Also it can work out with the ice treatment, you can put some ice before massaging you can put the ice on them and use very cold oil and rub it, it will work out.

Sahaja Yogi: Flu? Flu?

Shri Mataji: That's one thing is difficult. Flu. Now for u, first of all this is again left-sided. But we have got a very good medicine in India I don't know if you have that there is what you call is the basil [tulsi]. Basil leaves, you take lots of basil leaves make a concoction, it's called?

Sahaja Yogi: Infusion.

Shri Mataji: Huh?

Sahaja Yogi: Infusion.

Shri Mataji: No.

Sahaja Yogi: Boil it up in a pot.

Shri Mataji: Boil it up in a pot, make it absolutely, the essence take it out quite thick put tea in it or water or just like the way you want to make it like a tea and put milk or whichever way you want but less milk and sugar because the taste may not be so good. And then you drink it, before that you have to prepare some what you call for dhuni? You all know ajwain ka dhuni. You see you know that.

So you take ajwain ka dhuni after that, that's all. You do it three days you'll be all right, cleared out.

Sahaja Yogi: Shri Mataji, psychosomatic diseases...?

Shri Mataji: What?

Sahaja Yogi: He's saying psychosomatic diseases in particular, nervous break down comes from where? Right side or left side?

Shri Mataji: You see it's a very funny word psychosomatic means it's also psycho and it's also somatic, so I don't know which one it is, if you say psycho somatic or somatic psycho.

Sahaja Yogi: You mean psychological diseases?

Shri Mataji: Nehi, nehi. Psychosomatic is nervousness you see. Nervousness can be caused by bad habits. How? Like if you are an air hostess you form a bad habit, as soon as you see the airport [moves Her hand around Her stomach indicating nervousness].

Now those who travel too much. As soon as they have to travel they go off their heads. Over doing anything, you

see, you get nervous feeling, it's a matter of habit, you form that habit so it happens.

So, I will not say it is due to some badha or anything, but your nerves are too much used in a particular way.

Then they just give in, they cannot work it out anymore.

So then you must change that habit. Supposing you are travelling too much by plane, then travel by a ship, or travel by a train, or by a bullock cart. Or don't travel, something like that, anything that you over do too much that forms a kind of a strain on your nerves.

So try to reduce that strain on your nerves.

Sahaja Yogi: You recommended heels, what height?

Shri Mataji: No, no I didn't say for all of you. I said for varicose veins. Or specially for people who develop problems on the heels. There's no height you just try whatever you can say about one inch will do from one inch onward, anything, not too much one inch or lower, but you see if you develop some sort of a bone on your heels or something like that for that the heels are always better. Little heels are better.

Baldness. It's not a disease. But it comes out of many habits. One of them is wearing the hat. If you wear the hat too tight then the circulation of the brain is spoiled and that's when you might get one. Then also with the left Nābhī you might develop a back bald head here if you have a left Nābhī then their's no circulation, it works out that way. And they say that if somebody has a bald head he will get some money, he's a moneyed man, in India. I don't know why we believe in such a thing, but we believe that if you have a bald head means he's a

moneyed man, you see, the one who does not have a bald head is not a moneyed man, who doesn't have a belly is not a dignified man, according to Indian standards. But bald head is caused by not using oil. Or, by not using proper oil. Oil should be used properly and the skull must be actually the skull must be rubbed not the skin so that if you rub it the skin must move on the skull and then you won't have this problem. Another is that if you use funny type of oils with lots of fragrance and essences in it then you might get grey hair. And also ghee should never be used for rubbing in the head but you can use it for the body is good ghee or even the butter is good if you are overactive, then, otherwise not, but ghee should never be used or butter should never be used for the hair.

Now you have two types of bald heads, as I told you.

Some who start from here and some who start from there [points to the front of Her head and then to the back]. It's a very interesting subject. [Sahaja Yogis laugh]. And, those who have both, could be. Now I would say the one which starts from here [points to the front of the head] are the people who are the ones who have got an Ekādaśha problem also possibly.

With the Ekādaśha problem it starts or who are not very collective or something, it will start receding back. All right, those who start from here [points to the back of the head] are the people who may not be good husbands, maybe something wrong with their wives, maybe bad wives, the husband-wife relationship is upsetting then also this starts at the back or maybe there's some incompatibility between the two or too much attachment

to the wife or too much attachment to the husband also you start developing like that.

All these things are left Nābhī, so the left Nābhī relationship you know is the Gṛuhalakṣhmī relationship, where you adore your wife so much that she's no more a Gṛuhalakṣhmī also is a wrong thing, these things start with that. And also could be, also could be with your hectic life, if you are very hectic in your life running up and down doing too much work also it may start, you don't listen to your wife about it and you think you have to do this work then also it might start it there are so many reasons for the left Nābhī to start, but the one that starts here [points to Her forehead area] starts with the right Nābhī or we can say with the Ekādaśha more on this side.

So I don't know in your case, Johan, what should I blame. I would say is a complete neglect, complete neglect of your hair, no oiling at all that's what it is, I mean if you do not give water to the plant it will die and then if you say why is it caused, I mean if you don't give it water it's the one that it eats, drinks and lives on so oil is the one on which the hair reside.

Sahaja Yogi: In the West we get pain in the knees when we sit on the ground, is there anyway of avoiding it?

Shri Mataji: You see it is due to the Nābhī you have. Right or the left and no practice of sitting down. Now what you have to do that you have to learn a certain what you call an exercise. I've told people what is the exercise needed for it then you'll get used to it you'll start sitting on the ground all right without feeling the pain on the knees. It will help you in the long run very much. There are certain

exercises to be done. But at least your children you make them sit on the ground from now so that there's no problem for them.

Sahaja Yogi: I noticed that a lot of ladies...

Shri Mataji: Here? In the West?

Sahaja Yogi: When I came to Paris, I noticed a lot of ladies after sixty years old began to lose hair.

Shri Mataji: But sixty years one should have that otherwise they don't look all right, you see, in sixty years you should look like a sixty year old, you see, otherwise it's very embarrassing. For Me I must say I must also get some bald head and some wrinkles and this and that. Because, you see, once we were travelling and we had some lady with us she's six years younger to Me and Modi was all the time trying to help her, poor old lady, poor old lady, I said what's this nonsense, she's six years, younger to Me and you are just trying to help her all the time. What about Me? Nobody's bothered, they make Me sit for hours together, they do this, do that. Supposing if I looked old, you would have said, “No, no Mother, you must be tired." Now the ladies develop that because they might be dominating women, possibly, or maybe they are neglecting their hair.

Sahaja Yogi: Or drunkenness.

Shri Mataji: Huh?

Sahaja Yogi: Or drunkenness.

Shri Mataji: Drunkenness, also could be they might have taken drugs or maybe, in the west anything is possible under the sun, you see, or maybe, they've had some problems with their mothers or something like that

basically must be there but I think mostly it is due to neglect, complete neglect of the hair. You see these hair styles, now you go to any person who is doing this hair styling within three years time we are bald, then they will give a wig, that's their business.

So going to these hair dressers and all that you develop it. What is the need to go to the hair dresser? I don't understand. There's no need, waste your time, waste your money. You look very nice without it.

Sahaja Yogi: Is there a chance to get lost hair back?

Shri Mataji: Huh? What she...?

Sahaja Yogi: Is there a chance to get lost hair back?

Shri Mataji: Ah, you might. Try. If not by Sahaja Yoga, they say there is a method. They put something here there [points to the top of Her head] and they plant it and all those things they do. If you do it then I'll see to it that they grow well.

Sahaja Yogi: Why are diseases through generations limited to seven generations? Or any trouble, Mother, that comes through the generations?

Shri Mataji: The problems are like this. There's only one center which covers all the seven centers which is the Mūlādhāra. Because it is the Omkāra. It is the Chaitanya. If Mūlādhāra is insulted, say I said that if there's an incest relationship and the family grows then it is seven generations. But, if it is between a very holy relationship like a mother and a son or something like that then it is fourteen generations. It's complete insult of Śhrī Gaṇeśh and so many of these can come from there most of it comes because Śhrī Gaṇeśha gives you the real strength.

Those who have insulted Śhrī Gaṇeśha are always delicate people physically, so you have to reestablish your Śhrī Gaṇeśh.

Sahaja Yogi:... How to keep the body cool in summer?

Shri Mataji: Uh?

Sahaja Yogi: How to keep the body cool in summer?

Shri Mataji: To keep the body cool in summer first of all you have to do is to take some ice and rub it on your liver, keep the liver cool, don't think too much, don't take hot things like in the summertime so many people eat those watermelons and things like that. They should be cooled down properly, like even mangos in India must be cooled down and then taken. All such fruits should be cooled down and then eaten.

Some people eat the mangos just from the tree, that's very wrong. You have to cool it down for twenty-four hours and then eat it. This we knew all of us, but in modern times I don't know if people don't know. All these things add up. Then reduce on meats and fish specially, you should not eat fish in the summertime at all. First of all it is spoiled, something wrong with it or else it has phosphorous which ignites you.

So avoid all these things, eat things which are cool. Now specially for India it is very easy because we have got something called gool khand which is made out of rose petals which is a very good thing for cooling the liver, then cardamom, then the candy sugar, sugar itself. All these things will cool down your liver and you'll feel very good. It's the change in your diet is very important during the summertime.

Sahaja Yogi: Hemorrhoids, is it a Mūlādhāra problem? Hemorrhoids?

Shri Mataji: Right side. Right side Mūlādhāra. Right side. For that you have to keep yourself cool, again get the cooling effects, all the cooling things to be done and also a very good thing is to eat the black dried grapes. What do you call them?

Sahaja Yogi: Raisins.

Shri Mataji: Raisins. Black raisins, soak them in the night with some orange juice and eat them, I mean soak them in the morning eat them in the night before sleeping. That will cool down, that's very, very cooling. [Hindi.] I've forgotten the name. [Marathi.] For allergy the best is gheru, you take all of you, you should take gheru those who suffer from allergy and we get little stone pieces round ones rub it on that and take it with some water about seven times and then eat it, is good for allergies, but everybody should not only those who have allergies, gheru is not good for people who have overactive liver. Now if you're finished, huh.

Shri Mataji: Kya [What]?

Sahaja Yogi: India has the biggest problem of leprosy particularly Bihar and UP [Uttar Pradesh, India], what is the reason?

Shri Mataji: It's a kind of a, you know it's an infectious disease and now they have found some sort of a thing for that leprosy, is not only in India it was everywhere, but you know the [Hindi] the ones what you call them the parasites which create this leprosy drink kerosene oil, petrol, they prosper in petrol, do you know that?

Sahaja Yogi: What is the treatment in Sahaja for that?

Shri Mataji: For leprosy, you see, for any infection as such it's all left-sided. One can work it out but as far as possible keep out of it. Infectious diseases you better not treat. This is very dangerous, I will never advise you because you shouldn't waste your energy on lepers now, leave them to Me. Which is the easiest way to cure yourself?

Sahaja Yogi: What about people who are born with epilepsy?

Shri Mataji: Oh, epilepsy is curable, hundred percent curable, it's a left-sided problem, epilepsy whether born or anything can be cured, can be cured.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Huh? Excessive?

Sahaja Yogi: Excessive tooth decay?

Shri Mataji: Tooth decay? You see for tooth decay the thing is you must use your fingers to rub on your teeth you see that's the thing and also on your gums.

So what you have because you have got vibrations, your right Viśhuddhi's quite all right, it is due to right Viśhuddhi, so what you have to do is defficiency in right Viśhuddhi gives you, rub it nicely with olive oil and little salt, very good finely thinned out salt and it will stop it everyday, everyday, brushing is not sufficient.

Shri Mataji: One more, one more. One more here. What's it? Sit down, sit down.

Sahaja Yogi: What is the reason for having your intestines all on the left side?

Shri Mataji: All on the left side? Nothing on the right. Good idea. Left side. There's no reason as such you see after all think that God creates so many human beings. Even I mean you tell about two hundred people to do some work, one goes this way, another goes that way, you don't know what happens, they go so helter-skelter. Now in that sometimes it's a freak it happens, there are freaks, it makes no difference. All right, what do you want? What'd she say?

Sahaja Yogi: Ulcerative colitis.

Shri Mataji: Ulcerative colitis comes by people who have amebiasis maybe one of them could be, is it there? Hmm.

Sahaja Yogi: Is there amebiasis?

Shri Mataji: Yeah, yes. Could be due to that. Or could be due to very hot food if you eat, or if you drink too much and all these things you see can be affecting, but mostly it is due to amebiasis I've seen it and hot food, you shouldn't eat hot food, like some people like very hot food and they get this trouble.

Sahaja Yogi: Does anyone have a question that's a little more visionary? A little less medical. What about Hailey's Comet appearing later this year?

Shri Mataji: I've seen it. This Mister Hailey had seen it and he said this will happen, that will happen and they say so it's a good sign, let's see, you see whatever maybe the stars, whatever may be the things, unless and until human beings become sensitive nothing can happen. We have to be sensitive people to receive the blessings of these things otherwise Hailey may come, Mailey may come but we go on forever to be. If we are become sensitive then only it will happen, first of all when there is

ego what's it's nothing is going to work out. Ego has to go down and you have to feel everything, the vibrations and everything of the atmosphere of all the stars, then it will work out. Otherwise, it has no effect.

Sahaja Yogi: What is the proper attitude when we take darshan from You? I've never known how to approach You.

Shri Mataji: Oh, it's rather embarrassing. All right I'll close My eyes and My face and I'll tell you [Marathi]. Now. Your question is nice. Now supposing Christ appears before you and you know He's Christ, what will happen? That should be the attitude at least minimum, though Christ had to manage only one Chakra I have to manage seven. If that attitude develops even thinking of Me is sufficient, you have to just think of Me your diseases will be cured. That depth has to be there. This is just one Chakra seven times raised to the power seven. That's what it is. You have seen the miracles, you have seen the photographs, you have seen thousands getting Realisation, none of them did it. But also I'm Mahāmāyā.

But in your heart you should know whom you are facing. But mostly people get into the web of Mahāmāyā very much that awe is so fulfilling, so penetrating, so deep that one lives with that idea only all the time, you don't need anything with that. It's a very great fortune, if I were you I would have called Myself the most fortunate person, but it's the other way round, I don't know what to say then, though I must say that I'm very fortunate because compared to all of them I have so many of you here who are Sahaja Yogis, so I'm very fortunate, very happy about it, very happy, but still to grow in that you

have to know what it is. Indians have senses, it goes easily into their heads, they are very sensitive. In the same way I hope you develop it in that way, in that fashion, then life would be very enjoyable. All right now coming back to something practical.

I have to ask you have you made all the purchases that are needed for your Pūjās in your various countries?

Sahaja Yogi: They are going to do some of it in Bombay [Mumbai], on the day it's available. When the busses go back in each case.

Shri Mataji: Because all those who are going Europeans, please raise your hands. By the earlier.

Sahaja Yogi: First bus.

Shri Mataji: First bus.

Sahaja Yogi: Monday 7:15 the Egypt Air Fly will leave on the 17th morning.

Shri Mataji: Now there's one good solution also, I was saying that if you start very early in the morning, next day you may reach there for this work but the shops close very fast. Another one could be you make a list of things that you want and send it over to Nima or someone and they'll keep it ready for you so you need not go to the shop to get it. For example, if you want to buy a mukhoot, you want to buy this and that, better give her a list and they will keep it ready for you. As soon as you go you'll get them, is a better idea, don't leave it to chances because when you travel you see you don't know the car may not take you at the right time, the shops maybe closed, being Sunday it's going to be

difficult again, best is to make a list, even Saturday is very difficult there, it's so crowded and all that.

So make a list of things that you want definitely and those otherwise you can try later on some that you want to buy personally but actually these things are so common and so understandable you write it down whatever you want for your Pūjā. Have you got any list? Of say what one needs for the Pūjā? No all together what you want to buy? Then make a list now, sit down and make a list, now when you've made the list, I'll send somebody to Bombay [Mumbai] who will purchase all these things, keep ready for you, put the price for you, you pay them and you take them. I don't think you'll have much chance to go to any shop and I would advise don't go to any shop on a Saturday. On the contrary, you just go to the airport, rest there and take your things.

Sahaja Yogi: They reach on Friday night, they have all day Saturday and they go in the small hours of Sunday morning.

Shri Mataji: Why do you want them to go on Friday night? Better let them go on Saturday morning.

Sahaja Yogi: They choose that.

Shri Mataji: I see. And what about you people?

Sahaja Yogi: We're going the next day. We'll leave on Saturday and the flights not only until Tuesday or Wednesday.

Shri Mataji: All right.

Sahaja Yogi: But if you suggest Mother that they go on Saturday they'll do it. No, is better go earlier because in any case. You know why I was saying that maybe you see

cars and this and that supposing it fails or something better to be there one day earlier. Try if you can get something because Saturday's such a crowded thing there, I don't know.

Sahaja Yogi: We'll still make this common list for the Pūjā.

Shri Mataji: In any case you should. Whatever you have is all right, if you don't have you better make it here, I mean you spend so much time making the mookhut, what's the need? You can get it here ready made, very good ones, any amount, any type you want, if you want to do it you can do it but normally there's no need.

Sahaja Yogi: They don't know what mookhut is Mother?

Shri Mataji: Huh?

Sahaja Yogi: You better tell them what mookhut is.

Shri Mataji: Mookhut is the crown. Yes. All right, by all means you can see. It's done or not.

Sahaja Yogi [in Hindi]: [Requesting Shri Mataji to vibrate kumkum for Australia.]

Shri Mataji: Ha, ha, please bring it.

[Aside conversations between Shri Mataji and the Sahaja Yogi continues.]

Shri Mataji: For the hair, coconut oil is the best.

If before going, whatever silver you have got you put it in your suitcase. Find it also customs you just... [GAP] Please tell them frankly that these are [Shri Mataji requests to increase the volume of the microphone]... these are your wedding presents, would be better if you wrap it with some...

[Shri Mataji tells a Sahaja Yogi specifically:] It's not meant for you in any case, meant for married people.

In case you are carrying the silver with you then put it in your suitcases with a wrapper, with the wishing of somebody like that for your marriage. You should say, “We got married." Or, somebody has to say, “We remarried. It's a present." And, they won't say anything to you. But in any case, they won't see anything, I hope so.

Next time when you come don't bring any nonsensical thing like the one you brought last time. First was My television set the way it was ruined. It's all absurd ideas, I never do like that. You need not try to avoid paying customs. We have to pay where you have to pay.

So, whatever you are bringing, each person should not bring more that five hundred rupees worth, means about say, about twenty-five pounds.

Secondly, that whenever you bring such things like tapes you should divide them into different people and then bring it. Don't bring them together. Thirdly, whatever you bring you don't send it back without asking Me. There's no logic in it. All the way you bring something here and why do you send it back? Again, this is the same brain I think which I cannot explain. Nobody can explain this. Yen, who took them back?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Who is he? From Bristol? You know we have paid for that.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: But why? English originals, why did you send? You see, you are made in-charge of that, have you? Who has made you in-charge? Warren made you in-charge, did he? Then, did you ask Warren? You don't know you have sent also in that, I had saved some tapes which were the bhajan tapes. I saved them that time when I was giving. I said, “Keep them for the villagers." I'm saying did you appoint him as the in-charge of the tapes? All right. What, he didn't do these tapes. The tapes that he has sent back, he never did it. That's done by Paul. We have purchased them, gave it to Paul for doing it. Now, I saved these ones when I was giving the presents to people. I said, “Save these." Because I have to take them for distribution for the villagers and these tapes were sent back. He never asked Me. See, this is the trouble. When you are in-charge, doesn't mean you can do things like that. These are not your tapes that you sent them. We paid for it, we got it done through Paul. It has nothing to do with you. You never did these tapes. Nothing.

No, you did not. I know. Paul did it. It was given to Paul, we paid for it, we asked Paul to do it. He did it. These tapes are not done by you. If you have done it I don't know but as far as I know, they are done by Paul. And, I kept them back, I didn't give them.

Yesterday, I was really crestfallen because I had told them that I'll give it to the bhajan-mandals. And, it was not there. They asked Me, “Where are the tapes You had promised us, Mother?"

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: I think you do not know because I had kept about forty tapes or thirty tapes which were of Indian bhajans separately with that. But what was the hurry? If you have to send something, you can always send it later.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: How do you know? You just sent the lot. How do you know? You didn't see everything.

Definitely, they are gone but why do anything without asking? First of all, always do things with asking.

You shouldn't behave arbitrarily, first point. Second point is that these things can be done later. What is the hurry? Even Warren asks Me if he has to do something. Is a very common thing I know with the Western mind. I've known that. I'll tell you people used to live in My house, they would just walk off keeping the door open, just walk off. Where's he gone? God knows! He's walked off. Very common. He just walked off. Where did he go? I mean, even if we have to go the bathroom, we'll tell somebody, “I'm going to the bathroom." That's our habit.

No, it's all right whatever it is but I'd saved these. Now, I cannot locate it because it's not there.

There was no need to send them back at all. What was the hurry? To whom are you committed? If not to Me, at least to Warren. Why they arranged these things? I think something goes out there. You better look after yourself. You have to do sadhana. You all must do sadhana. There's one more thing: is that by saying I'm a Sahaja Yogi, by believing I'm a Sahaja Yogi, you are not going to be helped. You have to do your meditation sincerely. You

see, I know it's not hypocrisy. But also it is not all out sincere effort.

There's something in between, the limbo I would say. That's not the way. We think we are Sahaja Yogis.

All right, then do it. You have to everyday; all these Indian Sahaja Yogis meditate everyday. Everyday.

They are much more in a way evolved. They have a much better background. We have to fight all that.

Everyday, they cannot live without it. All right? Now, try to meditate, try to take out because you have problems there. That's how you go off. Now, just don't do anything arbitrarily, ask ten people. I also ask you. I don't do anything arbitrarily. Yesterday, when all the leaders were there, I asked them what is to be done, isn't it, Warren? Asked everyone. I can do everything Myself, I don't do that. It's a collective thing, you cannot do anything like that.

All right, that's one thing now. Thank you very much. Next time, don't do anything. It's not only him, I'm telling all of you. Don't do anything arbitrarily. All right? May God bless you! Now, second is Felicity, come here. Felicity, you sit down. I have to tell you one thing. In Sahaja Yoga, you have come here to achieve an ascent. You know you had lots of problems. You have not come here to achieve any positions, know that. If you want to achieve positions, why don't you go to politics and spare us? You become ministers, prime ministers, do what you like. Why do you want to start another center? Answer: *[UNCLEAR]*.

Who is Danny? Is he you leader? Who is your leader? Then, why did you listen to Danny? Danny will do that.

He's gone back, he'll tell you, he'll try to break your organization. Are you going to listen to him? He will do like this. You should have told him in all sense that you better talk to Lori. Now, don't listen to Danny. He's already gone off his head. Actually, he made a horrible thing which you can't imagine. I mean, if I tell you, you'll be shocked. He made a deed. He made the deed for the so-called registration of the Vishwa Nirmalā Dharma.

[Shri Mataji asks a Sahaja Yogi:] That one or the other one also: Life Eternal Trust?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: You can say Life Eternal Trust and what he did was that when I die he becomes the head. He becomes the head of the whole of the world, Mister Danny. That his great wife has achieved it.

And, when he [points to one of the Sahaja Yogis sitting there] found it out, he told Me, “Mother, what are You doing?" I trusted him, he's such a good man. I don't know how he got into this trap of getting some sort of a power. Can you do that? You cannot.

Started it [Shri Mataji smiles and shows thumbs up and gives bandhan, Sahaja Yogis chant Shri Mataji Nirmalā Devī ki Jai].

[Conversations in Marathi.] You have to support Lori out and out. I must get good report about you from her. You know you had terrible problems, you know that. I must get very good report from her. And, you must respect your leaders. Don't treat them as equals. None of you are going to treat your leaders as equals, you have to respect them and you have to listen to them. If something goes wrong with them, I will remove them.

Don't start arbitrary behaviour. This goes to this limit what Danny has done. Do you want to become like that? So don't start any arbitrary behaviour. And, if you want to make Me unhappy, I have nothing to say but I've tried to make you happy by so many ways and so many methods but if you want to make Me unhappy all the time, what can I do? I have to be unhappy. You don't want to make Me unhappy, isn't it Felicity? All right, now go ahead and don't do all these things. It hurts Me. I mean, I just don't understand. You have been with Me for so many days and this thing, I've loved you so much, just can't understand. Why do you want to hurt Me? All right, get up now.

Now for something nice, we should say it's done is done, finished. You see, sometimes the ocean of forgiveness gets so filled up that some of it like what you call the tushar in Marathi we say. I don't know in English what is the word is.

Some drops come out from that on the shore. Try to love each other, try to be helpful to each other, try to enjoy others, that's what you are here for. Keep to your age, keep to your levels, keep to your growth and also, you must understand that respect if you give, you get the respect also. This is not the way one should behave in Sahaja Yoga. I'm trying to build up a new world.

You are doing God's work. Just find out have you got sufficiently enough understanding what work you are taking. Arbitrary behaviour is absolutely cancerous for Sahaja Yoga. Anybody does that, you point it out to others, `This is arbitrary.' This has been done very much before also. You know how the money was collected

arbitrarily by Patrick. Terrible things happened and everybody supported him, even Steve and everyone and people sent him money without asking Me. This is very sad. You are all Sahaja Yogis of such a level and you must come up to that level and see that you are the people who are going to change the whole world. You are the foundation of that. No arbitrary behaviour should be there but an understanding because you have to receive so much. Unless and until, you are respectful, you cannot receive anything. Whatever you have to do please ask your leaders. Don't do anything arbitrarily. The leader may be younger than you, may be older than you, may be now he is appointed, you are an old Sahaja Yogi. Doesn't matter, I know whom to appoint, I've appointed that person there.

All right. I hope you will give Me joy and happiness as I have always tried to give you.

May God bless you! Now, the ladies have arrived and they want to give bangles to the ladies. They have brought the bangles for you. The reason is tomorrow is a great day, what we call the Sankrant. Is a day when the Sun changes its meridian? It moves from the south to the north, towards the Cancer. It moves towards the Cancer, you see. And, that's how tomorrow is a very great day for us, fourteenth. That day we say that that's the day lots of things happen.

So, San Krant. Krant means revolution and San means holy.

So is a day of holy revolution. Luckily we are here, we'll be having a nice Pūjā, we'll have an international Pūjā also, everything will be done tomorrow very nicely.

Now, one thing we have to do today that these ladies have come to give bangles to you, to all the ladies.

They have got all sizes. They showed Me what sizes I should take. I told them some of them should be maximum. [Laughter.] And, they've brought it.

So as many as you can have, please have it. All right? [Applause.] [Marathi.] We don't offer them to men because it is insulting. When the men don't go for a fight or they behave cowardly then women offer their bangles to men that, “You better wear them, sit at home and I'll go on the war." There's a saying, “Bangadya bhara." Means to men if you say that that means now you are a coward. Means that in all languages.

It's a sanctuary here, so many birds. Have you seen those birds before or only they have arrived today? Just go and have a look. We have everything by the kilos, you see.

[Marathi.] [Individual conversations, distribution of key rings bought by Bridget and distribution of bangles.] [This seems to be from a European event.]

Contents: 1986-01-14 **Makarsankranti Pūjā (English+Marathi), Mr. Dhumal's House, Rahuri, Maharashtra, India**

[Shri Mataji talks in English:] Today is a sad day for Me because we'll be now parting. I may not be able to meet you in Bombay [Mumbai]. Maybe for a year this may not happen for some of you and I would like to give you a little advice about the growth within yourself.

It is believed by people that God is helping us and we are in His kingdom.

So whatever happens He looks after us. It is true but as you are the instrument of the God you have to also look after yourself.

For today's delay I would like to apologize but the delay comes because from Poona Mister Kulkarni was to come and see us do this Pūjā. Now I told him that his wife is a negative lady and he doesn't understand his own importance, I would say. As a leader you must understand your importance. And another person who came, he asked, “Why don't you come with me?" He said, “I have to come with my wife." And that's how this delay has taken place because he's not here. He said he'll come for Pūjā so the main thing was first to arrive here in time without a negative force pulling him.

So we conclude that it is important that first of all we should know that in any way we should not try to have any negative forces attacking us or involving us or attaching to us. She may be your wife, may be your husband, may be your son, may be your daughter, may be anyone. You must see that that person is negative through vibrations and don't have anything to do with such a person. Don't have, never listen to such a person, never agree to what that person says and do as you please because in vibrations you will know that the person is negative.

Of course that doesn't give you a hand to sort of a destroy another person or to completely finish Sahaja Yoga in that person. But on the contrary with love and proper advice you have to tell that person that, “You are being negative, you are a negative person. We are getting negative vibrations from you." Now that person

may persist on the negativity, maybe because he does not know how to get out of it or maybe she does not know how to get rid of it or may be laziness. Maybe that her arrogance, because such people can be very arrogant and adamant and high-handed, could be very arbitrary also and could be so intelligent that they would cheat themselves with their own intelligence. They will not accept your advice, whatever it is. Try to tell them as far as possible, you have to go to a great extent, because you are not here for them, you are here for yourself and for God.

So you have no business to waste your energy with somebody who is a positively negative person. And in that the approach should be such that you try to help that person as far as possible. Supposing she has some bad habits, she's taking drugs, all right, try to take out that part, the drug and all that, try to do whatever is possible. Give a bandhan, beat her with shoes but your attention should not be completely towards one person who's negative.

Normally in an ashram, I've seen, mostly one negative person appears and the whole ashram gets upset.

It's a very common thing because one nasty person can spoil the whole show. Like today I had to spend some money with another nasty person just for nothing at all and because she's negative I had to fight it out Myself, I did not know how others are going to fight it out. But you have to tell frankly on the face that, `If you want to go to hell you can go, if you want to go to God then you should change yourself, you have to transform yourself, you have to be all right.' Everyone can get cured. Lazy lumps

are the only difficult things, lazy people, because they have excuses. They are the most difficult things, lazy people are the most difficult people I have seen. If the person is not a lazy person, it's very easy to make him do things. For a lazy person everything is difficult because he's indulging into laziness.

But one must remember one principle of Sahaja Yoga which is very important. I think one should write it down in your heart. This is a very important essence of Sahaja Yoga, of how to grow, that you should know how to raise your Kuṇḍalinī. You should know how to meditate and to find out about your problems, your defects and then remove them and raise your Kuṇḍalinī. If you cannot raise your Kuṇḍalinī you cannot improve in Sahaja Yoga.

Now the Kuṇḍalinī falls off with many things, as you know, if you have defects. Even supposing you have a weakness for your wife, you worry about her, you think about her or your husband, who is a negative person, the Kuṇḍalinī will be sucked down. It will be sucked down with all these negative attentions, any kind of a negative attention you have, it will be sucked down.

And such negative people always push forward, they'll sit in front of Me, they'll be just there to trouble Me. They'll never understand that we should be at the back, they are very great show-offs. They will sit just in front of My eyes, I see them, just I put My eyes straightforward and the person is straightforward before My eyes. Is a sign that they are all the time trying to displease the Goddess, all the time. Of course your Mother is such a funny Goddess that She never gets displeased. But there so many others who get displeased. I wish I had known that, I really don't

know, I think I'm nothing but forgiveness and I just don't recognize it. But it's a common point. A person who is a very positive person doesn't come forward much, keeps out, doesn't force Me to do things. Otherwise they'll force Me, “Do this, do this, sit down like this, I'll have this." Unless and until I tell you, you should not. Like I know some people, it's a headache to be with them where they'll ask, “Should I give you tea, should I bring this for you?" Why? I'll tell you if I need it. “Will you take this, will you take that, would you have this, would you like a white tea or a black tea or a yellow tea." I've no time to think about all these nonsensical things. And that's what distracts My attention from them and they don't get, it's a vicious circle, they don't get My blessings.

Linda, you are the one, now go on that side, you know that very well and you are the one who'll sit in front. Now I can tell you how many who are sitting in front of Me, most of them would be negative people, except for Alexandra, I can see that. Another is Martine. Is she there? Martine catches very well, yes, second one must be Martine, yes, come along. Martine catches very much. And you people don't want to see that you catch, you people don't want to see that you catch and then what happens that it affects the other person. The leaders are affected. Who is next? Now who is next, let's see. Behind her, she has eye trouble, she has a problem, she should not sit in front, she should be on the side. I need not worry that far but still, let her sit on the side.

I've just pointed it out to you that you can make out a negative person who has problems. First of all,

complaining type: Anybody who is complaining of nature is negative, anybody who complains is negative.

I never complain, do I? Did I ever complain. I've been to all your programs anywhere, did I ever complain that the bed is not all right? Suddenly the other day I discovered the bed on I sleep is really hard like a rock, really. I just suddenly discovered because I sat on it. But I didn't complain to anyone. I said, “It's all right." Because I'm quite comfortable Myself with it.

So this is it that shows a person who's not comfortable within himself is still negative and such a person should try to keep out of Sahaja Yoga.

That's the best way the person is going to be helped.

For negative people also you must remember you must try to keep out of Sahaja Yoga. Don't try to show off, because such a person always wants to come forward. Why? Because he'll be blessed, because he'll be saved. It's a kind of a, like a beggar coming to a rich man, but it's not so. In Sahaja Yoga it's the other way round, everything is just the other way round, you can put everything the other way round, then you'll understand. In Sahaja Yoga those who keep out of My sight are better blessed. Those who do not ask Me questions, whether I should have this or that are better blessed. Those who do not claim anything from Me are better blessed. Those who do not challenge Me are better blessed.

Miracles happen. Like in My passport, this has happened before also, I did not know in Australia, but Mister Srivastava told Me that My passport has expired, I must get the validity again sanctioned. When I came here, Warren told Me at least three times, then I asked Warren,

“Should I go to Delhi to get it done because if I go to Hong Kong how will I do it, without a passport?" And then I said, “Let's see." I opened the passport, it's already sanctioned till eighty-eight.

So, you see, for that one has to understand that we must know our priorities; we must know what is important. For Me it was important I have to go to Hong Kong, I couldn't find any time when I could go there, at a time when it would not be very hot.

And just it worked out for Me, I don't have to go to Delhi first and I'm now ready to go.

It has happened so many times and even if something goes wrong with My passport or anything because of negative forces, I use it for an advantage.

So even if somebody is a negative person, use it for a positive thing. Now, example: I was going to America and I had sent My passport for visa and My husband who is so meticulous had taken it. And they gave the visa for the year ahead. When I went to the airport they said, “What? This is the visa for the one year ahead." One year ahead, they had given.

So they said, “You can go next year, not this year, the visa is for next year." So I telephoned to My husband, it was a Sunday, he just got out of bed, he ran up and down, poor fellow, he said, “How is it I didn't see?" I said, “You didn't see. What has happened is that you didn't see. The fellow who did it was quite speedy I think, so he gave Me one year ahead, so now better find out." I mean, this is what happens to the speedy people.

They'll give you visa for one year ahead. That's another extreme positivity. Now, then as a result of his running

up and down, they all got shattered, you know the Americans especially felt, “Oh God, what a mistake it was." So they gave Me visa for five years.

So instead of feeling unhappy about the negativity and making miserable faces and making yourself miserable and Me miserable with that, best is to laugh it out and use that negativity for your positivity.

In the beginning only it happened that once we were going to Nasik and while going to Nasik our car failed and everybody said, “Mother, your car never fails, how it has failed?" I said, “Let it be, it's all right, it's very nice here, I can look around, I can see around and all that." They couldn't understand why I was so relaxed about it.

So the car failed and it took about one hour. Now the people who were Sahaja Yogis before never used to cure anybody, never used to look at anyone, never used to raise anybody's Kuṇḍalinī, all very frightened. But as I was not there, they felt very challenged because there's such a big crowd there, they didn't know what to do.

So they said, “All right, we'll raise your Kuṇḍalinī." That's how they started doing it and it's helping now, *[UNCLEAR* we were now,] that you are doing it. Otherwise they would not touch it.

So every disadvantage, every negativity is to be used for positivity. As I've told you before also an example of a little cell going inside the Mother Earth, sees a big boulder there, goes round it, *[UNCLEAR* ties] round it again and again and again and uses it for further holding of the tree, for the support of the tree.

That is what is wisdom, that is what is wisdom and this wisdom comes through meditation, meditative method.

So you must everyday meditate and raise your Kuṇḍalinī, otherwise you cannot grow by saying, “Mother, I love you, I love you” writing Me ten pages letters, which is impossible to read, doing all kinds of things like that and asking Me questions morning till evening. Nothing, nothing is going to help you to understand Me or to understand yourself or to understand Sahaja Yoga or to grow in Sahaja Yoga.

You may talk, discuss, do what you like, to understand Sahaja Yoga best is to keep very happy. Happy faces, happiness within yourself, joy within yourself, try to see the essence of joy in everything, don't try to criticise, make yourself miserable. But to raise your Kuṇḍalinī every morning religiously, every morning, every night raise your Kuṇḍalinī. Kuṇḍalinī is like the nourishment, the nourishment, the water of life for the growth of your inner being.

If you do not meditate, if you do not know how to raise your Kuṇḍalinī, you better try to learn it.

Negative people always avoid that because then they feel burnings, they feel this. Face it up for a while, doesn't matter, face it up, clear out yourself and see that you raise your own Kuṇḍalinī. Don't blame your husband, don't blame your wife, don't blame your children, don't blame your atmosphere, nothing of the kind. You can go in the jungles everyday, you can go anywhere you want to, if you want to do it, you can do it. But people must understand that now we are saints and saints have to do that.

You'll be surprised if you start meditating, most of your problems will disappear because all physical problems

will be looked after by God. All material problems will be looked after. All other problems, family problems will be looked after. But the main problem is how to make you do it. It's like once you eat your food your tongue can taste it, it gets the saliva, it goes down, it's all looked after, it goes down properly, down below it is all... the juices are secreted, they know that the food is coming, it is digested in different parts, as it is, it is all built-in. But you must put it in the mouth and this is what is the mechanism of Sahaja Yoga is that you must meditate and raise your Kuṇḍalinī. In so many ways, in so many styles, in so many angles I have said this again and again and again and again. But that's what we do not do. And know your purpose, you must know your purpose.

Like as I said that the leaders do not know their importance at all. They behave sometimes in a manner which I can't understand. They become so silly about their wives, their husbands that I cannot understand. That's not important at all. If they're leaders, they have responsibility.

Secondly, the leaders must tell off people who are to be told off, it's very important. If you cannot tell off people, it's no use. And that's how the leadership is not going to be respected, if you do not tell off people who are negative. One negative problem comes in, immediately they'll report it, I immediately know this is his wife or husband must be doing nonsense there. Immediately it is reported, “This is happening, that is happening” is a sign of negativity. Immediately you can solve the problem, give bandhans.

The simplest way is to sit before My photograph and just say, `Mother, please this is the problem,' finished. There's no need to take a telephone and telephone to Me at about two o'clock in the night. Just do that, but the trouble is you cannot because your system is not yet reached that point. It's such a vicious circle. Your system must reach that point where the connection is absolutely there, you don't care for leadership, anything, but you care for your inner growth. If your inner growth is in that position it will happen automatically. This is what it is, very difficult for people to understand that we have to be sensibly placed towards ourselves.

Now about the leaders I would say this about others also, that we have to be very, very sensibly placed about ourselves. Are we sensible towards ourselves? Some old people behave like children, some children behave like old people in the sense that start telling off, answering back, misbehaving. We must know our age, our group, everything and behave in a manner that is dignified. In a small age also if a child talks like a child, he can be very, very positive. I must tell you that I've had some very, very funny reports about some people which was so shocking that how did they arbitrarily behaved. And it's only thing that is behind is the sense of leadership. I wanted to be leaders, this wanted to be leaders, that wanted to be leaders.

There's nothing like leadership in Sahaja Yoga, you don't know your Mother is too capable. She doesn't need any leaders, you don't know Her, better know Her. She's too capable, very clever and cunning woman.

She's all-powerful and She knows everything about you, She knows how to handle situations. She's not going to allow Sahaja Yoga to disappear because of somebody's stupidity. Know that! Sitting down here I know about everything about everyone. I may look very simple, it's not so. That's why I have to tell you that you don't consider yourself to be endowed with some sort of a special power as a leader. Only that you have the power through your Mother which you have to assert.

So, `Whatever I'm doing is the Mother Who is doing it.' And when you do that you'll be amazed that whatever you want will be sensible, whatever you'll ask for it will be sensible, sensible means which is related to Sahaja Yoga. And whatever you do will be sensible. All your dignity, everything will pile up together, but foremost thing and the most important: at any cost you must meditate.

This is what I have to now tell to our Indians also but for you it is very important because now you are returning back to “the real place." Like yesterday somebody said to Me, some Westerner said, “Mother they are talking about why you left Vaikuṇṭha and came to this India, is all right, but we would say why did you leave this India and came to us." Then the answer was there that the God has become mad about the saints because of the *[UNCLEAR* saints] and their company. But the saints have to be saints otherwise they become troublesome to Me. If I go to lunatic asylum nothing will happen to Me. If I go to, say, to a cemetrey, nothing will happen to Me. But if a saint catches even a slightest thing, that troubles Me, tortures Me, not outwardly maybe, but inside. Because

I've given you place in My heart, in My being, you circulate in My being. That is how I know about you.

So if you really grow better, if you improve better it will be a thing of joy for you and the greatest joy for Me as well, that's all I want that you should be, nothing else, nothing else.

Now one more assurance I want to give you that we are going to start certain projects in India. Now the time has come, we have acquired some land definitely now and we are going to work out some projects as soon as I settle down in India, we will start showing the manifestation of that. And maybe this kind of tour I may not be able to do after a few years. But then you yourself will be able to conduct these tours in your own country, go round because this is a training period where you will learn how to do this kind of thing. Of course in your country it's rather difficult to get such people but how to contact... I started with one person.

So I'm just a lady, housewife and if I could do it, why not you? So now go with a pleasant mind, enjoy yourself. It's very difficult for a mother to bear all this because when I leave India I feel terrible about the Indians, when I leave you I feel terrible about you. It's something horrible that I want that somehow or other we all should have one huge country of our own where we all settle down happily together.

So on behalf of you I would like to thank all the Indians who have done so much for us, given us all the comfort, according to them it was discomfort but according to you it was comfort. Now you are going on this tour, I would request you not to discuss other mundane nonsensical

things on the way but discuss Sahaja Yoga. Understand, there are people who are just new, tell them about Sahaj Yog, let them know what is Sahaja Yoga is, also explain to them what is Sahaja Yoga.

You'll be travelling now quite a lot and also you'll be going to places where we are going to have our projects done. You can have a look at it, will be a good idea and also you think about what kind of projects we can have in this country which will help them to achieve better results in Sahaja Yoga. All these we have to discuss and this group is much more serious-type, I think and it's going to work out something seriously. About the future plans that we would like to have here and abroad and whatever are the dates and things you would like to do. In the month of May, June, July I would be in the West and May I would like to keep for America, if possible, at least the second half of May. The rest of it you can adjust it the way you want to have and also arrange your programs among yourselves whichever way you say is all right. This time it was desired that I should go to Greece, I don't mind, I would like to go there and do the needful. I hope all the leaders have got the *[UNCLEAR* chains] I have given to Warren. All right, it's done now. I worry about all little, little things like that. Teach yourselves, you cannot cheat others.

Cheating is not allowed. If you do cheating, you will cheat your Kuṇḍalinī. Kuṇḍalinī knows everything.

... their husbands, not at all. Otherwise you ruin us completely. We might have to take out a rule that nobody who has a wife or a husband is going to be a

leader. One of the two things or children. It's terrible it is sometimes.

[Shri Mataji talks in Marathi:]... and to understand certain things, which... this being the last Pūjā, you have to do all the residual things like those who have not washed My feet had to wash My feet and everything has to be done this way so that we complete our tour and we complete our program in Maharashtra. And now as it is you'll be amazed that I missed one Pūjā sari somewhere so that also I have to wear today. And also whatever is waste that is now to be taken charge of sort of thing. But today is a special day; is the day when the sun changes from the tropic of Capricorn, comes from the tropic of Capricorn, to the tropic of Cancer. And for us it is a summer. Not a very thing for us to have a summer here and we call it a thing of transformation.

But as a tropic of Cancer... Cancer as you know is a sign of the Mother.

So this is the day they celebrate suddenly coming out of the cold to the heat, they eat something called *[UNCLEAR]* that is the sesame and the jiggery mixed together. And they tell people, “Eat this sweet and speak sweetly." The reason is: when the heat comes up too much the mind can go off and one can become harsh.

So they say now, “Eat this and speak sweetly." Now the hot thing, it's a hot thing to eat sesame and the jiggery but why it is given that is the end of it now. You have it and slowly come to normal.

So it is given like that to show that now is the end of it, you take it and now you come to the end of it. And in the same way we today we are finishing off this tour. We

have had tremendous, forceful, very fast, I should say absolutely telescopic programs. You have passed through all these programs in such a big way. Now, it has been too much, I know because the time was short. You see, we have to be that way in modern times. And maybe you must have escaped lots of experiences because of the speed.

So now when you go back you must again sit down and in your pensive mood try to see all the beautiful things that you have seen and forget all the ugly things and all the funny ideas. And enjoy whatever you have achieved as something enjoyable, as something knowledge. Go back on it, see for yourself clearly and keep it in your memory.

I'll be very happy if some people sit down and write diaries. All these things are beautiful you must have met beautiful people, you must have seen beautiful landscapes. Anything, as in Ganapatipule you have had some good experiences, should be written down. And that will give you a better idea as to what we have gone through in this short time. And as it is today coming to an end, also our winter is over now, we never had it according to you, so we are now entering into real summer which I don't want you to face.

So you'll be going back. And today is a special day but this day being decided by the sun is a fixed day, is fourteenth, fourteenth of this month.

So this is called as a Sankranti day.

So it doesn't change, all other things can change because they depend on the moon but this is the, you can say, only solar festival we have. In the Punjab they use lots of

wood to create heat in the household, you see, as you have firewood, but something is left over, so they burn it at the end of it as we are doing today in the night, like last night as we did. The whole keeping awake we should have burned some fire as well outside.

So they burn some fire and dance and sing around it to say now we have enjoyed the winter and we thank for that, now the summer is coming and we are looking forward to the summer. That is how it is and today is a very nicely timed farewell day.

So may God bless you.

So one sentence you can learn now in Marathi that *[UNCLEAR]*. It's rather difficult, the most difficult. Because *[UNCLEAR]* you cannot say, it's only specially Maharashtrian word. Even the Indians can't say this, other Indians apart from Maharashtrians. You can make them out on this word *[UNCLEAR]* if they can say *[UNCLEAR]* well and good, otherwise they are not Indians. They cannot sort of cheat us on that. *[UNCLEAR]*. And the language, Marathi language to sound if not that *[UNCLEAR]* because it's more of a marshal race but it is very, very deep I must say it's very deep and could be sweet also if you can say *[UNCLEAR]* otherwise it doesn't sound *[UNCLEAR]*.

So you can learn this if possible on your way. A very difficult sentence called as *[UNCLEAR]*. Now in this one nobody should speak loudly or shouting at anyone or anything, you have to say, `Speak sweet.' May God bless you on this special day of Sankrant. `Sankrant', `krant' means revolution, `san' means the holy. The holy revolution.

May God bless you.

... and light is *[UNCLEAR]*. That they have given us six acres of land only for eleven thousand rupees. Where we'll be starting the project of animal husbandry and all that. Then the second offering yesterday came in of five acres of land very near the lake where you were, just on the other side of the lake. Where we have to still think what projects we are going to have. Now lands after lands, you see.

May God bless you.

Sahaja Yogi: Before we leave, Shri Mataji, this would be the last chance that all of us have to say farewell. Our devotion and our love has been there during the tour. We pray that we've grown a little here and that we are little wiser as a result of the vibrations of Mother India and all the loving attention You've given us and the patience You've had with our faults and how we've often failed like little children. But each time we come to India, we learn a little more, we become a little more purer and we become closer to being that which You want Mother, just becoming the Ātmā. Jai Shri Mataji!

Shri Mataji: So farewell to you. I hope to see you very soon this year and you have to forgive if there has been any mistakes or any trouble for you anywhere. Moreover, be careful when you travel or when you swim. As a mother is always worried about your well-being and a mother will never know that My children are now grown enough to look after themselves.

So I hope you will look after yourselves, keep yourselves in bandhans, keep yourselves in balance and in complete enjoyment.

May God bless you all.

Thank you, thank you very much.

Contents: 1986-01-00 **Quote on Principles, Pratishthan, Pune, Maharashtra, India (month not sure)**

[When the construction of Prathishthan begins, to Rāman Kulkarni when he confesses that he is ignorant of civil engineering and architecture:] Everything in the world has its own principle and there is the principle of all the principles. When you are that principle, you have all the knowledge in [of] the world.

Contents: 1986-0000 **Quote related to the Huge Rock Formation which Could Not be Excavated for the Foundation of Pratishthan, Pune, Maharashtra, India**

How can you unearth a Swayambhū! [Thus the foundation of the audience hall was built without unearthing the swayambhū. According to legend, this was the site where Śhrī Sītā lived in sage Valmiki's Ashram during Her exile. The Samādhi of the great sage Valmiki rests about thirty miles from Pratishthan, in the village of Velhi near Saswad.]

Contents: 1986-0000 **Quote on Heart, Pune, Maharashtra, India**

[One evening during the period when Shri Mataji was supervising the construction work.] Keep Me in your heart, because Sadāśhiva is in My heart.

Contents: 1986-0000 **Quote on an Artist's Vision, India**

[A team of five architects show Shri Mataji pictures of several palaces. She asks them to check their vibrations. They feel cool vibrations from the Gwalior Palace. Shri Mataji say that its founder was a realised Soul.] A realised's soul vision, rhymes with his Spirit. He expresses the joy of his Kuṇḍalinī in the exuberance of his poetry.

Contents: 1986-0000 **Quotes on Marble and Windows, India**

No steel or aluminum windows, wooden frames only.

Contents: 1986-0000 **Quote on Payments to the Workers in Pratishthan, Pune, Maharashtra, India**

This house is being built from My husband's money and he would never inside if he came to know that I accepted your services free of cost

Contents: 1986-0000 **Advice for Yuva Shaktis, Pune, Maharashtra, India**

Always aspire for excellence. It is its own reward. It is so fulfilling.

Contents: 1986-0000 **Quote on Aspirin, Brompton Square, London, UK**

Shri Mataji: Does anyone have any paracetamol of panadol or something like that?

Sahaja Yogi: All I have is aspirin.

Shri Mataji: That will do. [Once a glass of water is brought to Her:] The scientist keep wondering why aspirin has so

many wondrous healing properties and the reason why it is so miraculous is because it open up the Mūlādhāra.

Contents: 1986-0000 **Visit, Ashram, Hounslow (near Heathrow Airport), London, UK**

[There was a time in the mid-eighties when Shudy Camps had just been purchased and was in the initial stages of renovation. Rumors abounded that Shudy Camps was the New Jerusalem and Shri Mataji wanted Hounslow sold as soon as possible. This was upsetting for those who lived there and loved the place. Shri Mataji had stayed there and many foreign brothers and sisters too, as it was conveniently near Heathrow Airport. One early evening, the Hounslow ashramites hear someone entering the ashram and when one of them going to the hallway, is amazed to find Shri Mataji Herself walking towards her. Shri Mataji refuses Her special chair and sits on a very ordinary stool in the dining room. She plays with the four children we had there, who offered Her everything they could find, including their toys. Sahaja Yogis are returning from work and find themselves suddenly at the Feet of Shri Mataji. We had a number of Her belongings stored upstairs and She described a jacket of Sir C.P.'s which She wanted, so Sahaja Yogis go up to find it. Meanwhile, She speaks with everyone, giving little bits of personal advice.] What a lovely cosy ashram this is! Such loving vibrations, such a nice hospitable, family feel and now they want to sell it. I don't know why.

[Sir C.P.'s suit jacket is duly found.] Yes, that's the one [and asks for it to be put back again where it had been found].

[She speaks personally to some more of the Sahaja Yogis and then leaves.]

***Contents: 1986-01-20*, Public Program, Day 1, Attention Should Be on God, Mumbai, India**

I bow to all the seekers of Truth.

As it is, today, a question has been put forward before Me that why our attention gets lost; in the modern times, why our attention is not towards God. And that, in modern times, why a human being has gone down in his quality of humanity. These questions point out to one single fact that our attention has been challenged by modern times. This attention has been challenged by all that we call modern today. I do not say that we have to be primitive people.

In this great country of ours, India, which was Bharatvarsh, we had such a great quality of humanity, such a great quality of administration, quality of kings, queens; all that was not a myth. It was a fact that we had Rāma, Kṛiṣhṇa, the benevolent king and a great diplomat of the Divine force. But today we find all these things sound like mythical because at what level we are, we see that as the truth, as the reality, but it is not. All this is created by human beings. How this is created and why it has happened, I would like to explain to you.

When our attention was created before, in a way that we were living with very few things in this country, everyone knew that you have to have your Self-realisation. Nobody

bothered their heads about how much wealth you are going to acquire, how many things we are going to have, except for the kings who acquired wealth for the betterment of the society and also who acquired the power for the protection of the society. Then we became slaves of two cultures, One the Islamic, another the British culture, the English culture. And I think the real downfall came when this English culture came upon us. Because, though they were Muslims they believed in God. Whatever wrong they did, they did it in the name of God and they believed it. But the attention was not, still, in acquiring things. We say that Aurangzeb was a very bad king, no doubt. He killed so many Hindus because he believed that Islam is the only religion.

That was his stupidity I should say. He was ignorant; he was so violent. But he himself was an extremely frugal person. He used to make his own caps, sell them in the market and live on that. And he would not touch any money of the public.

But then the English, when they started ruling in this country, this language English came upon us as not a blessing but a curse, I think. Because the whole literature is full with ideas which are contrary to the culture of God, contrary to the culture of Christ. They believed that Christ was born in England.

Many Christians still believe that you become a Sāhab when you become Christians. This culture of the English which was forced on us, this language which was forced on us, gave us a absolutely a different direction which we should not have accepted. But as it is, we were three

hundred years already in the slavery, people had to accept it blindfolded.

Śhrī Kṛiṣhṇa has clearly said that the awareness grows downward while the roots are in the brain of a person; and the awareness, which is growing downwards, forms the tree. And this Western culture is the one, which makes you grow downwards towards materialism; whether it is communism or it is socialism or democracy, that makes no difference. The whole thing is that you have to attend to the material side.

So the first object of the Western culture or the Western science was, first to capture the matter, the five elements in such a way that it can be used for the comfort of human beings, for the physical comfort of human beings. But as the culture is just to move forward without any control over yourself, like a kite flying in the air without having any control of a finger on it, the whole thing drifted into various directions and various fields, where it got lost.

When we pay attention to something, if the attention is pure, it will purify the matter and will come back to us as a pure attention. But when the attention is filled with these ideas that you have to use all the matter for your comfort, then it gets lost in the matter. It gets involved in the matter. It gets spoilt in the matter and then what comes back to us is the thought, `How to possess it.' To possess the matter, to use the matter, to sit on top of the matter was the first mistake. Matter is your slave, in any case. In any case it is your slave and this you would have got it without paying so much attention to it.

To think that science was discovered by scientists is egoistical. It's only your ego, says that. You cannot discover anything unless and until the God's grace is upon you. It's the God's grace that brings forth the exposition of His powers. Even a person like Einstein has said that. Even the person like Newton has said that. Einstein has clearly said that “I was fed up and I was tired; I couldn't find the theory of relativity; I was just resting in my garden playing with soap bubbles and from somewhere unknown the theory of relativity dawned upon me." But we Indians living, three hundred years in the slavish mentality, accepted it blindfolded without knowing how much knowledge and science we had. We had aeroplanes in our country. We had pilotless bombs in our country. We had all kinds of things in our country. But, why did we accept this without going into the roots to find out how did we have these things? We started doubting all that was the past in India and we would not go into the past of it but we started moving downward with this Western culture.

And that's the downfall of our country. That has brought all this nonsense here. When money becomes everything, the money orientation, the economics of it. This was the country of philosophers, of the seers, of the saints, where now today economics is dominating without understanding that you cannot put this Western economics in this country at all, we cannot work it out. This is a country of generosity. People love to serve you, people love to do; even today they like to do something for you. Go to a village, even if they may not have anything with them, they'll bring some milk; make you sit

there. “Please have some milk. You have come from foreign countries, please have it." But in the Western countries: you may give them any amount of things, they won't even return one present to you. Shamelessly they'll take everything thinking that they are the ones who should have it. They have no subtleties. They have no subtleties to understand generosity, they cannot. They think we do it because we are slavish people. Even I was surprised when the some villagers told Me that even the animals coming from the west are stupid. I said, “How?" He said, “Now take a hen from India and take a leghorn or rooster *[UNCLEAR]* from Western countries. If there is an attack on the little chicks, the mother will start shouting or doing something, screaming or doing something to call all her children under her wings, if it's an Indian hen. But if it's an English hen, she wouldn't mind. She would look at everything very peacefully, Sthita-pragñya, not bothered." Then he said, Most surprising thing is that our bullocks, if you tell them go this way, that way, they understand. But if you tell a Western bullock, he walks straight into the car, into the trucks; he doesn't know where he is walking. He has no idea. You cannot leave them alone. And if you tell them walk this way, they will walk the other way round." So what is in this culture? What is in this whole upbringing that makes you so gross? The attention is on the matter and not on the spirit. All the time the matter is trying to overpower the spirit. Supposing there is a tree that falls off, it dies, then you make a chair out of it. It's a dead from the dead. Now you sit on the chair and you become a slave of the chair.

You cannot sit on the ground. Then you have to carry chairs with you. If you start moving in a car, you become so useless that you cannot walk with your legs. Tomorrow you start having calculators... you'll be surprised, I live in London, I am amazed at the people. Even if they have to do two plus two they want their tambāku. They want to calculate it. For two plus two they cannot do it, they have no brains left because computers have come.

So as a result of this machinery, the machines that have created...

We say the “machine age", what an age it is and the age of development. Without any control if the machines have gone up to this point, it is time that we understand, we should not go too much towards it, that we become slaves of this machine. The machine is like a devil. It requires, like a devil, all the time to eat something. Like, you... in England it's impossible to get fresh food. You have to go to the main market to get it. But in America, is even worse and in most of the countries they have everything packed, everything in a plastic bag, everything measured. You go to the shop, you get this, this, this, this... nothing fresh. There's no taste in the food. Now they are using chemicals. They put chemicals in the body of the animals, which they eat; put chemicals in the foods that they eat; put chemicals because the machine must have a quantity. To have the quantity they have to do all this.

So what you are taking is all this chemicals. As a result of that, what you are developing is nothing else but your destruction.

So all this attention outside, into the matter, builds up your destructions gradually. The attention gets fragmented.

For example, you are talking to someone... this is a very modern stuff, I have seen many. You are talking to someone and this person is looking somewhere else. “Where are you looking?" “Oh, I was looking at that picture or something. I think I should buy that." But I am talking to you here, doesn't go into the head. Nothing. He is looking at something, or at some woman, or at some man, which is joyless pursuit.

We have nothing to do with it and there is no alertness, which picks up things at the right moment.

Then another thing a gentleman told Me, whose four children are in an English school and one child in an Indian school. He says these four children don't talk much. They think no end of themselves and they don't know. You ask them how many roads there are to your house? They wouldn't know. They just go like a blinkers of a horse around their heads. They walk like that. They don't know anything.

They don't read newspapers; they have no ideas as to what things we have. The youngest child, who is brought up in an Indian way and in an Indian school, has got a little parrot, has got a little doggy, has...

looks after all the cows. He gives all the news about all the animals in the house. He gives all the news about the relations. He knows who are the relations, who are suffering, what is the problem. What in the kitchen is needed? He is so alert, his attention is so alert because it is not fragmented. Now with any convenience, we want

to put our children into English schools. I tell you, you'll have it. If they don't beat you when they grow up, you shouldn't be surprised. I've seen Western children beat their parents. They answer them back. It was a day when the children of a good family would always address their parents as sir or mother as a madam. But today, I have seen them answering them back saying all kinds of funny things and knowing all the filth of the world, all the filth of the world. They know so much of filth that you are shocked; you don't know that. And the whole attitude of all their medias, or ours also I should say, in a way, is to create that attitude, to put our children into that filth all the time, take them to that filth. Our people also, I see in the television, here also, they show all these horribly nude funny women in the advertisement. Because these advertisements and the medias also, work out your attention onto the gross. They play on your weaknesses. That's how they make you weak and when you become weak, weak, they become very powerful. When the media is so powerful, you can't do anything. There is no purity in their hearts to do benevolence, to do good to the people, as we call janahith. That's not in their mind at all.

Somehow to make money. What's the harm in making money? It's surprising how people are compromising for the sake of money. Money doesn't give you joy. I have to tell you it cannot give you joy.

Don't run after money. Have a integrated attitude towards money. Money is the blessing of the Lakṣhmī and the Lakṣhmī is a very beautiful woman who has got a very motherly attitude. She is the Mother. A man who

has money has to have motherly attitude. She has got two lotuses in Her hands; pink shows that She is love. She expresses Her love in two of Her hands which also means a lotus which is pink, is even entertaining a thorny bhavrā, we call it, the black big beetle, which has got thorns, on its soft petals and gives it a place of rest. How many of these rich people in this country and specially abroad, would entertain such an idea of having a place for a ashrayā, for a support for the persons who are like a bhavrā. Then, the other hand, which is like this, has to be dān. You have to give, if you have money you must give. How many of them know where to give money? They'll give money to places where people will cheat them, like Rajneesh. They'll not give money to the poor. They'll not develop anything for the poor in a proper way. The other day, I was surprised, I went to Poona. We have there a very good thing system started of called as JanaShanti where people give food for two rupees, very good food for one, one meal, very very good food, excellent food they give and sufficient, for two rupees. And they said all the, President downward, people came here; we had to spend money on their reception. We gave them this that, garland, this that and everybody gave big big lectures. And nobody is willing to even give them a place on rent. No one wants them there because they think you will go into competition with others who are making profits and will not get votes.

So the whole system is so funny that you end up at a point that they want to give money because they want to have votes. They want to win the election because they want to make money. I mean, I came to this country and

everybody is saying, “What's the matter, why can't we get the plot?" Because the person wants to eat the money; here everybody eats the money, eating the money, paishe khāto. Te paishe khata, te paishe khata, te paishe khata. Say, don't they eat their food, or why are they eating money? This is the trouble of this country has come because money has become the most important thing for them. Nothing that they think that this body, this being, this is a collective being. This is the samoohik being. It cannot be happy with this kind of a harm we are doing to our society. All those who do things like this, their seven generations will be cursed by God. You must understand: those who make money at the cost of the poor people, they will be cursed forever. And one should not join such people, even if you have to suffer. I know it's very hard time, people cannot afford to live with the earnings they have. But still, if you decide, you can live with the satisfaction that you have done right.

When My father was... and My mother, both were in jail so many times. We were eleven children.

We were very rich people living in huts. And we didn't have food for days together sometimes. And we have... were used to very rich life. They sacrificed everything for the country's freedom. Where are such people now? You can't think of them. They are legendary people. Nobody wants to sacrifice anything whatsoever. And this is the movement; this is a new movement of swaTantra. SwāTantrya is not yet complete; you can see it clearly. It is not. Your freedom is not complete. If your freedom has to be complete, you must get your swaTantra; you must know the technique of your swa, of your spirit. Unless

and until you get this full freedom, you are not free people. You are slaves of money. You are slaves of powers. You are slaves of showing off. You are slaves of everything, to Me. All kinds of bad habits. I've never known so many drunkards that we find these days.

So we have become greater slaves of all the bad habits, all the bad doings. And there is nothing that a person in a big position can think of not doing. Why it has happened to us? Why have we all collapsed into such insipid useless people? What has happened to our countrymen? Is this: that they have not realised that the greatest thing is in the brain. Is the roots and these roots are in this country, in this Maharashtra. These roots are here. The Kuṇḍalinī has to only enlighten these roots and we never bothered about it. We never cared for it. We are all the time worried as to how to get more money.

So the people who are highly paid or who are at a higher position with less pay, also maybe, they are making money by eating that. And the others are a sort of people who are going on strike for everything. For what? For money, again for money.

This Bombay [Mumbai] is half finished because of strikes. What for strikes? I asked them. You are a drunkard? Yes. You drink? All right. And you smoke? Yes. You eat tambāku? Yes. You eat pān.

That means you have money. Otherwise how can you afford all these things? When you ask for more money in a strike, better find out what sort of a man he is. If he can drink, afford to drink, then you need not give him any money to drink more. Any mother who sees her son is drinking, will never give him any money because he will

be drinking with that money. What else is he going to do? What good is he going to do with that? So what happens is that this attention, when it starts moving towards money, we become so blind that we do not see why, why are we asking for money. What is the need for money? I am not for these capitalists at all. I know how horrid they are. But what I'm saying that why break the machinery like this. Now whatever you may do, whatever you may tell them that finish this striking and enjoy yourself now, for the God sake. We have really poor people in the villages, not in Bombay [Mumbai].

In Bombay [Mumbai] we don't have poor people. They can go to cinema; they can do all kinds of things.

How can they be poor? But they have time. They have more time. That's why they get... enter into such things. And they are going to finish this Bombay [Mumbai] of yours very soon if you allow these people to go on strike. It's stupidity, absolute stupidity and it come from the Western people, it's not from Gandhiji. Gandhiji didn't tell you to fight for money. Did he? He asked you to fight for swāTantrya.

And today if he was living, he would have talked about Sahaja Yoga, I am sure of that.

But the problem that exists with us is that we don't want to see that this machinery is now shaking.

We have to have another system, a parallel system that will crush this stupid machinery, which is taking us downward and downward and downward. A girl must have ten types of sarīs, ten types of clothes she must wear, like a Kashmiri girl; she must wear like a Punjabi girl; she must wear like an English girl.

What is the need? I mean, we used to have... we are rich people, I should... very rich, we used to have only two sarīs. And one for, thevni as they call it, one for some special occasions. And we lived well, we educated well where attention was learning and attention was towards God. But the attention, when it gets lost it fritters away. It gets lost. It gets fragmented. There's no continuity in it. It fritters away and a person becomes a superficial person, extremely superficial. He cannot go deep. How can he feel his spirit? The superficiality makes you, absolutely, a person who has sort of a crust and nothing inside, absolutely what we call the hollowness, kokhlapan, completely hollow. If you just break that man, you find out he is not a man of character. He is not a man to be dependent upon. He is not a man who talks good of others. He will try to pull you down. This is what happens to your attention and you become extremely, extremely low-level human being. You'll be surprised I went to four villages before coming here and the people who were there, were five times more than Bombay [Mumbai] people. They came, they didn't have cars, nothing; they didn't have buses. They came walking. They came on bullock carts. And such a big crowd and all of them got realisation because, thank God, they don't know English language.

And these nonsensical ideas that we have got from the Western culture. We are not to compete with them. They have to compete with us. They have nothing to offer you. You have to stick onto your ideal. But instead of that, we have learnt all the bad things and all the bad traditions like taking dowry, torturing our women and doing all

these things, which do not at all look civil. In that we are not modern.

In that we are not modern; in that we are very very primitive. But it was never so before. Nobody used to torture wives. We never knew there was a dowry system in India. Nobody knew it. It is absolutely something we cannot understand from where it came and I discovered it came from the English only.

Because they said we should be very, very balanced about our children. And we should not give only the money to the boy. They'll just quarrel but we should give it to the girl also. Because, you see, the whole inheritance will go to the boys, the land will go to the boys, you must give some money. That was sensible but we have gone to the extremes now and all these problems are coming before us, which we call as social problems. Then we have problems, which we call as emotional problems out of family problems. Now if you want to follow them then I would like to give you the picture how their family lives are.

So that you'll understand that you just stop having all those ideas into your heads. The family picture is like this: That a husband and wife get married, so-called. Within say a year or so, they are divorced. Then in one lifetime they'll have eight husbands and eight wives, at least. Then they all land up in the orphanage in old age. The children are in the orphanage. The father is in the orphanage and the mother is also in the orphanage. All the mothers, fathers, everybody ends up in orphanage. There is no love. There is no feeling in England itself, I was feeling, but it is only in London. Two children are

killed by their parents. There's no compassion. There's no daya. There's no karuna in them. And that's what today happening to us also.

Our children are going the same way. Our parents are going the same way.

So as My mother always used to say, “lakshya kuthe?", where's your attention? Where is your attention? So you would say that no, my attention is nowhere. Nowhere means what? Should be on God. Where is your attention? Should be on God. Devā kade lakshya thevā. Keep attention towards God. Where is your attention? Even when they taught music they used to say, “first think of God." Anything they did, think of God. When you think of God, you don't think of other nonsensical things but sensible things. And that is how our... our attention frittered away because when the attention comes out it attacks the modern, because there's a challenge. As a result of that fight the attention breaks into fragments. There is no... Fragmentation is there. Your attention is not collected. You don't know where you are, where you are moving. You can't see anything; you don't understand. You ask them one question, they don't know. They've forgotten.

What is your father's name? “No, I don't know what's my father's name." This is the situation, which they are facing. You have no idea as to what hell they are living into. And if you want to take yourself and your children to that hell, follow them. But it doesn't mean that you go to these bhajjis and give them money, or go to these horrible Gurus. It doesn't mean that either. It never means that. You avoid that nonsense because your

parents were stupid to go to these Gurus. These have started only hundred years back. We have never known such people. Before, these bhondoos we never knew. Hundred years back nobody talks except for Nanaka, who has said it that these bhondoos must be avoided. “Sat Guru che lakshan he" and all these things have been written by Rāmdāsa. But who reads Rāmdās? Because he was a Brahmin, non-Brahmins won't read. Who will read TukāRāma? Because he was a non-Brahmin, Brahmins won't read it. If their caste is such a big thing, that by reading something it falls off, better give it up. All these caste systems and all these are now so much settled into our heads.

So much settled; it was never so before. It's very surprising. And in the early times there was no caste system. There was a caste system according to your Karmas, according to your doings, not according to where you are born.

Otherwise, how could Valmiki be called a brahma rishi? And how could Vyāsa, who was an illegitimate child of a fisherwoman, could be called as the greatest of greatest? All these false ideas have to fall out and for that we have to start a new system. And a new system has to come forward through the people who have achieved their Yoga.

Śhrī Kṛiṣhṇa Himself has clearly said, “Yogakshemam vahāmyaham", when you get your Yoga, you will get kshema. Always He has said about yogis. He has used the word yogis for that. These yogis have to come that and as you have read in the Pasayadan just now you have heard about it that the forests, forests of these

great people who are kalpatarus, who are the givers of your desires, will be walking. These are the yogis. And the oceans of this talking nectar will be talking about God. These are the yogis. Others are all ordinary useless people, will be frittered away. Only the yogis will be respected in the kingdom of God. And we have to bring the kingdom of God on this earth. First in India, then everywhere. Here it is going to come.

Now people might say Marxism, this ism, that ism. TukāRāma has said ava ghāchi samsāra sukha cha kari. He said it. Same, Marx says the same. He says that the whole world should be so... such a happy place, such a happy place that there should be no state. How? Nobody asked him how. He talks of evolution. How? How the evolution is going to take place? Ask him. Ask all these communists.

They are not becoming better people. Are they? Who is becoming better? Who is getting transformed by that Isms? None of them.

Somebody is a disciple of this gentleman.

Somebody is a disciple of that gentleman.

Somebody is following this kind of a political theory. Another following that kind of a theory.

It's a theory. In Marathi as they say, “bhola cha tsa bāta bhola chi tsa kari." Whatever theories you have, you have written down on your heads. Are you going to get transformation with that? There has to, something, happen within you. If you have to get to that point what Marx has said, what TukāRāma has said. This parivarthan, this change, this transformation has to take place and that's only possible through the Kuṇḍalinī

awakening. There are people who have read about Kuṇḍalinī. They come and ask Me, “Mother this Kuṇḍalinī that You are talking about, people say that this Kuṇḍalinī can give us madness, this that." Even they have said that six, sixth chapter of Gyāneshwari should not be read at all because it deals with Kuṇḍalinī. Naturally, because they don't know anything about it.

So it is better not to deal with it. But Kuṇḍalinī is the Shuddha Icchā, is the real Icchā, is the one that is going to give you that what you are born for, is going to give you. After that you do not want anything else.

It's not like the economics that you want today this, tomorrow that and it is never satiable in general.

It gets completely... the thing that you want is the entire source of satisfaction. But is the movement is upward; the Kuṇḍalinī doesn't go downward towards the gravity, towards the matter. It comes up. It moves upward and pierces through this Fontanelle bone area and you get your Self-realisation. This is what you should ask from any Guru. All the rest of it is useless. How can you pay for it? Can you show rupee to that Kuṇḍalinī? It's a living process of the living evolution, which has to take place. You have to achieve the epitome of your life by this. How are you going to do it? Are you going to do it by standing on your head? Any living process like a sprouting of a seed, how do you do it? You put the seed in the Mother Earth. And She has the power and She just sprouts it. In the same way it has to happen that it should sprout. In that same manner it should sprout spontaneously. Sahaj. Saha, with, ja, born. This is born with you. To get this Yoga is your birthright. Get it and for Indians it's a special

blessing that they get it very fast. Just like their independence, without any effort. Without much struggle, I should say. Others have struggled much more than us. When you get that you also loose it very fast.

So those people who understand Kuṇḍalinī understand the essence of everything and they understand that all the religions are on one essence. They are the flowers of the same tree. Stupidly we are fighting here. Christ has said those who are not against us are with us. Who are those? Christians don't want to find out.

Now they are after Christ's life. Hindus don't want to know about it. There is no greatness of art.

I would say now, there was a problem in Aurangabad and the people attacked. They should not have attacked. All right. But we have to understand what has happened in this one, where we have gone wrong. We should see our mistake. In a masjid, whatever it is, it's a God place. It's a God's place and in a masjid if they are meditating, you should not make noise. If you are insulting that, you are insulting Viṭṭhala Himself. In the Viṭṭhala mandir you have a different type of Ār.ti, all right, have it. In that Ār.ti if somebody starts doing discotheque dance, how will you like it? In the same way if that is a place of ibādat, is a place where people are praying in a Dhyāna. Just now we are so quiet, we are sitting in the surrounding horrible noises, but everything is quiet. That's why we are enjoying. And if that is the way they want to meditate, must we go and disturb them for something that some boys are troubling and all that? Can't we respect it? To show our greatness, khorpana, must we do that? Is it very important that at that time we should take these

besura, betāla bands in front of that? Why don't we see that we also must respect whatever is God, everywhere? This is the mistake we commit.

In the name of religion we insult God Himself. When they say “Allah hu Akbar” they mean Virāt, means Śhrī Kṛiṣhṇa Itself. If you come to Sahaja Yoga, you will know that they are all related to each other. That Mohammed Sahib was nothing [but] a maha medha. He was the Dattātreya Himself. This is the Medha and He is settled down there. I know He was given poison and He was tortured. And the same thing, when we do it by saying that Mohammed was wrong. He was not wrong. Who was wrong? Are the Muslims. Who was wrong? Is the Hindus. Who was wrong? Are the Christians. They are all against all these prophets, all these great incarnations and bringing bad name to them.

Let us start understanding. Let us start respecting. Let us be great. Let us be noble. Let us be higher people of affection, compassion and understanding. Let us be those people. Let us start. Let us start a nucleus like that. If you can do it, we can make all those who have gone down also pull back all of them upward. It was built in this country, this system. Whole thing was built in this country that we should ascend. Very beautifully done longtime back but was lost in the deluge of modern life.

So people should take to all the traditional things, which are beautiful, all the traditional games that are beautiful, all the traditions that give respect. If you loose the sense of respect, you have lost the humanity, absolutely hundred percent. If you do not know how to respect, you are not an Indian at all. You are not an Indian.

Don't call yourself an Indian. You must learn how to respect. Respect gives you greatness. It makes you humble, like TukāRāma said, “anurenu uni thodkā, tukha ākāshaye vadā." When he becomes smaller than anurenu then he becomes ākāshaye vadā. In the vadāt tree the seed is so very small, if you see that, it's a extremely small and the biggest tree it creates. Once Shastriji said that even the small thing can do great job. And that's what we are seeing. That a small thing, only when you become humble, then the grace of God surrounds your humility, surrounds your personality. And you become really a personality that has authority of God. That is the greatness of God, in that humility it works, it just works.

After realisation, the attention becomes enlightened. By that attention, looking at people you can raise their Kuṇḍalinī. Only looking at people you can cure them. All your powers are expressed in your attention and you don't get lost in the matter. Then you become the Bādshah. Bādshah is a person who doesn't mind anything; he doesn't need anything. As you know, I am born in a rich family and My in-laws are also rich. My husband is rich and all that, but I can live there, I can sleep there. I have lived in the jungles. I have lived along the rivers. I have no problem because, why do I want anything? Nothing can dominate Me. You can sleep on the stones. You can do what you like. But that's only possible when you become the yogi. When you become the yogi, you can do it.

These four hundred people, who have come from abroad, come from very rich families, very good families. And they have got all the comforts that you can think of, but

they want to live under the sky, near the river. They just don't want to see the cement on top of their heads. They are so much, now, in the higher level that they don't want to see anything that is gross. They want this mud. They want this beautiful clay of this country. Kya deshachi māti bokha lagait. Tithe baslāt tumhi. You are sitting on top of that; and what are you doing? Your attention, where is it? Where is your attention? You must keep your attention to God; and once that is there, you'll become a yogi. And once you become the yogi, you will be in the realm of God, in the kingdom of heaven. When you'll be blessed with everything, you don't have to desire. It will just before, you will not know how to contain all that God has given you, the kshema that He gives you.

Apart from that, your attention itself will be such a powerful instrument that you can change the entire universe with that. Why I beg of you?, Because you are Indians. You are born in this country because of poorva sukrutās, because what you have done in last life. That's why you are born in this great country.

But it's like those who have teeth don't have the chanas to eat and those who don't have teeth have got the chanas. It's like that. The situation is very bad. You are the ones who can become the greatest yogis, but you do not. But the Western people, who do not have any idea about holiness, about auspiciousness, nothing they are so ignorant, they shoot off much faster than you can.

So I have to make a humble request to you that do not get enamoured by this attention that goes to any matter. But matter itself is made by God.

So despite the fact human beings got involved into the material advancement, it is today helping us in Sahaja Yoga in a very great way. For example, this mike is important, is also useful for carrying My vibrations. It carries vibrations. Camera shows all the light around Me and shows all the kinds of forms I have.

So whatever you may try, the Divine will sparkle through that matter also and will establish the existence of Divinity. But if you cut out the Divinity out of the matter, you will be hit hard and you'll be submerged in the greater ocean of ignorance and filth.

So keep Divinity at your heart and then deal with matter. And then you will understand what is the use of this matter and what one has to do with it.

Tomorrow, in Hindi, I will be talking about the rest of it, about the truth because today I've talked about the Chit. Tomorrow I'll be talking about the truth. Sat-chit-ānand. And third day I'll be talking about Ānand to you in Marathi language. I hope you will sit down and meditate on what I have said. I do not want to condemn any culture as such. But I want to protect you from what has happened to that culture and where it has gone, to bring you back to your own great culture, which came to us in thousands of years. Their culture is very, very, very new, it's very new and one day they will also have the same culture as we have. But why not we short circuit it and adjust ourselves to this great culture, which is so much God oriented, not money oriented, ego-oriented but God oriented? Let us all attain that state of yogi. I hope today it will happen to all of you and that you'll all get your realisation.

May God bless you.

Contents: **1986-01-2x Tea Incident, Mumbai, India**

[While serving tea, the maid accidentally spills some on Shri Mataji's sari. She fills very bad. Noticing her discomfort, Shri Mataji pours the whole cup on Her sari:] See, I spilled it too! Don't be so upset, its such an old sari. I was going to give it to you. Come now, pour Me another cup.

[Shri Mataji changes Her sari and gift the old one to the maid; it fact was a brand new one.] [Thereafter, Shri Mataji lives for the, Public Program. Half way through, it is discovered that a Sahaja Yogi staying with Shri Mataji was left behind. Even though it was getting late for the, Public Program, Shri Mataji instructs the driver to turn back and pick him up.]

Contents: 1986-01-25 **Pūjā, Chennai, Tamil Nadu, India**

Please be seated.

Madras [Chennai] is known for perfect rituals about Pūjā. And that is how in the growth of our awareness, even towards God and towards the rituals, we have moved from reality.

As they say the tree of awareness grows downward.

So in the West it grew towards materialism, grew towards something that was filthy, went down and down. But as Śhrī Kṛiṣhṇa has said the roots are in your head. But in the Hindu religion it didn't go that bad, in other religions it did, but not in the Hindu religion that bad. But what happened in the Hindu religion.....

Contents: 1986-02-00 **Quote on Money related to, Public Programs in Kolkata initially Directed Towards Wealthy Business Community, Kolkata, India**

[Lions Club invited Shri Mataji to Kolkata and they were anxious to woe the wealthy business community.

But Shri Mataji wants to reach the masses and the, Public Programs are finally arrangement in the open lawn of Safari Park.] God does not understand money. A seeker cannot be measured in terms of money but by the depth of his seeking. In Sahaja Yoga what do you need money for? You cannot raise anyone's Kuṇḍalinī with money! No doubt, money is a big attraction, but not in Sahaja Yoga!

Contents: **1986-02-0x Quote on Bengal, Kolkata, India**

Golden Bengal would be the gateway to the spiritual transformation of India.

Contents: **1986-02-1x Shopping for Artifacts for Pratishthan, (interior of) Rajasthan, India**

Shri Mataji [in the car]: You start making the poem and I'll start listening to it and then we'll see how it develops.

[So the poem is created in the car and so was the music, very popular music from the Indian films, because Sanjay Talwar, a relative of Shri Mataji, was not able to create anything at that time, being new to Sahaja Yoga.] Let's hear a song! Sanjay Talwar [amazed]: Mother, how did You know I sing? [Shri Mataji does answer.] Shri Mataji [after he sings]: It's so beautiful; there is so much love in it. How would it be if you could portray your love for the

Divine with the same emotion? Sanjay Talwar: Yes, of course it can be done.

Shri Mataji: Then let's change the words of the song.

It's your Swādhiṣhṭhān Chakra, the Chakra of creativity, that is lying dormant within you.

So, what's really happening is that this is opening up and the seat of knowledge is coming back. As you talk, as you create, as you are being asked to respond, it's coming out.

So just let it come out, just let everything flow.

Sanjay Talwar [experiencing that flow and then some words started to come out]: My God, are they coming from me?

Shri Mataji: Yes, you are the source of energy. And it's the Chakras. If they are open, this energy just starts flowing through you.' Shri Mataji would often say when She heard this song, Jago Kuṇḍalinī Ma, that if people understood the meaning of the greatness of Sahaja Yoga

***Contents: 1986-02-20*, Public Program (English+Hindi), Day 1, The Essence of Gītā, Shankar Lal Hall, New Delhi, India**

[Shri Mataji talks in English:]

I bow to all the seekers of Truth.

I am very happy that this book is now published and a subtler side, a deeper dimension of `Gītā' is being brought, to the readers. As Kṛiṣhṇa was a great diplomat and understood that human beings are very clever and they cannot accept truth in a straightforward manner. He, in His advice to Arjuna used His diplomacy and the

essence of His diplomacy is always specially of the defined, Divine Diplomacy which He used that give absurd conditions and solutions to such difficult people who are so proud of their limited intellect. That's a difference between a father and a mother I should say. As we say in Hindi “Sidhe Hāth ghee na nikle tho tedhii ungli karni pardti hai" [When we can't take out ghee with straight finger, we have to bend our finger. Famous proverb implying that when we can't get a work done in a straight way, we need to bend our ways].

The first and foremost thing we have to understand that Śhrī Kṛiṣhṇa is a Divine incarnation and He came at a time where we needed to understand what is the essence of Dharma. For example I have been quite surprised the way people explain Him as far as the hinsa is concerned. That Śhrī Kṛiṣhṇa preached ahinsa to such an extent that we have to look after all the mosquitoes of Delhi. Such absurd things people have deducted by what Kṛiṣhṇa tried to emphasize in Śhrī Gītā.

When the war started, Arjuna actually became nervous I can say and He said, “I would not like to fight My own kith and kin and My Gurus." So Śhrī Kṛiṣhṇa says, “They are already dead, they are killed. Because they were not enlightened people, are already dead people their eyes are not open. Whom are You going to kill here? Just You have to remove some people from this Earth to establish Dharma." Now the idea of Dharma according to us is some sort of a Hinduism or Islamism or some sort of a ism; it is not. Dharma is the valency in a human being just like carbon has four valencies; Dharma has ten valencies in a human being. And when a person falls

down from there then he loses his powers as a human being.

One of the examples He said at the time of war, Karna the great generous man very well known for His great virtues was caught up by a wheel of His chariot and He could not take out His leg out of that chariot. When Arjuna faced Him and raised His own Gandiva and Karna challenged Him saying that, “I am a Vira", a chivalrous person, a person who is fighting, “and You are another warrior and in Dharma when I have no weapons on Me, You cannot kill Me with Your weapon." That time Śhrī Kṛiṣhṇa pointed at Him like this and He said, “Kill Him. Where was His warrior virtues when Draupadi was insulted? Draupadi's insult was the greatest sin that was committed and what was He doing at that time?" And Arjuna killed Karna. This is Dharma. He's called as the Leelādhara, the one for Him the whole world is a play. And that's why He says that already they are killed. That doesn't mean that you start killing people, becoming violent because you do not agree with some people. Śhrī Kṛiṣhṇa can say whom to kill. You have to be a realised Soul to understand why Śhrī Kṛiṣhṇa had to ask Him to kill and why the Goddess had to kill so many demons.

But the idea today is, we should try to be sympathetic towards also demons and the devils who are spreading `asuri Vidyā' everywhere. And we should be sympathetic with all the people and there is good in everyone. That is not Kṛiṣhṇa's message. He showed His love by killing the demons. I don't know in this book if I have talked on this point or not because he had very limited subjects, which

he dealt with and I didn't want to pressurize him with some new subject matters.

But there's one thing definitely, which I didn't say there which is a very important point one should try to see. That the awareness, `chetanā', the awareness, grows downward of a human being and the roots of the tree of the awareness are in the brain.

So one has to take to `urdvagati', means the ascent and not to the descent. A human being is born in the Bhava-sāgara, which is as we call in the void, as you can see here clearly in Sahaja Yoga. Either he can go upward or he can go downward. Now see the, how the human awareness has reached `adhogati', is a downward descent. Very simple to see if you understand what Kṛiṣhṇa meant that the roots are in the brain? When I've been in the Western countries I realise it's much more because they are supposed to be advanced, developed, sophisticated, educated, intellectuals, whatever you may call them. I've been to all Communists countries and all the democracies and all kinds of isms. What I realised that exactly what Śhrī Kṛiṣhṇa had said that asuri Vidyā will take over. The descent of awareness is seen clearly in those countries. Thank God we are not that advanced.

The descent starts from the Nābhī Chakra as we call it where a person starts seeking the food this that and other requirements, then it starts moving downwards. The essence of the Nābhī Chakra is `Swāhā'.

`Swāhā' is the consumption. It consumes everything, it aggresses everything, consumes, just like the fire.

In the same way once upon a time these developed countries spread all over the world started consuming

everyone. Ruling our country, China, all kinds of countries, they went round all over the world. Thank God Columbus missed his point otherwise we would not have been here. He went to America and you cannot find aboriginals unless and until you enter into some far fetched places like Peru. Then the consumption of money on the economic ground started. Then the consumption of the Mother Earth started at the `Bhū' level. But the `Bhurva' is the `Antariksha' in the whole Universe. We are going to the Sun, we are going to the moon, we are going to this, we are going to that. What about going inside in the ascent? Now little bit they are seeing it that there's intelligence also plus the energy. But you are seeing it from the outside. That's the intelligence of God Almighty, whether you like it or not.

So now we are going to the `Antarikshas', we are going to all these Universes to find what? So the `Bhurva' is the essence, the `Antariksha'. Awareness reached there also. Then it has gone further. In the Sahaja Yoga we can say that from Nābhī Chakra they started moving downwards towards the Swādhiṣhṭhāna, which deals with the Antariksha, with the Universes, which was created by the Creator Brahmadeva. Below that they moved again, comes the Mūlādhāra, which is the essence of human life, which is the support of human life. For which Christ Himself has said, “Thou shall not have adulterous eyes." I have yet to find real Christians of that kind who do not have adulterous eyes. And that's why people have gone to now nothing but they have become sex points, I can tell you. The whole awareness of your intellectual movement has gone to nothing but to this filth beyond

Gaṇeśha. You have left everything that was holy, that was auspicious, much behind and crossed and one step forward and the hell is there, the hell.

Where our awareness is going today? But we have not thought of the `urdvagati' that Śhrī Kṛiṣhṇa has said. Giving lectures on Śhrī Kṛiṣhṇa, having bhajans about Śhrī Kṛiṣhṇa, makes no difference. What about the urdvagati? In the sixth century a great saint Gñyāneśhwara was born. In the sixth chapter of Gyāneshwari He's clearly described, is the Kuṇḍalinī, which is going to raise you higher, very clearly, openly He said it. Of course as usual everybody tortured His life. He didn't have sometimes water to drink, that's different.

In the sixth chapter when He described, even today in Maharashtra it is said that sixth chapter is tabooed. You are not supposed to read the sixth chapter of Gyāneshwari. Why? Because they don't know a word about Kuṇḍalinī and they don't know how to ascend? Because it is the knowledge of the roots you have to go to.

If you are honest please try to understand that what Śhrī Kṛiṣhṇa has said that the roots are in the brain and the awareness grows towards `adhogati'. He did not say precisely that Kuṇḍalinī is the one that gives you the urdvagati. He did not say; that was not the time. At the time of war when He was talking about Dharma, He did not mention the word Kuṇḍalinī doesn't mean that there was no device behind it.

Mark said that we would like to have a country without State. How? How will you have? I've been to most of the Communist countries I think the state is very powerful.

The democrat said that we would like to have a free nation. Free? Abandonment. It is demono-cracy they are practicing. If you want to deceive yourself and all the time, accept something that is falsehood nobody can help you. But the time is precarious and is important that we should see to the truth that the name of democracy and the name of communism and the name of capitalism is just a myth. It has not given what it had promised.

So let us come back to the Saints, to the deeper people, to the people who understood life beyond life. There we find the urdvagati, has to be, the ascent has to be achieved. How, is the point? Then later on Mohammad Sāb also has talked about it, not that He has not talked; He's talked about the Resurrection. He said that at the time of Resurrection your hands will speak. Who's bothered about that? The whole Namaz is nothing but Kuṇḍalinī raising. But it leads to another kind of stupid fanaticism.

Christians are sophisticated fanatics. Hindus are another type of fanatics. Everybody is become a fanatic because it's all a dead flower. All these flowers grew on one tree of life. They've been extracted, taken over as mine, mine, mine and they are all fighting about it.

So it's only the Kuṇḍalinī awakening which is going to give you your Self-realisation and this Self-realisation is going to let you know that you are a part and parcel of the whole. It's not just a mental conception. This is the point we miss every time.

All these democracies and capitalism and all these theories are mental projections of human beings. All

these mental projections are nothing but your own jails, your own bondages into which you are caught up.

You have to get out of it. Even to such an extent that people start saying that Ādi Shañkarāchārya did not write Saundarya Lahari. Who says that? Intellectuals again. What makes them think that he did not write? They have explanations for everything. But he did, which we can prove after Self-realisation. How all the essence of all the religions are so much one can be proved only after Self-realisation and not through discussions. Because Self, the Spirit, is the absolute and is the collective being, that is not the awakened within us. One may say that why Buddha did not talk of God? Because he knew human beings very well and he said, “No use talking about God, better talk about Self-realisation." Same with Mahāvīra. But what are the Buddhists and Mahāvīris doing? God alone knows. Where are they? But today is the time as described in the Purānas many, many seekers are born on Earth. A special time is a time of real blossOm Maybe in the olden day there were only one or two flowers like Nachiketa.

But today is the time when thousands are there just to become the fruit. But unfortunately a market has been opened out where the seekers go and get lost. Get lost into the convictions and the ideas of some other person which is gone into their heads and they just finish off there. Their seeking finishes off there, they end up as sick or obstinate people. They do not want to go any further.

Śhrī Kṛiṣhṇa is to be understood in Sahaja style. Leelā, He was Leelādhara. In the Sahaja Yoga we believe that on

the left hand side, the left sympathetic nervous system is represented by the `Iḍā Nāḍī', which we call as also the `Chandra Nāḍī' and the right hand side it is represented by the `Piñgalā Nāḍī', the right sympathetic. The left we use when we desire. The right we use when we act. The left is the `Bhakti marga' [path of devotion] and the right is the `karma marga' [path of action] that they used for doing all kinds of yagñyas and all that. The central part of ascent is the `Suṣhumnā' is the path of Dharma.

`Dharaiti Sa Dharma', means the one that is your sustenance is the Dharma. It's not an outside concept but an innate nature of human beings is the Dharma. This Dharma we have achieved through evolutionary process, as you know `matsya rūpa' and other things took place. And afterwards we are today human beings. But why? Let us ask a question, simple question to ourselves `why are we here on this Earth? To seek what? To seek the truth and what is the truth?' The truth is that you are the Spirit. Not this Bhakti , not this Karma. But you are the Spirit.

Now Śhrī Kṛiṣhṇa's diplomacy can be seen very clearly, if you want to see even, even without Selfrealisation.

He says for Bhakti [devotion], “patram" [leaf], “Pushpam" [ower], “phalam" [fruit], “toyam" [water]. All these things you give it to Him, He'll accept. But see the diplomacy on one word He has played the whole people and nobody has seen the point. What does He say? He says that you have to do `ananya Bhakti '. `Ananya' shabda [word] itself means, the word itself means when there is not the other; means you are a realised Soul. Logically let us see what does it mean? If there is no

connection with God whom are you praying to? The connection has to be established. You may go on describing God as a myth, you may go on supporting Him doing anything you like. But you have not yet been connected with Him what are you talking? Something in the air. `Ananya Bhakti '.

Now about Karma, see the diplomacy. If you keep your mind open as a scientist you'll see My point clearly. For that He says that do your Karmas but put the fruit of your doing at the Lotus Feet of the Lord. This is the absurd condition; is not possible, cannot be done. Before Realisation you cannot do this.

Many people come to Me, “Yes Mother You know whatever we are doing, we are putting at the Lotus Feet of the God", black marketing, everything. What does that mean? That you put it at the Lotus Feet of the Lord, that you are no more there. It's only after Realisation you realise, that a Sahaja Yogi would tell you, he doesn't say, `I give him Realisation,' he doesn't say that, `I am moving his Kuṇḍalinī.' What he says, “It is not moving, It is not coming up." There was a lady who travelled with Me to America once and her son came all the way from Honolulu, a very rich man and all those things.

So he could not get his Realisation.

So she came to Me and said, “Mother, give him the Realisation." I said, “You give him." She said, “No, no, no I cannot give him." So I said, “I can't give him either, the Kuṇḍalinī doesn't move what to do? Then give him a false certificate you are a realised Soul. He can say `born again' or sort of a nonsense he can go about, talking about." She said, “No, no how can you give such a false

certificate?" I said, “That's it. If the Kuṇḍalinī has not risen if it is not broken the Brahmarandhra we cannot even say it is awakened, leave alone calling him a Sahaja Yogi." She agreed there.

You cannot give a false certificate about it. That's what happens when you do your Karmas. You don't say that you are doing it. It's done `it' in the third; like small children always talk like that. “Mother this boy Munna won't listen, is a bad one." In the third person they talk so many times you must've seen. In the same way a realised Soul always talks in the third person. That's the different world in which they have lived and they have been very, very few tortured and never understood by the people who were ruling or the people who were the intellectuals or whose who were the priests. And the public was helplessly watching all their tortures.

In Maharashtra we have a great saint called Namdev. Very great saint, Namadeva, he was a tailor, ordinary tailor and when this tailor went to see another saint whose name was Gora Kumbhar, is a potter.

The words he says is so beautiful which you can understand with little subtler feelings about it. He says, “Nirguṇachya bheti ālo saguṇashi", I came here to meet the Nirguṇa, the formless and here is standing in the form. Where do you find these talks these days? If two great meet they go with swords, with pistols.

Here he goes and talks to a potter that I came to see the `nirakara', the `Nirguṇa', the formless and here it is in the form. But he was a tailor. How can be a tailor a realised Soul? And when Namadeva went to Punjab Śhrī Nanak Sāb gave Him all the honour of a saint and told

Him that He should also write some beautiful verses because He compiled the Granth Sāb out of all the realised Souls poems, that You compile the poems in Punjabi or Hindi. Namadeva, coming from such a far-fetched place He studied Hindi and Punjabi and you'll be amazed that half of His book, which is so big is in Hindi or in Punjabi language. For that you need Śhrī Nanaka who can recognize.

But today seekers run after somebody who pampers their ego, where you can pay some money, where you can befool you by getting some Rolls-Royces or some sort of a Gītā pravachana [discourse] he gives or gives you some sort of a name in the ear so that you become mad. This is the quality of the seekers, which I have to face. Whatever it is, the concern is so great; whatever is the quality today it has to happen, it has to work out. Which one now I heard to My complete surprise that now people, the intellectuals are propounding, that the Namadeva who came from Maharashtra was not the same as the Namadeva who was a tailor because he was not an intellectual.

I am talking about the unlimited not about the limited. Like in any one of your spacecrafts you have different cylinders, which explode one after another and accelerate the one, which comes. First one will explode and accelerate the second one; the second one will explode and accelerate the third one. In the same way the intellect is to be exploded to go into the space, to jump into the space, is the most important thing that the intellect has to leave its limitedness to the unlimited intelligence, which covers the whole universe. That is the

`Brahma Shakti' described, that's the All-pervading Power of God, that is the power of love of God. And is such a tremendous one where Śhrī Kṛiṣhṇa Himself has said “Yogakshemam vahāmyaham." First He said `Yoga'. Why did He not say kshemaYoga'? Many people ask Me in the West that how is it in Your country there's so much of poverty and that You talk that it's a Yoga Bhumi? Because we have not taken to Yoga so far. And kshema doesn't mean how may pubs you have in your village, it doesn't mean how many drunkards move about in your village, it means, how many saints there are in your country. Let the Yoga come up, you'll be surprised this great country of Bharat Bhūmi will one day show its merit to the whole world. In its reality, in its glory and in its Divinity which resides in this country.

You are great people that you are born in this country but you don't know, you have no idea as to where you are born? What is your heritage? There are people I've met very surprisingly so stupefied by Hegel and Kant and all such people that they believe that all these saints and all these great people including Kṛiṣhṇa or Rāma, all of them are false. This is the height of arrogance and ignorance both put together because they are ignorant one has to forgive them, there's no way out. God is the ocean of love, ocean of praise, ocean of wisdom, ocean of this All-pervading Power, which is so efficient, so kind, so understanding, works out everything so well. But above all He is the ocean of forgiveness I can tell you. I really tell you in My experience, I feel this forgiveness is so greatly effective today otherwise I don't think I could've managed this job so well.

May God bless you all.

As a Mother I've try to explain and express My concern. Try to understand. It is Sahaja, is born with you, `Sahaja', `saha' means with, `ja', born. It's your fundamental right as a human being to get your Self-realisation. But if you want to deny it because you have some convictions because you are following certain people, because you think this is all right we don't want to have Self-realisation. God is not going to fall at your feet. You have to ask for it. You have to knock at the door and the door will be opened.

In Sahaja Yoga we can prove today that there's no quarrel between Moses and Christ, there is no quarrel between Christ and Mohammad Sāb and there is no quarrel between Mohammad Sāb and Śhrī Kṛiṣhṇa.

They are all one together. As Christ has clearly said, “Those who are not against Me are with Me." Who wants to see that? Who are those? Christ was not even allowed to work out for more than three and half years. It took Me four years to give Realisation to seven English men.

So you can imagine what must be His plight? Three and a half years with all the mad people around. But not in our villages.

Yesterday I went to Jaipur; first we had a big meeting in a big sophisticated hall and all this and this, My Indian English. I was trying to explain to them and I thought it's all gone over their heads; nothing went inside or maybe under their feet. Then I said, “Let's go to a place where ordinary people live." And there I found thousands thronging together to get their Self-realisation. They don't want money, they don't want power, they don't

want anything, they don't want any conviction, they want their Self-realisation. “Mā humko Ātmā bodh dijiye. Humko Ātmā Gñyān." They understand that `bodha' doesn't mean lecturing, it doesn't mean, it means on your central nervous system you have to feel the All-pervading Power, that is `bodha', that is the `vidh' which is described in the Vedas.

They understand; they live with the life, they are natural people. They know all this talking is on and on and on. They know something has to happen and the second thing they said was so encouraging, “Ke Mā parivartan hona chahiye ham mein", we should be transformed. It's not our mental idea that we have become some great yogi, this, that. We should be transformed. I said, “Not only transformed but you'll have your powers as realised Souls." By God's grace even in Delhi, which is supposed to be the most sophisticated place where after English left we became merry more, much more westernized; when they were here we were better off. And in this place also I find there are so many great Sahaja Yogis who are now completely endowed with the power of Realisation, of curing, of doing all the things that can be done as a yogi.

I hope today all of you will get your Realisation, but you have to establish yourself. It's just a wee bit of your Kuṇḍalinī, I should say like a hair comes out through the Brahma Nāḍī, but with humility, abhyase [practice], for few days you establish yourself. Of course today you might get your `Nirvichar Samādhi' [thoughtless awareness] just like that, maybe. But you'll have to establish your `Nirvikalpa' [doubtless awareness]. You

must give some time to yourself and some respect to your Self-realisation and to yourself *[UNCLEAR* pratigya]. May God bless you.

I don't mind if you people want to ask Me any questions. Whatever I have seen is this, they are very irrelevant and unnecessarily violent. I've not come here to fight with you. I've come here to tell you that you have all these powers within yourself and then you should have it. I've come here to tell you that you to have to cross about two and a half feet at the most to reach to your spirit.

So there should be no argument, which is violent or aggressive. In one lecture as you know I cannot cover such a great subject like this and your desire to know more is understood. But the best way is to first get your Realisation.

Like, let the light come in and then we'll talk.

Only yesterday's experience was such that most of them got Realisation, few did not get and they were just talking. One of them I asked, “Why don't you talk?" He told Me, “Mā jab mast hue phir kya bole?", In another word “why should I talk? Let these people talk to You." Everybody has a possibility. You are all just there to jump into that.

Some of you might have read some horrible books about Kuṇḍalinī don't believe them. I don't want to condemn anyone. But only thing I want to say is not true. Like a open-minded scientist you keep yourself open. If it works you are fortunate, if it does not you are going to work it out again and again and again and again till you get your Realisation. But we have to coordinate.

So now if you have any questions would be better that you write them down and tomorrow I will try to answer these questions. If you like it that way I would like now to start the meditation and the awakening of the Kuṇḍalinī.

[Shri Mataji talks in Hindi:] Hān! Son I wanted to talk in Hindi only, sit down. But it so happened, I wanted to talk in Hindi only, I have never learnt English language in My life. I was studying Medicine and in that where anyone would teach English? All this, everyone speaks Indian English only. Here they think they speak English, but they don't. They write also like that. Here our big writers also write Indian English only. Does anyone write the English of Chaucer here? But we think we are English. And this Sahaja Yoga can be explained in Hindi only, even better in Marathi and more better in Sanskrit. But in Hindi the way I can tell clearly that much I can't tell in English. Now see English language is so strange that for `Ātmā' they say `Spirit', for alcohol they say `spirit' and for dead Ghost also they say `spirit'. In this language there is no `gñyān', knowledge, better than that is French language; where there is no word for `chetanā', leave alone `Ātmā'.

These are the languages that take you to `adhogati', downward movement, to tell you the truth. Now, ok if we think ourselves to be English, we may think so. But in reality if you have to understand in this language only, is a little difficult job; you have to learn some Hindi. Even otherwise I think that we should learn our `Rashtra bhasha', National language. But Hindi speaking are also strange that they cannot speak simple Hindi.

My mother tongue is also not Hindi and neither have I ever learnt Hindi. But for `spasht' [clear], they say

`aspasht' *[UNCLEAR]*. “I would like to say unclear" What unclear are you trying to say? So Hindi people also don't know Hindi. Like this nobody knows Hindi and if I give any lecture in Hindi they say “Mother, You have spoken in very difficult language." So I say, “What difficult language can I say? I have not even read any big literature. Now I can't speak Delhi language. This you understand. Now because of this whatever I will say in Hindi tomorrow, you please keep your attention on it. And language should be correct. If I talk in incorrect or absolutely pure language you will not understand. The language should be correct. That is why I will definitely speak tomorrow but in correct Hindi. From this you will not be angry. Why because I cannot talk `kichidi' [mixed up, broken] Hindi. English I am able to speak in broken language but Hindi I can't speak. Because it is My National language. Now the English I've learnt in this birth, that is more than enough. Now I don't want to learn anymore." Now the biggest mistake in this is what I see today, that very great poets who are born now, one person by the name Kavi Krup is born in South [India], whose name you have not even heard because you Hindi speaking are like this and non-Hindi speaking are like that. But I have read Sharat Chandra. I have read all the poets, have read Bhārti, because they were all translated in Hindi but in English language those days the poets were so great whatever got translated to Hindi got done but in present days all will die of suffocation.

All Hindi poets also should understand. They write so vulgarly, they have not kept any depth for Hindi language and have not even respected it as National

language. In this language such vulgar poems are written that are not even *[UNCLEAR* respectable/presentable] [shobhaniya] as country's language. This is the major problem of Hindi speakers. Whether you feel bad or good about it, I will tell you this that whatever you write in Hindi at least make it less vulgar. For vulgarity, there are many languages that you can use. For that there is English, even French is better than English, in that you can write a lot vulgar.

But there is no need to make people of our country more immoral. Who have become immoral, you go and see, have become monkeys and are roaming. If you want to become monkeys then you become like them. Ask Me their state.

In Hindi language many things can be told about Sahaja Yoga, lot can be told, it is very very deep language. But the Marathi and Hindi languages we use these days does not have that depth. Please learn some Hindi, all of you. And when I talk from tomorrow then you don't tell, “Mother you spoke in difficult language." OK? But when I tell I will speak in Hindi half the crowd will come, you can see. Because all `English' are sitting here. Tomorrow you see, while talking in Hindi how many people come in this hall.

All those who come in this hall are those who know English. But when I speak at Ramlila ground then many will come. Our Country's specialty is at the Ramlila grounds. There My real children are there.

Tears rolled down looking at their Bhakti [devotion]. Such simplicity, such love, such spontaneity should come in you people also.

Now there are many journalists sitting here now what all they'll write about Me. I request you with folded hands that whatever you write keep, your attention towards urdvagati [upward movement] and write so that people are benefited.

Sometime at least think of their well-being. Otherwise, “She was in a white sarī, or she was in a yellow sarī” all this is what is written in Hindi. Look at the subject with depth, should proceed with depth. Such great poets were there. See Kabīr Das, but he wrote in Sadukadi language. But in Bihar, I don't know what they tell in UP [Uttar Pradesh, India] for `Kuṇḍalinī', which is called as `Surati', they call tobacco as surti. How else can Śhrī Kabīr be insulted? And another very shameful thing I'll tell you, there's nothing wrong in discussing among ourselves: Vydasji, who was such a great saint and Kabīr Dasji, they were told “you are untouchables." And here in India they did not allow even one temple of theirs to be built. But in London in Birmingham their temple is built. Isn't this a shameful thing for us? They are untouchables! In the God's Kingdom it will be seen who is touchable and untouchable. All such things within us should be seen. From tomorrow I'll talk in Hindi only. It is decided.

[Audience claps.] Now we'll do some meditation, all of us with humility. Before we meditate just remember one thing that we are the temple of God. God has made you from amoeba to this, human being. Special class you are.

So you should have a pleasant attention towards your self. Human being should have a pleasant temperament. Not that I have done this wrong. If somebody has said anything, forget everything. All that is of no use. “I have

done this wrong. I have done that, I am so bad how can I get Self-realisation?" This kind of inferiority complex you remove from your head completely. You are the temple of God. This, if I have your permission I'll tell in English also.

[Shri Mataji talks in English:] Please try to remember one thing that God has created you from amoeba stage to this stage and it has a purpose. You are like the temple of God. The light has to just come in. The light is already there as your Spirit it has to just come into your attention and you will be a realised Soul, in a split of a second.

So please give up these ideas, `I have done this thing, that thing' or `I am guilty.' Is a common fashion to say, “Oh I am very guilty" because the language itself, English language is such, at every point you must say sorry.

So many times they'll say sorry that you don't know what, what's wrong with you. “I am afraid, I am afraid, if should say such." Every time they are afraid. No, you are a human being; you are at the epitome of evolution. Just a little breakthrough and you are there.

So you should be pleased about yourself. Now there's no word like `prasanna chit' in English language I am sorry to say. But it means a person who is pleased with himself. He has got, rather difficult to translate. One should not have any inferiority complex about oneself, any kind. Neither a superiority, but that you are going to enter into the kingdom of God.

So be relaxed. You are not to be tensed; you need not go into Padmasanas and all these horrible asanas of standing on the heads and things like that. Sit in Sahaja Asana. Sahaja asana is where your legs are opened out.

Translation from Hindi Sit nicely and comfortably. But keep your neck straight, back straight and keep both the hands like this towards Me. These are the five Chakras. This is the sixth and this is the seventh. Transcription from English These are five centers, the subtle centers, sixth and seventh. On the left hand side, which is the power of desire, `Icchā Shakti'. On the right hand side again the seven of them, which is the power of action.

[Shri Mataji talks in Hindi:] You people also sit this side at least. I should be able to see. Please come this side, in front. See son please do not feel bad about what Mother says. Sit on the chair if you want but come in the front. If you are here I will not be able to see.

So place both your hands towards Me like this.

[Shri Mataji talks in English:] Now all the action you will have to do because I want you to learn as well as get your Realisation, how to raise your Kuṇḍalinī, later on.

So if you do it when I tell you, you can again repeat it, that's why. Otherwise it is all Sahaj. You don't have to worry about it but it's better to know about different Chakras. Now the first one would be that we put our left hand towards Me: meaning that you are desirous of Realisation. Now Kuṇḍalinī is the `Shuddha Icchā', is the pure desire. As you know in economics wants are not satiable in general because the pure desire is Kuṇḍalinī and She is the desire of God Almighty, which is reflected as Kuṇḍalinī within us.

So when this pure desire rises which is of Yoga, which is of Union with the All-pervading Power, then all the desires disappear. Like when you want to enlighten a light you have to use a light to enlighten it. But once you

have enlightened the light, the light enlightens everybody. First you take the light, enlighten within yourself and then you give the light. You become the giver, so the desires disappear.

So the left hand is towards Me and the right hand moves from heart.

In the heart resides the Spirit. On the upper part of the abdomen on the left hand side, we are working everything on the left hand side.

[Shri Mataji talks in Hindi:] Keep your left hand towards Me and right hand on your heart. Here is the place of Ātmā. After that on the upper part of the abdomen on the left hand side, all the working will be on the left side. Guru Tattwa is there. This Tattwa has been made by many Gurus. About this I will tell you later.

[Shri Mataji talks in English:] This is the principle of mastery.

[Shri Mataji talks in Hindi:] Below that on the lower part of the abdomen is the place of Pure Knowledge, Swādhiṣhṭhāna. Pure knowledge.

[Shri Mataji talks in English:] The lower part of the abdomen is got the center of True Knowledge. It means that knowledge about the laws of All-pervading Power, of God, laws of God's domain. The whole action takes place by this center. This is the instrument that works out the laws and the technique of Divine laws, is called as `Shuddha Vidyā', is the Pure Knowledge. Then you go back on to Guru Tattwa again, then onto your heart. Later on, the center, which is, is the center here is of Śhrī Kṛiṣhṇa. On the left hand side is the center of Viṣhṇumāyā of this what you call the electricity,

Viṣhṇumāyā. And this center you catch when you feel guilty, for anything. That's terribly catching just now. You have to push back your hand. Now so many people make a mistake of putting the hands on this side. You have to bring it from front like this and hold it tight. Now, then you have to take your hand on your forehead just across like this and press it hard. Then on the back put pressure on your hand and push you head back. Then stretch your hand.

I'll tell you one by one everything, because you are going to close your eyes, I am telling you before hand.

Stretch your hand and put the center of your hand on top of the fontanelle bone area, which is a soft bone.

[Shri Mataji talks in Hindi:] Now I'll tell in Hindi. Lifting your hand from your heart, keep the hand between shoulder and neck joint, towards the back and press it hard. All of you do it. Today it is catching very badly. Don't know why? Let there be `prasanna chitt', pleasant attention towards yourself. Forgive yourself, forgive yourself.

Completely forgive yourself for Me; completely forgive. No mistake you have made. Now maybe something I have said in My speech, forgive it and forget it. But don't think you are guilty. Please do not think you are guilty. After that, this hand on your forehead, hold it like this and press it like it pains, from both the sides. After that towards the backside of the head, resting your head on your hand, lift your head; bend your head towards the back. Then stretching the palm fully, keep the center of your palm on the fontanelle bone area and rotate it seven times, pressing it hard. This I will tell you later. It's

very simple, not difficult. Because you may have to do this later again to stabilize your Kuṇḍalinī. In Sahaja Yoga Kuṇḍalinī is awakened, but to stabilize you have to practice. Like the seed automatically sprouts, but we have to look after the sprout carefully when it is a small plant. Similarly after Realisation, what ever is individual will have to be looked after. Now please all of you close your eyes. While closing your eyes some people raise the eyeballs upwards, don't do anything like that. Straightforward manner like we sleep, bring down the eyelashes and close your eyes.

[Shri Mataji talks in English:] Please close your eyes. Without turning your eyes upward or anywhere, just close your eyes as if when we sleep. We just allow the eyelids to fall easily and keep the eyes closed. Don't keep them half open.

Now please raise your right hand on your heart and keep the left hand on your lap towards Me.

Contents: **1986-02-2x Three Quotes related to the Construction of Pratishthan, Pune, Maharashtra, India**

How could you build such a narrow staircase for such a palatial house. It is completely out of proportion.

It is incongruous with the character of the house. [Massive staircase is pulled down and rebuilt.] Quote 2, Variant 1: The key is balance. The pillars should be proportionately larger at the base.

Doorways should be in proportion to the size of the room.

Quote 2, Variant 2: A pillar must be bigger at the base than at the top. Entrances must be spacious and regal. A

bedroom door should not trespass the privacy of the toilet seat.

I know it was not his fault but he should not have answered back like that to someone elder to him.

Contents: 1986-03-03 **Conversation with Sahaja Yogis, Going from Swāhā to Swadhā, Brompton Square, London, UK.....**

This was the last thing I used in My lectures, in Delhi, that Śhrī Kṛiṣhṇa has said that the human awareness goes downward and the roots of the human awareness are in the brain. And when human beings start going downward they move in the opposite direction of the Divine. That's all He has said. He has not said more than that. Now see, what happens that we are born in the Bhava-sāgara. All right? At that point. Now when the human awareness starts growing what is the essence of Bhava-sāgara is swaha and the aim is swadha. Swāhā means consumption, consumption of all the poisons, consumption of everything.

And swadha is the one, means the swa is the Spirit and dha means the one that sustains.

So the Dharma of Spirit when it comes into you, then you become a Guru.

So in the Bhava-sāgara it is swaha and swadha.

So from swaha you have to move to swadha. If you come to swadha state then the Mahālakṣhmī is awakened within you and you start rising higher.

So it is called as [urdhobati] going to the ascent side. The descent side is called as [adhobati]. Now adhobati starts you see when, because to go down is very easy, first of

all. Secondly when you are on the steps, on top, you see the steps very nice you see done with, I mean that nice platforms to go down but you don't see the heights. You just go down, easily.

So the first step you come onto is the Swādhiṣhṭhāna. But before that the step of the Nābhī, which is swaha, is the consumption, it starts acting in the awareness.

Then you start consuming, say, attacking other countries, taking those countries and going to them and overpowering them and getting other.

So it's the imperialism, what you call that, that kind of a thing starts. Thank God Columbus went that side, as I have said many a times.

Now, when you have done that, then you start also digging out your Mother Earth and consuming Her things and through your machinery and all that, you start doing. Then the second point is that when you go little lower then you go into Swādhiṣhṭhāna which is [antariksha], which is called as [bhurwa].

Antariksha means all the Universe, universal.

So you start going to the stars; you start going to that.

I mean, it is of no avail, unnecessarily. You have to go within. You have to go higher. You have to go [urdhobati]. But you start going to these and feeling very happy. “Oh, we are going to moon” you are going to sun, you are going. What are you going to get out of it, [that] I don't know.

And when that happens then after that you come to Mūlādhāra. Awareness has to grow. And once you come to Mūlādhāra then you start, I mean, absolutely

depraved, or you become perverted. You start all kinds of funny ideas about sex. I mean, you don't know what to do with the sex: eat it or dump it or do what you like. And that's how you become. And one step forward and you are in hell, direct.

So that's how the decadence of all these. I mean, if you see the television or anything you don't know what all these people are *[UNCLEAR* processing/proceeding] going from bad to worse. Idiots, such a [doom] idiotic like [Helshan] marrying the secretary, all this nonsense, is idiotic. This idiocity comes in because of this downward movement. Now, so you go downward and go to hell and finish off.

Now when the human awareness little bit tries to go upward also without going through the Mahālakṣhmī process, then it comes to the heart where it is manna, is the, is the heart. And then you start giving your heart to this person, your heart to that person and all this romance and all that.

So you go like that and again you come down. But when the steps you start from downward first step when you start what you see is the height, you have to rise. To what? To your innocence, to your chastity and you rise on that.

Then you see the, going upwards you see other things while going down you see other things.

Now then from there you go to the other higher level of bhurva, is the creation. Then you become creative. You see to the esthetics. See, that's why they don't understand esthetics. I am not surprised that esthetics are becoming bland, nonsensical, funny. Absolutely this

has no meaning. It is not connected with any creativity. Human creativity has gone down. It's all machine creativity. We go to plastics, this, that and we start appreciating all that is modern. We cannot appreciate anything that has been and which has been, that could be better. Instead of that you are accepting something so insipid and so horrible. Because of bhurva, means that is the, you come to the [prithvi] Tattwa and you start becoming materialistic. You become materialistic, money-oriented, at the Nābhī Chakra, absolutely money-oriented, no Dharma, nothing. No Dharma at all, because swadha is not there. But while going up, you, you, you get esthetics. You become esthetically rich. You understand esthetic, because you feel the vibrations of the thing. Anything you appreciate, you appreciate this house because you have vibrations. Without vibrations you would like to have something, what you call a insipid place, some funny looking, jazzy, nonsensical, what you call that, disco-like place. I mean, that's the end of it, disco-like place. Imagine; imagine a disco compared to this house.

Then you go higher, go onto the Nābhī. Then at Nābhī point what becomes is Dharma. You enjoy your virtues. You enjoy it, enjoy to be virtuous. And then you become swadha. Later it becomes a Guru. You go to the heart. Then you become compassion. Expands, it expands. Why? The downward movement makes you smaller, smaller, smaller, till you become a sex point and then to hell. Then it expands your heart, then it expands your heart. You become compassion, love, generosity. Then janah, janah is higher.

Now the same awareness, human awareness, when it goes on its own it becomes political orators, political this, political that, is janah, is going to the public. Janah is here, because he's Virāta.

So you become attached to things where you have a popularity, which is very cheap type. There's nothing deep in it, you see. Like Mrs. Thatcher coming now *[UNCLEAR]*, Thatcherite and Thatcheram and all kinds of [things] are coming out. Then another is this *[UNCLEAR* Hilton/Heath]. I mean, not only in this kind of, Reagan, this, that; all of them are horrible.

So that happens. That is trying to solve some issues. This should not be done; that should not be done. But there's no peace. Peace has to be established. That cannot be established by this.

So that also, such people who are politically motivated, they also go down, up to Viśhuddhi Chakra.

Then here, when you rise, is the people who say, “Oh, we must sacrifice this. We must do this and we must achieve this through sacrifices." Tapas, tapas they do. Like going to wars, this that, they also follow.

But here is tapasya for God. And then you will come to Sahasrāra. Sahasrāra is Satya, is the truth. You discover the truth. You will have to know truth here, because these are the roots. And that's what you have got it. You've got the truth, [now and here]. And that's why the people here, the decadence can be understood. They don't understand colour, you know. Even they said, My, say for My bathroom, “This thing is", I am very particular in bathrooms, “should be white." It's ivory. What's wrong with ivory colour? Even that they don't have.

And now the faces they are painting white, trying to look pale. Just imagine, like death. Like walking like deaths. They don't like colours. How will they have flowers? Nature is full of colours. Don't do, they don't like any colour. Even they don't like, say, transparent things. They want to have it coloured white.

Ghastly is that is. They all look ghastly, don't they? And why these people appreciate? Because there is decadence. No colour, nothing, just insipid. No designs. It's terrible. It's terrible things are happening.

Out of that you all have come out. I must thank you for that. The way you have risen, you see, from that low-level atmosphere. Such a low-level atmosphere, think of it. They will die out. Like hippies came, they died out, they're finished off. The other will come; they will die out. But those who are rising are the people who are important to us. I mean, imagine, you think of the hippies, where, where would they be? Absolute complete decadence, absolute, finished with them. Wearing rags, this, that.

There's a Hong Kong fellow who is selling jeans.

So I said, “What is such a specialty about your jeans?" He said, “You see, these are washed in a dryer, in a, in a washing machine, in which there are stones." So I said, “Then what happens?" “Then it becomes, you know, a little oldish." They put stones and the stones are sold in the market. Such idiocity, I tell you. And they are the most expensive jeans. Such decadence, such decadence. While you have to go to your head to Sahasrāra.

So this you know that is possible through Kuṇḍalinī; there's no other way out. Kṛiṣhṇa didn't say about it

because He didn't know whether Arjuna would understand or not. But in a way he did. Did you get the book, Gīta Enlightened? It's nice.

Sahaja Yogi: No, I haven't seen that. This is of Yogi's?

Shri Mataji: Ha. I'll give you. We inaugurated it. I'll give you. When I come out and then I'll give you. I've got upstairs in My room.

Contents: 1986-03-05 **Talk to Sahaja Yogis, God's Shakti is the Power of Love, Wimbledon, London, UK**

It's such a great thing to meet your children after such a long time and that this country was really pestered with cold so I had to come here, I think just to keep Me warmer with love. It's a very heartening thing to see so many people who are in England, who are Sahaj Yogis. As you know England has to do tremendous effort to keep Sahaja Yoga aoat; not only that, but you have to set in examples for others.

As England is the heart of the universe, it circulates. Whatever example you set in, circulates. People try to follow you. As I've told you before also that English people should not try to follow other people, but establish their own proper character, but not to be insular by which you don't appreciate anybody else or you cannot understand international relationships; that we are one world and it's only one great Virāt in whose being we circulate. Moreover for the from the heart have to be much more open and moving and giving because that's the job of the cell of a blood that passes through heart and that's how you are made specially for this.

I've been speaking after you finished your tour on a subject in India but I think it is more related to us here in the West than to Indians. And that is something we have to understand that we are in the midst of terrible conditions, horrible conditions which are taking us to hell and if you realise how important it is, come and sit down, how important it is for us to get together and save this area which we called as the Western world.

So I've already given a little talk which you may hear when you have this seminar or this Shiv Pūjā.

But I would like to tell you about it, that Śhrī Kṛiṣhṇa long time back told that the roots of the awareness are in the brain. But the human awareness grows downward. That's how we have grown downward. We have grown towards things which if allowed to grow that way may take us away completely from the roots.

Now if you start, say, the movement, as I said from Bhava-sāgara, from the evolutionary process of going downward. Now in the Bhava-sāgara that is in the viscera, the stomach and all these places, we have a capacity, what we call as of consumption. We can even consume the poison. The liver can consume the poison; it has the capacity to consume the poison as heat and then it delivers the heat to the bloodstream, I mean the water of the bloodstream.

So the capacity we have to consume all those things makes us, what we call Swāhā. Swāhā means consumption and from this consumption, when we consume all these things; we consume our ego, we consume our conditioning, we consume our all those things which are detrimental to our growth, we become

Swadhā. Swa is the spirit and Dha is the Dharma. We get the Dharma of the spirit and you know what is the Dharma of the spirit is, is Sahaj, Sahaja.

But when we start going downward only with our awareness, from the Nābhī Chakra we start moving downward. What happens to us that we move to the second position of Swādhiṣhṭhāna and the Swādhiṣhṭhāna has got the essence, I mean, has got the capacity to be Bhuvah. Bhuvah means the whole creation, the universe that is created, that's how we get creativity through Swādhiṣhṭhāna.

So when we start moving downward, what happens to us, we go to all the stars and the planets and all that are created, that's what we are doing, wasting our energy for nothing at all. But apart from that in the wrong way when we move, our attention goes to creativity which is destructive, which is negative, which brings death, which suggests insipidness. Like the art today is, when you see the art you don't know whether to vomit, to run away or to cry.

So that explains why people are producing such horrid things and when you look at them you don't understand what is this going on.

So the art, the creativity in every way, the creativity of every kind becomes so horrid.

So the third stage is that we go to Bhooh. Bhooh is Mother Earth. Mother Earth is the one which also creates Śhrī Gaṇeśh. Now when we go towards Mother Earth we start extracting Mother Earth, taking out all that is precious, that is needed out of proportion because we have got machines. Now we have got machines, so we

must produce. The machine must produce more and more and more, out of proportion.

It should go on and when it wants to continue, it has to go on that way so that you feed the machine to produce more. Now this production is useless. There is no need to have so much production for us.

You see plastics after plastics, then there's nylons after nylons, then there's all kinds of polyester and I don't know all kinds of things that they have started producing. All man-made nonsense that they have.

There's no need to have so much. But then we go on accumulating things and that's how we become extremely materialistic people. Actually to be materialistic in the real sense is that we understand the value of matter. And the value of the matter is aesthetics. Artistic things, real artistic things and beyond that is the value of matter is that you can give love to others. Through that matter, by giving as presents, by your generosity.

So you lose that also, that power also you lose. That is, you start extracting your Mother Earth in such a way that you don't know what to do with the acid gas that is coming out of this productions and then all your trees are getting destroyed. It's so destructive, the whole thing is so destructive.

So then you move to the essence of Mūlādhāra which is innocence. And when it is innocence, you start attacking innocence. Now you read horrible things, when you come here, I got the jitters when I heard about the six year old girl and a three year old girl, I just can't bear it. Supposing that was My child what would have happened

to Me and it's My child, that's how I feel. Then we are attacking the innocence everywhere in every place and we have no sense of Mūlādhāra.

That's how we go down and one step forward where do we go, into hell. That is our movement. We're going towards hell, straight forward, our movement is towards hell, because I've explained in that little talk, you can hear it again. That when you see the steps, you see the downward steps, then you'll just see the platforms which are very good, maybe of marble, very attractive, very sensational, whatever you may call it. And you feel like going down, it's easy to go down with the gravity because you have come out from amoeba state, or even earlier from carbon stage, so you feel it's easy to go down. It's much easier to go down, so you go on stepping on these steps and go down. You don't see the heights.

But when you're going higher, rising higher then you start seeing the heights. And when you see the heights what do you see from down below. Absolutely this is our task. From the hell we have to pull out people up. It's hell and this is what we call as the Adhogati, going downward. Adhogati, going downward.

We have to take to Udhovagati, going higher. How do we go higher. Only Kuṇḍalinī is the way. That you can see clearly. Even people who try to go higher without the Kuṇḍalinī, say from Nābhī upwards, how do they do it. They go up to Mana, this is the emotional side. That's the motherhood and you go against the mother. When you go there what you find that you get attached to this woman, that woman, then that thing, it goes on to this family, to other things and again you come down.

Then you go ahead, you go into Janah, it's the one which is what we call the public, the others. Janah is the public, is the Virāta's place as you know this is the Virāta's place. And when you go to that place, to Virāta's place, what happens to you. That you start becoming very conscious of yourself, “Oh, I'm a public man, I'm a public person, this is my reputation, I'm this and I'm that." And then you start exploiting people with your politics and all other things like that. And you develop your egos, all kinds of nonsensical things.

With your Mana, from your Center Heart you develop also your conditionings. And that's how you develop a funny personality which is not Udhovagati, which is not going higher, but is actually giving you additional problems on your back. Then the third thing is here at the Āgñyā, as I told you, you develop your ego.

The other day, Patrick rang Me up to say, “Mother, why are we developing our Āgñyās so much nowadays." I said, “Stop reading newspapers." The prime ministers are fighting for their seats and this and that and if you read newspapers you'll also feel that you are a prime minister, you'll better fight it.

And when you see a picture or any drama sometimes you get identified and you think, `I'm Napoleon myself.' So don't read newspapers, don't read these mad, about these mad people who are just trying to overpower each other.

Like this Marcos fellow. The other day somebody said that, “Mother, you get rid of this Marcos." Now he's out.

So many will be out but what about us. Do we have some of them within our heads. Do we also have the same

ideas of materialism or ego or all these trips that these people have had.

So as a result, when you see these things, on the contrary, you should try to avoid it and jump on to Udhovagati.

Then you go higher. From there in the head is the Sat, is the truth. That's what you discover, truth, should discover in the normal way. But in the abnormal conditions when you try just to climb up to the brain, what happens is that whatever you know through your mental conception becomes the truth.

Everyone is like that.

See about religion you'll find a person believes that this is the truth. `Now this is the truth, I am the one who represents, say, Christianity. I'm the one who represents Mohammad Sahib. I'm the one who represents Nanak Sahib, I'm the one who represents Śhrī Rāma, Śhrī Kṛiṣhṇa.' None of them represent.

It's just a concept and with that concept if you move about like that then what happens, you just get stuck on to that idea. That is how fanaticism comes in as far as religion is concerned. There are many, many things like that, “This is a concept and that's the tract and that's the truth and that's what I believe in this." Why do you believe in that? Who are you? When they say, “I believe” just go and ask them, “Who are you after all to believe in that." That's Mister Ego, that's also. Then there are people who are conditioned. And that's whatever is their conditioning they think, “This is the conditioning, this is the thing I am brought up, this is how I have lived and

this is how I am and this is what is the truth." Both things are absurd, mythical. That's not the truth.

So when you start through your Udhovagati, through your Kuṇḍalinī you see the height. You see that.

Now we have to rise, we have to rise. Rise with our innocence. We have to get to our innocence. We have to be innocent people. But even in Sahaja Yoga you'll find some people, I'll call them sometimes like monkeys, jump from Udhovagati to Adhogati. Adhogati to Udhovagati. You don't know which side they are going. You have to hold on to these steps which you have got.

First is the innocence. Your morality, as you call that, or the chastity. That's the first step you have to achieve. Unless and until you achieve that step how are you going to go further. But it's the other way round. They think if you tell something very truthfully to Mother, “I've had five love affairs, I have had six abortions, ten this thing, then Mother is going to be very happy with me” because they've told the truth. That's not the truth, that's not what is wanted. Are you now a chaste person? Have you got the ideas of chastity and Dharma. That is the second step you can move into. Aesthetically, are you rich aesthetically, are you generous? Can you appreciate the art of every country? Or you just say, “Oh it's not good because it's not English” or “It's not good because it's not French” or maybe it's not from Wimbledon, come to that point. I mean, what is happening to us, we're becoming so insular, so small, so narrow in our outlook, that's impossible. We cannot appreciate another person at all. You ask anyone, everybody has an opinion about others, what about yourself? What is your opinion about yourself,

can you laugh at yourself? And when I'm giving lecture we also sometimes think that Mother is talking about somebody XYZ, not about me. That's not so. We have to project to ourselves and find out, `Are we in chastity? Are we in Dharma?' Have we achieved that, have we achieved our innocence? Have our eyes achieved that innocence, that simplicity, that power? So then we move upward higher on the Bhuvah state where we have to know, are we aesthetically equipped? Do we have proper aesthetics? In our behaviour, in our dress, in our lifestyle, everything or are we still going on with the same things. Like some hippies when they come to Sahaja Yoga, it's impossible to make them understand that, “No more hippies now." Then some come from another group, another funny style, then they have the same style of behaviour. No, Sahaja, we have to be in the Sahaja style which is a common style for all the Sahaja Yogis all over the world to dress up decently, to talk decently, to have sweet words; no harsh words, no anger, no temper. Nothing of the kind, but very, very gentle and a dignified personality. Now here some of the so-called dignified also can be very bhootish, I have seen that, they can be very dignified and they can be very inauspicious.

So the, another quality of innocence, which is auspiciousness or we can say the combination of innocence and Bhuvah state is auspiciousness. Does your house is auspicious, gives auspiciousness? Does your countenance give auspiciousness? Does your talk is auspicious? Is it a mantra when you talk? Have you purified yourself so much that everything that you do, every movement that you have, is auspicious? Is it

blissful to be in your house? To be in your company? To be with you? Is it blissful? Let us direct ourselves to ourselves and see that are we blissful? Are we emitting vibrations that are good? It's a very tremendous task because you have to do it. You have to do it, nobody else is going to do it. If you want to save this world, you must know it's a tremendous task and one has to go into a Tapah for that, to know that you have to be pure people. Otherwise there could be hypocrites.

There are many who are Sahaja Yogis and not at all Sahaja Yogis. Sahaja Yoga is not for hypocrites at all. You cannot be hypocrite. You have to be what you preach, what you say, what you understand and what we stand for. It's not like this, “Oh I'm a Christian, all right, I'm a Christian, but it's all right, I can have adulterous eyes, all right, it's after all, you see it's all allowed." Then what else? “Oh, I can drink, smoke." What else? “Oh, I can also kill some people, doesn't matter, you see it's all allowed, Christian after all." How are you a Christian? “Then I'm a Hindu, you see I'm a perfect Hindu, but doesn't matter, you see if I try to discriminate between Sikhs and Hindus, doesn't matter." How, why? There's no discrimination allowed in Hinduism, no discrimination of any kind. Everybody has the same Ātmā. How can you discriminate, how can you have dowry system in a Hindu society? How can you have any system of, caste system in a Hindu society? You cannot have, just cannot have. It's not the religion.

So they speak one thing, do another thing, all hypocrites and all fanatics. And that's how they become fanatics.

Like you ask Bishop of Canterbury, he says that, “Holy Ghost, I don't know, I'm agnostic about it, I'm doing my job, that's all." This kind of frivolous attitude or we can say a very hypocritical attitude is not for the Sahaja Yogis. They have to be what they're preaching, what they're standing for. They cannot have that kind of a personality that one can say, `Oh, I've seen this hypocritical fellow, calls himself Sahaja Yogi.' We can't. There has to be somebody who is genuine, who is real, who is truthful. We cannot live with that kind of a compromise, we have to be what we are, because we have got the light of the spirit.

So then you go ahead and you have to become the higher personality of a Guru through consumption.

Consume, how much I consume. Go on consuming all the time. This time I came, I'm consuming your left Viśhuddhis, I'm consuming your viruses, I don't know. In two days I must have consumed oceans and oceans of troubles. No, we don't consume at all because if somebody says something to us we must come back with a harsh word, somehow or other to kill that person that is finished forever, that's smartness. We can consume all that. That consumption is taught by Christ very well. Can we consume? No, we come out with big, big talks and big, big things, you see, “We must do this, we must do that." We're not here union leaders, are we? We don't want to appear in the newspapers or anything. What we want to consume, we are here to consume things. Newspapers are to, say, advertise, expand it. We're here to consume all that is bad, you follow your responsibility please. Consume that is wrong. How do we consume?

Through meditation, through prayers. Now this is happening in this country. What are we doing about it? So we have to consume it, not to get into explosions, not to get into expressions, but to consume it.

Then you become Swadhā. Swadhā is that you become the Dharma of the spirit. Swa, Dha, you sustain that Dharma within yourself. Then you become that. It's not any kind of hypocrisy about it. You just, I mean, if I say, “Don't drink." You shouldn't drink wine. I don't drink at all, no question, I mean, you cannot make Me drink, even if you want to. If I say, “Don't tell lies” then you don't tell lies, you don't just do it because you have to just say that way, or you say that, “Don't kill." I cannot kill anyone. I cannot be tempted. In the same way you all have to be, `I cannot do it, I cannot be tempted. How can I be tempted?' Say, I shouldn't get into tempers. I shouldn't be angry for nothing at all. For the slightest thing, people just jump into a temper. That means, I should not be tempted to do it. That wisdom, that dignity, that balance, that poise must come into a Sahaja Yogi. Unless and until that comes into you who's going to believe you that you have achieved the transformation. You're still on Adhogati, sometimes into Udhovagati, then going into Adhogati, again to Udhovagati, you're jumping from one to another.

So now you move on to another higher level, is from there to what you call the Mahālakṣhmī Tattwa starts where you start jumping on to a much higher position where it is Mana. Mana is, I said, is emotions. Your emotions become compassion. Now see the difference between emotions and compassion, is very different. You

see, when the tree hasn't got flowers, it takes, when it gets the flower, it gives. It gives the fragrance. In the same way, when you become the compassion, you give. You don't expect how others treat you, how others behave towards you. But you think, by giving, you'll be no other person, you give. And that is what you have got to give compassion through your vibrations. But to have that you have to be Swadhā. Unless and until you have that you cannot give vibrations either.

So then all these smaller ideas, “It's my wife, my husband, my child, my house, my this, my brother, my sister." In the beginning everybody comes up with the whole family list. They may not have seen their father for ten years but they'll come, “My father is sick, Mother cure him first. I've not seen him for ten years, doesn't matter." So every person becomes a liability on Mother that you must, all the relations, all the great grand parents and all the great grand children must be cured by Sahaja Yoga. But there is no compassion. And in compassion you do not see these relations like...

So when you become the compassion, before this you are to be enlightened. You're to be enlightened, you have no light, you don't know how to go up the path. You don't know how to go round, you don't know how to know others, you don't know where you're sitting. If in a group, you put off the lights everybody starts sort of hitting each other or trampling over each other because they don't know. But now the lights are on.

So you know how you are related to each other. You're under the light. You can see each other.

You can feel each other. You can understand each other. That's how the compassion works. Compassion works automatically. You don't have to do much about it. But know that you have to be compassion. But if you are still are a person wanting others to love you then it won't work out. How much did you love them? Is your love for another person is doubted? Do you doubt? Then you're not compassion. In that love you may even scold the person, you may even shout at the person. But the love should be there for the benevolence.

So the compassion should be for the benevolence of the person. If you're not benevolent, you have not been compassionate. Like spoiling somebody, spoiling your child, spoiling your wife, spoiling your husband. This is not compassion. Compassion is a pure ray of beautiful light of God's love which gives benevolence to another person, hita.

So that should happen to you when you talk of compassion. You go further with the Janah, public.

Those people who cannot carry on with Sahaja Yogis are absolutely useless people. These are the cream, these are the best people in the whole world. Of course some are like these, doesn't matter. But they are the topmost people, they are the people wedded to such high ideals. Where do you get anybody with idealism. You go to the UN, you go anywhere you find people, they've no idealism of any kind. It's only for the job, only for the money, or this or that. They are working there. You are the people who have idealism, you are the people who are striving for something higher, you are the people who are going to save the whole world. And those who cannot

carry on with Sahaja Yogis and find faults with Sahaja Yogis are really no good for us. They should get out of Sahaja Yoga.

What is your public, is first and foremost is Sahaja Yogis. The rest of them are outsiders so far. But your attitude should be that you have to pull them out. You have to emancipate them, you have to be kind to them, you have to be compassionate and you have to bring them to Sahaja Yoga. You have to be extremely nice to them. But more than that you have to be very, very extremely nice to Sahaja Yogis. I can't understand Sahaja Yogis being nice to others and not to their own clan or you can call, whatever you may call it, to their own brothers and sisters. When I see Sahaja Yogis together loving each other, being kind to each other and also giving some good news about each other I feel extremely happy. That's one of the most joyous time for Me. When I find that you are giving...

So then you come to the point where you are in the public, you are in the public. You've to circulate now, you have to articulate in the public, you have to move in the public. You're not only for a secluded, some group of Sahaja Yogis, you're not that. But you have to articulate, you have to circulate. Now for that, what should we do. You have to understand that we have to form other groups, other things by which we can circulate.

Let's see now in England we can form some societies. Let's form some society which are not, which are not are what we call them as the Sahaja Yogas, because you are different from them.

So now let us form some societies. We form certain societies, say let us form a society where we talk about the decadence of this country; how the decadence has come in, why it is there, why are we spoiling our young children, why are we behaving like this. Let us see. Let us start a society under this name. Let us start a society which will fight all social problems, like let us I said in India, let us start a society which is against dowry system. That's how you'll circulate with them and later on when they come up to a point they will see your character and then you can talk to them about Sahaja Yoga.

Like these women have, what is that called, women lib and all that. That's nonsense you know that very well. But they have formed the society, so they're there, they're circulating. We have to have sensible, wise people forming a society, so from Sahaja Yoga group we have to move to societies, where you need not talk about Sahaja Yoga, you need not tell them there's emancipation, but let us circulate through them and let them know about Dharma, forming no religion as such. It's inner religion as we have, just without any religion you can start it.

So that's how you meet the public. There are many such ways, which you can think, by which you can meet the public. And then you have to know you are the part and parcel of your Mother.

There are three things asked from God, that there is Salokya, that, “Oh God, I wish should be able to see you." Salokya. Samipya is, “Oh God, let us have your company." And third one is, “Oh God let us, sort of, have

a rapport with you." Rapport with you. These are the three things are asked from God. But the fourth thing that has happened to you is Tadatmya, means you have become part and parcel of My body. As a result of that you have to keep your body all right. You have to be pure people. You have to be sensible, otherwise I get into trouble.

It's a very venturesome thing I've done, doesn't matter, I don't mind. But you people look after yourselves. You be sensible people and when you have funny ideas in your head, know that these funny ideas can trouble our Mother very much.

So out of love for Me, you have to keep loving yourself. And you can love yourself only if you have pure intelligence to know what is frivolous, what is nonsensical, whatever is a-Sahaj.

So you move like one body, always support each other. If one person is troubled the rest of them should help. That's how the collectivity is going to work out, not to criticise each other, to sit down and just to show off.

So then you rise even higher to this state of Jesus Christ, Mahāvīra and Buddha. Then what do you have to do? Is Tapah, is the penance. You have to do the penance. Like living in Brahmapuri was a penance, I thought, but you all enjoyed it bit too much. Or Ganapatipule, you thought it was too much.

Some people did do some penance by sitting in the sun. But penance means you should be able, penance means sacrifice, sacrifice. Without feeling the sacrifice. Do the work as a sacrifice. You're bound by work.

We have to work. Human beings have to work. But the work that is a sacrifice is the most nourishing thing, is the most joy-giving thing. That's what happened. In Brahmapuri I must say it was very spartan.

It was both for you and for your hosts. It's quite a funny place to live in and one snake crawled into somebody's shoes I'm told. But still you all enjoyed it because you didn't feel the sacrifice. It was in a way sacrifice for both the parties I think, your hosts and the guests. But you still enjoyed and that's what it is. Now you will enjoy your sacrifices. Apart from all other virtues you'll enjoy your sacrifices. That is one of the quality of the spirit, because you're so detached. You'll enjoy it.

So that's how you come to the state of Tapah.

The last is Satya, is the truth. That is what is in the brain as Śhrī Kṛiṣhṇa has described, are the roots where you have to go. Of course, the doors are open to you. You must know that you know the truth.

You know the truth, nobody else. Are you aware of this? That you are the only few people under this roof who know the truth, the rest don't know any truth whatsoever.

So you have to be compassionate to them, because they're blind, they can't see. As we are kind to the blind people we have to be kind to the people who do not know the truth. You know the truth. And the truth is that you're the spirit. And then you know through all miracles that you are walking in the kingdom of heaven. That you're blessed by God and that you're looked after by Him.

So many miracles happen, so many of these that suggest that you are really looked after by God Almighty.

So many beautiful things have happened to you. Just think of them one by one from where to where we have come. From down below hell rising up one by one, step by step, now we've come to the brain. Thanks to our Kuṇḍalinīs that we have come up there. That the Mother has brought you there. This Kuṇḍalinī which is your Mother has brought you there.

Respect Her. Respect your realisation, respect each other and know that you're higher than billions and billions of people of this earth. You're special people and as that you have to behave in the most humble way, respectable and a loving manner. I say love is the highest. Everyone who has developed it, language of love is working out God's wish. Because God's wish, His desire, His icchā, that Shakti is the power of love. We work out everything with hatred. “What's wrong with that person, what's wrong with that house, what's wrong with this association, with that?" That is all hatred. But let's see what's good with that, what's nice, what's joyful. When your eyes turn that way, when your attitudes turn like that then you must know that you are Sahaj Yogis.

For that Christ has given us a big weapon called forgive. Forgive, forgive. And the truth is dawned upon you, you know the truth. Through your vibrations you know, through your vibratory awareness you know. But, there is a very big but for which I have to tell you again and again and I'm telling you again today which is the most important thing for a Sahajyogi is to use your vibratory awareness. They don't, they just don't use their vibratory

awareness. In judging others they never use their vibratory awareness, then how do we say they're special people? Because you have the same eyes, you've nose. What about your vibratory awareness. Did you see the vibrations when you did something, you did not? That's why the mistakes. Because these vibrations come as an indication from something that is your spirit which is an absolute thing, which is in absolute state. It is not relative. It's absolute, so whatever information it gives you is absolute and you should take to that absolute understanding. This is where we miss.

So today just before Shiva Pūjā, Shiva Pūjā is the Pūjā of the spirit within you. It's the spirit within you. And for this Pūjā specially you have to determine that now we will use our vibratory awareness to judge something. “I think” is not there. “I think” is a wrong idea. I know through vibratory awareness.

We have to develop a word for this, which if it says, “I feel” could be something nonsensical. But you really, as they say that in Marathi there's a word, zani. It's a feeling but is a new awareness. Through this awareness, this Divine awareness, through that you have to judge everything, to know everything and to do everything through that. This is what we have to use. And when we start doing that then you will know that God is working out everything for us. It's so simple, life becomes much simpler. All your complications, all your angers, all your troubles, all will vanish as soon as you start using this. Because it is such a universal thing and such a benevolent blessing. It just makes you wonderful. You become a wonderful personality, happy joyous,

straightforward, open-hearted, fearless. Absolutely enchanting.

May God bless you.

Contents: 1986-03-08 **Shivaratri Pūjā (Marathi), Pune, Maharashtra, India**

This Puṇya nagari is called as Pune but in our scriptures, it is known as Puṇyapatnam. The Puṇyas of the entire world are flowing through this Puṇya Nagari and you all are the carriers of those Puṇyas. It is a great Divine coincidence that you are having the Pūjā of Śhrī Shiva who is the source of Puṇyas in this place.

Unless and until a person gets the Shiva Sthiti [state of Shiva], unless and until he gets his Selfrealisation, he exists like a blind man. Any human belief is illusory like a shadow and man spends his entire life holding onto and following that belief. Until one attains the Ātmā Tattwa, he cannot know the essence of the world. Not only that, he cannot know the essence of even his daily life and daily routine.

This Shiva Tattwa [Essence of Shiva] is reflected in the heart of every human in the form of the Spirit.

Without knowing this reflection of the Spirit of the Universe which is in the heart, we cannot understand even the thread that binds the Creation. We keep walking in the dark and do not understand each other, do not recognize each other and do not have any understanding that is absolute. We are under illusions in that darkness.

To get this Absolute Experience, we have to take to the Spirit. Only the Spirit can give us this experience in each

and every nerve of our body. Without the power of the Spirit, we cannot get that which is called as `Vid' in the Vedas in every nerve of our body.

Whatever we may say today like `let us end caste discrimination' or take those things known as `issues' like international issues concerning `destruction of all bombs' or `a single country in the whole world' or any such thing, how much ever we work it out on the outside, yields no fruits. The reason is that the person who made this or the humanity that made this, is still not on that level where it can understand the oneness of the Universe.

The Spirit of the Universe is present in our heart. Through this Spirit, we can know that this universe has been made by one God and a small part of that same God is present within all of us as the Spirit.

On the outside, how much ever we say that we are one and we are all brothers and sisters, it remains superficial. Now the Spirit is sitting in our hearts and only when the light of the Spirit comes into our attention, we truly understand that we are part and parcel of one Body.

Now, we have established the Vishwa Dharma [Universal Dharma]. It rests only on those people in whom the reflection of the oneness of the universe is present. If you make anything like this outwardly then it does not bear fruits as it does not have the nectar of Truth.

So, first of all, the Spirit has to be completely awakened within us. It is awakened but its awakened state should come into our attention. People say that it is possible to achieve that state by working on the outside but I feel that it happens from within. This awakening can come

only from within. This awakening is the awakening of the Kuṇḍalinī.

The Kuṇḍalinī Shakti within us is in a dormant state. When She rises then, just as a spark in a stove gives light when in contact with the gas, the entire attention gets enlightened. Until this light spreads in our behaviour, in our lifestyle, in our society, in our country and in the entire world, there is no use of being a Sahaja Yogi. Your nature might have become peaceful by this light within you. Perhaps your mental state or physical state or material state would have become alright. In spite of that you have not got the Shakti of Shiva. By this Shakti, we understand the oneness of the world. This understanding is not mental but the experience comes from within that we are one. This is the most important quality of Shiva that he is spread all throughout the universe. His work is so full of understanding and wisdom that he knows everyone.

For example, if we light a lamp, then the flame does not know how far its light should go or to which place its light should go. These thoughts don't come to the lamp. But it is not so for the Spirit. Once your Spirit is enlightened, then it starts flowing through your hands as Chaitanya. Its enlightened intelligence that flows through the Chaitanya tells where you are going wrong and where you are going the right way.

This means that the intelligence of God starts flowing through the Spirit. Also, all the work in the world which is done by God flows through your hands now and works out. That's why first of all, we have to take to the Spirit, take to Shiva.

Now we have to see, how we can go to Shiva on the outside. We get to know the Truth through the Shiva Tattwa. That's because I told that all the Shaktis in the world are as if they are flowing in one body.

Due to this, no matter what happens where, you can know the truth through collective consciousness. You can know the Absolute Truth which tells you what is true and what is false through the Spirit.

The special quality of this light is that when it comes into the heart, man gets drowned in Joy. Waves of joy start flowing in his body. His intelligence, his behaviour all start shining. A special personality is awakened within him who is charming and who has great principles. A person who comes near such a personality gets emancipated. He takes to the righteous path. All this happens spontaneously. The company of such a personality itself works out such a thing.

Such a personality is always immersed in joy. There is no duality to joy, it is absolute, which we call as Nīrānand. Absolute joy means that it does not have happiness and unhappiness like two sides of a coin.

The person is in an absolute state and this state is the state of joy [ānand]. In this state he is like a witness who just sees the waves of happiness and unhappiness like a person sitting in a boat sees and enjoys the waves of the sea. Once you attain this state you understand what the waves of joy are, what is the comfort of joy and what is the kingdom of joy.

Despite achieving that state we do not get fulfilled with joy. The reason is that the one who is the source of the Spirit is the Spirit of the Universe.

So until we take this joy to every shore of the world, we cannot get completely one with this joy. For example, if a flower falls into the sea, then it floats from one shore to another. That is the path it takes and that is what it enjoys. In the same way, once a person gets into the kingdom of God, he feels, `Whose heart I should touch?', `Whom should I tell?', `Whom should I meet?', `Which country I should go to?' and tell them to take to their Self-realisation.

So, until we attain the Universal status [Viṣhwa swarūp], we can't say that we are realised Souls.

Those who call themselves as Sahaja Yogis are still holding on to this caste-creed thing. They say, “Marriage should take place within our caste” “our caste” “our this" and “our that." We have to come out of this limitation. “We are Indians” `We are Englishmen” “We are superior, you are inferior” “e are from north, you are from south” all these distinctions have been formed by man, not God. He created these different countries only to give variety to His beautiful Creation. But the human mind is always looking to create classes and differences.

So, now there are Pune residents and there are Bombay [Mumbai] residents. Within Pune residents, there are Sadashiv Peth residents and within that also, people might be classified based on the well they have. A Sahaja Yogi should not live in a well but he should be like a flower in a lake. The Sahaja Yogi who is still living in a well like this should understand that he has not yet taken to Sahaja Yoga completely.

So first of all, we must acknowledge the form of the Universe within us, only then we can get to the Shiva Tattwa.

Through meditation, we can understand how to get to this state from the outside. When we meditate, the attention should be on ourselves, not on others. We should look at ourselves and see what thoughts are coming into our head. What sort of beliefs we have built into our minds. “I am this” “I am that” “I am from this caste” “I am from that religion” every person thinks himself to be smart.

So you should ask,' Am I involved in all this? Am I a citizen of some country or some small street in some city or am I a citizen of God's Kingdom?' When we pay attention to ourselves in meditation, because we are now connected with the Spirit, as soon as we put forth this question, the light of the Spirit will shine before you and you will be surprised that `No, I am part and parcel of one world.' Why don't you feel that a small drop should dissolve into a great ocean and enjoy? Instead why does the attention go into separating the molecules and atoms of that drop? The reason is that many things ego, superego etc. have developed in the mind of man.

So because of all this, his intelligence or his mind has developed certain limitations. He is not capable of breaking those limitations. He does not have the strength to overcome these limitations (Maryādās). ` What will my society say?", “What will my parents say?" So to destroy these limitations, Ādi Shañkarāchārya said that “I don't have a father nor mother, I am Shiva Tattwa." This

means that in Shiva Tattwa, there are no limitations. He is Amaryad [beyond limitations], eternal. I am Shiva.

So he who is this Ananta Shiva, should not even think about such petty, limiting things. Even if such thoughts come, he should not feel bad that “why didn't I do this?", “I am from this religion or that." So, all these limitations arise within us because of our beliefs or the things that we believe in. From childhood, we are taught which caste is bad. Once it sits in our head, then it does not move. Once these conditionings set in then even if someone tells us, they don't go. But once you see the joy in the light of this Vishwa Dharma, then you feel, `Why was I indulging in these false beliefs like a fool?' When this state comes, we can say that our development is towards emancipation.

So, first of all, our intelligence must be completely enlightened with the light of the Spirit. The darkness present in us should go away and for that we have to simply pay attention to ourselves.

Suppose, there is a very angry person and he is short tempered since childhood. It may be so because in his childhood, the environment was such that he had to be hot tempered.

So suppose that he was troubled by mother or his father or there was some other reason.

So, if he is still troubled by that anger then the sword of the Spirit has not come in him. This sword is that of Love and is decorated with flowers.

So the third thing to be kept in mind is that Sprit is the embodiment of Love. Only love. But we need Self-realisation to understand that love. “ Ātmānneva Ātmāna

drishtaha" means only through the Spirit the Spirit can be known. It is like this, if you don't have eyes then you can't see your own eyes in a mirror, in the same way, if you don't know the Spirit, you cannot understand the swarūpa of the Spirit which is love.

The main form of the Spirit is that it is a storehouse of love. It is love. But this love is not the love that we know of. This love does not have any greed or lust, any pressure or any expectation. This love flows eternally and the benevolence in this love is worked out. While giving this benevolence, the Spirit does not have any jealousy and does not pressurize anyone. The working is spontaneous. Once this love starts flowing in a Sahaj way then you will be surprised to see that everything works out by itself and you don't need to do anything.

First we have to see the kind of love that we are giving to someone. First of all, it should be unconditional.

I will give a small example. I bought some sarīs from America. Then I told someone that “See, I have brought eleven sarīs, so find some ladies to whom I can give these." So he chose his mother, wife, daughter then sister-in-law and relatives like these and gave Me the list.

So I told him, `It is alright if at least the surnames are different... How did you find so many people with the same surname?" Then he told, “Mother, I know them that's why I gave their names." I said, “Is it so? But aren't you a Sahaja Yogi? How don't you know others?" So I called someone else and he did the same thing. I was in a dilemma as to what to do.

So the love has to be unconditional. Now, how does this unconditional love look like? Wherever there is a feeling

of `my', like `my brother,' `my son,' `my wife,' there this unconditional love does not exist.

Now, whatever relation you have with someone is there but you should not stick to it. I have given this example many times that if the sap in a tree sticks to just one flower, not only will the tree die but also the flower will die.

So this unconditional love flows everywhere and gives a person whatever he wants. Now see, all of you are sitting here and we have this electricity here. This electricity is flowing through the small lights, the big lights, the videocamera, this mike, the fans etc. whichever device needs it, it gets the electricity. Does it stick to any one device? This power does not stick to one place.

But when it becomes living then it starts sticking. Especially in human beings.

Sometimes I say that man should be called `chikku' [sticky] as it fits him. He wants to stick to everything. Any small thing happens, he wants to stick to it. This stickiness takes away his power and deforms him.

First it is “my son, my son" and finally it is “Mātājī, somehow get me rid of this son, he is ill-treating me." So, even this gets cured, it is not as if it does not get cured.

So we must know that this unconditional love should be present in man. If it is your child, then fulfil your responsibility, there is no need to have any expectations. Secondly, don't say that it is mine.

Tomorrow, if someone else's daughter comes to your house then you must know to love her also. Then you are unconditional.

This is the beginning but the joy that comes out of spreading your love to the whole world only God can describe. It is in His love that He has created this universe. In fact, this Creation is like a headache.

First create the world, then make human beings, then they come to hit you, they behave like mad, then you make them alright, give them Realisation, even then they run here and there like mad, then somehow make them sit and tie them up and even then their heads are going here and there! But all this is a play for Him as His love is unconditional. The only thing is that God does the Bhakti of Love. He is in the joy of Love. His joy is that “I Love." He resides in that love. He does not think that he hit me or he said something to me. He says, “I have love for you, do what you want." This is the quality of God. This quality when it comes to Sahaja Yoga, is called as Nirapekshita [without any expectations].

But we don't see this. If you behave rudely with someone, then you continue with the same thing. You can't get rid of it.

So, it again becomes stickiness. If you are behaving in a nice way with someone else then you continue to do so but with the first person you still behave rudely. Suppose two brothers had fight before coming to Sahaja Yoga, then even in Sahaja Yoga they continue with the same feelings. Then why did you come to Sahaja Yoga? To get to the Spirit. What is the Spirit? Spirit is the source of love within you.

So we should accept it and enjoy it. We should accept it this way that whatever is there in me is for the Bhakti of the love of the Spirit. Let the Spirit do as much Bhakti of

love as it wants. Nothing like, this is my body, mind etc. but let me see and enjoy the Bhakti of the Spirit.

Most importantly, we should know that we are sitting in the court [darbar] of Love. Hatred, anger, attachment all are the same. I don't see the difference between a person who you like or don't like. They are the same. The only difference is that one seems good and the other seems bad. But both types are the same. Love should be unconditional.

Secondly, love should have sweetness. If someone gives two slaps on another's face and says,' I have slapped you in love.' That's not love. Moreover there are certain customs like if you meet a person then he continues to shake your hand till half its weight is reduced! What a way to meet! But there is nothing in the heart, it is all superficial. In that superficiality, they shake your hand saying “Oh I am so glad to meet you!" and you are only worried about when your hand will break! But there is nothing in the heart.

The love should be in your heart. The love should flow from your heart. It should not be superficial.

Sometimes because of this superficiality, man fools himself into thinking, `Oh I am such a good person! I am so loving and behave lovingly with everyone!' If it his business, then obviously he has to behave nicely with people.

But in love, a person is extremely sweet, both inside and outside. Inside and outside. He is compassionate.

Even his harshness seems sweet.

So until this sweetness comes into Sahaja Yogis, no one will be ready to even believe you. There are too many people in our country who give lectures, who give big talks and the common man is tired of it. In every street you can find such a person. You will get many such in Pune itself. But do we get any satisfaction out of it? It is all false, superficial.

So, the love needs to come from the heart.

Now I get many letters saying, “Mātājī, let the love flow from our hearts." Now how am I supposed to do that? First open your hearts. I will tell you how to open your hearts. Start with a small thing. Make a list of the people whom you love and whom you hate. Then write a loving letter to the ones whom you hate... [laughter] very difficult thing! Extremely difficult! Write to them saying, `I remember you a lot as you are great.' It is ok even if they are not, nothing wrong in saying so! Then say, “I will feel very nice if you send an answer to this letter." Try it out. It will work out because the Spirit has made you capable of that love. There should be no superficiality. He should not feel that, `Oh, today he has sent a good letter so tomorrow's is going to be horrible. This first letter is an introduction to what will follow!' So, you should send a heartfelt letter full of love. Send to those people whom you hate or feel bad about.

But start with Sahaja Yogis. Firstly, they should be Sahaja Yogis. But you will be surprised that when you write for the first time, there will be at least one line expressing that anger of the past.

So write one more, then a third and after a hundred letters, there will be at least one letter where this anger is not at all expressed.

We should open our hearts to the person with whom we are angry. We should see, what he did, am I also doing? If you have done, then what is the need to be angry? If he has behaved like that then I won't behave in the same way. In reality, you must love him.

Now, in our country, so many problems are there because we do not know the real concept and definition of love. One of the main problems is that of the women's status in our country. We have both types of women in our country. The third type I have not seen, if I see it will be a lot better. One is dominating and the other is submissive. There is no one in the middle. The one who dominates sits on the head and the submissive one goes under the feet. Due to this, the society has become extremely strange. The society goes on torturing the submissive one and goes under the feet of the dominating one. Then, unknowingly, you are committing a very great sin. The sin is that God cannot accept the torture of a woman who is forbearing.

There are many such problems. Now we have this caste problem. In order to get rid of all these things, we have to see, how much love we have.

This love has been described by many incarnations.

[Aside:] This child is unhealthy please take him to the back, I feel that he has some negativity, he is not able sit in front of Me. Take him slowly, no need to hurry.

So, how many people can we cover with the cloak of love. How many people are close to our hearts? The

other day, in Bombay [Mumbai], I asked a question that men generally feel that their friendship is much deeper than that of women, so I asked a man, who is your friend? He told, “This gentleman here." I told, “Really, but just now he was complaining about you to Me. How is he your friend?" So the friendship in which one friend does not see the bad qualities of another, if it deepens, then your heart opens up. Next, is the generosity. Generosity means the power to give. Your Mother is famous for Her generosity but you try being generous. If you have five sarīs and another woman has less then just give her a sarī and see. If your heart is open then you will have the good fortune of getting a hundred sarīs. We should have the power to give. Go on giving.

This generosity starts in Sahaja Yoga when people's hearts start opening out in Pūjās. They say, “Mātājī, I have made this kheer [a dessert made from rice] especially for you, this Puran Poli [another dessert] I have made especially for you." This is the beginning. But if you make the same thing for another Sahaja Yogi, then I feel more joyous. I feel extremely joyous when you distribute this love amongst yourselves. When you say something nice about a Sahaja Yogi, I feel very joyous. When you praise him then I feel extremely joyous. But yes, if you are wrong then I will warn you to be careful.

But I have seen many times, that these special moments come rarely. When you people enjoy each other's company, friendships and good qualities, then I feel that the Kingdom of Love has begun.

We have not so far known this kingdom nor have we used it so far. We have not yet accepted its power.

We don't pay attention to its tremendous dynamism. Its power is so great that whatever big empires you have set up or whatever big bombs you have and whatever is a product of hatred will all be completely destroyed. All these will be razed to the ground. But you must know how to use it.

You should experience its power. You should say, `I am a priest of Love. I don't want anger, hatred and anything of the sort but I only want to do the Bhakti of love. Our Mother has told us this and She has made us one with Her in that Bhakti . We should get completely immersed in that love.' Then `this caste and that caste' all drop off.

In hatred, if someone sees a bad quality then he sticks on to that. But try to remember even one incident that has love like `How sweetly he talked to me that day!' and build your building on that. To build the building of the heart, just think `how lovingly he talked with me!' But if you talk harshly to someone, then he can never have good thoughts for you. How does it not come into our attention that if we speak bad about someone then obviously he is going to speak bad about us. Is he going to say,' Oh what a good thing that he has given me abuses!' With a simple intelligence we have to understand that if we talk against a person in such a harsh way then is he going to put a garland around our necks? So while opening your heart, you must keep this much in attention that `I have given this person a place in my heart.' Now this heart has the power of love which purifies. This power will purify this person.

Leave it to that power. Now he may trouble you a bit but try a bit harder. It is not difficult to try. You will be

surprised; you will feel `Have I become like the entire world or what?' As a child, I used to always feel, “How will this universal work take place? How will I meet people?" Then My heart used to expand so much that I would feel as if the whole universe is coming into it. At the moment I used to feel so joyous. I used to see only pictures then but now I can see it with My own eyes. In every place there are thousands of Sahaja Yogis who are enjoying this bliss. May you also give the same amount of love to everyone.

On this special occasion of Shiv Pūjā, make a promise in your heart that now onwards, I will love everyone. Mother has said so and I will do the Bhakti of love. In that love if I face any troubles then it is like a penance and I will bear it. I will love the whole world unconditionally. I won't say `my', `mine' like a frog in a well but I will do all that is possible for others in love.

Sometimes, people will treat you harshly, they have done so with Me also but the power of love is tremendous and you must give this love with complete faith and Bhakti in its power.

So now the time for the Pūjā has come and I have decided to build a house in Pune. [Applause.] In the whole world, India is a Yoga Bhūmī. The Kuṇḍalinī of the whole world is in Maharashtra and any amount of description of this great land is less. Pune is the heart of Maharashtra and it is here that we have to establish Śhrī Shiva. It is My desire that once I build a house over here, Kailāśh should come down here and everyone should help Me in doing that. The residents of Kailāśh are those of cool nature, a cool temperament and Sahaja Yogis

should become like that. People should say that in Pune, the Kingdom of Śhrī Sadashiv is present. With this hope, I have decided to build a house over here and I request everyone to help Me.

Contents: 1986-04-01 **Birthday and Easter Pūjā (Hindi) (Tuesday after Easter Sunday), Alippore, Kolkata, India**

Since 21st March, you all are celebrating My birthday... and, in Bombay [Mumbai] too, birthday was celebrated for four days with full vigor... after that birthday was celebrated in Delhi and today too, it feels that, you all will keep celebrating My birthday.

This tent has been decorated so beautifully... with flowers... and with different colours... all decoration has been done so much, that words stop, seeing the artists, that, how, with their heart, they have made such a talentful thing, in so little time.

Today, the special thing is such that, mostly, in these days, when, Easter happens, I am in London...

and every Easter Pūjā happens in London only.

So they sent news that Mother, wherever You are, wherever Your Pūjā happens, remember us there and here we will do the Easter Pūjā that day. Arrangement of the Pūjā today happened so quickly... and with so much beauty... all this is immense blessing of God, that He, made such arrangement happen. But, here, a very big work is starting from today. Till now, I used to talk a lot about false Gurus and very openly I told about them, that how much they are wicked, how much they are demonic and how they stop the path of true seekers and put them

in misunderstanding and put them on a totally reverse path... and for this, many people said that it is not good to talk about such a thing... by this, the Gurus will attack You and will trouble You, but, the totally opposite happened. No one showed Me the court, neither anyone told anything about Me. One by one, every wicked person came in open and the world knew that whatever I told about them is absolutely true. Today, slowly these false Gurus are getting wiped out, but, the Tantriks still have a strong hold... and in your Calcutta [Kolkata], I think, its main source is there. Here they thrive and from here they spread to the whole of the world.

Today only, the person who I met with, talked with him so much Tantriks... he told who all came to his shelter and who all became mahatma. I felt, this campaign has now started... it is not necessary to correct these Tantriks one by one... they should all be washed into `Ganga Ji' together. Then only they will understand.

So, from today, this Mahishasur which has spread everywhere, the campaign to end this, should begin. [Clapping.] This is one very big spiritual revolution, by which the whole world will be benefited. The whole world will become pure with this revolution and will remain in the ocean of joy, in the Kingdom of God. But for that, with patience, everyone should do some sacrifice and for that, the biggest thing is that, strength should be kept. If we work with strength, then that day is not far, when our world will be filled with happiness. But, in that, the biggest hurdle comes to Me, when Sahaja Yogis do not go deep. It should be for Sahaja Yogis, to go very deep. It is a big responsibility for every Sahaja Yogi, that they

should do such work in this revolution, which should be very special. Till now, whoever Sahaja Yogi I see, they have this thing that, we are having this catch Mother... our these Chakras are catching... this is happening with us... we have this mistake within us... this and that. But, when we start giving... when you start giving to others, start their welfare, then by itself, these things will start diminishing. Your attention should only be here, that to how many we have given, how many we helped cross over, how many we have bought in Sahaja Yoga. Until we do not do this with much force, the work of Sahaja Yoga will not go forward.

And this moving forward is utmost important. For this many other things should be done, which we are thinking, should happen within a year. From that one thing we are thinking such that... we create such an ashram, where Sahaja Yogis will come and live from different places and the whole path of Sahaja Yoga will be made known to them. Not only that, the awakening of their Kuṇḍalinī will be done fully and they will be activated in the whole world in the form of very great Sahaja Yogis. We are thinking of this arrangement and I think within a year, some or the other such thing will be made, where you can come and stay at least for a month and by staying there, you become master in Sahaja Yoga and by becoming a master Sahaja Yogi, you can work in the whole world.

But, the biggest thing is that, within ourselves, we have a kind of, lack of faith about ourself... the diffidence that we have, we should overcome that. I will tell you, one Doctor Warren is here, when he came to Sahaja Yoga, he

lived with us for, at the most eight days and in that too, he kept fighting the whole time...

he could not understand initially how to correct himself. Anyways, whatever happened, when he became alright, he went back to Australia and after going to Australia, he helped so many people cross over, put to good so many people, that I was very surprised that he, who did not know what was Gaṇapati, who did not know about any devta, who did not know anything about Kuṇḍalinī... became alright within eight days and spread all over Australia.

So, to think, that we cannot do this... or how to do this... this problem is there... what will people think... if you keep such mentality, then Sahaja Yoga cannot move forward.

God is with you, Shakti is with you, you are yogi yourself and it is a responsibility on all yogis to do this work fully. Till you all don't stay united, this work cannot happen. Have to be united and to be united means, you are part and parcel of one body. One Sahaja Yogi should never be thought of as different from another Sahaja Yogi. Like I see, in the beginning, a Sahaja Yogi, turns more towards a person who is not a Sahaja Yogi, rather than one who is a Sahaja Yogi.

So, first thing should be there that, those brothers and sisters who are Sahaja Yogis, in front of them, everyone else is not related to you. Whatever one says, we, under any circumstance, should not agree with them, because they will put you in a fix and there will be a divide between you people. If you have to avoid this demonic knowledge, then you will have to understand that you are

yogi people and you are in the Kingdom of God. Every demonic knowledge has one-one agent, understand, who wants to pull you, so that you leave this knowledge and go to their knowledge... and their clever tricks are so beautiful, that you won't understand.

So, the first thing is that rule... that we Sahaja Yogis do not go against Sahaja Yogis... and we don't form a group. If somewhere, even a little group starts to form of Sahaja Yoga, I break that... and have broken. Now like... groups are made, like Delhi people are there... then they are in Delhi, then... like, Karolbag people are there, then of somewhere else are there... Bombay [Mumbai] people are there. Then Bombay [Mumbai] people... in them too, some are of Nagpada, then some of Dadar and some of somewhere. Now, doing all this, you will reach such a small place, where you will be sitting alone and say where have the Sahaja Yogis disappeared.

So, in this, not a thing can make a group. When cancer sets within a person... then it happens by making a group. If in a person... DNA which you call... if it becomes bad in a person... if in a cell mistake happens... if only a single cell becomes bad, it will force on another cell and that second cell will do on third cell and such a group of their will begin to form... and that will want that our group should overpower everyone. When that starts to overpower everyone, then for example, suppose cells of your nose are there, if they start to grow, then they form a group and a big lump forms here and that goes and attacks on your eye and covers the eye. Then from there it goes and covers the ear. Like this, one who is cancer understands others lower compared to himself and forms

a group and pushes those, who are the others... who are Sahaja Yogis. If such a disease spreads in Sahaja Yoga, then I put it away for good nicely, wherever I am. Whether am in London, whether am in America, whether am anywhere... that is put away for good automatically. Therefore, no one should do any kind of groupism. No one should think that we are of one group. If ten people stay together and if every time ten people stay together, then we should understand, a group is being formed. For Sahaja Yogis, ten people should not stay together all the time. When today you sit with them, then tomorrow with them... tomorrow with them... then with them. Like we have in ourselves, small-small cells of blood... which we call cells... suppose if they sit at one place and ten cells think that we will sit here only, then that person will die... Sahaja Yoga will die.

That's why, us ten people together, because we are of one group, these are of one group, those are of one group... `rakta-visaran' which we say, that, which is the circulation of blood, should flow freely within us.

So, no group should be formed. Where you see a group is forming, leave that group and go to another group. Break that group, tell that to come with this group, then that should come with this... till you do not do this way, negativity will keep forming within your collectivity.

Like I say, if you churned and took out butter... butter particles are all around... in that you have to put a big lump of butter, then after that, then around it, all the particles start to stick to it. But, if 4-5-6 particles get together and sit aside, then the one who has churned,

says that, let them go, this butter is bad... pick up the one that is bigger.

So, everyone should get together and big one... like butter, like that, should become a big group... and doing like this, should dissolve into one big ocean.

So, if one drop you have to dissolve in the ocean... then, by creating 4-5 drops, you will only make bubbles. Whoever works by this method, forms a bubble and those bubbles you know, come for two minutes and then get destroyed... by themselves, by nature itself, nothing has to be done to it. That's why, you don't have to create any group. Should meet everyone the same way, should go with everyone, should love everyone and should try to understand everyone. You should not criticise each other, in any way, ever. You are not brothers and sisters with each other, but you are the part and parcel of My body. Suppose if one finger of Mine, criticises the other finger, then what good will happen... only loss will happen by this. That's why, right is that, man should...

[Aside to someone:] what happened, sit down at least.

... that's why, most right is this thing, that we should think that now we are not human, we are super human and the condition of super human is such that, we should roam everywhere and keep attention towards God. This one big problem comes in Sahaja Yoga, in the beginning, when a person, don't know why, breaks the collectivity. This is also one demonic knowledge, where collectivity breaks. Now, like I say, in Bombay [Mumbai] this work is less, in Delhi, not yet even now... and I don't know the situation about Calcutta yet, but I will say that do not let diseases spread. You all are My sons and My daughters.

Within yourselves, if any kind of difference happens, then it's not a big thing, but that, you should not do groupism with each other. If one group forms, then that group will say, that put forward our man... that will say, put forward our man... and the effect of that you see, is that such people go away from Sahaja Yoga. Their place ends. Like Gurus have been finished, in the same way, such people are finished... if I don't do, your own nature will do it.

That's why, to you, specially I have to say it, that please, you all give attention to yourself and also love towards others. Give love to others and put attention on yourself. Look towards yourself and see yourself and say, how are we. Are we alright? Are our Chakras alright? Do we have any mistakes within us, or if you think that someone understands, then go and ask him... `if a Chakra is catching then please tell, as we can't understand.' The day you accept the thing, that we are sitting as part and parcel of Mother, you will understand how much importance you have. No matter how you are, I have accepted you. Now you also have to accept Me and have to know that, by living with feeling of immense cleanliness and purity only, your Mother can get happiness and joy.

Today is this special date, the date on which the new campaign is starting, that, whatever Tantriks are there in this whole world, I am going to get after them now and I wish... [clapping]... and I wish that all of you also, should be after everyone... and wherever you see a Tantrik... for people who go to him, if you wish, for that, print pamphlets etc and send there, that this man is a Tantrik and keep running from Tantrik. Because, a person who

goes to a Tantrik and Tantrik comes to his house, then he cannot prosper for seven generations... his children won't prosper... seven generations will suffer of his. Big losses will take place... his home will burn... and it may happen, that his wife may commit suicide somewhere...

his home will always have problems, sadness and despair.

That's why this campaign... today's day is such that it is called April Fool's day jokingly.

So, these people will be made fools and thrown over. These people will be fooled and thrown over, because they think themselves to be very intelligent.

So, their foolishness which is there... their full inauguration, is the work of you people.

With your love and affection and with this decoration, really... I am overwhelmed.

So much you have spent, so much you have decorated... only have to say, it's not necessary to spend so much. Your Mother is so simple, that She does not need anything. You all... whatever is there, whatever you give to Me, is enough... I do not want anything. Whatever you have to take from Me, you all take it. But, for your satisfaction, I say, OK, you have to give a sarī, then give, what to do. But, that too, you think that, sarīs given four years back, are still locked in lock and key. That I do not understand, that later when some museum etc is built, then you will put there.

So, all these things, for your interest, whatever you say, are kept with Me as your deposit and it's not necessary, but your love is such that, in front of that I cannot speak

anything, cannot say anything... whatever you give with love... whether they are fruits of Shabri... or whether they are expensive sarīs of yours, all matter to Me.

So now, it is the time for our Pūjā... today like I said, it's the occasion of birthday and exactly at 12 o'clock, I started My lecture and exactly at 12 o'clock, I was born. That's why, so much time was spent, so much time was spent in flowers, it's nothing to worry about, because the opportune time is such that, at 12 o'clock only, today's birthday was to be celebrated.

So, in this... [clapping]... all things, all at their own time, set properly... in that no one should feel any guilt.

Contents: 1986-04-05 **Letter to Mr. R.D. Magdum (a Civil Engineer), Brompton Square, London, UK**

My Dear Mr. Magdum, This is in reference of your letter saying that there is more than half an acre land absolutely stony and useless for agriculture. It does not matter as I am in the process of buying seven acres of adjacent land, so we will have altogether eleven acres of land for farming.

I have confirmed the following points again, as given by you; 1. The farm house does not need collector's permission. (The copy of the letter written by the collector to Mr. Malhotra is with me).

2. The farm house has no specific dimensions. Mr. Dhumal sent a registered letter to the collectorate, however no reply has been received for over two months.

3. The permission has been granted by the Gram Pañchayat. (Confirmed by Gram Pañchayat that only they are authorized to grant the permission).

4. This area is a green belt and has to be used for agriculture only.

The farm house can be used by us and also for the agriculture storage, etc. We have got permission from the planning department.

Now as my husband is going to retire very soon, I wish to plan the house as per requirements for my family and my daughters' families. Both my daughters are married in the `Shetkarl' families. Specially the younger son-in-law who is the grandson of our late President Rajendra Prasad, belongs to a very well known farmer's family of Bihar and himself is a farmer. Both the son-in-laws will be staying with us and take to farming. I am also negotiating for farmhouse very near Paud which is a few miles from our farm house. All our agriculture activities are going to be operated from this farm house.

So to begin with, in our plan please include the following suggestions, made by my son-in-law.

1. Large garages for modern agriculture equipments like tractor, etc. 5 numbers.

2. Godowns, 6 numbers at least measuring 11 x 22'.

3. Cow sheds altogether measuring at least 44 x 4.

4. Large court yards and verandahs for cleaning and drying.

We have a very large house in Lucknow but is occupied by Govt. (Indian Oil Co.) and they are not willing to release though they are paying a nominal rent and are settled nicely even when the contract is completed long time back. (Thanks to my husband's policy of patronizing

the Govt.) We cannot buy a at as my husband has no black money.

So now we have to settle in the farm house in Pune. Whatever money we have we will spend in farming lands, in this farm house and in buying modern equipments.

You have seen our London house and you know our lifestyle. Though I am `Shetkari' and a sadhu Baba, I can live in a hut, However my family has to be comfortable. My husband who has worked for Indian Government for forty years should retire in a comfortable place. For your information we have never lived in a very small house. We would not like to live in the city anymore but would help us to live near out farms in our old age. Please note that though there are no restrictions about the farm house still do not go beyond any stony area as farming is the main object of our stay in the farm house. Please plan spacious bedrooms for ten persons; my husband and myself, two daughters, two son-in-laws and four grand children.

Also a common large hall for sitting and dinning, one large indoor room for children to play. There should be at least two guest rooms of large sizes. My husband's guests are all high International officials, so we do not cut a sorry figure.

The facade of the house should be Indian Art and interiors should be Rajput style (as you know we are descendants of the `ShaliVāhanas', who ruled in Paithan (Pratishthan) thousands of years. They were Rajput kings who migrated from Rajasthan).

We give a very poor image of our Shetkarl to the outside people. But whatever farmhouse I have visited so far,

have been enormous, for example, my father-in-law in Khairabad, my son-in-law's farm houses, Mr.

Dhumal's farmhouse in Veer, Raja Patil's farmhouse near Ichalkaranji, Usha Patel's farmhouse in Dandeli, Raul Bai's in Dhule Dist. Yogi Mahajan's farmhouse in Pathankot and Dharamshala, all of them are one bigger than the other. You may visit one of them, most of them are four to five stories. Of course you should never treat that as a model, but better visit them to find out what is the capacity. I cannot give you any particular idea. Still the house should be as big or as small as you think proper.

Our farmhouse should be placed on the edge of the cliff and as it is the stoney area, according to your letter, it may cost more money but it will serve two purposes. Firstly, you will save good agricultural land and secondly, we can watch the agricultural activity in the valley (which land I am definitely purchasing).

Furthermore, you may have any number of stories, as there is no definition, I think two stories may be sufficient.

As you say that it is absolutely legal to have a farm house without any restrictions, still I would request you to use only stoney area. If the stoney area is more than your requirement we can increase the courtyards or you may add a storey if stoney area is inadequate.

Also please make the structure facade as I would like to spend more on the interior and the exterior.

Pune is full of ugly ats and heavy decor. I would like to bring some delicate jali work from Jaipur to create a new dimension in farmhouse building.

So some people at least will spend to make some beautiful houses.

Also it should give a sense of dignity to my other shetkari friends to spend on beautifying Maharashtra instead of wasting money on drinking and dancing in the clubs with other urban wasters.

So that they can leave something for the progeny instead of pseudo-modern culture. Also if our farmhouses are made interesting the young people would not run to the city and become clerks instead of becoming dignified shetkari's children.

This kind of farm house indeed would be expensive but much less than a horrid Bombay at. I hope every farmhouse could be decorated differently with handicraft as you find them in the remote villages.

This is my dream for the villagers who have nothing to look forward or to hope for. My father who was the member of the constituent Assembly had a dream that the villages must develop first, there should be a Wada' for a farmhouse for every shetkari, very well decorated and interesting so the children should not run to the city but should become shetkari like their father. I hope this happens one day, though this has happened already in China which I have visited and seen how the Chinese adopted Gandhiji's methods to improve their villages.

I hope you do not mind this very long letter from me. I am sorry I could not talk to you on the phone at this length, but I had to explain as there is no information written down about a farmhouse.

You know I have very different attitude towards my property than many people. We could have had a very

modern house which may be very comfortable but I always think that these houses are without any feelings. They do not represent our deep culture of dignity and art. I have already asked Mr. Patankar to study the Rajput art and get me sketches of their arches and trellis work. I wish you get some books on this subjects. Whatever money would spend on this house I want to create a feeling of Indian home rather than a mundane boring London house. I hope you understand my way of looking at things, in these aspects specially.

With all my blessing to self and to your family, Yours affectionately Sd,/ (Mātājī Nirmalādevi)

Contents: 1986-05-03 **Talk to Sahaja Yogis, On Arrival, with Presents and Naming of the Babies, the day before Sahasrāra Pūjā, Madessimo, Alpe Motta, Italy**

Shri Mataji: We have to thank the nature for creating such a beautiful stage for Sahaja Yogis, from all over Europe and England, Australia and India.

Sahaja Yogi: [Italian translation.]

Shri Mataji: Specially you have to thank Guido and his wife and all the Italian Sahaja Yogis who have worked as a team to organize this beautiful place for us. Come down here, visit and see the glory that is of the Creator.

Sahaja Yogi: [Italian translation.]

Shri Mataji: The nature has organized everything so well and also the symbolism of this place is so expressive.

Sahaja Yogi: [Italian translation.]

Shri Mataji: That the three main rivers of Europe, just like Mahākālī, Mahālakṣhmī, Mahāsaraswatī, flow from this place all over.

Sahaja Yogi: [Italian translation.]

Shri Mataji: On our way while coming we saw the temple of the three Madonnas *[UNCLEAR]*.

Sahaja Yogi: [Italian translation.]

Shri Mataji: And the place is also called as the `Mount of the Mother'.

Sahaja Yogi: [Italian translation.]

Shri Mataji: And we have seen the beautiful huge big statue of the Mother in golden colour, just in front of this hotel.

Sahaja Yogi: [Italian translation.]

Shri Mataji: So the stage is laid very well as in a drama.

Sahaja Yogi: [Italian translation.]

Shri Mataji: They describe outside, what is the play about. They put up different posters and statues to describe the play.

Sahaja Yogi: [Italian translation.]

Shri Mataji: So you are on the stage. You are the actors.

Sahaja Yogi: [Italian translation.]

Shri Mataji: Whatever you are taught, whatever you have learnt, whatever you have experienced, has to be manifested.

Sahaja Yogi: [Italian translation.]

Shri Mataji: That manifestation is the one what we call as the performance.

Sahaja Yogi: [Italian translation.] Shri Mataji, So if we are Sahaja Yogis and if we have achieved an ascent, our performance will show that.

Sahaja Yogi: [Italian translation.]

Shri Mataji: So your performance tomorrow will prove how much you have achieved so far and how good you have reached.

Sahaja Yogi: [Italian translation.]

Shri Mataji: The performance of the nature is ultimately joy giving.

Sahaja Yogi: [Italian translation.]

Shri Mataji: It nourishes, it teaches, it does everything; but ultimately it gives you joy.

Sahaja Yogi: [Italian translation.]

Shri Mataji: So you have reached a stage now where performance within and without has to be witnessed.

Sahaja Yogi: [Italian translation.]

Shri Mataji: Here we are more than five hundred people, all bound together with love.

Sahaja Yogi: [Italian translation.]

Shri Mataji: We do not belong to any particular sect or to any particular race or caste.

Sahaja Yogi: [Italian translation.]

Shri Mataji: We belong to that special category which is called as saints.

Sahaja Yogi: [Italian translation.]

Shri Mataji: But the modern saints are very humble.

Sahaja Yogi: [Italian translation.]

Shri Mataji: And they don't accept this special position they have, with showing off.

Sahaja Yogi: [Italian translation.]

Shri Mataji: But you are all saints.

Sahaja Yogi: [Italian translation.]

Shri Mataji: And tomorrow we will see what happens to these saints.

Sahaja Yogi: [Italian translation.]

Shri Mataji: No, once you got in anyway, we frighten about anything.

Sahaja Yogi: [Italian translation.]

Shri Mataji: But it's a surprise.

Sahaja Yogi: [Italian translation.]

Shri Mataji: What a magnificent, joy giving surprise!

Sahaja Yogi: [Italian translation.]

Shri Mataji: It's all right. Today I have a small little present for Lido and his wife.

Sahaja Yogi: [Italian translation.]

Shri Mataji: It's a big present.

[Clapping.] *[UNCLEAR]*. [Jaikara.] [It seems that the gift is being unwrapped.]

Shri Mataji: Now there is a big present, which is coming for the Ashram.

Sahaja Yogi: [Italian translation.]

Shri Mataji: Very big, in nine boxes.

Sahaja Yogi: [Italian translation.]

Shri Mataji:... But you have to guess. Italians have to guess.

Sahaja Yogi: [Italian translation.]

Shri Mataji: There are nine light trees *[UNCLEAR]*, from all over the world.

Sahaja Yogi: [Italian translation.]

Shri Mataji: Italians come along.

Sahaja Yogi: [Italian translation.]

Shri Mataji: Three chances. Three chances to... First of all get these.

Sahaja Yogi: [Italian translation.]

Shri Mataji: Three chances. *[UNCLEAR]*.

Sahaja Yogi: OK what is the first guess? Another Sahaja Yogi: *[UNCLEAR]* Nomsey.

Shri Mataji: Nomsey? No. No. *[UNCLEAR]*.

Sahaja Yogi: *[UNCLEAR]*. Statues?

Shri Mataji: No.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: What did he say?

Sahaja Yogi: Nothing.

Shri Mataji: What did he say?

Sahaja Yogi: Nothing... He was not qualified Mother.

Shri Mataji: Tabla?

Sahaja Yogi:... Instrument of music?

Shri Mataji: No.

Sahaja Yogi: OK.

So the presents are lost. [Laughs and applause.]

Shri Mataji: These are chandeliers. These are chandeliers of My first drawing room, with sixteen globes in it, fourteen globes I think or sixteen and also there are side lights. They are packed so well, that's why in nine boxes.

But they are quite big, large; look nice there pink and solid ones. You remember Mine." [Jaikara and clapping.]

Shri Mataji: *[UNCLEAR]*. There is a photograph of these with someone. I will tell you who had it.

These people, who brought it, had got photographs.

Sahaja Yogi: [Italian translation.]

Shri Mataji: Right, the photographs? You have?

Sahaja Yogi: Yes.

Shri Mataji: But the lamp shade will be too small. This is a smaller part. There is a bigger part also. *[UNCLEAR]*... This one you can show them. These are the ones.... You have seen that. One you take it out carefully. You have to be very... It is very, very dainty *[UNCLEAR]*.

Sahaja Yogi: Photograph.

Shri Mataji: It's a photograph?... Because you must have the photograph to rearrange it otherwise you cannot do it. I will have to help you then. It's a huge thing like that, so big as that. It will be nice for your house, yes, the Ashram there.

Sahaja Yogi: You have to give us a bigger house.

Shri Mataji: This is, just take out one globe, like that I think there are fourteen or sixteen globes." *[UNCLEAR* dialogues of Sahaja Yogis with Shri Mataji, while trying to assemble the chandelier.] [Clapping.]

Sahaja Yogi: This is one for each Ashram. That means sixteen Ashrams in Italy.

Shri Mataji: It has taken three days to pack. They are delicate things you know; you have to be careful with them. They are lead crystals and very good things. They

have lasted for so many days and I am sure, they are going to last.

Sahaja Yogi: These have been packed by Golden Packers? Shri Mataji we really don't have appropriate word to thank You. We really don't know how to thank You.

Shri Mataji: This is the age of enlightenment and you have to have lights.

Sahaja Yogi: It is so beautiful.

Shri Mataji: They look very beautiful. And you have side lamps also. I think six, six side lamps and these two are very full of fourteen or something. I don't know how many are there. But they are getting the photographs. Have you got scotch tape or some thing to stick? *[UNCLEAR]*.

Somebody has to take it very carefully so that you can close it also or you can put the things back on it. *[UNCLEAR]*. [Pause.] That's all, that's all. I told you. I think the other things also you can put on top and *[UNCLEAR]*.

Thank you. She knows that I am crazy about flowers so she was giving Me. That's good. Very nice.

One side we have put lighter things because otherwise people will put it other way round. That's why.

Good, but how will you take this to Rome.

Sahaja Yogi: By bus.

Shri Mataji: You have a bus.

So it should be transported only by that bus otherwise it will go back to England. [Laughs and pause.] Who are the new people here, who have not met Me before, Italians?"

Sahaja Yogi: [Italian translation.]

Shri Mataji: So at least I shake hands with you.

Sahaja Yogi: [Italian translation.] *[UNCLEAR]*.

Shri Mataji: So beautiful, they don't look new, they look age old. Very beautiful. May God bless you.

Be seated. Now I will be going to other countries respectively. I don't know how one after another. But there I hope to meet all the new people of that country. But I must say that I was very much enamoured to hear that eighteen people have come from Spain.

[Clapping.]

Sahaja Yogi: [Italian translation.]

Shri Mataji: Because Spain is a very far off country, very far off country from here and it was very, very, very sweet of them to have come for Sahasrār Pūjā.

Sahaja Yogi: [Italian translation.]

Shri Mataji: Also I am very happy to know that there are twenty people from Germany.

[Clapping.]

Sahaja Yogi: [Italian translation.]

Shri Mataji: There are, they said that the whole of Sahaja Yogis, all of Sahaja Yogis, the whole party has come from Switzerland. It's a great thing.

Contents: 1986-05-04 **Sahasrāra Pūjā, 16th Sahasrāra Day, Madessimo, Alpe Motta, Italy**

Today is a great day for all of us, because it is the 16th Sahasrāra Day. That in sixteen beats or sixteen movements you reach a higher position in the poem. That it is complete, that Śhrī Kṛiṣhṇa is called as a

complete incarnation because he has sixteen petals. This completeness is called as `pūrna'.

So, now we move into another dimension. The first one was where you got your Self-realisation. In the evolutionary process if you see, the animals are not conscious of many things which human beings are conscious of. Like the matter cannot be used by animals for their own purpose. Also they are not conscious of themselves at all. If you show a mirror to animals they do not react to it as if they are in the mirror.

Except for, I think, the chimpanzee, that means that we are rather close to them! [Laughter.] When we became human beings we became aware in our consciousness of many things which were unconscious to the animals. In their brain they did not understand that they could put matter to their own use. As human beings you were all unaware of the Chakras that existed within you.

So your consciousness still was working halfway through unconscious working of the Chakras and the conscious working of the mind. You also never felt your autonomous nervous system as your inner organs how they are working. You did not even feel, how you are getting affected by other influences.

As a result of that, with the freedom that human beings achieved or were granted, they gathered all kind of things into their brains, into their Sahasrāra without being aware of it. They used their Sahasrāra, their brain for all kind of purposes which were fruitless. They were not aware again of the warning that Śhrī Kṛiṣhṇa had given that, if you use human awareness except for your ascent, you will go downward.

They were told. Not that they were not told. They knew about it. Whether it was east or west, everybody knew that you have to be born again.

And it so happened that in the west people thought that by using their brain power they can now master the matter. That they can use matter for their own purpose. If they had done it after their Selfrealisation, it would have been a very different situation. Because after Self-realisation you all had become aware of vibrations which is Chaitanya and also of your Chakras. With this new awareness, you would have avoided all that was wrong. But it is like a greedy person, who gets a wee bit of money and he spends it off.

Now this problem has complicated your brains. You have certain concepts which are very much away from reality. The way we have started using machines, we have become machines ourselves.

So we have no feelings and we cannot relate to others in a natural way. In human awareness you had achieved, how to relate yourself to others and to nature. But this ego-oriented approach took you away from natural, real life. And we became artificial. The whole thing comes from a concept of being artificial. Like they say that it is fashionable to be arrogant, to be snobbish. This is just the opposite of your ascent and evolutionary process. Because you have lost the power to relate to others, which you had gained as human beings. All the organizations which you have formed on collective understanding are also artificial.

Then a movement started that we have to be natural. That is another copying of the artificial. Natural does not

mean a primitive personality. Natural is to evolve. The whole purpose of creation is to evolve.

So the another concept also that you accepted very easily because you have got brains and you accept everything that comes your way. And you became so artificial that you needed all the time some sensations to feel yourself.

Now in every walk of life there is a conceptual, artificial understanding. For example you see the sex, which is such a natural, normal thing; there is nothing so great about it. But that also you made so artificial that you have now your sex in your brain. By that not only you have silenced Gaṇeśha in the Mūlādhāra, but also Mahāgaṇeśha in your brain.

In another aspect, say art. Now the concept is so stupid that it says that art should be according to what is laid down. Whatever is laid down about art, that art should be such, such, such. Like you will call somebody as baroque, condemn it, then rococo, this, that. Condemn everyone. And ultimately you reach a conclusion that the most insipid thing is art. As if, like the sugarcane, when we have taken out all the juice, whatever remains will become art one day.

So the brain, which does not nourish the heart is absolutely an artificial brain, just like a robot.

So people have become just like robots. Now this can be handled by anyone who has a mastermind. Because you don't have your own heart and the brain is controlled by somebody who has a greater brain of concepts. All these concepts are destructive. Say Hitler got the concept that he is an Arian and he is of the superior race. And to

establish that, he did not mind destroying the whole world. Same is the case in the religion field. There also every religion was put or poured into the cups of concepts. Now the worst concept that human beings have achieved, is that money is everything. First they try for political domination, thinking that political domination is everything.

And now they feel that that money is everything and all other sublime things are imaginary.

When I started My life, I saw the complicated Sahasrāras. And the more I tried to solve the complications within My own awareness, the more it became more difficult. Because if you see My age, in fifty years you can see, how much complicated human beings have become. And after opening the Sahasrāra, when I came to the west, within these sixteen years, I found that they are now incorrigible.

Now the stage for you is laid down to ascend higher. This is the background, which I have described to you. And you can see how, when you have a program, there will be 500 people for the program and within two weeks all will disappear. Because when the ascent takes place, the Kuṇḍalinī pushes out the ego and brings the person close to reality. But again that ego, which is being built up so fast in its speed, overpowers the speed of the Kuṇḍalinī and covers the head. Then it suggests that how can you have godly life? You will miss all the alcohol, all the madness, all the fun of life. That they feel, they will loose all the freedom to become mad. When you see from this position the way people react, it is amazing. You have to do something extremely stupid to sell it in the marked.

The other day I heard that somebody has become rich selling the empty tins as lamps. All kinds of stupid things which are nowhere near natural beauty or natural joy are accepted as sophisticated.

The other side of it is that the `asuri Vidyā', the black Vidyā has taken over. As Śhrī Kṛiṣhṇa, again, had warned that in the 15th chapter, that if asuri Vidyā takes over, then the `Shuddha Vidyā' cannot compete with the speed of asuri Vidyā. Like in America there has been a big argument amongst Sahaja Yogis, if My photograph should be in the drawing room or not. But if you ask them to paint their nails black, their faces black and wear black clothes like witches, they will do it. That even at the stage, where we are Sahaja Yogis, we are shy of our godly life. When they became hippies or when they became punks, or they became anything like that stupid, they gave all their life, all their time, all their money to it.

They changed their dresses, they changed their lifestyles, they changed their family life, everything they changed, went all out.

I mean, even when Sahaja Yogis are convinced about the Godliness of Sahaja Yoga, still they are shy.

Now you know your Mother does not take any money from you, on the contrary she spends, you all have gained out of it. But when it comes to giving, everybody feels shy. From that background you are coming to the light of God's Grace. But you don't want to dash at it, you want to take your time, gradually, so gradually that maybe you may loose your chance.

So in the awareness of Sahaja Yogis, where you know all about your Chakras, you know about vibrations, you

know how you relate to others, still all this knowledge is for personal advantages.

The shadow of the past still lingers on, even when you have this new awareness. Animals can swim automatically, they don't have to learn. But human beings have to learn to swim.

So they had forgotten the technics, which were known to the animals and have taken to the technics of human beings. But in Sahaja Yoga you have got your realisation in one lifetime. And in this lifetime you have to grow. And in this life you have to achieve the highest.

So the time is so very short! And the background is so dark. You are surrounded by people, who are pouring out morning till evening destructive concepts. Now you are the people who have to shoot out much faster than all of them.

But a kind of a lethargy, though you understand that your awareness is very different from them, a kind of a lethargy, which does not accept it the way it should accept Sahaja Yoga. Everyone of you must think every day: What have I done for Sahaja Yoga today? But you are all still very busy with your jobs, of making money, of having relationships with people, who do not matter at all in Sahaja Yoga. We have to make an all out effort to rise to that point, that whatever we know, we believe in, we act on that and become one with it. You can do that with concepts, but not with reality, this is the problem, I mean.

I will explain this point. Like supposing a fanatic believes that he can do such and such thing in his own religion, he will do it. But the concept is not reality, it has given no

benefit to anyone, has shown no performance of any substance, still people do it. I see in My own country when they were fighting for freedom, My father himself gave up his property, gave up his practice, with eleven children in the family.

And we were living in palaces, started living in huts, for days together, for years together. But for the gross freedom we do anything, but for the subtler freedom the Sahaja Yogis have to do everything that is possible.

The first thing is to realise, to be aware, to be in your conscious mind all the time that you are yogis.

You are the ones, who are very much higher than the rest of the humanity. That the salvation of the whole of humanity depends on you. The purpose of creation will be served by you.

So first of all you have to be conscious in your consciousness, that you are so important and that's why you were given realisation. How can you be living with your conditionings and with your ego? The conditionings are like this: Supposing you are coming from a Christian religion, then you must bring that little of that religion into Sahaja Yoga.

Or if you are of a Hindu religion, you want to bring something out of that. We have all the essences of these in Sahaja Yoga, the pure essences; we can't have the gross nonsense. All these things are like dirt over our Sahasrāra, which must be shaken off.

Though now you are aware, you are aware and conscious of your Chakras, you do not keep them clean.

Ordinary human beings if they have clothes, they have houses, they try to keep them clean. But you do not feel ashamed of them also when they are bad. Because after some time you also loose the awareness of them. That means you have become subtler, but in your consciousness you are not yet subtle. There are so many things you know more than the people who are not realised as absolute reality. For example: We don't even use vibrations, whenever it is needed, we don't use it. Or sometimes mechanically, just like a machine, we start giving bandhans.

So you are still unconscious about your Chakras. Slightly conscious when you put your mind to it, otherwise, in your central nervous system you are not yet so conscious. This is the reason, why you do not know, why you have to do a thing at a particular time. Unless and until you rise to this Nirvikalpa state, you cannot go further. For example, I know everything what I do. I can handle any power whenever I want. I can absorb any negativity I want to, I need not absorb any negativity I don't want to. You may be thousands of miles away from Me, I know about everyone of you. I may not know your worldly names, but I know you as a part and parcel in My being. I also can behave like a human being, absolutely like you, going like you, even using spectacles, doing all the things that will make Me a complete human being.

I have accepted this role consciously, not unconsciously. To Me nothing is unconscious.

So if you have to be conscious of what you are doing, you have to be alert about it. [This was in connection to the question of a

Sahaja Yogini: “Mother, were you conscious of the humanization process?"] The first thing that you have achieved is the peace, the peace. But even now I find that peace, which should become joy, becomes a quarrel. Truth is one, you cannot argue about truth. It is a homogenous thing. It doesn't quarrel with each other. We are unconscious about our fingers, but when we have to hold something, all of them come together, work it out.

So the part of the brain, which is working this out, the unconscious part of it, is to be made conscious. That is what evolution is.

So now adherence to any concept is against evolution. You must learn to face the reality to accept the reality and act a real way. Now you may say, “Mother this is a miracle." Something happens, “this is a miracle." Maybe for the human beings, maybe for Sahaja Yogis also, but not for Me, as I know what it is.

So to rise above this half-backed consciousness, one has to see, how you are working it out.

The whole system of relating to each other must change completely. That is very important, at least for Western people. Because at least in India people know that human efforts lead you nowhere, you have to take to your ascent, I mean the real Indians.

Some of them do take advantage of Sahaja Yoga and then disappear, some of them do. But mostly they know, that you have to be conscious of what you have got.

We can say that we have got Self-knowledge, but we haven't got self-consciousness. Now, for example, you take some body's name, say of some great saint, you feel the vibrations are flowing. Also you know why: Because

he is a saint. But why not you the Sahaja Yogis? If your names are taken, why not the vibrations flow? And in this you have greater advantages because the Ādi Shakti Herself is before you.

They did not have anybody to tell them all these things. But the disadvantage of that is this, that you take it for granted.

Now in expression, when we say something, when we express; are we natural, are we it doing from our heart? The consciousness that `I am doing it from my heart' is what I want you to achieve. Like there are people who work very hard in Sahaja Yoga, others will just take it for granted. They do not want to help. They want everything to be ready made. That shows that they are not conscious of their own powers of enjoyment. If they do it from their heart, then they will never feel what effort they have put in, they will only feel what they have been blessed with or what they have achieved. The sense of fulfilment and satisfaction will overcome all your problems, specially your left Viśhuddhis.

Now the second stage would be, where you will be conscious of whatever you are doing. Where there will be no mistakes. Whatever you will do may appear to be mistake will turn out to be alright. Nobody is so far like that so I would like to tell you. Because some people do feel, whatever I say of praising they think I'm saying it to them. Now for example: Today I had My watch, I wanted to set My watch, so I pulled this screw up, say, simple thing. Now this I did, I would say in a way unconsciously, but quite consciously. Because the watch stopped and I knew the time, what time I have be there for Pūjā.

So consciously I put Myself against Myself. If the watch had not stopped, I would have come earlier. But that was not the time I had to come.

So I had to pull the screw to keep it stopped.

So whatever mischief you play, you know and you can play it against yourself also. And then you can make a drama. “Oh, I made a mistake!" and things like that, for nothing at all. But such a stage is far off. I must tell you.

Just now the stage at which we are, we are still making lots of mistakes because we are not selfconscious.

In a gross way we understand this word self-consciousness like this, when a person has to go for an interview then he selects his suit properly he'll comb his hair properly before going, he'll clear his throat, “self-conscious." But when it is the question our ascent, are we alert? Or are we taking it for granted that Mother is just going to give us a nice bath, put us in the cradle and take us there. This is being childish! You have to mature in your ascent.

Now you may say, “What should we do?" Face yourself every day! In reality, see how much time you spend on mundane worries and how much on your ascent. Have you left everything, all your worries to God Almighty? Have you completely jumped out of your background? Have you come out all the way, leaving everything that was nonsensical? And, how do I relate to others? How do I talk to others, who are Sahaja Yogis? I am surprised sometimes, if the one Sahaja Yogi is attacked by a non-Sahaja Yogi that a Sahaja Yogi group should support a non-Sahaja Yogi. Or a Sahaja Yogi, who has to come up, pays more attention to the negative people than to the

positive. He relates better to the people who are negative than to the people who are positive. He is more friendly and open with the negative people than with the positive.

You have to cling on to the positive. But it's always the other way round because there also is a very subtle ego in there.

All this subtle understanding I have told you many a time. But with your complicated brain, which is like a machine, like a spoiled computer, you can reach some conclusions out of what I have said which are just contrary. Like, supposing I say, `You forget the past.' A simple thing. That means you forget everything that is good of the past? That is as if you should not understand why you're behaving like this.

Forget the past means don't allow the past to overpower you.

A brain which is simple, which is straightforward, which has got love in it, can understand what I am saying straightforward. This complicated brain is to be put right and the best way is to stop thinking.

Just stop thinking. That's what you have to do.

Now when you stop thinking you feel that nothing can be done. But by thinking only you don't do anything. Now for example, I have to give you a speech, but I start thinking about it, what will you hear? Can you hear My thinking? You have to, say, enlighten these lights, then you just start thinking about it, `I have to enlighten.' Will it get enlightened? This is to be understood, that by thinking you do not do anything. Thinking is lazy man's garb and is used to avoid work.

Once I asked a lady I had in the house that, “We are going out. Will you be cooking something for us?" When we came back she had not cooked anything. I used to cook every day but she had not cooked anything. I said, “Why didn't you cook something for us?" She said, “I thought you may eat outside." She was a Western lady.

So My husband said, “Alright, we are going to eat outside. You stay at home." I said, “It doesn't look nice." He said, “No, let her know what she thought is meant for herself." So this is the escape which you have learnt before, the cleverness.

So you do not argue about it. Do not argue about Sahaja Yoga. You do not argue with your leaders. You may be his wife but don't argue. We are having a very bad time from some of the wives of the leaders because they try to influence the husbands.

As far as Sahaja Yoga is concerned they have nothing to do with that. Supposing you are working in an office and the husband is some great official and you are a clerk, will you correct the husband? In this case the women have to nourish the organization, nourish the husband with love, from their heart and not from their brains.

I think it's so great to have been born as a woman Myself, because I can enjoy the heart, the emotions.

The emotions of My love, the working and the play of My love. It's so great that no incarnation can enjoy that as I can.

So the women should not feel degraded if they have to look after the heart, but they are in a higher, in a way, in a higher aspect. You can do without thinking but you cannot do without the heart.

So the ladies should not argue with their husbands if they are leaders and also one should not argue otherwise. Because I have seen that if the women are very argumentative the men become deaf. They just don't listen to what women are talking. If they are very aggressive then the men become absolutely shut up.

So in relationship with each other you must behave in a natural way that you are a man and you are a woman. You should become more a woman and more a man and then you will see the fun. Imagine in this world if there were only men or only women, what would have happened? We have so know that in our awareness we have to be conscious how far we have achieved the consciousness for our relationship with each other, that is the collective consciousness of Virāt, of the brain, that is of Sahasrāra.

So in principle Sahasrāra is Viṣhṇu Tattwa, but the Deity is Shri Mataji Nirmalā Devī.

So you can see how the beautiful integration has taken place.

All the powers of Śhrī Viṣhṇu have to act according to the Deity, surrendered at the Lotus Feet of the Deity.

So the consciousness of Śhrī Viṣhṇu is absolutely in the hands of the Deity. I do not want to talk about this tremendous Deity, it is too much, because it may fill you up with awe.

So, whatever is working out, allow it to work out. They say, “Surrender your Sahasrāra to this Deity." And it's so, so simple for you, because you have the Deity, you have your own Sahasrāra and it's only you, the people who are

Sahaja Yogis today in modern times, who have seen the Deity.

They say that you have to ask for three things called `salokya', `samipya', `sanidhya' from God; meaning to see God `salokya', “samipya", the closeness with God and `sanidhya' is the companionship of God.

But you have got `tadatmya', which is oneness with God, which is not in the concept of any one of the yogis and the saints and the seers who have been before. And this `tadatmya' you have when you are outside My body, while they have this `tadatmya' when they are inside My body, when they are no more.

So you should understand the time limit. You must understand your greatness and you must understand how you people are chosen for the highest work in this creation.

So now there is no time for lethargy. Now you have to rise and awake. Today is the day when I hope you have to jump into Nirvikalpa. But only by effort you will stay there, otherwise you will again slip down.

So go through this lecture again and again and do not think about it. Don't think that it is for somebody else, it is for you. For all of you, each of you and you must know yourself how far you are going every day.

Today is a special day of Sahasrāra. Actually, if you see, according to the sun calendar, Sahasrāra would have been tomorrow. It is a Monday, which is Sahasrāra and just imagine that we are having it one day earlier.

So one has to know that the calendar of God has nothing to do with the human calendar.

According to certain calendars I should have come two thousand years later and some think I should have come at least 2,000 years back, in this form.

So the calendar is alright, timing is alright, everything is alright. You are not robots, you are not machines, you are evolved through the evolutionary process. And through evolutionary process only you have to achieve the higher personality.

So whatever we may do or whatever may be alright, it's you who have to show the results.

We may take your Sahasrāra to a great enlightenment but again it will collapse.

So you have to know that whatever heights you are brought to, it is you who have to maintain it with full willpower and action.

May God bless you.

This lecture is a concern of your Mother. Do not take it as anything ill. I could not have said this even two years back or one year back, because you are at a stage where I can say these things to you. You can understand it. But it has to become your consciousness. The stage has been reached to understand, but it should become your consciousness. By today's happening it should become, if you keep it there.

So, again, may God bless you.

Contents: 1986-05-04 **Talk to Sahaja Yogis, On Hygiene and other Topics, After Sahasrāra Pūjā, Madessimo, Alpe Motta, Italy**

[Version 1:] These are the songs sung in Himālayas and to be sung here is something really remarkable, isn't it? They brought it all the way here to be sung here.

Now I think I have already given you a very, very long lecture, or speech as you call it, but some of the actions were very good and some could absorb it very well, but some they said were sleeping. Now these things happen because of negativity. You have to fight your negativity because negativity is the thing that ask questions, because when I am talking I am telling the truth, absolute truth, but it asks questions and it reacts. When it starts reacting, nothing goes in the head because you are left with the past sentence and the present you are not with it, so the whole thing boils down to something like an escape and then you escape to sleep off. When I tried My level best today to put you on to your conscious mind. You have to be conscious, you have to be alert and that's the point is: unless and until you are conscious, you cannot ascend. Any abnormal person cannot ascend. You have to normalise yourself.

So many of you had lots of abnormalities which were brought out and thrown away and many have been cleansed, but now if there are some still lingering with it, they must work it out. They cannot just go on justifying it. Normally negative persons attract a negative personality.

So if you have such a negativity of any kind within you, you should never sit next to a negative person, never go near such a person, keep away but stick on with the positive person, like I said stick on and support your leaders without question, without questioning, but this is

the trouble that you start fighting your own leader. If the leader say something to you, you quarrel with the leader and you argue with the leader, so it's finished. I speak through the leaders, so you don't question it. If you question it, then there will be a problem, you have to stick on with your leaders who are positive people. And if you start questioning them, then you will be nowhere, no link between you and Me. And this is everywhere, I was told in Switzerland it is like this, in France now it is better, it's used to be like that, everywhere, except for Italy, I think Italy has the best results. Don't fight with your leaders; don't argue with them. Do not reflect about Sahaja Yoga, what can you say? What do you know? How can you reflect? What is your knowledge? Do you question your chemistry teacher when he says hydrogen has got two atoms or one atom? Do you? And when you start doing this with your ego, you are thrown out of the realm of evolution.

So do not reflect, just listen and try to take it inside. These are all mantras; take them inside. Instead of that you start questioning, arguing with your leaders, giving them advices, please don't do it, stop it now. This is no politics where everybody can advice, everybody has to say something. Mostly the bhoots are such; only the bhootish people go on advising and having their own say. And they go against the leaders throughout.

Now specially for the elderly people, I would say because you are more grown up sometimes than the leader are. Then you think you have the right to correct the leaders, it's not so. In Sahaja Yoga, it is not how much you are old, but it is how much you are evolved.

So when you start questioning your leaders and reflecting on their behaviour or anything like that and answering them back or also giving your ideas, you are gone. It's like a link. Say there's a link between the Chakras and the cells, say it like that. Now if you deny the Chakras, how one has to work it out, because I am connected with them and through them you are connected. But when you deny them, then you fall out. I know what to do with the leaders, I choose them, I arrange them, I organize them, I change them; I know what to do. Now you people do not challenge them, is nothing but your ego. In India it doesn't happen at all, doesn't happen.

Once Mother is appointed somebody they accept, because for them this is the truth that they have been seeking. The all other are nonsenses, they are all complications and because you are so complicated to you other things look nice, you think you are surrendering your personalities. Not at all. It's developing, surrendering yourself to the sap of life, to the vitality, to the vital force of life, surrender, accept more, accept more. This ego can never allow your to take inside anything. Be careful on that. This will never allow you to sleep; this will never give you peace. It will never allow you to grow; it will never take you to your own goal, so surrender that your ego of yours.

So one thing I have to tell you: don't fight, don't quarrel, don't question, don't reflect about your leaders to begin with, otherwise you will be cut off. Keep in his good book. Try to support him, ask him what does he want, what

help he needs. The more you get attached to him, the more you get closer to him, the more you'll get.

But see people are very wasteful. They have wasted their lives with drugs, this, that, all nonsense; and women have another bad habit, is to gossip. They want to gossip, gossip about this person, criticise that person. It's a very bad habit in women to gossip. I never pay heed to anyone who gossips and I don't like a person who gossip, so don't gossip about things, cheaply, frivolously talking about others. It's not necessary you should be educated, it's not necessary that you should come from a very well-bred family, nothing is necessary as long as you are a Sahaja Yogi. You can be a diamond, but allow yourself to be cut into the diamond. Allow! So the reaction from some person was very good, they absorbed what I said, they took everything inside, but some of them went off to sleep.

Now, if those who were struggling at that time may not have understood it, it's a very difficult subject, it's a very subtle subject, doesn't matter. But those who have been like that, should look after themselves, should find out. I found one thing with left-sided people: if they can put a candle near their left Swādhiṣhṭhāna, little far and put one candle before the photograph and put left hand towards the photograph and right hand on the Mother Earth, it works. And the candle at the back should be kept a little far away because it makes sounds, it goes this way, that way, burns.

Those who have been taking drugs, not LSD but other drugs, who are drowsy people, who feel sleepy, whose brains are destroyed by drug, all those people can

benefit a lot by this. Do it everyday. Going into drug, you never felt your surrender to drugs, never felt that it was something that was going to kill you completely. You know so many people are killed, so many are dying, but you wanted to do that, I don't know because your ego said, “All right, go ahead, try this. You are the one, nothing will happen to you." That is the ego suggests. All right doesn't matter, whatever has happened has happened, let us clear it out, because we are seekers.

So those who have really felt one in the lecture, without any questioning, should know that they are doing well. Those who were questioning, reflecting, should know they have ego and those who were dozing out should know that they are left-sided.

Left side is worst than the right side because right side can be easily corrected, it shows. It shows outside, people don't like it. Such a person is criticised, everybody says that he is egoistical, he is this, that. Everybody knows that such a person goes out like Hitler. But the left-sided person, you see, is very clever and you have a great pity for such a person, you sympathize and you get lost with that person.

They are more dangerous and difficult to be cured, very difficult.

So, it's not an easy task, we have to work it out. I am trying My level best; you should also help Me.

I was thinking that if you should start using little oil for your head will be a good idea in the night.

As Sahaja Yogis, you should. I think the hairstyle should be changed for Sahaja Yogis. This modern, fashionable style won't suit us. Because this will, we will all have bald

heads one day, I can tell you and you will see the Sahasrāra with a big dimple here. Better use some nice coconut oil, rub in your head nicely and in the night and in the morning. After all, it doesn't show much. And comb your hair in a proper way because also I think if your dresses are like bhoots, your hair are like bhoots and the bhoots will take over thinking, `Oh, this is a bhoot sitting down here; I better take hold of that bhoot.' So dress up in a way, shouldn't have hair on your forehead at all, keep it straight, make it nice and have it absolutely clean foreheads. We are Sahaja Yogis. We have to change our dresses; we have to change ours styles. You cannot be fashionable like these stupid punks.

So we are a type, by our hairstyles people should know that these are Sahaja Yogis.

So before you start getting bald, better try putting some oil in your head. That is some very important thing that Sahaja Yogis have to do. You can take vibrated oil if you like and I think olive oil is good, but better than olive oil, I find, it is coconut oil is better for the growth of the hair. But sometimes you can also put almond oil, is also good, almond oil for you because if you have any problem that you feel exhausted or your nerves need attention, you are nervous type of person, then almond oil is good for you.

And for people who have teeth which are troubling them they must look after them. No use going to the dentists, because dentists create problems. Simple thing is to use olive oil and some salt and rub it on your gums nicely everyday before sleeping. That will keep your teeth all right. You'll be amazed, till today I have not been to any

dentists. Never been to a dentist and I hope I never go to a dentist.

So, but one thing is that I have certain bad habits, one of them is that I brush My teeth quite often. But, don't use electrical brushes and all that, but use brushes or use your fingers is the best way is to rub with the salt and the oil, is a very good for you and then allow the whole thing to come out and then wash it.

Then the third thing I find in Europe that people do not clear your throats and your tongues, which is another thing very much against Viśhuddhi. And that must be one of the reasons that your Viśhuddhis are bad.

So though it is not in fashionable here, in the West, but very important thing is to put your two fingers in the mouth and rub your fingers, not the *[UNCLEAR]*, fingers and clean your tongue in such a way that everything comes out in the morning, is important because that accumulates and then it rots.

So this has to be done and may be that you might think that this is really making noise and all that, doesn't matter, you have to clear out your throat, that's how you'll keep your Viśhuddhis very clear. This is one of the things and another thing is that you must always use water, as much as possible, for washing when you go for your morning *[UNCLEAR]*, water must be used, paper is a very dirty and unhygienic habit, very dirty and unhygienic habit. But, even if you use paper, you must use water after that. Is very important that all the time you use water as much as possible. For Sahaja Yogis, it is a very, very important thing.

Now, for some people who will find that they are on a subtler level, quite on the verge of collapse in the way that they still have those problems that they want to sleep with other women and they want to do all these things, they should give up Sahaja Yoga. Best is to leave us alone. We can't have such useless people with us.

So they should give up Sahaja Yoga and don't trouble us because we can get thousands and thousands in India, we have no problem, for them it is not difficult, they are already there.

So, those who are still like that, who are trying to have relations with other women and having their eyes on other women; and or the women like that, you see, all this kind of maniacs, I call them maniacs only, should give up Sahaja Yoga and should spare us. This is for definite.

Now, we have always been saying that those who are very negative people will have to leave Sahaja Yoga and the day will come, so for all of you it is very necessary that you should try to clean yourself and never sit with a person who is negative. Never make friendship with a person who is negative. Try to be more helpful to a person who is positive. Clear out yourself. Clean out yourself; look after yourself; respect yourself; love yourself. Live with your dignity. Cheapish thing, frivolous thing, useless thing should not be done and make your ego be challenged. Let somebody insult you and see that that you do not answer back. Just see it, not to get into temper. Try that your ego doesn't react. That can be achieved very easily if you try in the mirror, look at yourself and laugh at yourself, make fun of yourself. You

think of yourself. Who are you? What do you have? Nothing.

Now today's lecture was really, was not only, was a great lecture, but also it was like mantras. All good for the brain and I would say that this lecture must be listened to again and again and to be taken in, not to be questioned, not to be questioned, to be taken in, to be absorbed. I hope you understand this.

Now after this Sahasrāra Pūjā I hope you people try to maintain the position you have reached. I would expect all of you to support, to glorify your leaders and not in any way debate them, argue with them, give them ideas. Even the wives I have said are not to argue with the leaders. It's like pulling each other, like they said there were some scorpions sent for investigation from different places. And they saw one jar was open and they said, “What is this? This, from this jar all the scorpions will jump out." They said, “They cannot, because as one comes up, another pulls him down." In the same way we behave.

So if there's a leader, this is ego that makes you jealous and this is ego that says that you know better, you better give a solution. Not that you cannot suggest people, tell Me also things, but if it doesn't accept, well and good. That's a challenge to your ego. It's better that he says `no' to you so that you see for yourself, `Is it my ego still insisting on that position?' Now, on the second thing that I have said that we should not be drawn by convention. Like the convention was that, say, this time the English felt, the English leaders felt, which was a big mistake, that Italians would be inconvenienced if they stay over.

Italians are very large-hearted people, like Indians are, they will be overjoyed if they stay over. But it is the English mind. It's the English who cannot tolerate one person staying for two days. They'll ask you immediately as you go, “What time are you leaving?" So, it is their mind that worked out that way that it will be inconvenient, because they'll be inconvenienced.

Though they were told, “You could stay here till Monday, there's no problem, you'll have to pay just ten pounds” but I thought like that. This is the English image of being good to others. Because to them, anybody staying in their house, finished, they won't allow anybody to come inside the house. Let there be snow or anything outside, they'll just see and talk to them and say. I've seen it Myself.

One day we had, I had gone out it was snowing and I saw a lady standing out in the doorsteps with a pram and there was a little baby and the other lady was an old lady talking from inside, just from the *[UNCLEAR* chick], in a way that the door was not completely opened out. And when I came back after an hour and so, still that lady was standing outside and talking. This lady didn't have sense to say that `You come in.' But this another lady also did not mind it also because she must be doing the same.

So the large-heartedness of anything they cannot understand. Moreover, there was no problem, it was suggested that you can stay here and you can be here.

Now today we had to hurry up a lot. The whole thing was quite inconvenienced and we had to do it because of a slight mistake. They should have asked Me and I thought you all were staying on Monday because this is logical; it

is sensible. But because of the conception that we should not inconvenience.

It is not only the English, it is possible with anyone of you. When you start thinking, “I thought” you are gone.

So this concepts that you have, about things, are actually very dangerous things. I've been having experiences of experiences of this stupid conventions people have: “I thought." They try to be good and ultimately they become nasty. They are nasty.

So there is something definitely wrong about the convention they have about things and that's why people, if they were right when they were thinking, world would have been a different thing. But they are thinking at a level that's where just everything is sloping down and you are going downward. As soon as you start thinking, you go downward. Such is the defect of your thinking because it is bound by the tanks of your conventions. Whenever you think, you see, you are bound by your conventions and you go down.

I didn't touch many points today which I could have touched, like art. I was saying, I was amazed and exuberant, like this the flower like this makes Me so very happy to see a garden. But to a sophisticated mind, is more [rock] or something nonsensical. To them, one flower somewhere because rest of the area should be their face for their ego.

So they cannot see the beauty, it's too much, too much, even Sahaja Yoga is too much for us. What are you a little baby or what? What is too much? You see, as we like a baby we give a bottle, so much of milk, so much of milk, so Sahaja Yoga is too much for you.

You are *[UNCLEAR]* or what? There is no substance in such kind of a nonsense. That's why, “This is sophisticated, this is nice” criticise everyone. People are so frightened even to decorate their houses, because it will be criticised. Later, “Better keep it plain, white, just white." Even the nose they don't like.

They want to cut out the nose, eyes, everything, just have plain. And that is the play of the ego which wants an individuality.

How they are in just a position with what they wanted to see this clearly? If you go in a garden, they will have one, you see, tree somewhere hanging in there. This is supposed to be garden.

You say, “Where is the garden?" They say, “This is garden." “This is garden?" Microscope. “Where is the garden?" “Oh no, we put only one tree at a point you see so it becomes important." So this is only a tree here and then you move up, then will be another little bush and another.

Everything is too much because the ego is too much in their heads. That's why everything is too much for them. This stupidity has to go. You have to take whatever is good; too much you must take and give up whatever is too much in you. That has to be understood. All these stupid ideas, all kinds of stupid ideas, like you want to buy a house, so it's all right, you go and buy a house. I went round, most of the houses are about seven and a half feet height, but they like it.

I said, “Why?" “It's very old." I said, “So what?" They said, “But it's an old house, it is this and that and that old

house." I said, “But why do you like it?" New houses are eight feet, at the most.

So there is no choice. But why do you want to have a house which is an old house? Victorian houses they don't like. Why? Because they are not so conventional, they are not so fashionable. You must have a house where you should break your neck, walk into the bathroom in an awkward way. You can't even sit or stand, half way hang in the air. That's a very house of the character. And the character is that which makes you awkward and feel funny, that person has character, I mean the person, if he is absurd, he is queer, weird, he is strange, he is a man of character. This is the situation today. He is a man of character and he is weird, absolutely a strange personality. How is it? “You know he came on a bicycle with a half pant." I said, “Really?" The a man of character.

“Yeah, he's getting arthritis with it." Being queer, funny stupid things is regarded as something of a personality. Now, as Sahaja Yogis, you have to realise that you are not that stupid. You are crowned with your Self. Now you are not going to behave like these stupid people and their fashions, give it up. They laugh at you, you laugh at them. In a lunatic asylum, if you go, all the lunatics will say, “Oh, so you have also come here to join us." Isn't it? They all think they are the wisest and you get lost with them. You start thinking, “Am I lunatic myself?" So you all when you see such a person you should just laugh at them. Like a lady, she is thought out to be very fashionable, came with a dress, you see, very open her body with all her boobs showing and this and that. And

we happen to go and see that house Myself and My husband.

So as soon as he saw her, he came back and vomited.

I said, “What's the matter?" “I saw her; I vomited." And we got into the car, we didn't enter and we came away. And she thought she was a very fashionable lady, showing her boobs, all her body, horrible. Imagine, like a dead body standing before you. But a dead body is regarded as fashionable. Everybody wants to behave like a dead body. Now, you should see the sense in it. Otherwise you are not Sahaja Yogis. You must see the nonsense that is going on and you are not a nonsensical personality. All these things now if you see at a new angle, as I told you now, that you are higher personalities, that you have achieved a new awareness of your Chakras, you'll be amazed your reactions will be very, very different. When you see something like this... “Ahhhhh!", you say, “Beautiful!" But till you have those horrible conventions with you, you cannot.

A house which is dilapidated absolutely going to fall on your head is, “What a character!" The whole character will fall on your head! Absurd ideas people have. And then they get something modern which is absolutely weird and nonsensical. You see, there was a lady, she built a house, modern and we had to climb up the steps and every steps she had divided into smaller, smaller pieces, we were so much worried that we'll all fall off. You see, every step was made of small, small pieces like a step, you see every step was made into steps.

So when you put your foot there and you don't know where you are putting your foot, you see. She must have

spent a lot of money making that kind of a nonsensical thing, but to her, she would show everyone, “Now, come along, see this." I refused to go up, I said, “I have nothing to see." I went back. Yes, it doesn't matter. As they show resentment, you must show resentment. Stupid, it doesn't appeal to Me, it doesn't appeal to Me these things. I have seen. I don't like it these things, the way one flower hanging somewhere, anything if I see, I see I don't like it. I don't enjoy it at all Myself.

And if I am the criteria, if I am the one who can judge things, then I would tell you I don't like all these nonsense. The way people dress up these days, they look like clowns to Me, lunatics, like I can say brats, or you can call them, what do you call them tramps. You cannot make out one from another. Lousy pants, you see, like grandfather's pant they are wearing and grandmother's blouse on top and grandmother's blouse on top and the ladies walking on the street, you see, you feel some funny, queer people walking across and they think it is fashionable. I think from India we should get all old clothes here and sell them off for a higher price.

It's very queer, you just look at it, see from this angle, standing on the hilltop, you see at these mad people, see how lunatic they are, stupid they are, how they are behaving, what is their fashion. If you see the olden times, people used to dress up well with all kinds of frills, all kinds of things, but this is what they don't like. Whatever God has given us should be decorated and respected. I mean yesterday, the way you did the hall, I mean today the way you did the hall and all that, so very beautiful it is, so nice.

But somebody would say, “Oh, let us have an absolutely plain thing for Mother.

Some dilapidated wall behind which is about to fall down. That would be real character." How can these ideas be acceptable to Sahaja Yogis? This I don't understand. And they pay for it.

They pay for these conventions and they pay for all these kind of odd things, they do pay for it. Supposing there is a fashion today to have your haircut like this on top, they will pay for it. Then you cut them another way, they pay for it. You have to pay for all these misdoings also. The fashion is: supposing somebody invite somebody to your house, you must have a different type of a glass, cup and a glass for this, otherwise you are not all right. And then what do you find? There's another group of these hippies and those have come. They'll give you the dirtiest possible mugs that you cannot drink it.

So either you accept this nonsense or that nonsense. It's absolutely absurd. And you know I have seen Indians when they are in England, they just don't understand, they just cancel them all right, cancel them. They're mad people.

The quality of personality is very, very low, very low. Take it from Me, very low. You might have ego, might exist with that ego, but it is very low here, accept it. Innocence is missing, auspiciousness is missing, cleanliness is missing. The, the attraction of simplicity is missing, so artificial. Even the ideas of simplicity is artificial. With artificiality how can you have a quality of human life? How can you? You become artificial people.

So give up all these conventions. I am not here to propagate Indian culture as such, but I must say if there is any culture it is in India, because this is no culture. All becoming. If you walk about, I mean you look like when I see the people around, they look like host of mad people walking.

You see them on the streets, not one person is normal. America is even worse. They must do like this, or this like this. Not one person has a proper face. It's a fact I tell you.

With Sahaja Yoga, your quality has come up, it has come up, you've become that now, so great. That's why you do not feel here there is Lakṣhmī. They have money but no Lakṣhmī. There's no beauty of that.

It's so desolate, like a barren land. Your ego has blown off everything that was beautiful. You could not tolerate anybody's art, so you would not have any artistic things in the house. You need not have many things at all, so you have plastics. Beauty has run away from your lives. When you talk also it's fashionable to be arrogant. Imagine: to be arrogant, to be very dry, there's no beauty in it. It's all put up show; there's no bravery in it, nothing sublime. On the subtle form you have lost it; that's why on the gross form you don't see it. Whatever you have lost inside, it shows outside, bankruptcy, complete bankruptcy.

So when you see that with others, when I am saying you, I am meaning the others, those who are not yet Sahaja Yogis living in the West.

Try to understand that they are at a much lower level than you are and don't take to their ideas, their ways and

methods. Just keep yourself alert. Then you'll see they'll run after you. Ego is like a donkey. If somebody is ahead of them, they know somebody is ahead of them, then they bend their head to that. And if they see somebody is behind them, then they kick.

So you have your dignity, you have your special style, you live with a special style. Don't be one of them. Dress up properly, in a proper way. You may have only two shirts; you may have only three shirts; you need not have many, but have something sensible, normal, comfortable and also which is not *[UNCLEAR]* to others. We are the ones who are going to encourage our art, we are the ones who are going to bring back all that is lost. We can't have Rembrandt anymore; we cannot have Leonardo da Vinci; we cannot have Michelangelo again. Finished them all completely. Here everyone thinks that they are Michelangelo. We can't even have, say, Gorky; we can't have William Blake, can we? Of that courage? We cannot have Abraham Lincoln, can we have? All dwarfs, useless people. You scratch them and you find they are good for nothing, useless people.

Out of you only all these great people have to come out now. And their specialty about them, they had their own personality. They would not give way to any fashion or anything. They wouldn't give way to any cheap popularity. Out of you people all these great personalities are to be born.

So for you and for your progeny you have to think, `What are we doing?' Or such a great work as it is, it's not only for your enjoyment that we have a seminar, nice music, nice food, nice place, we come and enjoy, no! Enjoyment

is just an advertising department. You have to really work hard inside, not outside. No arguments of any kind. Useless, simple thing if I say I have to carry, say, this box, somebody will come out and say, “All right, then I think we should get a van." “No, but van is too much." “Then what should we do?" They'll go on arguing till that the box is gone and everything is done and I come back and I say, “Now, what are you doing?" “We are discussing how to take the box." It's already gone. Such wasteful habits we should give up.

We have to have new wisdom within us. All this old wisdom, you just throw it away. Unless and until you don't do that, your ego won't go away. It won't leave unless and until you decide to throw away all those ideas which to you appear to be there. You have to be like children. Try to learn something new all the time; we are to be open to learn something new all the time. You have to learn. You have lost it. You had something that you have lost so many. Instead of going ahead, you have lost it. You would have been all right if you had remained on the right path, you would have achieved because, after all, some countries are traditionally very old. They also got lost, like Greece, you can say it's lost. Horrible Greek tragedies, I mean, sit down and cry for nothing at all. Nothing has happened, everything is perfect, people just go and sit down and cry. It's like you make somebody say that `This one is dead. Let us now feel that he is dead. Sit down, all of us should cry.' Stupid as that.

All artificially-created problems and artificially-created gloom because you have no real gloom; you have no real problem; you've got food to eat; you have got

everything, that's why you are creating problems for yourself. That's why you need psychiatrist, you need drugs, you need this, you need that. You have no problems, you want to have some problems, as simple as that. Those who have problems have to fight with it. They have no time for all these nonsensical things. You have too much time. All your problems are solved, as far as the material things are concerned, but still you are very much involved into it.

So now face it, face it clearly, that we are not that anymore. We are different people. We are no more worms in the mud but we are to be lotuses, we have fragrance, we have powers, we are specially blessed. We have a special sense of joy; let's enjoy that and give it to others and be glorified with it, feel the dignity of it.

I am sure that it is going to work out this time, that I have done My level best, I think and this lecture should really move through you all. All right, any questions? Any questions you have? In thoughtless awareness. Now keep it up, keep it up in thoughtless awareness, absolutely blasted, keep it up. Keep yourself blasted. That is this ego business. Little bit still there elementary, spit it out. This is meditation. There is no ego any more. You are in thoughtless awareness, absolutely is done. But I have done, is not good. You should do it. That is the point I am saying. Have your own personality. If punks could behave like that, why can't you behave sensibly? And also I have to say few words about how we behave in our day-to-day lives because the Mother has to see that they are, children are not to be ill-bred. People should not say that Sahaja Yogis are ill bred.

First sign of an ill-bred child is that he leaves his bed in a mess. He leaves all his things in a mess. While coming I saw all the beds. What are we doing here? Nothing.

So put yourself in a discipline of leading a neat life. As a Mother I have to tell you this. It takes hardly ten to fifteen minutes, but just tell yourself it is meditation, do in meditative. We in India think that the Western people are extremely neat and tidy.

Really, they can't believe it. They think you are in top of the world. You must be the neatest people ever lived. They said ten times “thank you." But even once you will not keep your bed all right. Your things should be neat. You must keep yourself neat, appear neat.

Then second thing I have seen, noticed this which is told by many people which I have also noticed that you go to somebody's house, then a ill-bred person will start using the phone without asking. Certain things are important to understand. Like entering into the kitchen eating everything. It's a very common thing people are noticing this, that you get the food like paupers, like beggars be coming in the house.

At least twenty-one bottles of honey which people had given Me as present, when My son-in-law came there was not even one bottle to give him honey.

So who ate? All the Sahaja Yogis who came and ate the honey. I mean, it's all right but you must ask. You polish off everything in the house. All right, you have come, there is food cooked for you, just have your food. If you go in the larder or you go anywhere to find, everything is missing. You buy from the whole mart you find everything polished off.

So an ill-bred person can be made out like that. But you will be surprised, a good breeding person, even if this much is left of another person, that person will keep it and keep it, till it is passed over. I'll tell you about My own husband who is, who need not worry about this but if he knows we have something of another person, he'll put it lock and key and see every time it is there till he returns it to him. I think I can say about My children also or anybody I know of, but this is beggarish that you take somebody's things, miss use it, throw away where you feel like and break everything.

Without asking with My own things, also the leaders have been complaining to Me that come to our houses, they polish off everything from our fridges and all that, I will not be surprised. The Sahaja Yoga has become like a resort for the beggars and the pauper of the world because it is free. All the poor people come down to Sahaja Yoga and you have to nourish them and look after them. It should not be such. You may be poor but you must have dignity. Even the servants are in India are better. They wouldn't touch your things without asking. They have much more breeding. And ill-bred person is a person who is a rude person, arrogant person. You can say the same thing in a proper manner.

As a Mother to give Me a real glory is that, that people should say that you are very well brought up children. A kind of system must exist. A spartans, it is a spartans system. It is not all a sort of a lousy system. It is a spartan system. We are yogis, should be neat and tidy, all the time clean with few things. Like in India, people are quite shocked. You carry such big, big bags and it

carries all the, for ladies, specially all the paints and this and that. Where are you going to use before the villagers there these paints, they don't understand.

All these things we have to see for ourselves. We have to be dignified. We have to be people with a kind of a personality. Supposing somebody is a saint. He might be a poor man but you can make him out by his dignity. There was a saint called Dukhārama whom which you have heard about him this *[UNCLEAR* Armadillo fellow was coming from his music]. He was poor and very generous also. He used to give away everything and he always left with very little.

So Shivaji Mahārāj, the great Shivaji came down to his place, brought lots of ornaments and things and presentations and gave it to his wife and children. He was out. She was very happy to wear all these things because he gave.

He said, “This is." Of course in the beginning she also said, “That is not all right." But he said, “No I am only trying to sort of pay my respect to you, this, that and give." And she wore it.

He came and he said, “No, I am a saint. You take these. You are king; you have to live like a king. All right as a king, you can have it. But not as a saint. I don't need all these. My wife doesn't need all these.

Because you are living like a king, maybe you are realised Soul also but you are king, live like a king." But one has to realise that in Sahaja Yoga you are not to move like a barren personality also. You have to be properly dressed, properly appearing. You should not look like beggars, but you should look like dignified

people of the society. Now for example, as you know I am the Goddess and the Goddess has to wear you know how many ornaments just to adorn Her Chakras. I mean I have lots of ornaments Myself of My own. But only for Pūjā I wear otherwise I don't wear. I am supposed to wear lots of things.

Why? Because it may not be that all right, may be dignified but may not be that all right to wear all those things all the time. But I am supposed to wear. Like I am supposed to wear many more things on the hands here, rings on the feet, everything all the time you have wear gold in the, what do you call the, you don't have that ornament here which we tie up like a belt. But I don't do it. I keep it to a marginal point only in Pūjā I wear some things out of it.

So you must have that discretion what to wear, how to wear, how far to go, how to look dignified, how to be well bred so that you glorify the breeding of your Mother. This time I hope when you all come to India will notice these things among Indians. You will never see them eating; you never see them having their baths; you never see them sleeping. You don't know how they live, where they live, how they work out, everything they are just there on the spot whenever you are there. Isn't it true? They take their baths, they finish everything early in the morning about 4 o'clock or 5 o'clock. They are out, spartan and always clean whether a villager, whether he is a Schedule caste or Brahmin or anything. They all neatly dressed; you cannot make them out. Clean, white clothes they will wear. Clean white cap they will have.

They never have dirty clothes.

So this is another side, which is not so sublime of both sides, not so subtle but it's very important because whatever is in the subtle expresses outside. In all your behaviour it will shine, like thousands facets of a diamond because you have attended now the Sahasrāra Day. Let's see. What you have thousand facets will show. Love each other; respect each other; respect yourself and all the time say one mantra within yourself `I am a Sahaja Yogi.' It says everything about your responsibilities, what are your aspirations, what you are. You are a Sahaja Yogi. Being reborn by Ādi Shakti Herself.

Any personal problems you have you should write to Me and I'll try to answer. If I do not answer, then think that answer I managed. If I do not answer then think that I have managed to answer, but if there is anything to be suggested I will definitely inform you. Any other problem, but like a lady today came. She was crying about her husband. She did before also again today she is crying. She go mad. A Sahaja Yogi shouldn't cry. Overcome your problems; try to handle your husband; try to handle everything. I do not like very much the divorce part of it, but if somebody is a gone case is all right. I would say is a gone case, you divorce. But unless and until, just because it is [not] a proper understanding one should not cry and weep and do all these things. On the contrary one should try to overcome your own personal problems because you have powers.

And You can write to Me, but not very long letters. I get lost. Yes, you can get lost. In the morning there are so

many letters for Me to read, one better than the other and My husband also get a big post.

But he says, “No body writes me love letters, they all write about their bills to be paid." I said, “It's just the same." I said, “I have to telephone their *[UNCLEAR* love]." That is what it is. But children write very sweet letters. They just made some painting or something, or some flowers and few things there, that's all. They will make a heart and put Me there or something like that. Very sweet thing they do and just the joy and the happiness you see they express. There have no problems. They have no problems. Children don't have problems. They are not complicated. You catch hold of the problems, that is the trouble. They have no problems of any kind.

[Version 2:] These are the songs they are sung in Himālayas and to be sung here is something really remarkable, isn't it? You brought it all the way to be sung here.

Now, I think I have already given you a very, very long lecture and a speech as you call it, but some reactions were very good and some could absorb it very well. But some, they said, were sleeping. Now these things happen because of negativity. You have to fight your negativity, because negativity is the thing that asks questions. When I am talking I am telling the truth, absolute truth, but it asks questions and it reflects. When it starts reflecting, nothing goes in the head because you are left with the past sentence and the present you are not with it.

So the whole thing boils down to something like an escape and then you escape and you sleep off. I mean, I tried My level best today to put you onto your conscious

mind. You have to be conscious, you have to be alert; and that's the point, is that unless and until you are conscious you cannot ascend. Any abnormal person cannot ascend. You have to normalise yourself.

So many of you had lots of abnormalities which were brought out and thrown away and many have been cleansed, but now if there are some still lingering with it, they must work it out. They cannot just go on justifying it. Normally negative persons attract a negative personality.

So if you have such a negativity of any kind within you, you should never sit next to a negative person, never go near such a person. Keep away, but stick on to the positive person. Like I said, stick on and support your leaders without question, without questioning. But this is the trouble is that you start fighting your own leader. If the leader says something to you, you quarrel with the leader and you argue with the leader, so it's finished. I speak through the leaders, so you don't question it. If you question it, then there will be a problem. You have to stick on with your leaders, who are positive people. And if you start questioning them, then you will be nowhere, no link between you and Me.

And this is everywhere: I was told in Switzerland it is like this, in France now is better but used to be like that; everywhere, except for Italy, I think Italy has the best results.

So don't fight with your leaders, don't argue them. Do not reflect about Sahaja Yoga, what can you say, what do you know, how can you reflect? What is your knowledge? Do you question your chemistry teacher when he says

hydrogen has got two atoms or one atom? Do you? And when you start doing this with your ego, you are thrown out of the realm of evolution.

So do not reflect, just listen and try to take it inside. These are all mantras; take them inside. Instead of that you start questioning, arguing with your leaders, giving them advices. Please don't do it, stop it now. This is not politics, where everybody can advise, everybody has to say something. Mostly the bhoots are such; the bhootish people go on advising and having their own say. And they go against the leader throughout.

Now specially for the elderly people, I would say, because you are more grown up sometimes than the leaders are. Then you think you have a right to correct your leaders, it's not so. In Sahaja Yoga it is not how much you are old, but it is how much you are evolved.

So when you start questioning your leaders and reflecting on their behaviour or anything like that and answering them back or also giving your ideas, you are gone.

It's like a link. Say, there's a link between the Chakras and the cells, say it like that. Now if you deny the Chakras, how one has to work it out; because I am connected with them and through them you are connected. But when you deny them, then you fall out. I know what to do with the leaders, I choose them, I arrange them, I organize them, I change them; I know what to do. Now you people do not challenge them, is nothing but your ego. In India it doesn't happen at all, doesn't happen. Once Mother has appointed somebody it's accepted, because for them this is the truth that they

have been seeking. The all other is nonsense, is all complications; and because you are so complicated, to you other things look nice, you think you're surrendering your personalities, not at all. Is developing, surrendering yourself to the sap of life, to the vitality, to the vital force of life. Surrender, accept more, accept more. This ego can never allow you to take inside anything, be careful on that. This will never allow you to sleep, this will never give you peace. It will never allow you to grow, it will never take you to your own goal.

So surrender that your ego of yours.

So one thing I have to tell you: don't fight, don't quarrel, don't question, don't reflect about your leaders to begin with; or otherwise you will be cut off. Keep in his good book, try to support him. Ask him what does he want, what help he needs. The more you get attached to him, the more you get closer to him, the more you will get.

But you see, people are very wasteful. They have wasted their lives in drugs, this, that, all nonsense.

And the women have another bad habit, is to gossip. They want to gossip: gossip about this person, criticise that person. It's a very bad habit of women to gossip. I never pay heed to anyone who gossips and I don't like a person who gossips.

So don't gossip about things, cheaply, frivolously talking about others. It's not necessary you should be educated, it's not necessary that you should come from a very well-bred family, nothing is necessary; as long as you are a Sahaja Yogi, you can be a diamond. But allow yourself to be cut into the diamond. Allow! So the reaction of some people was very good, they absorbed what I said, they

took everything inside; but some of them went off to sleep. Now, if those who were struggling at that time may not have understood, it's a difficult subject, I told you, it's a very subtle subject, doesn't matter. But those who have been like that should look after themselves, should find out. I've found out one thing with the left-sided people: if they can put a candle near their left Swādhiṣhṭhāna, a little far and put one candle before the photograph and put left hand towards the photograph and right hand on the Mother Earth, it works. And the candle at the back should be kept a little far away because it makes sounds, it goes this way, that way, burns.

Those who have been taking drugs, not LSD but other drugs, which are drowsy people who feel sleepy, whose brains are destroyed by drug, all those people can benefit a lot by this. Do it every day. Going into drug you never felt you're surrendered to drugs, never felt that way, which was something that was going to kill you completely. You know how so many people are killed, so many are dying, but you wanted to do that, I don't know, because your ego said, “All right, go ahead, try this. You will be the one who nothing will happen to you." That's the ego suggests.

So you did it. All right, doesn't matter. Whatever has happened has happened, let us clear it out, because we are seekers.

So those who have really felt one in the lecture, without any questioning, should know that they are doing well. Those who were questioning, reflecting, should know they have ego and those who were dozing out should

know that they are left-sided. Left side is worse than the right side, because the right side can be easily corrected: it shows, it shows outside. People don't like it. Such a person is criticised, everybody says he's egoistical, he's this, that. Everybody knows that such a person goes out like Hitler. But the left-sided person, you see, is very pitiable and you'll have very great pity for such a person and you sympathize and you get lost with that person. They are more dangerous and difficult to be cured, very difficult.

So it's not a easy task, you have to work it out. I am trying My level best. You should also help Me.

I was thinking that if you can start using a little oil for your head will be a good idea, in the night.

As Sahaja Yogis you should. I think the hairstyle should be changed for Sahaja Yogis. This modern fashionable style won't suit us. Because this will, we'll have all bald heads one day, I can tell you and you will see the Sahasrāra with a big dimple here. Better use some nice coconut oil, rub in your head nicely and in the night and in the morning, after all, it doesn't show much and comb your hair in a proper way. Because also I think, if your dresses are like bhoots, your hair are like bhoots then the bhoots will take over thinking, `Oh, this is a bhoot sitting down here, I better take hold of that bhoot.' So dress up in a way, shouldn't have hair on your forehead at all, keep it straight, make it nice and have it absolutely clean foreheads. We are Sahaja Yogis: we have to change our dresses, we have to change our styles, we cannot become fashionable like these stupid punks.

So we are a type, by our hairstyle people should know that these are Sahaja Yogis.

So before you start getting bald, better try putting some oil in your head. That's one very important thing the Sahaja Yogis have to do. They can take vibrated oil if you like and I think olive oil is good, but better than olive oil, I find, it is coconut oil is better for the growth of the hair. But sometimes you can also put almond oil, is also good, almond oil for you; because if you have any problem that you feel exhausted or your nerves need attention, you are nervous type of person, then almond oil is good for you.

And for people who have teeth which are troubling them, they must look after them. No use going to the dentist, because dentists create problems. Simple thing is to use olive oil and some salt and rub it on your gums nicely every day before sleeping. That will keep your teeth all right. You'll be amazed, till today I have not been to any dentist. Never been to a dentist and I hope I won't go to a dentist.

So, but one thing is that I have certain bad habits, one of them is that I brush My teeth quite often. But don't use electrical brushes and all that, but use brushes or use your fingers, is the best way is to rub with the salt and the oil, it's very good for you. And then allow the whole thing to come out and then wash off.

Then the third thing I find in Europe, that you people do not clear your throats and your tongues, which is another thing very much against Viśhuddhi. And that must be one of the reasons why your Viśhuddhis are bad.

So, though it is not in fashionable here in the West, but very important thing is to put your two fingers in the mouth and rub your, fingers, not the thing, fingers and clean your tongue in such a way that everything comes out in the morning. Is important, because that accumulates and then it rots.

So this has to be done. And may be that you might think that this is doing, you make a noise and all that, doesn't matter. You have to clear out your throat; I mean, that's how you will keep your Viśhuddhis very clear. This is one of the things.

And another thing is that you must always use water as much as possible, for washing: when you go for your morning ablution, water must be used. The paper is a very dirty and unhygienic habit, very dirty and unhygienic habit. But even if you use paper, you must use water after that. It's very important that all the time the water should be used as much as possible; for Sahaja Yogis it is a very, very important thing.

Now for some people who will find that they are on a subtler level quite on the verge of collapse, in the way that they still have those problems that they want to sleep with other women and they want to do all these things: they should give up Sahaja Yoga. Best is to leave us alone. We can't have such useless people with us.

So they should give up Sahaja Yoga and don't trouble us; because we can get thousands and thousands in India, we have no problem. For them it is not difficult, they are already there.

So those who are still like that, who are trying to have relations with other women and having their eyes on

other women and all the women like that, you see, all this kind of maniacs, I call them maniacs only, should give up Sahaja Yoga and should spare us. This is for definite.

Now, we have always been saying that those who are very negative people will have to leave Sahaja Yoga and the day will come.

So for all of you it is very necessary that you should try to clean yourself and never sit with a person who is negative. Never make friendship with a person who is negative. Try to be more helpful to a person who is positive. Clear out yourself, clean out yourself, look after yourself, respect yourself, love yourself. Live with your dignity. Cheapish thing, frivolous thing, useless thing should not be done and make your ego be challenged. Let somebody insult you and see that, that you do not answer back. Just see it, not to get into temper. Try that your ego doesn't react. That can be achieved very easily if you try in the mirror, look at yourself and laugh at yourself, make fun of yourself. What do you think of yourself? Who are you? What do you have? Nothing.

Now today's lecture was really, was not only was a great lecture, but also it was like mantras, all good for the brain. And I would say that this lecture must be listened to again and again and to be taken in, not to be questioned. Not to be questioned, to be taken in, to be absorbed. I hope that you understand this. Now after this Sahasrāra Pūjā I hope you people try to maintain the position you have reached. I would expect all of you to support, to glorify your leaders and not in any way debase them, argue with them, give them ideas. Even

the wives I have said are not to argue with the leaders. It's like pulling each other.

Like they said there were some scorpions sent for investigation from different places. And they saw one jar was open and they said, “What is this? This, from this jar all the scorpions will jump out." They said, “They cannot, because one comes up, the another pulls him down." In the same way we behave.

So if there's a leader, this is ego that makes you jealous and this is ego that says that you know better, you better give a suggestion. Not that you cannot suggest, people tell Me also things, but if he doesn't accept, well and good. That's a challenge to your ego. It's better that he says `no' to you so that you see for yourself, `Is it my ego still insisting on that position?' Now, on the second thing that I have said, that we should not be drawn by convention. Like the convention was that, say now, this time the English felt, the English leaders felt, which was a big mistake, that Italians would be inconvenienced if they stay over. Italians are very large-hearted people, like Indians are, they'll be overjoyed if they stay over. But it is the English mind. It's the English who cannot tolerate one person staying for two days. They'll ask you immediately as you go, `What time are you leaving?' So it is their mind that worked out that way that it will be inconvenience, because they'll be inconvenienced.

Though they were told “you could stay here till Monday, there's no problem, you have to just pay just ten pounds"; but, “I thought", like that. You see, it's an English image of being good to others; because to them anybody staying in their house, finished! They won't

even allow anybody to come inside the house. Let there be snow or anything outside, they'll just see and talk to you and then they'll say. I've seen it Myself.

One day we had, I had gone out; it was snowing and I saw a lady standing out on a doorstep with a pram and there was a little baby. And the other lady was an old lady talking from inside, just from the chink, in a way that the door was not completely opened out. And when I came back after an hour or so, still that lady was standing outside and talking. This lady didn't have sense to say that `you come in.' But this another lady did not mind it also, because she must be doing the same! So the large-heartedness of anything they cannot understand. Moreover there was no problem, it was suggested that you can stay here and you can be here. Now today we had to hurry up a lot, the whole thing was quite inconvenienced and we had to do it, because of a slight mistake that they should have asked Me. And I thought you all were staying on Monday, because it's logical, it's sensible. But because of the conception that `we should not inconvenience'...

It is not only with English, it is possible with anyone of you. When you start thinking “I thought” you are gone.

So these concepts that you have about things are actually very dangerous things. I've been having experiences of experiences of these stupid conventions people have. “I thought." They try to be good, but ultimately try to be nasty. They are nasty.

So that means there's something definitely wrong with the convention they have about things. And that's why people, if they were right when they were thinking, world

would have been a different thing. But they are thinking at a level where it's just everything is sloping down and you are going downward. As soon as you start thinking, you go downward.

Such is the defect of your thinking, because it is bound by the tags of your conventions. Wherever you think, you see, you are bound by your conventions and you go down.

I didn't touch many points today which I could have touched, like art, I was saying: I was amazed, an exuberance like this, a flower like this makes Me so very happy to see a garden. But to a sophisticated mind is Baroque or something nonsensical. To them one flower somewhere, because the rest of the area should be their space for their ego.

So they cannot see the beauty: “It's too much, too much." Even Sahaja Yoga: “There's too much for us." What are you, a little baby or what? What is too much? You see, as if like a baby we give a bottle, so much of milk, so much of milk, so “Sahaja Yoga is too much for me." You are dwarves or what? And there's no substance in this kind of a nonsense. That's why “this is sophisticated” “this is nice” criticise everyone. People are so frightened even to decorate their houses, because it will be criticised. “Better keep it plain, white. Just white." Even the nose they don't like, they want to cut out the nose, eyes, everything, just have plain! And imagine, it's the play of the ego which wants an individuality. How they are in juxtaposition with what they want to do, see this, clearly.

If you go in a garden they'll have one, you see, tree somewhere hanging in the air. This is supposed to be garden. You say, “Where is the garden?" “This, garden." Microscope: “Where is the garden?" “Oh no, we put only one thing at a point, you see, so it becomes important." So this is only a tree here and then you move up, there will be another little bush, then another tree. Everything is too much, why? Because the ego is too much in the head. That's why everything is too much for them.

This stupidity has to go now. You have to take whatever is good, too much you must take and give up whatever is too much in you. That has to be understood. All these stupid ideas, all kinds of stupid ideas, like you want to buy a house, so it's all right, you go and buy a house. I went round and most of the houses are about seven and a half feet height, but they like it.

I said, “Why?" “It's very old." I said, “So what?" “But it's an old house, it is this and that and the old houses..." “But why do you like?" New houses are eight feet, at the most.

So there's no choice. But why do you want to have a house which is old house? Victorian houses they don't like. Why? Because they are not so conventional, they are not so fashionable. You must have a house where you should break your neck. Walk into the bathroom in an awkward way, you can't even sit or stand; halfway you hang in the air. That's the very house of a character. And a character is that which makes you awkward and feel funny: that person “has character." I mean, a person if he's absurd, he's queer, weird, he's strange, he's a man of character. This is the situation today. He's a man of

character and he's weird, absolutely a strange personality. How is it? “You know, he came on a bicycle with a half pant." I said, “Really?" “He's a man of character." Here he is getting arthritis with it.

Being queer, funny stupid things is regarded as something of personality. Now as Sahaja Yogis you have to realise that you are not that stupid. You are crowned with your Self. Now you are not going to behave like these stupid people and their fashions, so give it up. They laugh at you, you laugh at them! In a lunatic asylum if you go, all the lunatics will say, “Oh, so you have also come here to join us, isn't it?" They all think they are the wisest and you get lost with them. You start thinking, “Am I a lunatic myself?" So you all, when you see such a person you should just laugh at him.

Like a lady, you see, she thought her to be very fashionable, she came with her dress, you see, very open, her body with all her bones showing and this and that. And we happened to go to see that house, Myself and My husband.

So as soon as he saw her, he came back and vomited.

I said, “What's the matter?" “I saw her, I vomited." And we got into the car, we didn't enter even, came away. And she thought she was a very fashionable lady, showing her bones, all her body, horrible. Imagine, like a dead body standing before you! But the dead body is regarded as fashionable, so everybody wants to behave like a dead body. Now you should see the sense in it, otherwise you are not Sahaja Yogis. You must see the nonsense that is going on and you are not a nonsensical personality.

So all these things now, if you see from a new angle, as I've told you now that you are higher personalities, that you have achieved a new awareness of your Chakras, you'll be amazed, your reactions will be very, very different. If you see something like this: “Ah!" you'll say, “beautiful!" But till you have those horrible conventions with you, you cannot.

A house which is dilapidated, absolutely going to fall on your head, is “what a character!" The whole character will fall on your head! Absurd ideas people have. And then they want something modern which is absolutely weird and nonsensical. You see, there was a lady, she built a house, modern and we had to climb up her steps and every steps she has divided into smaller, smaller pieces. We were so much worried that we'll all fall off. You see, every step was made of small, small pieces like a step, you see, every step was made into steps.

So when you put your foot there you don't know where you are putting your foot, you see. And she must have spent a lot of money making that kind of a nonsensical thing; but to her, she would show everyone, “Now, come along, see this." I refused to go up. I said, “I have nothing to do." I went back.

Yes, yes, doesn't matter. As they show resentment, you must show resentment. Stupid! It doesn't appeal to Me, it doesn't appeal to Me these things. I have seen and I don't like it these things, the way there's one flower hanging somewhere and anything if I see, I don't like it. I don't enjoy it at all Myself.

And if I am the criteria, if I am the one who can judge things, then I would tell you I don't like all this nonsense.

The way people dress up these days they look like clowns to Me, lunatics, like I can say brats, or you can call them, what do you call them?, tramps. You cannot make out one from the another.

Their lousy pants, you see, some grandfather's pant they are wearing and their grandmother's blouse on top and the ladies walking on the street. See, is you feel there's some funny, queer people walking across and they think it's fashionable! I think from India we should get all old clothes here and sell them off for a high price! It's very queer. You just look at it, see from this angle. Standing on the hilltop you look at these mad people, see how lunatic they are, stupid they are, how they are behaving, what is their fashion. I mean, if you see in the olden times people used to dress up well with all kinds of frills, all kinds of things, but this is what they don't like. Whatever is God has given us should be decorated and respected. I mean, yesterday the way you did the hall, I mean today the way you did the whole of the hall and all that, so beautiful it looked, so nice it looked. But somebody would say, “Oh, let us have absolutely plain thing for Mother: some dilapidated wall behind, which is about to fall down. That would be real character." How can these ideas be acceptable to Sahaja Yogis? This I just don't understand.

And they pay for it. They pay for these conventions and they pay for all these kinds of odd things, they do pay for it. Supposing there's a fashion today to have your hair cut like this on top, they'll pay for it. Then you cut them another way, they pay for it. You have to pay for all these misdoings also. The fashion is: supposing somebody

invites somebody to your house, you must have a different type of a glass cup and a glass for this, otherwise you are not all right. And then what you find, there's another group of these hippies and all those have come, they will give you the dirtiest possible mugs that you cannot drink anything.

So either you accept this nonsense or that nonsense. It's absolutely absurd! And you know, I have seen Indians when they are in England, they just don't understand, they just “Cancel them, all right, cancel them. They're mad people." The quality of personality is very, very low, very low, take it from Me, very low. You might have ego, might exist with that ego, but it's very low here, accept it. Innocence is missing, auspiciousness is missing, cleanliness is missing. The, the attraction of simplicity is missing, so artificial. Even the idea of simplicity is artificial. With artificiality how can you have a quality of human life? How can you? You become artificial people.

So give up all these conventions. I am not here to propagate Indian culture as such, but I must say if there is any culture it is in India, because this is no culture. All becoming, if you walk about, I mean you look like, when I see the people around, they look like host of mad people walking. You see them on the streets, not one person is normal. America is even worse. They must be doing like this, or this like this; not one person has a proper face. Is a fact, I tell you! With Sahaja Yoga your quality has come up, it has come up. You've become that now, so great.

That's why you do not feel here there is Lakṣhmī. You have money, but no Lakṣhmī. There's no beauty of that. It's so desolate, like a barren land. Your ego has blown off

everything that was beautiful. You could not tolerate anybody's art, so you would not have anything artistic things in the house. You need not have many things at all, so you have plastics. Beauty has run away from your lives. When you talk also it's fashionable to be arrogant. Imagine, to be arrogant, to be very dry: there's no beauty in it. Is all put-up show; there's no bravery in it, nothing sublime. On the subtle form you have lost it, that's why in the gross form you don't see it. Whatever you have lost inside is shown outside, bankruptcy, complete bankruptcy.

So when you see that with others, when I am saying “you" I am meaning the others, those who are not yet Sahaja Yogis in the West, try to understand they are at a much lower level than you are and don't take to their ideas and their ways and methods. Just keep yourself aloof. And then you will see they'll run after you. Ego is like a donkey: if somebody is ahead of them, they know somebody is ahead of them, then they bend their head to that. And if they see somebody is behind them, then they kick.

So you have your dignity, you have your special style, you live with a special style. Don't be one of them. Dress up properly in a proper way. You may have only two shirts, you may have only three shirts, you need not have many; but have in something sensible, normal, comfortable and also which is not jarring to others. We are the ones who are going to encourage our art, we are the ones who are going to bring back all that is lost. We can't have Rembrandt anymore, we cannot have Leonardo da Vinci, we cannot have Michelangelo again,

finished them all completely. But everybody thinks they are Michelangelo! We can't even have, say, Gorky; we can't have William Blake, can we, of that courage? We cannot have Abraham Lincoln, can we have? All dwarfs, useless people. You scratch them and you find they are good for nothing, useless. Out of you all these great people have to come out now. And their speciality about them, they had their own personality and they would not give way to any fashions or anything. They wouldn't give way to any cheap popularity. Out of you people all these great personalities are to be born.

So for you and for your progeny you have to think, what are we doing in such a great work as it is. It's not only for your enjoyment that we have a seminar, nice music, nice food, nice place, we come, we enjoy, no. Enjoyment is just an advertising department. You have to really work hard inside, not outside. No arguments of any kind.

Useless! Simple thing, if I say I have to carry, say, this box, somebody will come out and start saying, “All right, then I think we should get a van." “No, but a van is too much." “Then what should we do?" They'll go on arguing till that the box is gone, everything is done and I come back and say, “Now, what are you doing?" They are still discussing how to take the box, it's already gone! Such wasteful habits we should give up.

We have to have new wisdom within us. All this old wisdom, you just throw it away. Unless and until you do that, your ego won't go away. It won't leave you, unless and until you decide to throw away all those ideas which to you appear to be the ego. You have to be like children, trying to learn something new all the time; we are to be

open to learn something new all the time. You have to learn, you have lost it.

You had something that you have lost, so many. Instead of going ahead, you have lost it. You were doing all right; if you had remained on the right path you would have achieved, because after all, some countries are traditionally very old. They also got lost, like Greece, you can say is lost. Horrible Greek tragedies: I mean, you sit down and cry for nothing at all. Nothing has happened, everything is perfect; people just go and sit down and cry. It's like you make somebody say that “This one is dead. Let us now feel that he's dead. Sit down, all of us should cry." Stupid as that! It's all artificially-created problems and artificially-created gloom, because you have no real gloom, you have no real problem. You have got food to eat, you've got everything, that's why you are creating problems for yourself. That's why you need psychiatrists, you need drugs, you need this, you need that; because you have no problems, so you want to have some problems, as simple as that. Those who have problem have to fight with it. They have no time for all these nonsensical things. You have too much time. All your problems are solved as far as the material things are concerned, but still you are very much involved into it.

So now face it, face it clearly, that we are not that any more. We are different people. We are no more worms in the mud but we are lotuses, we have fragrance, we have powers, we are specially blessed. We have a special sense of joy. Let's enjoy that and give it to others and be glorified with it, feel the dignity of it.

I'm sure it is going to work out this time. I have done My level best, I think and this lecture should really go through you all.

All right, any questions? [Aside:] Please have some water.

Any questions you have? [Aside:] Water.

They might be thinking that I'll drink from here! Modern idea maybe that I drink from here! So there's no need to have glass, Mother may like to drink from there! All right, any questions? In thoughtless awareness. Now keep it up, keep it up in thoughtless awareness, absolutely you're blasted. Keep it up. Keep yourself blasted. That is this ego business. Little bit is still there, rudimentary: keep it out. This is meditation, where there's no ego any more, you are in thoughtless awareness, absolutely stunned. Can't think. But that I have done, is not good, you should do it. That is the point I am commenting on. Have your own personality. If punks could behave like that, why can't you behave sensibly? And also I have to say few words about how we behave in our day-to-day life; because a Mother has to see that they are, children are not to be ill-bred. People should not say that Sahaja Yogis are ill-bred, you see. Now the first sign of an ill-bred child is that he leaves his bed in a mess. He leaves all his things in a mess. While coming I saw all the beds. What are we doing here? Nothing.

So put yourself into a discipline of leading a neat life. As a Mother I have to tell you this. It takes hardly ten to fifteen minutes, but just tell yourself this is meditation, do in meditative way. We in India think that the Western people are extremely neat and tidy. Really! They can't

believe it. They think you are on top of the world, you must be the neatest people ever lived. They'll say ten times “thank you” but even once you will not keep your bed all right. Your things should be neat. You must keep yourself neat, appear neatly.

Then second thing I have seen, noticed this, which is told by many people which I have also noticed, that you go to somebody's house. Then an ill-bred person will start using the phone without asking.

Certain things are important to understand, like entering into the kitchen, eating everything. It's a very common thing people are noticing this, that you get the food, like paupers, like beggars they come in the house. I had at least twenty-one bottles of honey which people had given Me as present and when My son-in-law came there was not even one bottle to give him honey.

So who ate? All the Sahaja Yogis who came ate the honey. I mean, it's all right, but you must ask. You polish off everything in the house. All right, you have come, if there is a food cooked for you, just have your food. If you go in the larder or you go anywhere, you find everything is missing. You buy from the whole mart, you find everything's polished off.

So an ill-bred person can be made out like that. But you'll be surprised, a good-breeding person, even if this much is left of another person, that person will keep it and keep it till it is passed over. I'll tell you about My own husband who is, he need not worry about this thing, but if he knows we have something of another person, he'll put it in lock and key and see every time it is there, till he returns it to him. And same I can say about My children,

or anybody I know of. But this is beggarish that you take somebody's things, misuse it, throw away where you feel like, break everything.

But I have seen with My own things; so when the leaders have been complaining to Me that “they come to our houses, they polish off everything from our fridges" and all that, I was not surprised. The Sahaja Yoga has become like a resort for all the beggars and the paupers of the world, because it is free.

All the poor people come down to Sahaja Yoga and you have to nourish them and look after them. It should not be such. You may be poor, but you must have dignity. Even the servants are in India better.

They wouldn't touch your things without asking. They have much more breeding. An ill-bred person is a person who is a rude person, arrogant person. You can say the same thing in a proper manner.

As a Mother, to give Me real glory is that, that people should say that you are very well-brought-up children. A kind of system must exist. A spartan system. It's a spartan system. It's not all a sort of a lousy system, it's a spartan system. You are yogis. Should be neat, tidy, all the time clean, with few things. Like in India, people are quite shocked: you carry such big, big bags and it carries all the, for ladies specially, all the paints and this and that. Where are you going to use before the villagers there, these paints? They don't understand.

All these things we have to see for ourselves. We have to be dignified, we have to be people with a kind of a personality. Supposing somebody is a saint. He might be a poor man, but you can make him out by his dignity.

There was a saint called TukāRāma whom, which you have heard about him, this all may be, I don't know, was coming from his music. He was poor and very generous also. He used to give away everything and always left with very little.

So Shivaji Mahārāj, the great Shivaji came down to his place, brought lots of ornaments and things and presentations and gave it to his wife and children. He was out. She was very happy to wear all these things because he gave.

He said, “This is..." Of course, in the beginning she also said that it's not all right. But he said, “No, I am just trying to sort of pay my respects to you, this, that and give." And she wore it.

He came. He said, “No, I am a saint. You take this. You are a king and you have to live like a king.

All right, as a king you can have it. But not, as a saint I don't need all these things, my wife doesn't need all these things. Because you are living like a king, you, maybe you are a realised Soul also, but you are a king, so live like a king." But one has to realise that in Sahaja Yoga you are not to move like a barren personality also. You have to be properly dressed, properly appearing. You should not look like beggars, but you should look like dignified people of the society.

Now for example, as you know I am the Goddess and the Goddess has to wear I don't know how many ornaments just to adorn Her Chakras. I mean, I have lots of ornaments Myself of My own. But only for Pūjā I wear, otherwise I don't wear: I am supposed to wear lots of things. Why? Because it may not be that, all right, may

be dignified, but may not be that all right to wear all those things all the time. But I am supposed to wear. Like You are supposed to wear many more things in the hand here, rings on the feet, everything. All the time You have wear gold in the, what do you call the, you don't have that ornament here which we tie up like a belt. But I don't do it. I keep it to a marginal point; only in Pūjā I wear some things out of it.

So you must have that discretion: what to wear, how to wear, how far to go, how to look dignified, how to be well-bred, so that you glorify the breeding of your Mother. This time I hope when you all come to India, you will notice all these things among Indians. You will never see them eating, you'll never see them having their baths, you will never see them sleeping. You don't know how they live, where they live, how they work out, everything. They are just there on the spot whenever you are there. Isn't it true? They take their baths, they finish everything, early in the morning, about four o'clock or five o'clock they are out, spartan. And always clean: whether he's a villager, whether he is a scheduled caste or a brahmin or anything, they're all neatly dressed, you cannot make them out. Clean white clothes they'll wear, clean white cap they will have. They'll never have dirty clothes.

So this is another side, which is not so sublime on your side and not so subtle and, but it's very important; because whatever is in the subtle expresses outside. In all your behaviour this would shine, like thousand facets of a diamond, because you have attended now the Sahasrāra Day, let's see; what are the thousand facets

will show. Love each other, respect each other, respect yourself and all the time say one mantra within yourself, `I am a Sahaja Yogi.' It says everything about your responsibilities, what are your aspirations, what you are. You are a Sahaja Yogi, being reborn by Ādi Shakti Herself.

Any personal problems you have you should write to Me and I'll try to answer. If I do not answer, then think that answer I have managed. If I do not answer, then think that I have managed the answer; but if there's anything to be suggested I will definitely inform you. Any other problem.

But like a lady today came, she was crying about her husband. This she did before also, again today she is crying, she'll go mad. A Sahaja Yogi should not cry. Overcome your problem, try to handle your husband, try to handle everything. I do not very much like the divorce part of it, but if somebody's a gone case is all right. If I say it's a gone case, you divorce. But unnecessarily, just because there's not yet proper understanding, one should not cry, weep and do all these things. On the contrary, one should try to overcome your own personal problems, because you have powers.

And You can write to Me. Not very long letters, but I get lost! Ha, really, I get lost! In the morning there are so many letters for Me to read, one better than the other and My husband also get a big post.

But he says, “Nobody writes me love letters, they all write about their bills to be paid." I said, “It's just the same!" You may translate this [into Italian], Gregoire, if they want.

Letters... full of problems...

I said, “I have to pay for their love." That's what it is.

But children write very sweet letters. They just make some painting or something, or some flowers and few things there, that's all. They'll make the heart and put Me there, or something like that; very sweet, sweet things they do. And just the joy and happiness, you see, they express it. Never their problems, they have no problems, children don't have, they are not complicated. We catch hold of the problems, that's the trouble is. They have no problems of any kind.

So you have not told Me, any one of you, anything that you want Me to be done. Now only thing, at the last I would like you to listen to Warren who will read it out to you, the programs we are going to have in this summertime.

Come forward.

Warren: So Shri Mataji's program for the rest of Italy I think is known. She returns to the UK, are you returning on Monday morning, Shri Mataji?

Shri Mataji: Yes, now.

Warren: Monday morning. Then she comes to France on the 17th and returns on the 22th [22nd], not the 24th as originally planned. The original proposal to go to Spain at that time has now been postponed until later. And the next program is in June, on the 7th of June, She goes to...

Shri Mataji: No, no, no, then I go to Houston.

Warren: I'm sorry, yes, you go for three days to Houston, yes.

Shri Mataji: Yes. I'm just visiting London, that's all.

Warren: Twenty-eight, I think...

Shri Mataji: Yes.

Warren: You go to Houston and then back.

Shri Mataji:... Twenty-seventh I think, I go.

Warren: I haven't got that detail, Mother.

Shri Mataji: Yes, about twenty-seventh.

Warren: Then comes back to London, then to Switzerland, June the 7th, to Switzerland and She returns to the UK on the 15th. Then there's a program in Scotland, for the weekend, on the 21st?

Shri Mataji: That's not definite, but we'll see.

Warren: Then in July She goes to Austria on the 5th, Guru Pūjā is to be held not on the 13th but on the 12th, on Saturday the 12th. Then on the 14th She's there or possibly goes to Germany, but in any case on the 14th and 15th there are to be programs in Germany. On the 15th there will be a Pūjā in Germany and then She returns to the UK on the 16th. Then in August She goes to Belgium and Holland.

On Saturday, not Sunday but Saturday the 10th?

Shri Mataji: In the evening.

Warren: In the evenin[g]... There is a Pūjā on that day?

Shri Mataji: Pūjā. That's the Pūjā for Belgium and Holland.

Warren: On arrival in Belgium, or Holland, wherever You decide to have the Pūjā...

Shri Mataji: No, better to have Pūjā at a place where we have the Monday program.

Warren: Then it will be in Gent, is it? In Belgium in any way

Shri Mataji: In Belgium.

Warren: So on the 10th evening there will be a Pūjā in Belgium. Then on the 11th, 12th and 13th there will be three, Public Programs, one in Gent, one in Brussels and one in Antwerpen. Then on the 14th and 15th there will be, Public Programs in the Hague and then on Saturday, which is what they wanted, there will be a seminar, a follow-up seminar for all the people of Belgium and Holland to attend, to follow up and to establish themselves and then Shri Mataji will return to London in the evening. We celebrate Rakshābandhan in the UK on the 19th and on the 23rd She leaves for the United States, which tour will be from the 23rd until the 14th of September. That takes in Kṛiṣhṇa Pūjā on the 27th of August and Gaṇeśha Chaturthi on the 7th of September. Then Shri Mataji probably will return to the UK then and then She proceeds to Spain at a time yet to be decided.

Shri Mataji: No, just after that.

Warren: Immediately after?

Shri Mataji: About fourteenth I come back? Warren: You come back on the 14th.

Shri Mataji: So that is what, a Saturday or a Sunday? Warren: Not sure, Shri Mataji. 14th of September.

Shri Mataji: Spanish people are here still? Or they are gone? Warren: Two here.

So 14th is a Sunday.

Shri Mataji: So, they would like Me to be there for a weekend, or for the weekdays? That's the point to be decided.

Warren: Don't forget we have to go to Montpellier as well one day. One or two days.

Shri Mataji: One day.

So, what is, Spanish people, are they more available on weekends or weekdays? Weekdays, weekdays.

So I can fly on, say, Tuesday. On Monday I can fly and Tuesday we can have a program: Tuesday, Wednesday, Thursday, three days, all right? Yes. And then I can, we have to have a Pūjā, so on Friday.

Or I go on Monday would be better: Monday, Tuesday, Wednesday, Thursday. And Friday I can go to...

Warren: Montpellier. You see, Shri Mataji has to go from Spain to the south of France, to Montpellier.

Shri Mataji: I can come Sunday evening and Monday morning you'll have the Pūjā, it's better. And we have programs after the Pūjā; it's much better to have programs afterwards. Then My vibrations are also released.

So Monday morning we'll have Pūjā.

Warren: So that's Tuesday... what is the day?

Shri Mataji: Have you given them the sarīs and things like that? Warren: Yes, Shri Mataji. 16th of September Shri Mataji will fly to Madrid...

Shri Mataji: No, no. No, no, no.

Warren: Sunday is the 14th.

Shri Mataji: Sunday I'm coming back.

Warren: When did you wish to go to...

Shri Mataji: No. Then next Sunday is what? Warren: Ah, the following, I see.

Shri Mataji: What is the following Sunday? Warren: The following Sunday is the four the twenty-first.

Shri Mataji: Ah, twenty-first.

Warren: I see.

So twenty-first you're flying to Madrid. Pūjā on the Monday?

Shri Mataji: Monday. Pūjā, morning Monday.

Warren: Programs: Tuesday, Wednesday?

Shri Mataji: Or you can have it Sunday night if you like, Pūjā, which will suit better, Sunday night.

For Pūjā, Sunday night would be better.

So Sunday morning I'll go.

Twenty-first Sunday morning I come, all right? All right. Then Sunday we have Pūjā, Monday, Tuesday, Wednesday I could be there. Thursday I'll go to Montpellier and I can return from there to London. How many days? Three days are sufficient? Three.

Warren: How many do you want, She's saying?

Shri Mataji: Keep it four now.

So I'll reach there on Sunday; Monday, Tuesday, Wednesday, it's all right, four days.

Warren: Twenty-first until Thursday, then She goes to Montpellier...

Shri Mataji: Thursday morning I'll go to Montpellier. Thursday evening we'll have program there and then...

Warren: Twenty-fifth to Montpellier. Then from Montpellier back to London on the 27th.

Shri Mataji: Is there a direct flight? Warren: Any flights from Madrid to Montpellier? Find out.

Shri Mataji: But is there a flight from there to London? It's a rather out-of-the-way thing.

Warren: I'm told there's a flight from Montpellier to London, yes, Mother.

Shri Mataji: Is there? Warren: Yes.

Shri Mataji: So why not do Montpellier first...? Warren: Sorry, Patrick told me there's a flight from Montpellier to London.

Shri Mataji: So why not do Montpellier first and then go to Spain? Warren: Is there anybody from France here who knows, confirm... But Patrick did tell me there was a flight to London from Montpellier.

Shri Mataji: But from Montpellier to Spain, is there a flight or not? That you find out first of all. But you keep it that time, about that time; definite we'll let you know, once we have done with the Montpellier.

... No flight? Warren: Juan Antonio will find out and will be in touch, we'll let you know. Because it depends now on the flights to and from Montpellier.

Shri Mataji: But in any case you keep this program with them. Otherwise I'll do it earlier or later, whatever it is. First of all keep this program, definite. See, Montpellier even if I don't do, France is there, it's all right. I can do it later on, doesn't matter. But this I have to do, Spain, properly. All right? Rather awkward, I think, to go from there, isn't it? There's no flight.

It's too much for Me. Then I have to travel back, you know; I'm coming from America all the way.

So forget about Montpellier.

Somehow or other try to tell them that let's forget about it. See, I must also think how far I can go. Then I have to go back to India...

Warren: On the sixth?

Shri Mataji: Sixth or so, fifth or sixth, so hardly any time for Me to prepare to go. Also better keep it like that. Just tell them that it may not be possible; so I come back on Friday, it would be better.

I can come Saturday night and Sunday morning we can have the Pūjā, if you like. And Saturday arrive, Sunday Pūjā, Monday, Tuesday, Wednesday. And Thursday morning I go back to London. Because, you see, I'll have hardly two weeks left for Me to go to India. It's too much strain.

So I won't be able to do this time. They can all come to France. They can come to Paris. Yes. They should bring all the people. And we have place there for people to live. During that time there's no problem. France, when am I going? Seventeenth? Warren: Seventeenth.

Shri Mataji: Will it be cold now? No.

Sahaja Yogis: No. Not at all.

Shri Mataji: After some time it will happen that I'll settle down in one place and you'll all have to come there; because I won't be able to travel so much, I can tell you this much. It's all right for the time being. You must also understand that now, the Mohammed has gone to the mountains; now the mountains have to come to the, to Mohammed.

All right.

So thank you very much. You haven't told Me any one of your problems, so I think there are no problems! Tomorrow morning I may not be able to meet you, so may God bless you all. Give yourself a bandhan now, all

of you, properly, with full attention, with full dignity, with full movement. See, full. Nothing should be done cheaply. I don't need anything, but just doing it to please you all.

In India they asked a question that if She's the Goddess, why does She say namas-kār to everyone? They can't understand that God is saying namas-kār! Guido: We'll have a Public Program by 6 o'clock in Milano *[UNCLEAR]* ten...

Shri Mataji: OK. Nine or ten.

Contents: 1986-05-18 **Śhrī Devī Pūjā, French Seminar, Dourdan, France**

Today we have gathered here in this beautiful place to work out something very deep. There are certain things of which we are not aware, which are in the history and some things in the atmosphere, they affect us very much because we are the product of five elements out of which the Mother Earth is the left side within us. The Mother Earth changes its atmosphere, its hills and vales, rivers, fashions them in such a way that it gives a variety to her temperaments. Now God has created only one world, He's not created many worlds, He's created only one world, this world where alone here only human beings are created.

So this is the most important planet, you can say, which has been in the attention of the Divine.

So the whole cosmos works out for the benefit of this planet and the working of that cosmos has created this earth and then human beings and then the Sahaja Yogis.

So the Sahaja Yogis are the epitome of the creative powers, they are the epitome of God's desire, that's what He desired, that's why He created this cosmos, this universe and this earth.

So now His desire is fulfilled when He sees seeds being reflected through the Sahaja Yogis. But there is still a few things we have to clear out within ourselves.

His desire represents the Mahākālī power within us. Now we have to see how His desire has worked in creating ourselves. First is the desire which is absolutely passionate. There's nothing desired, nothing else is desired, but the creation of Sahaja Yogis.

So the first desire of any Sahaja Yogi is to create more Sahaja Yogis. No other desire should be dominant or exist, in a way; but to fulfil that desire, we have to fulfil some conditions.

So one of the conditions, the most important, is the sincerity, as God doesn't need that qualification, He cannot be insincere even if He wants to be. He does not have your type of intellect which can play devious roles with Him, but the human beings have got this devious intellect which plays very much around. But as Sahaja Yogis you can see that intellect very carefully and clearly.

God is egoless because He does everything, so He's egoless, or we can say He is the Ego only, if that means doing something. But human beings have ego because they don't do anything and think they're doing something. You know this very well.

So when you start assuming that you do something, you get identified with such myths very easily, only human beings can be identified with myths, not God. But after

Realisation you can see your ego clearly. It acts in various ways. If we appoint somebody as a leader, the leader may start thinking that he's really the leader and then it becomes really a problem for him because he starts losing everything that is leadership. But the worst is, their wives start thinking they are the leaders and sometimes the children also think that way; and I won't be surprised even if their dogs and pets behave that way. It can be any stupid thing.

So with this kind of an ego a Sahaja Yogi can see, you see, himself, how he behaves. I watch them and it provides a lot of humour for Me. They push forward everywhere, they'll sit in the forward line, they'll push forward, they'll be there first to come in the front line, sort of thing is there. But if you are a sincere person, if you have the sincerity then you'll enjoy that sincerity wherever you are standing, wherever you are sitting.

So the ego can try to deceive you very much all the time, so you have to be careful about this ego because he can sit on your head and can monitor you. I have seen people going down very rapidly with this idea that they're something special.

So sincerity, though it is the quality of the left side, can be dominated by the right side, this way.

The second thing about your desire, that it should be a pure desire and the pure desire is very simple for you because I'm sitting before you. The pure desire of a seeker is to see God, to be in the company of God, to be in association with God. As they call it, Salokya, Samipya and Sanidya; there are three words describing it. But without asking, without thinking of it, you have been

given the fourth dimension called as the Tadatmya [sameness of nature] means becoming one with My body, My being; so that you become protected, absolutely cleansed and nourished in My being. But when you are not aware of it, then what happens that I have to suffer in My body to cleanse you.

So all other desires can create problems within you.

Now as I was telling you that this France is a creation of the Mother Earth with her special features.

We have to examine what effects it can have on a French mind. It's a historical build-up also which affects this country. It's a very affluent country, you have got very rich soil and you produce beautiful agricultural products.

So when you are satisfied on the material level then you start moving left or right, because you are very naive about one thing, that we have to rise higher, higher into our ascent. Also, that we are not aware that that is the goal for our evolution.

So we all have to ascend, that's all, nothing else is important.

So as soon as you find that materially you are all right, then if you do not have the idea that you have to ascend, you can really move on to the left and the right. France being a very, very affluent country among most of the European and the English, they got into this movement much earlier than any other country.

So the, if you can find the aggressiveness of the French, based on these lines, because they go to the right side. Like the French are never bothered to see or to find out what is the culture of other people. They're very self-

opinionated and thought no end of themselves and they thought they knew all what was culture is. As a result they became completely ignorant of all other cultures which were much more evolved than theirs. The concept of beauty came up to a certain level of understanding and then again it deviated into wrong direction.

Also I would say, the way the Christianity was preached in those days, no respect for women was there.

So the women did not understand that they are the left side and they have to look after their chastity. In the beginning whenever I read about French, like Emile Zola or other people, Maupassant, all that, what I found that women were not at all respected nor they were respectable, or if you read, say, for example, Nana, is a one, he was written, Emile Zola; if you read her, you will be surprised that they have given the four sides of a woman in one woman, he has described four sides. And one part which is really a woman is never respected in the society when she is compassionate and good, that part she's not respected: on the contrary she's kicked out.

So in other parts, she behaves a cunning woman, or she behaves like a prostitute, or she behaves like an aggressive woman because the part that is respectable and that is the one which was for her ascent and was her innate, was not at all understood or respected.

So the instrument of the left side which are the women of this country were first harmed and these became the main source of troubles in France.

On the other side, they became extremely aggressive; the men became aggressive and because women were

not respected, they also became aggressive. The other women who could not do that became extreme left, started crying, weeping and melancholy; melancholy character they developed, melancholy. Then they started, you see, writing about all this melancholy nonsense, which doesn't exist and indulging into it, like wine or some sort of a thing.

The movement on the left hand side, naturally, because men also got attracted towards it, made them take to left-sided food as well. Now, for example, they developed the cheese which was all full of fungus, which was dead matter. Fungus kills all that is right side; anything living can be killed with fungus. Not only as far as the food is concerned but temperamentally, gradually they started becoming like funguses.

So the fungus itself has a quality, is to, that it thrives on the dead matter.

So they went down to all places where they could find the dead matter, like Egypt. They were not very much interested in India, even to rule India, but they were very much interested in Egyptian dead things and other places wherever they could find these dead stuff available to them. Also I would say Christianity, which started decaying very much, became a big hold in France. Religion also became like a fungus; like building, say, big churches and around them to bury the dead.

Now, I went to see Chartres; you have a beautiful, a very, very beautiful church and very good work done by the artist, but there are lying all dead bodies all around, it's horrible. Actually dead people should be burnt, only the realised Soul can be buried. The sense of respect was

lacking very much, even in the history, you can see clearly. What was important throughout was the money. As I see the French revolution took place when I must say the queen was not a bad woman at all. She was actually a great protege, she was a protector of all the artists of France and she's the one who gave such a great momentum to the art of France. If she created something like a furniture piece or any building, today even you show it with pride. After all she was not going to take it with her; it was for France she made everything.

But the French wanted more money to be distributed. For what? For drinking more wine, not to create anything of eternal interest. That's why I say those who drink have no right to strike or to ask for more money because they have more money, that's why they drink.

So I don't believe in capitalism but I do believe that those who can create something new, who can create something, not new in the sense of nonsense, but a thing of eternal values, must be given money to create that. There are many capitalists who do wrong things like buying instruments of war and things like that.

Now we have England, we have America, they're doing this and creating concrete jungle for the progeny.

England and America is doing this, is to buy weapons and otherwise creating concrete jungles. And in Russia they say that they are giving equal distribution but people drink like fish.

So with this French revolution also, the drinking became a part and parcel of the lives of the French because they got easy money.

So the more money was acquired for doing all kinds of unrighteous things, unholy things and, we can say, inauspicious things. But there were poor people, perhaps they did not drink so much, who created great architecture here in this country. Despite that, great artists were born in this country who had no money. They died, becoming mad or becoming paupers. Now we have Napoleon, another person who tried to conquer other places; he's another ego trip that he did in the history. But still he was not a very ignoble person as we find so many of them are these days, who are the rulers. The only thing I feel about him that he didn't have a great character to leave any great impress on people, how to enhance their life in their quality.

So the people who could have really impressed your minds towards the ascent were all paupers or became mad or were mystics. Ultimately, I think the whole aggressiveness disappeared with understanding that it is no use aggressing, but the left movement still remained very prevalent.

So for the rest of the world, French are very weird, queer, strange people. They developed their own insular methods of dealing with things. This is, I would say, is a curse because that kind of a curse when it works out, then you cannot improve as you have nothing else to see and relate and to advance. Because the ego when it is worked with the left problems, you can be very queer, strange and weird. I could see that the first day I came to Paris and they told Me very clearly that, “Mother, don't smile at all and You have to keep very serious." And I

cannot be serious for more than two minutes, I think, two minutes.

So I said, “But why?" The reason, they said was that, “They will think that You are an ignoramus, You don't know what's happening in this world: serious things are happening and You are laughing.

So they will think that You are not at all matured." But as soon as I started My lecture, I looked at those people who were so serious and I couldn't control My laughter! And then I said, “Sorry, I'm addressing you all the `les miserables' which I haven't *[UNCLEAR* had at all]." I am so happy to see today that veil of gloom has passed over. As if lot of dirty mud has gathered over here and the lotuses were about to bloom out, whatever may be the atmosphere, whatever may be the history, whatever may be that has been created by human beings, inside resides beautiful lotus petals, everything intact. With a little push they are all out now in the atmosphere, spreading their fragrance in this dirty pool what we call as France. And they're such strong people, very strong Sahaja Yogis in France which really makes Me very happy and proud. In the beginning I used to come every third week to Paris and have a meeting and when they asked, “Mother, why are You so much visiting Paris?" I said, “That is the gate of the hell." You must have heard the story I've told you about the advertising department. No? You see, two men who had done lot of good as Sahaja Yogis maybe, when they died, they were asked to go to Heaven.

So they went to Heaven and there they found everybody was meditating, so they said, “What is new about this,

we were meditating in the world?" So they said, “Why not we, they asked the permission of God that, can we see also Hell, if we have a chance because then we can decide, you see, whether we want to be here or there." You see that is what the ego is, we must have choice.

So they went to Hell and when they entered the first big hall, they found all kind of music was going on, funny type of music and you know like Halloween you have all kinds of dirty things and women were dancing nude and the men were singing nude and they were doing all funny, funny things there, which we call funny.

So they said, “This seems to be better place for a change” because drinking was free, everything was free there; drugs, all nice, nice things there! So they said, “This very nice place” so the people who were in charge asked, “What are you doing here?" They said, “We've come to visit the Hell, where is the Hell?" So they said, “You can see from this hole” and they took them to a hole from where they could see the picture of Hell. And there they found people hanging on top of fire, or they were putting the boiling oil and they were putting the dirty mud; all kinds of things, you see and they were horrified. And some were whipped very badly and I don't know, all kinds of punishments that are possible.

So they got a fright and they said, “Now if that is Hell, what is this in this hall?" They said, “This is the Advertising Department of Hell." And the ideas were coming from French and English specialists and other specialists from other European countries also. And now there's the Swiss must be doing all the banking there.

So that is the advertising department about which, you see, one should be knowledgeable, to know what is the advertising department of Hell is.

So the righteousness and the holiness can only be maintained if you are very careful about this advertising departments, especially in France and other countries. The left side works in this way that we want to destroy ourselves, because left side stands for desire as well as for destruction. It can destroy all if there is no desire of God anymore.

So when you start getting to the other side of your desires, you have a desire to destroy yourself. Yesterday only I read in a newspaper an English lady who left millions of pounds, killed herself by malnutrition.

So this idea of destroying yourself is now justifying so many things that we do in this world which should not be done for our health, for our physical, mental and emotional and spiritual health. And this tendency is to be seen by Sahaja Yogis within themselves also. When the Sahaja Yogis start slipping out and you tell them, “You are slipping out, now don't go that way” so they say, “No, leave me alone, it's all right, I can manage myself” means, “I can destroy myself." And this anti-life behaviour starts to such an extent that they denied all that was spiritual, all that was healthy.

Also on the left hand side you had some horrible writers and authors who came on this earth to give you very, very, very, very anti-life ideas; like a person like Sade who started sadism and all that, this kind of people only could prosper in France, in India such a person would have been thrown out.

Some mad fellow might have written `Kama Sutra' but I've never known that book, I've never read that book, I don't know anything about it and I don't know if you ask anyone they'll say, “What is that book? We don't know." But if you say `Gītā', if you say `Rāmāyaṇa' you'll find many or most of them. Even the Christians in India won't read such a book. Now, but these books were very much appreciated. You find, it's hard to find, anyone in Europe who's educated and who has not read these books, like a Bible for them. I mean, all these things have made them immune to sin, the filth of sin. To add to problems, you had so many wars but last war France was occupied by these horrible Germans.

So they were in complete fear, again another left-sided movement. All these things have added to the perpetuation of left-sided problems.

Now how to get rid of them is our problem. When I came here, Patrick told Me how they found people possessed by all kinds of variety of bhoots and I'm not surprised because I was expecting it sometimes to happen. There are still many Sahaja Yogis, especially Yoginis, who are possessed. I know of one mad one who came to My house, broke all the house and everything and did lot of things, French, you know, a man.

So, to get out of it, first of all we must know the dangers. If the women go on like this, don't obey their leaders and go on with it, saying that, “This is my right” don't meditate and do all kinds of things, they'll become schizophrenic. The schizophrenia, according to Me, according to Sahaja Yoga, is a disease in which you are permanently possessed by many of these dead spirits

and in India they would be sent to lunatic asylums. But I'm told that they have now cancelled all lunatic asylums everywhere and the lunatics are moving on the streets. It's a very serious situation. The government doesn't realise what they're doing.

Once I travelled by bus in Paris and I saw one after another, people, one lady, then one gentleman, then one other gentleman, they walked in and they were talking to themselves loudly. They're all possessed people and they'll possess you. They will possess you, they will possess your children, they can possess your pets, anyone. Such abnormal people should be kept away from the public. But Marie told Me that, “You see, we French are very sympathetic towards them." Their bhoots are also, I must tell you, the left-sided people, they try to do things to incur your sympathies. In the right-sided people, as they are aggressive to attract your attention, the left-sided people are aggressive to themselves to attract your attention.

So those people who think, “We can wear some scanty clothes in winter time, or we can torture our lives standing on our heads” all such people are absolutely now passing the limits of advertising department.

So the first things Sahaja Yogis have to remember that you have come on this earth to enjoy. Imagine, they said there is no word in French for enjoyment as I heard today, but for fun...

So this is fun, you have to enjoy the fun of life and you are not here to suffer anymore, you're not to suffer anymore. And to be serious, for what? And to be tense is

out of, out of absolutely we can say, is out of subject, is useless.

How can you be tense in the atmosphere which is so relaxed. If these things are expressing themselves, then you should know you haven't come to your proper point in Sahaja Yoga. If you still worry and go on worrying, you'll go to the left and you'll get out of Sahaja Yoga. This is the second serious point.

So the first point is that you'll become schizophrenic, mad, lunatics. That's the first thing, I'm not a businessman so I'm telling you the worst first.

The second thing as just now I've told you will be that you'll go out of Sahaja Yoga. As a result of that, you might get any disease like cancer or any disease that comes from the left side, there are so many.

So this is very important to see that you try to keep to the central path of ascent, through curative methods, through meditative methods, through vibratory methods you must try to keep in the center and don't go to the right. Because with this destructive power, with this destructive power, if you go to the right side, you will become extremely inauspicious and you'll start destroying people, especially for the wives of leaders, I would like to tell them that they must become very humble, otherwise they will have this thing, a power by which they'll destroy themselves and others. This is like this the power, say, which is of a fire or of the light, if it is not used for which it is made, supposing you put your hand in the fire, it will burn.

So we must understand the power of women is compassion, is nourishment and they should not try to

become like men because then they'll burn off people and burn off themselves.

So as I've told you before that it's the women who can be very, very helpful in improving the left side. By dominating men you make them left-sided which is not their style, they should not be left-sided. But if they are truly men, they will walk in the central path; and if women are truly women, they'll walk in the central path.

So to walk in the central path one has to get rid of all these things of this type which are within us.

The third thing that really, I would say, warn you people that you get attached to your things, to your possessions, to your children, to your surroundings: like many French would say, “Oh, I hate to go out of France." When they go to some other country they always criticise. I don't know who are the best critics, but all of them criticise each other; they never try to see the good points of others; and in doing so, what you do is to perpetuate a kind of an inferiority on others using your powers of left side by which you make others look small. Like pitying someone for nothing at all; like if supposing you start pitying Me, what will it look like? It's absurd as that. [Laughs.] Gregoire: Yes Shri Mataji. I don't even know how to translate that.

Shri Mataji: Yes, I know, but that's what it is.

So there should be no pity, there should be compassion and that will take you out of this nonsensical idea of pitying yourself, pitying others and feeling all the time sorry for nothing at all; because if you ask for such pity then you'll be pitied too. I mean, you'll be in a pitiable condition yourself. But if you have compassion, then you

don't put down that person, you don't sort of make him feel inferior but you encourage him and he feels powerful. Like a finger is hurt within you, you just try to soothe it and be compassionate towards it, you don't try to put him down that `You're no good,' because he's part and parcel of your being.

So the compassion stands in between condemnation and pity. In compassion you have to condemn whatever is wrong, you have to condemn the bhoots, you have to condemn that's uglinesses, you have to condemn all that is wrong.

So, by that, you see, you make that person see that you do not have appreciation of what he is at all and it is just compassion and no pity about it; because the left-sided people want to be pitied and if you pity them they get even worse.

So to say, “Poor person, poor man” or a “Poor old lady", something is wrong.

So when the people who are possessed they start condemning their bhoots, they come up. When they hate their bhoots, they can get rid of them in no time. But sometimes going worse than that, they get identified. Of course to judge it, best is to see through vibrations but you can also see it logically, how we behave towards our possessions, towards others.

Lot of work has been done in India on a very subtle level, I would say, how to get out of the left side.

I would say Mahāvīra was the one who really has worked very hard to give the whole idea of the hell up to heaven, what is the left side is. Another, I would say, his own

incarnation, was William Blake, who has also given full idea about it. I would say Dante did it the same.

So this is what they have shown you, how the hell is and how the heavens are.

Now for Sahaja Yogis, it is important to see their left-sided problems if they are lingering in them.

Possession means you're possessed by something, some ideas which are not rational, which are illogical.

And in the modern times, I've seen how they avoid the topic if you ask them, they say, “I don't know." “I don't know why I feel like that” then give up that feeling, it's wrong; if you don't know, it's no good. In the beginning you asked French, any French, “How are you?" they would say, like this. [Shakes Her right hand; it is a gesture which means `not good, not bad, in between' so it is not a real answer.] And I would look at their hands, what does that mean? No, like this. [Talks to Gregoire and shows again the hand movement.] So, I used to wonder, what's wrong with the hands! And they were very boastful about it [about answering in an allusive way], that's the best part of it; because to say something as certain, cocksure, was regarded as ego for them perhaps, but Sahaja Yogis have to be cocksure. Now, English, if I ask them, “How are you?" they would say, “Confused." So, I mean, I didn't know why and boastingly, “I'm confused” as something great, you know that “I'm confused." So the explanation was given, was that, that we are aware of our state, we are not saying something with a cocksure way.

A Sahaja Yogi, if he is confused, he is not a Sahaja Yogi. At this stage you have to be absolutely sure of yourself,

sure about Me, sure about Sahaja Yoga and sure about all the Sahaja Yogis of the world.

Otherwise you're not Sahaja Yogis. That means your connection with God is like a loose plug, like that.

So we have to understand that in the center when we are, we are sure of what we are, absolutely sure, we raise our heads in pride and glory. We don't have the vanity of the right and the pity of the left. That's what is we are going to achieve in France now. No more going to the subconscious or to the collective subconscious. Now don't think of your forefathers what they did, nor think of the future, what your progeny's going to do. Think for yourself what you're going to do for both of them. Many cursed families can be completely redeemed by one good Sahaja Yogi; and thousands of years of progeny can be blessed by one Sahaja Yogi. That's a fact, you can feel the vibrations now.

So one should have that personality of a very tranquil, peaceful understanding; but this understanding should not be mental but a sap on your central path, the vital energy that nourishes all the Chakras, your being and the atmosphere.

I'm sure all the French Sahaja Yogis now will take to the new ways of the central path. They should wear dresses which are fresh, have fresh looks on their faces, should create a fresh atmosphere around.

Give up all worn-out things that, they're very fond of worn-out things and also worn-out houses they like, they say it is antique. No, no give up that idea of antiques also because, you see, antiques are not all right as long as

they're preserved properly, but if you make them look like antiques, you see, it's no respect given to them.

I went to Poland and I was surprised that all their old monuments were resurrected after the war and everything is painted and brought back to absolute fresh look. They haven't kept anything broken or muddy or in any way worn-out.

So the idea of these antiques to be preserved as they are is also, I think, very bhootish and left-sided.

So your antiques whatever you may possess also must be cleaned out and properly done up and should be brought to a fresh look. Now this necklace I'm wearing is very antique, very old, but doesn't look old, does it? Because it is looked after and it would look funny to wear, for a Goddess, to wear a antique thing which looks so worn-out.

So one criteria could be that whatever we wear or do, will Mother like it? This is the one question you can ask if you don't want to ask the vibrations, `Will She like it? We have to please Her.' And I tell you: very small, small things please Me. You don't have to do too many things, just a few things which pleases Me, which are very simple and easy and innate. Like you have to be innocent. It's very easy if you are a child-like person, you just don't allow any cunning to come into your head, any absurd ideas, just be innocent; you don't have to do anything to be innocent. You have to do something to be non-innocent.

So this is what one has to understand that the basis of our left side is innocence.

So anything that is not innocent, we should not do. It's so simple, should be all right with all of us if we just believe that we have this quality of innocence within us absolutely intact and you have to just awaken it and enjoy it, that's all.

So may God bless you all, may God give you strength to be innocent. You must pray that you should be innocent and the innocence will suck in all your problems, suck in your the problems of the left side and the symbol of innocence is Śhrī Gaṇeśh, who just knows His Mother, nobody else and His innocence is the source of all the wisdom.

So you have to pray for becoming absolutely innocent people.

May God bless you! Gregoire: Shri Mataji, if I may draw Your attention on this decoration. On this crest is the lily who is the symbol of ancient France, who represents the flower of purity in the French tradition and represents a Kuṇḍalinī which goes through the Āgñyā Chakra with both ego and superego being pushed and diminished on the side. And we pray, Shri Mataji, that that should be the result of our innocence, that we should all be beautiful French lilies for You, Shri Mataji.

Shri Mataji: Thank you.

Gregoire: Jai Shri Mataji!

***Contents: 1986-05-20*, Public Program, Day 1, Faculte Lariboisiffere, Universite Paris Descartes, Medical College, Paris, France**

I bow to all the seekers of Truth.

In these modern times a new wave of consciousness is working. People are trying to seek.....

***Contents: 1986-05-21*, Public Program, Day 2, Spirit is the Reflection of God Almighty, Faculte Lariboisiffere, Universite Paris Descartes, Medical College, Paris, France**

I bow to all the seekers of Truth.

As it is, at length, Gregoire has told you about the Chakras and about the three Nāḍīs which are within us. But what is the purpose of the mechanism within us? What is the purpose of getting Self-realisation? People have been talking about the self, about the Spirit. But what is it? Spirit is the reflection of God Almighty within us in our heart. He is the witness of the play of this power which is the Holy Ghost.

The Holy Ghost is reflected within us as the Kuṇḍalinī. She's the residual energy. She creates the whole of our being but still She is residual because she is still not manifested. As I told you She is the energy of our pure desire. The pure desire is to be the Spirit. We may avoid the issue, we may try to do something else, but actually what we really desire now, after becoming human beings, that we should become the Spirit.

But English language, as you know, is very confusing for Me, for Spirit is the Ātmā which is the reflection of God and spirit is the dead body or a dead possession and spirit is also an alcohol.

So when I'm talking about Spirit here I'm talking about Ātmā, the self. We talk of the autonomous nervous system in the medical science. This auto is the Spirit. It is

the witness of the play of the Divine energy. He watches what we do until we are all right He keeps its reflection going but when it finds that it's not required anymore to be there, it disappears and that's how people die.

The Spirit within us gives us three great things which we do not get otherwise. The first is the absoluteness, the absolute truth. For example, if you meet someone you may like that person, another may not like him. There is no criteria to judge whether such and such person is Divine.

So once you get your realisation kind of cool vibrations start flowing from your hand and from your Fontanelle bone area.

But actually what happens like the Kuṇḍalinī when She rises, say this is the attention and the Kuṇḍalinī is rising, She takes this attention upwards and pierces through the Fontanelle bone area. But as soon as She reaches the Fontanelle bone area, the seat of the Spirit is here, the seat is, the seat of God Almighty is here and is reflected in the heart. As soon as she touches that point, what happens that this attention gets enlightened.

So when your attention is enlightened, wherever you put attention, you get information absolute information about that person. For example, sitting down here, you can find out about anybody as to what is the condition of his Chakras and as you grow in your realisation, you are amazed to see that sitting down here you can cure those Chakras. Whatever communication and other mechanical things you have devised on this earth have all come from inside.

So the condition that is Divine is absolute and very efficient, it doesn't fail like our telephone and other things like that fail.

That is how you relate to others in an absolute manner, not in a biased manner. Evolution shows that as a person evolves he knows how to relate to others. Like in the animal stage, the chimpanzee only when he sees the mirror he knows that it's him who he is seeing the mirror and the human beings also know that this is my image.

So the only human beings know how to relate to others and when they are evolved they know it in an absolute level how to deal with others because the relationship is not in any way hampered by, say, racialism or anything.

The attention becomes the love. But the part of it, the most important thing is that this love acts, it works out problems. Miraculously it helps you in such a manner that you are amazed. Now the attention becomes collectively conscious.

So you become conscious that you are part and parcel of the whole. For example, if this finger is paining and if I try to rub it to soothe it, I'm not helping or I'm not being kind to this finger. It's my own finger.

So in the realm of collective feeling, who is the other? And so many problems that we face based on hatred or biased feelings all drop out. First time you start enjoying another person without thinking about it. Once I was in Calcutta in a hotel and we had other Sahaja Yogis in other rooms and one gentleman came and sat before Me for his realisation and when he got his realisation all the Sahaja Yogis ran from their places and said, “Mother, what is happened? Such joy we are feeling." I said, “See

this gentleman, how great he is, feel his vibrations." So they put their hands towards that gentleman and they felt the whole joy was coming from their head downward like that.

So this sort of a feeling without understanding who the person was, what was his rank, what was his name, you just feel the person as he is on his vibrations.

So you know the essence of that personality, the truth of that personality and you don't condemn anyone on something which is absolutely artificial. This is the one thing happens to your attention which is enlightened and this enlightened attention, the one who has, is innocent.

It is integrated and it is creative. I met a lady who was a law graduate. She said, “I never had this sense of beauty that I have now." Because whatever is very beautiful gives immense joy to you without thinking about it. Supposing I look at these flowers here and don't think about them. The joy of its creation will completely fill Me up. But if I think I possess them, I'll have to insure them and I'll have a headache or else I will start thinking from where did I get it? How much I should pay for it, all those things, horrible thoughts of money will come into my head and the whole joy will be finished.

In our attention, a style is such that whatever we look into, the thoughts come to us. Either we are thinking of the past or of the future. Thoughts rise, fall, another thought rises and falls and we are jumping on the cusp of these thoughts all the time.

So we live in the future or in the past. Now if I say, `Pay attention to your self,' you cannot. It is the Kuṇḍalinī

when She pushes through our attention like this, then the attention is sucked in.

That is how we stand in the present. If I say you stand in the present, you cannot because in the present there is no thought. In the present, you enjoy the dynamism of that moment, the complete dynamism and the memory of that moment is so deep that you see the whole thing like a picture and the joy of that moment completely flows into you. I would request some of the Sahaja Yogis to get up and give seats to the people who are coming from outside. Thank you very much.

So such a person with this attention so enlightened becomes so powerful that he looks at someone and can give realisation within one glance. When such a person looks at others there is no lust or greed, it's a pure innocence and this innocence is nothing but benevolence, pure benevolence, that gives nothing but benevolence to others of every kind.

So this is one of the greatest things one achieves that your attention becomes enlightened and it becomes a very peaceful attention. You are not conditioned by anything. You don't feel the frustration because you don't want anything from anyone. You don't expect anything from anyone. You look at others as if something is flowing from your eyes and whatever flows is the love which comes back to you as beautiful ripples of joy.

So you enter into another realm of peace. Supposing you are standing in the water. The waves of the water will frighten you. But if you climb up onto a boat you can enjoy the same waves which were frightening you.

So you become peaceful watching the waves, not getting frightened.

So the fear goes out of your mind completely. Also the experience of God's blessings are so great that you really become fearless. But you don't become arrogant. On the contrary, you become very mellowed down, beautiful, magnetic personality.

I had some Sahaja Yogis who came to Me, extremely hot tempered, very angry with Me, shouting at Me. They just mellowed down, they became beautiful people. By just forming some organizations, or by preaching about peace or doing something around these lines, you cannot achieve that. Man has to be transformed. As the seed has to be transformed to become the tree, human beings have to be transformed to enter into that space of peace and love.

So by this attention, you become the truth. You don't tell lies, you don't cheat people, you don't play games. You don't need to deceive people, you enjoy your honesty, you enjoy your generosity, you enjoy your chastity. You enjoy all that is virtuous and righteous because you become.

There have been lots of seekers who took to drugs, alcoholism because they were so frustrated. I never said, `Don't take drugs, don't take alcohol,' nothing of the kind. I don't say that. I don't say, `You don't smoke,' either. I just say, “Come into the realm of the Divine." And everything drops out without telling you. It's like this. If you are holding a snake in your hand and you are in darkness and if somebody says, `That's a snake. Throw away.' You will never. You will, on the contrary, hold it

with a great clutch on it. But as soon as the light comes in, it just drops out. Nobody has to tell you. You can see for yourself, your eyes are open.

That's exactly what happens that you know the truth. You become the truth and you know the truth.

Then you stand by people. Like Christ did when Mary Magdalene was stoned, he went and stood there when he had nothing to do with a prostitute like her. He went instead and said that, “Those who have not committed any sin can throw a stone at Me." And they dropped their stones. Such a power of purity and truth is residing in you. That's the glory you have to achieve. That's the glory you have to find and for that you have to understand that it is a spontaneous happening. You don't have to do anything about it. It just works spontaneously.

People are sometimes angry with Me because I say, “You cannot pay for it." They have been attacking Me throughout because they think I am coming in their business. But truth is truth. You cannot pay for your ascent whether it is Christianity, Hinduism or Islam. You cannot pay for that. You cannot live in the name of God and earn money out of it. God does not understand money. It's very difficult for a godly person to understand bank. It's a very different type of a temperament a godly person has.

Now you become the truth and then you become the joy. Joy is not a dual, a feeling of duality. It is not unhappiness and happiness. When your ego is pampered, you feel you're happy and when it is hurt, you feel unhappy. But after your realisation you don't feel happy or unhappy. For example, they'll say, “Mother, my Āgñyā is catching,

meaning that my ego is troubling me." Then you have to say, “All right, you forgive everyone." Forgiveness is the solution, that's the mantra, that's the chanting you have to do.

I forgive everyone. I forgive. The ego will disappear.

So now when you become the joy, it's an absolute quantity of substance which cannot be described otherwise. It's a wise understanding. Like a sap it rises within you and gives you complete satisfaction of existence. Now this joy is not available to us because we live in two circumstances, that is, the happiness and unhappiness.

So this joy gives you a state which we call as the witness state. Like a drama we witness the tragedy, the comedy, everything you witness like a drama. You are outside. When you are not involved in the problem then you can solve it much better and if you can learn the method how to use this power, to get rid of the problems which are very, very simple, then you are the master.

To give an analogy, we would say like this that the motor car has got a brake and an accelerator.

Now in the beginning when you are trying to learn how to ride a motor car, you try to balance both of them.

Sometimes you'll press this and sometimes that, but then you learn how to do it. Then you become automatic person, you do that, you become a driver. This is what is religion. If you get the balance within yourself. Religion is not outside, it is within yourself. When you become temperant and balanced, you become, say, the driver of your car. But the master is sitting at the back of the car.

So when you become the master you can watch the driver and both these accelerator and the brake working, but you are the master and then you don't worry.

But this happening has a weakness. This has to work out and even if you reach a state, where I would say, your Kuṇḍalinī has pierced through one has to remember very clearly that the machinery that we have is rather defective. We have ourselves spoilt our machinery. We have accepted certain things, some dogmas, or some sort of nonsensical ideas in our heads and we have spoilt our head much more than anything else. I think in the West especially now everything we do with the brain. Even the sex, even the love and all that we do through our brain and the heart has become like a frozen iceberg. We cannot even smile at each other. It's too much. Everybody looks so serious, insular.

So these things are to be corrected by the rising of the Kuṇḍalinī.

So you have to take this Kuṇḍalinī by your own understanding to all these various places to cleanse it and to remove all darkness. And for that we have to have little understanding. All this knowledge which was supposed to be secret is your own today without paying anything for it. But one thing you must remember that you must respect your Self-realisation. There's no need to have any exhibitionism, there's no need to show it outside. It is all inside, Antar Yoga. You have to work out.

Only thing you have to be sincere about it and earnest to achieve the second state which we call the Nirvikalpa. The first stage is thoughtless awareness which is called as the Nirvichara Samādhi and the second state that you

achieve, can achieve very fast, is Nirvikalpa where it is doubtless awareness. At that state you can start giving realisations to others. You can start curing others. Just with the movement of your hand, you can raise the Kuṇḍalinī. This Mr. Michel has given realisation to so many. We have one here, Doctor Warren who has given at least to two-three thousand people realisation when he went to Australia.

These are the powers of the Spirit. This is the solution of all our human problems. For understanding Sahaja Yoga, you don't have to read much or to think about it but to become. Yesterday some people did not feel the vibrations, doesn't matter. You should not feel in any way guilty about it. That's one thing I have to request you again and again, don't feel guilty. I'm happy yesterday you all agreed to say, “Allah hu Akbar." I didn't know you don't like Muslims very much in France. But, Allah hu Akbar is not Muslim's as Lord's prayer is not Christian's.

One better than the other, these people are, I tell you. If you want to know about the Muslims, ask the Jews. And if you want to know about the Jews, ask the Nazis and you can go on like this one after another. All are made by God and this world is one. Just to create beauty he has made variety. If we all had looked alike there would have been no interest, it would have been boring. One leaf doesn't tally with another leaf, so why have these stupid ideas that we're different from anyone. That also will drop out in no time. We are all universal beings and when you said “Akbar", it means the great, the God is great.

That means the whole being.

So in the brain resides the Akbar, in the heart resides the Spirit and in the liver resides the Creator.

Akbar we can call it the one who is our evolutionary force. In the central path takes you to that.

So Akbar stands for truth and the Sadāśhiva in the heart, the Ātmā stands for joy. And the Creator is in our liver which is the attention. Now the problem is only this that every country also represents something in this body, in this Akbar and France represents the liver and every Frenchman's liver is out of order. [Laughs.] So we have to first cure the liver. Yesterday it was so hot that I was perspiring completely, sucking in your heat from your livers.

I was happy to see this painting which shows that from a human being the tree of life is taken out and this is the tree of life that we are showing here. I have given thousands of lectures now in English language and have been translated also and I would like you to go through them to know more about this tree of life. In these two days whatever was possible we have tried humbly to explain to you. But the main thing is you must get your realisation and more than that to establish it. Thank you very much.

Now we'll have the session of meditation for about ten minutes only. And I have to make a request: Those who do not want to do it should go and leave the place with no anger.

So those who want to go can go and will be great help to us. In this process nothing can happen to you, nothing that is dangerous, nothing that is troublesome, will happen to you. But if there is somebody suffering from

epilepsy, would be better that such a person goes out and we'll treat such a person later on. Epilepsy. They only can't bear the power, I think. Now I have to request you to take out your shoes to touch the Mother Earth is a better idea, for a while.

It's a very simple method as I told you, it's a living process and it won't trouble you at all, by any chance. But before we start it I have to again request you to be in a position that you don't feel guilty at all. Don't blame yourself for anything whatsoever. At this moment you must know that you are to be like temples of God and the one who has to enter into the Kingdom of God, how can he be guilty? He made you so beautifully, how can you be guilty? So you must forgive yourself fully and be very pleasantly placed towards yourself. This will help a lot.

Now don't think of your past or future. Just this moment the Kuṇḍalinī has to rise so you don't worry about your future or about your past. Just leave things at a relaxed state. First you keep your eyes open.

I'll show you how you are going to help your own Kuṇḍalinī to rise even when you have gone away from this place. In the beginning, if you want, you can use My photographs for vibrations, then you can give up later on when you are grown up into it. All right. Now if you put your left hand towards Me, like this very comfortably on your lap, which is the power of your desire and the right hand is to be used for the action on the different Chakras.

So the first thing is to just to put your left hand like this on your lap. Everybody should do it and the right hand on your heart where resides the Spirit. Then the second

Chakra. We are working everything on the left hand side. Now the second Chakra on the left hand side is on the upper part of your abdomen, is here which we call as the center of mastery. Then lower abdomen, in the lower part of the abdomen on the left hand side, is the center of Pure Knowledge of the Divine. Now again you have to go back in the upper part of the abdomen then on the heart, then here on the left hand side of the corner of your shoulder and your neck, turning your head to the right. This is the center catches very much. I'm catching now today with you all because you people feel very guilty.

Now then you have to put this hand on your forehead across like this and press on both sides, sides, like this. Now you put this hand on the back of your head here like this. Now you have to stretch your hand, stretch it and put the center of your palm on the top of your head pressing it hard and moving it seven times. Here, press it hard. Now, that's all. Now we have to close our eyes. There's no mesmerism, so you have to close your eyes. Don't have any doubts about yourself and also about Me because I don't want anything from you. It will help better. All right, now we put the left hand, as I said, on the lap and close your eyes and right hand on the heart and close your eyes. Slowly. Both the feet should be on the ground, parallel and nothing should be tight in the waist or in the neck, I mean, you should not be...

Contents: 1986-05-24 **Śhrī Mahālakṣhmī Pūjā, The Importance of Pūjā, House of Juan Antonio Delgado, Madrid, Spain**

Today I will tell you of the importance of Pūjā.

Even among the the early Christians they used to do Pūjā of the adoration of Śhrī Mary's statues and also to stained glass windows that had images of the Mother and Christ.

Later on, people became more rational and no longer understood the importance of Pūjā and as they could not explain it they gave up regular worship and the glorifying of the Pūjā. Before the time of Christ people used to have a Tabernacle which had precise measurements and was made specifically for Pūjās' which were held at a Holy Place created for the worship of Jehovah. Jehovah in Sahaja Yoga terms is Śhrī Sadāśhiva and Mother Mary is Mahālakṣhmī. She had also incarnated before this time as Śhrī Sītā and Śhrī Rādhā and then as the Mother Mary.

It is written in the Devī Māhātmyam about the birth of Christ who was the Son of Rādhā and that Rādhā was also Mahālakṣhmī. He was born in another state [apart from a human womb] and within an egg, half of which incarnated as Śhrī Gaṇeśha and the other half became Mahāviṣhṇu who is our Lord Jesus Christ.

So Jesus Christ and Mahāviṣhṇu are one and the same Deity. When Śhrī Mahālakṣhmī came upon this Earth She brought forth Her Child by the Immaculate Conception which She had previously done as Śhrī Rādhā. Jesus Christ is the Son of the Great Being of the Virāta. Viṣhṇu was the Viṣhṇu Tattwa [the Adhara or the Support of the Virāta] so Mahāviṣhṇu became the Virāta is also called the Akbar [the Greatest Person].

At His Ascent Jesus Christ arose above the earth and the other elements and became the Omkāra who is the source and the support of the vibrations. All the other

incarnations of the Deities had to take their principles from the essence of the Mother Earth itself when their bodies were created.

The exception to this principle was that the creation of the body of Jesus Christ, who is the Absolute or the Omkāra, was an Incarnation of Śhrī Gaṇeśha. The earth element was contained within Śhrī Gaṇeśha as He was formed First and from the Mother Earth before the Creation itself.

Jesus Christ is the power of Śhrī Gaṇeśha Incarnate and that is the reason why He could walk upon the waters [as He is above the elements]. He is the purest form of Divinity because He is the vibrations made manifest. When you do Pūjā to Me and because I am here in person there is nothing unreal about this.

If a Pūjā had been done to Christ whilst He was living then they would have also done a Pūjā to His Mother, Śhrī Mary. In the Commandments given to Śhrī Moses it is written “whatever is created by the Heavens and by the Earth should not be recreated, reproduced and worshipped" [Thou shalt not have false idols before me] as the Incarnations are created by the Heavens. It is only in modern times that it is possible to take a photograph of the Incarnations. In former days this was not possible. Whatever has been created by the Mother Earth and taken out of the Mother Earth these are the Swayambhūs. We find the Swayambhūs [self-existent marks or signs of God Almighty found in Nature] are not made by human hands. Everywhere realised Souls have also made some beautiful statues.

I went to Portugal where they celebrate the Festival of the Lady of the Rocks [***1982-05-29***] and to see the place where there was a very small statue of the Mother Mary which was about five inches high with a face just like Mine, exactly like Mine! They said that it had been found by two young children who were chasing a rabbit and that it hid in a niche. The children saw that there was light coming from within the niche and they discovered, hidden under a rock that the source of the light was a statue and they brought it out. They walked in that light and a lot of people gathered around and were amazed to see the statue that had been taken out from the niche. They now worship this statue in that place which gives out vibrations but not as much as I give out to you.

There may be other statues that you might know about that give out vibrations. In India some of you went to Ganapatipule where Śhrī Gaṇeśha had come from, the Mahāgaṇeśha is the lower part of the body that you can see there and the Head is the whole of the Mountain and there the water of the sea is sweet and there are also many wells with sweet water.

Some people took photographs of Me at this place and in some of them a light was coming from My Heart.

Some people told Me that some of the photographs did not show this light, but when they looked at the negative image of the picture the light was there.

There are many miraculous things in the Realm of the Divine and in Pūjās. When we do a Pūjā we must first praise Śhrī Gaṇeśha so that Śhrī Gaṇeśha will be awakened and established within you.

By worshipping Me as Śhrī Gaṇeśha your Innocence will be established and you will see the vibrations rise and increase so that you will feel very stable within yourself.

When you take Śhrī Gaṇeśha's names you will know the qualities that He has and what powers He gives to you. When you praise these qualities then the powers of these qualities will start emitting through you. This is how the Divine works. If you are changed by these qualities then you praise the Goddess, The Ādi Shakti.

The Ādi Shakti has all the seven Chakras awakened within Her and She has to work with them. It is the first time that such an Incarnation has come. It is like making the first room and then a second one and then third one until the seventh room is done and the whole house is completed. When the house is completed you will be given the keys and you can open the house, which is your own Self. This is how I have achieved en masse Self-realisation. This could not have happened earlier, but it is now possible because of the combination of all of the Chakras and the subsequent opening of the Sahasrāra.

When you are praising the Ādi Shakti you are also praising Mahāmāyā who was created so that I could look like you. This was a very difficult thing to do and this body has had to bear a lot of things to make you understand Sahaja Yoga and your own powers.

If you are rude to Me and not respectful, Christ will get very angry because He has said that He will not tolerate anything against the Holy Ghost. If this is so then My Āgñyā Chakra [the place of Śhrī Jesus Christ] will start projecting anger and moving very fast and I have to bear this. I cannot tell you in the way Christ wants Me to tell

you about this because He is very direct and I have to be a little bit careful so that you don't get upset. Whilst doing Pūjā and if you are the doubting type or acting in opposition to Me and do not absorb all the vibrations then I have some problems because the vibrations that are flowing out of Me are not being fully absorbed by you. I do not know how to contain them within Myself so I have to take the time to take them out. All of these things are symbolic for whatever we are doing and that symbol acts. For example, if you give somebody a flower that person feels extremely joyful and happy and gratitude comes in. When you offer Me flowers or anything else like water then the elements are happy and the Deities are happy within their Chakras so that they emit vibrations of their qualities and their blessings upon you. They will give you their qualities and their blessings because this is how the Divine acts and gradually after a Pūjā you will feel the whole thing is working out.

We are doing Pūjā at this time and all over the world people know that there is a Pūjā going on here and they are sitting in meditation so that they will also get the blessings. They are also waiting for the moment when the Pūjā will start.

If we give them a time, say, 11 o'clock then at this time we will all start the Pūjā together. Whilst you are doing the Pūjā they will get the same blessings in their meditation.

If you are not clever and do not know about the few things that are important in a Pūjā it doesn't matter, because if you are ignorant or innocent about it God

Almighty knows about it and forgives. He does not mind and you should also not mind if you make mistakes. Just be with a humble heart and do it the way that you like best. You will learn gradually, but if you know what to do and deliberately make mistakes then this is not a good thing. As we forgive our children so God Almighty also forgives innocent children. You must be very relaxed about it all and just do it for the Joy that is in your Heart.

May God bless you.

[When a parcel is offered to Shri Mataji as a gift:] I do not know how to open parcels, I only know how to open Kuṇḍalinīs.

***Contents: 1986-05-30*, Public Program, Day 1, Unity Gold and Pyramid of Light, Unity Church, Houston, TX, U.S.A.**

[Introduction by Rev. J. Sig Paulsen (senior minister).] [Introduction by Warren Reeves.] [Introduction of Shri Mataji by Rev. J. Sig Paulsen (senior minister).]

I bow to all the seekers of Truth.

One has to understand that Truth is what it is. We cannot conceive it. We cannot organize it. We cannot order it. Only, as a scientific personality, we should have an open mind to see what it is. As we go to any university or any college, we try to find out what it is there, in the same way, when we have to find out about the truth, we have to be very open-minded. But when we talk of love, we must know that love and truth are the same thing. There is no difference at all between God's love and the truth itself. This difference exists when we are not one with God. For example, if you love someone, even on a

mundane level, if you love someone physically, also you can say, or in a carnal way, you know a lot about that person. You just know it. But when you know the truth, then you become the love. And the love I'm telling you about is the love that is all-pervading, which acts; coordinates and is the truth. But for this, we have to realise that we have not been at the level which we call as the absolute. We are living in a relative world. And relatively, when we start seeing things, it cannot be truth. Truth cannot be relative.

It has to be absolute. And in our evolutionary process, when we have become human beings, whatever we know, as to for example, if you know that I am wearing a sarī, which is the truth for you; is the truth for everyone. Everyone sees the same thing, so it relates to your central nervous system. That you must know it on your central nervous system, the truth. It cannot be any imagination. It cannot be any mental projection and it cannot be anything that cannot be proved.

So we have to prove Christ, His existence.

We have to prove God on our central nervous system. We have to prove that whatever christ has said, is the truth. Unless and until we prove that, no amount of talking is going to convince the progeny.

Now the time is come for us to prove that. And that truth, whatever you call it, scientific or Divine, whatever is truth, has to be expressed on our central nervous system. That means we must feel it.

We must see it. It should happen. Mohammed Sahib has said, they all have said the same thing, only depending on the times as they were, that at the time of

resurrection, when the humanity will rise, their hands will speak. They talked of resurrection most of the time, but somehow they never talked of it only as the doomsday. And this is the reason why whatever was important in every religion, was not given the proper importance. That's why today, the situation is such that we find all of them, all in different compartments. But they're not. They were all born on one tree of life at different times... the same energy of love which nourished them and they flowered.

People *[UNCLEAR]* themselves... “this is mine... this is mine..." put themselves into dogmas; into ideas... finish them completely. And then, now we see there's a quarrel going on.

So one must know that there must be something more we have to know. I will put it this way: that in the West, whatever knowledge we have had about science or about other things, is like the knowledge of the tree which is outside. Now whatever Doctor Warren has told you is the knowledge of the roots. Now supposing, if the East has learned this knowledge from you, has tried to understand the knowledge of science, of course, which is not very fruitful also, but doesn't matter. They have tried to learn this knowledge of science.

Why not we try to learn the knowledge of the roots? The roots of the tree of life... why should we not try to find out what are the roots which have to be nourished, which were neglected and that's why we have problems. These are the roots within us which are being described and when these roots are understood, then only we will see that something more has to happen. We have to feel

those roots. We don't feel them on our central nervous system. We have no sensitivity at all within us.

For example, now, supposing a person who is going mad... he's not conscious of it... that he's getting mad. Or if he develops some disease, he doesn't become conscious of it till he gets some pain. But actually, these centers are the subtle energy centers, which give energy to the plexuses and which look after us very well. But how to enlighten these centers? That was the big problem. How to enlighten these centers so that we start feeling our roots. For that, God Almighty, Who is our Father, Who is very kind and gentle in His all-care; has made this beautiful thing within us and all of them are like the milestones of our evolution. These centers are to be enlightened and then they are to be enlightened, something has to be done. For that, in the triangular bone here, is placed the energy called Kuṇḍalinī. It's a Sanskrit word meaning `the coils'. It is in three and one-half coils... is very important coefficient, three and one-half coils. It is placed there and this has to be awakened. Like a primule *[UNCLEAR]* in a seed to enlighten all these six centers. And ultimately, enter through this center which is the sixth one in this order because the seventh one lies down below the Kuṇḍalinī. This is the important thing that has to happen to us...

to become the Spirit that Christ has told us that we have to become... the Spirit... that we are all to be born again.

It is against certifying ourselves that we are born again... you do not become. Let us accept one thing.

We are not going to live with myths and dishonesty. If we are going to be honest with ourselves, it is benefficial to

us. It is benevolent for us to be honest with ourselves and to realise that by giving ourselves certificates we do not become anything. It's only a mental projection. Whether I call Myself a Christian or a Muslim or a Hindu, makes no difference whatsoever. Whatever dress I wear or howsoever I comb My hair, makes no difference to Me at all.

In all honesty, we have to perceive and see to reach that absolute stage. This Kuṇḍalinī has to rise.

There's no other way out and this is what is the Holy Ghost within us. This is the Holy Ghost... is a reflection of the Holy Ghost and Holy Ghost is the energy of God... which is Love... which is His desire.

His desire is the Holy Ghost and is reflected within us as the Kuṇḍalinī.

So the desire of God is that you should become the citizen of His Kingdom... that you should enter into His Kingdom and enjoy all the fruits of His blessings... understandingly... knowingly... on your central nervous system. This is His pure desire and if that pure desire within us rises, then we see that all our desires were useless. And they are not pure, either. Because we have some desire, say, for example, we want to have a car. Alright, have a car. They want to have a house; have a house. They are never satisfied. In general, it is said that wants are not *[UNCLEAR]* because they are not wants. They are artificial wants. The real want, the real desire is this one... this energy of pure desire that says you have to unite... unite with the Divine, with the All-pervading Power of God. That is our pure desire and unless and until that desire is completed, you may do any kind of

things... you may go to all kinds of things... try anything... you can never achieve it.

Now, this is a living process because God is a living being. She is not empty words. He's not just something like a dead book. He's not. He is a living God. He is a living energy. And, this is a living process so it has to be spontaneous if it is living. For example, there is a seed and you want to sprout it. Can you order it? Can you mentally say `Alright, now it has to sprout.' Can you say, `Alright, I read these mantras to you, or Bible to you,' or do this, will it rise? No, it won't. It's a living process. You have to place it in the Mother Earth. Spontaneously, it will rise. You don't have to say anything. You don't have to imagine anything. It will rise. And that's what it is; that this Kuṇḍalinī has to be awakened... in the same manner... in the living process. Now, many people are surprised that I don't charge any money. How can you charge money for love, first of all? And this love, which is so spontaneous... I don't worry... I'm just standing before you. I'm doing nothing at all. But if that love is flowing all over; and if you get this awakening because of My presence; I'm doing nothing. It's your own... Whatever is, is your own... this Kuṇḍalinī is your own... your desire... is your own. And if you achieve your realisation, it's your own. What is there to charge for? To be honest, I don't do it. There's no obligation at all. It's just the catalyst. Then you become the catalyst. Then the third person becomes the catalyst. Everybody can become the catalyst. But one has to be honest and truthful. Otherwise you cannot find truth. If you are living with myths, how can you find the

truth? Now the modern Sahaja Yoga... what I call it... whatever the way I'm trying... is a little different...

that people could have used before. Like they first wanted to clear Chakras. After Chakras, everying and then go to all kinds of inner selves and all that and raise the Kuṇḍalinī because people needed this cleansing.

Now, what I thought was the easiest method is somehow or other to raise the Kuṇḍalinī.

Somehow. Make it emit even a little glimpse of the light into people. Let the light come into the lamp. Let the lamp be seen by the people themselves. When the Kuṇḍalinī rises, you see, there's a flickering, say, of the light.

You can see yourself what's wrong with you... which Chakra is catching... where is the problem. And then it's very easy to correct. But if I say, do this and do that... finished. I know they will categorically destroy Me, like Jesus, or they may make Me into a Hitler or something like that. Better is that to allow them to judge themselves. Let them become their own guide. Let them become their own Gurus and find out. But how? When the Kuṇḍalinī rises by itself and pierces through, what happens? That your hands start speaking.

You start feeling all around you the Cool Breeze of the Holy Ghost. You start feeling the Cool Breeze of the Holy Ghost coming out of your head also. Now, when I tell you what are these centers for *[UNCLEAR]* what will they denote on your fingertips and you start practicing it. Start seeing how it works out and then you realise it's true what I say. Supposing the Christ Chakra is catching. This is the Chakra of Christ.

You might say, “How do you say, Mother, this is the Chakra of Christ?" Because here you have to say the Lord's prayer. If you are catching on that without saying the Lord's prayer, God doesn't hear at all.

Supposing this is not connected... it will not work. You are to be connected to the mains. You are to be connected with Him. Once you are connected with Him, everything becomes alive and you can have it *[UNCLEAR]*. Then you can understand. Then you can say Lord's Prayer. It works! It just works.

Another simple thing I have reduced it to... just is... you say, `I pardon everyone. I forgive everyone.' It works! Now, this is such a simple method. And people say... the other day I was surprised when I went to Spain. They said, “Mother, no, how can it be that simple?" You see and then another fellow told Me that “You see, Mother, we are confused... that we must suffer to achieve *[UNCLEAR* Christianity...]." I said, “Which religion are you to achieve?" He said, “Christianity." I said, “Impossible! It's not Christianity. It's the Jews who believed in that because they didn't want to accept that Christ suffered for them. Are you Jews or Christians? First decide." “Christians." I said, “Then it's wrong. How can you suffer when Christ has suffered for you? You don't believe in His suffering or did He not suffer sufficiently for you that you are still suffering?" Then I challenged their ego a little bit. I'm sorry to say that I did, because I thought they wouldn't understand this. I said, “You said you are suffering." But I don't know of Spaniards suffering *[UNCLEAR]* more than we have. If Columbus had not gone to America, we would have been finished in India.

Completely. You would not have had this. When did the Spaniards suffer? Let Me know that. When did the Christians suffer as the non-Christians had at the hands of Christians? What do you tell Me? I can't understand." It is not that. It is something else you must know. That there's no suffering needed at all. He is God Almighty Who is Ocean of Love; Who is ocean of grace and compassion. If an ordinary father won't allow his son to suffer, how can the Great Father make you suffer. You challenge His compassion by saying you want to suffer. Alright, you want tot suffer, like Jews... have Hitler. You will have Hitler. You want to suffer? Suffer nicely. [Laughter.] Simple as that. You are not to suffer anymore. No suffering.

You are here to enter into the Kingdom of God. I have come here to give you the message of joy and message of happiness. *[UNCLEAR]* I have not come here to tell you about sufferings at all. And I don't believe in it. You suffer because of ego or superego. There are two institutions within us which have been through our activity of the left side and right side.

[Aside to Warren:] I don't know... did you tell them about left or right? So the left side is our desire of power... on the right side is our action power. And the result of our action power we collect here... our ego; and as result of our desire power, we collect superego. Means conditioning. We have both things. One side is the superego. The other side is the ego. Now, when these two meet here and join together, there's a calcification on our fontanelle bone area here... then what happens? An `I'-ness develops within and we become Mister Ego

and Mrs. Ego and all that. But when the Kuṇḍalinī rises, here it is Christ the Lord. He sucks in these two institutions within us... where our conditioning and our so-called Karmas are sucked in. And it opens up and the Kuṇḍalinī rushes out. You experience your own Kuṇḍalinī coming out of your own head. I don't have to sanctify you. The experience is your own. Everything is your own. I don't have to say that you feel it... nothing of the kind. You feel it and then you feel it on your fingertips.

Now here I feel that you must have pure intelligence. If it is biased, it has already been spoiled by your own dogmas, your own ideologies and all that. You won't see the truth easily. I will give you an example: Doctor Worlikar or Doctor Warren. We have other doctors also... very educated people and very simple village people... extremely simple people. Where, if you take the cross section, you can find people who are absolutely uneducated and people who are very well educated, all kinds of people... of all walks of life. But, I've seen just one common point about them. They have pure intelligence that once seen the light, they accept it and they work it out. This is the only point where I've seen people fail and that's how some people become Sahaja Yogis very fast and develop that state.

Now, this Doctor Warren must have given realisation to thousand of people in Australia. You'd be surprised. Then there are so many who have done it. But to establish you is your own, I should say, value system. Realisation is not difficult. But to establish it you have to understand how to raise your Kuṇḍalinī... have to establish it.

Some people take hardly three to four days and they establish it.

Some people take a month at the most. But one has to get after it and respect your realisation and love yourself first that you're the instrument of God and that instrument, as it is connected. You are to be connected with God. And if this connection is a little loose, you have to do the job. It's your job and if you learn that, it's very easy for you. When an ordinary villager can do that, why not you? You will be amazed as soon as this happens.

We talk of peace. Most people who talk of peace and other sides of it... as you know... I have another life also. They talk of peace... the United Nations... this... that... big, big thugs... but no peace within. Those who have no peace within, how can they talk of United Nations or anything on the basis of peace? You cannot. Because it's just mental and it will break in one moment as soon as something will happen of that kind... challenging your ego or superego.

So to get to the right point one must understand that whatever human problems we have, are coming from inside, not outside. You don't worry about atomic bombs. They will not destroy us. The atomic bombs within us are going to destroy us. As you see, AIDS has come... this has come... that has come.

They are going to destroy us and if you can just manage somehow or another to take this Kuṇḍalinī there and establish it there, you will have no problem of any kind. No problem of any kind. I've seen people who have been cured of cancer in Sahaja Yoga. Our president was there and he was sent to Me. *[UNCLEAR]*.

He was cured of cancer... and only ten minutes he took to get cured. You can get cured, even of AIDS...

you'll be surprised if you take to Sahaja Yoga. But whatever one may try, you see, it doesn't go to heads of people who are much full of dogmas. They cannot believe it... that God can cure. I don't know how they have the photograph of Christ in their house and Bible in their hands. What did Christ do to have that energy to cure people? Now this curing is not important. But as a by-product of this happening, you get your physical cure. You get your mental cure... as a by-product As a light comes in, you see it. Now, supposing I'm holding onto a serpent in my hand and there's no light. In the darkness, you are holding onto a serpent. *[UNCLEAR]*. You won't listen. But if there's a little light... you see the serpent right away. Oh, God! That's how people have got rid of their bad habits of drug addiction and all that. Just like that. But I must tell you it's so difficult to explain to modern people that there's something much higher than all of us.

We have sometimes very bad experiences...

Sometimes in England. Like the BBC people called Me on the television and asked Me to speak on that. But they said we can't believe that you should do it without money. I said, “Why? How much will you pay Me." They said, “No." *[UNCLEAR]*. An Anglo-Saxon brain cannot understand anything without money. I said an Anglo-Saxon brain cannot get realisation.

That is the *[UNCLEAR]*. How much Christ charged you? If you understand Christ at all, must know that we sold him and we are still selling him.

You cannot sell God and you cannot sell all these things. That's why they were surprised... and they won't have Me on the BBC. I think I will not say anything against BBC. And as far as My work is concerned, you cannot pay Me. How much will you pay Me? It's just love and just affection. Like this man just says hello to Me. How much should I pay him for that? Love cannot charge. Alright, for your hall, you can. For other things you can. This is one thing we cannot understand. When I went to Toronto, I was surprised they asked Me a question, “How many Rolls-Royces do you have?" I said, “I don't have any." [Laughter.] They're not interested in Me if there's no business about it.

Now, we have to understand that we are seekers of truth and we are seekers of peace within... the silence within... the love within. And that power that gives you... empowers you to love others. Now, when we love others, our idea of love is either some sort of pugnation or maybe some greed or maybe some lust or some *[UNCLEAR]*. But this love has nothing to do with it. It's pure love. And a pure Divine Love is such... like a sap in a tree which rises and goes to all the parts of the tree... goes to the flower... goes to the fruit... goes to the leaves... and comes back. Supposing it gets entangled into one flower *[UNCLEAR]*. The tree will die and the power will also die. It doesn't get attached, but it nourishes. It's absolutely involved, but not attached. All this discretion you develop when you have your vibrations and you are surprised that you start talking like a third person. Like we had one lady from India. She came down with Me to Los Angeles and we had her son from Holland. She said, “Mother, give

us realisation." I said, “I'll try" *[UNCLEAR]*. She said, “How can I, he's not getting it." So I said, “Then how can I?" So I said, “Give him a certificate... he's a realised Soul." “How can I give him a false certificate, Mother?" I said, “That's the point. He's not getting realisation. That's the point” I said. “So what should we do?" I said, “That's different kind, but he's not getting realisation." One must understand that.

So she said, “Yes, it's true. It doesn't go; it doesn't work." “It." She didn't say `I have done' or `I do it.' “It" doesn't work. You become a third person. You start talking in a third person language. As in Sanskrit, it becomes our Karma... that you're action becomes non-action. You do not act anymore, but it becomes a non-action... a detached action. You just say, “It" doesn't work out; “It" doesn't move; “It" doesn't come out. Or “it" does.

So it's something else that is doing. Actually, you are raising the Kuṇḍalinī. But you don't say that. And this power all of you have got. All of you have got this power. All of you should have it. Why should you have it and they not have it, I just don't understand? Supposing you belong, say, to somebody, or some special dogmas or anything.

That has not given you full satisfaction. That has given you nothing.

So why not have this power which makes you absolutely dynamic? You My ages *[UNCLEAR]*. I'm very old and I'm a housewife. I'm a grandmother and I have so much things to be done on the other side of My married life and I've travelled so much. Everything I do... I don't feel tired at all. And you can become very magnetic and such a

person becomes such a pure personality that even a glance of such a person can create peace... can create joy... can life you... can cure you...

can do anything. Such an ocean of power is within your reach and why should we get it? It's very simple.

This is what... all of them have said it. It's not that it was said only by Christ. But everyone of them has said that you have to get your realisation. Say it was thousands of years back when Rāma came, even before that, we had many other people. They came... then came Śhrī Kṛiṣhṇa... then came in this world, as you know, Buddha... Mahāvīra... all of them said, “Get your realisation." Buddha and Mahāvīra went to such an extent that they said, “Don't talk of God. Don't talk of incarnation. Just get your realisation"... only Self-realisation... nothing else. Because they thought that when you start talking about God, they just take off.

So, tell them you get your realisation, is the point and that's what's important.

So people called them Avishnavarti *[UNCLEAR]*; the ones who are atheists that don't believe in God. They did believe in God, no doubt. But they didn't want to talk about it. Because they stopped talking about God because of the talk and talk and talk.

So now, the time has come to have the experience. Unfortunately, Houston seems to be far away from My touring and all that. But in the whole world, we have thousands and thousands of people who have got realisation and are doing this work. Not necessarily that you have to give up your job. Nothing else to be given up. You are so dynamic. You don't have to change your

names and wear funny dresses. Nothing of the kind. [Laughter].

Some people think you have to develop some horns, you see. There's no need to do all that nonsense. Wherever you are, it is an internal change that takes place. It becomes your own power. Only thing is the glow on the face is different; the glint in the eye is there. And such a person is a very loving, affectionate and peaceful kind *[UNCLEAR]*. They don't get disturbed... no pressures of any kind... nothing of the kind. Very... I should say... a contented person... a very contented person.

All this is your own judge. *[UNCLEAR]*. Just this breakthrough has to take place. And I'm sure it will work out. I think tomorrow we are going to have a workshop for all. *[UNCLEAR]*.

[To Warren:] Am I supposed to do the experiencing today? Warren: Ask them.

[People's voices.]

Shri Mataji: Thank you. They will always say so. [Laughs.] Now we have imported at least twenty-five Sahaja Yogis across the border and I must say that one day should come when we should export from Houston lots of Sahaja Yogis all over the world. That will be the best time... when I will enjoy My coming to Houston.

So, as I said it, Truth, Love and Joy are one because all of them are the quality of the Spirit. Truth, you know on your attention. Whenever you spay your attention to someone, you know the truth about that person. You know the truth about yourself... and you know the ultimate truth also... that you are the Spirit. You are not

this body. You are not this mind. You are the Spirit. This is the greatest truth.

And that's why it has to be established. Once you become the truth, all the powers of the Spirit start manifesting automatically. Like a television, if you see, looks like a little box. But once connected, you see the dynamism of that. In the same way, this ultimate breakthrough has to take place.

May God bless you all.

At the end of it, I would like to thank you very much for arranging this program. And giving Me a chance to come and talk to all of them. And hope that next time when I come in September again, I may be able to come back because Houston, as I told you, on My way is a little bit far off. But it doesn't matter. We'll have to work it out. If this time some people get realisation, I'll definitely come back here in September.

So, to begin with, as I said, first of all, we must love ourselves. We must forgive ourselves. We have to forgive ourselves and we have to respect ourselves. We are human beings. God has made us from amoeba to this stage. We're not *[UNCLEAR]*; we're people. In His eyes, we are worth all the heavens and all the universes because you are on the stage and you are going to fulfil His desire... because He wants all of you to be in His domain and His Kingdom.

So first of all, you have to forgive yourself and not to feel guilty at all. If you feel guilty, I will tell you what happens to you. It's shocking. If you feel guilty, you develop this center here, which is the left Viśhuddhi, as we call it. By developing that center, you develop, from the very

beginning, is the spondylitis. If you do not get spondylitis, then you develop a disease called angina.

So please do not feel guilty at all. Perhaps you have no idea what's love and His compassion. Above all, He is the ocean of forgiveness. Believe Me. His forgiveness is so great that we cannot commit any such mistake that He cannot forgive us. We have to just forgive ourselves. We should not judge ourselves also.

By condemning ourselves, we are not going to help ourselves at all. On the contrary, just see for yourself that if He is really compassion, the source of all the compassion, the ocean of joy and love, how can we have a little thing like guilt... because that will prevent your ascent. Because in the West, it's a fashion to be guilty. The language itself goes on, “I'm sorry; I'm afraid." It starts like that.

So the whole language itself is that... the whole mentality was that you should take all the blame yourself. All this blame is mine. It's mine.

So please... this is one thing that one should not feel guilty. No one should think that you've done this mistake and that mistake. That is one thing to begin with... and it's only about ten minutes *[UNCLEAR]* and you will get your ascent. And then you will do the same whatever I'm doing here.

Now, first of all for this experience, we have to understand that all these centers are constructed on a physical level. By the five elements... and the most important is the Mother element... is Mother Earth.

So to take help from our Mother Earth, we have to take off our shoes and put our feet on the Mother Earth.

She's the most helpful thing and this triangular bone is constructed by her special attention.

So just put both your feet on the ground at parallel level. Now you have to sit comfortably... not uncomfortably...

but not with a lazy attitude... alert attitude; straight; not pushing back your head too much or downward, but in a straight manner. Now with both your feet like this and you can even take off your glasses because you have to keep your eyes shut all the time *[UNCLEAR]*... and it helps your eyesight as well. Now, both of these hands... the left represents the power of desire and right represents the power of action...

so we are going to use the left hand for desire to have our realisation.

So you place it comfortably on your lap or any way towards Myself that you feel comfortable. If you think you can keep it on top of the arms of your chair, whichever way you like and the other right hand is to be used for helping your centers. I will tell you how to raise your own Kuṇḍalinī so you can do it at home also... and to raise it properly is pretty easy. And just now, you can raise it yourself. First of all, I will ask you to put your hand on your heart. Do not close your eyes just now. I will show you the centers and you can just place it... on the heart first and in the upper part of your stomach, the abdomen... then another one is on the lower part of your abdomen... on the left hand side. All of the movements are going to be on the left hand side. Then we go back on the upper part of the stomach. Then we go back on the heart again. Then we go back on this center, which I was telling you, between the corner... on the corner...

between the shoulder and the neck. Place your hand like this... and turn your head to your right so the hand goes back... quite back towards the spinal cord. Then you raise this hand in such a manner that you place the forehead from both the sides... place your hand on the forehead, across. And, from both the sides of the hand you press it hard like that. You may bend you head, if you like. Then you can put this right hand on the back of you head... not on the neck... but the head... where the optic lobe is and then press your head backwards, like this... push it upwards. Then the last is that you have to set your hand... at the center of your palm... exactly the center of your palm... has to go on the fontanelle bone area... which was the soft bone in your childhood. Then you have to press it hard... stretching your fingers and press it hard... seven times... move it slowly, yourself. That's all you have to do. That's all.

So simple as that.

Alright... for one thing... please don't open your eyes because attention is to be drawn inside and if the eyes are opened, the attention goes out, you know that very well.

So just like this *[UNCLEAR]* of Mine... see, the Kuṇḍalinī is coming up so it pulls out the attention inside with the movement of the Kuṇḍalinī. Everyone should try this. It's very simple... will help you immensely and then tomorrow, for the workshop, if you come, then we'll establish well and we'll let you know what's to be done about it.

So now we place the left hand towards Myself and the right hand on the heart and close our eyes.

Just close our eyes. Now, the left hand should be comfortably placed. There should be no discomfort anywhere, I mean, if you discomfort anywhere, or it's tight anywhere, you can release it so that you are comfortable. That's very important because discomfort can take away your attention *[UNCLEAR]*.

So better be comfortable, relaxed and sit in a straight manner. Now please put your right hand on your heart.

Now here resides the reflection of God Almighty that is the Spirit in the heart. In human beings it resides in heart, though the seat of God Almighty is on top of your head over the fontanelle bone area. But the reflection is in the heart. That's why heart is so important. Here you have to say or you have to ask a very fundamental question to Me. You can call Me Shri Mataji... if it is easier, you can call Me Mother.

`Mother, am I the Spirit?' Please ask this fundamental question in your heart three times. `Mother, am I the Spirit?'... which is the truth, but you ask Me the question please.

Don't feel guilty. I can feel still there's a lot of guilt going on, so that we think, `How can we be Spirit?' All of you are the Spirit. You don't know your greatness. You don't know your glory. Just say, `Mother, am I the Spirit?' Put the left hand towards Me and right hand on the heart... only one hand on the heart... one hand towards Me. Now take down the right hand on the left hand side in the upper part of your abdomen and press it with your fingers. Now this is the center of your Masters. If you are the Spirit, you are your master and you are your guide, as I told you.

Now here press it hard and ask the question three times again, `Mother, am I my own master?' `Am I my own guide?' `Am I my own Guru?' We are not going against all the great masters who are real masters, sat purshas *[UNCLEAR]* satGurus; like the great incarnations; like the great prophets. All those great Divine people can make us our own guide. Three times please.

Now you have to take down your hand in the lower portion of your abdomen on the left hand side.

Now, this is a very, very important center... that this center is the center which works out all the Divine techniques and Divine laws of which we are not aware so far. We do not know when the disciples of Christ got their realisation through the Holy Ghost. They got... they felt the Cool Breeze of the Holy Ghost and they started talking in a different language. They didn't speak in some language like Latin or Greek or anything. They spoke the language of the Chakras and they started moving their hands so people thought they were mad. But you will see now that all the Divine laws can be managed through your fingers if you get your realisation... because your fingers become active and emit cool vibrations or Cool Breeze of the Holy Ghost...

So there is nothing wrong in that. But those who were not realised people cannot understand that and that's why they called them mad.

That's not the situation today. Now, please put your hand there on that center which is called Swādhiṣhṭhāna and here you have to say... I mean you have to ask, `Do you want to have the True Knowledge of this technique?' I

cannot force on you anything because your freedom is to be respected.

If you have to get the complete freedom, it should be done on your own choice and your own freedom.

So here you have to just say, `Mother, may I please have the Divine, Pure Knowledge?' Please ask six times because this center you will know later has got six petals. Please ask, `Mother, can I have the Pure Knowledge of the Divine?' `Mother, may I have the True Knowledge of the Divine?' Six times. Now six times you have to ask this. [Long pause.] As a result, Kuṇḍalinī has started moving.

So now, to enlarge the higher centers and to give full confidence to the Kuṇḍalinī, we have to put our right hand in the upper part of the abdomen on the left hand side and press it hard and say there will full confidence in yourself, `Mother, I am my own Master.

Mother, I am my own guide.' Please say it with full confidence. There's no ego about it. With full confidence you must say, so the center of your mastery will open out and the Kuṇḍalinī can pass through well. It's effortless. Only thing we are helping the Kuṇḍalinī to have Her own way upward. This you have to say ten times because there are ten petals to this. This is actually the ten commandments which represent these ten petals and there were ten sat Gurus in the past who came again and again on this earth... like prophets... like Moses... like Abraham... like Lao Tze... like Socrates. [Pause.] Please say this ten times.

Now please raise your right hand to your heart again and press it hard. Here is your Spirit. Again, with full

confidence, you have to see the greatest truth. `Mother, I am the Spirit.' Please say ten times, `Mother, I am the Spirit.' [Long pause.] This you have to say twelve times, with full confidence. Twelve times, `Mother, I am the Spirit.' Now please raise your right hand and put it on your shoulder, in the corner between the shoulder and your neck, on the left hand side and press it hard. Turn your head to the right...

So you can push back your hand. Take it from the front side... don't take it from the back... but just from the front side across...

you can do it. Here you have to say sixteen times, `Mother, I am not guilty at all,'... turn your head to the right and say it sixteen times and even then, if you want to feel that you are guilty, or if you really believe that you are guilty, I think that you better punish yourself by saying it one hundred and eight times. You should be pleasantly placed towards yourself, as I have been requesting you... to be pleasantly placed towards yourself. Not to condemn yourself all the time... to find fault with yourself and to say that you've done this mistake and that mistake, nothing of the kind.

So just be very pleasant and happy about it and just say that, `Mother, I'm not guilty at all.' Please turn your head to the right. Please. It *[UNCLEAR]* will help you. Sixteen times. Still terrible. Just go on... say it from the heart. Please say it from the heart. Still catching very much... I don't know what I've said that you feel guilty. If I've said something like that forget about it. Forget about My lectures. It's too much sometimes with the guilt business.

Now, raise your right hand across your forehead. Press it on both the sides. Now here, from your heart, not how many times, from your heart, you have to say, `Mother, I forgive everyone,'... from your heart.

Many of you may think that it's difficult to forgive. But it is myth. Whether you forgive or don't forgive... only thing, when you don't forgive them, then you play into wrong hands.

So please say from your heart, `Mother, I forgive all of them. Everyone of them.' Don't try to remember who to forgive, please.

[Laughs.] Now, that's a nice happy mood, I think. Now, please take your hand back, on the backside...

now I would request you not to be very serious about it because if I say something you shouldn't do it that seriously. It's a very simple method.

So just push back your head and not here... not at all to feel guilty. You have to say once more, for your own satisfaction, that `Oh Divine, if I've done anything wrong, please forgive me.' But don't try to remember anything like that... what wrong you've done... what harm you've done or what harm you done. Nothing of the kind. Just push back your head... one minute.

Now, stretch you hands and put this hand in such a manner that the center of your palm goes on the fontanelle bone area which was a soft bone. Press it hard... stretching your fingers and move it seven times... slowly... slowly... in a clockwise manner. That's all. Press your head. Press your scalp... hard.

[Shri Mataji blows into the microphone.] Please take down your hand... put it on the lap. As the first one... now you can open your eyes...

slowly. Now watch Me without thinking. Just watch Me without thinking. This is the first state... called the Nirvichara Samādhi... where you are without thoughts.

Now put your right hands towards Me... like this. Slowly. Just right hand like this... and with the left hand try to see if you can feel Cool Breeze coming out of your head. It can be quite high up also...

with some people could be higher. Alright, now put it... this one... towards Me... like this... the left one. Now with the right you might try to feel it. You might get some hot... also hot breeze coming out... also because the heat might be coming out also. Doesn't matter.

Now please keep this hand... now here you have to ask for your realisation. I cannot force on you.

So you have to put both hands like, `Mother, please may we have our realisation? May I have my realisation?' Now, push back both the hands like this and ask a question by pushing back your head towards the sky, asking a question, `Mother, is this the Cool Breeze of the Holy Ghost? Is this the All-pervading Power of God? Is this the Brahma Shakti?' Ask three times any one of these questions. Now please take down your hands. Now see for yourself. Are you feeling anything in the hands or not? The Cool Breeze... are you feeling it? It's all over. Just you can feel it within yourself. You might think it is air conditioning. It has nothing to do because it acts... many first think it is air conditioning. Air conditioning cannot act.

All right? Today is the first day. In one day, how much one can explain? It's a vast ocean of knowledge. I must have given at least two thousand lectures in English language so far. And you can get all these tapes and everything here. They are in video tapes also... about everything. But experience is the most important.

To keep the experience on. It's very relaxing. It's very peaceful. No I would like those who have felt the Cool Breeze from their hands to see what the result is like? Look at that! May God bless you! May God bless Houston! May God bless you! [Applause.] How about you? You got it" Great! Congratulations! Now respect your realisation. You can't argue it because you go beyond thought. I hope you make it convenient to come for the workshop where we'll answer all your questions... we'll look after you...

everyone of you and whatever is possible in these two days, we'll try to work it out for you. May God bless you. Don't feel guilty! Even now I'm catching on that finger, so I would request you... you will catch on this finger if you feel guilty. All of you...

So it might get a little burning here...

So please don't feel guilty. Be very happy and joyous. We must laugh it out. You *[UNCLEAR]*. Like I went to Rome and the director of the national television was a very interesting man. He said, “First give me realisation and then I'll interview you." I said, “Alright!" He got his realisation and started laughing. He said, “How will I do the program? I feel like laughing all the time." I said, “Better laugh! That's the best way." So now, tomorrow I

hope to see you all. Please make it convenient... please. May God bless you.

Thank you very much. I thank you very much.

May God bless you! For example, there are atheists who don't believe in God. Alright. Now when they get realisation they can ask the question, `Is there God?' Tremendous vibrations. To find out relatively, we can say, take three people, one from a Guru who's horrid, one from a lunatic asylum and one who's a realised Soul, according to us. Alright? Now you put them together. You'll find the one who's from the Guru, maybe feeling hot...

very hot... or may not get realisation at all... maybe frozen... anything. The one from lunatic asylum may feel hot... horrible... but he may get well... he may get realisation. And the third person, who is the one who is a realised Soul will get only a Cool Breeze. We have cured many people who are mentally like that... many have been cured... you can cure also.

It is you who become that, is the point. You become that, it's your right. You have been seeking all your lives. Actually, it is impossible to believe that there could be someone who does it just for loves sake. You can't believe it because it's so money oriented, the whole thing is so money oriented... that we can't believe it. Even our parents; we think they love us for money. I mean, it has gone to that limit of absurdity. But God is love and love is there. And in his love everyone should do it. It has to happen.

Any other questions? Question: [A woman asks where the other public meeting will be].

Warren: [he says he'll make an announcement later.]

Shri Mataji: You see, all of us have got it and we'll give all that to you and you'll come along to those lectures and you will help us to bring... you see actually we do not know how to meet the seekers.

That's the main point with us. And we don't need anything else. Like the lady offered, also. We don't need it. We don't need any money. We have everything. We have no problem. And no money... nothing.

We have got places to live in and we have no problem of any kind. What we want... we have also got halls and everything and we don't need anything. But what we want... that we want... seekers to come down and you have to suggest how to get them; that's all.

[Announcements of meetings.] Question: [A lady asks for Mother's comment on somebody but asks Her not to judge.]

Shri Mataji: No, I have to. I'm sorry, I have to. You see, it's very good of you to say that I should not make comment *[UNCLEAR]*. But I have to. I'm sorry.

Because you see, I can't bear to see the way their Kuṇḍalinī's have gone down. The connection has to be. You see, when Christ was criticising them, they said the same thing to him. “Why should you criticise them? They don't criticise you?" So He said, “The Satanic are not going to speak against the Satanic." That's what it is. You do not know how serious it is. When you will know, you will be amazed. You do not know how serious it is and that's shy you are saying that. Once you find out shy I am saying this.

You see, it is not easy to say anything against these people. It's not easy. Bust none of them... I have said about them... each one of them about l0 years back... openly... about each one of them... who they are. Nobody has even tried to even bring any suit or any law suit against Me. And whatever is wrong, I have to say that. I'm sorry, My child. You see, this is not a thing where you can allow Satanic things to happen. We have to discriminate. You will know yourself. You cannot love a snake like that. You must know a snake is a snake and a human being is a human being. Everybody has his own values. You see, I am not here going to be angry with you for that. But I am angry with them!... with all of them! Definitely. You do not... you just wait and see. You yourself will be so angry. I'll show you. Say, a girl who came from one of them... thugs. She was epileptic. Her daughter was epileptic. Her husband was epileptic. She was a granddaughter of a Duke. She had lost all her money. They had sold their house.

They were on the streets. Absolutely. And she is a seeker! If you are a mother, what would you say to that? You will say they are very nice people? You will go and garland them? Not one, but I'll show you thousands of them. Here we have cases who have come. She is Hesta, sitting here. You just ask her. How much she was harmed! How she was harmed. She would have been dead! Do you think I should say they are nice people? Apart from anything else, they spoil your chances of realisation.

I am not here for votes or anything. Why should I try to please them? I have to tell the truth, if you don't mind. I have to tell.

Question: Oh, then I would just like to ask, what about people that are doing Chakra therapy and they charge very high prices? Maybe they are not high prices and they help people and yet people don't have that kind of money. I would like to ask you, what do you think about people who do Chakra therapy and charge fees?

Shri Mataji: I don't know what sort of a... *[UNCLEAR]* make believes. How can you have any kind of Chakra therapy without realisation? It's all make believe. You believe all this nonsensical people.

What am I to do now? Why do you believe them? You see Chakra therapy, I mean I don't know... an ordinary Indian can understand. Only a saint can do it. He has to be a saint. How can he charge money? A saint will not take a pie from you. It is a simple thing, try to understand that.

Question: Well, I always thought that, but this is America. Chakra therapy is a new thing, I've heard.

[Laughter.] [The woman keeps telling her story.]

Shri Mataji: I tell you that. What is it. You might get a temporary help. No doubt about it. You can get a temporary help. You see, now you are bringing into controversies so I have to tell you about it.

But you don't mind it. What happens within us, we have some stored energies in the Chakras, alright? And, like acupuncture, is also... is not to be done by someone who is not a realised Soul. Is to be done only by realised Souls. If acupuncture is done by someone who is not a

realised Soul... I mean it's against Zen *[UNCLEAR]*. It's against. You have to be a *[UNCLEAR]*, I mean people don't read about it. A Kusha *[UNCLEAR]* means a realised Soul. If you are not a realised Soul, you are not supposed to do it.

Now, this one also, Chakra therapy, what you can do is to work on the sympathetic nervous system.

Now the sympathetic nervous system, you can pull out the little energy that you have, but you develop other problems with it. Sahaja Yoga is a thing by which you get open to the All-pervading Power all the time flowing within us. You have to open yourself to that universal being within your heart... which is the spirit. You don't have to sort of lessen energy here and energy there and energy there. You don't have to take that energy out. But the energy from the above comes in. Like grace, it flows. And that's how always such things can lead into terrible problems... mental problems... all kinds of things.

Supposing you try to treat somebody mentally... then you extract the physical energy. Then the person will suffer physically. You see, this stored energy for a particular Chakra, which I will explain to you... everything... all right? And you cannot charge for raising your Kuṇḍalinī because you have your Kuṇḍalinī intact there. You are just there. You have everything. Only thing, by My being here, your Kuṇḍalinī rises by itself.

So you cannot pay. Do you pay the Mother Earth for sprouting a seed? They do help temporarily. They do. For example, somebody gives you a mantra. Alright, take a mantra... I'll tell you... say they say Rāma Sītā. Now, there cannot be only one mantra belonging to any one in

any science of mantras. Because you people are so naive... you see... they say “all right, you take the name of Rāma." This cannot be done. Rāma mantra is only on the right Heart Chakra. If you have a problem, has to be given by a realised Soul because it has to be a connected one. It is a science, you know. All of them know what mantra is to be said at what point because they know how to raise the Kuṇḍalinī... they know where it is obstructed and what mantra is to be said and which Deity is to be awakened. Notice the mantra for which particular mantra *[UNCLEAR]*... they know all that and they know all the methods.

But why they may give you a mantra? Now, you may feel better... really, sometimes you may feel dynamic. You feel, `Oh, I am very activated; maybe I am over active.' And a spirit, if that name may be allowed, may come around... and you may become possessed... and you might become extremely active.

But, then you'll go down. Within five years, there will be a complete decline. You'll be a recluse. You'll be a frightened person. You'll be a coward. You won't be able to even... there are people I've known who can not even face, what do you call that, garlic. Can you imagine... afraid of a vegetable? It's really...

there are people, if you snow then garlic, they are frightened. I mean, are you going to become like that? Is that freedom? Question: [A man had tried raising his Kuṇḍalinī and was asking about seeing something in his head and other places].

Shri Mataji: You see, if you try your own self, you see trying with the Kuṇḍalinī... actually the sympathetic goes

into activity. You have no right on the parasympathetic. Parasympathetic is the one which balances and that is the central path of Suṣhumnā through which the Kuṇḍalinī has to rise. But if you try anything, what you do is... always you can use sympathetic. I'll give you an example. Supposing you are running fast. Alright, then you can raise the rate of your heart. But you cannot slow it down.

It slows down by itself. That is parasympathetic activity.

So you just get into sympathetic activity and sympathetic activity, if you over-do it, then all these symptoms happen and it's not healthful. On the contrary, Chakras go into... quite like this is the left and the right sympathetic and these are the centers.

They get pulled down like that and if they are pulled like this, then you are harmed.

So is not an experience of Kuṇḍalinī; is of the sympathetic.

Question:... this wasn't anything I was looking for or asking for, [MISSING] but how come it went down, instead of coming up?

Shri Mataji: No, it doesn't go down. Kuṇḍalinī never goes down. It goes upward... always. The thing that comes down is the grace, you see. The grace comes down, not the Kuṇḍalinī. Kuṇḍalinī always goes upwards. And the grace comes on your sympathetic which cools you down completely. You become absolutely relaxed with the grace. But the Kuṇḍalinī itself always goes up. It never comes down. But, in people, it so happens that Kuṇḍalinī goes through this central path. Now, if it is...

Sort of... very much rugged or if it is extremely smooth due to the mistakes of the seekers, then it falls down. It falls down. It falls down is a different point then going like that. It falls down. Then you have to raise it again and tie it up. Again, raise it and tie it up. In many people, it has to be done but it can work out.

You will get the complete knowledge, don't you worry. Now, he has been in eighteen months, but he is a master of Kuṇḍalinī. He can raise your Kuṇḍalinī and you are just like him. You would become the same. There's no problem at all. It will work out.

Question: How did you get your realisation?

Shri Mataji: I was born like that. I'm like this for ages... ancient. I am a mystery... I should say at the beginning. We should keep it as a mystery. Then you'll discover Me, all right? Let's have it that way. First you discover yourself and then discover Me. Will be better idea, isn't it? Because I don't want to say something which will unnecessarily make some people upset. Best is... you become something.

Question: Is it true a realised Guru has cool air; not hot?

Shri Mataji: No, hot is very dangerous.

Interruption:... but a cool one, is also dangerous?

Shri Mataji:... but you don't get air. You might feel extremely cool if you are a low blood pressure patient. If you are a left-sided persons... if you are possessed, you feel absolutely cool, very cool. That's not good. Feeling cool is different from a Cool Breeze; like you feel a breeze coming. But should not be hot in any case. Hot is a very dangerous thing. If it is too hot, that heat, it's not good.

Question: Why do you get a blow of hot air?

Shri Mataji: It's a friction. It's a friction of the Divine. You see, when the Kuṇḍalinī's rising, She should normally give you Cool Breeze... Cool Breeze in the hands... then She does. But if there's a friction... always friction makes it hot. But it cools down. There's no problem. In the beginning, most of you will get hot, little bit. Because, after all, you see you know... you are all very complicated people.

Our brains especially are modern brains, you see.

So we have been thinking, thinking, thinking. Just, we cannot stop our thinking for a minute even. But the first thing that will happen is that you enter into thoughtless awareness. That's called as Nirvichara Samādhi, in Sanskrit. Means you become... you are aware, absolutely aware. There are no thoughts. The thoughts *[UNCLEAR]*... that the awakening of Christ, that's the thing that should happen to you. Once that happens, then it passes through here and you can feel the Cool Breeze.

Many people who smoke cannot feel breeze in the hand at the beginning because of this Chakra being a little bit in trouble. But, then you start feeling. Marsha *[UNCLEAR]*, you feel quite all right in the hands? She used to smoke. She is a great seeker, I must say.

All right, should we have it now? Question: If we're going to receive the Kuṇḍalinī awakening, is it a process over several days?

Shri Mataji: No, it is a split of a second actually; it is a split of a second. But it takes time in some people, as I said, because if there are obstructions... you see. Now if you have a beautiful runway and a beautiful aircraft, then

the landing and take off are very smooth. But sometimes it is a second-hand stop.

Interruption: Then, you mean it may come tomorrow? Warren: No, it's highly likely you'll get it tonight.

Shri Mataji: Yes, of course, just now. Just now. But you have to learn how to maintain it, is the point. Just now, you are going to have it. It's spontaneous. It is just now. But only one thing is that you should know how to maintain it. Now supposing you get it and then outside you start thinking about it. Then it goes down. The vibrations will be lost. You have to be careful. It's like a seed sprouting, you know... a seed sprouting. It's a seedling in the beginning.

So you have to be careful for about seven days.

If you are careful, it is settled down in about seven days. You have to be careful. We will tell you about it.

Interruption: The reason I'm asking is because we'll become messengers...

Shri Mataji: Yes, of course, of course. Next time I'm not going to import people from Australia and from England. You have got to have the Americans here to do this job. We are not going to import them from all over the place. Two are coming from Switzerland.

So that's not a very good sign. I think, actually, Americans should go abroad and do it. They'll go to India and to Indian villages... and they'll do it in the Indian villages. Very simple, alright? Question: [something about a headache].

Shri Mataji: I tell you what's the problem with you. You have a liver problem. You have a liver problem and that

is showing. You see this is the beauty of Sahaja Yoga. Once you get realisation, you start seeing your body; feeling it. Whatever your problem, you know. You have You have a liver problem and it has to be corrected. Now, I know you have a liver problem sitting down here. And it's very simple.

Now in Sahaja Yoga, you can correct your liver in no time. Once you correct your liver, you'll have never a headache. But, it suggests that you have that and you'd better get rid of it. You see it's good you have a headache, now you'll get after your liver. Otherwise, it becomes horribly bad, if you continue. I mean, a person becomes mad and still he doesn't know that he's gone mad. It's like that. The disease crawls into you. But in Sahaja Yoga, immediately you know. And you are a liver patient, you know that. It has to be corrected and it's not difficult. Most of the diseases can be cured, except for a few like I should say, cataracts or something like that where something is dead or maybe where they put an artificial limb and all that. We can't work out all of these things. But most of the things get cured, automatically. I mean, here they say if you cure someone, you'll get put in the prison. I mean, I don't cure. You just get cured, you see.

So I hope legally I'm all right. Christ would have been in jail here. I don't know about the laws.

But this time, I'm sure they cannot crucify Me. It's alright. Let's work it out.

Contents: 1986-07-05 **Talk to Sahaja Yogis, Morning the day before Guru Pūjā, Gmunden, Austria**

[Sahaja Yogis sing.] Beautiful! Now, we should have one joyous song also, after the victory of Christ.

[Sahaja Yogis sing.] May God bless you! I find it difficult to express My joy and gratitude for all of you to come down here specially to express the thankfulness towards Austrians, who have arranged this beautiful spot for all of you to come for this Pūjā.

One thing is that Austria has never given Me any problem. Like in the center, always standing in the right path, taking to wisdom, helping every way possible to solve the problems of other nations.

As I said that it is standing between the two extremes in geography, in the same way, it is very much so, as if it was fed up with the aggressiveness on one side and the depressiveness on the other side. [Laughs.] It has never caused any problem of, any one of them going to the right or to the left too much. No member has done that, it's remarkable, so give them a hand. [Applause.] Now, the word Austria, I don't know from where it comes, but Astra in the Sanskrit language means the weapon. And if the weapon has to give you problem, then how are you going to fight? How are you going to use? It has to keep its balance and its blade clear.

Every other country and the members of those countries must try to understand how Austrians have been so sensible, so wise and not deviating, not causing problems. I can ascribe it to only one thing, that is, they have learned their lessons.

They know what it is to go to the right or to the left and that they're extremely sincere about keeping themselves on the right path.

Actually we have very great Sahaja Yogis in every country, no doubt, individually, but collectively what we find that in every country there are problems with individuals and suddenly they come up with problems and they have no shame about it.

Suddenly they express themselves as a problem as if it has some sort of a significance. In their own understanding of Sahaja Yoga they must realise that you are chosen for a Divine work which in the history was never performed before. And a mediocre personality or the one which suddenly changes from one to another suddenly shows up, some sort of a funny behaviour, it's not meant for Sahaja Yoga.

The learning of the lesson should be that we are not obliging Sahaja Yoga; it is the Sahaja Yoga that has obliged us.

Without even thinking about the consequences, some individuals behave in such a manner that it is atrocious and against God. Those who still are carrying on and are living with all kinds of catches and problems should really leave Sahaja Yoga. That's what we had told you before. It's better to have few wonderful people than to have so many who are about to rot. And that is why the sincerity of purpose has to be there.

Sahaja Yoga is much greater than your life, than the lives that you have lived, than all the lives of this world put together. We have to understand what a great thing it is to be a Sahaja Yogi.

In any office if you go and if you become the head of that office, you become even more responsible for committing any mistakes and everybody watches you. Today you are

the leaders of the whole world in spirituality, all of you, each one of you, but if you do not keep to a standard, to a proper understanding of Sahaja Yoga which I would say, if you are not a Sahaja Yogi, still has problems, better give up.

So even now I see some, very few though, people with problems.

And when I see Austria without any problems, I think we'll have to have one jail also in Austria [laughing] for all those who are not all right, to go down there and get some training.

I would say we should try to see why it has developed so fast in Austria without causing any problems whatsoever.

Is it that every person who comes to Sahaja Yoga in Austria is something very wonderful, or is it basically he is a very sincere man or a woman, or is it that the people who allow them to stay in Sahaja Yoga are themselves, are positive and only take people who are top-class? Whatever may be the reason, the result is so good that this weapon of Sahaja Yoga gives you confidence and joy. Like a mother who has children and she sees one child absolutely dependable, responsible, she can rely on them, on that person or that child, or that son or that daughter. There's a inner feeling of tremendous relief and confidence.

So I want to thank Austria for giving Me that confidence.

I wish all of you from all the countries will do the same, not to trouble your leaders but try to improve yourself in such a manner that there are no problems of any kind.

The problem that comes in the West is of a varied nature, no doubt, but because West is ego-oriented, our attention always is outside. Apart from that we catch wrong things, we also see wrong things in others and nothing in ourselves.

If you start seeing what is wrong in us, specially as related to your own country, what are the bad things you have imbibed from your own country, what are the bad things that are being accepted in your country which are very dangerous and detrimental, even destructive, that has trickled down into your own personality. If we all see that point very clearly within ourselves, try to note it down and watch yourself, where is it lurking, I think you'll do the greatest service to your own country. Because whatever goes out of you goes out of that country.

It's like the salt. If you have the salt taken out of any food, you don't feel any salt in it. In the same way when all these things are sucked out of your personality, your country will be helped the most of all, that you had such great people in your own country.

I had to come to Salzburg, they said what is Salzburg is a mountain of salt and who was that? Mozart.

I had to come there because of Mozart. One man, one man like him has made such a tremendous difference to this country. See what he writes, how beautifully he feels; as if he's died with Christ to see what Christ must have faced. Why did Christ have to die? Why He should be crucified? Because He had to see the death. Himself, what is death? Because he's eternal. What an idea.

So if one man can do so much with so many people who are realised Souls, how much we can do for our country?

And once we realise our importance, we can see that our life can light the beacon of tomorrow's great world.

But this light can be hampered by people who do not realise that they have to give light to others.

They have to realise that they have to give light to others, that they have to be like themselves.

Because of this basic problem of extraversion and aggressiveness one has to be very, very careful that by becoming a nuisance we're trying to aggress God and Divine.

If you are caught up better keep out of Sahaja Yoga, voluntarily and say, “I'm caught up, I have no business to be in the temple." Instead of that, as the aggressive nature is, we start blaming others. That we may feel happy because our ego is satisfied with that, but it cannot bring us joy.

Only our sincerity can give us joy. First of all, we have to be sincere to ourselves; we are here to improve ourselves, to enter into the Kingdom of God. Then we have to be extremely careful that we keep ourselves clean and give no problems of a very gross level, of a very cheap level which I do not know how to stoop down.

So the members of Sahaja Yoga have to be not only saying that they're Sahaja Yogis, they have to be Nirmal, following the religion of purity.

We believe in purity, we have to be pure and we are pure. This is what is to be seen.

The another thing which very much surprised Me how symbolically, it's so suggestive, the word `Gmunden' itself is so suggestive. In the Sanskrit language kamandal

means a water carrier for a saint. A saint carries the water in a kamandal and kamandal is made out of a white gourd or you call it a pumpkin, a white one, we get in India. And cut it in such a shape that even the handle is attached to the whole thing like that and the handle is there, beautifully shaped.

When this dries out, this fruit dries out, then it becomes like a boat and is surprisingly is not spoilt by water.

So the saints in those days were not well-off like you people are, used to live in the jungles and forests and they had to use something to carry water.

So they would make water carrier out of that.

I feel the shape of this beautiful lake also is something like kamandal and the whole thing is an expression that a water container which is a kamandal made for saints, great Sādhus and Gurus, we're here, to cleanse ourselves with the water of this kamandal. It's very, very symbolic, the kamandal is the symbol of the Void.

As so many things today are suggesting and showing that you have come to the right place to achieve something very great.

So I'm just trying to prepare you for tomorrow's Pūjā, that to accept your personality as it is and to live with it is wrong. You have to aspire and achieve a personality which is that of a Guru and tomorrow I'm going to tell you what is that.

I just wanted you to prepare yourself for that. We have come here to enjoy each other's company, everybody's love, attention and the knowledge. The vibrations are very good. It's a very peaceful, silent place.

And I'm sure all this will be a beautiful nourishing factor for the establishment of that personality which is the flower of spiritual life.

We have to prepare ourselves for that. We need not be depressed or to be aggressive, in the center to see and witness ourselves and in others their greatness. And when you see others then you feel the greatness, the joy, the peace, the happiness, their contributions, their gestures, their sweetness, their smiles and in yourself you have to see your thorns, where they're pricking you.

So I hope tomorrow morning before going into Pūjā all of you will go into meditation and come with that silent mind where I hope, your Mother is not like a machine, of course, but My love will act and you'll be in a mind, state of mind which will receive and fill in the kamandalu, the kamandal, with that love and carry the water for the whole world.

It's so nice to see so many of you here but a mother always has a little fear behind her mind. I hope there are not some people hiding behind the curtain in the garb of Sahaja Yogis and are going to bite sometime or are going to take away some good souls.

So be careful, be watchful. Could be the jackals may be in your own mind, could be outside. We have to be careful. A day should come when nothing should disturb us, nothing should spoil us. I'm sure it will happen; all of us would be in that state, enjoying the complete bliss and emitting total joy, Nīrānand.

May God bless you! So to celebrate this Guru Pūjā I must tell you a story. I wanted to give to every country some sort of a present and I went for shopping, you know, was

a busy housewife. I was tired, absolutely walking and walking and walking; couldn't get anything sensible, came back home, very tired and then at the door somebody rang the bell.

And a little boy, not very small, I think, about twenty-two years of age, maybe, appeared on the doorstep and said he has got some paintings to sell. I said, “Really? Let's have a look." And I got beautiful paintings. [Laughter.] I said, “Why did I go all the way, walking all the way and feeling so tired?" [Laughs.] But immediately after seeing the paintings all My fatigue disappeared, so beautiful.

So I think the Divine is helping Me to communicate, to talk to you in the way I want to, by doing these little, little things so important and so beautifully.

So we have to distribute these presents today, that's how we're going to be, start our Guru Pūjā in a joyous manner.

May God bless you! So, keep it. Now, one by one.

So, I'll call the name of the country, every country and one by one try to come, the leaders have to come. This one is for Rome.

[Sahaja Yogis sing.]... who has seen the Sahaja Yogis dancing and singing the praise has seen Me in the villages of India.

It is very clearly described in that. You can have a look at it how they saw the real picture of truth.

And the second one, we'll read it out to you about the great poet in India, called Rabindranath Tagore, what he saw at Ganapatipule. Where you might see the word called Bharat. Bharat is the real word of India. India was

given the name to us by Alexander [the Great], but actually the real name of India is Bharat. Because there was a great king called Bharat. From there this word comes, Bharat. All right.

So first they will read out the part which is about the vision he saw. Which is so clear-cut. Those who have been to India have been dancing on the streets of India in villages, Indian villages. We remember exactly what it is how he saw you right there.

Sahaja Yogi: So this is an excerpt from a book by C.S. Lewis, called `The Great Divorce'.

Shri Mataji: C.S. Lewis from, Lewis means he is a welsh by birth, welsh people have something to do with Maharashtra, I must say, because they called Bombay as Mumbai, still. They don't call it Bombay.

And that means they must have been going to India much before the English reached there.

Sahaja Yogi: The reason why I asked: if there was another river was this: all down one long aisle of the forest the under-sights of the leafy branches have begun to tremble with dancing light.

Shri Mataji: Slowly. Slowly, because they don't understand English.

So, do it slowly and deliberately.

First of all, again.

Slowly, Warren, now it's too speedy. [Laughter.] Very speedy. Speed should be less, I asked you because your speed is normally very low. I think, why not ask James. James, you come along. Let's have James.

He's still not there.

All right. Start it.

Now he's there. Come along. Warren is in a big speed today, I don't know why. What are you up to? [Laughs.] You see, because they don't understand English, you see.

So I also require little pauses.

I think it should be raised a little more to the mouthpiece. Meant for you, not for Warren. [Laughter and applause.] Again.

Sahaja Yogi: Forgive me, I'll start again.

Shri Mataji: It's good now. [Reading of poem.] Bring it down that height. All right.

This is about Ganapatipule, just see, how it is described. Both the poets are no more now.

Sahaja Yogi: From Gītanjali by Rabindranath Tagore: “On the shores of Bharat where men of all races have come together. Awake, my mind..."

Shri Mataji: So, just to begin with the whole thing as I said in the morning that Austria never gave Me any problems. We have to admit beyond doubt that in Sahaja Yoga Australia is the most progressive country. [Applause.] Credit must go to Doctor Warren, who has started Sahaja Yoga there and to James, who is carrying on the work of Sahaja Yoga in the absence of Warren. It's something great. [Gregoire translates.] And a full progress can be seen as far as the schooling is concerned in that great country of Śhrī Gaṇeśha. Where school has to be established first, because it's a Gaṇeśha's country, but the way they have got beautiful remarks from the government saying that whatever they proclaimed,

whatever they preach, they practice. It's such a big thing to say.

And beautiful reports they have got. And I hope that all the schools that you are going to start should be on the same pattern, same sincerity.

And for Europe we have to give full credit to Gregoire. [Applause.] Sending him to Me we must give all the credit to Rajesh Shah. [Applause.] He is also doing with his friend *[UNCLEAR* Jahlal] tremendous work in India to establish a very good school.

And for England we have to give full credit to Gavin Brown who has really, despite all kinds of problems, has stood up strong and fought all the negativity in that country. [Applause.] And for America we have to give full credit to Christine, who, though being a lady, has done such well. Slowly and steadily she has established Sahaja Yoga in America. And also in Canada, in a way.

[Applause.] We have to think of many people like them and those who have been very helpful to Me, from the very beginning, like Mister *[UNCLEAR* Modi] in Bombay [Mumbai]. [Applause.] And Rustom in Riyadh. [Applause.] Now, UK we have a joint leadership and we have really a very, very strong leader there, is Doctor David, who is doing tremendous work and he is helping Gavin in a very big way. [Applause.] In Switzerland we had Arneau, who has. [Applause.] And in Spain we have Patrick now, who is doing very well and he's brought these French round very well, I must say. [Applause.] But wisest of all is Guido from Italy. [Applause.] Who has come from Spain? So, please convey also to Spanish people that we have

thought of our leader there, Jose. He is another very wise man.

This Austria is doing so well under the, I should say now, joint leadership of these two great people, who have organized all this and we really must admire the way everything is moving so smoothly, thanks to them. [Applause.] And Richard and Pat from Holland and Belgium.

And the most difficult one, Germany, by Hugo. [Applause.] The most formidable was started by Djamel and carried on by *[UNCLEAR* Al Jahal] in Algeria.

So one more, one more, but otherwise, there's Sierra Leone is another very great surprise to Me, beautiful surprise came from Sierra Leone, by Peter and Christine, both of them are here, very sweet lady and they have been able to manage it so well in that farfetched country. [Applause.] And the most fantastic is from Nepal, Herbert and Lisa. [Applause.] South, in the, we can say, East and West we have two sides of America. And in Canada also we have two persons on two sides. And one is *[UNCLEAR* Laury], another is Steve in Canada and we have Dave on the west coast of America.

We have to think of all of them, because they are really the Ādi Gurus for you. [Applause.] Steve in Boston.

Adventurous were Peter and Rosalyn *[UNCLEAR]*, who went to Hong Kong to establish Sahaja Yoga there. [Applause.] We have not been to Scandinavian countries and to Greece. And we have to somehow or another start going towards Greece as well as the Scandinavian countries, if possible. But that's rather a difficult case, let's see what happens. [Laughs.] So, if we have to think from countries

point of view we have had really such great leaders to help, to guide, to nourish the Sahaja Yogis.

And I'm really thankful to them all for keeping their balance and attending to Sahaja Yoga work without asking for a single pai from Me.

And we have to know that we are not going to start priesthood in Sahaja Yoga, at any cost.

The work has to be done absolutely freely. Free, I mean, free and freely.

Otherwise we'll end up like another Christianity or something nonsensical like that.

So now, after all this you heard the description of yours that was found in some visions of these great poets. I would request you all to find out in your own languages, in your own countries there must be poets who must have described at length about Sahaja Yoga. Try to find out and we have to compile more and more of literature that announces the coming of Sahaja Yoga.

Also those who are making any poems or anything should be sent to your leaders first and then the leaders must sort it out and send it to Me. That is a much better idea, because sometimes, you see, people write all kinds of trash, nonsense, this that, they will send to Nirmalā Yog[a]. It's not proper. You must send it to the leader. Let the leader see. The leader can appoint two, three people who understand poetry, music and should scan it properly, establish it properly and then we should put it. Because we have to show that we are quite expert in everything.

Nothing should be done haphazard, but we have to be really methodical.

We have to be very organized and in a way very understandable for others. That's how people will be convinced that we are following Vishwa Nirmalā Dharma.

All right. Thank you very much! [Applause.] [Music.]

Shri Mataji: Beautiful. That's a folk, innocent dance, the folk people so innocent. They dance so innocently expressing their joy for gratitude. Beautiful! Thank you very much! [Applause.]

Contents: 1986-07-06 **Guru Pūjā, Cosmic Consciousness, Gmunden, Austria**

Please be seated.

I'm spell-bound to see all this beautiful expression of your love. Such attention and creativity. I must be the luckiest Guru to get the outside nature reproduced here so beautifully. After seeing this, no Guru can escape complete melting of his heart.

Actually, My disciples are very clever people. They can neutralise any Guru.

So that Guru's staff which is used for disciplining the disciple also melts away into a lotus.

Every time it's such a beautiful surprise to see how Sahaja Yogis are getting one with the Divine. The expression of their joy, the conception of the Divine you can see very clearly. This is how I want you all to sit in the Kingdom of God as I am sitting today.

We have to realise that we are now the part and parcel of that cosmic consciousness itself, the Brahma.

The One that creates, which coordinates, which plans into all the details and the One that loves through its creation, through its expression is that cosmic consciousness.

We are not only in it, but we can handle it. We can regulate it, we can use it, we can work it out.

This is the state when we are in we are the Guru. Guru means a thing which is higher than the gravity of the earth, or stronger than the gravity of the earth. What is the gravity of the earth? Superficially when we see that we understand it as a thing that acts on our body to keep us on the ground. Also there is a load of a big atmosphere on our head, of many elephants standing on our head. Plus the Mother Earth has the gravity to pull us towards herself.

That's on the gross level we understand the gravity and on the gross level also we sometimes understand the Guru Principle.

On the gross level we think a good Guru is that person who just attracts you towards himself, body attraction, or may be other attractions which are gross. And that's why people always go to the Gurus who are false, who are superficial. But the one who is above the gravity of the Mother Earth, the gross, the subtle, the subtle, subtler and the subtlest, beyond all these attractions, that is the one, is the Guru.

So in the very gross way we see that normally people are attracted towards other through the body element, the gravity acting through the body.

A Guru who looks like a cinema actor is very much appreciated. They cannot see the totality of beauty, but just one aspect.

The earlier Gurus, who came as false Gurus used to paint their faces even, in India.

Or they would go to special decorators, who would make their hair look like Shañkara's jatas and eyes were painted with big black coal up to this. And the whole body was covered with a funny type of a powder.

Or they would wear a kashaya, a cloth that was given a colour of saffron without using the saffron. In two rupees you can get that. And people would be attracted towards such a person. They would carry an elephant, to sit on an elephant, even to add to the propensity of the superficial gravity and walk on the streets. And people would bow to them and give them whatever they wanted.

This cannot elevate anyone. Any body attraction can enslave you, cannot give you freedom. It will give you habits for your body enslavements and also it will enslave you to your Guru if he knows how to keep attractive in various ways.

The whole understanding of the cosmic consciousness can be put in one little sentence: that it cannot be attracted by the gravity of any stars, earth, moon or sun.

The other attractions one has from the Mother Earth are all for food, greed, lust, materialism at its worst. It comes from matter.

All that comes from matter, once you start getting used to it you become a slave and not a Guru.

So the first attempt should be for anybody: to be a good Guru is to get over material attraction.

In a subtler way we can see it happens like this: a lady or a gentleman buys an ashram in Sahaja Yoga.

And a Sahaja Yogi start living in that ashram. The owner of that house starts worrying about the house and all material things in that house rather than the emancipation of the disciples or the Sahaja Yogis who are there.

The whole attention is towards the material upkeep of the house and not towards the emancipation of the Sahaja Yogis who are supposed to rise into the cosmic consciousness.

And such a person, if he starts believing that he is the Guru or in any way even a Sahaja Yogi, he is sadly mistaken.

Where is your attention is the point. If you are the Guru, where is your attention? If your attention is on the correction and the nourishment of yourself and of others then you are first of all the Sahaja Yogi.

And once you rise above the gravitational force of materialism, then you could be called as the Guru.

Anything that is living has a capacity to rise against the gravity, up to a point, that is limited. Like we have seen the trees, they come out of the Mother Earth and grow upward, up to a limited space.

Every tree, every type of tree has its own limitations. Cedar will be cedar and rose will be a rose. Is all controlled by the gravitational force. But there is one

thing which rises against the gravitational force which has no limits and that is your Kuṇḍalinī.

It cannot be controlled by the gravitational force unless and until you want it to be controlled. Nothing can control it but you and your Self can control it.

So, as soon as you become in charge of your Kuṇḍalinī, you have crossed one step forward that you have overcome the force that is the gravitational force.

Then the cycle of all the five elements is bound together. All the five elements have to go in a cycle in such a way that nothing is wasted, nothing is spoiled, everything is organized. But this cycle is broken only by the awakening of the Kuṇḍalinī. Because you enter into the highest of highest, which is the cosmic consciousness, which you know how to regulate yourself.

That cosmic consciousness is the Param Tattwa, is the principle of all the principles, controls all the principles.

So it controls also the principles of all these five elements. It controls the Mana Shakti. It controls the evolution and gives you the power to evolve others.

So, this great Brahma Shakti is at your lotus feet.

Perhaps Sahaja Yogis do not realise what they have achieved. The only difference between a Ādi Guru and a Guru, SatGuru I would say, is this that the Ādi Guru knows that He is the controlling power. He knows He is with absolute oneness with the Brahma Tattwa, with the cosmic. The authority with which He talks, the complete confidence with which He says things. There's no doubt in His mind. In anyone of His teachings He'll say, “I verily say to you that confidence that I am with the Brahma

Tattwa, that I am the Brahma and that I am controlling all that Tattwa” makes Him a prophet.

Because whatever He says, prophesizes, is the truth. Whatever He says about the past is the truth.

And He knows that; He has no doubts.

The authority with which Moses talked, authority with which Socrates talked, authority with which Lao Tze talked, all these great Ādi Gurus, from Ādi Nath to Sāi Nāth, they didn't say, `If you do this way will be good, or that way would be good.' No, “This is what it is, you better do it!" This is what it is.

But in modern times those Gurus may not work out. That's why a Mother had to come. First to give you realisation.

Because these Gurus did not realise another point: that their disciples not understand them at all.

Whatever they are doing, they are doing out of awe. But awe doesn't have understanding in it. Or even the earlier ones may have had, the generation that came afterwards did not have.

So they turned the Gurus into a faficade and the whole building they owned as their own. Creating all kinds of problems, killing the universality and the collectivity because Brahma Tattwa is the power of the collectivity. Is in everything, in the atom, in the molecule, in the human heart. Everywhere it is reflected, depending on the reflector. And it controls. This understanding they had, but the human understanding perhaps they did not have. That if you today tell them something they might listen to us, but tomorrow they will forget.

So, it was necessary that you all should be given realisation. Otherwise, also without realisation, what's the use? What's the use of talking to people about the colours, those who don't have eyes? So realisation has to be given. But it should not be done with diffidence. When a Guru does not feel vibrations properly, he become diffident about giving realisation. But even when he feels it clearly he will not say things with authority. Authority by any chance does not mean aggressiveness. Authority is because you have it, that's why you express it.

Like this light is now shining on My face. It is shining; it's not aggressive. Because that's the quality it has got, that it has to shine, so it is shining.

In the same way a Guru shines before the disciples. It's very easy to understand this word shine. When you have something dirty, it doesn't shine. Even the gold which is always shining, is not tarnishable, if you put it under the mud it won't shine.

So you have to wash it, clean it and rub it nicely so that it shines.

But in Guru Tattwa it is from the basics you have to start. Before the gold came into its own state of gold it was mixed with so many other things.

So it had to be heated up, melted away, sieved out and so many processes it had to go through to become gold.

So, when you become Sahaja Yogis, you have become gold.

Now, the second job is to keep this gold shining. And third would be to get a part in the crown of your Mother, so that you can never be tarnished.

Into these three stages one has to come. First of all to judge yourself to be a Guru you have to have a gravity of your own, which is not bound by the gravity of the Mother Earth. That's the minimum of minimum.

Which does not mean you wear outside the kashaya, the dress that suggests that you are a Sannyāsī.

But from inside you should be a Sannyāsī. Now a Sannyāsī who is inside a Sannyāsī will have a big bank balance, maybe, but will know nothing about it. Will be very indifferent and any day willing to part with it.

A Sannyāsī has to be a person above lust. Should not know what is a lust is, what is this attraction of lust is. That through his Kuṇḍalinī and Mūlādhāra he can achieve it. Because now you have a capacity to rise above the gravity.

You have got that power now to rise about this lust business where your attention gets absolutely ruined.

But in Sahaja Yoga we have everything.

Like on Indian streets you'll find the most modern car, a Rolls-Royce, Mercedes as well as you can find a bullock cart and also lots of cows and buffalos, everything there. In the same way, I think, in Sahaja Yoga we have all kinds.

We have some people who are very great and try to achieve a state of untarnishability, put their attention to it, work it out. But we also have people who are absolutely useless things, just hanging onto Sahaja Yoga to use Sahaja Yoga for their own popularity, maybe, for their own gains. I don't know for what.

I have seen people who give lectures in the name of Sahaja Yoga and are badly caught up. There is that gravity acting in you, remember that. The gravity of the Mother Earth.

Some sort of a gravity which should be located. But some of them are nothing but worms, they cannot go higher. And the outsiders see those worms only and try to say that Sahaja Yoga is no good.

Your Kuṇḍalinī has the power, it has all the powers to make you the highest of highest. An ordinary grass can become a cedar. There's no limits to it. But you must have confidence in yourself and confidence in Sahaja Yoga. If you don't have confidence in yourself or in Sahaja Yoga, nothing can work it out. But the highest of all is the sincerity which nobody can instill in you. There are so many descriptions of a Guru, how a SatGuru should be. Not in the West, I didn't see that, because I think they never believed in Gurus, but they have lots of Gurus, like Pope is another horrible, fake Guru sitting here. Then we have another one, Bishop of Canterbury sitting there.

All of them are false Gurus, know nothing about Kuṇḍalinī, don't know anything Brahma. And they just want to denounce Indian ideas not because they are Indian, but because if Sahaja Yoga is established they will lose all their earnings. From where will they get their money and their crowns? So they want to propound that they are the solution, achieving nothing, spoiling the name of Christ, saying all kinds of things against Him, stupidly, without knowing the Divine.

Then we have many in the Islam, horrible people, just the opposite of Mohammed Sahib, doing all wrong things in the name of Mohammed Sahib. It's something like one can understand that a thief has to become an imposter to behave like a king to show that he is not a thief and to have his thieving done.

This is how they are, all of them. Right from India we have many Brahmins of the same category. This priesthood has to go. Wherever there is a priest, know it's a Mafiā. It's a sophisticated Mafiā.

No Sahaja Yogi Guru is going to take any money, nor anybody is going to bow to them. Nor they are going to take any kind of special attention. In the sense in one place we had a ashram where the Guru and the Guruvi became very important and the Guruvi wanted her tea to be sent on her bed with a proper table and she became a mini-Mātājī, or a greater Mātājī, because I don't demand many things which she demanded. I never demand anything, whatever you do is very great for Me.

And this is how they felt they were great Gurus by asking for this privilege and that privilege. Guru has to suffer the most, that's how he can command. He has to be the example of austerity and of detachment, that's how he is going to get respect. In Sahaja Yoga nobody is going to respect anybody because that Guru has made so much money out of Sahaja Yogis.

But the attention on money itself of Sahaja Yogis itself is suggestive that they are not Sahaja Yogis.

For example, when you wanted to collect money, I mean, I never asked for a house or anything. The idea came from some Sahaja Yogis, there should be a house for Me.

Who can house Me? Just think of it. Is it possible? Is it possible to house Me? Not possible.

So, with the purpose and with My name, we could have something done in the heart of the universe where everybody is sleeping practically. We had to do something dynamic there. And I heard that some stupid people started arguing on that. That's again the sign of not understanding. If Mother has said, “Yes” She would not do it for no reason.

So, the power of understanding only come when we become the power of cosmic consciousness. Because cosmic consciousness understands each and every thing; sitting down here you can understand every thing, you don't have to go there. Everything. And because your Mother is a Mahāmāyā it may not show, but it will expose one day.

So you have to depend on that part of Sahaja Yoga, that it is a Mahāmāyā's job.

So we should not get disturbed or upset, it will show.

So, you are doubly blessed. First of all you got your realisation, which they say is the hardest of hardest thing to get. You have overcome the gravity. And secondly, your Mother is the Mother of all the Ādi Gurus. She's the One who taught all the Ādi Gurus. She created the Ādi Gurus and She'll create out of you the Ādi Gurus.

But the quality has to be of gold. The Guru has to himself accept all the challenges, everything, to go through it. To work it out, to cleanse himself, to see for himself how far he has reached. He has not just to depend on some certificates of you people. It's not artificiality; it is not falsehood, is reality. And when you come to reality you

must know that you have to be satisfied about yourself. Then comes the confidence. That's how the authority comes in, that you are sure of yourself that whatever you are doing is the reality. Reality and nothing else.

And this power is within you. The Kuṇḍalinī is within you; She is your own Mother. All your life you have wasted in doing all kinds of things. People have gone into lots of penances doing anti-culture, great jobs of ruining themselves and destroying themselves. What did they gain? Then they started another sort. They are busy now with another trip and they'll be busy tomorrow with another trip. Or whatever they do stupid they do it so seriously.

That's the most surprising thing is. And to all the details, you know? Nothing should be missing. The complete stupidity must be achieved with full sincerity. That surprises Me the most. And then, what confidence! If you ask Me, “Why did you do it?" He said, “What's wrong?" You're amazed. There should be a new word rather than bumptiousness for this kind of thing.

That you cut your nose and when the doctor asks you, “Why did you cut it?" he says, “What's wrong? I've done it well, better than you could do." This is how human nature is, that stupid. But when it comes to reality, how are you? Devastatingly we work out our destruction. Our construction and our ascent, do we do it that assiduously, with that caution, with that care, with that detailed understanding? And the best part of it that when you are doing it you get joyous, immediately rewarded.

For example, doing all this you must have all enjoyed, no doubt. Anything that you do in the name of God is

immediately rewarded, the subtlest of subtle in the form of joy. And grossest of grossest in the form of all kinds of things.

So why not do it, something with complete understanding? Meticulously, carefully. Why not? With full attention and concentration. Because the reward is joy.

Ultimately what do we seek is nothing but joy. Rationally we understand, but not from the heart. It doesn't go in the heart easily. Now people are saying, “Mother, open my heart." How am I to open it? Just tell Me. One has to go for an open heart surgery, I think, the way things are. To open your heart the Guru has to be generous. Whatever these other aGurus are doing, just the opposite of that. What have you given? For example, you are having some people with you in your house and you are the Guru. What have you given to them? On material level, let us see. Then on physical level, have you ever massaged their head? I have massaged so many people's head. At least fifty percent of you had that. What physical comfort you have given to that person? If you are the Guru, then what is the emotional confidence you have given to that person? If you are shouting for that person, “Why did you keep it there? Why didn't you keep it here?" Also it is vice-versa among human beings. If you try to be nice to somebody that person becomes ego-oriented. Dangerous stuff, you know. You are nice to somebody, you are kind to that person, you give him some money, or you give him something then they say, “You go, come and see that person” I'm surprised sometimes, how can it be? But it happens. I mean, I have

been victim of such a nonsense. The people had to say, “Mother, You have spoiled that person." But I just don't know, how can I spoil? Why it happens? Because human beings have another great quality that they cannot understand that anybody can care for them, because they cannot care for anyone. Anybody cares for them they become egoistical.

I've known about some Indians who went abroad and people thought Indians have come as if Ādi Gurus have come. They can be worse than you people. And are, no doubt. And then you start worshipping them as Indians. And then you understand that this is just a donkey from India you have brought, which is kicking you all the time.

The image of that Indian goodness is not there. Because of this problem the Guru finds it impossible how to deal with the disciples.

But there is a solution: leave it to your Mother and I'll put them right. All such problems you can leave it to Me. When people try to take advantage of you or take to ego, tell them, `Now I'm going to leave it to Mother, I'm not going to look after you any more.' That will settle them right.

They do not know that this cosmic consciousness is also very mischievous. It has lots of mischiefs up its sleeves. And it can work at such mischiefs that people are amazed and aghast.

So, all such problems, if you cannot deal you can leave it to Me. And another one is to their Kuṇḍalinī, to tell them that they are catching on this or catching on that. It's your duty to tell them that `You're catching on your ego. Better be corrected.' Now, all of you can become Gurus.

Every one of you can become Gurus and can develop that great capacity to be one with that cosmic consciousness, completely out of the clutches of the gravity of the earth, materialism. Without achieving that you have no right to tell anybody what is to be done.

First it should be your practice and precept in your own life, in your own example. And then your example is sufficient to convince others.

Today, through this understanding that you have to rise above the gravitational force of materialism which is today's religion everywhere, whatever they may call it. Whether it is communism or capitalism or democracy or demono-cracy. Whether it is Christianity, Hinduism, Islam or any other nonsense, all of that is nothing but materialism in its all absurd forms. Kuṇḍalinī is the only thing that can take you like the stalk of the lotus out of this mud of materialism.

And that is what one has to achieve, specially in the West. It goes in the subtle and subtler and subtlest forms, so be on the lookout and ultimately it expresses itself as ego.

All materialists are egoistical, racist, they are robbers and plunderers. They go to other countries like South Africa and settle down nicely, robbers and plunderers. And extracting the wealth of another.

All this can become very sophisticated and beautified, we have to fight that. But to fight that we have to get out of it completely. Otherwise we cannot fight it when we are in it.

So all of us should try to get out of it fully. It does not mean that you should all take out your clothes and say

that “We have given up everything." That's another style it has started now. It means that you respect all that is beautiful, you respect all that is good, but you are not dominated by anything. You are not in the clutches of anything.

If I want I can wear a gold chain, otherwise nothing, doesn't bother, I don't care. That should be the attitude: if I have, or if I have to, I will.

Nothing can dominate Me. Nothing can give Me status. I stand on My own status and on My position and on My authority. Because I'm that pure consciousness. Nothing can spoil Me, nothing can bring Me down, nothing can bow Me. I cannot make anyone dominated by Me either.

This is how we are going to become great Gurus. Imagine, six hundred and twenty people are here and one Guru is sufficient to change the whole world. With six hundred and twenty Gurus, God save the world now.

There's a beautiful saying of Ādi Shañkarāchārya, Tad Nishkala, about Brahma Tattwa. I'm that Brahma. On that. If you have? Let Me see. That's the best way to understand what you are. Just bring it. It's very famous. Have you got it?

Sahaja Yogi: Dakshina Murti?

Shri Mataji: No, not that, another one. Just bring it. Have you got the book? This is the one. This one is the one. We just read it in English language.

When you have got your Nirvāṇa, what happens to you, it says that.

[Guido reads:] Om, I'm neither the mind, Intelligence, ego nor Chitta, Neither the ears nor the tongue, Nor the

senses of smell and sight, Neither ether nor air, Nor fire nor water nor earth, I am eternal bliss and awareness.

I am Shiva! I am Shiva! I am neither the Prāṇa, Nor the five vital breaths, Neither the seven elements of the body, Nor its five sheaths, Nor hands, nor feet, nor tongue, Nor other organs of action.

I am eternal bliss and awareness.

I am Shiva! I am Shiva! Neither fear, greed nor delusion, Loathing nor liking have I, Nothing of pride or ego, Of Dharma or liberation, Neither desire of the mind, Nor object for its desiring.

I am eternal bliss and awareness.

I am Shiva! I am Shiva! Nothing of pleasure and pain, Of virtue and vice do I know, or mantra, or sacred place, or Vedas or sacrifice, Neither I am the eater, The food nor the act of eating.

I am eternal bliss and awareness.

I am Shiva! I am Shiva! Death or fear, I have none, Nor any distinction of caste, Neither father nor mother, Nor even a birth have I, Neither friend, nor comrade, Neither disciple, nor Guru.

I am eternal bliss and awareness.

I am Shiva! I am Shiva! I have no form or fancy, The all-pervading I am, Everywhere I exist, And yet I am beyond the senses, Neither salvation I am, Nor anything to be known.

I am eternal bliss and awareness.

I am Shiva! I am Shiva!

Shri Mataji: That's what you are. You are eternal bliss and awareness. The consciousness, the pure consciousness.

I think, this must be, everybody must remember by heart. And must say in all the ashrams. That's a very good way of remembering what you are.

May God bless you! [Sahaja Yogis sing `Sat-chit-ānanda Rupam Shivoham Shivoham'.]

Shri Mataji: Now all the leaders have to come on the stage today to help with the Pūjā.

Yesterday I could not take the name of all the leaders who were very good, who have come very recently and are doing great work like, persons like Xavier I would say, he has been appointed only a few months back in Milano and he is doing such a good work. And there are other people, say in Venice. And also we see that recently some leaders have been appointed in Mulhouse and Montpellier. They are doing very good work, I get very good reports about that place. I'm amazed how the new centers have coming up so well. Even in Australia there are many new centers that have come up which are doing such good work.

In England there are so many new centers that have started and we are doing good work.

Some of the old people are dropping out, but the new people are coming up are very good. We find it all over, all over this kind of thing happening now. A new dynamic leadership is coming from people and I'm amazed how they have joined very recently as leaders of smaller places and are doing so good in every country.

Even to take all the names may not be possible, but I feel that so many of them have been really doing such a good job that only Divine can explain it.

It's the Divine's great blessings that we have got all the right people. Sahaja Yoga is definitely progressing.

It should not progress faster than the Divine wants it to progress and so we should accept that speed.

But still we should try our level best, because it is our job to try and work out as much as possible and as far as we can go.

May God bless you all.

All those who are working in smaller places as leaders, for everyone I get report and I understand them and I have tremendous feeling for all of them. But some of the places where there are smaller ashrams and things, problems are cropping up and I'm surprised how still these problems are there.

So everybody must try to correct oneself, should become an example of compassion, love and understanding.

And I hope I will have no reports at least about the leaders or their wives specially, the wives. Wives is a big problem, I wish I had told something about the wives, maybe this evening I might be able to speak about the wives of the leaders. I've been speaking about them all the time.

So, the wives have a greater responsibility because they are the source of compassion and not of disciplining. They are the source of joy and not of controlling. They are the source of motherliness and not Guru-ness.

So they have to be very different personalities. Instead of that they think, “We are Guru's wives, so we can do what we like.

We can dominate people and shout at people and can arrange everything ourselves." No, they have to be completely on the background. And for that I can mention it so many of them are very good wives, who have shown great, great understanding of their role as Sahaja Yoginis.

So, I would request you not to become Gurus yourself, but to become Guruvis. And Guruvis are the ones who look after the other side of the Guru which may be neglected because of his disciplining nature which he has to have. And they are the ones who are the cementing factor. If the Guru is the brick, they are the cements. But it acts sometimes other way round.

So, I didn't say much about them, but I hope this evening I might say something about them.

May God bless you!

Contents: 1986-07-07 **Talk to Sahaja Yogis, Challenge the Past and Future, Ashram, Josef Melichar Gasse 20, Vienna, Austria**

We try to do our level best, but still sometimes you feel that there can be some mistakes we might have committed. But there's, it is not for you to be upset about it. Because once you have reached the shores of joy then you should not give it up for anything. Because it is own your choice whether you want joy or you want unhappiness. Now in this Guru Pūjā I felt everybody reached a very great height of achievement and have become the joy itself. Now whatever your past was, whatever mistakes you might have committed in the past in your ascent or whatever might have happened in the

past because of others to you, is all lost in the past, the ocean of the past. [Laughs.] [Aside:] It's all right, let it be, leave it. It's all right. I won't need, it's all right.

But now you see when you reach a certain state then you should not allow anything of the past to come back. I would even suggest to give a challenge to the past.

[Advice to translator regarding microphone:] Will be like this, you see, keep it like that is a good habit.

Just you have to remember it, yes. [Laughs.] Now after some time I have also learned how to use the mike. [Laughter.] Terrible they are, this one I know very well, you see, I mean, even if you speak there I have seen, that they move, you know, with you, as if, [laughs and laughter] you get frightened of that. [Laughter.] Yeah, I know, all right.

So, you have to challenge the past. Huh, now you sit down here. Ah, now let's see what was the past.

Oh that one was, that one was, all right let's see that, gone to waste, finished, good for nothing, like that. Then you are fixed into this point. But even if you are afraid of the past to look at it, “Oh God” and you feel funny [laughter] or you get angry with yourself or you feel upset about it, then yet you have not reached the point.

So now you have to see it that you are at a distance, that's why you are seeing it.

Nothing can touch you.

So the judgment will come from you to yourself. Am I still involved in the past that was last, that was yesterday, is finished now? Am I even now bothered about it? And your Mother will also sometimes test you on that. [Laughs.]

Sometimes I may remind you of some mistake of yours and then see what happens to you. And then I will know where are My children. [Laughter.] Now you have become the fruit, which is ripe.

So why should you worry about things which you are not anymore? Now if you have become a full edged bird why should you worry about the egg that used to smell so badly. [Laughter.] So this is the attitude one must have towards oneself, the confidence within yourself.

So that's how you challenge your past and now you can even challenge your future. Now start thinking what can happen to us, supposing.

[Laughter.] Which is very, very common nature of the Western people. Yes, because if you tell somebody, “Now, will you please go and telephone to that person” immediately that person will tell you, “Perhaps he may not be there. [Laughter.] Now let me see what's the time. This is the time he has to go out, so he must have gone out." [Laughter.] But why don't you telephone? And you telephone and the fellow is there. This is the Western style of futuristic explanations of everything.

Is that difficult?

Sahaja Yogini: It's a word which doesn't exist in German.

Shri Mataji: Which one? [Laughter.]

Sahaja Yogini: Futuristic.

Shri Mataji: I mean, what do you say to future?

Sahaja Yogini: Zukunft.

Shri Mataji: Zukunft. And then make it into `it', that's all. [Laughs and laughter.] You have to coin words now, what to do? [Laughs.] Now so, when you challenge your future,

I've been always challenged by the people who were futuristic, all the time. Like, you tell them, “I want to do this." So they'll say, “But in that the problem is this." [Laughter.] Problem, you see, this is modern word. [Laughter.] We never knew this word before for all these things, we used to only use it in geometry. [Laughs and laughter.] Really, I am telling you the truth.

[Laughs and laughter.] Now this word geometry is, you see it was for proving something, you see that was a problem.

So that's how we have proved, you see. All right, so now you see then another thing you should say that, “All right this is the problem, so can you try this one." He'll say, “Then the problem is this." [Laughter.] You give the solution another, another problem. By the time there are eleven solutions you are fagged out and you just sit down and you don't know what to say. [Laughs and laughter.] Now your mind has been doing the same thing with you. You see, that kind of a mind always tries to find problem because it doesn't want to solve.

So as soon as it starts, wants to say he wants to go somewhere to the station. Immediately he said the word, “Problem is, there is no car." That means he starts quarreling with himself all the time. His body is quarreling on one side, his heart is on another side, his mind on another side, liver is on another side.

So as a result, at the end of the day you find all of them sitting, “Ha” [laughter] doing nothing whatsoever, all exhausted, fighting with oneself. You see any film or any thing nowadays, the modern ones you will find all of them in the film they'll come and sit down chair, “Ha."

[Laughs and laughter.] But you see the trouble is what have we been doing, what work have we done? Nothing but thinking and figuring out.

Now you are Sahaja Yogis. You have to remember that God's all powers are with you. But only thing you have to be with Him. The powers are with you, but they are not going to run after you. [Laughter.] I mean if you want to *[UNCLEAR* regal] out of it what can the powers do? So you have the powers of God.

I'll give you an example. There was once in My house, you see I had made a banister, a complete banister for the staircase. Laurent is here, he'll tell you. And I told him, “Laurent that you fix it up and I'm resting for a while, because now all the Gods are sleeping.

So I'll rest for about half an hour and you try to fix it up." And I was just lying down in the drawing room where he was fixing it up, you see. I got up after one hour still he was sitting with a hand like this. [Laughter.] He was measuring this distance that distance, again going back to that and measuring it with very, very small calipers, you see. [Laughter.] Did everything and he was tired. [Laughter.] I said, “All right, just lift this and fix it." And it fixed, it was fixed in a second. [Laughter.] You see because I know I have God's powers.

So what is it? If I say the wood has to increase or decrease, just fix it, that's all. [Laughter.] What to expand, or.

So that's how, you see, the future we start thinking like this, “Now, let me figure it out, if it works out or not, when they fix me up?", What is there, this is God's work, just fix it, it will fix. But still some people will linger on to

think, “How can it be, Mother?" Now I'll tell you the secret. You are in the Brahma Shakti and this Brahma Shakti is the vibrations that you feel. It has all the creative power, it has all the destructive power, it has all the evolutionary power, it has all the powers we can say. And it's like a big computer, it uses whatever it wants to use. Now if you take a molecule of sulfur dioxide you'll find a sulfur has got two oxygens, you see, vibrating, tug, tug, tug, like that. They are different types.

Some type isometric and all that, different, different types of vibrations, equal or unequal. These vibrations are Brahma Shakti and they exist in every matter whether dead or alive.

So when you see that fix, the wood knows the order has come and the vibrations in the molecules act.

[Problems of translator.] It's very interesting, everything, you see. [Laughs and laughter.] So this Brahma Shakti is everywhere. It penetrates into everything. And if you believe in God it acts in everything. But it's not blind belief. First you have to be perfect Sahaja Yogi. Then you are one with the Brahma Shakti. You can control everything and you do not waste your energy in controlling nonsensical things. You don't want to become like a juggler, you see, creating a flower out of a thorn or sort of a thing.

But wherever necessary it works, it acts.

So you'll have experiences in life, one by one and you'll be amazed how things work out. And then you will realise that you are not an ordinary Sahaja Yogi. Whatever you have committed wrong in the past or whatever you used to think of the future, the present becomes Divine. And

that Divine present is the ocean of joy. Of which you are the part and particle. Just enjoy that. As I was telling you today that then you don't think about who is the enjoyer and who is the creator. You just become the existence.

Existence is the present.

That is how it works out. Where you lose all words, all thoughts, all feelings, which are emotional type, an absolutely silent confidence you drink like nectar of life.

May God bless you all! Have you got any question to ask Me? Ask Me some questions, you know I have no questions here in My head. Any problems? [Laughter.] Any questions? No, not about yourself, about others you must ask. How to deal with them, how to answer their questions, you must be having problems dealing with others, not about yourself I am saying.

You can't even think. [Laughs.]

Sahaja Yogini: May I ask one, Shri Mataji?

Shri Mataji: Yes, yes please.

Sahaja Yogini: Yesterday just by chance one elderly lady was sitting near me and she struck a very long conversation with me to repeat and repeat one fact which was rather annoying but I had to listen in order to try and give an answer and the fact was she said I am here I came here because I am very interested in what is going on but I refuse to bend down, this is a personal cult.

Shri Mataji: She is an Italian lady?

Sahaja Yogini: From Rome, yes.

Shri Mataji: Ah... [Applause.] I know her very well. She is a possessed woman. You know she came to Me, she said,

“My husband is a singer and I don't feel very happy with him." So I said, “All right you can bring him to Sahaja Yoga otherwise we can't do much." So she said, “With my love I can improve him." But I told her, “He is possessed and you are also possessed by him." [Laughter.] She said, “How?" So I asked her to put her hand towards Me and her hand started shaking. [Laughs.] So I put a paper on her hand and see now I said, “What is happening?" So she said, “This is emotional." I said, “Why is it Mine is not shaking, theirs not shaking, why yours only emotional?" [Laughter.] So what happens that when such a person, you see, gets after your life and she asks many questions there is no need to satisfy them. Just tell them you are a bhoot, that's all. [Laughter and applause.] Yes, that's how, because that's the fact. And I told her that way. And if she says, “How do you say I am a bhoot” you tell her that you come and put your hand towards the photograph and raise her Kuṇḍalinī and she'll start. [Laughs.] And then she, they will know that they are.

So that's it was and, she tried everything but she failed because she had to bend and, you are great hero here, he just put her down [laughs and laughter] and her Kuṇḍalinī they could see very clearly was just going like that.

So there are only two things, which do not want to bend before God. One is the bhoot or another is the ego. And today when I gave the lecture you can listen, make them listen to it because it's a very short one but very good one, it shows what is surrender. Surrender means your ego and your superego, your bhoots. And headache to Me. [Laughs.] I really tell you some of them when they

touch My feet I feel as if some scorpions or some snakes are biting Me.

Sometimes I feel they are burning Me and I find blisters on My feet.

So it is very kind of them that they don't want to touch My feet. [Laughter.] So that is how we have to have our confidence and we should know that if somebody is a pesterer that must be a bhoot, only the bhoots pester you, they have no self-respect. I would only suggest that such people should not come to Pūjā. But she was only one who was singled out.

Sahaja Yogis: *[UNCLEAR]*.

[Laughs and laughter.]

Shri Mataji: Oh God. She is terrible.

Sahaja Yogini: *[UNCLEAR* My neighbour in the room had a bad Āgñyā.]

Shri Mataji: Better to sleep in the corridor. [Laughter.]

Sahaja Yogini: I did. [Laughter and applause.]

Shri Mataji: How do I know? She is from Australia basically but now they worked in Sierra Leone, is a wonderful place you see. [Laughs.] Then I said that you should have slept in the corridor [laughter] and she said she did. [Laughter.] So it's worth enjoying. We are so many, we know the joke. [Laughter.] If somebody is curious and sensible and asking about something what is this? Why you are bowing to Her? Supposing somebody says, `Why do you bow to Her, after all She is like a human being,' supposing.

So then you can say that, `That not because She was our Guru but She has given us Self-realisation. And also it is,

said only it is the Holy Ghost or the Ādi Shakti you can give Self-realisation like this en masse.

So we absolutely we have found out that She is the Holy Ghost. Now it's correct.

So then also we have seen Her photographs, we have seen Her work, we have seen Her wonders and now you better see that.

The miracles of Christ were only seen by his disciples, but of Shri Mataji so many of us have seen it. And the way She has changed our lives why should we not bow to Her? What would you do yourself?' Then the question is correct on her, on the other person. But the question has to be honest and sensible, not like the mad woman.

Sahaja Yogi: *[UNCLEAR]*...

Some question about Sierra Leone and I like to share the sweet story.

Shri Mataji: All right please. All right just open the door *[UNCLEAR* Sandal]. Yes please because you see, he has been there and he must really hear about that. And also what about the tape? You have it here.

So you should expose it and let them have a look somewhere, it's a good idea.

We have big windows, but no breeze. Better order, send some order to the breeze.

Better. All right, let's have it.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: You come and have this.

You understand that much English, don't you? Who does not understand English and only German, raise your hands?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: At all. Who has the problem? Only one lady is there, all right. All right, so let him speak now.

Sahaja Yogi: Jai Shri Mataji. The little story that I wanted to relate to you regarding our bowing to Mother came a few weeks after I was in Sierra Leone and a few of these native people had their Realisation by then and I asked them how they related to Shri Mataji. And they quickly explained to me that there was the Holy Trinity, which was the Father and the Son and the Holy Ghost. And they said that if there is a Father and a Son then the Holy Ghost has to be the Wife of God. [Laughs, laughter and applause.] Because they live very, very much as a family and the woman is the basis of the family. She is so strong and she is so beautiful and demure and she holds the chastity so strong.

So they related very quickly to Mother and they came to Mother very, very fast. We couldn't believe. Christy had told me how the Indian women get on the trains, they get on like that very quick.

Shri Mataji: Jumping.

Sahaja Yogi: And these Africans get on to Sahaja Yoga like that, very quick. [Laughter.]

Shri Mataji: Very true. Anywhere, you see Indians are very smart like that I must say.

Sahaja Yogi: The other thing that I would like to tell you which I think these people are going to teach us a lot of how to be very beautiful Sahaja Yogis is that every day they enquire as to, “How is your body?", that is how the conversation goes. They come to you and they say, “How

is your body?" And the answer for that in the native tongue is *[UNCLEAR* kayan goma] and *[UNCLEAR* kayan goma] means “Praise be to God." So they never answer that their body is sick or that they are not well or that they are happy or they are anything. They praise God because they are alive.

Shri Mataji: That's it. Straight forward. [Applause.]

Sahaja Yogi: And the other question Shri Mataji, that I had was that Sierra Leone means `mountain lion'. And it was always a questioning as to what significant this small, small country is, because on the mountain ranges there is one peak, which looks like a lion.

So we always toyed with ideas as to what this place was for in the Divine play.

So if You could help us Shri Mataji, we appreciate that. [Laughter.]

Shri Mataji: You see, if you say anything in the body about a country what it is, I mean you may like it but I don't like it very much Myself. I think of the Europe being the horrible liver, you see. [Laughter.] Europe is so beautiful, but to call it the liver, but I have to tell you it's the liver. But liver is no good, horrible thing it is, liver.

So you see but there are some ductless glands also in the body and one of them is this one. Like pituitary and all that.

Hello, Mary, there's no need to have a technical word, it's not UN. [Laughs.] It's not UN. Just tell them, one of the ductless glands, which is without any ducts, means on the messages it works. It's like a remote control. Remote control, that sort of a thing it is. [Laughs and laughter.]

Sahaja Yogini: Shri Mataji, may I translate the stories of Peter.

Shri Mataji: Yes please.

[Sahaja Yogini translates.]

Shri Mataji: That's it. Any other question now? It's very simple to understand you see, now if there are medical science or there're physical science.

What sciences are they dealing with?

Sahaja Yogini: They are mostly physicists, nuclear physicists.

Shri Mataji: All right, so the nuclear physicists must be told on their language only, we can talk to them about this that the thing that physical laws you see, act isn't it there are so many laws, physical laws, which act in the physics. Now who has made the laws? [Laughter.] You just see what is there, what laws are acting that's what you see. But who has made the laws, who has bound them by the laws? See say hydro electric now, with the water falls from a particular height it releases energy, the energy becomes the thing. All right, you see that is happening from the energy getting transferred into this, into this. But who has made that in the water, who has put that law into that? Now that is if you want to talk about God, all right there is something beyond it. But now we have to see that, where have we reached? When we started discovering science, the epitome of science is what, is hydrogen bomb, atomic bomb, or we can say computer. But we have not been able to produce any computer like a human being. This is second point. All right, do tell them now.

But by the scientific advancements we have created people who are very imbalanced. They are so volcanic, they are so criminal, there is violence, the human beings are fighting among themselves, even the animals don't fight this way the way human beings fight.

Now so we reach a point, you take them to a point, now that, that's what we have achieved. What is the reason? Rationalise it. What is the reason, why human beings have not been benefited the way we want to benefit them? So, why scientific research has gone onto toward destructive research, why? So if you start judging that why we always end up like this, there must be some reason that the controlling point within us is missing.

So there has been no integrated progress or all-sided progress.

So if you see that, we have not progressed at all. Because the progress is to be only known how we relate to each other.

For that even, there we should go to psychology, if it is a science, there is you who says that you have to become collectively conscious. And as scientist we must have open mind to see what other people who had perhaps higher awareness than human awareness have thought of it.

So those who try to be benevolent on this Earth have said that, “You have to have your second birth” every one of them. Also rationally we can see that we are not at an absolute point. Because we think this will do good. But ultimately doesn't do any good. And we commit so many mistakes also. The whole world is like a mess, one must admit a confusion.

So science can't solve it. At least one point is clear that you have to go beyond this human awareness to that position which is called as the Spirit. And as an open-minded scientist you must accept this hypothesis first. Before accepting the hypothesis if you argue, what can I tell you? That means you are not a scientist, simple.

So now if you accept this hypothesis now the time has come to prove everything.

As the tree of awareness has grown outside it must have grown inside also, to find out the roots.

So let us see, keep your eyes open. If it works out and if you see that it works out in you, rather difficult but still, rather difficult and we can't promise, but if it works out you will know that you have a higher awareness of absolute value. It is not a challenge to any science, but it explains all sciences.

So if you have this power within you why not get it, to be sensible enough. The only problem with scientist is again that they think they are perfect, they want to work on others, not on themselves. Little humility can tell them that science has reached at no perfect point.

So, just be little humble and know that you have to know little more, because it actualises on your central nervous system. Like in evolutionary process everything manifests on the central nervous system and so this also manifest and you do really become collectively conscious.

So why not try? A scientist must try. That's what it is.

They think that now they have reached a point when either they have to jump down [laughing] or they have to

go back. Recipes you see they have to, but you see the Kuṇḍalinī ascends you, you don't have to go down or not to achieve Her, She ascends you. This is what, this is how you talk to them. You tell them that you have to be sensible. And if you want to really do good to others and to yourself and to your progeny.

Now for physics I'll give you one very good example. It can be chemistry, but on molecules, you see, it is. I was, I told once a very great scientist in America that a carbon atom is on one side looks like Oṁ and on other side like a Swastika.

What do you say to carbon?

Sahaja Yogini: Kohlenstoff.

Shri Mataji: Kohlenstoff. Kohlenstoff. Kohlenstoff. [Laughter.] Because we say *[UNCLEAR* kolsa] in Marathi, we say [kolsa].

So they took the picture this is with a spectrographic picture of carbon atom. And when they saw from the left side they saw the right side, it was like Om And when they saw from left they saw it to the right it was like a Swastika. Then they will ask another question, I am sure with this, that how this Swastika was used by Hitler. [Laughter.] So because Lamas knew the trick, they told him about using the Swastika, because that is the sign of innocence. And he used them with the stencil, painted with stencil, many stencils, you see, stencil is a typical type, you see where you cut it out in a plate, a Swastika and then paint it on top. One principle is, anything `e' you become `a', you see, `Mother' is *[UNCLEAR* `a, e'] in Marathi, `e' is the Mother.

So here they say `a' because fatherland.

Sahaja Yogini: This is difficult to translate, I don't know how to say this, shall I translate this?

Shri Mataji: No, no, no need. [Laughter.] German may not like it.

Then by chance, you see the stencil they were using the Divine played a trick in their brains. They got confused, you see.

So they started painting the Swastika from the other way of the stencils. [Laughs.] So the constructive or the positive Swastika became a destructive, negative one and they started losing.

Even if you see Hitler's older pictures and later pictures you'll find he has two types of Swastikas. [Laughs.] That's how they lost. Otherwise this world would have finished long time back with so many Hitler-like people came on this Earth.

And in modern times all fake Gurus have come, also some of the organized religions are there, destroying.

Some are obviously fanatics and some are very sophisticatedly.

There's no word sophistication in German? [Laughter.] You see, so because of them scientist do not believe in God, but God exists and we can prove it. That's what it is, it's simple.

So you can make them listen to this. Instead of arguing with them you said, “You better listen to this lecture." [Laughter.] Because that will go on them. [Laughs.] You see it's that simple as that, you put everything on your Mother.

Listen to Her what She has to say. And then now ask questions, them [laughing], scientist.

Sahaja Yogini: *[UNCLEAR* Can you explain to them the new technique, if you look from beneath, you'll see the cross?]

Shri Mataji: Yes, yes, yes. Yes, yes I was telling them how to see that also, cross. But you see the trouble is that they don't have that kind of spectrometre so far. They don't have that kind. There is a, only on the sides you can see, not from down upward. That's the problem is. Also if they see from down below, see, you see it's a very practical thing you can understand say this is carbon atom here and it is, actually if you put the light from here then you just see this flats are first reflected on this side, isn't it.

But what you have to see is what is here.

So what it looks at this point you can't see practically.

Sahaja Yogini: Some Johann tried to build a three dimensional Swastika.

Shri Mataji: Yes, yes. I mean three dimensional Swastika to be made into look like, yes it does, it does look. But still I would say like this you think I was suggesting to them, what they have to do is to put carbon here, all right and reflected onto this one like here, you see then reflected into another mirror there, reflected into another mirror so that you bring to this point, parallel. But you need many mirrors to do that. You see My point? This is something that you see like this, if you have to see like that at a right angle you will have to have mirrors after mirrors, isn't it. And still it won't be exact.

Sahaja Yogini: Can't we contact some of our astronomer who are very expert in using mirrors and building apparatus like that.

Shri Mataji: Yes, you might have to. But you will have to use lots of them you see, because by little, little angle you'll have to move to go at, something you know like that. It will be difficult. Say for example now this is a glass, all right. Now this portion, at the most I will not have water like that, now this portion to be seen like that. Now will you show.

So what you will have to do that this one has to be reflected on some thing little closer to this and this one reflected onto this one here then this one again with point, point, point to move, still it won't be exact, at an angle.

Sahaja Yogini: This is becoming very interesting Shri Mataji. Can I discuss this with some of my friends? Maybe they can find the equipment for it.

Shri Mataji: Rather difficult. You see, because even if you take a photograph you'll get a photograph of this. But you have to have the photograph of this when this thing has to stand up like that, you see.

How will it look like? But it changes. Same carbon changes itself. It's not exactly the same when it turns round, the angle it changes, that's the point is. You see, that's the problem.

So, I mean, if two things are proved, the third must be accepted. [Laughter and applause.] In Sahaja Yoga also once I gave you Realisation you accepted that, all right this means heart this mean this, this mean this. Then you try. There are so many things I say which you accept.

You may not have proof so far but, because at least 75% is proved.

So 25% Mother is not going to tell us lies. [Laughter.] Or else we can say like this the, whatever I have said, say in the beginning of Sahaja Yoga, is very different, not different but it's so rudimentary, but what I said the other day in Guru Pūjā, I would not have said in the beginning, would I have? So you see the awareness also has to rise to understand it, you see. This is very important, because say, I can see supposing the light coming on Me. The camera also sees but you don't see and if I tell you there's light coming on Me then you will think that Mother is trying to befool us. But you know that because I put My hand like this and I said no, like that it's clear-cut so I knew that there was light. But now if you don't have the eyes that the camera has I should not tell you something like that. But supposing also now if I tell you, you will believe Me.

So you see, this is about, if you, if you are saying something 75% correct and it's you have proved it. Is 25% is to be learned later on.

But by believing in it nothing is going to be lost. But in believing in it you'll find it out also. That believing in that there is Kuṇḍalinī in you, you have achieved your Realisation. It has done good to you. It has transformed your life.

So henceforth even if I tell you something it is better that you should understand that is for your good, so you would, you accept it. But there is one way of finding out for you. When I say the truth you get the vibrations. Even

when I boast about Myself also you get tremendous vibrations.

[Laughter.] [Laughs.] They don't boast? In German you don't have a boast-word? [Laughter.] What's the word for `boast'?

Sahaja Yogini: Angeben.

Shri Mataji: Angeben.

Sahaja Yogini: Angeberei.

Shri Mataji: Angeberei.

So when I say `boast' really it's no boasting, because vibrations start.

So you can find out the truth, if I am telling the truth or not you can find out. But is it possible that when I am sitting here you don't feel vibrations? And if you are not getting vibrations, always it is wrong with you, not with Me. [Laughter.] So how to find out whether I am telling the truth or not. [Laughs and laughter.] That is Mahāāyā, you see, that is Mahāāyā. [Laughs and laughter.] So don't believe in Me, to be very frank. [Laughs and laughter.] That's the conclusion. It's just a play, you see, just a play, just fun. You got word for fun? [Laughter.]

Sahaja Yogini: *[UNCLEAR* Spa...].

Shri Mataji: *[UNCLEAR* Spa...]. But in French, nothing. [Laughter] Nothing in French for fun.

Sahaja Yogini: There is.

Shri Mataji: Which one? Gregoire has told Me. [Laughs.] So find out for fun and for awareness.

Awareness is there?

Sahaja Yogini: Bewusstsein, in French: conscience.

Shri Mataji: Conscience, now, awareness is different, consciousness that is.

Sahaja Yogini: Bewusstsein.

Shri Mataji: You see, I will lose 400 pounds to My husband. [Laughter.] Please find it, he won't know. He will never give Me, in any case. [Laughs.] I can charge him interest. But that also he wouldn't give Me. [Laughs and laughter.] All right, very nice meeting you, all of you. And as, we are all friends together here after the Guru Pūjā's pressure now today we are all friends. We enjoyed ourselves thoroughly. Any problems you have, you'll let Me know. But one thing one has to remember, to try not to create problems, not to create any stupid things, just let God manage everything for you and handle it. He'll do it very well.

So don't be in a weeping condition or in a dominating condition or in a quarreling condition. But be nice and sweet to each other. Express your love fully and well. And you will get it back in full measure.

Thank you very much! Sahaja Yogis: Bolo Śhrī Jaganmātā Śhrī Nirmalā Devī Ki, Jai! [Mahā Mantra singing by Sahaja Yogis.]

Shri Mataji: May God bless you all! May God bless you all! May God bless you all! May God bless you all! Good night!

Contents: 1986-07-07 **Press Conference, Time Has Come to Become the Spirit, International Press Center (IPZ), Vienna, Austria**

Alright we are here to inform you about a power which is within us and the power that can give you what is

promised by all the saints, scriptures and all the incarnations.

Today you see the young people in every country especially in the west, you'll find they are not satisfied with their own atmosphere, their lives and they think that there is something missing and they are extremely confused. Now when they are confused they are seeking something beyond, something unknown to them, in that seeking, they may take to anything extreme, drugs, could be alcoholism, or some other perversions which cause horrible diseases, incurable diseases.

Instead of condemning them we have to see why they are doing all these things what is the purpose? Some of them also went to some Gurus which are in the market. Especially when they see the religious people and the religions, they cannot believe that religion can give such horrid experiences and some of them are anti-God, anti-religion also. But if you deal with the problems sympathetically, you cannot blame them, because they are intelligent, aware people. We have two categories of people, one: the ones who are not seeking at all and another: the ones who want to find out solutions to the problems.

In every generation we haul people who revolutionize because they do not like a particular system, or do not like a particular style of life, whatever it is, but now the revolution has to come from within.

We have to evolve from within, because the destruction is also coming from within. We are destroying ourselves more from within. Because we are so unhappy, so confused, absolutely `quite a percentage' is

schizophrenic. We start seeking the solution and in that seeking we make mistakes, we make mistakes because we do not know what to seek and how to find, also how to evolve to that state. Logically we have to reach some conclusions, to conclude that it has to be some evolutionary happening, this is logical that to transform ourselves, there has to be some evolution.

As Jung has said, you have to become collectively conscious, you have to become, it's an actualisation, it's not a certificate. It has to come from within, it's an honest thing, it's an innate thing. It's not just preaching or sort of a giving a certificate, it is not, or taking a name. It is an actualisation within yourself, something has to happen to us, as we have evolved from monkey stage to this stage, for example, we've done nothing, it's a living process which has taken place spontaneously.

There's a big resistance to any oriental ideas being accepted in the west, big resistance, I find there is a very big resistance to any oriental ideas coming to the west. These oriental ideas which are coming are to be seen with a scientific open mind because the Western life has grown like a tree outside, the roots may be in the east, maybe, we can keep ourselves open to see where are the roots? Now if the roots are in the east, supposing, it's an hypothesis, so let us have a look at them, if there is any solution in those.

So you go to oriental ideas. But this also is very dangerous, because you are going in the unknown, you might go to false Gurus, you might go to wrong people and get completely destroyed.

So, what do we do? First thing we should know, we cannot pay for our evolution, we cannot pay, money is not there. How can we pay for any living process? If the seed has to sprout, the Mother Earth will sprout it, we don't pay the Mother Earth.

The first thing they should have known is that anybody who asks for money is not a truthful person. No money should be involved. Then the second point comes in, that we got to this stage of human awareness spontaneously, without any effort, effortlessly. In the same way it should happen. But first of all in every evolution there has been one leader. We can call them as archetypes as they say, or whatever you may want to say, though Jung was not very clear on that point. Such a person can decode the information of symbols and everything and can help others, without taking any money, without taking any gratification, he can do it.

Here it is that people fumble in the west, they don't mind a pope, don't mind an archbishop of Canterbury, but they mind a person who is doing everything free, just out of love. You'll be amazed in England, the television people told Me, that, we cannot accept anything which does not take money! Can you believe it, it's a fact! In, I think in Boston, or somewhere, they asked Me a question: How many Rolls-Royce you have got? This is journalism, I'm just telling you.

In San Francisco they would not even publish My advertisement because by mistake we had said that we can cure AIDS. They said no, we don't want AIDS to be cured, we don't want anything to deal with our

homosexuality. And they said such horrible things, that 65% people are homosexuals in San Francisco.

And the editor is a homosexual and the chairman is, even the Mayor is so I didn't know what to do. I thought it's better not to advertise, because we'll be useless for them. This is what the problem is.

Then something most important which is not realised by our modern mind that the belief that anything new is to be tried, is very dangerous. If we are dealing with the living process of evolution, we have to know that in spiritual life whatever is going to happen must relate to scriptures, to all the scriptures, it must relate to them, not to one scripture say to Holy Bible or Holy Koran, or any, but to all of them. Because it is like a seed that sprouts then it becomes the stem, then the branches, the leaves, then the flower and then the fruit; a living process, it's based on something evolved through something. But whatever is dead like we can create a fruit, a plastic fruit from nowhere just like that you see, which has no basis, has no meaning. It must have a basis from where it has come, its origin must be seen. As in the growth of the tree all that is useless drops out, in the same way in evolution also, all that is useless drops out, even useless tradition drop out, everything drops out, but ultimately you reach the epitome where you become the fruit.

So the time has come for human beings to become the spirit.

So every seed has `cambry' and in the same way within us is our `cambry', this is our Kuṇḍalinī. And this is to be actually awakened, actually awakened. Of course the

superficial people who are not worried about the world, will not bother about it, they are out of question, superficial people. But there are another type who is making money in the name of Spirit, or living on that money and organizing, will definitely appose us, naturally we become controversial for them, but basically we hit them, through no fault of ours, we don't mean to but it just happens. But the person who has pure intelligence, he need not be a very well educated person, but pure intelligence can see through the game, should be able to see through the game.

Now in Sahaja Yoga we have thousands of people all over the world. There are people who are, we can call them the highest in the society, there are people who are the lowest in the so-called society. All of them are on pār with each and every person there is no *[UNCLEAR* higher/lower] feeling, everyone belongs to that society, belongs to that society. Moreover when this happens because we understand what these incarnations where, the conflict of all religions. We understand it on central nervous system. The conflict drops out. There is no question of not worshipping Christ, Muslims, Jews, Hindus all worship Christ, they all worship Mohammed Sāhab and they all worship Rāma, Kṛiṣhṇa all these. Because actually they see that when the Kuṇḍalinī rises, she passes through certain centers and there you have to take the name of those great incarnations.

So this is the knowledge of the roots and one must know that you have to become a subtler being to understand that knowledge. But unless and until we we have that knowledge we are in for a catastrophe there's a big

shock awaiting us and how are we going to avoid it? Just by talking about peace, you don't bring peace. Those who talk about peace, they don't have peace within themselves.

So we are at that point where we try to talk about it, persuade people and the media can help us. It has helped us a lot in Italy and also in India of course, because in India people know about the knowledge of the roots.

So it is very easy in the villages of India, even in the cities of India, they are doing very well, not only that, but say for example Delhi University has accepted Sahaja Yoga for research and the degree you get is doctor of medicine, higher than post graduation, after post graduation you get this degree, it is very rare doctor of medicine for Sahaja Yoga, but they have accepted.

Even Cambridge University, they have accepted this research.

So one should try to see the sense in it. They have not done it to criticise it, but with respect, with acceptance, that there is something about it.

So I would request the media to give the facts, by understanding it, you have nothing to gain, but Austrian people should be benefitted, that's all. As a result of the Kuṇḍalinī awakening you can claim many things. But that can be seen that cancer can be cured, mental diseases can be cured, drug addiction can be cured, the problems created by these Gurus can be cured. All these things can be done when you become the Spirit, but this should be just at a level of a hypothesis, when we do it and it's proved, then you should accept it; not blindly. There is no

blind faith in Sahaja Yoga. We have no priesthoods, nobody is paid. It's a free society and everyone becomes very knowledgeable. A Sahaja Yogi may not be a doctor but he can cure people. He may not be a psychiatrist, but he can cure mad people. He becomes equipped with the power by which he does it. Like Christ was not a doctor, he cured people, in the same way, in the same fashion. Now I would like you to ask questions, because it's a very wide subject and one can go on talking about it. I wanted these people to explain to you for fifteen minutes all other things.

So that you will have your questions ready for Me.

Question: We've said in the literature, any unauthorized tempering can harm in some way your Yoga.

How do you explain this!

Shri Mataji: Unauthorized tempering. I mean it's written by Sahaja Yoga.

Of course, of course, you see Kuṇḍalinī can only be awakened by a person who has the authority, Divine authority. You cannot elect the person, say as you can elect a priest. It's not like that. You must have the power to raise the Kuṇḍalinī. Now those people who are leading a very one can say dirty life cannot raise the Kuṇḍalinī. You have to belong to this pure religion, a pure religion and you have to have these powers. Otherwise those people who try other tricks what they do, they disturb your sympathetic nervous system activity. Kuṇḍalinī does not rise. Kuṇḍalinī will only rise by a proper Sahaja Yogi. For example, I tell you, supposing there is a seed and you want to plant it.

So you have to put it in the Mother Earth.

Supposing you put it on this table won't, but supposing you but it in the fire it will burn. Only the Mother Earth has the power to sprout it. That's what it is. All right.

What else? He's done a lot of homework, I must say, it's great and that's why you must have read.

There are some books in German also about Kuṇḍalinī, horrible books. That it harms you, it burns you, nothing of that kind. It does not. It is the sympathetic when activated by wrong type of people, things like sex and other activations some people try to turn this out and all that and you start seeing the light and all those things, this is all short circuiting actually. You will suffer a lot with that, no doubt, it's so spontaneously, it just happens to you spontaneous. Are you feeling relaxed yourself, you got it. You got your realisation. Only thing is that you have to little bit know about it, that's all. You look really relaxed, there's no thought. No Question.

You got it. Just while you were talking to Me you got it. Because you are positive and want to know about it. If you come with a determined effort just to criticise, nothing can work out. You got it. May God bless you.

It's your own. I've done nothing, I was just talking to you. Your Kuṇḍalinī knows that you are sitting before Me. She just knows by herself, that's your mother. Your own, individual mother and that's the Holy Ghost. That's the Primordial Mother which Christians don't talk about and then they don't want you to know anything else, whatever they will teach, you should learn, nothing more. I was Myself born in a Christian Family.

So you have to have you see blinkers on both the sides. You are not supposed to see this side or that side. This is

why young people fell a trap to these horrible Gurus who came to make money here. I know of somebody who came from jail who came to Germany wearing those saffron clothes, sat on one of the centers there somewhere and everybody locked to him. He came from jail because they don't know how to make out a good Guru, the Sat Guru and the aGuru there are books and books on that in India. But they don't know poor things and I don't blame them because they were seeking, seeking so honestly, that they got into trouble, but I've been talking about them from 1974. But another problem with young people from the west was, that they hated Christianity, that's one point.

So when talked about Christ, they just turned round, went back. We couldn't talk to them. They said don't talk of Christ, they went out. Ss this Christianity has done nothing but a harm to them. They just don't want to hear about Christ, I mean Christ is a living God, no doubt and I've to talk about him very much, but they don't like it, such a problem of conceptions, conceptions. You see reality is, what reality is. It's not a concept, it's what it is. You see Christ is the son of God. He is the real personality whatever church may do to it, or anyone may do to it, makes no difference. He is what he is and thus is what the problem is the problem is, the concept. Concept is not reality. That's just a mental projection, just a mental projection.

You have to rise beyond that to be the Spirit, all right, may God bless you.

May I know your name please. George, good. This is a name of an angel, yes, St. Georg. And St.

Georg, we call him as Bhairava in our Indian language, he's called as Bhairava, St. George. A very great God, an Angel.

So we have nobody else down here. Have you any questions? No must be, because you have to face journalists. What about you? Ask a question.

Question: Where has this message spread in the world, in which countries?

Sahaja Yogi: It's now sixteen countries Shri Mataji, in eleven of these it's very very active, in about six of these countries we have thousands and thousands.

Shri Mataji: Of course, of course, we have here He was in Islam religion from Algeria. Then of course you know him very well and here only you'll find people of different religions sitting there. What was your religion Mary? Christian. There's a lady from a Hindu religion there sitting. What was your religion? Born again [laughing]. That's some thing all right. We have in all religions, all castes all creed.

So of course no doubt. We have in all religions, all caste, all creed.

Like Sierra Leone. We have got Africans there, then we have got even in Bolivia. What is the religion there? Bolivia, Christianity, Bolivia of a kind, in Peru, everywhere.

So it is infinite. It goes to everyone.

How can you have anybody barred. We have Chinese, Japanese. All types of people we have from all races.

So there is no question of that.

So what else. Actually I cannot give the list of all the nations, but practically all, except for Scandinavian nations, but there are still nations we have not approached but we have Scandinavian people in Sahaja Yoga. But we haven't yet established centers there.

Question: What happened in Milan, apparently when you first went there.

So many people were there.

Shri Mataji: You see, I think Italian are great sensitive people. Italians are very sensitive. You'll be surprised, there are no Gurus in Italy except in the North of Italy. They are very sensitive, very emotional and sensitive and they respect love and they have respect for Mother also and when they saw My photograph, they did feel something about it, I don't know what they felt about My photograph, I don't know what photograph it was. But they felt peace maybe, whatever it is.

But I was amazed, the whole hall was filled, absolutely. And Italians even as far as their government is concerned, all of them are very open to Sahaja Yoga. Surprising. They are very sensitive people and they must have found out about Me, that I have done all good. There's no objection to anything and now they have invited Me to a press conference which Guido will tell you what it is, it is a press conference of all the people of Italy. It's a very big thing, called as the press conference `Guest of the year'. Talking to all of them, will be nice, will be nice, really nice meeting them all. Yes, but I feel Austria is one country which is very much in the center, somehow it's very much in the center.

Austrians were neither east or west. And they are very good for Sahaja Yoga, very sensible people in Austria. And we have found very sensible people in Austria, no doubt about it. Another thing is, Austria has never given us any problem. We never got people who are very schizophrenic, or nonsensical fighting type, very nice people we got. Surprising.

So Austria has a special place, I think in Europe.

Oh, something fell down, it's all right [a picture fell from the wall]. It's very, you know, they are very heavy and you have put very small nails, there are. What happens if they don't get it. Or if they get it.

Question: Some people get the Kuṇḍalinī raised, no doubt, what happens with people after death, if they don't get it. He said most religions work on a concept that you do it our way or you end up in a horrible place. [Shri Mataji is laughing.]

Shri Mataji: No, it's not like that. You see, I think, most of the people should get it, to get a very generous view of the whole thing, as the world is today it will be taken by people, they'll take to realisation, I'm sure. Most of them will get it. Supposing if they don't get and die, then they'll be born again and they'll get it. But those who have to go to hell, will go to hell anyway [laughs], in any way. You see, there are people, as I would say, who would never take to anything good could be, there could be people, I have not known, but maybe. We'll should give all a benefit of doubt.

Yes, because you see, yes that is it, now I'll tell you what happens. Now it is that your spirit is absolute, is absolute. Spirit is an absolute thing. Supposing now you want to

know wether I'm good or not, or he is good or not. Good is not the way we look at things, like you see the dress of someone, see the face, this is not the thing, it's superficial. But when we have to see if the person is good or not, we see, we feel his Chakras, you see. What Chakra is catching, you can feel them on your fingertips. You see, like Mohammed Sāhab had said, that your hands will be speaking.

So you feel on your centers, the other person.

So we don't certify them as good or bad, that category doesn't exist in Sahaja Yoga.

What we say, what are the centers catching in a person. Now what is catching in a person, what centers are wrong, we try to correct. We like a, we can say, a patient comes to a hospital. The doctors don't say, you are good or bad, they don't categorize like that. What they say is what is the disease? Let us treat the disease. It's like that.

So the good and bad is not described in Sahaja Yoga. What is described are the centers which are out of place, but some people have ruined their centers completely have no Kuṇḍalinī at all with them, they are like devils.

Some of them must have been. I don't want to name them, but could have been.

So with such people, what to do? They must have desire, I mean you cannot force anyone, that's the big problem.

If they desire it, well and good, if they don't desire it, you cannot just make them do it. No, you cannot, they have to desire it, in their own freedom, then they get it.

The joy, nothing can be forced. This is the handicap. We don't categorize. We don't condemn anyone as bad, or we do not elevate somebody as excellent, but we tell them what are the centers catching and when you get your realisation, you will know, what is catching in you. And you'll also know what is catching in him and then if tell you, supposing if I tell him Doctor Warren your Āgñyā Chakra is catching.

It means your ego is coming up. He won't feel bad, because he'll get a headache then, he'll say better correct it, Mother. With his ego he'll get a headache, a little bit. It's all right, correct it.

So nobody feels bad about it. You see, there is nothing like good and bad, our words used are very vague, they are very vague terminologies. There is no precision about it, because Spirit is absolute, so everything related to Spirit is the absolute knowledge. You may say, a person is very good, is excellent, that we don't accept what we accept is, what are the conditions of his Chakras and how much we can help him.

Any other question, Steve, you better ask Me. He's an American.

I describe it, oh God. Now I never had it, so how what am to explainI do, I'm born like this. But I would say, the experience of Self-realisation that I've seen that happens to people, first of all, when the Kuṇḍalinī rises, of course the mechanism goes into complete force and when She pierces through the Fontanelle bone area, first thing you feel is the Cool Breeze in the hands, but not necessarily, some people will feel it on top of their heads, coming out as a Cool Breeze from their head, own head.

So the self-certification is there, the Cool Breeze. But could be some people have too much heat coming out. Supposing there is a cancer patient, or anybody like that, a serious patient, you find that a heat comes out. Supposing it's a person who is very much possessed and extremely unhappy type of person, maybe, or an arrogant person whatever it is.

The Kuṇḍalinī you can see clearly with your own eyes, pulsating at different centers, but specially at the base of the spine which we call as the sacrum bone. Sacrum is sacred bone, on the sacred bone.

So you can see it very clearly. We have got photographs of that, absolute pulsation, you can see, like a heart.

Then the experience moves with some people it does, I must say. They do feel the rising, if it's slow rise. But if it shoots off, you don't feel anything, you just feel the Cool Breeze, coming out of your head.

Then you start feeling out of your fingertips also. But the feeling you get first of all, when it rises above this center, you feel you are beyond thought. You're in the present, beyond thought, just enjoying the peace, peace of your being. Enjoying yourself in a way and then, when it pierces through a kind of a joy trickles out. Different people have different feelings, but say for Indians you see, they don't think so much as you people think, think, think too much.

So they don't think, so they get there, first of all they get their joy.

But in the West the people, I think, get more the awareness about it. They start feeling this Chakra, this Chakra, they practice this that, ultimately they get the

joy. But Indians first get the joy and they say we don't know anything about it.

So it depends on the condition of a person what the experience could be. But on the whole, there is one thing happens to all of you, that your eyes start glistening, there is a glisten, there is a twinkle in the eye, that's what it is. And the face becomes, you see, relaxed, the wrinkles drop out, you drop out sometimes, ten years.

Like, see, My age is 64 years of age, 64 years Mine is. But people can't believe it because you see I don't feel My age at all. We all have forgotten what our ages are. And this is what happens to you, because you go in a state of existence only. But takes little time, gradually to grow into it, but it starts with the sprouting of the seed, that is the Kuṇḍalinī. But experiences people have are different. Like his case it was very deep, I know. Because he was a great seeker and he had started a band without knowing Sahaj on his own, shaj-band, I don't know how he started. He must have got it from the unconscious, really. And he had such a strong experience, because after that I met him for about five minutes and then he went away to Boston and from Boston he sent Me a telegram, that Mother we are waiting for you in Boston.

They said “Mother, who is this one?" I said, “He is Steve, I know him very well, I'm going down." And they were surprised and they said “how will you recognize, you have only seen him for five minutes." I said, “I'll recognize him, don't you worry, I'm going down there." So you see, I can feel that also Myself it within Myself a person who's got it. Like I told you, that you are now thoughtless.

It is a report, of the collective, it is the collective report, because of collective consciousness you can feel another person and you can feel yourself. But it is an experience on your central nervous system, the thing is. But when you get joy and when you get your awareness, is a thing depending on the conditioning of a person.

Mostly the west people first become aware, more aware. They start seeing things better, those who have never noticed say for example, a very nice curtain is lying here, but people will come, see superficially, will go away. But a Sahaja Yogi will see, what a nice curtain, what a nice pattern, what nice flowers, what nice... You are penetration into everything, starts feeling everything, penetration is that. But experiences are difficult and different like I think everybody must write about it. You are so many.

Sahaja Yogi: I have a question that many people ask at such conferences is this why in the past it was so difficult and why today it is so easy.

Shri Mataji: That's quite embarrassing to ask Me. But one should reach a conclusion, there must be something about Me, that I do it that easily. All right one point. A second point could be: I explain it with an analogy that in the beginning there are very few flowers on a tree, very few, one or two. Then when the tree comes up in age, out the blossom time starts, there are thousands.

So the time has come.

Time has come and I have come, maybe that two things put together.

But maybe I know the trick of the tree better, perhaps. This is what I have discovered is en masse realisation,

not individual, but en masse. That's what I have discovered. If you want Me to proclaim, I'll proclaim that. But there is nothing great about it, I think. Because If you have something, what is so great, I have achieved nothing, you have achieved, that's the point. You have achieved, I have achieved nothing. I have this with Me. You have achieved. Actually you must ask Me some questions, You see he is a barrister.

Question: *[UNCLEAR]*.

Shri Mataji: Mislaid, mislaid. How they found different different books, that's a good point. Now, you see, in Sahaja Yoga you get into the essence of everything, the essence of the sap of the tree goes to every flower. It doesn't discriminate.

But flowers are different. Now what these people have done, they have plucked these flowers. Like somebody says this is my religion, plucked the flowers, then the flowers are dead now.

So they are carrying on with dead flowers.

The religions are dead now. But they are flowering on the same tree and you get inside the sap, through the roots.

So you see, that everything is the same. It's just a manifestation of the same. Now electricity is flowing, it is working out there, but electricity is the same because you become the essence. But if you see from outside, they look different.

Specially when deliberately they will have plucked out these flowers and established this is mine, Christ is mine, how? Islam is mine, how? It is not. You cannot have them as proper, these. They cannot be your properties.

So this is what you realise and that's what you see that everything is the same, you see now you have become an essence, your eyes have opened out, you see that everything is the same. You cannot become fanatic now, you cannot. Even if you try to, you cannot [laughing]. You just cannot become fanatic any more because you see, the essence is the same. I mean sugar put into this, sugar put into that.

If you become the sugar, you are in everything, isn't it? I mean religion had to be little different in its form, because of the times that were there. Times were this way, that way, you see every time, They had no change the outward form and things like that, social level, political level, this, that. But essence was the same.

Question: *[UNCLEAR]*.

Shri Mataji: Of course. You can't have it any more, that's very true because you see the essence is the same. You see fanaticism comes from word `finite' we should say. When you go into infinity, how can you have fanaticism? You finite yourself, I'm this, I'm this. That is clubbing, actually it is nothing but ordinary clubbing, you see. We have clubbed, like somebody puts the, say the tableware on the left side, is one club. They put it on the right side another, then they distribute, you see, that's just like stupid clubbing, that's all. You cannot club God or Christ or anyone of these incarnations, they are all brothers and sisters and relations of each other. They are all related to each other.

But those people, who were in charge, tried to destroy them, as soon as possible, take the charge. Christ lived for four years, how Mohammed Sāhab lived you know,

everyone of them how they were tortured, that's what happened, because they wanted to take advantage of them. But forgive them now, all right, some day they will come round. And now question from you? Question: How could you reach the people in communistic countries?

Shri Mataji: Hungary. In a way they are better of, I tell you. I've been to Russia, I've been to Czechoslovakia, I know they are not free, but you see, freedom one should be able to bear it. What is happening to the free countries, if you see them, horrid. If you go to America, you can't wear your watch or bangles. Maybe tomorrow they will pull out your hair also. Such an idiotic country.

So this freedom also human beings cannot bear, in a way, as far as these unfree countries are now. I tell you the people are so simple. I went to China, I went to Russia because of My husband's job, people are extremely simple, the governments are all so horrid. But it will take no time for you ignite Sahaja Yoga, no doubt.

Actually it is already done there in a way. Logically they are understanding it now what Sahaja Yoga is.

So it will come to Russia, it will come to China, from these bigger countries. But what about the free countries first of all, tell Me about them [laughing]. Free it's a license.

It's great because we have people of that quality. What we need is a transformation of human beings.

Hypocrites talk of big, big things, cannot achieve anything in Sahaja Yoga. But the people who believe, not believe but know as an actual thing, that we are part and parcel of the whole, will not think that of one government, another government, they'll think of one

world, the whole. All this so-called politics is because we are divided, the nose is fighting, the eyes are fighting, the ears. And when they discover we are one body, what is there to fight? So most of the politics will be dissolved completely, as it is now. Look at us, we have powers, so we are capitalists and we want to give it to others; so we are communists already, we want to share it, we don't want to conserve it.

So we are already doing the right thing, the integration, so all these problems come out of human beings and as soon as they become the Spirit, the problems will be dissolved. The social problems, you see we have already solved so many social problems in Sahaja Yoga. You don't have problems that you normally see, our children are great, our marriages, we are enjoying our lives, it's heavenly. One or two mishaps are there, doesn't matter, but mostly we have a beautiful society, no quarrel, no jealousies, no fighting, no malice, no hatred, nothing. Isn't it great to have such a society and no dictation, nothing, absolutely free.

Question: *[UNCLEAR]*.

Shri Mataji: Well, what can I do about it.

Some think no end of themselves, some are very superficial, some themselves think they don't need anything, all kinds they are, I know, I agree with you, but it happens.

They say that the advertising done by the Sahaja Yogis sounds like an advertisement for instant coffee.

Shri Mataji: It is instant coffee. But what to do? You see, I tell you, you buy instant coffee, isn't it. Now in modern times everything is instant, so we have instant Yoga also.

It is, what to do. It is, but you see now, you can say that you get it after a lot of sufferings and you have to sacrifice this and sacrifice that, all right, but it is not true. Now, what to do? It is instant coffee. But we take instant coffee, we want everything to be instant in this modern time, why not Yoga? Question: *[UNCLEAR]*.

Shri Mataji: So you tell us now how to advertise,... You see that what I'm saying, that's a fact, I really tell, that's a fact. The Kuṇḍalinī I call it the jet Kuṇḍalinī in modern times, really I'm Myself surprised that it's worked, just shoots off, you know. Thousands of people in India, thousands. What am I to do, it works like that, I think the Divine is anxious, that let's have it now. It is. In modern times it's working very fast. Not only Me, ask him, how many people he has given realisation, everyone of them has given to thousands realisation. I mean, seeing is believing. But advertising, we don't know what to say now.

Sahaja Yogi: Perhaps the English word is a little bit slick, a little smart, something like that. Perhaps you mean more profound, more deep. It's sounding like the other Guru.

Shri Mataji: I don't know about other Gurus what they like. Abut why don't you see to it what you should... I've no idea.

Sahaja Yogi: It's written that the time has come the true realisation here and now.

Shri Mataji: So what should we see, what should we say. Here and now it is a fact. I tell you. Now what should we say. All right, is true. But what I'm saying for people to be attracted. What he is saying that when you have to

attract people from outside then we should just, try to change it. I don't know what.

Sahaja Yogi [repeats a question]: Is there a certain type, is there a stage when you come to Sahaja Yoga or is it that everybody should be brought in right now. Or do you reach a state in your awareness, where you just come, if the advertising department is good or not.

Shri Mataji: I just don't know what to say on this point because, you cannot say certainly that people have to reach a certain stage, because a person you see, his wife brought him saying, he is the worst man, indulges into this, indulges into that and all kinds of things, bad certificates about that fellow and as soon as he came in, he got his realisation. This is really true, I tell you. People are suffering from cancer got realisation in no time. What is the stage, I don't know. But maybe we can say the attitude towards life.

Maybe the attitude towards life. Say, for example, in the West. I like these BBC people telling Me, that if you say that it is without money, nobody will listen to you. But I can't say it is for money. That's one point.

He said, when you say free admission, he thinks it's useless. The conditioning is so bad, that if you say free admission, he says “Oh, it must be something funny!"

Sahaja Yogi: He said it's the Anglo-Saxon brain.

Shri Mataji: This is what he said: Anglo Saxon brain cannot understand anything without money, can you imagine. He told Me frankly. He said, when you change this. I said, what should I say, I really don't take any money, what am I to say. This is what it is. You see, this is the conditioning of the mind.

In India it is not so. In India if you see from the villages they'll come on mula-bullock-carts, they come miles together they'll walk, when they know, I'm going there. Also the knowledge is not here. They have no background, what I would say. A background is needed or I don't know. But the sensitivity is there.

The Italians did not have the background but sensitivity is there, sensitivity is there.

Worst is in, I would say, in Switzerland or America. It is the worst of all. America felt for all kinds of Gurus but for Sahaja Yoga very bad. I'm sorry. That's hour it is. They don't look at Sahaja Yoga. Now they are, after they've had all the experience of all the Guru shopping, they did. Now they are coming.

They want to do shopping, you know. It's a fashion. Guru is a fashion. It's nothing deep, it's a fashion.

Going to this Guru, that Guru.

So how to talk to them. They have money. They want to shop it.

America was the worst of all, I must say, experience wise, supposed to be the most advanced, most free country. The are the worst of all. But in Austria I've seen the halls are filled, they are full. In Austria we always get the halls are completely filled. Just like also in Italy. I mean the people have to sit on the stairs in Austria, isn't it? We don't have that problem. But getting realisation is not possible for everyone, perhaps.

There's some sort of an understanding needed. I can't explain why. Because the house is all full, I tell you. You see in the halls are absolutely filled. People sit on the

stairs, you see some are sitting outside, some are standing on the street. It's there despite the fact they are Saxon brains, he says. Did you write free?

Sahaja Yogi: Yes.

Shri Mataji: Yes, that's it. They'll come around, gradually they will. See they have to learn their lessons a little bit more, that's all. Now you, with you I tell you why. Because you are in the U.N. a big boss there, working in the U.N. itself spoils your head, I tell you. I know, My husband is there.

So I know all of them and their heads get swollen up for see, U.N. personality. Then you are attending big conferences, you see, so-called big, big people you see, big heads you meet. Naturally to be the big head, these things do not go in.

So it's all right, but now you are all right. That is one thing, U.N. people bureaucrats are the worst of all. They will be the last to come to Sahaja Yoga. My husband is a bureaucrat and I hare to deal with them, I never talk about Sahaja Yoga never, never, never...

Bureaucrats they only want to serve government, that's all. They don't understand anything beyond.

So bureaucracy is like that. Now what else you have in Austria: Bureaucracy, then you have military.

Students, they will come.

Question: Why should people worship you?

Shri Mataji: There's no need at all. I would be very happy if they don't worship. But you see, those who worship Me, have found something good out of it. That's why they worship Me. But you know, actually I hate that. I always

see to it, that these Pūjā should be so much lengthy, that I have some time to rest. But I don't want them to worship Me at all, it's very good, that's very good of them. I tell you some of them, when they touch My feet, I get blisters. Horrible! As if yesterday. I was telling you like scorpions. I get such big, big blisters on My feet. I don't want them to worship Me, if you ask Me. But they would like to. Because you know what it means, worshipping Me. You all know it very well. Worshipping what do you give Me, nothing. You just say certain mantras, this, that. What do you give Me, nothing. There is nothing to worship Me.

For example, now, see My photograph, this one, is when I was sitting in a village. When I entered the village, I told them there is a very great soul who lived in this village. They said there was one, he was a Muslim, his name was `Mia'.

So I said, now he must have been still here. And I sat down to give My lecture and I saw the Spirit coming as a light of two... hexagons you see on top of My head, I saw it. But you can't see it. I mean, people can't see.

But camera captured it. The camera captured it. And then the sun's rays through that prism, like Spirit started coming as all seven colours on Me. I could see it. I could see, then I was very happy with it, you see, with this report. But nobody could see it. Then I said, “All right, it's more than one's sense of reception, like that” I said. But nobody can see it now, so what's the use of My telling them you should see because you will not see.

So why to tell anybody about My worshipping also, till they understand it.

But the camera caught it, what can I do? Thank God, the camera caught it. I didn't say.

Why do they worship Christ? They've never seen Him. Why do they worship Christ's Mother. They've never seen Her. What did She do, She was just crying all Her life, She didn't give realisation to anybody, even Christ didn't give realisation to anyone.

So, why do they worship Him? You are a Christian, you should ask them a question like that. Why do the Muslims worship Kāba? But in Sahaja Yoga I'm a discovery for you. I never asked anyone to worship Me, never. It's horrible for Me. I'm frightened of people trying to worship Me because, you see, I've to take up everything, to suck in everything of you. They can tell you, that I just don't like it. I want to make a big gaps in-between, so at least I have some time to rest, to suck in the whole thing, digest it and take it out.

So you need not tell them at all. In the beginning you should not tell them anything. Tell them that you are great, come along: Let them have their realisation. Then if they say, then we should consider, whether they should worship Me or not and everybody is not allowed to worship also.

Do you know that Mary, that we don't allow everybody to come? You have to be a clean person, otherwise they are not allowed.

So this worship is your privilege, not mine, by any chance, I tell you. By any chance. At which you will all say, that Mother shuns it, I really shun it. These false Gurus because nothing happens to them, they lit it.

So there's no explanation for this. It is to be seen. Even if they come to Sahaja Yoga they can see it very well. Unless and until they come in it, you should not talk of Me as anything as incarnation, anything, just don't talk. You should not tell them of worship or anything. Just tell them that you have to get your realisation. Let them first open their eyes, then talk to them about this. In the beginning, if you start talking, they'll be stuck no doubt, they are stuck because they've not reached that point. They have to be sea-worthy, to be in the sea, isn't it? Nothing is needed to begin with actually. And I don't want anything, really. If there is anything that is to be done, is to give realisation to everyone, that's all. But to progress further, they have to worship Me. They will worship somebody who is dead and gone. They never worshipped Christ when He lived.

They never worshipped His Mother when She lived. They never worshipped Rāma, they never worshipped Kṛiṣhṇa. Now when they are dead, very nice to worship. But they are stones now, what can they do? That's human nature. When somebody is dead, then perfect joy. The ones who crucified Christ have raised these churches. When a person lives, you see in the present, you never appreciate. Because we don't allow anyone to worship also. It's a very great privilege for anyone to be there, you know that. It's not for everyone.

So many people have been denied in England and all that. Just now you have to prepare yourself, oh no, no, no. Everywhere.

And yesterday I was telling Guido that you should not have brought that lady, she was no good. The one who

was your room maid who was pestering you. And I said she was very caught up and you should have not been brought here to the Pūjā. That disturbs Me. It's very significant, but like a person who has to be postgraduate student, to understand certain things. You have to be a postgraduate in Sahaja Yoga to be in a worship. Otherwise you should not.

So you don't talk of these things. They'll get stuck, no doubt. When I've no doubts about it. Anybody would get stuck, because it looks so funny, isn't it, that you worship another human being. It is. It's more to use discretion.

Anybody would be stuck that way, unless and until you are a first-class Sahaja Yogi and you understand the value of it and you have gone deep into it, then only you realise.

It is to be appreciated. I never talked about Me at all to anyone. Never. Till some saints started talking about Me.

Some saints only told some people, that this is this. Then they came and asked Me and I said alright, you find out for yourself. You see with human beings you have to be very, very careful and cautious. I do not want to get crucified, you see. You have to be very very cautious with them, because ego is the first thing they come with.

They don't understand what is benefficial for them. You see what did Christ do to them. Did he ruin them, or do any bad to them. But they crucified him, isn't it. They gave poison to Mohammed Sāhab. Why? What was the thing? Because ego, so you should be careful with it. Even when you write, supposing in your wherever you write, you should write it cautiously. Make it so, that

according to your own understanding, that they come to My program. Use your wisdom.

What you want to put it, how to put it. Or if you want to say, you can say, that at the first instance the Kuṇḍalinī rises and then you have to grow into it. If you don't want to say it quick, instant coffee business.

So you may say like this. That might look nice. I would suggest that way, alright? That would help. But with the people, some of them are very deep people, they just get realisation in no time. Because they have been deep people all their lives. Not life, but lives.

So they just get it.

So it attracts people who are superficial, then it's a good thing to say. That may be one of the reasons that only superficials come to our program. We should find out what to write that the deep people are attracted. Isn't it. You should find out ways and methods by deep people are attracted not superficial.

I agree with you, the hall gets filled up, because maybe superficial. Like a sale on. Nobody buys anything, it's just a sale on. Everybody comes to see the sale. [Laughs.] This is Kali Yuga, you see. The confused state. This is the age of confusion. This is the age of confusion, real confusion.

Also some people say, that why should I give realisation. I said better you give, very good idea. I would like to retire. You see this is ego, isn't it. Why should you do it. I mean I'm doing it, because I have to do it, alright. But if you can do it, nothing like it, I'll retire. I will be very happy. I mean My age is beyond now retiring. I would

have retired long time back. See going on and on [laughing].

So also you should see the people who they are and then talk to them. You must use discretion, very important.

To use discretion. As he said, maybe some people may not get it in this lifetime. Maybe next time. Also it happens that you see, some people get realisation, say for example and get transformed and become something very beautiful.

Then the mediocres, the mediocre people, you see, may see that and try to follow it. The mediocre may try to follow it. Like when I went to Italy this gentleman who is a very famous person who interviewed Me. He said first you give me realisation, then I'll interview. Because perhaps he believed in Me whatever it was, or may not have believed, might be doubt whatever it is, he got his realisation. Then he started laughing and he said, Oh, so I've got it now. I said yes, you've got it.

Now it is he who is organizing all this.

So may be like this it might forecome. Depends on, you see, human beings are quite complicated in modern times, very difficult to hold on to them. If you should give them this, they will come this way. If you give them that, they'll come this way. Just they don't want to have it. Just some books or excuses, it's terrible. I know. Specially in the west, It's very difficult. Very difficult. But they'll accept something stupid, like punks.

Punks you will find thousands now. People in very high positions are punks now, can you believe it! Imagine our Prime Minister going as a punk. They accept stupid things without any questioning. Think of it. Drugs for example.

They accept it without any understanding, without any asking and very educated highly placed people do it. Absurd things like that. Alcoholism, womanizing, everything, all nonsensical things.

But to do something good to yourself, it takes time. They are very self-destructive by temperament.

To do something nice to ourselves, to get some blessings upon ourselves we are slow. But it will be alright.

They have to learn their lessons, that's all I think. Yes, they have to learn their lessons.

Everyone satisfied? May God bless you.

I'm happy that he is a very wise man. He has done the homework. The other people just came, just like any... you see, that won't work out. It's a very deep subject. It's a very deep subject. You cannot just appear and go out. Isn't it. Steve are you going to talk to some people there in Boston. In this way.

Yes in this way. Really? Good, good.

Sahaja Yogi: All over the world we get thousands of people, we get big press conferences.

Shri Mataji: Australia are very good, Australia are extremely good. Maybe we get superficial things.

Could be.

So we should put something deep in it, because it's very deep experience. It's suggestion you see will be something which explains certain things. They like My lectures all right. They like to listen to My lectures, because you see, it appears on their mind, but they don't get realisation.

So that means they are not very deep people. For example in Switzerland, we put these things. Nobody removed it. It's still there. After three years it is there. It's very surprising in Switzerland where people are so meticular [meticulous]. They have kept My photographs. In Italy also. All My three year old photographs are there.

Italy.

So Italy is there.

Also I must say that advertising, whatever it was, in Australia.

Australia is dynamic absolutely. It's very progressing in Sahaja Yoga, no doubt. Australians imagine, can you believe it that they were sent there as criminals, by their forefathers and today they are the one's to take everyone to Spirituality. Look at that.

So how can you say good and bad? You cant' talk of good and bad! Australia is the best. Australia is the best now. I mean in progress. We have the leader from Australia, Doctor Warren, who started the whole thing and we have James. Has he come? Oh, that's James.

May God bless you! May God bless you!

***Contents: 1986-07-08*, Public Program, Day 1, We Have to Reach Our Absolute State, Auditorium Maximum, University, Vienna, Austria**

I bow to all the seekers of Truth.

You've already heard about the system that exists within us. This knowledge is the knowledge of the roots. The knowledge that we have about the outward world is the knowledge of the tree.

So to understand this knowledge, first of all we have to use it like a hypothesis. And like an open minded scientist we should try to see if it is true or not. We know that we have evolved from the amoeba stage to this stage, but we have not reached our absolute state. If we were at absolute state there would have been no wars, no quarrels, no fighting. Our consciousness would have been a Collective Consciousness.

Today we see the whole world full of confusion and turmoil. And it is so very shocking to look at the future what are we taking our progeny into. If we understand the dangerous precipices on which we are standing today, we'll think about it: What are we going to give in this generation to our progeny? We talk of peace, but there is no peace in the hearts of people.

So one has to realise that there must be some methods, some more doing needed to achieve that state of peace. All the outward movement you have done on scientific things, on emotional style or anything that you have worked out so far has led us to nowhere. The person who is evolved knows how to relate to other persons. Not superficially, artificially, but innately.

So there is something lacking in these modern times that we cannot relate to each other.

Nations are arguing among themselves, they reach no point which will do justice to our progeny.

So all thinking people have to accept one situation that a kind of a transformation is needed in the human beings.

And we should go out of our country, out of our knowledge to find out is there any solution suggested.

The problem today is that because of religious problems young people don't want to hear any name of prophets, incarnations or any saints. They say, “Forget it." But whatever they have said is the truth. In the essence of it all of them have said the truth. But we are not at their awareness, at the level of their understanding, that's why we have committed mistakes. Let us see what Christ has to say. He has said, “You are to be born again." So there are people who certify themselves `born again' and go about as if they are great yogis. When we baptize somebody that's all artificial. To be honest, when you take some water and put it on somebody's head and say that, “You are baptized” *[UNCLEAR* it's] not true. But what is the baptism? Let us face it honestly. Is there somewhere else people have talked about baptism? In every religion they have talked about it. Say, in India it is called as Self-realisation, as a second birth.

Like a little egg a human being comes on this earth and then he becomes a free bird. But nobody has tried to put attention of the followers to that, that you have to actualise the experience of Self-realisation. You have to get it on your central nervous system. In your evolutionary process as you have become a human being, you have to become a super human being in your consciousness itself. But nobody has tried to see even that this is what is the prophets, the saints, the incarnations have said. In Koran they have described the Resurrection, the time of Resurrection. pp.after pages they have described more about this period when people will get transformed and they'll be resurrected. They call it Kiyama. Mohammed Sahib has said that, “At the time

of Resurrection your hands will speak." How many Muslims have tried to find out about when their hands are going to speak? Same about Hindus. Moreover it is so disappointing that in a country like India where so much has been said about the Self-realisation nobody is trying to pay attention to it. They all believe that Western people are ideal, very happy people and we should try to become Western. You are developed countries, so all developing countries are trying to become like you.

Thus the main thing that has to be done for us today of Self-realisation has no priority. Neither in our individual life nor otherwise.

I'm happy that he has already described to you about the centers that are within us. But these centers, though exist within us, cannot be found out by doctors. Because they are centers of energies. For that you have to become a higher soul to feel them on your fingertips. Then you become the medicine, you become the doctor and you become the diagnosis. To look at Sahaja Yoga seems like instant coffee, somebody said. It is, what to do. In modern times everything has taken a speed and also your evolution has to take the speed. Is very simple to understand.

For example this instrument [the microphone] was formerly made by many people, many scientists, would not work out properly, but today it is perfect and you just have to plug it in and it works like instant coffee. That means, in the modern times you are all just ready to get it. And if you are ready to get it, why should you worry about the time part? If it is quick, very good. I'm Myself surprised the way it works out. Specially in the villages of

India thousands of people just get realisation in seconds. Because the Blossom time has come, the Resurrection time has come. This is the Last Judgment. You have to have your realisation because there is no way out. You cannot go further with it. You have to ascend. For that you cannot pay anything. This is one thing one should understand: you can't pay for it. You'll be amazed the BBC people told Me that, “Anglo-Saxon brain cannot understand anything free, without payment." It's very surprising. Supposing we have to plant a seed, how much do we pay to this Mother Earth? What effort do we put in? The Mother Earth has the power to sprout, finished. You don't have to do anything about it, it just works out, the seed is ready to sprout and the Mother Earth is ready to sprout, so it works out, as simple as that. Because this is the force that is a living force. And the happening is a living happening. Of course in the beginning of any tree there are only one or two flowers, but at the blossom time there are so many flowers who can become fruits.

Now, to claim anything about Sahaja Yoga will not be very wise, I think. Because if I say that it cures cancer, you'll start doubting Me. If I say it can cure even AIDS, you will say, “This is too much." If I say it solves your emotional problems, social problems, political problems, you'll say, “This is too much." But who has created the problems are the human beings. And if they are transformed, how can there be problems? If they all become problemless how can there be problems? But it's difficult for Anglo-Saxon brain easily to accept this situation. India had this knowledge for generations. And they had described the personality of a good Guru, called

satGuru and aGuru. AGuru means who is not a Guru at all, who has no spiritual powers, who is just a money-maker or a sinister fellow or could be a devil. It's all in details is described. And 1974 in a much bigger hall than this openly I told the names of people who are aGurus. But the Anglo-Saxon brain liked them better than Sahaja Yoga. They all went headlong for them. And today what we find that many are hurt very badly by them. As an Indian I feel ashamed, absolutely ashamed.

On the whole, Indian mind is not money-oriented, it is spirit-oriented. For an average Indian the highest thing to get in this world is the spiritual powers, the Spirit, the Self-realisation.

Even when a child is born they forecast the horoscope, in which they will say, if will get a satGuru or not and also will it be possible for him to get Ātmā sākṣhātkara, which means Self-realisation.

So all this aGurus took full advantage of your ignorance and came down, nicely settled down. But the good about falsehood is this that it gets exposed. But even if they are exposed today the harm is done.

But I feel any organization which takes money in the name of God is a cult. Because it cuts out a person to know anything about others. And put the blinker not to see what you are doing. That we can see, say for example, see the Islam or the Christians, the Spaniards, the way they went to America, can you believe they were Christians? I was Myself born in a Christian religion and I was amazed at the missionaries who would convert people at the point of a gun. Is that Christianity, is that

Christ? Without any feeling within their heart, ruthlessly. Absolutely without even having any conscience about it.

So, what are we to understand that did Christ leave those people to spread His name and live on His name, earn on His name and build organizations? Now we cannot blame the young people when they deny God. Because that does not prove that God is good, He's compassionate, He's kind. In Algeria there where 500 young people who felt there is no God.

And they took to communism. One of them by chance came to Sahaja Yoga and he went and told all of them, “There is God. We can prove it now, the proof of God is there." And he gave realisation to all of them.

So, everything can be proved by the ascent of the Kuṇḍalinī. This is the Divine science, but for that you have to be equipped. You have to be graduated first, means you must get your realisation.

Whatever has happened, has happened, forget about it. Now we have wonderful time ahead of us.

We have to enter into Kingdom of God. For that is just a question of few seconds. It is that simple, I promise you, please believe Me. We'll work it out today, we'll work it out tomorrow. There's no end to knowledge. But without the eyes what's the use of talking about the colours? So let us get the Divine eyes, which they have twinkle in their appearance. And then we can see how much knowledge we have missed.

So far whatever we have known was non-knowledge.

Today we have to try for our Self-realisation. For that I have to request you for an attitude. First of all you should

not condemn yourself for anything. You should know that you are the temple of God.

You should not count your so-called sins. You must respect yourself and be pleasantly placed. Best thing would be to say sixteen times, `I'm not guilty, I'm not guilty, I'm not guilty at all,' and I'm sure it will work out.

Secondly we should not have any conception about it. Keep our minds open and whatever is the reality we have to see.

If you have any questions you can ask Me before we start the experience, but not too many questions, because we waste our time unnecessarily. Also don't ask Me questions, `What about this Guru and that Guru?' I have nothing to say about anyone, because no controversies. I hope you'll ask Me questions which are constructive and helpful for the collective.

Thank you very much.

Sahaja Yogini: Shri Mataji, she says in order to understand You she needs to find a way to overcome her inner doubts.

Shri Mataji: You see, you have imaginary doubts. Supposing you are coming inside this house you do not know what it is, you see for yourself, you see for yourself. But one thing is you don't doubt yourself, first of all. That's all, that's all. All right.

Sahaja Yogini: Shri Mataji, she wants to give You a letter.

Shri Mataji: Yes, Madam? So many questions are there. Yes, of course. Then can I see him?

Sahaja Yogini: He's in the hospital, Shri Mataji. Tomorrow afternoon he's coming home.

Shri Mataji: All right, I'll send somebody, don't you worry. All right? What's the matter with him?

Sahaja Yogini: Shri Mataji, she says the child has an illness which only forty people have in Austria. And it's something where the whole body starts to disintegrate.

Shri Mataji: Meaning what? *[UNCLEAR]* won't understand German, but disintegrate means what?

Sahaja Yogini: It's a metabolism illness where the metabolism of the body starts to break down.

Shri Mataji: What's called this in English?

Sahaja Yogi: It's a *[UNCLEAR]* disease.

Shri Mataji: Ah, all right. It's in Mūlādhāra this problem. We will find out, all right. May God bless you. Such a sweet child. What's his name?

Sahaja Yogini: Markus.

Shri Mataji. Markus. All right. May God bless you! All right, any other thing please? Yes, please.

Please, get up, please. Thank you!

Sahaja Yogini: He's done a mantra's meditation with a wrong mantra and he's got into a deep depression.

Shri Mataji: Of course you will, that's what it is, I know that. That can be cured. You should not do mantras at all. There is no need to do mantras. This is TM you did? Horrible, that one. This man made so much money out of you. Horrible fellow! All right, doesn't matter. You come along. It is easy but you see the *[UNCLEAR* alternate] what is the reason how it works out is this way that when you are not connected, say, your telephone is not connected and you start using the telephone, telephone gets

spoiled. It is much more than that, but I will explain to you everything, all right. You come along.

He is such a fellow that he would give a mantra which means the `tale of a scorpion', inga, in our language, in Indian language, Sanskrit language. Which means tale of a scorpion, for 3,000 pounds. And it was all a big secret.

So you would not tell to any Indian. If you tell to any Indian he would laugh aloud.

There is no Sanskrit word like that. Then he says tinga which means if you show somebody like this, you know, that is it, tinga. What is it, this thing you say? Showing a thumb, yes, can you imagine? All this kind of nonsense, befooling everyone. Useless fellow. I've said all kinds of things about him since long, he cannot prosecute Me at all, but people don't listen to Me. If he prosecutes Me I'll expose him in the courts, but he does not. None of them do that. Would be nice if they prosecuted, isn't it? All right, don't you worry, we'll put you right. What else? There is one lady holding her hand. Yes please.

Sahaja Yogini: Shri Mataji, she said when You came into the room, she felt such a strong feeling that her heart even started beating and she did not hear anything about that in the introduction.

So she is a bit worried, Shri Mataji.

Shri Mataji: Such love! You must have known Me before.

So kind of you.

What else? Yes please.

Question: Shri Mataji just spoke that the Self-realisation doesn't take long time to understand or to know it. If

Mātājī explains the way of realisation *[UNCLEAR]* questions can be understood.

Shri Mataji: Of course, of course. Of course, everything can be explained and not only but you can give realisation. You become the yogi.

Question: That's *[UNCLEAR* subsequentive] of the question.

Shri Mataji: Yes, but what do you want Me to explain now at this time.

Question: At this time the way of understanding the realisation.

Shri Mataji: All right. It is a good question, you see. The way of realisation is that there is a Kuṇḍalinī within us. All right? That's what he has explained to you, he told Me he has explained.

There's a Kuṇḍalinī, the power within us.

Question: Excuse me, Mātājī, the thing *[UNCLEAR* what] was explained that was in German and I'm sorry I did not understand anything.

Shri Mataji: That's not good, then you should come to My place, I will explain you everything, because it will be quite a big thing.

Question: Can Mātājī give time?

Shri Mataji: I will of course, why not? The time is for you. Any time, tomorrow. You live here? Question: I am here, Mātājī, whatever time...

Shri Mataji: All right, all right. That's an Indian, that's an Indian, you see. I know he might not have understood in German language, but it's all right, you can come and see Me sir. All right? Yes, please?

Sahaja Yogini: Shri Mataji, he said you spoke about Christianity and he said that people shouldn't feel guilty, but he says that Christ said we must feel guilty, we must...

Shri Mataji: Never, never. Never, never, He never said it, it is Paul. Never. Christ, why will He say? You see, He was crucified for us, He suffered for us, isn't He? By His sufferings all our sins, He said, will be forgiven, isn't it? It is Paul. You follow Paul more than Christ. Because Paul was a Jew and Jews did not want to believe that Christ suffered for us. All of them are following Paul, not Christ, nowhere. And Paul, who was not a realised Soul, he was epileptic, he had killed so many Christians and then suddenly he is in the Bible.

All right. My child you have to be happy and joyous. Good. I am sorry, I had to say this about Paul, but it's a fact. It's all misrepresentation. To such an extent, you'll be amazed, that bishop of Durham has said that, “Christ had no immaculate birth out of the Immaculate Conception." These theologians, what are they going to understand about God? You cannot discuss about God, can you? And then he was very much honoured by the archbishop of Canterbury in a church in York. And the lightning hung over that church and burned it completely, the top of it. And then when asked why this has happened, they said, “God has been very kind not to burn the whole church." Do you know the area where the prostitutes of London live, called Soho, is all owned by Church of England? And when the question was asked to them, “Why should you own this?" They said, “We are looking after women who are like Mary Magdalena”

taking their money all right. Any intelligent person should understand this is absurd. Christ has said, “Thou shalt not have adulterous eyes." And they are owning a place called Soho in London. How do you explain all this nonsense? All right. Yes, one more. Not too many, one more there, yes please.

Sahaja Yogini: She says that Christ took the sins very seriously, Shri Mataji?

Shri Mataji: Yes, He had to. But you don't understand Christ that way. For such people it's just a play. To know Him first get your realisation then you will really fall in love with Him. Even the Jews who are Sahaja Yogis, even the Muslims who are Sahaja Yogis, even the Hindus who are Sahaja Yogis now understand Christ. They understand Śhrī Kṛiṣhṇa, they understand Śhrī Rāma, they understand Mohammed Sahib, they understand everyone very well. Christ has said, “Those who are not against Me are with Me” who are those? But He was allowed to live only for three and a half years. What can you do in this little, short time? I was struggling with seven hippies for four years in London. It's not easy.

They are difficult people.

One more, please. Yes, please.

Question: How do you see the woman in the future of this world?

Shri Mataji: Great. Women should not try to become men at all, it's horrid. Woman is a woman in her own dignity. She is like the Mother Earth. She does not know her powers that's the only trouble.

There is nothing to fight with men. We are like two wheels of one chariot; both are equal but not similar.

A woman is definitely much more dynamic than man, if she knows her powers as a mother.

Question: What do you think about the Kuṇḍalinī meditation techniques of Bhagwan?

Shri Mataji: Bhagwan? All nonsense. I will not speak about that at all because it is just the opposite.

Now I'll tell you one thing, the technique part of it. That you will see here clearly, that the red spot that you see is the Mūlādhāra Chakra. This is the Chakra which controls our pelvic plexus which also controls our sex. Now it is placed lower than the Kuṇḍalinī, if you see clearly, lower than the Kuṇḍalinī.

So when Kuṇḍalinī rises, all sex activity stops and you become like a child. You become innocent because this is the center of innocence. That's why Christ has said, “You have to be like children to enter into the Kingdom of God." He is just the opposite. Logically you must understand. Scientifically you must understand by doing sex activity, who has ascended in evolution? We accept everything nonsensical very easily but sense we do not want to accept.

Question: *[UNCLEAR]*.

Shri Mataji: Little bit stop because she has to translate. What is he lecturing?

Sahaja Yogini: He is asking about Christ again, Shri Mataji.

Shri Mataji: He's giving Me a lecture or what? All right. Forget about it. All right. What else? Yes? He's gone

[UNCLEAR away]. He came to give us a lecture or what? Now, what is it?

Sahaja Yogini: He says, Shri Mataji, if the Kuṇḍalinī is lifted and one of the Chakras has a problem, could the person be damaged by the Kuṇḍalinī coming to this Chakra?

Shri Mataji: No, no. It's correct, your question is all right. Please be seated, I'll answer it, all right.

If the Kuṇḍalinī rises She nourishes and soothes the Chakra. She is your redeemer, She's your comforter, She's your mother. She is your individual, your own mother. She will never damage, on the contrary She'll sooth. We have very wrong ideas about Kuṇḍalinī. She has loved you all your lives and She is waiting for a chance to give you your second birth.

So there's nothing to worry. There have been lots of funny books, I know. I don't know why they wrote such funny books without knowing anything about Kuṇḍalinī. Now, last question. One. One more. One question from someone. Just a minute now, let it be. All right.

Sahaja Yogini: Shri Mataji, he said he might not have problems to love one person, but when it's a large mass of people and they seem to behave in a petty way then he finds it difficult to really love the masses.

Shri Mataji: Correct. What you say is true. But you are not the only one who will get Self-realisation, there are thousands who get realisation. And you become collectively conscious.

So you know the person whose Chakras are catching, whose are not catching. And you can help the people to improve their Chakras.

So there is nothing like absolute bad or good for you then. And you can't help loving people who have the same awareness as yours. You must see the Sahaja Yogis from the West go to India in the villages, the way they hug each other, love each other and such pure love. No more pettiness left in them. No racialism, no *[UNCLEAR* cast-ism], none of these things of hatred. It's a pure race of pure people.

Now, one more, all right? This is the last.

Now we'll do one thing: You ask Me the question today, please, but then you can write, others can write the questions and give it to Me. Tomorrow, I'll answer, otherwise what about realisation then? Question: What is your relationship with God?

Shri Mataji: I think, you should not ask just now this question, you'll better discover it. No use telling.

Very dangerous. When Christ said, “I am the Son of God” you crucified Him. And when Mohammed said that He is the prophet, they gave Him poison. Even in India many saints where tortured because they were saints. I want to live for some more time.

So I will not tell you, but you better find out. But of course there must be, there's no doubt about it.

Can you ask, can you write it for tomorrow, Madam? All right, very kind of you. All right, let's have our realisation now because, you see, the time has come, very good time now. It will not take more than ten or fifteen

minutes. But those who want to go can go. If you want to go, say, for a five minutes or so outside, you can go and come back. It will not take more than fifteen minutes. But don't disturb at the time when we are about to raise the Kuṇḍalinī. And I would request you not to sit here, those who do not want to have their Self-realisation, because that embarrasses other people. In any case, we cannot be forced. You must have free will to ask for it, it cannot be forced. Your freedom will be respected. But you must also respect My freedom that you don't disturb us.

There's one more thing. I would request you to take out your shoes and touch the Mother Earth, will be a good idea. And to put both the feet parallel to each other. During this time you have to keep your eyes shut. Please don't open them. Because the attention has to be taken inside, like the Kuṇḍalinī when it pushes in, the attention is sucked in like this.

So, if your eyes are closed it is better.

Now, the left side represents the emotional side or the desire. And the right side represents the action.

So by telling you how to awaken your Kuṇḍalinī I will tell you what Chakras to be touched with the right hand. Which is very simple. First I'll show you and then I will later on close your eyes and then I will tell you, one by one. First you will have to put your left hand towards Me. And the right hand has to be put on the heart because in the heart resides the Spirit. Then you have to put your hand, right hand...

we work with right hand on the left hand side. We put it on the upper part of our abdomen, on the left hand side, which is the left Nābhī, as we call it, left Nābhī Chakra.

Then we put this right hand in the lower part of our abdomen on the left hand side. Here it is the Swādhiṣhṭhāna Chakra. Then we go back again and put the hand on the left Nābhī on the upper portion of the abdomen, on the left hand side.

Then we take our right hand to our heart where the Spirit resides. It's the Anāhata Chakra, on the left hand side. Then we take this right hand on the left hand side of our neck, here and turn our head. This is the center of Viśhuddhi, which is harmed when we feel very guilty all the time. Just now it's horrible.

And just now you are all feeling guilty for nothing at all. Again I request you not to feel guilty. Then we have the Chakra of Āgñyā here, which we press it like that with both the sides of our palm from here and here, like this. Now we put our hand back on the back Āgñyā and push back our head like this. Now we stretch our palm and put the center of our palm on the fontanelle bone area, which was a soft bone in our childhood. And now press it hard stretching your fingers, seven times. That's all.

Then you start feeling the Cool Breeze coming out of your head, which we will do now.

So please close your eyes. Forget about the past, forget about the future. Don't feel guilty.

Now, please put your left hand towards Me and right hand on the heart. Keep both the feet parallel on the ground. Please close your eyes and don't open them till I tell you. Now, here resides the Spirit.

So now you have to ask Me a question, closing your eyes, in your heart a question, you can call Me Shri Mataji or Mother, whatever suits you, “Mother, am I the Spirit?

Mother, am I the Spirit? Mother, am I the Spirit?" Ask this question three times. Three times please.

Now, without opening your eyes put your right hand, your fingers, in the upper part of the abdomen and press it hard. On the left hand side. Now, here ask a question in your heart three times again, which follows the first question that if you are the Spirit you are your own master, you are your own Guru, you are your own guide.

So please ask a question again, `Mother, am I my own master?' Three times please.

With full attention, with concentration you have to ask this question.

Now, please take your hand in the lower part of your abdomen on the left hand side and press it hard.

This is the center that works out all the Divine laws. This is the center that gives you the Pure Knowledge.

But I cannot force you, as I've told you before, you have to say that you want Pure Knowledge.

So now please ask in you heart, `Mother, may I have the Pure Knowledge?' This you have to ask six times because this center has got six petals.

With this asking your Kuṇḍalinī starts moving. Now raise your right hand in the upper portion of your stomach on the left hand side. And press it there. Here with full confidence you have to say, because this is the center of mastery, you have to say, `Mother, I am my own master.' Say it ten times, please.

[Shri Mataji blows into Her right hand and Her left palm.] Now raise your hand to your heart again. This center has got twelve petals. Here with full confidence again you

have to say, `Mother, I am the Spirit.' Twelve times, so the Kuṇḍalinī rises through this Chakra.

Twelve times.

Now, please raise your right hand, left hand towards Me and right hand on the corner between the shoulder and the neck and press it hard and turn your head to the right. Please take your hand across.

From right to left. And then turn your head to another side, right side. Now, here with full confidence you have to say, `Mother, I am not guilty,' sixteen times.

[Shri Mataji blows into Her right palm and on Her fingers.] If you still feel guilty, some of you, you can say it, to punish yourself, 108 times. I've told you, you have to be pleasantly placed towards yourself.

Now, please place your right hand on top of your forehead and here you have to say, `Mother, I forgive everyone.' And press it on both the sides. It is not how many times, but from your heart please say, `I forgive everyone.' People say it is difficult, but it is a myth. If you forgive or if you don't forgive, it is a myth. But when you don't forgive you play into wrong hands.

So please put your hand on top of your forehead across and press it on both the sides and from your heart say, `Mother, I forgive everyone.' Now, take this hand on the back side of your head and put your head upwards. Press your head upwards. Now for your own satisfaction you have to say, `Mother, if I have done any mistake please forgive Me.' From your heart. Now, raise your hand and stretch your palm and please put the center of your palm on top of the fontanelle bone area and press it hard, on top of your head, seven times. Now here you have to say,

I cannot force you, you have to ask, `Mother, please may I have my realisation.' Or, `Mother, please give me my realisation.' Please say it seven times. Move it clockwise.

[Shri Mataji blows into the microphone.] Take down your hand, please. Please put both the hands towards Me. Please open your eyes. Please open your eyes slowly. Now, put the right hand towards Me and with the left hand you can feel on top of your head, is there a Cool Breeze coming in. With the right hand towards Me, right hand towards Me, with the left hand. Little higher, about four, five inches, some people get it here also. Higher, higher, higher. There's a Cool Breeze. Don't doubt yourself, put attention here.

Now the left hand towards Me and the right hand on top of your head. There may be little heat coming, doesn't matter. Little higher.

Now the right hand towards Me and the left hand.

You may put both your hands on top of your head like this. And ask a question, `Is this the Cool Breeze of the Holy Ghost? Is this the Brahma Shakti? Is this the Divine Rūh?' Now please, take it down. See for yourself, do you feel Cool Breeze in your hands? Little higher. Now watch Me without thinking. Can you do it? Got it! Those who have felt Cool Breeze in the head or in the hands please raise both your hands.

Look at that, Austria. Great! So many of you! You'll feel very peaceful tonight. Don't discuss it.

Some did not feel, all right, doesn't matter. But don't discuss, don't talk, anyone. In silence you go and sleep and tomorrow again you come. We'll have to give to those who haven't got it and those who have got it will

get it fixed. Also call your friends. Those who haven't got it should not feel disappointed, they'll all get it. But don't think about it, because you'll lose your vibrations, you'll come down.

So may God bless you all!

Contents: 1986-07-09 **ORF Interview, About the Early Life, Vienna, Austria.....**

Shri Mataji: So now, you want Me to tell you about My life.

Interviewer [lady]: Yes, because the program is called Mansion builder.....

Interviewer [man]:

Shri Mataji: I can follow you very well.

Interviewer [lady]:

Shri Mataji: Oh, I see.

Interviewer: .....

Shri Mataji: Life? Interviewer: .....

Shri Mataji: The name of the program is? Interviewer: .....

.....

Shri Mataji: It's a good thing, because I have to go for that interview in Italy, it's a good preparation I mean for that, because I really don't know what to say about My own life.

Interviewer: I hope still you will speak a lot about your whole life. [Shri Mataji laughs.]

Shri Mataji: I'm a story teller [laughs]. It is something like an autobiography, isn't it? Interviewer: Yes. [Pause.] OK.

Question: *[UNCLEAR]*. Can we start with Your childhood, where You can describe a little bit the circumstances where you grown up?

Shri Mataji: My family? Question: Yes.

Shri Mataji: I belong to a family of very enlightened people. My father was a linguist and he was a master of fourteen languages. He knew about twenty-six languages and he translated even Quran-e-Sharif into Hindi language.

My Mother was in those days was a honours in mathematics.

So both were very well educated and enlightened people. At the time of My birth My mother dreamt something which she could not explain, but after that she had a great desire to go and see a tiger in the open field. My father was a great hunter because tigers were a menace in the area where we were living. It was a hill station called Chhindwara.

So there was a king who was very much interested in My father.

Somehow or the other a letter came that there's a tiger, a very big tiger that has appeared and they are frightened of him that he might be a man-eater.

So My father took My mother and Me to that place and they were sitting what we call as a machhan, where they built something, for people to sit on top of a tree, from where they can shoot nicely. And then My mother tells Me that a big huge tiger of a very big size, very beautifully appeared on the field and she felt tremendous love for the tiger.

It was a full moon day and she felt extremely compassionate towards the tiger and when My father raised his gun to shoot, she stopped him. She wouldn't allow him and the tiger went away and he never came to that forest again. But that made My father think, because he himself was a realised Soul, that must be somebody, what we call a Goddess Durgā who is fond of a tiger must be born to My mother because the symptoms were rather funny that a lady should like to see a tiger.

So he told My mother, “Now are you satisfied?" because they were struggling with a gun.

He said, “Is there a Durgā sitting in your womb that you are trying to protect the tiger?" She said, “Yes, yes, so stop it now. I won't allow you." Like that there were many incidents in My life because I am of a Christian family, Protestants and when I was born My mother didn't feel any labor pains or anything and just I was born, she didn't know how and I had no blood on My body, nothing. I was clean washed. That's why they called My name as Mātājī Nirmalā Devī, but My grandmother said that She should be called as Nishkalaṅka, that means the one which has no spots on it, but that's the name of a man.

They said, “All right, we will call Her Mātājī Nirmalā Devī" meaning the same, Immaculata.

Now all these incidents and then My Father being a realised Soul he felt tremendous vibrations from Me and he felt that this life is great and She will do something great in this life. I do not know why, but I don't know if he dreamt or he understood it, but all the time if I remember when he talked to Me he used to say that, “You have to

find out a way of giving en masse realisation” all the time.

As I told you he was a great scholar of so many things and a very widely read man.

So, he gave Me a good education and religion, different religions and also good education about human beings, what are their problems, why they react like this, why don't they take to God, why are they hypocritical. All kinds of things he talked to Me.

He also knew about Kuṇḍalinī, but not so much. Of course, when I was born I knew about Kuṇḍalinī.

Myself. I knew all about it from My very childhood. I was a very aware person, extremely aware. I didn't know whom to talk to because, see, people didn't have that awareness. You can't talk to everyone like that.

So I was regarded as a very jolly person, at the same time very serious, also very deep and then I started My studies as a child.

I was not very much interested in the studies but I used to do very well, but I used to read lives of great men and things like that. At a very young age I read Bernard Shaw. When people were reading just Great Expectations, I was reading Bernard Shaw. But as such I didn't have interest in particularly reading some text books because I thought they were childish and there is nothing to read about it.

Then I told My father that “I have to do medicine." He said, “Why?" I said, “Because I have to talk to doctors." He said, “You have to talk to doctors." “Yes” I said.

But it so happened in My childhood when I was about seven years of age, My father was a congressman, he had joined Congress when I was four years of age.

He used to live with a style, very westernized. His clothes were stitched in London sort of a man. We had governesses and all that. He threw away everything and he became a real Indian and started leading a life of a martyr.

Then he made us study our languages, Sanskrit. He made Me study in an Indian school, not in a missionary school, because missionaries were very unkind. They threw us out of the school when My father was in the Congress. They were against us completely. Then at the age of seven years I happened to go with My Father to Mahatma Gandhi. He was about seventy miles, living with us, but the first time he took Me down and Mahatma Gandhi liked Me very much and He said, “Leave the child with me." So, I had not even taken clothes or anything. I stayed on; then My Father sent Me everything with him.

And he was very fond of Me but I was a little girl but he understood that there was something about Me. He consulted Me on very serious problems, sometimes surprisingly. Like one day he wanted to make the Prayer Book all right.

So, he asked Me, “How should I put the series?" and all that.

So I told him how to put the series and he put the series in that way. I used to go back for My school and again go back to Gandhiji every year like that. And he called Me Nepali, given Me a name Nepali.

Everybody used to call Me Nepali that time.

Then I grew up with him very intimately. He was a very, very kind person for children, otherwise an extremely strict man, with himself and with others, very strict, a big disciplinarian and he would make everybody get up at four o'clock, have your baths, everything and be ready for your morning prayers at five o'clock, you see and he used to walk very fast. I also learnt walking fast with him in his company.

You had to walk fast. And extremely loving and a very nice person and he would listen to Me because I was a child, you see. Supposing I forced him to eat more or something, then he wouldn't laugh and he would accept. Very kindly person. But with others he was very strict and I used to tell him that, “Why are you strict with everyone?" He said, “But you are a little girl. You get up in the morning time. Why can't they get up?" I said, “I am little. That's why I get up. They are big; so they can't get up” like that, you see, little chats.

And then My father went to jail and My mother also went to jail five times. My father went to jail twice, once for about two and a half years and he was the only supporting member of the family. By the way, we come from a very old royal family, which is called as Shālivāhanas. They have a Calendar also in India. And then when they, I mean when they took My father to jail, we had to leave our house and we had to live in huts and in all problems that was nothing. But also Me they pestered a lot because I helped many people there and I joined the '42 movement in a very serious way and I became the leader here for the young people. I thought

unless and until I take a very positive stand it may not work out with them.

It's not gracious to say how they tortured Me, what they did to Me, but they really tortured Me. I was a young girl of nineteen years that time.

It is over now.

So, it's finished and after that we, My father went to jail again and then when he came back he got elected as the member of the Central Assembly, later on at the Constituent Assembly and then at the Parliament. My brother was also a member of the Parliament later on. Now recently he was the Minister in the Cabinet. Another brother is a High Court Judge in Bombay [Mumbai]. They are all well, despite the fact that our parents neglected us in a way because they gave their lives for the country but, you see, that never deterred us from studies and we came up very well.

Then when I was in the '42 movement, you see, My college rusticated Me, from the college they threw Me out and I had to go to another college to study far away from My house, in Punjab. There I studied for two years, Science I did, then I did My Medical. I didn't do fully because just after that the '47 riots broke out, so our college was closed and I didn't want to know more because what I wanted to know I came to know about it.

So I did not need and I got married.

You must have heard My husband was, is now the Secretary-General of the International Maritime Organization. He held very high positions. He was also Secretary to Lal Bahadur Shastri who was our Prime Minister, who was a another very great man but he did

not survive long. If he had survived things would have been different, I think, for our country because he was a Gandhian, out and out Gandhian and he lived like an ideal Gandhian personality.

So that's how life went on. But inner being was still seeking the way and methods of giving en masse realisation.

My father said, “Before you do not develop this technique of giving en masse realisation, don't talk of religion. Let nobody know that you know anything about it because they'll crucify you” or he was rather worried that people won't understand or, “You may write another Bible or Gītā. No use. First of all you must give them realisation. If they get their realisation then they will realise that there is something about, about this human awareness." For example, he always used to give an analogy, supposing you are born on the tenth storey and everybody is on the ground, you must at least make them climb two stories so they know there is something above it; otherwise, no use talking about it.

He said this is the mistake between the saints and the incarnations was that they never realised that these people are still on the ground. They have to still enter into the building, so that is what you have to be very careful that first of all you must give realisation to people.

So I was seeking the ways and methods, working it out inside Myself through My own style of meditation in the sense that I would work out all the permutations and combinations. Supposing I met one person, then I would see what problems that person had, how you can

overcome it like that. I would try to study that person internally. And I went to many people to find out but I found that they were great hypocrites.

I saw so many of these Gurus. Most of them I saw them, I was surprised; they were all hypocrites, moneymaking and this thing and also I went to Rajneesh also to see him. Then he said that I should come to his program. I did not know what sort of man because he was talking about Gītā and big, big things. I thought he might be knowing something about it.

I went there, but My husband said, “No, I'll not allow you to go to his camp." So he arranged his own bungalow and all that for Me there.

So I went down there and there I could see all the things that were going on and that is the day somehow or other I said I must open the last Chakra.

So the last Chakra was opened.

And I saw the Kuṇḍalinī which is the Primordial force within us, which is the Holy Ghost within us rising like a telescope opening out and then I saw the whole thing open and a big torrential rain of breeze started flowing through My head all over, as if and I felt I am lost now. I am no more there. It's only the Grace is there that is there. I saw it completely happening to Me.

And but I was amazed that when I went to Rajneesh, you see, because before going I have to say goodbye. He never realised what had happened or anything.

So I was surprised. I said, “This man [Rajneesh] doesn't know anything about God” and then I discovered that they were all hypocrites and telling lies.

So in 1973 [1970] this happened, on 5th of May '70, 1970, 5th of May and just after that I, we had a very big lecture in Jahangir Hall. There is a very big hall and thousands of people had come. I told them very frankly that these are all thugs and these are like this, hypocrites.

Some of them are demoniacs.

Some are evil people. I took their names, everything. I told them, “Don't go near them." There were some foreigners also and the and there were so many others whom I told these things very clearly and they got frightened and they said, “You shouldn't say like this. They'll come and murder you.

They'll,." I said, “Let them come and murder Me." But nobody did anything. Nobody even went to the courts.

And that's how, you see, they tried to bring bad name to Me. They paid money to the newspapers to publish things against Me because I said, “You cannot pay money." So they thought that I was just trying to, see, harm them by saying such a thing that you can't earn money in the name of God.

If it's a job you can do it, but God's work is not a job. And the struggle started from the day I started giving realisation and I started with one lady who got realisation first. Then we got about twelve people who got realisation. In two years I got only about fourteen people realisation. Then gradually when fourteen people got realisation then many others started getting realisation.

But I started also curing people because that was helping a lot. Then My husband got elected to this post and we had to come to London.

So when I came to London we had one program in Bhartiya Vidyā Bhavan. They arranged it.

So the Indians abroad are not so much interested in God; they are more interested in money.

So none of the Indians stayed there. They all ran away and only the foreigners who were there, were about seven hippies.

So I had to work on them, seven hippies. For four years I was working on them to give them realisation. Very difficult, you see. Their liver was bad. They had ill health.

Their head was off [laughing], terrible times, but in between I used to go to India and in India also the work was done. For three months always I would be in India.

So we started working in the villages, specially surprisingly where My forefathers were ruling in that area. The work started moving in a very big way. And there then we started taking some people from India.

Some people came from Australia to India like that and the work started moving in those directions.

Then gradually the work improved and people found that this is the way we can transform ourselves.

Many people who were taking drugs or alcoholic or mad people or cancer people, they felt better. Then they got cured and it was established that Sahaja Yoga is something very important.

Now when I travel all over the world, you see, first My husband used to pay for everything. Wherever I went he had to pay all any expenses. He used to do for Me. Gradually, then, now these people pay for My travel, but otherwise they don't have to pay for anything else.

That's how we started our work. There was lot of opposition and the media people would never understand it because it was no such a sensation as you can say nothing to people feel excited, but in a way it's a very great thing because if this is the solution for the whole world one should try to do it.

Then we had very great people who came to Sahaja Yoga, like, you can say, the Hague High Court judge who is now the President, who has given the Nicaragua this thing judgment and many lawyers and many barristers. We have one barrister here from Algeria and doctors and then they took over and they started helping Me out how to propagate Sahaja Yoga.

But it was a difficult task in the west. Of course, in India it spread very fast in the villages but city people in India also are westernized and they start analyzing. They don't know much about our past.

They don't know anything about our heritage, that we have our Kuṇḍalinī and all that. But some people do know about Self-realisation. But these Gurus could not stick on in India because nobody would accept them.

So they all run away abroad. And that was something a blessing for Me also because I didn't have to fight and it started working out and then people found that it helps in every way and they found so many miracles about it and that's how Sahaja Yoga got settled quite a lot.

But still I would say that we have not been to certain countries so far and in the west I would say that so much work has still to be done because as soon as you start any work in any place, first of all they want Me to cure people and to help them with curatives. Now if I pay

attention more to that, then the main work is to create doctors out of everyone. That is neglected. Then you become unpopular. They think, “Oh, She is not sympathetic" and this and that. But now as we have everybody can cure now everyone, I don't cure anyone directly. But they don't like it. They want I should be there and then you to be pampered and all those things are there, rather difficult.

It's not that we are not running an election, you see, like we should please others, sort of this is not there. Whatever is the reality, if a person has intelligence, pure intelligence, he can see that this is something very different and for that one has to understand that you cannot, you cannot force on anyone that you get your realisation. In the same way you cannot force Me that I give you realisation because if it does not work it does not work. It's such a living force, you see and that upsets them very soon.

I feel that the way this industrial revolution has come in the west, people have lost their moorings.

Perhaps they are so confused. With all these Gurus coming down here confusing them and all kinds of new things coming, they don't know where to look.

But unless and until you get your evolution completed, unless and until you reach that absolute state of understanding, the chaos will remain.

So one has to try to get to that. But one must understand you can't pay for it. There is no effort. After getting realisation they feel so satisfied that they forget about it. But after that you must know how to give it to others, as

Christ has said that the light which is enlightened, you do not put it under the table.

That's how what happens that, though we gave realisation to hundred people, only out of that five to six will come forward to help us out. But still I must say lot of work has been done, especially Austria.

I am very proud of Austria and they have never given Me any problem, never and very good people have come out of Austria. Very balanced, level-headed people, very level-headed. They are not extremists.

They do not go to extremes. There is no fanaticism about them. They are sensible people and something so lucky that Austria was found out because I never expected that in Austria there will be so many people, but somehow like water finds its own level, Sahaja Yoga finds its own level. We just came down to Austria.

We haven't been to Norway, to Sweden, Denmark, Finland. I visited those places because of My husband's job but I have not been there.

Now we have sixteen centers in Australia and Australia is a very progressive Sahaja Yoga thing.

We have got schools now there. They are running schools and the teachers are extremely well-behaved and visionaries and they look after the children very well. The Government people sent somebody for observation and they have remarked that whatever they proclaim, that's what they manifest and they have given good certificates to us.

But the greatest achievement on the outward life is this, that Cambridge University has accepted Sahaja Yoga for

a research work with respect by one Doctor Lee who is doing the research work on Sahaja Yoga in Cambridge University. He is already a Doctor. And there is another great thing has happened, in Delhi University that the Delhi University has accepted that a person can do, only a doctor can do, a Ph.D. or we can say the Doctorate in Sahaja Yoga and he gets the highest degree called the Doctor of Medicine and perhaps maybe after sometime they will allow anyone to do that. This is about the medicine part of it.

In agriculture we have done lots of research, Myself. We have somebody here, an expert on agriculture.

He has also done lot of research and we found out that with vibrations we start after realisation if you vibrate the water and if you water the plants with that then sometimes you might get even ten times more breed. That's what they did in India in one of the Agricultural University, but here also he's found out that there's tremendous difference between the growth of an ordinary thing.

Another thing we have found out in agriculture, that if you give vibrations then even ordinary cow can give lot of milk. But if you have hybrid cows then, you see, it's not good for the brain because a person who takes hybrid milk also gets hybrid. I mean, his brain becomes little wobbly.

So better to have a pure milk from a cow which is not been put to this kind of a experiment.

Moreover, food also; if it's hybrid food it's not very good for us because that spoils our nerves, I think, but

ordinary seeds you cannot use because they have weakened and they cannot reproduce.

So when we vibrate them they produce very well just like, better than even sometimes, hybrid thing and the food it tastes very well and doesn't give those complications.

So this can help in agriculture in India and the government has allotted us lot of land and we are going to now experiment and we are going to start the experimentation there to show that how we can use this. But many farmers who are Sahaja Yogis have done a lot of job and they have discovered that even animals and this, what you call farming, everything is helped very much by vibration.

So it improves the lives of people. We have on the other side, social side, I can tell you that we have our marriages, international marriages. We arrange international marriages between people. They have to know each other and they are together and first of all they are together for one and half month with us in the tour. They see each other and their marriages are fixed. We have seen that such marriages are extremely successful. Ninety-nine percent marriages are successful. Once in a while, maybe a mishap, but mostly there are no divorces that take place. Once in a while if it's not successful we have no objection to divorce also, but mostly it's successful and they get children who are very intelligent, who are themselves born realised mostly.

So the problem is much less and the family life improves. The quality of life is thousand times better.

People are very joyous, happy. They do not complain and they enjoy life and they give to other. They share what joy they have.

So...

Question: May I ask You a question? What do you think are the important points in the education of children? What are [is] important to be given to the children?

Shri Mataji: You see, first if they get realisation, to get first time to that point of realisation, if they are already born realised there is no problem, but if they are given realisation then, you see, they start seeing from a different level. They become the spirit so their self-respect, you see, awaken. Such children behave in a very dignified, elderly manner, you see. They talk in a very elderly manner and they give solutions of all kinds, you see and they are tremendous people. But we have to guide them properly by our own behaviour, how we behave. The greatest thing is, how we behave, that's how the children learn.

We put the children certain to some tests, how they are. We find out if they have any physical problems; we cure them. They have mental problem; we cure them. If they have any other problem, social problem or anything, we try to help them out, so that basically if a human being is all right in the childhood, then fundamentals are all right for the child. The foundation is laid down. Then to build a child up into a good quality is not difficult.

So now we find great artists are there. There are great musicians and at a very young age they started playing violin and suddenly they become very dynamic also and very humble.

They are very humble and self-respectful and very well-behaved. Surprising how the atmosphere is and how it works out.

On the other day a lady asked Me about the women and I told her that a woman's power as a mother is very great. She felt hurt about it. I didn't mean that you should be just a mother. What I am saying, she is a mother; then she is compassionate, she is kind, she is not aggressive like man. That is a very big quality. That is a very big power in a woman. That is what I was suggesting that and that is what we have to understand, not to compete.

So, see we have to understand that life has to be enjoyable. Life's to be a blessing, not to be a misery.

We create our own miseries by these false ideas, by our own conflictions we have in our mind, mental projections we have in our mind, or our own obstinacy, whatever it is. All these things can be cured if you take to Sahaja Yoga because you become a balanced person, level-headed, wise person. And you become a witness. The whole thing becomes like a show, like a drama and you become fearless and you start seeing the whole thing like a drama and this is what a human being has to achieve.

We talk of peace. We talk of no war. We talk of many things like this, you see, atomic bomb, this, that, all that are not going to work out. Only what is going to work out is the transformation of human beings. If the human beings are transformed things will work out absolutely first class. Not only that, but that they will enjoy the bliss of life. We are missing the point altogether! This is a very important thing that human beings must say, one thing:

what have we achieved out of all these things? Just for a minute to stop and think.

Question: What is the definition of illness? What is the causes of illness?

Shri Mataji: It's the physical, mental, emotional, all illnesses are caused by the imbalances within us, by our extreme behaviour and supposing say now the cancer. We can take the cancer. Cancer is caused by the over-activity of the sympathetic nervous system. Now supposing a person is a very sad person. He cries and weeps and all the time feels guilty and thinks that he is the worst person ever born, he's committed so many sins and all sorts of nonsense, you see. Then he goes to the left side, according to us and crosses over to the collective subconscious area. And there, according to us, what they called as Protein 58 and Protein 52, doctors call it that way, but we call it as the dead souls; they exist there and they catch hold of you and they trigger the cancer.

But supposing by any chance you can bring the attention fully away from that in the center you can get cured.

So it is the centers within us which are subtle, which are basically seven centers. There are many others, but basically seven. If you can put them right, you cannot have any sickness or illness of any kind.

Question: Back to your childhood. Can You explain, Your parents supported You very much in Your learning and in Your studies. It's correct?

Shri Mataji: Yes, yes. Of course.

Question: Is it normal that parents support their child like You and Your family?

Shri Mataji: In India, all parents support the child.

Question: And you can learn everything what you want to? Yes, yes, I mean, that is true. But you see the basic thing is parents are very benevolent to children, very kind to children and to them you see the child's education, child's upbringing and child's life is very important. That's why we know they are, so we depend on them, they look after us and they are very wise people. They sacrifice everything for us.

So, whatever they say we think it's nice and by doing this we have not lost anything so far.

In India if you find Indian children when they come abroad they always talk the least anywhere. They are very obedient children and they behave very well. We don't have all this problem, teenage problem, homosexual. We don't know even all this problems are because we are so close with our parents all the time. They all the time watch us. We don't have drug problem, none of these. Only in the cities little bit it happens and it disappears because parents are all the time with their children. We live together. The whole family lives together. And not only with the parents but all the relations and all the people in the village and the city, everyone knows each other. Such a joint system we have that we do not normally, sort of, go into wrong ways and methods and we do not become obstinate also.

Question: But, You grew up in a Christian family in India. It's not a normal situation, that in India people are Christian.

Shri Mataji: Yes, I know it is. You see, I was born in a Christian family deliberately, because I think, you see, I personally think that Protestants are the greatest fanatics. Because they are very sophisticated you see their fanaticism is in their brain. Nobody can make them out that they are fanatics, but they are very great fanatics, the greatest of all.

But My parents were very enlightened people. They understood Christ very well. Yesterday I told you about Paul, you see, when I was, first time I took the Bible in the hand and I asked My father, “Who is this Paul?" He said “He is an intruder. Forget him. Don't read him at all." So you see they understood all these things very well and because My father was a realised Soul like Khalil Gibran, you see, if you read Khalil Gibran he says the same thing about Paul, the same thing.

So you see if you are an enlightened person you see the essence of everything. Whatever religion you may be born you don't ignore any other religion. You try to learn about other religion and you find the essence is the same in every religion. What is there to fight? And that's how you belong to no religion, you belong to every religion. That's what happens.

But My parents were very enlightened people, I must say and I was very lucky to choose them as My parents.

Question: You have been an enlightened child, is it correct? You had been an enlightened child?

Shri Mataji: Yes, I have been born as an enlightened child.

Question: But You don't feel sometimes very lonesome because all the others are different?

Shri Mataji: No, no, that is, you see, if you know how to share with others. Actually I was like a mother to them from My very childhood. When My father, mother went to jail I was, first time I was about, I think five and a half years of age.

So I had all the keys of the house in My little frock thing and I used to carry all the duties like a grand mother. I never felt lost. I mean, My life is on the whole is very collective. By temperament I am extremely collective.

I can live anywhere. I can sleep anywhere. I can live in the jungles. I have no problems with that. I am extremely collective. I am not exclusive by temperament from very childhood. I was very friendly with all the people in that area where we were living and My mother was known was Mātājī Nirmalā Devī's mother, Father was known was Mātājī Nirmalā Devī's father.

So they said, “We have lost our identity because of Her." So I was a very friendly person. I never felt lonely and when I am with Myself I am never lonely at all. I enjoy Myself very much.

Question: When You had been to the ashram with Gandhi, You know, can You imagine one or two impressions You remember about Gandhi?

Shri Mataji: Oh! Gandhiji was a tremendous man when I used to learn a lot from him. He was not at all a hypocrite. That's one thing and he was not like modern politician who says something, do something. No, he was very outspoken and always put himself on the testing point and he used to confess if he made mistakes immediately.

One very great incident I remember when I was a small child. They were having a meeting together and we girls were there only sitting giving them water and things, to all the people. All the big people were there, like Jawaharlal Lal Nehru was there and also Maulana Azad. All these people were sitting there.

They were discussing something and then suddenly Mahatmaji said that, “Now it's very late. We'll have lunch here." So they said, “Yes, yes, we'll have lunch here." They had to go to the guest house which was far away.

So Mahatmaji asked for the Bā, his wife. She had gone out.

So he got up. He had a key with him, you see, always of the store room. He opened the store room and he asked the people who were in charge of cooking to measure everything according to the people there are, properly and everything, you see and then he went. They measured it out. Everything was done and then he put the key back and then he went and sat there nicely.

So these people said, “Bapu, we did not know you had to take so much trouble, you see, to go all the way, to measure everything out for us." It did not take much time, about fifteen minutes, but still.

So he said, “What do you think? This is the blood of my country. I cannot allow it to be wasted." See, that's the sign of a person who understands the value of public money. That's just ingrained in him, but those who saw him also felt that, look at this man who is living like a ascetic, absolutely in the sense that he would not touch the public money. And that is one of the keys for all the

leaders. If they are absolutely above money, then only people will respect; otherwise, there is no way out.

But you find these days in every country so much of corruption, hypocrisy, you are really shocked.

Question: What do You think is the reason of all these corruption, of the political instability?

Shri Mataji: It's ignorance. It is ignorance. They think by having money or by having big position or by having a big name they'll be happy. They'll not be happy. Only the ego will be pampered. When it is slightly hurt, a person will be unhappy.

So he'll be going into from happiness to unhappiness. But when he gets the knowledge that it is the spirit which is the source of joy, then he doesn't care for money. He doesn't care for all these things. He is not afraid of anything. He lives like a Lord himself. He is a Lord, doesn't want anything, you see. You see, the one who is the Lord doesn't want anything.

For example, now, as you know, I come from a rich family, My husband from a rich family. He's now well to do. We have a very comfortable living, but I can live in a, on a street, I can sleep on a street because I am like a Queen. I don't need anything. If you need anything then you are a beggar, otherwise you are a King, isn't it? That's what I feel.

So that is what is the ignorance.

Once they know we are just fighting our ignorance then they'll give it up. It's nonsense. It is nonsense and it's not at all joy giving. Your virtues are very joy giving. If you know about your chastity, or you know about your

honesty or if you know about your straightforwardness, it's very joy giving. You feel so confident, so happy and such a person never tries to harm anyone, to be sarcastic with anyone. Such a person is absolutely free, I should say, because he has no bondages of any kind. These are all bondages which bind us and we become jealous and we become greedy. We become lusty. All this is nonsense.

It's to be just seen after getting to your spirit that the light shows, that these are all like snakes, you see. They are crawling upon us and we are holding on to snakes. People when they die, you see big, big people I have seen, people tell about them, in the history they go down as horrible people. In the history they are described as people who are hypocrites, who are cruel, who are very, I should say, adamant type and all kinds of things is described. Whatever is genuine remains genuine.

Question: You never, don't feel frightened?

Shri Mataji: No, I don't feel frightened. I don't know anything like fear. What's there to be afraid of? I am never afraid of, because if you believe and you know definitely there is God all over, there is nothing to be afraid of. He looks after you every moment. Every minute, wherever you are, He looks after you. These people have had so many experiences of that.

There was one girl. There was a Sahaja Yogini and she was driving somewhere in Germany on an Autobahn and there were so many cars were with her and suddenly her brake fail and the car started going this way, that way. She didn't know how to manage it.

She said, “Now, what to do?" She just, she had another one also with her.

Both of them, they said, “All right, let's close our eyes and think of Mother." They just started thinking of Me and said, “We'll not be afraid. Just think of Her." And suddenly they found that their car had come to one side of the road very nicely without any scratch.

So, see, it is just our fear that makes us more frantic and stupid. There is nothing to be afraid of. It is to be seen how God helps you, but people don't want to take His help, you see. Then God says, “All right, then, go ahead and break your head. What to do?" Question: Sometimes other people are helping.

Shri Mataji: Yes, then you should know how to handle them. You see, for example, yesterday that fellow came. You see, he just became like a beaten up dog. You saw him coming and saying something to Me which you never heard. But they belong to a cult, some sort of a cult, you see and they always oppose us. They are some sort of Christians.

And when I was in Geneva, one of the ladies, all, you see, dressed up in a very fashionable way, she came to Me with a Bible in her hand to hit Me, you see. And everybody got frightened that now she is going to beat Me. This woman walked with big high heels upon Me and they thought she'll do something to Me.

As soon as I saw her with a Bible, you know, I started laughing, absolutely. I couldn't bear. I thought, “Such a joker she is. She is coming to hit Me with a Bible. How can she do it?" And she got worried about Me that I am laughing so much. It's all on the tape and these boys

were very much frightened. I said, “It's perfectly all right” and she ran away because she saw Me laughing. I just couldn't help laughing at the joker, the way she came to hit Me with a Bible. Imagine! So this is what it is. If you are afraid then they sit on your heads, but you should not be afraid.

There is a Chinese story that there was one King who took two cocks for fighting *[UNCLEAR* to fight these].

So these two were standing there, they wouldn't attack anyone, just standing. Everybody was attacking. They were just standing. Everybody got frightened. All the cocks got frightened and ran away and these two were standing...

Contents: 1986-07-09 **Talk to Sahaj Yogis, Advice on Small Children, Ashram, Josef Melichar Gasse 20, Vienna, Austria**

... children which are going to the Primary Schools. Even those who are not going to Preschools are the small children when they are born and that's the time one has to be much more important because that's the time they are the most impressionable is when they are born. I have given some instructions for the children, how to do all the things when the child is born, how the mother must be respected for forty days and how the child must be looked after and massaged and all those things, I hope you have got all these things with you. But certain thing in that I didn't mention which are like medicines and things like that, simple medicines that should be given to children. The reason is, your thing was prepared

by Lewis and I couldn't tell him all that. But, for example, a very simple thing is like this.

Supposing they are boiling the milk for the baby with some water, if they are mixing up water and milk.

Then the problem is, if you separately boil them and mix, then the child will get cold and constipation or maybe diarrhea but mostly constipation and cold and nose will be always running.

So basically you give a child a problem, that this cold might continue forever.

So what you have to do is to boil both the things together, together. Start from the unboiled state to the boiled state, boil it, fully boil it, it is not that you put it to a temperature, but fully boil it. Then keep it in a thermos ask or wherever you want to put it and that milk can be heated together and given to the child, whenever you want to put it and that milk can be heated together and given to the child, whenever you want. If you want to put it in the fridge you can put it, but the water and the milk must be boiled together, that's the point that is very important.

Then I have also seen that some children have very thin body, very low weight, some children have.

So we must immediately find out if the child has got liver. Could be the child could have got this liver in the hospital, because they are born realised children and in the hospital when the child is born there might be hepatitis going on or something. Children will catch this and they get jaundice and things. Now for all these children there's a very good medicine is to boil the radish leaves, put some candy sugar in it and give that as a

medicine and don't give water to little babies, up to a point, you see, say about, say about when they are about six months or so. In the water you can give that radish leaves, even earlier you can do it. You warm it up a little bit and give it; you can mix it up with candy sugar, the taste may not be so good, but it's the medicine for the children, for small children.

Because, if you do not give them proper liver in childhood, basically they'll always have this trouble.

So try to soothe their liver by saying Chandrama's mantras and put the left hand on that and try to soothe it down and take vibrations from the photograph and see that the liver of the children is down. Now, when liver is out of this thing, then children have one problem is that they don't drink milk enough, then they become thin children and the face looks little pale also and when they have an inactive liver then they get rashes very easily. When the liver is inactive and for that you immediately must start them on calcium.

If they start getting rashes or any kind of a this thing then you should start giving them what you call calcium. And this calcium can be in any form, but in any case if the children are getting rashes and all that, you should also give them Vitamin A and D, A and D.

Through adoxylene is one very good thing for children is, the adoxylene, is the oil of the shark, shark oil. And you take the spoon and fill it with milk and put one drop in the center of the thing.

So when you give it to the child he takes it as a milk but it goes, the drop inside. One drop is sufficient, in the morning or in the evening and that at very young age

you can start adoxylene, a very young age, it is very good for Vitamin A and D, it gives them good bones and good body. Now we find some children are rather skinny type, their muscles are not developed and for developing better muscles nothing like massage, with say olive oil or something. Give a good massage, plus this adoxylene. Massage is important, with olive oil, the body should be massaged with olive oil, but the best massage is with ghee or butter, not on the head. On the head should be done with say any oil, best is of course they say so, that best is coconut oil because only on the head; but on the body should be of ghee or butter, is the best massage for children because it has Vitamin A and Vitamin D in the butter. Butter is the best thing for the body and nicely rub it in the body, it's very good and the skin becomes very nice.

Question: Also common butter or must be ghee?

Shri Mataji: Better is butter, normal butter. But it has smell that's why, but you can mix some saffron in it or something to smell it better because butter has it's own thing, they use butter it's very good for the children. On vibrations you should correct them first of all see, so the child should be very healthy. Must have lot of health and muscles developed and it's a modern idea that the child should be thin, he should not have any fat, isn't alright. But that is the time the child accumulates fat and later on he grows on that fat, it's like a food to the child.

So this idea that the child should not have any fat, it is modern ideas, will make people very very weak you see, this will make them very very weak.

So that's not the thing, the child must look healthy and must have fat and also must have proper muscle development.

So that is important and for the bones I told you, you have to give children what you call a lot of calcium for bones. Calcium is important, in any form.

In India you get very nice things, calcium of which one year old children love it you see, if you give them they will go on eating and eating that calcium up. But there is one thing called `calcarea carb' in the homeopathic which you can use, if the children like also. Homeopathic is good for children but you must have a sensible one to do it you see, sometimes these can have a funny effect.

So `calcarea carb' they use for calcium but if you can get calcium nothing like it. But calcium is there in milk and the milk can be, if it is too much, what you call buttery or anything, that should be removed. It should not be fatty but it should not be absolutely devoid of fat, that's the point is; should be a little fat there, plus the milk, that gives them calcium also.

And putting them in the sun, in the morning time. You see you need not open the doors, but just keep them, just keep the door closed and when the sun is coming, in that sun just to rub, for small children, rub nicely on their body this butter and put them in the sun for a while, but not their face or their head.

Even face for the Western people is alright because you like a complexion which is sort of little brownish; so it's good for you, but not for Indians, Indians will become black.

So best is olive oil or anything you massage on the face and they'll get tanning permanent, they don't have to go for tanning anywhere, so it's very good for that.

Now all these little little things I didn't say but for childhood it is important to see that you develop, give them basic good things, is one of them is very good muscles, very good bones and very good liver.

Now there are some children who are born alright but because of their mothers or fathers being very overactive; they develop a new disease called over-activity of the child.

So such a child must be immediately removed from the parents, especially from the mother, because they get if from the mother, you can find out from the character of the mother and should be sent to some other ashram to be looked after, so that the child doesn't get that influence on the thing and then try to put everything that is possible to put his liver right by putting some ice on the liver or things like that and putting left to the right, left to the right; that's the way you should cure, because this is a terrible disease that has started now, all over the world, the over-activity of the child. The child cannot sit for one minute, he runs about. It can be also with bhoots, if there is a bhoot also the child cannot sit for five minutes, you see the bhoot makes him run out, go here and go there and the other could be this; but that you should verify on vibrations, what is the thing is. Accordingly the child must be treated, so what the purpose is that we must give very basic beautiful foundation to the child so that later on his health doesn't bother.

Start your children as when they are very very small, as very precious things but it should not be all the time clinging to the mother, sitting on the lap of the mother all the time because then the child will never grow. The child should not be allowed to be carried all the time and you must note it down how much time the child has been on the lap, with others also. The child should be on the lap of anyone.

Altogether say it sleeps for about more than twelve hours; more than twelve hours it sleeps.

So at the most one hour in the morning and one hour in the evening, altogether, it should be in the lap of the mother and it should not be hanging to the mother all the time or clinging to the mother, it should be away because the heat of the mother's body is much more than that of the child and that generation of heat you see, because the heat always passes to the less heat so the child's growth becomes stunted.

So the best thing is not to allow the child to be with anyone, anyone of us, the child should be put on the cot or should be made to play or it should be made to lie down on the Mother Earth anywhere, wherever you want to; but not to touch the child too much; that is important.

But there's one thing more that you see, the child should be nursed by mothers but you should find out if the child is full or not by giving him bottle little bit in between. If the child sucks in the milk then you should know that the child is not fully fed. You should not just depend on the mother, little bit start giving the bottle, from the very beginning, so that you will know immediately if the child is hungry or not.

If your child sucks in quite a lot of milk, then know that it is not sufficient and then you see, then the child also will take to bottle very easily. Later on you won't have problem forcing the child, from the very childhood the child should feel the nipple so he know's that it's an artificial one, doesn't matter, it takes it.

Otherwise when they are grown up they will never take it. But the nursing of the mother must be stopped at ten months at any cost. After ten months they should not be nursed from the mother, so gradually the mother must also take a detached way of the whole thing and should get rid of nursing the baby because if you nurse the baby further with the mother's milk it's not that nourishing. Our milk should be first of all tested.

Some milk will suit one person, another milk will suit another person.

So when you are testing the thing then you will know that this milk is alright for the child, only you use that. Milk is the only nourishment, as you can see clearly now so you have to be careful about boiling it, keeping it clean, very important. There should be a ritual taught to the woman when she is pregnant. You better have classes for this to the women, how they should be.

Now, cleaning of the child, how to clean the child because Indian girls don't know your modern methods you see. You use these plastic things and all those, we don't use in India. But personally I don't like them Myself if you ask Me. It's very funny you see, you tie the child, you tie up the child with say plastic and the business is in the plastic, which are giving the rashes. You can have rashes, you can have anything.

So in India, what we do is very simple, I don't know if you can do that. You see before tying any plastic or anything to the child, what we do is to use another thing from the sarīs which have been used, cotton sarīs you see, now you will be having lots of cotton sarīs which have been discarded from every tour and all that. You wash them nicely and just take a square, not to stitch or anything, a square of the cloth.

Now see if there's a square of a cloth I can see here, there is a square. Now the square of the cloth not stitched anywhere, is taken like this and is just given a little knot here, that's all and napkin is formed. If there is a knot, then we put the child in here, you see and we put a little cotton in for the child in front.

Then we push this in from here and put a knot there, just a knot, no stitching is done. Take this inside this you see, it is stitched, not stitched, it is knotted, a little knot, you can stitch it also if you like and then tie it. And this nappy is very easy to wash and should not be disposed, you can wash it again and again. The more you wash it the softer it will be for the child. But this will not allow another plastic to touch the child you see and the child should not be too much in the plastic also.

So the best thing to do is for about three months of old child, should be given a prentice of how to use a potty. You see if you try to make the child understand to use a potty, you don't need that.

But till three months a child, this thing is very important for Mūlādhāra. You should use cotton, cotton is better for Mūlādhāra. These hard things that you use for the child just crab him down, is very bad and also one of the

reasons is, if you dress the Mūlādhāra like that then it goes on sides and that creates other problems.

So best thing is just to make it a soft thing like that, push it inside and make a nice knot here and keep it soft for the baby. And the plastic should be outside or rubber or whatever you put on, should be outside, but that too for a short time, not all the time, it's very common here and then the baby, you see, when he wets also you don't change. He goes on wetting, three times, five times, six times, it's all there, imagine, acid, imagine that acid that is there, that burns that soft skin of the child. Every time a child wets in India we remove it and put it off, because we never use any plastics. Immediately the child wets it we know. And what we use instead of the plastic below this, a kind of thing called as `bogadi', which is nothing but a thing like this, a towel like that you see. Cloth only and stitched together.

So we use this to put the child all the time so that down below the thing doesn't get spoiled. And below this they use a mackintosh or something. But child bearing is easy, but giving birth to a child is difficult and all ladies must know that these are realised Souls and they have to be given proper attention for three months.

It is difficult to look at because it's not very handy, but three months the women must look after the children very carefully you see.

So this is what these small things I didn't tell about the very small children which are there. Then at that age, at that small age, everybody will not touch the child, that's not proper. You must wash your hands, lifting the child, be careful, till three months. When the child is three

months old then, then it can be given to other people but even it it is given, is just given in the lap, even earlier, covered up properly then and given, so that nobody touches the child as such. And kissing and all that should not be done of the child. At the most you can kiss on the head, here or here, so far away so that it doesn't go into the body of the child or something. And then when the child is three months old, then you give the child to others but be careful how you handle the child.

Some people really don't know how to handle a child. The way they lift the child they pull both the arms like this and lift it, never lift the child so. Always put your hands around on the sides and lift the child, like that, always.

So, putting the arms like that and lift the child or always like this, never never with the hands like this, it's important because there's one very serious thing develops which Westerners do not know. When this bone goes out of order, we call it `hustly'. You see, `hustly' is an ornament we wear up to here. When this goes out of order it sort of dislocates this bone and the child, the child cannot suck in mother's breast, he cannot suck in the nipple or anything and this is difficult to set in.

But that is, can be taught to you, how to set in, if some child is like that I can show you how. Is that you put the child on the ground, put this foot on his bottom like this from the pressure and take both the hands and bring it down from their shoulder, the child will cry a lot. Four, five, six times, seven times and you will here a sudden sound. But in India they are experts, they just lift the child with the head and pull it down.

So it works out but that's an experts job so I will not say it but you can do it like that. Then the child starts taking milk, if the child doesn't suck the milk from the mother, if it starts crying sucking the milk then this is the problem is, one should know.

So that is a thing which Westerners do not know, I know for definite they do not know.

There was a westernized Indian lady, her child had this problem, they went to America, they went everywhere, they said this is some disease we do not know, they gave a name of something. I said it's very simple, you bring it to Me, just put it right. He said “Is it Divine work" and I said “No, it's manual” it's manual. We have to see the technique. No, you see, you cannot show because you have to put the foot to his bottom and all that and then pull him down you see, like that. Sit on the ground yourself, put this there. No, no, no, the shoulders, you pull the whole shoulders forward, the whole shoulders like this.

The child has to lie down and when you pull it, the child will move so you have to put your foot on the bottom to hold that with your leg, like that.

Then there's another thing which I do not know if you people know about children. It will be a boy or a girl but mostly you find the mammary glands working in them, their breasts can be filled with milk, the children. They have breasts filled with milk, small children. This I don't know if you people know, they cry and weep and you don't know.

So if you press their breasts a little hard, you'll find the milk coming out of their breasts. It is very common, every child practically has it I think.

So what we do in India always when the child is born; you see we call them as midwives but they are wise, they are old ancient type of ladies you see, they know this job.

So they press the breast and the milk comes out of it but you see later on it dies out. I mean they cry, weep and then it clears out but then they can develop troubles of the breast or of the lungs with that, you see, later on.

So basically, it should be cleared out in childhood, this is very important.

And then there's another thing which perhaps you people do not know. We put the very clean thumb, make it also antiseptic with whatever and press the tonsils on both the sides and also on top so that, I have no tonsils, I never get tonsils trouble.

So tonsils can never grow after that, just tonsils cannot grow and this upper; what is that called, jubila, that also doesn't grow, so you don't have that problem. It's a very simple thing is to be done to children. Nor for the eyes to be cleaned out properly and kajal must be put. Now to make a simple kajal what we do is to burn some camphor and collect the camphor soot on a silver plate, silver plate is cooling. And then mix it up with some nice butter, clean butter, or ghee, ghee is better, with ghee, very clean nice ghee, you mix it up. And then put it under water, let the water clean it for some time and then when it is completely drained out, the water will not stick because it is all ghee, then put it in a proper thing and use your, this finger, every day for the child. After bath,

every day because that will give them a very sharp eyes and there won't be any problem of the eyes for quite some time.

Question: Morning bath or evening bath?

Shri Mataji: Morning bath, we don't give evening baths in India, only morning baths, we give, but evening what we do is to give them a nice massage before sleeping and put some powder, clean the body and make them sleep. But while putting the powder you must remember, the powders here are no good.

We have very good powders in India, very simple, because we don't have chemicals, thank God.

So before putting the powder, put something on the face so that they don't breathe in the powder, of here. But powder, I gave you the other one, the Indian one you see, sandalwood powder; so simple to use, doesn't dry the skin, no, no doesn't dry. Thank God we are not developed to have chemicals, we haven't got chemicals. Our soaps do not have chemicals, our toothpastes do not have chemicals. We don't have chemicals, they are very expensive. This is an advantage in a way, now people should realise in India but they would like us to take soaps from England, toothpaste from England; they don't use Indian things.

Yes and these tobacco or all tobacco scents are from tobacco; all these things are. Even most of your scents are like that, I think 99.9 percent scents are made from something very filthy. And for children, don't use plastic bowls, plastic, these things, cups and that, not plastic. How long does it take you see, in our family, for every child we would have one silver bowl, one silver thing and

a silver spoon, that's not wise. But if you say, have one, then we give as a present always a silver spoon to the child. But supposing in the ashram someone has a child, then that can be kept cleaned out properly and that.

But supposing somebody is a badish women; badly, like Jane was, Gavin's wife and she had this; for Olympia, though Olympia has cleared out herself, but she made a crib for the child and the same crib was used by Djamal's child and the child was all possessed and I went to see the child. And I was amazed, I said what's happening, why is she crying so much. He said, I don't know Mother, when you came, since then she's crying so much. Then I felt the vibrations and the crib had horrible vibrations.

So I asked whose crib is this and they said this belongs to Jane, I said throw it away and I sent another crib; throw it away I said and I got also luckily a beautiful crib for them, crib is a swinging thing and they threw it away and the child was better.

So for a realised Soul you must see the vibrations of the whole thing.

So this is for very little small children. Then you have got children who are in Montessori, I mean, there is so many things that will be coming up, you see, like nails, how to keep them clean, this, that. But very much attention is to be paid for three, three year old and the mother must be absolutely dedicated to that. She should look after the child and all that. But that does not mean that mother should be attached; should not do anything else but child has to be attended to. After that you start your say, at six months you take your children for or 1 year, two years old, Question: To the Montessori?

Shri Mataji: Yes. Two years.

So till that, two years of age, you see, it is sort of a creche condition.

Then in the creche condition the children should talk to other people, call them uncle, auntie or respect of this thing, respect of Pūjā, everything of Mātājī. If you like that, till two years of age it will be great.

Now what I have seen now is that in the beginning we look after the physical side of the child very much, but physically, they don't understand at that time the emotional style so much, but physically they should be looked after. Later on, the ego part is to be looked after, that's the time they develop ego, between say three months and two years. Ego starts developing more, starts developing, I'm not saying developed fully but it starts developing from that age. Because if you give and give bottles to the child, or something like that, it starts.

So you have to love also because emotion is there, emotional side is there very much at that time.

So you give them love but also tell them to respect, respect you, respect elders, respect Mātājī, respect themself and that, respect is to be taught at that age. Once they start doing Namaste and once they start saying good morning at that age, little little things you see and you sort of reward them for that and say “Oh very nice, say good morning” then you can give a kiss for that.

Then they understand this is something good is happening. That's the most impressionable age as far as the respect and the nobler feelings to be developed at that age. Like you give to him, then give the child to

another one, then another lady looks after the child, the child becomes everybody's property, not your property. See then the child you see sort of starts developing that collectivity and also Mūlādhāra.

Because, you see if you are just used to one person as a mother, you see, anybody else you come in contact after puberty has a sex feeling. But if you are already touched those noble feelings at the innocence time then you don't have this nonsense.

So just allow the child to be sat with everyone, talk to everyone but still sleeping in the parents room.

So the child should be allowed to be slept alone but in parents room till the age of two years in any case.

But not with the parents, that's a wrong idea, because the poor child can get crushed or anything can happen better to keep the child till two years in another crib. But when they are grown up, say after two years or so, they can sleep in another room together in collectivity, all the children, but somebody should be there, an adult, to see how it is. Then they should not belong to anyone personally. Let them be together away from the parents, that's important. After two years, try to keep them more away from the children, more from two years. Then by the time six years they become independent children, they start, but respect elders, calling everybody properly, talking to them, very behaved.

So after six years of age they are really mature, good children, after six years. Then they take to their education, you see. But it is said till five years that you can beat your children in case they are not good. If they are naughty, you should take them in a room and tell

them once, that if you don't behave properly, we will beat you. But talk to them separately, not in the presence of others, not to shout, don't do that, not that. That should never be corrected, the child should never be corrected in the presence of others.

Take him to the room and tell him, `See now, we are going to see Mātājī, now Shri Mataji is the Goddess, you have to behave like that. We are going to go to their house, you are not to ask for anything, you have to keep quiet, you have to behave.' And that is the age when you can start telling them what is self-respect is. They will think you are a son of a beggar, if you start begging things they will call you a beggar. We should behave like people with dignity, you are like a king now, you are a realised Soul, all these ideas should be pushed into their heads at that age of six years. And I think this is why Indian children will never never ask for anything, no question. He might be a beggar's child also, he will never ask, give me this, give me that, it is never so, howsoever it may be tempting for a child. And for parents also, they behave like that, don't trouble parents.

Then another thing is asking questions, by children, it should not be allowed, at all till six years, they should not be allowed you should tell them something and asking questions should not be allowed, so what is this, what is that, not to be allowed. If they say anything, `you'll understand this, you'll find out yourself,' very important. You should not allow them to ask questions. You give them questions, you hear their problems, but don't ask them to trouble you so the habit will not develop. Now the, you see like Western habit is funny because they

become liabilities on you all their lives, they're liabilities, “what to do, how to do it” because they don't know, they have not found out, that's the age they start finding out how to do it, how to manage it, how to work it out.

So the tendency is more to do it yourself.

Now, they are reliant in the West I would say, as far as earnings are concerned, the boys and the girls can go and sell newspapers and earn money, that's all. That Indians will not allow their children to do, that is not prestigious, that the child should go and earn, that's not prestigious. But, what is prestigious for them is that the child goes and asks for something from someone. I mean is absolutely, I tell you.

Even supposing now if you have a father and you are yourself fifty years of age and father is 70 years of age, now take that age. Now, if the son goes and asks somebody for borrowing money and not the father, then for it is, he might commit suicide in India, that's just, they can't stand it. Why didn't he ask Me? Or supposing, even if you know your father doesn't have money but you have to ask him so that he will arrange money for you.

But that helps because they are self-respected, respect of the family, respect of the whole generation is meant in that see family as such. And you just don't talk about your family to others, you don't talk about your problems to others. You see many problems are there, so it's good, we'll manage. It's not a very regarded very dignified to talk, “Oh I had to sell my watch, to get my food or something" in India.

Here it is regarded something very sacrificing and all that, your so pure, it's surprising. When they have money

they are all the time saying, “Oh, I'm so poor, anyway I have no money, I'm so poor, this is that I have debt." But in India they will never say so, “Oh we'll manage." You tell them you see, I want to have money for that, “Oh, no we'll manage Mother." But now Sahaja Yogis are doing that, I see, Sahaja Yogis are like that, “Mother we'll manage, we can get it, we will arrange." But normally you would have said, normally, as Westerners, `We haven't got money, you see, we need money for this, money for that, money for that', always they come out with problems, normally, normally. Because I watch these films and all that and still surprised.

So, this is how is to be taught at that age. What is to be taught in what age, we must know. Supposing you start teaching them self-respect at the age of forty years, you cannot. Even at ten years you cannot, it has to be done from two to 6, sense of self-respect. Sense of cleanliness, sense of neatness, sense of discipline.

Two to six years is very important, I think that's the most important time because the first three months they are breast fed, from three to two years they still are sort of you see in between state. But two to six years is absolutely the time [Sanskrit]. At the time when the pot is now made but is not yet put to the firing thing, you see we put it in the thing. Before that, whatever impressions you put on the child, that will be, in the same way, but it is first of all before the pot is made, that is till the two years of age. From two till 6, that's the time you fire it, but before firing you put all the impressions, after six you fire it, but before that you put all the impressions then fire it. That's how it is.

So it is a very simple thing to do, it's very creative to make Sahaja Yogis. It's the greatest artistic thing to be produced, is a human being. That's the greatest thing God has produced also, the human being. And to make human beings something great, is something. At this age you can also find out their talents, the childs talents are, their talents. You can discover it very easily. What are his interests are, if they are musical you see, as soon as the music starts he will start to see the rhythm and all that, in dancing, in anyway. Whichever are their talents should be discovered and should be encouraged from the very beginning, they should be encouraged and one-sided whatever it is, don't force everything on every child.

Some children are very good at mathematics but some are not.

But that person is very good at handicrafts, let him do the handicrafts. Every knowledge is at par, there is nothing that this knowledge is higher that knowledge is higher in Sahaja Yoga. Because this is all AVidyā in any case. It's all AVidyā in any case. It's only you have to know the technique. How to produce what you feel, that's all. And that what, when you are learning there's nothing higher and nothing lower.

So every, whatever the child likes, let him do. Let him manage and everything can be reached. Say some children are fond of say cleaning the rooms, keeping everything clean, cooking alright. They can become hotel managers, they can run hotels and they can do all these things.

Children, you see, their aptitudes are such like. My granddaughter, the elder one, said you see, “I want to be

an air hostess or a nurse” so I said “But why, why these two professions." She's very clever, very intelligent. I said, “Why?" “Because that's the only profession into, in which you can give food to others to eat." And they play also with that you see and them become nurses and that, they should be given food, you better eat, otherwise you'll be sick, this, that. It's so sweet, you know that thing, these are the only two professions where you can give food to eat to others and they are so sweet and I've seen there aptitude is like once their mother said, “If somebody comes you must make them sit down and give them to eat, open the fan and make them feel comfortable." So our wash-man, doby, came you see and they said “you better sit on the sofa” and he would not and they said “you better sit, you have to sit on the sofa” and he would not sit and they opened the fan and opened the fridge, whatever was there they brought for him, “You better eat." When My daughter came in, she saw them, so he said, “What am I to do to stop them” she said, “It's alright, you better eat” she said “eat with them." And when they give something to others you must always praise, teach them to give, that's one thing in Indian character, you see. Supposing our children give away anything to anyone, anything, you praise that child, even say a diamond is given to another person, to any other child, we praise the child.

But the mother will return the diamond, it's different, but we'll praise the child alright, very good thing, you have given. Giving is a very big quality. That's not in the west, I mean you are rich people but the style of life is very different. I was, we are poor people, we are better than

you in this way. I mean, we are rich in heart, I thing, isn't it, that's the thing, you see. Sharing, giving, that's it, you see. Toys, now for example, the children who just give away all the toys are better children in India and those who don't give away their toys keep to their's at all times are not good children.

You see like this Bhavani's case, I must tell you. I asked all of them, how is Bhavani, very sweet, very sweet. Alright, that's very good and when she came to Me, I said, “Bring Bhavani” you see she had a back Āgñyā like a coconut stone.

Soon as I saw her I said “I'll go blind with this." Little thing like that as if a big cunning woman had taken over her and so cunning her ways were, so cunning for a little girl of two years, none of us could manage her. She would not say Namaste to Me, she would not say good morning to Me, she would not look at Me, she would just walk like this. We tried for five days, we could not work her out, this Bhavani, horrible thing, she had no respect for Me at all, then she came down and I just thought of one thing.

So I said “Bhavani, really now, this is My house, this is not your house, this is My house." She was taken aback. “Now when you go to somebody's house you have to say good morning." So she, first time she said “good morning." “Now you have to say Namaste” and she said “Namaste." She was thinking that I was living in her own house or something like that attitude. They are very tricky, very cunning, these bhoots are very cunning. She knew how to handle things, there was nothing natural in her but nobody could make her out, can you imagine.

Of course, before Me, shot off like anything, because her father as soon as he came he sat down right there and I said “what's the matter” and he said, “I don't know why Mother, I'm catching here on the back." So children can be very very cunning if they are bhootish and extremely clever, they will say “Oh I don't know” see the vibrations. You must see their vibrations, they'll end up with cancers, I'll tell you, or with lunacy. This girl might become, she's already schizophrenic, already she is schizophrenic and John is the father whose so much worried, he said that even in Rome I'm told she was lap to lap and she was very much liked by everyone. She's very sweet otherwise you know she knows how to entertain everyone but she's very cunning and she talked like a big old lady to Me and experience showed Me that we are negligent about their vibrations. We must see their vibrations all the time otherwise we would not know what they are like. She was vomiting very often. She would, she would vomit.

Then also for the appreciation of others. If they start criticising others you do not listen to them. When they appreciate others, listen to them. This is till the age of six years, again I'm saying, very important.

They'll criticise others and never never try to sort of side with anyone. If they are quarreling with anyone, let them quarrel, let them quarrel a little, it doesn't matter, it'll solve their problems. But if they are quarreling too much then bring them two sticks, so if you want, here's two sticks, hit each other. Then they will realise. Alright give them two sticks, you want then alright have it. Hit each

other nicely and when you are both nicely wounded we will take you to the hospital, now come along, have it.

So, then you see why they quarrel also, you must know. One psychology of the child is to attract attention. The more attention, if supposing a child, child might say abusive words, if you say don't say that, I'll hit you for that, he'll say it again. But you just forget about it, when he says it, it's nothing, then the child will forget. The whole attitude is how to attract your attention, out of sweetness, whatever it is. But when you pay attention to something good they do, then they'll start doing good.

***Contents: 1986-07-09*, Public Program, Day 2, Uncertainties Have Created Chaos, University, Vienna, Austria**

One has to realise that truth is what it is. You cannot put your convictions on that, nor can you change it, nor can you destroy it. It will remain the same as it has been. Those who are cowardly or those who are ambitious, those who are full of ego cannot see the truth.

Like yesterday, one boy came here as you saw him like a beaten dog and he was saying something, nobody heard him. Instead of that, if he had any love for himself he should have taken Realisation. Now, they belong to certain organizations, say example, somebody who wants to obstruct the work of God and they try to hamper others, for what? The same organization in Geneva, it was so absurd, there are very well know organizations everywhere and the lady brought a Bible to hit Me. And it was such a big joke for Me [laughing] to see that she had come to hit Me with a Bible. And I started roaring with

laughter, instead of getting any fear from her, “Oh” I said, “That's wonderful." It's all on the tape, of course, but I told her, “Why are you mad? Who is paying you? Why are you doing this madness, how long are you going to do it? Why don't you think of your benefit, why don't you think what good it can do to you? You don't have to pay anything. Why are you so stupid, wasting your life with an organization which is just taking money from you and making a fool out of you?" But such a stupid person that I was surprised that she got a Bible to hit Me, that was the best she could find! [Laughs.] This is sheer ignorance that we do not want to see the point that we have to reach a state of absoluteness.

Those who proclaim “we've reached" or something, what have you gained? This is the main point is, what have you achieved? Say in the business we see a man who has earned money, he has a big car, has a big house, everything you see, then you know he has achieved something in the business. And in the spiritual life you see a person who is compassionate, who is kind, who is loving, who gives comfort to others, who redeems others, counsels others, for the right and righteousness, who is not interested in your purse, but in your Spirit. A person who is above lust and greed. Not a person who takes a Bible in the hand and comes to beat someone and they call themselves Christians. I tell you, if Christ was here, they would have done the same to Him. These are the people who crucified Christ, because He was telling the truth.

What did He do? What wrong did He do? This is how many great souls have suffered at the hands of ignorant

people. And one has to forgive them, because they are ignorant.

What is the ignorance? The ignorance is that we do not know the truth. Supposing this room is filled with darkness. If we are all sitting in darkness we will not know who is sitting there, will not know how we related to each other, maybe we will start running about and may hurt each other. We may even hurt ourselves. But if we are stupid to believe that, “It's all right, we can have the darkness with us” then go ahead. But if there is a possibility of getting the light in yourself, why not have it? It is not only with organizations but also with human convictions and wrong ideas, by which a human mind is enslaved.

Which is, also I must say, is very opposite to reality. For example it is believed that a person, who is a spiritual person, has to be miserable. He should look like a TB patient. And as if his life is devastated by so many deaths in his family. Even they made Christ look like that. If you go to Sistine Chapel you'll see Michelangelo, who was a realised Soul, he has shown Christ like a big giant, who is standing there and passing the last judgement. Below there is a table and a miserable bony structure of Christ, with all the bones showing, would be good for medical students, is placed there very miserable. It is absolute sadism, I say. Let these priests carry this cross, even for three steps, then I will say, how many bones they've got.

How could bony Christ carry that cross for miles together? Is it you have to pity Christ, or Christ has to pity you? Is a very wrong idea about Christ. The man who is one with God is always in joy, laughing, very peaceful,

extremely compassionate and very powerful too. Such a person with one glance can cure you.

With one glance it can take out all kinds of devils from you, but when such a person meets the children, He is love.

There was a Guru who would not tolerate flowers, can you believe a Guru not tolerating a flower? And he calls himself Bhagawan. If you read the scriptures in India, the description of the Bhagawan or of the Bhagavati, of the Goddess, is that She is made of flowers, She is fond of flowers, She lives on flowers, She creates flowers, She is flower. If you cannot bear the flowers, what are you going to have finale around you? It's absurd. Understand, it's absurd. That person cannot be Divine. The one who cannot love children and flowers has nothing to do with God, take it from Me. I know Germans are very fond of flowers, so are the Austrians. That is such a delicate side of their life. And when you have someone like that, how can you call him Divine? It is beyond Me, any intelligence cannot accept such absurdity.

But everything new should be accepted, this is our concept. Like we were having a dinner party and there was an ambassador, sitting next to Me and he said, “Why do you like Jung? Because he talks of the old things. And why are you against Freud, who has given us something new?" Of course he has given us something new, the AIDS. All right, doesn't matter that part, but I just told him in a joke, “All right anything new, we should try? All right, we have never eaten this table, dinner table, let us eat the table, not the food." It is absurd, who comes out with new funny ideas, something out of the blue, know

that it is plastic, it is not a living thing. Like a seed becomes the trunk, becomes the branch and becomes the flowers and ultimately the fruit.

In the same way, spirituality has grown from the seed today to this flower state. In this living process you cannot just have a flower from somewhere hanging in the air, it has to be on the tree, it must have a basis. The basis should evolve into that, you cannot just have something from somewhere, then it is a plastic flower. It must have basis to all the flowers, to all the religions. It must have connection with every religion. Any religion that teaches that that is the only religion, cannot be a religion. It has to be universal. It must relate to all of them. Any person who is Divine has to be a universal person, he cannot belong to one sect, one religion, or one country. He transcends all the barriers which are artificial. God has made only one world. There are some of course, some mountains and some rivers and human beings who have variety, even one leaf is not like the other leaf, so how can any face be like another face? And the variety creates the beauty, otherwise you'd be bored stiff. Imagine, if everybody in this world look like Chinese or like Germans or like Indians you'd be bored stiff. But variety was created for beauty and not for fighting. That we should fight that your nose is longer than mine I'll fight with you, we measure the nose size, how much is the nose and then you fight.

Sometimes human beings behave worse than dogs, they never measure noses, do they? [Laughs.] So we come to a point that we have to be universal. But by saying, “We have to be universal” we do not become. By giving

lectures you do not become. I know all these people who talk universality of united nations, all that, I know them very well. It is just an idea, but is very temporary, it can drop out any moment. The friendship will drop out also any moment. Friendship of nations drop out any moment. Once upon a time America and Russia were great friends, today they are great enemies, God knows how suddenly they became enemies.

All these uncertainties have created chaos. What is a certain thing within us is the Spirit. When the Kuṇḍalinī rises within you from its base She pierces through six centers and comes out of your fontanelle bone area, here is the seed of God Almighty and the reflection is in the heart of the Spirit. That is the power like energy rises within us and in the heart is a little fire which gets ignited by that energy and the whole being gets enlightened. That enlightenment first of all gives us collective consciousness. By joining these organizations and stupidities you cannot get that state. The Kuṇḍalinī has to rise and you have to become the Spirit.

So the first thing that happens to you is the nature of the Spirit is that you become, actualise the experience of collective consciousness. It is not a false certificate. I cannot give you certificate, you have to give yourself a certificate honestly. If you are a profound person and a deep person you can see that reality is to be certified by your central nervous system. But if you have no value of your live, you can waste it, what can one do about it? So the first thing that will happen to you, that on your fingertips you can feel your own centers and the centers of another person. Now, when you start feeling the

centers, somebody has to decode it. For example, you start getting a burning on this finger, then what is the problem? That you have to discover from Sahaja Yoga, that this means you have a problem on the right Viśhuddhi Chakra.

This you have to see for yourself. We don't have to certify it. You have to see yourself that when you feel somebody else and you find a certain Chakra catching and you ask according to decoding, “Is this the way you are?", he'll say, “How do you know?" Like one fellow came to Me, He said, “Mother, why are they asking me, how is your father, why are they always asking me, how is your father?" I said, “I would ask the same question." He said, “But why?" “Because your father is sick." He said, “How do you know?" I said, “This finger is burning, up to here.

This is the place of your father." “Really, Mother?" I said, “Yes." “Can you do something for my father?" I said, “I'll try, bring him along." But what I'm trying to tell you, that with these vibrations you enter into the Divine ether, this ether exists in everything. Say for example if you take a sulphur dioxide, the sulphur has two oxygens, which are on the two ends of sulphur and they go on pulsating, like vibrations. There are different types of vibrations, of course. Now what is vibrating that? Can the doctors or can the physicists or can the chemistry people tell Me that? I don't know if you know about Chemistry that there is periodic laws.

And the whole thing is organized in a proper chart-like thing. Every atom has a particular amount and is repeated again in numbers, is something so fantastic

that no one can create like that in this world. Look at ourselves, what a fantastic computer we are. As soon as you see Me you know I am there. We are not robots, are we? We are not machines, are we? But what a tremendous machine that can love. And this is the machine of love when it becomes collectively conscious its nerves start reacting and recording and correcting the Chakras. Not only their own Chakras, but others' Chakras [as well].

So, by that you get physical, mental, emotional curative.

Social life improves, because your married life improves, your children improve. You're so collectively conscious that you know what is to be done, what is not to be done. I don't tell anybody that, `You don't do this, don't do that.' Because half of the hall would go away if I say so. But I give them Realisation. And after Realisation they just give up by themselves.

So many people have given up drugs, have given [up] alcoholism, have given [up] smoking, all these self destructive habits, they have just given up, because now they have become constructive.

So, once you become collective conscious, then your attention becomes very powerful. Wherever you put your attention it works. I'll give you one example, I was in Middlesborough when the newspaper people came just to test Me and they said that, “If somebody cannot see you, Mother, how can you help that person?" They said there is a lady who is suffering from a disease that she cannot go out of the house at all and she doesn't want to meet anybody, she has locked up herself in a way in her room. I said, “All right, give Me her photograph and I think I can

help her. Also give Me her name." I just looked at the photograph, nothing else. And I told the newspaper people not to disturb her for eight days. But they had no patience.

So next day they went to see her and they found she had gone out for a walk on the *[UNCLEAR* moss] with her husband.

So they gave it in the newspaper that, “The Guru who has fulfilled Her promise." But it is nothing that you have to do, because you are one with the Divine ether. And when you start just paying attention to someone, that ether just goes and acts.

So your attention becomes collectively conscious and collectively active. Thus you become great friends. There is no quarrel, there is no jealousy, because you know you are part and parcel of one personality.

The second thing that happens to you is that you know the truth. The fundamental truth is that you are the Spirit. You are neither this body, nor this mind, nor intellect, nor ego. It's like a diamond lost in the mud. And as the diamond is cleared out and brought to the light, you are no more the mud.

So you reach the absoluteness.

Now, how can you make out if a person is a thug or a real person? If they could make out they would not have fallen a trap to those false Gurus or to these organizations which are just harmful to human beings.

So what is the thing that determines it? When you see a person you can feel the vibrations of that person and you can make it out what sort of a person he is. You don't

have to rationalise it. It just works, even a child can tell you. If a child is a realised Soul he'll tell you, “Oh horrible, this fellow is horrible, let him go away." It may be you might even get blisters from such a person. Such a person can give you tremendous heat. All these symptoms you have to know after coming to Sahaja Yoga, you will know how to judge, how to find out who is the one who is trying to be good, but is not good.

Now about anything that you want to find out, you have to just feel the vibrations, because they are absolute. The other day, we wanted to know about Nixon, president Nixon, how he was. And when we saw his vibrations all our fingers were burning.

So we knew he was in trouble. Much before it came out.

So from small mundane things to the highest things you can find out. After some time you have practiced Sahaja Yoga you don't have to even feel the vibrations, you just know it. You don't have to know it trough rationality or anything, you just you know it spontaneously, with a reflex.

So you become the knowledge.

You are the knowledge.

The other day in India, a bullock cart man was driving Me, a very ordinary person, in the village. And there I was just talking to him and I was surprised, he was talking like Kabīra, he was talking like Nanaka, he was talking like Khalil Gibran. I said, “Oh God, look at this great man sitting driving this bullock cart." “And what was the reason?" I asked him. He said, “Mother, now I have become the Spirit." So there is no need to go through books or anything, the whole knowledge comes

into you. To what university did Christ go? And to what university Śhrī Kṛiṣhṇa went, or Śhrī Rāma went? Even after 6,000 years still we reflect back on Him for wisdom. He was a son of a person who had lots of cows and He used to look after the cows, that's all university He had. But when you read Him you are amazed. Like He has said that, “When human awareness grows the roots of our human awareness are in the brain, so it grows downward. It doesn't move upward unless and until you have Realisation." That's very fact.

Today we see human awareness has reached a point where human beings have become nothing but sex points. I mean, the main job that men and women have to do today is to talk of sex, that's all. It's so ugly, there is no privacy in anything left now. Why call something as private parts when there is no privacy? This is what it is that the awareness grows downward. In everything, see the art. It's so grotesque. You see something, you don't understand. What sort of an art is this, you feel like vomiting actually. There is no beauty in it. See the music. They have experimented with the dogs and the dogs all went mad with some of the music we have modern times. [Laughs.] Somebody asked Me in America, why there are so many schizophrenic people in America. I said, “Stop all that music of yours." “We want sensations." Why? Are we dead people that we need sensations? Are we not sensitive human beings that the slightest turn of a leaf should bring a throb in our heart? Why do we need sensations? Are we really become like robots? This is what Kṛiṣhṇa had predicted and I see that every day. And He said, “After that hell, I see the burning

hell everywhere." You tell them anything, they won't listen to you.

I went to America in 1973 [1972] first of all and told them not to do this nonsense of homosexuality and all these Freud experimentation. And Mister Freud himself was suffering from epilepsy, he was a mad man, the way he lived and he died of cancer. What is there to learn from such a person? And be careful about promiscuous live. If it is natural to be that way, why should we get diseases out of it? It is unnatural. And that is where we have failed to understand our own self respect of this body, which is the Temple of God. But it does not matter. As well as this downfall which is called [Adogati] becomes [Urdwagati], the ascent, everything is finished.

You have to bloom like lotuses out of the mud. And make the whole world ringing with the fragrance of your Divinity. You are the epitome of evolution. But surprisingly people want to learn sex behaviour of animals. Are we going to become now earthworms or what? We have to become the super human beings.

Beautiful, collectively conscious of their love. As a result of that ultimately you get the joy of life. The joy does not have duality, like happiness and unhappiness. At a dinner, when an officer can sit next to the queen he feels very happy. But if his seat is put little bit away, or on another table then he is very unhappy. Small things make him happy or unhappy. Joy is not a duality, it is absolute joy. Where a human being sees everything like a witness, like a play. Where you are in the water you are afraid of the waves, but when you come up on the boat

you watch them nicely. In the same way you become fearless.

And fearless in your love. The fear today is that how can we proclaim love? But when you become the Spirit and the joy then you can't help it, you have to just do it.

Like I would say, I am a great capitalist, because I have lots of powers, but I am a communist also, because I can't live without sharing that. I want you all to get those powers. I want you all to be powerfully loving and beautiful human beings in the Kingdom of God.

I know My dream is coming true. I have a feeling Austrians are very deep and profound people. And in Europe they should take a lead. This is My humble request. [Applause.] Very simple things as we did yesterday today again we'll try to meditate. But I would request you to take out your shoes.

And put both the feet parallel to each other on the Mother Earth.

As I told you yesterday you have to put your left hand towards Me which represents your desire and use your right hand for the action. You can yourself raise your own Kuṇḍalinī. Now you have to close your eyes and not to open your eyes till I tell you. But before that I will show you the Chakras which we are going to touch.

So, now you have to use your left hand like this and the right hand on the heart first, because the Spirit resides there. Then you have to put your right hand in the upper portion of your stomach. Everything has to be done on the left hand side. This is the center of your mastery. As they say the Principle of Guru.

Then you have to put your right hand in the lower portion of your abdomen on the left hand side. Now you have to go back again on the mastery, because this one, when you touch the lower abdomen here is the center of Swādhiṣhṭhāna, which acts for all the Divine Laws. Here when you touch and you ask for your True Knowledge then the Kuṇḍalinī will rise and you have to again go back helping the Kuṇḍalinī upwards.

So you go to the upper part of the abdomen on the Guru Principle Chakra, called the Nābhī.

Then you have to go to your heart again, to open the Heart Chakra.

Then you have to go to the Viśhuddhi Chakra here. Please remember, don't put your hand from this side, but you have to go from front, like this cross. And turn your head to your right. This Chakra is caught up when you feel guilty. And diseases like angina develop by that, spondylitis, angina.

So before starting this I have to request you that please say sixteen times in your heart, `Mother, I'm not guilty at all.' It's better than yesterday, but still it's very badly catching.

Now you have to raise your hand to your forehead, which is the Chakra of Christ, Āgñyā. Then on the back of Āgñyā Chakra is here, where the optic lobe is, you have to press your head backwards and put your hand holding your head.

Then stretch your hand, your palm like this and the center of your palm you put it on top of your head on the fontanelle bone area here, which was a soft bone in your

childhood and move it very slowly seven times by pressing your scalp hard. Press it hard. Move your scalp.

That's all.

Now please put your left hand towards Me, both the feet parallel on the Mother Earth and first of all forgive yourself. You should be pleasantly placed towards yourself and you should know that you are the Temple of God. Now, close your eyes and put your right hand on the heart. Keep your left hand all the time towards Me. Now please, you have to say on this Chakra or you have to ask a question to Me, which is a very fundamental question. You have to say, `Mother, am I the Spirit?' Ask the question three times.

Please don't open your eyes. `Mother, am I the Spirit?' Three times.

Now the second question follows. If you are the Spirit you are your own master.

So put the right hand in the upper part of your abdomen on the left hand side, press it hard with your fingers. And at this center ask a question again three times, `Mother, am I my own master?' Now, please take this hand down on the lower part of your abdomen on the left hand side and press it hard. This is the center of True Knowledge of Divine Laws.

So here you please ask, because I cannot cross your freedom, you have to ask. Please ask, `Mother, please give me Pure Knowledge.' You have to ask six times, this center has got six petals. Now ask six times. With this asking the Kuṇḍalinī starts rising.

Now to help the Kuṇḍalinī with full confidence please put your right hand in the upper part of your abdomen on the left hand side. Here now you have to say with full confidence for the Kuṇḍalinī to move through this center, to open the center, `Mother, I am my own master.' Say it ten times please.

[Aside:] It's too much.

Now, please raise your right hand in the corner between the shoulder and the neck and hold it tight, putting your head towards the right. Here you have to say sixteen times, `Mother, I'm not guilty at all.' Please put your head to the right and say with full confidence, `Mother, I'm not guilty at all.' `Because I am the Spirit. Because I am the Spirit I cannot be guilty.' [Aside:] Ha, better.

times please. Please say sixteen times, `I am the Spirit and I cannot be guilty.' [Aside:] That's good. Better to escape the heart like this.

Now please put your right hand across your forehead and press it on both the sides. Here you have to say from your heart, not how many times, `Mother, I forgive everyone.' This is the Chakra of Christ and He has given us the greatest weapon of forgiveness. God is also the Ocean of Forgiveness.

Now for your own satisfaction you put your hand on the back of your head and push back your head.

Now here you have to say, just for your satisfaction, not feeling guilty at all that, `Oh Divine, if I have done anything wrong please forgive me.' But don't feel guilty.

[Aside:] Good.

Now please, stretch your palm and put the center of your palm on top of the fontanelle bone and press it hard and move it, very hard pressing it down, seven times. While doing that you have to ask for Selfrealisation, I cannot force on you, so you have to say, `Mother, please give me my Self-realisation.' Press it hard.

[Shri Mataji blows into the microphone.] Now please take down your hand. Put both the hands like this. Open your eyes please slowly.

Now put the right hand towards Me and left hand on top of your head, about four inches and see if there is a Cool Breeze coming out of your head. Bend your head a little.

Some people get it very far away.

You can move your hand and see for yourself.

Now change the hand. Put the left hand towards Me and the right hand on top of your head, again bend the head. Higher, little higher, higher.

Some people get it hot, doesn't matter, it will cool down.

Now, turn back again, put the right hand towards Me and see with the left hand. Put down your head and pay attention to your fontanelle bone area.

Now please put both the hands towards the sky, bend back yourself little bit your head and ask a question, `Is this the Cool Breeze of the Holy Ghost? Is this the Brahma Shakti? Is it the Rūh? Is this the All-pervading Power of God's Love?' Now please bring down the hands. Now see, do you feel Cool Breeze in your hands? Keep your eyes open please. Watch Me without thinking.

Without thoughts, without thoughts.

Now, those who have felt the Cool Breeze in the hand or in the head please raise both your hands.

Most of you have felt it. There are few who have not felt it, very few.

I must thank you for this. But this is just the beginning. You feel very happy, relaxed, do not argue with anyone, just be quiet. But you must come to the collective. You all must come to the follow-on program, please. This is the trouble in the West, they get Realisation then they go ahead. It's like Guru-shopping.

That is not a sign of profound wise nature.

It's like Christ describing about the seeds that fell and sprouted a little and were wasted. Please respect your Realisation and please attend to yourself. This is what you have to know. For every benefit, for every benefit.

May God give you wisdom and bless you with His blossoming love!

Contents: 1986-07-13 **Śhrī Kārttikeya Pūjā, Grosshartpenning, Munich, Germany**

I'm sorry for being late. I did not know that this program is in a beautiful place like this. And here you see a beautiful painting of Michelangelo expressing the desire of the Divine, your Father, to save you, to help you out and it's working out. In Germany we have had very great aggressive happenings. And that brought forth a devastating effect on the Western Life, all over. The value systems were broken, the idea of Dharma was disturbed, women started behaving like men and so many people died. Very young people died, very, very young. All their desires were not fulfilled, all their life

gave them nothing but war. That was a kind of a heatwave that came, destroying all the subtler things. When the nature gets its respite, or is angry, it destroys only gross things but when human beings start destroying they destroy even the subtler things like your value system, your character, your chastity, your innocence, your forbearance.

So now the war is on on the subtler level. We have to now understand that all these things have brought such a shattering effect in the West, on the Western personality.

So the first effort one has to do is to repair it, to put it straight, make it stand on its own legs. Because people lost their personality, their tradition, they had no moorings, no roots. And they started moving towards anything that was brought in as some sort of a intellectual experience. The women became very independent and they thought they can work out their own problems, that they thought they can become like men. Here the problem started even in a worse way. Because woman is a woman and a very little thing which is called as a man in her and when she tries to avoid what she has and develop something that she has very little, then she becomes funny. But she may be possessed by so many men who are dead. The desire to become manly can attract so many bhoots who want to enter into woman's mind. And when they enter they have the garb of a woman and mind of a devil. And the women cannot see it because maybe with those devilish things in the worldly way they might be successful. They might be better off. Maybe they can dominate everyone, they

might become meticulous like men, absolutely matter of fact, very neat, tidy, clean, devoid of all beauty and sweetness. Then these women ultimately become like vampires.

So though the war is over it is working through the women of Germany, I think.

I'd heard this attack had come before also and there were women called as `Amazonic'. Now that history is repeating itself again. The other day I had an interview with a German lady and I was amazed at her attitude because I felt she's still a Nazi in her, some Nazi bhoot is sitting in her. She was a double personality, one way she was talking sweetly, another way she was a Nazi and a Fascist. Very cunningly they have got arguments. The first thing they can do is to say that, “We are siding with downtrodden people, like India. Indians are Aryans, we are Aryans and we are people who are sympathizing with the Aryans." Indians are spiritual people and they feel they are like Indians, of all the things, you know, can you believe it? The quality of life should improve, is the point. The quality of men is different from that of women, I have told you many a times. And if women try to be manly then they cannot achieve anything proper.

We have had many like this. You have seen Mao's wife. You have seen Mrs. Chiang Kai Shek. Now this new lady Carlos, Carlos her name is? Marcos, Marcos.

So many women like this. They always make a mess of things when they try to be manly.

In the history we have many women. In India women are very well equipped, we have had women like Jhansi ki Rani who fought against the British. She was a widow.

She tied her child on her back and fought the British. They say that her horse jumped from 180 feet from the turret of a fort and the Britishers have written down that, “Though we have got Jhansi the victory comes to us but glory goes to Jhansi ki Rani." We have had great women in India. Like Nur Jahan was another great woman, we had *[UNCLEAR* Chanbibi], *[UNCLEAR* Ahilyabai] but they were all women, they didn't have ego of men. When it comes to, one can work, work in the offices with men but they need not become men. I'll tell you an example of My own. I had to build our house in Lucknow. I did it in a real woman style and I built a very good house, better than any man could build in a very, very cheap way. Like a man would go, first of all he'll get an architect, go and measure everything, then he'll try to fit everything into it beforehand. Then he will in his ego go to some expensive place, shop, get something expensive, be cheated by that. Then again in his ego he'll go and get some very expensive labor and appoint somebody, he'll be in charge of everything, in charge.

I did in a very different way. I had money, so went and found out who have the best people, who have the best bricks. The house was to be built by bricks. Then what else do you need? Just like a woman would cook her food, you see. You need also sand, all right? Then you need cement and you need iron bars and labor.

So I didn't go the way men went round. I found out the man who was selling the best bricks.

So he said, “I have no money because I have to put up those klins [kilns; first `klin'; later on pronounced `kiln'] and fill them up with the bricks and for that you require

initial money." I said, “All right, I'll buy one whole klin [kiln] from you, whole one. How much will you take from Me?" He said, “Five thousand rupees sufficient." But if he said, “If the klin [kiln] goes off, or there's something wrong with it, if it misfired, then it is your lookout." I said, “Doesn't matter. You put one klin [kiln] in My name." So I bought a complete klin [kiln] from him, complete. Kiln is a thing where they put all the bricks, you see and then cover it with mud and fire it from down below.

Sometimes it could be that the whole thing can go into a waste, or crumble down. I said, “You do like that. Only 5,000." When it is nicely fired and all that it would cost you nothing short of 50,000 rupees.

Then I went to the river and I said, “How much for a one part?", as they call it, a big area of sand.

They said, “At this time, when it is summertime it's very little, but in wintertime it will be quite a lot." A man would go, he'll say, “All right, now you need so much, bring it now. Then you will need more, you bring it now." But I didn't do that, I said, “Summertime is a nice thing, cheap you are getting, why not buy the whole?" So I bought the whole part, the whole area of that sand. [Laughs and laughter.] All right. Then I went for the ironmongers. I said, “Now what about iron?" They said, “You have to order, but if you order in bulk then we'll give you much cheaper. And cash down you have to pay so much." I said, “All right." I ordered it.

So it was all ready, just like we do for cooking, you get everything ready made, ready there.

Then what we needed was wood.

So they said, “Wood will come from Nepal." I said, “All right. What else?" They said, “From any other forest it can come." So I went to a forest in the center of India called *[UNCLEAR* Jabalpur] and there I ordered. The whole wood was cut, newly cut and in an auction I bought a lot of wood from there. And I got all that they had, plus I got the marble from there. This marble was never used before, anywhere. I said, “It's very simple, I can use this marble for everything." So I got marble and wood together from that place.

Then the labor. Then I asked My friends if they knew any good workers, who are good at masonry work. They said, “Yes, this one is good, that one is good." So I called all of them. I said, “See, now you can stay with Me in this house and I'll feed you very well and I'll give you food and I'll look after you very well." So they all settled down with their family [laughter] and I used to cook for them. By cooking I won them over and they would do anything for Me. [Laughter.] Absolutely. They were so kind to Me, they would produce new, new, technique that they knew, they would produce an effect of marble out of the cement. All kinds of art that they had they put there.

So such a big house with twenty bedrooms and five drawing rooms, dining rooms was created within one year's time. Not only that, but the price of the house nobody can believe. Was one tenth of the one that the architect would have taken. But it was all written so well, everything done so well because I didn't know how to write accounts, so what I used to do, every day I used to say, “Now, all right, today I take out so much money”

then this much was spent. Like that I wrote every day and not one single rupee was missing in that.

So nobody could prosecute Me, no problem otherwise all the officers who built their houses there had to go through lots of problems, their income was taxed, this thing, nothing, nothing happened. And I got such a huge house made in such a little money. And such a house that people said that, “Even Taj Mahal may fall down, this will not fall." [Laughter.] Because I made a good foundation, everything, because I had bricks so cheap. The whole of that kiln I bought for no price at all and half of it I sold back because so much remaining. [Laughter.] Then whatever I had bought the sand I brought it, sold half of it because I didn't need it at, doubled the price so I got My sand free. [Laughter.] The wood that I had brought from there I got it properly chiseled out and I had a little tank in which I put it so the whole thing became absolutely, what you call that, weatherproof. I got it out and half of it I used, half of it only, for hundred windows and sixty doors and the rest of it I sold. And even the chips were sold as burning for wood, you see burning wood, what do you call that? So you can imagine something was sold as timber and some for the huts. But I had to do cooking for them, I had to look after their comfort, I got them nice blankets and nice beds to sleep and this and that, so they were very happy.

That's how a woman works out and everybody was amazed they could not find any faults with My, accounts they could not find faults with anything and I told all My husband's friends to keep five miles away from Me. [Laughter.] Because he was working with the Prime

Minister, people would have said that, “All right, She's taking bribes” and things like that. Then there was, another problem was that, they would have come and told Me, “This not good, that not good." I kept them out because only they can argue, men can only argue. [Laughter.] Women produce the results. No conferences, nothing, I said, “Nothing doing. Let Me do the job Myself." Very nicely in the company of all these people I built the house, a beautiful house which I think they have taken a film and you might be able to see the house that I built there.

So when the woman, who is a Sahaja Yogini, must develop her, these special qualities because she is very *[UNCLEAR* intitu], woman is very *[UNCLEAR* intitu]. She always reaches the right conclusion in no time. If she's a woman, but if she's half man and a little of a woman then I don't know what sort of a thing she is.

So a woman should try to be a woman, she's so powerful, she's powerful like this Mother Earth who can bear every sort of thing and she can give the best that is with her. Extremely sacrificing, extremely giving, forbearing, loving, forgiving. When men develop the women's quality then they become saints.

But not the woman's quality that they run after women. This kind of a nonsense is not there. They have to be *[UNCLEAR* viras] [one of Shri Mataji's names, Śhrī Vira Mātā: Vira means devotees who are competent], they have to be chivalrous people, they have to be brave. They have to be brave but with that they have to develop compassion, forgiveness.

But I think it is the other way round in Germany very much and I find around also among Western Sahaja Yogis this is a very common affair going on, women develop horrible egos. In India women work.

Everything they do. We have had great orators since long time, well known. But they don't have ego. My mother was Honors, in those days when there were only two or three women who had done such a degree, but I never saw her with any ego in her. My own daughters, one of them has done architecture and also interior decoration, she's not now working because her husband is working all right. But she makes houses for others, she draws for others, she helps others freely. And she has such friends.

So what is the achievement of a woman? She has more people around her. Human power. She has more human beings around her. And what is the capacity of men? They have all the bills of the house to be paid, they have to pay for the insurance, [laughter] the repairs of the car. Let them do the dirty jobs. [Laughs and laughter.] Women receive all the love letters, from the children, from the husband, from everyone. They are loved. They are cared for. Now because they have become manly they don't have all these advantages. Like formerly if you are going in a bus they would give a seat to a lady. Now nobody does that. Once, a lady was travelling, old lady, and, there was one young fellow sitting there. I said, “Why don't you allow her to sit down?" He said, “Why should I? She's also wearing a pant, I'm also wearing a pant." She, this old lady was wearing trousers, so he said, “Why should I give her seat, she's wearing a trouser, I'm wearing a trouser, what's the difference?" [Laughter.] So

all that is our advantage and privilege we are losing by becoming men. And what do we gain? What do we gain? Actually, on the contrary, I think in modern days women are much more slaves of men than they were before. They get very upset. Say there's a Sahaja Yogini. Now she's caught up very badly and she has certain problems. First thing she'll think about, “Oh God, now my husband will leave me, he'll take away my children, where will I do?" She'll never think of Sahaja Yoga. But I met one extraordinary woman, I must say she was a real woman. She said, “Mother, because I'm a schizophrenic I want to get out of Sahaja Yoga. I'll divorce my husband, I don't want to see my children, Sahaja Yoga is much more important than me, than my husband and my children." “There's a woman” I said. She said, “I am schizophrenic from childhood. I've discovered it now and it comes back now." But mostly women are worried about themselves, “Oh God, I'll have to leave my husband” means what they were doing was to sponge on the husband. “I'll have to leave my children." But what about leaving Sahaja Yoga? If you think Sahaja Yoga is the most important you'll can get rid of your schizophrenia also. Why should God help you? We are just thinking like ordinary women, about yourself, only worried about yourself. Not worried about Sahaja Yoga.

Same with some men, but men are not so much frightened, because they think they can stand on their legs. And women should also know now they are Sahaja Yoginis that they are Sahaja Yoginis and Mother is going to look after them. But if you are worried about yourself only, your husband, my house, my children, then you are

a gone case, you are no more a woman now. It's not a sign of a good woman. A woman is that who loves all the children. Her loving capacity's great, but if she becomes miserly, if she becomes small-minded then she's not a woman.

I told you about My granddaughters, I asked them, “What do you want to be?" They're very small.

So they said, “We want to be a nurse or an air hostess." So I said, “Why? What is so great about these jobs?" They said, “Grandmother, in these two jobs only you can feed people." There's no other job in which you can really feed other. The joy of feeding others is greater than writing files in the office. Absolutely, I tell you. It's a horrid job to write files in the office, see. [Laughs and laughter.] It's better to do some nice cooking, [laughter] thinking so many are going to eat and enjoy it, than to do this dirty job. But women have lost their heads, they are not level-headed now. Become stupid.

Now in Germany you have to be very careful. In Austria you have to be very careful. Austrian women are great, but I would say German women, that you don't try to become men. First of all the best way to stop it is not to talk too much. If you start talking like men then all the bhoots will enter into you and start talking like men only. And then you will see how the men are controlled, we Indian women know how to control our men much better than you do. Why we don't have divorces? Why we don't have problems? We quarrel, all right, doesn't matter, but our men don't run after another women. We don't dress up, I mean, so much, we don't go to hairdressers, we don't have these beauty aids, all that.

So develop your self-respect. You are the Shakti. You are the power. If you make your men cabbages what sort of children you'll have? Cabbages only. Respect them. Make them men, enjoy their manliness. Then they'll never give you up. There's no competition between the two.

I find the main problem today in Germany is that the women have lost their senses. This is I feel absolutely about German women. Take to music, take to art.

So much scope is there. Today, who is remembered? See in here, who is remembered? A musician, Mozart. Everyone remembers Mozart, even on a chocolate you'll find a Mozart there. [Laughter.] I don't know, poor thing, did he ever eat any chocolates or not? [Laughter.] Or they will remember, see here, they have Michelangelo or they'll have Leonardo da Vinci, or they'll have somebody like that. Nobody remembers who was the officer at that time, running with the file up and down. [Laughter.] So women have something that they can be of eternal value, that they should develop. The greatest thing is that woman can love and love and love. But when she becomes selfish and self-centered, starts worrying about herself there's no beauty in her love.

Today I took it up special this thing because today you are worshipping Me as Kārttikeya. Kārttikeya was the son of Pārvatī Umā. Who was just a mother of these two children, Gaṇeśha and Kārttikeya. And one day the parents Shañkara and Pārvatī both of them said, “Out of you two, the one who goes round the Mother Earth first time will get a special prize." So Kārttikeya was the manly power, absolutely and he said, “All right, I'll start on his own conveyance” which was a peacock. And

Gaṇeśha said to Himself, “Now look at Me, I'm a little boy, I am not like Him and My conveyance is a little mouse. How will I manage?" But then He thought, “My Mother is higher than the whole universe. What is this Mother Earth?" So this Kārttikeya was out, going round the Mother Earth. Śhrī Gaṇeśha went round His Mother three times. [Laughter.] And He got the prize. Because of that motherly qualities for Him She's the highest, even higher than Sadāśhiva. But surprisingly that is what Sadāśhiva likes. That you respect your mother, the motherhood in you. The womanhood in you. “[Hindi/Sanskrit.]" [Translates:] “Where the women are respectable and respected there the Gods reside." Women are very important. Of course I must blame the Western men also, the way they have ill-treated their women, have kept out of religion, have always put them down, I mean, India we had Muslims doing that but they are even very sophisticated aggressors and they did it very badly and they kept them all of them down. But doesn't matter. Still, forgive them and try to be women, very powerful.

The powers of a woman are that of love, which are the powers of God. And that is to be used than to use other argumentative intellectualism, all nonsense. Don't waste your energy with that. I would like, specially the Sahaja Yoginis of Germany, to become more and more ladylike. It doesn't mean good cooking only, but in the attitude towards life. To think in a wider way that the whole Sahaja Yoga depends on our love capacity. We have to be extremely loving, extremely kind, looking after Sahaja Yogis, giving them all the joy that is possible.

Otherwise in this country they can become like vampires. So be very careful and for men also I would say if there are women of that kind you must respect them, you must give them all their privileges, look after them. They look after children but give them all the assistance, all the money that is needed by them. Do not ask for accounts and things, let them manage it. At the most you'll become bankrupt, as it is you are. [Laughter.] But first see what is their attitude towards Sahaja Yoga is. I've seen in the families where the women are in charge of the purse always we get much more money for Sahaja Yoga work than from the houses where the men are in control. It's very surprising. When men are in control they have to think of their car, they have to think of many big things, but when women are in control they know how to save money, as I have shown you how I have saved money. Men can never save. They can never save money. Only the women can save, but if they have a larger interest. Otherwise if they are self indulgent they'll finish off all the money by going into the shop to buy a shirt for a man they'll buy all sarīs for themselves. They can do like that. But if they have wider interests, if they have greater interest, they can use money so cleverly that they'll have always money to spend for others. What do I do? What has, whatever My husband gives Me to run the house, it's quite a lot I should say, but I stinge on things, I go to the main markets, get things from there, try to save money on that, save here, save on My clothes. I, first time I have given My sweaters for dry cleaning, in a good shop. That's how a woman saves and then she spends for the general good. Because that is

her real satisfaction. If we develop that kind of a balanced view about our married life, about our social life we'll be ideal people in this world.

About school also, I have said it, very clearly. Now if you want to hear about it I would request, have you got that pamphlet with you? Wanted to read it. Uh? No, you don't have. That's just like men.

[Laughter.] They themselves said they would like to read it here, you see. If you ask men to do the cooking everything will be missing.

So, Gregoire: Shri Mataji, may I most respectfully ask You, is there any advantage at all in being a man? [Laughs and laughter.]

Shri Mataji: Without the man woman cannot express herself. She cannot express, because she is the potential. He is the kinetic. It's absolutely relative terminology. You cannot exist without a man, you cannot. Even if you, supposing, if you have all the fragrance in the Mother Earth unless and until you have the flowers how will you know there is fragrance in Mother Earth? Men are most important otherwise what will they do? Their, all their energy will be all rotten.

So, if women are the Mother Earth you are the flowers. Advantage what? You are the people who, everybody sees you. [Laughter.] Gregoire: Running around like Kārttikeya. [Shri Mataji laughs and laughter.]

Shri Mataji: What can we do? You are like that. [Laughter.] You cannot sit at home. You cannot, even in the train, if you are going, you'll find as soon as the train will stop all the men will get out of the train. They can't sit there. [Laughter.] Like, I told My husband, “What is

this all the time you are running out of the house? Why can't you sit in the house for some time? You must sit." So he said: “No, in our side if any man, sits in the house he's called as *[UNCLEAR* kargoosna]” means `Who is all the time in the house', you see. And I said: “What do they call to man who always runs away from the house, *[UNCLEAR* karpagna]." Means the `runner away', who runs away. [Laughter.] There should be something in between. But that's manly, it's all right. But we can, with Sahaja Yoga, what we can do is to form a little balance between both the things. That is what Sahaja Yoga is, that it gives a balance. Then you start enjoying each other's company so much that even in the house you enjoy, outside also enjoy.

So you can be together inside the house, also outside. The interests are the same, because the interest becomes the same.

Like the flowers who fall on the Mother Earth make the Mother Earth fragrant and then we can say that Mother Earth is fragrant. As beautiful as that.

All right.

So for education I've already given instructions and I've already talked about it that we are not to make a big ado out of this Maria Montessori and this and that. We are going to have Sahaja Yoga schools. All nonsense. Because I have seen those who are teaching in Maria Montessori style, the women have become horrible. Was amazed the amount of ego they have developed in themselves.

So you become Sahaja Yoga teachers and it's going to be a Sahaja Yoga school. In, Sydney or in Melbourne, we

started the school in Melbourne very nicely and now they are going to have it in Sydney the same way. And openly it is a Sahaja Yoga school, there's no fear about it. Openly it's a Sahaja Yoga school and then people have achieved so much out of it. We, why should we take any garb like that? We should go all out to say, `It's a Sahaja Yoga school.' So you, the teachers also become experts in Sahaja Yoga, so they have to be good Sahaja Yogis, Yoginis or Sahaja Yogis. They should not be egoistical, there should be no ego in them, they should not be catching, anybody who's catching is not a good teacher for Sahaja Yoga.

It's not like, in a Maria Montessori school that in the night the teacher drinks, smokes and morning time she's a Maria Montessori teacher. Here you have to be a Sahaja Yogini first and then only you can teach in a Sahaja Yoga school. You have to have that quality, that is very important, as it is important that we should get students who are realised Souls or who can get Realisation.

All right, so today's Pūjā is specially for Kārttikeya. Kārttikeya represents the great, we can say the captain or the leader of all the ganas, of all the, like a Commander-in-Chief. Gaṇeśha is the King, but He is the Commander-in-Chief. And because German character is to be in command of everything we are going to have this Pūjā where the men will be in command of their spirits and their manly qualities and women will be in command of their womanly qualities. To be in command is different from to be a master.

Master owns it, a commander does not own it. He does not own it. That is also lost, possession is also lost, we

just command it. And that is the state we have to come to now, from Gaṇeśha state to the state of Kārttikeya. The other way round.

Gaṇeśha is nice, he's the King, very nicely sitting down with all the powers, all right? In a sense He's there, but Kārttikeya's the one who commands innocence, gives you a power of that commandment.

He commands. After the Guru Pūjā it's better that we should have the power to command others and that commanding spirit comes in the men through their talking, through their dynamism, through their personal achievements; for the women through their loving power, through their forbearance, through their gracious behaviour, forgiveness, compassion.

So let us develop that today, that we can command it, means it's not that what we have, but in a position we are to command. I hope you understand what is Kārttikeya.

May God bless you! So let us start the Pūjā.

Who made this? You made it, this Gaṇeśha? Such a sweet thing. You are very good, I must say.

May God bless you! [Aside:] Get some German people to do it also.

Let us have some more people here from Germany, ladies also, of course.

[Sahaja Yogis: Śhrī Gaṇeśha mantras and Śhrī Gaṇeśha Atharva Sheersha.] [Aside:] The one who has made the Gaṇeśha, is she German too? This one also should wash.

All those who wrote letters for Me to come to Germany should come and wash My feet. May God bless you! May

God bless you! Thank you! [Aside:] Take out that one from inside. Now take that out. There is no need.

[Aside:] May God bless you! [Several times “May God bless you!" during washing of the Feet have not been documented.] [Aside, naming a baby:] We call her Kamala, Kamala. Kamala is the name of the Goddess, all right? Lakṣhmī. Kamala. May God bless you! You can have a singing little bit, because there are two ladies more. And Hugo still has to do it.

Good. That's it. May God bless you! [Sahaja Yogis sing.] Now you both can come here. Thank you.

They can use the same water, because too much water already there.

[Aside:] See, the Viśhuddhi is to be wiped off more a little bit. Still hard.

Shri Mataji: Now we can say the one thousand names of Kārttikeya.

Sahaja Yogi: one thousand?

Shri Mataji: No, 108. [Laughs and laughter.] I thought 1,000 would be good idea, but let it be 108. Let's see how it works out with 108. Say it loudly. Loudly, loudly, he's not clear.

No, not yet. Get him another one, let him have one more [microphone]. Because must be clearly, otherwise it has no meaning.

In this 108 names, if you have noticed, they have shown that Kārttikeya is the innocence that is acting on the right hand side, in the Piñgalā. And that is also, it is very much related to Prāṇa. It gives you Prāṇa. Prāṇa is the vital breath that we take, breathe in and breathe out.

So it is related to the right side. Then also it is related to eternity, *[UNCLEAR* Anantari]. Anantar is the snake, the Shesha.

Which is the brother of Viṣhṇu.

So it is He who is represented here as Kārttikeya. He is called as Anantar.

So he is the fire. He is the one who ignites within you the capacity to consume, the force, also the capacity to command the people and also the capacity to be a person full of brilliance. You see, an innocent person could be very brilliant. All these capacities are expressed in Kārttikeya's Swarūpa, in His state. Today, by worshipping Kārttikeya we have to know that Kārttikeya is now awakened within us. And with that capacity we have to fight.

Ultimately He is the Nishkalaṅka. He is the one who's in the final.

So from Gaṇeśha to Christ to Nishkalaṅka. These are the three stages into which the innocence has gone. From Gaṇeśha to Kārttikeya and now to Christ. And from Christ to Nishkalaṅka. In the form of Nishkalaṅka He is innocent, so there is no Kalanka, there is no spot on Him, nothing. He is absolutely clean, immaculate. Plus He is fiery. Plus He has all the qualities of Ekādaśha Rudra. Means the eleven qualities or the forces of Shiva, which can kill.

So He has a capacity to kill and destroy that is evil and to give blessings and courage to His followers.

This is the last incarnation, which is called as Kalki, in normal words you call it Kalaki, is actually Nishkalaṅka. In the white horse.

So it is the Kārttikeya who sits on the white horse.

So how innocence grows within you now is up to the point of Kārttikeya. This has been today done on this land, Deutschland as you call it, where Kārttikeya is to be born within you, is to be awakened in you.

May God bless you!

Sahaja Yogi: Bolo Śhrī Kārttikeya Mātājī Nirmalā Devī sākṣhāt Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī Ki, Jai! Śhrī Nirmalā Devī Ki, Jai! Śhrī Nirmalā Devī Ki, Jai!

Shri Mataji: Now if you want you can sing some songs as “Ya Devī Sarva Buteshu" which one you like. I'd like to have the ladies here, seven married ladies and just to help Me out.

First we'll have little girls who are in here, the little girls have to come up.

Little later, when you have to garland Me, all right? Now the girls have to come. Where are the girls? All the girls have to come. Who are all the other girls who are here? All right. Come along. Right, come on. You also come along, both of you. All right. You also come, both of you. Sit down, sit down.

If there is any unmarried girl, big unmarried girl, please come.

Somebody who is not yet married.

Someone, come. [Hindi.] Gregoire: Shri Mataji, first before we sing the hymn to the Goddess we would like to read You an amended version of the Lord's Prayer: “Our

Mother, Who art on earth Hallowed be Thy Name Thy Kingdom come Thy Will be done On earth as it is in heaven Give us this day Your Divine vibrations And forgive us our trespasses As we forgive those Who trespass against us And lead us not into māyā But deliver us from evil For Thine is the Father The children and the glory Forever and ever. Amen."

Shri Mataji: So very sweet. [Laughter.]

Contents: 1986-07-18 **Guidelines for Sahaja Yoga Education, Notes Taken in Ashram, Rome, Italy and amended on in House, Dulwich, London, UK**

[It is not to be a Montessori School. `Montessori' will not be mentioned. That is past. It will be a Sahaja Yoga School.] [Montessori encourages competing and is very much material oriented and right-sided.] [With all the Montessori equipment they become too toy oriented.

Some of it is so expensive. Have some educational toys, but not too many (and not the hitting blocks through a little bench!)] [Do not have a dry classroom. Have flowers, plants, like sitting in a garden. The teacher's dress should not be like a nurse! Laugh before the children. Show them we are happy. Appreciate them, laugh with them.] [Every child up to five or six years must be massaged nicely every night. At night massage their body with oil, olive oil may be used for everything, then wipe it nicely with a towel. (If necessary use a little powder for parts but cover their face if it might go up their noses). Massage the head in the morning before bath and oil in the nose and ears.] [What to teach. Drama and stories and sharing. If a child falls, have a little play,

put him on a cart...] [Don't teach them what they don't need to know. They don't need to know the roads of London until they are driving.] [Don't get too caught up with stupid forms like having them put their knife and fork together in a particular way.] [It is very important they learn how to hold the pencil right, but don't push letters and numbers. Teach them numbers and letters when they are ready, but not too young!] [The senses. Let them feel the metals: gold, silver, etc. and marble, plastic, all the different marbles and onyxes. Feel the materials and the senses. Pottery too.] [Let them appreciate design of cloth, four or five different ones. Which one do they like, which they don't like.] [Tell them about the stars! What are stars, planets...] [Living things rather than dead things.] [What are the trees and the use of wood. Treat the trees as personified, look after them, give them names.] [Everything living must be looked after. (When they spill something on the carpet everyone rushes in horror. Tell the child it is alright or else you shatter the confidence of the child. Clean it up when they are asleep.)] [Outings are very nice. Museums and zoos. Show them Rome, but not the instruments of war. Not to play with weapons.] [Take them out and prepare them for the visit. Tell them what to expect. Tell them all about it. How to respect when they are out. And how to respect visitors. Also how to say good morning, good evening, good night.] [Shri Mataji mentioned how nice it is in Australia. They sit around and talk about the deities and Shri Mataji.] [The school is a vehicle to communicate Sahaja Yoga. They must be Sahaja Yogis first.] [None of this `I like...' The children must enjoy sharing, giving. The

enjoyment of giving. We must say `God doesn't like...' Not, `I don't like...'] [Encourage them to feel part and parcel of the whole, that we are all one and they enjoy the collective oneness. Teach them Sahaja Yoga practices.] [The children must be told they are Sahaja Yogis and have dignity: `God has chosen you for a great work. You are a Sahaja Yogi.' They feel the responsibility that they have to behave better.] [All the time tell them they are a special type: `So how can you behave like that, talk like that?'] [When the small child wants to do everything for herself (himself) then that is alright, as long as they are willing to do for others as well.

So she pours her own breakfast thing, now she gives us something to eat.

So the attention is diverted from themselves to others. Always interchanging, this is very important.

Share their food with others. Make beds for others.] [Everyone must talk to the children. Everyone should take an interest in the children, give them little presents. It must not be just `my child.'] [Children should not be too much on the lap. If they cry, put them down.] [Children should not be kissed too much. Not on their face [germs]. Top of their head or the side is alright.] [Respect the children and teach them how to respect others. They must learn how to respect. In India when the children first get up in the morning they say a little prayer: `Oh Mother Earth, please forgive me, I am touching You with my feet.'] [The person who is well groomed is the person who respects. That is the sign of a person who is respected. Not to make them manipulators. Make them more humble, sweet, flexible

and loving.] [They must develop alertness. Self centeredness makes for dullness inside.] [They must not compete. If they are going to compete in anything then let it be in goodness, obedience, sweetness, caring. They could be more poised, more dignified. Give prizes for this! `Now, how will you walk on the street? How will you bow before Mother?' They will tell us and they will tell us about Chakras too.] [Normally we see someone: “You look very nice" or “You are looking very jolly today." This is just an external thing. Ask the question that relates to within: `Are you alright?' Maybe say it is a nice dress if it is from a different country or something like that.] [The beauty part. How to look beautiful, not just neat. The surroundings must not be morbid; they must be decorative. Beauty in the West is artificial. Should be naturally beautiful, take to more natural things.] [For example, in India they wash with clay. It is good to walk barefoot on the grass, makes for better eyesight and good for the arches.] [The hair, a little bit oiled at night. Gram our for the face is better than soap. Bread in milk to wash their faces. This clears the skin very much. Natural things.] [Not military-like dresses. Dresses to make them feel more dignified. Colourful, not grey. Flower prints are nice. Not squares for boys like prisoners. Make it more interesting for them so they develop proper values in dressing.] [Children mustn't wear black or dusty colours (that look like they have had mud mixed in).] [Don't use nail varnish, use henna [a natural product] to paint their nails. Girls to wear bangles, it helps naturally to become more like women. If a girl is trying to be like a man, bring them down to what

they should be. What for boys? Cricket bats, hockey. It is easy to think of things for girls.] [Do Ār.ti with the children, lots of music, develop their rhythm, how to sing. It is important to sing in tune.] [No dreamy airy-fairy world. Don't let them float about, give them reality. They can be poets, but use real images like Blake did.] [To appreciate others look at dress from other countries. It would be nice to have a collection of dolls with all the different national costumes.] [Ask the Embassy if they would like to come and talk to the children about for example, children in China, the Ambassador's wife and from other embassies. The Indian Ambassador's wife, if she is not too westernized, (then don't have Shri Mataji's photograph on view in the classroom, have it in another place).

She can come and talk about the children of India. They will like to do this. Have the children dress up in the different costumes like an international school! Teach them how to say thank you in their language and the children widen their attitude.] [They should be like children. No need to make them adults in childhood. Adults manipulate.] [Develop the child's innocence. Don't discuss Mrs. Thatcher or South Africa in front of the children.

But talk about how they treat the children in China, how Russian children are dressed. Send photos to each other of how children dress.] [Show them how to dress (after three they can start to dress themselves), how to keep their things. The dressing room in Sydney, so sweet, all have their combs, but not to be `This is mine.'] [Watch the `my'. For example, don't let them always have the

same seat. Say `ours' and `we'.] [They are creative at this age. Paints, for example: `Now let's make a picture of a Sahaja Yogi,' and `And now a bad man. Now make flowers.' Guidance. Not just anything they feel like!] [Otherwise later on they can't take instruction. Not a freelance business. They are not grown up. Give instruction and they learn to take it.] [They must learn to please others, be gentle with others and their elders.] [If they are fighting “This is mine” so you take it, put it up away and say `This belongs to Mother.'] [Watch out for apparent behaviour improvement and check that their vibrations have improved. It may just be on the surface.] [Report cunning to Guido. Do not argue with Guido. You can make suggestions in a reasonable manner. He is in charge of everything.] [Punishment. Never punish in public. Never shout, say things. Give them notice three times, then punish them a fourth time and a fifth time in the presence of others.] [Watch out for slyness. Don't allow cunningness or slyness at all. There is slyness and there is innocent mischief. Innocent mischief is very sweet. Slyness is hurting deliberately. Cunningness is starting to play games. Innocent mischief is good.] [But they mustn't frighten others. For example, lizards or snakes, spiders, cockroaches, mosquitos, bugs, these are bad animals tell them. But sweet things like kittens and chicks. Dogs are nice but the tics and parasites on them are bad. Tell them what is bad and what is good.] [Tell them how thorns protect flowers, they are not inside the flower. Explain the story, how the thorns protect. It is a living thing.] [Concern and care for others and sweet animals encouraged.] [The children are innocent. Must be

moral behaviour of elders. Not sleeping together, cuddling or kissing in front of the children. They get ideas at an early age. No nudity. If they take off their panties: `Shame, shame, shame.' Let the idea of shame come into their heads.] [If a child is overactive, deal with it, right side down. Use the techniques. Gulkand [pink rose petals boiled in sugar until crystalised] is very good for liver trouble. Also put ice to the liver.] [They should brush their teeth. Also rub their gums. Take Gulkand to Italy and Monkey brand tooth powder. This is good for everyone, not just children.] [Vibrated water for drinking, vibrated sugar. Everywhere: `From Shri Mataji.' `This is Shri Mataji's.

Thank Shri Mataji for this. Thank Shri Mataji for that.'] [Show them not to have their back to the photograph. The more we are respectful, the more they will be. We should not argue in their presence. We should not shout. We must be peaceful in their presence.

Peace must be maintained.] [When they do sweet things, leave them, else they become self conscious. If our reactions are strong, it is shocking for them. Don't let them be suddenly shocked. It is more of an encouragement to children to show them it is a good, happy, peaceful world and they can grow up not nervous. Avoid stories of violence.] [They are not given sharp things. Show them to be careful of sharp things like the corner of a metal table.] [They must eat nothing whatever that has fallen on the ground. Throw it away (and show them this).] [Let them have more slides and things in the garden (if money is needed, write to Shri Mataji).] [Rome is so special, it has everything. A place of

beauty. It is the Soul of Europe. Women lost their sense completely. Mansions falling down. The value system is gone but you couldn't get that from the Romans. They always have double standards: a lack of union and they have double standards.] [There must be balance between loving and intelligence. Handle things lovingly and intelligently. Use intelligence to correct the misbehaving child but the child must know you love him.] [Indians have mastered their life but neglected the political and economical side. Italian women have a sense of the ridiculous (they see punks as ridiculous) but the Italians have crime because it can be organized and it is not stupidity. Mafiā and Christianity both exist and they may laugh at Christianity but they do not laugh at Christ and his Mother.] [Channas (chickpeas) are good: You can give them instead of sweets.]... Look properly after the child for three years. Be dedicated but not attached. Look physically after them... You have to serve children, pay attention to them, but we should not give [them] too much attention, they have to play with themselves. We should not too much cuddle or keep the child on the lap. Take the child only when necessary. Let him play...

[Don't give them too many choices: With food for example, or clothes. It can lead to an increased ego.

E.g. don't ask him if he wants crispies or porridge but say: `Here is some porridge for you today.' This way the child learns that whatever the parents give him is good for him.]... Children shouldn't be allowed to ask: “Why?" It is very wrong, it gives them ego from very childhood...

[Not until the age of six. Ask them the questions, give them problems to solve but they should not trouble you with questions.]... It is good to teach aesthetics by saying `This is good. That is good' but they must not learn: `I like, I like it'...

... `I hate' is another word that should not be allowed. `Hate', This is a very wrong word. Children should never learn such a bad word. It should be told that our language has to be very good...

[We must say: `God doesn't like', not `I don't like'.]... Give the child to others so that they learn that there are other relations possible than with parents.

That makes them innocent in their relation with others. Otherwise they get funny feelings..

... Give them notice three times, if they don't listen after three times then punish them the 4th time and the 5th time in the presence of others..

[-Do not give the children attention when they do sweet things, otherwise they are likely to become self-conscious.] [-Tell them what is good and what is bad.] [-The child often tries to attract attention. If he does something wrong, like saying bad words, ignore it; then he will forget.] [-Pay attention to good things...] [-Let them feel they are Sahaja Yogis and that they have to behave better, that they are special.] [-Let them do things for others. Teach the children to give, always praise giving and sharing. Teach them to please others, to be gentle with others and elders...] [-Teach them the protocol: They should not put their back or feet towards Shri Mataji's photo. Teach them gratefulness and how to thank Shri Mataji.]

Contents: **1986-07-xx Quote on Changing the Direction of the Wind, House, Duluth, London, UK**

[Shri Mataji had gone out and meanwhile Her neighbours start burning rubbish in the back garden. The direction of the wind is such that all the black smoke goes straight onto Sir C.P.'s window and this situation is quite disturbing.] Shri Mataji [when returns to a Sahaja Yogi:] Why didn't you change the direction of the wind?

Sahaja Yogi: Me? How could I ever do such a thing?

Shri Mataji: Very easy, just move the palm of your hand gently in the required direction and the direction of the wind will change accordingly.

[The Sahaja Yogi does not seem convinced, thus Shri Mataji adds:] Tomorrow, make up a fire of rubbish in the back garden and then make the smoke change direction according to the movement of your hand.

[Next day the Sahaja Yogi tries it and lo and behold it happens just as Shri Mataji said.]

Contents: **1986-07-xx Quote related to Dentists, House, Duluth, London, UK**

[Thelma Fishley Patmore has served Shri Mataji Her breakfast and some tea and she thought she is being clever by waiting until She laid down, then quickly putting on her coat and telling Antonio Scialo that she would be back shortly. Within seconds Shri Mataji is coming down the stairs so softly that they do not heard Her.] Thelma Fishley Patmore [looking at Antonio]: How did Mother get from Her room so quickly?

Shri Mataji: Where are you going? Thelma Fishley Patmore: To the dentist.

Shri Mataji: Why? Thelma Fishley Patmore: Because I have a toothache.

Shri Mataji: Don't go to these dentists; they only want to pull out your teeth for no reason. Bring some olive oil and some salt and come here.

[Thelma feels like a naughty child caught trying to sneak out. When she arrived in Her bedroom, she gives Her olive oil and salt and She mixes the salt and oil together with Her index finger and asks her to rub the mixture on her gums.] [Then Shri Mataji places Her Feet on Thelma's face. Pain vanishes, the bliss lasts for one week, the dentist appointment is cancelled and a deep gratitude settles in Thelma.]

Contents: **1986-07-2x Housemaid Story, House, Dulwich, London, UK**

[Shortly after Shri Mataji's return from Italy, Victor Vertunni is standing on the landing in the stairwell in Shri Mataji's presence. Shri Mataji is saying that the housemaid has been stealing from guests. Victor is requested to speak to her firmly and remind her who Shri Mataji is and to raise his voice if necessary:] You must have courage like William Blake. He was Śhrī Bhairava with a sword in his hand.

[Shri Mataji further advices Victor to put a bandhan on and shoe-beat beforehand. A leader who had just arrived, walks into the kitchen while Victor is telling the maid off. He evidently thinks Victor and the housemaid had had a fit.

Leader [in a shocked tone]: Victor, what on earth are you doing? Stop shouting, remember where you are. Go and shoe-beat yourself! [Victor had just shoe-beat, but of course he couldn't say anything: it would have given the game away.

So Victor waits for the leader to leave the kitchen and when the leader is out of earshot, takes up the conversation with the housemaid from where he had left off.] [Actually the leader goes upstairs to see Shri Mataji. After some minutes Victor is summoned upstairs and he bows down.]

Shri Mataji: May God bless you. [After sipping tea:] Well, did you do it? Victor Vertunni: Er, yes Shri Mataji.

Shri Mataji: So, how did it go? Victor Vertunni: Very well, Shri Mataji.

Shri Mataji: Good [smiles].

[Victor bows down and leaves.] [The telling off to the housemaid was to no avail and after being caught in the act of stealing the servant is subsequently dismissed. But Victor learned an important lesson.]

Contents: 1986-07-25 **Conversation with Sahaja Yogis, Soul and Spirit, Restaurant `Da Stefano', outside Volterra, Tuscany, Italy**

[The beginning of this talk has not been recorded so we begin when Shri Mataji is in the middle of deffning the relationship between soul and Spirit. The analogy she uses involves light, water and the glass that contains the water. As will become clear as the talk continues, the light would be the Spirit, the glass the body and the

water which reflects the light, would be the Soul. We pick up the talk when Shri Mataji has just given the analogy.]

Shri Mataji:... then it [the light] comes in there. This [the glass] is the body. All the five Koṣhas, the five auras, Koṣhas, are there.

So these five Koṣhas are managed by the five elements, the essence of which can be called the causal element, the causal of the...

Gregoire:... the causal of the five elements. What we know as Ātmā in Sanskrit, is it the soul plus the Spirit, or only the Spirit?

Shri Mataji: Jīvātmā is the soul but Ātmā is the Spirit.

Gregoire: So Jīvātmā is the Spirit but individualised, belonging to one person?

Shri Mataji: No, no! Jīvātmā is the soul. Means with these five elements. And these five elements give you your own identity, your own character, your own particularities etc. These five elements; the way they are placed in you. That's the causal element, the causal of the elements that are within you. Then these causals act on the Chakras and through the Chakras these causals act on the other... on the grosser side.

So from the subtle to the subtler to the... you can say the subtlest. The subtlest we can say is the Spirit, supposing. Then the subtler is the soul. And the subtle you have the Chakras. And the gross is the body.

Gregoire: So England should reflect on Italy then? [Shri Mataji, on a previous occasion, had mentioned that while England is the spirit, Italy is the soul of the Universe.]

Shri Mataji: The soul is... That's why all the art grew from here [Italy]. Now soul is the essence of all the elements of this Europe, which is here. And England is the reflection.

So England has to reflect on Italy. Warren: See, the water in the glass is reflecting the light. England is the light and the light has to shine out of Italy which is the water. I mean the rive elements in a way.

Shri Mataji: And Spirit can move out of soul. That's why the Romans went all the way to England.

This is the reason, in that seeking. [Referring to the food being served:] What is this supposed to be? Gregoire: So in a certain sense the soul is the support of the Spirit?

Shri Mataji: No, no! soul... Yes, of course. And both put together is the soul actually. The Spirit and the causal put together is the Soul. You see, like a mirror and its reflection on it. Both put together is the soul. The causal of the five elements and the Spirit put together make the soul. Now the vibrations that we feel are the reflection of the light of the Spirit. The Spirit does not vibrate. It does not vibrate. It is those elements, they vibrate. Like you can say that if you put a sound on top of this [a glass of water] it will vibrate. You can put a stone in it, the stone won't vibrate. But this will vibrate. The Spirit when it shines over it...

[To Gregoire who translates:] You have your food. From soul to food, from food to soul.

Guido: So in that sense, by soul you mean the Jīvātmā? The Jīvātmā of Europe.

Shri Mataji: But the Ātmā besides can move out.

So the Ātmā has gone out of it which is a mistake.

Now they have to recognize Italy. Then the Ātmā will be reflected. Because Ātmā can leave the soul.

So the Ātmā has left the soul. There's no Ātmā here. The Ātmā has to be brought here. The English have to come... I mean the England has to come here, in the sense that they have to appreciate the greatness of this country. Then it will spread. You are the ones who can reflect the Spirit. You can reflect the Spirit.

The spirit doesn't do anything. The Spirit doesn't do anything; it reflects. Then all the waves spread. Like in Sahasrāra Day [referring to Alpe Motta, 1986]. Sahasrāra Day you celebrated and in that the whole Europe reflects.

Gregoire: Shri Mataji when you came with a charter plane with all the English Sahaja Yogis [to celebrate Diwali Pūjā 1985] we all felt something great was going on.

Shri Mataji: Yes, the whole charter plane came.... You see, the Spirit is the one where the heart is, which makes the whole thing circulate. The circulation starts with that, but the one who... The elements are the ones really who are the carriers of that communication. They are the ones. But the ones, we can say, the speakers are the one who originates or who throws that light. It is in England we can start it.

But now, as I am in England, that's the light, that's the Spirit. And that's reflected in you.

Gregoire: What will happen when you leave England, Shri Mataji?

Shri Mataji: Then the soul will be formed; before I go. Ātmā is eternal; It doesn't die. But what is happening is,

by that time, the work will be complete; a sort or realisation will take place. Only thing is to raise the Kuṇḍalinī and that is in India.

So I'll have to go to India.

Warren: To go to Sahasrāra?

Shri Mataji: To raise the Kuṇḍalinī first. Then go to Sahasrāra.

So that work I'll have to do the stage work there, in India. But the awakening will start when this will be completely reflected here, properly, by the Spirit. That's why I'm coming from England. I always come to Italy from England. Not from India.

I could come. I represent England now, in this case.

Gregoire [having added his own interpretation to a translation he had made, he now addresses Shri Mataji]: I was saying that you come here as the spirit so that your manifestation, through that acceptance here, gets reflected through vibrations in the whole place.

Shri Mataji: I mean, it helps even the heart. Heart will not reflect so much. But your reflection will be received by the heart. The communication from the heart. I am establishing the communication. And a sort of message has been sent from the heart. We get all our information from the heart. We get all the programs, this, that, from the heart; which is not so efficient but it comes from there. The heart is not very efficient but it is done. All that is like that. It's systematic. And symbolic.

Guido: Also you say we have to achieve the deep quality of the Spirit?

Shri Mataji: Yes! You should be able to reflect your spirit. Unless and until you are clean you cannot reflect.

So still there are many Sahaja Yogis, still are very caught up in Italy. They must correct themselves. Now, you see those people who are negative will always sit next to each other; always make friends with negative; will be more friendly with a negative. And that's how, even if they are improving, they go down. They are improving a little bit, then they go down. Negativity will always join negative; have accidents; have problems; have this, have that; children will be sick. [Referring to the meal:] How many courses are there? Gregoire: So, Shri Mataji, this is also why there was this wonderful Gaṇeśha Pūjā here one year ago: because for the causal elements to reflect the spirit they need to gain the essence of the elements which is Śhrī Gaṇeśha... or I mean the essence of matter.

Shri Mataji: It's very important. Because Italy is a very rich place also. It has everything in it. Such a rich place. And other countries who are not rich: take Switzerland, England; all these places are not rich.

So like all the people who are poor they always make fun of the rich, call them `bourgeoise'... in the same way, they always make fun of the Italians. But really they are stupid people. It's like that.

So they make fun of the Italians. Whatever they will do, they'll make fun. They think Italians are something rustic or something. It's typical! In life also you will find; anyone who has money, everybody will make fun of them. It [Italy] has marble, it has so many hand-made things. And always the poor countries which are not... by poor I mean natural poverty, where they are extremely meticulous.

Because you see, they have very little. Like miserly, meticulous you see; and very clean because there is so little they have. For a rich man doesn't matter a little money gone this side, a little that side. Doesn't matter. But this is what they make fun of. Because the stupid people haven't got much from nature because... they don't deserve it also. No they don't. I mean, imagine, the way they have helped for the wars [Shri Mataji is here referring specifically to Switzerland].

Arneau: Yes, terrible!

Shri Mataji: What do they deserve? Imagine, helping Hitler and still on top of the world! Jeremy: May I just say that I am Italy's number one fan, Mother!

Shri Mataji: [Laughing.] That's becoming evident that your spirit is coming down here When they come and see... you see, after Sahaja Yoga they will start seeing the beauty of this place.

Gregoire: Jeremy, you are the number two fan!

Shri Mataji: See, they [the Italians] are a very rich-hearted people. But everywhere you find this kind of an attitude towards them; in the art, in anything. They don't like anything... you see in England I would say they don't like anything that is good-looking. We went to see a house, imagine. It's a crooked house absolutely. Absolutely crooked house and I don't know what sort of thing it was. And they all liked it.

So I said, “What's this nonsense? How do you like this kind of a house, when the beams are falling down, that's all crooked, this, that?" Jeremy: Character, Mother...

Shri Mataji: “Character!" That means, supposing your nose is like this, you have `character'. I mean, it's so absurd! You've got to live there. You've got to live in that house. You'll become a `character' yourself! Gregoire: Shri Mataji, when they don't have natural riches, they create riches artificially. Like the banking system. Out of paper they make money.

Shri Mataji: I'll tell you. You see now the experience of America. The affluence of America is nothing but plastic and rubber. What do they have? Canada has! But they always look down on Canada. Plastic, nothing but plastic. They eat plastic, they live in plastic, sleep in plastic, eat plastic. I mean, the kind of alabaster we saw today. Well, you cannot see anything like this but plastic; at the most glass. At the most glass. In India we have silk, we have everything. But everybody looks down upon us.

[Shri Mataji briefly asks about the food then picks up the thread.] In Switzerland if you buy one cotton shirt, it's so expensive. Even rice, this, that. This banking business. No art, no art.

Contents: **1986-08-xx Quote on Worshipping Stones and Speaking Up, Part 1, Airport, London, UK**

[At an airport to Carol Garrido:] Why did you prostrate yourself on the pavement outside a house where I used to live? People are saying that you went there and did that. What is the point of worshiping stones? [Then Shri Mataji explains that the current owners of the house had written asking Her to make sure that none of Her disciples went there to venerate the place. Even though Carol had never done this, she said nothing in her own

defense and Shri Mataji moved on to greet other people.] [For Part 2 see ***1988-0000***.]

Contents: **1986-08-xx Quote on Helping to Overcome Shortcomings, Shudy Camps, UK**

[Shri Mataji was moving house in 1986 to Shudy Camps and gave a certain Sahaja Yogini a list of items to be brought to the new residence and a list of items to be left behind. At the new residence Luis Garrido hears Shri Mataji rebuking this Sahaja Yogini for not having brought the items that had been agreed on.

Shri Mataji tells her that if she was unsure about what to bring she could have asked. Luis had been loading the items onto the van and did not know about the two lists, but felt like saying something in defense of the Sahaja Yogini.] Luis Garrido: Shri Mataji, the van was completely full, there was nothing more we could have brought.

Shri Mataji: I can't tell you how pleased I am that you stood up to defend this lady.

[The lady in charge of the lists explains that she had forgotten about them, ended up choosing the items at random and if the van had not been filled up with the wrong items there would have been plenty of room to bring the correct ones. Luis wishes that he would have not defended her, but Shri Mataji was pleased that he did. Shri Mataji had given instructions to this lady before, sometimes even written instructions but she would always disregard them and do whatever she felt like.]

Shri Mataji: I'm worried that when you find a job you won't be able to keep it because you keep forgetting to

follow instructions and I've been trying to help you overcome this problem.

Contents: **1986-08-xx Quote, Shudy Camps, UK**

Sharon Vincent: How can we really know You? How can we really get deeper? I want to get deeper, but how can we really feel You?

Shri Mataji: I am in your heart and I am always there.

Contents: **1986-08-xx Questions and Answers after Meditation, Shudy Camps, UK**

Victor Vertunni: If you meditate every day and you go thoughtless in meditation and you lead a good Sahaja life, how can you go deeper?

Shri Mataji: It depends what you mean by “go deeper." Victor Vertunni: To feel more joy, more depth, more devotion.

Shri Mataji: You have to put your Guru in your heart. You have to open your heart more and put Me in your heart.

Contents: **1986-08-xx Advices, Shudy Camps, UK**

[Just after returning home from a long travel:] If I raise My right side I can go on and on without sleep or rest.

Shri Mataji: Are you using an ice pack on the liver for a running nose? Luis Garrido: No Mother.

Shri Mataji: Why not? Luis Garrido: I never heard of an ice pack for curing a running nose.

[Shri Mataji seems surprised that no one knew this.]

Shri Mataji: [asks a very thin and reserved Sahaja Yogi whether he is taking lots of vibrated salt and sugar].

Sahaja Yogi: Certainly no.

Shri Mataji: [asks him why no].

Sahaja Yogi: Taking lots of vibrated sugar and salt would be indulging in extremes.

Shri Mataji: But if the condition is extreme one might need an extreme treatment and I would advise you to take a generous amount of vibrated salt and sugar as you are suffering from extreme left and right side problems.

[Another Sahaja Yogi is advised by Shri Mataji to eat plenty of protein and to avoid carbohydrates as he had the tendency to fall into the left side and lethargy.] [A Sahaja Yogi who enjoyed taking responsibility is advised to stay away from proteins as much as possible:] Your tendency is to dominate others and to tell everybody what to do and if you follow this type of diet your health and balance will improve.

Contents: 1986-08-02 **Talk to Sahaja Yogis, Arrival for Ashram Inauguration, Shudy Camps, UK**

It's so very joyous to see you all here assembled together. I've to thank you very much for getting such a nice place as this Shudy Camp; I've given it a new name, Shudy Camp meaning cleansing camp which is such an ancient building. It has gone through various stages of history and has kept the mark of all these times and now you have to build up the future on this land, on this spot, in this building.

Also I'm thankful to you for buying such a nice comfortable car for Me. I thought I was supposed to buy but everybody said, “No, we are supposed to buy it for You, Mother." This is the first house that is in My name,

first house I own and this is the first car I have owned in My name. I'm so proud that My children have bought it for Me. They have, with their love and affection have bought this huge big place as well as the car for My dwelling as well as for My comfort.

When we come on this earth, when the incarnations descend they don't need a building at all; they have a dwelling that's face the sky and the clouds are the curtains and grass is their bed and all the directions are the worms. But when they reside in the heart of their children, in the heart of their bhaktas, the heart of their devotees, then these beautiful hearts create something so artistic and then recreates according to his own expression of love.

This is what you have done by buying this house and by buying this car, amen. I don't need any conveyance, you know that. But in the modern times the conveyance has changed. It started with a little mouse, changing into a car, maybe an aeroplane. But actually what is My conveyance is? My conveyance is your heart, only through your heart I can be carried. There's no other way out. Your sincerity, your devotion, your love, that can only carry your Mother and this is a symbol of that.

Matter has only one facility that you can express your heart through these material things. Your nobility, your graciousness, your generosity is expressed through matter. I do that Myself and now you have done it this time; I'm thankful to you. As you know very well that I cannot be contained into anything, neither in this house, neither in England nor in India, nor in the whole universe. I'm rather too large, but of course in your heart, I can.

And that is how your heart should be. For Me, a comfortable place like a lotus to relax, to realise My own love. When all these things happen, so much adoration is poured on your Mother you just get boundless; you spread out, you reach such spots in the whole of humanity, everywhere I can feel the worship, the enjoyment of millions of millions who died before, who are there and who will be there. All this expands you into a very subtle sensibility of feeling every suffering soul, every tortured person, every unhappy being, every seeker, every Sahaja Yogi all over the world. In you I see their reflection.

In the same way you all have to expand, expand yourself, that's very important for England. As I said, England is the heart and the spirit resides in the heart but spirit moves out of the heart sometimes, it does. And is reflected through the soul and recently I told in Italy that Italy is the soul. That's why you have to go by a special plane to Italy to reflect. But now Italians have come here. The soul had to come to the spirit.

So let us not be materialistic, for a change. Let us not be mundane but work out your spiritual hankering through its fulfilment. You have seen, so many in India, Ajanta, which was built in eleven centuries, which is built in a range of half-circular mountains. The stones were hewed from top to bottom and the height of some of these is more than eighty feet, the caves and in eleven centuries how they worked it out, that first they made a general plan of it. Then they made the division of it, like that it went on till it came to the detailed working. Generations after generations, in the praise of Lord Buddha whom

they had not seen, they had never known, only in dedication to Him.

They worked in that jungle, in that forest, day in and day out, for eleven centuries to build that Ajanta where even their names are not there; no one knows who were responsible, who did it. Without leaving any traces, just for their emancipation, of expression of their adoration for Lord Buddha because He talked of Self-realisation; only talked, didn't give. For eleven generations or may be more because in one century there are at least two generations; maybe twenty-one generations worked, one after another to build that huge thing of seven miles. And the whole thing is so smooth, like this, like the tent that the roof is extremely smooth, as if a tent has been put up and even there is this kind of a looseness, that you can see in this tent and when the wind blows, how the cloth goes into folds with all the beautiful paintings on them, is shown. What was it that made it? Who was the one who guided them? They had never seen Buddha.

We have got realisation, we're much higher people than all of them. We have much more capacities.

Now in Delhi they have discovered that Sahaja Yogis have a greater resistance for digestion, skin resistance and when they're in thoughtless awareness there are no electrical charges in the brain.

So their brains are preserved and are going to be very dynamic for a long time. It's going to be published on the eighth of this month.

So one has to know that we are born in a very dynamic time, historical times. Never before in history we had so many Sahaja Yogis. This is the time of the greatest

revolution, greatest evolution and this is the time you're going to achieve something that was never achieved before. Are we capable of calling ourselves Sahaja Yogis? August is a very great month, specially for Me. Today is also a very great day, I should say. In the month of August, we got our independence, as you know, ninth of August, in India. But before that, in 1942, on the third of August, Mahatma Gandhi declared the movement of `Quit India', of the British from India. And today on the same day you have welcomed Me in the heart of the heart, Shudy Camp. Eighth of August, as you know, is the day when Rabindranath Tagore was born and in our college we celebrated eighth of August and I remember it very clearly. And the ninth of August we all went on a strike.

In science college I remember I was a young girl of nineteen years and My professor and My principal still remember all those things that happened. I was standing alone and behind Me were all the students who were doing the strike. When the military came in and they tried to threaten and do all kinds of things to Me. I said, “No, we'll not enter into the college, today is the strike day." When My principal came and he was very happy and they removed him for that. He has written a very nice letter to Me when he met Me the other day, when he saw Me as Mātājī Nirmalā Devī. It was a letter worth really remembering.

So this is the month of a very big change and revolution in India. But with that one has to remember that `Quit India' movement started all right and all kinds of sacrifices were done, people sacrificed so much that you

cannot imagine how much people have to sacrifice. As today in South Africa, people are sacrificing so much for their freedom, much worse than in India, much worse. People sacrificed and sacrificed. As a result of those sacrifices, we got our independence and we have to thank the Labour government for that.

If Mister Attlee was not chosen by the Divine we would never have got our independence.

We got our independence and graciously English left us, that was something really great of them, in those days to do it. But that independence was just a political independence, political freedom but today you have the ultimate, ultimate freedom. You got the freedom of your spirit which is not attached to anything, which is not anything but the spirit, which is absolute, which is neither English nor Indian nor Australian, which is not this house, which is not anything but the spirit itself, the complete freedom you've got. In that freedom you have to rise. Still we have considerations of brothers, sisters, children, wife; no, you are the spirit.

You have to sacrifice. For Me, nothing is like sacrificing because I don't know what am I sacrificing. In the same way what we call sacrifice at that stage should be Sahaj now for us, Sahaj. That time it was a sacrifice but today it should be Sahaj. We've gained so much in Sahaja Yoga. In that freedom fight, they gained nothing. But what are we sacrificing? Just our ego and this is what English have to come up to.

“What have I sacrificed for Sahaja Yoga? What have I done for Sahaja Yoga? How much I have exploited it?" We must think it over; it's very important.

You left an empire; India was the gem. On that earning you are still having your doles today. Such a rich country you left, richest of all in the whole world was India. You don't know how rich India was and is today even if you see to it. And you left that country, you are a small country. You don't have any riches as such, nothing, but in your greatness you left it. Nobody will leave like that. Your forefathers did it. It's a great sacrifice I think, from the worldly point of view.

So we have to now understand that, we must have confidence in ourselves in such a way that whatever we sacrifice, what do we sacrifice? In this māyā you sacrifice something and how much you get out of it.

Just the māyā is testing you.

So for today you have sacrificed a lot, given lot of money to have this house and I know that. You'll be amazed I'm not worried about My own money, how much it is spent here and there. But for your money I'm very hard on all of them and the leaders might be thinking I'm so miserly but this is public money, not only public, this is the blood of My children.

So again on this great occasion, this joyous occasion, in the month of August we're having this beautiful place now and with this one we'll have many in future. I hope we'll occupy the whole place quite a lot.

Already the neighbours must have run away and we're going to manage somehow or other to purchase all these places here. You have to desire it. Behind every desire there has to be the action and in that action you have to sacrifice. But if you say it laboriously, “I'm sacrificing,

sacrificing” it's not a Divine thing to do, should be done in such a joyous way.

I hope now, today you will all promise Me that every morning you're going to meditate, every morning, everyone, no excuses, you're not going to excuse yourself. Unless and until you meditate I cannot do what I want to do in Shudy Camp. No laziness, no excuses, no telling lies, not deceiving yourself; all of you are going to meditate, that is one promise. And the rest I'll look after, the rest I will look after. You'll just decide to meditate everyday, everyday. That's one more thing you have to give Me is the promise that you will all meditate everyday in the morning time and evening time if you do foot-soaking is good for you, not for Me. Everything's so spontaneous, so beautiful, how it has worked out.

Now to end it up I'll give you a very good example of manifestation of another miracle that has taken place, how it works out. You know we have bought a plot of land of forty-two acres in Vaitarna for the education of children. And the Bombay [Mumbai] people went there and planted some three hundred trees and also they had a paddy farming started there. Before the school starts they thought something should be done about it. But the villagers around would bring their cattle, their cows and their goats and all of them to graze in that ground.

So they got very much worried and the Sahaja Yogis in Vaitarna also said that, “You shouldn't this, this is Mother's land." Again they had a meeting of the villagers, they told, “This is Mother's land, you better not come here." They wouldn't listen to them.

And one day suddenly in the daytime a very big tiger appeared, very big tiger, of a very large size.

And he started roaring and jumping all over, running all over the place whatever we had purchased and all that. And everyday he did it for five days and they got such a fright that they took away their lock, stock and barrel, as you say and everything. Their cattle and their everything they took away, tied it together and all of them. They've also removed their huts, I'm told, they're so frightened. And this tiger is nobody else but is Bhairavanathji. He does that and you know that He's St. George who's working so very hard.

Nobody has seen a tiger there the last thirty years and that area is not known at all for tigers and such a big tiger, they said.

So thank you very much, may God bless you.

Now if you want to give Me flowers you can do that and also I would request you to have your food, it's very late already. And do you want to have some music or something after that? You can have, what's the harm? You could have your food here if you like. It's quite a warm place isn't it? Is there a heater here? No? You all should freeze in this place.

There are so many sayings in English language, if you just pay attention to it. One of them is: oranges and lemons, sold for a penny; that's for our, you see, treatment, with the lemons we have. And there's another one: London Bridge is falling down, suggesting that what we believe into, all these bridges is not important. The bridge with God has to be built and expressing that material things should fall down.

And then: Humpty Dumpty sat on a wall. There are so many things that explain that people knew what it was going to be.

It's so surprising that there's a poet called Lewis. He has written, I don't know if you have read it or not, have you brought that? I wish you had. About the procession he saw in India of you people, you haven't got it? How many of you have read that? That's very exclusive! Surprising, nobody has that. All right, tomorrow. Remember all that you have to get from there. Mister Djamel has to bring many things, I think.

Also there's a Commonwealth meeting going on, better give bandhan, specially to our Indian Prime Minister who is a realised Soul and they were telling Me that all the terrorists have joined together to kill him. And our High Commissioner also, his wife told Me that all the terrorists have arrived.

Do you know in London, who rules? St. George. How dare anybody touch that. St. George rules there, so we don't need a tiger. It's all right, He's already there, settled down.

Thank you very much, all these and I went to..., beautiful, all right. These are all wild flowers, you'll be amazed the country has such an abundance of these wonderful flowers and so unique. See this one is Gaṇeśha's flower here, see this one is the wild flower, you like to see? Such beautiful flowers, see this one, two colours of Gaṇeśha. And they last and last, you see, they don't need much water, nothing, keep them and they last and last. Exactly four. See how beautiful they are. It's beautiful.

Contents: 1986-08-03 **Śhrī Bhūmī Dhara Pūjā, Inauguration, Shudy Camps, UK**

Today we have assembled here to do the Pūjā of the Mother Earth. We call it as the Bhūmī Pūjā, Śhrī Dhara Pūjā. She's called as Dhara. As you know, `dha' means `sustain'. Ra-dha, the one who sustains the energy is Rādhā. And Dhara, which is the one which is sustenance itself, she sustains us. On her we live.

As you know, this Mother Earth is revolving with a tremendous speed and but for her gravity we would not have existed here. Apart from that, there is so much atmospheric pressure on her. She understands, thinks, coordinates and creates. This only you can find out when you are a realised Soul. You have seen how she sucks in your negativity when you are standing on her, bare feet, respecting her, requesting her to suck your negativity, with a light in front of you, in front of My photograph. She knows Me, because She's My Mother. She's your Grandmother, we can say; that's why she nourishes you, she looks after you.

Early in the morning when we get up, when we put our foot on her we have to say, `Oh Mother, please forgive us because we are touching you with our feet.' But doesn't matter, children can touch the mother with the feet or with the hands, makes no difference.

But she is the creator of the body of Śhrī Gaṇeśh. She's the one who is represented within us as the Kuṇḍalinī. She herself moves in a spiral round the sun. The sun also moves up and down and she moves around the sun in a spiral; but because both are relatively moving, you don't see the movement of the sun. The relationship between

the Mother Earth and all other stars, planets and constellations are kept constant and variable, with great care.

When we talk of materialism, we are acting against our Mother Earth. Instead of learning from Her subtler qualities, we are trying to exploit her, to dig her out, to use her for our selfish motives. What does she do to us? She creates these beautiful fruits for you to eat. She creates beautiful trees for you to make furniture, to make nice houses. She gives you green grass to soothe your nerves. She carries so many rivers and so many huge big oceans on her being. She's always larger than the largest of oceans. Such a great thing as she is, what do we do to her is to exploit her fully, indiscriminately. Then the reactions are set in. The beautiful cycle of nature is broken by our aggressive attitude and absolutely indiscreet.

Then this Mother Earth doesn't do anything as such herself, not much; but then the ether starts acting and you have problems, what we call as acid rains, plastic, all kinds of problems that come out of this indiscreet creation.

When we started making machinery, without any balance we started producing machinery, just like mad. As a result of that, now we have become slaves of machines. We can't do anything with our own hands. Because of machines, people have become unemployed. As I've said many a times that machines are for us, we are not for the machines. But today the situation is very different. We are entirely into the hands of machines, again the same indiscreet behaviour, again the same imbalances.

Mother Earth teaches us balance. If she was not in a balance, we would have been all finished. She teaches us gravity. She teaches us how to be attractive to another person without the other person knowing about it, feeling about it. Without enslaving, without mesmerizing, without obliging, to attract and to give without expectations. Without any expectations she gives us; whether we respect her not, whether we'll treat her not, we give her. But when she gets very upset, like as in, you have heard that in Mexico she erupted out. You know what was happening in Mexico, I was telling you long time back, that they are using all kinds of black magic, they are producing all kinds of drugs. Colombia is doing the same. And if you do all these things to harm people, then she gets into volcanic conditions and then a volcano starts bursting out.

As you know, Los Angeles and all these places on the Western coast of America are still in the danger of volcanoes. All kinds of Gurus have gone and settled there, all kinds of black magic is on. There is witchcraft which is officially recognized. Officially they are registered. Nobody minds doing anything, because they say you have human freedom to do all kinds of devilish things. Under the name of human freedom they are doing all kinds of horrible things. As a result of that, Mother takes the respite. It is always a collective respite. It is always a collective respite, please remember this. But when Sītā wanted to leave Śhrī Rāma, she opened herself and took Her inside herself. That is a reception of the Mother, that is not the destruction or eruption. But

the eruption harms collectively and sometimes some innocent people are also killed in that.

Death does not exist, in the Divine language. Those who are dead can be reborn. But death sometimes could be used for punishing people, for destroying them, for taking them away from the scene. That's what the Mother Earth does.

Sometimes her anger can be so great that pin-pointedly she can destroy thousands and thousands of miles of earth, destroying many people who have been extremely irreligious and uncollective.

In Sahaja Yoga also, those people who are uncollective, try to be uncollective, are harmed by her; but in a very secretive way which they must understand, or we should say, in a very subtle way.

When Sahaja Yogis become uncollective, saying, “This is my house, my home, this is my privacy. This is my wife, my child, my things. I cannot come to Pūjā because I have got this problem. I cannot do this work for Sahaja Yoga because I've got that problem", when they become uncollective, then in a very subtle way this Mother Earth, which is represented within us as the Kuṇḍalinī, gets upset. And when she gets upset, she starts acting in a manner which can be very dangerous for people.

Possessiveness is not the quality of Mother Earth, she doesn't possess anyone. For example, if you are an Indian you can come to England, you can go anywhere, you can live anywhere. She doesn't possess anyone as such; we only the human beings have made this world into different countries, different places, all our own ideas

of stupidity. There's only one world, there's only one world God has created. He has not created...

[Aside:] It's rather awkward here. All right, now better. It's all right, now better. It was rather awkward there. Now all right.

She has not created all these nations. Only there are ravines through which big rivers flow.

Sometimes, wherever she has raised herself, there are mountains. These are her different [on]dulations and different varieties, just to create beauty. Supposing the whole world was like a bald-headed gentleman, what would have happened to us? First of all, we all would have slipped out, I think! Or else, what would have happened if it was nothing but just all over the forest, or all over only the mountains, or all over just the rivers? To create the beauty She has used all these things to make us happy, to give us joy, to entertain us. She created all this beautiful stage for us. And what do we do? We have divided her into parts, that this is my country, this is your country, this is their country. When we die, what is our country? You are all dead bodies, whether you are buried in a church or in the open, you are all in the Mother Earth. What is our country is that we are the Mother Earth.

So we have to understand that this body is made out of that Mother Earth to which it has to go and we are stupid to feel that we belong to this country or to that country.

Of course, this is the greatest miracle of the māyā, that people know this but still they do not want to believe it. There are so many truths they know: they are sure, they know about it, but they don't want to believe it. Or they

believe it, but they don't want to accept it. And even if they accept it, they don't want to know about it. It's a funny human miracle that they know that nothing belongs to us. When we come on this Earth our hands are like this; when we go, everything is like this.

Despite that, despite this understanding we still play games with ourselves, cheat ourselves and try to believe that I am this country, I am that country, I am so great and so that.

But the human beings were born in certain countries earlier that, in other countries. That has definitely made difference to the tradition and understanding of life, that is human life. Earth remains the same, but this changes. The climate may be different, that's why the fruits may be different. It's all an adjustment.

In the whole plan there is such a good adjustment, no quarrel, no problem; it's just a variety again.

Supposing all bananas are produced all over the world, who would care for them? For example, if you give bananas to Indians, they will laugh at it. But if you give them apples, they'll say, “Oh, apples, wait!" The other way round for the English: if you want to give somebody present as an apple, they'll look at you, “What's the matter with this person?" So this is again her own style of playing and giving you different type of climates, different type of produces, so that you enjoy different things. If there is no variety, then you won't be able to enjoy it. How much she understand you and how much do we understand her? For a Sahaja Yogi it is important to understand that we are not going to take anything from here. It's all nothing but clay. And clay is going to

remain here and is going to vanish for ever and ever. What are we going to carry with us? What are we going to have with us? All the time it's our evolution, is now our spirit.

So we are the spirit: we are neither this nor that, nor that. What we are, we are the spirit and we are absolutely not any way contaminated by anything that is called matter.

So we should see to the essence of the Mother Earth, that the Mother Earth uses her matter to give joy to others. In the same way if we use her to give joy to others, then you have followed her path. On the contrary if you try to exploit her, it's like making holes or digging at her, who is your mother.

If you try to separate her into parts, that means you are cutting her body into different parts. All these human concepts are anti-mother.

But the worst and worst of all is that we do not respect Śhrī Gaṇeśha within us, which is the creation of this Mother Earth. Śhrī Gaṇeśha, which is the innocence within us, we do not respect. We do not respect the innocence that has come to us.

The way children are tortured and butchered and abused, it's amazing how people are not afraid that one day a big volcano might break into a country like this, where the children are treated like this? In that case the Mother Earth will destroy all the human beings who are behaving like this and she'll take all such sweet children into her lap and she'll reproduce them somewhere else.

It is very important to understand that unless and until we respect Śhrī Gaṇeśha within us, our innocence, our

chastity, we cannot allow ourselves to call Sahaja Yogis. That is the first beginning, the first step towards our ascent. We cannot talk of anything else, unless and until this foundation is laid in the Mother Earth.

That is why today I have decided that we should have a Bhūmī Pūjā in England. I hope by this, innocence in this country will be respected, will be loved, will be protected and will be nourished. By this, innocence in grown-up people will be awakened, that they will respect their innocence, respect their chastity above all other things.

By this Bhūmī Pūjā we respect the essence of the Mother Earth that is the Kuṇḍalinī within us and we respect our Self-realisation by that.

I hope what I am going to do today may be able to transform this country into its real form that I call as the Heart of the Universe. By this, I hope the Mother Earth will melt the stone hearts of this country into beautiful lotuses, into fragrant flowers of daises all around.

May God bless you.

Today's Pūjā is going to be very small and we are not going to have a very long Pūjā. It's just going to be Śhrī Gaṇeśha's Pūjā and Gaurī's Pūjā, it's not going to be a very long Pūjā. Only thing is that today with full attention, you all should sit down with left hand towards Me and right hand on the Mother Earth; on the Mother Earth, right hand on the Mother Earth. If you are sitting on the chairs, you can put the left hand towards Me and right hand towards the Mother Earth.

Contents: 1986-08-18 **Rakshābandhan, Room, Ashram, Hampstead, London, UK**

Children [soft laugh.] [To the Sahaja Yogi bringing the microphone:] All right? So today is a very happy and a very-very auspicious day for all of us. That we have to offer a just a thread to our brothers for their protection.

I've already told you the story of Alexander the Great. How many of you have not heard it? Raise your hands. Look at that! Ha, ha, ha, ha, can't be! All right.

So I will tell you the story of Alexander...

[laughs and laughter]. You are very clever I know [laughs and laughter]. Alright.

So the story of Alexander is like this. That Alexander the Great invaded the India.....

Contents: 1986-08-23 **Talk to Sahaja Yogis, Morning Program the day of Śhrī Kṛiṣhṇa Pūjā, Hotel Primrose au Lac, Schwarzsee, Switzerland**

To see so many Sahaja Yogis assembled here, I'm sure the devil must have run away long time back. And the caravan must have left but I hope we are aware of it and we forget about our fears of our catches, of our past, of all the nonsense we have done so far. Suddenly in My presence, I think, people get into a sense of guilt. I'm here to soothe you, to cleanse you, to make you beautiful and not to feel guilty.

Actually when we start looking at ourselves the first thing you notice is that there's a block on the Āgñyā, but this block in the Āgñyā is the worst thing that can happen to us because it is the door of the Kuṇḍalinī. She reaches up to Viśhuddhi all right and then She has to move forward, this Āgñyā stops it.

That's why we have left Viśhuddhi, we have all the Viśhuddhi problems. The flow cannot take place. Also this is one of the reasons we feel guilty because of left Viśhuddhi. It's a symptom of a disease.

Today we are going to worship Śhrī Kṛiṣhṇa.

So we have to understand first of all that we're Sahaja Yogis. We're not ordinary people or we're not people who have not known the truth; we have known the truth. We have to be completely aware of it. That's one truth if you establish, you have established yourself quite a lot.

Now the ordinary people as you have seen on Oxford Street, you see, they wear Indian dresses funnily tied, they don't know how to tie it up, dhotis and sarīs and they shake their heads and buy some of these, what we call them, shindis or bodhis or I don't know what you call, tails, pigtails and attach them with some glue and they start dancing. When they dance, their pigtail falls off and the sarīs and the dhotis, everything start opening out. That's a very funny, ridiculous scene. One side you see the punks and another side you see this nonsense, in the name of Śhrī Kṛiṣhṇa, that's even worse. Punks do not do it in the name of, I don't know if they do it in the name of King Solomon. But they do it in somebody's name, these people that is so great as Śhrī Kṛiṣhṇa. On the contrary, Śhrī Kṛiṣhṇa's hair are described in all the books and in all the poetry that poets could sing about. He was never shaven-headed. It is impossible to understand how these people got the idea that you must shave your head.

So the Śhrī Kṛiṣhṇa's aspect of Yogeshwara has been so misunderstood. It's absolutely misunderstood because we cannot understand that the truth is covered with

māyā, always. And you should keep māyā on one side and go to the truth. Instead of that, we get lost in the māyā, like very simple example, as it is, that He is a Yogeshwara; so these people have idea of a yogi, that He should be shaven, He should wear that dhoti, dirty one and must put on a pigtail. Another concept, māyā is a concept. And when you start living on those concepts of your own, you may gather it up with something else, you may think that Christ was a person who was a Sannyāsī, who used to wear another kind of a robe and He had a beard and He had hair like this.

All those ideas, “So if we become like this, we'd be very great yogis." These are all our concepts about someone whom we have never seen, whom we have never known. And because we live with those concepts, we get limited. It's very difficult for these people to break through because māyā can only be broken through realisation. That's why first thing in Sahaja Yoga is realisation. Take your realisation. You are a drunkard, all right, get your realisation. You are a drug addict, get your realisation. You are a bad man, get your realisation. Anyone, get your realisation first; put the light first into a person. Let him see for himself.

So all this identification with different concepts is responsible for giving us a very mayami or illusive personality. We live in an illusive personality, live with it, enjoy it and we think we are perfectly all right.

Now if you are aware you are Sahaja Yogis and you have come here for Śhrī Kṛiṣhṇa Pūjā, what is the preparation we have to do. We're Sahaja Yogis, we know about Kuṇḍalinī, we know about Viśhuddhis, we know about

Śhrī Kṛiṣhṇa. All right, how are we going to prepare ourselves for the Pūjā of Śhrī Kṛiṣhṇa? First of all, He tried to break all the concepts. First the concept He broke was that you have to be like a ascetic to look. He broke this concept; He lived like the king. In His childhood He used to go and play with the cows. And there He would use a peacock's feather to decorate Himself and He would listen to beautiful music of the river Yamuna and reproduce it. He was leelāla, He was the one who created all kinds of mirth. What is mirth in French? They don't have mirth, I believe. It's not fun, it's more than..., it's mirth. Mirth is sweeter than fun, all right, sweet fun. What a word! Sweet fun! This is mirth, now what is happening to you is mirth. I'm creating mirth in which you feel tickled, you know. Mirth is something where you feel tickled.

So He tried to create mirth, never seriousness but He was not frivolous. He was Yogeshwara. He was not frivolous, so this difference between frivolity and mirth is to be understood only through Him because He's also discretion. Mirth is joy-giving, frivolity is destructive. Anything frivolous if you do...

So we have to be in a state of mirth, so no question of feeling guilty comes in, you're not prisoners are we? We're prisoners of our own concepts and our own ideas and our own degradation. We degrade ourselves, God does not.

So we should be in the state of complete mirth and enjoyment. Now it has rained, all right. That's a very good thing to happen today. Yesterday I was listening to

the program, I was just smiling, because I knew it would not work out that way.

And in India, on this day, when they celebrate in the morning, children of the village or children of the particular areas gather together. And for them the householders tie a little pitcher, which we call as a matka and in that there is money, anything valuable they want to give to the children, sweets, everything put inside and is tied up in the air. Normally it rains, if it doesn't rain then they pour water on the children to make them feel it's raining. Rain is very much connected with Śhrī Kṛiṣhṇa.

So the children come and they go in a way that the taller boys are first, then smaller, then smaller like a pyramid they go up till at the end there's one boy who's sort of representing Śhrī Kṛiṣhṇa and then he breaks that.

And from there everything falls down and flowers, everything on them, they take the money, they take all those things and start enjoying. Then they go to another place, the whole day they are moving in the city like that and every good householder ties that matka for these children, for them to come and enjoy themselves. That's in the real sense, is the Kṛiṣhṇa Ashtami in Gokul where He lived as a child.

Now why is He so much connected with rain? Once all His friends and He were looking after the cows and Indra felt that He is very powerful, somehow, I don't know, He gets into jealousies sometimes. And He sent rain to test His patience, His leelā, His play, His mirth. It rained and rained and rained and they did not know what to do.

So there was a mountain called Govardhan. Śhrī Kṛiṣhṇa lifted it with His stick or His finger and just put it up on top of His finger, like that. That's why He is called as Govardhan Dhari.

And the whole mountain was on top and all the children joined Him and now the cows and He asked the children, “You also put your sticks up to help." And they all put their sticks and standing very sweetly holding the Govardhan. That is one of His names, Govardhan Dhari.

So the rain had to come and the cows with their bells have to remind us. Imagine the lake has a name which is a black; Kṛiṣhṇa means black, Kṛiṣhṇa word itself means black. How Sahaj the whole thing has worked out. Can you see the coincidences are so Sahaj but are so. And here we are sitting, it's raining, nicely enjoying everything. But on the contrary when we start not enjoying we play into, either into our ego or superego. Supposing we are starved people, tortured people, then we start making others like ourselves. We like to make them suffer and torture them. That's why I always say, “Poverty is leprosy." Anybody who is in poverty can develop horrible things within themselves. It is never to be sided with, not to be sympathized but to be completely eradicated.

Another side is the ego where we try to dominate others and enjoy that. There's no joy, there's no joy in dominating others and saying things to others. I was sorry to hear yesterday that there are some girls who are married, some Indian girls who are married and their husbands are not respecting them and troubling them. It hurt Me very much. That shows they're so low level

people, very low level. Such a mediocracy, such useless people. They should have never come to Sahaja Yoga and deceived us like this.

They will go to hell direct, I can tell you this.

Now there are some who are caught up with their superego; they suffer from some sort of a funny Sahaja Yoga schizophrenia. And they don't want to get rid or it. They just don't want to understand that they're not normal people, they have to be perfectly all right. They make everyone miserable, jump on to all the places where they should not be. Like a person who has got, say, example, tuberculosis, a disease which is contagious. Must understand he has got tuberculosis, keep out, don't give it to others, at least.

But those who have got badhas will definitely come, either they'll give big lectures. I start seeing them like big bhoots speaking, or if not they have badhas then they will come at a place where they should not be. They'll put their hands in the prasada, they'll be sitting in the Pūjā in the front, all kinds of things they'll be doing, catching people. And they enjoy it because they are identified with the badhas. How will they improve? There's one fellow who is a bhootish fellow, we have had him for, I think, for at least for a century I should say and he's giving lectures to others, “You must clean the shoes of all the Sahaja Yogis to get rid of your ego." So such a gross, depraved and low level people are still in Sahaja Yoga.

So the enjoyment of Sahaja Yoga becomes less. If you eat rice with stones in it, how will you enjoy it? And that's what it is.

We are here to enjoy the blessings of God, to have the mirth but still we are living with all joy-killing things that we have. How are we going to get rid of those things.

So at least we do not become thorns in the lives of others.

So the so-called free will, I'm happy Rustom has told you about it, is nothing but your ego and superego because you're not in the center. In the center, you have nothing but freedom, that's all, nothing but freedom; nothing like free will, freedom, complete freedom. There's nothing like will or nothing like bhoots, nothing like bondage, it's entire avenue of freedom. Then this freedom is the knowledge, this freedom is the love, this freedom is the discretion. Then you say God gives you freedom and others freedom equally then you act which doesn't bound you nor anybody else because it is knowledge, it is discretion.

Age does not matter, what age you are. I've seen some also very old people singing beautifully and enjoying Sahaja Yoga and make Me enjoy also. Life is for us to enjoy, nothing else. But because we're not free people, we cannot enjoy. There is no bondage of any evil thought which keeps you down. It is so subtle but penetrating into every that is gross, that is Śhrī Kṛiṣhṇa's beautiful flute which creates a picture of the nature. The description, the whole thing becomes silent like a picture.

So this evening we'll have the Pūjā, we'll have all the enjoyment of Śhrī Kṛiṣhṇa's blessings upon us.

There's no end to the stories of Śhrī Kṛiṣhṇa, all full of mirth and play and innocence that kills Rākshasas, devils.

So today I've talked to you about His childhood and the Pūjā I'll tell you about Gītā.

May God bless you.

Contents: 1986-08-23 **Talk to Sahaja Yogis, before Dinner and Śhrī Kṛiṣhṇa Pūjā, Hotel Primrose au Lac, Schwarzsee, Switzerland**

So we have decided, we have decided to have the Pūjā after our dinner because Śhrī Kṛiṣhṇa was born in the night, about twelve o'clock while I was born twelve o'clock in the daytime, same with Śhrī Rāma. And also Christ was born twelve o'clock in the night.

I've told you that today I'm going to tell you about Gītā. That is the second part of Kṛiṣhṇa's life.

So different and varied that some people, intellectuals as usual, say that the Kṛiṣhṇa who played as a child in Gokul was different from the Kṛiṣhṇa who was the king of Dwarika.

So when He became the king of Dwarika there was a war between Pāṇḍavas and Kauravas, one representing the good people, another representing the bad people.

So they came to ask Him if He would join on their side.

So He said, “I've got My army and I Myself, so whichever you choose you can have." So Kauravas said, “We'll have your army” but Pāṇḍavas said, “We'll have you." And that is how the war started and in the war His greatest disciple was one of the Pāṇḍavas called Arjuna. And Arjuna asked Him to fight for him. He said, “I will not take any weapon in My hand but I will be your charioteer and drive your chariot." And when He was driving the chariot it so happened that Kṛiṣhṇa saw Arjuna's depression. And

Arjuna said, “What is this war? Why should I fight? I'm fighting my own Gurus, those who have taught me all the Vidyās of the battleship, battle and also the Vidyā of archery and I'm fighting my own cousins." So Śhrī Kṛiṣhṇa said that, “They're already killed, they don't exist, they're already dead people, because they're not realised Souls, I've already killed them.

So you have to just play this drama of killing them." So the foremost contradiction that people present about Gītā is that those who read Gītā should be vegetarian. Kṛiṣhṇa told, Śhrī Kṛiṣhṇa told Arjuna that, “You kill them." Human beings, his own relations, his own cousins who were bad people. What about chickens and goats? But all those who start reading Gītā in India give up all meat eating and take to vegetarianism, or they fast.

So how contradictory these things are.

So He never preached vegetarianism, at least in Gītā. And He asked Arjuna to kill.

In the modern times there is a war going on between the evil force and the good. You don't have to kill them; even if you give them bandhan they're already dead, they're not realised Souls, they'll be all neutralised. But you have to kill them in the sense you've to kill your connections with them.

Like I see many people who come to Sahaja Yoga, “But my mother is not yet a Sahaja Yogini, so she troubles me, how can I do Sahaja Yoga?" For anything else they'll fight the mother but not for this.

“Kill your attachments and your relations." That's what He said, if in case they are troubling you in your ascent. This is the message of Gītā to begin with. But on the

contrary I've seen there are people in Sahaja Yoga who once they get married want to get out of Sahaja Yoga, take out their husbands or take out their wives or want to live away and want to be non-collective.

So you have to kill. There are *[UNCLEAR]*, there are six enemies human beings have but in the modern times they have multiplied, I think. The first one is the lust. Kill your lust. The lust that is today finishing the West more than the greed.

So first is to kill your lust.

Then kill your anger. There are certain people who have a built-in response that as soon as they see somebody they get into anger. If a white man sees a black man he gets into an anger, a black man sees a white man he gets into anger, surprising. I mean, God has made all kinds of things; the life would be boring if you all have the same parched skins, all of you looking the same.

So he has made different types of beautiful people. But this anger can come from any source. This is what it is when you kill anger, actually you kill all your connections with the past, the responses, the conditionings you have had.

Then the vanity that people have; I find it much more when I go to places where people call themselves bureaucrats or they're “in charge” like matrons telling people what to do, “Do this, do that, do that." This is the Kṛiṣhṇa's finger, using Kṛiṣhṇa's finger on others. The vanity, the vanity that you are perfect, you are perfect, “Nothing wrong with me." You are the best people, English think they're the best, Germans think they're the best, Italians think they're the best, or, say, the best of

all are the Switzerland, Swiss people. This vanity, this forge, has to be cut up. What have you achieved by being a certain nation, let us see. What have you contributed, belonging to a certain country. Those who only belong to the Kingdom of God have achieved something. The rest of them are useless people, just finding some way to fight each other, to denounce others and vanity is just like a balloon. If somebody just puts a pin into it the whole balloon will collapse.

Now the worst of all is jealousy and that is among Indians, Indians are very big jealous pots. Specially the Indians who are again in the government and the politics but otherwise also there are jealousies.

They'll always complain about the other people and will be jealous. And also in the West people are quite jealous, I must say. They're jealous of things which is most surprising. One day I was going in the car and one gentleman was very furious for nothing.

So the another one tells Me, “They're jealous because you're sitting in a Mercedes car." I said, “But it's not Mine, that's My husband's, you see." What is there to be jealous because I'm sitting in a Mercedes car. I mean, this is being a very stupid, nonsensical thing but still I can't believe you can be jealous of somebody because he has a Mercedes car, what does it matter? To Me, it's a foreign idea absolutely, I can't understand. But there are stupid and stupid things like that.

I can only understand one jealousy, that is between husband and wife, little bit.

Then the fifth thing that He asked us to kill is the attachment, very important, “This is my child, this is

my..." This is Indian also, more Indian, “This is my cousin, this is my brother, this is my ānce, this is my wife." Also in the West, the other way round is that they do not care for their children. They do not care for their mothers, they do not care for their fathers. They do not care for anyone whatsoever, but for themselves.

That comes from the last one, is called as the greed. Now when you have greed, you don't care for anybody, you just want to have everything, from another person. You want to grab another person of everything. Whatever another person has, you want to have it. But when you don't want to have it everybody wants to give you it, that's My case. I'm very afraid to say even that, “This is nice” because immediately tomorrow I'll find it in My house.

So this greed is the one which has done such a harm to the whole world. People have gone into great dominations on other countries, for what? For these diamonds and nonsensical things like that? They have ruined their own lives, the progenies of the progenies they've ruined. All their cunning they have used to ruin so many nations just to put them one against another, creating problems, doing all kinds of intrigue.

Just for what? For greed which is absolutely like cancer, doesn't allow anybody else to exist. And then you start eating yourself out. It's a disease, I think, greed. And with that goes the miserliness; people become miserly. Then where does this greed end up. After all the money that accumulates or things that accumulate in your house, what happens to them? You want to use them. What's

the matter with this one? Try to be, not to be, I've told, otherwise I'll ask you to go out, all right? Concentrate.

So what happens to the people who are greedy? They become miserly, they can't enjoy life, they cannot spend money because the greatest joy is in giving things to others, no doubt about it. And they cannot give any joy to anyone, they cannot create anything for the future progeny to see.

So what happens to them? Their children when they come in they become wastrel, waste. They waste all of them, they lead a wasteful life, they get into wrong things and ruin themselves.

So their children who are born become miserly.

So the vicious circle starts moving. He has said, “Kill all of them, these are your six enemies." Now the contradiction, again people use, about Śhrī Kṛiṣhṇa, in so many other ways that it is surprising that not only Christ, not only Mohammad Sahib, not only Lao Tze, not only Śhrī Rāma but even Kṛiṣhṇa was misused by His followers. He's the one who is datast, the one..., datast means who stands on the banks of the attention and sees everything, who watches everything, he's the one who is the witness. He described, “Sākshī rupena samsthita” he becomes a Sākshī, a witness. That's what He has said, it's a play, it's a play. But in the name of Kṛiṣhṇa you find all kinds of absurd things people do. They make dramas, they become Kṛiṣhṇas, they become, they make people..., befool them, make money out of it or they sell books on the street. Like if you go to Southall you'll find so many Westerners wearing funny dresses going round asking for alms from Indians and Indians

say, “Oh look at that, these beggars, see they have come to get some, let us give them some money." So the contradiction of Kṛiṣhṇa's life is such a miserable thing, is such a absurd thing that it hurts Me to see how such a great incarnation who was misused in this world by human beings. If there was anything lacking in that incarnation, was this, that He did not give realisation to people but He did talk about it.

He said about it, talked of meditation; He did all that was needed at this stage. But what is the result? All His incarnation was misused.

Throughout Gītā if you read, you'd be amazed how people have changed Gītā and its writings also.

Same in the Bible and same in the Koran. Things that they could never have said it, how could they have said it, you'd be surprised, impossible, because they cannot contradict themselves. For example, Gītā is written by Vyāsa who was an illegitimate child of a fisherwoman. But in the Gītā it is written that your caste is determined by your birth; how can it be? The one who is the son of..., an illegitimate son of a fisherwoman, how can he tell like that? See the contradiction. Same in the Bible, same in the Koran, same in the Koran, in all these books, all these people have tried to play a very nasty role by changing it. But you can find it out. Luckily, whatever they may try, the truth comes out in this manner and you can prove it that whatever you're saying is wrong, cannot be. The one Vyāsa who wrote was the son of a fisherwoman and how can he say that Brahmins are the highest, when he's not born as a Brahmin. And to say that your caste

Brahminism comes from your birth... From your rebirth! Only they removed little bit, rebirth.

This is how they interpreted Gītā in various ways in such contradictory manners. His whole writings or sayings could not be changed, of course, they could not change it but wherever they wanted to put their own style, they did it. Because ultimately, it went into the hands of the Brahmins who were not really Brahmins, they were the people who were sudras because they were not even realised Souls and behaving in such a dirty manner; they should not be called as Brahmins. But it went into the hands of so-called Brahmins and they misinterpreted it.

Same thing with Bible. It went into the hands of horrid people. Mister John said something which was sensible, all right, but what about the other fellow, Paul? He comes in and spoils everything. Then comes Augustine, he spoils everything, why? Because they're devils. There is a evil force; this theory that there is no evil force is a wrong theory, doesn't exist. There is a evil force and don't play into the hands of evil force even this much. And that was clearly taught by Śhrī Kṛiṣhṇa. But even then the contradictions can come in.

Like if you are a Kṛiṣhṇa bhakta then if you just start running on the street, “Kṛiṣhṇa! Kṛiṣhṇa! Kṛiṣhṇa! Kṛiṣhṇa!" like that, then you are celebrated, or like a madcap go on, “Kṛiṣhṇa! Kṛiṣhṇa! Kṛiṣhṇa!" like that. Or else being worse than that is some people said we're Kṛiṣhṇas.

Like this horrible Rajneesh did. He said He used to make the women naked, so, “I'm making the women naked." I started wondering, “When did Kṛiṣhṇa make women

naked?" When He was a little boy less than five years of age, He used to climb up on the trees and the ladies used to take their bath in the river Yamuna.

So He used to hide their clothes just to raise their Kuṇḍalinī and see how it works. At the age of five years what does a child understand? This horrible fellow, was he five years of age when he was doing this nonsense? Using Śhrī Kṛiṣhṇa's name like this? And when he used to break the pitchers of these Gopis, what was He doing? He was doing Kuṇḍalinī awakening, because the Gopis were taking out the water from the river Yamuna which was vibrated by Rādhā and He used to break them on the back so that the water would fall on their Kuṇḍalinī and they would get their realisation, in this lifetime. That's what's His purification. But first thing they will do is to separate Śhrī Kṛiṣhṇa as a child and Śhrī Kṛiṣhṇa as the one who talks to Arjuna, very nice.

So there is no relevance and use Him the way you want. It's a very common thing that people start talking about Śhrī Kṛiṣhṇa as if He's in their pocket, or they are the writers of Gītā.

Like we have in the churches those bishops and things who drink a lot and then they take out their Bible and start reading upside down. All these class whether this belongs to this or to that, all of them are hypocrites of the worst type, just money spinning people. Even Indian temples which are not far-fetched are ruined. All the ganja and all that are sold in Indian temples. All these popes and all these people are doing something that is never expected. Imagine they make a kind of a wine called Benedictine in your Vatican. Can you imagine a

nonsensical thing like that? Tomorrow they'll open a beer bar, I won't be surprised.

So we come to a position to understand that all those people who talk of these great incarnations and profess a religion are all hypocrites. There's no religion. Simple people who believe these hypocrites because they're so simple, so innocent. These cunning, greedy devils who started these religions, exploited these simple people, used them for making temples, churches, mosques, they have no religion within them, how can they talk of God? Their life is so impure.

So we have to start our own innate religion, our own spontaneous, natural religion which is the human religion, which is the Vishwa Nirmalā Dharma. The one that will give you the inner ascent, not just talk, no hypocrisy; and all that which goes with religion to malign the names of these great incarnations has to be brought to the light for the people to see this nonsense that has been eating into our societies, eating into our families, eating into our children, has to go away, whenever the religion, normally doesn't mean this nonsensical religion, falls down, that time, to save the Sādhus, the seekers and to destroy all these devils, “I take My birth again and again." “Every yuga I take My birth." And this is what is an incarnation.

You must be very fortunate people that now you can see the cunning of all these devils and can exist into that purity, into that benevolence, the hita, which was promised by Śhrī Kṛiṣhṇa. He never told lies, what He told was the truth. He was truth. But those who tried to use Him had to take course to something which was

falsehood, hypocrisy and cunning but that in no way could stop the truthful people from getting to reality.

May God bless you all.

Contents: 1986-08-23 **Śhrī Kṛiṣhṇa Pūjā, The Six Enemies and False Enemies, Hotel Primrose au Lac, Schwarzsee, Switzerland**

Śhrī Kṛiṣhṇa resides in our Viśhuddhi Chakra.

In the center, He resides as Śhrī Kṛiṣhṇa.

On the left hand side, His power, Viṣhṇumāyā, His sister, resides. There He resides as Gopala, as the one who lived in Gokul, played as a child.

On the right hand side He resides as the King who ruled in Dwarika, the King Śhrī Kṛiṣhṇa.

These are the three sides of our Viśhuddhi Chakra.

The people who use their right side to dominate others, use their voice to put down people, to show their authority, shout at people, are the people who get affected by the right side. When the right side is caught up, on the physical side, you get a very big problem because the right Heart cannot work out its flow.

So you get what you call asthma and all these diseases, but specially when the right Heart is affected by the father's problem.

On the left side is the Viṣhṇumāyā, is the sisterly relationship. When the sister, who is your pure relation, is not treated as a sister, when the attitude of a person towards women is of indulgence and of lust, then he develops the left Viśhuddhi.

When he develops the left Viśhuddhi very strongly and if he has a bad Āgñyā, or if he has eyes which are roving eyes, then this left Viśhuddhi causes lot of trouble. Left Viśhuddhi can be also caused by, as you know, by feeling guilty about things for nothing at all.

All these problems arise from Viśhuddhi. But Viśhuddhi Chakra has a speciality. When the human beings raised their head upward, from Mother Earth towards the sky, sky is, ether is Śhrī Kṛiṣhṇa's nature, when it raised its head towards the ether, towards the sky, then this Viśhuddhi Chakra developed into a different dimension and people started developing their ego and superego. Superego was already developed, but ego developed in such a way that it started suppressing the superego. That's how you have got conditionings on one side of the Viśhuddhi and ego on the other side.

When I told you the other day that you give up your free will, in the sense that when you raised your head, you did it through your free will, with your power of growing that you had as animals. After that, now you have reached to the human level and to rise above the human level, now, [what] you have to do is to seek your complete freedom and for that, Viśhuddhi Chakra is going to help you a lot.

On this Viśhuddhi Chakra, we have to really pay full attention. It is such a complicated Chakra. It has all the vowels of a Devanāgarī script emitting out of the sound of the Shakti that is passing through it, of the Kuṇḍalinī that is passing through it.

So all the vowels are heard on these Chakras. These vowels are, as you know, sixteen in number.

Without the vowel in the Devanāgarī, you cannot write anything. Vowels are the sustenance, are the power that supports every consonant.

So it's very important that our vowels have to be fully nourished and respected.

The movement of the neck, as you have seen, in all international life, if you see, everybody has practically the same. Even those who cannot hear, those who do not understand your language, you can nod like this, can say no like this, everyone understands this is `yes' or `no'. In some particular area, of course, they have little different type of nodding.

But too much of nodding of head is not a very good sign. I have seen people in the West, if you tell them something, to show that they have appreciated it, they'll go on... [nods Her head a few times] for quite some time. That's not necessary. Just have to say, `All right' or `I've understood it,' that's all.

You have to use your voice instead of nodding like this all the time. It's very bad, very, very bad for the Viśhuddhi Chakra.

Or some of them are the other way round. That whatever it is, they'll put up their head like this...

and they won't talk properly, they will not say a word, they'll just keep quiet. You may go on pinching them, doing anything, they won't budge. This kind of personality is also very much detrimental to the growth of their evolution. Apart from that, their Viśhuddhi becomes a very big problem.

Because of Viśhuddhi, there are so many problems. Like angina, you develop because of Viśhuddhi.

You develop spondylitis because of Viśhuddhi.

Sometimes people lose their voices completely.

Sometimes, they have all the time coughing. And there are so many physical problems out of Viśhuddhi because, as I said, it's a very, very complicated center, which looks after your ear, nose, throat, all the sixteen sub-plexuses are there, which are looked after by this center.

But above all, is the center of discrimination. The center of discrimination only comes when you are free people. Till you are biased, till you have your own concepts, you cannot be discreet. And that's the one point where, one must understand that to achieve your complete freedom, you have to get your Viśhuddhi Chakra cleared out.

First and foremost thing is, that we must speak in a sweet manner. Speak to someone in a sweet manner, not artificially, but sweetly. Speak in a manner that another person likes it: “Satyam vadet priyam vadet" [speak the truth, speak that which pleases]. Speak the truth. Don't tell the lies. If you go on telling lies, after some time even if you tell the truth, it will become a lie. But if you are telling the truth, that, even if you tell a lie, it becomes a truth.

Now, some people think that they can be cunning, by their talks, they can cheat people, but actually, they are cheating themselves. All such people who cheat others by sweet talks, by artificial talks, or by some manoeuvreing, go to such a horrible state and in this Kali Yuga, especially, they are cursed and they get exposed and people know about them, that these are the greatest

liars ever known. Now the times are coming when all such people will be exposed very much more than they have been ever exposed.

So be careful, not to think that you can cheat. In Sahaja Yoga, especially, you cannot cheat. Those who try to cheat sometimes think that, “We can befool Mother, we can somehow or other carry on. If we sit in front of Mother, She won't know what we are up to." It's not so. I may not say, I may use My discretion not to say. I may allow you to have a long way. But be careful, do not come into My illusions. I'm very elusive and when I play My illusions, you will suddenly find yourself in a very difficult situation and then you will say “Mother, why am I in this situation?" So this is one of the qualities of Śhrī Kṛiṣhṇa. That He is the one who becomes elusive. In His elusiveness, not cunning, but elusive, in His elusiveness, He exposes people to themselves. There are so many stories of Śhrī Kṛiṣhṇa in which He has elusively acted to give greater joy to some people, to give nice lessons to some people and sometimes to punish you.

For us it is important that we are Sahaja Yogis. In this lifetime, we have a chance, our Kuṇḍalinī has risen, that we can face ourselves, that we can correct our Chakras, that we know about ourselves, that we know where is the problem is.

I have known of people who were caught up with left Viśhuddhis and have become devilish by nature, devilish. They have gone out of Sahaja Yoga, they have criticised Sahaja Yoga, they have tried to trouble Me a lot.

So don't think that, if Viśhuddhi is spoiled, there's nothing so special about it. It can be a very dangerous center. Of

course, Heart, Āgñyā and Viśhuddhi, these three centers, one has to guard against, because three of them can allow you, or can force you, to become one with identification of evil as your own. You might just feel that it's nice to be evil. You might just feel that it is a great fun to be evil and you might become evil.

So, at the Viśhuddhi Chakra, one has to be extremely careful.

Viśhuddhi Chakra looks after so many things, specially your skin, your eyes. Skin is now, I have seen people who have bad Viśhuddhi, can have all kinds of funny troubles with their skins. Of course it has to do with your liver, but skin is, the way it shines, the way it glows, depends on how you smile, how you look at the world. Many people have a habit of smiling for nothing at all, especially women I have seen, ladies I have seen, they just smile stupidly. That's not proper. One should not be stupid.

Stupidity is against Śhrī Kṛiṣhṇa's principle. Like, you have seen the stupid people, how they are.

Their tongue is always half way out. If you have noticed a stupid man, his face is that, his tongue is always out, mouth half open and he looks like a dumbfounded fool. Now in this only the Viśhuddhi plays the part.

Another one is the one where you get the Viśhuddhi's strains.

So such a person has very pursed lips, angry lips and he doesn't talk. The another one might even get the expression of an idiot but could be just making a face like that. Because, if he's cunning, he may take a, I would say, a kind of a rūpa [form], a mask on his face, that he is an idiot and may try to deceive you.

So nothing is definite about Viśhuddhi. Whatever may be the expression of a person, a person may look very innocent, because that's the thing you can do with your Viśhuddhi. You are free because you have raised your head, at this point you have achieved this kind of a special aptitude, that you can deceive yourself and you can deceive others.

Some people look extremely innocent on the face. They may look to be very simple people, but may turn out to be horrid.

Some people may look to be idiotic but may be very intelligent.

So it is how you play with your Viśhuddhi, which is responsible, but the main thing what I'm trying to tell you, that you can manoeuvre your Viśhuddhi. The way you want to put your expression, the way you want to make your face, the way you want to suggest something, all [these] you can manoeuvre and you can keep your heart away from it. In the heart, you may have poison for a person but outwardly you may say to that person in a very sweet manner something that the person might feel impressed.

But in this, all this behaviour, pattern of behaviour, you are deceiving your Self, not deceiving the another person, because your Self is Spirit which knows you very well. And this will go on and on for all your lives that have to come.

So there is no need, in any way, to be artificial in your expression. There is no need to hide anything in your expression. Of course, I mean, if you don't like someone, you need not just say, “I don't like you." But, in that case,

you have to be not also so much appreciative of the person that he's deluded into your appreciation.

Now, eyes are very important and eyes, in a way, are very much looked after by Viśhuddhi because the muscles of the eyes are looked after by Viśhuddhi. Now the kind of muscles we have, which pull our eyes, which close our eyelids and all that, is very much suggestive. You must notice that there are some people who come to Me, their eyes go on like this [ickering], when they close their eyes, they cannot keep it shut. There are some people, when they open their eyes to Me, they just keep the eyes open, they just cannot close it. Both are in trouble. The ones which are just keeping the eyes open all the time, are the people having supraconscious problems. And those who are flickering their eyes are having the subconscious problem.

Some people have also the habit of keeping the eyes in an angle all the time, they never see you straight but in an angle they'll see you. [Laughter.] They think it's sometimes, it's very fashionable, sometimes.

Ladies think it's a very good way of looking at people. And some of them have such eyes that they'll go on, you know, looking and pouring their greedy eyes onto others, or their lusty eyes onto others. This is the worst thing you can do to your eyes because such people easily can become blind, such people might have trouble of the eyes, specially reddening of the eyes can come to such people, very much, very quickly.

So one has to be careful to keep the eyes very pure, the eyes of an Yogeshwara, who was Śhrī Kṛiṣhṇa.

He was a witness.

He was on this earth, He played with Rādhā. He married five women, they were the Five Elements.

Sixteen thousand women He married, they were His sixteen thousand Powers. But He was Yogeshwara, He was Yogeshwara. He had no lust in His eyes, in His mind about them at all. He was beyond that. He was Yogeshwara. That was the testing point of His, that He had no lust in His eyes about these women that He had.

Such an Yogeshwara is there. Of course, I don't expect you to be Śhrī Kṛiṣhṇa. But you have your wife, those who do not have wife must look forward to a wife. That, “We'll get wives and we'll have a wife” and think of a wife who will be your own, so that your eyes will not fall onto every woman who comes across with that kind of a thing.

I have seen people, even the photographs or anything they see, it's surprising! I mean there's nothing in a photograph, what is in a photograph? But even a photograph can attract their attention. I mean, I don't know what can attract their attention like this but they are so vulnerable and they have no control over their eyes, no control. They become absolutely lost and they have no control. That shows that they have no powers in them and they are slaves of their responses.

So the eyes are very, very important. As Christ has said, “Thou shalt not have adulterous eyes." There should be no adultery.

Some people have a habit of showing anger with the eyes. You see, if they have to show anger they'll just go on looking like this and show the anger. I need, dare not, do that to you but still. [Laughter.] And the angry eyes,

you see, are another dangerous things to do, with your eyes, because then they can become mesmeric.

If you start putting your eyes onto something and concentrating on it, your eyes might become mesmeric, means bhoots will start coming out of your eyes. First of all, you'll catch bhoots in your eyes, they'll settle down there and then they will be falling on other people as bhoots. It's a very, very dangerous thing, to go on looking at something continuously with concentration.

There's another kind of a stupid thing, or a bhootish thing maybe, that people ask you to meditate here [at Āgñyā], it's absolutely wrong. [Even though] in Gītā it is written, still it is wrong. Nobody should put attention here. If they have to put attention, put attention at the door. What's the use of looking at a window? You can't get out of it, can you? If you have to look at anything, be on the lookout for the door.

And the door is here. The door of Sahasrāra is to be opened out, so you should not try to concentrate on this part.

Many people who have concentrated on this part have become mad. When they become mad, people say “He's a Yogi, but has got unmanitasha", that he moves like a madcap. How can a Yogi be a madcap? That means he's united with God, is He mad? All such mad people are really mad! They have nothing to do with God, definitely. But, there are people who believe in such things, “Oh, he is in love with God, so he just jumps on the stage and goes into ecstasy, dances like a madcap." How can God be mad? First position is this, that the sanest personality is God. Has to be. From where do the sanity comes in?

So, this is one thing one has to understand, that any such practices can lead you to lunacy and one should not do it.

Thirdly, the indiscretion that one has, comes from people who are good hearted, nice people, but they get carried away by the smiles of others or by the artificial goodness they show on their faces. I've known some people, they always have a face, like this, as if they are all the time smiling. [Tries to demonstrate:] I mean, I can't do that way. All the time, if you look at somebody like this, you see, it means as if you are mocking at the person. And there are people I have seen who are just like this every time [a small child laughs] and then like this! [Laughs.] So, one should not be always in one pose.

Sometimes these muscles can get very weak and start paining if you take one [pose].

There are some others who always try to show that they are very miserable. I don't know, what do they want to attract? Attract the attention of others? Attract the bhoots in themselves or, I don't know, what are they up to? Why can't they keep a normal face? Even while sitting in Dhyān, or meditation, I have seen them, trying to show Me, or whatever it is, because My eyes are mostly closed, but doesn't matter. When I open My eyes, I find some people like this, like that [looking at Her smiling]. Why? What is the need? [Laughter.] You have to have a balanced face. That's what Śhrī Kṛiṣhṇa has described the Sthita-pragñya [the witness state], the one who is balanced. Who doesn't laugh like an idiot. Who laughs, but not like an idiot! Nor is a serious [type], like another kind of an idiot! So, both the things are not at all expression of your inner being.

Such a person is, as I told you today, is not frivolous, but not serious either. But full of joy within himself. He doesn't want you to be unhappy, never would like that you should be unhappy people. But human beings, if they want to be unhappy, what can anybody help, because they have got the free will to be unhappy. They have got a free will to cut their nose, they have a free will to cut their ears, they have free will to commit suicide. They have this free will, so-called.

Now, the greatest free will comes from Viśhuddhi Chakra, as I told you. And that's why we call Him Yogeshwara. He is the Īshwara of Yoga. The establishment of Yoga is possible when you surrender yourself to Śhrī Kṛiṣhṇa. [When you] completely surrender yourself to Śhrī Kṛiṣhṇa your Yoga will be established.

Means what? Means all your balances will be established. You go into complete balance and that balance is complete because Viṣhṇu, Who is the incarnation for sustaining the Dharma, Who is responsible for giving you the balance, becomes complete in the form of Śhrī Kṛiṣhṇa.

That's why is said that you leave all the Dharmas, “Sarva Dharmanam parityaja, mamekam sharanam vraja." That's why “Surrender all of them to Me." So all the Dharmas, if you put it at the lotus feet of Śhrī Kṛiṣhṇa, means, if you follow His ideals, then all your Dharmas are balanced. But, after realisation, you go beyond Dharma.

Whenever you go wrong in Dharma, Dharma achyuta, as they call it, when you go wrong in Dharma, that's the time you have to surrender yourself to Śhrī Kṛiṣhṇa, so that He establishes your Dharma.

There are so many Dharmas. There is the `pati Dharm', husband's Dharma, `patni Dharma', wife's Dharma, father's Dharma, mother's Dharma, son's Dharmas, then `rashta Dharma' means `the nation's Dharma'. Then you have all kinds of Dharmas also, we can say, where one has to bow to the higher things of life.

But then He says “Sarva Dharmanam parityaja", “Forget all the Dharmas” “mamekam sharanam vraja", “Just surrender your Dharmas, all of them to Me." That is at Viśhuddhi.

At Viśhuddhi Chakra you surrender all your other Dharmas. It means that it all gets sublimated. It all gets complete. The wholesomeness is achieved because He is [the] Collective Being, He is the Virāt, because He is the integrated form of all the Dharmas and He is the Virāta in our brain, He represents our brain.

And when this Virāta, in us, is awakened fully, then all the Dharmas become natural with us. We don't have to do any Dharmas. We don't have to be conscious of any Dharmas, but automatically we become Dharma ourselves.

For example, there are people, now say Christ, we can take example of Christ. He was Dharma personified. He would not steal money from anybody, will He? Will He run away with somebody's wife? Will He? Will He do anything wrong? No, He cannot. Why? Because He was Dharma.

So, now you have become Dharmatīt, means, you have entered into the Kingdom of God. Into the Virāta's conditions. And there, your condition is such, that your state is such, your state is such, that you are Dharma. If

you try to do Adharma, you'll suffer. If you try to do wrong, you'll suffer.

Here, I don't have to tell you to be righteous. I don't have to tell you, there's no need. I don't have to tell you that you tell the truth. I don't have to tell you don't steal. I don't have to do all these things.

Only thing I can tell you, that get rid of your ego and superego, that's all. In a very general terminology.

But you will follow Christ automatically. You will follow Kṛiṣhṇa automatically, Sahaj.

Because now you have gone beyond Dharma, you have crossed the limits of Dharma where you had to follow a Dharma. Now you have become the Dharma.

Where you will stand, wherever you will be, Dharma will stand with you. People will look at you and say, “Here is a Dharma standing. He is the Dharma to be worshipped." Not because of anything, but because your state is that of Dharma, [and] you have gone beyond that.

Supposing this is the loudspeaker I am using today, to talk to you. But supposing this loudspeaker becomes part and parcel of Me, I don't have to use this [taps the microphone], I go beyond it. In the same way, you are using the Dharma first of all to establish yourself, but when you go beyond Dharma into this state of Virāta, then you don't need any Dharma. You become the Dharma of Virāt.

Now, what is the Dharma of Virāta? What is the Dharma of Śhrī Kṛiṣhṇa? Is collectivity.

Kṛiṣhṇa is the brain. Shiva is the heart. And Brahmadeva is the liver. Now, what's the faculty of this brain is that

the Tree of Life, of evolution, grows downward, as He says. And this tree is growing downwards, of awareness from the brain. But, if you have to go to the roots, you have to ascend. And that ascent you have achieved, now you have gone to the roots of your brain, where all your roots are enlightened, all your nerves are enlightened, your brain is enlightened, you are an enlightened person.

When you are in darkness, you may catch hold of a snake as rope, but when you are in light, you will drop it. In the same way, when you become enlightened, your Dharma is in light.

You don't have to take to any Guru or to any book or to anyone, you know yourself, in your own light, that this is wrong.

Now the collectivity part of it's very important. Anybody who cannot be collective is not yet a Sahaja Yogi. Not yet a Sahaja Yogi at all. Collective in the sense that, anybody who cannot live with other Sahaja Yogis, who tries to find faults with someone all the time, who wants to run away with his wife and stay somewhere else or with her husband, who wants to get out, is not a person who is collective.

There's no need to say that, `I cannot live under the circumstances in which Sahaja Yogis can live.' If you're a Sahaja Yogi, if you are a yogi, you can live. Look at Me, I am such an old woman, I can live anywhere. You take Me to a village, you take Me to any place, I'm not bothered about any physical comforts at all, because I am comfortable within Myself. My comforts are within Myself.

In the same way, a person who is not collective... like many people just come to Pūjās, that's all. It's like going

to the church only once in Christmas and they'll say, “Christ doesn't look after us." Of course, we're not going to church and you don't meet Christ, but I mean to say that, just to have a casual way of Sahaja Yoga, you cannot gain.

You have to be collective and collective means that at every collective program, you should be there.

You should always meet collectively, meditate collectively, live collectively and try to find ways and methods of being collective.

There are so many evil forces, which are all the time trying to attack collectivity. First they will attack the leaders. That's the first thing. Any leader tells somebody, “You shouldn't do like this” immediately that person will start spreading stories against that leader: “He's very bad. He's like this, he's very harsh.

He didn't garland me, he didn't give me this, that..." How can you garland a bhoot? Can you? Then, if that doesn't work out, then they have their sly methods of going round and talking something here and there in the ears, to create some sort of a politics. All such people will be thrown out of Sahaja Yoga, as there is a centrifugal and a centripetal force, both acting equal and opposite.

Anybody who goes against collectivity, who sticks to their bhoots, sticks to their negativity, will have to get out of Sahaja Yoga. And that is to be remembered, that to be collective is to be joyous, is to be progressive, to be going further.

It was all right when people were meditating in the Himālayas, it was all right at that time, they were all alone, meditating all alone to achieve something for the

collective. But they also did not get their realisation. When you have got your realisation, remember this, now you have entered into the Kingdom of God, into the Kingdom of Virāt, where you are a part and parcel of a collective being. You are not alone. You cannot be singled out, you cannot separate yourself. Now you are awakened in the body of Virāta and you cannot get out of it.

If you try to get out of it, you cannot be nourished. Supposing I take out part of My body, will it be nourished by this body? It won't be! In the same way, you have now become part and parcel of that collectivity and that collectivity, that Virāt, is going to look after you, going to nourish you, going to do everything that is necessary for your spiritual, physical, mental, emotional, even financial development.

But, if you cut it short, if you try to block the collectivity, if you try to make problems for collectivity or even if you try just to get out of the collectivity, then that is not our interest, that is not our work.

This is to be understood, fully, in every way possible and this when is understood, in a proper way you should know that collectivity is not only your advancement, is not only your development, is not only your achievements, is the achievement of the whole humanity. The purpose of your creation is fulfilled by that.

Those people who live in the ashram are better off, always, than the people who live alone. Always.

They will always have better results than the people who live alone. Maybe they live alone because they want to

have a little private life, or a privacy, but their privacy is not going to help them. That's not going to help them at all.

The more you live together, the more you reside together, the more you enjoy together, there will be greater chances of your advancement. The more you will try to make yourself private, the more you'll try to get out of it, whatever explanation you may give, God understands you very well.

So, all such things where you cut off yourself from the mainstream, you try to get out of the mainstream, then there is a big problem for you. Of course, for certain conveniences, you may. For your certain understanding, you may. But, you should enjoy more the company of Sahaja Yogis than your own private company in the dingy room of yours.

That is one thing you can judge yourself [on]: do you enjoy the company of Sahaja Yogis or you enjoy the company of three, four of your family people, together in a circus? The judgement is your own.

Sahaja Yogi: Not difficult Shri Mataji.

Shri Mataji: Nothing is difficult in Sahaja Yoga. It is the simplest thing to be a Sahaja Yogi and even more simple to be collective. To be uncollective, you have to do something. Like I said that, it is very easy not to drink, I mean drink some wines and things, because if you don't want to drink, you are sitting at home, is all right, don't have to do anything. But supposing you have to drink, then you have to go to a pub, or you have to go [to] somebody, open the bottle, get a particular type of a glass, pour it down, this, that. In India, for example,

where there is prohibition, you are sitting with a fright. But for a person who just drinks water, he doesn't have to do anything.

So, to do wrong, one has to do something, but to be good, you don't have to do much, is absolutely labour saving, energy saving person. [Laughing.] You see, to do bad, supposing, you see, I want to harm somebody, I'll have to go out of the way to find out ways, methods. If I have to tell lies, I have to think of ten lies to cover that one lie. But if I tell the truth, finished! I have told the truth, finished! With few words, it's done.

So, to be collective is much more easier. Of course, not for crooked people, because crooked people, wherever they move their angularities trouble others, you see, like poking of thorns. But those who are flowers, they fit in anywhere, people like them, they like their fragrance, they look at them, they enjoy them. Beautiful things.

Now, see, today they are looking like lotuses. How is it? Without doing anything, they have become lotuses. How? How they have become like lotuses? Whether they are lotuses or they are daisies, God alone knows. But they have become lotuses, Sahaj. How? Because they are one with God.

When we stand in our own way, when we try to do something privately, then God says, “All right, go private!" [Laughter.] But when we are public, He looks after us.

And then, in Sahaja Yoga, as you know, that collective growth is the only way we understand Sahaja Yoga.

Somebody knows something, somebody knows something else, somebody knows something else.

When we are collective then we really understand every aspect of Sahaja Yoga. Supposing there is somebody, a scientist, somebody's a musician, somebody is another thing. We cannot know everything.

So you know something from this one, something from that one, something from there.

So all the rivers, as they flow into that collectivity and you enjoy the ocean of all these other things. You don't have to go to all the rivers in India, like you go from Ganga, Yamuna, Saraswatī, Kaveri, thousands of miles, go to the sea, all of them are there! [Laughter.] Like that, you have to enjoy the sea, where everything is. All kinds of beautiful things are there and you enjoy that.

I hope this Pūjā, which is a very remarkable Pūjā... Firstly, so many things are Sahaj. Firstly, they told Me the telephone number of this place is `32 16 32'. And He's accompanied by 64 Yoginis, Śhrī Kṛiṣhṇa, so 32 on this side and 32 on that side with Him, sitting [in the middle] with them.

This place is called as `Black Lake'. Kṛiṣhṇa is black. This place they got suddenly and this is the only place in this so-called military regime of Switzerland where people can sleep on the ground. You are not supposed to sleep on the ground. If there's no cot, you hang in the air but you cannot touch the ground.

That kind of a stupid military business is here! They had to find such a sensible, practical, such a cheap place for you, is [a] Godsend. We are here surrounded by beautiful things. With the cows, so many cows, at the time when it is Kṛiṣhṇa's birthday.

So many cows, so fond of cows. And the cows, when their bells move, in the morning, I heard, in the evening, so beautiful. And when they are moving home in the evening, how the, as they call goraj, is the dust of their feet, was filling the sky. Is just Gokul here, I felt.

Today also, there's one thing more one has to say, that it's the 16th Śhrī Kṛiṣhṇa Pūjā.

So, in so many ways, this is a very great Pūjā which you are attending, for which people have to take thousands and thousand of Jan.mas [births], do so many Puṇyas, which you have got so Sahaj, because there must be something about you people also.

May God bless you.

Contents: **1986-09-0x Quote on Photograph, CA, U.S.A.**

[American Sahaja Yogis were still arguing if Her photograph should be placed in the drawing (living) rooms.] If you have recognized Me, then why this diffidence?

Contents: 1986-09-06 **Talk to Sahaja Yogis, Evening Program, the day before Śhrī Gaṇeśha Pūjā, Camp Marston, San Diego, CA, U.S.A.**

It is so very beautiful to be in such natural surroundings with you all. In the hubbub of the city you don't find this peace and is very good for all those who are seeking their ascent. You all asked Me to come for this Gaṇeśh Pūjā. I thought it was essential that Śhrī Gaṇeśha should be established and I am so very happy that there are so many Americans now who are Sahaja Yogis. Of course,

compared to the population of America they are very few and we have to have many more. But they have basic problems and one of them I think is of Śhrī Gaṇeśh and that's why it was necessary to have this Śhrī Gaṇeśha's Pūjā in Los Angeles or you may call whichever places this one is? San Diego or on this mountain which I hope so, will be able to establish that essence of innocence which is so much in the sleeping state.

Today I just wanted to tell you few things as to how we should deal with the people who come around.

The idea that we should deal with the seekers who are coming to see us is that we should try to be little apologetic and to tell them about all Chakras, give them a feed ^a' feedback, as they call it on the mental level.

But I do not think that's a very good style. You have to first give them the experience of realisation and tell them that this is not any Gurudom or any such false hocus-pocus as they call it, nonsense here, but is the evolutionary process which is a natural progressive manifestation of the power within us and you have to tell about Me. We have tried not to talk about Me and we have tried to avoid the topic. Perhaps because you think that there have been Gurus and this and that and the Gurus have brought a bad name.

It's not so. Even now people are going to those Gurus in very large number and they start claiming they are semi-gods, demigods or gods or whatever it is.

So this kind of apologetic attitude will not convince them. You have to give them experience and say that this is the one whose grace has worked on you. Psychologically you'll be amazed it always works the other way round.

Supposing tomorrow you arrange My program San Diego, we can easily get three hundred people. But when you want to have a follow-on, they don't want to come. Or when you have workshop if I am there they are so many and then they are not interested in seeing Me.

So the reason for such a behaviour is only one, that they don't want to go through all that mental occupation and mental acrobats that you want to tell them. As they want to feel Me in a meeting, they want to feel Me through you people and I think you must change your tactics.

In a simple natural way you tell them that we were seekers, we went to many Gurus, we never found it.

We were cheated. Here is somebody who doesn't take any money, doesn't want anything, doesn't make you abnormal, you lead a very normal life and gives you all kinds of blessings, direct. If you don't want to experience it, you need not.

You see, it is like a person who is not a realised Soul. He says, “I must fight my ego” but with what do you fight? It's you own ego.

So you add to your ego. In the same way, when you go on pampering these people you add to their ego and they become hard-boiled eggs actually, impossible to penetrate.

So your devotion, dedication to Me will prove the results, no way out. If you talk to them directly, they wouldn't listen to you. That's human nature. You can't help it. How do you explain that when I come and give a lecture in any place, there are so many because they think I am authentic, I speak with authority not with aggressiveness but with conviction and with a character? That conviction

has to be expressed. On the contrary, when you start telling them there is a Chakra, this thing, that thing, it's all right. We can read a book. Why do we need these headaches? So you should be people of conviction, not of falsehood but of reality.

I must say today because you are all here we have got some very good Sahaja Yogis from India for you.

I don't know how far you listen to them. Like we have got Mister Kharde. He is the man who started Sangamner and those who have been to Sangam Neer have seen that a complete big gymnasium, like a huge big football area, was covered by the people who came down in Sangamner. And he really established this Sangamner city into a beautiful center. But you have to listen to him; otherwise, they are useless.

Secondly Cheryl is a very good Sahaja Yogini. Apart from anything, she is very auspicious, knowledgeable.

Knowledge of Sahaja Yoga is not the way you understand. It's not the knowledge of Chakras. It's the knowledge of attitudes. It's not the knowledge of any system. We don't want to have systems, because every system creates a bondage, a kind of a slavery. We have to develop attitudes within us which attitudes are tried and tested on experience.

So it is not what you can talk elaborately about Chakras and things is important, but it is what you express your personality in your attitude toward things. All kinds of systems are built up and especially in the West is a common habit to form a system.

Some sort of a norm is to be formed. For example, a system will be built up: we eat our food like this. All right, then everybody starts eating the same way.

Or they built up a system long time back, say, have tailcoats for dinners. For dinner you must change your dress. Morning another dress. Then people got fed up with it. They said, “This is no good." So they started anti-culture.

So the anti-culture started with that they started hippies. Now hippies also had their system. To be a hippie you had to wear a dress like that, you had to be dirty, you had to have hair like that, you had to move in a particular fashion. Again another system was built in. When they broke that system then another. Now a punk system has come. Now that punk business is you have to have a dress like this. You have to have a particular type of a hair dress for which you have to spend so much money; otherwise, you are not a punk.

So when they try to break also any systems they fall into another system and go on following systems and systems from one dead to another dead.

But the attitude is the same. Attitude doesn't change. I have seen the hippies, when they became the anti-culture, they started behaving in such a funny manner that there was no change at all. They became very arrogant, without any self-respect. Then came these punks. They are just the same.

So the change in your attitude is the main transformation that takes place. Your priorities change absolutely.

So we should not form a system.

As I told you last night, you should not say that eight hours meditation, nothing of the kind. Eight minutes are sufficient. It's the attitude that is going to help your growth, not you are sitting for eight hours on one leg or something like that. There are some Sādhus who just stand up and put one leg like this and they say, “We are sitting on one leg." That's not going to help. It's a living process and the living process has to be worked out in a living way. Allow it to work out. Allow it to grow.

So the whole attitude should be changed.

And when you start finding your attitudes towards life is changing then you must realise that you have become a yogi. If your attitude is not changed [GAP]... is very arrogant and he is taking too much time, better not worry about him. But if there's an attitude of a seeker who wants to get his realisation, we better do it. I think we have not yet touched those shores where there are real seekers existing. That's why we are getting very, very few people.

Like when the fishermen are taking their trawlers on the waves of the seas, they know where there are shoals of fishes and they direct their trawlers to those places and catch fishes. In the same way we must also first of all find out where are those seekers where we can direct our attention and our efforts. Like in [GAP]...

Sometimes they are like donkeys. If somebody is ahead of them, they'll put their head to that person and allow their ears to be pulled out. If somebody is behind them, they start kicking that person. And I think in the whole of our attitude in the West we have been failing on this point.

We have no need. If they want to come, let them come. If they want mental peace, they should come to us. We don't want mental peace. All right, we have got compassion for them. We have love for them, but if they don't want it, Christ has said, “Don't throw your *[UNCLEAR* parts/pearls]." And then once you start behaving in that way, you will see you will get right type of people.

In Calcutta [Kolkata], when I went there, there is one Mister Jalan was a very wise business man. He came to Sahaja Yoga. He sent letters to all the eminent people whom he thought would be seeking and he said he would like to go and meet them or they can come and see him. Out of all these letters there were few people, of course, who answered and wanted to meet him. That's how he met some very important people. Then he told them what is Sahaja Yoga, talked to them. And when I went there, he made Me meet them. One of them was a editor of a big newspaper who came to see Me and he saw Me, how I was treating people and how I was looking after them and he wrote a beautiful article and he said, “Mother, tomorrow I will come to the program." He came, he gave a very beautiful introduction and the whole thing started on a different line.

I can tell you about Italy. There's one lady called Alganesh. She went and saw somebody whom she thought was a seeker and he is a Director in the Broadcasting in Italy, the Government Broadcasting.

And he is a television man. She told him that you can get your realisation. When I went and saw him, he said, “First you give me my realisation. Then I'll take your interview." I said, “He is the man” and I paid all My attention to him.

I gave him realisation. Also he had some experiences and then he just wholeheartedly came out as a big Sahaja Yogi and now in Italy, Sahaja Yoga is spreading very fast.

So you should not go about picking up some beggars on the street. `Please come to Sahaja Yoga.

Please come to Sahaja Yoga.' What are they going to do? They are just liabilities. What are they going to help us? I am not saying that we should go after rich people or people who are of eminence but people who are already recognized by public as something sensible, wise, whom you think have good vibrations and are capable of doing something in Sahaja Yoga. I think you should approach boldly and tell that that you have found out this and this. If you approach ten people you will find that at least three people will be happy to do something. That's a much better way of doing things than to catch hold of a one person here and a one person there and a one person there. They'll come to you. I was surprised when they told Me that there were lots of people who came; one by one all disappeared. One fellow was taught the complete Kuṇḍalinī Yoga for eight months and he also disappeared. He never had the experience. Once you establish them up to a point where they start feeling the vibrations and feeling the joy, they'll never give up Sahaja Yoga. But you must also weigh a person, how deep he is.

So the whole attitude towards spreading Sahaja Yoga should be that it is not a thing that is to be thrown away before people who do not understand.

I know you feel very much for the Americans. I, too, feel the same way and we wish we had more and more

American people coming to Sahaja Yoga. No doubt. But it is only in our hand to work hard. We can't say what we'll achieve. We must also understand what are the problems of the American people, what sort of things that are obstructing them from coming to Sahaja Yoga.

So perhaps maybe tomorrow I'll be able to tell you what I have understood about them. Then you keep that in your mind. With that, if you approach with a proper attitude of self-confidence then I am sure you can do very well. But there should be self-confidence in you. That doesn't mean that you should aggress but there should be a self-confidence. If you have to do something right, you have to be yourself, fully confident of it. Otherwise, nobody is going to believe you.

We want to get some more Sahaja Yogis from India to help you out. But first of all those who are here, I think you must try to listen to them. Instead of that I am *[UNCLEAR]* she told Me that you teach them. I am not saying that Indians are all very good, that they are very capable. One thing is that they have been with Me for days together. Apart from that, all Indians are not good than all the Americans but some of them are very good. And those who are very good must be respected and try to understand the attitude of such people, what they have to tell.

The way you understand life is not correct. If it was correct, there would have been a different America.

Lots of mistakes have been made. And to get to new life and to new styles, a new understanding of the new age, we have to understand that it is a new knowledge for us and we have to learn it and understand it.

So far we have had no knowledge about living processes. Whatever knowledge we have had is of dead, like you can make a house out of a dead tree, from dead to the dead. But living processes you have never understood.

So the whole working of saintliness is nothing but your attitude towards the knowledge, how the living process of our evolution works out and complete confidence in your knowledge. I am sure you'll pay full attention to what I have said. Also, tomorrow you can ask Me questions about it. In this short time I cannot tell you everything elaborately. But I hope you understand that a new type of attitude is to be taken if you have to achieve that vision.

May God bless you.

Contents: 1986-09-07 **Śhrī Gaṇeśha Pūjā, Establishing Śhrī Gaṇeśha Principle, Camp Marston, San Diego, CA, U.S.A.**

Today in the land of Śhrī Kṛiṣhṇa we are celebrating the birthday of Śhrī Gaṇeśha. Is something very unprecedented and of a very significant value that you should be celebrating the birthday of Śhrī Kṛiṣhṇa's Son in His own land. You know that Śhrī Gaṇeśha incarnated on this Earth as Mahāviṣhṇu and He was the Son of Rādhā, who incarnated as Lord Jesus Christ.

So by celebrating this birthday today you are recognizing the greatest truth that Lord Jesus Christ was the son of Śhrī Kṛiṣhṇa.

There's a story about it if you read in the Devī Māhātmyam, how this Primordial Child took a form of an egg and half of it remained, as Śhrī Gaṇeśh and half of it

became Mahāviṣhṇu. In the evolutionary process all these happenings of the antiquities have been recorded but today I feel so gratified that on the human level people have understood, Christ is the incarnation of Lord Gaṇeśha. He is the Eternal Child but in the form when He came as Christ, He came as the son of Śhrī Kṛiṣhṇa.

But when Pārvatī made Śhrī Gaṇeśha, He was the son of Pārvatī alone. There was no Father. Pārvatī Herself wanted to have a child of Her own. There were angels who were dedicated either to Viṣhṇu or to Shiva, like ganas were dedicated to Shiva alone.

So, She wanted to have Her own Son who can permeate Her powers on this Earth.

So to begin with when the Shakti created this universe and Sadāśhiva was watching Her creation, the first thing She created on this Earth was innocence and the embodiment of that innocence was Śhrī Gaṇeśha.

The whole Universe was covered with innocence, which we call as Omkāra. This innocence protected all the creation of the world and penetrated into all that is matter. Matter is innocent. If you hit the matter, it will hit you back because it is built like that. It doesn't want to harm you by any method except that if you try to hit it, it hits you back, in its own nature.

So it was called as Jaḍa, the one that acts according to the built-in nature.

Innocence in the animals is of another kind, where the animals do not know that they are committing crimes. Animals when they say, kill an animal, another animal, or trespass your properties, create nuisance all over, they don't know they are committing a sin or they are

disobeying some laws. They live with the laws that are built within them, that's why they are called as pashus means bondage, the pashu. Pasha means the bondage. They are under the bondage of the laws of God. Śhrī Shiva is called as Pashupati.

Up to that stage the innocence remains intact because there is no development of ego in them.

So they are innocent. A tiger may eat a cow, still he is innocent or an elephant may trample over a human body, still he is innocent.

But when going to a higher state, the Mother Shakti, the Primordial Mother thought of creating a personality who will protect the innocence of human beings. Above the matter, above the animals, She created Śhrī Gaṇeśha. And you know the story of Śhrī Gaṇeśha how He got the head of an elephant, symbolizing that Śhrī Gaṇeśha, though He is a human being, He is like an animal as far as His head is concerned, that too of Śhrī Gajanana, in the sense that He has got the head of an elephant which is the wisest animal in the animal kingdom.

So in such a head, which is innocent, ego cannot develop. There is no ego. It's an egoless state.

But human beings were created in a different manner and when carbon was placed to create amino acids. It also settled in motion, a new type of evolution in human beings that at the Viśhuddhi level human beings raised their heads like this. [Raises Her chin.] Animals' heads are on the ground so the energy flows downward into Mother Earth. But when man raised his head above, against the energy of gravity, then a new complication started in the energy flow and that is how at the

Viśhuddhi, a problem started where Kuṇḍalinī could not nourish or look after that problematic Viśhuddhi.

The reason is when you raise your head from the Mother Earth, you remove yourself away from the natural power of Mother Earth.

When you take your Viśhuddhi upward like that, you see the result of that in this country which is the country of Viśhuddhi Chakra, that you started going to machines which are against nature, extracting the nature, disturbing the nature by creating atomic bombs, by changing the atom, breaking it. That means you went against the nature itself by raising your head. But if it was done in complete surrender to God, with your bent head towards the Mother Earth, it would not have harmed you. But when you completely cut off yourself from that nature, which is so bountiful, which is so gracious. Yesterday you saw the beautiful pictures of the nature that surrounds you in this country. Such a rich country like America, without any gratitude towards its Creator raised its head upward, that's how the Viśhuddhi problem started coming up.

In every walk of life, the whole social structure was built up to fight the nature, not to go along with the nature.

So the first attack came on the innocence itself, on the Mūlādhāra itself.

So the natural ways of Mūlādhāra were given up. Marriage system has been here much before Christ, much before Abraham, much before Moses and a sanctified marriage, which was blessed by the society, was acceptable since long.

But man in his arrogance raised his voice against the marriage, against the natural way of leading a life of sanity.

If it was natural to be the way people lead their private life, why do they get all kinds of diseases? If you are a natural person, you don't get any diseases. Because you are anti-nature, that's why in this country, how many men and women were murdered for jealousy. If it was natural to be in love with ten men and ten women then why jealousy? You should be happy, it's very natural. Because the head was raised at Viśhuddhi Chakra without surrendering to Śhrī Kṛiṣhṇa, anti-life, anti-biotic atmosphere started growing. And this kind of life has taken this great country, now to the brink of complete destruction.

The attack of innocence is the greatest weakness of this country. Not to value the power of chastity and a chaste life is the biggest mistake that was created by the people who started all kinds of trends and fads.

Gaṇeśha is the root of creation. When you go against Śhrī Gaṇeśha you start losing your roots, you have no roots at all. Then you get drifted into anything stupid, anything new that comes up.

So much so that a person like Freud was worshipped and they forgot Christ, who said, “Thou shalt not have adulterous eyes." Gaṇeśha to that level, that even the eyes have to be innocent. There should be no lust in your eyes.

But arrogance made them feel, “What's wrong? What's wrong in this? What's wrong in this?" Now the whole country is facing a great crisis because of arrogant

enterprises. Still they make a martyrdom out of all that is destructive.

It's a very great responsibility on the Sahaja Yogis who live on the land of Śhrī Gaṇeśha. But for the people who live in the land of Śhrī Kṛiṣhṇa, the responsibility is absolutely on your neck and you can't get out of it. Unless and until you understand the importance of innocence in your life you cannot save this country whatever I may try to do for it. It's only you who are going to save it. It's only you who are going to make it. When the Kuṇḍalinī rises Śhrī Gaṇeśha is awakened in you, the Gaṇeśha whom you never respected, slowly comes up from His slumber, out of the hurt and the injuries inflicted on Him, still He stands up. But still we... How are we going to nourish it? How are we going to look after its growth? The responsibility of Sahaja Yogis of America is very great. They cannot cheat any more themselves.

They cannot be satisfied with their arrogance. The mistakes have been grievous.

So you have to take it up as a crusade against those mistakes and to establish your Śhrī Gaṇeśha in a full form so that He gives you the necessary balance and the roots to nourish yourself. It is shocking first. I mean you just can't understand; it is impossible to see how you could accept such absurd ideas; how you could take to such funny things, which are obviously horrid. Are we not aware of certain words like prostitution? And all other dirty words that they use, which I don't want to say just now, or they have lost their meanings? We were all aware of it, we all knew about it.

Have we lost all wisdom from our minds that we cannot see what we have done to ourselves. We have no self-respect. Arrogance to that limit is very dangerous, extremely unpredictable. And God knows what can come through with all these ventures we have gone into.

I would say for Sahaja Yogis, I have given some instructions with people, how they should respect their privacy of life, specially the women of America. If they have to be the Shaktis, they have to respect themselves, their chastity. But so surprising that when we see outside all these things happening, even after coming to Sahaja Yoga, some of us try to be one of them who are going to hell. If you have to save them, then try to fix your positions, properly.

Śhrī Gaṇeśha has four hands and the hand that carries the destructive weapon of Parasha is the one you have to be careful about. That is His job and if you neglect Him, that force will act and act so vehemently that despite your realisation you may not be able to save yourself. Do not take your realisation for granted.

Unless and until your Gaṇeśha is settled, your realisation has no meaning at all. Watch yourself, have you got adulterous eyes? Have you got an adulterous mind? What is your expectation about Sahaja Yoga? So many think that in Sahaja Yoga God blesses you, then you must get a good amount of health, money and position, power.

The first thing you must ask for is the pure Gaṇeśha, Nirmal Gaṇeśha within you. `Oh, Mother, please give us the blessings of establishment of purity in our Gaṇeśh principle.' In relationships, in attitudes, in behaviour, try to judge yourself, are you innocent? Christ has said

anything against Him may be tolerated but nothing against the Ādi Shakti. But I must tell you as your Mother, it's not true. Maybe against Me some things may be tolerated but nothing against Christ, the Lord, nothing against Lord Gaṇeśha.

Everything that is done against Him after realisation will tell upon you and you'll be thrown out of the realm of God, as absolutely degraded people. That is one thing that will not be tolerated, will not be forgiven, will never be acceptable. Whatever you have done in the past is finished now because you are a new bird. But after becoming this, if you try to take to these wrong ideas or to indulge into them, I cannot help you at all. After all Śhrī Gaṇeśha is My Son because He is pure.

Now He is not the only son I have. I have so many sons and daughters and I have made you in the same way as I created Śhrī Gaṇeśha, without the Father, on My own. To your Mother nothing but purity of heart and purity of your body is going to please. Anything that is impure has to be thrown away. My name itself means purity. You can do it. You are empowered to do it. You have a Kuṇḍalinī to do it.

But the first thing you have to do is to cleanse that and the rest you don't have to worry, Śhrī Gaṇeśha will look after it. One Chakra you keep clean, the rest is looked after. All your incurable diseases, right from all muscular troubles like mellitus and all that, all your incurable diseases right from cancer onwards, all your psychosomatic problems right from schizophrenia, everything come because of the disturbance in Mūlādhāra. When the roots are not all right, how can you

cure the tree? If the roots are all right then any medicine can reach any center, any area, any place, any fruit. But if the roots are not all right, how can you work it out? Today you have called Me here, to worship Śhrī Gaṇeśha, within Me. Śhrī Gaṇeśha within Me is a powerful identity.

While worshipping Him you have to know that such a powerful thing you have to establish within yourself and by that establishment you have to manifest the powers of Śhrī Gaṇeśha and the power of Śhrī Gaṇeśha's greatness is auspiciousness. It's a coefficience; it's a formula, we can say in scientific language, that emits auspiciousness. It's a magnet in the Mother Earth. The same magnet is within you, which is Śhrī Gaṇeśha. You leave Me alone and I can tell you which is the north, south, east, west. Close My eyes, still I'll tell you. You know there are so many birds who fly out all the way to Australia, to Siberia because they have that magnet with them, they have that innocence with them. There are so many fishes, which have got actual magnet placed in them. Scientists should find out.

In the same way Śhrī Gaṇeśha within us is magnetic.

So a person who has Śhrī Gaṇeśha awakened within himself becomes magnetic and magnet attracts the steel, not dried leaves, does not, steel. And steel is like the Guru Tattwa. Is a man with the steel, say. `Man of steel', a person who has character, conviction and who cannot be dominated by temptations, is a man of steel.

So this magnet attracts the steel. Steel has only one badness, bad thing about it that it is not pliable, it's rather dry but the magnet attracts, means it creates that

special quality in the steel that it moves towards the magnet.

In the same way when this magnet is awakened within you, you'll be amazed. Instead of people running away from your ashrams they'll be running towards you. I find it impossible. I go to any house, if they come to know I am there, God save Me, anywhere, any place.

So what is this magnet? Is pure love. Is pure love and the concept of pure love is that it doesn't depend on anything whatsoever but on itself. It is the support of itself. It's like light that spreads just by its own nature, doesn't want anything, doesn't expect anything. Just spreads all over and enlightens other people's hearts. That's why they get attracted.

Those who have not even seen Me, those who have not even known Me, just with My name, I've seen, places like Calcutta, we had such a problem, such crowds that they said, “We have to call the police." I said, “There's no need to call the police but we'll manage somehow." In Poona we had such crowds that the fellow who gave us the hall got a fright. He said, “Mother, I'll give You very big area where You can sit down in a big open place but I am sorry, my hall all will be finished." I said, “You don't worry, everything will be in proper place." We had such crowds that people were sitting on the ground, on the staircase, everywhere and till I spoke nobody moved an inch, you see like a picture. And I spoke for one and a half hour. Just like a picture. No movement of hand, feet, eyes, nothing. Just sitting like a picture. And the gentleman who owned that hall had never seen such a thing before. Throughout for one and half hour, no

movement of any kind. What is it, that working, is the magnet. Even if you are the steel, it will attract but if you are a magnet then it will attract in such a way that it will never leave this magnet.

So, for Yoga it is important that you fix up your magnets of Śhrī Gaṇeśha who is the child-like personality.

A child, there's one child, everybody is attracted towards the child. One child gets stuck-up somewhere in the air, whether you are a Russian, American or an Arab, everybody would be worried about the child.

What's happening to the child? They will not think: it's an Arab child or an American child, no. Unless and until it's a devil.

Why this attraction for children? Because their magnets are intact. Their ego has not yet developed.

Our ego developed, had to develop because we had to decide in our own freedom, what is right and what is wrong.

So the ego developed was all right. Up to a point we should have developed our ego. But we over-developed it and over-developed it, overlapped the superego also. No conditioning, nothing. We'll do whatever we like. Today we are wearing a half pant, tomorrow we will wear a long pant, all right. Then we'll cut our hair or we'll do this, we'll do that. No conditioning of any kind. All superego was also covered ego. This ego would have been all right if you had kept your Gaṇeśha Tattwa.

And what is that is the wisdom power of Gaṇeśha. The second power of Gaṇeśha is that He gives you wisdom. If you see a farmer and a big professor or a very well

educated man and talk to both of them. You'll find the farmer has much more wisdom than this, M.A.D. Ph.D. Why? Because he deals with Mother Earth everyday. He knows the living process. He knows about the innocence of the Mother Earth.

So an innocent person is the wisest among... A child who is innocent is much wiser than ten ego-oriented people.

So the second capacity of Śhrī Gaṇeśha is that you become a wise person. When you speak, people start looking at you. You speak like Kabīra, you speak like Nanaka. You speak like something that makes people feel their spirit. This is what I call is a Sahaja Yogi. A Sahaja Yogi who does not have wisdom is good for nothing. He comes to Sahaja Yoga and he is like a bull in a china shop, goes on hitting this person, hitting that person and hitting that person. And when you ask these three wounded persons, they say, “That bull, the same bull." Everybody reports about the same bull. [Laughs.] “Oh, that's the one, all right." So it grants you wisdom.

When you have the power of Śhrī Gaṇeśha, your eyes are radiant, you get a spark in your eye, a light in your eye. When He is enlightened in you, then you cannot look at anyone with lust and greed. But this glance is so powerful that even one glance is sufficient to purify thousands of people. Just the opening of the eyes are necessary and you find whole thing changes into a beautiful morning from a complete dark night. Glance can awaken the Kuṇḍalinī.

The Mother Kuṇḍalinī cannot move, unless and until Śhrī Gaṇeśha gives the permission. He is like the Vice-Chancellor sitting on all the Chakras. He has to certify,

“All right. Pass. Go." [Laughs.] On every Chakra. And when the Kuṇḍalinī rises, Śhrī Gaṇeśha is awakened, otherwise Kuṇḍalinī cannot rise. But then when He sleeps down, Kuṇḍalinī sucks, is sucked by Him.

Now we think we have lost our innocence. That's not easy to be lost. It is not destructible. Only thing, what you have done, is to cover it with something that cannot allow Śhrī Gaṇeśha's principle to manifest in us. You have pushed it down. You have brought pressure on it. You have brought loads and loads of nonsense on it. That's all, but it never dies. It is an eternal principle of the whole universe.

The another quality of a person who is endowed with Śhrī Gaṇeśha's powers is that He removes all the hurdles. If one person of this nature is in some place, all the rest of the people who are nearby will be saved if there's an accident or if there's any problem, which is destructive, all of them will be saved.

You will find this happening to you.

He being the Gaṇapati, He is now the Master of all the Ganas. He guides you. Sahaja Yoga cannot work out without Śhrī Gaṇeśha. He is the one who is Sahaja. He is the one who creates all spontaneity of the world. He is the one who takes you to the right path. He is the one who gives you everything easily.

He is the one who creates all the chamatkaras [miracle, astonishment], all the magic, all the miracles of the world. He is the Gaṇapati. He is the one who is sitting on Ganas, in the sense that He is like the king of all the Ganas. The one who has pleased Śhrī Gaṇeśha has pleased all the Gods and Goddesses because all the Gods

and Goddesses are pleasing Śhrī Gaṇeśha, so what is the need? And Śhrī Gaṇeśha is very clever, He knows: please His Mother is the only simple thing He has to do. To have all the powers of the world, just keep the Mother pleased. There are so many qualities of Śhrī Gaṇeśha, which can be described. He is the one who gives us the joy of eating. If you eat some food, you may like it, you may not like it but He is the one who will tell you this is made by Sahaja Yogis, made by your Mother. That means He gives you the taste of love in the food, that is cooked for you. Because He is love. He gives you the ideas how to express your love.

Once they asked Me to sing a song. I used to sing very well once upon a time but then after lecturing so many times, you see I think I lost My voice. I couldn't sing well, I thought so. One day they asked Me to sing a song and I thought of some song and sang to them. And after a year or so, in a program, they said, “Mother we want to sing You a song." This was a song unknown to everyone, I don't know from where they got it, from where they made the tune. They started singing the same song. And such joy, I mean, it all became waves of tears in My eyes. I couldn't control My joy.

Now all this feeling of joy comes from the devices produced by Śhrī Gaṇeśha. He is busy creating relationships, beautiful. How? In a birthday, a child's birthday, what do we say? “All right, so tomorrow morning there's a bird is going to drop a present for you." And then the child gets up and sees there's no bird. It's only Gaṇeśha who has given the idea. We can say He is a Santa Claus. He gives you ways and methods and He

tells you how to delicately build up relationships, pure relationships. How you hide, how you wrap a little present, just put it there and a person who has to take it, sees it, “Oh God." And then you see that flowers which you suddenly bring out, you put there, is all Śhrī Gaṇeśha's efforts, His ways, His suggestions. Among the creation, flowers are expressing Śhrī Gaṇeśha's essence. And the essence of Śhrī Gaṇeśha comes from the Mother Earth's essence, is the fragrance.

So a person who is endowed with Śhrī Gaṇeśha's blessings has fragrance, sometimes chandan, sometime roses, sometimes this gardenia. You just don't know from where the fragrance is coming. The fragrance is coming from Śhrī Gaṇeśh and that is what is the magnet within you. Such a person is fragrant, absolutely fragrant all the time. Śhrī Gaṇeśha emits all kinds of fragrance from such a person. And that you can only feel when your Śhrī Gaṇeśha is all right. There's no end to the description of this great Deity within you. He's just settled down there, He's all the time there, waiting to be cleansed out, for Him to raise His head, like a lotus in the mud. You just help it out by respecting it and He'll be there, fragrant within you.

So important for this country where we have raised our head without surrendering it to the Virāta, to the collectivity, to Śhrī Kṛiṣhṇa. We have raised our head, with Śhrī Gaṇeśha we bow down our head, for all the bounties that God has bestowed upon us. All arrogance will disappear at the Lotus Feet of Śhrī Gaṇeśha. He'll give us wisdom. He'll give us sense to understand. He'll give us power to overcome our arrogance that is within

us. He's the one who is the giver of knowledge. He's the one who is give us light.

Many people in India also worship Śhrī Gaṇeśha, go on "Śhrī Gaṇeśha, Śhrī Gaṇeśha, Śhrī Gaṇeśha, Śhrī Gaṇeśha" and do all kinds of funny things. That's like cheating yourself unnecessarily. It's so simple to establish Śhrī Gaṇeśha within you. But understand that it is vital that you people who are Sahaja Yogis should establish Śhrī Gaṇeśha, which is a silent power within you, doesn't talk. It's a silent power, which acts. Just a power that's dynamic without any noise, without any show. And that is what I would say that today when I have said all these things from My heart, you the Sahaja Yogis will establish Śhrī Gaṇeśha within you. And from you, you will emit such powers that others will be able to establish their Śhrī Gaṇeśha in this country.

May God bless you.

We'll call her as Gaurī. Today is Gaṇeśha's day so Gaurī is the name.

Hello. [Hindi.] Now on a Diwali day to worship Śhrī Gaṇeśha and also Śhrī Lakṣhmī on that day, so today as we are worshipping Śhrī Gaṇeśha also, we have to worship Śhrī Lakṣhmī, so I'll call her as Lakṣhmī today. All right? Thank you.

Look at this little baby, doesn't cry. You're such a big girl. But see the little babies do not cry. You're a big girl... why are you crying? And what are you wearing on your feet? Let Me see. Do they make a noise? No? So we can get you better ones. Let Me see how big your feet are. Let Me see. They're very small, aren't they. You are a big girl or a small girl? Small? No, no, she's big, she can

stand up can she? Let's see. Hallo. Come along, come here. What's the matter? She always like this? We'll call her Siddhi.

All right. May God bless you. She'll be all right.

Look at that. Is a picture. May God bless you. May God bless you. Get up now. All right. You must get up. Come here. Come here. Aah.

So now we'll call him as Vinayaka. That's the name of Śhrī Gaṇeśha, Vinayaka.

Who else is there? Come along. Hello. We'll call him Gaṇapati.

May God bless you.

Come here. We'll call them as Gaurī and Gaṇeśha. Gaurī and Gaṇeśha.

Can you come? Gaṇeśha's another name is Omkāra. We'll call him Omkāra. May God bless you.

Come here. Good. You are Omkāra now. All right? Good name, Omkāra.

So now Ramma. Is the name of the Mother of Gaṇeśha, Ramma. Ramma is the one that plays in the heart.

Janaki. Janaki.

Sharmila, Sharmadāyinī is the bliss-giver. Giver of bliss. Giver of bliss. Sharmila. Is the name of the Goddess. She's the giver of bliss. Sharmadāyinī, is the giver of bliss.

May God bless you.

You can come here just to help with the Pūjā.

Contents: 1986-09-09 **Conversation with Sahaja Yogis, about Chastity, Ashram, NY, U.S.A.**

One thing is Mūlādhāra is good. Indians have one advantage; they have a good Mūlādhāra, you see. Eyes are good. That's what Salim *[UNCLEAR]* was telling Me that they do everything that *[UNCLEAR* Sagaricles] are doing are doing but not chastity. That part they don't compromise. Naturally, the attention is good.

Once you know the Mūlādhāra is so important for everything, even for material gain, people will start to look after the Mūlādhāra. But logically you can see, it's very logical that if your Mūlādhāra is all right, you have a nice family life, you have good children, they become obedient, your attention is concentrated, whatever you work you grow, you do it with concentration. There's no diversion. There's no, sort of, nobody can befool you because your Mūlādhāra is all right.

Any girl who is good-looking can come and entice you, murder you, take away all your money. Or the other way round. Could be anything. I mean, you are solidly placed if you have a nice Mūlādhāra. You may go anywhere. Nobody can cheat you.

In India it's too much a strong feeling from tradition, I think. In our country we had three thousand women burnt themselves on a fire, Jauhar, because the Muslims had won the battle and they would enter into the fort.

So they burnt themselves up. Very common in Bombay [Mumbai] also.

So many cases where women jumped sixteen stories to save their chastity. For innately it's built in us this Mūlādhāra is very important. That's our property. That's our power. Mūlādhāra you save. They will cheat the Government, all right, very well. They are very good at

cheating Government, tell lies, do what you like, but as far as Mūlādhāra is concerned there they are; as long as Mūlādhāra is all right.

Even men now, men have a great sense of chastity in India. Of course, westernized men may not be.

They are very innocent. They cannot see many things that you people can do like I saw Kharde. It doesn't enter his head. He doesn't understand. Same with Me. Why should I laugh at him? I am just saying, but at least I am better than him. Now I understand little bit but Mr. Kharde is absolutely an innocent person, you know, very innocent man. He said, “But why do they do it? But why?" They can't explain that why people do it.

The questions are like this one mister... he was quite young. He came to Me. He said, “Why do young people in the west leave their parents? Supposing I leave my parents, will their bhoots leave me?" He asked, “Will the bhoots of my parents leave me?" I said, “No, they will be with you. After all, you are his son.

Then what's the use of going away?" “It's true” he said. “See, my mother cooks well first of all. I don't know how to cook." One advantage he gave. Second advantage he said, “You see, my father scolds me if I do anything wrong. See, if I want to smoke, I cannot because I am frightened of my father. I won't smoke but if I am alone I may start smoking. You see, it's a very bad thing to be alone. It's very dangerous." The brain works the other way round.

[In Hindi:] There is still a lot of innocence in our country. [In English:] We are cunning as far as telling lies are

concerned that also we don't do very well, I must say. [In Hindi:] We get caught.

[In English:] Over here they are more honest towards the Government. [In Hindi:] They'll pay their taxe. [In English:] It's regarded very sinful not to give tax. In India they know how to evade. They are very honest towards Government. To us, you see, it's better to be honest to God and nothing to the Government.

Sahaja Yogi: They are honest about money matters as well.

Shri Mataji: Maybe now, but initially it was not like that. [In Hindi:] Initially if money had been taken from someone, [in English:] if you have borrowed the money from somebody and you have not returned the money, then it was said that you will have to become a bull in next life and you will have to plough his fields, if you don't return the money.

So people were quite frightened about the next birth problem, you see, but it's nowhere written in the Shāstras that if you cheat the Government there will be any punishment and they say that, you see, this Government is today. Tomorrow somebody else will come.

So what does it matter? By that time we are born again.

So what? It's all right to cheat the Government.

Sahaja Yogi: Bribery?

Shri Mataji: [In Hindi:] Bribery happens a lot [in English:] but that is at a different level. But bribery has come to us from the English. You'll be surprised. We never knew what was bribery. Going through the history you'll find

Warren Hastings and all those people, they taught us. That time they started it, getting bribes and things. And because, you see, they had such an image they themselves created, they never felt that they were the servants of the public, never.

So everybody used to give them bribes. They were like Rāja, Mahārāja Nazrane' chalete' the' pehele... Robert Clive did. Hastings did... I used to go into the annals of these people because my husband has been a collector [Hindi].

So we used to have their ancient things.

So they used to take bribes. They taught us how to take bribes.

But this Chinese traveler who came to India says that these people never locked their houses and all that. I mean, I remember that till I got married, My father's house was a huge house, was never locked, never! Neither the main door nor the back door, nothing and only once we had a theft in our lifetime. The fellow came and took away our gramophone.

So My father was very happy, you see. “He must be some connoisseur, you see.

So it's good for him. He should have asked from Me. I could have given him some records” he said. Thefts were lesser initially [Hindi]. But theft is much less. We don't steal things from people. You see, this is the thing is, you see. To each other we'll not try to cheat but to the Government we'll cheat because the Government is changing.

So it doesn't matter. Doesn't matter cheating the, this is the psychology, I think. But a person they will never steal because if you steal from somebody's house that's a sin but cheating the Government is not a sin because the Government changes tomorrow. And the Government itself is cheating.

So what is a sin to cheat a cheat? But in Sahaja Yoga I was surprised, you see. Nobody makes a mess of money in Sahaja Yoga. At least in Maharashtra, you see, very honest people. Now you people also go there. Nobody will steal your things, nobody, because, you see, they don't want to cheat God. That's the thing. This double attitude is something really funny. You are saints.

So they will not cheat you. They will not take away your things.

I mean, many a times it has happened with Sahaja Yogis, they have left everything there and just walked off. They just got into their buses and went off. And people had to gather all their things and bring them but nothing was lost.

So the feeling that saints should not be cheated is something great, really. First time when these people came, Australians, they had tied their money to a thing and this and that, just like as if someone wears the sacred thread [Hindi].

So I said, “What's this?" They said, “This is money and..." I said, “Why do all this? It's all right." And Kay, she was another, she was an air hostess at that time, she came and she came by taxi and that time they were staying in the ats for one day or so. They were in a at and she just walked out, you see, without taking the luggage or

anything and she went up and forgot that she has to take her luggage. The fellow waited there for half an hour. Then the taxi fellow went away.

So then she remembered, “Oh, God! I had all my luggage in the taxi. I have forgotten there." Everything, even her purse she had forgotten and so she informed the police.

So the police said, “Yes, the taxi fellow is sitting here for long now. Will you please come and collect your luggage?"

Contents: **1986-09-1x Conversation with a Dutch Sahaja Yogi, Netherlands Dutch**

Sahaja Yogi: How is it that in spite of momentous negativities, Holland has not sunk into the sea?

Shri Mataji: Because Holland is producing the flowers for the Ādi Shakti and you know She is fond of flowers!

Contents: 1986-09-16**, Public Program, Da Gouden Wieken Hotel, Den Hāg, Netherlands**

In these days of turmoil and chaos, we feel we are waiting for some sort of a big shock and maybe that our last days will appear in our life time. When we think only from the human limitations, this is quite justified. But we are not created by ourselves, nor have we become human beings by ourselves. From amoeba to this stage we have come, without doing any research or enterprise.

So there must be some purpose and it has been mentioned in many scriptures, that we have to attain our eternal life. But when human beings start reflecting on concepts like this, concepts become bondages for them.

These bondages work as systems and when we try to get out of those systems, we again get bound by bondages.

Beyond the human concept, we have to humbly accept, there is reality. The main problem lies with our mind that we have got concepts which are limited. If you have to go to the realm of the unlimited, something has to trigger it in our awareness; something that is a living force, which is spontaneous. It cannot be that we human beings can manoeuvre it. We cannot put in efforts for it, nor can we pay for it and do all such things that human beings normally do. But in our understanding, in our human awareness, we think we can pay for everything. Let us think, how much did we pay to become human beings from the monkey stage? Then we can calculate how much we have to pay to become higher human beings.

To achieve reality in our awareness, the Divine has already arranged and organized a force, a power.

This power is called, in the Sanskrit language, Kuṇḍalinī. Kuṇḍalinī means coils. These are three and a half as the seers have seen them. But first to believe that there is some knowledge beyond science is very difficult. The knowledge of science and the knowledge of all these modern enterprises are the knowledge of the tree. We are talking about the knowledge of the roots. They could be somewhere else and wherever they are, they are for global use. If they are described in the Sanskrit language, one should not just abhor it because it is not in the Dutch language, because everybody has the right to know the knowledge.

About Kuṇḍalinī, many Western people have written books. They are horrifyingly false. As the Western mind

always seeks the pleasures of the body more, the people who went to India to find out about Kuṇḍalinī, they jumped onto Tantric knowledge. And I have to tell you very truthfully that Tantrism is against God, against purity, against reality. And when the people went down to that level of knowledge, they described Kuṇḍalinī as something like an angry serpent. Also I would not blame them because they are in the market. They are selling this knowledge and as it satisfies the wants of the Western mind, it just gets assimilated into their heads. But I have to tell you honestly, that it is not the way Kuṇḍalinī has been represented so far. Kuṇḍalinī is the energy of purest desire within us and the purest desire cannot be the desire of sex.

Logically you can understand that the purest desire would be for eternal life. The purest desire would be for Self-knowledge and self truth. Also about the eternal life I find so much ignorance in the West.

When we think that the purest desire is eternal life and eternal life means that after death you move like a haunted spirit, it is absurd. Absolutely it is a wrong idea because the other day when I was watching a film about the eternal life, I was surprised that the person wanted to die, to come back to life in a way that he could visit like a spirit! It is horrifying, the idea that one wants to become a spirit. But the language has some problem. In the English language, there is no other word for this Spirit that is the Ātmā; that is the reflection of the Divine within us, or the Self.

So the Spirit is also a dead person haunting; the Spirit is also the Ātmā and Spirit is also alcohol. How can we have

one name for such contrasting things? But let us see what the East has to say about it. If you say Christ came from England; then I must say it's not true, he also came from the East.

So let us see what it was that was meant by eternal life.

Eternal life means a life without any bondages. How do we have bondages? Bondages they come to us.

They come to us from our conditionings, which create a superego in our heads. Or they come from our efforts and our mental attitude which create ego in our heads. These two bondages come up in the head and go over each other and cover our fontanelle bone area and we get a closed personality of `I'-ness. This `I'-ness makes us feel that our mind is the last word. When it is in balance, when we lead a moderate life, then they just meet each other in our brain, over our brain in the fontanelle bone area.

Now they said we should not have any conditionings. All right, so they gave up all conditioning and the result of this you know what is happening in all these so-called free countries. They have created forces which are self destructive. They do not destroy other people but they are destroying themselves within.

And a kind of an arrogance they build in by saying, “Oh, we are martyrs." As I saw in San Francisco; I was surprised that the people who were suffering from AIDS were moving in the streets as if they were great martyrs who have conquered the whole world or something like that.

So when you give up your conditionings, where do you land, into which part? Either you land in the area where

you start destroying yourself, or else you land in the area which does not give you any kind of control. You become ego orientated. Then you say, what's wrong? Even now in Germany, I met people who said, “What's wrong with Hitler? He was all right. Nothing wrong with him; he was looking after the interest of the Aryans." And that he was looking after the interest of Indians; because, according to them, we are supposed to be Aryans. And to such a limit they said “We are the devotees of Mother Kālī and we are killing the white-skinned people who went around the whole world to conquer." [Translator doesn't hear]. You see they told Me that they are looking after the interest of the Aryans and those who wanted to destroy other countries, like Columbus and all sorts of people, all Europeans who tried to destroy the Aryans abroad and other people. I was shocked at their understanding. I said “Now if you are trying to look after our interests let it be with us. We don't want violence. And when are you going to end this vicious circle?" So on one side we have the bondage of the ego and on the other side of the superego. Now how to get rid of it is a problem; we cannot get rid of our habits, it's very difficult. We cannot get rid of our ego; it's even more difficult, because we cannot see it. Our habits are troublesome, but not ego. Ego troubles others. The whole chaos is because of this. All the problems of the world are because of these human limitations by ego and superego. That is why a special category of people who are seekers are on this earth. But they are entrapped; they are misled because it's a market. As soon as there is a demand, a superficial market is created, since long. This could be in the name

of religion, could be in the name of a cult, or these false Gurus, anything, it could be in the name of anyone. But what did you get out of it? So to go back to the knowledge of the roots, we must know there is a force called Kuṇḍalinī within us which can be awakened, which is the mother of every individual; an individual mother. If this has to happen, it's a living force. Anything living, you cannot expedite it, you cannot force it. Like you want to sew a seed, you have to put it in the Mother Earth who has the capacity to awaken it. You have the seeds of seeking within you from ancient times and these seeds are to be sprouted. That's why one must understand that it is a living process which has to take place and it has to be spontaneous, `Sahaj'.

So the Kuṇḍalinī is awakened spontaneously.

Now one may say “Why should I be there? We can do it ourselves." One can say “I can do it myself." I am sorry to say it's a thankless job, but I am supposed to do it. But once you get it, you can also do it.

Like one candle which is enlightened can enlighten another candle. It's as simple as that. I'm not the first one who has done it. In ancient times there were so many people who did it. But maybe in modern times I have to do this job. Then there is nothing to feel so bad about it. In no way I oblige you. It's My job; a job which is not paid for, because you cannot pay for it. But then you also get the job yourself.

When the Kuṇḍalinī rises and passes through your six Chakras, piercing through your top Chakra, you feel extremely peaceful, because there is no more quarrel between yourselves, complete integration. You go

beyond thoughts. A thought may rise and fall off and if you are in the water, you are afraid of the waves, of the thoughts, but if you are out of it, you can see them. We think of the future and of the past, but we cannot be in the present. It is the reality. How to stop in the present moment? It's the Kuṇḍalinī which rises; its power rises, passes through your different centers and passes through the waves of thoughts and rises above your mind, takes your attention above your head; and then you start feeling the Cool Breeze of the Holy Ghost.

You don't have to discard the Bible at all. Nor do you have to discard Buddha, nor the Koran. They speak of the same thing. But when blind people start speaking about colours, what will they describe? So the second point of the reality is such that if it has to be achieved through a living process, then it is not coming from somewhere, some sort of a new thought, but it is evolving out of all these thoughts that were there before from the big, great incarnations.

So it has to evolve, like a seed becomes a flower; not suddenly, that you put a seed and you get a flower in your hand, no. But a seed becomes the tree, then the leaves, then the flowers and out of the flower comes the fruit. And the fruit must relate to all the stages of its evolution. In the same manner, if our evolution has to take place it must relate to all the stages of our evolution which have come through these great incarnations of the Divine.

But it cannot be some sort of a new idea dropping from somewhere. That must be plastic. But somehow we like something new, absurd maybe, doesn't matter. If it's new

then it's all right. Like I had a discussion with an ambassador and he said, “Why do you like Jung and not Freud?" [Translator doesn't understand.] I said: “Why do you like Freud?" He said: “Because he gave us something new and Jung talked of something that was related to something that was old." [As translator hesitates:] Jung, Jung.

I don't know what you say in your language. Jung, you say? Alright.

Some say Jung, some say Djung.

That's good [laughing]. All right, now. I asked this ambassador, of course they are very big people, you know, with a stiff neck and all that, but I said, “Sir, if everything new is to be tested, why should we eat chicken? Why not eat the table; we have never eaten it before?" He was surprised at My comment, but I said that whatever is related to the old, has evolved out of it, is the proof that it has come out of a living source.

And so Sahaja Yoga gives you the full idea as to the great teachings of all the saints, the prophets and the incarnations. It is the flower of all their work. They are very much respected because they represent the same thing. Like we can say, the flowers represent here the beauty. Or we can say they are the flowers on the same tree of life. Those who have plucked them saying “this is my religion, this is my Guru and this is my thing” have deadened them. Even Christ has said, “You will be calling Me `Christ, Christ'; I won't recognize you." In every religion it is said that you have to be reborn. It's the actualisation. It's the experience of the rebirth that is being emphasized by every great religion. Right from

Zen to the most modern Sikhism, from Buddha onwards, everyone has said you are to be reborn.

Some have not talked about God because that was not the time to talk about it.

Some have talked about it. But that Selfhood is to be achieved, is mentioned by all of them. Of course, I would say that Kuṇḍalinī was not so clearly described before.

Even in India I would say that it is quite a mysterious stuff. Like in the Bible it is written, I will appear before you like tongues of flames. In the Koran it is called “Assas” and it's very clearly described, the resurrection time before doomsday, that at the time of resurrection your hands will speak. I mean, you can see in the Gītā and all other Indian scriptures, the only thing that is to be achieved, from the Vedas onwards, everywhere, everything, is for achieving Self-realisation. Mahāvīra talked about it, Nanaka talked about it, Buddha talked about it, Zen talked about it, Lao Tze talked about it. All this has happened.

They were not insane people by any chance. They never harmed anyone by their theories as Freud has done. And we should not doubt them because we have limited intelligence.

But now the time for the actualisation of that experience has come. Of course, it may not happen to every one of you at the first instant. You are here because you are seekers of ages. You are here because you have felt that you have to find out something beyond. Maybe you have done all these things that are needed, of penance and all these things, in your last lives and it is over with. And so many have done it for you. Like in this room if you have

to put the lights on, I would say just put on the switch and you'll get all the lights. But that does not mean that people have not worked for it, that there is not a history behind it and a big organization. But to your advantage, a modern person, you have to just switch it on; you don't have to fight for it. That is exactly what has happened to you even in the Divine. As the tree of life has grown outside, it has also grown inside, otherwise how will it reach its source. Otherwise how will it support that tree? So maybe most of you are on the brink of it and you do not know. [Translator hesitates.] So many of you may be on the brink of it and you do not know. I'm sorry. You see the English language has funny, what should we say, expressions, which may not be in the Dutch language but you can use your Dutch language expression it's all right.

Translator: But it is the echo Mother which makes it difficult for me to hear.

Shri Mataji: I see. Alright. But you can use... of course; I mean language is for communication, so it's all right.

Now, so we have reached the point where we realise logically that it has to be spontaneous, it has to be effortless, it has to be benevolent, it has to be joy giving; minimum of minimum. And the benevolence must come as good health, also satisfaction and enjoyment of life. The most important point is that we must know what it is. It's not something mysterious that we are doing here. You have to know that your Kuṇḍalinī is rising; you have to feel it on your central nervous system, the Cool Breeze of the Holy Ghost.

All your evolution must show on your central nervous system.

So, as described in the Koran, your fingers get enlightened, all the sympathetic endings get enlightened, your Chakras get enlightened, your centers get enlightened on the finger tips. And you start feeling the centers on your finger tips as described in the English language very correctly, `on your finger tips'. You get empowered on your central nervous system with a new awareness, which we call collective consciousness, which you can feel on your finger tips; first of all what's wrong with your centers and what's wrong with other's centers. Now if I can decode it and tell you what these centers are, what they denote, then you don't need a doctor, you can just find out where the problem is, on what centre, the left side or the right side. If the left side stands for the emotional side and the right side stands for your physical and mental side, you can easily find out. And we have proved it. It has worked on many levels.

I'm happy to tell you that at Delhi University, they have accepted Sahaja Yoga as a post graduate course for doctors. The doctors will get a doctorate, a doctor of medicine. And the dean of the faculty of physiology has already submitted a thesis in which he has proved that physiologically a person becomes a much more resistant, powerful and healthy personality by Sahaja Yoga.

It's no miracle. It's all within. We do not know about ourselves. We do not know what powers we have. We get lost into artificial things, these man made concepts. But once you get to reality, you are the epitome of the whole creation. Now as we can say that we have a beautiful computer, but your human computer is much greater than these which are created by you. But we do not know

how to work it out, that's all. Like, supposing you take a television to an Indian village, where they have never seen a television, they won't believe that on a little box like that you can see everything. But you plug it into the mains and it's fantastic.

So there is no miracle about it. If you know how it is done, how it is working out everything is open to you in Sahaja Yoga. Then you know it's not miraculous; `sat', it is.

I love flowers and when I look at them I wonder why people don't wonder how they get these colours and how they get this beautiful fragrance. We take it for granted because we see it every day and for us everything is so common. Like the first time I came to Holland, there was a festival here celebrating some sort of a centenary and such flowers, beautiful flowers. I was really amazed at the Dutch, the way they really love flowers. I have never seen such beautiful flowers before and to Me it was something so mysterious of these people to create such beautiful gardens. But now I know and it is so enjoyable.

In the same way, when we enter into that realm of reality we enjoy ourselves and we enjoy others.

This is the first time you will enjoy other people. Not for lust or greed or sex; no jealousies, but just for the innate quality of another person. The innate fragrance of that person you enjoy, which is subtle and when you become subtle you feel that subtlety.

So many things are there. I think, I would say that, as I entered into that beautiful garden, I would say I invite you to enter into the beautiful garden of your own personalities. And as Dutch people who are so sensitive

to flowers and have been sending flowers all over the world, I hope the day should come, they should send their beautiful hearts all over the world, which are fragrant with love and compassion.

May God bless you all.

This is not a very routine thing, but we allow people to ask questions all the time. But one should know that we are here for seeking our own powers and not My powers.

So if you have to ask any questions, I hope you will be a true seeker to ask a question I would love to answer. But while we are raising the Kuṇḍalinī, I do not want your mind to pipe in that you should have asked this question. That's the only function. We should do it so that your mind should be at peace when you are allowing your Kuṇḍalinī to rise. But by asking questions or getting answers the Kuṇḍalinī is not going to rise. It is going to rise by itself, spontaneously.

So any questions you want to ask, you may please do so, but we should not waste too much time and I would say about three, four questions I would like to answer.

All right, one by one. Is she asking? Yes, please. Stand up madam.

Question [long]: *[UNCLEAR]*.

Shri Mataji: It should be a short question.

Question: Whether classical homeopathic medicines can support this experience; homeopathic medicines; of what value they are.

Shri Mataji: Yes, of course, of course. In medical science? No, no, no.

Lady: *[UNCLEAR]*.

Shri Mataji: Yes, of course in the classical books it is, but not in the medical science. I did that.

There is nothing like that. They don't know. They talk of the parasympathetic nervous system and they don't know much about it, I must say, not much. They just know there is something. They are honest because they don't know. They confess it. It's all right.

R: The question was whether homeopathic medicine can stimulate the Kuṇḍalinī.

Henno: Ayurvedic, maybe?

Shri Mataji: No. Ayurveda also doesn't. It was... in the ancient times, must have been, because Ayurveda started very near the `tridoshas'. It is nearer to that, but still it doesn't... they believe of course, all the `vaidias' believe in Kuṇḍalinī, no doubt. But they don't know how to do it, so they are a little away from it. But `tridoshas'; means the three defects of the body; they have shown are of these three things; the three `doshas', are the three Nāḍīs which we call as Piñgalā and Iḍā and Suṣhumnā. These three Nāḍīs we too have. And the Kuṇḍalinī rises through the Suṣhumnā, but they don't know how to do it so they treat it from outside. Still on that point maybe it's beyond them, even for the `vaidias'. But some vaidias are realised Souls; then they can. But they all know about it, I mean those who are knowledgeable.

Nowadays there are modern vaidias also, so I don't know about them, but knowledgeable people of the ancient times, who know the knowledge about it, they know about Kuṇḍalinī, everybody knows. I mean, that's one thing, Indians know about it.

Can you... you wait for one minute, sir, she has to answer.

Yes please. Yes, My child.

Question: She asked, if you are not prepared to receive the Kuṇḍalinī, can it be dangerous at all?

Shri Mataji: No, that's what I said! No! Not at all! She is your mother! When you are born your mother takes up all the load upon herself, all the pains. She takes up everything upon herself. Not at all! That's all wrong! That's what I was saying.

[Henno translates.]

Shri Mataji: You say `mudra' to `mother'? Henno: What is that?

Shri Mataji: What do you say to mother? Mudra? Henno [doesn't understand]: Er... what did I say? [Laughter.] I don't know. I told her that, er...

Shri Mataji: No, for mother what do you say? Henno: Moeder. Moeder.

Shri Mataji: Mudre? Henno: Moeder.

Shri Mataji: Very near Sanskrit! Question: She asks whether Kuṇḍalinī is for the earth the world peace.

Shri Mataji: Of course! Of course! You've got the point! I didn't want to say it. A little understatement I wanted to make about it, but you have got the point, of course. Unless and until human beings are transformed, how are you going to get peace? Those who are in charge of peace, I've seen them, I know them very well, none of them are at peace with themselves.

With collective consciousness, you see, when there is nobody who is the other, when you are everybody.

If you are My hands, My fingers, then how can I harm you? I cannot! And I don't help you either, there is no obligation, there is no charity, it's My own being itself! All right? That's it, talking about peace is again talks. Talk, talk, talk, that's what we do. Correct! She's hit the right point. Perfect! You see, I'm a little afraid to say big things because you might think, this is another one, hocus-pocus, so I'm a little bit careful. But it's a fact, you reached the right point I must say. I'm told Dutch people are very intelligent. If they are purely intelligent they'll see the point very clearly. Maybe the United Nations next will be formed here. To see the point, that's the point; you see, the thing is that you see the point. That it is the transformation of human beings which is going to bring forth all our ideas.

There is some gentleman at the corner who was saying something. Do you mind, sir, please.

Question: Why do some people compare this Kuṇḍalinī Yoga to the power of the serpent?

Shri Mataji: Oh, I see. That's correct. That's very true. It is not a serpent, I must tell you. It is not a serpent. But Kuṇḍalinī is described as a serpent, because it is an energy; and energy moves in the same way as a serpent moves, you see. You have seen the waves in which the serpent moves, in the same way the energy also moves and that's why it is described, because it is an energy first of all. And secondly, it has another quality that it is coiled up and with the head downward. That's why it is described as a serpent.

But it's not a serpent by nature; it's just the opposite of a serpent. But it's described as `serpent energy' because it

is coiled just like a serpent would coil and it moves in the same way. That's all, just to give a metaphorical explanation, you can say, at the most. But it can mean a very horrid thing in the English language; for us it is not. Indians understand what it is because we worship certain serpents also in India.

So we don't think serpents are as bad as you think. We think some human beings are even worse than serpents; who we worship and put on thrones. Serpents have certain qualities, like serpents will remain serpents, but human being can be serpents, can be scorpions, can be lions, can be anything.

So human beings are more dangerous sometimes.

Question: Do they derive any benefit from worshipping these animal symbols?

Shri Mataji: No, you do not. But you see in India, why we worship them is that they symbolize certain qualities within us. Like a serpent now, in a subtler form, symbolizes an energy which moves in this direction, that's all, in a subtler way. The symbolism is not up to that limit, you see, it is just the subtler part of it, that's why they worship.

And that's how, for example, the cow is worshipped in India. And people might say; why worship a cow? Now the Indian cow, I don't know if you have seen, but the Indian cow is in every house and she gives us milk like the mother does and she always loves us and she is very kind, so naturally you don't want to kill your mother. It gives you milk from childhood, you see. And also she sometimes sacrifices, doesn't give to her children as much as she gives to us. And every day if you see a little

cow tied in your house, taking her milk and grow fond of her, you develop that affection, naturally. I mean you cannot be mechanical; like a cow is there, you take the milk, drink it and then cut it down. It's rather difficult, you know.

You must understand that the lifestyle is different. As you people love your cars, in the same way perhaps, maybe more than that, we love our cows, because cows are the ones, they give us milk. Then we don't have your modern facilities of tractors and things and we use the bullocks for our villagers.

So one must respect their idea about it, there is nothing wrong with it.

For example, I would say in the West people don't respect their parents so much. We respect our parents very much. And maybe it may not be very good from your logical point of view, but we must respect everyone that way. I mean, if you respect something, we respect that. I mean we may not respect many things which you respect, which are ridiculous to us.

The way people talk about sex in the West is ridiculous to us. The way women walk naked; it is ridiculous to us. I mean we really vomit when we see a naked woman, you will be surprised. If an Indian sees a naked woman on the street or anywhere, they vomit, actually that's the repulsion.

So are we to discard you for that? No. It's all right. You like it, you have it. That's the way it is, you see.

So one should not impose one's own idea about others. One should see... it's a thing having a respect for a cow

because she is in the house and she gives us... it's nice to be that way.

And in India you'll be surprised that the cows, Indian cows, look very different from your cows. My granddaughter when she came to England, she asked Me, “All the buffalos in England are white?" I said “Where are the buffalos?" She said; “These are buffalos, aren't they?" I said “No they are cows." They don't look like cows, they look like Indian buffalos. That's a fact. Because, you see the treatment and the love and affection we give to them... like if you have a pet of a dog you won't kill it, will you? In the same way, they are our pets; they are in the household. Try to understand. The lifestyle is different. And that's why people like them and I think one should not have any objection to these things, what others have to do. There is nothing wrong. If they were killing one could say, but they are not! There is nothing wrong in it.

Question [gentleman]: [arguing about the idea of a serpent].

Shri Mataji: I mean... it's true! For us also it is. You have shown it many times that way. But here the serpent is not described as a serpent which is a Satan, but is an energy. You see Satan is a Satan for us; we never compromise with a Satan, that's one thing. But I would say, you see, in India, as in every country, we have made mistakes. That has nothing to do with the philosophy, with the innate thing that is within you. Whether you call it a serpent or an energy what does it matter? It is there, you'd better have your realisation. What does it matter? You may call it... what will you call something that moves

like this, upwards? What is the symbol? Is there any other animal you can say? Crocodile? No. You suggest to Me. You tell Me. What you will say to a thing that is coiled up and moves like that? Now tell Me, you have to tell Me. Please, I would like to get something else. But that's the only way it works out, but it is not a serpent. I will show you that it's not a serpent. That's your Mother. That's the Holy Ghost.

Gentleman: [argues].

Shri Mataji: I don't know what to do with the English, it's very difficult. I'm sorry to say because English is a very confusing language, I must say.

Interruption: [gentleman continuing to argue and get angry].

Shri Mataji: Now, excuse Me sir, but will you be able to explain to Me, what is the `Holy Ghost'? Just what is the `holy' and `ghost'? Tell Me, what is that? In the English language ghost means a ghost.

Why do you call it the Holy Ghost? No, no, no, you just tell Me this point. You see the language; you should not fight on superficial things. That doesn't show your depth at all. You must have profundity. No you are not a profound person.

Gentleman: [continues to argue].

Shri Mataji: I tell you really, what are you going to gain out of this discussion? Nothing, what are you going to get? You see, it's superficial, it's so superficial. One has to be profound; one has to be profound to get to something. There is no profundity. I expected better questions than this. You see if somebody symbolizes

something as something, it doesn't mean you go to that extreme of anything, do you? Actually, you'll be surprised; the Kuṇḍalinī is shown as a serpent among the Egyptians. If you see on their head, you will see a serpent on the king's head. It's also shown among the Jain religion which is a `Tirthankara' called as Parshvanath, there is a Kuṇḍalinī shown as a serpent. You see, so the symbol of the serpent that you have is going to the extremes and that's the Western mind, it always goes to the extremes.

Now, if you say this lady looks like a queen, that doesn't mean that she has all the diamonds, does that mean? You see, don't go to the extremes. It's a very superficial way of looking at things, it makes no difference. In the English language now you call it the `Holy Ghost', I have an objection to that. Why do you call it the Holy Ghost? It's the Kuṇḍalinī. It's a much better word. Calling the Divine Mother a `ghost', is it a very good language? I don't think so. `Spirit' for the devil and `spirit' for the vampires and `spirit' for a person who is a realised Soul; on language we should not fight on this platform. We are not here to fight for languages, are we? All right, if you want to have your realisation, you can have it. But what is this fighting for languages? It shows your superficiality, that's all. If you are superficial people, whatever you may discuss, you cannot get realisation, I tell you… I verily tell you, you cannot get your realisation. You have to be a deep person, to understand. If you are a superficial person, you'd better go for a linguistic carrier and work it out there. This is not the place. We are talking of the Divine language of love.

And if somebody doesn't want to understand it... that all this talk has nothing to do with your Kuṇḍalinī awakening... It's a living process which has to work out within you. This has nothing to do with your Kuṇḍalinī awakening. It's an actualisation. It is not an artificial baptism that you accept without asking `What is all this nonsense going on?' There nobody asks questions. Who is this Holy Ghost? Ask the questions. Nobody asks. They take the children for baptism, where so many have said... like William Blake has said, “I was cursed by a priest putting his hand on my head." I was Myself born in the Christian religion and I was also cursed like this. But you never asked questions, did you? Never! Now when it comes to something else, you start asking questions, that too so superficial, I would say. Very superficial! That's not the way. That's not the sign of a seeker. A seeker goes deeper into it.

He has to seek. That's the main thing. He has to find out. He has to get to it. That's a real seeker. He is not bothered about the language part. I have not called it a serpent, if somebody has called it a serpent, you'd better go and discuss with them.

That is how one should not get disturbed with these things, you see. Why somebody calls it something... it's all right, we have nothing to bother about. We have come here to get our own experience. That's all. You have come here for something very special, which you have been seeking for ages, which you have to have and if you have these superficial ideas, I cannot work it out. I'm sorry. I am also helpless. By discussing you are helping no one.

Alright, so no more questions because it's some sort of an aggressiveness that's coming through, so it's better not to have any more questions. Because it is not the way, this is not the platform for that. This is no election going on, nor am I preaching for any religion against another religion.

I'm telling you the point that is subtle within you, your own powers. If I say, “You have a diamond” alright... you'll say “Where is it?" Isn't it? Won't you ask Me? Will you say “But it is said in the book like this"? No, you will say, “Mother, show us the diamond, where it is." If you are sensible, of course; sensibility is important. There is nothing to...

Now, please be seated sir. I'm sorry, because we have wasted our time and you can write it down and I will answer it tomorrow.

Gentleman: *[UNCLEAR]*.

Shri Mataji: Do you want your realisation, otherwise you can go out. It's too much! You see these people are coming from some...

Gentleman [shouting loudly]: *[UNCLEAR]*.

Shri Mataji: What is it? Henno: He is getting angry.

Shri Mataji: He's drunk? Henno: I don't know Mother but he is not very kind.

Shri Mataji: All right. How can you have peace with such angry people? If you have to have peace, you cannot have anger like this. All right let it be, it doesn't matter. They'll be all right. They are ignorant that's all. They'll be all right. It's nothing compared to others I have faced, they are much worse.

[Laughs.] I mean if somebody calls it a serpent energy, all right, so he has no business to jump on Me.

I never called it a serpent energy, did I? It's terrible, you just see this ignorance, see this ignorance.

So naive people are. I feel so helpless sometimes in the West, not in India, no, they know.

They know what is a good Guru and a bad Guru. Now you have got bad Gurus here, fake Gurus. They did all kinds of wrong.

So now they want to know how I am a Guru. Guru means a person who makes you meet God. It's said in the scriptures. I've been talking against them since 1970. That make out a Guru who is a real Guru and not somebody who gives you something false. Give it up, after all you are not here to live with a Guru, you are here to get your realisation. Of course I'm not a Guru also, I would say, I am just a mother. But you have to be a Guru yourself. You have to be master of yourself.

And it is not something Indian I'm teaching about. It's nothing Indian. India has lots of problems and lots of stupid things they are doing in the name of religion, no doubt and in the name of philosophy.

Horrible people we have in our country also. If you think I'm here propagating some sort of an Indian philosophy, you are wrong. But I must confess the roots are there, very deep down. Not in the English language but in Sanskrit. There's no doubt, we must accept it. As we have in India learned so much about science from the West, why not learn about the science of the Divine. If it comes from anywhere whatsoever! We are not `East' and `West', God did not create that. He did not create India

and Holland. He created one world. You send flowers all over, so what's the harm? If it is good for us why not have it. If it can cure our cancers and can cure our diseases and it can give us balance and peace and joy and everything, why not have it? Let it come from anywhere. I've seen your tulips in Japan. I've seen them, lots of them; you do export, don't you? We are all one, it must circulate, it must articulate. Let's come to some sensible decisions about ourselves. Have we solved our problems? Have you got any way? Let's talk about it on those terms. I never knew English; I had to learn to talk to you.

I don't say you learn this language but you have to learn the language of the Divine, that is silent and you can feel it as a Cool Breeze. It speaks to you on your finger tips. Just on your finger tips, you speak to the Divine. Why not do that? You smile the same way as anyone does, you laugh the same way as anybody does. There is nothing like different nations, believe Me, it's our creation. Human beings have created it. The whole world is one. From wherever you get good, you must get it. Otherwise some people go headlong or some people just don't go.

So what's going to happen? Some people are misled or some people are not there. But why not see? We are sensible, on the look out to begin with. I've nothing to gain, I've already told you I don't take any money; you can't give Me.

But I promise you good health, I promise you peace of mind and I promise you the benevolence bestowed upon you by blissful existence. I promise you that. If I say that, then what is there to challenge Me? For what? What am I

saying to you? Am I asking anything? Am I saying you have to give up anything? Did I say so? I didn't say. I said; as you are, it's all right. You are invited, didn't I say so? So why to challenge Me? And why get angry with Me? For what? Because somebody in olden times has called something a serpent? It's absurd! Just see the absurdity of it.

All right, so forget it, forgive. Only thing, you should not be upset and your mind should be settled down. In a way it is evil, I think it is an evil thing to do, when we are talking of something constructive, just to destroy it with your own ideas. It's very evil and it should not be done. Because the whole thing was very nicely built up and you were all ready to receive it and you will receive it. But don't pay any attention to what he said or anything, or to what I said, just you have to receive it, that's the point.

Now it will take hardly ten to fifteen minutes for this experience. If you get it today well and good, otherwise... tomorrow am I going to be here? Henno: Tomorrow there will be follow ups.

Shri Mataji: All right, there are follow ups. And we have some very good Dutch people who are realised Souls and I have great hopes things will work out. All right, so those who want to go should go now. Don't disturb in between, it's only ten, fifteen minutes it will take. I would request you, those who do not want to have their Self-realisation, should please leave others in peace, that's all, nothing else. To be civil to us is the best way.

Alright. [Some people leave, pause.] There cannot be any force on it; there cannot be any promise that it will work out. We cannot force you. It has to work out itself. As I've

told you it's a living process, it has to work out. And it cannot be also said that something is wrong with you because you did not get it. Maybe tomorrow, if not today, so you must give a full chance and have respect for yourself. And when you get your realisation, have respect for your Self-realisation. That's all I want. When you get the experience, then you should be honest.

When you do not get the experience then you should be a little bit assiduous and work it out. Also, I cannot give you a certificate, you have to certify yourself. You are in charge.

[Self-realisation takes place.]... Slowly open your eyes, very slowly. Please put now your right hand towards Me, like this and the left hand on top of your head, right hand towards Me, right hand. And with the left hand on top of your head, about two inches, you see if there is a Cool Breeze coming. It's you who has to certify it, not Me nor a priest nor anybody; it's you who has to certify it. A little higher. Alright? You'll feel very peaceful because there is no thought; you are without thought most of you.

... Now all those who have felt the Cool Breeze, can you raise your hands, please, both the hands.

Quite a number, quite a number! [After Self-realisation.]... If you have felt the heat, most of you will feel heat, because you eat a lot of cheese. [Laughing.] Holland cheese, you see. I used to eat it in My childhood. Did you feel that, madam?... You can put your left hand on your liver and put the right hand like this. The heat will be on the liver, you'll feel it.

The Kuṇḍalinī attends to your problems, you see. If there is a liver problem, she attends to it. Put your left hand on

the liver like this and put the right hand towards Me. Is it better now? Henno: She felt the heat only for a little moment.

Shri Mataji: Then it's all right, you are all right. [Laughing.] You are all right. It works that way, it works that way. Now you can feel on other's heads also. Just see; just see on other's heads. You got it? Good. There you are, just put your right hand. He has a liver, put your hand right like that. Yes. It's good, good.

That is how they help you. This is what the disciples of Christ did you see. They moved their hands in this way, they started speaking the language of the Chakras, centers and people thought they were mad.

You see this is the trouble.

... Now after getting realisation, one has to work it out and know everything about it, otherwise it is wasted, the way if a seed is sprouted and is left alone. You all will become experts in no time. About a month's time is sufficient. You'll be all experts and Gurus; the masters. That is what is promised.

Everything will be known to you, all the secrets.

[Shri Mataji works on people.] [To Sahaja Yogis:]... What do you say? I've done it in good time!

Shri Mataji: Yes, madam, you felt the Cool Breeze?

Seeker: Thank you. You are beautiful.

Shri Mataji: What work do you do?... Now better? All right, may God bless you.

Please come for the follow on, please all of you come for the follow on. It's such a wastage I feel sometimes.

Please learn about it. Please understand that you are a Divine person, that you are the Spirit.

...

Seeker: But I want to tell you, I am a German and I love cows and I don't forgive the people who eat them. [Laughing.]

Shri Mataji: No, no, no, no. That's all right. They are in ignorance. All right now forgive, forgive, forgive. Forgive, forgive, forgive, forgive, forgive, forgive. Now see. All right? It's working out? Forgive, just forgive. You see in the eyes of God, nobody is German, nobody is Indian, nobody is this thing.

Everybody is a human being.

Seeker: But you were talking about the Germans like they are Nazis, you know.

Shri Mataji: There are some still, stupid people, you know.

Seeker: Yes there are, but... We are not all Nazis and some of us even love cows.

Shri Mataji: Oh yes, I agree, we have so many Sahaja Yogis who are German and you are going to be one of them. They are great people. Once the Germans take to Sahaja Yoga, nobody can stop it. I know that. Alright? Still thinking! Now don't think. Now forgive, forgive. Forgive, forgive, forgive, forgive. Ha, better, much better, now you can't think. May God bless you.

So hope to see you again. What's your name?

Seeker: Diana.

Shri Mataji: Diana. All right, hope to see you...

Thank you.

So beautiful the daisies... Ah, Dutch daisies are better.

May God bless you.

... Yes. How are you? May God bless you. Are you an Indian? You are from where? Oh I see from Indonesia! That's the place where Sītā went. In Bali, isn't it? Good, you got it! You got it. Feeling nice? Alright. Hope to see you tomorrow. Come along, master it. You have to send it to Indonesia also.

[Laughing.] May God bless you.

Contents: 1986-09-17 **Talk to Sahaja Yogis, How to be Respected or Leadership and Administration, Part 1, The Hague, Netherlands**

Now, to see to influence other people we must know how much control we have upon ourselves also. That is very important. For example some people, you see, have no proper image and they try to influence others.

So they... it's a mockery. Nobody gets influenced by such a person who himself has no image of his own.

So before working out the exterior, interior must be worked out.

For example, a person who always comes late to the office and is always delayed, who has no time sense, is never respected.

So when you tell people that they should be in time, you should be the first to arrive at the right time. You must always keep the time, absolutely. You should be a known person for keeping time. Say supposing you have to go to the office at, say, ten o'clock, you reach the office in such a way that you are there five minutes [early], wait outside and enter the office exactly at the time when you

have to go. That punctuality, it is very important. That helps people and people get an awe for you because they think, that this gentleman is so regular and I' m the one who is absolutely late.

Also, if you tell somebody that I have to meet at such and such time and this should be arranged at such and such time, then you should be absolutely punctual. That is very important that the punctuality is to be maintained by you.

Now, I've seen in the West specially, that people get up very late and are very lazy; they walk in a limply manner; and the whole thing shows, that you see, they are not interested in the world, they are just pushed into it and somehow or other they are doing. Such a person can never influence anyone, because people also see your image, that you yourself you're dragging your life somehow, so why to do the same thing?, Whatever he is doing. He cannot tell us anything.

So that is another reason [why] you cannot influence people at all, if you are yourself a lazy person.

So, the person who has to influence others has to be an early riser, must have proper habits of sleeping, must get up in the morning and be properly brushed, washed and everything and should be what we call a smart man.

Now, many people believe that if you try to be, very sort of a person of a fashionable type, I mean that you wear dresses of a fashionable style and all that, that will influence others. It's not true. Because they think that you have no conviction of any kind, you see, you must build up an image of yourself that you are such and such, you see, a kind of a character, as we have in a drama, or

it's a character. The person speaks with the same character, talks with the same character. And the style should be absolutely known to people that this is your style, that's how you are. That you do not sort of a compromise on things.

[Shri Mataji lays down a glass.] That is very important that when you are talking to people you must have a proper style of talking, walking proper style. This should all be trimmed down properly, that you don't walk in a languid manner, you see, in a manner of throwing your legs here and there walking in a..., but straight and sit down straight. And let people see that you have faith in yourself. First of all, if you don't have faith in yourself, I mean your any behaviour shows that you have no faith in yourself, you cannot influence others.

So your self-confidence must be shown through your, all behavioural programing, like talking, sitting, walking, ah... communicating. There should be, I think, a confidence. But the confidence comes in a person when he realises that he is completely secured. And in Sahaja Yoga, as you know, that if your Center Heart is secured, if you know, tell yourself that: `Mother is with me. Mother is helping me and I'm with Mother. I have nothing to worry.' Then your Center Heart will be alright. Of course, this you cannot tell to others. But still, if you have a personality, you can imbibe that into others very simply. But if you are diffident about yourself, then you cannot do it.

So confidence is to be established first of all within yourself. For Sahaja Yogis it's very easy to say, `I am the spirit and I am the child, I am the one who has been

chosen by the Ādi Shakti Herself.' So there should be tremendous amount of confidence in you.

Now, for example when you are, say, with the people, how do you eat your food? Some people open their mouth all the time, eat their food with there... a sort of a sound. All these things are watched by others, how you eat, how you talk. And also, normally, you should not keep your mouth open, ah you can never influence people but keep your [mouth], not pursed either, but in a normal way, closed, like that, so that people do not think that you are just gaping at them or if you keep your mouth open all the time, or they should not think also that you are aggressive with them or angry. But in normal face, what you call a face that is neither aggressive, nor which is subservient.

So it won't give, supposing you keep a gaping mouth, they'll think, “He's an idiot” and if you *[UNCLEAR]* and purse your lips they will think you are a person of a[n] aggressive nature.

So, one has to understand how you are sitting before others, talking to others. And to influence others, first of all, as I said, you must respect your own personality and then respect the personality of others, in your behaviour.

Like, receiving somebody clumsy, you should talk to them in a very gentle manner, knowing that there is another God who is coming in. If there is Spirit in me, there is Spirit in you also.

So you must see that he sits properly, he is comfortable and ask to... if you want any tea or anything. Or make him comfortable. Make him feel that you are not in any way disturbed, nor that you are irritated, but you are

very happy to meet him and that you should settle down with kindness.

Sometimes also in diffidence one might feel nervous about a person if he's there. That nervousness is a sign of insecurity. One should not be nervous. If you are talking to someone, one should be in a way that another person should feel absolutely confident and should feel that this gentleman is very *[UNCLEAR* pleasant].

Now, another way to impress people is [to] allow others to talk, listen to them properly, not talk yourself, listen to them and once they've said something, then say, “That's true no doubt. I agree, but..." Then you can start.

So you do not just stun them by your, “No! Not at all!" like that. But on the contrary, you, see what they say. I mean you can watch Me I do that many times. When somebody says [something], “Oh, that is true, but, you see, this is it..." So they don't mind. They see that you have seen the other side of the thing also, that you have a balance and you just don't impress your idea upon others.

In a way you are, but in a way you do it that nobody feels that impact, that you are doing something of that kind.

Now, as far as possible, never tell anybody to do anything. That hurts people. Say for example, supposing, you people are there, I will tell you that “Do this. Put the lights off." That after all you are My children, it's alright, it is a different relationship. But when you are dealing with others, you see, like you should...

Somebody's there, sitting: “If you want I'll put on the light" slowly, while talking you get up and put on the light. Ask him, `Do you mind if I put on the light?' That

makes it. But in any behaviourally [behaviour], aggression is the first impression.

It is the other way round in Sahaja Yoga. In Sahaja Yoga first raise the Kuṇḍalinī, then, do this and do that. It is the other way round. You have to build them up from the foundation if you have to impress them [from] outside. To build them up from the foundation, the first thing is that you must infuse in them a kind of a trust in you. They should trust you. They should know that whatever you are saying is the truth. That you are not telling them something that is false or you have no faith in.

So in the way you tell them, it influences them very much, that this man is telling the truth.

So the whole thing should start from your behavioural style, you can say.

Now the dress also, I would say. Dress is very important in influencing others. Now supposing you are connected with somebody in an official way, or in any way that you want to influence him in the business and all that. Best thing is to wear a business dress, not to wear a dress that is relaxed or casual. You must wear a dress that is a business dress, like, you can say, a deep blue suit with a lot of strips and a proper three-piece smart thing and smart, clean shoes and hair nicely done, may be a little bit oiled, it's alright, you look like a smart business person.

But if you try to do the fashions of the world, you see, then it changes everyday. Today the hair will be this side, tomorrow that side.

So make the hair style as an official would do, it's to properly comb them.

In the olden days, if you see, even the heroes or anything of the film used to have oil in their hair. They never had this kind of hair which was dry and this and that. I mean, you don't need oil, but it should be properly groomed as they say. There are lots of things available in the market which can just groom your hair without oiling it.

So it should be properly groomed hair and it should not be something, so that it shows that you have paid attention to your appearance as you have paid attention to your hairstyle and everything.

So you make an image out of you which is absolutely suitable for a particular type of a job.

Now, for a cook say for example, if a cook dresses up like a, supposing a cook appears in a swimming suit, what would you think of that? It's horrid! A cook has to dress up like a cook. In the same way a businessman also has to dress up like a businessman. You cannot go about in jeans in your office, you should not, because if you do it, everybody will do it. And all these things create laxity. Laxity is alright outside the office, outside your business; alright, but not when you have the business. Like we have a drawing room. Now a drawing room is a drawing room, it is not a bedroom. You should not mix them up. Once you start mixing them up there's no end to it. It can go to any limit. I've seen people going to the office in dresses that really look like a swimming suit.

So this has to be revived and can be revived very easily if you tell people that he won't be able to influence people unless and until you keep that kind of a form and an upright behaviour in dealing with others.

It's another point, very important, that you have to be truthful. Don't tell lies. If you have to tell something, then you must tell straightforward. But everything need not be told, that is not telling lies.

Every thing need not be told. Whatever you have to tell, you should say: `this much is this' that's all. But you shouldn't tell one thing today, tomorrow another thing, the day after tomorrow another thing. That creates a very big gap in the mind of a human being unconsciously, he thinks `he's only a cheat and he is trying to evade the issue or something.' Supposing now I'm talking to you and then I start looking at the watch. Then it is insulting. Supposing you are talking about something, some particular thing and then suddenly I change the topic, then it is again insulting, because everybody is intelligent to see that you are trying to avoid the issues. But up to a point you should take it and then, the whole thing, if it is ridiculous, you should bring it to a point to show that.

Like yesterday, I said that, “You see, I never wrote about a serpent. If somebody else has written, why should I explain it? I never call it a serpent's energy because that confuses people. But if somebody has called it a serpent's energy it doesn't matter. What can you do about it?" And when you say such a thing, bring it to a ridiculous conclusion of the whole thing, so the person himself keeps quiet.

But you should not suddenly change the topic, that means you are evading the issues, you don't know how to handle it, you see. This is something sometimes people, just while you're talking they say, “Alright, let's

talk about this." You cannot. And diversion in talking like that can create a big problem. Another is, while talking to others, don't talk about yourself, `I am this and I.' No one likes that. It's stupid, to talk about yourself. `I have this thing. I am this thing.' Nothing. Now, you just all the time ask other, `What are you doing? What is your profession? How are you?' This. That. All sorts of questions to him.

Now he is says to you anything, then you have to talk about your organization's system, you shouldn't say `I', you should always say `we'. Should always say we: we don't do; we are; `we' means the organization.

Always refer to the organization and never to yourself. “I would not do such a thing. I hate it. I believe in it." That is absolutely absurd. What we have to do “that we believe. We think this way. And what is your opinion?" We have this kind of a thing.

Or anything that you want to tell them about your own organization or your own product or anything.

You have to tell them, that `you see, this is what is available to you. Now it is here and we have seen that it has done a lot of good and it works this way. And we have got very good reports about it. You can see the reports, we have the reports here, you can see what it is. And, if you please, you can try it and see for yourself.' The amount of service you give to the person is very much appreciated by another person. It's not only ego, but it makes a person very comfortable.

Like, people would like to travel by Air India very much. Many people say that they would like to travel by Air India. Try to understand why. Because these days it's

difficult, because they examine you too much and also because of bombing and this and that.

So I thought that I would be very difficult.

And they have raised the prices of their, what you call, travel because they have to do extra spending on getting people checked, this and that. But the reason why people take to Air India is this, the ladies who work there are extremely modest type. They look after the people very well. They are not cheap, they are not cheap women and when they serve people, they take good care and the food is lavish, absolutely lavish, eat as much as you like, a lot of food. They give you five, six times food, whatever you like. And you feel quite happy to have all that. At the slightest, if you press the button slight, immediately they are available to you.

So what I am saying is, when you are really marketing, you must know you are at the other end. You are not to be serviced, but you have to service. Once you realise that you have to service others your attitude changes, you see. You have to service others. Only through your services they are going to work out. I'll tell you how.

Like, specially with the English it's a big problem. That's why they are losing so much. They are extremely arrogant. If you go to an Englishman and ask him, “Can I see what product you have?" “What do you want?" “I would like to see the product that you have." “Alright. We just now don't have any arrangements here to give you anything, but if you leave your note we'll send it to you." Finished. That person is not bothered.

You should be properly equipped all the time to attend to it. In the senses, in an organization, now supposing you

are having some product, then you should know all about it, the brochures should be there, it's all the time available whenever you want it. It should be properly priced, systematically kept. If somebody comes, if you know the person, there is validity, you see, he's the one who can do some business with you, “Here it is. Please have it. You can see yourself." Explain to him what it is. And “This is what it is and we can give you so much concession in that. Could be this much." All those things are going to capture the market. The market doesn't capture, not because of the product so much, but because of the way it is put forward.

The way it is put forward is very important, that you have a proper brochure done, by proper people, or you yourself see to it that it is done beautifully. Little money, doesn't matter, on that. Whatever is spent is a prop of the capital that you have to put in for the product. It is a part of it. If you think that just to do, put a production then it goes, means are part and parcel, in these modern times, of any product being made or sold. It's part of the product.

To influence people you don't have to advertise so much as you have to deal with them. I mean, I can tell you this one that, when I had to buy something, anywhere I remember the people from whom I bought it and the experiences I've had. I think I would always go to a person who was kind to Me, nice to Me, he may take more money, doesn't matter, but he is kind to Me he is not shouting at Me, who is well behaved and his behaviour is nice, he doesn't just try to make fun of Me

and also, on the contrary, he gives Me all the information and everything. It is absolutely acceptable.

Like, I went to see Lloyds. It is a company where I wanted to put some money. I mean, it is a very big thing to put some money, it's a bank, they should understand, it's a custom. Now, they had put a little girl there. After all, the people who are to be contacting others should be people of personality.

So some little girl was there. As soon as I came in she asked Me, “Who are you?" I told her, “I am this and this." “Oh, no we can't have you. You've got to have this and, please... we can't do it." So I said alright, in deference I said alright and I gave the name of the high commissioner of India and all those things. I mean, she should understand, that I would not say like that.

So, the only thing is that she did not realise that I was with a driver. I had a chauffeur-driven car. I have a Mercedes with Me. I was wearing an expensive sarī and looked quite respectable; and she should have understood that she should behave to Me in a different way than to an ordinary laborer. Here is a real customer.

So she said, “all right then, I'd like to have identification and then I have to do this, and, no, no, no, no, no!" I got so fed up with them that I went to another bank, that is North West. I have got a bank account somewhere else, but I wanted one near My house. Though it is far away, though it is not in such a good locality, when I entered in, as soon as I entered she could see as she *[UNCLEAR]* was an intelligent woman, she could see this is a good customer for us. She could see, I was wearing diamonds, this and that. You should see from My personality that

there is a good customer coming in. Immediately she said, “Please, let us go into the VIP room." I didn't say anything. She took Me inside, she talked very gently to Me and she asked Me and she said: “Can I take one minute?" She went in and she told somebody to telephone and find out about My things and all that and she did not *[UNCLEAR]*.

You see, it is not to be done in the presence of a person, but you can verify the person's personality and everything, secretly, alright, in a way that he doesn't feel bad or something and know that `Who is this man, is he correct or not?' Whether he, but he should not know that you are inquiring. You should not in any way show that you know about him.

So, you see, that kind of secrecy helps a lot, because you do not become arrogant. You do not become blunt, or you say bluntly if you tell somebody, no one likes it that way. The *[UNCLEAR]* comes when you insult another or you try to put down another person, or you try to doubt another person. There are the three things you should look after that you put the person into a comfortable position and tell him everything, listen to him, what he has to say, trusting him. Then the person looks upon you.

So, in organization, if you have to run any administration and organization, your personality has to be absolutely sensible. Secondly, what you talk, you must follow. Supposing I tell you that you shouldn't take money and I start grabbing money from you, supposing, then what will you do? You'll have no faith in me, will you? Actually, when you give Me money for Pūjās I keep them in a packet and use that money for buying the silver and all

that for you. I need not. I mean it is out of the question. You have given it in Pūjā, it is supposed to be Mine and I have said, alright, to keep the protocol alright you use that silverware, which is My own, but you can use it. I mean, it's just a joke, but everybody knows that Mother is so clear-cut, so clear-cut. You have to be clear-cut with people. They should understand that you do not play tricks with them, or you are not doing some sort of a backhand outwitting.

Some people do it, you see, at the back of a person they try some sort of a trick. Such a person is never liked. Nobody respects such a person. But straight forward dealing with a person as he is. If somebody is not alright, in a mild way you should say what the problem is. “We are facing this problem. Now, tell me what is the solution." Then the person does not feel bad. If you tell a person directly they won't like it. No, they won't. You won't like it, if I tell you so directly, but I tell you everything, and I tell you in a way that is mild, that is congenial, that is easily understood and assimilated. That is very important, that you have a style that people understand and a proper kind of behaviour.

Actually by not influencing others, you influence others. Art lies in hiding art. There should be no deliberation exposed about it. When talking to someone also, even if you don't understand what they are talking, you should not show that you are understanding and listening. It may be something absurd.

[To Gregoire:] I'm just giving them some lecture on administration. [Gregoire asks if he should leave.] No, no, it is for every one of you. How to influence others... you

see, actually by not influencing others, you influence others. Art lies in hiding art. There should be no deliberation exposed about it. And if you understand how to do that... [GAP] So while talking to someone also, even if you don't understand what they are talking about, you should show that you are understanding them and listening to what they are telling you; it maybe absurd, this, or that...

When you have to deal with three persons, or five or ten persons, then you have to understand that you should always try to create a good feeling among them. Like now for example, I would like you to marry then I will tell you about her, what she is, in a way that will not hurt you or hurt her, but prepare you.

Because later on you may hear about her, that somebody was saying so and Mother never told.

So, in a very gentle way you should say, `You see, she has a little of these things, but it's alright, she can be very, very gentle. She can manage it.' And it depends on you. How you manage it.

So that you feel informed, knowledgeable about a person and also responsible about it, that how it is my responsibility.

So, to make people responsible is also a very important part of administration. If you start doing every work yourself then people may never share your work. They will never do anything. To make them responsible the best way is by rewarding them. You must reward them if somebody has done good work.

`Oh you have done such a good work.' But not directly like that, but in a very indirect manner you must reward

that person. Not only in works, but in kind words, you can do it with kind small things.

I'll give you an example of Rajesh. Rajesh is very sweet and does not need anything. I mean, he is such a rich man, what can we give him? Once he was taking Me somewhere and he had this swiss knife and he gave it to the driver to cut the fruit or something. And then it vanished. And he was very angry, you see. He couldn't bear this fellow cheating him. He took him to the police station and all that, but he couldn't get it. The driver had managed it somehow you see. It was a taxi. He was very angry with the driver. I saw that and said, “Alright, it doesn't matter." The next time I went to India, I took a very nice knife for him. When he saw it, he just melted away.

He said, “Mother, how did you remember?" I said, “You were so upset at that time." He said, “Not because of a knife, but because of the way this fellow cheated me." But the whole thing neutralised you see.

So, little, little things if you watch of a person, it's very sweet.

Like I'll tell you about Gregoire. Once we went to a shop to find some sarīs for Myself. I was buying some sarīs and I thought, I've bought quite a lot now. I liked one sarī very, very much, but I didn't buy it. I thought it was too much money, I shouldn't waste all this money, that will not be good. Whatever it is. I gave it up. Next day Gregoire bought the sarī as a present to Me. Really, I treasured that sarī. I remember.

You see, every incident can be made into some sort of a very valid thing, we can say: like a Pūjā. But like an

official makes a difference in an organization where you work. Little, little things like that. Also they should feel that you are responsible for them in an organization, very important.

Once in My husband's office one fellow joined another organization and he was told not to join another organization, but he joined it because there was more money. And when he went there he found it was all a very horrible thing. There was nothing good happening except for the money. He was very unhappy there, so he wanted to come back. And he came back, My husband was very annoyed, “I told you not to go there. Why did you go? What was the need to do such a thing? Now I can not take you back." So the fellow came to Me. I don't know why he thought of it, but he came to Me. He told Me what had happened and that he wanted to come back to the shipping corporation and, I made some mistakes.

I think I made a big mistake and Mister Srivastava is somehow angry with Me. He doesn't want to take Me back.

So when Mister Srivastava came home I said that he had come to see Me.

“Oh! So he came to see you. As if you are my boss." and he got very angry.

So I said, “He wants to join your corporation. I think you should give a consideration to him." He said, “Why did he come to you?" I said, “I think he thought I am more forgiving than you are perhaps!" That put him right. He said, “What do you mean? I can be forgiving too." “So then forgive him!" [Laughs.] These are the tricks, you see, which I have naturally. But you can imbibe them

also, not difficult to impress others. Such little, little things make a difference, you see. When they are sick you must look after them. Find out if their children are sick, if their wives are sick. You should be concerned and you should be identified. You must treat an organization like a family. Absolutely like a family. What's wrong with her? Is she all right? Do you need any help? This thing, that thing. Send sometimes the flowers when the husband is sick, or the wife is sick, or make enquiries about the children. All these things mean a lot.

Normally, what people do, on a Christmas day. At the most they may send a card or something.

But you can have in the organization a proper card system. You should sign them yourself and one line somewhere in the thing, `I hope your wife is alright. I hope the children are alright. If you know the wife, please give my regards to her.' There is no need to make them drink like fish, but it is more to make them feel that they are loved and they are liked in the organization. They are very important. This kind of a thing.

Even the suggestion... like you are changing the position of a person. Now, for example if I want Christine to be the leader in America and Gregoire to be there and not to interfere with Christine, I said, “Gregoire, see now, she is there and she is handling people better. She knows them, people have love and respect. Suddenly you are a new person going there and you will be her husband.

So, as it is, you are one of the world leaders and you should have nothing to do with the local stuff." And he understood it. But if I had said, `Now you don't talk anything there! Now you keep quiet!' I mean, it would

not have worked out. And that he is, he knows that very well. He is the one who have come up like that. Anywhere in the world you can go and do anything you like. I would say Rajesh is another one who is coming up.

Unless and until you make proper arrangements you should not shift a person suddenly. You should try to see that this person who is suddenly shifted is alright. But you should find out if you really want to shift a person or not. If you are uncertain better keep it hanging. Time is the best way to allow things to happen like this. Allow a little time to pass-away. Give a little hint to a person, `People are complaining.

What to do? I' d like you to help me.' So that he also thinks that you give him sufficient time to improve.

But if you don't give any time and you just tell a person, `Now, you get out!', he'll become your enemy.

But, on the contrary, you should say, `I'm sorry, but these people are such, they are trying to trouble us and trouble me all the time and I don't know what is wrong with them, but please take care and all that.' And things work out. People take you seriously and they understand that you are responsible for yourself and that you are putting that responsibility on them. That is how it should be worked out.

There is a shop in Lucknow that makes very good sweets, very famous for it's sweets. Now his father is gone but the son is sitting there. Big stomach he has got. And everybody goes there to his shop. You can't take a car, you have to walk quite a long distance.

Now his trick is such, which I have noticed, he'll first take your order, then you are sitting there and he says [to his

boys], “What are you doing? Why don't you give her things? She has been sitting here for such a long time. Look at these people. They just go on taking so much time of people. Now I hope you don't have to go by the aeroplane just now." I said, “No, I am alright!" So, on an apology all the time, you see.

So then he said, “Why not taste these things I've made specially, just try." So you eat something and you say, “Alright, give me some of these too." Like that, he goes on, you see, giving time. And then after some time he says, “Look now at these people, how horrid they are. They don't know how to finish the work. Hey! What are you doing there? Why don't you give some sweets to the lady. She has to go now. Why are you taking so much time? I'm Sorry, will you taste them? They'll bring it." So, you eat something else.

So you say, “Alright." You eat this and by the time you have left the shop all your money is finished and you bought all the sweets of the shop. And that is the trick he plays. Then after some time you discover it and you say, “I know all these tricks. Now will you please give me what ever I want!" Then he'll give it.

So what I am saying is that a relationship of sweetness develops when you see him sweetly selling his things, his products to us. On the contrary, “This is my product. If you want, you have it. Otherwise, get out.", “Alright, you get out first!" The whole attitude of selling is now turning back to a proper relationship between the seller and the purchaser. It is just a relationship that works, not the product. Let the product go to hell! Nobody is bothered about the product. Of course, if you have five products

and they are equally good, then people will go to the organization which is sensible, which receives people sensibly, respects them and delivers the things in time and a thing that is not useless.

Of course, you must find out what is the good with the other organization. What they are having.

What they are selling. You should find out and why people like that? But most of all, what I've seen, that works out is nothing but your relationship with the customer.

But also your relationship in the office should be good. First of all your personality should be good.

People who wear fashionable dresses in the office cannot be good administrators because you see, they become a little loose and people start taking advantage of a loose personality. But you should be tight, in a sense. Wear an official dress. Always. People have an awe of them.

In the same way, this new data, like in the office people will call everybody, the driver will call the boss: “Tom, how are you?" No respect. It starts like that. Or if the boss takes a drug or something, like in India they take what you call tobacco. Tobacco they eat. What happens, even a peon goes to the boss and the boss says, “Have you got a little bit of zarda?", “Yes, yes” takes out his own and gives it, finished. The whole relationship is finished.

So at that time, if you are taking drugs, if you take drinks, anything, whatever habits you have that are really detrimental, try to cut them. Even if you cannot, you do not expect your subordinates to support that. No one likes cheap type of jokes and things, but these

subordinates pass cheap types of jokes and they think they are popular. They are not. Popularity is to be gained by aloofness and singleness. Not by just becoming like them.

Another incident I'll give you. In C.P.'s office there was a lady who came in jeans and C.P called her and said, “Madame, I will not have this. You can wear trousers, or you can wear some sensible dress but not these jeans." She said, “No, but sir, these days it is good." He said, “Yes it's alright. You can wear it in the street, you can wear it in the house, you can wear it anywhere, but not in the office." She said, “No sir, it cannot be so!" He said: “Alright, then will you please resign. I won't have you." And she started wearing proper dresses. Because that really makes a difference, you see. Always a dress makes a difference for proper articulation. Absolutely.

Now, yesterday, I didn't have a white sarī. They never forget white sarīs for My program. O, I always wear a white sarī for My program. But I had worn this one, white with a red border. It makes a difference.

If I had worn another sarī it could not have happened. But suppose I am coming to see you, what sarī I wear has an effect on you. “Oh, Mother wore this sarī while coming just to meet us." It is like your light. Your dress, your behaviour is like your light. Whatever you are inside shows out with that. And all these compromises that people have nowadays are spoiling the administration. You must keep yourself, you must keep your position.

Now in the offices, I've seen, people answer back. Your own people answer back. But if you see a Japanese firm, one person will speak, nobody else. They'll all sit tight.

When this one person asks them a question, they'll say, otherwise they don't speak. A kind of an allegiance exists between them. The trick is like this; before going to any program or all that he'll call his five people.

This is what we are going to do. Now you have to say this and you have to say this. It's already decided. Nobody is free to talk in the presence of others.

We do the same with our children. When Indians have to go to somebody's house, they tell the children, “When you go there you are not to ask for anything. You should not touch anything there. You are not to eat much, or say no to that. Even if you have to eat, take very little. Then before going you say, `Thank you.' When you go there you must say, `Namas-kār.' " All these things are taught in the house first of all.

“Otherwise next time we'll not take you." So in this way, what happens is that they are already warned.

Actually they are knowledgeable about what to do.

Supposing you take five people, come along for a meeting, sit down there. Then they start arguing among themselves, in the same organization they do. Now, for example, now Sahaja Yogis in the beginning used to do the same. I have seen that. They would argue with Me in the presence of others and it created a problem.

So I had to tell them, “Now in the presence of others don't argue." If you want to tell Me, you tell Me.

And between them to create a good feeling, you see no sense of jealousies or anything. Jealousy is another thing that plays very much among your own people.

So you have to tell them, `Everybody has their [his] own job. Everything has to be done and is to be done well and we are all together; we are one. There's no question of having this hand having a jealousy with this hand, but you are on the left hand and you are on the right hand. Alright, do your right hand work and do your left hand work and the whole thing will work out. The whole organization has to come up. If the organization goes up, we'll all get the advantage.' So always build them up into a unison as far as the organization is concerned. If we all work out well, if we have more bonus ah... more profits, we'll have better bonuses.

So innately perhaps maybe I understand your Kuṇḍalinīs very well. Innately I know how to deal with you, innately. Now, sometimes you have to say about someone, say I may say about you to him, that, you see, `Look after him and do this and...' Maybe he is rather careless. He won't understand what I've told and he might just say, `Mother was saying so!' But all these things must be made clear before he speaks. Because once he has done it, then what's the use? Then, if he comes to your explanation to you, you should be prepared to say tell him why you had to tell him and I didn't tell you directly.

So that the another person who has tried to be stupid is put into his own place; and your relations remain alright.

So relationships are to be maintained ah... good by your own dignity, your own sense of respect of yourself and the respect of others. See as you treat yourself, you treat others. But first you have no respect for yourself, how can you respect others? And I personally thing that, you see this fashion business; that this is very fashionable

that is very fashionable; is a beggarish stuff. You see, it is beggarish. It's the beggars who create the fashion in democracy. Democratic countries, another thing I've found out, it's a left-sided stuff. And when they create a fashion, what happens? Say there are ten beggars who have nothing, so ten people start wearing a dress like that and even a rich man will start being like that.

So it is in the same way there are ten stupid fools, idiots, they behave like idiots, so even an intelligent man thinks there is something wrong with him.

So in a democracy you have to be like the rest of them, so you start behaving like an idiot. Yes, it's true! I have seen some very senior people, sensible people cracking very dirty jokes. And the reason is, when they came to England they found everybody talking like that.

So they thought; “Am I something different? Oh, I am also like them." So they crack a joke.

So they stoop down, you see. You don't have to stoop down, you have to rise higher to attract. This is the difference; to stoop down to their level or to rise higher. But, while rising higher, you should not suggest that you are rising higher, create any jealousy, or kind of a feeling that this one thinks no end of himself. But in a very gentle manner you should show that you are higher; then only they will follow. Otherwise they will not. If you are lower than them, or of their style; why will they follow? Many people do these things. I mean it is such a common thing in the West, they have lost their sense altogether.

But in other countries, like any country which is a fascist country, or a Communist country, where they are right-sided, what they do, they build up their own images. I

would say, even Japan is the same. They have their own images. The leader is a leader, you cannot talk to him. If you have to talk to him, you have to talk in this manner; there is a system of that kind and you cannot behave like this. But the leader himself has a projection of a personality, where he treats everyone like a father.

But here the father behaves like a child. The child comes and says; “I want some drink." So the father pours some whisky and gives it to his son. Finished! That relationship is finished. As soon as you try to come to the level of your child; finished! They must know, there should be an awe. That is a part you have to play. You should be very friendly. You should be kind. You should be everything. But you must know you are a father out and out. Otherwise children will never respect you.

In the same way, in any organization it happens. You must keep that distance. For example, I would never like anybody to call Me by name, at all, never. But in the office or something I don't like anybody to call Me by name, so I'll call others in the office also I'll say `Mister'. C.P.'s driver also I'll say `Mister' to him.

So he dare not call Me by name.

R: Yes, at school it's become the fashion that the students call me by my name.

Shri Mataji: That's it! They have no respect. They have no respect.

R: All teachers.

H: Shall I go downstairs and see...

Shri Mataji: Beg your pardon. Is there somebody who has come? H: Well I heard the bell ringing.

Shri Mataji: Alright, go and have a look. Then I'll go and see. It's eleven o'clock now exactly.

Now let Gregoire listen to the first part of it. Let's see what he has to say.

You see Gregoire....

Contents: 1986-09-17 **Talk to Sahaja Yogis, Leadership and Administration, Part 2, The Hague, Netherlands**

... The second part is when we go to India. I heard that those who got married or who were married, whatever it is, the couples, they go all about on the beach and they are romancing and the Indian yogis are shocked, they are supposed be saints, you see. All right, I think in the bedrooms they fight and outside they go on doing all these things. We are the other way round. In the bedrooms we are very kind to each other and outside we fight [laughing].

So I think it is quite shocking for Indian people to see these things happening...

Contents: 1986-09-21 **Śhrī Mahālakṣhmī Pūjā, Śhrī JalDevatā, Oude Stadsfeestzāl, Mechelen, Belgium**

Today, we are going to worship the principle of Mahālakṣhmī in Belgium. Belgium has a speciality that it creates glass bangles for the Mother. That is, the bangles which are used as a beautiful musical accompaniment to the gait, to all the movements of the Goddess. It brings a delicacy in a woman; and gives a consciousness to the man or the men that there are ladies around. And the ladies are around who are married ladies, are very

auspicious. And this auspiciousness is the one that is going to bring in this country or in any country whatsoever all the blessings.

Also in Sanskrit language a bangle is called as Valaya and that is the last stage which one has to reach in one's ascent. That means the complete. Also, we are having here a Pūjā for Holland which is the JalDevatā, is the Goddess of water. It comes from the word [Marine], the word Mary, Maria. All these words come from the word Marine.

In Holland as you know, the sea is above the land. We can say that the Guru is sitting at a higher position than the chela. And His knowledge is channelized into various channels. And all the wealth, the money, that is earned out of marine activities flow through the greatness of this ocean.

So Dutch people are highly blessed people. They are very tall because Dattātreya is a very tall personality. And if they become conscious of their position; one day Dutch can do a lot in the realm of God's work.

But all the time trouble in both the countries has come because they have not paid any respect to their Guru, which is the ocean. They exploited and took advantage of the sea, but never realised what the sea means in the religious aspect.

The Lakṣhmī came out of the sea; that is the wealth that has come out of the sea. But the wealth has to be like a Lakṣhmī. The Lakṣhmī has a motherly nature. She's a mother. She's a mother. She is standing on a lotus. That means She does not throw her weight anywhere. Like people go and occupy other territories and use them for

their own purpose will never give them Lakṣhmī principle. Only thing that may happen to them is to get some money for the time being. But they say Lakṣhmī is chanchal; means She is all the time shifting and She shifts. Such a Lakṣhmī is chanchal, is shifting.

Lakṣhmī has got one hand which is giving, like this. Another hand She has got by which She protects people. In two hands She has got pink lotuses. The pink lotus suggests the warmth. A person who has got Lakṣhmī has to have warmth in his household. He must have in his heart warmth to receive people. A lotus flower receives even a horrible beetle, black beetle which has got all kinds of thorns in it and allows it to sleep overnight as a nice guest. In the corona of the lotus there is beautiful spread of the yellow colour pollen on which this beetle rolls and enjoys the comfort.

And the lotus watches the enjoyment of the beetle. It does not get disturbed. It does not get upset and when the lotus opens out the beetle just goes away. And the lotus still grows, it doesn't die out.

In modern life, we don't want guests and if some guests come in the house they dare not even spoil the carpet. We clean the house; we polish all our silver and all our brass, but we don't want even a little rat to come inside. For whom are we doing all this work? There are no children in the house and the old people are in the old house. Children are in the hostels. And the husband, wives are in the divorce case.

But they are very particular about their brass being polished.

So the whole polish has come outside.

So the beauty of lotus flower is that it is all embracing. It's a very motherly principle. It tolerates any type of nonsense from the beetle.

So one of the aspects of Mahālakṣhmī is Gṛuhalakṣhmī, is the one who is the housewife. And if this aspect is spoiled, then we cannot have Lakṣhmī in our house; we cannot have wealth in our house. The Lakṣhmī will disappear from all such houses where the housewife is not respected or the housewife is not respectable.

The another aspect of that Lakṣhmī Tattwa is that She gives protection to some people. That means ashraya means there are people who are supported by such a person. I do not know how you people run your orphanages here or how you manage your charities. But in India, if a man or a woman gets money beyond a certain point, she will take out at least one tenth of that money for charities. And she will also have or he will have money or any shelter or anything for people who are working for him, ashraya, working for him.

I have seen many people who are rich, but they are extremely beggarish. They have no dignity of any kind. They will come to your house and they may even ask for empty can; or else if you go to their house they give you or offer you something which is leftover.

So there is no dignity of any kind in this. It's without any self respect. Because if you have self respect, how can you behave like this? Then there is another aspect of Lakṣhmī where She is round like an elephant. She has a propensity.

She is not like a mosquito. I mean many people think that these days to be mosquitoes is very good, but, I think, if

you have mosquito-like personality nobody respects you. They all think you must be sort of a typist or maybe some sort of a person or doing some sort of menial work or working very hard that you have lost all your weight.

So a Lakṣhmī has to have a gravity. But nowadays, the whole thing is changed. I knew Belgian people long time back; they were all having some propensities. They were rich people. Even the Dutch. But now both the countries have perhaps become poor, so people look like mosquitoes to Me.

So a person who has got money doesn't jump like a monkey, but walks like an elephant; in a dignified manner. But sometimes, I have seen in the west people walk like horses.

In India, we had a wedding and we all ladies were walking in the procession and we saw one lady in the middle of the whole crowd just coming up and down like a yo-yo.

So we couldn't understand what was this, who is this lady. Then we discovered that one Indian had married and an American lady and when she was walking she was walking like a horse between all the Indian women singing, just walking like a horse, you see.

So you have to be like an elephant when you walk, Gaja Gamini. That's one of the names of the Goddess; She walks like an elephant in a swingy way. The reason you see also and the Kuṇḍalinī also, you see, doesn't agree very much with the horse movement. Because, if you move the Kuṇḍalinī up and down, up and down, She doesn't know where to go. But you see elephant's walk is

left, right, left, right, left, right. It goes up, properly. It is the central path.

So it's not very, very good to walk in that fashion, if you have to establish Sahaja Yoga properly.

Now the Mahālakṣhmī principle comes out of the Lakṣhmī principle. That is when you have wealth and when you have acted according to the image of the Lakṣhmī then the Mahālakṣhmī principle rises within you. Now the Mahālakṣhmī Tattwa, the principle is that you start thinking only about your spirit. When you are absolutely satisfied with the material wealth, then you start coming to the spirit. It was nice that people were seeking material wealth and had industrial revolution in a way. But as a result of that you do not find that the greed has gone down, on the contrary, it has increased. And the lust has become so perverted.

So we can find very clearly that we have failed the principle of Lakṣhmī in our societies, in our families, in our governments.

So the understanding of spirit is only possible for people who have understood the meaning of Lakṣhmī principle first of all.

So the purpose of Lakṣhmī is only fourfold; first is, that you have to give. It is not like in the church they will say: “All right, you have to give your money, give it to me” it's not that. Because I don't want anything. But you have to be generous by nature and not miserly.

Supposing you have one door open, no air will come in. Only the air that is sufficient for the room will be there and there won't be any entry of new air or more air or

any draught inside. But if you open the door, another one, then you will find there will be circulation of air.

So by generosity, the circulation starts and you solve your material problems.

The another principle which we should follow; one of generosity, another of supporting others. Especially among Sahaja Yogis we should try to help each other.

May not be with money, but with moral support. But if you have to support sometime, someone with money you should do it voluntarily without even thinking you are doing any obligation on that person.

Or else, you can think that, `I am doing this just for my own pleasures.' The third great quality of the Lakṣhmī Tattwa is that it is respectful to everyone. But we see the other way round, everywhere. A person when he becomes rich, he becomes very arrogant. That's a sign as we say, of a nouveau riche, a person who has suddenly got the money and he doesn't know what to do.

Supposing somebody is sitting on a donkey and suddenly he gets a Cadillac; then what will happen to him, he won't be able to bear that.

So this quality is we have that we should respect others and we should understand that if we have money we haven't got everything.

For example, in India a saint is respected higher than anybody else; higher than all the artists, higher than all the painters, higher than all the kings, all the governments, highest is the saint.

So if you are a rich person, you will be known by your respectful behaviour towards everyone. This respectful behaviour, you can also show to things of others.

But such a person would respect the all auspicious things. Like, there could a small monkey nut, but he's saying *[UNCLEAR]* vibrated; should be much more important than the diamond of the same size.

So this quality, when it develops in a human being then we can say the Mahālakṣhmī principle has started.

Now in all of you Mahālakṣhmī principle has been awakened. Mahālakṣhmī resides in the Suṣhumnā Nāḍī and Suṣhumnā is developed only up to a point in human beings.

It is later on, like a bridge built in, is created by Mahālakṣhmī principle; that means a person who is satisfied; who is in balance, who is Dharmic his ocean becomes desirous of becoming the clouds of this Suṣhumnā Nāḍī or the part of Suṣhumnā. This desire creates this path, this bridge of Suṣhumnā within us.

Unless and until Mahālakṣhmī principle is awakened within us, we cannot make the Kuṇḍalinī pass properly because it will always get lost in the void.

So the dignity, the respect of a Sahaja Yogi will always help him to build this path of Suṣhumnā over the void.

It is not some sort of an artificial respect, or an artificial etiquette, but is a feeling from inside, a kind of a state human beings reach where they feel that it is important that we have to be respectful to everybody.

But the Lakṣhmī principle disappears with certain things which we must know. First of all, it is said in Marathi

language, that if a bottle comes from the door, the Lakṣhmī goes, runs away from the window.

So the bottle must be kept out if you want to keep Lakṣhmī inside.

Then another thing is the badha. When a person gets possessed anywhere if there is darkness, then the Lakṣhmī runs away. In these circumstances, one must try to clear out so that there is no problem. If there is a badha, then money-wise you cannot be all right, whatever you may try. These two things if you look after, the Lakṣhmī will stay. And on the satisfaction of that Lakṣhmī, you will build up your path of Suṣhumnā.

So for today, I have told you what is a Mahālakṣhmī principle is. Now if Mahālakṣhmī principle is awakened within us, then the Lakṣhmī just runs after us.

In the Western culture, what we have done is to bring Lakṣhmī to the level of only money, that also in paper. And it is so artificial, that people don't know how suddenly they become bankrupt.

So the innate Lakṣhmī principle is to be understood that you Sahaja Yogis have a special responsibility for all these Western countries which are slowly losing all their wealth and the third world will have all the money.

I'll tell you what; we didn't create so many machineries in the third world, because these machineries are just like devils. They go on taking away all that is materially important, all the matter they eat and create all kinds of nonsense like plastic this that. And once something goes from their mouth and whatever comes out is of no use later on.

So all those things are becoming useless.

So all the indiscriminate use of these kinds of policies have exhausted all your material wealth which was there from the Mother Earth. Now when that is exhausted, then on which you can depend is your paper money.

I've always said that machine is for you and you are not for machine.

So why go into the complete subjection of the machinery like this.

Now the computer has come. And after sometime our computer will be useless and we will just be using the other computer.

But situation may arise that there will be nothing to eat, there will be nothing to create, only you will be making 1, 2, 3, 4, 5; and add them up and subtract them.

So now one should stop and go back a little bit and see where have we gone wrong. Let us correct at that point. And once one realises that it is important to keep a balance on the Nābhī Chakra, then the Mahālakṣhmī Tattwa is properly manifested. Also it is vice versa. If your Mahālakṣhmī Tattwa is awakened as it is awakened in you; you can create balance, being auspicious in nature.

Through you, it will happen that the prosperity will come back. When I went to Italy first time, they told Me there are three problems. One is Mafiā, another is violence and the third is poverty. All that looks so great like a mountain, has all dissolved into thin air now. And the day may come when Italians will enjoy the greatest of wealth.

And we will discover one more thing that so far, all the Europeans used to laugh at Italians. Look down upon them. Though, they were the source of your art, your music, all kinds of beautiful creativity.

But you all used to laugh at them. Because they were rich in their heart. And simple hearted, dignified.

They did not put their pressures on you.

So their Lakṣhmī Tattwa has become Mahālakṣhmī principle.

In the same way, I would request you the Sahaja Yogis, not to worry as to what is happening around, but to worry what is happening inside and build up your Mahālakṣhmī principle. Once you have built up your Mahālakṣhmī principle, you will have no problem at all. Then through you the Mahālakṣhmī Herself will work and fill your countries with great bounties and great joys.

May God bless you all! Now, for today's Pūjā is very simple, we can have little Gaṇeśha Pūjā with the Atharva Sheersha, anybody knows Atharva Sheersha? [Hindi.] Come along.

Now get some people from Holland and...

Some men, some men, ladies will come later. Come here, may God bless you. Come along. Johann, you also come. May God bless you. Come along. To them also, come along, come along. Put... to wash My feet, you see. May God bless you. They will give you everything, whatever... alright? Now, if you can put that... it's alright. You'll have to hold it.

Now. Gregoire, you start the mantras. First of all Gaṇeśha's mantra and then the Atharva Sheersha.

[21 names of Śhrī Viṣhṇu are recited.] Now we must have some ladies here. You've got My names? [Gives instructions.] Unmarried ladies.

Gregoire: We, the Sahaja Yogis of Europe, are celebrating this Pūjā to sākṣhāt Śhrī Mahālakṣhmī, please we all join our hands, By the most auspicious praise of Śhrī Ādi Shakti Bhagavati Mātājī Śhrī Nirmalā Devī namo namaḥ, on this planet Earth, in the land of Europe, in the country of Belgium, to propitiate the Mahālakṣhmī Tattwa, that through the enlightenment of the Sahaja Yogis may bless all the countries of the earth. Amen.

Shri Mataji: Come along, Unmarried girls. From Holland or from Belgium, unmarried girls.

Where is that kumkum and alta? Just bring it, for putting on My feet. Ask David.

Ah! I didn't see it really. And from down below looks like cross. Now Ya Devī Sarva Bhuteshu.

Put the red towel there.

You've put it? No, all full, down below also. Put a towel down, under My feet. Yes *[UNCLEAR]*.

And a swastika has to be put. Yes, swastika has to be put, yes, yes. In the center the swastika is. Yes.

First make a cross, is the best way. Yes now, down below. Yes. *[UNCLEAR]*. Purse.

You've done it? All? Little, little things she will do something. Now. Put it in the big toe. Now [Hindi] this one is for the Viśhuddhi. You have got also yours? Oh, I see.

So you put them first, you'll get... Alright, put this, then they will put them also.

Āgñyā. Ah! Should be... Yes, that's it. That's all right. Good.

Higher, higher.

The fingers are there.

This is falling off. You have to press hard.

My feet... you have to take a photography, so you'll have to put something higher... That's better.

They are not properly put, you should press them because they are all falling on all sides.

Now get some flowers. Put them. Flowers. Put flowers from here. Yes. Better. Take them out. Yes.

Down there. It's alright, it's alright. Here. Put them in the center. Down below. Down below. Also in the center. *[UNCLEAR]*. Yellow ones. That's all. Put on the sides. Put some big flowers, small flowers...

right, big flowers. If you put the small flowers down, big flowers down, little away so the photograph comes out. Good. You can put it all round, it's a good idea. The blue flowers should be on the sides, I think. On the sides. Small flowers should be on the sides, so that... the big flowers on the sides, so the small flowers... yes, that's better. Yes. Good. Put it there. Alright. David? Put them anywhere *[UNCLEAR]* small flowers. Now beautiful. Sarī. Sarī. The sarī you give them to open. Done now, alright? May God bless you. Now all the ladies let them go.

It is Sahaj. It goes with that.

Double, open it up, all of you. This is the higher side, hold it from here, hold it here. Here you hold it, double. Just hold it. You all come on this side and hold it here. All of you, come this side.

It's alright now. This is all flowers are here *[UNCLEAR]*. Put the flowers.

Some little boy.

Thank you. Beautiful.

You have to bring on the sarī and... on My head. Alright. You can move out a little bit. Sit down.

Sit down. These bangles you have... Take out. You can sing some song.

Please go down. *[UNCLEAR]*. OK, alright *[UNCLEAR]*.

May God bless you all. May God bless you. May God bless you all.

This one is really remarkable.

Is made from what? Cane? Is it cane? Cane?

Sahaja Yogi: Laminated wood, which has been glued together and...

Shri Mataji: Is too big, eh? Beautiful. Very beautiful. I wish I had time to write letters! Yes, what is it? Just imagine.

So Sahaj and beautiful, isn't it? Beautiful it is. I mean, really remarkable. Can't get these things done so easily, in such a short time: is only love! Love gives you the creativity, no doubt.

Just imagine. Thank you very much and thank them also very much. May God bless you. Beautiful they are, thank you, thank you. Beautiful artwork, beautiful. From where?

Sahaja Yogi: From Belgium. A real Belgium lady.

Shri Mataji: A real Belgium lady.

Beautiful. Thank you very much. Tremendous work.

How do you spell it [Alsace]? Well, this is all beautifully made, hand-made printing, beautiful. One for Me! One for Me. Thank you.

All right.

So I bless them, all of them. Just imagine. Sahaj! No, you can do one thing. You give them to the people who have come and not to the people of Holland...

Sahaja Yogi: And Belgium.

Shri Mataji: That you can manage. Eh? Thank you. I'm from Holland and also from Belgium, but I can take one! Just imagine, eh? What a description.

Where was it? And there's an elephant sitting. It looks like an elephant sitting in front.

Just imagine, throwing vibrations. I told you. Can you believe it? When I told you this was Śhrī Gaṇeśha here, you would not believe Me.

[UNCLEAR]. Absolute vibrations. Tremendous. May God bless you. Beautiful.

Where has Mine gone? It's here.

Beautiful, beautiful. Very beautiful.

What has happened to the Swiss photography? Coming. Oh, beautiful. Very beautiful. Now better then? Beautiful. Thank you very much.

So very sweet! Good, good.

So I'll call him Devindra. Devindra means the king of Devas. Devindra.

He's laughing! It's a girl! *[UNCLEAR]* just the same, just the same! That's why she's laughing! Alright. We'll call her Draupadi, Draupadi. I haven't given this name to anybody so far. Draupadi. No no no.

Sorry sorry sorry. Oh oh oh. That's your sister? She was Viṣhṇumāyā, born again.

Hallo! We'll call him Devindra! Oh, that's a girl! Again? I asked you, Gregoire! Alright. What's her name? Elizabeth. We'll call her Leelā. Alright? Leelā. Gregoire, tell them the meaning of the word Leelā.

It's the play of God. Alright? Do you like the name Leelā? Do you like the name Leelā? Leelā? She likes it. May God bless you.

That's also My name, Leelā is, one of My names. Actually My baptized name is that: Leelā, Lalitā, Mātājī Nirmalā Devī, Daisy, four names. By Lutheran church, by Lutheran church.

Contents: 1986-09-21 **Talk to Sahaja Yogis, The Role of Belgium and Holland, Upper Room, House of Trees and Willy Maes, Māstrat, Mechelen, Belgium**

Shri Mataji: And in Belgium I must say that the ladies have to be very good. Because Belgium and Holland are left Nābhī, actually I didn't say but it is. Not to frighten you, it's very important. I mean, left Nābhī, there is two very important organs are. One is the spleen and another is the one, what do you call that which makes the sugar out of, the pancreas.

Gregoire: That is Austria?

Shri Mataji: Pancreas is sharing. You see, what I'm saying that pancreas is Austria and also Holland we can say because the style is the same.

Gregoire: It figures because Austria ruled here, it was part of the Austrian empire.

Shri Mataji: Yes, that's why, so the Austria, the Austrian influence is there. And more in Holland, was it more in Holland?

Gregoire: No, more in Belgium.

Shri Mataji: So that is how it is, it's a sharing thing.

So the ladies of these place have to be good housewives, it's very important. They have to be the Gṛuhalakṣhmīs. The one who is the Goddess of the household. And a very good example of that is this lady, you can't hear her. [Discussion of translation in both Flemish and French.] So, you see the ladies have to be very good housewives. And housewives does not mean that you keep your house very well, everything very well, or yourselves selfishly. For example, I see an example here, she's such a nice housewife and a very warm lady. I have had a very bad experiences of Belgian women before, when I went to their houses, but now I feel that there is someone I can see that you can form an image for others. Ask him to keep his eyes open, eyes open.

And Gṛuhalakṣhmī is a very powerful institution. In India it is regarded as the highest, in a way.

More than any prime minister or more than any highest position. The Gṛuhalakṣhmī's position in the spirituality is regarded as the highest. Because, you see that it is said that *[UNCLEAR]* Gṛuhalakṣhmī is higher than Yurtis, Yurtis is means are realised Souls of a very high level, Avadhūtas. But they can also, if they curse somebody, they can even curse an Avatār [Incarnation], curse an Avatār. I'm always very frightened of them. But they have to be Gṛuhalakṣhmī in full base. That is, they have to be very open hearted, loving, devoted personalities.

Now, there are many stories about Gṛuhalakṣhmīs in India, I can tell you thousand and one where they have shown the powers of women. Women as in you know that we call them is the embodiment of Shaktis. But the Gṛuhalakṣhmī is the most powerful Shakti. And She is the power of tremendous love and compassion and forgiveness.

So in this country, or in Holland, the women have to try to learn, that they have to play a particular role in life. Now of course, the women have to be very Dharmic and chaste. They have to be innocent by nature, not cunning and crafty. Flemish is quite difficult! [Laughs.] All right, so, now the responsibility is so much on them, like in the body, when the spleen goes out of order, then blood cancer is caused, blood cancer is caused. Now it comes hectic because, you see, the man or the person does not know how to adjust his food timings. Now, the hecticness starts early in the morning, when we get up we read the newspaper.

Gregoire: You see Shri Mataji, this is the beauty of this country, Belgium. This you have to know Shri Mataji, this is a small tiny country, but there are two languages here. Two, really basically Flemish and French.

Shri Mataji: And one doesn't understand the other?
Gregoire: And one doesn't understand the other and they are very proud about it.

So the French are very proud not to understand Flemish because the French speaking people used to think that they are little bit better than Flemish.

Shri Mataji: And no one understands French.

So Gods also don't understand French, it is better that the French learn one more language. They just make it difficult for nothing at all, you have to take out from here the sound there, see you should take out the sound from the proper places, but they want to take it from nose, from here, there is no need you see? And `r' and the word that `r', you see `r' is the one which is `r', stands for ra, which is energy. Should be ra, you say `air', [teaching French people to roll their r's]. You see in America you have to say `r' there.

Gregoire: All right, air is no good, it should be something else.

Shri Mataji: Because even taking My name is not straightforward. It has to be Mātājī Nirmalā Devī, if you say Ni [r] malā, it doesn't look nice, it has a different meaning all together. [Everyone practicing to saying Mātājī Nirmalā Devī.] Mātājī Nirmalā Devī yes, Flemish will, not the French.

All right.

So, we diverted little bit, but I would say that our main thing is that how a housewife is important. The main this is that when the husband gets up in the morning he reads the newspaper. Must read, all the men do. All right, so when they read the newspaper they get their first shock.

So they are very upset, because newspaper always have horrible things in it. Now after that, if there's a nice wife, she'll tell him, `Doesn't matter, it's not happening to us, why are you so upset?' You are, first of all, you settle down and then the whole world will settle down with you. Then after that, you have to go to work, so they have no

time, they just get into their trousers and running up the steps they go to the car without taking the breakfast. And the wife runs after them with the breakfast. And they are somehow or other, you see, pushing the breakfast inside while they are driving; and there's a jam on the road and they are upset and saying all kinds of things because they are getting late. Another shock starts.

Now, when you are eating your food, you require red blood corpuscles, to attend to it, to digest. The energy must go to that. But as you are driving and having your breakfast, as well as you are already in a shocked condition, you see the poor, that spleen, which has to create this special thing for you, which is the red blood corpuscles, doesn't know. Its thinks whether it should produce now or when? But there's no timing, there's no proper pacing, no rhythm. Now once that has started wobbling like that, it becomes a crazy one and it starts behaving in a very crazy manner. Now, with all these happenings, you'll become vulnerable to blood cancer. Because this is the speedometer and that is the one that gives you peace, because it works on a complete system of a universal rhythm.

So at this time, you find that you meet somebody who is bhootish, or something wrong with that person, then you might catch cancer.

So left Nābhī's catching with this finger. But when it joins with this left Āgñyā or left Swādhiṣhṭhāna, both, anyone, you can become vulnerable to blood cancer. And the *[UNCLEAR* transfer] is set in, of the blood cancer style.

Now, the mothers who are hectic by nature, very anxious, do this, do that, want to be all the time very

hectic with their children also, they can give blood cancer to the children who are not even born, when they are pregnant. Now, say, in India perhaps people realised this long time back, so the system is, supposing your office is at 10 o'clock, the wife will get up about 4 o'clock, she'll do all the cooking everything. The husband will get up and we don't have newspapers you see; nowadays of course they are bombarding us, but our newspapers are also thank God censored, not so bad. We don't have dirty women's photograph and all dirty things. We have all, I mean censored.

So then she cooks her food in the morning time, she sits down with him with a fan and fans him and he takes his food.

So the fan gives the rhythm, you see.

The fan, the fan.

Gregoire: I think I translate this in French, it's a good idea.

Shri Mataji: It's very important for French people. I have not used the fan for hitting that. Now, so that makes the rhythm for the whole day and the husband doesn't go into hectic styles, you see.

Now anyone who is not feeling the Cool Breeze? So now, this is then the housewife sets in the mood for the man and does not discuss early in the morning horrible things of the household you see, disturb him. That's very important otherwise you are another newspaper. But what she actually does is to create a feeling of peace in the house.

So how she does it, by bearing up things, by absorbing things like the Mother Earth does, she absorbs. She's a very mature person and she can see the futility of quarreling and fighting and of unnecessarily arguing. She is so powerful that she cannot take anything, she just gives, she enjoys giving. And the giving is her only enjoyment. And that is how she gets her energy, from that joy. That's the reason in Belgium you had such great painters and such great creativity and beautiful Delft work and all that from Holland. Because the Mother Earth's beauty they converted into something fantastic. It is not China, they made porcelain and porcelain comes from the Mother Earth. But when this principle works out well, like if it starts working again in Belgium and in Holland, the whole world can be brought to peace.

Gregoire: Ah Shri Mataji, let me just say, it's very interesting because the Dutch people are very concerned by peace questions.

Shri Mataji: I know, I know, I mean Holland already this an agency has established one peace mission for that, so-called, so-called. And also World High Court is here, for the same reason, to give you justice.

So the sense of justice comes from this special quality of left Nābhī. See in the justice, the main thing, you see, that you do not harm the innocent, that's the basic quality. That is the basis of law. It is to be seen that who are being blamed are innocent or not, that's the point, it's not those who are criminals, but those who are innocent must be saved. That is the law for the protection of innocence.

So now, we can see that wherever such wrong things takes place, you see, in the whole world, this can be condemned by Dutch mentality.

So going on the subtler level we find how great responsibility you people have towards peace and justice. And justice does not better from anything which may threaten other securities.

So a person who believes in justice has to be a very courageous man. An example is Nicaragua, is a thing you see where America was challenged and America is a powerful stuff see and I must stay it's a very great thing that the Hague high court said that they have no business to trouble the Nicaragua people. And as usual America has withdrawn their monies, typically, they have no *[UNCLEAR]*. But you cannot buy justice with money. The people who want justice should be willing to sacrifice also.

So now, the responsibility of the Belgians are the peace, so the Holland people is the justice. And they are interdependent, so that both the qualities must act between both these countries. Now the speedometer, which is Belgium, is going slow, because all your factories are closed. It should not go very fast and it should not go very slow. It should be in the middle. As a result of that now, the shipping has come down absolutely, steel come down and all over the world all shipping steel is stopped now.

So though Belgium may look a small country, it's a very important instrument in the universe. And same with Holland that they are to look after the justice of the world. As you should criticise America, you should also

criticise Russia and all such countries who want to fight among themselves. And you should have nothing to do with them, you should stand on your own legs.

So the first freezing of the Nābhī started in Belgium. Now I don't know if the people of the West understand that Belgium is to be looked after. And they have to restart the cycle again. Now, with Sahaja Yoga, with so many people over here, I'm sure, as your Mahālakṣhmī principle has been awakened, I'm sure your activities will start. And that people will come to some sort of a middle path of progress as well as emotional understanding of family life.

But for this, the women of the households have to understand, have to mature and not to bother their husbands with nonsensical things. And they should try to nourish their husbands and encourage their husbands. Like the Mother Earth nourishes the tree. With this kind of an attitude I'm sure we'll have peace, justice and prosperity in these two countries. Also men must respect women who are respectable.

In Sanskrit it is said, *[UNCLEAR]*, meaning where the women are respectable and respected, there reside the Deities. Means the women should be respectable, they should not lead a life of a unrespectable character. Understanding this vision, I'm sure you will realise your great powers and your great position.

So there is no domination, on each other, but to realise that we are like two wheels of a chariot. And that the two wheels are equal but not similar. For example the right cannot be fitted to the left and left cannot be fitted to the right. They are equal, if they are not equal then there will

be no movement, they'll just go round and round, fighting. But they are also not similar, so if the left starts coming to the right it will never fit into it absolutely. Nature has made us with two legs, not with one leg.

So we cannot change our legs like that. But there could be horrid husbands and horrid wives, could be and only in the religion of Vishwa Nirmalā Dharma, only in this religion now we have idea that under such circumstances they should divorce. Only in this religion. That's an advancement, or a degeneration, I don't know.

Now the very simple method of enjoying a married life is to know that he is your husband and she is your wife. Now if you consider this is My house, this is where I have to live, then know that you have to live in this house happily. Not to hanker after somebody else's house. This is the reality, that this is My house, I have to live here and I have to enjoy it. But if I start seeing other houses I can never be happy. There is no end to it. This is stupidity. What we have, you don't want to enjoy and we want to have something else, then you can never be happy. Now that's why economic laws work out, because they make you feel that you must have more and more and more. But after Sahaja Yoga all these laws should fail, only Divine Laws should work. And in married life also, if you start seeing at other men or other women that they are better, I mean you have your own husband and your wife, enjoy among yourselves.

It is stupid to try to enjoy somebody else's which is not yours. It's stupid.

So make the best of this life by enjoying it. To see to somebody else's wife, somebody else's husband and all

the time think, “Oh, she could have been my wife” “He could have been my husband” it's nonsense, it's stupidity absolutely. It's like you see somebody's hair. I wish her hair were mine. Why? You see the stupidity. Or her nose should be mine. This is your nose, all right? It's as stupid as that.

In the same way, your family, your household, your children are your own, your part and parcel.

So if they are your part and parcel, what is there to grudge and grumble that you don't do this, you don't drink this, you don't do. What is it? This is My husband as he is. That's all. As simple as that, this is just to say that whatever is your husband is your husband, that's right, what to do? Now you try to understand your husband also, or your wife also, you must try to understand. How the husbands, you see, can be very funny with the wives, like, you see men are men, they always have watches, they will reach there for two hours earlier. They are like that you see, very forward time keeping.

They hurry up their wives, “Come along, how much time you are taking, you take always too much time." Now men have to work, they have no problems, they have solved their problems of dress, you see, it's very simple, the tailors have done the job, they have a suit they just put it on and walk out. They don't have to worry about hair, they don't have to worry about things. But a woman has to dress up in a proper way, she has to find out a proper suit to wear, where she's going because she represents the colour and beauty of creation. And the man is very anxious about his, say, official relationships or whatever it is, forward, all the time shaking hands, “oh

sorry, sorry, thank you, thank you." And a woman is a shy thing you see, she's not so anxious to create all these relations, so she lags and he pinches her, he pushes her, he gets at her, it's wrong I think. Normally woman won't understand much of banking, not much of banking, that's of course after all you see it's quite all right. She doesn't understand of banking it's very good, the man can hide the money. He should not.

Now the men are the other way round, they can be very aggressive with women, but they should also understand what they have to change themselves. But the women also should know that they should never try to aggress their husbands in the presence of others, in the bedroom is all right. The woman must understand also what sort of a husband he is. For example now, I would say about My marriage you can see that I got married the day My husband went to office, came home, got married at 6 o'clock in the evening time and then next day went to office. Since then he went to office for years till we came to London, he did not take even one day leave, even on a Sunday. That's My dear husband. And at home also now, he has to come on Saturdays, there's such a big files he brings and work it out. And according to him, because he's worked hard, he's got a big job, but I don't know what advantage I had from this big job, it's all disappointments. But I did not complain about it at all, all My life. I never demanded anything, on the contrary, I helped him in his work, whenever it was necessary, I gave him company. And now on the 25th of this month, the holiday they are calling as Maritime Day, on that day

I may have to shake hands with 800 odd people and 800 drunkards walking round.

But he is entirely dependent on Me. The day I tell him that now I'll have to take Sannyāsa, I have to do My birth, the whole or everything, whatever he is built up image, shatters down. And by no means he's a model husband, I must say, but in any case, I would suggest that you have to be a model wife.

Because you enjoy your own virtues, not somebody else's virtue. Supposing there is a thief and he will say that I enjoy the virtue of an honest man and not mine, then how will it be? There's a thief see and he says, “I am a thief, but I enjoy the virtue of another man." So what's the use? And the man who is virtuous does not enjoy his virtues, so who's going to enjoy, the thief? I mean, we have to enjoy our own virtues, isn't it? If there's a chaste lady, she must understand her chastity and enjoy it herself. Instead of that *[UNCLEAR* thinking] a bad woman is going to enjoy it instead of you. I'll give you an example like this, to understand this, human nature is very complicated. Like an honest man, say, in India, an honest officer who does not take any bribes, he will always complain, “I'm like this, because I'm honest." Now, if you are honest, enjoy it! You are honest, that's why you are enjoying it. Or you are honest because you prefer it to anything else. See the greatest difference, the priority for you, is to be honest. Then enjoy, be proud of it. Instead of that he'll be always saying, “Oh God, I'm honest, that's why I'm suffering." Then one would say, “All right, become dishonest, why are you so miserable about it?" And there are another thing is, the same with the women

who are chaste and good and they are nice, you see, they make a big ado out of it. If you think it is difficult for you, better give up, isn't it? I mean, virtue is your ornament, it is not a noose round your neck. Only people who enjoy their virtues are great men. They don't suffer it, they don't feel unhappy, but they are proud of their virtues.

So this is what it is, for you to understand, now whatever are your qualities, for which it may appear that you suffer, doesn't matter. And now this, our new race that is there of Sahaja Yogis, have to understand that you have also a universal nature. But you are individually intelligent people and your insistence should be in inculcating all the qualities of peace and of justice within you.

So we have to understand what we have contributed towards the peace of our family and justice in the family and also outside. We have to have justice. Justice is not to be demanded, as soon as you start asking for justice then there is no peace.

So we should not ask for justice, we should do justice to ourselves and to others and we should be peaceful to ourselves and to others.

All right, so may God bless you all!

Contents: 1986-10-05 **Navarātri Śhrī Gaurī Pūjā (Hindi+Marathi) (2nd Day), Garware College Hall, Pune, Maharashtra, India**

First, I will talk in Hindi and then in Marathi language. All of you should try to learn Hindi as it is our national language.

[Hindi.] The name of Pune is famous in the Vedas, Purānas and many other such places. It is called as Puṇyapatnam. The river which flows in this place is called as Mula river. It has been flowing here for thousands of years and is making this place full of Puṇyas.

We do not have a complete knowledge about Puṇyas. Many people feel that if we give something to the poor, distribute some things, tell the truth or have certain desires then we get Puṇyas. Maybe this collection of Puṇyas takes place but it is like filling up a lake drop by drop. The meaning of Puṇyas that is known is doing the work by which God is satisfied and becomes happy. We should do such works. A person who does this kind of work is really Puṇyavān [one who has Puṇyas] because when he pleases God, then God's blessings fall upon him and he gets Puṇyas. The powers of God which flow into such a person create something like a new consciousness or a new personality or a new status in him. This new status is such that when this person goes to any house, any country, any place, there the blessings of God start raining down. It is as if he has an umbrella and those who come under it are blessed by God. Wherever such a person lives, if there is an imminent problem in that place then it gets solved. If such people move about in cities or forests then any accidents that would have taken place don't do so.

So, those who have taken birth in Pune are special people with lot of Puṇyas and now they have to earn more benefits through these Puṇyas.

But when a person with Puṇyas is born in Puṇya nagari, he starts comparing himself with others. He says that as I

have done so many Puṇyas I am born here but those people over here who have riches and money over here are different. They don't know God, they don't believe in God yet they are so rich and happy.

So why am I unhappy if I have done Puṇyas? Such thoughts come into his mind. Once these thoughts come into his mind either he says,' So I have not understood this thing, but no problem' and continues with his Dharma or he changes himself. He changes himself by saying that making money and having material possessions is the greatest thing.

So he starts running in this new race. At this point, all his Puṇyas get destroyed.

It is very surprising to see that a person with Puṇyas gets a desire for money. Anything can happen in Kali Yuga. It is surprising to see that in Kali Yuga, even if a realised Soul is born then he can drink alcohol, take drugs or take to violence. It is astonishing that a realised Soul who is full of Puṇyas can do such things. This is a kind of a pull of Kali Yuga, its effect and its environment. Once a Puṇyavān person's sees something, then his attention goes to that thing and develops a weakness for it. This is a great tyranny of the Kali Yuga upon us.

But there is a bright side to it also. If you ask that what was the need for this tyranny of Kali Yuga to come upon this earth? If Kali Yuga has come then it too must have a reason. On this matter there is something written in Damayanti Akhyān. Once Kali came into the hands of Nala, Damayanti's husband.

Nala said,' You separated me from my wife and caused me great pain so I am going to kill you now!' Kali said,' It

is alright if you kill me but I too have some importance.' Nala asked, “What importance can you have? You put everyone into illusions and people take to the wrong path because of you." Kali replied, “There is a great importance. When such a time comes then it will be an Agni Pariksha for man. Only then he will know who is true and who is false. This is the only way to judge how much Puṇyas a person has. A person cannot be judged until he goes through this Agni Pariksha." It is also written in the Bible, that the person born in the Kali Yuga, his Last Judgement will take place. It will be seen how much Puṇyas and apuṇyas he has.

So, the importance of the Kali Yuga is that our Agni Pariksha takes place in this time. Apart from this Agni Pariksha, there is also a great blessing in this time. Nala was told that when this time comes, thousands of people will get their Realisation, they will be emancipated, they will transform. Kali said,' Those who are seeking God now in the hills and valleys, will ultimately find Him in Kali Yuga.' This is the blessing.

In the middle of this time, we have come to this Puṇyapatnam where a person can understand the effect of Puṇyas. But you may feel that here too the same Kali Yuga is present as everywhere else. It should be agreed upon that it is useless to talk about those things which are hidden and which are not seen. But now your awareness has opened up and when you use that awareness to know about things, then you will be surprised that in this Pune there have been works of such a depth as many saints have done penance and

meditation over here. A great man like Tukārām came and lived near Pune.

So this place attracts those people who seek Puṇyas and who want to immerse themselves in Puṇyas. It is not for those people who are seeking money or other material wealth. That is because when we collect money, power or fame, we are collecting it for ourselves. But Puṇyas have an effect on others. For example if you have a lamp, you can polish it, make it out of gold or silver or anything else, but all that is useless if there is no flame in it. Only when the flame is lit, the lamp is useful. In the same way, man is useless, whatever he is, until the light of the Spirit is present in him. When the flame is lit in him, he becomes a Puṇyavān Ātmā and the light emanating from him can enlighten thousands of lamps in the world. That's why, the call for this Pūjā in this Puṇya nagari today is a very great thing.

When the Shakti is distributed through Puṇyas, then Puṇyas get multiplied by thousands and become extremely powerful. Puṇyas have many powers but if the Shakti Herself is distributed through Puṇyas then what a great thing it is! Until now people have seen that those who are full of pun.yas, are troubled by others, they don't have any wealth, they don't have any form of protection, they are always oppressed by others, any person can take them away, any person can fool him. But when the Shakti is distributed through Puṇyas, then a tremendous energy flows from these Puṇyas that none can dare to touch a Puṇyavān person. If someone touches then he will know that there is some tremendous thing. In the same way, if a person feels that he can snatch money,

cheat or trouble such a Puṇyavān person then he can't do so. This is a very great blessing of Kali Yuga that this light can come and as soon as this light comes then no one can even touch you with the wrong intentions, no one can trouble you, no one can kill you, no one can snatch anything from you. You are completely protected. You will see that you will become so powerful that you can end any form of terror or problems just by standing up to it.

So, the vehicle of today is the distribution of Shakti in Puṇyas and this is what has to be achieved in today's Pūjā.

[Marathi.] Now everyone would have understood what I have told in Hindi. Who didn't understand? Among languages, Marathi is quite good because it does not have *[UNCLEAR]*. Especially, I can explain Sahaja Yoga properly only in Marathi language. I told all those things in Hindi because, you will be surprised to know, Hindi people know quite less about our culture. It is not there in their language itself. They don't know anything; they don't know what Puṇyas are.

So, I talked a little in Hindi as you all know a lot about this. One thing I must say that the great teachings of the saints that we have got over here, is a very great blessing. Due to this blessing, we know what culture is, we know the meaning of Puṇyas, we know what is good and what is bad, we know. We understand but do not recognize. Everyone understands that this is good and that is bad. We have done many Puṇyas because of this. That's why from those Puṇyas, this Puṇya nagari was born. But when we see others we feel that we Pune

people are not as rich as the Bombay [Mumbai] people. Then we feel that Delhi people are richer than Bombay [Mumbai] people. As Delhi is the capital, we see that the people are more respectable. But all this is on the outside. We feel that they are very great people in comparison to us. But you are Puṇyavān.

However, I have seen many people in Pune who don't believe in God. I have seen great intellectuals and vidvāns who don't believe in God. These people have become so sophisticated and their minds are so spoilt that they say God does not exist. But if you have not seen God, you have not known Him, then how can you say so confidently that there is no God? First try to see. What are you going to lose? Nothing.

So many people have talked about Him before you, were they all foolish and you are the only clever one? Without knowing Him, how can you conclude that He is not there? It is alright if someone says, “If you can prove that God exists then I am ready to believe in Him." But if someone says, “I don't believe in God at all!" then it is very difficult to make him understand.

Many people of this sort are present in this Pune city. Nowhere else there are so many people who deny God so openly. You have so many Gaṇapatis, so many Marutis [HanuManas] but these people are the Mahā-Marutis sitting on top! Oversmart people! These people feel that whatever they say is correct and that they are extremely clever people. They think that they know all the Shāstras and they conclude that all of it is false and meaningless.

So, where this Puṇyas are spread like the fragrance of a lotus, there this ugliness has taken root. Due to this, people's minds are full of illusions [Bhranti] in Pune.

The people who don't understand whether Dharma exists or not, God exists or not call themselves great leaders over here. They eat money all the same and do all the wrong things. But they have an excuse. They say that if we don't have faith in God and in Dharma, why should we take to righteousness? We have become `modern'. Such people are seen more in Pune than in Bombay [Mumbai]. There are many people here who make fun of God, who deny God's existence and who ridicule the people who believe in God. Now, a boat drowns if there is just one hole but if there are so many holes like this then what will happen to Pune? Some of the holes are caused by people who have a beggarly attitude. This beggarly attitude is seen in Sahaja Yoga also.

Sometimes people are afraid of it. If Pune people have to be called then they say, “Mātājī, many people of this type will come, you see to it." They are afraid of this beggarly nature. I have experienced only this attitude. When we come here then people enjoy eating for free saying “Mother is doing everything, She is giving the money, why should we?" This attitude shows that the heart is not rich. The reason for this is that those who teach about Puṇyas, who ask us to do Puṇyas, who give big lectures are themselves after money.

So the rest of the people feel that this person is sitting here to teach me `Brahmagyān' but himself is beggarly by nature.

So, all the citizens bear the results of both these things.

The first is that those people who talk about Dharma are eating your money. They ask, “What do you want? A boy? Alright, pay me a hundred rupees. But if you give 50 rupees, then you will get a girl child!" Then the `customer' gives 108 rupees saying that he wants a boy. Why does he want a boy? That's because tomorrow he will earn money. Nobody sees the contribution of the daughter-in-law. They want a son just to get more money. Actually, the poverty increases because of that and people become poor by nature.

Even then, now there are thousands of temples and in every temple you have to give money to God? But does God understand money? Has He even seen money? The priests say, “Give four rupees to this God” `Give one rupee to that God." “If you want to do Pūjā, then you bring a big coconut out of which we will give you this small piece and the rest goes into our stomach!" By seeing these two sides, the faith in man's mind, which should have depth, purity and trust, only has the feeling that `Oh now I have done this thing in the temple and that is enough. There's nothing more to it.' So because of this nature and this desire for money, man feels that it is alright to get money in any possible manner. Nobody thinks of self-respect. They think “what do we get out of self-respect? Why should we take to it?" So because of this strange situation, we see from the nature of the people that in such a place full of Puṇyas, we cannot see the saints. We cannot see the qualities of a saint. We cannot see a person living like a saint. A saint has so much respect! Even to invite a saint to your house needs your penance of lives together. Otherwise, he won't even

come to your door. But this is for a true saint and not for the false ones. In order for him to come to your door, you should have some Puṇyas. But the so-called saints who are roaming in the streets nowadays do not have the sainthood. This Puṇya Nagari is not called so because of its temples but because of its people. How many people have the qualities of a saint here? So the Puṇyas come here based on the qualities and character of the people living here.

So, if we earn the Puṇyas of self-respect and Self-realisation and if we grow in it then there is no difficulty over here. The land in Pune is very fertile and there is no land like it in the entire universe. But if there is land then plastic trees won't come up. What is the use of planting plastic seeds? It is a very fertile land. Also, the heads of people are very fertile! It is so fertile that you don't know what has gone out of it and you have to be told about it. People say, “Don't believe in God” “Who is God?" etc. All such extremely nonsensical things have come up over here.

Some people make fun of God as if they are very great. They don't have any respect for Him. The second kind of people is of those who have earned so much money in the name of Dharma and who have misled so many people. I have seen many varieties of people over here. The first time I came to Pune, there were many people and this woman was also there.

A bhoot came into her and immediately she started shouting. Immediately, all the women ran to apply kumkum on her. It was the first time I saw ladies running to put kumkum on a woman in whom a bhoot had come.

They then started falling at her feet. Luckily, the lights went out at that time and I came out from the back door. What could I have explained to them? So this is a greater stupidity than the other kinds. People see that something has come into her body and assume that it is the Devī. Let Me ask you, is it so easy for the Devī to come into anyone's body? It is extremely difficult. Is there any kind of body that can bear the Devī? They say that the Devī has come in her body and later if you see then this `devī' is washing utensils, washing clothes and stealing money! How can Devī come into the body of such a person? You can call this ignorance or innocence but I would call this extreme stupidity. Due to this, the people are not only misled but they are under an illusion. There are many people here in whose body the Devī comes and they faint when they come in front of Me. It had become difficult to conduct programs. I said,' How did so many bhoots come into this Puṇya Nagari?'

***Contents: 1986-10-09*, Public Program (6th Day of Navarātri), Lions Club International, G.D. Birla Sabahghar, Kolkata, India**

... and to all the Sahaja Yogis who have come all the way to attend this program in Calcutta [Kolkata].

It's so heartening that I find it difficult to express it in human words the way I envisage the vision that your founder must have thought of. I'm sure he must have been a realised Soul himself. Apart from that, he looks like Confucius to Me. As Confucius has talked of humanism, in the same manner he has organized this beautiful organization of Lions here. The name he has

given, “Lions", is something so remarkable and so symbolic that as you know the Goddess always uses lion as Her vehicle. That is the Vāhana specially used when at different levels She has to be compassionate as well as very harsh to the people who are trying to destroy humanity.

The lion is a great animal. I don't know how many of you have seen a lion from looks. But it's such a majestic animal. When it dies in a forest, the forest becomes absolutely desolate. No bird would chirp.

You feel the complete silence in the forest because they think that our king has died now, such a great catastrophe has fallen upon us, `Who is going to protect us without the lion?' Apart from that, it's a very dignified animal. It will not eat every day. Whenever he's hungry, he'll go and kill some animal and eat after some time and after that he leaves that animal for other animals to eat that he never interferes with the people who tried to eat his kill. When he walks, the way he looks around is so gracious and so beautiful. Is a very compassionate animal. He's not ferocious at all, but when he's hungry, in the nature, he has to eat the meat.

So he eats that and there should be no objection to that from vegetarian people.

The compassion is so great that he allows all other types of animals to eat the animal which he has killed.

In the same way, this “lion" word makes Me understand that the gentleman who has founded this, Mister Melvin Jones, must have been a great personality and in his vision he perhaps has seen that one day you might come to Sahaja Yoga to understand the working of this

organization. Just like Confucius wanted to establish a quality of people, a category of people who would have a feeling for others and we say in samajikata or the public-minded people. Mostly human beings are selfish. They live for their families.

At the most they may live for some relations of theirs. But some of them are of a category who rise above that limited sphere and become conscious about the needs of the society. Now when we see somebody dying or getting drowned in the sea we find somebody jumping to save that person. In that case who saves is not that person but the collectivity that is within this gentleman. He feels something of his part and parcel is getting drowned and he must save that part and parcel, so he jumps to save that. In the same way in the fire, in any catastrophes when we find people dying to save others, we can explain that innately we are collective beings. Within us there is a collective feeling and when this collective feeling is expressed in this manner, you prepare grounds for Divine to work through because Divine is something that is absolutely collective.

For example, we see that ether is spread out everywhere and if I am releasing a lecture here, you may hear it even in London. This ether itself has a principle which can be enlightened. Every element has a principle or the causal which can be enlightened. And when that is enlightened, the collectivity within us, if it is enlightened also, it reacts and it helps and condones, nourishes whatever a collective personality wants to do. Through Sahaja Yoga what happens to you, that you become a collective personality. You are in a way but in a dormant state, in a

suptavastha. But when the Kuṇḍalinī rises through you, you become a collective person who is enlightened about. In the sense on your central nervous system you start feeling another person on your finger tips, on your finger tips. That is a very good phrase also in English language that on your finger tips you can feel yourself. First of all that is your own centers and you can feel the centers of another person. Now for that you need some decoding. What I'm doing is just I'm decoding it to tell you that this center means this and this center means this and this center means this.

All this works out spontaneously because it is a living process. Now we have become human beings. Who has made us human beings from the animal stage? What energy has made us this? We scientists must try to find out. If our attention goes to that then we will realise that spontaneously it has worked out, Sahaj, it has worked out Sahaj. We never even felt that we were coming from animal stage to this stage and then the question must be asked, why are we human beings. What is the purpose of this very well planned evolution, which started from the stage of carbon to this stage? What was the ultimate? Where did we have to reach? And here we have to take advice or recourse to those great seers we have mostly in our country and in many other countries.

According to timings people had to talk about it. The times were there when they could not talk about Kuṇḍalinī because people were not so much in a receiving stage. There was not so much maturity. There was not so much understanding. That's why you find most of the saints have been tortured, poisoned or killed.

If you look at Mohammed Sahib, He has said it very clearly in the Koran that at the time of kayama, that is the resurrection time, your hands will speak and your feet will speak and they will give the witness about you. That means at the time of your last judgment, you yourself will be giving witness about yourself. Now when he talks about resurrection, he has talked for so many pages but nobody wants to listen to them. What they want to listen to is that when the doomsday is going to come. Because of this kind of an attitude towards religion, that to use it to suggest that one has to be frightened for the doomsday and put this pressure on their head, is a very wrong attitude. After all this whole universe is created by God in His compassion and love and it is more than anybody else He is worried about His own creation. He's not going to allow it to be destroyed by any chance. Can you think of somebody who has created this beautiful hall here would allow anyone to destroy it? If He has the power to stop it, He'll go out of the way to stop.

So we have to understand that there is a very big power which is protecting this universe and all the goodness about it.

Now it is difficult in these modern times, especially in the West, to talk about God, because they don't believe in God, without knowing much about it they don't believe. Like I can say I don't believe there is England. I can say that. I have not seen it. In the same way they say we don't believe in God. But I think it is very unscientific to make such a statement. If you are a scientist then you must have an open mind. And open mind, that supposing

whatever I'm telling you is a hypothesis, then you have to see if this hypothesis works out, all right, then it becomes a law. But if this hypothesis is so, as a scientist at least with all humility of a student, you must try to understand it and try to listen to it. Guru Nanaka has talked about it, Sahaja Samādhila, very clearly. I would say Guru Nanaka has done a maximum for us in this respect. Kabīr Dasa has written all about Kuṇḍalinī and everything. Like he says that when the Kuṇḍalinī rises, it breaks the epitome of your physical being that is the Brahmarandhra and you go into a complete Nirvichara Samādhi. Clearly he has said it, absolutely clearly. There cannot be more clear writings than Kabīra's. But what human beings have made of all the incarnations they have done the same to Śhrī Kabīr and to Nanak Sahib.

Like I was surprised that Kabīra worked in Bihar. And there, in Bihar, he called Kuṇḍalinī as Surati.

They call tobacco as surati. Just imagine, tobacco which is against... It's a virus. Tobacco is nothing but a kind of a virus, is a kind of a vegetable which has gone out of the circle of evolution. But he has put it Surati for Kuṇḍalinī while people use this word surati for tobacco very openly. This shows how we have misused all these great incarnations and all their great teachings. And now people say, “Look at this.

This is religion." What is this religion? It makes you fight. Is this religion that makes you do all kinds of nonsensical things? Is it religion that makes you sick? This is not the religion which was propounded by those great people. We should not bring bad name to them. We are doing a

wrong thing just to use the word religion to bring really a juxtaposition religion on this earth.

The religion is within ourselves. They also have said that unless and until you are a realised Soul, you will not know what it is. “Now I'm reading my Gītā." All right, now you are reading your Gītā, then what you find? “Now I'm reading my Gītā and I'm leading a very good life and I'm leading a very balanced life.

Now what more, Mother, should I do?" Is a very common question from all the great intellectuals of our country. Now I say, “You are a happy man?" “Yes. I'm very happy person. I'm very self-satisfied and I don't want anything in this world." What good are you doing to others? “Little bit, I do some good also.

I give some money, donations here and some charities there and all that." Even then, if you are like that, even if you are thinking that you are doing little patch work here and there, still there is something missing in your life and the missing in your life is that, that your awareness is not yet complete. It's a human awareness and human awareness is not absolute awareness. This is the point we should know. When we say we want to add value to ourselves we should know what is the discretion, to find out which is the right and which is the wrong. Now we have no sense of discretion of that kind. For example, now I am standing before you. Mister Mehta has told you of something about Me. All right. But how do you know that I'm not a fake person? I could be a fake person Myself. Or anybody could be a fake person, a bad person, wrong person, wrongdoer whom you are helping. You might be doing some apatradan. Also, possible that you

might be helping a thief or murderer, anyone. How will you know about it? Because your awareness, human awareness can go only onto mental level by which you judge people through a mental level. “He's well-dressed, he looks fine, he speaks very softly, he's very humble, he's very kind." That's not the point.

The point is you know it through your mental judgment superficially, outwardly. How will you know about the person inwardly? Because your attention is not inward you cannot penetrate into another person to find out how he is.

The absolute awareness only comes when you become the Spirit. When you get your realisation and you become the Spirit. When you are the Spirit, then what happens that you start feeling on your central nervous the centers of all the people who are around you and your own centers. That's how you can say this is so, this is so. Now on a temple you go to. Now somebody says this is a swayambhū temple. How do you know it is a swayambhū temple? How will you judge it is a swayambhū temple? You see that there are some people sitting, selling hashish and bhang in a temple. And how are we to believe? Then we find that from some Gurudwara? somebody comes and murders someone. Then we find from the Masjid people come and do all kinds of wrong things. What is this? Then how is it that we have to believe in God? And these confusions create an anti-God feeling within you. The reason is you are not at the absolute point and the absolute point is your Spirit which gives you the absolute truth. And there is no compromise.

No compromise. I mean if somebody comes and asks Me, “Mother, what do you think of such and such gentleman who is a Guru or something?" I may not say anything about the person because, you see, that time is better to keep quiet. But if it comes to the harming of the person I'll tell that person whether they like it or not, openly, that this man is a devil. I have to do that. I'm your Mother and I'm not going to tell you lies. There is no compromise.

Like you will see in Christ's life when there was this Mary Magdalene who was a prostitute and Christ has nothing to do with the prostitute. He was an absolutely the purest and the holiest. But when people started throwing stones at her, He came up with that courage of truth and He stood before them and He said, “Those who have not committed any sin can throw stones at Me” and they all dropped the stones.

This kind of courage only can come when you know that you are standing on the truth itself. And the truth itself is the nourishing factor within us which nourishes us, which gives us the real quality of genuineness.

That you believe in the truth. There's no doubt about it. Because you see the truth acts, it works and it loves. This truth is in you. Through Sahaja Yoga you will find flows like Chaitanya lahari as they call it or you call it as vibrations. But you have to little bit know about them, what are they. This is the All-pervading Power of God that enlightens everything. It will enlighten even a little lamp, if you have.

You'll be surprised if the enlightened light is there, then you put a hand towards it... Supposing you are suffering

from cancer. Take a position of cancer. How will you find out you have cancer? In Sahaja Yoga you can easily find out. If you see when you put your hand towards the photograph you will find all these would be burning. All these would be burning that is these centers will be all burning that means in the Void there's a catch. If you put hand to a candle, just to the candle, that's all and My photograph of course and you put your left hand towards the photograph and put your right hand on the Mother Earth.

The Mother Earth will suck in that which is jaḍa in you. Because She is the one who absorbs that. You put the hand like this and you can cure the cancer. You may think that, “Mother, it looks very simple." It is very simple. When you go to the fundamentals, is very simple. The complications come later on.

Cancer is caused, for your information is, by some sort of an attack from the collective subconscious. Now on our left hand side we have got our subconscious and a collective subconscious.

Freud is, I mean he was a half-baked person, absolutely half-baked.

So in his brain I don't know what he saw and how he said it, but he said that we are nothing but our conditionings and our conditionings must be removed. And to him left side, what we call as the Iḍā Nāḍī, he took as psyche. I mean it's all... They have seen from outside and absolutely so many things are missing, absolutely. You cannot relate it to Sahaja Yoga but I can say that whatever he calls psyche let us say it is the Iḍā Nāḍī on the left hand side. Now this channel looks after your

subconscious mind. Whatever conditionings you have are in that, plus beyond that is your collective subconscious. Whatever has done is there in the collective subconscious. Now when there is an attack comes from this collective subconscious, anything that is dead since the creation is there within all of us.

So whenever it is attacked from that, what happens that it triggers, it triggers a person's malignancy. Because the person is using too much of his energies. I would say this is My left hand and the right hand, there are two Nāḍīs, one is the left side and another is the right side. The left side Nāḍī is the one called as the Iḍā, this is the Piñgalā Nāḍī.

So those who are right-sided are hard working people, who work in their physical and mental being and the left-sided are the emotional being. When they start using too much, the Chakras are in the center, they get affected because they move on to sides. Because this is disconnected, we are disconnected from the whole. At that time you are vulnerable to any disease, whatsoever, but more so for cancer. At that time when you are too much active or if you are too much crying type, any way, what happens that you move out from the main brain centers which are within us and you are lost because you become independent at that point. Then from the left, it is always from the left, cancer comes always from the left. From the left the attack comes in. Now what do you do? You put a candle. Put your hand towards it and put your right hand on the Mother Earth.

So what happens the attack that has come by the entity, which they call in their... you see, medical terminology is

always little *[UNCLEAR]*, like they say that it is protein 52 and protein 58.

But we call it in our languages as bhoot, as something that is dead, that was created in a way that died but it is still existing in the collective subconscious. And the hand will start showing you... It is surprising that the candle will go on flickering. It will make also sound “khat khat" like that. You can see it clearly happening and then the cancer is *[UNCLEAR]*.

Now it looks too much. I went to a cancer hospital the other day to see some patient there. This fellow had a galloping cancer. He had a bone marrow cancer.

So I told him, “Was there any accident or anything?" They had forgotten about the accident and just remembered, “Yes, there was a serious accident” I said, “That's how he got it." When you get a shock, you are thrown on *[UNCLEAR]* collective subconscious.

It might be through somebody who mesmerizes, somebody who tries to give you some sort of a mantra or could be some sort of a wrong guidance in religion. We call it anadhikara cheshta, we can say the unauthorized behaviour of someone can, towards the God, can cause this problem that you are sucked into the depth of subconscious and you get it. Now if your attention can be brought in the center that is lost, that is finished and that's gone and you are cured of your cancer. It's not a difficult thing to do.

Now the gentleman whom I went to cure, I saw him and I said he's not curable and he's going to die very soon. The reason is, when I had met him before three, four times and I told him you better take your realisation. His wife

took it. But he was an intellectual, he used to always argue with Me. He said how can it be possible? How can it be that easy? I said supposing I say here is a diamond and you can have it free.

So will you refuse? You'll take it. You'll definitely take it. Not only you, but people from Australia will fly out and take it. In the same way, if I'm saying it is so simple, why don't you accept it? He said, “How can it be simple? It should be difficult. One should pay for it." Just imagine! How much are you going to pay for Me? This is the concept that is in the intellectual mind that the one who makes you work hard, makes you run about and also takes lot of money is the real Guru, is the real man who can give you what you want. It is a spontaneous living process which acts. But he would not accept. He was just arguing and arguing with Me and he said, “No, no, it cannot be that simple. I'm reading Gītā and in the Gītā there is no mention of Kuṇḍalinī." Naturally, that was not the time. Kṛiṣhṇa talked about it in the place where there was a war on and He was talking to Arjuna. There was no time to talk about Kuṇḍalinī.

So He didn't talk about It but He did say that you are to be born again, you have to be, He suggested that. But when Gñyāneśhwara wrote the treatise and he translated Gītā into a simple Marathi language, he has in the sixth chapter very clearly, pointedly, absolutely substantially said that it is the Kuṇḍalinī which is going to solve the problem. He said it. Now, when He said that, the people who are in charge of religion said, “Sixth chapter you are not supposed to read. You are not supposed to read." So people were so misguided. They said “Oh God, then this

is not to be read!" So people used to paste paper on the sixth chapter and read the rest of the Gyāneshwari. This is a very common experience of Maharashtra.

Then another style came against Kuṇḍalinī was these foreigners who came to this country, specially the Germans and all: all their attention is adogati. As Kṛiṣhṇa has said that the human awareness always goes downward. In the brain you have got the roots of it.

So the Western ideas are all towards adogati because they do not want to ascend. They have no idea of mokṣha. They have no idea of Self-realisation.

The adogati is so much today. It is so self-destructive that sixty-five per cent people in that great America are schizophrenic and they go to a psychiatrist and very proud of it. They will tell you, “I went to a psychiatrist, I paid him so much money and I gave him so many dollars." They are very proud of it. I said in India, if somebody goes to psychiatrist, he'll never get married. I mean we have innate sense. We are so wise, perhaps may be because we are such an ancient country, through our seers and all that. We do not think that to be psychologically disturbed is something great to be proud of. Everything is upside down.

They are like anti-*[UNCLEAR]*. There's nothing to learn from them. If you see their ideas, you'll be shocked. Now I have lived there and I feel that this country is not only a Yoga Bhūmī but the people who are born in this country are real yogis. Must be the great people of great Puṇyas. Otherwise why these people would not be born here. There are some great people born there also, but they are hankering after India. When they come to India, they

touch the Mother Earth and put it to their head. They can feel the vibrations. We are not aware of what we have got, where are we born. On the other day only I read about Ravindranathji who wrote a beautiful poem about that, “The Mother of India is now awakened.

Come to the shores of India from everywhere." Such a great poet he has written about Sahaja Yoga. This Calcutta itself is a very great place where Devī had come and is, what we call according to our Sahaja Yoga is, the Center Heart here. The sternum bone of the universe. Is the sternum bone of the universe is in Calcutta [Kolkata], of the universe. Now so important is the sternum bone within us. If you are doctors, you will know that till the age of twelve years all the antibodies are created in the sternum bone. And afterwards these antibodies go all out in the whole being and protect us. Now in the disease of AIDS what happens that antibodies are absolutely weak because they are committing sin against the Mother. Here resides the Jagadambā, the Durgā, the Devī and that is the place for Calcutta [Kolkata].

So you can imagine what an important position you are. I always used to feel that once I could somehow or other approach the people of Calcutta [Kolkata], I can manage India very well. And first time when I came, I've come here many a times, you'll be surprised in a big hall there was one single gentleman sitting who also ran away after two minutes. I think I approached a wrong area. But we had advertised, we had done the same way as it is, but it's My great fortune that I've been able to meet the Lions people, who are just there to take up the Shakti, Divine Shakti within themselves. They are just a special

category of seekers. A very high quality of people. Now with the Sahaja Yoga what will happen, you will not feel you are doing anything.

Now, supposing this is my hand I know and this is my hand I am aware of it in my collective consciousness.

Then what happens I know this is my hand and I'm not helping my own hand. If it is paining, I am just rubbing it because this is my own hand.

So with this happening what happens that you feel, `Who is the other? Who is the other? Whom am I helping? Whom I'm trying to help?' So the ego part, the compartment that, `I am trying to help that person, I am trying to do that person.' I've seen people who are known for great social work also and they have got peace prizes, this, that, big, big prizes, but such ego that I have seen them jumping from here to there and there to there, for a little thing like a suitcase. That means inside there's nothing. I have seen people in the United Nations and all that, those who talk of peace, there's no peace within. Those who have no peace within how can they give peace to anybody else? Peace Foundation, peace this thing, peace, peace, how can you have? Is there peace within you? Everyone has that area within them where they can enjoy their peace and their satisfaction. That is to be felt. That is to be aware of. In Sanskrit we can say to be vida, from where the word Veda has come.

Prabodha, prabodha or we can say that Gñyāna, the word is used, is nothing but what you know on your central nervous system. You feel the peace within yourself. The whole turmoil is there and inside you feel that peace. You are not disturbed any way. Like you are standing in the

water and there is a wave of water coming and going. And there are waves and waves coming. Then you are frightened of the waves.

But supposing you reach a state where you are in the boat, you can see that and you are not disturbed.

This is the state to be achieved. And this state you can achieve it because it is within. It is just like this instrument which is before Me. Now, it has also got something to connect. As soon as you connect it you see the fantastic behaviour of this instrument. In the same way, God has made you a great instrument.

And this instrument when it is put to the mains, starts working dynamically. Not only that it gives you energy, it gives you health, wealth, because Lakṣhmī Tattwa is awakened in you. It gives you all kinds of prosperity, but you don't become like a mad business man. No. Neither you become like a greedy rich man. But you become satisfied personality. And that satisfied personality brings forth all kinds of fruits which are not thought. If you believe that God is almighty, I don't have to convince you. But even if you don't believe in it, why not see it? Why not feel Him? Why not take advantage of Him? You see, even a Prime Minister comes in, everybody wants to run and shake hands with him, but I say is very easy to shake hands with God. Why not do that? And when I say that, I mean it. It can happen to all of you because you all have got that power within you. All of you can get your realisation. All of you can achieve that state and then already you have an organization, great organization like Lions where the energy will start flowing. You will help people. You will do everything for them but you'll never

feel you have done it. You will say `It is done, it is happening,' and the amount of help you will get from all the sources of the Divine, you'll be amazed how things are working out.

There's only one thing as you have mentioned to Me that you have created the eyes, eyes for cataract.

Now in cataract case the thing is it is a dead tissue as you know it very well.

So by Sahaja Yoga you don't develop it. It's on the prevention level that Sahaja Yoga helps. You just don't develop any diseases to begin with. As your chairman was saying to Me that they are thinking of having a school and also they want to start it at that place where there are children. And I think that is the best idea.

So the children don't get into any troubles, they become realised Souls and they can help you. This is the best idea, is to give it to children. But even to other people, if you give them realisation, they cannot get into diseases.

They cannot get into mental problems and the whole personality will be awakened in such a way that you will know that you are part and parcel of the whole. You'll be so secured, you'll be so satisfied, you'll be such a happy person and this is what is the purpose of your life, is to become the Spirit. This is the purpose of your life. Now the questioning can be many, With the mental activity people have too much questioning. Like in England specially or other the places, they ask Me, “Mother, why should we do it?" I said, “You better do it. Is a very good idea." Because, you see, to do this I have to run about too much sometimes, you see, I have to neglect My family also.

So it's better you do it.

But supposing this is what is My lot, I have to do it. What is the objection for that? Is all the *[UNCLEAR* kind] funny thing about it is, that it's such an ego, in human beings, to accept someone that the another person can do something. But when I'm doing it, I'm not doing it anything, it is actually you will be doing it. Once you get it, you will be doing it. Like one candle which is enlightened can enlighten another candle. What is this candle has done? Nothing, that another candle was ready, it has enlightened.

Like this many candles can be enlightened. What one candle has done is nothing.

But this is something which hits people and they do not want to have that kind of a thing. But if somebody tries to mesmerize them, takes away their freedom, then they completely empty their purses to that person. But if somebody says, “You cannot pay for it, you cannot purchase Me, nothing of the kind, you better become something." So the second problem comes in when I say, “You have to become something." Because it is you who has to become. It is you who has to gain. And in that portion only people fail that they have to little bit work out themselves after realisation. Before realisation you don't have to worry. The seed can be sprouted easily. But after sprouting it is to be looked after and that is where I would say you have to put in a little attention to that. But if it solves all your problems, all your future, all the progeny, all the humanity, why not do it? I'm very thankful to you all for inviting Me for this beautiful function here and I want to thank you all people to give

Me such an opportunity. I never knew that I would have to face Lions one day. I wish I had known it before, but I always felt that this Lions is something, rings in My ears. I've spoken to Rotary Clubs but of no avail. And though I said Rotary itself is a word, is Chakras. Rotary itself word comes from Chakras. And I have made hope, maybe after you have achieved something, they will also come down.

Also their aims are the same as yours. Of course from Rotarians I have got Doctor Talwar himself, which you can see very clearly and there are many people who have come. But all of you should get it because it is your own. It's inside. Your own, the whole property, the sampada, is within you. That you have to have. Only thing what I'm doing is to give you the key, that's all is My job. I hope all of you will have that much wisdom and that much understanding about Sahaja Yoga and that you all will get your realisation.

May God bless you all!

Contents: 1986-10-18 **Talk to Sahaja Yogis (Kojagiri Purnima Day), Hall, SaneGuruji Vidyālay, Dadar, Mumbai, India**

The Goddess comes to everybody's house late at night on that day and She asks `Kojagarti?' [Who has not awakened yet].

Contents: 1986-11-01 **Diwali Pūjā (Hindi+Marathi) (Diwali Day), Pushpa Mangal Karyalaya, Sheth Narayan Das Dugad Chowk, Bibwewadi, Bibwewadi, Pune, Maharashtra, India**

Ask them to stop bursting the firecrackers, otherwise how can I talk? [Hindi.] On this auspicious occasion of Diwali, we have arrived here at this Puṇyapatnam [Pune]. Since time immemorial, the festival of Diwali has been celebrated in our country. However, the `Dīpawali' [arrangement of lamps] of Diwali started with the beginning of Sahaja Yoga. The lamps that were lit during Diwali used to get extinguished in some time. The next year, Diwali would be celebrated by putting oil and a wick in a new lamp. In this manner, every year, new lamps used to be bought. The speciality of the lamp was that at first, it would be put in water and made completely wet and then dried so that the lamp does not absorb the oil in it. It then used to burn for a long time.

But we have been celebrating the Diwali of the heart since Sahaja Yoga started. The heart is the lamp which has the wick and we light it by putting in the oil of love. But before putting in this oil, we have to cleanse the heart completely of all impurities and then decorate it beautifully. When this love is firmly established in our hearts, then the heart does not absorb it. When someone loves you, for example, at first your mother loves you, your father loves you and then some others also love you, you absorb that love within yourself. The love that you get from your husband or your wife, settles down in every pore of your body. However, that love is just restricted to you and others don't get its light. If a mother loves her child, then her love is restricted only to the mother and her child.

Sometimes, the result of this love is contrary to what we expect. If a mother loves her child more than that is

necessary then sometimes the child can behave badly. His behaviour may become `dry' or even evil; he can trouble his mother or even insult her. If a child is too attached to his mother then she might possess him and sit on his head. In the same manner, it has been observed that if the love between a husband and wife goes out of balance or if the love is not shared appropriately between the two then the outcome is often ill.

However, when the soft love of Sahaja Yoga is filled in the lamp of the heart, it is no longer restricted to oneself. When it starts burning with the light of the Spirit, it has the ability to light up the entire universe.

Such a heart becomes empowered then, to light up the entire universe, to radiate its light throughout the universe, to destroy ignorance in the universe and to spread joy in the whole universe. The same lamp that was broken every year [after Diwali] now becomes an empowered and a special lamp that does not get extinguished at all. This lamp lights up many other lamps and even those lamps burn for all eternity.

One can ask then that what material is such a lamp made from that it never dies. But there is no such material in the universe from which a lamp can be made which shines eternally and continues to light others, others, which instead of dying out, shine eternally like a galaxy of stars in the universe.

Many such lamps came in this world but they were isolated. In some places, as you have seen, great saints were born. In this land of Maharashtra also, there were many saints. Isolated, these lamps were shining dimly in

some corner of the world but even today, they are shining like a galaxy in the universe.

But they were alone, there was no `Dīpawali' [a group of lamps], they were alone and used to meet each other rarely. But today, we are a Dīpawali. All of you are those lamps whom I am describing, those same beautiful lamps who are now enlightened and are enlightening many other lamps. Each lamp is enlightening a thousand others and this is the only way by which the darkness and ignorance of the universe can come to an end.

But we have to remember one thing, the oil with which we are burning is the oil of love, unconditional love, a love that does not expect anything in return. This love does not stick to anyone, does not have any desire, does not want any reciprocation and continuously keeps the lamp burning in a beautiful manner.

The gracious beauty and elegance of such a lamp also reflects upon your lotus faces. These lamps shine through your eyes. If you observe, a Sahaja Yogi's eyes sparkle like diamonds, diamonds which radiate their own light. Just like these diamonds, the eyes of a Sahaja Yogi shine with their own little, sparkling flames. What a great transformation it is that in a heart of stone, a special kind of lamp has been lit, one that is immortal and infallible and not an earthen one. The heart that was once upset with petty problems, the heart that used to suffer when pained even a little has now become a mighty lamp which neither fears the draughts of happiness and sadness nor concerns itself with comfort and suffering. Its job is to courageously drive away the darkness and it is fully aware that it is a special kind of a lamp in a special

form. He knows that he can light lamps of many others with this special lamp that is burning in his heart.

Also, if he sees his own defects in the light of this lamp, then he gives them up completely. Gradually, his life too becomes full of light and this light emanates from every part of his body, from every pore of his body, from his eyes and from his face. His entire life gets illuminated and he becomes completely identified with that light. He enjoys surfing the waves of this light. Smiling to himself, he says “how beautiful have I become! How much beauty is flowing through me!" For the first time, a human being gets completely satisfied with himself.

Dissatisfaction comes into a person when he is not satisfied with himself. You may say, `I am not satisfied today because I don't have this thing' but when you get something tomorrow, you will still remain dissatisfied. You will remain dissatisfied. When you become satisfied with yourself, you won't have to search for satisfaction outside. Also, you will never find it outside. Satisfaction can only be obtained within, from the Spirit. We are seeing now that this light has spread to a great extent. This light has spread to a large extent especially in Maharashtra and Poona [Pune] is the heart of Maharashtra.

So, when you leave this heart today, take lots of love along with you. This love is such that its light will generate waves after waves of beauty in you for all eternity and it will guide you to such a pedestal of virtues which you could never have imagined as possible for you.

You would have heard about many great and famous personalities but you can do a much greater work than

they did. You can easily reach much greater heights than these people did. The only difference is that those people were tired of continually fighting and confronting their desires for importance and you will find your path to be so easy, so secured and so illuminated that you won't face any obstacle in your way. The only thing to be remembered is that this is the lamp of love. This lamp burns only with love and nothing else. Whatever work you do, do it with love. When you are teaching someone or talking to someone about Sahaja Yoga, you should ask yourself, `Am I explaining Sahaja Yoga to these people because I love them? Do I want them to achieve whatever I have achieved? Or am I explaining because I know something about Sahaja Yoga and I know how to talk well? Am I explaining to them to impress their intellect?' One cannot spread Sahaja Yoga with these thoughts in mind. Your behaviour towards others should be like the moonlight which moves slowly and slowly illuminates the objects in the dark. There should be no form of attack or arrogance in your behaviour. One thing to note is that we have to take care of this lamp. We have to look at it as if it is an extremely important thing that we have received. If this lamp is now like a child then we have to make it grow gradually. There should be a kind of respect towards it that today we are Sahaja Yogis.' If we are Sahaja Yogis, we should have special qualities. You should not do Sahaja Yoga with the fear that if we do something wrong, we will face an accident, we will suffer a loss or that God will in some way punish us. But it has to done with joy. It should be an enjoyment that Mother has taught us how to swim and now we won't

drown. We have to know this love without any fear or doubt in our minds. We should try to know how an ocean could fit into this fist-sized heart.

It seems strange that an ocean is contained in this small fist-sized heart. How is it possible? A subtler understanding of your heart will reveal a myriad of beautiful emotions within this small heart which is just the size of your fist; emotions, which are so great, so magnanimous that we can emancipate the whole universe by their help.

I am seeing that there are many people now in Sahaja Yoga and many are taking to it and they should do so but every person should have a special form and a special understanding. It should not be like, `Everyone is sitting there so let me also go to Sahaja Yoga.' You are special people and you have a special part to play in Sahaja Yoga. Now see, this mike won't work if even a small thing gets damaged. Every little part of the instrument is so important. In the same way, any person, man or woman, who comes to Sahaja Yoga, is extremely important.

So, everybody should know that they must maintain their health in such a way that the instrument made by God continues to work. We should look at our lives and give up the mistakes that we made and the ways in which we had accumulated the `Shadripu' [the six enemies] one by one. It is very easy because now you can see the snake present within you. When it was dark, you were holding the snake but as soon as there is light, the snake falls down. When you start looking at yourself in this beautiful light, you can see your beauty and your ugliness both. But the ugliness has to be cast away at once. People who

say, “We will get rid of it today” “We will get rid of it tomorrow" or “We will try to get rid of it" are half-baked and cannot really achieve anything.

[Marathi.] In Marathi language they say, `Tyala pāhije zātichi' [For that work, you need people of a particular caste]. Which caste is this? That of Sahaja Yoga. We have only one caste. Just one. It is said, “Ya Devī sarva bhooteshu jāti rupena sansthita" [The Goddess who resides in everyone as `jāti' or caste]. Everyone belongs to a particular type of caste. There are many castes which the Devī has created. One caste consists of people who don't even think of God. That is one caste, alright, no problem. The second one has people who are always going against God. That is one caste, alright, no problem. The third caste has people who want profitable businesses and not God. That is also there, no problem. There are others who are simply doing rituals in the name of God and have been doing it for many births together. They are not able to leave that habit no matter how much you advise them. No problem, let them be. But apart from these, there are people who are genuinely seeking God. Their intelligence is pure and they know very clearly what it means to attain God. Such people belong to our caste. They can come into our caste. It is not possible to explain Sahaja Yoga to every person. You need a special class of people even to understand Sahaja Yoga.

I have seen that Sahaja Yogis, after taking to Sahaja Yoga, try to tackle all kinds of people.

Sometimes, they go to rich people. They say, “Mātājī, this person is very rich and wants to meet you." Then what

next? “He says he wants to meet Mātājī once." Then, what does he want? “Nothing, he just wants to meet you." I say then, “Let him wait for some time longer." People don't understand. They think, “How could Mātājī say so, that person is so rich!" The reason is that they are not fit for meeting Me. Having money does not mean that you are fit for meeting. Then some others come saying, “He is a very big politician so You meet him." I say hello from a distance and say that I don't have time. “But when an ordinary woman comes, Mātājī rises to meet her. How is it so?" Now, what seems ordinary to you seems extraordinary to Me. What can I do about it? If My head is like that what can I do about it? Similarly, Sahaja Yogis should have a head like that. Don't waste your time with hopeless people. Go only to those people who are seeking God and who are ready to surrender themselves at the feet of God at a moment's notice. Now, you have lit this lamp and all the other lamps. But if you show a lamp to a drunkard or a possessed man, he will run after you to attack. What is the need to show a lamp to him? But there are many people who know clearly that they are in darkness and that they want to meet God. However, there are many others who simply want some material gain out of God.

I must say however that you get material prosperity. There is no doubt about it. The reason for having this Lakṣhmī Pūjā here is to defeat the `ALakṣhmī' [opposite of Lakṣhmī, in this case it means poverty] in Pune. Unless it is defeated, this ALakṣhmī won't leave Pune.

So what is the reason for its existence? The main reason why this ALakṣhmī exists is because of the charlatans

sitting in the numerous Hanumān and Gaṇeśha temples in this place. These people have to be thrown out first. These people who make money in the name of God and put kumkum on your foreheads have to be stopped. “But it is such a difficult thing Mātājī." It is. But we have `cures' for these people in Sahaja Yoga, many cures. We have to put these cures into practice and learn them. Such people sit in the temples and attack your Āgñyā Chakra by putting kumkum on your foreheads. They can destroy a realised Soul by this method. They seem to be very ordinary on the outside and it is to these people that we must pay attention. Those nations which have such people doing their work suffer from poverty. The reason is that they are working out the Preta Vidyā [knowledge of dead spirits] and Shmashāna Vidyā [knowledge of cremation ground]. They sit in temples and do this. They don't have the slightest fear of God. They practice this Preta Vidyā and Shmashāna Vidyā in the temples.

When I went to Calcutta [Kolkata], on seeing the situation there, I was worried whether Sahaja Yoga will spread there or not. Every person who came had some negativity or the other. There is so much poverty in Calcutta that it seems to be a city made of completely ruined villages.

So I asked them that how did this happen? Did you go to such a person? They said, “Yes and now we are dikshit" [the ones who are initiated]. There they don't say dikshit, they say dikkhit. All over the place, there were `dikkhit' people. Obviously, there will be `dukhi' [sad] people along with these `dikkhits'. But there was no way I could tell them that this `dikkhit' thing which you are doing is

wrong and these people are charlatans. If they had taken only money, it would not have been a problem but the things which they do are extremely cruel and evil. In every religious place, this confusion is present. Whether you go to Jerusalem or whether you go to Mecca or you go to Mahālakṣhmī's temple, you will find this confusion.

This ALakṣhmī comes when we get involved with these things in every place. The thing about Lakṣhmī is, if a badha [negativity] comes from here, She leaves from there. The second problem is addiction. If someone is addicted to something, Lakṣhmī will never enter that house. It is said that if the bottle comes from here then Lakṣhmī leaves in the opposite direction. We have so many addictions apart from alcohol.

Now, all kinds of addiction can be gotten rid of through Sahaja Yoga. It is true. You just need to put in a little hard work. If you have any addiction, then not only will Lakṣhmī leave but also you will never get success in life. Your success will not be established. If Lakṣhmī goes away, Rājalakṣhmī and Gṛuhalakṣhmī also leave along with her. No matter what bad desire a man falls prey to, Lakṣhmī leaves the house. She won't stay in the house. No matter how many lamps you light, She won't come inside. You are not able to see what is there in the house but She is and that's why She remains outside. Then it is of no use doing even a lot of Ār.ti or reading the Sūkta many times. On the contrary, you fill the pockets of those people who give lots of `advice' on what to do to improve your situation. Then you become like them.

So, firstly we must give up those thoughts that take us to these kinds of people or those thoughts that take us to

Vama marg [the path of evil]. Now, you might say, “Mātājī, Tukārām did not have any Lakṣhmī [wealth], how is it so?" You might say that Tukārām was not rich. If you see it superficially, it seems that Tukārām was not rich. He did not have a lot of money like the others, so how could he have any Lakṣhmī with him. He did not seem to have Lakṣhmī with him. But to see how rich he was, look at his character.

When Shivaji Mahārāj came to his door with all the riches, Tukārām said, “I am just a humble farmer, what is the use of all these riches for me? Keep it with you, you are a king so you use it." So, how rich he was! If you see any rich person of our times and you give him some riches, then will he not want to have it? You show Me one rich man who won't want the riches. Apart from Me.

So, the person who has a desire to lay his hands on everything is actually a beggar. He might just seem to be rich. Also, it is the rich people who behave more like beggars. If they leave something worth two paise [Indian currency], then they will come running back to collect it.

So, who should decide whether such a person is rich or a beggar? Therefore, those people who are rich from their hearts are the truly rich people in Sahaja Yoga.

There are some people who have nothing in their house and yet when I go there, they say, “Mātājī, whatever I have is just this much. We haven't made anything for You but there is some bhākri [a form of dried unbaked bread made in villages], will you have it?" How rich they seem to be! They offered whatever they had in a house where there was nothing. Their richness expresses itself in the sweetness and love of the food they offer. Whatever they

have, they offer all of it. Now, if you go to a rich man's house, then they won't even call you inside. Even if they do, they will first ask, `Are you sure you will have tea? If you want, good and if you don't take, it's better!" In what way are such people rich? When Shabari offered `ber' [a kind of small berry] to Śhrī Rāma, it is evident from His praise of those fruits, how rich Shabari was. When Shabari came to Him, He ate the berries which were already tasted by her only to respect her richness. This kind of richness is in reality the richness bestowed by Lakṣhmī. Whether or not a person has money, he can be rich and behave like a king.

But in Sahaja Yoga, you will definitely get the blessings of Lakṣhmī. You won't be in the state that Shabari was. You will get Lakṣhmī [prosperity] in Sahaja Yoga. There is no doubt that everyone will get this. It is not because you are beggars but the world should see it. If the world sees that you became poor after coming to Sahaja Yoga, then nobody will take to Sahaja Yoga. To give them the `bait', you have to be given Lakṣhmī. [Laughter.] Unless it is so, these blind people won't see. That is why, Lakṣhmī has to be given and you will get it.

You can get Lakṣhmī when the Nābhī Chakra opens. The first place in the Nābhī Chakra is that of Gṛuhalakṣhmī [the Lakṣhmī of the household]. We can say that Tukārām's wife was a very rude woman and if she had been more humble and had respected God, then perhaps Lakṣhmī would have come to their home. The coming of Lakṣhmī depends upon the Gṛuhalakṣhmī of the household. If she has some negativity and the husband keeps on falling prey to her negativity, then Lakṣhmī will

never come to such a house. But if she has some negativity and the husband says that this negativity of yours has to go away, then Lakṣhmī can come. Also, if the husband is a drunkard and the wife, showing that she is `pativrata' [devoted to the husband] says, “You want alcohol isn't it? Then have my jewelry and sell it to drink alcohol." Then what? She says, “Take my mangalsutra [necklace which is a sign of marriage] and take whatever I have because I am a `great pativrata' !" Lakṣhmī cannot stay in the house of such a woman who pushes her husband into hell in this manner. A Gṛuhalakṣhmī should be a scintillating woman. Her life should be such that the husband should feel that there is something tremendous in the house which will not allow me to take to wrong ways. In the old days, men used to call their wives as `mālak' [master or owner] and `Sahib.' There used to be great respect for the wife. How was it so? It was not because the wife used to shout but it was because of her brilliance. It was because of her nobility, composure, generosity, devotion, service and love. A woman has a scintillating character because of these qualities. But today, all that is lost and I don't know with what I should compare the Gṛuhalakṣhmīs of today. That's because I can't understand what goes on in their heads. I accept that the wife should take care of the husband, the children and the in-laws but this does not mean that she should give importance to the bad and stupid things that they do. She should not behave as she likes or follow whichever path she likes just to please those people.

Some say, “He is just my husband, Mātājī, what's wrong?" Is it so? Then you and your husband...

[Laughter.], I am not saying anything but you can understand. The state of a Gṛuhalakṣhmī should be exactly like a lotus. The lotus is the abode of Gṛuhalakṣhmī. She should be like a lotus that blooms above the water, spreads its fragrance and is the complete support of Śhrī Lakṣhmī.

She should also be a Rājalakṣhmī [the Lakṣhmī of Kings]. She should not go and beg for things from others. Like, `Can you give me your sarī today? I want to show it to everyone.' There should not be any kind of false pride or any kind of secretive businesses. A woman who has majesty and a firm character is Rājalakṣhmī. You might be feeling that Lakṣhmī Pūjā means giving a lecture on women, but it is not so.

The third is GajaLakṣhmī [the Lakṣhmī riding on an elephant]. GajaLakṣhmī means, the principal form of Gaṇapati He has the head of an elephant] is that He is the sinless One.

So, she should be sinless. Despite having a very sharp intellect, an elephant understands what is good and what is bad. The wisdom is of an extremely good quality. Even while walking, the elephant does not run helter-skelter. I have seen many women who don't walk like women but walk like horses. They are in such a hurry, `grab this, grab that.' Two days ago someone asked Me a question that how can children get blood cancer. I said, “Look at his mother, she must be running helter-skelter." Those women who are always running about cannot have GajaLakṣhmī with them. But this does not mean that you don't do anything. All things should be done with grace and beauty. Look at how this big elephant puts a garland

around Lakṣhmī's neck with such grace that it does even touch Her anywhere! This grace should come into you.

If all these qualities are present in woman but the husband does not respect her, does not respect these qualities, goes after dirty women, goes after women on the street or is afraid of a dominating wife, Lakṣhmī won't come to such a man's house. Lakṣhmī cannot stay in the house of men who trouble their wives. Men feel that only women should have a respectable character. They feel that they don't need any respectable character. He feels that however he behaves, he is Dharmic [virtuous]. He does not feel that he is doing anything adharmic [unrighteous] by looking at others with bad eyes; this is before Realisation.

After Sahaja Yoga, your eyes turn completely in the opposite direction and even the thought does not come in your head. You don't get the thoughts of these `attractions', that's how your eyes turn. When this happens, it means that all these Lakṣhmīs are awakened within you. Wherever you stand, your attention won't go towards these things. Just as the flame of a lamp always moves upwards, your attention will always be towards God. When this state comes in, Lakṣhmī will come to your house.

She is in many forms. You might know that Kṛiṣhṇa built a house of gold for Sudāmā in Dwarika, you might be knowing how Śhrī Kṛiṣhṇa protected the modesty of Draupadi when her dress was being pulled off.

So, you will be completely immersed in these miraculous events. Your life will be full of great miracles.

Every day, you will see new miracles and you will be surprised as to how these miracles happen and bless you. All this is the grace of Śhrī Lakṣhmī. All these blessings are by the grace of Śhrī Lakṣhmī. There are many kinds of blessings. Day before yesterday, I bought a sarī for 3,000 rupees. When I showed it to someone else, he told Me that such a sarī would cost a minimum of 15,000 rupees. I said that I got it only for 3,000 rupees.

So, this is the grace of Lakṣhmī! Now, another man told Me that he had decided to come to Ganapatipule but he did not have any money and the next day itself someone sent him money saying that it was his which he had given some time back. Now this is from the perspective of money but there are many other aspects also. Now, someone was sick and he told Me, “Mātājī, I am unwell." The next day he was alright and the doctors refused to believe it saying that it was impossible. This is the grace of Lakṣhmī. When Śhrī Kṛiṣhṇa said, “Yogakshemam vahāmyaham” the `kshema' [benevolence] part comes from the grace of Lakṣhmī. You get all types of benevolence, not only economic. Now if you are unwell, then the doctor will take away all your money.

So, She gives all kinds of benevolence and as a result, the Mahālakṣhmī principle gets awakened in you. This Mahālakṣhmī principle is nothing but the desire to be one with God. When you get the Mahālakṣhmī principle you feel, “Mātājī, we have got everything and we have understood that God is with us and that we have come into the kingdom of God but yet we feel that something is missing." What is missing? “We have not yet given anything to someone, we have not shared and eaten, we

feel that we have eaten alone." At that point, the Mahālakṣhmī principle gets awakened in you and when it gets awakened, if you slowly make your flame taller with balance, not with imbalance, but with balance, then She will sit in your Brahmarandhra and your whole life will get enlightened. Great people, the likes of whom have not been seen in the world till now, are going to come from you people.

Great personalities who have never been known or thought of till now are going to come from you people.

But you should not leave your balance. If you are not in balance, then this love will either fall here or there and get destroyed. You have to make this flame taller with balance. When this happens, then all these things get their meaning. All these sounds that you are hearing are announcing the arrival of these things which will sound like thunder in the whole world. Bugles will sound and everyone will know that a new age is dawning in which man won't face any kind of suffering and the miracles of God's kingdom will be uncountable and people will just want to keep seeing them and not know how to describe them.

Such a beautiful state of mind will prevail. It is in the hope that you will eternally benefit from this joy that I have agreed to have this Pūjā here. It is My greatest hope that after today, people will establish their Lakṣhmī principle from their hearts and will awaken the new desire of the Mahālakṣhmī principle and completely understand it, bring it in their behaviour and spread it.

May God make this Diwali a joyous occasion for all and infinite, infinite blessings from Me.

Contents: 1986-11-03 **Śhrī Mahālakṣhmī Pūjā (Bhau Beej Day), Universal Sahaja Temple, New Delhi, India**

On this auspicious day of new year I could come to Delhi and all the preparations you all have done should be an important event. Whenever a new year starts, then a new thing, a new concept, a new understanding awakens inside a human being. It automatically happens. Whosoever started the concept of new year must have been a great visionary so that on this occasion symbolically, inside human beings a new ambition, a new thought, a new revolution should awaken. Like today many new years have come and gone, new ambitions came, new concepts came and finished.

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Contents: 1986-11-03 **Talk to Doctors and Problems of Sahaja Yogis, Shah's Residence, New Delhi, India**

Left sympathetic nervous system represents our emotional side. Right sympathetic nervous system represents our physical side. When both [psyche as well as somatic] come into play, then psychosomatic problems result.

In the over activity of right side, liver is the commonest to be disturbed. This is because of too much thinking. `Swādhiṣhṭhān center' has to manufacture grey cells for the brain when brain is over active, futuristic and indulges in wasteful thinking, then these cells are used too much.

Liver disorders are also of two types i.e., slow or inactive liver [in a left-sided emotional person] this leads to allergies, overactive liver disorders in a right-sided person. Right-sided liver disorder [that is overactive or hot liver].

Liver has an important function to remove poisons from the body. It removes the heat from the body system into the water in blood.

H_2O = H + OH becomes H - O - H after absorbing 2 OH heat from liver.

In alcohol liver OH. No penetration is possible. H.

So the heat in the system remains. But with vibrations it is possible to correct it.

Left side is Hydrogen [Moon], right [side] is Oxygen, Amino Acids [Nitrogen] forms the parasympathetic and carbon is below [i.e. Mūlādhār].

Alcohol causes sluggish liver. In over-activity of liver, CO_2 is formed and Oxygen is sucked.

So the function of liver is disturbed. In lethargic liver, poisons are not removed from body, allergies are because of psychic element. Excessive thinking will lead to over work for liver and consequently pancreas will be affected leading to Diabetes. Diabetes is not because of excessive sugar intake. In Indian villages people take tea with so much sugar that the spoon can stand inside the cup. Diabetes is always because of excessive thinking in a sedentary person.

Allergies are also because of calcium defficiency in the childhood. Left Nābhī also governs spleen which can also

be lethargic or overactive. Over-activity of spleen because of hectic life leads to blood cancer.

Spleen supplies [produces] blood cells. Newspaper reading also disturbs the function of spleen because of majority of negative news.

So no newspapers should be read in morning if at all you want to read. Read it in the bathroom. Hectic life leads to disturbed rhythm of spleen.

In ancient times wife [GruhuLakṣhmī] used to fan the husband while he was having the food. This used to act as a soft rhythm for speed of eating.

Where there is lethargy of left Nābhī there is problem of allergies. Because spleen is the speedometer of body. In lethargic left Nābhī, fat is accumulated in body [as Metabolic speed is slowed]. Those who don't think can't loose weight as She does not think. Shri Mataji said in her case water content is kept and salt has to be left.

High Blood Cholesterol is due to lethargic heart. Fat is formed through left Nābhī. Lethargic left Nābhī and overactive liver *[UNCLEAR]*. Fat start circulation through blood. Shri Mataji said in Her case there is no cholesterol in blood as it doesn't come to circulate.

Kidney: Over-activity causes high blood pressure because of excessive pumping. Lethargic kidney's cause low blood pressure [when moon side is active]. At this point Shri Mataji remarked that it is easier to go from synthesis to analysis. The opposite is difficult. Shri Mataji said that in a right-sided person blood pressure on right side is more than left side; opposite in left-sided person.

Ādi Shakti: Mahāsaraswatījī Mahālakṣhmījī Mahākālījī son daughter son Brahmadev Saraswatī Lakṣhmījī + Viṣhṇujī Śhrī Shañkar + Pārvatījī Saraswatījī is sister of Shañkarjī.

Lakṣhmījī is sister of Brahmadev.

Pārvatījī is sister of Viṣhṇujī.

An example is if a person is using too much of power of right Swādhiṣhṭhān [thinking] Saraswatījī has to take power [energy] from Shañkarjī [heart] so heart attack can come in such a person [Saraswatīji goes to her parental house and gets power/energy from Shañkarjī]. That is why in such a person attention is distracted from the Spirit. Śhrī Brahmadev is active whenever there is action.

Pārvatījī is desire: Whenever you desire then she has to take help from Viṣhṇuji [Lakṣhmījī], that is why wherever there is black magic there is poverty as Lakṣhmījī goes out.

In epilepsy: Vulnerability because of left-sided activity: Bad Motherhood/Bad Father/Ghazals and poems of crying or sorrow books or stories like Exorcist, Horror Books/Frightening and unhappy situations.

Any bhoot from dead body from church or cremations ground, children catch easily. Bhūts run away from music and wherever there is eating and merrymaking. Anorexia is also from this [bhoot]. Any psychological shock makes such persons vulnerable for attack by bhoots.

Some bhoots are fond of fasting.

Some are fond of eating and drinking and some are fond of Haṭha Yoga. Shri Mataji gave here example of a Sahaja Yogi who while coming from Pakistan passed through a

cremation ground. There he was possessed by a Haṭha yogi spirit and he started doing Asanas day and night. It was beyond his control. Now he is alright. For such cases camphor is good as it cures easily.

Problems at Mūlādhār cause AIDS when someone is raped etc. There is fear leading to left-sided possession. One should recite the Gaṇeśh Stuti, to clear Mūlādhār Chakra. The main characteristic of Epilepsy is that here the individual resists the possession. He doesn't accept it. If individual accepts then it uses the ego of that person and makes him act according to its will, through ego. Āgñyā Chakra is involved in Epilepsy.

Āgñyā is caught in two ways. When one doesn't forgive and secondly when one has adulterous and roving eyes.

Some persons have got mesmeric eyes. Then can mesmerize and introduce spirits through Āgñyā Chakra [e.g. Rajneesh]. Person who has condemned himself and can't forgive, he gets Epilepsy.

If somebody is condemned day and night e.g. wife [by in-laws or husband or by boss] there is constant fear during day and night. That is whenever there is substantial amount of periodic fear he is thrown into collective subconscious.

So if one is in such a situation, one needn't take it inside. One should take it as a joke. And needn't be affected by it, by remaining a witness.

Lethargic Heart: Whenever there is lethargic heart, there is no sufficient blood for circulation.

Angina: can be due to left Viśhuddhi that is whenever there is wrong mantra recitation. In this case it is due to blockage as heart can't pump properly.

Cerebral vascular accident [C.V.A.]: it is due to paralysis of blood supply. Gāyatrī Mantra is rightsided mantra. If a fat person recites Gāyatrī mantra his cholesterol level will increase. It is to be used only for left-sided Badha. No mantra should be used without realisation. All persons who recite Gāyatrī Mantra become hot tempered. All those who recite “Om namaḥ Shivāya" get heart problems. Those who recite Viṣhṇuji's Mantra their Kuṇḍalinī doesn't get up. One should not go to extreme in mantras even 5-10 minutes of meditation is sufficient. One should use brakes or accelerator whenever required. Shri Mataji mentioned that She doesn't take carbohydrates. She only takes Nitrogen [i.e. protein].

Cancer: every person is exposed to cancer. It is triggered from the collective subconscious [left] any bhoot attacking from there. [Right-sided bhoots come on ego. One starts acting according to them and become violent.] Left-sided bhoots harms the body. Persons with superego trouble themselves, while egoists trouble others. Both right and left i.e. supraconscious and subconscious are dangerous.

Epilepsy: it is a left-sided problem. It is a possession coming and going and not a permanent possession.

It happens in vulnerable persons; e.g. if mother dies in childhood or in case of bad childhood which weakens his psyche and makes it vulnerable for entry of possession. There is present subconscious, past subconscious and past collective subconscious.

Viruses are from dead vegetable which have gone into collective subconscious and hide there.

Bone cancer: in bone cancer there is history of trauma. Usually during an accident because of fear person goes into left and bhoot attacks, triggering bone cancer. It can lie silent.

Parametres for epilepsy research: history of stress factor. In England children sleep in a separate room as parents sleep naked.

So in the night child is alone leading to fears. Treatment, Mūlādhāra + Back Āgñyā. There can be combination of Chakras involved e.g. right Heart, Āgñyā or left Heart and Āgñyā [possession by father or mother e.g.].

EEG: Theta waves.

When patient is becoming alright frequency or normal period [in between attacks] will increase. There is also a relationship with phases of Moon.

Some persons have attacks during Amāvāsyā, Pūrnimā or Ekadashi. In the beginning the attack free period will be two months and later four months and later 1 year.

Shri Mataji remarked that she can see with her eyes the boot as a red insect sort of thing in the brain.

Cat scan: may be done but to visualise bhoots with it may not be possible.

Secretions will be reduced left-sided. Action of neurotransmitters are different on all Chakras. The deities use it according to their needs.

Left side has Mahābhairava's Shakti. Center Heart produces antibodies. Immunoglobulin will also show change.

Arthritis: it is also a problem, left side. He is a nice person sandsned *[UNCLEAR]* immersion is very good for such a person. He should go to the sea where vibrations can be sucked by sea bath. [Not concerned with Tantriks.] Ankylosing spondylosis, is a possession by bhoot which catches the individual and restricts the mobility. It can be corrected in one minute by Sahaja Yoga.

Viśhuddhi: Ghee for dryness of hands. External application and eating has different effect. Peritoneum gets dried, external application on abdomen will circulate. Put Ghee in nose. Apply relaxyl ointment on temples [for dry temples], oil on Swādhiṣhṭhān.

For asthma: ice with vibrated salt on liver [right side]. It is because dryness of peritoneum. Left-sided asthma allergy give gheru and calcium. White spots [Leucoderma] rub gheru over it and in Psoriasis it is overactive liver. For this use ice and vibrated salt. Calcium heats, that is why given in problems of left side.

Skin cancer: is because of excessive sun rays. Brain is fat, it also melts with excessive sun, person may become mad.

Br. asthma: two types, allergic and physical dryness right-sided, for right-sided use ice bag/ghee on liver, Ghee on feet and rub it with small bronze bowl. Black colour will appear.

Shri Mataji remarked at this point that when her feet are rubbed with bronze, black Kajal comes out which is good for eyes.

Heat in the system can be because of left side and right side also. One gives heat of *[UNCLEAR* fusion/fission] and other of fission.

Some observations by

Shri Mataji: There is never fever in Epilepsy. Similarly in cancer, no fever.

Those who are mad don't get heart attacks. Viruses are derived from vegetable kingdom e.g. tobacco is also similar. Similarly bacterias are plant cells. Due to aggressive behaviour they are removed from circulation. Unicellular organism paramecium is aggressive.

So these are removed from circulation and become bacteria.

Tuberculoses: Malaria comes from right side bacteria are visible and viruses are invisible. Dysentery is also from right side problem. Use Lord Dattātreya's Name [Mantra] for amoebic Dysentery.

For liver: Gulukund, Candy Sugar, Elaichi, vegetables without fat for right-sided liver.

Parkinson's disease, muscle disease and myasthenia gravis: are because of Mūlādhāra problem.

For rheumatoid arthritis: use vibrated Gheru with olive oil to rub on affected joints.

[Medical Conference organized by Dr. U.C. Rai. When many doctors ask to be cured, Shri Mataji smiles:] Have your realisation first, then you would be cured spontaneously.

Contents: 1986-12-2x Conversation with Mr. Harishchandra Koli, after lunch, Alibag (100 kms S of Mumbai), Maharashtra, India (year not sure)

[After coming to Sahaja Yoga at the end of 1979, Mr. Harishchandra Koli put all the pictures of Gods he had in

the ocean. He said, “If Mother is Śhrī Ādi Shakti, I don't need the other pictures” but he did not have the heart to throw the photo away of the Gods dancing at the Feet of Śhrī Ādi Shakti, which is now in the mantra book.] Mr. Harishchandra Koli: Mother, I feel You are the One who is sitting there, but what is the meaning of this picture?

Shri Mataji: All the Gods had a meeting in heaven because they did not know what to do with humanity. Which ever aspect of God was sent to the earth, the people troubled them, i.e. Śhrī Jesus Christ, Śhrī Rāma, Śhrī Kṛiṣhṇa, so at that time Śhrī Ādi Shakti said, “I will go as a Mother for mankind and I will go like a normal person with all the worries, sadness and happiness in life. I will go through everything and also through all the māyās [illusions]." This announcement of Śhrī Ādi Shakti was a blessing for the Gods and this was the joyful incident when all the Gods are dancing, so Ādi Shakti is there to help them.

[Ānand Thandav, meaning `Joyful Dance', was the name given by Shri Mataji to the picture. After this announcement Shri Mataji asked Mr. Koli to make thousands of copies of this picture and give them out to all Sahaja Yogis all over the world so that they have it in their houses. It brings joy and love to everyone.]

Contents: 1986-12-21 **Śhrī Mahādevī Pūjā (English+Marathi), Chalmala Thal, near Alibag (100 kms S of Mumbai), Maharashtra, India**

[Marathi.] [Shri Mataji talks in English:]

I bow to all the Sahaja Yogis.

In this beautiful surround, surroundings, many of you are wondering why God has created these beautiful things. Because you people had to come on this Earth and enjoy the beauty that is one of the reasons. And now God feels very much fulfilled with the joy and satisfaction and a kind of a completion of His desire.

“Why God has created this beautiful universe?" has been a question asked for thousands of years. The reason is very simple to understand: this beauty that is created cannot see itself. In the same way, God who is the source of beauty, beauty cannot see its own beauty. Like a pearl cannot enter into itself to see its beauty. Like the sky cannot understand its own beauty. The stars cannot see their own beauty.

The Sun cannot behold its own brilliance. In the same way God Almighty cannot behold His own being.

He needs a mirror and that's how He has created this beautiful universe as His mirror. In this mirror He has created now beautiful things like the Sun, then the Sun has to see his own reflection also.

So He has created these beautiful trees to see that when he shines, they come up so well and look so green.

Then He has created those birds to rise early in the morning to greet the Sun, so the Sun knows that, `Yes, I am there, I am existing'; or else He has created these beautiful lakes for these trees to see their reflection and the lakes to feel their existence when the ripples start moving within themselves.

So then He created human beings. The human beings cannot also see their own beauty, their own glory.

That's why they are in the darkness, they are ignorant. They cannot see what lies within themselves.

So they are running after something which is absolutely against themselves, which is ugliness, which is self destructive. And the struggle to get to reality is such a lot, that as a result, they destroy themselves. Like as people have taken to these drugs, taken to all bad habits, of in this place, they say there is a lot of smuggling going on and all such endeavours that people take up because they do not know what beautiful things they are.

So now a mirror has to be created for them, to see for themselves how beautiful they are. Their mirror is their Spirit. That Spirit is to be brought in their consciousness, in their attention. If it comes in their attention then they can see their image. Now this attention that comes in, as an enlightened attention is called in Sanskrit language as chidabhas is the expression of the attention which is enlightened. But it is also said that it is got a nature, which is very transitory, or, we can say, which is disappearing every moment to moment. When this is happening what is to be done? For that you have to steady yourself with meditation, with hearing the enlightened talks, by seeing the good things of life without thinking about them, by seeing also the goodness of others and then you start seeing goodness in yourself also.

That is why I always say that one should not feel guilty, because you are feeling guilty of something, which is just, just an illusion. You are guilty that you have got a shadow. It is something like that.

So if you know that you are beautiful beings and that you have got a shadow is nothing to do with you and your beauty. If you can see you own beauty then you will be amazed that within us lies all those joy giving, all those beautiful things, which we are seeing outside. But just now, the mirror is not all right, that is why you have to see in the nature the beauty. But, when you are one with your Self, then you see all these nature within yourself, all the joy giving qualities of this nature within yourself.

So I wanted you to come to this place just to learn how God has created this beautiful area for you people to enjoy and to be here.

May God bless you! [Shri Mataji talks in Marathi: MISSING.]

***Contents: 1986-12-22*, Public Program, Nasik, Maharashtra, India**

[After Talk and Self-realisation, seekers speak with Shri Mataji.] Once your Kuṇḍalinī crosses the Āgñyā Chakra, your prarabdha ends there.

***Contents: 1986-12-23* Pūjā, About Ego, Doctor Sangwe's House, Nasik, Maharashtra, India**

So now we have here one of the most ancient places called Nasik. I think you must have heard about what happened when Śhrī Rāma and Sītā were staying here, why this place was called as Nasik that I will tell you in short. This is the place where Śhrī Rāma and Sītā and Lakshmana were staying and the sister of Rāvaṇa, because Rāvaṇa's some of the empires, a part of the

empire was very close to this place. She came down to entice Śhrī Rāma.

So Śhrī Rāma smiled at her He said that, “It is not possible with Me because I have a very nice wife" in His own sweet ways and He is known for His formals, formal is not the word but for a sweet formalities and we call it Sankocha. He said, “You better try your hand on My brother” because He knew His brother is a terrific fellow.

So this is all rākshasi, it's all qualities of Rākshasas that women who are rākshasinis try to entice men.

Men who are Rākshasas try to entice woman. It's a quality of Rākshasas not human beings. And of course not of the Devas.

So this rākshasini wanted to try her luck. With her ego she went down to Lakshmana and she told Him that you are now living without your wife for fourteen years and this fourteen years are going to be very heavy for you.

So I think you better marry me. I am a good lady why don't you marry me? So she said I have got a beautiful nose. I have got beautiful eyes. I am very beautiful, must be artificial, I am sure or might have been to some sort of a Beauty Parlor or something, God knows what she must have tried but she was trying to impress. And the fellow was getting infuriated. You see, He could not see it, to see that look at this lady coming and trying to challenge My chastity and He got ultimately very angry.

He told her, “You get out from here. I have nothing to do with you. You are useless. Don't try this trick with Me." But she would not go she was so enchanted by Him and she, her ego was hurt. She said no, not to accept any defeat. She went on.

Then He got very angry and He cut her nose. Of which she was very proud that I have a beautiful nose. He cut her nose. And nose represents ego. See when people have ego, you see their nose go like that. Like we have, you must have seen while coming from Runala they said Duke's nose because such a big nose they start it cannot be an Englishman's nose it must be Duke of some place. Otherwise cannot be such a big nose, see.

So Indians call it as Duke's nose.

So the big nose, such a big nose she had. He cut her nose showing that he tried to destroy her ego of her beauty. It's very significant, very significant that this Lakshmana resides in the stomach we can say on the right side. He looks after our right side which is the liver, which gives us the ego part and it is He only who destroys it.

So He is the big destroyer of our ego. It's significant that destroyed the ego of this woman. She could not entice anyone by cutting her nose. Nose is a word call Nasika in Sanskrit language. That's why this place was named after that cutting of the nose, as Nasik. But as in every religious places we gather all kinds of negativity, lots of negativity gathered also in Nasik and the people who in the name of God thought that they were great place as we have in every religion, you know in Christianity or in Islam, in all religious we have the same problem.

The started their shops here so this one of the shopping centers of God.

Those who are interested in shopping of Gurus can come nicely to Nasik and empty their pockets nicely.

So this one of the troubles of this place. And that's why Sahaja Yoga takes time to root itself. We have already given up Kolhapur, which is another great place we have given up. Pandharpur and also in a way Thirujapur because there they have all these negative forces acting and they are all making money though the place is so vibrated, it's so great because Śhrī Rāma came here. He was not wearing His slippers and His wife also came bare feet. They all touched this Mother Earth so this place must be very vibrated, no doubt, but all these negativities are here as we are very susceptible when we are superficial, people catch negativity first and the positivity comes later on. Thus this Nasik place was contaminated by those people who wanted to make money in the name of God.

Now we have come here, one may say that Mother we don't get many people here or also you can say that Sahaja Yoga is very slowly moving, I agree. It's moving faster anywhere else. Despite the fact Doctor Sangwe and his family are such strong people and we have some very strong Sahaja Yogis here. But that's why we need very strong people over here to work out these negativities and a day will come when they will all run away. Your coming helps a lot because you also channel the Divinity and then you come to this country, this part of the country or to this place which is full of negativity. Your vibrations help a lot.

That's why I always ask you to do some shopping in Nasik and today if possible for an hour if you could do it would be nice but in any case if you want to go to Saptashrungi also you can go.

Now continuing with the lecture I gave you the other day about the beautiful mirror God created to see Himself. But after creating the whole universe He created the Mother Earth. Then He took the Mother Earth towards the moon so that it cools down and then He moves the Mother Earth towards the Sun and brought it to a point where the life could be sustained. That is how the life started on Earth. In the Purānas it's described that there were Avatārs of Śhrī Viṣhṇu on this Earth who one by one lead for the evolution. Like that you have seen we have Matsya Avatār, Kurma Avatār and all those things about which you know and the new Sahaja Yogis should be told about. Ultimately this is the situation now at the Sahasrāra where I had to come. At this stage the main job is to give Realisation, to raise your Kuṇḍalinī, that is My main job. And that's what has to happen in a very large scale. In this country there isn't such a problem because very few places are like this where there is negativity, in the villages you have seen how in that fisherman's place so many people came who were simple hearted, how beautifully they sang to you, they sang to Me and they were so nice.

So this country is not such a difficult thing to give Realisation and to settle them in Sahaja Yoga because they immediately jump to joy of Sahaja Yoga while in the West as you know we do not jump into the joy but we first start seeing it through our rational being. Rationality then develops into what we call the Chitta. Then we start using our attention for different places seeing vibrations this and that but the joy part comes later on and that's why it doesn't settle in many people. To begin with they

have to be little bit, ah, told and made to settle down because the nature of the Kuṇḍalinī is such...

[Aside to someone:] May God bless you, May God bless you, come in time.

All right. God created this universe to see His image and as I told you that gold cannot see its beauty, nature can not see its beauty, the Sun cannot see its beauty.

So they have to express themselves, manifest themselves to see their own image.

Now God has created human beings ultimately as I told you and now He wants to see His beautiful image in you people.

So first of all to know that your mirror is your Spirit. That is the mirror you have got which you can see, which does not know its greatness, does not know its beauty, does not know anything, in the sense that it reflects the beauty of God within you. Now you have to create an image or you can say we have to manifest our work in such a manner that we see our image of this mirror of God that we have got within ourselves.

So when Sahaja Yogis start manifesting themselves, asserting themselves, projecting themselves, then they can see their own image and they are surprised how can we [be] so beautiful? How can we be so nice? How can we be so powerful? How can we be the universal power? How we are helped? This is very surprising and that is how...

[To someone:] Please keep your eyes open otherwise your Chakras won't be all right.

So when you get all these experiences of your goodness, of your greatness, of your glory, you start manifesting God.

So now for God your mirror is ready. For Him you are His mirror. And He wants to see Himself through you.

So all the beauty that you have, all the powers you have are within you. But most of the religions which are established by great saints who wanted to help in this procedure have been just reversed that you are told that you are the worst, you are the sinners, you are the hopeless people, good for nothing.

So that you will go and give more money and more money and that's another stupidity. You can see so clearly how stupid the whole effort is. By doing that you make people look ugly, sickly, useless. The whole system, the whole civilization works in the other way round. For example, if nowadays I have seen in the West that if you look like a TB patient you are regarded as beauty or some sort of a bhoot you are regarded as beauty. On the contrary, you have to look healthy, blossoming like a flower, fresh, that is the sign of a person who is beautiful, not a person who is all the time sighing and who is about to shift into the hospital or into a grave yard, that sort of an idea God never had in His mind. This the idea which has come to you through the clever management of some of the evil doers. And they have given you these ideas and you are working them out.

So the sense of beauty that you have has to be a little different, much different as it absolutely just opposition. The face of a person who is a realised Soul is very

different from faces of others. To them he may not be beautiful because they see the ugliness while we see the real beauty that pleases God. It should please God to see your faces, reflecting His manifestation. Like you see the flowers, you like the flowers which are fresh, you look at them with great admiration. In the same way when God see His reflection among Sahaja Yogis, He will very much fulfilled. And that's what I felt yesterday when you all sang together with all the East and the West combine together with such beauty. I felt that I was fulfilled within Myself that something has been happening and something has shown the results. The beauty is showing now on the faces of My children. We should please God. We should please Me very much.

So this is a very great thing that has happening in Nasik I think. This gratitude of yours and My own gratification, I felt very gratified. I felt very satisfied and fulfilled.

And that is the thing in a place like this where Sītā had to suffer so much, where Lakshmana had to do all these ugly things. It was terrible thing that happened in Nasik. And then if you get in that background, like in a drama you see, you show a climax and then the anticlimax like that. Yesterday I felt the drama is complete now. I was really very much satisfied what happened last night, the oneness with which we sang, the oneness we felt and the oneness we had about ourselves. We are universal beings. We do not belong to any country. We do not belong to any cast, community or so-called religions. We are all universal people. We have no such bondages, which keep us separate from each other. All this love, all this affection and all this is going to transform this

horrible world into the right path, into the righteous path, into the path of benevolence.

So Nasik has done something good to Me. Last time I had tears in My eyes and you have taken the photograph of this Sandra Karuna and today I have got the feeling of great joy within Myself.

May God bless you all!

Contents: 1986-12-25 **Christmas Pūjā (English+Marathi), Pavana Dam Camp, Pune, Maharashtra, India**

[Shri Mataji talks in English:] Today we have all been waiting to celebrate the birth of our Lord Jesus Christ. There's so much significant that we are in a place here, the same type of a hut Jesus had when He was born and the wind was blowing from all sides and it was difficult to keep the room very warm, though if it is correct He was not born in the month of December, in a warmer month, not so very cold, maybe this much as you see; so maybe that the climate of today is quite significant, with the climate that He must have felt.

As for you people, you don't feel any discomfort in this climate, nor in these surroundings nor in the Spartan living. He never felt any discomfort, nor His Mother.

When our attention is on our Spirit, then we do not feel the discomfort of nature or of worldly things.

This is the first sign when a Sahaja Yogi starts complaining about comforts, then the first sign is that he is not a Sahaja Yogi as yet. To begin with you just get absolutely acclimatized with the climate and enjoy the style, the speed, the way it is molding you. There's no

friction between the nature and the body because the Spirit which is synchronizer, helps you to become one with this nature and enjoy the best part of it. The way you are enjoying it shows that you are great Sahaja Yogis and that goes to My credit, I think, that you people have accepted all the discomfort as enjoyments.

Christ coming was a great event as I have told you to establish Āgñyā Chakra. And He was born on this Earth but much before He was born in the consciousness and that absolute consciousness itself took birth as Jesus Christ.

To explain His life is only possible if you are realised Souls, otherwise you cannot explain Christ, what He was, how He worked, still it's very difficult to explain many things in Sahaja Yoga as you know, you just go on seeing things. Today you saw fountains coming out of the lake, which nobody can explain, even the engineer said that they can't explain, nobody can explain it.

It just happens that the water gets excited, feels the Divinity and starts pouring out its love in a bubbly manner.

Can you imagine that even the water can feel it? You have seen how the light can feel it, in the same way every element can feel it. All those elements are within us, the highest of all, as we say, is the light, because light has an effect and that is governed by Jesus Christ.

Light has an effect, light shows things that are correct. That's the one which makes us understand all the dimensions of worldly things and ultimately when this light comes from the Spirit and is enlightened by the Spirit, then you start seeing the other dimensions also

which sometimes make you laugh, sometimes make you smile and sometimes make you cry also.

Such a beautiful new dimension you have achieved through Sahaja Yoga, but it was all built in within you and you had to achieve it. People on the other side had to work very hard, like Jesus Christ was born in a small manger to show that Divinity need not be born in royal families, can be born in a manger, can be born anywhere, makes no difference to the Divinity.

But that has given some funny ideas to people, that they are saying we should make ourselves miserable and we should give away everything to God. God doesn't want anything. He cannot have anything and you cannot give anything. Is a wrong idea that you become like a pauper and give everything to God.

He doesn't want that. What He wants that you have to be happy, joyous and enjoying. That's the main point. Also if you give a little bit, very little bit to God, then He gives you hundred times more.

That's why you have to give a very wee bit to God.

But you don't have to hang yourself by the trees to prove that you want to sacrifice. Christ has done everything for you. That's the beauty of His life is that from the very beginning of His birth He has shown that He has enjoyed no material well-being, as we call it. He has not enjoyed any worldly things as we know of but that just means that He has done that for us to see that there is no need for us to hanker after worldly things, they will hanker after us. You don't have to worry about these things. What you have to worry is the Spirit, the main thing.

All His life, which was very short I should say, He has been trying, He was very much interested in evaluating people because He didn't know what sort of things these human beings are. He was a foreigner for these human beings.

So He tried to evaluate and in that evaluation He said many things which are very remarkable and one has to understand.

One of the things He said that don't throw your pearls before people who do not want to understand you. For Sahaja Yogis it is important to understand that you should not talk about Sahaja Yoga to people who are anti-God. Now he may be your brother, may be your sister, may be your father, he may be anyone, there is no need to convince them about Sahaja Yoga because they are not your relations.

Many people have only this worry how to convince my husband or how to convince my brother, there is no need at all for you to work it out, just give them up on this point.

The another thing He has told us which is very important I think, that we must forgive.

He has given the greatest weapon that we must forgive. Now it's such a practical thing to forgive. If you just forgive, the person doesn't exist anymore and the person doesn't trouble you anymore, nor is he in your attention, just to forgive is a simplest thing to do and the highest thing to do to get relief from worldly or mental tortures that we get.

His life has been a story of spirituality, going through all kinds of turmoils and tortures, all types of troubles that

the Spirit can go through, to show that nobody can kill that Spirit, as it's said in the Gītā: “Nainam chidanti shastrani, nainam dahati pavakah, na chainam kledayantya apo, na shosayati marutah" It cannot be killed, it's an eternal life and He tried to prove through His life the eternity, from the beginning to the end He showed that Spirit is above matter, that nothing can dominate Spirit.

It's a very big thing He has done for us is to create such a big confidence in our Spirit. He has proved it beyond doubt.

I hope you people will understand and will not bother Me or bother yourself with small petty things here and there, is nothing important.

Ask for bigger things, eternal things, valuable things.

Also I am very happy that you like this place and you are enjoying yourself here very much and today we have declared so many marriages. There have been so many events in this short time.

So I would like to bless you all for this Christmas Eve and I wish you all very happy Christmas and Happy New Year.

[Shri Mataji talks in Marathi: MISSING 15 minutes.]

Contents: **1986-12-2x, Public Program, Pune, Maharashtra, India**

[Dr. Kṛiṣhṇamurthy, the former principal of Govt. College, Nagpur, where Shri Mataji had studied, comes up to the stage. He is so overwhelmed; he could not hold back his tears.] Dr. Kṛiṣhṇamurthy: She was just a seventeen or eighteen-year-old girl. Government authorities had imposed a ban on student meetings near the college

gate. Undaunted by the presence of a large contingent of armed police, She defied the ban and addressed the students. I could make out there and then that She was not an ordinary person, but must be an incarnation of Shakti. Of course She was arrested and I was ordered to rusticate Her. I refused and was transferred. She was much tortured in jail but they could not break Her spirit.

Contents: 1986-12-27 **Pūjā, by the Kṛiṣhṇa's River, Brahmapuri, Maharashtra, India**

This is a special month in India and it is nice that we are organizing this program during this month called as the Marga Sheersha, means where Marga means the road and Sheersha is the head, which leads you to the Epitome, that's the month. And in this month they worship Guru because of His birthday of Dattātreya and also they worship Mahālakṣhmī. That means this is the month of Suṣhumnā, where the people get out of the bondages of smaller hankerings and enter into a new path of seeking of Spirituality that is Suṣhumnā that is Mahālakṣhmī. Also on this, there are lots of, eh, Pūjās they do for four Thursdays, the Pūjā of Mahālakṣhmī because Mahālakṣhmī is worshipped on a Thursday as it is the essence of the Guru principle. The Gurus have to satisfy the Mahālakṣhmī principle, which is just pure seeking of God, or what do you call the Shuddha Ichcha.

Today is the Saturday as I *[UNCLEAR* enquired] and the Pūjā was done in Poona was also [Shri Mataji is asking to someone] on Thursday. Thursday Pūjā was the thing of the Mahālakṣhmī's Pūjā is started. The day this Pūjā of Mahālakṣhmī, there, you saw all, how the water was

giving away its exuberance by putting up miraculous fountains. And they became the clouds I believe because I heard at the time of the Pūjā rain started in Rahuri and it rained and rained and rained. And now this country which is under drought, people even don't even have water to drink we have rain.

So the whole thing works out according to the calendar which is devised by God, not by human beings.

So today is another day of Saturday, where we are sitting on the bank of Kṛiṣhṇa river. See how it works out? Kṛiṣhṇa river represents the power of Śhrī Kṛiṣhṇa.

So the Mahālakṣhmī Tattwa has to go to the Kṛiṣhṇa's state, of the witness state and that's how we are here today on this special occasion in Brahmapuri, also the word Brahmapuri means where you feel the Brahma, the Chaitanya which you can feel it on this earth.

So when we are touring we are actually also internally, moving. Also there is Antar Yoga which you are achieving.

So you should not mind little, little things here and there but enjoy every bit of it. Yesterday also I was happy you all danced because yesterday was the day of Shakti, was the Friday. On the day of Shakti if you dance you will get that power within yourself. And that's why you are looking much better now. In My name if you dance you get the power, no doubt about it. And that's why here you have to achieve your Spiritual power, your Spiritual peace and your Spiritual love. All these things if you can achieve in India you have done full justice to Me and to yourself. It is not just a picnic or an outing, nothing of the

kind and working out internally all of you, now I am sure it will work out.

So have loving attitude towards all other people who are here, who are feeling lots of love for you and they pay lot of attention, they don't want you to do any hard work they want to look after you but you also try to make friends and try to know them, hardly you know their names, hardly, eh, you write to them. That's not proper.

So at least those who have been here many a times, should try to know the names of the people, take their addresses and they may also write to you and you may also write to them.

So that you maintain a proper correspondence.

So this relationship, of friendship and love must be started as Śhrī Kṛiṣhṇa has said that unless and until you love each other I do not exist with in you.

So it is not only one country, it is not many countries, it's all the countries of the world have to love each other and to understand each other as yogis. You are all yogis and to be appreciated. They are already singing the praises of you since long and now it is time to prove it.

The other day I described to them the procession that was described by one of the English poets in his vision he saw our procession and when I told them they are very happy that already an English poet like Lewis could see these points and written in such details the whole description. But that book has not arrived in India, Vision. It is a beautiful book and I would request the Australians to, if possible to make some copies of that and handed it over, at least the typed copies, in Southara or in Sangli somehow if you have the book with you and give it to

them. They will be very happy, know all about it. That will be a special present to the people of Ganapatipule. If you could give the exact, eh, book then somebody can do it in Southara, *[UNCLEAR* they/I] can do it in one day evening, in India these things can be done very easily in India. We don't book things as you have to book. We have started but not so much of booking here.

So I request you do that much, give the book to these people, so they will bring it printed and everybody can have it.

***Contents: 1986-12-28*, Public Program (Marathi), Mahārāja High School, Satara, Maharashtra, India**

Seeing the work of Sahaja Yoga in Satara district, I am feeling extremely joyous. It has also been a very great work of establishing fifteen centers in Satara district. This is the land of Śhrī Rāmdās, who was the incarnation of Śhrī Hanumān. The fruits of his flower-like work are seen now in the fact that there are fifteen centers over here.

There were many saints in this Maharashtra and all the things they said can be seen by us in Sahaja Yoga. First of all they had said that a SadGuru is one who gives you the connection with God. Not the person who takes money from you and who cheats you.

Man should have only one aim, Self-realisation. Unless and until you get your Self-realisation, I cannot say anything to you. It will be better to remain silent. This is what Gñyāneśhwara told finally.

That's because without Realisation, your eyes are closed and if your eyes are closed then whatever faith you have becomes blind faith. There is no meaning to this blind

faith. Now I am told that there is an organization trying to remove superstitions [blind faith]. That's a good thing as I had been talking about this for some time but we have to see whether the people who are trying to remove these superstitions have lost their blindness or not. In order to even see who has blind faith and who hasn't, one needs to have the sight. How can a group of people which itself is unable to `see' tell someone else that he is blind? This sight is nothing but the Realisation of the Ātmā [Self].

So, the Self-realisation should take place, you all should get this and it is very easy and simple to get it. This too has been told by the saints.

Now the question that comes up is “If it is so easy and simple, why didn't we get it?" The reason is that the proper time has to come. When the time comes then that work will take place automatically.

This is a living work. It is not an artificial one. Suppose you want to make some plastic flowers then you can do it any time. But if you want to see the flowers which have the essence of the Divine then you have to wait for the proper time. These flowers blossom at their own specific time. In the same way, the time has now come for Sahaja Yoga through which thousands and crores of people should be saved. This should happen. Otherwise, there will be no other route for our emancipation [kalyan].

We get rid of our economic and social problems through Sahaja Yoga, but most importantly, peace, contentment and well-being flourish in our mind. A person becomes loving by nature and when he realises that he has so many powers, instead of becoming proud, he becomes

humble and in that humility he helps and serves others. This is the Ramrajya that we are all hoping for.

What is described in Pasayadan [poem composed by Śhrī Gñyāneśhwara] is this. Whatever was said earlier that such and such things will take place is about this. This you should achieve and become Sahaja Yogis. I can feel that many Sahaja Yogis are also sitting here.

So, let us develop Sahaja Yoga further and bring many more people to this.

Now, here there are many who have bad habits and addictions. You must not become angry with such people. Those who are addicted have become slaves. We must not get angry with them. We should explain to them that `you don't have the power, you are powerless and that's why you are unable to get rid of this habit. You know that you are doing wrong but you are incapable of getting rid of it. In the morning you say that you will stop but you are unable to do so in the evening.' So to give him the power, he needs the strength of the Spirit.

So tell him `your Spirit is there in you, so take your Realisation to get rid of these habits.' We must explain to him like this instead of getting angry and talking harshly to him. Now the other kind of people is that which makes money in the name of God. They don't understand how Shri Mataji raises the Kuṇḍalinī without taking any money. But a living process does not understand money.

How much money do you give to grow flowers and trees? Just as this earth does not understand money, I too don't understand money. All that money is just like dirt to Me. The Kuṇḍalinī does not understand money. If you show Her money, is She going to rise? The one to whom you

say “Ude ude ambe" [Rise, rise o Mother!], is She going to rise with the help of money? But this practice of giving money has become natural for us. In every temple of the Devī, you can see how people are making money in strange ways. That is a very bad thing and they will incur a great sin because of it. Even inside a temple, they put bhoots in the bodies of women and make them dance and shout. But we are so innocent that we think `Oh, Devī has come into her' and rush to apply kumkum on her. You should not even touch such people! If such a woman comes in your house from one door, then Lakṣhmī will leave from another door. Lakṣhmī won't stay there. Such a tremendous sin it is to make bhoots dance in the Devī's temple! During Navarātri, to make bhoots dance, is such an enormous sin! The sin is so tremendous that even seven generations of such a person cannot nullify its effects! But these people are going on with it in every temple and others have to bear the problems of these people.

I had heard that there was a drought in Satara. But day before yesterday, rain fell after the Pūjā. May there be a lot of rain over here. If there are so many Sahaja Yogis, then the rain is ready to come whenever you want it to. But in the villages, there is a kind of nonsense that people have taken to like consuming tobacco, growing tobacco, alcohol and such dirty habits because of which some people say that there is no God.

So, there are droughts over here. If you say that there is no God, then God says, `Alright, I am not there.' Then you suffer in His absence.

Now, in Maharashtra, in many places, people have concluded that there is no God. If you have not found God that does not mean He does not exist. God exists. You can prove through Sahaja Yoga that God exists. Today, there was a Muslim gentleman and he told Me that “I can feel the vibrations in my right hand and not in the left." So I told him “now ask `Shri Mataji, are You sākṣhāt Prophet Mohammed?' " As soon as he asked, he could feel the vibrations strongly on his left hand also.

So now you go beyond this Hindu, Muslim, Sikh and through the religion of humanity become Yogis.

In that state you are Atīta [beyond], this is a very beautiful word. You become Guṇatīt, Dharmatīt. You go on the other side of it. The road to attain that religion is that of the raising of the Kuṇḍalinī. Now you have to give up the false ideas that `we have to pay money,' `it is too difficult,' `it causes a lot of trouble' etc. You have to explain this fact properly to the people.

If you just take the example of Tukārām, you see in how many ways he has described this. In Amritanubhav, Gñyāneśhwara has described these things so beautifully. If you read the shlokas of Namadeva, you will be surprised that how he has described such great things with the simplest of words. Once he went to meet Gora Kumbhar [Kumbhar means potter] and the way he describes how two Sahaja Yogis meet, whatever be their country, caste etc., is very beautiful.

So, when Namadeva saw Gora Kumbhar, he was so joyous that he says “Nirguṇachi bheti ālo saguṇashi" means I came to meet the Nirguṇa [formless], the

Chaitanya and here I find it in the Saguṇa [with form] as Gora Kumbhar. In this way he expresses his joy.

Also, all the saints have talked against the people who take money from you and misguide you in the name of God. They have even used abuses at times to describe what exactly these people are. Saint Rāmdās says “Mahisha mardila chandane tyala pujite." This means that some people brought a buffalo, rubbed chandan [sandalwood powder] over it and started doing Pūjā to it as it was covered with chandan.

He has said so clearly about the level of blind faith in our country and how we fall prey to it. If one person goes then another is ready to take his place. Without Sahaja Yoga, you won't recognize who is true and who is false.

Nevertheless, you should see clearly, how can we give money to God? How can we purchase God? How can we rule over Him? He rules over you and to make you your own ruler, God has given this to you. He wants to give you the complete authority over yourself. You should not go into someone else's rule but you must stand up in your own rule over yourself. Not only should you know yourself through your strength but also you should become completely capable of bearing that power [Samarth].

This is the desire of God that you in His kingdom, should drown yourself in the ocean of joy. He desires that you should come to His kingdom and take your seats there. That's because God is the most forgiving and compassionate and He is the greatest Father.

So, He knows what to give to His children and what not to give. But there is a small obstacle in the end that we have not taken to our Self-realisation.

This thing that everyone has talked about, I am telling you in simple words. For thousands of years, in this Maharashtra and the whole of India, a lot has been said on this matter. Kabīr has talked about it; Guru Nanak has talked about it. Now the Sikhs are behaving funnily or the Hindus are behaving funnily or the Muslims are behaving funnily and by seeing this behaviour, people feel that there is no God.

What is God's fault in this? You did not search for God. If God is awakened within a person then for him, all the religions are the same and everyone is like his child. Even King Shivaji has said that you have to get your Self-realisation by telling “Swadharma Olakhawa" [Know the religion of the Self]. He said it because he himself was a realised Soul. It is the good fortune of the Maharashtrian people that we got such a great king who was a realised Soul.

[Shri Mataji coughs a lot.] I have been talking too much and sometimes it goes on for hours.

So, after you become Sahaja Yogis, then it should make you subtle, loving. It should change your character.

Something special should come out of it. Also, you must meditate. Unless you do this, you won't be steady and God's gifts won't come to you.

For example, if this mike's connection is broken or goes on and off, then you will hear My sound but you won't hear My speech.

So, we must always maintain our connection with God. This connection should be totally firm and steady. For this, we need to do some hard work. But this is the work to be done after taking to Sahaja Yoga, after your Realisation.

By seeing that you have got Realisation and are enjoying yourselves, a mother just wants to give all Her powers to Her children. But to attain those powers, we need to do some tapasya. But in that tapasya you don't need to give any money. What is there within you, you should raise it again and again and make it sit in its place again and again. You must look at yourself with faith and love and make it such that you become absolutely one with it.

You should not feel that Sahaja Yoga is something different. If you understand that you are Sahaja Yoga and you are Sahaja Yogis and the responsibility of Sahaja Yoga is on you then God will bless you.

As a Mother I must say that today I am leaving Satara district, I will come again, no doubt, but some children I am leaving here while others are waiting somewhere else, this matter touches My heart.

There is a worry whether My children will become steady or not, whether they will sit on their places or not and whether they will further the work of Sahaja Yoga or not. All your worries, the worries of your emancipation are facing Me at this time.

Sahaja Yoga is the road to our betterment (Hita). We become better due to Sahaja Yoga, this many people will tell you. It is My request to all of you that you take to this betterment.

Contents: 1986-12-31 **Śhrī Mahālakṣhmī Pūjā (Marathi+English), Sangli, Maharashtra, India**

[Shri Mataji talks in Marathi: MISSING.] [Shri Mataji talks in English:] I have been telling them, now they have to face the other people around. You have the same problem a little more sophisticated and the problems are not sophisticated because we don't have organized religions.

Thank God for that also, but because you have organized religions we have to face them in an organized way. For example, now here we have a custom that all the people who have to go to Vitthal, to see Viṭṭhala in Pandharpur have to wear a black spot, just the opposite of what it is, but the people but who are in charge still wear them. You are misguided. But the religions across the oceans have become so organized and they are so solid, absolutely solidified. *[UNCLEAR* Does God has given them] brain so much they have, have to give up those ideas which are absolutely gross? They think they will give up those ideas? They are so much identified. Church is identified with them. Church has become God and God has become church. Actually in Sanskrit language church, church means, which is worshipped, worship.

But here at least in this country, thank God we don't have such organized. I mean ordinary person can go and challenge Shañkarāchārya and can tell him. But not in that country, you will shooting him down or something like that. *[UNCLEAR* There is no other way out].

You cannot go and talk to them or argue with them.

So best thing would be approach such people who have been, eh, opposing those things but they may be in other

kind, another *[UNCLEAR* blinds] who are sort of *[UNCLEAR* communists] or things and who are denouncing God. Because if they are denouncing church they are also denouncing God.

So you should find out such people who are understanding that there is God *[UNCLEAR* then mutual]. I think there is a great population of that kind. The way you are talking to them you have to know Bible very well. If you have to be a real Guru you must know Bible because you can not talk to them without it. And also other religions in which there is a complete explanation of Sahaja Yoga. If you know Bible how far it is closer to Sahaja Yoga you can talk. If you know about Christ very well then you can talk to them.

So when they say chapter this and this and this. You should say chapter this and this, this and this.

As soon as they say chapter this one and this one your counter argument shows.

So you must neutralise their arguments by your own knowledge which is enlightened. The best one you say is that now since Christ departed from this Earth you have been following Him and *[UNCLEAR* you are aware] what have you gained?, nothing. Now in the Bible it is described that He is going to send a counselor, a comforter and a redeemer, what about that? Why don't you seek for that? The argument should not be bombastic or aggressive but peaceful. In between you must keep quiet for a while, listen to the person and then tell them, I am sure it will work out. As you know some of you must have asked Me questions also and I must have answered them very well. But peacefully, joyfully

because they can not disturb you. You have to disturb them and their fossilized ideas, which are to be *[UNCLEAR* de-frozen] and for that you have to have a temperament, a temperament of a peaceful personality. I have told in general to you but quite intensively to these people I told them to make a proper tape out of that and I should translate it and put it in the book that I am writing for the Sahaja Yogis, I am suppose to be writing.

So now we are looking forward to going to Ganapatipule after this Pūjā. I would request you to go with devotion and with complete surrendering that you have to achieve some, something, forget the past, forget the past. You have to forget the past. It is very important that you forget the past and then go there. Whatever has happened, happened in your life, nothing important, nothing can harm you now, you are now like a budding flower and you have every right to be a fruit and no energy which is negative or so-called positive can subdue you or could destroy you. Go with the idea that I am the Spirit and I have nothing to do with them.

May God bless you all!

Contents: 1987-0000 **Dictation of a Structure for an Association called ISSA**

[Sandhya Lakṣhmīnarayan expressed a desire that Shri Mataji might form an International Sahaja Students Association. Shri Mataji called some Sahaja Yogis who were students and dictated a structure to us for an association called ISSA. She dictated every word, right from the basic principles, to promote spirituality.

Shri Mataji seemed to be saying that all students should unite and work for the spiritual cause and help other students. She went through all the details as to how an organization like that should be.

Unfortunately, this organization was never formed despite the fact that it ended up being approved by The Life Eternal Trust (Bombay).] INTERNATIONAL SAHAJ STUDENTS ASSOCIATION FOUNDER PATRON: H.H. SHRI MATAJI NIRMALA DEVI INTRODUCTION: International Sahaj Students Association (ISSA) was formed in the year 1987. The idea of forming this association was conceived in joint consultation of the Students of various Universities for the spiritual welfare and achieving all-round benevolence of the students all over the world through Sahaj Yoga.

MEMBERSHIP: 1. To be a member of International Sahaj Students Association (ISSA) one should believe in Sahaj Yoga and later take to Sahaj Yoga practice.

2. To be a member one should be a student/teacher/employee of some educational/vocational institution/ university and should be above eighteen years of age.

3. The member can be from any part of the world.

4. There will be no membership fee.

5. Members will be allowed to exchange presents of nominal charges amongst themselves.

THREE STEPS FOR MEMBERSHIP: A) For those who do not get Self-realisation may be because they are mentally or physically sick or are in some trouble. (They will be given all the help and correction).

B) For those who get their Self-realisation. (Up to the State of thoughtless awareness).

C) For those who practice Sahaj Yoga collectively and individually. (Up to the state of doubtless awareness).

D) Lastly there will be a Committee set up by Life Eternal Trust (Bombay) who will decide about the three Categories mentioned above.

E) Those who are troublesome members or go against the decorum of the Association will be asked very modestly to leave the Association. They can rejoin with the aforesaid committees sanction.

OBJECTIVES: This Association has been formed keeping in view the following objectives: 1. To work out the solutions of the problems of students / employees / teachers welfare all over the world with the help of Sahaj Yoga.

2. To solve the problems of Health through Sahaj Yoga.

3. To achieve enhanced mental capacity through Sahaj Yoga.

4. To create balanced personalities between emotions & actions.

5. Help to solve financial and economic problem through wider vision of Sahaj Yoga.

6. To make young generation aware of the Social problems and to generate collective continuous force to eradicate the evil. International Sahaj students Association will not indulge into Political affairs but take to constructive work for the emancipation of the down trodden and other fields.

7. To create interests among young people to learn the deep culture of their country, thus making them Patriotic People.

8. To oppose all false hoods through collective measures and individual efforts to eradicate the deep rooted mental corruption in our country.

9. To give new spiritual dimension to our education that instills peace and sense of security among students/honour for law / respect of elders & assiduity to studies and work. To create proper image of students all over the world.

10. Such personalities will have to create a new type of peaceful revolution to establish the foundation of the new beautiful world of peace and Pure Love. This can be achieved through transformation of the student's personality into a new being who is completely integrated, fully empowered with love and absolutely equipped with all the knowledge of the Divine power.

11. To revive Art and Craft and Music all over the world in the light of Sahaj Yoga.

12. To study the Divine culture of all the religions and all the nations.

CONSTITUTION: A) There will be one unpaid secretary and one unpaid Treasurer appointed by LIFE ETERNAL TRUST (BOMBAY).

NOMINATION OF SECRETARY IN CHARGE AND TREASURER: Fundamentally the Basic Law of Inter National Sahaj Students Association is expressed in a Cardinal Phrase as under: “ALL POWER STEMS FROM SAHAJ YOGA LIFE ETERNAL TRUST AND THE PEOPLE AT

THE ABOVE FUNCTIONING OF THE SECRETARY IN CHARGE AND TREASURER: SECRETARY IN CHARGE: 1. The Secretary In charge would perform all the functions necessary to the working of the Association.

2. All secretary In charge of various centers would keep in touch with each other for any problem to be sorted out collectively or any program to be organized collectively.

TREASURER: 1. He will maintain record of the Finances spent for his center and should the Life Eternal Trust find any irregularities in the accounts thus the Trustees can suspend the Treasurer.

Contents: 1987-0000 **Quote on Yuva Shakti from Akashwani, Vol. III, Issue I (Jun 2002), p.5**

The purpose of the Yuva Shakti is the development of that personality in order to make it much more complete, so tat such developed individuals will prove to be great assets of Sahaja Yoga and serve as shining ideals for others to emulate and derive inspiration.

Contents: 1987-0000 **Quote on Bearing children, Zurich, Switzerland**

(other year 1982) [To Marie-Amelie de Kalbermatten, who was resting in the afternoon being pregnant.] Yes, you are tired and you need to rest. You see, it is not easy to bear a child. Only I can bear so many children.

Contents: 1987-0xxx Spring Conversation on a Train between Lausanne and Berne, Switzerland, from the book The Third Advent by Gregoire de Kalbermatten, pp.192 and 193 [The train speeds by a field, green and

sprinkled with yellow spring flowers.] Gregoire: Mother, look at the fields, they are exactly the colours [green and yellow] of your sarī.

[Half an hour later, through the window, the same landscape, but with the brown of the forest in the background for leaves were not yet out.]

Shri Mataji: See there is also the colour of My jacket [brown], you have not noticed that! Gregoire: No Mother, I had not noticed.

Contents: 1987-01-xx Quote related to a Marriage, Part 2, Ganapatipule, India [For Part 1 see 1986-01-xx.]

[Shri Mataji calls Linda Williams into Her room at Ganapatipule. Four or five prominent Sahaja Yogis are present.]

Shri Mataji: Why did you let that marriage go ahead? The young man that girl married is absolutely ruined.

Linda Williams: I have to obey the leaders and they strongly implied I was wrong to say anything against her.

Shri Mataji: Who runs Sahaja Yoga, Me or the leaders? Linda Williams: You do, Mother.

Shri Mataji: Why did you not use your vibrations? [In fact, Linda had been too afraid to stand up for herself. Shri Mataji is angry with Linda for some time and then sends the leaders away.]

Shri Mataji: Why are you looking so worried? It's only a drama! [Shri Mataji is not angry anymore.] [For Part 3 see ***199x-0000***.]

Contents: 1987-01-02 **Talk to Sahaja Yogis, Innocence and Gaṇeśha, Morning Musical Program and Marriage Announcements, Ganapatipule, India**

Today, in this blessed place of Mahāgaṇeśha, we have all assembled to go deep into our own beings, to enjoy our own glory. One has to remember that the very first thing God created on this earth was Śhrī Gaṇeśha because He could emit holiness. He exists as Chaitanya and this Chaitanya exists in the atom and molecules as you know very well, as vibrations, symmetric and isometric. These vibrations later on start expressing themselves in the plant kingdom as life force and you see how they are kept under a bondage. A tree that is a mango tree will go up to a certain point. A coconut tree will grow up to a certain point. It's all under control and then it is expressed in the animals, where it binds them. That's why they are called as pashus, means under bondage. But in the human being it is expressed as auspiciousness and ultimately as the epitome, as holiness. Holiness is to be understood in its essence as well as in its contents. Holiness is an innate quality of a personality, where a person rejects all that is unholy, all that is inauspicious. The ego doesn't play any part. Up to the animal stage, ego doesn't exist. But in the human stage, you are given freedom to choose whether you want holiness or not. But in the ego of man, he might say, `What's wrong?' and he may defy all the rules and regulations of the Divine and take to unholy behaviour. But then he goes amok.

Today we can see the results, in this short time, the results of this deānce. In the West specially, they are finding it impossible to retreat back. To begin with,

people laugh at such people. They make fun of them. But holiness is the power within us. As you have heard that Rajput ladies used to sacrifice their bodies so that nobody tries to destroy their holiness, their chastity, because they realised the power that lies behind this chastity. This sense of chastity has helped so many women in this country to lead a very dynamic and a holy life.

It is said that without holiness you cannot work out anything. Even I have heard that in India people believe that if you have to do wrestling, the wrestler has to be a holy person. If he is an unholy person, ultimately he will fail in life. Even those who play other games have to be holy like Hanumāna. Otherwise, they cannot continue with their games and they might develop some sort of problems within themselves.

The warriors who went on the wars and fought other people had to lead a very holy life. Otherwise, they would suffer. As you have seen, people coming back from Vietnam have become mad people.

In every walk of life, holiness was the most important part, most important subject that was to be looked after. No reaction took place to people who fought with Shivaji, but when I see the reaction of war in some other countries, I am quite surprised. The reason is while fighting the war, they fell into a trap of their ego and did not care for their chastity. Chastity is not only meant for women. That's a very wrong idea. It's very much more for men. Those who lead a chaste life are the people who are glorious, tejas Puṇya [tejas: glory; Puṇya: virtue] as we call it.

For Sahaja Yogis, the most important thing is to lead a very holy life. Everything else is mundane.

Christ who came on this earth, as I told you, was the incarnation of the same holiness as Śhrī Gaṇeśha.

He has gone to this extent to say that “Thou shall not have adulterous eyes." Even your eyes should be holy and innocent. Innocence gives you that holiness, as the children are holy people because they are so innocent.

There are so many things to be learned from children. In their simplicity, in their innocence, they do not indulge into things which are unholy. Holiness is not only concerned with your married life, also it is concerned with your political life, with your economic life, with your national life. Chastity is the only keynote for improving all the problematic questions or else solving them completely. There is only one danger among chaste people also, that they might become extremely dry or could become very hot-tempered, sometimes also ego-oriented.

But just the opposite is Śhrī Gaṇeśha who is on the left side. Śhrī Gaṇeśha's holiness is that of a child, eternal childhood. Is so sweet. The whole movement of his body is so delicate and so swift, yet so charming. He eats a modaka which is a sweet which is very simple to make and very tasty, to show that we should have sweet temperament, sweet nature.

So the idea that people who are very chaste are very rough, hot-tempered is absolutely wrong.

Especially for ladies is very important, that if they have to understand Sahaja Yoga, they must know that Śhrī Gaṇeśha works on the left side and not on the right side,

this is a very big mistake when we start using Him on the right side, to express all our wisdom, all our love, through holiness.

There is no end to what I have to say about this great quality which all should imbibe, respect and worship. Only thing when you meditate, just believe that your auspiciousness and holiness is to be imbibed on your nerves, on your central nervous system, because that is the epitome of Chaitanya. The Chaitanya that is flowing all around, if it is in the form of holiness, even one glance of yours can bring beautiful fruits, can bring peace and solace.

So this innocence and holiness is the one which is peace-giving, which reduces frictions, tensions, because you enjoy your chastity. Because you enjoy your glory. Please aspire to be the epitome of holiness.

May God bless you all!

Contents: 1987-01-03 **Śhrī Nirmalā Devī Pūjā, The Duties of a Guru, Ganapatipule, India**

Today is the third day of the Moon. Third day of the Moon is Tritiya, is the special day for the virgins.

Kuṇḍalinī is the virgin desire. It is virgin because it has not yet manifested itself. And also, on the third center of Nābhī, the virgins appear as Shaktis of Guru.

As we have got ten Gurus which we regard as the main Gurus they all had either their sister or daughter as their Shakti. In the Bible it is said that, in the Old Testament, that the one who will be coming will be born of a virgin. And then the Jews would not accept Christ so they said that “It's not written as virgin, it's written `the girl.' " Now

in Sanskrit Language `girl' and `the virgin' are one word. We did not have eighty-year-old girls as we have nowadays.

So the virginity of a woman meant that she was a girl who was not married as yet or who has not met her husband so far. That is the essence of purity, which was the power of the Guru Principle.

So, for a Guru who is in charge of leading others into enlightenment, has to know that his power is to be used as a virgin power of pure power. A Guru cannot use this power in a way an ordinary person can use.

So his relationship with his disciples whether they are boys or girls has to be absolutely pure. The purity should be of such a limit that a Guru should not accept anything from the disciples. About this, lots of things has been written by many saints especially in Maharashtra. Also Kabīrdas and Nanaka have clearly talked against the people who have relationship with their shishyas, or disciples, either with greed or with lust. They have called them as Rākshasas. In the same way the people who are today, supposed to be the leaders, the Gurus, in Sahaja Yoga, have to remember that their relationship with their disciples has to be of complete purity and virginity.

In the olden days it was all right that people did not know about the punishments that can fall upon such a person who uses his power as a Guru for his own gratification. But today at this time when at this time...

[Aside:] [tells off some children in Marathi for disturbing.]... The punishment that can take place in those days of last judgement could be very serious and as a Mother I have to warn all of you, those who have

started their centers or those who are becoming Gurus as leaders that you have to have a very detached mind and clear-cut understanding within yourself. You can not mishandle money.

You can not misappropriate money, you can not use anything for your own purpose which belongs to the collective. Nor could you use anyone for the gratification of your lust. If you have any such weaknesses is better to get out of Sahaja Yoga for the time being and come back when you are better off.

There is no place in Sahaja Yoga for impure people. Purity is to be worshipped out and out.

As we say that in the West there's sin against the Mother. People don't value their chastity but in the East, specially in India, people don't know that they have to be absolutely honest as far as their money is concerned. They fall into traps, into temptations and then they get a very severe punishment, not through Me but through the wrath of God almighty because this is God's work we are doing.

And the worst thing could be that we seek power. If not these two things, we seek power in Sahaja Yoga. To them it becomes like their own domain and they start using, asserting, their power over others.

This cannot be possible. It will not work out.

Those who will try to dominate others just for the satisfaction or their own ego will suffer a lot.

Now the fourth type are the people who try to put their conditionings on Sahaja Yoga. Like somebody who is a

Hindu and he is fasting say, most of the days they fast, I don't know which one is fasting.

So he's fasting say, on a Saturday and he tells people that see now, I have to fast on Saturday because after all, you see, I have been fasting for all these days and all that. Or who has got conditioning, like, I would like to marry only a foreigner if I am a foreigner or if I am an Indian I'll marry an Indian. All such conditions if a leader tries to put forward and saying that, `Mother said so,' he'll be doubly punished.

We are belonging to the True Religion of a true, pure universality. None of these artificial things can bind us. This is one of the very important subtle things, which we don't understand, that we are very much conditioned. “We the English” “We the Indians" or “We x, y, z." You are human beings. God made only one world. He didn't make all these things. It's all artificial, man-made. You are born of one Mother and you are yogis who have no bondages of this artificial nature.

Everyone who claims to be a Guru has to realise that he can not bound himself to any particular mundane, outdated nonsensical ideas.

Gradually whatever the leaders will do will be followed by the followers.

So the leader has to lead a life which is an ideal. A leader who is very dominating, or who is very possessive or aggressive, will create leaders who will be of the same nature.

The another one who is very much conditioned will create conditioned followers. And may be, I may not find any relationship with them.

So we don't want to have a priest class as Gurus. Priests are different from Gurus. We do not want people to take upon themselves the laws of God and use them for their own purposes.

Today is the day of the Gurus because is the third day, the third Chakra of the Nābhī. The same one we have the starting point of the Mahālakṣhmī. Mahālakṣhmī energy starts working after you have finished with the Lakṣhmī Tattwa. If the Gurus are still with, busy with the Lakṣhmī Tattwas, have no sense of sacrifice, have no sense of detachment they cannot be called as leaders.

The Mahālakṣhmī is the subtle form of our hankering, of our desires, is the subtlest, the epitome.

Because first we search for power through physical, mental, emotional and ultimately we want to have spiritual powers also to impress others.

In Sahaja Yoga you come here to dissolve all your powers. You become so powerless that all the powers of God Almighty start working through you.

Supposing this instrument [pointing to the microphone] has some powers I won't be able to handle this. It would be going here, there and there.

So to worship Mahālakṣhmī one has to remember that you must dissolve all your powers. That is the surrender that is what is `Islam' as they call it. But these are all words for people.

Surrender is a very difficult thing to understand for human beings. They think `I can't surrender.' What do you have to surrender, is nothing but your ego and your conditioning.

All these things I am telling you but if you learn them by heart like a parrot, you can repeat. That will have no influence on your followers. Unless and until you show in your own life that beauty, that composer, that care, that concern, that love, nobody is going to listen to a parrot.

The meaning has to come from the practices not from the precepts. This is what Sahaja Yoga [is], which is very different from any other spiritual announcements.

So be careful! You have been chosen by your merit as Sahaja Yogis, so respect yourself.

May God bless you!

Contents: **1987-01-0x Day with 300 Sahaja Yogis, Pratishthan, Pune, Maharashtra, India**

[Shri Mataji warmly receives 300 yogis in Her garden. She was very fond of gardening and had planted exotic flowers from all over the world: English Roses, Dutch Tulips and Thai Orchids. Dr. Hamid, an agro scientist at the U.N. had brought some special plants from Austria. She asks their names but nobody seems to know! As if to draw their attention to nature, She recounts their names and asks every one to remember them:] It would be a good idea to learn the names of birds and trees too.

[Pointing to the large size of the grapes:] Grapes remind Me of My mother. She was a great freedom fighter. She took a pledge not to eat grapes till India got her independence and the common people would be able to afford them. Now I am happy that grapes are being produced in abundance in Maharashtra and every one can enjoy them. I would like to grow more trees but there is not enough water.

[A Professor from the Agricultural University suggests rainwater harvesting. She had already thought of it and reveals her plans to build a small dam for harvesting rain water in the ravine below:] I would like to fill it with lotuses and gold fish.

[A delightful morning is spent plucking vegetables. Pointing at a large Sunower, Shri Mataji remarks:] See how big they have grown. It's vibrations. Now that you have got your realisation you can vibrate the seeds too. I produced 1,700 kgs of high quality Basmati rice from only 60 kgs of vibrated seeds! [The Professor enquires if the milk yield could also be increased with vibrations.] Of course, I am getting some local breeds soon and will show you how to increase their yield.

So next year when you come there will be plenty of fresh milk.

[The sun is too hot for the liver and She beckons to the shade of an Almond tree. Her attention shifts from agriculture to the collective catches.] Put your left hand towards Me and the right on the Mother Earth. Keep your eyes open.

[Attending to the Nābhī catch, She enquires what every one would like for lunch. The Italians promptly piped, “Pasta." Pasta was not common to the Indian kitchen but by coincidence the Italians had brought ten packets. Though it was not enough for 300 yogis, when Shri Mataji finished cooking, the Italians eat to their heart's content and yet there is enough left for another meal.] It's the blessings of Śhrī Annapūrna. When you cook from your heart, you touch the heart of the others.

It is most satisfying. When you learn how to mix the ingredients, you develop the sense of proportions. I am building such a large house but I am enjoying because I understand the proportions.

[After lunch Shri Mataji arranges the buses to take Her guests for shopping to a handicraft exhibition.

In the evening, Shri Mataji and Sir C.P. invite them to Dinner. She is delighted at the shopping of Terra cottas:] When you decorate your homes with these, they will relax you with their beautiful vibrations.

Feel their [handloom saris] vibrations. When you buy them, you give employment to the poor weavers.

Look at their art, their creativity makes Me thoughtless! [She heaped the plates with pound cakes she had specially raked from her mother's recipes. Then she disclosed her new device of mixing colours for a stone finish. It magically transformed the concrete pillars in the courtyard to antique ones!] [After a sumptuous Dinner, she calls for Her harmonium and teaches a song She had composed during the independent struggle `Mā Teri Jaya ho'. In the moment of dismay, it inspired the spirits of the freedom fighters.] [Shri Mataji makes comfortable arrangements for the night in large halls.]

Contents: 1987-01-11 **Śhrī Devī Pūjā, Commitment and Dedication Pūjā, Paithan, Maharashtra, India**

You must have felt the vibration of this place that tremendous and that you come here after so many years nearly when you were surprise.

This place has a great connection with Me as such because My forefather's ruled in this place and this was

the capital of Shālivāhan called as PratisHaṭha and they made as easier as Paithan.

There were rulers for thousand of years and one who started this Shālivāhan Dynasty as they called Satvahan [i.e Seven Vahanas and they represented as seven Vāhanas as seven Chakras]; surprising how Sahaja, after that there were a great poet as you know about him, `Gñyāneśhwara' came here and he was born very close to this place.

He was here for quite sometime, there was one fellow, who was a very supraconscious person, who challenging there was a Chandev, so he said that, what do you have with you to show that, you got for it.

There was a male buffalo within, male buffalo, which was just walking on the road, Gñyāneśhwara made that buffalo to say the main mantras and Chandev try to show some tricks. Gñyāneśhwara with his brothers and sister rest and was sitting on a broken wall and made the wall to move with all of them in the air, then he realise Chandev that this sort of any incarnation on it.

Apart from that another great poet called Eknath who wrote lots of books song like Namadeva, describing Sahaja Yoga, so this place had some sort of attractive focus of vibration for all these great saint to come and settle down.

There were excavation lots of old things about this place and the sarī given to Goddess here that mean this place called `Paithani' started at the time of Shālivāhan and the art is still there that the only sarī they used as a real gold, as a real gold that for the Goddess, so this place is still very vibrating is out of the way to the people to

come down, thank God, so it's still maintain it's own vibration and is goodness and it's purity and you all luckily people good to have come to this place and visit this place.

As you will go round, you will see the beautiful garden next to it. The river Godavari is called Ganga the Ganges of the South [India], it's started from Nasik you were before and than brought here and a big dam is made for the supplier of water all over, which you can see the main on and beautiful garden near by and Eknath's temple is just behind here and so you may go and look at it also. Happily went and saw Ajanta Caves, should for you how people were dedicated here to built on that in ten centuries.

They had not seen Buddha at all, Buddha never came from South of India, just believing in Buddha, what work they did, what sacrifices, how they built it, they had to go through very difficult times because there were no water and there were no communication nothing and they used stones you may have seen there of different colours and different hues which are created on Mother Earth, when you break them and they strikes those ek like stones, you get beautiful semiprecious stone.

They dissolves them in sort of indigenous solvent and used for painting and that's how the paint are today surviving, can't you see without lights, how they painted at time, what sort of eyes they may having that dedication gave them the power that they can paint it, they carried on for ten centuries this one, if Sahaja Yoga can [be] carried for ten centuries this will be different place.

One has to learn that we have to dedicated, we must full dedicated ourselves, we are not here to gain everything out of Sahaja Yoga like in the beginning people have problems about their families, so they think that God can solve their problems and so they come to Sahaja Yoga to oblige. Sahaja Yoga now that God must solve their problems, if their problems with their relations, God must solve their problem that sort of jobs given to God because they have imagination to join such a part.

After that God must give them money, he must provide for everything and he must look after us that for no commits at all, that no commit.

Nobody has commitment in Sahaja Yoga, God has committed and God has to work it out and they started.

Some people foolishly start using in Sahaja Yoga for other purposes like earning money or earning power, or may be faith, or domination or anything, these are the steps which are going down not upward and then once you go down, you don't realise going upward or downward.

So in dedication one has to see, what have I dedicated for certain all the time, I have problems all the time, I say I can't do this because of that. I can't do that because of this, this is the problems, this I like to do this I like to do all the time they I, I, I and I but what have I dedicated, what I have given to Sahaja Yoga and they can't do anything. This people not only to please but permanently went and settle in that place, in their farthest place without any machinery, without anything. They did the whole painting and whole excavation and all that entire

work of such a tremendous volume that impossibility in modern times.

Nobody can recreate something like that with your machinery, with everything because they don't have dedication.

So for Sahaja Yoga, we have to put ourselves onto a point, what did I do, what did I sacrifices for Sahaja Yoga nothing. If only for my own child, may be for my wife, or myself, or for my job of something, what is our commitment without commitment purity cannot come, it will go up and down like yo, yo. We are committed to Sahaja Yoga, if there are even five people who were really, fully committed to Sahaja Yoga, but problem is everybody share with each other, this kind of non-committed behaviour, that something not good. Committed means even if you have to give your life, if you should do it. Even if you have to give up everything you should do it, but all other considerations are to be taken there everything should work out, all should be enjoy all the time, you must get your jobs, you must get your wife, you must get everything, children properly done, everything should be done by Sahaja Yoga and when this commitment will start, I am sure Sahaja Yoga will spread like anything. Even falsehood when people are committed like you see all the religion, every religion they did that and how much it has spread, of course Sahaja Yoga is bless, blissful, bless you all the time, it gives you very long row to hang you sometimes, one must know the blessing that kind also.

So one has to be very very alert that God has chosen us for a very special work and we have to be fully committed to Sahaja Yoga.

All those who were wise will take this to understand that life is only work this otherwise is useless, is good for nothing it has no meaning and this has to come first from the leaders and then from others complete commitment to Sahaja Yoga. It doesn't mean that you to give up anything, for My thing you don't have to do it but for your own sake, for your own betterment, you have to do it. I hope next time when you come to India you will be coming better prepared for commitments.

Is not only money, is not only your talking about it saying about it writing about it, but it is through your own being it should have it, you all should have become source of energy that I want to emit all over the world that light which is going to enlightened, no doubt the artificially going to work it out, but complete genuineness within it, look at Sikhs they had nobody, they didn't have mother to alter.

Gñyāneśhwara's life if you be, you will be shock, he didn't have even shoes to walk, he was cheated shows badly because of his father was a Sannyāsī and was married so they said that these children of Sannyāsī, they had no food to eat and they have to walk for miles together barefoot, they had no blessing of mother on them, this spit of that they kept to Sahaja Yoga, they kept their blessing one big modern because of their Chit that state, know all this for your good for your benevolence that you get all your blessings, that doesn't mean that you should meet, that you should not progress, one has to progress

higher and higher, one has to decide the commitment. I committed to Sahaja Yoga that is what you have to be committed.

May God bless you.

Contents: 1987-01-12 **Program with the Colleagues of the brother Bala Saheb, Aurangabad, Maharashtra, India**

[Shri Mataji remarks that lawyers and judges get their realisation more easily because of their pure intelligence.] Judges often suffer from it [left Viśhuddhi] because of their conscience. It constantly pricks them, “Have I delivered a fair judgment?" [Asks a judge to repeat:] `Mother you are the judge of all the judges.'

Contents: 1987-01-13 **Evening Program (Bhajans), Mr. Dhumal's House, Rahuri, Maharashtra, India**

[After the Evening Program that lasted for hours and during which only green springs of chanas were served:] You have enjoyed the beautiful music, at first your attention was on the dinner, but the vibrations took your attention away from the food, now the dinner is waiting for you.

Contents: 1987-01-14 **Makarsankranti Pūjā (English+Marathi), Mr. Dhumal's House, Rahuri, Maharashtra, India**

[Shri Mataji talks in English:] Today is the day where we celebrate the change of the axis of the Sun and that He moves towards the tropic of cancer. Tropic of cancer is

the one which represents the motherhood, the motherhood of the earth.

This tropic of Cancer has passed through quite a big area of land while the tropic of Capricorn has not. And the area through which it has passed it has created different beautiful manifestation of the motherhood qualities on this earth. We celebrate this change because the Sun has now moved into the new dimension so that all over the world there will be the warmth of the Sun.

Warmth of the Sun represents the warmth of God's love. This is the reason why we celebrate this festival by giving you some sort of a sweet made out of sesame seeds. Sesame seeds are given because they are also heat giving and now as we are coming from the cold, we come to the hot season in a way, hotter season, so to prepare you with that warmth of the Sun these special things are made out of the seed of sesame to represent the oncoming warmth and the warm of the sun.

Though in India the heat is too much, still people are waiting for this time to come in and they celebrate it with such a warm heart. At this time it is said that they give you this sesame seed and the sugar to eat, but now you must speak in a sweet manner, `god godbola' means you must speak in the sweet manner.

Speaking in the sweet manner is very important.

Some people think it is smart to speak in a rude manner or is very intelligent to shout on people, but no one likes this kind of a personality. You may be intelligent, you may be very sharp or smart, maybe on a television people may like to see you, but not as companions, as friends.

To speak in a very sweet manner is a sign of good breeding, good culture and fear of God. Those who fear God will never speak rudely to another person, because in another person also the same Spirit is shining and why should we be sharp or angry with another person who is created by God Almighty as we are created.

So this loving, beautiful relationship that we have with each other, after Sahaja Yoga especially, let us express in talking to each other sweetly. There are so many ways by which we could be sweet. There are little, little things if you do, you can create lot of sweetness, but you need not a sharp tongue, but a sharp memory. I try these things many a times.

Once one of the Sahaja Yogi, who is a very good Sahaja Yogi and an active Sahaja Yogi, was going in the car with Me and his knife was stolen by the driver or somebody and he got very angry with the driver. I said, “Forget it, you see he is an poor man, so he has taken it away, doesn't matter, just forget it." He says, “No, it was because it's a present to me from somebody who was in Switzerland and it's a Swiss knife which I was keeping with me.

So I feel sorry that I have lost it." When I went to Switzerland I bought that kind of a same knife for him. When I came, when I gave him, he didn't have words to say anything. He said, “Mother, how did You remember? After such a long time how did you manage to get this knife?" I said, “I have a very good memory." That's the trouble with Me.

The memory is so good that sometimes, I just don't know, I may embarrass some people with My memory. It

is that good, I don't forget anything whatsoever. I, of course, forget all the bad things, because no use remembering bad things, no use thinking of them. Because of forgiveness you can always forget the bad things.

And if you remember the good things your joy becomes multiplied. If you try to remember something bad then your joy goes down. Every time you see a person try to remember what good that person has done to you. What good that person has. If you have memory for good things you will have a very nice time.

Now today is the day when you are all leaving India.

Some of you will be leaving day after tomorrow.

Whatever it is, I have to tell you one thing, that whatever was possible has been done here for you people, to give you joy and happiness. Now when you are going back, try to remember all that was said to you.

All that was nice. How people praised you. How they loved you. How they were kind to you. How you met some nice people. What nice experiences you had.

But don't brood over things which are worthless. All right, somebody must have said something harsh to you or you might have said something harsh to someone, just forget it. Try to understand that you are spoiling your chances of enjoying life. Nobody is hurt by that so try to be extremely happy that you have met so many people, that you have had weddings, that you have seen so many weddings, we have had a nice time and every bit of it was full of joyous vibrations.

Of course, today some of you would be a little unhappy, I can understand that, because your spouses are leaving, somebody's husbands are going away or somebody's wives are going away.

So I can see some of them are looking rather miserable about it. But that's a good thing because it is out of love and out of attraction for each other, for enjoying the company of each other. That's suggestive of something very good to Me. But still I would say that, after all, you are going to meet each other and remember all the good things that you have said to each other, you have enjoyed with each other and try to keep happy.

Because these days will pass very fast.

In Sahaja Yoga you just forget time, everything, the time passes so fast and all these things will pass over and you will be again united with your husbands or wives, whatever may be the case.

So there is nothing to feel very sad about all these things and to keep smiling and laughing, so when they are departing also, they should not feel, see your last face full of tears but, but remember the face of assurance and courage, that the hope is there, we are going to meet very soon and there is nothing to feel very sad about it.

Today is the day to make joy and to enjoy everything and to feel the blessings of God all around us.

The Sun has come back in His own glory and we have to wish Him all success in the coming year, because in this part of Maharashtra as you know there has been no rain. There have been problems with them and we have to wish Him success so that He can bring forth the rain and

all that is needed out of this solar energy that we have in this country.

And you have to be beaming like the Sun when you go back to your countries. That your countries are not so hot as ours are, neither you have that much of warmth there and you can find that why people are so warm and so much loving: because we have the Sun with us. Now you carry the Sun with you and you give them love and affection and warmth and let them feel that the Sun has been brought from India by you.

Whenever I have travelled anywhere, in any country, the Sun used to be there very bright, so they said that, there is a saying that, when the Indians travel they carry the Sun with them. Of course you can't carry the Sun in your pockets but we must be carrying it in our hearts, the Sun. That must be the reason that's why the Sun was shining so well and everybody came out with their good dresses and everything, were enjoying.

So this is what it is, that you have to carry the Sun with you speaking sweetly today and forever to each other to be friendly, to be helpful, to be kind because you are yogis, you are not ordinary people.

You are yogis you represent that category of people who are known for their righteousness, for their goodness and for their compassion and love.

So I wish you all best of luck. Enjoy your journeys, enjoy everything and pass this joy that you have achieved here, to other people, to other Sahaj Yogis and to other people who are not even Sahaja Yogis.

May God bless you with that.

[Shri Mataji talks in Marathi:] Today is an auspicious day and on this day we give sesame seeds to others and ask them to talk sweetly.

We tell others but it would be better if we tell it to ourselves also because it is easier to tell others to talk sweetly but: “I'll talk harshly." With this habit of ours... *[UNCLEAR]*... we have created wrong ideas about ourselves. We do not have any idea of the blessings that God has bestowed upon us. God has given such a lot of blessings to us in this country.

But in this country people do not care much for cleanliness. In this country there are different types of germs and parasites. I feel that we have all the parasites of the whole world in this country. We even have parasites which cannot be found anywhere else in the world. If these parasites go to the other countries they will die. Because of the cold they cannot survive. Due to the sun, there are so many parasites in this country.

Once a scientist asked Me, “How is it possible to remain alive with so many parasites present in your country?" I replied that “In this country, the people are not only alive but live with joy and happiness, with a lot of bliss and happiness." The reason for this is the sun. The sun has taught us to keep our homes open and also open our hearts.

In England, if you have to go out somewhere then you have to spend at least fifteen minutes just to put on the right clothes. It's as if you are wearing a shield before going out, otherwise you might catch a cold and affect your head. This is the situation there. Today you are sitting here in the open but we cannot sit like this in

England or in any other Western country. Because of the weather these countries have become very cold.

Even in our country there are areas [cities], for example, if you go to cities like Bhowali or the other side of Nainital and Dehradun and very close to the Himālayas, then you can find the cold weather as in the other countries. There, it is also cold like in England and America. But in these cold countries not even birds or insects can survive. There are a lot of forests with beautiful flowers in them. They call it a valley of flowers. There are so many beautiful flowers, as if it is a paradise on earth, but this feeling is only for a moment. It is so cold there that we cannot even open our eyes to see that beautiful place. We have to wear spectacles otherwise our eyes are hurt, because of the cold.

But in spite of the cold, those countries have progressed so much. They have fought against the nature and the cold climate and strengthened their countries. In spite of having a lot of sun, we have not been able to exploit its advantages. We can also produce solar energy. If we use the solar energy we will never have a dearth of [electrical] energy. Even the cars can run on solar energy. But the attention of the politicians here in India is elsewhere and due to this fact, we cannot exploit the advantages from the sun but suffer from it. If we do not go to the extremes then we can do a lot of work.

The main thing which we can learn from the sun is its capacity of giving. It always gives. It does not take anything but always gives. Due to this tremendous giving power of the sun we can have rain, we can have crops and living beings. If we did not have the sun then we

would not have anything. It is due to the giving power of love of the sun only, that we have been able to reach this state. Thus what we have to learn from the sun is that we should also develop the power of giving. If we look around us we will find people who will always think, `How I can save money and keep it for myself?' Even if I give money for some programs, some people still think how they can save money from that also. Even if I have given them some money to spend they always have a tendency to save money from everything.

Why? Because there is a tendency to hold on to something. If someone goes to the market and they find that prices have risen and if we ask, “Why?" they reply that “Because the others have increased the prices, that's why I also increase the price." If the prices [cost] of the commodities are not rising then why do they raise the [selling] price? They have always a tendency to suck the energy of others.

Even if I want to make a small ceremony for a festive occasion, then others tell Me, “Shri Mataji you will not be able to succeed." When I ask, “Why?" the reply is that people are corrupt and they will eat [grab] money. As I eat the food they eat money, so maybe we will not get along together.

It is such an absurd thing. Those who are responsible for the country's welfare, those who are the administrators and those on whom the power has been bestowed by God, even they do not understand that we have to give. This quality of giving one has to learn from the sun: that we have come [on this earth] to give and not to take. This complete change from within has to be reached with

an understanding that we have to give and not to take. We have to have the passion of giving. It's as if when a mother knows that “Today my son is coming” then with passion she thinks, “What can I do for him, what food can I cook for him?" This is the passion which a mother has. Even if she doesn't have the ingredients, she might borrow them from the neighbours and prepare some sweets for you. She always feel that she has not done enough.

Unless and until we have this kind of collective passion from inside and have this kind of feeling about others, no country can progress, neither our own nor other countries. But we always have the urge to take things from others, to plunder from others, to borrow from others or to deceive others.

Because of this urge our children will suffer, we will suffer and we will not be able to achieve anything in this country. In My in-law's village *[UNCLEAR]*... to build a lake. The government gave them money in thousands for the purpose. But the lake was never built. They said that they had dug a hole to make a lake but then they covered it again since they did not find any water.

But in fact the hole was never dug.

So where did the money go? They sent it to Switzerland [banks].

So the banks will again borrow from Switzerland and send the money again to Switzerland. If the sun acts in this way then we cannot survive even for one day. If he alone eats [consumes] everything, what can we eat? Today we are celebrating the Sankranti. Sankranti means a sort of Kranti [revolution] by which we acquire the habit

of giving. Everybody says that we should have the habit of giving but most of the people believe in donating something to the priest. Also, many people preach the art of giving just to fill their own pockets. This doesn't have any meaning. There is always a question of whom to give and why to give.

In fact, in all liberty and freedom, we should see for ourselves what we are giving for our country, for our brothers and sisters and our neighbours. We should not be selfish, but give with all our heart so that we get all the joy of giving. When we give with all our heart, the joy that we get cannot be compared with any other joy.

If we want to feel this kind of joy only, then we should celebrate the Sankranti today. Our nature should become like the sun. Whatever he is doing, he doesn't have the feeling that he is doing something.

He is doing everything in akarma [without the feeling of doing anything] and constantly burning himself and giving you joy, light, the essence of living and he nourishes you.

We see the sun every day and many people do namas-kār also, but we only do namas-kār without imbibing his qualities of giving.

I told you a very small thing: that every Sahaja Yogi should plant a banyan tree in his garden. Why do we have to take money from the government for this purpose? Just to plant a tree and put a fence around that tree doesn't need much money. Even to smoke bidi [tobacco] costs more.

Try to do this small thing so that others should see that you are at least doing something. In spite of this we

always think how we can get money from others, how we can plunder others and how we can save money at others cost.

Because of these tendencies within us, our country can never progress.

We did not have these tendencies before in people, in the earlier days. I can tell you that when I was young I saw people who believed only in giving and never in taking. I saw them giving only, they did not like taking. Even the parents did not like it if the children took something from others and would tell them to return it. I still remember in My father's house they had made some chairs and also an umbrella, out of silver. Everybody asked, “Why did you make these out of silver?" So the reply was, “When we have marriage ceremonies, instead of borrowing or hiring them, it would be better that we have them with us once and for all, because if we had to hire then sometimes we did not get them in time because the earlier person who had borrowed had not returned them. And sometimes these umbrellas were lost because someone had never returned them and so they got lost." So what I wanted to say is that if we have money, we should invest it into something collective. If you want to construct a badminton court, then in that court everybody should be able to come and play and we should not say that only my children should play in that court.

If somebody buys a car, we should be able to take all the children to school.

Thus we should buy a big car so that all the children can be taken to school.

This habit of being collective and being useful to everybody, one should learn from the sun. And today is a special day when we can learn this thing from the sun. And we should take a vow that `I'll do something which is collective.' I do not understand how people can eat without caring for the common public. You do not even worry about your neighbours and do not do anything for the common people. I told you a very small thing is to plant a tree. We have got so many yogis in Maharashtra, even if each one plants one tree and looks after it, this will be certainly helpful to everybody.

Thus I request all of you to do something collective and it will be useful to everybody. But one should never think how much will I earn from it and make money out of it. It should not happen like the way we give money to the priest. One should open his heart and lovingly do something for the collective and feel the joy out of it. One should make it a habit.

I do not want to say that others should have everything for free. I never said that you do something for free for the people who have come from abroad. If you look at them you will see that they have brought so many things for you from abroad to give you as presents. Of course I have contributed a lot. But they have also brought a lot of things of their own. When I saw the presents here, I thought that they were the presents which I had bought in Rome for you but then they told Me that these were the presents which they bought themselves and they had not brought My presents. They felt such a lot of joy to bring so many things for you. They do not even know in Italy to whom these presents were to be given but they

do not bother. They leave it to Me to give them to the Sahaja Yogis here in India.

But in India we have a tendency to think only about our children and about our mother. Then the mother comes walking, limping on one leg. Then you start saying that `My mother did not get a high quality sarī.' Since I do not have one I give her a simple sarī. This is the tendency here. But with the people from abroad it is just the opposite. When they came here they came with so many presents it seems they brought two tons of presents from abroad. Even My hands starting paining while giving these two tons of presents.

What I want to say is that they do not expect anything from you. But your behaviour should be such as to show an example for them. And you should show them that you are in no way inferior to them, `We are here really to serve you, to welcome you, whatever is possible from our side we do not hesitate to do.' It doesn't cost any money nor any hard work. The only thing is that we should change our outlook.

If even after coming in Sahaja Yoga we are not able to change our nature in this manner then I do not feel that we can change the entire humanity with Sahaja Yoga. The biggest quality in us is to give to others. And this quality we should imbibe within us.

In Sahaja Yoga your Kuṇḍalinī is awakened and you realise your spirit but the essence of spirit is like that of the sun and this essence is of giving. If you have seen one photograph of Mine, there is the sun shining on My heart; in fact there is a sun in My heart and because of this I never feel that I should take something from them

or to plunder anybody. I do not understand from which part of your head this idea of plundering them comes from. This is a very strange behaviour. Sahaja Yogis should not think in this way but on the contrary every day we must think what we can give or do for others.

In Rahuri itself I have started an organization whose name is `Sahaj Stree Sudhar' or `Samajsudhar' [association for the welfare of women]. Through Life Eternal Trust we cannot use the money for the welfare of the women thus we had to create this organization. This organization has been registered and people from Canada and elsewhere are ready to donate to it but here I do not find anybody to work for this organization.

If the local women take it upon themselves to work for this organization only then it will succeed. We have acquired land and all the facilities but we do not find time to devote for this organization.

So how can we go to this place? But one should remember that people are coming from abroad with the money to donate for your organization. They have brought fourteen machines for the women here. You can see women loitering about without doing anything. You can ask them to work so that they can earn something out of it. And they can prosper. At least these things we should try to think about. Instead of that we always think about ourselves.

So the persons who are in Sahaja Yoga should know that this selfish attitude is not accepted in Sahaja Yoga. We should think in terms of global advantage. The lives (Vibhouti) of saint are for the salvation of the world. And also for the salvation of saint lives, this world exists. Thus

the saints will be blessed by this attitude... [vibhouti means Ashes with which Shiva is decorated].

Now you have become saints you should behave like saints and the first quality of a saint is giving. You have never heard of a saint plundering anybody. If a saint thinks of cheating he does not remain a saint.

Thus from our side we should always think how much we can give and what we can give, how much love we can give. And how many people we can help. All our attention should be for this purpose.

Nowadays there are welfare associations just for election purposes. We should not create any such type of welfare association. But we should create associations in which we can work selflessly and our love should be nirvajya [selfless] and we should not expect anything in return.

And there are no limits for our love, it is an endless love. When we have this kind of love automatically we will know what is to be done. The improvements should be done gradually and every Sahaja Yogi should contribute to this collective welfare.

We should try to devote our time for this purpose and work hard to achieve our goals. It should not happen that `Shri Mataji has come, She gives a talk and when She goes everything is finished.' These people [from abroad] have done a lot. They have started schools and social welfare. We should also start something in this manner.

Sahaja Yoga should not become an association of people who have realised the spirit and are swimming in the joy but are lazy lumps. It should not happen this way. We should try to see how we can help others.

We should open our eyes to look around us with love and try to see how we can help others.

Still I have not been able to move to India. Once I come back to India you will see that I will make everyone work. Thus it is advisable to start working before I come.

Sahaja Yoga is not meant only for sitting and meditating. For meditating why do you need Sahaja Yoga? You can go the Himālayas. If you want to stay here and be in Sahaja Yoga then the common people should be helped by Sahaja Yoga. But Sahaja Yoga should not become like these modern welfare organizations. We should try to achieve our goals with full sincerity and only then we can say that we have established Sahaja Yoga.

Now I heard a lot of praise for Me. I heard the songs and they gave Me a lot of Joy and satisfaction that people have recognized Me. But you should remember one thing, you should work in order to know yourself because you cannot see yourself in the mirror.

You should be able to see what you have achieved, like in the earlier days you used to look after your household, your children. In the same manner, if you are not able to work for the collective, then in My opinion, you have not achieved anything through Sahaja Yoga. You have remained where you were, you have not progressed at all.

Next year when I come, you should be able to tell Me how many banyan trees you have planted.

Secondly, you should be able to tell Me what collective or social work you have done. If you try to look around you will definitely be able to see some collective work which

you can do and you should do. I'm sure you will be able to do it very well.

It doesn't need any money, only you have to decide within your heart. When I started Sahaja Yoga, at that time I'd given realisation to one lady only and I started without any money. I did not have support from anybody but even then I started Sahaja Yoga. But because of honesty of the work and the consistency, it has spread so much. Now each one of you, man or woman, you have the responsibility that when you will introduce Sahaja Yoga to the general public, you will be able to give them some proof of the general well-being. You need not break any law for this. You need not do anything wrong nor need you do anything unlawful. In a very simple way if you just open your eyes you will be able to see what you can do for the general welfare of the people, how you can help the well-being of the people. And I'm here to give you all the strength and energy to do this work. We do not need any vote nor any money or anything else. You should give you Me a promise that without expecting anything in return you will start working for the welfare of the people.

Sometimes, it might so happen that when people start some welfare work they go round asking for funds. This is wrong. We should not ask for money in the beginning. First you should start some work which does not need money. Everyone feels that without money we cannot do anything. You have got the powers so why do you need money? If somebody is sick or not well in your neighbourhood then you can go and visit him and try to soothe that person.

Instead of that, what I see is that you bring the sick person to Me. The other day, someone brought an injured person to Me. He had a broken arm. A Sahaja Yogi could have treated him in two minutes and made him well but instead of that, they brought him to Me and that too right in the middle of a Public Program and asked Me to treat his arm. You are so many and all the powers are flowing through your hands but still you do not use them. If you are not able to treat even these small ailments what is the use of you being a Sahaja Yogi? Someone says, “My mother is sick, my father has broken his leg." Instead of bringing them to Me you can easily treat them. You do have the powers, try to use them.

Thus you should be able to help the people without expecting anything in return and with full Joy.

You will be able to feel a lot of joy when you have the feeling that you do not do anything but you are just an instrument of God and you are living in this world, in this country and you are giving something special to them. It is such a big thing, such a big understanding.

With such a feeling, if all of you decide to work, then, you will be able to do something for others and other people will see what Sahaja Yoga is. Now people think what is Sahaja Yoga, just everybody meditating together and that's all. Even if there is some problem in the country Sahaja Yogis are just sitting in meditation. One man came and told Me, “My wife doesn't cook." I asked, “Why?" He said, “She just meditates." So I said, “Is it so? But who told her that?" First she should cook, for meditation even five minutes are sufficient. I have given you the power and the energy to cook well.

Thus one should have the confidence that you are capable of work. I am giving you the powers, you can assimilate them. If you just meditate every day it is not sufficient. You have to see what well-being you are giving to the others. But instead of that, you always think about your own well-being and come and ask Me to treat your son, your father, your mother, or ask that you should get a good job. And you want that I should also come to your house to eat, do this, do that. This way, you try to impose your will upon Me but about you, what can you do? You should always remember that you have to do something.

“I will show Shri Mataji what I'm capable of, to do something special." We should decide this once and for all. I have an image in front of My eyes as Śhrī Gñyāneśhwara has said “Bolte Piyushanche Sagar" [Words or sayings are like the oceans of nectar]. Where is it? I want to see it.

Thus on this auspicious day I give you all My sweet blessings that you will help everyone and look after their well-being and you will treat everyone with love and you will talk sweetly, full of love.

M. Dhumal: Everybody should put hands like this to give a promise to Shri Mataji. Shri Mataji, we will keep ourselves bound by the promise to your today's blessings [sayings also] and your love. Keep the hands one minute and give the promise to Shri Mataji.

Shri Mataji: He is saying you should put your hands like this to say that we are bound by Mother's words. And we'll try to do good to others and we'll be very kind to each other.

M. Dhumal: On this auspicious Sankranti day, everyone should by heart give promise to Shri Mataji.

Shri Mataji: I've been telling them that we have to be collective not among only Sahaja Yogis but with others also. We should see what's around us, what's wrong where, how we can help.

We have many social obligations which we'll have to fulfil. Now you have reached the stage where you can do that without forming any social organization which collects money and have seats and things, that kind of a nonsense. But you can see around yourself who are the needy, who you can help. And that is how you can really give a very positive form to Sahaja Yoga.

James, can you come here? And Guido.

One but one all the leaders can come and pour water on My feet. We can all come *[UNCLEAR]* here.

There's no room here, but one by one they can come.

I'll be giving this water to all of you, all the leaders and also Charanamṛut you can take it. This water is very good for all diseases of the Mūlādhāra Chakra.

Contents: 1987-01-14 Talk to Sahaja Yogis, I Know Everything, Rahuri, Maharashtra, India

Then you won’t feel the strain, because going back I know what it is to travel.

So how was the experience here were you happy? and all the married couples are they happy, you look so nice and so beautiful, now I've given quite a big lecture this morning I think and I didn't talk much about it, but we have to develop personality that's important. That personality which is of course inside, you are growing

very much, but in relationship with that personality, you have to develop a personality which is, dignified, which is impressive, which makes feel, other's happy, because from you they will judge, if you are frivolous and if you are cheapish type, even because of may be your age whatever it is, still people will start thinking that something wrong with these people.

So we have to develop personality, a personality which is inside us, is that of your spirit and that is so dignified, so beautiful and so natural, but naturalness never means frivolity or stupidity it doesn't means that.

Naturally a human being, even an animal is sensible thing, so human beings are naturally very sensible, very loving, happy, joyous and good creation of God, but it is not yet known to Sahaja Yogi's that your personality impresses others much more than your talk about Sahaja Yoga. Like Dhumal went a office of collector and the way he was talking, the way he was handling, the way he was so natural and so good and kind, the people in the collector's office asked him who is your Guru, how you are talking like this, how do you know application so well, how can you solve the problems like this and he said I have no Guru but one Mother only, they said everyone has Mother. He said. There's a special Mother I have got and the whole thing worked out so well that in that collector's office now. Poor collector doesn't know how to stand against Me because everybody is with Me, so that is very important, what sort of personality you are, some of you people look as you are blasted with worries, troubles on your head, as if something terrible has happened and some of you look has if you are not

bothered about anything in the world. You are not aware of what is happening in the world, or that you have to do something about it, so to be responsible to be conscious of yourself. Yesterday Shivaji's lecture was about his own son, he got dejected and he felt depressed and he felt that he has not been able to look after his family people, to put them right and that he failed them and then again he came out and he said no that's not the thing. I am here to do a job and my son whatever he has done, he's done because he's a frivolous person. He is not the one who is of my time, I'm different type of a person, I'm the one who tried always to become a saviour for the Marathas here and how can I give up, how can I forget it, for one son of Mine if he has given up doesn't matter, so he came up on his own style, he saw for himself, sometime as I told you I also feel little dejected sometimes too, now because I love you so much and when I find there something very wrong with the people who am I love so much, I Get upset, but then then again start thinking. Oh no. I am Ādi Shakti, I can't be upset. I can not give up just I can't give up, I have to continue, I have to love them, I have to correct them, I have to look after them and I have to go ahead with it, that's keeps you alright, that's what you have to always suggest yourself I'm Sahaja Yogini, I'm Sahaja Yogi how can I feel depressed about it, how can I behave like this, always if you remember you are a Yogi, you are a special type of a person, you are very, very, rare, compared to the population of this world. How many we are very few, very rare, very rare species of people and very rare type of people, we have to be very proud of ourselves and we

have to always be very aware that we are this and we are this and we have to be this and we have to be different.

We shouldn't worry about people who are not like us, pity them, their fate is sleeping somewhere, something has gone wrong with their fate, they didn't do good work in their last life perhaps, may be that they are not yet blessed but they are after all, can be they are our relations and they are connected people doesn't matter. We have to lift them up, somebody has to stand up like Shivaji stood up all his family people were funny, he stood up, he said no I have to do it. In the same way one should not get dissolved or disturbed by anything that's happening around. You have to dissolve other people, you are not to get dissolved into them, this is what it is and that can come with full confidence in yourself, in Sahaja Yoga and in the love of your Mother.

May God bless you! Today I would like to announce one thing that I have thought of having two senior Sahaja Yogi leaders like James and Guido, to be selected among us spontaneously, not to any election or anything, to be consulted for anything that you want to be done, instead of consulting Me because sometimes it happens that I'm not available, sometimes may be that you don't feel like talking to Me about certain things.

So these two persons are there whom you can always contact, ask their advice and they are in charge about all the affairs of the leaders and the people who are around them and then I can consult them, I can talk to them, they can save out whatever they don't want to tell Me and tell Me whatever is to be told to Me and what argue

the part they want to know, though I know everything. Even if you don't tell Me anything, even if you do it behind seven curtains, of seven countries I know everything. I must say, I just know and how do I know that I can't tell you and I think if you love someone you know everything about that person, but I know about Sahaja Yoga and I know what's happening where. Nobody should ever believe that somebody told Me something against someone, or things like that. If no one can tell Me, you see they might tell Me, but I don't listen, they are free to tell Me but I know what it is. I know much more then he knows, I'll give an example, there was an one fellow who was very active and he was trying to help us to have some programs in the nearby the village. I said that's a good idea and some of the Sahaja Yogis, local Sahaja Yogis felt that Mother don't know about this fellow better go and tell him.

So they came to Me with very serious faces all of them, five or six of them drove on motor cycles came all the way to that guest house and sat down around it very seriously. Said Mother do you know this fellow is a politician he will play around with you and he will try to trouble, I said “really?" they said, “Yes” they were very seriously and they said now all the wrong things about that fellow you know that he is capable of a debacle, or he may try to create a problem for Sahaja Yoga, I said that's all you know? I said alright I'll tell you what I know about, that this man has a wife, who is not his wife he has eloped with that lady and the child he has got from her, that's why he is staying there, he is of this caste and his wife is of another caste, all those thing they were just

looking. I said have you got more to tell Me they took their motor cycles and ran away.

So you are not to be afraid of that if somebody is supposed to be a very bad man, or something evil, or any thing like, they are like frogs for Me just like a manage them without any difficulty. I just try to do the things in a way that looks human and simple, but I am quite complicated and I can manage thing so well, you won't even know how I manage, so under these circumstances you must give up all fears that anybody can put something into My head and tell Me against somebody, or that My mind can be spoiled against somebody, nothing of the kind, have faith in Me, in the system. Now some of you might be wanting, somebody might be wanting, say to marry an Indian or somebody might be wanting to marry an American, whatever was wanting may be. But on vibrations I have judged your couples and I thought this should work out well, but you must cooperative with Me, from the very beginning if you start finding faults with another person for small small things, then you are not cooperative, of course nobody is made to order you see, that now this is one person `A', so another is made to order for `B'.

Now the eight things that other person should make to order, according to the needs of `A' and the `B' things that the `A' should make to order for the person that is `B'.

So `A' and `B' have two thoughts about each other, one wants this kind and another wants that kind, now both are wanting that, that person himself is important and another person has to be complementary, you could be,

you could be, if you understand that there's nothing basically wrong between Sahaja Yogi's basically alright. There could be little bit differences, there could be little bit disparities, something could be there, has to be. After all God has created this universe with variety to create joy and happiness, supposing if you see only your image in the mirror all the time, not your wife and then you say what is this Mother has married me to myself or what? so that the woman has to be different, the man has to be different, some chance of knowing each other, otherwise if you are exactly replica of yourself you are married, you say I've had enough of it now.

So one has to agree and accept with joy, happiness and also with curiosity, to know why Mother has married her to me, there must be something, this is how you can make your life much more interesting and happy, you have to learn, you have to learn, you have to see things, seeing is the point, you must see why this has come up, but immediately as soon as you are married you pounce upon each other and try to find faults with each other, that person is like this, that person like this, what is about yourself you see and another person, if you are they tell you the same defect you have, so this habit of giving certificate another to another person is not very good because there's no end to it, it's only your mind playing around with you, befouling you. There's nothing to certify other, now think about Me, if I thought like this, first of all I never have come to this earth, because human being you know they have horns, they have funny, funny things with them you see to come among them you don't know where you will land, it's not an easy

thing to be with human being you know they're quite funny stuffs, easy to be with dogs, animals you know, where they stand because they have definite temperaments you know, you know the dog will bark, but a human being will bark and shout and kick like a donkey and do anything, because it has passed through many lives of these animals, It has all acquired all the bad qualities, as well as good qualities of those animals, is a bundle of all these things and you don't know what is the dominant on one person, what is dominant on another, so not easy thing, but I just thought out of curiosity, let's have a look, may be I might be able to manage and it has worked. In the same fashion if you can look at your married life, I think you can do well don't take that seriously because my wife's hair like this, because she was not wearing her spectacles properly or she was clumsy in this way isn't it, nothing so great, human being is a much bigger thing then all these small little things and that's how if you can look at other people with that kind of graciousness with that feeling of companionship, we'll all enjoy each other and also enjoy your wives or your husband whatever may be the case, alright.

So now we have appointed two person as the leaders, we should say but I will not call international leaders all that I don't know what's goes wrong with that, so now they are to be consulted, then I would say that Engelbert can now take to studies and he has to really study very hard and we will appoint Marcus as the leader for Austria. Anybody as who wants to give up the leadership just now can suggest Now, who thinks that it is too much because like Engelbert's case he Has to work very hard, he has to

study now, he has to devote his Time and he should not diverted from his work in the same way if...

Anybody feels that way time comes know and say that and we can Manage, which your marriage, be courageous there's nothing to worry, It's an adventure, it's an adventure as you see, if you take adventure, if you take. I will tell you easiest adventure is to get Married easiest. You don't have to climb a mountain, you don't have To cross a river, you don't have even climb a tree, it is so simple as that.

May God bless you!

Contents: 1987-01-15 **Conversation with Sahaja Yogis, Nandgaon Village (near Shingve), Maharashtra, India**

[A professor from the Agriculture University enquires how Shri Mataji's family took to Christianity.] My grandfather's sister was widowed at the early age of 20. My grandfather was anxious to get her remarried, but the orthodox Hindu community prohibited widow remarriage. Thus to remarry his sister he embraced Christianity.

[A local politician offers to restore two acres of her ancestral land that his forefathers had encroached.] Local Sahaja Yogis [dissuade]: Mother we have come to warn you about him. You have to be careful.

He is a politician.

Shri Mataji [closes her eyes and recedes within Her Divinity; after five minutes, She opens Her eyes:] Alright. That's all you know about him? Now, I will tell you about him. This man has not married his wife. She is the wife of somebody else and he has eloped with this woman. This

lady was raped by him and that is how he has got this child.

Local Sahaja Yogis: Mother, how do you know? Shri Mataji [smiling]: First, you go and find out whatever I am saying is true or not.

Local Sahaja Yogis [on return a few hours later:] Mother, it is surprising that what you said was the truth.

Shri Mataji: On vibrations you can know everything. People think that when I say something about someone, it is because I received a report against him. But if I am the source of all the vibrations, what is there for Me to get reported? Why should anybody report to Me? If they want to report they may, but I know exactly the situation.

Question: How?

Shri Mataji: When I see a person, I see his Kuṇḍalinī and I know who he is.

Question: But Shri Mataji, there are thousands of Sahaja Yogis.

Shri Mataji: There can be thousands of Kuṇḍalinīs, but I know who is who, because I love them.

Contents: 1987-01-16 **Talk to Sahaja Yogis, Farewell, Astgaon, Maharashtra, India**

[Applause.] I hope you enjoyed your stay in India and that you have been able to get out of many things that you were trying to do it. As they said in the song about *[UNCLEAR* Minzu Zawela], in the same way we have problems which must be corrected by ourselves. Instead of correcting in others, if we correct ourselves, we can go very fast. I am sure it will work out for all of you very well and that all of you will be able to one, each person can

establish an Ashram. But don't get involved into small things! First of all correct yourself, become a great Yogi and then involve yourself into higher things, not into mundane lower things. That's all, it's very simple. You don't have to go to Himālayas, you don't have to do anything, you don't have to give up anything, nobody should give up jobs. I don't want anybody to give up jobs, or to give up their position, or their country, nothing of that. There is no need at all, wherever you are you can work it out and wherever you are you can achieve it. Especially for married people those who have to, now joined their spouses, I wish them all the best for their very happy and prosperous married life and I hope you will not let Me down, for your own individual wimps, don't try to make a fuss.

These are all individualistic thing, not collective things, so please try to have a collective idea. What will I do if I behave like this? What harm I will do to collective, if I behave like this? That is very important and to see for yourself, just to see for yourself, is it wrong? My own idea is that India is doing good to you, but you are doing good to India as well, very much. And that doing, if we are doing good to India, much more gradually *[UNCLEAR* as/add...] to yourself, because Indians don't have the capacity to understand their own values. In your reflection only We can *[UNCLEAR* proof] what India has and what your character and *[UNCLEAR]*.

So in both ways it helps a lot.

I shouldn't say sorry for what inconveniences you have had, because you won't like Me to say that, but only thing, a Mother feels the concern, that the children

should have any problems *[UNCLEAR* acquiring to their needs]. Next time I am sure it will be better that way. [Laughs.] I assure next time you will not have so many places to go to. I will have beautiful places selected for you where you may be able to settle down. Maybe We may have permanent places very soon established so that our expenses will also go down and We can do much better work and for long duration and We may not have to fix the two time like one *[UNCLEAR* mud/mug]. [Laughter and applause.] Suddenly you will find many ashrams will come up and you can go and stay there and enjoy yourself and teach other people Sahaja Yoga, when-ever you have time.

So you are all-ready Gurus, you have to master the complete principal of Sahaja Yoga. Every angle, every Vidyā you must know. It's not only talking that helps, never. A person who can only talk doesn't impress people. The one who can do the job, the one who can deliver the *[UNCLEAR* bhoots/boons]. That's very important, so please try also to build within you the power to give realisation to others and also to talk to others about Sahaja Yoga.

I saw this tour has made you quite capable and has matured you very much. You must achieve your maturity in those tours and should express in their own liv[es]... in your own lives and also in the Sahaja Life. Collectivity is very important, in every Nation, in every town people should arrange some sort of picnics or some sort of seminars, any kind of a collective happening. Individualistic people should be brought in, they should all work together and make it a point that they achieve

collective sense, enjoyment of the collective should be developed. As soon as that happens you start rising much faster with the collective force.

I am sorry that I have to leave you now and that I hope to see you very soon, but still the bang is there *[UNCLEAR* and I feel] something is *[UNCLEAR* very/fading...] out of your *[UNCLEAR]*. I'll be back in London, I think in April, I don't know when I will be. I have no Ideas of My program. Whatever it is, you will know about Michael. If you need anything you can always write to Me, or telephone to Rajesh and he telephones to Me.

Anything that has happened here, I *[UNCLEAR]* of inconveniences to *[UNCLEAR]* you, you should forgive other Sahaja Yogis, they are also your brothers and sisters. I hope you will enjoy your journey back and be happy. Don't get involved too much into other things. Keep yourself very much, your attention on to the experiences here and keep that hight, maintain the hight within yourself.

May God bless you!

Sahaja Yogi: *[UNCLEAR* May] I say a few words? Guido: On behalf of all of us, Your children, Shri Mataji, we would like to thank You for having organizing this wonderful tour and invited us. If Sahaja Yoga is a learning process, India is the University for us. [All laugh and applaud.] We have learned so much and felt and enjoyed, most of all and now we feel to just go back and spread whatever we have achieved. And we like to thank also Mister Dhumal and all the Sahaja Yogis of India for their love and care. Jay Shri Mataji! All: Jay Shri Mataji!

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Now this is the problem is, that he has got this importance for you and also the water.

You can take it with you, but it has to go into the fridges and I don't know how you will manage it, but I think he will be able to find some fridge at Nasik and then in Bombay or maybe it directly will go to the airport. Maybe it can be managed. It should not get bad as far as I understand.

So please take all these things with you, one each. And one each of this and one each of that, I give it to you. And now should I make a *[UNCLEAR* move...] Myself?

Sahaja Yogi: Param-Chaitanya Mātājī Śhrī Nirmalā Devī ki! All: Jay! Another Sahaja Yogi: Bolo Jagat Mātā Śhrī Nirmalā Devī ki! All: Jay! [Applause.]

Shri Mataji: Wawa! [Hindi.] What's that? [Laughter.]

Sahaja Yogi: *[UNCLEAR* from Peru it does come].

Shri Mataji: From Peru? That's too much for Me. [Laughter.] Oh! Ah! So beautiful! It's from a special animal, you know that?

Sahaja Yogini: It's an Alpaca, an Alpaca.

Shri Mataji: Ah? What is Alpaca? Ah, ah.

Sahaja Yogini: *[UNCLEAR]*.

Shri Mataji: Ah! Thank you very much! Thanks! [Applause.] Alpaca. `Al' means `first' and `paca' means `purest'. The purest, Alpaca.

Hm, *[UNCLEAR]*.

Thank you very much! Thank you!

Contents: **1987-01-1x Unpacking Boxes, Pratishthan, Pune, Maharashtra, India**

[Boxes containing a treasures of artifacts gifted during Her global travels are unpacked. She never thought of their value but treasured the love behind them.] These are My most precious possessions. They have been gifted by My children. Whether big or small, be very careful while handling them. I don't want anything to be damaged.

[Shri Mataji built special glass cupboards for their safe custody. There were curios, statues, carvings, inlays, china, weavings and embroideries.] See how intricate the embroidery is. We should learn from the Chinese how to do such fine embroidery. It would match My bedroom wall.

[A small clay pot, gifted by a peasant from Ukraine, is given the place of honour in the center of Her drawing room. She fondly shows it to guests. Though there are over seven hundred gift offerings from the last sixteen years, She vividly remembers the occasion and the country which had offered them. When an Italian box is opened, She narrated the miracle behind the purchase of the Chinese vases:] It was a jackpot! I was going to the airport and suddenly I started getting vibrations. I turned to see where the vibrations were coming from and I spotted a shop selling Chinese vases. The shopkeeper was having a sale at twenty-five percent discount, but when I offered to buy the whole shop he gave a forty percent discount. My attention was on China and I was worried about its economy.

So Param-Chaitanya worked it out that I should give vibrations to Chinese handicrafts. I have no desire but

the power of your pure desire reflects on Me and Param-Chaitanya works it out.

[Next, as the Venetian porcelain lamps are unpacked, Shri Mataji recollects:] The Sahaja Yogis wanted to offer Me lamps for Diwali but they were frightfully expensive in Rome. On the way to Venice we passed a small town where they were on display. It turned out to be the factory that was supplying to Rome. We bought them from the factory at quarter the price. Again I should say, it is the power of your love that brings these blessings upon you.

[The Divine marvels keep unfolding till three in the morning! Finally, Sudha Auntie brings Her dinner.] [Smiling]: Now you see why I have to build such a large house, to keep your gifts. Now stop giving Me presents otherwise I would have to build another house for them. From now onwards I will not accept any individual presents anymore. There should be only one collective present.

Contents: **1987-01-1x Arranging the Visit of Ajanta and Ellora Caves, Pratishthan, Pune, Maharashtra, India**

You can love God without seeing him. Like those who never saw Buddha, created such wonders in his glory. They were inspired by the power of love.

Contents: 1987-02-26 **and Conversation with Doctor Talwar and other Sahaja Yoga Leaders (Marathi), Shivaratri, Mumbai, India**

Sahaja Yoga was known to Me all along. It is a unique knowledge with which I was born. It was not so easy to reveal it and I wanted to find out how to reveal it.

First of all I thought that the seventh Chakra must be opened, which I did, on 5th May 1970. It is a secret in a way. Formerly, the Brahma Chaitanya was avyakta *'unmanifested'*. It was not manifested. It was not expressed by itself and so the people who managed to reach Brahma Chaitanya somehow, by attaining `realisation', said, "it was nirākār ka Guṇa" "you are like a drop that gets dissolved in the ocean." No one could say, explain or tell people anything more about it. The great incarnations also who came out of this great Ocean of Brahma Chaitanya, tried their best to share it with the best available followers, which were very few and introduce them to this Brahma Chaitanya. But because the Brahma Chaitanya was not in Avyakta form, these incarnations got dissolved in it.

Like Gñyāneśhwara took his Samādhi. People said that he cannot talk. It has to be experienced.

So very few people got to swallow it. Nobody could actualise the experience by feeling on their fingertips, or feel it on their senses, or on their minds, or even understand it with their intellect.

So it was a big problem. They all tried and prepared a ground for it.

Now I have come as the incarnation of the Brahma Chaitanya as a whole. The sea of the Nirākār has now become a big cloud [Sākar]. It has taken a form. Those who came before were all a part and parcel of it. Now the whole has come. This cloud has rain water. The rain

water is nourishing the minds of the people. Gradually they are brought to a level were their Kuṇḍalinīs have risen. They have got their Realisation and now gradually they are feeling everything on their senses, their finger tips. This is the reason why nobody has talked about vibrations so clearly. They managed to talk about Chaitanya Lahari.

This was so because of its Avyakta form. It was only a state. A state to be enjoyed, only in that state with no manifestation in the gross. In that State they went beyond temptations, beyond temper etc. That is proof before us. How they did it, what was this Brahma Chaitanya?, they could not show its Pratyaksha form. What they could show was only through similes or through some parable.

This is what I have achieved: its pratyaksha form. The complete form of the Brahma Chaitanya I have brought from the sea.

So now, I do not allow you to get dissolved in it. I have put it in the form of a big ghata. In that, you are smaller kumbhas. In other words, I have taken you all in My body as small cells, nourishing you, looking after you, cleansing you and working it out. But I am Mahāmāyā.

So I have to work very slowly, gradually and at the right time and right point.

When the seventh Chakra was opened, all the Chakras came to your Sahasrāra and so I could manage all your Chakras and all your deities. Any Deity you ask and you get the vibrations.

So that proves that I am the Brahma Chaitanya.

The Brahma Chaitanya is the Ādi Shakti and Sadāśhiva is also in My heart. But since I am so much humanized, it is not so easy to find it out. If you tell this to modern human beings, they will not understand. It can only be told to Sahaja Yogis because they will understand. To bear this truth is so difficult. When one gets money or position, it is difficult to remain balanced. People become so shaky.

So for them the fact that I encompass all the incarnations is too difficult to bear.

One day I went to Aurangabad, where a boy told Me that Brahma Chaitanya is beyond feeling and non-feeling. He had read about it in some book. I told him it was true, but he should forget about it and just feel it. It was then that I decided to tell about it to a few people. You see, the right time also had to come before I disclosed it. All other religions have so far been segmented and non-integrated. Now the whole integration has come. I can now explain Christ, Mohammad Sahib and others, because they are all part and parcel of the whole, which is Brahma Chaitanya.

Do not talk about Me to the Scientists. Just tell them that this is a Unique Method that has come.

Though it is a little difficult to understand, yet it has happened and we have seen it for ourselves. Like that you tell them. If you talk about Me, they will be shocked. Maximum you can tell them that, `this knowledge was brought out by Shri Mataji Nirmalā Devī, by which the Kuṇḍalinī could be risen. How she has managed it, we do not know. It is probably a secret.' Put the whole thing on Me.

Now you understand? Can you say how does a seed sprout? By putting it in the Mother Earth.

So you say, that by putting everything to Mātājī, our seed has sprouted. It is a living process and we have seen it for ourselves.

So far nobody has been able to give Realisation to others. May be only one or two have given Realisation to others. Most people have achieved it by the process of cleansing. For example Buddha got his Realisation by thorough cleansing. BrahmanChaitanya crawled inside him because he asked for it, genuinely wanted it and prayed for it and was therefore cleansed by it. But again, He went into its state. There was no communication about it thereafter. This is what is in the collective now. This collective working is now happening because this State has started expressing itself.

Supposing you discover electricity and you keep it to yourself and not talk about it to anybody. Then how will anyone know about it? It is not that the great Saints did not want to express it, but there was no communication then. It is just like if someone has no eyes to see, then whom are you going to show to or talk to? There was no one to appreciate and absorb that state at that time.

Those who did achieve realisation, their Sahasrāras got opened, but they got lost in it. The whole experience remained to be individual and not collective. Now that is over. Now it is collective. Everything has to be collective at a point.

Even to reach this point, hard testing of the seekers was done. Ultimately Christ got crucified. See how Mohammad Sahib, Nanak and Tukārām were treated?

They come from Vaikuṇṭha and see how they were treated? Things just did not work out then.

I know all beyond the Vaikuṇṭha, but I have not revealed it so far. I will slowly reveal it because people are not yet prepared to become capable of absorbing it. You see, it is like the preparation of a Khichdi. It is yet under preparation.

So let it be cooked. You are all in it. The quality of people being built up now is equivalent to the choicest of the handful of disciples of the past Prophets. Now and here everyone is destined to come along slowly and steadily. All those who will now fall into this great pot of the supreme cook will be well prepared in it. Rest who opt to remain out will be left out. It is all beyond time. Each to his own capability to achieve. Just as it is difficult to say how long will one learn to ride a bicycle, or become a C.A. or a doctor.

Some may take very little time, while other very long.

The bondage of time is created by man himself. In reality this body has no timing. Time dimension has been created by man by his habits. With the formation of habits, the kāl or time bondage is created.

When there is no habit, there is no time dimension.

With Sahaja Yoga lots of habits leave you. But this takes time too. You must therefore never justify your habits if you want to rid them. It is with justification that habits stay. If in one life time you can achieve Self-realisation, reach the point of having begun to loose your habits, then in that very life time it is possible for you to acquire that so-called state. In the event that you may happen to remain half-baked during the process of one life time,

then you will come back to complete your achievement. This is how Sahaja Yoga will now work out for some time. This is now the last judgement. During the process of the revelations in Sahaja Yoga, when I still see people behave against it, I feel awesome. I continue to have such bad experiences at times but then such people leave Sahaja Yoga. This happens, but you must not get discouraged. You must go on working towards it putting in your very best efforts.

Always remain in the center. Do not worry about your growth in Sahaja. Once you are in the center, growth is automatic. It is already being nourished by Me. Daily you move from left to right. In your habits you move towards the left while in ambitions you move towards the right. To set Me in your heart, is a bhava or a feeling.

So just as you develop habits on the left side, you must practice to have that habit-like bhava for Me in your hearts. If, so easily you can acquire your habits, then why not this beautiful bhava? All this is nothing but a change in bhava. After all habits are easy to relieve, being just a mere state of mind.

Once you have established My Bhava in you, it takes its position in your entire body and carries itself through eternity. Depends on how much you are using yourself to it. It is just like if you put lots of smoke on your room then all the mosquitoes will run away.

So it depends on how much of Me you have filled in your hearts! The question that now arises is that, how does one come to stabilize the state of My Bhava in ones heart? The answer is, stability comes by constantly stopping your own attention or Chitta. Always do Chitta-

Nirodh. Just like you go out and you see something you must consciously stop your Chitta from going towards it. It comes with practice. Pull it inside. This is called detachment. Remember of the contact outside, or Samparka is always through the Chitta. Watch where it goes all the time. Always ask yourself, where is my Chitta? Actually Chitta is segregated within us as our consciousness as well as our awareness within us. When our consciousness becomes one with awareness, it assumes the form of vibratory awareness which balances you. This balancing keeps you in the center. The moment your Chitta goes out in the wrong direction, immediately you feel the heat on your senses. That is how the All-pervading Power works and grows within you.

All our habits and Saṁskāras crumple our brain formation and appears convolutions in the brain.

When all these convolutions open up, new spaces are created in the brain, having more absorption power.

The crumpled brain subtly opens. This is how the connection with the Divinity is made.

Scientists basically have to be stunned. Like I went to a Medical Institute and I told them about the parasympathetic nervous system. They got stunned. The mode of action of Stiponilan Adrenaline, they cannot explain, but we can. Now take carbon. If you see it from the left side, you can see the right side and vice-versa. On the left side you can see the figure of Carbon as in form of a Swastik. On the right side it looks like the Omkāra. If you see upward from down below, it looks like a cross. That is a fact.

Now to understand it is like you have to accept a Hypothesis that there exists an All-pervading Power above the Human Brain. This is the only hypothesis. The human brain is in the form of a Pyramid. The Parama-Chaitanya or All-pervading Power is coming from all sides and is striking the brain of a Foetus [soon after its formation].

What actually happens is that, at the apex of this pyramidical brain, the parama-Chaitanya passes unhindered and settles down the spine in the inverted triangular bone area, at the base, in three and a half coils as the Kuṇḍalinī Shakti. In the process it leaves its mark called the `vacuum channel' in the spine. Now the parama-Chaitanya hitting on the sides of the triangular brain, has to permeate the grey and the white matter. These have their own densities and so governed by the physics laws of refraction, the Chaitanya refracts from left to right and from right to left. This is also called the prismatic refraction effect. This phenomena exists mostly for human brains and not so much in animals.

During the refraction process, the Human attention is pulled out to both the sides and is driven in the outward direction. Both the attention and the refracted Chaitanya cross at the Āgñyā Chakra from both sides on their way out. As a result of this pull, an additional force called the resultant force is created. Now the theory of Parallelogram of forces [of physics] comes into play. The resultant force is divided into two parts, each being at a 90 degree angle to the other on both the left as well as the right side. The resultant force acts in the center of its two counterparts. One part creates the left and the right

sympathetic channel of the foetus by pushing its way down the body. The other part pushes its way out through the senses, dragging with it the human attention both to the left and the right. The second part is also known at the action in the outer world. From the outer world, this action brings back a reaction [an other famous law of physics]. The path followed by the action and reaction is the same. On the left side this reaction builds one's conditionings while on the right side it builds the ego.

In short, our Chitta accompanied by the resultant Brahma Chaitanya's living force went to the outer world, collected a reaction and brought back with it a conditioning from the left, thereby forming the Manasa or the mind. Both the action and reaction pass through both the Āgñyā and Viśhuddhi Chakras.

The Chitta, being dispersed in nature, has the ability to flow from the whole body. The reaction of the left is the desire element, the potential of which gives birth to the Iḍā Nāḍī on the left sympathetic channel.

Similarly, the reaction of the right is the action element, the potential of which forms the Piñgalā Nāḍī. The overflow of the Iḍā Nāḍī forms a balloon-like cloud at the back of the Āgñyā Chakra called the Superego, while the overflow of the Piñgalā Nāḍī forms a similar cloud in front of the Āgñyā Chakra called the Ego.

The Āgñyā remains directly in-between these two balloons. The front of the Āgñyā is controlled by the Pituitary of the brain, while the back is controlled by the Pineal.

When the Kuṇḍalinī enters the Āgñyā Chakra, she enlightens, it. Then christ within you is enlightened or awakened. He sucks both these balloons of the ego and the superego and the whole Āgñyā Chakra opens. That is why Christ died for our sins. There is simultaneous opening of the Sahasrāra. I saw the Sahasrāras of the Virāt open. It was like tons of flame. Just like when you dissect the human brain, its cross section looks like petals or like flames. In the center of it, it looks like a yellow hole. The opening of the Sahasrāras is sudden. With a bang it opens. How can I explain, it gives the effect of one telescope into another. Normally with the opening of the Āgñyā and the Viśhuddhi, the ego and the superego get sucked in. Mind is Superego. Ahaṁkāra is Ego. Our soul or Ātmān is surrounded by all the five Elements plus their causal expression, with the Kuṇḍalinī on the periphery. The elements are mainly the Earth and the Water, while their causal is just jyotmatra.

When Self-realisation takes place, the Deities are awakened and the Chakras are nourished and freshened.

They open out and start releasing energies. At the Pīṭhas [representative points of the Chakras on our brain] all actions begin against each related Chakra. Coordination at both levels starts and all Chakras get integrated. Take an example of your mind. It wants to do something. Your body, it wants to do something else. Thirdly, your intellect, it wants to do something else. There is no integration. On realisation, all three become one.

Take another example of a piece of cloth, it represents the attention. Before realisation it is all spread out and in all directions. Now take a finger and poke the cloth in the

center from the bottom and raise it upwards. What happens? The cloth is pulled up to a point and in the process it just wraps or falls around the finger. In the same way, when the Kuṇḍalinī rises, it pokes the attention, raises it to the Sahasrāra, where it gets enlightened by the light of the Brahma Chaitanya. It then just wraps and falls inline with the Kuṇḍalinī's path on the Suṣhumnā Nāḍī in the center. What has actually happened is that on realisation, our Chitta is pulled inside from wherever it is spread out in the outer mundane world. The Chitta is thereby enlighten. This is the so-called state. But in reality we humans are slaves of our habits. We, out of sheer habit, do not allow our Chitta to stay, put in that state permanently. Actually the Chitta should not go out. Here is a simple situation that I find Myself to be in with you: I am putting you in the boat to sail off, but you are resisting My help by constantly sticking your one foot in the water. Your attention is on frivolous things you see, out of your habit you put out your leg, knowing very well, I am sitting inside to sail you through. I also happen to see that your leg may be swallowed any time by an alligator, but you, in your own habits are blind enough not to notice the alligator. Now, can you imagine My plight? imagine how I feel? That is why I say “do satsang" meaning spend time with other Sahaja Yogis with the object to keep your attention in the center. It is very important to constantly keep your attention in the center. With realisation, our left and right Nāḍīs relax off upon receipt of Divine energy. Due to release of tension, the Chakras open out still further. It is a cycle. More Kuṇḍalinī fibres can then rise and soon. At

this state the attention develops a quality to remain the center. You can then direct it out to perform a particular task and after achieving it, without any reaction, it occupies its position in the center. It has by now achieved the quality of not getting attached to anything.

In My case it is different. If My attention is on you, I will take all your problems into Myself and cleanse it and Myself suffer. This I will do only if I want to. Now, Sahaja Yogis, I have to fix, because I have put them indiscriminately into My body.

So I have to suffer. The Sahaja Yogis themselves are just barometric in this regard. They cannot suffer the way I do, may be a little bit, because whatever they suck, goes into the vast ocean.

Now the study of the fifth dimension of matter is going on in Russia, the study of bioplasma. This is completely a right-sided activity. Each human being has his own Aura and depending on his changing Guṇas, the colour represented by that Guṇa or Aura changes. What do you give bandhans to? To your Auras so as to protect it. Only matter can have an Aura.

So it is all materialistic. The fifth dimension is actually a microscopic or a photographic dimension.

So when you seen some lights in My photographs, it is one form of an Aura. You see Brahma Chaitanya has got its own light. This is only visible to Me.

Some people can also see it when their Āgñyā is bad. They can see it from outside.

The principle is that when you are away from it, you can see it, but when you are in it, then what can you see?

Thoughtless awareness comes when your Kuṇḍalinī crosses the Āgñyā Chakra, when there is no thought.

It happens by control. Slowly it becomes a part of you and encompasses your whole body. It becomes a state. This is doubtless awareness. You become the Brahma Chaitanya or the state.

At this state, you all need to work for Me and not just land up in the state and get into a Samādhi. I have achieved it for you without giving it to you. Then why do you ask for it? You must know that you are there and there is no doubt about it. This is now the final game. In reality this state is very easy and spontaneous to achieve, but yet I would like you to work for it and try for it. When you feel like achieving this state right now and for your own individual self, then I would say that you are being selfish and in a way you are becoming an escapist. You have to first become collective. Otherwise on an individual basis you will get lost in the Nirākār and you will not even be able to see Me. You see, you will be in that state, you will be dissolved in the ocean.

So evolving from the ocean and dissolving in it is not anything unique or great. But to become a cloud from the ocean and then soak everyone with your rain water would surely be a unique achievement. This is My aim and also My game. Just as every game has an aim, so has Mine.

To stay in the center, become sharanagata [surrendered]. Say `you are everything Mother, so you do everything.' It is complete surrender.

For a Scientific mind, you have to give them this whole Vidyā [knowledge] in bits. If their cup is small you cannot fill more than the capacity it can take.

So have patience. You cannot give them the whole ocean now. Remember that Science is only a little part of the whole. First create a craving for Sahaja in them by introducing it to them. Once they come, then watch them. Remember your time? The same thing happened with each one of you. At first you experienced it then craved more and more for it very progressively. This process is also Scientific.

In the mundane, when you work to earn money, you will encounter the māyā. Just remember that you are earning for Me. That's all. Go ahead and earn as much as you can. This I am only talking from the materialistic point of view.

People who come into Sahaja Yoga through you. Sahaja Yogis come better than through Me. You see, with Me they tend to get entangled in māyā. See, I am nobody in My human form as far as the new comers are concerned.

Epilepsy Cause: Movement of the attention to the extreme left. Collective Subconscious is the state into which you go. This happens when you develop some fear or fright being a weak person on the left side. Also when you happen to be involved in an accident, sudden fright or jerk.

Cure: Bring attention to the center. To do this, first bring it to the right by saying the Gāyatrī Mantra.

Then to the center by saying the Brahmadeva-Saraswatī mantra. On moving to the right, you start feeling vibrations, stop at this point. Do not say any more

Gāyatrī Mantra because you must not go too much to the right. Too much to the right means the frequency of Vibrations start decreasing. Example, Mr.

Jalan's Mamdi's cure. It needs proper adjustment from one side to the other. It is important that you must get the Vibrations. If not, then repeatedly raise the Kuṇḍalinī till you feel the Vibrations.

Another best way is to put the left hand towards the Photograph and the right on the ground. Say Mahākālī mantra so that the Vibrations start flowing. Use of the Candle from the back side on the left will also help.

This treatment is also the same for cancer, other psychosomatic diseases. It includes Muscular Skeletal disorders. In Muscular problems, the trouble comes from your disturbed Śhrī Gaṇeśha [Mūlādhāra]. In Hysterectomy cases, where the Uterus is removed the problem is of Śhrī Gaṇeśha [Mūlādhāra]. And fear element. If somebody is not having a child, then she has a left Swādhiṣhṭhāna problem. Same problem is also true for heavy Periods, when there is too much stimulation in the Parasympathetic in the Sacral region, there is too much flow resulting in heavy bleeding.

Other results are Diarrhea and Excessive Urination Cure: use of Gāyatrī mantra, Initially, But it must also be backed by some Medicines. You can give ajwain ki dhuni [even for surgery patients]. For Lumbago you give ajwain ka pani. For Muscular Lumbago use Ajwain for intake and gheru for application only. In Lumbago the bone gets twisted, therefore use vibrated kerosene oil mixed with some other oil. In few days it gets alright.

For any treatment whatsoever, remember that the most important fact remains that everything depends on your Icchā or Desire Shakti.

So Iḍā Nāḍī is important that you must have desire and it must be the right Desire. No wrong Desires because eventually everything goes back to the Desire. If you have wrong desires and you do Action, then everything become mechanical and hypocritical. The right desire is only to achieve your growth. This is Shuddha Icchā. If you have gross desire like, I must have a son etc. you have it too, but then you will want something else also. Meaning that you are now becoming hypocrite.

In pure desire you get everything in a bundle. It is from genuine desire that you grow. This whole concept is your attitude towards your Icchā-Shakti.

Now take the Action energy or Kriya Shakti. This has two aspects, namely Physical and Mental.

Physically you must sit down and Meditate to become thoughtless. Mentally you must see that your mind does not go towards all nonsensical things in gross forms. All that you must say is: `Mother you are doing everything. I do nothing.' This is the control on you.

For both left and right-sided persons it is important to first cleanse yourself and then do your meditation.

Then you move towards the left side, you raise your Kuṇḍalinī and it just comes out. You must raise your Kuṇḍalinī before Meditation. Do not just be mechanical when sitting to do Pūjā. Your desire must be genuine to grow.

People who are from Arya-Samaj are basically right-sided people. They must use Bhakti Bhajan, seat Me in their hearts i.e. move towards the left side. Cleansing must be done only by use of mantras on the central Chakras. Mahākālī and Mahāsaraswatī, both act on the center from both the sides and are therefore interconnected. Even the Mantras for the left and right are chanted only for the purposes of raising the Kuṇḍalinī alone. There is no use of attention here. Treatment of left side through chanting of mantras for raising the Kuṇḍalinī is only to improve upon your desire energy.

Another way is to raise your right and lower it to the left by hand. This helps a lot. In addition activate your right side by mantras of Brahmadeva and of Gāyatrī. But all up to a point. You see when I have to do it I control it by raising your Kuṇḍalinī up to a point. And before it goes too much to the other side, I control by pulling it out just in time. It is all in My control. When people do not control, they just go on and on. Like Rāma, Rāma... Panduranga, Panduranga... and get lost on one side totally.

Mother is now asking you all, `Where is your attention?' First must come Bhakti Bhava and this then must move onto Shraddhā Bhava.

On physiotherapy When the vibrations flow, they relax the muscles. The muscles in reality have gone into spasms due to tensions. E.g., left Viśhuddhi or any Chakra. The vertebrae start to twist [physical]. When you put your Chakras in Me [in My care] they will be relaxed and then you can adjust by giving vibrations. Those vibrations can be given to others. You need not touch the

other person, but give vibrations by using circular movement by hand using mantra.

In left-sided diseases, you get into the collective subconscious from where you collect Protein 52 viruses.

These make you beyond help sometimes. Fever is caused to those whose liver is out, who has overworked his Liver. He is heated up etc. It can be corrected by putting ice on the liver. Malarial fevers are right-sided i.e. Mosquito bites. Bacterial fevers are left-sided. These are mainly due to certain intakes of food such as fungus like mushrooms, old paneer etc. Diabetes is the action of the right side affected by the left side, right side being vulnerable. Firstly when you think too much, pay no attention and remain in your habits, then a fear element adds to you vulnerability. Just like a hard working man thinks too much. All his fat cells are used for the brain. The Swādhiṣhṭhāna goes into and neglects its left counter part. The left side gets drained. You become vulnerable. At this state if some fear comes up in you and you also start feeling guilty, then you develop Diabetes.

Correction is use Hazrat Ali's Mantra.

Source is from Swādhiṣhṭhān and Nābhī of the left. Left Nābhī gets first effected by having fear of wife or worries for her or any other family member. In addition your vulnerability at that point brings about Diabetes. Clear it by cleaning your Āgñyā Chakra. Don't think so much. Go into thoughtless awareness. Put left side to right side. Take more salt so that it neutralises the action of sugar excretion because it has got water of crystallization. Use ice on right Swādhiṣhṭhāna and Nābhī. Avoid sugar after proper tests if necessary.

Heart attacks Cause: Over active, inactive or lethargic heart. Over active heart is of right-sided people. In such cases the heart can collapse. Especially it can happen in very young age. This is because their attention is too much outside. Due to this their Ātmā departs. The Ātmā gets no attention due to their extreme materialistic nature. Over activity can also come from too much worry about family, thinking too much of the future. The heart starts to pump more blood and overworks itself. It gets tired. In addition the attention is not on the spirit. For lethargic hearts, these people take all kind of mantras and first spoil their left Viśhuddhi. They take tobacco and cigarette, creating a problem on left Viśhuddhi. This makes the pumping of heart difficult, so it becomes tired because it cannot pump. Due to extreme left Viśhuddhi, the lethargic heart gives you Angina. These are two types of heart attacks. The first type can be cured by putting ice on the stomach and on the heart on the right side. Also moving left to right. Sit in water.

Do not use light at all.

Sleep in darkness, stay more indoors. Take full rest. And repeat that `I am the spirit,' `O, Lord, please forgive me.' The second type can be cured by asking him to say, `Mother you are my bīja mantra. You are the `Māntrika'. Also `I am not guilty.' And say `I forgive everyone Lord.' So that all the hurts disappear.

Use lightened fire to clear the left side.

Asthma Is mostly a left-sided psychosomatic disease. It can sometimes be right-sided with the persons who are very dry and have always tried to dominate others, The dryness of the peritorium [peritoneum] is too much.

Mostly it also comes from the right Heart, for those whose father is dead or that, you are not a good father or that you happen to trouble your child or that you are unhappy about your own self. It can be combination of any of the above.

Intake For left side, if people eat the fat is very bad. Because the fat is stored and it is not available for circulation. For thin people their fat is available for circulation, so they can eat fat. But for fat people, they should only put fat in their nose, oil in their ears etc. for fat people oil massage on the head is very good. Thin people can massage with Golden Amla hair oil. It cools them down.

Urticaria Is also psychosomatic. When your liver is lethargic it becomes vulnerable.

Cure: use Gheru, rub it on some stone and give it to your child in honey [very little], also for grown ups. For very old people it is also very good for it has soluble calcium. Any soluble calcium is good. It is good for application and then cover it with something black. The source of its problem is left Nābhī.

You see when the liver is lethargic, the left Nābhī becomes lethargic. The person is not using much of his energies.

So it is a lethargic liver, excited by the left Nābhī.

Treatment: is again left side. Best is to cover the body with something black, so that the heat is given to it. You see, it is a form of an allergy. Most allergies are caused from cold to hot, i.e. taking bath in cold water and then hot water. To take coffee and then immediately taking cold water. This sudden change, the system cannot

adjust to. In the left Nābhī area is the spleen. The spleen is the speedometer and also an adjuster. When it adjusts and it is not properly done due to sudden change, it causes problem.

So it has to suddenly provide its energies to either increase or decrease the flow of RBCs. That's how the spleen goes crazy. This is also cause of blood cancer in the people who are hectic.

When you have the back Āgñyā working, you become lethargic and when you have the front Āgñyā working, you become overactive. The balance of chemicals in the body comes from the Āgñyā. That is why you should always be in thoughtless awareness. Left-sided people are those who have troubles themselves and right-sided are those who trouble others.

So those who are left-sided, their bodies will pain and they will suffer. The right-sided people, who inflict pain in others will not notice it. These right-sided people can therefore develop problems like sorosis of the liver or a problem on the eyes.

Shakti is the Guṇa of the left. Shraddhā is of the center. The left side is very pleasant till you start getting the pangs and then you start getting drifted away, this is happening in Bhakti with some people.

When I speak, every word is a mantra. As I speak people start getting alright.

Now, all types of people are coming up.

Some are coming up very fast now. As far as I am concerned they have put Me aside as Devī and that I cannot be reached. Now it will be one of you only who

will stand up and people will see you and come into Sahaja Yoga. This is the best way, to let some people just come up. This is the game. Lots of people have personalised it. They want to know what is happening about it in My family, then to others, then to people of Bombay [Mumbai] etc. Sahaj Yogis are very honest, compassionate and diligent, good natured and have lesser temper. Their character has assumed a new dimension in this process of building up. Each one of you must work hard towards it and not bother too much about the other.

Sthiti [state] is tested only when you are exposed to it. That is the time for `Paristhiti' [situation] Sthiti [state] must be clubbed with complete Discrimination.

There are deities who are in the Chakras. When Kuṇḍalinī rises, she awakens them just like seeds.

Once they are awakened, they start working it out. They know what is their job, what to work out, like they have been appointed. These Deities you have achieved through your evolution at different points.

So wherever they are settled, they do their job.

Take a seed, it is gross. It has potential to become a tree and this has the potential to become numerous trees.

So this potential is subtle to the subtler to subtlest. Its appearance is gross. The causal of Mother Earth is fragrance so when it awakens the Kuṇḍalinī, it touches the causal also just like you get the fragrance. The causal of realisation is Shuddha Icchā [pure desire]. Man is made of three potentials i.e.

gross, subtle and causal. This causal of realisation i.e. Shuddha Icchā [pure desire] enlightens the subtle and the gross bodies. Just like you put the seed into mother Earth. The mother Earth enlightens the seed and gives its potential to it, in the same way, the Kuṇḍalinī is the mother Earth in you. She rises and gives this potential dimension to your seed.

Everything has a different causal and so every Chakra acts according to its own causal. The problem is, we do not understand it even on the grosser level. Now take a very gross level, you reach a point where to take an Atom. This atom has Nucleus which has protons, neutrons and mesotons. Now if you cool down this Atom such as Helium gas, the Atom becomes collective.

So also the mesotons act on their own and even they become collective when cooled to a certain point.

So even to the grosser and grosser, this potential exists. Scientifically it can be proved.

But when we take a human being, we are talking about a living process. The human being has most manifested one on the grosser level. Now, the inner growth has to come. On grosser level he is now fully manifested. Just take a seed which has reached its grosser level and is now living and pulsating and it is then put inside mother Earth then what is to happen? In you, the subtle and the subtlest is replicated in your whole being as such. The potential is the Kuṇḍalinī. The Kuṇḍalinī is representing the causal of Mother Earth. The causal of Virāta is Collectivity.

The representatives of Sadāśhiva and Ādi Shakti in us are Ātmā [Spirit] and the Kuṇḍalinī [these are beyond the causal, in fact they excite the causal].

Take an example: Light a candle. Put your hand before it. It is awakened before My photograph. The potential of candle has come in. That is, My photograph has awakened its potential. And with it, it can now burn the negativity. You have seen a wall getting black out of such an effect.

Everything has a causal which keeps all the potential. From causal to gross you move through the subtle. Now what happens, just as fragrance is causal of the Mother Earth, through that causal all flowers and trees come out. Also for human beings it is the carbon. How the Mother Earth burns within herself, creates this Carbon within herself with the heat and that Carbon becomes a part and parcel within you to create Amino Acids.

So the Mother knows, at the causal level, she knows what you are. The causal is the Nirākāra [formless] in the Shakti form while the deities are in sakar [form], to use it. They know how to use it. The exhibition of its [it] comes on the gross through the central nervous system.

The sakar [with form] is the doer or the `Karta'. The causal is the power of a particular Deity, the unmanifested power. But as soon as the Deities are awakened, their powers are also awakened. This is a living process and how it works out you cannot explain. Now see the Foetus, how does it take its forms, who guides it? There must be some intelligence! Who does it? Who manages it? Who plans it out? Now I will question a

Gynecologist: “Anything foreign in the body is thrown out of the system, then why not the Foetus?" Answer Me.

Something nourishes it, looks after it and then throws it out at the right point of time. It is growing within and it does not trouble the mother, but in fact the Mother's face changes while the whole energy of the being is transformed. Now where does this beauty on the Mother come from?, see the nourishing and looking after. It is so amazing to see its perfection, isn't it? We think no end of our intelligence. But living in the presence of God, a small seed came and at the end of each a small cell came out. The intelligence which this cell has, if it comes to Man then Sahaj Yoga would be fully established. It sees its own direction in straight way. It sees a stone, it doesn't fight with it, it just goes around it and binds it so later when it is to become tree it will help in its foundation. Then slowly and easily it reaches out towards the water. It has no premonition about where it will find the level of water.

I once experimented with a bumblebee. I applied some colour on to it as it used to make its own house at My place. Now somehow that colour came to its wings. One fine day I went to a place which was very very far away, I saw the same Bumble bee there. Then she was seen again in My house. How did she take on all these routes. She must be having some magnet! Also, how do birds find their homes from Australia to Siberia? You see they are in collective and absolutely Homogeneous. And they all move together. This all for the `Pasha' [bondage] state of the Pashu [animals]. But we human beings are no longer Pashus [animals].

We are free. Now it is in this freedom, when lots and lots is lost and gone, then human beings settle down.

This freedom was given to Adam and Eve level. If they were sensible, there would have been no problem.

Now one has to pay too much for his freedom. Now just see what is happening to me in the midst of this freedom.

But nowadays it is all working out.

This living process cannot be explained to Science. The Scientists will not accept the Deities.

So don't worry about them. If we don't have Scientists what is the harm, we will not miss them. The greatest thing for all Scientists is to see for themselves. Nothing can be explained to them. Say Sulphur dioxide has got vibrations that are electromagnetic, Symmetric and Isosymmetric. They just state what they see. They will see in Sahaja Yoga what it is, you give them the facts and let them experience it. How can you show them anything scientifically?

Contents: 1987-03-16 **Holi Pūjā and Celebrations, Pratishthan, Pune, Maharashtra, India**

I have laughed so much today, soon I will have to be serious.

[Knowing the sinister Mafiā-type of plans against Her to demolish Pratishthan and slandering attacks of Sakal newspaper.]

Contents: 1987-04-00 **Quote on Scientists, Phone Conversation from The Wind, Vol. 1, Issue 7 (Apr 1987), p.15**

[Being informed on the phone about the TV evangelists being exposed in U.S.A., Shri Mataji laughed and said:] Now something has to happen to those scientists, too!

Contents: 1987-04-08 Talk to Sahaja Yogis, St. Martin's Lane Ashram, London, UK

Some of you can come in front, come along there's room *[UNCLEAR]* [laughs]. Come along, there's room here. Come in there's room here [looks at prasad] *[UNCLEAR]* all full of sweets. Oh God? I didn't see all that [laughs].

[Aside:]... I'd have some water, perhaps.... and bring My purse.

I'm watching all the beauty [laughs].

You looked so beautiful at the airport. Such a joy for Me to see you in that shape. It's a rare occasion sometimes that you feel oneness with the whole universe, absolutely oneness with the whole universe when you feel the love that exists within all of you.

It's the love within you, the oneness within you the way you open your heart to each other as good human beings, as realised Souls, as saints. It is the most fulfilling and satisfying thing for Me.

When a saint used to meet another saint, say in India, what would happen? There was a saint in Maharashtra that was a tailor, but he was a saint. Saint is a saint, whether he is a tailor or anything. And there was another saint who was a potter who used to make pots and all that out of clay.

So this saint, Namadeva, went to see this potter who was making some pots out of clay. And he looked at him and

the feeling that came into his heart is expressed, he was a great poet, Namadeva.

So he says in Marathi, I'm translating this in English, “I came here to see the Chaitanya, the formless, but the formless is standing before me in the form." So to appreciate the other saint he said, “Now the whole Chaitanya, the whole All-pervading power of God's love has come in your form before me, I see it." How to address, just think of it. At that moment, spontaneously he said this.

That is how you are all saints and saints have to see that you are the form of that love of God's All-pervading Power. You are in the form of that, all of you.

I think that day, you were standing in the rain and sleet with all your children.

For a Mother it's too much to see, such beautiful feelings for Me. But the feelings among yourselves, the open-heartedness, the Pure love, that filled the whole atmosphere with such beauty. It's not just talking, it's not just writing letters or sending Birthday cards or something like that; it's from the heart, you have to feel each other that you are all saints.

You are different people, you have to support each other, you have to look after each other, you have to understand each other because you are the people of a different awareness living among people who are blind, who can hate you, they can do some harm to you.

The other day I was reading Gñyāneśhwara; can you imagine, he died at the age of 23 years, at such an young age as 23 years. And the Gyāneshwari he wrote was at the age of twenty-one years. And what a genius! I

mean, you read it, you just don't understand, how could he penetrate so deep.

He described you all, as I have told you many a times he has described you as the oceans of, the walking oceans of Ambrose, Ambrosia. Talking trees and the forest of the trees of bliss and beauty you'll do.

That wherever you'll go you'll bless people.

Wherever you will stand you'll be auspicious, you will create harmony, peace and joy.

That's your work, that's your style, that's what you are here for. But beware, you ought to be very careful, because the surroundings seem to be quite deceptive and quite troublesome.

And from that surrounding you are coming out suddenly into a new surrounding where you have known what is Divine love, what is Divinity.

One has to be very careful because the forces that are negative are very strong and working at you all the time, because you've come from matter, you have evolved from matter and it's easy to go to matter, to materialism, to the materialistic ideas; and this materialism takes you to primitiveness. All your culture, all your beauty will drop out as soon as you take to materialism. If everything becomes money there's no place for God, no place for love, no place for beauty or for any graciousness.

Money is for us, we are not for the money. Money should be at our command. We don't have to give up anything for that.

And here then we see the materialism coming up in a very different way, very subtle ways and we do not see it. When we start saying `my, mine, this is mine,' then you are slowly drifting towards materialism.

When you see yourself in the collective, that's the only way you can get out of materialism. Because you are in reality a collective being. You are not an individual that way. But the matter divides you from each other. And when you realise that we are not slaves of matter, matter is our slave, we are not going to be dominated by any matter, then you can feel that love.

One goes to absurd limits if you take to materialism; and everything can be explained in the name of materialism. But in the name of Divine how far can you go and explain? You have to just enjoy it.

When you enjoy you don't want to explain or talk about it, you just want to enjoy. Divinity is to be enjoyed within and without. It's within you, divinity is within you, but is to be enjoyed. That's only possible if you understand that you are not going to be dominated by any matter whatsoever.

I'm sorry I'm here for such a short time, I wish I could be with you forever, which I am, I think [laugh and laughter].

But you have brothers and sisters everywhere, the whole world has this message with them. You, some of you have met them in India. All the Indians have sent their love to you, lots of love and they didn't know what to send you from there, something special; so they sent Me [laughs, laughter and applause].

Sometimes I feel all of us should meet somewhere; all of us from all over the world, from every corner of the

world, all the great saints who are in these modern times should meet each other, talk to each other, enjoy each other and understand each other.

That's the time we'll think that a new era has started of love, of trust, of enjoyment of other human beings.

When you start enjoying another person then only we can say that you are in the collective.

Like My finger, if it pains the another one tries to soothe it and I feel the soothing, without feeling any gratitude or without feeling any sort of a obligation.

So always I say about collectivity. Those who cannot be collective, those who cannot open their hearts, those who keep aloof, those who think they are, some of them might be thinking `we are great Sahaja Yogis because we are very old Sahaja Yogis,' some might be thinking `we are very intelligent,' some that `we are rich and poor' and all that, all these differences should disappear.

Who is crying? She's crying? What's the matter?

Sahaja Yogi: Clapping makes him cry *[UNCLEAR]*.

Shri Mataji: Oh! [Laughs.] One day they'll all grow up. I was thinking when they'll grow up they'll clap much more than you will do! [Laughs and laughter.] Little more time we need, somehow.

All these great people will be becoming great Sahaja Yogis and will give us such a pleasure, such a joy, such a happiness.

Today I wanted to speak about something, but I'll just put it as a question to you all. And I would like to have an answer from you. You can write to Me and let's see, or you can discuss. That as formerly, as other saints have

said, that once you get your realisation you are lost, you can't speak about it.

You can just tell them by some similes, metaphors, this, that, but you cannot really give them the experience by telling them. And that's why many saints decided that after realisation it's better to disappear. Even Gñyāneśhwara took his Samādhi, he went into a room and he died in that room.

Because they could not say much about it, they could not tell much about it. But today that's not the situation.

Like Kabīra has said that “When a drop becomes the ocean, what can you say?" You are lost, you are no more there, you are all finished.

So what has happened in Sahaja Yoga, today's Sahaja Yoga, that we are all talking about it, experiencing it and enjoying it. That's the question for all of the Sahaja Yogis to solve.

[Smiling:] Ingrid, you can explain? Did you hear My question? No? You didn't hear My question? You see, what I said was that formerly those people who got realisation got lost, alright? As you were lost just now into thoughtless awareness! [Laughs and laughter.] But you can come back and you can tell people, you can talk about it and many people disappeared.

Actually they didn't want to live after getting realisation for a long time, because they could not explain, talk to people about it.

Also they said that “How can a person who has no tongue tell about the taste of the jaggery", it's a kind of sweet.

So there was a problem with them, all of them had a problem. But now you don't have that problem.

So what has happened in Sahaja Yoga that you have no problem? You think it over and write to Me, alright? So I don't know what to say anymore [laughter]. Just we are enjoying our rapport with each other isn't it? *[UNCLEAR]*.

Anybody has any questions? Anybody who is a new person can ask a question would be good idea.

Because these people have no questions now [Shri Mataji smells some flowers].

Ask Me a question.

[To somebody:] I've heard the good news. Ah! How can we...? What? Question: *[UNCLEAR]*.

Somebody: [repeats].

Shri Mataji: To them. Now, you see, you'll meet three types of new people. Firstly those who are yogis, or you can call them as people of previous births, who are already very knowledgeable and are there, just they can feel it, this is it; you won't have much problem with them, they know it is so. To them it's very obvious and you'll be amazed the way they are there, how they have taken to it so easily.

Now the second type are the people who may be still believing, non believing, maybe some who are doubting, maybe; or maybe some who are asking questions about it, quite a lot.

So it's not sufficient only for you to get your realisation, also not sufficient for you that you feel the vibrations and that you can give realisations to others, that won't help

much. You have to know how to deal with various types of people.

Like I would say a person who is a, say, a priest, who comes to you and wants to talk to you about God, this, that and all [that].

So you must know Bible very well and know Bible in the way a Sahaja Yogi should know.

The other day Rustom telephoned to tell Me that, I told him to study Koran because, I said, Islam means surrender, but before realisation surrender has no meaning. And he's told Me that it's written in Koran that unless and until you are connected with God you cannot understand anything what is written there, it's clearly said.

Now when the Muslims talk to you, you can tell them: `This is written in Koran, are you connected with God?' Now they might say `Are you connected?' Now, then if you say `yes' then finished! [Laughter.] Then Mr. Ego will come up, you see, suddenly and you be careful! So this subject should be treated with a barge pole.

Like, [laughs] such a question if they ask... you see they will be like that: “Are you that?" Like in the beginning they used to ask Me: “What's your Father? What's your Mother? Who are you?" This, that, all those things, you see.

So at that time you have to give an answer to them...

[Aside:] Can you give this lady a chair to sit down? No? Alright.

So such a question if you answer in that manner you have not been clever enough; you have to be very clever.

Then you should say... you see there are, avoid the subject, don't answer; you just say, `See there are descriptions about a person who is a realised Soul.' Jung has said that you have to become collectively conscious. Now, what is collectively conscious? That is, on your central nervous system you should be able to feel another person.

Now Jung has said so, it's a poet [quote]. Then you have got other people to quote: William Blake you can quote, you can quote other poets or saints whom you know, it depends on what sort of a person you are dealing with.

But just don't say `Yes, I am a realised Soul.' People have been crucified, murdered, poisoned for saying that.

So be careful, put it on somebody else and say `Yes, the signs of a realised Soul's are like this, that he has to be collectively conscious.' First of all that you have read Jung or you know so much about collective consciousness itself will put them right in their own place, to begin with.

Because you have to be knowledgeable in these modern times and you should be able to communicate.

Just by telling them: `I'm a realised Soul, I have to awaken your Kuṇḍalinī,' nobody is going to believe you.

Even in India people don't believe that we can give realisation, although they know about realisation, they know about Kuṇḍalinī, they know everything, but still they cannot believe that we, like ordinary people, can give realisation to them.

So in no way you should be diffident, but try to bring them round through somebody else, because the human nature is such, the one who is living, the one who is

existing, they don't want to accept. Whosoever is dead, you see and written somewhere, anything, in black and white and you say in this book this is this written, they'll accept him. That's why you have to be knowledgeable, you must read books which are supportive of your realisation, supportive of Sahaja Yoga. Then only you can talk to them. If you are just having realisation, you can give realisation, you have got vibrations, that won't work out, especially in the Western countries where people are too much here [indicates the head] nothing there [indicates the heart]. You have to tell them that we are also intelligent enough and we also understand it with our brains and logic, what is the truth is. Then after their realisation of course it's much easier, but if you say `Alright, come along, I have to give you realisation', you cannot. You cannot force them, you cannot, they have to ask for it, after all there is a protocol of the Divine also, the Divine cannot fall at the feet of people `oh please come and have your realisation!' No, that's too much.

But there are ways and ways by which you can ask people and work it out. But I must tell you one thing, that all the Sahaja Yogis before, they started... I started Sahaja Yoga in the West and especially in England also, you see, whenever I talked to them they were very anxious how to get more people into Sahaja Yoga, how to bring more people, what to do for more people, how to manage. Or they would think somebody to be very spiritual or something: “So Mother can I bring that fellow?" And he would turn out to be a horrid stuff, you see [laughs]. It would burn My hands, it would burn everything and I would say “Now how do you mean?

What made you think that he is spiritual?" “Mother, he talks so much of spirituality." That's not the thing. It is a calibre, is a inner calibre a person must have. He may be an ordinary person, he may not be earning so much money, he might be on the street, but the inner calibre has to be there. Otherwise what's the use of breaking your head against a wall? So this idea of having more and more is wrong. But to have people who are of that calibre, of that quality and who deserve it.

So many do not deserve it.

So what to do? You cannot just? it's not like a barber shop that you can make the head dress the way you like. The Sahasrāra has to open out. You see, the Kuṇḍalinī has to come out, it has to work that way.

You cannot just say `Alright now, you got realisation,' you can't say that way, all the time the Kuṇḍalinī's falling down, you should say `Alright, sorry sir, I'm sorry.' Finished.

And the more you show as if you are seeking elections for the worse, the more they'll be worse. If somebody doesn't get realisation well and good! For example a lady met Me in a plane and she said “I want to have realisation." Said, “Alright, I'll try" [laughter and laughs].

Then she wrote three letters to Me, sent her photographs and she... And then she said “I don't know why You don't write to me, I've been writing to You, this and that, I know it's a difficult task to give a realisation." “Oh", so I talked to her, “alright, when I come next in June you can come along." But there could be somebody who might be of that calibre, you can feel it, you are knowledgeable

yourself, you can feel the vibrations, you can feel it and you can then take that person seriously.

So work on the people who are simple, who have that calibre.

Of course they could be very much spoilt also because of seeking, but if they are intense and sincere then the best thing is to work it out with complete assiduity and attention to such a person.

But if it's a fashion, you see, because they are going to many Gurus and they are doing some, lots of Guru shopping, then you should say: `There's no shop here, you can't pay, first of all you can't pay.' If they understand that, then it's alright. Say like one fellow from the BBC came in and he said “We can't believe in a Guru who doesn't take any money." I said “then alright you go to such a Guru who takes money from you, I've nothing to say." He said, what did he say?, “Anglo Saxon brain" I don't know what that brain is specially, made by God or not? [Laughs and laughter.] Cannot understand anyone who can do such a thing without money.

Such a person you should say: `Alright, thank you very much, I'm sorry, you see, you are beyond me, you are too great, sorry.' Not hurting the person. But such ideas, such things if they have there in brains you cannot break such a hard nut, can you? And you should not feel sorry for them.

First see their vibrations, see their calibre. Calibre is the only way you can judge how much attention is to be paid. What is to be done.

For some people it's so obvious, so obvious. And some people go on arguing, arguing with you. But all of them

now are good Sahaja Yogis despite the fact they argued quite a lot with Me to begin with; now they are very good Sahaja Yogis. But now time has come for you to have a quick results and you will meet people who will be very good, I'm sure you'll meet all of them who are in England and you, you will be able to manage them. Your ways, your methods, your styles will convince them.

Today, only, Doctor Brian has told Me that many people are getting interested now in Sahaja Yoga because they can see the change that comes in, the transformation, the confidence, everything that they see.

So you should not try to force Sahaja Yoga on anyone; it's better that you see their calibre. Calibre is very easy to make out.

You just say it and it is there. They know, yes, that's it.

Any other question?

Sahaja Yogini: [asks a question].

Shri Mataji: I can't hear. What's it? Clearly, I didn't hear. You also didn't hear also? Sahaja Yogi [explains the question]: Shri Mataji?... Shri Mataji? If You could speak about sympathy and compassion towards other Sahaja Yogis who have problems?

Shri Mataji: Ah. Now. Sympathy and compassion; sympathy doesn't get involved, then it's compassion.

Sympathy. `Sym' means `share', `pathy' means `pathos', if you want to share the pathos of another person then you are sympathizing with that person.

Now supposing somebody's husband is dead and that person is crying a lot and you also go and sit down and cry louder than her [laughter]. Then people will ask you

“Did you[r] husband die or her husband die?" [Laughter.] “No, no, I am just showing sympathy you know?" [Laughter and laughs.] This is lip sympathy of course.

Another is, may be the heartfelt sympathy. When it is heartfelt then you don't cry; then you develop the opposite force to put that person right. What do you say to that person? You should say `See, now if you are born you are going to die, everybody's going to die,' that's the, that's the system. Now, two persons never die together. This gentleman who has died now, he's your husband, alright, but now if you start crying like this, he won't have any peace, he'll be hovering round you and he might be in limbo waiting for you to come there, or something like that.

So no use crying over him, on the contrary you should say `I'm alright, don't worry about me, I'm alright, get your realisation as I have got it.' This is the opposite force that you put. This is the real, real way of helping that person.

But the compassion is very different, compassion just flows, it doesn't say anything. Even you don't see Me, even if you are in the hospital, you know I am with you.

It works. Even if you just think of Me it works.

Even if you make some mistakes you know Mother will forgive you. That's compassion. Compassion is just flow, you don't talk about it, you don't say anything. It just flows and covers you completely. And you enjoy that. That's compassion; it works, sympathy doesn't work, compassion works, it soothes you, it's a very beautiful touch of love, affection, kindness, protection. And you

feel so confident that you are under the protection of the Divine.

So this compassion has not to be shown or to be dealt with.

Now supposing another Sahaja Yogi's having a problem. We have only two problems; as I say “how many turns there are in London, only two, left or right" [laughter].

In the same way they have two problems: either left or right. If it is the left one or the right one.

You know right one you have to beat with the shoes, that's all, finished. You don't have to go and say anything to the person, if he has right problems.

Now if he has the left problem what do you do? You need not go and talk to that person: give him a bandhan, you can burn the name, you can do what you like. But you need not face the person, you need not tell the person that `I'm helping you, I'm trying to do something for you.' That's wrong, that's ignorance, you don't have to say that; it just works, it has to work by itself.

But I don't tell you that I'm going to help you in any way, do I? Nothing of the kind.

Wherever you are you know I'm with you, all the time. In the same way this compassion will work whether you are sitting down here, if you are beating somebody with shoes that person will come round.

So they have only two problems, one is the left or the right. If you try to sympathize with any one of them you are in trouble.

So best thing is not to directly help them, but indirectly. Not to tell them that you are helping, not even mention it

to them; the concern is the point, the concern about a person.

Your attention should go there, your attention is very active. It's a very powerful thing you have got, your attention acts. Just put your attention to that person, with a concern, but no involvement: that is compassion.

You have got it, you have got the power of compassion in your attention now, you haven't used it.

Without taking any credit for it, without showing it, without confronting it, just inside yourself you feel it, it will work out.

But for that you have to cleanse your own attention, that's very important. If your attention is loose type, if your connection is not alright, then it won't work out. But if you have that kind of an attention which is silent, which is witnessing, which is not involved, it's dynamic, it works! All of you have to become like Me, I'm sure you all can and achieve that calibre of compassion. Alright? Do you follow now? Thank you.

Any other question, Hester? No? Danya has any questions? [Laughs.] You never had them. Anybody else? Jason? None! Questionless people, I tell you.

Best way is to enjoy others. Best way is to enjoy yourself; and to enjoy yourself is to laugh at yourself, that's the best way.

Address yourself: `You Mister now come along, this is ego I know [laughter], ah, that's it, that's the one! No no no no no no no no no, not me! I've had enough of it.' That's how you enjoy yourself. And enjoy others, seeing their

good points. Sweet, sweet things they do, very sweet things. You don't have to say anything.

And we had 71 marriages, you can't believe it. And I looked at the brides and they were all looking at Me from the angles, you see; and the eyes were telling the story of their love and gratitude and I don't know what all they said.

I was just watching them when they were walking with their garlands in their hands, slowly, slowly; the sweetness, the beauty of their feelings; very slowly they were walking. And then I saw the boys standing there, looking at Me with tremendous feeling of oneness.

You see, this cannot be enjoyed otherwise.

Even with the body you cannot enjoy, supposing you rub your hand, you won't enjoy that much as you enjoy other people, other Sahaja Yogis.

And then the friends doing the leg-pulling also I enjoy [laughter], the way they talk to each other I enjoy, everything so enjoyable, it doesn't hurt anyone, it doesn't trouble anyone.

You are here to enjoy, God has created this universe for you to enjoy.

So only thing is that you must improve your attention, cleanse your attention by meditation, always think of good things, not of bad things. You should not react too much, just be within yourself, see for yourself, witness everything. And you'll be amazed, you'll see beautiful points, beautiful things all around you.

So much of beauty which we are losing because we cannot see it.

So that deep, penetrating attention of concern will solve all the problems, I'm sure.

But `open your heart' doesn't mean that you go and hug somebody and kiss somebody ten times, it doesn't mean that at all. On the contrary it can be quite embarrassing, you know? [Laughter andsmiles.] Any other questions? I, I had a problem there, you see, we arranged a program for Me to speak to the young presidents' organization, the presidents of big, big, of big, big organizations, business organizations and I had to speak to them.

And one of the ladies, of course I mean the questions were very good and everything flowing *[UNCLEAR]* over and later on she says “But I can't believe it, because she's not at all serious, you see." [Laughter and laughs.] And I laughed and laughed and laughed with that, I said “Now I cannot be serious anymore, I mean, it's too much." [Laughter and laughs.] When there's so much joy bubbling out, why, how can you be serious? This is the idea of a saint that you should be very serious, stern, going out with a stick in his hand all the time hitting everyone on the head [laughter and laughs].

So, any other question *[UNCLEAR* background]? No. We must have a hall here, big hall we should buy somewhere, we should be able to buy.

I'm thankful to people who are working on Shudy Camp but I think we must hurry up now, people are coming for Guru Pūjā, I told them we'll have it in Shudy Camp. And otherwise if it is not ready we'll have to change the venue, so everybody must go and work it out, I think it is important. We have money, we have no problem on that.

We have to have a nice, grand, beautiful seminar before Guru Pūjā. And there are many coming here, you'll meet all of them, will be a very nice time, real festival we'll be having.

So it would be better that you, all of you combine together and work it out and also give different work to different people; and they should all try to organize it in a beautiful way that there's no quarrel, nothing.

But you'll see people, you see, will say “Oh! This is the room I would like to have for my wife" [laughter], things like that.

Sounds stupidity. “This is the glass for me, I can't give it to you." All such stupid things will be there and I think for such people you should say `You are not for Guru Pūjā, better not be here.' Everybody doesn't deserve to be there. That's you should find out, that what sort of people they are.

If they are fighting for all these little, little things it's best is to tell them that `Sorry, you'd better not come for Guru Pūjā.' So, the most important thing is that in Guru Pūjā we have to receive a special capacity to be a Guru ourselves.

A special intelligence, a special understanding, a kind of a wisdom which gives you discretion and the ability to argue out things.

That will enhance your personality, a beautiful, dignified personality can be created within yourselves, so for that you have to be there with all that dedication and understanding about yourself.

So I'm looking forward to this Guru Pūjā and everybody has to write. Now for Sahasrāra day they are working so hard, the people from Australia have printed so many posters all over the world they have sent it, they have sent it to you also the posters of Sahasrāra Day, have you brought it? No? You haven't shown them.

So next time you must show all of them, they should see that, what they have done, how much; and you must, we have no, nothing like a news from there and this thing, but all this can be discussed among yourself; and you should know about each other, what's happening, where and what ashram is doing, what is the special work they are doing and what is the new thing they have discovered; all sorts of things you can find out from each other. And you can tell others also. This is how you keep in communication with each other.

Oh, there's a very good news, that Doctor Rai, who is the Dean of the Faculty of Physiology in Delhi University, started a research work on the comparative study of Sahaja Yogis and others as far as the physiology is concerned. And he's found out that the people who are not Sahaja Yogis have a very low resistance for diseases, their skin, skin resistance is less and so many things he's found out. And he has put it on, he has tabulated the whole thing and that is being now approved by the Government and is now published, going to be published also.

In the same way, you see, we are thinking of having a research here done for people in Shudy Camp, so that we can also publish something like that with the research. That so far you see so many have been cured, so many

got rid of their addictions, so many got rid of their mental problems, so many things happened; but we haven't yet recorded it, we have not put it properly on the record.

Now this is what we are going to do now, anybody who has achieved something or has felt better or has been cured or something like that must give it in writing to these people so they record it, because you see in these modern times they want everything in black and white, so that could be done very well here in England.

Another thing I was thinking that now Nirmalā Yoga has stopped there because of this problem of foreign exchange.

So what we can do is to have a Nirmalā Yog[a] published in India and sent here and you can print it here and sell it here, so that the foreign exchange problem doesn't come in.

Because foreign exchange is such a problem in that country, you have to have a proper committee, this, that, all headaches.

So you can sell them here and distribute them here, it's very easy and Paul can help you there. Paul, can't you? Paul: Yes.

Shri Mataji: Yes.

So it's alright. We get the Nirmalā Yog[a] done there and just the copy sent here, translated. You can also add to it, you can also put something into it and some things from there and some things from here; you can distribute it to all the centers here and we can start like that. Because they created a big problem out of that last Nirmalā Yoga, so I've just stopped, because you see we,

we are not very good at human laws I think, sometimes you make mistakes and I don't want you people to be caught up into these human laws.

So you have to be careful. And we can do it, I think we can do it. And as England is the heart it has to circulate everything. But the heart must open out. The conditioning is very bad here, you see, that you are told that you should not express your feelings, you should not say anything, you should be very poised, you should not talk about your feelings.

That's not so in Sahaja Yoga. This is the heart and heart must speak, heart must say; you must know how to say that you love others. It's very easy to say `I hate' but it's very difficult for people to say `I love you'. Because they are afraid, they fear that if you commit like this: “Oh, so you love me? So do this for me." “You love me? So do this for me." [Laughter.] “How dare you say you love me, if you have loved me you must do all this and you must give this to me." Oh, we had some Sahaja Yogis like that. They were abusing Me also that “You said you love us, then why don't You do this for us." Then it becomes a demanding love.

Any other question anywhere? What's happening, John, about your priesthood? [Laughs.] They are getting quite exposed. Exposure is the only way, but still nothing goes into the heads of the people, they are so egoistical, nobody wants to accept that it's all exposed now within, `No, it is fanaticism, it is nonsense.' But still they go on with it, what to do? [Shri Mataji looks around at the yogis then smiles.] Beautiful children you have here. How many are new people who are seeing Me for the first

time? Raise your hands please. Ah! Ah, you all look little serious! [Laughter and laughs.] Still rather serious. You shouldn't be serious at all. Good.

Nice. Get the children. He's just hitting the head. [Laughs.] Who is the child crying there so much? Whose child?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: This child? What's the matter? Must be hot. Take out the sweater. Eh? Somebody: *[UNCLEAR]*.

Shri Mataji: It's alright. I think must be hot for the child. And they feel very thirsty also, you see, these are places where you don't have any humidity much, so they feel very thirsty also in such places I think.

[Shri Mataji listens to the baby who continues to cry.] All of them cry the same, whether they are Indians, English, anything! [Laughter.] From their crying you can't make out what race they come from. [Baby stops crying.] Now better? Have you got some water or something? See! You must understand your children, they won't cry without a reason. They are all realised Souls. It's alright.

[Sahaja Yogi hands Shri Mataji a glass of water.] Thank you, thank you very much. Anything else? Someone: *[UNCLEAR]*.

Shri Mataji: Can you? Sahaja Yogi [repeats to Shri Mataji]: “How can you best cope if you have to work in a negative situation?"

Shri Mataji: In your office?

Sahaja Yogi: In the office, yes.

Shri Mataji: Negativity in the office?

Sahaja Yogi: Yes, Shri Mataji.

Shri Mataji: You see, all the negativity have also, has also an aspect which I call is ridiculous and humorous; so anybody who is negative or anything you watch it, see for yourself, don't get involved, just see which part it is, is it ridiculous or it is humorous [laughter]. Then you won't be serious about it.

Sahaja Yogis have a sense of ridiculous, you see, they understand what is ridiculous is; also they understand what is humorous or what is stupid.

So just see that, it is stupid? Alright, let it be, doesn't matter, what can you do? These children are growing so fast, you know. They are so becoming all tall, girls and all that. I'm just trying to make them out one after another.

[To a baby near Her:] Feeling sleepy now. Just sleep off. Sleep, sleep. You can sleep now with light, yeah, why? Just watching Me all the time, you see, despite the laying down [laughs].

Anything else? Now this is supposed to be what? Brunch, dinner, everything put together. [Laughter.] Wah.

So wah wah.

I think we should say the mantras for three times, the Sahasrāra mantras and then we can have this.

Put your hands like this [shows Her hands in meditating position]. Straight. Hands should be straight.

[Sahaja Yogis say the three Sahasrāra mantras.] There are certain routines I think we should follow because Haṁsa is catching for the new people and this is due to this dryness I think in the room there is dryness, in the places where you work there is dryness and in the house there is dryness.

So must use this ghee for the nose. I think one drop in every nostril once in the morning and once in the evening would be good, because I can feel it in Haṁsa, the drying out, the...

If you are getting also drying out in the throat and you feel that all the time there's a kind of a coughing so the best thing for that is to put a few drops of ghee on hot milk or hot water and take that so the whole thing spreads here [indicates the throat from left to right] and it makes it smooth. As you see our hands and all that needs some cream we need this for our *[UNCLEAR]* we can call it the epithelial cells which are lining and when this line becomes dried out then you feel very funny.

I mean the whole attention gets very upset so I think you should get try in London, it's a good idea, to keep a bottle of ghee with you and you can heat it in the water, hot water, just like you can hold it under a tap and it will work out and then put two drops in the morning and two drops in the night, before sleeping it will be a good idea.

The dryness will go off and also in the ear I think we should put some sort of an Olive oil or something will be good idea, because all? I feel the dryness very much since I've come in London I can feel that you people have this dryness. That's a very common thing and that can also solve your problem of hay fever and all those things.

Now for liver we have found out great things and I think I'll now sit down and write all that is to be done for liver and we can circulate it to all the members what is to be.

It's very, very simple things that you have to do it and if it works out them all your liver problems will be over.

Most of the diseases are there because of the liver so I think I should circulate that and it's very simple, not much of medicine or anything but it's very simple and it will work out.

This time it's surprising all the Sahaja Yogis kept very good health on India tour, none of them had problem on the liver, nothing of the kind, surprising, every one of them.

So also it is connected, you see, with the flowing; if you have the cold which is all the time flowing and it's sort of giving you sneezing and all that, you must know it is due to liver, It's surprising! I hope the doctors will forgive Me when I tell this, that you see when the liver gives the heat the phlegm in the body melts and gives these problems. When the phlegm melts, you see, you start getting the water flowing through your nose and also you get other problems like sneezing and also hay fever. All those things are from liver.

If liver is alright... that's why it's called liver because it's connected with life? If your liver is alright you won't have these problems and that circulation we must send. [Looks at a Sahaja Yogi.] I think if you can come tomorrow sometime to write down all those things that are to be done for the two *[UNCLEAR]* and all those who... and also sort of your friends and all that you can tell them that for liver take this, it's very important.

So, are you not going to sing a song tome? Who? Let's be having! What about Bristol group? You know I have an idea, I must tell you, I thought in India we can start a kind of Sahaja Disco! [Laughter.] Nobody knows what you sing in a disco, isn't it? But you can give them realisation

secretly! And now In India they think that you are very great people to have discos and all that sort of thing. Disco is a very big thing [laughter].

So who's going to sing? Where are the musicians? They're all distributed all over. Let him sing, he sings very well Yah! Very good! He's got it [likely to Bernard's guitar] I knew! [Bernard arrives with a guitar.] [Likely about the previously crying baby:] He's alright now, see! [To Bernard:] Where are your companions? Hmm! Let him come. Hello! But he sings! I never knew. [Someone hands something to Shri Mataji.] Oh God, that's not necessary, just give it like that, in the hands, it's alright, just in the hands, not good to eat a lot So is there any restriction in this hall? [Looks at watch.] You can come in, Danya, there's room there, just come along. Why are you standing all the time? You can come here. How is your mother? She's here, is she? How's her throat? I can't see her. How are you Magda? Better? [To Magda:] May God bless you.

[Shri Mataji organizes a little table being placed in front of Her and tells yogis She can hold a plate in Her hand.] It's alright, it's quite safe in My hand! Don't you worry about anything else.

[To Cyril, an older Sahaja Yogi from Birmingham:] I think you can sit on the steps, it would be better for you, I know it's difficult.

[Sahaja Yogis start singing bhajans `Om Bhūr Bhuvah'.]

Contents: 1987-04-19 Easter Pūjā, Ghost of Materialism, Nirmalā House, Rome, Italy

Happy Easter to all of you! It's a great day to come to Rome to celebrate the resurrection of Christ. Now we have to do the resurrection of Christianity, which is just moving in the opposite direction of Christ's resurrection. As you know that Christ was just Chaitanya, but He came in the body of Chaitanya. The whole body was made of Chaitanya and He resurrected Himself to say to the world that you can resurrect yourself also, if you can fill your body with Chaitanya. There is always a struggle between the matter and the spirit.

In human life what we see that matter is all the time trying to take over the spirit. And that is how we fail in our resurrection. We fail in our resurrection because we give way to matter. We have come from matter, easy to go back to matter. But all the Christian nations have taken to the material development, identification with the matter, not the sublimation of the matter. Why we have gone wrong is because matter has become so important to us. We are so much identified with the matter, with our body, with all that is material for us. People are so much worried about the material things. What I find that the whole culture has become materialistic and they're absolutely ashamed about it. But still they continue the way it is so shameful and so degrading. It degrades human beings. As I have come in the West I see this trend very clearly.

For example, in a household whatever they purchase is for sale, all the time.

So whatever they will purchase they will see to it that it should be of a certain standard. Like, it should be, if it has to be a diamond it has to be a perfect diamond,

because it has to be sold again. If they purchase the house they are afraid that we should not spoil it or we should not make it beautiful, we should not try to do something that will lower the price of the house because we like the particular type of decoration. Everything is for sale. They never enjoy any matter, you see. The enjoyment is not there. Whatever they buy, they think that `can we sell it back?' Say, even about, I've seen even precious stones. Like in India, everyone can afford to have precious stones, because the rich will buy the most expensive ones, then the poor people can buy ordinary ones, like silver everybody can have, because some can have silver which is hundred percent, some one can have little mixed up, some can have with some other material. But if you go to any country in the West, it has to have the `hallmark', you see. The hallmark has to be there, otherwise they'll never purchase it unless there is a hallmark, is a hallmark means, it can be resold. Now, supposing in India you buy some... everything without hallmarks... there's no hallmark, but, when you want to sell it also anytime, I mean, if you have to sell it, then you go in the market and they know what is the at intrinsic value of that particular silver and that's how they say you. But we don't have hallmarks.

Now in gold, same thing they do is to have nine carat gold, with a hallmark. What is nine carat gold? Is not gold at all, but they'll have a hallmark for that. And that will be very expensive because you see they don't have much gold so they put a hallmark and make it expensive. The whole economy is that stupidly built towards

materialism. That matter is not for enjoyment but for selling off.

So they do not enjoy anything whatsoever in their lives. Nowadays I don't know if plastic can be resold or not, but I have seen people who are even particular about the plastic, about stainless steel, about anything that they have. May not be resold but now the, psychologically they're built in such a manner that they want to even preserve, if there's a plastic thing, even there's a thread, anything, a pin, they would like to preserve it, you see. Nothing like throwing out anything.

All these things will lead us into unhappiness, frustration and stupidity.

So now they form an anticulture.

What is an anti-culture? Is nothing but another form of materialism, which is ugliness. Like you paint your hair, you become something anti-culture. If you wear holy pants, then you are anti-culture.

If you wear dirty clothes, then you are anti-culture. But also these are sellable. There are markets and markets where you can get all dirty clothes, `stone washed' clothes. All these fashions are coming from the two sides or two faces of materialistic attitude of human beings. And they're unashamed sometimes the way they ask for a few things. Supposing you know somebody has forgotten a spoon with someone; so they'll telephone three times, `Have you got my spoon with you? Have you got my spoon?' Unashamed, there's no culture about it.

While, I don't know, might have been better before, that what I know about India, that even now, in a good family, it is always said that “if somebody's pen is with you, be

careful and return it back, but even if your gold is with someone, don't ask, it's not done, it's not cultured, it's not sophistication." But the whole sophistication has become materialistic, it's maddening and that maddens the Western mind.

For example, if you have to serve, say wines and things, you have to have different type of cups, different types of plates, different type of spoons. You've got spoons for avocado, you've got spoons for different things, I mean, you go on like mad and if that is not with you, then they'll laugh at you. If they'll come to your house, “O God! They served us avocado with ice-cream spoons!" That's the greatest sin one can commit.

So the whole idea of sin becomes so materialistic and nonsensical.

So the resurrection cannot take place when the matter is so dead and gone.

Then this matter enters into the brain. When it enters into the brain it rots there. Then you start discussing about, say, banking or about how to economize this. I mean the mantra is in London, as I say, must be everywhere `save pounds'. As soon as you go to the airport, there is big mantra written “Save pounds by hiring a taxi at Heathrow." Just imagine, they are not even aware of what they are doing. All the time save pounds, save money, save this, save... for what? Because they are so frustrated, the whole material stuff is so frustrating that they have to save money to get over that frustration. And the frustration is counterbalanced by drugs or by drinking wines and all kinds of nonsensical things and also rotten cheese or some sort of a thing that

is absolutely a dead matter, useless thing which makes you dead and sleepy, so that you run away from reality, because you are so frustrated that you want to have something that will counteract it. Then with that also, when they find, it's not done, still they are extremely annoyed.

So what to do next? If you are that unhappy you have to find out something else.

As I tell a story about children who were naughty and the mother was going out, so she told that “See, you are naughty children, so I lock you up in the kitchen" because anywhere else they can break something, spoil something and she cannot sell them again, perhaps.

So, she puts them in the kitchen thinking, “What can they ruin there?" So when she came back, they said, “We ate all your tea leaves!" Like that, when they get so frustrated, they don't know what to do, so they put nails into their ears, pins into their cheeks, something into their nose, they don't know what to do with themselves, you see, so they'll pull out their mustaches or they'll paint their hair, or do all kinds of funny nonsensical things, absolutely frustrated people! But the worst part, which cannot be understood is, that so confident about it! They don't do it with any diffidence, it's complete confidence. Their attention is all over to see “Now, how we should be?", now if they see a tree which has leaves which have become absolutely sort of crumpled down because of malnourishment, so they want to be like that. They want to become people who have malnourishment.

So they look like miserable people. Their cheeks are inside, noses outside, sort of thing goes on and if you see

them, they look like sickly people. That's the sign of finding out some way of expression of their frustration. But Christ paved the way, the other way round. He said, “Put Chaitanya into your matter” so you'll enjoy that Chaitanya. Put Chaitanya, the vibrations, into the matter. This is His message. He didn't get resurrected only like His spirit going out, but the whole His body resurrected Himself.

So He's talking about the resurrection of the body, of the matter, within us.

In Sahaja Yoga also when we come in, Kuṇḍalinī rises, She gives you realisation, you do feel the Chaitanya in your hands, you feel it all around, your faces shine like beautiful lotuses, your skin improves, you look blooming, everything is fine, but still there are material attachments, which may be very subtle, could be very gross. The gross could be like `This is my carpet, this is my car, this is my ornament', something like that. But if it comes to the style of Christ, you have to get identified with the matter which is vibrated, which is vibrating, which has got vibrating value, not material value but vibrating value, spiritual value, Divine value. Could be anything, could be flowers, could be water, could be a sarī, could be a seat, could be anything that becomes valuable.

So attention starts shifting from gross to vibrations.

But, even now if you have the lurking attention into material things, then it's difficult for you to rise fast. Everything that you use, is it helpful for your vibrations or not? Everything that you do, is it good for your vibrations or not? Or is it the same old fashion you are carrying?

Like the mad people I saw yesterday, they had come for holiday and they didn't know how to enjoy, they were trying everything, you see. They must have paid lots of money to their tourism, poor things, they must have paid lots of money in the hotels, they must have paid lots of money in the restaurant, but I felt they were not enjoying at all, none of them were enjoying, they were miserable and they didn't know what to do. And at the end of it I was thinking, that they might just go and break their heads with frustration.

So matter can never give you joy. Only the matter that is vibrated, that has vibrations, can give you joy. A human being can never give you joy, may be your wife, may be your children, may be your father, mother or anyone, unless and until that person is, has got vibrations, because joy is the blessings of God.

And unless and until you have connected with God, whatever you may try, whatever you may acquire, you can never have that joy. You may have that artificial confidence, because a person who is frustrated has to say, show outside that, “Oh no, I'm not frustrated. I am very happy." It's like to be tense and say, “I'm very relaxed", it's like that.

So, they may just, for keeping up the images, might say that “We are very confident” but they're very diffident people. They are weak.

So it could be your children, it could be anyone, any human being. Maybe you might think too much of that person, you may be very much identified with that person, you may think that this is the greatest thing, greatest person you have ever met, it cannot give you

joy. But an ordinary person, a laborer, maybe a beggar, maybe somebody, a Sādhu, sitting alone in the forest, will be such a joy-giving personality. He may speak, may not speak, will be such a precious, valuable thing for you, than a person who is rich, well placed, highly adored. That's where Christianity has failed, coveting with the kings.

Now this Mister Pope here, My husband went and saw him and the Pope was very nice to him because he is, comes from a, he's a big man in the material world. He won't see Me! Or I may not see him! So the whole value system, the whole value system has to change and that value system is that you care for nothing else but for your spirit. Nothing matters but the spirit. The spirit gives you the comfort of a palace. It gives you the bliss of all the protection. It gives you the joy of all the relationships of the world.

Then why should you care for something which is no good? You can see it so clearly. If you have your vision clear, you can see it so much around you, that these people look so unhappy, so miserable, running after this, running after that. Now first they were hippies, then they became punks, now they're becoming well-dressed gentlemen. Everything is from this to that, to that to this, leading them nowhere whatsoever.

So clearly you see that you are away from them.

You are in a different realm and you see them.

So don't go near them. Try to show that beauty in you, so that they come to you and see for yourself, see for themselves, that you are resurrected people, you are resurrected. Spirit is always there in your heart, always

there, watching you, seeing you, but now because the matter that surrounds the spirit is being resurrected, is being vibrated, your eyes shine, your skin shines, your face shines, you look so beautiful, that is what is resurrection. In Sahaja Yoga, there's no place for stupid seriousness. What are you serious about? “Oh, I have to sell my diamond and you know they said there's a little black in it." So what? Wear it! All this seriousness comes from the dead matter in your head and you know on the dead grows the fungus and also you know that this fungus gives you all kinds of diseases.

So keep away from all that is dead. Only the Chaitanya makes the matter vibrate and unless and until you are connected with God, you cannot vibrate anything. Those great saints, prophets, incarnations who came on this earth tried to tell this to all of us, that “get connected with God." Everybody said the same thing. Of course I have done the job Myself! That's good, they're appreciating it. [Laughter.] [Aside:] That's good they're appreciating it.

And you have to just think about it that this connection should not be loose, it should not be disturbed, it should not be doubting. Fix it up properly. Then you will never lose it for anything whatsoever like “My wife is like this, my husband is like this, my brother is like this." These are the signs of very weak personalities. If you are a strong personality, with those vibrations if you are strong, then you make the other person also stronger and bring the other person into Sahaja Yoga and give him the nectar of life.

So today is the message that we have to resurrect our matter, within and without.

So you are raising your Kuṇḍalinī upward, is all right. Also you have to spread it, horizontally, to your hands, to your feet, to your body, to your face, to your thought, to everything. What is a mantra is nothing but a thought which is vibrated. Any thought that is vibrated is a mantra, but the vibrations can only be carried by a particular type of, or we can say a particular coefficience is needed. In dress, in thinking, in anything that is worldly, there is a kind of a coefficience that works out the vibrations. If that coefficience is not there, you cannot catch the vibrations and you cannot also give vibrations.

So there are only two divergences, one is the left, another is the right; there are not too many: very easy to get rid of them. There are only two turns in Italy, one is right or left.

So in the same way within us if you don't go to the left and you don't go to the right, you keep in the center, you are vibrated! You can vibrate everything! But to keep in the center, not to go to any extremes.

Even in Sahaja Yoga there are people like mad, they meditate for twelve hours. What is there to meditate for twelve hours? I mean you are already in meditation. Or else they will make a picnic out of Sahaja Yoga. One extreme to that. What is needed is to think that, `I am the Spirit and I am connected with God. How much am I connected? How much I am sucking in? How much I am getting to it?' That's all. You don't have to do too much about it. Those days are gone when people used to break

their heads, stand on their heads or go to Himālayas. But peculiarities in temperament is not a sign of a good Sahaja Yogi. All the peculiarities come from the matter.

So a peculiar person in Sahaja Yoga, maybe he might be bhootish or he might be egoistical. One of the two things in a peculiar person. There are no peculiarities in a Sahaja Yogi. There are individualities, but not peculiarities. Means everybody will have the nose that he had, it won't change, he'll have the eyes which he had, but there will be a light in the eye.

In the same way we can see about our clothes, we start wearing sober clothes, but not pale clothes or dirty clothes: we wear colourful things because we are colourful. At Sahasrāra there are seven colours.

Today I wore this colour, because this is the colour of spring in India, because all the flowers are yellow and there is also mustard which is yellow and this is called as a colour of the spring. In Indian culture, you see, there's a day on this that they wear this particular colour to celebrate the spring, because we're very sort of connected with the nature.

So today we have received a very nice message from New York as if they have dreamt that I'm going to wear a colour of the spring, so I wish somebody could read it out to you what they have said and you will be surprised how it tallies, how it tallies with what I'm wearing today and as soon as I wore this sarī the thing became hot and I knew this would be. That is the moment it became hot and I'm sorry for that, because you are finding it rather too much.

So, today is a day to celebrate the spring and as you know I was born in spring and that Christ was resurrected in spring.

So the spring starts after the resurrection of Christ. In the same way we are now in the spring mood, to enjoy, to be happy, to be just blissful. But not to be frivolous, not to be vulgar, not to be childish. That's the way a Sahaja Yogi should be! And I'm very happy that at this spontaneous arrangement of Mine to come to Rome, so many of you have come. It shows how much you love Me and I can't express really what I feel about the whole thing, except for tears coming to My eyes. For whatever Christ has sacrificed His life, which was a terrible thing to happen, that He sacrificed His life, He suffered so much, but the outcome of that is you, all of you here, who are resurrected today and your Āgñyā are cleared and everything is so very fine.

May God bless you!

Contents: 1987-04-20 Talk to Swiss Sahaja Yogis, Sitting Room, Flat, Rome, Italy...

Some breakthrough has to be found out. What is it truth you think we can do there?

Sahaja Yogini: It's because in fact the people...

Shri Mataji: Hh?

Sahaja Yogini: Is maybe.....

Shri Mataji: You see the people are searching, alright, come here. The people are searching,...

Contents: 1987-04-20 Talk to Austrian Sahaja Yogis, Sitting Room, Flat, Rome, Italy

Shri Mataji: And that's why it's working out that way. Because if it was one sided, it should not have worked that way. It's both the sides are there. Come in, come in, come in, move forward.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: How are the children? Are they all right? Yeah. Come on. Hamid is there or gone?

Sahaja Yogi: Hamid is on the way. He is here.

Shri Mataji: He is here. I wanted to know about his experiment, what has happened?

Sahaja Yogi: I think he did not continue so far.

Shri Mataji: Hamid, what has happened about your experiment? Of saving the... Come here, can't hear you. Come in, come in, come in.

Hamid: Mother at this moment it's impossible to go there. It's also about one metre of snow.

Shri Mataji: Yes, I saw, I saw it while coming, but now how is it otherwise? Hamid: I must go there.

Shri Mataji: But in the beginning how was that till now.

Hamid: In the beginning *[UNCLEAR* it was nothing so bad] and last summer I was the last time there and I gave your pictures there at different places and vibrated with water and come back and now after winter I must go again there.

Shri Mataji: But why don't you take some water from here. Did you take from yesterday's Pūjā? Hamid: I did it. You have given me water from India.

Shri Mataji: What I thought that now when it was snowing everywhere the same water that is there can vibrate and I was putting My eyes to the snow.

So may it might have also.

So that's one way because when it is snowing, before the snow if you put it then the vibrations can be taken over by the snow.

Hamid: We have put it before snowing.

Shri Mataji: Then it's all right. It might.

Hamid: I am going in month or in fifteen days I am going there and have a look, what's happening got *[UNCLEAR]*.

Shri Mataji: Then you can establish it and say something about it.

Hamid: I hope so, I hope so.

Shri Mataji: But did you publish anything in India about it? Not so far.

Hamid: We are not so far. I can write it down. I gave only this paper but I have found before this experiment.

Shri Mataji: Why not write it down? We'll publish it in India.

Hamid: Yes I will do it. And I am writing the next experiment for India. Last year we wanted to do it, I couldn't come. And I am writing down all the thing what we have to do there. May be Doctor Sangwe.

Shri Mataji: Now we have got thirty acres more, means fifty five.

Hamid: I have written already Doctor Sangwe that he must sent me some samples from the earth and I can analyze it. And he hasn't known about it.

Shri Mataji: The trouble is you see they, come in, come in, come in, just move forward. You do not spread out so much you can work out that.

Hamid: *[UNCLEAR]* last time. *[UNCLEAR]* analyze it.

Shri Mataji: No the thing what happened.

Hamid: They haven't known about it.

Shri Mataji: No the thing what happened, at first I said you must have one plantation of sugarcane.

Now for that they said to put it right you have to spend at least two lakhs of rupees and they said one lakh of rupee is needed for the plantation. I said that is too much for us.

So I said do one thing. I got some other people just looked at it, they said if you make different, different steps then it won't be so expensive.

Hamid: I have shown you Mother.

Shri Mataji: Yes you have given Me that, but the papers are with you still, I think.

Hamid: Yes, exactly.

Shri Mataji: Then you have to send them. If you send them to Sangwe then I will work it out.

Because now I have sanctioned, I said all right take one lakh of rupees to do that way and then work it out.

Hamid: Yes and I have taken more projects but we couldn't use the whole land for experiment, we need only a couple of acres.

Shri Mataji: Just to show.

Hamid: To show somebody.

Shri Mataji: But first the sugarcane let it be, so that you have some money in hand to do your projects and things. All right, I just wanted to know anyone of you know how to make the plasterboard.

The Plasterboard.

Sahaja Yogi: It's plastering?

Shri Mataji: Plasterboard.

Sahaja Yogi: I don't think so, Shri Mataji.

Shri Mataji: It's a secret.

Sahaja Yogi: It's new for me.

Sahaja Yogi: Unfortunately we don't have any.

Shri Mataji: You don't have any plasterboard? Then what do you do? You see when you have the wood how do you plaster it.

Sahaja Yogi: When we have the wall.

Shri Mataji: The wood. You have wood that dries and we have to put a plasterboard on top and plaster it.

Sahaja Yogi: Normally we don't plaster the wood Shri Mataji. We let it like it is. Normal.

Shri Mataji: You leave the wood like it is.

Sahaja Yogi: We leave the wood naturally. We don't plaster it, in Austria.

Shri Mataji: So that would suit our project here what we want to make now. Isn't it, the hotel project? You leave the wood as it is.

Sahaja Yogi: Yes, people like it just the wood, the natural wood.

Shri Mataji: Not in here. The Italians are like Indians they like everything polished, done, isn't it? They think it is a poor matched up. But you see in a hotel you get people from outside. They would love it.

Sahaja Yogi: But we can plaster easily with panels, with plaster panels so we could cover the wood.

This is possible. Plaster panels, readymade.

Shri Mataji: That's what I'm saying. Do you know how to make the plaster panels?

Sahaja Yogi: We can get it easily, we can buy it. Buy it and cut it.

Shri Mataji: That's all right, but I just wanted to know if you know how to make it. In India how they make it I saw. What is the way they do it? If you can find out the secret. That's one of the factories we have to have in India. And also the fibreboard. The one it is called as fibreboard that you put all the fibrous things inside and have two wooden, what you call them, thin wood, like a panel and then press it together, called as plasterboard. No this is plasterboard and that's called as fibreboard.

Sahaja Yogi: We have such production in Austria.

Shri Mataji: Yeah, but you'll have to find out how they do it. Thirdly, then the solar energy. Do you have any idea of solar energy?

Sahaja Yogi: Yes, I was already asking an engineer how to do it and he gave me the exact measurements for the old project. How many solar panels we have to use, square metres, how to do it, the concept of it.

Shri Mataji: So you have solar projects?

Sahaja Yogi: Yes, yes we have.

Shri Mataji: And it can be used for air conditioning also, the same solar energy? You can cool the room.

Sahaja Yogi: We have to produce electricity. The other way round, yes. To produce electricity and use the air condition.

Shri Mataji: Really?

Sahaja Yogi: Yeah, I think so.

Shri Mataji: How can it be?

Sahaja Yogi: With the solar energy.

Shri Mataji: Solar energy becomes electricity? Yogi: Yes, that's coming from the...

Shri Mataji: Panels.

Sahaja Yogi: Panels and get the sunshine and comes the electricity out. We must do it. We must do it very well.

Sahaja Yogi: That is too expensive.

Shri Mataji: You see but we have a lot of solar energy in our country. See, so many of these countries have solar energy and if you can convert it into air conditioning it will be a better idea. Very expensive is it?

Sahaja Yogi: Very expensive. We can use maybe the wind.

Sahaja Yogi: The wind, Mother, is very good, is the wind.

Shri Mataji: Windmill. And what do they do with the windmill? They suck it.

Sahaja Yogi: It turns a generator and gives electricity.

Shri Mataji: Oh I see, I see. It's one conversion of one into another.

Sahaja Yogi: Solar energy to convert into electricity is very expensive but to convert into warm water it's easy, for example. The whole warm water supply, the heating could be done with solar energy.

Shri Mataji: I mean we have wind energy quite a lot. We have wind energy in India quite a lot. That can be utilized also.

Sahaja Yogi: Here we can use, we can have it. Especially at the new land, I have seen we have here a strong north and a west wind. That is very good for to do such a thing.

A couple of one or two kilometre distance is a wind, is there, it's already there. They have used the wind for.

Shri Mataji: It acts like a turbine. Yes, you see these things we have to think about because you see this money orientation, you see. It's so funny that see there's money like that, you see. Now, everything must go into money. Everything must become money. And then it goes from here to something else, so in this bringing this, making this available as money becomes expensive, so all this foreign exchange, this that all problems you see, everything goes to Switzerland and from there comes back. [Laughter.] So it's a very wrong thing.

So if you have to make a Barter system, a proper Barter system we should learn to use the energy of the same country and to convert it into something else. And I think when you have these also hydroelectric you can do very well in your country. Hydroelectric, because you have lots of waterfalls and thing, such thing. But you don't need so much of energy now. You have produced lot of energy in your country.

Sahaja Yogi: Where, in India, Mother or in Iran?

Shri Mataji: No, no, in your country.

Sahaja Yogi: In Iran I haven't any idea what they are doing today. I try to forget my country.

Shri Mataji: But say in Austria you don't need any energy. But the life is so expensive.

Sahaja Yogi: It is very expensive.

Shri Mataji: Extremely expensive, so to make it cheaper we must find out the ways and methods.

I think the Barter system must be used. To use the Barter system somehow to send things which are made there say to countries which are making something else and let's make a Barter system. It's very expensive, I think. The way you were describing the other day I was surprised, the building cost.

Sahaja Yogi: Yes. We are always surprised, when Guido is telling us how much he has spent for the house he built.

Shri Mataji: Who?

Sahaja Yogi: When Guido told us the extension of the small house but this we cannot build one wall out of this. He builds a house. It's very expensive.

Shri Mataji: It's all machine, that's the trouble, everything goes into a machine business.

Sahaja Yogi: Yes, Mother without machine you couldn't do, in the Western country without machine you couldn't dare it.

Shri Mataji: No, but once you become machine you see what happens.

Sahaja Yogi: The people is very, very...

Shri Mataji: It becomes expensive. Instead of becoming cheaper it becomes expensive. Because the labor becomes expensive. Everything becomes expensive with machine, nothing is cheaper. Wherever there are machines things are very expensive.

So what's the use of having the machine, then? I mean, I would say on the whole if you see Indians have lots of things with them, like they have got gold, they have got precious stones and things with them in their houses, they have got brass, they have got silver, normally, but

here nobody can have it because everything is machine. They have cottons you don't have, woolens you don't have, everything is artificial. You may have ten coats but all of them are artificial. Why not have two real coats?

Sahaja Yogi: Mother, I have a suggestion. This is newly the people try to grow trees from tissue. What you think about it?

Shri Mataji: Tissues?

Sahaja Yogi: Yes, from the Meristem that is the Kuṇḍalinī from the trees. I want to try it. All the trees in Austria and Germany dying and we couldn't reproduce it and that is only one way to produce a tree from the tissue, especially from Kuṇḍalinī and I want to try it a couple of times.

Shri Mataji: If you give a bandhan to every tree it might develop into that way. If you give it a bandhan, you see.

Sahaja Yogi: That is very easy.

Shri Mataji: You don't have to go round and round and round. Try that. [Laughs and laughter.]

Sahaja Yogi: You all are going on the easy way and I try the difficult. We have got used to easy thing.

Shri Mataji: You don't want to eat this way, you want to eat this. [Laughter.] How is your Nābhī, is it all right now? [Laughter.] I wanted you to write to Arun, you see. He writes to you, does he?

Sahaja Yogini: Yes.

Shri Mataji: But he is very much spoiled. You see, he is very funny. You have to write to him what your culture has done to you. He wants you see his wife to be Western cultured, he wants her to cut her hair and to

become, so stupid fellow, I tell you. He doesn't talk to her.

Sahaja Yogi: Arun Goel.

Shri Mataji: Ha, he doesn't know what your culture has done to you. She is such a nice. She is a doctor.

Sahaja Yogi: Who is it, Mother?

Shri Mataji: This Arun Goel, he is an architect. I can't believe it and he has a left Nābhī problem, he had blood cancer and I mean he ill-treats his wife like he doesn't talk to her at all. He wants her to cut her hair and he wants her to be modern, shockingly. I think you better write to him.

Sahaja Yogini: Yes, Shri Mataji.

Shri Mataji: He is really making her so unhappy. It makes Me very hurt. You see, because I have married her to him. And such a nice girl. You see his wife? It's a very beautiful person. He says that we should have you see, he studied in a convent, he says so I am very convent oriented. I said it is nonsense all these convents are. You better write to him. He is a funny fellow I tell you. I told him if you ask maybe she will tell you all the dangers of this convent culture. Horrible. You had yourself a problem of a husband of that kind and he is becoming the exactly the same style. You better write to him. He is absurd, absolutely absurd. She has very long hair so he cut her hair quite a lot. I said if she wants to cut your hair what do you think? Very aggressive like that and he keeps quiet, doesn't talk to her, doesn't smile, doesn't laugh. You are lucky I must say to marry Midha but this one is, I don't know who will marry him. That's why I wanted to talk to you. And he has a left Nābhī problem and she is a

doctor. You see he had blood cancer you know and he was cured of blood cancer, he was dying.

So I thought better to give him a wife who is a doctor. He is trying to show off. And I feel terrible because I think it's really injustice. He has not even registered the marriage so far. And better not if I again see if he is going to treat her like this I'll ask him to leave her and will marry her to somebody again.

All the children are upset. [Laughter.] So we have to decide about Austria. I'm coming to Austria.

Sahaja Yogis: Yes, Shri Mataji. Yes please.

Shri Mataji: And I think we should move out of the cities. And go to the villages and get the people there.

Sahaja Yogi: We're following already James' example, Shri Mataji. We have started already.

Shri Mataji: You are? Really? Good. And also you have to make that plan for Guido as I told you.

That's an idea, isn't it?

Sahaja Yogi: We will start tomorrow, Shri Mataji.

Shri Mataji: So the thing that is in the upper level should look like a rustic thing and down below you can have cement if you want. That's quite four stories you can't have with wood.

Sahaja Yogi: I mean basically yes, Shri Mataji.

Shri Mataji: Yes, on the top story we'll all have wood. Lower is all, we can use the same brick business for the pillars and things. That's a hot country also we have to think from that point of view.

So if there is a nice inside a place for air to move it will be better, so you have a courtyard, it would be a better idea.

But do it fast because they have to get it passed that's all. Even if you don't do that exactly the same you see doesn't matter it is Italy like India, [laughter] it doesn't matter. They are not so particular about laws and things. The more particular they become the worst the countries, because they have no chances of producing anything nice, such a jammed thing. If you have too many laws you are just jammed into it.

International law, national law, God knows all kinds of laws. [Laughs.] Take you nowhere.

I'm very happy Austria is doing so well in Sahaja Yoga and I hope all of you will now create more Sahaja Yogis. And you are the people who can now publish about AIDS and things, where did we go wrong, why we make mistakes. Now they are saying preventive things. Now why have preventive things, why have it? What about our children? They will get it.

So why do you want to have it. Why do you want to continue with this dirty culture? Why can't we change ourselves? Can't we lead a life of say sanity? You people can write like that. And it's quite an international thing.

Sahaja Yogi: Some journalists they think already that it has been sent by God.

So that they come back to a better life, so we should may be also emphasize a little bit on that.

Shri Mataji: Yes, you see sometimes a person say supposing you write an article. I told them the trick. You

write an article saying why, what is this. Why not we think of our children, are they going to die like this. What is it what are we going to give them. Like that you talk. And then somebody else answers, a Sahaja Yogi saying that this is the answer. [Laughter and applause.] So we can trick them like that, you see and we can manage you see because the people are so stony there, you have to go from both the sides otherwise doesn't work out with them. [Laughs.] You have to play tricks otherwise it doesn't work out.

Sahaja Yogi: Mother, another question. Guido has told me I must give some trees for this new land.

Have You desired which trees?

Shri Mataji: What trees?

Sahaja Yogi: For this new land give a project and.

Shri Mataji: For him. What for?

Sahaja Yogi: Not the building.

Sahaja Yogi: He wants some suggestions from You, Shri Mataji.

Sahaja Yogi: I want You give me every time. If You have a special desire I can do it.

Shri Mataji: You see it's such a vast land. Such a vast land and I don't know what is in his mind is.

But you see there they have two things I have seen is this roman pines they have here, it's very common plus the conifers are there, evergreens.

Sahaja Yogi: At these places we have more oak trees already but they are not so healthy.

Shri Mataji: All right, you come and see the land and see for yourself.

Sahaja Yogi: I have seen it.

Shri Mataji: Yes and then you see for yourself what you would like to plant here. Because you see I have seen that everything cannot be planted. That's the trouble is. Yes, but you can have olives. Avocado.

Sahaja Yogi: Avocado, papaya, mango.

Shri Mataji: All these things, Mango you can have?

Sahaja Yogi: Litchi.

Shri Mataji: Litchis you can have.

Sahaja Yogi: Mango is a little bit problem.

Shri Mataji: Mango is uncertain. Let's try some mangoes also, why not. [Laughter.] With vibrations might be. [Laughter.] Might survive.

Sahaja Yogi: With your vibrations happens everything.

Shri Mataji: So we can have lots of, now in the house that I'm building, I'm putting all kinds of things there, whether they survive or not. We'll see whatever survives we'll have it. Avocado, I am going to put olives, everything in that house.

Sahaja Yogi: Mother, the land is very good for bee, for honey. Yes, we can have there very good honey.

Shri Mataji: Honey.

Sahaja Yogi: Is it good?

Shri Mataji: Very good. But you have to be careful with them.

Sahaja Yogi: Yes, it is very far from here.

Shri Mataji: Yes it's all right. Then you have to have flowers.

Sahaja Yogi: Yes, flowers are every time there.

Shri Mataji: If you have flowers then you can have honey also. But what is the best flower for honey?

Sahaja Yogi: I think these Raps, this yellow one and Acacia is very good. Acacia is the best one at this point.

Shri Mataji: Yes, that's what you should find out what is good for that. You should plant that. But I was thinking why not try some perfumes, from India. We can get mogra, we can get jasmine, champa and then we can make perfume. It will be a better idea.

Sahaja Yogi: No problem. It is a big land.

Shri Mataji: A very big land. Yes very big land. You're very lucky. [Laughs.] But actually you see you must know that the land is going into prices very high.

So I told them, “Make the ashram like a hotel so if we have to sell it we can sell it." Now I am talking of something else, just the opposite of what I have told you. Then with that money we can buy something else. Because, you see, we need not live in a very expensive land. We can use that for a better thing, better purpose. Just now I am thinking of making it into a hotel-like structure so that in case we have, because it's very expensive and we can sell it as a hotel very much, all right.

Sahaja Yogi: Mother we can take our bees with us, we are going another land, we must have, here fifty, sixty persons in an ashram they need honey also.

Shri Mataji: No, no, why I was saying so that in that amount we can have four ashrams.

So why not we have it, you see. In that amount we can have much more so. I mean, we don't want posh places or anything for ashram. That's what I was thinking for.

Sahaja Yogi: And flowers we must have also.

Shri Mataji: Yes. I mean, you have to do a garden which is suitable for a hotel and walking paths and all that to begin with. Then we'll see about it later on. Or horses and things like that.

Sahaja Yogi: Horses, is very good. They are crazy for horses.

Shri Mataji: That's it, so that people those who want to buy our hotel can do it and we can shift from there and take another land which is more suitable for an ashram.

Sahaja Yogi: I have heard if somebody holds here a new race of horse they can get money from government, may be we can try this new race. This is traditional horse which is pure race, pure Italian and the government gives all the funds to keep the race alive.

So it's enough to have a stable and look after the horse.

Shri Mataji: We can make lots of stables there because the land, you see that is uneven you see what you can do is to put a stable six feet over the height or eight feet at the most so the ground could be made stables on top is the building you see coming up.

So the what you call them supporting pillars can be used for the stables down below.

So when you move it from there to there you see this is the house and actually you will have to raise some sort of pillars to put the house here, then again you come down again you come down like that.

So underneath you can put all the horses also.

Sahaja Yogi: I hope I haven't forgotten what I asked.

Shri Mataji: You have to come to India, also see My, this house that I am building and also to tell Me what should I grow there.

Sahaja Yogi: Mother you told me. [Laughter.] All right, Mother.

Sahaja Yogi: Shri Mataji, may I thank you in the name of all the Austrian Sahaja Yogis for this fantastic weekend we were allowed to share with You and this all the other Sahaja Yogis. I think yesterday was the best bhajans for all of us since You gave us the opportunity to reduce our ego, our superego so we really could enjoy, there were no any obstacles. We really enjoyed and I think this was very wonderful.

We thank You very much!

Shri Mataji: Yes that's really was very spontaneous. The whole thing worked out very spontaneously just on the phone he asked Me, I said, “Yes, I am coming." So it worked out like that, so fast. But what I feel about all the time is to go deep into it. Is that we do not go to the left or right, we go deep, you see.

Like I was telling that you cannot make fun of God. You cannot make like Gregoire's book when I read it I was little surprised. Because you can't use God the way you can use other people, you cannot make fun.

So what you have to do is to move in a very protocolish way towards God, is to be devoted, dedicated, venerated style, you see. It's an adoration which you must show

with that idea that we are going towards God. It's God, you see, God is God. It cannot be compared with anyone.

So it's a big chance you have.

And know that you are very fortunate and that you are so lucky that you got such a nice chance to go towards God.

So with that depth we should move and then you will be surprised that you'll grow very fast like a tree grows when it goes deeper, in the same way we have to go deeper and deeper into it.

So the connection is very, very deep and sound.

May God bless you all from Austria! May God bless you! Austria means Astra. Astra means the weapon, the weapon of God.

So may God bless you! Thank you very much! Sahaja Yogis: We thank you very much, Shri Mataji!

Shri Mataji: May God bless you all! May God bless you! Enjoy your work enjoy everything that you have. May God bless you! May God bless you! May God bless you! She is very good. She has grown up so much, you see. I couldn't recognize. All the children are becoming big, big, big and I was thinking that now who is this one, then I realised.

Sahaja Yogi: Shri Mataji Olivia is our best Lakṣhmī which we have in Austria. She takes care so well about the babies and she likes it very much to do it. I must say, yes very nice.

Shri Mataji: She is like a grandmother.

May God bless you! May God bless you! Happy to see you all here and enjoy and prosper in your own glory.

Sahaja Yogis: Bolo Śhrī Dakshinamurthy Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī ki jay.

Shri Mataji: How did you come by lift so many? Now don't go too many.

Sahaja Yogis: Now we walk. We walk.

Shri Mataji: You walk, it's better. It's better to walk.

Sometimes to walk up to God is a good idea.

[Laughter.] Sahaja Yogis: Jai Shri Mataji!

Shri Mataji: It's so nice to see you. I never expected but suddenly it happened I am very happy to see you all, very happy to see you all, the children so beautiful. May God bless you!

Sahaja Yogini: Mother in two weeks of time I am going to Lebanon.

Shri Mataji: What?

Sahaja Yogini: I am going to visit Lebanon in two weeks of time.

Shri Mataji: Lebanon.

Sahaja Yogini: Yes and You told me about two years ago that if I could organize a program there, *[UNCLEAR]* place, You would be happy to come to Lebanon.

Shri Mataji: Yes, you see you better go over there. It's a good idea. We need people to go there and settle because I have no way of entering that country otherwise. All right, we have to work it out. Jai, jai, jai, jai, so sweet.

May God bless you! May God bless you all! Sahaja Yogis: Jai Shri Mataji!

Contents: 1987-04-xx Conversation with Sahaja Yogis, Campagnano Land, near Rome, Italy 1987-04-xx Original Drawing

Contents: 1987-05-02 Quote, the day before Sahasrāra Pūjā, Thredbo, New South Wales, Australia

Meditation is a part and parcel of our lives. As far as human beings they have to breathe, you have to meditate. If you do not meditate, you can never grow. You have to meditate. Unless and until you meditate, you can never grow. You will remain the same. The growth of a personality takes place only when you meditate and become deeper. Superficiality is not going to help. This is the reason why one has to meditate, but not for a long time.

Contents: 1987-05-02 Talk to Sahaja Yogis, on Arrival before the Evening Program, the day before Sahasrāra Pūjā, Thredbo, New South Wales, Australia

So very nice to see you all here, all My children. Your love outbeats Me. I really find no words to express My feelings. The way you have taken to Sahaja Yoga and the way you have established yourself in Sahaj Yog. I know it is very difficult to spread Sahaja Yoga. Everywhere it is difficult because you know these are the times of Kali Yuga. I am not tired of the journey so much as the fighting the evil forces around us.

When I came to Canberra, I felt the left Swādhiṣhṭhāna very strong, so strong that I could not walk few steps and I asked them what's the matter? They told Me that TM, there is some Chinmoy fellow, they are very strong here.

Apart from that there are other spiritualist forces which they are announcing in the newspapers.

It's shocking that human beings take to these horrible things so easily and try to work it out. When you study the reason why they take to these horrible things then you realise one thing that these things promise quick results. Like supposing somebody's son has been lost.

So, they will say, “All right. You come to our group, we'll find it out for you." Or else, somebody says, “I am under a great strain." “All right. You come to our group, we will remove your strains." It's very easy to remove the strains by putting a entity, what we call the bhoots, into someone so that the bhoot takes over for the time being. But, here the seeker is not a deep person. Those who were deep people came back from all these horrible people. With the TM, I can tell you, we have been able to salvage some people, not all of them. When first it was brought to My notice, I had a meeting in England and we had from TM at least hundred people. Out of which we can say about ten to twelve people we have been able to salvage. But the growth, spiritual growth in them was very slow and they were just frightened of Me.

They would not look at Me. They had awe about Me. Whenever they saw Me they would shake. There is one fellow, Chinese, who came from TM and I think Rustom was there and he just took My name and he jumped under a table and landed himself outside in the lounge and they started looking at him where has he disappeared. With this Chinese fellow, we tried with him, but he used to shake and horrible *[UNCLEAR]*, poor thing. Then he left Sahaja Yoga in a way and somebody met

him in a restaurant or in a book shop and somebody met him there and they asked him, “How do you feel? How do you feel about Mother?" He said, “Oh! Ho! Ho! Ho! She is a tremendous power." So, you see, they are so weak, they are so gone down. It's very difficult to bring them to normal conditions. Within two, three years they become recluses. They are even afraid of, what you call garlic.

If you show them the garlic they start shaking. If you show them the lemon they start shaking. They become recluses. We get few people from there, TM, but their bhoots are so strong that they will not stick on to us much. Even they come down for a short time, again they go back.

So, this is the situation with these TM people.

And with this Chinmoy fellow I had an encounter in America and there the people they came and told Me that “Why this Chinmoy is here and why doesn't your husband tell to Secretary General about it?" And you know who was the Secretary General that time, *[UNCLEAR* Wol Dahm] and all the rest of it. And they were all crazy people. How Wol Dahm is now being cheated by people and now he is not allowed to go to America and all that. Actually his luck was not so bad but this bhoots, you see, they made him so funny that he just could not come back to his normal self. Now this gentleman was not so much into this Chinmoy but there was one south Indian gentleman who was in the U.N. and he said that “This Chinmoy is very good." This Chinmoy used to play tennis, used to swim, used to drink, have women, he was a real yanky and despite that people said, “Oh! He is great because he knows how to speak well." So, all those

speech loving people he got. That's another style of people who are not seekers but who just want somebody to talk, talk and talk. He could talk on Gītā, he could talk on this, he could talk on every kind of thing. Now, the big difference is, in Sahaja Yoga you have to accept Me. There you don't have to accept anyone. As long as you accept Gītā, as long as you accept Bible, as long as you accept something, is not there, which is dead, which is finished.

So, these people are interested only in your money.

So, they don't worry about these old, we should say, prophets who are dead now or we can say the incarnations who are dead. They have nothing to do. Just they describe them, take the money. That's they want. They only want to have money, money, money and money. They are not interested in your welfare or anything. They have no idea of Kuṇḍalinī, they cannot raise your Kuṇḍalinī, they cannot give you realisation, they cannot look after you, nothing of the kind. Only thing what they want, whatever money you have they should have it. And the way they do it is a very camouflage sort of a drama they play, that they can deliver the goods. What are the goods they are going to deliver to you? Except Self-realisation. Even the people who talked of Self-realisation never gave Self-realisation to anyone. I have seen this Yogananda's disciples. The early ones, they had to cut their tongues because according to him, in his own Kriya Yoga, you had to put back your tongue here for a khechari and that's why they had to cut their tongue. They cannot speak, they cannot do anything. They are just like dogs, you see, wagging

their tails. Very good people, they are doctors, architects, very good people. All these things have happened to all these great seekers, I should say, but they were stupid to accept anyone like that. First of all, you must see what are other, are doing others, say other disciples are doing. How are they, majority of them? In Sahaja Yoga also we might get somebody a very useless person and might get somebody a very low grade or a very low calibre personality.

We do get on the periphery, we do get. But they should see other people who are seriously involved in Sahaja Yoga. How they are behaving? What is their way of doing it? And how their life is? What have they achieved? What powers have they achieved? And what kind of a life they lead? That is how you should judge the person to whom they have to do.

I am sorry that this Canberra is so full of left Swādhiṣhṭhāna and if you allow these things to continue I don't know what will happen to your government. It will all go to dogs if this stupid thing is allowed to work out because all those bhoots will jump on all these civil servants and serious things can happen. I am quite surprised how it is allowed in Australia where is the land of Śhrī Gaṇeśha. As it is I am here now, I am sure something will happen and they will give up that. But as far as coming to Sahaja Yoga, I would say, it's a headache. You better give yourselves a bandhan before touching them anywhere near because they will give you lot of trouble. I have had lots of trouble with them.

So much so, we had to leave one of our ashrams. You see, we had three persons in that ashram from TM and

they used to scream so much and this jumping about was so much that the neighbours told us that, “You better get out from here" and because of them we had to get out. All kinds of funny things they do.

First time I saw these TM people, were in a hall and they took the first chairs. First row they were sitting there. As soon as I started speaking they all started jumping like jack in the box. I was wondering, “What's the matter? Is perfectly alright? Who are these people?" I had never seen such a thing before. I was quite surprised that who are these people jumping like this one by one.

Then I asked them, they said, “We do TM and we are doing siddha course." “Siddha course? Stupid people you are, that's what you are." And out of these six or seven people who were jumping we could save about, I should say, two or three.

So, those people who have gone to that you shouldn't worry so much about them. But, of course, if it is gone to the government it is better to beat the government with shoes and give bandhan to the government so that they don't get entangled with it. But is serious thing and I have to work it out Myself on those lines because I was quite shocked that in Canberra they have such bad vibrations. I came to Canberra much before with My husband and I told him that “The vibrations here are very, very bad." So he said, “All the capital cities are like that." I said, “But it seems rather funny that both the centers are catching so badly." And I couldn't walk that time also and today also the same thing happened to Me.

Now, we have many other people who are seeking God. They live in the villages. These people have not gone to

the villages because they wanted only rich people, monied people.

So, there are many people in the villages who haven't yet received their Self-realisation and they can receive their Self-realisation without any difficulties. You can go there and talk to them and get them realised because they are not people for whom these Rākshasas are waiting. We have to give them realisation. Once you give realisation to people in the villages, things will change. The atmosphere will change and you find lots of people coming to Sahaja Yoga.

So, I would say, I am very happy that in Sydney itself we have so many centers and in other cities you have so many centers. But now we have to reach the villages and see them. They are innocent, simple people living in the villages in a very simple manner and is better to give them proper attention because they are the ones who will get realisation.

Then the children, children should be attended to. They can be very nicely brought to Sahaj and because there may be many of them who are already born realised.

So the children can be brought into Sahaja Yoga but not without the permission of their parents because the laws and regulations are such that we may land up in the prison without asking the permission of the father or mother.

So, one has to be very careful.

The another are the adolescent boys and girls who are studying in the colleges and who are not yet exposed so much to all these bad things. They might be drug addicts

little bit or may be other addiction they might be having but they are not yet touched by these horrible evil forces.

So, you can just attend to them. You can also advertise that you can look after people who are addicted to all these drugs and all that. You can relieve them. If you are allowed to do that you can advertise, get those people and if you give them realisation they might be able to get over their addiction completely. There is a doctor, Doctor Wells, in London who has now become a very big doctor in charge of a hospital of addiction.

So, I said, “What do you do to them? How do you manage this addiction business?" He said, “In their absence I beat them with shoes, that's all and they are all getting rid of their addiction." So, you can attend to those boys who are now grown up boys and are taking to drugs and things like that. They are seekers. That's why they are going to these things. I think this kind of an attitude if you have that you are not going to attend to people who are already with some Gurus and with something and encounter them. But attend to people who by their innocence have fallen into some problems or to the innocent people in the villages or children who are innocent. I am sure you can prosper faster.

So, Sahaja Yoga is growing very much faster here and in a way in a city it is growing. We can grow much faster, I think, the way there are people, so many people, are in the villages and in the countryside; in a very simple way they live. As for Myself, to come to Australia is such an excitement and such a joy because last year I could not come and this year when they said it was a Sahasrār Pūjā and had to perform here and be there, I was very happy.

Tomorrow we have to have that Pūjā. I was also a person in a way you can say, a seeker, because I was trying to find out a method, the way, by which I could really give en masse realisation. I could give realisation to many people at the same time and for that I was really working very, very hard, understanding lots of people, human beings and out of them I found bureaucrats are the worse. As you have lots of bureaucrats in this Canberra, may be, that they are not so good because they have to compromise all the time. They have to say, “Yes sir, yes sir” and despite their resistance, despite their not liking, to say that, they are poor things, pushed into a job where they have to work it out because after all job is important. When all these things become important, the person's personality suffers a lot. That's what I found that the bureaucrats who are seeking all the time power, go after the man who can give them some more power, in the sense the power not of the Divine but over the people that they can dominate more people and they can manage more people. And that's why these people fall into these groups because in the beginning they feel relaxed in a way and they dominate many people as there are booths sitting with them who give them ideas. But then they get tired of them and then they fall sick.

So, many people commit suicide also, suicide. I was told that suicide is maximum, suicide cases are maximum in Canberra. The reason is this only that you don't know what to do with yourself. You suffer from some sort of a miserable disease. You don't know how to get out of it and then you commit suicide.

So, all these things are connected with the attack of the evil forces and these evil forces attack you in a very subtle manner.

So, one should be careful as to mature. One has to mature in Sahaja Yoga so that nothing can affect them, nothing can trouble them, nothing can bother them. One has to mature. The maturity should be such as like Mine. If I catch it, I mean, I deliberately catch it and then I try to solve the problem. But if you cannot do that then you should not catch also because you will suffer little bit by catching them.

Now, for tomorrow's Pūjā I hope you will all be ready and you will all enjoy tomorrow's Pūjā. Had a very nice Pūjā in Pune which I had to perform on the thirteenth because it is the date called Akshaya Tritiya, means un-destructible [indestructible] third day of the moon. That's actually nobody knew, but it is the Pūjā of the Kuṇḍalinī. That day everybody felt very, very clear. Very clear. Pūjā was hardly for about half an hour, the real Pūjā of the Kuṇḍalinī. But everybody felt extremely clear and beautiful.

So, that sort of Pūjā we should do tomorrow also, if possible, so that we'll have the feelings of Sahasrāra completely opened out because even if Sahasrāra is opened, the rest of the Chakras, if they are caught up then you have problems. It's better to clear out all the Chakras and then the Sahasrāra.

So, tomorrow we'll do the Pūjā in that fashion and I hope it will work out very well for all of you.

I hope I have been rather late for all of you and I am not taking too much of your time here. Tomorrow I think it

should be, you see, actually you'll be surprised that this is the time I opened the Sahasrāra in India. This is exactly the time because just now is 6:30 there, 6:35 and about 6:30, I opened Sahasrāra.

So, you can imagine this is the time I opened the Sahasrāra there and this is the time we are sitting on the other side of the world and celebrating that day, that great day of Sahasrāra being opened out.

It's a very great day in the history of spirituality, very great day for the whole world. They will realise one day what it was. Such a big time that Sahasrāra could be opened for masses. Not only that but you are empowered to do that great work.

May God bless you.

Contents: 1987-05-02 Talk to Sahaja Yogis, after the Evening Program, the day before Sahasrāra Pūjā, Thredbo, New South Wales, Australia

[The 350 Sahaja Yogis present had just finished singing `Namostute'.] Beautifully rendered! It's a song written much before, I think just after the first Sahasrāra Day. I mean, it's a very ancient song. And still is maintained so well. And you are singing so well, it's remarkable.

Written in Sanskrit, first words and the rest are all Marathi. But what surprises Me is that how you people have picked up singing so nicely. Very remarkable. Thank you very much.

Tomorrow we are going to have the Pūjā, Sahasrāra Day Pūjā. We'll start about 11 o'clock, as we say.

And hope we'll all be very much in a receptive mood and do this great job. Because I think tomorrow is very significant.

Very, very significant to have this Pūjā here and is a big responsibility on Australians to understand.

Not easy to understand Sahaja Yoga, very difficult. To understand Me even worse. [Laughter.] Because, you know, I'm Mahāmāyā.

Recently a photograph has come where My eight hands are showing. I'm just holding some flowers and there are eight hands. If somebody says, “Mother, what is this?" [I reply] “I don't know!" [Much laughter.] Now there's another nice photograph that has come. A person who was a Shiva Bhakta and he had put My photograph with other photographs. And when he took the photograph a complete linga, you see, of that shape, like an ice, was there on My feet. Meaning, the photograph's photograph he took.

So that's what it is! All are suggestions to you, because, I think, I can not say about Myself.

So, the suggestions are coming to you by so many means, by so many methods.

So many miracles are taking place for you to see.

Like, when we are building this house [in Poona]. It was, there was no water available.

So the neighbour offered his well and said “you can take water from this, but, it will only work out for one or two suckings." I mean, the water that is sucked out, only once or twice you can do it. I said “Alright, doesn't matter." So they washed My feet and put the water into

that well. And the whole house we built with that water! The whole house! Then another miracle took place with water. Was that, a gentleman made a bore, he didn't understand anything about water. I told that there would not be any water in this place. Three hundred and fifty feet he went down! You know there's a draught in Maharashtra and there was no water, not a single drop. Then they again washed My feet and put the water [in the bore hole], now the water has arrived at thirty feet deep. Like that, many miracles have taken place all throughout. And, you can't explain. You can't say...

It's said that “If you can understand God, then He's not God anymore!" [Laughter.] Actually, it took Me some time to say something about Myself. Very hard. Also, I'm worried that your ego should not stand up immediately when I say somethings about Myself. May [be] that “Why this lady? Why not me?" Yes there were questions like that.

So I told a gentleman “Alright, I'm very happy I'll retire, I'll be very happy. You come and sit in My chair and deliver `the goods' !" So tomorrow! I'm going to tell you something which you have to take with a very receptive mind, something very special. But you have to have a very receptive mind. If you are very conditioned or your ego is there, it may be difficult. But truth has to be told sometime. And if truth is not accepted, it will express itself, but, it will destroy many things, So, best thing is to accept the truth, as it is. Accept it.

Put it in your heart. Is a fact. You all have known many miracles yourself, I mean, I'm not telling you something new. But, still I better prepare you for that.

So, tonight before sleeping, you must pray that you should be able to accept the great truth that I'm going to tell tomorrow.

May God bless you.

And is the Australians Who are going to receive it first they have a special temperament, I think, of innocence and I'm sure it will then go around the whole world.

So, may God Bless you.

Contents: 1987-05-02 Receiving Flowers, before Departure after the Evening Program, the day before Sahasrāra Pūjā, Thredbo, New South Wales, Australia

[All Sahaja Yogis had gone to a great deal of trouble to have a flower in the Snowy Mountains to give to Shri Mataji when she arrives on Saturday night. Everyone managed to get flowers, but Shri Mataji went straight to hoer room without taking them: neither on arrival nor before the Evening Program. Just as Śhrī Mother was leaving after Her talks and the Evening Program, She very sweetly said:] I see you have some flowers for Me. Would you like to give them to Me now? [Torn between the horror of offering these dead flowers and the longing to give something to Shri Mataji, Sahaja Yogis offer the dead blooms even though they were hanging down and completely finished. They were not just slightly dead, but utterly dead. Shri Mataji went back to Her room and after a while asked for the box of flowers to be brought in:] Bring them into the bathroom. We're going to have a miracle.

You'll see. Fill the bath with very warm water just as if I were going to have a bath.

[As the water was running, Shri Mataji puts Her hand into the bath, vibrating the whole thing.] Now put all the flowers into the bath. Make sure all the stems are down in the water.

[Once all the flowers were in the bath:] See, they're already looking better. You wait and sees in the morning. We'll use these flowers for the Pūjā.

[Next morning all the flowers were fresh and blooming.]

Contents: 1987-05-03 Sahasrāra Pūjā, Thredbo, New South Wales, Australia

Today is a very great day for all the Sahaja Yogis. It was a long time back that I desired Sahasrāra should be opened out. But waiting for a right time. It was important to do it at the right time.

A boy in Aurangabad, quite young, asked Me a question, “Mother, this All-pervading Power of BrahmaChaitanya is beyond senses, you cannot feel it through senses. How is it we are now feeling it through our senses?" This is the question he asked and I ask you the same question.

Before this, those people who got realisation could not talk about it in the way you can tell people, that you can feel it on your senses. They could not explain, they could not put it into experience. Just what they did was to tell them in words, words which were telling about something, like the taste of mango, unless and until you eat the mango how will you know the taste? By just knowing about `It's wonderful, it's great, it's fantastic,' still you have not tasted the mango.

So what has happened now, was the question.

Another thing was that these people got so fed up, like Gñyāneśhwara at the age of twenty-one, he took a Samādhi. He went into a room and closed the doors and settled down there and he died there. All of them [did the same], even Christ got Himself crucified, because they could tell a parable, they could tell a simile, but what had happened to them that they could not explain and they felt so sad and so frustrated. In a way they finished their life very early.

This was the question.

So what was the secret, can any one of you tell Me? The answer is simple, but it's difficult to digest.

The answer is that all these incarnations [who] came on this Earth were part of the Sahasrāra, were part of the BrahmaChaitanya, were part of the Ādi Shakti. They came on this Earth, gave realisation to some people who were excellent, good people who had no problems. As if they came out of the ocean of love and took all of them to the ocean of love, to enjoy that ocean. As Kabīra has said that “When a drop becomes the ocean, what can I say?", “Jab mast hue, phir kya bole?" So many of them took to mauna, that is silence. They disappeared, they got dissolved completely into the ocean of love. But you did not get dissolved.

Something special has happened to you, that the whole of BrahmaChaitanya, the whole Ocean has taken the form of a cloud, that's Ādi Shakti and has come on this Earth to shower the Chaitanya on you people, enrich you, nurture you, develop you, by manifesting the love in such a manner that you have entered into the body of the Ādi Shakti.

So like one pitcher which is in the River Ganges, you are like a cell in the body of the Ādi Shakti. Your entity, your personality is preserved. Despite that you feel the BrahmaChaitanya through your senses and you can give realisations to others, but you are in the body of the Ādi Shakti. As long as you are in the body of Ādi Shakti you can do all that.

This is the greatest thing that has happened. The whole of the Sahasrāra has opened out with all the seven Pīṭhas of all the deities, who were just part and parcel of it. The whole of it has come in the form of a Mother who is humble, who is deceptive, illusive, who is Mahāmāyā. It's the greatest thing that could happen to human beings and to the whole universe that, now, you can get your realisation, you can give realisations to others, you can understand through your senses, through your logic what is vibrations, what it does.

Just like the proof is here. All the flowers were dead last night, finished with the heat of the people who were carrying them. Then, I just put some vibrated water on them and you see how they are.

BrahmaChaitanya has revived them, but their personality is there, they are all vibrated and they are looking so fresh and beautiful. Same thing with you, you all look so fresh and beautiful, anybody can make out a Sahaja Yogi.

Under these circumstances one has to understand that there are certain limitations which you have to observe. First of all, I have taken you in My body. A foreign thing has to go in the body and it has to be looked after, nurtured. But if you become troublesome, then you'll be thrown out, I can't bear you.

Some people are extremely troublesome. They do not meditate, they have their own ideas about meditation, they do not develop themselves, they do not mature, they live in the past or in the future and such people are troublesome. A simple thing I had requested you all, to put some ghee in the nose, which is a very simple thing but is very important. You all suffer from a very bad Haṁsa and one of the things that is a symptom in a AIDS case is a bad Haṁsa. You'll be vulnerable to AIDS and a small thing like that is not observed. It has to be a religious obligation that you must listen to Me, whatever I say. Actually you must obey Me. My hand obeys Me, My fingers obey Me, My feet obey Me, what about you, who are raised to the great dignity and the great position of being the yogis in the body of the Ādi Shakti and they are acting as cells in My body? First and foremost thing is, to do this kind of a venture, to put all kinds of things in your body is a very daring thing and the process is also very hazardous. This has to be achieved with great patience, love, compassion and above all, hard labour. This has to be regarded as the greatest thing, that Sahasrāra was opened by Me. Of course I am the master of Sahasrāra, I am the master of all the Chakras, but also I'm beyond Sahasrāra, much beyond it. If that is the situation, you should be careful about your Sahasrāra, that is Me and looking after your own heart which is the Brahmarandhra Pīṭha here, which opens out ultimately when you get your realisation.

Sahaja Yoga is spreading everywhere horizontally, vertically it must also spread. And there, if you really have proper understanding of what I am, Sahasrāra

should be absolutely clear-cut. And to keep Sahasrāra clear-cut you must listen to whatever I have told you, obey it as absolutely a ordained thing. To keep the Sahasrāra clean is to open your heart. If your hearts are not open, how will I fill it up with My love? Open your heart to your fellow yogis and yoginis. Don't get worried about what has happened in the past, don't get worried about what has happened in your life as far as your relationships are concerned.

Such things won't happen now in Sahaja Yoga, they cannot happen. It has been worked out that way, it cannot happen. If this hand is paining, the other hand is there to help it out. You're not alone, you are in the body of the collective being. If there are stupid people, if there are idiotic people, Sahaja Yoga is not meant for such people, in Sanskrit language they are called as `mudhahs', neither this is meant for people who are oversmart and trying to cheat themselves, intelligence has that capacity and to indulge into things which are not Sahaj. Slowly you will find your vibrations will disappear, you'll become sick, you'll have problems and you'll be in trouble.

This is not a kind of a warning but a request, because you are in My body and whenever anybody tries to be troublesome in My body I have to bear it up and suffer a lot. It's a funny type of a crucifixion where, every moment, you are hanged onto a cross by anyone who wants to do it. Sahaja Yogis have all the laws in their hands to torture My life, to trouble Me if they want to, but they have also such a capacity, such a calibre, such a

potential that they can reside in My heart forever. Open your hearts, that's the thing I will say.

Now we have to see what keeps our hearts closed. Firstly, it keeps our heart in a binding, the fear of the past. In the past if you have done anything wrong, in the past [if] we have had bad experiences of people, we are very frightened. I've seen, I'm surprised, I've seen it Myself that in England where we were staying, it was that day, unluckily or luckily, it was snowing for the first time and we were shifting, so I had gone out. And when I came back I saw a lady and a little baby in the pram, standing at the door and talking to some lady. The other lady was just talking through a little opening in the door, because there was a chain on. Then I went out and came back after half an hour and I saw the same thing. The lady was still standing in the snow and this lady was talking to her through a chink. I was surprised. What is this going like Midsummer's Night's Dream? These people are talking to each other, horrible! What was it that was frightening to this lady inside the room? What this lady would have done, with the child, who had come to her door? What was there to be so frightened of? Because of the ego within yourself, you have frightened others, you have tortured others, you have dominated others, you have done all these things, so there is fear in your mind that others may do the same thing to you. Or what is there to be so much frightened, to lock your doors to everyone who comes to your house? Secondly, maybe you might have been tortured by someone or troubled by someone, so your heart is closed, you can't open heart to others. People just don't talk, they just

keep mum. What has happened? Just like a dead body moving about. Supposing I was like this, who would have told you the secrets of Sahaja Yoga and Sahasrāra? So this kind of a nature comes from people who are frightened in the past perhaps, or they might have frightened people with their bad Viśhuddhi.

Aggressiveness is one of the qualities in the West and that also is inherited by you people. As soon as you put them onto something, they become aggressive. I can't bear it within Myself. Supposing I have some sort of a medicine that makes some cells very aggressive, then what happens? Ultimately I become a patient of cancer. An aggressive cell is called as the malignant cell and such a cell cannot give you proper attention, cannot give you proper depth, but you become nothing but a malignant cell, a cell which is creating a cancer. And such a person creates cancer among Sahaja Yogis.

I've heard horrible stories about how some women, some men have become aggressive. With a little position they get, immediately they become aggressive. Say somebody is a wife of a organizer, or a socalled leader's, then she thinks she is nothing but a prime minister or something, or a husband becomes something. This aggressiveness adds to the aggressiveness of another person. Then reaction starts, one says something, the another says something. We become reactionaries. We haven't got something of our own, that we should be reactionaries? There should be no reaction to anything, because we have something of our own. Why should we react to something, whatever people are doing to us or have done to us? It's finished. Open your hearts. That's

why when you came to India, I think you must have noticed that in the Indian heart there is nothing like an anger for say, for English or for Portuguese, or for anybody who has dominated them. They have so much love and affection and respect and they see that what good you have done to them. Like some barristers came to India and they visited some high courts and they had holiday for one day to celebrate the visit of these British lawyers and barristers. But if you go to England they will beat you, throw you out.

This aggressiveness has to go from your heart, it has to get out of it. There's no place in My body for aggressive people, no place at all. I have not aggressed you and you shouldn't aggress Me. If you aggress any Sahaja Yogi, you are aggressing Me. But when it comes to others, they won't aggress others. Like a bad husband will aggress his wife, but not other people.

So those who are non-Sahaja Yogis, they do not aggress them.

That's a very important part of Sahasrāra, because ego covers a great part of Sahasrāra and if your Sahasrāra is covered with this ego business, how can I help you and how can I help Myself? Now so many of you are in My body, just imagine, circulating fast and most of them are fighting to be in My heart but they are settling in My ego. Well, I am egoless! Because I have no reactions. If you have no reaction you cannot develop ego. I've no reactions. I'm reactionless. I am in My own peace and glory, trying to work out Sahaja Yoga. I do not react to anything, but your reactions trouble Me because you are within Me.

Then the second part is the fear that comes from childhood. I do not know about Americans, but so many Americans who came to Me were half-mad, cracked people, absolutely cracked in the head, nothing normal about them. Either they will not talk, if they talk they talk irrelevantly, you don't know what they are talking about. Same with the French. French were mad much before anybody was mad in this world, I think; very cracky people you see, very difficult, it's absolutely can't understand, everything upside-down.

When you blame our Indian telephone, you must know they were made by French. I always say that in Poona we have got the telephone just to see, because it is called as `Puṇya Pattanam', means the, is the city of Puṇyas and only God can listen to this telephone, but even God cannot! So this kind of a crackedness, or this what you call this madness, aggressive madness, comes from ego going to the level of superego; and they get first of all `what's wrong?' When they talk you feel they are fighting. But these are love talks, `romantic' they say and we feel they are fighting. And then after some time the aggressiveness is very apparent and then it becomes as if they are off their heads, absolutely off their heads. And it's very common with Americans, very common. You can't find Americans when they are talking, any good speaker, who doesn't have twitches on his faces, on his body, everywhere, because so many nerves have been already strained with this kind of `what's wrong?' business. Going to the other extreme of deciding everything for yourself.

And the thing behind is... a ghost, I should say, a very big ghost and which is not in the past or the future, but in the present and that ghost I call it as materialism. Materialism, it's a ghost, it's a horrible devil that has come onto the heads of Americans and from them to all of us. This materialism is a horrible stuff. It's so ridiculous, shameful, doesn't even suit a human person; even a dog would hate such a materialism, to what level human beings have gone. This materialism makes a person absolutely shameless. A lady would not mind asking another lady, “By the way, have you got my spoons with you?" There's no shame in it! When we were small we were told, in India, I mean, that's our culture that, if somebody's pin is in your house you should preserve it and return it, but even if your diamond is lost with somebody, never ask for it, is not good manners. What is more valuable is not the diamond, is the relationship, is the friendship and the emotions of human beings to be respected. How can you ask? If there was a diamond they would have found it and would have given it to you, but if there is no asking for that or reporting like that then it's sure there's no diamond; and even if it is there, doesn't matter, after all, what is a diamond? You are wearing or they are wearing, what does it matter? In My father's house all the doors were open all the time, all the doors, day and night. Never a thief came in, [they] thought that doors are open so nothing is locked, there's nothing precious. Only we had one theft and the thief came and took away a gramophone from us and some records.

So My father said, “He's a connoisseur. He took the right thing from this house, so let it be. What's the use of informing the police?" So this materialism that comes in is a mad, mad, mad dog and gives you a disease which is worse than any disease that is possible. How people play on it, on this disease. As you must have known that doctors when you get some disease little bit, they'll take out your teeth, take out your eyes, take out your nose, take out your purse and take out everything that you have, for a little thing like malaria or something.

But this disease takes away everything that is beautiful within you, that is good within you.

For example, it started a fashion. With this materialism they start fashions. Ladies are more vulnerable.

Fashion starts, any sort of fashion starts, like the sleeves to be made long, in India also they started, then make it short, then make it half, then make it no sleeves. I said, “I am not running that race!" I will have the sleeves all the time, same sleeves so I don't have to bother. I can tell My tailor and he can make whatever way I want to have, the tailor, because he knows I make one style, finished with it. Why do people want to run with the fashion? Just think of it. What is the need to run with the fashion? Now new race has started, run with it! Then another race has started, run with it! Then the third race has started, run with it! All the time running with the mad race of fashions! Now a new race has started of fashions not to put any oil in the head, so you become bald, then you buy wigs. Is all entrepreneurs who are working out, it's all enterprises.

So you become absolutely bald-headed people, then you get your wigs from them, then there is a special charge for dressing the wigs, so you go for dressing the wigs. Goes on like mad.

Then there's another type. Now a new fashion has started in London because, you see, these people want to make some money. People don't even have so much of logic and intelligence left in their heads to see that, what they were preaching one day, they are just the thing against it. Formerly it was you had to wear a tail coat, you had to have your hair absolutely done with proper hair-grooming and all that, as you can see in the old pictures. Then it started striped three-piece suits. Now it is, I mean, few days earlier was tight clothes, then they developed varicose veins, you see.

So no, no, now it is the fashion to wear absolutely loose dresses. I saw the other day one lady making a dress out of a big blanket, going like this.

I thought she was some priest or someone! [Laughter.] So that stupidity has started.

Imagine, think of Sahasrāra, think of Divine, in what world we are and in what world the stupid people are going. That's another world, absolutely another stupid world where people just go after nonsensical things, changing from one to another, changing from everything: ties are changed, everything is changed, giving you such a headache. All the time you have to think, `Now what fashion is there? Let's find out in the newspaper. What is, this is the fashion now. Alright, wear this dress.' All this is befooling going on, because this ghost has entered into us.

In Sahaja Yoga also when we enter, be careful, materialism should not enter into your minds... it's nothing important. Even when somebody dies you are supposed to wear something black, or white or I don't know what else, but white or black. And somebody died in England who was a great friend of My husband and I had no black sarī, completely black. I mean we don't have such a sarī. I didn't know what to do. I told My husband I don't have a black sarī. He said, “Then You don't come." Imagine how his wife would feel if I don't go to the thing, how she would take it. All this is nothing, what is important is the black sarī! In every walk of life you are being befooled by this materialism. I don't know how you got stuck into it first of all. And the other side is, the same people are befooling you. “Alright, this is not good, this is too much", so go to the anti-culture. What is anti-culture is another kind of materialism, another kind of nonsense.

Nowadays they are having in this London an anti-culture movement which is called as punks! I think out of date now, Me, but still, for the time being as I see is punks. It costs them $40 sometimes to make that hair. I mean, is it something that you are saving money on that? So the whole thing works out just to take out your attention from reality, from higher values, to something nonsensical.

In Sahaja Yoga also people must learn to lead a life of collectivity. It's very important that we have to be collective. We shouldn't talk of `This is mine, this is mine and this I own.' Even about children you should not do like that, “This is my own child, this is my own baby. This

is my brother, this is my sister." This `My, my' should go away, but that's not possible, it's not easy to forget about it because left Nābhī and right Nābhī has to be alright. The only way to do it is that `Mother, it's all Yours.' It's not dangerous to say that, because I'll never take anything that is supposed to be yours. Just to say, `Mother, it's all Yours,' to start it, `It's all Yours. I am Yours, my heart is Yours, all my things are Yours, my life is Yours.' Even saying that is a big mantra for Sahasrāra.

The deity of Sahasrāra is a very simple person, extremely simple and can be moved with very little actions, can be pleased with very few little actions here and there. Not much is needed to please the deity of Sahasrāra. It's a very simple person. Little things make Her happy. Yesterday you had brought the flowers and I didn't take them. You all must have thought, `What's it, we couldn't give flowers to Mother, holding in our hand.' But I wanted to show this miracle to you, that's why I didn't take. And I took it in the end and see now they are the best among all of them; don't they look as if they have been plucked from the tree? Just I wanted to show this, so I said, “I'm tired” I sat down and then I looked at you with the flowers, you see, in the hands, you're sitting all of you! [Laughter.] So She is Leelā Vinodhini. She plays around, makes little mischiefs here and there for you to learn lessons. Because if I tell you `Do this!' then it's not possible, but little circuitous way I can show you that this is wrong, you should not do it.

There's nothing to feel bad, I would have taken all the flowers; but somebody must have thought of it, “Why Mother has not taken the flowers today?" I don't know if

you thought of it or not, but I knew it Myself that I have to take the flowers to show this miracle to them, that these flowers are going to last much longer than any other flowers, because they are vibrated with the BrahmaChaitanya. And the water was very, very, very cold, so even I opened a hot water tap. It's alright, doesn't matter, they didn't die, despite that they are perfectly alright.

So you have seen so many miracles of this BrahmaChaitanya which is showing on your photographs, on so many your lives, in so many changes that have taken place within yourself, within your family, within every one of you. All this has happened because you are in BrahmaChaitanya. All this you are receiving because you are blessed by BrahmaChaitanya. But others are not, so your attitude should be towards them that they are in the other world, What to do? How to help them? We should try to help them if possible, but up to a point. We should not drag down ourselves for others' sake. Up to a point only we can help them and we have to be very happy that Sahaja Yoga is spreading so much horizontally.

But for vertical thing we must know our quality must improve. If some people rise higher, others will also start rising with them. It's the absolute honesty of purpose should be there, absolutely understanding should be there. Open your hearts to each other, so that you open your hearts to Me. Every cell must know another cell, otherwise it won't work out. That is the great thing that has happened, when you are on this Earth, when you are the ones who have to receive this great blessing.

So many saints did not receive it, so many great people who came on this Earth, they did not receive it, even the incarnations who came on this Earth could not do it what you are doing.

So have that satisfaction and glory of your own being and of your own standard and of your own calibre. The others are not of your calibre alright, forget about it. That should not give you ego, but should give you a personality that does not react. We have something of our own, we do not react to things. We are not reactionaries. And things will disappear which are harmful. Everything will be perfectly alright, because we are standing in our own perfection, in our own glory. What do we need? Nothing, just enjoying ourselves.

May God bless you all.

Contents: 1987-05-03 Talk to Sahaja Yogis, The Ghost of Materialism, Evening after Sahasrāra Pūjā, Thredbo, New South Wales, Australia

[After the song `Onwards Valiant Nirmalites'.] May God bless you. May God bless you.

I hope today's lecture did not shock you very much. I had to tell you about it, otherwise you would not know your importance, your greatness, your responsibilities. But I must warn you about the ghost as I told you, because a mother has to warn about the ghost to frighten the children, that's important; and the ghost is materialism, as I said, which has become so important. Matter always tries to overpower the spirit, all the time. All the habits are formed because of the matter. Even the habits of drinking, say, habits of taking drugs is nothing but these

horrible, powerful material things which are dead are trying to overpower us.

The spirit is paramount, it is the highest thing. Nothing can reach it. It keeps you away from all the skirmishes, all the cheap and superficial problems of the world. Materialism has grown much more today than ever before. It has become very important for people to worry about things that they possess. I find in the West it has grown so subtly and so sophisticatedly that it is difficult even to find out how far we have gone with it. It's like plastic, which can penetrate into everything and can hold it. This materialism has brought us to the cracking point now, the whole world is bothered about it. First of all there are ecological imbalances. People are watching the trees are dying out, because factories are being created out of proportion and the factories need all the time something to be fed into them; and they go on and on and on, creating things which are not so much necessary. As I told you, it's a play of the evil forces which is very much collective.

Say for a factory starts, then clothes are made, for example, then there's an entrepreneur who comes forward to make the clothes to be sold out. Now he is the one who changes, he starts changing the forms of the clothes in such a way that every year, new lot comes out of that machine and everybody has pile of clothes in the house, they don't know what to do with it. These are last year's, that's before last year's, that's that last year's, of no use, absolutely useless, all made of artificial fibre. It is hard to find anything natural in all the Western countries

wherever I have been, anything that is cotton, anything that is pure silk.

There should be some balance that machines are for us, we are not for the machines. Then new types of machines are coming out now to befool the people, to take advantage of their stupidity I should say and change one after another things, thus creating fashions. As I'm told in America, every bathroom has a different type of a switch or a handle, you don't know which one to push. You push one handle and you might feel you might get all the water on top of your head, is a new style. Now I've seen the bathroom that I have, it's very interesting! You must know horse riding to get into it! And it's all surrounded by glass, I mean anybody would be nervous taking bath in there; and there are big, big holes you see, just as handles.

Of course these things will again go back, because normalcy works out. Like in our body also, if we do anything extreme we come back to our parasympathetic which balances.

So the nature brings you back again to the same thing. Like they said “have no marriages” then “have marriages with men." Men having marriages with men, women having marriages with women, all kinds of nonsensical marriage systems they developed.

So they must have varieties, you see: “How can it be that a woman should marry a man?" Then an old woman marrying a very young boy, or an old man marrying a very little girl, all kinds of nonsensical things started. Now it's coming back again. We can't have many wives, we can't be with many women, we have to be married to one

woman, all those things are coming back, but at what cost? We have got already a disease which is called as killer's disease; so many problems have been created by this kind of movement towards the left or towards the right.

Before the war started it was more the movement on the left hand side. All the poets wrote about something imaginary tragic, like the Greek tragedy. I don't know why there should be a tragedy in Greece.

Itself, Greece itself is a tragedy for every one of us! But they created a tragedy, I mean, it's a horrid stuff that they have created.

So everybody is miserable, `les miserables' all of them and French people don't like Me much because I'm not serious. I should not laugh, I should be very serious. When talking about God I should be even worse than a dead body, otherwise they don't want to listen to you.

All kinds of stupidity started that move to the left, doing all kinds of perverse things. When Mister Freud came in they said, “That's a good leader for us. Now he'll give us some more varieties." I was in a very big banquet, sitting next to the ambassador of Mexico and he told Me that “I'm told You are against Freud completely." “Yes, I am” I said, “Jung was a sensible man." He said, “What is in Jung? He told us what all these our books have told, so what is so great about him that he's told something the same thing? But Freud told us something new, so he's great." I said, “All right. We have never eaten this table, should we eat that because it's a new thing to do?" Of course it was not very diplomatic, but I did say because I

couldn't help! This kind of a funny idea, `it's a new idea, let's have a new idea', any new idea, you just do it.

Now in, say, in Rome they have a new idea, that they should wear all the things with the sequins all over. Now the sequins thing you cannot wash much.

So today they'll waste all their money on the sequins, tomorrow they cannot wash it, they'll get dirty, so they'll start on something else.

We have to be normal people as Sahaja Yogis, to understand that we'll not allow matter to supersede us.

Now today just to celebrate the Sahasrāra Day in full way, I thought of wearing a sarī with many Chakras. It has some symbol, it's symbolic thing; and the starry sky that you see all over, to represent that, the blue colour. Blue colour is the sign of depth. It has some symbol. It's not without any symbol, without any meaning, that you wear anything because some factory's producing these things in bulk and they must be sold. We should be out of all these things. These things should not touch us, these things should not impress us, but we should laugh at them. Oh, there is now a new craze has started, another one and now they are looking like scarecrows everywhere, I find. I mean, they can be used for that purpose very easily! It's terrible the way things are working out.

But the worst thing that happens with materialism, that your attention becomes very superficial, very superficial. You go on watching everything, you read every signboard. If you have missed one you'll turn around, “I've missed one” so you must read that. The whole attention is so superficial. You are looking at women,

women are looking at men, men are looking at, I don't know what they are looking at. The attention is so stupid and so foolish and I have seen in their eyes the bhoots are passing from one to another.

It's absolutely evil to put your eyes to such a strain. Christ has said, “Thou shalt not have adulterous eyes." How many Christians there are who have, who haven't got adulterous eyes? So what you find that the whole thing becomes extremely superficial, even the religion. All religions have become anti-God, these are all anti-God activities. They have nothing to do with God, they have nothing to do with religion, they have nothing to do with Dharma as we call it. They are making all kinds of advertisements that they are very religious, that they believe in God, that they are doing all good things.

Christ, who lived under very meager circumstances, was born in a manger. If you go and see the property of Pope you will be amazed and aghast. He has more property than even the tsars had, even the great kings of China had. And now they are hand-in-glove with Mafiā, still they are heads of the religion.

Same in India, the way religion is preached with all nonsensical things going on. There's no sense in what they are talking; the Hindu religion, the Sikh religion and the Islamic religion is another nonsense. It has nothing to do with God, it's all anti-God activity. It just forces people, it just frightens people and makes them suffer and uses all the property, the wealth that they have. What is the interest of a person who is religious in the property of other people? Why should he be interested in getting the property of another person? He should not

be. On the contrary he should be happy to see that somebody is happy, well-off with his children, enjoying a nice happy life. But there's no end to this greed. The greed is so much that it's impossible to call these people religious by any chance and they are the ones who are talking on religion.

Then the other side of it, not only the greed, the lust. The lust is so obvious, is so vivid that one cannot believe that these people have anything to do with religion.

So it follows with the superficiality, once you get materialistic.

Then materialism also gives you certain ideas that you must have legs like this, you must have nose like that, you must have eyes like that, you must have body like that, so everybody starts working on that. In America in the morning if you get up, everybody is running on the streets, whether old or young.

Some people died of heart attacks on the streets. They said now they are having a new craze, what is it called as, jogging. And I had an Indian girl with Me and she said, she woke Me up, she said, “Mother, get up, get up!" I said, “What has happened?" “Something gone wrong in this place." I said, “Why?" “Everybody is running." I said, “They are jogging." “No, no, even old people are running. How can it be something like that?" I said, “It is, that's their style. You forget it, let Me sleep!" Everything should be done in a way to keep fit and to keep all right, but not just to sort of fall into the traps of these people who are spreading materialism. I told one lady, she was very thin already and I said, “Why are you thinning more?" She said, “Because the modern clothes don't fit you." So I

said, “Is it it's that according to the modern clothes you are going to make your body?" She said, “You have to, otherwise how will you wear the dresses?" I said, “This is horrid, absolutely horrid", horrid system that they force people to wear the dresses, whatever their standards are.

It has killed all the arts, all the hand-made things, all the real things. It has brought everything artificial, everything superficial. The attention is so superficial. Just now I was watching a film, some sort of an American film: everybody was sick, everybody was mad. I mean, I couldn't understand how could any human being behave like this? I have not known people like that Myself, but they showed a sick man behaving in a very sickly manner, supposed to be a hero. All these advertisements, all these newspapers, all this media, all of them are just here to create sensations in your body, some sort of a sensation. It has to be a sensational thing, because they think that you have become matter. Unless and until you give some shocks to the matter, it won't move. And that is what they have brought you to, that's where we have landed into, a state of matter.

So we have no feelings, we just don't talk to anyone, our hearts are frozen. We feel afraid to talk to human beings. We cannot tolerate our children. In London in every, every week, in London city, not I am saying England, they are killing two children every week. We have no love for our children, we can't bear our children. We have no love for each other, no love for cooking, no love for doing something for your husband, husband has no love for doing anything for the wife. All the time what pictures

they show is husband and wife fighting, all the time, how can there be? There's no love, there's no affection, there's no kindness. What is the fight going on? “Why did you spoil the carpet?" She said, “No, I didn't spoil the carpet, the children spoilt it." “Then why didn't you clean it?" The fight is on, for what, for the carpet? What is this carpet? Is it a permanent stuff? But what is important, they have to sell the house tomorrow. They have to sell the house, the carpet must be neat, so everything is sellable, everything has to be sold, even the wife, husband, children, everything. They have to be made in such a way they are sellable all the time. Whatever you buy: you buy a diamond, all right, it should be sellable.

If you want to buy anything precious it must be sellable, you'll be surprised.

So nobody can have something that is not standardized. All the rest, I don't know, goes into waste I think in these countries.

You have to have everything standardized. Nothing you can have for your own joy, for your own happiness, for your own using, for your own love for it. You give somebody some present, say for example you give somebody a gold ring, immediately that person will go to the shopkeeper and ask the jeweler is it gold or not; whether it is, the price is all right or not, what carat gold, everything. They will not see to the beauty of the thing. They will not see to the way the feelings are being expressed. What they will see is whether it is sellable or not. “Later on if I want to sell it, even the presents, if I can sell it it's better to find out." So the whole attitude

towards life is that everything is valued in money, everything is valued in money.

“What is the damage? How much it will cost? How much we have to pay?" How much for the childbearing? If you will have one child, how much it will cost? Immediately they'll go to the computer and find out how much it will cost. Now, like I'm speaking so I should find out how much it will cost My throat, that if I'm speaking so many words, like there's a computer for it. You put in the computer, you'll find out it will cost you five lozenges. All right, charge five lozenges to the Sahaja Yogis! There's no feeling. Even they sing, when they walk, even when they do any work there's no feeling and there's no involvement at all, no involvement of any kind. The artistic work that was done before cannot be done today, why? It is because there is no feeling, there's no involvement, there's no feeling that, that this is My work, I'm doing it; I'm doing it to present My own feelings, to express Myself, it's My own thing. There's no feeling.

Imagine, you have seen, so many of you have seen now Ajanta. This was built in ten centuries, cut from top to bottom. How they must have planned it, how they must have organized among themselves in ten generations, how they must have painted it. And there's nothing, no city, nothing, no television, no food.

How they lived there? They lived on dedication and love of Buddha, whom they had never seen. Such personalities they were, such involvement. Once they took up something they were absolutely dedicated with it.

But such people are lost today because of materialism. Most important thing is how much money you get out of everything, there's no end to it. And then what you take to is thieving. All these big, big people, the prime minister, today I was told that this Marcos, the great prime minister, Filipino fellow gave all his paintings to another thief from Riyadh. They're all thieves. All these big, big Johnnies supposed to be there are thieves. Why, what are they lacking? What are they afraid of, why do they do that? They are afraid that they'll be found out that they are thieves, so they are doing all these wrong things. They are collecting money because they know they have to run away one day. All right, so they must organize in such a way that they should have all these things planted in some place where they can always get hold of.

But why become the thief first of all? You become the prime minister, make a name out of yourself, your history will remember you. No, they cannot think of those things, they just think of the present. Sahaj way! It's to make money. When you are on the throne, make the money as much as is possible.

This money is going to bring them bad name. In the progeny they will not be remembered, people will not take their names. If they take their names they will have a headache.

So what's the use of leading such a life? Even today human beings in general are not so degenerated that they put statues of a drunkard or statues of a man who has been a thief, who has been managing the whole country and selling it off to somebody else. There are no

statues of such people. Nobody remembers them. People don't like them, such people are hated. And even if there are statues of such people, I've seen that of Stalin, they remove them.

So this idea of materialism has grown like a ghost now into the minds of people, that matter is more important; that materially if you are all right, you are all right. The other side of it is that you must show that you don't care for matter, that you are not bothered, like these anti-culture people. But no, materialism is within them, it is engrained in them, it's in their blood, they can't get out of it. By showing off that we make our hair in such a manner that we don't need a barber, or else we dress up with dirty clothes with holes in it to show that we don't care for matter, it's not so. By changing the matter you do not change the inside within yourself. Inside is changed when you look at the matter as a witness.

Matter has a purpose. You should know the purpose of the matter. If you know the purpose of the matter then you have value, your value system is correct. For example, this has its own purpose: it has a purpose that it must deliver the lecture properly. But if this purpose is not served, it is no good. In the same way everything has a purpose. What's the use of buying fifty artificial blouses, or thirty-two thousand shoes as this lady had, Mrs. Marcos, when she's not going to use even two out of them? It has no feeling, it has no meaning, it's selfishness, it's self-centeredness. It's thinking about yourself all the time.

Now you want to give Me a sarī. In Marathi it is called as `pot zakaych', means they're covering the womb of the

Goddess, the stomach of the Mother. Because She's put us there, She has given us birth, so we must give Her something to cover it, is a very humble way of saying it. Now you give Me a sarī, I don't know when I'm going to wear all these, but whatever it is, just give Me a sarī with a feeling and maybe I may never wear it, I may wear it also. But the progeny will see what you have given to your Mother.

I'm not going to carry it with Me, nobody's going to carry the matter with them. But it had a purpose, it had a meaning, it had emotions behind it. It was given in a Pūjā when so many people gathered, you gave to your Mother. When people will see it they'll be so very happy, “Oh, the Sydney people gave this” or “the Australians gave on this Sahasrāra Day." See, even the vibrations flow. Just that, this is what it is. Now, it has no purpose if you put something up in a Pūjā which is not necessary. It has no purpose at all, it has no feeling, it has no meaning. It is valueless. For example if you put this up, say, into My bathroom, it is useless, specially this one, because I can't even sing there! Quite frightening. Thank God it's being screened by Sahaja Yogis because they know My conditions, you see, but it's so sweet to see the way they have covered it, because they know their Mother would be quite nervous to have a bath in a glass bathroom. That's all. That shows, you see, that feeling, that understanding about Me. That fills My heart with such love, such oneness with you that you understand Me, that Mother may not like, you see, this kind of a glass business. It's so sweet to do those things for Me.

Little, little things here and there, whatever we do for others are so suggestive of our love, of our feelings. And this is what you have to express today, not the materialism. We don't have to express that, that we were very rich people or that we had lots of diamonds and we had ornaments, nothing. That is not needed. Know we were people of great feelings.

What they brought for Christ was leaves of palm, palm tree; singing “Hosanna, hosanna!" like the way you were singing today. What these palm trees are? Even today they are remembered. They'll be remembered eternally, the palm trees that were used for this. They didn't think about it, they didn't know what to get at that time. Whatever was available they got it and started singing “Hosanna, hosanna!" to Christ.

All these little, little things become so important, because you have given value to it. A little piece, a little clay if you take and put art into it, put your feelings into it, then that becomes expensive. Even economics can show that it has become more expensive. But if you give with feelings and if you give it to someone with your love, even that adds to the value; to that person it's very valuable.

It is remarkable sometimes how little things just move the whole ocean of My love into a turbulent, happy, joyous, loving heart. I sometimes feel that how these little things that they do and care for Me, express their love, just moves Me to the highest point of joy. Then it's not the matter that is important, it's not how much you have spent is important, it's not how it has been brought is important. What is important is how much thought you

have given to it; and that is what is lacking, that there is no thought.

We think, but we do not give thought, it's two things, different. We just go on thinking, thinking, doing nothing. And to give a thought to a thing is a sign of depth and understanding.

When the matter is given thought, then it becomes important. Without the thought it is useless, it is sellable all the time, everything is sellable. It has no meaning, it has no value. I hope you will all get out of this ghost and get out of the clutches of these entrepreneurs who are trying to rule you.

Try to have things which are full of feelings, which are having some meaning and also try to give it to others things which can express your love. Matter has one great value, that through matter you can express your love, you can express your feelings for a person.

Now today at the last minute I was just struggling to get some presents for you; I mean, it was such a struggle, you can't imagine. I was in a big mess there, the house was in a mess and all kinds of things happening, the Pūjā in the morning. Until about twelve o'clock I could not leave Pune.

So there was no question of buying anything in Bombay [Mumbai].

So I had to do in a very short time through other people's help some sort of purchases and I've been able to buy some few things for you, so please accept them as a token of My love for you. Moreover I've brought some mangoes, quite a lot of them and this your custom authorities have taken them away. I was very unhappy

and they could see that. I said, “What's this, are you going to eat these mangoes?" They said, “No, we are going to fumigate." I said, “After fumigation you give it to us, for My children I've brought." So they understood it and they agreed.

So I hope we get the mangoes for you on Monday. After all it's a small thing, but after all this is the time for you to eat mangoes! [Applause.] Have you got the presents here? *[UNCLEAR]* you have to get them *[UNCLEAR* adjusted].

[Aside discussion with a Sahaja Yogi].

Good. Next I would like to give them now. If you have named...

James: Yes.

Shri Mataji: Alright.

So I have left it to James' wisdom to name them for people whom he wanted to give the presents and we have smuggled them nicely into your country. Because we had a mango problem, they allowed us to bring the rest of it! [Laughter].

Now these are extremely small presents to give. It has no value in the market. No salable items. But is love, that is expressed in it. That is important.

I wish I could bring the whole of India to give to you people because you people deserve much more than anybody else. You have done such good work in Australia, that people can't understand how it has worked out this way. That shows people are very wise, thoughtful and sensitive. No doubt about it. It's very remarkable.

Now for those three persons who came to help us there [Shudy Camps] the English are so obliged that they don't know what to do.

So, they told Me that I should buy something for them in Australia.

So I have to go out shopping to see something that they would like to have, but what to do? This smuggling business is too much. [Laughter.] [Bhajan session commences with `Śhrī Gaṇeśha' song.] [During the songs Shri Mataji has tears in Her eyes.]

Shri Mataji: [You all love Me so much and don't expect anything in return.] [During some songs, Sahaja Yogis rise up to dance, clap and sing praises of the Divine. Shri Mataji laughs and laughs.]

Shri Mataji: The Divine is enjoying, the Divine is watching and the Divine is singing. All your Kuṇḍalinīs are so high, so clear.

[Shri Mataji also says that the bhajans must accompany the Pūjā talk.]

Contents: 1987-05-05, Public Program, The Need for Self-realisation, Ithica Auditorium, City Hall, Brisbane, Queensland, Australia

[While escorting Shri Mataji from the car to the stage, Peter Corden notices in the foyer that the floor pattern contained multiple swastikas.] Peter Corden: Śhrī Gaṇeśha is here!

Shri Mataji: Śhrī Gaṇeśha is walking ahead of us!

I bow to all the seekers of Truth.

Just now, Albert has very clearly described to you the mechanism that is within us which works out our Self-realisation. There is a mechanism, no doubt. When we are in this room we see so many lights and there is a mechanism behind this. But what we do is to just switch on and the lights are there.

So the whole mechanism is already built within us through our evolutionary process. Now we have reached at a point when we have to achieve the result of the evolutionary process.

In the West, people had the quest to find out outside this body. I would say that they tried to find out the knowledge about the tree of life, but when the life is found out from outside you can go up to a point and the tree can also grow up to a point. You have to go to your roots. This is the knowledge of our roots. Now to say that it comes from India or it comes from a particular region is not true. India being an ancient country, of course, they have been able to go deep into it, but even in the Bible you get sentences like, “I will appear before you like tongues of flames" and these centers really looks like tongues of flames. Then in the Koran also it is there called as “Assas” the Kuṇḍalinī and it is described that you have to be connected with God, otherwise whatever you do in the name of God you'll become cruel and you will be disintegrated. It's clearly said. Same thing in any religion that you read, that you have to have your Self-realisation. Every religion has talked of the spirit. Every religion has said that you must find out your spirit. Now, when we are ignorant about the spirit and there are so many people in the market which I say as a `Guru

shopping' going on, people don't know what to expect and what to find. What is self, what is spirit and why should we get it? As I said, it is the epitome of our evolution that you have to become the spirit and that is the truth that you are the spirit. If you are the spirit, then you have to achieve that state, by this way or that way, that is your birthright, is born with you, that's why we call it Sahaja Yoga. Sahaja means, Saha is `with', ja is `born with you'. That is the Yoga, the union with the Divine. The Divine is the All-pervading Power of God's love, which is the subtle of subtler all-pervading.

It exists in everything and you have to feel it. That's what we call as the Cool Breeze of the Holy Ghost: Cool Breeze of the Holy Ghost. In the Bible, there's no description of Holy Ghost. This Kuṇḍalinī is the reflection of that Holy Ghost. Holy Ghost is the desire of God, that's the power of God reflected within us as Holy Ghost, as Kuṇḍalinī, in three and a half coils: is our pure desire. All other desires that we have are impure because we have been desiring for this and that, we know economic laws are such that in general wants are not satiable. Why? Because those wants are not pure.

So this is the power of Kuṇḍalinī, which resides in the triangular bone within yourself.

Now, when I am telling all this to you, you should not have a blind faith about it, but it's an hypothesis.

If you are a scientific person or if you have a very logical mind then you must understand that you should not close your mind. You should be with an open mind and see for yourself if this proves, then it's all right. But you should not be a person who is cynical, who is already

challenging Me, because what I am doing is to give you what you have, is to tell you what you have, which is your property, it's your own. I am nothing to do with it as such, but I can't also help it without telling you.

This Kuṇḍalinī has to rise from its seat, which he has shown just now, which is residing in the triangular bone called as sacrum. Sacrum itself means `sacred', that means the Greeks knew about this word, knew about Kuṇḍalinī, that's why they called it sacrum. Now when this Kuṇḍalinī rises through these various centers, she passes through six centers; the seventh center is below her and this seventh center looks after the glory, or the chastity, or we can say protects the Mother Kuṇḍalinī within us. Now the first center is the most important center and the first center is the center of our innocence. When we try to play with our innocence, this center gets spoilt which has to protect the Kuṇḍalinī and when this center is spoilt we can get into lots of problems. Nowadays you can hear a big cry about this killer's disease, Aids: we have to fight it; it's a wrong thing that we have done, one thing we must accept. And then we have to fight it; it's not difficult to fight this disease if you accept that you have lost your innocence. The trouble is when people started getting the knowledge of the tree, they really went amok. They didn't know what to do with themselves, now they have finished with this, they have finished with that, so now eat your nose or eat your eyes or eat your teeth, something like that, a maddening way rushed into people and they didn't know what to do with themselves so they started practicing also sex. I would also blame Freud for that. In India Freud won't be

accepted at all; it's nonsense. Nobody can accept his theory where they say that you have all the time feelings of carnal love for your mother. Of course, this is ridiculous for us. But anything new has to be accepted: that's the modern idea. Anything new that comes to you, we must accept. Anything new may not be all right. The other day we were having a banquet and I had a neighbour who was Ambassador from Mexico and he told Me that “I know you don't like Freud and You like Jung, but Jung talked of the same old thing." I said, “Same old thing, but something new about it." Evolution takes place in that manner that first you have the tree and then you have the branches, then you have the leaves and then you have the flowers and then the flowers have the fruits. But if somebody just takes out a flower from somewhere and gives you, then you know that it's plastic. It must have some basis; it must have some tradition. It must be in our ancient books. It should be described by people who have lived before. Suddenly if Mister Freud comes along and says some new theory, it's like mushrooms.

These people come up and start telling stories and we believe in them. It's a fungus. Now, so I told the gentleman, I said, “All right, we have eaten all kinds of food before. We haven't eaten the table: why not we eat that, because it's new?" In the same way, everything that is new we started accepting because `this is new, this is a new idea, we should get to it' and it's mad race, I tell you, it's a real mad race. All our attention goes to all these mad things. For example, now, the fashions that have started. These are entrepreneurs who are

materialists, who want to befool us, all the time changing one fashion to another to another. Now in England you won't find anybody with any hair now left, because poor things they tried with this, that and that, lastly they came to punks and when I said, “Now to punks, then what?" they said, “Mother, You're out of date!" Now it is all bald heads. This is what is, we are giving up all ourselves, all our thoughts to somebody who is making us play like this. Materialism is for us, we are not for materialism. Matter is for us; we have to dominate this matter. All the time the spirit is dominating the matter and when the spirit comes up, then it uses matter for its own purpose. It is not dominated by matter; nobody can dominate a person who is the spirit. But we are so much lost into it, trying new things like mad, jumping from one to another that we don't see the sense in it, just like eating the table.

We haven't got our own ideas; we are reactionaries or we accept ideas that are others'. If somebody tells us some ideas, we say, “Oh, it's great." But why, why it is great? It must be tallied by few things. First of all, we must find out does it have any relationship to any tradition, to any ancient books, to any prophets, to any incarnations who came on this earth? They were not all useless people, they were not false people, they were not telling us lies. But we are reactionaries, like we find now Christianity has failed, the churches are failing, so we react. No, Christianity may fail but Christ doesn't fail. Like yesterday we had a very interesting couple of people, one of them came for My interview and another one was a photographer. The photographer is an ardent Christian,

so he said, “Do You mean to say, Mother, we got everything wrong?" I said, “No. You love Christ, isn't it?" “Yes, I love Christ very much." I said, “Then, you'll get it. If you have loved Christ, then you will get it. But if you are busy with the organizing of Christ, then it's rather difficult. You can't organize Christ. You cannot dictate Him and you cannot use Him for your purposes for making money, for making huge big palaces for yourself. As you can see what's happening now in the Vatican, big problems there are with the Mafiā and they don't want to hear it. No, nothing, they don't want to hear about it. How could these people talking of righteousness, of virtue, of values, have gone to that limit?" Same in India, Hindu religion has gone to dogs, absolutely to dogs. They're using the same black magic, the same old things which were done in Indian villages. They have come to the cities now.

In the temples now they are selling drugs which are of horrible nature to people who come there. Is that Hinduism? What about Islam? You see Islamic people, how they are quarreling among themselves when Islam is surrender. They are all fighting among themselves. Is that the religion which Mohammed Sahib preached? What about Buddhists? They are another nonsensical people: extremely materialistic. Every religion has gone to dogs. Why? Because they did not understand the main point and the main point is you should be connected with God. You are to be born again. It's not just to give a certificate to yourself, `I'm a born-again' going about: `I'm a born-again.' One lady from that came actually to beat Me! I started laughing at her! This born-again lady

has come to beat Me, for what? You cannot certify yourself. This self-certificate or certificate from somebody is absurd. You have to have the powers of being born-again.

The born-again have powers of their own manifesting, they are not just born-again going around.

Now what are the powers of a person who is born again? First of all, such a person is a tranquil, peaceful person; he becomes automatically righteous, automatically. I don't have to tell you, `Don't do this and don't do that.' That's finished now with Moses. No more of that. As soon as you become the Spirit, you just give up all those things that are destructive for us, automatically. No pressures are needed, no warning is needed, nothing of the kind, automatically, because the spirit is the light, you get your enlightenment. Supposing I am holding a snake in my hand and it's not light.

Somebody tells me it's a snake, I say, `No, it's a rope, I am holding on to a rope.' But when there is a light I just drop it. In a simple way, nobody has to tell Me, I see the light and it drops out. In the same way, you are an enlightened person. You can make out what is truth and what is untruth. For example, you see someone, even from Indian jails, some people who have just come out of jails, they don't know what to do with themselves.

So they walk out with saffron clothes to Germany, maybe to Australia also and they become great Babajis here. Now these great Babajis sit on some of the important places in the city and everybody is surrounding them, giving them money, giving them their lives, you see, all big talk of love going on and everything.

Is he a realised Soul or not? How will you find out? You don't know whether he's a realised Soul or not because you are not at an absolute point. You are still in a relative understanding. Because this person is wearing this kind of a dress, is sitting very quietly there, so he must be a Babaji. You cannot recognize a person, whether a person is true or not. You can't recognize Me, either, whether I am telling you the truth or not. Unless and until you become that absolute being, you cannot make it out. Then what happens, that when the Kuṇḍalinī rises and pierces through your fontanelle bone area, then you also start feeling on your fingertips, these fingertips are nothing but the sympathetic nervous system centers, which are indicating of the truth. If the person has got cool wind or Cool Breeze coming from that person, then he is a real one. If he doesn't have, then he is not. There are many persons who claim to be great, but they are not, ultimately we find out and we are shocked the way they are. We don't know, how is it our brain has failed, how is it our brilliance did not show clearly what was wrong with this gentleman? Because we are not that. We have to accept humbly that we are still at a human awareness and we have to be at a spiritual awareness. That's the dimension we have to get, otherwise we cannot judge things properly.

In this country now we have certain problems, in this whole world we have problems, problems of atom bomb, every day you are hearing about this problem and that problem: all created by human beings.

Imagine, intelligent, such good people have created problems for themselves: killing each other, preparing

bombs and things like that; protecting each other, I mean, no animal does that. Only human beings are trying to protect themselves from each other. They're all the time worried who is going to attack them; not sure of themselves. The reason is they haven't reached that state of absoluteness. The time has come now, the time has come for you either to take to constructive working out of the problem, or the destructive. By discussions, by arguments, by anything you are not going to achieve anything unless and until there's a complete transformation in the human mind. And transformation is only possible when you become the Spirit, because Spirit is the universal being within you. And you become collectively conscious, means, you start a universal feeling; you just start feeling another person on your fingertips. And if you know how to correct it, you have corrected that person. This is only the play of love of God; it's so simple, even children can do it. Many children when they put their fingers in their mouth or their thumbs in their mouth, according to Mister Freud it's something nonsense, but according to us they are suggesting what centers you are catching. To understand your own children you have to be a realised Soul because the understanding is still not matured. Unless and until you become a realised Soul, you are not a mature personality to judge anything. At that level, whatever you judge will have another point of view. You can take ten small children who are realised Souls, we have many like that and hide their eyes. Now ask them, `What's the wrong with this particular person?' They will all raise one finger meaning this, or this finger. If this finger, means

that person feels guilty for nothing at all [it's the Viśhuddhi on the left hand side] or the right, means he talks too much and he has problems here.

This knowledge becomes your own. This is one of the powers I have described to you that you feel the collective consciousness within yourself. Whatever you achieve in your evolution is a living process. It is not a dead process, it's a living process by which your central nervous system can feel what is around you, what is within you. What you call the parasympathetic nervous system gets activated and you can understand the parasympathetic while, if there are any doctors they will tell you that they don't know much about parasympathetic. Now all these things happen to you and even if you are a child, you can manage the show.

The second power that you get is that you can raise the Kuṇḍalinī of another person like one enlightened light can enlighten another person. But we cannot deal with people who are nasty, who are superficial, who are stupid, not meant for that. It is meant for people who are seekers, who are intense: they are the chosen ones and they are called as `seekers' nowadays. They might be drug addicts, or they might be anything, doesn't matter. They have been truly seeking; they have taken something wrong as right or they might have done some mistakes, doesn't matter. Everything is forgiven. They will get what they want because they have been intensely seeking, truly wanting to be the Spirit. This is the pure desire of the person that works out, not a person who is just wanting it for the sake of some sort of a selfish or some sort of a power-oriented ideas.

Now the third power one gets is this, that a person becomes absolutely dynamic. He works very hard in the office time; he can do things which he has never done before. I know of somebody who has never done anything artistic, suddenly he started painting. I know another one who has never known what is poetry because he's a chartered accountant; he has been dealing with money all the time. Suddenly he started writing poetry, that too in Urdu language which is such a difficult thing. Such dynamism one develops.

Apart from that you develop a special feeling of oneness with others who are realised Souls. Friendship and fraternity are such a rare quality that you have never seen such people, even those people who go to fight in the war and all that, they don't have that love and that pure understanding and pure relationship that you find among the people who are realised Souls. There was a girl who had realisation and she went to Sicily; another one was a diplomat, she had her realisation from Rome, she went to Sicily. And they were sitting in two corners of one restaurant and they looked at each other and they felt the vibrations and one got up from there and she asked her, “Do you feel Cool Breeze in your hands?" She said, “Have you got realisation from Shri Mataji?" She said, “Yes, I've got it!" and they just hugged each other. And they were so very happy, they said, “Mother, such happiness and joy we have never felt with anyone." Such security, such help. Anywhere in the world you go, they are with you, your brothers and sisters in purity: they don't want anything, without any lust, without any greed, just feeling of oneness. Such a race has come up now in

Australia, thank God, we have so many ashrams and we have so many people and Australia is growing very fast. Australians basically are in the land of innocence itself. The Deity of innocence is your Uluru, which stands there and the people of Australia I have found have a special blessing of God that they get realisation very fast, they keep it up and they grow very fast. We have other people also, I must say, that Italians and also the people from Austria. They are doing very well. I would say that English are very good [because] but you have to work hard with them. If you work hard with them they can come up well, so from all over the world from14 nations now we have people coming to Sahaja Yoga.

You don't have to pay anything: how can you pay? I mean, you think of one thing, it's ridiculous again that people think that you can pay for everything. Now, if you have to say sprout a seed, how much will you pay to the Mother Earth? How much money will She take for that kind of a thing? This is one thing people don't understand, anybody who asks for money, anybody who lives on the money earned in the name of God cannot be connected with God. You cannot earn your living in the name of God, you cannot. Is a simple thing, it's sinful. Of course, now, they have said, they have told Me that when I travel, people have to spend money. I mean, I can spend Myself, I, by God's grace I am alright, but supposing I was in the condition of Christ, then people would have paid for this air travel, it's alright, doesn't matter, He need not pay for your salvation. Air travel you can pay, it's all right, but He doesn't need anything, does He? In the same way, I don't need anything. What I need

is to see that many people get their realisation, then they become their spirit. By God's grace it is working out very well in Australia.

Australia surprisingly has worked out so well and I am sure that these things will work out today also here in Brisbane.

The another good thing about Sahaja Yoga is that you settle down with good marriages. We have had 71 marriages last year and out of them 100% they are successful and they have beautiful children, very beautiful children and very sweet lives they are leading together. It is surprising how, from the muck of that nonsense that was there, the ideas of destroying the whole humanity, how these beautiful lotuses have come out. When I see that I forget that there are so many more have to come out of it. It has to work out.

There are so many who can receive it and become the lotus flowers to make the whole universe fragrant.

It's a work of few years more I think, I am sure lots of people will get realisation, but those who do not want, those who are adamant, those who do not want to have the blessings of God, will be judged because this is the Day of Judgment. I hope today most of you will get your realisation.

I would like some of you to ask Me questions, but ask relevant questions and not just questions to attack Me because I am not come here for an election or anything. Just simple questions.

[Aside:] Can you get Me some water? So many speeches, morning to evening! Yes, please? Question [paraphrased

by a Sahaja Yogi in the room]: Is it possible that those who teach about the spirit differ on different points?

Shri Mataji: In the beginning they do, little bit, still they are not settled down, you see. They have to mature in Sahaja Yoga, no doubt, but in the beginning they do little bit differ but not much. In the beginning they do little bit sometimes differ, that I have seen, because one has to mature first of all. Once they are mature, they don't. They are very much in unison with each other. There's no difference at all.

Question [paraphrased by a Sahaja Yogi in the room]: Do you have to sit in any special posture when you are doing this or can it be done at any time, in any *[UNCLEAR]*?

Shri Mataji: No. You see in this Sahaja Yoga you become the Spirit, then you don't have to meditate much, about ten minutes or so is sufficient and there's nothing much particular restriction or anything in it, you can sit in any pose you like, there is no restriction of any kind because you become the Spirit. Only thing is you have to get into thoughtless awareness, that's the first state is, which we call as Nirvichara and for that state to achieve, you see, you have to sit down just and refuse to take any thoughts in your mind. Just say, `Not this, not this' so suddenly because your Kuṇḍalinī is there already up there, so you become thoughtlessly aware. Once you become thoughtlessly aware, you can stay like that for about five minutes or so, just that's all. It's not much time is needed because you are in meditation.

Question [paraphrased by a Sahaja Yogi in the room]: He says that from his previous experience he finds that it is

not possible to have a moment or so where there is no thought.

Shri Mataji: It's true, you cannot till the Kuṇḍalinī is awakened, you can't have. You see, one thought arises and falls, another thought rises and falls; there's a little space in between which we call in Sanskrit as Vilamba, very little spaces. Now what happened with Kuṇḍalinī awakening, both these thoughts become elongated and this Vilamba increases.

So you will automatically have that, you won't have to worry about that.

Question [paraphrased by a Sahaja Yogi in the room]: Is the Kuṇḍalinī awakening good for the children?

Shri Mataji: Excellent. They are the best. Children are the best, I mean, they have no complications, you see. We are complicated, we are on the left side or the right side, we have complications. They are such balanced things, they are the best. Children are the best, the more the merrier! I told them to bring all the children here and I would have been so happy in their company. They may be, most of them, may be already born realised, you can't say.

Question [paraphrased by a Sahaja Yogi in the room]: What is the sensitivity of the children? If they are sensitive, how would the children be guarded against being hurt by others?

Shri Mataji: Oh, they know themselves, they are very clever and they are to be told how to take a guarding thing around their body and all that and they do it. They are very sweet, even little, little things they do with their hands, raising of their Kuṇḍalinī, very sweetly and they

could immediately as soon as they see a horrid man they just start doing like that, they are very active. Must say, they are very good.

Question [paraphrased by a Sahaja Yogi in the room]: Would that be teaching them to put a golden light?

Shri Mataji: Yes, what we call as bandhan, is means that it's a kind of a protective thing to your auras. You see, you put with your own hands because the vibrations start flowing from your hand, then you just give it a bandhan and the children do it immediately, they do it immediately. They're very quick.

They are tremendous. They are the ones who protect. One father wanted to have his realisation, couldn't reach, so he just got so frustrated came on to My Feet, so this fellow came on My Feet but his child jumped on his back and he started using a bit of slide to take his Kuṇḍalinī up first. It was so interesting the way children react.

Question [paraphrased by a Sahaja Yogi in the room]: How did You begin this? How were You initiated in this?

Shri Mataji: I was not initiated; I had this from My very childhood. You see, I know you would like to know about Me; it's better first you know yourself, then you'll know about Me better. All right? Question [paraphrased by a Sahaja Yogi in the room]: She's asked if you would leave the present plane of consciousness just by getting to the realisation. She said that she has come here to learn but it shouldn't happen that you lose your present plane of consciousness. Is that the question?

Shri Mataji: No, you don't lose it. No, no, nothing like that. No, no, nothing like that happens.

Actually what happens that you get a additional, new awareness within yourself. You are very much there, very much alert, absolutely aware, but you get an additional awareness which is of the Spirit. You don't lose anything like that. Say, now, for example, you have a brother. Now you have not very good feelings for him, say, for example. When you get your realisation, you see that he's a good boy and you forgive him with your heart and you love him and you forget that what was wrong with him. You see the good points about him, because you become absolute. Your judgment differs. You laugh at yourself. What was wrong with him is no more. I was wrong at that time. You don't mind accepting that point: I was wrong, not now, I was.

Another thing is, supposing you have a particular habit and you can't get over it, it's impossible. Even if you want to, you cannot. Now you are so powerful that you don't look at it. You don't want to have it any more. You just don't like it. I would say this way, that an animal can pass through a dirty lane, it doesn't feel the dirt or filth or anything, doesn't smell anything, but a human being cannot. In the same way the realised Soul doesn't like anything that is wrong. It becomes righteous automatically, virtuous automatically and he's not asserting that on anyone. They are virtuous, they are righteous and they live in their own glory. This is how the awareness takes a beautiful turn. Anything else, please? Question [paraphrased by a Sahaja Yogi in the room]: Do You believe in reincarnation?

Shri Mataji: Yes, of course, there is reincarnation, no doubt about it and when Christ has said, “I'll come again” that means there is reincarnation.

So, but most important thing, what are you, now? And what you get, now, is the most important. We shouldn't worry about what we were in last life, what does it matter? Yes, please? Question [paraphrased by a Sahaja Yogi in the room]: Is your spirit one with your mental and physical being or is it separate from it?

Shri Mataji: It enlightens all that. Now can you say that this light that is enlightening us, is it one with us or without us? You see the light is separate, the spirit is separate from us, no doubt, but it integrates everything. The reason is we see. Now for example you're sitting in an enlightened way, but supposing you are sitting in the darkness, you'll be rushing each other, you would not know how you stand with each other, there's no integration.

So the light on the physical, mental, emotional side of our life is complete and completely integrated. That's a good question.

Question [paraphrased by a Sahaja Yogi in the room]: When a person is enlightened, can you give it to someone else?

Shri Mataji: Of course, of course. When you are enlightened, you can enlighten another person: that's the power you get.

Question [paraphrased by a Sahaja Yogi in the room]: How does it happen?

Shri Mataji: It happens because you become that. Supposing there's one candle. Now this candle is not enlightened, all right? Now I enlighten this, then with this candle I can enlighten any other candle.

So simple as that [laughs]. It is so simple. You see, everything that is Divine is simple; everything that is human is complicated. Take it like that. It's extremely simple.

Question [paraphrased by a Sahaja Yogi in the room]: In your discourse You referred to the Kuṇḍalinī as `She'. Is that because You are a woman?

Shri Mataji: No, no no; She is the female side, you see. She is the Shakti, She is the female side.

That's why the quarrel about women and men is all falsehood. There's nothing like that; they exist together. It's like the moon and the moonlight; it's like the sun and the sunlight; it's like the God and the Kuṇḍalinī; it's like the word and the meaning.

Question [paraphrased by a Sahaja Yogi in the room]: Is it fair to say that the Kuṇḍalinī energy arises and meets another energy coming from above?

Shri Mataji: Yes, it is All-pervading Power, all right now? When the Kuṇḍalinī rises, what she does, she enlightens our subtler side of our nerves, our brain and everything, she enlightens and by that we start feeling it. Is the enlightenment that we get because of our connection with the All-pervading Power? It exists, already it exists, but you cannot feel it normally. When she rises then your nerves are so enlightened that you can feel it. All right? You might be already getting it; I think so. All right,

should we have it now? All right, again, one more question.

Question [paraphrased by a Sahaja Yogi in the room]: I've heard that there are stories that it is dangerous to arouse the Kuṇḍalinī. Why are there such stories?

Shri Mataji: The stories are because people who were not authorized have tried to raise the Kuṇḍalinī.

The person who has to raise the Kuṇḍalinī has to be authorized by the Divine. Such a person must have that pure character. These people just try to raise the Kuṇḍalinī and the deity of the last Chakra, what they call the Chakra of innocence, is the one which gets annoyed and that's how they get into trouble. As I told you, this is the Chakra looks after... Those people who are not authorized to do it, or we can say, in a very gross way one can explain this way, that a person who does not know about electricity and puts his finger into the plug, he gets a shock. But it's much worse than that. A person who does not have a proper character or a proper life and tries these tricks gets into trouble. Not by the Kuṇḍalinī but by the deity which is protecting its chastity.

These stories are there and naturally such people should, they give these sensational stories and people like it and many people follow them. I mean, it is so dangerous to be following all those wrong things.

Now, I must have given this Kuṇḍalinī awakening to thousands and thousands and thousands of people and nobody had any problem. She's your mother and as your mother has given you your birth, taking all your pains herself, She takes up all the pains. She doesn't give you any trouble at all. At the most you might feel a little

tingling or something. Maybe if somebody's possessed then he starts a little bit jumping also; if there's a possessed man, starts a little bit jumping, but so far we didn't have any funny experiences of that kind. TM people start jumping, I've seen that, or people from this black magic, they start jumping before Me. Also these Rastafarians, they started jumping. There's some people who do that way, but they're all possessed, they're not normal people. But they jump for a while; you can bring them round; it's not so difficult.

Question [paraphrased by a Sahaja Yogi in the room]: What happens to the Spirit after you die on this earth?

Shri Mataji: We'll talk about it later; it's a very long subject. You see, the Spirit, when you die, has different diverse type of existence after we die. It depends on, if you are a realised Soul you are a free bird, do what you like. But if you are not then you are different categories and according to your categories you live and exist, but I think that's a very long subject and some other time I'll let you know about it, all right? Yes? Question [paraphrased by a Sahaja Yogi in the room]: I don't know why, but I'm so reluctant to be enlightened.

Shri Mataji: Firstly, you have a liver problem, Sir and a lot of heat in the body. If you put your left hand on here the heat will come down, no, no, left hand on the right side, a lot of heat and the reluctance is there. The liver is the horrid stuff, you see, that makes all the problems. Put your right hand like this and... Liver makes you think, think, think, think all the time. Anything else? Question [paraphrased by a Sahaja Yogi in the room]: What makes for suffering and misery in this world and why do people

cheat each other? Sahaja Yogi [adds]: He feels the distress also.

Shri Mataji: This is good, but you should see this as human beings treating each other like that, isn't it? What to do? That's the question I ask you. You see, all this stupidity, why is it there? It is there because they are not the Spirit as yet. They need transformation; all of them need transformation.

But supposing tomorrow Hitler comes and asks Me for transformation, I say, “I'm sorry, next life we'll see about it"! Yes? Question [paraphrased by a Sahaja Yogi in the room]: In taking out of the stress from other people, do you get it on Your body and does it come in as pain to You?

Shri Mataji: No, nothing. I'm not taking out anything, you see. Just a state of mind which becomes enlightened by the Spirit. You just become relaxed, that's all. It's in your own will. Supposing, now, this is `on' and this is `off' [indicating microphones], in the same way, but it is nothing that I have to do about it. See, it's within you, just works out within you and the Kuṇḍalinī itself, when she rises, relaxes you automatically.

So why will it hurt Me? Question [paraphrased by a Sahaja Yogi in the room]: She's asking will it hurt her if she's taking on the stresses of other people?

Shri Mataji: No, no. In the beginning I would say you should not do that because in the beginning you don't know how to do it properly, but after you are mature nothing can happen. You see, like something, which is not matured, can take the imprints, but once it is matured it is perfectly all right. First you have to mature

yourself. Takes about a month to mature yourself, then it's all right.

Question [paraphrased by a Sahaja Yogi in the room]: Why did the stressed person become that? Is it because of the Chakras being blocked?

Shri Mataji: Yes, very much, very much. Blocked or imbalanced, specially imbalance. Imbalance is very much, because the Chakras are like this [demonstrating with Her hands, fingertips together] supposing, all right? Now, you push it too much this side, there's an imbalance and this Chakra's become blocked here.

Now this could be on the left side or the right side; any side it can work out. This is due to imbalances.

Question [paraphrased by a Sahaja Yogi in the room]: I have search for the material and a search for the spiritual, but while I am young should I use it for the search for the material or the search for the spiritual?

Shri Mataji: If you get the Spirit you get the material automatically. The whole material is controlled by the Spirit. It's very surprising how you get it. You enter into the realm of God.

You'll be amazed that in England there's such a lot of joblessness, people don't have jobs at all, unemployment; but not a single Sahaj Yogi is unemployed, not a single Sahaj Yogi is unemployed. The other day one gentleman was to come from Paris to Australia for a particular seminar and he thought it was, he wanted to come because this is the other side of the world and all that, but quite excited, but he didn't have money and suddenly he got the money which he was to get for eight years. Suddenly he got the money and he's

here. All such miracles work out. From Australia I'll tell you one miracle, it's most interesting.

There was a little girl, she wrote a letter to Me “Mother, I want to come and see You in India, but I don't have so much money to come." She and her mother, they both wanted to come. They had a fete in the school and she had taken a trinket for selling and when the teacher saw, she said, “This is gold, gold, yes, better take it to your mother." And when they went to the jeweler, the amount was the same as they would need to go to India.

So, in so many ways you are helped. You don't know the realm of God; is very different, so efficient. Works so fast. We haven't entered into that realm.

Question [paraphrased by a Sahaja Yogi in the room]: These, You've talked about the imbalances or blockages in the Chakras. How do we become aware of them and how do we correct them?

Shri Mataji: That's what you have to learn; it's very simple. You see, once you get your realisation you'll have to come to our centers and we'll tell you how to do it. It's very simple. There are a few methods by which you can just clear them out. But you have to come to our center, you see. You have to respect your Self-realisation and you have to little bit pay attention to it, because people, you see, to them is like buying Coca-Cola in a bar shop, is not realisation. It's the epitome of your evolution, is the highest thing and has to be respected that way. They come to My lectures all right, but they don't try to work out their realisation. You have to work it out and you have to become masters. You have to become your own Gurus. All of you can. One more? Question [paraphrased

by a Sahaja Yogi in the room]: When talking about realisation, is it that when you get it you keep it or can you lose it, or just glimpses of it?

Shri Mataji: No, you see, the thing is, if you have realisation you have to look after it, nourish it and develop it. Just like a little plant, you see. When you have a little plant you have to develop it. Once it becomes a tree, then many come for the shelter under that tree, isn't it? In the same way you have to look after it. It may not diminish, but it won't have much effect and it will always be in a dangerous position.

The thing is to make it absolutely matured. It hardly takes any time, any effort, any money. One has to know how to do it.

Question [paraphrased by a Sahaja Yogi in the room]: Why have the churches not told us about this?

Shri Mataji: That was not the time, Sir. Imagine, Christ lived for only three and a half years, in the sense that, for His spiritual undertakings, He was allowed only for three and a half years to live like that. Churches do not know it, but even Christ... Imagine, for four years I was struggling with seven English boys and girls to give them realisation. He did quite a good job, I must say, still, but that was not the time. Christ actually came on this Chakra, is the Āgñyā Chakra. That was His time, to show the way of resurrection; that was His life and that's what He's done, but the churches have missed the point.

Churches have missed the point and they will go on missing the point. Their main interest is how to make money. Is not good. Or how to convert people, is not good.

Question [paraphrased by a Sahaja Yogi in the room]: Are there a lot of holy people in the church?

Shri Mataji: There could be many people who are very simple, who believe in Christ, who go to churches because they believe that they'll be saved. All of them will be saved, no doubt. They're very simple people; they give such a lot of money to the church and they give such dedication to the church, even though they are wrongly placed. But they will be saved, no doubt about it. They all have to be saved. But there are people who are just making money out of churches, trying to make an organization out of it. They are trying to convert people, trying to make a political end out of it; then such a thing won't work out. That's not proper. Churches should only deliver the goods of giving realisation to people, that's what a church is for. They will learn, I'm sure; they will have to become.

Some of them will have to become, but if they are money oriented I just don't know. They are more interested in the kings and prime ministers, princesses and all that. I just don't understand. They have nothing to do with God.

Question [paraphrased by a Sahaja Yogi in the room]: Why is there a need for judgment when some people make progress and some don't progress and why do others judge them? Why is there a need for a time of judgment?

Shri Mataji: It has to be some time, My child, for judgment and this is a particular time, because is what we call the worst time because the Man is so much in confusion. The most difficult time for human beings to exist is modern times, what we call as the ghore Kali

Yuga and this was the time when it had to happen, otherwise man won't take to God seriously, perhaps, maybe. Maybe our forefathers didn't have this stress and strain and they didn't want to relax or think of God. They were quite happy with their agricultural work that they were doing, but now it is really we have reached to that point. Everything has to come to its boiling point and now this is the time for the world to get its results, either this way or that way.

Question [paraphrased by a Sahaja Yogi in the room]: Why is there a time of judgment now, because if there is reincarnation they will keep going back and coming until there is a change?

Shri Mataji: I've already told you that this is the time when the people are most confused and they have to take a decision. That's why this is the judgment time. Either they will go to hell or to heaven, all right? Is that, makes you all right? Good. Heaven is within us.

Now, should we have our realisation? Now, a very simple thing one has to do, as I said, that you have to little bit cooperate with Me. If you are adamant or cynical about it it's difficult, so if you want your realisation you have to little bit cooperate with Me, that's all. Now, for that, you have to take out your shoes, just you touch the Mother Earth, that's all, you touch the Mother Earth. Just take out...

It's all your own and it has to just come up, that's all. Now put the feet on the ground, parallel and sit very comfortably in a straight way.

Contents: 1987-05-06 Talk to Sahaja Yogis, The Need to Go Deeper and Questions and Answers, Burwood Ashram, Sydney, Australia

I am happy that you all were meditating here and were trying to develop your depth. You all have depth, a very deep personality within yourself. But we have to touch that, that's very important, because you see, we sing, have music, that's a very good thing; we enjoy each other's company, also is very good and that's a nice thing. But we have to enjoy our own company also by meditating, going within yourself.

Now, “What is the use?" one may ask. “Mother, now we have got realisation, we have a nice life, we are enjoying ourselves, we are doing so well." The deeper you go, the deeper you touch the essences of all the things, like all the elements. When you had finished your meditation you saw how the rain fell down, how the rain came suddenly.

So rain has felt your depth, or you have felt the depth of rain. Now you know that if you light one little candle and put your finger towards it with My photograph there, it acts, it reacts and it gives you a flame which burns, sometimes gives you smoke, sometimes it gallops.

So you have noticed that there's a reaction, even in the fire.

So all elements have got an effect, if a saint wants to have an effect. But first of all you must reach your own essences. Once you reach your own essences, then you reach the essences of all the elements and then you can handle all the elements as you like or you can order them as you like. First they will act, expressing that they have

been touched, like today, the rain came pouring down. Then later on you can command and you can ask the rain to come.

To work out many things of that kind we have to be deep people, we have to go much deeper within ourselves to touch our essences. That is, you know very well that all our Chakras are made out of these essences and when we go deep into ourselves, what we find that we can touch the elements very well. But while doing so, actually we move horizontally. When we start moving horizontally, at the core of it we find that there are these essences placed and these essences then start exciting the essences across. Like in the radio you have seen there's ether. Now when you speak on one side of the radio, it gets completely manifested in the essence of the ether and then everybody can hear it. Now when you people just give a bandhan sometimes, you find that you have communicated with another person. But that's only the essence of the ether, we can say, the subtler of the subtlest. People have only gone onto the subtler side, we can say, by science, but you go to the subtler side and that subtler side gives you all these effects.

Now you have seen also that in some of the photographs suddenly you find light coming out of My head, or there's somebody shown as with the light, somebody's with the head the light is coming, you have seen all this. This is done also by the same method, but here the deities like Viṣhṇumāyā works out.

She's very active, She works it out, She does all these things. And you know that also that when they gave Me once a beautiful crown in Switzerland, in the sky they got

the photograph of the same. Very beautifully done, the crown was there, Fātima's crown, My face, My eyes and everything so clearly. All this is done by Viṣhṇumāyā.

So all the, all the essences are working out for you, as well as all the deities are working out for you. They are very anxious that these things should be done and you are the channels for them to work it out.

Now for example, as I told you the other day, if you don't keep yourself all right. A simple thing I have told you, to put in the nose some ghee. It's a very simple thing but that helps Me a lot, because that helps My Viśhuddhi. But if you don't do it I suck in, in any case, whatever problems you have, I suck in. I suck in the problem of Sahaja Yogis, also the problem of the city where I am, also the problem of the country where I am, maybe of the whole universe. But My horizontal movement is quite large and is very subtle and I do it quietly.

But you must also understand that you can do a lot by your horizontal movement. By horizontal movement what happens that you start meditating on a particular subject which is a very bothersome subject and which is for the destructive of humanity. Anything, you just put your attention to it and meditate. If you are that deep, that means if your calibre has improved to that extent, you will immediately put an effect on that. Immediately you will see there will be a change, there will be something happening in that direction. This is your power which you have to actually develop.

So we have to meditate and by meditation we develop that strength within us, so automatically we start solving the problem. Like our antennae grow up to that point: the

way we are strong inside, they grow outside to help so many things which are to be helped. Now you see that people are realizing that the world is in a great mess and there are lots of problems that have come through materialism, through wrong thinking, through emotional thinking, through stupidity we can say. We have no time for all this.

What we have to do is to develop ourselves deeper and deeper and deeper, so that on horizontal plane also we are effective.

Sahaja Yoga first of all is for personal improvement, is for the inner improvement as far as the personal side is concerned, means your intelligence must improve, your temperament must improve, your heart must clear out, your feelings must be all right. Then you should, your health should be all right, then your relationship with others should be all right, your ego should go away, your superego should go away, all these things are there. But this only helps a personality, just a personality that is very limited, that is yourself. But now this personality can become an instrument, if you can develop that depth within yourself. But normally what happens, people are very much still worried about themselves, say about their wives, about their children, about their husbands or their household, or this and that. These are not important things, because we have to be those instruments which are what you call them, like pilotless bombs, we have to develop that depth within us. That depth is possible and you can really cure many problems of your country if you could just meditate on them.

Now for today, I had actually sucked in most of the problems which I had felt were there in Canberra and later on in that conference and later on here. All these problems came into My understanding, I would say and I was trying to work on them. My working style is different because I have very sharp and very effective instruments. But I have to pay attention to it and I a little bit suffer also, doesn't matter.

Now for you also, it is important that you also develop those deeper feelings within you, deeper sense within you. But mostly people are very superficial type. They just think about their body, their impressions, how they carry themselves. At the most they'll think we have to be very legal-minded, or we have to be at the most not drinking, not smoking and all these things are achieved and we have achieved everything. But I think that is not so.

And second point is that we think that if we love each other, if we love Mother, that is the end of everything. It's not true also, because you see, your love for Me is there no doubt and it should be intense, it should be deeper; but the deeper you go into that love, then you will be surprised how you receive a special quality of correcting the things that are wrong around you. Gradually that quality improves. For example, a Sahaja Yogi goes to anybody's house, that house must become auspicious. But such a Sahaja Yogi must have a good heart. If the heart is not good, in the heart there is still anger, passion, lust, greed, then such a heart won't affect. But a person who has purified himself, if he goes into any family, any household, any society, the whole change will

take place. The circumstances will change. Things that do not work out will start working out immediately.

Like they said, “Mother, as soon as You sent from this Sunday, everything started working out as far as the television is concerned and radio is concerned." I didn't do anything, in a way. But that should happen with you also. Wherever a saint goes, things are changing. But you have to be a saint and a saintly person has a very deep understanding of another person and this is what it is lacking: we don't have that deep understanding for each other. Then even if you have for some of your own friends, or maybe in the same ashram that you are staying and all that, but it should deepen much more. You should go further and further.

Now even if you think of Me, it works out. It's the other way round also. But first of all the meditative process should be increased. We all must meditate, that is very important, meditate sincerely. Not just because we have to meditate but because we have to be deep, we have to grow within to express our great powers of Divine Love; to correct so many things, which you can do very easily, I know you all can do it.

There's no need to have big degrees for that, big education for that, nothing is needed. What is needed is a deep feeling of love for the whole universe and that changes. The all-destructive forces change their course and it is then for the constructive forces. But on the whole that works out much faster if you all do that meditation with sincerity, with intensity, with understanding. All right? May God bless you.

It is much more than our music, much more than My lectures or anything, that we have to do. And now the course has to change. I am sure you people will take to the new course.

So may God bless you for that.

Have you got any questions?

Sahaja Yogi: There seems to be some difference of opinion on parts of the body that are represented here and here and there. Could You tell us please, Shri Mataji?

Shri Mataji: I see. These Chakras are represented outside also in our body, we can say, that on our feet as you know: you know the Nābhī, Nābhī is the thumb [big toe], you be seated and I'll tell you; you'll know, Nābhī is the thumb [big toe] and left and right Nābhī. Then second finger [second toe] from the thumb [big toe] is the Viśhuddhi, the third finger [third toe] is the Swādhiṣhṭhāna, the fourth finger [fourth toe] is the Āgñyā and the fifth finger [fifth toe] is the Heart. Now this is the, our basis.

Then in the hands they change, as you know. In the hands you know very well, I need not tell about the hands. Now in your hand, we can say, this one [left shoulder] here is the Lalitā Chakra, also is the part of the Viśhuddhi Chakra. It works out the Viśhuddhi Chakra, Lalitā Chakra. And then this is the Nābhī [elbow] and this is the Viśhuddhi [wrist]. Swādhiṣhṭhāna is in between, you can say. Now, Heart is here [little finger] so any time you have this finger paining too much, then you must know there's some trouble with the Heart. But Heart is not in all these things, but sometimes, sometimes it

could be felt here [left upper arm]. Heart Chakra can be felt here with a reflection maybe, on this side.

So we can do like this, is to say: Viśhuddhi, Heart, then Nābhī, then Swādhiṣhṭhāna and then...

Sorry! This is the Viśhuddhi [shoulder], this is Swādhiṣhṭhāna [upper part of upper arm], this is Heart [lower part of upper arm] and this is Nābhī [elbow] and this one is, but I never use them, so I just don't know!, Heart [lower arm] and this is Viśhuddhi [wrist]. All right? But you can feel it sometimes even Heart here [upper arm], because if Swādhiṣhṭhāna is very active your Heart goes out, so you can feel it here. It's a very important thing that we should have that discrimination, because if I tell you something maybe you are not yet that level of discretion and you may get confused.

So this is the Viśhuddhi [wrist]. Now there is pain here, that means there is problem with your Viśhuddhi.

Now sometimes you have a problem, say, on your Viśhuddhi, now you can pull this finger. Just to pull the finger nicely and you'll be surprised, the vibrations coming out of left Viśhuddhi. Any one, you have any problem, you can pull them. And that is how all the Chakras are placed in the body.

In the same way downward if you move, this is the Nābhī [knee], this is the Swādhiṣhṭhāna, both are Swādhiṣhṭhāna [hip and upper part of leg] and this is the Heart [lower leg] and this is the Viśhuddhi at the ankle bone. This is Viśhuddhi at the ankle bone.

So the main thing to remember are the Viśhuddhis, because Viśhuddhi, Nābhī and Swādhiṣhṭhān: these three are important, because they go off immediately as soon

as, supposing there is a Nābhī patient sitting with you, you'll immediately have a problem on your Nābhī [knee]. But these [upper and lower leg] sometimes manifest, not all the time, so they can be confusing. But Swādhiṣhṭhāna specially. Like, when I got down in Canberra I just couldn't walk, both the Swādhiṣhṭhānas went like that, you see. I didn't know how to move. It was terrible because both the Swādhiṣhṭhānas were caught up, for a while, but they were.

So it is indicative of those things.

Sahaja Yogi: Śhrī Mātājī, could You please tell us more about Haṁsa Chakra?

Shri Mataji: Haṁsa Chakra? Haṁsa Chakra is placed here [between eyebrows] where some of the nerves which are coming from Iḍā and Piñgalā cross over and is a part of Viśhuddhi Chakra. Plus the connection with Viśhuddhi and Āgñyā: as you must have read in the Devī Māhātmyam that Śhrī Kṛiṣhṇa is the Father of Christ, so the connection between the two is maintained here. And this is very important, Haṁsa Chakra is, that if your Haṁsa Chakra is not all right, your discretion is very poor.

This Chakra will get easily dried out. Like if you eat very dried food, you see. Say, sometimes you also offer Me some dried food and I have to tell you that not to give too dry food. You must eat it with some sauce or some liquid thing, because if you eat very dry food also this becomes very dry. And it's very important because if this portion becomes dry, you can put some oil or ghee into it to make it all right.

But from here starts the drying of the peritoneum and the lining. If the peritoneum gets dried up, the whole body gets dried up. It can be anywhere; in the lung if it is dried up it can cause you lung cancer.

As even the peritoneum can be in a cancer state.

So one has to be very careful not to take something very dry, all the time dry food and dry things. Moreover, not to put anything to make this a lubricant, some sort of a lubricant should be there so there's no problem on this Chakra. Because first of all it loses your discretion, you don't understand things, you don't know what to do. You mean it, you mean good, but you don't do. When you achieve something, it's something not so good. The reason is, your discretion is poor. For that this must not be made dry.

I have told many a times to put some ghee every day. Get a little bottle of ghee, keep it with you with a little dropper. You can put it in the hot water, you can heat it up every day and take two drops in the nose in the night and in the morning time. It doesn't take much, but it should be done. It's for your good.

That's the only ritual I think we follow, do we, have we any other ritual? We don't even make a cross! Anything else?

Sahaja Yogi: Śhrī Mother, last two years ago when You were here at Burwood, You were saying how we've gone beyond Nirvichara and we're into savikalpa and we're reaching Nirvikalpa. Could You please tell us a little about savikalpa?

Shri Mataji: First stage is Nirvikalpa where you become thoughtless in between, then you become, again come to

thought, again you become thoughtless. That's a very good stage where you start and you start growing up into that. Now savikalp can be before or after this stage, like savikalpa is, `vikalpa' means doubt and `savikalpa' means with doubt.

So you are still growing with the doubts in your mind.

There are people who still grow with doubts in their mind.

For example you see, somebody feels hurt in Sahaja Yoga, some way he's hurt that “I've been hurt in Sahaja Yoga", something, the subconscious is there. Then he still has that feeling within himself, `I'm hurt, but still I must do Sahaja Yoga, it is good.' Mentally he accepts and goes on with it, so he can get into nirvikalp state with that. Or maybe he gets to Nirvikalpa state and then again goes to savikalpa.

That's a ashback. And could be he can say, “All right, I'll do it in Nirvichara, but from Nirvichara I can go to, you see, my doubts also. After all I have my doubts, what things and this and that is possible." And some people have a hidden anger within themselves, or kind of a hidden feelings or hidden things which he's not very aware of, too, so he has also got the vikalpas with him.

So with savikalpa Samādhi is that, so it can be after or before Nirvichara Samādhi.

So I mean, you go, fall on to it sometime.

So we'll have to go beyond actually savikalpa, because Nirvichar Samādhi is not sufficient enough. All the vikalpas, all the doubts must go away, then you'll reach the state of Nirvikalpa.

Then there's no doubt, there's no problem. There are many among you who are like that, who are not yet aware that they are like that. That's why I'm requesting you to develop this new dimension in your creative work.

Sahaja Yogi: Shri Mataji, how can we sustain a deep meditation throughout the day?

Shri Mataji: You see, you are in meditation in a way. You are halfway in meditation and halfway not. Now if you try to develop a state of witness, then you are in meditation, just a state of witness.

Whatever you see, just watch it. Just watching is the best way and then you'll be surprised that you will find that you are in another world and these people are only in another world. You are seeing them from another world. Then you will have compassion for them, you will have pity for them, you may also not like them, it's all these feelings will come up to you, but you'll be a person who is separated from them.

Sahaja Yogi: Sometimes you can feel that you in yourself, in your center you are all right, but you move in circumstances that cause a disharmony in some other part of you.

Shri Mataji: That is the savikalpa state. That is you move, you see, though you are in that state of Nirvichara, still you move to savikalpa state where you again get vikalpa. But you are, you are after all a realised Soul, you see.

So they have made three clear-cut things, that you can have savikalpa Samādhi, you can have Nirvichara Samādhi and you can have pure Nirvikalpa Samādhi. Now from even that state, you see, you can get to that and that's what you have to cut out, is to, when you see

such a situation where you get involved, then you say, “This is not, this is not” and come out of it. It's a practice, a little practice can tell you. Like driving, by practice you master it in the same way.

When I know something is wrong, I know it is wrong and I know that they are doing wrong, but I just keep quiet and then they know what it was wrong and what was right. It is better to make others learn by mistakes than to tell them. No one likes to be told. Then they learn themselves by mistakes, “Yes, I've done this mistake, that mistakes. I've ruined my life. Now come along." But if you tell them, they can be very reluctant or could be vindictive also.

Sahaja Yogi: Shri Mataji, could You tell us some more about the conscious mind?

Shri Mataji: The conscious mind? What do you want to know about the conscious mind? You see, conscious mind is the mind where you are awake and see things. But there is also unconscious mind behind it; and there's a subconscious mind and there's supraconscious mind and beyond the supraconscious there is also collective supraconscious and beyond the subconscious there is collective subconscious.

There's unconscious mind. The unconscious mind is in a way, we can say is the Kuṇḍalinī. Now when She enters into your conscious mind, you become enlightened. The conscious mind is the mind that is aware of the surroundings, aware of everyone being there, aware of all the things. But an enlightened conscious mind which is of a high level is much more conscious of things than you are. For example, I am quite conscious of people who

are catching on the Heart and I'm quite conscious of the people who are not yet there; I'm quite conscious of the people who are perfectly there and I'm quite conscious of the people who are nowhere near. But it's all right for Me, because I with My conscious mind can raise them up.

So it's a different situation with Me.

But with other people could be that your conscious mind is all the time, depending on your level of advancement, may be worried about small, small things, like “I have to go home now and it's getting late and will I get a bus or not?" Could be like that. Then there could be another conscious mind which is thinking about how far I can meditate, how far I can go with it, all kinds of things. But there could be a conscious mind which is enlightened, if it is enlightened, it's just getting all the essence of what I am saying and developing and nourishing itself.

So when you are enlightened, the conscious mind is something like a tree into which the sap is now flowing. It may be that it is just like a leaf or it may be it is like a flower, or maybe it is like a fruit.

So it changes its forms once he gets realisation. If a person gets realisation then the conscious mind moves on, getting more and more light. Say for example when the electricity comes you can see this room, you can see another's room, you can see another room, you can go round and see and again, again you will see it all the rooms; then you become aware of all the rooms, so you are conscious of all these. But in the beginning you are just conscious of the room where you are standing, isn't it? So the conscious mind's definition cannot be given after realisation. A person like Me, say for example, has a

conscious mind that might envelop the whole world. Or a conscious mind of a person who is realised Soul who is still not anywhere, just started, then he's only conscious as to where is right, where is left, where is this.

So before the realisation the conscious mind sees things around you. Out of that also there are categories.

Some people see, say, for artists can see something and a scientist can see something, another poet will see something, so it depends on the conscious mind how it is, has got the trend. But still it won't see something that is subtle behind it and that only is possible after you get your realisation. All right?

Sahaja Yogi: Mother, sometimes ego masquerades as Guru. How can we tell when that's going on in us?

Shri Mataji: You see, when ego comes up, I don't know much about it, you see, because I haven't got! We can say when ego comes up, then a person becomes arbitrary. First thing is he becomes arbitrary.

He'll start deciding, `I'll have this, I'll have that, I like this', you see? This is the one thing. Secondly it takes out itself from the collective, becomes very arbitrary, collective removes itself from you. But the spirit is the other way round. Spirit is, it cares for the collective. It doesn't become arbitrary at all and it never says `I like, I want.' Its `I' drops out. You see, you can easily see, very easily with your discrimination that egoistical person is not even liked by the person who has ego. If he sees himself in the mirror he says, “Oh God, what's this wretched nonsense? What a temperament it is!" It will not like itself.

There was a lady who was a very hot-tempered woman and once she came to My Pūjā and I said, “Now what is this heater you have brought before Me in India in the hot season?", one heater put before you. I said, “Oh God, please remove her, she's like a heater." Nobody understood it, you see, but I said, “Please remove her." So then they asked her, “You get down. Mother can't bear you." Then she was very angry and “What is this? What's wrong with me? What have I done?" After some time, you see, people said that “you may have nothing to do." Then nobody would talk to her, she was left alone and then she was also very unhappy about it because she was left alone. She thought, “What's this? This is insulting. Why should they leave me alone?" Then after some time she realised that “There must be something wrong with me, I must find out. There's something nonsensical about it, something filthy on me. I should throw it away." Then she started working it out and seeing herself and all that and she became a very, very sweet person. But she dare not face Me, was quite afraid.

So her daughter came to see Me one day. I said, “How is your mother?" She said, “Mother, she's all right." “You ask her to come and see Me." So she said, “And I have never felt such joy as I felt that day when You called me." I said, “I knew you have improved so much." She came. I had taken a watch for her. She said, “Mother, You have brought a watch for me?" I said, “Yes, I have brought a watch for you." She said, “Thank God that filth has gone, thank God! Fed up of it!" That's how when you develop, then that sweetness, the beauty, everything comes up. But you see the ego is, if you play upon your ego it

adheres to you. You get identified with it and you cannot get rid of it.

But I have seen one case which is such a beautiful case is and I was sitting in My room and I could feel with the child when she came in. And I asked her, “Where is your mother?" She was herself surprised. I mean, she told her mother.

She said, “I've never had such a joy! Such a joy I had that, oh, Mother has recognized me." I said, “I always recognized you." So this is what it is.

Sahaja Yogi: The Sahasrāra is represented by the lotus and is the lotus at the moment losing its petals and the fruit developing?

Shri Mataji: You see, it is represented as lotus because our brain is like a lotus, actually. If you cut it horizontally you can see as if you have cut the petals and if you cut it vertically you can see that around the limbic area it is just like petals of lotus. But when you are enlightened what happens, they swell up and they open out and they all have beautiful colours. They look like tongues of flames and it's very beautiful.

Now the Sahasrāra is open and the lotus is open and inside you find the fruit already there kept, which is the Āgñyā Chakra which sits there. You can see it very clearly. Āgñyā is yellow, yellow-covered as we say, like a gold cap is the Āgñyā there, beautiful Āgñyā is inside.

Now the fruit of the lotus is later on we see and I would say that is called as Bindu state, where you become a bindu, a dot, it's a little dot and that dot has to then grow.

So it's the second stage starts when you become the fruit of the lotus.

Sahaja Yogi: Śhrī Mother, could You say something about the Bindu and the higher Chakras above that?

Shri Mataji: You see, I don't think you should worry too much about these. There's three stages higher than Sahasrāra. I would suggest just now let us concentrate on Sahasrāra, is a better idea. But Bindu, Ardha-Bindu and Valaya are the three stages in which one has to pass through later on and you would pass gradually when you develop yourself horizontally. That's what we have started now, so let us keep to this idea that we have to develop ourself horizontally. We should see how we affect the other person, how we influence the another person.

For example some people, you see, they are very egoistical and all that, they may come in contact with you and say, “Oh, very nice person, charming person, this, that." But actually that person is just very physically may be attractive, or may be a little brilliant type of a person but doesn't have anything much in it. But if that person standing next to you changes the mood and temperament of another person, then you can say that this person has a spiritual personality.

So let us see how you affect the nature. Flowers, you saw the miracle of the flowers that I performed for you the other day. In the same way let us see what is the effect of your character on the trees, on your friends, or in the food that you make, everything changes, it's very beautiful.

So we have to see that, how it works out.

I have known people who have never known what is poetry is, suddenly they become poets.

Some who were never musicians started singing so well. Like Christine, you know Christine, she never used to sing, she had a horrible voice. And suddenly she started singing like a cuckoo-bird! So not only you, but on others what effect is had? What others feel about you? You see, how you are kind, good and sweet to others, not superficially, but your behaviour should change another person, transform another person. Your presence should bring auspiciousness.

Sahaja Yogi: Shri Mataji, how can we develop that same heart that poets like Kabīr have for You?

Shri Mataji: Why not? See the handicap of Kabīr. You have no handicaps. Kabīr had no Mother to tell him, no Mother to love him, look after him and tell him all these things. He had a Guru and you know Kabīr's life. Kabīr wanted to become the disciple of Rāmānanda Swāmī, but he was a Muslim or low-caste or whatever it is, so he could not reach Rāmānand Swāmī. The disciples would not allow him to go near Rāmānand Swāmī.

So one day Kabīra went and slept on the steps of the River Ganges, all night in the cold waiting for Rāmānand Swāmī to come, because he used to always pass the same way. And his feet fell on Kabīra and he said, “Oh my child, what are you doing here?" So Kabīra got up and he said, “Sir, you have accepted me as your disciple today." He said, “Yes, I have." And then Rāmānand Swāmī took him and he trained him into something great.

You don't have these handicaps, where Kabīra never had anybody to support him or help him around.

Actually single-handed he fought the whole world. Horrible people were around him; even today those who are in his place in Patna or in all places where he lived, I was surprised that he described Kuṇḍalinī as `surati' and they described tobacco as `surati'. Such horrible nonsensical people, making fun of everything.

There Kabīra lived and developed that heart. You don't have all these handicaps at all. You all speak the same language, you live with the same ideas, you have your own Mother to tell you everything, so you can develop the same heart as Kabīra had.

Sahaja Yogi: Mother, when I meditate sometimes I can see beautiful, like a massive flower coming out of the head or a beautiful, sort of a golden like, almost like a vase. And I've been asking people and they don't know really the answer and I don't know it either.

Shri Mataji: That's the Kuṇḍalinī that you see. It is like a telescope, you see, like a goldenish, yellowish sort of a, like a heated...

Sahaja Yogi: It's like a furnace.

Shri Mataji: Yes, furnace, it's like a furnace. That's the Kuṇḍalinī you see and that's a good thing to see. But when you see you are not there, so it's better is not to see that. But what you see is that, is the Kuṇḍalinī. It's good, I mean seeing is very good, but to go beyond it. Say, `No, I don't want to see it.

Now I want to enter into it.'

Sahaja Yogi: Yes. Last night for instance I was sleeping with my little girl and in her bed she asked me to come.

And we meditated and it was enormous and I woke up, suddenly woke up.

Shri Mataji: In your dream you saw?

Sahaja Yogi: I don't know whether it was a dream or whether I was still meditating, but...

Shri Mataji: In dream if you see is very good, but otherwise in meditation you should not see it. In the dream if you see, is very good. It's the Kuṇḍalinī itself, it's like a furnace, it looks like a silent burning furnace.

Sahaja Yogi: Sometimes like fireworks. It's quite beautiful.

Shri Mataji: Yes. But you shouldn't see it anymore, all right? Try to avoid.

Sahaja Yogi: Shri Mataji, could You just say something about how we purify our attention? How we look beyond the human form and the differences between each other?

Shri Mataji: Pure attention? You see, your attention gets spoilt that when you put attention, say I put attention onto this glass, then I start thinking about this glass that `Oh, it's a beautiful glass so now, so it's a very beautifully done one. Now somehow or other I should manage to steal it!' Then attention moves further, `How can I manage to steal this? And what should I do, what is the best way of stealing it?' and all those things.

So the attention gives, you see, into problems and problems because I have got for this a greed, I develop a greed. How I've developed? Because you see, supposing I put My attention to it and then a thought starts from there coming to Me, a reaction as such, this gives you a reaction. Then you start seeing a beautiful Gaṇeśha

there, then you say, `Oh, I have never seen one like this!' Like that the thought starts, you see, coming from all this. And that thought comes into My mind and gives Me ideas that I should do something like that, to steal the glass. All right? Now, the pure attention would be that I just watch this without thinking. Anywhere that your attention goes and you start sort of getting involved into it or getting attached to it, you should try to just watch it without thinking. Go into thoughtless awareness, then you enjoy it the most. Now say for example, these carpets are very nice. One thing would be, if they belonged to Me I would be worried how to insure them, all these people are sitting, that would be spoilt, this, that, all these thoughts will come into My head.

Supposing these belonged to you, then I'll think how to manage to take them with Me somehow and how to suggest in a very clever way something that I can manage to take them away! Now that is quite human and one can do that way, but beyond that all cleverness and cunning, best is to appreciate. How? By just looking at it without any thought. Artist has created it, he has put all his joy into it. I'm just enjoying the joy, just looking at it.

So when you start enjoying the joy your attention will become pure, very pure. Because the enjoyment of it is, makes you a very sort of a dedicated person about it, because you feel that what is in this world after all? It's to enjoy. And if I have to enjoy everything, then why should I worry about getting it to Myself or stealing it, or doing all these tricks? Better is to enjoy.

So the reward of it is so great that attention starts purifying itself.

Sahaja Yogi: We tend to sort of react to things before we even know that we've reacted. It seems to be such a fast process that we look and we react in seconds.

Shri Mataji: Yes, in the beginning it is, because you are coming from that, you see, style to the other style. But once you settle in this style, then you'll just react in this manner that you'll just watch. But it otherwise also works out. I'll tell you a story. They had given Me about sixteen beautiful crowns, of course I couldn't wear them, for this Kṛiṣhṇa Pūjā in Switzerland and all the English were bringing them, `smuggling' them into England and all these boxes were kept.

So when they reached the custom post, the custom post asked them, “What are all these?" They said, “All right, you can have a look." So they passed on one to them.

So the first fellow looked at it and then he passed to another one, then another one given. Like that four were passed on to them and they were all looking at it.

And then they said, “Now what do you say?" Nothing. They closed it and gave it to them. Then they looked back, these boys, what has happened to them where they were? They just were moving like this. And so many cars passed but these people never looked at any cars, they were just...

So they had a bliss casualty, also this can happen, bliss casualty! So better to see things which can cause bliss casualty! And once you get into that habit, then you don't take to other useless things. Then you like to see only things which can give you bliss. Your attention changes.

Sahaja Yogi: Mother, please, what is the Omkāra?

Shri Mataji: The Omkāra? Is the first sound. When the Shakti departed from Sadāśhiva, from the God Almighty, His Power, His Desire departed, it made the first sound: that's the first Child, we say, of God. That's Omkāra. A-u-m is the thing and these are the three Powers which are represented as Mahākālī, Mahālakṣhmī, Mahāsaraswatī. And also all these are combined together to form Śhrī Gaṇeśh.

Sahaja Yogi: Mother, what is Your vision for Sahaja Yoga?

Shri Mataji: This is the one, started already! My vision for Sahaja Yoga is that, that all the good people, righteous people, God-loving people will rise above all that is useless, worldly and reside in the Heavens with all the blessings of God, for ever and ever.

All right? So we can have a music, because without that you won't feel it is complete. Let's hear the song...

Did you hear the tape from Pune children? Wasn't it fine? Very good, isn't it? You have to make copies of that and send it over. It's very good music and very good songs... Such small girls they are, you see, all of them. They have made and composed everything done and sang so clearly. It's really remarkable. Nobody has taught them anything.

[An excerpt from a private conversation at the end, after the talk: Advice on treating tuberculosis: mix vibrated kerosene oil and almond oil to rub on the chest (in addition to conventional treatments).]

Contents: 1987-05-10 Talk to Sahaja Yogis, Mother's Day Picnic, Galston (36 kms NW of Sydney), New South Wales, Australia

Now those who cannot live in the collective, are not Sahaja Yogis, by no means. Those who try to get out of collective should know that there is something lacking in them.

They should enjoy the company of others. They should enjoy working with others. They should enjoy the beauty of others. They should enjoy the vibrations of others. But those who try to think of having separate things and some sort of private stuff... then that means that they are not yet mature enough.

Collective is the way which really judges you well.

When we grow up, we Want to have our individual living, individual things. There is no joy in it, there's no joy.

So for every Sahaja Yogi to judge himself is the best way is `how much I enjoy the collective?' How much I enjoy living with others and how much I want to have my own, my own child, my own husband, my own family, my own room. All those people who think like that are not yet fully Sahaja Yogis. They are still immature and they don't deserve to be there where they are.

Contents: 1987-05-12 Radio Interview with Steve Taylor (ABC) and Conversation with Leaders, 1267 Burke Road, Melbourne, Victoria, Australia

Shri Mataji:... you have your peace, your joy.....

Interviewer: What you are saying sounds almost evolutionary.....

Shri Mataji: Interviewer: So the human being is not complete as we like to think so.....

Shri Mataji: Interviewer: ..... good vibes or bad vibes.....

Shri Mataji: When I went to America first time in '73 ['72] I talked to them about vibrations and I told them that there are good and bad. And there was a gentleman who organized My program.....

Interviewer: I am not quite sure.....

Shri Mataji:.....

Interviewer: Oh, yes. Certified.....

Shri Mataji:.....

Interviewer: So

Shri Mataji:.....

Interviewer: So.....

Shri Mataji: Of course.....

Interviewer: And all this.....

Shri Mataji: Of course.

Interviewer: .....

Contents: 1987-05-12 Talk to Sahaja Yogis, Melbourne, Victoria, Australia

Until and unless you understand there is something wrong with you, you cannot cure yourself. Sahaja Yoga tells you this or that is wrong with you: these are the Chakras catching and should clear them out.

If you clear them out then you feel perfectly alright. It's your own body, your own Chakras. And it's your own life which has to be joyous.

So if you know what is wrong with it, you should try to take it out.

Contents: 1987-05-16 Quote from the orange edition of Prayers, Praises and Protocol, p.184, Auckland**, New Zealand**

You must all the time remember that we are realised Souls; that we have got vibrations. This is the way we have to judge. This is the way we have to understand. The vibrations, it is the only way that we can know others. Not by something; something you will feel that a person looks very sweet and nice and maybe a snake comes out of that person.

So best is to judge a person through vibrations. Judge everything through vibrations. Not through your own understanding or superficial methods of judging others.

Now also, there are so many other conditionings we have got by which we judge others. These conditionings can also bias our judgement.

So best way is to see the vibrations. Through vibrations you will have the real knowledge about what is happening.

Contents: 1987-05-xx Conversation on Mantras from the Sahaja Yoga Australian Newsletter dated ***2001-06-15***, Australia (year not sure)

[In late eighties it was, Peter Corden addressed the situation of mantras, as it seemed that sometimes discrepancies occurred in those days and still do about the order of the consort and the male Deities. The essence of Shri Mataji answer is presented below.] [-When we address Lord Shiva and His consort, Lord Shiva always goes first, thus we say Śhrī Shiva Pārvatī. When we address Śhrī Brahmadeva He always comes first, so

we always say Śhrī Brahmadeva Saraswatī.] [-On the Viṣhṇu line (incarnations of Śhrī Viṣhṇu) it varies according to status, therefore if we are addressing a married situation the female precedes the male (eg. Śhrī Sītā Rāma), whereas with Mahāviṣhṇu (who we know as Jesus Christ) He comes first because Mother Mary was not married to Him, so we say Śhrī Jesus Mary.] [Various publications including the original mantra book show errors. Following the interaction with Shri Mataji She intended to ask that the next publication be amended also for `Shrī' to be removed preceding asuras' names at the rear of the mantra book.]

Contents: 1987-06-00 **Visit and Lunch, Ashram, Hounslow (near Heathrow Airport), London, UK**

[While living in Hounslow ashram, around 10:30 in the morning Kristie Corden answers the phone.]

Shri Mataji: Mātājī here.

Kristie Corden [in surprise]: [replies something coherently].

Shri Mataji: I am coming around to Hounslow to look in the attic at some saris I have stored and I will be there for lunch.

[During the visit:] What's wrong with South Africa?

Peter Corden: I don't know what's wrong with South Africa Mother, but West Africa is very good.

[He shows photographs of the West African Sahaja Yogis and their children. Shri Mataji was keen to learn the story of the Sahaja Yogis there and the land that Cordens had purchased to build an ashram on.]

Shri Mataji: How much did all this cost you?

Cordens: $1,000 US.

Shri Mataji [to a leader]: Go and get the money.

Cordens: No Mother.

Shri Mataji: You Australians!

Kristie Corden: [asks if Patrick Sherrif, one of the Sahaja Yogis from Sierra Leone, could come to England for a Pūjā.]

Shri Mataji: Yes.

[Shri Mataji never got to look in the attic for the saris. The lunch went until late afternoon.]

Contents: 1987-06-26 **Talk to Doctors or Sahaja Yogis, Treatment of Certain Diseases, Pune, Maharashtra, India**

[Notes taken by Dr. Deepak Chugh.] [Shri Mataji remarked that photographs of the (patient's) eyes should also be taken. Shri Mataji said that now, taking photographs of the eyes is a recognized way of diagnosing. After Self-realisation a glint appears in the eyes of human beings.] [Epilepsy is from the collective subconscious, i.e.: from left side movement, whence attack of Protein 52, 54, etc. Occurs in the brain, directly. On the brain, ego and superego are arranged as follows: front-side is ego; backside is superego as shown in the diagram below: superego and ego.] [Incidentally, this is the sign of Doordarshan *[National TV station]* in India. Shri Mataji also expressed surprise, persons who are egoistical try to dominate and trouble others; while those who have superego trouble themselves (they suffer from all sorts of body aches, pains, etc.). Ego comprises pituitary gland, also. Superego comprises pineal gland.

The `protein' (bhoot) enters the superego and then affects the adjacent pituitary, suddenly.

So the whole of the central nervous system is clamped, suddenly. Saliva is excreted (a sign of the clamping of L.N.S.), pituitary is captured, there is sudden shock and movement of hands. After that, it (the bhoot or `protein') comes back to superego, then the attack subsides.] [Epilepsy patients are nervous, frightened, confused, thinking and worrying too much. Alpha activity is activity of the pituitary. Parasympathetic brings attention inside, that is how the attention is removed from the collective subconscious and the patient starts improving after practicing Sahaja Yoga.

So either the Kuṇḍalinī sucks it (the outside `protein' or bhoot) or thrown it out of the system.] [Drugs do not cure as they can only suppress.] [For Superego, use light. (No candle is necessary in case one is bringing down the ego). Ask them to sit on the floor, left hand towards the photo, right hand on the Mother Earth, with a candle at the back Āgñyā, (left hand also before a candle). When the attention is drawn inside, it will be sucked. Epilepsy is also from false Gurus. Maheśh yogi has given it to so many. (At this point, Shri Mataji remarked that there are 35 crores of deities in Her Sahasrāra).] [Medicines can't cure, as they aren't capable of pushing out the negativity from the system. Shri Mataji also remarked that these `proteins' (bhoot) which cause epilepsy, are different from those which cause cancer.

Cancer proteins are egoistical. They come from the left side, but in persons who are very active, dynamic, when these persons somehow go to the left side by sudden

shock, accident, mishap in the family, sudden loss of job, when ego is hurt suddenly, at that moment the individual is vulnerable to such an attack.] [For example, in a lady, when her husband is flirting, her motherhood is challenged and Center Heart stops producing antibodies. Motherhood is expressed through the breasts.

So breast cancer develops.

Persons who are working in psychology or psychiatry, if they do not know how to protect themselves, may fall into depression.

So, cancer is contagious in a way. The bhoot can attack others, also. All the followers of `Kamakrishna' get cancer. When you go near a diseased person, first an indication comes (which Chakra is catching), but later the catches come from worrying too much about it.] [Prostrate gland diseases and Sahaja Yoga: Prostrate can be cured. Prostrate disorders are caused when Śhrī Gaṇapati is insulted, when someone leads an immoral life. This is very common in northern India. They take undue interest in ladies and at the same time harm ladies. Such people get prostrate problems. For this, keep the right hand on the floor and the left hand towards Shri Mataji's photograph.

Recite Śhrī Gaṇeśha mantra: Om Twameva sākṣhāt Śhrī Gaṇeśha sākṣhāt Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī namo namaḥ. (At this point, Shri Mataji remarked that it is very important that our Mūlādhāras should be very strong; otherwise..... Will come in India, also. Up until now, India has been protected only because of this reason).] [Muscle diseases are also because of problems combined with Mūlādhāra Chakra problems.] [Right

Mūlādhāra problems: One gets constipation, piles, too much anger, temper and excessive heat, anger like Śhrī Kārttikeya when one is pretending to be a Sannyāsī, running from sex, austerity of the wrong kind.] [Bronchial asthma is 99.9% caused by right side problems when one is thinking too much. The Swādhiṣhṭhān has to convert fat into brain cells, so the liver is heated up. Its heat rises. The body tries to take the heat out of the system in the form of phlegm. The person may catch colds. The heat comes from asthma. Treatment is very simple: apply ice to the liver; raise the left side to the right; put the right hand towards the photo and the left hand towards the sky; both feet in cool water, without a candle (before Shri Mataji's photograph), recite the mantra of Śhrī Chandrama and Śhrī Himālaya (Chandramā is at left Nābhī and Himālaya is Sahasrāra).] [Shri Mataji explained as follows: Right side is oxygen and gold; centre is nitrogen and platinum; left side is hydrogen and silver.] [The structure of water is H-O-H. When unvibrated water goes into the liver, it is *[UNCLEAR]*: it can't absorb heat from the liver.

[Vibrated water is *[UNCLEAR]*: it can receive heat, more than normal. The whole thing opens up after absorbing heat from the liver. The liver's heat is poison of the body. Similarly, vibrated water acts on the kidneys.] [Sugar is carbohydrate (hydrogen, as they have CH4 for increasing the hydrogen atoms). This also helps to remove the heat.

So vibrated sugar in vibrated water will have double the effect. In addition, sit in front of the photo of Shri Mataji and give vibrations to the liver.] [Sugarcane juice and

mivli leaves boiled and taken with candy-sugar, are also very good for the liver (Jaggery is hot)...

Some fruits are cooling for the body. (Papayas, chikus and mangoes are all hot). Sugar has got water of crystallization which gets vibrated. Salt has also got water of crystallization which gets vibrated. In response to a question, Shri Mataji said Vibrations last for an indefinite period of time. For retaining the Vibrations of a vibrated thing, do not touch it. Use a spoon, a silver spoon is best. Silver is also best for the left side.] [At the point, Shri Mataji said the vibrations are the Love of God. They combine four Shaktis: Emotional Power, Power of Chitta, Evolutionary Power and Integrating Power. They have innate intelligence and it works out, i.e.: whatever one needs one gets from the Vibrations: One Person needs whatever he will get; the other person needs something else, so he will get that. It is such a wave, a wavelength which can think and which can act. Your Chitta (attention) which has Vibrations, will act. For you to work out anything through Vibrations (or bandhans) your connection should be correct. You should not be having doubts. They will not work if you are doing a wrong work, a work against Sahaja Yoga.] [At that time, Shri Mataji said it can harm you very badly, also. It has intelligence and sharpness (these was an example of somebody loosing 65 lacs of rupees). Shri Mataji said:] You have to assimilate and understand with your intellect. God is efficiency personified. Sucking and destroying happens. It doesn't go to My brain. It is reflex action.

[First you have to established yourself on Shri Mataji's photograph, because her photograph has the right coefficient or `Vigrah'. At this point, Shri Mataji narrated this incident: Once, Mr. Bradhan's car had gone out of order at 2 o'clock in the night. Then, suddenly a white car appeared with a lady wearing a red sarī and much jewelry (looking like a devil). Her driver was very healthy with well-developed muscles.

He transferred their luggage to a taxi or rickshaw and after that the car vanished. It had to go through one way and come out the other way, but it just vanished! So, the Divine is looking after you all the time and looking at you, also.] [Once a child fell from twenty feet, but nothing happened to him. He felt that he was hand picked by two outstretched hands. It is all part of the `Om kār', right is (works out miracles and comforts you on the material level); center is (a girl from Australia wanted to come to India, but she had no money. She went to a `fate' where she got a `charm'.

Someone suggested to her that it was real gold and that she should go to a jeweler. She went to a jeweler who gave her exactly the amount needed for the travel).]

Contents: 1987-07-xx Conversation on Custody, Shudy Camps, Cambridgeshire, UK

(month not sure)

[A Sahaja Yogi asks Shri Mataji whether She could help him with his personal situation. He was contemplating suing his ex-wife for custody of their son. Shri Mataji says She would help. Before the details of the case were related to Shri Mataji, She explains to him that in the

English law the custody of a young child is usually decided in favour of the mother, unless there are exceptional circumstances. Shri Mataji then enquires whether the mother was unfit or addicted to drugs or mentally unwell. The Sahaja Yogi says that she was not, but that she had always had custody of the child and now it should be his turn to have custody.]

Shri Mataji: When was the last time you sent money for the child?

Sahaja Yogi: [cannot remember].

Shri Mataji: When was the last time you visited the child?

Sahaja Yogi: [cannot remember].

Shri Mataji: Do you think the child would rather live with you than with his mother?

Sahaja Yogi: [says he had no idea].

Shri Mataji [is now ready to give him advice]: I think I can help you. Give up completely the idea of suing your ex-wife for custody of the child. You will save yourself a lot of grief and a lot of time and money.

[Sahaja Yogi feels very despondent that Shri Mataji had not given him the answer he wanted to hear and sat in a corner of the room.]

Shri Mataji: Are you still sulking? Can't you see that it is not fair to remove a small child from the mother? [As he is not uplifted, Shri Mataji tries again from another angle:] If you lose the case, your reputation as a good father and a caring person will be destroyed, even your reputation as a good Sahaja Yogi would be affected because it is clear that you neglected your child, isn't it? Do you feel comfortable dragging down the name of

Sahaja Yoga to the courts? [At last this Sahaja Yogi realises that Shri Mataji has the welfare of all concerned in mind and he too is being helped and a big smile appears on his face.]

Contents: 1987-07-11 Talk to Sahaja Yogis, The New Jerusalem, Evening Program, the day before Guru Pūjā, Shudy Camps, UK

Today,

I bow to all the Sahaja Yogis of the world. First, I used to bow to all the seekers of the Truth and today, all those seekers of Truth have shown that truth is love and love is truth. With the power of love, you have been able to establish a beautiful place for Sahaja Yoga in England. I must congratulate you all for fulfilling your desire so beautifully, working it out together and the collectivity which you have achieved, not only in England, but all over the world. All of you feel so responsible that Shudy Camps should be a perfect piece of art, the perfect piece of love, perfect piece of peaceful atmosphere. There's dedication, no doubt, but apart from dedication, the collective oneness, the integration of your feelings is beautifully demonstrated. Even Indians wanted to send you something for Shudy Camps and it was not ready before I left, so they were saying that they will be able to give you when you come there for your tours. Every country wanted to express their love. They say love begets love; I loved you, no doubt, but in so many faces, when you see the reflection of that Divine Love, it is multiplied beyond My expectation. I cannot describe My joy: you can sing, dance, jump, say `Jay', I also feel like

saying your “Jay” and singing like... This is the beginning of our collective effort and we have to go further and further with this.

Tomorrow is a great day for Me, as well as for you, it has to be one step forward; very substantial step forward and you must be looking forward to it. I am sure something will work out in the inner building of Shudy Camps, in every Sahaja Yogi's heart. All that is expressed outside has to be expressed within and that is what we have to achieve.

May God bless you! Now, what do you have, the program? [Sitar recital.] [Two English songs (duet), `You are the ocean Shri Mataji...' and “Opening up'.] [Announce Song, `How much we are loving Mother' by Swiss and English collectives, but then two Bhajans are sung, `Be Khabar' (Hindi 2) and `Ajib. Das. Ta hai ye' (Hindi 3). May be useful to keep information in case anyone wants to revive them as they are not often sung now, if at all!]

Contents: 1987-07-12 Guru Pūjā, Shudy Camp, UK

Today, it's a great day that you are here to worship your Guru in the realm of the Heart of the Universe.

If we can do that in our domain of the heart, we don't have to do anything else.

Today, also, I feel I have to tell you about Sahaja Yoga and its value, which is related to other Yogas which were accepted in the olden days all over the world. They called it, one, as the Yoga, not Sahaja Yoga, Yoga. It started with various types of practices of `Ashtanga' [having eight stages/parts] Yogas, eightfold Yogas, with a Guru.

And one had to go through lots of hardships. Nobody who was married was allowed into that Ashtanga Yoga and they had to give up their families, give up their relationships.

They had to become absolutely without any attachments, to go to a Guru. All their property, all their possessions were given up. Not to the Guru as is done in modern times, but given away. And this was called as Yoga.

The another style was called as Sankhya. Sankhya is where all your life you have to gather things with detachment and then to distribute them completely and take to a Guru, in a way completely surrendered and then get realisation.

Sankhya was the left-sided behaviour. And the Yoga was the right-sided. Where the Gāyatrī Mantra was used was the Sankhya. Because they were left-sided, they used to use Gāyatrī Mantra. They went so much to the left side, that is to gather things, to gather possessions, to gather properties, to gather all kinds of friends and relations and societies, that they were afraid that they may be completely lost into all those things. They would go to Gāyatrī, the Mantra of Gāyatrī which teaches you the essences of all our Chakras, the centers.

I have told about this before also, `Bhū', `Bhurv', `Swāhā'. `Bhū' stands for the essence or the `bīja' of the `Mūlādhāra'; `Bhuv' for the universe that is created that is Swādhiṣhṭhāna's `bīja'; `Swāhā' is the `bīja' of the Nābhī; `Manah' is the essence of the Heart Chakra. Then, `Janah' is the people, collectivity, is the essence or the `bīja' of the Viśhuddhi Chakra. Then, `Tapah' is the one where you go into `tapasya', into renunciation, into

hardships, is the essence of the Āgñyā Chakra. And then the `Satya' is the truth, is the essence of the Sahasrāra, not the truth that we think as truth, but the truth that is expressed in our central nervous system.

So, this is discovered at the seventh stage of the Sahasrāra.

So the people who did Sankhya were, sort of, not so much respected as spiritual people, because they thought these are all involved into worldly things and worldly possessions and worldly happenings.

So, they were regarded as something secondary. Or those who were yogis of the Gurus were regarded higher, because they had already given up everything and they have gone to a Guru giving up all the things that they have. But here, these Gurus had a problem within themselves because they found that those who came to them gave up everything, no doubt, but still there was lurking attachments. In their own `Ashramas' [hermitages] they found, these people had their own attachments to things. Though outwardly they had given up, but inside they had not given up.

So, they were still sticking on to these ideas that, `Oh, it's all right. But still we can have little things like that, doesn't matter.' Like that, there was little compromises going on. Like, as we have here nunneries and all that.

So both, in a way, were artificial. The one side, is the Sankhyas, were trying to ascend with all the luggage they were carrying. And another were trying to descend with all the ambitions of ascent.

So, it was a very funny thing in every aspect, in both these styles of Yoga. As you can see that now, if you go

to America you'll find, `Oh God, what is this America? It's not democracy, it's demono-cracy.' But if you go from that in the realm of another country like Russia, you find, what is this? You are working here under complete pressures and fears. But as soon as a Russian comes out of that country, he can become worse than an American.

So what is this? One theory works here, another theory works there.

So which is the theory that is all right? Same you find about religion. Say, a religion, which believes in many Gods, like the Hindus, they are also believing now into the `bhoots'. And they are also following the path of possessions. If you go to a temple, every temple has got nice arrangement for you to get possessed.

Or even a church, or a mosque, where God has to reside, you find suddenly you get attacked and you come out absolutely puzzled about yourself, ending up into lunatic asylums.

So what sort of worshipping places are these, where you go to find God and you get the horrible Satanic forces acting on you? That's why, in the modern times, people have become so very confused. We do not find truth in anything, in any ideologies, any philosophies, anything that started... say, Confucius started humanism, Socrates started another thing, Mohammad Saheb started another thing. Like Mohammad Saheb said let us not worship God as an idol; let us worship Him in the `nirākāra', in the formless God. But you see the formless? How they are killing each other now? I mean, after seeing the Muslim countries, you can't believe there could be any formless or formful God existing anywhere, all must have run

away, the way they are fighting. Then you see the Christian countries. Wherever they have gone, they have tried to dominate other people who were not Christians, just as if they had a right to do it because they were Christians. The Disciples of Christ, who said, “Forgive them for they do not know what they are doing." And I have to say the same for all the Christians, “Forgive them for they do not know what they are doing." And when you are shocked at all these things, one must sit down and think what is to be done, what's the problem is.

So, it is neither Sankhya nor Yoga; then what is it you have to achieve? That is Sahaja Yoga. Sahaja Yoga is a system in which first you are not given a theory, but the light in your hand to see for yourself in which both things look the same. For example, now you have got this beautiful house made for your Mother, while your Mother doesn't know how to get attached to even a pin. It's a funny situation.

Everybody has to remind Me, “Mother it is Your house." “Oh I see." And I have to be reminded I must thank you all, specially the English, specially the leaders of English Sahaja Yogis, for making full effort to get this house. But then, I think why should I thank? It's not mine, it's theirs and that's what it is.

So a new type of confusion starts and that's what I felt that this confusion is very sweet and beautiful. It's a fact that nothing belongs to us, but every thing belongs to us.

When I think about how beautifully you have done this place, it belongs to Me, all right; this house belongs to Me; England belongs to Me and above all, the whole world belongs to Me.

That's how we see Sankhya and Yoga become one in Sahaja Yoga. And it's said that when you see Sankhya and Yoga as one, then only `Sapashyati', that's the one who sees; that's the one is the witness.

So, for normal people it could be that how is it your Mother is supposed to be a Guru and She wears all ornaments? But what to do? She's also a Mother and She is also a Goddess. Another confusion. How to make these two things be? You see a Guru has to be a very angry person, wearing only single dress either upwards or downwards, I don't know how, with a big thick rod in the hand, never smiling, laughing no question, smiling. And the Gurus have to be very long faced, developing big, big beards and no ladies allowed.

In such a situation, where the women are not to be seen at all, I mean I shouldn't even see My face, it's like that. There is a big discussion in all the scriptures, not scriptures, I would say the critiques, whether a woman should be allowed to do the spiritual practices or not, imagine. Not only among Christians, you'll be surprised, even in Indian scriptures, whether is woman is allowed or not to do spiritual practices.

Now when your Mother is a woman and She is your Guru, what will you do? This is another confusion because it is wrong, the whole thing is falsehood, based on no basis at all. You may try anything to say that women are not meant for spiritual life, try any argument, it fails.

The other day I met one big John in a University, big fellow, I might say really hard nut and he started saying, “We Christians cannot accept a woman to be God." I said, “Why?" “Because..." So to put all these upside-down

stories right, your Mother had to come on this earth as a Guru. I got to this point out of one little confusion I had about Myself.

The other day, somebody was after My life that I should buy a bracelet. I said, “I have no money anymore; I don't want to buy." “All right we will give it in Pūjā." I said, “But now there is only Guru Pūjā." Said, “All right, we will give it in Guru Pūjā." I said, “To buy a bracelet in Guru Pūjā is something funny I have done." After all, in a Guru Pūjā you don't give a bracelet to your Guru, do you? You can give, say, a big rod; or you might give him a sandalwood `Khada', what is it called, `Chappals', or you may give him a shawl. But here it is... I have asked... all right give it in Guru Pūjā. What was the reason? And I became aware of My own confusion and I thought of it. I said, “This is what it is, that it has to happen this way that, on a Guru Pūjā you have to give a bracelet to your Guru." Let us change it over. The whole thing has to be brought up this way that everything faces reality. All these false ideas have to be given up. Like, if you have a carpet upside-down, the whole design is upside-down. But, if you put the carpet right, everything falls in line. And that's why you needed a Mother to give you realisation and a Guru as a Mother to teach you that for ascent of God nobody can be prohibited.

That is how the Sahaja Yoga today is working out. In all directions, if you find, to put all upside-down things into right direction, to expose it to reality, to bring all real values, to abolish all rotten value systems, all political, economic systems, all spiritual theologies, all psychological and all such nonsensical ideas into its

proper direction. How in one incarnation it has worked out, you can imagine.

How in one incarnation all these ideas have been put right.

Another idea exists, among Hindus, that if you are a religious people, you should be a vegetarian. All the Brahmins believe this and even the non-Brahmins. But we had a Brahmin working in one of the places where I was living and they said that for Mother we have to give meat, She doesn't eat anything else. She has to eat proteins. She said, “Yes, yes, Of course. For a Mother, She must have." Whether it's a Brahmin or a non-Brahmin, all understand that Mother has to eat proteins. Because She has to drink the blood of all these `Rākshasas', how can She be vegetarian? And if She has to kill so many devils, how can She be non-violent? So the contrast that you see in the description of the Mother, that She is the one who is the most furious personality when it comes to the killing of the people who are of the negative land, who are trying to destroy Her creation, Her own children; and She is the sweetest and the mildest person for Her own children. These two contrasts should be seen. Even in animals you'll find the same contrast, but very evident in an incarnation like this. And today, through Sahaja Yoga, we have been able to prove that Sankhya and Yoga are the same.

Whether you collect things, whether you have possessions or whether you give away, makes no difference to a person who is detached from within. If you collect them for others, even better. But if you collect for yourself and then give away, that's even much better.

Because first you collect for yourself then you think, `Oh it's good for me, I will use this one for myself, will be a good idea', so the self is there, but then, that you give away. That means your detachment is complete. Or the third personality could be liking *[UNCLEAR]*... which just goes on collecting and just goes on giving. Without thinking it collects and without thinking it gives because thinking is not My job. That is one thing I have given up, is to think. I don't want to think, that's your work, not Me. And without thinking, how many things we have achieved through Sahaja Yoga. Yoga and Sankhya both are products of thinking, not products of spontaneity. This house itself is a product of spontaneity. I mean, as we call the English as `Sāblogs', you see.

So I took some `Sāblogs' with Me around to see some houses and they wanted to [see] some houses with some character, means something must fall out, something must be crooked, this should not be straightforward. I said, “Now please, I can't bear all this crookedness." So, “No, no, but it has character." I said, “Now, this kind of a crookedness I don't want." Straightforward it should be.

So they were rather disappointed at Me. And the `Sāblog' had some other ideas also that, say for example, if you go to, say, to a place called Windmere, it's a posh place; if you go to the Northside, little less; then if you go to the east, it's useless, like that. I said, “Let's go the North [UK], Northeast [UK] as far as we can go." Because, you know, the Goddess has to be `Dakshinamurthy'. She has to be on the north side to be on the, Her eyes on the south. That's the reason She has to be... I mean we could not have been in Scotland, that would have been too

much for you. But that would have been the ideal for all of us because then our `Drishti' is towards, our vision is towards the south and we see the whole universe under our own beautiful visions.

So that's how, spontaneously, we found this place. And `Sāblog' were, “Yes, No, No, Yes." But spontaneously we got it. And then we found out it has a history; then we found out its beautiful vibrations; then we found out the potential about it. Whatever you get spontaneously, it is full of potentials.

On this point, I have to say a few words, is important. I had to get, few points I have to say about spontaneity part which is quite interesting, the way people think spontaneity works. Like, it's mostly ego part which says, `This is spontaneous,' with so many people. Specially the very old Sahaja Yogis think they are authorities on spontaneity. Like, we had a land in Vaitarna.

So one of the older ones went there and he said, “This land is vibrating and this is not vibrating." So everybody accepted, “All right, all right, all right." Then they said, “In this part of the land nobody should eat their food." Now, from where does this knowledge come? Eating food is not a sin, is it? As if it is a sin that you are eating food in there.

Then religiously they follow a, b, c, d, e, f, g, h, z and again a, b, c, d of Sahaja Yoga to such an extent, `ki' [that] I start thinking now they have become another fanatic Sahaja Yogis.

Fanaticism is against Sahaja Yoga, absolutely.

Now they will ask, “How many times we should say this `Mantra'?" Then I say, “Zero times." “How many drops

we should put, the ghee, in our nose?" Then I say, “A full jug." Then, “Oh, I should not have gone from the left side, I should have gone from the right side." Then, I would say, “You just jump up." You have to be like children. But the ideas are so settled down in Sahaja Yoga, now it's so many years of course, but they should not settle down. If they settle down, it's not Sahaja; it's not spontaneous. `If you do this way, then it is wrong; that way, it's wrong', nothing of the kind. Nothing is wrong for you people. If you do anything wrong, your vibrations will be lost, finished. What is there to be so cautious? Like, somebody said, “I don't want to look at the cigarette." I said, “Why?" “Looking at it also is sinful." I said, “Looking at it what happens?" “Then I feel like smoking." So I said, “Better smoke once for all." Or, “I cannot hold a wine bottle in my hand." “Why?" “No, holding the wine bottle is sinful." I mean, you can swim in the wine.

So this kind of understanding should be there. Though I have always said that if I say one thing, you will clinch on to it.

So I always say the other side of it, that don't stick on to something; Sahaja Yoga is not for sticking on to something. Like somebody who had learnt certain say, lessons about Sahaja Yoga in the beginning of it, certain Mantras they had learnt and still they are sticking on to the same step. No, no, no, no, you have to go ahead. This is just a staircase.

Don't get stuck at a point.

We have had so many such cases here. People get really outworn as they say. They will go on telling you so many

nonsensical ideas, “You see, if you do like this, then this happens." First of all, you don't give ideas to others. That's one thing, if you decide that we don't give ideas about what's wrong with another person, half of your job is done. Because you don't have to do any job, as I don't do. Anybody who comes, “You are a `bhoot'." You better have it. I get reports from others. They say that your Sahaja Yogis are wicked people. I said, `Why?" “Oh, they tell you, `You are evil.' They tell you, `You are possessed,' they tell you, `You are this, you are that'; they are very wicked people." I am really shocked to hear that Sahaja Yogis, how can they be wicked? If somebody is suffering from something, in the phone they say, “Oh you better have it. It's good for you." That's not the way.

We have to be not only humble, very tactful and sweet to new people, if you want any more to come in.

But if you have decided not to have anymore, because you will have to put another marquee, then I have nothing to say. But if you want others to come in, then it's important that you talk to them in a very sweet and beautiful language, the way they understand. Rudeness, arrogance, showing off, is of no use.

One should understand Sahaja Yoga is where you are in complete enjoyment about it; you are just lost into that enjoyment.

Where is the time to remember how many times to give a `bandhan' to yourself? What is the need to give `bandhan' to yourself? It's all a joke now for you, should be. A little child sucks the milk from the bottle, all right, because it has no teeth. But what about you people

having that kind of a thing? It's very childish and shows no growth at all.

Sahaja Yoga must grow within. You should not be, anymore, regarded as immature Sahaja Yogis. I would say: a person who is a matured Sahaja Yogi is the one who can combine so many things together, with all beautiful lines, thin lines, thin `Maryādās' [code of conduct] maintained. But, you cannot do the other way round.

For example, you shouldn't say, `All right, now I will be sweet. Then I will be angry; then I will be sweet; then I'll be like this; then I'll be like that.' It will be a hotchpotch. It is a funny personality you see, suddenly I get angry, like that [facial expression] and then I [facial expression]. People will think you are doing `Bharatnatyam' [a form of Indian classical dance] or something like that. Showing all your moods, in five minutes you show ten moods.

This is the growth within you, which will show.

So, we have to have our growth and for growth, let us be silent within. Let us not react to others, `This person is like that, that person is like that.' What about yourself? Also there... other ways. Like, I tell somebody that, you see, you have this problem.

So that person immediately goes to the second person and says, “You see, Mother told me that you too have this problem, better look after it." I didn't tell that person; I told you. Keep it to yourself.

So, `Mother says' is to be given up, absolutely. If Mother has to say, She'll say it. Why should you communicate; why should you say? I never asked you to say that.

Understanding Sahaja Yoga is very simple, extremely simple, when you understand one thing, that you have to have your innocence intact. Now, `How to get to innocence?' people will say. How to get to innocence? It's a vicious circle. How to get to innocence?, It's a very vicious circle. We have to get to innocence, through what? Your ego or superego? How will you get to innocence? Mother says, `Don't raise your Kuṇḍalinī.' I mean, I am sitting here, people are just doing like that.

What's happening? I am sitting here, your Kuṇḍalinī is up there on your head. What are you raising? Now how to manage is the problem. Very simple it is. In the beginning I said, “Let your Guru reside in your heart." How to manage, why? Let Mother manage. Mother is managing me. Keep it at that.

Your right side will clear. Your left side will clear when you say, `Nobody can manage me but Mother can manage me', two things together. Things will work out.

Thank God you have somebody like Me, who is sitting here, who can say so. Think of those who never had anyone to tell them, or to be in their presence to say that I can manage this, or you can manage that.

That now you can balance. Allow your Kuṇḍalinī to grow. Everything works out. Like this house when I purchased, or when they purchased, or who purchased, So many questions and complications, How, how, how? But it's worked; it's there, quite intact; nothing has fallen off; nothing has gone wrong. I had to shout once, all right. But let Me shout, you don't start shouting. As soon as I finish, they will take a loudspeaker, shout even louder. `Mother said so, you are this, that.' I am saying about

you, [to] whom are you preaching? But only, you must know that when I tell you something, please do it; please do it. See because I know quite a lot. Because I am Guru, your Guru; because I am the Guru of all the Gurus. And those who is a real Guru, knows that my Mother knows everything. She is knowledge Herself. If She says something, it means something. And even I may test you sometimes, doesn't matter. That's how you become the Guru.

Shivaji had a Guru called Rāmdās. In those days, Gurus used to take lot of test of their disciples. I never took your test or anything. But you are testing yourself, that's all. And his Guru one day said that, “I think I need the milk of a tigress. I have to drink the milk of a tigress." Half of them died and most of them didn't hear it. Shivaji said, “All right. I'll get you." He went in the jungles. He saw a tigress and there were little little, small little children she had and those cubs were lying on the side. He went and he just said “Namas-kār" [salutation] to her. [He] said, “My Guru wants your milk” that's all, because Gurus are `Parabrahma' [God Almighty], their orders are listened to by the `Parabrahma'. “My Guru, Śhrī Rāmdās, wants your milk.

So please, will you give me your milk?" So nicely she got up, stood up before him. He milked her and took that milk for his Guru. This is what it is. Have you understood the meaning of `Gurupada' [status or position of a Guru]? When you become absolutely one with the desires of your Guru, you achieve the position of a Guru.

But if you still have certain ideas about it, then Śhrī Rāmdās has said that then God “Alpadhrishtapaye...

[UNCLEAR]" sees your little courage *[UNCLEAR]*, “All right, go ahead. Break your heads and then come back. I'll fix them up." So it is important that we should do one thing seriously, is to take your Mother very seriously when it comes to some request.

Of course, in English language I always say, “Please, will you do it?" Or I may even say, “I am afraid will you do it?" But that should make no difference. Other day only, when we were coming for Cardiff, I said that the first class will be coming on the other side. But everybody at the platform said, “No, it is coming on the other side." I said, “All right." We sat down and then they announced that the first class is coming on this side. So we all again walked back.

It's all right for those people, but what about you? Many a times you have seen. And at the asking of a Guru, if something goes wrong also, it should be always accepted as the law of the Divine, because, Guru is the giver of the law of the Divine, not the worldly laws. The law of the Divine He gives you. The law of the Divine you understand, then you have to surrender to that law of the Divine and that's how you will become masters of that law.

Today, for a Guru Pūjā, I can go on talking to you. But today, I would request you to understand that whilst surrendering, as Islam is called, was so important, that if God is your Guru, let Him guide you; Thy will be done. Let us not guide ourselves and also, sometimes they try to guide the Guru as well.

Then the Guru plays tricks and then you fall into the trap of tricks and then you find it's too much.

It is better to listen to what the Guru is telling you and better to do it. Whatever the Guru says is all right. Gurus can ask you anything. I mean, I am quite a nice Guru. Like, this Rāmdās himself asked his disciples that, “I have got a very bad, septic, big boil and please try to suck it out because it is full of pus." Imagine.

So they didn't know what to do, you know. How to suck the pus of the Guru is too much. But Shivaji came forward. He took down his hat, sat down next to him, started sucking. People said, “How is it?" Said, “It's very sweet, very nice." Actually, he had tied a mango there.

That is how the Gurus took lot of tests. I have never taken your test and you do not take the tests of others. Leave them to Me, I'll manage all of them one by one. Whatever has to happen happens. In Sahaja Yoga, to think that 100% will be rich, healthy, wealthy and on top of the world, is a nonsense. If we become very wealthy, then there will be recession because others will be very poor. If we become very healthy then nobody will come near us; if we all look like wrestlers, who will come near us? If we become very wise, then people will be frightened of such wise people; nothing will... they cannot understand anything, it will go over their heads.

So let us be in the center. We should be wealthy, but not too much; we should be healthy, but not too much; we should be wise, but not too much.

So far, so good, that's how we should move.

So we keep to our `Maryādās' and we become beautiful Sahaja Yogis, who will be congenial to others, who will be able to get others to us, who will be able to project an image of magnetic personalities. And this is what we

have to do. If we try to show off in any way, like I have seen people try to show off unnecessarily, there is no need. Just be in the background. If you are very much in the background, just be in the foreground. Try to balance yourself. Try to watch yourself and guide yourself and tell yourself, `Become your own Gurus.' Judge yourself how far you are in the center, how far you are growing, how much growth have you achieved. Are you still attached to small things here and there? Are you still bothered about small things?, `Mother, I should have got 80% marks, I have got only 75% marks.' Oh God.

Because he got 75% marks, there is something good has to come out. He has to learn a lesson, maybe. Or maybe that he has to take some other course. Maybe something that is good for his ascent has to work out, is to be seen if you have to be Gurus. If you can't see that, how can others see that? This is to be realised. Not to be put in the mind, but to be realised in the heart. In the realm of your heart you have to realise it; you have to understand it in the realm of your heart.

Nice that we are in England, the heart of the universe, that we are talking about opening our hearts.

If you have to put Me there, is the ocean of love and to contain this ocean of love, you have to have a very, very large heart, bigger than your personalities, bigger than your countries, bigger than this world, bigger than this universe.

May God bless you.

Contents: 1987-07-12 Talk to Sahaja Yogis, after the Sitar Concert by Debu Chaudhuri, Evening Program after Guru Pūjā, Shudy Camp, UK

[SYNOPSIS!] [Shri Mataji talked about music, how in the Western music certain developments such as in the field of harmony had been made, “which was a good thing” but that the modern music was completely degenerate, even much Indian music. The old rags had been directly inspired by the Unconscious. She described the difference between Karnatic music from South India which uses microtones (`Śhrutis') and the Hindustani music of North India.] [Shri Mataji also talked how many great Indian musicians, such a Parveen Sultana and Manna Dey, had played before Her and had such respect for Her; they and others have begun to realise that the quality of their playing is different and better in Her presence.]

Contents: 1987-08-0x Quote on Undershirts, Room, Ashram, Pawling, NY, U.S.A.

[To a young boy:] Beta [son], why you are not wearing an undershirt? It is very important to wear an undershirt.

Contents: 1987-08-08 Talk to Sahaja Yogis, the Day before Śhrī ViṣhṇumāyPūjā, Pawling, NY, U.S.A.

It's very gratifying to see so many of you Americans have gathered today and tomorrow you want to have the Viṣhṇumāyā Pūjā. I remember the days when I used to talk to chairs only, but all these years after working so very hard, visiting this country so many times, still we

have very, very few Sahaja Yogis compared to any other nation.

In this country of Śhrī Kṛiṣhṇa, is inevitable that people will put their attention to money, because He is the incarnation of Viṣhṇu and His Power is Lakṣhmī. Lakṣhmī is the Goddess of money, but that is not the money that is called as `dollar'. It is the money which means a complete, integrated form of material wealth. As it is, matter has only one power: that it can express our love to others. Like, if you have to express your love to someone, you would make a nice present or something that is useful for the person; or you may give your property, wealth to your children. In a very symbolic manner, you might even give a small, little stone, if you are a child to your mother, which you find interesting that would make your mother happy. But all the time, the idea behind giving matter to someone is to show your love and emotions, to show your concern and express your heart.

So to express your heart through something gross, we use matter. Now when this matter is converted into something and it becomes sort of an economic activity where you have to price it, then the attention shifts from emotions to matter as something that has some superficial value than the deeper value that is love.

Even in the olden days when people had lots of money with them, they used to decorate their houses, wear good dresses, to invite people into their homes to make them happy, to make them comfortable. A rich man would have a fair or something like that to make people happy. Gradually, again the attention shifted from that to

something which is extremely gross, is to show off. But the purpose fails completely when you try to show off, another person is never happy. On the contrary, he's jealous.

So what's the use of showing off because the purpose is to make another person happy. Instead of that, you make him jealous. Then second steps comes in with it that you create a antagonistic feelings in another person. That person thinks that, `Why should he have and why should I not?' Because that person cannot enjoy what you have.

Thus, there are theories and theories that came out in our political systems, into our economic systems: how to exacerate [exacerbate or exaggerate] it and how to utilize it for something even grosser. And this grossness grew more and more and more. Once you allow the matter to act like that, this matter sits on our top. We are powerless people. It's the matter that becomes powerful, because it rules us completely. We can't do without this, we can't do without that, we can't do without this. And then we become complete slaves of matter. Matter sits so much upon us that we get completely blinded to what our purpose is to be on this earth and start crawling like worms under the pressure of matter. What is this? Is nothing but stones, bricks, everything is matter. What is the importance of this? Is nothing, except we have to have a seminar. If we don't have the seminar, if you are not going to do anything sensible to create harmony and understanding, no use having all this.

This is what has to be realised: that matter has its own purpose and, as Sahaja Yogis, we are not going to be ruled by matter. Is very difficult to decide because from

our childhood we are taught, “Be careful! Don't touch this. Don't touch that." As if that is the God. “Don't spoil it." So the whole attention gets engulfed into this gross existence of matter.

So the person starts moving from his ascent to his descent. From matter you became carbon, from carbon you become amino acids, from amino acids you became living things, from living things you became human beings and now you have to become Sahaja Yogis. But the attention starts moving downwards towards matter and we acquire all the qualities that is matter, except for one which only we can give that power to matter, that it can express our love.

You become static, you become unchangeable; and when you start using this matter for a lower end than this, then you hurt. Same matter starts evolving into things like weapons. First must be the stone they must be hitting with, then the clubs of stones. Then came the swords, then came the guns, then came atomic energy.

So the same matter has gone into evolution into another direction. But matter could have been moved into a higher direction if you had seen the quality of matter to give joy.

Then we did that for quite some time, we made beautiful carvings, beautiful churches and temples, beautiful paintings, beautiful statues. I think it ended up in America when they made the Statue of Liberty. After that it took another form. Now if you see the women of America, you will understand that it has no resemblance with that of the Statue of Liberty. I mean, even to have a model you'll have to import some from somewhere else

to make a model to create that statue. That dignity, that presence, that motherly feeling that she emits, the protection she gives with her strength.

Everybody is tired like that. Everybody is absolutely a dainty darling. They do not want to take any responsibilities, put the responsibility on to somebody else. Here stands the symbol of such great protection of a woman to man. On the contrary, the same protection today has become a domination of men.

Instead of men becoming men, they have becoming cabbages here. It's the other way round things have moved. I find it very hard to believe that the same time we had people like Abraham Lincoln. Now I don't think we can produce anyone like this. Where are those mothers who created Abraham Lincoln? Where are those great women who sacrificed everything for their children to give them such greatness? George Washington fought the whole time all his life with such a strong wife he had.

But here now the women have become nothing but matter they think that by wearing such and such dress or going to a hair dresser, cutting all their hair in a funny way they become powerful. I am talking about women today because we are talking of Viṣhṇumāyā, but not to hurt you. Because in this men are very much responsible. Let us see, see the point, where we are going. The whole society is ruined today, if you see. You feel terrible when you see how things are happening in this country. The children are shooting everyone, small little children are shooting. On the road if you go, everybody is panicked. Why it has happened to us where you have created such great heroes in this country and now you cannot create

any hero? What has gone wrong, where? I know they have made a mess, these men have made a mess of all this politics and everything that they call `manly', so-called. But, Viṣhṇumāyā is the power of a woman. She's the power of a woman and they say that American women are very, very powerful. Where does the power lie? The power lies how many men you can divorce and have how much money with you? How many people you can divorce and have, under the law, so much money, that's not, that's not the power of a woman. One has to understand where have we lost our power.

The power of a woman is not enslaving for men, that they should appreciate you morning till evening, every person on the road must look at you, that's not the power of a woman. That could be the power of a prostitute, but not of a woman who stands as a symbol of liberty. The power of woman is like that of the Mother Earth. See how much She's done for you. She's given you all the greenery, the beauty. Wherever She goes down, She fills Herself up with water and She gives you such joy and happiness and bears all the problems of the world despite of whatever things we have done to Her, despite the way we extracted all Her wealth and everything, still She's giving us wealth. That's what we are! When we have lost our power, our society has come down. The society has to be maintained by women, not by men. One must understand, woman plays the most important role. She's in no way less than man, but if she becomes this kind of a power, destruction starts moving in the other direction.

The whole topsy turviness we have to correct in Sahaja Yoga. When I see the image of Sahaja Yoga, when I see when we all will be together, where we will be all enjoying ourselves, I want to see My women, My daughters, to be the symbol of love and symbol of sacrifice and symbol of understanding. And then the dynamism of this sacrifice will be shown because they are potential. You are the ones, you are the ones who are really potential and you have to give them energy to be kinetic. Those who cannot have potential energies have become potential. What's the use? While those who have the potential energies have become kinetic. What's the use? This has to shift. We have to think about it, understand. We've gone wrong, really we've gone wrong somewhere and this wrong our children will have to pay, their children will have to pay, the whole nation will have to pay.

Turn your attention to something very noble. This is the power of Viṣhṇumāyā because Viṣhṇumāyā is the One Who was the sister of Śhrī Kṛiṣhṇa. She came as Śhrī Kṛiṣhṇa's sister. Of course She is the virgin. She was born as the sister of Śhrī Kṛiṣhṇa. Now see, the story is very interesting. If you see the story, then you'll understand what I'm trying to tell you. The story is like this: The eighth Incarnation, as they call it, power; according to Sahaja Yoga we call Him the King of the Viśhuddhi, Śhrī Kṛiṣhṇa was to be born. He was born in a jail. His parents were in the jail.

So Viṣhṇumāyā, at the same time, took birth in a village called as Nanda Gram where another friend called Nanda was living and his wife was Yeshodā. She took Her birth

in that family. Then She was a very, very powerful child. When Śhrī Kṛiṣhṇa was born, He was carried by the father from the jail. Because of Śhrī Kṛiṣhṇa's powers, all his shackles, all his chains were broken, the doors opened and he waded through the river Yamuna and carried the child and gave it to Nanda.

Nanda said, “I have got a child but She is a girl, about the same time." So see the power that time this little child gave to Mother Yeshodā.

They said, “All right. Do one thing: take this child with you and replace it with Śhrī Kṛiṣhṇa." What a sacrifice for a woman to give her own child at that time, a little babe, to be killed by this horrible fellow, Kansa! No mother would do such a thing. Can you think of any mother who will give her child to be killed for the replacement of Śhrī Kṛiṣhṇa? We cannot think of any mother, but we had some mothers like this in India who did very great sacrifices. Now, this was the greatest sacrifice one could think of for a woman. She may sacrifice small, little things or quite a lot of things, but to sacrifice your own child is the greatest thing. The woman sacrifices for her children quite a lot. She works for them, she keeps nights and nights vigil for them. She does so much for her children. But to give up Her own child is something, such a extraordinary thing, which She did. And when he brought the child, that child was the Power, was the Ādi Shakti in the form of a virgin and was kept back.

So when this Kansa came in the morning and he heard a little girl is born, he was amazed. It was going to be a son, how is it a girl is born? “Whatever it is” he said, “I'll destroy this Child." Got hold of that Child and he was

about to hit the Child on the ground, when She slipped out and went into the sky and became a lightning to announce that, “One Who was to destroy [be destroyed] is still alive." He was shocked.

So behind all this what we see a character of Yeshodā Who was so sacrificing, of the father who was so sacrificing, of a society where it was important to preserve the Incarnation above everything else. And this kind of happening when it took place, Śhrī Kṛiṣhṇa grew up in the house of Nanda where He then expressed Himself as a powerful personality.

But this Viṣhṇumāyā is there and She is very active these days, extremely active. She's the One which is within you, very much there, in the left Viśhuddhi She sits there. She doesn't allow you to feel guilty.

“Why are you guilty?' All the time She says, “Why are you guilty? Why are you unhappy? You are realised Souls, you are Sahaja Yogis. Get out of it! This guilty business, no good, get out of it! Come along. You have to find a way.' Yes, the destruction is ahead of you. You see the destruction of this great country, you see so clearly is working out. I feel there are two worlds which are now building up. One that is getting destroyed; one that is coming out of it like a lotus. But behind is the Power of Viṣhṇumāyā, is the Power of Viṣhṇumāyā, the Power of Sister of Śhrī Kṛiṣhṇa.

Now this Viṣhṇumāyā is a female Power, as you know that. She didn't care for anything mundane.

Can you think of Viṣhṇumāyā going after all these nonsensical things? And to protect Her brothers and to give all the strength to those brothers, what did She do?

What did She do? She came in Her purest form, as a Sister. You all have here so many Sahaja Yogis as your brothers. You must be having other people also as your brothers. This purity has to be brought into women. Unless and until this purity comes into them, they have no powers, they are powerless.

So we come down to main thing is that: where the women are pure and chaste, there resides the powers of all the deities.

So it's such a responsibility for us to be very chaste and to be very pure and to be sisters to our brothers so that their brothers are also protected from the temptations of the world; so that they, too, have their attention onto something higher and greater.

It's a very, very great day I feel to come down to America to do this Pūjā. I'm going to tell you all about it, but let us understand that we are power, we are power. We are not the power which can be dominated by money, by anything else. We are power because we are Sahaja Yoginis, because we have that character.

Now, it's important for men to understand the value of women. Those men in this country, all right they look like cabbages but they can be horrid, absolutely horrid people, because they have no sense of purity of their character. If the man is not all right, how can he have a sister who is pure? If the man doesn't believe in the chastity of life, for some men, I mean most of the men, there's nothing like chastity.

They never believed in anything like chastity, in the modern times. That is what we lack and in Sahaja Yoga when I think of My children, of My sons, they should be

brilliant with chastity. The whole presence must shine with chastity. When people look at them they should say, `Oh, that's innocence going. See the innocence and the chastity moving together!' So that's what is in men: the innocence. It's not necessary to be too cunning. Nobody can deceive you. An innocent person, with one stroke, can kill hundred useless people.

So it is important that men must also understand the value of innocence.

She was Kṛiṣhṇa's sister, all right. Now look at Śhrī Kṛiṣhṇa as a child, how innocent He was and how powerful! He wanted to eat the butter. Now why He wanted to eat the butter because all the butter that was made in Gokul, in that place, was sent to Mathura where this horrible King Kansa was ruling.

And all his military people became very strong by eating that butter.

So He didn't want them to eat the butter, so He started a kind of a tribe of small children and a game that they climb on top of each other.

And the butter was kept in a pot hanging from the roof, so they would go and eat all that up. In that little childhood He started this innocent play, so all the children used to climb up and eat the butter.

So now there's no butter left, so how will they take it to Mathura? This was done and one day His mother caught hold of Him.

She said, “Did You eat any butter from here?" All butter was here all around. He said, “How? How can I eat the butter? See, can I reach My hand there? See now, how

can I..." “Oh, so You took the stick and broke it?" “No, no, I did not." “Then what is all this?" “See, these are all My friends who ate it. I put it on My mouth so that you can beat Me." So innocently talking like an ordinary child, this One, an ordinary, simple child.

So Mother said, “All right. Let Me see Your mouth." He opens the mouth and She sees the complete, She sees the complete universe, complete universe revolving into His mouth.

And She sees it. And She says, “Oh Lord, please forgive Me. I forgot! I really forgot that You are the Lord of this universe and I am doubting You!" She just fell at His feet. “There must be some play in what You're doing." In a simple, innocent way like a child would say He told the Mother.

So the innocence of a child and the innocence of a virgin, or you can say the chastity of a virgin and innocence of a child brought forth, brought forth the existence of America. Out of that, this country was created.

So you can imagine that this great country has now, see everywhere the beauty, I mean every place you go to, you find such greenery. I went to Los Angeles, it's a desert, but still you could get water and you can make it into a beautiful place. You have everything that a human being can ask for, but there's something lacking: is not to understand why it was given to us, how it was give to us. As I told you, it was created out of that innocence and chastity. And if we cannot think of that chastity and that innocence, then we can never mature into sensible, proper Sahaja Yogis.

There's nothing to feel hurt when somebody tells you that, `See, this what we are.' Basically, that's what we are and that's how fundamentally we should understand and grow into a personality that is American. But what one finds is all the instruments of destruction are created. Like small children, I mean, you find children and children. Small children, you'll find them, they fight each other. All right.

Fights is all right. But not only that, they kill their parents. They kill their grandparents. What's that going on? How is it happening? Where have we lost the innocence? What's gone wrong? Where are we mistaken? We have to just turn round.

If you really feel you are Americans, you have to save this country. It's in great danger of complete destruction. You do not realise what you're facing. It's not the AIDS I'm so much worried about, or it's not the earthquake which is hanging on them. It is complete losing of your being and becoming matter.

When you have robots, you'll become same and you'll destroy yourself in that way. It's a very, very serious matter which is not yet seen through your eyes, for you do not see it. You must really be praying that, `Oh God, please save this country!' You should be really asking for nothing else but `save this great country,' a part and parcel of Virāta and the Virāta rules in the Viśhuddhi.

It's such a problem for Me. Whole thing is so upside down. I have to start from America and where do I go? I started from America. I came here, as I told you, talking to chairs and still so many are just chairs. All the subtleties from the brain have gone away. Whatever

advancement has been made, has made them primitive. And after some time, they'll become like stones. They won't feel anything, they won't hear anything, they won't understand anything. They'll not grow anymore. Then, what am I to do? This universe which was created as the working of the Virāta will have to shift to some other style of universe, which is a very big shifting.

For all the Sahaja Yogis it is necessary to understand the importance of their existence as Sahaja Yogis.

They are Sahaja Yogis first and Americans later. But, if they're Americans first, then they must work it out. It's not something sideways, you see, “All right, there's a seminar, let's go for the seminar, good", then come back home, again just the same. You have to really meditate, work very hard. You are the people who are going to change this country; and, ultimately, the whole of the universe. Is you who has to understand. It's not Me. You have to see it and understand that your position is very important. In Sahaja Yoga, Americans have a very great position. Remember, in the beginning we paid everything for these Americans to come down to India. They were treated with such lavishness.

And everybody was saying, “Mother, why are You paying for their fares? Why are You paying for their food? Why do you want them to be so treated? What's so great about Americans? Again they'll develop ego." I said, “You don't know." Of course all those are lost now. I don't see them anywhere, but whatever it is, My desire, My anxiety, My concern has worked. I'm very happy you all are here. I could come here for the Viṣhṇumāyā Pūjā.

It's something I hope we should work it out. I don't know how far we have gone now. In the subtler way I think Gaṇeśha Pūjā has helped a lot and I can see the two worlds coming up very clearly. One which is living, which is pulsating, which is full of vibrations, which is becoming the lotus; the another one which is becoming the worm, the mud, the mire. I see it so clearly, separated by this Gaṇeśha Pūjā. Now by this Viṣhṇu Pūjā, let us see if we become those dynamic, loving, affectionate, compassionate Sahaja Yogis and pure relationships with each other, so that people see you as something very great like the lightening, they should see you shining in the sky and they should then come down to Sahaja Yoga and come up to the expectations of Śhrī Kṛiṣhṇa.

May God bless you.

Now, any questions?

Sahaja Yogini: I have a question.

Something that I'm encountering in my life and I and this guy who I introduced to Sahaja and we went together. He became very frightened after the first meeting and he became very much against Sahaja.

Shri Mataji: Me?

Sahaja Yogini: Yes, saying that You were bad. And I, continually I have had great results with another woman whose experienced. And he, on the contrary is very much against it and we were involved a lot with channeling and a spiritual, you know, man that channels spirits. And I seem to think that he is still involved with that in some way. I seem to think that is what is holding him back.

Something is holding him and I don't know that if it is my place to help him or just be a light or... I don't know what to do.

Shri Mataji: Now to be very frank, no American is afraid of anything. Every world is afraid of them.

It's a wrong idea they have. It's very surprising that the people who give sense of insecurity to everyone always say, “I'm insecure." Very surprising. That's the way they can just say. I haven't met any American who is insecure. On the contrary they are extremely aggressive people, very, very aggressive for nothing at all.

I'll give an example. The other day we had gone to one lawyer and we were waiting for the lift to come down. When the lift came, such a hefty, tall man, six foot at least seven inches, very hefty man was in that. And we were standing for the lift to come, we didn't know there's somebody inside there.

As soon as the lift opened, he says, “Who are you, like a bunch of thugs standing here?" Can you imagine? We were amazed. There was no need. He had a chance to say something to us, he just said it.

“So please” we said. “It's all right." What could you do? This is the kind of fear they have. Russians and Americans. Both are just the same, I would say. Let them fight it out among themselves. But to say that an American is frightened of something, that's the biggest joke. They are not frightened. On the contrary, they always fall into problems because they go to something which is challenging. All the false Gurus take money from you. All right. Now they say, this one, recently somebody told Me she paid so much money to the gentleman. He

took her into a room all alone. She's not frightened! I mean an Indian woman would be frightened of a man who takes her into a room alone.

She says, “No, no, no. You'd better do whatever you like." She's not frightened. She went inside the room.

He said, “Now take out your clothes." She took out her clothes. Not frightened.

He said, “Now you sit here and jump. Jump, jump, jump!" She started jumping. Not afraid that she'll break her bones or hands or feet or anything. Just started jumping.

“Hāh! I feel very fine. I feel very nice." What are they afraid of? Doing stupid things they are not afraid of, doing nonsensical things they are not afraid of, but to do sensible things they are. That's basically wrong thing. You know in Brighton we had a nude, a nude, what do you call that?, swimming pool. When it's such a cold time there. I don't know why in a country which is so cold people want to take out their clothes.

Some sort of, I can't understand. I mean in the night we sleep with all our clothes on in a place like India. What is the need to take out clothes, I still don't understand.

All right.

So, there was a, one swimming pool they started, a very big venture, you know. All the television, everything focused and everybody watching, is for the women and men who become nude. What is so great? Anybody can become. But, there was an old lady, of My age, walking into the water. It's very cold, you know. I was wondering, “This woman will get cold or something like that and pneumonia." They said, “How do you feel?" “Oh, I feel

very hot." This stupid woman was feeling hot, you know. This is what it is. `What's wrong?' To do something stupid, nonsensical they have no fear. How is it you think all these Gurus have prospered with all their tricks where people have become mad, have become lunatics; they've lost their money, sold their children out. How? For Sahaja Yoga, they're frightened. Why? You see the point? See the point? This is exact is the character. Such people cannot do Sahaja Yoga. We have to have people of strength, people of character, people of dignity. We can't have such people who go after this thing.

Like the other day, one boy came and he asked Me all stupid questions and he was saying that, “You see, what about flying in the air?" I said, “It's all right. But supposing you are suddenly dropped down. What will you do?" He's willing to fly in the air. Supposing, you see, he has no wings, nothing, no parachute. How will he come down? Even the children understand the joke.

So this is what it is. To be like a clown, they have no fear at all. But to be sensible, balanced and dignified, they're afraid.

We are not here to ask for elections, are we? Sahaja Yoga is difficult, for people who are stupid, naturally, people who want to have a life of destruction. It's for people who want to evolve, people who want to become more compassionate, affectionate and humble, which is very difficult. Here the training is, if you are humble, anybody will trample on you, you'll be finished, you'll be killed. All right? You have to be aggressive.

To say an aggressive person is afraid of another person, then you'd better change the meaning of the word

`aggressive'. I would not say only Americans, even English. In English language, “I'm afraid." What are they afraid? Everybody is afraid of an Englishman. If he comes in your house, be careful. He'll create problem between husband and wife.

What is there to be afraid? Afraid of that is Divine, of that is blissful, that is such an advantage to you? Sahaja Yoga is nothing but blessings, blessings, blessings. Nothing to sacrifice, nothing to give up, nothing to sell out. Even small, small things like children, their problems, this, that is looked into.

Somebody who cares for you, Somebody who manages things, Somebody who makes you powerful and confident and secure. What is there to be afraid of? But the brains are upside down. They are not afraid of a tiger, but afraid of a cow. What do you say to such a person? Say, “What are you afraid of?" “Afraid of a cow." “And what you're not afraid of?" “Not of a tiger." “All right. It's all right.

Sorry. I'll go to some other place." That's what you have to say.

I mean, this is what it is: people are just upside down. Their value system is upside down. Example I'll give you, very simple example, this Mister Hart lost his election because they said he had some relationship with some woman somewhere. It's so common in this country. What is there that he should lose? I mean, if he had done something else, like if he had taken some money of the government or must have cheated them, then it's all right. But on a point which everybody does! It would be tomorrow, “Why did you eat a sausage? That's why it

lose you." It's absurd. They're upside down. Brains are upside down. See, what is the logic? So [to] those who say they're afraid, you say, `You're right. You go and bang your head with something.

That would be better for you.' It's all stories, I tell you, is the way they put you down. There's nothing to be afraid from a fragrance of the flower, it's like that.

There's... we have a Guru who cannot bear any flowers. No fragrance. But if you take the water from the gutters, he's very happy. Now, what do you say to that? I mean we are not here to please such people, are we? You know there's a Guru like that. He can't bear... He got how many Rolls-Royces? Sixty-three Rolls-Royces. And they used to take gutter water for him, instead of giving flowers. And there are many Americans who did it, thousands and thousands and thousands. Imagine, to buy sixty-three Rolls-Royces out of American money. What do you say to them? But they're afraid to come to Sahaja Yoga. See? This is self-deception.

There's nothing hiding in Sahaja Yoga. We have to say what one has to say. We have to face what one has to face. You should not have any conditionings about it. You should not have any ego about it. Try to understand that this has to be understood: that we have to be ourselves. We have to grow. Whatever is wrong within us has to go away. But it's only possible when you become the Self. Like, if I have something wrong on My sarī, I can only see it if I have eyes, otherwise anybody says, `You're wearing a sarī which is dirty,' I might be angry. If I'm identified with the sarī, I'll be angry. But if I see, `Oh God! I'd better clean it.' So it's a vicious circle how to open their eyes,

because to open their eyes is very difficult, impossible, because they are afraid. They're afraid of the light, happy with the darkness. Now you cannot please them. Also, you must know that if you put the whole American people together and all the Western people together, we have manifold more people say in India and other countries who will become realised Souls. God doesn't bother from where they come. If they want to accept such horrible Gurus, let them have it and go with them. As they say, “Take two running jumps and go to Hell!" That's the attitude of the Divine, I really tell you. But not Mine, because I am the Mother so I have to make the compromise between the nonsensical people and the Divine, which is nothing but sense. There, that is common sense.

So what I have to do is to: `All right. Doesn't matter. Let's try. Let's try. They'll come along. They'll be all right. They are created by God, that's why they are loved.' But not because you are seeking any elections. You must realise it. We are not the only human beings living. We are not the topmost people. Let's see where we have gone. I don't want to condemn anyone as such, because they are all My children, but I would like you to see where are we. We must understand, we are getting destroyed, our children are getting destroyed, our society is getting destroyed, the whole thing is getting destroyed. Where are we? What's the use of calling ourselves great? Now AIDS, you'll be surprised, there's a war on AIDS, what is the war on AIDS? Once upon a time, you see, these tourists used to bring their clothes and their, what you call, sleeping bags and everything and sell them in the

border of Nepal. My daughter lives there. Once they got the news of AIDS, not that they don't purchase this, but they've thrown everything, whatever they had in the house and burnt it up.

This is the situation. Nobody wants to kiss an American these days, to be very frank. I've been warned.

That's what you are. That's what we are going. Let's see where are we going, relatively. But we think still we are great. Then who can help you? You are just holding on now to something. Any moment you'll fall down. Supposing that is the situation, then try to understand you are in a difficult situation. I want to warn you again, just like Viṣhṇumāyā, be, not only that you should understand, but be in possession of this understanding that we have to save others.

If they are afraid, tell them, “What are you afraid of, stupid fellow? Come along." They like it, I tell you.

“But I am afraid..." Then you also very sophisticatedly say, “Oh, I am sorry you are afraid. What are you afraid of?" All right? That's how it will work. Otherwise it is not going to work out. I've tried all tricks. Nothing works out unless you tell them, `Better join Sahaja Yoga otherwise you'll be destroyed tomorrow. You'll get cancer, you'll get AIDS, you'll get this. If you want to save yourself, come to Sahaja Yoga.' That's what they understand and that's what the Gurus do to them. “If you do not jump, I'll throw you out of the room." So they start jumping. It's a fact. Till they break their bones, they jump.

So you should know that you're Sahaja Yogis and that you are building up a new society of people who can save others. For that you have to know how far people have

gone, how you have to pull them out, how you have to work it out. Any style of compromise, any style of explanation, discussion, try everything, because after all, I don't want them to be destroyed. But don't think what they say has any sense in it. You must have a higher understanding than they are because you know that they are catching on the Āgñyā and they are afraid. All right? Some of them do say, I've heard, that, “Supposing we get transformed, then we cannot enjoy the life of every day life." What are you enjoying? On the road you are walking, when I came in Los Angeles, they told Me, “Mother, do You know, serious things have happened." I said, “What serious things?" “On this road three people were killed last week." I said, “How?" “Just they shot." “What's so great about us?", you should ask. “Aren't you worried about this may happen to you, to happen to your children? They'll be killed. Anybody can kill you. What are you doing about it?" Talk like that as if you understand the problem. You express your concern, your heartfelt concern. Definitely they will understand.

Because they told Me that “In Sahaja Yoga it's very bad because we'll be transformed and then we'll not enjoy." So this is what you're enjoying on the street, go ahead. Enjoy the fear, the scariness of it.

You can't make your children play in the front door. That's what you're enjoying? They enjoy, if they're stupid they say, “We... this is our fundamental right to be stupid." But you have a fundamental right to enjoy joy, to meet joy. Have you met joy? That's your fundamental right: to be the Spirit. Have you become the Spirit? It's fundamental right, what sort of a fundamental right it is

to be stupid? And they say it openly, shamelessly, without any respect of yourself. They have no respect of themselves, so they have to first have their own respect. For that, they have to understand that they're human beings at the epitome of evolution. They don't have to become worms now anymore.

All this you can talk to them the way I'm talking to you, all of you and tell them, “See, now this is what it is. What is happening? What are we doing about it?" All right? Even then if they say so, all right. Don't waste your energy. We have to work it out together. Try any tricks that are possible; you are permitted. But in Sahaj Yoga there's no need to tell lies, no need to do any harm, to torture someone.

There's no need at all. But better bring to their understanding, in their vision, what is going to happen to the country. That's your job as Sahaj Yogis.

I don't want anything from you, as you know. But, you have to understand that Mother has given us realisation, that we have become Sahaj Yogis, for what? We have become Sahaja Yogis to be the light, to show them the light, show them the darkness, show them the way they will fall down and will be destroyed. That's our job. All right? May God bless you.

Any other question, please?

Sahaja Yogi: I was wondering if You could talk about what we could do to form a school for our children here in America. Many of us now with small children *[UNCLEAR]*.

Shri Mataji: That has been My primal problem here. I know, it's terrible, I know! You see it's going to be very

difficult for you to have your children sent to these schools because the atmosphere is so bad.

For the time being I only feel that you must develop your children in such a manner that they become strong, self-confident and also they have good examples before them, as you people are, to begin with.

And you will find many Indian families are here, but what I have seen is that the children of at least sixty percent of Indian families don't learn bad things, normally. This is My own experience. The reason is because the Indian family people are all the time talking to their children, having a nice family meetings together, taking them out, telling them about good things, of sharing; because those people who are here from India have had that kind of a training, so they are trying to train their children in the same way. Now the families which are so-called `advanced' here can be too hollow in nonsensical things. Because when it comes to advancement, they don't know how to relate it to anything else. But those who are not that way, those who have been going through a lifestyle, still maintain their own ideas and their own behaviour, their own principles. They are imbibed by children and they just think, `These are another category of people; these are not our style, these are different.' They don't change. I've seen many families like that.

In the same way, first of all you must pay full attention to your children, talk to them, bring them up in such a manner that they have another value system. I mean, I can say about My own daughters or grandchildren, you put them anywhere in the world, they will never become like others, because they have their roots.

So you must try to make their roots very strong into great principles. Then they won't be that much in difficulty.

Like as I was discussing today... people that... see the... as I said that Indian society has built up itself in traditional... now ages it has built in traditions and things.

So it must have made mistakes, trial and error and all that. But it has reached certain really some very fine points. One thing about children in India, say, we don't tell them, `Don't touch this! Don't take this! Don't open this!' Never. We also don't allow them just to behave like a bull in a China shop.

Supposing now I want to have a Diet Coke. All right? So I tell a child, “All right, go and get one tin of Diet. Now bring this glass. Slowly, because it is very cold, so beautiful, you have to use it very carefully.

Now keep it there. Now open the can. Put it in there. Now you have bring it and give it to a friend or anyone." So the child carries it very carefully. But supposing it falls down, doesn't matter! He'll have another one.

So the child develops the deftness of handling it, the respect for it and not the sort of a fear of it.

The cooking, same way. Today there was a big complaint about the way people cook here. And in the discussion then I reached a conclusion that the mother cooks that way.

So what mothers says, all right, she... the child doesn't sit in the TV room if mother is cooking, in Indian homes. Is the child is in the TV room? No, is with the mother.

The mother says, “All right. Now what you do, we'll cut some vegetables. I'm cutting. Now you'd better do it. Now whatever is left out, which is not to be used for cooking, we'll have to put it in this thing. Now, this has to go into the wastepaper basket." And Indian kitchen is all the time clean, spic and span, every minute. Every room is spic and span.

House. Outside, what can we do? It's the government, the management nonsense. I mean the people here think they're very clean; I think they are not, only the government is. The clothes are hanging here, this, that. In Indian homes, even in the poorest of poor you go, everything looks spic and span, clean. Because the child is told to keep it. Now the child has, say, a paper in his hand. He won't throw it everywhere.

Carry it, take it to the... How? Because the mother will say, “All right, now this paper is here. Where should it go?" All the time the mother and the child are together, or the father. All the time. Wherever. It's not that the children can't go to this place. Here the beginning itself is wrong. When the little child is born, you put him in another room and the parents are sleeping in another room. It's the worse thing that you can do to a little baby. That's how the child will become very insecure, unhappy, abnormal. In the subconscious, the child will have a very funny feelings.

After marriage, after having children the parents have to accept parenthood. They are still in the bridal dresses, or the men are still thinking they are romantic heroes going around. You are parents now! Otherwise don't produce children. If you produce children, be parents. That

doesn't mean you should become absolutely boring type people. But, take interest in your children; keep them with you all the time; talk to them; tell them how to behave. I mean the behaviour here of children is abnormally funny I find. For that, one has to blame the training. And all the freedom is to be given to children. Now the carpet is more important than child; a door is more important, wall is more important than the child.

Then what happens, when the children grow up I've seen, when they go to somebody's house they start using everything as if their own. In their house they are very comfortably seated. And also every way you have restrictions on children, which sometimes shocks.

Like I'll tell you the example of My own granddaughter, she was telling Me that “Nāni, I'd invited some girls for my birthday party. And you know they liked it very much." And she asked Me, “Can I have some more?" I was surprised. It was all mummy had made for them and she had such a lot inside and she was enjoying, they were eating.

So they came and asked, “Can I have for some more?" They're not beggars; they are children. They should rule all their wants. They should ask for. But then you'll get some toys, put them, the toy is with the child. The child doesn't know the parents. Toys, fill it up with the toys. Then by the time you go in the garage, there's no place. All the toys are kept there, you see.

So the whole training system is wrong. You must take your child with you. You must take him out.

You must show everything. Who else is going to teach them? I see a mother who is, say, a person who has

done, say, M.A. in Botany and the child doesn't know what is a leaf and what is a flower. Involve them with yourself. You go to work, tell them what happened, `You know, today this thing happened in the work, this is what.' They are something separate from you. How can they grow? At this time, they depend on you for all their nourishment. Every time. And in that you have to teach them how to share things. But I think very little time is spent with children, which should be much more, much, much more.

Continuously it should be. I mean even My girls who are, one is forty years of age, even now she comes and sleeps with Me in the morning time. She must hug Me, sleep with Me; and when I come, she cries like a little baby, what to do? I did the same with My mother. But I knew everything about My mother and I knew so many things that she liked and what she didn't like and what should not be done. And there's such an attachment to the mother comes in and father. You don't want to lose that love.

Once My daughter asked Me, when she was in college, “I want to wear sleeveless blouses." I said, “Go ahead. No harm." She said, “But why don't You wear?" I said, “I feel shy. I feel shy to expose My arms." Then she said immediately, “Then this is no criteria, because I've asked You, You should say `yes' to me? No, that's not good." She, herself, corrected herself.

So first a complete integration of the children with yourself. Now, the films, they have films for children, for adolescents then I don't know what else is there. No, all the films should be for everyone.

But if you have to show filthy stuff, then you have to have it after twelve o'clock in the night. Why to see filthy stuff? Whatever you're children cannot see, why should you see? It's not something very mature, is it, that you want to see and the children can't see.

So the whole shifting starts, like a mother is seeing the very mature thing is about God, is about some great Incarnation, of some philosophy. Children are also sitting. And they start asking, “What is collective consciousness?" at a very young age. “What is Chaitanya? What is Omkāra?" The whole attention moves to something else. Otherwise you show them the thing for the children in that they show you this doll coming today, that doll. “Mommy, I must have that doll!" Get them the doll and be finished with them.

That's wonderful.

Bring their attention out of all these things. See these all medias, everything, are working on your children morning till evening. Now they have a doll in America which even have a birth date. And then you have to join a club and for that club you have to pay so much, so much dollars. Then you become a member of that and they write to you, “What is the name for the child and when was she christened and this and that." They are playing upon your children. And you are happy as long as children don't trouble you and when they trouble you in England, I don't know in America what do they do, they kill their children. Then the children kill them. Whole thing is upside down. India it might happen if they become developed and advanced.

So we are different people; we come out of it. Now let's start another way. Let's not identify ourselves with that nonsense. Let's be something extraordinary. Let's make our children something different. That's what is to be given to your children, not money, wealth, toys. No! Personality. Roots. You are their roots.

If you are shifty like this, how do you expect your children to be all right? You have to nourish them. All right? So first of all, the education of the child starts with the father, mother and the family and the respect for elders. Supposing your father is there, your mother is in the house and if you will ill treat your parents, they will ill treat you, naturally.

There is a very interesting story: There was an old lady and she had a father-in-law who was very old and the son always used to carry his broth in a bowl made of ordinary clay. And she used to treat him like a dog, the daughter-in-law. One day that broke and this boy fell down and it broke and he started crying.

So the mother thought he's very badly hurt the way he was crying.

He said, “No, I am not hurt, but this thing is broken." “So why are you crying for that? We can get another one." “Sure you can get another one?" She said, “Yes." “You know because I was worried how will I give you food when you will be old. That's what I was worried, that when I have to send you food, how will I manage?" Then she understood.

How you treat others, how you behave towards others, how you live neatly, clean ways and things, that's what children learn. Greatest thing, more than precepts, are

practices. Here the husband, wife will quarrel in the presence of children, beat each other. Can you imagine? I've seen that. I mean if you see any film these days, it's the quarrel between husband and wife, put this way, that way, that way, this way, this way, that way. That's all, get fed up with it. No respect, no love, no affection. Or some sort of a destruction. Then the children, themselves, don't want to see any picture.

You see, when My daughters were small, I would only take them to religious picture like Śhrī Rāma's life, this, that and all that.

So they developed a taste for that.

So when they went home to My mother's place they said, “We will not go to this picture. If there is any Rāmas, HanuManas, then we'll go." So My sister said, “You see, first of all we can't leave them alone in the house. You can't take them to any picture, they don't like any other picture but that of God's pictures.

So, I mean there are not so many, so what to do?" I said, “All right, why don't you also see with them the same?" She said, “But there are some nice social pictures, but they don't like it." So what sort of books you give them, what sort of things you talk to them, always be with them, keep them with you. That's the best. Or even if they have to go to some school, it should be a school where there's love, affection, good company, they talk of Sahaj Yoga, sort of a thing. I wish you could start a school of Sahaja Yoga in America. But you know how difficult it is to start anything sensible? Everybody is afraid. But if you want to start a school of nonsensical things, they'll give you grants.

It's very difficult, even in England, same thing, can't start a school. If you want to start some sort of a disco, it's very easy. Many schools are closing down in England. Actually, there was a school for sale. I wanted to buy in My own simple ideas. They said, “Mother, first think why it is closed." I said, “Why?" “Because of the different rules and regulations, it is closed." I said, “Then, you're great grandchildren might be able to go to that school. It will take so much time." So first thing I'll say, you should look after your children. Tell them when it is wrong, you must tell them, “This is wrong, it should not be done." Like your child doesn't respect others, you must tell them.

If he doesn't do, if he spoils something or does something wrong to others, then you must tell him. If he doesn't share things, you must tell, “You must share your doll. You must share this." But when it comes to correcting him for nonsensical things, you should not. You'll see, it will change. Then later on, of course, we have to think of school and all that, trying to do something. Let's work it out, maybe, then we'll take over.

Basically they should be all right. Otherwise, they come to India and slap all the teachers. What's the use? It's not easy. Western children are not easy, you know, to manage. Actually, then definitely they'll be frightened of Western children coming to India, rather difficult. Because you must discipline them.

And the main thing is, they should like the discipline, they should want the discipline. That's how you should be. This stupid idea of freedom, means license, should go out. They should like it.

I remember My parents, the way they disciplined us, we would like it. Any child would remember that, “Oh my father, very particular." But here they'll call a twelve-year-old son, I know a friend of ours, such a shocking story! The lady come to -friend means in the official way. She came to London and she said, “Have you seen the pubs?" I said, “No." “Wonderful, interesting pubs in London." I said, “Really?" She had a list of them. She said, “The best is this one." I said, “What is so special?" “It's called as the Hermit's Pub." “So what is great?" “You see, a man died in this place and people did not know for months together. Then the smell started coming out, so they came in, took him away and buried him. But all the cobwebs and all the smell is still retained. And that's the most expensive pub in London." I said, “Oh God. What's this going on?" This lady said, “You know, we are very free with our children. We allow them to do what they like." And she had two sons, I think, one was twelve-year-old and one was eleven-year-old.

And these husband, wife were sleeping upstairs, in America. These two children were having a party and the father had given them alcohol, beer, all open drink. “Oh, enjoy, we are one!" And these children of that age group started drinking and then I don't know what happened to them, they put fire to some alcohol and the whole house was burnt. One child ran out, eleven-year-old. The mother, father, one son all died and so many children.

This is no freedom. You have to teach your children discretion; you have to teach them. This is what one has to learn.

So I think before starting a school for children, let us start a school for parents. What do you say? All right. What is next? Ursula: Shri Mataji, You had suggested that we can try many tricks, or different tricks for approaching seekers to find our brothers and sisters. And in Australia, when someone has...

Shri Mataji: No, no, no. I can't hear you. Just come here. Yes, Ursula. What is it? Ursula: You had suggested that we could try many tricks to find our brothers and sisters and different ways and approaches. And in Australia, each idea seems to be... they're so enthusiastic and they, they support the idea. And this is, I don't know if it's just my feeling, but there's a feeling here that when there's a suggestion or an idea we're very “Oh, no." One person may say, “Yes, good idea." Another person may say “No, no." And then you don't want to do anything wrong, so you just don't do anything, you just wait. And then nothing happens.

Shri Mataji: Among Sahaj Yogis, you mean to say? Ursula: Among Sahaj Yogis.

Shri Mataji: See, it comes from the individualistic attitude about ourselves. I mean anything you tell them, they cannot live collectively, that we know in the West.

I know what I have to go through when we have to organize their programs with three hundred people coming, this and that. But... this individualism is so much, like every bathroom has a different tap.

You'd better ask somebody, otherwise you'll land up into difficulties. Even the ties have to be different; everything has to be different.

Now, if there's something fundamental, then you can ask your leader. But if it is something mundane, all right. You want blue colour? I have blue. You want red? Have red. Like that you can solve your problem. If it is something fundamental, then you should ask your leader. But if it is something which is not fundamental, which is very simple, let them have their own way, then gradually they'll grow into it.

Because this is the basic problem of this country is.

So-called individualism makes them feel that, `Oh, this mine. I'll do it the way I like.' Now say a motor car has a different handle. Now a person who's sitting inside must know what sort of a handle it is. Tomorrow something happens, you can't even open it.

Otherwise, they're not at all individualistic, I'll tell you how. Like in India, supposing I'm wearing this sarī. Maybe there's another sarī like that. If another lady's wearing the same sarī, she'll go and change and come back. She won't wear the same sarī. But, here when fashion, if somebody's... now that our Princess of Wales has this kind of a hairstyle, all English girl's have the same hairstyle. You don't know from one to another.

So what is so individual about them? If some fashion starts, now this is the fashion, very fashionable. What is fashionable? Is to cut your hair this way and make a punk.

So everybody is a punk. Suddenly you find Sahaja Yogis walking as punks, you want to know who is who.

So what is the individual character there? Where is the individuality? On principles you should be individuals, on principles and not on artificial things.

Now this one has a principle. Supposing I'm wearing this sarī. It's made by hand, it's one design by one person.

So I'm giving importance to one person. Now he might have made two or three or four at the most. Now if somebody repeats the same sarī, that means I have not encouraged that man so much. Like you can have the same sarī made out of a, say, machine. Then you'll start, “All right have ten sarīs like this, twenty sarīs like this, all made by machines." But here, because we want to have a sarī separate, it has to be made with hand. In principle, see? How it helps! This is what it is. In principle you should be collective; in principle you should be individualistic. In Sahaja Yoga we don't want you dressed up the same way. I mean I don't want Americans to go about like something Chinese. Let us have our own dress, dress up the way we like, everything. That's all right.

It's nothing important. But in principle, we have to be the same. One principle nourishes the tree, the sap. It has many flowers, fruits. It has many leaves, it's all right, outside.

So in principle you have to be collective. All right? For mundane things, why to fight? But in any case, somebody who is an elder, who knows better, who's wiser, listen to that person. We always have an awe and a respect for elders. Like I see, thank God, you have now Sherayu, supposing, take one case, individual case. She's come all the way from India, now she's staying. She knows quite a lot about Pūjās, things like that. She knows how to do many things.

You should be prepared to know from her. Otherwise sometimes it's very embarrassing the way things

happen. Now she's here, she can teach you. There's nothing wrong in learning. She has learned many things from you. But there's no respect, I think sometimes, for her, at all. She's an auntie somewhere sitting on the shelf. No, she's here for a purpose, one should learn, respect. But that doesn't mean you be her slave or anything, but you gain something out of her. Another person who comes here should learn.

Like from Americans, we have to learn a lot. Tell Me what.

Sahaja Yogini: I don't think we're doing much about communication.

Shri Mataji: The communication is not there because of individualism. But, that's not so. There's no individualism at all, because I've seen, once the fashion starts, everybody looks the same. The other day I came, I saw ladies looking like men with muscles like this, walking like that. I said, “What sort of creature is this?" One came, two came, three came, five came, ten came.

“What's this going on?" I didn't understand. They are all walking like that, like Draculas. I said, “What is this?" “Oh, this is fashionable." What is fashionable? “They're developing their muscles." What's the principle? That's it.

So, in such things we do not argue. Means in stupidity we don't argue, but in sensible things we argue. In sensible things, we have to understand what is sensible. After all, we are realised Souls; we are not like other people. We must understand what is good. When I say something, you agree. I don't know how. You like it. I may say something also which may not be so palatable, but you like it. See, think must have it, it's a medicine. In the

same way, one should see to things which you may not like so much, because maybe you're conditioned, but see to the sense of it, the common sense, the balance. You can understand and you have something very great called vibrations. But even that also, I have seen, horrible things they do.

Some people went, husband-wife, went to stay with some lady because her husband had gone to India. Threw all her furniture out, all her carpets out, everything out. I said, “Why did you do it?" “Very bad vibrations." I said, “Really? Now will you please pay for all that, for the bad vibrations." I mean anybody else's things, who are you to decide good or bad vibrations? You look after your own vibrations.

So they also sometimes use the vibrations just to, sort of, express their ego.

So let us try on ourselves, everyone, “Am I doing it just for ego's sake? Am I quarreling because of ego? Am I saying `no' for ego?" As far as possible, try to concede. You'll feel much better. You'll learn much more. I mean, I've learned so many things since I've been abroad, I mean, I didn't know so many things. I don't know even now.

For example, I didn't know how to operate a TV. Even now, I don't know much about it. Really. I didn't know how to operate a telephone of a particular type.

So, I had to learn. I had to learn how to book a ticket, which I don't do even now, but still I have to learn.

So many things I have to learn and whatever I can learn I would like to learn. Cooking I know, but I never knew how to wash utensils because in India they, I mean normally

you have servants. But I learned it, your style with Ivory liquid. I had to learn.

There's nothing wrong in it.

So one must try to learn, than to argue.

Ursula: In Australia, the enthusiasm and the joy that they have! And if someone has an idea for something, there's just so much support for that, that they all go out to help each other. It becomes a very big, collective effort.

Shri Mataji: But Australia, Australians are very wise people. They understand wisdom. That's what we have to be, wise, very wise. And if any Indian is there, they try to ask, “How do you do?" Particular things, on principle as a Pūjā things, they'll ask an Indian. But booking the seats, never ask Indians.

They're no good. Cooking, kitchen, cleaning, very good. Maintaining house, all right. Looking after children, all right. But driving a car, an Indian? Save Me. I would never sit in a car which is driven by an Indian in America. Because crazy the way people drive. You know this fellow won't know how to do it.

So it is just wisdom and discretion one has to use and not to fight. It happens, I'm happy, I've seen this in Australians. They were declared as people of, people who were criminals, the children of criminals.

They are so sensible. Discretion must be used, that's important. It's sad. But it will be all right, I'm sure one day. Never argue on things which doesn't involve any principle. It's the best way; it's the happiest.

Even now, you see today it was so warm. I wanted to wear a cotton sarī, you see. But My children said, “No,

must wear this one." I said, “Wore it." I was perspiring, this, that. All right, doesn't matter, what's the difference, perspire for a while. Came out with this sarī. They liked it, so it's all right to please them.

Nothing, no principle is involved in it. When you think about others, then you will get rid of this problem.

But so many people try to preach also Sahaja Yoga to others. They should not. It's a very serious thing, they will start teaching. It need not be taught that way, then people don't like it. But your own behaviour, in your own character, in your own responses, people should see “this person is like this." And they should imbibe it. That's the point, I think what we lack is discretion. If you are discrete, you will learn very fast, it's not difficult.

Ursula: We still can be very judgmental of newcomers. If they have particular problems, we get all...

it's hard.

Shri Mataji: The newcomers. Agreed. With the newcomers, you should not be harsh with them.

You should be kind, you should try to understand this thing. But, you know still, I tell you sometimes... The other day I had some boy who had come, all right? He asked Me at least twenty questions. I answered them properly, this thing, that thing. And he got so pampered, he sent Me news, “I don't want to become Sahaja Yogi." I mean, but for Me, anybody would box his nose, for such an answer. You see, you have to take it in a stride. Situation is so bad; situation is very bad. Must understand we are on a warpath, whatever is possible, we can do it. But every country has improved so much.

So what's wrong here is: people don't want to learn; people don't want to understand the sacrifice of giving up your ego, giving up your decisions.

“All right, let's see, let's see." Like that. That's why it doesn't grow.

Now one thing I must say, in America if you have My program, hall will be full, I won't be able to enter in and when I get out, I'll be pushed out like a piston. I've seen it. It's the people are so much I don't know how to get in and how get out. It's terrible! And when I go away, they just disappear. Because, there's something lacking, of course, I agree, among Sahaj Yogis, that we have to see. After all, nothing special about Me as such, I mean, they just see My photograph and come to the programs and sit down there. Even if I have three days program, it goes on increasing. While there are Sahaj Yogis who may not even be able to have one person in the hall. What's the reason? They don't know Me. All right? So there's something lacking in us, also, when the newcomers come in, how we treat them, we talk to them, how we appeal to them. Once in awhile of course there will be somebody who will rude. Doesn't matter. But try to be nice to them. On the whole I think the newcomers, I won't tell all these things to a newcomer if he comes. If a newcomer come I say, “Oh, very nice. How are you? This, that." You see? Settle him down.

Any other fundamental differences you find, you can ask Me, fundamental.

Sahaja Yogi: I'm just little curious about, well, future little bit. Are You going to manifest Yourself in some different

way as Śhrī Kalki? Or are You going to sort of let the change happen a little more gradually?

Shri Mataji: Direct questions. You tell Me, what should I do? Tell Me, what should I do? Any other form won't be suitable. Try any other form. Take Śhrī Kṛiṣhṇa's form, You have to take the Sudarshana and just kill off all those who don't believe in Sahaja Yoga. Is it all right? Take form of Jesus Christ. Hang Yourself nicely, finish with everyone. Then think of Kalki. Finish everything. After doing all this work, beautifully creating all this world so beautifully, don't you think One should manage it, try to manage it, as far as possible? That's My style.

Which one would you prefer? [Laughter from the Sahaja Yogis.] What did he say? Voice from the crowd: He likes Your style, Mother.

Shri Mataji: Aha! That's it. You see that's what, nothing else. Of course you should know that Kalki's acting, everybody's acting, everybody's acting but is on a low key, as they say. One has to be very careful; it's a very delicate job.

So many are lost. These Gurus have taken over so many. It's a very, very delicate job. All right? But if necessary, I can do something.

Now, any other question? What time is your dinner? Any other question?

Sahaja Yogi: Mother, it seems that many of us here don't really know about the Haṁsa Chakra, in terms of understanding how it relates to the Viśhuddhi and what we can do to strengthen our Viśhuddhi.

Shri Mataji: Haṁsa Chakra stands between Viśhuddhi and Āgñyā as you can see clearly positioned like that. But from Viśhuddhi there are many nerves which pass through Haṁsas and end up here. They don't all go to the brain. Or we can say that at this time, at this point, all our reactions which are what you call reflex reactions finish off.

So supposing now I get some dirty smell, I'll close My nose like that, or if I can't hear, I'll just pull My ears like this; or if I see something dirty, or if I see something jarring, My eyes will close automatically. If somebody tries to put a pin through Me, immediately I'll... spontaneously, it's all built in, within My system and your system, too, that you react with reflex action.

Same thing may not happen to animals. Animals are different.

Some animals have certain reflex actions, some have some reflex actions; but we are different and our reflex actions we are all practically just the same. There's not much individuality. There isn't much difference in our reflex actions. At the most, with conditioning somebody might say “Yah!", somebody might say “Oh!", somebody might say something, that's different. But the reflex actions are just the same.

So up to the reflex action, we don't have to use discretion. Then starts our discretion part. Discretion starts when we are using these two Nāḍīs which meet here, without going to the Āgñyā.

So when these two Nāḍīs meet here, what happens we start seeing through our experiences. First would be a reflex action, automatic reflex action. The second is

when, supposing a child, if you tell the child, `Now this is hot; don't put your hand there,' he won't listen. Put the child. With experience, he will develop reflex actions, the conditionings of it.

So thus reflexes are built in within us. Also, they are built in within us with, we should say, with other conditionings like, you see, in a country supposing there's racialism, or in a country like ours there's a caste system. Then person react according to what they have learned from childhood.

All these conditionings could be of the present day, when you are born. You could have been, yourself, born in last life in, say, Africa. Today you are born with a white skin, so you have started sort of calling that African you have become. All these conditionings can be built in, into your Haṁsa Chakra, which have come from your training of the mind, you can say the experiences of the mind, the experiences of the society, of your knowledge, of your education, the way you're conditioned can be built in here, in the Haṁsa Chakra. And it reacts to things which has no meaning. If you were... `I hate someone!' Why? Because that person wears a blue jean, or something; or you can say a green shirt. Now this is built in your mind. Or sometimes this falling in love, also, comes from the same kind of a conditioning. Supposing you had met somebody who had, say, blue eyes and was kind to you.

So you have fascination for a person who has blue eyes. There's no pure idea about beauty; there's no pure idea of happiness; there's no pure idea of esthetics. All is condition. For some people, this is beautiful; for somebody, this is not beautiful.

So this is the place where these interchanges take place between both the naffdīs and here the Haṁsa lies outside the path of Kuṇḍalinī. They sort of come out here, out of the path of Kuṇḍalinī. It's very surprising. When the Kuṇḍalinī moves, She goes from Viśhuddhi direct to Āgñyā. Now, how can we improve our Haṁsa then? It's a big problem, because if our Haṁsa is sick, is overconditioned. The Kuṇḍalinī cannot work on it; it just gives up. Now, so for Haṁsa we use all these physical things. Like I said, put the ghee in the nose. Keep it in a way that it is nourished properly. Because Kuṇḍalinī, if it tries to too much attack the Haṁsa, it will have problem. Problem because, as it is most of our time we spend in such a manner that your Haṁsa things become, what you call the epithelial cells, the linings, become dried out. When the Kuṇḍalinī rises, She may try to create a problem more for that dryness, maybe.

So it is kept out, but it has an effect in the sense that even if there is a light outside, it can fall inside.

So it's not the Kuṇḍalinī directly that affects your Hamsa. It is like when the Kuṇḍalinī awakens, you yourself see now that a person is, whether he is fair complexion or dark complexion, he is a human being.

You reason it out and Haṁsa clears up. Then you see yourself that, `Oh, I'm very egoistical.' You start seeing yourself through your Āgñyā, start seeing that, `I'm so conditioned.' So you reason it out and that's how you correct your conditionings. This is what is Haṁsa Chakra.

So Haṁsa Chakra cannot be done if just you're a realised Soul, but is an effect, is the symptom of your Kuṇḍalinī awakening.

Some people think that you develop discretion just as the Kuṇḍalinī rises. Is a wrong idea. No. That has to be deliberately seen that you build up that discretion within yourself. But once it is built, for example My discretion is absolute, I just know what it is. You see My conditioning here is absolute, is one with the Kuṇḍalinī, one with reality. But for human beings, it has to be reflected by understanding. Like a child who touches something hot, then it is hot. Now this is hot, because it's heated up.

So you see a person is catching on the right Heart. Right. He's catching on the right Heart means he's got a right Heart and he is suffering from such and such thing. You have to see it yourself.

Now if you tell the person, “Are you suffering from, say, asthma?" He says, “Yes, how do you know?" “I know it because I've learned it through my finger which was burning, that's why I know it is." But supposing somebody has an asthma and in that plays the part your Kuṇḍalinī, you will get asthma immediately. You see the point? The conditioning cannot come to us unless and until it passes through, or sieves through, our reasoning and understanding. Are you understand the point? It cannot work. The reason is, it filters your collective consciousness. Otherwise, you go near a person who has AIDS and you become collectively conscious that he has AIDS. And if you imbibe all that into you as a conditioning, you will get it. But you are separated. Like person who reads a, there's a very nice story about this, Jerome has written. Like one man, he went and read Materia Medica.

Went and told doctor that, “Doctor I have all the diseases except for one, which is housewife's knee." He said, “How is it you haven't got it?" “Because I am not a housewife." So he got conditioned into all the diseases. That's how many people get diseases, but thank God there's a filter. If somebody has a disease, you don't get it, because you can filter it.

But Haṁsa Chakra could be affected by baddhas. That's one problem, if some baddha passes through the nose, you might; some viruses pass through the nose, you might. Affected, means it can get sick. But one must understand the discrimination between the two. Say there's a virus infection outside. It can pass into your Haṁsa Chakra and can give you a problem of sinus, this, that, physical. But you won't become like a person who has given you virus infection.

So there is a filter. But supposing there's a person who is very hectic. And you come in contact with that person, he's very hectic, so your Swādhiṣhṭhāna can take over. You can become hectic with that person. Being with that person, you can become hectic. But as far as the Haṁsa is concerned, with anybody you live, your Haṁsa doesn't carry the complete impact of that because there's filter.

So now, if you have to develop the discretion, you have to learn, you have to understand. It doesn't come automatically. But with children who are born realised, their Haṁsa is so developed that they know it, what is right, what is wrong. Because their Haṁsa is so much trained that way, they don't have to use much understanding. But those who are now growing up, have become now Sahaja Yogis have to know through their

own experiences their Haṁsa. It's a filter, also. But for a child, he knows what is right, what is wrong, because his Haṁsa is developed. In India, when the child is born he's massaged nicely. Oiling is the best way to have a good Haṁsa. Oil his hair, oil his body, put some drops in the nose, everything.

They try in the ear, in the nose and that's how they build up.

So what I have to say that physically you should have pure Haṁsa Chakra by using ghee and all that and mentally you should use it by learning things, in experience, what to do, how to do it, how to work it out, how to establish. That is how Haṁsa Chakra grows and makes you discrete. That's why tradition is very important. Tradition gives you the growth of the Haṁsa Chakra and then you go on discarding whatever is wrong out of that tradition. Then again, you keep whatever is good. Give it to your children, to your children, to your children.

So the discretion comes to a person who is traditionally built up better than a person who has no traditions.

Now, for example, this morning I was discussing that people take, fill the wash basin and wash their face, in the West. In India, we cannot conceive of it, cannot even think of it. I mean, people don't know it can be done. Because in traditional way it has come out that if you're washing your face and again the water goes into there, then all the dirt is in it, again you're using the same water.

So you cannot have complete.

So always use running water. Traditionally we've learned it.

So it's so much in our heads, in our discretion, that we cannot even think of such a thing.

Simple thing that Mūlādhāra must be cleaned and washed. Any Indian, you take it, he knows that is, because they must have had some problems before. Whether he is in the north, he's in the south, east or west, ask him. Auspiciousness is another thing. It's so much imbibed in the tradition. But if you have a tradition, say, of doing things which are absurd, also you can have traditions like that. Like very primitive people have all kinds of traditions which are very absurd. I was told that if you go to Ladakh what they do, somebody dies, they keep the hand of the dead person in the house all the time like that.

They think that that helps. With tradition which is wrong by discarding that, they will understand that is wrong.

So the more traditional you are, the ancient you are, you learn many things.

Like we have seen English are, in a way, very traditional, so they, supposing theirs a lady coming down and you are coming with the lady, then the man will be in front, automatically. He'll just move.

But if she's going up, then man will follow her. Just happens, automatically, because traditionally they have learned that if you're going down, the lady may fall or something, so we should be in front.

So what you call as the traditional habits of person gives you this Haṁsa. And these habits are built better and

better with trial and error methods. And that's how you develop it. Now for people who are Sahaj Yogis, it's much easy to imbibe them, because if you see something, “Yes, that's wrong, should not do it, finished." But you should be so clear-cut about it as you determine. It works out. You're Haṁsa will be all right. But you tell them ten times, still they do the same thing. Then that means their Haṁsa is not willing to accept. But you must nourish it, you must look after it, you must, as I said also this kajal is also very good for Haṁsa Chakra. All kajal and the oil in the nose, ears, it's very good. All acts for that.

Even, say, talking to another person, to talk discretely is to say something which doesn't lose its power of affecting that person. Like if you say something very harsh, then you should know how to neutralise it so that he retains that into himself.

All these discretions only come also by tradition. When you find something that is futile, in a collective way in a tradition drops out.

So the blessings of the tradition is great, but greater are the blessings of your Spirit. And the blessings of the Spirit are such that through your vibrations, immediately you know this is wrong. But you have to be honest about it and you just give up. You want to ascend, you want to improve your vibrations, so for that whatever is needed you will do.

Contents: 1987-08-09 Śhrī Viṣhṇumāyā Pūjā, Pawling, NY, U.S.A.

Today we have assembled here to do the Pūjā of Viṣhṇumāyā.

Viṣhṇumāyā is created through human effort, also. As you see the clouds, when they rub against each other, then the electricity is created.

So first the clouds have to be created. The sun acts on the sea. See how many Chakras come into play! Sea is the Void and the sun acts on the sea. Also the moon acts on the sea. As a result of that, clouds are created.

This electricity is not created in the ocean, that would create problems. Is created in the sky so that everybody can see it, can hear it. They see it first and hear it later. It's all well organized, well calculated, that is Viṣhṇumāyā.

But it was created, also, with some understanding by human beings on this Earth. First of all they saw the two clouds rubbing each other.

So in the primitive stage, human beings tried to rub two material things to create electricity.

So two material things, that is two parts of matter, when rubbed created the electricity.

It's very significant to see: matter can be used to create electricity! The spark of the electricity comes from the matter. Without matter, they could not have started cooking the food.

So how it has helped the Void.

First from the ocean, it went into the sky, gave the message to the people to create the electricity. See the love! Then people learned how to cook the food for the digestion to be easier for human beings. How it comes back. From nature, how human beings learn and do it for the good, betterment, hita, of human beings.

This benevolent energy, which was meant for the benevolence of human beings, again was utilized. As you see, this is the creation, all this is of Viṣhṇumāyā. That's why it's a māyā. With electricity you can create a māyā, you know that very well, how you can create it.

So many are here, luckily in such a spontaneous way, so many who are dealing with this electricity in creating māyā.

America is so much helped by this electricity, by Viṣhṇumāyā. You're not thankful to it. Like you have got Niagara Falls, you have so many falls here. Again, the water when it falls, it's come from water, when the water falls on the lower level, very lower level, then it moves the turbine and those movements can create electricity.

So you have hydrostatic electricity. Also the electricity is produced, as you know, through coal. Now here, again, the Mother Earth works out for the betterment of human beings to create the coal in Her Being. I think She must be taking all the baddhas, absorbing all of them in Her stomach and must be burning the stones inside Her to make the coal. And then that coal is used for making electricity.

How much the Nature is working for our betterment! Your New York would not have been there but for electricity. It stopped for fifteen minutes and you knew the power of electricity.

You cannot move without it, you cannot exist without it. That's why it had to be used and created, given you so much of benevolence. You cook with it, you see with it, you listen with it, you enjoy with it.

You wouldn't have your televisions, you wouldn't have anything without electricity. You won't even have these `Exits' here written. You would have walked into the walls! So much of this Viṣhṇumāyā has worked, but She is a māyā. She can create a māyā. And this has created a big māyā in the minds of human beings that `We are on top of the world!' You are not! If electricity recedes from you, you'll become again the same primitive people making electricity out of rubbing the stones, take it from Me! This flow of electricity is available to you for your good and not for your destruction. But what has happened today is, that using [of] this electricity for your destruction. I remember about, say, thirty, forty years back, or even earlier when we saw the films, they were not coloured films, American films were beautiful films with substance in it. They wouldn't show one married man running after another married woman. None of these stories. Very pure form of beautiful family life. Everything nourishing was shown.

We don't hear of any such thing where they showed evil winning over. Now you find they show a thief and the thief becomes the hero. Then the people see those films and the children, specially I've seen, have that thief as the symbol of something great.

So they are going against the Void completely, against the religion that is within us, absolutely! The thing that was to nourish the Void, the one that was to sustain you in your valencies, is now disturbing the Void completely. That's the māyā part of it. The same electricity which was to give you the right path, the light in the darkness, is

now sucking you in like a magnet towards your destruction.

This is the Viṣhṇumāyā who came to this country in such a big way and then spread all over, has given ideas to everyone. People picked up all your techniques, all your styles, even you have Hollywood and all these very famous people here who have thrived on this electricity. But without thanking the Viṣhṇumāyā, they started doing things which were against Viṣhṇumāyā. This Viṣhṇumāyā is the one who has helped you because She is the Sister of Śhrī Kṛiṣhṇa and because this is the domain of Śhrī Kṛiṣhṇa, She came down here to help you.

Now She's the Sister, this must be understood very well. Now sisterly relation is a pure relationship.

Now, of course, everything is so confused, but that's the purest relationship between the brother and the sister. The brother is protected by a sister and the sister's chastity is looked after by the brother. A brother who doesn't feel hurt if his sister's chastity is in danger or she plays about with her chastity, he's not a brother. He's not a brother anymore. He's responsible to see that his sister keeps her chastity. Only her chastity can protect him, it's a mutual working.

This feeling, if it does not develop that `She is my sister and that I have to look after her chastity, for that I have to behave myself well, so that she doesn't find faults with me.' It's such a cleansing process this relationship has, as much as the electricity has the cleansing process for you.

Everywhere what the electricity does, a sister does for her brother, she cooks for him, she tells him the right path, she enlightens him and sometimes shocks him,

also. They have to have certain shocks, otherwise they will not know how to work it out. And the best of all, she's the one for whom you have to be very careful to know the technique how to handle your sister. If you do not know how to handle your sister, you can be absolutely wrong and you may get it, something that you would never expect to get.

So one must understand how to handle a sister. In this case, we have to know that the same [Viṣhṇumāyā] was born again at the time of Śhrī Kṛiṣhṇa as Draupadi. She took Her birth as Draupadi and when Draupadi was attacked by the Kauravas, they wanted to remove Her sarī. To remove the sarī itself is a symbol that they challenged Her chastity. Now if you see in the Māyā Nagari, women have no sense at all that they should cover this part of their body. In this Māyā Nagari, the other way round. When I heard a very responsible person saying that “In our culture, women must expose their body." What is this culture? Is anti-Kṛiṣhṇa, completely anti-Viṣhṇumāyā.

Such people will get into trouble, I'm sure, with electrical problems. The brothers who do not bother about the chastity of the husband of their sister and also support him and asking to do wrong things, hide his things, are also equally responsible.

Like in Sahaja Yoga, you know that a sister is to be protected and the sister's husband, if he's doing anything wrong, he's to be told off by the brother.

Like once in India, one newspaper passed some remarks about Me. My brothers were up in arms. I thought, “Now,

it's going to be terrible. How am I to manage it?" It was a big problem.

They were going to go to the courts. When I told them, “I'll not go to the courts." “All right, don't go. But we'll go." They told My husband also. My husband and My brothers put together was formidable! I didn't know what to do. I wrote to one Sahaja Yogi that “Go and see the editor of the newspaper. Tell him that these are My brothers, be careful. They are very powerful people in India and from here My husband. It's terrible” but they would not apologize.

So I thought of another Viṣhṇumāyā that there was a big strike and the paper was closed for exactly six months. And they had to go in for a big, very big losses. And when they started [again], the people who were working there came back and said that “Why did you write against Shri Mataji? We're not going to come back." And they had to apologize.

So how the brother's love can compel even Ādi Shakti to do things that She would not normally do.

In the same way, when Draupadi was challenged, Śhrī Kṛiṣhṇa was not in Hastinapur where it happened.

He was thousand, at least more than thousand miles away from that place. But it's said that “Śhankha Chakra Gada Padma, Garuḍa lai sidhare." He came on His condor with all His weapons, Śhankha-*‘conch’*, Chakra-*‘discus’*, Gada-*‘mace’*, Padma-*‘lotus’*. All these He brought to save the chastity of His Sister.

There are many incidents in our history, I don't know if I can cite anything in your history. But I would say when I see Abraham Lincoln I think he was a great brother to the

Statue of Liberty. The way he fought for women in such pure love and without taking any money, without charging them anything, to punish the husbands who were drunkards. That's just like a very good, powerful brother to behave. But those feelings are now dying out I think.

But, say, in Russia, when I went, went to see Lenin's house and throughout, apart from his wife, was his sister who helped him, to type for him, to do all his official work. He has written volumes and volumes of books in that small age of fifty-four years, volumes. First of all he was in Siberia and just imagine, this sister of his has typed most of it. Throughout in the whole tour, we felt the presence of the sister and the way she has helped her brother.

This relationship is so pure which doesn't want anything. A wife may say that `If you don't give me a coat, I'll divorce you.' May in England and possible in America, they say so. But a sister cannot divorce.

She cannot divorce it. This time in the newspaper, they published the name of My brother.

So I said, “What can I do? He's My brother, so he's My brother. Whether good, bad, anything, he's My brother, I cannot divorce him." Is something, a relationship which you cannot break. Nature has given you this relationship.

But when you come to the collective, is very important that we must respect this relationship. If you do not respect this relationship, you cannot work out collective living. Like in a party I go and I feel something very funny happening.

Somebody's wife is entangled with somebody's husband. All sorts of funny things happen. But in collective if you know, except for my wife the rest of them are my sisters, the purity settles in like that, you don't have to worry, “They're my sisters!" And your eyes steady out.

Innocence starts pouring out of your eyes. It's a very, very simple thing.

So in the eye, when you get your realisation, you get a glint, must have seen, there's a shine, that is Viṣhṇumāyā. That is the Viṣhṇumāyā which shines through your eyes and She's the One who makes you through the māyā of Viṣhṇumāyā. This glint in the eye you must have seen in people who are realised Souls and this glint in the eye is the one that makes you understand and feel the beauty and the power of sisterly brotherly relationship. In the beginning of Sahaja Yoga, I found it impossible to establish this.

So I said, let's try the Viṣhṇumāyā. And it worked. Actually, naturally we know this is wrong. We know that it is wrong, naturally. We don't have to have a law for it.

One lady came to America with her brother and she told Me when I had not come to America, “It's a funny place." She said, “I went to America and we wanted to stay in one room” because they wanted to save money.

They said, “No. If you are brothers and sisters, you can't stay." She said, “Why?" I mean in India if you are brother and sister you can always stay. If you are not brother and sister, then of course you can't stay, you don't stay together, the other way round. If you are brother and sister you cannot stay in one room here, in a hotel, under

law! And [if] it's a father and a daughter you can't stay in one room. Absurd. I mean for us Indians it's a shock.

I said, “But why?" I just couldn't understand. Now I know what it is! That it has become now a law, to that extent. To us, it is absurd to have such a law.

And, as we have learned so many things from you about electricity, you also better learn from us certain thing about Viṣhṇumāyā's powers. There's no harm in learning something for the roots, because if the tree has gone wrong, it has to learn something very much essential from the roots and that is it, the purity of relationship between brothers and sisters.

But the sister relationship always gives a very big cementing force for the husband and wife. I know if My husband tries to trouble Me, his own sister will be after his life and he'd better be careful about it! And same with Me, if I do anything wrong, My brother will side with My husband and not with Me.

So it cements the relationships very well.

In the history that I know of, two very beautiful incidents I'll tell you which come to My mind today is one of Shivaji. When Shivaji, it's twice it has happened in his lifetime which is very remarkable, he was once presented with a lady who was very beautiful and people had plundered her things and all her ornaments, because she was a daughter of a Muslim courtesan, as you call the courtier. And they tried to plunder him and they brought this beautiful woman before Shivaji.

So Shivaji looked at her and said, “Please remove your veil” because Muslims have a veil. And when she removed her veil, he said that “If my mother was as

beautiful as you are, I would have been equally beautiful." What a thing to say, what a poetic thing to say: that is that “If you were my mother, I would have been as beautiful as you are” means you are my sister. And then he got very angry with all these people and asked them that “You better take her away and never do such a thing to any woman!" And not only, but he gave lots of ornaments and lots of things to her to say that she's a sister going to the husband with all respect and regard. And this gentleman, her husband, was a very deadly enemy of Shivaji. How he solved the problem with such purity and then this gentleman became sort of a milder person with this gesture of his.

Second in his lifetime we hear about a fort which is now very close to My house in Poona was, there was a Rajput lady called Kamal Kumari, who was entrapped by the man who was the officer of that fort, who was a Muslim and he was telling this Kamal Kumari that “You must marry me." And she would not accept. They had brought her from somewhere, sort of, by force. And she would not accept; she was Rajput. And he said, “By tomorrow, you'll have to marry me." This lady didn't know what to do, so with someone very secretly she sent a letter to Shivaji with a rakhi. But it reached the mother of Shivaji. Mother sent a letter, sent a message, to Shivaji on a horse that “Come here as fast as possible, if you are eating your food, then come here to wash your hands” to that extent. And Shivaji was so obedient to his mother, very obedient. One has to learn from his character.

He rushed there, because obedience was his power. He rushed there and asked, “Mother, what is it?" So she

said, “No, I want to play chess with you." He said, “Why now?" “I must play chess." He couldn't understand. And she played chess and she won something. She could have told him, but she just wanted to sort of put a Viṣhṇumāyā on him. He lost.

“Mother, what do you want?" She said, “Today I want you by night to capture this fort." “Today?" “Yes." Then she showed him the letter and the rakhi. Rakhi was so powerful that a mother had to ask her son, who was responsible for the deliverance of Maharashtra from the clutches of the Muslims, that he should go to this fort and capture it. Such a powerful message out of that string.

So. All right. Came out.

He was quite upset how to do it. Suddenly there was one gentleman called Tanaji, had come to invite him for his son's wedding with his uncle. And he saw him so upset; he said, “Why are you so upset, sir?" He said, “My mother has asked me such and such thing." He said, “All right, I'm going. You don't have to go, because we'll have many Tanaji's like me but we have only one Shivaji. I'm going to do it." He said, “But your son is going to marry." He said, “First let my sword marry this fort, then I will marry my son." Such people we had also. Such sacrifice. Only on that rakhi. Think of that, only one rakhi. All right.

They didn't know this girl, they didn't know her father, they didn't know anything about her, they had never seen her. Can you think of somebody who will do like this in modern times? We are supposed to be very evolved, powerful, great people. Even in the pictures we need not show it. Nobody will come to see such a film because they'll feel so low.

And he went there and he used a kind of a big lizard which went and fixed the nails. With a rope he climbed up and they conquered and won that fort.

It was decided that if they are successful they should lit fire which Shivaji can see and come down. He saw the fire early in the morning so went there and under a tree the dead body of this Tanaji was lying.

He looked at it and he said, “We have got the fort but we have lost a lion." That's why it's called as the Fort of the Lion, Sinhagad, which you can see from My house very clearly.

But these are the monuments of a small thing called a rakhi. A small symbol of expression that can capture forts after forts.

Another one where, I've told this story before but I'll repeat it today, was when Alexander the Great arrested one king called Puru. Alexander had married an Indian lady and the great Alexander was in jail.

That was the day of Viṣhṇumāyā.

So she sent, this lady was very clever, his wife, she sent a rakhi in a small, little thali covered nicely to the King Puru. And, as the rituals are, that day this was presented to him.

So he had to accept. If it is sent, you have to accept. The sister sends it with deliberations but you have to accept. And he accepted it and it was tied, then he said, “Who is my sister?" They said, “Your sister is the wife of Alexander." Said, “Oh God, that means I have arrested my own brother-in-law." Immediately he becomes a brother-in-law, immediately! No marriage took place,

nothing, he's a brother-in-law. He rushed to the jail, fell at before the great emperor. He couldn't understand, “What's happening to Puru? Why did he do all this?" He said, “Sir, I am sorry” in his own language, “I'm sorry I didn't know you were my brother-in-law. I'm sorry whatever I've done. Will you forgive me?" and all that. And he brought him, asked him to sit on his throne. He couldn't understand, “What's this going on?" “Please." Made him sit there, garlanded him, did his Ār.ti, gave him ornaments, gave him big garlands of diamonds and rubies and things and touched his feet, washed his feet and then, with great honour, sent him home. He couldn't understand, “Has he gone mad or he's possessed by someone?" He must have thought some Greek has possessed this fellow, the way he was surrendering. When he went home his wife was smiling. He said, “Why are you smiling?" She said, “I knew the trick will work with Indian mind." “What was the trick?" She showed him one string. “This was the trick." He couldn't understand, started looking at it. “What is this?" She said, “This is the rakhi. This is the thing I sent him. This has the symbol of a sister, that's how you're released." Alexander sat back. He said, “Oh God, these people can release their enemies on a string? I can't capture these people. They are too good. They are too subtle. These subtleties we cannot understand." And he turned back. But he took some poets with him who sang his praise, how he was, what a generous man.

But I must say it's rather surprising to see such a subtle man in Greece. But maybe that was the time for them to understand subtleties, but today I don't have much

hopes. As I've seen them, they are not that subtle. They only have people like Onassis who are their heroes, whom they worship.

From where to what we have come? How we have used the same good things from horrible things now.

How far we have gone. And I would say the same Viṣhṇumāyā has now put into this māyā that you go to hell now! Finished! It is She who has arranged this for you. She doesn't think that Americans deserve to be in Sahaja Yoga. It is She who is fighting Me. She says, “Mother, forget it! Forget it! Forget it!" See the films, one worse than the other. You see the recent pictures, the modern ones, you can't even see them, you have to close your eyes. The same power now is for your destruction, used by you only. You are using it for your own destruction.

All these films are working you out to fight each other, destroy each other, how to kill each other, how to be violent, how to be ugly, how to be shameless, how to have no self-respect and no respect for others, is all coming through these medias.

Your children are so rude. Nobody listens to anyone. Nobody respects their elders. If somebody is a simple, honest, intelligent, brilliant man, they think he's a fool because he doesn't know how to outwit you. He doesn't know how to talk sharply, because he doesn't know how to insult you all the time.

The whole film industry is now working out how to coin more insulting words. The more insulting words there are, the better it is and that's what the public wants,

because now it has become a economic thing to use films for economic purposes.

When money becomes everything, what is prostitution? You get money, what's wrong? What is wrong in destroying your families? You get money. It's all right.

Now, are you going to take this money with you, or are you going to leave this barbaric children on this country? What are you going to achieve? And the money orientation is so much that people say that Americans are the most miserly people, they are very self-indulgent and the most miserly people, while here it is the Viṣhṇumāyā which is the most generous thing. She burns Herself up to give you light. And the miserliness also comes with moneyorientation.

They are also very mischievous, sometimes they try to play such tricks which are very heinous and horrible. Then electricity has to work and I don't know, I don't know about Her, how She'll work it out, but She's very angry, with Americans specially, because this is the country of Her brother. This is the country where Her brother rules and She wants everything to be all right, because from here is generated all these nonsensical films, nonsensical things which are destroying the whole world.

AIDS is one of the blessings of Viṣhṇumāyā. It comes from left Viśhuddhi, people do not know. You start perspiring on the left Viśhuddhi to begin with.

When people start feeling guilty, they should face it and get rid of it. Of course it starts, as you say, with right-sidedness, but this right-sidedness ultimately ends up into left Viśhuddhi and then the residual part of it starts

generating this kind of a weakness in a human being, because it is also the pure form of motherhood, is the center Heart, is the pure form of motherhood.

You see a child, you see a girl who is innocent. What interests her is her little dolly. She's a mother, out and out. If she's properly brought up, from very childhood she's a mother. And motherhood is the epitome of womanhood. There are some Sahaja Yogis also who are so stupid they don't want to have children after marriage. They should get out of Sahaja Yoga, immediately. We have not done all this to have people here who cannot produce children. If they can, they should. The reason is there are so many great souls who want to be born. These are the great fruits which are going to be prospering on the tree of your family life and if you do not want to have any children, then what are you doing here? So the Viṣhṇumāyā's main thing is that a woman has to be a mother. Then that motherhood gives her that special capacity to shine.

Now it starts with the left Viśhuddhi, the AIDS goes to the center Heart. The Center Heart is challenged, the motherhood is lost. That's how the antibodies become weak, once they are attacked, they become weak, they cannot fight the disease and that's how the person who gets AIDS has to face things in such a manner that it has no antibodies, so he becomes allergic to everything and he dies.

To fight the AIDS, the sisters' and brothers' relations must be established so that sisters can look out for men, the way they are behaving and they should look out for sisters, the way they are behaving.

In this whole Satanic movement I find the men become physically attacked and women become mentally attacked. And it's such an attack that women are difficult to get out of it.

First of all, we have to decide what is our goal, is to become the Spirit and not a sex point. This māyā has changed your goals completely, is going to make you into worms or I don't know what else. Actually, this is what the Americans have to understand: where are they going? Everybody thinks that Americans are half-mad if not full-mad. Any American coming into any organization, “Oh, beware, American." Americans may not know about it. They never consider an American as a completely sane person. What is the reason? Because of this queer, weird, stupid ideas they have.

But I heard that here the people claim that we have a fundamental right to be stupid and mad.

This kind of a thing that is moving today in the country where you live and if you have to save it, you have to turn their faces towards God. You have to turn their faces towards Self-realisation. And this is a very, very difficult task for which you all Sahaja Yogis, I request you and I pray for you, that you develop that kind of a power which is the power of Viṣhṇumāyā that you shine with the power of Viṣhṇumāyā.

When I see your Statue of Liberty, I think she is the Viṣhṇumāyā here standing. Why didn't they make a man stand there, why a woman? She is the symbol of the sister, of Viṣhṇumāyā and if you have to have your liberty, have it, but liberty of wisdom, not of stupidity.

And this is what I have to tell you today in this great country of Śhrī Kṛiṣhṇa, that you'd better be on the lookout. Better be on the lookout. You can say that She really rules in a proper way in South America and that was Her domain, too. And there electricity is not so prevalent. But the perversion has started because they started producing cocaine and other horrible things to spoil your left Viśhuddhi.

One feels guilty with one thing in the North America and another one makes it bad through cocaine and is nicely transported here for you to spoil your Viśhuddhi. This is an attack on Viṣhṇumāyā, another attack on Viṣhṇumāyā, from the South [America], because they are exporting.

And once I asked them, “Why do you export it?" They said, “That is their lookout to save their people; it's not our lookout." In Colombia, officially! They feel that: if the Americans cannot look after themselves, how can we look after our people? And they're making a big money out of you because, you paid so much attention to money, “All right, have it. We'll also have money by giving you this horrible thing to spoil your Viśhuddhis and take all your money, if you think money's that important." It's something, a very big play, it's a māyā, it's a horrible māyā into which this country has gone into.

And you have to do it by shining examples to show how starkingly it is horrid the way we accept things so easily.

I'm sure this Viṣhṇumāyā will crack certain nuts here and I hope it will create a new path for Sahaja Yogis to follow, to get more people into Sahaja Yoga in a proper, dynamic way and settle them in Sahaja Yoga.

May God bless you.

Before we start the Pūjā, I really admire the way you have created this māyā here. I hope this will cover the blinding māyā and put people into their right path. I must say I admire it, the way you have done it. It's beautifully done.

May God bless you.

One of the names of Devī is also Mātājī Nirmalā Devī, because means pure, also these days people are talking of Khalsa and Khalistaṇ. Khalis means `pure'. Khalistan is the place where the pure people have to settle down, that is Sahaja Yogis. That's what was said that only the Khalis people, means the people who are pure have to form Khalistan, not those who are violent or those who are stupid. Is meant for the people who are Sahaja Yogis. It was said for the Sahaja Yogis. The saints would never tell that those violent people should have their Khalistan.

So, as they call it Nirmalites are the Khalistani people and they are the Khalsas. Such a misnomer under the influence of Viṣhṇumāyā.

Let the little girls come in first. Not very small little girls you see. Say, those who can walk on their own and can do things on their own.

Sahaja Yogi: Should we do Śhrī Viṣhṇu's names first and then the Devī's... mantras?

Shri Mataji: Ah, all right, can do that way.

So fifty-one and...

Sahaja Yogi: There are twenty-four names for Suṣhumnā, for Śhrī Viṣhṇu.

Shri Mataji: That's not Viṣhṇumāyā. What you have to do is to... Viṣhṇumāyā is the one which is the Virgin.

So if you take the Devī's names is sufficient because we have done Kṛiṣhṇa's names here.

What are the Devī's names you have?

Sahaja Yogi: Yes we have the Devī Māhātmyam,

Shri Mataji: “Ya Devī sarva bhooteshu, Viṣhṇumāyā'eti shabdita."

Shri Mataji: Those who have to read the names, you see, should not tell what is to be done; should sit down with this immediately.

Contents: 1987-08-1x Arrival, Airport and Hotel, Paris, France

[In 1987 Shri Mataji was coming to Paris and we were looking for a hotel to receive Her, as the Pūjā was too far from the ashram. We had a specific idea about how to decorate Her bed. We wanted to put a crown and a white veil above the head of the bed, but as it was a hotel we thought that it wouldn't be possible, because we couldn't make holes in the walls.

So we surrendered and forgot about it. One, week before Shri Mataji came we found a beautiful hotel which had just opened a month before. This was already a miracle because it had the same style as Shri Mataji's house of Shudy Camps and the cook was on holiday for the week when Shri Mataji came so we were allowed to cook for Shri Mataji. They also had two huge bedrooms. One was more for a lady and the other more for a man and as Sir C.P. was also coming, this was perfect. But the best was that when we first entered the room for Shri Mataji, to

see if it was acceptable, there was a crown above the bed with a white veil, exactly as we wanted.] [When Shri Mataji arrives, Sahaja Yogis tell Her about their desire and how the crown and veil are there automatically and how the kitchen is free.] Yes, the Goddess is always preparing Her own place when She is coming.

Contents: 1987-08-1x Visit of Chartres Cathedral with Sir C.P., Śhrī Kṛiṣhṇa Pūjā Seminar, Paris, France

[Inside the cathedral, Shri Mataji is asked if the fabled veil of the Virgin which is kept there is genuine.] Shri Mataji [after some time]: Yes it was Mine, I can remember it now.

[Once exiting after a long time inside, to Sahaja Yogis who are just arriving to visit the cathedral:] This is a beautiful place, have a nice time.

Contents: 1987-08-15 **Talk to Sahaja Yogis, Evening Program, the day before Śhrī Kṛiṣhṇa Pūjā, Saint-Quentin, France**

Huge thing... ah? Sit down! Sit down! All on the grass? Is there a grass or something? Very good! [Laughs.] Be careful! Be careful! Be careful, all electrical things are there. Please see the children don't touch it. Can you, somebody look at that? Move out! Move out! Move out. Thank you. Hallo! [Pause.] Ah, who will translate? In French? Come along, take the mice! [Pause.] There are loudspeakers that side? I don't *[UNCLEAR]* hear.

Sahaja Yogi: Yes. *[UNCLEAR]* on the corner of the stage.

Shri Mataji: All right, that's sufficient.

[Pause.] It's very nice to see you all here assembled in such happy mood and the nature is also very happy with you. I've tried to learn French but I think it's a very difficult language.

When I came first to France they told Me, Mother you should never say that you are a happy joyous person. I think I practiced to Myself. Now the idea was that, in France people believed that the whole world is full of misery, we are all sinners and we should all suffer and we should be all miserable, so everything that was grey and very gloomy was regarded as the highest art, I did not know what to do because I enjoy, what am I to do. They said because they'd think that you are ignoramus, you don't know what is going on in this world, that's why you are joyous. But I said I know everything, so I started addressing them with `Les miserables' and today I say the joyous, you are the joyous people here sitting down in France, because you have found out the truth and that is the source of joy.

We are here to celebrate the birthday of Śhrī Kṛiṣhṇa tomorrow and is the most suitable thing to celebrate his birthday in France. Because he came on this earth to establish the fact that truth is joy, when he came on this earth, at that time there were people who believed that one should be very serious and one should be very ritualistic and they believed in all kinds of restrictions on life, they had reached the same conclusions as the Christians that you should not have a married life and you should be an aesthetic if you have to achieve God. I don't know how all of them reached such conclusions.

So he established a new way of expression of joy, now his power was Rādhā, Ra is the energy, Dha is the one who sustains the energy, but she was the source of joy, as they say in Sanskrit Alah Bedinigh.

She was the power who started a new style of understanding God and the child Kṛiṣhṇa used to sit on a tree when these ladies would be bathing, he was about hardly four or five years of age and when they would come out of the water, of the Yamuna, he would just break their pitchers from the back, because she would put her feet in the water while filling the pitchers, the water would be vibrated and then the same vibrated water would flow on their back, by which their Kuṇḍalinī would be awakened.

Because there was no way of telling people in those days that you have a Kuṇḍalinī, you better sit down and meditate, people were very gloomy, just like French, at that time.

So he had to play some tricks, then he would have a dance called Rasa, Ra means energy and Sa means with, to dance with the energy.

So he would hold the hands of all the Gopis and would dance, passing the energy through Rādhās hands into all these Gopas and Gopis who were there.

So the traditionally, what they were had come down as a very morose, gloomy religion, he wanted to transform it into a joyful fun and that is why he also used other methods, to create great fun. His Alah Bedhini Shakti that is Rādhā, he would play with her and with other friends and the friends of Rādhā of what you call Holi, which is with the water, coloured water, because you must have

seen when the children get to the water, they just start playing with the water all the time, throwing water on each other and enjoying, like Christ has said “You have to be like children, if you have to enter into the Kingdom of God." So he started such nice childlike play, like Holi, to make people very joyous and happy, because very strict type of discipline started emerging out of the religion. Even the other day I went to see the Mahārāja of Travencore, who is the one who is residing in Kerala, he told Me he has to be everyday get up at 4 o'clock and take a bath in a lake which was very dirty I have seen it not a lake a pond like a stuff and he has to stay there for everyday for one hour and then he has to come of it and with those wet clothes he has to walk at least quarter of a mile in a temple to worship the Goddess and whenever he went out of Kerala to say foreign countries anywhere, everyday he had pay has a penalty fifteen hundred rupees, I said that even if you give Me everyday fifteen hundred or any amount I will not jump into the dirty ponds.

So in Sahaja Yoga I find also when people come for the first time they get to the extremes, all the time they are giving bandhan to them even if they are facing just a tree, they are meditating hours together not eating any food going miserable, even in the programs I see when I am giving lecture or something they are still giving bandhans raising the Kuṇḍalinī and others looking at them, the new people thinking what is happening here, there are two types of people one are those who want to go deeply into Sahaja Yoga and another who are frivolous

and are abandoned type so the kind that goes into too much ritualism is also not correct.

That's not the proper way to be in Sahaja Yoga, you have to see spontaneously at that present moment whatever is to be done, their best thing is to be, in the Nirvichara, in the thoughtless awareness as soon as you face a problem get into thoughtless awareness and that is your fort, that will make you grow and your discretion will improve, your attention will become discrete, the people who meditate for hours together I find them, have not finished anywhere but those who meditate for a short time in the morning and evening achieve a lot, the reason is you must understand the law of the Divine.

The laws of Divine work when you are in thoughtless awareness, not by putting any effort into it, but a strong desire to be thoughtless awareness the other type are rather difficult because they are still standing on the back of a crocodile and try to come in the boat of Sahaja Yoga their head is still filled with all the ideas of the past, either they are self pity, they think that we can never achieve anything, or they think that, we should not change much and we should try to have all our old ideas.

Now in Sahaja Yoga everybody has passed through that stage and those who've been called as leaders have passed through it also and they know what it is. I've known some of them as very hot tempered, some very quarrelsome, one some very extremely gloomy type and some were very aggressive, some were idiotic, some were, all kinds of things, all kinds of colours and hues there were. Now the work of a leader is rather difficult, it was easier for Me to do this job because I know how to

manage, maybe I have some more powers than the leaders have, so if you deny your leaders, if you try to argue with your leaders, if you don't listen to your leaders and if you don't want to imbibe what they are saying, it's going to be very difficult for you and them and I have told you many times I know your leaders very well, because I know their vibrations, if theres anything wrong let Me handle them, you don't have to worry, but if you have to grow in Sahaja Yoga and if you have to stand on your legs, first you have to hold the hands of your leaders.

Now many people think that we have to bow to someone if we listen to someone, but listening to yourself you have not been able to achieve anything and yourself itself has not yet expressed, because you have not reached the state of Self-realisation, to achieve that first of all you have to listen to your leaders, when you say I believe it is your ego is saying that, or if you say I like it, it is your conditioning, it is your superego that is saying that, it is not your spirit, so to reach the state where you can feel your spirit you have to take help from others and theres nothing wrong with it, as in childhood we have to take help from our mother, father, teachers, in the same way in Sahaja Yoga also, you have to take help from your leaders, so there should be no problem in following the leaders because they are there for your good.

We are again once Kṛiṣhṇa was asked, that it is said in the Scriptures that you have to tell the truth and something that is Vihah Saptumbah Vihah Tiumbah Vihah, so they said how can that be? If you tell the truth it may not be liked by another person, so how can you

tell the truth. He said that there is a word in-between is Saptumbah Dihah Pitumbar Dihah Priumbar Dihah. That is the truth, then Hitah is benevolence and Priah is Dihat, which is light by others.

So these three things are combined together if you just put your attention to the benevolence of the person. Now if a leader tells you something it is for your benevolence, that is why in the long run it will be dear to you, in the beginning you may not like it, but ultimately it will be very dear to you, because only through that you will achieve your complete freedom, thus I have to thank the leaders here, for they have got so many French people as Sahaja Yogis and all others from all over Europe and England all those who have come here, they all are so proud that there are so many Sahaja Yogis in France and you will see that everything will change when we'll have more Sahaja Yogis and you all will all establish yourself as great Gurus of Sahaja Yoga, but you have to be responsible and you have to be earnest about it, that's going to help you very much, as it is the leaders have to judge, that whatever they are doing is out of their love and with the idea of benevolence. I am sure France will give such a big lead now to all the Europeans here and show how we should gather more Sahaja Yogis, in one year to have hundred and fifty like this is very surprising isn't it and all others must give them a hand for it.

Now you are going to listen to some very good Indian music and this gentleman [Bismillah Khan] who's going to play to you is a very well known musician from India, it is a great surprise for Me and I'm very much thankful to you, because he has played for so many places where

Auspiciousness was needed and I am happy that you have honoured him like this.

Thank you very much. [Applause.]

Shri Mataji: That's good.

Sahaja Yogi: Honored Shri Mataji, Mister Shrivastava, dear Sahaja Yogis *[UNCLEAR]*.

Another Sahaja Yogi [concerning the mike]: It is not working!

Sahaja Yogi: I have a great privilege today to introduce you to a great Indian music master Ustad Bismillah Khan. In fact he does not need any introduction, his music, it speaks for him. As far as Bismillah Khan is concerned, he said tradition is handed. His father *[UNCLEAR* Hazirad Patemba Bakshad] himself a very great Shenai-singer. His grandfather, his great-grandfather and his great-greatgrandfather, they were all playing Shenai in India and abroad, all through. Here today you will see three generations here: *[UNCLEAR* Hazirad], his sons and his great-son, they are all here and they are still carrying the same tradition as well Mister Khan is concerned. If I start telling you about the rewards and the big name he has got in India and abroad it will take quite a sometime. And only say one thing that in India he was rewarded as one of the greatest awards of Padmba Bushan. He has travelled all over the world, not only once, twice, thrice but maybe thirty, forty times everywhere. And down there he keeps travelling. It's really a great thing that *[UNCLEAR* Hazirad] gave us time and today he is with us. I know that you are very keen to listen to him, before, before that I would like to introduce all those persons who have come with him. You know Hazirat is sitting in-

front of you. Ustad Bismillah Khaṇ[Long applause.] Mister Jamin Hussein, his elder son. [Applause.] Abdhul Hussein, his nephew. [Applause.] He will play on Shenai. *[UNCLEAR* Mumbad] Hussein, his nephew. [Applause.] He will also play on Shenai. Mohammad Hussein, his grandson. [Applause.] He will perform on *[UNCLEAR* Surkh-Pheti].

Habib Hussein Sahib, he will perform on *[UNCLEAR* Surkh-Shenai]. Kayam Ali, he will also perform on shenai. *[UNCLEAR* Nazahir] Hussein Sahib, [applause]. He will play on *[UNCLEAR* Murthak].

And Nazhir Hussein *[UNCLEAR* Khan-zar], he is the youngest son of *[UNCLEAR* Khan-zar] and he will play on Tabla.

Shri Mataji: *[UNCLEAR* you say Bismillah Khan-zar].

Sahaja Yogi: Microphone please!

Shri Mataji: Is it all right? All right? Is it all right? [Hindi.] Musician: [Hindi].

Shri Mataji: [Laughs.] I just told him about, ah, what a great service he has done to all over the world. Because for every auspicious occasion, for any marriage, wedding or, or any other auspicious Pūjās or anything that we do in India, whether it is a religious thing or it's a marriage or any social thing his shenai has to be played first because it's auspiciousness. The thing is the breath, the breath is the ruh and when it, through the breath, as you know Śhrī Kṛiṣhṇa used to play the ute, in the same way this is another kind of a flute and when that is played only shenai is the only thing that has to be played in any case whether we have other music or not, in any place like a City or a Village.

So I was telling him that you have been serving God all through by spreading auspiciousness and if these children of Mine have done anything that's not proper or might have done some mistakes in entertaining you, because you are such a great artist from India and all your people are here so please forgive Me.

So he said that he makes such mistakes again and again. [Laughter and applause.] [Shri Mataji and the musician talk in Hindi. Shri Mataji laughs, Musician laughs. Applause. Shri Mataji and the musician talk in Hindi again. Music starts.] [After the performance of Bismillah Khan.] You have been serving God by spreading auspiciousness. Before every auspicious occasion your music is played..... please forgive this audience of Yogis if they commit any mistake in your honour as they are like your children.

Bismillah Khan: Please, may they commit such mistakes again and again!

Contents: 1987-08-16 Śhrī Kṛiṣhṇa Pūjā, St. Quentin, France

Please be seated.

What is shaking?

Sahaja Yogi: The stage...

Shri Mataji: It was very beautiful of [the] children to come and receive Me in this beautiful manner.

It can take you back to the days of Kṛiṣhṇa when, in his childhood, he was very much respected by his friends and they tried to do all the honour that was possible. You know the story of his birth. Also you know the story, [Aside:], again if you stop, the water, otherwise My

speech might be little bit, You know the story of his birth. And here we have the flowing of water, both the sides. The way he used to play his flute, along with Jamuna River. The all thing looks, sometimes, so human, but it is not.

And, at the right time, whenever he needed, as a child, he manifested his powers: that he killed a woman who was a devil [Pūtana]; ultimately he killed Kansa.

After that you know that he preached Gītā, but it's not so fast as that. After killing Kansa, he went down to Dwarika to rule there. And there he had to marry five more wives. First he had sixteen thousand wives.

So many people can ask a question, “Mother what sort of a husband he must be?" [Laughter.] These sixteen thousand should explain that he has sixteen petals on his domain of Viśhuddhi Chakra and theses sixteen petals, multiplied by the one thousand petals of the Sahasrāra become sixteen thousand.

So these are sixteen thousand powers, which are available to us also.

These sixteen thousand powers are working in the brain. These powers could not come as Sahaja Yogis, so they came as women who were entrapped by a king, exactly sixteen thousand and he married them because by marriage, it was all very Dharmic. Also he married five wives later, who represented the five elements.

[An] Incarnation cannot be understood from human angle, can never be understood, I should say, because their ways and methods are different. They have ways and methods of their own and they do not expose them to other people. Not that they are afraid to expose or

they don't want to expose, but it will not be intelligible, it cannot be understood by human beings. If you ask Me a question, say, “Mother, how do you manage that?" I may just change the topic very cleverly.

So now, I am going to tell you about sixteen thousand petals of the Sahasrāra and now we can start the translation.

[Aside:] In gist you can tell them [what I have said so far].

So now, to understand the sixteen thousand powers that you have got in your brain, already manifesting: As soon as you get your Realisation those sixteen thousand powers start manifesting. Every petal of Sahasrāra has got sixteen powers. And these are, I mean the petals, are made of the five elements.

So these five elements, which create these one thousand petals, have got sixteen powers on every petal.

Now the five elements is the right side, which is the content or, we can say, the matter of the brain.

The matter of the brain is created in such a manner that it has a protective matter also.

So we have grey matter and also the white matter which is outside to protect the grey matter.

Now the sixteen powers which are expressed in every petal are coming from the left side. Śhrī Kṛiṣhṇa is an Incarnation of the left side.

So the sixteen powers which are coming from the left side adorn the petals which are made of five elements. But these powers already exist in the brain. By these five, plus sixteen, powers we do all our nervous system

work. For example, if you have to lift your hand like this, then it is worked, first of all, through the left side which desires that it should be lifted. And then is ordered to the five powers or five elements: they go into the action. Also we have in our system a special type of arrangement where there is a reflex action, which is built earlier in our evolution.

So, in a human consciousness whatever works is not a reflex action. But now, when your Sahasrāra is enlightened with the Kuṇḍalinī, all these one thousand powers multiply it into sixteen thousand.

So all the nerves in the body get enlightenment. Your attention becomes enlightened. With these one thousand dimensions you become collectively conscious. We can say like this: if there are sixteen people staying in five houses and they are working separately and sometimes coordinating. But [then] a flood comes in.

Sahaja Yogi: Flood?

Shri Mataji: Flood, flood.

As a result of the flood all these houses are brought together and get enveloped into the energy of that flood. Then they join hands together. They forget their houses and they start using now a new energy of collective consciousness. This is exactly what has happened in you, that has soon as the Kuṇḍalinī has risen within you and given you Realisation, the flood has brought, these dormant energies in you, into play. You don't have to think that you have to hold each others' hand when there's a flood, you just hold it automatically, spontaneously.

So all the energies suddenly start getting into motion.

So this power where the one thousand energies of the brain [are] suddenly awakened, is the power called as Virāt-āñgana. She is the power of the Virāt.

She is the power which makes Śhrī Kṛiṣhṇa a Virāt.

So the sixteen thousand powers which She achieves in your being is done through the power of Virāt-āñgana. And at this modern time you know who is that! So the Ādi Shakti takes the form of Virāt-āñgana. With that enlightenment you achieve your Realisation.

So the Kuṇḍalinī passes through different centers, enlightening the different energies, ultimately comes to the brain and enlightens the Virāt-āñgana power. At this point, at the brain point, the Kuṇḍalinī starts spreading in the head. She of course shoots off from the Sahasrāra but also she trickles down through this plate of the brain [medha] downwards on the sympathetic. That relaxes you. That's why you feel relaxed.

It relaxes the sympathetic. That enlarges the centers. It brings it back to its normal positions.

The enlargement of parasympathetic, or Suṣhumnā, makes the Kuṇḍalinī rise in more quantum. It is all done by a reflex action of Kuṇḍalinī.

So the Kuṇḍalinī is already built in such a manner that, when she rises, she automatically does all these things.

So your Kuṇḍalinī has got the power to enlighten all your centers and to enlighten your brain and to relax you, to increase the size of the centers and make the Kuṇḍalinī rise again! But the Kuṇḍalinī has a very special power: that every human being's Kuṇḍalinī knows Me.

Many people who have just seen My photograph have got their Kuṇḍalinī awakened. But if your centers are very clouded, or exhausted, or jammed together, or separated away from each other, then the Kuṇḍalinī stops there [shows the ground]. That's why some people get Realisation very fast and some take time. These conditioned minds are the most difficult.

[The mike is doing a strange noise].

Shri Mataji: What is happening?

Sahaja Yogi: I don't know.

Shri Mataji: Is it touching each other? Energy joined together [smiles and then laughs.] What is happening? [One cannot see on the video.] Now the rising of the Kuṇḍalinī is achieved better in a place which is frequented or visited or lived in by saints, also for people who are not so complicated. For example, today only, I discovered that the Catholic Church has complicated your lives so much. I did not know that they have been preaching that sex is a sin. Then, if that is so, that means only Adam and Eve would have lived on this Earth. And these people were not with Adam and Eve to know what they did. And this absurd idea was very much there also at the time of Śhrī Kṛiṣhṇa among Indians. And as a result of that we had ascetics who were very hot tempered. They developed one sided personality, of say, a sun-like, if they looked at somebody, they could just burn him off, bhasma ashes. And such austerity they had that, if you had to talk to them, you had to use a distant pole bargepole, hollow pole, such horrid people. But Śhrī Kṛiṣhṇa when he was born, he found out that this imbalance is being created.

At the same time his cousin, whose name was Neminath, who was a Jain Tirthankara, developed an aversion to meat eating. As a result of that another extreme nature started and people thought that eating meat is a sin. All kinds of varieties of `sins' started prospering. And they had brands [of sins]; this brand, that brand. As you have brands like Christian Dior, like that: this sin, this sin, like that. But underneath, they were very much infatuated by sex. They are the ones who started these erotic temples in India, Jains.

Now the other side of it is, that the horrible Hindu `saints', not saints I should say, what should we call them?, ascetics and the terrible, these Jain people, all put together, formed a formidable idea about religion.

So Kṛiṣhṇa took an incarnation. It was not only to kill Kansa but to tell people that this kind of stupid conditioning is not religion. Religion can never be against the natural laws. But the ascend starts moving from a sex which has no Maryādās, or in the lower animals it is even worse than that, going up to a point in human beings where it has to have Maryādās: to be devoted to one person and be faithful to that person. And then he brought forth the religion of natural Maryādās [where] you have to marry the person.

Sahaja Yogi: You have to marry? [He doesn't understand the word `marry'. People translate.]

Shri Mataji: He gets nervous with the word. [Big laughs from every one.] Alright. Yes, people do get nervous. [Big laughs from every one.] Now, he had married five wives and sixteen thousand more.

So they challenged [him], “What do you say of one marriage with one person? You already have so many wives!" Then, I have told you already a story [of] how he proved that he was a Yogeshwara. He was beyond all these relationships. And this shows that, for Yogeshwaras, it does not matter how many times he married or, for a Yogeshwari like Me, how many children I have.

So the times, or what we call the samayāchār, makes a person behave in a particular manner which is an Incarnation.

There was a murder case for a man who was following Hare Rāma Hare Kṛiṣhṇa [cult]. Of course it was not established, but he felt that, after all, he's Kṛiṣhṇa, so he can kill people. Now, Kṛiṣhṇa was an Incarnation, he knew whom to kill and how to kill. He said that, “Nobody is living, I have already killed them." The discretion of an Incarnation is perfect.

So one should not immediately think that because an Incarnation has done like this, so we can also do. But human beings always take over. That's the stupidity part of all the human beings I must say. Like the Christians, all of them believe they must get crucified and they must suffer. Are you Christ? By so many crucifixions of so many stupid Christians what are we going to achieve? All sorts of complicated ideas come out of all this kind of a nonsensical thing just to say [that] there has to be gloOm Like yesterday as I told you, it's miserable people. Christ crucified himself so that your Āgñyā could be cleared and that you enjoy life, because Christ himself was an

Incarnation and whether you crucify, or do not crucify makes no difference to him.

So the difference between an Incarnation and a human being is to be understood first of all, in Kṛiṣhṇa's life. When it started raining heavily and when Indra wanted to put down Śhrī Kṛiṣhṇa, the rains were so strong. He just lifted one mountain, Govardhan, on his one finger.

So the others, who were his followers, his Gopas, they also had some sticks with them, so they also put some sticks you see. [Laughs.] But they were children! Now, I don't understand the people who are so grown up, who look grown up and behave worse than children! Nature teaches us all the time. See now, people are understanding that whatever they have done, as far as the marriage is concerned, is a wrong thing and now they are coming down to what Śhrī Kṛiṣhṇa had said. [People laughs because the translator does not understand the word `marriage'.] [To translator:] What did you say? Translator: “As far as what is concerned..."

Shri Mataji: Again marriage. [Big laughs from every one.] It's like a red rag [to a bull] to him! And to many! That's also, I think, is this Catholic Church. But why did Christ attend a wedding? I mean, this should be understood: if he was against marriage why did he attend a wedding and also made wine for them? But they used that incident just because they want to drink wine! [Laughter.] But even there, Christ was very careful, what he did, he made water into wine, in a second like that, but to make an alcohol, you must ferment it. I can also do that, so what? But I can't make an alcohol, I'll have to put some fungus into it.

So this is what it is: how people have made God or Incarnations into, according to their small minds and according to their selfish ends. Because if you say you are originally a sinner then you say, “Now what do we do?" “Now for atonement, you give lots of money” and God doesn't understand money, what's the use? It's all wrong, absolutely wrong. You have committed no sins. These are all non-existent things they are talking about. But I have seen in the West, people would say, “How can our Kuṇḍalinī rise? We are sinners." Better give up all these conditionings! Nobody is a sinner: that's what Śhrī Kṛiṣhṇa has said. Of course, he divided people into three categories basically. But he said that anybody can get Self-realisation and could be enlightened. If he had believed that people are sinners he would not have said this. This is absolutely anti-God and anti-Christ and anti-Kṛiṣhṇa. Here you are, the Virāta has created you, up to a point, brought you to a point. Now you are just about to flower out and already you are told that, as seeds, you had some disease in you.

So all the great work of evolution, the great work of taking you to the Kingdom of God is completely cut out.

So today is the day to be joyous, to be happy, but not jumping in the sea [but] keeping to your boat of Maryādās, because you have got now your brain enlightened. This brain is now such a powerful thing you have got, that it pierces through all the five Koṣhas you have around you, all the five auras around you, made by the five elements. This brain touches the subtle of the ether, the subtle of the Mother Earth, the subtle of all the

elements. By this enlightenment you have become subtle.

So we have to forget about the gross things. Gross things just follow anything that is subtle just like magnet attracts.

Once in Australia it was a Pūjā of Śhrī Gaṇeśha and the hibiscus, red flower, is the flower of Śhrī Gaṇeśha. And when we were going for the Pūjā, all around I saw this hibiscus flower coming out.

So I told the Sahaja Yogis, “Better stop the car somewhere and get hold of some of these flowers for the Pūjā." But then they forgot! You know the mantra, “Ya Devī sarva bhooteshu bhranti rupena samsthita” so the illusion [To the Devī that exists in every one in the form of illusion]. And then, they suddenly remember, “Oh Mother, we've forgotten the flowers!" I said, “It's nice you've forgotten, somebody has taken over from you. That's why you've forgotten." When we reached the Pūjā thing, the whole place was filled with baskets and baskets of those flowers! So when you forget, don't think that you have forgotten something, so something has gone wrong with you. No, it has gone to your subtle understanding, which works out in a reflex manner, but into sixteen thousand dimensions. Can you imagine an instrument with sixteen thousand wires connected with another sixteen thousand wires with another sixteen thousand wires and all the time working so efficiently? This is the work of Virāta and this is the work of this enlightened mind.

So you don't have to worry about the gross part. You want an ashram, you'll have it. [Applause.] Anything gross, mundane, will work out.

But, at this stage, you must remember that you have to just put your attention to it for a minute. Just an attention, what we say is the bandhan and it works. But the main thing one has to remember [is] that we are Yogis, we are enlightened souls. We are specially blessed people with special powers. And there are very simple ways by which can control all these mundane things. And the whole thing will happen so beautifully that you'll be surprised.

That is what one has to realise: the powers of your Sahasrāra. I've told you that sixteen powers already were there [puts Her left hand on Her heart].

So, sixteen powers that were there, were twelve of the heart and four of Śhrī Gaṇeśha, were in your brain already. And that is how you were an emotional person and you had relationships of emotions and also relationships with others of innocence as well as relationship of marriage. This was all built-in within you. But because of these kind of stupid ideas, all these natural feelings were suppressed, that nobody was a sister, nobody was a child, nobody was a brother and all these stupid ideas have finishes those beautiful feelings of flowers, of fragrance, completely destroyed it.

The false fears and the false ideas and the false prohibitions, all have ruined that part of the brain [shows the left part of the head]. The `gauche' [means left in French], correct. And the right side started working. Only

the right side working, then left side doesn't exist, all the values of the left side do not exist.

Only the right side and the connexion with the right side, with the things that we do with the right side.

Also to add it up, so many things came like industrial revolution and the war and all that, so the right side became the dominant part. And this ego developed. Ego makes you very, feel very important and you just, love becomes nothing but egocentric. In addition to that, when money became very important, then it is like somebody who is already a drunk man and a scorpion bites him. The situation was very bad. All the ways and methods, permutations and combinations, of escalating this situation, escalating this ego, was created by the same ego.

This is the most dangerous thing we have in the West. For them, even a love for a wife...

[A lady comes to give water to Shri Mataji. To the lady:] Thank you, thank you, is, it's alright.

... is a thing to be valued in money. Everything is business, whether it is church, whether it is Mafiā, whether it is politics, everything is money. Money becomes the power. Then, if money is everything, why care for chastity? Why care for innocence? Why care for art? Whatever can sell is [regarded as] art! Whatever can fetch money is a relationship! So the whole dryness on the left hand side created a problem again for the left-sided extremes to be sucked in.

So the Collective Subconscious was sucked into your subconscious mind and then to your conscious mind. And you can say that the ego reached such a point into your

brain that it started getting into superego and a very messy personality was created.

So I have to tell you one thing: you are in for your ascent, you are in for getting all your powers and you are in for your Kingdom of God, but you must work out your left side with understanding of purity, pure relationships and the right side by facing it, the facing [of] your plastic ego.

When you don't want to do something, ask yourself, why am I not doing it? And when the left side is sucked in, a lethargy, an inertia sets in. All the right side gets completely drenched or completely overpowered by the left side powerful entities. People feel very tired all the time and they want always to drink or to take drugs to go to the left side and the inertia sets in. That's why there's a problem. But collectively, if we understand this is the problem, we all can work it out together. Not despising anyone, not correcting anyone, but correcting yourself and not correcting your leaders. It will work out, I am sure it will work out.

Today is a great day and I remember this France, such inertia like rock of Gibraltar. I didn't know how to move their brains; brains were made of plastic, what to do with them? Can you believe, in the first year I came three times! I went on banging in France and even English people said, “Mother why do you go to France so often?" [Laughter.] Now... even the English are comparable! I should have been equally dynamic about them and I was. It was a work of tremendous patience and love, of understanding that they are deserving cases lost in the wilderness of ego; but they are the ones who will save Europe, England and America.

May God bless you.

Contents: 1987-08-17 Talk to Sahaja Yogis, Criticism, Ego, Right-sided Dangers, Ashram, Le Raincy, Paris, France

And I must say I was really amazed how in such a short time you could arrange such a nice program and such nice music. Especially the music surprised Me very much. I've never had such good poetry and such good music from the French. And this time it was really remarkable.

Now why I have called you to talk to you, because I've had no time to talk to the French separately. I thought I better talk to you here. And you are so many, I'm very happy to see that.

I must tell you that France has been the most difficult country for Me to work out Sahaja Yoga. To begin with we had Marie who was in charge of the France Sahaja Yoga and somehow or other she found it impossible to manage things. When I came for lectures there were so many people, but when I went away they all attacked her very much.

So, every third month she used to telephone to Me, “Mother, You come along otherwise I'm going to give up Sahaja Yoga. I'm not going to work with them." And whenever I came here they always used to tell Me against her, “She's like this, she's like that” and to such an extent that I told them, “Have you any replacement?" She was a very generous person. She has given her own house where I used to come and stay with her and between Me and her we would pay for the hall, for all the arrangements, for advertisement. She paid part of the

money. Of course I did pay, but she paid part of the money. But the criticism was so much that I could not understand that instead of going into Sahaja Yoga, learning about Sahaja Yoga, they were just criticising her. That was their job. She had a friend. I mean she was a real good friend of hers. She also started misbehaving.

So the person who was criticising her was Alexander, very much.

So I told that, “All right, you become now the leader." Though Marie was a very deep person and was a real seeker and very truthful person and she was very generous and she never asked people for anything. But small, small things they would ask her like, “Where did you spend this money? Who has done this?" Like, I mean, it was terrible, as if they were supporting her you see. And I reached a conclusion that we have to change the leader.

So I got Alexander, because he was very critical of her. And then Alexander started staying here with his wife who was Indian. But he was much worse. He started making money here. He bought a car out of that money, did all those things. No complaints for him. No complaints. Nobody complained. Nobody told Me that he was making money like this, nothing of the kind. Nobody criticised him even. The father-in-law of this, he came here and stayed with him. And he's an Indian. He came and told Me that, “Mother, I'm really shocked. This Alexander is a cheat." And all the five, six who were living with him had joined hands with him. His wife also, she didn't know what to do, but she has confessed to Me. I didn't know what to do.

I said, “Where is Sahaja Yoga and where is this horrible leader?" He used to send Me a big bill every time I visited this place. He got a hall which was for 1,000 pounds per night. For two nights he got it and I had to pay that money. My husband used to joke that other Gurus make money, here my wife is sending money *[UNCLEAR* to France/for us]. I told him that, “You see, this is only for France. I'll have to work out because I'm worried about French people and I must work it out, so you please don't mind." Then, when I talked to Alexander about it, he said, “I'll have to send back my wife because now I can't afford her without the ashram, without being the leader." I said, “Don't threaten Me. If you want to send her, you send her away. I'm not going to be threatened by these things." And in Sahaja Yoga nothing is hidden, nothing is kept secret. But I didn't want to expose him or to talk against him, because, you see, it would not have been graceful to do, but I mean I was not afraid of him. I was surprised the way he was criticising Marie. He himself was such a wrong person.

So I reached a conclusion that those who criticise a good leader, there's something wrong with them and I sent a circular all over saying that no leader should be criticised. Do not try to find faults with the leader. I can look after the leader Myself.

And you better look after yourselves.

So I wanted to find out why there is so much criticism of the leaders in France. Nowhere it happened like that. Maybe that, you see, you had a revolution, French revolution and the king and queen you criticised so much and you got you freedom, so-called, from the queen.

Maybe that is one of the basic historical reasons, might be, but to criticise somebody is a sort of a historical upbringing. But, even then I would say French were wrong because Marie Antoinette, whatever she did, she did as a queen. And in Russia I went, even the czars did the same. In every country where the queen and the king lived they did the same. But she was very creative. If you see to the good points of her; you must try to see her good points. She was extremely creative person. She gave so much work to the artists. She gave them so many ideas. She made beautiful furniture. She decorated her palaces with such beautiful things. She actually gave a complete *[UNCLEAR]* to the renaissance development in your country. I mean, when I went to see her palace, everybody told Me, “Oh, have you seen her palace?" I mean there's nothing else to show but her palace to people now days. I mean, that's what she's done, the job. When I went to see, I saw the greatness of this lady. And I'm sure somebody must have deceived her and people criticised her for nothing at all. I just don't understand, what was there to criticise? That was the pattern of those days.

Every king and queen did the same as she did. She didn't do anything worse. She didn't kill anybody.

She didn't do anything very bad.

And if you see, say, the kings of England, horrible kings and queens; Bloody Mary and then there is, we have got this one man who marries seven wives, kills them. Horrible things they have done. And still the royalty's on. Even now the ladies make their hairdressers, like this Princess Diana and all that. All over the world they go as

king and queen. The British have put their king and queen who are at a very great height. You see wherever they go, such a little country like that, you see, people call it *[UNCLEAR* `Ex-Great Britain']. But still, how much they are propagating and English are very proud. They would never criticise their authority of a leader. Never. While the leader who was Gavin, had a mad wife and quite a problem we had, I could see, but nobody would say a word. If I said *[UNCLEAR* so] they would keep quiet. And that's how today you find Sahaja Yoga has spread so well.

So, one has to remember that this is not politics. This is not some king and queen ruling you. Sahaja Yoga is a very different thing. It is your Mother loves you very much and She wants you to rise higher and higher to enter into the kingdom of God. You know what French life is, where your children are going to go, what's going to happen to them. Think of it. It's hell here; was hell once I came here. Nobody's wife is safe. Nobody's husband is safe. Everybody trying to break the family system.

So many divorces coming up. Everybody getting drunk and addicted to drugs and all kinds of things. Now AIDS coming from America. Everything is surrounding us. We are in a very big mess. We have to save our children. We have to save ourselves and we have to become pure. But with our own understanding about life, whatever they have tried has failed. You can see it around. People now believe in anarchy.

So when God's kingdom has to come on this earth, we must understand the nature of Sahaja Yoga.

When you come to Sahaja Yoga you are coming into the temple of God. All the deities want to welcome you. They want to look after you. They want to give all the blessings. And they want you to give those powers by which you can give realisation to others and improve their lives.

Now, I know that maybe this historical factor, or whatever it is, or maybe the style the media is, the way the politics is in every democratic country. We always judge others. Now the ultimate judgment that is before us is the judgment of God Almighty. We have to judge ourselves. In the Koran it is written your hand will give the witness against you. Feet will get witness against you. At the time of Qiyamah, meaning the resurrection.

So that is this time. You allow your hands to speak and they'll tell you what's wrong with you. Allow your feet to speak and they'll tell you what's wrong with you. You become like a mirror. You can see yourself clearly what you are and you can also cure yourself, correct yourself, cleanse yourself, because you've got the power to do it. You are such powerful people. But this power cannot come to you if you challenge the authority of your leaders. I have given them the authority and if you challenge them you are challenging Me directly. Moreover, how can I help you individually? You have to help yourself. And your leader has to help you.

Supposing you go to university and you have to learn something from your professor and as soon as you see the professor you start criticising his suit, or his nose. *[UNCLEAR]* understand the joke.

So, that is not a sign of intelligence, of pure intelligence. It's a sign of ego and ego makes a person stupid.

Is a nice story written about this in the Rāmāyaṇa, by Valmiki. *[UNCLEAR* It's a] Nārada, once got into the realm of ego and he started saying that, “What do I care for anyone? I am such a great celibate person. I have never married. Even Shiva had to marry. I have never married. I'm such a great Brahmachari." And, when he was walking on the road, he met two people who were sent by Śhrī Kṛiṣhṇa to befool him. And Viṣhṇu had sent Him to befool this fellow, his ego.

So, these two persons came and started telling him, “You are such a handsome man. You are such a great person, greater than Shiva, greater than any of the Gods." So he became greater stupid fool. Ego, you see, swells up like this, start floating in the air. It's like a plastic. You can't see the reality. You think no end of yourself. “Ah, I am so great." And that's not reality. Now this fellow believed that he was the most handsome man going.

Then they said, “We have come to tell you that there is a beautiful woman. She's the princess and her swayamvara is going to be performed, for which you are the most suitable man, because she said she will marry the most handsome and the most intelligent and you are the most intelligent and the most handsome man." So he said, “Where is the wedding?" He said, “In Māyā Nagari." Māyā Nagari actually means a city of illusion.

So they took him there and he saw a big pandal and every arrangement made, big, a music was on and all that. And then they all sat in line, you see, waiting for the princess to come in. When the princess came out with

her garland and she went round and which she was, I mean very shy. And when she faced Nārada she just laughed, she *[UNCLEAR]* laughed aloud, you see. Not only giggled, but laughed. And then she went ahead.

So, he asked them, “What's the matter?" They said, “We don't know. She might come back. Let us wait. She must have been very happy to see such a handsome man." But she never came back.

So they went to the, they went out and He said, “Now let me go and now rest for awhile." So he wanted to wash his face in the lake. When he looked into the water, he was amazed he was looking like a monkey.

So he got very angry with these two persons and He said, “Why did you befool me like this?" They said, “Sir, we did not befool. It's your ego which makes you out into a stupid personality. You were sitting there and criticising everybody, saying he's ugly looking, he's useless, he's good for nothing. You were the one looking like a monkey. And you were such a stupid fool, even when we told you this is Māyā Nagari you did not think that Māyā Nagari's just an illusion.

So you lived in a illusion about yourself and there was no princess. There was nothing of the kind. Only your illusion created all those things." So this is what ego is. And this ego cannot give you anything but illusion and stupidity.

Now this has to be understood very clearly, that you have to be prepared to face yourself. You are people if you are really French and if you really love your country and your countrymen, you have to become something

special. Those people who are getting drowned, if you have to save them, you must know how to swim.

So, I have to tell you that please try to understand that whatever your leader has to say to you, you have to listen and you have to work it out.

Now, it happened once in Switzerland. There was one English girl married to a Swiss. She was a bhoot, absolute bhoot and she started telling people against Arneau. And they found a big majority. They all signed and sent Me all the complaints against Arneau. And then their leader telephoned to Me.

So, they said, “Mother, please ask Arneau to resign, otherwise we all will resign." Threatening Me. I said, “You better all resign. I will have Arneau." And they were shocked. I said, “And if I have made Arneau the leader, I must have seen something in that person” and things changed.

So this is one thing, because when I tell anything to Patrick, he says, “Mother I'll *[UNCLEAR* sell], but I don't know." He's not so sure that you will listen to him. That's why I could read that very clearly.

You like a lot other, other's, other leaders. He doesn't talk like that. And I feel very sorry. And, as you know, I play tricks. And yesterday I played a trick on him. When he told Me that some ladies used to fight and he gave them to make a nice, what you call, a quilt for Me. In that creativity they became very friendly.

So I said it openly. That's My trick. And I said that's the trick of a leader to see if he's going to be criticised. And I knew that he was criticised. Didn't like that he told Me this. He is there to tell Me about it. He has to report to

Me. But if you have faith in My love, you should not doubt anything.

Now, we are here to judge ourselves and not to judge others. I know the French are very individualistic, but all the individuals now have to enter into My being. You have to all become part and parcel of the Virāt. The microcosm has to become the macrocosm. For that you have to give up your small, limited personalities. Have to become very large, big, but what do you have to surrender is your e-go. That's the stupid thing which covers you up completely in the head here and doesn't allow you to grow.

So, if you fight with it, it will exhaust you. For example your ego is here and you are here, so light falls and you fight with your own image or your shadow. Then, you're exhausted, then you say, “Mother, I've been fighting with my ego, but the ego doesn't go." It's an illusion.

[GAP]... thing is to stand under the light, under the light of enlightenment. *[UNCLEAR]* shadow. You don't fight yourself.

So you don't fight your ego. You must only know that it exists. You stand before the mirror and say, `Now, how do you do Mister Ego?' Now a stupid idea comes, you say, `Oh, Mister Ego, now don't tell me anything. I know it's all right, it's all right.' So, you start detaching yourself, like you say, `All right, I forgive, I forgive, I forgive. I forgive you. You get out. You get out.' Best thing is to shoe beat yourself. Then this ego business goes away. Now any idea comes into your head that, `This is very wrong. This should not have happened.' It's all right. Forget it.

Like, you see, supposing I see anything black on My sarī, I won't have it there. I'll wash it off. Supposing I think this, My sarī is Me and this, whatever is dirt on that is also Me. Then I won't leave it there. But ego is even worse that dirt and filth, because it attacks others. Also it attacks you. It comes from over activity of the brain. First thing is attacked is your liver, by which you sometimes get bilious, you don't feel like eating food, you go on throwing food, you become very fussy, you don't like this, *[UNCLEAR]* should not be kept like that, should be kept like that. You become, your attention becomes all the time mad.

Especially food; you don't like English food, you don't want, like Indian food, you don't like Russian food, you just like French food and then you don't even like French food. Then you go to somebody's, `Oh, I didn't like that. All very bad. This should not have been there. This carpet was really bad, that one was not all right, this one was not all right.' And that you don't like anything. You have no taste buds left in your mind. Don't like anything, how can you enjoy anything? It's like a tongue which has no taste buds, you see, doesn't like anything. And such a waste of energy I tell you. Same with dress, `I don't like this. I don't like that.' You'll get to ten store rooms, stores. You won't like this. You won't like that.

You won't like that. Then you'll be exhausted and then you'll buy something stupid and hippyish thing and come out with all your hair standing *[UNCLEAR* on your]. Absolutely *[UNCLEAR]*. I saw today one. Hairdressing, you'll go to the hairdresser, he'll be fed up. He'll just shave you off. Your attention becomes extremely disturbed.

Today we went to the stores. Every, say, I was talking, say, to him but looking at another thing.

Govinda, I'm talking to you. Looking here, there, there and the person to whom I'm talking also looking all over. The attention becomes so funny that you tell them something, they do another thing. Like in America you ask him, “What's your name?" Simple question. That person looking somewhere else. They'll say, “Did you say what's my name?" Then we'll look at another thing. I'll say, “Yes, yes. I want, just wanted to know your name." Then he'll turn another, “Did you ask for my name?" He'll go on for five minutes, then I would say, “All right, I don't ask you anything, I'll stop." You tell them something. A French lady came to Me criticising all the people here. Just to see Me she just forced into My house, came to Me and all that. I made her sit down. She was quite a big ego and all that. I gave her kumkum and I said in the night you put it here. Next day she telephones to Me, “Kumkum is very sour." I said, “What are you doing?" “I'm eating it." She said, “I didn't understand English” she said.

But I said, “I applied it here. Didn't you also see My action?" I put it in her mouth. I said, “Don't eat kumkum." Then she asked, “Did you say I should not eat kumkum?" And she's a very famous woman.

Very big people are fond of her, this, that. I don't know what sort of a woman she's in, what's wrong with her. I just don't understand it. But not only that attention gets like that, they don't have proper memory's left. They'll come and stand before you, say, “Where is Mātājī?" I'm standing there. Such a big womaṇ”Where is Mātājī?" I

said, “Get a microscope now." The eyes become upside down.

Now, the attention part is all right. Now, forget about the attention. Physically what happens? You vomit every food you eat. You become thin like a TB patient. There are so many like that because there, means, what you call, cheeks gone like that. And what you see in your shops, you see, they have made models out of these mad people there. And they look so old at a young age. You see, there was a lady who was travelling with Me in train. She was a French lady and quite thin, you see and like that, so I thought she's a old lady, naturally.

So we had a seat, so I said, “I'll sleep upstairs. You better sleep downstairs." In the morning I said, she said, “Thank you very much" and all that.

I said, “No, no, after all, you see, I must respect your age and this and that, yes, yes, yes, you know." So I said, “What's your age?" She says, “My age is forty years." I said, “That's My daughter's age." What did I do with this woman, all gone like that, all wrinkled, here wrinkles. I thought I'm older I, younger than her, so I went up and she slept. She said, “I'm forty years." Really I can't believe it.

[To translator:] You told the whole story? I must say, the Italian is better than English, because you can put it in proper *[UNCLEAR]*. All right.

So now, *[UNCLEAR]*. All right.

So now, this is what happens to a person. He, such a person gets old very soon. He is such a bore.

Nobody likes such a company He may not like anyone, but such a bore no one likes.

Now, the physical side of it, that you may develop a ego by which you might get diabetes. Then you might get high blood pressure, high blood pressure. Kidney can stop working. You can get blood cancer.

You become vulnerable to any cancer. Or, your heart, you'll get heart attack. You might get palpitations.

You might get asthma. You might get cirrhosis. You might get on your hands and all that all kinds of eczemas. You might, also, ultimately end up in a state, as you call it, `ga-ga state'. Nowadays in young age. Now a disease which I say is going to come has already started. I told about that, that your conscious mind becomes helpless, that is you can move your hand if you're unconscious about it, but consciously if you want to move your hand you cannot. You get paralyzed *[UNCLEAR]*. With these things happening, I don't know what other things can happen. One can develop eye problems. You cannot face the sun.

And your nose and ears can get absolutely all the time sneezing, and, because the phlegm melts away, so nose starts, I mean sort of all the time it's flowing. And from your ears also you might get puss. Puss will start coming out *[UNCLEAR]*. Now, that's the blessings of Mister Ego.

So be careful.

To correct your ego, first thing, you should never criticise others. Never get irritated with others.

French are known to be very irritable. Once I came by My car which has a right hand driver and Doctor Szpiro

driving it and it always used to go on the right hand side. Even the slightest movement, pam! pam! poom! pom peem!, everything going on all the time and they become very impatient.

So try to pace yourself. Now then be patient. You're a Sahaja Yogi. Be patient. Be patient.

But for the ladies it is even worse. In My experience I've seen when women try to dominate. Actually, a woman is like this Mother Earth. And if the Mother Earth thinks that these trees are dominating her, then what should we say? Same way if the women think that the husbands are dominating, I must say they are very wrong. Now, it's very easy to handle husbands. Mine is there, out. But if you are not wise and stupid, you think by dominating, saying things, bad things, you can manage him, you cannot. But to handle your husband, it's important that you should show that you are very submissive. And it's nice to be submissive that way. You see, because men are very simple, they have no angularities. Women have angularities because they don't live together. You see men live together so they have no angularities.

So you must know that all of them have the general *[UNCLEAR* friends].

First of all they must see their watch. They'll take you to the airport one hour earlier. Without getting ready they'll say, “Now, five minutes left. Three minutes left." Like that, they keep the time. Very common. Now there's a trick. These, also, boys do that to Me. Once, you know, Warren, horrid, he was, always used to take Me to the airport at least three hours early. Because airplane and airport, you see, the men become mad like that.

Airplane, going by air, to the airport means men are all mad. I mean, supposing you miss the plane. You miss the plane. That's all. You can have a nice meal there. You can talk to people. There could be some new people you might meet.

Something good might happen. Nothing of the kind. Airplane means, must run. Even they have become Sahaja Yogis, this is a bad habit they have.

So I told Warren, “See, now don't hurry Me. Now this time I'm going when I have to go. You go early." So one hour before he took all the luggage, everything, got into the new car, sat on it with somebody else and all of them drove off. I'm a housewife. I have to do lots of things in the house. I nicely did it. After one hour I started. On a much older car, which was an older car and Doctor Szpiro was driving and he said, “I'm enjoying now Mother. It's so nice. It drives so slowly. I can see the nice scenery." I said, “Very good." We reached the airport. There was no Warren. No luggage. There were two Sahaja Yogis waiting.

They said, “He called us one hour earlier. We are waiting here for one hour." After twenty minutes we find Śhrī Warren and company coming. “How are You here?" I said, “Why? I am here. What about you?" “Which way did You come? “I said, “The same way." *[UNCLEAR]* saw the way. “But” he said, “I never saw Your car." “I said, “I disappeared into thin air and crossed over your car, crossed over and came here." He said, “Mother you did some tricks to me I must say. You must have given a bandhan." I said, “No, *[UNCLEAR]* nothing. I just..." What

you have to do when your husband is *[UNCLEAR* arguing] you off, just give him a bandhan.

Finished. For Sahaja Yoginis it's very easy. Give a bandhan to the husband. No problem. There's no need to dominate. Because you are gṛuha Lakṣhmīs, you are Shaktis and all the deities are going to help you first, before they help your husband. But, the condition is that you have to be a gṛuha Lakṣhmī first of all. You must have all the qualities of a gṛuha Lakṣhmī. If you are a dominating woman, find faults with everyone, then you are not a gṛuha Lakṣhmī at all. Especially the leader's wives are like that sometimes I've seen. They are much more dominating and much more criticising. Even no leader can do that way.

And they live in a fool's paradise. They are not leaders, but a fool's paradise, thinking they are the, what you call, the whole soul of Sahaja Yoga. These stupid women must come round and behave themselves, I'm telling you, because I've known such women become schizophrenic, because they live in imaginary world. Not leaders and they have no business to behave like that. The wives of the leaders have to look after everyone, to be kind to them and they should stand in between the leader and others, so that if the leader if supposing angry, she should say, `Now it's all right. Forgive. Forgive,' like that. That is the duty of a leader's wife.

Try to pacify. You see, that is her job, not to criticise others. On the whole, a lady should never be right-sided, because there are so many problems she will jump into... *[UNCLEAR]* seen these things happening in Sahaja Yoga. There was a girl who was very right-sided and she, her

husband became important. Then I told her, “You better become all right." So she tried to be all right, so she had a child, but the child was born like a devil. Then the right-sided woman might have abortions. First she will not conceive. Even if she conceives, she'll have abortions. Now, if she does not have abortions and even if she has children, still the right-sided women will create children who will be devilish. They'll be spoiled children, dominate other children.

Now if you see why in the West there is so much of violence. I would blame the mothers. The mothers, instead of giving love to their children, try to dominate. You must discipline your child, but with love and should not be a dominating person to the husband and to the rest of the family, because then the child picks up. Then the children cannot be changed easily. Always right-sided children may have also physical defficiencies. *[UNCLEAR]* right-sided mother's children might have blood cancer, born with the blood cancer, could be born with a bad liver; all these defficiencies. And also, could be, say, born with physical handicaps. That's what you call *[UNCLEAR* autistic] children.

So when people say, “What's wrong?" Everything's wrong.

A pregnant woman should never see the eclipse of the sun or the moon, because if they see the sun eclipse, they'll have physical problems. The children will be born with hands like this, feet like that. And if they see the lunar eclipse, the moon's eclipse, then they will have mental problems.

So they should not spoil their children at all, but they should not also over discipline their children or shout at husbands and shout at children. They should develop a very mild, beautiful, congenial personality. I have two daughters.

One is forty years and then thirty-eight years. All these lives I've given two slaps to the younger one, very small and once to the elder one. That's all. And they're very well behaved and even now, if I say “No" to something, means no. Once My younger daughter, when she joined college, she said, “Should I wear sleeveless blouses?" So I said, “All right, go ahead." So she said, “Why don't you wear?" I said, “Because, see, I feel shy. Why should I expose My body first of all and secondly that there are Chakras which are important. They must be covered." So she says, “Then it is no criteria. Why should you have said, `Do what you like'? You should have told me that just don't do it." And she was about eighteen years of age. Not small girl. Another girl, when she was, you see, in India also they started this `teenage'. We don't have `teenage' in India, but there is a continuous life, isn't it.

But they call it `teenage'. Certain age is `teenage' and they wanted to start a magazine and they came and interviewed her and asked her, they said, “You go away, I will ask her." She was only thirteen. They said, “You have boyfriends?" She said, “No. Why should I have? I've lots of girlfriends and my cousins are there and we are very happy *[UNCLEAR* with each other] I don't want to trust somebody who's not known to me." So they said, “Did your mother tell you not to talk to boys?" So she said, “No, I can understand myself. Why, my mother always, if

she tells me..." There's no need to tell her, but “if she tells me, she, it's for my good she tells me." The last question they asked her, “Then, but don't you feel like flying in the air like a bird?" So what she says, she says, “But let me grow my wings first." And this they published and said that she was the youngest among all the teenagers and was the wisest.

So, what I'm saying, you shouldn't spoil your children. But you shouldn't also dominate the children and your husband and the family. It's not a good thing for women at all. It's not very sweet also. You won't go to a house where everyone is standing with a broom in her hand, you see. Run away. No one likes.

Our attention should be on our spirit, on to higher things. Not how you keep your spoon, how you keep your fork, what the, no, higher things. All the time attention should be on our spirit, because we have to grow. *[UNCLEAR* your] vibrations on photograph in the rooms. Don't judge others' vibrations and don't be harsh to others. It doesn't behoove a Sahaja Yogi to talk harshly to each other. Doesn't behoove, leave alone meanness, selfishness, miserliness. It should be a character which should show as if there's light in that person. The meanness, talking at the back, “murmuring souls" as Christ says, criticising others, that's danger to you and to Sahaja Yoga. Meditate everyday. Be in thoughtless awareness. Any thought comes in, say, `Forgive, forgive, forgive,' and grow. Unless and until you are matured in Sahaja Yoga, you cannot really enjoy the taste of the bliss of God.

So, I congratulate you people that you've got so many people in Sahaja Yoga. Now see that they all settle down

properly. Achieve what they are here for. And good news is that you are all invited to India.

Now the first chance is to be given to French this time. And be careful, because they always have bad livers.

So, we'll make all arrangements that you don't suffer from it. We'll see to it that we'll give you all that is necessary to keep the liver cool and nice, but come with the idea that you have to enter into the subtleties of that country where lots of saints have lived and feel the vibrations and not there to criticise, `Oh this telephone in bad, *[UNCLEAR* that] is bad, road is bad.' You can't help it. You come with the idea of enjoying it. Otherwise, you spend so much money and what comes out of it is nothing but frustration, anger, temper. What's the use? And so those who want to get married and engaged should give your details to the leaders here.

Truthfully and should tell truthfully if you want to marry outside or not, everything truthfully. There should be no hypocrisy. In Sahaja Yoga there should be no hypocrisy. If you have already a boyfriend or what, everything should be written clearly so I will know that this is the kind of a person you are. In India, nobody below the age of eighteen, a girl and below the age of twenty-one, a boy, can be married.

We can engage them. All right. And those who want to, cannot go to India and get married, also we'll arrange something for *[UNCLEAR* you].

Don't stick on with people who are negative. Stick on with the people who are positive, talking positively about Sahaja Yoga. Always I find, as soon as I see, I find one negative person walking to another negative person,

sticking together. They've become friends. Anybody who is trying to form a group, like Madame DeFarge, you see, she was sneaking and was forming a group of people to fight. Such people we don't want in Sahaja Yoga. Anybody who tries such tricks, you should say, `I have nothing to do with it. I've had enough of it. I want to enter into the Kingdom of God.' Just one positive lecture.

Also, those who have got liver problems should take a treatment. It's very simple. For one month in summertime is the best.

No problem. Anything else? If you have any personal problem, anything, you must try one thing first of all, is to write the problem, put it in front of My photograph and say, `Mother, You look after this problem.' If it is not solved, then you can tell your leader *[UNCLEAR* going forward].

There are certain things which you may feel a little different, but you shouldn't get a shock. Like in Sahaja Yoga we have to respect our chastity. Women have to respect and men have to respect, because our Gaṇeśha has to be all right. Those who have come to Sahaja Yoga will be amazed, after coming to Sahaja Yoga, nobody has got AIDS. In India, which is such a large country, they found only one woman having AIDS. Then they went very thoroughly into it. They got only twelve people who have got AIDS. They too have contamination from abroad.

So this Gaṇeśha has to be strong within us. Also, like it's not inhibition like in the Catholic church. Sex is nothing in Sahaja Yoga, but a sane sex with your wife, with faithful relationship. Though it is neither Freud nor Catholic church.

Question: How long everyday should we meditate not to make any mistake or going on ego or super ego?

Shri Mataji: That's one thing you take out of your mind. You can never make mistakes. Your Kuṇḍalinī doesn't make any mistakes. It is not what time. You see it is just, if you sit before the photograph and you are getting Cool Breeze. Say about, take the Cool Breeze for about two minutes, say `Namas-kār', finished. There is no ritual about Sahaja Yoga. Like some people say, “I've not washed my hands. I've not had my bath. How will I put my hands to Mother?" She's your Mother. You can put your hands to Me any time. But you have to respect.

Question: For instance, if we didn't have respect for You before realisation?

Shri Mataji: Doesn't matter. No no, doesn't matter. Mother is very forgiving isn't She. She's the source of all forgiveness. Even after realisation, don't have respect for the time being, it's all right. Till you have not known Me, ignorance is not to be punished. But after knowing Me, after seeing the photographs of lights and everything, after giving realisation to few people, if you start misbehaving, then I can't help it. *[UNCLEAR* The fact is] you're climbing a mountain, slowly, slowly, when in the beginning if you fall, doesn't matter. You can again climb. But you go higher and then you fall very fast.

So your attention should be always at higher things. And doubting should be less about yourself and about Sahaja Yoga, because you have to learn so many things.

So many things people start doubting, like you say for the Pūjā, “Why this Pūjā? Why? What is the need? Why to worship this Lady? She's like us." But why these people

are so anxious to do the Pūjā? [Why] do they come miles together to do the Pūjā? What is in there? What do they get? [Translation edit in tape]... when you suddenly jump. [Translation edit in tape]... I'm the person who suffers. And if by somebody says, “Pūjā, oh God” I say, “Now let's see, doesn't matter, all right, we'll have it." Now in the Pūjā they give some money. That improves your Nābhī Chakra, but I don't take the money.

Found out the solution. Whatever money you give Me, I write it down and in addition to that I put My own money and buy silver for your Pūjās, which I give to all the ashrams. Of course that's My property you see, that's why the deities are concerned, My *[UNCLEAR]*. And so, because first, formally people used to use plastic, you see, to give Me kumkum in a plastic. And that's not auspicious. Deities are not happy. They won't emit vibrations. Big problem. That way they are French in a way. As the French don't like it very much either.

So these questions are to be asked. In the beginning people do feel that way, but actually I don't need any money and neither I'll, you cannot give Me anything. Even if you want to give Me something I may take it, but I return it in a big way. And My husband doesn't mind it. And in a big way, in a big way. You can find out from them in every ashram what things I have given them. You can tell yourself, I mean I don't even *[UNCLEAR]*.

Interpreter: So many things Shri Mataji you gave us.

Shri Mataji: It's like that.

So that is, this is not a money making proposition. I'm not interested in money and you shouldn't think of those little, little petty stuff. In the beginning, of course, you

can't understand somebody, but later on also if you don't understand, then you cannot do Sahaja Yoga, because you're petty minded. And even if something is so obvious and you don't want to see it, that means you're blind, so what's the use of telling about some beautiful colours to a blind person.

So first try to understand your leaders, try to understand what they are telling you, try to become sensitive and try to enjoy and then I won't have to tell you anything. Also you can test your power. You see when you give vibrations to somebody does he get realisation or not? Or somebody who's sick, you put your hand and see, does he feel all right or not? Now supposing you give Me French money and I don't use it at all, then how will I know its value? If I say that you got the power and you don't use it, then how will you know if you have got power or not? Use your power on trees, on flowers, anything. You'll be surprised that it makes a difference to them. All right? So next time I'm going to see lots of French, more, brought in by you for your friends, your relations. Tell them that this is the greatest thing that they should have. We give them alcohol. They'll give them dinners. Instead of that, give them the alcohol that is eternal, because when you take this then it never comes down. You are there all the time.

[GAP] Question:... there is a problem, since he was three months old he could not drink any milk, so even in the Amṛut there is milk.

Shri Mataji: In what? Question: In Amṛut there is milk.

Shri Mataji: And did you drink that? Nothing happened? Question:... [Much laughing.] He tried to drink it yesterday, but he doesn't know what happened...

Shri Mataji: He should have taken it. But he can take now, you see, vibrated water. After some time he'll get over, all you allergies you can get over.

All right, now I think we should give some time to the other people. Are you all satisfied? And alcohol, I must tell you about alcohol one point. They always come out with Christ saying that Christ created wine in the wedding. Of course now, you see, the main thing is I have to explain all of them because there's no difference between Me and them. But it always happens that when a person lives, like Christ lived, nobody believed Him and when He died we have so many Christians now.

So now I'm living, better listen to Me. Be wiser than others. Now Christ didn't make an alcohol. What He made was the juice of the grapes which called also wine in Hebrew. The answer is it was made in a short time, you see, just like that and alcohol has to be rotten.

So it takes time.

All right? So like this many such things will come. You are Christians, you'll compare Me with Christ.

If you are Islam, Muslim, you'll compare Me with Mohammad Sahib. If you are Hindu you'll compare Me with Kṛiṣhṇa. Like they said, “But Kṛiṣhṇa never did raising of the Kuṇḍalinī." But I would say like this, that that was not his job. Whatever is My job I'm doing it. Like that, you see, it goes on and on and on.

So you shouldn't worry about all those things. First of all you become a realised Soul. You will understand everything. You'll reach the state of doubtless awareness.

So only aim should be that we should achieve that state. That is it. And whatever is needed has to be done. All right. May God bless you. Now can meet the other Austrians.

[GAP]... the reason was like this. This is the reason that we wanted to make a place like a hotel because that place is that area, according to Guido, is very rare now and people won't be able, won't be allowed to build anything there.

So I just thought best is to make some proper place, supposing if that place becomes very expensive, we should be able to sell out this, so I said make like a hotel. If you can sell that out and if we can achieve the price of the land also, then we can use that money anywhere.

So from that point of view I've changed it. All right? But now for that the money we have to collect. And those who are not going to India must donate at least a hundred pounds per year so that we can start this project here in Rome where our children are to be educated. And also we can start, later on, other projects like this wherever we have to.

So it's not much in one year to collect, people can give a hundred pounds and those who can afford should do it, or can be also fifty pounds, those who can *[UNCLEAR]*.

So fifty to a hundred pounds is not much per year and all this money has to be sent to Arneau and we please ask Arneau to start a new account.

So the money's with him and whenever you need anything we'll try to send. *[UNCLEAR* You] have to make a complete idea as to what is needed, how much is needed and we should work more on barter system.

Like you can send very nice timber, say from England. And Austrian timber also he was saying there's some lady whose father wants to *[UNCLEAR* sell]. But first you verify what is the price, the cubic feet, because in London it's very, very cheap. Specially for these, all this, it's very cheap *[UNCLEAR* you have it]. Maybe there is some wood that, did they tell you that *[UNCLEAR* there is] for show very good wood they have got; cedar also. Oak, very good old oak they have got which you can use for making something.

So, in any case somebody can go from Italy and have a look at it, what things they have got. Note it down and what we can sell. They'll be sending you pine for other things, roof and all that, so that you will know how much you need, what you need more and they'll send it.

So this has to be first started by Italians themselves. See they should try to give hundred, all of them. Italians have to start it and then others can do also. Indians cannot send you money because that money is not working out, but they can send you chandeliers. They can send you, say, other thing like brass things. Also they might send you, I mean, if you think it's proper is another thing what we call as the furnishing. You can send it *[UNCLEAR]*. This is the next important thing one has to do, is to pay attention to that.

Comment: Being a collective project, there's a great value.

Shri Mataji: Going to be wonderful. That would be the first beginning of a proper ashram because we have got Shudy Camp, no doubt, but Shudy Camp has given lot of troubles and, actually I had put in lot of money in that to begin with. But here if we start in a very nice way and... Now, regarding Milano, everything is all right; working out all right.

Comment: Now we have a new ashram in Sicily.

Shri Mataji: *[UNCLEAR]* Milano also has a very good ashram.

Comment: Yeah, it's beautiful.

Shri Mataji: So much of left is there. What else? Any question? No question? You all have reached the state of thoughtless awareness, doubtless awareness, everything. I'm sure French will come around also. All right.

So what about you having some children? Comment: We will. If You send us some.

Shri Mataji: We must have some Dutch children also. Don't have any. Now, those people who have been with Alexander, are they still here? Please raise your hands. I would like to see.

Comment: About fifteen, twenty.

Shri Mataji: All right. I have to warn you people. I must warn you because he had a very bad effect on all of you and he was a very, a person with great inertia. And I have seen that such a person, if that comes, even may not be as a leader otherwise and has relationship with someone, then such a person doesn't go much into Sahaja.

So you have to make a deliberate effort. Beat him with shoes every day and just don't think of him, because you

have to progress further. The first effect will be, that those who are new comers will see you and run away, because they'll find out. A little trace will be there of Alexander.

So it is important that you become an example for the new comers because you have been old Sahaja Yogis.

Now you remember Christ has said, “First will be last." So anyone of you thinks that, `I am the first who came to Sahaja Yoga and the person who got realisation first, I've been with Mother for so many years,' must know there's a puzzle on that. Whenever somebody tells Me, “I was the first, Mother I came to you. I was the first at the airport. I was first like this” they're saying like this. I'll tell him what I say, give this who says, “First, first, first, first, first." So I tell them, tell him that, “You are first of the first is first of you. Second and third are zero too. First of the last is last of you. First of the last is the last of you." And, please tell Me what are you. What is the first? What is the first of first? You, none of you have been guessed? Comment: The first of the first is just the first.

Shri Mataji: No, F. Second and third are zero too. And first of the last is first of you, last of you, F, o, o, l.

So, those who say, “First, I was the first. I was the first” all right, so, first of the first.

Like I reach at an airport, fellow comes to Me, “I came first to the airport. I was the first to see You.

I was the first to garland You” all right, “and I was the first to talk to You." So I would say, “I was the last to see you." So, this kind of idea is very wrong. How far are you in your realisation? How far are you in your collectivity is the point. Hear My point? How much you enjoy collective

living? Now, for example, this place there are very few people who want to stay together because French cannot live together some how, but Austrians want to stay together. Now look at that. French, as the first of the first, F is there. It can mean `fine', it can mean, what else, `fantastic'.

So first I came to France. That's the first country I came to from India. And the first leader that you had was Marie. She was one of the seven first I had; broke My neck. Now, so with all that first, with all that first, first, first, be careful. Though Australia, Austria starts with `A' they are one of the last and they are doing so well. You all have to remember that we have to be first in Sahaja Yoga, first in vibrations and topmost in collectivity. That's the sign. All of you should remember this and try to beat that Alexander with shoes, *[UNCLEAR]* he may get a chance to come back. All right? And accept the newness of Sahaja Yoga in France.

[Shri Mataji then asks the yogis about the upcoming program of Her touring in different places, if they have seen it and if it is all right. She says:] Now, I think, anybody has any personal problem can talk to Me separately.

[Almost all Sahaja Yogis and Sahaja Yoginis receives a name.]

Contents: 1987-08-00 Guidelines for Nirmal Shakti Yuva Saṅgha, Train Trip from Mumbai to Pune, Maharashtra, India

[During Śhrī Kṛiṣhṇa Pūjā in Mumbai, A.M. Pradhan made a suggestion to the collectivity in Mumbai to establish a

youth organization in the city Sahaja organization in order to channelize their energies and enthusiasm in a useful and systematic manner. It was widely welcomed and it was decided to seek Shri Mataji's permission and blessings for this novel venture.] [A few days later Shri Mataji is in Bombay and on Her way to Pune in the train, Mr. Pradhan introduces this topic to Her. Shri Mataji is extremely happy and immediately gives all Her blessings and christens this organization:] Nirmal Shakti Yuva Saṅgha.

[During the entire course of the journey to Pune, for about three to three and a half hours Shri Mataji gives Mr. Pradhan the guidelines on which the development and growth of the Yuva Shakti and the individuals who are its constituents, is to take place. It is observed that as the boys and girls differ in socio-economic strata, some of them are not fortunate enough to get the much needed guidance at that age from their parents. Therefore in Sahaja Yoga it is proposed to present an opportunity to them to overcome this lacunae through the formation of Nirmal Shakti Yuva Saṅgha. Therefore the emphasis has to be on the development of the personality in order to make it much more complete so that such developed individuals could prove to be great assets to Sahaja Yoga for its propagation and serve as shining ideals for others to emulate and derive inspiration from.] [Hereafter general requirements as mentioned by Shri Mataji are listed. In particular, Shri Mataji emphasizes the importance of the knowledge in regard to the following things.] A. The Complete Story of the Divine Life of Shri Mataji This should specifically

include: All the aspects of the Shālivāhana Dynasty, about Shri Mataji's time and place of birth.

About Shri Mataji's unique parents.

About Shri Mataji's role in the freedom struggle and association with greats like Mahatma Gandhiji.

About Shri Mataji's childhood and education.

And above all Shri Mataji as a Divine Ideal in Her various worldly roles as a daughter, housewife, daughter-in-law, mother, sister and also as an extremely patriotic citizen of this great country.

B. Sahaja Yoga Everything about the genesis of Sahaja Yoga (from 5th May 1970 at Nargol) to the present day status.

Everything that has been told by Shri Mataji about the subtle instrument (Deities, Nāḍīs and Chakras) in all these years through Her discourses and writings.

Everything about meditation and its various techniques and methods to keep oneself in balance and purity.

Everything about the prophesies, references and explanation about Shri Mataji and Sahaja Yoga through the ages by the various Incarnations and Saints in their utterances and writings eg. The Vedas, The Bhagavad Gītā, Koran, Gyāneshwari, The Holy Bible along with the prophesies of Śhrī Bhrigu Rishi and Śhrī William Blake.

Knowledge about the Great Swayambhū Pīṭhas (seats) of the Divine in India, especially in Maharashtra i.e. the Ashtavinayakas, the three and a half seats of Śhrī Ādi Shakti and the twelve Jyotirlingas, spread all over India.

Knowledge about the ten great Ādi Guru Incarnations and Saints like Śhrī Gñyāneśhwara, Śhrī Tukārām, Śhrī Kabīr,

Śhrī Ādi Shañkarāchārya, Śhrī Rāmdās and their truly phenomenal contribution to the cause of Sahaja Yoga.

C. Art and Culture: Sahaja Yogis should know the unique and exceptional heritage of this great country. Yuva Shakti boys and girls must make every attempt to make themselves familiar with the various facets of the beauty and variety of art from different parts of India and also our great cultural traditions of hospitality, kindness to others, service to society, obedience to elders, respect for an individual's freedom etc.

D. Music It is imperative that we should be able to appreciate Indian classical music, both vocal and instrumental, as is practiced in different parts of the country. If possible, every boy and girl should be able to play at least one instrument to a reasonably competent extent.

E. Dance and Drama Classical dance forms of India are truly an expression of devotion to the Almighty and its appreciation is also essential. Drama as an expression of human values, social relevance and contemporary reflection can be studied and practiced.

Thus, in short, everything that has the Divine aesthetics as its integral feature has to be admired and understood by the Yuva Shakti.

[Hereafter general awareness items as mentioned by Shri Mataji are listed.] A. History and Geography It is important for the Yuva Shakti to be aware of the great historical figures like Śhrī Shivaji, Rani Lakṣhmībai, Rana Pratap and others along with all the great personalities produced by the Indian struggle for Independence right

from 1857 to 1947. They should be able to speak about them with respect, reverence and understanding.

It is very much desirable that Yuva Shakti individuals should be familiar with the geography not only of their respective states but also their country and in fact the whole world.

They should be conversant with the agricultural produce, physical attributes and climatic peculiarities of the various parts of India and the world.

B. Current Awareness Shri Mataji expects that the young generation should be completely aware of the social, political and economic climates from a regional as well as universal point of view. Current affairs, new developments in various fields and an awareness of things around them, in general, is most desirable.

C. Communication Skills It is important that the Yuva Shakti individuals should be able to speak and understand at least two languages, apart from their mother tongue and those are Hindi and English. Ability to communicate ideas, experiences, thoughts and emotions through writing or preferably public speaking is a quality that is highly needed. For building a very strong collectivity these qualities are essential.

Apart from this Shri Mataji states that boys and girls have to specifically know the following things.

Boys should be conversant with the basic principles of electricity, household appliances and methods to repair some of the basic problems that might crop up therein. Also they should have a working knowledge of carpentry, plumbing, gardening, painting of a house, car driving and most importantly cooking.

Girls ought to know cooking. Apart from this knitting, sewing, principles of interior decoration and gardening are things that they should be familiar with.

Shri Mataji finally mentions the most basic and the most important tenets for the Yuva Shakti: 1. Yuva Shakti is an absolutely integral part of Sahaja Yoga and not a separate entity in itself.

2. Preferably Girls and Boys between the ages of 17 to twenty-five should be its members and should not be married.

3. Yuva Shakti is One i.e. Universal, in the sense that its members should not claim affliation or special attachment to any centre, city, state or country. Wherever they may go in the world, for any Sahaja function, they should always volunteer their services to the collective.

4. For smooth functioning of the Nirmal Shakti Yuva Saṅgha, coordinators who can get things organized can be appointed.

5. Yuva Shakti members have to be polite and respectful to senior Sahaja Yogis. Their hallmark should be `madhurya' or sweetness, which is a very important quality of the Viśhuddhi Chakra, which again is extremely important in strengthening the collective.

6. Boys and girls of Nirmal Shakti Yuva Saṅgha should first take care of their studies, exams and respective careers and on no account be allowed to neglect the same in the name of Sahaja Yoga work. Shri Mataji was extremely emphatic about it and said that no excuses in this regard would be tolerated.

7. Lastly Shri Mataji said that the self respect and self esteem of N.S.Y.S. members has to be respected and maintained. On no account should that be compromised.

Also please remember that nothing precludes the use of common sense.

Contents: 1987-10-04 Śhrī Rāma Pūjā (Dussehra Day), Centre International, Les Avants, Switzerland

Today we are celebrating in Switzerland the coronation of Śhrī Rāma on Dussehra Day. Many things happened on Dussehra Day. The most important was that Śhrī Rāma was coronated as a king on this day. He also killed Rāvaṇa on this day. Many may say that how can it be He killed Rāvaṇa and He was coronated on the same date? In those days in India, we had supersonic aeroplanes and, is a fact and the aeroplane's name was Pushpak, meaning the flower. It was called as Pushpak and it has a tremendous speed.

So after killing Rāvaṇa He came to Ayodhya with His wife and that was the day He was crowned.

On the ninth day, He worshiped the Goddess to get strength, Shakti, for his weapons and the tenth day He killed Rāvaṇa.

So, you can imagine how much advanced people were there at the time of Śhrī Rāma and His kingdom. The reason was the king was an incarnation; also He was a benevolent king as described by Socrates.

Śhrī Rāma's story is very interesting throughout and we have now a beautiful series about Him done by our television in India, which is sold for a very good price, maybe we might be able to present you all with one

when you come there. But the story of Rāma they say was written before He was born. Even before there was any inkling of it the seer, Valmiki, wrote the whole story of Śhrī Rāma. Śhrī Rāma's birth and all that are brought forth by the Agni, the fire and He was born in the Dynasty of the Sūrya, is the sun.

So with all that, born out of the blessings of the Agni, that is fire and also was born in the dynasty of Sūrya, He was one of the mildest Avatāras you have ever had. He's known to be a very, I mean English language, formal person, in the sense sankoch, that He would go to any extent to bear upon Himself the problems than to tell others to do something. We still had many people in India like that. Like we had one prime minister, Lal Bahadur Shastri and if he was sitting in the room and there are people sitting and there's electricity was on somehow, say by light or something and he wants to put it off, he would not ask anyone to put it off. Slowly he'll get up from his seat, walk up to the switch and just put it off so that he shouldn't ask for anything. This is one of the greatest quality of Śhrī Rāma that He would not make anyone do anything for Him or order anything or would use someone for that purpose. See, He was the blessing of fire and born in the Sūrya. But what we find, those people who are born, maybe in very lowly families, in the negative families, the left-sided as you can call it, with all kinds of problems, have a terrible Āgñyā and a terrible Sūryada.

The person who is born in the Sūrya has to be extremely humble. He is the one who shows that nothing can affect him, nothing can make him feel that he is something

great. Now, when we see His life further, He was a very humble man. You seen now people who try to despise others, I don't like you, I don't like, It's not good, It's very difficult, is a sign that such a person is extremely low in character, has no character at all but is low in character. Anybody who has any character is shown by the tolerance he has of other people. Intolerance is a sign of a person who is extremely egoistical and is vain, there's vanity.

Śhrī Rāma was so much loved by the people where He ruled in that state and He had the most beautiful wife of the most venerated father, Janaka and who was the beloved son of His father. But He was such an humble man, such an humble man, that in all His character you see the beauty. Like, He was going by a little boat when He went for His exile. And the one who was taking Him was an ordinary boatman.

And the boatman was feeling very much upset that he's sitting before the king of Ayodhya and he doesn't have proper clothes.

So Śhrī Rāma, who was Himself was wearing nothing but valkalas, are the clothes which are worn by the village people or worn by the people who live in the primitive areas, only kind of leaves that they have. He had to wear that because His mother, the stepmother, asked for that kind of boon from the father.

And then Śhrī Rāma just told him, Why are you worried? I am wearing this. I am no more a king.

I am sitting before you like this. You should be quite comforted. And I really don't know how to steer the boat while you know how to steer the boat so why should you

be worried? Like that He kept even the people who we would call as low in society at a very high pedestal, which shows that He respected human beings. He Himself is called as Maryādā Purushottama, means He was the one who knew how far to go with someone, Maryādās, how to talk to someone, how to approach someone, while we find people who misbehave, even with their husbands, with their wives, with their children, with everyone and also outside they are about to jump on others, that's absolutely against Rāma. It's like Rāvaṇa. Even Rāvaṇa was not like this, he was also of not that nature because he had certain Dharmas within him. He was a realised Soul but he had become a Rākshasa because he became arrogant, but even his arrogance cannot be matched with many modern people and modern girls and men that I hear and see, that it is surprising they have really surpassed Rāvaṇa. Rāvaṇa only had ten heads but sometimes I feel that the modern men might have, or the women specially, might have hundred and eight heads. The arrogance, the amount of expression of hatred, is so ridiculous and makes a person look so useless, but I see such people very common and in Sahaja Yoga also they crawl somehow. Actually, such people are absolutely despised by God Almighty.

You go further with His life, see He went into the village where a very old woman who was belonging to the primitive class of beings, had very few teeth and she brought some fruits, little fruits we call as ber and she brought and gave it to Him, that Śhrī Rām, you see, I have got these for you. I don't have anything else. And these, I've tested all of them.

Actually in India, if you put in the mouth it is utishta, nobody will touch it. But she says, I have tasted all of them by piercing my teeth into it and I have seen that none of them are sour. Śhrī Rāma didn't like sour fruits, she knew, so, None of them are sour and you can have them. I mean, in a way, if it is done to somebody in the west they will hit you hard.

Immediately Śhrī Rāma rushed forward and took the bers from her hand, kissed her hand, said, All right, all right, I'm going to have them. With such enthusiasm He ate them.

So Lakshmana was little angry at that lady, What's this going on? So Sītājī said, Oh do you like them very much? He said, Yes, but I'm not going to give you anything.

She said, “No, I am your half body. You have to give me." So He gave some to Sītājī.

So Sītājī ate, Yāh, what a thing! It's like nectar of heaven I am eating.

So Lakshmana felt very jealous. He said, “Sister-in-law, can I not have a little of it?" She said, No. I can't give you. You ask your brother. I'm not going to give you. I have a very little share. Why don't you ask your brother? So he goes to his brother, he says, Can I have some more? So Śhrī Rāma smiled and gave him that ber which was eaten, or touched, or was pierced, by the teeth of a primitive woman, who is actually an outcast according to the Brahminic laws of India.

The sweetness of Śhrī Rāma, the way He used to make people feel comfortable, like I would say, an example of a oyster who gets a little stone into the body of the shell, takes out a kind of a shiny liquid and covers it with that

shiny liquid and makes it into a pearl to be comfortable. Now, He didn't want His own comfort. Rāma is a little bit different that He wanted to make everyone into a diamond, or a pearl, so that the other person would shine and would look nice and that's how He felt comforted.

His qualities, if you have to imbibe, first of all we have to understand the innate situation of Śhrī Rāma.

Śhrī Rāma is placed on the right hand side of your heart, right hand side, right Heart. He's placed there.

Now in a human being there is no right Heart. If you tell somebody there's right Heart, they'll say, What, there are two hearts, or three hearts? In our Sahaja Yoga we have three hearts: one is the left, another is the right and one is the center.

Now the right Heart is a very important thing. The right Heart looks after the whole lungs, both the lungs, all the throat, the trachea, the nose, the inner part. The outer side is looked after, we can say, the features are given by Śhrī Kṛiṣhṇa but the inner part of it is all done by Śhrī Rāma. They are the same, but one acts as an inner part, another as the outer part. It gives you the ears, from the inner part, Śhrī Rāma does. He gives you the eyes, in the inner part of the eyes. Now, it's so important to have the inner side all right than the outer side. Is an example of Śhrī Rāma, He never cared for the outer side or the outward looks of a person. Because He came before Śhrī Kṛiṣhṇa, He tried to build up the inner side of a human being.

So we can say, though He is on the right Heart, He acts through your Haṁsa Chakra and partly through your Viśhuddhi Chakra in the inner side of it. Because Śhrī

Kṛiṣhṇa, in the inner side of it is Śhrī Rāma, is Śhrī Viṣhṇu.

So, when somebody is, say, not good looking according to the Western standard, according to Me the Western standards are rather funny because Western standards don't look like, neither like Kṛiṣhṇa or Śhrī Rāma. The person like Śhrī Rāma was a very healthy, tall person with his hands up to the knees, ajanabav, means the one who has ajanabav and He was plump, both of them were plump. They had to be plump people, because though they were born of the Agni, He was born of the Agni, but the water is the main element of Śhrī Viṣhṇu.

So they were all plump people, they were not thin like sticks as today's modern ideas are, to be thin like sticks and like TB patients.

But it doesn't mean all plump people are good. We always logically think that plump people are, if Mother says so, then plump people are good. Is not the point, the inner side of it I am saying, the inner side of it is just the opposite. Inner side of it is absolutely beautiful and absolutely full of love, affection and warmth. A person who doesn't have these things, is a sign of a person who is not a Sahaja Yogi, first of all. A person who is very loud, talks loudly, speaks loudly, laughs at wrong places must be half mad but cannot be a Sahaja Yogi.

See this softness of Śhrī Rāma goes to the extremes where I call the sankocha, the formality, the formal, but it is English language, formal is not the word, sankoch. He was once, when He was fighting Rāvaṇa, He was taking out with His arrow his ten heads one after another. And if He took out one then took out the second, the first one

would come back so because he had a kind of a blessing that nobody can kill him by hitting him on his head.

So Lakshmana says, You know for definite that this Rāvaṇa cannot be killed by hitting on his head, so why don't You hit him in his heart? So He said, The reason is this, that just now in his heart is Mahālakṣhmī, the Sītā. Sītā is sitting in his heart. And how can I hit him on his heart because She's there. She might be hurt.

So what's the use of hitting on the head? he said.

He said, Because, once I start hitting him on the head fast, his attention will go there. As soon as his attention will go into his head then I can hit him on his heart. See the sankoch? See the sankoch, the way He talked.

Now, then what happened, that He was so kind once when a very ugly woman, Shūrpaṇakhā, came to entice Him. And she said, she came to entice, she said that, Rāma why don't You marry me? I mean, to a person like Rāma who is Maryādā Purushottama to ask such a horrible questions, somebody would have really beaten her up if not anything else.

So, Śhrī Rām smiled.

He said, Madam, I'm sorry. I have a wife and I believe in one wife, aika patni vrat.

So I'm sorry I can't marry you. But mischievously He says, All right, My brother is there. His wife is left in Ayodhya. You can ask.

She went to him and asked, Lakshmana why don't you marry me? She had become very beautiful. She has transformed herself to a beautiful woman. She must have

gone to some beauty parlor or something, but she made herself like that and she was there.

And he looked at her so angry, he said, You, the ugly, why do you want to ask such a question? He cut her nose. When he cut her nose, that was in Nasik and that's why, nasika, means the nose and that's why you have been to Nasik, that's the place where he cut her nose. He was very angry. But Śhrī Rāma did not. He said in a way that's very convincing that, See I have a wife and I am a person who believes in My one wife.

Now the another character about Him was that He was consistent. He was never inconsistent like Śhrī Kṛiṣhṇa. Śhrī Kṛiṣhṇa was a diplomat and diplomacy is in being inconsistent. Śhrī Kṛiṣhṇa's style was different. But in Sahaja Yoga, you can't carry on like Śhrī Rāma.

Sometimes you have to be like Parashurama also, otherwise things don't work out. Now, when it went ahead with it in His character, which was so beautiful, that you find He was such a consistent person. Whatever He said, all the life He carried that. For example, He said, I am the one who believes in one wife, aika patni vrat.

Now He had a very nice wife, no doubt, very beautiful wife, but She had gone to Rāvaṇa and He was left alone. When they wanted to start a kind of a yĀgñyā called as RājaSūrya Yagñya which was meant to be conquering the whole world, then they asked Him, You have to marry because you have to have your wife.

He said, No I can't marry because nobody could be like My wife and I can't marry. I can forego this kind of a yagñyā but I can't marry again.

So, then they said, All right, there's only one thing you can do is to make a statue of Sītā in gold and you have to use Her, that statue, as a wife representing.

He said, That I will agree. He took away all His ornaments, everything and made that statue and He did this yagñya.

So whatever He said He followed thoroughly. In His Dharma He was perfect.

Another incident is that when Sītā was lost He never slept, He never slept on a bed, always on the Mother Earth. Never slept on a bed, always on the Mother Earth. The pain He had of His wife is very well described by all the poets of India. And when Sītā left Him ultimately in a very mysterious way, She just disappeared in the Mother Earth because Mother Earth had given Her birth so She disappeared into Mother Earth. Then Śhrī Rāma became absolutely lost and He jumped in the river Sharayu and disappeared in the water element from where He had come.

Now this man had to give up His wife. In this contrast you can see the wave rising and falling of a personality. The society in which He lived, the state which He ruled, had an objection for a wife who had lived with Rāvaṇa and the public started talking about it.

So, as a good king, He just decided that His wife should be left forever. And then He sent Her on a beautiful chariot with His prime minister and His brother, Lakshmana, who took Her down and left Her, told Her, this is what has happened and that Śhrī Rāma has asked us to take you down to the ashram of Valmiki. As a result of that She got very upset and She said, She was Ādi

Shakti so She doesn't have to bother. She said, You just leave Me here. Very self-respecting person. She didn't say, No, no, no, no, I'll come to Him or I'll sue Him. I'll go in the courts, get all His money. How dare He throw me out. Nothing of the kind. That's the grace of a woman.

Graciously She said, All right, now you have listened to your brother. I'm your sister-in-law, elder too.

Now you obey Me. And I tell you, as your sister-in-law, that you can now go. Leave Me here alone and I don't want you to go any further with Me to deport Me with somebody. And She was pregnant. Here if it happens, of course horrible things can happen, but in India if such a thing happens, the wife will kill herself or she won't be able to bear it. I think both things are just the same, an escape. If there's no aggression then there is recession.

But She said, No. I have to give birth to these two children. I can look after Myself, all right. Graciously He's done it, I have nothing and please tell Him not to worry about Me. And She told Śhrī Lakshmana that, All right, you look after Him, that's all I want. And She told the chief minister, the mantri, that You must look after the kingdom.

See the dignity, see the balance, see the character, the personality of Śhrī Rāma. He was called as Maryādā Purushottama. And look at His wife. She was equal to Him in every way. When She was kept by Rāvaṇa, Rāvaṇa was so frightened of Her Shakti that he would not touch Her. He used to frighten Her, say I'll do this to the women of India. I'll do this to the women of the world. I'll do that kind of a horrible thing. I'll take another birth. I'll misbehave.

She said, Do what you like. You cannot touch Me.

He could not touch Her hand, he was so frightened. And when Hanumāna brought the ring of Śhrī Rāma and presented to Her and said that, This is the ring of Śhrī Rāma.

She said, Yes, I know. How is He? He said, All right. All enquiries She had about Herself.

So He said, “Mother, I can take You on my back. I can easily take You. You come on My back and I'll take You." She said, No. I won't go with You. It's Śhrī Rāma who is a brave king, He should come Himself, fight this Rāvaṇa, kill him because he's evil and then I will go with Him with all the glory.

She was not frightened of anything. For Her, the important thing was that Rāvaṇa should be killed.

He's evil and he should be killed by Rāma. Such a great courage for a womaṇ. Both sides if you see you'll be surprised that how a woman's character is such a powerful thing. It's not a reactionary thing, My husband is like this, that's why I'm like that. Or my husband doesn't do this for me, that's why I'm like that. My husband is gone away so I'm finished. What am I to do without my husband? Nothing of the kind. She stands on Her feet.

She said No, to Hanumāna and She stands on Her feet and She says, When Rāma will come and kill this evil and remove this evil from this earth, then only He can take Me with Him. I won't go with You.

I won't escape. I won't run away. Nothing. I am going to face it Myself here. For a woman it is too much to say, to be imprisoned in a horrible person's jail or in a place

which is so dangerous for Her, to say that I won't go. Whatever you may try, whatever tricks you may try, whatever you may say. I won't go. Just imagine. And Rāvaṇa was such a horrid fellow. He did all kinds of things to Her but She kept absolutely calm and quiet, waiting for Her husband to come back. Can we think of such women in modern times? So satisfied with themselves, so much in balance, so much full of confidence and strength. This is the message of Sītā's life.

The benevolence of Śhrī Rāma was shown when He started ruling the people. He was the one who cared for the needs of the people. For Him, it was important that the people whom He ruled should be happy and joyous. He looked after them with great love. He had two sons whom He looked after for a short time because they were lost with the mother, Sītā and they are the ones who found Him out in a way that Valmiki taught them how to sing the Rāmāyaṇa. And they went to Ayodhya and sang the Rāmāyaṇa. Rāma went with them. And one day in one of the yagyas, when they caught the horse of Śhrī Rāma, Hanumāna found it impossible to fight those two boys and He couldn't understand. Here now, the character of great Hanumāna One has to describe. He went and told Śhrī Rāma, I can't understand, these two boys, I can't face them. I don't know who they are.

So, Śhrī Rāma went there. And these boys were standing with their arrows. Then Śhrī Sītā appeared before them and She said, You cannot fight. He is your father.

This made Hanumāna realise it. And He said, All right, I can fight Śhrī Rāma now. Why did He leave you like this?

See the sweetness of Śhrī Hanumāna who was such a great devotee, such a great devotee of Śhrī Rāma, could see that, He has done injustice to My Mother and He stood for that. Is very sweet of Śhrī Hanumāna to do that. Hanumāna is, as you know, is the angel Gabriel who is innocence, simplicity and dynamism. His dynamism was such that as soon as He was born, He said, Better eat this sun because the sun is scorching the people in India.

So He went and gulped down the sun.

People had to say that, You see, though too the sun is scorching but it's of great help. Please release the sun. Why did you eat it off? So then He released the sun.

Hanumāna's whole life was spent in serving Śhrī Rāma. And He was such a dedicated bhakta of Śhrī Rām. Now here the contrast is also that Hanumāna had navadha, navadha siddhis, navadha siddhis, nine siddhis, anima, garima, raguma and all sorts of things, that He could become small, He could become big, so many things He had. Despite all these siddhis and the amount, the power He had, that Śhrī Rāma once asked Him that, My brother, Lakshmana, is being hit and he's very sick. I mean, he's just dying, so you go and get a particular kind of a sañjīvanī, a kind of a herb, which I want to rub on his head.

So He went there and He couldn't find it so He brought the whole of the mountain on His hand and gave it to Rāma, Now You select. I don't know. I can't find it.

That is the Hanumāna Shakti. And with all that power, He was such a humble person and such a dedicated person. This is the sign of a powerful Sahaja Yogi. Anybody who is powerful has to be humble and non-violent. Mahatma

Gandhi used to say that, What is the non-violence of the weak? A weak has to be non-violent, what's so great? That's a policy or a kind of a protection that he has.

So a weak person has to be non-violent because he cannot face, he cannot protest. But non-violence of the powerful is the sign of real non-violence. Those who are powerful, if they are non-violent, that means they are quite confident of their powers. Those people who are confident of their powers, why should they aggress others? They just stand, All right, come along, what do you want? Even saying that, people run away.

So those who are violent, angry, hot tempered, jump at everyone, torture everyone, trouble everyone, are the people who are very weak charactered. Their character is weak. If their character was all right then they would not have done all these things. That's the sign of a person who is either possessed and under the influence of the possession, he's doing that; or he's too weak and he's possessed by his anger because he doesn't have that much power to bear anything.

The most powerful thing is the Mother Earth because she has a power to bear. The one who has the power to bear, is the powerful. The one who does not have any power to bear, I can't bear. I don't like. I this... Such a person is a useless thing for this earth and sometimes I feel, Why God created them? It's a headache to have a person round you, I can't eat this. I don't like this. Then why are you here? Nobody likes you either. No one likes such a person and that's why that person is always, I don't like this. I don't like that. I.

So the power of a person lies in bearing things. How much you can bear, how much you can undergo without feeling it? Like, you are say, in the jungle, you are happy. If you are in a palace you are happy. If you are with the this colour or that colour, if you are with this race or that race, if you are with this kind of life or that kind of life, you can bear it. And that bearing power gives you the calibre, the calibre to have Sahaja Yoga. It's not that this is shown, it's not that is being suffered, don't have to say, I suffer being like this. No, you don't suffer. It's just by the way. For a person who wants all the comforts, a person who wants to live with all the luxuries, but not with any kind of defects or any defficiencies, is a person is a beggar, I would say, in every sense of the word.

I mean, best things to get rid of problems is not to have them. In the sense: now I don't drive so I have no problem of driving. I don't have, I never telephone, so I don't have problems of telephones. I don't go to the banks, so I don't have problems of the banks. The best is: I don't have any income so I have no problem of income tax. Whatever bothers you, you just don't have it. Why do you want to have it? Have it and then bother about it? It seems very funny that you can get rid of anything that bothers you very easily in this world, so you need not have that kind of a thing on your head. But when the word `problem', specially in the European community `problem' is a very common word, but in English language we never learnt this word `problem'. You see only the `problem' was used when we were studying geometry, geometrical problem, but we never knew there's a problem in life. Later on when I came in contact

with European community, they'll say, There's no problem. This is the problem. At least in one day hundred times they say `problem' word.

So, for a problem the solution is not to have that thing which gives you problem. You can give up anything. Anything that you want, you can give up if you know how to detach yourself from that.

Many people come and tell Me, Mother we have an ego. That's the problem.

I said, Then give up.

I mean, is simple, why do you have it? As if, you see, they want to say that, We have trouble with this thing but still we are clinging on to it. Like we are afraid of a crocodile but we want to put our foot into the mouth of the crocodile. And we have a problem that our foot will be eaten up by the crocodile. Now give up. But they will search out a crocodile, open the mouth and put the foot in it and then come to Me and say, Mother we have a problem. My foot is in the mouth of the crocodile.

To get to problems you have to get to it. But without getting to it, how will you get a problem? Say, for example, people have very silly, stupid problems. Now, the first problem somebody may have, Oh I have to get my clothes pressed. What's the need? No problem. Wear them as they are. Who looks at it? You see there are all the people who have pressed clothes. Doesn't matter what is there. If it is not pressed, it's a problem for them. It's silly things like that, you'll see very silly things.

But the greatest problem I think you have is your watch. In Switzerland, I shouldn't say so. You see the problem is like this, that now you have to go the airport. Now as

soon as you tell somebody we have to go to the airport now, I have to go, you don't have to, everybody gets sort of a jumping as if standing on a jumping board. You see all of them jumping like that.

What's the matter? Mother you have to go to the airport.

So, it's all right. I have to go. What's, wrong with you? Is a problem.

I say, What's the problem? I have to go. You just know that you don't have to go at all and don't have to come to the airport. And the aeroplane, if it comes and doesn't take Me, I'm not going to come back on your heads so I'll stay in a hotel. Don't you worry.

But why are you so excited about it? The way people are excited that I must catch the plane, sometimes I feel as if they want to get rid of Me.

So, this is a problem for people who are very meticulous. Now, supposing I say, I know that the plane won't leave Me. I know, because I know many things so I have no problems, but supposing even if you think the plane you may not get, so it may not get. But if it gets you, all right. If it doesn't get you, it's all right.

So where is the problem? Either it will take you or it will not take you. What is in between? Where is the problem, I still don't understand. Either it will work out or it will not work out. Keep two possibilities. That's the only two possibilities. What is the third possibility that gives you the problem? You tell Me.

Say somebody flowes Me money, all right, so either he will give Me or he may not give Me. What is the problem? The problem is that you call it a problem and want to

avoid to face the truth. If you face the truth, you will know one thing that see now this man has to give me money. All right, I'll go and face it.

I'll tell him, Sir, you have to give me the money. You have to pay me. This is your duty and if you don't pay me, you are doing wrong. You get at him and face him and tell him. But you won't do that. You'll sit at home, Oh God, it's a problem. I have to, you see, that man is not giving money? Oh God. That's a problem. Sitting here, hitting your head all the time, how will you get it? If you face it directly then you'll be amazed, there's no problem for anything. Say your car fails.

So it fails, get down, enjoy your self nicely till somebody comes along, takes you. Or, if supposing you don't get some lift, all right, stay there overnight. What is it? No tiger is going to eat you. And if the tiger has to eat you, it will eat. Where is the problem? Still I can't see. I can't see the problem. If tiger has to eat, that's already destined that the tiger has to eat. In any case, nobody dies. You'll be born again. If you look at it from that angle then you'll be surprised, most of the problems do not exist. They are like bubbles created by our own thinking, the waves of our thinking, This is the problem. That is the problem.

Like today, they said there is no hall on such and such date. All right.

Where are you having the hall? There.

If there's no hall, let us have it in the open.

So to make the best of it is, is the way Śhrī Rāma shows you. Now, what is the way He has helped us, let us see. Śhrī Rāma by His character, by His balance, His peace and His mildness and His sweetness has shown us how a

king should be a benevolent king and at the same time a very loving husband and a loving father and a person in Dharma. But apart from that, He went down to Maharashtra. He arranged all these things so that He could walk down to Maharashtra bare feet to vibrate the land because Sahaja Yogis will be going one day to Maharashtra and the Maharashtra has to be a vibrated land. In Ayodhya, He never took out His shoes because He was the king there. But when He went and Śhrī Sītā, both of them, when they went to Maharashtra They took out their shoes to vibrate it. On His way, He saw a big stone which was nothing but a lady cursed to be a stone, Ahilya. And He made her, just by touch, she again came back to life. Like that, one after another He was just, by the way, as if was doing, but that was the purpose of His life to go there. And that has helped a very great achievement within ourselves, is the Śhrī Rām.

Śhrī Rāma stands for the Praṇavai, is for the vital air that we take in. For the vital air and that vital air when it gets heated up, we have to know that we are not any more with Śhrī Rām. It has to be the cool air to blow through your nose and your mouth. I don't know about you people, it happens with Me all the time. When you are angry the nostrils go up, swell up and the hot air, the hot words and everything hot, the heated eyes and everything goes up like that, curled up and you become ferocious Rāvaṇa because you have forgotten the beauty of the nature of Śhrī Rāma.

What has He done to our Center Heart is the greatest thing, that He has given you a fatherhood within yourself because Śhrī Rāma represents the fatherhood. Now what

sort of a father you are, you have to decide. Those people who are not good fathers develop problems of the right Heart. Also those people who are not good husbands also develop the right Heart. This right Heart is so important because, specially in the west where the climate is so funny, you have to keep inside your rooms and closed all the time that you get all dried up inside at that time if you don't have that sweetness, that warmth, that kindness of Śhrī Rāma, you get the trouble of asthma.

So many people die of asthma in the west. On top of that, you fight with your wives, ill-treat them, you take away their money, you cheat them in their money and every way you torture them then it becomes even worse.

So it has something to do with money, in the sense, because Sītājī was Śhrī Lakṣhmī and Sītājī was the one who was the power of Śhrī Rāma.

So the Śhrī Lakṣhmī also gets annoyed with you when you are a bad father or a bad husband. That's why the Gṛuhalakṣhmī is very important. But the woman has to be the Gṛuhalakṣhmī. She should not be a shrew and then the husband is supposed to be kind to her. Then it's spoiling. That's very bad. The woman has to be a Gṛuhalakṣhmī, a beautiful woman with a very sweet nature and talking to her husband in a very sankoch manner and also looking after the children, looking after the family and looking after the guests who come to their house.

But if you encourage and run after such women who are no good, means collectively they should be good; if collectively they do not act well, collectively if they are

aggressive, collectively if they are tormenting others, then such women should not be encouraged at all, but then, Tulsidas says, they should be beaten up.

Is a thing looks very bad in modern times if somebody says like that, that women should be beaten up in case they have all such qualities which disqualify them from being Gṛuhalakṣhmīs. Of course there's no need to beat, but I mean to say that what is it that you have to drive out all these baddhas from your women, very important, otherwise if you fall in this activity of keeping your wives on right lines, you might also get a right Heart and asthma ultimately. Because your wife and you are part of the society. And the society has certain laws which are very important.

There's something like Śhrī Dharma, there's something like pati Dharma, there's something like mātā Dharma, pita Dharma, everything has a Dharma. Those men who torture their wives have very bad heart.

In the same way, those who play into the hands of their wives also have a very bad right Heart. You have to be in the balance. You are the husband and she is your wife and both are responsible for keeping a very good family relationship. It's not one-sided. It's not the husband only or the wife but both of them to be in such a manner that they act according to their nature of woman and man and respect each other, love each other, share everything with each other and exist in a way that people should see that there are two wheels of a chariot, one on the left, one on the right, there's no imbalance. They are equal but not similar as I have told many a time.

Now in the case of Śhrī Rāma, He left His wife. When it came to Sītā, She left Him too. But She left Him as a woman would leave and He left Her as a man would leave. She also left Him but in a way that is suitable for a woman to do. And He did it in a way that is suitable to a king. In the same way, a woman when she acts, she has to act like a woman. The same thing she may do as the man does, but she has to be a woman or a man has to be a man.

So that's the Maryādā Purushottama, is the one who is the highest among all the men, which is all the Maryādās, all the boundaries that he observes. The boundaries are such that you do not try to overpower others or you do not try to take their seats. For example, I've seen those who are aggressive also show up in our programs, they will be the first before Me. They will be, as soon as I open the gates, they'll be somewhere there standing. They will be the first in everything. That's not being Maryādā. You should be at the back. Should be *[UNCLEAR]*, there are leaders you have got, they can sit in front. Try to be on the back. I want to be first... then I've said once the first of the first. You know the story of first of the first.

So you become first of the first and that's what happens to you when you try to show off. And I know all of them who are like that. To be in the background is the most respectable thing to do. To go forward first, to jump forward first, to stand near the door if Mother is coming, you see. As soon as I see the person, I said, Oh back again. There's some who do Ār.tis just because to show off, some throw flowers to show off, they must be the first and, somehow or another, they get also the position

because of their assertions and askings. The leaders have to be careful not to give such duties to people who really upset Me very much because of their arrogance, because of their showing offs.

I have to say one thing today that, under the circumstances, we have to decide that if the leaders don't have wives who are humble, who are kind, who are compassionate and who are Gṛuhalakṣhmīs, who are very sweet with the Collective, we'll have to cancel the husband as well as the wife from the leadership.

We cannot have leaders who have wives who are horrid. We cannot, because the wife of a leader is like a mother. There are five types of mothers described, one of them is the one who is the wife of the Guru or of the leader. And if the leader has a wife of that kind it's better in all sense he should withdraw.

Improve his wife. Do whatever is possible. Till she's all right, he should not be the leader. Is a very important thing because I have seen such women bring down the men, not only that, but bring down the Sahaja Yoga, Sahaja Yogis and the whole organization of God.

So one has to be careful and the women have to understand that if they are the wives of the leaders they have to be extremely good, kind, generous, sharing, looking after, absolutely motherly and should not tolerate nonsense and should correct when people are doing wrong. They should not report anyone to their husbands, should not take over themselves the responsibility of doing things which they are not supposed to do. If they are not of that level, they are of no use to people and

they have no business to be proud of being the wives of the leaders.

From Śhrī Rāma's life we learn a lot and from Sītājī's life also. Both of them have done so much for us, bring forth such a great life. All their lives they suffered and suffered and suffered. They lived in the villages. They lived in the forest. While they were the king and the queen they had never known what is discomfort. They travelled all the way bare feet. They went through all kinds of tortures of life. Sītā was taken away by Rāvaṇa who was a horrid maṇ. She had to live with a Rākshasa, can you imagine? She lived with a Rākshasa and there She showed her greatness. The characters of different nature, like Sītā and Śhrī Rāma, they were showing the complementary attributes that there, very complementary and if that is so then the husband wife's relations are beautiful in Sahaja Yoga. That's the way it should be. I find some people are very nice.

Some leaders are extremely nice, but wives can be very hard, can be very stiff, or could be very mischievous, could be troublesome, selfish. You cannot grow in Sahaja Yoga with these qualities. It's such a luck and chance that your husband is the leader, is the highest man in your nation in Sahaja Yoga and where you have to be up to his ability, capability and his name, otherwise you have no authority.

That's why I have to tell you that on this day of Dussehra, let us decide that we are going to have Ramraj in Sahaja Yoga, where there is benevolence, there is love, compassion, security, peace, joy, discipline among ourselves. The whole disciplining is within ourselves.

What I say about Śhrī Rāma is that He Himself has put Himself into the discipline of Maryādās. In the same way, we ourselves should put ourselves into the discipline of Maryādās.

Is a very great thing that it should happen in Switzerland because Switzerland needs it the most, the blessings of Śhrī Rām. The way it is going on in this country, this very selfish, non-benevolent activities going on, ruining all the poorer nations by this kind of a selfish attitude, a very narrow attitude, very low level attitude towards the money of these poorer nations. Is important, very important for us today to pray for the emancipation of the hearts of those people who are just butchering. In these modern times, we don't have wars but financially they are butchering people, they are killing them by depriving them of their own money and their own benevolence.

So, if Ramraja has to come, then Rāma is to be born in the hearts of people who are at the helm of affairs. And that's how we have to pray to Śhrī Rām that, Be kind and compassionate so that you could be born into the hearts of these people.

May God bless you all.

Contents: 1987-10-04 Talk to Sahaja Yogis, Evening with Music and Poetry after Śhrī Rāma Pūjā (Dussehra Day), Centre International, Les Avants, Switzerland

And meditate, in the morning and in the evening. Then you should understand the collective temperament.

If you are not very collective, if you cannot talk to others well, if you cannot be friendly with others, if you find this

kind of an inhibition in you, or a kind of a barrier, then know that you need more of collectivity.

It's not how much you adore Me and love Me, it's what how much you are a Sahaja Yogi. That's very, very important for all of you. That you have to be great Sahaja Yogis. That's My aspiration is. That's My only asking is.

Actually as you know, I am a lonely person, lonely in life and I want companions. The companions can come out of you but you have to have a level to be My companions. I am sure you will definitely achieve that level. Through humility, love, compassion, openness and softness of temperament, warmth in your utterances in your heart. A day will come when I will see you all, beautifully knit together. No quarreling at all, no arguments, no analysis, nothing needed. There is nothing to argue. If you find somebody is quarreling with you, you better report it to the leader. Not that you quarrel with each other and next day you say sorry, sorry, finished. It's like any day mundane sort on a street. You are not to fight. You are not to quarrel. At the most you can pull each others legs a little bit.

You should live in a open way, no doubt, but open way doesn't mean that you take to all bad ways and indecent ways and misbehave here. Know that you are yogis. It's very special category of people who have to have that dignity about themselves. You can't cheapen out yourself, you cannot. Whatever may be your backgrounds, past, everything, forget it. At present, before Me are sitting great yogi janas [people] and I bow to all of you.

May God bless you all.

I want to thank the Sahaja Yogis of Switzerland for organizing this so beautifully, the whole. I am still wondering if they have done this pillar for us. I mean, I can't imagine how it's done. And whole thing has worked out so well. I've been wondering about this great Singhasana [throne], they have made for Me.

They are doing everything with their heart. Full of love for Me. I mean even if they bought the gold, it is alright. Like because they have done it from their heart. I am going to leave all that for the European and the English to be used for their Pūjās. Because I know what belongs to Me is you, nothing else.

So may God bless you all. May God give you all the strength, all the courage, all the wisdom to be great Sahaja Yogis of today.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: I know, I know that. All those who want to come to India must give your names as soon as possible. Those who want to get married also must give your names and fill up the forms with honesty.

Nobody should try to hide anything. It is better to be open in Sahaja Yoga. Thank you.

Sahaja Yogi: Shri Mataji, it's a little adventure that we did but I hope You will agree. We have the feeling, Shri Mataji, that only as an individual, let us say *[UNCLEAR]*, let us say anybody else, we can't express our feelings of gratitude towards You, because You are too much higher than me, us.

So it's impossible to express through words what greatness You have given us.

So we thought we have to have, all of our brothers and sisters, because in the combined collectivity, the combined hearts, may be the quality of the expression of our gratitude should be such that You will receive that anyway. And because it is the crowning of Śhrī Rāma, it's of course Your crowning Shri Mataji. And the crown there was some little jewels Shri Mataji, we didn't tell You.

Shri Mataji: I saw all of that. I won't miss anything.

Sahaja Yogi: So it *[UNCLEAR]*, should be little bit other than heart of Your children and the expression of the gratitude for Your protection, Your love, Your greatness and I don't know. And the second thing, what we feel through this coronation is, You are the Queen. You are the Queen of the universe. And we are Your devotees, we are Your disciples.

So if we are allowed to crown You, it means that we have to have complete adherence, allegiance and surrender. Otherwise how can we crown You? We are not even able to reach Your head because your head is reaching the Universe.

So in our heart we have tried the songs, little poems, give some little things, Shri Mataji. And some pictures and photographs from You. And through this, whatever may be the quality Shri Mataji, I am sure that all of us will be able to make this pledge of complete obedience, complete adherence, complete gratitude for You. And finally, we thought that through the image of Your photographs, through some poems and through music, we could express what I cannot express, our love for You, Shri Mataji.

Shri Mataji: Thank you.

As I told you, these are modern times. And in modern times this en masse realisation was to take place.

That was to happen. In modern times only, when people get frustrated, when they get lost, they don't know what to do, when they are deceived and cheated, then they start looking for something that is the support. This attitude of seeking was never before so much as it is today. This attitude of finding out the Truth never existed before. And this tremendous true desire to find out something beyond human life was never that in the masses.

So they are now a special category of people, a special type of people who have developed this inner sense to find out the Truth. Of course, in contrast to that, we have many more crooks these days than we ever had, many more evil people and money-makers and also we have a trend of mind which is after self-destruction.

So, it's a serious thing that happens. When a person finds he is getting lost in the mire, whatever he gets hold of he clings onto it to save himself. It could be something more dangerous than mire.

So this kind of attitude and this kind of new dimension in your awareness starts expressing itself and it shows much more sharply because of the bad background that it has. Because of the contrast we see and we feel that today's world is such a chaotic world, full of problems, full of negativity, full of cruelty and also very evil intentions. Thus we are faced to accept either to go to hell or to

heaven. But this hell is created by us, by human beings for something very frivolous, useless, for something very destructive. But in our ego, like Hitler, we forget that we are in for eternal hell. In the olden days people never had heard about drugs, about AIDS, about cancer. But today it's different. That's why it is essential that Sahaja Yoga must grow fast by which you achieve mastery over yourself, that you develop a personality which is superhuman, that you develop all your powers of love and compassion to make this world beautiful.

Already you have been told about the different centers we have and about the different channels we have. Due to the modern life the imbalances are too many. Either we move too much to the right side or to the left side. When we move to the right side too much we become dry people and we develop funny diseases. And if you move to the left side you become people who could be insaned, schizophrenic or mad.

All these things come to us so natural, we take to it so naturally, we accept it so naturally these days because we have lost our balance.

To establish the balance we have to understand ourselves. And to understand ourselves we have to awaken our Kuṇḍalinī. How can you know yourself unless and until there is light within? If there is no light within, you do not know anything about yourself. You are paying attention to Me, if I say, `Please pay attention to yourself,' you cannot. Now the subtleties within us, the subtler being within us is the Spirit. The Spirit is the reflection of God Almighty in the heart and the Kuṇḍalinī is the Holy Ghost, is the Power of God which in Sanskrit

language we call as Ādi Shakti, the Primordial Mother. The Primordial Mother. They say that there is God the Father, God the Son and the Holy Ghost which is a pigeon. How can Father have a Son without the Mother? But somehow they didn't want to talk about Holy Ghost being the Primordial Mother. And the Mother who specially was under challenge throughout.

Then came Mister Freud, people like him who were worshipped like, more than Christ. They spoiled the complete understanding of human beings and made them into sex points. They are nothing but sex points. How can that be? Whole animals have it. Is there no speciality of human beings? Is there nothing great about human beings? But the way this destruction started from giving stupid ideas to people went down and down and down to such a limit that people find it difficult to get out of that misidentification.

This bad misidentification comes to human beings, because he is in imbalances.

So we can say that now, in modern times there are two powers working: one which is going towards Heaven, another which is taking you to your destruction.

But God has made a beautiful instrument within you to achieve your Self-realisation, to understand it, to redeem you, to comfort you and to counsel you. Sahaja Yoga has come into existence. Of course with our mental understanding we cannot see all those things. But when we see a cancer patient being cured, an angina patient being cured, then we start thinking, `Oh God! How it has happened in ten minutes' time?' But with your naked eyes you can see the pulsation of the Kuṇḍalinī in your

triangular bone, which is sacrum, if there is a obstruction in the higher Chakra. You can see the Kuṇḍalinī rising also like a movement of a current and some people can feel it also the pressures on their heads.

Some people feel their heat in their hands, some people feel the tingling if they are sick. Ultimately you can feel the Cool Breeze coming out of your head. But that's just the outward expression. Inside what happens? The first and foremost thing that happens to you that you get cured, you get physically cured, you see the cure.

You also see in your eyes a light, a twinkle. Your skin improves. Now, I'm 65 years of age, I've no skin problem and no wrinkle problem, nothing. And I've no time to look after My face at all. All troubles which are decaying, like teeth trouble, this trouble, all disappear. Then you don't become so conscious of your body, of your looks. If you see the group of Sahaja Yogis, you'll say that their faces are like lotuses, all pink, all smiling, enjoying.

So this is the first thing that happens to you that physically you get cured.

I must say in the West, though there are lots of crooks but there are many very high calibre saints born and there are many people who come to Sahaja Yoga and overnight they give up drugs and drinking and all those habits. Just they give up. It's so simple.

So many have given up smoking that I'm amazed how suddenly overnight, because you become powerful. People become extremely law-abiding, loving and compassionate. They do not indulge into such dirty habits or like the one who is now being troubling everybody. They do what they profess. It's not like, `I'm

with this organization, I'm with this Guru, I'm with this church, I'm with this mosque' and indulge into criminality, get into fundamentalism, fanaticism, hatred, not at all. They are very brave people and forgiving, extremely forgiving. Forgiveness becomes their power.

Now, after that it is very amazing how their character changes. Those who hate each other: husbandwife, children-parents, family relations, bosses, with whom you are connected, you start liking everyone, seeing the good point in another. As a result, the greatest devilish people, if you forget them, everybody changes their attitude. I have seen some artists suddenly become very well-known artists. In India we can say there are ten artists at least who are today of international repute in music, have got it through Sahaja Yoga. The creativity starts expressing itself in such a beautiful manner that many architects become suddenly very well-known. Then there are painters and artists who become extremely honest, no hypocrisy. Their creativity opens their heart and when they produce, they do not think how much money they will get but they want to be honest: what they have to say they want to say. The attention from money moves towards the Spirit, which is detached. But surprising, with that detachment all money problems get solved. For example, you'll be amazed there are thousand and one miracles, I can tell you.

You never have problems with your money. You become very honest and generous and very fair. We have seen in England, where the unemployment is so high, it is impossible to get a Sahaja Yogi in England who is unemployed. It is impossible to get a Sahaja Yogi who is

sick. It's impossible to get a Sahaja Yogi who indulges into criminal acts. It is impossible to get a Sahaja Yogi who is the one responsible for any kind of destruction. They do not indulge into ugly competitions. They are satisfied people. And they have told Me that they feel they are looked after so well, so efficiently. And they know that they are now the members of the Kingdom of God.

They are now the citizens there. It's not like worldly government which plays all kinds of tricks, but the Kingdom of God. Through the All-pervading Power which thinks, which organizes, which cooperates, which nourishes, above all it loves. People start singing suddenly beautifully, they start speaking English very well or French very well, or any language, suddenly they start speaking very well. Such dynamism comes and you always become very concerned about the well-being of others than your own. Apart from that you become a part and parcel of the Collective being. Now supposing, if there is a Sahaja Yogi who wants to build a house, now there are people now who are trying to build an ashram here in Switzerland.

From all over the world, all the artists, all the architects, all the workmen will come. Without any quarrels, without any problems, they'll build it with such joy as if that belongs to all of them.

So the idea `this is mine,' `this is my position,' `they are my children,' `this is my carpet' just goes in the thin air.

So when you see a beautiful carpet laid like that, you watch it without thinking, you are in thoughtless awareness. I do not have the idea of possession about it.

So I don't have to go for insurance, I don't have to worry as to it'll get dirty or what and all such ideas, all such thoughts, I just watch it and enjoy, the joy of that one who has created it. I've no headaches of My possessions, but you get so many possessions that you don't know what to do. You give it from one side and it starts pouring from the other, now you don't know how to stop this.

I give an example. Once I had two special types of sarīs, which are very rare in India and there's a particular day on which you have to give to your elders something in India.

So I was saying to My niece-in-law that, “I think this time I'll give away both of these to such and such people who are elderly and who appreciate these sarīs." So she said, “These are so rare, You have got now two only left, You want to give away all these two again?" And we were discussing in the kitchen and the bell rang. When that man came to see Me, from Benares and he said “A lady whom You had given very beautiful sarīs when she visited You last, has sent two sarīs for You." I said, “I will not take." He said “No, You have to take, she has sent it, if you give it back she will cry and weep. These are very, very rare sarīs and she has sent to You with her love." When I opened the sarīs, to My amazement, they were exactly the same that I had, those two! But in India the sarīs are never made alike, because they are made with hand, have to be all different and such rare sarīs are never alike, they are unique, but here as I saw, I was really amazed that I looked, I said to My niece-in-law, “Now see, what do you say?" She just fell down, she said, “I'm sorry." So the generosity of heart becomes

absolutely genuine and enjoyable. Actually you enjoy your honesty and your virtues, you start enjoying the virtues that you have, which you were condemning yourself once upon a time. But the more is that you enjoy others who are realised Souls.

There's a beautiful incident in India where one saint, his name, he was a tailor, saint who was a tailor, but a great saint and a very deep personality. He has written many beautiful poems.

So he went to see another saint, who was just a potter, who was making the clay with his feet.

So he says, he looked at this potter and he says, in Marathi language it is, that “Oh, I came to see the Formless and here the Divine is in a form. What is my fortune that I see the Divine in form." How he appreciated, admired and adored another saint with love and genuineness. But human beings, oh, when they meet each other they'll say, “Hello, how do you do, very good, you are nice, you are excellent, this." As soon as the back is turned “Oh God! What a man, this horrible fellow, you know" and this and this and this. You cannot trust anybody what they will say on your back, you cannot trust. But Sahaja Yogis feel embarrassed to say things, good things about others but in the back they come and tell Me. This is the greatest joy-giving thing for Me that one flower can enjoy the fragrance of another flower. Is real poetry, I take it. Such beautiful people! All this happens to you, but you become such a peaceful person within. There will be turmoil all around, you'll find there will be all kinds of problems around you, but you'll be at peace with yourself, because when you are standing in

the waves of water, you are frightened that these waves will eat you off. When you are in the waves of thoughts then you are frightened. But when you are in a boat, you enjoy the waves and when you know how to swim you enjoy them even better. This is the mastery you have to have. And when you are away you can see clearly the problem and you can solve it also. Not for yourself, for everybody else. Such a person is auspicious. This word has gone out of the dictionary of modern times. And auspicious person is such that when he enters the family or enters the household, enters any atmosphere, the whole thing becomes blissful. Even one glance of such a person can make a person peaceful. Because the glance has to be pure, most non aggressive. As Christ has said, “Thou shalt not have adulterous eyes." We have to really find out Christians who have no adulterous eyes, very difficult. Your eyes become so pure, so loving and so effective. Your attention becomes so enlightened that in collective consciousness you can feel the problems of another person, problems of all the group, problems of the world and with your attention you can solve it. Such an attention you develop. Then Spirit is the Absolute. It is not a compromise, it is not relative, it is absolute.

So when you ask a question, `Mother, is this the Cool Breeze of the Holy Ghost?' the Spirit opens out Its venue and you start feeling the All-pervading power on your fingertips more clearly, the Chaitanya, the breeze, much more, the Cool Breeze much more. You want to know if a person is a crook or not? He may be a very sweet speaker and may be a criminal. How will you make out? Through vibrations! If the person has bad vibrations, then

he is a bad man. If you can make out the centers of a person, you can immediately say what is the disease, what is the problem, because whatever you feel on your fingers, fingertips, is the absolute Truth. But all this you do as a third person, you don't say, `I do it,' you say, `It is happening.' There was a lady from America, she brought her son, she is a realised Soul, she said, “Mother, give him Realisation." He could not get Realisation, so she says, “Mother please give." I said, “You give!" She said, “It does not work out, it does not work out." Third person. “I cannot give false certificates" she says. I said, “That's what it is." You cannot certify falsely someone because truthfulness becomes part and parcel of your being.

The last but not the least is the joy. Joy does not have the duality of happiness and unhappiness. It's a enjoyment just cannot be described in words, it's to be enjoyed. It's the joy that you cannot get from anything else but yourself. I mean, you are never bored, you enjoy yourself the best. It's such a feeling which cannot be explained or expressed. That shows we are all invited into the Kingdom of God to have the joy of your life. But you may say, `Then Mother, why is it many people do not come to Sahaja Yoga?' You'd better answer this question. Now see, some people who came here are stupid. What will they gain by putting this smoke here? But by getting Realisation, they'll get the blessings of God and their Spirit.

Maybe somebody has paid them little money, or maybe belonging, blindly, to some organization stupidly.

But what will they get? Not Self-realisation, not the joy of the Self, because that is the last breakthrough of your evolution. All of you have to get it, but how many will ask for it is the problem. That's your freedom.

May God bless you all! Today I don't think we'll have questions but I would suggest that please write your questions and send them over to Me, I would like to answer them. This is not on mental level you have the experience, you have to have the experience on your central nervous system.

Some did not feel, does not matter, you'll get it today. Formerly, people used to go to Himālayas, stand on their heads, starve themselves, do all kinds of penance. But today you can get it without any problem.

Now, we will have a little program by which your Kuṇḍalinī will be awakened today. It takes hardly ten minutes, have some patience with yourself and devote little time to yourself. You have to little bit understand, when I tell you that you have to take out your shoes, because this Mother Earth helps us a lot.

[Aside:] *[UNCLEAR]*.

Now if you have anything tight, too much tight somewhere, then little bit loosen it. Be comfortable, be comfortable. You need not loosen your body, you can sit straight but not like this or like that, in a simple manner.

Now as you know the left hand side is the power of desire and the right hand side is the power of action.

You are going to use the left hand side just symbolically to place towards Me like this, expressing your desire and

the right hand to be used for opening out your Chakras yourself.

So that tomorrow, when you go home you can also raise your own Kuṇḍalinī. There's nothing to be afraid of, Kuṇḍalinī is your own individual mother: She gives you your second birth without any trouble to you.

So put your left hand towards Me please, like this and before closing the eyes I'll tell you what we have to do.

You have to put your right hand on the heart first, let's now start, on the heart, keep your eyes open and in the heart resides the Spirit. Then take down this hand in the upper part of your abdomen on the left hand side. Then take this hand on the left hand side in the lower part of your abdomen. This is the center of all the Divine Laws, of the Pure Knowledge. Then raise your hand in the upper portion of your abdomen, on the left hand side. Then raise it again higher onto the heart. Then raise it between the neck and the shoulder, the hand like this and put your head on the right hand side, right hand here, left hand like this and the neck like this. This is the center mostly people catch in the West, because they feel guilty.

All right. Then take this hand and put it on your forehead and press it on the sides. Then take this hand out and put it on the back side of your head and put your head balanced on this hand, back like this. Now take out this hand and stretch it, stretch back the fingers. Now the center of this palm is to be put on top of the fontanelle bone area where there was the soft bone in your childhood. Bend your head a little and now press it hard and move it slowly, very slowly seven times, put your left

hand towards Me, seven times, without feeling guilty. That's all.

Now, it's very simple, we start. Close your eyes, please. Don't open your eyes. You can remove your glasses. Don't need them. Your eyesight may grow.

The left hand towards Me. Now the right hand you put on the heart. In the heart resides your Spirit, so please ask a fundamental question to Me, you can call Me Shri Mataji or Mother, whatever you like: `Mother, am I the Spirit?' Ask the question in your heart three times. Three times.

This fundamental question leads you to another very fundamental question that if you are your Spirit then you are your master, you are your own Guru, you are your guide. Now take down your right hand and put it in the upper part of the abdomen on the left hand side. Keep the left hand towards Me. Press it hard. Now here you have to say or ask another fundamental question three times: `Mother, am I my own master?' or, `Am I my own Guru?' or, `Am I my own guide?' Ask this question three times please.

After this put your right hand on the lower part of your abdomen on the left hand side and put the left hand towards Me. Here is the center for the Divine Laws to be acted upon. Now, I cannot overcome your freedom and I would request you to ask in your freedom a question or a request, `Mother, can I have the Pure Knowledge?' This you have to say six times because this center has got six petals. After asking this question six times, your Kuṇḍalinī will start moving. Please keep your eyes shut.

[Aside:] Mathias, please come here. Call Mathias.

Six times please. Now the Kuṇḍalinī has started rising.

Some might feel, some will not feel at all if they have no problems in their higher Chakras.

Now, raise your hand to the higher Chakra on the left hand side of your abdomen in the higher part of your abdomen and press it hard. Placing the hand there, press it hard and put the left hand towards Me, this is the center of your mastery. To facilitate the Kuṇḍalinī, you have to say, with full confidence, `Mother, I am my own master.' Say it ten times.

Now raise your hand to your heart. The Kuṇḍalinī has started moving up to the heart point. Here you have to say with full confidence, the greatest truth about yourself, `Mother, I am the Spirit.' Please say this twelve times.

I must say, those who do not want to meditate should kindly leave the hall and be civil about it. You shouldn't trouble others by attention which is outside. And those who don't want to have Self-realisation, why are they wasting their time here and ours? Now, so, on the heart you have to say, again twelve times with full confidence, `Mother, I am the Spirit.' Now raise your hand in the corner, in the corner between the neck and the shoulder. Now put your right hand, put your head to your right side and put your right hand quite at the back, push it quite at the back. Here you have to say sixteen times, `Mother, I am not guilty.' Please say it with full confidence.

You have to know, you have to know that God Almighty is the ocean of grace and love, but above all He is the ocean of forgiveness: you cannot commit any mistake which His power cannot forgive.

So with full confidence say, `Mother, I am not guilty' sixteen times. Very bad.

Now, please take out your right hand and put it on your forehead and press it on both the sides and bend your head. Here you have to say, `Mother, I forgive everyone,' from your heart, how many times is not the point. Now, do not think that it is difficult, because to forgive or not to forgive is a myth. But if you don't forgive, then you play into the hands of wrong people.

Now, take the hand back, on the backside of your head, put the weight of your head on it and put it back. This is the backside of the Āgñyā. Keep the left hand towards Me, without feeling guilty, you can ask for forgiveness. For your own satisfaction you can say `Oh Divine, please forgive me if I've done any mistake,' without feeling guilty, only for your satisfaction.

Now, stretch your hand, put your left hand towards Me please. Now put the center of your palm on top of your head where there was a soft bone in your childhood called fontanelle bone area. Stretch your fingers upwards and press your palm onto your scalp. Move your scalp carefully, pressing it hard, very slowly in a clockwise manner, seven times. Here also I cannot go beyond your freedom, you have to say, `Mother, please, may I have the Self-realisation.' I cannot force you. Go on pressing it, do not give up, seven times.

[Shri Mataji blows into the microphone.] Now please take down your hand, open your eyes slowly, put your both the hands towards Me. Put your feet parallel on the ground, watch Me without thinking. Now please, put your left hand, I said the left hand on top of your head, even

bend your head a little and see if there is a Cool Breeze coming out.

Now bend your head and take it little forward, I mean, it should be above your head. Bend your head.

Bend, Bend... little higher, little higher. Higher, higher. Bend your head a little more. Bend. Now. Now, put the left hand towards Me. Again bend your head and put the right hand.

Now, again, repeat, put the right hand towards Me and put the left hand on top of your head. Try to feel the Cool Breeze that is coming out of your head.

Now, please open your eyes and stretch your hands up there like this and say, or ask a question, `Mother, is this the Cool Breeze of the Holy Ghost? Is this the Chaitanya Shakti? Is this the Love of God, His power, the All-pervading subtle power?' Now bring down your hands please. You feel relaxed.

Now don't think.

All those who have felt the Cool Breeze out of their head or in their hands please raise both your hands.

Those who have come for the first time today might not have felt. But it does not matter, it will work out.

I would like to meet some of you, you can come on the stage, I could meet you. Most of you have felt the Cool Breeze, but it's important that the whole being should be cleansed that this tree of Divinity is established within you. For that you have to come to our center. Respect your Realisation, because it can be lost. Work it out, be humble about it. You'll feel extremely well, but it has to be brought to a steady point.

May God bless you all! I'll come next year again and... [Applause.] I would like to see you grown up as great trees of life, helping others, raising their Kuṇḍalinī, becoming great personalities.

May God bless you! If there are physical problems, they should come to the Ashram, it's better.

Contents: 1987-10-09 **Śhrī Mahālakṣhmī Pūjā, Upper Room, House of Trees and Willy Maes, Masstrāt, Mechelen, Belgium**

It was so very nice to come to Belgium and have so many people for our program and I must say, now we are getting to people who are very sensitive.

[After the translation:] Yes.

It is a... it is a new dimension I think, I feel, we are entering into. Because now we are really getting people who are seriously interested in their realisation and are very respectful. And that aggressiveness is much less. You don't find anybody being aggressive.

So we can say, that now the road is paved for all of you to work it out in a Sahaj manner to bring them properly to Sahaja Yoga and settle them nicely. Now this Sahaj manner should be understood. In a Sahaj manner, when they come to you, you must know they are absolutely new to Sahaja Yoga.

So first and foremost thing, you should not talk about Me. You should not tell them anything about Me; but you have to tell them about Sahaja Yoga and about yourself. Like you can say, `I had the same problem as you have.' Or you can say that `See, it took me more time then it took you.' It's a little lie, but doesn't matter. [Laughs.]

You see, because first of all, you must understand human beings. If you tell them directly `You are bad' or `You are evil; you are bootish' then they will run away, though it is true.

A lady from France came to see Me. She said that “They told me I'm evil." So I said, “No, no you are not. Who told you that?" And gradually she improved.

So you have to tell them that `You are the Spirit' and whatever is hanging on to them will be dropped out and will be cleared out by their Kuṇḍalinī.

So if that happens they feel happy and they get their benevolence. It is how beautifully you handle another person.

Now there maybe people who want to argue. With them you should say, `You know, you cannot argue it out, because it is beyond human awareness.' And you better tell them that it is... `You better take your Realisation, then we will talk about it. Not before your Realisation.' So then, if they are not getting any Realisation, you don't tell them that `There is a bhoot sitting in your left Nābhī or right Nābhī.' This is our language, Sahaja Yogi's language, not their language. Ya, so you have to be very careful to handle them very carefully.

Now there could be a problem between, say, a sad man's parent's mother and a daughter or maybe husband and wife.

So...

[Aside:] Just a minute, this side, listen to Me, all right? All of you should pay attention to Me. All right? No, no it's all

right. Let her be there. It's all right, but she should pay attention this time, all right? Sit down.

So we have to tell them that `You carry on, don't worry about it, because the inner joy will start giving you strength.' Then gradually the another partner will understand you, see you're honest, your purpose and would try to appreciate you. Gradually it works out. But if it does not, then we'll see about it. Now when you handle them with love and care, you can establish them. But if they start misbehaving you also should not lose temper at all. You should be very forgiving.

Now I must say, that in Sahaja Yoga you have to respect your leaders. Of course, you might not find them perfect, maybe. Or maybe you may find them to be little bossy, possibly. But you need some bossing sometimes. And leaders must know how to also correct people, because you need correction. I met a lady, I was telling you, we had told them, that you need not have a Guru.

So, she said “No, no we must have somebody to guide us. And that Guru will guide us and also will support us, so we would like to follow him. In spite of the fact he is a very bossy fellow and he always gets annoyed with us and he takes money from us. And it's not a Guru, if he's not, if he is very soft, means he should not be kind." So we have another kind also of people who want somebody to dominate them for their spiritual ascent.

They are better people, because they want their ascent in any case. And they accept corrections, because they want their ascent. That's the first thing.

So even if the leader bosses, they like it very much. In some places people told Me, “Our Guru is very soft, we

must get some strong fellow." So I leave it to the leaders, who are called as Gurus by some people to be kind, compassionate, good. But should not compromise with nonsense and laziness. Because the first thing, people get into is laziness after Sahaja Yoga. We have to be committed. Now I too have a family and I have grandchildren. My daughter has come all the way to see Me in London. She's been there for one month and I haven't been there yet. She's waiting for Me.

So it's all right, one has to do it. This is My commitment, because this is your purpose of life. And the purpose that you have mainly is to ascend and help others to ascend. You are special people, who have to do such a tremendous task. Otherwise how can we have lots of people coming to Sahaja Yoga? So the Sahaja way is to yourself improve with meditation and introspect yourself and see yourself. You must meditate and you should not see the defects of others.

The second thing to be Sahaj is to be collective. If you do not meet collectively every day, then there will be a problem. In the collective only the maturity starts. It is a living process as I told you. Now supposing a tree is growing and you take out a leaf from there and the leaf will say, `I'm going to grow by myself.' It cannot grow. It will be left out.

So that is what one has to remember: that it is a collective happening. We all have to meet and grow together.

Now, those who are not collective will disappear one day into thin air, like a dead leaf. I think people don't understand the meaning of collective happening. It is just

like a tree growing and with the tree everything else that belongs to tree also grows.

So for the growth of this tree one has to remember that you have to stick onto the tree. But the tree is not going to run after you, `Stick on, stick on to me, stick on to me.' For that whatever has to be done, has to be done. You know, when the winter comes, all the leaves fall off. What they do is to create a barrier between themselves and the tree by some living process.

They create a barrier in between, there's a little bark that comes in between. Now when that happens the leaves fall off and the tree becomes barren.

Now same thing happens in Sahaja Yoga. When you do not accept the principle of Sahaja Yoga you put a barrier in between the sap and the leaf. Now when that happens, the leaf falls off.

So you have to open out yourself, your heart, everything to suck in the sap to nourish. You have to give up your Ego and Superego, your conditionings and ideas you have had from before. This is what is the surrender, is the Islam. And that is to be achieved. But that is not going to help the tree, it is going to help you.

Now some people say, “I'm not ready." Then how will you grow? Actually when a little child is born, immediately it wants to suck in the mother's nourishment. It feels it has starved all this time and it should suck mother's milk immediately. And all those are seekers, once they find their Realisation must behave in that manner. They should all give up all the conditionings and all these nonsensical ideas and immediately push themselves and

also cleanse themselves fully to suck in more and more of this nourishment.

But it does not happen that way. That's why some people do not grow that fast. It is a pure intelligence that gives you that sense I think. Pure intelligence comes from pure heart and if you pay more attention to your heart, your Spirit, then it will work out. In the course of your movement in Sahaja Yoga you will see you'll be blessed. Not only that you'll have the blessings but you will have jobs, you will have money or else children will pass with flying colours. They will become obedient. Your health will improve, you will get money, you will get married, you will have nice children, wise wife, you'll get homes and ashrams.

But these are all temptations. Many people get lost in one of those. Now supposing I've to catch the plane and on the way I see very nice gardens or things, then I get down to enjoy the gardens, how will I reach the airport and the aeroplane? So these temptations must be seen as just entertainments... as entertainments. Entertainment, all right? Now our understanding of Sahaj is simple if you do not think about it. But if you start thinking you'll go mad. How can you explain that a person just like you can give Realisation to thousands? How can you explain that you can see the sun on My heart in a picture? All this pictures which are there, how can you explain? For example, you get My photographs in the sky, is a fact. How will you explain that? So it is beyond your brains.

So better not think about it. Just gradually accept the joy. I always say I've done the cooking for you and very good

food. Now only thing is for you to eat it and taste it. Why do you want to know, how it was cooked, when it was kept and what else has been done to make it so tasty? You should just appreciate and enjoy. Like a painting you have, you don't think, `From where did he get the paint, how did he paint and how was he sitting, what food he must have taken, before or after?' But in Sahaja Yoga we do these ridiculous things, you know. It's very surprising, that people do not understand one simple thing: that Kuṇḍalinī has risen without thinking and not by our effort. The Kuṇḍalinī has given us this good health, good temperament and has changed us so much.

So She is going to do the job, only thing we should try to support Her and to keep our central path clean. It's very simple.

So now I feel very much encouraged to that from Holland and from Belgium we have such nice Sahaja Yogis here and also I would say it is rather difficult for some people to come to India. But try to come, because those who have been to India have settled down much better, because India has got something magical about it, that it transforms people to a deeper level. You should not come half heartedly. I feel that those who can come on *[UNCLEAR* literally] should not find excuses, `I'm not ready, I'm not thinking,' because such half hearted people are not going to gain anything. You have to come with full force, as I told you the newly born child, otherwise it is useless. Don't play into the tricks of your mind.

It's like a donkey, if you take a donkey lightly, then it will just start grazing anywhere it finds grass. And if it knows that the person sitting on his back is a lousy fellow or a

lazy person, it will drop him. And when it knows that it can go ahead of the person then it can even kick you back. That is how your mind is. It dominates you, it sometimes starts grazing on pastures and you think that's a very good thing, you are very peaceful or else it starts dominating you.

So how to manage this donkey? Best way is to catch hold of the ears and carry it with you. Donkey is for you, you are not for the donkey.

So this is one of the hurdles, that we have very much.

As far as you all are concerned you have to know that Sahaja Yoga is to be understood not by brain, but by heart. I have known people who can give big lectures on Sahaja Yoga, can write books, but have no vibrations.

So this is not the way Sahaja Yoga is. You have to be a Yogi. That's a religion in a way in our being. That's the religion of a Yogi. Like human beings have ten valencies, a Yogi must have at least eleven valencies. And the eleventh valency integrates you with the religion. You get identified with righteousness, with compassion, with love, with assiduity, perseverance, or also detachment. That means you do not expect anything. You do it for doing's sake. You love for loving's sake. That's the best way to enjoy. You enjoy your loving capacity. You enjoy your generosity. You enjoy your forgiveness. Enjoy all these great qualities of righteousness. You'll never feel hurt. I do that all the time. That's how I'm always happy and full of joy.

May God bless you.

***Contents: 1987-10-09*, Public Program, Grand Hotel Krasnopolski, Dam 9, Amsterdam, Netherlands**

I bow to all the seekers of Truth.

As I have been telling before, we cannot conceive the idea of Truth. It cannot be a conception of human beings. It has to be felt on your central nervous system. As you can see Me with your eyes and can feel Me, you should be able to feel the Truth. There are many wrong ideas prevalent about the Truth.

But all the great Incarnations, all the great Prophets have said that human beings have to jump one more stage in their awareness to understand the Truth. This jumping or this breakthrough is a living process. We've got our human awareness trough our evolution spontaneously, effortlessly, through a living process. And to go further with it, it has to be a living process, which acts spontaneously.

As we have not paid anything for our evolution as human beings, we cannot pay for anything that gives us a higher life. There can be no courses about it. It's the built-in quality within us, like a seed which sprouts by itself. We don't make the seed go through any courses, nor do we make it stand on its head.

Nor do we pay any money to the Mother Earth because she is giving us such a lot of beautiful nature. But it has not been understood so far by human beings that God is not for sale. Nobody has the business to earn money in the name of God. And God's work is a living work. It is not a dead work like making some buildings or anything else of that kind.

The living work of God is to give Self-realisation to people. They have to be given the power of their Spirit, which resides within them. If this power of Spirit is not manifested in the human awareness then we can say that the evolutionary process is still incomplete. As the desire of every flower would be to become the fruit, it should be the desire of every human being to become the Spirit.

But we find human beings are lost in other types of pursuits. Pursuits that do not give you any joy, they do not give you any purpose of life; they keep you on a very mundane level of existence. Slowly and steadily human beings are realizing that now they have created a world which is like a big shock. Nobody knows what is going to happen to this world which was created by the Divine for a very great purpose.

But people do not want to budge out of their mundane living and mundane understanding of life.

But there is a category of people who are aware of this life which is not yet complete and are looking forward to something that is beyond. But perhaps they do not know what to seek. They do not know what is awaiting their seeking. They are going into all kinds of ways and methods. Any book that is published becomes a bible for people. Every book is not a bible. Anybody can take a pen in the hand, write something and publish it and also give some sort of authority of science to prove that that is the best. But which science is complete? Like people write books about food; this should not be eaten, that should not be eaten; that should be eaten. And they do not see the health of the person who has written the

book. That person may be overactive; because that person has paid more attention to food, to the right side. It must be a person who lacks softness, tenderness, kindness. The variety of books that we see on the shelves should confuse everyone. The less we read would be a better idea.

Now within us lies the brain, as you know, which has got one thousand petals according to Sahaja Yoga.

So some doctors came to fight with Me; “It is not one thousand but 998 nerves." But maybe two you might not have seen. Now whatever is said by Sahaja Yoga can be proved.

So it comes to you as a hypothesis and this hypothesis is to be accepted as a hypothesis first. And then is to be verified if it is true or not. But from the very beginning, if one starts saying, “This is all no knowledge" or something like that, then how can you tell the person what is within yourself? The refusal to know anything means people are unscientific by temperament. They don't have an open mind to see for themselves and they have no courage to see for themselves.

For example, if somebody sets up a shop for spirituality, people think it is rather secure. They think that if he cheats us, we can take him to the courts, so it is better to go to a person who takes money than to a person who doesn't take any money. Now, the dilemma is this; how much are you going to pay your Kuṇḍalinī? She is your own, she is your mother and she wants to give you your realisation.

So how much are we going to pay her? You can't pay Me because I am just a catalyst. It is your Kuṇḍalinī, it is your own Spirit and it is your own ascent.

But as I said, this is the knowledge of the roots. We have the knowledge of the tree, but the trees must have the knowledge of the roots or they will become like this [pointing to pictures of trees on the walls of the hall] without any leaves and after some time they will die. Now to reach the roots, we have to be a subtler being and all the arrangements are made within us to be that.

Even a psychologist like Jung has talked about it. He got his realisation but he did not know the full knowledge about it.

So he says that we have got the unconscious at the lowest point, which is the Kuṇḍalinī perhaps. Then on top of that he thinks is the collective subconscious. Then he says there is also, above that, the subconscious; then is the conscious mind.

Because of this little mistake people think that if you go to the subconscious you will reach the unconscious, but it is not so. You can see here [Chakra Chart] in the centre is the ascending road. As you have put a central path for Me [central aisle through the hall], I don't have to jump over you or go through you to come here. And God is the greatest sensible organizer.

So the left hand side, at the extreme left hand side, you have got your collective subconscious, which is built in you from your very creation. Next to that is your subconscious. After that is the present subconscious. Now after that is the present which is the centre.

Now if you start from the right side, we can say, at the extreme right we have the collective supraconscious and then we have got the supraconscious and then we have got the conscious mind which is the present.

Now on our nerves, we have got the effect of our subconscious mind and collective subconscious mind.

Also we have got the effect of the supraconscious and the conscious mind.

So all that is dead since our creation; since we were just matter, then animals, then human beings; everything lies in the collective subconscious. And in the subconscious lies whatever we have been conditioned with. Like now I was born in India so I am an Indian. You are born in Holland so you are Dutch, like that. This is all a conditioning.

But actually we are human beings. All human beings smile the same way; cry the same way.

So first of all we have to be human beings in the purest sense.

So the conditionings from the left side have to be dropped out. But if you fight with your conditionings, they do not drop out. New habits are formed. Like the young people felt that it was too much to wear traditional dress so they took to hippyism, say to anti-culture. Then anti-culture became their conditioning. They could not get out of it. Now if they take to something else then it becomes again their conditioning. And human beings like to carry brands on their heads. They will be materialists or they will be communist, they will be capitalist or `something-ist' they will be. What about being a human being? If you are a human being, then all these things

exist within you. Whatever brand you may wear, all these centers are within you. Now only the residual power of Kuṇḍalinī has to rise.

I must tell you also today, because I am here only for one day, as a result of Self-realisation what happens. The first and foremost thing that happens is that many incurable diseases get cured and you never get again sick. The second thing that happens is that many people, who want to be creative, become very creative and have a creativity flowing into them. Many people have the technique, but they do not have the creativity. And the power of creativity starts flowing through the second centre of Swādhiṣhṭhān.

By the first centre a person becomes innocent. What Christ has said, “Thou shall not have adulterous eyes." Those innocent eyes get the light in their eyes, the light of innocence. And such a person has no lust or greed in their eyes. But such powerful eyes of love that even a glance of such a person could cure you. Even a glance of this person can give you peace and all the auspiciousness could be bestowed upon you by that glance. Innocence we have lost, but it is not dead, it is there existing within you. It is like a moon covered with the clouds, but it exists and it gets awakened and enlightened when you get your Self-realisation.

In the other centre when you approach, the third centre of Nābhī, your material problems get solved.

You become a satisfied soul. You don't cheat people, you become honest. There are ten valencies [qualities, as elements also have certain properties] within us. Every human being has ten valencies while carbon has got four

valencies. All these valencies are actually the inner religion within us.

Now people talk of religion. You ask somebody they will say; “I am a Hindu. I am a Christian. I am a Muslim. I am a Sikh." But they can murder people, they can steal things, they can tell lies, they can do whatever they like, like a Satan. And they think they belong to a religion. But the religion does not belong to them. The religion is so superficial and that is the reason why many people have discarded God.

There is nothing wrong with God; there is something wrong with the people who profess that they follow God. Here they are following a Satan and saying that they are following God. Then what can you do? It is just a lip service people are giving.

So the religion within is enlightened and such a person becomes extremely joyous. He enjoys his virtues and his righteousness. He enjoys his honesty and generosity. He enjoys his straightforwardness. He is rid of all the fears. You can see in the life of Christ, where Maria Magdalena was to be stoned, he had nothing to do women of that kind, he stood up before her and said that “Whosoever has not committed sin can throw a stone at Me." That is the fearlessness of a great soul.

So the fears disappear and physically the problems, also in the stomach, are completely removed. Above all, you become your own master, no habits can dominate you. We have seen people giving up their habits, even of very serious drugs, overnight.

It's like this, on my sari you say there is a black spot and I am blind I can't see; so anybody who says `You have a

black spot on your sari,' I am not going to believe it. As I am identified with that black spot, I am not going to take it out either. But as soon as my eyes are opened, I see it and I clean it.

I have been speaking continuously for the whole month and somebody is smoking here. Is there somebody smoking? Please don't smoke. Please to be civil don't smoke. I can't bear it. Thank you.

Gentleman [shouting]: *[UNCLEAR]*.

Shri Mataji: You can go at the back and smoke. Are you smoking now? It's alright. Please, don't smoke.

So you drop out all the bad habits. That is the best thing that can happen to human beings, that they become so powerful. Once you get your habits you have no will power to drop it, you become weak and you start justifying it. But when you become a very strong personality, you love yourself, love your being and you don't want to harm yourself at all. All those things that are harmful to you, you just drop out, because these are self-destructive things. But before realisation if I say that you should give up your bad habits, half of you may walk off.

So the first thing is to give you realisation. If you get your realisation, then there is no problem. I don't have to tell you. You automatically do it.

Now, another thing that happens is very important... is by the centre of the heart, which is the centre from where the antibodies are created, the antibodies to fight the diseases, to fight the foreign matter, to fight anything that is destructive. That is done until the age of twelve years; then all of them spread in the whole body and wait

for orders from the centre heart below the sternum bone. Now when you get your enlightenment, in that area, the messages which are given are empowered.

So whatever messages go, they are empowered; and they make a person so powerful that he does not easily contract any disease. Say like AIDS now, Sahaja Yogis don't get aids at all, wherever they may go. Like cancer, it's curable in the early stages. Because a person gets a balance most of his physical problems are over. But the greatest boon of this centre is that such a person feels extremely secure and peaceful.

Above that is the centre of Viśhuddhi Chakra. This is the centre of collectivity; where a person realises that he is a part and parcel of the whole; that he belongs to the whole. Like this hand is serving this hand, it's actually serving itself. At the Viśhuddhi Chakra, when the Kuṇḍalinī comes, you start feeling the Cool Breeze in your hands and the power which is all pervading you start feeling. But when the Kuṇḍalinī even crosses this, but it is not fully opened out; then you don't feel in your hands, but you get your realisation alright. Such a person develops a beautiful face, very sharp eyes, nose, ears and a very dynamic brain. He doesn't think so much but ideas start pouring into his head.

When the Kuṇḍalinī crosses over this Chakra of Āgñyā... This is the Chakra of Jesus Christ, which is a cross. Both the sides of the cross you see. Your conditionings and your superego on the left hand side, as you have seen [on Chakra Chart], go to the right side as the blue conditioning. And the right side goes to the left, as the ego, yellow like bile. Both these; ego and superego, the

conditionings, the sacks, are sucked in when the Kuṇḍalinī pierces through the Chakra of Jesus Christ. And you become thoughtlessly aware.

There is no thought. If you want to think you can think, but there is no invasion of thought upon you.

You develop a witness state. You start seeing the whole thing as a joke or a drama and then you solve your problems better.

Supposing you are in the water then you are afraid of the waves; waves of thoughts. But supposing you are in the boat then you can enjoy the waves very well. On top of that you solve your problems better.

You can see them clearly. But if you become the master of swimming then you can jump back into that water and can swim in it and enjoy the waves.

Now the Kuṇḍalinī enters into the one-thousand-petalled Sahasrāra. It's the brain. If you have seen the transverse section of a brain, it looks as if a lotus flower has been cut.

So every nerve has got an aura like a petal. And when a nerve gets enlightened all these petals get the beautiful light of different colours.

They look like flames, but very silent and very gentle, flames that give you a Cool Breeze.

Then the Kuṇḍalinī crosses the fontanelle bone area. You start feeling the Cool Breeze coming out of your head. The Kuṇḍalinī is the Holy Ghost, is the primordial mother. The Cool Breeze of the Holy Ghost you can feel clearly on top of your head. That is how you get connected with the all pervading power of the love of God. This is real Yoga,

not standing on your head and breaking your necks. You become a beautiful person, a dynamic magnetic personality. You get completely integrated; there is no quarrel between your heart and your head and your attention. Actually this is what you are. Like this instrument is made to be connected. If you do not connect it to the mains, it doesn't work. That is the situation of human beings.

So this happening is the second birth of human beings. This is the second birth. And the second birth is given to you by your own mother, individual mother, your own Kuṇḍalinī. She is very anxious to do it. And so far I have seen those who come to Sahaja Yoga assiduously, all of them have got realisation.

Maybe in one day you may not get it. It does not mean... you might get it also. But you have to settle it.

Like one light which is enlightened has to be first looked after till it is steady and the maturity is reached, then nothing can disturb it. You become the master. You yourself can raise the Kuṇḍalinī of people, you yourself can give them good health, you yourself can give them joy and happiness. There is such a lot of glory and beauty within, which has not yet manifested. You must just allow it to manifest. It is a very simple method and I am sure it will work out tonight.

So may God bless you all.

Question and answers Now if you have any questions you can ask for a little time because we are a little late already. Already feeling it? Do you speak English? Question: Yes a little bit. I was in different kind of situations and now it is here behind my eyes.

Sahaja Yogi: She has a catch on the Āgñyā Chakra she says.

Shri Mataji: I know. You have been to some Guru? Drugs?

Seeker: No. I was always by myself, in a lot of situations.

Shri Mataji: So at home? Ah, that's the wrong thing, very wrong. Sit down, sit down. I will tell you.

This kind of mistake we always make. Unless and until you are connected and if you start saying some mantras, it is like spoiling your telephone without a connection. You must, logically, get connected. I will correct it. Don't you worry; in no time. What else? In no time! The only persons we cannot help are the obstinate ones. They also join in later on, when they see others are having a nice time. Like adamant children, you see.

Yes please. Just get up; get up please, if you don't mind. Yes? Question: So many times people say that Tantrism is necessary to awaken the Kuṇḍalinī. But you don't say like that?

Shri Mataji: It is a wrong idea. By Tantrism you cannot. Tantra means the instrument and when people say Tantrism they are doing just the opposite of what should be done. For example, if you have a car and if you take out the wheel and start moving it, will it move? Tantrism is just like that, is to take out the wheel and start moving it.

Then all kinds of nonsense they do. The worst thing they do is to put dirty habits into you by mesmerism or something. The worst thing they do is to tell you that Kuṇḍalinī can be raised by the sex act. Now all the animals do the sex act. Are they going to get their

Kuṇḍalinī awakened? Now if you see it clearly, the Kuṇḍalinī is placed in the triangular bone. And there is the Chakra of innocence which manifests the pelvic plexus within us. It is called the Mūlādhāra Chakra. It looks after all the excretion of the body. Now, it is placed below the Kuṇḍalinī, not above the Kuṇḍalinī.

So when the Kuṇḍalinī has to rise, it does not have to go to the excretion side. On the contrary, when the Kuṇḍalinī is rising the excretion stops automatically. The whole thing is called `urdugavati', which means going upward.

The attention goes upward.

So sex has nothing to do with Kuṇḍalinī awakening. She is your Mother and the Mother which is the purest of pure. Purity is the quality of Kuṇḍalinī, because she purifies you. If the soap that purifies you is not pure, how can you be purified? So Tantrism was accepted by the West much more than by the Indians. Indians don't like the word; because they promised they will grant a kind of an evil control over people. They also put spirits and do all kinds of things. Go and see the lives of the Tāntrikas and you'll be shocked.

What is the purpose of Kuṇḍalinī awakening? It is to become godly, to be purified. By getting into the gutters, how can you become purified? It is a logic. One may claim anything, but what have they shown? Moreover those who go to Tāntrikas are really doomed people. I have had very bad experiences of such people and they have suffered a lot, physically, mentally and materially.

So don't go near them, they are just money makers.

In India anybody can come from jail, wear that kind of a dress and walk about saying “I'm a Tāntrika." And in Germany he goes, sits in a square and all the Germans are at his feet. I mean even there are people who give horrid mantras. Like there is a Guru who gives, for 300 pounds, a mantra called `inga'.

`Ingea' or `inga', which means the scorpion's sting. And all other such stupid words, which are accepted by Western people because they don't know what it means. And they are not allowed to tell anyone; it's a big secret, a very, very big secret; because if they tell this to Indians they'll be shocked. Mostly such people are sorcerers, they call themselves Tāntrikas but they are sorcerers. They are anti-Christs and are fake and false people.

The purpose of Kuṇḍalinī is to make you godly. And if that is not achieved, it is not a Kuṇḍalinī awakening but some sort of a horrid experience. Like one fellow had blisters round his neck, up to here, on his back. And he said “My Kuṇḍalinī was awakened by somebody from Kashmir who has written books." This gentleman himself is leading a horrid life. It is when people try to do all these things to the Kuṇḍalinī, she doesn't do anything, but in the centre is sitting the deity of innocence who gets angry. And all over the sympathetic nervous system, on the left and right, the heat flows; tremendous heat. And that heat makes a person shake. They shake their hands and say these are vibrations! Not only that but they mesmerize, because people cannot see, they're no good. They stick on to wrong things and suffer.

In India we know them better than you people know. Recently one of them was arrested in Madras, who was

very friendly with very rich people from Iran, rich people from the United Arab League. I can't understand how these Muslims have taken to him. They all get exposed, one by one, all of them. That's the good point about them and they quarrel among themselves, that's the second point. And the third point is that all their disciples become so weak and useless that they can't do anything with them. They all become recluses, so one should not worry about them. Actually a Sahaja Yogi is the one who is the master of the `Tantra', is the master of the instrument.

You can come forward because some people can move in. Just come forward a little bit, little bit.

Come forward. Yes, sit down. Also you can come this side. It's very cold that side. The lady should sit on the carpet. Please madam. No you are alright. I am saying for the other lady. Can you sit on the carpet, please? It's rather cold there. It's very cold. All of you should sit on the carpet, please. You see as a Mother I feel concerned.

Question: My question is, at one time I found a certain spiritual climate. Like I sort of think you're telling me about. And because of certain reasons, things that I attached it to, I forgot about it, it was lost.

And for some years I've sort of been looking for the reason, no, for the right path that I was on before.

Shri Mataji: What is she saying now? I can't hear her.

Translator: Can you ask your question in a short way?

Seeker: My question is, if I find the same that I had before, how will I know?

Sahaja Yogi: She said she had one spiritual experience some time ago but because of certain attachments she got lost, so she says “If I find it back, how will I know it's the right way?"

Shri Mataji: Now, the first thing we must know when you go to some Guru or somebody, does he take money from you? Then secondly, how is his own life and character? Thirdly, does he talk of Self-realisation or not? Fourthly, you must see his disciples; have they got any power or not. Can they give realisation to others or not? What sort of life do they lead? Are they lost people? This is the Guru.

But when you have your Self-realisation, you start feeling it on your central nervous system, the All-pervading Power of God, as a Cool Breeze. Now this is described in all the Shāstras [Scriptures]. It is described by Ādi Shañkarāchārya, as Saleelām, Saleelām means the Cool Breeze. It is described in the Bible as the Cool Breeze of the Holy Ghost. It is described in the Koran as “Assas." It is described in the Sikh religion, in the Zoroastras, that God's All-pervading Power is like a Cool Breeze.

Also we know that when we say you become a Christian, you are baptized here, that much they know in the church. Even the Hindus have a kind of ceremony that you are born again and the Muslims and the Jews, all of them have. But it is an artificial ceremony. Nothing happens when the priest puts his hand on your head. When you experience a true spiritual experience, you feel extremely cool, calm and beautiful. And as you allow it to grow you understand the value of your realisation and the value of your personality. Like supposing you

give me some Dutch money and I don't understand what it is. I'll have to go to the market to find out the value, isn't it? In the same way when you get realisation you have to try it on others, if you can give them realisation or not, if you can work it out on them or not. Alright? Question: A question from a man who feels a bit suffocated in the city and asks whether he should leave.

Shri Mataji: No, no, no. You see, like a lotus is born in the mud and there are lots of worms and things; and then the lotus comes up and many lotuses come up and they become so fragrant that the worms run away. That is how you have to be a lotus in Amsterdam. And here you know they cut diamonds and Sahaja Yoga will make beautiful brilliant diamonds. Don't be that disheartened. You can always come and stay with Me. Alright? Question: Could you tell something about the work of the United Nations? Shri Mataji [laughing]: Naughty boy! You know My husband, do you? Do you know where he is posted and all that? My husband is one of the Secretary Generals of the United Nations. Better not say anything. No comment! But those who talk of peace have no peace within. Those people who give Nobel prizes. This Nobel Company is making all armaments; giving bribes to our people in India. Giving Nobel Prize, prize for what, peace? Another is the United Nations; it is united but not integrated. And there should be some people who are realised Souls, who can do better. Maybe it might happen.

Question: The Belgian man who was here said that you will give us realisation but afterwards we have to train

ourselves because the Kuṇḍalinī can go back again. What do we have to do to continue in the state of realisation?

Shri Mataji: What's he saying?

Sahaja Yogi: He says first you get your realisation but afterwards you have to work it out. He says, what exactly do we have to do?

Shri Mataji: That we will tell you, that's correct. You have to work it out means, when the Kuṇḍalinī rises, with a force she goes up, alright, crosses over, but then you have problems; say physical, mental, emotional; so she attends to that. And if you know how to reduce her pressures; that's a little bit you have to learn. In a month's time you become an expert.

So it's not working out so much, just understanding yourself and others, just understanding. You don't have to work with your hands or anything. Just you have to understand, `What is the problem with me?', `Why the Kuṇḍalinī is not moving up?' For example now, you have a problem with your Viśhuddhi Chakra, so how to work it out is to be just understood, that's all. There is nothing much to be done.

Like, I would say, your problems you know, but some problems you don't know, which are there within yourself; and they start manifesting, you start seeing them. You have to understand how to remove those problems. And for that you have to come to the centre and ask them.

Question: Earlier you said that Sahaj Yogis do not get aids or cancer? How is it that they don't get that?

Shri Mataji: I've already told you, madam, that they don't get AIDS, because they have powerful Chakras; this Heart Chakra which produces antibodies and these antibodies get the power to fight the AIDS, so they don't get it. And they don't indulge into bad habits also.

Now it's getting late, so should we now have the realisation part? It takes about ten minutes.

You have to take out your shoes for the Mother Earth to help us a little. Those who do not want to do it can go, because you see you cannot force it on anyone. You also must know that when others are doing it, it is not civil to sit down and watch others.

[Self-realisation follows.]

Contents: 1987-10-12 **Talk to Sahaja Yogis, Arrival at Ashram, Josef Melichar Gasse 20, Vienna, Austria**

Shri Mataji: My husband has asked Me to go there and bring that all. I told them that *[UNCLEAR]* small children *[UNCLEAR]* worked very hard. Nābhī is there why? Too much [sugar] all of them.

[Laughter.] All have worked very hard. *[UNCLEAR]* very hard. Nābhī should be all right.

It is such a pleasure to see you, Sabine. [Laughter.] *[UNCLEAR]* I've never expected, just imagine *[UNCLEAR]*. And I had nice lunch, very nice lunch I had. I had very good lunch, so no more lunch.

So when can you have time to go *[UNCLEAR* Rahul] to do this? He has to go to India for that work of; you see he has got some sort of an order to do with some stamps in India. He has to go to organize that and also he wants to help in the house because I am here.

So he was saying that you people have planned the whole thing. Akbar is there so you can go and help him a little bit, it can be done. I mean, it doesn't take much time. But for having this what you call that anti-dampness there, you see for removing the dampness. In India, we put a thick layer on the wall which is done in one day. He said the foundation must be laid that's all. Both of you should do some justice. He has gone for another work so we have to help him, in collective, isn't it?

Sahaja Yogi: Yes, Shri Mataji.

Shri Mataji: I will give a very good example of the collective. It's all right.

I said you have to consider that we are like a tree, all getting the sap from one tree. Now supposing a leaf which falls off during say winter time, what she does that in between the leaf and the branch they create a kind of a cork and because of the cork nothing can go to the leaf and the leaf falls off. In the same way, if you continue with our conditionings and our false ideas, I want to have a separate house, I want to have a nice family, to have a car of my own, of my own business then you become like that leaf and then you don't grow.

So those people who say, “Oh we are meditating at home, we are doing this at home” they don't grow, because they are not getting the sap. You see they are just getting separated.

This is the point many people miss and don't understand that how is it in the collective we grow better and not out of collective.

So those who try to have their houses of a separately or say that, “No, no we would be alone and we'll have our own meditation, all that” never grow, this is the point is, never grow.

You may have but you should always be the collective. You may have, is different.

They said they've got still the money for doing the foundation and My house is now being offered for a price but you know in London it takes at least one month or one and a half month for to get the money in your hand. But he says that once he has made the foundation then he does not have to do anything in the winter time. Then he would like to wait till he comes back from India in the month of February or March. Then it's all right.

Sahaja Yogi: When should it be done till Shri Mataji?

Shri Mataji: Beg your pardon?

Sahaja Yogi: Before Christmas, before the winter, the foundation. When should it be done?

Shri Mataji: Foundation is to be done.

Sahaja Yogi: Before Christmas.

Shri Mataji: Yes. That's the problem and he had to go for this work there.

I think there has been a cosmic change because the way program was attended in Switzerland I was Myself surprised. Switzerland is the worst place for Sahaja Yoga and it was so many people, very serious people, seeking people and they sat down, they wanted to know, I mean really wonderful people came, very surprising. And then the second was this Belgium, which where I never expected even twenty people to come in, there were

about four-five hundred people, very serious, very good people, very sensible. We were amazed at them. Then came this Holland, same thing. Two programs, all full. Tremendous it was, can't believe it.

And the people were so nice and also asking very nice questions and after the thing was over, they stayed back, some of them did not get Realisation, they came forward, others were sitting down nobody would leave the hall. We had to tell them, “Now it's finished now. [Laughter.] Better go home." [Laughs and laughter.] They would not go home. It's done-finished. [Laughter.] Same thing happened in Calcutta [Kolkata]. The Lions Club had arranged a program. They all got Realisation everything, everything was over, the music was over and I was about to leave. They were still sitting there.

So they told, “Now it is finished, so you can go home." You see I think it's a bliss casualty.

That's something surprising.

Our aim should be now to give Bandhan, to do Yagñya to get good people. Because if you touch the right type of people then there is no problem, but Austria is very lucky that way I must say. You get right type of people all there, you are very lucky people. But in England I have to see, we had one program arranged but now it is being decided, I have to leave for India earlier and American tour has been cancelled, because so many things are to be done still in India and I am sitting down here.

So what will, so many people coming you see so many things to be organized and, right from your kurtas to your sarīs.

[Laughs.] Such a lot of work is to be done still.

So I was thinking if I can leave by 25th or so, 24th or 25th, so if you people could just send away all the money everything in time. Then I should go and try to organize it. Because organizing itself is quite a big problem.

All right now, I think the Nābhī is better.

Sahaja Yogi: Better Shri Mataji.

Shri Mataji: Improved. Yes it's still numb. But new people should be asked to come because what I have seen unless and until you go to India don't settle down, isn't it? There is something about it. It's a fact. One has to go to India otherwise they won't settle down. They should be prepared and be put on liver diet. [Laughter.] So as it is this is the condition. Then they go there and they have the sun then they vomit [on].

So it is better that they should be prepared here and they should be told that what caution they have to take. Of course food matters, I always tell them to give them simpler carbohydrate food as far as possible.

Sometimes of course they give you little fried things, but sometimes. But it is to be prepared in the sense that you have to take a course for about a month on liver. Better go on a liver diet.

This is a hot country after all, but better to be there because what Sabine told Me that last January when they returned it was minus 25 degrees. [Laughs.]

Sahaja Yogi: Yes, Last year.

Shri Mataji: Really?

Sahaja Yogi: Yeah, it was heavy snow fall and it was extremely cold.

Shri Mataji: He'll be back by the, I think twelfth or so you'll be back but those who want to stay on, we can arrange your stay there; no problem, to avoid the winters. [Laughter.] Minus 25.

Sahaja Yogi: Yes it's very, very cold.

Shri Mataji: That's going too far. [Laughter.] Something should be done about it, isn't it. [Laughter] It's like worse than Himālayas. [Laughs.] Yeah? And before going to London do you know that London was all drenched and there was water up to this much, the whole of south of England. People were wading through and were going in a canoe from places to places. It's terrible. But when I reached there the rain stopped. And today it was such a nice sunny day, unbelievable. Switzerland is even worse, you see. I was saying that we should have our programs in January, because January is the worst month here, than December. But they thought because of Christmas holidays it's better. But January is a much colder month.

Sahaja Yogi: Yes, it is a very cold month. It is the coldest month in fact, Shri Mataji.

Shri Mataji: Hm. Now better.

Sahaja Yogi: I think Shri Mataji the ashramites are a little bit to be blamed, we were drinking coffee working really very, very long.

Shri Mataji: That's why Heart and Nābhī is catching. Yes. It's so beautiful. But there was no need to work that hard. Worked very hard, beautiful. You see, but one thing I've seen that all events help you to improve, isn't it. Like when I went to Shudy Camps, they said half an hour before that [laughter], the situation was very bad. And I saw all of you with the tape this running [laughter] and

My husband was saying, “Let's go, let's go." I said, “No, no, no, just wait. [Laughter.] Still time, still time." He said, “No, no, they must be waiting." I said, “No, no, no, I know, I know." So I was stopping him from going.

Because I knew that there was some problem going on, still people running up and down. [Laughter.] So I came at the right time when it was all done and I said, “Now right time." [Laughs and laughter.] They were all rushing around. I know that, last minute. [Laughs and laughter.]

Sahaja Yogi: Shri Mataji when we arrived in Shudy Camps on Friday night it was 3 o'clock in the morning and we thought everybody will sleeping but everybody was up working, from each window people were looking out and welcoming us nicely. It was such a surprise. [Laughs.] It's very good for us that we were.

Shri Mataji: Shudy Camps has done good to England very much. There's a lot of collectivity working together they have developed, this is good idea. They had finished with money, I don't know what they have done. Now they have got it they said for the kitchen. I made another type of a kitchen for them but the architect has done something else, doesn't matter whatever it is, after all architects are architects.

[Laughter.] My house was planned in India that the house was the zero point they took it the highest point, that was only where the car can arrive, highest point was zero. From there they made a big platform so the lowest point was twenty two feet and that was My room, so I would be hanging in the air. Only when you arrive in the house, when you jump out of your car you are on the ground, otherwise you are all on top. I said, “This is too

much." So when the architects had gone for leave for two, three days, [laughter] I made that fellow start the house from the zero which was the lowest. I said, “You do it as I tell you, you do it." He said, “But they'll come and shout." I said, “They'll not come till I really finish all this." So I made the foundation from that point and we got a complete twenty feet height halls underneath that.

Otherwise imagine what an expense it is to build such a big platform and what a waste it would have been. Good for nothing and I have bought this land just to be on the Mother Earth, because all My life I have lived like this you see, so just to touch the Mother Earth and here you are hanging at twenty two feet with the architects' Krupa, grace. [Laughs and laughter.] So the architects came back, they were amazed. They said, “What have You done?" I said, “I have put one Tiffin carrier box on to another that's all, done nothing." They had spread it like this, one this side, one this side. What I made I put this down and put the other one on top of that. [Laughter.] Turned out very well. And we saved lot of space and all that and we could do lot of justice to the whole area. But they didn't say anything they didn't know and then they said, “Mother, now we have learned this is the way the house should be." I said, “Yes, the house should crawl upon the land, it should not be some sort of a hanging in the air business, no good." But that's labor saving, you know, but not money saving. It looks very nice because you come up and then you come with few steps down and then you come with few steps down in the drawing room see it looks very, what you should say, full of character and coziness, looks very much better than to

just walk like a hospital from here to there. It has turned out very well.

Now when you will go and see, then you will know what your Mother has done.

Sahaja Yogi: Shri Mataji this is the limitation of our three dimensions, we cannot see it sometimes.

Shri Mataji: He said it. He said it. You have said it. Today only when we were coming the little box would not fit in. In the four dimensions I knew it will fit, I said, “No, it will fit." [Laughter.] And it fitted. Like you see Laurent was there and I had planned one staircase you see, you saw My staircase in Brompton Square and I told him, “Now I am resting for half an hour you fix this up." When I got up he said, “Mother this cannot be fixed." I said, “Why, why cannot be?" He was measuring it, again measuring that, measuring. I said, “Just bring it I'll fix it just now." He brought it and it went *[UNCLEAR* khat] into it and just fixed. [Laughter.] But the best was, this is the best miracle which cannot be explained but somebody can explain, you better explain it. We left Geneva and My vanity case and another bag was left somewhere there. When we got down in Belgium we didn't find anything there.

So these people looked into, they went up into the aircraft. It was not there. They said Mother we never brought it. It was left there, these people never gave us, we remember for definite. We had other things, flowers, this that, four five things in our hands.

So then they went to the lost-and-found, they didn't find it. We came out, we got into the car, suddenly they showed Me, “Mother is it Yours?" I said, “Yes." They said, “There was one man Indian, he brought this and he said

this belongs to this lady. And he gave it to us." I said, “Who was he?" He said, “Don't know." And it was written on that Air Canada and My name. I never came by Air Canada. Now how do you explain? [Laughter.] Can you? Just can't understand. This cannot be explained. I never came by Air Canada all these years and just can't understand. And this Indian didn't tell his name, he just disappeared in the thin air, we never saw him.

Now better. What do you say?

Sahaja Yogi: It's also less thought now.

Shri Mataji: Left Viśhuddhi. That is one thing is a problem. Left Viśhuddhi is so common. Every country [no, not only] but worst was in Switzerland I think they are feeling guilty because they've got those banks.

Better now.

I don't know why you feel guilty. I think the young people feel guilty, the old people are doing wrong things, why what's the use for young people feeling guilty for the old people? You see the old people should feel guilty about it what they are doing because it's a vicious circle, you see. They lend money to this bank, what you call World Bank. Then World Bank lends money to us and it comes to all the thugs in our countries. And then all of it goes back to Swiss bank and then the Swiss bank again lends it to World Bank.

So we are in debt without doing anything about it. Isn't it funny, isn't it funny? Absolutely the way people go on doing things like that openly and they have a red cross. It's quite a contradiction in life. Like Nobel Peace Prize and this Nobel company is making weapons of war. And they give Nobel Peace Prize. What do you say to that? So

now who is the other architect? No, that I know. I know you also. Who else?

Sahaja Yogi: Youcef. Is he here? He was at the airport Shri Mataji. But he is not here.

Shri Mataji: Yes, Youcef.

Sahaja Yogi: He will finish soon.

Shri Mataji: About to finish.

Sahaja Yogi: Yeah. About to finish.

Shri Mataji: Better. It's peaceful now. I think today when you sang all that we were all also became very emotional. Didn't expect all that, it's most unexpected, just unexpected.

So many things happen in Sahaja Yoga unexpectedly, such joy and happiness. Just the other fingers are now releasing.

Now I couldn't get much for you people from India because we went down to Switzerland which is a place where even if you are carrying a fountain pen from India they'll stop you, very horrible people. But I've got a little present for your leader. [Laughter.] Where is he gone? Derek? Will you bring that plastic bag. I hope it fits you, I mean I just.

It's quite a lot of left Viśhuddhi. What to feel guilty I just don't understand what do you feel guilty about? You have done nothing wrong. What have you done? Are you feeling guilty?

Sahaja Yogi: At the moment I don't.

Shri Mataji: No, no. Rather serious. What's the matter? [Laughter.] You're not to feel guilty. Who is feeling guilty? Please don't feel guilty. Don't feel guilty. I catch on My

left Viśhuddhi, then on right Viśhuddhi, then on left Viśhuddhi, then right Viśhuddhi. All right, don't feel guilty. Just say to yourself, `Mother, I am not guilty.' For what to feel guilty I just don't understand.

Austria is doing the best. They say that in the whole of Europe Austria has done the best. Now what is there to feel bad. All very proud of it and that we have such good people in Austria, such good people are coming to Sahaja Yoga. Really some very substantial people are here. Alganesh telephoned to say that we have got a huge big lined up people for interview for this, for that. [Laughs.] As soon as I arrived there they are going to stand with Me asking this is this, this is this, this is this. I tell, “Baba, give Me some time." She said, “Mother, they are so many I don't know what to do with them."

Sahaja Yogi: We have tried our best with the press Shri Mataji, but we are still not comparable to Italy, what this is concerned. The public relation is still very closed.

Shri Mataji: It's good, there's no need to bother. See mostly they're very rude people, give distorted things, better not to have them anywhere there. I don't like them at all. They're not at all constructive.

Not this one no, no, no-no, no, no, no, not this one. The other one, the other one with My shawl. Not this one. This is for India.

Now has he got it or not? I hope he's not lost it.

Sahaja Yogi: No. I think we put it in.

[Applause and laughter.]

Shri Mataji: It's a silk coat. It is not from Delhi, it is from Paris. I hope you like it.

Sahaja Yogi: Shri Mataji last time I got a golden tie and this time is the jacket, it fits fantastic together.

Thank you very much Shri Mataji!

Shri Mataji: May God bless you! [Applause.] You see just see how I know My children so well. [Laughter and laughs.] Fitting so well ah. Beautiful it looks. Like, it's very good.

Sahaja Yogi: Exactly the right size Shri Mataji.

Shri Mataji: Ah.

Sahaja Yogi: Bolo Śhrī Ādi Shakti Śhrī Nirmalā Devī Ki Jay! [Shri Mataji is laughing.]

Shri Mataji: What a pleasure. This is My shawl for Me.

So now I'll go and take some rest. But no lunch for Me please, because I had lunch. She arranged a very good lunch for Me and I ate a very good cake also. I never eat cake normally, you know, but she had made a special one which one was made out of just nuts. Beautiful it was, very light and nice she had made. Looks very nice on you, I must say.

[Laughter.] Even the hair goes well. [Laughter.]

Sahaja Yogi: I mean if you see with the other tie Shri Mataji, it fits exactly. I got a tie from You, it fits exactly to this jacket.

Shri Mataji: Really? [Laughter.] But how it fits you just see. And I bought it in America, made in Paris. [Laughter.] May God bless you! May God bless you all! Thank you very much! Thank you! Ah hello, how are you, these two babies and *[UNCLEAR]* everyone there.

Sahaja Yogi: This is the Viennese ag, Shri Mataji.

Shri Mataji: That is what I asked what is your ag?

Sahaja Yogi: That's the Viennese ag, Austrian ag.

Shri Mataji: It's the mothers' colour.

Sahaja Yogi: It's from the Monarchy, the crown and the symbol of the labor and those are the. Also the liberty, the chain which has been...

Shri Mataji: Broken.

Sahaja Yogi: Broken, yes.

Shri Mataji: *[UNCLEAR]* you feel you are walking in the garden *[UNCLEAR]* you won't believe in My garden *[UNCLEAR]* flowers with beautiful fragrance because they are vibrated. But I don't know what happened. *[UNCLEAR]* they say they have never seen that *[UNCLEAR]*.

***Contents: 1987-10-12*, Public Program, Day 1, Auditorium Maximum, University, Vienna, Austria**

I bow to all the seekers of Truth. The truth is beyond human awareness. Whatever we know about this world, what we see, what we feel, is a very wee bit. The truth is that in your evolutionary process you have not yet touched the Absolute. And the truth has to be absolute. Now you see those plants here, everybody sees the plants and everybody knows it is the plants. But everybody asks Me why there are so many ideologies and philosophies about reality. Reality has to be one and absolute. And is seen, felt by everyone.

Now what you have seen here, what he has told you I would say is the knowledge of the roots. In the West we have grown outside like a tree, but in the East people had time to find out the roots. As Indians had to learn a lot about science, I think it's important that all of us should know also about the science of the roots. A

scientific mind has to be an open mind; it should not be a closed mind, which does not want to see the other side of it. If a hypothesis is put before a scientist, he works it out and if it is proved correct he accepts it as laws.

So the hypothesis is first to be listened to, then if it is proved that it is absolutely correct then we have to accept that there is a science of the roots.

This is not a new science in India. Fourteen thousand years back somebody called Mārkandeya wrote about it. But it was not available to every person. We can say that it was a secret science. And was only bestowed upon very, very few people at that time. As we can see the Tree of Life has few flowers to become fruits in those days, but today is the blossom time, where people are trying to find out something beyond.

They sometimes see the futility of their lives and want to know what is beyond, that is of permanent nature.

So there is no harm in turning to our saints and great prophets and great incarnations who have talked about this knowledge. It is mentioned in all the scriptures that “You have to be born again." But that does not mean that you just put a certificate on your head saying “I'm born again." Nor to form a club of saying “We are born again." When you are born again, means if you have jumped into new awareness, into new dimension of awareness, you should be able to feel the All-pervading Power of Divine all round you. Minimum of minimum that should happen to you, because your nerves get new dimension.

And when you get your Self-realisation or your second birth you become entitled to an awareness by which you can find out the roots of everything. You can find out the

roots why people get sick, you can find out why there are incurable diseases, you can find out why there are psychological problems, you can find out why there are moral crisises [crises], you can find out why there are political problems, why there are economic problems: because the tree has grown too big and has paid no attention to its roots.

All these problems are shockingly, standing in danger of destruction. You can see clearly people are announcing that we are all going to die or something is going to happen. Recently, just now, before coming to this hall, on My advertisement these people had put up there was another red caption put “Vienna is dying." But it is necessary at this juncture of modern times to look into the roots, the problems, why they have come and how they can be eradicated. The way we are confused, the way people do not know how to balance their ideologies one starts thinking that there is something wrong in the whole understanding.

And we have to think what have we achieved for the benevolence of the whole humanity? We have big, big organizations, which talk of peace, but the people have no peace within themselves. We see governments who arrest thieves, they themselves are thieves. They talk of something and do another thing.

So they have missed the point somewhere.

That point is very simple. The truth is: you are the Spirit. You are not this body, not this ego, nor these conditionings, nor Austrians, nor Indians, but you are the Spirit. Above all that you are a human being, you are the Spirit.

Now, English language is again confusing. The Spirit means the Ātmā, the reflection of God Almighty within us. Also it means alcohol, also it means a dead body. But I mean the Ātmā, the Spirit. We have to be the Spirit. That means our attention, which is outside, which we can understand through our senses, has to go inside. You're paying attention to Me. If I say, `Pay attention to your Self,' you can't do it.

So something has to happen.

And that happening is called as the awakening of the residual force within you. This residual force is called as Kuṇḍalinī, because Kundala means coils in Sanskrit language. And also in so many other languages, like Koran it's called as “Assas." In the Bible it is said, “I will appear before you like tongues of flames." These are the centers which look like tongues of flames burning. But it is called in the Bible as the Holy Ghost. But they cannot explain what is Holy Ghost. Again the English language seems funny, holy and ghost, one can't understand. But in Sanskrit language it's called as Ādi Shakti, means the Primordial Mother. They say of the Father and the Son and not of the Mother. How can you have a father and a son without a mother? It is illogical. This Mother is the Primordial Mother. And this Mother is reflected within you as Kuṇḍalinī, as the pure desire. This pure desire is to be one with the Divine All-pervading Power. And all the rest of the desires are impure. Because whatever we desire gets satisfied, but in general desires are not satiable.

So the pure desire that is within us is the fourth power lying within us, in three and a half coils. Can be also seen in some people pulsating in the triangular bone of

sacrum. If there is any obstruction in the higher centers then you can see that pulsation very clearly, like a heart. And then it rises like a, we can say, like a serpent, as they say, because it moves, the energy moves like that. It passes through six centers and when pierces through this fontanelle bone area you start feeling the Cool Breeze of the Holy Ghost coming out of your own head. And you start feeling it all around you, the Cool Breeze, very gentle and soothing Cool Breeze.

This is something has to happen to all of us. That is the epitome of our evolution. But if you are identified with falsehood, if you belong to certain ideologies and philosophies and organizations and stick on to them, it creates problem for the ascent of Kuṇḍalinī. And even if you are sick, mentally deranged, also the Kuṇḍalinī stops at that point to get you all right.

It's such a remarkable thing and it's such a wonderful thing is to be a human being. Human being is made with great care and love. But in their freedom they try to go to extremes. Like now they are sitting in the sun burning their skins. Why? Or they are running on the streets...

[Aside:] what do you call that, when they run on the streets? Jogging! I'm rather out of date, jogging. Running like mad. They get heart attacks. If they start in a romantic way they just cross all limits, go on crying, weeping for something nonsensical. Then they get attached to things and possessions and waste so much energy on those things which we are going to leave everything here on this earth. The whole exhaustion works on the being and it makes you very weak and fragile for your ascent. Then any new fashion starts, any

new idea starts, it is regarded as something religious to take to something new. Like when I was criticising Freud one day and praising Jung, an ambassador told Me that “You see, after all, Freud gave us something new. And Jung gave us something traditional." I said, “The thought is a living process and it doesn't hang from air, it starts like a little seed, grows and then becomes something like a flower, then a fruit. It has to have a base." Still more.

Yes, see, it works on the traditions which are good and which are bad, it goes away and grows into a tree. But everything new need not be all right.

He said, “But we should try." I said, “All right." We were on a dinner table. I said, “We had all this dinner before, but we never ate the table.

So why not have a new taste of the table?" It was undiplomatic, of course, but that's a fact. There is no logic in accepting everything that is new and jumping into everything that is dangerous.

To make this beautiful body that God has created into a shell of funny ventures. Perhaps we do not realise how many years have taken to make this body and to create this human atmosphere. Even how many human beings have worked genuinely to give benevolence to humanity? If we can really respect ourselves and understand ourselves, then it's the best way we will see ourselves ascended to that absolute Spirit. But if we do not think much about ourselves, if we do not understand ourselves and if we want to degrade ourselves and feel guilty all the time for nothing at all, then it gives problems.

Tomorrow I'm going to tell you about all the funny problems we have due to our funny ideas. All the

diseases of cancer to AIDS and schizophrenia to madness. You'll be surprised, in Sahaja Yoga those people who have come are very wonderful people. They don't get any diseases, they don't have to be that protective, they don't get mad or schizophrenic, they are healthy, wise, peaceful people. They enjoy their virtues, they love their righteousness, they are full of courage and they are extremely humble. They are the ones now whom William Blake has called “Men of God." You are a special category, because you are seeking something special. And once you achieve it, you become entitled with the powers to give Realisations to others, to cure others, to be dynamically creative, to be healthy and to be the citizens of God's realm. That is what human beings are to be. That is where we have to enter into. That should be our hope. The world that is created with such care cannot be destroyed, whatever human beings may try, they cannot destroy. Partly they may, little bit here and there, but nothing dies. They'll be all revived and a beautiful world has to be created by creating great individuals among yourselves and making them understand that they are part and parcel of the whole.

It's not just a mental process by which you understand, but it is a innate knowledge that is born within you. On your central nervous system you can feel what's wrong with another person and what's wrong with you. And if you know simple ways and methods of correcting those problems on the centers, on the roots, you can solve your problems and problems of others.

May God bless you! Tomorrow I will explain to you at length how do we get into troubles and how we have to get out of it. Thank you very much.

Question: May I ask you a question?

Shri Mataji: Now. Just a minute, not in such a hurry, I have not yet asked you to ask the questions.

Now the time is such that we can have about ten, fifteen minutes for some questioning and please stand up and say loudly so that I could be...

[Aside to the translator:] Can you come here just to tell Me the questions what they have to ask? Now just a minute, just here.

All right, now you can ask the questions. Come along, now. Loudly. It's all right, from there.

Question: If you are afraid of English language, he can switch to Marathi or Hindi.

Shri Mataji: This is not your suggestion, is it? Question: Which language do You prefer to talk to him, Shri Mataji?

Shri Mataji: To you I'll talk to in some Sanskrit, would be better, but or in Marathi or Hindi. But you know, English language has its own problems. Worse is French. We cannot explain so well in French so many things. But still if you say that this is the problem people understand. All right? May God bless you! Please be seated. Now let others talk. That's not so important. That's not so important. Ah, now, what is it? Question: Because it's written Vishwa Nirmalā Dharma, is it a new religion?

Shri Mataji: Yes it is. It is, I'll tell you tomorrow about it.

Question: If it's, like Rajneesh, a new religion?

Shri Mataji: I tell you, this gentleman has come from somewhere. Do I look like Rajneesh, by any chance? I don't take any money from you, all right? Sit down now, will you, please? You are an Indian.

You have come here to attack Me here? Then why are you asking such silly questions? You know I'm against Rajneesh and all the false fake Gurus, I've said it a hundred times. You don't know anything about Me? Then you better find out, you better find out.

You are the authority, are you? All right, so you... Ilme Rouhani is different. I said, I understand Ilme Rouhani is different. Ilme Rouhani means the knowledge of the Divine. No, not at all. You see, we have, all right, sit down, you are the Muslim. What the Muslims are fighting among themselves. Why are they fighting? If they were so much with the Koran, they are not supposed. But I'm not a Hindu or a Christian or a Hindu or a Muslim. Yes, now, I'll tell you.

He is really off his head, a fanatic. He's a fanatic. [Applause.] You see, I must explain, because it's better to explain these things, you see. Fanaticism leads you nowhere. As we have in Hindus, Christians, Sikhs, Muslims, everywhere we have fanatics. And they have got blinds on their eyes. They can't see anything else. Now what Dharma he's talking is about the valency within us, of ten valencies we have got in our being, which as human beings we should have. And they are to be awakened within us. When it is not awakened, I mean, Mohammed Sahib was a great exponent of Sahaja Yoga, because He told us to do Namas, which is nothing but Kuṇḍalinī awakening. Absolutely a Kuṇḍalinī, but Muslims

don't understand anything. They don't understand that they have to become the Pīr as He has said it. They are not Pirs. That's why they are fighting, same with Hindus, same with Christians, with everyone. And that's why bad name comes to God. God Almighty is all right, but the fanaticism has led to this kind of struggle, fight, quarreling, everywhere.

Now when he is talking about Vishwa Nirmalā Dharma, means the Universal Pure Religion within yourself. Is a religion which is not just professed, `I'm such and such' and all that, but it's enlightened within you. You become the religion. Like Mohammed Sahib Himself, He would not do something that was wrong. In the same way, when you become that you don't do anything wrong. It's not a fanaticism and fanatics have nothing to do with ascent, they can never ascend, any fanaticism. Any idea of fanaticism is not going to help.

You see, there are so many Muslims, you can go and fight with them, why do you want to fight with Me? I've not come here to fight. If you don't want to listen to Me, you can go ahead. Go ahead, you can go away, it's all right. If you don't want to listen to Me, it's all right. There are many like you, you are not the only one. Many like you. All right, you can go away, there's no need to be here. All right, what else? Some sensible questions.

Question: How do You awake the Kuṇḍalinī? What are You doing when You...

Shri Mataji: That's a good question. Where is it coming from? That's a real good question, how the Kuṇḍalinī is to be awakened. Now, it's a living process in a human being. And acts spontaneously.

It's a living process, it is not a process of some sort of a mechanical thing. It's a living process, just like sprouting the seed. And it automatically works within you. Only thing is like a seed you have to put in the Mother Earth and She sprouts it.

So those who have got the authority to do it from the Divine, not from any theological college or anything like that, but from the Divine, they also can raise your Kuṇḍalinī. Then, once you get enlightened you can enlighten another person. Just in the presence of that person it can happen.

Question: How much time does it take?

Shri Mataji: Just a split of a second. Just a split of a second, really. But, if there are problems in between in the rising of the Kuṇḍalinī it takes more time. And in some persons it does not rise.

Question: Has everyone got problems?

Shri Mataji: Doesn't matter, those problems are all right. Serious problems like fanaticism and all that, it doesn't work out, Kuṇḍalinī doesn't rise. You have to be a balanced person. Little problems here and there, doesn't matter. All right, now translate it. Not this fanatic fellow.

Question: If there is an operation, does it harm the process of Kuṇḍalinī awakening?

Shri Mataji: Not at all. It does not harm at all. It is your Mother. And a Mother never harms the child when she gives the birth to the child. It's your Mother and it's a very gentle happening. In some people you do feel little heat coming out of your head, because there is lot of heat in the body that comes out, actually. But once the

heat is out then you start feeling the Cool Breeze. But apart from that there is no harm at all.

Question: Value, according to Sahaja Yoga, of the thoughts and of our whole culture? If you become thoughtless what about logic and books and our culture, does it not have any value?

Shri Mataji: You see, it's a, one should understand in its right sense. You see, when we are thoughtless, not that we cannot have thoughts, but thoughts do not invade us, we are free people. If we want to think we can think, but if we don't want to think we can stop thinking. That is thoughtless awareness, first of all. The secondly, the inspiration comes to us only in thoughtless awareness. Then the third thing is the culture is of the Spirit, which comes in us, which is a universal culture.

Question: He is saying that there are lot of other methods which turned out to be very harmful to people. They got schizophrenic, he is a doctor. How we could help such people to cure schizophrenics?

Shri Mataji: Oh, now schizophrenia disease comes with the movement of our attention towards the left hand side, you see, that is called as the channel of the moon. Or, you are a doctor, you will understand the, doctors don't differentiate between the left sympathetic and the right sympathetic, but it's the left sympathetic nervous system, which looks after the emotional side of it. Now, out of fear or some sort of an emotional outburst or a kind of a mental stress, or...

[Aside:] You translate, I am sorry.

All right, now what happens that through the Kuṇḍalinī awakening now, see this is a Chakra, say, this is the

spinal cord and this is the Chakra inside it. Now, what happens if you move too much to the left or to the right this breaks and the connection with the whole is broken. Now, when the Kuṇḍalinī passes through that, you see, when it passes through that then it brings it back to its normal condition.

So the attention which has moved to the left comes in the center and people become all right in schizophrenia.

It's worth trying. You'll be surprised, we have so many people who have been cured.

Question: If it's also possible to regenerate degeneration of the brain cells, atrostrophy [atrophy] of the brain. Alzheimer disease.

Shri Mataji: Yes, in a way it is. In some cases it does not work out. If something in the organ is dead then one cannot work out, but if it is still living one can work out. Say, for example if you have put a steel bar in the leg for somebody then we cannot do anything about it. But if it is still living then we can manage. Another thing like a cataract if it is formed in the eyes we have seen it doesn't work out.

But most of the things can be worked out, but if there are very gone cases then it is difficult, because the people also don't have willpower.

Question: Why [do] we have mass marriages?

Shri Mataji: She knows that. We don't have actually mass marriages. First of all, you see, marriages are to be done after Realisation, when the people have lived at least two years with Self-realisation. That's important. Because there are many great souls who want to take birth on this

earth. But we give full chance for these people to know each other and everybody cannot just get into it. They are nicely scrutinized and found out whether they are capable of a good marriage or not. As a result of that ninety nine percent marriages have proved extremely successful. Very happy relations and also very beautiful children. You cannot force anything or anyone. They have to offer themselves and then we have to scrutinize the person, because we don't want to have marriages which are of no use. And these marriages are also performed with a very cheap price, a very cheap price and they get very expensive presents, because so many give them presents. [Laughs.] It's a good business. [Laughs and laughter.] Question: When we are a realised person we are more sensible and negativity can attack us more. How we can protect ourselves? Are those persons who are not realised attacked as well or they just don't realise it?

Shri Mataji: You see, when you are a realised Soul you can feel the negativity much more than others can. For example, if it's a clean cloth then anything black on this shows clearly. And as soon as you see an attack, you know it and you know how to protect. Then there is no problem for you. But the normal people, even if they get cancer or they get mad, they don't know. When it happens to them they are not at all aware. You become very sensitive about your centers and anything goes wrong with your centers, immediately you discover.

Translator: He is meditating for years.

Shri Mataji: With somebody else? Translator: Yes and now something again new. Should he stop the other thing? It is difficult to make a decision?

Shri Mataji: First let us see if you get your Realisation, that's important. First you must get your Realisation then you will be able to decide, because if you don't get your Realisation then we'll have to find out where is the problem. Actually you do not meditate; you are in meditation. Like this instrument.

When it is connected only you can use it. Without connection, whatever you may do is useless. It is true about every religion, about everything. Unless and until you are connected with the Divine, whatever you do is artificial.

Question: Is it the one way, Sahaja! Is it the fastest way, or are there many other ways?

Shri Mataji: There's only one way. Now the only way to connect this instrument [microphone] is through this, isn't it? In the same way. But it's spontaneous; it's living process. And it changes. When there is a problem then it stops, it sometimes it doesn't go ahead. There is a possibility.

So one can't guarantee everyone. If it works, well and good. You cannot pay for it, you cannot order it. It's like a living process. Supposing a seed is not sprouting what's the use of paying money to the Mother Earth? She doesn't understand money. Nor if you stand on your heads also, the seed won't sprout. If it has to sprout it will sprout. All right? Question: Does it mean now that other forms of Yoga are not as good, not as fast?

Shri Mataji: No, other forms of Yoga, like Haṭha Yoga is used also in Sahaja Yoga later on, but in scientific way. It's like taking the medicine wherever it is needed. Now, supposing, your Kuṇḍalinī has not started, how are we to know where it has stopped? Supposing it has stopped on your stomach and you are doing the exercises of your neck. What's the use? It is very practical. These days the people, the way they do their Haṭha Yoga they take all the medicines together from the medicine box without any discrimination.

Question: Regarding movements like vegetarianism, is there a rule how we should eat?

Shri Mataji: No, in Sahaja Yoga you have to eat a balanced diet. Supposing you are a right, sided person, then you must take to vegetarian food more. If you are a left-sided person then you have to take to more right-sided food. It is a very balanced, open, fair understanding of the whole thing. It's not hard and fast rule for something. Now it's time.

Question: Are there no limitations to eat animals in Sahaja Yoga?

Shri Mataji: No, only thing you yourself will judge, you will know what problems you have and accordingly you will eat your food.

All right, now I think, Doctor, you can come and see Me personally. What is the question? Last, you can come and see Me, it's better. I'll tell you all about it. You see, I also have done medicine, so I think I can talk to you better.

Now there has been a research done in Delhi University that about, we have done a research on physical aspect of Sahaja Yoga. It's been proved that a Sahaja Yogi is

physically much more fit. And the doctor has got a degree of Ph.D. There's another research now going on in India about the liver and angina on these two, three subjects. But in London, with the help of Cambridge University we are going to start a proper recording of the patients whom we have cured of various diseases like cancer, blood cancer, all that, because we have no record of it. Because it requires no money, no, I mean, you don't have to enroll in a organization or anything, it's your own. Is your own property. And just you have to know how to use it.

Thank you very much.

Question: What is Your opinion about Mantra Yoga?

Shri Mataji: You have to know what mantras are to be said, again, in different centers. Any mantra given can be very stupid also. You have to know your Self. All these Shāstras, understand them, verify them on your Kuṇḍalinī, on the Kuṇḍalinī of others. And then you have to believe into it. Not just like this: I give you some mantra. It's nonsense.

One question? All right, tomorrow. We can have it tomorrow. You can give it in writing tomorrow morning, all the questions and I will answer it.

Actually, anxiety should be to get Self-realisation. See, when we are blind what's the use of knowing about colours? We have to become awakened. And then automatically we know all about it.

Now, it's a very simple thing which we have to do. If you do not want to do it, please leave the hall.

Be civil and you have not to sit here to be aggressive with others. Those who want to do it will take about ten minutes at the most. If you want to do it, then please sit down for about ten minutes more. But those who want to leave should leave and should not try to be here and not to do what I tell them. As I told you, I don't take any money, nothing, you don't have to give Me anything. It's your own for which I have come here to give you. If you want to have it then have it. It cannot be forced, it cannot be branded on you. I cannot call you, like a Christian, Hindu, Muslim or anything, like a `Yogi', you have to be, it's the becoming.

So, only such people who want to become the higher personality should offer. Otherwise, sorry, I do not want to force on anyone.

There is one thing we have to do is to take out our shoes, because we have to take the help of the Mother Earth.

You also try, you might get it, please try, you're trying.

All right? Better try. All right, try to learn, if not you can go. But if you want to learn you can learn it. All right? This was done to Mohammed Sahib, is done to Me also, it's nothing new. To Me, I know, it is always like that. But if you want to see something that is there then you do it. There are so many Muslims who are Sahaja Yogis. All right, so then I would say that you should see for yourself if I'm doing the work of Mohammed Sahib or not. All right? How do you know from outside? You are not even realised Soul, you are not a Pir, are you? Are you a Pir? Then, how do you say? Only a Pīr can understand Me, you are not a Pīr. You better become a Pīr at least. You try to become a Pir, then I'll talk to you, not at this level. All

right, now, if you want to go you can go. Then you can't sit here, I am sorry.

No, I will not allow you to do that, it's not here some sort of a show going on, you can go out, you are not here to see anything. Will you please go now? Thank you.

[Audience asks the gentleman to leave the hall.] Just send him out, that's all. Let him go, you see, it's all right. There are so many who come to Sahaja Yoga later on, you have to forgive, because they are still under the influence of fanaticism. You must forgive them. That's very sad. The whole world is like that today.

So many are fighting, such problems, how to take them out of that fanaticism is a big problem.

So first of all I have to tell you that you have to be pleasantly placed towards yourself. Not to be angry with you. Not to be guilty. Not to count all the mistakes you have committed. And don't believe that you have committed any sins. That is one promise to Me. Then it's much easier. Now, both the feet are to be put onto the Mother Earth, parallel to each other.

Now this left hand, as I told you, represents the power of desire and the right hand is the power of action.

So when you place your left hand towards Me like this, then you express your desire to get your Realisation. Now you have to put your right hand on your heart. This is the abode of the reflection of God Almighty. And the Kuṇḍalinī is the reflection of the Primordial Mother.

So, in the heart resides the Primordial Father and in the Kuṇḍalinī resides the Primordial Mother. And here the reflection within us is the Spirit.

Now you have to put this right hand, we have to work only on the left hand side, so put the right hand in the upper part of your abdomen, on the left hand side. Now, this is the center of your mastery.

And so then we go down in the lower part of your abdomen on the left hand side. Now this is the center of the Divine work.

So you have to have the Pure Knowledge. This is in your consciousness, it should work.

Now, again you go back on the upper part of the abdomen. Now, then take your hand to your heart again, please do it. Yes, yes, inside, inside your coat, it's very good. Now, you have to place your right hand in the corner of your neck and your shoulder, from the front, not from the back, from this side. And turn your head to the right.

This is the center is caught up when you feel guilty. Now please take your hand on top of your head and press it on both the sides. Then you have to take this hand on the back side and put your head resting on your hand. Now, stretch your hand, push back your fingers. The center of your hand has to be put on top of your head. And you have to press it and move it seven times slowly clockwise.

Now take down the hand. We start it again, you have to close your eyes. And not to open them till I tell you. Please put your left hand towards Me. Both the feet on the ground and close your eyes. Now put your right hand on the heart, keep your eyes shut. You may take out also your spectacles because sometimes it will help your eyesight.

Now put your hand on your heart and here you say, a question to be asked, a fundamental question.

You can call Me Mother or Shri Mataji, whatever suits you, saying here, `Mother, am I the Spirit?' Ask this question three times. Ask this question three times.

Now the second question follows. If you are the Spirit, you are your master.

So put your right hand on the upper part of the abdomen, on the left hand side. At this center you ask Me another question, `Mother, am I my own master? Mother, am I my own guide? Mother, am I my own Guru?' Ask this question three times.

Now put your hand in the lower part of the abdomen on the left hand side and ask a question, or I would say, you have to request. I cannot force on you this Pure Knowledge, the consciousness of this Pure Knowledge.

So you have to say, `Please, Mother, may I have the Pure Knowledge?' Please say this six times, because this center has got six petals.

As you say this your Kuṇḍalinī starts getting awakened and is going to higher centers. Now it moves up to the higher center, in the upper part of the abdomen on the left hand side. To facilitate it better you put your hand on the upper part of the abdomen on the left hand side. And with full confidence say ten times, `Mother, I am my master.' Ten times. With full confidence.

Now please raise your right hand to your heart again. Now here, with full confidence, say twelve times the greatest truth about yourself, `Mother, I am the Spirit.' `Mother, I am the Spirit.' Now you have to know that the

Divine is the Ocean of love and grace. But above all it is the Ocean of forgiveness. And you cannot do anything that Divine cannot forgive.

So, please forgive yourself completely.

Now, put your right hand on the shoulder, on the left hand side between the corner of the neck and the shoulder. And turn your head right, on the right hand side, absolutely on the right hand side. Here you have to say with full confidence in the forgiveness of God, `Mother, I am not guilty.' Please say it sixteen times.

`Mother, I'm not guilty.' Sixteen times. Say it from your heart.

Now raise your hand to your forehead and press it on both the sides. Here, put the left hand towards Me and here you have to say, `Mother, I forgive everyone.' How many times is not the point. The point is: to forgive or not to forgive is a myth. Whether you forgive someone or do not forgive, you do not do anything. But when you don't forgive then you play into wrong hands.

So just say, `Forgive, I forgive everyone,' from your heart. Now take this right hand on to the back side of your head and put your head, load of your head, on that hand. Put it upward. And now you have to say, for your own satisfaction, `Oh Divine, if I have done any mistakes, please forgive.' But don't feel guilty at all. Now, not to count your mistakes.

Now stretch your hand, stretch your fingers backwards and put the center of your palm on top of the fontanelle bone area, which was a soft area on your head. Now, here, sit straight, put left hand towards Me, put both the feet on the ground and press your scalp slowly seven

times, very slowly saying, `Mother, please give me Realisation,' because I cannot force on you. Press back your fingers and press hard.

[Shri Mataji blows into the microphone.] Now take down your hand please and open your eyes slowly, slowly. Take down your hand. And open your eyes please. Put your hands like this please. Just watch Me without thinking. Now put the right hand like this and the left hand on top of your head, on top. Not here, over your head. Left hand, left hand here, right hand towards Me. You can bend your head and see if there is a Cool Breeze coming.

Now put your left hand towards Me and right hand on the head, but bend your head and see if there is a Cool Breeze coming, or a hot is coming.

Again put your right hand towards Me, please. And left hand again on the head and see if there is cool or hot coming out of your head. Now both hands to be put up, like that. And push back your head. And ask a question, `Mother, is this the Cool Breeze of the Holy Ghost? Mother, is this the Brahma Shakti? Is this the All-pervading Power of God's love?' Ask this question, please. Now bring down your hands.

Now, those who have felt...

Contents: 1987-10-13 **Visit to the New Ashram, Gumpendorferstrasse, Vienna, Austria**

[The feet of Shri Mataji are washed and she is offered some rose oil perfume. Shri Mataji puts some on the back of Her hand and asks all Sahaja Yogis to smell the back of their hands. Everyone can clearly smell the scent of the

perfume.] Now you have to believe that you are all in My body.

***Contents: 1987-10-13*, Public Program, Day 2, Auditorium Maximum, University, Vienna, Austria**

I bow to all the seekers of Truth.

As I told you yesterday that truth is not a concept. When people start establishing something as truth there arises the problem. Because truth can not be organized, can not be ordered, can not be changed, it is what it is. And today the truth is that the time has come for people to get their resurrection. That's the time has come where people have to ascend to their higher being. As in Koran described very clearly as “Kiyama", is the time of resurrection. Said very clearly that your hands will speak. And they will give witness about you. This is the time of Last Judgment. God is not going to weigh people or to judge them. It is you only in your ascent are going to judge yourself. And there are people who are a special category today, who are seeking something higher.

Now yesterday a question was raised about the religion part. All these religions which have come on this earth are product of Divine force. All the prophets and incarnations, all of them came on this earth to propound a special milestone within us. On the Tree of Life all of them grew one after another. But people took out or removed them from the Tree of Life saying, “This is my religion, this is my religion." So believing into something that is dead.

So, what we see today is a mess. And people can't understand how those who profess a particular religion

act just the opposite of it. I've seen people who live say in Riyadh. They don't drink, they don't look at woman, because they are frightened their eyes will be pierced through, or they will be put in the jail, if they do these things. But when they come to London they drink like nobody's business. They have all kind of relationships, which are very ugly. What happens to them that under fear they work this way and under freedom they behave in a different manner. Same we can say about political theories. I went to Russia and Russian people in Russia are quite all right, under fear. But when they are given freedom, when they are given freedom they behave like anybody else. And also in America if you go the freedom of people is abandonment. You can't walk on the street of New York with your purse in your hand. They are all crazy people there. They are so immature, worse than children even.

Sometimes you can't understand them.

About two years back we saw a feature from Hollywood where they showed the very old, above 80, all the actors and actresses coming for a dance. They were very stupidly dresses with all their bones are showing. And they had come for a shake dance. Right from the limousine where they were getting out they were already shaking.

So they tried to compete with the young.

So there's no maturity in their freedom. It's such an abandonment of all value systems, of all relationships, such impurities. I went there in the year 1973 [1972] and told them about this AIDS will be coming very soon to them. And all the homosexuals were so angry with Me,

they were about to beat Me. And even today it's a martyrdom there for them to get this disease. Schizophrenic are so common.

So what's the use of this freedom? Man has no wisdom to use his freedom. Nor has he any wisdom to use his money. Anybody who gets an extra money he goes to something which is self destructive. The wisdom is so much lacking, there's no discrimination also to decide what is right for you and what is wrong for you.

So under these circumstances the religions, so-called also have to take the shapes. They are not religions in any way because there is no enlightenment within. You do not become anything.

In Sahaja Yoga we have Jews, we have Muslims, we have Christians, we have Hindus, people coming from all sides. But they do not fight, they do not quarrel. There is no hankering after positions. Because they can see themselves clearly and they can see others also very clearly. This is wisdom. In the animal kingdom no animal kills another animal, even a tiger doesn't kill another tiger. There are certain qualities of a tiger will remain with the tiger. But human beings are so unpredictable because of their sense of freedom. They could be a scorpion one day, tomorrow a tiger and third a serpent.

What is the reason for this kind of absurd behaviour? The reason is that we live with rationality and not with logic. You know even if somebody murders someone there is a rationality behind it. The logic can only come when you have achieved an absolute sense. As you see here the flowers, everybody sees there are flowers here, nobody is going to quarrel whether it is flower or wood. Because

they see it, absolutely they know it is flowers, everyone knows they are flowers. In the same way unless and until you have knowledge of propriety of right and wrong how will you say what is right, what is wrong? One goes on compromising with wrong. And thinks they are doing the best things in the world. Everyone thinks they are the chosen ones of God. Jews think they are chosen ones, Muslims think they are chosen ones, the Christians think they are chosen ones. These brands are not going to help anyone. In the Bible in the second verse of second chapter of Matthews, Christ has clearly said, “You'll be calling Me Christ! Christ! I won't recognize you." What is written between the lines is that just by calling yourself that you are a follower of this one and a follower of that and a follower of that, doesn't give you the right to establish yourself as a religious person. A religious person has a religion within himself. Who has no temptations, who has no weaknesses, who doesn't consider money that important. Who is love and compassion and generosity. Who is peace and joy. Such a person has the whole personality which is so auspicious. Auspiciousness is a coefficience, which emits the rays of Divinity all around. And such a person wherever he goes or wherever he moves, he spreads auspiciousness. Christ has said, “Thou shalt not have adulterous eyes." How many Christians we'll find who don't have adulterous eyes? It's a very subtle thing Christ has said. The eyes of a religious person has to be innocent, devoid of lust and greed. He doesn't profess any religion whatsoever, but he's religious. And the eyes are so innocent that when such a person even looks at

someone, he can bestow benevolence on that person. This should happen, then we can say that there is a person who has religion built in his central nervous system, in his whole being. But everybody can be enlightened. Everybody can get to that state where he can judge on an absolute level.

We live in the world of relativity but then we start living in the world of absolute. Now somebody looks a very good person, he knows how to play flute maybe or he is trying to be very nice and good outwardly.

He can make gestures like a saint. How are we to make out? There's a way. When you are enlightened then from your hands the vibrations of Cool Breeze flow. You can feel on these fingertips the centers of another person and if, supposing somebody has cancer, you can feel that person on your fingertips. If you know how just to put the centers all right, you cure the person.

So you jump into a new awareness, higher then the human awareness, much higher, of collective consciousness. That you can feel others and you can feel yourself. But there are people who are still very limited and stupid. They identify themselves with some sort of an idea and get stuck with it. But if you are an open minded person I have to tell you the good news, that all such people can become enlightened. You have to have purity of intelligence, is not brilliance that dazzles others or gives big lectures and all that. But pure intelligence means that sees directly the truth. Which is not maligned or spoiled by ideologies and theories. The intelligence which is sold out or is a slave of others' domination cannot be pure intelligence. But today as people are

getting disillusioned many honest and sincere people are there seeking the truth. And if you are honest in your seeking you will have to have it. That is your right that you have to get it. Then you'll be surprised that you will transcend all limitations of the world. You won't have all these ideas which make you small. Like a drop becomes the ocean. That's how your personality becomes very great.

I'm very fortunate that I am born at a time when this special work has to be done. It's mentioned in one of our old text that, “At the time when there will be Ghor Kali Yuga” means the worst times in the modern times “those people who are seeking the truth, in the jungles and in the Himālayas will find the truth", their Kuṇḍalinī will be awakened. And today that time has come.

You have been already explained about this, the knowledge of the roots, the Spirit. The Spirit is the truth. Truth is the love, the pure love, the All-pervading Love. And that you know through your central nervous system. Not just by reading something. But as you see the flowers, in the same way you know the truth. The another thing is in the nature of Spirit it is the attention. That means when the Spirit enters into our attention, our attention becomes enlightened. Sitting down here we can find out about anyone in the whole world. As if we enter into the subtler side of ether. And sitting down here we can also correct.

This one is just at hand for you, so close to you. The distance is not even three feet. The journey is so small. And it works out.

May God bless you! So today we'll have some questions, but not from any fanatics please.

Sahaja Yogi: Shri Mataji, he is asking why are human beings getting ill? And does it have a significance, a meaning why they get ill?

Shri Mataji: Yes. I was about to tell you today but he told Me that he has already talked about it, so I'll just now tell you. But I'll tell you in short. Now here you see, let's push forward everybody cannot see. What she says?

Sahaja Yogi: She was asking why the question is not answered, but You just started, Shri Mataji.

[Laughter.]

Shri Mataji: Now, this is what you are inside, let's see. Now on the left hand side you see a blue line which is, what we call is the moon channel or you can say the left sympathetic nervous system. This channel gives energy to the left sympathetic nervous system. And the another one is the right side one which is yellow coloured, goes up there and like a [bile] colour it is. It's called as the sun-line or `Sūrya Nāḍī' which gives rise to the right sympathetic system. Now the central one is the one what we call as the `Suṣhumnā' is the central path of ascent which is actually, gives, I mean, nourishes the Parasympathetic nervous system. Now, in a human being out of his freedom he can either go to any extreme of left or right.

Supposing he is overactive and futuristic and thinks too much and works too much and physically all the time working out like jogging, this that, all sorts of things. Then he goes to the right side too much.

Because he's futuristic, he's speedy, or he may be successful. But he develops a tremendous thing called `ego'. Ego is there that, “I'm doing this and I'm doing that." Actually we are doing nothing. Whatever is dead we convert it, say the wood is dead, we made the roof, we think we made something great. From dead to another dead. Or from whatever is dead matter we try to discover something out of that and use the energy of that. But we cannot even create one little atom. This is the situation. But we think we are doing this, we are doing that.

As we give stories about some Indian villagers going by plane were told not to take too much luggage, because the plane will feel heavy.

So they took all the luggage in the plane, but put it on their heads.

[Laughter.] They were asked, “Why do you do that?" They said, “We are trying to reduce the weight of the plane." In the same way in our ego we think that way. Now this over activity on the right hand side, ego harm others, doesn't harm you. But physically it can give you tremendous effects. First of all as you see it starts with that yellow second center called as Swādhiṣhṭhāna, which is very much responsible for all kinds of physical and mental activities. In that sense that it converts the fat cells of the stomach for the use of the brain, to replace the grey cells when we think too much.

So when we think too much this poor Chakra cannot look after other functions. Another important work it has got: the liver, the pancreas, the spleen, the kidney and the lower intestines. Large intestine, the descending colon of

the large intestines, they say. Now, when these things are neglected the first thing you get is tremendous heat in the body. Tremendous heat, because the liver is overactive. Then this heat passes to higher side and one gets asthma. Because it melts the phlegm. As a result of that you get hay fever, you get sneezing, you get running nose and you get asthma. Of course in the medicine they don't say this. [Laughs.] They only treat the symptoms. I'm telling you the root cause.

Now, then on the other side is the, you have got the pancreas. The pancreas becomes overactive, so you develop diabetes. You'll be amazed that in India in a village people take so much sugar that they say that the spoon must stand in the sugar. Nobody gets diabetes. But if you think too much all the energy spent in thinking you get diabetes, specially people who sit down and plan, plan, plaṇ[Laughs.] Then you have the third problem which is more serious. Is the spleen which is like a speedometer, which keeps the rhythm of life with us. Now, the way our life is, modern life is we invite shocks. Early in the morning we see the newspaper, finished. Horrible news, horrible things, this one fighting, that one killing, that all horrible things. This poor spleen has to produce more red blood corpuscles for emergency.

So under shock it start producing more *[UNCLEAR* arbacies]. Then you eat your food in a hurry, your breakfast, you push it in your mouth somehow, because all the time is wasted in newspaper reading.

So you have no time to have your breakfast. You get into the car and then you find a jam, finished. Then you are breaking your head with worry. Again another shock to

poor spleen, it goes on producing *[UNCLEAR* arbacies] without any rhythm in it, it becomes hectic. It is such a hectic life we lead.

Formerly in the times of My father I remember, My father used to get up very early, go for a swim and have his breakfast on the table. And My mother would be fanning him and he would eat with that rhythm. My mother used to give him that rhythm, I used to feel. But nowadays we are so very hectic.

Slaves of our watch, every time trying to reach in time. I've known people if you just tell them that, “I have to go to the airport” they go crazy. I have to go not you, but still they are crazy. [Laughter.] And they'll go on telling, “Now time go." I am going, why are you worried? I'm going, not you are going.

[Laughter.] This kind of behaviour spoils the rhythm of our being.

Then is the big problem, the vulnerability is established in the spleen and you get blood cancer. But the cancer is pathological, it comes from the left side. In the sense it is triggered by the left side, by some proteins. But the vulnerability can come from the right side or from the left side.

Now if you go too much to the left also there are problems like that. I must have given at least hundred lectures on this. You can get My tapes and find for yourself. In all details. But in this short time I think I have already told you not to have a futuristic mind. Try to be in the present. Not only it has happening within us in our everyday life, but also in religious life I have seen it happens. When Śhrī Rāma came on this earth they said,

“We believe only in `Parashurama', because he is dead now, finished. If he is dead is better to believe in a person who is dead." Then Śhrī Kṛiṣhṇa came. They said, “We don't believe in You, we believe in Śhrī Rāma, because He's dead." They never want to believe in something that is living today, from where you can gain. But they want to believe in something that is dead and finished. Because you can keep such a person in the pocket. Nobody is going to ask you if Christ is not living. He's not going to say, `Why did you do this wrong?' So people don't want to take anything in the present, but present is the truth. The past is finished and the future doesn't exist, so why not get it in the present moment? Because we cannot live in the present moment with the [tempered] life we get into troubles, physical, mental, emotional, material, economic, political, all kinds.

So, how to come to the center? The Kuṇḍalinī goes through your centers and brings you in one line.

She integrates you. But this knowledge is difficult to digest. One of the reasons is I am living. When I will be dead then you might build temples for Me. But just now in your time I'm telling you then you won't accept. You won't try to understand and learn. This is human nature. And this is the reason why all the people who came on this earth could not give Realisation to anyone. Even the Christ disciples felt the Cool Breeze of the Holy Ghost when He was dead. Till the end they were doubting Him. They were doubting His Immaculate Conception.

God is miraculous. You have to see those miracles after Sahaja Yoga. One after another you will be amazed. But one has to rise to that awareness.

Now, one of them I've told you one side, but the another side is people becoming schizophrenic, mad.

And all the pathological problems come from the left side.

I think this has taken too much time, this answering.

So at length I cannot answer it.

We also have a workshop for you. You are not to give any money to anyone. There's no business going on. You can go and ask them what you want to ask. And they will work on you and explain to you. In such a short time these Austrians have become so knowledgeable. In the same way you all could become very knowledgeable. And all this knowledge is available to you because it is your own. And the new revolution of a very peaceful type within us is working out in the whole humanity today. Which will manifest all over. And as I told you that the One who has created this world will not allow this world to be destroyed.

Now I have to make one humble request is, to take out your shoes to take the help of the Mother Earth for a while. Apart from that shoes are little tight so it's better to. Now put both the feet on the Mother Earth.

So the Mother Earth sucks in the left and right side problems within us. Automatically She sucks in when we start feeling the All-pervading Power.

So the first thing that happens to you that when the Kuṇḍalinī crosses this center you become absolutely peaceful without thoughts. You become thoughtlessly aware. That means at this center the ego and the

superego, the conditioning is sucked in. You can think if you want to, but no thoughts can invade you.

Then you feel the Cool Breeze emitting out of your own head, which you have to feel yourself. You have to give yourself the certificate. You have to be convinced about yourself. And then you start feeling the Cool Breeze all over in your hands. But sometimes this center if is not all right you may not feel, though you may get your Realisation. But you may not feel on your fingertips. If this center is catching the nerves are little dead and then you may not feel. But with little practice you do. Practice means understanding where is the problem is and how to remove the hurdles, you get it.

Now as we are going to use the left hand to express our power of desire like this on your lap. Comfortably you have to sit, but little straight, not like this nor like that, but straight. And if there is anything tight, in the waist or in the neck or anywhere you can little loosen it. In short, you should be comfortable. The right hand should be used for nourishing or helping the Kuṇḍalinī by putting on different Chakras. All of you must do it. It's very simple.

Now I'll show you and then later on we can close the eyes and do the meditation. First we put the right hand on the heart. Where is the reflection of the Spirit. You can put it under the coat, would be better please. Is very good.

So many people have heart troubles and things. It's very good thing to put your right hand on your heart. All right. Now, second center we have to attend to is in the upper part of the abdomen on the left hand side. Upper part of the abdomen on the left hand side.

This one gentleman doesn't want to do it, so let him go away. Please. You are already looking not well, why don't you do it?

Sahaja Yogini: It's his freedom not to do it.

Shri Mataji: Yes, but here others have the freedom that they don't want that you see them. Let them have the freedom. You have to respect their freedom now. No one likes others to watch them. All right. You have to respect their freedom. All right?

Seeker: All right.

Shri Mataji: Thank you! When they close eyes you'll have to close eyes also. We have no right to disturb other people. They have come for their Self-realisation and they have their right to have it. And it would be sinful to disturb them.

So I would request you not to disturb them.

Now, please put this right hand in the lower part of your abdomen. This is the center of your Divine work.

So you have to have in your consciousness the knowledge of the technique. Like when I have to hold something I know what to do, is My consciousness. In the same way you have to have the Pure Knowledge in your consciousness. And this is the center that works it out. Then you go back on your stomach on the left hand side of the abdomen. This is the center of your mastery. You have to be the master, master of yourself. No slave of any stupidity or of any habits or any kind of temptation. And you have to be the master of the knowledge.

So this is a very important center within us.

Now put this hand back on your heart, where resides the Spirit. Now this center is very important about which I was told you have been informed, is the center what we call the left Viśhuddhi on the left hand side here, between the neck and the shoulder in this corner, to push the hand that side and turn your head to your right. And push your hand as much as you can on the back side. Now this center is caught up when you have a guilt or you think, `I am guilty.' Nobody has to feel guilty at all. Nobody has to feel diffident also. This catch gives you diseases like angina and also spondylitis.

So it's better that you put your hands here clearly. Put your head this side when we do meditation later on I will tell you.

Now please, you have to put your hand on your forehead. Right hand, right hand. Left hand is towards Me. Right hand. Now press it on both the sides. And press it hard. Now you have to put your hand on the back side of your head and put the load of your head slowly onto it. Lastly you have to stretch your hand. Stretch your hand and you will have to put your center of your hand on top of your head in the fontanelle bone area, where it was a soft bone, for your final baptism. This was a soft bone in your childhood and you stretch your fingers up and press the thing down, slowly move your scalp seven times.

Clockwise. Slowly. That's all. As simple as that.

I hope all of you will do it and don't watch other people doing it, it's not proper. Now again I request you those who don't want to do it should leave the hall to be civil and kind.

Thank you! Thank you very much! There are nice people. Thank you! You are not going to leave or you are going to meditate, are you? Now, this gentleman in front. No? Then why are you so adamant? Why don't you leave please.

Sahaja Yogini: He says he wants to experience something.

Shri Mataji: Then experience you will have but you must accept what I'm doing. How will you experience without having something? I'm just experience your obstinacy, that's all I am experiencing from you. Then he should go because he cannot have the experience. Then he will say that I must have that experience, how am I going to tell you to raise the Kuṇḍalinī, how to raise it. You don't want to do it, like I must have the water but I am not take the cup in my hand then what will I do. All right, thank you, let him go. Yes. It's all right, don't get upset, it's all right. You should not be upset at all. Nobody should be upset. Nobody should be upset. It's going to work out.

Now we close our eyes. You may take out your spectacles. Don't watch others. This is the time when we have to look to ourselves, not to others. And please keep your eyes shut because the attention has to go inside. Till I tell you please don't open your eyes. You have to gain something, nothing has to be gained by Me.

So be kind to yourself. It's for your benevolence. All right.

So if you put your left hand towards Me and both the feet on the ground straight and sit little straight and close your eyes.

First thing we do is to put our right hand on our heart. Here is the Spirit.

So you please ask Me a very fundamental question, you can call Me Shri Mataji or Mother, `Mother, am I the Spirit?' Ask this fundamental question three times.

[Aside:] Open the door a little bit, too much heat.

Now. Please put your right hand on the upper part of your abdomen on the left hand side please. Now here is a very important center and you have to ask Me a very fundamental question which is followed by the first one. If you are the Spirit you are your master too.

So please ask Me a question, `Mother, am I my own master?' Ask this question three times please.

Now please move your right hand in the lower part of your abdomen on the left hand side. Keep the left hand towards Me. This is the center of Pure Knowledge. But I cannot force on you. In your freedom you have to ask for it.

So please ask six times, `Mother, may I have the Pure Knowledge?' Six times, because this center has got six petals.

By asking this question the Kuṇḍalinī has started, She is awakened. To help Her cross all the centers properly, you put your right hand on the left hand side of your stomach in the upper part. Here with full confidence please say ten times, `Mother, I am my own master, I am my own Guru, I am my guide.' Say this ten times.

Now raise your hand on your heart and here we have to see the greatest truth.

So now with full confidence in yourself please say, `Mother, I am the Spirit.' Please say it twelve times.

Now we have to know that the Divine is the ocean and love, Ocean of Love and Grace. But above all it is the Ocean of Forgiveness. And whatever mistakes you commit it's capable of completely neutralizing it.

So have faith in the power of forgiveness of the Divine.

So raise your right hand in the corner of your shoulder and your neck and place your right hand, right head towards the right. Now here forgive yourself.

And say, `Mother, I am not guilty at all,' sixteen times. Now if you still feel guilty then better punish yourself by saying 108 times. You should be pleasantly placed towards yourself, because you are entering into the Kingdom of God.

So now say sixteen times, `I am not at all guilty.' Now raise your right hand to your forehead across. Put your left hand towards Me. Now press on both the sides. On this center you have to say, `Mother, I forgive everyone.' Now some people think it's difficult. But it is a myth whether you forgive or you don't forgive. But if you do not forgive then you play into wrong hands.

So from your heart you have to say, not how many times, `I forgive everyone.' Now take your hand on your back side and put your head on that and put the load of your head, slowly.

Here for your own satisfaction you have to say, `Oh Divine, if I have done any mistakes please forgive me.' But only for your satisfaction, not to feel guilty or counting your mistakes.

Now please stretch your right hand, left hand towards Me. And both the feet on the Mother Earth.

Now put the center of your palm on the fontanelle bone area. Now press it hard and you have to move it seven times slowly clockwise. Here also I cannot force you, so you have to say seven times, `Mother, please give me my Realisation.' If you like you can bend your head a little, it will make it easier. Now press it hard, stretch your fingers.

[Shri Mataji blows into the microphone.] Now take out your hand. Open your eyes slowly. Put both the hands like this. Watch Me without thinking. Now put the left hand, left hand on top of your head. You can bend it if you like and see there is a Cool Breeze coming out.

Some people get it very far.

Now put your left hand towards Me. Now put your right hand on top of your head.

Some will get it hot, doesn't matter. Now see for yourself if there's a Cool Breeze coming out of your head. Or a hot, could be hot also.

Now please take your left hand on top of your head and put the right hand, try again, try with the left hand.

Good. Now put your hands up like this. And here you have to ask Me a question putting up your head, “Mother, is this Cool Breeze of the Holy Ghost? Mother, is this the `Brahma Shakti'? Mother, is this the All-pervading Power of God's Love?" Now please put down your hands. Now put your hands like this, don't think. Now those who have got Cool Breeze out of their heads or hot breeze or in their hands, please raise both your hands like this.

Everyone! May God bless you all! So many of you have got it.

May God bless you! I bow to all of you.

And there is invitation to you all to take your thrones in the Kingdom of God. And enjoy all the blessings. Very few have not felt, but we have a workshop. Please, please, please all of you should go.

Clarify yourself, grow yourself out like a big tree. Respect your Self-realisation. You have to grow. That's the important part. Otherwise next year you'll come and tell Me that, “Mother, I've got cancer, I've got this, I've got that." I want you to be the most beautiful people on earth. And I wish you lot of wisdom.

And love yourself as I love you all. Now I'll be coming next year again to see you.

May God bless you! Thank you very much! [Applause.]

***Contents: 1987-10-14*, Public Program, Neue Technische Universitat, Graz, Austria**

It is very gratifying to see that there are so many people here who want to seek the truth. The truth is absolute. You cannot put it in a concept. Or you cannot form an idea about it. It cannot be a conjecture.

It cannot be a theory or a philosophy. It is to be felt on your central nervous system. As you see here the beautiful flowers and can feel them. In the same way you have to feel the truth. If you are still under the spell of some sort of an illusion that this is truth, this is truth, this is truth, then you cannot achieve the state from where you have to know the truth. The human awareness at this point of its evolution has reached its maximum. And all the knowledge we have through our human awareness is like the knowledge of the tree outside. But

we have to have the knowledge of the roots. And this is the knowledge of the roots.

You may just now think that this might be another philosophy. But you should have a scientific mind, an open mind, as if this statement or what I am saying is a hypothesis. And that whatever is to be known if it is there then you have to accept as the truth.

So the truth is very simple that the human beings have not reach their absolute state. That's why there is confusion about everything. People are confused about religion. They cannot understand when people profess certain religion, how can they be violent and full of vices? Because the religion is not awakened in them. They are artificially religious. They have not reached that state of religion, where the religion has to be awakened within yourself. Where you become the righteous, the virtuous. You become your own master and nothing can enslave you. That state can be easily achieved.

So, one has to understand that evolution has been a living process. And this living process has brought us to this state. If something higher has to happen then it is a living process. It is not a dead process where one can brand oneself, `I am such and such.' Some people say that, “I am a born realised” or some say that, “I'm a twice born person." Now those who believe into such things, which are myths get easily exposed. The people who have been trying all such tricks are gradually getting exposed.

Now, for the living process you cannot pay. Supposing you have to sprout a seed then you just have to put the seed in the Mother Earth and it sprouts. Do we pay any

money to the Mother Earth to sprout the seed? Actually Mother Earth doesn't understand money. Now if you want to sprout a seed you don't have to make the seed stand on its head or you don't have to stand on your head. You don't have to put in any effort, just put the seed in the Mother Earth. Now if you put the seed in the Mother Earth it sprouts by itself. It is a spontaneous happening. It cannot be forced. It cannot be organized. It happens by itself.

But there are many people who are doing all kinds of things artificially to get to that state. First thing they tell you that you must pay so much. Then they tell you, you must stand on your heads. Or they tell you, you have got your `karmas', you cannot get your Realisation. These are all excuses. Every human being has a right to get his Self-realisation. Every human being can get that state. He's innately built as a seed is built to be a flower. Everything is inbuilt in you. All this instrument that is shown is within you.

It is your own. And you have to have it. It's your fundamental right to get to that state. As a result of Self-realisation so many things happen to a personality. Because you get connected to the All-pervading Power of Divine. You can feel it on your fingertips, the Cool Power of the Divine. You can feel it coming out of your fontanelle bone area. It's not an artificial baptism, where people put little water, they say, “All right, now you are baptized." We also in our simplicity accept it. But by that we miss the point. We have to think of our own benevolence and of our achievements. It is the time that is very important, I call it the Blossom time. This is the

time when it is going to happen to all of you. Also in the modern times there are many seekers born. It is a special category of people. Also I found so many people who take drugs and do wrong things are just doing it because they are seeking. They are trying to find something beyond. They are fed up with the mundane type of life. And they feel there is something beyond that they must find. You all have this possibility to achieve that state.

Now here in the triangular bone resides the Kuṇḍalinī. That is the energy within you. Is a energy which will give you your Self-realisation. She resides in the triangular bone which is called as Sacrum.

And the bone Sacrum means sacred.

So we can say the Greeks knew about it. Now, this triangular bone has this energy nicely placed within itself. And this one is the fourth energy we have got. The first energy is the left hand side energy, which we call as the energy of desire. By which we desire, but our desires are not pure. Because what we find that desires in general are not satiable. Today we want to have a car, then want to have a house, then want to have this, but when we get it we want to have something more, we do not feel satisfied fully.

So these desires are not pure. The pure desire energy is the Kuṇḍalinī. It is called in different religions by different names. In Koran it is call as “Kiyama." I am sorry, as “Assas." And `Kiyama' is the time of Resurrection. And it is described that when the time of `Kiyama' will come, the Resurrection time will come, “your hands will speak and will give you the witness about yourself." Exactly that happens in Sahaja Yoga. Now, in the Bible it is

described as the Holy Ghost. No one knows what is a Holy Ghost. Holy Ghost according to people is some sort of an ambiguous thing. Now, this Holy Ghost is the Primordial Mother. We have the Primordial Father and the Primordial Son. How can we have a son and a father without a mother? So the Trinity which is the Holy Ghost is the Primordial Mother. In Sanskrit language it is called as `Ādi Shakti'. Now this `Shakti', this power is reflected within us as Kuṇḍalinī.

So the third power we have is the power of action. By the first power we desire and put it into action by the second power. Now the third power we have got out of our evolution is that of central nervous system. But the central path that you see here is actually the third power called as the parasympathetic nervous system. This is the one which gives us the balance. For example if we have to run, we run fast and we go into sympathetic activity. But when we stop automatically our heart comes to normal. Our heart comes to normal through the parasympathetic activity, which gives us the balance.

But also the energy of parasympathetic is limited. Through this central path the Kuṇḍalinī rises. She passes through six Chakras, pierces through the fontanelle bone area here. This is the bone which was soft in our childhood. She pierces through here and you feel, actually you feel the Cool Breeze of the Holy Ghost coming of your head. You can see it clearly coming out of your head. And then you can feel it all over, the All-pervading Power. This is actually happens to you.

Maybe it may not happen to all, there is no guarantee. Supposing you are a very frivolous person, if you are still

to be matured. Supposing you have been indulging into wrong things. Supposing you are doing something very ugly. Or maybe if you are sick, maybe you are unhappy in life, maybe you are not happy with your parents and you had a unhappy childhood. All these things may little bit hamper your progress. But once awakened, but once awakened the Kuṇḍalinī starts working on its own. Gradually it works out and you achieve that state of Realisation.

Tomorrow I will tell you what happens actually to you, to your personality after Self-realisation. Thank you very much! I would like some of you to ask questions, but no aggressive question. If you belong to any group or any other person, you better go. But there should be no aggressive question, as I am not here to take any money from you, I am here to give you the key of your ascent. This is all your property. This is all your wealth. I'm just a catalyst. There is no obligation involved.

Now can I have questions from you? What is it?

Sahaja Yogi: What he's asking, Shri Mataji, if you are married and you have troubles with your partner in the marriage and you try to come over through practicing Sahaja Yoga, is it possible to give this peace what you feel in your heart to your partner?

Shri Mataji: Yes, you can. There are so many ways. First of all you change and your change helps her a lot. You can try, it changes many people, many people have changed.

Sahaja Yogi: He says, even to a very aggressive mother-in-law, could it change her as well? [Laughter.]

Shri Mataji: Yes, she can be, there are ways and methods of changing. Love is the greatest power on this earth. Of course I mean, if somebody is like Hitler, I mean then it's difficult. [Laughter.]

Sahaja Yogi: He's asking, Shri Mataji, is there only one way, one key, who can open the door, who can give Self-realisation?

Shri Mataji: Now there is only one key, no doubt. Thus it sprouts just like a seed sprouts, but there have been many before Me who have done it.

Sahaja Yogi: He's asking, is it possible that from all the different religions, you would be able to come to the same point?

Shri Mataji: Of course, of course! You come to the same point. All religions say the same thing, “You have to be born again." Every religion says that. But it's not artificial. Of course!

Sahaja Yogi: He's asking, how can I protect myself when exercising Sahaja Yoga from outside influences, outside negativity?

Shri Mataji: That we'll teach you, that's something simple, we'll teach you. When you get your Realisation then you have to attend our centers, where they'll tell you what is to be done. Then you can give Realisation to others and you can also tell them how to protect. Now, there's a gentleman here, please.

Sahaja Yogi: `Ahimsa', the question is, what You recommend for the nutrition, for eating?

Shri Mataji: That also we have to see, to give you the balance. Supposing you are a right-sided person as we

call it, right-sided, left-sided and the central. There are three types of people we call them. If you are a right-sided person then we would recommend you a kind of food that will make you in the center.

Like you have to take more carbohydrates. But if you are a left-sided person then we would recommend that you have to take more proteins. But the inner force is so great that it balances itself. To help it more, to give it thus more support, we take to a kind of a changing nutrition. But the inner force is so great that sometimes you don't need anything like that.

Sahaja Yogi: Shri Mataji, she's asking how is Your relation to Jesus Christ and maybe also Sahaja Yoga to Jesus Christ?

Shri Mataji: Oh, Jesus Christ is bestowed upon our Āgñyā Chakra there. He is the incarnation of what you call the `Omkāra', `Logos' as you call it, `Logos'. He's `Omkāra'. And that's why He could walk on the water. He crossed through this, that was the most difficult point. To cross this, to establish the Resurrection point for you, is the Āgñyā there, they will show you. Of course I must be having very innate relationship with Him, but I don't want to say anything about Myself. What He said was the truth that He was the Son of God. And that He had come on this earth to take away all your sins, your `karmas', but they crucified Him for that. They are so stupid.

So it is better to make them understand Me than to tell them anything about Myself. Once you get your Realisation you will know what I am and My relationship with Jesus Christ.

Sahaja Yogi: Shri Mataji, she's asking, if she doesn't know anything about meditation, Sahaja Yoga, how can she awaken the Kuṇḍalinī?

Shri Mataji: That's the best. You are innocent, it's very good. You will get your Realisation in no time. [Laughter.] It is not a mental process. See now, if you have to put on these lights, you just come and I'll tell you that, `All right, there's a switch, you just put it on, it comes out.' But supposing I explain to you the history of electricity, then all the organization, then how it comes, you'll go mad.

So a person who has not indulged into all these readings are better for Sahaja Yoga. [Laughs.] As I met the other day one gentleman he was really like a crack pot. He was a nice man but too much read, everybody else was in his head, he was nowhere, he was lost.

Yes, Sir?

Sahaja Yogi: Shri Mataji, he's asking, is it the Kuṇḍalinī energy when he feels the blessing, the showering coming over his head?

Shri Mataji: Yes, that is the All-pervading Power. But the Kuṇḍalinī connects you and opens it out and then the All-pervading Power, the Grace that shower-like comes upon you.

Sahaja Yogi: He's asking how you can know if you are a left-sided or a right-sided person?

Shri Mataji: That is after the Kuṇḍalinī has risen and has broken your Sahasrāra as they call it, then you can feel it whether you get vibrations on the left or the right, Cool Breeze. Now supposing you are getting burning sensation on the right, maybe little heat on the right and cool on

the left, then you are right-sided. But gradually when you come to Sahaja Yoga centers within one months' time you become a master. When did Herman come to Sahaja Yoga? How many years back?

Sahaja Yogi: Four years, Shri Mataji.

Shri Mataji: Now Herman has been only for four years in Sahaja Yoga, he's a master of Sahaja Yoga. He has solved all his problems. Now he's solving others' problems. And you get all the knowledge, the real knowledge, the Pure Knowledge. How to work out the Divine Power.

All right.

So let us have it now. By experiences that when people sit above Me Realisation doesn't work out very well. But we'll try. If it doesn't work out in some people then we'll have to come down.

You will receive your peace and whatever may be the situation, you will enjoy your peace, all right? All right. Please if you want to come will be a good idea.

Good. There's someone there, good person. Here is a seeker. [Flowers are offered.] Thank you! May God bless you! Thank you! You can move little further that's all, little further. Can move little further here this side, would be a good idea, little further down.

[Aside:] You think they have no objection against a candle in the hall? Sometimes they have. It's all right. If they don't have it's all right. Good idea.

Sahaja Yogis could sit anywhere they feel like, it's all right. Not for the Sahaja Yogis.

So many are such seekers actually, what a place this Graz is, I must say. Oh, tremendous.

Now, it's better to take out your shoes because the Mother Earth helps us. Just to take out your shoes and you will be comfortable also, on the ground as well as up there. Take out your shoes, if possible please.

Before we start I have to tell you that those who do not want to have Realisation should leave the hall.

Those who do not want to meditate should go. Because it is the freedom of the people who are meditating that they do not want others to just have a look at them.

So those who want to have Realisation are welcome.

All of you will have to meditate otherwise it will be not very kind and civil to others. It takes hardly ten minutes. The distance is not even three feet let's see, from here to here [pointing to Her spine], about three and a half, in some people three feet. [Laughs and laughter.] It's so simple.

Now, those who are sitting on the ground are all right. Those who are sitting on the chair have to put both their feet on the ground parallel like this, as I am sitting. Now, you can sit comfortably, whichever is comfortable for you. All right. If you want you can sit on a chair Sir, you will feel comfortable it's all right. You are going to get your Realisation I promise you. [Laughter.] You are such a seeker. But important is you should be careful, you can take this chair, you can take this chair it's all right. You have to be comfortable, it's all right, makes no difference. Please take this here, there only face towards Me please, I'll be happy, please. We have to be comfortable that is important.

Sahaja Yogini: He is 85 years old.

Shri Mataji: I know, that's why I am saying. [Laughter.] Age must be respected.

All right. Now you all have to put your hands towards Me like this. The left hand is for your desire.

So the left hand should be towards Me. And the right hand has to be used for releasing our Chakras. I am just doing this because later on also you can do it to yourself. Now first you will have to put your hands, right hand on your heart. Then this is the place we should know where the Spirit resides, which is the reflection of God Almighty. Now we have to now take this hand to the upper part of our abdomen on the left hand side. We are working only on the left hand side, as our left hand is towards Me. Now, this is the center of your mastery. By this center in your consciousness you become the master of yourself. Here on the upper part of your abdomen, you keep your eyes open, just now see for yourself and then second time when we'll do I will ask you to close your eyes. Now this hand is to be taken into the lower part of your abdomen on the left hand side. This is the center which works out our Divine work.

So you have to have the Pure Knowledge which gets in your consciousness. As I have the knowledge how to hold this, in the same way you should have that knowledge in your consciousness, how to work out the Divine.

Now you have to raise your hand higher into the upper part of your abdomen, into the center of mastery.

Now you put your again hand on to your heart, where the Spirit resides. Now watch Me carefully: put your right hand in the corner of your shoulder and your neck and turn your head to the right. This center catches in people

who feel guilty all the time. You should not feel guilty at all. Now this hand is to be now put on your forehead across like this. This is the center of Christ, as I told you. You have to press it on both the sides. Now this hand goes to the other side of the Christ center behind and push back your head, with the left hand towards Me. Now stretch your hand, stretch your palm, push back your fingers.

Now the center of your palm you have to put it just on the fontanelle bone area, which was a soft bone in your childhood. Now you have to press it hard pushing your fingers upward. And move your scalp slowly seven times.

All right. Now take down your hands please. Now you may take out your glasses if you want to, you can loosen out someway here wherever you find it's tightening you. Let us close our eyes and till I tell you please don't open your eyes. All right.

Now close your eyes, put the left hand towards Me and the right hand on your heart. Right, right hand, right hand on your heart. Now keep your eyes shut. Close them fully. Don't turn them upward downward, just normal way. No strain should be there. Now here in your heart you have to ask Me a question, you can call Me Mother or Shri Mataji, `Mother, am I the Spirit?' Ask this question three times.

Three times.

Now if you ask this question the second question follows that if you are the Spirit, you are your master.

Now take down your right hand on the upper part of your abdomen and press it. On the left hand side.

And now ask the second question to Me, `Mother, am I my own master?' Ask this question three times please. Press it.

Now take down the right hand in the lower part of your abdomen on the left hand side. Please put your left hand towards Me. Now press it with your right hand. Here I cannot force you, you have to ask.

So please ask Me, `Mother, may I have the Pure Knowledge? Mother, please give me the Pure Knowledge.' Say it six times. Six times, because there are six petals to this center.

Now as you ask for it the Kuṇḍalinī gets awakened and She is trying to move upward. To facilitate Her movement we have to release our centers.

So now please raise your right hand and put it in the upper part of the abdomen and press it hard. On the left hand. And now here to facilitate the Kuṇḍalinī with full confidence say, `Mother, I am my own master.' Say it ten times please.

Now you have to know that there is a very fundamental truth about you. The truth is that you are the Spirit.

So raise your right hand to your heart. And here we have to see the greatest truth.

So now with full confidence in yourself please say, `Mother, I am the Spirit.' Please say it twelve times.

Now we have to know that the Divine is the ocean and love, Ocean of Love and Grace, but above all it is the Ocean of Forgiveness. And we cannot commit anything that He cannot forgive. His power of forgiveness is very great, so you forgive yourself. Now raise your right hand

onto the shoulder between the corner of your shoulder and your neck. And turn your head to the right side. Here with full faith in the Divine Power of forgiveness please say sixteen times, `Mother, I am not guilty.' Please say it with full confidence. If you still want to feel guilty then you better punish yourself and say 108 times. You should be pleasantly placed towards yourself. After all you are entering into the Kingdom of God. How can you be guilty? All right, sixteen times.

Now please put your hand on your forehead across and press it on both the sides. Here you have to say, `Mother, I forgive everyone.' Many people think that it is difficult. But it is a myth, whether you forgive or if you don't forgive. But if you don't forgive then you play into wrong hands.

So please say it from your heart, `Mother, I forgive everyone.' How many times is not the point.

Now take your hand on the back side of your head. Here you put your head on your hand and put the load backwards. Here for your own satisfaction you can say, `Oh Divine, forgive me, if I have done any mistakes.' But no feeling guilty, not feeling guilty. You should not feel guilty at all. Just say it for your own satisfaction.

Now last, you stretch your hand, put the center of your palm on top of the fontanelle bone and press it hard. Now at this point I again cannot force you.

So you have to ask for your Self-realisation.

So please say, `Mother, give me my Self-realisation,' seven times and move the scalp seven times with it. Press it hard, push back your fingers.

[Shri Mataji blows into the microphone.] Now take down your hand and open your eyes slowly. Put your both the hands towards Me. Watch Me without thinking, open your eyes please. Watch Me without thinking. Put the right hand like this and left hand on top of your head, on top, not here, on top like this, right hand Now see if there is a Cool Breeze coming in. Right hand towards Me, right hand towards Me, right hand, you are putting the other hand. Right hand, right hand towards Me. Yes, towards Me. Left hand see now there is a Cool Breeze coming out, little higher, some people get it very high, put your hand like that.

Now put the left hand towards Me, see if there is a Cool Breeze coming out now.

Some people get it hot, doesn't matter, doesn't matter. It's opened out.

Some people get it very high. Good? In front, little in front. You can bend your head, better is to bend your head.

Now, put right hand towards Me and see with the left hand.

Now raise your both the hands like this. And ask a question, “Mother, is this the Cool Breeze of the Holy Ghost? Mother, is this the `Brahma Shakti'? Mother, is this the Power of God's Love, which is all-pervading?" Now see for yourself.

So many of them have got it, so beautiful.

All those who have felt Cool Breeze out of their heads or from their fingertips or on their hands can raise both the hands like this. Oh, look at that Graz, tremendous. You

both did not feel? We'll work it out, doesn't matter. Those who have not felt will feel it. Great! [Laughs.] So you all have got it now.

What more? You all have become Yogis. I bow to all of you.

May God bless you! Please respect your Realisation. Those who have not got it, doesn't matter. You will get it tomorrow when they have a follow on. And those who have got it should go and try to understand it, within a month you will be masters, everyone of you. You can give Realisation, you can cure people, you can do everything. You don't have to pay anything. Just give some time.

May God bless you! Thank you very much! I'm very happy, I came to Graz to meet such beautiful people.

So may God bless you! Enjoy! Now enjoy! You see, these girls were little bit talking during My lecture. That might be the reason. Ask them, they were talking, two of them, I am sorry, but next time, tell them they shouldn't talk, then they'll get it. These two girls, I am sorry for them, but they were little bit talking in between.

Good. Nice now. Such nice people in Graz, I never knew. Wonderful people live here, tremendous! Graz is in Austria, isn't it?

Sahaja Yogi: Yes, it is.

Shri Mataji: How wonderful! Now enjoy it! Enjoy each other. [Laughs.] Enjoy! Enjoy! Enjoy each other, just enjoy! You got it, Sir, you got it? You felt the Cool Breeze? I told you, you'll get it. You're such a seeker! Age doesn't matter in Sahaja Yoga. You'll feel very energetic.

***Contents: 1987-10-15*, Public Program, Augsburg, Germany**

Thomas: Shri Mataji, es ist eine groffe Ehre fur die deutschen Sahaja Yogis, Dich das erste Mal hier in Augsburg willkommen zuheiffen und wir sind voller Freude auch daruber, daff es fast genau auf den Tag sieben Jahre sind, namlich am 15. Oktober, daff Du das erste Mal nach Deutschland gekommen bist, um einen offentlichen Vortrag zu halten. Du hast so hart gearbeitet und trotzdem gibt es leider erst eine sehr kleine Gruppe in Deutschland und wir wunschen uns nichts mehr, als daff ab jetzt viele neue Leute zu uns kommen werden. Vielen Dank fur alles, Shri Mataji.

Shri Mataji: Ich verbeuge mich vor allen, die die Wahrheit suchen. Wir muffen erkennen, was die Wahrheit ist. Wir konnen kein Konzept daruber haben. Wir konnen sie nicht mental erfaffen. Sie muffen die Wahrheit auf Ihrem Zentralnervensystem spuren. Wenn Sie sich Blumen ansehen, wiffen Sie sofort, daff das Blumen sind und daff das die Wahrheit ist. Wenn ich sage, daff uns die allmachtige Kraft von Wahrheit und Liebe umgibt, dann sollten Sie fahig sein, das auf Ihren Fingern zu spuren. Wir sind Menschen geworden um diese Wahrheit zu erkennen. Das ist der Sinn unseres Lebens. Wir sollten unsere Zeit nicht fur falsche Dinge verschwenden. Wenn wir unsere Entwicklung verstehen, dann wiffen wir auch, daff es ein lebendiger Prozeff ist.

Wie ein Baum, der Wurzeln hat und deffen Wachstum von diesen Wurzeln aus beginnnt. Bis er zu bluhen beginnt und dann aus den Bluten die Fruchte entstehen. Wir haben durch die Wiffenschaft und andere Studien das

Wiffen uber diesen Baum erlangt, aber wir wiffen nichts uber seine Wurzeln. Wenn ich von der Erkenntnis der Wurzeln spreche, muffen Sie das als Hypothese ansehen. Wir sollten es mit einer wiffenschaftlichen Einstellung sehen und mit einem offenen Geist, um es fur uns selbst zu uberprufen, ob es die Wahrheit ist. Denn Sie suchen schon seit so langer Zeit nach der Wahrheit. Jetzt ist die Zeit gekommen, um die Wahrheit zu finden.

Wir konnen feststellen, daff der Mensch auf der standigen Suche nach der Wahrheit immer verwirrter geworden ist. Der Grund dafur liegt darin, daff er bis jetzt noch nicht das Absolute gefunden hat. Wir leben noch in einer relativen Welt. Wir machen uberall Kompromiffe und versuchen so gut es geht, in dieser Welt zu leben. Das ist aber nicht der richtige Weg, denn Sie sollten das Absolute erkennen. Darauf haben Sie ein Recht, jeder von Ihnen. Aber es gibt so viele Konzepte, daff man Angst bekommt, wenn man sie alle anschaut. Heute kam ein junger Bursch, der mir sagte, daff er nicht an Gott glaubt. Ich habe ihm als Antwort gegeben, daff ich auch an keine Religion glaube. Alle diese Religionen sind nicht echt und nur nach auffen gerichtet. Aber die wahre Religion muff in uns selbst liegen. Religion ist eine Wertigkeit im Menschen.

So wie Kohlenstoff vierwertig ist, kann man sagen, daff der Mensch `zehnwertig' ist. Und solange diese 10 Valenzen in uns noch nicht erweckt sind, gibt es uberhaupt keine Religion. Die, die etwas lehren, halten sich selber nicht daran und wir selbst muffen uns dazu zwingen, danach zu leben.

Eigentlich kann jeder, der eine Religion predigt, gewalttatig werden, Morde begehen, unmoralisch und korrupt sein. Man kann nicht sagen, daff jemand alle diese Dinge nicht macht, weil er einer bestimmten Religion angehort.

So verlieren die Leute das Vertrauen. Aber all die groffen Inkarnationen, Heilige und Propheten waren echt. Sie kamen auf die Erde, um die verschiedenen Energiezentren in uns zu etablieren, um uns zu erleuchten und in uns die Valenz der Religion aufzubauen.

Es ist wie ein Lebensbaum, der zu bluhen beginnt. Und wir pucken die einzelnen Bluten und sagen: “Das ist meine Blute, das ist meine Blute." Die Bluten sind bereits tot und diejenigen, die nur an eine einzelne Blute glauben, sind ebenfalls blind. Diese Bluten sind alle in uns enthalten, das werden Sie nach und nach erkennen, wenn Sie zu Sahaja Yoga kommen. Sie sind bereits in uns vorhanden. Die Kraft, die uns wachsen lafit, ist ebenfalls schon in uns. Sie wird in jeder Religion beschrieben. Zum Beispiel wird sie in der christlichen Tradition als `Heiliger Geist' bezeichnet. Die Hindi nennen sie `die Urmutter', die `Ādi Shakti' oder die `Kuṇḍalinī'. Die Sikhs bezeichnen sie mit `Surati', die Moslems nennen sie `Assas'. Und Mohammed hat ganz deutlich gesagt, daff zur Zeit des Jungsten Gerichts unsere Hande sprechen werden und Zeugnis uber uns ablegen.

Sie haben alle zu verschiedenen Zeiten das Gleiche gesagt. Wie Guru Nanak, der davon sprach, daff wir in Verwirrung leben werden, solange wir unser Selbst nicht erkennen. Christus hat von der Wiedergeburt

gesprochen. Aber man ist nicht wiedergeboren, wenn man sich einfach ein Schild umhangt: “Ich bin wiedergeboren." Nur indem man sich selbst so nennt, ist man es noch lange nicht.

Heutzutage gibt es so viele falsche Menschen. Das ist ein richtiges Geschaft geworden, wo man viel Geld machen kann. Man muff dafur bezahlen und wird dafur verruckt. Sie leben wie Parasiten von Ihrem Geld. Es ist sehr uberraschend, warum die Leute im Westen diese einfache Tatsache nicht verstehen, daff sie fur ihre Entwicklung nicht bezahlen konnen, weil es sich um einen lebendigen Prozeff handelt. Und man kann fur etwas Lebendiges nicht bezahlen. Wenn Sie zum Beispiel einen Samen zum Keimen bringen mochten, geben Sie ihn dann in den Boden und zahlen der Erde Geld dafur? Versteht oder kummert sich die Mutter Erde um Geld? Macht sie sich Gedanken daruber? Sie macht es automatisch, spontan, `Sahaj', weil sie die Kraft hat, das Samenkorn keimen zu lāen. Wenn die Leute diesen einen Punkt verstehen, werden sie auf ihrer Suche einen geraden Weg gehen.

Die meisten dieser falschen Leute nutzen Ihre Schwachen aus. Sie wollen Ihre schwachen Stellen ausnutzen, wie das jeder Unternehmer tut. Vor ein pār Tagen traf ich eine Frau, die mir erzahlte, daff sie ihrem Guru fur ihre Karmas Geld zahlen muff. Jeden Monat zahlt sie diesem Guru fur ihre Karmas. Sie macht das schon seit Jahren. Der Guru sagt ihr, daff er mit jeder Zahlung nur ein Sechzehntel jedes Karmas wegnehmen kann.

So habe ich sie dann gefragt, wieviele Karmas sie hat. Rechnen Sie sich das einmal aus. Wieviele Leben lang Sie

diesem Guru Ihre Karmas abzahlen muffen. Und der Guru selbst kauft sich einen Rolls-Royce dafur und benutzt Ihr Geld, um Sie weiter in die Irre zu fuhren. Man muff verstehen, daff wir seit so langer Zeit suchen und nicht in diesem Leben verloren gehen sollten. Sie muffen sich selber respektieren. Sie muffen das Ziel erreichen, fur das Sie auf die Welt gekommen sind. Alle diese falschen Ideen und Dinge werden Ihnen nicht die Selbstverwirklichung geben. Sie muffen sich selber fragen, was Sie aus all diesen falschen Versprechungen bekommen haben. Haben Sie Ihren inneren Frieden erhalten? Spuren Sie die Freude? Konnen Sie mit Ihrer Aufmerksamkeit das kollektive Bewufitsein wahrnehmen? Konnen Sie die allmachtige Kraft spuren? Sind Sie von all Ihren Krankheiten geheilt worden? Haben Sie all Ihre Probleme gelost? Sind Sie ein aufrechter Mensch geworden? Und nicht gewalttatig? Wirkt Ihre Barmherzigkeit? Konnen Sie dadurch anderen helfen oder sie heilen? Welchen Wert geben Sie sich selbst, um ein richtiger Mensch zu sein, um zur Menschheit zu gehoren? Wenn Sie ehrlich zu sich selbst sind, muffen Sie zugeben, daff Sie das Absolute noch nicht erreicht haben. Und das alles liegt in Ihnen selbst, Sie konnen es erreichen. Es ist so einfach. Alles Lebendige muff so einfach sein. Es ist unmoglich, daff man zuerst ein kompliziertes Buch lesen muff, um atmen zu konnen.

Wir sind heute hier, um unseren Aufstieg zu beginnen. Das ist etwas, was Sie erreichen muffen, fur Ihr eigenes Wohlergehen und das der gesamten Menschheit. Es ist so einfach, aber gerade deshalb glauben die Leute nicht daran. Aber wenn wir verstehen, daff wir uns von der

Amobe zum Menschen entwickelt haben ohne unser eigenes Zutun, dann muff uns klarsein, daff wir keine Willenskraft einsetzen und es selber bewufit ausarbeiten konnen, sondern daff dieser Vorgang spontan in unserem Inneren ablauft. Und das sollte bei uns allen paffieren.

Ich habe gehort, daff bereits ein kurzer Vortrag uber die Energiezentren und kanale gehalten wurde.

In dem Buch, das man Ihnen geben wird, konnen sie weitere Details nachlesen. Und innerhalb kurzer Zeit werden Sie ein Experte sein, ein Meister. Sie werden die Kuṇḍalinī erwecken konnen, sie konnen Selbstverwirklichung geben und Sie werden diesen Zustand von Frieden und Freude erleben.

Es ist eine groffe Ehre fur mich, genau nach 7 Jahren wieder nach Deutschland zu kommen. Mein erster Besuch war nicht so erfolgreich, weil die Leute etwas Einfaches nicht annehmen wollten. Wenn ich Ihnen gesagt hatte, daff sie den Rest ihres Lebens auf dem Kopf stehen muffen, waren sie glucklicher gewesen oder wenn ich von ihnen verlangt hatte, mir jedes Monat einen bestimmten Geldbetrag zu schicken. Die Leute sind eifrig mit dem `Guru-shopping' beschaftigt. Aber mich kann man nicht kaufen. Sie muffen diesen Marktplatz verlāen, wenn Sie Ihre Selbstverwirklichung bekommen wollen. Das ist die Wahrheit und Sie sind der Geist. Das einzige ist, daff sich das in Ihnen manifestieren muff. Und wenn das paffiert, erwachen in Ihnen all die Qualitaten einer spirituellen Personlichkeit, womit Sie ziwschen Richtig und Falsch unterscheiden konnen.

Die Kuṇḍalinī, die durch die Fontanelle aus Ihrem Kopf austritt, lafit Sie die Wahrheit auf Ihren Handen

erkennen. Das ist die echte Taufe, nicht eine kunstliche. Und Sie konnen die kuhle Brise des Heiligen Geistes auf Ihrem Scheitel spuren. Auf Ihren Fingern konnen Sie erkennen, welche Probleme Sie selbst und andere haben. Mit ein bifichen Verstandnis konnen Sie sich selbst korrigieren und auch anderen helfen, wenn Sie wiffen, wo die Probleme liegen. Sie bekommen die Kraft, das zu tun. Ihre Aufmerksamkeit wird erleuchtet. Aber zuerst verbeffert sich Ihre Gesundheit. Sie legen alle schlechten Gewohnheiten ab.

Sie werden Ihr eigener Meister. Keine Gewohnheit kann Sie mehr unterdrucken. Sie bewaltigen auch Ihre emotionellen Probleme. Sie werden solche Zufriedenheit finden, daff Sie nicht mehr falschen Dingen nachlaufen.

Aber Ihre Aufmerksamkeit wird so erleuchtet, daff Sie, wenn Sie hier sitzen, die Probleme eines anderen spuren konnen, mag er noch so weit entfernt sein. Und Sie konnen die Wahrheit uber ihn herausfinden.

All diese Fahigkeiten tragen Sie in sich. Ich bin nur der Katalysator und wenn Sie die Selbstverwirklichung bekommen, werden Sie es auch. Wenn Sie erleuchtet sind, konnen Sie dieses Licht an andere weitergeben.

Es war schon immer in unserem Inneren. Aber weil es das Wiffen der Wurzeln ist, wiffen Sie vielleicht nichts daruber oder Sie haben falsche Informationen bekommen. Aber es funktioniert. Sie muffen subtiler werden, um zu diesen Wurzeln vorzudringen, um sie zu ernahren und ihnen zu helfen.

Morgen werde ich Ihnen uber die 3 Kanale erzahlen und wie es zu einem Ungleichgewicht, zu Krankheiten kommt und wie wir immer wieder auf falsche Dinge hereinfallen.

Es gibt morgen ein Programm in Munchen und ich bin auch hierher gekommen, um Sie fur das morgige Programm einzuladen. Ich hoffe, daff es Ihnen moglich sein wird zu kommen.

Da ich heute den ersten Tag hier bin, bitte ich Sie, mir Fragen zu stellen, wenn Sie mochten. Aber es ist nicht notwendig, aggreffiv zu werden. Ich mochte kein Geld oder keine Stimmen von Ihnen. Ich bin weder ein Politiker noch ein Guru. Ich bin hierher gekommen, um Ihnen den Schluffel fur Ihre Weiterentwicklung zu geben, fur Ihr Wohlergehen und zu Ihrem Besten. Bitte stellen Sie mir Fragen, die Ihnen und auch den anderen helfen.

Thank you.

Question: Shri Mataji, es steht geschrieben, daff man das offnen eines Chakras nicht erzwingen soll.

Shri Mataji: Nein, man kann es nicht erzwingen. Es ist ein lebendiger Prozeff, der ablauft. Wie konnte man das erzwingen, das ware vollig falsch. Kann man einen Samen dazu zwingen, daff er keimt? Im Gegenteil, Sie muffen darum bitten, ich muff Ihren freien Willen respektieren. Das ist der einzige Weg zur absoluten Freiheit.

Question: Welche Beziehung ist die beste?

Shri Mataji: Meinen Sie auf menschlichem oder gottlichem Niveau? Die beste ist die der Mutter.

Angenommen Sie waren bei einem Guru, vorausgesetzt es war ein richtiger, dann hatte er Sie zuerst geschlagen, Sie irgendwo aufgehangt, hatte Sie standigen Prufungen unterzogen und dann erst hatte er Ihnen die Selbstverwirklichung gegeben. Aber wenn es eine Mutter

ist, dann ist sie tolerant und sie wunscht nichts mehr, als daff ihre Kinder die Selbstverwirklichung bekommen. Um jeden Preis. Sie nimmt alle Schmerzen auf sich, wenn sie ein Kind gebart. Und sie verlangt nichts von ihren Kindern. Sie sorgt sich nur um deren Wohlergehen. Deshalb ist die Kuṇḍalinī eine mutterliche Kraft, Ihre individuelle Mutter. Und jede einzelne Kuṇḍalinī ist bestrebt, Ihnen Ihre Wiedergeburt zu geben. Bei manchen Leuten ist die Kuṇḍalinī schon so geschwacht und geschadigt worden, aber sie wartet doch nur darauf, die Selbstverwirklichung zu geben.

Question: Kann die Kuṇḍalinī durch uns selbst oder durch Meditation erweckt werden?

Shri Mataji: Nein, die Kuṇḍalinī kann nur durch jemand erweckt werden, der die Autoritat dazu besitzt. Das ist eine gottliche Autoritat. Wenn Sie bei jemandem, der von der Kuṇḍalinī spricht, Hitze fuhlen, sollten Sie wiffen, daff er dazu nicht berechtigt ist. Wenn Sie die Selbstverwirklichung bekommen und das entsprechende Wiffen erlangen, konnen Sie anderen die Selbstverwirklichung geben. Eine Kerze, die nicht brennt, kann sich nicht selbst entzunden. Aber eine brennende Kerze kann eine andere anzunden.

Genauso kann man andere erleuchten, wenn man selbst die Erleuchtung bekommen hat. Aber es sollte kein falsches Zertiffkat sein: “Ich bin erleuchtet." Die Kuṇḍalinī reagiert nicht auf Falschheit. Meditieren ist nichts Aktives, man `ist' in Meditation.

Contents: 1987-10-16 **Śhrī Mahākālī Pūjā, Blutenburg, Munich, Germany**

I was told that we have a very beautiful place for this Pūjā and I was amazed how everything is working out so beautifully for all of you. You are all very lucky people I must say. Moreover that this place was called as the `Fort of flowers' and now it was called as a fort of blood, `Bloody Fort'. But I think with all these flowers it should become the `Fort of flowers' again. It's a very, very beautiful place you have come to. The vibrations are also very good here.

I've been always wondering why Germany was called as Germany. Germ, germ means sprouting. Any germ of anything means the sprouting of it. Germinate means to sprout. The sprouting of Sahaja Yoga as I've told you many a times before once taken by Germans will be reaching its epitome, its highest point.

We have had lots of ups and downs, doesn't matter. It's a difficult place and now we have started really the germination in a proper way. Yesterday I saw the whole sky was filled with colour and light. As you know that vibrations have light. It's very light flickering, very small light, each particle of vibration has and you can see that. But when there are too many, then they can be caught up by your cameras. But yesterday I think the clouds got vibrated. And is a very great thing to get the clouds vibrated. If the clouds are vibrated, the rain will be vibrated. If the rain is vibrated, the land will be vibrated. All the crops that are to be germinated will be vibrated too, so when it goes into the body of human beings, they'll get also vibrations. Is the best way now is to vibrate the clouds, I think, if you have to have many more people for Sahaja Yoga.

That's the idea came into My mind last night that why not vibrate all the clouds, that's the best way.

Moreover the vibrations are very tiny bit, with one point going into a half circle normally. This half circle then combines to make `Om' sometimes, sometimes it makes a chain, sometimes it gathers together to make crosses. But the basic thing about them is that they can think and think very fast, much faster than human beings can think. And they are extremely collective, extremely collective.

So they move together, thinking the same way, understanding the same way in an absolute manner and work out the whole thing in a very beautiful silent way that you cannot even feel.

Now the Kuṇḍalinī rising, as you have done, must be a mystery for all of you that how can you with your hands raise the Kuṇḍalinī and you must be thinking that, `This must be some sort of a special power Mother has given us that we can put our hands to anybody's Kuṇḍalinī, it rises, then stops at a place when there is problem and then again it rises.' Now it's nothing a mystery for you. You have got now within you the power. Like you can move the water, you can move the matter, you can move all those things. Animals cannot do that and even if they can do little bit here and there, they cannot transform it for their use. For example, you see the nice brass here, you see nice silver there, there's a little Gaṇeśha sitting there. All these have been transformed from something that is dead, which animals cannot do. As you become the master of living work, now you are the masters of living work now, not of the dead.

So the living force you can manage and mould it and use it for your own purpose. But the most surprising thing is that you are not even aware of it, that you are doing it. Like when you are doing, say a little elephant like that, you are aware and you know that you are doing something great. And you will tell, `Oh, I have made such and such thing, such a nice place I have done.' You'll be conscious of it because you have got ego. But when you are giving Realisation to people, you are not aware, because you have no ego. And what you say, `Mother, it's not coming up, see it's just catching on Viśhuddhi, it's not working out.' You start speaking in third person, you don't say, `I can't do it' or `I have done it.' `It's worked out.' Only when it's worked out, I see your faces and I know it's done.

So you are not even aware of it, you are not even conscious of it and there's no ego about it. You don't take any credit for that, you just feel joyous. Like so many people came for your workshop, “Oh, it was so great, Mother." What was great was you. It was you who was doing all the job. You were working it out but you don't feel that way.

The reason is that you are now working in a way that we call as akarma. Akarma is that when you do something but you do not feel you are doing something. When you are not conscious of it, that is akarma.

When you are doing something and you think that you are doing this work, that work, that thing, then it is a Karma. But now the Karma has become an akarma, not that you are not doing anything. You are doing so many things but you do not feel that you are doing it because

you have now doing been doing akarma and all living work is akarma. Like the Mother Earth, She sprouts seeds, She is not aware of it.

In the same way you people are raising the Kuṇḍalinī, you are not aware of it. And when you are not aware of it, you don't even want to think, “How it is happening? See me, a human being raising a hand like this definitely the Kuṇḍalinī rises, I see it comes out of the head. It happens, I see this, it's a fact.

Then how is it that this is happening? What is the process? What is the procedure? How it has worked? Did I make any mistakes?' You never think like that. `Did I do it in a wrong manner?' You don't think.

Sir, just you start, raise the Kuṇḍalinī. You just don't bother to find out, `Have I given myself a bandhan or not? Have I seen the gentleman what his vibrations are like?' No, you just go ahead, raise your hands, yes. You are quite aware of one thing: that you are a realised Soul and that you can raise the Kuṇḍalinī.

Yesterday I saw so many Sahaja Yogis walked in. I said, “Now come along, give them Realisation." Just stood there, did like this, did like that, finished. You did not even think you have done such a great living work, that you have raised their Kuṇḍalinī. Not only that, but it will transform them. It will give them a new life. There will be some special people, as you are. You are not even aware that you are some special people. Ego has vanished.

So now you don't think that you are doing anything, you think, `It's Mother is doing everything.' Even then they give big, big speeches, they say, “Mother, I never used to speak, I didn't know what was speech. And now I have

become a great speaker, it's You, You who is doing it." This feeling comes because there is no ego any more left.

Now if you see in the water, if you put a drop it becomes an ocean, no doubt. But it's not aware of it that it has become an ocean, it moves with the ocean. But supposing you see a fish, a fish is free. If she wants, she can move this way, she can move that way, she can jump up, she can drink the water, she can do what she likes. But a drop cannot, drop has to be part and parcel of the whole.

So that was the intermediary stage when you were animals. Animals were under Pāsha, under the bandhan of God.

So they were doing exactly what was to be done. Then you became human beings, where you had complete freedom to use it as you liked. If you wanted to go heaven, go to heaven. If you want to go to hell, you can go to hell. It's all are open to you. But now after becoming realised Souls, you have become absolutely free people. But in that freedom, you feel Me being there. Now what is this? Am I trying to tie you up with something or am I giving you some chains, or am I guiding you, or am I all the time sort of a person with a gun behind you, `Do this, otherwise this will happen.' That is not so.

So what is this new thing that is happening to Sahaja Yogis, it's to be understood fully.

The new thing is like this, like a fish goes everywhere, does everything, but has no discretion; doesn't know which way to go, what to do, sometimes get caught up into the, into the net of a fisherman. It can be eaten up

by another big fish. It can be destroyed anytime. It may just crawl onto the shore and get finished.

So the fish has no discretion. But it has some innate knowledge to save itself from dangers. Now you don't have any innate knowledge about it, how to save yourself from dangers, how to save yourselves from troubles. No innate knowledge like that, that you are cautious, you shouldn't walk this way, you shouldn't go like this, you shouldn't give vibrations to somebody, you should not treat somebody. No, that's not there. Innately you don't have this knowledge, that we should try to save ourselves, we should go from the right side, not from the left side, it would be inauspicious, not so much. Still you always do right things. Whichever time you will choose will be the right auspicious time. You don't have to consult books on that. Like once it happened in Lonavala, we had a Pūjā and it was to be at 10 o'clock as it was here. I wouldn't go for My bath for quite some time and they were quite upset, “Mother, what's the matter?" I said, “It's all right, let's go ahead and see"... was talking here, there, there, there... then I went for My bath at about 11 o'clock. When I come back it was 12 o'clock, the sun had gone to the other side.

So they said, er... they were little upset. I said, “Now, bring the Pañchar", the one which where all the timings are written about the moon.

So till 11 o'clock there was Amāvāsyā. Amāvāsyā is the day when there is no moon in the sky.

So I can't take My bath in Amāvāsyā and you cannot have Pūjā otherwise, so I had to wait. They were amazed. They said, “We had consulted the Pañchar." I said,

“Which one?" And you see, they saw, they were surprised that how is it that Mother could tell about Amāvāsyā and this and that. Because the discretion, the knowledge of discretion, is built within you.

So whatever you do, whatever way you work it out, is built-in with you. You know how to do it. For example, for a human being, if you prick him with a pin, immediately his hand will lift it. Who has told him to do that? Who has taught him to do that? No, in his consciousness it is built that once you are pricked, immediately your hand will go out, automatically with a reflex action.

So the reflex action to auspiciousness, reflex action to your saving, reflex action to everything, is built-in within you. And once you become a Sahaja Yogi, immediately you will start giving yourself a bandhan, you'll start giving others a bandhan. You don't have to think about it, a reflex action, you will do whatever you will do, will be auspicious. Whatever you will do, will be beautiful. Whatever you'll ask, will be beautiful. Like this place you got it and people are amazed, how do we get it? But in the beginning you have to develop, you have to mature. Unless and until you are matured, you do not get that discretion. Like when we were trying to get a place in London, I went with some Sahaja Yogis to find out the place. Now all kinds of funny places they were liking. I said, “The vibrations are so bad, these people are not feeling any vibrations or anything." I wouldn't even get in the place, I'd say, “No, no, no, no this is no good." They said, “No, this has character, this has that." I said, “This character all that doesn't count with Me, you see." So they said, “But Mother, how are we going to get a good

place and..." I said, “We'll get it." [And you...] I was travelling by a plane, in the plane I opened a magazine and there I found Shudy Camp. When I went back, I said, “Now this is the place for us, let's go and have a look." And there it was and we found such a beautiful place.

So, we should allow, see, things to work out, have patience, things will work out automatically because now the whole of the cosmos is with us.

The whole of the discretion of the cosmos is with us. The vibrations that think are there. The vibrations that guide are with us. The vibrations that organize are with us. Let them organize us. We are playing into their hands by which we are not bound, but we are helped. Like supposing you have a baby, you have to look after the baby. But if there's somebody, she says, “All right, let me look after your baby." She says, “All right." Then you go to sleep. There's somebody who says, “All right, don't you worry, I'll make a nice bed for you." So he says, “All right." So they make a nice bed for him. Then you sleep there, there's somebody to cover you, nicely you are covered. Then they say, “All right, you have to now go for your bath, see the bath's ready for you, come along have your bath." Then you want to have your Pūjā, “All right, there's a nice place for you, come along have this." You want to have an ashram? “All right, there's a nice place for you available, have it." So it is not that you are bound by them. This is the point I am trying to make. But you are invited, you are treated with great respect and regard and everybody at your service. You say, `Mother, You come in my head,' I'll come in your head. You say,

`Come in my heart,' I'll come in your heart. You say, `Come in my hands,' I'll come in your hands.

So the whole of the cosmos is at your service as if you are on the stage now, doing the job for Me.

Now to think that you are under bondage is a wrong thing. There's no bondage, on the contrary the people who are ganas, who are angels, who are deities, are anxious to do whatever is possible to please you, to keep you happy. If you say, `Now the Kuṇḍalinī has to raise,' all right they are all there to help you. Anything you want can be done, but first of all what you need is maturity. And for maturity, one has to understand that there is a culture of the spirit. As we have human cultures, we have culture of the spirit which must be imbibed. The culture of the spirit is to be imbibed. If you go according to the culture of the spirit, then you cannot have problems and the foremost thing in the culture of spirit is that you must respect yourself because you are an yogi. Second thing is you must respect other yogi, because they are yogis.

Like I have told you before in Ganapatipule, there was one tailor, Namadeva, who was a saint and he went to see another one who was just a potter. And the potter was mixing the mud with water with his feet, he was working there when Namadeva went and saw him. He saw him and what he says, “Nirguṇachya bheti alo saguṇashi” meaning “I came to see here formless, the vibrations, the Chaitanya. Formless, Nirguṇ. I came to see a Nirguṇ, meet Nirguṇa [formless] but here it is in Saguṇ[form]. You are the one who is in form of that Chaitanya." What a place, just think: one Sahaja Yogi saying to another, “Oh God, I just came here to meet the

Nirguṇa, the nirākāra and whom do I meet here is the saguṇa, is the... in the form, in the form, in you I see nothing but Chaitanya." That is the, that is the respect of the another yogi or understanding. Namadeva was an ordinary tailor and was not a Brahmin, so he was not treated very well by other Brahmins and he had to go to Punjab, or it was said that he was called to Punjab and he went to Punjab where Guru Nanaka saw him. And Guru Nanak said that a great saint has come to us.

So He kept him with Him and He said, “You'd better learn Punjabi because here the people don't understand Marathi so learn Punjabi and make your poems in Punjabi language." And he started making poems in Punjabi language. Now I've got Namadeva's Gatha, so big is that his book. Half of it is all Punjabi language and then the poems he makes are so beautiful, they are sung in the Guru Granth Sahib they have in the temple. You know in all these big temples of Gurudwaras of the Sikhs, they have Guru Granth Sahib. There the Namadeva is occupying at least one-tenth of the Guru Granth Sahib and there's also Jannabai, another maid servant who was working with this Namdev, her poems are also there.

So how they were respected by each other and how they understood each other was something so great.

But now, it is just the other way around. We, the people who are false, who are wrong type of people, who are making money out of God, who are deceiving people, who are bringing all wrath and also all the negativity to this world, to destroy this world, are respected by common people. But the Sahaja Yogis must respect another Sahaja Yogi, till he is a Sahaja Yogi. As long as he

is a Sahaja Yogi he must be respected and understood, is very important. This is the culture of the spirit, in that we respect all those who are spiritually higher. Like talking about God, we cannot say things which are not proper. Like we cannot say that God is mischievous, we cannot say. We are saints. We have to be very respectful to God.

Any place which is sort of representing God also must be respected. Everything that is godly must be respected, because that is the culture of the spirit. It respects all that is godly, all that is auspicious, all that is beautiful. In the culture, we do not see superficial things.

In this culture, we do not yield to anything because it is expensive or it is with such pomp and show or publicity. What we see in this culture is how far it is joy-giving. Even a small betel nut if somebody gives Me with love, I'll keep it with Me. And even if you give Me diamonds without love, I have no value for them. They will be lost or they'll be finished, good for nothing.

So the love that you put into everything makes you a Sahaja Yogi. How you talk to each other, how you deal with each other, how you look after with each other. How you communicate your love in a pure manner. Say a Sahaja Yogi should think, `Oh, I must take this present for other Sahaja Yogis. I'm going there, then that I'll meet that Sahaja Yogi, he'll be there and he'll be there and...' just like your brothers, see. `Ah, after such a long time I'll be meeting him and it will be such a nice thing to meet him and talk to him and enjoy him and sometimes also pull his legs and have a nice fun at him.' But the whole culture is of love and if you do not have that sense of love, if you are a dry person, or a morose person, or an

unhappy person, then remember you are not a Sahaja Yogi. A Sahaja Yogi has to be a smiling, enjoying personality, making others happy. That's the main attitude, main concern should be. Next time I'll be speaking about the spiritual culture in Diwali when you'll be there but this is the beginning.

I have started talking about the new culture that we have to accept. In expressing our love we should not be ashamed. We should not feel shy about it at all, we are expressing our love and love must be expressed. There's no harm in expressing our love. But it happens that in the beginning we feel little shy, we are conditioned, how to express, people will misunderstand and they will think that we are wrong type of people. No, we are special people. We have to make the whole world, they are not going to make us.

We have to create the new world and they have to follow us, we are not going to follow them. We are the makers of kings and we are the makers of queens and we are the makers of everything.

So we have to work it out that way. We don't have to bow to their ways and methods but we have to patronize and look after them when they come to us first, try to treat them as if a father would treat a son and then bring him up, mould them and give them love and make them understand that we are people of a very, very different domain, of a different style. We are absolutely free people and are being entertained by the Divine, are being looked after by the Divine, are being helped and decorated by the Divine. Such a privileged place we have, so let us be of that dignity and of that morality,

that we stand up to that. How can we do something wrong to insult ourself? We cannot, we are yogijanas and we have to be like yogis.

May God bless you all! Now for Pūjā, today should be actually because this is a time when we are having a... to say to that? We call it Kṛiṣhṇapaksha, in Sanskrit language meaning... Shukla paksha is when the sun is, the moon is increasing and Kṛiṣhṇapaksha is when the sun is waning. And now the sun is waning so it is more on the left hand side, we can do the Mahākālī Pūjā today would be a good idea because that's very important in this country especially to have Mahākālī to finish off all negative ideas, all oppressive idea.

So we'll do today the Mahākālī's Pūjā.

May God bless you!

Contents: 1987-10-24 **Talk to Sahaja Yogis (Bhau Beej Day), The Light of Love, Evening Program, the day before Diwali Pūjā, Lake of Como, Italy**

Today we have come here to celebrate a great Festival of Dīpawali, meaning the rows of lights, or the festival of lights. It was to celebrate the coronation of Śhrī Rāma also, that is to say symbolically to celebrate the establishment of a kingdom which has a benevolent administration. Today I find all of you here as the lights sitting before Me. And with these lights I feel the Dīpawali really celebrated, I see the twinkling of those eyes, twinkling in the eyes of that light which is within you.

In the lamp of light we have to put something that is soft, like ghee, that's something very mild and soft, is the love of our heart. And that burns to give this soothing light of

love to others. Such a person who has this light of love, loves himself as well and emits love for others.

I've been hearing about the way people used to torture themselves to become saintly. There's no need at all for Sahaja Yogis, at all, to torture themselves. But to be the light of a higher magnitude, they have to be full of love. And this love they get it from where? You may say it is from Me, is true, but the sap of the tree flows all over and all the tree must live together. Any leaf that wants to separate itself will die out.

So is the collectivity which is going to make you grow. Any ideas which you have of keeping yourself out, or preserving yourself out, or having your houses separate from the collectivity, may be dangerous.

The houses may be separate, but they must be the houses of all the Sahaja Yogis. Anybody who comes to your house, who is a Sahaja Yogi, is owner of that house.

That sort of a feeling should be developed, when the light you take out from one room to another room, it does not say: `This is my room so I give light, if I go to another room I will not give light.' Now, light is absolutely detached. If you do not look after your light, it will extinguish. You have to look after it till it takes its proper stand. And once it takes a particular stand, then you are a strong Sahaja Yogi. Then they see the light on your face. And then you manifest light in their lives. This light [points at the candle on the table near Her], if you put finger on it, it will burn. But the light of love never burns. It dissolves all that is bad. It rejects, it turns away from whatever that is wrong. It has patience and it expels the darkness. Darkness within and without.

Diwali day is specially meant to celebrate with the lights, on a day when Lakṣhmī was born. Now this Lakṣhmī came out of the sea and even today there's lot of Lakṣhmī lying under the beds of the sea.

But when you do not understand the real significance of Lakṣhmī, then it brings darkness and Lakṣhmī disappears.

For example, somebody gets lots of money: immediately he will have his first-class bar in the house.

Then he'll have his friends to come and have drinks. He'll drink with them and suddenly find that Lakṣhmī has disappeared.

So wherever there is wine, there is darkness. And that darkness which comes to you with the Lakṣhmī, makes Lakṣhmī just disappear. The whole of the universe, the whole cosmos is so well neat *[UNCLEAR]* that if you try to do one thing wrong this side, everything goes off. It is so well connected, like one [lamp] fuses, everything fuses off.

In Sahaja Yoga also, it happens like this, that a person who is enlightened and tries to be nasty, tries to create problems, can make others negative. In the beginning it used to happen very often, like one bad apple can spoil all the good apples. But one bad apple cannot be corrected by all the good apples. One Hitler could make many Hitlers, but in Sahaja Yoga when you are grown up and established, then one bad man if comes, either he has to run away or he has to get well. A person like that himself he tie up all his luggage and go away. But the main people, the people who are grown up and who are matured, should keep their maturity and assert it.

It's in the form of light, again. Now, if there are many lights like these are [points at the lights on the stage] and one of them goes out, doesn't matter, because it's, there are so many others like that.

But if there is one light which is matured enough, even all of them go away, doesn't matter.

So the people who are half Sahaja Yogis, or quarter Sahaja Yogis [Laughter.]... quattro [laughs].

... have to understand that they play no important role in Sahaja Yoga. Everybody has to become a full-edged Sahaja Yogi. Then it matters a lot if a such Sahaja Yogi is sick, or is in problem, all the angels will run to help them.

So today is a special day to celebrate the kingdom of God on earth. As we are used to pray: “Thy Kingdom come, on this earth." And it has come today on this mountain. And we are here to celebrate the coming of the kingdom of God, as we have been praying for ages! And the blessings of kingdom of God is that you get drenched in joy. Joy which has no duality, like happiness and unhappiness. Is an experience of absoluteness. And just that joy is sufficient, you don't want any food, you don't want to sleep, you don't mind where you are, just in joy drenched completely. There's no place for unhappiness, we have no heart for it.

Italians were known to be melancholic people, but now I find all of them are so joyous that nobody can believe that they could have been melancholic once upon a time. [Laughter.] Not only that, but they are giving so much joy. The program [Antonio Saracino who is translating speciffes: `The program in Milan'] should open our eyes of all the Europeans to see how on the stage they were

singing songs to Me and everybody in the audience was clapping and enjoying it. Because Italians are very humble people. And it is the humble who will be entering into the kingdom of God and not the arrogant. They'll have to go to hell to get rid of their arrogance. This is something it's very great that we are celebrating Diwali here, that in the place where people are humble and they have the right to be joyous. They have the right on their Mother, they have the right to ask for anything that they want. This is what is surrendering.

Humble person means the person who doesn't have ego.

So to burn off ego and to burn off our conditioning, we had this festival called Holi. But now we have a new festival, which is a festival of singing songs of joy and joy alone.

In this Diwali day, let us wish that so many people fall into this ocean of joy and the ocean of joy has to expand its borders, shores. A sea never does that, but Sahaja Yogis can do it because they have ocean of love in their hearts.

So I wish you all a very happy Diwali, in the sense that you will enlighten more lights, every Sahaja Yogi should enlighten at least hundred lights in this year. [Laughter.] Every person you meet, you can talk to them about Sahaja Yoga. Not about Me. Later on, gradually.

So I hope you'll enjoy your Diwali here, all of you and we'll create an ocean which will expand, grow and engulf more and more people into this joyous company.

Today, I don't want to say that I'm sorry because I came late, which won't be good on a joyous day like this. But

waiting has so dividends to play, pay, waiting gives you another kind of appreciation of meeting.

May God bless you all.

Contents: 1987-10-25 **Diwali Pūjā (3rd day after Diwali Day), Power of Innocence, 8 Lakṣhmīs, Lecco, Italy**

First, we bow to Śhrī Gaṇeśha because Śhrī Gaṇeśha is the source of innocence within us.

So actually we bow to innocence within us. And this innocence is the one [that] gives you the enlightenment. As I told you yesterday the light has innocence, but this is innocent without knowledge. But your light is innocent with knowledge. We always think that the people who have got knowledge can never be innocent, can never be simple. And the idea we have got about innocence is that a[n] innocent person is always deceived, can be befooled and can be always taken for granted. But innocence is a power; it is a power which protects you, which gives you light of knowledge.

Knowledge that we have in the worldly sense is how to exploit others, how to cheat others, how to make money out of them, how to make fun of others, how to look down upon others. But the light of innocence is the light by which you know that love is the highest thing. And it teaches you how to love others, how to care for others, how to be gentle about others. It also gives you the light within.

It's just the other way round of this AVidyā that we have in this world. Just the other way round.

The AVidyā outside teaches us competition, how to put the other person down. Because it has fear, it is insecure. This knowledge is not secured, at all. If it had security it would not have behaved like this. But the light of innocence knows everything. It has no fear. When we say `children are innocent' we mean to say that they have that power of innocence. Many times people have noticed if a child falls from a height, it doesn't die; while a young man may die with a much smaller height. And the child is not afraid while falling. He just enjoys, as if there is a parachute coming down, you know, nicely. And then when he falls down, also he just gets up, laughs, smiles at everyone. He doesn't understand why everybody is worried. Because in that innocence he knows that he's looked after, he's protected. He knows that there is a power, which is much higher than him and he does not have to worry.

Then we start putting ideas into the head of the child and that is how he starts losing his power of innocence and he becomes a coward, he becomes a cunning fellow, he becomes an unrighteous personality.

But still we would say that the innocence of children is [the] innocence of ignorance, in a way, because they do not know the dangers of life. But the light of innocence knows all the dangers and also knows how to get rid of it, also knows how to be away from such a person.

There was a wise man, who was going on a staircase and there was a stupid man coming from the other side, foolish man.

So foolish people are always aggressive, that is one of the signs, because they have inferiority complex.

So the foolish man says to the man who was coming up, he says, [because] one had to move on one side, so he says, “I don't move for fools!" The foolish one says.

So the wise man says, “I do” and he moved. [Laughter.] That's how the light of innocence tells you how far to go with a person, how far to talk to a person, how far to indulge in another person's personality or his problems; otherwise he recedes. He understands that this gentleman is a stupid fool so “I move for a fool like that." He doesn't pay attention to such a person, he doesn't bother about such a person.

This is the light of innocence which gives you discrimination. How far to go with others. I love a person, there are many, “I love him." Alright! The another person may kick you, may hit you, may trouble you, may become absolutely horribly possessed, but still you are just mad in love with that person, without any self-respect. This comes because there is no... you may be innocent, in a way, in a worldly manner, but you are not enlightened and innocent. When you are enlightened and innocent then your innocence is a power, which gives you, first thing, is discretion.

Supposing you take a light in your hand, now you know whether it is a snake or a rope, but if there is no light in your hand, you cannot see. But even, supposing it's a snake, you might run away, or if you are a stupid fool, you'll say, `Alright, come and bite me. I would like to see, how it works.' [Child laughs. Laughter.] But if you are an enlightened person, then you will tell the snake, `Now, let me be alone. Alright? Bye-bye.' [Laughter.] And the snake will know and it will go away. Or if the snake is a

sinister one, you may just look at the snake and snake might run off.

So this power of innocence is a very, very important thing and that comes to us through our enlightenment alone.

So we are, say, in a state which is ignorant and innocent, innocent and ignorant. Then people are no more innocent nor ignorant, but they are not enlightened, they become cunning! If they don't have both the qualities, they are neither ignorant, so-called, they have got knowledge, they are good at everything, they are well known people, for their intelligence, brilliance, everything, so they are knowledgeable, so-called.

So such people we could call as the people who have got the knowledge, in the worldly sense, but they have no innocence.

So they start devising methods, the innocence which is there, which puts a little control over such a mind, is lost. Because they think innocence is stupid, you know? They don't respect their innocence.

So they start manoeuvreing people, doing violent things, doing harmful things, saying nasty, sarcastic things.

All these things the brain starts working, because it cannot get back to its innocence.

So we don't like such people later on, we don't want them. Then they develop ideas that, “We are higher people, we are chosen people, we are better people” then, they develop all these ideas. Then they, all of them club together.

So ignorance is added as a so-called knowledge, you see. Inside is completely ignorance, outside is knowledge. And added up, added up like that, they do not want to seek their inside. And they are satisfied with their outside, so-called knowledge. And they go ahead with it and once they break their heads, then they realise, “Oh God, what was it? Inside is all darkness." We cannot live with all the windows closed hermetically and the sun shining outside. We have to have light inside, to see for ourselves, what are we, what are our powers, how far we can go, how we are working out ourselves, our lives, our aims? Now the enlightenment, as the enlightenment you see here is of these lights, is manifested within you as vibrations, as Chaitanya, as light.

So the Chaitanya itself is the light. But the difference between this light and that light is such that this one will only tell you as far as your eyes are concerned. It will tell you that it is a stone, or it is a wood, or it is a house, or it is a face of a man, anything, this light, but it won't be able to tell you whether this person is good or bad, whether this house is vibrated or not, is auspicious or not.

So it doesn't give you auspiciousness, the idea of auspiciousness.

So we are talking of Gaṇeśha's innocence, which gives us sense of auspiciousness and ourselves also makes us auspicious.

This is how the Chaitanya itself is enlightenment, Chaitanya itself is enlightenment. It relates to you all the knowledge which it has. Now imagine what a micro-arrangement it is that the Chaitanyas, which are small,

small like, we can say, little round valayas, small, small ones. They have intelligence in them and discretion built-in them to tell you whether a person is good or bad.

You have got it, Sahaja Yoga, so in a simple way.

So we have not bothered to find out, what your computer has got. It has got the knowledge now to know, not only if the person is good or bad, but what troubles that person has got. Now this light can go up to one dimension of a person, how he looks, how he walks, everything. And you, if you start imagining something, if you start imagining and saying that, `I feel this way, I think this way'...

[Somebody interrupts Shri Mataji's talk.]

Shri Mataji: Not all right?

Sahaja Yogini: *[UNCLEAR]*.

Shri Mataji: Ha?

Sahaja Yogini: *[UNCLEAR]*.

Shri Mataji: You can't hear Me? Many Sahaja Yogis: Yes. Upstairs only in the baby school.

Shri Mataji: What is it? Akbar: There is a video for the mothers with the children and they can't hear You. It is upstairs.

Shri Mataji: I didn't hear, what is it? Antonio Scialo: There is a children room upstairs, for children, with a video for children and mothers.

But they cannot hear it.

Shri Mataji: Oh I see, but the children are here? Sahaja Yogis: Babies, babies; mothers and babies.

Shri Mataji: Oh God.

Somebody has to go up and fix it up, isn't it? I think you should have tested it before, isn't it? Alright.

So, the Chaitanya that is within us, which is flowing out, which we are receiving from all over, is All-pervading, is in every molecule pulsating: which gives us knowledge about each and every matter, each and every animal, each and every human being and each and every Deity. Without this light you could not have recognized Me. You could not have recognized any Deities. You could not have known your position in life and your aims in life. You would not have known what is your purpose of life, why are you here.

Are you here just to make some money, put some in the insurance, some in the shares? Of course, now nobody will do that! [The stock markets crashed six days before the Pūjā.] [Laughter.] And get some house and dance on the fingers of your wife, or the wife has to dance as the dictates of the husband, to bring up children somehow, are you here for that? This Chaitanya tells you, very clearly, “No." Because if you get more involved into these things and become completely cut-off from the collective happenings, then this light goes off. As soon as this light gets disconnected, you can't have any light.

So, any connection, whatever you have, with the vibrations has to be very strong and has to be absolutely intact and steady. For example, if there is a light which is not steady, which is moving, you can't understand things properly. Though the vibrations know everything, but how will they communicate this to an instrument which is not perfect, which does not respect vibrations, which does not communicate with the vibrations? Please take

the child out. Don't try to push the, no, no, no, don't do that. No, no, don't. You should not lose temper with children, you know? They are crying, they must be wanting something.

So, this knowledgeable instrument that you have got is to be all the time flowing through you and you have to be a very clean apparatus. Supposing you have this light and the glass is not clean, you won't get light properly.

So the purity has to be established and that is the part, where Gaṇeśha is so important, because He cleanses you, He washes you and you become innocent: because you do not plan or think of harming anyone, who is a good person, who is a nice person.

It becomes innocence because it is auspicious. You start becoming auspicious. Wherever you go and [if] you meet somebody that person feels, “Oh God, today something good has happened in our family.

Something good has come out." Now recently I met someone in Germany where there was a `Sahaja Yogi' who started talking against Me and Sahaja Yoga. And he got out of the Ashram and then he went to somebody who was supposed to be a Sahaja Yogi and his wife and there he started telling about his woes and, against Sahaja Yoga and all those things. Though he has been always a possessed man, but still: these people should not have listened to anything against Me. In the Shāstras is written, that: to hear the Guru-ninda, anything against your Guru, is absolutely dangerous.

So anybody says anything against your Guru, you have to put your hands like that, `I don't want to hear anything against my Guru!' Instead of that they sympathized.

So the lady has got a serious type of cancer and the husband is also very sick.

Now, one has to understand that if you are going to cross this ocean in a boat, all of us are there and [if] one wants to put one foot into the mouth of a crocodile, how can we save such people? Then it's better that they should go to the crocodile than to the boat. But those who try to sympathize and put another foot in the crocodile, then they have to be in trouble.

All these things not only hamper but are so inauspicious and dangerous that you all have to be extremely careful about it. You need not tell people that, `You are evil! You are bad!,' or anything, but just `Get out of Sahaja Yoga!' Have nothing to do with them. You should say, `We are sorry. We can't to anything about it. You do what you like. It's not our responsibility.' And there you should not be meek, you should not feel embarrassed or delicate about it. Tell them off, `Nothing doing. We cannot help you here, we are sorry, you work it out yourself.' Because this light is a light which nourishes you and strengthens you. The light of the Spirit must give you that strength within you. You become a strong personality. You become a personality which can withstand lots of things, even crucifixion, but it can also fight. It has all the qualities built within itself.

Like a person who has a temper. No! It's not a very good person to be, with temper. It's not good for a Sahaja Yogi to have temper. But if somebody says something to you against your Mother, you have to have temper. That's the place we have to use temper. You can box that person, doesn't matter. [Laughter.] Gaṇeśha will be just standing

behind you. [Laughter.] And Hanumāna will be in front. [Laughter.] If you box him once, Hanumāna will box him ten times. [Laughter.] So that time the anger has meaning.

Now, people say, one should not have greed in life. Yes, one should not have greed, but if you have got greed for vibrations it's a very good thing. You should be very greedy about vibrations. Wherever you get vibrations, you must rush and try to get more vibrations. Greed is alright, you should have that greed within yourself. If you don't have that greed, how will you be able to overcome the other attractions? It is very surprising, I always wonder about human beings, which I've never been able to understand Myself. [Laughter.] That, when it comes to hatred they are the best! If they want to hate someone then you can make them sacrifice everything that they have. Under the name of God, under the name of nation, under the name of anything whatever you want. You just have to say that, `We have to hate someone.' Immediately they'll gather around, they'll pass trough all kinds of ordeals, sacrifice everything, go to jails, they will kill themselves, commit suicides, just if you tell them, `We hate someone.' Or else you have to say that, `We are a great nation, something very big and, these are bad nations, so we have to fight.' They will do.

It is very surprising that, even when it comes to political revolutions and for their political freedom, they can go to any limit of sacrifices. The other day I was watching Lenin's fight. I was amazed! This single man Lenin, who was always in the exile used to only write, “We have to fight, we have to get this, we have to do that." Though he

was a realised Soul, but still he didn't write about spirituality, he wrote about political struggle and three times there was an upsurge and thousands and thousands of people you find in every place being killed, just like that. It is very surprising.

Now, don't fan, you see, while I am talking you should not fan, you know, it disturbs. Pay full attention; pay full attention, is important. Because if you do not pay attention, others will look at you and their attention will be spoiled.

Now this one was so dedicated, even little children and wives and pregnant women and so many men were killed in a lot like that. Again they rose, again they rose three times and the fourth time they were successful. For what? For a political achievement.

We did that in India, too. People gave up everything that they have, their houses, families, everything they gave up. Even for fake Gurus people have spent so much money, they have done so much, given up everything, sold their houses, put their children into trouble, got into trouble, everything they did. But for the right thing, the wisest thing, the only great thing that has to happen is Sahaja Yoga, where comfort is pouring on us all the time, where all kinds of joy is pouring on us, where everything is being smoothed out for you, people become so fond of comfort and this and that, that the slightest sacrifice they can't understand.

They'll come with problems about their wives, about their children, about their husbands, everything solved. Now this goes on and on and on and on.

Solve them! Finish them off! Cut them short! You have to spread Sahaja Yoga! You have to sacrifice some time, you have to sacrifice some money also. Who is going to work it out? Nobody is going to kill you, as people were killed in Russia, or in Germany, or in Poland. Nobody is going to take away your children or to take away your money, or anything, no one wants it.

But this light in your hand has to be burnt with the true desire, the pure desire within you, is the Kuṇḍalinī. That is the wick, that is the one has to be kept absolutely nourished. And that is where Sahaja Yogis fail.

People don't want to leave Sahaja Yoga. Even if you tell them, “Please go away, we can't help!", “No, no, no, I cannot leave Sahaja Yoga.", “Why?" Because is a place of enjoyment. But it would be something different from human beings, because human beings, if a human being gets a bottle of wine he'll call ten more to enjoy it. If a dog gets something to eat he'll call other dogs to eat it. If a crow gets something to eat he'll call other crows to eat it. Naturally built within them. Same with human beings.

But when it comes to Sahaja Yoga we are not that tenacious about it. We have to tell all our relations, `We are Sahaja Yogis and this is the religion of within and this is what it is, if you don't want to follow I have nothing to do with you. Why don't you follow it?' Everybody has got relations.

So on a Diwali day, when we were talking about our light, what are we going to do with this light? Are we going to use it only for our own purpose? Christ has said, you don't put the light under a, what you call it?, measure. You don't put it under a measure. You put it on a table.

We all have to come out in the public, we have to find out ways and methods. It's not only the leaders, everybody has to work it out what we can do to spread Sahaja Yoga. In every place you go: how can we give Sahaja Yoga? Of course I don't want you to change your dresses, but you can carry big badges. People will ask you. You should say, `Yes, this is the person who has given us peace, joy and happiness.' Start talking like that, go to the markets, go to public places.

I go to market just to spread vibrations, you all have to do that, otherwise you will have the Sahaja Yoga enjoyment to yourself, but unless and until you share it you are not going to enjoy it fully. Look at Me. I have all the vibrations of the world. [Laughter.] I have everything, I should be such a self-contented person, sitting at home, in meditation. [Laughter.] At this age, why should I travel after all? [Laughter.] I am the Ādi Shakti, why should I worry of making everybody such a powerful Shakti people? There's no need. I should enjoy My powers, I can, but I cannot.

I have to work hard. I give the maximum time to Sahaja Yoga, than any one of you can give. I have a family, I have got My husband. He has a life which is very, very busy life. I've got grandchildren. I give the maximum time. Now see, from here to Rome, then to France, then to Spain. You all are having just a relay race. Alright, I am here, Italians are having a little strain. Then they will relax! “Now alright..." [Laughter.] Then, what do I do? All the year round I am going from places to places... travelling. And when I have everything. Can you think of

a rich man who is busy distributing all the wealth he has, while the others take time to take it? That is what it is.

So I have to tell you that you have to come in a new dimension of your enthusiasm. Sahaja Yoga is not for our enjoyment alone. “We are saints” so what! For what? For what you are made saints? It's not that the men should only do, or women should do, or this one should do, or that one should do. Don't get involved into these temptations. There are thirteen temptations, which came out of the churning. The fourteenth one was a big hunter to neutralise all the thirteen.

Not that Sahaja Yoga wants to tempt anyone, but they become temptations because they are blessings to you and blessings you start using as temptations. Now, for anybody, to have such a temptation would be more like a horse, which has to go to the south or to the north, is standing and eating the grass. You have to move, movement is the point, you have to move from places to places, you have to go from villages to villages, you have to go from houses to houses. This message has to spread.

Christ's twelve disciples only, how much religion they have created? Of course, it's of no use, but still! You are going to give something so substantial and so great. But when you tell them, then the way you tell them is important. The way you assert is important. I don't mind from today, you can tell them what I am. Doesn't matter. How long are we going to hide it? You better tell them that, `She is such and such, it's written in the Bible, She is such and such, we have found it. If you don't want to see it, don't see it, but it is so.' Let's have that

determination and let's have that kind of a outspokenness. Look at these horrible politicians. They say, “I believe that there should be some people who should be rich, the rest should be poor. I believe. I believe in this and I believe in that." What about you? You do not only believe, but you know for definite! And that's what should be decided on a Diwali day that by next Diwali we have to get many, many people for Sahaja Yoga.

But when I speak, many people told Me that they think I am not speaking to them [but] to somebody else. You should see to the people who are working harder than you for Sahaja Yoga; who are involved more in Sahaja Yoga; those who are achieving more in Sahaja Yoga, not the people who have done nothing. You can see Me.

What are we doing? You should think about it. Where are we? This is the most important period. At the most, in Europe, I will be for five years more, at the most. Do you think I'll be travelling after seventy years of age? No.

So this is such an important time when I am here, then I could meet people, I could talk to them, I can help you a lot. In these five years you have to achieve something. And you have to take a jump and give a speed to yourself. Otherwise this is a very important time, will be lost by all your fellow men.

Like the other day we had program. I'll tell you a practical side: now what, I would do [is] take the addresses of all the people who got realisation, take it down, write to them, go and see them, meet them.

[Find out] what has happened, why didn't they come.

Then make a statement, why people didn't come, what happened, why is he not coming. Write to them all the time. See you'll be surprised if you take one copy of `Reader's Digest' [Magazine], only once, make a mistake. [Laughter], they go on sending you so many types of things, you know? [Laughter.] You will get this present, you'll get, this is a car free for you, this thing for you. Who wants it? But they go on sending. I have written to them, “Don't send Me anything. I don't want any car, nothing. You just send Me `Reader's Digest', thank you very much. I'm not a lucky person. Please don't send." Still they are sending! [Laughter and applause.] In this way you must write to them all the time, `Why are you not coming to Mother? Why you are not coming to Sahaja Yoga? Sahaja Yoga is so important, it has given me so much, why don't you want to have it?' You must show that earnestness within you. And if you do not show that earnestness, take it in a mundane way, `Alright, it's going well, this, that, is good, alright, this is improving, that is.' That's not the way you are going to work it out! Once I go to India I know in India it will take no time. India will work out very fast. And you have to book your seats in the heaven, that's very important. I mean, even for an aeroplane you have to book a seat; then what about heaven? [Laughter.] And so many have to book the seats. If all Indians are sitting there, what will you do? [Laughter.] So with this joy, with this happiness, with this light on our face, with this beauty of enlightenment you are all Gurus. Imagine, these useless [false] Gurus know nothing, their Kuṇḍalinī is not awakened, nothing of that kind and how much they have built up their empires after

empires. I don't say that you build up empires, no, not that way, but why not build up at least a hut to show that you have achieved something and it has to be done.

Talk to everyone in your office, in your this thing, not to feel shy. I have seen people put up these horrible peoples' photographs everywhere. In their office you go, you find them; in the buses you find them; everywhere they are hanging. Why not My photograph? So the curiosity is there, people will ask you, you tell them, it will work out.

The best thing is working out in Italy, surprisingly. And it will go ahead, because we found some very good people and you should try to find out. Such people who are around, get after them and work it out.

But don't go to wrong people, must use your discretion. You know how these [false] Gurus work, is very important. My brother was telling Me that a lady from this Muktananda, now the Muktananda is not there, there is another American girl, American-styled Indian girl.

So, this Muktananda lady [disciple], one English lady came to his house, My brother's house and she was very sweet, “I want to see you, Sir”, this, that. And she saw My photograph.

So she said, “What is this Mātājī doing here?" He said, “Why? She is my sister." She just bundled up everything and ran away.

So My brother called her, “Please, come along, sit down, sit down. What do you do?" She said, “No Sir, we see, we always go and meet all the important people of the city, talk to them about it." He said, “Yes." And all the judges' names were on the list. Immediately My brother took the

telephone and told them, “Have nothing to do with this woman!" But this is what it is. You should find out how to approach people. When I am there, there are, say, 200 people. When I go away, there are only two people. Why? What is the matter? Why they go away? There must be some reason. They don't know Me. At least get their addresses. Find out who are these people. There's no harm in getting their addresses and finding out who they are. Then put them on the list and go on sending letters to them, if not so much like Reader's Digest, but something. When you will start sending letters to them, you will be entered into their ignorance. The light will go in. Through your movement, your attention, the light will go. You don't know your attention, how powerful it is. Once you start paying attention to them, the light will pass through them. If not today, tomorrow they'll come round. You can also send My photograph, `Try on the photograph, this is the photograph, you came to the program, we are very happy.' Now if the follow-on doesn't work out, try this thing.

And that's the best way you can achieve sometimes, but it is for you to think and understand, because you are human beings and you know human beings. You just put yourself in the position of another person, what would have appealed to you? There's another thing I feel that people should write books about Me. There's no harm. But about Me, write the book about Me. But some people, who have a name, who have in the society some name, who will be taken up seriously, they can write a book about Me. They write books about everyone, why can't you write a book about Me? Not about, you can write

about Sahaja Yoga in it, of course, but you can write about Me. Telling people of such and such person is there and this is the solution, this is the hope. Why not? They write about all these horrible Gurus, why can't you write about Me? But the person has to be a well known person. Now supposing you write a book, somebody else can publish in his name, if you are a good writer.

Somebody else can edit it and publish it. We can do that way. There are so many ways and methods by which you can bring to the notice of the people that this is Sahaja Yoga.

How many people know about Sahaja Yoga? A person comes out of jail, from India, walks out and here it is. Very well known `Guru' sitting in some corner of some dirty lane in America somewhere and is a very well known person. They are all very well known, how? And it is not always that these things are done through money, they are done through people doing their own deliberation. But these deliberations may be mesmerizing, bhootish, I agree. I do understand that you are free people, to do what you like, but in your freedom you have to realise. And this is what today you all have to decide that this is the light we have got, this has to be made into a beacon, not just a light, a tinted light like that; what's the use? We have to be like a beautiful tower of light. Like a lighthouse. And everybody should work it out within and without. Within though you have worked out, without you must work now.

And secondly there's a dīpawali, it is not only one light.

So we have to be all collective, try to get to collective life. Whenever it is possible, try to attend all that is

collective; try to be there, where there is collective happenings. There, where it is collective, this source of energy flows better.

May God bless you all! [During Pūjā ceremony.] [Hindi.] Have you got the Ashta Lakṣhmī Stotra? You got Ashta Lakṣhmī Stotra, no? You have.

[Hindi.] Now, first we'll do the Gaṇeśha Pūjā. All right? First we'll do the Gaṇeśha Pūjā.

[Hindi.] You know Atharva Sheersha? You know that?

Sahaja Yogi: Yes, Shri Mataji.

Shri Mataji: Children can wash My feet.

Sahaja Yogi: All the children [come].

Shri Mataji: Come along. Four of you sit down. Four, four, already four. All right. Sit here.

Sahaja Yogis: [Śhrī Gaṇeśha Atharva Sheersha.]

Shri Mataji: Wash My feet.

Now, the second one is the Lakṣhmī Stotra. Mahālakṣhmī Stotra you know? Or Ashta Lakṣhmī?

Sahaja Yogi: [We can sing like yesterday the ten names of Śhrī Lakṣhmī.]

Shri Mataji: All right.

Now, before that, unmarried girls, but not too many, now seven only. From Italy.

Sahaja Yogis: Om Twameva sākṣhāt Śhrī Ādya Lakṣhmī sākṣhāt Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī namo namaḥ.

Om Twameva sākṣhāt Śhrī Vidyā Lakṣhmī sākṣhāt Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī namo namaḥ.

Om Twameva sākṣhāt Śhrī Bhogya Lakṣhmī sākṣhāt Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī namo namaḥ.

Om Twameva sākṣhāt Śhrī Gṛuha Lakṣhmī sākṣhāt Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī namo namaḥ.

Śhrī Amṛuta Lakṣhmī, Śhrī Saubhagya Lakṣhmī, namo namaḥ, Śhrī Gṛuhalakṣhmī, Śhrī Rājalakṣhmī, Śhrī Satya Lakṣhmī, namo namaḥ.

Śhrī Amṛuta Lakṣhmī, Śhrī Saubhagya Lakṣhmī, namo namaḥ, Śhrī Gṛuhalakṣhmī, Śhrī Rājalakṣhmī, Śhrī Satya Lakṣhmī, namo namaḥ.

Shri Mataji: Little bit out of tune they are going. They are going out of tune a little bit, those girls.

Let them go in tune, you see. One should not go in. Speak with heart and speak with feelings and should not be out of tune. They are out of tune very much. Do it properly. Now.

[Hindi.] Come along. Let's have it, again.

You must stay in tune, in proper tune, you see. Just without tune, if you go out. You play and then they should sing.

[Hindi.] Where are they? Those who are singing? They should be there, you see. That's why they are not in tune with you. Come here those who are singing. That's better. That's the reason.

[Hindi.] You must sit with the musician and sing in tune, all right? Not without tune. Otherwise vibrations won't come.

[Hindi.] Vibrations are not flowing. It's better to sing. Not in tune. Better sing like that. *[UNCLEAR]*. They don't know how to sing it.

[Hindi.] Who has fixed this? [Laughs.] It's catching on the Sahasrāra.

[Hindi.] Make it in the Indian tune.

[Hindi.] Now that's a very not proper way. Let her sing. She knows. Let her sing. You see, the vibrations should not, My Sahasrāra is caught up now. Sit down. All of you sit down.

These are mantras, it's not song, it's mantras, you see. Are to be said with deliberation and understanding.

[Pūjā continues.] [Sahaja Yogis sing Mahālakṣhmī Stotram.] Out of tune they are going. They are going out of tune a little bit. Let them go in tune, you see? One should not go in... speak with heart and speak with feelings and should not be out of tune.

They are out of tune, very much. Do it properly. Now. [Hindi/Marathi.] Come along. Again. Must stay in tune, in proper tune, you see? Just without tune if you go out, you play and then they should sing.

Where are they? Those who are singing? They should be there, you see, that's why, they are not in tune with you. Come here, those who are singing. That's better, that's the reason. You must sit with the musicians and sing in tune, alright? Not without tune. Thus vibrations will come. Vibrations are not flowing. Is better to sing... not in tune, better sing like that. They don't know how to sing it. Catching on the Sahasrāra. Make it an Indian tune.

So that's a very not proper way. Let her sing, she knows. Let her sing, she's steady *[UNCLEAR]*.

You see, vibrations could not... My Sahasrāra's caught up. Sit down, all of you sit down.

These are mantras, this is not song, is mantras, you see? Are to be said with deliberations and understanding.

[Indian lady sings Mahālakṣhmī Stotram.] You see, how it should be sung, not that like a tiger is running after you. Is a deliberate thing, is mantra, see? Everybody has no right to sing mantras also. Is a thing with deliberations.

Now let us see how they sing, as I don't want to catch again My Sahasrāra. Now which one, what one is they were singing? What is the one they were singing? Reply: ten names of Śhrī Lakṣhmī.

Shri Mataji: Now. Do it slowly, steadily and without hurrying up. And understanding what you are saying. She rides on an elephant, not in an aeroplane.

[Sahaja Yogi asks if the song should be sung in one or two parts.] No, one part. Two parts is not good. That also is wrong. One part. One part and with deliberations, see? Every word should be clear-cut. Then these are mantras, see? These are the words which are enlightened and this is only very few people have this Adhikara, you see, you have, because you are Sahaja Yogis, to sing mantras. Now let's have it. Not in parts, sing it in one.

[Sahaja Yogis say mantras for ten names of Lakṣhmī.] Good, beautiful, see the vibrations started flowing. And now the meanings you know.

Now, today when we are doing Lakṣhmī Pūjā all these are blessings on your Chakras which are bestowed upon [you].

So it has to be done in such a way that the deities should be happy and you should get all the blessings.

See these are mantras. There's a difference between a music and the mantra. The mantras act on your Chakras and open that part in you and bestow that blessing of that mantra upon you. This is the difference. Alright? So mantras should never be sung with a sweet or just in a very superficial way. It has to be very deep with feelings and understanding. Now do you know the meaning of all these Lakṣhmīs? Can you tell them or should I tell them? Now do you know the meaning of all these Lakṣhmīs? Can you tell them or should I tell them? Now first is the Ādya Lakṣhmī. Ādya is the one who is The Primordial, Primordial Lakṣhmī. As I told you about, that She came out of the Sea.

So that's what we call Christ's Mother was called as Mary, Maria, because She came from Marine. People don't know why she was called as Mary. My name also is, as you know, is Nīra, meaning coming from water.

Then the second one is Vidyā Lakṣhmī. She's the one who teaches you the technique of handling the Divine Power. Now this [is] to be understood very well. What is a Lakṣhmī. Lakṣhmī is graciousness.

So She teaches you how to use this power with graciousness. Now, this is what is the blessing going to you so that you get the power of Ādya Lakṣhmī by which you become like water. And what is the water? It has a cleansing power and it shines. Without water we cannot exist. It's life.

So that's the first blessing for you is that the face shines, with Ādya Lakṣhmī, that you become cleansing and that you can sink all that is material, all that is light can float on you. Now, the Vidyā Lakṣhmī is the one, as I told you,

gives you knowledge, knowledge how to handle the Divine Power graciously. I'll give you an example. I've seen many people when they give bandhan, it's such a crude way, that... No! It is not to be done! It's a Lakṣhmī's blessing.

So how you do it, very carefully. You see Me, how I give always. I never do that way! I cannot! With respect, with grace. She represents the respect part of it. And that you get, that knowledge, how to do it gracefully. Everything to be done gracefully, in a manner that looks gracious. See, some people who talk have no grace, some people who give knowledge of Sahaja Yoga also have no grace and they talk in a disgraceful manner.

So all the grace, how to use the knowledge of the Divine, is given by Vidyā Lakṣhmī.

Now Saubhāgya Lakṣhmī. She's the one who gives you good fortune. Good fortune doesn't mean money, but it means: the grace of money. Many people have money but it's like money on a donkey. You do not find any grace in that person. Or it doesn't also mean, Saubhāgya doesn't mean only money, it means all the good luck. All the good luck in everything in a very gracious manner, is this. To [give] you the blessings so that you also are blessed as well as those people who'll meet you will be blessed, with Saubhagya.

Amṛuta Lakṣhmī, Amṛut means the one that is the nectar. If you take that you will not die. Means eternity.

So She's the one who gives you the life of eternity. Gṛuhalakṣhmī.

Gṛuhalakṣhmī is the deity of the family, the one who's the deity of the family. Now, any housewife need not be

Gṛuhalakṣhmī. She can be a shrew, She can be a horrid thing. The deity of the household, if She resides in you, then you are Gṛuhalakṣhmī, otherwise you are not.

Then there is Rājalakṣhmī. She is the one who gives grace to the kings. If the kings behave like servants, then they are not called as kings. They have to behave in a dignified manner. The dignity, the majesty of the king comes from the Rājalakṣhmī in him. But a Sahaja Yogi need not be trained. He walks very straight in a very stately manner. In his movements he's stately, he's very majestic in handling people.

He's very gracious in doing anything in such a manner that people think, “Oh, here comes a king." Satya Lakṣhmī. That is, that you get the awareness of Truth, but apart from that, the awareness of Truth is there but to put the Truth forward in a gracious manner. Not to, `Now this is the truth, have it!', Not like that! You don't have to hit people with the Truth, you have to put it in a flower and give it to them. That is Satya Lakṣhmī. Of course, the all Lakṣhmī Tattwas are the parasympathetic powers within us but they are actually expressed in our brain. Brain is the Virāta, is the Viṣhṇu when He becomes the Virāt, the Aakbar.

So all His powers, are, specially these powers, are in the brain.

So, the brain itself spontaneously behaves in such a manner that people think that this is a special type of a personality.

Then you have got Bhogya Lakṣhmī by which you know how to enjoy. A Sahaja Yogi always knows how to enjoy everything. The Sahaja Yogi is never a worried type.

Anything he can enjoy. Once, we climbed a very steep place, called Palitana. It was about six miles about, like that, as if walking for six miles.

Climbed up. I reached there and saw the beautiful carvings. I was not tired at all when I saw the carvings.

And I was telling My son-in-law, “See every tail of the elephants is made differently." He says: “Mother I'm panting here. How can you see the tails of the elephant?" It is because I can enjoy. You should be able to enjoy anything.

Now supposing you see something absurd, ridiculous, then you should laugh and enjoy. “This is a ridiculous thing, you see, is absurd!" But one should not get angry with somebody because somebody is absurd or funny. But should make it enjoyable.

So that is the greatest, I think one of the greatest blessings, that She gives you the power to enjoy things. Otherwise, whatever you may try, people don't enjoy anything because they have become so ego-oriented that nothing goes into their heads. They have to be tickled here with a electrode! Yoga Lakṣhmī. The one who gives you Yoga. That power is within you. That is the power of Lakṣhmī within you, means you give others the Yoga. Now when you give the power of Yoga to others, I mean when you use your power of Yoga, then you don't behave like a monkey or a donkey or a horse, but you do it with grace, do it in such a manner that it is very gracious. That is what you call bhadrata... in a gentle, dignified, majestic way. Gentle, dignified, majestic way, three words [in English] for one word [in Sanskrit].

So this is what it is. And now when you have sung it in this manner, this power has been bestowed upon you. Now even if you want you cannot behave indecently. You are fixed! [Laughter.] Alright, thank you very much.

So mantras should be said deliberately, with understanding. Like the one you have made one poem...

song. In that, you sing in a proper way. Never just go on `Śhrī this, Śhrī that. Shrī...' No, no, no! It's like taking a role call of the Lakṣhmī's! `Are you there? Are you there? Are you there?'... like that.

So now do it in a very deliberate manner and with due respect and graciousness because specially with the Lakṣhmī's thing you have to be extremely gracious. You have to use very gentle words and gentle tunes and gentle notes.

Alright...

[Some Sahaja Yogis of Hebrew background give a candelstick to Shri Mataji.]

Shri Mataji: So everywhere light was regarded as something very important, whether among Christians, Jews, Hindus, Muslims, everywhere light was regarded as something great. That's a great thing, thank you very much. [Applause.] [Sahaja Yogis sing a traditional Hebrew song for Shri Mataji.] [Applause.]

Sahaja Yogini: Shri Mataji we want to explain the meaning for you.

Shri Mataji: Yes please.

Sahaja Yogini: It's a traditional song and it says Jerusalem, the golden Jerusalem, made of gold, of copper and of light. Of all the beautiful songs, I am the violin.

Shri Mataji: I am the?

Sahaja Yogini: I am the violin, means the instrument. And it symbolizes the Jewish festival of lights, when they have it just at this time of year [Diwali]. And it's to commemorate the eternal flame, which never dies, which has helped them so often. And also to commemorate the rebuilding of the temple in Jerusalem. And we all felt, Shri Mataji, that we should humbly ask you that, for all your children, the temple of our Mother may be build in the real Jerusalem.

Shri Mataji: All right *[UNCLEAR]*.

Sahaja Yogini: Thank you.

Shri Mataji: But also wish that all the Jews should try to come to Sahaja Yoga.

[Big applause.] Because there are so many temples already built, in the name of the Goddess, in the name of all the great Incarnations, so many temples, so many temples. Now, let us have human beings as the temples.

More onto that, that is more important. To Me it is important that human beings are made into temples, all over the world. And Jews have to come to Sahaja Yoga. And all of them have to sing together the glory of God, that's the best way a religion has to be.

May God bless you.

Because we belong to a religion, which explains all the religions, which sees to the beauty of all the religions and makes you religious. And all the people who claim that they are this, they are that, they should be told that: `You are no more that. You have to become a realised

Soul.' And once it is pointed out to them, I'm sure, gradually, they will start coming to Sahaja Yoga.

So always wish that all the people whom we know, all the people who are in darkness and in ignorance, they should all come to Sahaja Yoga. That is the greatest wish of mine and I wish you to have that wish and the temples can take their own time, [laugh] doesn't matter. The temples should be on top of your heads, that's a good idea, in the Sahasrāra, good idea. [Laughs.] Yes, that's the most difficult thing: to accept Me. To accept Sahasrāra means to accept Me, it's very difficult.

So thank you very much.

And we have to thank the people of Milano, specially of us who have organized in such a short time such a beautiful Pūjā. They are remarkably good, you see, I know they work with computers and all that, but the way this is done is something remarkable. And we all are very much thankful to them. And hope next time Diwali Pūjā will be, I don't know where [laugh] But wherever it is, we have to have more people, more lights, we need more lights, because darkness is too much. And it can be achieved it's not so difficult.

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I bow to all the seekers of love and joy.

When we talk of love and joy we have to know that it comes from reality, from the truth. Anything that is false or unreal cannot give you eternal joy. But truth is what it is. You cannot say with your own intelligence, `This is

truth and this is not truth.' Everybody when they see the truth has to be the same.

The truth cannot be organized, it is what it is. We cannot prophesize or we cannot say, profess that this is truth. We cannot pay money for it. Now as it is, in the process of our evolution that we reveal truth after truth. It is at the epitome of evolution you have to receive the ultimate truth.

In the human awareness we live on a relative plane. There is no way to know what is absolute truth.

Within us lies the power to take us to that state of absolute. That is what it is, that you are the Spirit.

You are not this body, you are not this mind, you are not this ego, you are not these thoughts. What you are is the Spirit.

As I told you, to know the Spirit we have to go through the living process. As in our evolutionary state we have come to human state without thinking about it, without putting any effort. In the same way we have to know the ultimate, the absolute truth, in the living process, by the living force. Like we put a seed in the Mother Earth and it sprouts spontaneously through the living force of the Mother Earth.

In the same way this last journey takes place from the triangular bone, which we call as sacrum, to the fontanelle bone area. There is this dormant energy in the triangular bone called as sacrum. That means the Greeks knew that it is their sacred bone.

This energy in the Christian religion is called as the Holy Ghost. In the Islamic religion it is called as Assis and in

every religion it has a name, but in the Indian seers called it as the Primordial Mother.

So this energy, the dormant energy which is within you, is the reflection of that Primordial Mother's energy within you, which gives you your second birth.

When this second birth takes place it is an actualisation of an experience. You can feel the Cool Breeze of the Holy Ghost coming out of your head, like a Cool Breeze and then you become conscious of the All-pervading Power of love, which you have never felt before, which is around you.

Human beings always depended on the energy of hatred, not on love. But the whole cosmos is made by this energy of love. And this energy thinks, understands, organizes and loves. It is the most efficient energy that you could think of. It never fails. If you want to know about someone, whether a person is good or bad you cannot say absolutely the truth about the person. But once you become a Self-realised Soul then you can feel it on your fingertips, all the centers that are within you and all the centers that are in the other person. And if you just learn how to correct your centers and the centers of another person you achieve tremendous results. As this energy rises within you, you get rid of your sicknesses. You get rid of incurable diseases. You get rid of all your bad habits. You become a completely a free person, nothing can tempt you. You immediately become a very wise, discreet personality.

We see the situation of the religion and we get quite frightened.

So many people say they follow this religion, that religion in every country. But what we find that by following any religion they can not stop doing wrong things. Whatever religion they can follow they all can be nasty, they can be cruel, they can be arrogant, they can be horrid.

So there is only fear, which works in some people, that they're frightened, otherwise they can do whatever they like. They do not have that inner power which gives them the light to see what is wrong and what is right. And even if they can see it clearly they cannot do it because they haven't got the power to do it, they have no will power to do it.

So here you see there are three channels shown in this diagram, which are clearly indicative that we have three types of energies working within us. In the medical terminology they are called as autonomous nervous system. But who is the auto? Who is the one who does the job? That is what they cannot explain.

Now these two energies, which are representing the two channels, as we call them the left and the right side. The left side is called as the energy of the moon, which gives us emotional side. And the right energy, which is called as the energy of the sun, gives us the physical and the mental side, the intelligent side. The central one is the one, which is responsible for giving us the ascent.

Now whatever we have achieved in our evolution we can feel it on our hands, on our central nervous system, on our organs. Like if you ask a dog to go through a dirty lane he can do it. But if you ask a human being to go through a dirty lane he cannot. A real saint will not commit any sins but a human being can commit any sins.

So the real saint, not the saint which is declared by say, some, temples or church, but a real saint who is of a higher evolution, is the one who lives in a state of complete peace and joy. Now you don't have to give up anything, is a wrong idea altogether, but if you have gone too much on the left side or on the right side too much then it creates a problem on the centers, the fundamental centers.

So the people who live with moderation are the best to get their realisation.

But now we have seen that the Divine is so anxious to give realisation to human beings that whatever you may be whatever may be your past you get your realisation. Because the time has come, it is the blossom time, where many, many flowers have to become fruits. It has to work out. Mohammad Sahib has said that at the time of resurrection it would be Qiamah and at that time your hands will speak and give witness against you. This is exactly what happens to you that your hands, the fingertips starts feeling your Chakras and tell, `This is wrong with you, this is wrong with you.' And you are not disturbed to hear the witness against you because you are not any more identified with your weaknesses. Like if I have a black spot on my sarī and I can't see, I'm blind.

So anybody says, `There's a black spot on your sarī,' I'll think that they're trying to befool me. And I may get angry with that person, but if my eyes are opened out and if I can see then I would like to get rid of it. Because I'm no more attached to that. This is what is what we say is the last judgment. This is how we are going to be judged by ourselves only.

In the Vatican we have a beautiful painting done by Michelangelo who was a realised Soul. The Sistine Chapel has that beautiful painting of Christ standing and doing the last judgment. That is what it is, that at this point at Āgñyā Chakra is Christ there, that's the gate through which everybody has to pass.

So when the Kuṇḍalinī rises she awakens the Christ deity there, deity of Christ in that Chakra and then you can judge yourself.

Somebody can come and say, “Mother my Āgñyā Chakra is catching." That in simple language means, “Mother I'm very egoistical." But because he's not attached he says, “Āgñyā Chakra is catching." In this language he speaks.

But now we have to understand how a great part has been played by the crucifixion of Christ. There is a cross between of Optic Chiasma within us also and our ego and our conditioning are on both the sides are trying to press it hard, there's no room to go in. Because Christ was the embodiment of Logos, of the Omkāra, the Chaitanya what you call the vibrations. He's the only one who could pass through.

So He established a path for us of resurrection.

But the way they talk about sufferings I can't understand. He has already suffered for us. He has suffered for our sins.

When He's awakened here He sucks in on both the sides as you see, the Karmas, the conditionings, the ego, just like that He sucks in.

And an area is made here which is a soft bone in your childhood, it becomes again soft and the Kuṇḍalinī comes out of it.

Is absolutely wrong, against Christ to say that you have to suffer to go to God. Can we suffer more than Him? Or do you mean to say that He has left some sufferings for us to be done? His is the message of joy and of resurrection and not of suffering. Even in India there are many people who say, “You have done bad Karmas so you must give so much money, you must do this, you must do that. You must put nails into your body or maybe you must get sick and then you become a great saint." The one who tells never does that. The one who tells that you must suffer goes on taking all the money, lives in comfort and has all the best things to himself. And the simple, innocent people go on paying money for a thing, for suffering, they pay money and suffer.

And also they want show Christ as a thin bony structure as a skeleton, as if he was the one who was that miserable. Only Michelangelo could see how Christ looked because he was a seer. Anybody with that kind of bony body, can he carry a cross across? So I am here to give you a message that you have got this energy within you. You are at the epitome of evolution. And hardly it will take split of a second for you to get your realisation, to enter into the Kingdom of God. There's a beautiful instrument within you, which works it out. You are not to blame yourself for little, little things. You are not to feel guilty at all. You have to have all the confidence. It is very important to understand that you are the highest in the evolutionary process. It's only the human begins who

are going to achieve realisation, not the mosquitoes or the chickens or the pigs.

So we must respect our personality as human beings and don't believe in all these stories where just it's all a money making proposition I think.

I am sure by God's grace today you all will get your realisation. Of course it is all being organized within you during the process of your evolution. It is your energy, within yourself is your own Mother who is going to give you your realisation. And in your heart resides the Spirit and this Spirit has its seat here on top of your head and when the Kuṇḍalinī touches that, you get on your central nervous system the sensation of the All-pervading Power.

It's not only that you can cure yourself but you can cure others. You become a drop in the ocean, like the microcosm becoming a macrocosm. There is no missionary work in it. Supposing this hand is paining and another hand is rubbing it, then no obligation, this hand belongs to the same body. Who is the other? If you are part and parcel of one being then, who is the other? This is a very big revolution that is coming today, very different from other revolutions we have had.

In this revolution the transformation that takes place within you start getting drenched in the bliss of the Divine. You become very peaceful, joyous, serene personalities. You start looking very young, all your worries go away and your wrinkles disappear and you become the light. Then you start emitting light for others. This has to happen, if we have to change the world we have to change human beings. Not by force, not by any

organization, no brain washing, only by Kuṇḍalinī awakening.

So you become the Spirit and you decide for yourself, you become your own guide, I don't have to tell you anything. That is the way of love and that is how you are going to enter into the kingdom of God to have your rightful enjoyment of His bliss. Today I have just given you the introduction, tomorrow I'll tell you in detail all about it.

Now it is very easy, supposing you want to put on the light I'll just tell you that you switch it on and there is light. In the same way it happens because it's all built in and worked out, it's all ready to happen.

But if I tell you all about all the history of electricity and how it was done and what is the organization, you will get headaches and leave, go nowhere.

So first thing is to have the light, second thing is to look after it and establish it and third thing would be to grow in its light and become great huge personalities of joy, peace and bliss.

May God bless you all.

It will take about ten minutes at the most for you to get your realisation, but I would like you to ask Me some questions for about five minutes only. I'm sorry I was late because I had to go for two television interviews.

Question: How do we learn all these things?

Shri Mataji: I agree, we have no school but we have an ashram here, we have a center where they meet where you can go and learn everything free. As I told you we don't take any money from anyone.

There are some people who are living together are paying a rent for a place and they come to Rome city and have their program in one of the halls where you can meet them every Friday. And if you establish yourself well once you must be established, that's important, then we have people who can come to India.

Once a year we have a program, about a month you can come, but that is, first of all you have to establish yourself. You should be able to give realisation to many people then only you can come to India. You have to know one thing; that Sahaja Yoga is not some sort of a club where you can just put a label on your head, it is the becoming. It is nothing artificial, what you become within is the point. But I'm happy to know your question because it seems you are such an ardent seeker.

Question: He says that his Kuṇḍalinī once was awakened before and it was very painful.

Shri Mataji: Where, not with us. With us? With us? Not possible! Somebody else. No, no, no, no, no, no, no, no. That's wrong, that's wrong. If it is painful then you should know it is wrong. All right.

It never rises by Itself. We'll put you right, actually Kuṇḍalinī never rises by Itself. It's like a candle.

A candle, which is not enlightened, cannot be enlightened by itself. It has to be enlightened first so it can enlighten another light. But those people who are not enlightened and not authorized by God or by Divine, if they try some tricks with Kuṇḍalinī then there is another force which is down below there, of innocence which gives pain and trouble, not the Kuṇḍalinī.

Question: If we become sensitive when we feel the vibration, how can I be happy, joyous if around me there is a lot of negativity? It may mean that I am egoistical.

Shri Mataji: No, you see if you are standing in the water, all right, then you are affected by the rising of the water. But if you are in a boat you can see the rising of the water and falling, you are not afraid of it. And if you are a swimmer you can enjoy it. When you are in war with the problem then you are disturbed. But when you become thoughtlessly aware through Kuṇḍalinī awakening you see, you witness it.

You see it clearly and you also know how to solve the problem because you can see it clearly. You are sensitive in the sense that you record it, like a barometre and also you know the solution.

So it is the state of your being which gives the dynamic force within you, that you can see everything as a witness as well as you can solve the problem. All right? [Aside:] Did she follow what I said? Question: The seeker heard a speech of Yours and was impressed to learn that if a mother is anxious this can affect the child.

Shri Mataji: All right, but now you do not do it haphazard, you do it properly and you become a master and then you tell Me. Because it's not that only the mother is anxious but she knows how to cure her child. All right.

Question: We say that everybody should get this realisation but he thinks that if one person is not very intelligent he cannot get it.

Shri Mataji: No, no, no, intelligence on the contrary is very bad thing sometimes. It can cheat.

Intelligence cheats itself. Innocence is better. We should try to give to as many as possible. If you are a seeker, an honest person, you get it.

This gentleman here.

Sahaja Yogi: He says: If he can thank you in any way instead of asking any question.

Shri Mataji: So sweet of him, thank you very much. It's very kind of you.

So sweet of him.

Seeker says: I thank you very much for the effort you are doing for everybody.

Shri Mataji: May God bless you, may God bless you. I am happy you care for the good of yours and the good of others. That's something so good.

[Sahaja Yogi tells Shri Mataji that the people come from the ashram and perhaps we should ask the new people. Śhrī Mother then suggest to have one more question.] Question: What's the difference between innocence, intelligence and culture?

Shri Mataji: It's a very long question. I think I have a big tape on that, I have spoken about one hour on that subject, you can get the tape and know.

But it is very easy to understand that intelligence can have also lot of rationality in it, which can explain many of the cruel things people do. Intelligence can be very cruel or can be used for rationalizing cruel things. But innocence can never do cruel things, it loves and it likes loving people also.

And culture is originally came from the idea that we are all collective being and how we should behave towards

each other. What should be our behaviour to make life more congenial and happy? But now it has changed completely. People are trying to find out how we can hate better, others. In the name of culture people do all kinds of very, very wrong things, very shameful, indecent things also which does not show that they have any respect for themselves even. You can listen to My lecture Madame you will know what is culture actually is.

Question: Lighting the candle means also to light the knowledge and the power.

So is there any guarantee that says that we are going to use this power in the right way?

Shri Mataji: Of course, of course, if you start using the power in the wrong way, disappears. Is only for good, it will always do good. You cannot use it for wrong. It is a power of benevolence.

[Aside:] They've wrote now so many questions. One more. All right, one more now, see now.

Question: He would like to know the difference between the Cool Breeze we are talking about and the energy of the *[UNCLEAR* prana/Brahma] therapists. He is also asking if You have these energies and You can cure people like Christ was doing.

Shri Mataji: You see I don't want to say anything about that, what I am. I don't want to talk about Myself because Christ said about Himself whatever was the truth, that He was the Son of God so they crucified Him and I don't want to get crucified. But I've seen the energies that are used by people are not the energy of the Divine because they shake and they feel the heat and they feel sick and sometimes have a very bad death. That is the energy

coming from the left and the right side. One is called as the collective subconscious and another as the collective supraconscious and they do not know how they do it, they have no knowledge, scientific knowledge how they do it. They do it as if they are possessed by someone, they have no knowledge as to how to do it, what is it.

But in Sahaja Yoga, everyone even a child can say which is the finger burning. Say he says, `This the finger burning,' that means there's a problem on the throat. It's completely, everything is open knowledge.

You need not be a doctor, but you know each and every thing and you are peaceful within and you feel joyous in giving it to others, you don't get sick.

But for to know more about this supraconscious, collective subconscious and collective supraconscious please come and see these people, they'll tell you all about it. It's a big history. Such people might be cured for a while but they get some other disease and some other disease, they're never permanently cured.

But curing is not our job.

We have to give realisation and the Divine has common sense, the Divine has common sense. Like the lights, which are not going to give any light to anyone, lamps which are useless, which are not going to give lights, why should they repair? What is important is to make more lamps, which can give light.

So now, I think, let us have the raising of the Kuṇḍalinī, but there's no guarantee. One guarantee I'll give you in case you don't get it today you'll get it tomorrow or day after definitely. Only thing you have to do is to take little time and go and meet these people in the programs or

follow up. Because it is only for your good and you should respect your realisation and your personality. This is your property. I'm just giving you the key and there's no obligation of any kind. I'm doing it because I love it.

May God bless.

[Shri Mataji goes on to give Self-realisation.]

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I bow to all the seekers of Truth.

At the very outset, I apologize for being late because you know My plane could not leave London somehow. But that shows that you people have real patience and you want to know the truth. One has to know that truth is what it is. You can not have a concept about truth. Truth is reality which is beyond human concept and is beyond human endeavour. It exists and manifests itself once you become a subtler being. For example, this tree that we see, these trees, they have their roots. We have the knowledge of the tree. And we have no knowledge of our roots.

So to know the knowledge of our roots we have to become subtler personality. The truth is absolute. There can not be two opinions about truth. As you can see, there's a candle burning, everybody can see it and know there's a candle burning. There can not be two opinions about it. When we see that there are many opinions about God, about reality, about philosophies, we get confused. But to know the truth, we have to become a little higher personality than a human being. On human

level we live in a relative world. Nothing is absolute. We have many choices and then we start saying, “I believe in this, I believe in that." But whatever is your belief may not be the truth; may not be reality.

Now the knowledge about the truth and reality has been described by many people. And that description has been mutilated and made into something absurd, because the people who tried to interpret that were not subtle people. Now it is difficult in those days of science to talk of reality, about God, about religion, because the religion that we see is such a hodgepodge, is such a problematic thing, that we can not understand how a person who professes a religion can be such a wrong type of a person. Any religion one may belong to, he is capable of doing all kinds of unrighteous things, irreligious things. He is capable of nasty, evil deeds. That means the religion doesn't have that strength, within itself, to hold that man, or to put in his bones, in his being, the truth of being good.

But everyone has talked about your rebirth. Whether it was Christ, or Mohammed Saheb, Socrates, Lao Tze, anyone. You are to be born again, then you will know the reality. But it is not some sort of a brand, or some sort of an organization to which you belong and you call yourself, “I'm a born-realised." This is falsehood and if you have to be compromising with falsehood, we can not have the beauty and glory of reality. We have to be honest to know the truth and that honesty is as simple as this, to say that, `So far I have not known the truth. I have believed into this and that, but I have not known the truth.' The knowledge of the truth should be, as I

said, an absolute knowledge. That is on your central nervous system you must feel the presence of reality. If I put my finger to this candle, I burn it. My central nervous system knows that this is hot. Now if I put before you some statement, you must have an open mind about it. As a scientist, you must have that scientific outlook to see what I'm saying, is it worth the truth or not. Now when I'm putting before you a kind of hypothesis and if I can prove it, that it is so, you have to believe into it.

I say within you lies this instrument, beautifully placed, during the different processes of your evolution.

These centers exist within you and this power which you see in the triangular bone, in the Sacrum, exists within you. This is the power which is going to give you your ascent. This power is called as the “Holy Ghost" in the Bible, as “Assas" in Koran, Ādi Shakti as in the Indian scriptures. This power resides within you, recording all your past and your desires. This is the power which is going to give you the fourth dimension. This is going to give you your second birth. That is the reflection of the Holy Ghost, the Primordial Mother. We believe in the God Almighty and His Son. How can a father have a son without a Mother? So the third trinity, out of the third one, is the Holy Ghost, is the Primordial Mother. That is the energy reflected within us as Kuṇḍalinī. In the Sanskrit language it is called as Kuṇḍalinī because it is made of kundalas, meaning the coils.

Now this knowledge is coming not only from east. It has been there everywhere, only the difference today is that you can awaken this power within yourself. Like a seed, when it is put to Mother Earth, sprouts and the *[UNCLEAR]*

brings it out of the Mother Earth, in the same way, when your Kuṇḍalinī is awakened, you come into the new world of absoluteness. This power resides in all of you. Is your own and the Spirit, which is the reflection of God Almighty, resides in your heart. When the union takes place, you start feeling the All-pervading Power of Love, of Divinity. Then you understand that there is some subtler power all around us and when this starts flowing within you, you get so many blessings. Automatically you get back your innocence, as a result of the first center which is awakened.

As a result of the second center which is awakened within you, you get a tremendous creative power and your creativity becomes a beautiful aesthetical. It doesn't have grotesque or ugly things in it. It's a very joyful creation. As a result of the third center, you become such a satisfied soul, that your family life improves, you get rid of all your bad habits, you get rid of all your troubles of your stomach and you become a beautiful personality.

As a result of the Chakra that is above it, the center, the fifth center, the fourth center, is that you develop an emotional balance. You feel completely secured. The diseases like asthma, breast cancer, connected with your lungs and your breasts, get cured. One of the diseases, I should, there are so many which can get cured with this. You become very peaceful and the sense of security in you gives sense of security to others. There are many organizations who say that, “We work for peace." But the members of that organization have no peace within. I've known so many people who have got Nobel Prize for

Peace; they have no peace within. Those who talk about peace can not give peace. Peace is a power, like light.

And the person who has peace within himself can emit that power and give peace to others.

As a result of the fifth center, here, you become a witness. You start seeing the whole thing as a drama, as if you have now come out of the water and you are not afraid of the waves, you are sitting in a boat.

And you are watching the whole drama and because you are away from the problems you can solve them.

I am telling you everything in short. It is much more, it has many more dimensions. That's what human being is. He is born as the epitome of evolution.

Now comes the sixth Chakra, which is very important. When this sixth Chakra is opened out, then you become thoughtlessly aware. Like you see something but you don't think about it. You see it. Like a still lake which reflects all the surrounding nature into it, all the beauty of the surrounding nature, your stilled mind sees everything that is joy-giving and you just enjoy the joy. For example I see a beautiful work, here, of art. I just see it in thoughtless awareness. I don't think about it. It doesn't create thoughts in My mind.

So what do I see? The creation of art. I do not think about it. The joy that made this, of an artist, is vibrating in me. But supposing I think about it, then I start thinking how much it must have cost, where can I get it, what must be the colour, is it a fast colour or not. And supposing it belongs to me and I believe that it belongs to me. Then I start thinking, `Oh God, it will be all spoiled here. Have I insured it or not? Translator: Pardon?

Shri Mataji: Have I insured it or not? Something may go wrong with it. It's a headache, the idea of possession itself is a headache. We should know that possession itself is a myth and that myth is broken once this Chakra is opened out.

But this has even another very important function to do. This Chakra lies between the pituitary and the pineal body; lies on the cross of the Optic Chiasma.

So by that, once this is enlightened, our ego is sucked in, as here you can see the ego on the left hand side move from the right hand side. Human beings only believe that they do something. Animals don't believe that. They are completely under the control of God. If a tiger has to kill a cow, he kills a cow, he doesn't sit down and weep that `I have committed a sin.' It is only the human beings start thinking that I have done, `This is wrong, that is wrong, I have done this is good, this is bad...' Actually what do we do? If some matter is dead, say some tree is dead and we make this panel and we think, `Oh, we have made a beautiful panel.' From dead to dead! Have we done any living work? Not so far, but after realisation you do it because you do not do any more you think. You start speaking in third person, speaking in third person and this so-called ego which gives you ideas that you have done this Karmas, that Karmas, itself gets sucked in.

Now there is another side to it, is the conditioning which we have had. First time when I came to Paris, they told Me, “Mother you are so joyous and French are not going to like You. You have to look very miserable, otherwise they are not going to believe You." I then addressed

them as `Les miserables' [everybody laughs]. You see, at that time, now the time is better, every fourth lamp post they had a pub and every seventh lamp post there was a bad woman standing there.

[Translator is confused. Shri Mataji clarifies:] Fourth lamp, you see there was a pub, pub means where there, yes and the seventh lamppost a bad woman was standing there. Prostitute.

Now if you ask a bullock to come and hit you and then say you are miserable, then what are you to say? Then they told Me that they believe in miseries, that we have to suffer, otherwise we cannot be spiritual. This is absurd. He said that Christ has suffered for you, for your sins. He resides in that center.

Can we suffer more than He has suffered for us? Has he left anything for us, that we should finish his suffering? Are we here to complete His job? Are we capable to do that? He has done it for you. Once for all. You don't have to suffer. I have seen it in Vatican, in the Sistine Chapel, Michelangelo could see it so clearly because he was a realised Soul. He has put the whole thing as the Last Judgement and there is Christ standing, like a great man, throwing people here and there. He doesn't look a miserable creature there. He's such a healthy, hefty personality, but on the table down below you see a skeleton, kept as Christ. Can you carry the cross with that skeleton body of yours? Is absurd. How can we think of sufferings when we talk of God? He is God Almighty, He's our Father, He loves us so much. Which father would like his children to suffer? Is a wrong idea.

So we don't have to suffer or do anything of the kind, we are perfectly alright. And we don't have to confess of anything and feel guilty about it. After all you are human beings, you are not God, you can commit mistakes.

So what does it matter? Sometimes you have to commit mistakes as human beings.

But the Divine is the Ocean of Forgiveness, Ocean of Forgiveness. The drop of your mistakes can be easily dissolved by Him. I have come here to give you the message of joy and your glory, because that's your right to have it as a human being. The whole creation came into being and you were created out of that, not to be miserable. But for that you have to become a realised Soul. On one side your conditioning also drops out and that's how on both the sides you find the both the sides, these balloon-like things, like your conditioning and your ego; both of them are sucked in and this portion opens out here in the Fontanelle bone area.

Now, this Kuṇḍalinī pierces through and you start feeling the Cool Breeze of the Holy Ghost coming out of your head. This is the actualisation of baptism. It's not some sort of an artificial one, that you put some water and you say `Now you are baptized.' What is the difference between a person who is so-called baptized and who is not baptized? Both are capable of any evil things. This baptism can not stop. In India they put a thread and say, “You are now realised, you are a Brahmin." Brahmin means the one who has known the Brahma, the All-pervading Power. The Brahmin is called as the Dvijaḥ meaning the twice-born and the bird is also called as the Dvijaḥ, meaning first it's an egg, then it becomes a bird.

Transformation takes place. He becomes powerful bird which can fly. The complete freedom and discretion. What is the transformation that takes place out of these rituals? But you get absolutely transformed. You enjoy your virtues, enjoy your righteousness, you enjoy the generosity that you have and you enjoy the stupid play of the stupid around.

The last is to pierce the Kuṇḍalinī through your Sahasrāra, this point, which we call as the onethousand petalled brain. This knowledge is your own. But what's the use of talking about the history of electricity and all the power from where it comes organization. Better is to just put on the switch because it is already built-in. Is all built-in within you, is your own. The Spirit though is reflected in the heart, the seat of the Spirit is here, on top of the Fontanelle bone.

So when you get your realisation, you become a transformed personality. It's a living process of a living power and you can not pay for living things. For example, how much do we pay to the Mother Earth for sprouting a seed? She doesn't even understand money. Money is the headache of human beings, not of the Mother Earth and what's the use of standing on your head to sprout a seed? But people don't understand. I've heard that there are people in the religious sense of the word, supposed to be religious and they are having shares and things, indulging into business. God can not understand bank. That's a human creation as it is difficult to understand human beings and the human creations are even much more complicated than human beings.

Sometimes they are really complicated.

So I have to tell you that this is within you, you get your realisation, the actualisation and then you have to become. You can not organize God-Almighty. You can not have an organization. You can have so many living beings who are existing like leaves on a living tree, nourished by the same sap, but you can not organize it in a human way. You can not have memberships. There can not be any force. There can not be any compulsion. In your freedom you have to enjoy yourself because you are the source of glory and joy and peace. Only thing, an enlightened light has to enlighten another light and once you're enlightened, you can enlighten another person.

It is very simple. Sahaj means `spontaneous.' All spontaneous things are the easiest things because they are so vital. Like our breathing, if you had to read a book for our breathing, how many would exist? Now the time has come that many of you have to have your realisation. There's no obligation. It is just a mass evolution of people which was to be at this time. Formerly, one or two people used to get, as in the beginning only one fish came out of the sea and then shoals of fishes came out. In the same way, billions and billions of people have come out, have to come out of their ignorance. May God bless you.

The time is quite a lot, but still I would like to have some questions from you, but please do not ask aggressive questions, because I do not want to waste the time. I have come here to give the key of your joy. Not for any votes; I'm not a politician. Nor for any money, nor for anything, but just to give you your treasures.

[To a Sahaja Yogi:] Ask them to ask the questions.

Question: You said that God doesn't understand human beings and God doesn't understand bank.

But she feels that it is quite difficult for human being to approach God.

Shri Mataji: Why do you want? Is this the question?

Sahaja Yogi: Yes, it is.

Shri Mataji: You see, God is your Father and that's why He has to approach you, because He loves you.

Question: You spoke a lot about Kuṇḍalinī, but where have we to go to get it?

Shri Mataji: Just now. That's a very good question, of a real seeker, that shows a seeker. Even if I had not talked, it would have worked. Now there is one gentleman, there is one lady here.

Sahaja Yogi: You said that You are here to bring us joy and you said that Christ suffered for us, but why did He have to suffer for us?

Shri Mataji: That was destined for Him to suffer. In the evolutionary process, we had established up to our fifth Chakra, alright, for human beings. All these incarnations are there to establish different centers within us and Christ is bestowed upon the sixth Chakra. Now there is a big tight, we should say a knot, here, between the ego and superego, symbolic of how human beings have their ego and their conditionings and with these two things, how do they make others suffer, or suffer themselves? Now, Christ came on this earth to redeem us of our ego and superego and symbolically, He had to pass through this tight area to establish this center in the great being we can say, the macrocosm.

So He suffered from, for the microcosm, a macrocosm suffered. But They do not suffer, because They are witness. And he passed through that area to establish that center.

So, when the Kuṇḍalinī rises and awakens Christ within us, then our ego and superego will be completely consumed by Him So the message of His life is not His suffering, His crucifixion, but His resurrection because He established this center within us, for our resurrection. Now supposing I want to make something comfortable for My children.

So I have to go through the ordeal of Myself and that has to be done, but it's done out of love so you don't feel it. Then the children don't have to go through the ordeal again. They have to just enjoy.

Sahaja Yogi [comments before relaying question from the audience to Shri Mataji]: I have a very interesting question. Shri Mataji, who are you, really? Question: Why are you?

Sahaja Yogi: Who are you, really?

Shri Mataji: I am very tactful. I don't want to talk about Myself, because Christ said the truth, that He was the Son of God and they crucified Him. I don't want to get crucified. It is better that you get your realisation and then know Me.

Question: Shri Mataji, Shri Mataji, I would like to get my realisation, but I feel so much uh, pride in me, proud, I feel so proud in me that I think it will not be possible during this life.

So please, tell me what to do.

Shri Mataji: It will be alright. Don't you worry, you'll get your realisation. If you are conscious that you're proud, then that means that you're not proud at all. Only a humble man can say that. Will Hitler say, `I am cruel, I was cruel?' So, sit down, You'll get it, sit down.

So sweet of him. And there's one gentleman there. She just asked the question, same thing? Alright. Then that gentleman. What did he hear?

Sahaja Yogi: He heard the word which is `cumdebuf'.

Shri Mataji: Ah, and?

Sahaja Yogi: Word, `cumdabah', the word, which is `cumdabear,' and he doesn't know what it means, he would like if it has a connection with Kuṇḍalinī. It think it's...

Shri Mataji [laughing]: No, no.

Sahaja Yogi: Another question? Question: Are you capable to say to a person when you see that person, what is his level of evolution?

Shri Mataji: That you don't decide and judge. This is the time of judgement. You yourself will judge it. When you get realisation, you start feeling on your fingertips all your centers. On the left side your emotional side and on right side is your physical and mental side and your can feel it yourself and find out what's wrong with you. And then, if you know how to correct it, you can correct it. Also, you can see others on your fingertips and if you know, how to correct others, you can correct them. You don't have to condemn anyone. Neither yourself nor anybody else. In the Koran, Mohammed Saheb has clearly said that at the time of Rayama, resurrection,

your hands will speak and they will give witness against you.

So clearly it is described, but who is bothered about Rayama. Now one more, only, last.

Sahaja Yogi: Last question. [Listens to question in French from audience and laughs.]

Shri Mataji: Every question makes you feel so happy.

Sahaja Yogi: Yes, Shri Mataji. I would like to, just to be very close to his words. Shri Mataji, if You are the person, which I feel You are, please, pray for us, in the name of our Lord, Jesus Christ.

Shri Mataji [smiles and nods]: Alright. [Applause from audience.]

Sahaja Yogi: He is from Colombia.

Shri Mataji: You are from Colombia! I have been to Colombia Myself. Ah, wonderful people in Colombia, wonderful. We have in Bolivia, a center. Bolivia. Done now, I think. Let's have it.

Now, I have to make a very humble request, that I can not force it upon you. You have to really desire it. Thirdly, that those who do not want to meditate just now, to achieve their realisation, should leave the hall, so that others don't feel aggressed. I'm sure most of you will get your realisation. If not today, tomorrow, but there's nothing to be upset if you don't get it. If you desire it, you'll definitely get it, but everybody has to meditate just now, those who do not want to do it can go away. First and foremost thing, I have to make a request to you all that it will hardly take about ten minutes but you have to little bit cooperate with Me. The first thing you have to do

is not to feel guilty at all, not to be miserable and you have to be very pleasantly placed towards yourself, because you are at the epitome of evolution, because you have to enter into the domain of your Self.

So have a feeling of pleasantness towards yourself. Don't have any condemnation of yourself; please do not count your mistakes.

Now, I would request you one thing is to take out your shoes if possible because this Mother Earth helps us a lot. Is question of ten minutes and the journey is about from three to four feet only. [Laughs.

Translator does not hear Shri Mataji.] The question of ten minutes and the journey is only three to four feet at the most. [Gestures up Her Body, from Mūlādhāra to Sahasrāra. Sahaja Yogi and audience laugh.] Only thing is when you get realisation, you have to respect it and you have to grow into it. When I come, many people come, they get their realisation and get lost. You have to become your masters and master of Sahaja Yoga so you can give realisations to others. As Christ has said, that you not, you do not put an enlightened light under the table.

So you have to come to our center and you have to get your realisation in a humble way and even if the realisation starts today, you have to develop, you have to grow, you have to mature and you don't have to pay anything for anything, only a little time. In modern times we have watches to save time, just for our ascent.

So you have to pay due respect to your realisation.

Now you have to put both the feet on the ground parallel to each other and you have to sit very comfortably,

without raising your head too much, backwards or forwards, just in the center. You have to sit comfortably. If you are sitting on the ground, then it's, it's alright. If you are sitting on the ground it's alright. What's the matter? She's trying to sit down? What has happened?

Sahaja Yogi: She falls off her seat.

Shri Mataji: Seat is not alright. Alright, give her a better seat. One of the Sahaja Yogis can give the lady a better seat, please? Maybe some seats are not...

Sahaja Yogi: She fall down from her seat, Shri Mataji.

Shri Mataji: Alright? Did you get hurt?

Sahaja Yogi: OK.

Shri Mataji: Ah? [Sahaja Yogi to Shri Mataji privately: She fell from her chair.]

Shri Mataji: That's alright, alright. Just fell down, it's alright.

Now put your left hand towards Me like this, in a simple way because this represents your desire to get your realisation, this is the power of desire which I'll describe to you tomorrow. Now this hand, right hand, this is, symbolically, the power of action.

So though the Kuṇḍalinī will rise, you have to facilitate the upward movement of the Kuṇḍalinī by touching different centers on the left hand side.

So I will tell you how to go downward and then upward. [To a Sahaja Yogi:] You also show.

Now first of all, the right hand has to be on the heart. Please put it, all of you. Right, right. Left hand towards Me and... Right. Alright. All the time, left hand should be like this. Then you have to take down your right hand on

the left hand side on the upper portion of your abdomen. This is the center of your mastery. Now you have to take down your right hand in the lower portion of your stomach on the left hand side. This is the center by which the True Knowledge of the Divine manifests through us. Fine.

Now, you have to raise your hand again on the left hand side in the upper portion of your abdomen and press it. Now you have to put your right hand on your heart, which is the, which is the seat of, which is the reflection of God Almighty as Spirit. Now you have to put your right hand now on the, in the corner of your shoulder and your neck and put your, put your head towards the right. This is the, this is the worst center. This is the worst center now because this is center is caught when we feel guilty.

So at the very outset I have told you not to feel guilty, not to feel guilty at all, to be pleasantly placed.

Now you have to put your hand, right hand, left hand like this, on the forehead, across and press it on both the sides and then to take your hand on the backside of your head and put your head, the load of your head on your hand and put it up. Now stretch your hand, the palm and put the center of your palm just on the Fontanelle bone area. Now please press the scalp and move it in a clockwise manner seven times. You can bend your head.

Now, please. That's all we have to do. Just we have to close our eyes now. Please don't, don't open your eyes till I tell you. Now put the left hand towards Me, on the lap. Keep the eyes shut and put the right hand on your heart. Here you ask Me a very fundamental question three times. You can call Me Shri Mataji, or Mother.

Mother, am I the Spirit? Ask this question. Now, please bring your right hand on the upper portion of your abdomen on the left hand side. This is the center of your mastery and if you are the Spirit, you are your own master.

So here you ask Me another question: Mother, am I my own master? Three times please. Now please put your right hand on the lower portion of your abdomen on the left hand side, please. Now this is the center of Pure Knowledge. I can not force upon you this Pure Knowledge. I have to respect your freedom.

So you have to say, Mother please give me Pure Knowledge, six times, because this center has got six plexuses, sub-plexuses, or petals.

By asking this question your Kuṇḍalinī starts moving. Now to facilitate the movement of the Kuṇḍalinī upward, you put your right hand again on the left hand side of your abdomen, in the upper part. Here with full confidence you have to say, Mother I am my own master, with full confidence. You have to say it ten times. Now raise your right hand to your heart again and put the left hand towards Me. Here again with full confidence you have to say, twelve times, Mother, I am the Spirit. Now you have to know that the Divine is the ocean of love and *[UNCLEAR* bliss/peace], but above all, it is the ocean of forgiveness.

So you can not commit any mistake which can not neutralise by the Divine power.

So put your right hand, on your left hand, on the left hand side, in the corner of your neck and your shoulder and press it and put your right hand, head towards the

right. Here you have to say sixteen times, again with full confidence in yourself, Mother I am not guilty at all. Now even then you want to feel guilty; then you have to punish yourself by saying it 108 times [chuckles]. You have to love yourself and respect yourself. You're entering into the Kingdom of Heaven.

Now put your right hand on your forehead across and press it on both the sides and put the left hand towards Me. Press it hard. Here you have to say, Mother, I forgive everyone. Say it from your heart; how many times is not the point. You may say that it's difficult. But whether your forgive or you do not forgive, what do you do? It's a myth.

So if you do not forgive, you play into wrong, into the wrong hands.

Now please put your right hand on the back side of your head and put the load of your head on it.

Here for your own satisfaction, without feeling guilty, without counting your mistakes, you have to say, Oh Divine, if I have done any mistakes, please forgive me. Put back your head please. From your heart. Now stretch your hand, your palm and put the center of your palm on top of the Fontanelle bone area, which was the soft bone in your childhood and stretch your fingers backwards. Press it hard and please put the left hand towards Me now, nicely. Now here you have to move your hand in a clockwise manner, slowly, seven times but while, while doing that, again I can not force upon you the Self-realisation.

So you have to ask, Mother, please may I have my realisation? So press it, hard.

Now take down your hands please. Please open your eyes. Put both the hands towards Me. Now, right hand towards Me and left hand on top of your head. You can put down your head and see if you're feeling the Cool Breeze.

Some will feel it much away from the head, some much closer. Now please put the left hand towards Me and with the right hand, try to feel. Again, please put the right hand towards Me and feel with the left hand.

Now raise both your hands towards the sky and push back your head and ask a question three times: Is this the, Mother, is this the Cool Breeze of the Holy Ghost? Is this the Brahma Shakti? Is this the All-pervading Power of God's love? Ask the question three times, sincerely. Now, take down your hands please. Watch Me without thinking. Those who have felt Cool Breeze out of their heads or on their hands, please raise both your hands. Both the hands, both the hands. All of you have got realisation, practically.

May God bless you. No more miserable. I bow to you all.

Some people did not get, alright, doesn't matter.

We'll work it out. It will work out. You didn't feel at all? Don't wear your shoes, just one minute. Now don't think! Just watch Me. Put your hands towards Me. Just watch Me.

Contents: 1987-11-05 **Arrival, Airport, Madrid, Spain**

[Signs list that the bags will have to be collected at belt 1 where all other eight Sahaja Yogis went. Shri Mataji and Javier are in the proximity of belt 10.]

Shri Mataji: Javier, please collet My bags that are going here on belt 10.

Javier: [says that the bags are going to be collected at belt 1].

Shri Mataji: Please pick up My bags because I am eager to be with My children who are waiting for Me outside.

[The two bags of Shri Mataji are the only ones that turning on belt 10. Once Shri Mataji sits in the car, the other bags are delivered on belt 1.]

Contents: 1987-11-06 **Śhrī Gaṇeśha Pūjā, Cottage, Soto de Viñuelas, Madrid, Spain**

So today we have come here to Spain and there are so many other Spanish Sahaj Yogis here and you all have met them, by that they are very much strengthened in Sahaja Yoga that they feel that they have brothers and sisters all over the world, because in Spain there are very few Sahaj Yogis and they feel quite lost, because they are so few; but by your coming here it is a kind of a one hand helping another hand. Now Spain is developing materially and it is this time they have to be careful; they need not go all the way to the over-developed state and then suffer and that suffering should not become a kind of punishment to them, like in many affluent countries. Because as materialism grows, it tries to overpower human beings, but if after Realisation, the materialism starts growing, you master the matter. Then matter doesn't sit on your head, because with realisation you have discretion and actually materialism is to be understood through Lakṣhmī Tattwa, Lakṣhmī principal. If you develop the wisdom in Sahaj Yoga, then you

understand how far to go with materialism. Matter is for you, you're not for the matter. Now I'll tell you gradually how matter sits on our head. Before Realisation, first we start using the matter for our comfort. Through science we develop ways and methods, by which we develop a life which gives you more comfort.

In the beginning it is alright that we get sufficient food and a proper house to live in, but by that time we have already become the slave of the matter. Matter is a dead thing; we just change the forms of matter, from dead to dead, but we cannot do any living work. Now this matter starts giving us habits, then we cannot get out of those habits and gradually we start becoming slave of matter; it does not go that far. Now if you have too many machineries you produce things out of proportion, like you have so many cars. In Paris everybody is on the road all day; as soon as you are on the road, you are on the road all the time. Better to be in the house. And you spend hours together, then you start producing other things. Like supposing they are producing clothes, the factories have to run, you cannot stop the factory.

So then they start producing things such a lot, they don't know how to sell it. Then they say that alright, let us have fashions, then these manufacturers float fashion houses. Now the fashion starts. With that, everybody changes their clothes every year; they have to be according to the fashion, such a lot of money is wasted, but we also lose our individuality.

In America they play another trick, also here I think must be everywhere. Every year they produce new type of handles, new type of tiles, new type of bathrooms. If you

go to an American house, better ask about the bathroom, otherwise when you enter in may be you may be just drenched with water with some showers falling on you; or you may sit in the tub and you may press it and the whole tub might come like that. Their beds are also funny, you may press on some button and the whole bed may come...

[laughter]; they have beds where they just can fold on this part, or that part, it is terrible, I mean you if you press some buttons you might be going into acrobats all the time. There is no need to do all that, but when you have out of proportion machineries, then you have to do it, but that is how you become slaves of these entrepreneurs.

But, in Sahaja Yoga, when you come in, you know how to do living work; like in the affluent countries, they use seeds which are hybrid. These hybrid seeds are of no nourishment to us, they are no good for our brains, they confuse us. Especially the hybrid animals, their milk confuses us. Hybrid animals themselves are very confused, but in Sahaja Yoga, you take the ordinary seeds and you vibrate them. If you vibrate them, then what happens that you start getting seeds which are even better than hybrid. I tried an experiment with a sunower; so I developed a sunower about two kilo weight, about one foot diameter and such big, big seeds, that you can't make them out to be sunower seeds, so the collective was so amazed at it and they felt that this kind of seed will solve all of our oil problem. Same thing happens with the animals.

You take ordinary cow, Indian ordinary cow and you give her vibrated water to drink and she gives about the same milk as an Australian cow, but the Australian cow's milk can make you confused and mad, because we have seen that the Australian cows, when they are in India, they don't know where they stand, they just run amok, so what must be their milk? But an Indian cow, if she gets Realisation through this vibrated water, she gives milk which is very good for the brain.

So that is how we improve the quality of our animals by Sahaja Yoga. Now regarding matter, we have to understand that matter is only good for giving it to others, but if it is given by a realised Soul, it has tremendous effects. Before Gregoire wanted to write his book, I gave him a fountain pen and he said I never wrote a book and he started writing so well. Same with Rustom, he became a scholar.

So Sahaja Yoga gives you an additional power, by which you can neutralise the bad effects of materialism.

Now, say, supposing, in India, in England, you have to offer drinks to people; so there are ten types of glasses you have to have; only one is sufficient; to drink anything why to have ten, it's a headache. Now if you have to use spoons and forks then you have all elaborations and you can have ten place setting, but if you can use your hands they are very clean. Need not have so many elaborations, but these elaborations we have not because we want them, but because of these entrepreneurs; they force on us. But there is a deeper influence; how people control you through matter.

Now supposing they go to somebody's house and they find a kind of a spoon missing, because there could be a spoon for avocado, say a special spoon for avocado. Now if that spoon is not there, they will say: “Oh, these people have no sense." And they will ask: “Have you got a spoon for avocado?" So it is very shameless and is very arrogant to insult another person. A housewife, supposing you are a guest, she will be more worried about her carpet than about her guests. And this kind of a thing can go too far and a person can become very dry. Such people are very disgusting and insulting type. There is another way they control you through matter. That they will say that now you have to say, for a husband: “You must get me this, otherwise I will be very angry." If the husband breaks one cup, the wife will be on his head, as if the cup is more important than the husband. She can get another husband, she can also get another cup.

See, the whole human dignity is reduced to matter and this kind of controlling goes on. Children also control parents; they see in the television some sort of a toy and they ask the parents. Now if the parents don't give the toy they will not eat their food. They'll cry and weep and trouble the parents.

So then the parents alright get them toy, let them have it and the child plays with the toy, not with the parents.

Now two friends will meet and they will say: “We must go and see a film together." They don't talk to each other, there's no rapport, there's no friendship. They must have something in between them. There is no direct rapport between the children, between the friends, between husband and wife. Matter is to beautify your life, not to

make it ugly and create problems between each other. Now the French will not like English because they use their fork and knives in a different way.

And English think no end of themselves because they know English language. All this kind of nonsensical feelings come in through this kind of materialism and we are no more collective and the collectivity gets lost. But then we find out wrong methods to get into collectivity, like we take to alcoholism, because after alcohol we feel abandoned and we can laugh and enjoy together.

So otherwise, if not we go for holiday. All the women must show off their body to attract the attention of men. Men must show off their bodies to attract the attention of women, but no one knows no one; it's a joyless pursuit and the way they quarrel among themselves for all these small, small things, they are really joy killers. As a result of all these things, we have lost the art, we have lost the art, we have lost the deftness, the deftness and now wherever you go what you find are ugly things like the airport of Charles de Gaulle; it looks like a factory and I don't know how you feel in that place.

There is no cosiness in the household; the house is so bare and so insipid and the people are so dry and stupid. There's no joy in the family, so also the children run away from the houses at the age of eighteen, or sixteen, or whatever may be the truth.

So instead of human beings, we start creating robots, you see, controlled by entrepreneur; this is the situation, that's why you play into the hands of all kinds of things like psychologists, like Freud. Any new idea comes in, they jump at it and that's how they suffer; the result is

they have got aids now. There's no logic in their heads. They don't understand that this is just exploitation.

After Sahaja Yoga, you do understand this is exploitation. Now they have plastics and nylons and they don't know what to do with the plastic, how to get rid of it; then they have acid rains and the trees are affected by that. Now in Switzerland, which is such a corrupt country, I should say, it is taking the money from, corrupt money from every country, who are absolute materialists are suffering from this acid rain.

Most of their trees are destroyed and they have avalanches, all these big, big mountains that they have, the ice starts flowing downward because nobody can hold it; and now there are floods. The nature starts acting.

So whether they progress outward in this wrong direction, or they try things inwards like Freudian methods, both are dangerous and are destructive and in this destruction who are lost are the people who are innocent.

So one has to develop that wisdom within oneself, that we are human beings here, part and parcel of one whole and only the human beings can get Self-realisation and can feel that oneness.

And such a personality is a satisfied personality; they do not try to exploit other countries, other people; they live satisfied with themselves. They enjoy their compassion and their generosity. They open their houses to everyone, they open their hearts to everyone. They make their houses beautiful for others, not for themselves.

We were first in London in a country house and there were other six houses; there were quite rich people living there. Every Saturday, Sunday, the poor husband had to mow the lawn and wife would stand up telling him “do it better” and used to polish all the brass, you see, same with his wife and not even a rat would enter that house and they were surprised that in our house there were so many people coming and they came and saw our house and were surprised that our house was so beautiful and so neat and clean. I told them that if you really have a beautiful house, even children don't want to disturb it; they treat the house like a temple. But if you do not make the house beautiful and acceptable to others, then you are only busy cleaning for yourself all the brass, all the crystal, all the glass everything yourself. And what is the purpose? Then Monday you are again tired, sitting very tired, but if you had kept the doors open to others, they would have enjoyed, then it had some purpose.

So purposeless life is absolutely joyless. That is the problem is that people get exhausted for nonsensical things. If one spoon is lost they will just die ten times. Thank God in India, we are not such materialists, yet. We might become, but we have now a short circuit, we are coming to Sahaja Yoga before we are developing. Now the culture is also very different and is an ancient culture. That should be the culture of Sahaj Yogis, will be that culture. Like, now if somebody spills any coffee say, nobody will say anything, `No it's alright, it's alright, no, no, no it doesn't matter,' even if it's a Persian carpet, until the guest is in the house, you will not wipe it. Even if children break something, we don't punish them, that

`you have broken this and it's very wrong, you have broken that,' nothing of the kind, “It's alright, you be careful” that's all. We don't scold them for that, but we tell them that: “You be careful, you might get hurt." No importance is given to things. Also in language we cannot say to somebody: `I hate you.' That's not allowed. Or; `I don't like you,' or `I believe in this,' they will say: `Who are you? What do you think of yourself?' The parents will immediately correct and that is the correcting point which helps throughout the life.

You don't say harsh things like: `I don't like this, I don't like that.' We have to appreciate everything, learn to appreciate other human beings, to enjoy other people, to see to their good points. If you see only their bad points, you will get all their bad points; where is your attention? Instead of getting too many plastics, you have one little nice thing with you. That is something joy-giving. Keep your houses open to others, don't get worried how your door is, if somebody touches the door it might spoil its polish, or something like that. Enjoy looking after others having concern for them.

They always say: “Mother, You look so young despite Your age and You work so hard." It is because I love everyone much more than I care for Myself, because I have so much concern for everyone. That keeps Me very happy. If I could give something to others, that makes Me very happy. If I can cook for everyone, that's very good, only I think, two years back I went to, first of all that's about three years back, I went to Australia and cooked for five hundred people in two places and enjoyed really seeing them enjoy My food.

It was such a joy giving thing. The greatest joy is in giving others. As soon as this attitude changes, you'll be amazed the materialism will be at your feet, because in Sahaja Yoga it works that way. I'll give you an example; once I was going for a Guru Pūjā and I wanted to take some presents for all the leaders. In London I don't go out shopping, but I went out and I was exhausted, I couldn't get anything and I came in the evening very tired and there was nothing I could find and I thought that: “I better now open My storeroom and try to find out something there." And at that time a Sahaj Yogi just said: “Mother there's some boy who wants to sell his paintings." I just came rushing down and he had beautiful paintings with him at a very reasonable price that I could afford and they were exactly the number I wanted, so I bought them. And you know in one of the Guru Pūjās I gave beautiful paintings to everyone. This time I had no time to buy any presents for the leaders, I was going to France and here. I thought I must have something and now what to do? I have to take something for Jose Antonio and also for Patrick, so our plane was delayed and I got beautiful fountain pens for both of them; I was so very happy I could buy them there.

It's so nice see to buy for others. I find it difficult to buy anything for Myself. It is so many times I have seen how suddenly you get the things that you want and the matter is at your feet. I had bought some chocolates for children for the Pūjā in, not Pūjā but visit to Paris and when they came in the evening for music, we forgot about it, but at the airport we suddenly found them, so I gave all that to small children and to big children also

and we had a nice time at the airport. All these small, small things give so much of joy, such an ocean of joy. You just try these things.

In the beginning of Sahaj Yoga, I was, I had gone for a program to meet the Sahaja Yogis at Gavin's place and his wife was no good for, she was cooking and all that, she, she was schizophrenic type, but Gavin said: “Mother will you please have Your dinner with us?" So I thought he has cooked only for Me, so I allowed everybody to go away and he was in the kitchen and he came out and said: “Mother, where are they?" I said: “Why they have gone away." He said: “See, Mother, I have cooked for all of them and why did they go away?" You see his sweetness filled My heart with joy; I felt what a sweet man he is. He's from Scotland and they say that Scottish people are very miserly, but I found Gavin to be a very generous person. Like that I like when the Sahaj Yogis talk good of others, try to help them and try to be nice to each other, that is the most joy-giving thing. All these things will cut out the domination of matter upon us. We should not care for the matter.

Of course one should care for something that is given to you with love. One day Gregoire had given Me two little, little horses then I came home I saw they were missing and I went round the whole house seeing them: “Where are they?" I said, “Where are they gone?" So I had My servants, My domestics, they were surprised that: “There are so many things in the house, why is She worried about these two little horses?" So My husband came back in the evening. I said: “Have you seen those two little horses that Gregoire had given Me?" “Yes, yes” he said,

“I have kept them properly in my cupboard because children were there, they would have broken and You would have felt bad about them." I had so much silver, so many expensive things, he didn't bother about that, because it had an expression of love in that, which is much more than all the gold, all the silver put together. This is what we have to understand, that love is more important than anything else.

You must compete in loving each other more; compete in being kind to each other and compete in being humbler than each other, compete in doing something for others and in saying very sweet things to others. Try to think of doing something very sweet. Like once I went to buy a sarī for Myself and then I found, you see for Myself I am quite miserly, I thought it was rather expensive and I didn't buy it. And another Sahaja Yogi was there, with Me, I didn't know, but he bought that sarī and next day he brought it to Me and then that's how he was so much appreciated by everyone. Maybe it had that love, this is what it is, we have to feel the power of love, then everything vibrates, the matter vibrates and you can feel the vibrations from a distance.

If you come and open My cupboard and try to arrange My sarīs, you will be all filled with vibrations.

Anything that you touch will have vibrations.

So it is important that we should learn to love and improve our vibrations, so that we can spread love all over and remove the people from the shackles of materialism.

I wanted to talk to people in Spain about this and for all the other people I would say that they should come back

because they have gone too far into it, because matter complicates you; it reacts and make you think more, it doesn't allow your attention to be steady.

If you see anything beautiful, you just look at it without thinking, then you will realise what beauty lies in the matter. In the Zen system of meditation, Viditama the one who was the founder of Zen system tried it; I think I've talked about it in some other lecture. With all My love to you, I would say that: “Try to love each other." And you have seen that, in India when you travel, it's not so comfortable and we cannot give that comfort in the small places we go to, but still you all enjoy it so much; you don't want comfort, you want the comfort of love. You enjoy each others company so much and that overflowing love of your host country that is India, Indians; that is the sign of good Sahaj Yogis, because there is a big purpose in our lives, greatest of all, what Abraham Lincoln did, or what Mahatma Gandhi did, your work is much greater and subtler, because you can do living work, so we don't have to become Sannyāsīs, we don't have to give up anything, but we have to change our attitude. We have to develop that detachment.

May God bless you all.

***Contents: 1987-11-16*, Public Program, You Have to Find Your Self, Porchester Hall, Porchester Road, London, W2, UK**

I bow to all the seekers of Truth.

When we are seeking the Truth we have to know we have to be honest about it. Because it is benevolent for us, not

for others. We are seeking the Truth for ourselves, not for others.

The another thing we have to remember, very humbly, that truth is what it is. We can not change it, we can not organize it, we can not manoeuvre it. It is what has been and will be.

And what is the Truth? The truth is that you are the Spirit. You are not this body, you are not this mind, you are not this ego and you are not this conditioning. You are the Spirit. But so far you have been a humane being. But to be humane being itself is a very great thing. Is the greatest thing to be a humane being. Perhaps we have not realised the value of our life because we do not know what we are. The way we waste our time, waste our energies, waste our attention on things, which are senseless, because we still have to understand the greatness of our being. Humane beings are made with such care, so beautifully, such delicate working of the Divine from amoeba to this stage passing through various stages, such a beautiful thing has been created as a humane being.

But first we must have this attention to our Self that there must be something. It can not be a purposelessly *[UNCLEAR* way/doing], it can not be something just a chance. Is a wrong idea to play with. If the gravitation force of the Earth or anyone of the galaxies changes, then be disaster, absolute disaster.

So many things in the cosmos, if you study, the coefficients that works out, the different balancing and the different weights and the movements of the different bodies show us that there must be some purpose.

And they do not trouble us; it's all as if made for the stage for humane beings. That the humane beings have to come on the stage and all the preparation is made for the great drama. I think it's high time that great scientists should look at it and start wondering why is it the way it is made. Why we are so much looked after. The whole cosmos seems to be within ourselves as if we have buttons, which move the cosmos, which control the cosmos. Everything is going on so smoothly otherwise, except when we do not try to understand ourselves.

It has been said practically in all the Scriptures that you have to seek your Self; you have to find your Self. Though I think many of this Scriptures have been little bit changed and have been used for certain purposes, still they could not get over this point that you have to become the Self, you have to be born again.

But that is not an artificial thing. We are humane beings not artificially made. We are made really by some sort of a living force from amoeba. We are not just made with some sort of a thinking or a mental projection. It is not a mental projection by which we have been humane beings, it is something spontaneously happening, a living force within us, which has brought us to this stage, with a purpose, with a meaning.

And now at this stage we are free to do what we like. Many people ask Me, “What was the need to give this freedom to humane beings?" It was very necessary. If you have to have the ultimate freedom you must know how to deal with it. You have to understand. Of course, humane beings have to make mistakes. To err is humane. And we have to understand that this trial, error

and trial and error business, has made us understand, also those who have not understood must understand, that there must be a wiser or surer way to achieve that goal of Self-realisation, of Self-knowledge.

Self-knowledge we do not have, we must admit very humbly, we have had no system by which we could know ourselves. But think of a computer that is a humane being is. As soon as you see Me you know I am there. You don't have to go for programming, you don't have to consult anything, you don't have to use any kind of computer or some sort of a complicated machinery, automatically, spontaneously in a split of a second you know that I'm standing before you and talking to you. Such a computer we can not create.

But the Divine has created such a great computer and that is the humane being. And this humane being is the only one who is going to achieve that higher state, which we call as the spiritual state of the Self.

Because in the science they deal with the tree, I should say, the outside, but they can not go into the roots. To go into the roots you have to become a subtler being. Unless and until you become a subtler being you can not go into your roots to find out what are your roots are. And that is what is Self-realisation.

When you become subtler then only you can go into your being and can find out what actually you are.

Also to look after a tree, which has not know its roots, is a very difficult thing. What happens is that when you do not know your roots and you start growing and growing and growing you go very deep down into that where you find that you have lost your way. Actually you are not

going deeper. You are spreading outside more and more. And then once you start going to extremes because of your freedom you lose your way.

That's how today everybody is saying, “A shock is going to come." You are all going to face a shock.

This is going to happen, that is going to happen. But actually it is absolutely in your hands because the whole of the cosmos is within you. The cosmos is working under your control complete. It is absolutely looking after you. Every element is looking after you to preserve you, to guide you, to take you to the right thinking.

But in your freedom you have to achieve that. This is a very big condition and there where we fail to understand. Even there are many who say, “There is nothing like Divine" and, “There is nothing like God." In Russia I've been and I've been to China and all the communist countries and they are in a way partially justify it. Because what they found, those people who talk of God, those who say that, “We believe in God" and those who say that, “We believe in religion” can be irreligious. Anybody who can call himself a Christian, Hindu, Muslim, say, Farsi, anything, is capable of any sin. Whatever he wants to do he can do it. Nobody can say that, `Because he was a Christian he could not do it.' So the whole concept of religion becomes a mental projection again an artificial thing. But if a person is a Self-realised person he goes beyond that, beyond temptations, beyond any kind of domination of any habits. He becomes a very strong person, very powerful person and extremely compassionate. His compassion is active. Is not a compassion that, `I'll form a charitable institution, which

lends money to people,' is not like that. The being itself emits compassion and this compassion acts, acts and works out. For example you become like a light which gives light to people and to yourself. You know others and you know yourself. That is the light of the Truth and unless and until that happens one should not say that, `I'm a Self-realised Soul' or, `I am a twice born', is artificial.

So what you have to understand that we are living in a relative world. We talk relatively. We have to be in the absolute world, where the Truth is absolute. There now before you I'm standing, you know very well that I'm wearing a sarī, which is white. But it's a relative still because somebody will say, “Oh, maybe it's white." Somebody will say, “It's of white” somebody will say like that. Still you know something, but to know it absolutely, meticulously the right thing, you have to be the Spirit. But what you know is much more than these eyes can see or this nose can smell. Is much more, much more explicit, much more clear-cut. Like a person who is suffering, say, from some disease. A child is suffering from some disease and they don't know what the disease is.

So they have to go many various kinds of tests and for that the gentlemen, the father, or the mother, they have to pay a lot of money. They go on finding about the child, what's wrong, what's wrong, what's wrong. They can not find it, what's wrong with the child. And they are so upset about it and within three days a child dies and still the diagnoses is not coming. Is a very common thing. But when you are a Self-realised Soul you can know what's

wrong with the child, exactly you can put down your finger on the problem that he has.

Now how does it happen? Here is already told you about the Chakras that we have, the centers within us. These are the centers, which on one side control the cosmos, on the other side control us, give knowledge and on the other side they give us the knowledge about others. These centers are within us.

Now when I'm telling you all this you have to have an open mind of a scientist. We shouldn't just deny it because in your concept it doesn't fitting. But like a scientist please see to it that if it is proved you have to accept that this is so. Now these Chakras are within you, these centers are within you and these centers communicate to you through your fingertips what's the matter with a child. You can feel it on your fingertips, now five, six and seven centers, right side, seven centers [points to the Chakra projections on Her left and right palms]. The right side has got the seven centers, if they are decoded properly and if you know what is the decoding is, putting the hand towards a child, for a realised Soul it is very easy to see where is the problem. And as soon as he finds a problem and he knows how to cure it he can cure people without going to doctors.

Sahaja Yoga has cured, I must say, I don't want to claim it because I don't want to open a hospital.

We are here to create doctors and not patients.

So even some patients who have come to us have become doctors today in a way that they diagnose it on their fingertips. As Mohammed Sahib has clearly said that, “At the time of your resurrection your hands will

speak." But still nobody wants to know about it, that's called as a resurrection time, as Qayamat, nobody wants to talk about it. “Your hands will speak and will give evidence and witness against you” clearly He has said it, I must say, He'd done such a lot of work on the Self-knowledge; as Christ has also said so many things.

But people don't want to look at that side. Like to say that, “We must suffer" itself is a nonsense, I think, how can you. Any God who is a compassionate Father would like His children to suffer to meet Him? I mean, it doesn't going to logic at all. But people accept this funny concept of sufferings. What about Christ? He suffered for us, isn't it? Isn't it that He suffered for us? If so, is has He left something for us to be done, to be completed more than He has suffered? He has suffered for us and He has done the job fully. We don't have to do any more about it. He carried the cross. People make Him look like a TB patient, even worse than that, just bones and the skins. It's very surprising, how can you conceive Christ like that? Anyone of the people who say they are very healthy people, let them carry the cross and we'll see. It is so contradictory about Christ, there's surprisingly that He should say that you have to suffer.

Same about Jews. I just don't understand why should they say that you have to suffer if their God is kind? Same about all other organized; all these organized or perverted people who say that you have to suffer. Suddenly people become vegetarians, suddenly they become fasting. In India though we have to fast in any case because of lack of food, but they have fasting days. There are some people who fast at least five days in a

week. They fasting. What is the need to fast? If you ask for fasting you'll have to fast all your life. That's what God gives you, `You fast now, you want to fast? All right, have it fasting.' We are asking for trouble. You want to be miserable? All right, be miserable. You want to be unhappy? All right, be unhappy.

You find people coming out of congregations, which are supposed to be very religious so miserable looking. How can it be? It has to be joy, it has to be happiness. Just think of it, how can we ever believe such things what we have believed for ages, ages, ages and it can not go out of our heads, that we have to suffer. How long, how many years, how many lives? Nothing is written anywhere. You better go on suffering and make others suffer also with it. If some person is like that in your family you'd like to run away with that boredom, because he's suffering for nothing at all and [laughs] he don't understand why is he suffering.

So you want to run away from such a person. And all this kind of ideas we have accepted for ages now. And that has led us to a big confusion about God.

Then we take to things which give us joy. Actually they are not, they are just flippant pleasures. We can not enjoy anything in life, really we can not. We can see the way people are now going on for such sensational things. The reason is there's no joy. The sensitivity to joy is so reduced that I sometimes fear with all that they are doing they so fed up, that they may have to put electrodes in the limbic area to get the joy instead. They have become so very [smiles] so very insensitive to anything, they'll not laugh, they'll not smile, they are so

full of closed hearts and frightened things, whatever they said about humane beings.

Now first thing you have to know, you don't have to suffer at all. Secondly, you don't have to judge yourself. Let your Kuṇḍalinī rise and judge you. You don't start judging yourself and condemning yourself.

And the another fashion, which is very common, is to feel guilty. From the very beginning you start, “I am afraid." What are you afraid of? You have to have all the courage, all the blessings and all the confidence. You are a humane being and this is the message I want to tell you that you are a humane being and you have to be the Spirit. And once you are the Spirit you'll be surprised the blessings will be showering upon you. In these modern times should talk about these things is out of date. But it is predicted that this will be said and this will be done. For us it is important first of all to know our own glory, our own truths and about how we are built and how others are built. Once you know that first of all the peace within is established. Unless and until there is peace within what do you talk of this peace organization and Peace Nobel Prize? I've seen the people who have gotten Nobel Prizes are the most hot-headed so much that you have to talk to them with a barge pole in between. Any time they are up to jump on you, you can not challenge them; even talking to them is a difficult situation.

So how are they going to have this peace foundation when they are themselves so shaking? Then you have other things talking about, the love, the love. Full of lust and greed. They love your purse, not you. When you talk of love, love is a thing that's detached. Like the sap in

the tree rises, goes to all the leaves, all the trunk, all the flowers, all the fruits and comes back, is not attached. If it's get attached to one fruit the tree will die and the fruit will die too.

So this Pure Love or the Divine Love is detached, that's why it acts, it works. A person who is a realised Soul is such a pure personality that even a glance of such a person can do lots of things. Even a thought of such a person in the attention can do so many things, bring about so many changes.

So this is the time of our transformation. We have to become a higher personality; the transformation has to take place. At the time of Easter we give people eggs. Perhaps people do not know why do we give them eggs at the time of Easter. But about Christ is written in our Scriptures that He was an egg to begin with. Of course, He was much more before that, but to begin with He was the God of innocence.

But then He came as an egg. And then He was divided into two halves. The one half, which incarnated and which transformed this Earth.

So the resurrection is the transformation. Like an egg, if we are bound by our conditioning and by our ego, we break through that shell and become a bird, which is really a free bird. Only thing, the bird has to know how to fly. Now this is, again I'm saying is the living process of the living nature, of the living Power of Love. It is not something artificial. In Sahaja Yoga, I must have spoken in this hall I don't know how many times might before and again today there's a chance to speak to you.

What I have to say, that it is important the becoming. Is not important: you can not become a member of Sahaj Yog, you can not pay membership, you can not pay for your Realisation. How can you pay? How much do we pay to the Mother Earth to sprout the seed, does She understand? Because She has the power She sprouts the seed. If you give Her money or read something before Her, it makes no difference.

But once you get your Realisation you start understanding how many powers you have. And the greatest power is of compassion and detached love.

These seven Chakras are within us, which are to be enlightened by the awakening of the Kuṇḍalinī about which Doctor Szpiro has already told you. Now in this short time I can not cover up the whole subject. I must have given at least more than thousand lectures in English language. But I would request you one thing that forget about what you have learned so far. About your conditionings because if you had achieved anything out of that I was not necessary. Now you have to see with a clean slate, as they say, what you can achieve in this lifetime, which is the most important thing, is to be achieved.

Of course, where's a lot of things that should really make you more tempting about it. Firstly, that you get rid of all your illnesses. Most of the illnesses can be cured, if they are at an early stage, by Sahaja Yoga. Most of the mental illnesses can be cured with Sahaja Yoga. Your material problems can be solved by Sahaja Yoga. Your spiritual problems like going to wrong Gurus and wrong people whatever you have accumulated within you can be

corrected. But the highest of all that you become sensitive to joy. Then you start seeing joy in everything. You don't have to think that, `Oh, this is the thing which is marvelous.' No. It just happens, you see it is. Just you enjoy without thinking about it. You become a peaceful personality.

You become a dynamic personality. Your are not spade by other veils of things, like some fashion coming up, then some sort of a nonsensical idea coming up, then some medicine coming up and you treating yourself and getting to trouble. You just rise above all the these things at a higher level and you start see everything as a witness. You become the witness of all the jokes that are going on and you just watch it and you think, `What's all this? Is just a play.' Many people have said that, “Mother, You always laugh so much and You have always smiling face, so the people are not going to take You seriously." I said, “I don't want them to be serious." There's not going to be any seriousness needed. What are you serious about? You should be happy. It's fun. We have to be happy people. We have to be happy. Most people who think, they are very guilty, should punish themselves by saying, `You are not guilty, you are not guilty' 108 times. That's what we have in Sahaja Yoga. Is just the myth. All these are myths; we are working with myths and making our lives miserable, which is meant to be joy, happiness and all the overflowing blessings of the Divine.

Whatever I'm telling you about we have within ourselves all the great powers hidden of our brain, of our liver, of our heart, they are to be enlightened. And then in the light you see everything. But as in this room you have so

many lights you have to just push in one button and the whole thing comes out.

In the same way it happens. But if I start telling you about the history of electricity in the dark and all about how it came here and what all happened, you'd be just fed up with it.

So what we are doing is to tell you that let us put on the button first, you better have your light and see in that light if it is true or not. If it is true you have to understand and accept it honestly. You have to be honest to yourself that is the main point I'm trying to tell you. We are not to play about with ourselves and play about with our conditionings. We have to be honest and to get to our properties that are within our selves. I'm not here to oblige you at all, there's no obligation. Is just like a catalyst, I would say and you become the catalyst oneself once you get your Realisation. And you can do all that I can do, it's very easy and very simple.

May God bless you all.

[Aside:] Now, should we have questions or what? I find most of you were just ready for getting Self-realisation. Not only that, but I think you all capable of that. But still there must be some people who must be want to ask questions. I would only request, don't be aggressive with Me, there's no need. I've not come here for votes, nor for any money, nor for anything. I've just come here to give you your own keys. Out of Love that I am.

So please try to understand Me. I'm not here to take, I mean, anything from you. Just to show you what you are and you'll be happy to know that you are something great.

So may God bless you, I would like you to ask Me questions related to Self-realisation and not to waste the time of so many who look so anxious to have their Self-realisation. Those who do not want to do any meditation after this, which will take hardly ten minutes for you to get your Realisation, because the journey is three to four feet only, from here to here [shows the distance from Mūlādhār to Sahasrāra Chakra with Her hand]. That's all.

So, I would just say, that you will all get your Realisation in no time. Should get your Realisation, but do not try to be uncivil. If you do not want to have it, you should leave the hall and leave others in peace. That would be very kind of us. And not to see and watch, we don't need such people here. Those who want to have Realisation can sit down or others have freedom to go, but not freedom to sit here.

So I would request you to be kind and civil to others who want to receive their Realisation.

Any questions, please.

Question: *[UNCLEAR]*. What's it? A

Sahaja Yogi: Mother, he said that Doctor Szpiro couldn't complete his talk about how the germinating principle works. Could You say something to finish of what he said?

Shri Mataji: Generating principle? The

Sahaja Yogi: Germinating.

Shri Mataji: You see, it is, I would say, it is spontaneous. Now that should explain a little bit how does a seed germinate. You have the seed and you put it in the Mother Earth, all right? And it germinates because it's all

built in it, this is all built in it, all this is built in it. And in the triangular bone you have got this Kuṇḍalinī, which is placed within you in 3,5 coils of an energy, which is a residual energy. Which is actually the power of your pure desire. Because the desire that we have otherwise, all the desires, are not pure. What's why they are not satiable in general. We get one thing, we want to have another. We get the another thing, you want to have the third thing.

So this is the power of pure desire. And this pure desire is described in the Bible as “Holy Ghost” in the Koran as “Assas" and in the Indian Scriptures as Ādi Shakti, as the Primordial Mother.

So She is the power of God as called as the Primordial Mother. Now this Primordial Mother is settled in our triangular bone while the Spirit which is the reflection of God Almighty is in our heart. But the seat of the heart is on top of your head, here, on the fontanelle bone area, which is called as Brahmarandhra in Sanskrit language. And also when we talk of baptism we try to bless there, but it's artificial. Real baptism is when this Kuṇḍalinī, which is the Holy Ghost or the Ādi Shakti, the reflection of that, rises within you piercing through these centers, piercing through the fontanelle bone area and actualises the experience of this personal experience and gives you a Cool Breeze coming out of your head. Actually the Cool Breeze coming out of your head, you feel it and then you feel it everywhere, the Cool Breeze of the Holy Ghost.

And that is the subtle of the subtlest, which is the syntheses of all the powers, which works everything out.

Like you can say, in the sulfur dioxide we have in the molecule of the sulfur dioxide we find that there is pulsation of the vibrations. Who does what? We say electromagnetic. But the electromagnetic is one part of the same power.

So this power we can broadly divide into three things. In the first power what we call as the power by which we desire. The second power by which we act and the third power by which we ascend. All the synthesis of all these powers, all these powers are in this Kuṇḍalinī which meets the Spirit because the seat of the Spirit, as they call the Pīṭha, is on top of your head and that's how the whole attention you can see like a sarī it is supposing the attention is spread here and the Kuṇḍalinī rises, rises like that [puts Her finger under the sarī on Her chest and erects it like a tent pole], pierces through this at and the whole of this attention becomes enlightened. That's how your attention becomes enlightened.

This is in short I'm telling you. But as I told you we have got My lectures on all detailed way how it works out, it's quite a detailed thing. But in the first lecture it will be quite boring for you.

So I think I better tell you this much, that it's a spontaneous happening and can happen to all of you.

Question: *[UNCLEAR]*.

The

Sahaja Yogi: Do the first stages in Sahaja Yoga consist of meditation and how they benefficial physiological changes?

Shri Mataji: No, it is, you see, we do not understand the meaning of meditation actually. You are not to meditate, but you are in meditation in Sahaja Yoga. You become meditative by temperament. Now, I would suggest like this that in the beginning why I said you have to meditate, because I would like to tell you actually that word is not so suitable, but I said that you have to little bit cooperate with Me how to help your Kuṇḍalinī to rise. That's the process we are going to have in a very simple words. But I said meditate because that's all could make the smaller way of saying things. But actually in Sahaja Yoga the practice of Sahaja Yoga is very different from any kind of meditation, of concentration or anything. There are very simple ways by which you have to correct your left or right side and to be in the center. And then when you are in the center the growth take place. Is very simple and luckily we are going to have next Thursday a very good workshop where they will tell you all the details how it has to be done. And they'll solve all your questions and all your problems there. And lots of people are going to be in that place where you'll find solutions to all these questions you ask. Thursday they are going to have a very good workshop.

Question: *[UNCLEAR]*.

Shri Mataji: *[UNCLEAR* Yes/First], sickness can be cured if you become Self-realised. Actually you don't go to doctors then anymore, you become a doctor yourself.

So the physical sufferings can be, this *[UNCLEAR* way]. Now the collective suffering comes by the stupidity of humane beings, by the ego of humane beings, of wrong ideas, you see. Like a Hindu fighting a Sikh and a Muslim

fighting a Muslim and a Christian fighting the Jews or all the sorts of nonsense. And also the capitalist fighting the communists. Actually I should say I'm a capitalist because I have certain powers and I'm the greatest communist because I must distribute it. This is the real power which has to be distributed. What is the money power to be distributed?, Useless thing. Money doesn't give you any sense.

So is the combination of everything, the synthesis of everything you'll find and that's how you are surprised that the sufferings just disappear. Also now you might say that, “What about the sufferings of the nature?" People who are realised Souls never get those suffering things because you see this full cosmos is within them, they are looked after. This is at a humane awareness. But at the spiritual awareness you become beyond sufferings.

And Christ is to be awakened within you, that's the points is. Because Christ is not awakened within you.

When the Christ, you know, in this Chakra, this center is Āgñyā Chakra, here, is bestowed the Deity of Christ. Now here if you can see in the map there is they have shown on one side the ego, another side, the superego, means the conditioning. Now when this Chakra is awakened meaning the Christ within us is awakened, then He sucks in our Karmas. That's why they say that He died for our sins. Then He also sucks in our conditioning, both the things. He is placed in the middle of the brain you can say where is the Optic Chiasma crossing and He looks after the pituitary and the pineal body. That's how He controls both the things within us and He sucks in. And

when He sucks in there's an opening that takes place on our fontanelle bone area and through that then the Kuṇḍalinī pierces through.

Question: *[UNCLEAR]*.

The

Sahaja Yogi: How can you keep your Self-realisation if you are not in touch with the collective?

Shri Mataji: You can not. You have to keep some connection with the collective. It's like say nowadays it's autumn you have seen. In autumn what happens? A bark like a cork develops between the leaves and the tree. And such a leaf falls off and dies. You have to be in the collective, you can not keep your Self-realisation without collectivity. Is very important to be with the collective. This is one point people fail, because they think they'll lose their individuality. Is a wrong idea. Actually when the leaf dies it has no individuality. On the contrary, when it is on the tree you'll be surprised, that one leaf can not tally with another leaf in the whole world. Such an individual thing it is. It is I would say unity in diversity, complete unity in diversity. Because that is the variety is the one that gives beauty to this world.

Otherwise if we are all sort of dressed of the same way, walking the same way, it will be such a boring company.

Is there any question? Such a rapport. It's beautiful people today. All right.

So now, as I've requested you, those who would like to go, should go. Because when we do this we all have to close the eyes and people are not even willing to do that.

So the thing is that the Divine is not going to fall at out feet, isn't it? We have to be little humble about it. If we don't have that humility is better we should try other methods and then come to Sahaja Yoga. Because Sahaja Yoga is not meant for arrogant people, for people who think knowing of themselves. Is meant for people who want to get their Self-realisation.

Now a simple thing we have to do, all of us, which is also sometimes not liked by people when I tell them, we have to take out our shoes. Because this Mother Earth is going to help us a lot. She's the one who is giver of everything.

So we have to take out our shoes and touch the Mother Earth. You can keep your socks on with your both the feet. Put both the feet separately because there are two powers separately on the Mother Earth. Those who are sitting on the ground are all right as they are, they need not put their feet like this, they can sit in a Sahaja asana, means in a way that is relaxed, not to put legs on top of another row or anything. Any stress on your body is not needed. You have to be comfortable to be straight, sitting straight, not putting your neck back or forward, just sitting straight, that's all.

One promise has to be there in your heart, that you will after Realisation respect your Realisation and grow like a tree and should not be the like the parable of the seeds that some seeds fell on a rock and some who sprouted also got lost. I would request you very-very earnestly and with a great concern that you have to look after your Self-realisation and your growth. As we do not take any money from anyone, we don't have very elaborate places or elaborate centers, so whatever is available is there for

you. But that is God's place and you have to come there to get all the information, the knowledge about the Self. I hope you will not treat it with just a side issue, but the main object of your humane assent. You don't have to pay for it; you don't have to do anything else. Moreover, we are all the time trying to save time and that is why the time has to be spent is been collective and enjoying the joy.

May God bless you all.

So both hands have to be like this, to begin with. This is because as I told you these are all sympathetic centers which are to be enlightened first of all, so the information goes to the Kuṇḍalinī that the Kuṇḍalinī is to be awakened. This is first thing we have to do.

Now, secondly, we have to facilitate the movement of the Kuṇḍalinī even if she's awakened. And for that I will tell you how to put your hand into various centers to the various centers so that you can yourself facilitate. I would like one of you to get up and show this better. Yeah.

Now Doctor Szpiro will show you also and I will also that first you have to put your hand to your heart where resides. Now left hand towards Me and right hand on the heart. Left hand towards Me. Now to your heart and here resides the Spirit. We work only on the left hand side, because that is the side of our desire and put the left hand like this symbolically meaning that this is the power of desire and we want to have our Self-realisation, expression of that.

Now the second Chakra is on the upper part of your abdomen on the left hand side. This is the center of your mastery by which the mastery over this power of love or

Divine vibrations you achieve and manifest through your being. Is just starts working like through our eyes we can see the light. In the same way, once you become the master, you can feel, you can know everything about yourself and about others.

Then you have to take down your right hand to the lower part of your abdomen. This is the one, which is working out our Pure Knowledge, knowledge, which is absolute and pure. This center is very important and by some unauthorized people if some people have tamper it we have to nourish it by putting our right hand towards it.

Then again we go back into the upper part of the abdomen.

Then we go back to our heart.

Now here we go back to the left hand side of our neck, here, like this from front. Many people tried this side [points to the back side of Her neck]. No. You have to try from front and then turn your head to your right, like this. Now this center catches when we feel guilty and now I find quite a lot catching in this audience.

So please for the sake of your Self-realisation forgive yourself, forgive yourself, forgive yourself.

Now, please now stretch your hand like this and put it on top of your forehead. This is the center of forgiveness, here. And press it on both the sides, like this.

Now you have to take this hand on the back, rest your head on that, put the head up. And then you have to take out your hand again and stretch it like this. Fully stretched. The center of your palm is to be placed on top of the fontanelle bone area. You might bend your head a

little, would be better. Just there, which was a soft bone in your childhood and you have to press your scalp and move it about seven times slowly in a clockwise manner.

That's all we have to do. But we must press it hard and the fingers must be pushed back nicely so that we can press our palm nicely. All right. That's all is to be done. *[UNCLEAR* Principally].

Now we have to close our eyes. Please don't open your eyes till I'll tell you. Because the attention will be attracted inside and please you can take out your glasses. The other day one lady who was quite blind I think and she started seeing this, I mean, you know, things happen like that. I would request you to take out your glasses. It helps you. And you keep your eyes shut till I'll tell you, please don't open your eyes.

It is how you are going to help yourself and also you will know how to all the time raise your Kuṇḍalinī.

It's very simple method, which I'm telling you.

Now, please put your left hand towards Me like this and right hand on your heart. Left hand towards Me and right hand on your heart. Here, now close your eyes. In the heart resides the Spirit.

So please ask Me question within yourself, a very fundamental question, you can call Me Shri Mataji or Mother, whatever you like, `Mother, am I the Spirit?' Ask this question, `Mother, am I the Spirit?' Is a very fundamental question here to ask. Ask this question three times.

Now, if you are the Spirit, you are also your guide and master. Please put your right hand in the upper part of

your abdomen on the left hand side, on your stomach on the left hand side and press it hard and ask a question here three times again, `Mother, am I my own master? Mother, am I my own master? Mother, am I my own master?' Ask this question in your heart.

Now, we move our right hand, move it down into the lower part of your abdomen on the left hand side.

Now here, please keep your eyes shut, please keep your eyes shut and don't move too much. Here you have to know that I respect your freedom and I can not force you to have the Pure Knowledge. You have to say that you want it.

So here you please say, `Mother, please give me Pure Knowledge' six times, because this center has got six petals.

So please say six times, `Mother, please give me Pure Knowledge.' With this asking the Kuṇḍalinī starts rising, because she knows you want it. Now to facilitate her movement we go back to the higher Chakra and take our hand to the upper part of the abdomen on the left hand side and press it hard. Now, with full confidence we have to say ten times, `Mother, I am my own master.' Say it with full confidence so the Kuṇḍalinī will rise, `Mother, I am my own master.' Please say it ten times. This will correct your spiritual domination if somebody has dominated you spiritually in the sense that they have misguided you spiritually. `I am my own master.' Now, raise your right hand to the heart. Here resides the Spirit.

So with full confidence say twelve times, `Mother, I am the Spirit.' Have confidence in yourself.

We have to know, that the Divine is the ocean of love and compassion. But above all it is the ocean of forgiveness and we can not commit any mistakes, which the Divine can not forgive.

So please forgive yourself, forgive yourself fully and raise your right hand in the corner of your neck and your shoulder and turn your head to the right. And here with full confidence you say sixteen times, `Mother, I am not guilty at all.' Please say it, very important and as I said, if you still feel guilty, you can punish yourself by saying it hundred and eight times. You have to be pleasantly placed towards yourself because you are going to enter into the Kingdom of God. You have to love yourself and respect yourself. Sixteen times please say it.

Now raise your hand and put it on your forehead across. Put it on your forehead across. This is the center of forgiveness.

So please here you have to say, `Mother, I forgive everyone,' from your heart. You might say it is difficult, but it is a myth. Whether you forgive or you do not forgive you do not do anything.

But if you do not forgive then you play into wrong hands.

So to get over all the loads you just say from your heart, `Mother, I forgive everyone.' It's not important how many times. Press it on both the sides please.

Now take back your hand and put your hand on the back of your head and raise your head on that.

Move your head upward. Now here for your own satisfaction only, without counting any mistakes or guilt you can say, `Oh, Divine, if I have made any mistakes,

please forgive me.' For your own satisfaction, don't feel guilty about it. In a very pleasant manner.

Now stretch your hand fully, push back your fingers and put the center of your palm on top of the fontanelle bone area and now start moving it very slowly, very slowly clockwise the scalp. Press it hard, push back your fingers. Seven times. At this point I must say that I can not force again the Self-realisation upon you. I respect your freedom. You have to ask for it.

So please say seven times, `Mother, please give me my Realisation, give me my Self-realisation.' Or, `May I have my Self-realisation.' [Shri Mataji blows into the microphone seven times.] Now please take down your hands. Please open your eyes very slowly. Now watch Me without thinking.

Let's see if you can do it. Without thinking. Just watch Me without thinking. Please put your right hand towards Me, right hand towards Me like this. And the left hand above your head and bend your head and try to see if you are feeling any Cool Breeze from here. Bend your head, bend, bend it. Little higher.

Some people get it very high, very high they get it, some of them. Move it. And now put the left hand towards Me like this, again bend your head and see if you are getting a Cool Breeze in your head.

Now put your right hand towards Me again, bend your head and see for yourself again if there's a Cool Breeze.

Now raise both your hands towards the sky and push back your head and ask a question three times, `Mother, is this the Cool Breeze of the Holy Ghost? Mother, is this

the Brahma Shakti? Mother, is this the All-pervading Power of God's Love?' Just ask the question.

Now put down your hands. Now please put your hands like this. You'll feel very relaxed and peaceful.

In the hands also you'll feel little Cool Breeze coming.

Some people might feel in one hand, might feel in another hand.

Some of them do feel that way.

All those who are feeling the Cool Breeze on top of their heads or on their fingertips, please raise both your hands. Both hands to be raised those who are feeling it. Just imagine! Most of them have felt it.

Imagine. Hardly very few haven't felt. It's very easy for them also to feel it and if they want they can come up to the stage and people can look after them. They can feel it today, they should and they will work out their Kuṇḍalinī. Maybe little help is needed and it's very kind of you, all of you to have received your Realisation. I bow to all of you. I bow to all of you and I beg of you as a Mother that please look after your Self-realisation, do not waste it. Those who haven't got it should not feel in any way disturbed or upset, it's very simple. Maybe the little time was needed more or whatever it is. I would request them to come on the stage for five minutes or ten minutes and they might get their Realisation very well.

May God bless you.

Also if you want to come and meet Me you can come on the stage, I would like to talk to you.

So many! Now what do you want? The England, the whole England! Those who want to be should come, one by one, please.

Contents: 1987-12-01 **Conversation with Sahaja Yogis, Treatment of Virus Infections, Pune, Maharashtra, India**

So whatever we condition ourselves, becomes a kind of our subconscious. That we have been doing, say for example, all the time something, so it becomes our conditioning, because we have been doing it repeatedly for so many times it becomes a conditioning and is also, what you call, is the habit. And also the habits are also given by our subconscious.

So this is the nearest to the present, you can say. Even sitting down here, supposing I take something which is very intoxicating and immediately be thrown into such a depth of subconscious, into the collective subconscious area, that immediately some thing will grip Me from collective subconscious and next time I must have it.

That's what happens with drugs. As soon as you take drugs once, you've had it. It throws you so much to that area that you just get under the grip of something, what we call as the bhoots. And then you have to...

Now, in the collective subconscious, what we have got? In the evolutionary process there were many material things which came on this earth and were thrown into this collective subconscious as useless. Like in the modern times you are having now plastics. In the same way we had many things like that which were thrown out of the evolutionary process on one side kept. Then we

have got another thing, what we call the plants. Like certain plants that we have, say tobacco. Now this kind of plants which are now, we are going to throw them out of circulations. In the same way there were many other things abused and were thrown out of circulation, they are also there.

Then after the plants we got little animals, micro animals, which were also thrown out and were kept in the collective subconscious. Then on top of that we have human beings or first we can say animals, bigger animals. They also, so many went out of circulation, they also are still there. Now after that comes the animals and then some of them that are supposed to be sophisticated but are ambitions, are still desirous of.

There is such a build-up of this subconscious.

So all the problems that come to us, what we call ecological, come from this collective subconscious. And you know `pathos' means sufferings, so whatever brings you sufferings in the left side. Now we can say that these are actually, not necessarily proteins, there are some which are not even proteins, but they also grew. They're called... These proteins of course they, the fungus and all that is the protein one.

And now we also have beyond that some animals... The Egyptians had that some animals that dog of the Egyptians... or something. The French are very good at that. They took to Egyptians because they drinks so much, take all kinds of cheese and these all kinds of rotten things and then they take to Egyptians naturally because they are on left side.

So they like this very much, so this comes from Egyptians, this past.

So now we have got so many types of things there already stored in our being. All these things are there. It's a very difficult thing. I mean, nothing is destroyed in this world. Nothing is destroyed. But it is placed in different, different compartments. And we are not supposed to enter into that compartment which is not our own. And what happens, is we start moving towards that. And many nonsensical things we do.

Ultimately, there are human beings also, who are dead and who are there. Many people who drink too much, may not be having in from their own problems. Must be some sort of a bhoot got into them so must be the bhoot is drinking. Also, these people as you see, these horrible people... and all that. Their innocence is challenged. It all comes from that, they keep themselves to that extent that they find some sort of a bhoot sitting on them.

But all these criminals who do all these kinds of acts are mostly supra conscious. They are more supra conscious people who can act. Now, the people who suffer are left-sided, are the people who suffer but they are very sly, very sly and it is very difficult to catch them. They're extremely sly. They find out ways and methods. We can say in England these days you can see the situation of Sahaja Yogis in the same. Very sly people. Tell them to go this way. Tell them to do this way. Impossible. The situation is impossible sometimes. But then they suffer and then they understand.

But the other side are the aggressive ones. And they aggress on others. They trouble others and torture

others. This kind can also meet with some sort of a bhoot form the supra conscious and can become really aggressive like supposing some person gets drunk.

So he might become a very sober person, very nice, very sweet talking and another day he might start beating people, beating the wife, beating the children.

In depends on what sort of a bhoot, one gets in.

But these viruses which are proteins and non-proteins also and so microscopic that you can't understand them.

So how do we try to clone them. Cloning is the process, we call it. That to attach them to something like enzymes. Enzymes, some enzymes can look after some kind of viruses. Not all enzymes can look after those viruses. There are so many of them, so many of these viruses that to find out the exact enzyme, for the exact one, is very difficult. And people nowadays are experimenting frantically on this, the cloning of the enzymes with these. Now, the antibodies do the same thing, they are like enzymes, only that they try to emit enzymes which clone and which remove the viruses.

Sometimes the antibodies can be destroyed at the very beginning; like in the case of these people who are harm AIDS, because Gaṇeśha himself is finished. And Gaṇeśha finished, means Gaṇapati, means he is the master of all the ganas, means all the antibodies within us and if you have finished all the antibodies already, I mean in the sense, if their leader is finished, means they are finished.

So how can you have any immunities? So all this secretive, nonsensical, absolutely sly stuff that people go into is because they are attached to the left side. They

get into left side, work it out that way and then they suffer.

Now for these new activities. Now this new activity of cloning they are having lots of research going on.

People are trying to see, rats, you see, they put in viruses, then take out the enzymes which fight them, do this, do that, you see because they think, supposing you get a virus in a rat and the rats Gaṇeśha is all right.

So that way it will emit more enzymes to fight this disease which will fight this virus.

So then they… micro enzymes available, so then they will prepare more enzymes, like that.

But the cloning is the problem. How to clone them? How to find exactly which is suitable for which one? So this the *[UNCLEAR]* we are going about nowadays in the world, that they have all kinds of laboratories, all kinds of research work, with one object: that they should find out the cloning. And it's like treating a leaf with different, different medicines to see which works out.

But the another one is Sahaja Yoga. In Sahaja Yoga, how do you avoid all this, that you take out your attentions from the collective subconscious, from the past subconscious, from the present subconscious, from the today subconscious, into the center. But for that, one has to be determined person. His will power must be strong. But all left-sided people have a very, very poor will power. You do what you like, but they'll go back to their habits. You try your level best. Slowly, slyly you see. All these things they do not understand, they'll tell it to the camp of their enemies. As a matter of fact, they'll go into

such problems there, that they will suffer and suffer and suffer.

So now, the theory comes out of human intelligence, that we must suffer. But there are no solutions.

So theories like this: that we must suffer and suffering is godly. Like you must have heard about the Jews and the Christians how they are propositioned for sufferings. And they all become left-sided. But then they are under the grip of the bhoots and then they become right-sided.

So you will see that the Jews now, who suffered so much at the hands of Hitler, have become extremely aggressive. And the Christians who said they will suffer, everyone has suffered because of them, all over the world. Wherever they have gone with the Bible and the gun in their hands, you see that's what they have done.

So both ways, to say suffer is make others suffer.

So also, camouflage comes in, because they're very sly, cunning, people creating problems. They can't see two people happy, enjoying.

All these things add up to your vulnerability. You get into some sort of a... Now horrible diseases are there. The Mūlādhāra is under attack. AIDS, all the muscular disabilities, you don't get temperature.

From the left side you will never get temperature. Never you will never get a heart attack, never. You may keep a machine in the lunatic asylum, but they never get heart attack, unless and until some sort of a shock comes, some accident or something. They never get temperatures. In cancer cases you don't get temperature.

And so when the Mūlādhāra is gone off, the first thing that happens is that you get a disease which you know as AIDS, but also you get all the diseases which have something so do with the muscles. The muscles start becoming weak and this and that.

Recently in London, we cured a person of that kind who could not walk or sit very nicely, who could not sit on the ground. But when he got cured sitting there for about fifteen minutes with hand towards Me, left hand and a light here, he just jumped. But again he becomes... They are moving around.

So again he couldn't lift his leg. He jumped, all right.

So now, one has to understand that we have to be very particular about you Mūlādhāra also. Supposing somebody has a bhootish wife and he has relations with her he might get it. If you have a bhootish husband, you might get it. And all kinds of things there are, that one can get. This kind of horrible thing.

Now you go ahead with it. Now, people have taken, say, some other habit. Say, alcohol. Alcohol is, as you know has different variations depending on the habits of the person. If a person is a very quiet type normally with alcohol he becomes very angry agitated. But if he is a very angry type he becomes... It's very funny. Because they move from one end to another end.

And that is how alcohol is very dangerous, because it finishes off your liver, it finishes off your awareness, it makes you very clumsy, your attention is fuzzy... And ultimately, you will be surprised that all these relationships that Freud has been talking about and the misuse of that has come out of that.

Because alcohol makes a person in such a way that he looses all his Dharma. They have no Dharma.

They don't understand a mother, they don't understand a sister. He just becomes an abandoned person.

And when he becomes abandoned he becomes shameless. When he becomes shameless, then he says: “What's wrong” goes ahead with it and starts destroying himself. That is how the society we call as decadent. But this kind of society is becoming destroyed, gradually, because there is no Dharma. No Dharma. And they just drink and they don't know anything about what they're doing. There's no sense in their heads. That's why, very much... Absolutely. No doubt... drugs.

Now, drugs hit you on the left Nābhī or on the right. The ones which hit you on the left Nābhī can take you very deep, down. And you can be sometimes so aggressive, despite the fact you have taken a left-sided one. It is surprising. Just, you see, suddenly you get stunned. That person can become mad, anything can happen to a person who takes drugs. One can become completely...

I have also seen, like Rajneesh disciples are all mad, are absolutely mad. They are not in their senses.

We have been only able to cure one person, also that, to some extent. I would say... 100% alright, you can even say, now he's 75% alright.

So you can imagine how much important it is, Mūlādhāra. The amount of attention we pay to our Mūlādhāra, you see, is really maddening. There is no need.

In married life in England for first one year is..., second year you apply for divorce; the third year, have it. There

is no sustaining, sensible, gradual understanding... Then they ultimately give up. The wife sits on the head of the man or the man sits on the head of the wife... they are never parallel, they are never together, you can see there's no rapport.

So all these perverted ideas have come to us from the collective subconscious of doing all kinds of perverted things. The way people are behaving, it is for us, we can't conceive of it.

I mean, somebody use telling Me the other day that it was regarded as something great, very religious, that the women went and the sisters and the mothers slept in the open and got sick and died, so they become saints. Now anybody can. In France. In France. And it was a very common thing.

Even in Rome, I mean, the way the people are asked to suffer is like... Everywhere. And these stupid ideas are coming from the left side, which wants you to suffer. And you make a martyrdom out of that suffering.

And the whole pathological... you find that all these different, different viruses are there in us. And any time we take to... we don't have to take to these horrible viruses. But, the trouble is human beings don't have any... They get very easily tempted and they want to do something that is..., let's see what happens... If you have your own dignity and you have your own will power you will never, never succumb to them, because you know these are all very dangerous things which you shouldn't do.

And if I say: “All right, you don't take this cheese." Still Sahaja Yogis will say: “No, but I like it." Why am I saying,

you don't take it? I then say, all right. But it should be just thrown away. Because you know what it is, it's a virus. Then you are inviting a trouble into yourself. If you want to invite some trouble into yourself, then go ahead. But then you can't be called Sahaja Yogi.

So the only thing that is wrong in the whole thing, is that: “What's wrong?" First of all they are absolutely ignorant people and secondly: “What's wrong?"... you have no business to destroy yourself.

God has created you, you have not created yourself. Who are you to destroy yourself? You have no business. And this is what is to be understood by Sahaja Yogis that you have no business to destroy yourselves and you have no business to spoil yourselves.

You have to understand that now you are... If you understand really, in the way that I call it part and parcel, what is a Bodha, that is, it becomes a part and parcel of your nervous system, that you are a yogi then no virus can attack. What is virus? Nothing can attack you, nothing can trouble you. And even if they attack, it will come for a short time and will go away. Even if they attack, it will come and go away. But it will not stay in your body. It cannot stay long...

Now, any questions? Question:... dreams...

Shri Mataji: If you see Me, then you are going into Suṣhumnā... But if you see all kinds of things about yourself...

Then suddenly his attacked by something there. He just forgets, And then when he comes back he says: “Oh, how could I do that?" But that time, you are not yourself.

Either it can happen with ego: “I will do this, I will do that." And the most important thing is whatever has to be in your heart. The most important thing is always in your heart.

So, if you establish it in your heart, all the time, that is the establishment. Everybody you see, still giving problems, this problem, that problem. It is very simple: just put it in your heart.

So simple.

If you say: `Mother, come in my heart,' I am there. Say: `Come in my head,' I am there. I am at your service. These Gods have done that... But this ego business...

Where you separate yourself from your Mother, start thinking: `Oh, I've been coming to You, I've been worshipping You, I'm this', what is it? You are part and parcel of one body. Can one finger become bigger than another? One can...

So this kind of ego business is also there that: “I am a superior one, I want to be a better Sahaja Yogi than others." A better Sahaja Yogi is all right, but to be better than others: “I am something great. I know everything. I know this thing” that is very common, also.

The other day, only, I was telling... himself. You see, he doesn't allow anybody to speak to Me.

Anybody speaks... I feel so embarrassed, I told him not to do it. I know how to say. Anybody speaks anything, he will just...

So... not to do. But that's all right-sided. Of course he's the leader, all right, but I would to speak to all of them. If somebody is rude or funny, then it's all right. But if

someone is just talking to Me you shouldn't just stop him, I mean, you are not the only mouthpiece. They are all My children.

And this leadership is also, what? Is a myth. Everyone has some problems like that... but once you become leader you have to become very careful... very big temper.

Contents: 1987-12-13 **Pūjā, Welcome to India Tour or Announcing the New Age, Alibag (100 kms S of Mumbai), Maharashtra, India**

Welcome to all of you. This is a great country, it is also passing through a crisis. Nowadays I feel there are so many things that are happening which you could never dream before and at this time you all have arrived bringing peace and joy to all of them.

So I thank you for that.

The strife and the pain which is on human beings is perhaps because they are not yet worthy of God's blessings, still as God has created them He tries to do His utmost to see that human beings are kept comfortably all right on this Mother Earth. He creates all kinds of beautiful things that you see and the whole cosmos is in unison and working out something very great today. This new revolution that has started, very, very silently, today it is taking its shape and is providing a new future for all of us. You see those big, big trees, that are on top of your head and as long as you are sitting here no fruit will fall upon you. It's not because I am here but because this Mother Earth knows that there are such great saints sitting here and She is not going to disturb.

This place was called as Shrigāv [gāv means village] I was told, means the village of the Goddess and this fruit is called as shrīphal meaning the fruit of the Goddess. But actually if you see a coconut it is something like our Sahasrāra and it's very auspicious because it can absorb lot of vibrations, as if it has got its realisation. As you people can absorb My vibrations, this fruit can absorb also My vibrations, in the greatest amount.

So we are here today in a very big way to advertise the coming of the New Age.

The coming of the Golden era people have talked about. Here we are to say what is reality, what is truth, what is joy. Here we are to manifest that and also to create a commotion or a movement in the cosmos so that this new awareness is established in the cosmos which will enlighten this country and the people of this country. Also you will pick up the threads of this movement within yourself which is a very subtle movement going on.

At this moment we are in a strife of an intellectual who tried to describe Śhrī Rāma and Śhrī Kṛiṣhṇa, in a slurry manner. And this is the time I want to bring your attention that if this intellectual strife, you use them intelligence to bring down all the ideals which enlighten our path, which gives us the guidelines and an aspiration then our life become absolutely mundane, useless, joyless. It's very easy to condemn an ideal life but to attain that life is very difficult. And some people because they cannot attain it, try to condemn it so that they feel that they are no less, no way less than those great lives. All these ideals are created, these images are created, everywhere in the world by Divine Power and people look

at them and think that these great lives are beautiful, though they have suffered a lot but they are so much of deeper understanding and deeper balancing and a deeper love. These ideals are very important for human societies otherwise they will be absolutely living in a relatively and they will have no absolute major to find out what is right and what is wrong.

In Sahaja Yoga we are here first of all to get connected with God Almighty, with His power, the All-pervading Power of Chaitanya. By that we become our own master, in the sense that we get our own guidelines. If some Sahaja Yogi has not achieved that much then it is a serious thing. At least a Sahaja Yogi should be able to see at the minimum of minimum what is wrong with that person. To cleanse yourself and to put yourself right, is of course is a very important duty of every Sahaja Yogi. But these things are not to be taken as condemnation of yourself by any chance. And you should not be identified with those problems that you have but try to face them and cure them.

Many a times I have heard Sahaja Yogis saying that Indians are very simple people they are not complicated Mother so they can achieve their ascent much faster. But it's not that it is very different for all of you, very much. And despite all the complications and all kinds of brain washing and all kinds of book reading and all kinds of so-called seeking and all that nonsense one has gone through, you have come out, you have washed yourself completely and today you are there united together to face all that is absurd, all that is false, all that is wrong. It has to be a very formidable army for us because you

should see around, even in this country, you call it not complicated, there are many who are all the time to complicate others and to destroy all their ideals, destroy all their visions and brain wash them.

So you have to be very alert your ascent and you have to be very conscious, that it is you who is going to build up this great image of ideal people, not one ideal life but ideal people in all *[UNCLEAR* characters].

Now on your way to our tour, you are now on the threshold of entering into a new dimension, it is a subtler dimension and this subtler dimension is within ourselves. And there lies your own being as your Spirit. It sees you as separate, yourself is separate from inside. All these identifications have to be dropped out, all kinds of misidentifications, I was reading one of the marriages list and all that, somebody says that they will marry Indians, some say, “We'll not marry Indians” some say, “We will not change the countries” some say they will change the country." Even after Sahaja Yoga if we stick on to one country as our own then I must say that we have to give up those limitations. The time has come, of course, you have a choice. Nobody is going to force you to do anything but it also expresses your personality that you still are lingering on to these small, small limitations.

As I have told you many a times God created only one world, of course, He created varieties, just to create beauty but how blind we are that we think we are different people, we are of different countries, of different races, of different castes, communities, cities then little, little rows of houses. I would say you become from

human being to rats and rats to worms and then I don't know what is the situation later.

Let's open our hearts, let's become great, we have to be like lights, not to be small and creepy people like worms. There are many worms everywhere in the world. We are specially chosen people to be something great.

So open your heart. That's the main problem. This ego covers the heart and makes you feel that, “Now I am an Indian, I am a Christian, I am this thing, I am that." Now if I say someone you are not to go to temple then I must be a very cruel person to say that not to go to a temple. But they go to a temple and come back with such a big entity on their heads. Then they go to churches, the other day I had a bad experience of a lady who went to a church in France and she has become something like a minister, may be something like a pope. I mean something very funny, you know, nothing normal. I couldn't discover it when I asked she said, “I went to a church." “Why?" “Because they arranged a marriage there." “Why?" “Oh, they wanted to have a big social event so they wanted to have our marriage." But you could just a registered marriage and finish it off. Why do you want to go to a church, where all dead bodies are buried there, to get back some of them on your heads? So we have to be prepared to give up all the shackles of nonsense from our heads, all kinds of things there are, so much of conditionings, come down even to the colour scheme, then it's all conditioning. This is too much, not good, all funny, funny ideas and anything funny and nonsensical that comes up, such funny brains, fix it up. The other day I was telling a lady about her food that a new idea has

come that you should not eat any salt and sugar, I mean just imagine! Salt is so important for our breathing. If you ask a doctor, I don't know what is happening to the doctors and sugar is so important for our combustion.

But anybody says anything you people just jump at it and you people just try to be, impress by all these ideas and start torturing yourself.

Last but not the least I feel now, I have seen the program on Gnostics, Gnostic G N O. I was thinking it comes from where G N O. In Sanskrit language Gñya, Gñya we call it, we call it Gñya or gya, anyway, that means to know. Gnostics means the one who knew. When St. Thomas came to India, He came via boat and He wrote all about it, what is to know. And He said it is a personal experience of everyone, just He described all Sahaja Yoga there. And, also He said why should God makes you suffer? He is the most loving and affectionate father, blasting all ideas of Christianity. Also so many Hindus believe like that, Muslims believe like that, that you must suffer. But now some or other the exposure of the fruit is also coming out and also there is a kind of a turmoil going on, a kind I would say a tremendous dynamic effects are seen on human mind today, that it starts thinking what is this? And you are the answer. You are the one who is going to convince them. And somebody was saying that, “Mother, why not we make every year, as a great year of propagation of Sahaja Yoga, propaganda of Sahaja Yoga?" I said, “All right. If you want to make a year like that and something happens let us have but like our five year plan in India I don't want to do all the documentation and write files and files and files,

nothing comes out." But today if you to decide that we are the ones who have to manifest this greatness on this Earth. We are the one who have to do all this. How can we be weak people? How can we be possessed people? How can we be fussy people? How can we be the people who are not saints? We have to come out of all our pettiness, all our conditionings and of all the things of our ego but not to fight it but through meditation, through witness state.

You have to be the witness. Now you are travelling. When you are travelling normally the witness State is how to criticise success. They never see the good points, they say, “Oh, look at that, this colour should not have been used, that's not good, that's not good." What is good is to be seen, what is good in you, how much good you can have and what is good in other people. This time I am telling you that on your way, on your tour, I hope you will all enjoy it very much more and you'll feel the manifestation of your Spirit, all around you, within you and in other people.

May God bless you! I want you all to be extremely aware that your Mother is organizing a very great evolution in this world.

Contents: 1987-12-14 **Talk to Sahaja Yogis, Alibag (100 kms S of Mumbai), Maharashtra, India**

We have to prepare ourselves properly for anything that we do in life, there is something called preparation and that preparation has to be done religiously in the sense that you have to take a vow about it, because, so many people, so many times come to India and do not achieve

much. They say that we have got a little bit of *[UNCLEAR]*, which has benefit, that's all.

So today you saw that how Indians got their realisation without any problems, without any questions.

And such a magnet life, one gentleman who was a district judge of the state, so very humble and soft and sweet person present My lectures, some of them and he pointed out what is interesting in the lectures and also said what is so special about Sahaja Yoga and then what is so special about it. It's very remarkable how people are humble and for them it is important that if a saint is there, then there must be a *[UNCLEAR* guest]. Because they were just sitting there, we have just come from the house directly and I was sitting there, people were coming and bowing to Me and told him you can go in if he wants, because it will take some time. He said, “No, no I am perfectly all right, how can I go before you haven't." In that humility he was sitting there all the time. Now we have to understand that we have come here to improve ourselves, especially our attention. We talked about attention Chitta Shuddhi and every Indian understands this Chitta Shuddhi means clearing your attention, getting your attention cleansed out. It is Chitta Shuddhi.

He said that Mother has given us such a simple method of Chitta Shuddhi, is to sit in the water, put some salt in it, sit before Her photograph, spread your hands and you get your Chitta Shuddhi, your attention is cleared out and the explanation he gave was very sweet. He said when the child is in the womb of a mother it is surrounded by salty water and so when again the salt comes in, this salty water sucks in the problems, you are sitting before

the Mother, sucks in all the problems and nourishes, very sweet of him to reach that *[UNCLEAR* conclusion]. But the word Chitta Shuddhi is much more to be understood by us here, because Indians understand that our attention has to be all right. I have told you that the parents here also say all the time saying, where is your attention? Where is your attention? Attention has to be all right. What I find that we have not much attention over attention. And that's why it becomes easily entrapped into the attention.

So now, on your journey, you have to know that whatever conditions we have had so far because of our Western life, may be, Western style means certain things have to be reconditioned. Like today, I talked to them about what conditioning Indians have, *[UNCLEAR* and what they have to do to get rid of them] and they understand this business, conditioning like this. But once they start getting over their conditioning, they don't go to ego side because that is missing. There is nothing like ego side for Indians much unless until they are sort of westernized. For this ego business is not there.

So people to see, from conditioning to ego, ego to conditioning. Now we have to see ourselves and find for ourselves what we are doing, there are no excuses because if you excuse yourself actually you are missing the point. You are missing the point. There is no need to excuse yourself. Once you start to excusing yourself you will miss the point completely.

So what you have to do is to watch out very carefully that you are not missing the point.

Now you are here with your problems. You have not come here to waste your money, waste your time and Mine. You have come here to attain something. For that attainment, whatever has to be done, has to be done.

So, first thing I would say on the attention part, now, say for example, attention is too much on food. You want to have food in time, which is wrong. You know your Mother eats at 2 o'clock in the night.

Sometimes She doesn't eat, I mean I am so hectic I can't of course to be particular about time, this time I must have my food and this kind of attention to food that I must have my food, as soon as we are back on the program first thing is food. Then the protocol you are not suppose to eat before I have eaten and I am so cruel about it, I must say. I should be careful, but I am not bothered Myself about food. And whatever is important I want to finish that. Now you see that it is done. I should pay attention to food I know at times, but I don't. But, I think it's good practice that if I don't eat you better not eat. Let see what happens. But if you eat you might get pain in the stomach, might get diarrhea, you might get vomiting, I am sorry, because this is Guru principle. You Guru has not eaten anything yet and there is no harm, nobody is going to die of starvation. On the contrary people will get sick because of overeating.

That is India, they want you to eat, even if you taken this much, please have it.

So nobody is going to die out of starvation in this country, for that sure. But too much attention on food this way or that way, it's not going to help you much on improving your attention.

The second thing I would like to say that one should not behave in a way that all ordinary people.

They are saints, lot of decency and decorum has to be shown, it helps us, have our Maryādās.

Some people laugh so loudly, jokes so much. And it's all right once in a while I am not saying don't laugh. Once in a while it's all right. But when you, you see these people are working there whole time. We are not any hard ridden, not at all. We are treated like great guest.

So what is the need of make such a lot of noise or things like that, a kind of a dignity and decorum in us.

So enjoy everything, you should laugh at things. But there should be certain amount of dignity and decorum and quietly. It is important, because, I am working on it. You must know that in a disturbed area I cannot work so well, so to help Me and to cooperate with Me try to keep quiet within yourself. Keep quiet. In that quiet attitude things will work out. But if you are too much of a frivolously, too much frivolously sort of melancholy type, you won't gain much. But you will trouble Me also. Today when I came immediately Āgñyā finished, right Swādhiṣhṭhāna finished. My right foot got a cramp, I couldn't even walk and I got very heavy on My feet, which I am very light on My feet. It became very heavy.

So that shows Swādhiṣhṭhāna is very much on, on the right side. Attention is given by the Swādhiṣhṭhāna. It is looked after by Swādhiṣhṭhāna.

So please see that we do not pay so much attention to things which are of not importance, moreover we do not behave in a manner that even normal people won't behave like this, in this manner.

Secondly, there is a request I had to make to you people that whatever was possible we have been able to get sarīs for you. Five hundred sarīs! Can you imagine? And so many blouses, I think and still it was all done and worked it out. I have done it Myself many things there. But now you got everything nicely with you, it's all given and you are very much more *[UNCLEAR* adopted]. You don't have that problem, but, try to be friendly with other people who are here, try to help them, that you are serving them, you also serve them. You do not make them feel they are your servants, they are not. They are voluntarily working. I have not given them any money, they, doing as Sahaja Yogis. Try to help them. They will say, don't, don't, don't. They will usually say that. They are like that. They are nice. Try to help them. Be kind to them. Make friends and put your attention on something on humbling down. `I like it, I want,' finish this `I', very simple to say " `I' doesn't exist." " `I' doesn't exist, it is the Spirit that exists." I know that. My `I'-ness is finished. It is the Spirit that is understood. And we are on a war path. I have seen people, Western people, when they were fighting in war, they were walking for miles together, 24 hours in the snow, walking, walking, walking, no food, nothing, just fighting for hours together, die. Same people you are. Now this is another war that has to start. In this war, you have to understand that God has given us all these possible energies that we need and all the possible weapons that we need. But only thing is we have to understand within ourselves, our own importance, our own value, what are we? We are saints. You must imagine it. We are saints and as saints we have

to do it. We cannot behave like ordinary people. Each one of you is capable of creating thousands and thousands of Sahaja Yogis. But first you realise that you are saints and that divinity and that attention has to be there, pure attention and attention first on your mind. That is a very simple thing is to fix your attention at your Guru's lotus feet. Like Shañkarāchārya said what is it matter if you have so much property and you have so many children and everything is all right. What does it matter? If you do not put your attention at the lotus feet of your Guru, what is there? What are you? So the attention should be there all the time. Try to fix your attention. And you will be surprised it will work. I am not talking for anybody else, but for you because people always in India think I am talking about some x, y, z or someone in London or somewhere else. No, it is you, you yourself, see for yourself.

Evaluate yourself. Evaluate what have to achieve. What have to attain and, `I am Sahaja Yogi.' That's the evaluation you have to do. Then according to countries, way and methods are, certain methods are that you don't have to use the romanticism outside in the public. None of these do. You are not this and, also today I am told, last year also, some people were having some romantic things along the sea shore and all that.

Some people came, told Me, how can you do in front of children? So that is not done and should not be done. We have to be like Indians, in that matter, as Indians because it is not done. That greeting each other is all right. We do other things. One should not try sort of romantic on the roads and public places. That is not

acceptable when Indian mind and they think these people are just joking and they are not really Sahaja Yogis. Otherwise, they appreciate you very much because they think you have learned Marathi language how for God sake. You have learned how to sing Marathi songs and wearing sarīs and you are doing all these for God. That's why they are appreciating you very much, very much enamoured by it. Whatever is wrong with us we must understand, whatever we are doing wrong we must understand and we should try to neutralise our wrong ideas. And a conditioning in a person is to be seen clearly, `Oh, this is because I am such and such.' Once you start seeing your conditioning, then you will not have ego, if you don't see them and try to get out of it then you develop your ego and you become *[UNCLEAR]*.

So we have to humble down, we have to be resolute, at least make a resolution and thirdly we have to watch ourselves, we have to be very aware of it. It's very important and I will become very, very heavy because you know that all of you reside in My body. Normally I don't feel that heavy. I feel that the whole head and feet and all that become very, very heavy. That all of you should beat yourselves with shoes *[UNCLEAR]* before sleeping and tomorrow morning get up early in the morning. Nobody should be laying late. It is not proper, get up early in the morning. I get up at 4 o'clock. I am not saying you get up at four. After all I am so old, it's all right. You should get up at least at 6 o'clock, be ready by that time, sit down for meditation. Tomorrow you might get up early because you are going out for shopping, get up about say 5 o'clock, be ready at 6 o'clock. Depart

properly. They you will be shopping there. Take you to the shops, you can shop there.

You can buy clothes, sarīs or anything for your sanitation. After that you have to go to a place called Kanpur which is another beautiful place where you could swim and you can take a bath, anything. In the morning time, again next day you can have a nice swim or bath, again you have to go, to, what do you call that place, Aurangabad. I told them that you all very tired, you can all have your bath, your dinner and sleep.

Aurangabad we are having nice program, *[UNCLEAR]* very nice programs and they want to have, hot there, but we are not here for programs. We are not here for frivolous things. We are here for attaining our heights in Sahaja Yoga. From that angle try to go. I am little worried that tomorrow you are going for shopping. Give yourself a Bandhan. I don't know they are going to give some lunch from here. But, I think, I am going to tell them not to give you lunch as such because you can take your breakfast, go there, you can take some fruits and eat them. You can also have some juices but don't eat any food during the daytime. In the evening time when you get there, have some nice food and next day you can have nice breakfast, take a packed lunch and go to Aurangabad. In Aurangabad I am sure you like to go to Ajanta and Ellora, all these places you must see. And you can see that dedication how people have built up this Ajanta caves. This Ajanta caves were built in a rock tuned out, seven miles altogether and how they have done it. It is so wonderful. In ten generations work was done. How concentrated they must have been.

They never met Buddha. Buddha never came to Maharashtra. How did they do it? If you see that properly in India, but the attitude of seeing things anywhere should not be that you understand everything.

“Oh, I didn't like this one. I like this one." Nobody wants your comment. Can you even do this much of work? Can you tune a rock even this much? You can't. Just admire. The sense of admiration must be there. It's very easy to criticise, “Oh! I didn't like it, it should have been this." You can't even draw line, that is what I heard last time some people say that the paintings were rather fantastic and were not of any aesthetics. I don't know what aesthetics they want. You have to see it a beauty done by an artist and you don't have to criticise and judge. If you don't like, it is your ego cannot accept the challenge. The reaction must be all right, not to say, `I don't like it,' but just stand there and be enamoured and see, `Oh God look at this, how beautiful it is.' Gradually, of course, you will progress to change. I know you are now much wiser personality, try to understand, like a computer, still.

It is important that we should try to clear our attention and not to somehow or other excuse ourselves.

It is very common to excuse. Only because of this, because, because, because of, is not the point, that is not going to help you. You have to be in a certain state of understandings. Now I hope to decide about your marriages and all the things you want to do and at least some of you can come to My house instead of going to this Kanpur, sit down and *[UNCLEAR* adjust]. Also those you want to marry and those who have not given the forms give it to Me.

Secondly, *[UNCLEAR* those Indian] buy in their sarīs must cut their blouse pieces and give their measurements properly to Helen so that you can give it for proper stitching. Those ladies who want to buy sarīs, more sarīs and blouses, blouse pieces, should give the measurements to Helen and then they buy. I send for shopping and help with the sizes and give her the blouse pieces so that we can get stitched in Poona. But rather difficult, it would better that you buy sarīs, which are matched with your blouses also. But in any case if you want we can buy also ready-made blouses. It is very much better idea and also ready-made petticoat in the market. They may not be so good but they are quite nice.

So you can buy them, then, so no problems of stitching also. If you want, but I must tell you sarīs you will be buying cannot be so cheap as I am able to get.

So you should be prepared for that. There cannot be any sarīs for less than 110 rupees and separate blouse, at least it would be, ah, much more. Can you calculate how much it is, about at least, minimum of minimum, 480 rupees or maybe 500 rupees.

So you shouldn't argue on that point because that is not your Mother's task. You got everything. For gentlemen it is important they have to give their sizes and everything and if want any more things to be done, you should tell the people who direct you and you can work it out with them. If you want anything make for yourselves, there are tailors and things.

So they can work it out.

So now organize among yourselves, three, four people working together and ladies also should organize like that so that there is no problem.

Now they wanted to have some music programs.

Contents: 1987-12-17 **Pūjā (English+Hindi), Reach the Completion of Your Realisation, Aurangabad, Maharashtra, India**

[Shri Mataji talks in English:] I'm sorry I was dealing with some newspaper people, journalists and they came very late, whatever it is. I found them to be very sensible and very understanding.

All of us have come to Aurangabad and it seems this place is full of vibrations. Maybe here Shālivāhana has ruled in this area, but also there have been many saints who were born on this side of Maharashtra and they perpetuated Dharma. They always talked about Self-realisation. Dharma gives you the balance.

It gives you the establishment into proper behaviour, proper understanding, proper living, but it doesn't give you the completion of your journey. It doesn't give you the satisfaction of reaching the destination.

And your personality is still incomplete.

So, one has to have the experience of the spirit. As I was discussing with them today, I told them that those who do not have the experience of the spirit, are not only incomplete, but are limited people.

So whatever they see, or whatever they know, or whatever they criticise, is limited. As in English we say that “hate the sin and not the sinner." Like many people who find something wrong with Christianity start blaming

Christ. Christ did not create Christianity, first of all. He did not create Christianity. He did not create Christians.

So, there is no relationship between the two. As you know, recently, they have found out the books written by Thomas, the disciple of Christ who was coming to India. On his way he went to Egypt and there he wrote this treatise and had put them in a big earthen vessel, or perhaps it was a metallic thing and it was discovered 42 years back. The people whom he considers to be authorized Christians, he calls them as `Gnostic'.

`Gna', `Gna' in Sanskrit language means, `to know'. `Gna' means `to know'. And he has written that to know and to have the personal experience is the only way to follow Christ. Clearly. Not only that, it's said that God Almighty who is so kind, why will he ask you to suffer? So it challenges all the Christian principles of suffering. In the same way, in all religions, people have diverted from the right path and have come to the wrong path and are indulging into self-created delusions, which has no relationship with reality, or with the incarnations, those who started the religion or who gave the ideas of the religion. I hope you don't do that to Me, because you are Gnostic people. You are the ones who know, who have had Self-realisation. Without Self-realisation you cannot have a complete personality.

But as you see in Sahaja Yoga, you don't have to go to Himālayas, to give up your families; you don't have to be away from the society to get your realisation. You get your realisation in the circumstances where you are born. In the same society, in the same family life. But, you rise higher than them and try to pull them out of the mire in

which they are existing. This mire of ignorance has to be crossed and some of you have to do it. And when you realise that, then you should know that you all have to be very strong people. You all have to be extremely strong. If you are not strong enough, how can you pull out the rest of them? People who are mediocre think that gradually they'll be all right and that they'll come up. But I would suggest that you should make all-out effort to become strong Sahaja Yogis. To become strong Sahaja Yogis is not difficult. Because you have all the powers within yourselves. You have the Kuṇḍalinī within yourselves. And you know the way, how to become a realised Soul. The problems are of you being dropped... dragged into your ego or into your conditioning. Only two problems, not more.

Like somebody asked, “How many turns there are in London?" Only two, left or right.

So either you go to the left or to the right. All the permutations and combinations of this left and right starts working and then you get into trouble. And then you get into problems. But actually it is a very simple thing.

To get out of your ego should be the simplest and that is where you try to understand yourself. You see yourself. How you are reacting. Where is your attention. What are you doing. What is your attitude towards Sahaja Yoga.

So many people think that “this is my house, this is my family, this is my car, this my horse, this is my dog." I don't know how far it goes, “my, my, my, my, my." But nothing is yours.

“Yesterday" [“Tomorrow"], as Kabīra has said it, that “some cheat” that is the death, “will come and take away everything." That is not yours. Then, “my family” then “my children." All this is a nonsense, and so, when you start getting attached to this word `my', there where you fail completely into your own understanding of your ego, you're completely blinded by this ego. First of all you should say that `nothing is mine.' Kabīra has said that when the goat is living she goes on saying “Mei, mei, mei" means “I, I, I, I." In Hindi language. Made a pun on the word `mei'. And when she dies and her intestines are taken out and are made into something that spins the cotton, they go on the street, these people, telling people that they are around, they go on playing on that string which is made from the intestines of these goats which says “Tu hi, tu hi, tu hi” meaning “You are, you are, you are." So one need not be like a goat, that till you leave you go on saying “I, I, mei, mei, mei." When you die then your intestines have to be taken out and put on that thing just to make the sound “Tu hi, tu hi, tu hi." So this sound of “I, I, I" is made only by egoistical human beings, but this ego is so much identified with you, that you think that “I am this ego and ego is me." And in that ego you start doing all kinds of nonsensical things. This ego takes you nowhere, it takes you nowhere but into a complete mire of ignorance about yourself. Ultimately you become stupid, others can tell you that you are stupid, or you become idiotic, or you get a bad name and everybody knows that you are doing all wrong things, but nobody dare tell you, because you are to be reached with a barge pole. Such a hot-tempered personality you

become, nobody dare come to you and say that this is wrong, it should not be done, it's stupid, idiotic and you, yourself, in that idiocity and stupidity think no end of yourself. This is the extreme of your ego. But it's nice, we have people like Hitler to see.

So if you put Hitler as the ideal egoist then you will not go on that road. It's very slippery road and maybe one day you'll land up there.

The second side of ours, which looks very morbid and very mild, is the left side. The movement on the left side is the emotional side. You develop habits with the left side. Now, some people have very dangerous habits, some have simple habits. Like I have a bad habit, or a good habit, you may say, that I must put My right hand under My foot, because it's all the time working, so I want to control it.

So, I put it under My head like this, while sleeping and sometimes under My foot, just to make it little bit stop working, it works too hard. Just to give it rest.

So under My pillow I put it and sleep. But I discovered once, I hurt Myself, that I now cannot put it under My *[UNCLEAR* head]. I said, “It's a very funny habit I have got." But it's not such a dangerous one. It's quite good.

So I'm continuing with it. But I can get rid of it. It's very simple. But when I get rid of it, I think the people become overactive so I put it again, under My pillow.

So as Sahaja Yogis, all your habits should be under your control. Now the habits we have formed through drugs, from drinking, from anything, are very dangerous habits. Also, people have their attention being all the time around. All the time the attention here, there and there,

attracting people, looking after them, not looking after yourself. This attention has to be brought under control. Is very important. That's very simple, that whenever it happens, you just put down your eyes. Keep your eyes down. That's one of the ways we allow our attention to fritter away and also our growth becomes stunned.

This is a very very dangerous thing which in the West specially we have developed. Here, also, people must read every shop's name. Indians have a bad habit, because they just now started reading, so they want to read everything that they find, anything.

So on the road if there is a road [row] of shops, they read every name of every shop, turn round again and see if they have missed anything. It sounds stupid.

But they all do it. And all the time they are doing it.

So the attention, wherever it goes, has to be under our control. We have to keep it, all the time under our control.

As Namadeva has said very clearly, in Guru Grant Sahib has written, that when a little child is flying the kite, he's talking to everyone, he's playing in a way, but his attention is on the kite. And when a housewife is carrying her duties, putting her child on her waist and working, then she's doing all kinds of work, but her attention is on the child. The ladies who are carrying three-four earthen pots on their heads, water filled up to the brim, are walking, talking to each other, having mirth and enjoyment, but the attention is on the earthen pot, on their heads. In the same way, whatever adventure you are into, whatever you are doing, your attention should be on your spirit. Then everything is under control and

you can never get enveloped into anything where attention should not be lost.

So, these two problems we have and those problems even after realisation people have it.

So please try, when you are not meditating, to keep your attention on your spirit. Now, the person who is left-sided or right-sided, he has developed a mechanism within himself to justify himself. Through his intellect, or maybe if they are ladies they have water power, they'll start crying. And you just don't know what to say to them. If you tell them anything, first thing they'll do is to cry, means sometimes I feel there are thousand arrows on My head when they start crying. It's impossible to say anything to them. And if you talk to some men they'll give so many explanations that you would feel like, just, going off to sleep.

It's so boring. It's easy to read some book like `War and Peace' than to listen to the arguments of such people. But they don't want to see that this is all ego, which is talking, it is not..., they are talking, it is not their spirit. And if the spirit has to evolve we have to be extremely witnessing, in a full way, very alert, extremely alert and witnessing ourselves, what are we doing. Then only we reach the completion of our realisation. Unless and until you reach the completion of your realisation, you can never be masters of your attention and you can never be the enjoyer of your joy and you can never know the truth fully. [To] achieve this Sat-chit-ānanda swarūpa you have to be extremely careful about the instrument that God has given you, this body, mind and emotions. You have to keep them in check, because, wherever your habits

are they can never be joy giving, it's a joyless pursuit. And where your... wherever your ego is, it's a destructive effort.

So what things are detrimental to your growth, apart from that, they are extremely dangerous thing for yogis.

So, as you are, in whatever conditions you are, in whatever situations you are, whatever may be the surroundings, like a dirty mire full of creatures and filth, you can become like lotuses.

When you become like lotuses all that is filth, all that is horrible, can become fragrant. And this is what we have to achieve. When people will see the lotuses they'll come to you, not to see the worms and to see the filth, but to see the lotuses.

So please, this time, correct yourself, you don't need anybody to correct you, you just correct yourself, watch out for yourself and see for yourself. If something doesn't work out just give up. Don't go to extremes for anything. Must learn to give up at a point and be happy about it. If you are contained within yourself, if your hand is attached to your body, then you reach up to a point and then leave it, but if it is not attached, if it is disintegrated then it goes all round and round and round and comes back without anything. That understanding has to be there in you people because you're standing in the central path and you're attached to the central path, not only, but you are identified with it.

So you cannot go too far to the left, cannot go too far to the right. If you do that you get lost. Then you are no more a Sahaja Yogi and then no use having you here artificially or superficially because it will be hypocrisy.

Whatever is needed to put you back into right frame you must accept. And whatever is needed to understand Sahaja Yoga you have to do. As I have said, please try to learn English language. I cannot learn fourteen languages. *[UNCLEAR* It's very difficult/Very difficult]. It's surprising how I have learnt this English language also.

So now to learn fourteen languages I've to take fourteen Avatāras again. I don't ask you to learn Marathi. Because that's the best language for Me to speak. But at least try to learn English. And then we can see if you can learn Marathi or Hindi.

[Shri Mataji talks in Hindi: MISSING.]

Contents: 1987-12-18 **Talk to Sahaja Yogis, On Kabīr, after Evening Program, Aurangabad, Maharashtra, India**

Aah, on your behalf, I would like to thank the artist[s], the lady Mrs. Asha Devi and Mister Nath Niralkar.

See, his name is Nath and you know what Nath means. And it seems as if the Naths themselves were singing today and I felt it in himself and in his songs. And the lady who sang so well with such understanding of the music, herself is a Ph.D. She has got doctorate in music. Both of them, I don't know how to say, but sort of excited our Kuṇḍalinīs and made us feel the beauty of this Divine music. I've always felt and now I feel much more, that Indian music comes from complete Divinity. Because even if you don't understand the different ragas, how you are enjoying it. He said, in the last Bhajan of Kabīra, he said, “Listening and listening to this, I just got lost into it. Without thinking, without knowing about the different

ragas, but just I got lost in the thoughtless awareness, in the Nirvichar Samādhi." Then he says that, “I got my Samādhi, at the lotus feet of my Guru." And the second point he said is very good, that, “At the essence of the Omkāra, essence of Omkāra, I made a little string and I crossed the Haṁsa Chakra and crossed the ocean of illusion." And the third one is even much more explicit, that, “The Sahasrāra, the Brahmarandhra, where the fontanelle bone is, just opened out and the joy started pouring, like a frill over my head and I got lost into it." I mean, what a description, a beautiful description, of Kabīra he did.

And before that, the one he sang, the song was about how Kabīra has made fun of human beings who are so much attached to things and to their relationships and to other possessions of life.

So he says that, “There is chit a thug or a chit, who has taken away, has looted everything from me, that is death." So this fellow, who was so much attached to everything is now saying that, “It has taken away everything that I had and this is the time when the Yama, you know Yama, he is sitting on my bed. And here I am crying and my eyes are filled with tears." I mean, such a situation is there and then he doesn't know how to give up things and he says that, ultimately he reaches a point where he says that, [Marathi] and then he said ultimately that, “Now my relationship at this death time is all these identification, misidentifications have dropped out.

So why to wait for the death, you see? Why not to get it done now with your realisation?" This is the point he was trying to make and so beautifully sung and so lilting and

so touching and I am really thankful to Mister Niralkar that he has brought out that beauty of Kabīra's saying, in his voice.

May God bless both of them and let them prosper in their music and I hope very soon they should become very great personalities of music.

May God bless them all.

[Clapping.] Very graciously they have agreed to give you another musical recital at about five o'clock tomorrow, five to seven and then you can proceed to Rahuri. It's very kind of them to have. They have one thing very great about them. I have seen the artists in India or anywhere have a kind of a terrible ego. But they are so humble, shows that they have got the knowledge within them. And they have got the full appreciation of themselves that they can render this entertainment with such profficiency. Now luckily, tomorrow you will again have a chance to hear them and give them a hand and thank them very much for what they have done.

Contents: 1987-12-20 **Talk to Sahaja Yogis, Attention on Quality, Rahuri,** Maharashtra, India

I'm sorry what has happened about the boys who came here and who created a problem and there's another problem with us.

So I would like to tell you again that next time when you are coming, please see that you don't bring anybody who has not done Sahaja Yoga for six years, six months, at least. The first one is correct, because in six years also they can be quite stupid. But, but six years, at least if not so six months, you should see to it that somebody has

done Sahaja Yoga. Sahaja Yoga is something as you understand and you know that it's something that must achieve your purity. As it is, you know you are coming from an atmosphere which is absolutely anti-Sahaja. And from that atmosphere to come to Sahaja Yoga you have to give up many things. As it is, what I find from this the way people are schizophrenic.

So, one has to realise from what has happened that our brains, in that horrible conditions of our country, is complete wobbly and it's overshattered with all the conditionings and all the ego part from both the sides. The brain is completely, as we say, has gone soft. And anything that is truth, anything that is light, can baffe, can upset you. That's why I have been insisting that six months at least one should pass before coming to Sahaja Yoga. They can't understand anything because they've never known these things. I do not blame you. You have never known such personalities. You have never known what is Ādi Shakti is. And that's why one has to prepare one's own personality by cleansing it, by putting your brains into proper shapes, your hearts into proper shapes.

If, supposing, there is a vessel which is already cracked, you try to pour water in it, it will crack completely. It will be completely destroyed. I have seen people who have come to My Pūjās and they just went off, completely, absolutely. They couldn't bear it. The other way around [round] in India. For them, Pūjā is the highest. They will not do any other things that you can do. But, Pūjā part, they know what is Pūjā is, what it means. This is the big difference. But still I must give you all the credit, that the

way you all have come out of that horrible conditioning that you have had, where it is said that God is wrathful and that you have to suffer too much and all this nonsense.

So, I've heard it many a times from people who came to us: “This is too much. This is too much." Because your vessel is so small, it's so crooked, it's so raw, it's gone soft, it cannot receive. That's why six months are at least needed to create that vessel within you.

This restriction I would not put on Indians, but definitely on the Western people because, you know, you must have been great saints in last lives. You must have been great seekers. And you must have been people who were looking for truth, no doubt about it. But when you are born in that country with great venturesome spirit, that *[UNCLEAR* we'll/will] show some results in this, these countries. What I find that all the brain is battered. They have seen to it that all the saints are battered, because saints also are always under attack.

So many people got diseases just they were born. They got into trouble just they were born. Then later on as you grew up, the more you grew up in that society, the more you started accepting their ideas, the more you became aware of the nonsensical development. You get filled with that, not only the brain, the heart, the liver, everything.

Like, if you are put, if you put something like a sponge into a dirty, filthy water, all the worms, everything, rock into it. Now you have to squeeze it out, completely take out all that. Whatever traditions you have are finished. Whatever value systems you had are finished. Whatever

collective sense you had is finished. Like we can say, we cannot create Abraham Lincoln in America way; we cannot. Why? We cannot create Lenin, enough in Russia. Why? The reason is, when they have gone away, the society that came up, these are the lotuses. But the lotuses were plucked out and now what is left are all worms and when you are born in that pond you have to become the lotuses, but already they have hit you on your spirit. They have hit you on your brain, on your heart, on your liver.

Under these circumstances, one has to rise and see that if you have to really grow into that new atmosphere, we have to accept each and every thing [everything] of Sahaja Yoga, try to grow and develop yourself into way that purifies you completely and that the vessel is made beautiful, such a beautiful vessel, that whatever Mother pours in is contained in it and it gives the light. Supposing the lamp has got the container of oil absolutely shattered and broken. What's the use of putting My love into it? It will never burn. Already there's such a lot of nonsense in that, that whatever love I put in it will all get mixed up and it will never burn and give good lights.

So you have to understand My love. You have to understand your own position and you have to cleanse it. Anybody who thinks this is too much is still, I must say, lacks that purity within himself.

Nothing is too much for a person who is a realised Soul. Realised soul is like the bottom of the ocean.

Whatever may be the ocean, the bottom is always bigger. In the same way, a realised Soul has to be. You

may increase the size of the ocean, any amount. It becomes bigger and bigger. On the contrary, I have seen that slightest thing here and there upsets you. You get suddenly upset, are very upset, for nothing at all. And you think that kind of a fuss is a very big thing. Is not; shows that you are not a Sahaja Yogi yet. If you get upset with small things, what work are we going to do? What are we going to show to the world that we have got Sahaja Yoga, we've got our Realisation, so we have achieved something great? We have to make great people out of it. Many Abraham Lincolns and Lenin, Lao Tzes, Mozarts, all have to come out of you. We have to create William Blake out of you. There were only one or two. I was not present at that time. Still they survived and created great works. In the same way, out of you we have to create these great people. But first you must realise that you have to be absolutely cleansed out and give up all the false, funny ideas that you have.

I was shocked to hear that there was a marriage held in the church by Sahaja Yogis. You shouldn't do that. And I found as a result of that some people got possessed. What is the need for you to go to a church and get the thing done, solemnized by a priest? Bring unhappiness to everyone, get them caught up. In the whole of France, I have seen only Chartres or that Notre Dame are the only place they have buried no dead bodies.

So you go to a cemetrey to celebrate your marriage, get your bhoots on your heads and spoil so many Sahaja Yogis. No Sahaja Yogis should attend such marriages. And for what? Just to please some of your relations? They are no your relations. Your relations are Sahaja Yogis and

no other relations. You must know that. You have no other relationship in this world, but only Sahaja Yogis. If you try to keep relationships with others, it's all right to have some pleasantries. You can be pleasant to others, you can be nice to others, talk to others, but know that, that they are not your relations. You are born in this Tree of Life. They are still not on this Tree.

So we cannot become one with them. We cannot be identified with them. We need not please them. We should say we do not want to have any such marriages.

Here also I have seen people who go to temple, get caught up because in the temples there are bhoots.

They know that.

So we have to give up all these religions. As Kṛiṣhṇa said, “Sarva Dharmanam paritajya mamekamsharmam vraja." Give up all these horrible religions and religious ideas. They have done no good to you, to the society or to anyone. They have gone against Christ, against Muhammad Sāhab, against Kṛiṣhṇa, against Rāma and Buddha, Mahāvīra.

You are now Sahaja Yogis and must know that we have to develop as Sahaja Yogis. We have to make our vessel all right. We have to put our self on a pedestal, then onto a hilltop and there we have to show that we are Sahaja Yogis and what we can achieve. There has to be a kind of a wisdom, a sense, a sensibility and sensitiveness towards all the atmosphere. We must know how far to go with people, how far to say something, how far to achieve something, not to go on sympathizing with nonsensical people.

Just forget them. If they have to come, they'll come to Sahaja Yoga.

Also I must tell you in the Heaven there are very few places. Don't care for the multitudes. Care for the quality. It is the privilege of very few to enter into the Kingdom of God.

So forget your relationships and you forget all other people. Get to Sahaja Yoga, get established in Sahaja Yoga and tell them that we have changed our religion; now we have become vishwa Dharmis. That will satisfy them that as we have become Christians and Muslims and Hindus, let us now become something else, because now we are not the same as we were; we are reborn again. And that's how we have to give up all these funny ideas.

I was very sorry to hear that a marriage was arranged like that, without My permission. Nobody asked Me. And many Sahaja Yogis went there and dresses were bought for them in England for going to the church and especially dressing up for the wedding. Just, I can't believe it. I can't still believe it, but it has happened. Again now it should not be repeated. If you go to the church, your children will be born with some troubles. Then you will come to me [know]. You may not have children; also I've seen that.

Those who have had, I've tried, to attend one wedding like that in the church and I found it was horrid, vibrations were horrid and the lady had to suffer a lot.

So now decide for yourself, no more to please your relations. There's no need to have anyone connected with you. You can ask them to come to Sahaja Yoga. You

can tell them, `This is what we have found. If you want you can come to Sahaja Yoga. But we have nothing to do with you.' Only then you can help them to come out. You have to be strong enough to show them results that there's something great about Sahaja Yoga, that you are decent people, you are decorous people, a people with great self-respect and a great stability within you.

Also a very common psychological thing I have seen, people start explaining, QuestionMother, this lady might be insecure." Nothing of the kind. Nonsense! This is the greatest nonsense I have ever heard.

People are insecure about one person and then you say that that person has insecurity. I mean, everybody is feeling insecure about that person. On the contrary you say, “He's insecure." This kind of a sympathy shown by a psychologist is all right because he has to get some money out of you. Even if you murder somebody he'll say, “Yes, yes, it was true he murdered that person because you are insecure." Even Hitler was quite all right because he was insecure. This is funny, absolutely nonsensical.

So we must understand the aggressiveness within us does not come from insecurity, but comes from ego and from aggressive nature.

Doesn't come to us from insecurity. Those who say about insecurity all the time are the people who just want to explain that, “I did it because I was insecure." No, it is ego! It is horrible ego which tries to overpower others, use others and make them your slaves. Try to understand: it is no insecurity. The psychologists have

put all these nonsensical ideas and some Indians also talk like that.

All these modern ideas, also beware. Be very, very careful. The way they have been implanted in your minds, that it is we have to be very sympathetic, there's nothing like good and bad, that everybody is perfectly all right, all these nonsensical ideas we should not have. We must know that there's something very different. Those who are good are good and those who are not are horrid, not because of psychological reason but because they are basically horrid. And we have nothing to do with them. They are evil and they are evil geniuses. We should not be sympathetic towards them at all. Those who are evil, are evil, they come to Sahaja Yoga, also they'll be thrown out, thrown out permanently.

So do not takes sides with the evil people. Do not show compassion to the bad people. Please, try to understand. This is not a place where we have a charitable institution where we have all the handicapped and all the beggars put together, not a charity at all. Let us not be very charitable. Let us be charitable with the Sahaja Yogis and with ourselves. We have nothing to do with such horrible people. They are anti God, they are anti-Christ, they are anti-Divinity. They are our enemies. No need to have such charities with your enemies.

So be careful on that point. And I'm not teaching you hatred, but I am teaching you discrimination, must discriminate between good and bad. If you cannot do that, then you'll be in trouble.

So do not sympathize, do not take sides with the negative people.

Also, the negative people always sit together, I have seen. As soon as I look at one negative, I find ten people around them. Egoists will sit together. If I see one egoist sitting in one place, ten egoists are sitting with him, because they can talk to each other better, you see. One can argue better than the other.

And they enjoy that aggression of each other.

So be careful. Be on the watchout. Where are we sitting, between the negative or overpositive? Where are we? We have to be in the center. We have to be in the center. Are we close to our Mother, or close to these horrible people around us? Must discriminate and find out what is happening, where, what is.

Do not get identified with anything, with your country. I am not identified. To Me, Indians or anybody is just the same. Just to say that you are the visitors here, as they call it, `guests', to you I would say call them `foreigners' because guests can be otherwise, also.

So we have just a demarcating line, just to understand, that's all. But means nothing to Me. To Me, all of you are born out of My heart. All of you are close to My heart. And you are not to feel, in any way, in any way, dejected or rejected, till you find I tell you that you have to reject these things. Unnecessarily don't torture yourself and don't make yourself miserable. You have to be happy people, joyous people. You have to give joy to everybody.

May God bless you all!

Contents: 1987-12-21 **Talk to Sahaja Yogis, Departure, Rahuri, Maharashtra, India**

I'm sorry what has happened about the boy who came here six month exactly. The first one is correct.....

***Contents: 1987-12-22*, Public Program (Marathi), Sangamner, Maharashtra, India**

I humbly bow to all true seekers, followers of Divine Power of God Almighty. This gives Me an immense satisfaction with the kind of visible progress noticed in Sahaja Yoga within very short span of time at Sangamner. Kuṇḍalinī science and Chakras have been secret sciences. King Janaka gave Self-realisation to Nachiketa only, Lord Indra had to accomplish Self-realisation himself and these are one or two examples of bygone ages. History also reveals that very few persons got Self-realisation then. But saints and Sādhus visited many times for their endeavour in India, especially Maharashtra and they tried different ways and means to persuade people that without self experience they have got nothing.

As blind that does not have vision, similarly until human meets his spirit, he can not recognize truth, the absolute truth. At the most by following religion human can become well behaved person, but no matter person being follower of any religion, any cast or having any crust, he can indulge in conducting whatever sin, nobody can stop him from doing so, because the power which can stop him is residing in his spirit and that spirit yet to be enlightened in his attention and hence human does not have any capability to unleash himself from temptations of sins.

Sahaja Yoga has many benefits, but most importantly, person can not achieve completeness; self experience can accomplish completeness. Unless spirit enlightens in our attention up till then we can not entirely judge right and wrong, can not have absolute imagination. On the contrary self experience means union of Jīva with Shiva, means connection with God Almighty, that means complete connection of All-pervading Power within us. As today everywhere we see electricity and its current being passing and its light energy can simply lit by pressing a single button, correspondingly God Almighty has already made a very magnificent arrangement within human as `Kuṇḍalinī'. He does not need any sort of education, neither any sort of tall degree nor he does require very high position, politics or anything, he just need to be human, that it; Every human has birth right to get united with All-pervading Power. And only by this means human becomes empowered, that means he realises meaning of equality, which means he gets the ultimate meaning unless human has absolutely no value. Today if he sits at big position, tomorrow he can be tumbled down, but this is not in case of saints. People may have bothered saints a lot, troubled a lot, but even today people feel very revered by mere with their remembrance only. However by mere respecting saints work will not happen. I have seen many people saying we respect this saint that saint but I observe those who respect saints they themselves do not possess any values of saints. Barely by respecting; let us assume, I said he is very big saint; I did not receive any dominance of the saint.

Contents: 1987-12-24 **Talk to Sahaja Yogis, We Are Here for Our Ascent, Christmas Eve, Pune, Maharashtra, India**

You have come for your ascent, for a pilgrimage and certain things have to be borne in mind, that we have to see that our thinking has to go down first. I don't mind suffering, but My suffering doesn't help you much.

So I have to request you not to say, `I thought.' Then I've seen people go on lingering about. There's no movement, very lethargic movement, very slow movement, as if they have taken some sort of an opium or some sort of a drug. You should see, all the Indians are alert, especially in Maharashtra. They're very alert people. And the alertness you have to achieve, not to just roam about here, roam about there, stand there. Everybody has to go and call.

We are doing no work here at all. They are doing all the work. I'm sorry I have to say that. They are the ones who are working out the thing. We have just to move from places to places. But there also the movement is so slow sometimes that it is impossible how to get round you, like small children to call this one, call that one for anything. It has to be a fast movement, it has to be a quick movement. You have to work it out in a very quick manner. Everything has to be done in a very smart way, as they call it.

But on the contrary, I find that people lack that quickness. You all have been not drug addicts and those who have not been should pull out the ones who have been. On the contrary, those who have never been drug addicts behave just like drug addicts. It's something

surprising. It takes them half an hour just to get down from the staircase.

Now, you have to be alert henceforth, absolutely alert, what you are doing, where you are going, how you are living, what is around, who are the people, find out about them, make friends, try to know them and also try to do things which are necessary to make you quite equipped and alert. Alertness is very important. In Sanskrit the word for that is daksha and that is in very few people, I find. The rest of them also try to drag them down. I agree, sometimes you have less sleep. You can sleep in the daytime. You can take rest in the daytime. But the way we are lethargic all the time is not going to help our Kuṇḍalinī to rise for us to achieve our attention up to the Spirit.

Then another point I have seen that you sit down anywhere, say it's a music program. Suddenly you start giving bandhans. It's madness. Or suddenly you start raising your Kuṇḍalinī. It's stupid. It should not be done that way. You have to sit with dignity, with understanding. Others are watching you and there is no need to give bandhan, for I am sitting here. What is the bandhan? I'm giving you the bandan all the time.

So there is no need to start doing any bandhan or anything.

We have come to certain conclusions about certain weddings. Certain weddings, not all of them and it will take some time because all the list has come up to us rather late.

So I may not be able to come up to Brahmapuri, but I'll directly meet you in Kolhapur.

Maybe Brahmapuri program you can enjoy yourself and meditate. Now don't waste time. It's a very important time. You have come to India, spending all this money, not to waste your time and just for some little holiday. Meditate. Sit down for meditation every morning. Try to sleep early. Try to get up early. Finish your things in a fast way. Try to compete in getting faster and faster and don't move lethargically into places. It's better you learn to run a little bit. In America everybody runs, but when they come to India, I don't know what happens to them. They all... as if [gesture].

So that should not be so. We have to respect our time. That's very important. The time is so important. You have come here at a time where certain things are working out very well. The cosmos is very helpful. Yesterday, I just raised the Piñgalā Nāḍī and it became warmer. See it's quite warm today. It was very cold two days back so it has become warmer.

So the whole cosmos is trying to help you. Everybody is trying to help you.

But if you still remain in the same static stage or into the same lethargic stage, they'll also give up.

So please see, compete in getting up earlier, compete in finishing bath earlier, compete in putting everything neatly. All of you should put everything neatly. Be smart and be quick.

Then you shouldn't do all these things outside, should not pay attention to nonsensical things. This I also have noticed, that the attention is not good. You have to improve your attention. Try to put your attention while walking or anywhere on the Mother Earth. It's better.

Better keep your attention on the Mother Earth. There are thoughts that are coming to you. All right. You just see that you stop the thoughts. Even now I see some of the ladies and men have wobbly eyes. That's very wrong. You can't afford to do that in Sahaja Yoga. If it is so, try to put down your eyes because these eyes cannot allow your Kuṇḍalinī to rise. You have to have innocent eyes without any lust and greed. Now I always say, all sins are forgiven, but not after realisation. They are added up, sometimes multiplied. After realisation, if you start doing all these nonsensical things again, you'll go down very fast, very very low, so low that we won't be able to take you up again.

So be careful. To think that all sins are forgiven and we can put our attention anywhere, we can see this side, that side, watch everyone, that's not good.

Please, now this lady, look at her, where is she looking? Ask her. Her attention is all over. Where are you looking? You're looking here, there, there, there. That's not proper. You have to keep your attention straight. If the Kuṇḍalinī has to rise make your attention in the center. Don't allow it to go this time or that time. You have come here with great difficulties and now don't waste your time. There's nothing to look outside, everything is inside. All right? So please don't put your attention on the sides. Just try to pull it inside.

Now in the Pūjā, of course, it works. You do feel nice. Suddenly you rise. Agreed. But still what happens that at the Pūjā I find that the vibrations are not sucked in. The reason is, at the time of Pūjā, you must try not to think and try to suck My vibrations more. Pay more attention

to Me. Formerly I found that when it was the mantras, your attention was spreading out.

So I said, “All right, now you sing a music."... Now your attention at that time is not on the Pūjā, but on the music. It's a kind of an entertainment that starts working out. I don't know what to do, how to make your attention enter into it, to go deep into it. We have to work hard. You see this gentleman who is mad, or whomsoever it is. How much he has suffered. We are such lucky people to be together, to be moving together with full understanding and dignity. Even if you have been for three days in Sahaja Yoga, you can do it if you have decided on that.

So remember, sins are not forgiven at all. They multiply. Be careful. Be careful. It's a very important time. You have spent so much money, so much time coming down here, all of you. It's not for anybody else I'm saying. I'm saying it for each one of you, to sit down, meditate, keep your attention in the center.

All the time see where is your attention.

Now also when you talk, just talk about Sahaja Yoga and nothing else. The best thing is to talk about Sahaja Yoga. Especially when you are in the city, you'll find your attention will be disturbed. But if you stand on your two legs, if you have your own personality, if you have your own depth, nothing can move you. Nothing can move you.

So develop your roots deeper and deeper and deeper and stand by yourself.

Don't get disturbed by this happened, that happened.

Also, it doesn't behoove any one of you now at this stage to say, `I was caught up because somebody else was like that, because somebody did like that.' This doesn't behoove. There's no need to say that.

You have to be all right and nothing can spoil it. If you are not all right, you'll get spoiled. There are so many other things which you have to look after, which I'm sure your leaders will tell you, but one of them I feel that you just start sympathizing with people with whom you should not and you are not bothered to see what's wrong with you, but try to see what's wrong with others, which is not the way we are going to improve.

We have to respect our realisation. We have to respect ourselves and we have to respect our personality.

We are all saints and through this saintliness, all the best things of the heavens are going to come down to this earth. We have a big responsibility. We have to be pure people. We have to be simple people and all of our complications should drop out. I hope My words act as mantra on you and that all of you try to follow a path of ascent and not of descent. Don't talk too much about things, especially before meditation and after meditation. Try to keep quiet for a while. To be quiet itself is very great and also if there are thoughts, then you have to say, `Not this, not this, not this.' Disturbances should not upset you, any disturbance whatsoever.

I hope this time we are going to achieve a lot because I have a feeling that this time, in all the Pūjās, I am really working very, very hard, very hard. And if you people little bit, little bit decide that we are not here for enjoyment, for buying clothes or sarīs or anything, but

we are here for our ascent. If that is decided in your hearts, I'm sure it will work out. Please try to control your attention. Control it. Chitta Nirodha. Control it. Where is it going? See, `Where is my attention going?' Ask, `Where is the attention going?' Ask yourself, `Am I there or am I out?' Otherwise you'll have very funny awareness, very funny awareness. Not that you're not intelligent, not that you are incapable of understanding what I say. Only thing is whatever I say is not recorded and even if it is recorded, it is used for others. “Mother said so, so you are that, not me." If you see this point, all right. Everybody has improved a lot coming to Sahaja Yoga.

Everybody has got a lot of peace within themselves and joy within themselves. Now what we have to do is get to the climax where nobody can touch you, where you'll be touching others, not others touching you. They'll just come up to your feet and then you have to pull them up. I hope this time we are going to build up all that. Actually the music she sang was that if the Guru does the kripa, then one crore of your sins can be forgiven. It's a fact. That's true, but not after realisation. Nobody says that after realisation it will be forgiven. It is before realisation and after realisation you should not believe that it will be forgiven. Try to reduce them. Reduce things which are wrong, which are against your ascent. Try to reduce them. Try to reduce them. Gradually, try it, that the ego and superego, these are the only two sins we can commit, will be reduced and you'll feel very much better.

I hope you'll be very comfortable after leaving this place. Today you must have been to some place.

I don't know where you went. Did you go to Tukārām's place? Now about weddings, people have been asking. We could read the names of the people...

If somebody has done something wrong after realisation, the whole body feels it, especially your Mother.

So be careful. You have to be very careful. All right? So you promise Me today, because tomorrow is a great day. Promise Me that before doing any such things, collectively or individually, you will try to find out whether it is correct or not. Today I have told you very clearly. All right? May God bless you....

Those who are sneezing, those who are feeling the hay-fever and all that, just try to treat your liver and you'll be all right. All of you who have got cold or who are feeling what you could say sneezing or flowing of cold, all of you should know that you all are suffering from liver trouble, all right? So take to it in this manner. Look after yourselves. You are so precious.

Contents: 1987-12-25 **Christmas Pūjā, Tapasya, Muktangana Hall, Sahakamaka 2, Pune, Maharashtra, India**

Today is the great day when a great son of the Goddess was born, at least it is celebrated today. And you all are assembled here to celebrate the birthday of Christ. You already know how He came on this earth and what was His great work. But we must see to the subtle side of Christ. What was His power? Christ's power was of course aumkara. His power was Praṇava.

But the essence of Christ was tapasya, tapasvita. He is the incarnation of tapasya. And in that incarnation is a

sinless personality. He's sinless. Of course incarnations never commit sins. But apparently things that look like sins are also not in His life story. Like one can say that Śhrī Rāma's gave up His wife, so it is a sinful thing. Of course those who understand the subtleties of Śhrī Rāma's life will know that it's stupid to say such a thing. Or Śhrī Kṛiṣhṇa's life, they might say He married so many women. But in Christ's life you do not find anything that could be pointed out as a mistake, even a slightest mistake.

It's a very straightforward life, absolutely pure life and doing no commitments of ambiguous nature.

But it's very surprising that Christianity is just the opposite of what Christ wanted it to be. They painted Him so differently, brought Him out so differently and made a mess of His life. A terrible mess I must say, because He was the person who tried to keep to the Maryādās of the Dharma to the maximum.

And while the Christians stretch their imagination to such an extent that their sinful life is shocking, the kind of sins they commit is extremely shocking. For example, He said in a very subtle way, “Thou shalt not have adulterous eyes." Even in Sahaja Yoga I find people still have this problem. What a sinful thing to do to Christ. For Christians to have such eyes which are adulterous and they are the people who have the maximum number of this. Not only that, but they generate it, they give it to others. Those who wept, go to them, pay them nothing. Those who meet them, they take it up as something really great and elite.

It's such an infectious horrible stuff and even after coming to Sahaja Yoga if you do not understand, I cannot say what one can achieve in life. Because he's the gate. You may cross over all the Chakras, but if you are closed at that Chakra you cannot get out.

The kind of sinful life people are leading in the Western countries has to be absolutely condemned and has to be thrown out and nobody should explain it. Nobody should say that it is something, it is just a sin and all right, Mother will forgive, all this kind of nonsense. It is the greatest wrong you are doing to yourself and to Christ. The abandonment of your character, which is just the opposite of the golden character of Christ. He burnt Himself like chandan, sandalwood. Like gold He came out of that fire of hell to burn away all that is sinful.

So the first attention of anybody who wants to cross the Āgñyā has to be a sinless life and that is what one has to realise that how, in the west, they have become all anti-Christ. On this day of His birth, one has to say that a great life, a great personality, was not only wasted, but perverted, misused. Just can't believe, how can you use the life of Christ for doing all kinds of nonsensical things? We have one instance where Christ converted water into wine. I can do it also very easily. Wine is not the alcohol. Alcohol is the rotten wine. You have to rot it for days together and the more rotten it is, the more old it is, then it is regarded as something very expensive. The whole idea is so ridiculous, so repulsive, absolutely below the dignity of human level to bring down Christ into all this social life that you are leading there. For you it is important now, all the Sahaja Yogis from the west, to

stand up and make your life pure. Make yourself pure and hate all that is created in the name of Christianity.

Actually, thank God they have found out now the book written by Thomas who has described Gnostic way of life, where Gñya means `to know'. In Sanskrit language, Gñya means `to know', Gñya.

So he has described very nicely the gnostic life. This was the Gnostic Bible, or whatever we call it, saying about a personal experience of achieving God realisation, Self-realisation. It talks about Sahaja Yoga out and out.

Thomas on his way to India, went to Egypt and there he has put this in a big vessel of some metal. Thank God it was done in Egypt, otherwise in any other place they would have used it for some other purpose.

And already it would have been perverted.

It's important, very important for all of us to understand that the first and foremost thing for us is to purify our attention. And for that TukāRāma has said, thank God, “If I become blind it is better." He was born in a very humble place because He was a tapasvi. For a tapasvi doesn't matter where you are, whether you are in a humble place or you are in an elaborate. Doesn't matter where you are born in a very humble way. As this humility of His is never, never expressed in the Western lives. On the contrary, I find they despise people who are humble, the humble abodes are despised.

Now, it is for you people to bring back the glory of Christ, to bring back the Dharma of Christ, to reflect the great image of Christ. When people say that you have no ideals, I'm amazed. Who could be a better ideal than Jesus Christ? Can't think of anybody better, but nobody

tries to follow Him, only try to use Him for wrong purposes. Christmas means they are all must be drunk already everywhere, all very drunk and maybe they might have had all kinds of programs to show that they are absolutely insulting Christ.

So today we have to pray for them, that may God give them some sense, not to do these things in the name of Christ. They can do in the name of Satan is all right, but in the name of Christ to do all these things is extremely wrong.

So coming to His Mother, She was the power behind Him. And in India still all those people who believe in Christ do respect Her as something like a Goddess. But other Indians, who are not Christians, really think Her to be Goddess and they visit Her temples all over. She was Mahālakṣhmī. And She was Mahālakṣhmī, which shows that people who follow the Mahālakṣhmī principle are beyond the material understanding of life, beyond the Lakṣhmī principle. On the contrary, what we find, they are extremely conscious about the material wealth.

See how it shows so clearly. Anything that they will buy, they would like to buy something that can sell. It must have a guarantee. Even if they want to have anything like a small little spoon, they would like to see a brand in that. All the time they are thinking what can they sell and what can they buy to sell. The attention doesn't go beyond it. Moreover, they are very much impressed by people who wear something rather expensive or unique. One day I was wearing a ring. It was an old ring of Mine, for Me it was nothing, I mean just thought it's an old ring and it was matching the sarī, so I wore it. Everybody

started saying to Me, “Madam, Madam, Madam." I said, “What is happening?" Started looking if there is anything on the sarī, what is it? Then one lady asked Me, “Is that a real ring?" I said, “Yes, yes, yes, yes." “Oh Madam, Madam, Madam!" I am amazed. Otherwise, I have no value. Except for that ring, for which I have no value at all. I just wore it by chance. It's an old ring from My family. All right, it might be real.

So what? Immediately you become “Madam" if you wear a ring.

It's very surprising, but in this country if you are going in a big car, people don't like it much. If you are going in a big car and you want to buy some vegetables, they will say, “Oh, how much black market money have you got?" Not much respect for people who have money. Of course you are expected to dress up according to your status in life. But that's all, those who wear it do not have the consciousness and those who see them also do not have the consciousness.

It is something very surprising, that where they are supposed to be worshipping the Mahālakṣhmī principle, people just get absolutely thrown off if they see something extraordinary. I am seeing people, I mean very, supposed to be, you can say high class ambassadors and all that. If they come to My house they would like to turn the plate to see from where it comes, or they would like to watch to see the spoon from where it comes. It's very surprising. Actually, we do not know in this country what comes from where, what is the mark. We don't have any marks, nothing of the kind. And there is this thing, “All right, nothing wrong with us." This kind

of mental attitude towards life and the mental projections towards life makes you absolutely gross, while Christ was the subtle, complete subtle. He was nothing but subtlety itself personified. He was so subtle, He was such a Sukshma that He walked on the water. He was nothing but Praṇava, just vibrations. He walked on the water.

There was no Jaḍa Tattwa in Him. There was no gross principle in Him and while the people who follow Him are following nothing but the devil. I have to now request you all to say, to understand that when we are celebrating the birthday of Christ we have to imbibe his qualities, his subtleties, his nature.

Also, I will request Indians, because they are also becoming westernized now, thinking that Western people are the wisest. They have to understand also that we should try to be subtler and subtler and not gross and this is what is important in Sahaja Yoga culture. In Sahaja Yoga culture, our attention is on the subtle. On the beautiful varieties of subtle. See all the sweetness and the goodness, all the artistic, aesthetic projections of human life. Not the gross, not the grotesque. It's going to be a new culture for us. We have started the Dharma all right. But every Dharma has to have a culture and we are the culture of sukshma, of the subtler life. That doesn't mean we should be untidy or in way funny type or funny people. Subtler people are the most beautiful, are the most congenial, are the most idealistic and are the most honourable like Christ.

So for us the ideal is Christ. Of course, I don't expect you to crucify yourself. But always be able to sacrifice, coping with all the discomforts and problems and not talking

about yourself, not worrying about yourself, not discussing others and judging others, but giving assurances that now we are at this level, we'll be at a higher level and all the world has to come up to that level. Very positive talking, very positive thinking and very positive doing is the way you can really follow Christ. Whatever He had to do, He did it with such great sense and beauty. That is what it is.

So we have to be born like Christ today. We are all born like Christ because we are born without a father, by the Holy Ghost, just like Christ was born.

But look at Him and look at yourself, born the same way as He was born.

So you must respect yourself as He respected Himself and the way He worked out His resurrection. In the same way, you all have to work out your resurrection and that is very important.

... Today you have to ask just one thing from Me, that Oh, Mother, today we ask you to give us that power of penance, of tapasya of Christ... And you will become tapasvis. God bless you.

[After the Pūjā, Shri Mataji commented that this was one of the two most powerful Pūjās we have ever had. She also said that it's easy to be Christ, but it's most difficult to become the Mahālakṣhmī and at this Pūjā, that was accomplished.]

Contents: 1987-12-30 **Talk to Sahaja Yogis, On Marriage and Nirvikalpa, Evening Program (by Mayor of Kolhapur and Western Sahaja Yogis), Kolhapur, Maharashtra, India**

Today when I was coming from the shopping, I couldn't get into the car. One foot was inside and another would not leave it.

So I came out of the car and then I knew that Mahālakṣhmī's temple there were bells ringing and the Ār.ti was on.

So *[UNCLEAR]* Mahālakṣhmī didn't want Me to get into the car. I had to stand outside till the whole thing was over. And then suddenly everything was all right. My foot was completely glued and I couldn't lift it. First I didn't know what was happening, then I suddenly I...

realised and I felt that still the place is, despite all the nonsense they do there, still the place has got lots of vibrations and is still there the Mahālakṣhmī's temple.

Now, we have to understand, that in the name of religion so many wrong things have taken place. They are doing all kinds of wrong things. It's all anti-religious activities. For example, in this beautiful temple of Mahālakṣhmī where there is a swayambhū of Mahālakṣhmī, which has come out of the Mother Earth, people are using black magic. There are Tāntrikas sitting. In the back of the temple also on the... in the days of Navarātri you get ladies and the bhoots come in them and then they start dancing in a funny way.

These are not ladies, these are maidservants mostly. And they start talking. When they start talking they can tell you what is the horse number, how much money is involved and where is the money hidden, all money-orientated and all kinds of very selfish and self-centered questions they answer. And many people who are anxious to know something like that go there and ask

questions and what they do is to breath into small little pots made of... earthen pots, call them as *[UNCLEAR* dagri] and they blow into it.

And as you know that it represents the Mūlādhāra, Gaurī's place and when they start breathing in, their bhoots start driving out the auspiciousness and they become possessed. But why in the temple they do it is the point. One may ask the question `Why is it done in the temple, why not anywhere else?' The answer to this is as simple as that: what I have seen is that people who are possessed get exposed in My presence.

Now there was a gentleman who came all the way, say from Italy. Was quite normal, behaving normally and supposed to be a financial advisor or something, imagine, in a big way, but as soon as he came here and as soon as, I think, he heard of Me, or was in your company, suddenly he went amuck. Secondly, the another fellow also who came with you might have been normal to look at, but as soon as he saw Me, or maybe his Kuṇḍalinī was arisen, he became mad. Because there is light and in the light the negativity shows. At that time one gets a little puzzled and starts thinking `Now what has happened to this person, after all this person is a seeker and he was alright and why should it happen?' But that's the danger.

Going in the light you get exposed. I've also seen people who are otherwise sound normal in Sahaja Yoga also, but once they come before Me they get just stunned and something goes wrong with them.

Not that they are not seekers, they're all seekers. But there's lot of negativity within them.

Some people who are hypocritical also get exposed. Or those who have wrong intentions, they also get exposed.

Or some people who are negative and lethargic, or sort of have lost their awareness, also become quite evident and one can easily see that this person is possessed.

Now, if you are not aware enough, if you are not alert enough, then you must know that you need real correction. And for that you must really assert yourself. Work it out and tell your leader that `Something is wrong with me and please correct me.' Also I would request all the leaders of all the nations that they should never side or support or try to cover up any one of their proteges, we can say, because by that you are destroying them. You are not helping them at all. There should not be any sympathy whatsoever, for people who are negative. You have to get after them, you have to get them corrected, you have to tell them off. But what I have seen sometimes, there is a tendency to support the person who is negative and then that person goes on drifting and ultimately falls into a trap.

So best thing is, not to sympathize with them, but to tell them very frankly that `You are possessed, you are not aware, you are very lethargic, there's something wrong with you, you better sit down, get yourself straight.' Ask them to beat themselves with shoes, ask them to sit in the water. Do what you please but see that all these people are corrected, otherwise your leadership has no meaning. Many leaders are kind, good and sweet. That's not sufficient.

Sometimes you have to take things into your hands, you have to be responsible.

Now there is something I found out, that some people who came with these mad people didn't show that responsibility. That was very, very wrong. You should not have brought such people. You should not have behaved so irresponsibly and then when you had to attend to them you were somewhere else. This kind of thing is also very dangerous, because under your guidance only I allow people to come here.

Now the whole understanding should be such that, what are we achieving? I have seen some people, when I say something, they start talking too much. If you tell them to shut up they'll react so much their face will immediately go in a very clumsy manner. Supposing I'm saying something sad, they'll become sad. Then something... if I'm saying something good, they'll become nice, like an acting is going on.

That's not necessary. There is no need to act and do... Anybody can make it out that you are acting.

So best thing is to keep quiet, to be possessed of yourself. You have to have self-consciousness about it, that you are not trying to puzzle... to express yourself in a way that should not be. I've seen some people, if you say anything to them, they'll just shrug their shoulders, they'll do like this, or they'll turn their heads like this.

Some people have a habit of too much shaking their head going on, like this, for hours together.

I've seen, is very common to shake your head continuously to say yes. If I'm saying something, if they like something they'll go on like that. I don't mean that. You don't have to shake your head. I know you are understanding Me, liking Me. It is a very big ego

business. Because it is sort of an assurance, “Oh, I understand you” that sort of a thing. And also it is a big right Viśhuddhi problem. If you go on like that your Viśhuddhi can never be improved.

So you have to be very careful with your neck. Should not move your neck too much, shrug your shoulders too much, shrug your hands too much, or take out your hands, talk like this, you should not. You should talk at a time when there's a lecture you're giving or something, little bit. But I think it's also a Western style nowadays. It was not a fashion before. But nowadays is to take out all your hands, talk like this and talk like that. Is not proper because that spoils your Viśhuddhi completely. Shouldn't use your hands for useless things, they're very precious hands and they must be respected. You are very precious, you are a yogi and also you are a realised Soul in Sahaja Yoga.

Compared to all other yogis you are much more important, because you are responsible for evolving this new generation, creating this new age. None of the yogis could do that, that you are going to do, so you have to very careful when you talk, meaning your hands should not move too much. I've seen people talk like this, talk like that, or all the time their hands are throwing.

So better tie them up. While talking try to tie your hand to others to see that you don't move your hands too much. Always such people will have bad Viśhuddhi's.

So try to say something, as far as possible, without much movement of hand. Maybe up to your fingers, or alright, hands alright, but the whole hand up to the elbow,

there's no need to give trouble to your hands and to your Viśhuddhi.

Shrugging the shoulder is a very common thing among Western side, I mean India, people never do that. If you say “Is it alright?" they'll say like this. I don't know what is the meaning, but it means something. Might be meaning “yes" or “no” I don't know which one it is. And it is something that affects the Viśhuddhi very much. Affects the Viśhuddhi. Unknowingly you are trying to give problem to your Viśhuddhi. Unknowingly.

So shrugging should not be there, up and down, any way should not be done.

You should not jerk out your body. Suddenly you should not jump too much. You should not sort of suddenly, some people have a habit of jumping into something, or suddenly to take a turn of your body.

That should not be so.

Your movements should be slower and not jerky, but should not be lethargic, also. All this is to be understood in case you are fully aware. But if you are not fully aware, then you might do it, you may not know it. That time the leaders must see. Leaders must see how people whom they are looking after are behaving. This is one of the most important things that a leader has to do. How their behaviour is, how they are talking to each other, how they are creating problem. Now we have some Sahaja Yogis who have come for the first time to Ganapatipule. I have to say that Ganapatipule is a very important place in Sahaja Yoga. But we came to it much later, because in the beginning I thought it may not be possible for people to adjust themselves in Ganapatipule and maybe it is too

much. Because there everything becomes too much. Everything is too much for them: “Mother, it is too much." I said, “What has happened?" “I've got cold in my hand and in my head, it's too much!" They want to do it slowly. First it should come out of the head, then out of one finger, then another finger, then third finger, otherwise it is “too much!" That's a wrong attitude. As if they are frightened, but you are not. You are not frightened. It is a ego type of talking, that I am something great and if I am to be given something it should be given piecemeal." It's all ego style things which looks very sort of sophisticated stuff, but is a nonsense. Mostly people who are very egotistical, they talk like that: “I thought it was too much." When you say “I thought” then remember this is not “I" that is your Spirit, but it is your ego.

So I have told people that give up this mantra “I thought” from your tongue, from your language, from “I thought." That is one thing, thinking is not allowed in Sahaja Yoga.

You must know that I... whenever I have to answer something or if I have to talk to someone about something, what I do is to just answer so quickly that another person is really amazed that I don't think before answering. Now, because I know if I start thinking the other person would think of another question also, but I don't need thinking, so I just answer it right there. In the same way you should be prepared, that once somebody is asking a question to you, then you should have the full idea what you are going to answer.

So the best thing would be for you, in your privacy, to think of ten questions that may be asked.

Then you think of ten answers that you'll give.

Now, I think we'll be having something like a brain trust or something we'll have in a seminar *[UNCLEAR]* and I would like to see how you answer those questions. Answering shows, not the personality which is brilliant, but the personality that is Sahaj. Because in the Sahaj manner you get the answer quickly, you don't do any drama, you don't become hypocritical, but straightforward you know the answer.

And you can say `This is the answer.' You don't have to think about it.

Now, if you go on using in between like “aah, mmm", finished! When you are talking to someone, somebody is asking you a question, especially for leaders I would say and when you become the yogis and you become the Gurus, anybody asking you questions if you say “aah, mm, ee, ah.", finished. You have to immediately answer it very humbly, not with any arrogance, but in a way that baffles another person.

I'll give you some examples.

For example, first time I was confronted with the BBC people in England. You know English can be very very nasty. And, especially BBC.

So the gentleman came and asked Me a question. First question he said was that, “Why are you in England?" I said, “My husband is posted here." “But why don't you help your people?" I said, “Is there any wrong in helping English also?" Then he didn't know what to say.

So then he says, “But don't you think they are so poor and it's something wrong there? You call yourself

spiritual and why should spiritual people be that poor?" I said, “Because they are good. And, if I am not rude, can I say one thing? How are they so poor? 300 years if somebody had ruled in England, what would have been your condition?" Just he kept quiet on that. Then the third question he asked Me, which was even more arrogant, he says, “But you have such a population problem and this and that. You must attend to it." I said, “How can I attend, you see you all are responsible for it." He said “We?" “I'm sorry to say", I said, “but it is so." He said, “How?" I said, “If I tell you, you won't believe." He said, “How?" “Is said, in England every week there are two or three children are killed by parents. I have heard that it is in London city that it is happening. Now what child would like to be born in this country?" Just kept quiet.

Now this is like handling that kind of people. Then there are people who can be very, this thing, like, I met somebody, he said, “If you give me Self-realisation then I will take you to the *[UNCLEAR]* in Italy." I said, “Alright, come along. Sit down." So I knew he had certain things in his head, of course I didn't know if you can find out that, but I said, “Alright, get some water." He bought some water and put My hand in it.

So drank it. He said, “Is it wine?" I said, “No, it was water, you brought it, I didn't bring it." “Yes, it was water, but it's wine." I said, “That's what Christ did." “Aah, oh I see!" After that he got his realisation in no time.

So I could feel his Āgñyā was catching. I said, “Something has to be done about Christ." If you find somebody with a big Āgñyā, soft him on Christ. Say something about Christ.

Soft him on Christ. And if you soft him on Christ, you'll be amazed he'll be immediately come round.

So, as soon as you find anybody with any Chakra is catching... Of course you have to be very aware, I mean if you are feeling only your Chakras and not his Chakras you would be doing wrong thing. But if you can find out what's wrong with the person, then just work on that Chakra yourself within. And while talking to him also, just bring him on that line.

So *[UNCLEAR]* opened down. And then it's very easy to give realisation or to talk to a person. But in case a person is very very difficult then there is no need to discuss or argue with that person.

Only in Sahaja Yoga you have to work it out with Sahaja Yogis and you have to go to a great extent.

Sometimes I feel I'm wasting a lot of energy in these useless Sahaja Yogis who are good for nothing, they are for namesake Sahaja Yogas. They go down. And you ask them... “I don't know..." “Why are you doing like this?" “I don't know..." Such people should be really thrown out of Sahaja Yoga. They are such disgusting people, they have no respect for themselves, they have no respect for Sahaja Yoga, they have no respect for the kind of a work you have to do. Such a great work I have started. They have no understanding of anything. They are just like liabilities sticking onto Sahaj.

So this is another point one has to see, that, if you find anyone like that you just go and report this to the leader of that particular nation. There's no wrong in it. If you find anybody misbehaving you just go and tell the leader.

So this climax point won't come and then you won't have to bother. And if you find then anyone talking ill about Sahaja Yoga, or is doubtful in nature, or in anyway not up to the point as we can say, you better tell the leader of that nation that this is what it is. And from this point of view we think that she is not alright, or he is not alright.

And one should not feel bad about it and then the leader should take that person to task, need not tell the person the name of the person who has reported. But that doesn't mean that you all the time carry tales and things like that. Is a very wrong thing. But if you find something very seriously wrong, you should go and tell the leader and leader can judge for herself or himself whether it is wrong or right.

Then let the leader take the action and you just don't worry about it, leave it alone. That is how we are going to correct the collectivity and the collectivity part of it works out beautifully if you can somehow or other understand that you are part and parcel of one single human being and that is your Mother.

So, you have to understand that if something is wrong with you, “I don't know”, this kind of irresponsible behaviour, or this kind of a stupid answer shows that such a person doesn't care for anything, doesn't bother about finding out what's wrong, or doesn't want to progress further.

Lastly, we are all now there going for many marriages. Again there are about 65 already and maybe some more may be added, but I would say keep it at 65 is a better idea and for others we'll have it next year. But and this I would say, you shouldn't make anybody marry unless

and until that person is reasonably understood by the leaders and is certified. Anybody... Anyone who has even little doubt one should not try it. It can always do it next year. Because the first alternative is there, that if they cannot get along, they can marry again. Or they can give up. But supposing you marry them first then the second alternative is horrible. They have to divorce, they have to run away, or do all kinds of things.

And we have seen that there are some mishaps.

So I would suggest that you must judge your āncé, or anybody you call and see how it works out.

Now some people have had a very odd type of a temperament. They may marry ten women, or maybe a woman may marry ten men, but they all go on like this, in such a manner that it's impossible to make them reconcile to each other. And they create terrible problems for us.

So in the marriages one has to decide beforehand that `We are getting married because we have to do Sahaja Yoga.' Then the question of domination, is a woman dominating man, or a man dominating women. Is absolutely out of question in Sahaja Yoga. There is going to be no domination of any kind, but one has to see that the left side is on the left side and right side is on the right side. One should not start demanding what the other side has got.

Like supposing men start saying, `Why not we have children Mother? We should have children, why should the women have children?' That cannot be. And if the women start saying, `Alright, we should grow beard.' Supposing tomorrow they might say, `We must have

beard and we must have moustaches.' So, if such a demand is made, that cannot be done. That's not the way. And at human level these are absolutely two separated personalities. At a lower animal stage, see if you go in *[UNCLEAR* hermaphrodite...] for that stage, then you find that have got both the sexes in them are called as hermaphrodite in their technical language.

So you can imagine that when you want to become like earthworms you can have both the sexes in you. Either you can act like a male or a female. But as soon as you start growing up and then the, what you say, in your evolutionary process as you come up slowly, slowly what you find that there are two separate groups are forming up to the human level. And when you come to the human level the women are women and men are men. And the more they are like women like women, men like men, then they are complimentary. Otherwise these half way people, neither they cannot be good husbands, nor could be good wives. Nor can they have good married life, nor they can enjoy anything.

So this is very important to see that you should become complimentary, but for Sahaja Yoga. Now there is no question of domination, as I said. Woman plays her own part, man must appreciate and man plays his own part and woman must appreciate.

But there is another type of a thing that happens in Sahaja Yoga I have seen, that people once they get married, you see to them marriage becomes like the end of Sahaja Yoga. They go so crazy with each other, I mean absolutely crazy people, they become so very crazy with each other, they forget Sahaja Yoga, they forget Me, they

forget everything. I have known some people, who were very good, once they were married they were lost to Sahaja Yoga for at least two years till they got sick. They had a child with a problem then they came to Sahaja Yoga.

So this kind of a romanticism is of no use in Sahaja Yoga. It's all artificial, it's all mental. It has no sense, this kind of a useless romanticism that people indulge into. Because that makes you forget God, makes you forget your Mother, makes you forget your job in life, because you are now realised Souls and you have to do this job. And who is going to do this? Somebody has to do it. And you are chosen for it, so like other people who get into marriages, go for honeymoon, the day that they get married they must be, immediately they must be... There should be no such hurry. There should be certain amount of Saṁyama –*'restraint'*, certain amount of control. Automatically it works out.

But the way people hurry and hastily do everything, they make a mess of their married life. First they'll go for a honeymoon, second they may go for a show on the road and third they will end up in the divorce court.

So one has to be absolutely in a balance *[UNCLEAR]* with full dignity. And, especially, in Indian villages it looks very funny for people to go about kissing each other or sitting down somewhere.

There's no hurry about it, what's the hurry? I don't understand. And I was also reported that at the airport, when people are there, the husband will tickle the wife and wife will tickle the husband, will be all this time nudging the husband and the husband would be nudging

the wife. It looks very funny. Like a, you see, dog having a tail and a tail having a dog. You are two separate entities, you have to behave properly.

So this is another thing I have seen, that those people who come to Sahaja Yoga, get married, they get into a kind of very funny whirlwind and it's impossible to bring them back. “So, I'm looking out for my marriage, you see, now the marriage is going to be..." It's nothing so great. Many are married in this world, what have they achieved? So attitude toward should be marriage is that we have to have somebody who is our compliment. That we have to have another wheel for our chariot. That's all. But not that you completely merge to... with him and become one wheel and a mono-wheel chariot I have not seen so far.

So, with your dignity, with your understanding, you must behave in a manner that people should say that, `This is a proper marriage.' I mean actually in India I don't know how we have this kind of a Saṁyama. It's not necessary for us, the day we are married, that we should meet each other, there is no need. What is such a thing? At least for four days if you don't see your husband much then you go to your father-in-law's place and come back. Then again you go back, maybe the 8th day or 10th day whichever day it is. That's the first time you see your husband. But here it is such an anxiety, such a terrible rush for everything, that immediately I should arrange some other place for them, otherwise I don't know what's going to happen to them.

Now this time, thank God, it ends up on the 7th, the marriage and 8th you're out so it's not My responsibility.

But I would like to see... I've been noticing who is going to behave properly and who is not going to behave properly. I'm going to get a report on people. There is no need to sit next to your husband when you are married. Just, what is the hurry, I just don't understand. You have to live together for all your life. It's not like some bus has come, you have to run and catch the bus, or some train has come and you have to catch the train, otherwise you won't find any seat.

It's something you have to live with it all your life.

So that kind of a stupid idea should be given up.

There is no need to hurry up, there is no need to be so fast. Take it easy. It will all work out and you are all going to achieve it properly, in a proper sensible manner.

But then, I must tell you the other side of it.

Some people, who are very much in the beginning are away you see then they are thinking: “This girl has got curly hair", finished, “Her father must be this.

That must be this. She must be that." Like that, or the girl might be thinking about the husband, “This must be.

So, I'm still sitting and judging. I have to take some time. There's incompatibility." Is a new word, I've learnt it when I went to England for the first time. I didn't know what is this incompatibilities.

If even in Sahaja Yoga there is incompatibility then where is there going to be compatibility? I mean is there any measure to find out what is compatible and what is not compatible? All these ideas given to you by psychologists must be thrown out in the sea, now we are going there. And throw all the psychologists also there. If possible.

Like somebody is saying, “I'm very insecure. I'm very insecure." What is this nonsense? I mean on the platform of Nagpur one lady saying to her husband, “I'm very insecure." The husband is hugging her and everybody is feeling insecure in there. This is all exhibitionism. This is no poise. This is no decency. This is no decorum. Is indecent, indecorous and stupid, is the last.

So, one should not behave in a manner that shows impetuousness. Anything impetuous is never lasting.

So there should not be such a sort of a pressure on your heads because now you are married and then immediately you cannot be with the collective. I mean, it's something, I can tell you from My daughter's experience. My daughter got married. They were engaged for one year. They would never go together or anything, she would always take Me with her. She was bored stiff, but still she would say, “No, no, no, I can't enjoy." And when they were engaged and married and we arranged for them to go, like all Western people do here, westernized, for a honeymoon. They refused. But we somehow or other managed that you must go otherwise not proper. All of our friends have invited you. Mahārāj of Mysore has invited you and all that.

And after two days they were back. We had arranged for fifteen days, they were back after two days. They said, “Mummy, you come with us otherwise we are not going. We are bored stiff of each other." So, it's all right. There is no need to show so much of anxiety and too much of *[UNCLEAR]* and all. Is a sign of animal life. Even animals have their timings.

So to Me this is all comes from some sort of ideas of Romeo and Juliet business. But Romeo and Juliet ended up into a misery. I don't want you to end up your life in misery you see.

So don't become Romeo and Juliet. Be normal people. We have to lead a very normal, healthy life. And marriage should be a secondary thing, not the first. And, “I must work it out." You cannot work out your marriage, it would be something like making a plant `let me work it out' so it rises properly. You cannot work it out, it's spontaneous. It cannot be organized. “Let me organize my marriage." You cannot organize it, it's spontaneous. But, `I'm going to be successful in marriage. I'm going to enjoy my life. I'm going to enjoy my married life. I'm going to enjoy my husband.' This kind of an attitude if you say, things will be all right.

[Aside:] [Hindi.] Alright.

So that is how the marriage system is going to work out for us. I've tried to do My level best, to get all things together, to organize everything for the marriages, to make it a very happy event, so that you'll always remember how beautifully you were married and how beautiful your marriage should be.

But if it is ugly, indecorous, indecent, then I would not say it's a very happy marriage. Should not be any aggressiveness during... Many women I have seen are very aggressive with their husbands and then the men become impotent. It is very important that a women should be docile and should be sensible about marriage. If she tries to be very, very aggressive then there are problems.

So please don't try all these things and be spontaneous, kind and especially understanding.

I hope I'll be able to see the best part of the married life of Sahaja Yogi's. Sahaja Yogis cannot be like other people who morning till evening fight. They are the ones who talk of Sahaja Yoga, enjoy Sahaja Yoga and live happily to make others happy.

Marriage is not only for your happiness but for the happiness of all the rest of the people.

So must have a proper understanding of a married life of a yogi and we have to show to the world that you don't have to give up your family life, you don't have to give up marriages, don't have to give up your children, don't have to give up anything, but, you are detached.

Last of all, I would say, then you'll have children. And children will be all realised Souls. Now some women or men have a funny ideas that they should not have children. Then I'll give them twelve children.

Load them with children. Those who say like that, once they get a child, they get mad, because from one side the pendulum moves to the other side. This is all stupid ideas. If anybody has such ideas they should not marry at all in Sahaja Yoga.

Actually I have some selfishness behind it in your marriages, that there are so many great saints who want to be born and I want only such people to be married by Me who will bear such good children. But we spoil our children. We ruin them. To us they become our children and not the children of Ādi Shakti.

Then such children stand out because they are absolutely spoilt, they are very aggressive, they are very naughty, they are very troublesome, they are very possessed. But if you see that you are just there to create children for Sahaja Yoga then the detachment will come.

Without detachment you'll ruin them, you'll ruin yourself, you'll ruin your married life and you are good for nothing. “They are my children, my responsibility” you should not think. These are Mother's children and we are just looking after them.

Sometimes you have to scold them, you have to put them right. You have to talk to them and tell them `You are yogis and you are great people. That's why we are married.' And as a result, I have seen, when the children are terrible the women go mad. I have seen that. And the father supports the children then it is even worse. Or the other way round.

So when you are dealing with your children, you should be combined together in the same manner. You should never have two views. Should be: sit down, discuss with each other how we are going to improve the children, this is what we notice. You should never support your child if he is doing wrong. You should in no way support. If any Sahaja Yogi says that this is wrong, then you must take a notice of that. I mean, I would say that, say, when I was young, we would never laugh, even in the road, walk laughingly, or funnily walking, because, you see, somebody would report to My mother, some lady and My mother wouldn't be angry with her, she would be angry with us. “Were you laughing on the street?" So we'll say, “How do you know?" “Well she saw you. She was coming

that way, she saw you were laughing loudly." “Oh God!" You are not supposed to do that. I have seen that happens very often also. Say I'm in the hall, I'm sitting somewhere very near, I hear people laughing like mad. You can't laugh like that. It's indecorous, indecent to laugh like that. It's alright once in a while, but all the time laugh, laugh, laugh, or while talking also you say something “Ha, ha, ha” like that is very wrong for Viśhuddhi.

I have seen many people talk to Me even [they'll] in between they'll laugh. It's very stupid, there's no need to laugh in between. Talk straightforward and whenever there is a joke you must laugh. But I have seen such people will never laugh when there is a real joke. You have to tickle them, or say that, “Now certified joke." So the sensitivity to the humour is also so poor and low that it's impossible. They'll just look stunned like this. After some time everybody will laugh then they'll laugh.

So the whole thing is to be understood in a way in totality, that we are Sahaja Yogis, we have a purpose, we have come here to learn something from each other and from ourselves.

Your own spirit will guide you and tell you this is indiscreet. Don't do this, it's not proper. But you just do it because of ego. “What's wrong? I'll do it." Then you are finished. Decency is very important, otherwise nobody is going to listen to you.

I'm happy that so many things have worked out so well. *[UNCLEAR]*.

So lucky, like, when I wanted to buy so many sarīs for you I thought the prices have gone up too much.

So I asked two ladies, “Will you go to Nagpur and get the sarīs?" They said, “Yes, Mother, we'll do it." They travelled for fourteen hours continuously. Went there, saw My houses, all the houses where I lived and all that and took photographs of that. Then they bought the sarīs and very happy they came back. Within three days they're back with 500-600 sarīs bundle, this bundle, that bundle, I don't know how they managed. I asked her, said, “No, it all worked out Mother!" “How?" “Oh, we reached there *[UNCLEAR]* one gentleman met us and he said, `Are you Shri Mataji's disciples?' `Yes,' " she said, “ `Yes!' `Alright, come along I'll take you there.' " And then he brought his big jeep, he put all the things in it. He said, “Alright I'll help you here." Like that, they described the whole thing, series after series, how people helped them to come and just at the time when they needed help.

But if it's a negative person, that person says, “Oh God! I got into the bus and the bus driver said to get down. Then I was standing there for two hours, I didn't know what to do. Then one car came, I requested and requested, he refused to take me. Then somehow or other another bus came which failed on the way." I mean, it went on like this, you see. “So, ultimately, how did you reach?" “Oh God! I don't know how I reached here, this thing." So the whole story of the misery of one person, so boring, you know.

But the main thing is, there is a bhoot in that person.

Thank God that person is not killed on the way. Could have been. Could have got some or other disease. Could have been in trouble. But nothing happened, thank God

for that. Maybe the badge you were carrying has helped. But if you think you have been very miserable, you have not been, sort of, very comfortable, you have not been able to enjoy, then know something wrong with you.

Something wrong with you and not with Sahaja Yoga. This is the difference between a Sahaja Yogi and a non-Sahaja Yogi.

Sahaja Yogi will say, “Mother it's so simple. We came there and this happened and then just... We got a car and we reached there. This worked out." And then the miracles go so far, so far, that you cannot explain them, you just cannot explain them.

I'll tell you about Mister Pradhan who was going back to Bombay [Mumbai]. And that time it was raining heavily and in that, you have seen that cart. And his car just slipped down. And he was going in the big valley down below. He didn't know how he was going to be saved. His son just said, “Jay Mātājī!" And suddenly they felt, like an elephant, that car was pushed on sides and there were these speed breakers.

They broke all these speed breakers and they were on the street. They stopped the car. The car wouldn't move.

So, immediately, just as they stopped the car, another came, a white car came in and in that car there was a lady sitting with all diamonds and everything. At about 2 o'clock in the night, imagine. One lady sitting with all decorations and all that, a very powerful woman. They couldn't see the face. And they just saw the ornaments. And that driver got down. He was wearing a white dress. He came down. He said, “Where do you want to go?" And then he took all their luggage, put it there. They said,

“We want to go to Washi." He said, “Alright." He took them down to Washi and he dropped them at the house where they had to be dropped.

So these people went and told, “See this is what has happened!" So they said, “We didn't see any lady!" “Yes, there was a lady sitting there." And the son saw a vanity case just like mine, kept there, behind.

So he started wondering, “Who is this lady sitting in front?" And then the car had to go and come back by the same road. And that car never came. They never saw any car! It's quite possible... I can believe it...

But for you to believe it is first of all become that Nirvikalpa. Anything is possible under the sun. That is Nirvikalpa. And secondly, to have the blessings, also, you have to be in Nirvikalpa. Don't doubt yourself, don't doubt Sahaja Yoga and don't doubt Me. Just have faith. It's a complete faith of understanding, not a blind faith and everything is going to work out.

You are chosen people, you are special people, you are yogis.

So I bow to you all and I hope we'll have a nice time now. After this I don't want to give any more lectures. I've had enough of it.

Now, I would say we can have some music from you people and then they are preparing to give us some sort of a...

[Hindi aside.]

Contents: 1988-0000 **Quote on Worshipping Stones and Speaking Up, Part 2, UK**

[For Part 1 see 1986-08-xx.] [The matter with worshipping stone never raised for two years, until one day Shri Mataji tell Luis Garrido that his wife is a very sensible and excellent person but the only thing that did not fit with her personality was her going to prostrate herself before a house:] This is strange don't you think?

Luis Garrido: [says that Carol, his wife, never did that and never went near there. Shri Mataji is amazed that none of us ever told Her this.]

Shri Mataji: I'm glad you told Me because I always found it hard to reconcile that behaviour with the character of your wife, the two didn't seem to go together. I wish Carol had said this at the time.

Contents: 1988-0000 **Phone Conversation with Sanjay Talwar, India**

I want you to know that I am very pleased with this work of music [Roohani Roshani]. This music will reach every corner of the world. You will not believe it, but your music will become so popular and in demand worldwide that your name will be remembered even a hundred years after you are dead and gone.

Probably you will return to listen to your own work.

[At that time, Sanjay Talwar was staying at a Sahaja Yogi's home in Mumbai. After the phone conversation the Sahaja Yogi put flowers around his phone and did a small Pūjā to it. He would not let anyone call from this phone, as it had just been vibrated with Shri Mataji's voice.]

Contents: 1988-0000 **Quote on Attention, India**

[Shri Mataji takes a pencil and a piece of cloth and pokes the cloth with the pencil.] Do you know that this pencil represents the Kuṇḍalinī? The cloth represents your attention and this attention is actually lying on the diaphragm on the seat of the Nābhī. It's always around the Nābhī, because we are worried about our existence, our sustenance and how are we going to survive and all that, so the attention is all the time there.

Contents: 1988-0000 **Quote on Western Mind, Pūjā, Ganapatipule, India**

The Western mind is so critical that it sees a tree and wants to redesign it.

Contents: 1988-0000 **Quote on Photograph, after a Lady Singer Performance, Ganapatipule, India**

[A great singer from Aurangabad performs and afterwards She goes to bow to Shri Mataji. Shri Mataji hugs her and gives her Her own necklace. Shri Mataji also gives Her photograph to this lady.] Keep this photograph with you, because this photograph knows everything. Whatever you want to tell Me, tell it before this photograph and I will come to know.

Contents: 1988-0000 **Quote, Ashram, London, UK**

(year not sure)

The nature knows exactly what to do. Human beings, they are a little different.

Contents: 1988-0000 **Quote on Tax Concession, Shudy Camps, UK (year not sure)**

[Shri Mataji invited a large group of Indian musicians and their families to Shudy Camps. Baba Mama also came and Shri Mataji's daughters, granddaughters, grandson and other relatives. There were about twenty Sahaja Yogis living there.] [One day Shri Mataji comes to the kitchen saying that She noticed that we went food shopping quite often which was not convenient since there were no shops nearby.] Why haven't you used the large fridges I bought in America? Sahaja Yogis: [reply that the electric current in the US is different from the UK and some adaptation would be needed before we could use them].

Shri Mataji: That's an easy problem to solve, ask any Sahaja Yogi with a background in engineering or electrics. I told you to use those fridges and now I understand why you didn't. When I move back to India I must take appliances that have been used, not unused items in their original packaging. Since I've lived in this country for many years I'm entitled to benefit from this tax concession.

[Later on a TV is being packed to ship back to India and Shri Mataji notices that there is a film of food on the screen.]

Shri Mataji: What's that? [Someone explains that a Sahaja Yogi had seen that the TV looked new, so he smeared jam and Marmite on it. Shri Mataji tells Sahaja Yogis to phone him and tell him She would not resort to this to avoid import duty and to explain to him the difference between benefiting from a legitimate tax loophole and stooping to immoral strategies.] It's important that he understands the difference.

Contents: 1988-0000 **Quote on Colour Schemes, Shudy Camps, UK (year not sure)**

Tell the person who created the colour scheme [for large square supporting columns in the entrance hall] that usually one would have the darker tones of blue at th bottom and then gone gradually lighter towards the top.

Contents: 1988-01-01 **Talk to Sahaja Yogis, A Sinless Life, Evening Program, Ganapatipule, India**

Happy New Year to you all! May God bless you this year with all His Divine Powers. May all the choicest flowers of joy and happiness be showered upon you. May God give you wisdom to become great Sahaja Yogis, so that a new world can be created beautifully out of you.

Very happy to meet you all today here. First day, I am sure there must have been lots of inconveniences.

But Sahaja Yogis don't feel any inconvenience.

It's important that you all are here, should meet each other, talk to each other about Sahaja Yoga.

Try to understand what's going on in the other parts of the world. There are certain problems which arise sometimes when you don't listen to Me.

So whatever I have said about swimming, the timings, please keep to it. We have to give up our old conditionings, I mean, we have to start a new life of understanding and wisdom.

Today is a day when we should decide, take some vows in our hearts, what we want to do for our future, for Sahaja Yoga, for building of our lives. You know all the programs we have. Tomorrow we'll be giving you the

final list of the people who are getting married. And, also you should meet people whom you are getting married to. Talk to them and find out about them.

Today I don't want to say much. They say whatever you do on the first, it happens to you all the year round and I don't want to speak like this all the time. Because I've been speaking too much.

So best way to enjoy New Year is to decide as to what we are going to do now, further. What are we going to achieve next year so that we can look back and say that in one year we have done this job.

So forget the past and think of today which is an important date, we are here. That we have to decide about ourselves. Let us decide that we'll have sinless life. We'll have a sinless life and complete obedience to Sahaja Yoga. Forget the past. Past conditionings.

Contents: 1988-01-03 **Talk to Sahaja Yogis, We Should Have Patience, Sweetness and Genuineness, Evening Program, Ganapatipule, India**

I hope you are all very comfortable now and that you are enjoying the food as well. [Applause.] Also we are approaching the fag end of our tour. This tour was arranged, as you know, like a journey through your Suṣhumnā Nāḍī. At different, different points different, different Chakras in the same way we have passed through various places and now we have reached Ganapatipule where we have to get our Sahasrāra fully drenched with blessings of Śhrī Gaṇeśh. As you know Sahaja Yoga is a very subtler happening within us. It's a

very subtler happening and this subtler happening gives you sensitivity to Divine joy. When you start getting the Divine joy you don't care for any comforts, you don't care for all worldly type of pleasure giving things. To you, this becomes the most important thing and the only thing. Apart from that you start seeing the truth as it is. When I say you start seeing the truth many people can misuse this word. I've seen many people saying that they can decide things on vibrations and they have decided certain things on vibrations. But they commit mistakes. That means they have not yet grown up to that state where they can decide on vibrations.

So nobody should arbitrarily decide but consult the collective, especially your leaders to find out if whatever decision you have taken, whatever you have thought of, is it all right or not. And one may commit lots of mistakes if you start behaving arbitrarily. The greatest law of Sahaja Yoga is that it is a collective happening.

Now as you have seen here people are from abroad, people are from Delhi, people are from Calcutta [Kolkata], people from Bombay [Mumbai], people from villages, people from various places. The idea of all of you coming here is to, is to create the understanding of the collective. As people start becoming collective and collective they do not bother others, they do not trouble others, but they give joy to others.

They are not bothered about their going and coming, their eating and everything, they just don't behave like mundane, usual type of people. But they are very patient, Saburi as they call it. They are in the patience. Now this patience is most joy giving. Patience gives you

the greatest joy. When you are patient you develop all your qualities. I think in patience you blossom the best. But patience is not be patient, be patient. Patience is also a kind of a state within us with just this patience, Saburi as they call it. You just watch and see. Wherever you are you are.

Now some people are worried that they must get into the bus.

Some people are worried they must reach back home.

Some people are worried they must get their food in time. According to them this is discipline. This is not. This is conditioning. But what is the discipline is of patience in Sahaja Yoga.

Where you watch everything and you are patient. If you are in the bus you are there. If you are standing on the road you are there. If you are walking on the road you are there. On the contrary it is a good idea to walk. I wish I could but I can't because once I start walking everybody will fall at My feet. Nobody will spare Me.

So I am just imprisoned inside the house, inside the room all day long because I just can't come out as soon as I come out I find there hosts of people standing outside. But your case is not such.

You are free people. You are not bound like Me.

So it's nice to walk a little bit in the evening time, it's a good idea. It's a very good idea, leisurely you can walk, that will digest your food. The food is rather heavy sometimes. It makes you feel better and just know that you are walking that's all. To feel that I have to walk, I

have to go there, once you start thinking you get exhausted sitting here, even if you have not walked.

So, it is important that patience should be made the discipline of life.

How much patient we are for anything, for anything. Now as you can see, I have to sit here before I don't come you can not start, till I have to sit here till you finish. You are all free you can get up, walk about, come whenever you feel like I am not. And how do I manage all this, is through My patience. But patience is My quality. It's My nature which I enjoy the most of all. Now I am sitting here is nobody is there I am enjoying it. If I am lost somewhere I enjoy it. If I lost My way I enjoy it because I am there to enjoy Myself.

So I think we should make a practice now the Moon is out, beautiful moonlit nights, try to walk down, especially the Delhi people must walk. They don't just walk. In Delhi is all right because you can not walk about, there is danger and all that but here is better. You better walk your health will improve. Sahaja Yoga will improve. Kuṇḍalinī will improve. You'll feel much better.

That's the good part of this remote place that nobody sees you. Nobody is bothered about you. You can live whatever way you like you can walk the way you like. There is nobody to bother. There is no need to have a competition or run about but just leisurely if you walk it is a good idea. I am not saying just to save some money out of the buses. But it is just to make you feel more healthy, just sitting all the time one feels very funny sit here, sit there, sit there, going in a taxi, going in a bus, going in a lift, you just don't move your legs. There is no

exercise also in Sahaja Yoga. Walking is the best exercise for all the Sahaja Yogis as I told you. And that's why it is important that you all should try to walk a little bit, if possible. For there are ladies who have children, that is all right, old ladies, old men but even them it's a good idea to walk half a way and then you can go by buses.

Something like that try to adjust yourself for these three, four days. You'll feel much better. I promise you will feel much better when you walk now.

And another thing, which one has to learn apart from Saburi from the patience. One has to imbibe within one self is the sweetness. If you are sweet you are filled with humor, you do not hurt others, you are not hurt either, you see everything so beautiful and nice, that's the quality of Śhrī Kṛiṣhṇa, Madhurya.

Anything can be done with sweetness. That's very important. Now some people might say, “Mother, sometimes You have to get angry and all that." There, is no need for you that I can do that dirty job. You don't have to. You don't have to get angry with anyone. You just show your patience, your love, your kindness, your sweetness. That is how the personality of Sahaja Yoga, which is a collective being, is to be built by people who have patience, who are sweet outwardly, inwardly.

And the third one is the genuineness. Without genuineness we can not enter into ourselves because our inner being knows what we are. If there is hypocrisy, if there is just showing off or if there is a kind of a reservation within us we can not enter inside us. Also the people who come in contact with such people can not progress.

So one has to be very genuine about it and this is an individual quality, is not a Samuhik [collective] quality. It is not a collective quality. All of us have to be genuine within ourselves because it is for our gain, for our Hitha.

So we have to be collective because it is good for us. We have to be patient because it is good for us and we have to be genuine because it is good for us. It's all Swārtha. It is all the meaning of Swa, Swārtha, Swa means ourselves and Artha means the meaning. And Swārtha also means selfishness but actually it is self and self and self.

Now you are changed people. Your personality is different. It's shining through your Spirit. In that Spirit you have to see everything. All your conditionings will drop out as soon as you start identifying your Self fully, fully with the Spirit. Fully again I say because we do not, we are still Christians, we are still Hindus, we are still Muslims. We are still Indians, English this that. We are still narrow-minded small little puddles. We have to be the ocean. Once you are identified with the ocean we have to throw away everything and become absolutely clean and detached, Nisanga.

So when we are singing all these songs we are saying this. It should not be a lip service. It should be flow in our heart. We should feel it. But I am happy that your Spirits are shining and the Spirit is enjoying and that you are moving very smoothly upward. Little push will help you more and understanding about it.

This time it has been a much better seminar as I have seen it. We must have a proper seminar, may be tomorrow morning we might try to have a proper seminar

of this brain trust or something but most of the people who are coming will be really coming tomorrow.

So I don't know may be tomorrow evening you can have brain trust. They'll be coming tomorrow sometime, there's hardly any time for a seminar which I would like you all to sit down and have a proper brain trust or something or you can have it tomorrow morning and also you can have it day after tomorrow sometime.

So something can be arranged by the leaders and all the leaders of the world should meet and should do it.

As the program stands it is so. But in Sahaja Yoga programs are never just the same. Changing is the sign of life. As I told you a little root has got a very little small tiny cell at the end of it which is very discreet and it changes its course according to the way it can penetrate into the Mother Earth. If there is a big boulder it goes round and round and round to create a bondage for it later on for the tree to stand on. Then it goes into all various areas in a proper manner whichever way the best and Sahaj. In the same way it's a living process and whatever works out has to be worked out in that manner.

Sometimes you might sleep at ten o'clock, sometimes you may sleep at one o'clock.

Sometimes you may sleep at anytime.

It depends on whatever way the things are moving. We have to be prepared for everything in a very sweet manner with an enjoyable manner.

So once, we start deciding that we are going to be great Sahaja Yogis, we are here to be the Nirmalites, to fight all that is wrong, to stand for right and to emancipate the

whole humanity. If you understand the tremendous work we have to do, then you will create your own personalities in such way that you will be able to shoulder this great responsibility.

So let us see, today is the beginning of this understanding between us that we are not going to grow by demanding, by asking, by getting worried about ourselves.

But just be enjoy, just be enjoy and this is what is lacking in some people and that's why they cannot enjoy. They are all the time worried how will they reach there, how will they come here, what is the arrangement, what's this, what is that. Just take it easy and things will work out for you. That's how you are going to enjoy life.

May God bless you all!

Contents: 1988-01-04 **Talk to Sahaja Yogis, Idea to start Yuva Shakti, Evening Program, Ganapatipule, India**

Mister Pradhan is a very humble person. He didn't tell you, that we have started a, I mean, he actually brought the idea to start a, another subsidiary you can call it, or whichever way you may say, another parallel movement, called as `Yuva Shakti'. Which is meant for the young people in Sahaja Yoga. For their guidance, for their expression and for their dedication. And, this is spreading so fast now that I am told we have got Yuva Shakti even in Pune. And may be, it might spread to other places, to other countries, so that they can correspond, have a rapport, try to understand each other.

So, this is a new movement, which was really suggested by Mister Pradhan and I really heartily congratulate him for putting it into action. [Applause.] No doubt, we must care for our young people. And look after them and give them their due respect and they must know their due duties towards Sahaja Yoga. I found them to be excellent workers, very dedicated innocent hands that I have got. I am very proud of them. And please give them a hand to all the young people. [Applause.] So there will be, we have another group, now here, it is Ashis who has come from Nagpur. He is a realised Soul. He is a born realised, you see. And, like that we have many. Now here we have Ashok who is going to play the tabla. And Sanjay Shirshat, he is from Bombay [Mumbai]. And also we have got Dhakde, Guruji's younger brother Mister Dhakde, who is going to help them. And the senior person is Mister Jaganath Gurdey, who is going to play the clarinet as you saw him.

So, is the blessings of all the elders and what in Marathi you call `Kautuka', of the younger people that is going to express itself today.

Tonight.

Thank You.

Contents: 1988-01-05 **Talk to Sahaja Yogis, Being Bandhamukta (Free Personality), Evening Program, Ganapatipule, India**

From yesterday's program and all these days, you must have realised that to get your Kuṇḍalinī working out, to get Her rush towards the Sahasrāra and to widen your Suṣhumnā Nāḍī it is not necessary that you should sit for

meditation for three to five hours. Of course, you must meditate for a short time because that is at a point where you are alone, one with your God.

But otherwise in the collective, when you merge into it, then the Kuṇḍalinī rises the same way. It's a very discrete way of understanding what happens. In the collective when you are, you compensate each other, compliment each other and the subtler side of the cosmos starts manifesting in you. Then if you could really merge that's a word in `merge' in Sanskrit language or in Marathi language is very good is `ramamāna'. I don't think `merging with joy' but there is no `with' you see, merging into joy.

So if you can merge into the joy of anything that is Sahaj you can become a meditative personality. You can achieve that meditative mood within yourself. With that mood, with that force, new subtler dimensions start breaking out within you. Your different kind of conditionings which are like shackles binding you down, just open out and you become a free person, `Bandhamukta'. With that force everything breaks: your ego breaks, your conditioning breaks and you become one with the Joy of Life, Divine Life.

This you can experience, but to retain it within yourself is only possible if you do your practices in Sahaja Yoga. To control your attention, to keep your attention to higher values, to the higher things, let us see what are we, low value system that we get into, which is regarded as something very important otherwise.

[Aside:] [Hindi.] The first in the modern times is the consciousness of time. “What is the time now?" “What

time we have to reach?" “Oh God, what is the time we are going to start it?" “What time are we going to sleep?" Now we have experienced that yesterday we went home about six o'clock and slept at six if we slept at all. You were quite tired till two o'clock, I think, then that gondarl business [bhajan `Gondarli, amhi gondarli'] started and you again relived the whole sequence with a greater gusto, I must say.

So, at that time those people who tried to keep dignity and tried to keep out of it, are still keeping down their conditionings. Supposing there is a man who is a governor, for example; a quite healthy, young can dance.

I mean old people need not do all that but at least they can breakthrough very well into the barriers of conditionings. But such a person start thinking, `What is this going on?' and `Oh, it's nonsense, how can I join this?' It looks very rustic, sometimes looks something not very decent, decorous, looks like a waltz.

But is extremely natural and child like, innocent.

You can make out the people who are still in the barrier. They even find it difficult to say `Jay Mātājī'.

Such people are still bound down by the shackles of the worldly life. Then they are all the time, seeing the time, “What is the time?" And again getting a headache. At such times you should never see the time because you will get a headache if you see it [laughter and soft laugh]. Realizing it's very late, you see.

And you say, “Oh God, it's four o'clock we are still here". [Laughter and very soft laugh.] So is important for all of us not to have any watches and even if we have, not to see them, or, even you see them, they should be

stopped! [Laughter.] So you go beyond time. You go beyond time. You don't feel the time, you don't feel the tiredness of time and you just forget yourself, which is tied down by time all the time.

Now. Then the second one is we talk so much, “Oh we should have no religions, no jati [caste], no pati." Like that we say, all of us, “You should have no caste system” the Indians especially. “The caste system is the curse." People will talk like that and when it comes to their own daughters' wedding they will not go beyond their caste! “Caste system is bad." “Your religion is bad, this is bad, that bad" but when it comes to actual understanding of religion, you can easily scratch them [beneath the surface] and find out from where they come. Worst of all the conditioning is, of so-called religions! And this has to be broken completely because they are all false. Based on something solid. Supposing you have a very solid foundation on that you put up a house of, say, pack of cards, as they say. How long it is going to last? If you go to the foundations you find all the foundations are just the same but this pack of cards are different. And they are the greatest delusions for human beings which we are seeing every day, in every religion, in every country, in every caste. But still we are frightened of something nonsensical, something historical or I don't know what. We don't want to give up that. That's another very big binding force to very low grade life. I mean, say two caste people meet, same people, how do they talk? And such terrible talks. I don't know, they go on for hours together and then I don't know what is the satisfaction out of it. Then ultimately they this this they they find out

sometimes or mostly that both of them are related to a *[UNCLEAR* dacoit/decoy] or a thug or some sort of a bankrupt or some sort of a horrible man and then they recede back. Then they don't want to show any relationship. “Oh, so you are of the same caste?" you see. “Yes I am." “Then you must be knowing this man". “Yes, yes. He's my father's brother's, this thing's, this thing." In Marathi they will say “sakhā" [laughter] “Satyakla sakhā." “Manje kai?" [Means what?], like that. “Oh, so you are the cousin's sister's, this thing, that thing, real husband!" And such terrible talks! I don't know, they go on for hours together. And then I don't know what is the satisfaction out of it. Then ultimately they... this... this... they... they find out sometimes, or mostly, that both of them are related to a... a dacoit [armed thief] or to a thug or to some sort of a bankrupt or some sort of a horrible man and there they recede back. Then they don't want to show...

show any relationship.

So this kind of a nonsensical talks, for example, if the ladies meet “Oh", they will say, “where did you buy this sarī?" “I bought it there." “Oh, I went there. How much you paid?" She said, “This [much]." Such waste of time goes on and on and on and on and on. The whole life is wasted in such a low-grade understanding of life's value.

Then they will also talk ill [of others], do this, I mean you can build up on that all the filth. It's something like the fungus growing. From the dead, with little heat the fungus starts growing, mutation takes place and the fungus becomes then aggressive, can become cancerous, this, that. In the same way all this low-grade

life starts. [Short pause.] Then this low-grade life can extend in every walk of life, like politics, economics, everywhere, because it is like plastic. Plastic can get into cloth, can get into trees, can get into everything. In the same way this horrible low-grade business goes into these various things and a person cannot rise above this built-in plastic bondages we have.

At this time when we have such kind of programs, everything breaks off and you really dissolve into the love of God. There are so many other mundane things if you see how people talk, how they joke and all that. You will think it's all filth going round you. Slowly you will gradually recede from it. That is how you prepare yourself for retaining this joy within yourself.

Now we are coming to the fag end of our tours and when you will be going to your countries you should see for yourself what's happening around and just laugh and get out of it. You have to remember those beautiful days of Ganapatipule and you have to get into that mood and know that you belong to the Kingdom of God. I know we had very little time to talk but music was even better. I could communicate better through music to you. I'm working on you all the time but still there are some people who are caught up. I would request you, for all the leaders who find out there are caught up people in their groups, please don't call them for the Pūjās. They should be kept back if you think they are not alright. And they should not also feel bad because they will be hel[p]... they will be helped much more if they don't come to the Pūjā.

So tomorrow is going to be the great day for our Pūjā. I hope it will be convenient for all [of] you to come and be seated here. I think tomorrow, before coming to the Pūjā don't talk too much and don't discuss too much. I think you must have had enough discussions today and have reached some conclusions.

I would like to know if some questions were not answered. If there is any I would like to answer them now and after that we'll start our program. For about five minutes, are sufficient for answering.

All questions were answered? Is there any questions that was not answered? Please stand up, I can't see. Is there anybody? Oh, ho, that's Sahaj. Sahaj people have no questions. They have to only answer.

Contents: 1988-01-06 **Śhrī Mahāgaṇeśha Pūjā, God is Sat-chit-ānand, Ganapatipule, India**

It is said that God is Sat-chit-ānand. He is truth, He is attention and He is joy. In Sahaja Yoga, first you have discovered the truth. Discover the truth on your fingertips. The truth that you can discover on your central nervous system is the truth. First you discover the truth and you can tell about it, talk about, explain about it but you cannot give it to others unless and until the other person gets Realisation.

So the truth has to be tested. One has to test on the fingertips the existence of truth. Otherwise all kinds of descriptions are of no weight. No one can understand what you are talking about when you tell them that you can feel the All-pervading Power of Gods' love around you. And then you start experiencing your attention. You

start feeling that there is somebody, some force, some power, some organization is looking after you. Gradually you find your own attention becomes active.

Today I am happy to say that I can tell you all these things openly, so clearly. But can you believe that twenty years back even in India nobody could talk about it because something Agamya, not to be known, not to be understood because your attention has become enlightened. With your enlightened attention you are listening to Me that's why you are understand what I am saying. You attention itself has become active now and it baffles you sometimes when you see how many powers you have go.

So through your Kuṇḍalinī awakening your attention has got a subtler dimension which gives you an active attention. Before this you use to play into the hands of your attention. Anything happen you would turn your head with that, anything that would be called as some sort of an event or something attractive you would be putting your attention to that. Your attention would go to things which were controlling you as if, as if they were in charge of you. But after getting Realisation your attention itself is under your own power and which acts.

First in India we had a foreign rule so we had to act according to the wish of the foreign rulers.

So we thought it is better to have independence, to have our own rulers.

So we achieved the freedom politically we have our own rulers who will rule us according to our own wish and we won't be enslaved by others' wishes. But this is not freedom at all because your attention is still in bondage.

It has got the shackles of all kinds of nonsensical things upon it. It shifts all the time to wrong things. But after Realisation attention becomes Nirmal, free, Samarthiya, powerful it acts because it is completely free now. Unless and until you are completely free you cannot act. This is the greatest blessing of Sahaja Yoga that your attention has become so free. It acts the way you wanted to act and it communicates. It communicates to you. The real communication starts.

One day a gentleman who are given, whom I have given Realisation for the first time, he got Realisation, he was the first one to get it. And he went into his congregation where he felt that there is somebody else who is a realised Soul.

So he looked around and he saw a lady sitting there who had Realisation.

He came and asked Me, Mother did you give Realisation to such and such lady. I said I did.

So this communication between the reality and yourself is established. Your attention because in the attention now there is freedom to know. But in the attention now we have to see that there are so many other things, which have clouded the awareness of the attention. This clouded-ness comes with our conditioning and our ego. And this conditioning can be very, very strong. I would say in India, we are over conditioned people because we are traditionally made. And we do not see what is good in tradition and what is bad in tradition. Whatever good we have to keep and whatever bad we have to throw away. Whatever is the tradition is the best is absolutely a wrong idea.

So such an attention which is so much bogged or you can say completely covered with conditioning can not communicate with reality. Though reality is anxious to communicate and to say or to inform whatever is desireless of the Divine but, as we are so much loaded with our conditioning that it can not communicate. You are frightened of the society, you are frightened of the surroundings, frightened of our relations, who are no more our relations at all, nothing to do with because they have no communication with the reality. We are the ones who have got now communication with reality. Then the ego part, our futuristic ideas we want to develop this, we want to do that we want to achieve this, that also comes in our attention and puts it into the shackles of our ego which are even worse I would say. At least the first one [Hindi/Marathi].

Some children have beautiful attention.

Some don't have. I would not always blame the parents but of course partly you are responsible. At this stage if their attention is not good, at what age they are going to improve? Parents pamper them, spoil them then the children cant' have good attention.

Those who are half hearted Sahaja Yogis are still sitting on the edges. And can be anytime brought into the sea of illusion. You have to be perfect Sahaja Yogis.

Some people find it easy, escape it by saying such and such person is much better than me. And they do sit back and saying that oh, I am not good.

So you better get out. Here the Divine needs the people who will do the job of the Divine. But even if you ask them to get out they still stick on and stick on and stick

on. It's not going to help them because they think it is useful, may be some of them think that they can have some material advantage.

Some of them think they can get some presents in Ganapatipule, very low grade understanding.

So such people are bothering us and are good for nothing.

The first and foremost thing is you clear your heart. I have seen that the relationships is the greatest curse on Indians. And the second is the caste system. I know of a lady who is absolutely no good for Sahaja Yog but her sisters are supporting her. I know all that and as a result they are losing themselves in Sahaja Yoga and the brother-in-law has become suddenly hot tempered. But if I tell them they won't listen till they are completely finished all of them this lady will stick on. Unless and until this lady clears her heart she should not come to Sahaja Yoga and oblige all the relations. This kind of low graded understanding of Sahaja Yoga will lead you no where and how many of you are going to drop out I don't know. You wouldn't even know when you are catching and what's happening if you keep to these relationships.

Another, is another myth of a caste system in this country, which is the greatest cancer, you could think of, for such a Divine country like this. It's the greatest curse but in the West we have another curses though you have got rid of all these past thing you have modern curses. And the modern curses are even worse in a way because they are not troublesome at all. On the contrary they show as if you are on top of the world that you are very successful. In the modern curses the thing is the attitude

what's wrong. They linger on this idea to great extent, what's wrong. You have to be selfish about it. You have to think about yourself and not about others and about your society, about your development, you're so-called industrial revolution. It has already cursed you. Industrial revolution has already cursed you. You are eating the food from tins. You are having hybrid animals to give you milk, tomorrow you will have mothers who are hybrid. You are having divorces, you are having drugs, all kinds of things that are curse on human beings are worked out through this modern conditioning in you. To make this attention clean should be the only effort of a Sahaja Yogi. Sahaja Yogi is not a pass time, for many it's is just a pass time. Their jobs, their businesses most important. Sahaja Yoga is just a pass time. They are all right for a time being. How long will this go on I can't say.

So clear your attention first then everything is going to work out. But see that in your attention you pay importance to things, which are no important at all. In this respect I would say you have to be very individual, to know that your attention has to be clean. Where is my attention going? Clubbing is the worst curse that clubbing we have in Western Countries. They will by club under any name. Suppose there is a red hair they will form a red hair league. In that way I would say people are least individualistic. Whatever they may say that they are democratic I would say they are least individualistic.

If a lady starts a kind of a hairstyle all the ladies do the same, just like donkeys. If the men do not put oil in their hair all the men will not put oil in theirs'. I don't know what looks nice with out the disable hair I don't

understand. That's the fashion now, nobody will put any oil in their hair. Even if you can wash it off they will not put. This is such a simple thing that to Me oil for your hair, but all these modern ideas are anti life. They are teaching you something, which will make you bald.

Sometimes you lose your ears or nose or whatever it is. To put that in the ears all the time and listen to that music all the time and going on the streets, on those streets I mean it's really madness I think, stupidity, absolutely. But regarded as something very modern.

It's all anti life activities going on. Putting colour on the hair, red, yellow, green, wearing no clothes when it's so very cold, sitting in the sun burning your skin, to behave indecently, decorously, that is to be modern. What's wrong, nothing is wrong, just to go to hell, that's all. In that means nothing, take two running jumps and go there but be in Sahaja Yoga. Now the attention has to be cleared in a way we meditate within ourselves and go within your self, see yourself what you are, how beautiful you are, how glorious you are, how subtle you are. But in stupid things they are individualistic, like this is my carpet and this is my house, this is my furniture and they control others with that. It is not the furniture, don't sit on that chair. Don't spoil my carpet. When you will die you won't be buried with the carpet even.

Like in Egypt Pharaohs buried with all their things you see. It is not possible these days because you don't have so much place to bury. You are sticking on to nonsensical things and the important things not paying attention is an absolutely abuse of your attention and this has been achieved through your so-called modern idea of

individualism. There is no integration of understanding and the whole thing is breaking into pieces. Between these two horrible experiences I have there to start Sahaja Yoga, collecting all their individualism, how, with very intense love, with very intense effort and a complete commitment that I am going to save this world. It has worked so well now I can see you all get into the third stage of joy. And the joy is what I want you to have and not self-destruction or stupid conditioning pressures.

Joy and joy has no double meaning it's absolute. You reach to that subtlety, you start enjoying that tasting of joy, not vibration but joy, beyond your central nervous system where it can not be expressed in words. It expresses in your eyes, in your faces, in the atmosphere, in the nature, everywhere to see the whole thing is blossoming around. This is what you all have to achieve and for that we have to know that we are not going to bow down to anything that puts our attention into shackles. Mother has freed us, let us spread our wings. We are not little, small little birdies but now we have become birds and let us spread our wings and fly in the sky of joy. There is no need for birds to fly. It can sit at a place, of course, they cannot hire a bus, but they need not, they spread their wings and fly because they enjoy, like swimming in the sky of joy, use the beauty of this joyous happening to nourish yourself, be happy, make everyone happy and emancipate this world from ignorance.

May God bless you!

Contents: 1988-01-08 **Talk to Sahaja Yogis, Brotherly Love, Farewell, Ganapatipule, India**

Today is the parting day. With all the joy and enjoyment of our personalities, it has become a beautiful painting in My memory. But for a mother it is very difficult to understand that everyday I have to think of leaving some of My children somewhere and going to another place. I wish a day should come when all of us should live together all the time. [Applause.] In your love for Me you have lived in this partened conditions and have never complained about it. Whatever was possible the Indian Sahaj Yogis tried to organize. But it's like one brother appreciating another brother and avoiding all the subjects which might hurt each other, which might upset another person. It is that beautiful love and affection among yourselves that has brought forth the success of this Ganapatipule station. I know there have been lots of, lots of, lots of inconveniences to both the parties. But the bliss of love covers everything.

So nice to enjoy each other, each other's company. Whatever may be the circumstances, the discomfort, one doesn't feel hurt, one doesn't feel in any way insulted or neglected. It's such a beauty spread all over. Such beautiful waves of compassion and love among yourselves. It is nothing more I want, but to see all of you so nicely enjoying each other's company, loving each other, being kind to each other. We have now started in a way that little world where peace, love and joy reside together. Please remember that we have to go much further with it. We have to build up many more Ganapatipule's in the world and we have to work for it, in

unison, in complete concord with the Divine forces. I have no doubts that My dreams are already visible and they will be completely fulfilled by My worldly children.

[Jaykaras from Sahaja Yogis.] In the days where we were having presentations and this and that, I felt that some people were left out and I felt sad that some people are left out. It's all by mistake or by some sort of a omission. And one should not feel in any way bad. Nobody has been deliberately left out. Everybody is there, whether they may not be remembered at that time of presentation. May be they are too close to remember. One of them I felt was Suraokar, as yesterday I felt very bad that Suraokar has not been called. He has done so much great work for Sahaja Yoga that I am sorry that I couldn't get his name on the list somehow. And I wish there are many others who are like this, who will understand that I feel very much for all of you and I would like to do anything for you. But sometimes by omissions if something is left out, you should not feel hurt because I do not want to hurt you at all, by any way or by any say. I am a Mother and a Guru as you say and it is a very difficult task. I can go only up to a point, after that I break down. But we have achieved so much.

So, one has to say that, that even a Guru is not so very strict and so very strong.

Things can be managed very well and I should request all of you, when you are dealing with other people.

Pradhan is an example of that, I must say. When you are dealing with other people be very kind and nice.

Not to be afraid that if you are nice and kind they might take advantage of you. I like the way Pradhan always

sides with all the other Sahaja Yogis, with all the other people, everyone and he will always try to save them and to recommend them and ask Me that I should forgive them and that they are very nice people. I know they are nice. [Applause.] We have most of our leaders are like that. That's the thing I like. I take a test sometimes and I want, when they tell Me that, “Mother no this may be alright, he might be good and we will work it out." I said, “No, no, no, no, he is no good. I don't think I will have him there." But then they again come back and say, “No Mother, let us try, may be, see he might be, he might be, alright If he obeys he will work it out." I like all these things to be said about your own brothers and sisters of love and of understanding. This is how the world has to be. And a day will come, it will be, I am sure in My life time. [Applause.] It has been proved now beyond doubt that Indian music has come from `Omkāra', from `Chaitanya'.

You have never studied about Indian music. You have no idea about ragas or talas or anything. But the way you enjoy shows that when you reach your spiritual heights, you become one with the music and the enjoyment of the spirit is felt within yourselves. Never before Western people enjoyed music in this manner as you have enjoyed. And that is the reason I am thankful to all the musicians who are sitting here, that they have kept up the tradition of Indian music, which I always felt will unite the whole world one day, if we keep to the Pure Knowledge of Indian music. I am very proud of all of them and whatever is possible I would like to do for them. Whatever is so glorious and this music has been

preserved by them with odds, I mean with so many difficulties of every day-to-day life. And it is very remarkable how, despite the fact that they are earning, they are working, they are doing all kinds of things, still they have maintained this difficult art and have given such heights to it and the way they have rendered it, is really extremely remarkable in these modern times.

Also one has to understand that there is no end to thanking, I don't know how to thank all the people who worked it out, put up everything and they did everything. But as a mother I think you are not supposed to thank anyone. Only sadness, which is something like an ocean sometimes, covers Me up. I cannot express it in words but a kind of a sadness that makes Me feel that, “Now for next year when am I going to meet all of them again." I am sure next year again you will be able to come down here. Also, I will be coming to your various countries, I hope all our plans will work out. As far as travelling is concerned I try My level best to do as much as possible. But still it's your cooperation, it's your understanding of this very, very subtle state, of this very subtle personality, is so important. I can only say I bless you all from My heart. I bless all the artists, everyone here for understanding this great work that I have taken over, for helping Me out and out to carry out this extremely subtle work for human mind.

May God bless you.

I am sorry, I can't go on, but I was to feel about the weddings. I am very happy about the weddings, that you know what I am feeling it within Myself.

So just try to feel Me. I cannot put everything into words. I was enamoured the way marriages took place, the way they were looking so beautiful, just like Vaikuṇṭha coming down on this earth. No doubt about it. The whole thing is so beautiful that you cannot describe it in one word, or two words or in many lectures also. Only thing is that we hope that we have it again more and more and we create very good family lives in this world.

May God bless you.

[Once the mantras start, Shri Mataji stops them.] People sitting here are thinking that they want to come to Me. Why are they thinking like this? Because I am with them.

Contents: 1988-01-10 **Śhrī Sūrya Pūjā, Dadar, Mumbai, India**

It is a very unique opportunity, I think, for Me to meet you again in Bombay [Mumbai] when you are all leaving this country and this kind of a special type of a Pūjā that we are having today. This is the Pūjā done to the sun and is called as Makar Sankrant. `Makar' is the tropic of Capricorn, Capricorn is Makar.

So now the sun is moving from the tropic of Capricorn towards the tropic of Cancer and is always a fixed date because it's a, it has something to do with the sun. This is the only date which is fixed in the Indian calendar, because they have to deal with the sun. But this time, I don't know why, what has happened that they have put it on the fifteenth of this month, it's always the fourteenth.

Now today is, they are changing, I would say that the seasons are going to be changed. We've got six months when this moves, sun moves towards the southern

hemisphere and makes it warm and it comes to the northern hemisphere from tomorrow.

So today is the last day, which we say that is the day which is the coldest day, according to Indian understanding. After this the heat will start growing and all the, we can do anything that is auspicious, any auspicious things can be done after this Pūjā is over, during the summertime. Though it's very hot in summer, still people wants the sun to rule us and to give us warmth because, because of him only all the fields and all the vegetables, all the fruits, everything grows.

And that's why when the six months the sun is not here, we call it as `Sankrant', meaning a `calamity' in a way.

That is when of course in the, in the European countries or say in England or America, it is a calamity at that time when the sun is not there. But even here it is regarded as a time today, it's the day that the end of the Sankrant, means the end of the calamity is over. And they give something sweet to eat which is also mixed with sesame seeds, because sesame seed is heat-giving.

So today being the coldest day they want to give sesame seed, also want you to retain the heat and to adjust yourself to the heat that's coming up. This is all thought of in a way, in a very gross level, on a very gross level, that we should keep the people warm enough. Also it is said that the warmth of love should be expressed at this time for people, because it is the coldest day.

So they say that “We give you this special thing for you to say something sweet", that is “goad goad bola", means “you say something sweet to us." And the people who live in warm countries are sweeter people than the

people who live in colder places, because the nature is rather very unkind to them. I don't blame them for their temperament, because the nature is so unkind. In India you can live anywhere: you can live under a tree, you can live in a forest, anywhere you can live quite happily, as long as there is water to drink and water to bathe. And there's not such a problem as we have to face in the other parts of the world, where if you have to go out of the house you take about fifteen, twenty minutes to dress yourself up. Here you just can walk out of the house, you can keep your houses open during the summertime and there's no problem of any kind as far as the nature is concerned. Nature becomes very kind during summertime here because the trees are lush and lot of greenery, people feel very happy during that time and all the activity becomes more with the sun's energy.

But in the West as you have seen that the sun is much less. Because of that, people keep more to their houses, to artificial heating or other heatings and the doors are closed, the hearts are closed and it's difficult for them to communicate with other people. As you go down south more in your countries also, you'll find people are warmer, simpler, very hospitable. With the sun you get the heart which is very open heart and a kind of a inviting heart. Now if you see on the Sahaja Yoga style, the sun line is the right side and the moon, moon is the left side. On the moon line one can desire but cannot act. Apart from that, on the moon line if you go too far it can be destructive. Because if you sit in the house doing nothing and also these days there's unemployment, say for example, no work, then you start thinking too much

and this thinking is just the desire energy working out, no action. And without the action this energy can become very destructive. That is why we find that people, they say that “empty mind, empty mind is the devil's workshop." Where people have, do not act, when the action doesn't take place, then it can be quite destructive...

So the whole situation is different in a country which is warm and a country which is not warm. But in a country where it is very warm also, like Africa, there are complications due to too much of heat. Like we have the tropic of, I mean the equator passing through and it heats up that area so much that it becomes full of jungles, very high trees and tall trees; and the whole place is covered with foliage so much that there's no possibility for any sunshine to penetrate through and it's quite dark, it's full of darkness.

So that extreme also comes in the same category as the extreme of the cold season. Now such people live there and they, naturally because the sun is less, so they do not grow much; and they can be primitive people and they can be quite aggressive, like they learn things from the animals and they could be quite aggressive.

So the balance has to be struck and the balance is that, that we should desire and act. But the trouble is in human atmosphere there is a division of labor, I think, that one part of the country is thinking, another part of the country is acting. Under these circumstances nothing works out.

So a balance has to be struck where you have the Suṣhumnā working out. Now the Suṣhumnā Nāḍī is the

one where one would say is the equator, it's not, is not the equator, but is the axis of the Mother Earth. Axis of the Mother Earth is the Suṣhumnā and that has to act; and when it comes to that axis then we should understand that we have to be on our axis.

So we are on the axis, it is the one that balances. Actually there is, there is, there is nothing like a big pole inside the Mother Earth which we can call it as an axis.

There is nothing that is material inside the Mother Earth that we can call it as an axis, but it's the energy force which acts in such a manner that the Earth moves with such tremendous speed when the cosmos is all spread out so much. It not only moves but it creates day and night for us, so that daytime we can work and nighttime we can sleep, to give us a balance. Only also it moves in such a manner round the sun that half of the countries get the sun during the summertime and half of them get it during the wintertime.

That's the axis that acts and works out everything. Apart from that, this axis keeps all the distances necessary from other planets and other moving bodies in the cosmos.

This axis is the intelligence of the Mother Earth. It is not only the intelligence but it is the fragrance and apart from, it is the Suṣhumnā Nāḍī, you can say, of the Mother Earth. Now through this axis only all these swayambhūs and all these great happenings of earthquakes and all that takes place. This axis is the one which moves. It's an energy, we can call it axis as the energy, moves the lava into different directions and pierces through different areas to create earthquakes and also to have...

volcanoes, volcanoes. And all these things happen because the axis has sense what is to be done. This axis is the one that loves us.

Because of this axis we, we have seasons. The seasons are created beautifully to give us different, different varieties of food and varieties of things. The heat of the Mother Earth if it is lost, then we'll have nothing on this Earth, it'll be all frozen and there will be all snow and we'll have no food, nothing and it will be like moon living here. Now it has been specially created: first the Mother Earth when it was created through the heat of the sun, so we can say that the sun is the father of the Mother Earth. Then she was brought very close to the moon so it cooled down, absolutely it cooled down, it was all snow.

Then it was brought closer to the sun and moved at a point where life could start working and that's how the whole thing was organized beautifully to make life grow in that area.

Now when the life started growing, gradually we know that how the carbon was formed. Now the carbon is formed by the same axis, because there's heat in the axis, the energy of heat that converts the plants into carbon. Now this carbon is, later on forms the basis for, we can say, for the production of carbohydrates, you can say, or all organic matter. But to create life we had to have another help, is the nitrogen; and this nitrogen was also, you'll be surprised to know, that was created by the same axis, by its movement. And when it created this nitrogen, the nitrogen gave us the amino acids; and when the amino acids were created within us, then we started our lives from amoeba and all that. Of course this

was done in the ocean, because in the ocean with the movement, nitrogen was created and life was created and then through the ocean it's emitted out and that's how we have amino acids. With the amino acids, the formation of amino acids gave us the combinations and permutations, different lives.

So in the whole evolutionary process the Mother Earth has played a very big part through her axis.

In the same way in human beings, the axis is the most important thing. That's the main principle of life we have got, is our axis. We have to stand on our axis. Those who do not stand on their axis, stand more towards the left or towards the right, are capable of complete destruction; because either they will be destroyed by too much of right side or too much of left side.

So our axis has to be properly dealt with.

Now those people who do not have a proper axis can have problems of different Chakras, of different kind of quality in a person. A person who stretches his axis too much, puts back his head like this, is a person who is very right-sided and creates problem with his ego; and the one who absolutely bends down like a slavish person also is a person who goes towards his destructiveness. Now there's a big problem between these two types of people, one trying to dominate another and when they start dominating another person they actually destroy themselves, as well as destroy the ones whom they are dominating.

For example now, we have seen that we had Britishers who came here and ruled us. We have seen the French went and ruled some other people, then there are

Portuguese who went and ruled some other people. But everything that they did to dominate and all that has double reactions. First of all by their domination, say, Indians became very slavish, Indians became, even today they are extremely slavish and they do not have that independent axis as they should have. Extremely slavish people they are. I mean, especially I've seen in the West, I am surprised when the Indians go from here, I find they are so very slavish. They try to sort of do all kinds of slavish acts to please the white-skinned people. The white skin became sort of a very adorable stuff in India. That added to the ego of the whites, added to the ego of the whites and today you see what's happening is all that ego is destroying them. They are on the verge of destruction because of their ego.

So it is so unnatural and it is so superficial. One has to understand that what is the best within a human being is his axis and everybody has an axis and one must respect the axis of every person.

In Sahaja Yoga I don't know you by your faces so much; I know you by your Chakras, by your Suṣhumnā, what sort of a Suṣhumnā you have. If you have a deep Suṣhumnā, I know you as a deep person. If you have a superficial Suṣhumnā, I know you as a person with a very superficial type of a Suṣhumnā. And even if you make up something by sort of being very nice or good, or talking about Sahaja Yoga or knowing too much about Sahaja Yog and saying things which will baffe normally anyone as if you are masters of Sahaja Yoga, I know how deep you are.

So the depth on the axis is more important than anything else. Your axis has to be very deep. Now you will say that

`Mother, the axis is the same as it is, so how can it be deep?' So the, in the axis as you see is made in human beings, is like a three and a half coiled paper-like thing and the inside of it is the Brahma Nāḍī. The Brahma Nāḍī is a very, very small little, we can call a very, very hair-like thing where only a hair-like Kuṇḍalinī can pass through. But when the person is deep this Brahma Nāḍī is bigger and all the rest of them which are coiled into each other are smaller; while the people who are not deep, their outside what you call the foldings are bigger than the inside small thing.

Now such people could be apparently very dynamic, may look very intelligent, may look very smart, may look to be very good-looking or whatever it may be outwardly, but inwardly they are not deep.

Inwardly if they are deep, their whole attitude is beautiful. They are very joy-giving people, they are very joy-giving. And the more if you meet a person of another kind he may look joyous, he may try to give you joy, but the joy won't be really that deep; it would be like a joy-killing.

So it is important for us to make our axis deeper and that is where we lack the proper assiduity, the proper effort we have to put in.

Now some people have automatically a very deep axis and some people have very, very what you should say, a very constricted type of the axis. This axis has to be grown. Now when you come for My Pūjā and all that I do expand it, I agree, but it is temporary thing. To retain it at that point one has to work at home, in the collective also. One has to work very much at home with

meditation. But it should be done seriously. It should not be just a joke, to be frivolous, to be stupid, that's not the way. It should be done very seriously, in the meaning that it is a devoted task you have taken, it's a meditative thing; it's a prayer to God we can call it, it's a Pūjā to God. Is to be done with that reverence, because reverence is the key of achievement. If you have no reverence about yourself and no reverence of others, then it cannot be done. But first you must have reverence for your own life. `What am I doing with my life? Where am I wasting it? Why should I waste it? Why shouldn't I be deep? After all, there must be some purpose of my life. Am I serving my purpose, am I doing that?' All these things if they pop into your head, then you will understand it's very easy to fight out your ego, because normally on small, small things people fight. I've seen that in Sahaja Yoga also people fight on things like, I mean which are so useless, absolutely useless. To Me it sounds stupid to even mention the way people fight over small things and quarrel. But a deep person, even if he doesn't speak much, even if he doesn't show off much, even if he doesn't sit in the front line, he expresses himself through his depth, because I can work out better through that.

So to develop this one must meditate, important thing is to meditate; every day, every day, every day.

You may not eat your food one day, you may not sleep one day, you may not go to your office one day, you may not do anything that you are doing every day, but you must meditate every day. That's an important point, to develop the central constricted part into a bigger area.

Now when that happens that you start developing it, the first thing you will notice about yourself that you do not care for any comfort, you're not bothered about any, any material thing. Whatever it is you are above it, you just don't bother your head, let it be. You just don't want to put your neck into a thing where you do not belong. You just get out of it and you think that `Oh God, this is too much for me, I just don't care for it.' So your whole attention now moves inward. When the attention starts moving inward then it expands more. It's the inner part which is called as the Brahma Nāḍī and starts expanding and expanding.

Now in small, small things also: say for example if I have not mentioned somebody and mentioned somebody else, then they feel, “Oh, why didn't Mother mention my name?" It's too small a thing that it doesn't matter. As long as you have a deep axis you are with Me, I am with you, absolutely one with each other. But these outward things are, “Oh, She gave a nice sarī to another one, She never gave us a sarī, She didn't do this, didn't do that." All those things if it comes to your head, that means absolutely it's true that there is something lacking in you. Or if you try to complain, “Oh, I went there, I had to go by a bus and I had to stand on this thing” that shows that you are not comforted at all. This widening comforts you. That's the comforting thing and that really makes you feel so comfortable in any circumstance, in any position, in any lifestyle and you do not want to have any other comfort. And this one has to develop, through meditative effort.

Secondly is, we have to know that Sahaja Yoga as it is today is a collective happening. I find especially among Indian men, they never do any work with their hands, which is a wrong thing. Because they don't use their hands at all their collectivity is poor, very poor. Indians have the worst collectivity. If you have an ashram, I don't know why should we build the ashram, nobody is going to stay there. They want to have their own houses, their own families, their own children; they are the worst of all for collectivity. The reason is, Indian men never do any work with their hands. They cannot nail one nail, there are many like that, leave alone repairing anything. They will stand with their hands on their hips and would just tell work to other people, you see. There's a Marathi saying, a very interesting: “Untta varun shelya hakne", that is, “To sit on a camel and to drive the goats." So that is very typical of Indian men. They cannot repair anything, they cannot do anything. Now if supposing somebody is spreading something, they'll just stand like this, watch, they'll never put their hands to it.

So for every Sahaja Yogi it is important what we call as shramadān. They have to do some shramadāṇ`Shramadān' means the `giving of some labor' and that is what we lack. That even if it comes to that you'd better clean your house, you'd better clean the outside of your house, try to put some garden around your house, try to paint your house, do some sort of a work with your hand which even if you don't have anything, you can even brush your hair or something like that. Whatever you think is the easiest you can start with, because I don't think people even do that. Even

they don't shave themselves, they get the person to shave them, I mean, absolutely lazy lumps as they are.

Now, but on the contrary we see in the West people use their hands. Because of that, you see, because they can use their hands, they are very collective.

So they score a point on being collective, while the Indians score a point because they are Indians and they have a heritage and they know what is Kuṇḍalinī, they know about Gaṇeśha, they know everything.

So they score a point this side.

So it's the left side is the desire, the right side is the action; again we come back to the same position where we have an imbalance, that the action takes place in the West and here is only thinking, “all right, we'll do this", planning. Everything is a planning point. Nothing works out. You go on planning, planning, planning. Now we are building one single ashram in Delhi for the last, I think, ten years. It is like Taj Mahal, I tell you! And it's so difficult, you see, to understand why they have taken so much time when it's not a very big place, nothing. But it is not only the Sahaja Yogis but other factors also, because everybody is like that, everything is postponed, everything is to be done tomorrow. “This we will do tomorrow." Then one person will come, another person won't come. Like we used to have in the school, we would get a sum like that or something to solve that, see, there were: one house was built, three persons came to work and one ran away. Then two persons came to work and one stayed and two ran away; and then five persons came to work and two persons ran away.

So how, when will the house be finished? Never! With such runaways it can never be finished. It's like that.

So this is what, where we lack collectivity. I was saying that all Indians must find out some place where they could go and plant something. Get hold of some sort of a place where they could go and plant some nice banyan trees, water it together, work it out together. Now the Indian women are that way better.

They do lot of work as far as the cooking is concerned and all that, but the other part is missing. The other part is intelligence, it's the other part is to think. Now if all the time what they are thinking, “Oh, my husband likes this, I must cook this for him” and now if the husband has to have a, say, a lemon with his food. Now there's no lemon in the house. This woman would run up and down all over the place to get the lemon for the husband, otherwise he will not eat the food. Doesn't matter, once in a while if he doesn't eat it's all right. But the women will try, because you see they must keep their, they understand one thing that you must keep their palate all right. Then they are quite sensible in India because here they're real tigers, all the husbands are like tigers, so you have to keep them feeding; otherwise you see, God knows when the tiger will jump on you.

The other way round in England or America I've seen, the husbands are like, just like goats and the women are like tigers! And the westernized Indian women also are like that and when they go toWest, even simple women I've seen they become like tigresses.

Something surprising how they change immediately to the position, even if they may not wear the jeans and all those things, but they become like that.

So this imbalancing starts in a human being when he doesn't understand that you have to be a axis of the Mother Earth and neither the Capricorn or the Cancer. This balance comes through our depth and that depth has to be improved. Not through just by talking about it, by talking about Sahaja Yoga, but actually seriously doing meditation, actually seriously doing meditation.

Secondly, we must do some collective work. Now we have in India, say, architects. They have never touched anything with their own hands. They are sitting and drawing, you see, that's all, finished. Now after the drawing, do what you like. And now they have problems, practical problems, they cannot nail one nail. All are what you call them as white-collar, phandhar peshya, absolutely useless for any handwork.

They cannot do any handwork whatsoever. Even if they have to lift, say, one of these chairs and stretch them, they cannot do it, normally.

So under these circumstances one has to understand that we come from a society which is absolutely ruinous as far as collectivity is concerned, so let us be collective. Let us try to do something collective.

But the collectivity is so poor in India, so poor that even they do not treat their wives nicely. They'll not talk to their wife nicely, to their children nicely; to them it is absolutely adharmic to be kind to their wives. Now the other side is that the Western people care so much for

collectivity that whatever it is they try to compromise and try to keep the family life all right.

So it's the two extremes as we have. Despite that somehow, thanks to the wisdom of Indian women, the family life is going strong. But if you see such men in England, I can tell you nobody will stand the nonsense that Indian men do to their women here.

Absolutely, it cannot be forgiven the way they behave.

So the balance between the women and men: what is the axis, is the home. Home is the axis. In the home, what sort of talks you have? What do you think about, what is your problem? Where is your attention, what do you discuss? That's very important to see. In that you'll find out what is going on in the family. Say you are talking ill of each other, if you are telling your child against your husband, husband is telling the wife against, telling the children about, against the, against the husband, like that. If it is going on like that, then what happens, that there cannot be the axis which is all right. The axis is love, axis is love, but not exploitation nor spoiling, it's love. In country like ours, you see, what is the axis we have? The axis of our country is Adhyātma [spirituality]. We have to now get over this hankering after money, development, this, that. First take to Adhyātma. If people get realisation before they are developed, there won't be the problem of creating another America here. We don't have to become communist, we don't have to do anything like that, because communists are just the same as Americans, there's no difference at all in temperament. If an American is allowed to stay in Russia he'll behave the same way as a Russian behaves and if a

Russian is sent to America he behaves the same way as the Americans behave. There's no change at all.

Now if the axis of Adhyātma in any country where a person achieves his spiritual ascent is, becomes the most important thing and is achieved, then any amount of development, any amount of all these things cannot destroy that country, cannot create wars. There will be peace everywhere, there will be enjoyment everywhere.

So on this day of Makar Sankrant let us say now the Sankrant is over and we have to look forward to the new age of a new moon blessing us and the great sun coming over to give us all the energy we need, to celebrate the advent of the golden age of Sahaja Yoga. May God bless you all.

Now for the Pūjā, the Makar Sankrant Pūjā is very little, it's the Pūjā of the Sūrya Devatā, I don't know...

From the foreign country, who is going to stay after the 11th, that is on the 12th? On the 12th, after the 12th. One, two, three, four, five, six, seven, eight, nine, ten... seventeen, eighteen, nineteen, twenty.

All right, let's put it, who is going to stay in Bombay [Mumbai] after the 11th? When are these people going? Those who are going to stay in Bombay [Mumbai] after the 11th, when are they going, when are you going? You are coming to Pratishthan. All right. What about you, John? Do you want to stay here in Bombay [Mumbai], or you want to stay in Pratishthan? I mean, there's no arrangements here, so all those who are not going on the 11th or 12th, like that, in the near future, how many are those who are going to stay longer? About thirty-four. How many men and how many ladies? So we have

decided that the men can come to Pratishthan and the rest of the ladies can go to Alibag. The reason is Pratishthan is still extremely spartan. It's not meant for ladies at all and I have only one room where I live.

So best thing would be to send all the ladies... Let them go to Alibag and let them pay for their stay in Alibag to people who will be looking after them. Those who are coming to Pratishthan, how many there are? The rest of the men, about fifty. Fifty, all right.

So when are you going back with the whole thing? You see, because it's such a liability, this work.

You can come to Pratishthan if you want to take some photographs or things, but it's a liability for us because, you see, unless and until you go back, it will be a liability on our head all the time.

So best thing is that you come to Pratishthan, do a little photography or whatever you want to do. And then you'd better book yourself, because this must go out of our country, otherwise they're always on our head and they are following us.

So I am sorry, but you'll have to go with this... stuff that you are carrying.

So we will have to do it in three, four days' time. You can finish the photography there and you fix up your going.

So for all the ladies who are going to stay on, can go in Washi or can go to Alibag. Alibag is better...

They can go to Alibag and stay there in Alibag, about thirteen or fourteen ladies...

All right, so done. Now let's... Atharv, Gaṇeśha... Twenty-one people from America have to go, so we'll try to finish the Pūjā as soon as possible and they can leave.

Contents: 1988-01-00 **Drawing the Plans of Sahaja Yoga Temple, Qutab Institutional Area, New Delhi, India**

An Ashram is not a commercial building but the manifestation of your Mother's Love.

Contents: 1988-02-14 **Shivaratri Pūjā (Hindi+English), Mumbai, India**

[Shri Mataji talks in Hindi:] Today we are all come together to celebrate the Shiva Tattwa Pūjā. Nowadays, in Sahaja Yoga, what we have achieved is by the Grace of the Shiva Tattwa. Shiva Tattwa is the ultimate goal [establishment, completion] of pure desire. When the Kuṇḍalinī gets awakened in us, pure desire takes us near and keeps us at the Shiva Tattwa. Beyond Shiva Tattwa is the safe refuge of the Ātmā. The new dimensions of the Spirit are slowly seen and start working out. And when a man is fully engrossed [absorbed] in the Shiva Tattwa, he gets surrendered without doing anything. Kuṇḍalinī Shakti is the reflection of Ādi Shakti within us and Shiva Tattwa is the light of the almighty (Param'ātmā). Like as there is a small twinkling light in the gas lamp and when the gas comes into it then you can see the light. But before you cannot notice the gas passing through. For this it is necessary that the Kuṇḍalinī should be awakened. When we have the sensation of [can feel the] Kuṇḍalinī then the light shines

out. For this it is necessary that within you there is Kuṇḍalinī awakening and then this light is there.

Today I have given a new example so that we could understand. In its own place Kuṇḍalinī can do no work. Just like a gas, it cannot do anything on its own. In this way the twinkling also cannot do any work.

But the light comes in our chit [attention] with the combination of these two. Nowadays this is a matter of every day life, but Sahaja Yoga is a cycle by which the Kuṇḍalinī awakens and touches our Ātmā Tattwa.

At that time the light of Shiva Tattwa spreads in us. When the Kuṇḍalinī comes in the Bramarandra and pierces it, at that time the Ātmā Tattwa's place is at the feet of Sadāśhiva, on our Brahmarandhra. This is the place that is made for it but its reflection is in our heart. Just as a thing is situated in one place but its reflection is in our heart. In this way when the Ātmā touches us at that time, its light spreads in our heart.

He whose heart is small, whose heart is not fully surrendered, in whose heart there are doubts, in such water the reflection of the Ātmā cannot be attained [gained] and however much light we put there it is of no use. And that is why we keep our hand on our hearts and say: `Mother I am the Spirit.' But only by just saying I am the Spirit or by saying the same mantra you have not entered the Ātmā Tattwa. There is only one way [solution], that we should become one with the Ātmā Tattwa. Become one with it. Just like when we put salt in the seawater it gets dissolved in it completely, in this way you should be dissolved in this infinite ocean and concentration should come in us. At first all these things

will be in that Samādhi state, when man would achieve the state of the Brahmarandhra by closing the eyes. But the speciality of Sahaja Yoga which is a very beautiful experiment and which is a strange method of Parameshwari Shakti, with the help of this, man, without going into the Samādhi state achieves this Tattwa of experiencing this Brahmarandhra Tattwa within himself. In seeing this we find that we have achieved a dream, or in a dream we have achieved it. This bliss is beyond explanation.

Once when I was reading the NĀdi Grantha and in it the gentleman named *[UNCLEAR]* Bhujama has made a point that this work will start after 1922 and you must know that I was born in 1923. And then a “sākṣhāt Param-Chaitanya Avatār" would come and with the help of this Avatār Kuṇḍalinī will be awakened easily, without going into the Samādhi state they will achieve the Brahmarandhra Tattwa.

And it is also said that there will be no trouble, nor any difficulty. Men will achieve the blessings of the Param-Chaitanya and will reach this very high state for which men have been seeking for thousands of years, When you read the NĀdi Grantha you will be surprised that this was written 16,000 years ago and as if a Sahaja Yogi has been mentioned. The rishi munis had also written that in 1970 this work would be started. They know it due to their awareness of Ātmā Shakti because they were Avadhūta and they with their Ātmā Shakti, foresaw this new yuga of bliss and wrote about this Mahā Yoga.

You can now gain much more awareness [greater Yoga] than these Avadhūtas. Within all of you is the *[UNCLEAR*

unconscious/unlimited] state of mind *[UNCLEAR]* but the shortcomings of Sahaja Yoga is, due to the excess of the Mother's love, the children get spoilt. Mother has given all these powers in Her love: you have achieved it in Sahaj. You didn't have to undergo any sufferings for this, you didn't have to take any trouble, you didn't have to undertake any work for which you could feel guilty. You have achieved your Ātmā Tattwa through our simple and spontaneous, or easy way. This is the fault of it, that we miss it in its true evaluation. What we have really attained and what a great thing we have got. We cannot really imagine because we have got this in Sahaj [spontaneously] only. It is not true with everybody however, but for a few people who have the Puṇyas of previous lives, just as Śhrī Namdev has said: “Purva Jan.me amhi bahu” “on the basis of that treasure of their past Puṇyas, some people achieve great depths in this ocean." Those who have less of these past Puṇyas, the heritage of past Puṇyas, cannot go to such depth in Sahaja Yoga.

Sometimes they come for a little while and then they go away and they are not prepared to take any sort of Sahaja responsibility.

They don't want to take an active part in anything. And if they are sitting on the shore sometimes they put their feet in the water and then draw away out of it. They have not learnt to get into the water and learnt to swim. With this half baked and half hearted way you cannot enjoy the full bliss and blessings of Sahaja Yoga. Before achieving the Ātmā Tattwa, man was full of faults. Those faults are now disappearing. The troubles [cares] have

also been reduced, their questions are answered and yet they have not left the shore.

A person who has completely submerged himself in the ocean of Sahaja bliss, for him there cannot remain any problem or question left unanswered because this is the ocean of Shiva Tattwa. This is the ocean of Shiv Tattwa. This is the ocean of tremendous Shakti [power]. And this tremendous Shakti is of the love of Lord Shiva, it is of the ocean of Shiva Tattwa and is the Shakti of the love of the Lord.

In this, once you dissolve, you get dissolved and start emitting this Shakti of love. You get into a state of ecstasy and that Shakti starts manifesting from every part of your being. You can rise much more than those great seers and all the great saints of the past because I was not sitting before them. But there is so much lacking in surrender that the people just think of their jobs, then of their families, children, wives, relations and then if they are left with any time they come to Sahaja Yoga. But, as against this, if you surrender everything to Sahaja Yoga, then this tremendous Shakti will correct your children, your homes, your jobs, your trade, your health etc, all will be looked after. And it will enlighten you so much that people will say: “How enlightened his life is!" And after this it has been written in the NĀdi Grantha, that after the third world war, when all the people will become fed up with it, then at some big city a big conference will be held [organized] in which the ambassadors and politicians will have no place, but the yogijans [realised Souls] will decide what is the world

policy [what is to be done]. The wars will be completely banished and finished.

You are the people who are going to decide about the destiny of the world. You are going to solve all the problems of the world. But of all the shortcomings, the greatest fault is the stupidity of foolishness.

This stupidity is just anti Shiva Tattwa absolutely. This stupidity is absolutely anti-Shiva. Shiva is `must' [detached, not bothered, completely in His own bliss] and `bhola' [innocent]. But in the absence of Shiva Tattwa, even the Virāta cannot be enlightened. The light is provided only by the Shiva Tattwa, which then enlightens the chit and this in turn enlightens the Virāta, otherwise it will remain in darkness. You can only get it through surrender.

Surrender never means that you should give Me something. What can you give Me? Surrender means that those concepts of stupidity, of Mahā stupidity, that narrow circle, small environment, that is the speciality of Indians and “my relations" and “my father's relations' relations” these signs of the highest stupidity, this you must keep outside. For once you may bring your shoes in but please keep this highest stupidity outside. Alongside with this highest stupidity there is another great shortcoming which exists in us and this is that we do not possess a loving heart at all. Then how can Shiva come into your hearts? Shiva who is absolute, verily the epitome and personification of [the highest manifestation of] love who is the very `murti' image or expression of the highest love.

You have neither the purity nor cleanliness nor love in your heart. How can Shiva take his place in your heart when there is no purity or love there? It is only love which purifies everything.

Suppose you do not love a thing or a person, then you cannot have the ability to judge its purity. In the same way, all the impurities and dirt which reside in our hearts can only be cleansed through the Universal Love. I said “through the Universal Love” not that “I am a Maharashtrian" or “I am a Brahmin” or “I am an Indian." Again you start being narrow minded, to the extent that you start identifying as a Kaista [caste in India] and out of the Kaistas I am living in Worli [a suburb of Mumbai] and a special narrow branch of the Kaistas. How can such a restricted heart contain that magnificent Shakti of Shiva? How can that great Shakti be contained in a small irregular broken vessel? [Word used is teramera, which means a muddle, or a mess.] You should have a vast and large heart. Only a person with a large and open heart is capable of sustaining Shiva Tattwa.

When your Heart Chakra gets caught up then you must say `Mother, you must please come into my heart.' This is inviting the Kuṇḍalinī. Only when Kuṇḍalinī enters the heart can the light start glowing and we will be able to see it and will enjoy the bliss. Only in the light of God can we witness the drama and play of the world.

Life is so beautiful, it is only the viewpoint that makes the difference. All that is subtle, all that is great, is not visible to our eyes if a foreign particle of dust is present in our eyes we cannot even see the skies. In the same way the doubt and selfishness which is residing in our hearts,

unless we remove this completely and throw them away, this Shiva Tattwa will not be enlightened in our hearts.

I am talking to the Indians today. The greatest fault that we have is casteism, [this idea] that a man belonging to a particular caste is good, similarly you see even in Sahaja Yoga, just as you find the blocks of guer [rough brownish yellow sugar, jaggery], so like this the Sahaja Yogis cluster together. In Sahaja Yoga all the jaggery gets mixed and it should homogenize, but if you are forming these blocks then you have not yet reached Shiva Tattwa. That Shiva Tattwa which melts and dissolves even a stone within it, that Shiva Tattwa you have not yet reached.

Then when you have not gained anything in Sahaja Yoga, why should you touch My Feet? What have I given you? That is, I have not even given you Shiva Tattwa.

In Shiva Tattwa the minute Maryādās break down and man achieves a vast, all-pervading universal personality. And this all of you can achieve. You are making excuses about yourselves and are getting yourselves bogged down with them. It is like this that you have put a stone around your neck and have then jumped into the sea and you say “We cannot swim." But when you have yourself hung a stone around your neck, then how can you swim? There is no answer to such utter stupidity. The answer to this is, have a look at yourself and see if what we are indulging in is in fact such stupidity at every moment. Do we want to get out of this stupidity? Do we want to get out of these tiny petty artificial Maryādās that we have created for ourselves? We have to break down all this in

every way. You may call it folly or superstition, religious bigotry or stupid ignorance.

Call it by any name but the thing that you are indulging in, that will influence you. There is nothing in the name, the reality is the blackness in our heart. We have to get rid of that.

But after My lecture you will become as you were, you see that everyone is in the same vicious circle. It is difficult to understand this after doing so much work. You must know today that I have been working in Bombay [Mumbai] for about seventeen years and still I find that pettiness is in so many people. Although we may say that there are many Sahaja Yogis and many do My Pūjā and many attend programs and also meditate and do Pūjā at home. But what do they achieve in this Pūjā? “My sister has become alright, my brother has got the blessings” but did you get Shivānand [the joy of the Spirit]? Have you been able to establish yourself in this Ānand [bliss]? Have you achieved the joy been got of nirānand? That is what the Mother wishes, that you get the joy of the Sahasrāra. When this happens all the other problems go and faults depart. If there is a spot on the cloth then you remove it so that I may redecorate it and make it beautiful. And thus everything automatically works out. But that doesn't mean that you continually get spots and I continually go on removing them. You go on painting your face black and I go on washing it clean! “What is my ideal?" There are some Sahaja Yogis who have never been seen smiling, let alone talk about the Ānand. They have not even been seen to do Namaste [greetings] to others. This is a very limited way of living, with a small

heart, sort of dry, just like a shallow desert place. There is no need to save or preserve in Sahaja Yoga. Act open-heartedly and then no-one can take advantage of you. If someone does take advantage of a good Sahaja Yogi I will teach him a lesson, but if you yourself are a cheat, then you should be cheated. If you have a hot temper then people should show anger towards you.

So I make arrangements and play such a game so that the hot tempered has to face the hot tempered and a cheat a cheat so that when they fight between themselves you may give them a stick to beat each other so they can break each other's heads. After they have hurt each other I will dress their wounds. First break your heads. Because he whose head is not open, then how can I talk about the praises of love and the splendor of love? And how can I describe the bliss of the Shiva Tattwa? I within Myself, am enjoying the Shiva Tattwa. I am in it, I am witnessing it and I am enjoying its bliss. As a Mother I feel that My children should also enjoy this. They join Me and enjoy it as I am enjoying it. These are My own children to whom I have given birth. May they achieve this and may they now mature from small children into great saints.

When I wish like this, then sometimes I feel that My expectations are too high, or maybe that the next generation may bring such people, but you are the foundations stones of this work, who should be solid, dedicated people, otherwise the whole building will remain unstable. When you slip even in very petty things, how will this pettiness bring you greatness? If you will try with your pettiness to become great it will be like a frog

trying to become a bull. If you have not the strength of great-heartedness, then what work can I do? You must enter into this ocean of joy in everything. In every city, at every time, at every function, the waves of joy will be continuously rising through you because you have become submerged into the ocean of joy. You look this side, everything is joy, you look that side, everything is joy, everything is joy in every place. By doing the Shiva Tattwa Pūjā you will get this great joy.

Everything that we are getting from our heart is enlightened *[UNCLEAR]*. Until a Sahaja Yogi decides to do this he will not rise *[UNCLEAR]* to become one with *[UNCLEAR]* the Virāta. After this riches will mean nothing, as if he is a child... [MISSING.]... when you do some work then you have a thought that `in what way can I economize or show miserliness?' Some people will say “Mother we will come to Ganapatipule for two days only and we will stay outside and how much should we contribute?" Is it a hotel? Where you came for a day then went out for two days and again came and we only took one japatti *[UNCLEAR]*. And when I hear that these are Sahaja Yogis *[UNCLEAR]*. Are these Sahaja Yogis or are they petty iron merchants (tinkers)? Unless and until everyone has got his realisation, how will it work out? If only a handful of people understand it, then what was the need to have given collective and en masse realisation. Even in this if they think that they can save some money, they will think that they have done a remarkable job. Also, it is only once a year that you come to Ganapatipule.

Others are much better than us, whose Guru is dead. These people will come from all over the world and

assemble together even if the functions take place every month. Compared to us people from other sects are much better because for example they go to the Haj [Muslim pilgrimage to Mecca] after collecting so much money and spending so much money. And they go every year, they fast for a month and will do namas [pray] five times a day. And those are better, who go to the sacred temples and camp on the bank of the river Chandra Nibha [at Pandharpur] and put themselves to so much trouble. They will continue to cry “Viṭṭhala" until they are hoarse, or crying the names of the Devī. They will cry Viṭṭhala until they spoil their throats. In this one sense they are much better than Sahaja Yogis, they have emotional enthusiasm.

In Sahaja Yoga the majority of the people consist of half baked or completely unbaked people, they haven't any emotional enthusiasm (bhavana). Ask yourself `What have I done for Sahaja Yoga?' “Yes we have given money for the food." “For what food?" “Yes, here is the receipt." Alright, so they have given money for their food, it is a great obligation for Lord Shiva. Lord Shiva must be fasting these days. All these things come to mind, then the thought comes to Me that `Were you really ready for Sahaja Yoga?' If you were, then you should examine and ask yourselves every day, `What have I done for Sahaja Yoga today?' Ask every minute, every second, that, `What have I done?' The Hare Rām Hare Kṛiṣhṇa people are better than you, we cannot talk to them because if we do they just answer `Hare Rām'. But you on the other hand have to find time for Sahaja Yoga. It is a matter of great surprise and amazement (I am aghast) that you

have got so much benefit from it, so that you should start feeling so much devotion and gratitude from within so as to completely cleansed you. With the ecstasy of that you should be completely cleansed, white, otherwise, how will we win this war or revolution by using the camp followers of the soldiers?" I am saying this to you individually and am not saying it to others, but to you directly. We are here to worship Lord Shiva, Shiva who has spent all His energy in creating this Universe, who has poured all His love into decorating this Universe. He is the one who has filled everyone in this Universe with joy. We are here to worship that Shiva. We are here to spread His joy to the whole world. We are here to kindle that joy in our hearts. After getting blessed with this Ānand we will distribute it to the whole world. Are you thinking that after filling ourselves we will distribute it to the people of the world and give them this manifestation of Shiva? What Shiva has given to us, can we give it to them? Shiva has neither a caste or a class. He is beyond time. He is established in the Virāta.

To achieve that Shiva, to completely imbibe him within us, do we possess in our bag that majesty, that large-heartedness, magnanimity, that Shakti? If you want, you can do everything. Within you the Kuṇḍalinī has been awakened, you have also achieved Shiv Tattwa and it is possible that today during the Pūjā we may be thrown in to that ocean. But then you will get out and again sit on the shore. I ask: “Why?" and you reply “We have to get our clothes dried, Mother." You are playing with your life and you are also playing with the collective life.

You took your birth for such a high purpose and this is the goal of your life. And in your pettiness and incompleteness you are destroying it. Again and again I have to say this because sometimes I start doubting and wondering if Mother has spoiled Her children in Her love.

Sometimes I begin to doubt Myself.

Whatever I say out and express in collectivity, that I know fully about every single individual, but I don't say it. I know about every individual, how much he is surrendered, how much is his potential of receiving, how incomplete he is and how helpful he is. I know about everyone, but I don't speak out because I think that he will soon correct himself, this is My expectation. I also know each one of you from inside fully and beyond this I know what subtle powers you have within you.

You have a great ocean which is being enlivened, I keep a full knowledge of that. When you take a small boat and the way you take a small bout and then return, this also I know fully about every individual but I do not say it out. Never think that if Mother has not said it then Mother does not know. I have full knowledge of you even if I don't say it and if this is so there must be a clear reason for it. Maybe there would be no purpose served, like pouring water over upturned and slippery pots.

Sometimes I feel that the children's eyes are not yet fully opened. But seventeen years have passed and there are only very few people about whom I can say that they have completely surrendered or lost themselves in Sahaja Yoga.

Is Viṭṭhala alive and living at Pandharpur today? Now he exists there in the form of a statue but the people go

there for a whole month and shout his name. If I tell the Sahaja Yogis to come and shout the name of Mātājī, not for a month but for one single day, not one of them will come and be prepared to do it. Now everybody has a vehicle, tomorrow they will all have cars. Then they will have a house, then they will have brides and children through Sahaja Yoga. In that way you will become prosperous through Sahaja Yoga. But through Sahaja Yoga you are coming down because the power of enjoyment is diminishing and getting destroyed within you.

When the power of enjoyment is completely finished, then even after getting all the kingdom, you cannot have any enjoyment. Therefore you are not able to enjoy your happiness. Now therefore you should become more respectful towards yourself and try to understand what you are and `What have I got?' `What do I have to do to get into its Joy?' And be kind to this which is yourself, be kind to it. To make your life great you have not got to gain for study or learning, you do not need anything for this. It develops automatically by itself. But if you suppress it then how will your heart open? It cannot open out.

Today we are talking about our heart and about the Shiva Tattwa that is residing in our heart. Every one of you should put your attention towards your heart and find out within your heart, not in others, within yourself, within your inner being. You have to ask, you have to find out `What shortcomings exist within me?' and `How far do I have to go?' After that, whatever you achieve, that you will continue to achieve and enjoy it. But you cannot

describe it. You will continue to taste it, it has been described as `Dumb man's jaggery.' If a dumb man eats jaggery, then how will he describe the taste? Such is the Joy of Shiva Tattwa. How is it possible to describe it in these small words? Today is a great day and My endless blessings are on you and will be on you and will remain on [with] you that you please achieve this great Tattwa. I wish you to achieve this maha Tattwa from the highest possible level and that you may imbibe it. Forget everything else, but remember that you have got your rebirth in Sahaja Yoga.

[Shri Mataji talks in English:] Now, for the Western Sahaja Yogis I have to say that we have to open our hearts to allow for the principle of Shiva, which is joy, to be contained in our hearts. If you are a small hearted person, if you are egotistical, then the ego compresses the heart, it makes your heart grow small. You don't have some of the problems that we have in this country which are really stupid and artificial, but you have another kind of superficiality and artificiality in the West. Whether it is here or there, the similarity is that it affects your heart. It limits you, you cannot enjoy the beauty of Shiva within you and this is detrimental to your own spiritual growth and also to the great flowering of this universe.

You are all in the foundation of this great building of spirituality. And those who are weak should get out of Sahaja Yoga and should not come to oblige us, sometimes to show their faces just like the moon appearing on one day.

So that we at least put the solid people into this foundation and let the history record all these half baked

Sahaja Yogis who are absolutely useless for Sahaja Yoga. Increase your dimensions, increase your understanding, increase your wisdom, but how? By surrendering. How do you surrender when you have such a small little heart? Open your heart, open it and forget that you are Westerners, you are Indians, you are this caste, that religion. All this is nonsense, man-made, hopeless.

What is reality? We are all made by one Mother. All have been given birth by one Mother, who has a very, very large heart. That's how I would say; forgive everyone, forget all the past and forgive yourself and now allow your heart to become open *[UNCLEAR]*. Do not get dissolved into the realm of ego, but be in the realm of the Divine which is the ocean of joy. It's a powerful ocean of powerful love that looks after you every moment, every time and your attention is purified by itself.

I hope this Shiv Pūjā is done everywhere in the world. All over the world people are doing the Shiv Pūjā at this time. I bless all of them and think of them at this hour. They are all part and parcel of My being as you all are. But if something is outgrowing and something that is useless, like the nails of the fingers, you have to cut them out.

So please try to keep in the collective, be friendly with everyone, open your heart, learn to smile, learn to be humble, learn to be kind, learn to enjoy each other's company.

Just like the flowers are enjoying each other's fragrance without *[UNCLEAR]* quarreling [or] bothering.

In the same way you all enjoy the beautiful fragrance of beautiful flowers, I don't even know if you have the noses

even to smell the fragrance of your friends or if you have that kind of heart that can never have that sensitivity. I am sorry, I am sorry at this sometimes, that still you indulge into very small useless things which are meant for the little worms and not for the Sahaja Yogis. In many ages now you have come out from the worm stage to the human stage and now you are again going to become the worms? You have to become the lotuses, beautiful lotuses of Mine.

I bless you all that you open your heart, absolutely, open it without any fear, without any justification, without any argument about it. Just open it out and receive the blessings of Shiva today.

May God bless you.

I am getting lost into My own joy!

Contents: **1988-03-2x Talk to Sahaja Yogis, Birthday Felicitations, Mumbai, India**

Collectivity cannot be achieved without individuals and individuals cannot gain anything without the collective. We have to develop a balance between the individual and the collective... You get the collective consciousness by which you feel the collective. Not only that but you get the power to correct the collective.

For example the Sahaja Yogis can create peace; they can bring all kinds of auspiciousness.

Contents: 1988-03-21 **Birthday Pūjā (Marathi+English), Mumbai, India**

[Shri Mataji talks in Marathi: MISSING.] [Shri Mataji talks in English:] I have told them, in Marathi language

because most of them are Maharashtrians here, that in every part of the country one has to work hard and one has to spread Sahaja Yoga with complete dedication and understanding. That today is the day for us to achieve that power, to absorb that power by which we are going to spread Sahaja Yoga all over the world. It's you who can enlighten other people.

It's you who can show them the path and it's you who can bring forth this new transformation which has been promised thousands of years back. That is going to happen and should happen in our country, much more than in any other country.

But, what I find, it is working out better in other countries than in India. The reason, I try to find out why Indians can not get to Sahaja Yoga with that depth. They may be in numbers but not in that depth.

What is the reason, why can't they get into that depth and when I try to locate, I shouldn't say this today but it is a very obvious thing that we had such great and great people like Śhrī Rāma, Śhrī Kṛiṣhṇa, great saints, people in our ancient times. Such ideals, very great kings that we have, ideals of the highest types before us. And when we started following them, we developed a very special type of character which is called as hypocrisy, we can live with hypocrisy. Indians can be very easily be hypocrites. That's something a specialty of Indian psyche, that we can be very hypocritical. We may not believe in any one, we may not follow any proper path but we are so good at hypocrisy that in Sahaja Yoga also we try that trick and play games with ourselves.

When we try to play games with ourselves, we miss the point because it is the Self which is going to emit. It is the Self that is going to give you your glory. It is the Self which is going to bestow all the blessings of Divine Love and all the securities and all the help that is deserved by you.

But hypocrisy must be given up. In the shadow of Sahaja Yoga people try to sometimes express their ego, sometime try to make money, sometimes try to show off that they are very great Sahaja Yogis. I have seen those who over-do something, are the major hypocrites sometime.

So, one should not try to over-do things that amounts to hypocrisy. Must do it in such a manner that behooves to Sahaja Yoga.

Some people try to sort of have it for their own house for their own family affairs.

If they get out of it then they want that the should become the leaders and they should be able to propagate Sahaja Yoga and that they should talk about Sahaja Yoga with that, they say lots of other things also, lots of rubbish goes with it.

All such things have to be noticed. It is the ego trip working out, either it's a ego trip or it is a money trip, I don't know, all kinds of human trips, human beings have. But to come to Sahaja Yoga you have to be an honest person and a sincere person within yourself. If you are a hypocrite you can not come to Sahaja Yoga and it's better you keep out.

You have to face yourself clearly and you have to see yourself because you Self is the beauty, is the glory, is

everything for you. Your Self is the most important thing and if you have to deceive yourself then what will you get in Sahaja Yoga. It is the waste of time for you and Me.

So, no hypocrisy can help in Sahaja Yoga. And I think this is the only problem within us.

But at the time of Shivaji people would die, at the time of Mahatma Gandhi, I have seen how people have sacrificed everything. Here you don't have to sacrifice anything. You are blessed, even if you come once to My program, you are blessed. Even you once take My name, you are blessed. Even you once see My photograph, you are blessed, free, free, free of charge, but to really enjoy yourself and to be in the state of complete ecstasy, you have to have one determination that you cannot be a hypocrite. You can not be a hypocrite and if you are a hypocrite you can not achieve anything in Sahaja Yoga. You have to be sincere and to be understanding. You don't need too much intelligence for this, actually sometimes, intelligence can cheat you.

The greatest cheating thing is your own intelligence. It cheats you; it teaches you to be hypocritical and keeps you away from your own Self, which is the source of joy and happiness. This joy and happiness can be yours if you just decide to be sincere with yourself, honest with yourself, to keep your attention on your Self because you must respect yourself. You must respect your life. You shouldn't waste it on frivolous, nonsensical things, useless things. There is no place for Sahaja Yoga for nonsense and for stupidity.

So, we have to put our life fixed for something that is noble, enlightening and higher.

Hypocrisy will keep you always out of it.

So, I have to request you to all that face yourself, love yourself, respect yourself, understand yourself and stand on your self respect and see for yourself that you are the king of kings, that you are the one who is to be worshipped. You are the one who is the emblem of God's love. Such a beautiful thing it is, you see, so many of you are enlightened and settled down so well in Sahaja Yoga, enjoying the blessings, all the time. But, still we have to progress far more. For that, what you have to do is to just meditate and meditate every day, regularly, religiously, like it is the Pūjā of yourself. You are worshipping your own Self. With humility, with surrender of your ego, you are worshipping your Self. You are not degrading it, you are not analyzing it but you are absorbing the beautiful power and the light of your Ātmā into your attention.

May God bless you all! May God bless you this day when you all be full of light and full of understanding of Sahaja Yoga and may be in the bliss of complete understanding and love of God. May God bless you!

Contents: 1988-04-01 **Conversation and Dictation (Good Friday), Temporary Residence, London, UK**

[Shri Mataji is disturbed as England is so indifferent to the blasphemous film `The Last Temptation of Christ':] Don't you feel hurt that Christ is being insulted through this film? [Shri Mataji dictates a letter of protest for publication in the English newspapers and now and again closes Her eyes and looks as if She is going into a deep meditation, so it took a long time.]

Contents: 1988-04-02 **Quote for Americans, Private Conversation, Shudy Camps, UK from Divine Cool Breeze, Vol. 2, Issue 4 (May 1988), p.10**

You are either an American, or you are a Sahaja Yogi.

Contents: 1988-04-02 **Talk to Sahaja Yogis, Praises for Musicians on Arrival, the day before Easter Pūjā, Marque, Back Garden, Shudy Camps, UK**

I have no words, really, to thank these great masters of music. They have given us tremendous joy. And I could feel all your hearts jumping and dancing with it and also your vibrations beautifully weaving beautiful themes around it. I always told you that Indian music is something very Divine, but these personalities seem to be Divine themselves. [Laughter.] The way they created this beautiful atmosphere where we do not have to think anything, just we become meditative. That ascent, the rapport between you and them was so beautifully established, like a Mother, what should I say? I was so enamoured and so proud of them, that at such young age they have achieved such great heights. I bless them from My heart. I bless them for their music, for the way they have been dedicated themselves to this great art of our country. I hope again and again you'll have chances to listen to such great music.

Now, for Zakir Hussain Kanzaev, I must say, he is such a very great artist and though he's so much younger to Me, but I think he's quite a big elderly gentleman as far as tabla is concerned. [Laughs and applause.] As I told you, I've heard the Guru of Ravi Shankarji also. And he used to play Mrudang. And when he started playing this tabla, I

felt that he is here, just before Me, playing that Mrudang, the same style, the same thing.

Sometimes I wonder, is he the incarnation of the same gentleman that I see before Me? The way you are playing. It's tremendous, the way he has control, the way he has understood the rhythms and things. And the way he establishes rapport with you all shows that dedication and understanding is there. But he's a genius, definitely he is a genius and specially blessed personality. I must say, his brother also is such a great accompaniment to him. Like, we should say, Hassan and Hussein. [Laughs, laughter and applause.] We are living in the days of Ghor Kali Yuga, the Karbala is really here, where we find such beautiful Divine music being played, quenching our hearts, feeding us with such nourishment, such beauty. It's not easy to express the joy, really not easy. I was enjoying the way you were enjoying and enjoying the way they were enjoying [laughter] the beautiful ocean of enjoyment that was surrounding us.

I have to say that the way they have taken to this music also some Sahaja Yogis should try, learn.

I'm happy that some of the Sahaja Yogis are in India learning tabla and the aryas and they are all trying to go to different places to learn other music also. Though they are not well-versed or not that they are educated in Indian music, but as I said it's a Divine music, they understand everything that you play.

They understand all your chakara, bowls and everything so well, because it, what you are doing, it is going in their hearts. They don't have to understand from their brains, it just echoes in their hearts and they can feel it.

I'm also very much thankful to the Santoor player, Mister, they told Me three names about him, Kiran Palsik [laughs and applause]. He is a, I can see, he is a great seeker and his Kuṇḍalinī rose suddenly as he was playing before us and that, his style is very great and it touches our hearts. He was beautifully playing with such confidence. And I think Santoor is something we should try also, Sahaja Yogis can try. It has got a hundred strings in it and to organize a hundred strings in such a beautiful manner and to play them in such tune is a very big thing. His Guru has played before Me when he was very, very young.

He came to our house. Perhaps, his first program was in our house in Bombay [Mumbai].

So, you know I am a, quite an old lady [laughing] and I've heard all these great musicians, but what makes Me really very happy is the young artists of today in India are still keeping up the traditions. I do not know how to thank their Gurus, but really I must thank them for keeping up this tradition.

The music of Mister Ajit Desari *[UNCLEAR]* and Misses was really very, very appealing to us, very much joy-giving. The main thing I noticed about him is that he doesn't copy anyone. He is so original.

See, I've heard so many people singing bhajans, this, that, but he is not copying one person and then they all sing the same way. It's surprising I've seen some people in Poona who are classical music singers also.

They try to copy some bhajans singers, because they are popular or they are very well known. But this is not the way Indian music should be. One should not copy

anybody's style. Everybody can have a new style, a new method of approaching the subject, because it's such a vast ocean of beautiful themes. Of course, we have traditions and we have to take from the traditions, but the whole raga is to be built, whole theme is to be built on those solid foundations. But every building has to be different and beautiful. And that is what all this masters did. And if you have to be a master you have to be original. That's why I must thank both, husband and wife, very much for being so original in their rendering, very original it was. [Applause.] Actually, in words we cannot pay any tributes to you. I tell you, you are such beautiful children, such beautiful people. Only thing we can say that, whenever it is possible, we'll try to organize your programs and listen to you all. I must say I've never heard such beautiful solo tabla, though I've heard many masters, I must say. I have to confess it, I am sorry, without any offense to anyone, but I've never heard such beautiful solo tabla before. It's such a beautiful way of playing so many types of things together and you all were enthralled. You can see, not one person moved, even the children, look at them how you just, as they say *[UNCLEAR* chitra vata sei tarik]. See, like pictures they were. I was looking at them, they were all, they forgot to nod even, [laughter] to that extent you fixed them. [Laughs.] So, I say from all of us, we are very, very much thankful to you. Give us more chance sometimes to hear your beautiful Divine music again and again. Thank you ever so much.

May God bless you all! [Applause.] [Song `He danced in the morning when the world was begun...'] Thank you

very much for such a beautiful evening. And we have to thank the children again and again for entertaining us so beautifully and making our hearts full of joy and affection for them.

We have to learn a lot from children. They are not only spontaneous, but they are very confident. And the way they were anxious that we should all be one with them. They tried to act so well as surprising and do their level best to make it a success. I don't know how to really express My thanks to them in their childlike language. This is the era where children are going to be born of a very high quality. And we all have to understand that we have to have full understanding and awareness of these great people being born on this Earth and also that we are the people who are trustees of these children. We have to look after them as trustees and to guide them properly. Our own lives should be such that the children should understand that, `This is a different type of family we are born into. Our parents are different and we are in a very Dharmic areas.' As you have seen today how they were guiding each other and looking after themselves and how they were behaving in such a systematic manner. You seldom find children behaving in this way. Normally, if you put them on the stage, I've seen children start fighting. They'll hit each other or they'll do something like that. You have to have a very strict teacher to control them. And the spontaneity and the spontaneous effort with which they have entertained us, we have to really understand that such living force is acting through them.

I have to thank others also, the big children, I should say, [laughing] the way they showed about the Shudy Camp and then later on about the India tour [laughing] and the problems we face in the weddings.

[Laughs and Laughter.] And that's really My problem, with 62 people and 75 people to match the people in such a manner that they do not garland somebody else. [Laughter and laughs.] We have to give them really numbers, as you give to the horses, you see. [Laughter and laughs.] But the greater problem is that at the last minute, when all the bridegroom have arrived, all their Ār.ti has been done they're standing in the line, there are still three, four more trying to wear the dhotis.

And then I have to rush to the spot to see that the dhotis are worn properly.

And all these things create such fun and such beautiful intricate joy-giving, gentle touches to the ceremony of the marriages. There's no, that seriousness as if we are entering into the trap of death, [laughter and laughing] but a kind of a very light and beautiful understanding that here we are entering into the new life which will open gates for our heavenly married life.

Now we see the result of those marriages, but one must understand, these marriages are done by Divine forces and these Divine forces are with you till you behave yourself as married couples, understanding your responsibilities. Also the dress and the relationships you have there and the way everything is brought into ceremony is because it makes you feel the significance of the whole protocol of this marriage. Supposing we just

bring you down and say, `Now, sit down and sign here.' You'll forget that you were ever married.

You have to have all these events, sometimes of the dhoti, sometimes of the sarīs. All these events have to be there all the times to remind you how you got married and to make it look very important for you.

I wish I could show you the photographs that have come of the last times' marriages, something so wonderful. I'm sitting like this and behind Me are all Gods and Goddesses sitting and pouring vibrations on all of you. There are photographs where you can see the boys getting married. And the boys, on top of their head is complete light. And then there are brides who are standing and on them the flowers are showered by these Deities.

It's really worth seeing those photographs and I wish we had them, but somehow they have not yet been printed and I'm sure you'll have them before you go for your second India tour.

India Tour is made very interesting, because you take it that way.

Sometimes, I feel that it's very uncomfortable, it's not convenient the way we move about and the way the arrangements are.

Sometimes, I feel very disgusted also the way the arrangements are. But despite everything, in this joy of collectivity, you people don't make Me feel that you are unhappy or anyway disturbed or upset. On the contrary, you all look so happy and joyous.

This time, of course, I must promise you one thing: That we'll not have very late nights. But the bhajan people can have, if they want, to keep awake, because there are people, who can keep awake with the bhajans and some people doze off. Those who feel sleepy are allowed to go and sleep. And those who don't feel sleepy can sit down and sing bhajans, you see.

So, everybody has freedom to do whatever they like. But it's not proper to sleep in the front row when the bhajan is going on. [Laughter and laughs.] So, the whole thing is full of frolics and beautiful entertainment and everything is a drama, we are passing through that. But all this is just to make every event a memorable event, a respectable event.

Above all, all these events have a protocol and all these protocols are looked after by the Deities, who are sitting just there, here also they are sitting. You can't see them, but I can see them, all of them are sitting on top of us here, looking after us, all of us. And they are watching you all and they are wondering what gifts they are going to give you next time when you come out with all these beautiful things. This time of course I think they've forgotten, but next time they'll have something nice for all the children.

We have to understand that every step that we take, every movement we do there is the Divine help, that we are surrounded by the ocean of bliss, ocean of forgiveness, the ocean of compassion and love.

Please, remember that you are not alone.

Now I have to leave, I have to go to India. I have to travel a lot, you know that. I have to go back and I have to

come back. This will go on and on, I don't know how many years. Whatever it is, know that I'm always with you, every moment, whatever you need you just ask for. Whatever you want you just desire it, it will work out. But have faith, faith that I'm with you all the time, I'm thinking about you all and how you are transforming I see you, I'm amazed how your potential is expressing itself by itself.

Just have faith in yourself and faith in Sahaja Yoga. I'm sure these vibrations will transform the whole of this universe into a beautiful play as we have seen today. Thank you very much! May God bless you! Thank you! Now, the presents you have given Me are so many that I don't know when will I open them and see them all, it may last till next year, till I have My another birthday [laughing]. I think, the amount of presents you have given Me. And I have to thank you very much for all of them and the greatest present is to see you all so beautifully growing up into such beautiful citizens of heavenly, blissful kingdom of God.

May God bless you!

Contents: 1988-04-03 **Easter Pūjā, Marque, Back Garden, Shudy Camps, UK**

Today we are here to celebrate the resurrection of Christ. Resurrection of Christ has the greatest signiff cance for all the Sahaja Yogis. And we have to understand that He resurrected Himself so that we could resurrect ourselves. The message of His life is His resurrection and not His cross. He bore the cross for us and we don't have to bear anymore. I see lots of people having this drama going on.

They are carrying the cross across to show as if we are going to do the job for Christ, as if He has left some work to be done by these people who play a drama. But all this drama is to deceive yourself and to deceive others. There's no sense in playing such useless things to show how Christ suffered. To make you weep and to make you cry Christ did not suffer. He suffered that you should enjoy, that you should be happy, that you should lead a life of complete bliss and gratitude to the Almighty who has created you. He would never like you to be unhappy. Which father would like his son to be unhappy? So we have to understand that His message of His life, why He came on this earth to do the greatest job is that of resurrection. If He had not resurrected Himself, I could not have worked out Sahaja Yoga.

So we have to be eternally thankful to His life and to Him. That the way He did all these difficult tasks, taking upon Himself. That we cannot do, we human beings, cannot do it. It's only He being the Divine, He being the Om, He being the Logos, He being the Brahma could do it.

But now you all have ascended. I can see on your faces Christ writ large on your faces, beautifully shining in your eyes and twinkling. He's there within us, in our hearts, in our eyes and He has resurrected Himself and He has resurrected you, too. But now it is for you to resurrect other people. You can resurrect other people. This is the power. You have got it. Through Him maybe, or through your Kuṇḍalinī, but you have this power to resurrect other people.

But first and foremost thing you have to be strong like Christ. How He obeyed His Mother and how He obeyed all

the demands of His life. How He was committed and how He dedicated Himself to this, a single task. He didn't bother as to develop His monetary side or to become some sort of a big officer or to become another great rider, or a swimmer, or climb on the Alps, some sort of a thing like that. He didn't try all these tricks and didn't try to hanker after all these things that sometimes make us quite mad. What He did was to establish His identity as the Brahma itself, as the Divine vibrations itself, which He established.

What you have to do is to establish yourself as the resurrected people, as the realised Souls, as the Sahaja Yogis. And this is going to be very easy. Now everything is made easy for you, your realisation, then your powers,everything has beautifully settled within you. It has worked out so beautifully, slowly and steadily. I don't think I have ever tried to force you to do something or have compelled you to do something. But through your own ascent you can see what's wrong with you or with the people about whom we are talking. And then you can also know through all these powers whatever is to be known. All that is unknown can be your own, everything. But attention should be towards your ascent, towards the state.

Now ascent is not some sort of a physical process. It is not that you ascend some staircases. It is a state, it's a state of your personality. And there where I always say...

[Aside:] Excuse Me, I think I'll... the sun is showing its results. See how the sun listens to Me. Can you help Me, a little bit, to take out things, thanks.

It's very hot for Me, I don't know what about you people. Just telling Me off. I forgot to tell you about the sun so He's just troubling Me, so I better tell... [laughter and clapping]. They have been telling, for the last one year, you see, we've been thinking of coming here for this Pūjā. And I was very anxious that we should have the Easter Pūjā here. But the dates were not very suitable, because those days the moon would be waning.

So I thought how will I do it without the moon. We have to have the moon there. It's important.

So I thought we have it sometime later. And suddenly it happened that I have to come here, luckily I was here.

And then on the television for the last one week, they have been telling it's going to rain heavily, it's going to be very clouded and the temperature is going to be very bad and it's going to be very, very heavy rains... [laughter and clapping]. And again and again, every night, every time they announced about the weather it was looking even worse, every time.

So I thought, now what to do? If you ask the clouds to move out you have to have a tremendous breeze and that may spoil your tent.

So somehow or other, you see, I just told the clouds that you better move on to Newfoundland, slowly, steadily, not with great speed and they did it.

And then the sun which was very bright came out. Early in the morning I saw Him, red like My sarī, so beautiful it was. You were all asleep but I was awake, very early. And I was watching the way it came up, just like My bindi it came up. I saw it, I said look at the sun. How obedient, how dedicated, how beautiful. Whatever it is today is

Mother's Pūjā, you have to have proper light, you have to have proper temperature. Look at the sky, look at everything and then gradually it became pink like your faces. It's beautiful, became pink, beautifully pink and then now it's shining. I'm sorry I should have given full tribute to the Sun, the way He has acted.

So that's why He is troubling Me a little bit, just to remind Me.

So, as you know the Sun is the Āgñyā Chakra. Christ resides in the Sun. And in the body, in the being, He is the Spirit. When He's the Spirit He's the moon and when He acts on the Āgñyā He's the Sun. Now we have seen in His life that He was absolutely spotlessly immaculate. He had no defects in Him. He was a perfect personality. Then why did He want to resurrect, one can ask. What is in His time is the resurrection. His resurrection is like making the way through the Āgñyā Chakra. For all of you to pass through it. He was like the gate, or we should say He was the One who opened the gate for all of you. Because He was so perfect, He had no problems as we have of our Chakras, our Kuṇḍalinī. He had no problems. But He was the complete compassion of, in the nature of vibrations. Vibrations became complete compassion.

So much so that even when He was resurrected and even before that when He was crucified He said that, “Oh, God, the Father, please forgive those people because they do not know what they are doing." Such forgiveness, such compassion and the Mother had to watch all that, keeping quiet because that was the game, that was the thing one has to do. He had to play His game and He played it so well.

So now when we talk about Christ, we have to remember one thing that He has done all this for us.

Now what are we going to do for Him? He is the pattern we have to follow. Supposing if that is the pattern we have to follow, then it's not that we carry the cross on our shoulder, that's not the pattern you have to follow. Many people think because He carried the cross, we carry the cross, anybody can carry the cross. If you, in India, if you give about five rupees to a loader, He can carry a cross across. What is so great about it? What's so great in carrying a cross on your shoulder? It's not something so great.

Any wrestler can do it, anybody can do it, that's not the point. The point is we have to carry the work of Christ of resurrection. That is what we have to realise.

We have to understand the importance of our being, of our lives, like Christ understood that He has come for this great job here. And though He came as a human being, though He came as an ordinary son of an ordinary carpenter, though on this earth He had a body and He lived like other human beings, still He knew what He had to do. He knew what He had to achieve and He achieved it. I think His was the most difficult task, which He achieved and which He finished it so well, that today we are having all the benefits of that.

Now let us see if we have done something for Sahaja Yoga or not. We all should examine ourselves.

What have we done for Sahaja Yoga? Not carrying the cross, I mean to say.

Some people think when they travel in India and if they carry the luggage of people downward they are carrying the cross of Christ.

That's not the way. It's something very, very serious one has to think about. And that seriousness is how far we have achieved that state, for that what have we done? And a simple thing I've been asking all of you, you have to meditate everyday. All of you have to meditate everyday. But somehow nobody has time to meditate. We are having these watches just to know that we have to meditate. Not for anything else.

Our lives are for meditation. You need not spend all your twenty-four hours, but you have to meditate everyday. You must meditate. If you meditate your children will meditate.

And meditation is such a simple thing, for you made so easy that all the elements you can see work it out. All your Chakras are made of different elements and when you clear out with the different style, I mean, you know all the methods and the techniques of Sahaja Yoga, with that when you clear out the Chakras, when you clear them out you are absolutely free, absolutely at that stage where you have to be.

But if you do not do this much even is to meditate it's going to be very, very difficult for Me and for you to achieve for which you have come on this earth. It's a tremendous task that I have taken over. I know that. But I know how to do it and you also know how to do it, but the trouble is you get entangled into your different conditionings.

Now, by now you must have realised all these so-called religions in anybody's name, whether it's in the name of Islam, in the name of Christianity, in the name of Hinduism, in the name of Sikhism, all this is falsehood. It has no truth in it. They have all tried to use it for their own purposes. There's only one truth and that is all these great prophets and all these great incarnations came on this earth for your ascent and not for establishing those religions who are just interested in money. In these religions also you will find there are people who are either left-sided or right-sided.

There are some religions which preach you should be very, very strict: you should not do this, you should not do that, you should not drink, you should not smoke. There are some who say you should not marry, you should not look at women, you should not look at men. All kinds of restrictions. Even in Hinduism you will be surprised, there are so many restrictions. If you see the amount of superstitions that exist and that are created by Brahmins in India you will be shocked. For everything there is a superstition.

If you walk with the left hand ahead, that means this, if you walk with the right hand, then that means this. If you sit like this, that means that. Everything, they have made a human being into a machine and there's no spontaneity about it. All kinds of absurdities there are in Islam, too. But when we find them in a free place like England, where there is complete left-sidedness, where you can do what you like, still you are a Christian. You drink, it's all right, you have ten wives, it's all right, you

have fifteen keeps, it's all right. Anything you do is all right as long as you go to church and pay money.

So there's nothing you see, especially for the Protestants, that's the religion I was born in, where everything is allowed. Now when we come to this kind of a thing, what is the Christian religion is then comes to that; if you ask them the road, then they'll tell you which way to go, that's Christianity. It's coming to that end.

Now, all these religions either are indulging into right side or onto the left side.

Some people like the left side and some people like the right side. I will tell you the story of a priest, I went to see him in Russia. I think I have told it to some people before. I went to Russia and the Russian people asked Me, “What would you like to see?" So I told them I would like to go and see some churches. Said, “All right, very good, we'll take you to a church." So they took Me to church and it was about that Greek Orthodox Church, you see and the Black Order which is supposed to be the highest. I don't know how they call it.

So went inside. The priest said, “All right, today I'm sorry, you see, we cannot offer you meat because our fasting is there, but we'll have lunch." So we had a very sumptuous lunch and all that. But the priest was only busy drinking. Because it was a fasting, so drinking is allowed, according to them.

So he's drinking and drinking and drinking. He drank so much that he forgot we were there. We were supposed to be VIPs, you see, he just lost himself into drinking.

So we thought better now have an honourable retreat, you see, so we got up and walked out of that place and

this fellow didn't even come to wish us and these officers, the Russian officers, didn't drink, they didn't do anything and they were laughing and laughing.

He said, “See now, this is Christianity, that's why we didn't want to take to Christianity." So I said, “But see, that's not Christ." They said, “That's true, but what is these people are saying, is it Christianity?" I said, “It is not." Now this gentleman, you see, was supposed to be the highest person in spirituality living in Russia.

So they have told Me a story about the czars. You see czars wanted to have some religion because they thought everybody's having a religion, we have no religion, we must have some religion.

So they sent for some people and the people who came forward were Catholics to begin with.

So the Catholics said, “All right, you can drink in Catholic religion." I don't know how they got this idea, but it's all right. Catholic religion you can drink but you cannot have more than one wife. The czar said, “No, that's not possible, you have to have many czarinas, you see, for different purposes so we can't have that religion." So they cancelled it.

So then the Islam you see that time I think they were no hindus available, thank God. They had Islam. Islam people went and the Islamic people said “No, all right, you can have five wives, it's all right, but you can not drink." They said, “That's impossible. How can we follow Islam, that's not possible." So, it's cancelled.

So these orthodox people, orthodox, you see, the word orthodox remember that. They came. They said “You see we are just in the center, you see. We don't mind if you

drink, we don't mind if you have many wives, we don't mind. Only thing is, you have to pay us well." Czar said, “All right, that's good, let's have this religion." And that's how they had this religion there.

So this is the situation of the religion today. All these religions have become sort of deformed statues, good for nothing.

So now the inner religion within is the Sahaja Dharma which has to be fully followed.

Now, I told, say in India, that now we are all become Sahajas. The story is like this, that there was a villager who became Christian.

So he came down to Allahabad to become Christian.

So he told them that you have to give me a big name because now I'm Sahib and I have become English man.

So you better give me a big name. Said, “What name you want?" He said “Give me the name of Alexander the Great." So they called him Alexander, but his name was Blondie, you see. His real Indian name was Bhura, so they called him Alexander Bhura.

So Mister Alexander Bhura came to Allahabad and went to the river Ganges for having his bath.

So the priest said, the pastor, he said, “You can't do that." He said, “Why can't I do that?" He said, “No, you can't go have bath in the river Ganges because the Christianity will drop out, you see." If he goes and has a bath in the river Ganges. He said, “This you can't do." So Alexander Bhura said, “If I have become Sahib, I have become Englishman, that doesn't mean I have given up

my religion." You see, this is exactly what is happening to us when we try to follow any religion whatsoever.

Now we are all identified with our so-called religions in which we were born. For example, if I told Indians now you don't go to temples, you're not to go to any temple, even if it is a swayambhū temple, unless and until you have told Me, don't go to a swayambhū temple at any cost. There are many churches also where there are very good statues we can say or have got something which are really swayambhūs, but there are very few.

So you tell Me and then go. But they won't listen to Me, they won't listen and when they go there they catch on their Āgñyās.

Once I went to see one temple which was of course a swayambhū temple, no doubt.

So some Sahaja Yogis decided to go there, but I didn't ask them, they didn't tell Me. When they came back, as soon as they saw Me, they all fainted. I said, “What happened? Where did you go?" “Oh, we went to this temple." I said, “Why? You never told Me. What do you have here? See, the Brahmin put the tika and it's finished." Then it took them one month to clear out. Now they don't go. They had enough of it. Same with the Christians. Now the other day I heard about the Paris episode where people wanted to have weddings in the church in Paris.

So they must have special dresses.

Somebody came here to buy some special dresses from… What shop is that? What name? Some big name.

So the special dresses must be worn because they have to go to the church. And when they came out of the church with those dresses, they had become bhoots. I was surprised. What has happened to these twenty-five of them? What has happened is that in the church there are many dead bodies buried. They are all caught up.

So when you go also to see the beautiful architecture, go with a detached mind. Don't think that you belong to that church. Don't belong to any church. You don't belong to any temple. Don't belong to any one of these forms. Then only you will ascend.

And I have to tell you today that Christ did not belong to any religion. He didn't follow any religion.

He followed His own spiritual religion. When He went to one church where there were people who were discussing they were the Jews, He went there and He was talking to them. The other day I saw a beautiful painting they had given on the newspaper, a very beautiful famous painting where Christ is talking to the doctors and He is holding His, rubbing His left Swādhiṣhṭhān very nicely and all the doctors, you see, one of them is listening to Him, one of them is looking at Him, staring at Him, another one is little bit paying attention to Him. He's just rubbing His left Swādhiṣhṭhān.

It's clear, can see it so clearly and so now with these new achievements, you must rise above all these things and must understand that we have to be very independently looking at ourselves. We are no more belonging to any religion. We belong to the religion of God which is Sahaja. And Sahaja is the religion, it will spread only when you really become nothing but Sahaja. But that's something I

don't understand, doesn't work out. I met somebody from, I forget that, there was so-called Amity or something who was supposed to be an incarnation or something. His disciples absolutely, I should say that they behave in such a manner that you can't believe it. How ardently they believe in this man. Whatever he says, whatever he does, how they believe in him. It is very surprising. You meet anyone who is following any Guru, anyone, you'll be surprised the way they are fanatic about this fellow. They will not hear anything against, leave alone that. But if he says you stand on your head for the whole night, they will do it. I don't know what happens.

When it comes to falsehood, we try to follow it and when we know the truth, this is the truth, then we take advantage and we try to compromise. We think the truth will not do anything about it. Not that the truth will punish you. It will not. Because you are realised Souls it will not. It will not punish you up to a point. But remember that Ekādaśha is absolutely working at the same time. If you do anything wrong, like these people who went to the church, they were all caught up.

Now they may say that, `Mother, why should we be caught up? We are Sahaja Yogis.' Because you are vulnerable. You are vulnerable. Yet you have not reached that stage. If you reach that stage, then when you go there all the church people will come out of the church and run away. They'll start shaking before you. They will not know what has happened. I have seen when I enter into any church all the candles start going chag, chag, chag, chag, chag and people start wondering what has

happened. Even when they are having a candlelight dinner I am surprised the way every candle starts flickering. And people start looking because the bhoots are sitting before them, you see.

So the candles immediately show that these are the bhoots sitting here. With all this knowledge that you have the light you have within yourself by which you are enlightened, still if you are going to these left and right-sided things, it is very, very dangerous.

We see that also today, I must tell you about the part that is politics. In politics also these people have developed two types of theories. One is left-sided, one is right-sided. The left-sided theories are democratic, where you can indulge into anything you like. It's the individual that's important. The individual indulges into everything and you should not stop him from doing whatever he likes. He is an individual so he has a right to cut his nose, he has a right to cut his eyes, to do what he likes. An individual is allowed to do what he likes to do and then what happens? That we find this democracy becomes a demono-cracy. Everybody is a demon.

Everybody is busy cutting throats, cutting all the basis and the roots of life because everybody is Brahma, becomes a great personality, because the individual is so great and the collective is lost, completely lost.

But on the other side, where it is more disciplined, more aggressiveness, more controls and everything the right side, which we can call as communism, where people have control all the time. Now why? Because for the collective the individual must sacrifice. In that case, the individuals become weak and if the individuals are weak,

then the collective cannot be strong. It cannot be strong. Individual has to be strong. For example, if you will see that the people who come from communist countries, they drink more than people who can drink here. Or those who come, say from Islamic countries, where they don't touch anything, can drink more than even Sardarjis.

So you can imagine what is the situation of human beings is that out of fear if you try to control him he goes to the right side. But he is in no way perfect. He is not transformed, he doesn't accept the situation. He doesn't become that, he doesn't have that power to control himself. He doesn't get over his sitting aptitudes. He's still there. As soon as he gets a chance he falls into it.

So that fails.

So the individuals are weak in that case.

And where there is complete abandonment, do what you like, live the way you like, indulgences, all kinds of things.

So you find, I mean, all, everyday you see and you say, “Oh God, this is a decadent society, this is happening." Decadency is because an individual whom you have given all these powers has no power to bear them. An individual cannot bear money. He cannot bear power of any kind. He cannot bear love. He cannot bear kindness. He cannot understand peace because he's still an individual.

But when an individual becomes the collective this is the ascent through the central path. When he become the collective, in his strength he strengthens the collective and also the collective looks after, protects and guides the individual. This is what Sahaja Yoga is.

So the politics of Sahaja Yoga is that you have to become the collective personality and there where we feel that still we are something great, we are different, we are Indians or we are from England or France, still if we are identified then you are not collective.

In collective sense we are all one, part and parcel of one being. Then you are really acting as collective being and you are one with the Divine. Where the sun is looking after you, the moon is looking after you, the winds are looking after you and the Mother Earth and all these elements, they are working. Ether, everything is working for you and you are so well-protected and blessed by this special quality to enjoy the joy. Then you really become sensitive to that joy, when you are one with the whole, like if supposing this finger or this finger is not one with the whole, is numbed out as it happens in leprosy, what happens that this finger becomes numbed out. Even if a rat eats it off we don't know because there is no connection, no nerves acting, it's insensitive in the same way if you are not collective and not bothered about collective you're going to be dropped out. You're not going to be there to enjoy the beauties of your own glory and that of the collective.

So one has to understand that we have to be strong ourselves. We have to ascend and we have to be collective. It's very easy to find out faults with others, very easy to find faults with the leaders, very easy also to find faults also with Sahaja Yoga, sometimes with Me. Better find faults with yourself. The rest I'll look after. First you just find faults with yourself and try to understand others and love others and enjoy the

company of others. This, once you decide that we have to enjoy, I tell you it's so spontaneous. Just this decision, this faith within you that I'm going to enjoy now my Spirit, I'm going to enjoy the collective within me, that's the Spirit. Just this decision itself will give you the power to enjoy, but decision should be firm, no hypocrisy, no playing games, no ego, no conditioning, nothing, just pure desire within us that we have to be the Spirit. And the Spirit which is the collective being within us.

I hope today on this day of resurrection we have to be thankful to Christ very much for showing us the way. And also we have to be very much concerned and alerted about ourselves. Where are we? Where do we stand? What are we up to? What are we doing? What is our responsibility? What is expected of us? Why all these blessings are given to us? There's no sacrifice in Sahaja Yoga, no sacrifice. Nobody wants you anything to commit or to do or to membership or anything like that. I think it's My commitment, as I said that God has the commitment but you also have one commitment that your desire should be pure.

That's the only thing, that let my desire be pure, no impurities of any kind, should work it out. As Christ had His desire, so pure and that's what He achieved. I'm sure you can all achieve a lot in your life.

Today is My sixty-fifth birthday. Now imagine, I'm sixty-five years of age and at this age most of the ladies, you see, just... I don't know what they do.

So now you must come up and work out everything as far as possible, thinking that we all have to stand up. Now the children are coming up. They are also going to stand

up. You are all looking younger to Me and younger to Me. Everyday I see you you look younger.

Sometimes I don't even recognize you, the way you look younger and I think, is it the son or is it the father? The situation is that you are all blessed. You've got jobs, you've got everything. And everybody tells Me, “Mother, this is what has happened, that has happened, everything." Now, so what? These are temptations, be careful. This is not what you wanted. What you wanted is the state of that complete faith within yourself where you don't have to ask, nothing. Everything will work out. It works out. That's the point is.

So I hope next time when we meet I'll see even younger people than what I see today and I'll be able to recognize you. Christ died at a very, very young age, very young age. He was very young, I must say.

But how much He has done for humanity. Nobody could have achieved that much in that small age as He has done. It's remarkable. It's really remarkable. That's what I expect you to follow, His footsteps in doing remarkable things. And let Me see all of you, every one of you have to do something great. And today is the day of certain promises.

May God bless you for that.

And I thank you very much for this birthday of Mine.

Contents: 1988-05-08 **Sahasrāra Pūjā, How it Was Decided, Fregene, Italy**

Today is the nineteenth Sahasrāra day, if you count the first one, the day the Sahasrāra was opened. I have to

tell you the story about the Sahasrāra day, about which it was decided, long time back, before I incarnated.

They had a big meeting in the heavens, all the thirty-five crores [350 million] of Gods, the deities were there present to decide what is to be done. This is the ultimate that we have to do to human beings, to open their Sahasrāra, to open their awareness to the spirit, to the real knowledge of the Divine, to remove the darkness of ignorance and it had to be spontaneously because it has to work the living force of God.

Also it had to be very quick.

So all the Gods requested that now, I, the Ādi Shakti has to take the birth. They all tried their best.

They did whatever was possible; the saints were made by them but very few. They incarnated and people made religions out of them which were perverted and brought them a bad name.

No reality in those religions. These religions were money oriented or power oriented. There was no Divine force working, actually it was all anti-Divine.

How to now turn human beings away from these superficial religions, these perverted paths of destruction? How to tell them about all these established organizations? For ages they have been ruling, making money, making power. It was a tremendous task, it had to be done with great patience and love. It was a very delicate work also, because they believed in those religions, innocent people, simple people. To blast them that this is all nonsense, they are no religions, they are against the incarnations, against all the prophets, against all the saints. That's why all the real saints had to suffer.

It's a powerful work that was to be done and that's why Ādi Shakti had to take birth on this earth.

It had to be before the sixth of May because sixth of May was the doomsday in that year. It was done on the fifth of May in the nick of time. It was all decided beforehand and every deity's job was allotted to all of them. Very efficient deities, very obedient, they knew Me very well, completely dedicated and devoted. They knew Me very, very well, every end of My hair they knew. I didn't have to teach them protocol, love itself gives you protocol, but love that is Divine; it's not selfish love. It's not the way we love, my child, my husband, my country, my clothes, it is the love which is Divine, which spreads from your heart, from your spirit, like the light of knowledge. What a tremendous task it was.

So I said at Sahasrāra I had to be Mahāmāyā. I had to be Mahāmāyā. I had to be something that people cannot recognize Me easily. But deities? No. This Mahāmāyā had to come on this earth, not the Ādi Shakti in her purest form, it's too much.

So she was covered with this Mahāmāyā.

Now you see, in nineteen years what we have achieved.

So many Yogis are sitting in front of Me. The difference between a saint and a yogi is that the saint himself is righteous, himself is holy, but he doesn't know much about the Kuṇḍalinī. But the yogi knows about the Kuṇḍalinī. The difference between a yogi and a Sahaja Yogi, Sahaja Yogi is, that a Sahaja Yogi has powers, Sahaja Yogini has powers to give realisation to others. A yogi can cleanse himself but he cannot cleanse others,

while a Sahaja Yogi can cleanse others and cleanse himself.

So this is the superior most state, which you achieved through your great Puṇyas I should say.

So many of you have been searching the truth in previous lives and now here you are to achieve what you have been searching for. All that has happened now, so beautifully. You are not even aware what has happened to you. Automatically, spontaneously you have got the powers within your central nervous system in a split of a second. Your attention has been fixed now.

Of course even now some people don't have. Even now I see the attention wobbles. But so many of you have achieved that state as we were saying, Shivoham, Shivoham, Shivoham. You have got it.

What Ādi Shañkarāchārya has described about himself, you can say that about all of you.

So many Ādi Shañkarāchāryas sitting before Me! But still I am a Mahāmāyā. I just behave like you, I too have a family, I too have children, which can be called as Mine and you are My children too.

So when you are mature enough the first sign is that you get discretion. That Divine discretion is love, again. But I see people falter. They don't mind saying “Mother, I am catching on my Āgñyā." Why? You know how to cleanse it. You know what to do about it. Why don't you clear it? Why don't you get to it? What is the thing? The Māyā. First starts the problem of family, my wife, my mother, my brother, my husband, my children, all right. That's Māyā.

With that you get drowned. Again you are brought out. Then subtler and subtler this Māyā becomes.

The situation of the family improves; everybody knows that. But so many falter, so many get lost in Sahaja Yoga because they had a bad wife or a bad husband. You have to ascend alone, yourself. You don't have to depend on others. And those who do not allow you to ascend have to be thrown away.

Nothing is more important than your ascent, higher and higher, because it has a very great, Divine purpose. The ultimate climax where the whole humanity is to be saved through your efforts. You have to work it out. And at this situation we see the thousand petals. These are the powers of Virāta within you.

And this is where we falter, that the light of the Sahasrāra is the Brahmarandhra, which is your Heart Chakra.

Now the Heart Chakra can also be very much misunderstood. And this misunderstanding always comes from the Mahāmāyā for testing. Like we have said that we have to have a family. We must have good families, we have good children. Immediately the Mahāmāyā acts. We start worrying about the husband, worrying about the family. We should be your family. There's a saying in Sanskrit Udāra charitānām vasudhaiva kutumbakam, the one who are of a character of saints, the whole world is their family.

You worry about an individual family so that the collective family is strengthened. Not to worry about individual families so that the collective suffers. And if there is such a family tie, better throw it away. You have

to sacrifice. No sacrifice, it's only getting rid of the disease.

So we waste our time with our children, with our family, which is very small. Then the situation changes in different areas that's the compassion, the love and affection.

We believe that we have to love Sahaja Yogis. I asked somebody to go away because he had a disease and he told Me lies.

So a negative person's attention will go more to him and will try to look after that person more than to other Sahaja Yogis. Do you have more compassion and love than I have? Why do you get attracted to people who are out of Sahaja Yoga? Why do you sympathize with people who are like this. You are not here to help the downtrodden, the poor, the so-called suffering people. No, you are not incarnations. You are not here to help women who are crying all the time and to help children who had to be separated from their parents. It's a hospital that we are in. We are getting cured all of us. Have you heard of a patient going and helping other patients? It's the doctors that have to do the job.

But Sahaja Yogis always, in the beginning, used to fall prey to this kind of an appeal, like a bad apple and there are many good apples. How can the good apples cure the bad apple, can they? Even if you put twenty thousand on top of that bad apple it will spoil all others. That's not your job, that's the job of God. Only thing what you can do is to pull that person in the collectivity showing that you are wrong, you are wrong, you are wrong and you have to be all right. But these ideas, I don't know from

where they have crawled, that “there is nothing like evil in this world. There's nothing like bad in this world." There is evil, there is something bad. And you can know, if your vibrations are correct, your discretion is correct you'll know immediately.

So you waste your energies in correcting people who can never, never be corrected and forgetting that you have not corrected the person, on the contrary you are corrupted. That means that you are not yet mature enough. In the breaking of the Sahasrāra I have never left anything undone, it's a perfect job. Your nerves are not hurt. Your brain is not hurt. Such a powerful Kuṇḍalinī comes up. How sweetly, beautifully, delicately she pierces through. Only a thread comes out. And how then the connection is established and the relaxation starts coming in on the sympathetic. How beautifully all the Chakras open and more of these threads are coming up. Now you are also told how to work it out.

You know all the technical know-how.

But what you don't know is that you are not yet a perfect machine. You have to perfect yourself; moreover there's a Mahāmāyā. She doesn't take you for granted, that's the trouble. She puts you deliberately into temptations. Deliberately she gives you positions. Now leaders, world leaders, universe leaders. You develop first one tail, then one horn and then something comes out of Sahasrāra also. Look like a clown.

To test you She may marry you to funny people also. This testing has to be done. That's the job of a Mahāmāyā. She has to test you.

Gold has to be tested. The diamond has to be tested. All that is valuable has to be tested. Without that how can you certify? It's not like going to the church.

Somebody puts the water on your head, all right, now you are baptized, finished, now you are chosen. The water will evaporate in no time. And when you will go to God He'll say `How are you baptized?' `With water,' `Where is it. I can't see it.' So all these things are to be understood in the right perspective. They are for our ascent. For our benevolence. For our higher state. But for that, you must know, we have to fix up our whole will to it.

When people climb, say, Himālayas. What do they do? They take a big nail, nail it at a higher point, then tie up a rope and climb up to that. They don't look down. Then put another nail up there, climb up to that. And that's how they climb Himālaya.

Now what do we do in Sahaja Yoga, we take a nail from the top, put it downward. First day when you get realisation the experience is tremendous. And one by one coming down, the other way round. But as soon as you get realisation, if you are intelligent enough, then you decide `How should I fix up myself.' Like, decide like this, supposing you are very fond of milk, take it like that. Now, you should say `Till I have reached a certain state I'll not take milk.' But that should not be treated as a sacrifice but as a joyous ascent.

Do the people who nail upwards to go to the top of the Himālayas, do they feel they are sacrificing something? If you start thinking that `Oh God I have sacrificed milk,' then you're finished. Downward movement starts. But if

you like something then you have to say `all right if I like it, let me like my ascent more than this. Till I have ascended I will not have.' Such determination should be there. Without that how do you think you can get over the horrible, monstrous mountain of ignorance that you have got.

Actually, in realisation I have put you on the top of the mountain. But you start slipping down.

So you have to keep to that topmost point. I tell you about everything. You go and ask anyone of the saints or anyone of the great incarnations, did they know so much about Kuṇḍalinī? If they had they would have written about it. They have never written anything about Kuṇḍalinī. If they have, it's very little. To such an extent that it acts on your fingertips.

That now we have brought science close to reality, the truth, the Divine science all explained. Become completely integrated now with us. Sahaja Yoga is the most scientific thing that you could think of, exact.

The biggest computer that you are, but the computer has to be workable. And there's where we have failed. And we fail every day.

Sometimes it is disastrous, horrible.

Now nineteen years we have had the Sahasrāra and eighteen years I have worked. You have to now understand your responsibility. We have to emancipate the human beings. We don't want to do anything that is little out of the way. Now Sahasrāra day is on the fifth but we must celebrate today because everybody must have a Sunday holiday. According to our conveniences we have to work out everything.

All right, doesn't matter, it's permitted. The deities, they are working twenty-four hours, all the months and all the year round continuously, because they have a continuous supply of energy, which you can also have.

The importance given to your ascent is very little, I think, compared to the growth of eighteen years.

You know in the Western countries, after eighteen years you are regarded as adults, no more children, you all have become now adults. Adults, all right, but I don't know how far you have grown. I don't know really, you are still big babies or you have really achieved that state of adulthood. And there, at that time, you are given lots of concessions and freedoms and rights. You have already all rights. If you want to go to heaven you can go, if you want to go to hell you can go, all freedom, no problem on that.

The adults are those who have discretion, who know what is the purpose of their life, who can do anything to achieve that purpose, who have powers to fight and understand. While I find people who are even grown up people in Sahaja Yoga behave in such a manner that you're surprised, how do you get impressed by superficial people, by superficiality. If somebody is very sweet to talk doesn't mean that person is good, that person is Divine, does it? On the contrary a Divine person is never that sweet that you get sick of that sweetness. It has to keep both the reins in the hands. Yes, freedom, all right, the accelerator all right, also the brake.

But you always like a person who pampers your ego, says something very sweet. What does it take to say

something sweet, these days people are training them in that kind of an artificiality.

You must judge a person on their vibrations. But as it is because you are superficial you cannot feel the vibrations. You pay attention to people who are nonsensical. Now accept one thing at that point that you have to still mature. That you don't accept, then your ego comes up, oh God, or you feel guilty. How will you progress then? Only thing you have to do is to get into a boat, that's all, fully. But here you put your foot in the mouth of a crocodile, all right. If you take it out from there, in the mouth of a shark and the boat is pulling you; which way you stand? But the worst are human sharks and crocodiles because they'll never show you their teeth. They'll never show you their eyes. They cover themselves with such deceitful appearances, such dubious behaviour that you can't see them unless and until you are a realised Soul.

So now here we go further in our adulthood. And a woman who is brought up properly, in her adulthood develops her shyness, her shame, her sense of chastity. As a child she doesn't know all that. But here the other way round, as soon as they become adult they go amok, boys become vagabonds and it is adulthood! It never happens with animals. I don't know what is this.

But we are Sahaja Yogis and we have our Sahaj Culture. We live with our culture, proud of it and this is our religion. We have our pure religion on which we thrive; we're not going to change. Ourselves we are going to change the whole world. We have a culture of our own and we are going to behave in that manner which is

going to change the whole world. This is our responsibility. You are chosen for this work. You are the real chosen ones. You are the real pure ones. You are the ones who have established the Khalistan [`The Land of the Pure' according to Sikhism].

Be aware of it, of your responsibility. Be aware of your powers. The greatest power that you have is of Divine Love, not the stupid love that blinds you and that you fall in love, but that you rise in that love.

The way we talk, the way we walk, the way we live, the way we behave, everything has to be Sahaj.

And it is such a real, living culture of beautiful people in the world. We see in the animals, in the birds we see, a swan is described, among animals the elephant, which has the wisdom, the swan that knows how to separate water from milk. Then among human beings, Sahaja Yogis, today, in these modern times, I think by the time it is twenty-one years we'll all be very well established, matured, wonderful Sahaja Yogis, pulling out this mad world from it's ignorance and from it's Māyā. You'll be that powerful people of love, of understanding, of discretion and of humility. I would like to see those days in My lifetime. I hope you will give Me full assistance.

You have to know there's only one point was fixed in this meeting of the Devas and that I cannot overcome. They said we'll tolerate any nonsense because they are coming from ignorance, but anybody who doesn't love You, anybody who insults You, anybody who takes advantage of You, anybody who exploits You, anybody who shows lack of protocol, anybody who doesn't recognize You, we'll hit them hard and that permission

you must give us, otherwise we are not for this work. They formed a union against Me. And I had to give in. And very careful, I tell you, don't touch Me, be careful.

Some people just try to put My sarī right. You're not to do that, don't have to do that. Don't play with My money, don't take My hospitality, be careful.

I tell you as much as I can and this is what it is. One side is Mahāmāyā, another side is deities and poor Sahaja Yogis in between. I sympathize with you, I know, but you better be careful. It's a razor's edge I think, of course, but otherwise it's wonderful.

If these two things, if you know that this is Mahāmāyā and that the deities are around sitting now here, all of them, peering into you, all of them, judging you, having a big meeting there, who's who. `Where is the attention of this gentleman. Where is he looking. What is he doing.' All sitting here. But at the same time they have flowers, Divine flowers, Divine blessings and all the angels are just going round, I can see them. Your cameras can catch them. You have got photographs that will show you all of them sitting. It's already predicted that the whole world will come down at the lotus feet of your Mother and that you will decide the future of this world. It is written already, fourteen thousand years back and there's another one who is prophesizing the same.

So you have to be aware. Where is your attention? What are you worried about? Where are you spending your time. Leave your children to Me. Leave your families to Me. You can only keep your purse, but the rest of it, you can leave all your headaches to Me.

But don't play tricks with Me. Mahāmāyā knows all your tricks, everything, in and out. If I want to know, I can know each and everything about you. I don't want to know. Under these circumstances we are supported, looked after, managed, taken to reality so easily, so much, with care. You tell Me “Mother, suddenly I went there and what do I find, Sahaja Yogis sitting there. And we wanted to know someone.

He was just there. How is it?" You are assisted. Here these Prime Ministers have only five, six bodyguards, you have millions and millions, each one of you. Nobody can touch you except for you can harm yourself that's all. Nobody can harm you.

So today, again a day of great determination and taking a vow that for us, our ascent is the only concern, is the only idea, nothing else and it will work out. All the rest will be taken care of. You have all the mechanics to do that, but first give it to the mechanics to work out. All will work in a reflex action.

Clear out, clear out your Chakras. Don't say: `I have this, I have that.' Just clear out. `How dare I have all these problems? How dare I have all these Chakras still lingering?' Clear out, morning, evening.

Clear out. I'm sure it will work out. Next year I hope I'll have some good news.

May God bless you.

***Contents: 1988-05-09*, Public Program, Teatro G. Cesare, Rome, Italy**

[After the program, Shri Mataji invited everyone to come and shake hands with or speak to Her.] [Before anyone

could reach to Her, Her eyes fall on Reza Ghaūrian:] Come here.

[Shri Mataji hugs and holds Reza:] It is your time to ask if you have any desire.

Reza Ghaūrian: I want peace for my country [Iran].

Shri Mataji: You can have peace. [In less than a month the war between Iran and Iraq stopped.]

Contents: **1988-05-1x Lunch, before Departure, Rome, Italy** (year not sure)

[When Shri Mataji reaches the airport 30 minutes after the scheduled noon time, all Sahaja Yogis are outside the airport.]

Shri Mataji: [asks what happened].

Sahaja Yogis: Shri Mataji, the flight is cancelled.

Shri Mataji: Let's go and eat something.

[Many go to a restaurant at the seaside and have a nice meal of fish. A Sahaja Yogi has a newspaper and sees that a certain place was for sale, so he asks Shri Mataji if we could go and see it.]

Shri Mataji: Yes, why not? [The Sahaja Yogi phones and makes an appointment and Sahaja Yogis go and see it. It had two big buildings and the owner had divided it into two, along with the land. He had been trying to sell it for years, but no one was interested because it was too big, so the price came down and down. Sahaja Yogis go inside and the more they see of the one half, the more they know this is the right place. They return and tell Shri Mataji.]

Shri Mataji: Go and see the other one, too.

[Sahaja Yogis go again and then Shri Mataji says that they should buy both of them. Shri Mataji says that if the flight would have not been cancelled, they wouldn't have found this beautiful ashram which later on will be used for the children's school. She says that Sahaja Yogis always get worried when She is leaving and that they must be more relaxed about Her departures.]

Contents: 1988-05-21 **Pūjā, You Have to be Aware of Your Powers, Barcelona, Spain**

Beautiful surroundings... the nature is all watching us. The Mother Earth has created such beautiful scenes for us to see. When I was born in Chhindwara, that also has the same kind of surrounding. Now, of course, they have cleared out lot of places but still if you go a little further, about say twenty miles, then you find the same kind of big jungles. They are full of tigers, leopards, all kinds of wild animals. And the Goddess is called in India as the Goddess of the mountains, is called as Pahadonwali, meaning `belonging to the mountains' and She resides on the mountains. As you must have seen that Saptashringi is also placed on a mountain in Nasik, near Nasik... you have been to one year. She represents the Ādi Shakti and... and She represents the half a matra of the Om. Like three and a half matras are there in the Om word, meaning the half moon, half circle. Matra means the half circle.

So as you know there are Mahākālī, Mahāsaraswatī, Mahālakṣhmī, three powers and above them is the Ādi Shakti.

So She is three and a half coils and the last half coil is on the top of all these, representing the highest.

So this half matra, Ādi Shakti, is the one has got representation in the Saptashringi with the seven... Shringa means the seven shikharas means seven peaks, seven peaks. That is, you have to pass through seven hills to reach the last seventh one.

So it represents the six Chakras and the seventh one is that of the Saptashringi, means the Ādi Shakti.

So in the nature also, it is very clearly expressed, the advent of the Ādi Shakti. One may say that why it is in India that we have got all these three and a half Goddesses, why such partiality of God? It had to be somewhere and wherever you put it, it would have been something a partiality. But somehow the Indian climate is such that people don't have to worry about the nature so much. You can live in the jungles for twelve months, no snow, no problem of cold and heat also you can avoid in a jungle.

So it's very balanced.

So the problem of fighting the nature did not arise. Because people had to fight the nature, they became extroverts, more right-sided so the ego developed. And this is the reason that, though in India we have all these great manifestations by the Mother Earth of three and a half Shaktis, people are not egoistical about it. But in the west, you see, people get very egoistical about any thing that they have.

It's a crime in India to be an egoist. If some body says too much, “I, I” then it is regarded as sin.

So the situation is different there. When people come to worship those Goddess, these three and a half Goddesses as they call them, then the Indians feel very happy about it. They adore. Like when you people sing the Indian music, they adore you, they think it's very remarkable. But if the Indians sing the Western music, then the Western people start finding faults with it, not the Sahaja Yogis, but otherwise. But this kind of temperament is necessary for Sahaja Yoga, that we appreciate others, not to criticise others. If you are criticising, then you cannot imbibe any good qualities in you. But to appreciate others also comes through good tradition. In Sahaja Yoga we have to develop good traditions. We have our Sahaja Culture with us, where I would not say that Indians are perfectly all right. They have all the defects of the left side and they have to improve a lot and they have to learn from you. In the same way, you have to learn from them. As they have to appreciate you, you have to appreciate them. Now, if there's a poet who will sit here, he'll watch the beautiful things what God has given and he'll sing the praise of God. But if there is a modern poet, then he will curse God; his mind will find out some fault somewhere. Modern mind is very good at finding faults, so the sensitivity to appreciation is very dull. On the whole, the sensitivity is less for joy. If the sensitivity is low for joy, then they have to take injections to feel the joy.

So they have to use the music, which is very jarring. Should be absolutely shaking the nerves; otherwise they are very sensitive to noise. It's difficult to deal with this modern mind because it cannot imbibe the beauty of joy

within itself, while the God Almighty is the source of joy. When you see this beautiful nature and the sun playing around with it, you just become thoughtless and you just get lost into the eternity. But in the modern times the philosophy has taken place by economics.

So we want to see what is the economic value of everything. In that then we try to develop it in such a way that it is appealing more to the economic value and that is why the modern man cannot see the beauty, which is beyond economics. He runs from places to places thinking that it has more economic value, but that value cannot give you joy. Up to the point that when it comes to art also people make it an economic value. They will buy a painting because it can be resold. They'll put a money in a jewelry which can be resold. The whole thing you can see so clearly that even the gold and silver has got a brand. Everything is branded, standardized.

So I was surprised that in India every house will have some silver, but here the silver has to be some brand, which only very few can buy. Same with the gems, same with gold, everything is branded. But these are very cunning tricks. By too much advertising and too much conditioning they can have a name, some stupid name, has no meaning. And then they can sell it under that name, whatever they want. Like that we have many names in the west. Like, when we came to London we thought of buying some things for the kitchen and they said, “Phillips is a good name." Horrible it was! All Phillips things were... I don't know what sort of an alloy they had used, it was brittle and it would break like a brick; brick would be difficult, I would say it would break like an

ordinary biscuit. But the name was so great, you know, Phillips. I was doubtful because the vibrations were not good and we had a horrible servant by that name in My family.

But everybody said, “What a name! What a name!" So we bought.

Now, this is what exactly these false Gurus are doing. They take big names, difficult ones. Now one fellow, yesterday... name was Chidvilasanand. Now what does that mean? Chit is the attention, vilas is the luxurious enjoyment and the joy is... the essence of that enjoyment is the joy.

So it means the one who enjoys the joy of the luxurious joy of the attention. [Laughs.] Now for a Western mind, “Oh God, what a great name." They don't also see the face, which is like a mouse, thin like a bean stick and stinking like a pig. To them he's a Guru. And another name I heard was Guru Mayi, the mother who is a Guru. Now this woman if you see her, she looks like any street woman of India, who has cut her hair like a Western woman with very small hair, you know. Once Indian Sahaja Yogi told Me that in America everything is upside down. If you want to make out a woman from a man, is very easy: the one who has a long hair and a plait sometimes, is a man and the one who has a crew cut is a woman.

So, this Guru Mayi is without any hair, without any beard, or mustaches and she uses all slangs and funny abuses of American language. But people are very impressed by her. That is what it is, they have picked on this point that...

branded. Like Siddha Yoga, big name.

So if you see the faces of the Siddhas, they look like dead people.

So this kind of branding has really deceived the seekers in the west and this deception has gone too far because it has also economic value. Like in Boston they asked Me, “How many Rolls-Royces you have?" Now you have to face these people who have all upside down ideas about the Guru and about Divinity.

In the modern life, everything is man made. In the same way, in spiritual life they are all self-made and they talk like this where, “I have another life that I'm going to the most expensive Guru these days” and there's a Guru-shopping going on.

So the whole thing is to be seen, properly witnessed as Sahaja Yogis.

So one has to say that reality is not economic activity. Economic activity is a human endeavour. Say for example, there is a stone here and it has no economic value, but if some human being takes it to the city and puts a brand on it, then it has economic value.

So the truth cannot be sold and you cannot pay for truth. This point has to be nailed down into the minds of the seekers. Is to be brought round to their heads that you cannot purchase your Guru and you cannot pay for your Self-realisation. It's not that low and also not man made, not through man's effort. But it's spontaneous and living process of God's Love. I think some of you should write articles of this kind without mentioning Sahaja Yoga if you want. Sahaja Yoga is the other way round. For example, I have My own name, which I carry and the first

name, Shri Mataji is given to Me by people in India. The second thing about Sahaja Yoga is that it has to work out. It is the becoming. Here the Guru does not run after the disciples. Because somebody is rich or somebody is very powerful, there is no special attention to such a person. On the contrary, if you do not have that state and you cannot reach a particular state of understanding of Sahaja Yoga, you are asked to quit.

Some people complain to Me, “Mother, see, why am I thrown out of Sahaja Yoga? After all, I have done so much for Sahaja Yoga, I have done so much for the work of Sahaja Yoga." Now this instrument is doing some work, but actually no work at all, because if I don't speak through it, it is useless. But supposing it starts thinking that I am doing the work, then you throw it out of Sahaja Yoga. It will go out of order.

So the proper understanding of Sahaja Yogis, that we are instruments of the Divine and that we have to keep ourselves properly tuned for the good work. We should get our machine cleaned out, properly maintained and respected so that the work of God can flourish through us. And it's very easy; you have to just meditate every day sincerely and understandingly, not mechanically. You have no idea how much knowledge you have got. Yesterday, those people who came to Me from Siddha Yoga told Me that they had to pay a lot for this mantra, `Om namaḥ Shivāya. Om namaḥ Shivāya'. And this mantra was told to them in secret, you see, very great secret, individually. And they had to pay quite a lot money to begin with and they had to pass through seven people and at every step there were boxes kept, you see,

for receiving money. Then this horrible Chidvilasanand was sitting somewhere in the dark because his face is horrid and this lady looks like a man.

So in the darkness they just tell them in the ears this great mantra.

Now you all Sahaja Yogis know what does this mean. You have tremendous knowledge about the Kuṇḍalinī, which nobody had. You can raise the Kuṇḍalinī with your fingertips. You can give a bandhan to the sun, to the moon, to everyone around. You can stop the time. You can stop the rain. You can start the rain. You control so many things. Only one important thing is to get rid of your backdated ideas and your egos and conditionings through meditation, that's all. There was a fisherman who was an ordinary fisherman. He got his realisation but he was aware of his powers and he had to go to another island for Sahaja Yoga work and he went to the shore and he found a big storm ahead. He looked at the storm and said, “Now you don't misbehave. I am going for my Mother's work and will you behave yourself till I come back?" So the... all the clouds disappeared. [He] went to that village, did the work of Sahaja Yoga and came back; and when he went home and was sleeping then it started raining this very time.

Today I have to tell you that you have to be aware of it. You have to be aware of your powers. You have to be aware of My powers also. They're unlimited, so I can't say you can be aware of all the powers, I know that. It's not easy. But whatever you know about Me, you should be aware of it. There are so many ways by which you can know about Me, that My photographs appear in the sky;

that you saw all the Deities sitting round Me in a photograph; that you all had light on your heads is a certificate that you are realised Souls. Despite whatever problems you had on your Kuṇḍalinī, still you are realised Souls.

Only thing you have to do is now is to keep yourself clean.

So mainly your attention has to be all right.

Attention has to be concentrated upon your Spirit. Then you become the best instrument, your attention very powerful. It's not... nothing outside. Like, you may think that if you develop a big beard and a mustache and long hair and sit down like Guru Nanaka, you don't become Guru Nanaka. It is not outside; it's the inside state. The inside state has to be perfected. I know I am Mahāmāyā, but you are very lucky people because I always remind you I am Mahāmāyā first of all. And the another point is that you have somebody with you to tell you and guide you which none of the saints had, none of the Incarnations had, none of the Prophets had, so please take full advantage. Have full advantage of being My children and bringing more and more seekers to Sahaja Yoga.

So today I would like you to have your awareness of your powers. You are sitting on top of a mountain and you are sitting on top of the evolution now. In knowledge, you are the greatest yogis; in power, you are the greatest yogis. You can become the greatest saints in righteousness and Dharma. Where you lack is the dedication and devotion, the pure desire. Like, these yogis used to go in the jungles, live there with the wild animals and used to

practice meditation to achieve Self-realisation, years after years, lives after lives, because they had a pure desire so strong within them. But in Sahaja Yoga you move one step and you get blessings, you move another step you get another blessing; it is nothing but blessings all the time.

You are blessed every moment. But sometimes also must know, because of Mahāmāyā character of your Mother, these blessings are temptations.

So be aware of it and try to keep, with humility, yourself in the center. It's like ego, you see, because like this air you go up; and like these balloons, any fashion comes in you all go in the same direction anywhere it can take you. But thank God, there is a string which is tied.

So we have to be solid pillars of Sahaja Yoga creating the roof for all the seekers of the world, for the emancipation of humanity. Of course, Pūjās, you know that you go deep. You go very deep into Pūjās, you touch very great depths. But that is My doing. What is your doing is to seek out that depth, keep up the enjoyment of that doing.

May God bless you all.

[Shri Mataji's Talk after Spanish Songs.] We can feel the rhythms and the emotion of the people who have made these songs. This country has a lot of emotions. In the inside of us the emotions move.

Moreover, where ever I went people used to say am I Spanish or something. I used to wonder what is so similar between Me and the Spanish women. I think the love in My heart is expressed on My face, perhaps. In the same

way, I hope the women of Spain become loving and affectionate towards others.

One thing we have to realise that Sahaja Yoga is Love and Divine Love and it is not attachment, it is not possession, but it is a giving love. It is not love of the flesh. It is not love of any material thing, nor is the love of your faith, but is the love of the Divine.

This transformation really takes place if you really try to witness everything in its reality and see for yourself that how and why are you attached to something. Once it is discovered that we are detached in our witnessing state, then automatically the pure love starts flowing. As soon as you get your light, the sunlight, all the fog disappears. In the same way, as soon as you get Spirit shining in your attention, all your doubts, all your mistakes, disappear. This is what I told you today that you have to be aware of yourself because now you are friends of your Self, your Spirit.

So when you are the Spirit, you are like a brilliant diamond, which is giving light by itself.

So it is important to understand what you are, what others are not and this awareness should be a...

Some part, innate part of your being. Then only it will act and permeate into the atmosphere and into other people.

I hope when you go back to your countries you will give My message to them that we all have to be aware of our Selves.

If you put dirt on the diamond, it won't shine; but that has nothing to do with the shining of the diamond. If you remove that dirt, you will shine brilliantly. For that you

know what is to be done, is to witness yourself. If you are so... still right-sided or left-sided, see for yourself and find out what's wrong. Just clear it out. Just do not accept it, do not accept it, because this dirt and filth is covering your diamond. This is what we have to understand in Sahaja Yoga. Then once you shine with that brilliance, nobody has to say with a vow that it is a diamond, you are. Nobody can doubt that brilliance. Nobody wants a person who is fake, who is impure, who is unrighteous, to talk about God. Everyone wants reality.

Only thing is that they should see reality in you, or you should manifest your reality outside. The first one is not in our hand, to make them understand reality. But the second one, to manifest reality, is in our hand.

Now, for example, you have seen whenever I travel and arrange a program, there are thousands of people, everywhere. In Italy

they just saw My photograph and they came to My program. I do not proclaim anything, I do not promise anything, but they all came. The reason is, they are sensitive and they can see that there is genuineness in this face. Whatever is inside is expressed outside. If you are not genuine, it shows outside. That is why the inner life should be made a big, big brilliant light so that we can make people see reality. With so many lights, I'm sure they can see the beauty on your faces.

In Rome, when you people were singing, one old man came and said that, “I can see the light on their faces." And you can see, there's a picture, that there's light upon everybody's head. The other day I saw one painting... El Greco has done a painting where he showed Christ's

disciples being blessed by the Holy Ghost and all of them had light coming out of their heads. They were so very few. But you are so many and all of you have got light on your head, which is guiding you, which is looking after you, which is loving you, which is showing you the path. You should never feel that you are alone. But try to keep yourself clean because this light may disappear.

May God bless you.

I'm sorry I have to go tomorrow morning to London and I'll be travelling many countries. For three months I'm already booked. But you carry this message to all your places and let Me see what effect it has on them when I visit them next. Last of all, let us give a hand to José Antonio who is working hard to bring Sahaja Yoga to Spain.

Thank you, all of you, all the people from Spain and all the people who have come from outside Spain, for bringing Sahaja Yoga to Spain.

God bless you.

I really have to go now.

So who are all coming with us?

Contents: 1988-06-07 **Talk to Sahaja Yogis, Welcome Speech, Airport, Schwechat, Vienna, Austria**

These flowers should be put in the water, I think. And I have also brought some flowers, they have sent you all flowers from there and best wishes to all of you. All the English Sahaja Yogis came to the airport and send their best wishes to you all.

And there have been miracles and miracles. One of them was, there is, you know Hari Jairam, he's a very ordinary

student and he was doing something, I think with electromagnetic work he was doing and suddenly he discovered a kind of a switch which he does not know how it has come to him and he doesn't know how it works.

So he has been given a very big job and now he has to lecture to people and tell them how it works but he doesn't know how it works. [Laughs and laughter.] I won't have anything, I think, I had mine, all right little bit, little bit. What should I have? Whatever is German. This is German? No, Indian. All right. Thank you.

Sit down, sit down. There is room this side I think for some people.

We all have gathered here from so many countries. It's very heartening to see how Sahaja Yoga is now spreading smoothly into the countries who have different type of ideologies. Sahaja Yoga is a very pleasant beautiful blessing to all of us. You don't have to sacrifice anything, you don't have to become a martyr, you don't have to go to jail or suffer at all. Slowly and steadily it works, works correcting you, helping you, making you sensitive to enjoy the joy of the Spirit. But there must be something difficult in Sahaja Yoga because we do not get so many people as other false Gurus have got it. And there is a drawback, one can say, that Sahaja Yoga cannot spread very fast. By its very nature it cannot spread, because it is a living process. One has to become a Sahaja Yogi. It is not easy because you cannot just change your dress and become a Sahaja Yogi, you cannot just put a sort of a brand and become a Sahaja Yogi or it is not that you just start combing your hair in a particular style that you

become a Sahaja Yogi. [Laughs.] You do not have to, of course, pay any money, put in any effort, it works spontaneously, automatically.

But I understand that it is difficult for human beings to accept anything that grows by itself. They want to have something which they can themselves achieve.

Some people told Me, “Mother, at the first meeting never give Realisation and one by one Chakra You open. [Laughs.] And after seven days or seven months or seven years You give Realisation." [Laughs.] What to do? This is a jet Kuṇḍalinī in jet-age. [Laughter] It works so fast that it's impossible to control it. This is one of the drawbacks is that it works spontaneously, that's why people don't want to come to Sahaja Yoga. They want to pay for their Guru, they want to pay for their Realisation. In short, they want to purchase everything. They have asked Me, “What is the economic value of Sahaja Yoga?" So this is the situation in which we are and we shouldn't mind if it doesn't spread very fast.

The another very subtle point is there in Sahaja Yoga and which I think I'll ask you the question.

So why Sahaja Yoga does not progress in you, what is an essential compulsory condition? Who can answer? They're all thoughtless, that's the problem. [Laughs and laughter.] So now let's have it, what is the compulsion, that's important. Which was never for any incarnation nor for any prophet nor for any Gurus or anyone.

Sahaja Yogi: It's the combination of the Brahma Shakti Herself and it has never been before that the Brahma Shakti Herself has incarnated.

Shri Mataji: That's it, but what is the compulsion?

Sahaja Yogi: It's the conditioning.

Shri Mataji: No, no, no what is the condition for you? There is one compulsion for you Sahaja Yogis.

Sahaja Yogi: That we have not our ideal behaviour.

Shri Mataji: No, no, not at all. There are many with ideal behaviours, yes.

Sahaja Yogi: We think too much, he says.

Shri Mataji: No, that's not, what I'm trying to say, that's not the point, I'm saying there is one little compulsion in Sahaja Yoga.

Sahaja Yogi: Dedication.

Shri Mataji: Yes, little closer, but still.

Sahaja Yogi: Obedience.

Shri Mataji: That's not. Obedience anybody can have for anyone.

Sahaja Yogi: Love and enjoyment.

Shri Mataji: Enjoyment is the result but what is the compulsion? What do you have to pay? Sahaja Yogis: Devotion, love, dedication.

Shri Mataji: Love, love you have for everyone. What is so great? [Laughter.] Still, still, little, little closer. [Laughs and laughter.] Sahaja Yogis: Recognition, open heart.

Shri Mataji: What is the compulsion, what is the fees you have to pay, let us see, what is the position you have to come to? What is the need? What is she saying?

Sahaja Yogi: We have to surrender, she says, Shri Mataji.

Shri Mataji: No, that's all right, surrender, but still. [Laughter.] You're there but not there inside.

Sahaja Yogini: Recognize You as Ādi Shakti.

Shri Mataji: Correct. That's it. That's it, that's the important point. Unless and until you recognize Me spiritual progress is not possible. As you progress the recognition increases, it goes hand in hand, sort of thing. And this is the most difficult, very difficult problem of modern times, very difficult. Because we cannot recognize anyone unless and until he is elected or put in a position or branded. But from your heart to recognize you have to have a very sensitive spiritual attainment. It's not a mental recognition, it's an integrated recognition.

Some may recognize Me from their hearts but will not recognize Me from their intelligence, so they'll be fighting. Or they do not accept Me physically that one has to do certain things physically. But this recognition itself is joy giving. Just you think and if I have to think that, `I'm sitting before the Ādi Shakti, I would be so very happy and I'll bless my soul, that oh God, this is what has happened to me, what have I done so great?' So that recognition when it comes in it disciplines you in Sahaja Yoga, completely.

Like say, you know somebody is the, say, queen of England, mental recognition, then immediately you observe a kind of a protocol with her. But all disciplining in Sahaja Yoga comes from within, from the Spirit.

So now it is, whether you can ask Me this way that, `Mother, is it the egg first or the hen?' A sort of a process it is. Whether the hen came first or the egg came first.

Yes, so in that way we can say: `Mother, is it that first our spiritual awakening should take place or should we recognize You?' So then the question is, that if I say that

it is when the light, the candle goes up the light spreads. It's like simultaneous.

So you may start at that time asking a question, `Then Mother, how to keep the light, how to increase the light?' Now can I ask you again, what should we do?

Sahaja Yogi: Meditation, meditation, Shri Mataji.

Shri Mataji: That's one thing. [Laughter.] But people do it mechanically.

Sahaja Yogi: With the right desire.

Shri Mataji: No. But the best thing is, I think, the attitude, all the time in the beginning to witness everything, as if it's Mother who is doing it. And then you will see so many miracles happening.

So mentally you will start understanding that there's something special about our Mother. Then also in the heart you have to put Me there in the heart all the time, so you will see your emotions, how beautiful emotions you'll have, such beautiful joyous ripples of different kinds of thrills, I can call it.

Like say, now you go in the sea, sea you go, you don't love the sea, do you, but the sea loves you. And the waves of sea, the waves of sea they give you thrills itself.

So just to pray that, `Lead me deeper into this ocean of love.' And then you will feel the ripples coming out of your heart like a fountain and just bathing you. And such joy is flowing that people will look at your faces, they said, “What's happening inside you? The way the eyes are glistening and the way that your faces are shining, we can't believe it, what's happening?" And you'll be just witnessing that joy within yourself and you'll enjoy it

because there are no words to describe it. As they say at Sahasrāra you get Nīrānanda, means `only joy', Kewal[a] Ānanda, absolute joy, there's nothing second to it.

In happiness and unhappiness are two sides of a coin, but joy has no another side. It's the ascending force which slowly, slowly takes you to that beautiful realm of enjoyment.

I felt very happy and really joyous to see you all there. And like the ocean, you see, that strikes all the shores and then all the ripples go back and weave a pattern, that's how the whole of My life I could see as a beautiful pattern. And that beautiful lacing you cannot describe in words.

So I would say now good night to you and enjoy in your dreams also the same joy.

May God bless you all! I would like to know what's the program is like.

Sahaja Yogi: [Announcement of Scheduled interview and Ekādaśha Rudra Pūjā.]

Shri Mataji: At what time? Tomorrow?

Sahaja Yogi: [Announcement of, Public Program in Vienna Wednesday, Press conference,, Public Program in Vienna Thursday,, Public Program in Graz Friday.]

Shri Mataji: What about music? [Laughter and applause.] I said, “What about music?"

Sahaja Yogi: I hope they have prepared something also, Shri Mataji. [Laughter.]

Shri Mataji: On Friday night we can also have some music program instead of.

Sahaja Yogi: On Friday, Shri Mataji, we are in Graz and maybe it will be quite late after the program and on Saturday we have to leave from Graz in the, let's say late morning for Vienna airport again.

Shri Mataji: I can go on Sunday then. [Laughter and applause.] Sahaja Yogis and Sahaja Yoginis: Bolo Śhrī Ādi Shakti Śhrī Nirmalā Devī Ki Jai!

Shri Mataji: I know that you feel so much joy, so what. [Laughter.]

Sahaja Yogi: Shri Mataji, can we prepare in the Pūjā hall for Saturday evening a bhajan, so that and, you would leave on Sunday.

Shri Mataji: Why not Pūjā on Saturday, you see, or Sunday morning?

Sahaja Yogi: As You wish, Shri Mataji, I mean, we have prepared it. [Laughter.] We thought it might be helpful for the forthcoming programs to do the Pūjā, but it's of course whatever You desire.

Shri Mataji: Saturday we will be back from Graz, is it, in the morning?

Sahaja Yogi: Yes, we can come back easily on Saturday from Graz.

Shri Mataji: Then we can have Pūjā.

Sahaja Yogi: Yes, yes.

Shri Mataji: We can have music in the evening.

Sahaja Yogi: Yes.

Shri Mataji: And then I can fly.

Sahaja Yogi: Yes, Shri Mataji, I think, it's not any problem. [Laughter.]

Shri Mataji: Because I think with this news and all that, I don't think we'll have sufficient time.

So best is I'll go on Sunday and you are happy about it.

Sahaja Yogi: Yes, Shri Mataji, very much. Thank You very much, Shri Mataji!

Shri Mataji: All right?

Sahaja Yogi: Thank You very much, Shri Mataji! Jai Shri Mataji! [Applause.] [Sahasrāra Mantras.]

Shri Mataji: May God bless you all!

Sahaja Yogi: Bolo Śhrī Mahāmāyā Śhrī Dakshina Murti Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī Ki Jai!

Contents: 1988-06-08 **Śhrī Ekādaśha Rudra Pūjā, Modling, Austria**

Today is a very important day in the history of spirituality. The Ekādaśha Rudra Incarnation has been prophesized by every prophet: that the Ekādaśha Avatāra will be coming and it will destroy all the negativity, all the anti-God activities. Ekādaśha principle actually is built in the Void, because when the saints wanted to cross the ocean of illusion through their meditation they're hindered, troubled, tortured and slaughtered by negative forces. These negative forces came up through the failings of human beings.

When human beings failed, they saw other people who were so much better than them and they saw that they are nowhere compared to many other human beings, or sometimes out of anger and temper the villainous temperament grew into them and then it formed this anti-God negativity in the Void.

So Void has given actually the villainy to come into form.

As you see in Sahaja Yoga, you must have seen it many a times, that when you go to a wrong Guru or to a wrong person or you do unauthorized worshipping your left Void catches.

So in the left Void all those destructive forces acted. Also in the process of evolution there were many plants, animals who were destroyed because they were not in the center. Because they were egoistical, some were cunning, some were too big, some were too small. And they were all thrown out.

And when they were thrown out they felt that they must react.

So they went into the collective subconscious and came as subtler entities to harm the people who were ascending. Like we see these days viruses that attack us. These are the plants which have gone out of circulation. After some time you will find tobacco will go out of circulation, many drugs will go out of circulation. All these can form a kind of anti-growth, anti-development, anti-freedom forces within ourselves.

So in the area of Void these horrible negative forces were formed. In the same way many human beings who were born and tried to assert their ego went into egoistical processes and thought that they can control people, they can have their domain over all the human beings, they can overpower the whole world.

All such people form a very powerful institution in the history. And today also there are many such forces coming into existence. These forces are building, are destroying every moment; they are building into our Void

area and then they are destroyed. These people when they come from the right side, from the right Void, we call them as supraconscious and those who come from the left side, we call them as the subconscious entities. All these entities do exist, as human beings are the image of God as in the collective subconscious of God Almighty and also in the supraconscious of God Almighty. These forces still remain till they go to hell.

In the same way in us also, in human beings also these forces exist and they try to overpower us.

It is very remarkable that we had this Pūjā in Austria, because in the geography of this world Europe is the Void and in that Austria is the one where we should have anti-negative forces built up to fight the negative forces. It is such a right place to have this Pūjā. And I am really thankful to all the Sahaja Yogis who have chosen this place for Ekādaśha Rudra Pūjā.

In the modern times as we see today, these forces are acting in very subtler manner, in a manner that human beings cannot understand. And they are driven into it. If you see the way we are drifting from reality, the way we are getting tempted by superficial nonsensical things, the way we have horrible diseases waiting at our doorsteps, we realise that we are standing on the verge of falling into a mire, from where we may never rise, we may never come up.

So we have to understand what is within us which can destroy for ever this anti-development, anti evolutionary, anti constructive temperament of the nature.

In the nature if you see everything circulates in a very regular manner. For example in the winter time the

leaves have to fall down because the Nitrogen of the leaves has to go into the Mother Earth to nourish the trees. Moreover the Mother Earth must get sun's rays.

So there should be no leaves and the sun's rays can penetrate into the Mother Earth to nourish her. Then the trees when they are nourished they again become green and lush so that they receive the sun's light and make chlorophyll out of them. Also they suck in the water from the Mother Earth and throw them in the atmosphere to act as catalyst for the rain to come. Then the rain comes during the rainy season, then again nourished with water the life again [starts]. They lose all their leaves and the whole circle goes on in a beautiful manner.

There is no reversion, it is just a continuous circle going in a very beautiful manner to create and recreate. But with the interference of man nature gets disturbed. Also you can enhance the nature, you can save the nature's destruction which could be natural also.

But when you get your realisation, when you get your realisation, then with your vibrations you can save all natural things that are decaying under the modern influence.

So first of all we see the effect of realisation how it acts as Ekādaśha Rudra. It destroys the negative forces which are trying to destroy the nature.

One day I am sure you all will evolve to such a state that even your glance is sufficient to make the trees grow, to make the fruits sweet, to make the flowers fragrant. That's possible because our growth is showing results. Slowly, slowly it is showing results, because it should not

be stunned, it should not be shocked so that you can see for yourself what you are and what you are achieving.

But to allow this force within us to grow first of all we should be very introspective, we should try to see ourselves. What is happening to us? We must watch our steps. Are we moving towards our construction? Or towards our destruction? What are we doing? This Ekādaśha Rudra force which is within us is so powerful, is so very powerful that not only in nature but also in human beings it acts. It acts in a way that you are shocked and surprised.

There is a gentleman whom I had given realisation, he's very dedicated, but he is not in a place where he can come to Sahaja Yoga. And some people tried to trouble him very much. And he told Me they all met with an accident and all of them are now lying in the hospital.

So I said: “I did not do anything. By their own doings they have crossed the limits." And if you cross the limits of goodness naturally you go [grow] something what we call as evil. And if you fall into the ditches of evil you have to suffer. But also it acts on Sahaja Yogis.

I have known now of a Sahaja Yogi who tried to be little funny about money. I did not think that he should be punished. I never thought of such a thing, that he should be punished, really, but they acted, his own forces acted against him. And he got so sick, so very sick that in My presence he used to just shake like a dried leaf. I never even told him that I know what you are doing.

In Sahaja Yoga when *[UNCLEAR* we/you] enter you have to know that slowly and steadily you are climbing up a very steep road. Because it has to be very quick so the rise is

very steep. And when you are climbing up that rise you have to know if you don't go further you'll slip down. But if you move sideways you will fall down. You may say that: `Mother we are moving sideways so there is a movement,' because you're falling down also one may feel the movement. That is the movement of destruction.

So you must have proper discretion about yourself. Are we ascending or descending? Are we losing our steps? Are we going higher in our steps? Which sometimes we do not realise that we are amidst the worst possible negativity in the history of this universe. In the older times there would be only one Rākshasa at a time one had to deal with. It was so easy to deal with one Rākshasa. But to deal with so many of them already needs lot of work.

But the worst part about it is that in the modern times these Rākshasas have entered into the brains of people. Because of their teachings, because of their delusions people have accepted them and these people are My children. They are seekers. They are seekers of truth. It's like people using children for a ransom.

They put the children before Me and I don't know what to do: If I try to kill the devils, then the children are in front.

So which is the best way is to destroy in modern times. Of course they can be killed, they can die, but how am I to save the people whom they have polluted, whom they have wronged? It is a very, very difficult and very delicate work. For that there's only way is to bring them to a point where they get completely exposed. They are debased. And the whole world knows, who are they. How they look like.

So instead of fighting them from outside or just asking your Mother to go and kill them is best is to make their own being caught into the web of Ekādaśha Rudra.

So that they are exposed to people by their misdeed. That is the advantage I should say a part of the ugly game of falsehood. Falsehood always gets exposed. You can see written large on their faces their hypocrisy, their evil intentions and their Satanic schemes.

As I said that modern times are the worst for these attacks we have to be more alert, more aware, more understanding. As Sahaja Yogis you all are very well equipped. But we all the time forget that we have got our vibrations, that we have got a new awareness of vibrations. We have got vibratory awareness. And this vibratory awareness are a kind of a messenger which is absolute, which communicates and which tells us what's wrong with others, what's wrong with us.

But if you start taking your decision through you mental emotional enterprises then be sure that you'll be misguided, because all these endeavours are one sided. Like a mental projection goes like this in a linear way, falls upon you and also an emotional one does the same. Even the physical is just the same. But when you start seeing through the vibrations what do you do, is to ask your spirit to communicate to you and the spirit is the absolute knowledge.

So you do not succumb to your conditioning or to your ego or to any other training or any other Guru but yourself.

So it is very important for all of you to understand that we are not going to take any decision on our mental level but on our vibrations.

Many people think that if I say something about someone may be because they have reported it to Me.

But supposing if I am the source of all their vibrations what is there for Me to get reported. Why should anybody report to Me? If they want to report they may but I know what exactly is the situation. Once in Rahuri I was waiting in the Guest House and about five, six professors came on their bikes. They came and told Me: “Mother, we have come to warn you about a particular gentleman." I said: “Who is this gentleman?" They gave the name of this gentleman, said: “You have to be very careful, he is a politician." I said: “Alright, that's all you know about him?" They said: “Yes, so you have to be very careful." I said: “Now I'll tell you about him, that this man has not married his wife, she is the wife of somebody else and he has eloped with this woman. And the child is his, but this lady was raped by him that's how he's got the child." When I started telling them you know they all started raising their eyebrows and opening their eyes, said: “Mother how do you know?" I said: “Go and find out whatever I am saying it is true or not." They were completely stunned, they went back and then reported to Me, that: “Mother, it's surprising, what you said was the truth." So on vibrations you can know everything, but those who try to decide things without vibrations can make mistakes till you reach a certain stage where you don't have to spread [stretch] your hands to ask, just you

will know. But to go to that stage you have to first of all surrender your discretion to vibrations.

Now some people don't have proper vibrations. Maybe their Viśhuddhis are bad. They should take proper care of their Viśhuddhis. Even then when they don't have some physical problem on the Viśhuddhi they can feel it within themselves what Chakras are catching, what is happening to this gentleman.

Normally because we are in modern times the people who are possessed appear more beautiful than the people who are not possessed. Once we had a lady who came to us in our program, she was completely possessed, thin like a beanstalk, absolutely and everybody, that was the beginning of Sahaja Yoga, felt that what a beautiful woman has come! When I told them to keep her out of the hall for the time being they could not understand. Then she got cured and she looks very different now, to Me she is very beautiful. The beauty that was seen at that time must have been the camouflage of the negativity that people saw. Like as you see these cinema actresses, cinema actors and some of the clowns, vice-presidents, this, that. You can see it written large on their faces, how horrid they are. But unless and until you yourself are of that level and sincere you won't be able to make it out.

Today what we are doing is to awaken within us this Ekādaśha Rudra force which will help you to fight your own negativity and fight the negativity of the whole world. Now we have so many hands, so many people with different what we call them ayudha, means the weapons. All these weapons are within you, they are

within you and you can definitely use them but first you must know what weapons you are carrying and how to use them. There is so much blind faith, there is so much of wrong ideas, so much of organizational fortresses they have built. All kinds of nonsensical things are going on in this world but they'll all be finished. Nobody will know anything about them except that they might know [be known] as some villainous creatures on this earth. Ultimately the living will exist.

We have to know that we know the living force and we have to be very sure about it and we have to be proud about it that we know what is the living force. Then this Ekādaśha Rudra within us becomes very strong. Anybody who tries to trouble you will have a nice punch. Any organization which tries to subdue Sahaja Yoga or in any way harm it will have a nice time. Like you know I went for Murph Griffn Show and he misbehaved. Next week that show was closed down. No more.

In India there was a newspaper which tried to make a funny article out of Me. The newspaper was closed down for months together, just it happens. I don't say anything of the kind, but the way things happen is very surprising how this Ekādaśha is now active. Also the most significant thing is that this Ekādaśha is going to act only in Kali Yuga. In these modern times. Earlier it was not going to act because there was hardly one Guru, who is today a Guru must have been there sit and [UNCLEAR... last time/there sitting last time] *[UNCLEAR]*. Only one horrible Rākshasa there.

So it was very easy to kill him. To kill Kamsa it took no time for Śhrī Kṛiṣhṇa, or to kill Rāvaṇa it took no time for

Śhrī Rām. And once they have killed the whole thing becomes clean start, but here they are like mosquitoes.

So many of them! One after the another. There is no end to it. And they have entered also into the being of human beings giving them diseases, all kinds of problems and tortures, so the problem is much more, deeper and very very complicated.

That is why Ekādaśha Rudra, which has got eleven destroying powers, we say that there are ten directions you can say and this is the eleventh.

So ten from outside, one from inside. All these eleven forces can act on to anyone who tries to hamper the progress of Sahaja Yoga or even to say something against Me or against you people, anybody who tries to trouble you it will act. On the physical level it appears on your forehead here. The Ekādaśha Rudra shows on your forehead [indicates area across the forehead right above the Āgñyā] and you get a swelling over here.

Some people you must have seen have a *[UNCLEAR]* all over here and a huge big thing coming out.

Mostly the cancer patients, if you see them, they have from left it rises to the right side quite a lot, a bump there, on the right hand side and there are some who have got on the left hand side.

So from the left hand side it rises, goes to the right side and the one which rises from the right side goes to the left side.

So the more dangerous ones are [the ones] which go to the right side, because they are [the ones] who are very

sly which we cannot see, which are hiding, which can harm you very much.

So all these horrible things are acting today can be completely destroyed if we develop our Ekādaśha Rudra within ourselves. They are not so powerful. One Sahaja Yogi can kill thousands of them. While they cannot harm even one Sahaja Yogi.

So they are really powerless before you. They have no way of torturing you. In case you are a powerful person they will all disappear and disappear forever. I remember once there were three Sahaja Yogis in India who used to go by a particular road in the village.

So one lady got possessed. And she started doing: Ho, ho, ho, like that.

So they said: “Why are you here?" She said: “We are here in this lady to tell you that please tell these three Sahaja Yogis not to go by that road because now we have run away from all the villages and we are just residing in that area. And if the Sahaja Yogis go through that also the whole night we'll be jumping around.

So better ask these three Sahaja Yogis not to come that way so that at least we'll have some place to reside." These are as I told you gone out of the circulation of evolution.

So these are dead, dead people. And these dead people can in their subtle bodies enter into us and form entities and those entities can grab us and can possess us. Such possessed people look quite normal, as I was saying today homosexuality, over sexuality, no sexuality, then we can say no aesthetics, or too much of artistic tendencies, then we can say too much of eating and

hunger or eating nothing at all, fasting, then not afraid of anyone, “what's wrong?", for everything “what's wrong?", not afraid of God or afraid of even an ant. Then there are people who feel guilty all the time or those who make others feel guilty as if the other person is good for nothing. They too plus we have another kind who are very, very cruel, that they can entrap people, can make their own slaves, can work out anything horrible, wars, by their own talking.

And there are others who subjugate themselves to these evil people and accept their dominance and try to destroy other people in the glory of these dominating personalities.

Then comes the area of Sahaja Yoga where nobody can enter it, you are perfectly happy there.

Ekādaśhas are standing round you on your forehead to look after that area. They're watching, they're guards and nobody can harm you, you are very nicely settled down there in the Sahasrāra and nothing can touch you, nothing can even bring a slur on you.

They are very alert and they have many facets, each deity has many facets and all these facets are all the time throwing light in that area so that there is no intruder to enter in. This is what you have got within yourself and when anybody tries to enter into this area of Sahasrāra immediately they react and can harm the other man to such an extent that you are yourself amazed and you don't know how it has happened.

But to develop this force we have to meditate with sincerity, with understanding, not with just words before the photograph to say: `Mother, I surrender myself to

You.' Sincerely. Because the deities know who is sincere, who is innate, who is the one who is really trying to rise and ascent. It is a struggle in a way. It is a struggle but it is not a struggle which will not bring you any fruits. Otherwise all other struggles give you no fruits, but this struggle is so simple and so already explained and worked out that you don't have to worry too much.

So today we have to invite all these forces of Ekādaśha Rudra to destroy the negativity in this Kali Yuga completely, also to pray that if there is any negativity within us it should be destroyed. If there is any negativity against Sahaja Yoga it should be destroyed. Anywhere in every character and in every understanding if there is any negativity it should be destroyed. This is today's message for you on Ekādaśha Rudra.

May God bless you.

***Contents: 1988-06-08*, Public Program, Day 1, We Are All Part and Parcel of the Whole, Kongresshaus, Vienna, Austria**

I bow to all the seekers of Truth.

Today we find in the whole world a great inner movement to seek the truth. This movement has come because we feel that so far whatever we have tried we have not been very successful. We are not being happy, satisfied. All kinds of ideologies, religions came into being. But they have failed to give what they promised about it. This failure for every honest and thinking man has opened a new era of seeking. And this era of seeking has to culminate into something substantial, has to give the light of reality to people and not just talking.

If you categorize the past enterprises of people into politics or into religion you can easily see the principle behind it was either money-oriented or power-oriented. All religions have been money-oriented.

They use the name of great incarnations to make money. And people also very humbly accepted that, “We have to pay money to these people who are teaching us religion." The another side of all these religious bodies have been to give us a kind of a idea that they are very powerful. They make you fight with each other. These organizations have created soldiers out of you; militaries out of you. This has happened in the past and it is happening even today. We have to be very alert and understand that God does not want you to fight among yourselves. God has created only one world. Human beings are saying that, “We are this and we are that." They talk of peace and unity when there is no peace in their hearts. There are scandals and scandals coming out of these so-called religions.

Wars after wars you find they are fighting in the name of religion.

It's not only that I would say Hindus are like that, or the Christians are like that, or Muslims are like that. All of them have been I would say in a way lured into something that is extremely false. Religion is within ourselves. We are human beings and that is our Religion. Of course great people like Christ, like Rāma, like Kṛiṣhṇa, Mohammed Sahib, Nanaka, all these great people came on this earth to teach us this inner religion. But what we find today that in the name of all these

great prophets we are all separated, divided, fighting each other.

So this innate inner religion within us is like our valency, as carbon has four valencies human beings have ten valencies. Now whatever I am telling to you, you must listen to Me like scientist with open mind.

Think that this is a hypothesis I am putting before you. But the time has come to prove this hypothesis, that this religion is within ourselves. It is within everyone of us. You may belong to any country, you may belong to any ideology, any race, this religion exists within us. It has to be awakened.

Once it is awakened you'll be surprised that we are all part and parcel of the Whole. Those who are identified with all these falsehood have to know that it is not going to do any good to you, nor to your children, nor to the progeny, but it will destroy this world. We can see the destruction coming to us through various conditionings of these horrible ideas of religion.

Take the idea now about Christianity, because here I think I should talk about Christianity rather then about Hinduism. Recently I saw a film called `Gnostic'. And `Gn' in Sanskrit language means `to know'.

And Saint Thomas on his way to India had written lots of things about Christ and had put them in a big jar in Egypt. And this jar was opened only about forty-eight years back. And some scientists have worked on it and have brought it to the English language. Also this book `Gnostic', which anybody can read.

I was Myself born in a Christian religion and I used to wonder, “What sort of a Christianity is this?" And this

book really has challenged all that. Saint Thomas has said, “You don't have to give up your family-life, there is no sin in marriage and having children. God has created this world for you to enjoy His love. There is no need to suffer." This is just, I think, people tell us to suffer, because they enjoy our sufferings, perhaps. You don't have to suffer because Christ has suffered for us. Are we going to suffer more than Christ? Has He left anything for us to suffer? He has already opened the gate for us.

So why do these people ask us to suffer and to lead an austere life, insipid life, suppressing our natural life? It's all a drama, I think, people want to play, to impress people, to get into powers. All against Christ, all activity seems to be anti-Christ. This I felt from My very, very childhood and I've seen it more and more happening. We have big, big organizations, for what? To collect money, that's all! Are we following Christ? Christ has said, “Thou shalt not have adulterous eyes!" How many Christians have such eyes, so pure? He has said, “You are to be born again." So people brand themselves as `born again', collect lot of money, create a scandal and disappear. Let us face the truth. This is not reality. And not for our benevolence at all. There's no sincerity about it. And we have to be kind to ourselves. We have to be born again. We have to become the Spirit. We have to have our Self-realisation.

Today somebody asked Me, that why should I come and talk to the Western people? I told him that in My mind there is nothing like East and West. The Western culture, the Western enterprises, endeavours are like the growth of a tree, but they do not know about their roots. When

the tree grows and grows, without paying attention to its roots, without knowing from where do you get your nourishment, it would be totally destroyed one day. From the East you have to know about the roots. And East has benefited from your knowledge of science, of all this growth outward, why not the tree benefit from the knowledge of the roots? This nourishment comes to us spontaneously from a happening that has to take place within us. That happening is not mental, it is not emotional, neither it is some sort of a physical acrobat. It is the inner awakening of a residual force within us, called Kuṇḍalinī. This Kuṇḍalinī is the reflection of the Holy Ghost, about which no priest can talk. She is the Primordial Mother, She is the Primordial Power, She is the power of Divine Love. And in a subtle form She exists in every atom and every molecule. We have never felt It before, but is described very clearly in so many scriptures that It is the Cool Breeze of the Holy Ghost. You have to feel the Cool Breeze oft the Holy Ghost, of the Pentecost, as they call it. Of the Pentecost. But the way people think Pentecost is, that to get possessed is the way it is Pentecost.

When the disciples of Christ started talking about the centers and about the channels, they thought they were talking in some other language.

So some people think, if they get possessed and start screaming and shouting, now they have got the blessings of the Holy Ghost. This is sheer madness. If you are blessed by the Holy Ghost, you will become much more aware, much more dynamic, much more compassionate.

You have to become a blissful personality. And you have to become the witness, that you can see the whole drama very well.

So it is a state which one has to achieve. It is not just a ritual of putting some water on your heads and saying, “You are baptized." Actually when you are really baptized you get the Cool Breeze coming out of your fontanelle bone area.

So please do not identify yourself with all such false dramas that are played around, because it is not going to do you any good.

In these modern times scientifically we can say one thing, that it is the last breakthrough, is the epitome of our evolution, where you enter into that subtle power of knowledge, so that you feel on your fingertips the All-pervading Power. And you feel your own centers and the centers of others, in the new era of collective consciousness. This collective consciousness is an expanded awareness of your central nervous system. But talking about it one should not believe. One has to experience. One has to see for one self.

If it is the living process, how can you pay for it? The people who ask money for religion are really hungry wolves. This is a living process, which is something like a seed sprouting. What do we pay to the Mother Earth for giving us such beautiful fruits and such beautiful lush greenery? What efforts can we put in? It's spontaneous, it works spontaneously. The Divine is anxious to reveal Itself to you, but you have to keep your minds open. And think of your benevolence and your own powers and your higher state which you can easily get. It's all your own.

Just like one candle which is enlightened can enlighten another candle which is ready. It just happens that way. Not by arguments, not by discussions, but by living force within us which has not yet come into play.

There have been lots of misunderstanding about Kuṇḍalinī, specially in German language there have been very funny books, I know about them. That shows people have not gone thoroughly into it to find out the truth. Kuṇḍalinī doesn't trouble anyone, She is your Mother, She gives you birth, She takes all the trouble.

Now, the problem with our own understanding is that either we are too much conditioned, even by science, or we are identified with some falsehood. For this a simple example is that if you are holding on to say, some sort of a snake and there is no light, no use telling you about it. But when you have the light then you yourself will drop it.

So when your Kuṇḍalinī brings the light of your Spirit in your attention you become aware, fully aware, because now you know the absolute truth on your fingertips.

Mohammed Sahib has said that, “At the time of Kiyama", that is resurrection, “your hands will speak and your fingers will give witness against you." And what are the Muslims doing? And what are the Hindus doing? [Laughs.] Naturally with all this one does not want to believe in any religion, in God or anything, they become atheist. Even Buddha felt the same way. And He said, “Better not talk about God, only talk of Self-realisation." Because if you talk of God, people just try to take to something that is artificial. There has been lot of effort by

all these prophets, by all these incarnations to take us out of the ocean of illusion.

Now, you don't have to have any effort, no money, but an open mind to see for yourself.

May God bless you! Tomorrow I will again come and explain to you little more about how we get into diseases and into troubles. Now I would say, if you have any questions you can ask Me, but ask relevant questions. There's no need to be aggressive because I've not come here to take anything from you, but to give you something that is your own. If you do not want to have it I cannot force, it cannot be forced. It has to work out. Like the way Christ has described the parable that, “Some seeds fell on the rock, but some fell on the fertile land and they became the trees." May God bless you! I would like you to ask Me some questions.

Question: Shall I ask You the questions like this or, I don't know?

Shri Mataji: Now, what he say? Come here, come here. Nearly. Now, so you want to come, you come along. I may now tell you that.

Question: Are you considering yourself of being God?

Shri Mataji: Self? Question: Are you considering yourself of being God?

Shri Mataji: Self, what? Question: Are you considering yourself of being God?

Shri Mataji: Now he is asking Me a question, am I considering Myself as God? Now the answer is like that: I am not going to tell you anything about Myself, because Christ said, “I am the only Son of God and I am the light

and I am the path” which was the truth but people crucified Him. I don't want to get crucified. [Laughter.] So I am sorry! [Applause.] You should find out yourself. And this is not the way you will get your Realisation. You think about yourself rather then about Me, all right? Thank you! Question: I have another question.

Translator: Should I translate? Question: I didn't ask this questions just to be provocant...

Shri Mataji: No, no, I cannot be provoked. [Laughs.] Question: I just wanted to know something: Because you said there is a big illusion and you are, one can be led out of this illusion.

So I ask, why is this illusion?

Shri Mataji: That is because of ignorance.

Question: Are the people stupid or ignorant or, why are they like this? [Shri Mataji is laughing.]

Shri Mataji: No, they are lovely people, not stupid, but they are ignorant, still ignorant, that's all.

They have to have the knowledge.

Question: They have a lack of development?

Shri Mataji: I would say they are not yet fully evolved. All right? It's a good question. Only one step forward, one step forward and you jump into the ocean of knowledge.

Question: Is this the knowledge Eva received, when she bite into the apple?

Shri Mataji: Who? Question: Is it the knowledge of this symbol of the Bible, where when Adam and Eva and Eve, they had been in Paradise?

Shri Mataji: No.

Question: And they ate from the...

Shri Mataji: Yes.

Question:... tree of knowledge. Is it this kind of knowledge?

Shri Mataji: Now, you see: they ate from the tree of knowledge, disobeying God. That's why all this had to be done, the whole evolution had to be brought in. All this whole arbitrary behaviour of both of them has brought this problem to us and this is why there is illusion. If they had listened to God we would have had all realised Souls born. No problem, no illusion.

Contents: 1988-06-08 **Press Interview with Ernst Molden, Josef Melichar Gasse Ashram, Vienna, Austria (or 06-09)**

Shri Mataji: I was living with him Mahatma Gandhi] from the age of seven years quite a time and certain things of course he realised in Me perhaps. And he was a very kind person, to children especially, but a very great disciplinarian. To himself and to others also, but with children he was very kind and I used to meet him quite often. But My parents both were with him. And My father went to jail many a times, My mother went to jail. And I too took a very dynamic role when I was very young, about eighteen years of age.

18, 19 in 1942-movement. And I organized lots of things when they were all in jail. My father was in jail, Mahatma Gandhi was in jail. And we organized young people, organized many things by which we could oppose the government, because they were, all the leaders were in jail and even My mother was in jail.

So we young people decided to organize a protest and we were put to lot of harassment, specially Me, they were against Me very much. But I don't want to say much against the English, because now they are different people.

So that time is over now.

And Gandhiji's work was, actually after 1942 he took another turn. Because we were expecting our freedom, you see, `Quit India' movement was successful and the English decided to leave us.

So he said that we should take to more constructive work and not to politics. He asked congressmen to take to constructive work. But they had to enter into politics. And My father was the member of the Constituent Assembly. He was a member of the minority committee, because I was born in a Christian family.

Mother also was a very dynamic person, she was honours of mathematics in those days. [Laughs.] And she also took a very dynamic part, she was the President of the congress in a province.

Interviewer: What province was that?

Shri Mataji: Province was central, it was called that time as Central Province, C.P., central province.

So, I grew up with all that struggle, Myself.

Interviewer: And was there a point, when You as a child realised that, I mean politically and in the whole development, big things were going on?

Shri Mataji: Going wrong.

Interviewer: The fight of Gandhi against the, the non being independent, for the independence and because

there had to be a lot of political discussions. Then did You take part? Did You listen to them?

Shri Mataji: Very much.

Interviewer: As a child?

Shri Mataji: At the seven years I gave a lecture, [laughs and laughter] when Gandhiji has fasted, you see, for 63 days he fasted and all that, for the untouchables, you see, we have a funny thing, a cast system in India.

So he had fasted and My father took Me to a very mammoth meeting of, I think, twenty thousand people and he had to go back home, because somebody got sick in the house. He was a very great speaker, so they wouldn't allow him to go. He said, “All right, my Daughter will speak for me." And I spoke.

[Laughter.] Interviewer: What did you say?

Shri Mataji: I said very sweet things. I said, you see in India we have marriages of the dolls.

So I said that, “See, in dolls there is no cast system. Why should we have cast system?" And I said that, “We have to now celebrate the wedding of dolls and all of us have to come and attend. And we all should forget our cast system and should sit together and enjoy the marriage of the dolls." In My own small way, you see, in a childish way, but they all enjoyed it. And I said that, “We are human beings." At that time also I did say that we are reflections of one truth, which we should take to.

Interviewer: Was there, I mean, that time together with Mahatma Gandhi, was there one thing You remember that he said to You?

Shri Mataji: Oh, so many.

Interviewer: *[UNCLEAR* Requesting now].

Shri Mataji: So many things.

Interviewer: Important thing that You would mention now?

Shri Mataji: First of all what impressed Me the most was his own discipline, he's such a disciplined man himself, you see. He got up at 5 o'clock, make everybody get up at 5 and, you see and we had to walk in the darkness to go for the prayers. There were lots of snakes moving around, you see.

So people used to be worried, you see.

So he said, “As long as you are sincere in your efforts to achieve your freedom no snake will bite you." [Laughs.] And really nobody was hurt by any snake. But the thing that has given Me a great strength from him was this, I was not a very, I mean, I'm not so money-oriented, I didn't understand money much, you see, from My childhood and even now I'm not so good at it. For example I don't understand economics and economic values. But what I learned from him that the sense of honesty he had for public money was very remarkable, for public money.

One day they were having a meeting in our ashram, it was Gandhiji's ashram. I was there and many great leaders of India were there. But the wife of Mahatma Gandhi had gone out somewhere. We called her Kasturbai. And the time was up for lunch.

So Mahatma Gandhi said that, “You better have your lunch here all of you. You should have lunch here." So, he got up himself because his wife was not there.

He opened the store room with his key and counted how many people there were. I don't know where he learned all this, but he did count and measure the food, measured all the grains that were there. Took about fifteen minutes.

So all the leaders felt very guilty about it.

So one of them said, “Bapu”, Bapu means father, “you should have not bothered, we would gone and had lunch. You took so much time to do it.

You need not have bothered, you could have told somebody to do it." So the sentence he said, “These grains are the blood of my country. I can't allow it to be spilled out or wasted." Another thing was that she was very public spirited, he was always worried about others.

So his wife used to go to the well and take out the water from the well, always. She was a small, little [petied] lady.

So one day I told her, “Why not allow Me to take out the water, every time why must you do it?" She said, “You are too small for doing this." But the thing she said later on was this that, “Bapu has told me, `You must always draw the water, because it will remind me of the people in Rajasthan who haven't got water there. I'm always worried about them and you should do something to dig wells in Rajasthan.' " And we had a very great prime minister for a short time, called Lal Bahadur Shastri. He was in the image of Mahatma Gandhi, I would say, quite a lot. And he remembered his words. And he was so much worried that we need not have big plants just now, but let us supply water to the people of Rajasthan.

You see, so much anxious about it that, “You have big plants then you have to do this, you have to do that. By that time so many people will die of thirst and hunger." A very practical and matter of fact gentleman was Mahatma Gandhi.

That's why I, one of these nice things is this that there was one very big lawyer. And there also he was leader. And there was a case to be fought in the court of law against the revolutionary. But the revolutionary had no money.

So one king Baroda, king from Baroda he paid money to this lawyer.

So Mahatma Gandhi when he heard about it, he wrote a letter, himself he used to write, on a post card, “Whatever money you have taken from the king of Baroda please return that money immediately, or don't show me your face." No compromise on anything. The fellow got a fright of, you see, this whole man is going to jeopardy, my whole reputation. He got such a fright, you see. [Laughs.] He just went and returned the money. There are so many things, I mean, say, I was so close to him, Interviewer: And the king was angry?

Shri Mataji: Of Baroda, Baroda, B, a, r, o, d, a. He was a very nationalistic man, king of Baroda.

Was another great man that time. Many great people were born in those days, very great people of great character, sacrifices. How much they sacrificed. When I look at My parents, they gave up everything, everything that they had. We used to live in huge, big palace-like houses and then in huts. We had no money for our

education, all kinds of problems. And struggled and struggled. But it's worked out.

Interviewer: After Gandhi was murdered,

Shri Mataji: Yeah?

Interviewer: , what did you and your family do afterwards?

Shri Mataji: Actually I met him one day before he died.

Interviewer: And how was that meeting?

Shri Mataji: Oh, tremendous. I had one daughter at that time. He used to call Me as Nepali, because I have high cheek bones, [laughing] so he used to call Me Nepali, means `from Nepal'. Just to tease Me. And immediately, after many years I met him, really, because I was married and, but immediately he recognized. Called Me and he said, “Meet me after prayer." When I met him, he saw My daughter, very happy and he said, “Now take to constructive work, take to constructive work." And next day he was murdered. I was living just close to his place where he was living. Next day I did not go, but something was there and I heard the shot.

Interviewer: And when You got the message that he was murdered, what changed for You, I mean, what, immediately?

Shri Mataji: At that time I was just stunned, I mean, I was just stunned. I couldn't believe it. Stunned for a while. But the change was that, “Now I have to start My own mission." Interviewer: So mission, Your mission, which You are still carrying on now that started on the day Mahatma Gandhi was killed?

Shri Mataji: No, not that way. I would say that I was born like this from My childhood and Gandhiji knew about it, he knew about Me. But I had to take some time, because it's a very different work. It's not the work outside, but inside human beings. And I had to study many human beings to find out what is their problem in their seeking. Why do they fall? To study different people, first of all to find out what was their problem. Actually before freedom there was no use, there wouldn't have been no use talking about God, isn't it? First you must have your own freedom. Even to talk about God was not [coveted].

Interviewer: How would You describe a man's own freedom?

Shri Mataji: Man's own freedom comes when he becomes himself. When he becomes the Spirit.

So there is no bondage of the body or of the mind or of any other influences, because you know the absolute truth on your central nervous system. You don't say, `I believe,' you don't say, it is.

And that is where human beings have gone wrong. How they started all kinds of ideologies, it's all `I believe' ideologies, you see, they are not absolute. And they are going now to the extremes. Every ideology is reaching its extreme. Every religion is reaching its extreme. In a way good, it's a good thing, then you see for the follies, you see what's wrong. You see the point? [Laughs.] Interviewer: Yeah.

Shri Mataji: Otherwise human beings are difficult things, you know. They are not so easy. They only learn through experience.

Interviewer: When did You start to, I heard and I read about You, that You are living in a totally normal family. You are married, You have two children, two grandchildren.

Shri Mataji: Yeah.

Interviewer: But You, at least in the Western world from the people who know You, they treat You like a saint. [Laughs.] And as I heard in India as well, some people. And how can you bring that together, I mean, the normal life of a Mother, of a wife, with Your other life?

Shri Mataji: You see, the idea is wrong that a saint has to run away from the family, from, it's absolutely wrong. You are escapist, if you run away. [Laughter] I won't call them a saint. [Laughs.] All the great saints in India were married people. Except for few who had a very short life, like Christ's life.

And they are a different category of saints. But marriage is very important. And the collective sanction to marriage is very important, it's not arbitrary. Because actually we are collective beings. Though in our ignorance we talk of individual, but we are collective beings, part and parcel of the whole.

Interviewer: When did You start to travel around, talking about Sahaja Yoga and talking about Your ideas and about the energy *[UNCLEAR]* and all that things?

Shri Mataji: Actually I waited for some time till about 1970 to see a momentous time when, what we call the seventh center is to be opened out as we say. This is the center of Christ and this is the seventh center, which has to be opened out. And that I did on the 5th of May 1970.

Interviewer: And all of a sudden, you know, You had to *[UNCLEAR]*? 281

Shri Mataji: Yeah, I mean, you see, it's rather a subtle thing within you. And to work it out within Myself how this awakening can be done en masse. It's a very subtle thing, you see, like, I mean, if I tell you know it would be not so easy, but it's a very subtle happening like a computer, if you tell Me I won't understand, something like that.

So it's a very subtle thing I had to work out that I could awaken the Kuṇḍalinī of many people together. But to begin with I started with one lady first, then twelve. Twelve has something to do, I think. [Laughs.] And in a very slow pace, very slow pace. But within two years' time they spread quite a lot in India. India is quite a ready place for this, especially in the villages, not in the city. Because village people are extremely simple and very much there. They know what is Kuṇḍalinī, they know all about it and they're just waiting for someone. They know about the prophecies made in India thousands of years back. That such and such thing is going to happen and that Kuṇḍalinī is going to be awakened and this Sahaja Yoga, who is going to come and all that.

So it's already, they were prepared. But I mean westernized, who have been in Oxford, Cambridge, you see. [Laughs.] Interviewer: They forgot about it or they couldn't [wait]?

Shri Mataji: Oh, they didn't know, they didn't know, I mean, they became westernized, so they don't even respect their parents, they don't respect, they think all Indian knowledge is nonsense. I think Germans paid

more attention to Indian knowledge than Indians themselves. Yes.

Interviewer: You said You started in the villages?

Shri Mataji: Yes, more in the villages, also in Bombay [Mumbai] city, in Bombay [Mumbai] city.

Because My husband was there. And first thing I did was to go to Iran, because My brother was there.

And there I started Sahaja Yoga. But those Sahaja Yogis are lost now, you know the situation. And then My husband got elected to this post. Does he know about My husband, no?

Sahaja Yogi: Yes, Shri Mataji, we told a little bit.

Interviewer: I don't know exactly what he does in the United Nations, but I know he's a long term...

Shri Mataji: He's a Secretary General. There are fourteen Secretary Generals in the U.N., one of them was Waldheim for political side and My husband is for International Maritime Organization. And he got elected, so I went to London.

Interviewer: And that was in 19, ?

Shri Mataji: 1973. But you know English how they are. [Laughs.] But they are very hard nuts, I should say, but if you can crack them, they are very deep, very deep. I worked on seven of them for four years. In between I used to go to India, of course. And some of them had become hippies, very well educated, you see, all Cambridge, Oxford. They cracked down.

Then I met one gentleman from Switzerland, was tremendous. And he was travelling, say he came to

Austria, then he went to other places and he started Sahaja Yoga here. In Rome he was, in Switzerland.

Also France there was another one from one of these seven ones. She went down and so it started. The only problem in Sahaja Yoga is that it's a living process. You cannot brand somebody as Sahaja Yogi, you have to become, becoming is the point. You understand the living process is something like a sprouting of the seed. The Mother Earth is there, the seed is ready and you put the seed in the Mother Earth, it sprouts spontaneously. `Spontaneous' is the word for Sahaj.

Interviewer: And the first step of the process, from what I heard is to become your self, to find your, to open up this,

Shri Mataji: Yes, it is when we say to become, there is effort involved, this is effortless, you become, effortlessly. You cannot pay for it. You cannot be a member. It has to work, that's all. To give a simple example you can say any instrument, now we made this instrument [microphone] it has to be connected to the mains, that's all. It's as simple as that. Is already there, provided for all.

So this is the Kuṇḍalinī we can say, which is now connected to the mains. That's all. And it has to be very simple. And is, because it is so vital.

Interviewer: What is the purpose that You try to bring that knowledge to the Western world, travel around to tell the people?

Shri Mataji: Yeah, the purpose is this: for Me East and West doesn't exist. The Western world has got the

knowledge, say of the tree, but not of the roots. And they're seeking for their roots, but outside.

If they do not get the knowledge of the roots they'll be destroyed.

Interviewer: You say You try to show them the roots?

Shri Mataji: Yes, I must give them that knowledge if I have. As you have some knowledge, say of science you would like to give it to Eastern world, in the same way I should give this otherwise they'll be destroyed. Is My concern. It's not that only the Western should be concerned about the Eastern. But Eastern should be also concerned about the Western, because they are complimentary to each other.

Interviewer: That's another kind of aid to develop.

Shri Mataji: Beg your pardon? Interviewer: It's another kind of development aid that You give?

Shri Mataji: Yes, of course. [Laughter.] Different kind of, ?

Sahaja Yogi: Development aid. [Shri Mataji is laughing.]

Shri Mataji: Yes, true. Because we need nourishment. And for that nourishment we have to go to our roots. That is very much neglected in the West.

All Western endeavours were based on certain principles. But principles are lost. And sort of everybody has become malignant, arbitrary.

So, integrate them, they have to be nourished.

Interviewer: Another thing I would like to ask You is about if You are in newspapers here in Austria or in Germany it's a lot connected with Your healings, the healings that You did for the, it's called in medicine, it's unbelievable that someone can heal,

Shri Mataji: Yes, yes.

Interviewer: Cancer or AIDS just with his hands.

Shri Mataji: Yes.

Interviewer: Now, what I want to ask You, I heard there is a simple principle with what You can heal all diseases and illnesses.

Shri Mataji: Yes.

Interviewer: Could You describe that principle?

Shri Mataji: That principle is called in the medical terminology as Parasympathetic nervous system.

As you know we have autonomous nervous system within us. Who is this `auto'? This `auto' is the Spirit.

We develop physical diseases, mental diseases, spiritual diseases, because we start working our left or right sympathetic nervous system. Because we create emergencies in life, everything becomes an emergency, you see. And it is like this, you can say, these are the subtle centers. And this is the left and this is the right side. And from the subtle centers the energy flows to the left or to the right. Now if you start using too much of this energy and this is connected with the whole, then what happens? They get exhausted and shrink. And then the connection is lost. That's how you get diseases at different centers.

So these centers cannot be cleansed unless and until you allow your residual energy, Kuṇḍalinī to be awakened.

Interviewer: To flow through.

Shri Mataji: Yes, it's, sort of, like the beads, you see. It passes through all the beads like that.

Interviewer: So, but that means, You said we create emergencies.

Shri Mataji: Yeah.

Interviewer: Because of that the connection gets lost.

Shri Mataji: Yes.

Interviewer: That means the roots for the disease is the lifestyle, how you live.

Shri Mataji: Yes also and we depend either on our mental capacity, we have only mental capacity or emotional capacity. We don't have spiritual capacity.

Interviewer: Yeah.

Shri Mataji: And we try to, even for Yoga people do all kinds of nonsense. They'll cut their tongues, they'll stand on their heads, they'll put nails into their body, I mean, [laughing] every sort of thing they'll try. And they'll stand on their legs and all kinds of things they'll do. Stand on their heads, thinking that with the weight the Kuṇḍalinī will rise, you see. [Laughter.] It's an energy, an energy of pure desire.

And the purest desire we have is that we want to become the Divine. And when this awakens that desire gets fulfilled. And all other desires are not pure.

They said that in general wants are not satiable, in economics, you see, in general they are not satiable, why? Because they are not desires. They are like a mirage, you run after one thing, today you want to have a car, then tomorrow you want to have an aeroplane, then third day you want to have something else, goes on and on and on.

Interviewer: I have one last question.

Shri Mataji: Yes, yes, ask, any amount. [Laughter.] Interviewer: And that is the way how You are accepted in the Western world, I mean, I talked with You before about that, when You come here to Austria, You are sitting like on a throne, You have beautiful,

Shri Mataji: They have done it, not Me. [Laughter.] I can sit on the ground. I can sit in the jungles.

Interviewer: I know, these pictures, I mean these pictures which are put in the newspapers and who are sent maybe on TV they show You like that. And that makes the impression of You being, like Guru, like the one who also takes the money and who has a big, like youth religion. Have You been confronted with this opinion towards You? Being like on of them?

Shri Mataji: You see, it is, I leave it to them, I mean, they take photographs, I don't know what they take. And it's not such a publicity stunt, you know. I see, this is all publicity stunts, these people, the Gurus. Actually, in My own lifestyle, I come from a royal family, Myself. My husband comes from a very rich family himself. You know My husband is highly placed in life. And I live in a much more lavish way than I live here. Must say that. What can I do? I was born like this. If I was born like a carpenter's son, as Christ was, I'm quite happy, I can live in the jungles, I can live anywhere.

So, this is the lifestyle I have already and they out of their love took flowers and things.

So, I don't want to say `No' to them, what's wrong in flowers? So, this, you see, these people do publicity stunts. Because they are not sincere, they are not honest.

I must say I have very much better [sofas than these are], don't I, in My house? [Laughter.] Very expensive carpets, I think I have Persian carpets, this that.

So and so many things I also give them.

So many things, presents I give them, so many things.

So, it's not to just please someone or to give a picture or to impress, not. Better to be presented as I am, make them accept the reality. It is not that you make up something like an actress, you see, some want Me to look like an actress.

Some want Me to look like a Dalai Lama, with all wrinkles, you see, on My face.

Some think I am a very happy person, so I must be an Ignoramus. Specially in France, first where I went they said, “Mother, You should never say that You are happy and joyous. You should say that You are miserable." I said, “Why?" “Because all the French are miserable." So I started My lecture with `Les miserables'. I said, “You'll be miserable in any case, because the kind of life you have, the style of life you are using, every night you must have your visit to the pubs and all that. And then you must have ten women in your lifetime and all kinds of problems you have, apart from that you always quarrel, fight, see only war pictures. How can you be happy? You have shut your eyes to all that is joy. See the nature, the beauty.

So, you have to be miserable, but I am not." So it's not, we don't want to put any picture like that, because they'll be shocked tomorrow. When they will see Me in My, another style they'll be shocked.

So I don't want to be hypocrite.

They have gained all this through their publicity, they have publicity department, you know, all these false people, publicity, because they earn money and they make publicity department. They have televisions, this that, you see. And in the beginning I would not even allow them to put My posters. I said, “Forget it. Just now let us have some more Sahaja Yogis." So one has to be genuine and honest about it. And I believe that unless and until we take to proper, sensible married life they are not going to be happy people. That's why I got married. That's why I've children, I have grandchildren.

[MISSING.]

Shri Mataji: I'm very happy you are so receptive. You see, I had to do good to people here. Specially in Austria and Germany I feel people, young people are under attack, absolutely under attack. Because they are so sincere, so, they are so thorough, very much, specially Germany, I think is very much under attack.

So all kinds of things, you see such an assault from negativity. Now when I see the young generation in London, only in the south-east of London children below twelve years are taking to drugs, very serious type. Below twelve years of age. While there is so much of child abuse, every day you read at least ten cases of child abuse. I mean, just look at what we are becoming, worse than animals sometimes. You know, so many things that are happening in the West. You see the AIDS, I told them in America, “You'll get AIDS." I told them about the new disease that is this paralysis coming now. But they won't listen to Me.

Interviewer: When did you tell them?

Shri Mataji: 1973, 74, I am sorry, 74.

Interviewer: And how did you know? I mean[Laughter.]

Shri Mataji: I know that. See, I know the end result of what they were doing.

So obvious. And it's all a mental sort of a, mental ego. “What's wrong?" They'll all say, “What's wrong?" This thing, they have started this colouring their hair with some sort of a dye.

So I asked them, “Why do you do that, because your eyes are becoming weak with that." So they said, “What's wrong? We want to be blind. How can you stop us?" And they've become blind now, what to do? [Laughs.] You see, you can't tell them anything. They don't like it. In San Francisco you'll be surprised, the media refused to even publish an advertisement, put an advertisement. Because in the thing they had written that it helps you to overcome your homosexuality. They were very angry. And they said, “What?" He said, “We are all homosexuals here. And we don't want to listen to You." It's a possession, homosexuality is a possession.

Just a possession. And if you're cured you become very normal. Oversexuality is also possession and non-sexuality is also possession. These are all abnormal things.

And it can be helped, you see, over night people have given up drugs, you will be surprised, over night.

Over night they gave up drugs, alcohol, over night. I never tell them, “Don't do this” because half of them would run away from the program, [laughing] but it just

happens to them. They just give up. It's like, Interviewer: After a big public meeting with You, or?

Shri Mataji: No, after getting Realisation. You know it's something very simple, it's like supposing you're holding a snake in your hand. I tell you, `Throw it away.' You won't throw. If it is dark you can't see, you will think it's a rope. `No, I think it's a rope, I'm not going to listen to You,' and you'll hold it tighter. As soon as the light comes in you throw it away.

So you wouldn't like to walk in My light, you would like to have your own light. That's the best way.

So I make you your own Guru. You don't need any Gurus at all. [Laughter.] He is now, he is a Guru himself, you should see how knowledgeable he is.

Ask him, they are so knowledgeable, are they? Those people, who go to Gurus only empty their purses and empty their heads also. They have no knowledge.

Interviewer: So, Your function is to switch on the light?

Shri Mataji: That's all. Simple, you have seen the point. [Laughter.] Switch on the computer and the light and everything is within you. And that too, there is no obligation. It's just like one candle which is enlightened can enlighten many other candles, it's something simple like that. He can give Realisation to so many. He can cure people, he can talk better than Me, perhaps to you. [Laughter.] Interviewer: So when do you think there is a point, will there be a point and You stop travelling around and you think there are enough candles You already lit, [say like this]?

Shri Mataji: I don't know, but according to a prophecy, one crore among, one crore is, 100,000? One crore? One lakh is ten thousand, 100,000, a hundred hundred thousand, a hundred hundred thousand, there will be one person in the beginning. But I don't think of the future, Just now I'm still all right. I'm now 65 years of age, I'm quite all right. Still I can work, I should work [hard].

Interviewer: You travel all over the world? Or is there something You don't go to? You go to the Eastern countries like Russia? 285

Shri Mataji: Russia I've been, of course. Russia I've been. Russia will take to Sahaja Yoga in no time. They'll take to Sahaja Yoga in no time. It's very easy, because they're fed up with the,

Sahaja Yogi: And there is Sahaja Yoga in Russia.

Shri Mataji: Already started, already started, already started. And another is China. Chinese are very wise people, they'll take to Sahaja Yoga in no time.

With My husband I've been to all these countries many a times. I've also, I've been to Chile and Bolivia. Bolivia there we have lots of Sahaja Yogis, Bolivia. And Argentina. America is the most difficult place, I think. They're rather idiotic people. [Laughter.] Little idiotic, you know. To much of `I' makes you idiotic, you can't see point. All the false Gurus have settled in America. All of them have gone and settled. And it's a very, sort of a [psychopath-fancy] with them. You go in a party, because I have to attend the other side also and they talk, “Have you been to such a Guru? He is very expensive, but very good." They talk like that. Now, very educated, good

people they talk like that. As they must have a psychiatrist, they must also have a Guru.

So they go to Guru, get problems and go to psychiatrist.

[Laughter.] But I am expecting a very big change there, as it has already happened in Russia, there will be a very big change in America. I'm sure.

Gone thoughtless. [Laughs.] No thoughts. That [should be last]. [Laughter.] Interviewer: Oh my God! I'm very [happy].

Shri Mataji: He got it. He's got his Realisation. Got it. May God bless you! What's your name? Interviewer: My name is Ernst Molden.

Shri Mataji: Is there some meaning? Does it mean something? Interviewer: It means, usually there is, like an area at the Black Sea, in Romania now, which is called Moldawa. Now it is called Moldau. Has nothing to do with the river in Prague, but with that area at the Black Sea. That's where my [ancestors] come from. *[UNCLEAR]*. Nobody knows it. *[UNCLEAR]*.

Shri Mataji: I see.

Sahaja Yogi: And, Shri Mataji, `Ernst' means serious.

Interviewer: *[UNCLEAR]*. [Laughter.]

Shri Mataji: Inside I'm very serious, I think, inside.

Sometimes situations are very serious and precarious, you know. If Sahaja Yoga is established, then you can live in a very wonderful world of peace and harmony and joy. Even the children in Sahaja Yoga I've seen, they will come and sit down with Me as if we're having a cabinet meeting. And they'll tell Me about everyone of them and what they're up to. And they will never quarrel among

themselves. I never seen them pulling anybody's hair, beating anyone, they are so sweet. Very surprising. Such love. Now here we have people from so many countries, just now. It's such love and such feeling for each other. Just innate understanding, because you become collectively conscious, you become, which you are. Becoming collectively conscious is the point, this is the breakthrough. I would say this is the epitome of your evolution. This is the epitome, where you have to reach. Jung has talked about it. Jung, was he German?

Sahaja Yogi: He was Swiss, Shri Mataji.

Shri Mataji: Swiss, Swiss. Jung has talked about it. For a Swiss to talk like that is a frightening thing. [Laughter.] Swiss, oh God. Swiss are another race. Busy making money out of banks. Very difficult, very money-oriented.

Interviewer: Is there any country You like to go to most?

Shri Mataji: Go to most? Which one? I don't know. [Laughter.] India, of course. India, because, you see, My family is there, you know that from all those points of view. But otherwise apart of India, I went to France a many times, I think, France. Because that was the gate of hell. France was very badly out. France I went many times. Maximum I think, My journey was to France. That's different now, France is very different. There are very nice beautiful people, so many of them. Beautiful. Beautiful young people, you see. They see it now so clearly. It's the young, who are going to see it. See, old are so difficult and they can't understand it, can't understand. They don't want to change also, they have given up. If you got to France in Paris you'll find most of them sitting outside on the roadside.

So they were talking something.

So I asked another Sahaja Yogini, “What they are talking?" She said, “They are waiting for eight stars to meet, so the whole world gets destroyed." They were only waiting for that. [Laughs.] Just imagine. They have no hopes, no hopes.

Interviewer: Did you have success with changing old people. I mean, that You...

Shri Mataji: Now, of course, I mean there so many old people also.

Interviewer: So they've finished up and they *[UNCLEAR]*.

Shri Mataji: Of course, we have many old people also in Sahaja Yoga, not that we don't have. But you see, the lifestyle is such that in the West old people do not mature, you see, in a natural way. They do not mature. Like a fruit has to mature, you see, when it grows, maybe.

So they do not mature. They want to remain young, immature. America is the worst. America is the worst one. 80 year old people, actors and actresses, would like to dress up like fourteen year old people. And they go for a shake dance, when they're already shaking. [Laughter.] And that's why the young people have no respect for them. You know, they are not matured. Of course we have many old people in Sahaja Yoga, very wonderful people, no doubt. But I would say that, I don't know, because of war, whatever it is, the people have not matured as they should have. Indian people are different, Indian old are very matured, young are not. Young are just copying you, here in the West. You see, if you colour your hairs, they will also colour. If you wear jeans, they'll

wear jeans. If you make holes in your pants, they'll make holes like you. They don't know why you do it.

So Indian young people are not so good.

Sahaja Yogi: Shri Mataji, may I say something in this context? Because we discussed it once. And the reason we found out was that they are overemphasizing sexuality. And then you are getting older, of course it goes down, but it is so important, everybody wants to stay young. It's one of the reasons why we don't want to become old and be proud that they are old and wise.

Shri Mataji: Of course, I mean, you know, that's not the only job you have got to do.

Sahaja Yogi: I know, but this stupeffes the mind.

Shri Mataji: We are not only sex points, you see. I mean, we are much more. I mean, any animal can do it, earthworms and everybody. [Laughter.] What is so great about it? In India, I think, they are experts, the way we are producing children. But here, I don't know, it has become like a, sort of a big ordeal, or something. I don't know what is there so great about it? It's a very natural thing. Because you think about everything, you know. Even going to the bathroom you think ten times. What is there to think? Go and have your bath, finished.

So that's everything you start thinking about, you see, then everything becomes, anything that is natural becomes so difficult.

And so such a tendency towards, you see, becoming natural also. They want to become natural also.

And they don't know that their brain has become artificial.

So to take to natural things you have to become a realised Soul, otherwise you cannot. This brain is so modern. You see, like one boy had hairs, you see, all full of lices, this and that.

So I said, “What are you doing? Why don't you comb you hair?" He said, “Because I want to be a seeker." I said, “You are, you don't have to announce like this. You look like a primitive man." He said, “I want to be primitive." I said, “You cannot, your brain is so modern, by wearing these things you are not going to become primitive. Your brain has to become natural, spontaneous." That's what it is. That now we have gone too far into our mental expressions and mental projections. We have to come back a little bit. But that's not necessary. In Sahaja Yoga you'll do it.

There, you just do it. You just do it, you see.

I was telling them yesterday I met a lady and she came to Me. She had brought a letter telling Me what all she did. I was shocked, you know. I mean, as if she went to hell hundred times and came back. Said, “Wawa, what a person she is." I said, “All right, I'll try." The Kuṇḍalinī came up, she got her Realisation.

Say, about eight days later I met her at the airport, I was coming, so she came to see Me off. I couldn't recognize her. She was a changed person. Absolutely changed. Just works. That's your mother. Kuṇḍalinī is your Mother. She works it out.

That's what I'm saying, we should find out our roots, very important. And absolute, the point that is absolute. It's all relative, we live in a relative world. That's why people take to fashions, you see. I mean, today once a fashion

starts, so as one entrepreneur has put something forward they do it. Then they suffer.

So they'll start another fashion. Every day they turn you, all the time, according to their own wishes and these enterprises that they have. People go on changing from one to another, one to another, like mad. They've no roots.

In India, supposing they tell ladies, “Don't wear your sarīs." “Oh, tell us another, we know this is the best dress for us. No, nothing doing." They won't listen.

Interviewer: But isn't there a danger in India though, that they lose their roots now?

Shri Mataji: Oh, very much.

Interviewer: The young people would wear anything like the Western [people]?

Shri Mataji: I mean, you see, we have problems, but of a different type. We have horrible problems.

Very corrupt, India is very corrupt, extremely corrupt. And this democracy, I think, according to them cannot work it out, corruption. Democracy, corruption, money goes hand in hand. And communism, discipline and fear goes hand in hand. Both ways it's just the same, to Me. Whether you are communist or you are democrat, one moves to the left, another moves to the right. Makes no difference.

Ascent is the point.

Interviewer: Is that what You call the `I believe' ideologies?

Shri Mataji: `I believe' business, `I believe' business, everybody `I believe'. Who are you? You believe? I mean,

if I say that they'll be angry, but I would say, “If you believe into something who are you to believe? What have you done in your life? Just given big, big lectures, so they become big people. What good have you done? What benevolence have you brought?" That's the main point. Principle is this, what benevolence have you done to people? And that's how people delude, you know, illusion is there. Public gets so much illusion about things, in a way. In India, you see, the bureaucrats are all westernized, absolutely. And they live in Oxford or Cambridge, bureaucrats are. They think Gandhiji was a fool, really, to be very frank. They don't think he had any practical sense.

Mao tried to use Gandhiji's lessons, Mao. He did, because I've seen that. But then, you see, they thought that it's not very successful now. Because they think he did not get sufficient money. And they only had discipline. But one of the two they'll have, either they'll have discipline or money, one of the two.

But in Sahaja Yoga you have satisfaction. An innate discipline. Innate discipline is the point, innate, comes from within.

I hope your paper will publish all this, your editor will agree.

Interviewer: That's a lot You said, actually, how I bring that in a story? [Laughter.]

Shri Mataji: You know I have seen many young people and in Switzerland there was one fellow who came. And he wrote it so beautifully and he gave it to his editor. And the editor wrote, “Our correspondent had a crash with

Shri Mataji and we don't know what he has written” and all that.

So the whole thing went against Me, in a way. Poor fellow, I hope he didn't lose his job. Because that's what I said, these people with their ideas.

Try, try. [Laughs and laughter.] May God bless you! May God bless you!

Contents: 1988-06-09 **ORF TV Interview with Mr. Wadschwa, Ashram, Vienna, Austria**

Interviewer: I am here for the Austrian Broadcasting Corporation.

Shri Mataji: Yes, he told Me that. I am sorry, he told Me 5:30 you'd be here, so I'm a little late, you don't mind, I was a little late to come here.

Interviewer: Oh, never mind, it's OK.

So I will place this here if you don't mind [microphone].

Shri Mataji: It's all right.

Interviewer: OK. Yes, I would ask You to tell me first, to give me a definition of what You are working on.

Shri Mataji: Sahaja Yoga.

Interviewer: Yes, what is it? I mean, what is the main idea of it?

Shri Mataji: Sahaja, Saha means with, Ja means born. Born with you. That is spontaneous. Yoga means Union with the Divine. Now, many people in the modern times won't believe there's anything like Divine. But supposing I say, “There is” with an open mind of a scientist you must accept it as a hypothesis to begin with. Now, we have the Divine power, very subtle power everywhere,

but we can't feel it. With our human awareness we cannot feel it. With human awareness we also don't know the absolute truth, we live in a relative world.

So there has to be a breakthrough. And the breakthrough has to take place in our evolutionary process. And Sahaja Yoga is the method which gives you that breakthrough.

Interviewer: How does it do this?

Shri Mataji: Now, within us is placed, is a energy which we call as Kuṇḍalinī in Sanskrit language, which is a residual energy in the triangular bone called as Sacrum also means sacred bone, so maybe the Greeks knew about it. It rises like a primule in a seed, passes through six centers and pierces through the last one here and gives you what we call as the Self-realisation or real baptism, real. That's what it is. And then, on your central nervous system, on your central nervous system you can feel the existence of this All-pervading Power. You can feel all around you there's Cool Breeze. And you can feel on your fingertips your own centers which are subtle and the centers of another person, which Jung has described that one has to be collectively conscious. It's a happening that has to take [place] within ourselves. It is not mental, it's not physical, it's not emotional, it's beyond that.

Interviewer: I mean, technically, technically how do you, ?

Shri Mataji: Technically, medically, we can say that human beings in emergency can use their sympathetic nervous system. But the parasympathetic system is the one which brings them back to normal.

Like supposing you want to run, there's an emergency, then your sympathetic goes into action, you run fast,

your heart becomes very fast and it comes to its normal state by the activity of the parasympathetic, which is in the center. When the Kuṇḍalinī rises She nourishes this parasympathetic nervous system and you become in charge of that. You can handle your parasympathetic nervous system.

Interviewer: Yeah and I did mean, technically how do you induce, OK, this rise of the Kuṇḍalinī in other persons? Shri Mataji: Kuṇḍalinī. There is no technique about it, because it is a living process, it is spontaneous.

It's something like seed has to be put in the Mother Earth so it sprouts. It's that simple. Even if you put your hands towards Me like this you can get your Realisation.

Interviewer: This is a wonderful example, to place a seed into the soil and seeing it, yes.

Shri Mataji: Yes, it's spontaneous. It's a living process.

Interviewer: Isn't it a bit like you want to grow it faster and therefore you pull on the plant? [Laughter.] If you induce it in other persons?

Shri Mataji: But first it must be sprouted.

Interviewer: Yeah.

Shri Mataji: It is effortless. If you try anything with the seed it will be spoilt.

So, first it should be allowed to sprout. Once it has sprouted you have to put in effort. But it has to be allowed to sprout first and then to look after it. For that we have a proper technique to understand what are our problems.

But without you have got your Realisation you cannot make out what problems you have, what centers are catching, where is the obstruction.

So before that if you try anything you can spoil it.

So, best thing is first to give you Realisation. In the sense through a very small threadlike energy this thing opens out.

Then the Grace comes in from the All-pervading Power, relaxes your centers more and more energy starts flowing and gradually it improves more and more. But there is a technique by which you yourself can increase the flow of this energy, but after sprouting, not before.

Interviewer: And what is this technique about? How is it?

Shri Mataji: Technique? Interviewer: Yes.

Shri Mataji: It's a very, depending on a person. Now see, we will take your case for example.

[Laughs.] You are a very busy person, one thing.

Interviewer [laughing]: How do you know?

Shri Mataji: And you are very futuristic Interviewer: Yes.

Shri Mataji: And you plan a lot, you think a lot. Such a person we call as a right-sided person. And you exhaust your right side energy much more.

So we have to fill in your right side energy. There's a very simple method after Realisation is to put your hand like this and, after Realisation, not before that and just to take the energy from the left side and put it on the right side, to fill you up. It's very simple examples of movement of your fingers and hands, but after Realisation, not before that. Before that it has no

meaning. It is like if it is not connected to the mains, no use using this instrument.

Interviewer: Are there any, um...?

Shri Mataji: Mantras? Interviewer: Beg Your pardon?

Shri Mataji: Are there any mantras, you mean to say? Interviewer: No, I didn't want to ask this, but OK, yes, so it's also a question, yes.

Shri Mataji: Yes there are, there are mantras which are according to the centers, which are in trouble.

For example, this is the center between the Optic Chiasma, is the center of Christ.

So now, if the Kuṇḍalinī has stopped at that point, then you have to take His name and it opens up. But you have to be a realised Soul first of all. You must have the authority. Then it opens out that center.

So for every center there is a different deity. And at that center we have to take that particular name. It's nothing haphazard, it is very scientific.

Interviewer: OK, now would you say that every person being interested in Sahaja Yoga is mature to get this Realisation from You?

Shri Mataji: Not necessary. He can give Realisation. He can give it, they are all doing it, not Me.

In the beginning I gave it to some. And now they are doing it. It's like one light which is enlightened can enlighten many. But to begin with it was Me, all right. [Laughs.] Interviewer: How did you begin?

Shri Mataji: I was born like this. I was born with the same awareness as we call as a Self-realised Soul. But I knew that I've to do some job about it. To give Realisation to

one person is easy, but to give it to a mass is very difficult.

So I had to understand human beings, how I could manage a en masse Realisation. And then I learnt it, found out, discovered it and now I can give en masse Realisation.

Specially in India even if there are 6,000 people, at least 4,000 people get Realisation. But, how many look after their sprouted seed, is their lookout. You cannot force them.

So, some of them do become great trees, but some are very slow.

Interviewer: I did read in the Press Communiquffe that one of your topics is the topic of Guru, of Gurus.

Gurus, false Gurus. Now what are they? How do you discriminate a false Guru and a genuine Guru?

Shri Mataji: Yes, I've been talking against them since I think, 1970 very openly, even naming them.

It's very easy to make them out, you see, they are out for money. It's the shopping. And they are out for money. They know the need of the hour. It's like the demand and supply business, you see. It's an economic activity. And, anybody who asks for money, one must know it's not real. Now, for example, your Realisation is a living process. And we don't pay any money to the Mother Earth to sprout the seed.

Of course, but say, supposing, these people have started this Ashram. Now, here there are so many living. I don't know how they spend, how they live, it is their lookout. They know all accounts, everything, I don't bother. I am

very bad at money Myself. And also, you see they are the ones who collect money and put up the posters and things like that. But for Realisation I cannot take money, for curing you I cannot take money. I mean, there's no question, you cannot value it. This has no economic value.

Interviewer: So you would say the discrimination is if somebody is interested in money, or not?

Shri Mataji: First. First chance. Second you must see the lifestyle of such a person. Supposing such a man leads a very funny life, immoral life. And tells you big stories, then you should know that this is wrong, because a person who himself is not pure has no business to make others pure. There are many things described about false Gurus in our scriptures, thank God. And so if you see their behaviour, that they say something and do something else. And they have scandalous life behind it. But the disciples just hide it, because they think, now we have jumped in the sea so let us have it. They just go through it.

They are exposed, so many of them are so badly exposed, but still their disciples find it difficult to get out, because they are under their control, their spell. They know that this man is wrong. He has done so much wrong. Like Rajneesh, now see, he has been found out. There are so many Germans who go to him, in Poona. And about this man I told long time back that he is wrong type of person.

Interviewer: I am working on an issue on what is called New Age.

Shri Mataji: Oh, I see. Now this New Age people, I have read about them, because they came to this place called as Mind and Body Exhibition in London. They invited Me also, but I didn't go. Because you see that's also a money-oriented business. And I don't want to go this mind and thing where there is money business is going on in the name of God or in the name of Spirit or in the name of Evolution.

So we didn't go there. They are talking of clearing the Chakras. You cannot clear Chakras with effort, as I told you. Your Kuṇḍalinī has to be awakened and can be awakened only by a realised Soul who is authorized to do it. Otherwise Kuṇḍalinī cannot be awakened.

So basically the mistake lies that you cannot manoeuvre with your hands, if you try anything, even like acupuncture, if you try anything, then you develop imbalances within yourself.

Interviewer: And Yoga tradition is different to this?

Shri Mataji: Yes, Yoga tradition also we use, but according to the problems of our centers. Supposing now we have a problem here and we start doing some exercises of the stomach. What's the use? So we should know where is the problem. See, we have to be very alert about it to find out where is the problem.

Interviewer: But don't you think that problem is everywhere? I mean, if you have seven Chakras then there you have seven problem areas? [Laughter.]

Shri Mataji: No, areas are limited in certain people. It's not all the problems, then person won't exist [laughing] if all the Chakras are caught up. It's like taking all the medicines, Haṭha Yoga, modern Haṭha Yoga is like this.

That you take all the medicines, all the drugs, [laughing] whether you need it or not. That can be very dangerous. Specially I have seen people who do Haṭha Yoga have a problem on the heart and also become very dry people, mostly they have emotional problems and also they have divorces.

It's very common, because they become very dry. Lot of, you see, imbalances coming.

Interviewer: I see what you mean, yeah.

Shri Mataji: They are not integrated people. It's not only physical being that you live for. You live for your Spiritual being. Physical being is looked after by the Spiritual being later on once you are a realised Soul. You don't go to doctors after that. And so many diseases get cured automatically.

So many people give up all their bad habits, like drugs, this that, automatically. I don't have to do anything. It's your own Kuṇḍalinī, it's your own power, it's everything your own. Once you are awakened, you become your own Guru. You don't need a Guru either.

Interviewer: What is your tradition. I mean the tradition of Sahaja Yoga, since when does it exist as an idea?

Shri Mataji: I think from times immemorial, because this is the only way you can raise Kuṇḍalinī, by a realised Soul. But used to be only once, one person, maybe two persons maybe. Like we can say the Tree of Life had one or two flowers to begin with. But today is a Blossom time. That's what I am taking advantage of.

Interviewer: Yes. There is no founder or something, some mythical person?

Shri Mataji: No, no, no, nothing mythical, no, nothing mythical. But Nanaka has talked about it. Kabīra has talked about it. Ādi Shañkarāchārya has talked about it. Fourteen thousand years back Mārkandeya has talked about it. But only problem is this that today what I have done is to give it to masses. Any discovery if it doesn't go to the masses it is of no use.

Interviewer: Doesn't go to the what?

Shri Mataji: Masses, en masse, masses, many people.

Interviewer: Many people. And when I talked of Yoga traditions, it is not only Haṭha Yoga, there is also Rāja Yoga, Jnana Yoga.

Shri Mataji: Now, Rāja Yoga also is another thing, which is a very big misconception we have, because people don't know what is Rāja Yoga, so they try to, I mean, I don't know, they have brought in something very artificial. To give an analogy I will tell you this way. That when the Kuṇḍalinī rises automatically within us, *[UNCLEAR* bandhas] take place, means, the holding of the Kuṇḍalinī takes place. Then also, of course it's a mechanism that works the whole thing, all right, automatically, spontaneously. What they do is like without starting the car, they start moving the wheel. The car won't move. They do all these things which are described when the Kuṇḍalinī rises. But it is a spontaneous happening, innately done within yourself. It is not that you can do it from outside.

So when they talk of Rāja Yoga what do they say? They used to even cut the tongue of people. I have seen people whose tongues were cut, because it is said that when the Kuṇḍalinī rises [laughing] then the Kechari takes place, meaning your tongue is pulled inside.

So they used to cut the tongue, put it back here. All kinds of nonsensical tortures, even Lamas and all this. There's no need to torture your body.

Interviewer: But there is no proof that the system is wrong, I mean, this is really,

Shri Mataji: No, it is there, you can find out.

Interviewer: how to say, a very extreme,

Shri Mataji: Extreme style, but they used to do it.

Interviewer: style, yes, I hope so. [Laughs.]

Shri Mataji: And they used to go to that stage, I'm telling you. Extreme, I am telling you. Otherwise they would make people sit down for hours together and hold your stomach, hold your neck and do all kinds of horrible things to this body which God has created. You don't have to torture yourself. God didn't create you to make you unhappy, or to torture yourself or to suffer. He wants you to enjoy everything.

Interviewer: What about Karma Yoga, Bhakti Yoga?

Shri Mataji: You see now, Karma is an idea.

Interviewer: They all work with techniques.

Shri Mataji: Yes, but the Karma Yoga is that, is only for human beings that whatever we have done, we have to suffer this life and all that. But now, in this lifetime when the Kuṇḍalinī rises, She comes up to the Āgñyā Chakra. Āgñyā Chakra is the one where Christ is residing. And Christ has died for our Karmas, once for all. Once He is awakened He has died for all our Karmas, for our sins, Āgñyā Chakra opens out, you go out. Actually our Karmas create within us what we call, is an ego and superego as described by Jung. And these two things close our

fontanelle bone area. But as soon as the Kuṇḍalinī passes through Āgñyā, between the Optic Chiasma these things open like a lotus and the Kuṇḍalinī comes out and you can feel the Cool Breeze of the Holy Ghost on top of your head.

So, the keynote is the awakening of the Kuṇḍalinī.

Interviewer: But, I mean, You think then the whole problem of Karma is solved by this?

Shri Mataji: Yes, of course, of course, that's what I am saying.

Interviewer: This would be very comfortable.

Shri Mataji: It has to come to that. That's what it is. [Laughter.] Interviewer: But it sounds if it's too comfortable for me. [Laughter.] 292

Shri Mataji: No, no, it has to be, it has to be, because it is so vital. Anything vital has to be comfortable. For example breathing is so vital to us. For that if you have to go to some Guru or to read some books what would happen? It is so vital that we should get it. And that has happened now.

Interviewer: Now what said Buddha, for instance? He was talking about the way which is soft in the beginning, soft in the middle and soft in the end.

Shri Mataji: Yes, He did, but Buddha's times are over now. We have passed through that also. Those times are over now. Buddha had, you see, because Buddha Himself was so surprised later on that if you talk about God, you see, people just start thinking about God, about this and that, so He said, “Don't talk of God, just talk of Self-realisation, that's all." Because He wanted to pin down

people, you see, to the real way of progressing and not to just indulge into unnecessary ritualism and this and that. That's why He said so. But actually those times are over and you can get your Realisation, no doubt. It is proved now. They all have got it, they all have felt Cool Breeze, you can see their faces. They don't go to doctors, they are keeping all right, they are having a nice time.

Interviewer: What about, I mean, in the traditional books there is described that each Chakra is combined with magical capabilities?

Shri Mataji: Of course, it is, it is.

Interviewer: Are those people all sorcerers in this aspect? [Laughter.]

Shri Mataji: Yes, yes. They all know about it, every Chakra has a different quality. Like the first Chakra is the Chakra of our excretion, excretes everything from us, you see. And it has a special quality that it is the one that gives us holiness, auspiciousness, wisdom. The second Chakra gives us aesthetics. When second Chakra is, what shall I say, ignited, or is awakened through Kuṇḍalinī, then people suddenly become aesthetics. We have many like that. Then they become suddenly great scientists. Recently one boy has discovered a very unique type of, what you call, switch which he does not know how he discovered it.

So, like that every Chakra has a boon to give. No doubt about it.

Interviewer: For instance, I mean this Chakra here [pointing to the heart].

Shri Mataji: Center Heart.

Interviewer: Yes, is combined with the capability, the ability to understand, don't know, animals.

Shri Mataji: Understand what? Interviewer: Animals.

Shri Mataji: Yes, of course.

Interviewer: The language of animals.

Shri Mataji: No, no, no, not language of animals, no, no. That's not true. This center of Chakra is guarded by Jagadambā, the Mother of the Earth, Mother of the Universe is here. But this has got the antibodies, this Chakra creates antibodies. Antibodies are what we call them Ganas are. They can fight your diseases. And that's what is created by this Chakras. And now, for example, AIDS, I will come on AIDS. AIDS is caused by the defficiency of this Chakra and also of the first Chakra. If you could manage these two Chakras you can cure AIDS also.

Interviewer: Yeah, but this is also one of the abilities which are stored in here.

Shri Mataji: Yes, but with the animals, you don't have to talk to them, but they understand you through your vibrations. You have such vibrations that animals know that you are a realised Soul. A serpent will know, a horse will know, a dog will know, but not all of them.

Some of them can be sinister also. But they are frightened of you, if they are sinister, they are frightened. But if they are good, then they'll come to you and will be very nice to you. But I would not say we understand their language or anything, but we understand each others' heart. [Laughs.] Interviewer: That's a lot.

Shri Mataji: Yes, that's the love, because that's the mother's, that's the mother's center. It's very important center. But as a result of the defect in this center women can develop a kind of a trouble with their breasts. Breast cancer is caused by that.

So many problems are caused with the defficiency of this center.

Interviewer: So would you see it as, I mean to come back to the question of the New Age, is one of the signs of New Age that you are travelling around?

Shri Mataji: Nothing, this is the New Age I have started. You see, we had a very great artist from India who came here, he is a shennai player. He is a Muslim gentleman. He said, “These are all *[UNCLEAR* Khalists], these are all pure people, Khalists people.

So you are making a Khalistan here." I said, “Yes, this is the Khalistan which Nanaka has described." So he said, “What are they making?" I said, “You go and ask them what are they making?" Where there is war and killing and all that going on, there is no Khalistan. These are Khalists, the pure people. And it's described in all the prophecies.

In India there was a prophecy done by a very old astrologer. I think, he was the first, he is the pioneer of astrology. And he is the one who said, “Such and such time is going to come and that Kuṇḍalinī is going to be awakened and that people are going to get this blessing and this will be the New Age and that people will become realised other people." Even William Blake has so clearly said. William Blake has said, “God of men” I mean, His prophecies are to such a detailed thing, that even in

London where our Ashram will be he has described. To that extent.

So it's all there.

Interviewer: True. One last question.

Shri Mataji: Yeah? Interviewer: Which may be not the central question, may be, yes, I don't know. What is the place of morality in Your system?

Shri Mataji: It's innate. It's innate. I don't have to tell you, `Don't do this, don't do that,' it's all innate with you. As soon as you get the light you drop the snakes. That's all. You don't have to ask Me, it just works out. The morality part works by itself, it's innate. You know that this if do I'll lose my vibrations. It's just innate. You become moral without My telling you.

Interviewer: I see. Now this is really a completely different way than the tradition says because tradition says, it is a very hard way.

Shri Mataji: No, no.

Interviewer: It's a very hard way,

Shri Mataji: No, no.

Interviewer: and you have to behave in certain ways.

Shri Mataji: No, no.

Interviewer: Yama and Niyama.

Shri Mataji: Yama Niyama is all right, because this was thousands of years back, you see. Haṭha Yoga started thousands of years back. For that they used to select one or two persons for Realisation. At the time of Rāma, this was one only Nachiketa who went to Janaka. He was the only person who could give Realisation. And also Nachiketa he made him run up and down, he hung a

sword on his head, did everything, [laughing] and then he gave him Realisation.

So it was a different thing. Today the time is different, as I say it's the Blossom time, times have changed.

Interviewer: And you mean they have improved?

Shri Mataji: You see, we have ripened. We have matured. You have gone through all those experiences.

We have done all Haṭha Yoga, everything, in last lives. And now this is the time for you to get your fruits.

Interviewer: I personally would doubt that human society has ripened, or has improved. If you look throughout the world, then more wars than ever, more people than ever.

Shri Mataji: Yes, it is, it has to be, it has to be. It has to be at the worst time when we will be having. It's written down in the Nala Akhyana. Is there was one fellow called Nala and his wife was separated by this Kali, the one who is ruling now. Kali is the modern times deity, Kali, Kali Yuga this is. And he caught hold of this Kali. He said, “I am going to kill you, because you are the one who puts us into confusions, into all demoralisation and everything, so better I kill you." He said, “See, I have also one importance." “So what is your importance?" He said, “The importance is such that at the time when there will be Gore Kali Yuga, I mean that's the blackest time of Kali Yuga, that's the time those who are seeking me in the hills and dales will become householders and they'll get their Realisation." He said it.

So this is the time, not only the time, but the maturity comes through witnessing all these things. That's why

they are taking to it. Why there is so much seeking today? Because they see all these things happening.

So there are people who are just ready. I agree with you, to look at, it looks horrible, like a pond full of worms. But I have seen lotuses coming out of it, fragrant lotuses, giving fragrance. You see the lotuses.

And we have small little lotuses also. [Laughter.] Quite a lot of them all over the world. You'd love to see them. The world can be easily changed. It's difficult for people to understand that it is true. That's the only trouble is. Because, you see, they, I don't know in what world they live. I don't know what, they don't believe in it. Now see, these people are here. They are people who have been cured by, so many people have enjoyed Sahaja Yoga. But still it happens. I think it will come. It will happen.

India is an easier place to work out Sahaja Yoga. Because they know about it and they have felt it.

They are more, they are not in, you see, they cannot do shopping, they cannot do Guru shopping. Thank God we are not so rich. [Laughs and laughter.] So all the Gurus have come down here, you see, to lynch you nicely. [Laughter.] And make you do this. But some of them have been really very cruel, I must say, very cruel people. The way they have destroyed, they have destroyed so many people, made so much money.

Interviewer: Sure *[UNCLEAR]*.

Shri Mataji: Horrible, horrible, it is.

So, you can't make money out of it at all. And one gentleman who came from BBC told Me that Anglo-Saxon

brain cannot understand anything without money. What do you say to that? Interviewer: I think it's not true.

Shri Mataji: It's not true. Because how can it be? How much money did you pay to Christ? To anyone of the real saints, I am saying. But the whole system is like this working, what to do? I'm sure it will work out, I'm sure. It has to spread. And it will work out, no doubt.

Look at the happiness on their faces when I say that. [Laughs and laughter.] Interviewer: I don't know, I have a sentence of Rāmakrishna in my mind who said, “Sure there are easy ways."

Shri Mataji: Who? Interviewer: Rāmakrishna, there are easy ways.

Shri Mataji: Rāmakrishna, what has he done, let Me see. Has he given Realisation to anyone? Interviewer: Not yet.

Shri Mataji: No, no one, no one got Realisation, no one.

Interviewer: He told the people how to make it themselves.

Shri Mataji: Nothing of the kind. You'll be surprised, the people of Rāmakrishna Mission, all heads are dying of cancer.

Interviewer: Oh, I don't speak of the Rāmakrishna Mission of today, I'm talking of Rāmakrishna himself.

Shri Mataji: But what I am saying is that Rāmakrishna has not done this type of work, you see, he has just lectured, that's all. Because I have done it.

So he knows, I mean, I wouldn't call him an authority on this. He has not done this job. Those who have done the work of Realisation are, the people are called as Avadhutas, in India, Avadhutas. And they have been as

Nath, Nath Panthis. Very few of them we had. We had ten Naths in India who did this Realisation work. And, if you see, Nanaka did it, Kabīra did it. They have talked about it. Nobody has said that without Kuṇḍalinī we can do Realisation.

Those who have not done this kind of work they cannot say, they cannot say. You see, authority should be used of the people who have done this job. Those who have not done it, how can they say? Interviewer: Well, OK, I mean, this might lead to a very long discussion.

Shri Mataji: No, you don't know now, I know that Rāmakrishna has not done this job. Moreover in the Rāmakrishna Mission what I find, they have no idea about it.

Interviewer: Well, today it is...

Shri Mataji: They are dying of cancer most of them, are dying of cancer, it's very bad. And I am really sorry for it. Because dying of cancer means there is something definitely wrong that they have no knowledge about it, about the Chakras, nothing, even the people...

Interviewer: This is one possibility. Well, Rāmakrishna himself died of cancer.

Shri Mataji: You just find out the statistics how many have died of cancer from Rāmakrishna Mission.

It's rather surprising, because the other day I had a lady who has been a ardent disciple of Rāmakrishna.

And was suffering from a very bad cancer, very, absolutely under galloping stage she came. And her cousin is a doctor, his name is Doctor Talwar, who is a Sahaja Yogi, who brought to Me. He said, “Mother such

heat comes from them." So that means they had no idea of Chakras, they didn't know how to do it.

So that part they never, actually he must have prepared people for sort of moral life and Dharmic life and all that. But this side they didn't go. Because to get into Kuṇḍalinī one has to have the knowledge of Kuṇḍalinī, has to be deft about it. Even I would say, supposing you are a born-realised, you could be, anybody could be a born-realised. Still I would not say that he is capable of raising the Kuṇḍalinī, because he doesn't know. You can be a born-realised. But to know the knowledge you have to understand it from some authority. Otherwise it is of no value. Yes, that's it.

So you have to be deft, you have to be all right. That's why we call it Sahaja Yogis, we don't call them Yogis, Sahaja Yogis. Means they have the knowledge about Kuṇḍalinī. They know the problems of Kuṇḍalinī. They know how to raise the Kuṇḍalinī. They know how to save themselves from others' problems.

So, unless and until they have that much knowledge plus Realisation established, we don't call them Sahaja Yogis.

So, you have to become.

It's the question of becoming. In Sahaja Yoga, I cannot just say that, `You become now. You are a Sahaja Yogi.' You cannot brand someone, you have to become and becoming is that maturity of knowledge.

Interviewer: Is my impression right, that, I mean, if I'm giving an example,

Shri Mataji: Yes, yes, yes.

Interviewer: that when You are talking about Kuṇḍalinī, it sounds as if You were talking about a domesticated pet like a small dog, which is very nice or a cat and you can, very easy. Isn't the idea of Kuṇḍalinī is a very, very intensive energy which you are dealing with?

Shri Mataji: No, no, no, no, no, it is intensive.

Interviewer: It's the most intensive...

Shri Mataji: It's like your mother, it's your mother, it's your individual mother. She is like a tape recorder who has taped everything about you. All right? But supposing I do it, there must be something about Me. Why not put the other way round? If I can do it raising of the Kuṇḍalinī, it must be something about Me. Maybe I am like Mother Earth that I can sprout the seeds so easily. Maybe. Why not put the attention to that side? Maybe I don't want to talk about Myself. But there is definitely something I am doing, no doubt.

Interviewer: Yes, but I mean, is it right that, what do you think, what is your answer? Is Kuṇḍalinī a very, very intensive energy or is it a harmless creature like, say a pet, a cat, which you, ?

Shri Mataji: No, it is the energy of pure desire. It is an energy of pure desire within you. All other desires are impure, because no desire makes you satisfied.

So this is an energy of pure desire within you. It is waiting all the time for your rebirth. And it has to be awakened by a person authorized by the Divine, not by any church, by any temple, by anyone, but a person who has the authority.

Interviewer: And You don't think that the person who has the most authority to awaken one's Kuṇḍalinī is one single?

Shri Mataji: I shouldn't say that, but just now I think I haven't met another one, for the time being.

But if I meet someone, I'll be very happy. But somebody who has to have authority, the knowledge. Like all of them can raise the Kuṇḍalinī as I can raise, no problem. All of them can. But if they start taking money they'll lose the power. If they start misbehaving they'll lose the power. That's how the Kuṇḍalinī is very intelligent. She understands. And She loves you and She will not allow you to do anything wrong.

She coordinates, She cooperates. She is tremendous, no doubt, but she is not harmful, She loves you.

Interviewer: Now, I mean, an energy is something which is neutral?

Shri Mataji: She is not attached to you, but She loves you. In the sense there is in Her detachment She wants you to get your Realisation. Because She is your mother and you have to have your Realisation.

That's very important. That's Her desire for ages now and that's why you are a seeker, because She is there.

Interviewer: Aha, so is this the same like Ātman?

Shri Mataji: No, Ātmā is Spirit in the heart. Now I'll tell you from the another side, so you will understand. See, we can say that God Almighty is reflected within your heart as Ātmā, all right? And the Kuṇḍalinī is the power of God. She is desire that we all should get our Realisation. She is reflected in you as Kuṇḍalinī, as the Holy Ghost.

So this Kuṇḍalinī has to rise and meet the Ātmā, because though it is in the heart, the seat of Ātmā is here in the center, here in the fontanelle bone area. That's why She has to rise and touch it, so the connection is established.

Interviewer: For me it was unclear, because it is said that the Ātman is the one which is inside you and always is awaiting that you discover it.

Shri Mataji: Yes that's the way.

Interviewer: Yeah.

Shri Mataji: Now, I would give an analogy. In modern times we have lots of analogies. You can see in a gas, you see. Now the gas is the energy. For example. Let's see the Kuṇḍalinī is the energy and there is a little light flickering. When this gas meets that light your attention becomes enlightened. Just an analogy up to a point you should see it.

Interviewer: I see an explosion happening when gas meets the light. This is exactly my question.

Shri Mataji: No, there is no explosion, no explosion, because they understand, they know. Actually you will be surprised how beautifully She works. How She comes into you. Like somebody has an obstruction on the Nābhī Chakra. You'll be surprised She pulsates, even in the triangular bone, just like a heart. And She suggests to you that this is the problem, now try to correct. Any problem She suggests and She is so beautiful, the way She handles so gently your personality, She never wants to harm you in any way, if there's too much obstruction She goes down.

Interviewer: You mean it's a force that wants equilibrium?

Shri Mataji: Yes, you have to have balance, you have to have equilibrium. If the balance is upside down, if there is any obstruction because of that imbalances, She suggests, She tells you.

Interviewer: How much are you, I mean, I said my last question half an hour before. [Laughter.] How much are you influenced by Christian ideas?

Shri Mataji: You mean Christianity or Christ? Interviewer: Yes. I don't know, define it, I mean, whatever is important for You.

Shri Mataji: Christ is very much there, no doubt, but Christianity I don't know, it's like all other religions, it has diverted. There was a book recently which I read Gnostic, which was, you might have also heard about it, when Saint Thomas on his way to India wrote this thing and put it in a jar in Egypt.

It was found out about forty-eight years back. Gna in Sanskrit means `to know'. And in that whatever he has written challenges all our Christian ideas. First is that we must suffer, that God wants us to suffer for Him and all these ideas of Christianity, we should confess our sins and all that is being challenged.

So about Christianity, I was Myself born in the Christian religion. And I was quite surprised the way we are following Christ. Because if we had followed Him properly, the first thing He has said is that, “You have to be born again." And when He said that again we branded ourselves “we are born again." Just like so many people brand themselves as “Brahmins" or anything. But you are not born again, because a born again person has powers, has powers of raising the Kuṇḍalinī.

So, like that, Christ has said that, “You are to be born again” meaning you have to have your Kuṇḍalinī awakened. It's very clearly given in our Shāstras, that a bird is called as a Dvijaḥ, means born twice and a Brahmin is called also a Dvijaḥ, means born twice. Means the Brahmin has one birth as a human being and second birth as a Brahmin when he knows the Brahma, means the All-pervading Power. In the same way a bird is born as an egg and then is reborn as a bird.

So this is what is clearly given that you are to be born again, means that you have to get your Realisation. Christ has said so many things, like He said, “Thou shalt not have adulterous eyes." Now tell Me Christians what do you think about their eyes? Why Christianity has failed? Why has it failed everywhere? The problem with them is that they have not followed Christ as they should have. And it's all diverted. The whole thing is so diverted. Now also I don't understand why Paul is in Bible. Paul has nothing to do with Christ. He was epileptic. He was the one who killed Stephen. He was the one who killed so many Christians. He just had the supraconscious experience of a cross and finished. He is an organizer. And do you know now the Protestants are going so far to say that Christ was a human being, finished. Because they can't go anywhere near Him.

So call Him a human being. They are even going up to the point to say that He was homosexual, what do you say to that? I mean, they go on saying every sort of thing about Him, who was the only Son of God.

Interviewer: Now, also the Buddha was saying that He was nobody but a human being, an enlightened being, but a human being?

Shri Mataji: One has to say it. You see, it's very dangerous. Because Christ said so, so Buddha must have learnt a lesson. Or I say that because I have learnt a lesson also. Because you see, human beings are so mad if you tell them anything, you are something, they'll just come and hit you. We should talk to sane people about it. They are not sane. You tell them anything, “I am this and this." If you are false they'll follow you, but if you are real they'll kill you. That's something surprising about human beings, their brains work the other way around.

Interviewer: So, you are talking about God as a real entity, as an existing entity. God, I mean, is existing, is something for you?

Shri Mataji: Of course.

Interviewer: Yes.

Shri Mataji: Of course He exists.

Interviewer: Excuse me that I'm asking this *[UNCLEAR* it was not clear for me].

Shri Mataji: No, no, it's correct, it's correct, it's correct. No, no, what I am saying is true. But I would say in modern times, as Buddha didn't want to talk about God, I didn't talk about God for at least two years. Tried to avoid, because in modern times if you talk about God half of the people would leave the hall. But gradually now I convinced them about the existence of God, God exists. You have to just ask a question, it's like a computer when

you are a realised Soul. Ask a question. If you say, `Mother, is there God?' Vibrations start coming.

Supposing, relatively you see [laughing and laughter], you put your hands and ask Me a question, that's it.

Now you ask another question, like say, supposing somebody comes before Me, they start shaking like this. And you say that you are following a false Guru, that's why you are shaking. Then the person will say, “How do you say, that because I am shaking maybe because I have my powers." So you get another one who's suffering from lunatic asylum, coming from lunacy, you see, you ask him, he will also shake.

So relatively you see what you are.

It has happened many a times with us, you see. In Poona, they've said that, “You are not a Brahmin” and all that. But they never told Me, these boys never told Me. We were having a program. And suddenly I said, “Who are Brahmins among you?" So five, six of them came and sat before Me, “We are Brahmins." I said, “All right, you are Brahmins, now put your hands towards Me." They started shaking like this.

So I said, “Why are you shaking?" So, of course being Indians they said, “Because You are Shakti so we are shaking." I said, “All right, but why are you shaking, nobody is shaking except for you?" They said, “See, the others are shaking there." I asked them who are they.

So, they said, “We are certified mad people from a lunatic asylum, have come because one person has been cured by You." [Laughs.] So the Brahmins kept all right. This is what it is. [Laughter.] I must say the Divine comes to My help, you know. Otherwise these fanatics they

think no end of themselves. They think God is in their pockets.

Interviewer: OK.

Shri Mataji: I am happy you are for New Age. But try to understand where is the New Age.

Everything has a camouflage. Everything has a camouflage. When I went to America, people told Me that, “Mother, you better get your copyright." I said, “What copyright?" “You must get copyright, otherwise they will use Your words." I said, “Let them use it, it's a very good idea. Why should I take credit for anything? Let them use." So they are saying vibrations, they are talking Chakras, they are talking this.

But what about Kuṇḍalinī rising?, They can't do it. They can't do it. That's the only point. They are using all My words, if you listen to My lectures long time back, you see, they are using all My words, they are using all My knowledge, everything. But that's superficial. That's all superficial. You have to have your Realisation. And there is no harm. You take your Realisation and you give Realisations to others.

But if you want to make money with My words, if you want to make an organization with My words, then I can't help you, I am sorry. That's it.

Interviewer: OK.

Shri Mataji: All right? Interviewer: Thank You very much!

Shri Mataji: Thank you! So.

Interviewer: And how long are You going to stay?

Shri Mataji: I think, tomorrow I am going to Graz.

Interviewer: To Graz, yeah.

Shri Mataji: Then day after tomorrow I am going back to London. See, these people have fixed Me very much, you see, I have to go to America, I have to go to, I don't know to how many countries.

Sahaja Yogi: Sorry, Shri Mataji.

Shri Mataji: I am in the West for three, four months, My husband is in London, he is posted there, yes. And I have to also go to India, My household I have got.

Interviewer: Do you have devotees also in London or...?

Shri Mataji: Everywhere, fifteen countries, fifteen countries we have, there are lots of them. They are all doing this work, but we are a quiet people. We don't advertise too much, we don't, I mean, use all these methods and all that. Because, you see, the trouble in Sahaja Yoga, you have to become. It's the point.

You have to have really honest people. Who are really honestly seeking and who want to become. There's no question of just having plastic growth in Sahaja Yoga, we cannot. You have to have real flowers. And it takes time sometimes.

Interviewer: It makes the difference, yeah.

Shri Mataji: I started with, you'll be surprised, in England I started with seven of them. And for four years. You know English nuts are very difficult to break. But once they break, they are wonderful.

Once they break, I tell you, they are giants. It took four years to break their nuts. Very difficult. Very skeptical, over read, this thing, that thing. But now they are scholars of Sahaja Yoga, scholars. There is no German book, isn't it about Sahaja Yoga?

Sahaja Yogi: Now we have an introduction book, Shri Mataji, about fifty pages.

Shri Mataji: Also, I am not very much in favour of writing lots of books. Because if you read too much then also you become something else, not yourself. [Laughs.] So, best is first you'll get your Realisation, then you can read. Before that reading is useless. This reading, reading makes a person mad, I tell you.

And also Kabīra has said that, “By reading people have become mad” he said it.

Interviewer: It depends what you are reading, yeah?

Shri Mataji: Even then. You see, what happens that when you are reading and you are seeking, by words, you cannot reach there. Like Ādi Shañkarāchārya has said, Shabdajalam. These are the nets of words. He says, “Mother take me out of the nets of words." Shabdajalam is the word he has used. That's why reading is all right, after Realisation with understanding what is what, whatever is needed. But that much but not too much of it. Because it can make, you see, confusion. As it is, in these modern times, confusion is the essence, confusion is the essence. Sabranth, in Sanskrit they call it Sabranth. Sabranth is confusion. And these people also create confusion who come out with this banner and that banner and that banner.

Interviewer: Sure.

Shri Mataji: In Sahaja Yoga there's *[UNCLEAR* something], all religions we know, all prophets we know. All, we know what they have said. Mohammed Sahib has said that, “At the time of resurrection" 299, Kiyama he calls it, “your

hands will speak and they will give witness against you." Interviewer: Yeah.

Shri Mataji: He said it, every one of them. But later on when people followed them the mistake came. Because they were not realised Souls.

Interviewer: So, Sahaja Yoga does not depend on, I mean, who is doing it. Never mind if he is a Christian, if he is a Buddhist, if he is a *[UNCLEAR]*.

Shri Mataji: Of course, of course, of course, I mean, it makes no difference to us at all.

Interviewer: Also an atheist?

Shri Mataji: Yes, of course, atheists are the best. [Laughter.] Atheists are the best, because they have not accepted anything blindly. They are the best, you see. They are the best people.

Interviewer: Fine. Thank You!

Shri Mataji: Very nice meeting you. Bye bye. May God bless you! [German conversation.]

Sahaja Yogi: Do we have a paper for the follow-up programs that we can give it to him? Maybe you can call this gentleman, you are colleagues. He should get his Self-realisation.

Interviewer: You mean, is this a brochure, the Self-realisation?

Sahaja Yogi: We make follow-up programs. After Shri Mataji is leaving we make follow-up programs, but even there we can give Self-realisation.

Interviewer: I see., You can give others Self-realisation? It's a paradox.

Shri Mataji: Of course, [laughter] and you can also do it.

Interviewer: But that's a paradox.

Sahaja Yogis: You could make an experiment, Shri Mataji, right now. [Laughter.] You can have it now, if you want, Shri Mataji will give it to you.

You can try it. You see, he is in front, I go in the back and you can see on the hands, you want? Come on.

Stay seated, with the hands to Shri Mataji.

Shri Mataji: Be comfortable.

Interviewer: Like this?

Shri Mataji: Yes, yes, like this. Be comfortable, that's all, that's all, yes.

Sahaja Yogi: And you can look at Shri Mataji's bindi.

Shri Mataji: Not necessary, it's all right. [Laughter.] It just works.

Be pleasant and don't feel guilty. That's one of the things. You are not to feel guilty at all about anything. You must know you are the temple of God.

So you must respect yourself. And forgive yourself, first of all, that's the catch you have. That's the only catch you have.

Let him take out the chain a little bit, that's all, it's a pressure, the chain.

And not to feel guilty at all.

Sahaja Yogi: It's cool, Shri Mataji.

Shri Mataji: And his Viśhuddhi. That's why in the hand. Are you feeling any Cool Breeze in the hand? Interviewer: Maybe.

Shri Mataji: Now don't doubt yourself. See for yourself. Is there Cool Breeze coming? Interviewer: Yes.

Shri Mataji: All right. That's a fact. Now put your left hand on top of your head and see if there is a Cool Breeze coming out of your own head? Here. Here. Here, just here.

Interviewer: Here?

Shri Mataji: Little higher. Yes, yes. You can move it and see for yourself. See? Interviewer: Yes.

Shri Mataji: There is. It is there. Now, just ask Me a question. Put the hands like that, just call Me Mother, it's better. `Mother, is this the Cool Breeze of the Holy Ghost?' Just ask this question. Do it three times. Holy Ghost, yes. Ask three times.

Interviewer: Mother, is this the Cool Breeze of the Holy Ghost? Mother, is this the Cool Breeze of the Holy Ghost? Mother, is this the Cool Breeze of the Holy Ghost?

Shri Mataji: You get more in the hand when you ask this question.

Interviewer: Yes, in the left hand.

Shri Mataji: Yes, left and right, that's what I said, you are right-sided. [Laughter.] Interviewer: My God!

Shri Mataji: Come forward, come forward, bring your chair forward. Now, for the right-sided people Christ has given a very big *[UNCLEAR* remedy]. Just you say, [Aside:] Now left to the right, left to the right, left to the right, yes, yes, yes.

We are giving you a balance. Now you have to just forgive everyone. Just forgive everyone. You might think it's difficult. It's not, it's a myth. Whether you forgive or don't forgive makes no difference, isn't it? That you understand.

So just by saying that `I forgive' at least the load is over.

Now you just say, `Mother, I forgive everyone.' Say it three times, but from your heart.

Interviewer: Mother, I forgive everyone.

Shri Mataji: From your heart. Again.

Interviewer: Mother, I forgive everyone.

Shri Mataji: Again.

Interviewer: Mother, I forgive everyone.

Shri Mataji: Again, once more.

Interviewer: Mother, I forgive everyone.

Shri Mataji: Now, got it? Interviewer: You mean the Cool Breeze?

Shri Mataji: That's it.

Interviewer: Still it's warm here. No.

Shri Mataji: Right-sidedness. That's what is the balance.

Let's see. Better? Can you come forward? You have not forgiven, to be very frank.

Interviewer: OK.

Shri Mataji: All right. Now, let's see.

Just forgive. Forgive. Forgive. Forgive. Forgive. Forgive. Forgive. Forgive everyone. Forgive. Better now? Compared to that one it's too much. I told you right-sidedness, you exhaust the right energy too much.

You need to balance. Now it's better. Better now? This is what you asked Me, the technique.

Interviewer: Yes.

Shri Mataji: I told you that you have to go to the left and bring the Grace. But you are relaxed, if you see, there's no thought, no thought in your mind, no thought.

Still, you see, it's not. The Āgñyā is better. It's the center of Christ, all right? Just think of it.

Now better? Āgñyā? Āgñyā is there. Better now? Interviewer: Yeah.

Shri Mataji: Better. [Laughs and laughter.] Also this portion. You get pain here sometimes? Just put your hand here. Viśhuddhi. Because he has to talk, you know, that's why. And you have to talk to all kinds of people also, isn't it? Interviewer: Yes, that's my profession.

Shri Mataji: Can't help it.

Interviewer: No.

Shri Mataji: That's why. Now, better? Ha! Now better! Now it's all right.

Look at your eyes, is there a mirror? [Laughter.] There is a light in your eyes. Now, even, this is a short sight? Do you have a short sight? Interviewer: Yes.

Shri Mataji: All right. That can be cured also with this.

Interviewer: That's excellent.

Shri Mataji: Very easy. All right? So you can come and ask these people if you are in a hurry to go now. This can be very easily cured, short sight and they'll tell you how to do it.

This one is found out, right side. It's too much he thinks. Right Nābhī. Now better.

Interviewer: It's cooler.

Shri Mataji: Cooler? Interviewer: Yes. OK.

Shri Mataji: May God bless you! Nice meeting you. What's your name? Interviewer: Werner *[UNCLEAR* Wanschura].

Shri Mataji: Werner? Interviewer: Yes.

Shri Mataji: He told Me that there is a very nice man who would come. I'm really happy.

Interviewer: Is it true? [Laughter.]

Shri Mataji: Yes. Now you must know how to use it, that's all. Now you got your Realisation sprouted. You must know how to use it. You can give Self-realisation to people now. You must learn how to do it, that's all. It's very simple.

Left Āgñyā is there, but now if he comes next any time you cure his left Āgñyā and his short sight will go away. Because left Āgñyā he has got, that's the only problem. That will be all right.

Sahaja Yogi: Shri Mataji, may I say one word to him also?

Shri Mataji: Yeah.

Sahaja Yogi: Because he was so anxious that it should be connected with more effort. This was the beginning, but I promise to you that you need effort to become better and better.

Interviewer: Thank you.

Shri Mataji: This is true. This is true, very true.

Sahaja Yogi: This is the start and still we have to work on us.

Shri Mataji: He'll come round. You take his address and I think I will tell you what is to be done for his eyesight.

You have so many brothers and sisters all over the world now.

Just imagine, I should read about New Age now only in London and to find it here somebody who knows about it.

Interviewer: OK.

Shri Mataji: May God bless you! Interviewer: Thank You! I wish You a nice journey, a nice trip!

Shri Mataji: Thank you very much! Thank you! And I should say, wish you a nice successful life! [Laughter.]

Sahaja Yogi: Wiedersehen.

Shri Mataji: Very nice man, very nice. Very good, open minded.

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Shri Mataji: Great people, you see, how they are watching Me. I'm going to speak now. [Laughs.]

Sahaja Yogi: I just want to record, that the names, so that they don't forget.

Shri Mataji: Yes, don't forget, all right.

So now, what's her name?

Sahaja Yogini: Nira.

Shri Mataji: Is there any name? Look at this smile! What's your name?

Sahaja Yogi: Look.

Shri Mataji: What's your name?

Sahaja Yogini: Nira.

Shri Mataji: I gave her the name `Nira', did I?

Sahaja Yogini: No, I gave her the name Nira.

Shri Mataji: Yourself? It's a good name you have given, that's My name, Nira. All right. It means Maria, Nira means Maria. That's a good name.

So now, where is the oil?

Sahaja Yogi: He is coming, Shri Mataji.

Shri Mataji: No, it's in the bathroom, we have got some. Look at her! How she was smiling!

Sahaja Yogi: Yes, now she is stunned, Shri Mataji. [Laughter.]

Shri Mataji: How she was smiling, very happy with Me, are you?

Shri Mataji: So, you must all put oil here on this part, you see, fontanelle bone, even here must put, because the heads get very heated up for children. You see, immediately you will find their hair will grow under My hand. You see. More hair will come out. And then pull the oil on top of the fontanelle bone area. They already have got very good fontanelle. Like that, all right? So they'll have a good growth. Left Āgñyā. [Hindi.] She is happy?

Sahaja Yogi: Yes, she is smiling all the time. [Shri Mataji laughs.]

Sahaja Yogi: [Laughter.] She enjoys it very much, Shri Mataji.

Shri Mataji: I was hugging her head.

Sahaja Yogi: Yes, yes.

Shri Mataji: Cool now. Now it's very cool and nice, isn't it? And you must massage your children till they are five years of age. Nicely massage them! So they won't be troublesome, they'll be very relaxed children, you won't have problems. *[UNCLEAR]*. Please get Me a towel.

So now, Nira, how are you feeling? [Hindi.] My personal name she'll not be given because, you see, protocol.

Sahaja Yogi: Yes, OK, Shri Mataji. *[UNCLEAR]*.

Shri Mataji: She's got a hot head. That's why I was thinking about that. *[UNCLEAR* Sahasrāra...].

Sahaja Yogi: What day was she born on?

Sahaja Yogini: On the 10th of February.

Shri Mataji: In September?

Sahaja Yogi: February, 10th of February!

Sahaja Yogi: What day of the week? Monday, Tuesday?

Sahaja Yogini: It was a Wednesday.

Shri Mataji: Be given some Goddesses name's not needed, should be simpler. She will always, difficult names they have. [Hindi.] Saraswatī, we can call her Saraswatī, all right? That's a good name, Saraswatī. Saraswatī, you like the name Saraswatī? [Baby reacts and laughing.]

Sahaja Yogi: Detached already, Shri Mataji.

Shri Mataji: Saraswatī is a good name.

Sahaja Yogi: Haha! Now she is laughing. [Shri Mataji laughs.]

Shri Mataji: How good, very sweet child! All right, let's see this one. Now, what's your name? 303

Sahaja Yogini: Michael.

Shri Mataji: What's your name?

Sahaja Yogini: Michael, it's a boy.

Shri Mataji: Michael? All right.

Shri Mataji [laughing]: Look at that! Hallo! You all should put oil in the head, you see, otherwise they'll get bald very easily later on. Head must be massaged. Olive-oil is very good for hair growth, a little heated up, then. He'll develop some hair under My hand, I hope so. It's

developing. Oh, no, no, no, it's all right! It's warm for you, very warm? All right.

Something is coming up. Ohoho! You call him Mohan, it's the name of Śhrī Kṛiṣhṇa. Mohan, the one who entices.

Sahaja Yogini: He is born on Śhrī Kṛiṣhṇa day.

Shri Mataji: That's it! Let's see. How I have done it? Good.

So now, you have to smile. May God bless you! He too needs here some help. It's very *[UNCLEAR* raw-sore] here for him. It's very *[UNCLEAR* raw-sore]. All right! All right! All right! I am sorry, it has become a little raw, I'll put it right, all right? [Baby cries.] It's a little bit hurt here.

If there is an abrasion like that, then olive oil can burn a little bit. Then use some other oil, you see.

[UNCLEAR].

Sahaja Yogi: Oil [Hindi].

Shri Mataji: Would be better.

Sahaja Yogi: Still want to use *[UNCLEAR* Tarna] Amla that kept *[UNCLEAR* roots].

Shri Mataji: No, that you don't use. You should not use.

Sahaja Yogi: What is that?

Shri Mataji: Kerosene oil.

Sahaja Yogi: Green bottle, mixed kerosene oil. *[UNCLEAR]*. This should not be used: Amla. [Hindi.] Only the `Golden Amla'.

[UNCLEAR].

Shri Mataji: You mix this, you see, it is the best oil. You mix this into four times: more with the, what you call, coconut, is the best for hair. It will make your hair thick, all right, now, you are going to be all right.

`Golden Amla' is better.

You see, he is hurt here!

Sahaja Yogini: Yes, it's very dry!

Shri Mataji: Very dry. No, no, no, no, no, no, no! You'll be all right. One baby starts crying everybody is crying in collective consciousness. [Laughs.] In collective consciousness you all cry.

Sahaja Yogi: That's a girl, Shri Mataji.

Shri Mataji: It's a girl, wearing a nice frock. Look at that.

So confident. *[UNCLEAR]*. This is still weak here, you see? Now, what you do I'll show you, come here.

Sahaja Yogi: What's just her problem?

Shri Mataji: Just a throbbing going inside, you see? You know, we have to bring it like that, you see? And put it onto the fontanelle bone. Because it must be closed. And the whole thing is open for her.

[UNCLEAR].

All open up to this point. *[UNCLEAR]*.

That's why they are restless, because of this, you see? And she has also Viśhuddhi. Viśhuddhi. It's all right, it's all right. Now, where do you want to enter in, into My sarī or what? So, go back. Please take out My *[UNCLEAR]*. She has got, she has it. It's all right, now much better, aren't you? Must massage, with little hot olive oil massage the *[UNCLEAR* face] and massage their body.

Massaging the body is more important. Also their heads with the, you can use some other oil, if not olive oil.

Is she better now? Put oil there.

Hallo! What's all this going now? Full of joy, full of activity? Yes? Now it is better. Eyes are seeing things.

Hello? Hello? Just see it! All right? Aāah, now you started seeing, now you started seeing everything, all right? Yes. Now, good for the eyes. Now see, so alert, isn't she? She is very alert.

Child: Aua! [Laughter.]

Shri Mataji: Also relaxed. [Laughter.]

Sahaja Yogi: What do you call her?

Sahaja Yogini: She is called Veronika.

Shri Mataji: What?

Sahaja Yogini: Veronika she is called.

Shri Mataji: Veronika?

Sahaja Yogini: Yes.

Shri Mataji: All right, you want Me to give her a name, isn't it?

Sahaja Yogini: Yes, please Shri Mataji, yes.

Shri Mataji: All right. What should we call her? We call her `Vimala', meaning `pure'. Vimala.

Sahaja Yogini: Vimala. Thank you, Shri Mataji!

Sahaja Yogi: This is a boy, Shri Mataji.

[UNCLEAR].

Shri Mataji: Yes. [Laughs.] They all look the same. You're a boy, yes? [Laughs and laughter.]

Sahaja Yogi: He is stunned.

Shri Mataji: [Hindi], it's all right, call it Kārttikeya.

Sahaja Yogi: Kārttikeya! Yogis [appraising]: Ooohh! [Laughter.]

Shri Mataji: Happy, is he? [Laughs.] They get tickle you. [Laughs.] When I stop it they don't like it, you see. [Laughs.] Look at that, she is become so alert now, just

watching Me. While she was not looking at Me when she came. Surprising, how they change, yes? Look at that, all dilated.

See the concentration. That's cold, no? You can use it in the summer, that oil. It's rather cold oil.

It's hot for them, take out their socks. They don't like it, you see? I too don't like My socks. They are all realised Souls, so give them freedom.

Try to get cotton clothes for babies. You can get here?

Sahaja Yogi: We always look for cotton clothes, Shri Mataji.

Shri Mataji: I think we should send some from India. [Laughs.] All right? Viśhuddhi.

Sahaja Yogi: Shri Mataji, the boy is there, it belongs also to Gunther. And he got just a job now in Klagenfurt.

So he will move from this Ashram to South Austria.

Shri Mataji: Really?

Sahaja Yogi:... and also the actress Andrea, who was singing in Shudy Camps at the Easter Pūjā,...

Shri Mataji: Yes, yes, yes!

Sahaja Yogi:... she also goes now to Klagenfurt, so we will have another support in Klagenfurt, in South Austria.

Shri Mataji: That's good, yes, that's good.

Gunther: And we are asking for Your blessings.

Shri Mataji: May God bless you! And who is the brother of Thomas?

Sahaja Yogi: He is the brother of Thomas!

Shri Mataji: He is the one, isn't it? Looks like that.

Sahaja Yogi: Yes, he is the brother! Did you reach him? Gunther: He is working till five, Shri Mataji.

Sahaja Yogi: So he comes in the evening, OK.

Shri Mataji: He is very shy! Gunther: Yes, very! [Shri Mataji laughs.] 305

Shri Mataji: He's got such a good wife! Look at his hair growing, can you see that? They are growing big. But you must massage their heads with this, you see this modern idea of not putting oil is very wrong.

Look at that! So now, how are you, Kārttikeya? How are you? Just in meditation. Thank you! May God bless you! So.

May God bless you! I would like to meet different people also, just now, because, [Mrs. Betty].

Sahaja Yogi: We have to call, Shri Mataji.

Shri Mataji: Can I have a *[UNCLEAR* doll/roll] or something? Maybe some, they put some, put little ice on their livers. Better try some ice and also don't give them too many fats, you see. Milk should be fatless, to begin with, would be good for them.

Sahaja Yogi: The next age group? They are also waiting or not? The little grown ups.

Sahaja Yogi: Should we bring the grown ups, Shri Mataji?

Shri Mataji: Yes, of course, but they have washed My feet already!

Sahaja Yogi: OK.

Shri Mataji: They have washed My feet, all of them have washed them.

Yogis: Yes, Shri Mataji! Yes! There was just one, Shri Mataji, this was Bhavana, he didn't wash. He was refusing, but maybe he was tired.

Shri Mataji: I think there's something wrong with that boy.

Sahaja Yogi: Should we bring him, Shri Mataji?

Shri Mataji: He is very right-sided. Now, bring him to put him right. But he is very right-sided.

Sahaja Yogi: Georgie, can you bring Bhavana?

Sahaja Yogi: [Hindi.] [... conference options available there.] Would you like to decide on that, so that he can give it to the airline today? I'll just tell you the flight time is... *[UNCLEAR]*.

Sahaja Yogi: Shri Mataji, the name was `Noham', for him?

Shri Mataji: Mohan.

Sahaja Yogi: Mohan, so don't forget! Mohan, OK!

Shri Mataji: Mohan. Mohan, it's the name of Śhrī Kṛiṣhṇa, is very sweet name, meaning `the sweetness of Śhrī Kṛiṣhṇa which attracts us to Him', Mohaṇ[Baby cries.] Look at that! Look at her! See, how alert she's become, see! See. The alertness, the eyes, you see? May God bless you! I think kajal must be put for children.

Sahaja Yogi: Yes!

Shri Mataji: Must be! Not this, this is too strong! But the ordinary I'll tell you how to *[UNCLEAR]*.

Sahaja Yogi: We have the red one, Shri Mataji, which You put. This we have also.

Shri Mataji: No, no, no, that is very strong.

Sahaja Yogi: Ah, this is to strong, Aha! OK, OK, OK.

Shri Mataji: I'll tell you how to do it! Because for eye sight it's good.

So if you see Indians physically are very strong people. The reason is, in childhood they really get massaged and this, even if you are poor, *[UNCLEAR* say anything]. Not so much of this artificial medicines are *[UNCLEAR* used]. The massaging and the kajal and this and that, all those things. I think they are looked after very well in childhood and there is so much traditionally accepted thing, you know, for children.

Sahaja Yogi: He wanted the program here and to change the dates regarding the garden party here and shift that forward.

Shri Mataji: Yes.

Sahaja Yogi: So, see now, here are the tickets, Markus and this is the code number from which Gavin made the booking from London. And he has currently booked on, I think, a British Airways flight.

Shri Mataji: Yes, I know, it's like that.

Another Sahaja Yogi: British Airways? Not Austrian.

Sahaja Yogi: He has booked at,

Sahaja Yogi: Let me just see, yes, British Airways.

Sahaja Yogi: At what time does it say?

Sahaja Yogi: At 1:55.

Shri Mataji: Āgñyā you have, that's why. I know. Come along, come along, come along. Yes, come, slowly, slowly, slowly, slowly. See! See now, come here. Let Me sew your pant.

[Child starts crying a little.] No, no! No, no! *[UNCLEAR]*.

Better. Is he obstinate?

Sahaja Yogi: Yes he is, Shri Mataji, he can be quite stubborn. He has a strong character, You can say.

Shri Mataji: According to Sahaj it's a weak character. [Laughs and laughter.] Now better.

Sahaja Yogi: This is your booking here, Shri Mataji. To Canada, British Airways, at 1:55 be flight [Hindi], can I grab permission here to charge the Austrian Flight to Sabena [Hindi]?

Shri Mataji: Cheaper. It's better.

Sahaja Yogi: Thank you, Shri Mataji!

Shri Mataji: [Hindi] 5:20 is good. Yes, I'll be tired also, very tired.

Sahaja Yogi: Now the other thing about this program for July, you see, She is in London, in July starting transport.

So how far do they have fixed up Frankfurt and all that, can it be pushed forward by two, three days, or something like that?

Sahaja Yogi: Sure, sure, sure.

Sahaja Yogi: Because on sixth there's an important function in London which She has to be *[UNCLEAR]*.

Sahaja Yogi: Could be! Could be!

Sahaja Yogi: But then it becomes a weekend after that, probably. *[UNCLEAR]*.

Shri Mataji: What's his name?

Sahaja Yogi: Bhavana.

Shri Mataji: Bhavan? It cannot be Bhavan.

Something wrong. It cannot be the name Bhavan.

Sahaja Yogi: Originally it was Gabriel. That was the name we gave him. Then You gave him the name Bhavana.

Shri Mataji: Bhairava! No, Bhairava, you see, Gabriel is Bhairava. Or it could be, actually Gabriel is Hanumāna! But I must have called him Bhairava. Yes, it was a mistake, I think. It is Bhairava! Yes, Bhairava. See, Gabriel is the one has given him this right side.

So I must have given him Bhairava.

Bhavana has no meaning. `Bhavan' means the `house'. Bhairava. You know Bhairava?

Sahaja Yogi: Yes, yes! *[UNCLEAR]* [Hindi]. They told us it's another name of Śhrī Vāyu.

Shri Mataji: Ah? [Hindi.] Vāyu? Did I say? No, I would not give that name normally. [Hindi.] But I would not give that name, normally. Must be Bhairava, because he is so right-sided and name is Gabriel, must be to compensate: Bhairava.

Sahaja Yogi: Yes, Shri Mataji!

Shri Mataji: Hallo! Now, how are you? You have a new nice name now. Come along, come, let Me see. Let Me see. Let Me see what is in here. See now, let Me see here, there is a problem here, you see? See these flowers. All right, I will give you a sweet now. You want to have a sweet? Come along. Have it.

Sweet, sweet. Come along. Open it for Me. You give it to Me to eat. Come along, come along. Open it.

Just see. Open. This is nice for you. Better. After all, you are a good boy! See, all the children are so sweet, they will all laugh at you. Right? Come along, come along. They are going to laugh. What are you doing? Are you a girl? Why should you cry? Come along, take this, take this.

Yes, good. Open it now. Open it for Me. Open it. Can you open? You are still a small baby? You can't open? Come along, open it. Let's see! You are a little baby. You can't open, let's see. Are you a big baby or a small baby? See now, you are a big boy, no? See. Now your sister calls you a big brother.

You are a small brother or a big brother? Tell Me, you are a small brother or a big brother? Hallo, hallo, hallo! Very right-sided. Is he overactive? You won't say?

Sahaja Yogi: I would not say, no. He likes to sleep.

Shri Mataji: He likes to sleep a lot.

See, now your photograph is going to come! It just overpowers him. [Hindi.]

Sahaja Yogi: Normally, he is quite sweet, that's what everybody says but sometimes is, 307

Shri Mataji: Just goes on. Now it's better. Now your name is Bhairava, do you know that? What is your name? No, no, no! You'll cut it there! Let it be, let it be! *[UNCLEAR]*. Now, come along! How to you say `Namaste'? Let's see! How do you say `Namaste' to Mother? Do you say, do you know? Do you know how to say `Namaste'?

Sahaja Yogi: Yes.

Shri Mataji: You don't know?

Sahaja Yogi: He knows, Shri Mataji!

Shri Mataji: You're a small, little baby. You don't know anything? You don't know how to say `Namaste', do you? Do you know? Bhairava, do you know how to say `Namaste', to Mother? Come along! Let's see, let's see, let's see. Ah, now he's becoming a big boy. See! He is a very big boy now, he's not a small baby. Still, better now.

Left, right, *[UNCLEAR]* both Swādhiṣhṭhāna! That's why! When was it born, this child?

Sahaja Yogi: 25th of February 1984.

Shri Mataji: Where?

Sahaja Yogi: Here in Vienna, in Austria, Shri Mataji!

Shri Mataji: Where? What's the house?

Sahaja Yogi: It was a clinic, it's called Semmelweiss Klinik.

Shri Mataji: Semmel,?

Sahaja Yogi: Semmelweiss Klinik. That's a clinic specially for delivering babies. A lot of children have been there from the Sahaja Yogis.

Shri Mataji: I don't know how to open! Do you know how to open this? Let's see, open it! Did you see the *[UNCLEAR* Virātas]. All right, let's see. Here. Here. I have opened. Let's have it now. Come along! Come along! *[UNCLEAR]*. Baddha definitely, sign of a baddha. Must have, a baddha he has, I think. Come along. Then I think, then you what you do, you see? If you cannot listen to Me, then you better go away, all right? And leave him here alone. I else will eat, otherwise they will go. Mummy will go away, mummy will go away. Mummy should go, should go away from Austria. Mummy will leave you.

All right? You'll have another bad mummy. All right? We'll get a bad mummy for him. One like him, come along. Have it, otherwise we will get you a very bad mummy. Very bad mummy, come along. Have it, now open your mouth. Open your mouth. All right, I'll get him a bad mummy then. Open. Better.

Now eat it, now a nice boy. A nice boy. Come along, get it inside. You have a small mouth? Come along.

Get it inside. *[UNCLEAR]*.

Sahaja Yogi: A big mouth.

Shri Mataji: Yes, yes, now we won't have a bad mummy for you. Right, but let Me see! He might be developing a tale here, now let's see.

Sahaja Yogi: A tale?

Shri Mataji: Tale, you see. If you become a bad boy you get a tale here, like a monkey. Let's see.

Oh no, not yet, but it will be. It's just a baddha, it's just trying to hold him, that's all. What can he do? It's a baddha. Better get some lemon and chilies, it will work out. It's relaxing, both.

Sahaja Yogi: Lemon and chilies?

Shri Mataji: Will be good idea. Look at the flowers, how beautiful they are! Look at them. They are also smiling, are they? Better? Just see his vibrations! You must check the vibrations all the time, you see! Of course, their behaviour shows what they are, but still.

Sahaja Yogi: It's left Swādhiṣhṭhān also, Shri Mataji!

Shri Mataji: That's what I am saying! Both the Swādhiṣhṭhāna are there. You didn't go to any Guru, or anyone before?

Sahaja Yogi: No.

Shri Mataji: Never?

Sahaja Yogi: No, never.

Another Sahaja Yogi: Very strong Āgñyā.

Shri Mataji: Of course, Āgñyā is very strong, no doubt.

Sahaja Yogi: And the Viśhuddhi is also...

Shri Mataji: And the left Swādhiṣhṭhāna works through Āgñyā. Did you go to any Guru before?

Sahaja Yogini: No, Shri Mataji! I went to Yoga, Haṭha Yoga, I have been doing.

Shri Mataji: That's it, right-sided!

Sahaja Yogini: And here, I am sorry, I've trouble, I don't remember the name, relaxation.

Shri Mataji: Horrible they are.

Sahaja Yogi: First Haṭha Yoga and then relaxation, because you needed it afterwards. [Laughter.]

Shri Mataji: That's he is catching from you then. You see, some sort of a left Swādhiṣhṭhāna! Now, better? Another Sahaja Yogi: Better.

Sahaja Yogi: Left Swādhiṣhṭhān is better, Shri Mataji. Left Nābhī is still there.

Shri Mataji: Mhh. He is not eating, see now! He's not holding you. Push it in.

See, immediately they know, you see? Bhūts are so clever! Mhh, better! [Hindi.] Don't spoil him also, you see! You must give him *[UNCLEAR* venice], like this, give him one or two times.

Sahaja Yogi: Shri Mataji, it's him. He is the soft father, she is very straight forward, but he is the Contrary. He is the...

Shri Mataji: Don't spoil him. Give him two tight slaps, you see? Because children know their parents very well. He needs it. When he needs it, it's for his good, you see? Two tight slaps and he'll be all right.

Just hold it. Children now are like that, they know their parents, their weaknesses, you see? They play upon that, especially if it's bhootish, because, you don't want to ruin his life, isn't? Try to be *[UNCLEAR* strict], to be strong with them. You see, sometimes these bhoots I've seen, one slap you give them, they run away. They're so frightened of slaps, you see.

[UNCLEAR].

Sahaja Yogi: Shri Mataji, I can see this, my son, a strong hit on the left Swādhiṣhṭhān, miracles.

Miracles! They change immediately.

Shri Mataji: Really?

Sahaja Yogi: Yes. When they get tired in the evening, they get easily Swādhiṣhṭhān, so if then a smack and,

Shri Mataji: They are all right? [Laughs.]

Sahaja Yogi: Nice, nice little children.

Shri Mataji: After all it's for their good, you see. Whatever you feel, that's for their good. Spoiling is no good for them, you see?

Sahaja Yogi: It's much better now, Shri Mataji.

Shri Mataji: It's much better now, you see. One slap, one little bit hitting to him, you see and it's better!

Sahaja Yogi: Yes, yes!

Shri Mataji: Ah now, see? Better! Now in Sanskrit, there is a saying: *[UNCLEAR]*. Till five years you must beat your children. [Sanskrit.] Till ten years of age you educate them. You give them all the training. And then [Sanskrit] at the sixteen years of age treat him like your friend.

Sahaja Yogi: Very wise.

Shri Mataji: But if you miss these points, he can never be your friend, he'll be bossing over you!

Sahaja Yogi: Now it's totally clearing, yes, Shri Mataji.

Shri Mataji: See, left Āgñyā, it's caught up.

Sahaja Yogi: And little bit Viśhuddhi, I think.

Another Sahaja Yogi: Left side.

Shri Mataji: This side, just give him a little smack.

Sahaja Yogi: On the Swādhiṣhṭhān? OK, yes.

Shri Mataji: Yes. That's it. I can't hit children.

So I'm hopelessly bad, Myself. [Laughs.] I can't hit children. I think in lifetime I've hit My younger daughter only once. No, elder daughter only once, younger twice. But, because My hit also is very strong, one may faint. I'm quite worried. Even out of love, if I slap someone, it goes off.

So it's very careful about that.

Sahaja Yogi: Now, he's eating.

Shri Mataji: You see? *[UNCLEAR]*. You have to, you see, look after them, that's the point is, is for their benevolence. See, when we love also it's more sort of our own love, you see. [Laughs.] Isn't it, we love them because we love ourselves? Our child.

Sahaja Yogi: It is our conception, Shri Mataji!

Shri Mataji: Yes.

Sahaja Yogi: We think, OK, now their mommy is anyway all straight forward, so we can be more, soft, but it's not possible.

Shri Mataji: It's fatherhoodry you see, for boys, nothing like a father. Mother cannot, Mother can never bring up

children. Either she has to be extremely strict. There are, in India, there are cases of women who lost their husbands and they brought up their children very well, you see. Because no interference from the husband, you see, they put them right. Very great men were created out of that. My husband like that, and, but he had no parents at all.

So he is, I should say, self-made. But Lal Bahadur Shastri was like that, his mother was a widow.

[About a child:] Better now, see? *[UNCLEAR]*.

Sahaja Yogi: Yes, it's much better, also the Viśhuddhi is clearing.

Shri Mataji: Much better now! Mmhm! See, turn the Viśhuddhi here. Much better! For her, if you can get her some *[UNCLEAR* motrin] or something for blood, you see, she requires some *[UNCLEAR* bloodies].

Sahaja Yogi: Nina, Nina, you get directly source.

Sahaja Yogi: Nina, yes.

Shri Mataji: It's something like that. I think, she works very hard and doing too many things simultaneously, studying and working here, working there.

Sahaja Yogi: Too many partitions!

Shri Mataji: Ah, Yes! I think so!

Sahaja Yogi: Not a computer!

Shri Mataji: [Laughs.] Yes, that's it! So you have to put it right, you see, by, let's have some supplement, no? The food doesn't have all the time that supplement.

Now better! What you say about Viśhuddhi? Is he all right?

Sahaja Yogi: It's much better, Shri Mataji.

Shri Mataji: Are you all right now? How are you feeling? Now, can you do `Namaste'? Let's see.

It's fine, yes.

Now better? Mhh! I mean, with children always use lemon, it's better, easier, also you don't catch.

Better now? Sahasrāra is all right?

Sahaja Yogi: Yes, it's open.

Shri Mataji: It's better.

Sahaja Yogi: That's good.

Shri Mataji: Now, good, excellent! Aren't you? Haha, now smile, come along. Not to take out tongue, bad thing, bad manners. Keep the tongue inside. No, no, that's not a good thing. No, no, no, no. Only the dogs do like that. All right? Are you a dog? It's not good, you see, to put the tongue out. You see, very bad. Take his photograph, how horrid. All the time he does that, normally?

Sahaja Yogi: Since some time he is doing this.

Shri Mataji: Must be the Viśhuddhi problem, problem on the Viśhuddhi. You must check their vibrations all the time. Children, you see, behaviour of course of the children [, test it].

Somebody can cut it. [No, not in your hand.] Paper.

Sahaja Yogi: Please a paper and a knife, paper and a knife.

Shri Mataji: Be a nice boy, all right? Now, come along, come, come, come. Now, *[UNCLEAR* I will pack this], if you don't listen. All right? Finished. Now, come along.

Sahaja Yogi: Shri Mataji, should I smack him?

Shri Mataji: It's all right, he's better now.

Sahaja Yogi: Like I do with *[UNCLEAR* Amar] that he knows what it means?

Shri Mataji: Hm? He won't understand this now.

[Hindi.]

Sahaja Yogi: That's good, crying is good.

Sahaja Yogi: Can I... Nina, you bring that olive oil? No, no, the one in the bowl, the one in the bowl.

Shri Mataji: Better! That smack has done it, you see, the smack has worked out. [Hindi.]

Sahaja Yogi: And left Nābhī is back, Shri Mataji.

Shri Mataji: You should be very careful with children, I must say! The poor things, you know, once they catch they don't know what to do. And suddenly you'll find some very serious things happening to them. Because old people know what is happening and they will immediately try to correct themselves.

But the children, what will they do? They can't say what's happening to them.

So we should check them on vibrations. Better now! Cool him down! *[UNCLEAR]*. He's getting red hair.

Love should improve children, not allow them to, little bit, not much. But, attention should be there on children, to see that they get proper training. Also in the West, you see, they leave children to dogs, in a way. Because when the children grow up they just give them some toys to play, to divert their attention, you see, just to keep them busy, somehow or other.

Sahaja Yogi: True!

Shri Mataji: Isn't it?

Sahaja Yogi: And to switch on the television.

Shri Mataji: Yes, switch on the television, do them to the television!

Sahaja Yogi: That they are not bothered.

Shri Mataji: Yes, so you don't see the child at all, what happens with the child. And then suddenly it comes out like a devil and you don't know how this child has become like this. And they have told Me, “Mother, we give them such expensive toys, we spend so much money for them." They've decorated their rooms. On the contrary this gives them more ego, more ego and no respect for you. You must spend time with your children, talk to them, tell them stories, that's the best way, to have a friendship with them.

You must have proper friendship with the children. Otherwise they cannot grow into proper children.

Now, better. It's good.

Sahaja Yogi: Left Nābhī and...

Shri Mataji: Left Nābhī is there.

Sahaja Yogi: And a Back Āgñyā.

Sahaja Yogi: Back Āgñyā is strong and left Nābhī.

Shri Mataji: Back Āgñyā.

Sahaja Yogi: Should we protect Your sarī, Shri Mataji?

Shri Mataji: Sarī is *[UNCLEAR]*.

Better now?

Sahaja Yogi: Back Āgñyā is better, but left Nābhī...

Sahaja Yogi: Back Āgñyā is gone, left Nābhī is here.

Shri Mataji: [Hindi.] While you don't be strict, let him be strict. You have a left Nābhī, you be strict. All right? You look after him.

Ahh! Better now? He likes it! You know? Is it right?

Sahaja Yogi: No, I don't think so. A little bit, yes.

Shri Mataji: Don't fight, don't fight, in the front here.

Sahaja Yogi: Maybe he is also tired.

[UNCLEAR].

Shri Mataji: Tired? Must be tired.

Sahaja Yogi: He is going to bed.

[UNCLEAR].

Shri Mataji: Must be wanting to sleep now.

Sahaja Yogi: Yes.

Shri Mataji: It is, he must be also relaxed.

Sahaja Yogi: Yes, yes, Shri Mataji.

Shri Mataji: You see, in front, you see, a little bit. Yes.

Some heat here.

See now, just see that! [Baby cries loudly.] For collective, you see. See now. Like a big, Better! Relaxing.

Ah! Better now? Better. How do you find?

Sahaja Yogi: Left side *[UNCLEAR* is better].

Shri Mataji: Left Swādhiṣhṭhān *[UNCLEAR]*.

Sahaja Yogi: But left side is getting cooler now. There's a Cool Breeze on the left side.

Shri Mataji: Is it? Right?

Sahaja Yogi: Right side is numb.

Sahaja Yogi: But right it's also cool. I think it's even more cool.

Shri Mataji: Ah, better now. What do you say, better?

Sahaja Yogi: Yes, Shri Mataji.

Sahaja Yogi: Left Nābhī I feel.

Sahaja Yogi: Nābhī is still there. But this is a heritage from the parents.

Shri Mataji: [Laughs.]

Sahaja Yogi: Look!

Shri Mataji: Just see it. Left Nābhī is there. It's better.

Sahaja Yogi: Yes, Shri Mataji, now it's better!

Shri Mataji: This is the left Nābhī point. You must be also having it.

Sahaja Yogi: Yes, he has it, yes, because of the business also.

Shri Mataji: What is his business?

Sahaja Yogi: He has lorries, a company with lorries, Shri Mataji, transportation. And he has many drivers and each day there are problems, so to witness all this is not yet so easy.

Shri Mataji: [Laughs.] Lorries! Communication! All right, so the best thing is to take all the drivers' photographs, you see and put them before My photograph and give them a Bandhaṇ[Laughs.] We have so many ways of curing such people.

Sahaja Yogi: One driver is a Sahaja Yogi, Shri Mataji. He employed him, one driver.

So one headache less.

Shri Mataji: Here you are allowed to keep lorries free, I mean, privately? Lorries for carrying people, or for,? Yogis: No, no, no. For transportation, for goods, for earth.

Shri Mataji: Goods.

Sahaja Yogi: We are transporting mostly earth, Shri Mataji.

Shri Mataji: Better now. Left Nābhī has improved. Feeling it? [Laughs.]

Sahaja Yogi: Better. It's here, it's there. Much better, Shri Mataji. I think, he has cleared now.

Shri Mataji: He must clear still a little bit, you see, you can feel it. Now, come along. Left should be done. You can put your fingers,

Sahaja Yogi: Yes, it starts hurting.

Shri Mataji: You see and you can,

Sahaja Yogi: My finger starts hurting.

Shri Mataji: It's melting, already. Your thumb, you know. You can melt it under your thumb, you have that. You see. Melting, can you feel it?

Sahaja Yogi: Yes, yes. I can feel it, very hot. Much more than my normal body temperature.

Shri Mataji: See that? For them also it's troublesome, no? Now better. See now. Markus, you can feel it now. The heat is less.

Sahaja Yogi: It's less, Shri Mataji.

Shri Mataji: It's better. Now he is all right. You are better now? You get a red-haired maṇ[Laughs.] All right? It's good.

Sahaja Yogi: He is too tired, Shri Mataji, he'll fall asleep.

Shri Mataji: Ah?

Sahaja Yogi: He is tired now.

Shri Mataji: Oh, let him sleep. He'll sleep off in the yogini's *[UNCLEAR* bosom], he'll be all right after that.

All right, may God bless you!

Sahaja Yogi: Yes, now he is doing it.

Shri Mataji: All right, may God bless you! Absolutely relaxed, the whole body is relaxed.

Sahaja Yogi: Take him.

Shri Mataji: You see. Otherwise...

Sahaja Yogi: Dead now. He is dead now. First he was strong and now he is jerked.

Shri Mataji: He was so stiff, you know? Whole thing has gone, it's all right. May God bless you!

Sahaja Yogini: Thank you, Mother!

Sahaja Yogi: Shri Mataji, can I ask you one favour more?

Shri Mataji: Yes, yes, yes!

Sahaja Yogi: We have a bigger baby, our cook, he wants to have a name, very badly. [Laughs.]

Shri Mataji: May God bless you! You see, in Benares, the Goddess is called as `Annapūrna'. And there She is the consort of Vishweshwara, so we'll call him `Vishweshwara'.

Sahaja Yogi: Vishweshwara, ah!

Shri Mataji: Īshwara of the whole Viṣhwa, of the whole Universe! *[UNCLEAR]*.

Shri Mataji: I see. For transportation.

Sahaja Yogi: Yes.

Sahaja Yogi: Ah!

Shri Mataji: Resides in Benares. All right? [Laughs.] You want a name? All right.

Sahaja Yogi: Alice, she has a name, she has `Lakṣhmī', You gave her a name already.

Shri Mataji: Yes, I know, then what?

Sahaja Yogi: She wants that I get a name from You. And I also want it, Shri Mataji.

Shri Mataji: Call him Mārkandeya.

Sahaja Yogi: Thank you, Shri Mataji!

Shri Mataji: May God bless you!

Sahaja Yogi: Thank you, Shri Mataji!

Shri Mataji: You know the story of Mārkandeya, or not?

Sahaja Yogi: I just, we were seeing the Ashram, Shri Mataji, I mean on the rocks, where it was once.

Shri Mataji: Yes, I tell you the story of Mārkandeya.

[Version 1 of the story of Mārkandeya.] You see that he, this father had no children and the father and mother were unhappy.

So they prayed to Shiva. And they said that, “We want to have a son." So they said that, “All right” Shiva said, “I'll give you the son, but I'll have to take him back after eight years. So he'll only exist till he is about eight years of age." So they gave that boon to him, plus this kind of a curse.

So the parents were very upset that, “My child will die after eight years of age." Very upset! But they found the child very bright, brilliant and also shining. And very religious.

So one day he asked his father, “Why do you look always so worried? I mean, after all, I'm your son." So they said that, “It is said so”, eight years or sixteen years, something like that, “So now I'll be losing you very soon. Who can surpass Shiva? So he said it, so I cannot think, that we can really ask anyone to neutralise that curse upon us. If you were not born to us we would not have

been so attached to you. Now you are born to us, we are so much attached towards you." He was a very wise person. He said, “No, I know someone, I know Ādi Shakti." And he went to this place in Vani, where you go to see these Saptashrungis and there he prayed to Her. And nobody had prayed to Ādi Shakti, they would pray to Jagadambā, they prayed to all other. But Ādi Shakti is the one, he prayed to Her. And She appeared there, see, Her face is just like Me. And Saptashringi, because She has seven Chakras, you see, on Her head, `shringa' means `on the head'. Like, what you call, shringa means the *[UNCLEAR* tshikara], peak. Seven peaks, you see.

So, She was born with seven peaks, She came there, appeared, from the Mother Earth, She just came out and She [He] prayed to Her, She prayed to Her and then the whole place became so vibrated that Shiva could not touch him.

Then he wrote all these Mārkandeya's things, I mean, he was the first who wrote about Ādi Shakti.

All these things that you read about Shañkarāchārya and all that, he took it from Mārkandeya. He was the first who wrote about Kuṇḍalinī, first about Realisation, he was the first who did all that. And even today they say that there is a gap between two hills and people used to cross that gap on a bullock-cart and the bullock-cart was carried over to the other side. Now of course you got a place to go up, but that time there was no things like that.

So they used to just go on the bullock-cart and the bullock-cart was carried over, without any bridge, by Ādi Shakti.

And She is the complete, because we have got, as you know, Mahākālī, Mahālakṣhmī, Mahāsaraswatī, three of them, in Maharashtra. Like, Mahākālī is *[UNCLEAR* Tuljapur], then, Mahālakṣhmī is, you know, in Kolhapur and the third one is in Mahor. Mahor, there is one mountain in Mahor, is Mahāsaraswatī.

And Ādi Shakti is the [Ardha Matra], is on top of everyone. And this is it.

So Mārkandeya was actually the dearest son of Ādi Shakti, because he is the one who incarnated there.

[UNCLEAR].

Sahaja Yogi: Thank you, Shri Mataji, for the name! [Version 2 of the story of Mārkandeya.] You know the story of Mārkandeya or not? I tell you the story of Mārkandeya. You see, his father had no children and the father and mother were unhappy.

So they prayed to Shiva and they said that we want to have a son. Shiva said: “I'll give you the son, but I will have to take him back after eight years.

So he'll only exist till he is about eight years of age." So they gave that boon to him plus this kind of a curse. The parents were very upset that “our child will die after eight years of age” very upset.

But they found the child very bright, brilliant and also shining and very religious.

One day he asked his father: “Why do you always so worry, I mean, after all I am your son?" So they said that it is said so, eight years or sixteen years, something like that. “Now I will be losing you very soon. Who can surpass Shiva?" He said it, “So I cannot think we can

really ask anyone to neutralise the curse upon us. If you are not born to us we would not have been so attached to you. Now you are born to us, we are so much attached to you." He was a very wise person, he said: “No, I know someone, I know Ādi Shakti." And he went to this place where you got to see this Saptashringi. There he prayed to Her. Nobody had prayed to Ādi Shakti.

They would pray to Jagadambā, they would pray to all others. To Ādi Shakti, who is the God, he prayed to Her. She appeared there and Her face is just like Me. It is Saptashringi because She has seven Chakras on Her head. `Shringa' means `on the head', like what you call the Shikara, `peak'? `Seven Peaks'. She was born with seven peaks. She came there, appeared from the Mother Earth, She just came out and he prayed to Her. He prayed to Her and then the whole place became so vibrated that Shiva could not touch him.

Then he wrote all this Mārkandeya things, I mean he was the first who wrote about Ādi Shakti. All these things that you read about Shañkarāchārya, he took it from Mārkandeya. He was the first who wrote about Kuṇḍalinī, the first about realisation, he was the first who did all that.

Even today they say that there is a gap between two hills and people used to cross that gap on a bullock cart and the bullock cart was carried over to the other side.

Now of course you got a place to go up, but at that time there was nothing like that, so they used to go up on a bullock cart and the bullock cart was carried over without any tension by Ādi Shakti. And She is the complete, because we have got, as you know, Mahākālī,

Mahālakṣhmī, Mahāsaraswatī, three of them in Maharashtra. Mahākālī is in Tulsapur [Tuljapur], then Mahālakṣhmī is in Kolhapur and the third one is in Mahor [Mahur]. In Mahor there is one mountain where is Mahāsaraswatī. And Ādi Shakti is Artha Mātā, on top of everything and this is it. Mārkandeya was actually the dearest son of Ādi Shakti, because he is the one who incarnated Her.

... he was like a little child, absolutely. Everything is described, My hands and everything, even My body in a way. Just like a little child grabbing on the Mother. The dedication and devotion was so great, I mean, that Ādi Shakti had to take him up. He is the one who brought Me in.

There was no idea of Ādi Shakti taking birth or anything, nobody thought of it. Only once She came in Gokul, She was created in Gokul. Gokul is the one, now of course later on it was reflected in India, but Gokul is where Śhrī Kṛiṣhṇa played, in the Goloka, in the Vaikuṇṭha. She was created as one cow with all the deities sitting in Her, She never came on this earth and he is the one who gave the form, in what form She has to come?' with thousand hands, the face like Mine and seven Chakras.

In that way India is very much blessed, I should say, with these things, but the difference between the saints and the public is so much, that they never understood. They know it is a very great place and Saptashringi is there. We have Saptashringi also in Poona, but Saptashringi is only there, where all you people go, near Nasik, that's the place.

So that's the great part of Mārkandeya. He took his birth later on as Buddha, then he took his birth as Ādi Shañkarāchārya, it's the same personality. But he was actually the son of Rāma, to begin with.

He was Luv and he went to Russia and that is why they are called as `Slavs'. He ruled in Russia, that's why they are called as Slavs.

Another son was Kush, who went to China, that is why they are called as Kushan. Then they incarnated again and again, also as Hassan and Hussain [Hussein], as Mahāvīra and Buddha, as Ādi Shañkarāchārya and Gñyāneśhwara, like that.

See, it is so peaceful. Cool breeze. I think the name Markus might be coming from Mārkandeya.

Mārkandeya is a very unique name, isn't it? `Markanda' means a powerful personality. Mārkandeya is sun, of course, Mārkandeya is the name of the sun. Mārkandeya, is the sun.

***Contents: 1988-06-09*, Public Program, Day 2, Kongresshaus, Vienna, Austria**

I bow to all the seekers of Truth.

Yesterday I was happy that so many of you have felt the Cool Breeze of the Holy Ghost. This is the All-pervading Power of God's Love about which all the scriptures have written. But in modern times because we never felt this Breeze we have even denied the existence of God. But once you get connected to this Divine force, then it starts working through you in such a wonderful way, that you are amazed.

As you see this instrument [microphone] that I have here has to by connected to the mains. In the same way every human being is to be connected to the mains and that is this power which I am talking about. This is what Christ has said that, “You have to be born again." Now in India we call a person who is a Brahmin, the one who has known this Brahma, the All-pervading Power as Dvijaḥ, meaning twice born. And even a bird is called as Dvijaḥ in Sanskrit language meaning twice-born, it is an egg-first and then it becomes the bird. But we have many people in India, just brand themselves as Brahmins, though they are not twice-born. In the same way you find it everywhere that they just take a pride, “I am this, I am that” but they are not. If you are a twice-born person, then you have to feel this All-pervading Power.

You have to feel the centers, your own centers on your fingertips, one, two, three, four, five, six and seven.

Precisely, there's no doubt when you feel them, you know what's wrong with you or wrong with others.

Now supposing you are feeling the pain here. Now, these are the centers of your father. And this is the finger that shows Viśhuddhi Chakra here. If you then telephone to your father and ask him how is he, will tell you that he is down with very bad bronchitis.

This is the science of the roots. As I told you that we have the science of the tree, but not the science of the roots. This science does not change, it's absolutely precise. And is so effective and efficient, that it works faster than even lights. Because the whole cosmos is connected. Is all being vibrated with this power.

You see this power as small comas after Realisation in the sky. You see various things after Realisation.

And you have to know what those things are. My work is only to decode it. And then you have to verify that what I have decoded is there or not.

Anybody can get this knowledge. It has no limitation of any cast, creed, or race, religion or nation.

Everyone has this residual power of Kuṇḍalinī in themselves. And you can see in some people this Kuṇḍalinī pulsating like a heart in the triangular bone. And this triangular bone is called as Sacrum, meaning sacred.

That means the Greek have given this name to this bone knowing that it contains the Kuṇḍalinī.

Even the word Athena, Atha in Sanskrit means primordial.

So that's the Primordial Mother is Athena.

I can give you thousands and thousands of examples of quotations. But best thing is to face the truth yourself and see with yourself. People are advertising, saying there is a New Age that has come. The people of New Age are just the same like all of us. What is so special about them? If you have to go to their programs you have to pay. And they say, “We can clear your Chakras." But how can you clear the Chakras unless and until the Kuṇḍalinī is awakened? When I went to America they said I must make copyright of all My lectures. Because I have to use My knowledge and make some organizations. I said, “Let them do it, very good." Also if they can rise the Kuṇḍalinī, nothing like. But they cannot, they cannot.

Unless and until you became realised Souls and know all about Kuṇḍalinī you cannot raise the Kuṇḍalinī. All those people, who are singing so joyfully here can do it. All those, who will get Realisation among you also can do it.

William Blake, who was a great poet from England, has said that God, God's men, Men of God will get their Realisation and they'll make others realised. This He said a hundred years back. Now we have to see one thing, that those who say, “We are this and we are that” what is the speciality? Supposing you are a Jew, you are a Christian, you are a Hindu, you're all just the same. What is the speciality? Somebody says, “I go to this Guru, that Guru, this one." But what is the speciality? They are all suffering, they're all having diseases. They don't know anything about their inner being.

So a person who is a twice-born has to be something very different. As I told you yesterday, I'll tell you today about what happens when the Chakras get enlightened. The first Chakra is the Chakra of purity, of holiness, of auspiciousness. We are born with auspiciousness, we are holy. There is no original sin which is attached to us. The original sin was done be Adam and Eve that they disobeyed God Almighty. If they had not disobeyed, we would have only shortened this event of New Age. There would have been no necessity to have all this evolutionary process to take this long route to come to the point.

So we come to conclusion in this manner that if the prophets and incarnations have proclaimed that there is an All-pervading Power of Divine Love, let us find it out first of all. It is very unscientific to deny something

without finding it out. And it's very dishonest. Unless and until you have finally found it out how can you say that it does not exist? But atheists are all right. Because they have not found anything, so they are saying, “We don't believe in it." It's that, all right.

So whether you believe in it or not makes no difference. Blind faith is not *[UNCLEAR* in it]. You have to get it yourself. It's clearly said by all the saints. I mean the real saints. Like Guru Nanaka has said that, “Unless and until you find it within yourself it's a all confusion." Kabīra has talked about Kuṇḍalinī, about Sahaj Samādhi, he has talked all about Sahaja Yoga. Gñyāneśhwara in India has written a complete chapter on it. Even in Koran there is such a lot about the resurrection, the Kiyama.

But like politics, religion also has become a theory. And Ādi Shañkarāchārya calls it Shabdajalam, meaning the `net of words'.

So he said, “Mother, take me out of this net of words." Now let us see the principal of politics also, very interesting to see. Now in politics we believe in the democratic countries that we all must have individual freedom. They think that individual freedom is above everything else. But what about the collective freedom? If you go to America you can't wear any ornaments, you can't take your purse in your hand. Everybody is standing with a gun around the corner.

All kinds of funny women are at the corners, you can find it even here. Very aggressive sight, I tell you, horrible, you feel like vomiting. But they have individual freedom [laughter] to do it as freely as they want. To kill as many as they like.

So this is all self indulgence. Accumulating money as much as you like, if the rest starts dying, doesn't matter.

So democracy goes hand in hand, or capitalism goes hand in hand with money. Also corruption follows. It has to be corrupt, you can't help it. As long as you are not caught in the law you are all right.

Now take the communism, because I have been to all communist countries also. There the collective freedom is more important then the individual. Now the individual becomes weak. When those people come to free countries, they'll drink like fishes. [Laughter.] In Arab countries they are not supposed to touch drinks. Even Sikhs, that was the highest, because Nanaka was the last, they said that, “No drinking, no smoking." But if you see in England, they drink much more then Scottish men. [Laughter.] Same in India, see, they say that God resides in everyone in Hindu philosophy and they have such horrid cast system.

So the collective cannot be strong unless and until the individual becomes strong. But when you want to make the individual strong, they go astray, they go mad. In America you feel that every third person is off his head. [Laughter.] Then, you know, their eyes are twitching, the noses are twitching, the whole body goes [laughter], so nervous. If they have individual freedom, why should be that nervous? Now in this individual freedom they have created AIDS, drugs, every sort of nonsense.

So they realise some times, of course, that, “We should come to the center." But still they miss the point.

We can say, this is the right side movement, which is disciplining and collective and the left side movement is individual.

So I met a very important politician in London, she said that, “Now we are fed up of left and right, we have to be in the center." But I said, “You are static in the center." But she said, “What shall we do?" I said, “You should ascend” that's what it is.

They all these theories are now standing before us. You see the fundamentalists, you see all these religions, we see all this hypocrites and on the other side you see the politics. All in a confusion for any sensible man. We have created science, all right, science, science, science, so what? There's an atom bomb like a devil sitting there. What is the epitome of science, all kinds of destructive weapons.

So what has happened is that when you put your mental projection it just moves linear and attacks you back.

So the human awareness has to take a new dimension, the dimension of spiritual awareness. This is the breakthrough, which has to take place when we have to become the Spirit. We have to become the Spirit and when we become the Spirit, then what do we see, that we are absolutely integrated.

I would say, that I am a capitalist or I am a democrat, I am, because I have powers. But I am a real communist, because I can't enjoy My powers unless and until I give it to you. I have to share with you.

Otherwise I am not happy with Myself.

So these both things meet when you become the Spirit. You do not move in a linear way, but you are like rays going from the sun from all sides. No more you take, you just give. And enjoy your generosity, enjoy all the righteousness, enjoy the bliss and the peace within you.

Now the diseases fall onto us is this way that we have within us centers which are made like this [puts both hands together]. This is the left side and this is the right side. The left side is the one that looks after the emotional side, the desire side. And the right side looks after your physical side and your mental side. When you go to the left or to the right too much then you break the relations with the whole or you get constricted. Your power gets less, because all the power is own out.

So imbalance is built in us as problems on our Chakras. And that's how we suffer.

Now the Dharma, all the religion that is established by great prophets, starting right from Socrates, Sāi Nātha up to Guru Nanaka, you can say that that all is just to establish a balance within us. Moses, Abraham, all of them did that. They all tried to give us the idea of balancing, of temperance *[UNCLEAR]* within us. For our ultimate purification.

Now, all this balance we have lost. On the physical level, on mental level, emotional level and also spiritual level. Going to fake Gurus, having false ideas. We have lost in those wildernesses. Now, the only thing we have to do is to raise your Kuṇḍalinī. When the Kuṇḍalinī rises, it passes through these centers and puts them right, energizes them, gives them energy and pierces through

the fontanelle bone, so that She gives you the connection with the All-pervading Power.

So most of the diseases get cured in no time and all the habits drop out. You are not slave of any temptations and an innate morality is born within you. When they don't have to say `don't', they just don't do it.

So this is just at your doorsteps. But there is one small thing, that in Sahaja Yoga you cannot pay, you cannot, you don't have to put in any effort, but there is one thing, that you have to become.

You have to have your vibrations pure, *[UNCLEAR* high...] as they call it, pure. And you have to know all about Kuṇḍalinī and vibrations. And that is how you are called a Sahaja Yogi. It is a state, state of personality, which is collectively conscious. The consciousness is on your fingertips.

So that you can feel everybody's Chakras. And a tremendous compassion and concern starts flowing outward and inside.

But this compassion acts. You don't have adulterous eyes any more. And you get pure eyes, light in your eyes. Such a person even with a glance can do miracles. But such a person is very humble, *[UNCLEAR* honestly made] and loving. It's such a joy to give Realisations to others. Now when you get Realisation, you can give to others. Happiness and unhappiness are two faces of one coin, but joy is absolute.

So you fall into the ocean of joy. And then you become the witness of the whole drama. Your attention becomes active. You pay attention to something and that works, that acts. Above all you know the absolute truth.

No relative understanding. You lead a very healthy life.

Somebody asked Me today, “Mother, how can it be so easy?" It is easy, because it's so vital. Like breathing is so vital. You don't have to go to your Guru to ask how to breath otherwise we will all die. In the same way today it is so vital, so important to get Realisation.

Now, forget about the past. Forget about your past lives, this Karma Yoga, this Yoga, that Yoga.

Forget it. When the Kuṇḍalinī rises and passes through the Āgñyā Chakra then your all your problems are sucked by Christ. And you don't have to suffer at all. All your sufferings are over.

There's a question about how the saints have suffered? Most of the saints have been certified people.

Like a temple can certify somebody as saint or some organization can call it a saint or something like that.

They are not real saints. Real saints are the ones which are sent by God and certified by God. They don't suffer. They don't have to suffer. And you won't have to suffer any more.

The world has to be saved. It's a big responsibility. Your children are to be saved. And we have to make a new generation of a new race.

Thank you very much! I'm sorry, you all have to take out your shoes before we go in for meditation.

There's one question some person has asked about severe types of bronchitis. Who is the gentleman who has said he has got very bad bronchitis? So he come and see us here, later on.

You are? All right. Please be seated we'll see him after the session, all right? Is there any question left now? What? Now, somebody said that when he puts these two fingers [thumb and index finger] he gets a Cool Breeze. That means these two fingers are not all right. There is no need to close any fingers in Sahaja Yoga.

So you have to keep, all these Mudras, all these touching of fingers has a meaning. We also use that when there are problems. We also use Haṭha Yoga exercises whenever it is needed, whatever is needed, there is a science behind it. But normally they are not so much needed.

Somebody was asking a question if I was the Holy Ghost that Christ has promised to send. I've told you already I'm not going to tell you about Myself. Because Christ was the only Son of God. And He is the gate and He is the path. But *[UNCLEAR]* have crucified Him. Human beings are very funny.

False people say, “I'm God", they start worshipping. When Rajneesh said he is God everybody was worshipping him. But a real person says something they'll murder the person.

So I want you to find out about Me, but first of all find out about yourself. Because I still want to work, I don't want to get crucified.

[Laughs.] So, most of the questions I have answered, I think, in My lectures.

If there are any other questions left you can come to our follow-on program and ask them. But any amount of questions you get answering is again the same net of words. You have to get your Realisation, which I cannot

guarantee you. Which you should get, that's My desire. That's what I want. It should work out.

Those who don't want to have their Self-realisation should please go away, because as it is I cannot force it. But if you stay here you may disturb other people.

So to be civil you should go, if you don't want your Realisation.

I've requested you to take out your shoes and put them parallel on the floor. Now put both the feet apart from each other as these represent two channels within us, left sympathetic and right sympathetic.

So the problems of these two sympathetic nervous system will pass out to the Mother Earth. Because She is very kind and She sucks in all our problems.

So, please put your left hand towards Me like this. Because this represents your desire to get Realisation and the right hand represents the action. Of course you don't have to do anything but I'm just doing this for you to know how later on you can always raise your Kuṇḍalinī.

Because in the beginning it's a very thin, just like your hair, the energy flows onto the top of your head. And then when it opens it a little bit the grace falls onto your sympathetic nervous system, relaxes your Chakras and then more energy starts flowing. But you can help later on raise your Kuṇḍalinī more.

Like the sprouting of the seed is spontaneous, effortless, but later on you have to look after it till it becomes a proper tree.

All right. Now please put your left hand like this. Sit very comfortably. Don't push your head backwards or forwards, but be in the center, no pressure on the neck. And first and foremost thing is that you must forgive yourself. Your body is the temple of God and you should not get angry with yourself.

You should feel very pleasantly towards yourself.

Now, I'll show you which Chakras to be touched, one by one. We are working only on the left hand side with the right hand.

Now, put the right hand on your heart where resides the Spirit. Now, put this right hand on the upper part of your abdomen on the left hand side and press it. Now here is the center of your mastery. When this center opens you become the master.

So now, you take it down in the lower part of your abdomen on the left hand side. This is the center through which we work out the Pure Knowledge of Kuṇḍalinī and that of Divine laws.

Then again we go back, put our hand on the left hand side on the upper part of your abdomen and press it hard.

Then we go back again on the heart.

Then we put our right hand in the corner of the shoulder and our head from the front side like that.

And turn our head to the right. Hold it tight. This is the center which is always caught very badly. This is the center which makes us feel guilty. Please forgive yourself. You are not guilty at all, you are the epitome of

evolution. Don't judge yourself. God will judge you in His compassion.

Now, put your hand on top of your forehead and press it on both the sides like this. This is the center of Christ, of forgiveness.

Now you take this hand on the back side of your head and allow your head to rest on it, put all the pressure.

Now stretch your hand, fully. Put the center of your palm on top of the fontanelle bone, which was a soft bone in your childhood, like this. And put the left hand towards Me, bend your head and press it seven times your scalp slowly, slowly clockwise. Seven times.

That's all now.

So we start.

We start it now by closing our eyes and putting our left hand towards Myself. Please put both the feet apart and also you can take out your spectacles or anything that is heavy anywhere.

Now close your eyes and don't open them till I tell you. Close your eyes. Put your right hand on your heart. Ask the question, a very fundamental question to Me, you may call Me Shri Mataji or Mother, whatever suits you.

So here you ask the question, a very fundamental question, `Mother, am I the Spirit?' It's like asking the computer. Ask this question three times please.

Now, if you are the Spirit you are the master of yourself.

So, now please take down your right hand on the left side of your stomach and press it hard. Here ask another question which follows, `Mother, am I my own master?

Mother, am I my own Guru? Mother, am I my own guide?' Whichever you like, you ask this question three times.

Now, take down this right hand on the lower part of your abdomen on the left hand side and press it hard. Here you have to say, because I cannot force, it's your freedom which is to be respected. You have to say, `Mother, please may I have the Pure Knowledge? Mother, please give me Pure Knowledge.' You say it six times, because this center has six petals.

Please put your right hand on the lower part of your abdomen on the left hand side, some people are not keeping it there. And say, `Please Mother, give me Pure Knowledge of the Divine.' Say it six times.

Now, raise your hand in the upper part of your abdomen on the left hand side and press it. This is the center of your mastery. Because you have asked for the Pure Knowledge Kuṇḍalinī has started moving.

We have to help open this Chakra, this center. With full confidence in yourself please say ten times, `Mother, I am my own master.' Ten times please.

Now, raise your right hand on your heart and say twelve times with full confidence the fundamental truth about yourself, `Mother, I am the Spirit.' Please say it twelve times.

You have to know the Divine is the Ocean of Love and Ocean of Bliss, but above all it is the Ocean of Forgiveness.

So, whatever mistakes you commit are not greater than this Ocean.

So forgive yourself.

Forget the past. Please now, put your hand, right hand on the corner of your neck and your shoulder and turn your head to the right. This center is caught when you feel guilty.

So, please say sixteen times with full confidence in yourself, `Mother, I am not guilty at all.' If you still think you are guilty, you better have the punishment of saying it 108 times. [Laughs.] I have already told you that you should be pleasantly placed towards yourself.

Now, stretch your hand on your forehead across and press it on both the sides. Now here you have to say, `Mother, I forgive everyone.' Not how many times, but from your heart. Many people think it is difficult, but it is a myth. If you don't forgive or forgive you do not do anything, but if you don't forgive then you play into wrong hands.

So please say it from your heart. Yesterday everybody did not say it from their hearts. That's why they couldn't get their Realisation. You say it, sincerely that, `Mother, I forgive everyone.' Just say that. It's the greatest weapon you have got.

Now, please take your right hand on the back side of your head and place your head upwards, holding it with your hand. In this center you have to say without feeling guilty, without counting your mistakes, for your own satisfaction, `Oh Divine, if we have done anything wrong, please forgive us, or forgive me.' But don't count your mistakes.

So now, stretch your hand and put the center of your palm on top of your head and stretch your fingers, press

it hard, as much as you can easily and turn it seven times clockwise and hold your head bent forward.

[Shri Mataji blows into the microphone.] Now, please take down your hand. Please open your eyes.

Now, put your right hand towards Me like this. Bend your head and see if you get a Cool Breeze out of your head. Above, get it above.

Now, put the left hand towards Me, bend your head and see with your right hand if there is a Cool Breeze coming out of your head.

Now, put your right hand towards Me. And see again, bending your head, with the left hand if there is a Cool Breeze coming out.

Now, raise both your hands in the air and put your head back and ask a question, `Mother, is this the Cool Breeze of the Holy Ghost? Is this the All-pervading Power of God's Love? Is it BrahmaChaitanya? Is it Rūh?' Just ask these questions in your heart.

Put down your hands please.

Now, those who have felt Cool Breeze out of their heads or out of their hands please raise both your hands.

All of you have felt it. May God bless you! But now you have to attend our follow on where you don't have to pay any money, nothing. But you mature you Realisation. You have to respect your Realisation. And you'll understand about it. Supposing somebody gives Me a Schilling and I do not spend it, how will I know its value? In the same way we have to use this power. For yourself and for others.

First thing that will happen to you is that you feel very relaxed. And sometimes they feel on top of the world. But still come to the follow-on and establish yourself. Otherwise the Kuṇḍalinī may fall down, if it is not established.

May God bless you all! If you want to meet Me you can come to the stage.

So, how are you? You feel guilty. Why do you feel guilty? Don't feel guilty. Just don't feel guilty.

You have it, you're so cold, just see. All right? Are you feeling the Cool Breeze or not? That's all. [Laughs.] Now you will know what it is, you have to use it. Then you will know it. All right? *[UNCLEAR]*.

You felt the Cool Breeze? No? What's the matter? *[UNCLEAR]*.

Sahaja Yogi: He's an architect, Shri Mataji.

Shri Mataji: Architecture? Ask a question, `Is God the architect of all the architects?' You have been to some Guru before? Are you feeling it now? So, remember that God is the architect of all the architects.

Did you feel it? Good, good. Nice, nice. May God bless you! Did you feel the Cool Breeze in your hands? What's the matter? *[UNCLEAR]*.

Sahaja Yogi: She works too much in the garden.

Shri Mataji: You should use gloves. Gardening is good work but you must use gloves, all right? They hurt you? Now you use your gloves, your hands are important, because now the Cool Breeze is coming in, all right? *[UNCLEAR]*.

Sahaja Yogi: He feels cool, but numb. He feels block on this finger.

Shri Mataji: That's because he feels guilty again. This is the center for feeling guilty.

Sahaja Yogi: He smokes.

Shri Mataji: And then you feel guilty after smoking. [Laughs.]

Sahaja Yogi: He wants to stop smoking.

Shri Mataji: You will. Whatever you feel like, you will stop smoking. It's good, you are a seeker, you will stop in no time.

[UNCLEAR].

Shri Mataji: What do you do?

Sahaja Yogi: She is a teacher.

Shri Mataji: Ask a question, `Mother, are you the teacher of all the teachers?' Just ask the question three times. You've got it. You have got the Cool Breeze now? *[UNCLEAR]*.

Shri Mataji: Are you catholic? Then ask the question about the Holy Ghost.

Now try to recognize. It starts. May God bless you! Now you have to come to the follow up and become an expert.

[UNCLEAR].

Felt it or not? Not so much.

Seeker: Allah ho Akbar.

Shri Mataji: Feel it? The connection is established.

[UNCLEAR].

Shri Mataji: So, how do you feel?

Sahaja Yogi: She said she isn't sure. She doesn't feel very much.

Shri Mataji: What does she do?

Sahaja Yogi: Programming, another computer specialist.

Shri Mataji: Put your hand on right Swādhiṣhṭhān. Ask the question about the computer.

Seeker: Shri Mataji, are You the computer of all the computers?

Shri Mataji: All right?

Sahaja Yogi: It's cool. Yes. She says it's cool.

Seeker: Shri Mataji, You are the computer of all the computers.

Shri Mataji: Better. The heat *[UNCLEAR* is coming]. Now better? I'm giving you cool and I'm *[UNCLEAR* coming hot]. [Laughter.] All right.

So now it's all right? Feeling the Cool now? All right.

On your head? Very good. Excellent.

So now you've become a real computer. You can ask a question and you get the answer. Because you are the biggest computer that God has created, you see. It's all programed. Do you understand? Everything is programed, you ask a question and answer is there. All right? *[UNCLEAR]*.

Shri Mataji: Have you been to a Guru or something? Put your hand here [left Nābhī]. Say, `I am my own master.'

Seeker: Shri Mataji, I am my own master.

[UNCLEAR].

Shri Mataji: May God bless you, My child, may God bless you! *[UNCLEAR]*.

Shri Mataji: And tomorrow I'm going to Graz. And *[UNCLEAR* we] are going to work it out there.

I had such a nice time and *[UNCLEAR* met] such nice people. They all got their Realisation and are very much with us. Now we have so many people in Austria. It's a great thing.

So, long live Austria! *[UNCLEAR]*.

Shri Mataji: Enjoy it. [It's the big part.] *[UNCLEAR]* enjoying each other. We have to show the world that all the Sahaja Yogis can live very happily with each other. Cleanse yourself, do meditation, cleanse yourself. And you'll be all right.

[UNCLEAR].

Shri Mataji: All right.

Sahaja Yogis: [Sahasrāra Mantra].

Sahaja Yogi: Bolo Śhrī Jagadambā Śhrī Dakshinamurti Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī ki Jai!

Shri Mataji: May God bless you all! May God bless you all! May God bless you all!

Contents: 1988-06-10 **Talk to Sahaja Yogis, Day 1, about Music, Photographs and false Gurus (lunch before the evening, Public Program in Graz), Gleissenfeld, Austria**

Shri Mataji: There are so many following you, they are coming now. Beautiful! So they have to sit down.

Sorry we were late. In the ashram we were solving all the problems also.

Sahaja Yogini: Shri Mataji, do You want to have a cup of tea?

Shri Mataji: What?

Sahaja Yogini: A cup of tea?

Sahaja Yogi: Maybe first lunch, Shri Mataji?

Shri Mataji: All right.

[To a baby:] You see? [Snaps Her fingers and laughs.] Hello? Hello. Once. He recognizes. Hello! Look at that. Hello.

How to get lotuses here?

Sahaja Yogi: They grow here, Shri Mataji.

Shri Mataji: Outside or inside the house?

Sahaja Yogi: In the lake.

Shri Mataji: They are growing outside? Sahaja Yogis: Yes, yes. In the pool. They are growing here in the garden, Shri Mataji. In the garden, Shri Mataji.

Shri Mataji: Really?

Sahaja Yogini: We have about twenty-five *[UNCLEAR]*.

So beautiful.

Shri Mataji: And they grow, they need sunshine all the time. But in the cold also?

Sahaja Yogi: It is close here, Shri Mataji. In a lake? A pond is that.

Shri Mataji: You have got a, I mean, is this one tree, sort of thing, or on the pond it's spread out, quite a lot of these?

Sahaja Yogini: It's in the water. It's spread out, quite a lot.

Sahaja Yogi: I think it is self-made, Shri Mataji. Like a pond. Are these lotuses or sea roses? Sahaja Yogis: Sea roses.

Sahaja Yogi: Sea roses, Shri Mataji. Sea roses. Sea roses.

Shri Mataji: Sea roses?

Sahaja Yogi: Sea roses they are called.

Shri Mataji: But they are lotuses.

Sahaja Yogi: Look's like. Beautiful ones.

Shri Mataji: Beautiful!

Sahaja Yogi: They grow the same way in the water.

Shri Mataji: Could we take it for Pratishthan?

Sahaja Yogi: Yes, Shri Mataji.

Baby: *[UNCLEAR]*.

Shri Mataji: Look! Come along. Come along. Come along. Come along. Come along. Hello. Come along. Look at him. Come along. Come along.

Baby: [Hārkh.]

Sahaja Yogi: Now he is feeling it also.

Shri Mataji: Hello? Come along! How are you? Just now you got up from your sleep? You got up from your sleep, just now? Baby: [Hāhh!]

Shri Mataji: Hello! You also want to come here? You also want to come here? Look at that.

Sahaja Yogi: Yeah, he wants to go.

Shri Mataji: All right? All right! Here comes the little one. How happy *[UNCLEAR]*. All right. All right. Hello. Hello.

What do you need? What do you need? [Kisses the baby and the baby cries a little bit.] Now everybody starts laughing at him. He was quite all right. Why are you crying? No, no, no, no.

See now, he is not crying. See, there is a lotus flower. See! See the lotus. See. See. How beautiful it is.

See. See. See the lotus. [Baby cries a little bit.] Oh, ho, ho! No, no, no. You see, see, see?

Sahaja Yogi: They are tired also.

Shri Mataji: He is tired. All right. He is very tired. All right. What do you need? You are tired now? You want to sleep. [Baby cries loud.] No, no, no! I don't know whether he wants a nap. Why are you crying? Get him, he doesn't cry. [Shri Mataji kisses the child.] When did you arrive? Earlier? What time?

Sahaja Yogi: Two hours before You.

Shri Mataji: How many of you are here in this place? How many of them are here?

Sahaja Yogi: It is four people living here in this place and...

Shri Mataji: How many Sahaja Yogis?

Sahaja Yogi: Around ten, they are spread in the area.

Shri Mataji: Really? Good.

Sahaja Yogi: Ten, sometimes when the Sahaja Yogis come back from Vienna, then we are fifteen.

Shri Mataji: What a nice place you have chosen here. Very nice. Such a big hall. Are you yourself, you have done it?

Sahaja Yogi: Yeah, the son...

Sahaja Yogi: Hannes. Hannes who is married in the States to Paula, Shri Mataji.

Shri Mataji: Oh yes, yes. He has done it.

Sahaja Yogi: He is the son of that, his mother is here, the whole family is in Sahaja Yoga, Shri Mataji.

Shri Mataji: Is very good. Is it a big town?

Sahaja Yogi: Small! It's a village. But it's close, relatively close to Wiener Neustadt. It's a bigger town.

Shri Mataji: So then you work there?

Sahaja Yogi: Some, yeah.

Shri Mataji: It's better to be away from the madding crowd, isn't it? It's very nice.

[About the baby:] It's so tired. Now you're not crying. All right. What about you all, having something?

Sahaja Yogi: May we play some music, Shri Mataji?

Shri Mataji: Yeah.

Sahaja Yogi: Musicians? Another Sahaja Yogi: They play with the orchestra.

Shri Mataji: They've been so beautifully playing, very beautifully.

Sahaja Yogi: Shri Mataji, do You have some more time?

Shri Mataji: They have come in the morning here? Or they live here?

Sahaja Yogi: No, no, they don't live here. They came in the morning.

Shri Mataji: Another type of soup *[UNCLEAR]*. [Hindi.]

Sahaja Yogi: Absolutely! [Sahaja Yogis perform classical European music.]

Shri Mataji: Oh, thank you! Beautiful. May God bless you! Beautiful. Beautiful.

I think Austria has the best orchestra among all the Sahaja Yoga Centers. They are very, I should say, people are very talented here.

Sahaja Yogi: It's a heritage from Mozart, Shri Mataji.

Shri Mataji: I think that's true. Yes, must be.

This time there was a competition of boys below twenty years and there were all kinds of children.

Some were ten year old girls from *[UNCLEAR* Forbing] to be on the piano. And one Indonesian boy was very good on the piano. He didn't get the price, but he was very good. They had violinists, cello, everything. But imagine, that so young as that they are so good.

They don't go to England, sometimes, from here, people to play?

Sahaja Yogi: Yes, he goes around the whole world, Shri Mataji.

Shri Mataji: Really, oh! So you work with one company, or with many companies, with any one?

Sahaja Yogi: It's a symphony orchestra. With a symphony orchestra.

Shri Mataji: But it is one company orchestra or...?

Sahaja Yogi: Yes. And also with a piano trio. Violin, piano and cello, also.

Shri Mataji: In India I don't think people could have seen this instrument, cello, they could not have.

Is it a very old Instrument or?

Sahaja Yogi: Yes, very old.

Shri Mataji: Very old.

Sahaja Yogi: About three hundred years.

Shri Mataji: Three hundred years.

Sahaja Yogi: Italian.

Shri Mataji: Italian.

Sahaja Yogi: From Milano.

Shri Mataji: Is it? Yes, from Milano. Actually music was very much in Italy, in the Renaissance and all that thing. But what was the time of Mozart? What year he lived?

Sahaja Yogi: He died in 1791. He died in 1791.

Shri Mataji: 1700?

Sahaja Yogi: He was born in 1756.

Shri Mataji: Fifty? Sahaja Yogis: Six. He was born...

Sahaja Yogi: Very short life. Thirty-five years.

Sahaja Yogi: Very young. He died very young.

Shri Mataji: Very young. Yeah. And this fellow Strauss? Sahaja Yogis: This was later, Shri Mataji. This was later. Hundred years later.

Shri Mataji: And Russia has very beautiful orchestras.

Sahaja Yogi: They had also a very good musical year, Shri Mataji.

Shri Mataji: They gave us a concert on Strauss, you see and also showed him in between on a screen.

The concert was so beautifully done. It is such a huge, big thing. I mean, see, to them music is something, sort of a nationally event, you see. Absolutely. They, I mean I have not seen anyone and such a respect for music as they have. Absolutely *[UNCLEAR* panoramic], whole thing.

You have been to Russia?

Sahaja Yogi: Yes, also.

Shri Mataji: You saw that?

Sahaja Yogi: Yes.

Shri Mataji: Isn't it?

Sahaja Yogi: Fantastic.

Shri Mataji: And when they have their music program, there's also dinner, everything with it.

Even East Berlin? Have you been to East Berlin?

Sahaja Yogi: East Berlin? Yes, Mother.

Shri Mataji: There they have a very huge place, a complex, for operas. And I mean, you know, eight thousand people or ten thousand people in that place. And you all can have dinner with the ticket. Such a big place it is. They are also very fond of music. I don't know, during war everybody forgot music. How they forgot it. Can you imagine, the Germans and the Russians, so very fond of music.

[Children play and laugh loudly.] Some smalls words started now. [Laughs.] 326

Sahaja Yogi: They are also like flowers, Shri Mataji. They grow exuberant in Your company.

Shri Mataji: Hallo, Lady. Ha, ha, ha, ha. What's it? What's it? What is it you are protesting about? What's it?

Sahaja Yogi: I think it's hungry, Shri Mataji.

Shri Mataji: Hungry?

Sahaja Yogi: Can I have some more? [Feeds the child.] [Shri Mataji and the Sahaja Yogis enjoy photographs.]

Shri Mataji: He is in charge of everything. He is going to organize that side.

That's a nice photograph. Is it from Australia? That one is from Australia, isn't it? Done by Matthews? I think that's the one. Marcus, do you also think it is done by that little boy Matthews? Now he is married, of course, but Fogarty.

Sahaja Yogi: I don't know, Shri Mataji.

Shri Mataji:...

So that is... Yes. They call it as the Rembrandt style.

Sahaja Yogi: [Hindi.]... Ekādaśha Rudra and some Indian scenes. Can you show them Ossi?

Sahaja Yogi: Shri Mataji, we would like to show You some pictures. Ossi took fifty-one big pictures.

One of them You were seeing this morning with the cross. We have beautiful pictures, Shri Mataji. One more beautiful then the other one.

Shri Mataji: That's remarkable. Who has done all this?

Sahaja Yogi: Ossi.

Shri Mataji: Who?

Sahaja Yogi: Ossi.

Shri Mataji: You have done?

Sahaja Yogi: Ossi, the judge. Our judge.

Shri Mataji: Beautiful. It's beautiful.

Sahaja Yogi: [Hindi.] Shri Mataji [to a baby]: Hello, how are you?

Sahaja Yogini: Thank you!

Shri Mataji: It is very nice. [Hindi.] It's wonderful.

It's also remarkable, I tell you.

Sahaja Yogi: And they were wearing those Spanish sea shell *[UNCLEAR]*.

Shri Mataji: Ah, this is Spanish here?

Sahaja Yogi: I mean Italian [Hindi].

Sahaja Yogi: Spanish Pūjā.

Shri Mataji: How you take the right thing on the right angle or in the right time?

Sahaja Yogi: Shri Mataji.

Shri Mataji: Oh, this is tremendous.

Sahaja Yogi: It's fantastic.

Shri Mataji: This is when?

Sahaja Yogi: Clear eyes. Barcelona Pūjā.

Shri Mataji: Really, is it all from Barcelona?

Sahaja Yogi: Yes, Shri Mataji, coming so well.

Shri Mataji: [Hindi.] Two Sahaja Yogis: [Hindi.]

Shri Mataji: Just see the expression.

Sahaja Yogi: This gift was from a girl from Austria, it's a bouquet.

Shri Mataji: They have this one.

Sahaja Yogi: Next one is very beautiful.

Sahaja Yogi: It's so clear this cross, Shri Mataji.

Shri Mataji: And what a determined face.

Sahaja Yogi: Yes. Very beautiful, the cross at the bindi.

Shri Mataji: It is really very clear-cut.

Sahaja Yogi: Is it the same?

Shri Mataji: It is really unbelievably clear.

Sahaja Yogi: The cross which appears inside the Bindi.

Shri Mataji: Who has made the food?

Sahaja Yogini: Mrs. Knobel has made it. She is the Shakti of the house there. She's here. And also Mani. Mani.

Shri Mataji: Who?

Sahaja Yogini: Mani. Mani Knobel. She is married to Harald.

Shri Mataji: Mani?

Sahaja Yogi: The lady from Taiwan, Shri Mataji.

Shri Mataji: Who?

Sahaja Yogi: The lady from Taiwan. Taiwan.

Shri Mataji: Taiwan... Ah, She is it. Here name is Mani?

Sahaja Yogini: Mani, yes we call her Mani.

Sahaja Yogi: Must be there, Mani...

Shri Mataji: Really, [Hindi].

Sahaja Yogi: Mani Knobel, she is married to...

Shri Mataji: It's very well done. Taiwanese food.

Sahaja Yogi: Rahuri. This was India, Shri Mataji.

Sahaja Yogi: Yeah, really.

Shri Mataji: Very well done.

Sahaja Yogi: Perfect.

Shri Mataji: Actually, just the point is, you should know how to click, when to click.

Sahaja Yogi: Yes, Shri Mataji.

Shri Mataji: And the angle. Now see the face is so clear and the flowers which are falling over Me are not so clear.

Sahaja Yogi: Yes, Shri Mataji.

Shri Mataji: You see the point?

Sahaja Yogi: Everything else is background.

Shri Mataji: Everything is sort of...

Sahaja Yogi: This is contrary to science, Shri Mataji.

Shri Mataji: And contrary to science. Such details.

Sahaja Yogis: This was Mahākālī Pūjā in Germany.

Sahaja Yogis: Ah yes, you can see, it's made the other way round. [Hindi.] A Swastika. The wrong one, Shri Mataji. It's the other way round. The elephant is nice. [Hindi.]

Shri Mataji: [Hindi.] Very different type of *[UNCLEAR]*.

Sahaja Yogis: Two crowns, Shri Mataji, one from Germany and one from Austria. Put together.

Together. Yes. Put together.

Shri Mataji: That's the one?

Sahaja Yogi: Mother, it's the same tradition she had like the golden one, you know.

Shri Mataji: Yes, it's different.

Another Sahaja Yogi: Yes, it's also nice.

Sahaja Yogini: Mother, can we have the allowance to serve also the other Sahaja Yogis?

Shri Mataji: Please, I would love, I was working, I don't know why you are waiting.

Beautiful. [Hindi.] Face takes a funny colour, isn't it? I can't explain. As if some mask I'm wearing.

Sahaja Yogi: Where is this?

Sahaja Yogi: Diwali Pūjā. In Milaṇ'87.

Shri Mataji: Ahh?

Sahaja Yogi: Milan, Diwali.

Shri Mataji: Diwali.

Another Sahaja Yogi: A strong one. It is also there.

Shri Mataji: Eyes. Tremendous eyes. Beautiful.

Sahaja Yogi: Like fire.

Shri Mataji: The eyes are very good and the whole colour is bluish, you see, on the face and everything.

Sahaja Yogi: It is not focused.

Sahaja Yogi: Aurangabad.

Another Sahaja Yogi: It is so rich.

Shri Mataji: Whatever is the colour of the...

Sahaja Yogi: Oh, this was the one in which you disappeared, Shri Mataji. Aurangabad.

Shri Mataji: Is that the one?

Sahaja Yogi: Is that? Another Sahaja Yogi: Yeah.

Sahaja Yogi: In a series those larger dimension...

Another Sahaja Yogi: Ah, yes, yes... no wonder it's...

Shri Mataji: And the colour of the face changes with the colour of the focus isn't it, of the crown? I think, the colour of the crown is predominant everywhere.

Sahaja Yogi: Too dominant? [Hindi.]

Shri Mataji: Fell down? Is it? [A baby cries loudly.] Give him something to drink or...

Sahaja Yogi: The Sahasrāra has taken the colour of the thing behind.

Sahaja Yogi: And also the cross, very easy visible Shri Mataji.

Shri Mataji: Yes, yes, yes. True.

Sahaja Yogi: And here, this must be something in Arabic, you see. The whole part came over Her head as Kuṇḍalinī.

Sahaja Yogi: Here on this left side.

Something like that.

Another Sahaja Yogi: Would be interesting. Yourself is not here?

Shri Mataji: [Hindi.] I don't have, Sahaja Yogis: No, no. Not like this. No.

Sahaja Yogi: Rahuri?

Shri Mataji: Bhasri. The face is very serene. Your son is very nice.

Sahaja Yogi: Beautiful, Shri Mataji.

Shri Mataji: Ah, very sweet. There is. Very beautiful. This one is very good.

Sahaja Yogis: O la la! Shri Mataji, this is something, this is so sweet, yeah. Kerry's daughter.

Shri Mataji: Very good. Shining everywhere. There is a shine on My eyes, on My, even My tongue is shining. They'll looking very sweet. It is a great photographer I must say, he's very great photographer.

He works as a photographer, or as what?

Sahaja Yogi: I'm a judge, Shri Mataji.

Shri Mataji: This is your hobby?

Sahaja Yogi: It is my hobby, yes, I like it.

Sahaja Yogi: You have enjoyed it, all the way? Sahaja Yogis: Yes.

Sahaja Yogi: He is a judge.

Shri Mataji: He is a judge.

Sahaja Yogi: Maybe that's why he knows when and how.

Shri Mataji: This is from Spain. Just imagine, Spanish photographs have come out so well.

Sahaja Yogi: You are very happy at there.

So much nature around and Barcelona it was.

Shri Mataji: Yes, it was such a beautiful surrounding. Barcelona was a very beautiful place.

Sahaja Yogi [about the natural cross on Shri Mataji's forehead]: Also the cross, very clear, in the Bindi.

Shri Mataji: Actually when they start taking a photograph, you must remove all the loudspeaker and all that.

Otherwise it looks very funny. Because the photograph is so much different.

Sahaja Yogi: So we remove the remote ones from now. Saying, they can arrange that.

Shri Mataji: Ohh!

Sahaja Yogi: Very beautiful.

Shri Mataji: This is not in Barcelona?

Sahaja Yogi: This is Sahasrāra Pūjā in Italy, this year. Sahasrāra Pūjā in Italy. Oh, Rom, this year? What an angle.

Shri Mataji: Divine light.

Sahaja Yogi: During the music session, at night.

Shri Mataji: It's Divine! I mean, a very different face. Lines so clear.

Sahaja Yogi: It looks very nice.

Shri Mataji: So good.

Sahaja Yogi: I don't know if they have the saying here, but in India they say, somebody has a gap between the two front teeth is considered very lucky.

Sahaja Yogi: Very lucky, yes.

Sahaja Yogis: Very lucky. International thing then.

Shri Mataji: I seldom use, open My mouth, My lips so much that all My teeth show. But here there are lots of them are seen.

Beautiful photograph. Beautiful.

Sahaja Yogi: This is at the ocean and the program.

Shri Mataji: That's tremendous.

Sahaja Yogi: Wawa, Sangamner.

Shri Mataji: Sangamner.

Sahaja Yogi:, Public Program, ah?

Shri Mataji:, Public Program, Sangamner?

Sahaja Yogi: [Hindi.]

Shri Mataji: But there where eight thousand people.

Sahaja Yogi: Yes, Shri Mataji.

Shri Mataji: This is looking as if I am sitting in the house.

Sahaja Yogi: You should show it to this journalist there.

Shri Mataji: So comfortable. You should have some exhibition, isn't it? Sahaja Yogis: Yes, Shri Mataji. Only with Your pictures.

Shri Mataji: They wanted to have an exhibition in London, photographs of one person.

Sahaja Yogis: This one is fantastic. Where is this?

Sahaja Yogi: The background in dark, Shri Mataji. It's like portrait.

Sahaja Yogi: Where is this Pūjā? Polen.

Shri Mataji: How does it get it, is the point. To get the background that dark.

Sahaja Yogi: It's Your work, Shri Mataji. I don't think he's damped it on the negative.

Shri Mataji: Automatically it comes out?

Sahaja Yogi: They don't make it darker.

Sahaja Yogis: Just good. It's fantastic. One better than the other one.

Sahaja Yogi: I mean logically even the face should come out dark, as any human being that is photographed.

Sahaja Yogi: Shri Mataji, I think You are the most photographed person in this world.

Sahaja Yogis: Oh, yes. No one is more photographed than You.

Shri Mataji: Might be.

Sahaja Yogis: Wow, wow, wow!

Shri Mataji: This is good.

Sahaja Yogi: Classic! That single pearl on the edges.

Shri Mataji: Detailed and deep, very deep.

Sahaja Yogi: Look at this. *[UNCLEAR]*.

Shri Mataji: You can *[UNCLEAR]*.

Sahaja Yogi: I don't know, Shri Mataji. There is a ruby here.

Shri Mataji: On the heart. Hm?

Sahaja Yogi: Yes! It's like the heart has come out, somehow.

Shri Mataji: What is that? Just hanging in the air?

Sahaja Yogi: Scepter. You are holding the scepter. Yes, Shri Mataji. It has that shape.

Shri Mataji: It is a scepter?

Sahaja Yogi: You hold the scepter.

Shri Mataji: *[UNCLEAR]* a scepter that? Sahaja Yogis: But a scepter doesn't look like that. It is not a scepter.

Sahaja Yogi: In India, normally... but for the eyes it doesn't look like that.

Shri Mataji: You can't explain.

Sahaja Yogi: Yes, Shri Mataji.

Sahaja Yogi: Again the cross.

Shri Mataji: That's the holy heart.

Sahaja Yogi: This is there? What Pūjā? Sahaja Yogis: Christmas Pūjā and again the cross, of course.

Sahaja Yogi: In Poona?

Sahaja Yogi: Yeah, it is.

Sahaja Yogi: That was during the daytime? How did you get the dark background?

Shri Mataji: That's it.

Sahaja Yogi: No, no. This is the last. Arrival at the airport.

Sahaja Yogi: A this is... Really?

Sahaja Yogi: Arrival at the airport.

Sahaja Yogi: Spain. Spain.

Shri Mataji: This is Spain?

Sahaja Yogi: No, in Geneva. Geneva. Geneva? Pedro was there?

Sahaja Yogi: Last year it was also there.

Sahaja Yogis: The Spanish were there. Aha. Incredible. *[UNCLEAR]*.

Shri Mataji: It looks like Milano. Milano? Don't you also think it is Milano? Or Italy?

Sahaja Yogi: Geneva is there? When? Last year?

Sahaja Yogi: Last year.

Sahaja Yogis: Wow, wow, wow! Ah, this is great. Spain.

Shri Mataji: That's My typical style. He's got it so well.

Sahaja Yogi: You must have been something about Gurumai, Shri Mataji.

Shri Mataji: Must be Gurumai. You know, she is a funny looking woman, [as she was not there] and she wears a funny type of a hat, by which she looks like a man, you see? So they don't know, so somebody asked Me, “Mother, Gurumai means a man or a woman?" I said,

“Now you see from the photograph. Can't say." Gurumai. And she uses American slangs, you know.

She has been already in Barcelona. Can you believe it? This Gurumai. Here father has minted money.

And I don't know what is she going to do? Six-hundred crores worth of diamonds here, only diamonds part. Crores! Is a hundred, hundred thousand crores.

Sahaja Yogi: Six hundred corals?

Shri Mataji: Crores.

Sahaja Yogis: Six billion. Six-thousand rupees.

Shri Mataji: No, no. Crores is a, ten millions, yeah. Ten million, six-hundred of that.

Sahaja Yogi: Six billions.

Sahaja Yogi: Six thousand.

Shri Mataji: Six thousand. Diamonds only, that's the part. The rest is quite a lot. I don't know what is she going to collect. She is just giving mantras. But people also are so stupid. For getting that mantra they are paying so much money. They are so stupid, I tell you. And they make a drama that you go from one room *[UNCLEAR]*. Then you go into another room, they garland you. And you go to the third room, I don't know, they do something. And then in the fourth room the Gurumai is sitting and there they go as she tells the mantra in his ears. Must be putting some bhoot. And then they feel very fine.

Sahaja Yogi: And then they go to the cashier.

Shri Mataji: That is before.

Sahaja Yogis: Before. Otherwise they don't give you a name.

Shri Mataji: They are perfect, you see? Not like this: you have to give it before you enter in. And how they do it. Now, supposing, she was going to Aurangabad.

So they had made a list of people who are important in Aurangabad. And they went to different people who were important, all American people.

It is so in India. If, say Americans come in the house, foreigners you see, you must respect, respect.

So they went into My brother's house also, who is a, you know that, who is the high court judge.

So they went into his house and they started saying that “We have come to meet you." Is it very nice? What do you want? And they just saw My big photograph there.

So they said, “What is Shri Mataji doing here?" They knew about Me.

So she said, “Why? She is my sister." They just packed up everything, went away, “Oh we came to the wrong house. Wrong house." You see, they all know about Me.

Sahaja Yogi: But how? Since Shri Mataji they know about You, how they keep on going the nonsense?

Shri Mataji: I don't know.

Sahaja Yogi: Are they not afraid of their Guru?

Shri Mataji: But it is sly, you see? Not, they don't come forward, just sly away. Recently Rajneesh say that, “Mātājī is a Tantric." [About the food:] I said, very good.

Sahaja Yogi: You want this?

Shri Mataji: Much publicity for it. Mātājī is Tantric. Of course We are, because We know the Tantra, we know the technique, so we are in a way. But this fellow is so well known, Rajneesh, everywhere. How he has managed

to do that God only knows. But he too did the same tricks. Is to find out who are the important people in a city. Then send foreigners there, ask them to call before the program and then especially the rich. They feel very elated that: “We were invited, we have been called." Also Chinese style, is it?

Sahaja Yogini: It is the last one.

Sahaja Yogi: Before the dessert.

Shri Mataji: They have so many dishes, these Chinese.

Sahaja Yogi: Shri Mataji, is it true that this horrible demon is completely sick today?

Shri Mataji: Yeah. He is very sick. But he has so much money that he can buy anyone in India. But he cannot cure himself. He was very sick when they had his birthday. About the fourteenth of November he had. But he was very, very sick. Five thousand people had gathered for his birthday, but he could not come out of his room, he could not get up from his bed, he was that sick.

Sahaja Yogi: What a Guru.

Shri Mataji: There also we have some Indians who are very materialistic and they think that he is there, so we are getting so much of foreign exchange, so let him be there. Because, I talked to one magistrate, I said, “What is this? This Rajneesh is sitting here and you are all supporting him." He says, “You see, no Indian goes to him.

So he doesn't spoil us. Wherever he is, all these people will be going to him. What does it matter to us? You put him anywhere, these people will go there.

So at least they have a business there." It's nice he is in Poona.

One fellow, called Chandra Swāmī, he become very friendly with the *[UNCLEAR]*...

Sahaja Yogi: So this one.

Shri Mataji: Amerit? 332

Sahaja Yogi: From the U.A.

Shri Mataji: You see the big man from the Arab countries, Amerit they call him.

Sahaja Yogi: I am forgetting his name.

Shri Mataji: Emirates.

Sahaja Yogi: He is a famous arms dealer also. Adnand Kashogi. You have heard of Kashogi? Another Sahaja Yogi: Yes, sure.

Shri Mataji: Yes, yes.

Sahaja Yogi: He is in Austria very often.

Another Sahaja Yogi: Really? Sahaja Yogis: Yes, yes.

Shri Mataji: He is in Austria?

Sahaja Yogi: Very often, Shri Mataji.

Another Sahaja Yogi: Must be coming there for something.

Sahaja Yogi: He is a part of the society in Austria, Shri Mataji.

Shri Mataji: Really?

Sahaja Yogi: Kashogi, yes, he comes for opera ball.

Another Sahaja Yogi: He has the [stand] yacht at the Mediterranean called Nābhīla. He has sold it now, I think to, or he has given it to the Sultan of Brunei. I think he

has given it to him. He is very thick with this Chandra Swāmī.

Shri Mataji: Now this Chandra Swāmī was a friend of, became a friend with this Mussulman, just imagine. With this Muslim fellow. And very surprisingly he accepted to do a havana.

Shri Mataji: *[UNCLEAR]* wanted to harm Rajeev Gandhi and he was, I don't know, in some sort of a scandal. I don't know, very complicated. He got into some complicated scandal, Chandra Swāmī.

So when he came to India he was arrested. And we have an ashram in Delhi now, the land and they are building now. Next to the ashram is this Chandra Swāmī's land. Now finished. He can't do anything there. Same with Rajneesh. You can't do anything there.

Sahaja Yogi: Shri Mataji, Ossi just told me that your Ekādaśha Rudra Pūjā has already shown...

Shri Mataji: I think...

Sahaja Yogi:... shown success. It's reported that Khomeini has got liver cancer, incurable one.

Shri Mataji: You tell them about the kumkum, what happened.

Sahaja Yogi: Yeah, Shri Mataji. Can I talk in German, Shri Mataji?

Shri Mataji: Yes, please.

Sahaja Yogi: Wenn Shri Mataji nach dem Pūjā in das Ashram gekommen ist haben wir das Kumkum von Ihren Fuessen gewaschen. Ich habe Seife genommen undWasser und ich habe mir die Haende eingeseift und hab dann die Fuesse von Shri Mataji begonnen

abzuwaschen. Und ich schau mir die Haende an: meine Haende waren kohlrabenschwarz. Wie wenn man in ein uraltes Motoroel hinein gegrifien haette. Und das Wasser war dann nicht rot, wie es normal ist, wenn man die Fuesse von Shri Mataji vom Kumkum abwaescht, sondern total eine schwarze Sauce, koennte man sagen. Und Shri Mataji hat erklaert, dass es all die Negativitaet war, die waehrend dieses Ekādaśha Rudra Pūjās zerstoert worden ist. Das war also ganz...

Shri Mataji: Never had this kind of a black thing, never had.

Sahaja Yogi: It was harsh, so that I have made a joke, or something like this.

Shri Mataji: Like a tar it was, really.

Another Sahaja Yogi: Shri Mataji, my father is dying, just today.

Shri Mataji: Really?

Sahaja Yogi: He is dying, yes.

Shri Mataji: When?

Sahaja Yogi: Just about these last days. It happened exactly at the same time.

Shri Mataji: Oh God.

Sahaja Yogi: Very interesting.

Shri Mataji: What's all going to happen I don't know. All the news will be out now. His father is very funny. I tell you, really, very negative, extremely negative. I mean, this generation that is yours is something very special, I must say, because what I find the people from the war, after the war, became very devoid of all values, everything so desperate.

Sahaja Yogi: But what is interesting, Shri Mataji, is the psychology of this stupid Catholics.

Shri Mataji: Yes.

Sahaja Yogi: Because they swim in materialism for their whole life. And half an hour before the death they start to worry about their future and about their salvation.

Shri Mataji: Of what? Really?

Sahaja Yogi: So one or two hours before the death, so they start to invoke all the Gods and things and take the priest in their room and things like that. And they think that they can have a ticket to heaven, just half an hour before the death.

Shri Mataji: Pope gave the ticket. The Catholics are one style and Protestants another. These Catholics are, they don't want to think, they have blind faith, this, that... But the Protestants think and thought out religion. They've made a science out it. Do you know there is a big theory: Science of God? These human beings are going to tell you about the science of God. What to they know about science of God? I don't know what they are talking about. But there are big, big courses and things on science of God. In London there are big courses, Science of God.

So you become a priest, I think, after that passing that exam.

Sahaja Yogi: Shri Mataji has given Indian names to these two leaders. He is called now Mārkandeya.

And Philip is called Yogeshwara.

Sahaja Yogis: Wow, wow, wow!

Shri Mataji: [Hindi.]

Sahaja Yogi: [Hindi.]

Shri Mataji: [Hindi.] But they must eat their food there.

Sahaja Yogi: OK.

Sahaja Yogi: Also Shri Mataji, Arneau must have a name now, Shri Mataji.

Shri Mataji: What did you say?

Sahaja Yogi: They said, they have eaten food.

Shri Mataji: All right, if they have eaten then it's all right. They have eaten! What is it?

Sahaja Yogi: Arneau is left. No, no, no! It is...

Shri Mataji: Arneau has been given, his name is Dhanurdhara. It is Śhrī Kṛiṣhṇa's name.

Sahaja Yogis: Ah. Wow, wow, wow.

Shri Mataji: Dhanurdhara. He is the one who is the person who sustains the *[UNCLEAR]*.

Sahaja Yogi: Bow.

Shri Mataji: Archer, the Archer of archers. Dhanurdhara he is called.

Sahaja Yogi: He is Sagittarius.

Shri Mataji: He is Sagittarius.

Sahaja Yogi: Śhrī Kṛiṣhṇa's name.

Shri Mataji: In the Gītā, Śhrī Kṛiṣhṇa has described how to achieve salvation giving the simile of this bow. How you should hit at yourself. With your own bow. Very beautifully done. But they sing this in Sanskrit *[UNCLEAR]*. But you see, I cannot explain in English language. Now, it's this string and the bow and the arrow. And how you should put it and hit at yourself. Now you see how you should break the barrier of self. Very beautifully said. A complete chapter on that in the Gītā. The string is called

as a Patenja. It is a nice thing, patenja. And the bow as dhanushya. Dhanushya it is called there.

There was one girl whose name was Dhanush. You remember that?

Sahaja Yogini: Yes. The Turkish girl.

Shri Mataji: Yeah! She came from Kurdistan. And she made a picture which had a rainbow.

Yeah, yeah. Now the rainbow, the bow is dhanush, bow is dhanush, you see? Her name was also Dhanush. And she made a picture with a bow around this Mahāgaṇeśha. Very remarkable. Bow means dhanush. Her name was Dhanush. But in a short form it's called as Dhanu. In Sanskrit it's Dhanu. Now... [Hindi.] [Classical music starts.]

Shri Mataji: *[UNCLEAR]*. Very well done.

And the accompaniments also so beautifully, so timely.

So beautifully! It is a very difficult one. Is it from Strauss, is it? Sahaja Yogis: It is Mozart. Mozart. Mozart, Shri Mataji. Mozart.

Shri Mataji: Little bit like Strauss in between. But when did you start, at what age, playing this?

Sahaja Yogi: My Instrument?

Shri Mataji: Yeah.

Sahaja Yogi: About eight years.

Shri Mataji: That's it, you had to start...

Sahaja Yogi: Before I learned violin playing.

Shri Mataji: Ah, I see.

Sahaja Yogi: Three years and then cello.

Shri Mataji: Is there more depth in it, in your music. And that has the higher... But when you people play, I don't know the notation. In the notation, is it in four parts you play always? Not necessarily?

Sahaja Yogi: Not necessarily.

Shri Mataji: Soprano, all the time.

Sahaja Yogi: We have written music, every voice is extra. Written and played also.

Shri Mataji: Yes. But that you have done yourself.

Sahaja Yogi: Yeah.

Shri Mataji: Like a composer does it? Or the person who is, who does that in the concert, is the separation of the parts? Not the composer?

Sahaja Yogi: No, no. It is not like a composer.

Shri Mataji: No. Composer just writes. Then it is divided into parts. Say, this one is violin, this one is this.

Sahaja Yogi: Yeah.

Shri Mataji: Is done by the conductor?

Sahaja Yogi: Yes, also. Also the conductor, also, yes.

Shri Mataji: But is it also done by the composer?

Sahaja Yogi: Yes, also!

Shri Mataji: Into all details, a composer?

Sahaja Yogi: Yes.

Shri Mataji: Who was the best in that? In doing this detailed working?

Sahaja Yogi: It's difficult to say. I think Beethoven. Beethoven.

Shri Mataji: Beethoven.

Sahaja Yogi:... was very strong in details.

Shri Mataji: But then you cannot put anything spontaneously. If it is so fixed.

Sahaja Yogi: Yeah, yeah, right. Mozart wrote it, all his pieces...

Shri Mataji: It is given quite freedom to people.

Sahaja Yogi: Yes.

Shri Mataji: Just lot of play. Also I have seen people have one person solo standing.

Sahaja Yogi: Yeah.

Shri Mataji: And he plays. And he plays from the same, is it?

Sahaja Yogi: Yeah.

Shri Mataji: And than some people join in. This must be done by conductor, I think so.

Sahaja Yogi: Yes.

Shri Mataji: When they play solo they don't read. Just go off.

Sahaja Yogi: Yeah, play by heart.

Shri Mataji: It's a very difficult art, the way it is, I think.

So it's a very collective thing.

Sahaja Yogi: Yeah.

Shri Mataji: Yes. Indian music is very individualistic. But is more sort of...

Sahaja Yogi:... spontaneous.

Shri Mataji: Spontaneous. Very spontaneous. Very creative. That there's one musician, some singer, famous. And his name is Bhimsen Joshi. And he has sung one song which is a Bhairavi, he said, at least one thousand times. And every time he has sung it

differently. Very spontaneous. That's why very rigorous training is needed in Indian music. You have to start very early and a very rigorous training, you see. People have to practice for hours and hours.

So once you become an Indian musician, your life is completely dedicated to it. You can't get out of it. I remember My sister used to get up at five o'clock in the morning till eight o'clock. And then she would go, have her bath, come back, again sit down, till about eleven o'clock. Or ten o'clock, something like that. She has done her Ph.D. in Indian music.

Sahaja Yogi: Apfelstrudel, Shri Mataji.

Shri Mataji: Ahh? Sahaja Yogis: Typical Austrian, Shri Mataji.

Shri Mataji: What is the that? Sahaja Yogis: It's very famous. Apple pie. It is a special apple pie, Shri Mataji.

Shri Mataji: Apple pie?

Sahaja Yogi: It should go with a coffee, Shri Mataji.

Shri Mataji: All right. I don't mind.

Sahaja Yogi: With a coffee and a whipped cream normally.

Shri Mataji: All right, I don't mind! Now I become Austrian, in Austria.

Sahaja Yogi: Marcus, She said, She doesn't mind to have a coffee with that.

Sahaja Yogi: Yeah.

Sahaja Yogini: Would you like some coffee or tea?

Shri Mataji: Yes, yes, coffee. But not very strong one, not cappuccini.

Sahaja Yogi: Melange, Shri Mataji, melange.

Shri Mataji: Cappuccini is too much. I gave it to C.P. He said, “Whether you call it Chinese or Italian, You better have it, not me." Cappuccini. Really, Cappuccini.

But still there are so many artistic things. And people want to produce artistic things. Despite the modern style. In the modern music, this pop music, what is the art? No art. First they go on, I don't know, emptying their voices. You can't even understand what they are singing. Whether they are singing Marathi or in English, God alone knows.

Sahaja Yogi: It's not important.

Shri Mataji: Not important. I don't know, must be, I think, they are all drug addicts. And they are also singing in a drug condition. Because nobody knows what they are singing. They are just doing like this, doing like that.

Another Sahaja Yogi: And they attract millions of people, Shri Mataji.

Shri Mataji: Millions, I tell you. In England there is one fellow, who was singing so. I told My husband, said, “What is this one singing?" He said, “God knows." I said, “Which language?" “I don't know." But there where thousands standing in a big stadium. And then he told Me he is the most well known, I mean, the most famous and the most talented singer. His name is John [perhaps Elton John].

Horrible he was, I tell you. He had no voice, he had no rhythm, he had nothing in it. Just like a buffalo, you see, with…

Sahaja Yogi: And they are praising his expression. They're praising his non-expression.

Sort of, his face.

Shri Mataji: He was eating the mic. I just don't know what was there. There was nothing of music.

There was, I mean I would not even call it a destructive music. Neither a constructive music, nor, but some of an idiotic style. Absolutely idiotic. Even the animals would start looking at them, what is happening to these people? There is no composition for that, is it, For this mod music? Is there composition? 336

Sahaja Yogi: Also, also. Yes, also composition.

Shri Mataji: Did they write it like this?

Sahaja Yogi: Yes.

Shri Mataji: Nothing, nothing, you see. They just don't have anything in front of them. Now, who is a pop singer among you? Sahaja Yogi [to another Sahaja Yogi who is a pop singer]: You are naughty, you are naughty.

Shri Mataji: Oh, the banjo is a good thing. That's very good. Such a nice thing. It's a very old one this banjo also. Used by the Gipsies long time. It's a very good thing, that one that you use, guitar. We call it banjo. But, otherwise the style they have developed now: shouting, screaming. As if for some deaf people.

[A baby laughs.]

Sahaja Yogi: It seems it is laughing about our pop music, I think.

Shri Mataji: So what about you people, having this? Sahaja Yogis: *[UNCLEAR]*, Shri Mataji.

Shri Mataji: All right.

Sahaja Yogini: It is six month.

Sahaja Yogi: Six month.

Shri Mataji: Though they could produce some nice music, now doubt. Together, rhythmic music. In Indian music, classical music the meaning has no part. The meaning has nothing to do. Just notes. There was a great Musician in India. And she went to Pakistan. Her father, his name was Abdul Karim Khan.

Might be having this record, have you any? Abdul Karim Khan?

Sahaja Yogi: No.

Shri Mataji: No? All right, write it down, his name. A very great singer, Abdul Karim Khan. And also a very revolutionary man, he was a Muslim. And he married a lady who was a beautiful singer, but she was a prostitute.

So in India, we have two types of prostitutes: one or those which are absolutely useless and another ones who sing. They are prostitute, from prostitute family. They never get married, you see, because they are supposed to be of that family. Because of that family that they are born in they are not taken seriously.

So, you see, this gentleman, he married a lady of that repute. And he had children. One of them was called as Roshan. I mean she was short, extremely fat, like this, you see. She was like that. Absolutely black. Like a black cow dung on her face, horrible. But when he started the music, you see, what a voice she had. She sung one pilu rāg and there's only one sentence she has used: ari nanadhia ori nanadhia. Nanadhia is the sister of the, Nanadh is the sister of the husband.

So she is talking to her sister-in-law. That's the only sentence. “Oh my dear sister-in-law, my dear sister-in-law." That's all. The whole thing is that she sung. Such

variety and such permutation, such combinations. The whole of the record is filled with that. But if you see the lady you won't believe that she is such a great singer.

And another sister was called as Hirabei Barodekar because the lady was, the husband said that the first name of the lady should be Muslim and she should be belonging to Muslim religion. If there was Sahaja Yoga, they would have all come to Sahaja Yoga, I think. And there the second and third were called as Hindus.

So Hirabei Barodekar and second one was Saraswatī Rane. And they had a brother: Suresh Mane. All great musicians. But the Hirabei married and Saraswathi Rane also married. Then Saraswatī Rane, that was her third name, Rane, her daughter never used to sing, but her granddaughter.

She is hardly about nineteen, twenty years of age. I don't know if you have heard her tape with us. And she wanted to sing before Me and she said, “You just give me thousand rupees, that's all. Because I am not a great singer, I am just ordinary." Because she was a granddaughter of Saraswatī Rane and all that, we thought, let's call her.

So she came for the program in Poona. It was a Pūjā, I think?

Sahaja Yogi: Akshay Tritiya.

Shri Mataji: Akshay Tritiya.

That's the day, when, I mean it is regarded as the most auspicious day to start anything. And she came to sing very ordinary. Beginning she started Yaman Raga in a very ordinary way. But her grandmother was there and

her mother was there and they sent with her a very well known harmonium player, who used to play with the mother also, to support her. About ten minutes she was just, I mean, just a mediocre player. And just her Kuṇḍalinī rose after that, just like a big explosion it was. And when that took place, you see, immediately she became something else. And she went into such superlatives from this time to that end, to this end to that end. You see, she is such a little girl. Even the harmonium fellow couldn't understand her. He was supposed to give her suggestions, so he got.

So she also realised, so she said, “All right, whatever I am singing you play, don't suggest it." And went on and on. And she surpassed her mother, her grandmother, her great-grandfather and all the musicians of India. She sung so well, you can't imagine.

So I was wearing a necklace of pearls, so I gave it to her as a present. She did just wanted one thousand rupees, imagine. But that tape you don't have, do we?

Sahaja Yogi: I have to get a copy from Poona.

Shri Mataji: [Hindi.]

Sahaja Yogi: [Hindi.]

Shri Mataji: No, they had not recorded. But Talwar Swāmī has got.

So we should write to Talwar Swāmī.

Sahaja Yogi: When Sandesh comes he shall bring it with him.

Shri Mataji: And they just thought she is such an ordinary singer, so why tape her. But then immediately I said, “Arrange a tape." Mister Talwar had it.

Sahaja Yogi: But Shri Mataji, even to us as Westerners it's so amazing now to understand from the time we are Sahaja Yogis how we start little bit to understand through vibrations the music. Because when we heard Debu Chaudhuri in Ganapatipule or Anup Jalota in Rome, I mean, what a difference! I mean, of course the style is different, the quality is different, but even if Jalota sings like a master but the quality of vibrations is not bringing you to this level of union and beauty and bliss, then Debu Chaudhuri for example.

Shri Mataji: Perfectly true.

Sahaja Yogi: And this is a magic that You put in the music. It's growing little by little and...

Shri Mataji: But Arneau, more than that. It's so surprising. Now this Ai Ghiri Nandini even Indians can't sing. Even very great musicians cannot sing. Your ambassador's wife must have been really, don't know, must have been shocked to see you people singing that Sanskrit Ai Ghiri Nandini so clearly.

Sahaja Yogi: She had open eyes, Shri Mataji. Wow, wow! *[UNCLEAR]* Madras [Chennai] is not yet very well.

Shri Mataji: I mean, they can't sing. They can't sing, it is not easy, it's hard to sing. It is a very fast number and the words are very difficult, I mean she must have, I am sure she must have been absolutely bowled out. Her eyes were all out, is it?

Sahaja Yogi: Yes, yes.

Shri Mataji: Who?

Sahaja Yogi: We are enjoying the rhythm to...

Shri Mataji: And her husband?

Sahaja Yogi: Yeah! He was enjoying the rhythm. And he would go faster and faster and he was really saying, “Wow!"

Shri Mataji: Was he not stunned by this?

Sahaja Yogi: Yes he was, Shri Mataji.

Shri Mataji: Because Ai Ghiri Nandini is not a easy song.

Sahaja Yogi: Syllables are very strong like that.

Shri Mataji: They are not easy. You see the Sanskrit pronunciations are so difficult. And the way you have picked up, I am really amazed. I know of a German who came to India. We were trying to teach him some Sanskrit. And My father got so tired. He gave up. He said, “This man can never understand." So I said, “But they said that German is something like Sanskrit." He said, “What? German like Sanskrit? This one cannot twist his tongue at all, he cannot learn Sanskrit. He can read, but he can not say it."

Sahaja Yogi: Yeah, pronounce it.

Shri Mataji: The tongue has become so light, it's a very, you know, difficult song! For a, I mean, for an European to sing is an impossibility. It's a very big tongue-twister. Sanskrit means, you have to know the tongue to be twisted all round, going round up and down. German is much easier, much easier than that, much easier.

Sahaja Yogi: Shri Mataji, if You allow, some should go to Graz now.

Shri Mataji: Oh yes, that's good.

Sahaja Yogi: Not we, Shri Mataji. But those who are musicians and help them to make the music program.

Shri Mataji: Yes, yes, yes.

Sahaja Yogi: And those who have to attend the follow-up programs in Vienna, they should also slowly go back now, if You would allow them.

Shri Mataji: All right.

So what time should we reach there?

Sahaja Yogi: We could leave here without being in a hurry at seven o'clock, Shri Mataji.

Shri Mataji: Really? All right.

Sahaja Yogi: But the others, they should slowly go now.

Shri Mataji: All right. As you please.

So you go ahead. You will be having there music program? Sahaja Yogis: Yes, Shri Mataji.

Shri Mataji: Good.

Sahaja Yogi: So Mother, may I ask You for Your blessings for this Program?

Shri Mataji: May God bless you! May God bless you very well! May God bless you! Remarkable. Then also the Germans have the best, I may say that, tongue-twister among all the European languages. But I think the Swiss have the least. And how do they then sing so well? Sahaja Yogis: Import. They are not Swiss. Import, Shri Mataji, import. The secret is, they are not Swiss.

Shri Mataji: You are Swiss, I tell you. The tongue has become very light, you see. Otherwise Swiss have a very thick tongue.

Sahaja Yogi: Swiss German is just like cutting your throat and *[UNCLEAR]*.

Shri Mataji: The combination is horrid. Yes it's true, they are. How many times you went to Zurich, three times?

Sahaja Yogi: Yes, Shri Mataji, three, four times. We had Pūjās, we had programs. I think, Shri Mataji, in the east you have the desert of Gobi, you mentioned some times. There might be some desert of Gobi spiritually in the Western world too, Shri Mataji.

Shri Mataji: Yes, there was something. Shangri-La was the name, isn't it? Something like that. The name of that organization, which was taking them to the Gobi, desert of Gobi. Yeah, yeah, that was the organization. They used to take money from people and they said we are going to take to the desert of Gobi and then you'll get your salvation. You walk for about ten miles, you get your salvation, all right.

It's the Shangri-La. You know, you see, where I saw in India, this Shangri-La organization, in Madras [Chennai], I think, yes.

Somewhere in Madras [Chennai] it is. Forgetting. We went to see this lady and the name of the house was Shangri-La. And they started looking at Me and there we went inside and there was this organization of Shangri-La, what came through that person. But she was quite sensitive.

The husband had gone out, somewhere.

So she said, “You are vigraha." Vigraha is the form. Vigraha is the form, is very Divine.

Sahaja Yogi: Madrasi [Chennaii].

Shri Mataji: Madrasi [Chennaii].

Sahaja Yogi: The musicians, the famous Swiss musicians should go.

Shri Mataji: Musicians must go.

Sahaja Yogi: Argentina. They are Argentina.

Shri Mataji: Argentines. He has given salvation to the whole of Argentina. Did I tell you about David?

Sahaja Yogi: No, Shri Mataji, no.

Shri Mataji: I must tell you. This you must hear.

You see, they will fall with great persuasion and all that. I agreed to come to Milano Pūjā, for Lakṣhmī Pūjā and you just copied him there. “Oh God” I said, “now finished this fellow." And he was looking like this. I said, “Now, what's going to happen?" This one has copied him and he never came to any program.

So next morning when he came I said, “I am sorry, David, you see this Rosario just copied you.

But you know, he likes to copy, I hope you don't mind." He said, “No, Mother, I am really surprised at his talent." Just imagine, his talent. Like a real Englishman, I tell you. Surprised at his talent. “This thing happened two years back and he remembers each and every thing. The way I threw the grass. I was looking at him, amazed and aghast, see, look at the talent." I thought he must have felt all the way with... [Shows something.]

Sahaja Yogi: He was stunned.

Shri Mataji: But imagine, what an appreciation.

Sahaja Yogis: Yes, very sportsman-like.

Shri Mataji: Very sportsman.

Sahaja Yogis: Gentleman.

Sahaja Yogi: He told me, Shri Mataji, after the whole thing he told me, “I'm going to give you some other details about me."

Shri Mataji: He is so much changed, you don't know, his life is saved. I remember the way he was when he came from TM. Was terrible, you see. They sent Me an SOS from the ashram: “Mother please come!" I said, “What has happened?" “This one gentleman, we just took Your name and he was going into contortions." Contortions like, “i au o ha ooh!" I said, “What is, what is, why it is happening?" They said, “We just took Your name." And another fellow has jumped out of the room, under the table, about twenty feet, outside. I said, “What sort of this lot has coming?" And then we discovered they were all from TM.

So I went there, he was still on, “wau ha auwau!" And the third one was barking like a dog in the garden.

Sahaja Yogi: I remember, Shri Mataji, I remember.

Shri Mataji: You were there?

Sahaja Yogi: Yes.

Shri Mataji: Arneau.

Sahaja Yogi: Yes.

Shri Mataji: Just imagine! And everybody was so worried about this man, going into contortions like that.

So I went and gave him a dab here and he stopped. This was too much really. No, no, not from here?

Sahaja Yogi: I suppose we have a good coffee there like that.

Shri Mataji: Aah! No, no, no. The coffee hot? I mean you can only have coffee and then hot.

Sahaja Yogi: Have a bite of that and you have coffee, as much as you like.

Sahaja Yogi: We had a chef from Austria, called Helmut Mayer, he used to go also in Your hotel in Delhi.

Shri Mataji: It was *[UNCLEAR]*. It is very hot for Me. Ah, so you hold it from here. Is quite dark, yeah? That's all, that's all.

Sahaja Yogini: Yeah! But it's very light.

Shri Mataji: Yeah, I take some coffee. I am sorry, I can't take very dark coffee.

Sahaja Yogini: This is a fresh cow milk.

Shri Mataji: Ahh?

Sahaja Yogini: This is a fresh cow milk. Fresh cow milk.

Shri Mataji: Cow milk?

Sahaja Yogini: Yes! A fresh one...

Shri Mataji: Then I can have more. The cows are here?

Sahaja Yogini: They are. Here and everywhere, it's a little village and so many cows live here.

Shri Mataji: Now you go ahead, all of you. Those who have to go should go. Everybody is gone? And the rest are going to stay here or what? I think they can also go, because to help them there. They will need some help there? For decoration or something like that?

Sahaja Yogi: We sent people earlier, from the first day itself.

Shri Mataji: Really?

Sahaja Yogi: From some girls went and...

Shri Mataji: Very thorough.

[To a baby:] How are you?

***Contents: 1988-06-10*, Public Program, University, Graz, Austria**

[Shri Mataji enter while `Mahishasura Mardini' is being sung.]

I bow to all the seekers of Truth.

This song that you have heard has been composed in the year of 1600. And in this song the poet has sung for the rustic people, in their language. That, “Oh Mother, give us our Realisation!" `Jogawa' means the Yoga, the union with the Divine and the Sahaja Yoga means spontaneous. It fills My heart to see how since long the seekers have been asking for this union with the Divine. What a search! What a seeking! By the very simple people of the villages. Today we have so many people who are great seekers of truth.

At the same time there are many people who are in the market, they are selling all kinds of things in the market, in the name of the Divine or God.

One has to realise that this union with the Divine works out through a living force. Just like a seed gets sprouted spontaneously when placed in the Mother Earth, in the same way this residual force of Kuṇḍalinī is sprouted. Now in the song when they are saying “Ude, ude, Ambe!" Then they are meaning, Ambe means the Kuṇḍalinī, `ude' means now please awaken, awaken, awaken! So this Kuṇḍalinī has to be awakened. This is the residual force within us, which is in 3½ coils. And which when awakened passes through the six centers, pierces through your fontanelle bone area, then you get your real baptism, real! For which you cannot pay, because living process doesn't understand money.

Supposing you pay some money to your apple tree will it give you more apples? Any effort on your part it won't

work out, because it is spontaneous. Many people stand on their heads thinking that if you stand upside down the Kuṇḍalinī from down below will come out.

[UNCLEAR] they try to awaken this Kuṇḍalinī within themselves. Just like a candle which is not yet enlightened cannot be enlightened by itself, you need another enlightened light to enlighten it. But once that candle is enlightened can enlighten other candles. And this works spontaneously.

So one has to know though we are frustrated very much, the way people are talking about God and just making money out of it. Either they are money oriented or they are power-oriented. Like you have heard people have to pay some money to a temple or to a church. But what can church give you, or what can a temple give you? Unless and until your Kuṇḍalinī is awakened? For example this is an instrument which is not connected to the mains, what's the use of this instrument? It has to be connected to the mains and that is why we find all these so-called religions going in the opposite direction. You have to become the Spirit, is said by all the scriptures. But that doesn't mean that you can just brand, “Now, I've become the Spirit” and say, “I'm a twice-born." What is the difference between a person who is twice-born and who is not? A twice-born person has powers. Powers not to kill but to love and love that acts. As you know Christ touched people and they got cured. In the same way there could be some healers also. But they are trying some tricks, because in their own life they are very materialistic, they charge money for curing you. They

have no authority to call themselves as something realised Souls.

So we have to be honest about our seeking and should ask for the truth only. Because falsehood is not going to give you satisfaction. You will go on from one to another to another. Falsehood will ultimately make you frustrated and unhappy.

So for genuineness and goodness one has to understand that the time has come for you to get Realisation. I call it the Blossom time. In the beginning on the Tree of Life there were one or two flowers. But today it is Blossom time where many have to get their Realisation. It's the last breakthrough in your evolution that you have to become the Spirit. Your Spirit is the one which gives you absolute truth. Once you get your Realisation, then you start feeling Cool Breeze of the Holy Ghost in your hands. The All-pervading Power of God's Love about which so many scriptures have written. And you start acting like a computer which is already programed very beautifully. You get absolutely truthful answers to all the questions that you ask.

Now all these centers are within you and there is a Kuṇḍalinī in the triangular bone called as Sacrum.

But this knowledge of the roots are not to be accepted as truth at this point, but could be with a scientific open mind called as a hypothesis. Once you have the experience of this All-pervading Power and the power flowing through your being then you have to believe us. But it's not only that you get your Self-realisation, you have to become a Sahaja Yogi. We have no organization, we have no cult, we have no sect, we have no recording

of the names of the people who are Sahaja Yogis. It is you who has to feel it, experience it and have to become and certify yourself.

As you become a Self-realised person you yourself become your own Guru, you don't need any other Guru. You become your own master, you become absolutely free from all temptations and all habits.

Of course your physical problems, mental problems get solved. It is as simple, supposing tomorrow you become the king, so all your financial problems are solved. In the same way when you become the Spirit all your worldly problems are solved. It acts like a shot. In the early days of course it used to take lot of time but nowadays even to go to moon takes no time.

So in modern times you should say the Kuṇḍalinī has taken the speed and sometimes Myself amazed the way it acts. It is so fast and acts on so many people that I start wondering, “Look at the speed." So it acts and I would just say that you have to take your Realisation. Now there could be so many questions in your mind. They've asked Me, I don't know how many questions yesterday and day before.

But these questions are on the mental level, but with this happening you go beyond all that. Is a happening that takes place and just spontaneously without any thinking, without any effort, without any money, but there is no guarantee for it. It may work, it may not work, it depends on your preparation, depends on how open you are, depends on what is your seeking. Because Kuṇḍalinī is the energy of pure desire. All other desires are impure

because we are never satisfied with them. They say that in general the desires are not satiable.

So this is the Pure Desire within us that we have to become one with the Divine.

This summer I am having really a very fast touring all over and when I came to Austria I thought I should again go to Graz, but I am here only for tonight. I wish I could be here for more time, but in this short time without wasting much time let us get our Realisation. But I think if you have any questions you can ask Me some questions, not too many, because we shouldn't waste too much time. But the question should not be aggressive, because I've not come here to take anything from you. I have come here to give you something that is your own, your very own. Your own property, your own wealth. I have to just give you the key. No obligation, neither towards you, towards Me, it's just has to happen.

So if you have any questions you can ask Me.

Question: Is it possible to overcome death, with pure desire?

Shri Mataji: All right. [Laughs.] We are all living so why should we talk of death? And we have to overcome death by entering into the realm of Spirit which never dies. The Spirit is eternal, so we live in the eternal life. I have already given lots of lectures only on this subject, but if you want we can give you the tapes you can listen to them for hours together.

We should live in the present and not in the future. If the present is all right, future takes its own course. The past has finished and the future doesn't exist.

They have become thoughtless, I think. [Laughs.] No thoughts? [Laughs.] I think you have already reached the first state of thoughtless awareness.

[Laughs.] Very good.

So let us now have the experiment, it will take hardly ten minutes and those who don't want to do it should leave the hall. It's not civil to sit here when you don't want to have Realisation. And it cannot be done for people who don't want it, because your freedom is to be respected.

I hope they have place to sit down, otherwise they could sit here, if they want. If you have no room, you can sit here.

The gentleman asking about death has gone. [Laughs.] Interesting it is.

It's very simple. You will have to take help from the Mother Earth, so it's better to take out your shoes, so also there's relaxed feet. Better stand here and show them, all right? You can show them.

Now, you have to use your left hand to express your desire to have Realisation, is a symbol. And we have to use our right hand to relax our centers. Of course the Kuṇḍalinī can rise spontaneously but by this I will tell you how you can later on also increase the flow of Kuṇḍalinī.

So I'll show you first of all, you can see it for yourself that the left hand is towards Me and the right hand is on the heart. Now in the heart resides the Spirit, but this is the seat of the Spirit, the fontanelle bone area. Which was a soft bone in your childhood.

Now you put your right hand on your stomach on the left hand side, in the upper part. Now, we are working on the

left hand side. Now this is the center of your mastery. Like this, on your lap. Then you take down your hand in the lower part of your abdomen on the left hand side. This is the center through which the Pure Knowledge of the Divine laws work.

So you go back again on the left hand side of your abdomen in the upper part and press it hard. Then you put back your hand on your heart. Now you put your hand in the corner between your neck and your shoulder like this and turn your head to the right.

This is the center which catches quite a lot because you feel guilty. You have to understand that you are the epitome of evolution and you are the temple of the Spirit.

So you don't have to in anyway feel guilty or in anyway blame yourself or find false with yourself. You have to be very pleasantly placed towards yourself. Forget about the past and have respect about yourself.

Now you take your right hand on top of your forehead and press it on both the sides. This is the center of Christ, who has taught us to forgive, the greatest weapon.

So this is the center of forgiveness. Now push back your hand and hold your head on top of that on the back side of your head. This is the center through which we ask for forgiveness, but you are not to feel guilty, not to count your mistakes. Now stretch your hand and put the center of your palm on top of the fontanelle bone area. Now bend your head, stretch your fingers and press your scalp and move it seven times clockwise. That's all we have to do, so now let's see.

Now we have to close our eyes. It's very simple things. Put both the feet at parallel away from each other. You

have to sit straight but not stiff, don't bend your head backward of forward, be comfortable.

Now, close your eyes and please don't open them till I tell you. If you have your glasses you can take them out.

Now, please put your right hand on your heart. Here is the center of your Spirit and you please ask Me a very fundamental question three times. Please ask three times, if you want to call Me `Shri Mataji' all right, otherwise call Me `Mother', `Mother, am I the Spirit?' Please ask this question three times.

With this question another one follows, because if you are your master, if you are your Spirit, you are the master of yourself.

So put your hand in the upper part of you abdomen on the left hand side and press it with your fingers. Now here you say, `Mother, am I my own master?' Please ask this question three times. `Am I my own guide? Am I my own Guru?' Just ask anyone of these questions three times.

Now, take your hand in the lower part of your abdomen and press it hard. Here you have to ask, I cannot force on you, because your freedom is respected. This is the center of Pure knowledge of Divine laws.

So here please ask, `Mother, may I have the knowledge, the Pure Knowledge of Divine laws? Mother, please give me the Pure Knowledge of the Divine!' Please say it six times because this center has six petals.

As you say this your Kuṇḍalinī starts rising and now we have to help the Kuṇḍalinī to pass through your Chakras by helping your Chakras to open your centers to open.

So now raise your hand in the upper part of your abdomen on the left hand side. Here you have to say with full confidence to help the Kuṇḍalinī, `Mother, I am my own master.' Please say it ten times.

Now you have to know that God Almighty is a Ocean of Love and is Ocean of Bliss. We only can experience Him through our Spirit.

So now raise your right hand on your heart and say with full confidence again, `Mother, I am the Spirit!' Say it twelve times. This is the greatest and the most fundamental truth about you.

Now as I told you that you have no business to judge yourself and make yourself miserable. You have to forgive yourself, because this Ocean of Love above all is the Ocean of Forgiveness. And you cannot commit any mistakes that cannot be dissolved in this ocean.

So please raise your right hand on the shoulder, between the shoulder and the neck in the corner, press it hard and turn your head to the right. And here you have to say with full confidence in yourself, without feeling guilty, without feeling guilty or counting your mistakes, `Mother, I am not guilty at all.' Say it sixteen times. And even after that if you feel guilty then you can take a punishment for saying it 108 times. [Laughs.] Now, take your right hand on top of your forehead and press it on both the sides. Here you have to say, `Mother, I forgive everyone.' It's not how many times, but from your heart. Many think that it's difficult to forgive, but it is a myth whether you forgive it or not forgive, but if you don't forgive then you play into wrong hands.

So please forgive from your heart, everyone.

Now, please take your hand on the back side of your head and put your head on it so that and put it upwards. Now here without feeling guilty, without feeling you have done anything wrong, just say for your own satisfaction that, `Oh Divine, if I have done any mistakes please forgive me.' Now stretch your hand and put your center of your palm on top of your fontanelle bone and press it hard. Move your scalp seven times saying, `Mother, please give me my Realisation.' Because I cannot force on you, you have to ask for it, press it hard and stretch your fingers.

[Shri Mataji blows into the microphone.] Please remove your hand and open your eyes. Now put your right hand towards Me like this and bend your head and see for yourself if there is a Cool Breeze coming out of your head.

Now put your left hand towards Me and bend your head and see with your right hand if there is a Cool Breeze.

Some people get it very far also.

Now, again put once more your right hand. You have not forgiven that's the point is. Please forgive.

Now, with the right hand and left hand you see, if there is a Cool Breeze is coming. If it is not coming just say, `I forgive, I forgive everyone.' Now raise your both the hands and bend your head back and ask a question, `Mother, is this the Cool Breeze of the Holy Ghost?' You can ask, `Is this the power of love that is All pervading?' In Sanskrit it is called as BrahmaChaitanya. In Arabic it's called as Rūh.

So ask this question three times.

All right, now put down your hands please. All those who have felt Cool Breeze out of their heads or in their hands please raise both your hands. Both, both the hands.

Look at this Graz, everybody has got it.

May God bless you all! Those who have not got can be looked after by Sahaja Yogis. You can go at the back and they will look after you. You all can get it.

I bow to you all, really.

Now those who haven't got it can go at the back and the Sahaja Yogis can look after you.

In the same way, in the same way when you get your Realisation you can give Realisations to others.

But you have to come to the center and master the knowledge. Many people get Realisation and get lost.

I come back after one year, they say, `Mother, we lost our vibrations. Three days we felt very nice then we lost it.' So that is not proper. You must respect yourself and your Realisation and you must see to it that you develop it in proper lines and that you become masters. The time has come for all of us to change this world, to transform it. And this is what is the new age and the new race. Not just people who start using this name or that name.

All right, those who haven't got can come here also, will be better because we can see them who they are.

Those who haven't got it can come this side, nothing to feel shy. Those who want to meet Me can come on the stage. Please look after them, come along the Sahaja Yogis, come along.

And those who haven't got it please come this side and get it. Anybody who is sick, who is not well can also come this side. Oh, there are too many.

So what will you do? Some could sit this side. But those who want to meet Me can come here this way. All you got your Realisation, I think. May God bless you! You're all right. May God bless you! Feeling nice now? These are Sahaja Yogis. [Laughs.] All the Sahaja Yogis should help others. Yes, go ahead.

You haven't got, madam? All right, come here. Just stand here. Just come and stand here. It's all right. Put it in your pocket, that's all. Now, can you stand up? Come here on the other side.

Did you forgive? Come. Now, forgive, forgive, forgive, forgive, forgive, forgive, forgive. Just forgive.

Now, all right? See now, I told you, you did not forgive. [Laughs.] She has got it. May God bless you! Now, must develop it, you see, you must come to the center and become a master. Next time I must see you as a great Sahaja Yogi.

May God bless you! Is she feeling? All right.

What is your profession? *[UNCLEAR]*.

Sahaja Yogi: She is drawing, technical drawing, civil engineer drawing.

[UNCLEAR].

Seeker: Shri Mataji, are You the engineer of all engineers? Shri Mataji, are You the engineer of all engineers? Shri Mataji, are You the engineer of all engineers? Shri Mataji, are You the engineer of all engineers? Shri Mataji, are You the engineer of all

engineers? Shri Mataji, are You the engineer of all engineers?

Shri Mataji: That's the answer of the computer. All right?

Seeker: Shri Mataji, You are the engineer of all engineers. Shri Mataji, You are the engineer of all engineers. Shri Mataji, You are the engineer of all engineers.

Shri Mataji: All right? [Laughs.] Forgive, just forgive everyone. Just say, `Mother, I forgive everyone.' You must say that. Again.

[UNCLEAR].

Seeker: Mother I forgive everyone.

[UNCLEAR].

Shri Mataji: Don't think about it, don't think. You can't think about it. Now come to the people and establish yourself, all right?

Contents: 1988-06-11 **Talk to Sahaja Yogis, Day 2, Gleissenfeld, Austria**

[Shri Mataji laughs and laughter.]

Sahaja Yogi: It is like this, Shri Mataji.

Sahaja Yogi: Yes, it's a typical Austrian conditioning Shri Mataji. (Laughter)

Sahaja Yogi: Very much, Shri Mataji.

Sahaja Yogi: He loves it.

Sahaja Yogi: I fight since years.

Sahaja Yogi: He's been fighting this conditioning for years, hopelessly. [Laughter.]

Shri Mataji: Means, you can't have anything else with this?

Sahaja Yogi: It fits very well. You can have vanilla ice cream with it, it goes well. This or a yoghourt cake or something like this, curd cake.

Shri Mataji: This goes well with coffee.

Sahaja Yogi: Yes, I mean [laughter].

Sahaja Yogi: [Viennese pastry.]

Sahaja Yogi: Viennese taste, Shri Mataji, I don't know.

Shri Mataji: I mean it's a question of developing a particular taste, is the point, you see?

Sahaja Yogi: Yes, conditionings.

Sahaja Yogi: Another Wiener Schnitzel before She goes?

Sahaja Yogi: Yes, Wiener Schnitzel, with potato salad... with potato salad...

Sahaja Yogi: and Sauerkraut. [Laughter.]

Sahaja Yogi: Shri Mataji, there is one thing that the Austrians have when they drink coffee. They always drink some water in between, cold water, coffee and cold water, coffee and cold water.

Shri Mataji: That's very bad.

Sahaja Yogi: All the time. It's very bad for the stomach... hot and cold, hot and cold.

Sahaja Yogi: Because it's supposed to be like this.

Sahaja Yogi: You just said it yesterday, “They must be doing that. That's why it's *[UNCLEAR* tiring]."

Shri Mataji: You see, their Haṁsa is so bad. That's it.

Sahaja Yogi: I didn't know this either, Shri Mataji, but You mentioned it to me yesterday.

Sahaja Yogi: Shri Mataji, in general, the Viennese kitchen is not healthy, at all. It goes straight to the liver. Meat,

too fat, too much. Too many, they like cakes, they like too many coffees per day and so on.

I mean, generally speaking.

Sahaja Yogi: But this habit they developed because if you drink the coffee you have some bitter taste in the mouth and so you have a sip of cold water to get this bitter taste out.

So they drink coffee and the water. Immediately.

Sahaja Yogi: The Italians too.

Shri Mataji: But then why take the bitter?

Sahaja Yogi: Because they don't drink so much sugar with it.

Somehow the way they made it in the, about 300 years back they started to drink coffee. In some other way, they didn't mix sugar from the beginning. And also the way they cooked it, they had no filter.

Shri Mataji: But then you can have a lighter coffee.

Sahaja Yogi: They don't cook it like Indians, with milk. Because they have it from the Turkish people, when they came here for the war, the Turkish people, the coffee was left here.

Shri Mataji: So what, they had a hot coffee and cold water and hot coffee.

Sahaja Yogi: Because they cook only the coffee powder and the water. No milk in it. Just lot of coffee powder and the water.

So it's very strong, very bitter. And then they started this habit with the cold water.

So everywhere if they serve coffee they have to bring a glass of water with it. [Laughing.] 347

Sahaja Yogi: It's absolutely, everywhere it has to be like this. [Laughter.]

Sahaja Yogi: They need to drink a glass of water.

Sahaja Yogi: In my house they also serve, but they have a glass of water first and then you have your tea. That's how they do it.

Sahaja Yogi: Exactly like this they do. Now You said it, in this one lecture with Dr. Talwar, he has printed it in his booklet, there I saw it and then I realised, that's what we do all the time.

Shri Mataji: Very bad.

Sahaja Yogi: *[UNCLEAR* Ruining] ourselves, I think.

Shri Mataji: Then allergy one can become.

Sahaja Yogi: Yes and then we have left Nābhī. On Viennese people, most of them they have left Nābhī.

Shri Mataji: But from where does this knowledge come, from Turkey?

Sahaja Yogi: It's supposed that the coffee drinking came from them.

Shri Mataji: But then, turkish people are not known for their wisdom. Nothing to learn from them.

Sahaja Yogi: They came here for war.

Sahaja Yogi: They take Vienna, they *[UNCLEAR* sieged] from Vienna. And later when they were driven out all the things were there and...

Shri Mataji: And they left all their bad habits with you.

Sahaja Yogi:... coffee was left here and then...

Sahaja Yogi: Turkish coffee was left.

Shri Mataji: Turkish.

Sahaja Yogi: Much stronger, but much less.

Sahaja Yogi: They call it Kawa.

Shri Mataji: Kawa.

Sahaja Yogi: Kawa. And they have a very small cup and they heat it with a long thing and *[UNCLEAR* pfit].

Shri Mataji: What's that? *[UNCLEAR* Pfift. Conlough.]

Sahaja Yogi: This Turkish people, Arabs actually, they started this tradition.

Shri Mataji: I think, people living in hot country drink lot of coffee, in India.

South Indians. But not north Indians, don't take coffee.

Sahaja Yogi: Shri Mataji, if I may suggest that You rest a little bit.

Shri Mataji: All right. May God bless you! What's that?

Sahaja Yogi: Shri Mataji we are so blessed that you are here at our place and we want to give you a present from the people of Gleissenfeld and Wiener Neustadt.

Shri Mataji: May God bless you.

We like to know the name of the place here. Because I have not been able to yet grasp the word properly.

Sahaja Yogi: Yes.

Sahaja Yogi: How do you spell it?

Sahaja Yogi: G l e i s s e n f e l d.

Sahaja Yogi: It means: A field which is shining.

Sahaja Yogi: Oh, shining field.

Sahaja Yogi: Mother, the name of the place means: a shining field.

Shri Mataji: Really? What is this?

Sahaja Yogi: What's this?

Sahaja Yogi: It's Achat stone, it's a cut stone, it's Achat, from Brazil.

Sahaja Yogi: Two eyes here, Shri Mataji and one mouth. [Laughter.]

Shri Mataji: Yes, I know. Where did you find this? This is like Saptashrungi.

Sahaja Yogi: Yes, there are the eyes...

Shri Mataji: You see a nose even. Nose is so clear. Can you see the nose in between? The white.

Sahaja Yogi: Yes.

Shri Mataji: Here is the nose, you see and here is the thing. You see from the front, you see it better.

Nose, as a face and these are the lips, which are little. Should have been. This is very surprising. And the eyes look really like eyes, you see that?

Sahaja Yogi: Yes, Shri Mataji.

Shri Mataji: You see them inside? Where did you get such a beautiful piece? It's tremendous.

Sahaja Yogi: There is a place called Bernstein. It's a place where they dig all the stones out. But this is not, we bought it there, but this comes from Brazil.

Shri Mataji: From Brazil? This is Quartz, isn't it? Quartz stone.

Sahaja Yogi: Achat, Shri Mataji, Achat.

Sahaja Yogi: It's something like this, Shri Mataji.

Sahaja Yogi: Agate.

Shri Mataji: Agate. [Hindi.]

Sahaja Yogi: Gleissenfeld.

Shri Mataji: Gleissenfeld.

Sahaja Yogi: Yes, perfect.

Shri Mataji: Glistening field.

Sahaja Yogi: Yes.

Shri Mataji: But this is remarkable. Now *[UNCLEAR]*. You have to make a stand for it, will look nice, if you put it on a stand.

Sahaja Yogi: Yes, it's transparent.

Shri Mataji: Look at the confidence.

[To a woman with a child:] Hullo! Come here, come here!

Sahaja Yogi: She's living here.

Shri Mataji: Who will take this? You come along. [Laughter.]

Sahaja Yogi: Shri Mataji, this is the daughter of the, of Manfred and Gerlinde, who are living here.

And is not yet baptized and she still has *[UNCLEAR]*. [Laughter.]

Sahaja Yogi: Does she have a name, her name from Shri Mataji?

Sahaja Yogi: Not now, now she is getting it.

Shri Mataji: What's her name? You call her by what name?

Sahaja Yogini: Marlene.

Shri Mataji: Marlina.

Sahaja Yogis: Marlene, Shri Mataji, Marlene.

Shri Mataji: Marlene.

Sahaja Yogi: Marlene, yes.

Shri Mataji: Marlene is her name.

Because there are lotuses we call her Kamala, it's a name of Lakṣhmī. [Applause.] Kamala. Kamala is your

name. [Laughing.] So I think we're going to have wonders out of photographs you have taken and out of the film he has taken. How do you find the camera? Is good?

Sahaja Yogi: Yes. It's very good, very practical.

Shri Mataji: Is that the latest or is something missing?

Sahaja Yogi: Ah, it's a little bit heavy after some time. [Laughter.]

Shri Mataji: But better than the ones we had.

Sahaja Yogi: Yes.

Shri Mataji: But you can get even lighter than this?

Sahaja Yogi: Yes, the newest model. But this is very practical, because it's easy going, it's uncomplicated and easy to use.

Shri Mataji: Ah that's it, the more latest it becomes, it becomes complicated.

Sahaja Yogi: Yes, so they are also using many plastic parts and?

Shri Mataji: But sometimes you can put it on a tripod.

Sahaja Yogi: Yes, I haven't got one.

Shri Mataji: You haven't got one. We had one. He told Me they must have be having, we got one.

We had a tripod.

Sahaja Yogi: We are using it for the program now. We share.

Sahaja Yogi: For Guru Pūjā we will send a tripod for this camera.

Shri Mataji: Yes. Guru Pūjā *[UNCLEAR* will stay], no doubt. That's a tripod, but he was saying that UNCLEAR [if you carry it, that... avoid it...].

Thank you for the lunch.

Sahaja Yogi: Thank you, Shri Mataji.

Sahaja Yogi: Shri Mataji, we have prepared lunch for you. Maybe tea later? A little bit, just a little bit.

Shri Mataji: [laughing] I'm so full, I tell you, I've been eating, eating. All right, whatever they say.

I love tea later, that is a better idea, otherwise as it is I have no room in My stomach. All right, let's see, have a look at the music. Why don't you sit down, will be better.

Sahaja Yogi: Shri Mataji, we have prepared one more song.

Shri Mataji: Pardon?

Sahaja Yogi: We have prepared one more song, if you,

Shri Mataji: No, no, I would love to hear. I *[UNCLEAR* have expect it]. You can give Me the paper also. Thank you. Very little, you should ask them to give Me from food.

Sahaja Yogi: Yes, just few, Shri Mataji.

Sahaja Yogi: It was also composed by Peter.

Singers: You tell us how to live, You tell us how to give, peace and joy in this world of today, to give peace in this world of today, Mātājī jai.

You tell us what to say, You tell us how to pray, to change and renew this world of today, to change this world of today, Mātājī jai.

You tell us where to go, You tell us how to grow, *[UNCLEAR* we begin and we lay] the dawning of the new age today.

To begin the new age today, Mātājī jai.

Through Your grace, the new age today, Through Your grace, the new age today, Through Your grace, the new age today, Mātājī jai.

Through Your light, the new age today, Through Your light, the new age today, Through Your light, the new age today, Mātājī jay!

Shri Mataji: Ah, beautiful, I tell you. [Laughing.] Now you'll be getting gathered here and *[UNCLEAR* gathered] is a great musician. And you all can combine together this poetry and this music and everything and I think you can become pop-stars. [Laughing and laughter.] That's the best way. I think, but one has to learn to shout, isn't it? Now what is this? Oh please.

Sahaja Yogi [offering food]: Just a little bit from everywhere.

Shri Mataji: A little bit. Where to begin?

Sahaja Yogi: Shri Mataji, can they serve the lunch for the others also?

Shri Mataji: Please do, I thought you have had!

Sahaja Yogi: How we can, Shri Mataji?

Shri Mataji: Please have. [Laughter.] This one is wrapped in spinach, is it? Is it fish? Is it fish wrapped in spinach?

Sahaja Yogi: Yes, yes.

Shri Mataji: This is international food, I tell you.

Shri Mataji: *[UNCLEAR* The head] is a big problem all the time. *[UNCLEAR]*. It's all right, I put it in here.

Sahaja Yogi: Shri Mataji, this is a fresh one.

Shri Mataji: Yes, that's good, thank you.

Swiss people have gone ahead?

Sahaja Yogi: Yes, Shri Mataji, they meet You at the airport.

Shri Mataji: Here many people speak English language.

Sahaja Yogi: We learn it in school, Shri Mataji. From quite a young age we learn it in school.

Shri Mataji: In this, but not in Austria, I mean, not in Vienna.

Sahaja Yogi: Yes.

Shri Mataji: In Vienna only few people know English.

Sahaja Yogi: It is only the elder people, Shri Mataji. The younger people have to learn it.

Shri Mataji: Yeah, that's the reason, now I know. Just I was wondering.

So younger people have to learn. From what age they have to learn here?

Sahaja Yogi: From the secondary school onwards, Shri Mataji.

Shri Mataji: Secondary, yeah. [So nice be quiet.] It's a very easy language, English.

Sahaja Yogi: Yes, Shri Mataji.

Shri Mataji: Yes. Straightforward.

Sahaja Yogi: One doesn't have to know articles, it's just always `the'. In French and Spanish you have to know it, by heart.

Shri Mataji: Articles.

Sahaja Yogi: Yes, Shri Mataji, you cannot just, in French you have to know it.

Shri Mataji: Like in Sanskrit.

Sahaja Yogi: Yes, you cannot just say how the word ends, you have to know the article for each word otherwise.

Shri Mataji: Every word has a different article.

Sahaja Yogi: There is no rule to it Shri Mataji. I mean we learn it of course automatically, also in German. But you cannot apply a rule.

Shri Mataji: Same in Indian languages.

Sahaja Yogi: In Spanish it's a little bit more easy. If it ends in an `o' it's a male, if it ends in an `a' it's a female. Or, strong things it's male normally, in Spanish and weak things it's female, I mean.

Shri Mataji: It's all right. What is a train, in your language, what is a train?

Sahaja Yogi: It's a male, it is `der Zug'.

Shri Mataji: In India it is a female.

Sahaja Yogi: Aha, I see, no rule.

Shri Mataji: All machines practically are female in India. Because they have energy.

Sahaja Yogi: It's also with the sun, Shri Mataji.

Shri Mataji: Beg your pardon?

Sahaja Yogi: The sun is in Austrian, in German language it's female.

Sahaja Yogi: And the moon is male. It's just vice versa.

Shri Mataji: A moon is the man. Then it's all right, if they call it the father-land it's mother-land.

Everything is upside down, you know.

Sahaja Yogi: Yes.

Shri Mataji: So father-land means mother-land.

Sahaja Yogi: Yes. [Laughter.]

Sahaja Yogi: Yes, if this rule is applied, definitely.

Shri Mataji: I am surprised. We have such a, in India practically all machines are females.

Sahaja Yogi: In Spanish also, it's `la maquina', it's also female.

Shri Mataji: The reason is they are energy, you see. They are kinetic. And the potentials are here.

Like Sadāśhiva, sitting down and watching, that's all. That's the job of Sadāśhiva. The poor Ādi Shakti has to work hard. [Laughing.] Enough, it's too much for Me. Can I have a little of that, what is that?

Sahaja Yogi: This is grapes and this is pineapple, I think.

Shri Mataji: A little bit I'll have. And what is that?

Sahaja Yogini: It's Mandel-pudding and Mani said in China they eat it with fruit, in China.

Shri Mataji: What's that?

Sahaja Yogi: It's a kind of pudding.

Shri Mataji: To be eaten with what?

Sahaja Yogi: It goes well together with fruits they say.

So maybe little bit from here, little bit from there, I don't know.

Shri Mataji: So here we have Chinese and Korean, no, no, Vietnamese.

Sahaja Yogi: Vietnamese, yes, we have quite a lot of nationalities, we counted them once, I think it's more than twenty.

Shri Mataji: And you have also Iranians?

Sahaja Yogi: Yes.

Shri Mataji: Who else?

Sahaja Yogi: Lebanese.

Shri Mataji: Lebanon, who's from Lebanon?

Sahaja Yogi: Mary K. The elderly woman who works in the UN, Shri Mataji, as a librarian.

Shri Mataji: Really, she is from Lebanon?

Sahaja Yogi: Yes, she is from Lebanon.

Shri Mataji: She's a Christian from Lebanon?

Sahaja Yogi: Yes.

Shri Mataji: We have one, that was the one, Mona. Talk of Lebanon and this is the condition.

Mona, the one who used to do the photography. Now what is this? Very interesting.

Sahaja Yogi: This is a, what means `Paumenkuchen'?

Sahaja Yogini: It's a plum cake, Shri Mataji.

Shri Mataji: I'll have one. In the Pūjā how many types of cakes you gave Me? [Laughs.] Even to taste them, you see, was impossible. The cakes are very fulfilling. Let's go.

Sahaja Yogi: Just a little bit tea, Shri Mataji?

Shri Mataji: All right, one cup.

Look at that, how beautiful it is. What's on top, it's a church?

Sahaja Yogi: No, it was a castle, Shri Mataji.

Shri Mataji: All fallen down.

Sahaja Yogi: It's quite old so it's of course?

Shri Mataji: But there is a way to go up?

Sahaja Yogi: There is a way to go up, yes. They call it Turkey-fall, Shri Mataji. There is a story that the people

from Turkey, or soldiers from Turkey were pushed down this wall.

Shri Mataji: Oh God. What is on top of that, the white thing?

Sahaja Yogi: That is the moon, the half moon. The Shakti sign, Shri Mataji. The shape of the moon.

Shri Mataji: Moon for Turkey?

Sahaja Yogi: For Turkey, yes.

Shri Mataji: How many years the Turks ruled you?

Sahaja Yogi: I think they did not rule us, Shri Mataji. They never could conquer, I mean, they tried, but we were helped out, so they never really conquered Vienna or Austria.

Shri Mataji: I know Prussia was, Germany was called as Prussia that time, Prussia. And then Prussia went through some sort of a problem. And I think, I don't know.

I have finished.

Sahaja Yogi: Tea is coming, Shri Mataji.

Shri Mataji: I finished now, I want no more. Oh these are the fans, see now, the real ones. You know, for Indians we bought that big ones in Italy.

Sahaja Yogi: Ah, yes.

Shri Mataji: Chinese they are very good at it and also Italians. Chinese and Italians, I don't know why, are very fond of fans and very good at art. Their art is, Italians and Chinese really indulge into such a lot of artistic endeavours.

Marriage list is complete here of Austria?

Sahaja Yogi: Excuse me, Shri Mataji?

Shri Mataji: Marriage list.

Sahaja Yogi: Yes, they're just a few more we've got now. I mean, they have not filled it in yet, but I'll send it immediately to Gary.

Shri Mataji: Yes, immediately.

Sahaja Yogi: Yes.

Shri Mataji: These eight, ten days when I'm in London, we have to sort out. Also, there will be engagements.

Sahaja Yogi: Very good.

Sahaja Yogi: Shri Mataji, the name of this mountain there reminds always that the Turkish people died, would you like to change this name, please?

Shri Mataji: May God bless their hearts.

The name of Shiva is Chandrakan. Chandrakan means `the master of Chandra'.

Sahaja Yogi: Chandrakan.

Shri Mataji: Chandrakan. Also Shiva is the master of all the dead. Called also Bhūtanath.

This is also not your tea, is it? German Tea, or some other tea?

Sahaja Yogi: It's green tea, Chinese, Shri Mataji.

Shri Mataji: Yes, I could see.

Sahaja Yogi: You work also very much on China, Shri Mataji, since You are in Austria.

Shri Mataji: It's very good, Chinese tea is very good.

But you people should also try Ajwain tea, Ajwain tea.

Sahaja Yogi: Yes, Ajwain tea.

Shri Mataji: Ajwain tea is good. Very good for Void.

Sahaja Yogini: Are You finished with eating?

Shri Mataji: Beg your pardon?

Sahaja Yogini: Have You finished?

Shri Mataji: I have finished, yes.

Little slow at tea, it's rather hot.

Now remember one thing, that if you take something hot, then don't take cold after that.

You can take the cold first and then the hot. If you have taken something hot and then you want to take something cold, then eat some biscuits or something. And then.

And when you come out from the sun, don't suddenly take water. You take little bit hot, or cold thing whatever it is, or a biscuit, anything you feel like and then you should take water.

So, is this for Me?

Sahaja Yogi: Yes, Shri Mataji.

Shri Mataji: All right. Thank you very much, all of you. May God bless you! As the days are passing, more countries are added to My travels. [Laughter.] As a result of that, I can only go to the capital of the place, it is happening like that. It's very sad, but it is so.

Thank you. May God bless you! And the shawl?

Sahaja Yogi: It's in the car, Shri Mataji.

Shri Mataji: It's nice and warm. I wish they could get this in London also. The rain has stopped.

So beautiful it is now. Enjoy you summer! 353

Sahaja Yogi: Thank You, Shri Mataji!

Contents: 1988-06-18 **Talk to Sahaja Yogis, Introspection and Meditation, Seminar, Day 1, Shudy Camps, UK**

This year we won't be having I think,, Public Programs in UK, because also there are certain circumstances.

But whenever there is a circumstance which, somehow or other, changes our programs, we must immediately know that there is a purpose behind all that change and we must immediately accept it with an open heart, that Divine wants us to change. Supposing I am going on a road and people say, “You are lost your way Mother." That's all right. I am never lost, because I am with Myself! [Laughter.] I had to go by that particular road, is the point. I had to do it and that's why I have... supposed to be, not on that road and I have lost My way.

If you have that kind of a understanding and if you have that satisfaction in your heart, then you'll find life is worth much more than what you think it to be.

Now, as it is, what was the reason, I thought, that we have decided to have, Public Programs this year definitely and we could not have, Public Programs? So the reason is that we have to consolidate. In the growth of a tree, which is a living tree, it happens that it moves in a particular direction up to a point, till it has to change, because there is no sun coming that side, maybe there is no water levels arriving, so they start changing. In the same way, one has to understand that, we are in the hands of the Divine and if some plans are changed, it is reflecting back on us and we have to see why. And the why of it is that we have to consolidate.

Consolidation of Sahaja Yogis is very important. The first thing to consolidate yourself, you must do introspection. You must do introspection, is to reflect the light within and see for yourself: what have you done so far in Sahaja Yoga? Where were you, How far you have gone and how far have you to go. What is the thing that is lacking in you? You'll be surprised when you start seeing yourself, in a very unbiased manner, not justifying yourself, not blaming any bhoots, or need not blame any badhas within you, or somebody else. If you start yourself [seeing] what has gone wrong with you that you could not consolidate yourself properly, you'll be amazed that there has been problems still lingering on which must be corrected.

Now these problems you can see very clearly. In the light of the Spirit you can see them very clearly that, `This has gone wrong with me.' One of the most interesting things I've noticed is that Sahaja Yoga is all the time covered with some sort of a māyā. And this māyā is ignorance, complete ignorance sometimes, sometimes partially. Now when you get into Sahaja Yoga you get blessed. You get blessed maybe, your family gets blessed, your children get blessed. You get some sort of a blessing for your physical being. Also for financial [side], you get jobs, you get money, you get something exceptional, which is really miraculous.

Now people get very much lost in those achievements and start drifting, thinking that, `Oh, this is the blessing we have got now. We don't have to do anything anymore,' that you are being rewarded sufficiently for whatever you have done so far. That's not so! Is just a

sort of a support to you comes so that your faith should be fully established in Sahaja Yoga. And specially, you should know Me, what I am.

But, if you go on still drifting, then maybe some of these blessings may turn out to be curses and you might feel that what a curse it has fallen upon us and how it has gone in the wrong way.

For some people it takes time to feel, to get to the feel of the blessings. For example, mostly, according to the modern ideas, we think that to get more money is the biggest blessing.

So, so many get that also.

But actually, it is not. To get your peace within, to get to your witness state and to feel your vibrations all right and to be in the center, all the time ascending, is the real blessing. Because with that, you get everything else. The completion is only possible when you have the complete joy bubbling within yourself.

After all, everything is just a means to achieve joy, to feel the joy. It is not the end. If it was, those people who have money, those people who have good health, those people who have all the success, socalled, with them, they should have had been happy and peaceful, but they are not, they are suffering, they are suffering too much and they are, in a way, destroying themselves, day by day, because they hate their lives, they can't bear it. They cannot understand why they are on this Earth.

So all these blessings that come to you, all these changes that come to you, all these new venues that open to you, one has to know that it is for your benevolence, everything for your benevolence and your

benevolence is your ascent, nothing else but your ascent. The rest of it is all useless and fruitless.

Once you understand that this is what you have to achieve in life, that is what you have to enjoy, then it works out. But in Sahaja Yoga as you see, it's compassion and love. It is not so much restrictions.

You are left to yourself to develop yourself. Is your Spirit which has to guide you. There's no coaxing or correction going on all the time. But it is left to you to understand yourself, to see for yourself and work it out.

But one of the criteria should be that `What have I done for Sahaja Yoga? Now what have I done for Mother?' These two things are very important to understand.

Whatever small thing I could do for Sahaja Yoga is important because if you are intelligent, you can see that this is the greatest thing you have to do, is to work for God. This is the most important thing so far human beings have indulged into, is the highest type of enterprise that human beings have ever had a chance to indulge into and what a chance it is too! You may say that, `Mother we are mediocres, we are no good, we are useless,' but you are chosen. You are the one chosen so there must be something about you. You might not have seen that part within yourself which is going to work out this great work of God.

So you have to locate and find out: `Why am I selected for Sahaja Yoga? What can I do in Sahaja Yoga? What can I work it out in Sahaja Yoga?' This should be a constant reminder to you that, `I have been chosen for Sahaja Yoga. I want to take full advantage of Sahaja Yoga.' Supposing somebody doesn't have money, he expects

that Sahaja Yoga should give money, must give jobs, must give this, must give that, must have children, must give good health, all that. Expectations are all right. But `What have I done for Sahaja Yoga?' This is another point of introspection. Very important to see that we have to do something for Sahaja Yoga.

It's not money, it's not work, it's not thinking, it's not any kind of a support. But one of them, the most important thing is, how many people you have given realisation to? You have to count, how many people you have been able to give realisation to, how many people you have [to] talked about Sahaja Yoga.

You may think that you give realisation to some people, they come, they disappear, doesn't matter.

They will ultimately come to you. Today you try on some, they'll be lost. Again tomorrow. You have to relentlessly work for it.

As you know I've worked very hard in UK. My coming to, UK itself was all predetermined. There was a need for Me to come here, to make the heart work better. But heart is lethargic, you know that and lethargic heart gets all kinds of problems. But all these years I have been working, every year, whatever time I could give for Sahaja Yogis, for their problems, for Sahaja Yoga, for their minutest problem, for any kind of help they needed, every sort, I have tried to work it out. Directly, indirectly, you are all blessed.

Still, what about you people who are now yogis? You are saints.

You must see a photograph that I have, very interesting photograph, where you are all certified saints!

[Laughter.] Have you seen that photograph? Not yet? You better see it, let's have it! The photograph is in My box, I think, yes. You are all certified saints! By the Divine, not by any cardinal or by any pope.

So what are all these saints doing? One saint which is certified by pope, who is artificially certified, is such a big thing, you know. What about you, who have been certified by God Almighty? You are still busy with your work, you are still busy with your little, little things, you are still busy with your small lives and small families.

For a saint, it's said in Sanskrit, “Udara charitanam vasudhaiva kutumbakam”, for a person who is of a generous nature, means a person who is a saint, the whole world is his own family. Are you still only worried about your own family? Then you are not yet aware of your saintliness. And a saint doesn't only worry about his own wife, about his own child, about his own house, he worries about the whole world.

Now, as Sahaja Yogis, you are a powerful entities. You are very powerful people. We have got problems in the whole world. You know that very well. It's not necessary you have to be great intellectuals, or you have to be people who are some sort of politicians, or something. But you must be on the lookout for the problems which are troubling this world. You have to be. You cannot live in your own world, that you are a saint, `Now I am in Nīrānand!' that's not possible. You can't just be in Nīrānand [laughing]. You have to know that you have to live in this world and you have to know all the problems of this world. And you have to think about them, not only your problems that, `Mother how will I be able to do this

and how will I be able to do that?' But you have to worry about the whole world. You have to think, what's happening in the world, what are the problems of the world. You are responsible for that.

Not only that, but you have to pray. In your prayers you have to say, `Mother solve this problem.' Collectively, individually, you have to take your attention from yourself, from your smaller life, to a much wider thing, then you are a saint. And you have to think that it is your duty to ask for Divine help, that all these problems should be solved. This is your job for which you are selected.

Your asking is going to work out because as you know, I am desireless. You have to desire for it.

Whatever you desire will work out. The protection, the affection, the compassion of Mother is with you.

But you have to look after this world and show the concern that you have, not to live with a very limited areas and with a very limited ways.

Like now the British think, British are here, all right. “UK problems are our problems." No! Your problems extend to all the places wherever there is Sahaja Yoga. And you have to worry about all of them.

Now we are having, say, problems in Australia. And there's somebody who is very troublesome.

So, you have to see to it that you beat that person with shoes and put that right. Your leader has to tell whom to beat with the shoes. And work it out, whether it is in Australia, whether it is in America, whether it is in India, anywhere you see that there's a problem on Sahaja Yoga,

there's an assault on Sahaja Yoga, all of you should put your attention to it and work it out.

Then there are general problems as you see. You see, we see that America is now becoming idiotic, or whatever you may say, so you have to put your attention to America. You have to stretch your attention outside, not inside, just worried about yourself, about your family, about your house, about your children.

As soon as you spread your attention outside, your problems are solved in the house, in the smaller circle they are solved. You have to pay attention outside! Now these days there are televisions, where, first, we had said, “Don't see any televisions!", because there was no use seeing television by Sahaja Yogis. When they saw the television they only got caught up.

But now there are important things that are happening which you can see for yourself. You can scan it out, what are the world problems and you can see for yourself where you have to put your attention.

You should become aware of your personality, it's not a personality that can be completely involved into a very small area. Your personality, is such [that it] should get involved into all the problems of the universe, all the problems there are. And you'll be amazed that everything can work out in a very collective way. And at this stage, when you are, you can see for yourself now, all the Sahaja Yogis have got vibrations on top of their heads. Would you like to have a look, all of you? Just see! All of you, sitting in Ganapatipule.

So stretch out your vibrations. Stretch out your attentions. And you'll be amazed that all other stupid

problems that you have will be finished. Now have a look. Let the children see first of all. Just see. You all have vibrations on top of your head.

[Referring to the children:] Let them grow, I tell you, I'm just waiting for them to grow! So the attitude toward ourselves should be, to be aware of our own glory, of our own position, to know that we are saints, that we have reached a stage where we are at the highest and that, now, we have become the light and we have to give light to others.

If you see, in the Bible, Christ has said something, which is very important, that, you don't put the light under the table. That's what it is. You have to put the light on a pedestal. And that's what it is that you have to put your light on the citadel, at a very highest point to give light to others. And this is working both ways if you start understanding what you are, what you have to be aware of, what is your situation, what is your powers, what you have achieved in Sahaja Yoga, what is the debt you have towards Sahaja Yoga and what you have to give for Sahaja Yoga. How Sahaja Yoga has made you so capable, so good, so nice. Are you righteous enough? Are you behaving properly? Are you doing all the rightful things, which are necessary? Because it is only you who can do it. You are the people with a very very special energies and special contacts with the spiritual life and if you start behaving like all other mundane, nonsensical people, limiting yourself to your family, your children, your nonsensical previous lives, you'll be lost. Lost to yourself and lost to everyone.

The problems are much more than what you know about. That is the understanding you have to reach, that Mother has made us yogis. We are saints. And we have to show to the world the right path. She has told us that we are the light and we have to show to people which way to go, how to go further. Instead of that everybody seems to be a problem, seems to be in a very small little whirlpool, going round and round and round. How can that be? I've told you many a times, look at these false Gurus. They have no vibrations, they don't know anything about Kuṇḍalinī, nothing about Sahaja Yoga. But how much they are doing! While what are we doing? We're struggling still with ourselves and with our problems, with our own ideas, with our very small-mindedness and chicken-heartedness. Now it is for you to understand. It is for you to decide about yourself. It is your own desire, it is your own bigness, your own magnanimity, which has to come forward.

To see for yourself what you are capable of, what you can do. It's very easy for people to say that, “Oh Mother, it's too much. I can't do anything about it." Or somebody to say that, “Mother, I'm busy with my family." Or somebody to say, “I'm busy with my children." You have come to Sahaja Yoga for that? I have given you realisation for that? All these blessings have come to you for that? So the consolidation that you have to do is very important. You can see it clearly that's why we could not have any, Public Programs, because we really need consolidation in UK. Though I have lived in UK for so many years, people take Me for granted here. Because I am here, because I am staying here, they think if we go

to the airport, finished! We have done all the haj, everything. “We've been to the airport, we've seen Mother, finished!" What's the use of seeing Me? What have I given you? Is your light spreading? How many people have got realisation from you? Just find out, how many people have learned Sahaja Yoga from you, or from your lives, or from your wisdom, or from your behaviour? That is the way, that is the criteria. It's not that, “All right, I have sent Mother Her money for Her travel." That's not sufficient.

At My age, from India, if you see any lady at My age, she walks with a stick, she can't climb even one step, Indian women can't, because of the heat that they have *[UNCLEAR* suffered]. But I'm travelling, you know how I'm travelling, how much I am doing. What about My family? I deprive them of My company, I deprive My husband of My company, everybody is just without Me. I am travelling travelling every day, you know that very well and I'm working so very hard.

Sometimes I sleep at two o'clock, sometimes at three o'clock. This time Harsh was with Me and I saw him, he was fagged out! So I was saying you people do only relay race. I am in Australia, all right, Australians are working.

Then I'm in Austria, then Austrians are working, then they are having a nice time there! I'm in UK, all right, little bit in UK, little work done. Then they all sit down nicely, enjoy. What about Me? I am having a marathon! In the same way you have to feel, after all, what is My gain in it? What do I gain out of it? I gain something, I have brought My children back to normal conditions, I have

taken them to the Kingdom of God. You have to do the same. You have to take them to the Kingdom of God.

But if you, yourself, are involved into your own māyās, you'll be everyday going down and down and down and down. I may shout, I may say anything, it will not go into your heads, it will never click with you. You'll be all stranded wherever you are, because you don't want to see.

For that I would say, you have one advantage, especially in UK. You are all very intelligent people.

You have intelligence, no doubt, you are not idiots like Americans. You are intelligent. This intelligence became cunningness once upon a time and now you are tired of your cunning. Indians have learned the cunning from you, they have become really very cunning. But you are tired of your cunningness, so now you are tired, fed up, fagged out and lethargic. But with your intelligence you can understand that this is such an important work our Mother is doing.

You'll go down in the history! Every word you say, every thing you say, every way you behave, everything is going to go down in the history! Not how many children you produced, or what sort of a wife you have, but what you did for Sahaja Yoga. Remember that. History is going to record everything, whatever you have done and whatever you have achieved in Sahaja Yoga.

It's not showing off. It's not just a demonstration. It's not talking big. It's nothing of the kind.

It's actually, really, totally what you have achieved, is the point, will be recorded. At least God knows hypocrisy and God knows bombastic temperaments. It's God who knows

where you are and what you are up to. You cannot befool God, [that's] one thing you must realise. But when you are befooling God, you are befooling your Self, your Spirit, your realisation, your own ascent! So we have to be careful.

As a Mother I would say try to be introspecting yourself very carefully, what have we done for Sahaja Yoga? What have we done for other people who are drifting? What has been our behaviour towards other Sahaja Yogis? How much peace and love and compassion we have given to others? How much understanding and tolerance we have shown to others? If somebody gets here a little more money, he becomes so bombastic, he becomes so aggressive, he becomes so rude. I can't believe it! How can money lure you into these vices? You are not ordinary people, you are the saints whose feet were washed by the River Ganges. Try to understand your glory.

Try to understand your own powers, your own position as saintly people, Sahaja Yogis, which are above all the saints because you know how to give realisation, you know everything about Kuṇḍalinī, you know everything about realisation. How many people knew about it? Otherwise, I'll start thinking I have given all this knowledge to some bunch of fools who do not know what is the value. As Christ has said, “Don't throw pearls before the swines." But I don't think I have done that mistake. I cannot believe I have done that mistake, that I have thrown pearls before swines. I have not done it.

But, it is for you to decide where you stand, in what category. It is so obvious that it's a very precarious time

we are passing through. It's very important [that] we have to fight it out. It's much more than any wars you have fought. It's much more than any struggle human beings ever had. It's such a horrible world that is being created and we have to transform it. It's a tremendous task. For that you have to work out in a very sincere and a innate manner.

And I'm sure one day will come that in the history of this world Sahaja Yogis will have their names written with golden letters. I am sure this will work out. I am sure this has to work out and that you all have to achieve it, collectively, with one mind, with one heart. What should I sacrifice? What should I do? How should I help? What is my contribution? I wish I could see those days in My lifetime.

So today is the day when we have to introspect.

So should we go into meditation, all of us? Please close your eyes. All of you close your eyes. Now we all will do the meditation the way we have been doing in the halls wherever we had, Public Programs.

So the first you have to put your hand on your heart. We'll work on the left hand side and the left hand towards Me.

Now, first of all, you put your hand on your heart. In the heart resides Shiva, is the Spirit.

So, you have to thank your Spirit that it has brought light to your attention, because you are a saint and the light that has come in your heart has to enlighten the whole world.

So, please, now in your heart, you pray that, `Let this light of my love of the Divine spread to the whole world.' With all sincerity and understanding that you are connected with the Divine and whatever you desire will happen with full confidence in yourself.

Now put your right hand in the upper part of your abdomen, on the left hand side, on the upper part of your stomach on the left hand side. And now, here is the center of your Dharma. Here you have to pray that, `Let Vishwa Nirmal Dharma spread in the whole world. Let people see the light through our Dharmic life, through our righteousness. Let people see them and accept the Vishwa Nirmal Dharm by which they get enlightenment and a benevolent higher life and a desire to ascend.' Now take your right hand in the lower portion of your abdomen of the stomach on the left hand side.

Press it. Now this is the center of Pure Knowledge. Here you have to say, as Sahaja Yogis, that, `Our Mother has given us the full idea how the Divine works. She has given us all the mantras and all the Pure Knowledge that we could bear and understand. Let me fully be knowledgeable about that, all of us.' I have seen if the man is a leader, the wife doesn't know a word about Sahaja Yoga. If the woman knows about Sahaja Yoga, the husband doesn't know anything about it.

`Let me be profficient and an expert in this knowledge so that I can give realisation to people, make them understand what is Divine law, what is Kuṇḍalinī and what are the Chakras. Let my attention be more on Sahaja Yoga than all these mundane things.' Now put your right hand in the upper part of your abdomen. Close

your eyes. Now here on the left hand side, press it. Now here, `Mother has given me the Spirit and I have my own Guru which is the Spirit. I am master of my own. Let there be no abandonment. Let there be dignity in my character. Let there be generosity in my behaviour. Let there be compassion and love for other Sahaja Yogis. Let me not show off, but have a deep, deep knowledge about God's love and His doings so that when people come to me, I should be able to tell them about Sahaja Yoga and give them this great knowledge with humility and love.' Now raise your right hand on your heart. Here you have to, thank God that you have felt the ocean of joy and you have felt the ocean of forgiveness and the capacity to forgive, as our Mother has, which we have seen is so tremendous. `Let my heart expand and encompass the whole universe. And my love should resound the name of God. The heart, every moment, should express the beauty of God's love.' Take your now right hand in the Viśhuddhi that is on the left Viśhuddhi, between the neck and the shoulder in the corner. `I will not indulge into the falsehood of guilt because I know it is falsehood. I will not escape my faults but face them and eradicate them. I will not try to find faults with others, but in my own knowledge of Sahaja Yoga, let me remove their faults.' We have so many ways, secretly [that] we can remove the faults of others. `Let my collectivity become so great that the whole Sahaja race is my own family, my own children, my home, my everything. Let me get that feeling completely, innately built within myself that I am a part and a parcel of the whole, because we all have one Mother. And let my concern go to the whole world, to

know what are their problems and how can [I], through my true desire power, solve that. Let me feel the problems of the world in my heart and innately to remove all of them from the basis of which they are, from the basis from which they are generated. Let me go to the principles of all these problems and try to remove them through my Sahaja Yoga powers, through my saintly powers.' Now put your right hand on your forehead, across. Now here you have to say, first of all, `I have to forgive all those who have not come in Sahaja Yoga, those who are on the periphery, who come and go, who jump in and jump out. But, first of all and foremost, I have to forgive all the Sahaja Yogis, because they are all better than me. I'm the one, who tries to find faults with them, but I am at the lowest ebb and I have to forgive them because I must know that I still have to go very further. I'm still much less. I have to improve myself.' This humility has to come within us, so you have to say here, `Let the humility in my heart, in a true sense, not hypocritical, work out this feeling of forgiveness, so that I bow to reality, to God and to Sahaja Yoga.' Now you have to put back your hand on the backside of your head and push back your head here. And you have to say here, `O Mother, whatever wrong we have done to You so far and whatever wrong goes in our minds and whatever smallness we have shown to You, whatever way we have troubled You and challenged You, please forgive us.' You have to ask for forgiveness. In your intelligence you should know what I am. I don't have to tell you again and again.

Not at Sahasrāra. [There] you have to thank Me. At Sahasrāra, put your hand, move it seven times and thank Me seven times.

`Mother thank You very much for the realisation. And Mother, thank You very much for making us understand how great we are. And thank You very much for bringing all the blessings of the Divine. And thank You very much for raising us higher, much higher, than from where we were. And also thank You very much for sustaining us and for helping us to improve ourselves and correct ourselves. And thank You very much ultimately that Mother, You have come on this earth, taken Your birth and working so hard for us, for all of us.' Press it hard and move it hard. Now take down your hands. Heads are all very hot.

So now let us give ourselves a nice bandhan. In the bandhan of Mother let us move our left to the right. One, nicely, understanding what you are, what are your auras. Now again, second one. Now the third one. Now the fourth one. Now the fifth. Now the sixth one. And now the seventh.

Now raise your Kuṇḍalinī. Raise your Kuṇḍalinī, slowly, very slowly. Raise it, first time you have to do it very slowly. Now push back your heads and give it a knot, one knot.

Second one, let's do it, very slowly and knowing what you are, you're a saint. Do it, properly, properly, do it properly, not in a haste. Take it to your head, push back your head and give it two knots there, one and two.

Now let's do the other one. Again the third one we have to give three knots. Very slowly do it, very slowly. Now,

do it properly. Now push back your head, now give it the third one, three times.

Now see your vibrations. Beautiful. I am getting vibrations from you.

May God bless you.

Thank you very much.

Now could you show that photograph round to see for people how they are saints. Where's the photograph, who has got the photographs? Yes, show it round, let people see, how you are all certified yogis.

So now I think you should have your dinner and after dinner we'll have some music program. All right, good idea?

Contents: 1988-06-19 **Talk to Sahaja Yogis, The Role of Women, Seminar, Day 2, Shudy Camps, UK**

Yesterday, we have had a nice meditation and we all felt the Cool Breeze of the Holy Ghost and I told you that we have to understand that this is the greatest moment in the history, while you are born and you are doing the highest work, that is of God, here. And you are specially chosen for it and how you must know that you are a saint.

Apart from this, all the blessings that you have, you also get lost sometimes in your blessings and start behaving in a manner which doesn't behove a saintly person. Now after so many years I have agreed or I agreed to have Ekādaśha Rudra Pūjā, which was, I know was a dangerous thing to do because I know still so many Sahaja Yogis are half-baked, some are just taking

advantage of Sahaja Yoga and making money out of it or getting some power out of it, or fame, or something.

So this was let loose now, this power and is a very, very dangerous power in a way and you have to be very careful. It of course protects you from the people who attack you and try to destroy you from all negativity. It wants to work out all kinds of protection that is possible for you, but if you start misbehaving, also it can act upon you.

I'll give you a story about something happened very recently in India. One Sahaja Yogi went to another Sahaja Yogi's place, who had lots of jackfruits in her garden. And she said, “Why don't you give me one jackfruit because I want to make some vegetable out of it." So she said, “Not today. I'll give you some other day; I don't want to give you today." That's all. And she had lots of jackfruits.

So the Sahaja Yogi felt bad, that you see, she just wanted to make some vegetables for some nice people coming to her house.

Costs you nothing in the market, just she liked the jackfruit so she said “Can I have one jackfruit?" Next day there was a very big wind, a kind of a typhoon came, only in her garden, nowhere else. And all her jackfruits fell down. Also, the tree fell down. And she didn't know what to do so she came back and she said to this, another Sahaja Yogini, “I'm sorry I've said these things. That is what has happened. Now you please save me from another disaster because I have been rather selfish towards myself." She said, “No, I never said anything to Mother. I never told Her. I just came back home, I forgot everything. I never told anything to Mother. I never

carried any malice in my mind. I was absolutely very forgiving. How it has happened?" This has happened after the Ekādaśha Rudra Pūjā and she was worried that all her garden will be swept away one day.

So she wrote a letter to Me saying, Mother, this is what has happened. I have done it because I have these bad habits from my past life and I tried to save one jackfruit and then she had to give it away to beggars, to servants. Nobody would buy those jackfruits from her. Then she lost all her money. She lost everything.

I know it is rather dangerous but how to destroy the negativity? And today I find the negativity is also hurting Sahaja Yoga, very much and Sahaja Yogis. Through a very subtle method. As you must have heard about Australia, what has happened there. One lady who was sent from her husband to Australia to get corrected.

So there's another one who's a wife of someone. She's very conscious of her `wife'-ness.

She got hold of this negative woman and created a group of negative such women. And all the vibrations of Sahaja Yoga were finished there. On My birthday, not one person sent Me even a flower from Australia.

They did My Pūjā, all right. That ritual they did, Pūjā. But families. She said that we are doing in our own family. Which is your family? This small little family of ashram, or your own family? And the whole thing got destroyed. All the vibrations of all the Australians was destroyed. Then I had to call the leader to Bombay [Mumbai]. He was so upset with his own vibrations because started shaking before Me. His hands started trembling before Me. He said, “I am sensitive." I said, “No, this is bhoot, this is not

sensitivity. If you get anything, pains, or anything like that, that means you're a bhoot. You're not sensitive. Don't be diverted. Don't think like that. Don't have wrong ideas about yourself." I said, “You sit down before Me now." Then I took out the spirits from him. Then he admitted there was an “Assault of Scottish people on me, Scottish people." Why? Because she went from Scotland. I said, “Bhūts do not have any nationality. They do not have any cast. They don't have any religion. They are bhoots.

So don't call them Scottish. They could be Russians. They could be Italians. They could be Indians. They could be anything." But such a lot them that the whole of Australia, the whole of New York got caught up.

So how the negativity crawls into it and a person like James who is a saint was hurt. Not hurt but he was absolutely ruined and he admitted that Mother, I know what has happened. But I found out his wife who was guilty. She had a very bad past. Allergic to things. She was... All kinds of things she had. I told her that you have to get out of Australia.

So the Mahā Pūjā has been postponed in a way. I'll see to it that we do it but may not be any one of the Sahaja Yogis from that ashram come. And then to My surprise, all these horrible six women who had formed a group with this woman, wrote a letter to Me that “She has uplifted us." And the vibrations were so bad that I just felt the whole vibrations started flowing and fighting with them. I couldn't read the letter. And they felt they have been uplifted.

So in Sahaja Yoga, you can be misled very much by so many things. But now, be careful. Don't try to cheat yourself. Must understand your own value. As I told you yesterday that you are yogis, you are saints and you should not yield to anything nonsensical and cheapish. Anybody who tries to do all those things, you should tell them `You are yogis.' As I told you yesterday that for a person who is a yogi, [Hindi] the whole world is his own family.

Specially it is very much in Europe, I find and England and America. The women have become very dominant. And they know how to control men by telling them stories about how to look after the family, how to look after the children, how to do that.

Sometimes it's amazing. And you get lost with it.

I have seen so many of like that. It has created so many problems. Now I request all the women to behave themselves and understand they are wives. And whatever blessings they have got from Sahaja Yoga will be all withdrawn if you start misbehaving. And all kinds of miseries will be upon them, not because of Me but because of Ekādaśha Rudra. As you put everything on the bhoots, let Me put it on all the deities. I don't take any responsibility. Because if you are irresponsible, they'll hit you hard and you will end up with cancer or something very serious and then, don't blame Me. This is the situation today. I have known some Sahaja Yoginis who confessed to Me that they have been doing this, they have been doing that. They have been talking about families, this, that. And they have been hurt. This is to be

understood because I think the women in the West do not have intelligence. They are not intelligent.

That's the simple equation I have reached.

Some have intelligence and even if they are caught up they are sensible, if they are intelligent. But the women here are aggressive but not intelligent. An intelligent woman is in India. She sees the point. She knows this is Ādi Shakti. If her husband is doing something wrong she'll just say “I'll fast for ten days. Will you behave yourself?" Or, “I'll get out of this house if you don't behave yourself." Is the women In India who have made Sahaja Yoga successful in India; the very intelligent women.

Here the women lack intelligence because they are so aggressive. They do not see the point. They do not understand who I am. They do not understand, what is our worth. To them all nonsensical stupid things are important. Not all of you but some of you. And because the intelligence is less, you yield to such women who are stupid. They tell you all kinds of things. They talk well. Here only the women talk, I have seen. Men do not talk. If you see a television, only the women are talking. Men never talk. A child has died, it is the mother who is talking. I don't know how she can talk when her child is dead. She's the one who will talk. And the father will be unhappy, like a mouse sitting there, keeping shut.

So many times I have told Sahaja Yogis in England and elsewhere that you are like cabbages. If you behave like this, the day will come when you all will be destroyed by these horrible women.

Now women have to understand they are women because they are compassionate, they are forbearing.

They are like this Mother Earth. Their ego is so developed. Be careful about it. Why America is finished today? Because of their women. I can give you so many examples of Indian girls who are married here.

They brought round their husbands. They put everything right. They have slowly and steadily put them properly into Sahaja Yoga. This is a very common failing of the West and I don't know what has happened to the men here. They feel so guilty that they must become like slaves. Is the other way around in India quite a lot in the North India, I should say, that women are very much dominated. We had one Sahaja Yogini. Her husband was a Sahaja Yogi, he was a doctor. He got paralysis. When he got paralysis, his wife started earning money. When she started earning money, he felt very humiliated. Then he dominated her much more. She came and told Me, “It was nice when I was not earning, he was much sweeter to me...

now I'm earning..." And she was giving every single pie to him. Still he was dominating her all the time.

“Why you didn't do this? Why you didn't do that?" She said, “Never did that before. As soon as he's all right, I'm going to give up my earnings” she said, “because my husband cannot stand my earnings." So I have to request you people, first and foremost thing, all the Sahaja Yoginis must know Sahaja Yoga as well as the men know. Not just smiling and dressing up is important. In Sahaja Yoga, you must have the same knowledge as any Sahaja Yogi has. If you have produced children it doesn't mean

that you have achieved something great. Anybody can produce children: dogs, cats, everyone. Also your husbands are responsible partly for it.

So nothing you have achieved great by producing children, looking after the children, dominating your husband all the time. How much do you know about Sahaja Yoga? I know some of them do not know what are the Chakras on the feet. They don't want to know anything about Sahaja Yoga. Only they want to use Sahaja Yoga sometimes to dominate the husbands. One has to face it up.

How much do you know deeply about Sahaja Yoga? Most of you have so many problems within yourselves. As I have seen, some of you, as soon as you put hands towards someone, you feel, “Oh, here, I'm catching here." That's the sign of a regular bhoot in you.

And I have seen people saying that they are sensitive. It's such a misleading thing. “I am very sensitive.

I am very much higher in Sahaja Yoga." That's not the way you are going to be higher. You have to be absolutely perfect, in perfect health and perfect knowledge about Sahaja Yoga you should have. How many of you have read Advent? Let us see. How many of you have read full Advent? Alright. That's good.

How many English girls have read Advent? Honestly. Honestly. That's good.

Now, what I'm trying to say that you have to find out, what is Sahaja Yoga? Your Guru is a woman.

She is the source of all the knowledge. She is the Ocean of All the Knowledge. And why should we lag behind? In

all things we want to be absolutely equal, similar to men. Even in dressing up and everything.

And what about in knowledge about Sahaja Yoga? How many have given realisations to others? Raise your hands. Only the women I am interested in. That's good.

So that is what one should be proud of.

One should know how much you know Sahaja Yoga mentally, emotionally. How many of you dominate your husband? Be careful. She is the only honest person, I think. I know all of you who dominate. And try to crush them also, sometimes.

I'm requesting you now because you are the Shakti. You are the power behind the man. You are the one who are going to make them great. You are the one who are going to build up Sahaja Yoga as a potential energy. You are like this Mother Earth who has to give everything beautiful, all these flowers.

From where do they come? All these trees. This Mother Earth looks so simple. But what She gives us, look at that. Look at those beautiful things.

So one has to understand that to be a good Sahaja Yogini, first of all you have to be an excellent wife. And not a dominating wife, pushing yourself forward all the time. I have realised this very much, but now recently I have got 3-4 cases in which I'm really shocked the way things are happening. And they can hit at Me or hit at the leaders, hit at anyone. Because it's easy for bhoots to get the women than the men. Is true. When you go too much towards the right, you immediately get caught up on the left because you move like a swing, because naturally

you are the left-sided thing and then the bhoots catch you much more than they catch other people.

You'll be amazed that when I see the women who have led a perverted sex life are much worse than men. After marriage, men get cured, women do not. They have mental problems because you must know you are the emotions, you are the desires of the whole world. You are so important without you nothing can start. If I had not come on this Earth, put all of them together, right from Sadāśhiva to Gaṇeśha, they could not have done anything. It is a fact. It's Me as a Woman, as a Mother, as a Wife, as the Spouse has achieved this. And that's what for you, it should be the easiest thing to do because I'm a Woman and I've lived like a Woman and I've managed so many children all over the world. Managed the whole show, managed My family also very well. I balanced it very well. And how it is now proved that a woman can not only be a priest but she can be the highest Guru of Gurus. I put all of you on the pedestal now.

So I have to tell you that you have to come up and you have to look after your Sahaja. You are very important because a bad woman and a bad wife is very much more detrimental than a bad man. I have seen now in Australia happening. One woman has ruined the whole of Australia and one woman can make the whole of Australia a great thing. That's Me. I'm very proud to be a woman and I would hate to be a man. Look at Śhrī Kṛiṣhṇa. He had to marry 16,000 women. He had to marry them. He could not have them as disciples. They were Shaktis, they were His powers. They had to be women. They would have said, already they are saying, that He was a ladies' man.

But to Me nobody can say that, because I am a woman and a mother is not challenged. Father is always challenged. Not the mother.

So many things you can achieve as a woman. For that you have to know few things. How to express your pure love to others. How to express your genuineness to others. How to help your husband in Sahaja Yoga. In the marriage of Sahaja Yoga, you have given a promise to Me, that you'll work for Sahaja Yoga and you'll help your husband in doing Sahaja Yoga. You'll help your husband when he's looking after other Sahaja Yogis. And you'll look after other Sahaja Yogis who come to your house. You'll make your house a Sahaja Yoga center, receive the people in your house and will always try to enhance the collectivity.

Under these promises you are married. You are the one who can show that. It is easy for a woman to be short-sighted, conceited and mean. It takes time for man to be that. But with all these possibilities, even if you have another possibility of men to dominate, then you are neither here nor there. You have no sex, then. I mean, I don't know what even to call them then. You better name it, a person who is neither woman nor a man. Let us be women and be proud of it. That's how we can make a very good world for everyone.

So, now, coming to the major problems of the world, we have seen that I am talking about politics quite a lot these days and maybe one day all of you have to enter into politics when the proper time has come. Also, I'm going to see this Mister Jackson in America. Let's see what works out. Also, as you know, we are working it out

in England. I am going to within two years time, see all these leaders. And we are going to work it out in a way that is sensible, dignified. But it is for you people to show that you are very balanced, good families.

[Aside to a child:] Hello, will you please keep quiet? Who is that? Vishna, your son is very mischievous.

Will you please take him away? You must teach them how to behave before Mother. You must teach them. [The child is laughing.] One child can spoil all the other children. Be careful. You must smack them sometimes, I think it's necessary. Otherwise the children can never behave themselves. They need two smacking on the left Swādhiṣhṭhāna and they're all right.

We have to build up societies and families, with proper training, with proper understanding. We have to treat our children also with the same understanding. As I told you, till the age of five years, you can smack them. Till the age of ten years, you should teach them and after the age of sixteen years, they are to be treated just like your friends. But first if you have missed these two points, you can never treat them.

They'll sit on your head. This is the problem also of children in this country. But today the problems are much deeper than what we think of. A kind of a negative force like a Hitler's force is rising up through women of all the countries. Through women this horrible Hitler and all these Germans who died are taking birth. They are becoming like… now, just like Nazis.

So women have to be very careful not to give way to negative forces that are working within us. They have to be humble, they have to be sweet and sacrificing

because they have a power to do it. It's only the women who can do it. Not the men. Men can't do it.

They have other sweetness about them. Men have some other sweetness about them. But the women have that intelligence which can build the whole world into a beautiful world.

[Aside to a child:] Now what are you doing? Sit quietly. Will you please sit quietly? Hello! If you can't sit quietly, better go away. Ashay, sit quietly. Yesterday you were not here and they were all very quiet. Now behave properly. All of you must learn to behave. All right? You must teach your children when you bring them here, or bring anywhere, that how to behave. You must teach them. You must tell them. Children must learn.

Now, so we come to the deeper problems of this world. Is that the mental projection has now shown clearly, be with Me, all of you. Try to understand. Is a very deep problem, that if you go to the left or to the right you jump into the extremes, into the problems and you create problems.

So we have to keep everybody in the center. And to keeping in the center, we have to ascend. Now the problem is that we have many people who have come to Sahaja Yoga. This was never achieved before, never achieved before.

For that, the main reason was that it was impossible to penetrate into the minds of the people and tell them what is to be done. Everybody tried their level best.

Today only I was discussing Buddha. I said Buddha tried his level best to tell people that they should get out of

nonsensical ritualism and get to their salvation. He tried everything.

So when He died, they said, “Alright, he has said not to make any statues; we'll make stupas." So they made stupas that they started worshipping. Just the opposite what He said, that just now you get your salvation, your cleansing, introspection and the middle path. He even went up to the idea that don't have families. With the families means this nonsense. You just take to renunciation within yourself so that you see all these things. But as usual, as they were again consolidated into their nonsensical things, they made big stupas and things and worshipped. You see that in the life of Christ. You see that in the life of Mahāvīra. You see that in the lives of all the great incarnations and prophets, Islam and everything. Same thing has happened, that they have perverted it. But who has perverted? Who has spoiled the whole essence of every great incarnation? It was spoiled by the disciples themselves because they were not realised.

Now, the deep problem I find is the women who are supposed to be My disciples will be spoiling Sahaja Yoga. Very clearly I can see it now. I can see it so clearly, absolutely clearly. They are going to spoil because they have become very dominating. Because they think they know Sahaja Yoga. Because they think they have become very great. A leader's wife thinks she's the leader herself. If you call somebody that “All right, come and do this job for Me” the wife thinks she has a right on her husband more than Mother has. Is the women who are the culprit today and that's why I want to warn you. Now I have

seen it. I can point it out, at least ten women like that who have done it. And now the eleventh. It's just here.

This is what it is.

And I have to request you to understand that the responsibility will be on you. When it will be written down in history, where, as Rāmāyaṇa was written, it was the maid servant of Kaikai, the mother, the stepmother of Rāma, is the one who is responsible for the whole of thing that happened in the Rāmāyaṇa.

But that was to happen. But where is that Manthara today and where is that Kaikai? That... Indians do not take their names. They spit if anybody takes that name. To the dogs they have gone. They thought that time they have achieved a lot. This is what I have to tell you. If you want to go like that, down in the history, because this is a very precarious time we are facing and we have to be very, very careful about ourselves. What are we up to? What are we doing? I deal with the present moment and the present times. And I don't want to say what will happen to you in future. If you have to go to hell, you can go.

I'm not going to say who's going to go to hell and who's going to go to heavens, but it is for you to decide through your introspection, to understand what's going to happen. And I have to specially make a very important request to the women that in these modern times, they are the ones who are going to save the world. Not the men. They have done their job before. Now it is for you to save, with your understanding, with your compassion, with your sacrifices, with your wisdom and the innate love, not only your children, your husband, your family,

but the whole world. It is a very good opportunity for all of you to do your bit. It has been a tremendous experience with some of the very great Sahaja Yoginis we have.

Some of them have achieved, really, as you can say, the constant state of bliss. Really.

Some of them have. In the constant state of bliss. Even if they are coming, immediately I can feel they are coming. The whole atmosphere waits for them. The whole cosmos, just in complete respectful attendance, is waiting for their arrival. There are women of that quality. And we have to take them as ideals and not the stupid, useless, vain women. We have to take them as something great.

This is what I have to tell you that the potential within you is very great. Sahaja Yoga should not be limited to you or to your children.

Shri Mataji [to a child]: Hello Ann, will you please now behave or you'll have to go back.

So the depth that you have, you touch. The problem of today, that the women have lost their values, they have lost their depth. This is the basic problem of today. They have become competitive, money oriented, success oriented, all nonsensical things. They are not ascent oriented.

So you have to be very, very careful. Basically this is the problem you should see and I would request all the Sahaja Yogis to be on the watch. The same woman today can be ladder to the heaven or could be a slide downward.

Somehow they have achieved that kind of a position, now, that they can dictate, just like Hitler. Took only eleven years. I think these women have taken, I don't know how many years, but now I see them on the scene.

A woman without righteousness, a woman without chastity, a woman without humility is not a woman.

Compassion is her decoration. I wish I could write like William Blake. I wish he had written about the women of the west and the beauty that they were. And that they have to achieve. Once the women really know their strength, they will make this world a beautiful one, I know that. But not their weaknesses where they fall at the pattern of men. That's their weakness.

So, in this program we have been able to achieve two things. Yesterday I told you about introspection and today I have told you where is the problem. Even if you make a big boat, the biggest boat, which is seaworthy and make a big hole in it, that boat will be sunk. Even if you have the brightest eyes, but a little hole goes into your eyes, you can't see the skies. And in their subtle method, these women have the knack to put that in your eyes. And they have also the knack to open the complete vision of beauty.

I'm so very happy in India for one reason: Most of the men come and tell Me: “It's my wife who brought me to Sahaja Yoga. It is she who exposed me to Sahaja Yoga. It is she who's done so much for me, for Sahaja Yoga." And such tremendous respect for the women. Even those who have come here, I've seen some of them, have slowly and steadily brought their husbands to Sahaja Yoga. Of course Indians also have some horrid women and when

they come abroad, if they are westernized and are exposed to Western life, also they can be very horrid too.

But innately, a women's attitude in India is different, that she has to establish the Dharma in her family.

She has to establish the beauty of God in her family. She has to give all that is good to her children, all righteousness. She has to be humble. She has not to raise her voice. If she raises her voice, then she spoils her children: she teaches them how to raise the voice. She has to, in a way, obey her husband because children should obey her. It works; the society is much better there than it is here.

So this new, also, a movement of women's lib and all that, is a sign of that secret work that is going on. Because women are left-sided, they are sly. They work it out very cleverly and cunningly. But you all could be like Me. You all could achieve all My powers much more than men can achieve if you want to.

But you have to get out of your small visions and small ideas about glorifying yourself. I'm sure it will work out if you take it upon yourself that we all could do what Mother is doing today.

First thing you must learn to cook well. Don't allow men to do any work in the household. Never.

Never allow your husband to do any work in the household. They will just entirely depend on you. Make the best food. Be an expert cook. The husband will be back home. I'm giving you the tricks of the trade.

[Big laugh.] Try to understand your husband like a witness.

Sometimes he gets angry for nothing at all and all that. Be a witness to that. He is another child you have. It's a grown up child and you have to look after a grown up child. Be kind and attentive.

It is very surprising that you all have not yet learnt those tricks. Perhaps your mothers never told you.

[Aside about a child:] I think, better send him away, Aksha? Just take Aksha out. [Hindi.] These two children are very funny. What's the matter with this one? Also take them away.

We are going to be a very ideal race, an ideal family, an ideal everything, no doubt. We are going to show to the world, whatever people may try tricks on us, we are not bothered. We have to go further and further. Like Gaṇeśha you can say, a huge big elephant tied with all kinds of ropes and all kinds of chains can go and push forward. In this manner, we all Sahaja Yogis are going to work it out.

But the ladies of Sahaja Yoga have to work it out. They have to see that they give that power to their men. If I find any husband weak, I know it's the wife who is a nagger or who is a dominating person, or who thinks no end of herself. And if I see a man so powerful, I know there's a woman behind him. It's just like electricity and a light and a lamp. If the electricity is flowing alright, the lamp is burning. Absolutely that. But if you are identified with these stupid vain women, then you are lost. You'll be finished. If you know what I am, if you know what I am saying and if you try to follow what you have to do, then you will immediately see that Mother is trying to strengthen our roots.

Because you are the roots of the trees. You have to give all the nourishment. You have to be motherly, sisterly towards all the other Sahaja Yogis. Not to quarrel, to fight, to say hard things. That's not the job of a woman. Not to argue but be quiet and watch out. Even if they are catching on certain Chakras, you can cleanse them very well as wives. You can work it out secretly. You can do it. Because the problem, though it looks so dangerous and so destructive and shocking, the keys are in the hands of the women of today. They can just solve the problem like that if they decide and understand their glory and their value and do not make themselves cheap, hankering after cheap popularity.

If I have been able to nail down this great problem to a very precise source of it and if you can manage the source, I'm sure we can manage Sahaja Yoga. We can manage the whole world and the humanity at large is going to be absolutely saved as that is your desire.

May God bless you.

[To a child in the front, then to children:] William you are such a good boy! Right? You're sure a good boy, what happens? Such good boy! Nan you are such a good girl, ain't you? Yes. Then, you should not become involved with people who try to distract your mind, alright? Because you are so good. You must tell them, like Olympia told them: “No. Just now, Mother is speaking." You have to grow, isn't it? You have to become great isn't it? So, we shouldn't listen to people who try to distract you. Even when Mother is speaking there's vibrations flowing, isn't it? Can you feel My vibrations? Then you should not talk to anybody else. And pay attention to

anyone as I want you to become great people. You are all going to be great, ain't you? Yes. And you're going to help Me, isn't it? Alright.

So may God bless you.

Who is sitting in the sun today? Raise your hands. Who? [Laughing:] Ah. Who else? There, who is that? Ah. Alright, for you people, it's alright. Who is this side? It's alright for you? Who else? Alright, alright, not for you.

Your wife could sit [in the sun], but not you. She's very sweet, she's the only person who raised her hand to say that she dominates her husband, means she does not. [Applause.] Any man who says he's impeded, means he's not. Otherwise, how dare he say? [Big laugh and applause.] But somehow, today, the vibrations of joy are quite a lot. I could not contain within Myself. I do not know what's the reason, something good is happening somewhere. [Big laugh.] Must be, otherwise I don't know why I'm feeling this way today. I'm feeling very happy and joyous.

And I just have to say that, one should lack behind. I want all of you to enjoy in the same way as I am enjoying.

If there are any doubts in your mind, you should ask Me. Please, can you ask Me questions? If you want, you can ask Me questions, it's a good idea. Everyone asks Me questions except Sahaja Yogis, it's not a good idea. That can mean that I am sort of a, never allow you to think, of course, I don't but...

[big laugh and applause].

Because you jump into thoughtless awareness. But now if you can get out of it, you can ask Me some questions, will be a good idea.

Let's have some questions! Yes, yes, yes?

Sahaja Yogi: I want to get deeper, but I can't. I don't know how to make that happen.

Shri Mataji: Now, sit down.

Now to, we have concepts, you see, about our depth also. When we say, we want to go deeper, means what?

Sahaja Yogi: Which leads to the joy.

Shri Mataji: It's the joy. Now, If you don't feel the joy, then you should find out within yourself: have you put your Mother into your heart? More than anyone body else.

As the Gurus ask a question as soon as you go to them: “Will you sacrifice your life for me?" Of course, I don't want you to but they ask a question: “Will you sacrifice your life for me?" It's a little bit, you have to open out [your heart]. Just put Me in your heart. I'm at your service, whenever you'll say, I'll sit there. If you want, you can put it in your head or in your heart, anyway you want Me to go I'll be there. But, better to be in the heart because, in the brain, I've too much knowledge, maybe, it's too much for you. But if your brain is too much, then it's better you put Me in your brain and the heart, both. If the liver is too much, then you can put Me in your heart, brain and in your liver. I can become the minutest of a minute. Can you believe that? How can I go into your heart? I do, alright? Good. Now what else? There should be some nice questions like that.

Question: *[UNCLEAR]*. Why do we have an ego and a superego?

Shri Mataji: What he says?

Sahaja Yogi: [repeats].

Shri Mataji [laughing]: Ah. This is a very serious thing you have.

First, you have `Iḍā' and `Piñgalā', you have `Iḍā' and `Piñgalā', you have to have left and right sympathetic. You have to have left and right sympathetic because you have to use them. You have to use them because you have to know what is freedom. You have to have freedom because you have to know what is right and what is wrong. You have to know that because ultimately, you have to reach complete freedom, so you have to be trained. Are you alright now? Is there any other question? Yes?

Sahaja Yogi: [asks what to dot in case of a dominating woman].

Shri Mataji: Come here I can't hear you.

Sahaja Yogi: About dominating woman.

Shri Mataji: About what?

Sahaja Yogi: dominating woman. Apart from shoe-beating, bandhan, is there other technic?

Shri Mataji: Shoe-beat and some more? I mean, [big laughter and laughs]. You see, as it is, after shoe-beating, your hands get so tired that I never told you anything to be done later on, because your hands are really very tired.

There are so many other things you can do if someone tries to dominate or this thing. Of course, shoe-beating is

one of them. Then, collective shoe-beating. You have to tell people Shoe-beater X, Y, Z, like that and then beat. But, you can write the name of the person, give it a bandhan and burn it.

You can write the name of the person on a paper and you can bury it. You can take a lemon in your hand and take the name of the person eleven times and cut it.

There are, there's another way, very easily you can do it, is to put that person at the lotus feet of your Mother. But then, it's dangerous, can be very dangerous.

So if you do not want to have that much of danger, then you can put it at the lotus feet of Sadāśhiva. That will be little milder.

But to improve another person, if you want that such a person would improve, because he's still not incorrigible, you can help that person, then, best thing is to make that person understand the value of his or her life.

Talk to her, because whatever you say is a mantra now. You are all Saints, you are certified Saints I've told you, whatever you say is a mantra, whatever you do is `Anashivat'. Nobody dares to touch you, if they try to do it, they'll have to pay for it I know somebody who works in the airport and he knows about My powers. One day, somebody tried to trouble him. He said: “Be careful, my Mother is very powerful." Another one who tried this got heart attack, another one got cancer. The fourth one, he described him as he got an accident. I said: “I don't know all that, please." He said: “No, my Mother is very powerful, don't touch me, I'm Her son." He's not a regular Sahaja Yogi, he cannot attend our programs and all that, but he's very must rested within himself.

Also some people take a thread to tie up knots with the name of a person eleven times and burn the thread.

These rituals can be avoided very easily if you put just Mother's bandhan around him. But it depends on your own surrendering.

Anything else? 369

Shri Mataji: Just help Me to take out My sweater. Any other problem? You must ask otherwise you see, ah, hello?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: What he's saying?

Sahaja Yogi: He is asking about the photographs Shri Mataji, what are the lights about people's heads.

Shri Mataji: Oh? That's it, that means you are Yogis and Saints, the light is out of your heads. Now, that shows that the Kuṇḍalinī has risen and is ignited now and writing My name.

The other day I saw a beautiful painting by El Greco, Spain and there he had shown Saints with a light coming out of their heads and hands, like this. I wanted to buy that, but it became so dark, that I said I will make a copy out of it. I will buy that, it's a beautiful painting. It's absolutely showing the light coming out the heads and the hands like this.

You know that you are all Yogis, you know all that. But still, you cannot accept it, that's the problem.

You get all the blessings, why? But be careful, many people are getting. Like, there's a miracle in Harry's life that he has been able to discover something for which he's got quite a lot of money, job, everything, honour.

Harch has got suddenly lots of money because he has been driving Me. [Laughs.] Suddenly, from somewhere, he got inherited lot of money.

So many of you have been blessed because God wants to do that for you. He wants to look after you. But all these can be temptations, so, be careful.

Some other questions?

Sahaja Yogi: [speaks to Shri Mataji].

Sahaja Yogi: What level we can achieve in this human body?

Shri Mataji: What he says?

Sahaja Yogi: I think he is asking, Shri Mataji, he doesn't understand what Realisation is. He is also asking to what level we can ascend.

Shri Mataji: I think you are going to come and see Me. Alright? So I'll make you understand. You should not think of the future, think of the present, where are we? That's very important. Because if I say you you can even become God, what's the use? And you should not take Me for granted on such things. You have to see for yourself, how you move, because sometimes I've seen Sahajas Yogis suddenly start thinking they are very higher, without judging themselves, because I've said it about somebody, they start to believe that they became that.

So the best is to see where we are and what we are up to and you are going to come and see Me and I'll explain to you.

Can you come?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: The right Viśhuddhi. Problem. What's it? Alright. Just put your hand there [puts Her left hand on Her right Viśhuddhi] and sit down and just put your right hand towards Me and say: `Mother, you are Śhrī Kṛiṣhṇa,' that's all. It will all work out, alright? Anybody else?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Having physical problems. Come here. [To the person who is having a right Viśhuddhi problem:] Better? Just one and sixteen times.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: You can treat yourself.

Shri Mataji: Yes?

Sahaja Yogi: For asthma Mother.

Shri Mataji: Where?

Sahaja Yogi: In the chest.

Shri Mataji: Asthma. Alright. Now, you do one thing, take some ice, in your left hand, in a plastic bag. Put it here [on the right Heart] and put right hand towards the photograph.

Sahaja Yogi: OK.

Shri Mataji: Alright? That's all. [Hindi.] 370

Sahaja Yogini: Mother, it's about my attention when I meditate. You said to put it in your heart.

So I put you in my heart but also, the attention is supposed to be on the top of the head.

So, it goes up and it goes down and I'm not sure where to put my attention.

Shri Mataji: You hold your breath three times and think in your heart that I am the Mother of the Universe, that's

all. This has to be corrected, it's a problem there [shows Her heart center], that's why.

Unless and until you correct this problem, attention, not only the attention but even Kuṇḍalinī goes there.

So you have to correct that thing which I noticed yesterday, you have a center Heart. But you have come to Sahaja Yoga now, I mean few days back and it will get corrected in no time. Alright? You have to put... your right hand towards the photograph, left hand here [on the heart center] and you have to hold your breath. All of you can do it.

Hold your breath and say: `Jagadambā, Jagadambā, Jagadambā'.

Now, you are holding the breath, so how can you say [aloud]? You have to think.

Now leave it.

Again, hold it once more. Put your left hand, right hand towards Me. It's good, now leave it.

Again, hold it.

Now leave it. Alright? That's why.

May God bless you.

Shri Mataji: Just come here. Yes please, yes.

Sahaja Yogi: *[UNCLEAR]*. About left Viśhuddhi problem.

Shri Mataji: Now, you put your hand here, [puts Her hand on Her left Viśhuddhi] and sixteen times, you have to say: `Mother, I'm not guilty.' You can sit on your chair, comfortably.

Sit on your chair and say it sixteen times from your heart.

May God bless you.

Sahaja Yogi: *[UNCLEAR]* about free will and freedom of action.

Shri Mataji: You see, there is no free will as such in Sahaja Yoga, it's the will of God, will of your Spirit. Now, those people who talk of free will, they talk when they have no freedom. But when you have freedom, you don't say you should have the will of the freedom.

Say, the sun is shining, Sun does not say `I am the sunlight,' does it? In the same way, you are free.

No one can dominate you. Nobody can try to put you down. If they do it, it's your weakness. If anybody dominates you, just ignore, nobody can dominate you, they're stupid people.

Supposing the grass thinks it can suppress the steel, what will the steel say? `Alright, have your time, get lost.' Nobody can dominate a realised Soul. Just ignore. They are stupid fools, buffoons who do that. You are a free bird, nobody can dominate you. And if somebody tries to do that, I'll look after that part.

Leave it to Me, that's more dangerous though.

Sahaja Yogini: How can we be more compassionate and more humble? Shri Mataji [laughing]: By being so.

I don't know how to say because I'm too much of it so I just don't know. How can you be compassionate? Mentally, you cannot. Mentally, if you try to tell yourself: `I have to be compassionate, I have to be compassionate, I have to be compassionate,' then you'll become very aggressive, because you'll be fed up with yourself. [Laughs.] I mean, human beings are very funny, ain't they? I once went to see a film with a lady and we

saw a film where they have shown a daughter-in-law being tortured by the mother-in-law.

So then she said: “would you like to come to my house?" I said alright, we went to their house and what I found, that she was just shouting at her daughter-in-law. There, she was crying in the film, she cried I thought the ocean would start following. [Laughs.] When we went home, she was so cruel with her daughter, I was amazed at this. Now the tears started fall flow, falling from My eyes. She said: “What's the matter? You did not cry in the film, why are you crying here." I said: “But that was artificial, this is real." [Laughs.] First, I think, the compassionate person is a person who doesn't worry about himself: `I'm so unhappy, this's gone wrong with me.' Also, a person who is compassionate will not think what others are doing for you, or others are not doing for you. When you are so much involved with yourself, you can never be compassionate.

So, to see yourself that you are worried about others, you think about others and you humble down when you see somebody who is so much higher than you. Not in the way you are successful, not in the way that you have more money, not in the way you that somebody can give big speeches and can appear to be very dominating, but somebody who is extremely humble and generous.

That sort of a personality when you meet, then you feel very elated and you try to follow that person, the way that person is.

So, you see the compassionate qualities of a person and appreciate it. But if you start appreciating the dominative qualities of some person and think that: `Oh, look at this

person, how we articulate, how we manage, as we can produce certain results,' then you have lost. But, if you see to somebody who is compassionate, who is generous, who is kind, who thinks about everybody else, then you learn that you are much less than that person.

Sahaja Yogi: [Hindi].

Shri Mataji: [Laughs.] Now there's a question of the men, from the men's side: “What should they do about the problems of women?" They need not do it, that is their problem, not yours. You just ignore, know that you are Yogis, nobody can dominate you. But if they are dominating, it is their problem and they have to correct it.

Someone who's afraid of the wife has written down I think. [Laughs.] And what you can do, is to beat such a person with shoes [shoe-beating technic], or you can make a pillow and give it the name of that wife and hit it hard. [Big laughs and applause.] And two more from My side.

But there are men who are very dominating and they are losing in their domination, I must say.

Actually, they have over-done it.

So now they are paying for what they have done. But you need not now anymore, finished, done. They have been very domineering before, men, so now they have to pay for what they have done, isn't it? In China I once said that I'm very sorry to see that so many British have started taking drugs.

So the Chinese said: “It's good for them. They gave us the drug, let them have some drugs now." They don't

think from the collective point of view that we are human beings, there are human beings, as we have suffered, they should not. As the Hitler dominated the Jews, now Jews say: “Alright, we'll dominate." Action and reaction.

So one should get out of this action and reaction. Just ignore it, just ignore.

Action and reaction should not be there, because you play into their hands.

Just ignore, finish it off. Because women have been dominated, so they are dominating. Now you dominate them. Then they dominate you. All your lives and lives after lives, you do this. When are you going to enjoy each other's company? Even if you leave them for two minutes, they start fighting. You open the film, they are fighting. On the street if you go, they are fighting. Anywhere you go, they are fighting. Why do they marry? I do not know. This is the problem. That's why. Take Buddha's name and it will disappear. Is the right Āgñyā.

What else?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Key wa?

Sahaja Yogi: [repeats the question in Hindi].

Shri Mataji: You see, best way is to meditate, first of all and to make yourself perfected. Then automatically you'll know. But I've seen people who go very fast, still they lose their balance.

So that means they require more of meditation and understanding. But normally, if you use My photograph and ask questions, you'll get right answers, with proper

protocol. Not like this, standing with a stick: `Mother, tell me now!' [Laughs.] That wit won't.

Sahaja Yogini: Can you tell us how to strengthen our attention? My attention is weak.

Shri Mataji: I'm not surprised, you see, that your attention is weak. The attention is weak because of this country, of this Western life, the all thing. You see, if you try to understand what is it: the all economic is based in spoiling your attention. First of all, the machinery started. The machinery is like a Rākshasa, a devil which has to create. Now when they create, they have to attract your attention. If they don't attract your attention, how will they sell? So they create advertising, this, that, all kinds of, they work it out. They make it very, very attractive, that they can sell their things. Then, they find you are insensitive to their attractions, so they put horrible things, like nude men and nude women, bathrooms, something. I mean, bathrooms should shock normally a person to vomit, but somehow or other, it's very much appreciated, bathroom scenes, to attract your attention.

So the Gaṇeśha starts becoming angry with you and the attention gets disturbed.

So many things are done all the time in Western culture, these days, because of the industrial values, that your attention gets disturbed.

So I'm not surprised at that.

But to put the attention right, is to see for yourself where does your attention go. Where does it move? I had told people that when you walk, look at the grass, thank the Mother Earth that she has given us such a soft, nice velvety grass, for us to see. Look at the trees and look at

the children. But don't raise your eyes beyond three feet. In three feet you can see if there's a car [which] is coming, elephant is coming and an ant is moving.

So only up to three feet, you should keep your eyes. Try to keep it at three feet and the best things you see are the children and the flowers. Most of the beautiful flowers are grown at the height of three feet.

So you need not raise your eyes higher and your attention will settle down. It is very simple to do.

This is the curse of modern times. I've seen people, the way they go on looking, sometimes I feel their neck will break, you see, the way they go on looking, looking, looking, looking, looking. Just don't know what to do, their Viśhuddhis, how can they be alright? But you are honest and you are a seeker and you want to ascend.

So, there are so many forces which will create atmosphere for you, which will be very pure and nice. And you'll feel happy to see even above fourteen feet, sixteen feet above your heads.

And nothing will happen to your attention. [Smiles.] They are saying that also attention is going, they call it the fourteen stage into which one moves, already I've said about 14.

What else.

Shri Mataji: Yes?

Sahaja Yogini: About people who do not believe in God?

Shri Mataji: Kya he?

Sahaja Yogi: [translates in Hindi].

Shri Mataji: Oh, there are the best! [Laughs.] Because these days, to believe in God means all blindness, all

stupidity. Believing in any religion is the greatest stupidity. Because they are not religious at all.

So those who do not believe in God, tell them: “Do you believe in yourself?" They'll say: “Yes I do." That of course, they can not deny. Where is yourself? Start it from there. Where is it lost? She'll say: “I believe in that." I'll say: “Who are you to believe?" Because you have read something, because you have certain ideas, because you are conditioned like this, because you are reacting to something, that's why you say. But actually, you believe because of your ego or your conditioning. You are not believing because it is the reality. It's easier to talk to them than to people who are “ardent" something. Terrible, can't talk to them.

So forget about such ardent believers, better not fight with them.

Sahaja Yogi: *[UNCLEAR]*.

Sahaja Yogi: [repeats the question in Hindi].

Shri Mataji: Put your left to the right. 108 times. And now raise the Kuṇḍalinī.

Sahaja Yogi: Sometimes these spots come to your eyes, I wonder, it is the Back Āgñyā or...

Sahaja Yogi: [repeats the question in Hindi.]

Shri Mataji: You should put bandhans to them, try to drive them out, that's all. After some time, they'll disappear. [Does a bandhan on Her right eye.] Also left Āgñyā, that's why.

So ask somebody to put a light behind you [shows Her back Āgñyā], you can put some light, photograph and the light, left hand towards a photograph and right hand on

the Mother Earth and light behind [shows Her back Āgñyā].

Sahaja Yogini: *[UNCLEAR]*.

Shri Mataji: Kya ke? 373

Sahaja Yogi: [repeats the question in Hindi].

Shri Mataji: Better not try. [Laughs.] You must see as much as you can see, shouldn't try to see something more. Supposing you want to see the sun, alright, see it as much as you can see, but don't see it too much. How much you can bear, you'll understand Me, automatically, because I've compassion.

We have to give a hand to Sandra for one thing. One day, I was coming from Italy and Guido told Me that he needed 16,000 pounds to start some sort of a project. I said, “Really? I do not know if I have so much money in My bag, but let's see." And when I reached the airport, she brought Me an envelope, she gave it to Me. It had exactly 16,000 pounds worth of liras. And she said, “Mother, use it the way you like." I just told her that she is one with the Ādi Shakti definitely, because how she acted so fast. With those 16,000 pounds then, I must say, that Guido told Me: “I may not need it with me Mother." I said: “You keep it with you” then he said he won't need it just now." So I said “alright." I went there, next time and told him he'll buy all the things here for Shudy Camps.

So I bought, for Shudy [Camps], all the marble, all the talis [plates], all sanitary fittings, what else? Everything, in one day, in Milan, in one day.

All that you see. And when the bill came, it was pounds. And also the curtains, I'm sorry, part of it.

So I told the Sahaja Yogis in England that you have to buy timber wood for 16,000 pounds and send it to Italy because timber is very expensive there. But imagine, all these things costed only that much.

So a barter system was organized [smiles] and it worked so well.

So we have to give a hand actually. [Applause.] Also, we have to give a hand to `golden builders' who have built this place so beautifully and have done, to all of them who have been members of the `golden builders' ! [Applause.] Also, we have to give a hand to people who have worked behind the scenes, like cooking and others things, those who came down here and worked so hard who are not members of `golden builders' also who have brought this Shudy Camps for us. [Applause.] Now we have to give the hand to the doctors who are going to start their clinic and are going to produce great results for the English. [Applause.] We have to also give hand to all the musicians who are going to come and practice their music every weekend and are going to create some wonderful music for Sahaja Yogis and others. [Applause.] All those who are involved in Sahaja Yoga and are doing good work for Sahaja Yoga, I'd better give them a hand. [Applause.] It is a beautiful place and we have created a beautiful area for you, where you could come and do lot of things. We could have exhibitions of artists, we can have children's education center, we can have so many thing in this place. But we have to think about it, what we can do.

Now, this belongs to all of us and, does not belong to any one of us also. Here, we have to learn renunciation,

because, when you own a large house like this and a beautiful house like that, immediately, your Mahālakṣhmī Tattwa rises. This is your own house.

So, with the Mahālakṣhmī Tattwa, you start renouncing all that is `I'-ness, `mine', possessiveness and you start becoming absolutely a renounced person who has renounced everything and is living in the plenty.

And that should happen to all of us.

You are always welcome to come and spend weekends here and to work it out. But it should not be used as a babysitter, that you send all your children because you want to have holiday. If any child is coming here, the parents must also come. You should not utilize this place for sending away children here.

You should all come and stay here and meditate. It should not be used for a purpose of that kind.

I think every weekend you can hold a small little seminar, every weekend people can come here and can enjoy, not a holiday but real working day of Sahaja Yoga.

So at the end of this seminar, I would like to thank all of you, all the Sahaja Yogis who have come here and have looked after My family who have now disappeared I don't know where are they. On their behalf, I would like to thank you all. And also to thank you for organizing this beautiful, cordial meeting of all the people.

Also I would also like to thank all the Sahaja Yogis who have come from abroad and who strengthen the will of the people to work for Sahaja Yoga, because they are doing great work in their own countries.

They are establishing, one after another, so many ashrams, while in UK we are very slow. Half of them coming and half of them disappears, it's, they let you down so much. It's very hurting sometimes, the way people behave in UK.

Whatever it is, I go on forgiving them and forgiving them, but there's a point to which one has to go.

So, it is the responsibility of the English Sahaja Yogis, who have been blessed by this beautiful place, to dedicate more time to meditation. Bring all your family, come here, try to meditate, think this is your ashram, where you have to live and work it out.

All of you should try to do it and I am sure, your progress will be much faster.

May God bless you.

***Contents: 1988-07-08*, Public Program, Day 2, Absolute Truth Can Be Found after Self-realisation, Paris, France**

I bow to all the seekers of Truth.

As I told you yesterday that truth is truth and cannot be changed, or cannot be molded and cannot be organized. And if we are the seekers of truth, we have to keep our minds open about it. Absolute truth you can only find after Self-realisation. Because the self itself, your Spirit itself is the embodiment of truth. When you achieve your Realisation as you did yesterday so many of you, you felt a Cool Breeze in your hand and you felt the Cool Breeze all over.

This is the subtle Cool Breeze or the subtle All-pervading power of Divine Love. It's described in all the religions.

But you have to establish yourself in your state of Self-realisation, so that you can feel it all the time. Also you should know, what all this fingertips when they emit a kind of a sensation maybe burning, maybe cool, maybe frozen, what does that mean.

Also one has to know that your vibrations, your personality, is to be felt on your fingers. Also the personality of others is to be felt on your fingertips.

So how to differentiate, this also you have to learn.

Once you know what is the problem with you, what is the center catching in you, you should also know how to correct it. Also you should know how to raise the Kuṇḍalinī of others, how to give them Realisation.

Also you should know how to use your enlightened attention in a proper way.

Then you rise in your innate morality, nobody has to tell you, `Do this or do that.' Your Spirit becomes your guide. For example, somebody will come and say, “Mother, I don't know what to do, my right Āgñyā is catching here, on the fingertip here, right Āgñyā, here." Now that means, that means that this gentleman is suffering from terrible ego. But normally, nobody will go and say, `I'm suffering from ego,' to a doctor. But *[UNCLEAR* there/they] are problems of ego and once you start seeing them clearly, then you understand that it's better that you get rid of it. But in Sahaja Yoga, we do not fight with the ego. There are very simple methods of moving your hands, by which you can *[UNCLEAR]* and thus come to a balance.

So balance is very important and balancing yourself means you become innately religious.

Now, most of the diseases are caused by imbalances within us. Human nature is such that we go always to extremes.

So in Sahaja Yoga, you yourself understand how to come to balance. And you love to do that, because then you can enjoy the Cool Breeze and you can enjoy the joy within yourself.

Today let us see the physical side. On the physical and emotional side, we have two channels as you can see clearly, one is the blue, another is the yellow. Now on the, if you see the center which is yellow, there of the Swādhiṣhṭhāna Chakra, this is in modern times, very much in imbalance, this is the center which looks after on the gross level, to the Aortic plexus within us. Now this center has a very important work to do and the important work it has to do is to convert the fat cells from your stomach, to be supplied for your brain gray cells. And the other things it has to do, is to look after your liver, your pancreas, your spleen, your kidneys.

Now, those people who are thinking too much, planning too much, are of a futuristic nature, use their right side too much. Because this right side caters for the future.

So as a result of that, the brain cells, which are used for thinking, are to be replaced. Now when they are to be replaced, this Swādhiṣhṭhāna Chakra has to work it out very fast. Now, when you have to do one job too much, other jobs are neglected.

Right side, or we can say the right side channel, of Piñgalā Nāḍī, looks after your future, looks after your physical and your mental activity. Now, due to this imbalance a person who is very futuristic may suffer from

very severe liver trouble. *[UNCLEAR* Our/Ah] liver trouble can be of two kinds, one when it is a lethargic liver, or it is an overactive liver. When the liver is out, you develop so many symptoms and doctors cannot cure it.

Now this is the sun light. And when it gets exhausted, you don't like the sun much. But out of fashion you may go for sunbathing. Actually your body can't bear it. And that's how you develop the skin cancer.

What is important is to keep a balanced life, in relationship to what problems you have.

The problem also we have is this that, anybody who suggests to us that going out and see if something's good, everybody must go. It won't suit some people at all. Also there is no need to burn your skin, but we go to extremes. This liver problem can end up with a cirrhosis of liver. But it doesn't finish there, because once the liver goes out, you get heated up. There's too much heat in the body. All the poison of the body becomes the heat which is absorbed or which is sort of neutralised by liver. But as it gets heated up, this *[UNCLEAR]* this liver does not have time to do any of these things.

So those who have a bad liver, are very irritable, hot temper people. They don't know how to smile.

You have to go near them with a barge pole, because you don't know when they will jump at you, or at least bark. They have no patience. This is the minimum. But then you have another problem, which is much more serious. That this heat melts your phlegm, as a result of that you get a permanent cold and hay fever. Also the heat can get to the lungs by which you might develop asthma. You get sinus, you get sneezing, some people can get up with

at least twenty sneezing in the morning. And there's a very simple way of curing all diseases in one shot.

Now if it's a lethargic liver, the other way on the left hand side, then you develop a kind of personality, which is very allergic. And all kinds of allergies come in. I'll explain to you little later how allergies come in. These imbalances within us, on every center create problem.

For example a person is a very active person, overactive person. And also he is very hectic, then the organ what we call as spleen, becomes also very nervous because it has to produce red blood corpuscles to attempt to your emergencies. Any emergency you create, the poor spleen has to start pumping the RBCs [Red Blood Cells]. But if you are hectic, it does not know how to act at what time, it thinks it's a crazy person with whom it's dealing. And then you develop a serious disease called leukemia, you'll become vulnerable first and then you'll become a patient of leukemia. Now Sahaja Yoga has definitely cured many leukemia patients.

Now, in the modern times, we are seeking joy and we don't get joy, because we are not the Spirit.

It's only through Spirit, you can really enjoy and get the satisfaction of enjoyment. But as we are not the Spirit, we are seeking the joy everywhere. We get desperate and we look out for sensations. We like to read news, which is very sensational. But you might end up with leukemia. We get very attractive towards things which are sensational, the music, or may be the kind of we can say, the kind of life which is sensational which gives you sensations. Even injections and things people like to do,

or want to pierce their noses with the pins or all these things. They don't know what to do with themselves.

They cut their hair half way, they paint their hair, I don't know, they shave themselves up, they look like pantomimes. They do all kinds of things just to get sensation. I mean there's no end to it. Then they also are busy with the different fashions, people are producing. Now this is another madness, because the entrepreneurs have to produce fashions, because they've got machines and they don't know what to do with their machines.

So I think they are hand in gloves with the doctors, because they produce dresses which will definitely give you diseases. That's a racket I think. They give, I mean, a sort of a, something for the hair so you become bald, so then they can sell their wigs. But we should have our own personality.

If we are like, just like a grass on the surface of the sea moving. If somebody comes and hit, you go that side or that side all the time moving like that, then where is your personality? Now for example, these days the fashion is not to put the oil in the hair. This is definitely going to make you mad. Because either you loose your hair and there won't be anything that will soothe the heat of the head. And ultimately, you'll find you are crazy.

I mean, about twenty years back, or thirty years back, all French people used to put lot of oil and make nice hair. I belong to that generation.

So like that, so many things we must understand, are just to sell things.

So we have to scrutinize and find out what is what, why should we do this? So we go to another organ called the

pancreas. Because of our over activity of the Swādhiṣhṭhāna to transform the fat into gray cells. What we find that our pancreas is neglected. As a result of that, you get diabetes. You don't get diabetes because of sugar. Not at all. In the Indian villages, the farmer, will see that his spoon should stand straight at right angle in the sugar before he takes his tea. And they never get diabetes. The reason is they don't waste energy in thinking, thinking, thinking. They only accept life as it is and live very happily.

So it is avoiding sugar, which is another nonsensical idea. Specially for a liver patient, it is important to take sugar. We have cured so many people's liver by just giving them sugar. Now, there are so many such ideas, which are pushed into the society and people start accepting it by which they lead into troubles.

Now the other problem that you get is the kidney problem. The kidney problem comes in because of the same heat. Because of the heat, the kidney becomes constricted and you cannot get any urine.

This is in the extreme case, but even earlier, you get high-blood pressure. But in the extreme, when you cannot get any, what you call urine, then you are on the machines. Now so many doctors supposing have purchased the machines. They've purchased expensive machines, so now, even if you are all right, they will put you on the machine, because they have to make money. They have spent so much money buying the machines. There is no need to go on to any machine if you know how to work it out.

So now, I'll have to tell you, in general about the psychosomatic diseases we suffer from. Psychosomatic diseases, I would say will be, one of them is cancer, which they say is not curable. Now to tell you the truth, it is like this is our spinal cord. This is the left, this is the right and in the center here, is the Chakra. Now when you start using your energy too much, it goes to the left or to the right. Supposing you start using your right side too much, so what happens, it just get separated, or it becomes constricted.

And when it becomes constricted, there's a very little space in between.

Sometimes it's completely closed.

So there is no relationship with the whole, so the cells start working on their own, they become arbitrary.

They start growing without any relationship to other cells. But this doesn't happen only with the right side. With the right side activity, you become vulnerable.

But now from the left side, from the collective subconscious, there are proteins, which enter into your system. Doctors as usual give them names, you see. They say protein 53, protein 58. But these are all the dead things, which lie in our collective subconscious.

Even virus is the same, is the dead vegetable which has gone out of the circulation of human being. It is the dead plants, which has gone out of the circulation of the evolution. Now, this, all these things can enter into your system and can activate all kinds of psychosomatic problems, which are not curable.

Also the people who suffer mentally, are left-sided people. I don't know, you see this English language is funny, because mental also means mad, people who are suffering from the *[UNCLEAR]*, we can say from the Manas and another is that it is also an intelligent people, also do mental work, I don't know how it is, but both the same are the same in English language. I don't know about French, but in English, Spirit is the Ātmā is the Spirit, a spirit is alcohol, spirit is a dead body, dead identity.

So I mean, the people, when I say, those people mentally means those people who are sick in mind.

Now those people who goes schizophrenic or mad, all of them have moved toward the left side. On the left side resides the subconscious of today, the subconscious of yesterday, the subconscious of previous lives and the collective subconscious.

And the right side, you have also the same way, the supraconscious, means the future of today, the future of the past, what you thought in the future and also the collective sub conscious *[UNCLEAR* subconscious/supraconscious] where all the futuristic people have died, are there.

So all these people are, I would say all this identities are there within us.

So when you go to some fake Guru, what he does is to tell you a name. Now you start taking the name and you are driven to your collective sub conscious. Because that might be the name is one of the dead entities whom this Guru knows. Or he might have controlled through his science of the death. And he may just mesmerize you. And you just go on giving money to him, go on giving

your wife to him, your house to him, children to him. And you are and you are ending up as a recluse. They may say anything, they may have any brand, they might say, `It is a spiritual music.' They may say that, `We give you this power of flying in the air.' They may tell you all kinds of stories.

Somebody might say, `I'll give you diamonds.' These are all mesmerism and that is how we get lost. And end up our life without having any knowledge about yourself, or about reality.

There are people who are honest, who call it a witchcraft, they call it a voodoo and all that, but these are dishonest people, who are very clever and they camouflage. And in the west, they are very vulnerable.

They get so enamoured, by all these nonsensical talks and the funny rituals.

It has to be understood, that all the saints in the past have described who is a realised Soul. And who is a SatGuru means who is the real Guru. The one who makes you meet *[UNCLEAR]* Divine, who makes you meet the Divine is the one who is real. I know they have used your ignorance to built their mansions and palaces and billions and billions of their money. But you had Christ before you, he never took any money. He was the son of a carpenter, he lived like a carpenter. If you are a king, you live like a king.

You don't take others money and live on other people's money and befool them. But they do not end up there. They give you diseases, they give you heart attacks, they give you ulcers, stomach pains, cancers.

All those psychosomatic diseases can come through them.

So you all have to be very careful and when you go to anyone of them, you should really verify what have you got out of it. I am a Mother, so I'll say, “My child, what did your Guru give you when he took all the money?" And then you'll say “nothing, he's emptied my purse, that's all." So be careful, I've told this many a times before, from 1970 I've been telling their names even. You'll end up with horrible diseases.

But one has to be careful, you have to use your discretion. Now in life also, as it is, we always go into terrible hectic and sensational and I would say extreme lives. And in moving in that extreme manner, what do we do? We try to harm ourselves. This is also about all the religions, which are man made. All the religions are man made, they are not made by God. God came, in a way, *[UNCLEAR* he/they] came as incarnations as we can say, Christ came as son of God. That's the only truth they tell. But they have nothing to do with Christ at all. They never tell you the truth, what they tell you, what they want to tell you to make some money out of it.

Nobody has to live on the earnings of anything in which you are talking about God. But what you have to understand, that if you are doing God's work, you have to do it free. Because God's work is living work. But if you are not equipped, you cannot certify someone that now you are the Mullah, you are the priest, you are the Brahmin. That you cannot do, that's false certificate. The authority has to come from the Divine.

Now in religion also when we go to extremes, we become quite mad. Like in the protestant religion, they have so many things like Pentecostal where people are really mad. In Catholicism we have got something that we call as rosicrucian. I've seen those mad people and also the other one is charismatic. When they come in the program, they start jumping, they start crying, weeping, they faint. It had happened here in Paris once.

If you become a Divine person, you are very normal. You do not behave like a stupid idiotic mad fellow.

You don't jump and gesticulate, in a manner that anybody can do who becomes mad. God is sensible, He's not nonsense.

So those people who try to impress you by their all funny gesticulations and things like that and say they are Godly, don't believe these stupid fools.

Also there are people who are calling themselves..., they stand on Oxford street and are singing songs and things and wearing these dhotis is all falling out and the sarīs falling out and everybody laughing at them. And then they shave their heads and put that, what you call is the *[UNCLEAR* as Hindi] see the *[UNCLEAR* bhodi] we call it, that you get it in the supermarket you just stick it. You cannot stick Divine, with these artificial things. But if you are identified this with this kind of a thing, then how can anybody tell you about reality.

All such extremes make you really very sick. A fellow came to Me and he was saying hare Rāma, hare Kṛiṣhṇa and he had cancer of the throat.

So I told him that now will you tell Me how when did you get it? He answered hare Rāma, hare Kṛiṣhṇa. He says,

he didn't say anything, he wrote it, “I cannot say anything else but hare Rāma, hare Kṛiṣhṇa, that's all." He has forgotten everything else. This is such a bad name in the name of Divinity. Is really a kind of a craze is a quite a Mafiā I think, the way people are taking to these false things.

I know they are so many from India and I'm really ashamed of it. They came in the West because you have money. Thank God Indians are poor but sensible. They knew they cannot prosper in India.

All right, so now we come to the extremes of religion like you can see the Islam's fighting each other, the Christians fighting each other. Everybody fighting in the Name of God. The Sikhs are fighting the Hindus, the Hindus are fighting the Muslims. All the time they are fighting in the Name of Divinity. But when you become a Divine person you become, you become again I say, collectively conscious. That you can feel others and you can feel yourself within yourself. Then who is the other to fight? You don't fight with your nose, you don't fight with your ears. When you become part and parcel of the whole, whom do you fight? Then again in the same way we have all kinds of theories to fight.

When human beings are very clever to find out theories how they can fight. Animals also fight but they don't have theories. Human beings Now for example have got democracy and communism as a theory.

Democracy is left-sided and communism is right-sided. Democracy is money oriented and communism is power oriented. Now one wants power another wants money.

So in democracy individual is important and not the collective.

So you go on indulging into your individual desires and you can make the money the way you like. After all money is most important. Even if the women have to sell their bodies, is all right after all they are making money.

I heard a horrible thing today that there are 8,000 children who are selling their body in Paris. But once you accept that money is so important, you start using any method to make money. There's no value, there's no reason, there's no idealism. Also there is no consideration of others. There is no sharing and such an aggressiveness. If somebody has money, he thinks he has a right to *[UNCLEAR* be aggressive/aggress] and that is how the collective suffers. Everything has individual freedom.

I went to America in 1973 [1972] first and told them that you are going to get AIDS. And nobody would come to My program. Because I said this unbridled movement towards immorality is going to ruin you. Because in democracy you must pamper their ego. Now somebody is say, eating the poison, you must say that's very good you can go on, eat the poison. You should never say something that would challenge their ego. Because you won't get any votes.

So go on pampering their ego till they are finished.

On the contrary, on the other side that is communism, what they do is to neglect the individual.

Individual is not important, the collective is important. And under that theory they try to manipulate, they try to overpower the individual. Both things are equally wrong.

Because if an individual is so arbitrary and so malignant he can ruin the whole society. He'll ruin the collective. But if the collective is so important, the individual will be ruined.

But in Sahaja Yoga you develop your individuality. [MISSING.] But in cancer at one part say a nose will become like that big.

So the balance is established between an individual and a collective.

So apart from one thing that you improve physically and mentally, you become a very peaceful and a wise person. And you understand your relationship with the collective. And you work very hard to improve the collective.

I must say in France the work started in a very slow phase. And I have never visited any city more than I have visited Paris. The reason was the people from Paris who became Sahaja Yogis were so intense and wanted more people to get Realisation. Why should we only few persons have it. All the time they were anxious that more people should get Realisation.

So I asked them why do you so much worried, it will take its own course. They said Mother in the Bible it is said only hundred and forty four thousand.

And may be there's no place left in the heaven for people from Paris.

And their anxiety, their intense feeling of the collective made Me really so much attached to Paris. All that has brought us today to so many people that have here. I am really overjoyed to see you all here. But if you have to seek the deep within yourself, you have to dedicate little

time for that seeking. Of course no money is required. But you have to touch your depth within yourself.

Sahaja Yoga is not meant for frivolous people, nor for stupid or idiots. Is meant for people of courage.

People of dignity. And who are honest and truthful and want to know the truth.

So I have to request that even now if I get Realisation, today you might get all of you Realisation as you got yesterday and you might touch again the heavens, but you have to establish yourself very well.

Unless and until you have established yourself we do not even tell you the full truth. Because human beings cannot bear truth. They like falsehood but not truth. For example Christ said that He is the path and He is the light that He is the son of God. Which He was absolutely He was. But what they did to Him was to crucify Him instead of a robber. This is human beings are.

So be careful, *[UNCLEAR* when] I would request you that only through transformation we can change this whole world.

It's the human beings who have to change. No use changing clothes or anything. No need to wear any funny dresses. Or to announce, `I'm such and such.' It's the inner transformation of reality where you are so beautiful, where you are compassion, you are true love. And you enter into the kingdom of God, where you are looked after, nourished and guided.

May God bless you all! Yesterday we had too many questions and I think today we shouldn't waste much time in questioning and answering. If you have any

questions you can write them down and you can send it to our address and we'll try to answer them. Now we should have another session of Kuṇḍalinī awakening. Which will reestablish what you got yesterday. And those who have come for the first time will also get their Realisation.

But when do you have your workshop? You could get address from them. And you could contact and meet them. In the beginning I feel that you people always find the Sahaja Yogis little...

Sort of... I should say much better than them.

So we don't like it that way.

So I have to request all the Sahaja Yogis to be extremely humble and kind and nice to them. And explain things properly. Also we have a leader here and you must learn to obey your leaders also. There are some young people who might be on an ego trip in Sahaja Yoga, you see because the door is open to everyone.

Some of them are very right and matured, some are still getting matured.

So I would request that new people not to get upset with them. But listen to the leaders and go ahead with your progress. Because what is important is your ascent.

So now I have to make a humble request that you people take out your shoes and put your both the feet on the Mother Earth. Those people who want to go can go. There's no need to stay on. If you want to stay on, you please have your Realisation. It will take about half, ten, fifteen minutes I think. Actually you cannot force it to anyone, you cannot force. It has to be done in your own

freedom. Because you have to get the ultimate freedom, where you are not dominated by anything. No temptations, no habits, you become a free bird.

So first of all your free will has to be respected, so that you get your wise free will later on.

All right. Now simple thing as we did yesterday, same thing we are going to do. And now as you've said, the left side is the power of desire. The left hand side, the emotional side, so you put your left hand on your lap like this and the right hand you have to use for the action.

So first you have to put your left hand like this towards Me and the right hand on your heart. As I've told you that Kuṇḍalinī awakening cures all the diseases mental, physical. When the Kuṇḍalinī goes in the Nābhī Chakra there, you see, your material problems are solved. All these problems are solved one after another as it pierces trough this Chakra.

So you put your hand on your heart where resides the Spirit. Then you put this hand in the upper part of your abdomen, which is the center of mastery. Then you put this right hand in the lower part of your abdomen, which is the center of Pure Knowledge. Then you go back put your hand again in the upper part of your abdomen on the left hand side. Then you put it on the heart. And then you put it in the corner of your neck and your shoulder and put your head on the right hand side like this.

Here now when you put your head on the right, actually this is the center, which is caught when you feel guilty. Then you put your hand on your forehead across like this and press it on both the sides. This is the center of forgiveness. Then you put this right hand at the back side

of your head and push back your head, let it rest. This is only for your satisfaction you can ask for forgiveness.

Then you stretch your hand like this and put the center of your palm on the fontanelle bone area bend your head. And press, press the scalp, move it seven times. Stretch your fingers. That's all we'll have to do.

But now you *[UNCLEAR* all] have to close your eyes. I said the left hand should be towards Me.

And the right hand to be used. The left hand towards Me. And the right hand to be used. Now please close your eyes but don't open them till I have told you. You can even remove your spectacles because eyesight might improve. And if you have anything tied around your neck or around your waist or anyway makes you uncomfortable please try to be comfortable. You have to be comfortable.

Now don't push back your head too much or push it back in front. Just be straight in a very comfortable manner. I have to really request you that you have to be very pleasantly placed towards yourself.

[Shri Mataji talks to the translator.] I mean you must love yourself. You must respect and you must know that you are going into the most glorious state of your being.

So there's nothing to condemn yourself for anything that you have done. Now whatever you have done in the past is finished. At this time you are going to take off.

So you don't have to worry about your past forget it, forget it, forget it.

All right. Now place your left hand like this, right hand on your heart and please close your eyes.

Please all of you close your eyes. Now please close your eyes, please close your eyes. All of you, please close your eyes. Put it on your heart. Here resides the Spirit.

So you ask Me a very fundamental question as you would ask a computer. You may call Me Shri Mataji or you may call Me Mother, whatever you like, or whatever suits you. Now you ask Me a question, `Mother, am I the Spirit?' Ask this question three times. `Am I the Spirit? Am I the Spirit?' Three times.

Now please bring down your hand on to the upper part of your abdomen. On the left hand side. Now at this point you have to ask another question. If you are the Spirit you become your master.

So ask Me another question, `Mother, am I my own master?' Ask this question three times.

Now take down your right hand in the lower part of your abdomen on the left hand side. This is the center, which is for the True Knowledge of the Divine. Here you have to ask for Pure Knowledge. Because I cannot force on you, I have to respect your freedom. Here you ask or you can say, `Mother, may I have the Pure Knowledge of the Divine?' This you have to say six times, because there are six petals to this center.

Now raise your hand in the upper part of your abdomen on the left hand side and press it hard. Here you have the center of your mastery.

So please ask, or you can say with full confidence to help the Kuṇḍalinī to rise, to open your center here, `Mother, I am my own master.' Please say this ten times.

Now raise your hand to your heart. Here resides the Spirit. With full confidence please say twelve times the fundamental truth about yourself that, `Mother, I am the Spirit.' Please say twelve times, `Mother, I am the Spirit.' Now please raise your right hand in the corner of your neck and the shoulder. And turn your head to the right. We have to know that Divine is the ocean of love and compassion and grace and bliss. But above all It is the ocean of forgiveness.

So any mistakes you have committed can be dissolved into that ocean. Please turn your head to the right and say sixteen times with full confidence in yourself, `Mother, I am not guilty at all.' Please say sixteen times.

Now raise your hand onto your forehead please. And now press it on both the sides. And here you say from your heart, `Mother, I forgive everyone.' Some of you might say that it is difficult to forgive. But whether you forgive or you don't forgive, it's a myth.

So, it's better to say, `I forgive,' so you don't play into wrong hands. Please say it from your heart, it's not how many times.

Now, please put this hand on the back side of your head and push back your head. Here you have to say for your own satisfaction. Not to feel guilty, but for your own satisfaction, please say, `Oh Divine, if I have done any mistakes please forgive me.' For your own satisfaction again I am saying.

Now stretch your hand and put your center of your palm on top of your fontanelle bone area, bend your head and turn it with pressure seven times your scalp in clockwise manner. Slowly, very slowly. Press it hard, press it hard.

Stretch out your fingers. Press your scalp. Here now again, I cannot take your freedom.

So you have to say, `Mother, please may I have my Realisation. Mother, please give me my Realisation,' seven times. This you are asking the real baptism, not artificial.

Please take down your hand.

Contents: 1988-07-09 **Talk to Sahaja Yogis, Intuition and Women, Ashram, Le Raincy, France**

Why I asked him to talk to arrange a meeting with you people is this: because I've discovered that in Kali Yuga especially in the West the problem will be coming from the women. We have had a very bad problem in Australia. You must have heard about it. Have you heard about it? It's a very serious problem. Now this wife has shown her ego so clearly. She said, “I won't listen to Mother, I know I am bhootish and I can't help it now anymore and I want to disappear. With my parents I'll live, I'll take my children there" and do what you like. In case you want to have children I will fight you. Because of her these children had meningitis. They were about to die. When I just was there I saved them. But when in a negative woman the ego enters then nobody can help her.

I being a woman, you see I can come much closer to you people. And sometimes people start thinking that the ladies have a special relationship with Me. Now new one who has come is another horrible woman.

And I don't know what she is, how much she is going to destroy us and damage us. And she wouldn't allow

anybody to talk to her. She said, “I have a special relationship with Mother." She wouldn't listen to any leaders, nothing and she did a horrible, horrible, horrible things. And especially in the west you see this woman slave and all these nonsensical ideas have gone into the heads of even Sahaja Yogis. One of the conditionings they have: women's lib, the liberation of women.

Now in Sahaja Yoga nobody can dominate you. Because you are the Spirit and Spirit cannot be dominated. If you think you are dominated then know that you are not the Spirit.

So now we have to understand we are women in Sahaja Yoga. And we have to understand our balancing power. As I have said many a time, there is a, they are like two wheels of a chariot, one on the left, one on the right. Now the left cannot be fixed on to the right and right cannot be fixed on to the left. We are made like that.

We are made by the Divine. But one should be very proud that you are women. I am very proud that I am a Woman. Because women can perform so many things which men cannot do. Woman is like a Mother Earth.

So we can say the men are like the Sun. Both have to combine. But the Sun can be eliminated.

But Earth cannot. The Sun is not there in the night. Still we exist. But look at the Mother Earth, how much She can bear. How much She can bear. See now She is so sensible. She creates beautiful flowers, beautiful trees, everything for us with out any grudge. And moreover that She nourishes us despite the fact we are doing so many sins against Her. But the Sun doesn't want to become the Earth and Earth doesn't want to become the

Sun. Because they know they are stationed for a particular purpose.

Same women in Sahaja Yoga are very important for Me. But the first thing they should have is a bearing power. And also they should have lots and lots of love and compassion. Supposing without Me there was supposing in My place, say there was Christ. He would have seen the condition of Sahaja Yogis He would have crucified Himself. Finished. Or if it was Kṛiṣhṇa He would have taken a Sudarshan in His hand and would have cut every bodies' heads. Finished. If it was Rāma He would have used His arrows and finished all of you. They would not have considered anything that you have to have patience, you have to look after, you have to bear, if you have to bear fruits.

So the women can only bear fruits. You can only produce children, which are realised Souls. But if you go on a ego trip, you are neither man nor woman. You become something in between. Neither here nor there. You are good for nothing.

So for a woman it doesn't show behoove that she should be egoistical. It behooves better that she is more emotional. Like she could feel sad sometimes and sometimes the tears can come into her eyes, like you see even I start weeping sometimes. When I am leaving you I feel so sad. I don't take out My hand and say sit down there, you do this, I don't talk like that, do I. I never even raise My voices. That's only men can do. Whatever they can do let them do it. What you can do you can do it. Absolute womanhood is the climax for you. The complete womanhood is the climax. You should be an expert to be

a woman. In cooking, in gardening, in looking after people, in loving and just that's how you control everyone. Looking after you see. You can be controlling everyone not by all nonsensical things as the men try to control, you see.

Love is the best way to control any one. But love means sacrifice. But after sometime you won't feel any sacrifice. Once you start enjoying, giving then it is no more a sacrifice and this is what is very important especially for French women, because they have been very dominating before.

So you have to now create a new tradition, a new age, a new personality, that personality that will, that will give protection, nourishment, everything to children and companionship and affection to your husbands.

Women have been given so many qualities, because their lifestyle is more difficult than that of men.

So I have to make one request to you that you must try to make yourself into a proper Sahaja Yogini. I will say I will give all full credit to Indian women, because they have created a beautiful society. We had a prime minister as a woman. But we had so many great warriors as women as leaders of the armies. But this was during wartime, not all the time. Otherwise they were just housewives.

So God has given you special qualities. If you want to improve on it, if you want to manifest them then you have to know that you are a woman and you have to be dignified like a woman. And that works out very well. Now supposing you are egoistical and you are quarrelsome and hot by temperament, then your children

will take after you. They don't, they don't take after the father. They take after the mother.

So that is why the Indian society is so good.

Society is excellent. But Indian men are hopeless. They have made a mess of our politics, mess of our economics. But at least maybe your men are better, I don't know that. I must say they are at least they are milder people than Indian, the men are. Very dominating, very dominating. But we just laugh, you know. We know that's their nature is you see just like a child tries to dominate, the husband also tries to dominate. And if they dominate somebody else they will be beaten up.

So they want to dominate us. Or else where should they take out their temper? So it's nice that they are taking on us. Otherwise outside they will be beaten up. If you find any man to be very quiet and nice then know that his wife must be having a bad time.

So you should just make a fun out of it and shouldn't take it so seriously and you should know that you have much more bearing power and you know how to handle the situation and you are much wiser and much collected.

So life becomes a fun. And you see men will remain men, women will remain women, whatever dress you may wear. You have to be what you are. But once you know what you are you will enjoy yourself. Men will always see the watches. Women will be always late.

Sahaja Yogi: Flight has been delayed of 25 minutes Shri Mataji.

Shri Mataji: He was seeing the watch. Don't keep it. I do those tricks with My husband also. See the fun. You see

sometimes he is so particular. I am going and he is after My life. You see. “You better go now, better go now." I said, “I am going, you are not going, why are you looking at your watches." And whenever he goes with Me, he does the same. Then always the plane is two hours late. And he never knows. Then he goes to the airport. Then he finds out two hours late. Then we are hanging there in the air.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Yes, Yes, about My husband only. And sometimes he is going with Me just to leave Me, you see, there. I tell him, don't come. But he'll come and he will go on after My life. “You're getting late, you're getting late." Then the plane will be three hours late. It is like that.

So it's such a fun. Life is make it a beautiful life. No use quarreling, fighting, becoming obstinate. These are not good things. And also it's nice if some husband says that do this. All right I will do it. Say that. Now you do it yourself, you will like it to do something like that, no harm, or even the leader says you should do something. But if you go on saying no, no to everything then he gets fed up with you. And there is no grace.

So why to create problems. Now say supposing somebody puts some paper here, all right. Now supposing I put some paper. But supposing My husband doesn't like it.

So he will say, all right please remove this paper. Now wise woman will say, all right I will remove it. When should I do it? Tomorrow there is a party, so you can't remove. All right. Day after tomorrow we are going away, so you can't remove. All right we will do it after three

days. Within three days the people who come to the party will definitely say, what a nice paper. All the ladies will say, because it's a ladies' taste You see men want to make an office, you see.

So they will come, what a nice paper what a nice. Then husband will say, you better keep it this way. It's very nice idea. That's how they are.

So you understand how, you must know how to handle. That's, that's a beauty a woman has, she knows how to handle the situation. If she does not know how to handle the situation and then she just starts just jumping at husband, jumping at children, that that shows she is not capable. And the capacity of a woman is how she handles the situation, brings for the peace in the family, how she makes everybody feel comfortable and happy. You see how she we can say articulates with other people, how she makes them feel comfortable. Her home is her domain.

And in that you see some women are experts. And that's what you have to make your daughters also.

This is how we are going to have Sahaja Yoga women. We don't want Joan of Arcs just now. But they have to be very brave, courageous and compassionate personality. And you must listen to your leaders. I have so many complaints sometimes. I cannot attend to you directly. We have tried leadership with ladies.

Doesn't work out. Marie herself was a leader. She gave up. She said, “I don't want to be a leader, give it to any one." She gave up. Now we have one Christine as a leader. The other day only she telephoned to Me, “Mother will You please give it to somebody else."

Because she realises you see that to handle these men is better to have a man, only to handle them.

No, men are more intelligent. No doubt. But women have intuition. But you don't have to argue. It will happen, the way you have intuition will happen and they will learn a lesson.

So, that you don't assert yourself. It will all work out the way you like, because you have intuition, you have understood what's going to happen. And you will be amazed how it will work out. All right, So now any questions.

Sahaja Yogini: *[UNCLEAR]*.

Shri Mataji: What is it? Ask *[UNCLEAR* her/herself].

Sahaja Yogi: She would like to know what you mean by intelligence.

Shri Mataji: Intelligence. Intelligence is gross. Say for example with intelligence they will say that we are getting late, we have to go. With intelligence, with the watch and all that, you see. All right. But by intuition you will know we are not going to be late.

So you develop your intuition, not intelligence.

You see the trouble is you try to compete them with intelligence. By argument you will say, no there are three minutes. They will say two minutes. You will say three minutes. Two minutes. Yes that's it. But actually what you should say, all right let's see, three minutes, all right, let's see, let's see, like that. And then he finds really what you said is true. We just have to say once. Finished. After that he says all right, all right if you say, all right we will

go this way, he goes further, I think we are going wrong, I think you said was right, we have to go this way.

In Sahaja Yoga all these men and women I have managed through My intuition. But the intuition of women in the west is very poor I must say, because they are very argumentative.

So you see, the special quality with this intuition must be developed. All right, now see the difference, because you are deep, you are much deeper. In evolution you are higher, no doubt. But you start competing with them and also enslaving them quite a lot. Like this culture in this, where we see all the women exposing their body just to attract men, all the time attract the men is what? Why should you attract men? Always trying to have your exposure of your body just to please men, why. Why should we do that? Why should we expose our body? There's a story Ravindranath has written. Where there is a writer. You see he was writing a story about love story.

So he asked his wife supposing before marriage if I had come and asked you that you elope with me what would you do. She said I will, I would have reported to police immediately.

Ravindranath Tagore writing his story about a writer. That's what it is. You see, so you keep your dignity.

You see the way women expose themselves run after men, then how can we complain there is rape and all that. I mean we want it as it this way. We are as if we want all this attention of men, dirty attention of men. But Sahaja Yoginis are not like that. They are dignified. They have their own they have their own poise. And they have

respect for themselves, because they are Yoginis. They have light above their head. They are special people.

So we have to really decondition ourself a little bit. Especially the ego part, which is very, very developed in the West should be brought down by women.

I'll tell you one incident how I brought down the ego of a saint once. Once you know I went to see some saint who was living in a very high mountain. He was an evolved soul, but a man, you see.

So he had some ego I think in him.

So it started raining very heavily and it would not stop. And it was said that this saint could control the rain. And he got very upset. When I went up there he was just going on like this like that feeling very bad about the whole thing that he could not control the rain.

So he came later on, when I went and sat down I was all drenched, you see.

So he came and he touched My feet. Of course that he did. But then he said, “Mother why did You not allow me to control the rain. Is it that You wanted to control my ego?" I said, “No, not at all. I didn't want to control your ego by any chance." “Then why did You not allow me to stop the rain?" So I said, “This problem is like this. You are a saint and a Sannyāsī you see and you bought a sarī for Me and I can't take a sarī from a Sannyāsī. But if I get drenched then I can easily take the sarī." Very sweetly I told him.

So he said, “You know I have a sarī for You." And he didn't know what to answer.

Then I told him that, “You regard Me as Ādi Shakti, isn't it." “Yes, yes” he said. “Yes I do. You have greater powers." I said, “That's not the point. But when I was coming I thought if the rain flows over My body then the whole thing will get vibrated and you will have a very lush area here. That's why I wanted to do that." And he was completely paralyzed down below, you see, but he got hold of My feet and started crying. He said, “My Mother, please forgive me." See this is what intelligence is and this is what intuition means. All right.

So try to develop your intuition and always say yes to every thing, but whatever you know will happen. But we, if we decide no this should happen like this, it must be like this, it must be like that, if you go on like that, you see then you will make everybody miserable and you will be miserable. Now if you have kept the cup like this, then you will say no like this. Then husband will come and put like that. Then you will keep it like that. Go on like that, you see. But if you are a real woman you said all right keep it like that only, all right, keep it.

So immediately all the Ganas will come to help you. Either he will spill the whole tea on himself or he will break the ear of the cup. That's how the Ganas will help you.

So you are the Devīs. You see they will all look after you. If you want to be men, half way and there why should the Ganas be bothered about such half people? I've tried that many a times like that and I've seen people you see try to show off too much and they just don't know how they get lost ultimately. You see.

So the main thing is that you develop your intuition and live with your intuition and whatever is your intuition will come true, because intuition is coming from the Ganas.

So the left side is to be developed in a way for Ganas to be pleased. And once you develop the Ganas with you no body can touch you.

See today we had gone out and the car was kept there, it was all locked. And I had a very expensive sweater and an extremely expensive shawl inside the car. And suddenly intuition came into My head and I asked them, “Have you really locked the car properly?" They said, “Yes." I said, “Better see." But they said, “Yes. All right." But when We went into the car they said, “Where is the Radio?" So Patrick started looking in his pocket you see. They started searching here and there. I said that the thief is not going to leave it in the car. He must have taken it away. But all My things were intact. Ganas must have beaten them, `Don't touch this.' Because these are much more expensive than that, but still nobody touched it.

And they have many defficiencies, which are very interesting. Like they always forget things, always forget. This they will leave there, this they will leave there, that they will forget. You see that's their specialty. You give them the key, “Oh you never give me the key” they will say. “All right. I never gave you the key. All right, it's all right." So then now My husband is very tall.

So I see everything above six feet and there it is.

So it's very interesting, isn't it? So you should be calm and quiet and collected.

Collected together. And then you will see how all the Ganas are with you. And after sometime your husband will be walking behind you in every way, in money matters and in everything. Right. We had lots of profit in our house. You see.

So My husband gave Me some money and kept his money very nicely in some sort of a God knows, he said we'll get a big interest this that. I said all right. It's all right. And I bought a house a little, small little part of the Hounslow house. And the house has now achieved the price seven times. And his savings now are not even one fourth of what I have.

So it's not even one fourth now his savings are.

So now he is saying, “Should I buy a house. If You say I will buy a house." I said, “Not now, because it's the highest price. It is the highest price now." He said, “How do You know economics?" “Just intuition." He is an honours of economics and he's got gold medals, imagine.

They are so intelligent that they lack common sense and practical sense. See they have one type of a dress they go on wearing it. You can change so many times, do this. They have no time. They are gross people. Common sense they don't have.

So you are a complement to them. They are good at laws and regulations and things. There you must accept what they are saying. And if they say do this and do that you must accept, because they know that part. They are conversant with that part and should never argue. You cannot achieve anything after with arguments. All right. Now this is for one question. Now which is the other one. Let's go, let's go, let's go. All right. Everybody seems to

be happy now. We have to get the Ganas on our side, all right.

May God bless you.

Contents: 1988-07-10 **Śhrī Haṁsa Chakra Swāminī Pūjā, The Power of Discretion, Grafenschau, Germany**

Today we have decided to have a Haṁsa Pūjā in Germany. We have never yet paid much attention to this center of Haṁsa, which is, I think, very important for the Western world, rather than for the Indian or the Eastern. The reason is, at the Haṁsa Chakra, part of the Iḍā and Piṅgalā come out and manifest, means the expression of Iḍā and Piṅgalā is given through the Haṁsa Chakra.

So this Haṁsa Chakra is the one that, as if has not gone up to the Āgñyā, but is holding on certain threads or certain parts of the Iḍā and Piñgalā. And they start flowing through your nose, expressing through your eyes, from your mouth and from your forehead.

So you know that Viśhuddhi Chakra has got sixteen petals which look after the eyes, nose, throat, tongue, teeth. But the expression part of it comes through the Haṁsa Chakra, of all these.

So it's a very, very important thing in a Western mind, to understand Haṁsa Chakra. There's a beautiful couplet about this in Sanskrit, “Haṁsah shvetah, bakah shvetah. kah bhedah hamsa bakayo? Nīra-kshira viveketu. Haṁsah hamsah, bakah bakah." Meaning “The crane and the swan, both are white. And what makes a difference between the two? If you mix the water and the milk together the Haṁsa [swan] will just suck in the milk.

So it can discriminate between the water and the milk while the bakaḥ, means the crane, cannot." It's a very significant thing for Sahaja Yogis to understand.

Discretion is to be understood very deeply within ourselves. And how we develop discretion is very important in Sahaja Yoga. But before we go to that let us see how this discretion plays a part, very much, in the manifestation of our expressions outside. We are the people, in the West, who always try to express ourselves outside. It's very important how you look, it's very important where you look, what you look at, what you see. It's very important that your appearance should be good. [They are] very particular, they spend lots of time in improving their appearance. This is the minimum. Then they have a method by which we call the Medias. The country speaks or manifests through the Medias. And the Medias have to have a training. Every country has it's specialty one better than the other. And when you see all of them you find they lack discretion completely. Also in our speech, in our expression of literature, expression of poetry, expression of our relationships with others, any kind of expression, requires discretion which is a deep-seated knowledge or wisdom.

If in the West people were not so much outside, they would have been much better off I think. If, supposing, in England, people don't become punks, then others will laugh at them and they'll think that this man has no money to become a punk.

So a kind of a fashion that sets in, in a society of that kind, which has no discretion and which is very outward. Fashions won't work out in countries where they are

deeply rooted into traditions and into a proper understanding of life. Of course, the countries which have been very ancient, have been traditionally trying to improve themselves, with error and trial and error and trial methods, have developed much better discretion, much better understanding. But the countries, which have not gone through all that ordeal, have not worked out, have not gone through that discipline, lack in discretion. And that's why many of the people though they are of very deep seeking have gone astray. If they had discretion they would not have gone astray, they would not have gone to wrong places, but the discretion was missing.

So it comes to the discretion how to use your Iḍā Nāḍī and Piñgalā Nāḍī and discretion to understand what is good and what is bad. Now let us see the Iḍā Nāḍī. Iḍā Nāḍī is very important because the discretion in this can only come through traditional understanding. Iḍā Nāḍī starts from the Gaṇeśha's point, Mūlādhāra.

So first we miss the biggest support, the biggest help, the biggest nourishment of holiness and auspiciousness, at Mūlādhāra, if we have no discretion. We always take to a thing, which is detrimental to our growth and also which may destroy us, not only us but the whole country. We like people who are destructive, when there is no discretion. Discretion means that you must choose the things which are good for you, which are benevolent to you, which are good for the collective, which are good for your ascent.

On the contrary, the people who have no discretion fall into the traps of wrong type of people like, say, Freud. I

mean to an Indian, Freud, nobody can believe that you can go into such an nonsensical idea.

But people accepted Freud more than they could accept Christ. Because the discretion was completely missed. If they had that traditional discretion in them, they would have been saved. This traditional discretion is the thing that comes through Iḍā Nāḍī. Now that's what the people call it as `conditioning' and they say that conditioning is very bad and people should not take to conditioning and one should be free from conditioning, which is absolutely a wrong idea. In that also there has to be discretion. What conditioning is good and what is not good has to be taken.

Now, because there is no discretion about conditioning also; outright discarding all traditions, all that is coming to us through our experiences of our forefathers, everything is discarded. The history is discarded and we say: “Oh, no, we are beyond it. We feel free." Like I was surprised, yesterday, in the plane, somebody told Me, “I feel very free when I have no clothes upon myself." I mean if the clothes can imprison you then what happens to the real prisons, what will they be for you? But that sort of a funny idea comes into the head of people and they think that, `We can justify all the stupidity that we follow because we lack discretion.' Intelligence cannot give you discretion, it cannot give you discretion as far as the conditioning is concerned. For a Sahaja Yogi it is important to understand how you develop your discretion.

Yesterday only, I gave a very beautiful talk to the ladies of Paris, or I should say ladies of France, regarding the

discretion of women. The discretion of the Iḍā Nāḍī is intuition. If you develop that discretion within you, through your meditative powers, you develop intuition. And intuition is nothing but the help of the Gaṇas which are surrounding you. If you learn to take help from the Gaṇas you can become very intuitive and without much intelligence of yours, you can say the right thing. The whole of Sahaja Yoga, I would say, fifty percent at least out of that, is based on intuition.

For that you have to develop a proper sense of Śhrī Gaṇeśh. Śhrī Gaṇeśh in it's right sense you have to understand. From there it starts because He's Gaṇapati, He's the one who is the master, is the chief of all the Gaṇas.

So the Gaṇas give you the intuition.

For example, say, I have to go somewhere and then I... what I say is that “No, I won't be able to go there tomorrow." And I won't go, somehow. And people think, “Mother, how do You know?" I know, because the Gaṇas are there and what they say is the truth, they know all about it. Or anything I say about someone comes true.

So they start asking Me, “How is it Mother You have come to know about it?" I live on intuition. Like I have to catch a plane I know by intuition what's going to happen. This part has to develop by worshiping Śhrī Gaṇeśh.

So imagine, Śhrī Gaṇeśha also rules a part of the Haṁsa Chakra.

So when we say `Ham' and Sa, these two are actually the bīja mantras of the Āgñyā. But when the Āgñyā touches the Haṁsa it starts here [touches the base of Her nose],

that's why at the base, at the root of it is the Haṁsa. And here, the `Ham', `Ham' means `I am'.

If you are discrete you will not take to fashions, you'll not take to stupid ideas. You'll have your own personality. You are a Sahaja Yogi. You don't listen to people who are non-Sahaja Yogis. That is the `Ham' part, `I am', not the ego part. But the `Ham' to understand that `I'm a Yogi and I know so many things which normally people don't know and so I have nothing to do with them. I've not to take any lessons from them. They are not to teach me anything. There's nothing that they know, I know much more.' To be aware of your Self is `Ham'.

So that comes from the right side I would say. The discretion of right side is `ham' and the discretion of left side is `Sa'. `Sa' means You. Means `You are The One'.

In your case you know who is the `You'. But for every human being, `You' is the Divine. `You are The One'. This comes from the left side, is `Sa'.

So the word `Haṁsa' is made of two types of discretion where to see `I am' and where to see `You are'.

On these two balances, as they have shown here [the painting behind Shri Matajii] beautifully the Moon and the Sun, in the center is the cross, which gives you the balance, which gives you the Dharma. How all these things are connected, one after another, layers after layers, you can see how Dharma is connected with discretion.

Now there are people who are suddenly enticed by some sort of a ritual. For example I've seen some Sahaja Yogis, they come to the Pūjā and they are giving bandhan to themselves like mad. On the way they'll go they'll give

bandhan. Anywhere they go they'll give bandhan, like mad. That's just conditioning, that's not discretion that's not Sahaja Yog. It is to be seen: `Is it to be given bandhan or not?' In the presence of Mother there is bandhan, what is there to give bandhan to yourself? For people, when I'm talking, are giving bandhan, raising their Kuṇḍalinī. They're all mad people, I think.

In the same way, there are people, yesterday I heard there's one kind of a music record is played everywhere in the ashrams, because they can all jump like on a camel. It's a music for the camels, you see. Now this record everybody appreciates. Why? Because they can jump like a camel. Once you start jumping like a camel human beings can't give up, they form habits.

So they like that particular music, they'll go on jumping like a camel because now they have become camels, they have to behave like camels.

Now if there's something, some music, which is like a horse, like the trot maybe, maybe gallop, anything.

Now once they listen to it suddenly they start following that rhythm, now they become the horse, which is galloping. Now if the horse is galloping they become horses and they only like that galloping music.

So on and so forth. Could be a donkey, could be anything. We are not animals, we are human beings and we are, `Ham': `We are'. We are Sahaja Yogis, we are not dominated by any particular type of rhythm or particular type of music. Every variety we can appreciate and understand as long as it is Dharmic, as long as it is balancing, as long as it is auspicious and holy.

So you can see on the Haṁsa how many things are judged. I think the whole of Sahaja Yoga stands on the balance of Haṁsa.

There are people who are very astute, means very honest. But this honesty can go into a ridiculous limit. Or else, there are people who are very hard working. This can also go to the ridiculous limit.

So these qualities, which are supposed to be good, cannot be righteous. The righteousness is discretion glorified. If you have discretion then you glorify that discretion into righteousness. Like, we can say now Christ, we can take Christ. Christ was such a discretion. When Mary Magdalene was stoned, he had nothing to do with prostitutes, I mean, it's nothing to do at all, no relationship. But he could see in discretion that these people had no business to stone her. He stood up there, in He's own courage and He said that, “Those who have not committed any sin can throw the stone at Me." This is the power of his discretion that people just felt that discretion within themselves and they felt that, in discretion, this man is a holy man and we cannot throw stones at Him.

If you are discrete, as Sahaja Yogis, you will make others discrete also. Others will have to be discrete and to understand. And this `nīra-kṣhīra vivek' is the differentiation between the water and the milk, the bad and the good, can come to you if you develop that discretion part.

In Sahaja Yoga, at every stage, you'll find people falter, also with the right side indiscretion. And the right side indiscretion comes from the ego manifestation of people.

This ego is, as I said, is `Ham'. This ego doesn't work when it has to work.

For example I find some people went for a marriage in the church. Of course, that's wrong for Sahaja Yogis, we don't believe in any human religions, you know that. All right, you went to the churches, all right. But they sent a lady to London to buy `Laura Ashley' dresses... to buy. And I think, also, maybe, some men must be wearing tailcoats to do the wedding. Where is that ego lost? That ego that you are a Sahaja Yogi was completely lost. *[UNCLEAR* But/And] I think they all went for hairdressing, all kinds of things they did and they all wanted to go there as old Christians walking to the church next to the graveyards of stupid bishops.

It's not only here, India is much worse. As far as religion is concerned, the left side, they are very-very conditioned people and there they fail to understand what is discretion. For example, we had Gñyānadeva.

He was such a great Incarnation and He didn't even have shoes on his feet! And these days they are taking out a big procession of palanquin, so-called shoes in it of Śhrī Gñyānadeva and thousands and thousands of people singing praise, just imagine. Who can tell them that, “Gñyānadeva had no shoes, what shoes are you carrying in the palanquin?" And whatever village they go, or whatever city they go to, they are fed with sumptuous food, everybody falls at their feet: “The saints have come with a palanquin and the shoes which never belonged to Gñyānadeva in it." So this madness goes on.

Now you see all these things happening around you in every country, in every religion, in every stupid area you

see all this happening. But you just join hands, you become one with it.

And then it becomes so difficult to understand what has happened to you. Now this ego, when used properly, then it's discretion.

Now also people have another very horrid, horrid conditioning apart from the religion, is of the countries, “I belong to India” “I belong to Germany” “I belong to England." Everything is wretched.

I mean, to say something like that means you are not yet grown up to the Sahasrāra land. Those who start becoming some nationality do not know that your nationality is transformed, actually don't need any passports. In the area where the Divine reigns no passport is needed, it's written large on your faces.

But still inside is deep conditioning is there that, “I belong to this country, my country's very great, your country's not good." But when it comes to discretion is to think that, `All right, I was born in Germany and Germany has made lots of mistakes. Let me work it out, so that I get back all my German people into the area where resides peace, joy and happiness.' There is this conditioning, is used in discretion.

In everything you will find there are two sides. Which way you move is your discretion. For example, there are people who have a conditioning of a particular say, a religion. Supposing they belong to the Jew religion and have come to Sahaja Yoga or they belong to Christianity and have come to Sahaja Yoga.

So now what is the discretion? As soon as another Jew person comes or a Christian person comes in, they'll just

get into a fraternity of bhoots there. And they all become great friends, because “She's Jew, I'm Jew, my father is Jew, my mother is Jew, my this thing is Jew." Same with Christians, same with other communities, same with any other nationality. Now, what is the discretion when you see. The best thing, discretion, at that point, is to see what are the faults of these so-called human religions which are formed after the death of the promoters, or we can say the incarnations or the prophets who started the religion. This is first discretion.

The second discretion is to read those scriptures and find out what is so special that these Incarnations have said. For, I would say, if there is a Muslim, he should go to Koran and see what's written in Koran as far as Sahaja Yoga is concerned. If it's a Christian, let him go to the Bible and find out whatever is written there as far as Sahaja Yoga is concerned. Because Sahaja Yoga is the truth and what truth is written has to be found out.

If such a thing is developed, then you can go further, if you are brave enough and can be courageous, to go and tell the people, that, `See, what is this nonsense you are following? It's not written, it's not done. Whatever is written this is the essence of the whole thing.' That's the third stage where you have used your discretion as far as a particular religion, nationality is concerned.

Now, when I am say, in the West, I have to discuss the West. But when I am in India you must hear Me. Don't understand the language it's good for you [laughter] because you'll lose all respect for Indians.

I give them left and right! [Laughter.] And tell them what's wrong with them. But here it is important that, much is wrong with us in the West.

So the discretion is to see what's gone wrong with us, where are we wrong. Have you got any courage or not. For example, ladies don't have courage to wear a sarī outside.

Why? Sometimes it doesn't matter. When Indians can wear your dresses you can wear sarī also. Or a man won't wear Indian dresses outside. Is a little `Ham' is needed. They enjoy it, but they won't wear.

They'll wear the same funny holy pants. They can wear the punky stuff, but they can't wear something that is sensible, is good to wear. It's something that must give you the idea that we are different people.

Now this red mark is very important because then you don't catch any bhoots and has to be worn. In the Bible it's written that there will be a mark on their heads. But because there are so many other stupid people like Hare Rāma Hare Kṛiṣhṇa, I don't think they wear any marks, we are frightened of the society how to wear a mark. But supposing they say that you go about with disheveled hair, we'll do it, because that's allowed in the society.

We are the people we are not to be afraid of any society, we have to come out of it and we have to teach them: `Whatever is good we are going to do whether you like it or not,' that's the sign of a saint. If you have seen any saint, anywhere, they've gone all out to say whatever is right and whatever is to be done and whatever is to be followed. That's the sign of a saint, otherwise if a saint sometimes gets dissolved into the society, sometimes in

Sahaja Yoga, sometimes here, then what's the use of such saints? Tell Me any saint, whom you know, who has not fought the society, who has not pointed out the mistakes of the society, in a very loud manner, without any fear. Have you known any saint like that? For Sahaja Yogis, it is very important to have that courage within themselves. If you develop your discretion, then it works out.

On the ego side what kind of a discretion you develop and how. On the right side are all the Devas, all the Deities sitting around you. You have to understand these Deities, you have to know what They are going to do. Supposing, now you are lost on the way.

So, you should not think like all other people, `Oh, I'm lost in the way, how will I go there, what will I do?' After all, you are going for some nonsensical work. Doesn't matter. But you must think, `Why? Hanumāna, he must have brought me here for some purpose, let's be on the lookout.' Accept it. Accept the situation. When you accept the situation you are playing into the hands of the Deities and They are guiding you, your Deities are working it out. Accept it. And this acceptance will give you a wonderful discretion over your ego. Whatever goes wrong, `It's all right, we accept it.' And above all, the vibrations part, which you have to see. If you do something, if the vibrations are going down then of course, `I am a Sahaja Yogi. To me vibrations and my ascent is the most important thing.' So to develop the discretion on the right hand side you have to know your goal, your destination. You must know on what path you are standing and where you are brought, where are you

today. You are not like other people. If that kind of a discretion you develop, within yourself, through pure intelligence. For that you need pure intelligence. And pure intelligence in a Haṁsa [swan] is that it glides on the water, it shrugs [off] the water, it doesn't allow anything to overpower it. It's in the water, beautifully beautifying the lakes, also not allowing the lake to dissolve them or to overpower them or to cover them. This is the part where they are `Ham'. If they want they can dive down, if they don't want, they will not. They're gliding on the ocean, ocean of Saṁsāra, of this Bhava-sāgara and they are not going to be drowned into it.

That is the `hum' part of it which you should have, the discretion.

On the one side you should accept things, that they come to you.

The best among these was Śhrī Kṛiṣhṇa, I would say, who had real discretion. But, after all, He was Śhrī Kṛiṣhṇa. But his methods were so interesting of discretion that it's enjoyable to know about how He destroyed so many Rākshasas. Every time, he did not use his Sudarshan Chakra, he used his discretion.

Like there was a Rākshasa who was trying to overpower the Pāṇḍavas, who was trying to overpower the people who were good. Śhrī Kṛiṣhṇa said, “Now, what to do with this horrible fellow." And this fellow had boons from Brahmadeva and from Mahādeva and everyone.

So Śhrī Kṛiṣhṇa is the center, after all, so He wanted to organize a proper destruction of this horrible Rākshasa.

So what He did, that there was a great right-sided saint meditating and he had taken a boon that, “Nobody

should disturb me, at least the one who disturbs me for the first time, I should have power to destroy, if I look at that person." And this one was meditating in a cave. Śhrī Kṛiṣhṇa very beautifully ran away from the battlefield. His name is Ranchordas. It's a, it's little, little bit derogatory to say [to] somebody that `The one who ran out of the battlefield'.

So Śhrī Kṛiṣhṇa ran out of the battlefield for there was no other way out to kill this horrible fellow.

And He went and, He was covering Himself with a shawl. He went into that cave and covered that saint with His shawl. After Śhrī Kṛiṣhṇa was running this horrible Rākshasa to kill him. Śhrī Kṛiṣhṇa went and hid Himself. When this Rākshasa came near the cave, he saw the shawl covering this saint. He said, “Oh, so now you are tired and sleeping here, running away from the field! Get up now!" As soon as he said this, this saint got up and looked at him and he was completely burnt up. [Laughter.] So, if Śhrī Kṛiṣhṇa is the Virāta at his feet [shows Her Hamsa]; or if Śhrī Kṛiṣhṇa is Viṭṭhala [shows Her Vishudhi] on his head [shows Her Āgñyā], in between the two resides Haṁsa Chakra.

The discretion is very beautifully described in the life of Śhrī Kṛiṣhṇa. We can call Him that He had a naughty way of using His discretion. He has done so many things like that. But they create a drama, they create His Leelā. Because He was `Leelā' that's why He could use His discretion to create a drama or play.

So on one side we have the help of Śhrī Kṛiṣhṇa to give us the discretion and on the other side we have Christ. In between is placed this Haṁsa.

So we have two great Incarnations within us who are the embodiment of discretion.

So one side is Śhrī Kṛiṣhṇa who is the one who looks after the conditioning side of it. And on the other side is Christ who starts looking after the ego side of it. The One who says on the cross, “Oh, God, forgive them because they do not know. Oh, Father, forgive them for they do not know what they are doing." Is the same One who takes a hunter in His hand and hits people, starts beating them, because they are making money in the name of God. See the discretion. That's Jesus. Same Śhrī Kṛiṣhṇa, who with His Sudarshan Chakra can kill thousands and thousands of rākṣhasas, becomes the driver of Arjuna. The contrast of Their behaviour is the beautiful saga of Their discretion.

Now for a Sahaja Yogi it is important to understand that they have to work out their discretion in a manner that they develop their intuition. I would say the first thought could be the intuition, could be the intuition: `Could be that this is intuition.' Try, experiment. But going to the extremes of everything is wrong in Sahaja Yoga, you have to do everything in moderation. Like, I told them to see everything through vibrations.

So they will put their hands, I don't know, to everything. “Should I buy this sarī or not?" [Soft laughter.] Even go beyond that. “Should I buy this face powder or not?" [Soft laughter.] It's so ridiculous, is so bad, that ultimately you find you have become a bhoot and you are telling everybody that your vibrations are bad, because your vibrations are bad. Your attention is bad. Putting your

attention to nonsensical things makes your vibrations absolutely disappear.

So, with discretion you must have common sense, practical sense. I've seen people suddenly talking to anybody about Sahaja Yoga. No, it's not practical. Sahaja Yoga is a precious diamond, you cannot give it to every person. I've seen people at the airport raising Kuṇḍalinī of everyone. No, it's not meant, they have to come to Sahaja Yoga, they have to ask for it, they have to beg for it, then only they can get their Realisation. We don't want quantity, we want quality. All My lectures if you see, in that, I've been insisting on the quality of Sahaja Yogis and the quality of the seekers. But when we start thinking of getting a majority for a vote for Shri Mataji, I have to say [that] I'm not standing for any election.

Whether you elect Me or not I'm elected. [Laughter and laughs.] You don't have to do that. I don't need many people for that. And when you fail in discretion you find some problems develop.

Now, it is for you to find out what indiscrete things you have done, where have you gone wrong, in which way have you done a mistake. It is for you to find out, then rectify it. Otherwise in Sahaja Yoga, there should be no problems, there should be no ordeals, there should be all joy and joy and joy. But the discretion should be to find out what are your weaknesses, where have you done wrong, what's gone wrong, where, in what part and how we have failed.

Sometimes people think, `Oh, we did a lot at that time, now we can't do it.' Then you have failed. Like I heard that people are saying, “Now we have come here, so

we'll not go to Guru Pūjā" it's wrong, very wrong, we have to come to Guru Pūjā, no question. Guru Pūjā is the one Pūjā you cannot miss. Even if you miss Sahasrāra is alright, but Guru Pūjā is very important.

At any cost you have to come for Guru Pūjā.

I know I chose a place, which is Andorra, but it's not Himālayas! [Laughter.] Now Sahaja Yoga is so comfortable that we want that there should be no change of flights, directly we'll sit on a Haṁsa and reach Andorra's place. You will! You'll see that. But if you develop an habit of thinking, “Now, oh, it would be difficult” then *[UNCLEAR* it will be]. `But as Mother has said it, it is going to be the easiest, everything is going to work out.' Once you think like that, everything will work out. But first there should be pure desire to do it. Whenever such ideas come into your head, again use your discretion.

We go to Guru Pūjā for our own health. Every Guru Pūjā, if you remember, you have come up very much higher. Every Guru Pūjā has helped you. Of course you say that Maharashtra Tour is very good, I agree, it is, Maharashtra Tour helps you a lot. But that's for thirty days, so intensive. But Guru Pūjā is only one day. How many Pūjās you have in Maharashtra? At least eight to nine, sometimes even ten.

That's why, naturally it has to be much more effective. But Guru Pūjā itself is extremely effective. Indians have been asking Me, “Mother, once, at least once more, give us the Guru Pūjā. We'll give anything to have a Guru Pūjā. Please come." This time they wanted to have a Guru Pūjā. Imagine! You could not have attended Guru

Pūjā in India. But with Andorra I have a special purpose, I have a special purpose.

So please understand, I am not a purposeless personality. Gradually you will learn how I fulfil the purpose, yours, Mine and that of Sahaja Yoga, together. How I work it out beautifully, you will understand and I hope one day you also develop all those beautiful ways and methods of discretion by which you just do the right thing and never the wrong thing! Now for the treatment of Haṁsa Chakra, which is more on the physical side, is outside, that's why it has to be much more on the physical side also.

So as we have used the ghee and all that you know very well, to put the Haṁsa Chakra alright. Also for Haṁsa Chakra it's important not to kiss people. I think kissing must be given up, because in kissing you do allow the germs of another person, in Sahaja Yoga it's alright. But once I say that, that doesn't mean you go all crazy with the kissing. No, not proper. If, in India, you go and kiss somebody he'll just be stunned, he'll not know what is happening.

The more you start expressing your love by all these gestures the less it is inside. The more you give expression, now for example, there's a method of expressing `Thank you'. I mean, you go on saying, “Thank you, thank you, thank you, thank you." It's just a lip service. But many people in many countries don't say `thank you' at all, but they are very grateful inside. The gratefulness inside, creates the depth that is necessary.

So to do it superficially, anything, too much, has to be avoided in your discretion.

But avoiding extremes, avoiding too much outward expression, again, can create another indiscretion like the English, they don't speak, they just don't speak. You travel with them every day for twenty-five miles, sitting together; they will not say who you are. They'll know each and everything about you, but they'll just keep quiet. They are not supposed to speak, it's artificial.

So the second point we have to come to, we are not to be artificial. It's alright, if somebody feels like, just out of just spontaneity wants to love Me and hug Me, I don't mind, because it's not artificial, it just comes. Children are most spontaneous, they not artificial, they are not at all artificial. In the same way we have to be very natural about everything. It's alright, while talking to each other, if the men hit the men a little bit, doesn't matter. They have not insulted, it's a love, expression of love, is alright. But should be spontaneous, should not be artificial. We should not take to artificiality in Sahaja Yoga, at all, by any chance.

But wearing clothes is not artificiality. To be decent is not artificiality. To be dignified is not artificiality.

Artificiality is that, what you don't feel inside, is to say out. That is artificiality and for a Sahaja Yogi, he feels he has that bashfulness, he has that shyness, he has that protocol and he respects his body. Out of respect of the body he doesn't want to do something that will insult his body. And that's how if you understand how far to go and how far to stop.

Then there is another way of indiscretion in Sahaja Yoga, which I have seen, is that people start using Me for many

purposes like that. Like, supposing, now somebody's writing a poem.

So he'll come to Me, he'll say, “Please correct my poem." I'll correct one poem, two poems, three poems, ten poems, then he will lose the capacity to produce poems.

You should not use Me for your own purpose in that manner, but in any case you are using Me. But with an understanding that `Mother is all the time with me and is helping me,' there's no need to come forward and jump on My time and to take My time and to bother Me so that I should feel, `O God, when will I get rid of this?' Or others have a thing, “Mother, You must come to my house, You must take my child, You must meet my husband, he might be a drunkard." So taking attention to what you call `yours' is also indiscretion.

Instead of that, you put your attention to Me instead of taking My attention to you. It's a very delicate line, as if we are walking on a sword. It's a very-very delicate line of discretion. But once you know as a state within yourself, you are discrete; you cannot be indiscrete even if you want to be. And that is what is the ascent part.

So once you come out of this Chakra and pass through your Āgñyā, you enter into Sahasrāra where you have to be discrete. Whatever then comes out from there, blessed, whatever expression comes out, blessed, from the Sahasrāra is all discrete and beautiful.

Some people have a habit of dominating Me also. Like, if I'm talking, they'll talk in-between. If I am saying something, they will come forward. Then I play tricks, I'm good at playing tricks. But I'm very discrete, so it's alright. My discretion plays the tricks. Because if I am

direct you won't like it, so better to be discrete and play tricks.

In everything that we do, discretion expresses itself. And if you are a solid Sahaja Yogi or a Sahaja Yogini your discretion is evident and everybody sees it and knows it, that it is there.

So for all of you it is important to develop your discretion today and to ask Me to reside in your Haṁsa Chakra so that you are all the time stationed in the power of discretion. With discretion we have evolved to the human state and to go further we have to develop our innate discretion which I think is the essence of all the religions, of all the adventures we have had, of all the lives which we have known, is the discretion around which everything moves.

May God bless you all.

[Śhrī Mātaffjīi bows to Sahaja Yogis with the microphone of Her Haṁsa Chakra for 45 seconds.] May God bless you all.

[The microphone is put aside. Drinks some water.] [Referring to the stuffed swans:] Where did you get them?

Sahaja Yogi: Ah, we have one Sahaja Yogini working in a theatre.

Shri Mataji: Ha?

Sahaja Yogi: We have one Sahaja Yogini working in a theatre. And she made them, herself. They are beautiful. [Shri Matajii makes gestures of appreciation.]

Shri Mataji: *[UNCLEAR* Beautiful].

Let us have the Pūjā.

There's so much which can be said about this creature [swan] I mean, endless it is. I mean how far can we go? In all your decisions making everything is discretion, the Divines's discretion.

So, [takes a microphone] so much to be said about discretion there's no end to it. And as you know that in these days of confusion, it's the discretion that is going to take us to our right direction.

So discretion is so important.

In every our decision making, in your understanding thing, in small things, in big things, in everywhere, discretion that is a Divine understanding, we have to have.

May God bless you.

Contents: 1988-07-10 **Talk to Sahaja Yogis, likely before the Evening Program, after Śhrī Haṁsa Swāminī Pūjā, Grafenschau, Germany**

I felt that I've fallen into the depths of joy, into the ocean of joy.

So beautiful it was, that you all could come and give Me such a surprise. Of course I love you very much, no doubt.

My love is not mental, is not emotional, it's existence itself. I exist with it. It's My innate nature, which I could not enjoy unless and until it is reflected. It has to be reflected and today I felt the reflection in you people. I was so overjoyed, so very overjoyed. Everything seems so beautiful.

All these petty problems that trouble you and sometimes try to bother Me also just disappeared. I just felt that

everybody is so cleansed and so beautiful, everybody's ego washed off and the nectar of the beauty of love is just pouring into them. It's not easy to describe, that was Nīrānanda, I felt it today, complete Nīrānanda.

To feel Your own joy reflected is something so boundless that You cannot put them into the limitations of words. You have given Me the greatest joy today and a very great feeling that Sahaja Yoga now will be established very well in Germany especially.

I always felt about Germany that it needed a special help and the way you all have rushed here is something like a place, say in the hand or in the feet, if there's some pain, so all the attention moves towards that, like that. Germany is a very strong nation and if you could take them to Sahaja Yoga we'll have that metal within us. It's very important. Every country has something special. The metal of Germany is very important and if that comes into us, we'll have that courage.

So may God bless you all for that.

May God bless you.

Contents: 1988-07-10 **Talk to Sahaja Yogis, after the Evening Program, after Śhrī Haṁsa Swāminī Pūjā, Grafenschau, Germany**

Alright, one, I'll speak for a five minutes.

In a way our European tour has now come up to Germany, up to Munich and it has to spread out to other parts of Germany, is very essential. Specially in Bavaria, as I've heard, there's a lot of orthodoxy and also an influence of the Catholic Church.

So it was necessary to start the German center in Bavaria, in Munich. But I'm so happy the way you all have come here and the way we have worked it out, that we have really changed the vibrations of this place. When I came here I felt the vibrations were not so good and many other people have used this place I was told. But I find you all have changed the vibrations and things are much better here. That's how, the more you travel, the more you go, the more you talk to people, the better it is, for them, to see how vibrations change and to feel the goodness of the saints coming in their own glory. And the saints are recognized by the change of the atmosphere.

Now I was thinking about when you are going to Andorra.

So many of you will be going by buses and you can, on your buses, have big posters put up or maybe banners put up. You can have the photographs, you can wear the badges, you can stop at some village, some place, talk to people, sing the song, all that will change the atmosphere all the way, wherever you travel. Now the time to keep quite has gone. Now we have to talk, we have to sing, we have to show that we are quite capable people and that we can express ourselves beautifully, in a dignified manner. For example, it's nice when we are together in privacy under a beautiful tent like this. We can dance, we can enjoy ourselves. But when we are outside, facing the public, we have to sing, but with dignity. That's the discretion part of it. And here we have to all enjoy among themselves, jumping, laughing, everything is there.

But the outside world thinks that a saint should be a very serious personality. Even to Me they said, “Mother, is

there any photograph where You are not smiling?" I said, “I don't know, maybe some of them, quite angry also sometimes." So, I said, “Why?" “Because in America nobody likes a saint to smile." I said, “Really? Is it, that all the rest of the people should smile and enjoy and the saint should sit sulking, is that what they expect a saint to do?" Saint should be the one who should be smiling and laughing. But they haven't come to that stage of understanding that the joy is the right of a saint and not of an ordinary person.

So we need not look sulking and unhappy, but we need not be very exuberant with our expressions.

So this is how things will work out. But I love to see you dancing and enjoying, your body rippling with vibrations and everything feeling so nice, it looks so nice and everything you can express through your own body, the joy that you are feeling. Despite all that sometimes we find that there are some people who cannot get over their sickening unhappiness and they look so funny and absurd in a group of people who are so joyous.

So I have to warn all of you because I had a case of a lady who was from India and she was married; her husband was a very fine man, very happy person, very joyous and a good person. But this lady refused to assimilate herself with that group, with that society, with everything and she just kept out, all the time and was trying to show that she was very unhappy, she could not mix up, she could not be collective.

As a result she had to go back. She has created a problem for Me but still she can't get over her stupid ideas about her so-called unhappiness, so-called

separation from her family maybe, or so-called calamities, which are no more for a Sahaja Yogi.

So I have to request you that, come to your joyous condition. Be happy, that you are in that condition.

Thank God that nonsense of unhappiness is gone. That is how you can see so many miracles, you can see so many good things happening in your life. But if you are a crying baby and if you are always complaining and you look so miserable as if the whole world is falling upon you, then the whole world will fall, you have asked for it, alright, have it.

You see, all the Gaṇas are waiting to do what you want. Now, you want misery? Alright, have it. On a plate they'll give you the miseries. But if you want to be happy they are there to make you happy.

So it's important for you to understand that we have to be very, very happy, joyous people, welcoming what Sahaja Yoga has given us and not to be serious, unhappy, complaining, nonsensical. You are above all these things. If we cannot rise above this then, what will happen is that you'll go down, down and down and down.

I love to see all the Sahaja Yogis enjoying music, dancing, singing because you are in another world.

You have got rid of all that was nonsensical, all that is fallen off now. If it has not fallen, that means you need more maturity, you have to come up. If you are still serious, thinking `what? This, that,' then you require some more meditation, shoe-beating, all kinds of things. You have to treat yourself. But you have to be in joy, all the time in joy.

In joy you do not have unhappiness or happiness; it's just joy, absolute joy. I cannot keep Myself even serious for more than one minute, I try to be serious but it's difficult because so much joy is bubbling all the time, that I find it difficult to show that I'm not very happy or I'm angry.

So I would request you to be completely lost in the ocean of joy. Give up all your conditionings, all your nonsensical ideas but just be joyous and be happy with yourself and with all the rest of the Sahaja Yogis and with Me.

So this is the greatest discretion, today, we have to learn is to be joyous and happy. Are we happy, are we joyous or are we complaining? If you are complaining, if you are sitting like this, then you are not a Sahaja Yogi. If you don't how to smile and laugh, then you are not a Sahaja Yogi, absolutely, whatever you may say, you are not a Sahaja Yogi. You must always have a smile on your face all the time and you should be happy people. Not artificially, but from within. If you are not felt it as yet better go into meditation, work it out, see that you don't feel guilty, see that you don't feel unhappy.

Now those who feel unhappy among you please raise your hands [laughter and laughs]. Thank you for this. Ah, alright.

Nothing like laughing. Laughs is a greatest correction, you'll laugh at yourself, you'll laugh at others.

Don't make others look ridiculous, but just enjoy the way others are and enjoy each other. They are all very beautiful people, very beautiful, it's like one beautiful flower is enjoying the fragrance of another beautiful flower. That's what should be. One should not feel, that, `Oh, look at this flower it's so beautiful.' Look at yourself,

you are so beautiful too. But unless and until you enjoy the fragrance and the beauty of another flower, you cannot know what you are, because you are all just the same inside, you are all people who's Spirit has come into their attention, wonderful people, certified Yogis. See, you all have got the light on your head, if you want to see, we have a photograph to show that you are certified Yogis and on top of your head, all of you there's the light.

So you're already certified by every camera that you are Yogis. Now whatever you may try it is so, you're already certified.

So for certified people it's not proper to take other certificates.

May God bless you all.

[Shri Matajii sings along with Sahaja Yogis for about 6 minutes.] What a raga! It is a Hansadhwani.

I must say I used to sing much better than this, but you see, if you go on giving lectures you can't sing.

You have to get get to one thing and that's what has happened. But this raga is Hansadhwani. Today is the Haṁsa's thing and this is Hansadhwani. Dhwani means the sound of Haṁsa.

Ah. I'm just making fun of Indian people who who try to sing bhajan in the villages, you see and they will sing one sentence which has no meaning at all, you see, like “Viṭṭhala to barawa” means, “Śhrī Kṛiṣhṇa Who is good." Again, “Śhrī Kṛiṣhṇa is good” he's good after all and what's the use of singing again.

That's all, you see, they cannot tribute to Him. All of them singing this for hours together! “Viṭṭhala to barawa, Viṭṭhala to barawa." In everything they'll sing that.

So I was thinking what's the matter with these people, from where did they get this word `barawa'? Maybe some poet who's name must have been Baraway, so he has given this barawa, barawa. But I think things will improve now when they will see the way you sing, they will improve.

[Shri Matajii and Sahaja Yogis sing `Bhavāṇī Dayani'.] In this small song how much they have said, so many things. “Amara pada dani." That “She gives you the status, which is indestructible, the position, which cannot be destroyed", “amara pada” “the highest." That's the description of the Goddess and that's what you have got.

May God bless you all.

So we have to thank the people of Germany have organized this program so well, so beautiful. [Applause.] Also we have to thank all the musicians from Switzerland [applause] who stayed back and have brought such colour to the all ending program. These are all very memorable moments, so very beautiful.

I hope you all will carry the peace and the joy that you have imbibed within yourself here. We have to thank all these people who have worked so hard to prepare such beautiful presents for you and for Me.

Also we must better thank the nature and atmosphere which was very kind to us.

Contents: 1988-07-13 **Talk to Sahaja Yogis, after, Public Program, Ashram, Frankfurt, Germany**

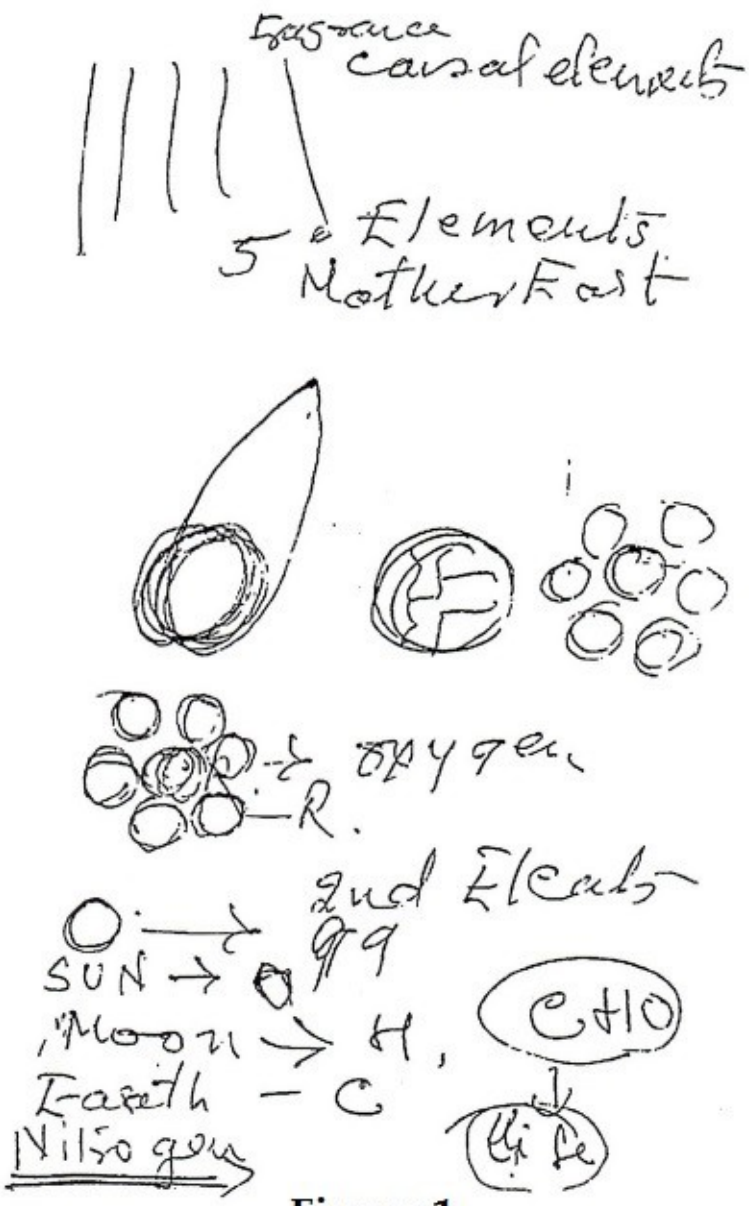

Figure 1.

Bring Me a piece of paper and a pen. I want to show you something. [Then She started drawing. She started off with a dot. See F1.] See, this is Śhrī Shiva. When there is one, it is just a dot. There is nothing else existing. But then Śhrī Shiva wanted to witness Himself, in the sense that there needed to be another.

So there can be a mirror and He separated Himself from His Shakti. But because the love between Śhrī Shiva and Śhrī Shakti is so deep, the Shakti was not very pleased that She was pushed out. [See F1.] [So Shri Mataji then drew a circle around the dot and went a few more times round and made the circle like an ellipse. And the ellipse is there because the Shakti wants to come back to Śhrī Shiva and He pushes Her out again. “Go create!" He said.

So that is why all the circular movements in the universe are not perfect circles but ellipses and that is one of the

manifestations of the love between Śhrī Shiva and Śhrī Shakti. Once She had accepted what She had to do, She separated Herself into three: Śhrī Mahākālī, Śhrī Mahāsaraswatī, Śhrī Mahālakṣhmī. They started on the subtle level, started manifesting on the subtle level, started manifesting. There was not yet any material creation. The causal bodies for anything that exist are these three powers and then Śhrī Ādi Shakti created Śhrī Gaṇeśha, the fourth one.] [First Shri Mataji explained the `Om'. The one line is Śhrī Mahākālī, the bottom one is Śhrī Mahāsaraswatī and the other is Śhrī Mahālakṣhmī. Then there is the bindu [dot] of Śhrī Shiva. Then She said that the creation went into the material creation also, you see that on the left side is hydrogen and on the right side is oxygen and in the central channel is nitrogen and in the Mūlādhāra is carbon.

And with these four atoms you can create amino acids and these amino acids are the basic building blocks of life. Shri Mataji wrote this down on the paper. See F4.]

***Contents: 1988-07-14*, Public Program, Brussels, Belgium**

... God and Divine, by the people who themselves are corrupt, money oriented.....

[After the program to someone:] Why don't you wear a vest? Reply: It is too hot.

Shri Mataji: In Sahaja Yoga it is compulsory. [Starts laughing a lot].

***Contents: 1988-07-15*, Public Program, Amsterdam, Netherlands**

[On the way from Belgium to Amsterdam, there were some custom formalities and the Belgian drivers lost their way completely reaching first Rotterdam. Shri Mataji entered the Hall two hours after the Program started. Local Sahaja Yogis had already explained everything and started giving realisation. Just as they got to the Sahasrāra Chakra, Shri Mataji entered the hall. Shri Mataji delivers the shortest lecture in the history, at that time, of Western, Public Programs:] I think already some of you have got your realisation. I can feel beautiful vibrations in this place. It's a great thing that Sahaja Yogis can give realisation; My task would be so much easier.

So, I don't think I should disturb it now any more, but I would like you to put your hands towards Me like this and see if you are feeling the Cool Breeze in the hands. One may be hot, one may be cold, doesn't matter, just see if you are feeling the Cool Breeze in your hands. Any amount of lecture is not going to give realisation. It's a happening that has to take place.

Will you please also see if you are getting a Cool Breeze on, or through, your fontanelle bone area if you put your hands and bend your head a little. Put the left hand towards Me and the right hand on top of the head. Now please put your right hand towards Me, like this and bend your head and see for yourself if there is a Cool Breeze coming out. Once more now, left hand towards Me and the right hand above your head.

Now you have to put both your hands towards the sky and push back your head and just ask a question, three times. You can call Me `Mother' or `Shri Mataji'; `Mother,

is this the Cool Breeze of the Holy Ghost? Is this the Chaitanya? Is this the all pervading power of Divine love?' Ask the question three times, whichever you like.

[Shri Mataji blows into the microphone.] Now take down your hands please. Now see for yourself in your hands. Are you feeling the Cool Breeze? Those who have felt the Cool Breeze in the hands or on their heads, please raise your hands, both the hands please; both the hands please. Most of you have felt it. [Laughing.] Surprising, isn't it? Such patience! May God bless you. May God bless you.

I was saying that if they are real seekers they will wait and they will get their realisation on the way.

Of course, I would like to meet all of you here one by one, if you want to come to the stage. And remember that you are a special category of people. That you have been seeking for ages now. But now you have to respect your Self-realisation. I will be happy to meet all of you here, one by one and if you have any questions you can come and ask Me here; will be a good idea.

Please come. Come on, come on.

Congratulations! [Laughing:] That's how, you see, that's how you don't need Me really, isn't it. You can do it yourself. That is how; I know why I got lost. I wanted to see... Hello, how are you? How are you keeping? So, may God bless you.

I am sorry I got lost but...

[After the experience of Self-realisation, the seekers came one by one on the stage from 10 p.m. until 2 a.m.

Shri Mataji repeating again and again:] They are beautiful people, such strong desire.

[Related to the late arrival Shri Mataji said:] The fact that I got lost must be the work of the Deities.

I'm glad it happened so I can meet all these beautiful people. After I came late, I felt obliged to stay.

Contents: 1988-07-19 **Arrival, Briggite Nicod's House, Bogotā, Colombia**

[Shri Mataji was invited at that time by Brigitte Nicod from Switzerland to give, Public Programs in Bogota.

These are the words of Shri Mataji on arrival in Brigitte's house, taken from the video which was made at that time:] Now you have done here. All your pure desire has worked, so full of love, so much of it. May God bless you. You are going to do something great here, I am sure.

So wonderful to come here, so nice, you are already there, beautiful.

So nice to come here, so wonderful, beautiful.

It's a wonderful place I must say. I had to come here, spiritual, so spiritual, beautiful. There must have been lot of seekers in this country. Nice to call Me here. I am very happy. I could also manage with My husband.

Contents: 1988-07-20 **Sahasrāra Pūjā, 1st Pūjā in South America (on Independence Day of Colombia), Bogotā, Colombia**

It is such a great pleasure to be here in Colombia which was My great desire long time back, that somehow if I could come later to this country, I may be able to start Sahaja Yoga here because I did feel at that time that

there are lots of seekers and very good people in Colombia. They are the seekers of truth and want to rise higher in their awareness and as it was desired by Me, it has worked out. I am very happy to be here among you people. And we have people from also other countries of South America which is a very great thing. It started working out in European countries, which were developed countries we can say, but I always had a very earnest desire to come to the other side, that is the underdeveloped countries where there is culture. It has to spread to all the countries; no country should say that `it did not come to us, that we did not know the truth, that we missed the point.' As you people are the first founders and the foundation stones of Sahaja Yoga you have to be very careful. As I have said many a times, the knowledge that we have from science and other things is the knowledge of the tree but Sahaja Yoga is the knowledge of the roots.

So we have to become deeper personalities, we have to see our own depths and our own glories and our own beauties and to enjoy them.

All that beauty you can have plus you can see that the human beings are part and parcel of one personality but we cannot do it just by lecturing or by giving sermons, but we have to prove it to them by their ascent, that is by giving them Self-realisation, by the actualisation of the experience. In every way we have to tell them that the truth cannot found out by paying money or by making efforts or by sufferings. The truth resides within us and we have to just reconcile to the idea that so far we have not found it.

Now the way you will handle them is very important, because they come to My program, get realisation, but when they come back then you have to handle them very carefully and delicately. Also you must understand what is the pulse of your country, what is the specialty of your country, pulse of the country, what is the pulse. Now for example I find people here are very sweet, very innocent, very traditional so you have to approach them in that manner. But supposing they are from the intellectual sort of areas or from overindustrialised areas, then you have to approach them in that way.

So first of all you must keep your vibrations clear, also you must know what you should do as to become experts in vibrations. You should be able to say whether somebody is catching this or that or what you are catching but, you should not in any way tell them what others are catching, let them find out themselves. As they will start growing in their own sensitivity, they themselves can find out what's wrong with them. They themselves will tell you, what is the finger they are burning, where are they getting the heat, they themselves will tell you.

Then you have to tell them that this is the center you are catching, this is the problem, if they ask you.

This is how you should move with them, but in any case if there is any problem, anything, you can write to Me directly, I am always available for anything that you want to know.

I hope today there will be many people who will be coming to the program, but follow-on has to be attended properly by all of you and you should be able to gently

handle them and as you know that we do not have anything like registration of names, or anything, but better is to talk to them, each one of them, ask their names, what are they doing, where they live, it's much better. And if they want they can leave their addresses with you. For your Pūjās and all that, you have to see them, if they are deep enough, then you can call them for Pūjās, also Pūjā can be quite a shock to them because they have never known all these things before. There are so many ways by which you can convince them that this is the truth. In any case if you have any questions you should ask Me later on, so I can tell what is to be the problem.

So now let us now have the Pūjā and after that I think most of the questions will be solved for us, practically.

Alright, so let us have the, for washing, little warm water will be a good idea.

Contents: 1988-07-20 **Conversation, after the Sahasrāra Pūjā, Room, Bogotā, Colombia**

[Shri Mataji called Sahaja Yogis into Her room and told them to look at the entrance to Her bathroom.

After a while, Sahaja Yogis could see vibrations like a gentle shower falling down. Shri Mataji said:] It must be Śhrī Gaṇeśha. Now I feel you start being able to see the things only I could see before. I wish to make you see those things.

Contents: 1988-07-20**, Public Program, 1st, Public Program in South America (on Independence Day**

of Colombia), Hotel Dann Colonial, Bogotā, Colombia

[Shri Mataji enters while `Mahālakṣhmī Namostute' is sang.]

I bow to all the seekers of Truth.

When we talk of truth we have to know that the truth is, was and will be. We cannot organize it, we cannot change it and we cannot conceive it. We have to understand it as it is. But the truth that we know only through our sensitive central nervous system, like I see you all sitting here and also you can see Me sitting here through you eyes is the truth. Or the thing, you heard the music from your ears, through your sense organs. Whatever you have known through that, through your feeling is the truth. It cannot be your imagination or your ideas which you have got in your heads from your childhood or maybe that somebody has put it into them.

So we have to be honest in our seeking and whatever we have found to be of no use or which is not honest we have to give up.

Now whatever has been told to you about your Chakras, about your subtle being inside, all this is the knowledge of the roots. We have through our science advance quite a lot. We know lots of things that are existing but this is the knowledge of the roots. Now as a scientist and as a scientific mind you should keep your mind open to see whatever I am telling you is the truth or not.

So when we became human beings we developed certain senses within ourselves in our evolution. Like if you take a dog or a horse and ask them to go through a very dirty lane, it will not feel hurt, it will just pass through. But for

a human being it is very difficult. An animal does not understand anything that is beautiful. Now we have achieved a lot as human beings but still we have not achieved the absolute because there is so much difference of opinion, everybody thinks that he is correct and everything that we find is a chaos today.

So to achieve that absolute state something more has to happen in our living evolutionary process.

What is that is already told to us in all our scriptures. Christ has said that, “You are to be born again." Now when He said that, you cannot just take a certificate that I am born again and go about saying, “I'm born again." But when you are born again, something has to happen within yourselves.

Today is your Independence Day and I congratulate you for getting your Independence. But still we have to have our full freedom. Because we succumb to temptations, succumb to falsehood, we are tortured by people, oppressed by people, so many problems exist. We have not been able to free ourselves of our problems either physical or emotional or mental, even spiritual. For this there is a very, very simple method of the last breakthrough.

For your evolution as human beings you did not pay anything, you did not put any effort. I have come here to give you the message that you don't have to pay, you don't have to work hard, it is just there, you have just to have it. You are all ready to get it, you are all ready to become that, there is nothing to be done anymore. Like one candle which is enlightened can enlighten another light without any difficulty; in the same way it will work

out. By this you will become realised Souls. Like this instrument [the microphone] is prepared and unless and until it is put to the main it does not work, it has no meaning.

So you are perfectly made for that, only thing you have to be connected to the mains. You will be amazed by this connection; so many things happen that we can't believe how we are so glorious and so beautifully made. This is our own, our own property which is not known to us, which you suddenly discover and you are amazed at yourself.

There is the power within us which I call as the power of the Holy Ghost, which is reflected in the triangular bone called as sacrum. Holy Ghost is the Primordial Mother; how can you have a son and a father without a mother.

So this Primordial Mother is reflected within us in the triangular bone called as sacrum. When it is awakened we get connected with the Divine Power of God's love.

Many people don't believe in God because wrong things have been done in the name of God. But there is God and we have just to reach that stage where we can feel His love, His All-pervading Power around us, like Cool Breeze of the Holy Ghost.

You get your real baptism and you find as Cool Breeze of the Holy Ghost coming out of your fontanelle bone area which was a soft bone in your childhood and the bone becomes also soft like a child's bone.

Then you start feeling the Cool Breeze all around yourself as very beautiful cool vibrations. Such a person becomes extremely powerful, he becomes powerful with his compassion. Wherever his attention goes he cures that

problem and such a person has a personality or a temperament that when he is among the people who are disturbed and troubled, their problems disappear.

The attention itself becomes collectively conscious, means you can feel another person on your fingertips, the centers. You can feel it within yourself, also what is wrong with you on your fingertips. This is what has to happen to all of us when we become really peaceful within and when we are peaceful, the peace spreads everywhere.

There are great organizations who talk of peace, peace foundations, this peace and there is no peace within. It is all artificial, men-made. But when the human beings become peaceful within themselves, there is no problem and they start enjoying each and everything of creation and the best thing, they enjoy are the human beings and one starts understanding how beautiful God has created these human beings.

It is very surprising that so far I have not been able to come to such a beautiful place for this work, but I have been here before for some official work of My husband. At that time, I did feel the beauty of this place but there was not time to do this work. I think this was the time I had to come and I am sorry for being so late in My coming here; because once you become that, you become the source of joy for yourself and for the others and the Joy does not have duality like happiness and unhappiness, it is an absolute thing; you become the witness and start seeing the whole thing as big drama as if when you are in water, you are afraid of getting drowned, but once you came into the beat you can see

all those waves with fun. But when you are experts swimmers, you can save many who are getting drowned.

So this has been written long time back by William Blake, that men of God that is the category of people who are seekers, will become so godly that they will start saving other people, So though we find that in modern time there is so much of chaos, so much of tensions, so much of problems, there is one thing definite in this special area only now people are seeking the truth.

I must have given many lectures on Sahaja Yoga and as you must have heard from him that Sahaja means spontaneous and Yoga means the union with the Divine. After the realisation, you yourselves become the knowledge but before that you better get your realisation first.

Because say there are beautiful lights here and if you have to put them on, I have to just say, that just press one button and all the lights are coming; if I have to tell you about the history and all the organization and everything of this electricity, it will be boring.

As a Mother, I would say, if I have done the cooking and if you are hungry, you'll just say, “All right, Mother, now serve the food." So there is no end to My talking about it, it's better we should have our Self-realisation.

May God bless you all! Question: Has sexual energy something to do with the Kuṇḍalinī?

Shri Mataji: Nothing. It has nothing to do, is a wrong idea. You see [on the Chakra Chart] the red Chakra is the Chakra for our excretion, for our sex energy. The Kuṇḍalinī stops at the gate of Christ, at the Āgñyā Chakra because if your eyes are very much wobbly then the

Āgñyā Chakra gets blocked. But in Sahaja Yoga, we believe in beautiful marriages, but not in funny type of perversions, but we don't have to tell you anything, because you become your own Guru, because Spirit is your master and once you start seeing everything in the light, you yourself drop out.

For example, you are holding a snake in the darkness, you can't see it and if I say drop it, you will say, no I am holding a rope, why should I drop it. But if there is light you will immediately drop it yourself.

So with realisation you develop your Divine wisdom as well as your Divine discretion.

Question: Are Sahaja Yoga and other types of Yoga more or less the same? 407

Shri Mataji: You see every Yoga that they talked of, was established thousand of years back in India; like you can say Haṭha Yoga or Rāja Yoga; but the way these things are practiced today are very unscientific, because unless and until Kuṇḍalinī starts rising you cannot say where is the problem and if you do any exercise indiscriminately, is going to harm you.

Question: Is the awakening of the Kuṇḍalinī, that we shall get tonight, something permanent, something that will occur just for a moment? And what should we do to keep it?

Shri Mataji: Good question. It happens spontaneously and it just works that moment but the Kuṇḍalinī is the one that emerges though your system, from your fontanelle bone area and She finds that there is a problem, say in you liver, then She goes back there and starts working there on the liver to cleanse it.

So with the experience one start knowing how the Kuṇḍalinī works on the various centers then She starts establishing and is established in a permanent way. As we can say when a seed is sprouting the little *[UNCLEAR* premune/primule] sprouts and then you have to look after the little tender plant for sometimes, then it becomes a tree. Within one month time you become an expert and here you have a center open every day where you will come to know everything.

Question: Kuṇḍalinī is a force in itself, what is the way of increasing the power of Kuṇḍalinī and what is the relationship between Kuṇḍalinī and the Spirit?

Shri Mataji: Spirit is the reflection of God Almighty and His Power is the Holy Ghost. When He [the Spirit] and the Kuṇḍalinī both of them meet then it is like a little flame which burns within our hearts as Spirit, gets the force and the whole thing becomes enlightened. It is such as vast knowledge... once you have your realisation, it is better to understand these things in one light then to understand it without lights: when we are in darkness, we cannot talk of the colours, in the same way, let there be light, then we can understand it better.

Question: It's quite a new knowledge; it is said it is dangerous to wake up Kuṇḍalinī when the Chakras are not purified; it is a fire that is burning. What is your spiritual power that makes that the Kuṇḍalinī can come up and not damage us and why is the time so short?

Shri Mataji: The first thing is absolutely wrong and false that the Kuṇḍalinī gives you problems; because people who do not know, who have no authority from the Divine try to try some tricks on people; as a result of that the

deity of innocence gets angry and you get the result as heat in the body.

Now the Kuṇḍalinī is the Primordial Mother, your own individual Mother, your own Mother; when your mother gave your birth, she took all the trouble upon herself and she did not give you any trouble, did she? And She knows everything about you. She knows your past, She knows all your weaknesses and She is so kind, so gentle and She some way or another manages this second birth. As far as Myself is concerned I don't want to say much about Myself because Christ was the Son of God, He was the Path and He was the Gate and when He said that and people crucified Him. That was the truth but people can't bear the truth without realisation. I don't want to get crucified because you know the time is so short.

Question: Is Sahaja Yoga the only way and what is the function of Tantra Yoga?

Shri Mataji: Tantra means the instrument, actually in the pure sense of the word. But those who called themselves Tāntrikas are just the opposite of what is the Tantra. They know how to spoil your instrument, just to capture you, it gives you the negative forces, just to take away your freedom. They try to control your money, they try to control your family, this is not Divine. It's black magic in a way, in a Western language is black magic.

Question: Does the Word of the Holy Scriptures have something to do with the Kuṇḍalinī?

Shri Mataji: Yes, yes and the description of the Kuṇḍalinī, of all this instrument is the Tree of Life...

Question: If the Kuṇḍalinī has been, is and will be always in connection with the Spirit, then why does the Spirit incarnate?

Shri Mataji: But the Spirit does not incarnate. It's quite a good question that we should have been born as realised Soul, what was the need to have the separation, is the correct question. That's what you mean? The answer is very simple, you know the story of Adam and Eve, everything was done so well; if they had listened to God, we would not have gone through all the problem. But they did not. They made a mistake; this is the main original problem they created for us.

So we had to go through everything so-called knowledge which is not real knowledge and then come to this.

At human level you are given freedom. But they never wanted to use the way God wanted them to use, so they went in a roundabout way.

So God said alright, go ahead, find out for yourself and then He'll come and give at the last when you will be ready to receive the Truth. And even now I am telling you can get it without any difficulty, it's your own right, you have it, it's your own, still people are finding it difficult in their freedom.

So that is human being you see. He can't accept anything. They have to learn though making mistakes, going into problems, then they learn it.

Sometimes they are too conditioned, sometimes they are too egoistical and they cannot discriminate between the Truth and untruth.

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Do you want more questions or realisation? Audience: Realisation, realisation! [At the end of the program Shri Mataji shakes hands with all the new people.] [Coming back from the program, Shri Mataji spoke in the car about the problem of drugs which was the `pracope' of Ekādaśha Rudra (the enlightened anger of Śhrī Shiva). Śhrī Shiva is the one consumes all our poisons to save us. If He is angry, He doesn't consume them any longer.]

***Contents: 1988-07-22*, Public Program, Day 1, Outdoor Spreckels Organ Pavilion, Balboa Park, CA, San Diego, U.S.A.**

[For the first time the local TV station camera covered the event.] [Introduction by Gregoire.]

I bow to all the seekers of Truth.

If we are seeking the truth we have to understand that truth is what it is. It was the same and it will be the same. You cannot change it. You cannot organize it. You cannot limit it. But at the stage when we are human beings, we know the truth but a very little part of it. Truth is to be known on our central nervous system, is not by any lecturing or by any mental process, emotional process, physical process or spiritual courses. One has to rise to that state of enlightenment, which enables us to see the absolute truth. The part truth we know through our senses as you can see Me here sitting and I can see you sitting around. I can see so clearly. And you can see Me clearly through your eyes and you know the truth that I am sitting down here.

So, also through our ears, through our eyes, through our sense organs we see the truth and all the other

dimensions of these organs we have achieved we can see the truth as well. For example, if there is a dog and if it has to go through a dirty lane, he can do it. But human beings cannot do it. They can see the things that a dog cannot see. Many things that they can enjoy and hear, a dog may not enjoy.

So, in our evolution we have achieved lots of things, no doubt but still we do not know the absolute. If we had known the absolute, there would have been no difference of opinion. All of us would have seen the same point, but it's not so.

There's so much difference in understanding of any truth, which proves that there is something wrong somewhere.

So, up to the human awareness, though we have achieved so many things, still we have not been able to see where we have gone wrong. We have not gone wrong but we have to still achieve a little higher state of consciousness. As you have become human beings you have not paid for it. Nobody has paid for becoming a human being say from the animal stage nor have you done any exercises or book reading or anything like that. Spontaneously you have become. Spontaneously. It is a living process. All spontaneity because Divine is a living force which acts within you and make you a human being and if you have to go to the higher state also, it's this spontaneity which is going to work it out. Now whatever you have heard about your subtle being within yourself, you might have not heard about it or you might have heard about it in a way that may be frightening but as a scientist I would say you have to have the open mindedness and the honesty of a scientist to see for

yourself if it is the truth or not and if you find it to be the truth then as honest people you have to accept it because the time has come for you to achieve it and to get it. You cannot make a drama out of it, you cannot give a false certificate, you cannot form an organization: it is you who has to achieve it because it is your own property within yourself. It is all your own, it is all your glory within yourself which you have to achieve through this spontaneous method of what we call of Kuṇḍalinī awakening. Now when we talk of Kuṇḍalinī, we have to know it is mentioned in all the scriptures. Christ has clearly said that, “You are to be born again." That doesn't mean that you put a certificate upon your head and say that `oh I am born again.' What does that mean? Born again means something. What has happened to you when you are born again? What have you achieved as a person who is born again? It's not just changing labels and saying artificially that you are baptized. You have to be really baptized by the Holy Ghost. Now in the Bible we read about the Holy Ghost. But do we know where is the Holy Ghost? What the Holy Ghost is? We have not idea about the Holy Ghost because like blinkers if you see the knowledge about Christ, we cannot understand him. He was not allowed to preach and to talk about Divine for more than four years. What can you do in four years? You won't believe in London, I was working on seven hippies for four years. I couldn't crack their heads. It was impossible to give them Self-realisation.

So difficult... extremely difficult. They had no idea about Self-realisation at all.

So much conditioned. It was very difficult task. But it was achieved after four years. Now I must say the way Christ achieved so many thing was remarkable because four years are nothing. Human beings are so difficult. Because of their freedom they have two problems. One the way they have got conditioned themselves and the second, the way they have developed their ego. It is so difficult for the Divine to work out this last breakthrough except that they have to desire it. And this pure desire within us to be one with the Divine is this Kuṇḍalinī, is the reflection of Holy Ghost within us. That's the primordial power.

The primordial power within us, which is reflected as Holy Ghost within us is the Kuṇḍalinī. But if you go and ask anybody what is the Holy Ghost, they will say I am agnostic. They won't be able to explain. It's a mystery. It's kept as a mystery because we do not want to see where are the references. Christ himself has said, “Those who are not with Me are against Me." But who are those, which are with us? He also said, “You will be calling Me `Christ, Christ,' and I won't recognize you." So we have to be careful and He also said that “I will send you the Holy Ghost." What about that? All His life He tried through His life, through His model to establish what we call a center within us, a center which you see as Āgñyā Chakra which was a very narrow gate between the combination of our conditioning which creates the super ego and the idea that we are doing this and doing that, the ego and this narrow gate was opened by Christ.

He said, at the end of his departure from this earth I would say that “it is going to work out later on and there

is going to be resurrection" and we have to see that resurrection has to work out within us.

Even Mohammad Sahib has said the same thing that, “At the time of resurrection your hands will speak and they'll give witness against you." But what are the Muslims doing today? They never want to look out for that time that is called a Qayamah, the resurrection time. They are also having blinkers. They don't want to see. But who is the loser? The loser is the person who doesn't want to see the truth, who is identified with something, which is not the truth. We should see the history. We should see what our forefathers have done. We should see what they have gone through. We should see why the countries who are supposed to be Muslims, Hindus, Christians: what have they achieved through it? What have they been able to achieve through it? Nothing. What we see is destruction, violence, disturbances; all kinds of problems and these problem come to you. Why? Why should they come if we are on the right path? Why should there be diseases if we are on the right path? We have to think about it. Can we correct ourselves? Can there be a life, which is completely peaceful and wonderful? But there are many hypocrites. They say there are foundations of peace; there are peace awards, this and that. But do we see them peaceful? Are they peaceful people? Have they got no problems? Is there any method by which we can become those integrated personalities about which people have said that they have to be Self-realised, enlightened, as Christ has said, “We have to be born again." This we can compare with a Sanskrit word, which we call as dvijah meaning `born

twice'. They call it to a bird as well as to human beings who are realised Souls. First they are closed like eggs and then they open out as birds. In the same way, human beings are first closed by their conditionings and by their ego and when they open out they get their complete freedom. Freedom from all temptations, freedom from all fear, freedom from all kinds of negativity that you have. One becomes so dynamic, ageless and so compassionate that this compassion works like Christ when He touched people, they got healed. Such person develops an eye, which Christ has described “thou shall not have adulterous eyes." I would like to know people who think they are very religious; have they been able to get rid of their adulterous eyes? They cannot because this has to happen within you. Christ has to be awakened within you and how is He awakened is through this Kuṇḍalinī rising and opening your Āgñyā Chakra. There He resides. He is to be awakened within you. Also we say that Christ died for our sins and He suffered for us. If so, why should we suffer? Can we suffer more than He has suffered? Can anybody carry that kind of a cross? Why should we suffer if He has suffered? It is all right. We have to do something else so that we take advantage of what He has done for us. But have you been able to do that? Why is it that we should still suffer? Not only this, but people cry and make all kinds of noises and big shows and dramas that they are suffering. This is not necessary.

I was told that in Colombia people actually make a drama of crucifixion. This is making fun of Christ, His life and His message. What He has said that “we have to enter into

the kingdom of God." Surprisingly now, so many thing are coming up and you can see also clearly the truth is different from what people are talking about. But moreover there was a book recently I came across called as Gnostic. Gna in Sanskrit language means to know. But this book was actually an outcome of a book that was written by St. Thomas who went to India just after Christ was crucified. He was in Egypt and he wrote this book and I don't know why but he put it in a jar and hid it under some rock. It was found out. And then they tried to take out the meaning of that and to rewrite it and decipher it. What they have found out is so surprising that it is said that, “One must have the experience of Self-realisation, then only you will know what is God, what is Divine. No use talking about it." What He has said very clearly that, “God doesn't want us to suffer, he wants us to enjoy, enjoy His gifts, His blessings." Now this is not just a story, this is not just a imagination. What it is that something has to happen within ourselves and that happening is a simple thing, just like I would say this is an instrument is made in the way you are, supposing, your computer.

But you have to be put to the mains. Just a simple thing of putting you to the mains. Now as I have said it you cannot pay for it. Since I came here, I have been coming here quite a lot, but first time when I came I was very disappointed. Because everybody said that, “We cannot accept anything for which you do not take money." I couldn't understand this. How much money did you pay to Christ? How far we have gone from reality! Let us face that we have to take to reality now. We have had enough

of all these artificial things and man made ideas. Let us achieve our benevolence. Let us achieve our ascent and let us become that what has been promised and has been told to us. For that you have to have courage and for that you have to have honesty and consideration of your own being. If you have no respect for yourself, nobody can convince you. Nobody can convince you and when I asked them, this was long time back in 1973 [1972], I was in America, I asked them, “How much will you pay Me? It's so invaluable." They said that, “We don't know that." “You have to decide” I said. Even you will be surprised when I went to Boston that year, they asked He how many Rolls-Royces I had because they said, “If you don't have any Rolls-Royces, what are you doing?" I said, “What I am doing? I can't understand. I don't take any money.

How can I have Rolls-Royces?" Now Rolls-Royces, what has happened to the Rolls-Royces you know very well.

So don't be enamoured by these superficial things. Don't be brainwashed by all these artificial things that are coming out. It's high time for all intelligent, sensible people to come to their common sense and understand that reality has to be something beyond. It cannot be purchased, if it could have been, Arabs would have purchased it long ago time back.

I am happy you are in such a happy mood. Because one has to be in a happy mood before going for your Realisation. When I went to Paris they told Me, “Mother, You shouldn't be too happy." I said, “Why?" “Because they will think You are ignoramus, You don't know what problems there are." I said, “I know all the problems." All

right. But in Paris I know the problems very well. At every third lamppost you have a prostitute and every fifth lamppost you have a pub. What else? How can you be happy? But I started My lecture with `Les miserables'. Today that Paris has changed a lot. Quite a lot and I hope one day will come when America will take to reality. Because it is a very great nation. It's a very great place.

But deluded, very much deluded. They are so simple and vulnerable I think that they are deluded by all these artificial, nonsensical things. One should go to the basics of everything. Why are we here? Why if there is God we are human beings? What do we have to achieve? Let's go to that point. Instead of talking about money and Rolls-Royces, let us *[UNCLEAR* to/go...] into basics that are missing within us, let us find out about it. I think there is no end to this message of reality. But there's one thing for sure that first of all, you better get your Realisation. Supposing there is darkness and I want to talk to you about colours, how will you know? Supposing I will have to put on all these lights, there is only one switch that I have to switch on it, you will get all the lights. But supposing you want Me to tell you all about this light and their electricity and also the sources of electricity and also about the history of electricity, you will be fed up.

So best is to get your Realisation first and then to talk about the knowledge which is a Pure Knowledge within us. I just don't know how to tell you that keep your mind open. Keep your mind open. And see for yourself how glorious you are. How beautiful you are. You are at the epitome of your evolution. It is the last breakthrough you are all seeking. Practically in these modern times, there

are so many seekers. There have never been so much. It's a special time when there are seekers. Even when they take drugs or they go to wrong paths or they follow fake Gurus, I would say they are still seekers and they have to find the truth. They have to get it. It is their birthright to get it.

So you have understood about Sahaja Yoga that Sahaja is `spontaneous' that is born with you and your union is with the Divine.

So any amount of mental effort is not going to bring forth. I cannot guarantee anything. It has to work out. If it works out, your luck. If it doesn't work out, we will have to work it out later on. But once you get it then you have to respect it. And you have to learn it and you have to become your own masters. Once it happens to you will be amazed at your own powers and then you become the light and the light is not kept under the table but on a pedestal so that you can help others and salvage them. The subject matter is too long and in English language itself only I might have given at least 3,000 lectures.

So you can all have My tapes and everything but first get your Self-realisation. Unless and until you get your Realisation, no use talking about anything. But one has to talk so I have told you something about it. You should not feel guilty if I have said something by which you have felt guilty.

That is one of the conditions of Self-realisation. If you are feeling guilty then it is very difficult. You must know that the Divine is the ocean of love and forgiveness. And there's nothing that you have done that cannot be forgiven. Actually you are challenging the power of

forgiveness of the Divine. First of all, you forgive yourself and be happy and pleasantly placed within yourself so that you get your Self-realisation.

Of course I would like you to ask Me some questions. But at the very outset I have to tell you I have nothing to gain from you. You have to get your own keys from Me. I have come for that and once you are enlightened you can enlighten other people like one light, like one candle that is enlightened can enlighten another light, you can also enlighten it.

So there is no need to be aggressive or funny. If you are identified with some other theories or some sort of other ideas, you are welcome to be identifying because first and foremost thing I will respect your freedom. And it cannot be forced on you.

So please understand that when you ask questions, please ask questions which are helpful to others and not disturbing.

May God bless you all! I would like to have some questions.

Now can I have some questions? No questions? Yes...

Someone: *[UNCLEAR]*.

Shri Mataji: Gregoire? All right. You better tell Me what he's saying. American English I don't understand! Moderator [Gregoire]: Because we are outside we are going to help.

So the first question is, in which form does Self-realisation come? Is it a mental form? Is it a emotional state? What form or what is it?

Shri Mataji: Excellent, please be seated I will answer your questions. Very good question. It has no form. It's a state. You go beyond your mental, emotional, physical being. It's a kind of a state in which you can feel the surrounding All-pervading Power which is very subtle. Also you can feel your own centers on your fingertips. Also you can feel the centers of other persons, which is in collective consciousness as Jung has described that, “You have to become collectively conscious." You have to become. It's a question of becoming. There is no form as such. It's a state of your personality. Now, the second question... please tell Me.

Moderator [to the questioner]: There was a second question? Yes. The question is, OK, if we just want to know the truth, if we ask for it how does it happen, does it just start on its own? What happens?

Shri Mataji: Yes it happens on its own. We'll have a look. We'll see that, what happens. You have to see to it. All right? How it happens I will tell you. That's you have to have patience with yourself. It will happen on its own. What else? Moderator: He is asking Shri Mataji whether the practice with Swāmī Bhakti vedanta from India has something to do with peace and that's the question, right?

Shri Mataji: Now I would say, don't bring the people over here, which are controversial. Now I would just say one thing. As a mother, I would say, have you achieved your Self-realisation? Have you met anybody who has achieved Self-realisation through these masters? No.

So it's finished. All the great masters like Guru Nanaka and many others have said, “The one who makes you

meet the Divine is the real Guru." So let us cut out all of them because I don't want to discuss them.

Moderator: the next question is once that one gets their Realisation can we loose it again?

Shri Mataji: [Laughs.] You don't lose it, as I would say. But in the beginning it is like a sprouting of the seed. The seed sprouts all right. But then you have to look after it. Christ has given you a beautiful parable of a seed that fell on wrong grounds, which fell on right grounds but sprouted and was finished.

In the same way when it sprouts it's a living force, which brings forth your Realisation then you must know how to maintain it for a while till you mature into it.

Some people only take 2-3 days and they are masters, some take a month and some may take a year. That depends on your own understanding of the whole thing, the personality as you have. But everybody can mature, that's what I can say.

Moderator: Again, it's one of those questions Shri Mataji whether crystal and this kind of things helps with Kuṇḍalinī?

Shri Mataji: It has nothing to do with Kuṇḍalinī. I tell you a test like this. You take a crystal to a seed. Will it sprout? No. Does it do any living process? No, so it won't work out. Cancel out all these things... Come forward, come forward...

Moderator: This lady had a clinical death experience and she saw lights and I suppose well being and she wants to know whether that had to do something to do with the state you are describing or you have been talking about.

Shri Mataji: Light? No, that's short circuit. That would be short circuit. I will tell you about it.

But don't be frightened.

Moderator: Sorry… she felt love, not light.

Shri Mataji: She felt love? Moderator: yes.

Shri Mataji: Now the idea of Divine Love has to be understood also. Divine Love is like the sap of a tree, which goes to various parts of the tree, nourishes the tree and comes back. It's not attached to anything. If you get attached to anything say the sap will say, `I will get attached to a flower,' what will happen. The whole tree will die and ultimately the flower will also die.

So the Divine Love is not attached, but is nourishing. It understands. It organizes. And it is love. Now some lady had come here to say something.

Moderator: I had, in between, one or two questions but they tend to be more personal about mind control and so. This lady just asked whether Shri Mataji can give us Self-realisation and perhaps it will be little logical step. If we have the experience, then perhaps these questions will be answered by themselves.

Shri Mataji: You see actually, it's so simple as that. Say I have done the cooking. And if you are hungry, you will say, “Mother let's have the Self-realisation." But if you are not hungry then you will go round and round. And I will have to run after you. [Laughs.] That's the Mother's plight.

Moderator: So perhaps I'd suggest because the evening is already advanced, I would suggest that let us perhaps go into the most important part of this program and this

is `the collective mediation' through which we may experience Self-realisation. For this I would kindly request those who feel are not interested in it please feel free to leave now. If you don't leave, of course, you are most welcome to stay.

Shri Mataji [interrupts]: No, no, no, they should leave. Why should they waste our time, unnecessarily? They have precious time also. They should leave. It's better. Those who are not interested should really leave because I cannot do anything about it. And they cannot do anything about it. On the contrary, they will be disturbing others.

So better is they should leave. Be careful on that point. There is no use forcing them to be here.

Moderator: So for those who wish to stay what I suggest is now...

Shri Mataji [interrupts]: It takes about just ten minutes. But if they wish to stay only. Otherwise no.

Moderator: Please take out now your shoes. Because this makes a connection with Mother Earth. And sit comfortably. If you have something to loosen like a tie or a belt, just loosen it, feel free. And put your two hands, the palm upwards in the direction of Shri Mataji.

Shri Mataji: Like this comfortably on your lap. Just on your lap. Just like this. Now you don't have to be under any stress or any uncomfortable posture. Be in a comfortable posture, don't push back your head too much, or push forward. Just sit in an erect manner, in a comfortable way, in a very comfortable way.

Imagine! Even sitting on chair, now you can get Realisation. Otherwise people used to go to Himālayas and sit on the ice for years together and would not get their Realisation. You must be some special people.

Isn't it? Or a special time. A special category of seekers. All right.

The first condition again I repeat. We are not to feel guilty. We are not to in any way get angry with ourselves. But we have to forgive and we should know that we are the temples of the Divine. Not to put yourself down by anything kind of mistakes you have done. Please don't remember them. You have to be in the present. In the present in a very pleasant mood. Forget the past. Forget the past. Please forget the past. All right. A very simple thing is now I would like because I am here only for one day, I'm sorry I am here for only one day, but as it is I would like to tell you, how to raise you own Kuṇḍalinī.

So, first you put your left hand towards Me. That suggests that you want to have your Self-realisation.

Left hand straight, like this. And right hand you have to use for releasing your centers on the left hand side which I will tell you. Please don't close your eyes, see for yourself and then you can close your eyes when we really start.

Firstly we have to put it on our heart. Put the left hand towards Me and put the right hand on the heart. This is the first way because here resides the spirit. Here resides the spirit. Second thing is to put your hand, we work only on the left hand side, so put your right hand on the left hand side of your abdomen. On the left hand side of your abdomen. Now here is the center, which is very

important because this is the center of your mastery. Below that in the lower part of your abdomen on the left hand side is the center through which the Divine laws work.

So this the center of Pure Knowledge which will act through your central nervous system. Again we go back on the upper part of the abdomen on the left hand side; then we go back to our heart. Then we go back to the corner between neck and the shoulders and turn our head to the right. Now we bring our hand to our forehead, this is the center which is for our forgiveness. Press it on both the sides. Then we take back our hand on the back side of our head and push it upwards. We stretch our hand now, fully. Fully stretch it. Push back your fingers. Please push them back. Now the center of your palm, please put it on top of your head and press it and press it hard your scalp. And move it seven times, stretching your fingers, seven times slowly, clockwise. Press it hard. Push back your fingers. Push back your fingers. Press it hard. Seven times slowly. That's all we have to do.

Now please close your eyes.

You may take out your spectacles because maybe eyesight might improve with this possibly plus it will help you so both the feet at a parallel line with each other. You have to put your left hand towards Me.

And now put your right hand on your heart. And close your eyes. Close your eyes.

[Shri Mataji meets all seekers individually. After most of them left, Shri Mataji calls all Sahaja Yogis on the stage. Then, in the middle of the night and in the middle of the

huge Balboa Park at the very center of a sleeping metropola, a bhajan session of tremendous joy takes place. Everyone is dancing, just like in India!]

Contents: 1988-07-23 **Śhrī Buddha Pūjā, YMCA Camp Surf, San Diego, CA, U.S.A.**

Today we have decided to celebrate the Buddha Jayanti, it's the day of Buddha's birthday. In the whole map of time, Buddha came to this earth at a time when it was so important for Him to come. That time, especially in India, we had two types of people: one, who were very ritualistic, trying to be extremely strict and disciplined; and the another were the people who were too much conditioned and were full of so-called devotion to God.

So these two types of people were occupying the area of seekers.

So it was necessary to neutralise these two styles of seekings.

Buddha and Mahāvīra are, in essence, supported by Hanumāna and Bhairava, that is, as you know, Gabriel and Saint Michael. The principle that took birth is the principle of a disciple and this principle was born much earlier as the two sons of Śhrī Rāma. This principle was brought on this earth and incarnated: one, to conquer the ego of human beings; another one, to conquer the superego of human beings.

Buddha, when He was born, He found that there was misery everywhere. And the misery, according to Him, was due to the desires we have.

So to be desireless is the best way to achieve Nirvāṇa. That's what He came to conclusion. But how to become

desireless? You are sitting in the sand and if you see, the sand doesn't get attached to anything. You put anything on it, it will not spoil anything. You put water, it will stick on and as soon as you try to throw it away the whole thing will disappear into thin air.

So to develop that kind of detachment, or to develop a life which was desireless was His aim. And that's why I say He was a Disciple Principles.

So, the Disciple Principle has to find out the way and method, while the Guru Principle are the people who have already found out. Because He has to create a way and path.

So, He studied all kinds of books, went to many places. He read Upanishadas. Then He saw the people who are busy with Vedas and were doing all kinds of ritualism. With the rituals, they never got the Realisation, which is actually the first verse of Veda is that, “By reading the Vedas and by doing all the rituals of the Vedas, if you do not become vida” means Self-realised, vida word means `to know', “if you don't know the Divine on your central nervous system, then you are just missing the point." It is all useless for you to read Vedas.

So He went into various areas of search. As today we find many seekers have been going to many people to find out the truth. And He was tired, very tired. He thought all His seeking, all His working hard, all His efforts, everything had just made Him tired. And He thought it was all fruitless.

So, He was lying under a Banyan tree and there the Ādi Shakti gave Him Realisation. When all your searches are over, people search in money, in power, in love and all

kinds of things. Ultimately people start searching in various groups, cults, Gurus, all kinds of things, drugs, alcohol's, whichever way are possible they try to search. But when human beings try to search something, then in their movement they either go to the left or to the right. And He, being such an ardent seeker and such a truthful seeker, He could see very clearly that this is not the point of going left or right. But there has to be some ascent, but how to achieve it? Who is going to give Him Self-realisation? All that tiredness He laid down Himself under the tree and suddenly He got His Realisation.

When He got His Realisation, He started understanding why this problem of conditioning and ego is there. He found out one thing: that people when they read too much and try to understand, through ritualism, God, then they develop their ego. The other side, He found out, that when people just get some desires, go on praying to God, “Give me this, give me that” they become mad. And when He realised it, then only at that moment when He was tired, He got His Realisation.

This is exactly what is happening today in the modern times. That those who were seekers have been seeking the Divine on the left and right hand side. Nowadays they are jogging. I don't know what they're going to achieve through jogging. They're jogging like mad. Then there are ardent Christians, ardent Muslims, fighting the whole world for their religion, for their God, for in the name of Mohammed Sahib, in the name of Kṛiṣhṇa, in the name of everything. Then they think their religion is in danger. I mean it is not. Neither the prophets nor the incarnations, nobody is in danger, not at all. How can they be? And no

religion if it is true religion can be in danger. But this He only realised after His Realisation. But His followers who came did not see the point that ultimately it is Self-realisation is talked about. Actually he took all the care to see that people should get their Self-realisation first. Then anything else.

First of all He said, “You are not going to worship Me." As you know we don't allow people to come for My Pūjā unless and until they are fully established in Sahaja Yoga.

So He first said that, “You should be fully established in your Self-realisation, that's all." He would not talk about God, because once you start talking about God, then He saw all these horrible religions coming up in the name of God.

When I first came to America, you will be surprised, I did not talk of God, I did not talk of bhoots, I did not talk of any religion. I just talked about Self-realisation. The reason was, I thought, if you get your Self-realisation then you'll understand the rest of it, but no use talking to you, about God or about Divine because first thing is you must have your eyes, you must have the light, otherwise what's the use of talking about these things. But it so happened that Buddha did not give anybody Realisation.

So it was all right for Him to talk about the Spirit and not about God or any religion, to such an extent that people say that Buddha was an atheist, He did not believe in God. No, it was a matter of His policy that He did not want to talk about God.

But what I found when I came to America that this world is full of all kinds of things. Firstly the tremendous ego that they have. And secondly they are so much

conditioned. There were so many witchcraft's and forces, I mean openly they are saying, “This is a witchcraft's school." Openly. Or, “This is a Satanic powers school." All kinds, I was surprised, openly saying like that.

And when I came to San Diego first, because I came on My own and the people who invited Me had an organization called `Parapsychology', is all bhoots.

So they took Me round in a huge, big hall and there were lots of people sitting down and I saw all the bhoots. [Laughs.] I said, “Now what should I do? Should I say the truth or not? They might start getting angry with Me." But I said, “Better to tell them, because once they are lost in the bhoots, then what will I do with them?" So I told them, “This is all wrong, this is all bhootish, it is all nonsense, you just don't fall a prey to all these things, this is not correct, you better get your Realisation!" And see, some people did get Realisation and some people did leave that organization.

Now, last time when I came I discovered in '83 that the lady who was in charge sort of a person, has become mad and the gentleman who was organizing all that has become bankrupt and has gone to Australia and the building has collapsed. The bhoots must have done the job. It was such a problem for Me in those days to talk against all this nonsense.

Then I went to some churches, they invited Me. Now, in the church suddenly I found eight or ten bhootish people got up and started dancing. I said, “Where am I now?" [Everybody laughs.] I had to tell them about the Spirit and see the condition here. What have I to tell them and they ardently believed that I was an agent of God, of

course, but God meaning bhoot. It was impossible to understand how far people have gone. At the same time there was an onslaught of all the fake Gurus at that time and when I said, “You cannot pay for it" they said, “You better go back. We don't want you." So I went away and then came back after nine years.

So Buddha tried to talk only about Self-realisation and not about God at all. But His followers as they are always one better than the other, tried to create a Buddhism of their own style. And in this Buddhism, whatever He had told, they did not answer. Firstly He thought if there is ritualism and Pūjā an all that, before Realisation where will they land up? So He said, “All right, you do not do any Pūjā to Me! Do not built any monument in My name! You should not worship anything!" So what did they do? They are worshipping His teeth, they are worshipping His nails, they are worshipping His hair. Now say, for example, if you get My hair and you are not a realised Soul, what is the difference between My hair or anybody's hair? Just the same. Without Realisation all this worship took them to very bhootish area. That's how we find the Buddhists who are nowhere near Buddha. Like if you go to Japan, you can't believe they can be Buddhist. They are supposed to be Buddhist, Buddha who is the compassionate.

Then we have got Chinese who followed Buddhism. They couldn't understand Buddhism either. And we have Tibetans where we had these horrible lamas and we had other people in Ladakh and all that. They are all doing nothing else but bhoot Vidyā, Preta Vidyā, Shmashāna Vidyā.

So even His advent amounted to the same thing as everybody's.

Now Buddha told three things which are very important, which are very useful for Sahaja Yogis to follow. He said, “Buddham Sharanam Gacchāmi", “I surrender myself to the enlightened one." Means what? I surrender myself to the one who is enlightened. In this case one can say it was Buddha. In your case it is your Spirit. You surrender yourself to your Spirit.

“Buddham Sharanam Gacchāmi." Buddha means the one which knows. Then He says another thing, “Dhammam Sharanam Gacchāmi" means surrender yourself to the religion, which is true religion, which is the balance. Now as you see, all these man-made religions are so funny and you can't make much out of them. Can't explain if these are religions or these are Mafiās. The reason is, Buddha said, “You surrender yourselves to Dharma." So the Buddhist thought, `surrender to Dharma' means what you have to do is to become like Buddhist, means wear a dress like a Buddhist, like Buddha used to wear. You don't become by wearing that dress Buddha, do you? Or then they thought, `We should do something more.' So some Buddhist got hold of a wheel, because He talked of a `wheel-of-life' and all that. Absolutely, I should say, very unintelligent way of understanding Buddha. And they would go on, you see, moving that wheel like mad. You can't talk to them. You say, “Now, where is that road?" “Buddha." [Laughter.] “How do we go there?" [Laughter.] Everything has an answer.

So I said, “Please answer Me." “This is the answer." So what is this answer for you? Then these people thought we should find out new methods.

So some of them took to again Upanishadas and started using also from there, making jataka kathas like the stories which are very absurd, funny stories, mischievous stories, this story, that story.

At the same time Hinduism took another funny role and they had a big assault of Tāntrikas. And when the Tāntrikas came in they brought all kinds of ugly, horrible things in the, say about in the sixth century it started. And a complete belt starting beyond Calcutta going towards Dwarika, complete belt got involved into Tantrism.

So the same Buddhist later on, followed the same Tantric methods.

So they tried to bring in everything from this place, that place and a mixture, so now if you ask, “Now what's your religion?" they say, “I'm Buddhist." “What Buddhist?" “Dinayan, Ganayan, Ambaja." Zen, this, that, all kinds of Buddhism is there. Is impossible to understand really where is Buddhism there.

So what do these do? One will shave their hair. One will shave their mustache. Another one will wear this kind of a dress. [Laughs.] This is the only difference between from one to another. But the common point is that they are all cheats, they all can deceive you, they can tell lies without feeling funny. They are very sly, very cunning and suicidal. They can be very violent and the only desire they have is to kill everybody who comes across. This is where Buddha's Buddhism has ended up.

So now we are face to face with Buddha. But what He talked about was a spontaneous happening of Self-realisation. And He said, “You prepare yourself." All the time He said, “You prepare yourself for Self-realisation and try to watch everything without desire." This was just preparation for Sahaja Yoga He was talking about. But as you see, all the Buddhists today, if you see them you'll be amazed that they are neither here nor there. You just don't know how to place them, how to understand them, how to make them feel what Buddha taught or Zen has taught. They are not in a condition to understand anything.

It's like, you see, the brain of a person who is having all kinds of thoughts, like all the pebbles in one little pot, making noise. God knows which one is making which noise.

And that's why today you find here is one Lama, who was a Guru of Hitler. Imagine: Hitler's Guru was Lama! Now this mister Lama is going round the whole world with his wrinkles which can be counted one by one and asking for money. Why does he want money for? He is the one who ran away from Tibet, from Lhasa. And while running away he carried such a lot of gold with him that he could not carry.

So half of it he dropped it in the river and with the half of it he reached India. With the half of it already he has made a huge, big Buddha of gold, he has too much gold with him. And the rest of the gold that was salvaged, was taken to Russia, to China, where I've seen it Myself. Amazed. He had gold, he had mugs, what you call them, the huge, big things, like that. Real gold. And such big

plates of real gold for eating food. Imagine! Buddha talked of detachment and they had everything in gold or silver of a very expensive quality. If you see their robe, clothes and all that you'd be amazed. Though they wore all those things as robes of renunciation, but whenever they sat in their own courtyard, courts and things like that, inside all that they wore, inside wore all those dresses which were very heavily done with real gold, with pearls and things, because I've seen with My own eyes. I was amazed.

So it is like somebody who says, “Oh, I must get detached. Now I'm going to the seashore. I'm going to sit there and meditate." There he goes and makes a compound round himself.

So ask him why he's made a compound, “You know, maybe thieves might come in." I mean you are detached what does it matter if a thief comes, he will take you away, so what? You are there, doesn't matter, you can go with a thief, you can go with anyone. Why are you worried about the thief? You are detached. “Oh, you see, I am also worried that there might be pick-pockets." “So why are you worried about pick-pockets?" “Because maybe I have some money with me here and I have my bank account and I have my other things with me, so I am rather worried, see, that a thief might come." So why do you talk of detachment? Why do you talk of sannyāsa? So this kind of a nonsensical sannyāsa started after Buddha died, which was so very shocking. This led people to think that you can wear any time an orange dress and then you are a Sannyāsī. If you wear an orange dress you become Buddha and you become a detached

personality. Now you can announce to the whole world that, “I'm a detached personality" and what is your background? “Nothing, I just was born out of this Mother Earth and I'm sitting here nicely like Buddha." So people stupidly start giving them money.

So they get the money. But actually, the background is that the fellow might have come out of the jail in India for burglary or something like that and now sitting down here as Buddha. How will you make out? “Buddham Sharanam Gacchāmi." So what we have to do is to establish ourselves in Buddha. That is to establish within ourselves in our Spirit. Unless and until we are established in our Spirit, we cannot understand the intricacies of all the ignorance that we have around.

So the best way to understand Sahaja Yoga is to establish yourself in the Spirit. But those who are not intelligent, those who are stupid, those who are selfish and greedy do not see this point. And they do not like it if a leader tells them that, “You must establish in Sahaja Yoga, that you should have your Spirit manifested." They don't want to listen to that. They want to be in the group of Sahaja Yogis because they don't want to be lonely. They would like to sing songs, music, everything in Sahaja Yoga because they want somewhere to fit in, because they want an identity, they call themselves Sahaja Yogis. But this identity is a false identity. You have to be identified with your Spirit. That is the part is, “Buddham Sharanam Gacchāmi." The second is, “Dhammam Sharanam Gacchāmi." What is `Dhammam', is Dharma. What is our Dharma, is Vishwa Nirmalā Dharma. That means now we have become universal

beings. We are no more Indians, no more Africans, no more English, no more French. We all have become now Sahaja Yogis who are the citizens of the Kingdom of God. We have no other identification. This is our Dharma. We are now leading a universal life. But Sahaja Yogis are not like that. Still, so many of them still identify themselves with some localised stuff. Now when you think of universality we have to understand, that it's not only the religion or a country that separates us, but also a kind of a quality. For example, if there are people who are Rajo Guṇis who are very active, right-sided people, they'll combine together. They may fight later but they combine. Then the people who are left-sided will combine together, but both of these should cling onto those who are trying to ascend, who are in the center. And there where we fail very much. Our associations and our understandings of each other is deluded by our ignorance and we cannot understand who is for our ascent and who is for our benevolence. This happens with us in so many ways.

We are universal beings and our culture is `Sahaja Culture'. We have given up all our nonsensical cultures. In every religion, in every country we have seen the nonsense of our culture, so we believe in the spontaneous culture of Sahaja Yoga.

So we are universal beings. And in this state of being universal being you have to develop your collective consciousness. As first one is for individual, “Buddham Sharanam Gacchāmi", I surrender myself to Buddha. The second one is the one, I surrender myself to the collective, in the sense, into the Dharma, the essence of

the collective. Now what is the essence of our collective? What binds us together is Vishwa Nirmalā Dharma, the Pure Religion of the Universe.

So once you understand that this is the thing that binds you to each other, you must understand how important it is to keep to Vishwa Nirmalā Dharma. In so many ways I have been able to tell you what is Vishwa Nirmalā Dharma.

So we have to understand the full content of the Dharma that we are following and also to reflect it back to see, `Are we really following this religion?' But in falsehood I have seen like somebody's a Christian. Every Sunday he'll get up, dress up nicely, go to the church, get up three times, four times, sing songs, this thing, do everything, pay the money to the priest, pay to the church, pay to that and then he thinks he has done the job. Very religiously he'll go and confess. Muslims, very religiously will do some things which we cannot really understand. As in *[UNCLEAR]* I was told that people try to crucify themselves, as a drama of course, but they do it just to protect Christianity I think and to crucify, God knows what! Then there are people in India who are following Hinduism and the first principle, the basic principle of Hinduism, that there is Spirit in everyone.

So how can you have caste and sub caste? If everybody has the Spirit you can't have caste, sub caste. You cannot have religion like that.

So what we find in every religion, there are problematic things but once you come to this pure religion, then you see the essence of it and the essence of it is that, that we

are all Spirit and we are all related to each other, we are part and parcel of the whole.

So you go to the collective.

So at the end He said, “Saṅgham Sharanam Gacchāmi." This is the very important one also. It's the most important thing is this “Saṅgham Sharanam Gacchāmi." For example, you say that you surrender yourself to collectivity. What does that mean? What does that entail? As I was talking to your leaders here, I said, “All of you should form one collective unit, a `Saṅgham'." All the leaders have to know that they love Mother from their heart and they should never try to cut each other because somebody's trying to tell them against. They should have love for each other. For example there's one Mister X, who's a leader. Now a negative force incarnates and comes and tells the leader that, “See the other leader is my supporter." So this fellow has a bad feeling, the another leader has another bad feeling. This is going against `Saṅgha'. First the Saṅgha of the collectivity of the leaders has to be fully appreciated. I enjoy the way when all these leaders meet and greet each other nicely and enjoy each other, pull each other's legs and love each other and patronize the younger ones and look after. That's the beginning of Saṅgha. If the leaders are not in Saṅgha, what other Saṅgha we can form? So the first is the Saṅgha of the leaders is there. All those who try to break that Saṅgha must know that they are negative people and they are going to stab us. Anybody who tries that, they should be very careful.

The second Saṅgha, collectivity, is among the Sahaja Yogis. Now we are not, as I told you, Indians, or we are

not English or Americans or anything, so we should not form groups. What you'll find always, if there are five Americans they'll stick on to each other as if they have been glued and they can't move away from each other. All of them will do that. If there are Indians, they will stick on together. If there are other kinds, they'll all stick on together. Now we are no more that. It's finished! So what is there to glue to each other? But it happens. We always glue to each other. I don't know why. What is the need to do that? And very commonly we see that in India people are behaving in a very funny manner. Last year I did not know, but people told Me that some group came and they were all the time saying, “We are a great nation, we are a great nation." They are not Sahaja Yogis.

Our nation is Kingdom of God and our King is God Almighty and we have no other King and no other nation. If you cannot transcend those barriers of stupid limitations you cannot become Sahaja Yogis. But this is in a very gross way. But in a very subtle way, I see a lady who is catching or who has badha will immediately crawl into another one, somehow. She may belong to any country, doesn't matter. You see, a bhootish woman, say, coming from India, will crawl up to another one in Australia. Straight forward, march! Just start watching, “Where is she going? Oh God, that's it!" So the bhoots are very collective, a big fraternity, great fraternity. If they see somebody who is possessed, this bhootish person will immediately go. It is very surprising that the bhoots are so collective. Apart from that, they know Me very well. They understand Me very well. Even a little child if he is caught up will start crying before Me,

shaking before Me, not coming before Me. But when they are realised, they don't understand and moreover they don't understand a simple principle that we are now possessed by our own Spirit and we are one.

So they should stick on more to the person who is a spiritually evolved personality.

But instead of that, for them some `third rater' something is much more important than a person who is such a highly developed person.

This is where we fail in our collective. A very subtle method of these negative people. Just finding out how to form a big formidable group to attack. With that you lose your vibrations. Once you lose your vibrations then you say, “Oh, this is too much. We must have compassion. We must have love. After all we are all Sahaja Yogis." So it's the compassion and love of bhoots among themselves. They are talking of compassion to each other. Even with Me they said, “Mother, you have to be kind." I said, “Are you more compassionate than Me that you are teaching Me?" If I'm saying anything to this lady taking all My breath and all My energy on her, then I'm doing it for her benevolence and it's My compassion that it works, but what you are doing is not for the benevolence but for the destruction of that person.

So no use supporting someone who is negative. Many negative persons who have been asked to get out of Sahaja Yoga sometimes create this problem of coming, “Oh Mother, you know, I'm so good, but they tortured me, they troubled me so much." Now I'm seeing a bhoot in the person. I can clearly see.

I can see the negativity, but if you do not see, you will immediately start taking sides, “Oh God, look at this, poor thing is tortured." You lose your vibrations, you won't be able to find out! So don't come under the spell of these murmuring souls, as Christ has called them. He said, “Murmuring souls are the greatest danger." That I've seen in Sahaja Yoga. Those who murmur, talk at the back, go on complaining are the greatest danger to Sahaja Yoga and ultimately to themselves. Because they'll be found out.

So this is the another situation into which we are not collective and when we are collective, we are collective for something which is not ascending force. It is something surprising how you see people in this world are inviting their destruction and we too, in a way, when we don't understand what is collectivity, try to destroy our body of Sahaja Yoga.

Today I'm telling you this because all these things must be stopped now on the day of Buddha's birth.

Buddha is the one who is in charge of your ego. If you go beyond Buddha and start showing off too much, then He pushes your ego into your left Viśhuddhi.

So you develop your left Viśhuddhi and when you develop your left Viśhuddhi, what happens? That you start feeling guilty, meaning you do not want to face the situation at all, but you say “Oh, I'm very guilty. I've killed you, all right, I've killed you, I'm feeling guilty." We never face the situation. This is the ego which goes into the left and creates this problem of left Viśhuddhi. It's not by any chance your style of bearing up things, or you are being suppressed. But no, you have been oppressing

others, you have been egoistical and it has been so much that it has gone into the left Viśhuddhi.

So you are trying to justify.

Now I would suggest that if you really want to understand Sahaja Yoga, first try to understand yourself.

Then you see, `Where is my mind going now?' Some ladies who are used to, say gossip, they come to Sahaja Yoga. They are all right, but sometimes that thing comes, “Let's go and gossip about this lady” and just get up, walk on to another one who must have been gossiper in last life, maybe.

So go and talk to that person and tell something against that person. [Laughs.] Then they find out another gossiper or they get another gossiper.

Now, what I find is three great Sahaja Yoginis are sitting and gossiping there. I say, “What are you talking?" “Oh, no Mother, we were discussing Sahaja Yoga." I said, “Really?" [Laughter.] Discussing Sahaja Yogis is never discussion on Sahaja Yoga. If you are discussing people you are not discussing Sahaja Yoga. Discussing Sahaja Yoga has nothing to do with human beings or with realised Souls. Thank God, you don't discuss Me, because I must be making lots of mistakes. In relation to your culture, in relation to your styles, in relation to the human style. For example, you have to say, “Thank you" ten times. I might be saying it only three times or four times. Or you have to say, “Sorry, sorry, sorry, sorry." On the telephone even now, I never say sorry, I say, “I beg your pardon?" But you see, people will say, “Sorry, sorry, sorry." I start thinking, “Am I in the wrong or they are in the wrong?" [Laughter.] So when we start discussing

others, what we really do is to confront or to face someone with your own limitations. And we start thinking, `He should have done like this, he should have...' What about you? So best is, you discuss yourself with yourself and you discuss Sahaja Yoga with others. This is the best way to get rid of one of the greatest enemies of collectivity, is gossip. Is a human nature, you know, I think, to gossip.

Another horrible thing we have, which Buddha has tried to control, is a very subtle type of aggressiveness.

That one of the games I play is of making somebody a leader. It's a game, please remember. Even if I tell you, “I'm Mahāmāyā” you forget it. Even if I tell you, “I'm playing a game” still you forget it. You become so seriously leaders, you see. It's nothing to feel that you are leaders, there's nothing like leaders, there's nothing like that in Sahaja Yoga. But then I play something. Now I had a mind to praise people today for yesterday's program. The way it was arranged, the way it was done beautifully, so many people came, is remarkable. But then I was thinking, “Should I say or not?" [Laughter.] If I say, next time, God knows what I will see. [Laughter.] So encouraging like this, will it help or not? So I've been still discreet about it. Of course, I must say, yesterday's program was very remarkable and we must really give a hand to Dave and to the leader, our Karaṇ[Applause.] Despite all stupid opposition and nonsense, they have shown how they have brought in so many people to Sahaja Yoga and how with complete concentration they have been able to establish so many in Sahaja Yoga.

So it is for you to learn from it, that despite all problems and anything, without feeling bad about it, just see that you move like a big elephant towards giving Realisation to others, creating more Sahaja Yogis and more Sahaja Yogis in America. Those who had this aim in life that we have to give Realisation to people, we have to achieve establishment of Sahaja Yoga, they never will have any problems of any kind.

So never bring down yourself to the level where you think that, `See, the food was not good, that was not good, this one was not good, this fellow was torturing, that fellow was doing this.' Nothing. This is not going to help you, help anyone. Not going to give you any marks, as they say. After all if you have to enter into the Kingdom of God, one has to know that you have to have certain marks. Otherwise God will say, `You failed,' [laughter] and you'll be surprised why the entrance is not allowed. You are thinking you are so intelligent, so great, you see, how much gossip you have created, how much problems you have created, how many leaders you have pulled down, how much you have befooled Mother and all that. [Laughter.] And there suddenly you find, “I've failed." [Laughter.] “What has happened?" So don't deceive your Self.

Self is the Spirit. Don't deceive your Self. If you deceive yourself, ultimately you will be deceived and despite the fact you have been Sahaja Yogis, you have been to My Pūjā, you have been here and you have been certified as Sahaja Yogis, there's light on your head, still they will say, “Take another life, after then come back. Take another as, you see, failed, you have to go through one

year more. Try another one." [Laughter.] So the easiest way to be a good Sahaja Yogi, not to deceive your Self. Watch yourself! Where is this mind going? What am I thinking? What is my mind working out? Can I, this man is coming, can I give him Realisation? Should I start talking to him of Sahaja Yoga? Sitting in the train, watch a person. `Ah, this is all right! Let's manage this fellow.' All the time you have to catch human beings like fishes are caught. I've taught you how to do it. To go on catching them, one by one and create a greater collectivity.

If your attention is on that, then I will say, “You have acted like Buddha” because Buddha just did that.

From everywhere He collected people, told them to follow a path of detachment and He asked them to wear clothes and things which are for detachment. And He asked that you should detach yourself from your families, everything.

This, all this, He did for one thing, that they should be prepared for today's life. That they've done all these things, but we don't want you to wear orange dresses, we don't want you to do all these wrong things, which are not needed today. They were all right in those days, but today they are wrong because they are not needed. When it is not needed, why should you carry on your head? Like the other day, I saw somebody carrying a big boat on his head. I said, “What are you doing?" He said, “I'm carrying the boat." “For what? Why are you carrying the boat?" Said, “You see, I know there is no need to carry the boat here because there is no sea, no water, nothing, but I'm just carrying." [Laughter.] “But why are

you carrying this load upon your head?" “Ah, because I'm carrying, you know." [Laughter.] That is how we are. We are carrying on with things which are not needed. Like, “Mother, now I've been doing Haṭha Yoga, should I do some Haṭha Yoga?" “But why do you want to do it? There is no need for you." “No, no, Mother, but I've been doing it." [Laughter.] “So do it, what to do?" It's as stupid as this carrying a boat on your head, that whatever is not needed unnecessarily wasting your time. “I'm used to this, Mother, I used to do this, so I must do it." Everything is made very easy for you in Sahaja Yoga. Very simple. You don't have to starve, you don't have to fast, you don't have to become vegetarians, you don't have to go and sit in the sun or meditate on Himālayas. Nothing of the kind. Comfortably you can sit down wherever you like and you can meditate.

Everything made easy. And once you've found out your Spirit, you can enjoy everything that's beautiful.

Now on the whole, maybe for some people this is really too much. In a Sahara Desert you are sitting, everything blowing on your head. `What is this? How can we live here? Such a rough life!' You don't feel that way, because you have the comfort of the Spirit within you. It's the comfort of the Spirit. And for the comfort of Spirit you don't need anything, that's what you have.

So do not carry on with nonsensical things. Because Buddha went round and round. As we came today to this program, I was just thinking like Buddha. Going from this end, again coming from this end, then I couldn't find it, then that end, then coming this way. Ultimately we reached and this was blocked! I said, “Give him a

bandhan." Finished, open! So this was blocked, that was blocked, go this way, that way. All right, it was blocked for Him.

So He went round and round. But it's not blocked for you. Why do you want to go round and round again? But that is what today everybody wants to do the same way. “We must sacrifice, we must give up this, we must do that." What are you going to sacrifice? What is there to sacrifice? I would like to know in Sahaja Yoga. Of course, mostly people sacrifice their brains, I think. [Laughter.] When nothing is to be sacrificed, why do you want to become a goat of sacrifice? So from Buddha's life, you don't have to learn that He went in the jungles and He went, He did this and He did also renunciation. He gave up his wife. No! That's not needed now, that's over. This is where we fail and we cannot explain to people that those who say, “But we must have renunciation." Renunciation we have from within, like the sand, as I told you. Detachment we have from within. But this is compassion, pure compassion is the most detached thing. Is the most detached thing is the pure compassion, or anything pure is pure because it is detached. It's a proper mathematics. Anything that is pure has to be detached. If it is attached it is contaminated. See the logic. Absolute mathematics is there.

If you have pure love then you are detached.

Now supposing you love Mother, all right, take that. Now you have say, pure love for Me, then you won't get angry if I don't come to your house. You won't feel disappointed if I can't sit in your car. You won't feel unhappy because I could not touch your sarī. Because, “I just love Mother,

finished." It ends up there. Just pure love. Of course, I know these weaknesses, so I try to please you, all right, all right. But actually, if you really love Me, `It's all right, I love Her and She loves me, finished. Whether She comes to my house or not, whether She gives me a present or not, whether She pats me or not, whether I can see Her or not, whether I can meet Her or not. Makes no difference, I love Her.' That's the purity of love.

Where there's no expectation of any kind, except that I love and that love is the ocean of enjoyment and the ocean of bliss, finished.

Is the easiest thing to do, is to love. Just love. How your heart increases like an ocean, I just love.

The sea is not attached to any shore. When it has to come, it comes out, when it has to go back, it goes back. When it has to give water for the rain, it gives. The water goes as the clouds are formed, then the water falls as rain, again it comes back to the sea. It doesn't stop anywhere. In the same way, if we just think, `Is a feeling I have that I love Mother. What a feeling it is.' That should be the end of everything, absolutely. I feel the same way; otherwise I would be feeling every day guilty, `Oh, I didn't smile at that, I didn't give a present to this one. I should have brought something special for that person. I was late for the program.' [Laughter.] But I don't feel guilty because it's all managed. If I had come earlier, all these hecklers would have been there to trouble us.

So all the horrible people disappeared and we had the right people. Then I sat down too. I didn't say, `I'm going back.' There is no need to be nervous. If Mother is late, there must be some plan. If She is early, there must be

some plan. If She's going by this plane and not by the other, there must be some plan. Not to doubt it. If She's doing something, must be some plan. You know, Mother has Her own plans. Is a nice idea to think like that. `She has Her own plans, you know.' Once you start feeling that way, such security and such beautiful peace will spread in your being.

And you will be quite satisfied.

Now, everybody brings food forward, look at that. I mean, when I see that I get a fright, Baba.

[Laughter.] I mean, look at that! I'm supposed to taste it, but even tasting will be so much. [Laughter.] But I've to eat, you know, because if I don't touch one of them, then they will think, `Why didn't Mother touch? Must be something wrong.' [Laughter.] This is a very big problem for Me, to keep you happy and to assure you. But I assure you that I love you all very much! Whether you bring food for Me, or flowers for Me or anything. Does not matter.

When I'm leaving Bogotā, My heart is wrenching out, I've seen the wrench of My heart, I've seen.

Because I'm leaving all the new babes there, that's all. Then I just don't want to face, I mean, the thing, I feel, “Oh God, please see I'm leaving them." But, because I love them.

So I see, because I love them I feeling so sorry, even this pain is all right, because I love them. I enjoy that pain because I love them.

And then I come here and see all of you standing at the airport. Whole thing is fulfilled again. Just not because

you have come, because I have come to love you. All this is such a beautiful rapport and such a beautiful feeling. I want you all to enjoy this and not petty things and small things which spoil your joy.

These are all joy killers and that's why the greatest joy killer is the ego nonsensical, which tells you, “Oh, why didn't Mother do this or do that?" It's the ego part of it. That's why we have to think of Buddha and celebrate his Jayanti within ourselves to establish Him to say that, `This ego cannot take away our joy.' Anywhere such idea just comes into your head tell them, `Now Mister ego, I know you very well!' [Laughter.] In the light of Buddha you can see your ego very clearly. And He's the killer of your ego, He's the one who finishes off your ego.

So today we have to pray for the whole of America which is really suffering from this nonsensical, mythical ego, which is being exploited by everyone. People are befooling them, the media is befooling, all the doctors are befooling, all the psychologists are befooling, all the governments are befooling. I mean, I don't know, everybody is befooled, because they've got ego. If they had no ego, they could not have been befooled. All these advertisements and all this hocus-pocus that's going on, is because human beings have ego and they can't see it.

So we have to say, `Mother, please take away this curse of ego from Americans and America.' That's why it is nice today we have this Buddha Pūjā.

May God bless you!

Contents: 1988-07-23 **Quote on Gregoire being Appointed as the Leader of U.S.A. for a short time, after Śhrī Buddha Pūjā, San Diego, CA, U.S.A.**

You are quite qualified for this because you know Hell best.

Contents: 1988-07-23**, Public Program, Day 2, The Diamond in our Heart, Outdoor Spreckels Organ Pavilion, Balboa Park, San Diego, CA, U.S.A.**

I bow to all the speakers of truth. Yesterday, you have been explained about the subtle being within us, a subtle instrument within us, described in the Bible as Tree of Life, working out this last breakthrough of Self-realisation. And this happening is a living happening, a spontaneous happening, the way a seed sprouts spontaneously when it is embedded in the Mother Earth. The problem with the human mind is such that he thinks or it thinks that it can work out its own realisation, its own emancipation.

We do not understand a simple thing that at the human level, we do not do anything that is living.

We cannot germinate a seed even on that. We cannot even create anything that is dead. We can just transform one dead into another form. But we cannot understand that whatever we may try, we cannot lay our hands on the living process. Only after Self-realisation you are entitled. You get powers to do living work.

That is the sign of a person who is born again, who is a yogi, who has had a union with the Divine. It is not those who proclaim or announce or advertise that we are something special selected people that we have the

powers or that we can take you to Divine. One can really produce results. Results can only be produced of living process when you have the power of your spirit.

We have heard about Christ who cured people and He cured at that time, in such a short time as it was hardly about twenty-one people and He was crucified. We could not bear the truth that He was the Son of God. Now, maybe one may create big huge organizations in His name, make big money in His name and do all kinds of things, but when He was there, He was present, they denied Him.

So as we see within ourself there is this power which has to manifest, we should be very anxious to get our Self-realisation. If I say there is a diamond available here, just free, it's your own people would come not only from San Diego but also from Australia, India, Japan and all over the world asking for it. But when I say, “There is this diamond within you in your heart” still we are identifying with so many falsehoods that we do not want that diamond to shine in our attention. It is a surprise. But I am not surprised because we are still ignorant. We do not know how beautifully we are made, how in our evolutionary process we are built in so beautifully, the whole information about the truth. Only this machinery has to work out. Only this has to get connected with the Divine.

If we really logically, intelligently understand that the living process has to work spontaneously and you can't do anything about it, you can understand how Sahaja Yoga works. It's all there. One does not have to do anything. It's all there, like a little seed. A minutest one

maybe has all the maps of all the trees you'll be able to produce. In the same way, within you lies this potential which is to be manifested.

We have been also told about the left and right side within us. Left and right side are the only two sides to which our attention can go, which represents our sympathetic nervous system. That is when you go into any emergency. Suppose you are rushing somewhere or running, your sympathetic goes into action and creates the results necessary for that action. For example, you have to run; so the sympathetic will start pumping the blood fast, will start breathing fast. But what brings it back to normal is the central path, what we call represented in the medical terminology as parasympathetic nervous system.

So in our own effort we can only go to the left or right. But when we try to go too much to the left or right, we create problems, which we cannot explain and we cannot understand.

The first and foremost problem we create is the physical problem. Today there are so many diseases.

We cannot understand how these diseases came into being and what is the nature of its creation or how are we going to get rid of this. Everybody is afraid of that unknown disease and these unknown diseases can fall up to anyone, whatever you may say, unless and until you become a spirit. How they are caused is a very simple thing to understand. The physical problems come to us because of our imbalances.

In various ways we try to go to the left or to the right. Now, let us see how cancer is caused because that is the

headache of today, or maybe of yesterday, today's headache is something else. Cancer is caused only because we do not keep to our temperament right. If I say that this is the center that is formed by the left and the right side, then this center is providing the necessary vital energy to the left and right side equally. But supposing you are a very futuristic person, you are planning too much, thinking too much, then what do you do? You use your right side too much. As a result this moves this way.

Also, the center now constricts. There is no space in between left in the center for the vital energy to flow. At this juncture when you have moved too much from the left side, if any emotional disturbance comes in or if you go to somebody who is practicing black magic and all kinds of left-sided negative things, or else you might get weak with an accident or a shock, this breaks and when this center breaks, you lose your connection with the center. The controlling agency that is the central nervous system does not play any more part. What happens to you is that the growth of the cells become malignant, means they grow on their own. There is no relationship to the growth of other cells.

For example, suddenly you'll find such a person will have a nose increasing in size or you'll find an ear increasing in size overpowering all others or we can say that it becomes a very dominating cell. This is a simple thing that happens in cancer. Luckily, we have now in Delhi University the understanding of Sahaja Yoga very well because we have cured many people of very, somehow

they were very highly placed in life of cancer and other diseases.

So they have accepted it for a doctorate and two doctors have got now their M.D. in two subjects, one was a psychosomatic disease. One of the psychosomatic disease is cancer. There are so many others and another one who has got his doctorate is in the physical fitness and vulnerability. Now there are seven other doctors in London who are doing research on it... and it's remarkable how after realisation you get out of the clutches of physical sickness.

So what happens when the Kuṇḍalinī rises, what she does, she pierces through this constricted Chakras, repairs it and brings it back to its normal position, repairs it. And I have seen our President of India getting cured of his cancer in ten minutes time, that too on the aeroplane. But it's easy to deal with an Indian because they know what is a Kuṇḍalinī and they know what is a saint. They will not easily take to these fake persons.

Though you are great seekers of a very high quality, that understanding is there in India more because they know more about the roots and not about the tree, as you know more about the tree. But it's such a barrier in understanding that three hundred years English ruled in India, they could not learn a word.

Today, it's amazing to see such a difficult Sanskrit verses about the Primordial Mother written by Ādi Shañkarāchārya in the sixth century, which many Indians will find it difficult to sing, it's so beautifully sung. The whole mantras, as they say, are beautifully rendered that even a well-equipped Brahmin cannot do, by people who

are not from India. They don't even know Sanskrit language.

How this has happened is the manifestation of the spirit. The manifestation of the spirit gives you a dynamic personality. This dynamism comes to you. You can sing whatever you like, you can draw whatever you like, you can paint whatever you like. There are so many people who have become great orators and musicians, especially in India, because My work mostly has been in India. Of course, not that I am not concerned about the West. I have been, as I told you, many a times in America.

But to understand the reality, the first thing we must know that money has nothing to do with the living process. In America, you'll be surprised, there has been a business offered to Me that the Cool Breeze that I blow, if I can bottle it up, they can sell it. Everything goes into a business proposition and that's why it is so difficult. For example, you have seen near, of course, I must say you are great people that you have come to a program which has nothing to do with money, it is something really remarkable, I must say. But today if I was talking in India or if I was visiting even a small village, there would have been minimum ten thousand people, minimum and they would get all their realisation. The seeking is in the West, they are honest seekers, but what to seek is the knowledge which is in the East. It's something like somebody have the teeth but no food and those have food have no teeth on one side and on the other side they have teeth but no food.

It is such a simple thing to get rid of your physical problems is the easiest and the second comes is the problem, as they say, is of stress, which is a common disease in the West, is stress. What is the source of stress within us? The source of stress is very simple that when we think, I mean, these days the amount of thinking we do, first of all when I came to America, I was very confused because of the choices you had. You walk into any bathroom, you better ask the owner how do you operate, otherwise suddenly you'll find you have fallen into a big swimming pool; suddenly it opens out for you. Or maybe you open some sort of a shower and it becomes a torrential rain, so many choices which maddens you completely.

What is there to choose about how you'll have your scissors? As long as the scissor work, it should be all right. It is so complicated because so much of machinery, they have to produce so many things, so many varieties! Right from A to Z, whether it is a dress, whether it is a hair-do, whether it is a carpet, or it is an ordinary thing which we call as the handle of the car. Before getting into the car better ask the driver how it operates otherwise you'll be *[UNCLEAR* lumped/locked]. There is no uniformity kept about these useless material things and so the choices are so many. You go to a shop, you go mad, you don't know what to buy.

You just ask them, “I just need a, some, say, powder for my body." “Now, which one you want? This one? This one?" They'll give you thirty-two things. You start wondering, “Oh, God! I have only one body and thirty-two things." It is so difficult to locate something that you

need because you really don't know, this is natural, number one; this is absurd, number two, like that goes on and on and on, the list for a small nonsensical thing like that. Then tomorrow you go in the market, you find that's gone out of market. Now another thirty-two things have come! All such maddening things put you to thinking, `What should I do?' Then we have to plan out everything in the future. It is so much so that by temperament, people have become futuristic. Like they are sitting here listening to Me, but they are thinking, `Now, how will I go home? And what food I will be eating? Then what music I will have?' They are sitting here at present but thinking about something... They are too much planning. They do not know the plan of the Divine. They'll plan it out: rush, go forward, do this, go to the airport. What has happened? The plane is delayed three hours! Why? Because their condition, holiday cancelled. They had planned the holiday a year ahead. Poor things, you see, packed everything to go somewhere. Holiday had to be cancelled because the planes are not moving.

So they sit down on the airport. See, they're waiting for something to happen. Nothing happens; they go off.

But a yogi does not plan. He knows what's going to happen. He does not bother. But supposing a yogi gets lost on the way. Then he thinks, `All right, if I am lost there must be something here. I must see it. I am there with my Self. I am not lost.

So let's enjoy.' After all, what are we going to miss? It is something one has to see that as we are so much stressed and under the domination of these watches,

that we all the time rush, rush, rush. Even the jobs that we do, we are supposed to rush.

You will rush as much as you like but the problem is your mind also rushes with it and the whole personality gets involved into it. But if you have seen a wheel, the whole wheel moves but the axis has to be steady. If the axis also starts moving, there is stress. That's exactly what happens to us that we start moving with all the tensions that are so-called, I call them *[UNCLEAR]*. There is a center within us which we call as Swādhiṣhṭhāna center. It's the second center which as you see is working out the Void.

We call this as the Void, not the Zen Void, but this is the Void and this area is worked out by the Swādhiṣhṭhāna which looks after the liver, the pancreas, spleen, the kidneys and part of the intestine.

Intestines, physically or in the medical terminology we can say, the aortic plexus manifested by this center works out. Now when the center is doing this work in balance, it's all right. But when we think too much then the same center has to convert the fat for the use of the brain to make it into gray cells.

But when we think too much then it neglects other important works which it has to do.

So you get a liver trouble.

I find at least fifty percent people in the West are suffering from liver trouble. They are not aware of it till they get to cirrhosis, to skin troubles, this, that. They will not know that they have a bad liver, till they have jaundice or other diseases which are caused by liver problems. Then we have people who have lethargic livers also.

So we have two types of people who have lethargic organs or overactive organs.

So this Swādhiṣhṭhāna Chakra cannot look after its duty in a balanced way, creates a kind of an imbalance.

So you neglect your pancreas, you get diabetes. It's a funny idea that is now prevalent that we should not take sugar because I don't know from where it has come, because they think it causes you diabetes! It does not. In India, in a village if you go, they have to put so much sugar in the tea that the spoon must stand at right angles otherwise they won't take and nobody has diabetes. They have never heard about it, never. No. “What is diabetes? What is that?" they'll say. The reason is they don't think. They live for the moment. All right, today is the work. Let's do this farming and come home and sleep off. They don't think too much. We think about everything, plan out everything. Whatever is spontaneous also we think about it! Then the third thing that happens to you is the trouble of the spleen. Now spleen is our timekeeper. It gives us a rhythm. As you have seen the rhythm today, in the same way it's the rhythm of the life is kept by the spleen. When you go into an emergency, then the same spleen starts producing more red blood corpuscles for your use. Now today's life, as it is, is all the time shocking. Early in the morning you read your newspaper. I think this is one of the worst habits, because as soon as you see the newspaper, the first shock in the morning. Oh, God! So many dead. Plane was crashed. War has started.

Somebody fell from somewhere. All horrible things in the newspaper because newspapers don't believe in giving

something good news! If there will be peace and happiness what will they publish, I don't know.

So they want to give shocking news so there is some sensation in the body. It has happened to such an extent that now unless and until the music is sensational, unless and until we get a shock all the time, we do not react. Of course, the joy part is missing, no doubt about it.

So this poor spleen doesn't understand, this personality which is all the time under shock. Then you get into our car and on the road there is a jam. Finish! You had to reach at such and such time; now it's a jam. Now you are cursing everything, sitting down there worrying.

Suddenly you find an accident. Then you go in the office or some place where you are working. The boss has had a quarrel with his wife; so he comes and shouts at you, another shock. All the time you are facing very arrogant, horrible people. I mean, I Myself am afraid to go to shops or anything because suddenly they jump on you like a horse or sometimes like a dog. God knows how they will react on you.

You get a fright. What's the matter with them? Why are they so shocking? But all of them are under stress and they are taking it out on you. But the worst thing that happens with this spleen going crazy is that you get blood cancer. Blood cancer is caused by hectic life and for speedy life that we lead. Now the blood pressure comes from the kidney.

And like that so many things are caused by one simple thing that we think too much. What is there to think? I just don't understand. Whatever has to happen, will happen. By thinking, nothing is going to stop. By thinking

we have achieved nothing. If you read Einstein who has developed the theory of relativity, at the very outset he says that, “I was tired and I was lying down in my garden, playing with soap bubbles and suddenly from somewhere unknown the theory of relativity dawned upon me." Whatever we have is there. Whatever we have to find out comes from the unknown, but thinking about it like mad just ruins us. But if I say, `Don't think,' you can't stop thinking. I know that because we had a wonderful doctor in Switzerland. He came and said, “Mother, do what You like. You cut my throat, You cut my head but stop this thinking. I am going mad." So he developed a momentum of thinking, all the time thinking, thinking, thinking.

Now what happens with the Kuṇḍalinī, when the Kuṇḍalinī rises, passes through your Āgñyā Chakra, you go beyond thinking. It is like one wave of thought comes up and goes down, another wave of thought comes up and goes down. In the center there is a little space; so one comes from the past and goes to the future, another from the future to the past. In between there is a little space and that is the present.

So when the Kuṇḍalinī rises, passes through this Āgñyā Chakra the one that gives you thought is the ego and the superego on both the side, as you can see clearly, they are sucked in; your Karmas are sucked in, your ego is sucked in, your conditioning is sucked in and you stand at the present moment.

Then if you want to think, if you don't want to think, you just sit down in complete silence and enjoy yourself. You become in command. Like you are standing in the water,

you are afraid of getting drowned, but if you get into the boat you enjoy the water. But supposing you become a master swimmer, then you can save others also from the water. This is exactly what happens when a Sahaja Yogi establishes himself well, that he can give salvation to so many and can save so many people. This is how we are going to emancipate.

Now the emotional side that we have is also another extreme to which we bow? And with the help of certain elements, you will be surprised: one candle can at least cure twenty-five mad people at least. It's very simple. If you enlighten this light, then what happens that enlightened light goes inside your left side and enlightens it completely and all the negativity disappears in your collective subconscious. And you know who all suffer from the left side of insanity, epilepsy, schizophrenia, all this nonsense. Because you stand in the center, you are neither on the left nor on the right, if you are in the center, you get rid of your emotional problems.

Now, there are spiritual problems also. Before as we have, I told you, thinking problem, we have also physical problems like overexertion. Now people are jogging. It's madness, I really tell you. First, I thought there is some sort of an earthquake that the old, young, everybody running. What is happening? What's wrong? Where are you running? Because you are overexerting yourself. What is the need to overexert yourself? Because now a concept is that if you are muscular, I don't know whatever is the concept, every day changing, every day

you find new, new things, then you become overefficient; you become tired. It's absurd.

We have seen in history, say, we have got the greatest statesman and the person who saved us from this horrible Hitler was Churchill and what a fat man he was. He never did jogging in his life! I mean, you must accept your body. It requires rest. For example, if I start jogging, I'll be nowhere Myself because I need a lot of water to protect the Chakras which work out the emancipation. To Me, that is much more important than becoming some sort of a cinema actress. There are many cinema actresses.

So what? What have they achieved? How many people have they emancipated? So what is your ideal in life is to be decided first. Do you want to be all the time slave of your body? And I don't know what you get. I mean, these days nobody looks at no one. They are fed up now and you can't make out one from another because they go to the same hairdresser. One fashion starts. I have to think, “Is this he same person or somebody else?" I mean, it is better to grow your beard to look something different. I mean, there no way of making out who is who! Everybody has the same hair dress, everybody has the same funny dress, everybody looking the same. They have no personality. Tomorrow a wave comes that you should put a plastic bag on your head, everybody will be moving with a plastic head.

We have to have a personality. Why should we dress up as everybody is dressing up? Such a pressure. I know that because I have another life which you know very well which is supposed to be the high society, so-called.

And the stupidest thing we discuss in that society. Like they laugh at a woman if she is wearing something that was, say, belonging to sixties. I mean, what's the harm? No, that's not modern! But what do you gain by becoming so modern running with the fashion? What do you gain? Now the fashion in England is to make holy pants, you make holes. Imagine that cold, horrible cold that you have. What is the need to make holes in your pant to get all kinds of troubles? And then they'll have arthritis; then they'll have this. First they had tight pants; so they developed varicose veins. Now they are having such loose pants that they will develop arthritis. These people are managing you. These manufacturers are befooling you. This we cannot see because we have lost our personality.

So we develop so many problems also because we play into the hands of nonsenses. Now, say, Indian people have lived for so many ages now so they have learnt all the lessons. If you go and tell them that you wear a holy pant they'll say to you, “Get lost! Sorry, sir. We know everything." Now they are painting their hair and when they are painting their hair, people say, “Why are you painting their hair?" “Oh, that's the fashion. What's wrong?" But people become blind in that. We had three patients who became blind because they painted their hair and some sort of a thing, punk, punk. They were three blind punks who came to Sahaja Yoga.

Actually, you have to punch them to talk to them. This is the society in which we live. Anybody who is sane will think I am mad. Like going to a lunatic asylum, you start thinking, “Am I mad or they are mad?" That's how it

creates a stress on us. Let us live with our own dignity. You can see Mahatma Gandhi went for his round table conference. He wore his dhoti. He didn't wear a three-piece suit and a tail coat, that's another nonsense! Everybody in England has to wear a tailcoat when they go to the Queen's party. But they can't afford.

So they borrow; some are tight, some are loose. And when you see them there, I mean, I have been to many of them, you can't recognize and they look so absurd and clownish that, poor things, you know all these big, big ambassadors have to go about with that because it is supposed to be a formal dress. I mean, what a formal dress it is.

All these things pressurize you. They make you feel, `Oh, you must wear a dress like this.' Even when you go to some Guru, he says, “All right, you all have to wear” say, “orange dress." So you are forced into it; you have to wear the orange dress. From where are you going to manage, getting rid of all this nonsense of forcing you to do this and forcing you to do that. But here you are so individualistic and here you are a down-to-earth personality, It's not that anybody says you have to do it but you just do it because we have our own personality.

Individualism means personality. And that is what when it is lost, you feel also your guilt and your stress.

That's possible that you stand on in your own glory, in your own personality, in your own understanding of your spiritual value.

So when that starts, another style of movement comes in, like hippies. We become like a primitive person, you become like a hippy, you go about like a hippy, you wear

a funny dress, become a primitive personality and think, `Oh, I have done very great thing.' I had some hippies with Me, I told you yesterday.

So I asked them, “Why do you dress up like this?" They said, “We want this kind of culture." I said, “This is primitive." They said, “We want to be primitive." I said, “You cannot be. Your brain is modern. Just by wearing these primitive things you cannot be. Accept it, accept yourself. And now you have your realisation and it will work out." So with all these stresses on us, thinking too much, futuristic personality you develop the stress.

Now what happens when Kuṇḍalinī rises, you are beyond thought. That's called in Sanskrit as Nirvichar Samādhi, thoughtless awareness. You are fully aware, on the contrary, you are more aware but you are in thoughtless awareness. Now when I see this carpet in thoughtless awareness, I don't think. I don't think because if I have to think, `Oh, Baba, this is my carpet. Now I have not insured it. If somebody will run away with it, then what will happen?' I won't be able to give any speech or anything. I'll be worried about the carpet only.

But when I look at this carpet, I don't think. Only the joy of the creation of this carpet is just pouring into Me; a beautiful blissful feeling, that's all. I am not thinking. Like a very still beautiful lake which has no ripples reflects all the beauty that is around it, fully. A complete joy is reflected in a mind which is absolutely still, not reacting, not accepting, just seeing, witnessing. And this witness state comes into you and you become a tranquil and a peaceful personality.

Such peace that such a person, wherever he goes, wherever he walks, a peaceful atmosphere prevails.

The nature, the elements all react to such a personality. Just talking about peace or giving prizes of peace, you do not feel peace. I know of people who have got Nobel Prizes of peace are horrid. They look like some mad dogs. If you have to talk to them, take the barge pole in between. Don't know when you'll be hit with the prize they have got. And you may have to pay very dearly for meting such a personality who is supposed to be the foundation of peace and you find it's a fountain of violence. This is the situation today that we are placed in a society which artificially expresses itself. There is nothing genuine, nothing innate...

[Shri Mataji meets all seekers individually.]

Contents: 1988-07-25 **Talk to Sahaj Yogis, noon before Program by Invitation, Ashram, New Rochelle, NY, U.S.A.**

[Shri Mataji very kindly allowed us to join Her in the sitting room as She talked about different topics.

New people were introduced to Her, notably Henry who was able to tell Shri Mataji about the computer network and how by Her Grace we had been able to find out some seekers in this particularly 20th Century way. Shri Mataji seemed very amused and quite pleased by this, `very subtle'. Shri Mataji also mentioned how important it was for us to read and acquire spiritual and other useful knowledge:] Every day we should read something.

***Contents: 1988-07-26*, Public Program, Day 1, noon, 16 East 30th Street, United Nations, New York, USA**

[Introduction by Gregoire:] [Shri Mataji's talk:] [Aside:] May come this side, it would be better. You are alright, all of you?

I bow to all the seekers of Truth.

When we talk of Truth we have to know that Truth is what it is. We can not change it and we can not organize it and we can not manoeuvre it. It remains as it is, it has been and will be.

So we are the seekers of Truth here. Is a special category of human beings.....

***Contents:* 1988-07-2x Quote, after, Public Program, Ashram, New Rochelle, NY, U.S.A.**

Shri Mataji: [asks what Pamela Matthews thought about the, Public Program].

Pamela Matthews: I thought it was wonderful.

Shri Mataji: This *[UNCLEAR* city/country] was completely abandoned.

***Contents: 1988-07-28* Talk to Sahaja Yogis, Ashram, Armonk, North Castle, NY, U.S.A.**

So very nice to come and meet you all here. Very kind of you to have invited Me to your ashram.

So you must have realised from experience of these two days' program that we had, though it looks formidable in the beginning it's not so difficult to achieve results and to get people realised. I find all of you have been very sensible and you worked it out very well.

It was such a pleasure, such a joy for Me to see that you gave Realisation to so many people and you managed to convince them about Sahaja Yoga. It is very difficult in these modern times, especially in the country like America and others of the same kind that it's impossible for people to know that there is anything beyond.

Of course, unknowingly they are seeking, unknowingly. They are not even aware that there's a possibility of their getting a Self-realisation. And so many fake people have arrived that they think it's another kind of a Guru shopping that they have to go through.

And when I came first to America, I think the first country I came to was America in a way. I had gone to Iran before that because My brother was there. And when I came first to America it was a surprise to Me in so many ways, that they came to My lectures, quite a lot of them in every place I went to.

But they did not understand what I was saying, what I was trying to communicate to them. And they did not like that I told them that they have to be careful about people who take money from them, there are no courses. I think there are these lectures somewhere with Me, which I gave in those days. I didn't talk of negativity or anything though I found the whole place was flooded with negative forces.

All that was done in those days had an effect on the minds of the seekers and that's how the seekers were lost, so many of them were lost. And again, what we find that they are getting lost more and more.

At this time we cannot say in what area or what group or what part of the country we'll be able to work out better.

But in any case, better in the West Coast. I think people are more reasonable about it.

For you it is a difficult task to talk about Sahaja Yoga. But I would say you should go all out. Not to feel shy, not to make reservations about it.

How they talk about their Gurus all the time. You meet somebody in the plane sitting next to you, suddenly he starts talking about his Guru. You are amazed, when you don't know the person at all, he starts talking about his Guru.

So to open the topic best is to wear something of My photograph or something so that people ask who is this person to begin with. Or could be a badge if you can wear it or if it is allowed to wear.

Something like that if you wear and people ask you, you can talk. You can start talking.

We have to talk. That's the only way we can spread Sahaja Yoga.

Of course, you can have programs, you can get people, you can give them Realisation, this that. But to talk about it is important, because see those people who have come much later than Me, much, much later than Me to this country have so much well known everywhere. Everybody knows about them.

Now of course, it is also true, the second point is that in Sahaja Yoga you have to become. You cannot just say that, `All right, I have become a Sahaja Yogi.' No, you cannot. Nor can you say, `I am following Shri Mataji'; that also cannot be said. Nor you can say that, `All right, we have an organization,' or something like that, or, `I'm

wearing this just because She is my Guru.' You can't say that. You have to become. You have to become a Sahaja Yogi.

If you have to become a Sahaja Yogi, then it has to be worked out and that takes time. To rise from Nirvichara to Nirvikalpa it takes time. For some people it takes more time. For some people it takes less time. Depends on the preparation of a person. Also I would say, previous lives, good deeds and this life's understanding, so many things are there.

So it takes time. But at least one can talk about it so the atmosphere is created.

You can talk to people, tell them that `We have found the truth and it's very simple. You can't pay for it. It just works. It's spontaneous. It's a living process. It's a evolutionary process.' You can talk like that. Not about Me, but about Sahaja Yoga, in an abstract manner. `And it's such a wonderful thing, one should do it.' All such talks are going to help us a lot though I would say, those who listen to you may not get Realisation, but at least in the atmosphere it will be. And that is going to help us a lot. If it is in the atmosphere, people know that there's something like this coming up.

For you people, of course, you have to work hard and you have to become Sahaja Yogis. Becoming is a little bit difficult task sometimes because there is this great Mister Ego or may be certain conditionings, you see, that people can't give up and that they find it difficult to get out. But if you know how to raise your Kuṇḍalinī, She will manage it. She knows how to do it and She will give you that status.

But first and foremost thing is to meditate and to raise your Kuṇḍalinī. Meditation is the only way you can grow. There's no other way out. Because when you meditate you are in silence, you are in thoughtless awareness. Then the growth of awareness takes place, then it opens out. But if you are thinking, supposing there is a lake and the lake is completely in a turmoil. Nothing can grow. But supposing it is silent, then lotuses can grow, anything can grow in it. In the same way, if your mind is agitated and your growth is not yet fully expressing itself, then it's such a vicious circle that you are agitated and your growth is hindered, again you are agitated, your growth is hindered.

So the best way is to take to meditation. When you take to meditation this turmoil will settle down.

And when it will settle down, your growth will take place. After meditation you'll feel definitely that you have come out very well, you have grown very well. But for that one has to be very honest. You cannot force people to be honest. That's one thing you can't do. You have to be honest yourself. You are not to be hypocrite. You have to see for yourself that whatever you are doing is for your benevolence, is for your good and that you have to do it because it is good for you, to begin with. And then for the good of the humanity. You are doing for the good of the humanity.

Now some people who come for the first time will have lots of doubts because of ego. They have lots of doubts because of ego. “How can that be? How can this be? How?" I mean all kinds of things they ask. Now, you have

to say that first of all you develop your insight. You develop your enlightenment.

Your light is not sufficient. In the light only there are no doubts. Supposing in darkness you think that this table has no cover. Is all right. You can think whatever you like, but when there is light you see for yourself there is a beautiful cover on top of this table.

In the same way, it happens to us that we have to achieve a state. And once we achieve that state then there's no question, there's no doubt, there's nothing and you become so empowered. It is such a simultaneous thing. It works. As soon as you achieve something, it works. When it works, then you are convinced. It's a, I'd say, is a very beautiful new chain starts within yourself and then you really starts enjoying your joy of your Self.

But that portion for anyone is little risky, for anyone. If you have crossed that, then you are above it.

But if you are still little bit in between, be careful.

You can be deluded. You can be quite deceived about it because we have all kinds of people in Sahaja Yoga. The door is open to everyone. We get many negative people also. They are still lingering on the periphery. And you are also on the periphery, then you meet those people and you think, `How can that be? This person was so bad. He says he's a Sahaja Yogi, but he's like this, like this, like this.' That shows one thing for definite, that if you see somebody of that kind, of that mentality, which is not Sahaja, if you see someone who is not up to the mark and who behaves in a very mundane manner, or may be in a very ridiculous manner, know that that person is not a Sahaja Yogi.

But you have to be Sahaja Yogi. Don't judge Sahaja Yoga by other people. You judge it by your own ascent and by your own enlightenment. If you are not enlightened you cannot see anything. Even if you are slightly enlightened and not enlightened fully, then you see other people. Don't see other people. See yourself. Seeing yourself, you will become more aware and more conscious. And once this awareness grows, you start seeing the truth as it exists.

So for Sahaja Yogis it is important, first of all to watch themselves.

Now we discovered that, you see, in the groups that will form a collective and when we start living together, see some of the old style things still linger on. The common thing is the gossip. This is, Christ has called then, “Beware of the murmuring souls." He knew that these will be coming back on the stage again when I will be here to tell you about Sahaja Yoga.

So He already told that, “Beware of the murmuring souls." And these murmuring souls, first of all their attention is not all right. Their attention is here and there and they're trying to find out something. And then they start talking about things. Then they start creating problems. And they are somehow, like to destroy your Realisation. They want that you should not achieve what you are achieving because they cannot achieve it.

So then they see that somehow you should be destroyed, so they talk to you in a manner that you start doubting yourself. You start doubting Sahaja Yoga. Or else, they start talking about others and try to create a problem for you.

For that I would say that nobody should talk to anyone about others. It's one of the tricks they can play as we have in Rāmāyaṇa. There was a maidservant called Manthara.

That's why it's said in Indian language that, “Don't talk to people who are lower in levels." I don't mean lower in the way that people understand, but lower in levels as far as the spirituality is concerned.

So this lady went and told the step mother of Śhrī Rāma, who loved Rāma very much that, “See now, when Rāma becomes the king, your son will have no place” and all those things. And she convinced her.

By that the whole Rāmāyaṇa was created and Rāma had to go to the jungle.

So all such people start talking. They talk in such a manner that you feel that oh we are very important and the lady or the gentleman is taking so much interest in us and she's telling us this and then this negative force starts forming a group among yourselves. And when such a group is formed that group becomes anti God, anti Sahaja Yoga and then it is a very big problem because the undercurrents start and they try to destroy your collective.

So anybody starts talking ill of another person, just tell that person, `Shut up. I don't want to hear anything against anyone. If you have to say anything go and tell the leader, but not me. I am not interested.' You be interested in your ascent. If you are not interested in your ascent, then what you will do, you'll watch other people, you'll look at others, you see how they are, not yourself.

Now it is for your gain you have come to Sahaja Yoga, not for anybody else's gain. First of all your gain. And once you gain something, then you can only help others to do something about it.

So it is important to understand the first rule of Sahaja Yoga is that you look at yourself. How are you? Are you really progressing? Or you are worried about other thing, like your business, this that? Or you are worried about your ascent? What are you worried about? Are you worried about your ascent? If you are worried about your ascent, what are you doing about it? That has to be the main object of life. The rest of the things follow it. Once you ascend, the whole cosmos can look after your problems, but you must ascend into the kingdom of God; that's the main point is.

So first of all you have to ascertain about yourself. Am I ascending? Am I transforming? Am I giving up all my bad habits? Am I getting rid of my temper? Am I getting peaceful? Am I now sweet? Or am I now still the same horrible criticiser of others? Just put your attention to yourself and see for yourself. It's like a mirror; you start seeing yourself in the mirror, what's wrong with you. And then you try to correct it.

Now second point is that you must see your vibrations, what centers you are catching yourself. For that you have to give yourself a bandhan. You give yourself a bandhan and see for yourself what's wrong with you. When you give yourself a bandhan you will know about your Chakras and you'll be amazed.

I have known some people who found out they had cancer. Through centers they could say, “Mother we

must be having cancer." And then it was discovered in time and we could manage it very well, because they themselves found it. And then they asked Me what to do and then I told them and they got cured.

And when they went to the doctors they said they had cancer. And once they cured themselves they were all right.

So that is how first pay attention to yourself. You find out what's wrong with you.

Some of you might be having terrible ego. Then may be you might be having a very bad Āgñyā Chakra. Then you should find out, have you got Āgñyā Chakra? This is ego. Then there's a very good remedy in Sahaja Yoga, which may look ridiculous but it's very good remedy is to beat yourselves with shoes, as they know is the beating with the shoes is called as a shoe treatment.

Now, then you have to go further. See you find yourself that your right side is hot. What you do is put your right side towards the photograph and the left side up towards the ether. The ether takes away the heat. But what actually happens is that your right side gets the vibration and the heat is pushed towards your left and passes out into the ether. Now this heat comes from too much futuristic living. Those people who are too much futuristic, they have too much heat. And too much heat has to go away and when this heat starts going away then you are amazed how it works.

For that there are various things we have to use, but mainly for right-sided people they should not use any light at all. They should not sit in the sun. They should sit in the moonlight. They should read some poetry. They

should not tie up watches. They should not look at time. They should allow the time to pass and they should just become very, sort of emotional people. They should sing songs of Bhakti . They should not do Haṭha Yoga. There are so many things they should not do if they are right-sided. You will be surprised how people have been helped through this kind of a treatment, which treats one side of your being.

On the left hand side people are the people as you know are the ones who are docile, who bear up lots of things from others and cry and weep and all the time are on the losers end.

Such people have problems also because all their organs are lethargic and they have problems of a lethargic heart, lethargic liver, lethargic intestines. Everything becomes very lethargic. All these left side things can be cured. Plus they might have some sort of a badha in them, in the sense they are possessed by someone. Of course, some of them are possessed by right side also. Not that only the left side is possessed. But from the right side also they are possessed. And left-sided possessions are of a peculiar type, because they give you pain in the body. You get pains in the body. Right-sided person doesn't get any pain himself. He gives pain to others. He is very sarcastic, he is very aggressive, he troubles others, but the left-sided people have pains themselves. They get a pain here and a pain there and pain here.

So left side has to be cleared, as you know very well through the light. Light is put before the photograph, left

hand towards the photograph, right hand on the Mother Earth.

So the left hand gets the light and the light passes through and the negativity of the left side passes to the right hand and the right hand is on the Mother Earth. The Mother Earth is the one who sucks in all these negative forces of the left hand side.

So these are the two sides which we clear. But once you have cleared these two sides then you can use the photograph. Sit with your both the hands towards the photograph and put both the feet in the water, little bit of salt in it and about five ten minutes you must allow the vibrations to clear you out. Then wipe your feet. Put the water properly into some disposal and then sit down for meditation. If you can do that everyday, even ten minutes, is more than sufficient. Don't have to do anything in an extreme manner.

In the morning time, you have to give yourself a bandhan when you are going out. Don't go out without giving a bandhan. And attention should be all the time inside, in the sense that, walking on the road people have habit of seeing this, seeing that, seeing like that. The attention gets frittered away. What you should see is you should see about three feet or four feet at the most from the ground and not above.

Because you can see all the beautiful children, flowers everything. There is nothing very beautiful above that.

So better is to see only up three four feet if possible, to fix your attention, so the attention becomes concentrated. And you feel very relaxed and relieved of too much of wobbling of your eyes. Eyes are very

important. Very important and as you will notice, because you are all realised Souls, that your eyes now have got a glint, a kind of a light in the eye. And that light shows that you are realised Souls. But to keep it up you have to look at things which are not anti God, which are not dirty, which are not filthy, which are against Sahaj religion, which is against Sahaj Culture. If you can manage that, it is going to help you a lot.

Now one has to understand that now we have come out of all man made things, like man made countries. We don't belong to America, or to England, or to India. We belong to the Kingdom of God. In the universal country we have come. Now we have become universal beings. As we have become universal being, we don't even have all these dividing factors, which divides human being as a race, or any higher, lower castes. This is no more there.

Moreover, now we have given up all man made religions. We have entered into the religion, what we call as the universal religion, the universal pure religion and we should be proud of it that somehow or other we have managed to be there, to be in that universal pure religion.

So what is the content of this pure religion, you should know. What is the universal pure religion has given us? First of all it has given us Self-realisation. As a result of that it has given us collective consciousness. It has given us powers to raise the Kuṇḍalinī of others. It has given us the source of compassion and love that acts, that works and an attention which is effective.

So many things it has given us.

So it's not that when we follow that religion, we are like any other people who follow any religion, but we have certain powers.

So these powers increase when we humble down. They do not increase with arrogance. With arrogance one can only become stupid. That's the only end of arrogance and ego.

So with this humility, one should know that now you belong to Sahaj Culture and Sahaj Culture is that of humility. If you are not humble, then you have not yet achieved your Sahaja Yoga.

While talking to others, I know there are people who are horrid, who are no good, who look to be absolutely Satanic. But there's no need to be angry with them or to shout at them. I know how to do it, how to look after that side. You don't have to bother. You keep your poise, you keep your balance, you keep your smile and just manage the show. Don't get involved into another person. Don't get involved into discussions and arguments. But just your silence can also improve all that.

Now as you grow up, then you will develop the discretion and proper idea how to react, how to work it out. But you have to allow that growth to manifest. By that you can raise the Kuṇḍalinī of many. I always say those who have raised the Kuṇḍalinī of hundred people are to be given certificate that they are Sahaja Yogis, at least hundred. That's in India, but here I would say if you have given Realisation to ten people, the very difficult people, first of all, one is equal to hundred.

So let us keep it ten people. If you have given Realisation to ten people, at least then we can say that you are a

Sahaja Yogi and as you go on giving Realisation you will enjoy it. Enjoy it. And then you will have more powers and more powers and more understanding.

So best thing is that you should try to put your attention within yourself to see for yourself how far you have come, through your vibrations, know yourself, what is required in you. First and foremost thing, the light has to be clean. Then see how far you can reach your light, how far you can increase your dimension, how far you can go with others. I hope this little, small little explanation about your meditation and your method of rising and ascending will help you to grow further. But I don't mind if you have any questions, I would like to answer them.

May God bless you all. May God bless you. May God bless you.

Lady: In my everyday course of living, I run across people and they're mean to other people, they're mean to myself, you know with no just cause whatever and I really have a reaction to want to be mean back, or speak up to the person and I know it's not good for me.

So I would think, what could all of us do when someone is mean to us or mean to someone else to rise above it, or what can we know about it so that we can take care of the situation by grace?

Shri Mataji: I think told you the story of a Chinese sage. In the same way, try to watch and witness.

You see, somebody is shouting or screaming at someone, he'll keep quiet. Just watch him. Open your eyes, or you can push it like that. Immediately the fellow will understand that he's stupid. You see, you have to be above everything else. It's very simple. If somebody is

saying like that just watch that person, what is he up to? Don't get involved.

Gentleman: Mother, a number of years ago, I caught the disease of Herpes and I still haven't been able to get rid of it yet. Do You have a suggestion how I could get rid of it?

Shri Mataji: I think you should put, I think I will tell you what is to be done. It will work out. You should, somebody has got rid of it and I think we can work it out. All right? May God bless you.

Lady: Shri Mataji, through meditation and through using the fire we try to be in thoughtless awareness and we try to control our thinking. But many times, what happens to me is though I meditate, thoughts come into my head. They just come all of a sudden and know they are not part of me. Is there a method to control these thoughts so we can meditate?

Shri Mataji: See, you must raise your Kuṇḍalinī. Try to raise it. Put your attention to your Sahasrāra.

Say, `Mother come in my head.' As soon as Kuṇḍalinī crosses the Āgñyā you cannot have those thoughts.

You should allow this simple method also, that if you see any thought coming in, you should say, `I forgive'.

I forgive is a very big mantra. Say that, thought will stop.

Gentleman: Shri Mataji, what does it mean when a house is struck by lightening?

Shri Mataji: House is struck by lightening, whose house?
Gentleman: It's my wife's and my house and we are renting it to another person.

Shri Mataji: The person may not be all right. He might be misusing your house. Must be something wrong with him. Lightening is one thing understands everything. Better get rid of that fellow.

Lady: Shri Mataji, this week we were talking about a similar experience that many of us have when we listen to Your lectures, mostly when we listen to the tapes or watch the videos. And if it happens to be those times when we are fortunate enough not to be to the left or to the right, but to be as centered as we can be and we are listening attentively to everything You say, why is it that sometimes, right afterwards, someone would ask something about the tape and often we can't remember consciously a word of what we heard? It wasn't that we were off thinking or that we were sick, we were listening attentively, but then afterwards it's not a conscious thing that we can recall or speak about. We were talking about that this week.

Shri Mataji: What happens? What happens? Lady: That after listening to one of Your tapes sometimes we can't remember what You have said, even if it's not one of those times when we are to the left or to the right. We seem to be relatively...

Shri Mataji: It has an effect, all right. It has an effect. But after that I think you all should go into meditation for a while. After listening to My lecture you just go into My meditation. Actually, My lectures are not to be understood by your brains but through your Kuṇḍalinī and through your heart.

So it doesn't matter if you don't remember something. It's all right. It's so many lectures I have given. How can

you remember? I also don't remember much of it. But it will come handy whenever you want to use some words or sentence it will come handy. You'll not know from where it is coming. It's all recorded. Is all recorded.

What about children? No problems? What's the question?

Gentleman: May I ask one question?

Shri Mataji: Please, please.

Gentleman: You said we always, it is about anger. I think if someone misbehave with You, I get very angry. Is it right or is it wrong?

Shri Mataji: It's right. That's the only time you should really be angry. Angry is spontaneous, but you need not do anything. I can look after Myself. But reaction is correct. The reaction is correct.

Lady: Shri Mataji, if the children, when you ask them say to meditate and they go, “No, I don't want to do it" or “Do I have to foot soak?" I don't know how to, I don't want to be, “Oh, you have to do it” because then it wouldn't be.

So what's the best way to approach them?

Shri Mataji: Oh, it's all right. Leave them alone. They are all right. No problem. They don't need it so much.

Some of them are really born realised and they'll take to it later on if they gather anything funny.

Lady: Does that mean that we still make them do it? I know they'll take to it later but we should have them *[UNCLEAR]*. It's a joy for us. But should we. They have to do it, is that the way it should be?

Shri Mataji: Children? No, no, no. Don't be harsh, don't be harsh with them. See, children should not be made to do

something like that. They themselves will start doing it after sometime when they see you doing it and all that. But don't spoil them. That's the point is. You see, we must know the discretion about it.

Sometimes we spoil our children very much. Encourage them to be generous. Encourage them to be sharing. Encourage them to be compassionate. Encourage them to be kind to others. But if they are rude or they are harsh or you find they are quarreling, then you can slap them. It's all right. Yes you have to. For five years you have to do that. In case, I mean it's not a religious duty but...

Gentleman: Mother, You have spoken about the importance of us establishing ourselves in society with careers and professional jobs. How do we know how far to go in our professions, in our careers and how important they are and when we have to say enough of that and live our lives as Sahaja Yogis, because I feel that sometimes the things we have to do as Sahaja Yogis come into conflict with our professional *[UNCLEAR]*.

Shri Mataji: No. It cannot be you see. Now take your profession of any kind that you have. You have to do it in a Sahaja manner that you don't too much deliberately plan it and think about it. It will come your way. If you believe that the whole cosmos is trying to help you, the whole cosmos will bring forth everything before you. And it will work out. You don't have to do much effort, to think about it, what should I choose, whether I should take this or whether I should take that. Only thing what you have to do is just to see for yourself that you are watching and seeing an opportunity coming to you. And allow the

opportunity to appear before you. It does. Don't have to deliberately bother your head, what to take, what to do. That you need not do. It will just be there. You'll be amazed how it works. I will give you an example. Recently, there's one Mister Hari Jairam. He is a mediocre, I would say, he is not very great scientist or anything. But he did Physics, M.Sc. or something. And he was not doing very well. As such he was just mediocre. Suddenly, he discovered a switch by which he could change the waves of the microwave thing or something. And he didn't know how he discovered it. He was quite amazed. And they gave him a promotion, everything. And then they said that you have to come and give a lecture about it.

And he didn't know how he did it.

So he telephoned to Me, “Mother, please tell me how You did it." I said, “You just close your eyes, think of Me and give a lecture." And he was amazed how he could explain everything.

It's a question of how far you are surrendered. How far you are one with the Divine. It all works out.

Don't have to do deliberations much. Don't have to worry too much about things. It will all come your way, because you have now entered into the kingdom of God. Right? Everything is looked after. Can't imagine how small, small things it works out. How in details it works out. It's very surprising. Not for Me, for everyone. For everyone and they tell Me, “Mother, I don't know how it has worked out." So when you are dissolved in that ocean, it is that ocean which takes you up and down and enjoy, that's all.

So you should leave it to that ocean to decide for you.

Lady: Shri Mataji, it seems that in Boston especially, or on the East Coast where people are very close hearted, not very warm. And it seems to be the major block for talking to people about Sahaja Yoga.

Why is this? And what can we do about this?

Shri Mataji: I don't know. Actually, East should be better than the West, normally. But everything is upside down in America. Because Eastern people, you see, are always bombarded by say Japanese, by other people who are industrialists, this that and put money before everything else. And they live in a way that there's big competition for everything and people have to fight.

I was happy that you got this place little far away from the maddening crowd. In New York you really feel you'll go mad if you stay there. It's such a funny place. You are on the boulevard or you are in the office running about, you don't know where you are.

So the impact of all these frictions and competitions and these ideas pouring from outside, all this works out. And that makes us feel rather funny.

But the heart can be opened out by Sahaja Yoga, by one thing, by saying, `Mother, come in my heart.' Just say twelve times, it works. And for the brain you can say seven times, it works. I am available to you. That's very important for you people on this coast to say and to open your hearts.

Lady: *[UNCLEAR]* when we get too right-sided... *[UNCLEAR]*.

Shri Mataji: In the spiritual seeking? In the spiritual seeking there is, a speed is not felt at all you see, in that you just feel the state. Your state you feel. You don't feel

the speed. You don't feel that you must do, like, I have seen some people, even when I am giving lecture they are doing like this or they are doing like that. This madness is not necessary. Just be quiet. Quietude is the best way to ascend.

I have said that there should be thoughtless awareness. Just do it quietly. Your speed will reduce actually; will come to a position when it is maximum for your quietude. Quietness within, peace within, that's very important. If there is peace you will grow. There's no other way out. But you see, all this ritualism, sometimes giving bandhan all the time or raising Kuṇḍalinī all the time and people even would like to see the table if it has vibrations, you see. That's going too far. There's no need to do all that nonsense. Sahaja Yoga is sense, it's not nonsense.

Gentleman: Mother, may I ask an intellectual question?

Shri Mataji: All right.

Gentleman: Is there any difference between when one is witnessing in meditation and paying attention or using the attention?

Shri Mataji: Oh, witnessing is very different from paying attention. Paying attention is a deliberate thing. We deliberately pay attention you see to something.

As I am talking, you may not be realised, you may be realised, you can pay attention to Me. But witnessing is a state. Say, I've seen it Myself what happens. If there's a problem or there's some calamity, something, suddenly I find, I am witnessing the whole thing like a drama. It's a state. But you can develop it if you remember, I mean, at that time people don't remember also. Supposing you

see some calamity coming to you. Just try to witness the calamity.

I'll tell you some examples of this. Once, went for a newspaper meeting, newspaper people meeting Me, some sort of a press meeting, Marathi people and out of them there was one fellow called Mister Kelkar. And he said, “Mother, I know all about You." I said, `How?" He said, “I have a friend called Mister Marathe and both of us were coming down the ghats", you know what are the ghats are, when you go on the hillside, “and our brake failed and the car started sliding down. And suddenly we saw a very big truck coming all the way and we didn't know what to do because we could not stop the car on one side. And we just thought, now we are going to be finished with this. And suddenly he told me that, `Kelkar, you close your eyes and just say Shri Mataji.' That's all. And suddenly we found that we had crossed that and we were on the other side while the truck was going that side." After all, it's God. It's God, you know and what is God? I have told you the story about My father's aunt. She told Me once a story, very nice story about God.

She said that there was one gentleman who was going to see God. I mean, it's a grandmother's story, so you can understand. And he was going, on his way he met a gentleman who was doing lots of tapasya, standing on one leg, one foot, one head, like that. He was going on and on.

So he said, “You are going to see God?" “Yes." “Will you tell God that I want to take Your darshan, when will You come? I am working very hard, I am doing all these things. I have done all the rituals, everything, when will I

see You?" He said, “All right. I'll tell Him." So then he met a gentleman who was lying down near the tree on the way and he said, “Oh. Come along, come along. You are going to see God?" “Yes." “Please tell Him, He has not sent my food so far, I am waiting for Him." He was quite amazed, look at this lazy lump sitting there and ordering God.

So he went to God and saw Him. And then all his work was done, whatever it was.

And while coming, he said that “Sir I have a problem. There are two people. One is working very hard and he is doing fasting and doing all kinds of things and he wants to know when will You meet him." He said, “Tell him still to work little more. Still he needs working." And then he said that, “I met another one, a lazy lump, he just said he has not yet received the food and what about the food?" He said, “No.

He hasn't received? Oh God!" He called people, come along, this that. “You must arrange, immediately.

How is it he has not received the food?" He was quite amazed, this fellow. God said, “Now you see why I was worried. You will not understand.

But you do one thing. When you go down you tell them one story. Tell them that when you went to God, you saw that He passed one camel through the nose of a needle. And see, you will get your answer." He went down. First he met this man who was doing all these exercises and this and that. He said, “What did God say to you?" He said “yes, you have to do some more and still work hard. Still not all right." So he said, “But what did you see, you had been there?" He said, “I saw a very great miracle

that God passed a camel through the eye of a needle." “Passed through the eye of a needle? How can it be? It's impossible. What was the needle size?" “Just normal size." He said, “How can that be? What was the size of the camel?" “Just normal size." “How did it pass?" “He did." So he went to another man and he said, “Oh, I have got the food. I just wanted to test you. It's all right. I know God will look after me." So he said, “What did you see?" He said, “I saw a miracle that a camel was passed through the eye of a needle." He said, “What is there a miracle? It's God. You know He is God. He is God almighty. What is there for one camel? He can pass universes after universes. He is God after all." That's what He is, God.

And He is God almighty. Anything is possible.

[UNCLEAR]. Not only Me, but I'll say, there's one Sahaja Yogi. He is a fisherman by birth but he is also working. He's a graduate, so he is working in a bank. He's a wonderful man. And one day [in 1981] he decided to go across to another island [village of Sakhar] to talk about Me and talk about Sahaja Yoga.

And he came out of his house and he found that it was all very much about to burst out into a storm. He stood up there, he said, “See now. I am going for my Mother's work, for your Mother's work also and please behave yourself. Till I come back you dare not do anything." You see, he addressed to them. He took his boat, went to another island, he preached there, he gave them Realisation, came back home and when he was about to sleep it started rumbling. He said, “Now it's all right. Go ahead." We have people of that kind, of that level, of that

variety. You can control everything because after all you have entered into the kingdom of God. Anything is possible. It is God. He is almighty. He can do anything. Even to feel that, you rise high. That settles it.

May God bless you.

Contents: 1988-07-28 **Departure and Flight Conversation with Christina Rossi, JFK Airport, Queens, New York, USA**

[Suddenly Christina finds herself behind Shri Mataji going though security. They begin walking up the ramp towards the gate and Shri Mataji turns around and waved goodbye to all Her children. To Christina:] Are you coming, too? [For the final hour of the flight, after sunrise, Christina goes to the first class t talk with Shri Mataji.] Christina [at one moment thinking of the new life ahead of her with the husband in Spain]: Mother, I'm feeling a bit scared.

Shri Mataji [instantly takes Christina's hand with both Her hands and squeezes it tightly]: Don't worry, don't worry. Ādi Shakti is here with you and She is bringing you to Spain. Everything is all right.

What more could you need?

Contents: 1988-07-30 **Talk to Sahaja Yogis, Evening Program, the day before Guru Pūjā, Andorra**

[At the beginning:] I didn't want to come until you were all here.

[After performances:] Tomorrow is a great day for all of us because it's the Guru Pūjā Day and perhaps you know that Guru Pūjā is the greatest day for all the Sahaja

Yogis, also for Me. Of course, Sahasrāra is the day very important which makes a big history in the spirituality and also in the evolutionary process.

But for Sahaja Yogis and for Myself, it's very remarkable that we are here to know something and to teach something. Now if you see how Sahaja Yoga knowledge has slowly come to all of you. Gñyāneśhwara has described it so beautifully he says, “Like the petals when they fall on the Mother Earth, gently, in the same way let this knowledge fall onto the minds of the disciple and make them fragrant." Another thing described is a bird calls Chakoor which is a bird which just at the time of the full moon sucks the nectar of moonlight otherwise it doesn't care for anything else, it's only feeds only on itself.

So he says, “Let the knowledge of the Divine be sucked in by the disciple like a Chakoora bird who sucks in the nectar of the moonlight." Moon stands for the Spirit. And in the same manner let it penetrate into their being. After all he was a great poet. In poetry nobody has gone as deep as Gñyāneśhwara, no one.

So slowly and steadily, very gently, beautifully the knowledge of the Divine penetrated into your being. It is evident in your central nervous system, on your face, on your behaviour, on your understanding, on your habits. In every way but especially in your eyes like a light. There is a light in the eyes of all the Sahaja Yogis and that light shows that they are enlightened people. I happen of course, because Sahaja Yoga is supposed to do your Realisation. And the second part was to teach you the decoding of the Divine laws, telling you about what it

means, why, feeling those vibrations on your finger tips then also how to correct yourself, what correction is needed, by making you your own Guru, slowly and steadily you could see what was wrong in your machinery so that you absorbed it, very gradually and very beautifully within yourself. It's a very delicate work and in no university whatsoever, or no school or college this kind of loving embindment is possible.

Everything moves so slowly with all the blessings and auspiciousness and all the beauty and glory being exposed to you of your own and of that of Divine. Every moment you saw how the blessings worked.

Today only they told Me, “It's very cold there." I said, “All right it will be warmer today tonight." So the Divine immediately made it warmer. It's so simple that the Divine is anxious to look after you, to make you happy, to make you joyous, to enjoy every moment of your life, to enjoy yourself, to enjoy your own beauty and the whole flow is so beautiful and so beautifully done within and without in your behaviour. We have definitely started a new race on this Earth, no doubt about it and a new age that has been described is already here, no doubt. We are very different people from all other people who may profess religions, who may have theories, they say this and that but they haven't got your beauty. It's clearly shown on your faces.

Today is not the way I should teach you something as a Guru but as a Mother, I thought I better get some presents for you. I used to cook very well but nowadays I don't cook so I thought better give some presents today let's enjoy My own love for you. You can sing to Me. You

can express your love. I've no way of expression of My love to you.

So whatever small things I could get I've tried to bring for you. I hope you like it. Of course, for all of you I couldn't get anything, whatever little thing we could do, in the short time, you know I was having a real marathon running from places to places and I could only get to some airports and things looking out for My children something here and there. It was a very hectic sort of thing but that's why I enjoy and I hope you also will enjoy.

May God bless you all!

Contents: 1988-07-31 **Guru Pūjā, Gravity of Guru-ship, Andorra**

Today we have all gathered here for worshipping your Guru. As you know that the principle of Guru resides in the Void. This is the principle which gives you balance, which gives you the gravity. The gravity that we have in the Mother Earth is expressed through your Guru principle. The first point of gravity is that you should have a personality, a character and a temperament that people would see that you are a personality who doesn't get dissolved into worldly things, a personality which doesn't get ruined by the skirmishes of life. Is the personality of a Guru which sits down deep into his, into his being and is not easily disturbed or dissolved by any solvent whatsoever. This is the first principle of the Guru, is the gravity. As I told you it is something which cannot be dissolved into anything. It settles very deep down into your personality.

So it doesn't float in the water.

Now you see, in the countries which are developed very much we think that we have a very great power of individual attainment. That individually we are absolutely free, we can do whatever we like and that's why individual freedom becomes the goal of all democratic countries, neglecting the collective. Of course, individual is important and it has to become all right to nourish the collective. But, if the individual does not have the gravity, then they float on the surface and anything can impress them. That's why we find today people get impressed by fashions. By fashions, which by no logical reason are good for your health, for your wisdom.

No fashion is good for your health, nor for your development as a personality.

Sometimes you look so odd with it, so funny, so stupid. Then this, ask your question, `What's wrong in becoming stupid? What's wrong in becoming foolish?' The reason is, you have an individual freedom, but your personality has not grown. You personality is zero. You have no personality left. You cannot decide anything for yourself.

Whatever is the fashion you just run after that. Is this situation of the Western countries, but in the countries like India now there are also in some sort of a craze. Because they have to still pass through this so-called affluence that you have.

So they will take to the crazes, it's like supposing somebody sees a beautiful carpet with someone, then all rush to buy that carpet. They will do anything for getting things to themselves.

So they turn towards materialism also in the same way as you people turn to fashions.

The individuality is all right up to a point, but then it becomes a madness. Especially in the west the personality is so low, it's so missing that any entrepreneur can develop any craze, any name and everybody runs after that and is impressed. Like a stupid fellow can call himself by some name, say, he can call himself by some funny name now, say poison, as he says. Now to everyone to buy poison is a very great thing. Because it is by some stupid man who has taken a name and so everybody must buy that. It is nothing special about it. It is nothing special, it is nothing, remarkable. It is nothing that will make you something great. But people will buy that particular make, because it has a brand which everybody will accept. “Oh! It's from that particular brand." And it's such a madness about it. Then comes to the anything from hair style, up to your foot style, to your neck style, to your nail style, to your eyebrow style. I mean, anything, any stupid thing that you could do to your body is available and people take to it because they have no gravity in them.

The persons who have gravity do not take to such changes. First logically, they try to know if this change is good or not. But only because it is a change, it is a craze, it is a fashion, they do not take to it. This is one of the signs of gravity in a person that he doesn't float on the ground like straws. But it stays, it stays like a beautiful pearl in the deep shores of understanding.

So those who are today here to worship the Guru, they have to worship their own Guru within themselves and

have to understand that first thing and foremost thing is that we must have gravity in temperament. You do not need education for that, university education. You need not read books, you need not do anything. Only thing is that you have to have your value system corrected. When your value system is corrected, you understand what is good for the society. What is good for you. For example, if it's a lotus flower, it will never emit filth and dirt. The fragrance will be always there if it is a rose or any other fragrant thing. It will emit fragrance only. It cannot emit something that is filthy. Now those who think they are Gurus and have achieved that gravity will never write something which is ugly, say something which is dirty, will never use their mind to appreciate anything that is filthy and wrong. This is the second sign of your value system.

In your value system you have to first of all understand what is auspiciousness, what is Divine beauty and what is morality of the spirit. These three things are to be realised and are to be part and parcel of your being so that when people see you, they should say that, `Here is a person we can see who has that gravity, here is the person who has that beauty.' It acts inside outside. A person who has that sobriety inside dresses up in a sober way. He doesn't dress up to impress others, or just to show off or to hide something or to expose something. But just to respect his body, he dresses up. When he talks to others he talks wisdom. He doesn't talk frivolous things, useless things and things which are of very baser level. In his own enterprises, I would say, he has a kind of

a decency and a decorum. Like a person tries to become an expert.

A person who worships his Guru tries to be an expert in his work, like supposing there is a person who is an Engineer. He doesn't care for money, he doesn't care for fame, he doesn't care for applauses from others. What he cares is, does he really understand his subject matter. It won't be mediocricy. Musician has to be perfectly a musician. Artist has to be a perfect artist. He does not use the general methods of expertise, but his spirit, the guidance of his spirit he tries to improve. Like there's a poet, he tries to improve his poetry on the level of his spirit, but not on the level of money, because normally people would write things just to please the majority of people, so they can sell their books or something filthy which is not benevolent to the society, nor to the name of the writer, they don't mind, they become shameless about it.

So not that the Guru himself has the value system, but through his lifestyle, through his own preachings, through his own behaviour he radiates gravity to others, he radiates gravity to others.

So it builds up our value system, value system of a balance. But it does not mean that if somebody wants to become an expert on one subject then he neglects the other side. It's in balance, it has to be in balance, a person say, for example, who is a musician and cannot understand a painting, he is not an artist. Supposing you are an artist and still you do not understand Sahaja Yoga, then you are not a Yogi.

So if you start from the central point of your spirit, you'll be surprised that the knowledge that you receive or whatever you give is absolutely integrated and radiates from one point.

So, in every way you become an expert, in any subject you become an expert. Anybody asks you a question, you know everything. But in that you know what is worthless and what is of worth. You try to understand what is important. You know, you give up whatever is worthless and you would not like to know the names of different alcohols. You don't want to be the expert in that. You don't want to be an expert on knowing all the names of all the carpet styles. You may not like to know all the varieties of sarīs. You may not like to know all the names of all the cameras. You may know, but need not feel that you do not. But whatever is important for the gravity of a personality, you will know.

So if you want to make it simple, we can know about auspiciousness. What is auspicious? You'll know about fair play. What is a fair play towards others. You'll know about what is justice in the eyes of God.

You'll know about the Divine music that elevates your Kuṇḍalinī.

So as a result of this gravity you get discrimination. That you know what is your personality and what is the water surrounding you. You know how to discriminate and this discrimination is also actually innately comes from your Guru principle.

But once this Guru principle goes into a bizarre state or into some sort of a turmoil or confusion, by so many other things like you have a wrong Guru, you have a

false Guru, you have false ideas, you follow false doctrines, you follow false theories or you follow false books, then this goes bizarre. As a result of that you develop Ekādaśha Rudra on top of your head.

Also in case, when you have problems of not temperant and moderate life, if you are an extremist, if you work too hard or you don't work at all or if you only go on projecting yourself into one side and not paying attention to the other side of your life, with all these imbalances, physical, mental, emotional and spiritual, you develop problems of your Guru principle, as a result, you develop this Ekādaśha Rudra, which is the beginning of your destruction.

So how important it is to look after your Guru principle, you can see that most of the diseases are caused by this principle, when neglected and ultimately they reach its high, their heights, when it reaches the state of Ekādaśha Rudra.

Now as realised Souls you have crossed the limit, you have come out of your Sahasrāra, you have transcended all those things through your Brahma Nāḍī. But that does not mean that you have developed that gravity. You have now achieved a state, if a flower is there and you put the flower on the water it will float. But when it becomes the fruit and matures, then you put it in the water, it does not float, it goes deep down, it doesn't get dissolved. It keeps its own identity, that is what is to be done now that you have to become the fruits of Sahaja Yoga, fruits of Sahaja Yoga. Blossom time is over now, you have to become fruits and people who see you should know that

you have no imbalances at all. You are the people with special gravity.

So when you talk to people, when you have any kind of Sahaja Yoga program, you do not behave in a childish manner or a stupid manner. I've seen people sitting before Me raising their Kuṇḍalinī. It's stupid. Or giving Bandhan to themselves, is stupid.

So, even coming into Sahaja Yoga, one can have that kind of a stupid behaviour or behaviour without gravity. Even after coming to Sahaja Yoga, if you have the same style as you had before, then you have to grow, mature, you have to become still the fruit. And that is the sign that you become really the Guru principle people.

It is important that we have to know the gravity of the Mother Earth. How she revolves with such a tremendous speed holding all of us together to her heart and then she emits her beautiful Divine Love through the various beauties that are surrounding us, now we can see for ourselves. Specially when I see the big mountains, I feel they are like great saints sitting and meditating here. But they are the only ones who can catch the Guru principle emitted by the sea. As you know the sea is the Guru principle and they are so high that they can catch the Guru principle.

So despite the fact you have that gravity, you are people of very high standards. And you are beyond any temptations, any stupid ideas or any ideas that can pervert or spoil others. You stand above everybody else, Stalwarts, as we had very great people on this earth, I have given you the names and we said that there have been ten Gurus, starting from Ādi Nath, we had

Confucius, we had Socrates and later on we had Abraham, Moses and also up to Shirdi Sāi Nāth, we had about ten great Gurus. Now we have so many here sitting down, they are all Gurus and they have to behave like Gurus and they have to do the job of great Gurus. And this is what today we have to see if we can develop that gravity within ourselves and understanding within ourselves. When that peace resides within you, the joy of becoming Sahaja Yogis will be really felt, will be really understood and will be enjoyed by all of you.

May God bless you all! Here is a symbol of a dog because the Guru always carries a dog because he is the one who knows only one master. And this is the disciple principle of the Guru.

So the disciple principle is like a dog, who guards the Guru, who shows complete devotion and dedication and all the time on the watch that wrong type of people should not come to the Guru. But on the contrary, I think sometimes in Sahaja Yoga people always bring wrong type of people to Me. It watches and ignores, it has such discretion. It knows what to do and how to behave. This is what is the symbol of a disciple and so this symbol has to be understood by all of you.

Now for the Pūjā today you sit in a very surrendering mood so that this principle awakens within you.

Nobody should try to raise the Kuṇḍalinī or do anything, everything will work out smoothly and nicely and nobody should stand up. Everybody should be seated, whichever way you like. That's important because as I said this is the gravity, to settle down, to settle down. That's very important, as we call Gṛuhasta means the one who

settles in the household is the Gṛuhasta or we call it in Indian languages as the *[UNCLEAR* Batock], is the sitting capacity, how much you can sit down on things.

[After the Pūjā, when most Sahaja Yogis left for food and the microphone and the recording were turned off:] All My Love, all My Powers, all My wisdom must be transferred to you people in this lifetime or My incarnation will have been a waste of time.

Contents: 1988-08-06 **Śhrī Kṛiṣhṇa Pūjā, The Witness State, Garlate, Como, Italy**

Today we have gathered here to worship Śhrī Kṛiṣhṇa. We must understand the significance of Śhrī Kṛiṣhṇa's advent on the Viśhuddhi Chakra.

As you know very well, except for once or twice, Śhrī Brahmadeva has taken his incarnation. Also once Śhrī Gaṇeśha has taken His birth as Lord Jesus Christ. But Viṣhṇu Tattwa, the principle of Viṣhṇu, has taken many a times birth on this earth, as the Goddess had to take many a times Her birth. They had to work together many a times and with the principle of Viṣhṇu, the principle of Mahālakṣhmī has acted to help the ascent of the people.

So the principle of Viṣhṇu is for your ascent, for the evolutionary process of human beings. Through this advent and through the power of Mahālakṣhmī, we have become human beings from amoeba stage. This is a spontaneous working for us but for the principle of Viṣhṇu, He had to go through various incarnations to evolve. As you know there have been incarnations of Śhrī Viṣhṇu as a fish to begin with and went on till it came to

the state of Śhrī Kṛiṣhṇa, where they say that He has become complete.

But one has to realise that He works on our central nervous system, He builds our central nervous system. Through our evolutionary process, our central nervous system has been built up and this central nervous system has given us all the human awareness that we have; otherwise we would have been just like the stones. But through this building up of our awareness, one after another, building up different Chakras within us, this principle of Viṣhṇu has brought us to the understanding that we have to seek the truth and ultimately we have to become Sahaja Yogis.

So this principle of Śhrī Kṛiṣhṇa is so important that at the state, as you call it the Viśhuddhi Chakra we become complete, in the sense that when the Sahasrāra is opened out for you and you start feeling the vibrations, you are not yet fully complete.

If you were just complete then it would have been an end of your evolution, because at that stage, if you had finished it, then there was no need to have Sahaja Yoga. But actually it means that once the Sahasrāra is opened out, then you have to come down to your Viśhuddhi Chakra, that means to your collective.

If it is not working on your Viśhuddhi Chakra, the enlightenment on Viśhuddhi Chakra, you cannot feel the vibrations.

As you saw yesterday, the artists started playing in a very new dimension. It's not that only they got awakening of the Kuṇḍalinī. The awakening of the Kuṇḍalinī was there, no doubt, but it had to come down

to their Viśhuddhi Chakra. If I could not have brought it back to their Viśhuddhi Chakra, their hands could not have moved that fast, they would have never felt the sweetness, the madhurya of Śhrī Kṛiṣhṇa and they would not have manifested it.

So all that is expressed through your fingers and hands achieves that new awareness of creating the madhurya, the sweetness.

In your art, in your music, in your gestures, in every way, your hands are very important. But Viśhuddhi Chakra also plays part, as you know, on the sixteen Chakras or the sub-plexuses which look after our face, our ears, nose, eyes, neck, all these things are looked after by Viśhuddhi Chakra. As a result also, you can become great actors, you can have eyes which are innocent, you can have a skin which is shining, you can have ears which can hear the Divine music, you can have a nose which shows your dignity.

In the same way your whole facial expression changes. If you are a very harsh person and a hot-tempered person and you have harshness on your face, or else if you are like a beggar all the time, or you are crying all the time, weeping, your face looks so miserable, everything changes and comes into the center, where you look beautiful, you look attractive, in the Divine way and also you get a very sweet countenance. Also the teeth and the tongue are looked after by the Viśhuddhi Chakra.

So your teeth which are in trouble get cured. You sometimes, as I told you I have never been to a dentist all My life.

So you can imagine that you don't have to go to the dentist any more if you have your Viśhuddhi Chakra all right.

Then also your tongue improves.

For example some people are very sarcastic by temperament. They cannot say something sweetly, all the time they are sarcastic, saying sarcastic things.

Some people have a habit of abusive language.

Some people are extremely beggarish type, all the time talking in a very beggarish manner. There's no dignity, there's no sweetness and there is no self-confidence for some people.

Some people even stammer, some people cannot stand on the stage and give a lecture. All these things drop out as soon as your Viśhuddhi Chakra improves.

This is only outward, this is the outward manifestation of the Viśhuddhi Chakra's improvement within yourself, through the awakening of Śhrī Kṛiṣhṇa on Viśhuddhi Chakra.

But what happens really is that, inside you, you become a witness. You become a witness in the sense that all that is disturbing, all that is troubling you, all that is a problem, you just start watching it, you start witnessing it, you start seeing it and you do not get disturbed. That seeing, that witnessing state has a tremendous power. Whatever you see without thinking, your problems get solved. Any problem you have, once you get this witness state, what you call `tatasth' means you are standing on the shores and so watching the waves to move, then you know how to solve the problems.

So your witness state has to be developed and sometimes I have seen, people have to go through little difficulties to develop that witness state.

This is very important that once the Kuṇḍalinī starts supplying you from your Sahasrāra downward, moving on your Chakras and enriching your different Chakras, on the Viśhuddhi Chakra when it has to stay, it really tries to little bit take you through turmoils and you start thinking that, `See now, my life was so blissful. I had so many blessings and now what has happened?' But this is the time when you should become tatastha, means you should become a witness. If you become a witness everything improves.

For example you are say a person who is working in some place. As soon as you become a witness, you see, your attention goes inside and you start watching things from inside out. As a result you see exactly what's wrong, where and as you have got the power of witnessing, with that power you get over the problems that you have. Problems get solved very easily if you know how to witness the whole situation than to get involved into it.

And this is the best state which you call as Sākshīswarūpatva, which you achieve when the Kuṇḍalinī comes up and the connection is established and the Divine ray starts flowing through that and enriches your Viśhuddhi Chakra. Now the name of Śhrī Kṛiṣhṇa has come from the word `krishi' meaning `the ploughing', `ploughing' of the soil for planting the crops.

Now He is the one who has done the ploughing for us, in the sense that He has created us in such a manner that

when the sprouting has to be done you are already ready for it.

But as it is we human beings spoil our Viśhuddhi Chakra by many wrong things, as you have seen that we smoke or we take drugs, or we take tobaccos and all that.

So our Viśhuddhi Chakra goes out. On top of that, if you are a person who doesn't talk at all or who talks too much or who shouts and screams and who shows temper, raises his voices, also spoils his Viśhuddhi Chakra.

So the first thing is that in your using the Viśhuddhi Chakra you have to remember it is to be used for sweetness, for madhurya. If you want to say something to someone, try to say something that is sweet and nice, practice it. In certain places I have seen that people are used to a kind of a talk and sometimes they cannot talk in the fashion that is sweet. For them it is adharma as if to talk sweetly to someone. They only believe that you must really talk in a manner that will hurt others.

So hurting anybody is not in the Dharma of Śhrī Kṛiṣhṇa. He either killed somebody or He was sweet, there's nothing in between. Either you have to be sweet to people or you have to kill someone. Now killing part you leave it.

So you have to be only sweet. You all have to be sweet to each other, specially among Sahaja Yogis you have to be extremely sweet to each other. And dealing with others also sweetly you have to tell them if you find anything wrong with them that, “See, this is not good. You are now come to Sahaja Yoga. Now you must behave like this or behave like that." Now Śhrī Kṛiṣhṇa's life has another

very significant role to play, that is He came on this earth after Śhrī Rāma's advent, who was also Śhrī Viṣhṇu.

When Śhrī Rāma came the people were very ignorant, they had no idea about Dharma.

So as a king He wanted to teach them Dharma and so He had to become very serious.

So His incarnation was something of a very serious father who is very seriously undergoing all kinds of turmoils and things and to create an image of a benevolent king.

As a result when He, His incarnation was over, people became very serious-minded and all the seriousness started in the religion, all the ritualism started; people became extremely rigid and that rigidity killed all the joy of life and then all kinds of other things also started with that rigidity, is the beginning of Brahmanism.

Brahmanism started in India when people started using Brahmanism as a birthright while it is not a birthright of anyone to be a Brahmin but you have to become a Brahmin.

After Realisation you become a Brahmin, this fact is established not only in Śhrī Kṛiṣhṇa's time but also in Śhrī Rāma's time because Śhrī Rāma Himself was not a Brahmin. He made a person to write His Rāmāyaṇa, who was Valmiki, who was a scheduled caste and was a fisherman. Very surprising, He asked this fisherman to write His Rāmāyaṇa when he was not a Brahmin and He made him a Brahmin in the sense as you have become Brahmins means knowing the Brahma. Those who know the Brahma are the Brahmins and not those who are born in the Brahmin caste are Brahmins. And that is why people sometimes get very upset that how can these be

Brahmins if they are so perverse and they can commit all kinds of sins.

So by following any such religion or any such rigid ideas you cannot improve. If you call yourself a Christian then one thing has to be seen in a Christian that you cannot have adulterous eyes. Now I would like to know how many Christians can claim that. If they have no adulterous eyes about, say, women, they'll have adulterous eyes about things.

So you cannot say that, by becoming Christians, we have become really Christians; in the same way we can say about Hindus. In the Hindu religion, Kṛiṣhṇa has said that the Ātmā resides in everyone. He never said that the birth determines your jati, your caste. But among Hindus we believe that everybody has a jati and that everybody is a separate thing; some people are to be treated as low, some as high. This is just the opposite what Śhrī Kṛiṣhṇa has preached, because He said in everybody there is Ātmā.

And now in Sahaja Yoga we have proved that whatever religion you may follow, whatever things you follow, ideas or philosophy, whatever you may follow, you all can become realised Souls; so nobody is higher, nobody is lower.

Is the best thing is to believe that all others are wrong and we are correct. But all of those people who believe like this may have to go to hell directly, because they have not reached the truth. The truth is you have to become a realised Soul and if you are not a realised Soul you are nowhere near God. You have to enter into the Kingdom of God.

Christ himself has said that, “You have to enter into the Kingdom of God. You are to be born again.

And when you'll be calling Me `Christ, Christ', I won't recognize you." Openly He has said it, He has warned you. Same about Mohamed Sahib Himself has said “When the time of Qayamat, is resurrection, will come, your hands will speak." And He has also said very clearly, “Till the Qayamat you do all these things, like, you see, *[UNCLEAR* rosaiya] and all that. But when the Qayamat comes, when you get your resurrection then you don't have to do it." Clearly He said it. But nobody is trying to find out the Qayamat, only they're trying to find faults with this or that and fight with each other.

Now this Resurrection time He has already mentioned, “When your hands will speak” is in Sahaja Yoga.

So after this you don't have to do anything.

Now you have become a Pīr according to Him. Once you have become a wali you don't have to do all these things and you become Dharmateet. Is said also in Indian philosophy by Śhrī Kṛiṣhṇa that, “You become Dharmatīt, you go beyond religion” means religion becomes part and parcel of you. You don't have to have outside religions which are of no use. Is clearly said. And Śhrī Kṛiṣhṇa has said it as clearly as anybody could say it, very, very clearly, that you have to go beyond your Guṇas, beyond your Dharmas, that means you have to become a person who is religious innately and not to become a person who is just outwardly something like Christian, Hindu, Muslim. No. Inside, inside you have to become.

Now as a result of that you have seen what Śhrī Kṛiṣhṇa has said that, “Once you become from inside then I don't have to tell you, `Don't drink, don't do this, don't do that, nothing,' " You just don't do it.

You just don't do it and you understand it so well that this should not be done, that should not be done.

To overcome all kinds of nonsense of religion Śhrī Kṛiṣhṇa's advent was there. Is a very important advent but I don't know how many people understand that. He came to show that it's all Leelā, is all the play of God. What is there to be serious? What is there to be ritualistic? You cannot bind God in any rituals. That's why He came on this Earth, to tell you that you should not try to bind yourself by rituals which are nonsensical. This was His teaching so many years back. He taught this six thousand years back but still, if you see in every religion there are so many rituals going on.

So when the incarnations died, people started rituals, funny stuff. Even when Śhrī Kṛiṣhṇa died, they didn't know what to do. Now because He said, “No more rituals, just play Holi, be happy, joyous, dance and sing” that's what He said, now what to do now if He has said so? So they started a new thing, “Let us make it a romantic stuff." Human beings know how to make everything perverse, nobody can beat them in this.

So they made Him look like a very romantic personality, romancing with Rādhā.

Rādhā, `Ra' is energy, `Dha' is the one who has sustained energy.

So show romances with Her when She was Mahālakṣhmī Herself, to show His relationship with Mahālakṣhmī as if They were Husband and Wife.

So there were also some poets who started describing them as husband and wife and all kinds of nonsense.

In Divine relationship there is nothing like husband and wife; is the power which is potential and power that is kinetic. There is no such relationship that exists as human beings try to make it, because human beings have a habit to bring all the Divine Incarnations to their own levels.

As you have seen that, if you see, the best are the Greeks, who brought all the great Incarnations to their own levels. In the same way they could not do much with Śhrī Kṛiṣhṇa so they said, “All right, make him a romantic personality that will suit us." So it suited many horrible people. We had one Nawab in Lucknow who had 365 wives and he used to dress up like Śhrī Kṛiṣhṇa, sometimes like Rādhā and dance and he said, “Now I have become Śhrī Kṛiṣhṇa." So, so many, you know, Gurus came as Śhrī Kṛiṣhṇa playing ute, becoming, calling everybody else as their Gopis and this and that. All nonsense. And we have so many groups now working like that, Brahma Kumaris and all that. When there is one Kṛiṣhṇa, the rest are all Gopis and Gopas and they don't marry and all kinds of nonsense. This is absolutely absurd and perverse and brings bad name to Śhrī Kṛiṣhṇa.

Śhrī Kṛiṣhṇa was Yogeshwara. He was Yogeshwara, He was so detached that once His wives, who were His powers and they said that, “We want to go across and

worship a particular saint." He said, “All right, why don't you go?" They said, “No, the river is in spate and we don't know how to cross the river." He said, “All right, you go and tell the river that we want to go and see such and such saint and Śhrī Kṛiṣhṇa has said that you come down. If Śhrī Kṛiṣhṇa is Yogeshwara and if He has had no wife then you go down." So they went to the river and said that “If Śhrī Kṛiṣhṇa has had no wives and He is a Yogeshwara then please go down." The river went down. They were surprised, that He is supposed to be our husband and still He is Yogeshwara. He is so detached. They crossed over and they went and worshipped the saint.

So the saint said, “Now you can go back." When they were coming back, they found again the river was in spate.

So they went back to the saint and they said, “Now how do we go back?" He said, “How did you come?" They said, “Śhrī Kṛiṣhṇa said that, `You go and ask the river if I was a Yogeshwara, then you go down.' " “All right, so you go and ask the river that the saint did not eat anything whatsoever and he was absolutely detached about it, so the river will go down." So they were surprised because they had fed him, he had ate everything, he had done everything.

So they went to the river and said, “Oh river, the saint never ate anything, he was absolutely detached about food, he did not touch the food." And the river went down.

So they were surprised, how is it that the saint ate everything and did not eat anything? Means he was in

aswadha, he was not involved into the food, he was detached and they were surprised. Looks like, it looks like a lie from a, see, human point of view, it is not. It is not, that's a fact.

He is a Yogeshwara and He is so detached.

So people don't understand Divinity and they think that how can it be a person who has 16,000 wives and five other wives can be a person who is not yet married? Because He was Yogeshwara.

And that is what you all have to be, Yogeshwara. You are married, you have got children. I'm happy you are married because that's an auspicious thing to do, to marry to begin with. But you should not get involved with your family, “My child, my family." Many people I have seen, they come to Sahaja Yoga, get married and get lost; because to them, “Married now, I'm enjoying my family now, looking after my family." Our family is the whole universe, it is not just my own wife and my children but the whole Universe is our family.

And this is what Śhrī Kṛiṣhṇa tried to show in His life that the whole Universe is your family. You are a universal being. This is what He preached throughout, that you are a universal being and you have to be a part and parcel of the whole. You are the part and parcel of the whole, the microcosm becomes the macrocosm and this is not a lecture but has to happen within yourself, that you have to develop your collective consciousness. And this is the gift of Śhrī Kṛiṣhṇa, because at the brain He becomes the Virāta.

So now we have three identities within ourselves. On the heart is Shiva, in the brain is Śhrī Kṛiṣhṇa, the Virāta and in the liver, Brahmadeva.

So we have three identities and in the stomach, in the Void as you say, are all the Guru Tattwa where all the great Gurus from Ādi Nath, Mohamed Sahib and others up to, we can say, Shirdi Sāi Nāth; all of them are the Guru principle which we worshipped last time when we were in Andorra.

So how they are all related with each other, how they have worked out together and brought you to the state of this witness is very important.

Now your Viśhuddhi Chakra has to be improved. First of all, this feeling guilty business was so much yesterday that, I tell you, it was impossible to pull it out. There's nothing to feel guilty, it's a fashion, just a fashion, “I'm sorry" morning till evening “I'm sorry, I'm sorry." What are you sorry for, for being a human being or for a Sahaja Yogi? So one has to be very pleasant towards oneself also. All the time, “I'm sorry, I should not have done this, I should not have done that” all the time feeling sorry and feeling guilty spoils your left Viśhuddhi. As your left Viśhuddhi is spoilt what happens is that your Śhrī Kṛiṣhṇa Tattwa is gone. Then you cannot feel the collective, then you cannot understand what has gone wrong with you.

So just if you have to say sorry also, say sorry to God and after that don't say sorry anymore.

You face it. Whatever you have done wrong, all right face it! This was wrong, all right it will not be done.

Do not argue with it, do not continue with it, just face it and say, `This was wrong and this wrong I will not do again.' And it's finished.

For you are after all saints now. You have become now wallis, you have become now realised Souls, you have become now Ātmājas. You have got BrahmaChaitanya, you have seen on your heads there was light, you have seen the proof of it.

So I don't have to give you a second certificate. Only thing, you better understand and be aware of your own position. As Śhrī Kṛiṣhṇa has said, “You have to be aware of your Self." First to get Self-realisation and then to be aware of your position. Then you'll be surprised how you develop proper attention and proper understanding. Absolutely it is an easy thing to do as soon as you find that you have achieved that witness state.

So please try to make yourself a witness. When you see something, go into thoughtless awareness that is your fort. Don't think. See the beauty that is there, just pouring in. Just watch how these trees are standing still just watching you all. See absolutely still, nothing is moving, they don't allow even one leaf to move. Let it be till the breeze starts. Mother starts the breeze. Till we'll just keep quiet and watch.

Like these mountains how they are steadily watching everything and emitting joy and beauty.

In the same way, we have to become a witness. We need not talk too much, we need not keep quiet but in the center we should witness the whole thing as Leelā. That's why He is called as Leelādhara, means the one who sustains the Leelā of a person. It doesn't make you mad,

it doesn't make you funny, but it makes you joyous. Anything that makes you joyous is the Viṣhṇu principle of Śhrī Kṛiṣhṇa.

I hope all of us are going to enjoy our Viṣhṇu principle hereafter as we have enjoyed before by meditating.

Because when we meditate we go into thoughtless awareness. When we are in thoughtless awareness, then only we grow, otherwise we cannot grow. Whatever we may try we cannot grow. Unless and until we meditate we cannot become thoughtlessly aware.

All those who also want to gain in any walk of life, in any dimension, those who want to become say, great artists, great scientists, great anything, in Sahaja Yoga is important you must meditate, otherwise the Kuṇḍalinī will come down and you lose all your talents. That's a fact, which has to be told and you have seen how people got transformed. But sometimes it can be very temporary and it may go down if people do not take to it in the proper way.

I wish you all very great luck for your witness state. In the witness state, we do not anyway express ourselves in a funny manner but just in looking at ourselves; because only we have created all the problems and it is we only, detaching ourselves from ourselves, can see these problems and can solve them.

By God's Grace, as I know, you all are going to grow very much and this state is to be achieved. In every state whether it is a blessing, whether it is a progress or whether it is just turmoil, you have to be seaworthy. Any ship which is a seaworthy, is the one which can face all

kinds of beautiful voyages or even turmoil and even the tempest.

May God bless you.

***Contents: 1988-08-11*, Public Program, Day 1, The Time of Resurrection, Geneva, Switzerland**

I bow to all the seekers of Truth. The seekers of truth is a very special category of people. They've existed in all the centuries before also. And you find glimpses of that in many literary work. Today I read a book written by *[UNCLEAR* Ayalahu] from Spain who was there in 1906. And he had described a seeker of truth how he became a saint.

William Blake from England, about hundred years back he lived, has said that, “The time will come when many seekers of truth will be born. They are the men of God, they will be transformed and they will have powers to transform others." This transformation is what we call, is the birth which takes place second time. It is not just a certificate we should have, from some institution that we are born again. Or we have become a twice born person, as we call in India a Brahmin, who thinks that he is really baptized.

But the real baptism is a happening.

Recently there has been a very beautiful discovery of Saint Thomas's writings who was a disciple of Christ and on his way to India, he wrote a beautiful description of what a saint should be and what Christ wanted us to be, in a very large book and put it in a jar in Egypt. This book was recovered only forty-eight years back and has been

again deciphered by a very good gentleman who came out with the book call Gnostic.

Now Gna in Sanskrit language also means to know. To know on your central nervous system. Is not a mental knowledge. By reading books you cannot become a realised Soul. It is not a mental achievement.

That's exactly what Saint Thomas has written that it is not a mental thing.

That it has to be a happening within us, by which we know our self we get our real baptism. He's against all kinds of theories of sufferings. He says Christ has suffered for us. We have to just awaken Christ within us. And God Almighty is a father who is so much full of compassion and love for His children. Why should He make you suffer! Logically one should understand if Christ had suffered for us. Are we going to suffer more than Christ had suffered? Has He left something undone that we have to suffer any more? He suffered because there was a problem in the human awareness. People were lost in ritualism and in philosophic discussions.

So His message was that of resurrection. That is being clearly shown if you see the Sixtine Chapel in Vatican you see a huge big Christ sitting there and judging people and giving them resurrection.

So the time has come for us, all of us to enter into the kingdom of God. Now the time has come, this is the blossom time that many have to become the fruits.

When we see the chaos and confusion around us we get very depressed and upset about it. And we think there's going to be a shock we are all going to be destroyed. But you must remember that the creator is all-powerful. And

e is not going to allow His creation to be destroyed. And His greatest creation and *[UNCLEAR* creatures/creations] are human beings. He is not going to allow them to destroy themselves.

It's already being arranged within us as you can see clearly, have been told. We have a beautiful machinery built in within ourselves.

To work out the Kuṇḍalinī awakening. As if you were made into a beautiful computer already programed in a very efficient manner by the Divine, which commits no mistakes. And you are just to be now connected to the mains. Once you are connected to the mains you start working as a very fantastic dynamic compassionate personality. This has happened to so many who are here. They write to Me that they are swimming in the ocean of joy. Also Mohammed Sahib has said that, “At the time of resurrection your hands will speak and they will give witness against you." That resurrection time is today. That has to work out.

Regarding Realisation I must say in a short time you cannot tell lot of things. But first we have to know that a person who says that he can connect you to the Divine does not take any money from you, does not expect anything from you. And just out of his connection, connection with the Divine, works out your connection with the Divine, is the real saint. He is the real master. Not the one who lives on the earnings of people whom he says that, “I'm doing Divine work." Nor can you have any organizations nor you could have any membership.

It is the becoming that is a real transformation within. When you need not be told what is to be done, you

become the spirit. And when you become the spirit, the spirit becomes your guide and he guides you in his enlightenment. In its enlightenment you see the right path. You become righteous, you become compassionate, you become peaceful, you become innocent. Above all you become powerful, your compassion and love becomes powerful. You develop a new awareness within yourself on your central nervous system. What we call as collective consciousness. That is you can feel another person on your fingertips. That you can feel your self, your own centers on your fingertips.

This awareness manifests as a reality within yourself. You do not have to have certificate from others.

You get your own certificate. But when we get identified with some organization or with some ideas or some dogmas or fanaticism then we become blind. Because it is so mental. Is difficult to get out of the conditionings. Because you think you represent something. But it's not benevolent for you. You could be a Hindu a Christian, Muslim, any religion but you can commit any sin. Anybody can kill. Nobody improves by joining these organizations.

But the incarnations and prophets those who came on this earth who started all these religions were real. They wanted to give us a great progress in our evolution. Actually they created these Chakras in the sense that they resided on these Chakras. They were the milestones of our evolution. Like the flowers on the Tree of Life. But people plucked them, they said, “This is my flower, this is my flower." And then they worshiped those dead flowers.

That is why we find all these problems created in the name of God.

One has to understand that what benevolence you have got out of it and if one person gets the benevolence if it is the truth everybody must get it the same way. Now the truth is supposing there are flowers here you can see clearly with your own eyes. Or we can say that human beings can feel the filth they can smell the filth. Animals cannot. Is a fact everybody knows that, but the truth is known to everyone. And they all behave in the same manner. But when you become something say of any cast or community or any religion or any race or any nation, you all don't behave the same way. You do not react the same way.

Some of you can be very good people, some of you could be excellent but some of them could commit sins. And could manage with all those sins to live and excuse themselves.

But as soon as this transformation takes place, you see in that light, you immediately see in that light that this is wrong. Like you are holding a snake in the hand in darkness. And you don't see the snake. If anybody tells you there's a snake, you don't want to accept it. But as soon as the light comes within you, you see the snake and you just drop it yourself. And this should happen to all of them the same way if it is the truth. All those who call themselves Sahaja Yogis have to behave in a manner that a saint behaves.

But they enjoy it, they enjoy their virtues, they enjoy their love and compassion for others. They enjoy their

peace their spirit, so they don't care for other comforts of life. They become transformed persons.

Christ has said, "*[UNCLEAR* Thou shall/Thou shalt] not have adulterous eyes." With this happening you develop very innocent powerful eyes. Even a glance of such a personality can bring peace and comfort. He emits love and manifests compassion. And this compassion acts. We have never tried the power of love so far. But only after Realisation you feel the All-pervading Power of love around us. They have described about the power of love so many times, but nobody has said what is this power of love.

So this Kuṇḍalinī is like the connection, which is coiled into three and a half coils. I have seen some books describing Kuṇḍalinī as a terrible thing that it harms people. Is all falsehood. This people may not be knowing anything about it or maybe they do not have proper purity within themselves. In Sahaja Yoga thousands of people have got Realisation, they have got physically cured, emotionally settle down, mentally all right and spiritually in the highest spirits. You won't believe here there are people of so many nations together. And they all are enjoying, forgetting transcending all the differences of their races, of their countries, of their little little small pockets in which they were born.

God created only one world. We have made different countries. Not only that, but we think that we are all different people. Of course He has not created even one leaf like the other. In the same way we are created differently. This is variety to create beauty. But this has led us to lots of confusions.

So this Kuṇḍalinī is your Mother. She is your individual Mother. And She knows everything about you. And She is anxious to give your second birth. She is anxious that you should get this benevolence. But it is your pure desire only that can manifest this happening.

All other desires are impure. Because it is said in economics that in general desires are not satiable, wants are not satiable.

So, these desires are not pure. We move from one desire to another desire.

So the pure desire within us, which is the power of Kuṇḍalinī, is to be one with the Divine, to be in Yoga with the Divine.

This is achieved through the awakening of Kuṇḍalinī.

But what is Kuṇḍalinī, is the reflection of the Holy Ghost. We have God the father, God the son, but what about the mother? How can you think of a father and a son and not of the mother? Holy Ghost is the Primordial Mother. And She is reflected within us as the Kuṇḍalinī. And in the heart is reflected the God Almighty. God Almighty is the witness. Witness of the play of the Holy Ghost that is His power.

They are inseparable like moon and moonlight or sun and sunlight. That is why when the Yoga takes place, the Kuṇḍalinī rises up to the head here up to the fontanelle bone area, breaks through this fontanelle area and you feel the Cool Breeze of the Holy Ghost coming out of your head. This is the seat of the spirit though in human beings it resides in the heart.

So I hope today those who have not got yet Realisation, will get their Self-realisation definitely. And tomorrow, we'll be able to explain to you in some more details about it. Remember, you are a special category of people. As they have been singing, the meaning of the song was, is composed by the *[UNCLEAR* Swiss] only, in Hindi language, the most surprising thing and singing in an Indian tune, which is very difficult. And the meaning of the song was that: Oh Mother, we must have done something good in our last lives, that we have got our Self-realisation.

I hope you all will get your Realisation tonight. Now if you have any questions, we can have about say for ten, fifteen minutes any questions if you have.

Question: This gentleman would like to know the meaning of the Śhrī Chakra that is seen on the poster.

Shri Mataji: Śhrī Chakra is one of the big centers on the right hand side that we have within ourselves.

And it works out all the Divine work. Of course you must know that all this is a big organization within yourself. Like here you come in the room. If you have to switch on, you just put one switch and the whole thing is on. But it is all built in. You don't have to do anything about it, just press the button, you get the lights. In the same way, you are made with different Chakras within yourselves.

And once you are enlightened, then it is better to know about that. Say, supposing, I do not put on the light and start giving you a lecture, about the history about the whole thing, how the electricity was brought in Geneva, how it was put up here, you will have a headache.

So best is first to have your Realisation and then you will know each and everything because it's such a great knowledge. And you also get that inner sight in your brain that you can understand many things.

Question: Who is Śhrī Kalki?

Shri Mataji: That is again, you see actually, all these things cannot be disclosed, why the reason I tell you. Christ said that He was the son of God. And He said He was the path and He was the gate.

What He said was absolute truth, absolute truth for Me and for all the Sahaja Yogis. But before that, if I say something, I don't want to get crucified.

So once you get your Realisation, you will know who is Śhrī Kalki, you will know who is who, what I am, everything you will know. But first of all you get your Realisation is a better idea.

Truth is to be seen and known, not to be believed. That is blind faith. Only after enlightenment I call it the Śhraddhā, is the enlightened faith. You should not also believe Me. Unless and until I give you Realisation, why should you believe Me? But you should be like scientist, to keep your mind open. May be what I am saying is a hypothesis and if it is proved, then you should believe Me. Supposing I say, I am such and such, why should you believe Me? There are many who claim like that and prove nothing, just take money.

Already in thoughtless awareness. There's a state in which people go, when the Kuṇḍalinī rises a little bit. What we call is a thoughtless awareness, where you are aware, but a thought rises and falls off, another thought rises and falls off. In between the thoughts there's a little

space, that is the present. Either you live in the future or in the past, so in that present thing you become silent and you just watch your thoughts. As if you are standing in the water, you are afraid of the water, but once you get on to the boat, you see it. In the same way you see your thoughts, you are not afraid of them, you stand on that peace.

But when you become a master swimmer, you can jump into the water and save many others.

So reality has to be known on your central nervous system. Not what I say, or what a book says, or what somebody says, nothing of the kind. What your hands are saying, what you are feeling. Tomorrow I'll tell you how the diseases get cured with the Kuṇḍalinī awakening. For your information, in Delhi university, they have made research, in the university, they are making research on Sahaja Yoga, on the psychosomatic diseases and on physical abilities of people in Sahaja Yoga. And two doctors now on these two subjects have got their M.D.'s. And also in London there are seven doctors who are now collecting datas and will be submitting their theses and papers. But tomorrow I'll explain to you.

Question: Many Yogas say, that one should not try to cure the Chakras. Not to raise the Kuṇḍalinī before the Chakras are in good shape. First put the Chakra in good shape.

Shri Mataji: You see what they say, because whatever they know about it. Supposing I say it's not necessary. Then there's something special about Me? Maybe I'm so compassionate or loving, that I love you so much that I

can manage the show. Like some surgeon can do things which are miraculous.

All right.

So let us now going for Self-realisation.

***Contents: 1988-08-12*, Public Program, Day 2, You Have to Become a Saint, Geneva, Switzerland**

I bow to all the seekers of Truth.

As I told you yesterday that we have to know the truth on our central nervous system. That is why in every scripture it is written that you are to be born again. You are to be born again, in the sense, a happening has to take place within you and this happening should give you the Self-knowledge.

In every religion, whether it is Hindu, Muslim, Christian, Sikh, [Zoroastrian] religions call as the [Parsi] follow. Every religion has said that there has to be this happening within you. In Islam it is said very clearly as I told you yesterday, that at the time of Kiyamah, that is resurrection, your hands will speak.

So much has been written about Kiyamah, the promise day of resurrection. And that you have to become a *[UNCLEAR* Walli], you have to become a saint.

But as I told you yesterday, in every religion, people have plugged the flowers which were living and now are living with the dead flowers, fighting with each other. Even the animals don't fight that bad as the human beings fight. And how can it be those who are religious fight worse than anybody else. This has really brought such bad name to the Divine power, to the righteous behaviour, to the pure love of the Divine.

A lady asked Me in Italy, “Mother, how can You be a Mother, Grand Mother, wife and looking after so many people all over the world?" I said it is very simple. If you have pure detached love you rise in a tree like a sap and you go into the various places like the branches, then you go to the leaves, then you go to the flowers, then to the fruits and come back.

So you nourish everything. It's not difficult. But to have this love, to understand this love, a connection has to be established. Connection with the All-pervading Power. If the connection is not established, whom are we praying? We are praying without the connection like telephoning without the connection. And then people come and complain about God, “I prayed to God so many times, I did this, I did that, still I got cancer." So mistake is not that of God. He has all compassion but you must get connected. You just go on taking His name is not the way to achieve it.

Supposing you have to meet the president of India and you just go calling his name, you will be arrested by the police.

So, one has to understand that you have to get connected. Now, all this arrangement is made within yourself. And this connection has to be established. This connection is done spontaneously through the living process of evolution.

Now we have three energies flowing within us. The first is on the left hand side, which gives us the existence by which we exist and gives us the desire to exist. Also gives us the desire. This one is represented by the left hand side we can say or the left sympathetic nervous

system. This represents our past, which I would say Freud saw as something as conditioning but I think he was very half baked.

Sartre saw the other side, the right side. Only person who saw it clearly was... quite clearly was Jung and he said that you have to be Self-realised in which you become, you become, again he said you become collectively conscious, you become. He just made one mistake I think, he thought that the conscious mind has to go to the subconscious to reach the unconscious. Maybe the effect of Freud because he was a, to begin with he was a disciple.

We must know that God is a great organizer. For we have to go supposing to the airport, we don't have to cross through the masses of luggage. There is a passage, proper passage for us to go through it. In the same way, if we have to ascent, there has to be a proper passage, so the organizer has made beautifully the left side for our psyche, not Freudian way, but the psyche I would call it because the left side is all the conditionings and the past and the right side which is our future and our mental and physical being. And the central path is left for our ascent, this is the evolutionary path.

So the left path is for our desire, the power of desire and the right side is for the power of action through our mental and physical being.

Left side has all the past, up to the collective past, we can say the collective subconscious. And the right side is all the future and the collective supraconscious where all the aggressive or right-sided, or we can call it a very planning, ambitious people exist. But the central path is

left absolutely unobstructed in the center. Now we have the centers like this and these centers are one side, left side and another is right side.

So, this central path is supplying to the left as well as to the right.

So, when we go more to the left or to the right, we break the connection with the whole. As a result of this extreme temperament, our relationship with the whole, with our brain, which controls and balances and coordinates our different organs, goes out of control. As a result of that the cells become arbitrary and malignant, so we get cancer.

When the Kuṇḍalinī rises through these centers, she brings back them and as if, like a thread it passes through several pearls, the Kuṇḍalinī goes through all the Chakras and connects you to the mains. She nourishes all the centers. By that nourishment you get the vitality and thus you get cured.

So it is your own power which cures you, it is your own redeeming factor within you, which is dormant so far, becomes active and you get cured. Most of the physical diseases are caused by imbalance on the physical side and the mental diseases are caused by the imbalances on the left hand side. Now, if you can after Realisation understand how to bring your personality into balance you can cure yourself of any disease.

Now when you get connected with the mains also the energy starts flowing from your hands. You can also feel others on your fingertips. All the Chakras can be felt, the seventh Chakra, five, six and seven, five six and seven on your hands of the left and the right side. Even children

who are realised Souls, if you tie some sort of a ribbon on their eyes and ask them, what is this person suffering from, all of them will raise the same finger, this one or this one or whichever it is. That is how your physical and mental problems gets solved.

But today's worst problem I think is spiritual, because in the seeking people have gone to wrong people.

Or maybe in seeking they might have taken to something very severe, or they must have like mad read all kinds of books good or bad, everything and that's all in their heads. At this point then, we have found out a solution and when you were meditating yesterday, I told you to say, `Mother, I am my own master.' So this sentence cancels all the rest of them who are fake, all those who have done wrong to you, have harmed you in your own valences as a human being.

Now the human beings have ten valences, as you know the matter has either plus four or minus four means, eight valences already. And when it goes into imbalances, then you start developing problem either on the left or to the right.

So when you go to the basics, you will find that it's very easy to understand yourself. You don't have to go to medical college, you don't have to study for days together and become then unemployed. You don't have to read psychology and pay to the psychiatrics. You yourself can diagnose yourself and you yourself can cure yourself and later on cure others.

But all this for what? This body, the human body, is the temple of the Divine. This human mind is the heaven for the Divine. Is to be enjoy the blessings of God Almighty.

Unless and until you have sensitivity to that joy which is absolute, you cannot enjoy anything what so ever. It is a very temporary pleasure, then it vanishes, it has its reactions. Only after Realisation you can feel the pouring of joy.

Yesterday when I asked you to ask Me questions, you had gone into a state which we call as thoughtless awareness. You had gone into a state where you could see there is silence within you. Now here is a beautiful carpet and when I see this carpet if it is Mine, as a human being I will worried what about insurance. Or if it belongs to somebody else, I'll be worried how much it has cost, when I will purchase one like that. All kinds of thoughts will be provoked into My brain when I look at this carpet, which is made by some unknown artist to create joy.

But in thoughtless awareness I am in meditation. You cannot do meditation, you have to be in meditation. It is a higher state of mind, of your being. When you just see something and the whole joy of that creation pours onto you like a relaxing joyous experience. In that state your mind becomes like a rippleless beautiful lake. All your tensions disappear and all the joy that is surrounding the lake of the creation that is existing there, is reflected in that beautiful lake of your mind. This is your birth right. As human beings you have to have it. And the time has come for all of you to get it.

No amount of reading or lecturing is going to help you there. It is this happening that has to work it out. Every *[UNCLEAR* law/load] that we have is out of our ignorance. All the worries that we have also out of our ignorance. Like some villagers say were told not to carry too much

luggage in the aeroplane, so they put all the luggage on their heads. They were asked, “Why are you putting all the luggage on your head?" They say, “We are trying to reduce the weight of the aeroplane." So ridiculous is our sense of carrying the load of the whole word on our heads. The one who has created this world, who has created you and has made you into human being is quiet capable of looking after it. He is not going to allow this world to be destroyed. Whatever monkey tricks human beings may try in their so-called freedom, very safe and sound we are all going to land up in the most beautiful garden of the kingdom of Divine.

May God bless you all! Yesterday we had asked you to ask Me some questions or to write some questions for Me.

So far I haven't received any question what so ever.

So, I would like to have some questions from you people. Which I will answer say for about ten minutes, if you have any. But the best thing is to get your Realisation first.

When there is no light, what's the use of talking about colours? We don't know also how we are related to each other. We don't know even that we are the part and parcel of the whole. Unless and until this happening takes place, how can we feel the collective consciousness? May God bless you! [Shri Mataji asks people to sit down on the stage.] It seems nobody has any questions? Question: *[UNCLEAR]*.

Shri Mataji: Tantra in Sanskrit means mechanism and this is the mechanism, which is a Divine mechanism. But people use it in a wrong way, the whole thing, which becomes then Tantrism. I already, there's a book written

about Sahaja Yoga, if you read it, there's a big chapter where it is already talked about it very clearly. That when you try to displease this particular mechanism that is within us, by immoral behaviour, unrighteous behaviour, cruel behaviour, anything, then the whole thing goes into an anger. Specially they use black magic to destroy the working of this mechanism which protects us. They lead a very impure life and their all attention is on money making and they possess you and completely make this Divine thing ineffective in the sense it recedes back. And then they start all their devilish work.

In the sixth century in India, this devilish works started, among the people who were very *[UNCLEAR]*, rulers, in the central part, complete belt, started using all kinds of funny erotica and all that to spoil this pure mechanism within us which is Divine. Then they said that the Kuṇḍalinī rising gives you a heat and it gives you a blisters. But the Kuṇḍalinī never rises in those places. She needs your Divine authority, your purity, Divinity of the teacher and mastery of the teacher. On the contrary the Deity in the seventh Chakra here gets annoyed. It's the Deity of innocence. And throw waves of horrible heat. I've seen people coming to Me with blisters on their body.

So those who call themselves Tāntrikas or who do Tantrism, will help you like supposing you want to know the name of the horse, which is going to win in the race, they will tell you.

To make it simple we should say this is the science of the dead and they use this science of the dead and try to destroy people. One should before going to anyone of these so-called masters, must see first of all what are

their disciples like. Are they beautiful? Are they joyous? Are they compassionate? Are they peaceful? What sort of a life the Guru lives? If he is a man interested in women, or is a woman interested in men or in money matters and things then be sure he's not a good Guru, he's not a Sat Guru, he's not a master. We have so many great prophets and incarnations to show what is the righteous path. But in modern times, people have really become individualist but not, they have lost their personality.

Anything new attracts their attention. And like straws on the water they start moving from this side to that side, that side to that side. Anything new, I mean it can be supposing I say we have never eaten the table, so they say let's have, eat the table. It can be that stupid. But a real master will give you the personality, the discretion. Now you must have heard the Sahaja Yogis who talked you about Chakras.

There are so many here sitting, they all know such a lot, the whole knowledge about the self in them, they know everything. It is not only the mental knowledge, but they can work it out. They can tell you what's wrong with them, what's wrong with you. And they'll tell you how to get rid of these wrongs. In a very gentle and beautiful manner. There is no hatred, there's no competition, there is no ambitions. But just enjoyment of their state and each other's love. Love that is pure.

In Sahaja Yoga it doesn't happen if somebody's wife runs away with somebody.

Somebody's husband run away... These things do not happen. They enjoy their purity, they enjoy their virtues. They see the wrong of the people who claim something

like supposing somebody is born as a Hindu, he will see what's wrong with Hinduism. If he is born as a Christian, he will see what's wrong with Christianity. If he is born as say an American, he'll see what's wrong with America. He sees it clearly. And he is very powerful, he doesn't identify himself with the wrong and wrong doing, because he has to know the absolute truth.

Contents: 1988-08-14 **Śhrī Fātima Pūjā, St. Georges, Switzerland**

Today we have gathered to do the Pūjā of Fātima Bi, who was the symbol of Gṛuhalakṣhmī.

So we are going to have the Pūjā of Gṛuhalakṣhmī principle within us.

As the housewife has to finish every work, everything in the house hold and then she goes for a bath, in the same way this morning I had to do lots of things and then I could come for your Pūjā, because today the housewife's jobs are many.

So I had to finish them like a good housewife.

Now the Principle of Gṛuhalakṣhmī has been evolved and developed by the Divine, it's not a human being's creation. And as you know it resides in the left Nābhī. The Gṛuhalakṣhmī is the one that is represented in the life of Fātima who was the daughter of Mohammed Saheb. Now She is always born in a relationship to a Guru which is of virginity, of purity.

So She comes as sister or She comes as a daughter.

Now the beauty of Fātima's life is that after the death of Mohammed Saheb, as usual, there were fanatic people who thought they can take the religion into their hands

and can make it a very fanatic thing. And the attention was not paid, so much, towards the ascent of the person. Even Mohammed Saheb has described his son-in-law, in many ways and he is the only one, the another incarnation of Brahmadeva who came on this earth, Ali, came on this earth. He was the incarnation of Brahmadeva and his another incarnation was Sopandev. Which, you can go to Pune and see the temple of Sopandev there.

So we have Ali and his wife Fātima who incarnated on the Principle of the left Nābhī. She stayed in her house, in her household and she observed, what you call, a kind of a Parda or naqab as they call it, to cover her face. Is a symbol that a woman who is a housewife has to save her chastity by covering her face, because she was a beautiful woman and they were born in a country which was very, very violent and she would have been definitely attacked in case she had not lived in that kind of fashion.

As you know, in the time of Christ, though Mary was Mahālakṣhmī's incarnation, had to be very, very potential personality and Christ did not want anybody to know what She was. But though She was in the house She was Shakti, so She allowed Her sons or actually ordered them to fight those fanatics who were trying to deny the authority of her husband and you know, Hasan and Hussain, they were killed there. It's a very beautiful thing how the Mahālakṣhmī Tattwa of Sītā took a form of Viṣhṇumāyā just to establish the beautiful principle of a housewife. She was very powerful, no doubt and She knew that Her children will be killed. But these people are

never killed, they never die nor do they suffer. It's a drama they had to play to show people how stupid they are. But, as a result of that, another system started where they respected saints; like in India, Shia people respect Auliyas or we can call them the people who are realised Souls like Nizamuddin Saheb. Then we have got Chisti, we have got, in Ajmer, Hazrat Chisti.

All these great Saints were respected by Shias, but still they could not transcend the limits of religiosity, so they also became extremely fanatic.

Firstly they would not see to another religion where they had saints. They would not respect the saints who belonged to another religion and even when we had a great saint like Sāi Nāth of Shirdi, who was a Muslim to begin with and it is said that Fātima herself brought him as a child in her lap and gave him to some lady. We did not deny, as far as Hindus were concerned, his saintliness, but the Muslims did not accept it.

There's another one who is called Haji Malang, who is very near Bombay [Mumbai], who was a realised Soul. He, too, realised the fanaticism of the Shias. `Shia' word comes from Siya; in U.P. [Uttar Pradesh] Sītā is called as Siya. Sītājī is called as `Siya'. They also did not realise that there are saints who are not, so-called, Muslims but they are saints.

So they could not get out of it.

So we have another one called Haji Malang who was worshipped by Hindus.

Some Muslims also go there, no doubt. This Haji Malang was quite worried about the fanaticism of the Shias, so he appointed some Hindus to worship him, just to

counter balance. They did all kinds of things. There are many saints like that.

I went to Bhopal. There is another big saint who was buried [there]. But his all disciples were just depending on the earnings of that place, which was very bad. Even Hazrat Nizamuddin's things are the same way as the Hindus do. They all make an earnings, I mean it's a kind of a commercial business.

So this saint died and was buried there. There were many people who were depending on it. When I went there, I just, by the way, asked them, “What is your religion?" So they said “We are Muslims." I said what “Was the religion of that saint who died?" He said “Saints have no religions." So I said “Then why do you want to follow religion? Why don't you follow his religion?" They have no religions. Even, it is said, in Sanskrit, [that] the Sannyāsīs have no religions. They are Dharmatīta, they go beyond the religion. But as it has happened with every incarnation, it has happened even with the Shia people, with the Sunnis, with the Hindus, with the Muslims and everyone, that they made a fanatic group.

Now fanaticism itself is absolutely against religion, against your innate religion within your Self because it creates poison. It's a venomous thing. It makes you hate others. When you start hating others, then it reacts in you as horrible poison which eats up all that is beautiful within you. Hating any one is the worst thing that human beings can do, but they can do it. They can do whatever they like. Animals do not hate any one. Can you imagine? They don't know how to hate. They bite some one because that is their nature. They cut some one because

that's their nature. They never hate someone. They may not like someone but this hatred, which is a poison, is a speciality of human conception and human absorption.

Only human beings can hate. And this horrible thing hatred was settled between even the Muslims which was not done. This Karbala was not created for hatred, but for love.

Everything that was done for love was converted into hatred, in every religion. Now the worst part of the whole thing is, that one part which hates thinks the other part is the worst of all and the another part thinks that the first part is the worst of all. Under what rule, law or logic they decide, that is their own lookout.

So they club together like that.

While this principle of the Gṛuhalakṣhmī was specially created to overcome that hatred, to subdue that icy stuff called hatred, to remove, from the minds of the people, hatred, this Gṛuhalakṣhmī principle was created. How? In the family when you have a household, the Gṛuhalakṣhmī principle has to subdue the hatred between the children, between the husband and the children. But if she herself enjoys her hatred then how can she subdue it? She is the source of that peace which subdues hatred.

Now in India we have joint family [system], you too have relations like uncles, aunties, this that. But the housewife's job is to smooth out all angularities of people which create friction. Now the man has to worship a housewife. It is said so [in `Manusmriti'], “Yatra narya[stu] pujyante, tatra ramante Devatā", “wherever the housewife is respected, there only the Gods reside." In our country, I, must say credit must go to the

housewives because we are no good for economics, no good for politics, administration. Hopeless.

Men folk are useless, they don't know any household work or anything, women have kept it to themselves, but our society is first class, is maintained by the women of the household.

So the man has to respect the housewife, that's very important. If he does not respect his housewife, there's no possibility of any Gṛuhalakṣhmī Tattwa being maintained. It's like the preservation of that principle of a housewife.

But some men, I mean many of them, think that it is their birth right to ill-treat their wives, to torture them, to say all kinds of things, to be angry, if she is a good woman. But if she is a nagger, if she is a bhoot, then they are subdued, completely subdued. If the wife is a bhoot then husband always, sort of, tries to please her and be extremely kind to her. He knows she is a bhoot, after all, you know, be careful [you] don't know what time the bhoot will come like a snake on you! And if she knows how to nag or to argument, then also they are afraid. There's no love, they have no love or respect for each other but they have an awe or fear. And they are afraid of such a woman. Now some women think if they become flirtish then the husbands are better controlled. But their basic principle they lose. The basic Shakti that they have, they lose and they land up in difficulties.

So the basic principle of a Gṛuhalakṣhmī is to respect her chastity, to respect her chastity outside, inside. That is the steadiness of her. Of course most of the men take advantage of it. If the wife is docile or obedient, they

make it a point that they just rule the wife, left and right. Alright! But this woman, the housewife, has to know that she is not docile. She is obedient to her own righteousness, to her own virtues, to her own qualities. If the husband is stupid, alright, he's stupid like a child, finished! But the husband has to know that he must respect, otherwise he is a lost case, he's finished, he's good for nothing. First thing is that he must see that the woman in the household is respected as a Gṛuhalakṣhmī. Then the blessings flow.

But in no way he should insult her or be unkind to her and raise his voice or say things to her. But the wife has to be the one who is to be respected. I have so many times said, your wife is dominating, give her two slaps on the face, of course, no doubt. She has not to be dominating, she has to remove the dominating forces of others. She is the source of peace, she is the source of joy and she is the peacemaker.

If she is the one who creates problems, then you can slap her nicely, bring her to her shape, is alright.

So this Gṛuhalakṣhmī Tattwa is mutual. It doesn't depend only on the wife or husband but both of them.

So once if you are making your wife suffer, your left Nābhī can never improve. Or if you are a bad wife your left Nābhī cannot improve.

Now in the west the problem with women is this that they don't realise as to what is their power. An eighty year old woman also would like to look like a bride. They do not feel their dignity and enjoy their dignity within themselves. They are the queen of the house but they want to behave like [a] cheapish, childish, young

frivolous girl. They do not feel the dignity of their being, they talk too much, they behave in a manner that, does not behove a housewife. Like they'll take out their hands, talk like this, as the fisherwomen do, when they sell their fish to someone and when they have to fight. Or they shout sometimes, they shout also, I mean, I heard they shout and sometimes they beat their husbands, that's the limit! They start always comparing themselves with the husband, to begin with. Like I am such a rich man's daughter, I am from such and such family, my husband is from such a low family he has no money, nothing, he's not educated, so ill-treat him. Treat him in a manner that shows no respect. Such a woman will lose all her powers. Also in her own ways she will feel guilty, she'll feel guilty because, first of all, nobody has right to look down upon any one whatsoever in Sahaja Yoga specially. Then, to look down upon your husband, is something unbelievable. He may not be a Sahaja Yogi. Alright. He may not be up to the point, but by your behaviour, by your strength, by everything you can save him. But why are you losing yourself by dominating others, by strangling others, by making your husband a very, sort of a, frog in the well. Telling him, “Oh, we both should enjoy. Let's have our house separately, nobody should come in the house." Even a rat won't enter that house. Even to say, `Oh, these are my children, my husband, myself,' is the negative of Sahaja Yoga, is the negative form of understanding. These are absolutely absurd things, they do not look like, of any Sahaja Yogi or any Sahaja Yogini.

All this kind of selfishness, all this kind of seclusion is against Sahaja Yoga. But a thing of a housewife is, `Oh, now how much should I prepare?' For example, “There will be fifty persons coming." So the husband says “But only ten are coming. Why do you want to have for fifty persons?" “But may be they would like to eat more." “But then why do you have fifty plates?" “Maybe they might bring there friends." So she thinks of her generosity. She enjoys her generosity. She enjoys her generosity. I have known many like that. Though they are not even Sahaja Yoginis. They will say “Will you come, sister-in-law, will you come for dinner?" “Oh, I am not coming, you cook too many things." “Not coming? No, no, I'll cook very few things but please come." Then she just start thinking immediately. “What vegetables are available in the market? What should I get? What is the best?" I mean, I am not their Guru, I am not their mother, I am just a relation, but they want to express their love through the food, they are the giver of food, Annadha. They are the Annapūrnas and this is the one quality, the generosity if the woman doesn't have she is not a Sahaja Yogini, by any chance. Take it from Me. Husband may be little miserly, doesn't matter, but wife has to be very generous and sometimes, she secretly gives money, not to her own children but to others. Such beautiful women have to be there in Sahaja Yoga. But I feel so sorry, sometimes the attack comes from the women of Sahaja Yoga, not from the men, on Me. I'm a woman Myself and I feel shocked that women should attack Me like this, for what? In Sahaja Yoga there is no domination of any kind but all these so-called ideas of servility or domination comes

from the false ideas you have, about your own dignity, about your own understanding. You are not aware of yourself. You do not know that you are the queen, nobody can dominate you. Who can dominate the lady, who rules the household? If supposing the husband says, “I don't like this colour!" Alright, leave it for a while. Then somebody will come and say “What a nice colour!" [Then] he says, “Ah, such a nice colour, oh, don't change it." The women must understand the men. They have big eyes. They are not microscopic. They see everything in a big way, you see.

So today they will say something, tomorrow they will forget about it and they don't have microscopic eyes. They are too above these things. They are above these things. You must understand that! But if he sits on the horse, `I must also sit on the horse and fall down. If he goes for skiing, I'll also go for skiing. If he develops his muscles, I'll also develop my muscles.' It is coming to that point. I mean women start looking like nothing on earth. You don't know what sort of women these are with big, big muscles without any mustaches.

So this kind of stupid ideas we have.

But there is no subordination of any kind. You are subordinated to your own dignity, to your own chastity, to your own sense of honour and, above all, to your righteousness because you are in charge of that. The man who is in charge, has to look after that side. How many quarrels you create? How can you be quarrelsome when you are supposed to become the peacemaker? Supposing we send two peacemakers to some country to make peace and they cut each other's throat, what will

you say to such a thing? You are the one who has to smooth down every thing, you are the one who has to bring such expression of love, such sweet things that the family itself feels rested in you, secured in you because you are the mother.

The family must feel secured within you and this love is your power. This is your power that you can give love and giving love you will find, you will always enrich yourself. I mean imagine what presents I give compared to what I get. I don't know I'll have to build another house! I am telling them “Don't give Me individual present. I will not take any individual presents." Now still despite that. I don't know, just with love if I get something with care, that love, you know, itself manifests and comes back to you like a poetry. You are some times surprised.

I'll give you one simple example of My own life which will tell you how love can work it out.

I was a housewife to begin with and to end with, I think. And once I was in Delhi, My daughter was to be born, so I was knitting something for her, sitting outside in the lawn, when three persons walked into the house, one lady and two men and they came and said, “See now we are... I am a, housewife and these two are, one is my husband and he is the friend of my husband and he is a Muslim and we have come to you for shelter because we are refugees." I looked at them, they looked very good to Me, they were quite alright. I said, “Alright you please settle down in My house." So I gave them the outside room which had a kitchen and a bathroom and this thing and for the gentleman, I said, “There is another spare

room, you can stay there and husband wife can stay here." In the evening My brother came in. He started shouting at the top of his voice, he said “What is this? You don't know these people, they may be thieves, they may be this, they might do this..." and then My husband came, he also joined him because, you see, they were friends! All men just the same, you see, so he said, “You see, she doesn't understand she has kept these three persons here. God knows, what they are, saying refugees, this thing. She doesn't know, he's a Muslim, he's a Hindu. God knows, she's two husbands, one husband" like that, all kind of things. Next morning they forgot about that. I said “Alright.

Let them be there for one night. Is alright? I can't drag them out today, one night." Next morning they forgot that they where living there. That's like men! First day, such a blasting, such a blasting, I said “Alright, one night. Now don't shout. They will feel hurt.

So let them stay one night, they'll be soothed down." Next morning they went away for their work. They had no time. It was, you see, only on a weekend they become active in the household, otherwise they are inactive.

So they went away. It so happened that these people stayed with Me for one month. Then this lady got a job and she went away with her husband and this Muslim. But in the meanwhile there was a big riot in Delhi, very big riot because many Hindus and Sikh people were killed in Punjab. It had a reaction in Delhi and they started killing all the Muslims there.

So, three, four Sikh people and one or two Hindus came to My house and they said, “We are told that you have a

Muslim staying with you." I said, “No. How can I have?" They said, “There is a Muslim. We have to kill him." I said “See I am wearing such a big teeka [bindi], can you believe it that I could have a Muslim in the house?" They thought I must be a real Hindu fanatic, you see! So they believed Me. I said, “See now, if you have to go in My house, you'll go on My dead body because I will not allow you!" So they felt quite frightened. They went away.

So this fellow heard My things and he came and he said, “I'm surprised. How did you risk your life?" I said, “There is nothing. Nothing." His life was saved.

Now this gentleman, this Muslim gentleman, became a great poet called Sahir Ludhianvi and this lady became a great actress, Kai nau ahe tenza? What is her name?... the one who used to act like a mother? Ha, Sachadev, Achala Sachadev. I knew it was, they had become one day and all that. But I didn't tell anybody about it. I said “Now supposing they come to know, I am in Bombay [Mumbai], they will just go mad about Me” and I said “I have no time for all that." So, we started a film center for the young people, to give them some good films. But it all made into a farce, later on. They never listened to Me, but whatever it is.

So they said, “We should get this Achala Sachadev to act as a mother." I said “Alright, but don't tell her I have said, I have anything to do with it." So, years had passed, about I think about twelve years or so.

So they went and told her.

So she was fussing like an actress. “No, no, how much are you going to pay me? I cannot act free. Everybody will ask for free. Then how can I give you free. You will

have to give Me sarī. You'll have to give so much money. This thing." They said “Alright come to the muhurat at least. Come to the muhurat” to the beginning, big muhurat is the one where you start it.

So she came and I was there. She looked at Me and just, you know, she couldn't believe that she has seen Me after twelve years. The tears starting swelling her eyes. Absolutely she couldn't say anything, just she came and fell into My arms and she said “Where were you last all these days? I have been trying to trace you out." Then she started describing Me and all. Then Sahir Ludhianvi was there and he said, “How this Lady is here?" They said, “This is Her work." “Oh God, why didn't you tell us? You see, we'll give our lives for Her!" And they were all amazed, how they were changed. “No money, nothing, I am going to give money for this project. Nothing doing." See now, I was a housewife just an ordinary housewife. I didn't have so many rights on My husband's property, or anything and My brother another dominating fellow, both of them put together, just were about to kill Me that night, with their temper and anger. I soothed them down and then you know when I told My husband and My brother, they were amazed. I said, “They are the ones who have become like this and see the change, how much they have..." and they said, “No more, we are going to say no to any charitable institution. This is the last mistake we have committed!" And the whole idea of a... earning and money just toppled down. And she has acted in many films for charity and this Ludhianvi also wrote many things for charity.

So a woman can make a man a charitable personality, because she herself is charitable. She has so many beautiful... she's an artist! And she can create beauty around her, in her household, in her family, in her society. Everywhere. But no! Women want to fight like men. They will have associations. They would like to have unions to fight for their rights! I agree that some of the men have been extremely cruel, some of the laws have been extremely cruel, this thing, that thing and that they have to be told. But this is not the way! There is another way of improving these men, who try to destroy the women, because women have one very great quality that Ganas are with them and Śhrī Gaṇapati is with them. He will never side with men if they are chaste and do not try to show off their body and show off their beauty and want to make, sort of, a capital out of it.

Such women are extremely powerful, extremely powerful and they show their valor when it comes to anything like we had Jhansi ki Rani. She was an ordinary housewife. She fought the British. And the British also were surprised at her valor and they said that we had got Jhansi, alright, but the glory goes to the Queen of Jhansi. Like that we had many, Noorjahan we had, we had Ahilya Bai. We had many great women in India because of these institutions. Padmini we had, Chand Bibi. There's so many women we can mention who have been great women, who were housewives.

So the woman's qualities are like the potential of the Mother Earth or potential of any energy. Like electricity has its potential somewhere else. You see the lights here,

makes no difference, one light or two lights, but the potential is important.

So one has to understand that we are potential and to preserve our potential we must have the sense of dignity, honour and righteousness within ourselves.

Now men must respect their women who are like this. But men are another stupid stuff because they will not respect a woman who loves them, who is chaste, who is good, who wants them to become collective, who wants them to give, who be charitable, who wants that Sahaja Yoga should be promoted and the one who wants that her husband should be happy and joyous and that he should come to Sahaja Yoga as well.

Instead of that they run after some funny, stupid women. What is there to be so attracted towards bhootish women, must be some bhoots in them, I don't know, that the way they get attracted. As a result of all this misbehaviour of men, women become very insecure and they get insecure. As a result, the men suffer and women suffer. A man who neglects his wife and treats like that, will consequently get blood cancer.

And the woman who behaves like this, in this manner and if she ill-treats her husband, will get asthma or of a very serious type of cirrhosis, could be brain damage, could be paralysis, could be complete dehydration of the body. Because left Nābhī is so important. If the left Nābhī is made hectic, as you know by your running about and by jumping about and by being hectic, that left Nābhī becomes hectic and you develop blood cancer.

I have always seen that the women who are thin, their husbands as jittery, why? Because the wife is all the time

making him run up and down. “Do this, do that, you didn't bring this thing for me! I had asked you to bring the Coca-Cola you didn't bring! You didn't do that!" As if he's the sinner all the time. And the man becomes jumpy all the time, jumpy. He gets something for the jumping and she gets something for her torturing. There's no love. There's no joy. There's no happiness.

This so-called figure madness, which is now subsiding, thank God. It's coming from America now. It's subsiding. This figure madness makes you funny.

Women have to be settled down women. They have to be Grahasthis, that is, `The one who settles in the household'. Said to be satisfied with her household. If she is all the time running about, she doesn't want to stay in the house then she is not a housewife, but she is a maid servant. There is a saying that there was a lady who was a maid servant and then she was made a housewife but she could not stop her running about because she was a maid servant. She doesn't settle in the household. Now for whom is the household, is not only for herself, No, not for her husband, no, not for her children but for others to welcome.

Like this Mother Earth has spread all these beautiful things for you, to come and sit and enjoy. But is a very common thing, also that in Sahaja Yoga, we find that people, after marriage, become absolutely engrossed into each other and lose Sahaja Yoga. Then their children suffer. Their children become fussy, funny and disobedient, torturesome. They have some physical problems also, is a punishment. Not that I punish this, but it is your own nature that punishes, supposing you

put your hand in the fire, it will burn. I mean who is punishing? You are punishing yourself! Then children become funny.

Just for your family, just for your food, just for your household, this selfishness, if it crawls up into man, then God save that family. If it's a woman, it's alright, at least a little bit but if the man is a gone case, that I should have a house, I should have a job, I should look after my children, it's for my family.

Our family is not of one man one woman but the whole universe is our family. We are not on our own and if you become arbitrary and if you become secluded. I must tell you one thing and warn you today that, those people who will try to seclude themselves, a day will come, when they will have horrid diseases on them, don't blame Sahaja Yoga! Sahaja Yoga has it's own beautiful realm of God's Kingdom. But in the God's Kingdom, you have to be collective.

But a bad wife can create problems because she's... and she'll create a problem she'll form a group of people, group of women, she'll go on rolling down with her bhoots to everyone. Or may be she's very conscious of her education may be conscious of her position or of her money and all that, then also she will try to keep the husband aloof. Such people have to pay for what they have done. Not because it is a punishment from God.

So GṛuhaLakṣhmī Tattwa in Sahaja Yoga is very important. Those people who have got problems after coming to Sahaja Yoga, most of them have neglected their Gṛuhalakṣhmī principle. Because Gṛuhalakṣhmī, if it goes out, then Center Heart catches.

Those women who have tried such tricks, should give up immediately because it's very in-dignified.

Nobody respects such a woman. It's very true with the leaders' wives and the leaders. The leader's wife or the leadership is a minimal of a minimal of a minimal of a so-called position. Most insignificant. What you got is much higher than this. If you ask a saint to become a king. He'll say, What? You want to put the ocean into a cup? Is the minimal of minimal. Is the lowest of lowest.

Those who think their life is service are another stupid people. Their life is enjoyment, not service. But that service itself is enjoyment. But if you just keep to service `Oh, I am sacrificing, this is my tapasya!' Finished! Then you end up like a tapasvi, with like a beanstalk [figure], thin. You can be used for a cross! So, in Sahaja Yoga it is enjoyment but, unless and until you have that essence of enjoyment into everything, it cannot be an enjoyment. If you take out the essence from the cane sugar or what you call the sugar cane bamboo, then what is left? In the same way, all the so-called service and seva and tapasya and all that has no sweetness in, it's finished. All this is sweetness and that is generated by women. But they are very strict. “Don't spoil this. Keep this nice, keep that nice." The husband comes home like as if like a criminal, you know. He has to be like a bull in a China shop, he has to be. It's a good thing in a way. Is nice, how he doesn't know anything, is even better for you. But to make him all the time slave, “Do this! You didn't do this for me! Do that for me!", Is not the job of a housewife! Her job is like the Mother Earth. Does She complain? Nothing. She gives you everything.

So much is the sustenance in Her.

So [much] dignity. Such powers She has. What does She care for anybody giving her any thing? You will be amazed if I tell you today, till today, till yesterday, I never asked My husband to buy Me anything. For the first time I asked him to buy Me a camera and you see the result, in the evening what he said. Least expected! Never in lifetime. He used to say, “You must tell me what You want." First time, I said something and see the effect. Because I've never said him! So such a woman has to be self-satisfied, satisfied in her self because she has to give. The person who has to give, how can she demand? She has to give love because she is love. She has to give all the services. She has to give all the possessions, she has to sooth down. What a responsibility, I tell you, what a responsibility! More than a Prime Minister, more than any king or anyone, is the responsibility of a woman and she should feel proud of it, that such a responsibility has come to me.

A housewife has much more responsibility than a leader of Sahaja Yoga. But the wives of leaders can be horrid because they think they have become leaders. I mean, this is the minimal of minimum. I mean it's like, I said, the ocean coming into a little cup. And their behaviour becomes so funny and absurd, I am surprised.

I was married in a family where we had a hundred people living together and each one of them adores Me. If I go somewhere in Lucknow, all of them will come from all over to see Me but My husband goes, nobody comes to see him. He always complains. He's the relation, I am not the relation and they come and see Me, not him! If I had

not given them love, if I had not given them whatever they wanted they would have not come to Me.

So they are the preservers, preservers of others. They don't have to preserve things for themselves.

And we have many stupid women with us, I tell you, many stupid women. We call them buddhu [idiot] in Hindi language, the buddhus. Because they don't know what power they have got. They don't know what responsibility they have. I'm an example before them.

And this is the very big problem with Me that practically I think 60% leaders have horrible wives. I must say, horrible. And Sahaja Yoga goes `dhup' like that with them. They can't live in an ashram, they will have their food, the husband must see that they have their food. But it is they who have to feed everyone, everybody has to be looked after and at the end they should eat. Everybody must get a bed, they must see everybody is sleeping now, they must cover all the children, everything, then they must sleep. But No, they sit down, they become mini-Mātājīs or greater-than-Mātājīs. “Get me this thing! Get me that! Just do that! Do this!" They don't know how to cook, most of them.

Every wife of a leader has to cook and learn cooking. It's compulsory now. They have to cook. And with heart. They should be able to cook and give with love to others. That's the minimum of Annapūrna. And the husband shouldn't find faults with them. In the beginning they might make mistakes then encourage.

Encourage their qualities, encourage their goodness, encourage their niceness.

Also I have seen, some very good ladies who were taking very active life in Sahaja Yoga.

After marriage they are lost. Husbands are also supposed to be Sahaja Yogis, lost.

Sometimes they appear, sometimes if I am there they come, otherwise they are not there. Today I was asking Arnaud, he told Me so many of them are like that here. That means there's something wrong with the husbands because before marriage they were better off.

So how much it is important, a GṛuhaLakṣhmī Principle with in us, for us to be together, to us to grow together. To feel the togetherness, all the time, the oneness that is within us.

So yesterday, as I told you, that I'll tell you the Ragas we have. Ra is energy. Ga is in Sanskrit language `Ga, Gayathi' means `which penetrates', `which moves into everything', it's the ethereal, etheric qualities.

You put anything into ether, you can receive it anywhere.

So the Raga, is the energy which goes into ether and touches your spirit. That is the Raga. And these Ragas, I would say are something like a housewife. Supposing if you stand with a military band you will be fed up, “left right, left right, left right." But a beautiful melody that's a melodious thing, melody. And this melody itself is suggestive of a beauty.

The way the housewife decorates the house. She smoothes down everyone, makes them feel happy.

Then she's looking after everyone. Everybody knows she is standing there. Imagine, like a modern style would be, you call some people for birthday cake of your child and

you cut the cake first because you are the housewife. How will it look? It is that ridiculous, I tell you. The way the housewife always puts forward before everybody else. They have to be on the back because you have to look after. Look after all of them and this is what is a Raga is. It caters to all your angularities. Supposing a person is very upset and worried, comes from office, sits down, puts on a Raga. It soothes you down. It makes you settle down.

Like people come home for five days, live like I don't know, what to call, not even hotels and live in a tent-like thing and the sixth day they are out at the sea or they go and stay in a hotel. Nobody wants to stay in the house because there is no Gṛuhalakṣhmī principle between the two. But Raga needs sitting down, settling down. Unless and until you settle down, you cannot enjoy Raga. Imagine somebody listening to a raga when he's a jumpy.

So, one has to settle down and that settling down is what is the work of a woman who is a housewife and the man has to act, is to settle down.

As I have told you many a times how your left Nābhī goes out in the modern times, much more and many children are also born of the women who are hectic. Is that the wife... normally in India before, you see, the husband used to get up, have his bath, all the time his wife is not with him. She is cooking for him. She is looking after the children.

All the time sticking on to husband also is a sign of boredom. Husband gets bored, the wife gets bored, then they have a divorce.

So must have other interests like looking after the children, household, Sahaja Yoga, things like that. Then he comes from the bath, he sits, sits on the ground, in India. Now we are sitting on the tables, all right, at least sit on the tables, not on the table, but on the chair. Then she doesn't tell him at this time “Why did you do like this?" Or “This lady was quarreling or I met another lady she was telling me you were this and you were that." No! She says “Let him eat his food." That's why in India if husband has to show his temper he doesn't eat his food in the house or he will wash his underclothes himself. That is how, they show their temper.

So then she fans the husband slowly and tells him good things, you see, today you know what? My son got up and he said “I love my father very much." He said “Really?" “Yes, yes. He said, he said so." And husband knows she is telling lies also, but you see all nice things, you see and “I think your mother is much better now. I think I'll go and look after your mother. And your sister is coming.

So I think you are buying a sarī for her." All such nice, nice thing she will talk to him.

So he eats his food nicely then he goes washes his hands and goes in a bullock cart, not in a car where there is a jam, always. Alright, now the bullock cart is over, the fan is over. You have to be very fast. Life is fast now. In this fast thing, as I have told you, that on the periphery of the wheel you have the speed but at the axis it is not.

So the Sahaja Yogis have to be at the axis and so the husband and the wife, the left and the right side of a

chariot have to be on the axis and the left is left and the right is right.

Now the women always take more time to get ready. Not Me, I take less than My husband, much less than My husband, but normally.

So, that is their habit. Forget it. Now women have their own habits.

They are women. Women will remain women, men will remain men. Men must see their watches ten times. Women might see it once or may be their watches are lost or out of order, if they are real women.

They are not jumpy like men, they are different type. But they are women and you are men and God has made men and women. If it was to make a unisex, He would have made unisex, He did not.

So one must accept the sex is which you are born, with grace and beauty and dignity, both. And you must know this is Woman's party! In India we have this thing like, you know, I was married in a family, very orthodox where they used to even cover the face and all that.

So, one day, the collector, is the friend of My husband, so, he told My elder brother-in-law that, why not the wife of My friend come and see Me.

So he said, “Of course! of course!" So just to make it easy for him he took leave from his office and disappeared into another town and told his wife that “See that she goes and sees the collector." See how beautiful it was, how beautiful it was and I never felt that he was dominating Me because after all that was the system of that family, alright, it's alright.

But for this what you need is Pure Intelligence. If the husband is a dullard he'll bring down his wife. If the wife is a dullard she'll bring down her husband. If the woman is very smart, talks well and you know she knows how to talk and impress people [it] doesn't mean that she is very intelligent. I call that person the most intelligent who sees the benevolence, the ascent and the ultimate goal. That person is the most sensitive, is the most intelligent. All other intelligence is Avidyā, is useless. Now, on this subject I think I can write a book, so, is better leave it to the book and today let us have the Pūjā.

May God bless you.

Any questions?... This means, I'll be spending some money? I don't know, there's no chance. I don't know when will spend. I love to spend, I mean, everybody should love to spend. That's why the money is for. Must give to others, you see. Why the matter is there? Matter is to give to others. Just enjoy giving others.

So enjoyable, to give something to others.

Contents: 1988-08-20 **Śhrī Viṣhṇumāyā Pūjā, Cure that Left Viśhuddhi, Shudy Camps, UK**

This was a least expected that we'll have a Pūjā here or we'll have any program of this kind. But I think something was left out of the whole program, of such a fast one as you know I had to do, going from London to Frankfurt to America to Bogotā, to be back, then Andorra and all these places still, I thought, now it is finished. I came here in London I learned that there was one Pūjā was not done it is left Viśhuddhi and that coincides with

this Rakshābandhan because it is the sister relationship and brother relationship.

So in the history, if you go, Śhrī Kṛiṣhṇa was born the day his sister was born and this Viṣhṇumāyā was transferred from, transformed I should say, into a lightning later on, but She was one who announced the existence of Śhrī Kṛiṣhṇa at that time, that He is born and He is living, He is in the present. This is the job of the left Viśhuddhi, of the lightning and you have seen that whenever I am going to any place, or I will be giving a program or something, just before that, the lightning, the thunder, all this appears in the sky, you see, to show that announcement.

So it is one of the things that is used for announcement.

To make it more practical and understanding is that we use electricity now for our televisions, for our announcements, for telling people about messages of something of great importance. I don't know if they do it, might not be. In the same way we should use our left Viśhuddhi for the announcement of the coming of Ādi Shakti. But on the contrary, people start using it as a pocket kept for our extra ego to be filled.

When we feel guilty, firstly we feel guilty when our sense of relationships are not all right. For example, we do not understand a sister and a brother, the relationship, which is very pure and is above all kinds of contamination. But as you know in the West, because maybe of drinking and doing all kinds of things which are against awareness, people have lost the value system and in that they have also lost the system to understand what is a sister and what is a brother.

So Viṣhṇumāyā is so important, extremely important, because of Her, announcement of an incarnation takes place. It's, you can say, in the cosmos that is the television that announces. It works it out.

But in our own being Viṣhṇumāyā it resides in the left Viśhuddhi and I find that Viṣhṇumāyā is the thing that suffers the most, especially in the West, because it's a fashion to feel guilty about everything.

Normally, say when Viṣhṇumāyā Herself announced that Śhrī Kṛiṣhṇa is born and He is existing on this Earth, if you see from a practical point of view might think it's a wrong thing She has done, because to tell Kamsa that He exists and He resides, is still existing, is giving Him a danger and one would have felt guilty later on, `Oh, why did I do it? If I had not told, he would not have known.' But that's the right thing to be done, that's the job they have to do.

So we have to see for ourselves that what makes us guilty for small, small things is actually is our own ego reacting against us and wants us to reconcile with what mistakes we have committed. Like some people feel guilty because they have said something they should not have said, or maybe because they have done something which they should not have done normally. May not be on a Sahaja Yoga basis, maybe something else also, very frivolous. Like somebody spills, say, coffee. They feel guilty. Or somebody puts the knife on the other side, on the left hand side, then they'll feel guilty. I mean such stupid things like that which are regarded as norms in the society and people start thinking that these norms

are very, very important, as if they are something like a Dharma and you must maintain those norms.

But these norms are man-made, most of them are man-made. You see some of them are so stupid and so horrifying that I think, in England I feel, there are some, which must be really completely squashed and finished, like shaking hands. It's a very bad thing, I think, is to do, is to shake hands with everyone, because God knows what kinds of hands people are having, what kinds of vibrations they have. Now, when My husband has his reception sometimes I have to shake hands with seven hundred people coming in and then seven hundred drunkards going out.

So, this shaking of hands, I think is a very, very bad habit. It's all right for Sahaja Yogis to shake hands, but for others to shake anybody's hand, is better to do Namaste, though it might be some a very simple Indian method, but I think is the best way is to say `Namaste', because shaking hands can cause lots of problems to human beings and now with all these diseases coming up and all that, I think one has to be very careful about shaking hands.

Worse than that is in France I find is like when you meet someone you must kiss, you see, is the worst habit I tell you, horrible. But they do kiss you all the time if you go there, I had very bad shocks to begin with, you see anybody would just get you, kiss you here, kiss you there, you start looking at the person.

Now with the fear of AIDS and all that perhaps they might stop all that nonsense. But there is no need to do all, this is not a very good way of wishing anyone, doesn't show

any respect, in both the cases. When you shake hands also there's no respect and even when you kiss somebody there is no respect. But if you say `Namaste' means `I bow to you,' Namaste is `I bow to you,' is respect and this is one thing we have to do is to respect each other.

But when we are not then we feel guilty and like that, you see these all like `Thank you.' If you have not said `thank you' to somebody then we think we have done a big mistake. I mean the amount of `blindfoldedous' we do, you know. We get so much used to it, that even if you see a statue you say `Thank you very much for your darshan.' It goes on like that, you see, it's a bit too much.

Too much `Thank you' becomes a lip service, or `sorry.' Nowadays, in our times we used to say, “I beg your pardon" on the phone, but now people say, “Sorry, sorry, sorry" I mean sorry for what? Just can't, that “sorry" goes into left Viśhuddhi. If you don't hear it's none of your faults, maybe the fault of the telephone, maybe the fault of the other person.

So, without understanding what is there to be sorry, just go on saying “Sorry, sorry, sorry” feeling sorry for something, is absolutely boring and such a person can become extremely boring, since morning till evening he is saying “I'm sorry for this, I'm sorry for that, I'm sorry for this” and all the time feeling sorry for everything, you feel sorry for that person. [Laughter.] So one has to be in a joyful mood and doesn't matter if somebody doesn't say `sorry,' doesn't matter.

But some people can take a very big objection if you don't say `thank you' to them. Very funny thing is that I

have experienced in England once. I was going out, John was there, John was driving the car and My daughter was coming out of the house so he left the door open and he just, as soon as she sat down, hardly took about five, six seconds, he closed the door, went round. But he didn't say `thank you' to the fellow who was standing behind, you see they are supposed to be all very rich, cultured, educated people.

So this fellow got out of his car, caught hold of this belt and he wouldn't allow the car to move and the car was moving. I couldn't understand what was happening.

So I asked John, “Stop the car, stop the car." I said, “What's the matter?" “She didn't say `thank you' to me." This fellow would have been killed or something would have happened to him, doesn't matter, you should say “thank you." These are the funny norms that we have, so many of them and sometimes we miss the point, sometimes we miss the point because the whole thing becomes so mechanical. It is not mechanical if you say “thank you." It's a way of just, even expression or smile or just a gesture can say that you are thankful to people for what they have done. But it is a norm, which is created since long, you know. They have dropped out so many things, like they have dropped out their tailcoats, everything and I think too much thanking and too much feeling sorry should be dropped out. Either you go to the left or to the right.

So the best thing now is if somebody does something for you, all right just a smile, sometimes say “Thank you" all right, but not all the time, “Did you say `Thank you'?" Like one child told Me “I don't want to go to their house” I

said, “Why?" “Because I have to say `thank you, thank you, thank you, thank you' all the time." So children also somehow or another find it's very artificial, becomes a lip service and this lip service can go anywhere and people start feeling very sorry for things like, I didn't send a Christmas card, so they feel sorry. Christmas card is not important. We must see why we have to send a Christmas card.

Is to wish this person. Do you have that in your heart? Did you feel that from your heart? Once you start feeling from your heart then you will never catch your left Viśhuddhi. It's a very superficial way of avoiding the mistakes you have committed.

Now supposing I have not done something which I should have done, sometimes it happens, then I feel it in My heart you know, just feel it. Should have done it. If I have not done it then it gets corrected. Not only that but for a Sahaja Yogi it works.

So to feel it in your heart otherwise whatever is superficial you shouldn't worry.

You shouldn't worry, you are all Yogis, you must know you are all saints now, so you don't have to worry about small, small things. Even if you slap someone is all right, if it is necessary you can slap people.

There were yogis used to throw stones at others just to save themselves from their boredom, from their aggression.

So it's all right, you are all saints, so saints can do that way. I read a very nice story about a king who was a monk, you see and he had to be a king. He didn't want to become a king because he said, “I am a saintly person. I

don't want." He was a saint, but he was made, he was forced, to become because there was no one, everybody was very happy and he gave all permission to do whatever they like.

But the grandees of that place you see, all the people who were holding the courts and all that, became very powerful because he was a very mild person and very kindly person and they just exploited all the villagers and they exploited all the poor people and all the farmers and everybody took away all their things and they looted them, tortured them and troubled their women and did all kinds of monstrous things to his subjects. But then he was told about it. Then he thought that now I am sitting as a king here and though I am a saint and as a saint I have a duty to perform.

So he made a very nice plot you see, got very good people, handful of people who were very, very close to him and on whom he can depend and he called all these grandees for a court and tell them not to bring any weapons on them and then cut everybody's neck there, everybody's. He was a saint, though he cut everybody's neck, because these people were horrid. To punish them was his job and he did it without feeling guilty, without catching on the left Viśhuddhi.

So whatever has to be done has to be done, there's nothing to be sorry about it. You don't have to be sorry at all, but, whatever you feel then if it is not expressed, that feeling properly, then you have to feel it in your heart so that it acts and works, this is, of course, for left Viśhuddhi.

But one thing we have to ask ourselves, `How do we get rid of our left Viśhuddhi?' And when you start asking this question, `Why have I got left Viśhuddhi?' It is the surplus of your ego as I have told you.

So try to watch what you have done, try to see what you have said, why did you do it? And then face it and next time don't do it, so you won't have the guilt because guilt is nothing but a stored up mistakes and, like going to a priest and saying, “I'm sorry I did this, I did that" and again doing the same thing.

It amounts to the same because then you don't correct yourself.

So this amounts to one thing, to understand what mistakes you have committed, what your ego wants to feel bad about it and then do not store it up, face it up and never do it again. Just we determine “I'll not do it again” that's all. You have to just say, “I will not do it again", whatever it is. Face up to it and say that I will not do it again. That's the best way you can manage your left Viśhuddhi.

Another thing is the announcement. If you use your left Viśhuddhi for announcement there cannot be any guilt. Without feeling any guilt, without feeling nervous, without feeling funny about it, you have to go on telling about it. It works! It works very well. We need not be now anymore afraid, now I've been in this country fourteen years, working in the West for fourteen years, you can talk about it very freely.

Today only they gave Me an example of that. That the musicians were coming and while coming, one of them happened to go earlier and they asked him, “Why are

you going to London?" He said, “We are going to sing devotional songs to Shri Mataji." “Who is Shri Mataji?" He showed My photograph.

Finished. He never asked them for anything, didn't ask for their passport, didn't check them or anything.

Another thing was when they came and the customs people were there and they asked, “Where are you singing, where are you fixed?" They said, “We are not fixed anywhere. We are just going to sing our musical songs, our musical devotion for Mother and we are going to sing songs to Her, to Mātājī Nirmalā Devī." The fellow was an Englishman. In Hindi he said, “Thik He. Thik He." So these things announcement helps a lot. For example, wearing a badge, or wearing a, what you call, a necklace like that, or a ring, itself is an announcement that you have found out the Truth. And then, not only that, but also if you want you should sometimes start wearing a sarī, doesn't matter, sometimes kurta pajama, doesn't matter, on the streets, if you walk about, people will know.

Now some say that if you wear these things then Mother has said, “No." I never said so, that you cannot wear. If you like you can wear. But there's a freedom to you. If you want you can wear it, or if you don't want, need not wear. But the trouble is, sometimes like these Hari Rāma, Hari Kṛiṣhṇa women, then they used to wear these dresses and go about. But they were dirty, filthy, unwashed women. In a proper, traditional way, if you wear sarīs, people will appreciate, definitely. Why not? They would like to see you in sarīs. If you want you can wear it. Will be a good idea for you to go about. There's

no harm in wearing sarīs. I think it's very decent dress and makes a woman look like a woman much more than pants and those jeans and things like that.

So it doesn't matter. But then don't feel guilty with it. If you want to wear it, wear it with daring and with courage. Be a brave person.

So only the brave people can get rid of their left Viśhuddhi. Because you are brave you are doing it. That's the culture that has to come. We like the sarīs, we'll wear, we like the kurta pyjamas.

Now in this heat, to wear a three-piece suit. Is it good? But you'll wear three-piece suit with a tie, perspiring, in India especially, I don't understand how the English can manage with the dress of England.

Wearing three-piece suits and with the ties. All right, some people can, but not all. Those who feel very cold can manage, but not everybody, cannot do it.

So why should you wear these dresses which are not suitable for you? But that doesn't mean, in India I've seen people wearing some sort of a, so-called short and a so-called short on top and moving about, that's stupid because it is indecent.

So we cannot wear indecent dresses. We have to wear decent dresses but which are comfortable and decent.

There is nothing like, we are English, we are Indian, we are this, we are all universal beings. And once we accept this, suddenly you jump into the state of collective consciousness, into the state of Virāta.

Once Virāta opens out left Viśhuddhi's finished. If you are a part and parcel of the Virāta, how can you make

mistakes? How can you be guilty? Because it is the Virāta who takes over. He's the One. Supposing now in your hand something goes wrong. You don't blame your hand for it. What you blame is the body.

The body has the problem and the body has to look after. The body takes over. It comes, repairs, looks after, circulates. Whatever it is, pains or whatever it is, the suggestion comes from the whole body. It's not that the only finger starts feeling guilty, the whole body.

In the same way, once you jump into that state of Virāta, into the state where you feel I am a part and parcel of the whole, Viśhuddhi should drop out. Left Viśhuddhi should completely drop out. It has no place. It has no place. How can you alone feel guilty when you are part and parcel of the whole? What's the logic? You cannot feel guilty. If you are part and parcel of the whole then the whole takes over and this is where you can cut down your left Viśhuddhi very well.

So now we have to come to point where you have to see what is our destiny. Sahaja Yogis have their destinies. Have you fulfilled your destiny? You have not come to Sahaja Yoga out of some sort of a fashion.

You have not come to Sahaja Yoga out of some sort of a fan of Shri Mataji Nirmalā Devī. No! You have come here to be saints, all right and then what is your destiny? Destiny is to become part and parcel of the whole. Have you become part and parcel of the whole? The collectivity part of it. You still are involved, supposing, into your own problems, “I should have said this to my wife, to my children, to my house” then you are not part and parcel of the whole. But if you just think of other

people who are Sahaja Yogis, how nice they are, they are all my brothers and sisters, we belong to one family, we have to be together, it's all one, then what happens, the whole petty ideas of feeling guilty and all that, disappears into thin air. It's like one drop of something getting into the ocean. God knows where it has gone. It has become such a small speck of a stuff that you don't even see, don't even feel it, what it is.

So what one has to understand is that we have to fulfil our destiny and what is our destiny? Our destiny is to become part and parcel of the whole and that's how Viṣhṇumāyā asserts Herself, shines and announces. When you have become part and parcel of the whole, what is there to feel shy to tell about it? We are saints. Of course we are. “Are you saints?" “Yes, we are." You have to talk about Sahaja Yoga, you have to talk about Me, in a very open manner, not to feel shy about it.

We have had a sort of processions and all that in India. But here we dare not have any procession. In England, out of question, you see, I don't know, people feel very shy about it, to have a procession. But supposing you have a procession then what happens? Then you are just on the television as soon as you have a procession. To bring yourself on the procession you have to announce and make it a collective effort to announce, then you are. But I would say we have to wait for one or two years more, at the most one year more and then we have to go ahead with demonstrations, with telling people, announcing it, talking about it. This is what is Viṣhṇumāyā and if you start thinking tonight that what

you are going to do about it your left Viśhuddhi will be cleared out.

So much so that I have become deaf on My left ear, the way you people are sometimes feel guilty about everything.

Now don't feel guilty that we have not fulfilled our destiny. That's the trouble. Think of it positively.

You see when you feel guilty you don't think about it positively, `what I should have done, what I should have looked after, how I should have gone about it, how I should have gone further.' So these things are very important to understand that if you have to fulfil your destiny, first and foremost thing is you must think about it and understand about it, that what is your destiny? What have you to become? Because now you are Sahaja Yogis, you have got powers, even if you are caught up, whatever may be wrong, you can give realisation to others, you can do lots of marvels, you can show lots of credible things that are never done, people can see for yourself that they are, themselves that they are, they see that yourself is something magical box that it can create so many things, it's true. But, that is not your destiny. The destiny is to become part and parcel of the whole. That's your destiny and to be effective much more as a part and parcel of the whole, for that, first thing you should start is an announcement.

I was sorry to hear that when they wanted to have a program and all that to be done, only a few people were there putting the posters. There should be some method in England, specially England is a place where people are

very sort of... because it's an island, you see, they also have their islands of their own.

Everybody has an island, I find, here. And they live in an island of their own, “my family, my house, my, my, my books, my this, my, my, my, my that, my that." So they live in an island. Now if you tell them that we are having this program, “Oh, I have no time and I'm sorry, I'm very busy", or something like that. Then they feel guilty. “Oh I should have gone, you know, after all, this and this." Now you have joined a movement, a kind of a Divine upsurge, which has to work out emancipation of the whole of humanity. Now you cannot have such a mediocre effort and because of that you suffer every way. All those countries where people have taken a very great step forward have achieved every way. They have got money, they have got everything with them. But still if you are worried about this and worried about that then what happens that your progress is stopped, in a way, deterred.

So I would request you not to worry about anything. Just think, `I have to become part and parcel of the whole.' That's why last time I requested all the women to give up this idea of possessing the husband, possessing the children, possessing this, possessing that. They don't have to possess anyone. What they have to do is to see that they do not get possessed with such funny ideas and do not try to destroy the collectivity.

So the collectivity has to be brought in, in such a way, that people do feel the oneness within themselves and feel that they are all together, living together, as part and parcel of the whole.

For example, now this finger does some mistake, I mean this finger gets hurt or something, this finger doesn't go and say, `I'm sorry,' does it? Or say by mistake, you see, this hand hits this one, it won't say, `I'm sorry I hit you.' Because who is the other to say the sorry? Who is the other for whom to feel guilty? We are all one.

So what is there to say sorry? There is no foreigner within us. We are all together and this is how one has to realise that there is nothing to feel sorry or anything.

I never send any cards to anyone, to be very frank, cards or flowers, to be very frank, because I have no Guru and I have no Mātājī to send flowers to. If I had somebody I would have sent but I have no one, to whom should I send? Now they are all Mine, so why should I send it to them? They are part and parcel of My being.

So why should I send this to them? But I can nourish them. I give them presents because they are part and parcel of My being.

So I just give them presents because, you see, like the heart will nourish some parts of the body, the head will nourish some parts of the body or will do some function of nourishment. In the same way one can do it, is to give presents to each other. Think about it. Small, small, things I have told you to think about how to do it. It is sometimes so.

Like once I was singing one song in Marathi and it was left there, for some time, I didn't know how they picked it up from somewhere and one day I was just sitting like this and they started the song. Tears started rolling My eyes, I said, “Look at that, how thoughtful of them to know about that I like this song." But when you are not

part and parcel of the whole you can make a tremendous mistakes in also pleasing other people. The example of that is like this.

I've been to Sahasrāra Pūjā. At the Sahasrāra Pūjā there was a lady in charge of Me and she was little, I must say, I don't know what is to say, but for two and a half days she gave Me nothing to eat but mozzarella cheese. Morning, mozzarella cheese, daytime mozzarella, evening mozzarella. I said, “Must be they are turning short of money that's why there's no food in the place." So I never said anything, I was just eating nicely, I am not bothered. Then somebody came and told Me, “Oh what a choice we have here." “Eh, you have a choice?" “Yes, lots of things what's eating." I said, “Oh God, I've been eating only mozzarella." So they said that, “No these, they told me that You like mozzarella." I said, “All right I like mozzarella, doesn't mean that I don't eat anything else." [Laughter.] So this kind of understanding shows what? Shows that you have not understood Me at all. You have not seen Me. Partially you know that once I liked, I said all right I like mozzarella, so only mozzarella, mozzarella, mozzarella.

But what I would say that, you see, that, to understand Me you must know that, to study Me, to understand Me, what Mother is, what She likes, what She doesn't, if you really want, I mean I like practically everything, I eat every, I have no choice of food or anything, no choice of anything. I like English music, Western music, I like even some pop music, I like every sort of thing, I mean, whichever is good, which has good vibrations, I like everything. I don't make fuss about things. But to say

that Mother likes this, you see and they just stick onto that point, shows that they are not collective. Collective is to understand Me fully. Supposing there is a problem here so all the blood cells know there is a problem here.

They all know about it. They know about the whole body. They just don't know about that particular cell. In the same way, if you know just particularly about Me this aspect, that aspect, that aspect, then I will be starving Myself, I think.

So to try to understand in all aspects and for that I think the best way is to know the thousand names of the Goddess. She's very kind, She's `Shant Mudra' She's absolutely tranquility, peace. On the other side, She's `Raudra' She's the one who can kill people. She can finish people. She's absolutely wrathful. It's true, I accept, it is so. But it is so, so it is so. But you must understand My in full ways. If you just understand in My one side, for example, if you just understand Me to be a very mild, compassionate, forgiving Mother, then your are sadly mistaken. Because you might have to pay for something that is very wrong you are doing to Sahaja Yoga, you are doing to your brothers and sisters, maybe doing to yourself, or maybe to Me.

So the other side will definitely punish you.

So you must know there are many facets to Sahaja Yoga and all these facets are to be understood properly. Many people in the Sahaja Yoga also feel guilty. Like now supposing while sitting before Me they'll start giving bandhan, all right. I'll say, “Don't give bandhan when I'm sitting there” then they'll feel guilty. Try to understand

the essence of everything. You have to go deeper into a subtler understanding.

Then you will not have this problem of Viṣhṇumāyā. The subtler understanding should be that we have to see with our discretion, Divine discretion, whatever is right and whatever is wrong. We don't have to judge it mentally. That's why I've seen people they sit down for meditation for three hours. What is the need? Ten minutes is sufficient. But the thing is when they don't understand the subtleties of Sahaja Yoga they behave in such a funny, gross, maddening manner that even there have been people who have been reporting and saying that Sahaja Yoga is a thing that makes people mad, they start behaving in a funny manner, they do funny actions and all that.

So all the subtleties of Sahaja Yoga is to be understood. This is how you will become the part and parcel of the whole.

The subtleties of Sahaja Yoga. There are many who do not know even what are the Chakras on the feet are. They do not know what is the way one has to behave in Sahaja Yoga so that we express our maximum love.

So many there are ways of handling things. If you really accept that you have to be a subtler being you'll be surprised, you will be endowed with such capacities that you can handle any number of people, anytime, any nationality, you will know everything about it.

Because subtlety means you go to the essence of everything. If you go to the essence of everything then you start seeing what is built on the essence. It is very

easy to deal with a person if you see the essence of everything.

So for Sahaja Yoga it is important to know that left Viśhuddhi is just avoiding the subject.

You are not facing it. Secondly, you cannot go to the subtler thing.

Another thing, which catches left Viśhuddhi is of course smoking, as you know drugs and also tobacco, is very bad for left Viśhuddhi. But the worst of all in the left Viśhuddhi, is the mantras given by wrong Gurus. Because that is the essence. Mantras are the essence of what one says.

So what happens to you, that if your left Viśhuddhi is not all right, even if you say mantras, they are not effective. Whatever mantras you say with your left Viśhuddhi are still half-baked, are not fully vibrated, because of left Viśhuddhi problem. But if you say Mantras without the left Viśhuddhi problem then the mantras become absolutely complete, or most effective, or as you say, that Poornatwa is the completion. It has the full effect.

[Aside:] Now don't do that. Hello. Please keep it, all that. Why are you playing? Nanaka. You are supposed to be Nanaka, not to do all these things. You are Sahaja Yogis. Alright. You have to behave yourself. Now this is the third time I'm telling you, alright. You are a Sahaja Yogi. All of you are Sahaja Yogis and you are all, you too, you are all Sahaja Yogis and you have to behave like Sahaja Yogis. You can't behave like other stupid children. Can you? So this is one thing is to see that you make everyone understand that we are all collectively bound and then you won't feel like hurting anyone, or troubling anyone,

or saying anything bad. But if you are not collectively conscious then you will do it. You will do it. You will hurt others. You will torture others.

You will take advantage of them. You might exploit them, you might do anything. But if you know you are part and parcel of the whole, if you know, in the sense, if you know on your central nervous system when it becomes part and parcel of your being that you know, it is a sort of an awareness within you which makes you feel that you are part and parcel of the whole, you cannot commit mistakes and then you do not feel guilty.

So today is the day of a very big relationship between brother and sister where a sister never feels guilty and brother never feels guilty. Sisters and brothers should never feel guilty about themselves and they should always openly tell whatever they think wrong or whatever they think is right. There is no harm, a sister can always go and correct the brother and a brother can always come and correct the sister.

This is the relationship in which nobody should feel hurt and bad, because this is the purest relationship that you could think of. As mother, if she tells something, the difference of age is so much that you may not understand. Maybe if the father says something the children may not understand, the difference of age is too much and also the norms that we have created of saying that there's a generation gap and all this nonsense that is also in the head. But supposing a brother and sister, if they, between themselves, understand Sahaja Yoga, they have every right to say whatever is wrong between them and work it out, not to put it as a guilt.

But now with Rakhi sister is even better. Now with Rakhi sister we have established a beautiful atmosphere that somebody who is a brother, you cannot have any funny relationships with that person.

It kills all your flirtations, all your funny, funny relationships that one develops, all kinds of marriage breaking problems and people going astray, once you have understood the principle that we have to first settle ourselves on very holy relationship with each other.

This is the way, in Sahaja Yoga, we establish that holy relationship. And moreover, one has to see that this holy relationship gives you joy, happiness and pleasure. It is not just a holy relationship of some force or some sort of a thing. Even if you cannot give anything to your sister, or the brother cannot do anything for the sister, doesn't matter. The relationship is in the heart and is felt very much and when you feel it, that relationship, that sweetness of purity, of holiness, flows. I know of some people who have sacrificed such a lot for the brothers and so much for the sisters.

So one has to understand this relationship is to be kept very clean, beautiful and absolutely open, there should be no formality in it. That a brother should go and say, `I'm sorry,' and the sister should go and say, `I'm sorry.' You have to be open and tell, you should never feel bad about your brother or sister.

But it can be the other way around. I have seen people, like there was a bhootish woman, who turned out to be very bhootish and then somebody said, “But she's my Rakhi sister." So what? As soon as she becomes bhootish

there's no Rakhi. Impurity, any impurity walking in, no Rakhi anymore. Finished.

That's broken long time back.

You have to have pure relationships of pure personalities. You cannot have impure personalities, “And then I must help, I have a weakness for the", it has created lots of problems for Me in America this Rakhi sister business, you see, she's the Rakhi sister of that and this Rakhi sister just started creating a kind of a problem of a, we can say, intrigue and she started telephoning to her Rakhi brothers and all Rakhi brothers joined in that intrigue. It should not, in any way, cover your discretion. That's why the discretion stands in between.

To understand when Rakhi sister is telling you something, is it going against Sahaja Yoga or for Sahaja Yoga? That discretion is in between. Before you go to this point you have a discretion here to see for yourself that this Rakhi relationship has to be nourishing, supporting, helping Sahaja Yoga. Other than that it doesn't exist. We are brothers and sisters in Sahaja Yoga. Anything that breaks it, there's no relationship at all, anyway. If you understand this simple thing I think we have done a good job today.

May God bless you! Now for a Pūjā, we should have a very simple Pūjā. Actually, I was saying there's no need to give Me a sarī because I am not anybody's sister or a brother. But Rakhi day, My brother is here. It's nice that we can have it in a way My physical brother is here. It's very good we are having a rakhi program today in his presence. And, all of you should also understand that it's

a very subtle, pure, beautiful relationship that exists between a brother and a sister.

Contents: 1988-09-18 **Śhrī Gaurī Gaṇeśha Pūjā (Hindi), Mumbai, India**

[After the Pūjā, Shri Mataji is receiving gifts. Nirmal Gupta offers poetry wrapped in paper.] What is it? Is it poetry? [A sarī is offered.] No, don't bring a sarī. See, this poetry is the best gift.

Contents: 1988-10-13 **Navarātri Celebrations (3rd Day), Pratishthan, Pune, Maharashtra, India**

So many powers Mother has to have to protect her children and to look after them. These powers are all there, working relentlessly all the time, 24 hours.

So anybody who surrenders to Mother, these powers express themselves and try to help you out of your problems. But first thing is surrendering. If you are not surrendered, if you are not in the kingdom of the God, then this is not the responsibility of the Mother.

Then it might be hat some negative force might take over and may destroy you.

Contents: 1988-10-14 **Navarātri Celebrations (4th Day), Pratishthan, Pune, Maharashtra, India**

[Kavach of the Devī, which was read partly on the third day, got completed today.] So we have made it short now, just take a `bandhan', it is he same thing as Kavacha you see. Realised souls, if they take bandhan is the same thing. Whatever you have said here is done,

yesterdays and todays, everything that has been said, all these Raksha Kari is done in one stroke.

But now we should know how many of us take bandhan before going from the house, before sleeping or before doing something important. How many people take bandhan. Very seldom you forget it. Very important, going on a journey, going on a road, better take a bandhan, not that we are all right, Mother is looking after us, is not the point. You must take bandhan before doing all these things.

If you get an accident, then know that you have done some mistakes, or something otherwise, normally there should be not an accident, means there is something still lacking in you.

[Speaking again on the Kavach, Shri Mataji says:] Which was promised long time back by Mārkandeya, now you have achieved it. This he had promised 14,000 years back that when Mahāmāyā will come, She will do this work. That it will happen. We must realise that we are getting all the promises fulfilled for us. Now, we have also certain promises to be made and we have to ask a question: `Have we fulfilled our destiny in life or not?' This is a question we should ask and we should not roam about in smaller petty things. Think of a bigger vision about yourself.

State of detachment, also with attitudes, supposing there is turmoil with all kinds of problems going on, but you are not, you are like a, not at the wheel point but you are at the axis. Like giving a bandhan to yourself. This was not so much explained when it was written as they were not Sahaja Yogis.

Sahaja Yoga has a problem that those who have not done any Devī Pūjā, Kavacha, anything, worshiping, may not be religious people, may not have worshiped anything else or may not have done Namaj, prayers and things like that, such people also have come to Sahaja Yoga. People who did not believe in God have come to Sahaja Yoga. All kinds of people are here. Now, those who have done all these things with a pure heart, not just to, sort of say something, a lip service. They achieve their Realisation and they don't catch so much. Otherwise those who have not done all these things, for them it is important that they should know that they have to become completely detached.

So what happens, is, they go to the axis and come out.

So somebody who is a Bhakta of the Devī is wrong. You catch very easily, but in Sahaja Yoga we have done one thing, we have very few people of that kind, of that quality. Today you can say, very very few, I think hardly any. Most of them have gone into this circle of the axis.

So in Sahaja Yoga what we do, we first build a top by which you are in the present and then you build tip your past. First the top. That is why you have to go on on clearing out your foundations, your conditionings, your this thing, that thing. Supposing there is somebody like Mārkandeya, no problem. That is why you have to go on cleansing yourself. There was no way out, you see. How can you go on waiting for people to clean their Chakras one by one and to get them to that position and then to give them Realisation? Best thing was to give them Realisation and let then look after themselves and then you start feeling it yourself. If I am catching this Chakra, I

am catching that Chakra, this is happening, then you start cleansing yourself, much easier for Me and much easier for you also. Then you start getting detached but some times we also catch from other people, that is important.

For in My case, I have allowed My body to be very free, do not protect Myself at all.

So, any Sahaja Yogi comes to Me, has some problem. I just absorb it and cleanse it. I have to suffer a little bit, doesn't matter, because I see My suffering also, as a witness. Not such a problem. But this is what one has to see. Is to understand, to reach to such a state that you become barometric. If you find any problems then you are barometric, you know this is the problem with this person. But you do not sort of catch it and suffer but you catch it and deliberately suffer it and clear it. But in Sahaja Yoga also once you get your Self-realisation, one can get involved into the past again, because the past is not so pleasant, even it looks something harmless, like doing Pūjā.

Now Pūjā also people will do, just Pūjā of mine, forgetting that I am there. When you sing also, you are singing praise of Me and I am sitting before you. Doesn't happen that way. You just sing because it is music. There should be a feeling that you are sitting before Me and singing My praise.

So, identification is still there, that you are singing praises to Devī. Devī is who? That bridge has to be crossed. If you see Me and then you penetrate through Me, then it is better. Such a big catch on the mind. Religion itself is a big catch. Like Jains are very difficult

for Sahaja Yoga. Jains, if they come to Sahaja Yoga, are very difficult people, because their conditioning is very deep. Like Arya-Samaj conditioning is very deep, also Buddhists, they believe in `Nirakara', but they don't believe in God. One should see this way: “We don't know Buddha and we don't know Mohammed, we never saw him, we don't know Mahāvīra, we don't know anyone." “Who gave you Realisation?" “Shri Mataji!" So we have to know that through Shri Mataji only.

Anybody we have to know, we have to know through Mother, not Sahaja Yoga. Now, if you go other way around, then you do not work out and then it goes back to past. That is the problem is. It oscillates from this side to that side, that side to this side, oscillates, mind. Make it steady and one has to know, What is the present? Who is before you? Who has given you Realisation? The problem is this, one more is, that I am Mahāmāyā. Only the Mahāmāyā will give you that, which is written down already. Now when Mahāmāyā gives you that. I am so human, that I can recede, you can not make Me out. Every time you try to come nearer to reality, you just get into the web of Mahāmāyā.

I am so inhuman. This is the problem with you, but also is a solution. Like supposing, I was like anyone of these Goddesses that you have heard of, all the time with a sword, nobody will go near them. Sitting on a lion sitting on a tiger, Who will go near them? Who will ask question? Who will explain? I have to counsel you. I have to do so many things. I have to tell you how I have to point out your problems. These none of them would do. They just take a... [laughs]... no joking, nothing. No entertainment.

So it is like a great Guru. See a musician for example, if he sees his disciples putting one note in wrong way he just slaps them. But Mahāmāyā can't do that.' Otherwise nothing is tolerated. They are intolerable to Gods and Goddesses. All of them, they are within Me, I know they are there. I control them, because I am Mahāmāyā, so I control them. I say “Now see it will all work out." Both ways, but I am so close and the closer I am, worse it is for you, for example, My own children won't accept Me, grand children won't accept Me very fast, My husband won't accept Me, My relations won't accept Me, if they accept Me in the full form, then they are very very great people. In a way, it is good also because supposing you see the whole family is with Me, they will think, I have floated an organization or something.

So this looks nice that they are kept out, as long as possible. It is not difficult, I think that the time has come for all of them to jump. But still, now I have established Myself, you all know that I do not favour relations as such... Vibrations.

All these books have talked about Sahaja Yoga. But we must bring all religions in their true form, in their pure form. This is the work, one has to do, is to bring the religions in their purest form and not adhere to them, whatever form has been created or done by human beings.

These religions are not created by human beings but by incarnations.

So, human beings have made them artificial, they have made all kinds of nonsense with them.

We have to remember that religion in it's true and pure form. We have to respect and they are all just the same. If you come to the truer form, they are just the same, like the different petals of the flower. One may not look the same as other, but the whole thing makes a flower.

Contents: 1988-10-15 **Navarātri Celebrations (5th Day), Pratishthan, Pune, Maharashtra, India**

You are Sahaja Yogis.

What is your destiny? Your destiny is to achieve the spiritual success [spiritual ascent].

The Devī destroyed `Chanda and Munda', that is why She is called Chāmunda. They are all back in this Kali Yuga, all of them.

[Prayer to the Devī: `O Devī, Please give us the spiritual personality, the victory, the spiritual ascent and destroy our enemies'.] Saint Eknath was from `Pratishthāna', called as `Paithan' and he is the one, who has written this `Jogawa', means the Yoga and at that time he sang this in a very village language and it is sung by so many people all over the Maharashtra. You can imagine that this song was written so many years back and now they have converted into kind of a, for a Sahaja Yoga, but it is a very, absolutely precisely described, what they wanted at that time. Now, in the beginning he says, the Goddess of Maharashtra was called as `Bāyā'. You will be amazed, in My childhood my name was Bāyā. They use to call Me in My family as Bāyā.

So, he is saying that I will ask Mother to give me the Yoga. In the villages it is said `Jogawa', again he says, `Bayecha Jogawa', means of Jogawa from the, Goddess

Baya. I will be asking the `Jogawa'. Now `Anadi Nirguni' the one which is primordial, `Ādi' beyond primordial, the one which is without any Guṇas has manifested this `Bhawāni' on this earth and She has come to kill this Mahishasura. Also she has come `Trividh Tāpānchi Karavayā Jhādani' to remove our three types of heating pains and now She is going to come for our `nirvāṇa', that time he had said, he says that what will I do when she will come for my `Nirvāṇa-Dwaitya' I have got, means I am thinking about myself as separate from God. `Dwaita' is that you think this world is separate from God. When we think that this is `advaita', that we are in one with God, then I will remove this `Dwaita' and I will put a garland to Her and in my hand I will take the flag of enlightened knowledge, already he is describing it and without any discrimination about cast or religion or anything I will go to visit Her. Then what I will do, for nine days I will do nine types of Bhakti of this Goddess and then I will give up all other asking or anything and I will ask for a son who is knowledge. Then what will I do, this is a lady singing, he sings like a lady, so he says that this world is full of ego, `Dambha' is false pride, so I will give up that kind of bad son. It is the bad son and what will I do in the `Paradi' [basket] is the place in which you carry flowers for the God.

In that `Paradi [basket] I will put complete enlightened knowledge and all the Asha Manishancha means all the desires and all the aspirations. I will finish them, completely break them. “Manovikārā Vikārā Kareen Kurvandi" all my `Manovikārās', you see all the mind,

which is so much conditioned, like they say in Hindi that you take out the bad eye.

So I will take out as that from my Mother Earth. “Amrit Rasachi Bhareen Bhareen Me Dhurdi" basket I will be filling with the `Amrit Rasa' that is the ambrosia.

“Aatā Sāzāni” [she is telling her friend] “Oh, my friend, now I have become completely detached Nisang and my husband who was a doubt, I have given up living with that husband of mine” means the doubt has disappeared from me. Then she says that the `Kama and Krodha' these are two, `Māng' is the one, scheduled caste people who burn the bodies and I have given them up and what ever left I have made my I have opened out my tunnel that is of Suṣhumnā, see now.

Such a Yoga I have asked and kept it with me when I got it. I went to the great door and I thanked the God Almighty and I have now come out of this life and death problems.

At that time he wrote all this and today you are getting the results. Just that, so clearly and a lady singing this, we have to take some vows, something about yourself and about others. We. Have to remember one great thing, that we are Yogis now. That too we are Sahaja Yogis and as Sahaja Yogis, we have to be `par excellence', in our behaviour, in our temperament, in our dealing with others, tackling any situation or getting solution out of some problems. You have to be of par, excellence. Now some of you find that you have very good brain, I mean intelligence but you lack in your heart.

Some of you have got very large heart but you lack in your brains.

So the balance must be brought. But the greatest knowledge, greatest of all the greatest knowledge is to know that God is Love. He is Love and if you cannot even love a Sahaja Yogi, then also must know that there is something very wrong in you, which must go out. The love has to be there and this love is what we call as I Nirvajya means there is no interest on you, just the capital, meaning you love each other in such a manner that you just give and don't expect anything. Just give and enjoyment of giving is the highest. I tell you from My experience. To Me the greatest joy is when I can give Realisation, second one is when I can give away things. The third one could be that I can give it to others.

So now, as you are not the people, who are sitting at the receiving end, but at the giving end, you must know what you have given to others. On the contrary, even now, if you just give your tempers, you show your greed and all kinds of things that does not behove a Sahaja Yogi, then, you have to know that there is something still left behind. Or else if you are so particular about small things like clothes, like food, like comforts then know that there is something is missing, that personality is not full and also remember one sentence always, Ask a question to your self, `Have I fulfilled my destiny?' This is one question you should ask, have I fulfilled my destiny? And that will clarify the situation for you, because now you are a Guru of your own, you know, you understand. You know so much about Sahaja Yoga mentally. But when it penetrates into your being and the whole knowledge

becomes a part and parcel of your being, then it's a very different thing.

The whole attitude about facing anything is very different for a realised Soul. Like Me, I would say, if I see a problem, immediately I go into meditation, immediately and the problem is solved. Because that's My power. In the same way if you see a problem and if you go into meditation, the problem will be solved by Me. That means in meditation you surrender to Me, then it is My job. But if you start solving it mentally or orally, you will fall into traps.

So, the best thing is, any such problem that bothers you, you should just go into meditation, don't have to even pray, just go into meditation with that problem and you will come out victorious.

What today you have been asking Me for the victory, I have to tell you that you are very safe in the fort of your meditative state and very well in meditation only you can grow, you cannot grow otherwise.

It is like the sunshine for any tree. You have to be in meditation, in Nirvichara, you don't have to oppose anybody, you don't have to agree anybody, you don't have to say anything. Specially for other Yogis, you don't have to say anything. Anybody whom you find to be funny, just go into meditation and you will be amazed how things will change and that is your power. How many people have got Realisation in this world? Very few. They are growing up, alright, they are working it out. But what is lacking in them is the Meditative Force.

The best way is to surrender and the surrendering is easier. You just put Me in your heart, all the time, the

simplest way. Then you cannot exist without it. You feel completely lost. It's a kind of a very detached love. You just feel absolutely rested, blissful and content. Then you don't want anything. That is the state, one has to establish. It is easy for you because I am in person with you. Only problem that is there, as I told you in Sahaja Yoga, that you have to recognize Me to begin with. But to recognize Me is rather difficult because I am a Mahāmāyā and so normally you might come into that mess created as a Mahāmāyā. But as I told you the other day that you could not have faced Me in My other form.

Imagine a person with a sword in the hand sitting on a lion. Could not have faced it.

So I had to be Mahāmāyā and this is what it is, that in this form you can come close to Me, you can talk to Me, you can also take My advice, if you want.

So this counseling can be done better. I could decode everything to you.

I could tell everything about it. But to know that you are sitting before Mahāmāyā Itself is very helpful.

So don't get lost into the garb of Mahāmāyā. In your protocol, in your understanding, in everything you have to remember that we should not make mistakes and we should try to surrender, to be surrendered.

Automatically you will learn everything. There is nothing to be taught to you.

That state is such, like a tree. When it comes to its full bloom, it gives flowers and the flowers come to it's own maturity that give fruits. That is how you Are built in. That is how you grow. When that happens you yourself

feel your own growth and enjoy it and just live happily with it.

So, ultimately My destiny is one that I should make you all very happy and joyous. That is My destiny. That is why all this struggle is going on. I hope I fulfil My destiny and your destiny too.

May God bless you.

[Additional Quote:] Sahaja Yoga is what Eknath envisioned, the spontaneous union with the Divine.

Now you must introspect and fulfil his vision.

Contents: 1988-10-16 **Navarātri Pūjā (Hindi) (6th Day), Pratishthan, Pune, Maharashtra, India**

This is a worship of the Shakti. Until now many saints, sages have known and revealed about this Shakti.

Whatever they could not describe in prose, they trued to convey by poetry. Whatever description was not possible to put in words, they composed different names of the Devī and described. We know all this and many people also know the meaning of this. But one thing they perhaps do not know is that every human being has all these Shaktis `Powers' dormant in them and they can awaken them. These dormant powers are eternal and limitless.

Besides the thirty three crores of `Devas', there are many Shaktis. But we can say that this `Selfrealisation' that we have achieved today, has been achieved through working of some Shakti or the other.

Without this you could not have achieved the `Self-realisation'.

You have received your Self-realisation in `Sahaj' way. Now there are two meanings of Sahaj. One meaning is you have got it easily. The other meaning is, like any living process this has happened on its own. You have received it on your own.

But when one starts thinking about the living process, you will be surprised, your brain will stop functioning. Suppose you are looking at a tree, what is the power that makes it grow up to that particular height? Which power has made it so, that it can have this particular appearance, these looks? Most surprising thing is, human being who is made with a special kind, with special knowledge, special appearance, the purpose of this human being can be achieved. First step for this is Self-realisation.

Like, if you have to light a lamp, first you must put light into it, likewise when once your power is awakened, you can again enlighten it or you can increase it. But first step is, to awaken the power and for this it is very essential to have Self-realisation.

But as soon as you get Self-realisation all the powers do not get activated.

So the sages, saints have made this arrangement that you worship the `Devī'. But the person who is not realised is not authorized to worship the `Devī'.

Many people have told Me that they have performed `Saptashatee Path' [Reading of Saptashati] or Havana and they were confronted with lots of problems and difficulties and suffered a lot.

We have to ask the that who performed this for you. They say they called seven Brahmins and they did it.

Now these are not Brahmins. Those who do not know `Brahma' are not Brahmins and getting the `patha' [reading] done from these type of Brahmins, the Devī got angry and you have suffered.

So, you have a special authority with you that you can do the Pūjā of the `Devī' and `sākṣhāt Devī'. This is not so with everyone. If everyone tries to do it, it has the reverse effect; the wrong effect.

Most important thing is, this Shakti is so comforting, so nurturing, so generous, so loving, it is so complete. There is nothing in between. Either it is very generous or very angry. Nothing in between.

The reason is this that those people who are very cruel, who are demonic, those who have come to destroy this world, those who are keeping the people in illusion and they have donned various characters.

Somebody has become a `Sādhu', somebody a `Pundit' [wise man], somebody a `mulla', somebody is sitting in a temple and somebody in a mosque, somebody is Pope or somebody is politician. They are all hiding themselves behind various garbs, the person of demonic temperament. It is essential to destroy them.

But this power of destruction, you should not go near it, you only have to desire and these Shaktis will start working on their own.

This work, this Chaitanya, that is flowing in the Universe, is this Mahāmāyā's Shakti and with this Mahāmāyā Shakti only all the work is being done. This Shakti, thinks, knows, understands everything properly and organizes everything. And most important thing is that it `loves' you and this love is `without interest' (Nirvajya). This love

does not want anything from you, it only desires to give you, it desires your progress, it desires your well being. But along with this, those things who want to be thorns, put obstacles in your way, put up fights or in any way trouble you, all those people should essentially be destroyed. But for this you don't put in your energy. You should only invite this power `avahan' [call] the Devi and then you tell them to destroy these demonic people. This is a big thing and you have a relief that anyone who is trying to trouble you, abuse you, dominate you, you have a special state in you which is `Nirvichar'.

Everything you should see in a `witness state'. Like a mad person is after you, what do you have to do with him? Watch his madness, mental torture, his difficulties and you laugh at him. What a fool he is? You do not have to take any trouble for him. For this you only have to enter your fort, that is `Nirvicharita'.

In Nirvicharita all the Shaktis which are loving, joy giving, nurturing will come to you. But so long as you remain busy with this, or remain busy with this thought that how I shall remove this, how to destroy this or how to remedy it. This will reflect on you not on him. Rāmdās Swāmī has said “Alpadharishtaya Pahije." Whatever little courage you have is being watched by Param'ātmā. But you have so many Shaktis in You, so many, that you should awaken them, know them, let them bloom, be happy and respect yourself.

Now these powers, even in Sahaja Yogis, get destroyed, then get awakened again, again they get destroyed then get awakened. What is the cause of this? The power that is awakened why does it get destroyed.

Like now a person becomes a great artist. After entering Sahaja Yoga many people become good artist, they understand and know the art, their sensitivity is increased, they have awareness in them and everyone says, this person is extraordinary but then he gets involved in that art. He gets prestige, earns name and gets entangled in them. When he gets entangled in them his powers get destroyed because his powers also get entangled in them.

As I told you earlier, what happens in a tree, its living force [nutrient] flows through every branch, every leaf, flows and return back. Likewise these powers that you have today, which are working for you, are the products of this Shakti. You have nothing to do with it but are only instrumental for these powers and once you know that you are only instrumental, these powers will never weaken or they will never get destroyed.

Many a times I have seen that the Attention of the Sahaja Yogis goes into this things very fast. If they get into prominence with something, if they have progressed fast with something, many students who where not grown in the class, come out first class, everything is getting better then they think, now I have become great. As soon as they start thinking that, the powers go off.

Now we should think that what we should do. If your business has increased, you have started getting a lot of money, something extraordinary has happened to you, then what you should do? We should know fully that `Mother you are doing everything, I am not doing it. It is your power that is working. I am not doing anything.' It is very important that you remain alert, because after this

when you powers get destroyed, you only will say that Mother the power has gone and everything has gone. The power that is working, allow it to workout.

It is like a tree, how does the leaves fall out? Have you thought of that? A cork like thing comes in between the leaves and the tree so the Shakti [nutrients] does not come to it and it falls off.

Some way it happens with the human being. His power are united with one great power and with this power he is working but as soon as he start thinking high of himself and starts becoming egoistic or gets involved into his a activities, like competition etc. then there is a breach between him and the great power and then he cannot draw his power. He was only instrumental. “The Shakti that was flowing through him was working." Like in this case [pointing to the microphone] if this looses its powers, My speech may not stop. It won't but it is like this.

That is why pay proper attention to the fact that the power awakened in us, which is reflecting a shade of new enlightened personality, we should not stop this power we should not think that we have become great.

On the other hand another thing that happens is when this Shakti awakens in you sometimes you feel a sort of a despondent that this person has reached that far whereas I have not, he has done this much I haven't and many such things. On top of this there are many persons who keep feeling sad about small things, very small things like everyone has got a badge, I did not get it.

In Ganapatipule we had very strange experiences, people started telling one, I got one box of cheese I want one more.

Some other person said that someone got this much, he didn't get it. Is it a thing to say? In that enjoyment and happiness such things are not to be thought of. They get unhappy over small things. There are these things like somebody's husband has revolted or somebody's husband was waylaid or somebody's wife was all right but unhappy. Now you have had so many husbands and marriages in your last births. And this time in this birth you have one marriage, carry on somehow, but no! Day and night you are worried over it, I have this, I have that etc. Is there any end to it, can't anyone get over it since this is such small, small thing I can't understand. Anyone comes and tells Me such a small thing and I feel like laughing. I keep quite but then I say, “You are a Sahaja Yogi, I have made your heart like an ocean and forehead like Himālayas and you are talking about these small nonsensical things which have no meaning." Talk about this one or that one. Talk about all the world but what about Sahaja? About that you are mum. What is happening in Sahaja Yoga you don't know.

Now I have heard that in Poona less people are coming for meditation because `Mahābharāta' has started [on TV]. Now I have not seen this Mahābharāta till now. One that I have seen, is enough and what is the use of seeing it? Now we have to make another Mahābharāta. If you are so keen on Mahābharāta then get the film and watch and see. When Pūjā is going on, you have to come to the center and where is your Shakti? She has gone, gone in

Mahābharāta thousand years back. With that this Shakti also is finished. People get involved with these things which are for our amusement and anything that is in excess goes against Sahaja. Like in music, if you are getting involved too much in it and no meditation, poems if you get too much involved in that, to do too much of anything is against Sahaja. Keep this in your attention properly. And then another thing is our Shaktis should be balanced then only we will get balanced knowledge, integrated knowledge. If you are after one thing only, looking at one thing only you won't get integrated knowledge. If you want balanced knowledge you have to do only one thing.

One thing I have seen that there are many well educated ladies who never read newspaper, they do not know what is happening in the world. You ask them about someone they say they don't know who he is. Then the men, they only know, what sort of food is cooked in which house and where the food is good and in whose house you get good food. Regarding food matters the Indian give too much trouble and the women also are like that they make variety of good preparations making fool of themselves. In this the Shaktis of both get entangled. I want this to eat, I want that, I will eat from this plate, I will eat from that plate, make this and that and women do that to please men. In this the Shaktis of women and the men get destroyed. This is why I have started this method that in Sahaja Yoga we have to cook our own food. If somebody says I want to eat this, then make it yourself. At the most, you will have to remain hungry. You like this preparation then you only will prepare it,

that would be fine. When you start making it you will understand how much work you put in. It is very easy to praise anything or find out faults in anything but when you make it yourself you understand that the comments that we pass on are not justified.

When people pay attention to these trivial things I am surprised. You are saints! You have very big powers, Shaktis in you, all sort of powers within you. Try them, you can do anything. You can sleep on the floor, you can sleep on the road. You can fast for ten days, nothing will happen to you. Any type of food you can eat. Take a look at our Western Sahaj Yogis, how they live, in what conditions, with what difficulties. An Indian Sahaja Yogi told Me that in Brahmapuri, arrangements were not good, food was not good. You were not there so there were many problems, difficulties regarding food, water, so I went and asked those people where did you enjoy the most? And they said, they “enjoyed the most in Brahmapuri." “Any problems? What was there in Brahmapuri?" So they said, “River Kṛiṣhṇa was there, where we could bathe, sit down and feel all the Chaitanya flowing through us." They were talking about these things only and here these people are thinking only about their food and water.

So, when they say that, our surrender is less, it is so because we are involved, confused. We have old traditions, we have had many saints, sages, ideals. Due to them we do know that what is good and what is bad. But along with this we have within ourselves pretentious nature.

Any person calls himself Rām or calls himself Bhagwan.

Somebody calls herself Sītājī. This sort of nature.

I asked about one person, they said he is called `Bhagwan'. I said, “How can you call anyone `Bhagwan'? He may be saying so but there are certain ways. A person who is not himSelf-realised, how can he be Bhagwan?" “Yes, that is so" why then he is calling like this because he is not himself. He is speaking a white lie.

“But he wants money. It is OK. He is taking money but he is giving us philosophy, so what is wrong.

Let him take the money, what is money, what is money after all?" They are prepared for this now. We have great Ideals before us, Mahābharāt, Rāma this and that and we are just sitting on that.

So we should understand that, great things that have happened within us, which have covered us, evolved us and because of which we are at a great height but so long as we do not understand that we want to be only that what we are watching? We should have internal desire for this, not from outside.

You should feel from inside, `have I got it?' `Have I achieved my destiny?', `Have we achieved it?' `We want to achieve it.' We have to be sincere regarding this and so long as you do not have the sincerity, Shakti will not have sincerity with you. This is the battle between you and your thoughts with different methods. You have to experience this yourself and see if you have achieved it. The Shaktis are awakened fully or not.

Why can't we achieve it because we are sort of cutting ourselves in a way, Sahaja Yoga does not have a place for this dual nature. Try to get it from your heart. Everything you should try from your heart.

You should understand, know it from your inner self. For this none of the superficial thing will help.

Somebody is keeping smiling face, somebody very grave appearance.

There is no use of outside-acting. One that is inside you [the emotion] that is coming out.

So why have the acting? The emotions that are inside us are only apparent outside because the emotions that are inside are connected with the Shakti and are coming out. And those people who understand this first, that we have to sincerely do the Sahaja Yoga.

I see the surrender of the people and I can say behind this surrender there is a big surprise and that is that the people think that they are getting only spiritual well-being. No other thing is there. There are many benefits of Sahaja Yoga. Your children are better, you get better jobs, your brain works better, you earn name, prestige. A person whom no one knew can be well known, everything can happen. But what do we want? We want our spiritual ascent nothing else. Once you get spiritual ascent then a person does not think, everything else is nothing for him. There is not a single thing for him for which he is worried or wants it, if there is everything, if he gets it, it is all right, if he does not get it also it is all right for him. When you achieve this state then you should think that you have achieved something in Sahaja Yoga.

So long as you don't get this state you are still insincere and you are always moving from here to there. The great Shakti residing in you which can settle you, is `Śhraddhā'. Awaken this Śhraddhā from your heart and

remain in Her `Bhakti ' [devotion]. Remain in the joy of Śhraddhā. Shraddhā is joy giving Shakti. Remain in this innocent happiness. Remain in the ecstasy. Till you get fully immersed in this happiness and become one with it.

The problems, difficulties are all Māyā. Once you get hundred rupees, what is the problem? You want two hundred rupees OK, what is the next problem?, My wife is like this, so have another wife, then the third one comes who is like this. You yourself must reduce your problems, enjoy your Śhraddhā.

So with Śhraddhā you enjoy your spiritual happiness that is flowing and increase your Shakti.

After all everything is there for you to achieve. But if you do not obtain the Shakti that can give spiritual happiness then what is the use?, so now this become a thing like a fly sits on a flower but how can she get the honey? She has to be a honeybee for that. If you become a fly you will still wandering all over.

If you become a honeybee, you will get everything. Whatever honey you want you will take and remain in your own joy. This is the biggest state in Sahaja Yoga. Our attention should fully be devoted to one state and that is our spiritual ascent. This does not mean that all the time you remain giving bandhan to yourself or all the time you keep tying knots and say in Marathi, [Shendila gath marane, tie the knot].

In whatever condition you are, you should be one with your spirit which resides in your heart. When the flow of Chaitanya starts, all the Gurus, saints Named, Kabīr etc. all Gods and Goddesses are inside you. These saints did not have anyone to tell them, no one to take care of

them, there was no one to protect them. You have all this.

You are sitting in the shade of an umbrella of the Divine and sitting in this shade you have to increase your own Shakti and the spiritual ascent. You should know how many Shaktis are inside us and out of that how many are awakened and how will they be working. You can do what you want. Jo Je Wanchchila to be Laho [Whatever you desire it will be fulfilled]. But if your desire is changed, your ways and means will be changed.

Like someone wants to see `Mahābharāta' today [ion TV]. There is Pūjā, Mother is coming. I have come here. It is the occasion of Pūjā and people have difficulty in coming from Calcutta and I am sākṣhāt' [in person] sitting here. There are people who could have come easily, left their work and come. But they can't understand the importance of this. This is so important they do not know. They do not have `Śhraddhā'. They say when they retire they will come at ease. Have it on Sunday but there has to be a holiday before and after.

Now, do we have Sahaja Yoga for this kind of people? How far can the horses go? and these are not even mules. When you think how far they can go in Sahaja Yoga. All the arrangements are done what else should be there? And they say “we have to go to office tomorrow." You will go tomorrow. Everything will be all right. But if you go now you will be waiting in Khandala Ghat, I may do all those tricks, but you do not get it in your brain what to do. I feel anyhow I should bring you to the correct path and if you want to be on a correct path you have to work for it. If you are still sliding down, how much

more effort I have to put in? The Shaktis that have awakened in you, many of these Shaktis can reach different heights.

So first you have to correct yourself and try to understand how many Shaktis you have. How many Shaktis you can achieve. How great you can become. What benefits you can get and what benefits you can give to others.

There is a big treasure inside us. You have got the keys. It is open. Only you have to take out, wear and enjoy using them.

Today we are having this Pūjā of the Shakti and I want you to understand that this Shakti belongs to you. With this you are going to be sincere and true Sahaja Yogis.

Saints had to get beating from all sort of troubles. Look at their condition, they need not be told. You have got the connection but it is so loose. We have to keep connecting it all the time. Every time it slips it has to be tightened.

So now, think only this that all the Shaktis inside us are to be awakened, so that there need not be anything left behind, no problem remains. All of them are to be awakened at a time. You have to have desire for this. With all your concentrated efforts awaken them fully. Attention should be there. Half mind is not good. You will be neither here nor there.

One small seed gives birth to thousands of trees. The human being and you can make thousands more.

The Shakti is with you. But after putting the seed, you don't take care, throw it on the road and it does not

become a tree, that Shakti remains suppressed. You should judge fully that what are we and what we are doing; and how far we can go.

With this, you desire small things which people on the road don't desire, like indecent behaviour etc.

They are full of this. But you should be different. People should say, `This is a different type of a person standing here.' Your enlightened personality will shine. He is not scared of anything, when ever something is not to be said he does not say it, he is balanced. All this you have inside and you will feel it. If you try you can be with your Guru, your Happiness.

Now, you feel that all your relations, your grandma, grandma's relations should come, that is not possible. They are not what you are. They are not deserving. Those who do not deserve should be left at that state. Why fight with them? It was your bad luck that you had undeserving father and mother. It was your bad luck that you married such an undeserving person that's what you should say. Those who are not deserving why bring them by force to Sahaja Yoga and put them on My head to correct this and that because she is your wife, he is your father, your grandfather? I do not have any relation with them. If they are not in Sahaja Yoga, keep all these undeserving people out. Those who are deserving make friends with them. Enjoy with them. Where is the need for you? Only this we do not understand and keep doing same thing again and again.

These worldly relations go on like this, yes if you are with people who can walk with you, talk with you, you can get along well with them, otherwise these undeserving

people do not have the necessity to come to Sahaja Yoga.

Sometimes I see very undeserving people come to Sahaja Yoga and I have headaches. You were deserving so you came and got Sahaja Yoga, you got blessed and you got a lot of things. Those who are beggars what is the use of giving to them? And those who are beggars plus they have a hole in their bowl. What is the point in giving them; Who will do nothing, there is no need to carry on with this kind of people. You do not have to talk to them. No need to keep contact with them. No need to carry on with them. If they correct their heads they will come, stabilize in Sahaja Yoga, otherwise why are you spoiling your head over them? It is of no use. Their heads are like stones.

Today we have to think this, that we are a personality now and we have achieve this according to our Karmas in previous lives. Because we had lot of Puṇyas, we are sitting here. We can sit here and enjoy.

We can go higher. Why should we have stone tied on us when we are taking a jump in the ocean. If you can swim, be free, enjoy swimming and get advantage of all your Shaktis.

I bless you today that all your dormant Shaktis will get awakened, gradually you will feel them and the flow of these Shaktis that are within you will bring the joy and many blessings to you.

Contents: 1988-10-17 **Navarātri Celebrations (7th Day), Pratishthan, Pune, Maharashtra, India**

[Verses of `Devī Atharva Sheersha' from `Durgā Saptashati' were read, where the Devī speaks for Herself. Shri Mataji clarifies and explain in between:]

- When you give joy to someone. The source of joy has to be beyond joy.

- I am the giver of knowledge.

- Without the light of `Ātmā' without the light of the `Spirit' how can you know anything?

- You see the source is unborn, it can take birth because it is primordial, so it is unborn. Primordial is there it is absolute, but then absolute can take birth.

- Why not get Realisation? Without that what's the use of doing Devī Pūjā. Without the knowledge of `Ātmā', if you do any Pūjā, what is the use? You won't get Divine Blessings already said Thousands of years back.

- `Vaikharī' is the powers by which we speak.

- Any God's name you take, you ask `are you this?'... [You get cool vibrations...]. Because the `Shakti' of all those people is the essence of all those. Because I am that Shakti, that's why you get the vibrations. Ask anybody's name, even the saints, rishis, maharishis. `Hanh' all of that is Me. That is why that's the point they are trying to make.

- Bīja Mantra means say the `Vaikharī'. Vaikharī is the power of Speaking. This power of speaking is made into mantras by people who have power of Realisation. Now, so, for them to improve, supposing they want to improve their center, or they want to improve their left or right. They have to say the Bīja Mantras. If they say the Bīja

Mantras: that area gets the `bīja', then the `bīja' has to sprout and has to grow.

So the first step they have is to say the `bīja mantra' and they have to say the different mantras of the different Chakras.

So, one is the `bīja' and then is the tree.

So if you know the `bīja' first of all, you can implant a `bīja' into yourself by saying that and then you start saying all other.

So, that's how you make it grow.

The word `Sanskrit' has come out of Kuṇḍalinī's movement, when she makes a sound, all was recorded by the great saints and like that every Chakra has got vowels and consonants according to the number of sub-plexus they have, you can say petals they have and all of them make all the alphabets of Sanskrit language.

Sanskrit is made holy. This language was made holy. First it was one language, out of which two languages were born, was Latin and the one which was made holy was Sanskrit. The Sanskrit language comes from the Saints. Who heard all those things and they made this and this is the energy of the `Vaikharī'. Now the script is there, the `Vaikharī' is there. The energy is there and this is the way you should say the instrument, but to make it work in a Divine way, you have to make it into a mantra. To make it a mantra, any mantra you want to do, you must know first the `bīja mantra'. Supposing, you want to raise your Kuṇḍalinī, then the bīja mantra is `hrīm' and from `hrīm' you should go on to `Om Twameva, sākṣhāt Śhrī Hrīm'. Then you should go on saying the mantras of all the deities that are there.

- You all have become `Vidyāvān' now.

- Now you try to understand that how this `Vidyā' has been penetrating into you slowly. Not with any teachers or anybody sitting with a stick in the hand. The whole `Vidyā' is exposed from within and without. Whatever I say, you can tally it on your Vibrations.

So it goes into your hand. You don't accept it because I am saying but it is so, that's why you accept it. Supposing I say, this is water, then what, you will drink the water and you will see if it quenches your thirst. Then only you are going to believe that this is water, otherwise you are not going to believe. In the same way it is.

- We are `Swayama, Siddhas'.

- `Ra' is the energy Rādhā. The one who sustain the energy is Rādhā. She is Mahālakṣhmī that is why She sustain the Kuṇḍalinī.

- `Eee' is the Primordial Mother and `Ra' is the energy that is Kuṇḍalinī.

So the `Rīm' means that you have the energy passing through the thing towards the Primordial Being.

So `Rīm' that is why the Yogis, because they believe only in connection. Yogis believe in Yoga and so they have to look after the energy and also the Primordial Mother. This is very important because that is how energy should be there, Kuṇḍalinī as well as Primordial Mother. Fourteen thousands years before they have written all this which is the truth, which you know now. Now when you read this book [Devī Saptashati], you will understand.

- `Chitta Swarūpini'. Right side that is `Mahāsaraswatī'. Then `Sattva Rūpini', Mahālakṣhmī, `Ānanda Rūpini', Mahākālī and you all know all these things.

[For receiving the knowledge of the Brahma, we always meditate on you.] Without that you have got it, even without, meditation you got realisation. Now meditate you must.

I don't what to do about that.

In the witness state you become zero. See your `I' is no more in the witness state. You just see and there that is `Shūnya." So She's the one at the time when you are in `Shūnya' state, who is the Shakti of that is She. You are in `Nirvichara', thousands of people have that. Now they have found out who knows that. I know also if your Kuṇḍalinī has passed through.

So even if you may not know I'll say it is done you know.

So she is the one who knows all your states.

So the whole idea you can understand like a computer, that is already made so well that it records everything that happens and immediately I, like see I'm talking to you, suddenly a person is sitting. I say `Hanh!' so the attention is there also. I am talking to you, attention is there, that Kuṇḍalinī rises immediately. That's it.

Contents: 1988-10-18 **Navarātri Celebrations (8th Day), Pratishthan, Pune, Maharashtra, India**

In the `Mahālakṣhmī Strotum', why should we have all these. Because it is the Kuṇḍalinī. The Mahālakṣhmī is the channel of the Kuṇḍalinī, so there are Ashta Lakṣhmīs. Then Mahālakṣhmī and lastly the Daksha Lakṣhmī. We have got one after another these powers

within us which are expressed on the Mahālakṣhmī channel. Now, in the Mahālakṣhmī channel we have to talk about Gaurī. Because Gaurī is the one which is the Kuṇḍalinī.

So they have to talk that's why they say “Udai Udai hey Ambe." They say in the Mahālakṣhmī temple. Why because, in the Mahālakṣhmī temple only they have to say that now you rise, we are ready, we are prepared, we have got the Mahālakṣhmī principle within us and now you can rise,' the Kuṇḍalinī and that's why the `AaVāhana'.

`Pālan[a]' means mothering or looking after the child. She is the one who looks after the whole world like a mother.

Oh Devī! you are the only support of this world, because you are there as the Mother Earth and supporting the universe as the Mother Earth. Because of Mother Earth, the universe exists, because she, the Mother Earth was created out of the all the cosmos, the whole cosmos is supported by Mother Earth.

Like supposing you are building a house. The house is there but it is supported by the person who lives there. Otherwise it is meaningless like a bridegroom if he's not in the marriage, what's the use of having a marriage. The mere existence of this Mother Earth makes the whole cosmos to exist and to have a meaning.

Mahālakṣhmī looks after the brain.

So, everything that you know comes through your brain and that is substantiated or I should say looked after or nourished by Mahālakṣhmī principle.

`Paravāṇi starts from here [keeps Her Hand on Her Nābhī]. Is the sound, which is silent.

Then It comes to the heart when it becomes Anāhat, it's called as `Pashyanti' because it just witnesses.

The `Vāṇi' that energy of Vāṇi, the energy of that sound just witnesses and is Anāhata state. Then it comes here [Viśhuddhi level], so it's called as `Madhyama', still in the middle stage, up to the throat, but when it comes to the mouth, it becomes `Vaikharī', means then it speaks, speaks.

So, this is how the Paravāṇi means the Paravāṇi is the say, if God has to say something, then he says it in Paravāṇi, which you can't hear it. You don't know what God is saying, you can't hear it.

So, in the same way you have got your Paravāṇis within you, which is of course, the human, we should say, reflection of the same Paravāṇi, which you can't hear it. You can't hear the `Vāṇi' in your stomach, but say you get some troubles, specially Cancer or any such diseases, you get a problem. Then it starts showing. There's a problem. That causes `spandan' throbbing, is vibrations that you get, is the effect of that Paravāṇi, which shows you that there is some trouble. That trouble you can see, then it starts throbbing. Even the Kuṇḍalinī, when she starts, she doesn't make any sound, but she comes here [Sahasrāra] and if there's any problem, she makes a throbbing when she goes up she makes a throbbing. As long as there is obstruction, she goes on making throbbing. It's like a, it's like a smooth water, when it runs, it doesn't make any sound, but when there is any obstruction, it makes a sound.

So, there is a sound innate. This sound is due to percussion in the water, but there is innately sound built into the `Vāṇi', this sound which is silent sound, which rises from these four stages and when it comes to the mouth, then only it becomes `Vaikharī'.

In the case of God, see, when He speaks, whatever He is speaking, nobody can hear it, unless and until you have reached that state of your Paravāṇi. Unless and until you have felt your Paravāṇi, you cannot hear it.

So what happens, that, God himself has to come on this earth and has to use His Vaikharī to explain things to you.

So by that you start going down and down. Then you come to Madhyama state, where you enjoy your silence. Then you come to Pashyanti, there you enjoy your witness state and then you come to Paravāṇi, where you get the sound or you can say that you get the information, just information, but it has no sounds, no noise, nothing, just the information like a thought. Thoughts doesn't have sound, so the inspiration comes to you from Paravāṇi. But thought has no sound. In the same way, it is a soundless thing that comes.

Sahaja Yogi: Is this in the void or the Nābhī or some special place? 495

Shri Mataji: Nābhī. This is Lakṣhmī Tattwa the Mahālakṣhmī starts with that all these things work out but when you start raising higher to the Āgñyā, then this `Vāṇi' goes as Anāhata. `Anāhata' means the sound of the vibrations. I can hear. I mean somebody who puts hand on Me, can also hear. All kinds of sounds you can hear then it comes up to the head and here [Sahasrāra]

when it reaches, then it starts making throbbing, then the Brahmrandhra is opened out, the `Vāṇi' becomes the sound, becomes one with God. But this state, up to this state it comes up, in a human being normally it comes out from here. It is a part of it from God, but when it is given, the Āgñyā is opened out and then when it crosses his Sahasrāra, then this Vāṇi, this sound of vibrations also comes out. Main thing is, one has to understand. That when you have reached a state of `Nirvikalpa', then the inspiration comes to you through this `Vāṇi' in your brain. This same `Vāṇi', gives you inspiration in your brain and that inspiration gets you understand, like I say you should know something between the lines, so, because you have become a subtler sensitive person (Sūkshma), so you can also start understanding the `Sūkshma' and also saying, things which are `Sūkshma'. Like people have become poets.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji [replies]: When in the beginning Sadāśhiva and Ādi Shakti separated, that time the `Tunkār' which took place, that is the main thing that started. Then the Ādi Shakti went into three forms and with one form She started all the elements. That Tunkār [Omkāra] which is auspiciousness, which is holiness. The Tunkār is the one which has spread into the whole atmosphere, is the auspiciousness and the holiness. Went with everything that was created, but it was created by the right side.

So though it is surrounded by it, like this house is made but it's surroundings are different.

So the surrounding air supposing is the Omkāra, then this house is made.

So this is not that the Omkāra has made this, but it surrounds and because of it's surrounding also it moulds, it moves, because the Chaitanya which is actually the Omkāra, we should say, is all the time guiding, penetrating, organizing, improving everything.

Sahaja Yogi: It is only the Devī that does, Shri Mataji?

Shri Mataji: She does everything. No doubt about it. She does everything. She is the doer. She first creates Gaṇeśha, through which auspiciousness in controlled through which holiness is controlled and through which all the universe gets surrounded by Her. Then it also enters, like supposing I touch anything it becomes holy, because the Chaitanya goes into it and it becomes holy, it becomes auspicious.

So it can pass into it, it can pass into anything. But anything dead, it doesn't have Omkāra. It has got electromagnetic forces and then electro magnetic goes into higher stage when the nitrogen enters into it, then it becomes `Prana'.

So at different stages it goes, then it becomes a human being. When it becomes a human being. Still is a human being till he becomes a realised Soul, then it's different story.

So the evolutionary stage, every stage is Omkāra, which you call Chaitanya, which goes into everything. Now this Chaitanya also is used by all these three powers. That's why it is called as Omkāra, A, U, Ma, because the Goddess uses different types of powers of this Chaitanya to do other work.

So the whole of `Om' is not used. Quite a complicated stuff.

Better not to understand. The more you try to complicate yourself like this, the more your Āgñyā will be catching. Better you keep your Āgñyās down. I should say keep more to `Bhakti ' than to Āgñyā.

This will all come to you very soon. But moreover, all the time what is this, what is that, what is that.

That goes on churning your Āgñyā all the time, it's a big wheel going on. Best is stop it. Just enter into `Bhakti ' what Shañkarāchārya did. He first wrote `Viveka Chūḍāmaṇi'. Then he got so fed up with arguments, this, that. Then he said nothing doing. Just the `Bhakti ', of it.

So, then he writes all these things.

So, you get into `Bhakti ' first of all. Because this kind of enquiry, there's no end to it. I am going to publish My book, so you can read it.

Like Gregoire's book, he wrote a book, first few chapters first one was nice, how, he met Me and all, that was very sweet and suddenly there is a rock of Gibraltar. All that he knew, he put it. I said, finished! Nobody is going to read this book for you.

So I revised with him for a year and very difficult it was, too much of Āgñyā, very difficult. At the end of it, I said, now everything is connected, only one thing is to be done that these two chapters have to go in the end, he just fainted. I said because these two chapters were like rock of Gibraltar. Only the people who are sort of intellectual feats would like to read it.

So you better stop it and take it that side. He said, how can you do it, I'll have to change the whole book. I said, “No, I'll read it from the very beginning it's better just

remove it and put it there because I say so." Now nobody reads them and those who are ` Āgñyā, walas' read them and then catch.

So what I am saying, to get over your Āgñyā, you better get to `Bhakti '.

Out of the whole thing, how much can I explain to you. Wee bit. If you ask Me, `Mother how do you get so many hands out of the blue? How do you get a light there?' You people don't have that `Chitti you don't have that computer within you. That I can explain you.

So it will get complicated. Just go to Bhakti .

The killer of Bhakti is enquiry. Just see for yourself. Supposing you go in the water, do you ask the water, where do you come from? You just swim. Otherwise you should go and ask the water `where do you come from, what is your component, this that.' Or if you have to eat something do you ask how it is made? What are the derivatives? Where it came? What is this? What is that? Make the chemical analysis? Just eat it. Is the hunger you get, just enjoy. Mental feats are the worst thing, I tell you.

When you are doing Pūjā, you should never ask questions. Pūjā gets `Khandit'. Questioning is the big headache for Me. All the time people are questioning. What I find that they are not deep in their `Bhakti '.

When you are in the Masti [ecstasy], you don't ask anything. [Jab mast huey phir kya. bole].

Even to a Brahmin, if you ask a question he will take `Sopan' and hit you or in the Church, you just get up and

say, “Sir, what do you mean by this?" He is reading a sermon. He will throw whatever he gets in his hand.

In the heart as the Buddhi.

What do you say to that? In the heart as intelligence [resides the Goddess].

Like in the well if you put, say a pitcher, than the water is inside as well as outside.

One has to realise that the man is the kinetic thing. I mean the male Avatāras are the kinetic side.

The potential energy is the female energy.

So, even when Kṛiṣhṇa has to kill Kansa, He had to ask Rādhā to help him.

So, is the Shakti. Without the Shakti they have no existence. It's like without a light the lamp has no existence.

So these are main forms, but behind them are the Shaktis, which have performed all these acts.

That's how Shiva became ferocious and killed the demons, because that energy goes into him. She didn't come with any male power herself and say, if you conquer something or you do something good, you get a badge on something like that. You might be garlanded with a medal.

So she used the `Rākshasas' whom she had killed, their heads as her garland to frighten other `Rākshasas'. That I will kill you, take your heads and put them around. Just to frighten.

The attitude to the Pūjā should be, that you are enamoured by the Devī. That you are praising the

Goddess. It's not an intellectual understanding, you see. It is, you are saying all these things just to please.

So the attitude should be such, is not some sort of a intellectual treatise, that is going on but it is, you are expressing oh Goddess! Like if you love someone, then you say something, just to please that person. In the same way you are saying to Goddess something. Now these saints who have written are saying this.

Just to express themselves that You are Goddess, You are like this, You are that'.

Some of the letters I receive also are like that.

So much full of expression of their feeling. But it's not a sort of a lecture course or anything. It is just the feeling of that attitude.

So in complete `Bhakti ' it should be done.

Try to feel it in your heart, whatever is said and that you are sitting before Me. You have to say that from your heart. This is what we are saying to You, with complete humility. It is the expression like a prayer. It is a prayer. Should be a prayer and not some sort of a intellectual discussion. It is a prayer to Goddess. Unless and until you develop that attitude, you cannot go very far.

From your heart completely pouring out saying these things. Open your heart, pour it out. But every word if you take like that and start analyzing it's useless. It's like flowers which you are. Because you can say it to Me through your `Vaikharī'. You want to say it. But otherwise whatever you are saying is just a sort of lip service whatever you ever to want to say it, will be just a lip service.

Something going on.

To enlighten your he art, you have to praise, express yourself. Should be such that you just feel like saying these things to Me. You can't say it in My presence, should become one with that, you should become one with it. You are saying all these things.

Now this is a thankfulness. It's an expression that you are doing this, that. Take it as a thankfulness.

It's an expression of your heart.

Even the `Vishveshwara' becomes humble. Vishveshwara is the one who is the Īshwara of the whole universe, who is Sadāśhiva or Shiva also becomes that.

Be in Nirvichara during Pūjā, don't think. Because you see, I am knowledge, alright and I give you knowledge but your pursuit should not be after that, your pursuit should be after Bhakti . It gives you a spontaneous enjoyment and all such people I have seen have gone out of Sahaja Yoga. I am warning you.

All of them have gone out those who have intellectual pursuits, all of them have gone out one by one. You should never ask Me any questions. That's what I call as pure intelligence. What is the use of knowing all this. If you are thirsty, you better drink the nectar of `Bhakti ', supposing you are thirsty and I start going you a lecture, you will say “Ah Baba, please give us water." If you are really thirsty. You cannot bring people by your intellectual feats, no never. Only through vibrations through Realisations. If somebody starts arguing, if he is talking through his ego, how can you talk to him. You are talking through your Ātmā, he is talking through his ego. Either bring him down to Ātmā or just stop it. It is like you

are talking to a deaf person. You are saying something and he is saying something. No amount of arguments can bring them around. It's the experience only through transformation.

Contents: 1988-10-19 **Navarātri Pūjā (9th Day), Pratishthan, Pune, Maharashtra, India**

Today is the last day of Navarātri. This should be the culminating pint for all of us, as you see, within us, as you know, that there are seven Chakras for you ascent and two above it. That should be your destiny.

But if you people go only on the Āgñyā move on Āgñyā, you cannot rise any higher. People have been lost on that Chakra.

So, that is a very important Chakra. Sixth, `Sashti' of the Goddess, is regarded as a very important thing and they say that Goddess comes on a `nāv', on a boat, Calcutta people believe it because the sixth day is very big to cross it. That is what today is the problem with all of us that we have this sixth day still sitting on our heads and we cannot get out it.

So to come to the ninth stage, though we may do Pūjā, we may do anything, but we are still on the sixth.

So it is just outwardly that we are doing Pūjā. Seventh day is the day, where I am there. But 7th and 8th and 9th has to be achieved by crossing your 6th. Today I am going to tell you about the 6th because is the most important of all of us to know, that what Goddess has done for the sixth day.

Mahālakṣhmī incarnated as Mary and she brought Her son, who was Jesus Christ and She wanted him to cross

this 6th center for everybody else and that is how he had to become the subtle form of `Chaitanya'.

He was the subtle form of Chaitanya. The way he walked on water. But ultimately he became Chaitanya and he crossed over by leaving his body as subtle.

Now this concept is a reality. But for another person, who is not yet a realised Soul, who has not felt the vibrations, he cannot conceive it.

So he goes against Christ. Through his Āgñyā he builds up stories against Christ. Say things that he was an ordinary man because he cannot go beyond it, he is still at Āgñyā state and by doing all these things he cannot cross Christ. Now the point of Āgñyā is this, that the human beings are working on both the sides, left and right.

So the left side Āgñyā goes to your past.

You think about your country. It was a great country or you think that like in England, they think that they were great rulers. Then they may think also that they are born out of very high family, this that, all those things. That give you a left Āgñyā. All those things that you feel that your past is there. But apart from this, indulgence into the past of others also gives a left Āgñyā, like somebody is telling you about their past, this has happened, that has happened or a person himself thinks about his own past that such a bad thing has happened to me, it should not have happened and weeps and cries about it. All these things can give you a very bad Āgñyā and this Āgñyā if you get, then it is very difficult to remove it because you yourself have created this problem.

The third point is that when you are attacked by some negative force. At that time, when it is attacked, you just forget what you are. You just don't know what you are. Whatever people tell you, you believe it. They say do this, you will do that. They say that you give me money, you will give it. They will say, jump in the sea, you will jump. They can have mass suicide.

So this left Āgñyā is, through which they mesmerize and once they mesmerize people they can get anything that they want. Also they treat people with mesmerism.

So when a person gets mesmerized what happens that he gets treated in the sense, that if he has any physical ailment and all that, energy starts flowing towards his physical side and he gets cured. But his left side gets possessed.

So he becomes a left side possessed man but physically he is cured.

So such things they work out for many people that they possess them and put things into them. This is very temporary it happens, then they go back to their normal selves and there is another personality sitting on them. They become tired and they become just like recluses. They cannot face anyone. There are so many such things that take place in the negative forces of the left side, that which cannot be described, for example all the psychosomatic diseases come from left side, like cancer, myelitis and all these muscular things, Parkinson and you develops also, the other day I met a lady, she suddenly became very dark, her body swell up and she had knots in her body and nobody could help her and just she took

treatment of Sahaja Yoga for three days and she is much better.

So all these things come to you from the left Āgñyā and some people like to indulge in it. Specially I have seen in the Muslim culture. I don't know why, but they have this kind of a crying, weeping, annoying sort of a thing. They sing their pains, troubles and things like that, specially the love and all that, that sort of a nonsense and that's how they catch on their left Āgñyā and when the left Āgñyā becomes very strong, it starts penetrating into the right Āgñyā. Because they are connected with each other. But when the left Āgñyā penetrates into the right, then what happens, you start playing in the hands of these horrible entities. As long as you are opposing them, you have pains, you will get trouble in the body, but as soon as you start accepting them, they start working through you.

So then they show different kind of miracles, like you will find kumkum coming out of them. But these people become very very effective and they talk in a way that people get enamoured.

They say things as if some great oracle of the Delphi has come. The whole thing starts becoming such a big show of demon.

So when this left Āgñyā is taken on the right side, then they can become big Gurus, they can become great masters. They can become all the things that you see these days. Actually they achieve it by practicing all these left-sided things and then mastering it and using it through right side.

Is one of the most dangerous thing. Also what happens, when the left Āgñyā is developed, you see you might have a very egoistical temper, then what happens you start immediately using that and you become very boastful. You start behaving, even in Sahaja Yoga, we have seen people, who had a big right Āgñyā, were caught up with left Āgñyā started to misbehave. At that stage then you cannot have them back in Sahaja Yoga. They do all kinds of things, they play all kinds of tricks, by doing that they impress people.

They try to show off but the bhoot is talking through them.

So that is the stage where we say that they are out of Sahaja Yoga. We cannot have them in, so that is the point, one should avoid you see that if you have a left Āgñyā, please try to clear it out and all the time get angry with yourself. All the time. Why do I have this temper? Why should I have? Then there can be a person who is hurt in his ego. Such a person also can become very funny. Hurt ego becomes a balloon like stuff. You see, if you hit the balloon from outside or from inside, it will swell up. Such a person can become very funny and can be very very artificially in humble joy.

So that also is a very clear personality one can develop.

But the right side Āgñyā develops by many things like your birth, by your parents, may be the parents have pampered you too much and have made you think no end of yourself. May be your so-called education, may be your so-called success in life, or may be that your parents are very highly placed or something like that.

So this right Āgñyā develops in you. When this right Āgñyā develops in you it becomes formidable.

You can never see anything clearly. It is so stupid and it is so idiotic that you go on doing idiotic things and you don't see it till you are absolutely finished and you find out. Yes, this is the point. Now in a human being they are so small in their understanding of reality, like I see people even to cut a cheque gives them ego, even to carry a bank card gives ego. There is one fellow, who was driving My car in London. Whenever he sat in the car, his Āgñyā use to go `clock' *[UNCLEAR]* like that. I said “what is the matter?" He told Me “because I am driving a Mercedes, that is why I get it." But it is not your Mercedes, just driving it! [In another example of a lady whom Shri Mataji met, Shri Mataji saw her with a Big Āgñyā and wondered what is so funny with this lady. Shri Mataji asked:] “What do you do?" “I make dolls." Because she can make dolls, she has this.

So if God has given you some talent, something, then express your love by doing something for God and try to show that, “Oh God, Who has given me this talent, let me work for you." Instead of that, people think this is something as if `my work' and they feel very proud and they want to show that they are very highly talented or very highly educated or highly this thing. What is this for God? What is the knowledge? All is `AVidyā'.

So to get rid of this ego, we have a very simple method which Mohammed Saheb has suggested, which works very well, which is that you just have to take a shoe and beat yourself nicely every time to get rid of ego. But we always see the ego of another person, never our own. We

never think that something is wrong with us. We always think that something is wrong with another person. This is the first sign of the ego that you never see your ego, what is wrong with you, how you behave, how you treat others. What do they think about you.

I would cite the example of My father. He was such an egoless man, he was so talented, so knowledgeable.

I have not met anyone of his kind so far. He was so deep. But supposing he was sitting on the table eating food. We all are sitting and there's no salt. You are not supposed to say, there's no salt. Eat it, nothing doing, eat without salt. Just you have to eat without salt, you are not to say. Then My mother would say “If there was no salt then why didn't you tell me?" then you see what happened, that we were 500 a large family, in the sense, with all My cousins, brothers and sisters. We had halls for sleeping. Girls, boys, few blankets sharing among ourselves. The whole night fighting and this and that.

Sometime we had to sleep on the ground.

So one day My sister complained that she feels pain in the body when she sleeps on the ground.

So then he said “You go and sleep outside, sleep for ten days and you'll be all right, make a slave of your body." He used to do that. He said: “You should not demand anything." If you ask anything anytime, like as supposing, say somebody says “I want to have dinner this time." He said “No better go and fast, fast, fast." Any interest in food or any interest in clothes, any interest in property, he used to just tell us off. There should be no interest in all these comforts and things, because these things if you have, you feel proud `āha!' and the comfort part of it is

an enslavement to matter. Matter is all the time enslaving you. Everywhere if you ask for comfort, you are asking for enslavement of the matter and when this matter sits on you, actually you develop the ego because you are again enslaved. Anybody who is enslaved has the greatest ego and that is how you start doing and saying things, I have got this, I have got that. You can't carry it with you. For a Sahaja Yogi, it is important that he should be able to live in very Spartan manner. He should be able to live under any circumstances. That is the sign of a Yogi. If a Yogi needs a comfortable bed and needs a proper food and this and that, he is still looking at the food all the time, looking at the purse and the money, he is not a Yogi. He should have nothing to do with all this.

What I am saying that as Sahaja Yogis you have to develop yourself in such a manner, that you mature in Sahaja Yoga. You have to mature in Sahaja Yoga, so that you feel absolutely free from any temptations, free from habits, free from demands of the time. That's called a Yogi. Now those whom you have read now, this I have not told them, this they had known themselves. How did they know? Because they became pure, pure, pure with themselves, of Divine and that is how they know it.

So this purity has come all this will come for example, Mārkandeya used to live in a place, he used to dedicate himself, lived there very happily with his father, in a very modest manner and then, he was the richest man because he enjoyed the grace of the Mother and he saw all these things so well. He was cursed to be dead at a very young age and the father told him that you have to

die because Shiva has given me the boon that I will give you the son but he will have to die very soon. He said, “All right. I will find out the solution." So he worshipped the Goddess. The Goddess gave him the boon. Goddess Herself he saw in person and that is how this place `Saptashringi' is there. `Saptashringi' is seven Chakras. It is the Ādi Shakti's place. It is Ādi Shakti's place.

So, this is, when you are reading all these things, you are amazed how do they. Know 14,000 years ago. How many know all this about it which tallies with your Sahaja Yoga, which shows that you are and then how has he written so precisely about it, because he himself had become a complete reflector. It is a complete reflector which has shown to the world. What's the Goddess is. A very great credit to him and without any ego. If you have ego, you cannot reflect, if you have super ego, you cannot reflect. Now, ego is such an illusive thing that it says. “I don't like it. I don't want it. This is not mine." As long as you go on like this, then you know that you are in the form of ego. You are no more a Yogi, you are an ego person.

So it is important that you have to build up yourself in such a manner that all these clouds of ego and super ego disappear. Now the worship of the Goddess, She is Shakti, She is Kuṇḍalinī. She expands your Chakras, Suṣhumnā improves, your channel expands and there it opens much more, but the retention is not there.

Again, it's like a hole in the pitcher, you put water and it goes out. It's like that.

So in the beginning if we say that the water is full because with force it comes. But after sometime the pitcher is empty. It's that. It's just the same.

So that hole that is within us, which can be ego or super ego, which are only two things, only two problems, only these two problems if you can avoid it, better do it. That's all. Work it out.

So the best thing is to see yourself, scold yourself and also to appreciate yourself at a point, when you do something, something nice, something generous and this is what is so much lacking.

Sometimes the Sahaja Yogis think that now we are already in the Kingdom of God, but that is not you destiny. Supposing somebody is working as a sweeper in the Secretariat and he thinks that `I have become the Prime Minister' then what do you say? What is his position? It's just the same. You have entered into the Kingdom of God, but have you achieved your destiny? For that you don't need any education, you don't need any knowledge, you don't need any extra curricular greatness and you don't need any name, fame, family or caste or race, nothing.

With humble devotion and meditation and true desire to ascend. The true desire to ascend. It works out so beautifully, so beautifully, you'll be amazed.

Now, we have to know our destination. First of all, what we have to achieve. Secondly, we have to know to achieve it the achieving coefficient. We have to have devotion. It's so simple. We have to have devotion.

Now people meditate, they see the photograph. What you have to do is look at My photograph and say that just see as if that is the photograph of your own Mother. Put Her in your heart. Try to put Her in your heart. See that photograph is there. `Mother I love you, please come in

my heart.' Like that put Her in your heart. This heart has all the intelligence, it has all the capacities, everything is born out of the heart. But if you close your heart, then the brain become arbitrary and it goes outside and this heart is the one which has got the Spirit and it controls everything, autonomous, sympathetic, parasympathetic, all your evolution, knowledge, everything not only that you feel so collective being and also it is the light that gives you your True Knowledge.

So this spirit has to be worked out.

So the first thing is try to develop your heart. How large it is, see yourself. All right, how may people can you forgive. How you talk to them. What do you think about other people. Are you concerned about them or not. For example to Me, If I see a poor man, the whole being starts churning, you know. It's just I feel that something should be done for them, just can't bear it. Like these poor people, who are working here were asked to move out, because they had some objection.

So we moved all of them and they moved out because I asked them but they had not made their huts. The whole night, poor things had to sit outside. The whole day I couldn't eat. I was feeling so terrible. I gave them everything. I said, sit down here. You make them and give them whatever they want and look after their health. Still they got some sick and I treated them. Because you see, the whole compassion starts just creating a tempest in My heart. A tempest and this is what one has to see. What do you think about the poverty? Do you think of poverty that is there. What do you think of people who are suffering? What do you think

about people who are beaten, who are cheated, who are troubled? Sahaja Yoga is not meant for individual. It is not meant for you. It is not meant for any collective Sahaja Yogis. It is meant for the whole world. You have to bring the light of God's love and compassion everywhere.

So the further stage then, that is to raise above Āgñyā. When the person thinks that I am very happy and I should have this. Look at the person who has not got anything, look at him. When you think you are very great. Look at someone greater than you. When you spread your attention to all these things, you see. Then you start understanding that. Oh God! What a blessing. God has blessed me so much.

First of all the Realisation. Thanks, thanks for the Realisation. Thanks giving is the best way and then start looking that this thanks giving I have, why not I give it to others. But we are extremely cruel, sometime extremely arrogant, sometimes extremely malicious to others. But now this will stop. Whatever you have to say, you have to say honestly. There are two enemies you have. First is, you are your own enemy and second is the ignorance. These are the two enemies, you have to conquer. If you get rid of these two enemies, then nobody can destroy you. Now supposing there is a person, who is very troublesome, say who troubles you. Let him be troublesome. He is going to hell, not you. If he is troubling, it's all right.

Let him. Who got `ill' feeling? Why should you worry? You are not doing anything. You should be happy about it. On the contrary somebody is troubling, look at that, “This fellow, is troubling, he has got so much money, has got

this, while I am troubled, I haven't got this." You have got your Self-realisation. He hasn't got.

This is a very big source of satisfaction and elation that we are Self-realised Souls and let us try to have our complete establishment. We are to be ornamented. We are to be put on the throne, we are to be the kings. This is what I desired.

So, beggars, cannot be taken.

So if you make a beggar a king, he will still do this and that.

So this great personality has to come, a king of dignity, serenity, a kind of a personality that should show that you are a Sahaja Yogi.

So as I said, there are only two enemies, which you have to fight for, that you should know you have got your Self-realisation, for that you have got your Pūjās. At the time of the Pūjā, you just surrender yourself to Me, because if you are not surrendered, your mind is going round and round. It's like a putting something on to a fan, which doesn't accept it, just throws away. In a way, you are that, that's what.

The second point is that a Pūjā is a surrendering. It's a devotion. It's a feeling of the heart. Open the heart. At that time you should open the heart and that I am worshipping. Now the problem is that, with the egoistical people if you tell them anything they feel hurt. It's the worst part. They don't understand that this is for their benevolence. That they have to open their heart. They have to receive more. If it is a small little heart, how much love you can pour into it. Like this time the love is

flowing. The love is flowing. At that time you are sitting with your head fixed on to some point.

So the dedication point, the attention should be full. I have seen people sleep during Pūjā. Many people sleep, that show they are left-sided and there is a `bhoot' in them or something like that. They just go off. I am talking to them they just go off. These are the things you must understand. Why are you doing that and try to get rid of it and try to improve your self, be alert and to receive it. Receive it as much as you can. This is what is the Pūjā is made for. Now you have had nine Pūjās here and out of these nine Pūjās have we improved more, have we got more? Did we fill ourselves more with greater love, with greater joy, with greater understanding and with greater satisfaction? This is the last day, so you have to think like that, then tomorrow is the day of jubilation. Because we have done what? That is what.

So today you should go and make a complete picture of yourself. What have I got in these nine days? What have I got? Let us see, have I got this? Have I got that? All these things, you should just within yourself see and then enjoy that you have got all these things. It is the victory. Tomorrow is the day of victory. That you have become victorious about yourself and about your ignorance. You have won yourself and you've won over the ignorance, the darkness of ignorance. This is what is tomorrow's message.

May God bless you.

Contents: 1988-11-12 **Quote on Russia, Shudy Camps, UK (date not sure)**

[Shri Mataji just returned from a long and tiring trip and sits back and relaxes.]

Shri Mataji: Now Sahaj Yoga is working all over the world.

Luis Garrido: But Shri Mataji, what about Russia and the other communist countries where it is not legally possible to spread Sahaja Yoga?

Shri Mataji: Don't you worry about Russia, the day Sahaja Yoga start there, it will spread like wildfire.

Contents: 1988-11-13 **Diwali Pūjā (5th day after Diwali Day), You Are the Dipas, Shudy Camps, UK**

Today we are here, all of us, to celebrate the Diwali, that is dipawali, meaning the rows of lights.

In the darkness of Kali Yuga when you find from every place confusion of the worst type creating the darkness which cannot be penetrate into and which looks like a solid mountain around us and which can never be covered, as we feel, by the grace of God. And even with the grace of God it would never melt.

In that darkness, in that hopeless state, when the creation is on the verge of its destruction, the light of Sahaja Yoga has arrived. And you are the lights, you are the dipas, you are the little, little lights, which were waiting to be enlightened, to be enlightened to see for yourself what's wrong within your own lamp, what's missing in your own lamp.

Now, in the lamp you have three things, as you see. One is the container. Container is this body, container is this mind and the container is this intellect. And the container contains within us itself, is the oil. In Sanskrit language it's called snekda or sneha, means the love. Is the love

that is within your mind, within your body, within your existence itself. But this love is now limited, it is in a dormant state. It doesn't express itself, it can spill out in wrong directions, it may spoil some things, which are beautiful.

This love, when it is limited, is very dangerous. But when there is a third thing within you, which we call as the bhati, is the wick. And this wick is the pure desire within you, which is not yet lightened, it is not aware of itself. Nobody is aware, the lamp is not aware that there is a light within itself. All these three things have to combine to give that light because we are lost in so many things.

This darkness of Kali Yuga is not one-sided. If you see it clearly it is not only materialism, adherence to money, adherence to money-power, it's not only that. That's, of course, is very important these days, we cannot neglect it, because that's something is really weighing this whole balance of the Western world.

But this money is for power.

Why money? Because it has a power, according to many people who are blind. They think money has the power to win over people, to exist in higher powers of, say, execution of their administration and all that you need money. To win our votes, to get elected. That's the myth people are carrying all the time, that money is very important and without money you can't manage things.

And also because of this kind of a misunderstanding about money people get very much impressed by the people who have money and they think, `Now, this is the time we must really gather money somehow or other.' Try to get money out of every kind of a adharma. “What's

wrong?" So this money orientation has gone in this Kali Yuga to such a limit, that the sense of chastity is lost, the sense of creativity is lost, because you must create something that must sell. If it cannot sell then you should not.

Then, the sense of Dharma is lost, there is no Dharma. When it comes to making money, what is the Dharma? There is no Dharma needed. Only Dharma is how to make money. Then, of course, the love.

The mothers don't want children because they have to spend money on their children. It is the conceive, a selfishness that starts working. And people start thinking about, `How we can grab money from others?' There are many sophisticated ways of grabbing money also in the modern times. And the sophistication has reached such subtleties that a person doesn't know until he is completely robbed.

Now, there are other ways of getting money, is now that the kind of a music nowadays people are having, which is against God, it doesn't sing the praise of God, but it's just a noise that they make. If you sing the praise of God it's different. But otherwise this kind of music that they have, actually works on your limbic area. And the limbic area has the capacity to give you joy and happiness and this limbic area becomes numb because of this music, of this horrible music of modern times. When it becomes numb then what you do is to have more noise and more noise and more noise, to give a sensation to the limbic area.

So the limbic area when it becomes sensationless they don't know how to give it a sensation, so they take to

drugs, you have to take to drugs, you can't help it, because all the sensation is lost.

So, in the name of also anti-culture, or you can call an anti-tradition, anti-this and anti-that, what you develop is a limbic area which requires sensations. Now the music fetches money, because it's like drug, it's like any alcohol, it's any intoxication. Because already the nerves are intoxicated. Even alcohol works the same way, even other things like drugs also work the same way.

So, in that intoxication you really do not know what are you up to. A kind of another darkness, another blindness comes over.

So in this darkness, this another additional darkness makes people much more blind, much more understanding. This then takes us to the problem of the body that exists, of the mind that exists, of the intellect that exists.

When the whole thing is directed towards money-orientation we put our body for sale. We want to make our body look like nothing on earth, I could say, like some sort of a tuberculosis patient as they say [laughter], or mosquitos. Because that makes people have some pity I think, but inside exists a terribly, a shrew type of a temperament in a man or a woman. The whole thing is done by entrepreneurs, if you see that because they want to produce things and they want to create images by which you have to live. And if you have to live with those images you have to take to the kind of things they are producing and that's how you try to use those things and you become just a slave to those entrepreneurs. It has gone too far, it has gone too far into the production

of things where you have to play into the hands of entrepreneurs.

We have so many diseases in our country and these diseases are very modern, meant only for modern men. In the older days people didn't know these diseases, must be having one or two, but not many.

So these diseases also come out of the fact that most of the things we eat or most of the things we do are just the games of the entrepreneurs. Nothing fresh, nothing genuine, nothing sensible is produced. Wants are created that you must have at least ten dresses, all made of pure plastic [laughter], which reacts, which reacts and which creates problems.

Then you should have all kinds of other materials, which are absolutely harmless and are anti-human beings. All machinery is for us, we are not for machinery.

So we have to give a balance. Whatever we need can be done through the machinery, but when machinery becomes the only source of exploitation it start's dominating us. See, if you go to the darkness of this Kali Yuga, it's so deep, it's so horrid and it's so dangerous and destructive that the description of it can take you to any land and you will not even feel that you are getting into the mire deep, deep, deep into it, that you cannot come out of it.

So the antidote has come now as Sahaja Yoga, the Diwali, the dipawali of the Sahaja Yogis. See now, after Realisation you don't need beauty treatment much. You don't need so many plastic clothes [laughter]. You don't indulge into all kinds of stupid activities which are joyless. You don't take to drugs.

You don't take to smoking. You don't take to alcohols and you don't take to this horrid music also. On the contrary you take to the music that pacifies, which soothes your limbic area, which gives joy.

So you indulge into all the pursuits which will give you joy, start giving up gradually.

Sometimes I have to tell you but then you understand and you give up all those things because then you have tasted the joy, you know what this joy is, you know the ambrosia of joy, so you don't want to give it up. You may, little bit, give it up, then again you come back. You know this is joy. Joy doesn't lie in money, doesn't lie in all these joyless pursuits, nothing, but joy lies in your Spirit and the Spirit is the one that enjoys the joy.

So, this Spirit is the one, which you see burning at the end of your Kuṇḍalinī, on top of your Sahasrāra.

And you have seen the photograph, on top of your Sahasrāra you see the beautiful flame burning. You have seen that photograph. It's the proof that now you are all the lights and that you have to give lights to others. You have to help people. Now, all your faces look like roses, anybody can see you and can make out that you are something special people. You are not like ordinary people who look so miserable, horrible and when you sing in that style also, you are singing God's sake, in every style, whatever you sing, which was once upon a time was regarded as anti-God singing becomes something great.

So now the light of Sahaja Yoga has kindled within you all these small, small lights, which are going to enlighten the path for humanity, for their emancipation.

So responsibility of Sahaja Yogis are great. They should get over all these limitations, like the light has got over all the limitations and spread all over. If you have a way of measuring how far this little light has gone you cannot measure it with ordinary human instruments. But once it starts it is spread to the last bit of it and comes back to it. In the same way this light which is kindled within you spreads all over, is emitted all over and comes back to you. But of course it is just a material light. This is a spiritual light. The difference is this light has its own power of burning, that's all. Also it has a power of giving some light in the darkness. Also it has one more thing, that it can enlighten another light.

But a Sahaja Yogi is not only the light himself, but also the one who can go to others. It cannot walk.

When it walks it is fire. It cannot walk in it's own limitations.

Somebody has to carry it.

So the Sahaja Yogis are the ones who can carry this light within themselves, very well preserved and very beautifully enlighten another person. Without creating a fire, without burning anything.

You move this from here to there one has to think thrice if you can move because you may spill something or you may burn something. But not a Sahaja Yogi. And it is for the redemption. This can give you light, which is outside, by which you can see only, but you cannot feel and you cannot cure. You cannot give counsel, nor can you comfort and you cannot redeem with this material. It is spiritual light that is within us.

So today is a celebration of real Diwali. I always say that in India we were producing the Diwali lights with ordinary mud, but now, in Sahaja Yoga, we have lotuses which are giving light, the fragrance. Such beautiful things they are and the way you are enjoying it and expressing your joy is so very beautiful. But to be the lotus you have to give up this mud, this darkness, you have to give up that. If you can't give up that, then you cannot enjoy your own lotus and others can't enjoy.

So that giving-up is not difficult. You see, when people say that, “You have to love your Mother” just means that you give up your ego and your conditionings and become a pure personality, that's all. I mean, in any case all of you love Me but still under limitations. You must love Me without limitations, then it is a real love as I love you. For this we have to thank this time. This time is great. As I call it the blossom time, that at this time you were all born and at this time I came and at this time this combination took place and at this time Sahaja Yoga was established.

You don't know, I have gone through very great difficulties in the beginning. Very great difficulties.

Because Sahaja Yoga cannot be understood by idiots. And first I met only idiots in My life [laughter], quite a lot of idiots. As Christ has said, “The first will be the last” you see. Perhaps those idiots that I've met have created lots of problems for Me. But then real people started coming to Me. They understood Sahaja Yoga, they took to Sahaja Yog' and it worked out very well.

Now we have plans to go to India. The speciality of Indian Tour is that India, as you know, is a place of quite lot of

work done by the great saints, especially Maharashtra. Apart from that it's a very, very Holy Land, no doubt about it, it's very clean. Still the people have not taken to materialism to that extent.

And thirdly we have about eight Pūjās in such a short time. Of course, it is too much for Me, sometimes.

But we have eight Pūjās and this is something so intensive, one can do it. This I can't do anywhere else, as I can do in India, because only in India the atmosphere, the vibrations are sucked in, much faster they are sucked than anywhere. Because the darkness is not so much there and the light spreads much faster, much more easily and I can find it easier to work it out. I'm sure those days will come everywhere, when you put up your lights and you start working it out.

I must congratulate all of you that you are the ones, who are stuck-on to this darkness and have created such a light with such responsibility, with such understanding, with all the struggles you had to go through, getting out of your very limited basic problems. It is remarkable the way you people have established it, it's unbelievable, because, you see, you could have just said that, “This is some philosophy, we don't believe it. This is something that we don't understand." But it's so congenial to you, because you have become the Spirit.

Christ has said the same thing, but how many have understood Christ? Nobody has understood Christ, I think, till it came through Christianity. When it came through Sahaja Yoga you have understood who He was. In the same way for all other great prophets, all other great Incarnations, you had to come to Sahaja Yoga, to

see in that light how great they were, how much work they have done for us, how much they have established us, how much we should be thankful to you.

I hope one day you can see all of them sitting with us and you can locate them, wherever they are.

Those eyes you should develop one day, to see all that, which your camera can see, sometimes. And in the same way you should be able to see, it will be a very good idea. I think in Bogotā some of the Sahaja Yogis did see the grace falling down, that's all, once. But it will happen more and more.

Please try to improve your eye, in the sense that, “Thou shalt not have adulterous eyes." Have no greed in your eye, for anything! Try to remove the greed from your eye and it will definitely start working out.

So this is the message for our eyes because through the eyes you are the light. First thing that I have kindled is the light in your eyes and that's what is the light is to be improved, to be purified with love, with the Divine Love.

May God bless you all! Happy Diwali to you all! May God bless you!

Contents: 1988-11-13 **Talk to Sahaja Yogis, About Forthcoming India Tour, after the Diwali Pūjā, Shudy Camps, UK**

It's a nice occasion that we could all meet together on this auspicious day. And actually today is the day of the brothers and sisters. It's also very nice that you are all meeting your brothers and sisters here and enjoying this Diwali function. We had a very nice function in India and it was celebrated in Bombay [Mumbai] and they all send

you their good wishes and Happy Diwali to all of you. They all remembered you very much.

Now, today I am not going to give you a speech but I have to tell you certain things about the Indian Tour that we are going to have because I don't think I'll be able to talk to you about it later on.

So first of all I wanted to know the girls who are engaged in India. Can you get up and, anyone of them are here? Those girls who were engaged in India. They are not here, none of them? So I hope the leaders know who were the girls engaged in their areas, isn't it? Now you have to see that the boys and the girls who were engaged. Are there boys who were engaged in your area?

Sahaja Yogi: Yes.

Shri Mataji: Anybody? From Graz?

Sahaja Yogi: Thomas [Woltrum].

Shri Mataji: Two boys from Graz.

Sahaja Yogi: Yes. And Thomas Woltrum to, he's engaged to the daughter of [Tumal]. And.

Shri Mataji: Ah. But he is not getting married this year.

Sahaja Yogi: Ha.

Shri Mataji: What? No, no, from, from Graz.

Sahaja Yogi: I don't know, Shri Mataji. [There's no guarantee of his marriage or quit or.] The another is Martin, Shri Mataji. They are both on the tour.

Shri Mataji: They are both on the tour.

So in the same way one should know that, say that all those girls who are engaged anywhere, or the boys who are engaged, must come on this tour. And you should

consult Me, all of you, all the leaders, sometimes, tomorrow, to finalise those who are coming, those who are not coming and their photographs and their forms. I hope you have brought with you.

You decided now on certain things which your leaders must have told you that those people who are on the tour shouldn't bring too many clothes and too many, what they call them, toiletries, specially for the ladies. Because some people have complained that their hands started paining the way they had to handle all these heavy things. [Laughs.] So to be kind to them is to bring a, some sort of a soft bag and we are supplying you with six kurtas and six pajamas and also undergarments for thirty-six pounds only. You paid about, I think, twenty-eight pounds for one kurta pajama in London.

So this is going to be there. Plus for the ladies, we've got six sarīs and six blouses and six petticoats, very good quality, only for again thirty-six pounds. We had put it thirty pounds but we just cut it very, very sharp.

So we have put it thirty-six pounds, means one pound we have increased on every item, for all the ladies.

So please don't bring too many Western clothes. There's no need. Whatever you travel with you can travel back with. And there are sarīs and petticoats, everything available for you. We are working it out on your, the way you have sent your measurements and you know how difficult it is for so many people. Six hundred, seven hundred sarīs I have bought so far. But if there are more ladies who is going to come, I don't know, we'll have to again arrange.

Imagine seven hundred sarīs and then the sarīs have to be matched with blouses and the sarīs have to be also matched with the petticoats and every person has a different measurement.

So what a combination it is. Just put it mathematically, I don't know what raised to what. And say with the boy is simple, is that their measurements are different, but a boy's cloth is the same, not such a problem, because ladies can't have the same sarīs like a uniform.

So we had to buy different colours, different things.

So it's all, we have done all this work for you, so that you don't bring big, big, huge suitcases.

And now there's another decision has been taken: anybody brings a very heavy, huge suitcase will be left in Bombay [Mumbai]. Nobody's going to carry it. You know, once we broke our, one of the top of the buses and this time the bus people refused that, “We will not give you any buses anymore because you put very heavy luggage on that." So I have to make a very, very specific request to you that please don't bring big bags. You can buy something nice in India if you want to bring some more things from there.

But just now, for just for going and coming what you have to do is to think about the sarīs that you have already and also one sleeping bag with a foam of about three inches. That's a thing we have now failed because we tried to make some mattresses in India, were spoilt by rain.

So foam is the best thing, about three inches on your sleeping bag, in your. Everybody should bring a sleeping bag. No need.

Everybody should bring a sleeping bag and in the sleeping, sleeping bag you should have three inches to four inches of foam, three by six and which you leave it in India and I don't think they will, you'll have any trouble afterwards. The ones there we had brought before were very thin ones. They are no good.

So this time bring only three to four inches of foam, just ordinary foam. In India also we get foam. The problem is the foam is not that good and it might just give Me.

So it's better to bring foam from here.

And try to avoid to bring unnecessary things. There's no need to bother because all the presents and all that I'm going to carry for you.

So you don't have to worry.

Those who have still thinking whether to go or not to go, should decide immediately, because it's going to be difficult. Last minute if somebody wants to come, it's impossible. Last time some people had to walk because we cannot have a bus for five people who are coming late, or ten people who are coming late.

So the best thing is, you should all decide those who want to come and should pay your money and complete the whole thing. Money should be paid as soon as possible because I'll be going on this Sunday.

So it should be something, tomorrow or day after, you must, should be able to pay all your money. All the leaders must pay their money and should manage to show.

Now the marriages, proposals and all that, we have got already and all the leaders must give marriage proposals

to Me tomorrow, which we'll decide here and we'll finalise it here, as many as possible. And then we have to ask people. But now one should not be also sort of, some people say, “We don't want to marry Indians." Some people say, “We don't want to." Specially Australians did say so. But now we discover that all Australians were caught up. One person went who was horrible. All were caught up except for the Indian, Indians. Indians don't catch. They don't catch, they don't have ego. And egos are stupid, idiotic things they do, very stupid and idiotic things with ego.

So that's what it is. They don't catch. They don't do these things. I mean, they are consistent.

So to say, `We'll not have Indians,' it's, it's another nonsensical thing. I mean, Indians could say, `We don't want this country, that country,' but that's not Sahaja.

So one should not say like that. There's one thing good about them: they never catch. And they don't loose their vibrations. We have one single example so far in India who got vibrations and lost it, one person among all of them.

So that's one thing about them, they don't lose their vibrations. Maybe somebody who has come here might have lost, I don't know. But as far as India is concerned, one single example we know.

So this is the point one has to remember, not to say, `I don't want to marry an Indian. I don't want to marry an Egyptian. I don't want to marry a certain thing.' This is not allowed in Sahaja Yoga. We do not believe in caste, creed, race or any country. If you are so conscious about your races you better give up Sahaja Yoga. It's a simple

thing as that, because now it has been shown clearly that we have false ideas about ourselves.

So this is another point that you should not say.

Of course, I mean if you don't want to go out of your country you can say, `I don't want to go out of my country.' That's a different thing. But what is your country? That means you are not yet in Sahaja.

If you are in the ocean of Sahaja then you don't think. Ocean doesn't say that, `This is my shore. That is my shore.' It's just an ocean. If you have understood Sahaja then you must accept Sahaj ways of life.

And one of them is we are not to believe in all these nonsensical ideas of boundaries that have come to us.

You could have been born in anywhere. And you are told from childhood that you are English or you are Indian, you are this, you are that. It's all conditioning and a very subtle conditioning; we should get rid of it. It's better that we try now to get rid of it. And if you don't feel like marrying you can say that, `We don't want to marry.' Nobody's forced in Sahaja Yoga, as you know that. You must tell Me beforehand.

No brainwashing, nothing. In all your freedom, in all your glory, you must say, `Yes.' Otherwise I will not allow you to marry anyone. No compulsion of any kind. I've told you hundred times: nobody is compelled.

If you don't want to marry, just say, `No,' that's all.

So after this, this time the program is all very fine in Ganapatipule because I have kept two days extra.

On the 29th will finish but 30th and 31st, two days for all of you to go to Alibag. Now, some people if they are

leaving later on also can stay in Alibag for no more payment or anything and those who are, have to leave, on the 1st can leave from Alibag.

So two days we have kept there where married couples can meet and can decide about things.

So it will be time for you to decide what you want to do and talk to your bride or your husband, whatever may be the case, so that there's no problem on that. And you should, then it won't happen that you get married and run away, sort of a thing, won't happen.

So you will meet each other and that will be a nice time to talk to each other, find out about others.

Now, any questions, you please ask Me, just now, about going to India. One more point they were saying that, “Supposing we come for ten days or five days." All right, it's all right. Can we arrange, but you have to come on your own. We can't arrange your coming and also the payment part. You have to pay because we have to pay a wholesale price for everything.

So this time we cannot give concessions of that kind that we did last time because everything is now catered. A catering is there. It's not done by Sahaja Yoga.

So we have to pay the caterer the money beforehand. And if you don't pay, who is going to pay, is the point.

So if you can't pay just don't come.

If you can pay come along. And the minimum of minimum, we have tried to keep everything minimum of minimum.

So can you imagine in thirty-six pounds you can't get six sarīs, six petticoats, six blouses, anywhere. Rommel must

be wondering, `How am I going to manage? It's impossible.' But this has happened. You are lucky people. That's all I can say.

So, no question? Kya? [Hindi.] No questions. No question? [Hindi.] Havya, you are going to come? He is willing to marry her.

Sahaja Yogi: Thank you, Ma.

Shri Mataji: Anybody who has questions please ask now or let Me know before I leave, all right? Any question.

[Aside:] Now what about Nicholas? Is he, is he divorced his wife or not?

Sahaja Yogi: It's, it's not actually final I'm sure *[UNCLEAR]*. It's not actually finalised but it, it started.

Shri Mataji: Now, let him come and see Me.

Sahaja Yogi: Yes, Shri Mataji.

Shri Mataji: We have decided to have some music program for this evening for a while and then tomorrow is the Pūjā. And then in the evening they have invited some people for some music program, tomorrow evening.

So, you can ask them to sing or something.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: And more things you should announce is, those who have not yet send their forms and should do it now. There are many people who might not have sent any forms so far.

Sahaja Yogi: Right. I think we have most of the forms now.

Shri Mataji: You have told them.

Sahaja Yogi: Achcha. [Apart:] Any song you know.

Shri Mataji: He has told everyone that those who have not sent their forms should do it now.

So let's have the music [bhajan] or I don't know how will end it.

Sahaja Yogi: So I think, they, they've been rehearsing on one song. It is one song which they've been rehearsing.

Shri Mataji: All right, if they sit out, is still raining, that's why.

Sahaja Yogi: It's quite so bad now, I think, Shri Mataji. Wherever, wherever You like.

Shri Mataji: It's just the same, throughout.

Sahaja Yogi: It's coming, still coming, yes.

Shri Mataji: I mean, you all have to sit with an umbrella. It is said about England that people have to play footballs with their umbrella on their heads. That's England, you see.

So England doesn't want you to forget that you are sitting under the roof of an English sky.

So whatever it is, wherever they'll sing.

So I could sit...

Sahaja Yogi: I can manage as thus.

Shri Mataji: And you can just turn it round.

Sahaja Yogi: Yes, as You wish Shri Mataji.

Shri Mataji: Yeah, yeah, I could sit that side.

Sahaja Yogi: Yes. And I'm watching this side.

Shri Mataji: Yes, yes.

Sahaja Yogini: Hello, Olympia. How are you? Child Olympia: Very nice.

Sahaja Yogini: Very nice?

Contents: 1988-12-03 **Talk to Sahaja Yogis during a Public Program, Ascent, School, Vaitarna, Maharashtra, India**

This program has been arranged by Vaitarna and Bombay [Mumbai] Sahaja Yogis to welcome you all to India. Give them a hand. [Applause.] All the way you all have travelled to come to this Holy Land, I should say, for your spiritual growth.

Every country has been blessed by God Almighty, it's not only that India is a specially blessed one. But the people in India are definitely are very much blessed that they are even blind to seeking. They are not seeking as you people are seeking. This is their big problem. Because they think that they know everything about God and they don't have to bother, while you are really seekers of Truth, no doubt about it. And the way you are seeking, the way you have jumped into the ocean of joy and the way you are dancing today has really filled My heart with tremendous gratitude towards you. Even to receive the blessings, you have to have people with open hearts, with wisdom, with love, with feeling of collectivity and humanity. Unless and until you are of that quality, it's impossible to make you work out Sahaja Yoga in this way.

My own experience of you all is this that you people are growing very fast. And that's how Sahaja Yoga is manifesting even faster sometimes through you, people. And when you tell Me what miracles you have met and what all the good things have happened to you, I feel that you deserve much more and should happen to you

many, many good things. I hope, this tour will bring forth deeper, sweeter qualities that are inside, hidden for so many years, ages and that you will feel very much satisfied with yourself.

That you are born as a human being and now you are reborn as a Sahaja Yogi.

I'm sure it will happen in this tour, most of you, that you will feel your depth and that you will develop real respect for the glory that you are.

Sahaja Yogi has no business to feel guilty, nor does he have anything to do with condemning himself.

You must know that if you were not a Sahaja Yogi, I could not have talked to you, you could not have come to India, you could not have known what is the Spirit and also know the amount of knowledge you know. Nobody, so far, in the whole history of spirituality knew, except for the Incarnations.

So you are put quite close to Incarnations.

So you have to be very proud, not vain, but proud, because what you know is the Truth. Despite of this beautiful awareness that you have about yourself should really mould you into beautiful people, into an image of that collectivity about what we have thought of.

And in the future we have to think of Rām Rāj, is the Kingdom of God being brought on this earth.

Instead of we going into the Kingdom of God, let us bring the Kingdom of God on this earth. It's possible, but you have to look after your growth and the sacrifices of giving it to others. Here you don't have to sacrifice anything as such, you don't have to surrender anything.

What you have to surrender is your ego and your superego. Then you become free people. And this freedom will take you very much higher and higher in your spiritual Ascent.

There's only one thing I have to be apologetic about, that the arrangements we make for you, are all in the surroundings of nature, because you yourself do not want to live in cement houses. As a result, we have to organize other facilities in a little Spartan way and sometimes could be inconvenient to you. But I hope, you will go through all that, with joy and happiness and will understand that that's the maximum one can do in a far-fetched places of this kind. The nature is surrounding you and nature is so beautiful and it sings the praise of God in every way, the leaves, the flowers, the trees, the ripples of the rivers and the great mountains, like great Sahaja Yogis, are meditating and emitting vibrations all over.

So one has to be more receptive than to be more complaining, should be more enjoying than feeling sad, should be one with Myself than with yourself in the sense that the Self that is within you is weak.

So when you start thinking about your small, petty stuff, then you are not with Me at all.

So try to enjoy yourself in the most collective way.

We have achieved quite a lot, I think, in this short time. I feel we have achieved a lot, because so many saints have been created, so many people have been transformed. They look like lotuses before Me and I just loose all control over words and cannot fill in this joy into the cup of those poor little words. They cannot carry My

joy and My feelings to you. But I am really overjoyed and I think, gradually, I may become a person who may never get angry with anyone and maybe a person who'll loose complete sense of controlling anyone whatsoever.

We have some mishaps, as you know, in every country something happens and it's a little backward movement, but every backward movement gives you a greater push and it has to happen, because we have people who sometimes retard your progress. They try to create problems which are unsurmountable.

So they have to give up Sahaja Yoga. And doesn't matter, as long as we all are progressing, one or two persons here and there, doesn't matter at all. On the contrary, we should be thankful, that all such people, who were responsible for retarding our growth, have left us and have left us in peace.

So, all these attachments should be given up.

I have an experience, which I must tell you so far, that if, say, one Mister X, supposing he was a leader or he was something and he leaves, because, or he has to leave, because of certain problems that he has and he cannot continue or I have to ask him to leave, then some people still get worried about that person and get attached to that person or think about that person. This is a common experience I've had and such people also gradually get lost.

So, now you have to know that you are not more compassionate than I am. If I have asked somebody to go out of Sahaja Yoga, it is out of compassion to you all that I have asked him to get out. And you should be compassionate to yourself not to bother about such

people who have left Sahaja Yoga. Just give them up, we have to give them up, because they are on the periphery and they are trying to move towards the periphery.

So, let them get out. We cannot waste our energy for them.

Those people who are problematic should know that they should improve their problems and must get into the center and keep their pace onward. Instead of, if they try to go down and down and down and all the time threaten that we have to leave Sahaja Yoga, you better tell them that once for all, `Get out!' That's the only way we can save others. As I've told you many a times that one bad apple can spoil all the rest of them though they may be good.

So you have to be very kind to yourself and very compassionate and should thank yourself that you are in Sahaja Yoga and that you can progress very well. This is a new dimension into which we are moving. Here we don't have to see what is our progress materially, physically or also intellectually. You have to see what is our progress spiritually. Because spiritual progress is complete knowledge, absolute knowledge, is complete joy, absolute joy and it is a complete power, absolute power.

That's what we have to aim at.

May God bless you all!

Contents: 1988-12-07 **Conversation with Sahaja Yogis and Talk about Mūlādhāra and the Qualities of Indians, Mhaismal Hill Station (near Aurangabad), Maharashtra, India**

Sahaja Yogi: Our ascent Mother.

Shri Mataji: What?

Sahaja Yogi: Our ascent.

Shri Mataji: That's very general.

Sahaja Yogini: Enjoy tapasyas.

Shri Mataji: Enjoy what? Chapathi? [All Sahaja Yogis laugh.] Enjoy What?

Sahaja Yogini: Tapas.

Shri Mataji: Ta-pas! Is it any tapas in this? Doesn't seem to. No, no, no, no, no, no. We are all having a nice time I think. Tapasya doesn't mean this. Tapasya means you have to climb the Himālayas without any water, with dehydration getting thinner and thinner, no food, nothing, that is Tapasya. Or stand on your one foot for twelve years.

Sahaja Yogini: We are getting Joy.

Sahaja Yogi: We enjoy collectivity.

Shri Mataji: That's one of them. Correct. That's one of them.

Sahaja Yogini: To be in thoughtless awareness all the time.

Shri Mataji: Yes. You see there are really many things about this Indian tour, specially of Maharashtra.

To begin with Maharashtra is the country where I would say the Gaṇeśha principle is very strong, because there are eight Gaṇeśhas which have come out of the Mother Earth. And all the three powers are represented by Mother Earth also here: Mahākālī, Mahālakṣhmī, Mahāsaraswatī.

So the whole place is very vibrated. And the Mother Earth is very much vibrated.

Now, if you have any problem of Mūlādhāras, for example, on this land if you sit down on the ground and put My photograph in front of you and put your left hand towards the photograph and the right hand on the Mother Earth and say the Mantra of Śhrī Gaṇeśha or Śhrī Atharva Sheersha, your left side will be cured.

Left side is cured means left Swādhiṣhṭhāna first of all.

So many of you have been to so many Gurus, this, that and have done wrong things, that gets corrected.

Also you have seen that, in the West, abortion is a very common thing that happens to women, maybe because of bad Mūlādhāra, or maybe by left Swādhiṣhṭhāna, whatever it is, we don't have to bother about the past or about the reason why it is so.

So if you take your vibrations on the left hand side, then you clear out your Mūlādhāra in such a manner that the problems of the Mūlādhāra are solved. That is very important for all of us, but this you can't do anywhere else, I think, that good, I mean you can of course, Mother Earth is everywhere, but here it is a special place for Mūlādhāra Chakra, where it clears you very much and fills you up with Holiness and Auspiciousness. These are the two qualities of Śhrī Gaṇeśha, which you can imbibe very easily in this place.

So try to sit on the ground as much as you can and try to meditate with your left hand towards the sun and right hand on the Mother Earth. Can you do that now? Let's see, left hand towards the sun and right hand on the Mother Earth.

[Pause.] Better. Clears out.

[Pause.] So, instead of cleansing it through your Āgñyā, you can cleanse it through your Mūlādhāra. There are only two ways you can clear out your left side is, one is your Āgñyā and another is your Mūlādhāra.

This is the easiest thing to do here and you must have noticed the people have a very good Mūlādhāra in Maharashtra. They have no problem of their Mūlādhāra. The way they dance, the way they become innocent, see, their eyes are so innocent. There's no lust, there's no greed, it's vanished. They are just appreciating you in thoughtless awareness, sort of thing, just looking at you, see, appreciating as if some Gods have come down or something. Moreover, this place is very vibrated, otherwise also, because lots of saints have lived here. They have left their vibrations and Śhrī Rāma and Sītā have walked on this soil bare feet. It is a very vibrated place.

See now, better! You see how the Mother Earth is sucking in. That is the reason why this tour has a big significance for all the Western people, because there have been quite a big attack on your innocence. And that has to be re-established and we have to work it out. And is a very serious attack. Now their not only attacking the young people but even children are attacked, all the time the innocence is in danger.

So one has to become very rich in your innocence and in your holiness and very powerful so that you can emit this holiness everywhere.

Now, the second point is that we are an international religion. We don't belong to any country, none of us

belong to any country. That we are not Italians, we are not Indians, we are not Australians. What we are, we are in the Kingdom of God.

So we are Men of God as described by William Blake.

So we are Men of God and that we have no bondage to any of these ideas that we belong to this country or to that country.

Once you understand this point in your collectivity, then you will expand. Not only expand but that expansion will give you a kind of a confidence in yourself. That we have to take the responsibility of Sahaja Yoga. It's all right; what I get in Sahaja Yoga, what I have achieved in Sahaja Yoga, what is my gain, personal gain in Sahaja Yoga, how I have cured my Chakras. This is one side of achievement and the another side is taking the responsibility. We have to spread Sahaja Yoga all over.

So the culture of Sahaja Yoga is to be learned. If you do not have that culture within us, then people are not going to listen to us.

As it is, I see your faces shining, I mean, they can see your faces and they say “These are like lotuses, these people are blooming, so beautiful they are." But apart from that, in your personality there should be that magnetism which expresses your responsibility which is the gravity part of it. As the Mother Earth has got gravity, She has got this power of gravity also.

So that gravity should be there within us.

On the whole, if you see Indians as they are, they have many funny, funny type of politicians and also we have lots of kinds of cunning people for ruling us because they

are very simple, people are extremely simple and very innocent, so only the cunning can rule such people and such cunning are exploiting these simple people here.

But that doesn't mean that the people are bad. They are too good and that's why anybody can come on this country and can rule us. In the same way now these, all the muck of the place, all the Rākshasas have now become politicians and they are trying to rule this country and the poverty remains at the same level as poverty. There's no concern for the poor people really, because they want to just exploit even that poverty for their own purpose. That whatever may be the situation, there's one thing for sure that these are very simple hearted, very open hearted, loving, affectionate people. And very generous, they have very little to give, but whatever they have they want to give you. And this is specially in Maharashtra, I see this culture is there. Even the poorest of poor will try to contribute something just to make you comfortable, without any grudging, without any grumbling.

So when we become innocent we should not judge ourselves that if we are innocent we'll be exploited, nobody can exploit a saint, nobody can. If you allow somebody, like I allow people to exploit Me, because I like to play about, they think they are exploiting Me. I said, “All right, I know, I am being exploited." So that is also you should see that side, where the humanity is preserved already, they're still preserved, they're not exposed to these ideas of advancement where you can overpower other people economically or politically or try

to, sort of, dominate the whole world, even economics can dominate.

So they have no sense of that.

So, the humanity is still in the same innocent, childlike character here. And exist very well.

They're not sick people, they're very healthy, despite all kinds of mosquitoes and bugs and politicians, [laughter], all sorts of parasites, but still they exist, happily, always laughing. In the same way, we have to understand that in Sahaj Culture we are innocent people. We don't want to harm anyone, we don't want to trouble anyone, we are peaceful people and we are joyous people. We have to enjoy our own personality and enjoy our collectivity. The sacrifices that we make here is practically nil, I think, but the gain is quite a lot if we develop that witness state within yourself. And that is very, very easily developed in this country, because there's no more any pressures, you see. Like a wheel moves very fast and the center of the wheel is a quiet center, if you are on your center, then you see the wheel moving, you don't mind. But to immediately, to jump onto that center is difficult, in the West, I see. Because the pressures are too much, the wheel is moving too fast and you cannot take your attention to the center of it, you see.

But if you go to a quiet place, where the pressures are not much, of time, or of any such bindings, then gradually the attention moves to the center, that's why people go to Himālayas, where there's peace. In that peace, you can reach your own peace better and if you can establish that peace in your meditation here, then I

am sure, you can go back to that fast moving wheel also and you will be on your center.

So take the full advantage of this tour. Don't worry too much about other things, other comforts that you have in the West, but think of the comfort of the Heart, comfort of the mind and that will really help you a lot. Here, I would say, you should walk about, take a little walking exercises, go about, explore a little bit and see for yourself. This is the reason I am insisting on all these people that, they don't want to stay in the city, take them out of the city, this is a very good chance, because in England even if you go outside, I mean, it's so cold you can't just sit like this, anywhere. Or it may start raining, you have to sit with an umbrella on your head also. But this climate has given us this, this beautiful climate has given this country the possibility of developing inner being more than outer being, because we don't have to fight the nature, the nature is so kind and we can live on a tree here. We don't have to fight to get to the stores for food, no, we can get around here something, *[UNCLEAR* eating] well, fruits and things are quite available.

So the life becomes much easier here and then people don't think of outside things, but they have to think about inner thing, just automatically.

You see, when the life is simple, you enter inside and see for yourself, because the inquiry starts, `Why this life, why am I here, what am I supposed to do?' That's why in the beginning I asked you the question to tell Me what is the advantage of this tour. But you jump in the sea or the ocean of joy and you just forget every purpose and that's it.

Now, the most important thing is that Sahaja Yoga is the greatest event of spiritual world, where all the cosmos, all the Gods and Goddesses and all the Angels and Incarnations and Prophets, all are busy working it out, within you and without. If you could easily reflect My brain back on some screen, you might be able to see them all of them sitting down there and working on you. We have some photographs like that.

So the whole of Virāta is working behind the stage and you are on the stage.

So one has to be very careful and alert, that we do not divert our attention into something which is very mundane and very gross. We have to become subtler and subtler here, because other pressures are not here. For example now, I've lived in England and I know what it is anywhere else, there are no servants, there's nobody to look after you, early in the morning whether you are old or young, you have to make your own tea, you have to clean your kitchens, you have to do all the work all the time. That's why, I think, people don't want to have homes also there, because if you have a home, you have to do all this nonsense.

So they live in the home somehow for five days and then run away for two days somewhere in a hotel or some place. But here it is very comfortable, you don't have to do any washing, nothing. Now, for example if you have to run your restaurant, you have to work very hard. Here somebody's running for you, you are not doing anything, so there's no Tapasya at all. [Laughter.] But in this all enjoyment and everything that is here, as you see these trees look so nice and happy, but behind that is a great

movement of their roots down, going towards the source of life. And that is what, I would say, that you must meditate every morning whenever it is possible for you. Of course, the sleep is much less for you but you can sleep in the buses. I've seen you all were dozing off. [Laughter.] I am not surprised, because you must be all very tired and I am also with you all the time and, perhaps, I do much more than you can do, because you may go sleep at two o'clock, but I have to sleep at five o'clock, there's a three hours difference between you and Me.

But despite that you can feel very fresh, if you can really meditate, it's like a bath, in your innocence, in your beautiful personality. And the whole of tiredness and pressures vanish. Even the dancing is a very good way of clearing out your pressures, because in the dance you go into thoughtless awareness and also in the joy. The joy is so fulfilling, that the joy of Spirit is much more than the joy of any worldly comforts or also of physical comforts. It gives you physical comfort, it gives you mental comfort and it gives you also the spiritual comfort.

So try to be more a witness, detached from yourself, watching everything well.

This is the purpose of our tour here, is to understand each other, from all the countries we have come here, we are all of the same Mother, we are all brothers and sisters and we are here to enjoy each others company. Then there are other Indians, also you must talk to them, see how they're cooking. The ladies should go and help them if possible, “Let us help, we can do some vegetables for you." Or they are now tying up a, say a

pandal here, you can all go and help them. And just become one with them, you should not think that you are guests all the time, of course you are, they would not like you to do it, though they think your are all guests, special guests, and even if you do, little bit, even if you ever say that “I would like to carry my cup back” they say, “No, no, no, we'll do it." So that's the idea, Indian idea for guest is, but let us have our Western ideas, little bit about guests... [Laughter.] Where the guest has to pay for everything... [Laughter.] And do all the household work also. [Laughs.] So, the whole working of Sahaja Yoga becomes easier and very much enjoyable if you take responsibilities and have a rapport with the organizers.

So I would say, the leaders should meet the organizers when they come here. There are many little, little things they were asking Me that, “How are they going to go for their washings and what are we going to do? What is the date we should appoint for their washing?" So, all these things must be talked over and a rapport must be established about all the problems you have and what we can do about several movements, where do we have to go and how we can organize it and how we can help it.

So sort of there's a proper intermingling and coordination and a rapport between you people and the organizers here, so that there is minimum trouble for you and minimum trouble for them.

For example, yesterday it was, I told that there will be a man waiting at Veruna, that is a what you call the Ellora Caves, but you had no time to go to Ellora, but just on the way, if you had stopped, there were three people we

had put there, stationed that as soon as the buses come here, bring them directly.

But you had to spend one hour going that way and one hour coming back, so you can imagine, two hours you would have saved yesterday nicely, but doesn't matter, it has to happen, has to happen. Moreover, when you are going to a place you are carrying vibrations everywhere, you are giving your vibrations and when the people, who see you, especially the Indian half-baked intellectuals, when they see you, they start thinking that, `We are still half-baked. How is it: these people have taken to Sahaja Yoga and we are still sitting on our foolish ego thinking that we know much more than anybody else?' That has also a very good effect, the way you sang Marathi songs the other day, it really created a great impress on people. Now tonight again there's a Public Program. I will be busy with the press and all sorts of things, but you go and enjoy your bath and your swimming in that lake which is nearby here, but don't go too far because maybe in the center, it has rained so much.

So they were saying about 55 feet is all right, but maybe there might be lot of mire in the center of that lake, so better keep to the, what you call the, shores of it, not too far. And you can have a nice bath there, enjoy your bath and then you can come back here, have your lunch.

But one thing you have to remember that Indians are very happy, if you eat well, but if you don't eat well, they think they have not made the food well. And that's what they were all the time asking, “I hope they have liked the food, we have hoped they have liked the food." I said, “They are all right, but put less chillies, that's all."

[Laughter.] But little chillies are very good, because you see of your constitution, I think little chillies will help you, because normally people get constipation, if you don't take chillies.

Indians never suffer from this disease, because they have always a little chillies in their food, little chillies all right, then develop a little taste for chillies, is all right, it cleanses you and it has vitamin C also in it.

So it's quite good for colds and things.

Now, anybody who wants to drink water, should take it from the proper places and on the way, if you feel thirsty, you should take your own water, of course, but apart from that, if you need, you can just take aerated water, because it has rained so much the water has got very polluted.

So don't drink any water anywhere, unless and until you are sure about it, the rest of the food is all done well, so there's nothing to worry, but don't buy anything on the road or anything and eat there, just whatever is cooked for you, I think should be sufficient and enjoy that so that your stomach is kept well and you enjoy the best of your health.

So, may God bless you! So, I would request you, what is this luggage walking in here? [Laughter.] It has not been taken down? Should we take it down, because, or is it all right for you, you can go in the same buses down to the lake? Take your clothes and your towels. You need more towels? We have some more towels. I don't know if you have brought them. Have you brought the towels?

Sahaja Yogi: Yes, Mother, they came.

Shri Mataji: The rest of them. All right. Because these are good towels, I think, not so bad, they are quite nice absorbent, but you can take this, your buses as they are. But don't go in the buses as if you are Australians or Indians and things like that, get mixed up. Before this, because you arrived from different directions from different countries, we had to arrange buses in that fashion, but I think is better to reorganize, give everybody a criminal number, one, two, three, four, five, six [everyone laughs] and see that they're seated properly and that they have these thing. I think better is to count all of you when you leave the place, nobody is left out here and all the numbers should be there.

So I would request all the leaders to come and organize few things and talk to Me about it, about their laundry and there are the new group that has come from Italy, hasn't got yet their sarīs or anything so far. Now your sarīs we are carrying with us, but I don't know where they are. Who has carried?

Sahaja Yogi: In one of the buses, Mother.

Shri Mataji: But there are seven.

Sahaja Yogi: Yes.

Shri Mataji: You know, alright.

So will you please take out that lot and allot it to the ladies who haven't got their sarīs and kurtas and pajamas. And please collect money from them. I hope you liked your kurtas.

Sahaja Yogis: Yes, Mother.

Shri Mataji: Are they good? Sahaja Yogis: Yes Mother.

Shri Mataji: Because I thought I got this cloth and I think it is good. Very good. Also the value is very good. It is very good. And this will last and last because you see this kind of thing might give way.

But, because it has got those pairs it lasts a long. This is also from the same lot you got! Ah! Quite good, very good. It is nice, alright.

So, I would request you to allot them. Who will do that? The leader should look after that. Now who are the people who have come by the last bus? Italy? Italy? Milan? I mean Rome? Milan? Only so many of you.

Sahaja Yogi: 27, Shri Mataji.

Shri Mataji: 27. But they look like 4-5 here. Ladies, very few ladies, isn't it?

Sahaja Yogi: Ladies are still in the ladies camp, Mother, up the road.

Shri Mataji: That side?

Sahaja Yogi: Yes.

Shri Mataji: Now, if you want, there are five air conditioned rooms down below, if you want, you can stay there. [Laughter.] And one more, one more guest house there, so I said `They would love to be here in the open, air conditioning", isn't it?

Sahaja Yogi: Right Mother.

Shri Mataji: Isn't it?

Sahaja Yogi: Yes.

Now if somebody wants to go, there is a possibility of five rooms and they kept for Me also, but I said, “I would love to be here." So if you want to go for air conditioning, there are rooms if you want to be comfortable, if

somebody's sick or anything, but I think is better to be in the nature.

I would like to tell you about these trees, are called as Neem trees. I don't know if you can pluck them, but you might find them down below. This is what is the very good thing for driving out all the badhas, somehow or other. It has a very bitter taste and the badhas run away from it, but they're very oxygen-creating plants and we use them as toothbrushes. See, there's one twig is taken and chewed into and then we go on cleaning our teeth with it for about an hour or so, you see, [laughter] while talking to people, early in the morning when they are going for a walk they just take it in their teeth and just go on chewing all of them talking together and sort of working it out.

So the teeth can keep very well till the...

They never go to dentists, Indians, don't go to dentists. I've never been to a dentist Myself.

So this is a very nice thing and here also you get something called Neem toothpaste, I don't know where you can get it, but that's a very good thing for your teeth.

So if you could get these trees down, below somewhere, you can pluck it out and you can just start use it for a nice brushing, try, if you can, but you have to chew it very well.

So these are, these are the trees, these, this kind, you can see it. And if you have any sort of a scabies or any skin trouble, then we boil the water with this and give a bath. It's very good, for taking a bath, boil the water with this and take a bath. Is a bitter thing, if you don't allow the water to go in your mouth, then it's perfectly all right,

it's very good, it's very medicinal thing called as Neem, N-e-e-m, Neem. Try to find, if you can find the toothpaste somewhere, Neem toothpaste or I'll try to get it.

So, now for the ladies, they can have their sarīs and their clothes, I hope you like the sarīs.

Sahaja Yogini: Beautiful! [Yes. Nice.]

Shri Mataji: Ah! Are they? It was a job, I tell you, [Laughter] real Tapasya and they were so anxious to match every sarī with every blouse, you see, it's impossible to get so many colours that they have. And we had to go from places to places, from shops to shops and we had to request all the tailors and so many ladies and sitting down, imagine, there were, I think, nine hundred and ninety six, I mean, sarīs and blouses, matched. But they enjoyed it, they very much enjoyed it.

So, I think we should give them one, these ladies who have worked, three-four ladies, we must give them one sarī each. Don't you think so? Sahaja Yogis and Sahaja Yoginis: Yah.

So in Ganapatipule I'll try to do that. Would you now go and get the sarīs, somebody. If you can bring the lot here, we can give it to them, they have put the names on every...

And they have put the names of, also of the boys. There were names of you people? Sahaja Yogis and Sahaja Yoginis: Yes, Shri Mataji. Names and numbers also.

Shri Mataji: Names and numbers, all right. It was really a hard task, I tell you. Baba has done that and he was so sweet, you know, he brought all these things in a vehicle, all the way from Nagpur and I said, “I must pay for it." He

said, “No, at least let me do this much favour." I said, “No, you must get something out of it." And I never knew My brother was that good, [laughter] but as a Sahaja Yogi he's good, excellent.

So two things you have to bear, is food and music. [Laughter.] That's the part of it. Tonight we are going to have some sitar. And also some people are going to sing, you people, have to sing some Powada and things in the, Public Program. And then we have decided tomorrow, after the Pūjā, because tomorrow you have be ready very quick, for the Pūjā, they are all going to come down here for the Pūjā and after the Pūjā you all can go and see Ajanta. And from Ajanta you can come here, sleep here and next day go to Śhrī Rampur, because Ajanta is this way 110 and Śhrī Rampur is 110 this way, so you can come in the night and sleep here and next morning we can go to Śhrī Rampur, the other way.

So they are preparing a special Biryani for you there. Here also they are, tonight, they've arrangements for Biryani.

Any problems, any questions?

Sahaja Yogi: How could there be, Mother, how could there be?

Shri Mataji: There may be.

We have tried to reorganize certain marriages again. And where is David is? Where is David? We are still struggling with certain names and perhaps, maybe in Rahuri, we might be able to announce them better, but in Poona most of you will see your āncees or other people, like some tailors will come to Rahuri, I think, for your silk

kurtas and pyjamas and for ladies also, I hope you have given your, have you given your measurements?

Sahaja Yogi: Yes, Shri Mataji.

Shri Mataji: And if you really do not want to marry someone, you must tell Me. There's no force in this place, you see. I mean, I am not going to gain anything by you marry, this or that. Why should I force you to marry anyone. There's no logic in it, just I'm trying to help you to adjust, because you were so far away from each other. Just to find out what's your height, what's your education and qualifications, what's your background and all that. Accordingly we tried to arrange something. But if you don't like it just say, `No,' plainly: `No.' There's no insult or anything, it's not a Divine decision, no. It's something very gross, because I have judged you on your qualifications and everything.

So don't think you'll lose your vibrations if you say no [laughter], please. Because then I'll feel very hurt, then you see somebody and you know that person, that's why I've given you a chance to know each other, here very well. But if you don't like something just tell Me, frankly. Not to hesitate. You should not be afraid of Me. I don't think, I look that horrible. [Laughter.] All right.

So, I would say that you people had your bath and all that or you want to go out? We could sit down, you will be all right, we can just sit down for a while and I may join you after some time, maybe, but these press people might be on My head, or they would be here.

So I'm waiting for the Press people to come.

Try to come back as soon as possible and the sarīs, those who haven't got the sarīs, can stay back, otherwise you

all can go in the buses, all right? Let's, where should, why not come to My side to get the sarīs, all right? It's better that side.

The sun is not very hot, it's quite mild, I think.

Contents: 1988-12-11 **Śhrī Ādi Shakti Pūjā, Detachment, Mr. Dhumal's House, Rahuri, Maharashtra, India**

The Pūjā has to start when it has to start. I've been waiting and waiting and waiting, then I realised that today was a very good time according to the calendar; but it is not in the morning, so it had to be the third day of the moon and as the moon is changing its phases in the day time, we had to wait till it started. I think, all these things have happened, of the theft and everything has happened, perhaps, to delay the Pūjā up to the point where it should start.

So in Sahaja Yoga we all go beyond time and we don't have to worry about the timing; only when it's a formal function or something, because the people are formal, they don't understand our styles.

So we have to be present there at right time, otherwise we should just allow the time to take its own course and we should know in our own way.

Now for our travel and this tour, we have to realise that we are here to achieve a certain amount of height in our detachment, we have to rise into the realm of our state, while the circumstances around us, their surrounding us and they should not make us unhappy, or biased, or we should not react to them, on the contrary we should try to rise above that if there are no events of mishaps.

Then you cannot see the surmounting quality of the Divine, if the surmounting quality of The Divine has to be seen we have to see the obstructions for example, if there is the flow of the water going on and it is smoothly moving, there's no happening as you call the `gatarna', there is no happening, but if there is a stone them the water splashes against it, creates a beauty and surpasses it, this is the sign of Divine surmounting all the difficulties that are supposed to be there.

Now we are proceeding to Poona and where we will be having a proper session also for marriages and all that, we will have to take a firm decision, I must speak about it today, that the steadiness of the mind is very important for the marriages. If you have certain concepts and if you are whimsical, it's better you don't get married, because that's not found in Indian character, once they decide for marriage they're married forever.

But if the mind is still wavering, going up and down it's a trick of the mind that wants to play tricks with others and enjoys, it is a sign of ego, absolutely a sign of ego and then you start playing games, you enjoy it, yes, no, yes, no, you go on enjoying those games and later on you play into it so much that your marriages can never be happy or successful, that means you are not yet matured for marriage. For marriage you are to be matured.

But one of the reasons for this I find in the west, that you have had no training at all, parents have never told you how to behave towards your husband, towards your wife, how to make a marriage successful, that is a very important event and that we should try to establish ourselves in the marriage system, instead of that we use

it as a nice trick playing ground, we miss the point, who is the loser? If you do on playing tricks like this and playing with your ego, whatever you may do, whatever type of marriages you'll have, you can never be happy.

Now in the west as you know I lead another life also and every person I have met, every person whatever country they may come, nobody seems to be happy in their marriage. I was very surprised, it seems every wife finds something wrong with the husband, the husband finds something wrong with the wife and they have funny miserable faces, they don't look like married people, but as if like criminals, or something has really gone wrong with them. There's no smile on their face, they look horrid, because they have missed the point, marriage is to be enjoyed, is for your enjoyment.

Supposing one gives you ambrosia, Amṛut as they call it and then you start playing trick with it. Who is the loser? So must know that we have to achieved that maturity and enjoy that love, basically if something is very wrong, or if there's no possibility of a proper marriage, in Sahaja Yoga we have arrangement, to give it up, you can change your wife, change your husband, no problem, but there must be some reason behind it, just for funs sake, if you want to spoil your life. I'll try My level best to tell you, that don't spoil your life and of the other person.

But people enjoy sometimes, spoiling somebody lives when it comes to the ego part, they themselves cannot enjoy, `dog in the manger' policy, dog in the manger cannot eat the grass, but barks at any bull that comes to eat it, it's like this, neither they will enjoy, nor they will allow others to enjoy and when such stupid couples are

there. I have such a headache all the time, reconciling them, talking to them, asking them, I mean it becomes a marriage bureau for Me and sometimes I reach such a conclusion: no more marriages in Sahaja Yoga, had enough of it! Actually what have I to gain out of it, this is nobody tries to understand, what I am trying is to make you happy to get you good husbands and good wives, that you should have good relationships, you should have great people on this Earth, to be born, that we should have a society which is beyond all this nonsensical societies which is so great that we can create a homogenous family among ourselves of purity and of holiness, instead of that, for petty nonsensical things if there's a fight going on, one gets really fed up, of course one has to try, but if you are bent upon cutting your noses, how can I go on clipping them back, it's an eternal problem, if you marry your say, seventy five people, you have the enjoyment of it Now if it's say a ocean of, Indian Ocean say for example, but then you get the Pacific Ocean back on your head with all the cries and weeping and shouting and screaming and all sorts of nonsense that going on.

So I again say that, now we are going to Poona where all the marriages are going to be confirmed, if you go on like this there's no end to it, also those people who come for marriages and deny it twice, third time I don't ask them, because it's a joke going on, you do not know how many nights I have spent selecting people, as it is you are from twenty five, thirty countries, yesterday you saw that, you have different conditionings, different styles, different everything, heights different, ages different, faces

different, aptitudes different, so combine all these things, so very difficult, sometimes I think if you are overeducated, them better to give you a simple woman, so that your little pressure is reduced, you can share with her but if you are equally educated people, then both the heads may be.

So I have to think of many things and of vibrations, but somehow or other you can defy and you try to defy it, alright doesn't matter, but who is the loser is the point, today I had to speak to you about this, because in Sahaj we have to take the way it comes as it comes, whatever comes in our way we should take it, we should not sort of say, `I have fallen in love.' There's nobody falls in love, it rises in love in Sahaja Yoga, that is some funny idea, that one must fall in love; because you see that means you must do something sinful, or something absurd.

So many people have told Me, “Mother I have not fallen in love with her." How can you fall in love, you fall into some ditch, or you may fall into some river of something like that. I didn't understand how do you fall in love, it's a solid stuff, so this absurd idea of falling in love has to be given up, if it means that you have felt the love, or if it means you have the sensitivity of feeling the love or something I can understand, I'm a little explanatory, but this falling in love business has been going on and on and on, now I would request you that in Sahaja Yoga we cancel this terminology.

So problems of marriages should not arise in Sahaja Yoga, you have chance for one month to decide for yourself and to find out for yourself, little bit adjustments and understanding can create such a beautiful world for

you, it's just waiting there, but suddenly you decide on some spot, suddenly your alright I find, at the spur of the moment I find suddenly you say No, I say what's this? The horse was going alright suddenly what has happened it has turned round? One can understand a horse, but I can't understand human beings.

So this whimsical behaviour suddenly, can be very injurious to the growth of Sahaja Yoga. Whenever I go to England there's a list of people from all over the country, this marriage has gone rotten, that has gone rotten, that has gone rotten, while I'm boasting to everyone that Sahaja Yoga marriages never fail.

I know it's not true, but whatever I say is a Mantra, ultimately it becomes the truth.

So time will come when no marriages will fail, but you have to join hands with Me and cooperate and should understand, how much I have worked hard to bring about these events and marriages should not make you happy or unhappy, because to marry is not the ultimate in life.

But it happens after marriage people get lost, they don't come to Sahaja Yoga, after that, we are enjoying our honeymoon for the last three years; wonderful Sahaja Yogis who are leaders suddenly get lost, that also may be a fall in love maybe, I don't know, but this kind of nonsense, even if it is one or two it's such a headache and I really don't know how to solve this problems, because I think there's no problem at all, only thing you have decided not to enjoy the game. Supposing you don't want to enjoy the food you can put some can put some quinine on your tongue and them say I don't like the food, something like that. It's absurd, so try to help Me in

this, otherwise I'll give up this marriage business I tell you because it doesn't give Me any joy or pleasure even one person plays like that I just don't understand and for no rhyme and reason you should not say no. First of all your must look at yourself in the mirror. What are you? What is your education? What is your intellect? What do you expect from another person? How much money you have got, how much money the other person had got, whatever you want to see, then see for yourself, to begin with, then compare, but the greatest thing you have to think about, how many vibrations you have, how much Sahaja Yoga the other one knows, you are married for your ascent. If the other person has vibrations much more than yours, then your should not unnecessarily boast of nonsensical gross things; the person is much subtler, make yourself that, whether it's a woman or a man I don't say, but I just say that see for yourself. Where are you? Specially for beginners who are beginning to take to Sahaja Yoga, is better to marry some mature Sahaja Yogi so that they can ascend very well, much faster; and also if the other party is not so good, maybe, we have to work, we have to save that person, after all, they are not yet matured but they are Sahaja Yogis, they want to do, so try to work it out in that way.

I think you will understand the seriousness, this is the most important work that ever happened on this Earth so far, where marriages are very important and you have seen the photographs with the Gods themselves have blessed you, because of My consent, because of My selection, they all were present in your marriage and how

they were giving you tributes and how they were putting flowers on the brides. You have seen the photographs. If you have not seen I will show you.

But if you are not a seeker and if your are not seeking your higher ascent, then you go into nonsensical things and nonsensical ideas.

So better be careful not to do such a thing, don't think too much of yourself, another note of caution, that you see the way Indians pamper their son-in-laws, so don't get mad also they pamper their daughter-in-laws very much.

It's dome in India to create better relationships, because we don't have the balloon of ego so much here.

But here as soon as somebody pays attention to you, you go off, so better be careful, it's a custom here to look after the son-in-law, to look after the daughter, there is a custom, now it is ingrained from ages, it doesn't mean that you are God, or you are in some superlative condition: it's just that, that is how they pamper, they look after the daughter-in-law, or the son-in-law. Normally and you should not carry away ideas, which I must tell you because it doesn't happen in the west I have seen, they don't care. Once that they are married they are finished, it's not so, so please be careful.

When you are marrying Indians, you will find the parents will quite pamper you, look after you, they'll call you to their house, do this, give you money, give you ornaments, all kinds of things they'll do, but still one has to understand that is just a custom and should not get pampered, on the contrary should feel blissful about it, but when it is done I have seen suddenly they go off and

they think no end of themselves, their value system goes off, it's because, so far we have had no education, no training about marriages, I am sorry I have to say this in the presence of many Indians, Indians also you see, expect you to understand their customs sometimes too much, for example yesterday the garlands were given, at the time when the garlands were given, you are not supposed to garland yourself, but some of you took the garland put it you, they regarded it as absolutely unmannerly, but it is so, so when we are in India we have to understand Indians, but when we are in the west we have to understand the Western people.

For example in the west you just go on saying, thank you, thank, thank you, sorry, sorry sorry, sorry sorry sorry, it is so confusing sometimes, we have to go on shaking hands with so many people, I sometimes shake with their going back again better idea, see to shake hands with every sort of a person, you catch from every one, but is a custom, it's custom so we have to understand this is a custom and which is not to be resented, is not such a bad custom. There's nothing wrong in it and maybe there is no logic. For example garlanding yourself there is little logic, your don't garland yourself, somebody else has to garland and the ladies don't take garlands on their, you because any man cannot garland a lady, because is only husband has the right, so anyone won't garland, or a son can garland the mother, but any man cannot garland any lady who is of a younger age, or who is not yet married and even if married, she has to be an old woman like Me, then it's alright, so these are customs very much ingrained and it's best of logic that you cannot garland

yourself and walk on the street even if the leaders here are garlanded immediately they take out their garland.

Except for the Gods, I mean I can carry with My garland but I also take it out, so there are few customs which must be understood and there's nothing wrong in it, there's logic, whatever is illogical we can give up, whatever is logical we have to lake it and understand it.

So I am just telling you, that yesterday they started laughing, children also started laughing also, because they thought they are garlanding themselves, it's like doing Ār.ti to yourself you know amounts to that, so you can understand why they were laughing. They didn't mean to hurt you in any way, but this is the system, now coming to Sahaja Yoga yesterday was left Viśhuddhi was too much perhaps in the Morning I said you were very late for the formal program I don't know, whatever I say has to be listened to that's all, only thing is next time we should not be late, in any formal program, but it seems such a left Viśhuddhi was there that I got a lump here and I just knew that it was so Mother says to you things which should not hurt you in any way and you should not take it that seriously but should understand that next time we should not do so, otherwise you are all wonderful people. You are beautiful people, I love you, I adore you, but I am very proud of you, I'm extremely proud of you, but I have to tell you something sometimes.

But if I tell you even we bit then if you, get that upset, I don't know what should I do, so not to take things that seriously. There's nothing so much wrong, in general I have to tell you things which you should understand it's for our good, for our enjoyment, everything to increase

your enjoyment, even your ascent in Sahaja Yoga is to increase your enjoyment, your sensitivity to joy to increase it more and more all this is done.

Today I have talked to you about little gross things, that seem also important of course I am always talking about subtler things and subtlest, but gross things are also to be looked after, that's very important, we are integrated people so we cannot allow the subtle to fly in the air, it has to stay in the gross and the light has to come to [through] the gross.

May God bless you.

Contents: 1988-12-17 **Pūjā, How We Earn Our Puṇyas, Pendal, the banks of Mutanwadi River, Pune, Maharashtra, India**

So now welcome to you all for this Poona place. In the Shāstras is described as Puṇya Patana, meaning the city of Puṇyas. That's the reason I wanted to stay in Poona, thinking that people are very auspicious and full of Puṇyas and I am sure I'll find them very soon, all those who have come to this place will be there available for Sahaja Yoga.

Yesterday you must have seen there were so many people who had come for Sahaja Yoga and were very much impressed by your beautiful music and the rendering in Marathi language and what we call is they felt the kautuk. Kautuk is the, there's no word in English, but what a father or a mother when she sees the talents of her children feels, you see, that feeling is a kautuka and that's what they were all feeling very much enamoured that how these people have taken to Marathi

language and they were very happy about it. I could see on their faces writ large their joy and a kind of a fondness for it, such an endearing thing for them. First of all is the language, another is the music because, you know Maharashtrians are very fond of Indian music so they were very much surprised how you could sing in such a beautiful way the tunes and the different talas that you use. They were very much surprised and very much enamoured.

Now for Poona Pūjā, there's nothing special as such but except we are doing here the Pūjā for our Puṇyas, is to ask for Puṇyas. Now what are the Puṇyas? How do you get Puṇyas? We have to know about it. We have certain Dharmas within us and these Dharmas are to be observed to get Puṇyas. For a Sahaja Yogi, the first Dharma is to be innocent and to be a holy person. He should not have his attention on wrong things; he should not be distracted by wrong things; he should not try to justify anything that is inauspicious. And he should feel the vibrations of another person and should feel relationship with the Sahaja Yogis and not with non-Sahaja Yogis. Between the non-Sahaja Yogis and the Sahaja Yogis, a Sahaja Yogi must always stand by a Sahaja Yogi and never by a non-Sahaja Yogi, even if he is right.

Even if another person is right, you should not, in confrontation with a non-Sahaja Yogi, stand by him.

The second Dharma is to appreciate and understand the beauty of nature, to live with nature. I am very happy that you love to live with the nature and you don't want artificial things; that you understand the creativity of

human beings and you try to create more beautiful things with them. For that you need not spend too much money. It should not be bought just for resale or something like that, but it should be bought for your own enjoyment and must be kept as a piece of art with yourself. But all that must be auspicious, has to be holy.

Anything unholy is not an art. It is... I always feel, that if there was art they would not take recourse to these nonsensical things. When they try to express something in a, this kind of a obnoxious expression, then be sure it is no art. Otherwise why do they take help from these obnoxious things? So one has to understand that if you have to appreciate an art and all that, just shun all that is unholy, shun all that is ugly, anything that suggests some sort an obscenity cannot be art, because they have to take help from obscenity to make it more interesting for people who have weaknesses for obscenity.

There was gentleman whom I knew and were gone to an exhibition to see things. There were lots of paintings people were selling. This fellow was a known drunkard and his wife was a known drunkard, both of them. I mean, people used to say that whenever they are there they will never leave the party till everybody's finished, then they will go. And I was so surprised that they wanted to buy some painting and they bought the paintings of all the drunkards, you see.

So is very surprising that fraternity of drunkards was so much I just couldn't understand, how did they take to drunkards, you see. And all the photographs, how they are sitting in a pub or in the house they are drinking and all such stupid type of things they bought.

And we both started looking at each other that “these drunkards look so horrid, all their wrinkles you can count one by one and the falling on the road and the streets and all kinds of faces." They had no way they were beautiful, none of them, neither the women nor the men. They looked something out of this world and they were all were appreciating it so much, you see, everything they were appreciating.

So we thought even when they were not drunk, you see, there was some sort of a drunkenness in them. Otherwise how could they like such a nonsensical thing? So the fraternity of obnoxious things and fraternity of ugliness works with ugly people. Ugly people always like ugliness and those who are violent within will say that “We want to look violent and we want to look like wild people, we want to look like people who are aggressive, we must have a..." In India nowadays they are advertising that if you wear this kind of a dress, your ego will express itself.

At least in the West people are ashamed of their ego, but in India they say if you smoke, then the ego shows better. We are following your footsteps till we fall into the same ditch, blindly.

Now regarding the Dharma of Nābhī is very important. The Dharma of Nābhī to begin with is, as you know, that you have to be a good householder. You have to be a gentleman in the sense you should be a gentle personality, should treat your family, your children, with gentleness. If the men become gentle, that doesn't mean you become henpecked, just become a sort of a tail of your wife, as they say. We have had very bad time with such men who really listen to their wives. To them Sahaja

Yogi is nothing, their family is everything, their wives are everything. That's going too far.

So one thing about Dharma is that it has its own limitations and its own grace and its own style. For example a man should behave like a man; not like a devil, of course, but also not like a henpecked husband.

So there's some Maryādās to all the Dharmas and out of that this is a very important Dharma one has to follow. I know some people who get married just get lost. Where are they? One year you never see them.

“Mother, they are still with their honeymoon." That's not a sign of a yogi; that's not the sign of person who has achieved that enlightenment. On the contrary, in India the other way round. As soon as the wife comes they think, `Now we've got some sort of a person who can be the target.' Husbands won't talk to wives, won't have anything to do with them. They'll just run away, or even if they have to talk or do anything, you see, they'll say something very harsh, or the mother-in-law will make up, or the father-in-law, if not all others.

The wives then become very cunning and they try to play around and play games with their husbands.

The whole thing is nonsensical; it has nothing to do with the grahasta's Dharma, means the householder's Dharma. We have to respect each other, you have to respect your children, you have to respect your household, you have to respect your family. Respect is the way you can follow that Dharma very well.

Now the another Dharma is the Rāja Dharma where you should not behave in an illegal manner, you should not break laws. There's no need. For the heck of it people do

it, just for the heck of it. There's no need to break laws. For Sahaja Yogis as you know customs never bother you, toll people never bother you.

You don't have to bother much about anything, but don't try to make problems for Sahaja Yoga. There are many people who break laws and create problems for us.

So you have to be law abiding people, pay your income tax, pay your things properly and don't put us into trouble, because people will say tomorrow that `These cheats are Sahaja Yogis.' Money ways you must know that all this money belongs to your Mother, though She may not need it and She may not have it and should be kept for the use of Sahaja Yoga whenever it is possible and not for other indulgences into which we get. Because whatever money you give to Sahaja Yoga is going to help others to develop themselves into Sahaja Yog; and too, in many ways, is a very Puṇya-giving thing is to donate or to be generous.

Actually I enjoy My generosity more than anything else and this generosity must be enjoyed thoroughly, otherwise we are not doing the Dharma of our Lakṣhmī Tattwa.

So to be generous, to be friendly, to use matter to give to others, is such a beautiful thing; and that gives such a beautiful personality to you, so much love, little little things you know sometimes.

Once a lady had come to see Me. She married, she was an English lady married to and Indian boy; and she felt very unhappy in her family because they would not accept her.

So she came down to see Me to Bombay [Mumbai] and I gave her a, I mean it's nothing much, a necklace, of pearl necklace. And for many years I never met her. Then in one party she came to know that I was coming, so she wore that necklace. I had forgotten all about it, everything.

She came, “Do you recognize this necklace?" I said, “No. What is it about?" I couldn't understand much.

She said, “Do you know when I came first to Your house, You are the One Who gave me love and You gave me this necklace. I always carry it with me and when I heard that You are coming, then I wore it.

Otherwise I never wear it." It touched My heart so much. Just see a small thing I did for her. The generosity of every kind is very helpful, it's very energy giving.

Once I was sitting outside and knitting some sweaters for My children when a lady came from Pakistan, the children were not born, but I was just knitting.

So they said, “Mother will you give us a..." They didn't know that I was Mātājī and then they said, “Will You give us some place in Your house?" My father had a big house in Delhi and it had one room outside.

I said, “All right, you can come and stay." Immediately I said.

They said, “We are refugees from Pakistan." And My brother came in. He said, “What do You mean? Do you know these people? They could be thieves, they'll do..." But I said, “But what are they going to steal from you? The room is completely outside, they have nothing to do with us. What is there? Poor things are in need, tomorrow

supposing we become refugees." He wouldn't agree, was shouting at Me. Then he asked My husband to come and he also told him and brainwashed him and the both were after My life.

I said, “Nothing doing they are going to stay here and this is My father's house and I'm going to put down My foot there." And they didn't know what to do and they wrote to My father. And My father said, “Whatever She says is all right, you don't bother Her." So then they stayed, these three persons stayed in My house. One of them was a Muslim and there was a big reaction to the way it had happened in Pakistan, people started killing all the Muslims. And they came to My doorstep and said, “There's a Muslim staying with You and we want to see him." I said, “There's no Muslim." I told him a lie.

He said, “How is it?" I said, “You see My this thing? Why will I tell you a lie? After all if there's a Muslim, I would not keep Muslim in My house." And somehow or other with My cunning I convinced them and they went away and the fellow has saved.

Later on long time back I heard that the lady who was there has become a very well known actress and the gentleman whom I saved had become a very great poet. And they wanted to see Me and meet Me; but I was frightened that, you see, it's bit too much. They might think, I mean it's rather embarrassing for Me.

One day suddenly they had started a film institute and they asked Me that, “Please come for that because we want You to be the Vice President and all that." And they said that, “If you can ask these two persons, they will help us." I said, “Never tell them that this is our work,

otherwise I'll be very embarrassed and they'll be forced to do it, there will be no freedom." So then they suddenly, you see, these people came and the shooting started. And she's looking at Me and she just looked at Me, she couldn't believe I was there. She just came and hugged Me and started crying.

She said, “How are You here?" They said, “Do you know her?" She said, “Of course, I know Her very well." They said, “This is Her work." “Why didn't you tell me? I don't want anything. I'll do anything for Her." And the whole thing came back, you know. I also had tears in My eyes.

So generosity always helps you.

So this is the Dharma one has to do for getting the Puṇya. Another is you must have a very kind and sensitive heart, is very important. That is the way the Dharma of the manna works out. Very kind, never to be harsh, never to be punishing, never to be judging others; but you have to be very kind and gentle with others. Unless and until it is very necessary to tell them sometimes, you should do it. Otherwise, normally you should be extremely kind to people.

Then comes the Dharma of collectivity. In collectivity you should understand how to behave. You must understand how to carry on with the collectivity. Also you must understand how to make everybody happy. Never talk ill of others; never come and tell Me ill of others. I know everyone very well; but if you tell Me, immediately I will know you better. I don't like people telling Me against anyone; I like the person who always says good things about others.

So if you try any such tricks with Me, immediately I will know what's wrong with that person, but may be some people think that “Somebody has told Mother something against me, that's why this has happened." Nobody can befool Me on that point.

So you have to be careful as to how you deal with other people. If you are harsh or if you are intriguing or if you are sly, if you are mean, if you are playing tricks and all that, that's the worst thing that can happen is that you will have no love from anyone. Nobody is going to trust you.

Some people have a habit I have seen that, that if they find somebody who is available or is willing to do some work for them then they make a slave out of that person. I've known this happening.

Some girls have done that to another girl that “You just become a slave, you do this for my sons, you do this for my child, you do this for...", like that. If the girl has no children then she'll have it.

This kind of thing is absolutely against Sahaj. You should do all your own work and whatever is possible you should do for others instead of telling people, `Do this and do that,' make them slaves. This is one of the Dharmas of the manna, which one should understand is to be done properly and then in the collectivity also if you use the same understanding of love and the Maryādās of love, you can do a lot of things good to others and to yourself. It's very joy giving, very joy giving. To love others itself is very joy giving and to know that you love others is even more. And even when they are harsh to you and troublesome to you, still you love them, then it is even

better. It's much better to forgive others and this forgiveness should come to us so spontaneously, because it is just you forget it, just forget.

Sometimes people say things to Me and then next day they say, “Mother, please forgive us, we said such and such thing." I said, “I've forgotten. When was that?" “Yesterday." “Yesterday? It's lost now, yesterday is lost from My memory. I don't remember all that." So I just forget it and that's how you can feel happy. If you go on remembering and thinking about it, “Oh he has said it like this, now I am going to bite him” then you are a snake.

So best is to forget and forgive, just forgive. Forgiveness is the best way you can punish others and can put them right, because they will get corrected by that. You must learn to forgive. Their correction is the greatest punishment and is the greatest benevolence for them.

So now you come to the Sahasrāra. In the Sahasrāra you know that you have to surrender your ego and your super ego in Sahaja Yoga. If this surrendering is done without thinking, automatically then you are all right. It should be done automatically, spontaneously. In the beginning you'll have to make efforts.

You have to see yourself in the mirror, you have to see why you think no end of yourself, what is so great about yourself. Put somebody great in front and say that `Am I greater than this person? What is that I think I'm so great? And the second point is the conditionings that I have.' Just count them. `What do I do morning till evening, what kind of conditioning I have got?' And some people have very queer, funny conditionings. See like if

they give their little bit of cream to use, they'll take it back home. Or if they bring a little... say a spoon or something and they'll say, “Where is my spoon? I must get my spoon back" or some sort of a box or a bag even. “Last time when you came we had given you a bag or a box, that's lying in the junk thing, you know, somewhere, so you must find out that." This kind of a nonsense is there and I remember one case in Delhi where two ladies had brought some ghee in a Dalda tin, you see, when you see the ridiculousness, then you will understand how stupid it is and they came to ask for that Dalda tin. And I saw Mister Pai running from the backside and I was angry with him.

I said, “Why did you come this side?" He said, “Mother, You see these two ladies they have come for their Dalda tin." So I said, “Well you tell them, `we will give you a full Dalda tin.' " “No, they want the same, same Dalda tin." I said, “Give them any one, how will they recognize?" “No, they have marked it." [Aside:] Ann, Dalda is a brand name. It's like what you have Mazola here.

So, Dalda is the brand name for ghee that is made by one of the companies in India.

You see, how stupid people are, shows their nature of smallness, of their very, very low level of breeding.

I mean, just imagine, like worms they are, the way they get after Dalda tins, it's... just think of it! And they justify it.

“Yes, yes we brought it, but you see we needed it." So this is the another extreme I'm saying. Another extreme is that you give away everything that you have. Supposing in My head it comes, “I have to give away

this." I immediately do it, because if I don't give it will go on troubling Me, `Why didn't I give? I should have given away.' So you see the mind is that way, “What will give Me happiness is I have given away, thank God got rid of it” because that feeling that “I have to give away" itself is joy giving. And once I've given away, the joy starts bubbling out.

So like a load which is on My head just goes out, but not that the thing is a load, but that the feeling that `I have to do this; I have to give this.' If somebody I cannot give then I go on remembering “I have not given this to this person, I've given to everybody, but why should I not give it to everyone?" And it's very joy giving; it's very nice and because of this I get right things at the right time and very cheap, because it's for giving.

So it comes from one side and I give. From another side it comes, I give; and people say, “Mother you get such nice things. How did you get it?" I say, “I don't know, it was just there and I have collected it and just close." I don't have to worry, at the right time I get right things of the right value just like that.

Sometimes it's in My house, I find it's there. “From where do You get it?" God alone knows.

So this comes from your generosity for others, feelings for others. And do it in a graceful way. Not that once you give something to someone, `Oh, I gave you this, you know, ten years back and this is I have given it to you ten years back.' Even a cup of tea they'll remember. It's horrible sometimes the way people talk about things. After all, you see if you have given somebody, actually, sometimes I give very nice things I should say.

Then I say, “What a nice thing you are wearing!" “Mother You have given me." Then I feel so embarrassed that. [Laughter.] So now I don't say even that. It's quite frightened of Myself because if I say something is nice, somehow it turns out to be one I have given them. I feel very bad, then I think it's very embarrassing to say such a thing.

So a kind of a shy, bashful understanding should be there about oneself. This bashfulness is a beauty of human beings. Those who do not have this bashfulness, who are just... even the animals are bashful.

Any animal you take is bashful, even the lion is a bashful animal. If you don't have that bashfulness in you, then I don't know what you look like. There's nothing to compare in this world. I can't think of anything which is without bashfulness.

So there should be certain amount of bashfulness which gives you a beautiful continence and a beautiful temperament.

So at Sahasrāra it's just the surrendering, which we call `Islam', means surrender. Surrender what? Surrender your ego and surrender your bad conditioning is the point which one has to reach and once it happens you are off loaded. off loaded, you are free and the ascent starts, the ascent is very much faster then. You give up `My sister, my brother, my son, my this, my that', the whole thing goes off and you become absolutely free and you start understanding.

So this is how we have to look after our Dharmas and we have to achieve the Puṇyas and these are the Puṇyas. There's a very nice story of... I think Namadeva only, I

don't know... Eknath. He went down, there's a custom that you have to take one pitcher like this, water and they had to take it to Dwarika.

So he went there, carried it all the way; and on the way when they reached the temple, at the foothill of the temple, he saw a one donkey, which was very thirsty and was dying out of thirst.

So he took his tāvar, he took his pitcher to him and made him drink all the water.

So everybody said, “All the way you brought this and what are you doing here at the foothill when you have to go to the temple and do the Abhisheka? You finished it here?" He said, “You don't know, God himself has come down and is thirsty. I better give Him." This understanding of doing things for Sahaja Yoga, of doing things for others and enjoying that is the greatest Puṇya.

May God bless you.

Contents: 1988-12-18 **Tour of the House and Dinner with Shri Mataji, Pratishthan, Pune, Maharashtra, India**

[To an architect:] What do you think about My architecture? [After cooking:] Your food is ready now, come and get it.

Contents: 1988-12-20 **Pūjā, Brahmapuri, Garden, little House, Maharashtra, India**

Place, which we call as Brahmapuri here called, perhaps, may be because here Śhrī Rāmdās, the Guru of Shivaji Mahārāj, in these deep waters found the statue of Śhrī Rāma, Sītā, Lakshmana and Hanumāna together. Then

they were carried from here and put in a temple called Chapar, the place where I saw that also. And there we have HanuManas. Eleven HanuManas came out of the Mother Earth to say that he was the incarnation of Hanumāna. Also at Chapar, there was a Hanumān like that. And then people wanted to build a temple, very rich man from Bombay [Mumbai], Mafatlal and Company, they wanted to turn the face of Hanumāna according to the architect's idea.

So, they went on digging, digging, digging, went about they say so one thousand feet, I don't know, it must be a big effort. But they could not find the end of that stone. It was just going on and on and on and they didn't understand how it is so long as that and it has just exactly the size of the statue of Śhrī Hanumāna has come up.

So the story is like this here about the incarnations and the different swayambhūs, where they say that they were created by themselves. It's mostly about Gaṇeśha also is like this: that there is a bhakta who gets his realisation, the one who asks for God's grace gets his realisation like in Wani also as you have been there. I told you the story how he was cursed to die, this little boy, because Mahādeva said that “I will give you a son, but he will have to die at the age of eight years." As a result of that they were all very much worried when he became of that age. I think it was fifteen years or something. Mahādeva was generous, I must say. And because he was so precious that he said, “It is better not to leave him here on this earth, because he will be tortured by people." All saints are always tortured and troubled

because they think they are mad or something like that. But at that age he was reaching, everybody was so much worried.

So much worried, they were all so much worried about him, that he could see that worry at large on their faces, the parents specially.

Asked, “What's the problem?" So, they told him that “This is the problem: that you are, your life is very short." He said, “All right. Above Mahādeva or above any other Gods is the Ādi Shakti.

So, I am going to do the Bhakti of Ādi Shakti." And he did the Bhakti of Ādi Shakti and She appeared before him. This is the story everywhere that they appear before them.

Then he said that “You should stay here forever." So She formed Herself into a stone structure and She stationed Herself there. Like that, all these swayambhūs have come up.

Also, we have some miraculous things about Christ and His Mother, that we found a statue of Mother Mary and Christ in one of the shores of Bombay [Mumbai] City. And we call as Walli The fisherman found it in their net, like Rāmdās when he jumped inside this he found it in the river, in the same way.

So these people, all of them they decided that “Let us take this moorthy and do something about it." So they all went to a priest, a Christian priest.

He said, “First you must get converted." That was the first condition.

They agreed, simple people.

And then. “I will build a temple out of it." Now, that temple is there and you will be surprised, the statue is made in Italy. The face is all Italian.

Christ is also Italian. It is so beautifully made. And that place is. For Hindus there is one thing great about them, is that they do not have this bondage of a formal or organized religion.

So to them that's a temple. In any case that is Mother Mary's temple, so what? That is Mother's temple.

Even once upon a time Europeans were that simple, I must say. Because when Vasco da Gama came to Goa, he went and saw Santa Durgā's temple. Went back and told his King that they are all Christians.

He said, “How?" “Because they worship the Mother." That time there was no Protestant religion.

So he said, “They worship the Mother.

So they are Christians and they are not Muslims." He said, “All right, if they are Christians, it's all right, don't trouble them." So this was the situation in every case when people understood each other. But, this so-called Hindu religion doesn't exist. It is a faith in God. Where people believe that they incarnated, they lived here and that they were Indians. And at the most we can say that this Hindu word has come from Alexander, when he crossed India he couldn't say Sindhu, for the river Indus. Even English called it `Indus'. English also couldn't pronounce our names properly.

So they changed our names quite a lot. Like Bombay, not as Mumbai. But I was surprised, that Portuguese call it

Mumbai. They don't call it Bombay. It's very surprising, they call it Mumbai.

So English changed most of the name, the way they liked it. And that's why the names are different. But actually the people over here thought that Hindu word has come to us from long time back. And it was a mistake, because Alexander only made a mistake calling it Sindhu and English calling Indus as Hindu.

So that's how they call it Hindustan.

You see the Persians who came called his kingdom Hindu pada partha shahi, means where the Hindu is the principle of this country, Maharashtra. But he was a realised Soul.

So he respected every religion. He respected even Christians, he respected very much. And he respected also Muslims and Muslim women.

But he did not like the way the Muslim were ruling us.

So he fought them and now it has taken a shape where our people think that Shivaji is in their pockets. And they can use him the way they like. And that's how they have started this new type of a cult I should say which is called as Hinduism.

So, in this cult, what has happened, the Brahmins have taken over and they teach people just like any other religion, as you have got Catholicism or you can say as you have got Muslims and other people, These priests have taken over and they have made people indulge into all kinds of ritualism which has nothing to do with God as it is in everywhere.

So like in Christian religion, I was surprised that people thought that Christ has allowed people to drink wine and alcohol. Actually, Moses has strongly opposed it. And then, why should He say that you can have alcohol or wine? The reason was that He went to a wedding and where He had to supply some wine to people. Actually in those days there was no alcohol available at all. People never thought of alcohol. It started much later in a way that they had some sort of a, I don't know what you call in English language usambi, some sort of a rotten stuff which was thrown at His face when He asked for water, when He was crucified. And that's what is alcohol.

So He denied it. It is a proof of it that He denied. It was just to insult Him, because He was against alcohol. A kind of a rotten, not vinegar, it was a rotten, rotten fruit juice, must be alcohol. It's a very rotten fruit juice. They threw, threw at Him.

But the first thing is that one must know that He converted water into wine, means in Marathi language it is called as dhraksharas means, I have, I have read Bible in Marathi language which is, which was translated originally from Hebrew, not through English and then French and then Marathi. But directly it was translated by a very well known literate lady called as very enlightened one, as Rāma Bai.

And she translated it. And she has given the right names to everything. Like we do not say John, we say Yohan in Marathi.

So many words are like that, which are exactly the same found in the Hebrew Bible.

So now this one was that, she says, that it was draksharas. And actually the thing is that, at that time everybody was drinking this draksharas, meaning the grape juice. And there was less grape juice, so He converted water into grape juice. It's very easy. I can do it also. I have done it already.

So He did it.

And that grape juice was taken by people. But to make it a funny stuff, they say that it was alcohol.

Now you must know the alcohol only can be created only if it is made to rot and rot and rot for days together. Otherwise, you cannot make an alcohol. It is a simple fact.

So how could he have made alcohol in one second? Cannot. But nobody wants to listen to this argument. They say, “No, alcohol was given by Christ to everyone to drink to get drunk and die and create pubs." So as, see everybody has used the great faiths and great incarnations for their own convenience, for their own weaknesses. In the same way, it's in the Hindu religion also has happened. And people are very much exploited. Even if there is a lady who gets into a possession, she starts saying, “I am a Goddess." A maid servant, imagine, becoming a Goddess! I mean, after all, there is certain strength needed for a Goddess, isn't it? The one who is just washing utensils morning till evening, how can she become a Goddess? But people do believe that she is a Goddess, because she says so. And people are so simple and so dedicated that they believe.

And yesterday I was really touched the way they were sitting for all these time. For about two hours they sat

back. I don't think it is possible in any of your Western countries that I go after two hours and people are still sitting, not complaining just waiting to hear Me. That's not possible. We are so bound by a time in the West, that if you are late even by five minutes, they think they have right to throw all the tea on your face. I mean to them time is so important. For us it doesn't exist.

If we have to go with the time, we cannot do Sahaja Yoga. Sahaja Yoga works spontaneously as a living process at the time it wants to work. And when I told them that I had to come late because the time had to come for your realisation, they were very much reconciled to it. They understand this.

So to, for them it is very easy to understand that if Mother is late, she has to be late. We cannot dominate Her and we cannot ask Her. But this kind of surrendering is only possible when you have that kind of a background where for God everything has to be surrendered, all your ideas, all your punctualities, all your compulsions. And thus you see the surrendering becomes very easy like I went to a place for little massaging and resting in Coimbatore. And when I was coming I said, I would like to give some present to this hospital.

So the lady who was massaging Me, she said, “No, no, not to the hospital, because they will all take it home, you see, they will steal it." I said, “Then where should I give?" She said, “Give it to the temple." I said, “Giving to the temple, they will take it from there." “No, no, they are afraid of God. They will not take it from the temple." So, this is something so great, you know. In a place like Coimbatore, where people are so materialistic, that no,

God's temple is God's temple. You cannot steal things from there because it will have punishment, which is true also. But, but to believe in it and to think that way is in great. This is the beauty of, of an Indian.

It is so innocent and simple and as I have told you the Britishers ruled us. And now these horrible so-called politicians are going to rule us and have been ruling us. The whole system is so wretched. I don't know how we are going to change it. Unless and until, we jump into politics, there is no way. I cannot see any silver lining because they have no sense of humanity, no sense of humanity. No sensitivity left to them.

Like I would say as in the West I find because they listen to this pop music their limbic area has become so dull that they cannot like any music which is soft. In the same way, in India, these politicians have become so dumb founded, that they are not at all sensitive to humanity or to human sufferings. On the contrary, they will use it to their own purpose.

So this is a very big problem of this country, the poverty part. But Sahaja Yoga can solve the problem very well and slowly.

But I think it is inevitable that we have to think of joining this wretched politics, so-called, to put it right. As we have improved the people who have been so much negative, I am sure this will also help us in this country and all over. Everywhere this is the case. Not only in India, is a different style, but everywhere this is the case, is that they all take you for a ride.

Now today, I am telling you this because Rāmdās was the Guru of Shivaji. And he was the man who was very

detached. He was Hanumāna himself. And once he came to Shivaji's place and Shivaji was so fed up with this people and this whole administration and the way the things were. He had made a chit saying that, “O, my Guru, I give You all my property, all my lands, all my kingdom, everything at Your feet and You better look after it." And he put that chit in that we have the choli, the cloth sort of a thing.

So He stood in the door and read it and he said, “What? You have given me everything?" He said, “I am a Sannyāsī and I don't know administration. But you can do everything the same way as you have been doing. But be detached about it. And to show that you are detached you must use a waist under dhoti stuff we call it, in a triangular manner, it is made. See that thing, with the saffron colour showing that you are detached and you are a Sannyāsī." That's how this flag came into being.

So the entry of this politics has been in this country. Entry into politics by sākṣhātkari people or by incarnation has been there. Most of the incarnations have been kings. Like we have got Buddha who was a king; Mahāvīra was a prince. Both were prince. Then we have got Rāma who was a king. Then we have got Śhrī Kṛiṣhṇa became a king.

So the aishwarya, the kingness has to be there. Has to be a royal family, has to be. Incarnation should be from a royal family. In India it is that is the concept. But for Christ we can say that He took birth in a very humble simple way because He was Śhrī Gaṇeśha. And Śhrī Gaṇeśha was born in the same manner as Christ was born.

So His style was very different, because He was Śhrī Gaṇeśha. He was holiness. He was auspiciousness. But He was Chaitanya. And Chaitanya can be born anywhere. But an incarnation, who is otherwise in the Madhya marg, in the central path, has to be on the Mahālakṣhmī line, has to be. But, He is not in the Madhya marg. He is Śhrī Gaṇeśha born at Āgñyā Chakra.

So He need not have been. But He lived like a king. He is king of kings.

So that sort of a thing He was, above every other king, He was the king of kings.

So that's how we have the people who have been doing something for the country, for their own generation, talking about it. In the same way we had very great saints also, from Confucius and also we have seen Moses, Abraham how they tried to remove poverty and the slavery from people and to bring them to a free country. They worked very hard.

So a Sahaja Yogi is not a person who is just a sort of lives without any connection with the society, with the politics, with all that is happening. He has to be seeing all those things that are happening. He must read newspaper if not in the morning, in the evening time. Means, he must know what is happening.

He must put his attention to all these things. Only putting attention to things, it works out. I have done that all the time. Even Hitler lost his success because of that attention.

So one has to know that you have that attention that can work, that can really create what you want. But you must keep your attention alert, not only limited to yourself. Not

only up to say, India tour or we can say up to bhajans. But must go beyond and put your attention everywhere, what's happening.

Supposing you go to any other country: try to find out what is happening in this country, in that country what is happening. Because now you are international people and you have to bother about everything that's happening in this world because we have to change everything, we have to transform everything. It's a hazardous task. But I have done the biggest job is to create the roots for you that you have been, you have become now the sprouted people, or we can say the elevated people, the special selected people. And now you cannot live like other ordinary stupid people. You have to be alert. You have to understand your responsibility. And every Sahaja Yogi in this tour has to take a vow that `I have to be responsible for Sahaja Yoga.' Something is also with marriages. I have seen that people, once they get married, they get lost.

Something so stupid it is, very, very stupid. You are specially selected people and you have to work for Sahaja Yoga and you have to work for what you have got it. And those who do not take the responsibility of Sahaja Yoga are really lacking in self-respect and understanding of Sahaja Yoga. You all have to work whole-heartedly for Sahaja Yoga. And be happy about it that you have a chance that you are fortunate enough, that you have a chance to do so much that you have powers to do it. If the, as Christ has said, “You do not light a lamp under the table." In the same way, I didn't light you under a table. You all should mature grow up and see for yourself

what you can do for any place, what improvements you can make, how far you can go. Take responsibility.

Yesterday, you will be surprised, a man came up to ask Me a question, “What should we do to spread Sahaja Yoga? Please give us ways and methods by which we can approach Sahaja Yoga." It's very surprising. Of course, I am going to give them a big agenda for that, no doubt, I have so many ideas in My head. But you have to also think about what you can do in your own country, how to develop Sahaja Yoga in people and how to put your attention to different problems that are in and to solve the problems. Because, as I am a desireless person, it doesn't work. You have to desire for something that you want. And genuinely desire for the genuine good of the people, for the hitha of the people and not for your personal thing.

So you have to get out of your personal ideas, your personal views and your personal Chakras. `This is wrong with my Chakra. That is wrong with another Chakra.' Doesn't matter. Once you make this body run for Sahaja Yoga, everything gets all right. What's the use of curing or helping somebody Chakras, when he is no good for Sahaja Yoga. Divine doesn't help such useless people. Divine has common sense.

So this is what is very important for all of us, to take the responsibility of Sahaja Yoga in your own country and to pay attention to all countries wherever there is a problem. I mean, I am doing this very much and you can see that those people who boast so much and who are so dishonest and who are trying to be very dominating

suddenly go down. Like Idi Amin and you have got this Marcos and so many people.

But you also should pay attention. I read about eight newspapers everyday. And I see to it that I pay attention to all the proper places where it is needed. I wish I could be just like without any problems before Me. But My incarnation is so many-folded that I have not only to give realisation but also to give you responsibility that you have to do the job of transforming this world into a new world.

And they ask Me a question, “Mother, do You think this will work out that the golden age is coming?" I said, “I am sure. In My lifetime it has to work out." But I cannot do it single-handed. I cannot do with single-handed. It will puzzle out. You all have to help Me. You have to work it out, that. Then only I can do it.

So to think that Mother is going to do everything is wrong. I am going to work through you. If I could have done it I would not have asked you to get your realisation.

So you are the channels and you have to work out the whole system yourself.

First of all, one has to know that it is our responsibility. As soon as you do that, all your badhas, all your problems will go away.

So, take out your attention from yourself and don't put it on other Sahaja Yogis, but put it on the wider. Say, “What we can do?" Secondly, also I have seen many people who are kind to non-Sahaja Yogis and unkind to Sahaja Yogis. It is something surprising. These are your brothers and

sisters and others have no relationship with you. This must be understood.

Regarding certain problems like some funny people enter into Sahaja Yoga, prosper, become leaders and thrown out because they cannot give up their funny ideas. They are very limited and very small-minded attention. They cannot get out of it.

So don't worry about such people. Thank God they have gone out because they had kept you in a little pot and you would have been melting in that pot.

So this is, best is not to worry about such people. Thank God they are out, so that one more stupid bondage has gone.

So don't think about those people who have gone wrong. But you should only take it as a kind of a warning that you should not become one of them. Now I will speak to the people who understand Marathi language.

Contents: 1988-12-21 **Talk to Sahaja Yogis, Health Education and Cleanness, Sangli, Maharashtra, India**

I've heard that you have been all very sick. I think I got sick because of that, I Myself. Now I hope you are all better. Still there are sick people? How many?

Sahaja Yogi: About, about seventy.

Shri Mataji: Seven?

Sahaja Yogi: Seventy, Mother.

Shri Mataji: Seventy are sick, in bed? Where are they? Now this is something I must tell you, that the other day

these girls were making Me wear ornaments and I felt very funny smell from them.

So I think that you people do not wash your hands properly. After going to the, going to the toilet I told you to use water all the time. It's very important. But you people stick still to the Western style that's very dirty, I tell you. It's a very dirty style of living, is not to use the water. It's very unhygienic also. That's why you find in the West most of the people are sick. Not here, you have seen yesterday how the boys were dancing, so quick and fast.

So that's one thing one has to remember is to wash your hands after coming out of the toilet, before food. Yesterday I smelled their hands and I was amazed, smelling awfully bad.

So that's not an Indian custom or anything but it's a hygienic system.

So I hope you have got lotas. Have you got lotas there? You had it. But still you keep to that dirty thing with which you have got AIDS, you got all your problems, because of that dirty habits.

So please try to understand. Now in England or anywhere I've seen you use spoons, forks and other things, you see, so don't use directly your hands. When you don't use your hands directly it's all right but also I think it's a dirty habit in any case. But if you are using forks or spoons or something it's at least you are not touching your food with that dirty hands.

Only that time I realised that these people have again taken to the bad habits. This paper business is the dirtiest. People, you are so much used to that smell that

you do not feel it. But I have seen it, even when you have receptions and things, I am sitting there and meeting people or even if I am shaking hands with them, I feel terrible. The smell is too much in the hands. The sensitivity is lost. You cannot feel the smell. Can you smell your hands now? Let's see. Do you feel that? Is no need to put any scents or anything but with the soap nicely. Here in India we use our clay because clay in India is very good. You can use the clay. Just use the clay nicely and clean your hands. It's very important. And that's why I have seen that in the West everybody is sick. All the time there's something wrong, something. You'll never find them healthy. I think this is one of the reasons.

Something is always wrong with them. If you go, I mean Indians were there, they all had the same food as you ate, nothing happened to them. And we had made special arrangements for water also. But this is something you are very negligent about. You have to be very careful. I don't know how you manage. We, we can't live without it. Even if supposing we go to some place and there's nothing available, just we have to use the paper, sometimes, even in England sometimes, in, we come back home immediately and have a bath.

So personal cleanliness is very important, anywhere. Here you cannot blame anything to anything because I have seen people who ate the same food, live there; they are quite healthy and hearty. Nothing has gone wrong with them. And we don't also eat too much of raw food. That's also another thing good is that there's no question or thing falling into it. Moreover, even if somebody told

Me that the utensils were washed in the plate, doesn't matter, but the food was cooked. You see, once you put it on the fire it's all cleansed out. It cleanses out. It cannot give you *[UNCLEAR* the/this] sickness.

Then secondly, I've seen you are very negligent about also covering up yourselves. You must take a shawl all the time, even if you feel little warm, doesn't matter, but you can take it out. But keep it handy all the time. That's also you get sick because there is dust everywhere and if you have a shawl around at least you are protected.

So you should always wear those [bundies] we have given you. That has come free with the cloth, with the dresses that you have got. And the ladies must keep their shawls with them. We have to respect our body because these bodies are not ordinary bodies. They are temples of God.

Thirdly, I've been requesting you to put some oil in your heads at least once a week but now the fashion is not to put any oil.

So you don't want to put any oil on your heads. At least once a week you must put some oil in your heads. That would keep your head cool and also before taking bath use some oil for rubbing on your hands or on your body. We always do that. You people don't have any oil with you? Do you have any oil? Sure? Then please rub it on your body before taking your baths. You must rub oil on your body nicely before taking your baths. Also I've seen people in the West don't do it. Just they never use oil. Before taking baths at least for fifteen minutes just rub oil on your bodies. They are very simple things but you just don't do it. I just don't know. These few things if you

look after I think you'll be all right. And if you are sitting outside cover your heads. It has been rather cold this time. Winter has been little cooler than before. Reason is it has rained a lot. But I mean, compared to your country, it is not cold. But negligence can cause it.

So please keep yourself covered and then have your baths. If you take bath with cold water you can never catch cold because the temperature is the same. For a while you will feel it's cold water but it's very good. Those people who take a bath with cold water... Did you get hot water to have baths?

Sahaja Yogi: Yes.

Shri Mataji: Where?

Sahaja Yogi: In Brahmapuri.

Shri Mataji: You had hot water? That's very wrong. That's the reason; that explains. If you have to take bath with hot water then you must get into your bed. If you have to take it in the open *[UNCLEAR* sure/short] you'll get temperature, absolutely *[UNCLEAR* sure/short]. This is a very simple thing which I don't know how you don't know. You should never take your bath in the open with the hot water.

That's *[UNCLEAR* sure/short]. I mean, anybody who wants to, you see, in the school supposing some boys doesn't want to go, so what he does, he keeps the window open and takes his bath with hot water.

Finished. He gets a temperature immediately, next day.

So in Brahmapuri if they have given you hot water you should not have taken bath. That was wrong. Even if you had got, I mean River Ganges, I mean I don't know if you,

how many have been to River Ganges? You have been. Now, the water is freezing cold, I tell you, is absolutely freezing cold. When you put your foot you'll just push it back, it's so cold.

But people get into it slowly, slowly. They just move, slip into it. I mean, you come out; your cheeks are red like apples. It's so very cold, isn't it? But nothing happens, nobody catches cold or anything.

So in the running water is the cleanest and where you could get in, get into cold water. Otherwise, even if you have to take a hot water bath, take it in the night, or maybe at the time when you can go off into your bed. In, in England also, people take their baths in the night mostly and get into bed. Supposing you take hot bath in England and go out, immediately you'll get cancer of the lungs. Hot and cold is a very important thing one has to know. Like also you can see on the hands you feel hot and cold.

So now supposing you have taken the coffee. After that you cannot take anything cold. It's a simple thing one should understand. First you can take anything cold. Like I've seen people take coffee and then ice cream.

I'm sure you get troubles, absolutely sure. But if you are taking ice cream, first take ice cream, then take a biscuit and then take some water then take some biscuit and then you can take something hot. Now supposing you have taken something hot and you have to take water also then take three biscuits. Another very great precaution you have to take which I'd seen nobody takes, now it's sometimes becomes very hot outside, you are sitting down into programs or something, becomes very

hot, you are sitting in the sun sometimes and your head gets very heated up. Immediately you go and get cold water. Definitely you will get sick, no doubt about. That's the best way to get sick.

So if you are sitting in the sun, immediately you should never, never, never, take any water till you have eaten something sweet.

Take some sugar, or take some jaggery or some biscuit or something. Even if you are very thirsty you should not do it. Little precautions have to be taken. Nothing should happen to Sahaja Yogis because if you get sick I get sick. That's the problem is. And that's how I was so sick yesterday. I knew that you must be all very sick. That's why it has happen to Me. I mean, I must work much harder than you people do. Unending meetings are there. I have to meet other people apart from you, giving realisation to them, discuss all other organizational problems, this, that. Nothing happens to Me. But these precautions must be taken. [Hindi.] Look at these Indians, they are travelling with you; they are all right. Nobody's sick. Why? None of them are sick. You see, from our childhood is taught to us, we must wash our hands at least ten times a day. And then too much tea, you people take too much tea. That's very injurious for the intestines, very injurious. It has tannin, you know that.

So much tea you people take it's very wrong, plus milk with it. Milk, it gives you diarrhea. Limit your tea-taking or even if you have to take many cups of tea then see that it's a very light tea, extremely light, very light tea. But this Marathi tea, only one cup in the morning is

sufficient. Too much tea is very dangerous. I mean, it's easily available here. They don't mind even if you have a full drum of a tea each person, but it is not good for you. Too much tea is not good at all.

So limit your tea-taking.

Also all the time to take tea is not a very good idea. It's some sort of a thing that has happen. I think is the attention part; attention. Now ask Indians how many times they take tea, though we grow so much tea here. [Hindi.] At the most, two times. If they have taken early in the morning tea, they will not have any tea for breakfast and once in the evening, finished. If there's a music program in the night they might take one cup. Because they know, because of this tea your stomach goes out of order. You cannot sleep.

It's a very wrong thing. But I have seen when I was building My house, or I should say when I was doing renovation of My house, that at the slightest pretext they used to enter into the kitchen, make tea, drink it. Fifteen cups, twenty cups. I used to wonder, “What's the matter with these people?" Of course, it's cheap to give tea. It's all right, doesn't cost much money but it's very dangerous.

So reduce your intake of tea and water should be increased; more water, less of tea.

Tea itself, it's not a very good thing. If you see how much your Mother takes tea, you see, I may take even ten cups of tea but the, so much of tea will be there, even ten cups, just the water, you see, just to please people I'm taking tea. And no sugar, no milk. That you know very well; everybody knows. No sugar, no milk, finished. Milk

itself gives diarrhea. Just like that, I don't mind sugar otherwise, for liver patients, but not too much of it also. Those who are liver patients can take sugar. Otherwise, normally you should not take too much sugar also. All these little, little things if you look after it will be all right.

Tonight I have arranged for them... [Hindi.] I hope so they are arranging some ajwain dhuni. They all should have it. It's a very good thing, ajwain. Also those who are having diarrhea can have it. It's all right. Just clears you out completely. And diarrhea should not make you weak. I mean, I normally in a one month's time I have at least twenty days diarrhea, really. The reason is I take everybody's problems upon Myself and it goes out as diarrhea, but it doesn't make Me weak.

So just the attention is the idea.

Diarrhea is important sometimes to cleanse you out. It is important. To Me it's a relief. Ah, if it is thirty five motions or forty motions then it's all right but three four motions it is very good sometimes.

Also Indian food is a heavy food. It's not so light as we have English food or Western food is very light, easy to digest. Indian food is not.

So that's why I asked you to dance, to have some exercise. This way we can digest it, while we are all having sedentary habits mostly. We are sitting down doing nothing.

See, Indians are working. We are not working at all.

So we should do little walking or some exercises. It's a heavy, no doubt, but you cannot make it very light. Though I tell them, “Make it very light, no chillies,

nothing” they are trying. For example, today's lunch was really too much for Me.

It's all right once in a while, you eat it and evening time I told them to give a very simple food.

So that's how it can be compensated, that evening time simple food, day time heavy, or evening time it is heavy then day time simple food. But Indians are like that. They want, they are fond of, you see, they, they have this fondness to feed you, very anxious to feed you. But don't fall a trap to that. You should just say, “No, no, no, no." But they'll go on saying, “Please have." They feel very happy. They themselves if you see, they don't eat so much. [Laughter.] They are very clever. You see them how much they eat.

They'll get up at five o'clock, have their bath. They are ready for everything. And the whole day if you see they eat very little themselves. And you know how much I eat Myself. But if it comes to telling people to eat, I'll say, “Please have more. Please have more." But you should not listen *[UNCLEAR* them/there]. As much as you can tolerate, take it because you may not be able to digest. I will say because I don't want you to feel embarrassed how to take more.

So I'll say, “Go on. Eat more." But you should not listen.

I think most of our problems are solved now as far as marriages are concerned and perhaps maybe one marriage we have to neutralise a little bit and there's somebody coming also from Simla. I think according to the Western standards he's a handsome man. You can use him for a model according to the Western style. But according to Indian style he is not. [Laughter.] He's quite

a person who looks like all the models I see in Harrods. It's very surprising and according to Yogi he thought he may not be appreciated because of his looks. I said, “What? See, they all have like this only faces. I saw them in Harrods, so many of them put out as models." So there's somebody coming down and Yogi is bringing him tomorrow.

So there's one more person is coming and I hope not last minute people. Don't, don't stand up just to say that, `I want to get married.' [Marathi.] Where is Mister Khan? [Hindi.] Is he not here? [Hindi.] Oh, I see. He must have gone somewhere. All right. [Hindi.] I've made some medicine for you, for this diarrhea business. But I think one should not pay so much attention to that, to diarrhea. It's better cleanse it out; it's cleansing.

But do you feel very weak with diarrhea, do you?

Sahaja Yogi: There are two cases, Shri Mataji.

Shri Mataji: Ah?

Sahaja Yogi: There are two cases with high fever or something that cannot be discussed *[UNCLEAR* right now/like that].

Shri Mataji: High fever? Now he's all right. Temperature has come down?

Sahaja Yogi: Still *[UNCLEAR]*.

Shri Mataji: Then put them right to the left. If it is high temperature put them right to the left.

If it is diarrhea then no problems but, diarrhea it's all right because it's parasympathetic activity. It's cleansing, you see. I always have diarrhea. I mean, it's, I'm telling you out of thirty days, at least twenty days minimum I

have diarrhea. But I'm quite all right because it's just cleansing out. But if you go on thinking, `I have diarrhea. I've got headache. I have this,' then even if you are not sick you'll feel more sick. One should not pay so much attention. What was the temperature?

Sahaja Yogi: About thirty nine four.

Shri Mataji: How much?

Sahaja Yogi: Thirty nine four.

Shri Mataji: Well, tell Me in *[UNCLEAR* Celsius/cent]. This way I don't understand. Hundred and how much?

Sahaja Yogi: Around hundred, hundred and eight.

Shri Mataji: Hundred? Hundred is no temperature. It's nothing. Was that hundred and four? Oh, then it's no temperature. It's all right. High fever means hundred and four.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Yes, it is. But they must have taken, if you take bath with hot water, you can try, in the open, immediately you'll get hundred temperature, immediately. It's absolutely inevitable. But I don't know how you don't know these things. You don't know, ah, doctor? Sahaja Yogi Doctor: [We have started to be worried now] with today, with the food they gave us. The yoghurt, dhahi, dhahi was very helpful about one *[UNCLEAR]* after that.

Shri Mataji: With the yoghurt what happened? Sahaja Yogi Doctor: They tried [today]. They got better. Then we started because the *[UNCLEAR]* are many within the spices of two days we started to make proper treatments,

organized people [who have the diarrhea], get black coffee.

Shri Mataji: Ha... But diarrhea is not to be feared so much, doctor and you see hundred temperature is no temperature at all...

Sahaja Yogi Doctor: [No, but the several had hundred, might hundred and two were having.]...

Some of them hundred one, hundred and two about...

Shri Mataji: But it's all right once in a while. [Laughter.] I always, I so many times, see, if I feel My temperature I'll go mad [like that]. It's nothing, you see, temperature is there because of the heat, something and hundred two is nothing, is like is not something to be reported.

I personally think that way, you see. [Hindi.] We Indians, for us hundred and two is not temperature.

You people are very delicate, I must say. A very delicate health you have. You saw the boys how they were dancing. You saw the way they were doing things. You see, it's, life is so active, the bodies. The lethargic nature, you see, it makes you so delicate. You saw yesterday how they were doing all that. That's very common; I also used to learn all that.

We all have to learn.

So you keep your body moving and this thing. I mean for, you would go to a college even if you have hundred and two temperature, like that. It's not much. But you are very delicate and bearing power is less; I think so. Hundred and four, of course we start worrying but hundred and two is not much. I thought you are so sick, that is hundred and six. *[UNCLEAR* Hearing/Really] I got

worried. But for that you just put left to the right. You'll be all right. This is because of not using proper precautions. Now don't take hot bath in the open. Just this much you try. There's no harm in getting into cold water. Cold is always good. Always get into cold water. Take your bath in the cold water. You'll never get, you'll never catch cold.

See when I was in India, I always used absolutely cold water. But when I went to England everybody told Me, “You can't do that." Just forced Me to take hot water and I started getting cold. Otherwise, I never get cold.

So hot water should be used. All right, use the hot water then get into your beds. That's the best way to get into temperature, I tell you. Just avoid hot water bath but if you take hot water bath see to it that you take the hot water bath and after that you get into your beds, no exposure, all right? [Hindi.] We, we made a medicine, which doesn't look very interesting but it won't taste bad. [Hindi.] For diarrhea only, not for everyone, only those who have diarrhea. Also if you can remember one thing more is to when you come out of these processions you just gargle with little warm water or even ordinary water.

Gargle out, so the dust will come out. There may be the dust. You are not used to the dust. That's also another reason you get this coughing. Are they here, those who have temperature?

Sahaja Yogi: [They are not here]. They are in bed.

Shri Mataji: Not here?

Sahaja Yogi: *[UNCLEAR]* not there, they are in the [back of pandal].

Shri Mataji: Can you see if they have temperature now? I was worried. The way it was told to Me, I thought some sort of an epidemic has come or what. [Laughter.] Really, like plague, you know, the description was so horrible. [Laughter.] Some of you have had some Gurus, you see and that's why also the Void acts very fast. They must be the first time they must be visiting, most of them. And they must have this Guru trouble and the Void must be showing off.

What has happened to Patrice from Shudy Camp? Where is he? What's gone wrong with you, Patrice? Patrice: Yesterday *[UNCLEAR]*.

Shri Mataji: What is he saying? [Hindi.] Oh, yes...

Patrice: Yesterday I couldn't move [my hands].

Shri Mataji: You couldn't what? Patrice: I couldn't move.

Shri Mataji: Move? Patrice: Yes, I had pain in my bones and I had fever and diarrhea. I tried to stand [nearly] the whole Pūjā; at the end I almost collapsed. My Chakras were blocked and moving *[UNCLEAR]* to be finished over.

Shri Mataji: What happened? Patrice: I don't know, Shri Mataji. I swallowed some water and...

Shri Mataji: Ah? Patrice: I swallowed some water from the Kṛiṣhṇa River.

Shri Mataji: Swallowed what? Patrice: Swallowed some water from the Kṛiṣhṇa River in that place, in Brahmapuri.

Shri Mataji: Drank some water? Patrice: Well, I didn't mean drinking but just had swimming but I don't know if that's the reason for.

Shri Mataji: No, no, River Kṛiṣhṇa is flowing. That's no problem.

Patrice: Then, I don't know.

Shri Mataji: But they were saying that you were talking something or something. You were saying things. Funny things you were saying.

Patrice: Funny things?

Shri Mataji: Ah. Do you remember that? Did you say that? Somebody told Me that way. Was he like that? Anyone saw him? Doctor Szpiro? Doctor Szpiro: I didn't hear him.

Shri Mataji: Ah? Doctor Szpiro: I didn't hear him being very strange *[UNCLEAR]*.

Shri Mataji: They said he was hilarious.

So I thought must be his temperature must be very high. I don't know what happened.

Doctor Szpiro: I maybe didn't see him *[UNCLEAR]*.

Shri Mataji: Did anyone did see him talking too much or something?

Sahaja Yogi: Not really, Shri Mataji. He, he looked, he looked, he looked quite distressed. Now he looks quite all right.

Shri Mataji: But what was the thing? What did he do?

Sahaja Yogi: I don't think he was hilarious, Mother.

Shri Mataji: Not hilarious. But what was it?

Sahaja Yogi: He was, he was looking at the back havan. The back havan. It was nothing about [hilarious] and now he's better.

Shri Mataji: But I, let Me see your temperature. Come up. I would like to see. Now, he was not that bad. He didn't have very high temperature, did he?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: But did you find him hilarious or something? What was he saying? Hmm, try one.

Getting vibrations?

Sahaja Yogi: Yes.

Shri Mataji: All right. They are all right. Not much temperature of his. It didn't come so much temperature as such to get hilarious.

So there was big? Temperature cannot be so much then. It's not so much. Might be ninety nine, might be so, at the most.

Sahaja Yogi: I don't think to fever was such a problem, Shri Mataji.

Shri Mataji: What was the problem? Is diarrhea?

Sahaja Yogi: Just the diarrhea and some vomiting, frustration, people feeling weak or...

Shri Mataji: How many times they've gone for diarrhea, how much, on the average?

Sahaja Yogi: I don't know what the average is.

Some, some people had four, five times and other twenty times.

Shri Mataji: That's sick, that being sick twenty times. And they had also vomited?

Sahaja Yogi: Yes, Patrice is one of these. Patrice is one we inquired a lot during the night and so on but he's, he's improving now, Mother. He's on *[UNCLEAR]*. He's improving.

Shri Mataji: But Patrice needed to be cleared out. Patrice, you have done some other practices isn't it, in your seeking? Patrice, you've done something like that before? And I think drugs. That's clearing out. It's good for you. Let it clear out, drugs.

Sahaja Yogi: Anyone with the fever we, we just suggested they, they sleep on the ground in the shadow, most of their fever to be sucked that way by the earth. And it seems to work.

Shri Mataji: Yes, we also put the clay on the stomach. It takes out the temperature. It's a natural way. But I think these drugs and bad Gurus and things spoils your, what you call the Void and then when you come to Sahaja Yoga it just comes out in this way.

So let it be cleared out. I think Patrice had problems with his Void. I knew this long time back.

Sahaja Yogi Doctor: Now, we stir up after Your Pūjā, Shri Mataji *[UNCLEAR]*.

So maybe we stir up after Your, after Your Pūjā.

So we are going to reassure that it's a clearing out and not trying to stop this.

Shri Mataji: No, no, let it be. It's better. Must be, after Pūjā if it has happened it's very good. I think it should happen after Pūjā.

Sahaja Yogi: But we are just replacing now the case we have, `I can't improve.' Mister Patel has been kind enough to supply us with dhahi extra and also black coffee and we are giving this and...

Shri Mataji: But dhahi in the night won't be good.

Sahaja Yogi: In the morning, Mother?

Shri Mataji: Morning, it's all right. Morning, buttermilk is much better than dhahi also, buttermilk.

That's much more soothing.

So if he can make buttermilk, nothing like it. Take more buttermilk. But coffee and buttermilk I don't know.

Sahaja Yogi: We can have coffee as a, as a cure for diarrhea or not? Is that recommended, Shri Mataji?

Shri Mataji: I don't know. This just stops it; that's all. Take buttermilk. [Hindi.] You take some curd. Take battered milk. Battered milk is much better. It soothes you down. Slowly, slowly it will improve. But this coffee just, you see, sort of stops it and augments [no thing]. That's not very sensible, you see, to give a shock to your system. Coffee is just not a curative. It just stops diarrhea. I don't know why we should stop it. Let it be cleanse out unless and until you are absolutely very weak. But they say something called electrol here you get it.

Sahaja Yogi: Yes, we are using that.

Shri Mataji: That's good.

Sahaja Yogi: We are also using rice water, perish, when we shall get again Mister Patel. It is not in our food. He will give us these things also.

Shri Mataji: Yes, you could have lot of water things. I think it's necessary sometimes to cleanse out.

Also drugs, they should get out of your system, very important, very important. If it is there, they should get out. If, if it is happening after My Pūjā I think it's stirring up inside. But you just look after that they are gone, they don't get too much of diarrhea and too much of temperature. But temperature it should, if it is hundred

and two I don't think is much, but if it is more than that then you have to be careful. I was rather concerned, you know, when I came to know about your sickness. And don't think too much about sickness also.

Now I have to talk, please be seated, to, little bit to the Australians and because for Me Australians, English, French, all of you are My children and we all should know everything about everything.

So there should be no exclusion of Australians or anybody. This can happen to anyone and Australia being such a powerful Sahaja Yogi country that it has happened there, it's a very sad thing. We have had three shocks, one after another in Australia. And I think there are two types of people in Australia: one type who are all the time very dominating type and try to take over; and there's another type which is extremely obedient and subservient. They haven't kept their heads open. You are all Sahaja Yogis and nobody has business to dominate you or to take advantage of you to, or to organize you in that way. Any leader who does that has to pay for it very heavily. And also the part that the wife has to play as the leader's wife: she has to understand that she is just a mother and she has no authority as a leader's wife.

In case of Australia we have had lots of problems because Australians have a special feeling for their wives. I don't know why. In Sahaja Yoga, otherwise not. I think the greatest temptation they have is to have a family. Australians have this greatest temptation that, `We must have a family. We must look after our family,' this, that. And this might have come because people have seen broken families. They have seen the problems

of broken families and there have been so much writings about it that we should not neglect our family, we should look after our children, look after our wives and this and that. Of course, in Sahaja Yoga we respect family very much but not beyond the bigger family.

About James I have to tell you one thing that he gave Me the greatest shock. The first shock came from his cousin whom you know, Terrance, whose wife was Indian but she also in his ego became like a small Mātājī. She used to order about, “I will have this. I will not." They would occupy My room and enjoy there. Then came Mister Warren. He was another horrid fellow. You see, if such leaders are coming out of that place I am surprised. Then he came here. He never told Me that he was paid money or he collected money, nothing of the kind. I never knew anything. Only once in that I did it, somebody remarked that he has been collecting money.

So I asked him, “What money are you collecting?" Without My knowledge he did so many things and I've never known such people before. Though I was telling him, “Your Nābhī is catching, Mūlādhāra catching” this, that, but I never knew that there could be people of that level.

So we had in the same relationship James there. James was a very simple man, no doubt. When he first came to see Me he was very upset. I said, “James why are you upset?" He said, “Mother, I have an air hostess." I'm telling you all these things because I have to talk with You about it. “An air hostess who is my wife but she doesn't stay with me. She has to stay in Sydney. I'm working here and I don't know why she doesn't write to

me much. I go, send her presents, I see her very often, all that." So I told him, “James, if you don't mind, I'll tell you the truth." He said, “No, no, Mother, please tell me the truth." I said, “Already she is carrying on with another man. She has nothing to do with you." And he was shocked.

Then I soothed him. I said, “You better call her." So he went to Sydney and called her and she got herself very nicely dressed, she came for the dinner. And there she openly told him that she's already living with another man. That's how he came to Sahaja Yoga.

So his first marriage was broken.

After coming to Sahaja Yoga he wanted to have another marriage. That was all right. Then is this girl, Diane, she wanted to marry him. Now I don't have any idea about this homosexuality. To be very frankly today I don't understand what is this nonsense. And that the women are homosexual I've never heard of this before. We had never known. I didn't know that she was that kind of a person. But of course she was not so normal, not so this thing but she was after Me. She wanted to marry Terrance and then to James. I told her, “Terrance is not good for you but James you can marry." She was after Me that she wanted to get married. “All right” I said, “you can marry James." There were not many girls in those days but James wanted to have a wife somehow.

So he married this girl.

Now I have got letters which Mathias has given Me written from his wife who went down. I agree that his wife carried lots of bhoots with him but the fraternity worked and she and other eight girls just jumped on her

and formed a formidable group there which I have got now complete record and complete report about them, how they were dominating. They were very hard women, dominating all the rest of them there. And such regulations and rules she started.

It happened in the beginning when I asked her to get out and go to Ruth because the ladies came and told Me. She went to Ruth. There she knew that she will lose everything. She behave there so nicely, everything. I said, “All right, you go back." So it was not a possession but a kind of a, that homosexual aggressiveness in her. Then Mathias has given Me her letters when she went, his wife went there. Is absurd letters. She used to sleep with her and she used to hug her. She used to kiss her and do all kinds of things with a lady who has gone there to get cured. And they were very important people. She was a very important person.

Another person I know is Patrick's wife. Patrick's wife, she went down there and she didn't get better.

On the contrary, she became worse. And I told Patrick and Patrick has been there. He was so much influenced by these two persons because they tried to show that all the rest of the world is very bad, they are very unkind, we are very loving people, we are very nice, this, that and Patrick is something great, you see, just pampered his ego perhaps. Poor fellow, Patrick is such a simple-hearted fellow, he came to France and I was to speak. I had to speak that time. I said, “Patrick, why don't you translate Me?" He just couldn't utter a word. He was tongue-tied. He said, “Mother, what has happened to me?" He said some honey bees or something has caught

him. I said, “No honey bees. This is some Australian honey bees." So one must understand that though the quantity of Australians has increased, quality has to go up.

Moreover, a group farming is a very common thing in Australia which is very wrong. When you are increasing this way you must know that you must also increase this way. And all this happened last year when the Indians also reported to Me that Australians are all possessed. I said, “Really?' “Yes, they always sing, `Australia is great. Australia is great,' and they are saying all these things." And this time they were taking their own decisions. There was one Mister Charles. He was office head. He was like a Hitler. That's what the Indians told Me. I was quite shocked. Then they lost the sarī, they found the sarī and I could see now there's something going on.

My attention was not there but on My birthday I telephoned to James because not a single flower came from Australia on My birthday. As it is, I've noticed one thing with this lady, his wife, she has been extremely miserly as far as giving presents to Me. I mean, so miserly, it's so stupid the way. She gave Me a little brooch like this once when I came for Australian tour. She need not have given. And she went where, she sent with this and even after all this, she sent Me a nylon, a, what you call that is a, for keeping handkerchiefs, a little... Most stupid, she is. She has no sense of any kind. And she was getting from bad to worse. And on this side, you see, when I telephoned from My house, but then James, they said James has gone. Nobody wished Me anything on the phone, nothing. “James has gone to New

Zealand." I said, “All right" I telephoned to New Zealand. What I find, he didn't wish Me. I said, “James, do you know, today is My birthday?" “Oh, yes, yes, yesterday we celebrated in Australia." “What? You can't even say it, `Mother, happy returns,' or something?" Not a single flower to Me? As if My photograph has become the reality and I have become unreal.

See, how this kind of thing works. This is a mass mesmerism. What happened to Hitler can happen to you all; is a mass mesmerism. Because of this lady, she had such a grip over him. I knew this and I told him many times, “You have only one weakness, James, that your first marriage was a failure and you want to show that your second marriage is successful and that's why you are running after your wife and you are so much at her feet. But know that you are her husband and you are the leader.

So you are Sahaja Yogis. You are the temple of God. You are special people." Australia specially has to be very, very careful. And also I think the Indians who went from here were not so good Sahaja Yogis, I must admit. They turned out to be a little bit hanky-panky and not so deep; I agree with you.

So the help came from nowhere.

So we are just increasing sideways. Then they never consulted Me on anything that they were sending money to Warren. I never knew. I also did not know that they have changed the school from Melbourne. When I saw the photograph of the children they were all, eyes were like this, you see. None of them had straight eyes, little, little babies. I said, “What has happened?" I was so

concerned. Then I learned that they have changed the school from Melbourne. Then I learned, they never asked Me, to Sydney, because these children were studying in the school.

So it was all manoeuvreed for one family there. And people could not see that. They never told Me that they were moving the school from there. And this gentleman Paul who was running the school himself had a horrible, horrible, horrible wife. He had no children from her, nothing and she just, she wouldn't leave Sahaja Yoga. And he was such a slave to her. I don't know what was in her, that woman, when she was such a catching woman that whenever she came in the room, even outside I could make out that she is there, such a catching person. Right from Mūlādhāra up to any point. And he never felt her. And very cunning also, very cunning woman.

She came to Me and she said to Me, “Mother, teach me how to recognize you." I said, “I'm sorry. I can't teach you that." That is the level of people who took over. In Sahaja Yoga I would not put them anywhere, like Diane, like this lady and Paul also. And now Paul and they have joined hands. And James, I think, would like to go out of Sahaja Yoga because he must *[UNCLEAR* stay with/save his] his family which is so precious for him. People do not realise what a tremendous work we are doing today in Sahaja Yoga, what a great thing we are doing. Tomorrow you will be the foundation stones of this great image I have about the golden age of the whole world. You are not ordinary people and you shouldn't behave like ordinary people. Of course, if there's anything wrong I can point it out and say it to you but even knowingly something wrong, if you

do it how far can I go with you? And this hugging business and this kissing business is just a vulgar thing, I think. There's no need.

Of course, you can hug when you meet for the first time. From morning till evening if you hug somebody, six times, I mean it's headache. There's no need to hug someone all the time and to kiss someone all the time. What is it? After all, if you meet somebody for the first time you do feel that exuberance of your own expression of love. Then you can hug somebody. And too much regulations in ashram is not allowed.

You are all independent, free Sahaja Yogis. You all should grow with your own independence. But it does not mean in any case that you should be rude to your leaders or anything. The leader has to be very fatherly and has to be very righteous and should not play into the hands of his wife. That's one thing sure.

And then you people have to know that you are all individually Sahaja Yogis. None of these big, big rishis and munis could not give realisation that you are giving. You don't know your powers. You don't know your position. And if some leader is of that kind you should immediately write to Me. I'm still existing.

So James has shocked Me the most. I loved him so much. I've done so much for him. And he has played into the hands of his wife. I knew one day either he'll fall this way or that way. His children got terrible diseases. They would have been dead because of this woman. She's not deep. She has no feelings for Me, nothing of the kind. She would buy very, I could go in the bathroom, I would see very, every time very expensive toilet, I mean what you

call them make-ups and... I never use these things, never.

So I used to wonder for whom is she buying? Every time I went, she bought something very expensive, something French, Swiss, this, that, kept there, for whom? And she would every time change all the curtains and everything and all that, for whom? I'm just wondering how many do you understand, how many of you can understand that a person without any depth cannot lead you anywhere. Anybody who tries to show off, if you run after that person that means you have not fathomed your own depth. You must know what is your depth.

And don't get impressed by somebody because he can dominate you very well and you can go about.

Just stand on your own two legs and see for yourself. I don't believe in any rules and regulations for Sahaja Yogis as such, that you can meet your wife only at this time, husband at that time. You are swachanda; swa is your spirit and chanda is at the disposal of your Ātmā. And when you are that you become absolutely collective also. And these jealousies and these petty-mindedness is not necessary. You are all universal personalities. You have to be that great. You don't belong to any country. Just to make it convenient, you see, I use the name of the countries, but if I say north, south, east, west, I don't know how will I *[UNCLEAR* might see/manage it] because the whole system otherwise works this way, that you have *[UNCLEAR* our/your] QANTAS going to Australia, you have this to that, so you have to take to these countries as such, but for Me they don't exist. Even the directions

don't exist for Me. You are all My children and I just can't think in that way.

Please don't consider yourself. Anyway, even if you are away from Me all My attention is there. And you all can directly write to Me. You can all send Me flowers directly. They said every, the rule was that it is to be done through the leaders. Not at all. You can send Me flowers anytime you want. I mean, My relationship is, “Who are these leaders?" Just it's a mockery if you understand that; it's a mockery. One should not in any way think that they stand in between you and Me; not at all. Only thing is if somebody is troublesome or possessed or something, then naturally you can try to keep that person out, but he's not a Sahaja Yogi in by any chance.

But otherwise there should be no barrier between you and Me. I'll not stand it at any cost. No barrier between anyone of you and Me. And you should never feel shy to tell Me and you should always tell Me what's your problems are, always. I'm always available for you, for everyone of you, each one of you. One should never just decide that, `All right, may Mother may not like.' I may like or not like. It's not the point. You have to tell Me. I will like it more that you tell Me than not to tell Me and hide things from Me. There's no official relationship between Me and you. It is a protocol, after all, but protocol doesn't mean official. Protocol means when you are addressing to Me you can just not call, `Hey, you.' Like that you cannot say to Me. [Laughter.] And even if you say, I wouldn't mind. I wouldn't mind after all, but children don't say that way since certain amount of understanding should be there. And you must feel My

love in your heart, that's all. I don't want to make anybody unhappy. Sahaja Yoga has come to make you extremely happy, joyous and peaceful. That's the purpose, not to disturb you by any chance, not to in any way irritate you or make you miserable.

The other day I've said it that those who do not want to continue with their marriages can take the divorces if they are miserable. But without rhyme and reason one should not do that. It should not be a kind of, now a new law, that get divorced. Work it out, work it out, if it is possible. If you can work it out, well and good. If you cannot work it out, then it's all right. It's a, more a kind of an experimental thing which one has to work it out. If you work it out properly, you might get children who are realised Souls and you will enjoy each other's company. But it doesn't happen all the time. If you do not enjoy each other's company there's no force on you. I'll never be angry for that at all.

So I would like to know what you want. Even small things if you ask Me I'll be very happy, anything that you want, anything you would like to tell Me. Little, little, little children if you would see Me, they sit down around Me, we have a conference and they tell Me, “You know, Mātājī, what happened” like that they want to tell Me.

So nice to talk to them.

It's true nobody's greater than your Mother but nobody's greater than My children also. To Me they are very great.

So please remember: respect yourself. You are all great Yogis, great people, born to transform the whole universe into a beautiful bloom which is being promised. This is the culmination power, the culmination point where all

the prophets, all the incarnations, all the saints have worked very hard to create and there where you have to come up. We have to do everything that is possible to make it a success. And we are quite a lot of people ourselves.

Now if you have any questions you can ask Me. It will be a good idea, any other questions.

There's a girl from Austria, I would like to neutralise her marriage with this Rohan fellow and we can find somebody for her. All right? Where is she? Can you stand up? All right, that has been neutralised and we'll find somebody good for you. All right? May God bless you.

Then there is somebody, Elizabeth from Australia. If you want you can take a divorce with your husband. Who is she? Please stand up. Is she not here? I can't see her. I see. All right, you can take a divorce if you are not happy with your husband. All right? There is no harm in that. But one should understand that nobody should insult anyone. Maybe there are some disparities, some temperaments and you can marry the one you like but better marry a Sahaja Yogi. If you marry a non Sahaja Yogi it's a headache for Me then to make him a Sahaja Yogi or this thing, that thing. Anything else? Regarding these marriages, anybody has any objections now? Anybody? Please come up. Because after that now I'll see only when you'll be dressed as brides and bridegrooms and that's so beautiful, heavenly, anybody who has. Nate, I think, can you take that out a little [bit], thank you. Anyone? Are you all satisfied? Sahaja Yogis: Yes.

Shri Mataji: All are.

So may God bless you.

Don't be afraid. Even if you feel shy you can write to Me because there's a chance, still. If you do not want to marry, better not marry, because you know at random we had to do many things. Then I recollect it, then I again corrected it, then we again collected some names and it's lots of things, you see.

Poor Yogi has gone thin with it. Even David Szpiro has lost some weight. Because I used to change every second day and poor Yogi had to type, sit down, typing again. Then I would change again; he would type again. Like that it was going on.

So if there's anything like that, you please let Me know.

And now we are going to Ganapatipule to enjoy.

So forget that you are Australians; forget that you are. You are just universal people. And we are all going to be one and we are going to enjoy ourselves thoroughly in Ganapatipule. And I've made all arrangements for you and you can have as much as you like, yours aerated waters if you like or they are going to give you juices as much, free. Nobody has to pay for anything, it's all free there and there are going to be mango juices, whatever you like. But I think mango juices are not so good for people who have diarrhea. [Laughter and applause.] Sahaja Yogis [strong applauses]: Shri Mataji Nirmalā Devī Mātājī Śhrī Nirmalā Devī Ki! Jay!

Shri Mataji: No, I'm not frightening. It's a fact. It's a fact. You can ask anyone. We know, all Indians know that it's very hot and that creates heat in the stomach, though it's very tasty.

So they are going to supply you with all kinds of juices, I've made all the nice recipes and things I've given them.

Baba is going to be there and I hope food will be nice and also they have made nice arrangements with the bathrooms and things. Be careful only that don't drink any water anywhere. Anyone who wants to stay under the cement can also do it because we have got one or two rooms free.

So anybody who wants to stay under the cement can come but it's better to stay under the sky. I wish I could do Myself.

So we have got proper arrangements made there. Indians are working very hard and I really don't know how to thank them. They are all here so only thing what we can do is to give them a hand. [Strong applause]. Only thing you must make friends with them, talk to them and greet friendly with them. It's nice because you just come here as guests but after all you should talk to them and meet all of them and you'll be very happy to know so many things about them. They must be wondering why I am telling you such simple things like, “Don't take cold water after coming from the sun” because they all know this very well.

So, you see, little, little things they'll tell you because this is a different country with a different climate.

So it's better you learn from them as one has to learn something in the West about their mannerism and about their styles.

In the same way you have to learn certain things.

So I am sure you all are looking forward to your visit. Tomorrow you all can go to Kolhapur for your purchases and tomorrow and day after tomorrow if you want to do some purchasing even tomorrow, day after you can do.

We can, you see, the buses can leave then at about say one o'clock or two o'clock. [Hindi.] So the, I'm sorry I forgot, *[UNCLEAR* as/S.] Govind, the Jeweler has invited you for lunch so you can have, in the morning if you want go for shopping, you can do it, you come for lunch to his place. He's so anxious, I told him. He has invited hundred more relations of his to get realisation and things. Imagine, he's a Jain gentleman. He's such a wonderful person.

So he has invited you all.

So you will have food at his place, it's a vegetarian food and after that you are leaving for Ganapatipule. You'll reach there quite in the evening. I hope you'll keep yourself covered properly and don't take too much dust inside yourself. Try to work it out that you all feel all right by the time you go there.

Now this is only for the people who have diarrhea. Those who have constipation should not take it.

We are going to have nice time, I hope so, looking forward. Moreover I think this time it has been a very dynamic program. I felt people were just stirred up and the, spiritually also the people are very much enriched and it's quite visible now that people have become very wise and satisfied and settled down and mature. This too somehow or other has been very dynamic, I think and it has worked very well.

But still try to meditate in the morning if possible. All of you should do some meditation in the morning.

I know we have been sleeping at 4:30. Getting up at 5 o'clock is difficult but nowadays, tomorrow morning you

can have a nice meditation and then go for your shopping.

So the loading has to be done. [Hindi.] So day after tomorrow you have to load your buses. That you can do in the morning time because tomorrow there's no program as such. No evening program, no music. And then you come back here, sleep well, next day have your meditation and load your buses and go to Kolhapur. If you want to go for shopping you can do it but come for the lunch at about what time. [Hindi.] About twelve o'clock you have to be there, twelve or one. And then after lunch you have to leave.

So be careful, don't get lost and understand where you have to go, where you have to meet, what is the place and all of you please arrive there so that there's no more keeping await.

May God bless you all.

Contents: 1988-12-22 **Quote on Her Body, Morning while Feeling Ill, Sangli, Maharashtra, India**

You are cells in My body and I have awakened you. If you degenerate, My body degenerate.

Contents: 1988-12-23 **Talk to Sahaja Yogis, on Arrival from Kolhapur, Ganapatipule, India**

[Shri Mataji mentions that the reason of Her illness is us. Doctor tells Her the temperature.] That is not a fever, I thought it was at least 104 degrees, 41 degrees centigrade. I can go to college with this! [Five advices follow:] [Not do dwell on the fact that we were ill or it would be worse.] [Wash in cold water.] [When we have

fever, we should not drink cold water without first eating a bit of sugar or a biscuit.] [Dust irritates the throat and thus it is good to gurgle with salt and water in the evenings after a journey.] [Wear enough cloths, when the evening is cool.]

Contents: 1988-12-24 **Talk to Sahaja Yogis, Purity and Holiness, Ganapatipule, India**

Happy Christmas to you all, May God bless you.

The birth of Christ is celebrated all over the world and it's nice that we are celebrating here at Ganapatipule. His birth, as you know very well in Sahaja Yoga, we have realised that the principle of Christ was Śhrī Gaṇeśha, so this is the right place to celebrate the Christmas and the Birth of Christ is the absolutely coincides today and I am very happy that you have chosen Ganapatipule for that.

Now as you know very well that, Gaṇeśha's principle became the principle of Christ at the Āgñyā Chakra. That's a very important center that we have within ourselves which has given us a new dimension to our personality, that we can resurrect ourselves as Christ has resurrected himself; so the message of his life is resurrection, so from His birth He got his resurrection done in the same way.

You are born again when you get your resurrection, or you become Sahaja Yogis, on the same principle it works, but he had to physically pass through all the penance as we say that he died for us, for our sins; but now as he has done that for us, now our Āgñyā Chakra is absolutely at our command that we can open it out whenever we

like; if we are Sahaja Yogis and we can enlighten that Chakra also.

This is the Chakra always caught up by people who try talk about Christ to say things about Christ, or to profess that they have Christ in their pockets when they have no connection with Christ. For this Christ has very clearly said, “That you will be calling me `Christ, Christ' and I won’t recognize you"; there are so many people of this kind and that's why celebration of Christ's Birth by them is just a festival, but has no deeper significance.

But for Sahaja Yogis it's a very great happening because His birth has brought such a great Incarnation on this earth and by that we could achieve our realisation because He is at the gate.

So today is the day of thankfulness for Christ's Advent on this earth and we have to see that as he is our eldest brother, we can say, he is our leader; we have to follow his footsteps in our resurrection, we have to show that we have imbibed the qualities which are Christ like, illuminating the whole Universe with our enlightened lives. The very big responsibility on Sahaja Yogis to understand that when we are celebrating today the birth of Christ, we stand for something very much beautiful, pure and glorious.

Christ life is a symbolically, can be called as the Symbol of Purity and Holiness, He was purity and Holiness. When we talk of purity we may think about outside purity, of maybe the purity of out writings or talking or maybe we are very sophisticated of we talk very sweetly, or were very kind, but Christ was pure in the sense that he was nothing but purity and he went to this extent of purity,

that he said that: “Thou shalt not have adulterous eyes” that your eyes have to be pure, even up to the eyes. He said: “Thou shalt not have adulterous eyes” so the lust and greed has to disappear from our personality if we have to follow Christ, if we have to understand what an incarnation of Holiness He was.

Holiness is very important today when in this whole Kali Yuga you find all kinds of horrible things happening, if you believe in holiness, in your chastity and in your purity, then your morality is within yourself, is not outside, whatever people may say about Christ today; but you know as Sahaja Yogis that He was purest of pure, in the same way we should try to keep our purity above everything else, the most important thing for us is to be pure people, pure people, pure from heart, pure in our morality, pure in our thinking and pure in our rapport that we have with others, not just a show, not just artificiality, but from within we should feel that oneness, that understanding that we are all Sahaja Yogis, born of a Mother and we all have to love each other. That is the greatest blessings you could give to Me and also the greatest joy for Christ to see that all of you are absolutely in unison and complete accord with each other. This is something one has to understand, that He also said to his disciples that the greatest pleasure for Me is to see you all together in one religion.

But now the collective consciousness is within your consciousness, you can feel the collectivity within yourself, so it should be very easy for you to become one with each other, to understand each other, just like a part and parcel of one being.

So I wish you all, A Very Happy Christmas and let us start this new year with a full idea that we have to have that dedication of Christ, that understanding of Christ, how he dedicated his life, which was very short for the establishment of purity in this world. If the Sahaja Yogis do not have that personality they cannot establish Sahaja Yoga anywhere.

So the first and foremost thing we have to aspire is purity as you know very well, that Ādi Shakti first created Śhrī Gaṇeśha who is the symbol of purity; so today we have to take a vow, that henceforth we are going to follow a life of complete purity and detachment. That's not so difficult if you understand Sahaja Yoga. If you are Sahaja Yogis is very easy to purify yourself.

I am so very happy you all could come here. Lots of inconveniences are there, but as you being saints now, don't complain anything and you are enjoying whatever is there. The pure air of this place and the purity of nature that is around us, let us also meditate and emit, manifest that beautiful thing that is within us which is the Spirit and I am sure all this place will be vibrant very soon, as it is I could feel the vibrations from a very long distance when I came.

May God bless you all.

Contents: 1988-12-25 **Christmas Pūjā, Transformation, Ganapatipule, India**

Today we all Sahaj Yogis are standing on the brink of the ocean, ocean of humanity, where we have to face the problems of human beings, otherwise in the nature there are no problems, they're all already solved.

So one has to understand that it's not just the movement of few people, chosen people, just to achieve Self-realisation. But it's a big revolution which has to bring forth the beauties of human beings, the glories of human beings, the proof of divinity, of Divine Power and of God Almighty.

We have to now face that multitude of people who are absolutely ignorant compared to you, who have not known the knowledge of God, who are either lost into the darkness of ignorance or are burning in the fire of ego. We have to transform this world into a new world, a beautiful world which you all are enjoying, to establish, to be established on this earth for which we have to prepare ourselves.

So far Sahaj Yoga means blessings; if somebody is less blessed they ask Me questions, “How is it Mother we haven't got this when we're praying to you? Why did it not work out? It should have happened, after all we are worshipping you, so how is it that my son did not get the job?" So, I mean, as if it's sort of a, some debts have to be paid to all the Sahaj Yogis by Sahaj Yoga. That sort of a attitude has been, so far, towards Sahaj Yog of, not all of you, I must say. But in the minds there's lurking always, a desire to know why, when we are Sahaj Yogis, why should it happen to us.

We've seen that God has blessed you.

Some people had very miserable married life, they couldn't understand why they had to have a miserable married life.

Some had some misfortunes and some had some diseases also after coming to Sahaj Yoga.

So there has to be understanding that Sahaj Yoga is for correcting your life, for putting you on solid basis, on proper foundations to make you great people; as if it gets you immune to all these mishappenings, with blessings of course, so you don't feel the effects of those misfortunes so much as you would normally feel.

This creates beautiful human beings out of you.

Some people have hankering after money; some people think they can make money by coming to Sahaj Yoga; some people think they will become leaders or some think they'll have fame, some think that they will achieve a kind of a very dominant position; and some think that they can befool Me also.

It's high time you realise that Sahaj Yoga is not for this. Sahaj Yoga is for making you the wisest person, the sanest person, the most generous and the most confident person in the world, because you have to fight, you have to fight the dark ignorance of Kali Yuga, of ages which is precipitated and today we see all the bad effects of it. Whatever you may call it, you may call it the fanaticism, you may call it the atheism, any isms of any kinds and all these human projections which have created all these artificial webs have to be broken. But human beings on the whole believe that these artificial webs are real.

So to break that you have to be also be careful that you don't break the human beings. While you are breaking their false faiths you have to remember that those people who are carrying those false faith are the ones who have to achieve Self-realisation.

It's a very delicate work, it's a very hard work, it's a very harsh work but it is the most detached work. And when we realise that we are so important, that God has blessed us with this peace, with this understanding, with these powers. It's not only for our own gain, because God is not only for you, He's for the whole world.

So we have to utilize them, we have to spread them, work it out at every level; we have to become dynamic about it.

But the most important thing is the responsibility of Sahaj Yoga we have to take. We are Sahaj Yogis and we are responsible for Sahaj Yoga. What have we done for Sahaj Yoga? We look after our family, our children, our jobs, our this, our that, motor cars, our horses, our dogs, our cats. But who is responsible for Sahaj Yoga? When it comes to that point, we are responsible for Sahaj Yoga, then it works out. And works out in a way... What's the matter? Who's that? All right, don't matter. Outside? That's the disturbance only.

But there is a deliberate action also of the negative forces and this negativity it is acting through ignorant people who believe, who believe that they're right. They don't know what is waiting for their destruction there, specially among our young people you'll find they just join any party, join any club, join any methods, any trend, anything, just because they have no understanding as to what they have to be. They have to be the Spirit. I asked the other day a president of a young organization, “What is your policy?" He said, “We have no policy." They started looking here and there and said, “We have no policy." I was amazed that they have no policy. “But

whatever our leaders say, we do it." So to get people out of this kind of slavery that they have, no brains of the own, they can't use their own understanding; they have to become the Spirit.

Shivaji who was a great Ātmā Sākṣhāt-kārī, a realised Soul. For the future he's given the message.

He said, “Swadharma zagewawa” means enlighten your Dharma or Spirit. `Swadharma', the Spirit has to be enlightened. Everybody has said that. I'm specially quoting him because he comes from Maharashtra; apart from that he was a political head. Though he was a political head but because he was a realised Soul he said that your Spirit should be awakened. He didn't talk of all other nonsensical things. And he knew that unless and until the Spirit is awakened people will be doing all kinds of wrong things and that is why today we find all over the world the mess in which all political parties, all economic endeavours, all military endeavours have fallen into.

So it is for us to take over and to show them what is an integrated life and what is the strength of a human being; because this Shakti is within everyone. Just praying to Shakti, just talking about Shakti, it doesn't act. But this Divine Shakti has to act and act through you people. Just try to realise that within these few years how much knowledge you have got, how much you know, how deeply you know. You're not just passing slogans or talking, but you know it, you know what is. I don't think I have attended to each one of you individually, but through your Spirit only you have come to know all the knowledge about yourself and knowledge about others. You didn't have to go to any library, you didn't have to go

to any university. All the saints never went, none of the saints went to any university or read any books but how knowledgeable they were, because they were the Spirit.

So the first and foremost responsibility of a Sahaj Yogi on this day is to be the Spirit, on the day when we are celebrating the birthday of Christ, who was the Spirit.

So this is our greatest responsibility first to see that, are we the Spirit, or we are this body, this mind, this ego; what are we? If you have achieved that state, if you have achieved that state then you are, as they call in Marathi, samartha, means, you are equal to your name; that you are the Spirit. If you cannot achieved that, then you're a half baked Sahaj Yogi not yet done.

As you know, we have no organizations, no memberships, nothing. But we've one thing, that we know we are realised Souls, that we know more than all others know and that we're not proud of it. We're very humble people. But this humility should not become a stagnation or a lethargy within us that now we are realised Souls, let us sit on a tree and have our blessings. We've to get to the roots and you all have to work it out on your level. But first get rid of your own personal problems, all petty things that you have.

When we talk of sacrifice, as you know in Sahaj Yoga I have not known what sacrifice people have done. You have to sacrifice your ego which is a headache to you and to Me. And you have to sacrifice your conditioning, only two things, left and right. And that can be achieved and many have achieved it, but now put that detached personality to a test and then once you're sure you are

detached then employ your energy in doing constructive improvement of this whole world.

It will work out for poverty, it will work out for politics, it will work out for economics, it will work out for every field of life. Sahaj Yoga is the only solution because in this human beings are transformed.

It's not like this that one person changes the address or the badge that he is wearing and he becomes something else. From church to temple and temple to church. It's something within that transforms you, makes you knowledgeable.

So you are already Sat Chit Ānand; because you know the truth, you are in joy and your attention is enlightened.

With all these that you have, what are we to do now? If you enlighten the light it automatically knows that it has to give the light. In the same way, all the Sahaj Yogis have to take the responsibility for this great war we have started. It's not the war with swords or with atomic energies, because they're all destructive. This is the war against all the destructive powers through the power of love which is constructive, which constructs human beings, which constructs societies, which constructs countries and the whole world. That is your own and also this decision has to be your own.

Even if I give big lectures and say things, it may not have any effect whatsoever on you. It might be just wasted. If you haven't got the capacity to imbibe what I am saying, so important, so imminent.

Now give up all the worries you have about your small small, little little things of your family, of your work, your

factories, of your business, of your official positions and just know that everything has to go through Sahaj Yoga. Even the cooking I do, I do it through Sahaj. If the fire is not working, just put your hands to the fire, it becomes all right. If the rice is not cooking, put your hands to the rice, it cooks.

Anything going wrong anywhere, you can use your vibrations. But I don't know what to use to make you feel responsible for Sahaj Yoga, that now we've got such a great thing with us and what are we going to do about it.

[Shri Mataji continues to talk in Marathi.] I'm getting vibrations from you, that means you all have agreed to what I'm saying.

May God bless you all.

Contents: 1988-12-26 **Talk to Sahaja Yogis, Value Systems, Ganapatipule, India**

[Shri Mataji talks in English:] We have to understand that we have risen above our human awareness and at that level we were different and at this new awareness we are different people and all our priorities must change. Our value system has to change and if it has not changed automatically we have to little bit deliberately work it out. Or else we have to see that we become really the Spirit and no more of all the falsehood of human awareness should be attached to us or we should be bothered about it.

The, if you see, the principle of everything, as I see, the principle of everything, rather human endeavour, whatever it is, it is based on gathering property. Whether it is communism, or it is democracy or socialism or

anything, it's all going round and round to the point of property. Property, that may be land, that may be money, that may be anything. All economic activity surrounds that one point, is property.

So the democracy, though it's a political organization or political theory, actually is based on something very economic, economical thing called property. Then, same about communism, we can say; it's the same thing, to, how to distribute the property, how to have the property equally, how to make everybody selfsu ficient. But as soon as you become a realised Soul, you have to know that your properties and your priorities are very different. Your property is your Spirit and your priorities are where you can manifest your Spirit and can feel the Spirit of others.

So the whole concept that was so far obstructing you and limiting your understanding changes into an unlimited area where you start thinking of the Spirit.

Now in that concept of the Spirit, the property of the Spirit is twofold. One in its nature, the nature of the Spirit is, as we call it, sat chit Ānanda, means it is the joy. Then it's the truth. It tells you the truth all the times. It gives you discretion, Divine discretion and chit, the attention that acts, that works, that gives you all the information.

So you have got the nature of the Spirit thus felt within yourself. But on the other side, what does it want or what are its duties or why to be the Spirit is? Such questions arise later on when we are about to enter into the Kingdom of God. Why to enter into the Kingdom of God? So in outside and, we can say, all the manifestations of the Spirit is, that it is benevolent. It is hita cari.

It gives benevolence to others. It gives you benevolence and it gives benevolence to others, also. The only joy in that is benevolence. And you think of all these material things, which are so important otherwise, as if they are for giving it to someone just to express your love.

So the benevolence that comes through love, benevolence doesn't come through oppression or suppression or by intimidation but it comes only through love and if you have faith in your love you can work it out.

Sometimes it seems, many people have asked Me, “Mother, why so many saints have suffered and they had to undergo so much of torture?" Actually they never get tortured. They just played the game. They just want to see how far the stupid people can go. Like Christ stood on the donkeys to show that, that the donkeys are to be ridden. But He can never be dominated. He can never be crucified. In the same way a saint, if he bears something, he does not in any way suffers.

But now the time has come for you to enjoy Sahaja Yoga. You have so many friends, you have so many relations, you have the complete group, such a big group, which may, can be called as a religion, which is with you.

So you don't suffer at all; you just enjoy all the time. But the second part of it, that what benevolence we have done to others, is very important. If that is not achieved, if that we have not established, then we cannot go very higher.

So the other part of the benevolence is that what have we done for others. Have we raised their Kuṇḍalinī? Have we given them realisation? But there are lots of

temptations because we are coming from the human level, lots of temptations that we start dominating others, we start becoming like Pharisees, we start regularizing. Then this leadership business also comes in and some people become leaders and some start complaining.

Just the other day I've explained to you, especially for Australians, I told them what had happened.

So one has to realise that it is complete freedom. There's no question of anybody dominating you or suppressing you. You, it's only in your freedom that you allow others to suppress. Because there are laws, you can always correct the people who are suppressing you, who are troubling you, torturing you. But you do not do it, because you are absolutely free; you don't bother. But the doing the benevolence to others when people start thinking that we are leaders or we are something high-ranking people in Sahaja Yoga, they should know first of all that there's nothing like that. You are one part and parcel of one body and there's nothing like higher and lower. Everybody has his own role to play, everybody has his own style to work out, but it has to be for the benevolence of the whole and not of an individual. Once you realise that, such a person becomes extremely humble, extremely conducive and he can articulate in a very beautiful manner with other people and you never feel that he is your boss but you feel he is your father.

He's looking after you with love and affection, but in that love there's no expectation at all, except that of giving. And this giving is the most beautiful thing Sahaja Yogis can do.

For example, now I must thank all the Sahaja Yogis from abroad who have brought beautiful presents for the Indian Sahaja Yogis here.

So give them a hand. Most of the things I have selected and suggested, [I] agree, but a day will come when you will be able to do it, everything, yourself. You will know what these people need, what should be brought and what should be done.

[Shri Mataji talks in Hindi:] Just now whatever I spoke to them... its summary is that... when we live our life through human awareness then there is no humanity left in us and we only think of our Property. And we don't think about the property of humanity. When we get deeper into Sahaj Yoga then first time we get that efficiency that we take to humanity within us. There is nothing greater than humanity or human awareness. This we understand and to understand it means that it gets in our life. Until unless we taste the joy and beauty of human awareness till then human being is in his own limited and small circle and is satisfied somehow.

But all the great people who had been on this Earth, who are famous and whom we consider for worship all were working and enjoying this humanity and human benevolence. After Sahaj Yoga you can also enjoy it because after this you become Spirit and Spirit is Collective... it is not limited to itself but it is spread all over in whole creation... it is present everywhere but also keeps on travelling. And the greatest effect of it within us is that we also enjoy the same. If we see in any man that he doesn't have humanity within or he is dominating, torturing or pushing himself forward, we come to know

immediately that he is not a Sahaj Yogi. But the influence of it which comes on you or what you feel about it or sometimes you feel pity on him...

So you should not... because you have entered into the Kingdom of God. Such a man will be slowly pushed out and then he never comes back in Sahaj Yoga. It has happened many times. You have seen that such people have been very gradually thrown out.

So all those of you who think themselves as leaders... it's a joke for Me as I feel... but even if you think this joke as reality then the other truth also should be kept in knowledge that through this Leadership if we think that we can dominate people... or use them then slowly you will be slipping outside. Likewise you cannot do it anywhere. If you desire to do like this in any kingdom or any country... you cannot.

But it is in Sahaj Yoga I see that I don't know where people get lost...

Somewhere in some ocean they get dissolved or where... I don't understand where these people get lost.

Therefore all those who think themselves as leaders should be like an ideal personality. And their greatest ideal is that how much Love they have within themselves.

Some are there who try to show their greatness...

Some give great lectures...

Some of them suppress others and some dominate others. The most important thing is that whatever you do, there should be just the reflection of Love in it. It should be clearly visible that it is all because of Love.

Sometimes if it is necessary to get angry on someone or it is necessary to scold someone then *[UNCLEAR* he/she] should know that this is out of Love that he is scolding me... if he will not scold me then I won't become all right.

So we have to establish our benevolence because your spirit has the desire of benevolence of whole world. Except benevolence it cannot get satisfaction. If you want to keep your spirit satisfied then it is necessary for you to use the knowledge of your spirit... not only that but also the vibrations in you should be used for the benevolence of others. Your benevolence will spontaneously establish. Only the thing is that you should desire for the benevolence of others and your own by meditating and by expanding your personality. You should make your personality beautiful and large so that people say that, `Yes, this is a Sahaj Yogi and something is very special in this Sahaj Yoga.' You know that gradually Sahaj Yoga is catching speed and one day somehow Sahaj Yoga will stand in front of everyone and people will say that what an amazing thing it is. But for that we should also work hard and its hard work is nothing but we should only talk about the benevolence of others. Especially you should remember that these Sahaj Yogis are my brother and sisters and those who are Non Sahaj Yogis you should not accept or support them. You should only stand by a Sahaj Yogi and support him. May be sometimes even Sahaj Yogis will be committing mistakes, I don't say that but those who are not Sahaj Yogis... you should not support or help them. Those who are in Sahaj Yoga, you should take them along and together as an Organization and collective you have to

understand that this is collective work. If you feel like sitting in your own house or you should only help your relatives and your family etc then please don't come in Sahaj Yoga. Only those should come in Sahaj Yoga whose heart is large and vast. Such people who are limited should not come and they are very troublesome for us. Those people who have hole (gaura) within... what can be given to them? But those who have large heart and whose hearts are opened... Sahaj Yoga is only for such great people.

So I have to request all those who think that they are very knowledgeable... As I heard from the Delhi people that in villages also they are spreading Sahaj Yoga... we have to spread Sahaj Yoga in villages only. No need to spread it in cities. It will automatically spread in cities. The most hard work we need is in the villages. And when it will spread in villages then we in India live in villages mostly and very few live in cities. These people from cities are lost and have no interest. They are just busy with material property which is perishable. Therefore it should start in villages and all our learned and educated people should go in villages and spread Sahaj Yoga it will be very benefficial. But you should not show your greatness in front of them... you should talk with them with great love and softness. You should tell them that this is such a nice thing that through this all your problems and sadness etc will be solved. And I am sure that once this revolution will start in the villages then it will spread all over the world.

So you must start it in villages itself. The attention should be more towards villages instead of cities. And one day

will definitely come when this thing will spread with very great intensity.

My eternal blessings to you all.

Contents: 1988-12-27 **Talk to Sahaja Yogis, Honesty, Ganapatipule, India (other date 12-28)**

Rajesh Shah: So here today amongst us we are so fortunate that we have been nurtured in the love and the compassion of the Ādi Shakti Herself and today we have in our midst on of the most eminent Indians that are there, one of the senior most persons in our country and we thank you very much Sir once again for being with us and would request you, if you would be kind enough to address us. Thank You Sir.

[Sir C.P.'s Talk:] On occasions like this it's not very easy to speak, Rajesh has said so many, many things about me and I do not know if I deserve the great complements that he had paid to me but even if you were to accept, that all that he said has happened it would mean that I have been an extremely fortunate person, a person who had been blessed by Divinity and who else other than.

We have been married for about 42 years now and everything that Rajesh mentioned has happened during those 42 years, glorious years, well my dear friends my dear, Sahaja Yogis and Sahaja Yoginis, so many of you have come from abroad I have met you in foreign lands and it's a great privilege for me to meet you here in my own country I want first of all to welcome you here and to say what a what a great joy it is to see you in India, I recall earlier this year I had the great privilege and pleasure and honour of being with so many of you in

France, in Spain, in Italy, in Switzerland and what a great experience that was.

Yes, I grew up in India I am a very proud Indian, but also I am a very proud citizen of the world, I believe as Your Mother does that this is one world, one human family, we are all brothers and sisters, we must all live together in a world of love, in a world of peace. I have been functioning in another world.

A world which is not beautiful, not as beautiful as the world in which you live, your world is different, I remember some time ago, I had the great honour of saying a few words to a gathering of Sahaja Yogis and Sahaja Yoginis, that was about four years ago and I had then said that there are two distinct worlds one, this beautiful world of yours, where there's love abiding, where there's purity, where there's sharing of everything, where one sees human nature at its best and there's another world far removed, that world in which I have to serve in which I have to live and that world is not what you see here, that world is based on, largely selfishness, promotion of self interest, competition, getting the better of the other person, exploitation.

And the United Nations system which I have the great honour of serving was established to bring about a transformation, bring about a new political system, a new economic system a more just system and within this United Nations family a lot of activity has been going on every effort has been made to promote peace, in the field of health, in the field of education, in the field of science and technology, but my dear friends, there's on element in which all these efforts have signally failed and

they have failed in their attention to the human being and human being as you know is supreme in this world and that is where there had been failure, science has advanced, technology has advanced, armaments have advanced there's nuclear weaponry all kinds of things are happening is this world, but the human element was being left far, far behind, human element was not receiving the kind of attention which it needs and please believe me the most difficult thing on Earth is to deal with the human element each person out of these three billion is a person in his of her own right, it's not easy to deal with that human element and some force had to arise in order to combat the other force, the force of selfishness and that force emerged when Your Mother began to promote Sahaja Yoga.

Now perhaps you know or some of you may know and some of you may not know, when after marriage we had two daughters, one of them is sitting here, we had a little pact between ourselves, I said until my daughters are, our daughters grow up, their well brought up, their married, you must look after them and she agreed and she looked after the children, brought them up, got them married and once that was done, then we said now the world must see you and that is how Sahaja Yoga began and it has sprouted.

What I am seeing today here is a absolutely fascinating, astounding, amazing, ennobling, uplifting, I recall the earlier days when a small group and some of them are here, they began to be with Your Mother to form the initial group of Sahaja Yogis, it was an idea, it was a concept, it was a vision and from them things have

grown things have developed and now we see this immense gathering of wonderful faces, you cannot imagine what a great honour and privilege it is for me to be with you I say this not out of any modesty or humility, very sincerely I tell you to be with you is itself for me a very enriching uplifting experience I cannot claim to belong to that same plane, you are at a much higher plain, you have conquered human nature, the viciousness of human nature, thanks to Her,... and you.

Sometimes I tell my friends if I as an individual could have influenced even one person in the world to change, to improve, to transform, I would have regarded that as a very big achievement, but for someone who has transformed hundreds and thousands, throughout the world what a miracle it is, to Me, to Me each one of you is a miracle, please believe me and I say this in all sincerity and honesty.

Now Rajesh said I should give some message to you, yes I have a message and the message is this:, the world is today passing through an extremely fascinating phase of its development, things are happening today which were inconceivable even three years ago, as I said I addressed a gathering of Sahaja Yogis and Sahaja Yoginis four years ago and I was a bit despondent, I had then mentioned to you I just do not know how, this selfish world in which I have to live and serve, how will that ever be raised to the higher level to which you belong, I did not see the light at that time, of course my prayer has always been that something should happen to the world, but what has happened is this during the preceding three years, twice Your Mother has visited the United Nations system, once

on the occasion of 40th anniversary of United Nations System and again, later thanks to Gregoire, who kindly organized a little meeting and please believe Me, the United Nations System is beginning to get transformed, four years ago I was despondent, today I am very hopeful, in fact I am a little bit proud of the United Nations System to which I belong, you know formerly wars used to break out, now peace is breaking out.

You know what is happening in Afghanistan, the troops are going away, you know what is happening in Namibia, it has become independent, you know Iran and Iraq, they were fighting and fighting and fighting, billions of dollars wasted, hundreds of thousands of human lived lost, they are at peace today, there's no shooting war, you look around the world, India and China they have met at the highest level and they are talking as friends, in Pakistan there's a new government, a democracy, look around the world my dear friends, a change is coming.

Now at this time at this historic moment you have a very, very important role to play, you know you may, please do not believe that your Sahaja Yoga is confined to the persons who are here your Vibrations, Her Vibrations are spreading now and you have a historic moment a historic role to spread the message of Sahaja Yoga, that is the time today.

Well, my dear friends what more can I say, I think were all very, very, very fortunate that we are living in times like these, you know there was a great philosopher called Plato, Greek philosopher and he had said, that perhaps power could be given absolute power to a philosopher king, Rousseau came much later and he said, yes let's

find a philosopher king and give all the power, but the world was not able to find one single philosopher king in whose hands all power could be trusted without any fear of power corrupting and now you have someone in whose hands even the complete Divine Power is only for the blessing.

I now want to thank you for your kindness, for your love, for your affection, for your consideration, for giving me, even me a chance to be with you, as I said I don't quite deserve to be where you place me, but that is your kindness and affection, I am profoundly grateful, perhaps I might mention to you, I have now decided, I have so informed the National Maritime Organizations Assembly that when my term, my current term, which is the fourth term expires on the 31st December, which is a year from now.

I shall not be seeking and shall not accept any further extension of my mandate.

So I will be free from my obligations to the United Nations System one year from now and who knows what happens thereafter, what other obligations come my way, I'll be ready. Than you very much.

[Shri Mataji's Talk:] This *[UNCLEAR]* this country is very respectable. Different concepts.

So, I mean, you are foreign guests, you see. We call them foreign guests.

You all have been very kind to Me, but I am very happy that you have been so kind to My husband and My family as well and you have appreciated the way they have been supporting Me in Sahaja Yoga.

I did say that the bureaucrats are the ones who always go to wrong Gurus because their attention is different. They don't want to have Self-realisation, they don't want to have something subtler, say they are worried about their jobs and things like that.

So naturally they go to wrong Gurus and try to get into troubles and invariably I have seen most of the bureaucrat's have been to all kinds of funny Gurus and they have come to Me and said that, “We've got cancer, we've got this, we've got this trouble." But I didn't mean that they will go to hell, but I did say it's rather difficult for them to enter into the Kingdom of God because they believe in another kingdom, they do not believe in the Kingdom of God.

But I must say I have lived like a bureaucrat's wife, also and I have also seen what sort of people they are. Whatever it is they get very much touched by your love.

Throughout in our lives I have been taking very active part in his official things in the sense that, I would prepare breakfast for his union leaders, who came from Calcutta [Kolkata], or I would go to his ships and get them decorated and I would speak to all the people in the office, I mean, it was quite an intimate relationship and everybody now even says that whenever we travel they want to know about you, they want to ask about you, even in the United Nations when he's working as Secretary General there with the I.M.O. I think the people somehow or other, look forward to something that is love and that is serene, very surprising it is, that people understand these things even when they are so much in the gross.

But now the whole Cosmos is working it out for us. I think the attention which goes to these things always helps, the whole Cosmos is working it out, we have so many hopes now before us, as far as Gregoire is concerned and Rajesh is concerned, these people first came to Sahaja Yoga they were very brilliant, intelligent people of course it took some time for Me to put them right. But once they saw the point of Sahaja Yoga they were first concerned because they are very socialistic people, concerned about other people. Gregoire would bother Me so much about everybody else, “Mother, what's going to happen to them, what's going to happen to this side, what is going to?" So I just told him that “Don't worry about all of them." There's not much place in God's Kingdom, so you don't worry. First of all you establish yourself, you just don't worry about these people that they should be all right, they should be transformed, why don't you do it this way, also they thought I was little shy of publicity and things like that. I said, “I will do the way it has to be done, the living process has to work out slowly” and gradually it started working out properly. We got the right type of people, who grew up in the most mature manner and they are mature today and they can now work it out.

So now what about the Kingdom of God? We have to bring the Kingdom of God on this Earth. But to manifest it it's important that all the Sahaja Yogis have to be honestly Sahaja Yogis. Now regarding Mister Srivastava I have to say one thing that he's an extremely honest man, he's so honest that if he finds Me doing something wrong he'll put Me to the jail. His sense of honesty really

beats Me. But there's one thing good about the honesty part of it, even if people are honest and they know what is right, they may not do it, they may not accept it and they may not use it as a lifestyle, but his is a case where honesty is his lifestyle. For him honesty and discipline is lifestyle, so now once he has accepted Sahaja Yoga as something honestly, as he told Me, “I cannot be dishonest any more about Sahaja Yog, I see people being transformed, I can see it, so how can I be dishonest about it." So now once this happens then all such people, Ayruss used to say there's some kink in these honest people in the government and they are the ones who are so honest compared to all others that sometimes it used to surprise Me. But now this honesty is going to play the part, with the bureaucrats, with the people who are in higher positions, who are at the helm of affairs, it's going to work out, this honesty and this honesty if they want to make it into a lifestyle they all have to go or dissolve into the Ocean of Sahaj.

There's no way out.

Because if you believe this is the honest thing and the truth and if you are honest, it's just like you put the diamond in the proper platinum. It's cannot be anything else, that's why I have great hopes now. Like Gorbachev has come, he's a very honest man and he believes in his honesty of his faith and everything. Like that we have many other people also who are coming up and you will be surprised one day we'll come in their honesty, they will understand that peace is important and secondly transformation of human beings and that point if it breaks through then Sahaja Yoga is there.

So as you know that Sahaja Yoga is not meant for few or for very few individuals. It is collective. But it is made for the whole of the collective and it has to work out that way, but as you know I have never contradicted Myself, but gradually I have opened you all to the truth because I didn't want to blast you.

But it is now you can see the future of this world, so beautiful and I am sure in our life's time we'll see that beautiful time coming in.

May God bless you.

Contents: 1988-12-28 **Marriage Vows, Ganapatipule, India**

The bridegroom says thus to the bride [first round]: I remember Śhrī Ādi Shakti Mātājī in my heart and tell you that you must keep the chastity that would be necessary for good Mūlādhāra. Our well-being and auspiciousness lies in completely accepting and keeping full respect of innocence and forsaking cunningness.

[Second round]: I remember Śhrī Ādi Shakti Mātājī in my heart and tell you that the Divine aesthetics of married life should be seen in our daily life, our home should be aesthetically decorated. Like planets and stars that are revolving within the limits of their orbits at specific distances, we should do all our work within and strictly abiding by the Dharma.

I shall extend all hospitality to Sahaja Yogis and fully associate with you in performing the duties towards Dharma. May we both achieve the blessings of enjoying the joy of collectivity [Third round:] I remember Śhrī Ādi Shakti Mātājī in my heart and tell you that I will hand

over all the money that I earn to you, fully realizing that it has come to me as the reward of your Puṇya. You should spend that money carefully and only after consulting me. Keeping in mind that all the wealth belongs to God, we should spend our wealth, whatever possible, with the feeling that we are receiving God's blessings.

There should be no hankering for material objects. Becoming completely detached, we should nurture our Mahālakṣhmī principle.

[Fourth round:] I remember Śhrī Ādi Shakti Mātājī in my heart and tell you that I will never hurt your feelings and shall forget all the mistakes made by both of us in our past lives. My love for you will be limitless and so should be yours. Please do not suppress your feelings and never hesitate to tell me if for some reason your mind is at anguish or someone troubles you. I shall always stand by you, protect you and shall never listen to any false complaints against you.

The bride tells thus to the bridegroom [fifth round]: I remember Śhrī Ādi Shakti Mātājī in my heart and tell you that I shall bring the Divine Sweetness in your life, I shall cook delicious food that can be enjoyed by you, we should eat only the food cooked by Sahaja Yogis. Please do not force me to meet, or be in the company of those who are not good Sahaja Yogis.

We should never use between ourselves abusive or bad language and should never shout at each other.

You should quietly listen to me and I shall also quietly listen to you.

[Sixth round]: I remember Śhrī Ādi Shakti Mātājī in my heart and tell you that we both should regularly meditate and teach our children and also our friends how to meditate. Our life should be that of penance but we should not complain or unnecessarily tell others about it and should be happy in all circumstances.

Your eyes should be pure and free from lust for women and without greed for anything.

[Seventh round]: I remember Śhrī Ādi Shakti Mātājī in my heart and tell you that we should truly understand that Her Holiness Shri Mataji Nirmalā Devī has conferred Her Great Blessings on us and so we should completely surrender and dedicate our hearts to Her. This dedication should be through complete integration of body, mind and intellect. We should be aware how tremendous and unprecedented the work of Self-realisation is and that the rest of everything in our life is unimportant and of no consequence. It is my condition that we should day and night unceasingly enjoy Her ever flowing grace, devote and dedicate ourselves to Her, regularly offer the Pūjā to Her photo with all the protocols and be extremely humble in Her presence.

Please, correct me if you find me failing in these.

Bride and Bridegroom say together: I shall open the path of Moksha which I have received with the blessings and grace of Her Holiness Shri Mataji also to others and shall achieve, in the company of such great and realised persons, the well-being of the whole universe.

Bridegrooms [drop ghee three times in the Havan with the saying of the following]: Om Agnaye Swāhā Om Agnaye Swāhā Om Agnaye Swāhā Om Tatsat Om Tatsat

Om Tatsat Om Poornamadah Poornamidam Poornat Poorna Udachyate Poornasya Poorna Madaya Poornameva Vashishyate Om Shantih Shantih Shantih

Contents: 1988-12-30 **Arrival (from Ganapatipule), Alibag (100 kms S of Mumbai), Maharashtra, India**

(other year 1986) [Stepping out of the car, Shri Mataji is so surprised.] This place is so beautiful. I always wanted to come here. [Once in the bedroom to Sahaja Yogis:] I must tell Sir C.P. about this place and he must come and visit it.

[Shri Mataji wants to call Sir C.P. but there is no phone. She asks Mr. Koli for a coconut. He asks Her if She wants to eat one. Shri Mataji says no but She wants a fresh one from the tree. In ten minutes, Shri Mataji gets one. Then inside Her room, with closed doors, speaks with Sir C.P. for almost one hour.]

Contents: 1988-12-30 **Interview, Alibag (100 kms S of Mumbai), Maharashtra, India**

Interviewer: Please, explain the difference between East and West, what can India bring to the west...?

Shri Mataji: In the West, the knowledge that they have, is the knowledge as they call it of the tree, outside. You see the leaves and you see the branches and you know all about it. But they don't know about the roots, on which this tree is standing. That knowledge is in India. One must know the roots.

Unless and until you know the roots, you cannot progress in a proper way, in a balanced way. In the nature if you see, every tree of a kind like a coconut tree has a

particular height, it doesn't cross over. Or you see any natural growth, on this earth has its own limitations. It is also the whole nature has a beautiful cycle. Like a tree, it goes up and the water from the leaves is evaporated by the sun, so the water rises up to the leaves again, then it forms a catalyst for the rain to come in and then it rains but during the wintertime there is no sunshine, so the leaves drop out; because of the shortage of water, so they drop out. Because they drop out there is no destruction as such but there is a reconstruction because the leaves which fall down give the nourishment of nitrogen to the roots you see, so there is a beautiful cycle which works spontaneously without any trouble.

So in the nature everything is controlled, is controlled and is absolutely integrated. Also among animals, we call them `pashu' in Indian language, meaning they are under the bondage of God.

So a frog will behave like a frog, a lion will behave like a lion, or a tiger will be like a tiger. And everybody in the jungle knows it is a tiger. They respect the tiger. They understand he is good, nobody minds if he eats some animal, nobody minds it. It is such a beautiful understanding and sharing and nature is always very clean, unless there enter human beings...

It is a clean place. Now what happens when we human beings start projecting outside, we become extroverts, we start loosing our contact with the truth, with the roots and these roots, we must find them.

The knowledge of these roots is in India. And so we can give that knowledge very easily to them, with all humility. And the West should not feel hurt, because they

feel hurt, if we say this is the knowledge from the East. Because we have taken so much from you. We have taken your science, we have studied your economics, your politics, so many things. This is the outside knowledge. But about the roots you have to be humble also, to know what is the knowledge of the roots.

Interviewer: Now there exists a certain image in the West that in India there are so many false Gurus? How can we Western people know what is the truth?

Shri Mataji: Yes, it is a shameful thing for us also that we have so many false people who are going across. Because their main interest in you is money. It is like a market. And they feel that you people are seeking the truth. Naturally you are seeking your roots, so they are the ones who can supply you all the knowledge, everything, they can do that for you. And that's how they have reached the main interest is money, nothing else.

So any Guru who asks you for money, the Divine knowledge cannot be given with money because doesn't know money, anyone who asks you money for this knowledge, you must know that he is false. This is a very simple criteria which can be applied. They will all run away...

Some have come out of jails, some of them have been ordinary clerks, working on a very low level, there have been people who have been criminals, all of them have now decided to go and cheat you and get money out of you. I am aware of it. But I told about them in the year 1971 very openly in a lecture, gave their names, everything and there are some who are devils who are reborn and these devils are all Antichrist and they are

trying to exploit your weaknesses, they want to tell you that the sex is important, some will tell you that the drugs are important, some will say that alcoholism is important, because what they are trying to do os to pamper your ego and support your weaknesses.

So one has to be careful whether they are righteous or not. In their lifestyle are they righteous or are they telling something and doing something else. All this can be found out. You are all very intelligent people. But when it comes to Gurus, I don't know what happens to you, you just get numbed.

Interviewer: Now quite another question: the Indian music is very important on the way to spirituality, or to become deeper, could you explain...

Shri Mataji: You see we believe that the music itself has come from `Omkāra' that means the sound of the vibrations, it has come from there. And that is has come from the saints and seers long time back.

You see ours is very old, old country really you cannot fathom, say even historically, how old it was. People have tried to put Vedas in this here and there, but I do not agree. It is a very ancient country. And as the climate is so good you can stay outside all the time, all the year around, people don't have to spend so much money to protect themselves from nature. Nature is so kind.

So they just started thinking about the roots, about what is beyond this. After all it is not so important, you see they are being introverts because they didn't have to fight it outside.

So they became introverts. They started finding it out.

So we had seers, saints and we had incarnations and all of them have been talking about Self-realisation about self, about God, about so many things.

So all this knowledge is there. And this knowledge is the one that one can just read it and give it to others and talk about it and make money. And this is what it makes that they can be hypocrites because they know all these things and they want to communicate. But in music you cannot deceive. Music is something extremely honest.

So you will find that Western people take to Indian music much faster when they are Self-realised. And they will not take to the wrong type of Indian music which is not good.

So there is sort of a judgement point where you immediately know...

That these people can produce music who are Westerners who have never known Indian music who have not done any work or studied anything, who have not even read anything about, suddenly jump into the sea of this music because of Self-realisation, shows that there is some great connection between the Spirit and this music.

Interviewer: On the first day of the tour I have been in front of the house of an Indian family and there was a cow lying in front of the house like in Europe there would lie a dog. And I asked the little boy of the family who was maybe 6-8 years old to draw the cow. He did something astonishing which we maybe even with twenty years could do, I mean it is really perfectly done. Do you think that Indians are especially gifted and able to do handicrafts, arts?

Shri Mataji: No, you see for the cow, the thing is, the motherhood is very powerful in India and next to the mother is the cow because she gives milk. And you first have seen Indian cows are very mild looking. They are very much loved and looked after.

So for the cow they all have great love and affection and everybody can draw a cow because everyday we see a cow. But as far as the handicrafts are concerned Indians are very deft. For ages we have been using our hands. And thanks to the poverty or whatever it is, we don't have so many machineries, so still people are doing wonderful things with their hands. And that's why we are... Our antiques, we don't understand why people have antiques, when we can reproduce the same thing equally well. Now our system is taking to machinery but they must keep a balance because we do not have a labour problem, we have too much labour in this country and if you bring a machine this labour will be out of jobs and we will have problems.

So let there be some countries which produce handmade things, like I would say China and India. Let them be. But in the competition you see if you can evaluate handicrafts equally the same as anything done by the machines then it can work out.

Interviewer: You spoke in Ganapatipule that you would like to establish a sort of a school for handicrafts?

Shri Mataji: Yes, I thought that many people have suggested that they would like to learn how to weave, how to carve and how to do many things that are done in India so easily. I said now after Selfrealisation it is very

easy. I was thinking of starting a school of twenty-one crafts of India to teach the foreigners how to do it.

So that this spreads, people will also have handmade things with them. That I am going to start, I have already bought a land and we have to start building now and preparing a proper brochure.

See the weaving, just see the sarī. This one has only cost you about sixty rupees, it is worth, imagine.

It is handmade, 100%, with the loom, they have a handloom... every sarī has a different design, it is a secret, especially in Benares, we don't know how they make it... but as now we are getting into the Western style of dress and Western style of life what is happening is that people are going to tailors now, if they go to the tailors people won't wear sarīs. The tailors will provide all the cloth and they will not use handmade things.

So I think this trend is not good to take to Western style of life. Because by that we will be really harmful to our farmers who can only work for about seven, eight months. The rest of the time they spend making sarīs and other hand-made things.

So Indians must take to ethnic style of life.

And also Western people should see the good of ethnic style. Because I am sure they must be fed up with machine[-made] things.

Interviewer: How can art and handicrafts, in the way you imagine it, influence the new age...?

Shri Mataji: I have a vision of this new age. In this new age as I told you the whole thing will be just like a natural balance, as in nature. We have to have a balance of

machines and human beings. Machines are for us, we are not for machines. They should not rule us, because of these machines only you have got now problems of environment, of food and toxic symptoms and people are becoming very weak.

So we must have the balance between the machines and hand-made. If you have hand-made things you may pay a little more, doesn't matter, but it lasts and lasts and lasts. But if you take something in plastic it doesn't last. It is such a temporary thing. And all these artificial things also create problems for us.

So in the new age, once you take to hand-made things, it has more vibrations,... Then you understand the value of hand-made things and by that you understand the value of human beings. And when you understand the value of human beings you start feeling the communication. But for example what I see in the Western world you have offices, where there are computers. Everyone has got an own earphone and their own computer, no communication, nothing,...

Such a factory or whatever it is doesn't have any communication with each other. There is no human communication. And without the human communication how can there come the golden age I am talking about? For that you see, also now supposing that somebody comes from the West, they don't bring for Me as a present something made by machine... They bring something that is hand-made because you don't feel any value of the machine[-made] thing. You want to give something hand-made... To communicate your love., especially if it is done by your own hand you will say that

this I have made for you and it is very precious for Me, because, you put your attention, you put your love into it. We communicate better with the hand-made thing. But you see the attention on the hand-made things is found only if people are a little more evolved, but say if people are just ordinary level they will just say oh it is nice I use plastic, finished it...

People who are seeking truth have to understand that one hand-made is better than ten machine-made things. And people who are realised, they understand it. But now we have gone so far away from this that you cannot produce it. Like in Austria I went and I asked is it brass and they said, “No, this is not real brass this is painted brass." But in India you can get brass everywhere. But Indians think that you are very rich and that we should follow you, making plastics.

Contents: 1988-12-30 **Pūjā, What Can We Do, Alibag (100 kms S of Mumbai), Maharashtra, India**

So we have come to the end of our tour and you all will be going to your countries in different directions.

Now we have to look back and see what did we learn in this tour and what did we understand. There has been less talking from Me, I don't know about you people, but there was a tremendous dynamic force which was working the movement, organization and the correction part of it. I do not know if you have felt that way, but should have so many of you must have felt that within yourself there's some sort of a dynamic happening.

This has come because now the attention of Sahaj has gone beyond the realm of only few collective Sahaja

Yogis and when you open your gates to this new dimension, then suddenly you start thinking about all the problematic things you have to face.

So far you have been like Brahmins you see keeping away from non Brahmins, in the sense keeping away from people who are not realised. Keeping your society away from them, keeping your vibrations all right and trying not to expose yourself to these people who are, according to you, maybe half baked or maybe they are not yet in Sahaja Yoga.

But I think now you are quite capable. Now we've reached a stage where nothing can harm you, nothing can catch you. Now you have to catch them. You have learned how to catch them. Like the sharks you have to first learn how to catch the sharks. If you don't know how to catch the sharks and if you face them they'll eat you off. In the same way now you know how to face life.

So this time I felt that already a tremendous force is working within us. But there are certain problems which are within and which are without, which we should very objectively see. The problem of a Sahaja Yogi even of a very high status in Sahaja Yoga is still ego, because still people argue quite a lot among themselves, sometimes with Me also. But if the Cosmos is working for the whole success of Sahaja Yoga and if the laws of the Cosmos are so definite and so helpful, then I think you should not argue it out or think it that `This could be this way this would be better that way, I didn't like this, I didn't like that.' This argumentativeness from your mind has to go, `I did not like, this does not exist within us now, that I did not like.' What is this `I'? If it is the Spirit It has no likes

and dislikes. If it does not like something it corrects it or it just avoids it gets out of it, but does not react and does not say that `I did not like it, I don't like you, I don't want it.' The reason you must know, first and foremost thing is this, that Sahaja Yoga is nothing just sermoning or something in words but it exists, it is there. Now you have come into Sahaja Yoga, gradually you have learnt through experience that it is so, it's a fact, it's a very big thing. Not only that but that is what has penetrated your being, it is there.

So once you know that there's such a dynamic force which thinks, which organizes and which loves, how can you argue out with that force, it is going to work it out in its own way, so this one point of argument, if it is there that means you still have to be in the Nirvikalpa, you are still in thoughtless awareness all right, but in Nirvikalpa.

The reason is there are new people who are coming they are not at your level, so then you get angry with them, you get upset with them. That upsetting doesn't end there it reflects on you also, that's why you have seen in My lecture there will be thousands, but when it comes to meeting you people there maybe hardly four of five. The reason is that you are the one who are lacking in communicating. Now there was one gentleman who came to see Me and he told Me “Mother I once came to your lecture, it was in France or something and I was very enamoured the way you told us and talked to us and so sweetly you put those ideas into our heads and you were so kind, so patient you know, but when we meet the leaders, they just, are like bulldozers. You face them they just come on us like a bulldozer. Then it's impossible for

new people to come in." Now if there is a force which is Cosmic force, which is acting through you, you are just the channel and it is working through you then allow your channel to work it out, but if there is this ego business and there is not proper handling of those who are coming to you.

You have to be extremely sweet and kind to them! But I was told even in the hall people are extremely arrogant with them, when they come to My program.

So this shows that still you are not there it is anti Sahaj behaviour. You have to be extremely kind, extremely sweet and very wise about everyone. Let everyone come in, let everyone sit down I'll manage it I can look after it.

So this is one thing is that reflects on you, on your Sahaja Yoga temperament is when you start getting angry with others, or scolding them or shouting at them, or arguing. I think less we talk the better it is, so that at least the temper that you have will not have expression of that kind. But the temper also is something if you suppress it also it will act like a suppress it and you can become volcanic sometime.

So in this tool we have to learn one thing is that it is more the silence within us which is powerful, silence is the most powerful thing we have got. If somebody argues some outsider comes you just keep silent about it you get patience and you will be able to *[UNCLEAR* help with/handle] them. This I have to tell you because already I have been touring all the countries and when I finished the touring this is what I find that there are very few people who are coming to Sahaja Yoga. Now this dynamic force wants to work through you, you are the

instrument. Now if this instrument is not conveying to you what I have to say to you, how will it be possible to communicate? So Sahaja Yogis have to develop a mannerism which is very much Sahaja, sweet and must learn how to overcome few obstacles or few arguments that are around.

There are sweet ways of talking. Like yesterday when you got married I did know how will I speak to you about having a nice time in your marriage because what I find that after marriage you start thinking, `Well will I be able to manage, will it be compatibility,' or this and that because you all have read all that is in your head, so you start thinking about it then you start criticising your spouse about it or something, “Now it doesn't work out, I don't feel happy in the heart” something like that nonsense, you see, “I have not fallen in love or I have not risen in madness." All these stupid ideas start crawling up like snakes and they just eat you off. That's why I didn't know how to tell you because I could see that clearly that it was working in some minds, in some women's mind and in some men's mind, so I just wanted to tell them then I thought, better put some chocolates and now I said, “They have some chocolates for you, you must be tired better have some chocolates” and then I gave a bit of My mind.

Because if you want to hit yourself, who can stop you? If you want to cut your own nose, then nobody can stop you. If you want to destroy your married life nobody can stop it, can you? So those who are married when I had to deal with them I didn't want to say something that would really upset them and shock them, so I started with a

chocolate and then I did say what I had to say, because I don't want you to become miserable after marriage with all the work we have put in, I mean all these people have lost their weight they say, in arranging these marriages, they've got all the sarīs, you have been so worried about your veil, this, that and doing after all that then suddenly you discover that you are not compatible of something like that, some funny word and that is how the marriage fails.

So this kind of intelligence is not needed, it is absolutely destructive and stupid which gives you ideas.

Now this dynamic force is working it out, this for you, that you got really good matches, very good matches.

This time it was really very good, very well done I should say how it worked out, in the beginning it looked formidable, because we had boys who were all below thirty and all girls were above forty years. I thought now it's impossible situation. How are we going to manage this show, but it was managed and so many marriages took place, can you imagine? So that's this dynamic force just worked it out somehow or other and we managed it. But this dynamic force is working out everything for us, it has done so much good for us, it had brought such joy for us, not only the weddings part, but the whole of it, it has given us Realisation, it has given us the idea of our existence and also it has given us strength to abide by our experiences. Despite all that if you just start like a jack-in-the-box some idea comes into your head and you start thinking, `Oh God would have been better if the boy was shaved off, or the girl was one inch smaller.' So what I am trying to tell you that this kind of temperament and

stupidity has to be left behind if you really want to enjoy life, otherwise you'll be very difficult for yourself and for the bridegroom or the bride.

So try to be nice and sweet, I decide that I am going to enjoy my married life and not to say that I am going to work it out.

You cannot work it out, you have just jump into the sea of it. In the same way in Sahaja Yoga also, we have to see that we have jumped into the ocean of joy. Are we also joy giving or not? All the leaders especially in every place wherever I go, I have to tell you that you have to be joy giving, yourself. For those who come and see you, meet you new people especially, they should just feel your joy. They will never be impressed by your ego or your superego unless and until they are possessed.

They'll be only impressed by your calm, sweet and compassionate nature, because this force is working through you can be seen. Not only on your face there is light, no doubt, but in your heart, there is light or not is to be seen and that light has to be welcomed, has to be asked to come in and this should be your prayer that `let this dynamic force work through me.' Now this dynamism is of a very different type. This dynamism has no heat in it, it has no anger in it, it has no destructive forces, it has no cursing, no frustration. Is a force, why I'm saying, no, no, to this, then we reach a place, then what is it? I've said *[UNCLEAR]* when you go on say, not this, not this, not this, then what? Because nothing else can be compared with that. That's why we have to take the situation, this is not that, this is not that, so when you are dealing with anybody, or when you are dealing with yourself also you

have to use the same method. This is not Sahaj, this is not Sahaj, this is not Sahaj, so ultimately what is Sahaj remains. It is a practice, a *[UNCLEAR]*, practice of your own understanding. For a small, small thing people feel insulted, there's a protocol there's a proper channelizing of that. Supposing I put this one there and that one here, this may feel insulted, it's like that, but this has to be here and this has to be here, so there's nothing to feel insulted about it or anything like small things people get upset with each other, I am upset. I will set you right now, how can you be upset? Is a common complaint, Mother I am very upset, I mean that means something wrong with me the way I have put you down there, on your settings, so best thing is now to understand that you are no more upset, you are quite fixed in Sahaja Yoga. Only keep on sticking on to your positions and this dynamic force will move.

Now your experiences of Sahaja Yoga are such a lot. You can tell them, you can talk to them, you can express them, we are making a book out of it, but these experiences are outside you or inside you. If you have an experience outside it is of no use. The spiritual experience has to be inside you, means you have seen something miraculous. Now what is the reaction of your being to it? Supposing you see a miracle something happens to you as a miraculous thing, then what is your reaction, to it? What do you feel with this? For example somebody told Me how they were helped to come directly to, to Bhuga, directly from the airport, to the Bhuga, without knowing anything where the program was. What should be the reaction of a person at that

time? We should see this, the first reaction could be, Oh God how we have come here, it's very nice this and that, but actually the reaction should be, that after all we are looked after by God. It's all done by God. He's brought us here. It's just to confirm your faith.

All these miracles are happening but you must have faith in yourself that you are a realised Soul and that you are a higher being and you are capable of doing such benevolence to others. This faith should be within you and just once you have this faith that you have all these things you'll have the self confidence of love. What is lacking is the self confidence in your love. If I do this then that person will take advantage, if I do that, that will happen. Many a times people tell Me also, “Mother why did you give so much money to that person? Why did you do that?" I said, “I did it that's all." But why I did it because I have faith. I have faith that doing good to others one day that person will be good to me. He'll be good to Sahaja Yoga.

So try to do good, don't try to cut anybody short, don't try to throw somebody out because somebody is something not up to your standard.

So this is also substandard, that we discard people on certain things. During this tour I think the Western Sahaja Yogis have behaved very well. They have been very kind and let us give them a hand, just give them a hand. There have been, I mean no accidents like, burning the skin and all that, but I saw some people still very hot and red in the sun the temptation was to much but still I would say that there were very few who really burnt their skins. Like that we always have some mishaps,

something so it all worked out well and you all are safe and sound and enjoying yourself. But now, today being also New Years Eve for us, so we have to take a vow what we are going to do for next year. How are we going to use this power? This should be our problem now nothing else. How are we going to use this power? So first is to imbibe love within ourselves because this is a power of love, first and foremost is. Now you will be going away today, meet people, here there are many people, Indians also whom you may not be knowing, meet them, you have to bid farewell to all your friends, meet all of them you are going away after one year you may meet, may not meet, so their your relations, they are your own so you can express your love to them and say how nice you felt and all those things, as if you are leaving your own Mother and going away because in you I live. Then the idea of love should be brought to some sort of a form. How are we going to spread this message of love to people? On two ways you can work it out. How individually you can do it and how collectively you can do it.

So I have to make one suggestion to the leaders that whatever suggestions come to you, from the people you must accept. You are just leader there because you have to just communicate with each other. You are not to dominate anybody, you are not to sort of dictate anything to anybody, but you have to be a communication person for Me and them.

So now you should see that how these people are giving you new ideas, note them down. Don't think that you are the only one who has ideas, get ideas from them. They

might get ideas from the Cosmos again. They may tell you something, this should be done and should be noted down and recorded, that yes this was said, this was to be done and then try to follow whatever is possible. If you are in doubt you can always telephone to Me and find out. But involve them in this dynamism.

Everybody's involved, like I told you last time it was on My birthday, I mean all of you could have sent Me a card individually it was all right, or you could have sent Me a flower or something. I have relations with you directly so it should not depend on your leader that when he says we'll send it and the leader should not say `without telling me you cannot send a flower to Mother,' and between flowers and Me you can't stand.

Your job is only to communicate, but you must take everybody into consideration. This is the point where I think some times the leaders go arbitrary. One of them was like changing the school, when you have the school. They brought the school from Melbourne, to Sydney and I was surprised I was never told about it. It is a serious thing. All such happenings can be told to Me. Also you can send Me a tape with all little things that are doing well, or you can write to Me, which I will be very happy to go through it and to find out. Before throwing out anybody from the Ashram, you have to send the photograph of that person to Me and ask Me if you could throw out that person or not. You have to respect them because they are Yogis. They are not ordinary students from some place that you can go on throwing them out.

So you have to give reasons why you want to throw them out. Every person is important to Me and why it is that

you feel that that person has to go by, that person will be helped by another who will be helped.

So you have to give substantial reasons for that otherwise I won't like it anybody thrown out, just because he answered you back, or that he said something to you. It has to be very mutually understood, that Mother has appointed these leaders because She has faith in them, so you should just talk to them and listen to them. Now there are people I know, who are always their habit of group forming. Whether it is x, y, z, whosoever may be the leader they can form groups and they are trouble shooters.

So anybody who tries to say things against leaders you should not, you should not listen to them, but in case you find really something very seriously wrong with the leader, you can write to Me. Always you can write, but I don't like people who have, just because somebody has not been nice to you personally, or may be something has gone wrong personally, that's why you are criticising the leader. If basically you find out what's wrong with that person and write to Me immediately I'll know that that's definitely wrong. I can make it out and there's no time spare for that, I mean I don't have to even say that all right I'll think, I'll just immediately I'll tell you this is wrong.

So to work it out this force within us and to understand it fully well, what is it we must understand a kind of a, not slavery, but an obedience. For example I told not to bring many big bags, I saw the boys today breaking their hands on these bags. Now those girls who bring heavy bags will have to carry their own bags next time. You

should point them out who they are and I'll give one bus for them, they have to get down to the bus take out their. It's definitely I'm going to do that. It is out of My love for the boys who have to take out the boxes. If you are buying something in any place we can make a device by which everything can meet you in Bombay [Mumbai]. You need not carry out with you, but today I saw them in the morning I was amazed how they were carrying such heavy loads, now that means you have no love for you don't understand, that how much it has to be done.

So little, little things can suggest that you are not in Sahaj. In Sahaj we think about others, am I troubling others am I in any way harming others, not is just a question of saying sorry, that's not in Sahaja Yoga. You just don't so something that you have to say sorry. There's no need to say thank you, but you do something that will create gratitude, express your gratitude.

So we don't believe in words, if you have gratitude for someone then give them a present, just saying thank you is just a word, give them a present, or do something good turn to him. Now if you go on like this there's no end to it but to come to the main point is this way, that we are in a whirlwind, it's not only Cool Breeze, it's a whirlwind now.

So what do we have to do? We have to move with it, we have to have the same speed, we have to have a complete nature of the same, we have to be one of that.

So it is within us that we see this and without we'll see that, but we are moving with speed the rest of the world is not, so now how to go round it and how to engulf it into ourselves. All these things are not weight for you

because you are realised Souls, it might be weight for people who are not realised.

You understand what I'm trying to say but still I feel some of you feel that I'm talking about others, not about you. Now think that it's all about me Mother is talking. It's all I have to do it, I have to be responsible and this sense of responsibility has to come to you that we are in the whirlwind and to take this whirlwind all around the world, I am responsible. What am I doing about it? Just you see like, you visit the center, all right we will visit at the center.

So what? People think that if they visit the center then they should be given all the blessings. Why should they be given blessings for visiting the center? Instead of going to some wretched place they are going to the center, which is a good place, so why that should be blessed? After all their already blessed so much, or they think that, Oh we have been in the collective, we have been this way. What have you done for Sahaja Yoga is very important and that has to be seen. How many people have you really loved, really loved, sincerely? We have to count, that's very important. Then what have we done for Sahaja Yoga constructively? You won't feel happy unless and until you have don't something. Say I'm a mother and a child is born to me, I just have to look after the child that's nature of a mother to look after the child, to do everything for the child, to get up in the night, so many times one has to get up that love compels you to do it, but if that love has not entered into you, it has not become part and parcel of your being, you will

not be compelled, you will be just compelled, you cannot help it.

That is the best way you should say that now you have dissolved yourself completely into this dynamic force.

So I'm sure next time when I come I will have better news, much better news, otherwise normally I go to any place they say, Mother this one has disappeared another has gone away, fourth one has run away and a fifth one is missing.

So this should not be such, it is your responsibility to see that Sahaja Yoga you work it out, for yourself and for others, with love.

So I for a Mother to see all of her children are going away I have said quite a lot, it's not easy to say much on such an occasion, but I have to gather up courage and time and decide that I have to tell them all about it, because now it is your responsibility to work it out. It's your responsibility.

In your own way think it, what can we do for Sahaja Yoga? In everything you can see Sahaj. You will get ideas pass them on, write them down, write your poetry, so many things can be done by all of you and there's no time to be wasted any more it has to be a very fast job, because this universe is standing on the blink of its' destruction and we are the only people who have to save it.

So it's emergency for us. In that emergency one has to know that the nature of Sahaj itself is working out everything, but if this does not work, in right time, then we'll have to have another world, which is another problem.

So we have to think seriously about it and understand the essence of everything and understand yourself why you do such and such things. Once you start this method not this, not this, not this, I'll be not surprised that your growth will be very much faster, very much faster and I'll see you as very well established Nirvikalpas, very soon. I bless you that you mature very much in your spirituality.

May God bless you.

Contents: 1988-12-30 **Serving Food, after Pūjā, Alibag (100 kms S of Mumbai), Maharashtra, India**

[Mumbai Sahaja Yogis came for the Pūjā, ate right away after the Pūjā and they were on the way to their buses to leave. Shri Mataji sends a message that they should come back. When they come back, Shri Mataji is not on the stage but in front of Her house. Shri Mataji asks the how could they eat before the visitors.] You should serve them the food first. You should be taking care of them.

[All foreigners are asked to sit in rows and everyone from the Mumbai collective serves them food. Shri Mataji walks between the rows looking and each person and instructs them what to do: serve rice here, dal there, etc.]

Contents: 1988-12-31 **Story about Śhrī Shiva, Alibag, Maharashtra, India**

(other year 1986) [A few Sahaja Yogis are sitting around Shri Mataji and Mr. Koli asks Shri Mataji if a certain story from our grandfather's time is true. The story is like this:] [There once came a man, very large and smart, walking on the seashore. “Now you have come back from fishing,

how were the waters and how much fish did you catch?" he asked the fishermen. One fisherman jokingly said that there were a lot of stones in the sea and less fish. The next day when all the fishermen wanted to go out they saw the sea was full of stones everywhere and they could not go fishing. They realised the man from the day before must have had something to do with it and they all went searching for him. After walking for a few miles they saw him sitting under a banyan tree with closed eyes. The fisherman who had been joking the day before went running up to him and fell at his feet and asked forgiveness. “Tathastu” the man said, meaning “Blessings forever” and then said, “Go, everything will be all right." From that day everyone in the village worshiped at that tree and said it was Lord Shiva.] [Shri Mataji said that the story was true:] Śhrī Ādi Shakti always follows Lord Shiva and that is the reason I am here now.

[After that all Sahaja Yogis go to the seashore with Shri Mataji and She is barefoot.]

Contents: 1989-0000 **Poem by Baba Mama, Tour, India**

I am taking an opportunity of presenting to you on behalf of the, should I say, the Nagpur branch of Nirmal Sangeet Sarita a few new compositions which we have created out of the left Swādhiṣhṭhān. I'm sure it will also reach your heart and where ever it has to reach.

This first song is an outcome of a question that has been asked of me several times, as to how do I feel as a brother towards Shri Mataji. Now this is a million dollar

question, how do I feel as a brother towards Shri Mataji? I feel like a brother towards Shri Mataji.

But it was a conditioning which prevented me for twelve long years to come and join this illustrious band. Now, out of the conditioning, I have written a poem, sorry, I have not. Baba Mama has written a poem addressing the sister in Shri Mataji and there's a peculiar word in Marathi, which is known as `agha', which can be only said to very intimate and very personal people. That word has been used in this poetry. I'm sure you will feel it on the vibrations...

The words are inadequate to describe all your qualities and praise them.

You have given the experience of divinity to mankind.

The words are inadequate to describe all your qualities and praise them.

I have experienced you in the notes of the flute and in the rhythm of the heartbeat.

You also exist in every moment of joy.

You are present in the high tide of the ocean.

You are the one who connects us to eternal love. You are the foundation of all religion.

You are the salvation of all our deeds.

You are the ultimate of all the essences.

You are the principle behind all human value systems. You are the purity of the formless.

You are the action behind all the duties we are bound to do. You are the very existence of life.

You are the melody of the music. You are the over flow of the river of love. You are eager to give generously.

You are the ocean of everlasting joy.

The words are inadequate to describe all your qualities and praise them.

Contents: 1989-0000 **Protocol for Sahaj Yogis from The Divine Cool Breeze, Vol. 3, Issue 8 (Aug 1989), pp.5,7**

[The following advice was given by Shri Mataji for all Sahaja Yogis. These are certain points to be kept in mind relating to Shri Mataji's, Public Programs:] 1. The photograph of Shri Mataji is not to be sold to anyone. It is only to be given free to genuine seekers at follow-ups but not at any, Public Programs.

2. No person (Sahaja Yogi or press reporter) should take any photographs during Shri Mataji's talks at Pūjās or, Public Programs unless allowed by Shri Mataji. Sahaj Yogis should be alert to spot and stop anyone doing so without prior permission.

3. No printed materials are to be sold at, Public Programs unless they are approved by Shri Mataji and intended for public sale. Other books on Sahaja Yoga which are approved by Shri Mataji can only be sold at the centers to genuine seekers. (No printed material should state curative attributes of mantras.) 4. At a Public Program no trading activity should be undertaken in rings, pendants, etc. They may be sold only to Sahaja Yogis at cost (without charging any profit.) 5. Any Sahaja Yogi desirous of publishing any books on Sahaja Yoga should take prior approval of Editions Marguerite, Switzerland. All copyrights are to be with Life Eternal Trust.

6. No unauthorized recording (audio or video) is permitted during Her talks at Pūjās or, Public Programs.

Audio and video cassettes are not to be copied by individuals. These should be bought from the official distribution center.

7. During a Pūjā or, Public Program no one should extend their feet towards Shri Mataji. It is very disrespectful.

8. Do not close your eyes or give yourself a bhandan in a Public Program or Pūjā unless Shri Mataji asks you to do so.

9. Shri Mataji's chair should only be covered (wherever She sits) with an asana (silk brocade cloth) bought for Her for this purpose. No Sahaj Yogi should use any of their personal sarīs or shawls for Her to sit on, walk on, or use in any other way. Anything used by Her should be kept aside for Her and not used again by anyone else.

10. On the stage, to the right of Shri Mataji's chair (facing the audience) keep a table with a pitcher of water and a glass (covered). On Her left side keep a candle on a stand. Keep the Virāta Chart on a stand on Her left. Keep enough chana ready to be vibrated and distributed as prasad after the program. No one should sit, stand, walk, or remain on stage during Her talk during Pūjās or, Public Programs. To the right of Her chair on the stage, have a table with a cloth and a framed photograph of Shri Mataji. It should preferably be a regular meditation photograph (the black and white one from India in the `Abhay-Dān' mudra) or any other one; we should be careful not to use any Pūjā photographs. Incense, in a holder, can be lit in front of the photograph. A candle and some flowers or a garland may also be offered.

11. The following are the colours of the Chakras to be shown on the chart: Mūlādhāra Coral red, Swādhiṣhṭhān Yellow, Maṇipūra Emerald green, Anāhata Ruby red, Viśhuddhi Sapphire blue, Āgñyā Pearl white, Sahasrāra All colours.

In general: 12. Shri Mataji's photograph should not be used as a wall decoration, as a protocol has to be observed with every displayed photo of Hers. On a daily basis, one should wash the photograph (if possible) with rosewater, apply perfume and kumkum, offer flowers, light incense and do Pūjā. If the photo is not being respected Her attention is likely to recede from it.

13. If one finds some consumable item left over after use by Shri Mataji one should not have it alone.

Only that which is shared equally amongst all present is prasad.

14. At the end of Her talk in a Public Program, Shri Mataji uses a certain method to grant Selfrealisation.

We do not have the authority to use the same method. If Shri Mataji is not present in person, a video tape can be played of Shri Mataji leading the process and the seekers can follow the steps from the video.

15. Sahaj Yogis should not leave to represent their center or country to visit another one without prior sanction from their leader. They should not stay in any ashram; their stay should be arranged independently or with a relative or friend Only persons carrying a letter of request from their leader as a reference may stay in an ashram if the host leader is willing to accommodate the person conveniently and the daily expenses are met by the visiting yogi.

16. For Indians: Do not use `genda' (marigold) flowers for stage decorations as they are associated with funerals.

17. About the Divine Cool Breeze: It is not to be copied, xeroxed, borrowed or lent. Each person should have his own subscription. Please keep the editor informed of any new centers that open anywhere.

A certain portion of the newsletter is reserved for news of events in various centers so please send your contributions.

***Contents: 1989-0000*, Public Program, South (Hyderabad/Chennai/ Combinatoire) India**

[SYNOPSIS!] [At the very outset we have to understand that we cannot create truth, we cannot organize truth.

Truth is, was and will be. We cannot cheat truth. We have to reach that point to receive it. It is not a concept, we cannot change it. Sahaja Yoga establishes the proof of truth and enables you to experience it. All the theories have come from truth but its experience is not there. Where the seekers of truth are misled, the results have been disastrous. In our seeking of truth we should be very honest with ourself and not gullible. When you come with a forthright attitude, the truth comes to you. You should shun people who are not truthful.] [Why should you worry about some one else's authority if he has the authority of God. God does not need Sahaja Yoga, it is you who needs Self-realisation. New corners should understand that they are not obliging us. It is better that a few people of quality come, than a large number of shallow people. Sahaja Yoga is not plastic which you can go on mass producing. It has to start, with a few.] [Lots of

bad influences have gone now. You have to transform people, if humanity has to be saved. It is a tremendous task. It is easy to do everything else. It is easy to be a professional, a doctor, a lawyer, engineer etc. People will go down in the history of spirituality who will save humanity. What a tremendous task it is to transform human beings. Therefore, be aware of yourself and your attention.] [It is not difficult to give realisation, one has to work hard to sustain it. Because one easily falls into thoughts. It is not a difficult problem to sustain it, if you practice Sahaja Yoga collectively, because all the ways have been given by Sahaja Yoga.] [Whatever we have achieved in our evolution has to manifest through our central nervous system.

In the orient, people believed that one should see eternal light rather than indulge in transitory things.

Transitory things exist, but they can be used within proper Maryādās. When you cross the Maryādās and over indulge in them, then they be come evil, simply destructive and fatal.] [The Eternal All Pervading Divine Power acts on molecules, vegetables, animals and human beings when they grow. The whole created cosmos is so well organized and looked after in all details, by the Divine power, but through māyā it covers it with ignorance. Through this, one easily falls into transitory responses and gets lost. All human understanding moves in a linear way and then recoils back. But the Divine radiates on all sides equally. You are like a computer, but the computer has to be connected to the mains. Once you come into the kingdom of God, his Government is benevolent, loving, absolutely earnest

and most efficient and above all it acts through its power of love. God almighty who created this world is more concerned about its well-being than you. Out of the mire and dirt of a pond, lotuses are born. They spread fragrance in the whole world and cover it with beauty. The lotus is so delicate, but it is open to the beetle who has thorny legs. In the same way in Sahaja Yoga your personality develops like a beautiful lotus, which has leaves but on which the water does not stay. When the Lakṣhmī Tattwa is awakened, such a person can stand on a lotus. He does not put pressure on anyone. His heart is fragrant like the lotus. Lakṣhmī gives with one hand, with the other hand she provides protection, like an umbrella which the father spreads over his children. Likewise, an enlightened entrepreneur looks after the welfare of his people. The movement of money is linear and many diseases are born by its greed.]

Contents: 1989-01-00 **Quote on Mahābharāta, Pratishthan, Pune, Maharashtra, India**

[To Sita Wadhwa:] You see, that [Mahābharāta] all happened because you cannot force anyone into marriage.

Contents: 1989-02-08 **Śhrī Chitta Shakti Pūjā, Chennai, Mr. Murthy's House, Tamil Nadu, India**

In the Kali Yuga one is wasting time trying to gain the attention of others, just for some transitory gain.

In this mad world where do Sahaja Yogis stand? You see the world running after transitory things, but we are to be

the seekers of the eternal. In modern times there are some new conditionings and bindings.

The worst binding factor is time. To save time we plan all the while, yet we find that everything works out of time [laughter].

A futuristic person is not yet a Sahaja Yogi. In modern times life is so hectic, so fast and the experiences of missing out are very harmful, for example, when people take an air ticket in their hand, they become nervous. They start shaking the moment they know they have to go to the airport. As a result they forget things and may miss their plane. But Sahaja Yogis must know that they cannot miss the plane, if they are real Sahaja Yogis. Sahaja Yogis have to be Kalatīt [beyond time]. If the Chitta is not in the present, then it is in the future, you are thinking of the next thing. With the attention on time, the point is missed.

The precious moment is lost. Therefore keep your attention at ease. You have to keep your attention in the center, watch what is going on, just people running up and down. Once we went to a wedding in England. People were so much in hurry to attend it, that when they arrived, the church had not opened [laughter].

We should not be futuristic, the attention is lost. In the moment, everything is remembered and every thing works but smoothly. After all what special work are we doing, only waiting at the airport. We should ask, `Are we enjoying ourselves?' If we cannot enjoy anything, then why are we doing it? The principle is that we should be in joy.

When we went to the airport in Pune, the plane was three hours late. All the Sahaja Yogis had come to see Me. All enjoyed the collectivity this time. Then I put My attention on all the Sahaja Yogis who had come to see Me at Hyderabad Airport. It gave all the new Sahaja Yogis an opportunity to know each other. All the Sahaja Yogis just enjoyed talking to each other and sharing their experiences. Enjoy the beauty of human relationship. I never do anything. I stand in `akarma'.

So you also stand as a witness.

What is the use of creating tensions and blood pressure? First thing, you must learn to get out of time consciousness. Then you will find out that everything works out with your time. One does not have to be overactive or lethargic. Everything works in its own time, the ways the ladies take their own time [laughter].

One of the blessings of Sahaja Yoga is that you forget time. Take the blessings of Sahaja Yoga.

We should be what we are, if you are a woman be a woman; if you are a man be a man. In Sahaja Yoga you have to master your manhood. If a man runs after a woman he is a woman [laughter], such a man should be sent to the doctor. There is some sort of a `bhoot' in him.

If you are always looking here and there, then your attention is not there. Attention should be very peaceful like a lake, which has no ripples, reflecting the whole creation, the complete creation of joy. Even a `kataksh' is sufficient to give realisation.

The media everywhere has neither joy nor any feelings. It creates a very wobbly attention. This leads to all kinds of physical problems. It is necessary for a Sahaja Yogi to

settle down his attention. Meditation on My feet settles the attention. To see that your attention must be absolutely clear, the eyes must be clear also. It is a state, you simply become a witness, like a wheel of fan is rotating, but it remains still.

You should just see, not think. If you enjoy seeing something, don't ask for the price. The joy and love that an artist has put in making his work, descends upon you like an ocean of joy, which you appreciate in a state of nirvāṇa. Think what can I give to the other. When buying sarīs, one has to also think of the poor weavers, what about their job. Everything has a principle behind it. If your attention is there, you can see the principle.

Fashion is such a vicious circle, the attention becomes slavish to fashion, everyone wearing the same thing blindly. Sahaja Yogis do not wish to live on transitory ideas, just laugh at all these things. We are not going to waste our energy on useless transitory thinking. We stand on solid footing, enjoying at a deeper level, enjoying the satire of the absurd. As Kabīra has said, “how should I explain to them who are blind." In this state we just enjoy and don't suffer the pangs. You see the satire of Kali Yuga and just enjoy it.

Let the people see in you somebody who is so different, let them see the purity, the compassion and peace in you. You are the advertisement of Sahaja Yoga, you are the light. That is the description of a Nirmalite. As Namadeva has said after meeting Gora Kumbhar, “I came to see the Nirguṇa and I see it as Saguṇa in you." What an appreciation of the other! See the inner beauty of each other and enjoy it.

In your attention you have to just say, `Let us have the purity of light of our attention.' I am at your command. If you say Mother come in my heart, I come in Your heart. It is not for My benevolence, I don't need Sahaja Yoga, it is you who needs Sahaja Yoga. It is for your benevolence that I am here. Receive the blessings of Sahaja Yoga.

May God bless you.

Sahaja Yogis [prayed to Shri Mataji after the Pūjā]: All the Sahaja Yogis bow to you O Goddess of Lajja and thank You for allowing us to worship You. May we all your children who have enjoyed the prasada of this beautiful Pūjā and who are so blessed by You, imbibe all the virtues You have so generously showered upon us. May we spread the message of Sahaja Yoga and bring glory to Your name.

***Contents: 1989-02-08*, Public Program, Chennai, Tamil Nadu, India**

Question: [To describe a Guru.]

Shri Mataji: A Guru has to take the full responsibility of the well being and righteousness of the disciple with the same intensity as the Mother. Guru is the one who connects the disciple to the Brahma Chaitanya. You cannot purchase him. If you buy a Guru, then he is your slave, he cannot be a Guru.

Question: What is the difference between Rāja Yoga, Bhakti Yoga, Japa Yoga and Sahaja Yoga?

Shri Mataji: Modern Rāja Yoga is like trying to move the wheels of the car without ignition. Rāja Yoga automatically manifests in Sahaja Yoga. As we take the food the digestive system goes into action automatically.

When the Kuṇḍalinī awakens, then you automatically get connected with Him. When you are in the kingdom of God, then your taking His name even once is enough. By repeating mantra jappa His name, does not mean you treat Him as if He is in your pocket. Bhakti can be of two kinds, firstly blind Bhakti , secondly enlightened Bhakti , that is Sahaja Yoga. Bhakti without connection with God us useless. It is like a phone call without the connections. As Śhrī Kṛiṣhṇa has said it should be Ananya Bhakti , meaning where there is not the other.

Question: All the rivers leads to the sea in different stages. How do we know when we have reached?

Shri Mataji: I think that you have reached the end of your journey. If you think you haven't, then better go back and come all the way.

Question: [The message of Gītā is addressed to Arjuna but its dictum is universal.]

Shri Mataji: The dictum of all the scriptures is for every one, however it is not in the words, but in the becoming of it. Why is there such a gap between a stith Pragñyā and a reader or preacher of the Gītā? Because you have to become the stith Pragñyā [realised Soul]. That is what I have come to do.

Question: [About education.]

Shri Mataji: Higher education is not enough, discretion has also to be deployed.

Question: Is meditation a mesmerism?

Shri Mataji: In mesmerism you don't get human awareness. In Sahaja Yoga your awareness is expanded and enlightened, it becomes unlimited. In mesmerism

they use your eyes which are open and then a person gets into a trance, while in Sahaja Yoga the eyes are closed during meditation and therefore cannot be used for mesmerism.

Question: Why is there a drought in Maharashtra when it is called a Yoga Bhumi?

Shri Mataji: Because they have started making alcohol out of sugar. Those staying in Yoga Bhumi should know what they are doing in it; It is a great responsibility who are born in this Yoga Bhumi that we have to get our realisation.

***Contents: 1989-02-12*, Public Program (Hindi), Ahmedabad, Gujarat, India**

It is not difficult for Me to give realisation, but Gujaratis must overcome their attachment to money.

***Contents: 1989-02-13*, Public Program (Hindi), Vadodara, Gujarat, India**

(other date 0100) People look to the West, but happiness does not come from material things. Today you have one thing, tomorrow you want another. Earlier expensive Gurus was the fad, today drugs have replaced them. They take drugs that spin the brain, then they listen to jarring pop music. Thus their limbic area has become numb and insensitive; so they need sharper and deeper sensations and stimuli. Is this what their freedom has given them?, how to ruin their life[s]. They try to express their freedom in an outward manner.

They can colour their hair or dress up the way they like, they could be vulgar and extremely ridiculous as in Halloween.

America has become poorer. Where has all the money gone? What is the use of such progress, that drives people to the point of desperation that they commit suicide. Switzerland, Sweden and Norway have the highest standard of living, yet they are in competition which country commits more suicide. When we see someone ahead of us falling into a ditch, then why should we follow him? You work so hard for your family, what about working a little bit for your inner self, your joy. The person who achieves Self-realisation becomes `smartha' [equal to one's meaning]. He forms no habit, he cannot be overpowered, he settles down in such peace, like the centre point of a wheel, which is still.

Likewise you witness everything, but are not affected.

The rights of a man and a woman are equal, but they are not similar. This is what has to be understood by freedom to women. The position of a woman is like Mother Earth. She wears soothing green, she is the support, she is patient like a mother and forgives our sins. A wife is not in any way inferior to the husband.

I think she can become more powerful, if she becomes aware of the responsibility of her power, In India she can become more powerful, if she becomes aware of the responsibility of her power. In India it is said “woman should be worshipped", but the woman should also be worthy of worship. You can get happiness from a husband-wife but joy only comes from the Spirit. Ātmā is beyond happiness and sorrow, it emits only joy.

Contents: 1989-03-03 **Talk to Sahaja Yogis (Marathi), Nagpur, Maharashtra, India**

[SYNOPSIS!] [Mother's place is something very special and one gets reminded of many things. Sahaja Yoga should spread in Nagpur, this has come to My mind many times. But sometimes the people from Mother's place keep away from her. They don't observe what lies around them. A thing at a distance can easily be noticed but where we stay, where we have spent our lives, people from that place are so close that they cannot easily recognize the depth in us and that is why Sahaja Yoga has started so late in Nagpur. Because of My childhood here, abundant Chaitanya spread in this area and a lot of work has already taken place in a subtle manner and I knew that this all will flourish one day.] [I visited a lot of places and met a lot of people because of My father who tried to visit each and every place to spread the freedom struggle. When I was about nine years old Gandhiji used to call me `Nepali'. He used to respect My ideas and plans. His Ashram at Bhajanavali was all based on Kuṇḍalinī, wherein all Chakras are described one by one. I told him to follow a particular sequence which he did in great details, right from the first ritualistic principle up to Christ. Everything was there, Allah hu Akbar, etc. He used to consult me often.] [Those people who came in contact with Me since My childhood, still remember Me. Just yesterday, My school teacher had come here to the program. Maybe they have some inner knowledge and force that binds them to me and help them to recognize me after so many years.] [When I was in Science college I had participated in the freedom struggle `Quit India' in

1942. The whole police had come there along with a canon to scare the students. I alone stood there at the gate facing them. A year ago at a Pune, Public Program My principal Sahib Śhrī Kṛiṣhṇa Modi had come and while coming to My feet he started sobbing and saying “see, I have recognized you that you are Shakti.

Without being a Shakti herself a young girl of seventeen cannot gather so much courage to face the police alone.

And today I am seeing its manifestation. The moment I extended my support they removed me from there."] [Those who know Me from My childhood recognize me even today. There is only one reason for that and it is called `Love'. Because My love is `Nirvyajya, Nirpeksha', without any expectations. Because of that Nirvyajya love these people still know Me. In those tense times My mother used to say that they had no identity of their own. We are known as Mātājī Nirmalā Devī's mother, Mātājī Nirmalā Devī's father.

When you are so small, this can be only because of one reason `only love'.] [Right from childhood My nature was such, that I gave whatsoever others demanded. I had a lot of love and compassion for all the people. That is why people also have a place for me deep within them. At that moment I was already aware of the bad qualities of the other, but, I knew if he got the Nirvyajya love then one day or the other, he is bound to come to Sahaja Yoga and will see God Almighty. And that is why this Nirvyajya love must come in all of you. In it one does not expect or desire anything. If some one gives you something or not how does it bother you? All these things are perishable.]

[I never talked about Sahaja Yoga in My childhood. However roy father knew about it, no one else.

My father explained it to My mother because she had some Divine dream about Me. She had desired to see a tiger when I was to be born and had many such dreams at that time.] [Mainly I have seen one thing about Nirvyajya love. In school, college or neighbourhood, everyone had known about Me. I was wondering because they were not knowing any other people. My brother used to wonder and say, `how people know Mātājī Nirmalā Devī didi.' Girls used to tell him, “Yes, we know you are Mātājī Nirmalā Devī's brother only." He used to say “do I not have any identity of my own?" Only through this Nirvyajya love can you befriend the multitudes. All My, friends used to write so many letters that the college office used to wonder what's going on. “How this lady gets so many letters?" Then I was married to a very orthodox family wearing a big veil, not expected to speak, touch everyone's feet. At that time what did I do? Gave Nirvyajya love to everyone. If they had any problems I used to solve them.

They love me so much that even if I go to Lucknow for a day, the entire family would gather around Me and not leave Me. All such roles I have played.] [So everything is in a way so, enchanting. There is a sort of a very loving atmosphere. While speaking to people one must speak lovingly, politely. If you denounce them or insult them by putting them in their place, it is totally wrong. Talk politely, with compassion, do everything with Nirvyajya love. You may not know the extent to which it could help you in future. For example all My brother's friends

respect Me as their sister. If I just give them a hint, they would move heaven and earth. I just cannot imagine what I have done for them. Whatever I have done for anyone, is that I have only loved them. In love, it is not that one does something for the other. Whatever love I gave them was for My own satisfaction and the reward of that satisfaction is so big, that any amount would! not be enough.] [The love should be Nirvyajya meaning love without vested interest, without any expectations. It should be free of self interest, that I am doing this, I have done this for him, etc. This is not a good attitude, in fact, it is wrong.] [In Sahaja Yoga there are some `old' Sahaja Yogis. I have very strange experiences about them. Now you are the people who are initiating this, founding this. Sahaja Yogis are at the foundation, if the foundation is shaky then the building will collapse. Suppose you give realisation to someone, what does it mean? You did not give it.

So one must say that `I am akarmi,' `this awakening is given by Shri Mataji' or that `this person has got his awakening.' One should not go about saying `I have awakened his Kuṇḍalinī.' So this feeling that I have given something, `have done this,' should never be there. But My reading of human beings tells Me that those who come to Sahaja Yoga in the beginning get this sort of false pride, “We are very old Sahaja Yogis, we are the very first few Sahaja Yogis." As Sahaja Yoga keeps spreading in the same proportion this false pride also keeps mounting up “that because of me so many Sahaja Yogis crossed the ocean of illusion."] [By now, more or less all such people are thrown out of Sahaja Yoga

because of this false pride. I have observed that all people who nourish this false pride get caught up by bhoots. Their ego keeps bloating so much that they feel uncomfortable in Sahaja Yoga. Then they get angry. They think about themselves as sort of self-appointed people in charge of the whole thing, `we are running this whole show, we are behind in keeping everything intact.' As a result the humility that is most essential, disappears and the love vanishes and this gives rise to those unwanted fault of illusions.] [There is another defficiency that I notice among old Sahaja Yogis; that they try to create new ideas, ways, mantras and then proclaim it in My name. Don't try to create Sahaja Yoga. To always do something new, comes from the Western mind. Sahaja Yoga is traditional. Now you have got the fruit. What is now to be done after the fruit? I have told your exactly what to do and how to do it. We don't believe in forming new groups. Such tendencies come from politics.

So don't try to invent new things or say `Shri Mataji has said this, so you better do it.' They invent something and use My name to make it authentic and then get caught up in this self knitted web. You should refute all this and say `I would not proclaim any absurd thing, I will continue to do only what Shri Mataji says.'] [If you get some new ideas or concepts, you can write to me about it so that I can study it and if it is correct, I shall indicate accordingly. This should be like this and not like this, that I will explain to you. The moment `I' appears, Sahaja Yoga ceases to exist. `Not me', this one thing must be imbibed within. Where `I' manifests, everything finishes. If you are a person with an angry temperament, then

better reduce your temper. Whatever number of hot tempered people had come to Sahaja Yoga all have gone. If you have a hot temper you must study from where it comes. If it is from the liver, you must cure the liver. But you must calm down.] [During Pūjā one gets very peaceful. Till that time when we have broken down our attitude of getting wild at every little thing that happens around us and till we have risen above it; it is difficult to progress.

That is why one must strive hard, not just to control the temper but completely remove it from one's being. In Sahaja Yoga there is a way to do it. How to do it, one must study and understand. The most important thing is that everyone should come to the centre. If any one thinks that he can do it alone, single handed, in his own privacy, it is of no use. If you do not come to the centre you will not achieve anything. One has to go deep into it. Through the depth one must befriend others in the centre. Through this friendship we have to learn the laws of our Vishwa Nirmalā Dharma in such a way that you imbibe them in your being.] [We don't approve casteism, high or low or fundamentalism of so-called religions, meaning those religions which are followed blindly. The true religion we honour but external rituals and dogmas we don't approve. Widowhood is not approved because it is a false notion. It is an injustice forced by men upon women. Do not be afraid of any social stricture of any sect. Say `Mother has ordered us to put kumkum on our foreheads.' Walking around with blank foreheads is not allowed. Those who accept themselves as widows are basically wrong because widowhood, if it had been right,

would have had to apply on gents as well. Gents don't have widowhood, then why ladies should suffer widowhood? Men have brought in this widowhood for the ladies to suffer agony. Except this, I feel they don't achieve anything else.] [Another aspect where Sahaja Yogis get caught up is worshipping a wrong Guru. This is very dangerous, anytime the Guru can enter your being, whatever he might have done, you must sincerely try to wash him off your being and cleanse yourself. There is nothing to mind or feel disheartened, one must not nourish wrong concepts in this regard. Even if a small bit of it is left unattended it keeps on growing and goes out of hand and becomes like a big tree. Even if a little bit of it is left, unattended within be sure that your vibrations will disappear. If the Guru Tattwa is catching, get rid of it by shoe-beating. Even the subtlest of things effects the inner self, one must be aware of it all the time.] [Sahaja Yogis who come from outside of India are a mixture of many different types.

Some are very deep, they immediately go to the core.

Some are half baked and some are just useless. Your behaviour with all of them must be polite and proper. Slowly, you will be surprised to see that those who are not earnest will automatically go away on their own.] [Those who have not yet properly understood Sahaja Yoga from within should be helped. You should call them and work on them. Whereas I find that as soon as they come, you announce that they are caught up by bhoots. In Maharashtra, we are a bit harsh while placing the facts, “Hello, you are caught up by so many bhoots, better go, get lost." This bluntness possesses us at times.

When I ask someone why have you opted out of Sahaja Yoga they say, “Mother, they have clearly said that there are dead spirits in My house and that I am also possessed by the bhoots."] [When I ask the Sahaja Yogis they reply, “We only told the truth." But the thing is even if it is a fact: one has to say only that part which will be benevolent to them. Are they benefited by what you said?, on the contrary they lost the opportunity of Sahaja Yoga and have left. When you are to speak the truth it is not necessary to be sweet and sugar coated but it must be benevolent (hitkari). Speak in a manner that nourishes the others. If they have a problem, try to understand it and assure them that we can eradicate it from the root. Why say it is a bhoot? When you say “you are caught by a bhoot", that person would say “the doctor has never told me that I am possessed by a bhoot, why are you telling me that?"] [It is good that now I have clearly told you these things. Till this day I have not told what are the problems of the new Sahaja Yogis. This has to be properly understood by old Sahaja Yogis, so that they give Nirvyajya love to those who have just come into Sahaja Yoga. But somehow instead they always try to force themselves to be in the front. You can pinpoint the one who is sitting in the very first row is a very old timer, better described as `oldy' and he must sit in the front. I am someone special, I have some special calibre", meaning that they must occupy the front positions. You can see that he is useless. If any assignment is given to him, he will immediately delegate the job to some one else, `You do this, you do that.' And he himself will keep roaming around and put every one else to work. Work

delegators of that kind try and shepherd the sheep sitting on the camel.] [This is the situation. Then when I say You better quit Sahaja Yoga, they suddenly fall down, “Shri Mataji I am such an old Sahaja Yogi." I understand you are not only old but also worn out so better leave us.] [Everyone is kindly requested to humbly and with great reverence firmly vow that `I have not yet achieved anything, I have got to rise much more, I give light to others only because I get more enlightened while doing so.' And you should give light to others also.

Some people are very old and worn out and those who come today are very highly evolved. Thus from experience gained on many occasions about the behaviour of the old Sahaja Yogis, I have decided now to tell them that “better you check up for yourself whether you yourself are caught up by bhoots." These bhoots are of the ego. You must first see whether you are possessed by the bhoots of the ego, because of that you are going to lose. For a while it is pleasing that we have become respected people that we have got the power. But if one wants to achieve power after coming to Sahaja Yoga, it is better that the Sahaja Yogi does not do Sahaja Yoga. This is the thing.] [Misappropriation of funds is totally banned in Sahaja Yoga. It is against Dharma. Be careful with money. Do not use Sahaja Yoga for gaining money. Profft can be made outside of Sahaja Yoga. It is important to be innately righteous. Its result is very bad. One person had misappropriated just little money, poor fellow, his son expired. Then recently one fellow suffered heart attack. He had messed up a small amount. Just when I inquired about a few things he got angry, within eight days of

that, he died.] [One should not tell lies to Me. One person came to Me and started telling lies about a certain girl.

That person is now down with paralysis and has lost his speech. You must not tell lies to each other.

Cultivate love, not competition. No leg pulling nor back biting. Because now you have entered into the kingdom of God Almighty, you must remember the laws which are applied there. There we cannot tell lies, nor misappropriate funds nor aggress others by exerting power. If you leave these three evils then all the blessings of Sahaja Yoga are upon you. Then male-female related confusions which are due to uncivilized behaviour, disappear. If this does not happen, then he is not a Sahaja Yogi. Addictions automatically disappear, but these three weaknesses remain. The most terrible is power consciousness, the desire to rule over others. Wherever you find Sahaja Yogis who are after power be sure that they will disappear one day from the scene.

Some strange incidents take place to such a person which takes him off.] [In Sahaja Yoga, there are many people who keep running ahead in the forefront all the time. One should not unnecessarily come forward or offer himself all the time `Shri Mataji's feet have to be touched...' Why? When My feet are already in your heart, what more are you going to be benefited by touching them? This should be the attitude. If someone rushes to the front remember that next year he is going to disappear. Śhrī Bhairavanath is enacting this. Anyone who keeps coming to the front too much severs his head. I tell him be patient, but he does not listen at all.] [It

means that there are two forces acting all the time. One is centripetal and the other is centrifugal.

One pulls you to the core and the other forces you away from the centre because there is not so much space for everyone in the Kingdom of God.] [Now everyone wants to directly correspond with Me. I don't have so much time to individually attend to each letter which is twenty-five pages and if I happen to read it, it is full of trash, my mother is like this, my mother's uncles, brothers, etc. etc. What have I to exchange with them? The Sahaja Yogis are all relatives and all our other relatives have nothing to do with me and also should have nothing to do with you either.

Until your relatives come to Sahaja Yoga, I have nothing to do with them nor you have anything to do with them and nor God has anything to do with them.

So don't narrate things about them. Let them take to Sahaja Yoga. If some one says take me to Shri Mataji, like he wants to be recommended, he may be so and so to you, but what do I have to do with him? To establish his contact you should give him My photograph and let him work it out with it.] [Never take to curing directly. Sit before the photography only. There are only three kinds of diseases; diseases of the left side, right side and thirdly from the central channel. The diseases of the left side are psychosomatic, those of the right side are physical/mental and those of the centre have problems of the wrong Guru or are practicing unauthorized knowledge. If you can master these three types you can easily tell every kind of problem on the photograph only.] [Soon we would be publishing a book on these diseases

then nobody can say `Shri Mataji has told me like this, that, or the other.'] [One must remember that there is no need to meditate for hours together, just ten minutes is enough.

If one needs so much time to meditate, he is a fool. Better avoid this madness. Because if there is some place and there is a gate to enter inside, how much time does it take to enter through the door? But if you decide to climb the mountain first, then it will take more time. Why climb the mountain?] A thing that is simple, if it is made complicated, then it is not Sahaja Yoga.

[So today's speech is very important and it should be translated and sent to all the centers.]

***Contents: 1989-03-04*, Public Program, Nagpur, Maharashtra, India**

[A fanatic organization called `Andha Śhraddhā Nirmulan' tries to disrupt the, Public Program. They accuse Sahaja Yoga of blind faith and superstition.] On the contrary Sahaja Yoga is against blind faith. Sahaja Yoga is enlightened faith.

[Shri Mataji asks the Police Commissioner to verify for himself. He gets his realisation ad feels the cool vibrations. Then he disbursed the mischief mongers and the program ends blissfully.]

***Contents: 1989-03-05* Talk to Sahaja Yogis (Marathi), Nagpur, Maharashtra, India**

Mother?s town has a special significance. Old memories of this place ashes before the eyes. I always felt Sahaja

Yoga should spread in the city of Nagpur. People stay away from their mother in their own homes.

They don?t see things that are around them. Persons attention easily goes to things that are far away from him. But where we stay and where we have been staying for a long time, people over there are so close to us we cannot understand their depth which is why the work of Sahaja Yoga started very late in Nagpur. Because of My stay on this land during My childhood, this land was blessed by My vibrations and most of the work had been completed already at a subtle level. I knew that one day all these things will grow.

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Contents: 1989-03-06 **Shivaratri Pūjā (Hindi), New Delhi, India**

First of all, the thing that was created in this universe was Śhrī Gaṇeśha. But even before Him and also before the Ādi Shakti, the essence that was present, we can call it as Sadāśhiva Tattwa, Sadāśhiva. The power that emerged out of Sadāśhiva Tattwa was what we call as Ādi Shakti.

So He is the first thing to exist in this universe, still exists and shall eternally exist. It may be in a dormant state in the beginning..... No creation takes place when it is in its dormant state. But at that time of its awakened state, all kinds of creations take place and then all incarnations come and all types of work are done. Thereafter, it goes into the state of sleeping, which we call dormant.

So before sleeping into the dormant state, we must step into that awakened state that is the Shiv Tattwa.

It is a blessing for an Indian to understand the Shiv Tattwa. Of course, it is different for the people living in India, either Indian or the foreigners, or the foreigners outside who are influenced by the Western culture. But most of the simple people living in India believe that this non-destructive power is nothing but our Shiv Tattwa and the rest of it is destructive.

Everything is destructive and the temptation to run after these destructive things is not wise. Destructive things are there where they need to be and let them remain within their limits. But by giving more importance than needed, they eventually lead us towards destruction only. We should try seeking things that are Shiv Tattwa only, which is the goal of all our actions and deeds and focus, as well as the source.

People forget about these things in the foreign countries. In the West, people give much importance to the destructive things by running after them. They feel these things are of great importance and they can take advantage of it. Probably most of the people even do not know about this non-destructive power.

And those who understood started seeking it in their contemplations, in scriptures and in such things until they concluded by building up a big thesis about it. But it does not possess either any life or any strength in that. That which has life in it is the Shiv Tattwa. We are aware of that which is Shiv Tattwa and know that everything works through this non-destructive power of Shiva Tattwa.

If by any means our head goes out, then also we are alive. If by any means our hand breaks, still we are alive.

If our legs break, then also we can remain alive. We can remain alive even if our backbone breaks.

But the moment the heart stops, where there is Shiv Tattwa, we cannot stay alive any more in this world.

That is why we must know about the Tattwa of Shiva, that it is extremely innocent. Innocence does not mean idiocy. Innocence means auspiciousness. It is exceptionally auspicious. For example, if you spread an auspicious thing here and it attracts a tiny marking over it, it will immediately be visible. Similarly, in the case of Shiv Tattwa, the moment there is a slightest possible mistake committed, it is immediately exposed in the light of the Shiv Tattwa.

Now you understand Shiv Tattwa in this way, what is the essence of the Shiv Tattwa in our lives? It is like the vibration that you have known today. The vibrations that you experience within are the light of this Shiv Tattwa. Until this Shiva is awakened within you, unless the spirit is awakened within, you can neither attain nor experience this Shiv Tattwa. You cannot know it. The very feeling of it is by itself an experience. This should be called as Via which is the Veda. This is known as the knowledge that is the Gnyan. This is what Shiv Tattwa is.

Now whether to accept it as Shiv Tattwa or not is up to you. You should not doubt the Shiv Tattwa, rather think of whether we are enlightened by Shiv Tattwa or not. The greatest importance of Shiv Tattwa is that it is nothing but love. It is the source of love. The most important thing is to open your heart. To accommodate the Shiv Tattwa, one needs to open his heart. One must live in complete joy, keeping his heart completely open.

Now we have no knowledge of the obstacles that come up in its way. First of all, there is our own selfishness, “I, my, my husband, my children, my house" and what not. Wherever there is an element of attachment, the Shiv Tattwa is finished.

Now you look at Shiva, where does He live? In Mount Kailas, where no one can live. He resides there.

What kind of clothes He wears, you all know. What are His decorations? The clothes that He wears are His decoration. But for Him, the rest is not required or even bothered about, the kind of arrangement that would be available for Him.

For us, first of all, we start planning even before our visit a place. We speculate what will be the star ratings of the hotels there or what kinds of arrangements will be there, whether this thing will be all right or not, how are we going to stay there, whether this particular thing will be available or not, what types of arrangements will be there and what kind of food will be available. But He is not bothered about all these things.

The identification of a person blessed with Shiv Tattwa is that he can live anywhere happily. Ask him to sleep in jungles, he will sleep there peacefully. Put him in the palace, he will live in the palace happily.

He will rest in great joy. Shiva is there wherever he goes. There is no greater joy for him that he desires to seek. Being in complete joy himself, from what else is left for him to seek joy? Everything else is just rubbish to him. He has already attained that which is real and supreme. That is Shiva. He is so much immersed in that joy of

Shiva, what else could be more special for him that could stop or influence him? There is nothing like that for him.

From this you can know that if Shiv Tattwa is working within, then at first one becomes such a personality which we call as Auliya. He can sleep anywhere with ease, can eat anywhere and at any time can sleep for a long time. This clock stops because you become kalatīt. There is no planning when to go, when to return or when to do what. Everything just works out as it should. If it is happening that is also all right. It is like now you wish to sit down here, so you keep sitting down there until you wish or you feel to sit somewhere else, so you shift and sit there. There is no worry in it that the time is running out.

Contents: 1989-03-00 **Pūjā or Talk to Sahaja Yogis, New Delhi, India**

Whatever be the fault the mother brings around her children with her love. She can overlook many things, but she corrects in her own way. Through our love we can absorb the defects of others and cleanse them.

The Lotus does not put pressure on any one, like have done this', I am this, the should be dropped; or this is `mine', the responsibility of looking after `mine' should not be there. Just be in joy.

Work keeps going on and business carries on, but the greatest joy is in giving others. In love you know what the other likes. How to communicate your love for others, is the greatest thing.

One should also know how to spend money. If people know how to spend their money, then there would not be

so much misery in the world. In fact the rich people have more problems. It is seen that when prosperity comes, the people become indulgent. Liquor shops open up, women of ill repute start flourishing, etc.

First the Lakṣhmī Tattwa is established; When a person attains balance through Self-realisation then the Mahālakṣhmī Tattwa settles within. In such a state a person may be having nothing yet having everything.

It is the state of knowing the Ātmā. The Ātmā enjoys the bliss of the Ātmā. The fractional outside pleasures belong to the ego. Therefore, it is important for us in Sahaja Yoga to establish our rebirth today.

Contents: 1989-03-21 **Birthday Pūjā, Suryavanshi Hall, Mumbai, India**

[SYNOPSIS!] [I really don't know what to say about all these presents you have brought for me, actually you all are My presents. To see your Chakras in good condition and to see your Kuṇḍalinī flowing is a present to Me. The essence of matter is that through it, one can express love, that is why one has to express matter as a present. In your heart there are many emotions which are to be expressed. When you cover matter with these emotions of love and give it to Me, it is very precious to Me. When ordinary glass is covered by mercury it becomes a mirror, in the same way, the matter covered by your love and given to Me, becomes a mirror of My reflection. When love is expressed in words one gets overwhelmed, but through a gift it can be expressed. But to express your love you need not use expensive presents, a very simple artistic and ethnic thing representing the place

you belong to is the best. Also the size should be small so that I don't have to build another house for them.] [In the same way offerings made in a Pūjā express love, that reflects and improves the atmosphere. A little offering of kumkum can be very cleansing. However, matter should not be used for self indulgence but for the expression of love, only then will it improve the atmosphere. In the same way, an artist tries to create something to communicate his love for humanity.] [When I see all these flowers you have brought Me, I think of you who were flowers before and have now matured into fruits. This gives me the greatest pleasure.] [I am very happy that a new ashram has opened in Delhi. Now Ashrams have started all over. Sahaja Yogis who retire should shift in Ashrams. Grand children should also shift in Ashrams. The grand parents can look after the grand children and enjoy the company of each other. Children are better disciplined by the grand parents than the parents. The parents could visit the children in the Ashrams.] [While you achieve your personality in Sahaja Yoga you also realise the glory of others. There is no difference between one Sahaja Yogi and the other. No Sahaja Yogi should think himself superior than another. No Sahaj Yogi should try to give new ideas about Sahaja Yoga. Don't try to create Sahaja Yoga yourself.] [All attachment to money, blindness about scriptures, religion and fanaticism has to go. No books about Sahaja Yoga are to be sold in, Public Programs. My photograph is to be given free. All books or pamphlets should be confiscated that have not been sanctioned by Me. Any books with mantras should be immediately withdrawn. Be law

abiding and do not resort to any violence. Those who have printed books without the permission of the Trust should be confiscated. Please do not bring sick people, they should be told how to work it out with the photograph.] [Please do not bring individual presents or presents of gold. We have to build many projects and you should start saving some money every month for that. Presents should be collective. Every one should take a vow on My birthday that he/she should at least try to bring fifty-one new Sahaja Yogis on My next birthday. You can easily do this if you go around in groups to the villages and new places. Use simple and loving language. I hope next year you will give me this new type of present. This is My desire, I hope you will fulfil it.] [May God bless you.]

Contents: 1989-03-25 **Arrival and Encounter with Ravindra Jain, Airport, Kolkata, India**

[Ravindra Jain receives Self-realisation in the plane. On arrival, he insists in carrying Her vanity case.] Shri Mataji [is reluctant]: It does not look nice that men should carry a lady's vanity case.

Ravindra Jain [in tears]: Because I am blind I cannot even carry my Mother's case.

[Shri Mataji, in order not to hurt his feelings, allows him to carry it.] Ravindra Jain [whispers in Shri Mataji's year while She is getting into the car]: Mother, I have written a bhajan for you.

[Shri Mataji asks him to come to Her in the morning.] [A bit later to a Sahaja Yogi who is asking Her when would She come to his place, Barrackpur:] To how many places,

all over the world, can I go personally. I want to go... but I am thee, so don't worry.

Contents: 1989-03-26 **Śhrī Mahālakṣhmī and Easter Pūjā, Pendal, Frooti Factory, Barasat, Kolkata, India**

[SYNOPSIS!] [From amoeba to the human stage is an evolution through Suṣhumnā Nāḍī. Through the Suṣhumnā Nāḍī we ascent towards Mahālakṣhmī Tattwa. For the establishment of the Mahālakṣhmī Tattwa, many things have to be observed.] [Firstly, the Goddess Lakṣhmī holds in her hands two lotuses of pink colour. One's heart has to be of that colour (gulabi) which is always warm, welcoming and giving comfort. Even a beetle can rest in it.] [A lotus is also so beautiful. One must behave in the same beautiful manner and speak sweetly. When it is resting on water, with its fragrance it attracts. Like a capitalist it has everything; beauty, fragrance, but it is waiting to give to others. The one who only thinks of himself cannot attain the Lakṣhmī Tattwa.

A Lakṣhmī Patti is always ready to help others and give protection to those in need. He always does for the benevolence of others. For example if he is in charge of an organization or an entrepreneur then he is always thinking of the worker's welfare, comfort, offering hospitality, looking upon them like the father of the family. A miserly person can never attain this Tattwa.] [If you are in the centre, you can become the Lakṣhmī Tattwa but also attain a reputation like a renowned name, of which your children would be proud of, as in case of old reputed firms. The balanced state of Lakṣhmī

Tattwa is to be attained. With the one hand the Lakṣhmī gives. Gupt (concealed) gift should be given about which no one even knows. There should be no strings attached with what you give.

They should not boast about it. However, it should bring joy to the one who receives it. There is so much satisfaction in giving to others. Everything is created for giving. Whatever we decorate in our house, is to give comfort to our guests.] [This is the power of love.

So far we have never used the power of love. The power of love is very unique. It is very easy to use the power of sword, but the power of love is so much more, that we forget the power of sword.] [`Nirwach', is a love which is free of any strings. No one can understand how the Mother is going all around the world just out of love. It is simply the joy of love. It is just looking at Sahaja Yogis I get so much joy that I am thoughtless. Like the waves of ocean rebound back and create patterns, in the same way I enjoy the way the whole thing works out.] [Some are rich, some are poor, there are transitory things; look into the heart within and enjoy that love. With that love you elevate and once more rise to greatness.] [We are a category of people who just love others and go where ever there is love. Anyone who just loves gets healed automatically. When we go out of the house we should inform our Mother or wife, this way her Shakti of love always remains with us.]

Contents: 1989-03-29 **Conversation with Lisa, Ashram, Kathmandu, Nepal**

[En route from the airport, as Shri Mataji crossed Pashupati Nath Temple, She fondly recalls Her previous visit in 1977, when Rajesh Shah had the vision of Her as Lord Shiva. When he stood at the threshold of the temple, he saw Her rising from infinity and entering infinity. The experience transformed him and he became completely surrendered.] [Lisa enquires about the erotics built on the outside of the Pashupati Nath Temple.]

Shri Mataji: The Tāntriks told the artists who were decorating the Temple that the Goddess of Thunderbolt [Śhrī Viṣhṇumāyā] was a virgin and if they put erotics on the outside then she would not come there and thus the Temple would be saved from rain, wind and lightening. In India also they befooled the artists by creating a superstition that erotics distract the evil eye and under that pretext they built them in Khajuraho and Konark. They tried to connect every human endeavour with sex because they claimed that God could be reached through it. They indulged in pornography and wrote texts like Kamasutra. Thus they started fertility cults.

Lisa: Is Linga the sign of fertility?

Shri Mataji: When the Ādi Shakti separated from Sadāśhiva, then She took His pradakshinā in an elliptical movement to garland Him. Thereafter, in the abstract, Śhrī Sadāśhiva, the eternal witness, was symbolized as the lingam and His Shakti making the pradakshinā was symbolized as the yoni. It represented the path of ascent.

Lisa: Could you please tell us a little about these Tāntrikas?

Shri Mataji: Tāntrikas followed Satanic practices and they fooled seekers into believing that they could reach God

through secret methods of sex excitement. When the Kuṇḍalinī is thus insulted, she freezes and the attention of God Almighty who is watching through the deity of the Chakra ultimately recedes. The dead entities from the collective subconscious and the collective supraconscious start entering the conscious mind of the seeker and overpower him. Then like an obsessed soul, the seeker starts taking the orders from a Guru who has hypnotized him.

Lisa: How do they hypnotize people?

Shri Mataji: Tāntrikas do tratak. They put their eyes on your eyes, means whatever negativity they have accumulated in their eyes moves to your eyes. This is how negativity passes on. When this negativity enters the person he feels very powerful. It is nothing but a possession. Flirtation also works the same way.

Lisa: What is the relationship between sex and spirituality?

Shri Mataji: Absolutely none! At the outset it must be realised that the Kuṇḍalinī is placed in the sacrum bone at Mūlādhāra. Much lower than Kuṇḍalinī, the Mūlādhāra Chakra is placed in the prostate gland outside the spinal cord. It controls the pelvic plexus, which also controls sex. The deity of this centre, Lord Gaṇeśha, guards the protocol of the Mother Kuṇḍalinī. Thus there is no entry from sex point to Kuṇḍalinī. Deliberate attention on organisms is very harmful to spirituality and causes possession.

[Shri Mataji draws the Chakra chart to show how the desiring force manifests through the Mahālakṣhmī channel.] The sex desire occurs under special conditions

prevailing in this channel; primarily, the natural desire of husband and wife to come closer. In its privacy, the sex contact gives fulfilment.

[Then Shri Mataji points to the Piñgalā Nāḍī:] In the Piñgalā, there is no special condition which awakens the natural urge. On the contrary it is awakened through eye contact. Eye contact is sex appeal where any imagination can stimulate sex. The Mahāsaraswatī Shakti is nurtured by the Swādhiṣhṭhān Chakra. When sex is in the mind then we operate through the Mahāsaraswatī Shakti and it enters the brain. Hence it cannot be fulfilled because it is through mental projection. This is damaging and results in impotency. Christ has said “Thou shalt not have adulterous eyes." Nepal was specially made for spirituality to shield India, which is the Kuṇḍalinī of the universe. But it deviated from the Suṣhumnā and took to the falsehood of Tantrism. That is why it is cursed with so much poverty. But now I have come to establish the Lakṣhmī Tattwa.

Contents: **1989-03-xx Meal and Quote on Śhrī Pashupatinath, Ashram, Kathmandu, Nepal**

[Herbert Weihart prepares a many course meal. The first one is a chicken delicacy, the next one is a pork delicacy, then comes mutton, then duck, then fish etc. He brings up each one to Her and explains its intricacies. Shri Mataji tastes them all.] He has presented every type of pashu that now I have really become Pashupatinath.

Contents: 1989-03-30 **Śhrī Lakṣhmī Pūjā, Ashram, Kathmandu, Nepal**

[SYNOPSIS!] [Nepal was named after a rishi called Ne-Pal. Christ also came to Nepal. It is a special country created by Mother Earth. It was only a sea, after the Amṛut manthan, the Himālayas started pushing up till it reached a certain point called the Everest. It was created to shield India, the Kuṇḍalinī of the Universe.

It was necessary to protect the Kuṇḍalinī. It is the brain of the Virāt. The image of the Virāta was so created that the Sahasrāra was Nepal. They had to fence some country to preserve the ancient culture.

Śhrī Gaṇeśh had to be placed in India. That is why I had to take My birth in this country, at the Tropic of Cancer.] [Actually India and Nepal are one country. The speciality of India is that people can move about freely and even stay in a jungle and meditate, you can live on fruits, etc. This country was intentionally made for spirituality. However from the people you cannot judge, there are horrible people everywhere. But this is a place where an inner revolution can take place. In this country people know a lot about the Ātmā.

There was no partiality, to learn about spirituality is the hardest thing. People had to suffer the most.

People cannot bear those who are spiritual. It is difficult for people to assimilate the truth. People who are realised can assimilate truth, but not others. Therefore the others react violently. In every country they tortured the saints. The only thing that can protect you is your innocence.] [Vishwa Nirmalā Dharma is the Dharma within yourself. By climbing Everest you do not know the truth. Only through the Kuṇḍalinī the truth can be known. Within ourselves resides the power to become one with

God. Whatever is within is also reflected in images without. To test whether we are in the right path the images were created. In the same way on the one side of the Mount Kailāśh is very peaceful whereas the other side is the ego which is very turbulent called the `Rākshastal'. In the middle is the Mount Kailāśh looking like Lord Shiva. There are two other images of Śhrī Viṣhṇu and Śhrī Brahmā.] [Similarly whatever is written about the Kuṇḍalinī has to be found out. There are so many things you have seen about Me. The Omkāra has light and the light is captured by the camera. This is how reality is reflected for you to recognize it. But if you do not want to recognize it, no one can help you. By recognizing it we can take to enlightened devotion.] [The question is have you become `master'. As a tree laden with fruit bows down in the same way the highest person bows down. It is not an artificial expression but true humility. Enjoy the humility.

When a tempest comes, the big tree falls but the little blade of grass remains intact. Remember that God almighty does everything, we do nothing at all. We should remain within limitations, like the sea that always remains within its boundaries.]

***Contents: 1989-03-30*, Public Program, Ashram's Garden, Kathmandu, Nepal**

[Prior to Shri Mataji's visit, the relation between India and Nepal had soured. India refused to extend its trade treaties because of Nepal's arm deals with China. Thus Nepal went without salt, sugar, petrol and kerosene. The Nepalese king retaliated by banning all Indian events.

Minutes before Shri Mataji arrives, the Royal Academy Hall shut its gates on Her. It was ominous for the Royal family. Lisa pleads with the Palace that Sahaja Yoga is for the emancipation of the Nepalese people and has nothing to do with the Indian politics. But it is of no avail and she returns crestfallen.] What's the matter? Lisa: [reports that the Royal Academy had shut its gates].

Shri Mataji: Where is the problem! We can have the program in the Ashram garden! [Little does the crestfallen Lisa realise that Shri Mataji is supremely in control of the situation!] Shri Mataji [smiles]: When you look at the problem from the Sahasrāra then you will be surprised there are only solutions. Problems are like bubbles, created by our own mind.

[The kitchen pendal is transformed into an enclosure for Shri Mataji, the dinning tables turn into a stage, a sari draped around a chair turns into a throne and the lawn expands into a perfect open air auditorium.

Shortly, Lisa hears Shri Mataji's voice loud and clear, without a mike, addressing 1,500 seekers:] I am not a politician but a saint and I have come to show you how you can achieve Self-realisation, nothing else.

Contents: **1989-04-xx Conversation on Chandeliers, Shudy Camps, Cambridgeshire, UK**

[Shri Mataji was away on a tour and Luis Garrido decides to assemble and hang some chandeliers belonging to Her that were packed away in the attic at Shudy Camps. He has been told by some Sahaja Yogis that Shri Mataji had asked for this to be done on several occasions but no one had done it. People reassured him that She would be

pleased to see this done.] [When Shri Mataji first arrived back, Luis Garrido is surprised that Shri Mataji did not say anything about the chandeliers.] Shri Mataji [a few days later]: I never told you to assemble and hang the chandeliers.

Luis Garrido: Everybody told me that You asked for the chandeliers to be hung, Shri Mataji. Did all these people lie to me?

Shri Mataji: I did not ask you, I asked someone else, that's My point.

Luis Garrido: Yes I see that now.

Shri Mataji: Do you know how many years ago I asked for the chandeliers be assembled and hung? Three years, a long time.

Circumstances have changed, we are packing everything to go back to India and you could have saved yourself the trouble of doing this. But on the other hand they look very nice and I wanted to ask you to assemble two more chandeliers, to fill in a gap. Now we are expecting guests we could make the place look nice.

Contents: 1989-04-22 **Talk to Sahaja Yogis, after the Evening Program, the day before Śhrī Hanumāna Pūjā, Margrate, UK**

Anyone who has any problems can come up to My room tomorrow morning.

Contents: 1989-04-23 **Śhrī Hanumāna Pūjā (St. George's Day), You Are All Angels, Cliftonville, Margrate, UK**

It is such a joy today and the whole atmosphere seems to be bubbling with it, as if the angels are singing.

And the speciality of Hanumāna was that He was an angel. Angels are born like angels. They are angels and they are not human beings. They're born with the angelic qualities. But now, you all have become angels from the human beings. It's a very great achievement of Sahaja Yoga. The qualities that are born with the angels are seen from their very childhood.

So in the left side we have ganas, on the right side we have angels. And translated in Sanskrit language or in any Indian language as devadoot, means they are the ambassadors of Gods.

So now you are the same, you are all angels now. Only thing you are not aware that you are angels while they were aware from their childhood. If you know that you are angels, all your qualities will start shining through and you'll be amazed that the quality of standing by the truth at any cost is so easily managed for you, because you have been given the right, you have been given the special blessings, the special protection from the Divine that if you stand for the right and if you stand for the righteous and if you stand for the truth, all kinds of help to protect you will be given.

Angels are aware of this, they're sure of it, they are certain, there's a certainty about it, but you are not. You still sometimes think [that you] may be may not be, same style goes on. But believe me you are angels, you have all the powers and what rights you have. Human beings cannot get over you, that's the speciality of angels, not of saints. Saint could be manoeuvreed, they

could be tortured, they could be troubled. Incarnations, may do the same. Incarnations accept it, they want to have all these penances done to them so that they create an event in their life to express themselves in a more dynamic way. If there was no Rāvaṇa, there would have been no Rāmāyaṇa. If there was no Kamsa, there would have been no Kṛiṣhṇa.

So the incarnations take upon themselves the problems and also the fight with the evil.

So it looks sometimes that we feel that they suffer, but they don't.

But the angels are a special category, they don't take up any problems upon themselves, they just solve them. If there's a problem, it's the angels who solve, for the saints as well as for the incarnations. And they are to be told sometimes that `Don't jump in just now we are working out on the stage now, you will jump when we'll ask you.' They're ready standing at the door just to jump in.

So anxious. And they are fixed quantities. You can rely on them completely.

For example, Śhrī Hanumāna, as you know Him as an angel, has great capacities, great powers and it is His right to use them and He is very aware of it. He does everything very amusingly, uses His powers very amusingly. Like He burnt the whole of Lanka and He was laughing at it. Then He extended His tail and put it around the necks of many Rākshasas. And He was just playing with them and then flew in the air and they were all dangling in the air.

So it's a playfulness of the angels also because they're so confident, they're absolutely aware, absolutely identified with their personality, with their powers, with themselves. Here the Sahaja Yogis sometimes don't understand that I have made you into angels. I've not made you into saints, but angels and you are always protected. I can only make angels, I can't make saints.

Saints are made by their own effort. The effortlessness doing is like Gaṇeśha, like Kārttikeya, like Hanumāna. The same way you are all made, with the same style.

So try to understand that what the truth. All kinds of conditionings work even through you people though you I say about you is are *[UNCLEAR* saints/angels] and you don't know how to spread your wings. Still, sometimes, I feel that the rebirth has taken place and they've all become like angels with wings, but as [with] little birds, they still have to learn how to fly. But you must gain your confidence by your experiences which you have in Sahaja Yoga.

As you were singing yesterday, miracles every day, miracles around you. These are done by the angels and they try to convince you that `You are one of us, just join our company.' So we have so many angels now sitting here and why should we not think of transforming this world. And there's one more thing that you have, other than the angels, because angels do not raise the Kuṇḍalinī, they cannot, they're not bothered about it. They are there to kill, to burn, suppress, to remove all the evil people around you.

They cannot transform, angels cannot transform.

So you have a greater right than they have in the realm of God, that you can raise the Kuṇḍalinī of people and you can give realisation.

But human conditionings are still sticking on. For example, I wore a ring the other day and then My daughter starting teasing Me that “Now you must only show this finger all the time to people so that they see Your ring." So, in the mundane human life, whatever we have, possessions, maybe powers, for example, somebody is a man with some position. Immediately you can make it out with his nose and lips, the way they are turned upward. But the powers that you have in your possession, you are afraid to manifest them and to talk about it, to use them.

Imagine, with so many angels the whole of England should get realisation in no time, but we are still trying to learn what we are. Hanumāna had no problem because from His childhood He knew that He was an angel and He has to do the job of an angel. But, because we were born as human beings and now we have become angels, we find it difficult to be dynamic like other angels were. Even your thought, collective thought, even your individual thought, is powerful and your attention is powerful. Because of this fear, or maybe the conditionings as you can call it, or maybe the ego part which is still sticking onto you, you still hang around false things and that force, that dynamism is not expressed.

We can blame anything, like we can blame lethargy to some country, ego to some country, but now you have lost your countries completely, now you have entered into the Kingdom of God. You are in a country which has

no bounds, which has no limitations. And then, all these conditionings that are still lingering in you, shouldn't bother you at all and shouldn't upset you or deter you from doing whatever is your job.

Now imagine Hanumāna as Gabriel, had to go and tell Maria that there's a Child which is the incarnation.

The Savior is going to be born to you. She was a young virgin. To break such a news which was horrible, compared to the conditionings of those days. He did it. “I have to do it, so I'll do it. If that's the order, I'll do it." Because He knew that the carrying out of the order is His nature, is built within Him and He's not going to doubt it. He's not going to wait, but just told and He does it.

So a great understanding has to be within us, that we are growing within ourselves, but if we do not manifest, if we do not show our qualities and if we do not express it in our life, in our doing, in our object, in the meaning of our life, then Sahaja Yoga is not going to spread. Nor is it going to help you much.

The kind of work you have to do has no problems with it. I have problems, not you. You don't have to face problems. You go and talk to anyone, whatever you feel like. They will jolly well have to listen to you, I should say. But if they don't, they can't harm you.

They can't do any harm to you. This is a very great protection you have. They cannot hinder your work.

Coming to Sahaja Yoga is not [about] what we have gained, what we have got. See there are people who say, “We've done so much for Sahaj Yoga and what Sahaja Yoga has given us?" It has given you Self-realisation. It has given you the angel status. I mean you try anything

else. Can you get the status of an angel? You cannot. Sahaja Yoga has given you that status, so what more do you want? It was never possible before, believe Me, impossible situation.

If it was possible in anyway then Gñyāneśhwara would not have taken his Samādhi at such a young age and Kabīra would not have said, “Oh God, what am I to do, this world is blind." So you have that subtle power within you that you can work out on people's Kuṇḍalinī without even their knowing about it. But in meditation when you sit down, you must admit to yourself, `I am an angel and as being an angel, I have no attachments with anything else but with God's work.' Attachments are so many. Still in Sahaja Yoga I've seen people have, like attachments to, now because they're married, so they are attached to wives. And so many have fallen out because of their wives' attachments.

Then they have attachments to their children and so many will fall out if they have attachments to their children. As I told you yesterday, that all the children of the world who are Sahaja Yogis are your children. You're the parents of all the children. It's not that if your child is sleeping you cover that child.

No, you cover all the children. You have to look after all the children which are lying down. Can you think of Hanumāna, if He was here and when the children were sleeping, He would just cover the body of one child? Because He's a universal being.

So every child has to be loved the same way, cared for by you.

Then there are other attachments like possessions, positions, jobs, I have none so I don't know what others have, except for when I see you so much lovingly coming to the station, then the whole heart becomes like an ocean I think and just starts like a big swell of a tide, like that and I see that. And then when I have to leave you again it recedes back like a sea which is now receding. It's something like, you see, the moon and the sea starts reacting to the beauty of the moon, the joy of the moon, the love of the moon. Then I see the love, the love that is in a nest where a bird is feeding its young ones. And you see this love in the sky, then you see this love in your heart and only thing that you can describe is the feeling of a tremendous ocean of joy within you, just flowing out.

The attachments do not give you the capacity to enjoy that ocean. If you are standing on the shore, how will you enjoy the ocean? You have to jump into it. But you've got your anchorage onto different things, so you can't jump in. And you are so safe. You know how to swim, you know how to kill a shark, even one sight of yours is sufficient. But because you're not aware, it is not active. Absolutely this is the case.

I've seen people who get small positions in life and they start boasting about it, “I met this and this man, I met that and that man and this happened and that happened", you feel like laughing at the person. But you have met Sahaja Yoga, by which you have grown, you have been nourished, you have become so great.

With all this we have to follow the light of Hanumāna. He thought the sun is very egoistical, trying to burn people, sometimes there's too much heat and the sun

worshippers also are egoistical. They have so much ego in them. Any word if you say wrong in their language, or in their customs. Say you hold the fork in the wrong hand, finished, you are the worst person in the whole world, committed the greatest sin. All such small, stupid ideas come out of a very depraved ego. Ego is so depraved, when you start thinking no end of yourself that `I'm everything and I know everything,' and `this custom is the best,' or `that carpet is the best.' I, I, `I don't like.' Well, who are you? Who asked you to like it, or not to like it? `I don't like this, I don't like that.' On the other side, the egoists always becomes slaves, also. I must say that after going through countries which are following certain norms, which are dictations of the ego. Like an artist now for example, an artist produces something for his joy, but he must be criticised by everyone. The criticism should be, `I don't like this, this colour is no good, that is not.' And you have professionals who do this, they don't know how to even draw one pencil line properly, leave alone painting anything, but immediately they say, “I think this, this is..." You see, they have made books out of it, theses and theories. I mean art has something to do with your heart and not with your brain. That's how you have killed so many artists. And everybody who is painting has to think what people will say about this. But as a result of that something absolutely absurd grows, without any subtle expression, is today appreciated.

This is because of our ego which has suppressed every proper spontaneous living growth of our thought, of our art and of our life. I think it's worse than all the contamination we talk about or ecological problems.

It's the human mind which has produced this suffocating areas where nobody can express anything and the one who has a greater ego dominates. “This book has been written by such-and-such person." You meet that person, you feel like jumping in the sea.

So everything written is not a bible and those mostly who write are people whom you should never meet without a bargepole.

So anything that is expressed, you see, say in a dress, or in relationship with your children, in relationship with your teacher, in relationship with anyone, has to be so and so and so. You must say `thank you' many a times, you must say `sorry' many a times.

So we are so much curbed into artificial expressions that I think after some time there will be no art produced. There's no exuberance. They cannot, they're afraid.

I don't know if you have noticed this or not, but those who go to see any museum, or go to see any exhibition, anything, think [themselves], all of them, to be great, Divine personalities that they can judge everyone.

It's through the Āgñyā that we judge. That is what Hanumāna wanted to eat once and for all. There's the movement of the Āgñyā which goes right and left you see, which makes us express our so-called nonsensical personality of the ego. It's the one that He tried to control and eat it off, as I eat bhoots, perhaps He was eating this sun. But for an angel it is important to know that there is no ego within you.

There are some Sahaja Yogis, who say, “Mother, I didn't want to do too much of Sahaja Yoga work because my ego will come up", many. “I don't want my ego to

express itself." But why do you want your ego to be destroyed, for what? For Sahaja Yoga work isn't it? What a vicious circle it is, that we say that we want to keep ourselves in the background because our ego should not develop. You are just thinking about yourself. What about Sahaja Yoga? So nowadays the trend is `Oh better be on the safe side.' Because they have seen some people who were very egoistical, who were very dashing about Sahaja Yoga, who tried to show off, had to fall.

So another trend has started, I feel, in Sahaja Yoga that `Better be on the safe side', you see. Between these two, Sahaja Yoga will be lost.

So if you know you are angels you'll have no ego. Anybody who knows that it's his nature to do something. Like today My husband was praising Me saying that “It is You who has done it." I said, “Not Me. It's not Me." He said, “How do you say it is not You?" “Because” I said, “it is innately built in them. A seed, if it is planted in the Mother Earth, then it sprouts. In the same way they have innately built within them their Kuṇḍalinīs, it sprouts.

So how is it I have done?" But he said, “But the Mother Earth has done it." I said, “No, it's the quality in Mother Earth which is built in has done it." So he said, “Then who has done all this?" So I said, “It's done by Ādi Shakti, agreed!" [Laughter.] But, Sahaja Yoga is not done by Ādi Shakti. She has created these powers in everyone which works out, but Sahaja Yoga is not. Sahaja Yoga works through the innate qualities that are in the Mother Earth and that are in the seed.

So I'm here not as Ādi Shakti. I'm here as their Mother, as their Holy Mother and as Holy Mother I've guided them.

You can say I'm like the Mother Earth who sprouts seeds, so then another detachment can come in, into you. That these are your powers within you which have been just enlightened by your innate nature of Kuṇḍalinī. And that you are empowered yourself. And all this power that is within you, is only told by Me that it is within you, you see for yourself, only like a mirror I'm telling you, “You are this, see for yourself." So how can I take any credit for it? So you can even have detachment to understand that, the powers that we have are for Sahaja Yoga.

As Mother has powers to work for Sahaja Yoga, we too have powers to work for Sahaja Yoga and as She works, we also have to work. But there is attachment like this: `Mother is doing everything, what can we do?' No! You have to do it. This is a very important detachment which I'm trying to say, that you have to do this yourself. It's not that Mother will do, `After all, Mother is doing everything.' It's correct, that is correct in a way, but you are the instrument. Electricity is doing everything here but this instrument has to work.

So the source may be there but the instrument is the one which delivers the goods. And, like Hanumāna, you are the instrument and you have to work, you have to do the job. It's in a very dynamic [way that] we should achieve. Another great quality of Hanumāna was that He was very alert and that He was beyond time. When you eat off the sun where is the time? He was beyond time. Because of that, everything he did very fast. For example now, we are preparing a book of Sahaja Yoga, for the last sixteen years it's going on. “It's working out, Mother, working out." Then we are trying, to make some arrangements

about having the recording of the sick people and being cured with Sahaja Yoga. “That's happening, very good, happening, happening." Then we are going to go to Russia to spread Sahaja Yoga. “Ah, working out." All the devils have reached there, but the angels are still working it out. Very patient, very patient angels.

So one of the qualities of Śhrī Hanumāna was that He was a fast person. He would do the work before anybody could do it. He was out beat.

It's all right to fight in Trafalgar and win and defeat Napoleon, but in the field of Dharma and the field of Sahaja Yoga, I find people don't understand the importance of time. We are delay masters and we have delaytory habits, “All right I'll telephone, I'll find out and it will happen." This is one of the greatest defects we have, which we have to learn from Hanumāna, that Rāma wanted to send word, so He sent His ring with Hanumāna. Rāma could not do that fast, so Hanumāna went and did it.

Then Rāma wanted to have this sañjīvanī, this kind of an herb.

So He sent Him to get from a particular mountain. He said, “Now why to waste time finding it out, better take the whole thing." So He carried the whole mountain there. Better do it quickly, immediately, this is the time to do it.

But, “Next year we'll see. Mother, You know, after Ganapatipule we can consider. We'll have discussions and then we'll have arguments” and this and that. This is one thing about his character one has to know that

today, when we are worshipping Hanumāna, we should have that quick-wittedness within us.

It is to be done now. We cannot postpone it anymore. Already we are very much delayed. I saw the girls who were wearing frocks, small little things have grown into big girls now, about to be married.

So I think all My life I'll be marrying only Sahaja Yogis.

To see the results you have to become quick people. Not to linger and be satisfied with other things.

But positive things, what are we doing? For example it's nice, children have grown up, they had such a nice drama, play, all that I enjoyed very much, it was very good for everybody's enjoyment, but job is there, we have to do. We have to do the job.

So attention should be on the job and that's what, what are we doing about it? I was happy that a suggestion has come from America about making a video film and things like that. And then there are obstructions, how are we going to get money, what is going to happen. You just start it, you'll get it, you have powers. Everything will be synchronized properly, you just start doing it, but if you behave like human beings, first think then plan it out and then cancel it, it's not going to work out.

Though Hanumāna is running on the Piñgalā Nāḍī all the time, what He does is to spoil our plans.

Because instead of Him, we run on the Piñgalā. “This is all right, you running it? I'll put you right!" So He sidetracks all our plans all the time and that's how all our planning fails. We are particular about timing, about

things of no importance, but we are not particular about timings of our progress in Sahaja Yoga.

We must have targets, we must have fixed times, all right by this time we have to achieve, but do it little faster is better. All other things can be managed, but this is your job, nobody's going to do it.

Nobody's going to do it, it's your job. I mean you are not going to run the train, you are not going to run aeroplanes and you don't have to run any administration and this stupid politics, but you have to do Sahaja Yoga. You have to spread it, you have to bring it to a level that people can see it.

Now eighteen years have passed, this is the nineteenth year.

So today is the first day of Hanumāna's Pūjā. I must say you have to venture. You have to venture without any fear, collectively and individually, forgetting as to what will happen, I mean you won't go to jails, you will not be crucified, be sure on that.

I mean if you lose your job, you can get another and if you don't get a job, you can get a dole all right.

So you don't have to worry about all useless things which human beings sit down and worry [about]; but despite that they achieve work, they do their jobs and how much they're wedded to it I'm surprised. I've seen it in My family, how much they're wedded, they have to do this work, they have to get up in the morning, do this, do that.

But you are not aware that you are angels and this is your work. You have to do this and nothing else is

important. I hope by today's Pūjā, that enthusiasm, that venturesome nature will vibrate your Piñgalā and without feeling any ego about it, in the most humble manner as Hanumāna was, you will do the jobs.

Hanumāna, imagine, He was given a beautiful necklace of gold, with big, big balls for Him to wear, by Sītā. And He opened all of them one by one, He said, “There is no Rāma in this, what will I do with this gold?" So She said, “Where is Rāma?" He opened His heart and showed it, “See, Rāma is here." If Rāma is there, you cannot have ego.

So, so much of dynamism and so much of humility, what a combination it was. And that's what you have to just manifest. The more you'll work, the more you'll assert yourself, you will find that humility is the only thing that helps. Obedience is the only thing that helps to carry out your work and you'll become humbler and humbler. But if you think, `Oh I am doing this', then finished. But if you know that it's done by the Divine, `Param-Chaitanya is doing everything, I am just an instrument', the humility will be there and you will be an effective instrument.

In this country today, it was very necessary and it was so timely. It was all organized by angels that we should have this Pūjā here. But it's good for all of you. You have to really go and see the media people, go and see these ministers, go and see, say, Prince of Wales, go and see another person, meet them, make committees, see what you can do. Put your mind to it, `What are we to do?' But here only, “My mother is sick, my child is sick, my this thing is sick, my friend is sick, my...", still going on with it. If you start doing God's work, your worries are taken

over, you don't have to worry about anything, just taken over. But it's not self propagation, it's not! It's the propagation of the collective.

I hope today you have understood the subtle side of your being which is there, which is exhibiting, which I can see clearly and that you will, all of you will, in your meditation become aware of what you have within yourself. That's the greatest thing that will please the Divine and Divine will look after you fully. With the same confidence as the angels like Hanumāna you have to go further and work it out.

May God bless you all.

I have to say about the ego part is this, which is really the problem in the West, why people have so much ego than Indian people have. One of the things is that the right side, as I've told you many a times, is like an accelerator. The left side is like the brake.

So if the Mūlādhāra is not in control, if the brake is not all right, naturally that accelerator cannot be controlled.

So basically our Mūlādhāra should be brought round and must be put right. You should work very hard to do that. If your brake is established, then whatever work you do for Sahaja Yoga, you'll not get into ego practices and ego cannot anymore control you.

So that is very important, especially in the West where it's being really dangerously destroyed, the idea of auspiciousness and of holiness.

So that is the power of any angel and that has to be fully established within us and then on that power will work

out, which gives you discretion, which gives you egolessness.

I hope today both these things will work out within us in such a manner that we really become absolutely self confident realised Souls whom I call as angels of modern times.

Contents: 1989-05-05 **Talk to Sahaja Yogis, Rejoice in Disadvantages, On Board of the Boat to Capri, Italy**

First time I went to America I also went by ship. Now the ship has one problem: that it cannot have any problem. Because there are no solutions. It is so limited. Whatever is not on the ship is not there.

Supposing you want to have a pair of scissors, it's not on the ship, so you cannot find it.

So there's no problem. Because you have possibilities and you have choices that's why there is a problem.

So on the ship you start understanding, whatever we have we are happy.

In the same way a Sahaja Yogi should be: whatever we have we are very happy.

So there is no problem.

Supposing you are lost on the way somewhere then you have to say, `I have to be here. That was God's desire, so I'm here.

So I'm not lost. Whatever is my Self is with me.

So how can I be lost?' There are all such things you see. Because there are many people who write to me about their problems.

And the problems are such that actually there are no problems. Once you start thinking like that you will be amazed how the problems get solved. Now Italy had no rain for all these days. And that people wanted that there should be rain, before I come, because it should clean out the whole thing.

So they must have said, there is no problem.

So then it rained.

Then the other day it was quite cold. Now they wanted to have, say, some music program.

So it was very cold, so we decided we'll not have it.

So there is no problem. We slept nicely and got up nicely in the morning because we had to get up nicely in the morning. Otherwise you would have been singing till three o'clock.

So it's better that it was not so alright. And now today it's very warm and nice.

So in Sahaja Yoga you must always think if there is a disadvantage it's an advantage for us. You should see to the essence of the disadvantage and you should overcome it by seeing it with an advantage.

You see human beings have done this many a times. Like in Holland. You know the sea is much higher than the land.

So what did they do? They created canals.

So automatically they got very good roads.

They don't always have to worry about keeping the road alight.

So in every way if we can learn, how to enjoy the disadvantage, the so-called problem, then you'll see that

the solving of that is the solution in a way that there is no problem.

It should not be taken as a challenge, but like a big wave comes to a swimmer and how he enjoys it: to jump over it. That's why we are not joy-killers and we are not spoiled-sports. Spoiled-sports. Spoiling the sport.

So you should not say, `I don't like it,' `I don't enjoy it,' but you should say, `Why not?' Because if you decide not to like it, you will spoil the joy. But you keep yourself all the time and decide, `Oh I'm going to enjoy,' then you start enjoying. For example cappuccino was difficult for me at the beginning.

[Laughter.] But now I enjoy.

[Additional Quote before arrival related to two two rocks jutting out of the sea:] This how the zen masters used to take the help of nature to guide the seekers to achieve thoughtlessness.

Contents: 1989-05-06 **Sahasrāra Pūjā, Jump into the Ocean of Love, Cinema della Rosa, Sorrento, Capri, Italy**

Last night was a night of complete darkness that they call it as `Amāvāsyā' and just now only the first phase of the moon has started. Today we are here to celebrate the day when Sahasrāra was opened out.

Also you have seen in the photograph, it was actually a photograph of My brain which showed how the Sahasrāra was opened out. The light of the brain now could be photographed, is something great these modern times have done.

So the modern times have brought lot of things, which can prove the existence of the Divine, also it can prove about Me, it can convince you what I am. This is very important because in the modern times this advent has to be recognized, has to be fully recognized; this is one of the conditions for all the Sahaja Yogis.

Now let's see what's happening in the modern times, in the brains of the people. In the brains of the people today, if you see, there is an attack on the Sahasrāra. There has been an attack since long but in the modern times is the worst time that they are trying to make the limbic area very insensitive; very depressive novels, very depressive thoughts and very depressive music, you can say like Greek tragedy nonsense. All these things came from the medieval period till, we should say, this new age has started.

That one itself was no good for our limbic area, that made us very depressive, we took to alcoholism to escape from the so-called miseries.

But then came this modern age in which people became overactive, over activity started, with that the brain also became overactive. In addition to the dullness before, it's gone to the other extreme of over activity, so to dull it again they took to drugs, they took to very horrible music, that's how they made this limbic area very, very insensitive.

So a drug, which was just a stimulus to begin with was to be taken in greater quantity. Later on they had to take the drugs which were of a much more serious nature. Went on like that and now we know that this drug is the only way people think they can survive. Why? Because of

the tension they talk of. In the modern times we have something called tensions, it was never there before, people never talked of their tensions. Now every body says I'm in a tension, give me a tension. What is this tension? It's because of My advent.

The limbic area wants to know about me and the Kun.

d.alinī also, as Sahaja Yoga is increasing, is trying to rise in people, because you become the channels, wherever you go you generate vibrations and these vibrations give a challenge to the Kuṇḍalinī or a message and in various people it rises. It may not rise up to the Sahasrāra, or it may even rise to Sahasrāra but it falls back because there's no recognition.

So every time they do something this Kuṇḍalinī comes up and gives them a pressure because their Sahasrāra is not open, It's a closed door. Because of the closed door this gives them a kind of a pressure in the head, which they don't understand and they call it as tension, actually the Kuṇḍalinī is trying to push it out itself but it cannot. And those also who get their realisation, if they do not make their Sahasrāra all right they go on getting into tensions.

So though Sahasrāra has been opened out so many years back still we have some things to be done is to clear out our Sahasrāra first of all.

So first is the breaking of the Sahasrāra, then once it opens out, the Brahmarandhra opened out, then we started feeling the grace and it moved onto our Iḍā and Pi fingalā, the grace, not the Kuṇḍalinī and the grace which is Chaitanya all round soothed down our left and right side by which our Chakras opened more and more threads of the Kuṇḍalinī started piercing through.

So I always tell Sahaja Yogis that it is important that you must meditate. If your Sahasrāra is all right, all your Chakras will be all right because as you know that the Pīṭhas of the controlling centers of all these Chakras are in the brain around the limbic area.

So if your Sahasrāra is clear everything works out in a very different way. How to keep the Sahasrāra all right is the big problem always people ask Me.

You know that I reside in the Sahasrāra, I have incarnated on the lotus of one thousand petals, that's why I could break it also. As I am today, as you see Me, of course they say Sahasrāra is Mahāmāyā.

So this is the illusion, which is all the time there for you, which is very elusive. It had to be that way because you could not have faced me otherwise with all the lights coming out of me or the way you saw yesterday Sahasrāra some sort of a abstract colours thrown on all sides and the lights thrown outside.

Now this Sahasrāra is to be looked after by you. Is the temple of your Mother. When you say you put me in the heart actually you put me in the Sahasrāra because as you know the Brahmarandhra here, is the fontanelle bone area has got the Pīṭha, the center which controls the heart, which is the seat of the Sadāśhiva or you can say of Shiva.

So when you put me in the heart actually you put me there.

So to raise it from heart to there or to bring it from there to the heart is the problem of two types of people.

Some people who are sensitive in their heart, I would say in Europe we can say Italians are very sensitive on their heart, the first thing they do as soon as they see me they put their hands to their heart and that is what it is that if you try to feel me in your heart to begin with is much easier, to feel me in your heart. Now you might say how to do it, you have to love me as I love you, you have to love each one of yourselves because you are all within Me. And you cannot teach someone how to love, love is within and love manifests if just you open your heart. Now what stops it, we should examine that.

Firstly the conditioning, In the West, see to express your love is regarded sinful actually, it takes them time to say `I love you,' but `I hate you' even a child could go on saying, `I hate you, I hate you, I hate you.' But to hate someone is sinful, to anyone to hate is sinful, so to say that `I hate you, I hate you' is a sinful act.

So what one has to do is to say, go on saying I love you. After all you must love a person who is so dear to you. Anyone who has done something good for you, you love that person. But if the Ādi Shakti herself has given you the rebirth which should be the easiest thing to love. And if she says that they are all within My body so should be even easier to love each other.

So the whole cleansing of the Sahasrāra is done through this love, this love which is not conditioned, which is not inhibited, which doesn't want any respite or doesn't want any return, Nirvach, but the conditionings are too much. First the problem of conditioning comes to you when you think that this condition makes me hate someone or I cannot love someone because this is the conditioning,

but actually the conditioning itself is so absurd, if you see it one by one.

To make it simple I would like you to understand the conditioning part where I read once an article, an interesting one, who killed the romance, so he said that the hairdressers. I was wondering how is he connecting romance with the hairdressers. Because people used to go to a hairdresser and once hairdressing was liked by a person, so he would say that I love that hairdressing. Now supposing his ānce or his wife wore another type of hairdressing, because everyday new things are coming, then immediately the husband would say `Oh I hate you because of your hairdressing.' Because he loves one type of hairdress, that's why he loves, otherwise if you have another hairdress you hate it, I don't like it. To say that “I don't like it and I like it” itself is a sign that the conditioning is too much. You make a proper hairdress and you dress up properly and you come out and then suddenly people say “Oh I hate it." Who are you? What right we have got to say that to anyone. You are not a judge appointed by any law courts, so why do we say, to hurt someone to say “I hate it." On the contrary you must say that “all right, I like this but you could do better" that's the sign of love when you want a person to be dressed up in a way that is appealing, but this is on a very, very baser level we see people. Then we go further to see a person how intelligent he is, how smart he is, how charismatic he is, how charming, that's another word which is very elusive.

These are also kind of conditionings of the mind that you think that a particular style of a person is a lovable

person, that you love that person, is so much outside. Or some people actually do not love but show their love because somebody has more money. The money he is not going to part with, no doubt, but you love that person because he has more money, or he has a better car or he's better dressed, whatever it is.

So this kind of an idea one has also is a killer of love. If love is killed, joy is lost, you cannot have joy without love. I say joy and love both are just the same. Then it gets even subtler and subtler and subtler, then you start say loving our own children, that's very common. I mean of course also some people don't even love their children, I mean there are all kinds you see.

But then they go on “this is my child, this is my child, this is my child." That's again is the death of love, as I told you before the sap of the tree rises, goes to every fruit, goes to every leaf, goes to every part and comes back, it's not attached. If you are attached to one part or to one flower because it is more beautiful then the tree will die and the flower will also die, so that's the death of the love.

So you have to have love, which doesn't get entangled or attached. Every time I tell like this they say how to do it.

The love of the spirit is of that kind. Love of conditioned mind is different. A conditioned mind can love in a limited way because it is conditioned.

Then the greatest enemy of love is ego within us, which is like a balloon on top of our head and this ego gives us a very big tension. The conditioning of course like they see say for example they see a carpet, now it is according to their conditioning is not good, so they say

`oh what a carpet it is,' or something, this kind of conditioning of very low level.

And the higher level at the most, is that you love your own country, so “my country is the best” whether it is killing people, whether it is destroying the world peace, it's all right because “I belong to a particular country which is the best." We can never criticise our country and countrymen.

It goes on subtler and subtler but on the intelligence side it is even worse because intelligently if you have understood that something is good then nobody can save you because through your brain you have understood. Actually it is very surprising, I was reading the book written by Rabindranath Tagore and an Englishman had given a very beautiful preface to that, an introduction and he said that the creativity is killed in the West.

So he asked a gentleman who was an Indian critic, he said “Don't you criticise your poets, you don't have people who are critics?" “Yes, yes we have, they criticise” “So what do they criticise", “Oh they can criticise that this time there was no rain so we had problems and things." He said “No, no, no, no, we are thinking about the poet. Do they criticise the poet, do they criticise an artist? Is it meant for criticism, it is created. Whatever he felt is created, but supposing he has put something very vulgar then of course we don't like it, but if it is created by a beautiful mind, has to be beautiful, then you don't criticise." He says “No, because we cannot create like that." So what business have you got to create. This is how intelligently what we have done, we have norms about everything, about art about every creation. We

don't like this carpet. Why? Because it doesn't appeal to our intellectual understanding of the norms we have reached and in that frame it doesn't fit in so we don't like it. Can you even create one inch of that.

So this ego gives you an unauthorized action, which is unauthorized,... [Sanskrit], an unauthorized.

You have no authority to criticise. You can't do anything, so why should you criticise, better appreciate and see for yourself that you are not in authority, you are not worthy of it to criticise. If you are not worthy of it why should you criticise anything.

And otherwise also you must know you are a slave of your ego. Whatever you ego dictates and your intelligence, so-called intelligence brings you to a point and then it becomes a collective ego of a particular community, of a particular country, of a particular ideology. It's collective, so then they say “Oh we” you see “We think this is no art." That is the reason we cannot have masters any more in art. We can't have Rembrandt, we can't. Poor Rembrandt himself must have suffered a lot, you know Gauguin suffered a lot, all these artists suffered a lot, even Michelangelo suffered a lot. Not only monetarily, but otherwise, criticise, criticise, criticise, so I think people have given up.

I met an artist who had done lots of artwork and I said why don't you show Me? He said, “No I don't want to show you. It's created for myself." I said, “I would like to see." I saw, it was beautiful, very beautiful; I said, “Why don't you show?" He said, “No use, people will just criticise. I do it for my own pleasure; they'll just spoil the whole joy of my creation." So one of the basic things we

should avoid is to criticise others. Better to criticise yourself. Criticise yourself, criticise your brothers and sisters, criticise your country, criticise all the habits you have and laugh at yourself, is the best way. If you know how to laugh at yourself then you will not object or will not stand in the way of any creativity of another person.

So with ego you become so unauthorized, you can criticise anything. Who has given you this right to criticise, is the question one should ask to oneself, how can we criticise anyone. As saints, as you are now of course, you can make out who is caught up, who has given bad vibrations, who has the problem, you know that, you know it, it's not conditioning, it's not just you are doing because there's some ego but you are feeling it on you fingertips, it's an actual feeling within you, it's the Bodha by which you know, then what should you do? In your love, you have to tell the person, if possible, that `this is wrong with you, better be corrected,' but in a way that he does it. On the contrary, if you tell him in a way that he becomes even worse than what it is, you have not loved that person at all. Allow everybody to grow.

There are many people in Sahaja Yoga who are very, very good, excellent, no doubt, but also there are some people who we can call as very difficult. There's sort of a crack in their head or something, that part is missing sometimes, some screws are loose I think, sometimes they behave like clowns and we have known some people, just can't help them. They could be very intelligent otherwise, they could be very sharp otherwise but in Sahaja Yoga they cannot come down to that level where you can say now the growth is possible.

Supposing the Mother Earth was very hot like sun, there would have been no growth, or it was cold like moon, there would have been no growth, it had to come to the center where it had both the things in proper proportions to grow. In the same way a human being has to work out that you keep a moderation and a balance and understand not to go to extremes of anything. That balance you learn when you love someone.

In Sahaja Yoga, as you know that we have to ask some people to leave Sahaja Yoga, this is out of love for them, because once they go out, they improve, I have seen they tremendously improve. But when they are inside the Sahaja Yoga community they become a nuisance and they want to be more nuisance because their ego plays the part, maybe the conditioning plays the part. Whatever it is they want to be a nuisance, so we have to ask them that `please now depart for a while.' Now if that nuisance value is lost in a person then he has to be straightforward. He cannot be any more a nuisance and logically it can appeal to a person if you tell that person that this is the reason why we want you to be out.

But they can be very disgustingly troublesome, I know that, but you have to show complete patience and complete understanding and you must talk like a person who loves.

Love has such a power that nobody wants to do something that will suggest that they don't love, very powerful thing it is. It binds people in such a beautiful manner that one wants to do something. For example you want to give me flower, because you know I love flowers.

So you want to give me flower to suggest that `Mother we love you,' see just to suggest. I know you love Me but you just want to sort of reinforce it, the thought of Me.

So you want to give me a flower to show your love and expression of your inner feeling for Me.

So all these material things can be used to express your love. They can be very easily expressed in such a manner that another person knows what is love, but the whole power of Sahasrāra is love.

So if you see that this brain has to love, brain has to love. After now verifying the powers of Sahaja Yoga through your brain and intelligence. If you reach a point where you understand that no, it's no use analyzing, synthesizing, doing all these things, is just love, simple love.

So the same Sahasrāra, which has been used before, this brain, for analyzing, for criticising, for doing all kinds of nonsensical things now wants to love and enjoy the love and there is the culmination where the brain just loves, that is the situation one has to reach. It just loves; it knows only love because it has seen the power of love. You reach a certain logical conclusion and then you see the point, like Ādi Shañkara [Shañkarāchārya] wrote so many things like Viveka Chūḍāmaṇi, this that and all those treaties and then he gives up, he says no, nothing, he just writes the praise of the Mother, finished.

So once you reach that point you can say now you are in Nirvikalpa because there is no Vikalpa, there is no doubt in your head because you love. In love you don't doubt, no question, only when you think you doubt, but when

you love you don't doubt, you just love because you enjoy love and that's why love is joy and joy is love.

So after so many days the Sahasrāra has been opened out. We have to open out our Sahasrāra again through our meditative processes through understanding ourselves and others, maybe logically reaching that point, there's no way out now, we have reached to the end of it now, the whole logic has ended up now, jump in the ocean of love, finished.

Once you jump into the ocean of love there's nothing to be done, just to be enjoyed. Every wave of it, every hue of it, every touch of it. That is what one has to learn by reasoning that Sahaja Yoga is nothing but is love.

May God bless you all.

Contents: 1989-05-14 **Mother's Day Message, London, UK**

[During the entire week in the UK between Sahasrāra Day and Śhrī Buddha Pūjā in Barcelona, Shri Mataji's house was filled with thousands of flowers from countries all over the world wishing Her a Happy Mother's Day. She said:] It's a great blessing that in this westernized world, people still remember and thank the Mother.

[She was moved to tears reading all the lovely cards sent by all the Sahaja Yogis, many of them made by the children of Sahaj Yogis. She wanted to thank each one individually, but with such a busy schedule, She could not reply to each one. As such, Her heartfelt blessings and thanks are being conveyed to all of them through this note. She is preserving all the cards, letters, gifts and photographs sent by the Sahaja Yogis worldwide in a

proper place, for posterity to be kept in Her personal archives.]

***Contents: 1989-05-19*, Public Program, Day 1, Barcelona, Spain**

So I bow to all the seekers of Truth.

We have to know that so far we do not know the Absolute Truth.

So.....

[After the, Public Program, while receiving the New People to Pascal Shrestaputra:] How can your Mother do all the work if you don't help Her? Please, come here and sit next to Me.

***Contents: 1989-05-20* Śhrī Buddha Pūjā, Gautama, The Lord of the Ego, Barcelona, Spain**

So today we have gathered here to worship Buddha.

Lord Buddha, as you know, was Gautama, the one who was born in a royal family and then, He became an ascetic, because He was very much hurt to see three types of problems from which human beings suffer.

And He came to conclusion [that] all these three types of problems are because we have desires.

So He said that, “If you become desireless, then there will be no problem for you." So He studied Vedas, He studied Upanishadas, He studies all kinds of things. He went to many saints and many people and He could not get His Realisation. Actually He was an Incarnation. The incarnation also has to reach a point of Realisation in a different way: like the whole potential has to open out.

But the incarnation has tremendous potential and that expresses itself once the door is opened outward.

Buddha realised the greatest problem of human beings is his ego. In his ego he goes to the extremes: from one end to another. And so He worked throughout on the Piñgalā Nāḍī for us and stationed Himself on our ego, to control it.

If you see on the Āgñyā Chakra, if in the center is Christ, you have on the left Buddha and on the right is Mahāvīra. All of them are called as Lords, because They're rulers of these three areas.

Now this area of Āgñyā is the area of Tapas, is of penance. Because they have done penance for us, we don't have to do any penance: means they have done for us everything that is possible. That's how the Sahaja Yogis don't have to do any penance, they are in a beautiful place having a nice vibrations. They don't have to go in the jungles, run away from the society and hide themselves in a place where there could be scorpions, could be snakes, could be tigers, could be any danger to life.

So the penance part is over and also Buddha in His lifetime, when He was alive, all the time He said, “There is no need to have any austerities. There's no need to have any austerities at all." If you read Buddha, His early teachings, then you'll be surprised that He said there should be no austerities. He Himself went through austerities. But that was the time, samayāchār, was the time, where they needed people who would go all out to do the propagation of His ideas, so most of them took to a kind of a life but He never believed in any austerities.

Moreover, He was not a vegetarian. He died because once He went to a village and He was hungry and He asked one of the hunters, we call them as kiratas, that, “I would like to eat now and I have to go for My work." He said that, “This morning I have killed a wild boar but it must take some time otherwise it's very hot blood." He said, “Doesn't matter." [It's] very significant, right side, to take the red meat of a wild boar without getting it cooled down. He ate it and He died with that. Everything that they do has a meaning.

As we find meaning in the life of Christ, we find in the meaning of Buddha also. That is the reason why the buddhists became vegetarians. Because Buddha died eating that hot meat they became vegetarians.

But that doesn't mean that everybody has to become vegetarian. Those who have ego, it's better they are vegetarians. Right side people are better with the vegetarian food, more and the left side more with the protein, that we know very well.

So He tried to control the people who were with Him in a way which was very loving and affectionate.

But what was the accent in His message is to be understood. There was one boy who came to Him and asked Him that, “Sir, will you initiate me into buddhism?" It was not `ism' that time. “Will you initiate me?" He said, “My child, only the brahmins can be initiated” meaning the realised Souls. “What is your birth?" He said, “Sir, I don't know my birth” so went back to his mother and asked, “What is my birth, mother? Who was my father?" She said, “My child, I was a very poor woman and I didn't know how to exist, so I had many lords, I lived and I don't

know who is your father." “You don't know my father?" she said, “No." So he went to Lord Buddha and asked him, “Now, who is your father and what is your caste?" He said, “Sir, I have no caste, because my mother told me that she had many lords and she doesn't know from where I am born, so I don't know my father." So Buddha embraced him, He said, “You are the brahmin, because you have told the truth." So the essence of his life is truth.

First, we have to be honest to ourselves. And I find some people find it very difficult to be honest to themselves. They know how to escape the truth. They know how to manage. To get out of it, they'll give some argument, or they'll give some explanations. Whom are you giving explanation, to yourself only! Your Spirit is residing within you, which is enlightened in your attention and now [to] whom are you explaining? To your own Spirit? So the message of Christ may be that we have to resurrect ourselves. But what about resurrection? That you have to be very honest to yourself, first thing. First and foremost thing to know that your caste is a brahmin, that you know the Brahma, you know the All-pervading Power, you have felt it. You are the real brahmins and as real brahmins, you have to be spartan. I mean, in India say, we have a brahmin, they may not be real brahmins, but born in a brahmin family, there may have been forefathers, might have been brahmins or something like that, they call themselves brahmins, all right.

So what is their specialty? At four o'clock in the morning they'll get up, all the brahmins. That's how you can make out a brahmin.

I am also a brahmin that way. Then they'll have their bath, clean themselves completely and sit down for prayers or Pūjās, or maybe meditation. That's how you make out a brahmin, though they are not brahmins, but the tradition.

While say a shudra in India, will get up at nine o'clock, in tradition: wear dirty clothes, put his hands in his mouth, will be a lousy fellow, surrounded by rubbish. He cannot even feel the smell of the filth, because they have been doing that kind of work, traditionally. They are not, there are many brahmins, we have found out, now, who are really born in a shudras families.

So actually in the shudras families, as such, it's not by birth, but by their aptitude, by their jati, they are brahmins. But traditionally it's accepted in their society. Their hair will be disheveled. You can immediately make out, no oil in the hair, first point. No oil in the hair, hair are all disheveled. Secondly, they are not bothered about sex life and amounting to the Rākshasas, it's only the Rākshasas who get interested in women, look at women and all that, actually, according to Purānas, I am sorry to say, is a quality of Rākshasas.

Because when there was the churning [of the ocean], the [samudra] manthana took place and Amṛuta came out of, the ambrosia came out of the sea, then Śhrī Viṣhṇu knew the weakness of the Rākshasas.

They had taken the kumba, the pitcher of the Ambrosia, by force, the Rākshasas, because they were more powerful, more egotistical, they could [be] cunning, so they managed with the Devas and took away and they were about to drink it.

So Śhrī Viṣhṇu knew the weakness of Rākshasas, so he dressed up like a lady, Mohini, called himself Mohini. Mohini means the one which attracts you by your dress, figure, all this kind of nonsense. And immediately all the Rākshasas fell for her, for Him, I mean! Immediately, I mean you could make out between the Devas and the Rākshasas.

But say in Greece, they have made Devas into Rākshasas, solved the problem! And as soon as he discovered that one of them had taken something, it said so in mythology, he went and giggled and being a Rākshasa, he liked the lady giggling, no giggled at him and then tried to tickle, Rākshasa way, proudly, “Beautiful woman coming and tickling me, ohhh." [Laughter.] As stupid as he was, he felt so tickled that he vomited out. And they say that garlic was born out of that ambrosia, it's said so, I mean, mythologically.

So when I see people in Sahaja Yoga, not being honest to themselves, the first thing they must know, ego is a very, very cunning stuff, but also it makes you a slave of another ego.

See now, for example, a lady would go to these beauty shops, dress up herself, wear these, do all like that, I don't know what they do, but they come out of it after three, four hours and look the same to Me, [laughter] I don't know how much money they empty out. But it's something surprising that the hair is cut this time in a different way.

So you ask, “Why did you cut it this way now?" “That's the fashion." That means you don't have your own ideas. You don't have your own concept. Whatever is the

fashion, you just do it. You don't understand also that this is good for you or not.

So the ego gets dominated. Supposing there is an entrepreneur, say, very clever and cunning, more than anybody else, supposing. There are many like that, of course. Now he says that, “You can put a jam tin on your head and tie up your hair like this and you'll look very fine” and he puts up lots of advertisement, all his jam tins can be sold! Without thinking they will use jam tins. Means you have no personality of your own. What's the ego? Ego should give you a personality, a character, a temperament. And when you see them you can't make them out, like sikh people, you know, as you cannot make out one sikh from another, because they all wear beard and mustaches. You can't make out ladies from one to another, because everybody has the same hair style, the same style of clothes, everything's the same, because it's a fashion.

Who has started the fashion? Some very cunning fellow [who] wants to make money! In India, we get a kind of a... we call it tokni, is a kind of a basket, small little basket; and suddenly it disappeared from the market. We didn't know where it has gone, I mean it's impossible! What can you do with it? It's a very simple thing. It was all in America. “Why?" “The women are using them for their hair." I said, “How? What do they do with their hair?" “No, no, no, no. See nowadays, they don't put any oil in their head, so they have all become bald." You will become bald, no doubt, if you don't put oil.

I am telling you now, you'll become bald.

So we are austere people, we can't put oil, you know. But then we become bald automatically, you can join any buddhist organization, nicely, you don't have to shave! So they say that, “We have become bald now, so we have to have something." So they put those baskets and on top of that they put, what you call them, wigs. Wonderful! “But why, why don't you put it on your head?" “No, you must have a nice uffy hair, you see!" “For what?" “But that's the fashion." One day, one lady talking to Me, her basket fell down and came down also the wig, [laughing] and that's how I discovered. [Laughter.] So what is, this is to understand that if you have your ego really in the real way you should have your own personality, your character, your understanding, your speciality, your temperament. That's not there.

What did Buddha do? He said: get rid of everything, your hair, even your eyelashes, anything that can be shaved off, hands, feet, everything, shaved off. Imagine if you are following buddhism, what would have happened to us. [Laughs.] And He said, “All right just wear a Kashaya." Means saffron clothes.

“Come with the saffron clothes, with everything shaved” and the ladies could wear only two dresses, one on the blouse and one a sarī, that's all, no petticoats, nothing. Whether you are a queen, or whether you are a sweepstress. All of them should look alike, so no fashion anymore. But buddhists are the greatest fashionable people you could ever think of.

If you go to Japan, you will go mad, if you see their fashions, because they're so artificial. I don't know where

is buddhism gone, where Buddha always praised people who were natural. All buddhism is lost like this, into a kind of a wilderness.

Another thing the right-sided people have a problem, because if you become too right-sided you neglect the left side, neglect your Mūlādhāra because, you see, “What's wrong, what's wrong?" Till you get AIDS, nothing was wrong, now something is wrong. Till you get cancer, “What's wrong in smoking, what's wrong?" I mean they advertise, even in India, that you look really great if you have a cigar in your hand or a cigarette in your hand; you look like a chimney, but alright. [Laughs and laughter.] So they pamper your ego by telling you all these things and you start doing it and in that doing, you just forget that you are a stupid fool! We are going to lose all our beauty if we listen to these cunning people who are entrepreneurs, take it from Me. We had Mona Lisa, these days you don't find her, anywhere, nowhere. You have mosquitoes, horrible! They think they are very beautiful, [but] they don't emit any vibrations. From any angle of aesthetics, they are not beautiful. And by the time they are forty years, they look at least eighty.

So, what has happened is that we are playing into the hands of our ego and our Mūlādhāra is lost.

Mūlādhāra is the brakes, is like a brake. The right side is the accelerator and the left is the Mūlādhāra which is the brake, but “What's wrong?" That's why Buddha preached Brahmacharia, celibacy, because if you go too much to the right side, now there are many complications. I can hear them for many people that those who are overactive can't produce children. First, “What's wrong?"

Then, complete dryness, they cannot have children. And if they have children by chance, may turn out to be Rākshasas only.

So too much asceticism can take you too much to the right. That's why Buddha said, “No asceticism is needed." He said it, though He had people around Him, whom He looked after, saw to it that they were celibate people and He is the one who gave them balance and managed them.

So once you start going on the right side, you end up automatically like a cabbage, automatically. You cannot produce children, you cannot live long. Like taking cocaine, you can say. You speed up very much, you become very speedy. And you have to really... to live with them is so difficult, very difficult. Because they move with the speed of a jet and I move with the speed of an elephant. I just look at them going, coming, going, coming. [Laughter.] I don't know how to relate.

So to curb this ego we have to worship Buddha, we have to worship Buddha.

But the first principle is to respect your chastity. To respect Buddha means to respect your chastity.

You don't have to give up your wife as you have given: unless and until they are horrid. Don't have to give up your husbands. All of them were without wives. Buddha had a wife, He gave her up, Mahāvīra had no wife, Christ was never married. But in Sahaja Yoga you do marry, you have children, no doubt.

And, as we were saying, that, with ego, we become, in a way, very much involved into ourselves.

So we can say there are three types of people in this world. One who are not bothered about others.

So the first message of Buddha is honesty to yourself. And the first area where one has to see the honesty is in your chastity. You can marry, you can have a wife, you can have a husband, you can have children.

So this ego, which was first there, creates one type of a person, the person who is just involved into himself: his ambition, his projects, his jobs, his wife, at the most; or his children, his house, his car, maybe his horse, maybe his dog [laughter] at the most! If he could extend. Otherwise, if you tell such a person, “I am rather", say, “worried about someone” that person will tell Me, “See, you have done your duty.

Now if that person doesn't want to do it, why should you worry, you should be happy." “But how can I be happy? I am not your type." And such a person also will say that “This is my house so why should I worry about anybody else who has no house? This is my room. This is my carpet." Anybody comes in `my' house “Oh sit there, put that there!" Such a horribly harsh person. “My and mine, my and mine", goes on working. And this ego then spreads, more and more and more and more and then, “I believe in an ideology!" like Hitler did it. He must have been hurt by some Jews, might have been.

So [with] that hurt he was completely built into a big horrible prison by his ego and he wanted to kill every Jew! So this kind of a person that is, is so involved into himself, “I, me, mine" and “I am the best." “Everybody's a stupid fool, I am the most intelligent. I'm the cleverest, I know everything." Like a saying: “I was coming by the

road and I saw a dacoit, so I ran up to the tree and hid myself. What a great person I am. Then the dacoit came and he threatened me, so I gave away everything to him. What a great person I am. Then the dacoit came and he took away my wife. What a great person I am." Self-certificate! And he's very happy. Everybody is tired of such a person, everybody's unhappy of such a person, no one likes [such a person]. If such a person is coming from this side, most of them will run away from the, “Oh, that's coming!" We have in India some people of that kind, in every city, well known, well known, everybody knows them.

So now, in the morning, people go out for a walk in a garden and they see such a person coming from that side. “Oh! God today we will not have our food." I said, “Why?" “Most inauspicious person we met today was this one, this one, this one." But he's very... he's walking like this, “What's wrong?" No one likes such a person. You may think no end of yourself [but] no one likes you. Countries after countries there have been [such] people, such a collective nonsense it is.

Sometimes, when you see how so many people were killed in America by the same Spanish people who are today Sahaja Yogis, I can't believe that you are the children of the same Spanish, I mean you are so different! So beautiful.

So what was it that made them so cruel? That ego, that ego that built up in them, that they could not see that, “These are human beings we are killing." “We have aggressed their country, we are here, we're killing them, we have no right to be there." Same with the Portuguese:

they all disappeared into Brazil while they belong to Portugal and Portugal there are only 5% people left. They're not bothered about Portugal which is very, very poor. Same thing with the Spanish, those who went to America, “So what? We've earned our own America. We are here, we have done this, we have done that, we have killed so many people. The Spanish have not killed anyone, so why look after the Spanish?" And this is how their ego brought forth such a destruction.

When I went to Colombia first time, I don't know, one gentleman knew about Me. He asked Me, “Mother, are You the one who is known to be a spiritual leader?" I said, “Yes, I am, so what?" He met Me in a party. I was surprised he called Me `Mother'.

So he said, “Can You bless our country with something that we can outwit these Americans. Let there be something from the nature. We have got wheat, we produce wheat here and these people want to buy it at such a low price that we can't even maintain our families. It is so low price that we cannot really economically do it. We starve ourselves and sell these wheat to them." So now, in Colombia, that shanty town of Colombia, Bogot, now has become the most developed one. They all travel by first-class and Americans are taking cocaine and washing their feet.

This is the reward of the ego. You have to pay the dividend, you have to pay for your ego and very severely. Try any tricks with your ego, it boomerangs back to you. Of course in Sahaja Yoga it's the worst, is the worst, I am frightened to see somebody riding a horse.

I must also mention another type of people that there are, who are left-sided. They are always complaining, “I have got a headache, I have got a pain here, I have got a pain there, I've got this." All kinds of diseases they will have. Like I read a book of Jerome [Jerome K. Jerome], that one fellow read... I hope you people are not in a hurry. [Laughter.] So he had described that, one fellow went to doctor, to a doctor and he said, “Sir, I have all the diseases that are described in Materia Medica except for one that is the housewife's knee." [Laughter] He said, “How is it that you don't have that?" He said, “Because I am not a housewife." So he said, “How did you get all these diseases and how do you know?" He said, “Because I read Materia Medica and I found all these diseases are with me." So he said, “Alright, I'll give you a medicine but just now you don't take it, you have to go out from here about five miles and there you can take it." So he took the medicine, one, in a piece of paper. He went there and he opened it one after another and he found no medicine, but the last paper was there, on that it was written, “You stupid fool, don't read Materia Medica! Nothing is wrong with you!" [Laughter.] So the complaining people are another one and they are really bhootish, sometimes they are very troublesome, I don't know. If you just say, “How do you do?" if I, by mistake, say, then there's a list of things. [Laughter] “Oh God, why did I say such a thing to this person?" This list of things, you know, one after another. “This happened, this morning, this happened, evening this happened, that happened." Everything happens to them. “And the food was so bad and they treated me so badly and the Sahaja

Yogis were so bad and they didn't take me there and they troubled me so much and I was left alone, nobody bothered about me. And they are very cruel to me and this leader is very harsh to me. He doesn't treat me well and, this, please remove this leader and he did this and he did..." “What did he do?" “He didn't allow me to take water." “Eh? Why will he not allow you to take water?" Something stupid like that they'll tell you.

Sometimes I feel, where are those great saints lost? Who were the third type of people who didn't care for themselves and who had not involved in them, but they were involved in others, who were bothered about others, what's the trouble of another person. “What is the trouble our leader is having? How am I behaving towards the leader? What am I doing to him? Am I of any help to him? Have I given Realisation to anyone? Have I given any money properly to him? Am I sensible, or I trouble him all the time and then I go on complaining to Mother?" These people can never be satisfied. One is over satisfied, the another one is never satisfied. And the one who is in the center is least bothered to find out whether he is satisfied or not satisfied, he just wants to see the satisfaction of others. And that is what is to be seen in Buddha's life, how He was and how He respected.

So the people who today are worshipping Buddha should know that His message of Truth, which we know through our right side, through our attention, must be applied to ourselves, first of all.

People will tell Me, “Mother, his vibrations are not alright, this house has no good vibrations, that has no good vibrations” and the fellow himself is shaking before Me,

you know, like this. And I said, “What about your vibrations?" “Oh, I am getting too much." But I am also getting too much, so please! The problem with Sahaja Yogis sometimes is that they don't know the importance of what they are, they are not aware. If their ego was correct, in that ahaṁkāra, ego, the essence of it is aham-bhava, is that, `I am a Sahaja Yogi.' I am a Sahaja Yogi.' Now keep the point of honesty with it. `Honestly, I'm a Sahaja Yogi and I'm a follower of a religion, which is a universal religion, which is innately built myself.

There's no hanky panky about it. Is my experience and I believe in it fully and is innately within myself.' This is the ahambhava. I don't know what is it in the English language, is could be `I'-ness, `I'-ness.

Then, `I am on this earth now, this life is for the work of God. And for that I have to be a pure person, because I belong to Vishwa Nirmalā Dharma. I have to be pure, I have to achieve my purity through meditation through every way watching myself. I have to be a pure person. And if I am a Sahaja Yogi, if I am united with that All-pervading Power of Love, I should be the medium to give that love to others and compassion. I have no time for other things. Other things are of no value. My attention has to be pure. My life has to be pure.' “I say one thing, do another thing. I cheat myself morning till evening, then I have no `I'-ness, I have no self respect." “If it is possible, why not manage something free? Say, If Mother has a house, let's go and have some nice time there. After all it's Nirmalā House, so we can have something free." No self respect. “I mean, let us save some money, if possible here and there." No self respect.

There are people I know of that kind. Supposing we come for two days to Ganapatipule, “Mother, will you charge us for one day?" [This is] very common. Who is going to pay? “I have to pay at least for my food, for my stay. I have to pay." It's not like Buddha's time when they had to give up their whole kingdom. Everything to dhamma.

Every pai, everything that they had, even their hair, I think. Everything to dhamma. And just come absolutely bare. No children, no wife, no father, nothing! That was buddhism, that was Buddha's style.

He had His disciples like this and they used to walk miles together, to preach from one place to another in thousands. What an impression it must be on people when they see all this.

Today's Pūjā is very important, because I feel Western countries have gone off with their ego and they need Buddha very much and they like also this so-called buddhism very much, because you see, they can then just hide behind that camouflage. “We are buddhist, you see." They'll worry about Afghanistan and they'll worry about Llama. They'll worry about all other people, because, “You see, we are buddhist." But there's no Truth in it, no Truth.

Sahaja Yogis have to establish that truth, that dedication.

So Buddha has said, “Buddham Sharanam Gacchāmi." I bow to all those who are realised Souls. “Dhammam Sharanam Gacchāmi." I bow myself, to my Dharma. That is Vishwa Nirmalā Dharma. And then lastly is, “Saṅgham Sharanam Gacchāmi." I bow to collectivity.

In these three things He has solved the problems of all three types of people, if you see that. First is the

Buddham, the one who is a realised Soul. All the realised Souls are to be respected, to be surrendered to. I find one Sahaja Yogi talking about another Sahaja Yogi in a very funny manner, for nothing at all.

No respect! Buddham Sharanam Gacchāmi. I surrender myself to all the Buddhas. Now there are eight I counted, but we have so many, all Buddhas sitting here! Those who have known, those who are gnostics, who are vidas, vidVāhanas, are sitting before Me.

So I surrender myself to them, as he says, “Buddham Sharanam Gacchāmi." You must respect every Sahaja Yogi whether he is from the black race or a white race or a blue race, whether he is from Spain or from Italy or from India, or from any other place, whether he is from Jew religion or from Islamic religion, or any religion whatsoever, whether he's a legitimate child or illegitimate. Whether he comes from aristocratic or a rich or royal family, or from the poorest of poor.

Whether he has money or no money. Whether he's unwell or he's all right, whether he had a very bad past.

Everything has to be forgotten, the past. They are all buddhas and all the buddhas must be respected and surrendered to, to their wishes.

I mean, I surrender to your wishes, all the time, I have become now so desireless that I have to tell you that you better desire, otherwise I am useless, I have no desires. As if My power of desire has gone into your heads and I have nothing left.

So you have to desire.

Then the “Dhammam Sharanam Gacchāmi" is very important. What have you done for Vishwa Nirmalā Dharma? Whatever [is] needed for the work of Vishwa Nirmalā Dharma, whether it is money, whether it is your house, any possession, whether it is labour, any kind of labour.

I see some people will do every sort of work and some people will never do it, whatever it is.

So we should really have a roster. For example, one day all the leaders must sweep. Second day all the ladies must sweep or do something, so that when you have full idea as to how to respect each other. Also when you start doing something then you really have respect. Very easy to criticise, very easy to criticise others.

I have seen people who can't write two lines, can criticise Shakespeare, can criticise TukāRāma, can criticise Gñyāneśhwara. Two lines of poetry you can't write, what are you criticising? They can't paint even with one colour are criticising this, criticising that. I mean, how can you criticise anybody? The one who has given no Realisation to anyone, done nothing, is criticising the leaders, arey Baba [oh Mister], they have given Realisation to so many people. How many people you have given Realisation? Please do little bit like of this like that person then you can criticise. Everything is done through criticism.

I think that is the worst thing that we can do to ourselves because criticism, only, is the very depraved ego which takes to. There is no ahambhava, there is no `I'-ness. All right. He has written such beautiful poetry. I'll also write. No! “He's written, but there is something, this is not correct." Baba you write first two sentences like that!

“Mother, his English is all right, but still” but what about your English? Or your Spanish? Do you know Spanish language, no? Then? If he doesn't know English why should you criticise? So the criticism part has killed all art, as I've told you, killed everything, killed all our creativity, killed our personality, we are all the time shaking. Nobody's going to be there like Rembrandt, or like Michelangelo, or Barbini, nobody. Because you make anything, criticism! In Australia, they made a very beautiful, I must say, one of very sweet things they made, like you can call the ship, with sails, a building there, for their opera. Even till today they are criticising it and whenever they have to give any picture of Australia, they give that picture! Is like they killed Marie Antoinette and if you have to go and see anything beautiful [in France] you have to go and see her palace! Criticism is all right if you are an expert and a master. Alright, A master has a right, of course. But you, you haven't got even the slightest of that art, how can you criticise? So this depravity of the ego, you can see in the life of Buddha, who was light, who was enlightenment, who was compassion, who was knowledge, who was joy. In His life, you see, He never criticised anyone.

He left it to Me, this horrible job of criticising all the bhoots and Rākshasas and devils. He just took a easier course. Why to fight the wall? Leave it alone. I wish I could do that but could not. I have tried.

First three years I tried, but you just can't help it, you just have to fight it out. But you don't criticise each other. I feel very hurt, Myself, as if My one hand is criticising another.

I can go on talking about Buddha for days together. There's no end to it. He's the one who has taught us so many beautiful things by His own life and if you have to really imbibe His Spirit within ourselves, we have to have that detachment from within.

As every religion is ruined by the followers, Buddha, who said: don't worship, even don't talk of God. He said don't talk of God, just talk of Self-realisation. First let them have Self-realisation and don't worship anything. He said, “Just don't worship” because He knew there was nothing to be worshipable.

But they have got stupas and they worship this and they worship that and worship this. There's no end to it.

They said, “These are the teeth of Buddha." I mean, how can you have teeth of Buddha? When Buddha died, you mean He took out his teeth or what? And this is Buddha's teeth they are worshiping. There's no vibrations, I saw it, it was nothing. I can understand hair, or nails, but His teeth are everywhere being worshipped! I know My Sahaja Yogis cannot spoil much of Sahaja Yoga. If they do, they will lose their vibrations.

So be careful on that! But with ego, I've seen people even they lose their vibrations [will say], “No I'm alright, oh, I'm getting all the vibrations, I'm alright!" and here is such a big... befooling yourself is the job of ego, so be careful, “I am alright, nothing wrong with me." On today's great occasion, let us think of the hazardous time He had and the way He has created for us this Sahaja Yoga. That we are bathing in the light of their compassion, their hard work, their dedication, their sacrifices, all that. The Truth is going to make us beautiful.

May God bless you! Are you feeling very hot? Alright? You can put your hands towards Me, it's air conditioner working.

[Laughter.] I am feeling frozen here, actually. I am just thinking all these beautiful things you have given Me. Buddha never had them. He never had any comforts.

So now we have to show that we are worthy. That's the word he used, arihant, arahant, the worthy.

Are you worthy, worthy of Sahaja Yoga? We have to be worthy of Sahaja Yoga. Arahant is the word.

Pūjā ka shru karana? Should we have the Pūjā now? Talking about Buddha has cooled Me down completely. Ekdam baraf! Ice! Put your hands like this, all of you, while doing the Pūjā. And you don't have to close your eyes during Pūjā, it's very important. And also not to put down your heads, because you are all Sahaja Yogis. Feeling really very cold, I don't know, what about you people? Feeling hot?

Sahaja Yogi: No.

Shri Mataji: It's good. I tried to change.

Sometimes I over-do it, I think. I did it twenty-one times. Alright.

So the Pūjā should start with the Spanish people. Jose, come along, but you have no wife, but it's all right, doesn't matter.

Has to be warm, eh? My feet are absolutely finished. It's all right.

Bring it here and pour the water. How will you manage? No. No. This is better. It's good... you have... what about the children... They are all grown up now, aren't they? So

we have to get all the leaders at all the countries. Or else, one from every country.

All right, come along, Siddhārtha, you are all right? No pain, nothing... Today we are celebrating Siddhārtha's birthday.

..... I'm just thinking all these beautiful things you *[UNCLEAR]*, Budhanever had them. He never had any comforts.

So now we have to show that we are worthy, that is the word he used, *[UNCLEAR]*, arahand, the worthy, are you worthy of Sahaja Yoga, we have to be worthy of Sahaja Yoga. Arahand is the word.

Contents: 1989-05-20 **Talk to Sahaja Yogis, The End of Miracles, Terrace, Hotel El Farell, Barcelona, Spain**

Shri Mataji:... shop, little shop, to get these trinkets and he gave exactly the same amount as was needed.

So many things are reported now, I mean, I've got letters and letters like that.

So I'll have to look into them also for you.

Gregoire: Shri Mataji, one that You may not know because it's quite recent. The United States, you know Andrea, she has a little girl? The other day, You were in her room and You had a red, I asked, “what is the colour of the sarī?" and You had a red sarī. And so she was quite, kind of, impressed and then the picture told her it's all right. Your picture told her it's all right that You are sitting in her room.

So she ran away, I mean after some time. She doesn't want to speak so much about it to us, but for three days

she was talking to her parents and so on and so forth. She went in Mami's room to tell her all about the story that Shri Mataji is here in her room. Come, come. And then you were gone.

Shri Mataji: So where was I? Gregoire: In her room.

Shri Mataji: In her room? Gregoire: Yes. Sitting down.

Shri Mataji: She saw Me? Gregoire: Yes, she saw You.

Shri Mataji: So, you asked Me on the phone or what, what sarī I'm wearing? Gregoire: No, I asked her. I just asked her what was the colour of Shri Mataji's sarī and she told me it was red. I asked the girl.

Shri Mataji: Then how do you verify it? Gregoire: Yes, that's a good question. I wanted to ask you about that. That's why I'm quite happy to tell you this story, so you can give me a clue.

Shri Mataji: You have to make it feasible. What you have to say, `That I telephoned to ask Mother, what colour sarī are You wearing? And You said it is red.' Then it is feasible. But otherwise it is not.

Gregoire: Otherwise it looks a bit *[UNCLEAR]*.

Shri Mataji: Yes, it could be her imagination. But, it's happened this time, a very good thing, a miracle that we went out [asking someone in Hindi to speak].

Sahaja Yogi: Yes, twice it happened. Once, in Calcutta [Kolkata], Shri Mataji was boarding the flight from Patna to go for the Calcutta Pūjā to tell them that they had arranged everything and so I picked up the newspaper and it. Oh, that also, now before we left for Calcutta [Kolkata], another miracle in Patna. At night we went for a drive after the, Public Program to the Ganges river.

Shri Mataji: The Ganges river. It was a full moon night.

Sahaja Yogi: And it was a full moon night. There was a long bridge across there, a new bridge and so we stopped the car halfway through and took a walk. And, She came and stood next to the railing over the river and the moon was shining there, just under Her feet. I mean there was a ray of light, just like that.

Shri Mataji: Sure, it has happened also like that.

Sahaja Yogi: And the current in the river was flowing from under Her feet only.

So, to verify it, Shri Mataji said, “I'll walk ahead another hundred yards and you watch what happens." So *[UNCLEAR]* [two Sahaja Yogis] stood at that place and then we carried on. Then I walked ahead with Her and I shouted, I said, “what's it like there now?" They said, “It's pitch dark and there is nothing flowing!" And while She walked, the moon walked with Her, sort of, over the water.

Shri Mataji: The reflection.

Sahaja Yogi: The reflection, the shine and the current just shifted in the river and started flowing to where She was.

So, then we sat in the car and drove to the edge of the river and it kept going right till the edge. And then when the river was over and we came over the land, again, the moon was still following.

So, it kept moving until we went home and it was there.

Shri Mataji: There was no reflection any more.

Sahaja Yogi: And the river was dark when we left the river, it was completely dark. Just, the moonlight wouldn't reflect on the river.

Shri Mataji: We have to get there, but Warren was talking that thing.

Sahaja Yogi: So we verified it.

Shri Mataji: So, we have to go, have got program. And I hope you will be all there for our program.

***Contents: 1989-05-20*, Public Program, Day 2, Barcelona, Spain**

I bow to all the seekers of Truth. We can see the result of Self-realisation in the music of these people here.

They never knew music and Indian music is very difficult to sing. But, Self-realisation gives you such a rapport with the Divine that it works in such a miraculous manner that people become just dynamic. They are not musicians, they are engineers, doctors, architects, business men. All this kind of thing they have been doing and they are doing this too, now. But when you become the Self, as I told you yesterday, when you become the Spirit, then you become a universal being. Become means that on your central nervous system you can feel that you are part and parcel of the whole. You can feel it, it is not only mental, a sermon. It's not mental acceptance, but actually, it is a new awareness. As I told you yesterday, that everything that we know about all theories and all kinds of faiths, religion, everything is mental. Because it is mental, we can use the way we like.

So there is no compulsion on us. As we have our Spirit, when it shines in our attention, then in that light we really become righteous automatically. For example, we have seen the saints, the incarnations, prophets, they would not be tempted to do anything that was sinful.

Whatever they did was for the benevolence of others.

So, we have three types of people, as I would say. The one type, which thinks no end of oneself and lives with its own vanity. For such a person there's nothing like unhappiness, till he falls like a Humpty Dumpty. And another type is all the time complaining about one's health. This is wrong with me, my husband is bad, my wife is bad, my children are bad, everyone is bad.

So the first type makes others miserable and the second type makes oneself miserable. They cannot see anyone happy, nor will they make anyone happy. But there's a third type of people who are bothered about everybody else but themselves.

These are the special categories, whom I call as seekers and when such seekers are seeking the truth, they also fall a prey to some sort of a show, or some sort of a pressure.

As I told you yesterday, that it's a living process, when the Kuṇḍalinī rises and gives you your Realisation.

And that is what every one of you has to achieve and has a right to achieve. Now, we have all kinds of misleading people also, as we saw yesterday, there were so many who have been to wrong Gurus, wrong, false Gurus and who came to Me. And I'm sorry most of them were Indian, I'm sorry. But one must know, what do you want? How can you pay for your Realisation? But somehow or other, people get so much mesmerized and believe it. That once when I had come here first I had met the Queen of Spain and she told Me that there's one Guru who has come from India who says he's fourteen years of age and he has ruined 50,000 young boys. All this is

there is like that. All those who are really the seekers of truth will find it because it is their right to find it.

First and foremost thing, you must see the disciples of such a Guru, how are they. Have they got any knowledge? Can they give Realisation? Can they talk about what they have got it? Can they work out their benevolence? Are they righteous people? Are they joyous people? Do they have the same problems as normal people have, like racialism and other nonsensical things? Such people have to be large-hearted and they have to be truthful. And they'll stand for anything that is injustice, against. Like Christ Himself, when He saw Mary Magdalene being stoned, stood up. And He said that, “Those who have not committed any sin can throw the stone at Me." This is the courage and the strength of truth and this truth is compassion, is love.

It is all within you and you have to just reach there somehow. You have to respect yourself. And you have to know that there is a meaning to your life, which is not for just wasting it like everybody else does.

Life is not just for collecting money, making insurances and then dying. All their lives they cry and when they die others cry for them.

So what's the use, this kind of a crying society, while God Almighty has created this beautiful universe and has created human beings at the epitome of evolution? And He wants you to enter into the Kingdom of God to enjoy the blessings. This is what it is you have to get through your Self-realisation.

Already you have been told about Kuṇḍalinī awakening, the Chakras and all those things, that's not so important.

Unless and until you get your Realisation and settle with it you are as Spanish as anybody else is. Nothing so special about it.

So first, after getting Realisation, you must sit down and settle with it and get your connection absolutely fixed properly.

So all the time, this Divine Power is flowing through your hands and through your fontanelle bone area. I don't know how many speeches I have given in English language, it has been thousands and in other languages also. There's no end of this. And I told you that first you must have the experience. No use talking about it.

So, should we now have our Self-realisation? Yesterday we had allowed you to ask some questions, you can ask today also, but not too many please. By asking questions, or by getting answers, you are not going to get your Realisation. Of course there is no guarantee, but most of you can get it. But you must have desire, pure desire. Nobody can force you into the Kingdom of God. And please do not try to judge yourself. You all are capable and worthy of getting Self-realisation.

May God bless you all! I could have questions and then we could answer them.

Question: He doesn't know if he can get cured again.

Shri Mataji: Hundred percent. He went to a very wrong person though.

Question: He wants to give You a present.

Shri Mataji: Present, to Me? First you get cured.

Question: He says he wrote it himself and it's a souvenir from Barcelona.

Shri Mataji: Thank you very much, thank you.

Question: She says if you desire for other people to get Realisation, will it help for them to get Realisation? If we desire. If she desires.

Shri Mataji: Yes, yes, your desire has got to be pure. Why not? He got the Realisation yesterday anyway.

Question: He says that in the scriptures they always talk about the relationship between devotee and master or Guru. How can you manage at distance, come closer, when You are sitting before him.

Shri Mataji: You see, it is in the heart you feel it. I can feel you, all of you in My heart. We have to open our hearts. I think while singing only, most of you got your Realisation. I feel that way, let's see, put your hands like this. Just close your eyes. Towards Me. You'll feel a Cool Breeze in your hands. All right? Now, you feel it on your head, from the top of your head, just put your hand towards Me. Ha, see, si? No come up here and I'll see you. See now how your desire that others should get it is working out? Now, the desire should be that we should all be settled, we should be all settled in Sahaja Yoga. We should be all masters, as they are and these people are.

May God bless you all! Those who have not felt can come and see Me but those who have felt first come and see Me. And those who have not felt can go at the back and they can see them.

Contents: 1989-05-24 **Śhrī Pallas Athena Pūjā, The Origins and Role of Greece, Stamatis Boudouris House, Athens, Greece**

Everything in Sahaja Yoga is very scientific, is all preplanned I think and is all significant. For example, today is Wednesday and we have never had any Pūjā on a Wednesday because I was born on Wednesday.

So I was thinking if the Pūjā starts before twelve o'clock we'll be able to manage it because I was born at twelve.

So every child has to sleep after twelve o'clock, you see and so I couldn't, I had to sleep.

So it's so significant, you see. It's the first time we are having a Pūjā on Wednesday, normally I don't even travel on Wednesdays.

So, you can imagine that it's such a breakthrough and I'm very happy that you all are ready for a Pūjā and that we could break this rule also, after such a long time, because it was impossible for Me to keep awake after twelve, you see, I was trying, trying, trying and I knew that you all, also, were feeling very sleepy.

So it's so mutual and it's so simple.

All right.

So today we have gathered, really, remarkably, in the really center of the Nābhī of the universe and I don't know how far I can go with the description of this great country which we call as Greece. Also, in the Purānas it is described as Maṇipūra Dweep. The Maṇipūr is the Nābhī Chakra, Maṇipūr and a `dweep' is a island. Island of the Maṇipūra stays the Athena and there is a temple of Athena, all been described about Her temple, about Her jewelry, dress and everything.

So it's already in the Purānas described, this Athena. As I've told you before, `Athena' means the Primordial Mother.

So now, one may say that, `Why the Primordial Mother, Ādi Shakti, should be on the Nābhī Chakra of the universe?' One may ask a question like that, that, `Why She's placed on the Nābhī Chakra?' Because in the, I don't know in English, before the Creation was created in the material form, where it was planned, then there was something of the, what we call is the Viṣhṇu loka, is the loka, or the area where Viṣhṇu ruled and in that Viṣhṇu loka it was decided that Ādi Shakti should first come in the form as a cow and then She should descend in the area called as Gokul, which is Viśhuddhi Chakra, first and create vibrations there. Now in the material form the Gokul was where Śhrī Kṛiṣhṇa lived in His childhood.

So in the material form, Athena itself lived, in the material form, I'm not saying in the formation before, in this area, to create the vibrations.

So it is not only She was a Goddess but She lived in this area to create the vibrations for the Nābhī, to create the universal compassion and love and all Her qualities.

Now as you know, every aspect of the Goddess has different qualities and as you can see that Mahākālī has the aspect of comforting and Mahāsaraswatī is counseling and the Mahālakṣhmī has got for the redemption, for the awakening.

But the Ādi Shakti's work is to unite everything, to integrate everything; and to integrate all those qualities, the Ādi Shakti Herself was... in material form, came on this earth, in this part and that's why they knew about

Athena. But as it is, I don't know what are the stories they have, they must be having some mythological stories about Athena that She lived like this or whatever it was. And this is the...

where She created the Deva loka. Deva loka is the area where devas existed. Like She created Indra, you have heard the name of Indra, then Varuna; all these Deva lokas She created in this area, not in India.

Deva loka was created on this side and ganas and all these people were created on the side of Nepal and all those places, on the left hand side.

Now unfortunately after Socrates, who came here in such a condition when people were really, absolutely ignorant, in the complete darkness of ignorance, they could not understand Him, they could not understand Socrates at all and so like any other Primordial Master was treated by the people who were surrounding Him, He was also very much ill-treated and nobody listened to Him.

But of course, as you know, He was Primordial Master and His wisdom is well-known and He created out of Him disciples, but none of them could go anywhere near His wisdom and they started their own theories, own styles and that's how we find the accent from philosophy that was Socrates' aim, gradually came into political and then into economic side.

So the attention was moved from philosophy to economics today, not towards the philosophy which was established by Socrates.

We can say Socrates was the one Primordial Master, after Abraham and Moses, who really made it very clear-cut understanding about spirituality. Of course, Moses and

Mohammad, a Abraham had different problems. Like Abraham had problems of talking to people who were really very, very ignorant and Moses had problem with people who were very indulgent people.

So He had to pass laws of Shariat.

Moses passed the law of Shariat and if you read Bible, in the, I think, in the first verse only it is written about Shariat in the Jeremiah, third, third book of Bible [Leviticus], that Moses had to pass these laws, different, different laws to make people follow religion precisely.

So He did not argue, He did not say why you should do it, didn't give any explanation. `You do it!' Like that. Because He thought that these people are so ignorant that you cannot leave it to their freedom that you understand this or that you see the point; He could not do that way.

So He just said, “All right. These are the laws, these are the things and you have to follow. If you don't follow then you will be killed, your hands will be cut, this will happen, that will happen." Because the people were of that type.

Now then you see how gradually, at the time of Socrates people had evolved, they were a much better people so He could talk to them about something of wisdom, of honesty, of righteousness, of peace. Of so many things He talked and He could talk because people were worthy of that. Otherwise He could have said, `Alright. You do this, you do that, you do that.' But see the difference, also in the circumstances, how what has happened: in the first circumstances when Abraham had problems then the people were absolutely good for nothing,

absolutely good for nothing, so He didn't know what to do with them.

So only, you can see it, in the time of Abraham that His own lifestyle, His... I mean, that was just a system where the family was building up and the relationships were building up and He tried to work it on that level.

Then at the time of Moses people evolved much more. They evolved. But still very ignorant.

So they evolved to this point that He did not have to talk the things that Abraham talked.

So He talked to them about getting out of Egypt, taking their freedom, getting out from there and going to a place of more tranquility. But when they did that, He found these people on the way, when He went to get the Ten Commandments, when He came back, what He finds...

[Aside:] *[UNCLEAR]*.

So the people who were at the time of Moses, when He had gone to get the Ten Commandments, started indulging into very, very immoral character, extremely immoral character. They were very immoral and were doing such horrible things that nobody can believe that anybody who tried to escape from the Egyptians were worse than the Egyptians themselves.

So He gave this Shariat to them, to change.

Now then came the time when people were... I mean, despite all that people were not so good, we can say at the time of Christ, but they were not so immoral; they also could not understand Christ.

So you see, despite all the human evolution, the human awareness evolving, the understanding about spirituality was very poor and you could not talk to them. Now you can also see the circumstances of things. When the circumstances are such, like at the time of, say Moses, that people are extremely immoral, they are doing all kinds of bad things, they are not bothered about their own destruction, the Incarnations had to move absolutely to the right because they were so left-sided: So the Incarnations had to move absolutely to the right and say that, “If you do like this, this We'll have to do" the violence part.

So they took to violence.

So the circumstances made the reactions of the people. Also the awareness of human beings.

So many things worked it out. Say, for example, when Athena came on this earth, Her job was to create a integrated force which will have the whole Chaitanya spread like an integrated force.

So that when it will be all disintegrated later on, it can integrate.

So the Greeks have a job, special job, is to integrate. You have to integrate people which are left-sided and right-sided. And that's what I asked him, “What happened to Hitler?" So they said that when they saw Hitler, though Hitler respected them, they resisted Hitler. You can see the significance, how he respected the Greeks and despite that they resisted him because they were given this special capacity.

Something with Greeks, they went to... I mean, except Alexander, only the one who tried to invade India and

because of the Greek nature he receded back. You see it's a Greek nature that they can go so far and then not, because they have an integrating force.

The same thing as I was asking him about what happened with the Turks. They had gone into Turkey but they receded back.

So this power of receding back is the integrating power, by you integrate within yourself both the qualities of the left and right and you balance it and you see now that's all right. If you have to be in the center we should go up to a point and come back. And this is a very basic quality of Greeks in every respect.

If you take their shipping, they were very aggressive in shipping to begin with, extremely aggressive people and Greek ships were known for not maintaining at all.

They were not very law-abiding so they were never used to maintain their ships, you see and always under trouble, the Greeks, that in the shipping they were known to be, the Greeks have ships which are all falling off and rattling.

So perhaps, perhaps, they were aware that now the shipping is going to go down, so no use maintaining these ships, you see. Then when the shipping went down, you see, this is on an economic level I'm saying, how they worked it out, they sunk their ships and got the money out of insurance. That is a typical Greek style of behaviour is that they know already. It's a kind of a wisdom, they know that how far to go.

Like, we can see now, Onassis also married this mad woman, Kennedy's wife, because he must have realised that Kennedy never gave her any security so he married

her. All right. He married her up to a point, but most of his property went to his daughter, not to Mrs. Kennedy.

This balance and this wisdom is a special Greek style of life; that's why you might say that they are not over-developed like Americans are. But now Americans have realised that they are idiots, but Greeks can never become idiots, whatever you may try. They are very sharp and very intelligent but they know how far to go with everything.

And what is the reason for this? The Athena.

So Athena is the one, Ādi Shakti and She created Gaṇeśha here. And the balance of the universe, or all the Dharmas, is in the Nābhī Chakra and so the people over here are very balanced. You can find them very... in their language, in their styles, very deep.

One may say because they are traditional people, they have long traditions. But Egypt had also long traditions. Of course Egyptians are, in a way, wiser than all other Islamic countries, but not like Greeks, not like Greeks.

We have Chinese also who are very wise and they are known to be people of deep understanding, but they are not like Indians.

So what is lacking in all these people is the depth of awareness because, though in China also Mother of Mercy came and She really bestowed blessings upon them and China rose also, afterwards, into her own glory and became quite a good industrial, I mean developed country, we can say, very powerful; but still, that kind of regimentation could not be borne because, after all, Mother Mercy was there.

Do you know last... you have one Mother Mercy you have given Me, Kuan Yin, same thing, Kuan Yin. And She's the same thing called as Mother of Mercy and the second one was given by Gregoire recently and you see what's happening in China.

So the effects of these Deities which existed in different countries at different times, are felt only in Kali Yuga in the best way.

Now you may say that, `Why should Mother come last to Greece?' Because now Athena is in the Sahasrāra, so you have to go not in the Nābhī.

So I had to bring Sahasrāra here, isn't it? Sahasrāra is the last Chakra one has to achieve, so I thought that let Greeks grow up to the Sahasrāra point.

So we have to establish Sahasrāra in Greece and thus it's a very powerful work we have to do in Greece because actually, at the time when Athena came here, it was not Sahasrāra, it was Nābhī, because She was actually on the Himālayas, came from Himālayas.

So now to bring Himālaya here, or to bring that purity in Greece, is a tremendous task and we have very few Sahaja Yogis.

But you see the reaction of the gentleman who came? And we have formidable job because of these Orthodox... most unorthodox, they have no orthodoxy about anything.

So we have a problem, big problem, how we'll establish here.

The Deva loka was formed here and devas were here; they ruled here, no doubt; but in the human awareness

they were brought down to the human level. Like Zeus was Parashurama, Parashurama, the one who was an Incarnation to announce the advent of Śhrī Rāma and He came before Śhrī Rām, died also very much before Śhrī Rām; but they painted Zeus as a man who was a womanizer.

So all Gods were brought to the level of human beings, bestowed with all the weaknesses, you see, actually decorated with all the weaknesses. And that is responsible for the downfall because this part of the country is on the pattern of Deva loka, reflection of that, but this Deva loka is now, we see it has become just the opposite because Deities have been brought down to such a low level, to such degrading things.

Even in the mythology also, in India talks about Them like this. Not to such an extent; like Zeus, they don't talk but about Indra they talk. And like Indra's description comes like this: that the king Hiranyakashipu's wife was living... his wife... Hiranyakashipu's wife was a saintly lady and Hiranyakashipu was ruling in the area of you can say Kandahar and Afghanistan and all these places and from here Indra went down and took away the wife. I mean They incarnated, the Gods incarnated here and Indra went down, He took away the wife of Hiranyakashipu with Him, to save Her and He went down and stayed in an ashram in Maharashtra where there's a river flowing with My name, Nīra.

So now the... see how the combinations are, the Shandilya Muni who was the Guru of My family, that's why My Gotra is Shandilya, it was in his ashram He stayed.

So the Muni Shandilya told that, “See, this lady is a very pure lady, don't disturb her and out of her will come a very great saint who will, by his own devotion, make the Incarnation of Narasimha", this is the God Viṣhṇu which comes as the half-cat, “and He will kill this asura." Now, part of the Egypt was also ruled by this Hiranyakashipu, part of the Egypt, see how significant everything is.

So this Narasimha came when... and you know about Prahlada's story, all right, so this little boy played there around and he made some things and there's a temple very near, you have seen Narasimha's temple and that you have seen the statue made out of sand? That was made by Prahlad and he came into the dreams of someone and said that, “In your temple you please put the statue I have made” and they went around the Nira river and found it and put it there.

So see the relationship, how it is. Now this Hiranyakashipu was killed by Narasimha. Narasimha, as you know, is the Incarnation of Śhrī Viṣhṇu, because he had, this Hiranyakashipu had, a blessing of Brahmadeva that not any animal can kill him, not any human being can kill him, not on the land or in the sky and not with any weapon, all so many blessings he had taken! He had closed all the lines, you see, so that nobody should kill him, but actually he did not know there are ways and methods.

So Śhrī Viṣhṇu took the form of Narasimha, is that He became the simha, means the `lion' and the lower portion of a man. And it so happened that Hiranyakashipu asked Prahlada, “Where is your God?" He said, “He's everywhere." So he said, “All right, is He in

this pillar?" He said, “Yes, He's in this pillar also." So he hit the pillar, see, the pillar must have been the same style as you make, Greek style, pillar of stone, so he knew that in the pillar how can anybody be, it's a stone, he hit it and the pillar broke, out of which came out Narasimha with long hands and claws and He took that Hiranyakashipu and put him on His lap, because “neither on the sky nor on the ground” and with His claws, because they were not weapons, He opened his stomach and killed him.

So, because he was also ruling in Egypt, the people of Egypt made their... they were Assyrians, Assyrians are asuras, they were the ones who were asuras, that's why they were called Assyrians, so they made the statue of their god Sphinx the other way round than Narasimha.

So the upper part of the Sphinx is that of man and the lower part of that statue is that of lion.

This is very ancient story I'm telling.

So how the Greeks went to India long time back, because all these devas were Greeks and these devas were, like Indra, what He did and Varuna and all these things.

But I think there... because the whole idea got perverted, whole thing, they could not see the proper image of their faces in their meditation because they perverted them so they could not see and they saw perverted faces. They saw them nude and that kind of thing, which was all their own imagination working, because they were indulging into all kinds of immoral things, so they made it absolutely, what you call a very immoral type of relationships and things among them.

So that was their own ideas and they put it.

But also, as a result of that, they could never see the body or the faces of these Devatās properly.

So they made them more like... I mean quite ugly-looking faces they made.

Like I have some Poseidon they have made here which they gave it to My husband also, it's not at all like Varuna, I can tell you.

So... and absolutely nude, you know; it's so embarrassing. They gave it to My husband and he didn't know where to look and I just started laughing because he's a very shy man, My husband. And he had to put it in his office, you see, hidden somewhere and it looks very funny. And he was saying, “Why not we use a kind of a covering with some silver?" I said, “It's an antique they have reproduced; you can't do it to an antique." He said, “All right; where should I put it?" I said, “Put it in some corridor there." So with such expense they gave it but My husband was quite upset about it, you see and every time he sees this gentleman he says, “You know, this gentleman is no good." All right.

So then, this part of the history is there. On that history stands the modern Greek.

So, if you see from Socrates to Christ, people had evolved we think, but they also crucified Christ, so what was their evolution? Though, if you see what Christ preached and what... I'm sorry, what Christ preached and Socrates preached, there is much difference because Socrates [Christ] talked in parables, not openly, while Socrates talked in a very open way, in an open discussion, in open understanding. That shows only that the people could understand what He was saying. But

still He was also killed; Socrates also was given poison and He was also killed.

So that shows that, at that time also, the people in charge, or at the helm of affairs, didn't know what was reality.

So now, from Christ to Socrates and from Socrates to Me, we can say this way that we are talking about it, though Socrates came in the year, how much BC He was?

Sahaja Yogi: About 500 years before Christ.

Shri Mataji: 500 before Christ; so might be that Christ must have felt that Socrates, He talked so openly, so nicely to people as because He was Primordial Master. He realised it, so He talked in parables.

He thought that, `No use talking straight like Socrates' because... you see they are very straightforward people; the Primordial Masters have to be very, very... they are by nature extremely straightforward.

Even today's... those who were real Gurus, they would not accept any person, they would throw away, they would beat people.

Even musicians in India, those who are great masters, they would beat their disciples if they played something wrong; like very harsh people.

So it was all right for Socrates also to tell things very plain and simple and all that, but still He was killed.

And then Christ, who was 500 years later came. See, He saw the point that no use talking, because He came at Āgñyā, talking in that way. If you tell somebody, `Don't do like this,' even reason it out like Socrates did, He is

the master of logic, you can call Him; the whole logic system comes from Him, He's a master of logic.

But despite that, it did not appeal to the logic of the people who were at the helm of affairs.

So they have no logic in their heads, you see, they are just rationalist. Rationality is blindness but there's no logic.

So because there is no logic they killed Him. And Christ understood that there is no logic with these people so better talk to them in parables.

So He talked to them in parables, but still they killed Him.

[Helm!] The authorities, they couldn't bear, they thought He's becoming very powerful, or whatever it was. The Jews themselves were very funny and they did it.

So in Sahaja Yoga, what I decided that at least I should give Realisation to people first and then I can talk to them whatever I like. Now, I'm talking to you everything and you are understanding it because you are realised Souls, but I cannot talk this to an ordinary person.

So we have two types of people: one who are Sahaja Yogis and one who are not. Of course there are some Sahaja Yogis who are not very worthy of this, I agree and they may just go back or something, but you can become worthy of understanding all this knowledge because your Kuṇḍalinī can make you so capable and your Sahasrāra so good that you can absorb what I'm saying and can logically see what I'm saying is true and you can also verify it, whether it is true or not.

So this stage of yours, I think, is the highest stage of awareness where collectively you are understanding Me.

The situation is not so bad as that was even at the time of Christ. Before that, at Socrates' time, I think, He was the only wise man going around. There was nobody else, seems to Me, had any wisdom.

Even His disciples, you see, like Plato, he went off his head, then Aristotle went off his head. Both of them, really, tried to have their own arbitrary additions which were all absolutely. But He talked absolutely...

Socrates talked absolutely about Gods and everything and talked so openly.

Then, in the same way, we can say, the Primordial Master state is that we have Mohammad Sahib.

He was also killed; He was also killed because He told the truth. Then came Nanaka; He was not killed but nobody bothered about Him and the people who really follow Him are just in the opposite direction.

Supposing He was saying, `Come this way'; so they are going in that way. You find even same thing with Christ; if Christ said, `Come this way' the Christians are going that way. Every religion is just the same.

Same with Kṛiṣhṇa's Gītā. Those who preach Gītā are just... if Kṛiṣhṇa is standing here and saying, `Come this way' Gītā is saying, they are preaching Gītā going down, taking people down.

So it is common with all religions that they have always used the name of prophets and of all the Incarnations just to make money and to take everybody to hell; straightforward march to hell, you see.

So, now those who are alert about it and those who have seen that this is all nonsense, are in Sahaja Yoga and

Sahaja Yogis can't do that because they have come quite a long way now on this side, so they are going to pull out many others to that side instead of going themselves down.

So this is the situation today and that's why I say Greece is a very wonderful area where we can work it out. If Athena could be awakened here, this place could be of very great help to us.

Now there are very balanced Greek people, they have great sense of art because of right side Swādhiṣhṭhāna; also they have lots of qualities of understanding the worthlessness of too much indulgences and all that. It is so. But the immorality grew, now, because they started copying Westerners; otherwise the women here were very moral women. This is only in these twenty years this change has come.

Before that the women were very moral, very good women lived here and some of them are now in India as I told you, they came with Alexander and they were very good husbands and wives and very good families. This is only, I don't know why, about twenty years or twenty-five years at the most, you can say, the Kali Yuga is showing its effects here also, but it's a very solid country and still they respect, respect a woman who has character; respect her. They may use a woman who has no character but they respect the woman who has character and also respect the mother.

So there are lots of qualities in this country which are still existing, in some places lingering and some places effective.

So the job of Sahaja Yogis is to, somehow or other, evoke that integrating force in them of the Athena and I'm sure you can purify this country.

May God bless you! Alexander was two hundred before Christ... a hundred, two hundred before Christ. He was very much respected in India, always, Alexander was very much respected in India and because he went away and he didn't take away anything from India. Like any other invaders who came, who just looted us, he did not.

First. I think he got quite detached after coming to India. Anybody who has come to invade India and has really gained something out of the spirituality of India, was Alexander; otherwise the English lived for three hundred in India, three hundred years. Nothing went into their heads, nothing. Three hundred years! Can you believe it? They used to laugh at everything, they used to make fun of everything, nothing went into their heads. But so many Greeks stayed on because they liked India very much, so they stayed back, they wouldn't come back.

So many are there even now living in the forests.

So, this is something, is the sensitivity, the awareness, which has grown through times in the Greek people. You can see in the character of Alexander, how he was. There's a poet in India called Chandav Rai, who was at the time of Alexander. Alexander brought him here, honoured him, kept him here, he was here and he wrote poems about Alexander, about his greatness and things, praised him so well. I mean, I can't think of English people carrying any Indian as a poet to England; there's no question. I mean, they didn't... and the sign of awareness is this, that you don't respect anybody else,

you say, `Oh, I am the greatest.' Then you cannot see the goodness of other people. Same with Portuguese. Of course, Vasco da Gama was a simple man and when he came first to India, he saw Indians and he went to Goa and he saw the temple of the Goddess there, is the Shanta Durgā's, so he went back and told his king that, “They are all Christians because they follow the Mother. They are not Muslims." So simple he was. “There's no need to make them Christians. They are already Christians because they follow Mother." He was a nice man.

But Portuguese also never learned anything much, but still certain respect they showed, like the name of Bombay is Mumbai. They still call it Mumbai, many words... Mumbai, is the Mumba. Mumba-ai is the name. Means she is the Mother of Mumba. Like `Ai' is the Mother, so they call it Mumbai, is the name of the Goddess.

So they didn't want to change it. And in Portugal, when I went, they were saying `Mumbai'.

So I said, “Why do you call it Mumbai?" They said, “After all, it's the name of the Goddess; isn't it?" I said, “It is." But the English came, called it `Bombay', finished.

So you see the... see the awareness, you can see the awareness of people because they were so aware about the serenity, about the holiness, about the auspiciousness and all that, so they said, “How can we call it Bombay because it is the name of the Goddess?" Just think, the depth, no? “We cannot call." But the English could have gone and found out what is this place called, why is it called Mumbai. But they did not. But

even if they had found, I don't think they would have kept it as Mumbai. They would not have because, you see, that respect for serenity and all these things, somehow or other, in these people who ruled us, it was not there.

Now the children of Britain are better, are very different, very different. But those who ruled us had no respect at all. They would only go to church, I don't know what... and nothing, no respect.

While the Greeks had always respect for Indians, they came with respect. Now the respect also is a kind of an awareness within us. And now as the time has passed, I find Britishers have respect for others, they're respecting. Many; I mean, I would not say all, but quite a lot, isn't it? Well, what do you say? He has not met any.

Yes, that's the part lacking, respect. That is the part lacking in England. And imagine in the heart, if there is no respect, then what sort of a heart it must be? The whole world can get ruined by that heart.

So that's the thing, one has to create respect: respecting others, respecting their culture, respecting their lifestyle. But, I mean whatever you may say, but theoretically it is there; may not be in practice.

Theoretically it is working, because you're not supposed to insult anybody who is from the ethnic group and all that is there legally, theoretically; but in practice it is not, I agree; but theoretically it is working.

You can't insult somebody because he's a black man or he's an ethnic group, you cannot, under law, you cannot do it.

So that is there but just theory.

But still, awareness-wise also, people are aware. I know of so many of them who were sitting in the sun and fasting for South Africa.

So between the South African awareness and British awareness, we must say, we should be proud that in British awareness there is lot of sense and that sense, once it comes to the point of respecting others, I think it can transform the whole world.

But I don't know how I have to do it, I've tried. It has to be respect. It is not insulting now, but it is not positive respect.

So one has to learn how to positively respect, at least Sahaja Yogis, must be positively respected.

This is what I have been talking about, about Buddha, about truth, about respect. But once you know that they are Sahaja Yogis, one has to respect. And this one has to learn from the Greeks because still they have a sense of respect. They know how to respect, isn't it? That part is there. That, one has to learn.

Even the Egyptians are and also the Chinese, because out of all these years of traditional growth, they have realised one thing: that if you have to really exist in this world you have to learn how to respect others. And respect is something from your heart. Like the Japanese have no respect for anyone but they'll go and bow ten times, don't know when to stop if they bow and if you bow they'll go on, permanently, so it's best if you stop.

But it's artificial; it's not real.

So it should come from your innate being to respect others and when that works out then your awareness has definitely reached a very high state, high state of understanding of Divinity.

So then you come to a point of respecting the Ādi Shakti and then, when you have respect, it's not artificial respect, it's not artificial, it should be from your heart. And once you start doing that your awareness will improve.

And that it's not what you get, it's not what you have, but what you give to yourself by respecting.

And this respect in which transform you completely, I can tell you, because there's a big understanding now between you and the Divine and I'm sure everything will work out very well. The way the Deities respect the Ādi Shakti, if you also learn that respect, then things will work out. And I think Greeks will lead us very well, the whole of Europe, in this respect; I'm sure about it.

May God bless you! Now, what we can do is to have some... we have musicians luckily. You helped Me so much in...

I must say I'm very thankful to you for helping Me in Spain. They all got Realisation because of their music. And today also started.

All right. Respect gives you thoughtless awareness, I tell you. Just the idea of respect; isn't it? You all have become thoughtless because respect is thoughtless. Āgñyā stops.

You know what is the stuthi? `Stuthi' means praise.

You should not touch the water.

***Contents: 1989-05-24*, Public Program, Day 1, Ballroom, Hotel Grande Britagne, Athens, Greece**

I bow to all the seekers of Truth.

Five-hundred years before Christ, the great Master Socrates in this country told the whole world that we have to know ourselves. And he was wisdom personified. But he was killed. He didn't do ant harm.

He just told everyone about their benevolence.....

The Greeks already had the knowledge of the sacrum bone. Though they had been blessed with Prosperity, they lost it because they didn't keep to spirituality.....

***Contents: 1989-05-24* Quote, after the, Public Program, Athens, Greece**

One cannot know God through the intellect, Bhakti is the only way.

***Contents: 1989-05-25*, Public Program, Day 2, Ballroom, Hotel Grande Britagne, Athens, Greece**

[Music 5 minutes... Short introduction of Shri Mataji by translator....]

Shri Mataji: All right. Yesterday they spoke to you about the different centers we have within ourselves. These subtle centers were discovered thousands of years back by great saints. And Socrates also has talked about the Gods which reside within us. And the knowledge about it was existent long time back. But there were two types of seeking going on alongside, two types of seeking. One was the devotion on the left hand side and on the right hand side was the, we can say the intellectual. And devotion came to people because they felt there is

something beyond this human life which thought of the creator, being there. And that we call as Bhakti , is the devotion.

But in the West it came as devotion to incarnations like Christ. That was...

[Aside:] Is there a problem?

Sahaja Yogi: People want to come in and they don't let them in, Shri Mataji.

Shri Mataji: See they can sit in the centers, after all they are seekers. You see. They can sit in the center here easily, it's not so difficult. Could be. Poor things. What's happening with them? I am sorry for this that people cannot, all of them cannot come inside.

Translator: Shri Mataji, there are some empty places behind. We can tell the people.

Somebody greek person can tell the people outside.

Shri Mataji: I'm sorry for this, this hall is just small, you see. No. No not here, outside. You see, the hotel management.

Sahaja Yogi: They say `fire security', they cannot admit more people in. 400 people is maximum, 500 people are inside...

Shri Mataji: That fire will not be, could not be but we could open this door, they can stand outside.

We can expend it all right. I'm sorry.

So we have this seeking through devotion and the intellectuals started seeking through certain rituals.

In India for example on one side we had a big movement of devotion. On the other side we had Vedas and all these books created by people who thought that certain

type of chanting will help to excite the elements. But there was a secret happening where the great seers and saints even in your country started a movement of giving realisation to people. And it is said in our old books that in ancient times a saint from India came to your country and there were very few people who were given realisation. First they were cleansed. First there were given physical exercises and all that. And ultimately then when they thought they are worthy and sincere and honest and compassionate then they were given realisation, by very few people.

So you can see here there are three channels. One is on the left side, is the channel which gave the devotion part, the emotional side of our seeking. And the right side that you see is the yellow line which gave the reading and writing and exciting of the elements. But ultimately both these side people had to think of their Self-realisation. Both the sides people left and right had to think of their realisation otherwise they were not satisfied. And the movement of the Bhakti or the devotion also got completely changed, didn't keep the right path. And the right side as we call it, is also, went into a dimension of more materialism.

But if you see it clearly in the center is the path for our ascent.

So the left and the right when it is used too much also will go to extremes.

So left side represents within us the power of desire. And the right side is the power of action to fulfil the desire. But the power that is in the center is Kuṇḍalinī, is the power of Holy Ghost, is pure desire.

So all other desires are never satiable in general, is an economic principle.

So what is that desire which is satiable? We may be we may not be aware of it but it is the desire to become one with the eternal.

Some people first seek their joy in say: money, children, family and then they think it's no good, so they take to power. But ultimately they have to realise that these things are not joy giving. We see people who have been very powerful, they look so miserable. We see people who are very rich, they are so very miserable.

So the joy, which does not have this duality of happiness and unhappiness, is somewhere else.

So today I think is the time for us to ascend ourselves above this human level into that superhuman level. If you try to go too much after your desires then you cross the line which is your subconscious mind.

Because the left side is for your past. From whatever type you are born, from the ancient times of the creation, all is there on your left side. And whatever is your future and whatever you think mentally is done on the right side.

So we have our past on one side and our future on another side.

So we have two types of people who are: one are living in the past glory and another who are living on the future.

All our physical, mental, emotional and spiritual problems come when we move to the extremes. We are like this with our sympathetic nervous system, right and left, are our left and right both sides, we work in such a manner if

you move too much to the right or too much on the left will spoil the center.

So that all the religions have taught that we should not go to extremes, we should be in moderation.

So when the Kuṇḍalinī rises, when this power rises, She also puts them right the centers, She nourishes them and then She integrates all of them. Now this power resides in our triangular bone, sacrum, which you can see with your naked eyes sometime pulsating like a heart. The bone pulsates like a heart. In some people who have got problems on their Chakras, higher Chakras, obstructions, the problems. And also with a stethoscope you can feel, with a stethoscope you can feel the rising of the Kuṇḍalinī till here [points to Sahasrāra]. Here you start feeling the throbbing of the Kuṇḍalinī. Mostly these days the Kuṇḍalinī rises like a jet. But in some people it does take time, if they are sick, if they are conditioned, if they have gone to false Gurus.

So when it happens we can correct it also by nourishing a particular obstructing center, which is obstructed. Obstructed, there's obstruction.

[Aside to translator:] What're you saying? So there is no problem, everybody can get realisation. Now going to the left and to the right is a very common thing that happens to people. We can use our left and right sympathetic nervous system, like if you want to run, you can run fast and the heart can start pulsating more. You can also increase the breathing rhythm. But what brings it to the normal is the parasympathetic, which is in the center.

So when the Kuṇḍalinī rises, she nourishes this parasympathetic which is out of the approach of doctors.

When we say autonomous nervous system, who is the `auto'? Auto is the Spirit.

So left and right we start using like the break and the accelerator in a car. Now supposing you use your accelerator only, you will go to the, or if you use your only left side too much that is the break, then you will never move.

So one has to learn to use both of them properly, so you become really the driver of the vehicle, this vehicle.

But the master is sitting behind still in the car. And once you become a Self-realised, you become the master.

So you are completely in control of the driver, of the break and of the accelerator.

Now when we are thinking the thoughts are coming either from the past or from the future and they just come and disappear like this, like waves. And our mind is jumping on the cusp, cusp of the waves.

Everything we see we cannot enjoy, we start thinking about it. We start thinking how much it must have cost? And can I buy that and things like that. But we cannot enjoy it because there's so much thought in between. In between these thoughts, in between these two thoughts there is a little space which is the present. It is neither the present, it is neither the past nor the future. Now if I say, `You stand on, in your present,' you cannot. But when you get your Self-realisation then you get into a state which we call as thoughtless awareness. Because when the Kuṇḍalinī crosses through your Āgñyā the thoughts separated and you stand in your present. Then you watch something, you don't think, you just enjoy the

whole creation of the person who has created. Like a rippleless lake reflects all that is created around it.

In the same way the mind becomes rippleless, absolutely peaceful. Then you rise into the second step, second stage where you become into another awareness which is doubtless awareness.

So in the beginning you feel the Cool Breeze in your hands as you felt it and the Cool Breeze out of your head as you felt it.

And then gradually you feel that this thoughtless awareness area increases, you are so thoughtless that if you want, you'll think, otherwise you'll not think. As a result of your spiritual growth, your sensitivity increases so much that you are doubtless about it. On your fingertips you can tell what's wrong with another person. You can, on your fingertips you can feel another person's centers, as well as yours. And if you know how to correct it, you have corrected it. You become extremely powerful person and deep personality. At the same time with all this knowledge you are full of love and compassion. You become a transformed personality. Such a person develops very pure eyes. As Christ has said, “Thou shalt not have adulterous eyes. Thou shalt not have adulterous eyes." In the commandment it is “thou shall not commit adultery” but He said, “Thou shalt not” He's so subtle, “have adulterous eyes." So you lose all sense of greed and lust. Then also you lose the sense of comfort, sense of comfort. For example I am born in a very rich royal family and married to a very rich man and also My husband is highly placed and, now all right. And we live

in palatial houses, no doubt. But I have no sense of comfort.

I have no sense of comfort. I can sleep anywhere. I can sleep on the streets, I can sleep in the jungles, I can have bath in the rivers, free. And I have no sense of taste, I can eat everything given with love. All these little, little things are joy-killers. Because you become so free of all that, that you are completely drenched into the ocean of joy. And the greatest joyous thing is to give realisation to others. And to cure others, to give them joy and happiness, give them love and compassion. Actually you enjoy your virtues, you enjoy them. I'm hopelessly generous, but I enjoy it. [Laughs.] My family people are sometimes worried that I might give away everything to others. [Laughs.] So all these ideas are there within us the conditioning because we are closed into our own personality.

In Sanskrit language a realised Soul is called as Dvijaḥ, Dvijaḥ and also a bird is called as Dvijaḥ.

Dvijaḥ, bird, bird. Because the bird has a second birth. The bird lives in a shell as an egg. And when the mother bird pierces on the head then it opens out and becomes the bird. And it's the mother bird, knows if a person, the egg is ready or not for hatching.

So we also before realisation live in an egg of this ego and superego within us. Ego and conditioning within us.

So all the one thousand petals of the limbic area are closed like that, limbic area is there in the center. These are nerves 988 they said, 988. Doctors say so. 988, doctors. All right, but they are one thousand.

So they all open up like this, like a lotus and they look like tongues of flames, beautiful flames, very silent. They are about seven colours different, but very beautifully, very silently burning. We cannot say burning, because there is no heat, it's all cool, just like Himālayas.

That is what you all have, just it's in a potential state. We've got photographs where many Sahaja Yogis are sitting and on their head is the light, you can see in the photographs. If you have seen one of the paintings of annunciation of mother Mary. The disciples all standing before Her like this and from the head there is a light coming out.

So when they say that the Holy Ghost blessed them, they got their realisation. And they started speaking some other language, it was the language of Chakras. But other people started thinking they were mad. I mean, if a sane person goes in the lunatic asylum all the lunatics think that the sane person is mad. Once our prime minister Jawaharlal Nehru went in a lunatic asylum.

And he went and told one lunatic that, “I'm prime minister Jawaharlal Nehru." So the lunatic says, “Oh it's all right. I was also like you saying the same thing, you'll be all right, don't you worry." [Laughter.] So now one has to know that it's a very deep sensitivity one has to develop to understand. It is not a superficial thing and those who are really worthy only can get it. The worthy., Who are worthy, worthy, capable. Like Buddha called it `Arhati'.

So I'm sure Greeks being such an ancient country, I'm sure that all of you are worthy of it. And I hope it will work out for all of you.

May God bless you all.

I would like to have questions again for a while and then, not too many, because yesterday people got excited afterwards, you see, so very few questions, if they are really sensible. Moreover the knowledge you see, of it is the knowledge of the ocean. And whatever I've said is nothing, I've giving thousands of lectures, so there is no end to knowledge. Now for example there are so many lights here and if you have to enlighten, you have to just put on one switch. Because it is built in there, everything is all ready. But supposing I start telling you about the history of electricity and history of this hotel and everything, then you get a headache. There's no need to know. First you get your realisation and when you have to repair then you may. But unnecessarily if you want to know every this kind of a thing, you may not get even realisation because your attention may be diverted.

So the best thing is to get the light within yourself.

All right, now ask Me questions.

Question: [in Greek very long.]

Shri Mataji: Give him the book. It crosses all right. It does cross. It's correct. Listen now. Just tell him... Just be seated, please be seated, please be seated. Be seated. You see, we have not given you the complete knowledge so far.

So what is the use of argument? No, no, no, but what I'm saying that it's such a long time he's taking, he should come and we'll tell him all about it. What did he say? No, no that's nothing contradictory, you come and see Me, please be seated. You see, just now I've just given a...

Very aggressive. What is it? Useless, it is useless. Ha, ha. He himself is contradictory. All right.

Translator: You spoke of freedom of desires and of Your prosperity *[UNCLEAR]*. And if this prosperity creates any problems on your Chakras *[UNCLEAR]*.

Shri Mataji: On what? No, no, no, on the contrary, if I was not prosperous, I could not have done Sahaja Yoga, My husband pays for Me. Because I don't take any money, it was important. I don't take any money from anyone. This is aggressiveness and is a kind of a jealousy. [Laughs.] If you spend your prosperity for the good of the people there can never be any problem. But if you are attached to it, naturally.

Question: [in Greek.]

Shri Mataji: One should not treat Sahaja Yoga so frivolously as that. One should not treat Sahaja Yoga so frivolously as that because in the newspaper they were surprised that I have a Mercedes. I came in a Mercedes. But this Mercedes is given as a present to Rome ashram by Me to them, by My own money. [Laughs and applause.] Now no more personal problems, you see, to understand Me you have to be a realised Soul, it's not easy. I wish they could go and ask these questions to the false Gurus who are minting money. There, they don't say anything, they pay. All right. Yes please.

Translator: He's asking if there is a book in which is written how we can open our Chakras and how we can follow this path?

Shri Mataji: Yes, of course, of course, we have a book for you. We have a very good center here and we have excellent very high level Sahaja Yogis in Greece. But we'll

give you these books when you come to our centers because also reading, reading, nothing goes in there. Too much reading also, you see, it fills your mind, then you are not there. But we'll give you definitely we'll give you a book, all right.

Question: [in Greek.]

Shri Mataji: Is it a question or a lecture? You see, a question has to be small and precise, it should not be a lecture, you see? Translator: Socrates and saints are living inside of us and he is asking how this is done? And there is no emptiness inside him and he feels fulfilled...?

Shri Mataji: No, no problem for you. You are all right. All right, now who is that? You see, I would request you, you see, you must ask intelligent, simple questions, which will help everybody else and not to be aggressive.

Just a minute, just a minute and also I've not come here to take anything from you. I have come here to give you what you have. But there is no guarantee, it may work, it may not work. Even if your questions are answered or not answered makes no difference. It's a living happening. If it takes place it's your luck. If it doesn't take place it's your luck. And so why waste time in giving lectures, by these people. [Laughs.] Now also some people when they find the public they just try to show off, but they can call a meeting themselves and can give a lecture there. There is a... [Applause.] I've known all kinds of people you see, but the maximum questions are asked here. Yes we have limited time and then what happens that the person who is in charge yesterday came and he would have arrested Me, because it was getting very late.

Translator: They want more questions, some more questions.

Shri Mataji: You write them down, listen, listen you see, hallo! I've come here, hello, I have come here to give you Self-realisation, all right? Let Me finish My job. Now if you don't want, you can go.

And another if you have questions, you can write them down and give it to Me, after we have finished the Self-realisation, have peace. Majority of the people want realisation, one or two persons here and there, you see. [Applause.] So one or two persons here and there should not disturb all of them. It's not proper, is not civil, is not decent. I'm willing to answer you, but you give it in writing, I'll answer you. I'm here to answer you.

Yesterday I was sitting here for hours together. And the hotel people were so angry that they said they will not give the hotel tomorrow to us, to such an extent. Now this is the country of Socrates, you cannot be childish. [Laughter.] Must understand these are the circumstances, you must understand. Have it, they must understand. No more questions, please be seated.

All right, now another thing is that as I cannot force anything on you, you should not force anything on Me.

So the question hour is over. All right. [Applause.] Now I would request those who want to go can go. There are many who are waiting to come inside.

They may be very worthy people. They may be very worthy people.

So those who do not want to have realisation should depart, will be a very good idea. And give others the

chance. Then another thing is, everybody has to follow the things I tell you, instructions which are very simple. And there is no mesmerism, so it's your freedom that you have to accept it or not to accept it, there is no mesmerism. But the false Gurus mesmerize you, so you don't ask any questions and you just go on giving them money.

So I would request all of you to be kind to others. Last night I slept at 3 o'clock and got up at 5 o'clock and the whole day I've been working also.

So now please be kind.

It's not an intellectual feat, it's a living process of our evolution. It's the last breakthrough into the collective unconscious. No mental activity is going to achieve it.

So settle down with your mind. That is why I asked you to ask questions, because the mind is all the time jumping so I said, “All right, if I answer them then they'll settle down." All right now, be kind to yourself. You have to be really pleasantly placed towards yourself. And no way to feel guilty. If you feel guilty I cannot give you realisation. Also yesterday you saw that many people did not forgive.

So I have to sit down here and ask them to forgive, forgive, forgive and then they got realisation though so much time was spent unnecessarily.

So please forgive everyone, it is a myth, whether you forgive or you don't forgive you don't do anything. But if you don't forgive, then you play into wrong hands mentally, just thinking, thinking, I don't forgive, I don't forgive.

So at the very outset let us forgive ourselves and know that you are the human beings at the epitome of evolution. You have to love yourself and not to be angry.

So first thing we have to do is to respect this Mother Earth. We have to take out our shoes because she sucks in our problems quite a lot. Those who are on the ground also should take out shoes, but they are all right. Now both the feet are to be kept separately because left and right are two energies, I've told you.

All right. Now, as I've told you the left represents the power of desire, so you put the left hand towards Me like this and right hand is to be used for the action of raising the Kuṇḍalinī.

So that later on even if I'm not there you can do it properly. Even if you get your Self-realisation today your Kuṇḍalinī might rise, may break through, you might feel the Cool Breeze. But still, the connection has to be properly fixed. I see many people get it and they get lost. Is the Parable of Christ you see, where some seeds were lost, it's something like that. And then they get into troubles and then they come to Me again.

So it's a waste of time.

So you must understand the importance of your life and of your Self-realisation. First time you'll have the meaning to your life. And so you have to come to our follow up meetings and to our center, which is quite humble. In a humble manner because it is you who has to get your benevolence. And you don't have to pay for anything what so ever. All right? So, put the left hand towards Me and the right hand on your heart. Now first I'll tell you, you can keep your eyes open and see for

yourself, work it out. But later on we'll have to close the eyes, so just now you see what I'm telling you and you can work it out also. Now keep attention to yourself and not to others, just now keep your attention to yourself. All right.

So now put your right hand on your heart.

Here resides the Spirit. But the seat of the Spirit is here [points to Her Sahasrāra].

So we put our right hand in the lower portion, upper portion of your abdomen which is the center of your mastery. Then we take it down to the lower portion of our abdomen. All of us, all our working is on the left hand side. Then we raise our hand again to the upper part of the abdomen where it is the center of mastery. Now, then we raise our right hand to our heart. Where resides the Spirit. Then we raise our hand to our center on the left hand side between your neck and your shoulder and turn your face to the right. Now this center is catching the most, because people feel guilty. Also very serious because it gives you spondylitis and also angina, many diseases.

So don't feel guilty. Now you put your right hand on your forehead across, on your forehead across and bend your head and press it hard. Now this center is for forgiving others. Now you take back your hand and put it on the back side of your head and push back your head. Here it is to ask for forgiveness without feeling guilty. Now please place, stretch the hand and place the center of your palm with bent head on this, on the fontanelle bone, which was a soft bone in your childhood. Press it hard,

pushing back your fingers and move your scalp seven times clockwise, slowly, pressing it hard. Now.

Now, that's all we have to do. But you have to close your eyes. Can take out your spectacles, if there is anything tight please make it loose and sit comfortably neither bending nor bending back, but in a comfortable manner.

Now put the left hand towards Me and put the right hand on your heart and both the feet on the sides. And now close your eyes. Here ask Me a very fundamental question, you can call Me Shri Mataji or Mother, `Mother, am I the Spirit?' Ask this question three times.

Hum. Now if you are the Spirit you are your guide, you are your Guru, you are your master.

So put your right hand on the left hand side of your stomach in the upper part and press it hard. Now don't open your eyes till I tell you. Now, here you ask Me another question. When you know that you are the Spirit you will become the master.

So ask Me the question three times, `Mother, am I my own master?' As I've told you that Divine knowledge cannot be forced onto you. It manifests on your central nervous system. But you have to ask for it in your own freedom.

So please put your right hand on the lower portion of your abdomen and here you have to ask for Pure Knowledge. Now here you have to say, `Mother, please give me Pure Knowledge.' Say it six times because this center has got six petals.

When you ask in your freedom for the Pure Knowledge the Kuṇḍalinī starts moving upward. It starts moving

upward so that you have to help your upper centers to be opened out with your self-confidence.

So please put your right hand in the upper part of your abdomen and press it hard on the left hand side.

And here you have to say with full confidence ten times, because also this center has got ten petals, ten times you have to say, `Mother, I am my own master.' With full confidence.

The greatest and the most important truth about you is that you are the Spirit. Now you have to know that you are not the body, not your conditioning, not your ego, not your thinking, but you are the Spirit.

So now raise your hand to your heart again and with full confidence you say twelve times, `Mother, I am the Spirit!' One has to know that the Divine is the ocean of love, of bliss, of joy. But above all, it is the ocean of forgiveness.

So now please put your hand in the corner of your neck and your shoulder and put your head towards the right side. Here with full confidence please say sixteen times, `Mother, I am not guilty!' Please say it sixteen times with your heart. I've already told you that you have to be very pleasantly placed towards yourself.

Now put your right hand on your forehead across and bend your head. And press it hard on both the sides. This is the center for forgiveness.

So it's no question of how many times, but from heart you say, `Mother, I forgive everyone.' And you need not say that it's difficult, because it's a myth. Whether you

forgive or you don't forgive, but if you don't forgive then you play into wrong hands.

So now you put your right hand on the back side of your head and push back your head upward. Here for your own satisfaction, not counting your mistakes, not your guilt, you have to say, `O Divine, if I've done any mistakes, please forgive me.' Say it from your heart.

Now stretch your hand fully and put the center of your palm on the fontanelle bone area which was a soft bone and push back your fingers and put down your head. Here now I again cannot force Self-realisation on you, so you have to say seven times, `Mother, please give me Self-realisation!' Press it hard and move it seven times while saying that.

[Shri Mataji blowing into the microphone.] Now take down your hands, put both the hands towards Me and watch Me without thinking, you can do it. Now put your right hand towards Me, bend your head and see for yourself with your left hand, if there's a Cool Breeze coming out of your head, bend your head. Now put your left hand towards Me and see for yourself if there's a Cool Breeze coming out of your head with your right hand. Now put your right hand towards Me and with left hand you see if there is a Cool Breeze. Now put both the hands towards the sky and bend yourself and ask the question three times, `Mother, is this the Cool Breeze of the Holy Ghost? Is this the All-pervading Power of God's love? Mother, is this the BrahmaChaitanya?' Ask these questions three times.

Now take down your hands please. Now see for yourself if you are feeling the Cool Breeze in your hands or out of

your head. Those who are feeling the Cool Breeze out of their heads or are feeling in their hands or both please raise both the hands, or out of your head.

May God bless you. Most of you have felt it.

Some have felt the cool in one hand; those who have felt in the cool, one hand, say in the left hand then put the right hand like this [points left hand upwards and backwards], everybody should do for one minute. If it is in the left hand they are feeling. Right hand towards Me.

Now those who have felt in the left hand can put the left hand towards Me and the right hand on the Mother Earth. Towards the Mother Earth. Now I'll tell you how to tie up your Kuṇḍalinī, everybody who has felt or not felt should try. Just to hold the hand like this put the right hand along like this and take it up. Now we start.

We teach you how to tie up your Kuṇḍalinī. All right. Now take it slowly upwards like this and tie it up like this on top of your head once. Again try. One hand is to be moved, another is to come straight.

Tie it second times. Third time you have to tie it three times. One, two and three.

Now also you must take your protection. Put the left hand towards Me like this, protection from negative forces. And right hand to move. Give protection to your auras. Give protection to your auras like this, one, again. Two, three and half. Three and a half. May God bless you.

Now you feel it. Those who have not felt, also might feel it. Good. Now again can you raise your hands, those who have felt the Cool Breeze in both the hands or in the head. Just say can you raise your hands? All of you.

Please raise your hands, those who have felt it, again. Good, so many got it now, better.

May God bless you.

Contents: 1989-05-26 **Conversation and Breakfast, before Departure, Airport, Athens, Greece**

[To Theodore Estathiou:] Read Homer, you have the books, read them.

Contents: 1989-05-27 **Śhrī Begum Pasha (Devī Pūjā), The Essence of Self Respect, Carla Mottina's at, Istanbul, Turkey**

I've been desiring all the time that I should go to Turkey or Tunisia where there could be an entry into the Islamic world, because they have been promised that they will be resurrected and that resurrection has to take place. For that I have to venture and give them their resurrection which is promised by Muhammad Sahib, I mean that's My duty; and not only duty, but I'm bound by it, that I have to tell them about their resurrection and to save them. They deserve it, no doubt.

When all the religions prospered in a very funny manner, I would say separately, everyone thinking they're the best, the chosen ones, the highest ones and the greatest ones, believing in themselves, they started going down and down and down. The reason is there is no respect for each other and the respect is not there because there is no respect for oneself. If you respect to yourself, you respect others also; but when you have no respect for yourself, you cannot have respect for others; but you should bombastically say that “I'm this, I'm that, I'm

that", any religion, then your ego works and ego makes you a person who does not know about yourself.

If somebody has respect for oneself, he will never push forward, he will never try to do something prominent. He'll never try to show off, on the contrary such a person would be hesitant to do something out of the way, something arbitrary, something showy, because it is absurd and it is stupid.

So to do something stupid is a sign of ego, absolutely ego makes you stupid and ultimately you become idiotic.

So the respect for oneself has to be developed and as a Sahaja Yogis you have to respect yourself. We're Sahaja Yogis, so how can we do like that? As I told you that if you teach your children all the time that `You're Sahaja Yogis, you're something exceptional,' then they'll have respect for themselves, self respect.

It's a very good word `self respect'. I don't know how many people know about it. Only when they're insulted or troubled they think of their self respect, otherwise they go amok and behave in such a manner that as if they have no respect of any kind.

So as Sahaja Yogis we have to have self respect and when we have to have Sahaja Yoga as our manifestation, as our personality, as Yogis, we have to have a sense of self respect and even now you can find on the periphery you find many people who lack self respect and understanding.

Some people are still sort of parasitic.

Some people hang on to things when they're told not to hang on, to take it easy, to work it out, they try to assert,

“No, we'll be there, we are going to be there, we're going to fight it out." That's not for a self respecting person; it's a foolish thing to do. Like two persons were going, one going up on the staircase another coming down.

So the one who is going up in his ego, he says, “You better move; I don't move for fools." So the another one says, “I do" when he moved.

So this is what is the sign of a sensible, wise, self respecting person, he doesn't go into fights, he doesn't go into unnecessary discussions and arguments and assertiveness, but he sees, means is it worth it? But when it comes to protection of truth, he stands up and he can find for a lot of courage for the truth.

I think self respect is the first beginning for Sahaja Yoga is to develop self respect in their inner being as well as in their manifestation. It shows very well in protocol also, like I've seen people who supposing have to go to Brighton, “Mother is going, all right we'll go in Her car." If it was for My love, that's different; but just to save some money “Let's jump into the car", that's not a sign of a good Sahaja Yogi.

Then it is also in power, when they have to express their power, you see. Like the other day one girl came to Me, she had given her realisation, she was all right. Second day she came, “Mother, I lost my vibrations." I said, “Why, what happened? With whom were you talking?" So she told Me the name of a lady who was asked to get out of Sahaja Yoga, Alice and she talked to Alice. This Alice was allowed to come to the program but she took over as if she's a great Sahaja Yogini explaining Sahaja Yoga to this lady and finished her vibrations. Now this lady is

such an important thing because she was going to Florida. If she is just allowed to come in the program she thinks she is now a very big Sahaja Yogini and she can talk to anyone whatever she wants to and spoil the vibrations of another person. If I've appointed somebody as a leader, it is not on the basis of their looks or education or anything, but on their vibrations and their dedication.

So the Sahaja Yogis have to seriously think about it, such people are always around to show off their knowledge. You see, Sahaja Yoga is so easy, knowledge part of it, it's very easy. Anybody who is intelligent enough can read: this is the Chakras, this is this. They can give big lectures, explain this deity sits on this Chakra. It's so simple, but the compassion and knowledge, hand in hand, makes a Sahaja Yogi.

Now some people have another style is of compassion. Naturally compassion is always sympathy as I told you except when it is with knowledge is all right. But just compassion, with compassion they will always sympathize with all the bhootish people. If there's one bhootish person in Sahaja Yoga, he'll bring ten more on Me, “Mother, look after this person, look after this person, look after that person." Firstly because that person was damaged and secondly because that damaged personality thinks that “Another is damaged, let us save this damaged person." All right, if it so first of all you should be all right and tell that person to “work on yourself” because if you try to help that person, your negativity will increase. You'll go from bad to worse.

Always sympathies will go to a person who is not all right we should say.

So you tell such a person, `All right, you work it out this way but I have nothing to do with you' or send that person to somebody who is egoistical, so they share better. There's complimentary between the two and it works out better and saves Me a little worry, but beyond all this the combination of these two actually must emit vibrations. It is how many vibrations you have within yourself is the point which one should see.

First the vibrations, when they are, how are we to know we are all right as far as vibrations are concerned? What is the sign of being a good Sahaja Yogi? Or we are really Sahaja Yogis, that we develop a kind of a detachment. First the detachment comes naturally because you are away from your body, so you are not bothered about your body, you don't think about it. That doesn't mean you do not look after it. It doesn't mean that you don't have any sense of how you look and how you move about, because you have to decently dressed also. But attachment means that all the time thinking, `This Chakra is catching, that Chakra is catching, my head is catching, my Āgñyā is catching, this is happening.' This is the subtler way how Sahaja Yoga can ruin you, is all the time thinking `This is wrong, this is wrong,' condemning yourself.

So this detachment has to be there about yourself, “No, it doesn't matter, so what, I'm like a barometre, if I go near somebody and if I catch well and good, you see I'm just helping that person, well and good." Or you give yourself a bandhan and just approach somebody.

So worrying too much about your Chakras is not a very good thing for the progress of Sahaja Yoga. On the contrary, you should try to meditate, don't think of individual Chakras, just meditate with your heart.

So now you will see from My lecture, or whatever you call this, is that you have to have a heart which is open to Sahaja Yoga.

When your heart is open, first of all you forgive yourself and you forgive others and you don't see to your individual Chakras and bother about others in the way that you're concern about one individual, but you look at the whole as a whole. You will then start talking about Sahaja Yoga, “How is Sahaja Yoga spreading, how many people are getting realisation, how much responsibility I have done." “I should have done" means not ego out of it but “I should do, what work can I do here, what mistakes the Sahaja Yogis have committed that it has not worked out, what is the situation, how I can help?" This kind of a, you see sort of as if, like you really become a light and you want to give light.

So what's wrong with the lamp which is not giving light? But you don't think about yourself, you think as a body, the whole thing.

This is the first thing is to open your heart. As soon as you open your heart you will widen yourself, you'll grow. For that you need not condemn yourself but opening your heart is, look at this ocean how it is touching all the shores but it is in itself, in its own Maryādās. If you try to press the ocean from any side it will show the other side. You cannot press it. It has its height, it had its limitations, it stays in its own limitations.

So open hearted person is like this, it touches every shore but keeps to itself, its own Maryādās.

So this understanding if it comes the expansion also is in such a manner that you do not go into individual corners and individual places, but you keep to yourself and you touch everyone. This is the opening of the heart when we say.

Then a Sahaja Yogi will have automatically a proper discretion, discretion how far to say, how far not to say, how far to go, how far to behave. Immediately you can find out a Sahaja Yogi who tries to show off and wants to talk about something they don't know and gets hold of ten people around you and talk about Sahaja Yoga. Anybody who sits round like that, never go near that person. I discovered a horrible woman in England who used to do that and then she formed a group against the whole system, but she caught hold of the leader itself and all of them had to get out of Sahaja Yoga.

So one has to understand that we have to be simple people, not complicated. For that heart has to be open, that's all I can say. Open your heart. Not, it's not imaginary, it is a state I think, in which you have to be stationed to self satisfied. This is a very good way of approaching Sahaja Yoga for yourself and for others.

If you want Me to say, rather embarrassing, but if you put Me in your heart, heart has to increase because of My size you see, can't help it. [Laughter.] It has to grow.

So that's the best, easiest way to do you see. You are such lucky Sahaja Yogis that I'm there with you. You don't have to do anything. Put Me in your heart, finished. You are all right now, no problem. Not that “I love you,

Mother” but is the point is “I put You in my heart." But don't ever think like this “Mother loves me, because I can cook for Mother, because I can look after Her sarī, I can press Her sarī." Then it's ego. Other way around becomes immediately ego I tell you. I didn't know but there are instances of this kind. Immediately it becomes an ego. But if you say “How much I love Mother” just admire yourself. “Oh I love Mother so much" and you'll feel very fine within your heart and so joy giving. Imagine people who never had Me with them, who came on this earth, had to fight for Dharma, had to fight for righteousness and for truth, how they must have fought. But I'm before you, so it is “How much I love my Mother” is a very simple method, a basic method for every Sahaja Yogi to discover oneself and develop oneself. Then the discretion, the light everything just starts emitting. You see yourself in that light and you walk in that light and people see that you have light.

Now you are convinced about Me. You have seen photographs, you have seen the sun, the reflection everything you have seen it.

So now that you can love such a person itself is a very big boon for us that we love Mother. Even if you think that I have not yet said “hello" to you, I sometimes I may not look at you, maybe. But it's not Me, it's you. I, in any case, love the whole world, no question, nobody more, nobody less. But how far you are closer to Me depends on you because I'm a fixed quantity. How far you move towards Me is the point. I'm a fixed quantity and sometimes people are amazed that “Why Mother was not

all right with us this time?" Actually I stand wherever I am, but you have moved away.

So all kinds of discretions start flowing into you, even you are convinced that I'm the Ādi Shakti and there are so many convincing facts that you have, photographs are there and all happenings are there, miracles, everything, everything is there. Still you are floating, floating on these ideas that `Oh, look at this, this is Mother's photograph, this is what has happened.' Still you are floating.

If you really want to go deep down, you have to just feel your heart. There you'll find the miracle.

These outside miracles are to push you in and there you will grow, grow in a better way. That's the only thing we have to find out and discover. This will really help Sahaja Yogis who are new, when they will see how you love Mother.

Yesterday only we have parked our car in a funny way perhaps, maybe and they were all about to quarrel and fight Mister Guido. They might have beaten him also, but he said, “Why did you park here?" He said, “It's my Mother who has come here. I've parked it here because my Mother can't do this” finished. As it is anybody who loves his Mother, as it is, is regarded something very good. Now the Mother is horrid, still if you tell them, “My Mother is horrid" people won't like it, but you say that “I love Ādi Shakti." So we again go back to the same point is of self respect. When you reach that state of love, you respect yourself and you don't condemn. “Because I love Mother, how can I do such a thing that will bring bad name to Her? That's not behooving, the way I should be. I

have to behave in a way that My Mother likes." The whole all question is solved because you have somebody before you and you know what I like and what I don't like, so always you'll try to do things which will be pleasing to Me. But actually it is not such a material pleasing but is the essence of it, the essence of pleasing and that if you know what will make Me feel pleased. Actually I get lost when I think about My pleasing, I think there's nothing that pleases Me or displeases Me, but may be the Deities part of it, may be that part of Me, may be. Because They always do things which will please Me, They know.

So in the same manner, if you can really work it out, you'll get that inner inspiration and understanding.

The essence of everything. We are on the principle of it, the Tattwa.

So the essence of everything if you catch, what is the essence of this? Now put that test to anything, just on the essence if you try to live the rest is looked after.

So the self respect, the essence of self respect is `because I'm a Sahaja Yogi, because I have got Self-realisation and because I love my Mother', this is the essence. If we can look to the essence of flowers, why there are so many varieties, so many varieties of flowers. Just see. Tremendous.

Why? Because essence of beauty, the aesthetics of beauty, is variety. Every leaf, if you take out each leaf it cannot be matched with anyone in the whole world, exactly it will not.

So the essence of aesthetics is variety, so we have to have Sahaja Yogis of different varieties, of different nature, of different humor, to humour ourselves. We are

not to have everybody just the same, but in the essence of it, all of them have to love the Mother. Then the best of yours that you enjoy the most, not the flowers so much, not the nature so much, nothing more than other Sahaja Yogis.

Once you start enjoying other Sahaja Yogis and their company, then you have achieved it. I mean imagine enjoying every human being who is a Sahaja Yogi and their company, then it's more than sufficient.

What more do you want? You don't enjoy other people, you don't enjoy other things so much. But if you are in a beautiful place and beautiful circumstances and you are with other Sahaja Yogis also, then nothing like it. It becomes doubly enjoyable I should say and every moment becomes an experience, every person becomes an experience. Like a wave of joy, every person you meet, every collectivity you meet, every ashram you go to, it creates a beautiful wave in your heart of joy. My joy is silent, but when I meet somebody, then it shows itself up. It comes up like a wave or sometimes as you see these drops from the ocean breaking on the shores, beautiful drops, we call them tushhār in, Sanskrit language there's a beautiful name for that, tushhār and then the waves go back to your heart.

So beautifully is the relationship and you just watch it as a witness and see the joy. Then everything melts away, all your knowledge so-called, all your pains, all your troubles, all your past, all your future, but you remain in the presence in meditation, watching all this beautiful happening.

May God all of you understand. May God in all of you as Spirit emit that experience all the time to all of you. May God bless you.

This is the sarī from Greece and see that art of Greece expressed, beautiful...

Gregoire: Aegean seawater is like the Aegean

Shri Mataji: It's beautiful like in the see blue and emerald both colours, the same way,...

So know only today because we have came first time to Turkey we'll just have the establishment of Gaṇeśha and just wash My feet if possible, bring something our...

Gregoire: Shri Mataji, may I just redecorate... of the beginning of the Pūjā.

Shri Mataji: All right.

Gregoire: When we say three times the mantra of Śhrī Gaṇeśha and then... we pray at beginning of this Pūjā. [The Sahaja Yogis recite the Śhrī Gaṇeśha mantra three times.] Gregoire: Shri Mataji, we bow before you again and again. We celebrate this Pūjā in the old imperial city called Constantinople, Byzantium Istanbul where Islam and Christianity confronted each other, on the shores of the Bosphorus, the gateway between Russia and the Mediterranean Sea between north and south, at the place where Asia and Europe meet between East and West and as these two continent meets here, may two powerful desires of ours, Thy children, meet in this Pūjā. One desire is the salvation of the seekers and redemption of this world. One desire is for Thy welfare, well being and good health of Thy earthly Incarnation.

As Asia is bigger than Europe, so is the second desire of the yogis much bigger than the first one. Shri Mataji, we know that Sahaja Yoga has been born in the fire of Thy tapasya, is sustained by the fire of Thy tapasya. We know that the cool fire of the Kuṇḍalinī is powered by the fire of Thy tapasya and we know as the whole worlds and the fourteen universes do that Śhrī Shiva, Himself, was completely overcome and conquered by Thy tapasya. But, Shri Mataji, now it is too much, the excruciating work hardship that Thou take on Thy physical body is inhuman. And as Thou do all this for us, we pray now that as Sahaja Yoga was born in the fire of Thy penance, it may now be sprinkled by the cool rain of satisfaction.

That Sahaja Yoga may now grow through Thee being prasanya. Shri Mataji, in the last decade of the century, we pray that Sahaja Yoga will develop by itself in the many countries of this world. We might for instance organize two or three important international Sahaja Yoga camps where people will come from everywhere as pilgrimage toward the place where Thou will reside, so that this punitive travel schedule should definitely will be alleviated and we ask this because we are Sahaja Yogis and because we have our Realisation and because we love our Mother so much. [Gregoire starts crying.]

Shri Mataji: Now his desire power is moved, that's why he's crying. Now let us see that whatever action power is going to work. Put yourself to action power. You see the action power when it takes over it can be conquered with the desire power. I also feel so much sometimes the desire power that so must treat you and if you want Me to tell you about it, you must know that all these

Rākshasas came on this earth, are known all over the world. Everyone has heard about TM. Everybody has heard about all kinds of hoaxes. People have not even heard of us. Now we decided to put our declaration, we have decided, but no newspaper will take it. But if that horrible Rajneesh who has said that I'm a hoax and I know how to make money and I'm untruthful and I'm a businessman, who has openly said it, but whatever he says everyday appears in the newspaper.

So when I put Myself onto the other side of it, I feel that a lot of action still needs to be done. Firstly he some people who are so dedicated, surprisingly and also they are paid by him because he has made money, so it's a vicious circle. He has made lots of money, he can pay people, he can pay newspaper people, he can pay his disciples so-called and make them work for him.

So it's a paid job. While Sahaja Yogis have to work on their own.

So to say that action power of Mine should stop or should take rest, it will, when My desire will be finished.

So it has to be established. Still we're afraid a little bit. Nobody would except it in the newspaper, so we have to do something about it, so that all those who are lost with other Gurus, with other people, will just jump into it. People don't even know about Me. It's all right, you people have gained a lot, you have all the enjoyment, you are all, but it's not yet recorded. We have to record it, for that whatever has to be done we cannot give up, I tell you. This is the problem.

So at least four years more I have to work hard.

As far as My body is concerned, I have no problem, I'm eternally fed with energy, I don't have problems, you don't worry about Me. I look like an ordinary human being. I'm not.

So don't you worry. Be satisfied.

I'm not in any way harmed, no one can harm Me, no one can kill Me, nothing. But you have to establish, that's important. Even a very ordinary person from India becomes well known on the spiritual field, just imagine, who as done no work, somebody hanging in the air.

So like I would say also that we have to make sacrifices. As far as your feeling of concern about Me, you don't have to, you are all looking after Me very well. I'm over fed not with food only but with love and affection, but we have to see to it.

So don't you worry about Me, I'm perfectly all right, do I look tired to you?

Sahaja Yogi: No, Shri Mataji, not now.

[Shri Mataji converses with the yogis before the Pūjā begins.] [Sahaja Yogis read Śhrī Gaṇeśha Atharva Sheersha.]

Contents: **1989-05-xx, Public Program, Frankfurt, Germany**

[When Lothar or Phillip ask if they could invite Her to Berlin:] One day I come to Berlin, there will be no East and West-Berlin. One day then I come.....

[After the, Public Program Shri Mataji takes the hands of Hille from Koln into Hers:] Do you have vibrations? Hille: Yes Mother, I have, but I can't keep them.

Shri Mataji [putes her right hand on her heart]: Don't worry, everything will be alright. Just pray in your heart: `Mother come into my heart.' Pray for whole Germany, `Mother come into my heart.' Don't worry, pray, pray for whole Germany, `Mother come into my heart.'

Contents: 1989-06-11 **Śhrī Virāta Pūjā, We Must Talk of Sahaja Yoga, CampWonposet, Lennox Hill Road, Litchfield, CT, U.S.A.**

Today we have decided to have a Pūjā of Virāta in the land of Śhrī Kṛiṣhṇa. As you know, in the growth of Śhrī Viṣhṇu's manifestation, He comes into ten incarnations and ultimately He manifests Himself as Virāt. Virāt is the brain of the being which can call as God Almighty, so the whole central nervous system is worked through by Śhrī Kṛiṣhṇa as Viṣhṇu, then all this incarnations, then Śhrī Kṛiṣhṇa and ultimately as Virāt. This is the development of our brain and when we are worshipping Virāt, we have to know that within us also we have got the manifestation of this power of Virāt. That manifestation which we have we can call it as Virāt if Śhrī Kṛiṣhṇa is Mahāvirāta.

You all know about Virāt much more than I can tell you today because It's the whole, It's the totality.

And the totality of everything, if that is Virāt, then that is in your brain, but reality is in your heart.

So the totality you may see, you may witness, the reality is the subtlety behind it.

So the brain which is not ruled by the heart, which is not nourished by the heart, is a very dangerous thing, because it creates extroversion and such a person who is

without any heart tries to do things, becomes very ruthless and can be very dangerous. It could the other way also within us; that if we allow our heart to rule us, only live with our emotions and not to use our rationality, then we can become really very dangerous people to ourselves. In the sense, we become lethargic, we become indulgent into wrong sort of things. And today what one feels that in America there's more dominance of the left side than of the right. Right side is our attention and the right side of attention is we can say is the liver of God Almighty.

So now when we have to talk of the totality, when we are part and parcel of the totality and now we are awakened to that existence of ours as the part and parcel of the whole, then we have to realise to become the whole we have to do something about it. Specially in the land of Śhrī Kṛiṣhṇa we have to work out this tremendous task of creating Virātas out of Sahaja Yogis.

After going through the various experiences of American Sahaja Yoga, I've reached a conclusion that we have to talk more frankly about things than we have been talking before. Why there's such a failure of Sahaja Yoga in this great country while there are so many seekers. The main point is that we do not realise that the left side is overpowering this country very much. There are people who are active, but the percentage is very low because of too much of affluence, too much of freedom, the idea of “what's wrong in anything." People are going towards shamelessness, immoral life, self-indulgent. And this self-indulgence, to protect that, people always develop a kind of a ego which has no dynamism in it.

So now the problem lies with Sahaja Yogis, not with Sahaja Yoga as such. When you see that the land is not so fertile and here you have to work very hard, the responsibility of all the Sahaja Yogis in America is to go deep. You can see wherever the land is not fertile the trees go very deep down, they dig very deep into the Mother Earth for the sap to be sucked in. And the same way they grow very high, because the strength of their deepening gives them this great height.

So they grow very tall and also they are very deep. In the same way the Sahaja Yogis of America have to work out because here it's so much superficiality and so much of frivolousness and also no meaning to their lives. They have no meanings at all and they are just frittering away their lives with all nonsensical ideas about their emotions and their love and all those things.

So what we need today are Sahaja Yogis who are right-sided, those who will produce results, those who will be dynamic. They don't have to worry that somebody is right-sided and he'll become right-sided, actually that is what is needed today. Unless and until you have people who are dynamic we cannot work it out. It's a reaction in this country as well as in England, in many countries who dominated other people. Like you see in this place which was actually originally belonged to some tribes of Indians and the English, the Spanish and all these Europeans came, killed them and occupied here. It's a highway robbery, absolutely highway robbery. Because of their arrogance and their aggressiveness, they could not see that they were doing such a horrible thing. I mean, why call any names of Hitler, they're even worse than Hitler,

because at least Hitler was taken to task, he was condemned and people know that it was a mistake. But what about those who came all the way from there and killed so many people here and nicely having a very nice time everywhere as great Americans and now they are trying to show off everywhere.

Actually it's such a sinful thing that is done that all these souls which have died I think have possessed them and now today America is on the left hand side. The right hand side of Americans is finished now, they are on the left hand side, guilty, feeling guilty they are taking to indulgences. Once you go to the right side, you see, you are very disciplined and you become very ascetic by temperament, I should say and you want to dominate others and you want to capture. But today the situation of England and America is just the same. In England the same thing I find with Sahaja Yogis they are just lovey-dovey types, you see and all they love Me and love Me and love Me. And I just don't understand. What's this going on? They all love Me and they'll bring flowers for Me, finished. Is this the way we are going to work our Sahaja Yoga in that England and in this America? “Mother, I love you very much." So what? So to become one part and parcel of the whole, a drop has to become the ocean, you have to become great people, you have to be responsible. And this lovey-dovey business that you have has to go out of your mind completely, otherwise Sahaja Yoga cannot work out in these two countries and you'll be cursed one after another. There are shocks after shocks that are coming to this country as well as to England.

But people are not learning any lessons from that, still it is all right; we get this disease, all right; then we glorify it. If we are suffering from ecological difference, still we are glorified. If you are using too much of machinery out of balance, still we are glorified. Because they just want self-indulgence. Just for self-indulgence they don't want to see the point that what is going wrong with this country is that, that they do not see anything that is reality. And the reality, though it is in the heart, though it works in the heart, it has to act.

This has to act and if it does not act, this kind of a passive behaviour is not going to help you. Now at this old age of Mine I'm travelling from places to places and I'm doing so much. Now let us think about it: what have we done for Sahaja Yoga? Those who see you, see you as sometimes as just some hippies with disheveled hairs and something that kind of a thing. This is the report I have, from people who came to your centers and things like that. “Oh, they are a set of hippies, you see” just like that.

So the first thing a Sahaja Yogi has to do, has to make up something of his personality, in America is very important.

They are studying, they are out of job, they are doing this, that. That sort of people are not going to help Sahaja Yoga at all, they'll be liabilities on Sahaja Yoga. If you really want to do something you have to become something. You have to study, you have to become something, you have to have some sort of a degree, diploma, something attached to you, you have to mean

something. Hippies cannot run Sahaja Yoga in America; they may run better in India but not here.

So one has to realise that what has gone wrong with us is that we are now following a very subtle way of the same trends that we have taken. After Realisation, we think that we are realised Souls, that we have become yogis now, that we are realised Souls. But one should see that we have become realised Souls, no doubt, but whatever bindings we had before coming to Sahaja Yoga have become subtler. They have not expressed themselves as lights, just we believe that we are Sahaja Yogis. We believe that we have vibrations and also we can feel the vibrations. But still we have not reached that state where we have become the totality. We have to still grow. And if you are settled down with your vibrations and thinking that you are all right, you are sadly mistaken. Whatever were our conditionings before coming to Sahaja Yoga, say you were a hippie, so the enlightenment has come, but then the idea of this love business is there. Supposing you were a business man, so the enlightenment has come to you and you think that Mother should help you in your business, that's what it is. Supposing now if you were unmarried and you are married in Sahaja Yoga, then you want that your marriage should be successful in Sahaja Yoga. If there has been a problem in your health or something like that, then you have become a subtler person that you think, `I asked help from Mother for that.' But we do not think that what have we contributed to Sahaja Yoga.

We had certain things which we thought were wrong, maybe that, but in Sahaja Yoga we do not see those

things are with us, still continuing with us. To become Virāta we have to really examine ourselves, without any anger, malice or anything, but see for ourselves. I know people who are small-minded, who have jealousies and their jealousies continue. Supposing there's a good musician, they'll not appreciate if the other person is a musician, he will not appreciate, he will not encourage that person that, `Really I am a musician, he's also a musician, let me help him.' So the small-mindedness that existed before still becomes in a glorified way. The person will think that `All right, I am a musician and I sing very well and I am singing Mother's praise.' But anybody else who's singing will not be appreciated to that extent as you should expect that you are a part and parcel of the whole. This hand, if it feels hurt, the another hand immediately helps it. In the whole body you see the system is so totally connected. As soon as you eat food, the digestive system starts working.

But we should watch ourselves. If you have to become deeper, we have to watch ourselves where are we lacking. Now how does a tree grow? I have told you many times the story that there's a little cell at the end of the root and it knows and it knows one purpose: that it has to become a tree, so it goes round.

It sees a boulder or something, stone, goes round it, doesn't fight it. Because ultimately what we have to achieve is to become the tree, so we have to keep that in view, that we have to become the tree and not some sort of a small little frog here and there croaking about Sahaja Yoga. No, that's not going to work out! And this is what I find, also very true about people in, say, England, same

thing. The leaders are fighting, the leaders are trying to find out ways and methods how to improve the quality of Sahaja Yogis, but it's the Sahaja Yogis who have to know that the responsibility is theirs. They have to grow, they have to become Virātas. And this is America where I told you is the place of Śhrī Kṛiṣhṇa, where Śhrī Kṛiṣhṇa became the Virāt. Unless and until you see for yourself that we have to do this, we have to become this, you are still busy with our little, little silly problems. It's a vicious circle, as soon as you start worrying about your silly problems and your old stuffs still becoming glorified in Sahaja Yoga, then you find the vicious circle starts working, it doesn't achieve anything, it doesn't give you good chances, it doesn't give you confidence. It's such a thing, it's like a packaging as they call it.

But as soon as you decide, `No, I am going to do it,' you people are Sahaja Yogis, you know all about Kuṇḍalinī, you know all about awakening, you know all about higher stages of attainment, you all, every one is capable of giving Realisation to people. You know where the thing is stuck, everything you know, but now just think about it, how many of you have been able to do something about it? When people see you their idea about you is very poor. They think that you are stuck up with your wives, so the wife is very dominating, so this is happening. Suddenly you go off, you see your child, worried about this one, you...

Sometimes I am surprised that once they are married, they have a child, then they become nothing but the parents of the child, finished, Sahaja Yoga is finished.

Then the child becomes important. The blessings become the bindings.

So you have to watch within yourself that we are here for liberation, for complete freedom. But in the subtle way all these things go on binding you and you are attached to it and you don't know how they are still tagging you down, don't allow you to fly, they don't give you the freedom that is your own right to have it.

So even if I make a aeroplane, I do everything, put the fuel into it, I say everything, but doesn't want to fly. Now what do you do with such an aeroplane which doesn't want to y? This sort of a situation is there and this situation makes you so limited and so dwarfy. How will you grow? Unless and until you grow and you show that in your day to day life into your personality, into everything, I assure you nobody is going to be impressed by you. Sahaja Yoga is not going to work by advertisement, nor by My photographs, it's going to work by your work, by your responsibility, by your shouldering Sahaja Yoga, it's your responsibility to spread Sahaja Yoga and to establish it. But first of all your shoulders should be strong. You are still out of job, you are still something, somebody hanging in the air, you are still somebody who'll not even look at you. Then how can you carry on your shoulders? So first thing is to build yourself inside as well as outside, but such a vicious circle I tell you. If you do not go deep into yourself, you cannot also get the outside thing, so it works hand in hand, as soon as you start building yourself inside, you'll be amazed how things will work out, how you'll become dynamic,

how you'll become great. But you get involved into things which are very small and transitory.

So as I told you before, we are seeking the eternal.

So the transitory things are to be only used very temporarily, what we need is not so important. If you can understand this thing clearly, that we still are not free, not detached from all the things we had before Sahaja Yoga and they have become subtler and subtler and subtler. We are still only using Sahaja Yoga for that purpose and not for spreading the light.

So what's going to happen? This is absolutely, absolutely to be really to be understood within yourself.

Sometimes My lectures, you see, are little harsh, people think that Mother had to say these things, this is also out of My love for you and out of My love for this country. You have to really see to yourself, `What are we? Where are we?' We are not going to end up because Sahaja Yogis we had were subnormal people in the society.

If you see the Gurus how they spread themselves, though they are false, they are useless but everybody knows about somebody who comes up. In two months time all over the world you can hear about that person. What they do, they go and first of all see the people who are successful, who are prominent in the city. They never bother about people who are drug addicts, or who are suffering from diseases, no nothing doing, they have no business with them. They'll just attack the people who are very successful, who are very rich, because they are on top of the society, so they'll go and meet people and make contacts with them and ask them and this and that and then they call them for the program, give them all

the importance, everything, then people start thinking, `Oh God! What a great thing it is to be here.' Then pamper their ego a little bit, this and that's how they spread. But there's no reality in it, there's nothing, nothing special about it, it's all useless, it's all artificial. But that is how they sell themselves. Though we do not want to sell ourselves, we have to know that unless and until we have some remarkable qualities, people are not going to look at us, because whatever has happened is within ourselves and nobody sees the light, it's like a light which is burning, which is covered completely.

So I've seen that I went to Colombia. In Colombia, you'll be amazed that people had never known Me, they had never heard My name, but I don't know why but the crowds were so much that I couldn't enter into the compound and with somehow or other I was pushed into it. Then in the hall was impossible, people were hanging on the, I thought they were hanging from the top, just sitting on the thing to watch Me over.

So many people in every direction, in every height I found people there, I did not know how to settle them down. But they listened to Me very carefully this thing, two days we had the programed, two days the crowds were there. And then when they had to follow-on they came, next day they disappeared.

Same thing in Greece, same thing in Turkey.

So there's definitely something wrong with us.

Now there's a course coming up, people are trying to do the course business, but one should know it is not knowledge without love, it is love and knowledge.

So how you talk to them, how you deal with them is there, but your dynamism is going to impress them. You can see the film we saw yesterday in which the music was there. Now what was it? There the energy was dynamic, the energy was dynamic, with the music and everything and that was showing.

So you see you got engrossed into it, so the movement of that energy, the dynamism of that energy really got you engrossed.

But to be afraid that you'll become right-sided is nonsensical, now you are in the center, how can you become right-sided? This kind of argument is only to support lethargy, then not to have any discipline.

I was surprised that in Shudy Camp, where we have established a school for meditation, people come every weekend just to spend the weekend, they get up at 10 o'clock, 11 o'clock, 12 o'clock, whenever they feel like, they are on holidays in Shudy Camp. And two days they'll stay there without any meditation, without anything. We have come to Mother's house, finished. Mother has to do all the job for them.

I mean, for a Sahaja Yogi it is minimum of minimum that they should get up early in the morning, have their bath and sit down for Pūjās. Is a common thing, all Indians do that way, it's a practice. Suddenly this country or these countries have gone into a kind of a lethargic nonsensical life, otherwise this country also used to do the same thing.

And sleeping also: you have to sleep early if you want to, but one has to think that we have to change our lifestyle, we have to change our attitudes, so many things, see,

like I said simple things, like I said, “The day you want to wash your hair, put lot of oil in your hair and then wash. We'll become bald." Imagine all bald Sahaja Yogis walking. They'll think your Mother has so many hair and what about your hair. In food also, too much, like I don't know here what is the situation, but in England I find they take so much of tea, all the time the tea is, the kettle is on the thing. I mean people are amazed when they, people come to Ganapatipule also in India, we don't take tea so many times, I mean twice at the most. The whole day people want tea there, they don't understand how can they go on drinking tea at one o'clock in the night. It's like the alcohol has become subtler, tea, otherwise how do you explain? You can't take alcohol, so let's have tea, then settle down nicely, we are having cup-o-tea, in England very common: sit down nicely, cup-o-tea. What work have you done that you are settling down like that? Then whenever they'll come, “Hāa” as if they have dug up something, or they have done the English Channel, they'll come, even on the television you'll see people, they come down, “Hā." I don't understand. You'll never find any Indian doing that, after all in that heat also, he'll never say that, because you think, think, think too much, just think, don't do anything about it. Like you file, you see, make a file, tomorrow is Mother's Pūjā, all right, we'll have this, this, this, filed it. At the Pūjā it is not there, why? It's in the file.

And anything that is before your Realisation, like people have an idea, like this how to avoid work, you see, labor saving. Labor saving is a very great asset of the Western people.

So the labor saving how they will do.

Supposing, you say, “Please, telephone to such a person." “Mother, I think he may not be there." “Baba, you telephone and find out." So the explanation comes from the brain, it may not.

So nothing can be achieved.

So first the labor saving was that “Oh, this is anti-culture, we should be, this is so bad, everything is so bad, we should start a very natural life, we should lead a very natural thing and that we should become primitive” and all that. From that if you grow in, from that area if you grow into Sahaja Yoga, you become subtler.

So the subtler things that they become is this way: that now as it is, you see, “We should not do too much of everything, is too much, you see, it is too much." If you talk to somebody about Sahaja Yoga, they say, “It's too much for me." Hey, you have no brain or what is it? What is too much? Can't take it? “Oh it's too much." It's a very common experience with Me, that when I talk to people they would say, “It's too much." I mean your brain, is it a limited brain or what is it that you can't listen to Me what I am trying to tell you? And once you start developing this kind of attitude, the nourishment cannot reach you, supposing the trees say, “Oh it's too much” then what are they going to do? Nothing is too much. `I have to grow, I have to take all the nourishment, I have to become something, I have to do such a lot. What have I done?' Nothing so far. Never be satisfied with yourself. I mean, some people who saw My program they were all shocked how Mother is going to do it. I said, “I know I am going to do it, if I have to do it, I'll do it." So this is what

should be attitude: when you love Me I am your ideal. You must know that. If you love Me, then what are you doing about it? I am your ideal. You have to reach My style, otherwise Sahaja Yoga won't work out in these countries which have taken to lethargy as a great culture. I asked somebody, “What about your bathing, why didn't you take bath?" He said, “These days it is out of fashion to take bath." Everything seems to be out of fashion, whatever is in fashion is horrid. “It's very fashionable” is another thing people say, “it's very fashionable” and whatever is fashionable looks so ugly to Me.

Now if you have to take to the Sahaj Culture, you have to know that we have to have a discipline in our life. We have to have education, we have to have a place, we have to have a position in the society.

Because we are not sitting in the Himālayas, somewhere lost in the Himālayas sitting there and just doing our Tapasya. Tapasya is here where you live. Otherwise if you say that `All right we have to go to Himālayas and there we have to do Tapasya in the cold winds. Oh, that's very good.' Because that looks like something, you see, you might have a name, or something like that. But Tapasya is here, the detachment has to be worked out here. You get involved into all these things, in a way sometimes surprises Me, the amount of involvement you have in the things which existed in gross form, they have become subtler and you are still bound by them, there's no freedom.

And that's why when you see something absurd happening, you see something funny happening in

Sahaja Yoga, it's just the symptom of that thing becoming subtler within us and it's expressing itself.

Like sometimes you may not see fire but it exists and suddenly you find a blast.

So transformation of course means evolution, it also means that whatever basis you had, you have to evolve out of it. Like a flower blossoming and then becoming the fruit, but it has to drop out many things.

And then with the nature one has to see such a unison. In the nature if you see, it sucks the water. Then the water is evaporated by the sun. Then it becomes a cloud and then the cloud waits, because the leaves drop out. In the winter time they nourish the tree with their nitrogen; when the time is ready, then these clouds pour down and again nourish this. Such a complete balance is in the nature. If it was not, I tell you they would, we would, have said, `All bald headed lands here.' If you go to any, any forest, any forest, it's so clean, you never have any bad smell anywhere whatsoever. There are animals, there are tigers, that, this, never get any smell anywhere, you never even get the smell of a tiger. But if you put the tiger in a cage then he starts smelling, he's so much bathed in the nature, he lives with the nature and in such balance. It's such an understanding among all the animals, everything. I don't know how they keep it so clean, but as soon as you get some smell, you will find out there must be some human being somewhere, or some untidiness. It's so organized how the leaves grow according to the sun's rays, how they organize themselves, how they build up themselves.

So if you really have to get to the nature of Sahaja Yoga, we should get all these blessings by which we should prosper. Not, I mean in money and things, but in every way.

So it should not be a set of people who are just sort of parasites.

And I wish for you that you understand what I am saying today and I request you, all of you, to be alert and dynamic and work it out. Each single person has to come up. It's not going to work out if you wear some saffron clothes and go on singing “Hare Rāma, Hare Kṛiṣhṇa" on the street. No. It's not going to work out. Nor it is going to work out if you say, `We are Sahaja Yogis, we are such people and this and that.' Nothing. You have to be something.

So on one side, the dynamism is to be used for yourself and the dynamism is to be used for Sahaja Yoga. You need not now worry about right-sidedness. Is very common even in...

This happened: I found in Holland that I married one girl, very dynamic girl, to someone and the husband said, “Mother, she doesn't help me." I said, “Why?" “Because I'm afraid I'll become right-sided." I said, “But why did I marry you to this left-sided fellow? That you become left-sided?" Left-sided is a very good thing because you don't have to do anything, just you have to say, “I don't want to become right-sided” that's all. But right-sidedness means you have to look, you have to be alert, you have to be clever and you have to know everything. You'll sit in the sun, burn your skins, but look at the sun. Are you on the sun line or on the moon line? So the swing of all

the Western people is on the left hand side. Drinking, pubs, like in 24 hours they sleep, say maybe fourteen hours, maybe eighteen hours, rest of the time they drink, that's all. We have one house being built next to us, when we shifted there, they said, “This is practically finished now", still finishing and will take at least three years more maybe, may never finish. It's like the mathematics, you see, you have this that there was a work and somebody came, he did one tenth and ran away. Then somebody came did one twentieth and ran away. Then somebody came he did one fortieth and ran away.

When will the work finish? It will never finish, with such running away people, never finish. Same thing is Sahaja Yoga. If you put mathematically, Sahaja Yoga can never be established in America, if you add up more and more of this kind of people.

So much is happening in this country, but you have to see those people, you have to meet those people who are at the helm of affairs, who are the people who matter, who are scientific, who are talking about something sensible. You have to talk to them, get to them. We don't need cinema actors and actresses, but we need people who are dynamic. And this may work out if you put your minds to it and we have something to show them.

I would say that Austria is one place where Sahaja Yoga has worked very well, Milan is another place and where most of them are professionals. It's very surprising, in modern times we are living. We are not living in those ancient times where the rishi munis used to sit under a

tree and the kings used to come and touch their feet. Is the other way round; the rishi munis have to go and talk to the kings.

So when we believe that we are Sahaja Yogis we have to know that in a subtle way we are still caught up into the webs of our own understanding about life.

So, that we have to change. Life for us is nothing but Sahaja Yoga and Sahaja Yoga is nothing but enlightening ourselves and others.

So I hope you will listen to My lecture today, you will take the tapes home and listen to them again and again. Also there's a warning from people that “Mother, what they do is to take one tape for one center and everybody listens it and then finished." Meaning, you all should have one tape each. Even that, people don't do. Not only that, but now it might be after some time only one, one tape in circulation in one country. They circulate; say, today in New York, tomorrow in Boston, like that. You have to listen to it again and again. Sit down with your paper and pencil, see for yourself what I am saying.

Every tape should be with you. I mean, these horrible Gurus' tapes you can hear them in every car, in every place, everyone they have it. And why is it Sahaja Yogis don't have any tapes with them? You can make copies. But if you can get it free, they'll like to have. That's the first thing, what we can get free, cheaply, easily. If you try to save money, the money tries to save itself. It's a mutual understanding. It's as simple as this: supposing you open only one door, no air will come in. You open the other door the air will start flowing. It's a circulation.

All this can be your own knowledge too, I need not say anything, this is all in your brains, only open out yourself, you are not free people. If you are free like Me, you'll see all these things coming from your own brains. Specially for America, really, as you know, I am working very hard and I want to work it out because, if America is not all right, My Viśhuddhi is not going to be all right. It's going to trouble Me throughout.

So you have to take it up upon yourself. I don't say, `Take the cross.' You don't have to sacrifice anything, but you have to be just aware about what are we, what are we doing, where are we? And on top of that, Sahaja Yogis think they are obliging Sahaja Yoga and Me too. This is something. It's to be explained this way: I don't need Sahaja Yoga, you need Sahaja Yoga and everybody needs Sahaja Yoga. You had in this country people like, I mean such great, great people you had, I need not mention, persons like Abraham Lincoln who gave such great ideas to the whole world. Why not you people be great? He was a realised Soul, all right, but he didn't know anything about Iḍā, Piñgalā and Suṣhumnā.

Why can't you become great like him? So on a Virāta Pūjā we have to decide that we are all going to express the conception that was once the Virāt as reality in our lives. This is what we have to pray from our heart. And it's a very good occasion today to do that, because we are sitting in a place where there were so many of these aboriginal people, you call them, anything. They were so sensible, as in America you say brass tacks, you see. They knew the principle how to lead a real spiritual life.

They were very free people, extremely free and so detached.

So if you do not correct yourself, then there will be a problem on collectivity. If there's a problem in collectivity, it will react on you, because you are part and parcel of the whole. If there's a problem in the whole being there's a problem for you. And if there's a problem in one part, there's a problem for the whole being. Even Roosevelt who was your president once said that “Poverty anywhere is a threat to prosperity everywhere." He could see this point so clearly. You see, all these sayings show us that this is a country of Virāt, where they talk of collectivity, they have all the communications which are important.

Every sort of communication is important, but for Sahaja Yogis it has to be very subtle, very dynamic, very beautiful, very loving, very impressive, magnetic. Then only the communications will work. There's no harm in wearing very nice dresses. There's no harm in wearing, nice doesn't mean expensive, but means which are sensible, dignified. We have to build up our personalities, that people should feel that `Oh, this is something, eh.' And your children will also learn from you. There's no question of feeling that you'll be driven into ego or anything, that's finished now, ego is finished here, there's no ego. What I find here is a justification for doing nothing that we do not want to do anything because our ego will come up. Very clever.

So with all this one has to know that we are selected people, we are chosen people of God. He must have selected us with some purpose, otherwise there are so

many people in this country. You are the foundation and you have to be solid people to be the foundation. Must know our own glory, our own speciality that why we are selected, of all the people why are we there? Then, what are we doing about it? Normal life you do see that way, like if somebody is selected for a post or something, out of many, many things, `Oh must be something about me, I must show my worth, I must show my value, I must show my work,' you see and he works hard to prove that the selection was good. But in Sahaja Yoga it's the other way round, you take it for granted, `Oh, we are something great.' So now settle down with yourself, have a cup of tea.

I hope it has been understood why I am saying so, because I am really concerned about America.

So many negative forces are working here and we have to improve.

So many things such a big responsibility, such a big country, such a vast country, so much perversion, so much nonsensical ideologies, I mean endless.

Even if you get fifteen Gorbachevs, you cannot change this country. It has gone amuck. Everybody's an individual, this mad place. One Gorbachev can change that country which has much more population.

But no one can change this country unless and until you people decide to do something about it.

So I'm told some people are frustrated because there are not so many Sahaja Yogis are coming, but may be something wrong with you. Maybe that you are not deep enough and that you are not so much impressive. You

have to change your lifestyle, you have to be smart people and spartan.

I hope, I hope again and again that after this Virāta's Pūjā you all will come up on the stage as great Virātas.

May God bless you all.

***Contents: 1989-06-14*, Public Program, Seasengood Pavilion (outdoor theatre), Elden Park, Cincinnati, OH, U.S.A.**

Oh my God! Oh, may God bless you! What a place Cincinnati is! What a place! So many seekers! really bow to you all very much. And next I'm going to come here..... Tremendous them! Tremendous!

***Contents:* 1989-06-1x Quote on Shri Mataji being Physically on Earth, Toronto, ON, Canada (year not sure)**

I will stay on the earth until Sahaja Yoga is established.

[Sahaja Yogini interpreted that as meaning that Shri Mataji will be with us while all the problems are still there, because when all the problems are gone, She has done Her job. She was standing next to Shri Mataji and Shri Mataji said something about the problems.]

Sahaja Yogini: Shri Mataji, I don't want all the problems to go away because then You will leave us.

Shri Mataji: That's not the point [laughs]. The problems will always be there, but you will be above the problems, they will not touch you any more.

***Contents: 1989-06-15*, Public Program, Toronto, ON, Canada.....**

All you have to do is become one with it [Brahma Chaitanya].

.....

Seeker: [wants to know who paid for Shri Mataji's air tickets].

Shri Mataji [smiles]: I should not pay for your salvation, should I? It does not give you self-respect.

But in the beginning I have to do it, I know. It is not good. There is no harm in paying for My ticket. By God's Grace My husband is rich, I should say from a rich family, they do not mind spending this money because they know it is for the emancipation of humanity.....

It is not mental knowledge. It is the love of God. I am here to introduce you to his love.

Contents: 1989-06-16 **Supper with Shri Mataji, Ashram, Ambleside, West Vancouver, Canada**

Dedication, discipline and commitment are the qualities of a Sahaja Yogi.

Contents: 1989-06-17 **Śhrī Mahākālī Pūjā, Ambleside, West Vancouver, Canada**

So today in the city of Vancouver, we have gathered here to pray for, the country of Canada and also for the Canadian people. Also we have to know that, there are lots of negative forces working and there has to be some Pūjā to be done, to the Mahākālī Force. And so I thought today: “Let's have the Pūjā for Mahākālī." So Mahākālī Pūjā is the same as you do the Devī's Pūjā, but first the Mahākālī Force came on this Earth. Ādi Shakti came as Mahākālī and created Śhrī Gaṇeśha. Then She ascended

as Mahāsaraswatī and with that Force She created the whole universe. In that She created this world, in a very beautiful manner, with great arrangements and organizing and on that were born human beings because the temperature and all that was made very congenial for human beings.

So this climate has also played a big part on the temperament of the people, on the seeking of the people. Like in India we can say, the climate is very congenial for meditation. It is been a traditional country from ancient times, but from the very beginning we have had seers who were seeking the Truth, in the jungles. The reason is this that, in India its climate is so good that you can live in a jungle, no problem.

So it was easy for them to get rid of all the superficialities of life and to take seriously, go to the jungles, dedicate themselves, for finding out the Truth. And thus they found out the Truth, that it is the Kuṇḍalinī which is the Force within us which gives us Realisation.

But this group, then scattered in different places and they formed schools, were called, or universities, called as Gotras and in these schools were sent children from the age of five years. Till five years they lived with their parents and then these children were sent there and they were given all the education about day-to-day life. Their education system was very different. By their education they made the children very aware about everything, concentration and a complete celibacy because all the people in a Gotra could not marry. Even today supposing I belong to one Gotra, I cannot marry a person in the same Gotra.

So it is so much maintained even today. Like in the university you cannot marry each other.

So the children were kept like brothers and sisters and they felt it all the time, brothers and sisters feeling.

In the same way, you see, it has worked out in many ways that the Mūlādhāra Chakra was established very strongly in India and that's why, though we had many other countries like China, we had old China was there and also Egypt, then we had Greece and also Rome. All these countries did not pay much attention to their Mūlādhāra Chakra and this Mūlādhāra was created by the Mahākālī Power. Mahākālī created Śhrī Gaṇeśha to emit holiness, auspiciousness, wisdom, Divine wisdom; and Her establishment of Śhrī Gaṇeśha is also within us on the Mūlādhāra Chakra. But, if we do not pay attention to our Mūlādhāra Chakra, then our powers become very weak and we start catching from negativity much more. Those who have good Mūlādhāras do not catch, so fast. But we catch, we are harmed more by people who are negative because they know that we have bad Mūlādhāras and they can affect us.

Now all the Gurus and all those false Gurus came to Western countries because they knew they can affect much more here, than in India. Like Rajneesh, nobody would accept such a man. Freud, nobody would accept such a person. But here already Freud has done the necessary harm to people and they were prepared to become, vulnerable to these people and on that background these people came here and started acting and they have been very successful. All of them have been found out to be very loose character and they are

being exposed and it's nice that whatever is negative, whatever is false gets exposed.

But still one has to remember that if we have a strong Mūlādhāra then Mahākālī Power is the strongest within us, because as I told you, first She created Śhrī Gaṇeśha, so all Her Power are actually expressed in Omkāra which is Śhrī Gaṇeśh; and this Śhrī Gaṇeśh Power within us represents the complete love of Mahākālī and all Her Powers of destroying the evil forces. They go hand-in-hand we should say like, every light has its glory around it, or glow around it; in the same way the light of Mahākālī has the glow, as Chaitanya, which is actually nothing but Omkāra and Śhrī Gaṇeśha. Now Śhrī Gaṇeśha has aspects, as I have told them, that if you see the carbon from the left, you see on the right side Omkāra, Om, written like that. If you see from right to the left, you see it as swastika. If you see from down below upward, then you see it as a cross. And now they have verified it, they have experimented and the scientists have found out and have now declared that it is so.

So that aspect of Omkāra which is within us is the right side. But the left side is the swastika. And the swastika is a very, very sensitive instrument that if you use it on the right side then of course it is all right, it works for construction; but if you use it for left side, I mean in the anticlock[wise] manner, then it is destructive.

So swastika, when it is moving in its right direction, clockwise in front and anticlockwise at the back, if it is moving in the right direction, all negativity is thrown out on the periphery and absolutely they cannot enter in. But

if it is moved on the left hand side then anybody can enter in.

So it is, even if you move a swastika, see now, create a kind of a opening. If you make a swastika and see, it opens out.

But if you move it this way, there's no opening. It goes on closing, one on another.

So by moving it left side, it starts opening itself to these negative forces. This is exactly what has happened in the West, that they had their Mūlādhāra moving on the left hand side, the anticlockwise. They went against their own principle of morality, absolutely against Christ and managed to get all these bhoots into themselves.

Now Sahaja Yoga has one problem, in the West, that people don't want to hear that you should be moral. They find it very difficult. If you tell them you have to be moral they think we are fundamentalist or something like that. But it's a fundamental thing that we have to be moral people. Now they are seeing the results of it, that they have got AIDS, they have got all these diseases, all these troubles; from that they are learning that our Mūlādhāra should be all right, otherwise all these problems can come. But still they don't want to accept it, that they have done mistakes.

So this is another ego problem that they think: `Oh they are very much glorified and they should be glorified, they did something new.' I mean if you go and cut your nose, you don't glorify such people. But something like that has happened and this, kind of a nonsense is still stabilized and people don't think much against it.

But the sufferings are so much, that whatever you may try the sufferings are there and they have to accept that they have gone wrong and they have done such a wrong thing and that's what they deserve.

But whatever it is, despite all their, you can say the foolhardiness or tomfoolery, whatever you may call it, they are to be saved and something has to be done for them because, after all they are all seekers and they deserve to be saved. But with ego they don't understand their own benevolence. To them benevolence is that their ego should be satisfied.

So Sahaja Yoga is not like this that you just put some spirit into somebody and the person feels absolutely elated for a time being and then is finished, but it is something that has to grow, it's a living process, it grows within us, it takes time and sometimes people get frustrated with it. But we should not.

We should know we are the foundations and this is the most important work we are doing in the history of spirituality.

So far, such work has not been done before.

So, this is such a big thing that we are doing and we should be very satisfied with ourselves and should be confident, because this requires people of quality.

Not necessarily you should be well-educated, you should be highly placed; though to impress people might be this might help, but still, if you are deep people you can work out, in no time. If the soil is not good, then the tree has to go deep down. In the same way, when the atmosphere is not good, we have to go deep down.

But one should never feel frustrated; one should never feel upset, because even if you are one person you are a Saint and a Saint brings all the luck, all the auspiciousness to that country, so there's nothing to feel in any way desperate or unhappy about it. But try to develop your depth by meditation and by collective sitting down and talking to each other. I'm sure this will work out and this Force of Mahākālī will manifest. After this Pūjā I am sure something tremendous should happen. As it is you know that all these false Gurus have been exposed and are put on the shelves now, most of them.

Some of them have died, some of them exposed some, has happened. Gradually they will all disappear. We don't have to worry about them. We have to worry about ourselves that negativity should not fall into us and the negativity that falls into Sahaja Yogis is the frustration. They feel: `We are very few, others are so many, why should we [be] so few?' I mean it's all right. That has to be that way, doesn't matter. And to have more people is not so important as we should have quality. We should have very good quality people who are deep, who understand Sahaja Yoga, who know it very well, because even if you have too many and they don't know anything about Sahaja Yoga, they are useless.

So not only that you should have this love of God's Divine Nature but also knowledge about Sahaja Yoga. Both things are the same, actually if you love someone you know about that person, everything. When such a thing will happen all over the world that, so many countries will accept Sahaja Yoga and so many will start talking openly

about it, on a very high level, then even the countries which have not been able to achieve much results, or we can say cities, will suddenly jump up.

I have great hopes from Toronto. Toronto will come up very well I think and I'm sure tonight also, we'll have lots of people who will be sticking on. Because no use having thousand people and ultimately two turn up, that sort of thing, common experience.

So this would be a better idea. And today's prayer should be, in our hearts, that let us get very powerful Gaṇeśha Shakti, let us get that. And second should be that this Shakti should destroy all that is negativity. Even not to be collective itself is a negativity.

All these collectivity problems, or all these negativity problems must be destroyed by this Mahākālī Power which will manifest through us.

May God bless you.

So now there should be washing... [Hindi.]

***Contents: 1989-06-17*, Public Program, Seek the Eternal, Music Academy, 1270 Chestnut Street, Kitsilano, Vancouver, Canada**

[Introduction by Dr. Brian Wells.] We have to be the Spirit, we are not this body, we are not this channels either, we are not the subconscious and we are not the supraconscious. We are not this ego, or these conditioning and these habits because we say, “I have got habits." So who is this I? “I have got children” who is the I? “I have got two eyes” who is this I? We never say `I am the eyes.' So in subtle ways we know that I is different.

When the doctors also call it as the autonomic nervous system, they should ask one question: who is this auto? Auto means the one who drives the car, for example we call it automobile but there has to be a driver.

So one has to realise that there is something missing still in a human awareness and that's why all these problems of different types are a reason *[UNCLEAR* suddenly/startlingly] we are facing them, like ecological problems, all kinds of imbalances in life have come.

The reason is that human awareness or the mental projections when they move, they move in a linear way and when they move in a linear way they recoil and trouble us. You went into science, all right, science, science, science, science, where atomic energy then the waste then all that repels you. These are all transitory things, there are so many transitory things we indulge into, so the essence of all the religions, if you go to the essence of it, not to the outside horrible nature of there that you see, but if you go to the basic essence of it is this. That you should seek the eternal and you should look after the transitory in a way as much as it is required in its own limitations and in it's understanding. This is where we have failed the second part and we have run after the transitory things, just now I was driving through the park and I was, I'm so enamoured always by cedar trees and there's so few left now, in six years time so many have disappeared because we go all out, into one direction.

Now money making, money making should not be the aim of the life, because we have seen that people who have got money are not very happy or peaceful people. It

doesn't give you that piece that joy. People talk of peace and of having no wars but it's so superficial, there's something gone wrong with human being somewhere and they need today is the transformation and this transformation is only possible if they get the enlightenment and in that light they see where we are wrong. For example somebody's holding a snake in these darkness. You tell that person you're holding a snake. He'll say `No I'm holding a rope.' How do you argue with him, best to put the light and let him have a look.

So the Spirit within you, Spirit within you when it enlightens you, you see for yourself what's wrong with you, you become your own master, you become your own guide, you don't need any guide and this happening has to take place in these modern times because we have reached a point where we are started thinking where have we gone wrong and that's how seeking of the truth has started.

There are so many people all over the world who are seeking truth and falling into the traps, say traps of drugs, all kinds of these things like they use tarots, this that all sorts of things and all outward things, also they fall into the traps of false Gurus and false Gurus knew there is a market for befooling people, so they were here to make money out of you and to use you for their own purpose of making money. Now this is a living process within us, as we have become human beings in our evolutionary process, we have to become the higher personality and to become the higher personality there has to be some way which has to be spontaneous, as we have become spontaneous human beings in the same

way spontaneously it has to happen to us that we become the higher human being where our human awareness become something much more. As Jung has said very clearly, that we have to become collectively conscious, collectively conscious. Now this is not just I'm saying, that we are all friends, Canadians and all of us are friends and talking about we are brothers and sisters, this is all outward. When it comes to reality, we find we are not friends even in one family we find there's no love. The reason is this collective consciousness is a part and parcel of your central nervous system, so it has to manifest on your central nervous system.

How it works out is that once you become a realise soul or you have your second birth as they call it.

When the Kuṇḍalinī pierces through your fontanelle bone area and you get connected with this All-pervading Power, then your Spirit manifest and the Spirit is the collective being within us. Then you start feeling on your fingertips clearly on our fingertips we start feeling the centers that are yours and the centers of others. If you can just decode it, if you could just decode it and know what these indications mean, for example now here the centers are shown on the hand that these are centers are five, six and seven centers, like we can say, five fingers, six and seven. The seven centers on the right hand side with the deal, they deal with your physical and your intelligence or your mental side. And the right hand deals with your future. On the left side also we have five, six and seven and these deal also with the seven centers within us. Now even a child if he is a realised Soul, even if there are ten children who are realised Souls. You just

ask them to put hands towards somebody, close their eyes or you can tie up their eyes and they will tell you the same thing. What's wrong with this fellow, they'll raise the fingers whatever is wrong with that person and immediately you can diagnose the person what's the problem with that person is.

So now the whole system is working out towards our destruction in a way because we care so much for transitory things, now transitory things are transitory because in built within them is the power to destroy, otherwise they would have been permanent.

So once we run after the transitory things at a point it reaches and collapses on us and the destruction of the society starts, destruction of all that is beautiful within us destroys and gradually we become like robots or I don't know what to say because the human beings loose their beauty of their love, of their understanding, of their oneness that they are part of parcel of the whole.

The microcosm has to become the macrocosm. All these things are achieved only by this connection of the Kuṇḍalinī with the All-pervading Power. For example now I'm speaking on this instrument is a simple thing, but unless and until it is connected to the mains it has no meaning. In the same, unless and until we are connected to the mains our life has no meaning, we cannot understand absolute truth, we live in a relative world for some people this is very good, for some people this is very good, some people say this is ideal but it is not. How are we to decide that this is absolute, absolute can be decided only when you have reached that point of absolute truth.

The Spirit is the one, which is the source of absolute truth, absolute love we can call it, a complete pure love and it is Pure Knowledge. This Spirit is within us in our heart, only thing it has to now manifest into our attention and when it manifest in our attention even our attention becomes very powerful. Even with your attention you can do many things, of course all benevolent, nothing harmful or destructive. You can pay attention to somebody and it works so wonderfully, all these things are within us like a computer we are. We are already a computer in a way because we don't have to program ourselves to see what is the colour of this and that, but this computer is a Divine computer and a new race comes up out of this which is enlightened, which has collective consciousness, which has the power.

So such a person become extremely dynamic very powerful at the same time extremely compassionate and loving and patient. He becomes very peaceful. This is the personality advantage but he gets powers to raise the Kuṇḍalinī. He can raise the Kuṇḍalinī of others, like one light which is enlightened can enlighten another light, in the same way, you can have the power to raise the Kuṇḍalinī and give realisation to others. That's how Sahaja Yoga spreads and it has worked wonders in so many countries now we have Sahaja Yoga working in thirty-five countries.

In Turkey I went and I was amazed in a Muslim country everybody warned Me, Mother you are going to a Muslim country, theirs turned out to be the best Sahaja Yogis, such wonderful people there were, because they're fed up with fundamentalism, they're are fed up all kinds of

nonsensical things ideas that are coming from the West also from the east and they're just there, that is the best country I found in the whole of Europe which has worked out Sahaja Yoga.

So we have to now understand that we have not yet solved our problems and if we have to solve our problems we have to become the Spirit. For this you can not pay, what can we pay for a living process, supposing you have to sprout a seed, what do we pay for the Mother Earth, she doesn't understand money. First thing you must know you can not pay for it and if anybody says that you have to pay then you know it's all falsehood, it's some sorts of a black magic that they put some sort of a Spirit in you and you feel some sort of a feeling and that passes out and it doesn't give you any powers. It has to give you the power of raising the Kuṇḍalinī of others and giving them realisation, but talking about the knowledge, is like talking about the electricity, the history of electricity, instead of just switching on, because after all it's all built in within you, so better is to get your realisation and then better talk about it and know about it and get all the knowledge.

In that light you will understand much better than without it. Now here I've told you that it's in your own, is your own power this Kuṇḍalinī is your own power which is there in three and a half coils and coils means Kuṇḍalinī in Sanskrit language. That's why it was called as Kuṇḍalinī. Now this knowledge developed more in India and in other countries also, I was surprised the other day My son-in-law who is doing some comparative studies. He told me that in South Africa they have made the picture

of Kuṇḍalinī and Chakras long time back and it is very surprising in so many countries which were very old like Greece and all that they knew about the Kuṇḍalinī. It is amazing that they knew all about it but the whole thing vanished into thin air the knowledge and became a very secretive knowledge.

Now the time has come to talk about it and tell everything about it because the Divine I would say is anxious to save this creation, which is so important.

So you are the epitome of evolution, just you have to break through, there is a little journey which is very simple, which is not at all disturbing and it works out but to keep this connection all right to make this connection permanent you have to little bit spend some time to understand it, That's all. You don't have to pay for it but you have to give little time, after all why are we having watches around us, we're having watches to save some time to save ourselves and this is a little time you have to give, not much but little time and you can within one months time, you can become masters, if you really want to.

May God bless you all.

.....

No question, there is no danger at all, She is your Mother. She's your individual Mother and is a...

energy... this energy of pure desire within you. She knows everything about you. Is like a tape recorder, it has taped you from a [GAP]. And She know what's wrong with you, what you want, what you don't want, what sort of a person you are. Everything She knows. If you don't want anything, it can not be done. I have to respect your

freedom. Only in your freedom and glory only you can get it. It cannot be done forcibly, not possible. Can you force a seed to sprout? If it is worthy of sprouting, then only it sprouts. If there is a stone, it won't sprout isn't it whatever you may do.....

Contents: 1989-06-19 **Śhrī Mahākālī Pūjā, Ascent, San Diego, CA, U.S.A.**

Today we have decided to have Mahākālī Pūjā.

Now we must understand the Mahākālī is in totality a reflection of Ādi Shakti in totality; or we can call it that Ādi Shakti is in charge, She's managing all these three powers. But Her manifestation in totality is Mahākālī in the sense that it is the desire of God Almighty.

So first She's Ādi Shakti in charge of all the three powers and that's why we can say that when She is in a potential stage She is Mahākālī and then she divides Herself into two other forces as Mahāsaraswatī and the ascending force that we call, or as a parasympathetic nervous system expressed in us is the Mahālakṣhmī.

So She has actually all these forces in Herself, Kālī has all these forces but She manifests, She desires to act and when She wants to act Her potential force becomes these two other forces.

So when we do the Pūjā of Mahākālī, we must understand that inbuilt within this force within us is desire; so we can desire anything, if you want you can desire everything, you can desire say the joy, we can desire the knowledge, we can desire to be compassionate and love and we can desire also the destruction of those which are negative forces. But the Mahākālī force is the one which is working

out the constructive force but in that constructive force only there has to be destruction, because if you are constructing something and there is destruction which is trying to destroy your construction then you have to destroy that destructive personality; and this is what people sometimes misunderstand and they think that Mahākālī force is negative force or is a force of destruction, it is but in a very positive way and if you understand this part of Mahākālī force then you will understand that if you have desires to construct yourself properly in Sahaja Yoga then you should also have the desire to destroy whatever is standing against your construction.

So one by one we should see within ourselves what sort of things that drag us down and as they do not give us this desire, if this desire becomes intense then you start immediately seeing what are the forces that are destroying your ascent.

So we have to ascend is the point, our goal is to ascend, our destination is to ascend; so our desire should be that we should ascend and construct our being in such a manner that we can receive all the, so we should understand that we have to be prepared to destroy many things within us, if we have to become great evolved personalities.

As you have seen in evolution itself you had huge big animals like mammoth this that and they they could not cope with the evolution so they were all destroyed, so many thing were destroyed and this destruction is built in within us, when we ascend we just start seeing that these are the forces which we are destroying us and that

our destruction is so much that if we do not desire the destruction of these destructive forces they will be finished.

So at the same time, when we are ascending higher we have to know what we have to destroy. For example even in living forces when a flower becomes a fruit, lots of things which were the part of the flower get destroyed, automatically, but that is done in the will of God by His own understanding.

So it's absolutely perfect.

So in Sahaja Yoga when we desire something, we must know what we desire, first fix your goal and then relate it to that. Now there are many deviations in life, like you are going to the airport, our attention should be we have to reach the airport and whatever are distractions are distractions; we should not get lost with it, if you get lost with those distractions, then we cannot achieve our goal in time.

So one has to understand first of all that our goal is to ascend and for that the distractions are on our way, because of ourselves, because of ignorance, because of darkness, because the light is not so much.

The first destroying factor that is within us is the Śhrī Gaṇeśha's power and this Śhrī Gaṇeśha is the power of Mahākālī. She first planted Śhrī Gaṇeśha to emit holiness on this Earth, so the whole thing could be vibrated and as you know one aspect of Śhrī Gaṇeśha is also Omkāra, means this vibratory awareness which flows everywhere.

So these vibrations have four sites in it: one is that these vibrations establish holiness, auspiciousness through Mahākālī; then these same vibrations also comfort us

through Mahākālī power. Vibrations do not give you desires as such, if you see, they do not give you desires, but they give you proof of your desires in fulfilment. Supposing you want somebody to be cured, this is your desire and you give vibrations to that person; so it's a means, so it is also the action part which is there in those vibrations, but this action also comes from desire. If you don't have desire you won't act, so the desire is so important even to establish your own path, to establish your forward march, if your desire is poor, if your half hearted you can't work it out. Half hearted people cannot achieve anything in Sahaja Yoga, it's not meant for half hearted people, it's meant for people who are brave, who have intense desire, who are intelligent and who are auspicious.

But in case you do not have intense desire, then the pure desire doesn't work and you do not get your realisation; also after getting realisation unless and until you have desire to ascend, very strong intense desire to ascend, you cannot ascend.

So for all Sahaja Yogis it is necessary to first of all early in the morning, while taking the name of Gaṇeśha, must say what is My desire, this is My goal, this is what it is, all activity must be surrendered for this work.

So now how our desires are curbed, first of all through conditionings. We have certain conditionings.

After Sahaja Yoga people become very affectionate, so immediately even if in the West, where the family is not so important, children are not so important, selfishness is there, people think about themselves only, they cannot think of others, even in those countries, it starts

developing a kind of a, another cocoon of `my'-ness, my child, my house, my home, my family; then the attention starts working on that, you become half hearted towards your ascent, because your ascending in a way so-called and also you are spreading out.

Then the concern goes to other conditionings we have. Like the other day I met one fellow he said that “Mother I am a Sahaja Yogi, I know but I can't get over the idea of Christ” I said “Who has asked you to get over idea of Christ? Christ is there, in Sahaja Yoga very much, but understand it in its own comprehensive way and see for yourself!" But this conditioning is of thoughts. Supposing if you have read too many books, if you have gone through... supposing you are a born Hindu or a born Christian or born Jew or anything, so the conditioning is there. You were born as a human being, you got this stamp later on that you are a Hindu or a Christian of anything. These stamps you did not carry when you were born.

Supposing the child was lost, he could be any religion, so these are not really your innate religions, this is just a stamp you have got, like Christian of anything.

Then you have another conditioning, that you belong to this nation, to that nation, like we have, we have America, this that, that, that, but still these are stamps. You were born in America, that's why you are an American, anybody who is born in America is not different from anybody else only thing according to the climate of a particular place, you might have your complexion, your height and your face and all that, but

that doesn't mean that innately this is meant for America, it could be anywhere.

Then all these conditionings within us start acting on our language, on our styles, on our lives in every way. Then we start becoming Americans, so these are the effects of the outside that come in us and then we say we the Americans, but if you scratch them inside bodies the same, heart is the same, the blood is the same, everything is the same, there's nothing different, it's even not skin deep. But in the brain it has gone that “I am an American” then all these things that are in that society, for example in America so many things are allowed, so that's alright, in India many things are allowed, that's alright, like that we start accepting the society, the norms of the society and the conditioning starts.

But with all that, this desire is there, the pure desire to ascend. I think you put these lights little ahead because they are so, paper there and with My force, light is going behind, no, no, not that one please, because they are facing that fan, could bring them down here, still quite close to that fan you know, you can put them anywhere, you can put them here if you want, you see because the air is blowing that way and they are all going that way.

So the desire within us to ascend comes to us also as a reaction to all these things, when we see as Americans what's happening to our country, what's happening to the people, what's happening to our surroundings and then we get a shock. Oh God! What is this? Then we also see this is artificiality, like in England you have to wear a tail coat, you have to wear this, you have to have this

kind of spoon, this kind of a glass, this that so reaction builds in; so you start anti-culture, anti-culture to get rid of artificiality.

Well the desire behind it is, is to seek the reality, to seek reality. Then they have hair just like primitive people, they live like primitive people and the reaction is built in behind all that is the same desire, is to ascend.

So this Mahālakṣhmī power is acting us, it is giving us all kinds of shows, we can say, alright you want to have, say variety of things, go ahead with it, then you go crazy you see what's this going on, why should we be so mad about it. Now they want to have, a, you want to have say, your children, your home, your houses; then you just get fed up with it, because children become arrogant, they become horrid, they trouble you, then you say, `Oh God! I'll never have any children any more!' Then have wives and you find wives horrible and husbands horrible, then you divorce, you go on divorcing, divorcing, divorcing and then you find it's useless, it doesn't work out, nothing seems to work out, you feel so frustrated and that action and reaction works on your desires.

So your desire go on changing, especially when we are wanting to be affluent, people become affluent and then they find the problems of affluence, so a reaction is built in, those who witness those problems of the rich, they don't want to be that rich, nothing doing.

So in every way the desire to achieve things works out, like some people want to have power, they go into politics, fight it, get it done and done forever.

So lives after lives it goes on. Then you are born in modern times when I am here and now your only strong desire is to become The Spirit, I hope it is.

So now all these back things are to be crossed over, they are finished, now what should we do for our realisation, what action we should take? The first action is to develop your Mahākālī power, by one power you destroy all that is nonsensical, destroy all that is impeding you, troubling you, blocking you, destroy all that, just I don't want it.

Because I have seen Sahaja Yogis suddenly go off, like you have to go to the airport, suddenly find they have fallen into one of the gutters, what happened? “Mother, we felt like going there” but why? So keep your attention on that point.

Some people get married, in Sahaja Yoga also, they have a desire to marry, have children, this thing, but in that also they get fixed up. Marriage is not the end, is just one of the means to be balanced.

So we have to have desire that we have to achieve something so go on destroying all that within us, within us is six enemies as they say, is anger, then greed, jealousies, violence, all these are within us, so have to shrug these six enemies. But what's the power of a Mahākālī is that destroys all the enemies that stand in your way, all the Rākshasas, all the devils all the negative forces, she tries to destroy, so that your part should be all right; but while She is destroying all of them you start sticking on to them, what can She do? So your desire should be pure and that you should say that all right we want to achieve that and she is working it out for you.

This is the first thing, Her job. Then the second job is that She comforts, She gives you comfort, of every kind. The first comfort She gives you is of your body, your body becomes comfortable, means all your diseased and all your troubles are destroyed. You find that your body becomes healthy, you feel younger, you get energy and you can work out your realisation. This is the first thing She does for you: is to give you comfort.

Then she also gives you comfort of the Spirit, so that you do not ask for artificial comforts, you can live anywhere, you can live in a jungle, you are comfortable; if you live in the most busiest place you are comfortable, so you are comfortable everywhere and that sort of a comfort you can establish within you.

Then the highest of all Her boon is that She gives you the joy, joy of every kind, joy that emits from everything, from everyone.

So that is the highest you get when you keep your desire, the flame of your desire burning, till you reach that state of spiritual attainment, then you find that no more desire is left; but only one, if it is any, that “let the whole world be realised." Like a drunkard, you see, he wants to enjoy his drinking with others, like that you become, you are drunk in your joy and why not others enjoy, so you work for it.

But human beings, I have seen, they move like a yo-yo, they achieve their spiritual attainment they have the joy and then they go back to help people, they get caught up with them, they are not strong enough; because the Mahākālī power is not strong.

And another is the weakness of the Mūlādhāra. Weakness of the Mūlādhāra makes you imbalanced and in that imbalance you lose your will.

So one has to be very careful that our Mūlādhāra must be fixed properly. There are so many ways by which you can fix up your Mūlādhāra and you must fix up your Mūlādhāra first; then your desire absolutely moves like a kite moves in the sky, stuck to Mūlādhāra and you can move into any direction to any height, wherever you go you are quite in charge, you know how you are moving.

It can bind your attention, everything.

So what we say that the roots are very important first to be established for the growth of your desire upward, like a tree.

So they go hand in hand, Mahākālī power and Gaṇeśha's power go hand in hand because that's the foundation; if it is based on that foundation, desires grow much stronger and stronger and effective and they do not derate. Every sort of desire is fulfilled till you reach that state where there's no other desire left but to enjoy, you just enjoy, without any desire, desirelessly you enjoy.

And that state is to be enjoyed, just to be enjoyed. What is there to talk about it? what is there to say about it? you are just lost in the ocean of enjoyment and that should happen everywhere and that's what you are worshipping.

So now I hope you have hundred and eight names of Mahākālī and if you have hundred and eight names of Mahākālī we'll see one by one that hers is stages of working out for you, how manifest that you can see in those names.

So now first we'll have a one Atharva Sheersha and then we can have these hundred and eight names. Can we? We did a Pūjā there also, Canada also did it, I think it is very important to do Mahākālī power because that's the first power that starts manifesting.

Contents: 1989-06-19 **Talk to Sahaja Yogis, after Śhrī Mahākālī Pūjā, Ascent, San Diego, CA, U.S.A.**

Also there is a little bit of racialism in American Sahaja Yogis, which *[UNCLEAR]* out and out, which is nonsense. Racialism must be fought completely. That's the greatest curse you have in the West. Especially in America people like George Washington, people like Abraham Lincoln, they have lost their lives because of this racialism. We have to know that our differences are only skin deep and if you are skin deep Sahaja Yogis, you are not Sahaja Yogis. You have to be Kuṇḍalinī deep. Unless and until you develop that, this racialism will continue. And that's the worst curse we have.

I don't know from where it has come, this racist feeling, but you know Hitler he worked on this and what he did, so how dangerous it is, how cruel it is. Absolutely it's the most dangerous thing. But now Germans have learned a lesson. At least German Sahaja Yogis and Austrian Sahaja Yogis are better. Of course there are many Germans in Austria who are still being great racists and support it. Remember that if you have any racialism in your head you are a part of Hitler's state. This is one of the greatest conditionings we have in the West. Which way you can decide which race is higher, which race is lower? Isn't

that one race is dominating, that's all we can say, has been.

So, dominating races may go out of the circulation of evolution completely. And all that dominating animals have wiped out.

So please remove that from your head, completely. We are all children of one Mother. My face may be fairer, but My hands are black. That's the sign of Mahākālī also, one of the signs. If you read all of the names, there is...

Her hands are black. Face is... All right.

So for all of you I have to warn that no racialism will work.

Anybody who will try racialism will go out of Sahaja Yoga completely. We don't want Hitlers in Sahaja Yoga. Those who try to be like that by any chance, so many tried to be Hitlers in some way or another, all out.

So one has to be careful on that point. Very surprisingly Christ was not born in England or in America. According to racialism He should be condemned, isn't it? It's a very funny thing, which I really can't understand, how people justify themselves. All such ideas must be given up.

Any other question if you have you come and talk to Me. Try to understand that this is the greatest work in spiritual history. You are used for the greatest *[UNCLEAR* vision] and you need a tremendous understanding. It's not an ordinary revolution. I've seen a person, anybody, say, Elvis Presley and all those ordinary people; just he has some musical talent. People were just mad after him. They could do anything for him. But Sahaja Yoga which has so much of *[UNCLEAR* weight], so much of blessings, so

much of My love. We have to give up our baser ideas *[UNCLEAR]*. We cannot be low grade people. That doesn't mean that you should be well educated, not necessarily, but a kind of a dignity, understanding and fighting these evil forces are not possible *[UNCLEAR* with people] who themselves are negative.

Now we've worked a lot in America. Now lots of people are coming in San Diego and today there will be many more, but we have to... we have to look after them and sustain them and develop them and for that you need lot of wisdom. I hope with this Pūjā many things will be ignited *[UNCLEAR]* will be enlightened about how to manage people slowly and steadily and then introduce to them this ocean of joy.

We have to be above all these things, all petty things. Petty mindedness cannot help Sahaja Yoga. And the attention is so poor that you know that on a Sahasrāra Day, also, there were no flowers. Mother said there were no flowers from the whole of America. But even if they have some pain in the head they write to Me. From Australia, from everywhere I got it. If you are devoted to someone, if you love someone, if someone loves you, you see, how can you remain without wishing that person I can't understand. And you should not wait for any leader to tell you that you have to wish your Mother. This is going to far. You must understand the importance of your being there and also the importance of the great work you have taken upon yourself, your responsibilities. If you do not understand that you are useless as Sahaja Yogis.

As you know at this age I am working so hard, travelling all the time, I mean, people give up half way.

For what am I doing it, for Myself? What is My gain? Nothing. Sahaja Yoga is for you and for others, your brothers and sisters. There isn't any sacrifice involved in that, no asceticism, nothing, but certain discipline of your soul should be there is to get up, have your baths and to do your meditation. That's all.

Look after your ascent. That is your goal. That's *[UNCLEAR]*. As soon as Sahaja Yogis achieve that depth, Sahaja Yoga will spread in America, New York, any city. Even one deep person is sufficient.

The other people, those who have Gurus, they go on talking about them for hours together, telling fantastic stories. May be false, but we don't talk about our Guru to anyone. We don't talk about Sahaja Yoga to anyone. We have to be bold and brave and dashing about it. Then only *[UNCLEAR* it will work out]. Now you're allowed to say what you like about Me. You're allowed to say that I am The Holy Ghost; that I am The Holy Ghost that Christ has sent. Do what you like. There's no restriction. You can talk about the miracles. You know about the miracle of the Sahasrāra, which opened in the photograph and the whole of Sahasrāra has come out as a white, pinkish colour lotuses and you can see beautiful petals.

You can also see the Kuṇḍalinī. You can also see the three forms. It's wonderful. But surprisingly the photo in which you see three forms and you see the breaking, that photo, when it is enlarged, you don't see the three forms, only you see the lotus. Miracles after miracles. But one must realise it.

May God bless you.

Contents: 1989-06-20 **Talk to Sahaja Yogis, Suggestions for Follow-up Programs, San Diego, CA, U.S.A.**

[Each yogi should set an example and project dignity.] [Show the strength of the collective: there should be no differences between people. For example don't disagree with each other when discussing which Chakra is catching. Also, they should not sense any disagreement between husband and wife.] [No children should come to meetings.] [Separate group for ladies and men should be organized during the meeting in which experiences of Sahaja Yoga can be shared. Sahaja Yogis can tell them about Shri Mataji, about miracles and miracle photographs can be shown.] [Find out everything about each one of the new people. Know them all very well.] [If new people tell about problems that they have, show compassion and understanding. Say you had the same problem, whether or not it's true.] [Don't scare them off by discussing negativity or dead spirits.] [Don't give yourself a bandhan. You can give them a bandhan before working on them.] [Don't laugh in front of new people. They may feel you are mocking them. Don't mention that Shri Mataji is the Holy Ghost very soon. Serve tea and create an atmosphere of warmth and friendliness.]

Contents: 1989-06-23**, Public Program, Ramada Inn Hotel, Miami, FL, U.S.A.**

... very outset we have to know that Truth is what it is. We cannot conceptualise, we cannot order it, we cannot organize it. It is what it is. Only think that.....

Contents: 1989-06-26 **Śhrī Jesus Christ Pūjā, Bogotā, Colombia**

Today I would like to tell you about Christ and Christianity because that's very important, because this country is very Catholic and even if you are Protestants or Catholics, the church has not fulfilled what Christ wanted them to do, which you can see very clearly.

If you read Bible you'll find that Christ has been described as the son of Mother Mary, born out of immaculate conception. But we have not been able to really profoundly accept that. This superficial way they are using Christ to make money, make properties, build churches. And because they can not explain anything, they always say that it is a mystery. That Christ was born of an immaculate Mother, `Immaculata', with immaculate conception, according to them it is a mystery. Also they can not explain how Christ walked on the water. Because they have not been able to find out the spiritual life which was the idea of Christ. And they created such materialistic world.

Moreover, the amount of money and wealth Vatican has, one can't understand how there is so much poverty in the Catholic nations. They have not tried to solve the problem of poverty at all. In India they converted people by giving them some loaf of bread or something like that and very low level people who were just, we can say primitive, they converted.

Whether they are Protestants or they are Catholics, they are the two sides of one coin. Because they are seeking something that is very transitory, they are not seeking the Eternal Life. And the people are extremely frozen,

meticulous and rigid. They only know how to make money, that's all. And even the very, very higher people there have relations with Mafiā.

So it is something like a religious Mafiā, you can call it.

Also their concept about sex and married life is extremely funny. By living an unnatural life, they have suppressed people so much that wherever Catholicism has gone, people have become extremely licentious.

They have no sense of chastity. Apart from that, what Christ has said that you have to seek yourself. The way He has described about a person who is a Christian, “Thou shalt not have adulterous eyes." Also in the Bible it is: “Thou shalt not kill." The amount of killing that is done by Christian people, their sins, God knows how they are going to pay for it. Through cocaine maybe, I don't know how. They have killed so many people. If they had the white skin they felt that they had a right to kill all others with other skins, while Christ was not a white skin man at all. He was brown like us. He was not born in England or Switzerland.

So to think that if you have a white skin you have a right to finish everybody is something like a Hitler's situation. But worse than that it is, because it is in the name of God. In the name of God you can not do such things, these are the worst type.

So this is the outside, but the inside of it is also extremely poor and extremely detrimental to the growth, spiritual growth. They don't know who is Holy Ghost. They do not want to believe that Christ's Mother was a Goddess. In the Hebrew language it was written that She would be a *[UNCLEAR]* means a virgin. Now there is a

proper understanding that She was a virgin and then She had a child. But they have no sense of virginity left.

Now apart from that, Christ has said that you should seek the truth, you should seek the Spirit, they have never bothered about it. But the main thing that Christ has said, that “I will send you the Holy Ghost Who will comfort you, Who will counsel you and Who will redeem you." so, they never looked for One because they don't know who is Holy Ghost.

And in the Catholic religion now, even till today, they do not allow women to be ordained when Ādi Shakti, which is a feminine aspect of God, created the whole world! That's why the women also, in the West, have tried to compete with men, because they have no position in the religious life.

So when the women have no position, they started competing with men and they lost their femininity also and they became very dominating, right-sided.

So what they have been preaching that there should be no divorce, they made all arrangements that people should divorce each other.

Now, to understand Christianity, we have to know through our Sahaja Yoga that Christ resides in the Āgñyā Chakra. And when the Kuṇḍalinī comes to the Āgñyā Chakra, you have to say the Lord's Prayer, otherwise the Kuṇḍalinī does not rise.

So once you say the Lord's Prayer, Christ is awakened in your Āgñyā Chakra. Whenever I travel in the Western countries, even here, My Āgñyā gets so badly caught up and the left Viśhuddhi, in a Catholic area... And Āgñyā! That means people are against Christ and they are

feeling guilty, because all the time the Catholic church is telling them that you should feel guilty and then confess to the priest. Now the priests are not realised Souls, nor the Pope is.

So it is absolutely so artificial, the baptism itself is so artificial.

Also Christ said that this is the bread, He said, is My Body and this Blood is My wine. He should have said water, would have been better for these stupid people, would have been much better. But even now, if you look that country, you find people don't drink water, they drink only grape juice.

So wine doesn't mean alcohol. Also they say that Christ made some wine for the people who had come for the wedding.

The first part of it, that Christ went to the wedding, itself shows that He respected the custom of wedding.

The second thing is that wine can not be made alcohol in a second. The alcohol has to rot, I mean, wine has to rot to become alcohol.

I went to Italy and there was one gentleman called Romano Battalia, who was to interview Me for his TV program.

So he said, “First You give me realisation, then I'll do the TV." So I said, “All right, get some water" and just I put My fingers into it and I said “Now drink it." So he said, “This is wine! this is not water." I said “How?" He said, “It tastes like grape juice." The person who brought, he asked it, “Did you bring water or juice?" He said, “I

brought water." So this is also another thing they have used to take alcohol.

They do not understand any subtlety about religion, about dead bodies, how to deal with them.

Unfortunately or fortunately I lived very near a church in London. And the whole day, it was on the back side of the church, or the side of the church, the whole day one activity was going on: barrels of beers were brought in, emptied and sent, the whole day. And I could not understand how they would be drinking such a lot of barrels, big, big barrels. And in the night, if I could ever see, I would see lots of spirits coming out of, horrible black spirits coming out of the church. I gave them bandhans and I said, “You take your birth." But they didn't want it. They were mostly bishops and all sort of people perhaps, who were buried in that church.

So one day I went to that church and as soon as I stepped in, I felt I'll faint here, because everywhere there were ten dead bodies, one after another, buried in that church, throughout, it was like a churchyard. That means they have no idea as to where to bury the dead. In India, even in the churches they will never allow any dead body to be buried and to walk on them like that.

So in every way they have not gone deep into themselves spiritually to find out what is the truth; even they have not been looking out for the Holy Spirit.

So when they say that we are the chosen ones and that once we become Christians, God is going to give us the heavens, that's sadly mistaken. Because whether you are a Christian, Hindu, Muslim, anything, you can commit any

sin, everybody is capable, in every religion; no religion binds them.

Only in Sahaja Yoga you become righteous and sinless, that you give up all your habits and also you get rid of your tempers and your meticulousness, your frozen nature. You trust each other, you open your heart. And you forget about racialism, about your countries and you try to become one with each other.

And when our children will grow up, we'll find one collective body, absolutely forgotten all this nonsensical barriers between one person and another.

But when you meet a fanatic, you see, don't argue with him. Their brain is covered with fanaticism, they can not understand. But any open-minded person, if he asks you anything, then gradually, one by one, intelligently, you have to talk in a very sweet manner: `See, I was a Christian and I could not find it and my mind was going on one side, I was not integrated.' All these things you should talk, as if it happened to you.

So then what happens, that they would start seeing the point and the truth, that it's not that you give up Christ, but we give up the so-called Christianity. And this way we can get all those half-hearted people who are neither there nor into anything else, they will definitively come to Sahaja Yoga.

And there is nothing to feel guilty. It's all done by every religion, they tell you, “You are a sinner." Everybody says that because then they can catch on it.

It's all Brahma Chaitanya, which itself in itself creates and sees its own play and enjoys itself. An analogy can

be given like the sea creates the waves and then sees the waves and enjoys them.

So when we are ignorant, with our ego covered, every wave thinks that, `I'm something great!' But when they dissolve in the sea, you can feel it. The vibrations are called... in Sanskrit language and that... That vibrations we call it, or pulsation, is what you call as Brahma Chaitanya.

So we have to become one with that and allow it to work it out for us, everything.

So supposing something fails, if you work out something, something fails, so we should know it's working something for our good.

So you never will be frustrated and you will see the play of Brahma Chaitanya.

May God bless you.

Contents: 1989-06-28 **Arrival, Airport, Salvador de Bahia, Brazil**

[While walking from the plane to the airport, the tortured souls of slaves who where trapped in a space from where they could not reincarnate flock to touch the Lotus Feet. Shri Mataji stumbles. Bruno Descaves tries to help.] Let me do it, Bruno. I will have to stand by Myself, alone.

Contents: 1989-06-30 **Talk with Duilio Cartocci, after, Public Program, Gran Circular Room, Cidade de Paz, Park, Brasilia, Brazil**

Duilio Cartocci: Mother, are we free? Does it exist the free will?

Shri Mataji: Of course, you are free!

Contents: 1989-07-02 **Quote, Rio de Janeiro, Brazil (date not sure)**

Try to understand Who you are in front of. Try to understand Who is in front of you.

Contents: **1989-07-0x Quote on Hair, Apartment Suite, Rio de Janeiro, Brazil**

Bruno Descaves: Shri Mataji, a yogini from Sidney gave me an envelope with Your hair.

Shri Mataji: Really? Let Me see... well, is this hair Mine? Let's check the vibrations! Yes, it is. See how cool it is!
Bruno Descaves: Oh yes Mother! Mother, is it alright that I keep it?

Shri Mataji: No Bruno, it is not proper, please put it in My bag over there.

Contents: 1989-07-05 **Departure, Airport, New York, USA**

I gave jāgaraṇto the Viśhuddhi.

[Jāgaraṇmeans, Shri Mataji said, full jāgruti, full awakening.]

Contents: 1989-07-09 **Arrival, before Śhrī Ahlad Dāyinī (Devī) Pūjā, Airport Charles des Gaulle, Paris, France**

I have suddenly arrived. Perhaps you were not prepared with formalities, lined up together like the military. It makes no difference to Me. I was so happy to see you all because I love you all and you love Me. It's a family and there are no formalities in a family.

Contents: 1989-07-09 **Śhrī Ahlad Dāyinī (Devī) Pūjā, The Importance of Friendship, Melun, Paris, France**

I am really over-delighted that in France we have so many visitors as well as French Sahaja Yogis for this Pūjā. That shows the collectivity. The collectivity which attracts all of you from all over the places and that you try to enjoy that collectivity. But the basis of collectivity, the foundation of collectivity is very deep. And the deep understanding can only tell you that the basis of collectivity is detached love. Love is the only way. It's not possible to have collectivity unless and until you have detached love. French have been good at so many types of love that they have been talking about. And they have written books after books, novels after novels and have created lots of romantic and unromantic and all kinds of atmospheres to talk of love. But the pure love as we understand in Sahaja Yoga is to be now expressed by Sahaja Yogis among themselves.

After all, we are all human beings made by one God. And that we are all Sahaja Yogis created by one Mother.

So there should be no misunderstanding between us of any kind. But we must know what sometimes makes us little different. If we can understand the problems that we face, then it would be much easier for us to see why our love becomes so attached and not so detached. Starts becoming smaller and smaller, then a person just starts loving oneself only. One of the main reasons that we have this problem is because of our conditionings. We are conditioned the way that we don't know how to love.

When I see the advertisements in the West, I don't know from where the West starts and where it ends and from

where the East ends. They talk of West and East, but I don't know which is the demarcating line. Can anybody tell Me that? Where do we start East and West, because it's one round world, you see? [Laughter.] But somehow or other there is some line, unknown line, underlying line which creates sometimes this East and West, two types of conditionings.

So, when I see some advertisements they show about, recently I saw, about James Bond that he is free to kill and the best film for revenge, this is the advertisement. If revenge is the best way of fulfilment, then how can we love someone? So, this kind of conditioning comes to us from outside. That we should not forgive anyone, we should take the revenge.

And if you do not take the revenge then you are not worthy your name.

So, if you cannot take the revenge, like a duel that they used to have in France quite a lot between the two persons. They would take two guns and kill each other. I mean, what a stupid idea it was! Just think of it in modern times. But it was so.

So, if the revenge is not taken then it was thought to be something very sly, very low level.

So, a person must take revenge. History shows also the same things that one had to take a revenge of another person who has harmed you in any way, troubled you. I think it's the quality of a snake, they say. That if you step onto any snake, it follows you all his life to take the revenge. The only thing that it does all its life is to run after that person who has by mistake put the foot on its body. In the same way a human endeavour, I have seen

in so many novels it's suggested how a man gets after a person who has some way or other harmed. If we go on like this, there's no end to it. Firstly, it is absolutely absurd.

For that, I will give you an example of Buddha, very much I have been impressed by the way He said once to somebody who insulted Him and abused Him and said all kinds of horrible words. Then Buddha went to another village. Now, this fellow felt the remorse and he went back and back and said, “Sir, I'm sorry. I have said these things to you. I'm really very sorry." He said, “What? When?" He said, “Yesterday." He said, “Yesterday is finished now. You are now with Me today.

So, why are you talking about yesterday? It's finished." So, with this kind of idea that somebody has harmed us, somebody is horrid to us we linger on in the past.

Now, I'm told they are celebrating the French Revolution that took place. If you ask Me there was no need to have revolution of that kind to kill Marie Antoinette. It was not necessary. If they had killed or not killed, it would have been all right. But they had to kill her. Why? Because according to them she spent lot of money in Versailles and created some beautiful furniture. Today only they are showing that furniture only. What is there to show in this France? As soon as you come, they say, “Have you seen her palace?" I said, “Really?" First time when I came to France, this was the first question. “You must go and see this. Impossible, you cannot get such beautiful things anywhere created. It's an impossible situation." I said, “Impossible?" “Yes, because you cannot make such nice things." She made such nice beautiful things. She was

not going to carry it with her. Now, when you murdered her, then you ask Me to go and see those beautiful things. We have to learn from history that it was stupid to kill her. What was the need to kill her? When you have taken over the government, all right, stop at that point and then you start governing. With that revolution you think world has improved for us? Anywhere in the world, do you think things have improved? Also, the revolution should have been to change the government. All right! But to go to that limit was not necessary.

So, the second conditioning that comes to us that we cross all limits of humanity when we take revenge.

They would not have been satisfied that she was still living. “Oh God, we have to kill her!" Of course, I don't say that somebody who has done any harm to the country, to the nation, should be allowed to go on like that. But how far you go with that is to be seen.

So, the wisdom of Sahaja Yoga is in understanding the limitations up to which you can go to express your anger, to express your revenge, so-called, on anyone whatsoever. But the best thing would be to leave it to the Divine power, because everything is done by Divine power. We all exist inside the Divine power. We cannot think of anything else of that kind. I cannot give you an analogy how Divine power works. For example, if there were no rays of the sun coming out of the sun, staying inside the sun and all things working out, then we would have said, `It's something like Divine Power.' Nothing is outside that, everything is inside. And this Divine power is the power of compassion and love, which does everything. But when we take up responsibility and when

we decide we have to do something and that we are something and try to go against that Divine power, we become stupid people as we have seen.

So, to leave it in the hands of Divine power and to be just an instrument of that Divine power is the way a Sahaja Yogi has to be. Because the compassion, the love of Divine power is so great that it is wisdom, complete wisdom. A person who has no compassion cannot be wise. He could be worldly wise but he could not be really wise.

So, those who believe that they have to be, they have to be very accurate must know that your accuracy will be challenged by the Divine power. There has to be lot of relaxed and a mobile temperament a person should have.

For example, now I have come, suddenly perhaps you were not told, people were not ready absolutely in the formal manner, lined up together like a military. It's all right, makes no difference. Makes no difference. I am in no way disturbed, no way unhappy. I was very happy to see you all. Because after all, you all love Me and I love you. It's a family and there's nothing like being very formal about things. No formality between you and God Almighty, there cannot be. But there has to be understanding as to what we are doing. I find suddenly human beings either become extremely relaxed, extremely lazy, extremely confused.

You ask them their name, they'll say ten times, “Ah... Ah." I said, “What's your name?" They will say, “Ah..." “I just asked your name." “What You asked me, my name?" “Yes, your name." “Ah, I see." [Laughs and laughter.] So

the, I mean, least bothered as to even remember your own name or to say it. Like a drug acting on that person. That's going too far. Another style is where too much of formalities. That, supposing now, Mother is coming and we have to give Her something and something is missing. All right, doesn't matter.

After all, this is Paris. Lots of things were missing once upon a time. If there is something missing, doesn't matter. It's not so important, you should not be in tension. If you are in tension you cannot absorb My vibrations. Or if you are lethargic also you cannot absorb My vibrations.

So, you have to be in the center.

Center, in a receptive mood like a child is that you have to absorb the vibrations with that feeling of expectation and joy. We have to receive Mother. But not with tension that, “This is not done, that is not done." I see each and every thing so beautifully done.

So beautiful are these flowers, everything done so well! And so many ideas. I can see them so clearly. It's all expressive of not your tension but your love.

So, are we expressing our love or our tension? What is that we are doing? Are we trying to be tense because we are overalert, or we are trying to neglect everything because we want to escape? Between the two lies Sahaja Yoga. You are very anxious, very much waiting. You want to do something with your heart and then, when there is fulfilment, you can enjoy. But you are tense, I come in, what I find you all have headaches.

So, first I have to tell you, “Remove your headaches first, then I'll talk to you." So, it has to be a very relaxed

rapport between us, but relaxed never means lethargic. It doesn't mean, if you are lethargic you'll be sleeping off and nothing will go onto your ears.

So, what we see that our conditioning, one conditioning we have that either we want people to be overalert or we want that they should not be at all alert.

So, the underlying problem of all these things is this, that we want extremes. In our conditionings we go to extremes. We go to extremes of this or extremes of that. If you are absolutely lethargic, lenient, disheveled, we can say absolutely confused, you are not in the center. And on the contrary, if you are very strict, like a Rock of Gibraltar and after all like a big Hitler-like behaviour, “You should be in time, everybody must have proper steps, must walk properly." That's not being Sahaj. That's not being Sahaj.

Now, look at these flowers. See one by one how beautiful they are. Everyone is different, even one leaf of one flower will not match with another. One petal won't match with another. They're all different, but so relaxed, creating beauty, giving us so much of joy. All different. Placed in different manner, moving in different manner. Everyone has a different angle. But there is unison. There is oneness in them that they all want to give us joy. But with tension you cannot give joy. I mean if there is somebody tense, I think I better run away from that person. God knows if he is tense, if the tension increases he might beat you.

[Laughs.] Or might throw you out, or might himself be hurt.

So, the tension part of it is very common in the West and that conditioning has come because of certain lifestyles that we have had.

Now, there's not going to be a war of Waterloo anymore.

So, we can say that Waterloo war was won because they reached in time. That's not the thing. The war was won because it was to be won by the Divine power. Even if they had reached late, they would have won it. Whatever happens is by the Divine power.

So, there is no need to be tense. Then you will say, “All right. Then, let us sit down and have a nice time. Everything will be done by the Divine Power." No! Divine power is going to work through your institutions, through your medium.

So, you have to be alert.

I hope you understand what I am trying to say, that a person who is relaxed need not be a person who is lethargic, but alert. Alert you can be as well as you can be relaxed because you are Sahaja Yogis.

You are not like other people. Other people, you take the name of the airport and I don't know what goes wrong in their brains. Suddenly, they go off. They are off their heads, they go mad. Like today, we were going to the airport. Thank God everything, nobody was on the road. “They must be having these hangovers” I said, “last night. And today that the streets were all right." I said, “Let's go easily. After all, there is no program." At home everybody was thinking I'll be late. I said, “I am not going to be late." We reached there.

There was a big queue. And nobody could get into the plane because there was such a big queue. Nobody could even book the seat.

So, what was the need to be tense? And supposing you are tense, take a position.

And then you do not get the plane.

So what? At the most only there is one mishappening, which is going to take place, is our death. That is inevitable. Because we are born, so this body has to die. That's all! The rest of it is just a joke.

So, even if you are tense or not tense makes no difference. I think sometimes people stand at the same point and start running thinking they are going to the airport. [Laughter.] No movement, tense.

So, first of all we have to know that if we can reduce our tensions, heart will open. Heart has to open. After all, we are now in the ocean of joy and bliss. Why should we have any tension? But when we are in the ocean of joy and bliss, we are not drowning. We are swimming, so we have to swim. And this part, I think is not understood by many people.

Now, we have conditionings of countries, of different, different styles. Every country has different styles of conditionings. Let's think of France has got conditionings that you should never look happy. [Laughter.] You can make out a French man. A French lady sitting in front of Me, she was looking so miserable, I was about to ask, “Who has died in your family?" [Laughter.] She was well dressed. She had made all make-up, hairstyle, everything fine she must have been. But her face was so miserable that I didn't understand how these two things combine.

She has taken good care to look, appear very nice with her paints and all that and here she is looking so miserable. She's put up a show that she was very miserable.

Now, the conditioning is so stupid, so stupid that according to them whatever is ugly has become beautiful.

The ugliest of ugly women they'll choose and give her the first prize as the beautiest. I don't know for what, which angle they saw this lady that they called her beauty. You'll find the lady is caught up, she is bhootish, giving horrible vibrations and they say, “She is beauty." So, because of this tensed oblique visions that we have either this way or this way, we never see the reality. And, what we accept is absolutely whatever is unreal and worry about it. It's like a bubble. We are worried about a bubble, as if it's an atomic bomb or hydrogen bomb.

So, unimportant things we worry so much. As a result of that, when we worry, worry, worry, anybody who comes near us, we jump on that person. What are you worried about? What's the problem? I tell you the only worry I have, if I have any, is this: that My children should love each other.

So, I talk of friendship, is to have a friend. If we have worries, we always tell to our friends but not to persons of acquaintance. If you have problems, we'll never tell it to somebody who we just know by the way, but to our friends and so friendship. Even if you are a leader, you are a friend of the people.

Friendship is such that you could share your secrets, you could share your problems. You do that with Me. And why

not with each other? It's a question of understanding that Sahaja Yogis are all really friends to each other. I think relationship of friendship is even higher than any other relationship we could think of, because there is nothing to be gained out of our friendship. It never ceases and you just enjoy the friendship, that's all. Then you can pull each other's legs, sometimes. You could be little joking with another person, making fun of another person. It's all right, it's friendship. But this is the purest form of understanding our relationships with each other. And a friend is the one who is always, for no rhyme and reason, concerned about his friend. Before Sahaja Yoga, you could have only one friend or at the most two. Three meant a crowd, cannot have three persons as your friends. But in Sahaja Yoga we are all friends, pure friendship. Friendship of a very beautiful nature, that you enjoy the joy of another person.

In vibrations you do. If you feel the vibrations of another Sahaja Yogi, you really enjoy.

I have seen this kind of friendship when we were young because that time people were more open hearted as My father had his friends. He was a very orthodox Brahmin, a friend of his and he was the chairman of an organization all over the country. And the school that, one of the schools where I was studying, that organization was running.

So, he was the big boss in that school.

So, My father had to go for a case far away and he took all his family and he sent Me to the hostel. He wrote to his friend that, “I'm going away and my daughter has to appear for her final exams. But I'm sorry I had to go,

taking my family with me. But this is a nice chance." So, the friend wrote, “All right, doesn't matter. You can go away. I'm going to look after your Daughter." He came down and he stayed in the hostel. Took a room there in the hostel. We all were there. He was a Brahmin, he would not touch an egg. He was a Brahmin. But he knew that I eat eggs and I am a non-veg.

So, this was about summertime had started. But he would still put on his overcoat or a raincoat and walk out. I don't know from where he used to get eggs in the morning, bring it in his room because it was a Brahmin school and secretly cook the eggs for Me and then he would call Me and give Me the eggs to eat.

I said, “I don't need them." “No, no, no you have to have. You know, Your father has gone away, I have to look after You." So sweetly! And he was the head of heads there, breaking his own rules and regulations for Me that he was making non-veg food. [Laughs.] And then he would take all the, see, shells of the eggs in a paper, put it in the pocket in a big overcoat, walked out and throw them somewhere. Then he would come with Me to leave Me for My exams. Evening again, he was there, waiting for Me. He was such a big man, such a great man, very much respected. I mean, he was the head of the heads.

And everyday I was very much surprised at this friendship. And nothing, I mean, I didn't see them talking about anything or I mean, they had nothing in common as such. Was just friendship! My father was a literary person, as you know and this one was a social worker. I mean there was, My father was busy with politics. And such friends I have seen, My father would go to jail, so

his friends would come and take us away to their houses and their wives will look after us, give us bath. No difference. I never felt any difference between their children and Me. Moreover, we felt that they were looking after us more than their own children. First they will give us bath.

In friendship one can really enjoy! You need a very large heart to be a friend, very large heart. If you look after your own child, support your own child then you are a gone case for Sahaja Yoga, but if you have that kind of a largeness of friendship.

There is a nice story My father used to tell us about friends because My brother was, had lots of friends, they used to go about gallivanting, this, that. And then used to always criticise that what father your friends come in. They just look after your lawn sometimes because somebody is fond of lawn. Then another does that. And you don't people discuss, argue anything, just, I don't know how you enjoy each other's company.

He said, “No, we talk, it's not that. No, no, we enjoy very much." So, My father told him, “All right, I will tell you a story." That there was a father who had a friend and the son had a friend. Modern times, I mean modern these days is also old times, I should say.

So, the father said to the son that, “You see, friendship is where you can always rely on your friend and your friend can rely on you." He said, “Really?" “Yes” he said so. “Oh, my friends I can rely” the boy said, “I can rely on my friends." He said “Really?" “Yes." So, father said, “All right, let's test your friends and my friends." So, they

went down, they asked. The father went with the son and went to these friends of the son.

And the son thought, he told the son that, “You have to say that I have murdered someone and help me." He said, “All right." So, they went to one friend. That friend said, “You murdered? Baba, you get out!" He closed the door.

Another one they went to, he closed the door. Third one he said, “No, no don't say that you have come to my house. I have nothing to do with you." All his twenty friends said, “No." He said, “All right, now let me go to one friend of mine." They went there.

So, they knocked at the door, knocked at the door. Door would not open. Then he shouted, “I am here." So, the boy started saying, “Look at this. Your friend is not even coming." He said, “No, no, no, just wait and see." So, about ten minutes later the friend came and opened the door and took him inside. “What's the matter?" He said, “You know I have murdered somebody", the father said, “and so we have come to you for help." “I knew something must be there because why will you come at this hour? So, I was collecting all the ornaments of my wife. I mean, if you need money, I better give you the ornaments.

So, that's why I was late." “But” he said, “if you have murdered, it doesn't matter. Now, you've got children, I don't have.

So, you better tell them I have murdered. Tell me how the murder took place, I'll take the murder upon myself." And the son was surprised. He said, “No, take this." Then the father said, “See now, this is my friend. You had

twenty friends and I have only one friend. This is his friendship." And this kind of a friendship, we Sahaja Yogis should have. I mean with a friend you cannot be tense.

Cannot be. That is first sign. And with your friend sitting there, you won't doze off and you won't sleep.

But you enjoy.

Once I was travelling by train and we had two compartments.

So, in one compartment Myself and one old lady were there. I mean, I was older than her but she though she was older. And she was trying to sleep. And in the other compartment were two friends. They had met. Ahh! So they were enjoying. He was hitting him and he was hitting him. He said, “Aye, you!" And like that going on.

So, this lady said, “Look at these people. They are not allowing us to sleep." So she went and shouted at them, “Will you stop this nonsense? What is going on?" He said, “We have met after a long time, you see, so, we are enjoying." She said, “This is not the way. Why are you hitting each other if you are enjoying? And don't talk loudly." She went away. Then I went and said, “Now, you shout. I am here.

Don't say anything. I'll lock the door. This lady won't come." They were surprised. I said, “I am enjoying the way you are enjoying each other." They said, “You don't want to sleep?" “No, no, I want to hear what you say to each other." And they were surprised how I was enjoying the way they were hitting each other and enjoying each other.

So, this is how, I have to tell you that we have to be friends. We have to share, enjoy sharing. There is no seriousness about it. How can you be serious with your friend? Just relaxed enjoying each other's company. Even if you have to argue, argue, doesn't matter. Even if you have a different view, it's all right. But, you should not try to impose yourself on your friend, nor your friend should try to impose.

But try to understand each other. That's how we are going to learn such a lot. You have to learn such a lot from each other. For example, I learnt so much from French you'll be surprised. Learnt lot of things from French, the way they have their art, their ideas of art, their music, their culture. Lots of things to be learnt.

So, you have friends in India, you have friends everywhere, you have friends now in South America.

Everywhere you have friends. You just go ahead with My badge. Finished. Oh! They will all jump for you, they will do anything for you.

So, this friendship, just think of it in this world we have thousands and thousands of friends everywhere we go. And this is what we have to know within ourselves that we have to be ourselves very, very friendly type, very friendly. There is an openness between one friend and another friend. There is no closeness.

There is no tension. There is no formality. And, reliance.

So much so that you can talk to them about what you want, what is your need and what problems you have.

I hope you understand that love means complete freedom to yourself and to others. If you love someone,

then there is complete freedom and understanding. But this love has to be very, very pure. Complete understanding. You have to feel that friendship. And, you will feel very proud that you have so many friends. And real friends! You have so many friends who are real friends. You will be so very, feeling a thing as if you are a great personality that you have so many friends in this world. You are not alone.

Imagine before this what we had, so many saints, so many great souls were born and they were treated like singular people and tortured, killed, poisoned. They were alone. But you are not. You are all, are friends to each other and the greatest friend you have is the Divine power, which is looking after you and doing everything for you. If you have that kind of a relaxed, beautiful alertness within you, you are going to enjoy life. You are going to enjoy Sahaja Yoga and you are going to get many, many more people in Sahaja Yoga. And, if you don't have this among yourselves then people are going to say, “Oh Mother, whatever You may say but Sahaja Yogis are no good." So, for today, in this country of France where we have got liberation, where we have fought for liberation, let us take to real liberation, the real liberation of the soul of our spirit to enjoy. Enjoy everything that is available with understanding.

May God bless you all! [Aside:] There are some outsiders all the time peeping in. I think, if you could close the front thing, they just come from there. No, no, from here, this side. They are not our enemies, in any way.

This goes into an earthquake. [Laughs.] All right, thank you.

So, today actually with all this theme that I'm talking about, about collectivity, which is the blessing of Śhrī Kṛiṣhṇa and that His essence was madhurya, is the sweetness. And Rādhā who was His energy was known for alhada-dāyinī. Alhada-dāyinī means the one who is joy giving. Alhad is even more than joy. Who was the alhada.

Sorry but, you see, joy can be very general word but alhad means a bubbling of joy. When you see somebody they bubbling of joy. That is Her power. And She was the power of Śhrī Kṛiṣhṇa.

So, when you meet a friend, you know, how you feel like, just taking him to your heart. Just embracing.

You don't know what to do with that. And sometimes it's so much that you feel like beating. [Laughs and laughter.] Beating yourself or beating the friend. That sort of a joy is alhada-dāyinī, that is Rādhā.

So, today let us now, the power of joy, we have to worship to power of joy. And this power of joy which is alhada-dāyinī. Of course we do the same way but with the idea that now we are praying that our heart should open by Shiva. And once our heart is open, it will be expressed by the power of Śhrī Rādhā and Śhrī Kṛiṣhṇa. This is the combination today. Let us have this way that is a combination of heart opening, through Viśhuddhi we are expressing it. Like some people, especially women when they are overjoyous they start weeping and crying, that's alhad! Now four small children, come along, small child, one more, come along.

Small children first, small children, all of them. Now sit down, four small children, come here, come.

You come, you come, all the small children first. Fold it, good, beautiful. Who is that? Start it now.

All right, all right. One by one. Good.

On the feet, like that.

Contents: 1989-07-10 **Interview with African Magazine, Paris, France**

ALL THE SECTS ARE DANGEROUS.

The Indians call her `The Great Mother' and see her as a saint; At a very young age she used to write Mahatma Gandhi's prayers. She's been living in London since 1975 where her husband is general secretary of IMCO. She has founded Yoga centers in India and in several countries in Europe: England, Switzerland, France, Italy.

Shri Mataji Devī is what we usually call a `Guru' which is a rather rare status for a woman. People she says mainly would be more balanced and would have a better life if they could get connected with the supreme principle within each of us. How can we reach this spontaneous connection with the Divine, this Self-realisation? Thanks to her method of course! A sort of meditation, regular but easy and accessible to everyone and which is suppose to purify the energies of the body and soothe mental activities: peace `coming from the heart' would settle down this way because the Divine has always been with us.

Is it a daring claim and a simplistic method? Or the strength of a faith which can only bear its fruits? In any case, the disciples of Sahaja Yoga seem more and more; there would be tens of thousands of them in Europe alone... In July 1989, Shri Mataji has held two lectures in

Paris in front of several hundred people. But she has confided to us in private.

African Magazine: Do you think you were born with a spiritual gift?

Shri Mataji: I was born in a rich Protestant family. I received a religious and cosmopolitan education.

My mother was a mathematician and My father was able to speak fourteen languages. He translated Koran in Hindi. They both found out about My vocation very soon. Mahatma Gandhi also realised it when I was 7.

African Magazine: Did you know Mahatma Gandhi very well?

Shri Mataji: Yes, he was a very nice man. He was a friend of the family. When I met him for the first time he felt My spiritual capacities and became attached to Me. We had religious discussions regularly.

When I was at school I got involved into the non violent struggle against British presence in India. My parents and Myself were imprisoned and tortured. Gandhi said: “When we are free, you'll be able to start." African Magazine: To start?...

Shri Mataji: My spiritual teaching. I gave My first lecture in Bombay [Mumbai] in 1969.

African Magazine: But independence happened in 1947?

Shri Mataji: I got married that year. Then, I looked after My family. I waited for My children to be older to start public life.

African Magazine: What is your teaching about?

Shri Mataji: I teach Sahaja Yoga, the 21st century Yoga. The practice which is very simple connects you with the

Divine. You sit comfortably in a peaceful place with palms of the hands upwards. You can concentrate on any object (on a candle or on My photograph which transmits My energy as if I were next to you). Keep your attention on top of your head. The feeling of a Cool Breeze on the palms of your hands and top of your head is the sign of your Self-realisation. This connection with the Divine must be firmly established. One can feel it once and then it may disappear. For that, a regular practice is needed.

African Magazine: Do you consider yourself as a Guru?

Shri Mataji: If you like. I do not have any concept about Myself. Mankind is going through a decisive stage in its evolution. We are at the beginning of a new era and there are many false Gurus and negative forces. The Guru must be interested in only one thing: to make you meet the Divine. All the sects are dangerous tricks for the psyche.

African Magazine: Your lectures are free.

Shri Mataji: Self-realisation is an inherent right for everyone just like breathing; we cannot pay for it. [Editor's note: A voluntary monthly contribution of 200 francs from the members to Sahaja centers covers the cost of hiring halls for programs.] African Magazine: What do you think of established religions?

Shri Mataji: They are like flowers that men have cut and which have withered now. The mollahs and the priests want to talk only about the last judgement and apocalypse. But Buddha and Jesus Christ stand there in the narrow door [shows her forehead]. They are compassion and forgiveness. If you forgive, you will be surprised to see how much you live in the present. In My

lectures I use `Our Father' as well as the concepts of Hinduism or Koran.

African Magazine: You have created centers in many parts of the world. Italy has just elected you as `personality of the year'. You have just come back from South America... What about Africa?

Shri Mataji: We have contacts there. But there are a lot of false Gurus brought mostly by Indians.

They practice black magic. I hope to go there next year.

[Interview by Catherine Brousse.]

***Contents: 1989-07-10*, Public Program, Day 1, Paris, France**

[Sahaja Yogis sing `Uday ga ambe'.] Thank you very much.

I bow to all the seekers of Truth.

It is to be understood that Truth is what it is. We cannot conceptualise it. We cannot achieve it by our human efforts or mental projections. We have to reach into a higher state to know it. To know it.

This song that they sung just now was written in the year in 1,600 in India by a very famous poet, Namadeva was a tailor.

[Aside to Patrick:] Loud.

In the 16th century. And they've been singing this song in the villages of India with the same folk tune.

It says that I will ask for Yoga, that is, the union with the Divine from Mother. `Aai' is the mother. I'll ask the Mother to give me the Yoga. And the “uday uday ambe'" means that “O Mother Kuṇḍalinī! Please rise, uday uday!

Please rise!" So this knowledge of our roots was known to many people all over the world, especially in India to many saints. This Namadeva once went to meet another saint who was a potter, making things out of clay. His name was Gora. He saw him and then he says, in very beautiful couplet he describes this personality of a potter. He says I came here to see the formless that is this All-pervading Power, but I see it in person, in form. And he embraced with great joy. This is the acknowledgement. This is the knowledge of a saint about another saint. There's no jealousy. There is no competition. There's no knowledge to be asked about the person. Just through this emission of vibrations of Cool Breeze of the Holy Ghost you can understand who is the saint.

So the time has come for us to know the Truth. I call it the Blossom Time when there are so many people who are seeking the Truth. Of course it's a living process of a living energy of a living God. You cannot pay for anything that is living process. Like we sprout a seed in the Mother Earth, your Kuṇḍalinī sprouts spontaneously. And you get the blessings of the Divine Power. It is a All-pervading Divine Power about which all the scriptures have talked. Essence of all the religions is that seek the eternal and transitory is to be treated with understanding in its own limitations.

But, when we see the problems of religion and religious people we start wondering what is this all about. One may be a Hindu, Christian, Muslim, any religion, commits any sin, there's no binding on him.

Nobody says that see, I am of this religion I can't commit this mistake. Then on one side you see the fanaticism. On another side you see people criticising God, all the great prophets. Because they don't understand Divinity. And this has led to a great confusion in these modern times, so we have to ascend and know the Absolute. And the Absolute Truth.

In the west as you see, we have so many modern things and we have evolved like a tree, outside. But we do not know what roots, unless and until the tree knows the roots, there is always a danger of this destruction. That's why we have problems today of ecology. We have problems of AIDS, drugs, all other extreme things. We have no balance. Machines we make, they are for us. We are not for machines. We've discovered Science for us, not for Science. We are masters. Why should there be problem then within us and without? Also we find we are not integrated. There's a very little problem that is we do not know the Absolute. And the Absolute is the Truth for everyone. You become part and parcel of the whole.

The microcosm becomes the macrocosm, like this hand feels the pain and another just comes to soothe it automatically, spontaneously. This hand doesn't give pain to this hand. It doesn't want to hurt it. This transformation has to take place among human beings, then all barriers will drop and dissolve. And we'll realise that we are created by one creator. And the whole world is one. But just by having foundations of peace, foundation of cooperation is all mental. It's not going to help us. This transformation has to take within ourselves to solve our problems. But as a result of this happening

you are empowered that you can give realisation to others and transform others. You are empowered that you can cure others and you can give comfort to others. You are empowered that you can counsel others about reality.

Above all you become peace yourself. You feel your peace and wherever you go you emit peace and bliss. You become Joy. And wherever you go you emit Joy. Joy which has no duality of Unhappiness and Happiness. It seems fantastic. But human beings are fantastic. They don't know their glory. They are not aware of it. Say for example, this instrument is not put to the mains, it has no meaning. People are trying to find their meanings, first get connected to the whole. One has to be connected to this All-pervading Power which is a subtle power which does all living things. We see the flowers and we see that the trees have different fruits. Who does the choices? And who makes all that? Just look at our eyes itself are the best cameras that you could think of. We are already programmed to be a computer. We don't think, it just works. But now you have to become the Divine computer. Unless and until that happens we'll have all the problems and more problems and more problems.

So, we have to be that powerful personality, that compassionate personality, that dynamic personality.

[Aside to Patrick:] And powerful.

And you should know all about your powers too. All this is absolutely easy. We have lots of time.

We have watches on to save the time but where do we waste then. If we could spend some time on ourselves,

then we don't even need a watch, it works. And then you enter into the kingdom of God which is miraculous. And miracles of every kind you see and you're amazed.

So many here are Sahaj Yogis, all over the world. It is working now in thirty nations and they all can tell you so many miracles.

In India, we have the University of Delhi which has recognized Sahaj Yoga for the course of M.D. and three doctors have submitted their thesis for it and have got it through. For doctors. And they have done subjects like physical fitness and psychosomatic diseases like cancer and thirdly epilepsy.

[Aside to Patrick:] Psychosomatic. Physical Abilities. Physical fitness.

So it is for us to know about oneself and to enjoy ourselves and others. It is not frivolous. And it is not serious. It is mirth and joy.

[Patrick is unable to explain mirth. Laughter.] Mirth is a fun. No word in French. I'm sorry.

So now we'll have to introduce a new word in French.

When I first came on My program I had one Sahaj Yogini in London. When I first came she told Me, that Mother you should not smile at all because French think that life is all misery. And that that if you if you don't feel sorry then they'll think you are ignoramus. You don't know anything about the world.

No no no. That I am an ignoramus, if I am not miserable.

I'd read a novel of Victor Hugo, Les Miserables and I started with them with that.

So that's not so! The creator who has created this creation, will never allow it to be destroyed. He has created you also so beautifully, so carefully. And everything is laid down within you. Whatever may be the past, please forget it. And the future doesn't exist. In the present, you all are going to get your Self-realisation. May God bless you all! [Aside:] Should I ask them to ask questions? Such that it prolongs a lot. What do you say? Eh? Alright if you want to ask me any questions please do. But by asking questions and knowing the answer the Kuṇḍalinī doesn't rise. I'm telling you the Truth. If you have any questions you can ask Me.

[UNCLEAR]. No question. There's one gentleman there.

Question: He is saying do you think, Mother, the technique of `Japa' very good for Self-realisation?

Shri Mataji: No, My child, no. See, the `japa' is they give you some name or something to recite.

Now, it's like a car. If it is ignited, if it is ignited and when it starts moving, you know where is the obstruction.

Supposing, I am in London. And I have to come to Paris. Now on the way I have not moved out at all.

Sitting in London if I say open the door of Paris, what's the use? Like the Kuṇḍalinī has to rise and passes through six centers and any centre which is closed... that you can find out, we can find out, they can find out. Then we'll have to of course say something which I will show you just now during meditation, just now, while your Kuṇḍalinī is rising, but the Kuṇḍalinī must start.

Moreover, supposing I want to meet Mr. Mitterand. Now for meeting him supposing I go to his door and start

shouting Mitterand, Mitterand, Mitterand! The police will arrest me. I must take permission. I must have the protocol. I should be allowed to go inside otherwise it is not proper.

In the same way, if you say, if you take the name of any of the deities, without Kuṇḍalinī awakening, without proper protocol, the doors are closed. Not only that, but these Chakras get spoilt. You get arrested.

If it is with the President, I am talking about God Almighty, who is the President of all the Presidents.

So how can you do it? This is unauthorized.

Alright? Question: Is it possible to be connected with the Divine without Kuṇḍalinī awakening?

Shri Mataji: No. You cannot create a tree without sprouting the seed. That's what Christ has said.

Know thyself. Without the Kuṇḍalinī you cannot know yourself. This is described as the Tree of Life.

Question: Will Prāṇāyām help me?

Shri Mataji: Prāṇāyāma is not going to help you. At all. See, it's more physical. And, we do Prāṇāyām also in Sahaj Yoga but it is very scientific. Whenever it is necessary. Here, the people do all these, Prāṇāyāma and all these Yoga things as if taking all the medicines from the medicine box without a doctor.

The best way to know is this way.

You must have seen many people who are doing Prāṇāyāma, who's doing Yoga. What do you when they run too much, what is it called? In America. They do Jogging. Oh! They all run like mad. Everybody runs. Everybody is running as if there is an earthquake,

whether it is old young anything. Everybody's running in America.

So anything you do, you must find out what is the transformation that has come in that person. Is there, are they sweet people? Are they peaceful? Hath Yogis are such that if they come from this door better run away from that the other, the way they are. Horrid and hot tempered. Mostly they divorce their wives, give up their children. There's no sweetness. Hitler was a Hath Yogi. Did you know that? And a follower of Llama. Double. And a follower of Llama. Not this one. Another one.

Alright. There's another one gentleman. Now you asked one question. What he saying? Bhatt yogi? Who is Bhatt Yogi? I don't know. What do you think? Is the point. There are all kinds of Bhatt, Satt, Katt, but how am I to know all of them. Only thing I can say that you just see yourself. You can know yourself. You must know that Indians can be very cunning people. I am sorry to say. Because we have had 300 years the company of the English. Anything for which you have to pay is all falsehood. That's as simple. Very simple.

You people are very vulnerable because you are seekers.

So be careful, don't get lost.

Question: How do we protect ourselves from negative vibrations?

Shri Mataji: That we'll tell you everything. We'll be having a course. You'll be expert and no negative forces will come near you. They'll all run away. One day they'll run away from Paris and then from the whole of France.

Let's have it now. Is there one more lady. There.

Question: *[UNCLEAR]* how do we give [get] respect to others, because others do not understand us.

Shri Mataji: They will understand. Everybody understands love.

Alright. He's a seeker. Alright alright, ask the question. He is a seeker, he has the right.

Question: What do you think of this Kṛiṣhṇa movement?

Shri Mataji: I mean you yourself judge. In India, when we get up, we take the Rāma's name. When we say somebody as good morning, we say Rām. Good evening, Rām. What have we achieved? Kṛiṣhṇa is supposed to be Kubera, is the lord of Wealth. And his disciples are begging on the streets.

How can that be? What's he say, this gent? What's he say? Question: Someone who has no knowledge of / about the Kuṇḍalinī, can he raise his Kuṇḍalinī?

Shri Mataji: Of course. That's much better. That's much better. Much better. That's innocence.

Those who know about it are mostly very crooked people. They misuse it. They frighten people. Actually, there's nothing to be known about Kuṇḍalinī. But you see, you know French people you cannot just ask them to take their realisation. You have to tell them something about it after all. Like when you come in this room, if you have to put the lights, you just switch on one light. You don't have to tell what is the history? How it came in? What is the source? See. But if it's a Frenchman, you may have to tell a little bit.

Alright! There are two conditions. One condition is that we are not to feel guilty at all. Forget the past. Second

condition is that you have to forgive everyone. Because both things are myths. Whether you forgive or don't forgive you don't do anything. But if you don't forgive then you play into wrong hands.

So don't say it is difficult; it's the easiest thing to say I forgive everything. Once you forgive, the Divine takes over.

So you have to have these two conditions fulfilled.

If you want to have Self-realisation, you all have to help to raise your Kuṇḍalinī as I'll tell you. But if you don't want to have, I cannot force you. It's in your freedom and your glory you have to get it.

So all such people if you don't want, they can leave the hall. You cannot force.

We have to take the help of the Mother Earth so if you don't mind you have to take out your shoes.

And you have to sit comfortably with both the legs, both the feet apart from each other. Tomorrow, I'll tell you more about the left and right channels and the two energies but today remember that left and right are two energies within us.

So we put our left hand like this towards me and the right hand we have to use for the action.

[Aside:] You come. Come. I'll stand up I think. Can you put it [microphone] up? First I will show you then we'll have to close the eyes. First I will show you, then they will have to close the eyes. You have to put your left hand towards me like this.

[Aside:] I think most of them have got realisation in the music only.

And the right hand we have to use for giving energy to our centers on the left hand side.

So we put our left hand towards me like this symbolizing our desire to get realisation.

So right hand we put it on our heart. In the heart resides the spirit, which is the reflection of God Almighty, the creator, in our heart. Then we take down our right hand the upper part of the abdomen.

This is the centre of our mastery. All the prophets and great masters have built this for us. Then we take down our right hand in the lower portion of our abdomen on the left hand side. This is the centre of Pure Knowledge. The Pure Knowledge that manifests through our central nervous system. Beyond mental projections. Then we take our right hand in the upper part of our abdomen on the left hand side again, then on to our heart. Then we take our right hand in the corner of our shoulder and our neck and we turn our head to our right.

[Aside to Patrick:] I think you also do it otherwise everybody's watching you.

Now, so, this is the centre we catch when we feel guilty. Now, we take this hand on our forehead across like this across and press it on both the sides. We bend our head as, while we are pressing. This is the centre for forgiveness. Then we take our hand on the back side of our head and slowly move our head upward like this, allow it to rest. This is the centre where we have to ask for forgiveness without feeling guilty. Now we spread our hand, stretch it and put the centre of our palm on top of our Fontanelle bone area which was the soft bone in our childhood.

We bend our head and push back our fingers and press our skull hard and move it slowly seven times clockwise. That's all we'll have to do.

Only thing remember don't put hand from this side. Put this way [indicating correct position for Viśhuddhi] and stretch your fingers quite a lot to bring pressure.

Put it this way, from the front. Now we'll close our eyes. You can take out your spectacles if you like.

And we don't open our eyes till I tell you.

Alright.

So now, please put your right hand on your heart. Left hand towards Me. Both the feet away from each other. And now. Here you have to ask me a very important question. `Mother, am I the spirit?' Ask this question three times.

Now, if you are the spirit, you are your master, you are your guide.

So now please put your right hand in the upper portion of your abdomen and please ask another question. You can call me Shri Mataji or Mother, whichever suits you. Please ask the question: `Mother, am I my own master?' Ask this question three times. I've already told you that I cannot force Pure Knowledge on you. You have to know it in your own freedom. I respect your freedom.

So please take your hand in the lower portion of your abdomen on the left hand side and press it hard. Here, please say, `Mother, give me Pure Knowledge.' I cannot force on you. Say it six times because this centre has got six petals or six sub-plexuses. As soon as you ask for Pure Knowledge your Kuṇḍalinī starts moving upwards so

we have to support the centers with our full confidence in the higher regions.

So please raise your right hand in the upper portion of your abdomen on the left hand side. Here with full confidence you have to say ten times, `Mother, I am my own Master.' Say it ten times please. Say it ten times.

Now we have to know that we are not this body, we are not this mind, we are not this intellect. We are not this these emotions, nor we are our conditionings, nor our ego. We are pure spirit.

So please raise your right hand to your heart and say it with full confidence twelve times, Mother, I am the spirit! I have already told you that we should not feel guilty at all. We have to know that Divine is the ocean of love and compassion. It is the ocean of Joy and Bliss. But above all, it is the ocean of forgiveness.

So whatever mistakes we commit, are dissolved into this great ocean of forgiveness.

So please put your left hand in the corner of your neck and your shoulder and turn your head to your right. Here, you have to say with full confidence, sixteen times, sixteen times, `Mother, I am not guilty at all.' Say it with full confidence.

Now as I have already told you that whether we forgive or don't forgive, it is a myth. But if we don't forgive we play into wrong hands. And the Divine also says also that you better look after yourself.

So now leave it to the Divine. Raise your right hand on your forehead and put the forehead slowly bending down. Now press it hard. Here you have to say, `Mother, I

forgive everyone.' Please do it. Because of this I have seen many people just don't get realisation. Say it from your heart, not how many times.

Now, take back your right hand on the backside of your head and put the head on it slowly, move it upward. Here now you have to say without feeling guilty, without counting your mistakes, from your heart: `O Divine, if I have done any mistakes, please forgive me.' Now, say it from your heart.

Stretch your hand fully and put the centre of your palm on top of the Fontanelle bone area which was the soft bone in your childhood. This is very important because it is the actualisation of baptism. Now, just push out your fingers and press your scalp hard and move it seven times. But here again, I cannot take your freedom.

So you have to say seven times, `Mother, please give me my realisation.' I cannot force on you. I respect your freedom.

Push back your fingers. It's quite in front. Not on the backside. Front side.

Now please take down your hand. Have they been moving it's alright.

Now see for yourself. Open your eyes slowly. Open your eyes slowly.

Now put your right hand towards me and bend your head and see from your left hand if you are feeling the Cool Breeze coming out of your Fontanelle bone area. Cool or hot.

Now please put your left hand and see with the right hand. Bend your head.

Now see with the right hand. Again.

Bend your head. Bending down, it's better.

Now raise your heads up like this and ask a question, three times, `Mother, is this the Cool Breeze of the Holy Ghost? Mother, is this the All-pervading power of God's love? Mother, is this the Brahma Chaitanya?' Ask one of these three times. Ask one of these questions three times.

All those, please take down your hands. Now watch me without thinking, you can do it. Now those who have felt the Cool Breeze out of their head or in their hands, or even the heat, please raise both your hands.

O my God! See the France! May God bless you all! So many of you.

So be in silence now. Don't argue. Tomorrow I'm coming again. If you all come early then we can start the program at right time.

And I would like to meet you all personally. Tomorrow. May God bless you all! [Aside:] so many of them have felt it. No one wants to leave. *[UNCLEAR* pick up some record or something]. They're still here. Waiting for me to go.

Some record you can put. Anything. Any instrumental so that *[UNCLEAR]*. Tomorrow. Tomorrow I'll be there. I'm saying end it up... Have you got something? You didn't bring any tapes with you? Music tapes. Then put on something.

Patrick, also tell them those who did not get realisation should not feel disappointed. Tomorrow, all of them will get it.

Contents: 1989-07-11 **Shopping, Marche St. Pierre, Paris, France**

[After more than three hours, everyone is tired. Shri Mataji looks very dark. Suddenly She says:] Isn't amazing? I have just come back from Brazil. I don’t know how I managed it, but within two days I had two Pūjās and a Public Program and I didn't get tired at all. How could I do that? [Within seconds everyone is fresh and actively participating in shopping.]

Contents: 1989-07-11**, Public Program, Day 2, You Develop a Balance in Life, Paris, France**

It's only possible because they are Sahaja Yogis. Because it's a very difficult language. And music is very intricate and the rhythm also is very difficult. It's surprising you all have joined it so well. If I tell this in India, nobody will believe.

So yesterday we were talking about this power within us, which rises and gives us our Self-realisation.

This is our own power and she is our mother. She has been waiting for this moment when she could achieve this second birth for you and it has been for ages. She is like a tape recorder, she knows all about us. She knows about all our failings, she knows all our weaknesses. And she knows all about our dreams and aspirations.

So she's not going to trouble you at all. As your mother gives you birth and she took all your troubles, in the same way this mother takes upon the problems upon itself.

And when she rises, she understands how to move and how to establish your Self-realisation.

So to achieve your Self-realisation you don't have to worry much. That works all right. But the connection with the Divine has to be established firmly. Many people who get Realisation feel very fine and then just get lost. And then they come and complain, they have got this trouble, they have got this fever. They've got cancer, all kinds of things.

As a result of this happening, you get physically perfect. Your health improves. As I told you, you develop a balance in life. You don't go to extremes. As a result of the, another Chakra opening within you, which we call as the Nābhī Chakra, you become righteous in the real sense you become religious.

We see in the world there are problems with all the religions. Because they did not seek the eternal. But once you get your Realisation, then you see the beauty of all the religions. And you see all these prophets and these great incarnations as relations to each other. Christ has said “those who are not against us are with us." Who are those people? So the innate religion within us of a universal nature is awakened.

The carbon has four valences and human beings have ten valences. These valences get lost when we start going to extreme, towards the left or towards the right. But when the Kuṇḍalinī goes into this Nābhī Chakra, she enlightens our sustenance, our religion which is so innate. Nobody has to tell you that, `Don't do this, don't do that.' You yourself become your own master. You yourself become your own Guru.

Then you have the Chakra of the Heart. This is the center, which gives us sense of security. When our sense

of security disturbed we get problems of our lungs and women get a breast cancer. The establishment of security gives you a great sense of personality.

In the west as we see, all the time men and women are insecure about each other. The woman thinks that now today my husband has gone out, I don't know if he'll come back or not. And the man thinks I'm going to go home, maybe the wife will be missing. The children are always worried that God knows when they will divorce and will have five fathers and six mothers. And this sense of insecurity creates problems in the society. And specially very, very dangerous for children. That's how children leave their families, get out and lead a very insecure life.

When you receive your own security, you respect the security of another. And you look after the security of other members of the family.

There, a Chakra of Viśhuddhi, is a center which is very important because it gives you collectivity.

Collectivity of a very genuine nature, not of some sort of funny relations. That is so pure. All over the world you feel you have brothers and sisters. Everywhere you go, you feel there are people who know you.

They are all waiting for you, they look after you and they love you. When you leave them, they remember you. Such genuine love exists between Sahaja Yogis, that not even among brothers and sisters, husband and wife you'll find.

So I'm talking about this new race of new people in this new age. Where there's no chance to hate anyone.

So there's no question of wars and fights.

Higher Chakra than that, is the Chakra of Āgñyā, is very important because when we think too much this Chakra goes out of order. We think of the future or we think of the past. We have to be in the present.

And for that it is important to forgive everyone. If you can forgive, you'll be surprised, you stay in the present. It's a very surprising *[UNCLEAR* phenomena/phenomenon]. Actually when this center works too much and people think too much, I just tell them, you go on saying `I forgive everyone.' Miraculously it works. And people go into that state which we call as thoughtless awareness. That means you stand in the present.

But the best thing that happens with this center opening, that your eyes become innocent. Christ had said, “Thou shall not have adulterous eyes." He said it for the Christians. But do you find Christians like that? Not at all. But then when this center is opened out, the Christ is awaken within us and our eyes become innocent. Without any greed, without any lust. These eyes are so powerful. That even a glance of such eyes can create beauty and peace. Can give happiness and benevolence. And can cure people.

The last but not the least is the seventh center, which we call as Sahasrāra. This have thousand petalled Chakra or center which has got limbic area inside it. This limbic area is very important. Because this is the one which experiences joy. But these days there are so many things, which are joy killing.

So many pursuits are joyless. But when the Kuṇḍalinī enlightens this, then you feel the joy, the joy of the Divine.

Nowadays, people are taking to drugs and these drugs spoil the limbic area. The limbic area becomes weak and [numb down]. And you have to take stronger and stronger drugs to excite the limbic area. Same with the modern music, which is very loud and also numbs the limbic area.

So now you have to have even very strong, very strong music, so much so that normally children might become deaf with it. Nowadays I hear some of the music is like just shouting at the top of their voice, without any melody without any proper rhythm.

So you come in the center and you become very moderate automatically. You don't go to extremes and you enjoy your own personality. You enjoy your own virtuous. As I've told you, that as a result of Kuṇḍalinī awakening your health improves, your wealth improves, your mental situation improves. Like many mad people have become all right. And spiritually you get empowered with Divine compassion.

There is a lot to be said about all this. I've given thousands of lectures. But in short I'm trying to tell you what one can achieve very easily in no time.

So I suggest let us have the experience of the Yoga, the communion, the union with the Divine.

Thank you very much! Yesterday we had many questions. And I've tried to answer them. If you have any questions you can ask Me, but not for a long time, because I want to meet you all today.

Question: Ordinary people if you ask them, they say yes we believe in God but actually in their life they don't behave as people who believe in eternal life. Why this contradiction?

Shri Mataji: The contradiction is because you are not connected to God. You have to be connected.

Christ had said, “You are to be born again." That doesn't mean that you put a certificate that I'm born again. It's not a certificate. It's an actualisation. Actualisation of the baptism. In Sanskrit language a person who is a realised Soul is called as Dvijaḥ, meaning born again and also a bird is called as Dvijaḥ.

So [first] it's an egg, as we are also closed people.

And then it becomes, it becomes a bird.

So unless and until you get your Realisation, you cannot become twice born. And as a result of that, you have these powers. Then you cannot do wrong, because you become part and parcel of the whole. You become aware of it. As I told you yesterday this hand will not harm this hand. Then whatever is just a blind belief becomes enlightenment. That is why one should get Self-realisation otherwise you cannot understand religion or God or anyone that is Divine.

So much so that Buddha didn't want to talk about God. He said, “First get your Self-realisation." Question: Is everybody able to get his Realisation? Isn't there inequality between people? For example why Hitler does he never get his Realisation?

Shri Mataji: You are going to get it don't you worry. Yes there is, there are problems. For some people, there are

problems, which are physical, mental, emotional, rational. But if anybody wants, they can get it. All problems can be surpassed.

Question: Does one always come to the possibility to have his Realisation in his life? Is it available for everybody to get the opportunity to get Realisation? 710

Shri Mataji: We can create lots of opportunities, if everybody cooperates. Now we have films we have got television, we've got this mike as so many things we have by which we can spread it, much more than Christ could do.

Question: What is death?

Shri Mataji: I say just now don't worry about death. We have to think of the present.

Question: About vegetarianism

Shri Mataji: Not important. Whatever you need you should eat. You need, some people need protein food some people need none *[UNCLEAR* proteins/proteinus] food. That's very important because human body is the most important thing, more than any other animals. Of course you should not be cruel. You see is a sort of a concept, because even Buddha used to eat because he died of eating a meat of a raw wild boar, you see he died of that.

Question: Is it possible to feel inside the opening of the Chakras?

Shri Mataji: Not necessary. There's no necessary but once you get your Realisation, you're established then you can feel the opening of others their Chakras.

Question: The Divine fire is burning in every people but ignorance gives pain.

So how is possible to awaken this Divine fire in the cosmic consciousness of everybody.

Shri Mataji: That's what I'm going to do.

Question: In many books we can read that all great saints did not accede to Realisation and their Guru told them that it was for a further life, another lifetime.

So how is it possible nowadays? Is it because you have some special capacities or Shri Mataji is it because time has come that this event takes place.

Shri Mataji: It must be something, isn't it, about Me. But it's better that you know yourself and then find out about Me. Whatever I may say about Myself why should you believe blindly. Secondly time also has come.

So both things are correct.

Question: Can you explain this two sentences of the Buddha, “No man can make another raise up?"

Shri Mataji: He never said so. It's not true. He cannot say that, it's not true.

Question: The other one is “no one can raise another man as his own spirit can do."

Shri Mataji: The both are wrong. He can't say. See they have put everything into the mouth of Buddha into the mouth of Christ. [Into the...] that is very simple. But you cannot do that to Me, I'm recorded. Thank God. See now I'll tell you. Now see, sit down. Just now there is no Buddha here. Is he there? We have no Christ, is he there? We have no Rāma, we have no Kṛiṣhṇa, all right? If you are a seeker of truth, I am sitting here to give you Realisation. Now why should you worry about Buddha?

Question: What are the possibilities through Chakras and Kuṇḍalinī awakening to cure AIDS and cancer.

Shri Mataji: AIDS is curable of course no doubt. It is caused by the lowest Chakra [is] the Mūlādhāra Chakra. And if you can cure Mūlādhāra Chakra and other combinations you can cure AIDS. Virus, virus comes from the past from the... Virus is something which is dead, dead body or you can say is something dead body becoming alive, like you can say fungus sort, it's like fungus. Now the, we have cured AIDS, no doubt but what I found about these people, there are three cases. All of them had no will power. And they again went back to the same bad habits. Moreover, I must pointed out to you that the person's habits in the west are not all right.

Question: Some discipline is necessary for spiritual evolving?

Shri Mataji: Yes we have done all that before. You all have done all the disciplining in your previous lives I think. Actually the Kuṇḍalinī is such a thing that it gives you light, wisdom. And then you yourself start taking to right type of life.

So before Realisation you don't have to worry so much about disciplining.

We'll say like this that there are seeds, which are sowed. And that time the gardener has to look after it.

And then, there is sprouted because it is built in the seed to sprout. In the same way though the gardener just sowed the seeds, the Mother Earth does the job automatically. But afterwards the gardener has to look after. In the same way, you have to look after,

afterwards. And in the light of your enlightenment you can do very well.

Regarding cancer, I better tell you because that question was after. Now supposing this is the Chakra form by left and the right side of the sympathetic nervous system and the parasympathetic in the center.

Now if you're going to too much action physical or mental you use too much of right side and you just start exhausting the energy of this center. And suddenly it's already getting dislocated, when suddenly an attack comes from the left. As a result of that this thing breaks. And the connection with the whole is lost.

So it starts working on its own, it becomes malignant and it becomes arbitrary. But when Kuṇḍalinī rises, she passes through this and then through this and puts it right. And then she connects it to the All-pervading Power. And if the connection is established, all the time the energy is flowing. And then your cancer gets cured.

Question: You speak quite often about Jesus Christ. He would like to know what is your position about Jesus Christ?

Shri Mataji: His position in ourselves? Yes his position is on Āgñyā Chakra. Without him I couldn't have given you Realisation. He is in the door standing there. He is a little... he judges you very much strictly. He judges you.

Question: According to what You said about cancer does it mean that people who have cancer must have led a bad life before and does it mean also that realised people cannot get sick?

Shri Mataji: No not necessarily. I mean good and bad is a very relative term. I mean, whom to tell you bad, those who are right-sided or those who are left-sided. It's all ignorance.

Question: This lady has heard that we have to light on a candle before meditation. What is the meaning of this light.

Shri Mataji: No you don't have to, before meditation it's still there. That is just there putting for My photograph. This will know what it is after. You first you get your Realisation. Now supposing you get some or other this candle full of vibrations. Then one candle can cure cancers and so many negativity.

The things that looks so insignificant when vibrated become very significant. I gave an example that once I was travelling in Kashmir and suddenly I felt tremendous vibrations.

So I asked the driver, “Is there any temple here." He says no temple. But then I asked him to go I said, “Take this road." There were some poor Muslims were there. Then ask them is there any temple here. He said no. There is no temple but there is [Asrat akbar] that means one hair of Muhammad Sahib was there. And I got it six miles away.

Question: Have you heard about the Feminine Divine power at the beginning of this universe?

Shri Mataji: Of course it is true. You see you have the father God and the son God. How can you have a father and a son God without the Mother.

Question: Does the candle gives the Realisation? Because for very old times people used candles in religions.

Shri Mataji: Yes, it doesn't give Realisation but if it is a vibrated one it helps a lot.

Question: You spoke about two parts of the brain. Saying that people are more on one side or another side. Does those people have to accept that they are left-sided people or right-sided or do they have to come to the center?

Shri Mataji: You don't have to. It's not a mental activity. It is. You don't have to accept anything.

It just works. If you are left-sided or right-sided makes no difference. From your questions I see everybody is anxious to get Realisation. Also some of them are apprehensive whether they will get it or not. There is nothing to be worried about. Everyone of you can get it. If not today, tomorrow. But you are all going to get it. You are seekers and you have every right to get the truth.

Question: How to do to keep this Realisation all the time and not only during meditation?

Shri Mataji: Yeah that's a, That's it because once you get your Realisation then you have to come to the collective, be with them and learn how to keep it on, which is all absolutely free. And you can master it.

Question: The Swastika is known nowadays as the symbol of blood and death how can it be turn back into a symbol of joy.

Shri Mataji: Swastika you see is fundamentally to be understood that it has double powers. If it is made in a

clockwise situation then it is constructive. And if it is made in the anticlockwise, it is destructive.

The Divine played a trick on Hitler. First he used the Swastika in the clockwise manner and he was doing well. But then later on, it was done to the stencils, to the stencils.

So one side of the stencil was top spoiled, so they did it from the other side. And that's how he got lost.

Scientifically, I had told people that if you can see the carbon atom under microscope, if you see it from right side, you will see the left side. And in the left side it will appear like a Swastika. And if you see it from the left side, you see the right side, it appears like Omkāra. And if you see it upward it looks like a cross.

So, some scientists that we have in Sahaja Yoga, they studied the atom of carbon and made a model. And then they took the photographs and what I've said was true.

There are many things, which I have said have come up proved scientifically. One of them is that after Realisation you see in the sky, say, in India of course you see lots of vibrations like little, little commas, shining commas. Also you see loops a seven loops like that many a times and some times many loops joined together.

So I told them that these are dead souls. We too have a soul, which is fixed into us seven times on to the seventh Chakra like that from the front side. And when another soul which attacks us from the back side, it starts spoiling our Chakras, we become possessed. Also I had said that every cell in our body has got a receptor in which the soul is reflected. Now they have found out that

every cell has a receptor with this seven loops there, they can't explain.

So there are many things, which can be proved scientifically, also. The greatest prove is that you can experience it and that you can feel it. And that you can enjoy it and master it.

Now let us have the Self-realisation.

Contents: 1989-07-19 **Śhrī Param-Chaitanya Pūjā, Everything is Done by Param-Chaitanya, Taufkirchen, Germany**

A question was asked to Me, “What Pūjā we are going to have today?" and I kept it a secret. Today we should worship the Param-Chaitanya, the All-pervading Power of God's love.

We are aware that Param-Chaitanya does everything. At least mentally we know that everything is worked out by the grace of Param-Chaitanya, which is the power of the Ādi Shakti. But still it is not so much in our heart, so much in our attention. We can consider Param-Chaitanya like a ocean, like a ocean which contains everything within itself. Everything, all the working, everything is within its own limits.

So it cannot be compared with a limit. You cannot compare it.

Now if you see the sun, then from the sun the rays have to come out to work it. If you see somebody, say, a person who has an authority, he has to assert that power outside.

So within himself he doesn't work it out. Say, for example, if there's a seed and inside the seed only, the

tree grows and the fruits come out and then they are sold and people eat it; and everything is inside that seed, then that is Param-Chaitanya.

So we are all enveloped in it. And only the waves that we see and we are on the air waves, so we see it as dislocated, separated.

Like we feel, `this is Germany' or `this is England,' `this is India.' These are just folds of the sarī of Param-Chaitanya, which looks separated but they are not separated, they are continuous.

So the connection is absolutely complete.

If I pull a thread from here, the thread will throughout be pulled. In the same manner this Param-Chaitanya is working within itself and there is nothing without.

So when you are Sahaja Yogis it pays special attention to you; or I should say it becomes absolutely one with you. Whatever you desire, whatever you want also will be coming from the same Param-Chaitanya, if you are one with it.

Like in a, say, turbulent ocean some drops of water may fly into the air and start thinking that `We are above. We are away from the world, away from the ocean'; but again they have to fall into the same.

So this formless energy, which has all the intelligence, all the coordination, all the organizations, all the computers, all the televisions; all that you can think of communication and of governing, of administration and above all, it is the love. It is the love of God and love of your Mother.

So, to be one with this Param-Chaitanya, you have to know that you have to become the reality. For example, if you take a photograph of Mine, sitting here, maybe My photograph might give you living vibrations, all right, though it's a photograph. But if you take a photograph of somebody else, it will not work out Sahaja Yoga. The reason is that somebody else has not become the reality. It's like any other painting if you see, supposing we see a painting where it is raining. This rain does not nourish the flowers, it does not wet the cloth of the people who are there. It is static.

So in ignorance, in ignorance, we just have the picture which is static about reality. And that is the reason why we think we can work it out ourselves everything.

Now if somebody says that `I see this picture, all right and I'll make the rain as a real thing,' you cannot. Try anything. Put whatever colour you like. It may appear, it will appear, with effort. But it will not have the capacity nor the nature of reality.

So human beings always deal with unreal things, thinking they are doing something great. We can get flowers which are real, of course; we can feel them. We can create plastic flowers. We can create paintings, exactly the same as they are. But we can't produce one flower on our own. We have to go to reality, is that the Mother Earth is going to produce it, or the sun is going to help the Mother Earth.

So all of you Sahaja Yogis have to know that in reality you do not do anything and everything is done by Param-Chaitanya. This is the difference between a non-Sahaja Yogi and a Sahaja Yogi. A non-Sahaja Yogi does not

know. And even if he knows, this is not the truth in his heart. It's not a part and parcel of his being. But a Sahaja Yogi knows that reality is Param-Chaitanya and it is reality that works out everything.

And then this reality is the Divine Love. We always separate love from action. To us love means some sort of a mad behaviour towards a person. It has no technical know-how, how to love. It works without any understanding. When we love somebody we don't know, what do we do? We think we love you; tomorrow we start saying, “I hate you." So how can it be love? We love our own children, love our own family, love our own friends, which is so unreal. If it was real it would never have failed. That you cannot definitely say that, all right, today you'll work for your son and be very selfish about your son. But you can't say tomorrow how he will treat you or you'll treat him.

But Param-Chaitanya knows. It knows how to express its love. Not only that, but it's an eternal feeling of love which may change its hue, colour, but the concern of that love will be the same. The essence of love is concern.

Even if supposing somebody does wrong, the concern of the Divine would be to correct that person, concern. Or for it we say as `hita', is the benevolence.

So the concern for the benevolence will be all the time there, whether it may appear to be sometimes cruel, might appear to be affectionate, might appear to be overindulgent; whatever it may take a form, like a wave. Whichever way it may look, but actually is for your benevolence. It works for your benevolence. Not only your benevolence, but the collective benevolence. And it

knows very well what is to be done, how it is to be worked out. It does not have to go and learn from anywhere, because the complete knowledge of all this know-how also is within itself. It's such a storage of wisdom, knowledge and love.

So it does not deviate.

Once you become a Sahaja Yogi, the concern for your benevolence is all the time there. Whether you are punished or not is a different point.

Some people might get a job.

Some people will not get a job.

With some people it will work out this way, with some people it will not work out that way. Then one may say that `How is it this Param-Chaitanya is behaving like this?' It's all for your correction. It's a big churning; whatever works out for your correction and is for your benevolence. If you understand this point, then you'll never be disappointed in your life. And it has no concern of its own benevolence, because it is complete benevolence itself. It never thinks how it is going to be benevolent or helpful, because it has no botheration about it.

A man, say, who has everything, worldly things, still may be concerned about getting more, the greed there would be.

But as it is the complete, pūrna, it has no greed, it's fully satisfied with itself; and because it is so powerful, so knowledgeable that it has no doubts, no doubts of any kind. And because there's nobody which can harm it, it has no fear.

And you all have now felt that Param-Chaitanya. Should give you a complete fearless life, a peaceful life and a joyous life, like a child who finds his mother, then he stops crying, no more, now he's found his mother.

In the same way you have found Param-Chaitanya and the connection with it, so you don't have to worry for anything, don't have to think about anything, you don't have to plan about anything. Only thing is you have to jump into it, just jump into it and know that you have become part and parcel of the reality. This if you have understood, I think we have done a big job.

Now we are in Germany and you know in Germany there have been people who have tried to shatter the hopes of human beings.

But even that happening that took place, all those horrible things happened that so many people died, of course they are born again, no problem and such problems came up that they were thinking that the whole world will be finished. They were so much worried, they thought that the whole world will be finished. But it did not.

But this war has taught us a lesson. It has made us more collective. It has made us understand each other. Otherwise how do you come out of the ignorance that `we are this country,' `we are that country,' racialism, then this so-called nationalism, so-called patriotism; all these separating forces, divisive things.

So clearly we are all human beings and we should be treated as human beings.

If you see the history, after every war there has been a speedy movement towards knowledge, knowledge of

oneness of the world. It is something like you have in a spacecraft, that a container is built in one into another and the whole thing comes into a speed, some velocity and then the lower container bursts or explodes. When it explodes it gives a higher speed to the rest of it and so the acceleration of the velocity takes place. And that's how one can go into the space. In the same manner, all these horrible things that have happened are explosions which brings you towards knowledge that there's something wrong with us, we are living with something unreal.

Now the problems, today's problems as they are, like ecology problem, AIDS, drugs, all these modern problems and poverty, if you see it like a witness you will see these are quite shocking. These are very shocking things. And all these shocking things should really shock our mind, should really shock our mind: why we have this problem? And these problems some of the stupid leaders think that we can solve by making more money. We can protect ourselves from ecology if we have more money. And that we can pollute the atmosphere because we'll have more money. And then we can protect ourselves so that everybody will have to have a mask, moving about all over the place. But we should make more money to protect ourselves; doesn't matter if there is ecological problem, doesn't matter.

So you move about like a person who is entering into the area which is all full of fumes.

All these stupid ideas come up because they do not see that what is human dignity is, that human beings are above everything else, above machinery, above all

material things of the world. They will not talk that `we'll balance the machinery', no. But what they will talk, that we'll make man a greater slave of the machinery, because he must have money, he must have more money; and with this more money we can protect ourselves against this ecological problem. It is absurd. But if you understand the human dignity, then you have to understand that as a human being we have to take a very positive, wise step to stop all the nonsense we have been doing.

Like now most of the French shores, the beaches, are polluted, naturally, because they started a funny thing called holiday-making on the seashore.

So this is the result.

Now do what you please, you cannot do all that. It has stopped.

So instead of, the human brain is such, instead of understanding that we have done something wrong, “Oh” they will say, “we will start some new method of cleansing this." They will never condemn what has gone wrong with them, that they have become so addicted to this kind of a funny life that they have on the seashores. Now AIDS. You'll be amazed that in America, why, even they said that there were in Los Angeles itself 700,000 people who glorified themselves as martyrs of AIDS; because they are achieving such a great goal of leading a life which is nonsensical, as if like a big revolution.

And thinking that they are very, very great revolutionaries, great people, that they are supporting this AIDS disease and glorifying it. Can you believe that this kind of assertion will be accepted? People will laugh

at it. Because everything is so money-oriented. They like to advertise it, they want to talk about money help. They want to say that this is happening because if they had more money, they would have taken more drugs. Because they have no money, that's why they are thieving.

So we must give them money so that they can take drugs, or they can take to this kind of life.

On the whole if you see, people have lived with something which is so unreal all their lives, absolutely unreal. And when it comes to facing it that we've done a mistake, we should not have done this mistake, then they retreat and take another glorious image, artificial and unreal, saying that “Oh, we are great, we are martyrs." And this is what is what we call is Kali Yuga, where everything that is ignoble, everything that is to be detested, everything from which we should have protection will become the goal of people to achieve.

I hope you have understood that the All-pervading Power around us is the one that is doing Sahaja Yoga, is the one that has brought you to Sahaja Yoga and is the one who has given you blessings, this Param-Chaitanya, through which it has worked out.

So today's prayer should be that we be more and more aware that we are part and parcel of that Param-Chaitanya and that we can feel that, we can use that Power, we can work it out. If it is felt today that way, I think lot of work has been done already and may God bless you for that.

Now...

So when you are doing this Pūjā please remember that you are worshipping Me as Paramachai tanya and so you have to just think that you're dealing with reality itself. With that understanding, you have to do this Pūjā.

May God bless you all.

Contents: 1989-07-22 **Talk to Sahaja Yogis, Evening Program, the day before Guru Pūjā, Lago di Braies, Italy**

It's beyond Me to really express the great joy that I see in your hearts, reflected in My heart.

Today is a great day I think, that we have come to a place which is in Italy and the Austrians are going to do the Guru Pūjā, because it's such an integration of understanding.

Is a very new beginning of a new world, the vision of which I had since long. Because this world is one, created by one God. All these demarcations are man-made and they create problems. In Sahaja Yoga you realise that we are all one, part and parcel of one Great Virāta.

This has to be understood that, this joy comes out of the love and affection we have for each other and for Our Mother and The Creator.

So open your heart. Open your heart. And everything will be enjoyable, beautiful and you'll feel the Ambrosia trickling into your being, into your nerves, all around you. The joy can be only complete when you can receive it every minute every moment and that is what I want all of you to have. That's My pure desire.

May God bless you all.

Contents: 1989-07-23 **Guru Pūjā, Creativity, Lago Di Braies, Braies, Bolzano, Italy**

Today we have had to spend a little more time than normal to get to the stage where we could really worship the Guru. When we worship our Guru, we have to know actually we are trying to awaken the Guru Principle within ourselves. It's not only that you are here to worship your Guru; you may worship many a times, maybe the vibrations would flow, maybe that you might get filled with that and you feel elevated, nourished. But this nourishment has to be retained within ourselves, so always remember then, whenever you are worshipping any principle outside, you are trying to worship your own principle within yourself.

Within us as you know, in all of us there lies the principle of Guru. It's very interesting to notice the Guru Principle being drawn beautifully round the Nābhī Chakra. We never see any Chakras connected with the Guru Principle. You see Nābhī and around is the Bhava-sāgara.

So this Bhava-sāgara which is the Ocean of Illusion cannot be the Guru.

So there are hidden Chakras within this Bhava-sāgara within us, which are to be awakened and to be brought to light, to be manifested. As you can see that the limits of this principle are done by the movement of the Swādhiṣhṭhāna Chakra.

Swādhiṣhṭhān is the Chakra which gives you, first and foremost thing, is the creativity. A person who is a Guru has to be creative by nature. If you are not a creative person, you cannot become a Guru. For example, you are faced with disciples with whom you have to converse:

you have to create a word of Divine magic to impress on the disciples or the people who are attracted towards you as Gurus, to show that you have much more Divine magic than them.

If you are a very mundane type of a person, very ordinary, cannot create a beautiful couplet or a beautiful sentence, or a humour or a joke, or a beautiful painting or a beautiful tapestry or a beautiful house; if you lack in creativity you will lack in your Guru Principle, because a Guru has to create out of ordinary people something extraordinary. He should be able to create a new personality out of an old personality which is decayed.

So the first principle you have to understand within yourself, that you should be able to create a new personality in a person.

So how do we do it? Of course you have got powers to raise the Kuṇḍalinī, you have got powers to cure people, you have got powers to talk big or talk small. Despite all that, if you cannot create a new personality out of the persons with whom you are dealing, then you are not a Guru. And the new personality has to be a special personality of very unique combination of compassion and dynamism.

So it is important that in your creativity you have to use the energy of compassion. You can only mold people through compassion and never through anger, never through suppression, never through showing off your powers of Gurudom. Unless and until you handle the situation and the personality very carefully, showing all the respect, showing all the concern and all the love for the person whom you are giving realisation; just showing

off that you are a great Guru, it will only create a kind of a fear about you and after some time people would not like to see your faces.

So the most important thing about Guru Principle is that you have to create. Many people get realisation, all right, they get realisation and then they stay in some ashrams maybe. They come to Pūjās, they listen to music, they may dance, they laugh, they're collective; but still their Guru Principle is not awakened unless and until they have created many, many more Sahaja Yogis, Sahaja Yogis.

So the vision of a Guru should be, `How many Sahaja Yogis I am going to create? How am I going to use this creativity to create more Sahaja Yogis?' So the basis or the essence of the Swādhiṣhṭhāna Chakra, though is aesthetics, the force and the energy of Swādhiṣhṭhāna Chakra is attention. If you have a wobbly attention, if your attention is one minute here, one minute there; if you have an attention by which you just can criticise others and cannot see your own faults; if you have an attention by which you show people that you are a frivolous, nonsensical person, then your Guru Principle is wasted. It is the effort of Sahaja Yoga that is wasted and your Guru's job is also wasted.

Minimum of minimum, first the attention has to be pure. But pure attention doesn't mean harshness, it doesn't mean asceticism, it doesn't mean disciplining your eyes like a blinkers of horse, but in all freedom your attention to be concentrated. Where do we pay our attention the most? If we are honest we can think on human level we pay our attention to our children, to our wife, to our

husbands, to our family, to our relationships which are with love.

So when your attention has got the compassion and the love for another person, then only you can work out the realisation of others. If you have to work out the realisation of others, it has to be an intense love for another person. If you don't have that intensity, you are just moving your hands raising the Kuṇḍalinī because your Mother has given you powers and it's finished off. That intensity of love can only give you success with your pure attention and I think the pure attention can only love. Impure attention cannot love, because all impure attention is self-oriented, I-oriented. They are not `self' in the sense `spiritual-oriented'. But the idea that spirituality is love, it seems to be a new idea for many people. They think spirituality means a person who is just absolutely dry like a beanstalk and nobody can go near that person, nobody can communicate with such a person because that person is “too pure." If the soap cannot cleanse your body, what's the use of having the soap? If the soap is afraid to come near you, then it's better not to be called as soap.

So we come to the point that the creativity if it is our aim, lakshya, for that the attention we should purify and to be purified with love, with compassion. And the same attention when it is filled with love and compassion it gives you dynamism, it gives you strength, it's untiring zeal you get. And the joy of seeing your reflection into another person is very beautiful. No words can describe it. Actually when you give realisation to another person, what you try to see is your image in that person, as if out

of an ordinary glass you are making it into a beautiful mirror and then you want to see that. That is how you create, you create your own reflections and through the cleansing of the reflectors, once you understand that without creativity this Guru Pūjā is useless for you. If you just live for yourself, for your family, for your husband or just for an ashram, then you have not expanded at all, you have not done any duty towards your Guru.

Of course as soon as you take to this principle you develop so many qualities within you. The first you develop is wisdom, because you realise where you are going wrong, why this is not working out, why there's a problem, why your creativity doesn't act. It becomes evident to you, obvious to you and you start learning; and wisdom comes to you and you understand. Wisdom is when you realise your mistakes and rectify them and with that you develop the balance, the understanding how to deal with another personality. I always tell the story of a car, that there's an accelerator and also there's a brake. You have to use first both of them without understanding what is it, still you are not a Guru, you are not even a driver. Then when you know then you automatically drive; then you are a driver, but still the master is sitting behind.

So now you have to become the master and when you become the master you can balance the vehicle and you can see the driver, accelerator and also the brake. And you can manage it just in a very simple manner.

So this Guru Principle is limited and goes on increasing its limitations like the horizon. As you start growing into more creativity, the more people you create. And the

central point of this one is the Nābhī in the center, which like a big pivotal point on which the whole of this movement takes place. Nābhī Chakra as you know, you get it from your mother to begin with.

So a Guru has to be the mother, he must have the qualities of the mother, not the modern mothers, but in the real sense of the word: that a Guru has to love her children and has to have strength and courage to correct her children. And the earnest desire should be to put the children onto proper lines to guide them and to help them to rise.

So the first nourishment comes to us even when we are in the womb of the mother, through the mother; and so you are the mother though you may be a man or a woman, but in quality you are the mother. And whatever you think or whatever you do has an effect on the child. The way you behave, the way you talk, the way you live, everything has a bearing on the development of the child. In the same way when, supposing a Sahaja Yogi who is trying to give realisation is a hypocritical person, if he's a wrong type of a person, if he does not respect his own Guru, the children behave the same manner and they take to wrong things much faster, they see to wrong things first.

So you have to be perfect in your behaviour towards your own Guru, you have to respect your own Guru in a full way. Complete surrender to your own Guru is important; then they will see how you have treated your own Guru and that is how they will treat you. If you don't treat your Guru with that respect, with that understanding, with

that surrendering, then don't expect your children or the people whom you are guiding are going to respect you.

So this Guru Principle within us has to be like a great sage or a great seer, who is above the normal mundane people and sees the things in a proper perspective and delivers the proper understanding of all this perspective he sees, to his disciples, doesn't give them distorted or wrong ideas. Now one may say that, `Mother, how is it that the love we can express and also tell them the truth?' You have to look after the benevolence, hita. You have to look after the benevolence of your disciple, which may appear that he may not like what you are telling that person today; but a day will come when he will think, `Thank God your Guru has corrected you and has put you on the right path.' If the goal of the disciple is not to ascend, is just to be there for some sort of a purpose, then it's better not to have such disciples, not to have anyone of this kind who are not there for their own ascent, but for other gains which are absolutely of no avail.

This question arises sometimes, how to love? It's a very funny question that we don't know how to love human beings. We can love our things, we can love our useless things, we can love some sort of a beautiful scenery because it gives us joy. We can love some nice restaurant because you can get good food there, or some sort of a thing which is of a very baser nature. But love for love's sake is this, that when you really love for love's sake then you try to put or implant that love into somebody else, that you make another person as lovable as you are.

So the whole system becomes different if you understand that we have to base all our progress, all our love, all our movements, all our behaviour, all our understanding on love. Otherwise your Guru Principle is extremely weak and after some time you will find you are just standing out of the shores of Sahaja Yoga.

Anybody who is attached or biased and has conditionings cannot become a Guru, cannot; because even if he becomes, so-called, all those things will be reflected in that person. Or say if he is very full of ego, thinks no end of himself and thinks that, `I am a great Guru,' that ego also would be expressed. Supposing such a Guru talks too much, also they find the disciple the same style. If he is a quiet type you find the disciple the same style.

So we reach a conclusion that first we must develop our own Guru Principle. If we cannot develop that, it is no use doing any Guru Pūjā because it is just temporary, it's not going to help you much, unless and until you really decide that you are going to nourish and develop and establish your Guru Principle.

So today when you are worshipping Me as the Guru, you must know that any amount of My talking, any amount of My giving you blessings or anything is not going to work out, unless and until we really develop our own Guru Principle and the depth. Because a Guru makes his disciple cross the Bhava-sāgara; he's like the boat who takes his disciples and crosses with love and with proper direction. That has to be with all of you. As it is you are all realised Souls and as I have told you, you are all angels. But if you do not establish your Guru Principle,

you know of angels how they have fallen down and gone forever.

So be careful: it's easy to be an angel but difficult to maintain it. It is difficult to be the Gods and Goddesses, but easy to maintain it.

So all of you are here; I'm very happy to see that you have come to worship Me as your Guru. And I would expect that My children are after My own image. That My image should be such that My children should feel that oneness with My image and I should be a proud Mother of so many children who have come from so many countries.

May God bless you all.

Now with so many people here, so many children here, we can have all the children just to wash My feet and after that we need some girls who are above sixteen years to twenty-one years, we can say. And then some ladies for the purpose of worshipping Shakti, the Goddess. Without the Shakti nothing can be done.

So first the children have to come up just to wash the feet.

And I hope the world leaders will be here also. They are in the image of Gurus now. And the leaders have to be something special. You are not a leader if you are such an ordinary, mundane type of a person.

Now where are the musicians? Where are the musicians? All right.

So you have to first say the Atharva Sheersha and then you have to sing the Gaṇeśha Stuthi or maybe any other thing that you know of Gaṇeśha.

Contents: 1989-07-24 **Talk to Sahaja Yogis, on Arrival at Josef Melichar Gasse Ashram, Vienna, Austria**

It was a wonderful time that we had in Italy when we went to that lake and I'm sure you all must have enjoyed it. But all these seminars and tours and all that are for our understanding of the spiritual urge within us and that exists in others. It is more meeting the other Sahaja Yogis together to know about other Sahaja Yogis from other countries and to enjoy the Spirit, which is so collective, because if everybody has the reflection of the Spirit, their company would enhance our joy and would give us a greater depth.

See a person who is shallow, lives with himself, enjoys his selfishness and is all the time worried about himself. That's the sign of a very shallow person. But as he starts becoming deeper and deeper, then he starts thinking of other people around. Then he goes further. He starts thinking about how this world was made, why is he on this Earth, what is the purpose of his life? And when such questions start troubling him he starts onto the path of Mahālakṣhmī. And when you are on the path of Mahālakṣhmī you get lost, you think it's a kind of endless, bottomless pit where you cannot understand anything and you are just feeling that you have to seek something and to find out something.

So when you find, we have these groups together where you find many of us are all over the world are seeking the same and have found the same and are absolutely in tune with each other. Our language has changed, we talk with the language of the Pentecost, as we can say, of the Chakras. We talk to each other in that language. Not only

that, but we also try to enjoy that collectivity which we have never enjoyed.

For example, if Sahaja Yoga is working in thirty nations and I was told some lady, one lady had come also from Turkey. Recently I have been there.

So you see all My, this movement and going round to all these places in a such a big jet-like speed, I never knew that we would gather so many people together, but in this one you saw that there were about thousand people who came to worship your Mother as a Guru, but what surprised Me, the oneness of understanding.

I could speak to you about all these things because you all knew what I was talking about. Say I talked to somebody about Swādhiṣhṭhān Chakra, they will say, “What is this supposed to be, Swādhiṣhṭhān?" But it's so easy to communicate because we all know this instrument within us, we know all the language of the Divine.

So, we have learned the language of Divine, we have learned the language of love, but the greatest of all, we have learned how to enjoy other human beings. Not only one, but all of them, which is very, very rare. Absolutely I have seen it because, see, I have been through life and thousands of people I've met. And always I've found there was a kind of a jealousy, or could be some scrutiny, some sort of, ill-feelings and seldom you found really good friends. And even if they were friends, they would not have that joy as you all were having there.

So, this is to feel, just imagine, that you are part and parcel of that great mass of enlightened saints.

And it's so energy-giving, so joy-giving that we are not alone and we know the Truth and we know it very well, all of us. Now, as I have told you that we have to worship ourselves as Gurus and for that what we have to do.

So I hope you will all equip yourself with whatever I have told you.

Another thing one has to know that Sahaja Yoga is, of course, for this benevolence, for your goodness, but you must all, individually also, work it out that you study Sahaja Yoga in a way, like, I have seen that people tell Me that, “Mother, on such and such tape you said such a thing.

So, what does that mean?" I was very happy because he's seeing the tape is ready again and again he tried to find out the meaning, he couldn't find it, then he asked Me, so I was very happy about it that is such an interest he has and he wants to know about these deeper things.

So, the inquiry you see, becomes deeper and deeper and as the inquiry becomes deeper and deeper, you are amazed at the knowledge that we did not know, don't know and that you're amazed also that this knowledge acts, works.

It's not only knowledge in the university-like, but it is actual, it acts.

So, if you have the knowledge, the other day somebody told Me that his child got very high temperature and he didn't know what to do and then he got into convulsions. I said, “That means you have not attended centers properly or you have not found out what can be done." In most of the tapes, whatever I have said can be, you see, found out what is said about health, what is said about

children, because I spontaneously say things. And if you can sort it out, you will know so many things, I mean if you sit down as a study of these tapes, it will help you to find out so many little, little things which are very important for life.

Like, today I saw a child, who was crying all the time and so, when I saw the child I found the head was all burning, it was hot.

So of course, Mine is cool hand but you can do the same, I took out a little cold water and put it on his head and cooled him down and tried to blow little cool air on his head. It stopped.

So all these little, little things about children, I hope I'll be able to write, but you also should find out from My tapes and otherwise what these small, small things we should do for children, because every time you need not go to the doctor's, we need not have the doctors at all. And there was an Indian lady sitting, she said that they don't know all these Indian things, little things we know in India, when it is coming as an heritage and as soon as a lady conceives, you see, she has to know all about it, so she knows about children, what is to be done and the mother is there or mother-in-law is there and they all the time tell you, “Now do this, now do that” and that's how they have the knowledge.

So, she said that they go to the doctor. Well, we don't do, we do all Indian, Indian treatment, little, little here and there.

So all these things are to be understood but you cannot get a kind of a book on it.

So far, they have not been able to do it, but all those who find, say, something about it, so you can classify it, you can note it down, that, “This is, Mother said about this thing or this She has said about this thing." It will be very good for us to sort it out this way because everybody's trying, but I think you people can do it very easily, sitting down, because you have so much equipment here that you can find out what point you think is something that is to be noted down in a different heading.

So you can put different, different headings and can jot it down, “This is what She said." Then also you will find a reflection of it in some other books, somewhere else, this can be worked out.

English did lot of research on this, I think and the maximum was done in Australia.

So we have lots of thing, prophecies and all that, but so far I haven't got anything from Germany or from Austria, because I think there were great, great poets here, we had Goethe, we had Dante, also, though Dante wrote it in Italian language? All right, but I think in Germany it's available, German language, quite a lot.

So I mean all such big, big people who wrote so many things, you can take out from there, if there's an indication.

So, sort of a study of Sahaja Yoga should be there and that impresses normally people in the West very much that they are learned you see, they know the subject. Also Indian Scriptures as if it is available we can have a library here for you, we can get some nice books from which you can read and find out what, what is written about Divinity, what is written about the Kingdom of God.

All such books could be put here and people should borrow them from the library and see for themselves and sort out the knowledge part of it so that when it comes to that, each one of you can speak, because if you have to be the Guru, the first thing you must have: the capacity to speak and to give knowledge.

If you don't have knowledge in your brains, even if you have in your heart, in these modern times you can't work it out. You have to give them through your brains, [laughing] you have to tell them, `This is it, this is it, this is.' And people are very curious, not only that, but sometimes skeptical, sometimes critical, criticising.

So, we have to be prepared and that kind of personality we should have. But that doesn't mean that you go mental, not at all. It means that with your heart expanded, you feel that if you have to communicate, we have to know it in a more detailed way, in a more precise way and in a confident manner.

Now also there are certain misconcepts that `Mother said so, Mother said so.' Whatever is not on the tape you should not listen to. Whatever is on the tape is authentic. But of course, I mean, I was saying that we, I should be taped all the time and I've got something now, machinery for that, but it doesn't happen that way. I was thinking if I can get a suitcase or a purse with a thing attached, so that whenever I talk it can just [laughs and laughter], so everything could be recorded, but whatever it is, whatever is recorded already, should be accepted. And if somebody says, `Mother has said so, Mother has said so,' then it should be, it should be first of all found out, if it is so or not. Otherwise it won't work out.

So, one side of Guru Tattwa I told you that you have to be creative, that you have to be loving like Mother, but another side of it is that you should be knowledgeable, should be really knowledgeable. And knowledge is within you. You see, if you start just thinking about something, logically you can reach lots of conclusions. Like, somebody said, “Mother, how did you say copper is responsible for AIDS?" How can we reach logically? Now, from where does it come? It comes from Zambia. Who brought it? The monkeys. But the monkeys don't get it, but human beings get it, because monkeys are not stupid like this. All right. But, the how, why from Zambia and why the monkeys? The reason is monkeys are very close to human beings, you see, so they can only carry such viruses and in Zambia the metal that grows, or has, is copper. Such a lot of copper in Zambia, that in the water it is dissolved, also they have got ores of, ores of copper all over and the big mountains are filled with it.

Just like, I mean you walk on anything, you can see the copper there and that looks copper as you know, when it is exposed looks greenish because it has that virus, we can say, that fungus on it which makes it look green. The copper starts looking green.

So when these monkeys must be walking on that and all that, they must be taking up this virus from the copper. And when in the body there is too much copper and you do all this dirty stuff, then what happens, that it, it permeates into the being and settles on the copper.

So now logically if you can remove the copper from the body and make it copperless or you put some sort of a higher metal like, say, silver or you put gold, platinum,

anything to replace the copper, then maybe that this trouble can be avoided. But copper is essential for body, no doubt, but if you don't have these problems then, or you don't go into such habits then, copper is important because that helps you to, for circulation and so many other things it helps you and those who have less copper suffer from gout and other things.

So, one has to logically also, you put your just attention, you'll get ideas. Just put attention, Why this? You'll get ideas. But your attention should be pure, otherwise it won't; your attention should be pure and you should just put attention and you'll get ideas after ideas, because knowledge is all in your brain, already built-in.

So it's not difficult to get ideas, as long as you want to know, you will know it.

The other day I saw a thesis written by a Sahaja Yogi though he was taken out by his parents and he had suffered from Rajneesh and then he came to us and all that. It's a beautiful thesis he has written: What is the symbol of all kinds of auras we see around Mother Mary.

Now, if such a thing is available now you tally it with auras that you have, you see or you have seen with the photographs. There are many which won't be there, of course, because there are auras, there are all kinds of movements of lines, there are “Om" written, then sometimes you find a, a sort of a light coming from somewhere, I mean, it's endless. But somebody can sit down and write down how many types of things, of lights we have seen it, Mother.

Now, you can find the symbolism in some books like that.

So, what I am saying now on a research, whatever I have said can be researched and found out. Like there was, I told about carbon and they found out about carbon what I said. Once I told about these souls we see in the air hanging, dead souls.

So there's a doctor, I told him that this soul is within us on our, placed in front of us and in the front of the Chakras and it feeds, you see, all these Chakras, our soul, like that and this soul actually is, is the Brahma Nāḍī within us, you see, which is continuous. Inside is the Brahma Nāḍī and outside it goes like that and is reflected in our every cell. Outside when you are realised Souls you can see them hanging in the air. You can also see, I can now see lots of these vibrations as chak, chak, chak, like that, which are like little commas if you can steady? But if you can just bring down your eyes a little, then you can see those souls that I am talking about also.

Now, now they have discovered under microscope that there are, there are loops of the same kind in every cell on the receptor. If they can go further they'll find a person who is sick, who, mentally sick, who in his cell, an element called dopamine is secreted, they'll find out, that those loops are doubled. Because when there's a baddha that comes on the back side, some other soul and feeds on our awareness. Because the awareness is, is connected with our soul. And that's how what happens that we get out of control or disoriented from ourselves when there is a baddha or you become schizophrenic or say you become mad.

So all these things whatever I have said it, can be verified, can be found out. Not that you are doubting them, but you are supporting them.

So, that would be a very constructive way of looking at things and working it out. There are so many things one can discover, even in Architecture you can discover, you can discover in so many other things that the mundane style or the every day-to-day style of things that we have, is, has got many dimensions which we can enter into and find out the solution.

So this one is the continuation of the Guru Pūjā only, I'm just telling you how to improve our knowledge and to be able to give it to others. Because we should not sound some sort of slaves of Mātājī, but should be very knowledgeable people.

May God bless you all!

***Contents: 1989-07-24*, Public Program, Day 1, Vienna, Austria**

At the very outset we have to know that truth cannot be conceptualised. It is not a mental achievement.

Human mind has its own limitations. A breakthrough has to be made by which we develop a personality above that. Mental movement is linear, it recoils back, it does not know how to balance itself. For instance, this linear movement has led to ecological imbalances resulting in the green house effect. Likewise all problems like AIDS, etc. are due to our own mistakes. But the One who has made this beautiful creation must have thought of something else, He cannot allow his creation to be destroyed.

There is an instrument within you through which you can experience the union with the creator.

Through religion you cannot make this connection, because religion is also mental. Within us there is no power that can control our abandonment. For instance, there is no power within us which can stop us from taking drugs, alcohol etc. Where have we gone wrong that we cannot see the Divine Power? Everyday we see seeds sprouting, flowers blooming but we do not want to think how it happens. There is a power that does this work. Now the time has come to feel this power through the instrument within us.

In your human awareness you have to develop a higher dimension above the mental projection. It is a `becoming'. This is the last step we have to achieve. In the human awareness this breakthrough has to come, otherwise there is no way of saving this universe. This instrument has no use unless it is connected to the mains. We do not know our potential, our beauty; but once this connection with the mains is established, you will be surprised at the results and the dynamism. To see oneself as an instrument for correction is true resurrection.

***Contents: 1989-07-25*, Public Program, Day 2, Vienna, Austria**

I bow to all the seekers of Truth.

I asked them to play this music, because the thoughts were too much *[UNCLEAR* in the minds].

And this music has no words, it doesn't give you thoughts. And that's how thoughts can be removed very

easily. One thought rises and falls off. Another thought rises and falls off. And we are jumping on the cusp of the thought. Either we are thinking about the past or about the future. But we cannot be in the present. When one thought rises and falls off and before another rises, there is a space in between and that is the present.

So when this Kuṇḍalinī rises, it makes this thought smaller. And this central area of silence expands. That is the time we become thoughtlessly aware. When we look at a beautiful carpet, all kinds of thoughts start coming in our head. If this is my carpet, then I am worried about the insurance.

But if it is somebody else's carpet, then I start thinking, where will I get such a beautiful carpet, how much I'll have to pay? I cannot enjoy the creation of beauty and joy, that the artist has tried to pour into it.

So when I see this carpet and I am in thoughtless awareness, all the joy of it's creation starts flowing, like a river Ganges, cool vibrations start flowing and you feel completely relaxed.

So the first step we have to do in Sahaja Yoga, is to establish our thoughtless awareness.

It can be done, if we understand this center of Āgñyā. It is placed between the two optic chasms crossing, like this. And when the Kuṇḍalinī pierces through it, the Deity in that center is awakened. This is the Deity of our Lord Jesus Christ. First he is conceptualised by the Divine, in the first Chakra of Mūlādhāra.

So he is the Deity of innocence, which incarnates on this earth. Not only this, but it is the body of Christ was made of vibrations. That is why he could walk on the water. He

has told a very simple thing, that we have to forgive others, as God has to forgive us. As soon as you forgive others and ask for forgiveness, this center opens. And then Christ is awakened, is born within you, or can say awakened and he sucks in these two institutions of ego and your conditioning, which is called as superego.

So these two institutions are sucked in and the brain opens out like a lotus. Inside is the limbic area. And the Kuṇḍalinī then passes through your fontanelle bone area. But the most important thing is, first this center has to be completely opened out. Then the question one gentleman has asked, that [what] are the sufferings due to our Karmas? Only the human beings think, that they are doing some Karmas. Animals never think that way. Because we have our ego, That's why we think, we have done wright or wrong. A tiger will kill any animal and eat it. A serpent can just bite anyone. But they don't think they have done anything wrong or wright. But human beings think, that we have done this wrong and this wright. But, actually, they do not know, what is wright and wrong. Because they live in relative world. For somebody this is wright, for somebody that is wright. But what is the absolute? What is the absolute truth? That only you can know, when you have these Divine vibrations and you become the Divine computer.

Then everybody, who has got this awareness, thinks the same way. They just know, what is wright and what is wrong. Like, if there is a dirty lane, a tiger, or a dog, all can pass through it. But human beings can not pass. They will all get the same dirty smell and they won't be able to go through that dirt. But when you become a

saint, then you know, what is right and what is wrong. And you cannot do anything that is wrong. Because you get this new dimension, by which you know, that this we cannot have, this is wrong. But before that, before that fully happens, you have your conditionings and your ego.

That covers you and you become a closed personality, like an egg.

So the opening of this has to be done by the awakening of the Kuṇḍalinī, but also at this center, Āgñyā center, when Christ is awakened, he sucks in your ego, your Karmas and he sucks in your conditionings. That's what he said, that we say, that Christ died for our sins. That's what we say, that Christ died for our sins. Because when he is awakened, by his own powers he can suck in all our sins.

So you don't have to go on *[UNCLEAR* harping], that I have done bad Karmas, I have done bad Karmas. You need not feel guilty at all. Because Christ has done this duty for us, of resurrection and because of him all our Karmas are going to be sucked in. He has suffered for us.

So we don't have to suffer any more. This idea of suffering has come from people, who just like people to suffer. They want you not to enjoy the beauty of Gods love. They will say, you are sinners, so you must pay money and when you pay money, all your sins will be finished. But God does not understand money. He doesn't know banking. It's all your headache.

So all such ideas are given, that we must suffer and we should starve, we should stand on our heads and we should give all the money to these people, who are telling us, we are sinners. Are we going to suffer more

than what Christ has suffered? In Sistine Chapel I saw Michelangelo has made such a huge beautiful Sistine Chapel, with a Christ with such a healthy body standing there. Because Michelangelo was a realised Soul. And below that was a table, on which something, called Christ, was kept, with bones and skin on top.

So miserable, like a tuberculoses patient. Can a patient like that carry a big cross? Think about it! Now, thank God, Thomas, the disciple of Christ, has written all about Christ and it was stored in Egypt, on his way to India. Thomas has written everything about Christ and has stored it in Egypt.

And it has been *[UNCLEAR* decoded] and after forty-eight years we have come to know, that Thomas has talked about nothing but Sahaja Yoga. He says, that our father, God, is the father of all the fathers.

And he is so kind, he is so loving, how can he ask you to suffer for him? He has said, that you have to have the experience of Self-knowledge and then you will realise, that our father is just anxiously waiting us, for us to enter into the kingdom of God. Now, you see, that he has said it, that our father is waiting in the kingdom of God for us, to enter into it.

So let us be joyous and happy. And give up the idea of sufferings. We have to have the Self-knowledge, that's all. You are not to feel sad or guilty. This is what is the message of Thomas about Christ.

So thinking creates, as he, the gentleman, has asked me about diabetes, that can it be cured of thirty years of diabetes? It can be very easily. The diabetes is caused by overthinking. Because the second center that we have,

the yellow one, which moves round the green void, is the one by which, ah... When we think, the grey cells are transformed into... When we use our grey cells, we get more grey cells, by the activity of this particular center, called as Swādhiṣhṭhāna.

So it converts the fat cells into the grey cells, for the use of the brain, when we think too much. Now, if you think too much, then this poor center has to do only one job, is to convert the fat cells into the grey cells for the brain. But it has many other things to be done. And it has to look after the liver. It has to look after the pancreas. It has to look after the spleen. It has to look after the intestines. And also it has to look after the kidney. But when you think too much, all these organs are neglected.

Now in India, in the villages, when they take sugar, the villagers must have the spoon standing at right angel in the sugar..... in the cup. Now, they drink so much of sugar, nobody gets diabetes. Because they don't think. They earn, they earn for one day and sleep off nicely, they don't have to take sleeping-pills.

But it is very difficult to stop thinking, once your brain is modern. Like one doctor in Switzerland said, Mother you cut my throat, or do what you like, but stop this thinking.

So this thinking itself is responsible for diabetes. And the gentleman who has diabetes, if he practices Sahaja Yoga, his thinking will be under his control. If he wants to think, he can think. Or if he doesn't want to think, he need not think. Even when too many thoughts are bombarding you, if he just say, I forgive, I forgive, I forgive, three times, you will find that this center will be quite at ease and you won't have problems. Yesterday you saw, so

many people did not feel the Cool Breeze. And when I said, now forgive, forgive, forgive, three times, they started feeling the vibrations. And one lady said, she cannot forgive, it is very difficult, she cannot forgive. Because of that her, this center had become so *[UNCLEAR* jumped], because it could not get out anything from here.

So, as you saw, yesterday I gave two jets to her Viśhuddhi and she started feeling the vibrations all right. Two jets I gave her.

So in the modern times, I think, there are two centers, which are very much blocked. One of them is this Chakra of Viśhuddhi. And another is of Āgñyā. And this Viśhuddhi Chakra is for collectivity. Is for communication. For example, when we have to wish somebody, we shake the hands. Because of My another life, with My husband, sometimes I have to shake hands, with 700 people at a time. Only when they are going in, but when they are coming out, they are drunk.

So you don't know, what they do to your hand, completely finish it off.

So this hand, which God has given us, gives you communication. And also gives, tells you, there is communication with the Divine because you start feeling the Cool Breeze, on your fingertips. Now, the doctors have agreed, that these are the nerve endings of the sympathetic nervous system. And so we have five, six and seven centers on the left hand side and seven centers on the right hand side. Now when left and right side meet, a center is formed like this. And inside is the part of our ascent, is a third channel.

So this is the left sympathetic, this is the right sympathetic. When ever we use in emergency, these two sympathetics, what happens sometimes, they go like that. And sometimes, with some sort of a shock, it breaks. Then the relation with the whole is lost.

And the cells start growing on their own, we call it, it is then a malignancy, cancer.

So to cure the cancer, if the Kuṇḍalinī rises, what you have to do, is to push this like that. Yesterday there was a lady with cancer and also with multiple sclerosis.

So what I did, I put a candle before Me and asked he, to put her left hand towards the candle. Now, by putting left hand to the candle, you see, My vibrations were passing through this light, which was enlightened and was passing through the hand, from the left side and by that this one, that was broken, got fitted like that. And within ten minutes the *[UNCLEAR* bold] felt all right. There is no miracle, it is scientific. Absolutely scientific. Only, science can go up to a point. Whatever they see is the science. They cannot go beyond.

So they use only human awareness. But if you use your superhuman awareness, you have all the knowledge. And if you work it out, if you work it out, you will be amazed, how one candle can cure ten cancer patients. Then they say, Mother we should give you some money. How much will you pay for a candle? How can you pay for that? So this is how it is so simple. When you go to the basics and the fundamentals, everything is very simple. Now, I must say, Sahaja Yoga has also cured Aids. But those people who get Aids, have no willpower to live. Those people whom we cured, again went to the dirty habits.

So they again got it. Like this, there are many diseases, which can be easily cured, if you know, from which side the problem is coming. Is it coming from the left, or from the right? If somebody says, how many turns there are? Only left and right, that's all.

Two turns.

So if you can cure your left, or right, you are in the center. That is why Sahaja Yoga is the simplest method of curing many diseases, which are incurable. The left side diseases that comes to us can be called as psychic and the right side somatic.

So the combination of these two also there are diseases which are psychosomatic, they also can be cured.

So even in this modern times, where we really do crazy things, it doesn't matter, you can be balanced and you can be all right. In Sahaja Yoga you feel so satisfied, so happy, all the time so joyous and so generous, that you do not feel the greed, the bangs of the greed. In that you want to give. Like this light, which is first not enlightened, must be waiting for the light, to come inside it. When this light is not enlightened, then it is waiting for the, to be enlightened.

But once it is enlightened, it is giving light.

So once you are asking for light, you are sitting like this and once you get the light, you give lights to others. Thus you start clarifying yourself completely, the purity starts coming within you. Your eyes become innocent. Your heart becomes pure. And you enjoy your virtues, you enjoy them. And you enjoy others. Those who have got realisation, you enjoy their company.

You enjoy your marriages, you enjoy your children, you enjoy your family. You enjoy your friends, you enjoy Sahaja Yogis, everyone you enjoy. There is no jealousy, there is no competition, nothing of that kind. Such friendship, that I tell you, is so joy giving. When I see a jew, holding a Muslim Sahaja Yogi with such joy, embracing fully. All these barriers, which are so false, drop out. That is how one race of higher-awareness people comes up and this transformation makes them forget all these nonsensical things.

We have to all become the spirit, which is the reflection of God Almighty, which is the source of peace and joy. Is the source of all the knowledge, which is Pure Knowledge. And when the light of the spirit comes in your attention, your attention becomes pure. There is no lust and greed, but pure love. If such a person even puts a glance towards you, then you feel the peace, you can feel the Kuṇḍalinī rising, you can get completely cured. And about all, spiritually we become one with that great ocean of Divine Power.

And from very small incidents to very big incidents you will be amazed, that you feel, all the time, there is protection and complete guidance and help every moment. First you think it is coincidence, but later on every moment, when you find there is something is happening to help you, then you'll understand, that it is something. We are in the kingdom of God. Everyone of you have right to enter into the kingdom of God.

So please don't feel guilty. And forgive everyone. That's all. And you'll be surprised, how suddenly you will find yourself into that state of thoughtless awareness. And

than, after some time, you'll become doubtlessly aware. You have no doubts about yourself, that you are a realised Soul and you have no doubts about others, that they are realised Souls. You have complete confidence about it. It is such a powerful, dynamic compassion.

So let us have our realisation now. It will take about ten minutes and I am sure all of you will be helped very much. If you all put your shoes on one side and put both feet on the ground, separated. Those who want to come, can come also in front, to sit down. It's better the lady has gone there, ask her to sit here, come, not on the sides. You won't be able to see Me. You come here? These are all Sahaja Yogis, it's all right. Those who want to come can come and sit in front. There is, come in, come in, there is space here. Next time you must take a bigger hall. Can you full this up there, so, it *[UNCLEAR* would be] better. Can you pull this chair, My chair there? This chair.

All ready so many of you have felt the Cool Breeze. Now, very simple thing has to be done, extremely simple. As I told you, the left side is the power of your desire. And the right side, the right hand is the power of action.

So we put left hand like this. And both the feet should be on the ground, separated.

Those, who are sitting on the ground, are all right, the way you are sitting is the best way. Now, the right hand has to be acting as the nourishing instrument for our centers. Good.

So as I have told you, there are two conditions, that you are not to feel guilty and that you have to forgive everyone.

So now, first we'll have to put our hand on our heart, because in the heart resides the spirit. Now, if you are the spirit, you are also your guide, your Guru.

So you have to move to the upper part of your abdomen, on the left hand side. [This is] the center of your mastery. Left hand towards Me, left towards Me, left hand and right.

Now, then you have to move your right hand in the lower portion of your abdomen, which is the center of Pure Knowledge. Pure knowledge is the one, that manifests through our central nervous system. And we can feel the Cool Breeze, we can feel the All-pervading Power and so many things are, ah... they become part and parcel within ourselves, the experience. Again, now we have to take it up in the upper part of our abdomen, on the left hand side. We are only working on the left hand side. Then we have to raise our right hand on our heart. Then we have to take our right hand in the corner of our neck and our shoulder and turn our head to our right. Turn your head to your right. Now, this is the center you catch, when you feel guilty. A very dangerous thing, because it gives you angina, it gives you spondylitis, it gives you so many problems. Now, you have to take your hand and put it across on your forehead.

This is the center of forgiveness. You have to take your hand on the backside of your head and put your head slowly on it. Now, this is the center for asking forgiveness. Now, stretch your hand and put the center of your balm on top of the fontanelle bone area, which was a soft bone in your childhood. Now press it hard and push back your fingers. And move it seven times

clockwise. Push back your fingers and with pressure move it. That's all we have to do and now we have to close our eyes and please don't open your eyes, till I tell you. Ah, you can take out your spectacles, if you want. You have to sit very comfortably, not bending, nor stretching too much, but in a simple manner and you have to keep your both the feet apart from each other. Now, please put your left hand towards Me.

So keep it comfortably, throughout.

Now, put your right hand on your heart. Close your eyes, please. And don't open them, till I tell you.

Now, please ask me a very fundamental question, putting the hand on your heart, three times. You can call Me, Shri Mataji or Mother. `Mother, am I the Spirit?' Now, as I have told you, if you are the spirit, you become your own master. You don't need anybody to guide you.

So please, put your right hand on the upper portion of your abdomen and ask a question three times: `Mother, am I my own master?' Now, you have to know, that I cannot cross over your freedom. I have to respect it. In your own glory you have to ask for Pure Knowledge. I cannot force on you.

So please, take your right hand in the lower portion of your abdomen, on the left hand side. Here you have to say six times, because this center has got six petals, six times you have to say: `Mother, please give me Pure Knowledge.' As soon as you have asked for Pure Knowledge, this power, Kuṇḍalinī power of pure desire, starts rising.

So, we have to give, ah...

... nourishment to higher centers, so they make it easy for the Kuṇḍalinī, to pass through.

Now, raise your right hand in the, on the left hand side of your abdomen, in the upper part and press it hard. This is the center of your mastery.

So, here you have to say, with full confidence, with full confidence, ten times: `Mother, I am my own master.' Please, say it ten times. Now, the truth about you is, that you are not this body, you are not this mind, you are not this intellect. You are not these emotions, you are not your conditionings or ego, but you are pure spirit.

So raise your right hand on your heart and say it with full confidence: `Mother, I am the spirit.' Please, say it twelve times. We have to know, that the Divine is the ocean of love and compassion. It is the ocean of joy and bliss. But above all, it is the ocean of forgiveness.

So, we cannot commit any mistake, which can not be dissolved by this powerful ocean of forgiveness.

So forgive yourself and put your right hand in the corner of your neck and turn your head to the right. And here you say, with full confidence in yourself, sixteen times: `Mother, I am not guilty at all.' Many of you will say, that it is difficult to forgive. But whether you forgive, or you don't forgive, you don't do anything, it is a myth. But if you don't forgive, then you play into wrong hands.

So please now, put your right hand on your forehead across and press it on both the sides and bend your head. And here you have to say: `Mother, I forgive everyone.' Say it from your heart, not how many times, but from your heart: `Mother, I forgive everyone.' Please, forgive genuinely. Take back your hand and push your

head on it, upward. Here you have to say, from your heart: `Oh Divine, if I have done any mistake, please forgive me.' But do not feel guilty and do not count your mistakes. Just say it for your own satisfaction. Push back your head fully. Now, take your right hand on top of your head and put the center of your balm on top of your fontanelle bone area and press it hard and push back your fingers.

Please, do it carefully. Keep the left hand towards Me. Now, press it hard and move it, clockwise, seven times with great force, slowly, seven times, your scalp. But here again, I cannot cross over your freedom, I respect it.

So I cannot force Self-realisation on you, you have to say, seven times: `Mother, please give me Self-realisation.' Push back your fingers, push back your fingers.

Now, please remove your hand. Open your eyes slowly. Put both the hands towards Me. And watch Me, without thinking. Now, put right hand towards me and left hand, you put down your head and see for yourself, with the left hand, if there is a Cool Breeze coming out. Now, it can be little far away, for some people can be closer, but has to be about the fontanelle bone area, to feel it. Now, now please, put your left hand towards Me and put down your head and see for yourself, if there is a Cool Breeze, coming from your head. Don't think about it, don't think. Now, once again, put your right hand towards me and put your left hand on top of your head and see for yourself, if there is a Cool Breeze coming out. Bend your head, without bending you won't [do it]. Now, please put both your hands towards the sky and ask anyone of these questions, three times: `Mother, is this the Cool

Breeze of the Holy Ghost?' `Mother, is this the All-pervading Power of Gods love?' `Mother, is this the Param-Chaitanya?' Ask anyone of these questions, three times. Now, take down your hands. Those who have felt Cool Breeze out of their head, or on their hands, please, raise both your hands. Everyone, everyone has felt, practically.

So first those who have felt, can come and shake hands with Me and then, who have not felt, should come, because then it is easier, for those people who have felt, can go away and we look after the people, who have not felt it.

Contents: 1989-07-30 **Radio Interview, A Question of Belief, LBC, London, UK**

[L. Spicer (presumably LBC interview).] For many years now there's been a growing interest in this country what are commonly known as the Eastern Mystical Religions and they aren't very well understood, today in the studio with me is Her Holiness Shri Mataji Mātājī Nirmalā Devī Devī, now she is the leader of the Sahaja Yoga movement, Mātājī welcome to the studio, let's take of by looking at the beliefs of the Sahaja Yoga movement.

Shri Mataji: Sahaja Yoga is a system by which you get spontaneously your Self-realisation, your Selfknowledge, by a happening that is within you in a triangular bone called as sacrum, meaning Sacred, lies a power which rises and pierces through your fontanelle bone area which was a soft bone in your childhood and then on your central nervous system you can feel the collective consciousness, a new dimension is manifested.

Question: So this starts by happening at birth, which is when people have the soft head as it were.

Shri Mataji: No it in a dormant state and like a seed as in dormant state, a tree, but when the seed is planted into the Mother Earth, spontaneously it sprouts because a living process and evolution is also a living process, so spontaneously it happens when it gets congenial atmosphere.

Question: What then is the congenial atmosphere, when a person actually accepts the teachings?

Shri Mataji: They don't have to accept anything blindfolded, because by blindfold you do not get it but you must have an open mind like a scientist has, that supposing a hypothesis is put before you, you should judge it yourself by your experience and then believe in it so there is no need to have any blind faith or any conception, because its a living process, so the congenial atmosphere is atmosphere where you sit down with a person who knows how to raise this power in you and if that person can raise that power then you yourself become entitled, you yourself are endowed with this power to do this to others.

Question: What is this power, what is the nature of it?

Shri Mataji: This is a power of pure desire within us, now as you know in economics, you say, that in general desire is not satiable, in general, but this is a desire which we call as of pure desire and the pure desire within us, dormantly or maybe with awareness whatever it is exists of achieving Self-realisation, the connection with this Divine is our pure desire, because after that you feel so satisfied you become such a witness, you become such a

joyous person and then you want to give this power to everyone.

Question: So basically if the human being achieves this desire of all endowment, etc, etc, then they themselves are almost a pure person.

Shri Mataji: It purifies, this power rises and purifies and they become absolutely pure people as Christ has described absolutely, they become righteous, they become compassionate, they become very dynamic and also they become very forgiving.

Question: I can understand wanting and probably needing that very much, but it can only be the few sadly who actually do achieve this.

Shri Mataji: The problem is those who have this background, like in India we have this background, because the knowledge in the west is the knowledge of the tree, but knowledge of east is the knowledge of the roots, so they have this background, so then I get about twelve thousand, fifteen thousand people in a meeting when I go to India, but when I come abroad I find the number is at least reduced ten times, or sometimes a hundred times, doesn't matter because there's no background, but the awareness is very strong, the desire is very strong, so those who come, all of them get it.

Question: Have we complicated our lives with so many material goods, so many material things, the telephone the radio?

Shri Mataji: I mean these all things are meant for you, you are not meant for that, the essence of all the religions is one, that see the eternal and the transitory is to be treated in its own understanding and in its own

limitations, but we go all out, there's no limit to it, so they sit on our heads, all this machines are sitting on our heads now we can't so without them, so there should be some balance, we have lost the balance.

Question: When we talk about losing, it's very difficult to regain isn't it unless you have a major catastrophe and that surely is not part of the desire?

Shri Mataji: Actually it is very difficult even with catastrophe I think, people don't understand, because some how or other once they have gone onto one derailment they cannot come back, but it's only the Kuṇḍalinī awakening, is only this power when it awakens, automatically you get into balance, automatically, because supposing now there's a snake somebodies holding on and there, s darkness and I tell him now there's a snake in your hand he'll never drop it because he thinks it's a rope, how to convince him till the snake bites him he won't drop it, so you put on the light and he drops it automatically.

Question: And then the snake doesn't bite him?

Shri Mataji: And then snakes run away.

Question: Yes that clicks in my mind, ahem. Really moving on one step from there we are talking about a power, now again in the Western world we think of God as “The Power." Is the power in the Eastern mind a God or Gods or what?

Shri Mataji: Of course! This is the power of God Almighty, whom we call as Sadāśhiva, you call him by any name, Sadāśhiva means which cannot be changed, eternal, then his power is Ādi Shakti, now here maybe little difference comes in, like you say Father, The God, Then

Son The God. What about the Mother? Mother is missing so they call it Holy Ghost and if you ask anybody. Who is Holy Ghost? They say we are agnostic about it, so Holy Ghost is the Primordial Mother, She is the Shakti, She is the Mother and this is Her Power which creates, while God Almighty is just the witness of the whole show.

Question: I am interested that you pick up the point of the Mother and the role, I suppose it comes down to it of women in faith, ahem and I have a slight suspicion, whom I have to talk to you about it, about all people as a religious leader as a woman religious leader, but within the Western faiths there's a thing which is very much against the leadership of women in faith and supposed to in government.

Shri Mataji: Is absolutely wrong, absolutely wrong, if you ask me that's absolutely wrong, of course a man and a woman are like two wheels of a chariot, there has to distance between the two alright, but they two different, differently made, they are not similar but equal, wheels and without them things won't work out, so those who believe in such a thing, I must say still have to evolve a little more, because. What was Christs' Mother? She was the power behind him. It can be proves also in Sahaja Yoga, we can prove it, that she was the power behind Christ.

Question: I suspect though that you are not particularly bothered about going into these what are rather petty points?

Shri Mataji: It's not petty, it's very important because this is how you have hurt so many people and kept many people away from reality, these are not petty points, very

important, that's how we have treated women in different way, now today they have become so difficult, you see women are equally the same as men are and it's not petty, it's very important because woman is one who makes the society.

Question: Right, can we then come onto the point of in Sahaja Yoga obviously there are certain recommendations as the way you should live.

Shri Mataji: There's no recommendation at all but as I told you that as soon as you see the light, you throw the snake you see automatically you become your own guide, you see, because you start feeling the Cool Breeze of The Holy Ghost, The Holy Ghost is The Mother, you start feeling it and once you start doing anything wrong they just disappear, you become like a Divine computer and the answering machine stops, so then you come back to normal, you don't have to tell anybody, don't do this, don't do that, they themselves stop it.

Question: So we are talking also about a real physical feeling?

Shri Mataji: Yes of course, you feel the Cool Breeze on your hands every finger tip, you can feel the different centers that are within you and if you know how to correct them you are alright, I mean we have definitely cured cancer, we have definitely cured epilepsy, we have definitely cured many, many diseases which has been long established by Delhi University and there are three doctors have got M.D. out of it.

Question: But how do you do this then? 734

Shri Mataji: This is as simple as this that, you see when you go to extremes you go either to the left or to the

right, if you go to the left you get emotional problems, you go to the right you get mental or physical problems, simple as that when this Kuṇḍalinī rises, she pierces through all these centers enriches them, it's a vital force, so enriches them and also put then together, so that all the time the energy is flowing to them because it is also connected to the mains.

Question: But it also demands a faith and a belief doesn't it?

Shri Mataji: No not at all, faith and belief is outside, is mental, it's a mental projection, that has done much more harm than good.

Question: But if somebody comes along and say's I am ill and is desperate because they know that they are very mortally ill and says OK let's try it, that doesn't necessarily mean to say that they will actually get this feeling.

Shri Mataji: They have nothing to do about it, the person who is going to help them can only put the hand on their head or could be on their back and then cure them, it's so simple because fundamentally we are very simple, if you know the fundamental points about ourselves that there are seven centers which are to be controlled, of course in the medical terminology you can say that there are plexuses, but they'r on the physical side, also on the mental side, also on the emotional side, these centers are, if you know how to correct the centers you are alright.

Question: But back we come to this thing, how does a person get to the stage where they can give this sort of help to others?

Shri Mataji: That's what I'm saying that once supposing I raise your Kuṇḍalinī and you get realised Soul you can do it, only to we have to know a little bit decoding that's all.

Question: But there must be a realisation within a persons mind?

Shri Mataji: Not before, is after, before is only mental or emotional, but how does this happen to a person because it is already built in, it is something like now you have this machinery if you put to the mains it works because it is built in.

Surely though there is a point where, a person realises that they have got a gift, or otherwise they just...

[Aside:] No, no.

... go on through life doing what they were doing. See there is no question of anybody having any gift of anything, it is a question of you being a human being first of all second point is that having the desire to know the truth, that's all.

Question: I'm still I must say slightly confused as to the point I and many, many other people, a lot of our listeners will be want, going about their business in their homes on the streets and so on and what you told me is that within them they have the Kuṇḍalinī, right.

Shri Mataji: Of course.

Question: But of course, they are probably unaware of that.

Shri Mataji: They are unaware.

Question: And they don't know how to use it.

Shri Mataji: Of course.

Question: So what point and how do they actually come to use it?

Shri Mataji: It has to be awakened first of all, as I said it is to he connected to the mains, that say My job or could be the job the job of John or somebody who has got realisation and who knows about Kuṇḍalinī, we call them Sahaja Yogis. Nowadays see I cannot travel all over the world, I do, but we are now working in thirty nations, so these people are doing it, they don't take any money for it, there are.

What can you charge? Question: What then is the mission, then?

Shri Mataji: Mission is to emancipate human beings to transform them, if you have to bring people to some sensible situation, we have to see that they receive to truth which is absolute, we live in a relative world, that's why all these problems are there.

Question: Don't you find Mātājī from time to time that the problems of the world are so enormous, there's a disaster here, a disaster there, few people fighting each other over there and killing each other, people taking hostages and so on, is there a point when you say, isn't this is too much?

Shri Mataji: Too much I know but, you see, but because everybody has gone amuck, if you can just somehow or other get them to the absolute point and if they become the Divine computer everything will fall in places, everything, we have done it. I mean you will be surprised now we have Jews, they worship Christ and they love Muslims, the other day we had one Iraqi and one Irani, hugging themselves, you see they observe, so wonderful

to see these people, there's no more these artificial boundaries, no hatred nothing.

Question: But were talking at the moment of the exception rather that the rule.

Shri Mataji: Now? No, no, no, there are many, they are in thousands, they are in thousands, it's not exceptional, they are not exceptional people, they are very ordinary, actually exceptional people are lost in their ego mostly, in their success, so they never come, they never come to Sahaja Yoga, they'll go to false Guru, whom they can purchase, they can give money, like, to me only those people who have real desire within themselves come, but somebody has a desire to earn money, or to have some sort of a power, I mean political maybe, they go to somebody like that, here it is the question of spiritual power.

Question: In a way from what your saying, you have not set up a bureaucratic formalised faith?

Shri Mataji: Not at all, bureaucrats are the worst of all for this, because My husband is a bureaucrat, their good for nothing [laughter].

Question: Your husband is a bureaucrat?

Shri Mataji: They are very difficult people, they have to manage their seats you see, all the time and also the politicians have the same problem and they're always very insecure about it, but as far as other people are concerned, who are neither here in the competition of power and in the competition of money, those such people are the ones who come to me first, they are the easiest to handle, but then we can also handle difficult

people, it's not so difficult now because we have done it, so now I find it's not going to be that difficult.

Question: You must get a lot of skeptics come along and say...

Shri Mataji: Oh! Lots of people, there's all kinds of things, doesn't matter you see they are in ignorance. What to do? But our religion is to know yourself and enjoy, we call it the innate pure religion.

Question: Is that a religion of me personally?

Shri Mataji: Of course, which you know, it's not somebody has to tell you anything, you know everything yourself, within yourself and if you need any guidance, then I can give you or he can give you, but as you grow you yourself start experiencing it, you feel you are in the Kingdom of God, the way you are looked after.

Question: On the other hand does one slide away from the established path from time to time?

Shri Mataji: No the establishment is, you know how it is, so you become so dynamic, you become so dynamic that you stand out, we have people who have gone up so much in the field of art, in the field of music, in the field of education, after coming to Sahaja Yoga everybody, you'll be amazed that in Sahaja Yoga when people come even in England, we have no one who is unemployed.

Question: But talking a lot I would have thought equally about Self-knowledge.

Shri Mataji: Yes.

So you know the Self-knowledge, because you know about your centers, you know where you lie with yourself, you face yourself, you know that you have this

problem, physical, or this problem which is emotional, or this problem which is mental, last of all a spiritual problem also you may have, all these problems you can see yourself and then only you can correct it and you become so peaceful, for example now if you see in the normal state we think, all the time we are thinking, now supposing there's a red light I see, I start thinking about it, something must come into my head about it, it would not be a silence there, with this happening what happens, a thought rises and falls, another thought rises and falls and we are jumping on the cusps, in the future or in the past, when this happening takes place what happens, that in between there's a little space that is the present, we just stop there, that's the peace, we are so peaceful, despite all this is happening around you, you are extremely peaceful, you witness everything and because you are out of the problem you can see it clearly and you can solve it also, it's like jumping out of the water in a boat and seeing it, but if you know how to swim you can save others also.

Question: It all sounds so easy.

Shri Mataji: It is the easiest, has to be, all vital things are easy, supposing for our breathing if we had to go to library what would have happened, it is true so vital for us, we are all in that power and that power has to see that whatever it has created has to come to the stage and the human beings are the epitome of that creation, we are at the epitome and we have to just jump a little, of say the little breakthrough and we are there, but one has to open the mind to see that there's a chance.

Question: Is there then any hope that were going to get at some point to the perfect world?

Shri Mataji: I have all the hopes, all the hopes, when I visit other countries I am amazed and now Russia had called us. What do you say to that? Russian government.

Question: There they would say and I don't mean that as a cliche is the question and the hope. Her Holiness Shri Mataji Nirmalā Devī and you can hear her on Monday the 31st. July and Tuesday 1st.

August and The Porchester Hall which is in Bayswater at 7:30 in the evening admission is totally free an I am sure you will find the evening really worthwhile.

***Contents: 1989-08-01*, Public Program, Day 2, First Know Thyself, Porchester Hall, Porchester Road, London, W2, UK**

I bow to all the seekers of Truth.

At the very outset we have to understand that truth is what it is. We cannot conceptualise it. We cannot organize it. And we cannot use it for our own purposes. Moreover, with the blinkers on both the sides like a horse, with all our conditionings, we cannot find the truth. We have to be free people.

We have to be open minded people, like scientists, to see for ourselves what is the truth. If somebody preaches something, professes something, says something, is not to be accepted blindfolded. As I told you yesterday, that the essence of all the religions is to find the eternal and to treat the transitory in its own understanding and in its own limitations. That's why we have lost our balance. If we are really the people who want to know the truth, we

have to know that at human awareness we cannot know it. It becomes a concept.

You have to have the spiritual awareness, but spiritual awareness is a state of your being, where you become the spirit. Again the word I'll say, `become'. It's not artificially certifying somebody that now you have become a Hindu or a Christian or a Muslim, you become anything. Because you may be a Muslim, Christian, Hindu, anything, you can commit any sin. You can do anything that is wrong. Nothing from inside is going to stop you.

So all these things have become so much outward that now there are people who have started saying there is no God, there is nothing like religion, which is not true.

First of all when we say there is nothing, or there is not God, we should find out, have we been able to find out about it or just in our ego we are saying there is no God. Have we been able to work it out to see if there is God or not. You do not judge God by the people who talk about God. Anybody can talk about God because they think there's no law that can catch them. They can talk against Him, they can talk for Him, they can do the way they like. They can even make money by talking against God and against all the prophets, that's a very good way of making money, blackmail. But does that mean that whatever is written is a Bible, or whatever is black and white, is to be taken that seriously.

So first of all, we have to be little independent to be free, to know that if you have to know the spirit, as they said “know thyself", then you have to know it on your central nervous system. As I can feel this is cold or hot, you have

to feel the Divine Power which is all-pervading, which is the truth, which manifests the truth, because it is the love of God. You have to first feel it on your central nervous system, which is the bodha.

Now one may say that in the West we have advanced so much, all right. We have gone too far with everything. But if we see, when we started with science, what have we produced? Hydrogen bomb, atom bomb, all kinds of devils sitting on our heads. You take to any enterprise that we did, we go to extremes.

There is no balance. Any mental projection is linear, it moves in one line and then recoils back. And then you are shocked. Now you have got acid rain. You produced machinery, all right. Machinery is for you, you are not for machinery. And thus, there is no balance between you and the machinery. No balance between you and the science. It is just like going amuck with anything that you get into your hand. And this balance you can only have when you become the spirit. You see beautiful chandeliers here, beautifully made, but unless and until there is light what is the meaning of these chandeliers? Nothing. In the same way, if you do not have the light of the spirit shining in your attention, you will not know your meaning.

Like this instrument, unless and until it is connected to the mains, it is useless. Unless and until we are connected to the mains, we do not know the absolute and that's why all these problems are there.

Now when I am talking about this instrument, which lies within us, one has to again know that this is the knowledge of the roots. And to know the knowledge of

the roots, you have to become a subtler personality. With a gross mind, you cannot see it. To become the subtler personality, minimum of minimum, you have to know that so far you have not known the roots. If you had known, there would be no problem. But something has gone wrong somewhere in every human enterprise, even in religions, that's why today we find this kind of a farce going on. And what is gone wrong is that we have to seek the eternal. Maybe it might look a little different, for example Buddha and Mahāvīra did not talk about God at all. I also did not talk about God for four years, at least three years. As soon as you talk of God, again people start jumping, “when can we become God?", this is the first question.

So first you become the self, the first step. That's why they did not talk. They said first you become yourself. Unless and until you have your eyes, how can you see the colours? So first have your eyes. It is for your benevolence that you better get what you deserve, what is your own. It's your birthright as a human being to become the spirit. That is what Sahaja Yoga is, Saha means `with' and ja is `born'. Born with you is the right to get this Yoga, is the union with the Divine. It's your birthright as a human being. You are as I told you at the epitome of evolution. And it has to work out, but please open your hearts and open your minds. Just open it and see for yourself, it will work, I know. Yesterday it has worked. It is going to work out today also. But by thinking about it, you cannot conceptualise. This is the biggest problem of our seeking that we run after some sort of a concept.

Now here you have seen this instrument is the most beautiful instrument that is created within us during the process of our evolution. The first one is the most beautiful one because it stands for our innocence. This innocence is the one which gives us real support, real strength. And you'll be surprised it is never destroyed. It may be overshadowed, there may be clouds. Maybe it may look to be a very dark sky. Maybe a hopeless case some people might say that we have destroyed our innocence. It cannot be destroyed. Whatever you might have done, this is one center which cannot be destroyed. You may have problems with it but it cannot be destroyed. It is such a wonderful center you have got, which has got four petals, which looks after the pelvic plexus, looks after all the excretion within us. In our own freedom, so-called, we do all kinds of things which may not be benevolent for ourselves, doesn't matter.

Kuṇḍalinī cannot be destroyed, the source which is going to give you the Self-realisation, I say She is your individual Mother. And this Mother is such a loving Mother and She knows each and everything about you, from your past, from your past lives, She knows you very well. She is just waiting for a chance that She can be awakened and She can give you your second birth. When you were born, your mother suffered for you, you did not suffer.

So to say that Kuṇḍalinī awakening gives this kind of a nonsense and that kind of a nonsense is all falsehood. Absolutely falsehood. And it is so absurd that how can a mother give you problems. I mean, I don't know about

some mothers are funny also, that's all human problems. But this is a Divine Mother.

She is not going to give you trouble. But these problems that have come are coming from people who have no authority, who have no education, who do not know what Kuṇḍalinī is.

Some say it is in the stomach, some say in the head, some say in the legs. Those who have no character of their own, because they have to be pure people themselves, try all kinds of nonsensical tricks and create problems on the sympathetic nervous system and they call it as something that it is the problem of the Kuṇḍalinī. Kuṇḍalinī will never give you any problems. On the contrary, when She rises and when you get your awakening, the first thing that is established is thoughtless awareness.

When a thought rises, falls, another thought rises, falls and the Kuṇḍalinī makes the thoughts smaller and in between at the present. It makes you stop in the present and you grow in the present. And the thoughts, if you want to think you can think, if you don't want to think, it is not like a madhouse going on all the time, you don't know how to stop it. This works out with the Kuṇḍalinī's awakening when She crosses this center of ours, which we call as Āgñyā Chakra.

Now we should not have, again I say, blinkers about Christ. Let us see what people have to say about Christ in other Shāstras and scriptures. Who was He? Because people did not allow Him to manifest for more than four years and in four years what can you do, you cannot do anything. I must tell you in London I came, My husband

was selected for a job and that's how we are here and for four years, I was struggling with seven of them, just struggling. Giving realisation was such a difficult subject to the English people at that time. They are hard nuts I know. But once they break, they are the best. I think the best are the hardest. And it worked, it clicked.

I am surprised that I had to work very hard but there is such a foundation of Sahaja Yoga. Immediately they went all out and very scholarly also, a lot of scholarship in them. Found out all about Kuṇḍalinī, everything from wherever, your libraries are so well equipped. And I was surprised, it was all there. They studied Sanskrit. Now can you imagine these people English singing Sanskrit song with that speed? They could not even say one sentence in Hindi when they were in India. Three hundred years they were there, they couldn't speak one sentence you will be surprised. We had to tell them in English how to speak Hindi.

Like you have to say “open the door", is in Hindi, is darwaja khol do. They couldn't say it.

So we had to say, “there was a banker" or something like that, means “close the door", “there was a banker." They couldn't speak Hindi. Sanskrit is very far off. And now look at them, what has happened to them. And Indian music is such a difficult music, you have to really, it is a question of penance, tremendous penance.

Now we have people who play beautiful tabla, beautiful instruments not only but sing so well. Swiss, the hardest nuts you can ever think of, they are, you'll be amazed the Swiss the way they sing, tremendous manifestation in such a short time. Of course they can also sing English

very well, they know English music very well, or should say Western music very well. But to learn this difficult melodies of India is remarkable. I Myself am surprised at this.

So what happens in the second center when it enters, you just become dynamic, because the second center is for aesthetics and for creativity. Now we have, like My brother who was a chartered accountant, he was very bad at all the languages. Very bad, of course Sanskrit was out of question. Now he is making poetry in Sanskrit and in Urdu language and also in Marathi, which is the most difficult language. This is the second center. When Kuṇḍalinī nourishes that center, like a very beautiful Mother she nourishes. You must have heard about some great artists, Amjad Ali, he was here, after realisation he became such a great artist. There are so many artists. In India, they understand. They want to sing before Me. I mean I don't know how to say that now only one person can sing. Because their Kuṇḍalinī goes up and their creativity becomes so tremendously active and so dynamic. At the same time, that person becomes very mild, very sweet, very compassionate. Like there's one great singer. She's a Muslim lady, I'll not name her.

She wanted to sing and she sent Me word, “please allow me to sing in Your birthday." And I said, “All right, give her a chance." So she came down. And the lady who was playing harmonium, she came and told Me, “This lady is just an atom bomb, You don't know how she gets angry if there's one note I play wrong." I saw her but she was very silently playing, nothing doing, she never got angry with anyone.

So in the interval, this lady comes and tells Me “that see in Your presence, I don't know what has happened to this lady. This tiger has become like a cow. How is it?" I said, “See her Kuṇḍalinī has come up." So this violence, this anger, this temper is not your creation, it's the creation of your liver. Your liver is little out of order because of many things and the temper is there. Now when the temper is too much, you don't know what to do. I mean you can do whatever you like. In your temper after all, it's like a drunken personality. You have to approach a person in a temper with a barge pole. But all this temper, everything, becomes so cool and so beautiful. It's very surprising. A very dynamic person becomes extremely compassionate, extremely compassionate and I've had such beautiful experiences of their compassion. That it's not easy to describe.

Now also they say that there are certain nationalities which has got a trait like this and a trait like that, everything dissolves. Everything dissolves because of this center which is so creative and which also gives you the manifestation of Pure Knowledge, Pure Knowledge. For example you start feeling on your finger tips, you just start feeling on your finger tips. Like today only, somebody came and told Me, “That Mātājī my Āgñyā is catching." Āgñyā is this center, means “I've got my ego on." Will anybody say like that? On the contrary if you tell somebody, `You have got your ego,' they'll show you that they have their ego on. It's very dangerous to say to somebody that your ego is on. But just because of Self-knowledge, Pure Knowledge, you know that this Mister Ego is sitting here and I cannot cross through and there's

a blockage here, which I have to take it out. It's so innate within you, everything, only thing is your connection has to be made.

Once the connection is made, immediately you know about yourself. And this center which is responsible for creating all kinds of funny thoughts and horrible creativity becomes so benevolent, so soothing, so beautiful. Apart from that, as I told you just now, these people who could not even say one word in Hindi language have started singing Sanskrit and this, especially the one they sang, the first one, many Indians cannot sing that way I can tell you, they can't. It's not easy. It's a very great tongue twister first of all the language is. Apart from that, to sing in such a correct pronunciation is so difficult but they have done it.

So in Sahaja Yoga, an artist who is struggling today may become a great artist tomorrow. But still I would say these are temptations. You'll become a great artist, you'll start earning more money, this, that... but that's not the one. You have to really be satisfied with, you will never be satisfied with that.

So you move to the third center which we call as the Nābhī Chakra. This center is, on one side, is made of water and another side with fire. Around it are our ten valencies, which we can call as our innate religion within ourselves. Now this Nābhī itself, or we can call the solar plexus or we can say the Navel Chakra, gives us, as soon as the Kuṇḍalinī rises, she awakens this and the light when it spreads, you become religious. I don't have to tell you anything, you just become. I don't have to say that you don't take drugs. You just don't take it.

Overnight I have seen people have given up drugs. Overnight, alcoholism.

Overnight, everything. And they enjoy their virtues. That's the best part of it.

Some people think well then what is the fun. What is this that you take something in the pub and next day you have hangover.

Here you take something and next day you are much better off. It never comes down. It never gives you a reaction. It's not artificial. It's not intoxicating. It is from your nerves it is bubbling out.

So this is the center which is very important in us because most of us have a problem with this center.

And here we have a capacity by this center that we enjoy our generosity. Now all matter whatever it is, we are materialistic, materialistic, it is a good idea to be materialistic. But the matter is, the aesthetics of matters are, that you can give it to others suggesting your love in it. I think that's the only thing that matter can do. And in a very special way you can express that love. For example, somebody likes a particular thing, you go all the way to get it and give that small thing, very small thing, to the person and the joy, not out of the money that you have spent, but the feelings you have expressed of knowing what that person would love. And this kind of a depth develops within you. Such lovable beautiful society you enter into. And you don't need anything because everybody is looking after your needs. Now I have told them I love flowers because I don't take anything else.

So you must see whenever I come My house is so filled with flowers that My husband was saying, “Let us go and live in the garden and let the flowers be here." So you see the joy of giving, comes from this center. And whatever you eat, whatever you have to eat, whatever is good for you, you eat. You don't have to bother as to what to eat, what not to eat, you just eat whatever is good for you, benevolent for you. You become so wise and also you please others. You don't displease others by saying `this is bad food, I want that.' “I want" goes away. What do you want? [Aside.] Like you could say a candle which is not enlightened, is waiting to be enlightened, is asking for the light, I want light. But once it is enlightened, it gives light to others, automatically, supposed to be. In the same way you also start giving your light, your love, your joy to others, automatically. I don't have to tell you. Nobody has to go through any Ten Commandments anymore. Those days are gone. Now automatically you become like that, very beautiful people, very affectionate and glorious, I should say.

If you see the glow on the face of Sahaja Yogis, the face itself is radiant. Many people drop out their ten years to twenty years in their age and they are so enthusiastic, never get tired. Especially in England I've seen, or also in the West I would say everywhere, people get very easily tired.

On the television also you find people will come and sit down “huh..." Young people, they'll talk ten times, they'll say “huh..." Why are we so tired? Because we think too much. All energy is wasted in thinking, so no energy left to enjoy anything whatsoever. For example, you have to

have people for dinner, they think what to bring, how to make it formal, what to do, this thing, that thing, so agitated and so nervous about the whole thing, when the guests come in, they feel like running away. Because so much of tension of thinking, thinking, thinking... Planning, planning, planning, planning, planning... Ultimately the whole joy has disappeared.

So the second center which is there, it does a very miraculous thing, is to provide the grey cells in our brain, when we are using it for thinking and also it looks after your liver, your pancreas, your spleen, your kidneys and lower part of your abdomen. Instead of doing that, poor thing is busy only sending grey cells to your brain because thinking, thinking, thinking, thinking, like mad.

So you develop all other disease, liver trouble, which is very common. Then you develop diabetes, very common. Yesterday at least there were ten people who said we have diabetes. Now diabetes you do not develop by taking too much sugar, take it from Me. In India if you go to a village, you'll see that he takes sugar in such a manner that in the cup the spoon must stand at right angles, otherwise he won't take it. But he never gets diabetes.

The reason is he doesn't think of tomorrow, he just works hard, eats his food and sleeps off, nicely. He doesn't take sleeping pills either.

So this diabetes comes by over thinking and can be easily cured if you can take to Sahaja Yoga, which I'll tell you how we'll stop our thinking at this, I've already told you, at this point.

Then the third disease which is even more dangerous than this, is the disease which we call as blood cancer. Blood cancer is caused only to people who think too much. It can even be to the children if the mother is very meticulous, particular about her carpets or her house, everything you know and even a rat doesn't enter that house. But she is very careful that all her things are properly done, her sink doesn't have even so much of, little bit of a spot left in it. All the time, thinking, planning, thinking, planning.

This affects the child and the child also can get blood cancer. Blood cancer you get it because your spleen is the speedometer, is the one which gives you the rhythm of life, rhythm of life. Now when we are hectic people, all the time under shock, then this goes out of order.

For example in the morning we get up and see the newspaper and what you find, these Iranians have killed someone, such a shock. Then an accident, then... I mean newspaper will never give good news will they. Will they give news, how many people got realisation or something is working out all, all right.

No something horrible that should shock your heads, shock your limbic area, otherwise you'll not take it seriously.

So, once you read that, you don't know your system is a very delicate system, it gets a shock.

And then you get into your car, without taking your breakfast, or maybe in your hand is the breakfast because you are late. On the way there is a jam, you are shouting, screaming, somehow or other you reach the office and there is the boss barking.

This is how we live, under complete tension. We are supposed to be free people. In the night if you sing loudly the neighbour will come and put you to the police station. I mean you can't do anything. There's no freedom. You have to be bound by the watch. This is the time, exact you have to reach there.

So all these things, pressures and all these things work on us and we become hectic. And for emergency, this spleen is the one which releases red blood corpuscles, RBCs. But if you are all the time like this hectic, that poor spleen becomes mad. It doesn't know what to do. It starts producing more cells, more cells and then it thinks it's a mad person I am fixed with because I don't know when to act, when not to act.

So the vulnerability is there and suddenly with some other shock, you might get blood cancer and then the doctors will certify you are going to die after one month. Finished, prepare for your burial. And the whole house is crying. But we have cured, I mean Sahaja Yoga has cured blood cancer of many people.

Just by this Kuṇḍalinī awakening because as soon as the Kuṇḍalinī is awakened, too much movement this side and that side, this all the time going on, in the center, this is the left and the right side of the sympathetic, so just the Kuṇḍalinī passes through, strings through and brings it back and nourishes it.

The problem is over. And though they were certified to be dead, after even four years they are all right, working all right, the certificate is cancelled. Even vulnerability to cancer, or to all incurable diseases, are because of these centers going out of place.

Now we have the center which we call here as the heart center. It controls the left and right, both, so we have a left and right Heart in Sahaja Yoga. As you know that, this sternum bone creates the antibodies for you. And these antibodies fight your diseases.

So when this center goes out, this is the center which sends all the messages to these antibodies. Now this is the center of a mother. When your motherhood is challenged, you develop breast cancer.

Supposing a man is a flirt and his wife is worried, she might get a breast cancer, because her motherhood is challenged and her sense of security is very disturbed. As a result of that, she gets this problem. Also if you are too much of a thinker and you think too much and you're very, what we call the right-sided, the futuristic planner, I mean people plan it for ten years. They plan even their deaths, what dress they are going to wear and where they are going to be buried, up to that point. All this futuristic planning creates such tremendous heat in the body because the liver, which is supposed to absorb all the heat, is neglected by this center. As a result that heat travels up and you develop asthma. Now we had yesterday, at least five or six people who came with asthma. Asthma is absolutely curable. But do you know this is the center of a husband, or of the father. Now if I am telling you, you should not be shocked, because later on you'll find it.

Now if you are a bad husband, you can get asthma. Or if your wife is a shrew, you might get asthma.

Or if you are a very bad father, you might get asthma. Or if your father is not kind to you, you might get asthma. If

you have not forgiven your father, you might get asthma. Now can you believe it, just forgiving your father, you can get out of your asthma permanently. Sahaja Yoga has cured asthma of so many people. Believe it or not, it works. It looks so funny but our relationships, our parents, we have chosen when we came on this Earth. I know they are wrong, they are obstinate, they're headstrong, they may be drunkards, whatever they are. But even if you leave them, because so many people leave the parents, still forgive them and forget. Otherwise you carry the problems with you.

The left Heart is the place of the mother. Now if your mother has been hard with you, if you have had very bad experiences, you will have problems of the left Heart. Center Heart is very important where your sense of security should be established. You'll be surprised that in the disease called AIDS, it is the Center Heart which is out. We have tried to cure and we cured also three or four people from AIDS, but they have no will power to continue with Sahaja Yoga, they want to die. And they have made a big martyrdom out of it, you see they are martyrs, great martyrs of a great principle they have established. It is impossible to convince to them, that this is unnatural that you are doing and that you should give it up and you should live, why should you die. No we are martyrs for such a big principle we have established. To do something out of the way and new is the modern fashion. Anything, will do something with the hair, with the nose, with the eyes, with the ears, with the clothes. That's all you can do. To such an extent that they do not realise that whatever is new may not be good for you.

For example, everyday we eat our dinner. Supposing we want to eat the table because it is new, is it a sensible thing. Anything that is new, is not good. But anything that is old, may not be good also.

So you have to have that wisdom which comes to you through Sahaja Yoga. There is no other way out, you have to become the spirit. And you have to see in the light of the spirit, what is right and what is wrong.

So then we'll come to this center which is, we call as the Viśhuddhi, this has sixteen petals, looks after the cervical plexus. Now this is a very very important center and this is the center is for communication.

For example, when you talk, you communicate through your hands. You shake hands, when you touch somebody and you can communicate. Even if you cannot talk, with your hands you can communicate.

Also when we think we are very responsible, this center goes out. Like some people were travelling by plane, they were from villages, they did not know what was a plane. They were told to take less luggage because it should not be a weight for the plane.

So they got into the plane and put all of the luggage on their heads. And they said that we are trying to reduce the weight of the plane.

In the same way, we are also... actually the One, which is All-pervading Power, which has created us, created this universe and has brought us to this level of human beings, is doing everything. But we think we are responsible, we have to do it. But once you become a Sahaja Yogi you just do it, no doubt. But you don't think that you are doing anything. You just say it's happening.

And what a beautiful feeling it is. Then you don't have blood pressures, you don't have headaches, you don't have tensions, no, because we are not doing it. It is just done and you find it is all done.

Now on this center [Āgñyā Chakra] when we come, as I've told you, your thinking is controlled by you, you can control. If you want you can think or you don't think. But in that silence you feel your peace.

If there's too much of crowds, too much of problems, suddenly you become the witness. You start seeing everything. Seeing the problem, what it is. Unless and until you can see the problem you cannot solve it.

Because you are in the problem, you just get upset. But if you are out of the problem, you can see it. And that's what happens to you when you become thoughtlessly aware when this center opens out.

Last but not the least is the center of limbic area which is very important. Now I do not know it has been discovered or not, but it will be very soon discovered, that very strong things like cracks and all that have got sulfuric acid in it and that doesn't go anywhere in the body, just rushes into the limbic area.

Now this limbic area is a hollow place which has got all cells here very sensitive to joy and happiness.

But they become numb, so numb that ordinary music you cannot hear, somebody has to scream at you, has to shout at you, he has to jump on it, otherwise you cannot enjoy. Then it has to be worse and worse and worse and worse... I don't know now with cracks, later on they might develop something even more poisonous, because it has to excite this limbic area which is such an important

thing. But as soon as the Kuṇḍalinī enters into that area, limbic area, she soothes it and it opens, opens like a lotus, thousand petalled lotus. It opens and then the Kuṇḍalinī emerges out of your Fontanelle bone area and gets connected to the All-pervading Power. Then you start feeling the Cool Breeze in your hands. You can feel it all over.

Some people in the beginning who felt Cool Breeze, could not believe it, so they closed doors, everything and sat down to see, still they were feeling it. But it works, works in the sense that you get empowered. You become peaceful, you become the witness, you become the wise and you become empowered that you can give realisation to others like this, that you can raise the Kuṇḍalinī of others like this and you can establish that connection. You can do it. And this is what is your right to have it. This is what will give you meaning. Otherwise so far whatever we have been doing is very frustrating.

Now yesterday I said some questions can be asked but I haven't seen any questions whatsoever. That means you have no questions? Or there are some questions we can deal with it for about five minutes. There's one there, please...

Question: What is the process by which you actually stop thinking? It's very simple. When the Kuṇḍalinī settles down there, what happens, as I told you, there is Christ, Christ is awakened and He sucks in these two institutions which you see there, the yellow and the blue.

These are, one is, the blue one is our conditioning and the yellow one is our ego.

So both these are sucked in like that. These are sucked in because it is said that He died for our sins, didn't He. He suffered for us.

Now also that's why yesterday I've said are we going to suffer more than Him? We don't have to suffer.

Only awaken Him at Āgñyā. We are all right, this is the process, it opens out. All right? That's why I said you must forgive because He said you have to forgive and when you forgive you can ask for forgiveness, that's why we do both the things, one in the front and one in the back.

Please get up.

Question: How do you raise the Kuṇḍalinī? Automatically, I'll tell you how. Please, you see like if you have to sprout a seed you have to just put it in the Mother Earth. How do you do it? The Mother Earth has got the capacity and the seed is built in within it. Now it is all built in within you, all right. And just you are here, I can raise it, anybody can raise it, those who have got the capacity, Sahaja Yogis can raise your Kuṇḍalinī also.

Question: *[UNCLEAR]*.

Because the Divine Power does for Me. Everything is done by Divine Power. Why should I think, let it think for Me. You see I travel every day, I sleep about 2 o'clock in the night, get up about 5 o'clock in the morning and I travel everywhere. And I'm now 67 years of age, all right, so what. Divine Power is looking after Me, it's working out everything. I am just moving about nicely enjoying everything.

But you have to believe that you can get realisation. You need not believe in the Divine Power, but you just first believe that you can get realisation and you get it and get in connection with it. It just works. It is the subtlest of subtle.

Question: How can we utilize the Divine Power in our relationships and all the problems? You see first of all you have to give to others. Unless and until you open one door, all right there's Divine Power there. But unless and until you open other door, it won't come in your life.

So you have to open the other door also. There where we fail, we want to use Sahaja Yoga for our own purpose, for our own, my brother, my sister, my son, all sorts of my, my, my. There there's problem, but open it out.

Everything works out. You must learn to give. This is free.

Question: *[UNCLEAR]*.

It is situated on top of the brain where it is above the brain and it is covered with, the doctors say that it is 988 nerves, because I don't want to quarrel with them. But there are 1,000 nerves which cover it.

And when it is enlightened you'll be surprised, you'll see a beautiful lotus opening in all colours, very very silent flames and they are so peace giving, looks so beautiful. Because when any nerve gets enlightened, the light of that flame looks like a petal. It's very beautiful it is. But it has to open out. Just now it is covered by our conditioning and our ego. Like we have become like an egg we can say. That's why in Sanskrit language, a person who has known the brahma, the All-pervading Power, is called as Dvijaḥ and a bird is also called as Dvijaḥ, means born twice. First as an egg, then it

becomes a bird, human being and a realised Soul. These are the two stages.

Question: *[UNCLEAR]*.

You see the thing is that now there are social conditions which are very bad, people are homeless they are on the streets. Now thinking about it you are not going to help them are you. No. Which is the best way is to empower yourself, all right. Now see for example, in the villages of India where I work, people have given up alcohol, they have given up all bad habits, they have become very dynamic, they have become very well off, they are living very well. In London, if you want to work, I am sure you can get a home no problem. You see the Asians who have come here, I am an Asian though I didn't come as an immigrant, they are becoming very rich. They work very hard, very hard, so those who want to... in London. But in India it may not be. But despite that, after Sahaja Yoga they have improved so much, they have become so dynamic, they have become so hopeful of life. But if you just think that life is good for nothing, let us now drink and be merry then it won't work out.

These homeless and all these conditions are all such, because it is an artificial condition you know, many people have houses but they don't want to give it for people to live. Now if those people get transformation, they won't behave like that. You see the whole behaviour will change when the emancipation of the society comes up. But I have seen in the villages of India there's a complete transformation. The social conditions are much worse but Indians are more satisfied people, they are not so much. Here even, supposing you offer a house, they

will say “No, I don't like this house." You offer a job, they'll say “I don't want this job." All these things are there, also too much of choices. But if you decide, London is not a difficult place I tell you to work hard and get a house, not difficult, they can do it. But people don't work here, don't work. There are so many old people who haven't got anybody to help them. But these people will never go and help them. They can earn. This is a place where anybody can earn I think, because I know people, Asians, who have come here without any money are very rich today, all have got big big cars, nice houses, this, that. You can see that they are very hardworking.

And then divorces, everybody third day if you divorce someone what will happen to you, you'll end up without a home. No respect for the wife, the wife has no respect for the house. All upside down society.

There's a big quarrel going on between husband and wife, how can you have a home with this husband and wife fighting? Even TV if you open, nothing but fighting, you just don't want to hear anyone. See we had to decide on certain things, that if we have to make a home, then we have to understand our role in life.

For a woman and a man I agree, they are equal no doubt. But they are like two wheels of a chariot which has some distance but they are not similar. And no use fighting with each other, when you can't live without each other why should you fight? And the children are on the streets. Every child I find eighteen years of age is out of the house. I mean here the little children are killed, why. In India, I cannot think of such a thing. The reason, though they are very poor, the reason is they know what

is love. And that is what I feel that the society has to little bit take to Sahaja Yoga.

Now we have so many marriages in Sahaja Yoga, I mean 1% marriages fail, 1%. They have beautiful children, they are living very well, they have good houses. Those who were really hippies had nothing, are having nice houses and everything they have. Also some of them, were “oh so now I am fortunately I am without job." And I said “what, you are very fortunate?" “Yes." I am without job. Very happy about it.

So I told the gentleman that if you are not going to stick to one job, you are not going to come to Sahaja Yoga. And that fellow today has a big car, a nice wife, children and a house.

So all these ideas of stupid freedom must be given up. One has to come to a balance and value your life, you must value it. Human life is very valuable. With what great difficulty, God has created you and what are we doing with it. The whole society has to take a turn and think of living happily, if husband and wife, I mean such a relationship, if husband and wife cannot live together, then how do we expect this world to have United Nations. We cannot, it is falsehood.

In Sahaja Yoga we don't have divorces, we have sometimes, sometimes we have, it is allowed. But that is mostly when they are married before in hand, fallen in love, now they are rising in love, falling in love again, again rising in love again... how many times they fall in love God only knows. It's a funny stuff going on. We have to face the reality.

So just worrying about these things, what we should do, is to first of all become wise and understand the problems. We can all solve it. It is very simple, it is very simple to solve the problems.

First of all we have to enter into the Kingdom of God. And secondly, that it solves your problems.

Just worrying about poor people, it's also a kind of a fashion these days.

Because when I went to Switzerland, I met a lady she said, “I am very guilty." I said, “Why?" “Because of Afghanistan." I said, “Are you Afghani?" “No, but I am guilty about Afghanistan." “What have you got to do with Afghanistan? Nothing." So it's kind of an idea, what are we doing about it? But a Sahaja Yogi does, Sahaja Yogi finds out ways and methods of creating a convenient life, a life where you can earn, you can live... we do it, we have done, I have so many examples. Because it's a collective life also you help each other. We didn't have rich people in Sahaja Yoga many because they seldom come to Sahaja Yoga. They go to false Gurus because they can purchase the Guru, they can't purchase Me.

So mostly the rich never come here.

Bureaucrats also don't come, politicians don't come.

So those people who come to Me are the people who can easily solve the problem because they are so collective they can solve the problem.

You'll be surprised, I went to Turkey, My husband was not so for it, everybody said, “That's a Muslim country, this, that." I went to a Muslim country that was Turkey and a woman, I just said I must go. But I was surprised, they

worshipped Mother, they worshipped their mothers. And they were so beautiful, so many. In one shot, we got 70 people, serious Sahaja Yogis. But do you know when I reached there, people from America, from Australia, from all over the world arrived there in Turkey to help Me. I mean I was so enamoured to see My children coming, arriving there on their own, those who could afford it. And the Turkish people were so beautiful I tell you. I found they are the same everywhere.

There's only a skin deep difference I tell you otherwise we are just the same.

So all these problems can be easily solved, there's nothing so serious about it. There is a very great thing no doubt, but unless and until you are connected, it is like telephoning without connection. There are people in India who'll go on saying “Rāma Rāma Rāma Rāma Rāma" like that. And the Chakra of Rāma itself will be caught.

They'll be saying “Shiva Shiva Shiva Shiva" and the Heart Chakra where Shiva resides it will be caught.

The reason is, supposing you want to meet the Queen, now if you go to Buckingham Palace and go on saying “Elizabeth Elizabeth Elizabeth", you'll be arrested. And you'll end up in a jail.

So you must have some connection, there should be some protocol. Now if it is for kings and prime ministers, what about God. He's not in your pocket. But once you are realised, even once you take the name it is sufficient. What is there? He's at your disposal all the time. But you have to have connection.

Now you are the citizens say of England, or some place, all right so your government is looking after you.

Whether you are satisfied or not is not the point. But they are looking after you. But if you enter into the Kingdom of God then see the efficiency of this Kingdom. You'll be amazed if I tell you, how things work out.

So amazing it is, so amazing. See first of all they say Kuṇḍalinī has to rise. Then it sometimes comes back to the centers which are needing more help.

So it is like a rope you can say, which has many strings in it, very thin ones just like a hair and one by one they open out.

So first, very few of them pierce through, open out the Sahasrāra, by which you relax and the Chakras open out more. It goes on like that.

But once you are connected properly then there's no problem. But it is instantaneous, no doubt about it.

But for that you have to come to our centers, don't have to pay anything, just spend some time and you have to master it, that's all.

Question: There's a question, what purpose do we have on this planet? The purpose of our existence is to prove that God's creation is the most successful thing. That's the purpose.

About Me, I will not talk, I am sorry. You better get your realisation and try to find out about Me.

Because those who have talked, you see human beings are mad people, you don't know. Christ said “I am the Son of God", which He was no doubt. And He said that “I am the door", which He was, no doubt. But they crucified Him. They gave poison to Mohammed Sahib. They killed so many saints. I know human beings very well so please

I am not going to talk to you about Myself at all. You better get your Self-realisation, try to know Me. Because I have to do some jobs, all right and for that, I want to live. People are really sometimes so funny. Even otherwise they behave in such a funny manner that I can't understand. As if I am going to take away their property or something. I am here to give you something which is very important.

Sort of you can say I am here to complete the work of Christ, Mohammed and all of them.

Yes please... When you will give to others, you will receive the blessings. That's what it is absolutely 100%. He said so many things. I mean just explaining Sahaja Yoga throughout I think.

Question: *[UNCLEAR]*.

That should not be the question just now, all right. Because to say anything about it, you know what happens with people.

So this can be discussed later on, when we get our Self-realisation. Certain things at a level can be discussed and this is what happened with all of them because they had very little time to talk to you. And that's why everything has been misinterpreted, misused, because to understand the truth, to bear it also, one has to have Self-realisation. This I have found out. If you are not a Self-realised person you can't bear the truth, you cannot, it's too much for human mind to grasp and to allow it to be a part and parcel of their understanding. Truth is too much for them.

So the first thing should be that we get our Self-realisation. Yes, My child...

Question: *[UNCLEAR]*. Do the colours of the Chakras change all the time? But the auras you see sometimes are these colours only. But sometimes you are more strong with one center, so that colour shows. They do not change, they are just the same.

All right I think now it is 10 o'clock so we'll take about ten minutes more and let us finish with our Self-realisation which is going to take only ten minutes. Those who do not want to have should please leave, they should not sit here and just watch other people. That's the only kindness I request of them, that if you do not want to have Self-realisation it's better that you should leave. Those people who are standing, could not get place, can come here or you can also give them places if you want to give some places. No not for Sahaja Yogis, I said for others, for others, for outsiders, Sahaja Yogis can stand up.

At the very outset you have to know understand that we are going to enter into the Kingdom of God and hence we have to little bit unload ourselves. One of the conditions is that we should not feel guilty, one should not feel guilty at all. Yesterday, same problem I said, but you were still feeling guilty. Also it's a fashion. Also I think the language is such, sorry, sorry, sorry, sorry... Even when we used to receive telephones we used to say “I beg your pardon." But now it is sorry, sorry, sorry, ten times sorry. What is there to be so sorry.

So we have to be pleasantly placed towards ourselves. We have to respect ourselves. We have to be happy about ourselves. This is first thing is not to feel guilty about anything, just believe that you have done nothing

wrong which cannot be dissolved by this great power of forgiveness. Please believe Me. But if you want to stick onto a feeling like that, no no I am guilty, it's only mental. Animals don't feel guilty about anything, a dog will bark, a tiger will eat anything that it wants to. It's only human beings who feel that way, that I've done this wrong, I've done that wrong. All right, so not to feel guilty that's one point.

The second one is to forgive everyone, which is very difficult for many people. I don't know how many mounds of unhappiness is in the head because we cannot forgive. Mounds, it's not kilos and kilos.

Yesterday I found most of them had not forgiven and I had to go on putting balm on their heads to take out.

So you must cooperate. Just forgive, just forgive everyone. First of all forgive yourself and forgive everyone. And be pleasantly placed towards yourself. There's no Greek tragedy going on here, no tragedy.

We are in a very beautiful atmosphere and we are going to go into the most beautiful area within ourselves that is our spirit.

So we have to be very light about it.

All right with all this understanding, I have to request you that we have to take out your shoes because this Mother Earth also helps us a lot. And not to be serious, not to be serious about it. It's not frivolous but it's fun.

So you have to put your left hand towards Me, which represents your desire to get realisation. If all the Sahaja Yogis could also sit down it would be very nice. Please be seated and don't move about. Left hand towards Me like

that, be comfortable, if you want you can put it on your lap or you can put it up if you want to. Then the right hand needs to be used for nourishing your centers on the left hand side. Now I'll show you how we'll be nourishing. Before that, please remember that put your both the feet apart from each other, not too much but slightly. Now, left hand towards Me. I'll show you before and then we can close our eyes and work it out.

Put your right hand on your heart, in the heart, resides the Spirit and Kuṇḍalinī is the reflection of the Holy Ghost, of the Ādi Shakti, within us, whilst the Spirit is the reflection of God Almighty.

So we put our attention to our heart first. Then we take our right hand in the upper portion of our abdomen on the left hand side and press it hard. This is the center of our mastery. We take down our right hand on the lower portion of our abdomen and press it hard. This is the center of Pure Knowledge that manifests on our central nervous system. We take back our hand in the upper portion of our abdomen. And again we take it in our heart, in the upper portion of our heart. Then we take it in the corner of our neck and our shoulder and put your head to the right. This is the center we catch when we feel guilty. Then we take our hand on our forehead and slowly bring down our head on it to rest. Here we press it on both the sides and this is the center to forgive. We take back our hand on the back side of our head and put our head resting on it, this is the center for asking forgiveness without feeling guilty. We stretch our hand, with the center of our palm, we put it on our head in the soft bone area of our childhood, called as Fontanelle

bone area and slowly we put down our head. Here we stretch our fingers and move our scalp carefully with pressure, slowly clockwise seven times. That's all we have to do.

Now please close your eyes and don't open them until I ask you to open because attention has to go inside. Put your left hand towards Me. Now first you will feel thoughtless, so don't fight with your thoughts. Automatically everything will work out. Don't fight with your thoughts, just keep watching and ultimately you will feel Cool Breeze coming out of your Fontanelle bone area and you'll also start feeling Cool Breeze all around you which is the Cool Breeze of the Holy Ghost, the Cool Breeze of the All-pervading Power as described by Ādi Shañkarāchārya, Salilum, salilum, it's cool, it's cool.

So now we put our left hand this way towards Me and the right hand on the heart. Here you have to ask Me a very fundamental question, three times, `Mother am I the Spirit?' In your heart, ask the question `Mother am I the Spirit?' If you are the spirit you are your master, because in the light of your spirit you know what is right and what is wrong, you can guide yourself.

So put your right hand in the upper portion of your abdomen on the left hand side and here please ask Me a question again three times, `Mother am I my own master?' `Mother am I my own master?' As I have told you that I will not cross your freedom, I respect your freedom and only if you want I can bestow this Pure Knowledge on yourself, otherwise I cannot.

So please put your right hand in the lower portion of your abdomen and the question, `Mother', or you can request

`Mother please give me Pure Knowledge.' Say this six times because this center has got six petals. `Mother please give me Pure Knowledge.' Now all the prophets of the past and the saints and seers have built up for us a center of mastery.

But to open the center we have to have all the confidence, so please raise your hand and put it in the upper portion of your abdomen on the left hand side and say with full confidence to nourish this center, ten times, `Mother I am my own master.' Please say this ten times.

Now we have to know that we are not this body, we are not this mind, we are not these emotions, we are not this intellect. We are not our conditionings or are we our ego. We are pure spirit.

So now raise your hand to your heart and with full confidence say twelve times `Mother I am the spirit.' Please say twelve times, `Mother I am the spirit.' You have to know that this Divine Power is the ocean of love and compassion. It is the ocean of joy and bliss but above all it is the ocean of forgiveness, so there is no mistake which you have committed which cannot be dissolved by this ocean.

So please forgive yourself and put your right hand in the corner of your neck and your shoulder and turn your head to the right. Here you have to say with complete confidence again, `Shri Mataji I am not guilty at all.' Or you can call me Mother, `Mother I am not guilty at all.' Sixteen times, please say this sixteen times.

Now one has to know whether you forgive someone or don't forgive, you don't do anything, it's a myth. But if you don't forgive then you play into wrong hands.

So put your right hand on your forehead and please bend your head, resting on the hand as much as you can and now press it on both the sides.

And here please, please, say it from your heart `Mother I forgive everyone.' Please say it from your heart, please say it otherwise again I will have to work very hard on you.

So please say it from your heart, `Mother I forgive everyone.' You are not going to miss your Self-realisation for not forgiving, please. How many lives you have to been seeking the truth that this time you are not going to miss it out.

Now take back your hand on the back side of your head and push back your head as much as you can resting on your hand and here for your own satisfaction, without feeling guilty, with confidence please say `Oh Divine, if I have done any mistakes please forgive me.'

Contents: 1989-08-04 **Visit to Russia and Meeting with Ministers, Moscow, Russia (other date 08-03)**

[It was a historic day: Soviet Union opened its heart to Shri Mataji. Shri Mataji told the Soviet bureaucrats and press about Sahaja Yoga and even gave them realisation. The Chairman of the prominent Indo-Soviet joint corporation touched her feet. They all felt the Cool Breeze. Their Chakras are strong avid healthy, well preserved under a disciplined lifestyle.

Soviet Union is the front Āgñyā and China is the back Āgñyā.] [Shri Mataji revealed how psychosomatic problems could be cured by the power of the Kuṇḍalinī.] This is metamodern science, above modern science.

[Scientists, doctors, psychologists at the ministry of health were most impressed by Sahaja Yoga and their experiences. A protocol was signed with the Soviet Union and the Life Eternal Trust for joint venture in research and use of Sahaja Yoga curatives.

Soviet Union is the first country of the world to recognize the greatness of this Mahā Yoga. The Soviets are truly Her children being the descendants of Luv. Because of their pure intelligence they could easily recognize this ultimate truth.]

Contents: **1989-08-0x Quote on Russia**

It is indeed surprising, that a country that did not acknowledge God should be the first one to officially recognize Sahaja Yoga! They are scientists with open minds and such a thirst for the Truth that they got their realisation. Because of their quality of pure intelligence, they had the capacity to recognize the Absolute Truth.

Contents: 1989-08-06 **Śhrī Bhairava Pūjā, Bhairava and the Left Side, Ashram, Garlate, Milan, Italy**

Today we have gathered here to do Pūjā to Bhairavanath. I think we have not understood the significance of Bhairavanath who runs up and down on the Iḍā Nāḍī. Iḍā Nāḍī is the Nāḍī of Chandrama, is of the moon.

So this is a channel for us to cool down.

So the work of Bhairavanathji is to cool us down.

For example, people have a hot temper with their ego, with their liver, whatever it is and if a person is in a big temper, then Bhairavanath plays tricks on that person to cool him down. He organizes everything under his own

control with ganas' help, with Gaṇapati's help, to cool down your temperament, to give you a balance.

So if somebody is a very hot tempered person and he crosses all the limits of his temper, then somehow or other, Bhairavanath will organize, also with the help of Hanumāna, to show that this stupidity of anger is no good.

So, for example, people who are depressed or who become left-sided, Hanumāna tries to help them to come out of it, no doubt, but also Bhairavanath helps them very much more to come out of it.

Now a person who is left-sided cannot be collective. It is very difficult for a person who is very left-sided, who is all the time feeling very sad, unhappy and worried, cannot enjoy the fun of collectivity... while a hot tempered person, a right-sided person, does not enjoy any collectivity, does not allow anybody to enjoy collectivity, no doubt, but tries to be in the collective so that he can assert, because such a person tries to show the superiority, is something superior, naturally he cannot enjoy the collective.

On the contrary, the person who is depressed, all the time thinks: `Nobody loves me, nobody cares for me, I'm so depressed, this, that,', all the time expecting something from others, also cannot enjoy the collective. Such a left-sided person will find everything is something unhappy.

Like the other day, I went to Moscow. There was a lady with us who was a Sahaja Yogini, a left-sided Sahaja Yogini.

So we went to have our food and it started raining and they couldn't get a taxi, but then a car came in and we went there.

Then they said that you are very late so you have to sit on the other side, you have to take the seats, which are more expensive.

So this lady started saying: “What all problems, no taxi, it is raining and we can't get a seat." I said: “This is all fun; this is not something a problem." This `problem', our word should be given up. This is a new word I have learned, because `problem' we used to use only for geometry in our young age! Now this sort of an attitude, negative attitude, to find everything negative, is the way we really spoil our left side. But then a gentleman who had invited us came and he said: “We are sitting on the other side waiting for you." So we went to the other side, enjoyed nice food, everything was fine, [and I] said: “See now, you are only counting how many negative things there are and you were not seeing the fun." So she asked Me: “What should I do?" I said: “You take Bhairava's name, sit with your left hand towards the photograph and right hand on the Mother Earth and that's how all your bhoots of negativity will go away." So Bhairava always has a light in his hand, always light in his hand and he runs up and down Iḍā Nāḍī to make light for you to see that there's nothing negative. And this negativity comes to us by many ways. One of the negativities are that: “This is mine” like: “My child, my husband, my property”, My.

So then, you see, once you get attached in this manner, what you find [is] that your children also become negative.

But if you want to be positive, it is very easy and for that you should see: Where is your attention? Are you only seeing problems or you are seeing some fun in it? There are people who cannot make fun out of any thing. If it is a sunny day they will cry: “Oh God, what a sunny day” and if it is a day with clouds they will say: “Oh, what a day." Nothing can please them! But to enjoy the positivity in every negativity is the capacity of a Sahaja Yogi.

The negativity doesn't exist, it's an ignorance. Also it is not ignorance because ignorance also doesn't exist. If everything is the All-pervading Power, then how can there be ignorance? But supposing, in the force of this power, if you hide, run away, you will say that there is negativity.

Like, you hide yourself in a cave, close it properly and say that there is no sun.

So those people who cannot become collective are either right-sided or left-sided but more left-sided.

But left-sided people can be collective in negativity. There is a very big fraternity of bhoots.

You see some drunkards sitting together. They are saying: “See there's so many problems, ecological problems." They are drunkards, all drunk, and: “There are problems of other kinds, when will this end?" So another one says: “Wait, wait, wait, I've heard that the whole world is going to collapse very soon." Then the third one says: “Thank God we are going to be collapsed,

finished." Then the fourth one says: “But what will happen to our pubs?" They say: “It's alright, if we are not existing, what does it matter?" That's how the fraternity of the bhoots act. They cannot see fun at all, they cannot enjoy at all and they become very, sort of think they are very meditative, they are some higher people, they are something superior... in negativity. But the end of these people is that they become lunatics, while the end of the right-sided people is they become idiotic.

Once I went to a lunatic asylum and while going there I met a lady and she was quite alright, I mean I thought she was a quite alright woman, so I started talking to her. And she started talking very wisely: “See my brother-in-law is there and isn't it necessary that he should be helped and we should not do this, that...", all kinds of things she was telling Me, showing Me, as if she was very nice and kind and no one loves her. And she said: “I'm very insecure" and this and that.

Suddenly the doctor came in and she started abusing him and shouting at him. I said: “What's this?" So the doctor sent for people: “Catch hold of this woman." He told Me: “She's the most violent lunatic and why are you talking to her?" I did have a headache but I didn't know she was a lunatic. Maybe in My presence her bhoots might have little bit run away and were playing tricks, but you can see that clearly.

So this emotional attachment is too much and to emotionally worry about somebody, that this is my child, this is my this thing, this is this, this is that and all the time wasting your precious life in these things is not the way a Sahaja Yogi should live.

If a Sahaja Yogi cannot become collective then know that he is not a Sahaja Yogi.

So one has to know that this is the work of Bhairavanath within us.

Another work [is] that he gives us light in darkness, is that he destroys all the bhoots within us and all kinds of bhootish ideas and funny ideas about attachments and also the depressiveness.

So today I am very happy that we are worshipping Śhrī Bhairava because he is very much connected with Gaṇeśha. As you know, Śhrī Gaṇeśha is at the Mūlādhāra while Bhairava moves onto the left side and goes to the right side.

So all kinds of conditionings, all kinds of habits, can be conquered through the help of Bhairavanath.

In Nepal we have a very huge, big Bhairavanath statue, which is really a swayambhū and people are more left-sided, so they are afraid of Bhairavanath.

So if somebody has a bad habit, say, of stealing, they take him in front of Bhairavanath and put his light there, make a flame. I mean, the police take them and they ask them: “Now, say before Bhairavanath, confess it." And they confess what wrong they have done.

So he protects us also, from doing wrong things, sly things like thieving. Whatever we think we can do secretly, can be hidden, but you cannot hide it from Bhairavanath.

If you don't change then he exposes you completely. That's how he has exposed all the horrible false Gurus.

So today we are here to worship this great deity of Bhairavanath who incarnated on this earth later on, ultimately as Mahāvīra also.

So he stands on the gate of hell and stops people from falling into hell. But if you want to go to hell, if it is your desire, is your willpower like that working, that I should go to hell, then he says: “Alright, you can go." But as you know, now the hell is also full of people, so [it] is better that we should try to fight our negativity and become fun loving, enjoying others, loving others, not worrying about what others are doing to you but only thinking what good you can do to others.

So today's special Pūjā for Bhairavanath, we offer, to give us a sense to laugh, to enjoy, to have fun.

May God bless you all.

Contents: 1989-08-08 **Śhrī Gaṇeśha Pūjā, Salle Oles Congres, Les Diablerets, Switzerland**

Today you have come here to worship me as Śhrī Gaṇeśha. We have been singing the praise of Śhrī Gaṇeśha before every Pūjā. And we have such tremendous respect for Śhrī Gaṇeśh, because we have found out that unless and until Śhrī Gaṇeśha, who is the symbol of our innocence, is not awakened within us, we cannot enter into the Kingdom of God. And even to stay there and to enjoy the blessings of Śhrī Gaṇeśha, we have to have our innocence fully blossoming.

So we praise Him and He is very easily praised. And whatever we might have done wrong before coming to Sahaja Yoga, He completely forgives because He is the eternal child.

You have seen children, when you slap them sometimes, get angry with them, they forget it. They only remember the love and not what they have suffered at your hands. Till they grow up, they do not have memory of bad things done to them. From the very beginning, a child is born to a mother, he doesn't know what he has gone through, but gradually the memory starts working and he starts restoring things within himself. But in the beginning only he remembers what nice things have happened to him.

So we always like to ponder about our childhood, what we enjoyed in our childhood. But as we start growing up we start remembering all the miseries and all the tribulations we had to go through. All the ordeals through which we have passed, we try to magnify it. In childhood the children only remember the people who have loved them and not the people who have hurt them. They don't want to remember perhaps. It looks like that. But when they grow up, they only try to remember those people who have harmed them, or have troubled them and that's how they make themselves really miserable.

But the principle of Gaṇeśha is extremely subtle, is the subtlest of subtle. And it exists in everything, that it exists in the matter in the form of vibrations. There is no matter which is without vibrations. It has vibrations which are seen even in the atoms and also in the molecules of all matter that has existed.

So Śhrī Gaṇeśha is the first one who was established in the matter, as well. As a result we can see, He exists in the sun, He exists in the moon, He exists in the whole universe, in the whole creation and He continues to exist in human beings also. Only the human beings have

capacity to somehow or other cover up your, the innocence. Otherwise, animals are innocent. Human beings have the freedom; if they want, they can cover up their innocence, they can shut down the doors of Śhrī Gaṇeśha and say that He does not exist. They can cloud it. And that is why we find among human beings that they are doing so many horrible things, avoiding the existence of Śhrī Gaṇeśh.

But He acts. He acts in a way that He shows natural reserves of our wrongdoings. Like if you do things which are not pleasing to Śhrī Gaṇeśh, He goes up to a point, forgives you up to a point and then He starts emerging out as diseases, as physical diseases and in women it becomes a mental disease. Also it can create problems in the nature. The natural catastrophes are also only the curse of Śhrī Gaṇeśha. When people start doing wrong things, behaving in a wrong manner, collectively, then the natural catastrophes come to teach them a lesson.

So in His essence, though He exists in everything, also in that He has capacity to assert His will to bring forth the destruction of the whole world. We have Śhrī Gaṇeśha's idea as a minute thing. We think He can go on a little mouse so He must be very minute. He is as minute as He is great. He surpasses all the Deities because of His wisdom. He is the giver of wisdom. He gives us wisdom. He makes us learn.

He is our Guru, in that respect, MahāGuru, because He teaches us how we should behave. If you try to surpass Him and try to misbehave, even the Mother won't support, because She knows that those who surpass Śhrī

Gaṇeśha are also the people who will never respect the Mother.

So He is the epitome of respect for Mother. Epitome. He does not know any other Gods. He does not know Sadāśhiva. He doesn't know anybody else, but He only respects the Mother.

So He is the one who is the power of devotion and complete surrender to Mother and that's why He is the most powerful Deity among all the Deities and nobody can surpass Him in His power.

We have to understand that as children are growing, Śhrī Gaṇeśha starts growing in them also, but as they are human beings they can, somehow or other, try to overpower Śhrī Gaṇeśha.

So it is the duty of parents who are Sahaja Yogis to see that they look after their children in a way, in a detached way, to see that Śhrī Gaṇeśha in them is settled. The first sign of Śhrī Gaṇeśha in a child is wisdom. If the child is not wise, if he is troublesome, if he does not know how to behave, then that shows that the Śhrī Gaṇeśha is being attacked by him. And these days in the modern times, as it is, children are very much under attack. Innocence is under attack. And it is very difficult for people to make a fine line as to how far to go with children and how far not to go.

Today's lecture would be more concerning about how far to go with Śhrī Gaṇeśha as far as children are concerned because that's a very important point because He is the giver of wisdom.

So the parents must understand that, `If He is the giver of wisdom, there should be wisdom, wisdom within me.

And if I have the wisdom, then I have the balance and I don't lose tempers with children, but I try to correct them in such a manner that they get corrected.' On the contrary if you try to be very harsh with your children, they might react and they might go astray. Or you try to restrict them too much, then also they will behave in the same manner.

So one thing is to be, talk to your own children, as Śhrī Gaṇeśha himself does, that “respect your Mother." Your Mother means your Holy Mother and your own mother. That is very important. If the father doesn't make the child respect the mother, the child can never be all right.

Because the authority comes from the father no doubt, but mother must be respected. But for that it is very important that mother must respect the father.

So in the presence of children, if you start fighting with each other, misbehaving and talking in a manner that is not proper, also will have a very bad effect on the Gaṇeśha Tattwa of the child. This upbringing is a very important thing in Sahaja Yoga because by God's grace you all have got realised children.

So you must know how far to go with your children.

To make them wiser. To be moral, to be righteous, first thing is that you should try to preserve their wisdom. If they say something wise, you must appreciate. But they should not also say out of place, out of grace.

So the misbehaviour is also not to be tolerated in the sense that whatever is wisdom within has to be expressed outside as light.

Now we go further with it to see how far Śhrī Gaṇeśha acts. As I said, in the subtlest of subtlest He exists, but you have to awaken Him. For example, you have seen the water which is vibrated, means what? Vibrated means that Gaṇeśha Tattwa is being enlightened in that water.

So when that water goes into your stomach, or into your eyes, or wherever you want to put it, it acts; acts in a way that it excites the Śhrī Gaṇeśha Tattwa into anything that you put it. Now you have seen that we have got miracles of agriculture to begin with. Miracles of agriculture is such that people are amazed, but it's very simple.

Once you start exciting the Gaṇeśh Principle into the seed, it becomes ten times, sometimes hundred times. Even the Mother Earth, which we think to be something dead, can be vibrated. Supposing you Sahaja Yogis walk, bare feet on the ground, the Mother Earth gets vibrated. Such Mother Earth will act on the trees, on the grass, on the flowers, on everything. As it is, the Sahaja Yogis have been telling me that in their ashrams all the flowers that grow are out of size and very fragrant. Like daisies never had fragrance in London or in England, never. Now the daisy size was so small; it has become so big and you see them everywhere, so fragrant. And it is a miracle; the first time when I told somebody that the daisies are fragrant, they couldn't believe it. And then they saw the fragrance; they were surprised.

In the same way, Gaṇeśha Tattwa understands, thinks, organizes, works out if it is awakened. If it is not, it is sleeping, then it does not.

So it acts, it works out. Like a little seed when it sprouts. At the tip of the seed there is a little cell which has got the Gaṇeśh Tattwa which is being awakened.

So it knows how to go down, how to go around a stone and how to embed itself and how to reach the source of water.

But it has only the sense how far to go to exist, how far to go to nourish yourself, on a very material plane how to allow the tree to grow.

But this Gaṇeśh Tattwa starts becoming very very subtle and subtlest at the point of Āgñyā Chakra.

At the time of Āgñyā Chakra it understands that it has now the spiritual dimension. Same Gaṇeśha Tattwa which acted in a small little tip of a root now acts for the spiritual thing. That's why people close their eyes when they meditate, because they don't want to see anything else but they want Śhrī Gaṇeśha just to act for the meditative process of their Kuṇḍalinī.

This process of meditation, when we close our eyes, acts, but if, you see, if somebody is sleeping and if he's dreaming and, you will see, there will be... the eyes will be all the time moving, they will be moving eyes. This Gaṇeśh Tattwa is now acted by your attention. If you have an attention which is all the time going from this place to that place, to that place, to that place, then it is affected, especially in the case when we start looking at men, looking at women, all the time. Then the, also our Gaṇeśha Tattwa gets very much destroyed. Such people are difficult for rising in their ascent because Āgñyā itself goes out.

Then this Gaṇeśha Tattwa can also be reduced if you are very materialistic, always worried about your things, like you have something in the house you are worried about and looking at everything, all the time trying to correct it and all the time worried about the matter. Then, also, this Gaṇeśha Tattwa can be lost, because you are all the time worried about these things. Like we are going to the shop and we are seeing everything, “What is there? What is there? What should I buy? What should I buy?" Like that also, if you give too much, it will be.

But supposing you are buying something out of beauty, for beauty. You want to buy something for beautifying your house. That means you are trying to do something to please others. You are doing it to make others very happy. Then it acts the other way around, then it increases your ascent, but if it is done only to create a kind of a joy, for others, sharing of the beauty of whatever you have bought or you have taken.

But supposing you are buying anything for making others feel jealous, that also I recently learned that there is a capacity like that for people to buy something to make others jealous, not to make somebody feel happy. If there are people who buy things just to make others feel jealous, then also their Gaṇeśha Tattwa can be destroyed. What you should buy? Anything, you should make a beautiful house. When somebody comes to your house, you should say, `Oh, what a nice thing we have seen.' Not attachment to the thing, but attachment to the thing how people feel, how they feel nice and relaxed and they feel their Śhrī Gaṇeśha within them, which is beauty. When this feeling comes in, then we should say

there is Gaṇeśh Tattwa. And it's a very motherly feeling; it is.

Like a mother always wants to give sweet things to her children, beautiful things to her children. In the same way, in that you have that vatsalya, as it is called, is a feeling of the mother for the child. That subtle feeling you have that, `People have come to my house. Now see how they are happy, they are enjoying this and they are appreciating it.' In that way, you also satisfy a very great Gaṇeśha Principle, is that you have taken note of the artists.

Though the artists have created their all beautiful things out of matter through the Swādhiṣhṭhāna, but without Swādhiṣhṭhāna being governed by Śhrī Gaṇeśha it cannot be beautiful. These days, as you see, the artists are taking to all sorts of grotesque things and very immoral things. And these things are of no eternal value. Today people will buy them and tomorrow they will throw away.

Only the things which have got the subtle Gaṇeśh Principle in it acting, which makes you soothe down, which makes you feel peaceful, which makes you feel happy, is the one that is appreciated.

So Śhrī Gaṇeśha established within you the higher Self.

So the baser self, which enjoys all baser things of lives, are being curtailed down, being cut down, sometimes completely destroyed by Śhrī Gaṇeśha.

I'll give an example of Mona Lisa. If you see Mona Lisa, I mean I don't know, she cannot be an actress, she cannot win any beauty contest, I think. She... her face is very serene, very motherly, very pure her eyes. And why is it

that she's eternally so much appreciated? The reason is there is Gaṇeśha Principle in her. She's a mother and the story about that one is that this lady had lost her child and she would never smile, she would never cry. And one little child was brought to her and when she saw the child then the smile that came on her face of that love for the child is being depicted by this great artist.

And that's why people are appreciating it.

And you have seen in the West, though the people don't show much interest in the mother-child relationships, anywhere you go, is the mother and child theme is the best. They'll show you photograph, “This is mother and child, this is Christ's Mother and Child. When the Christ was brought down, the Mother is there." They have to have Mother and the Child Principle acting otherwise that picture is not regarded as something great. Or you have to have, actually, Christ who is Gaṇeśha Principle himself to be shown. I haven't seen any picture, as such, of those days where these principles are not there. Even Picasso has used it. Even people who have been quite modern had to use this principle to popularize. But some people have used popularized, not the Gaṇeśh Principle, just anti-Gaṇeśh principles. All such things have vanished into thin air and I see now gradually it's all going down and down and down and down.

Despite the fact people have lost their morals, but still they would like to have Rembrandt, they will have to have Leonardo da Vinci, they would like to have such artists who have done Mother and Child. Is very surprising. Even I went to Austria this time, I said, “What statues you have?" “We have got beautiful Madonna and

the Child." So this principle is the most pleasing principle, is the most pleasing principle for human beings to see the children, to play with them, to enjoy their company. Why? Because it has that sweetness of a child. It's really, I should say, tickles joy within you when you see a child. Immediately, the face becomes different. I have told you that I have seen even a crocodile cracking her eggs. They showed it in a film and you should have seen the eyes of the crocodile at that time, how carefully she was cracking.

So beautiful her eyes were, full of, such love pouring out of her eyes. You can't believe these are the eyes of the same crocodile and so slowly she was cracking with her mouth all the eggs and the little, little crocodiles coming out. And then she brings them on the shore and washes them in the mouth all the time, so carefully, like a bathroom she uses her mouth, you see.

You should see how animals also act to their children. But when you become sort of modern, so-called, your actions are very funny. There are people who are killing children, there are people who are abusing children. I mean, it is worse than Rākshasas. Even Rākshasas have not done, Pishāchas have not done. The Ganas are surprised, `What sort of these new creatures have come up, from where, that they have no love for their children, that they can kill their children, murder them, break their hands. These are their own children. If they do this to their own children, what will they do to other children?' So love for your child has to be absolutely important, but you should not as Sahaja Yogis have only attachment for your child, first thing. And the second thing is you must know how to

keep a complete margin to your love. The margin is benevolence. “Is it benevolent for my child? Am I spoiling my child? Am I too much encouraging my child? Am I playing into the hands of my child? Or I am managing the child alright?" Because in childhood the father and mother have to manage the children. They have to take children and children have to be obedient and they have to listen to parents.

But these days, children are not obedient. They are not because there is, they find that the parents among themselves are not obedient to each other. Also they find the society is such that where children go on pestering the parents so they also become like that. But doesn't matter, you are Sahaja Yogis, so you should bring up your children, who should be obedient, who should be wise, who should be sensible, with the same love that the crocodile has for her little crocodiles.

Now when we come to the subtler side of Gaṇeśha Tattwa, that is it expresses in our eyes. When I see some things, I see it as a joy-giving thing, just joy-giving. And if I want to buy something, then I think, “All right, I can buy it for a certain person. He will like it, because I know what they like, so I'll buy that thing for that person." Or else if I am buying something for My family, I think the same.

Like I have built a house now where I am going to put all the things, the presents you have given, everything, like a museum and I am going to ask all the villagers to come and see it, because they have never seen such things. They can't travel to Switzerland leave alone England.

So we have to, I'm thinking of making that house in such a manner that these villagers, who have never seen

beautiful things, should come and see. In India it's not a case very much with the simple people to have jealousies. Only the new materialistic people have developed this habit of jealousies. But otherwise, they will always say, “What a nice thing! How beautiful it is!" How they are.

Like you were singing songs about Sahaja Yoga in Poona. Actually, you have really picked up very well, I must say, but there were masters of this music sitting there watching you singing. They were the masters of drama and play, very well known artists in India. And then they said that... Ah, where you went to see their play, also in Poona if you remember.

So they offered Me, “Mother, that we want to celebrate Your birthday." I said, “It's difficult because you will be so far away." “No, no, we will come!" The whole night they travelled and the whole day, practically. They came about five o'clock, imagine. They finished their drama about, say, 3 o'clock or 4 o'clock and then they travelled all the day, arrived at about 5 o'clock from somewhere called Belgam and 6:30 was the program.

So they were all dressed up, came and what a comparing they did! They said, “We were ashamed. We used to think that we Maharashtrians are very good at music, very good at talas and this. But we were ashamed the way these foreigners sang our music so well. We cannot sing like them. Their music we cannot sing, while they sang our music and we were all very much ashamed and embarrassed. How could they sing so well?" And the appreciation was so great that I was Myself embarrassed, the way they were saying, “How it has happened to these

people? What is, their Guru, have done? What have they done to these people, that they can sing so well?" So the appreciation and the whole thing enamoured. We have a tape of that, I think. Audio tape; I don't know if you have video tape or not, but if you have, please get it.

It's very interesting the way they appreciated My children the way they were singing. And to them I felt in their saying and all that, because they are such masters and so developed in their, the way they were appreciating, as if they were appreciating children singing something great. See the, in that the rapport was that of a, a very sweet rapport of vatsalya, is the feeling of a motherliness, that. “Look at this: children are singing so well." It's happened with many people I have seen, when some artists came, as you know, that when they saw you people appreciating and singing, they had the same feeling, “How could these children, how could these people sing so well? How did they know so well?" I mean, all that beautiful feeling and all that appreciation created such a nice atmosphere, as we had some very great artists and how they appreciated you, instead of saying, `Oh, what a... these are no good for music and nothing.' They have so much appreciated that these people who have never known Indian music are singing so well.

So in that appreciation also, that fatherliness, that motherliness was there, that vatsalya was there and the situation was so beautiful. Even, say, when a person like Ravi Shankar has to play with Yehudi Menuhin, Yehudi Menuhin is a child before him. But I have seen how he looks after him and how he protects him, as we say in My Hindi language `samhala'. All the time is looking after

him and managing him. And also we have seen in the music part, supposing a tabla wallah is sitting and a very senior musician is sitting, Master is sitting, he will say, “Please look after me, Samhalu, look after me” always with very great feeling of a child that, “You look after me." All these things are very important in life to create good relationships between ourselves also. Those who are younger to us, those who are not so well off, or those who are not so much talented, or those who are not so much, equipped in knowledge of Sahaja Yoga, or who are not so much senior in Sahaja Yoga.

We have to look after the others like in a very fatherly manner or, we can say, as a motherly manner, that they are not equipped.

So alright. We have a Gaṇeśha Tattwa, so excite their Gaṇeśha Tattwa. They should feel dependent on us for achieving the mastery or achieving the higher state. As the Guru Principle is absolutely bound by Gaṇeśha Principle.

If a Guru does not have a Gaṇeśha Principle, he becomes a horrid, horrid, horrid fellow and nobody wants to stick onto him and they all run away from him. Though he might punish, he might also get angry with the disciples, but basically what he thinks, `He's my progeny, I am developing him, I am building up.' But in the modern thinking is that, `Let them be individuals, let them be independent.' So the father and mother do not look after their children in that manner that they should. “That see, this is my son, I have got a talent, I must teach him, he must come up, he is the one who is a continuation of my own self." So this idea of having every individual, you are

individual, at eighteen years you get out of the house, you do what you like, stand on your legs. No, life is a continuous basis. It is not just you stand on your legs, but is a question of one has to be all the time connected with the whole.

Unless and until you are connected completely we cannot understand collectivity of innocence. The collectivity of innocence, I see sometimes, I am very happy that a child of somebody is in the lap of somebody, sitting very sweetly, coming as if he is your own father, coming and sitting just on your lap without knowing that, `He's not my father.' But still that consciousness is not there.

So this breaks the feeling of my and possession, that “This is mine, this is mine." And what makes the feeling that we are now a means, a means, we can say, an instrument, a media by which we express the Gaṇeśha Tattwa all over, that is vibrations.

So the vibrations itself about which you are asking, these vibrations themselves are nothing but the Principle of Śhrī Gaṇeśha. He's Omkāra. And when it is, then what is it, that feeling as I told you, the vatsalya, the feeling of love between a child and a mother. That feeling, it is the one that is vibrations between the child and the mother. The distance between the two is vibrations and that's what one has to feel, that he's a child still and there is the mother and mother is bringing the child, giving all the powers to the child, bringing up, loving the child, understanding the limitations of the child, looking after, all that. All the sweetness, all the wisdom of the child to be appreciated. That is vibrations.

And if you see the subtle side of this, it's not my child. Should not, it's not only a limited thing because it is eternal, it's everywhere, so you cannot have it limited.

In everything you do I have seen people, the way they handle things in the West, we Indians have to learn also from them.

So we have to accept for them what is the way to handle also beautiful things, how to look after beautiful things, how to manage beautiful relationships. See, you shouldn't be harsh, you shouldn't be unkind, you shouldn't say things which are insulting to others so that the relationships are broken.

So all the relationships that are between human beings and God are through the Gaṇeśha Principle.

So when it becomes the relationship between you and God, then there are vibrations and then that same relationship should extend to everything that you do. You should see what things are good, whatever has got vibrations.

Now today I want to tell you something very important about this All-pervading Power we heard about, these are nothing but vibrations. Param-Chaitanya is nothing but vibrations, where all identities are lost, where the mother is lost, father is lost, we can say, nothing remains when it is just this vibrations, this subtle vatsalya exists. That's all. And this is the only thing out of which everything comes and remains in itself. Like we can say that the suns rays come out and then they try to create chlorophyll.

So it's not that we cannot compare sun with that. Or we can say, from the ocean the clouds come out and they

try to nourish the Mother Earth. That's also, cannot be compared. Everything is inside. This Param-Chaitanya has got everything inside.

So we can say that everything is nothing but knowledge, is nothing but truth, is nothing but light.

But when the folds of these come out, then we get into the folds of that Chaitanya and then we become ignorant, but there is nothing like ignorance. It doesn't exist, it doesn't exist. Like there is darkness because there is no light. Once light comes, it doesn't exist, doesn't exist.

So ignorance doesn't exist.

But what happens that the folds of this ocean, into that people go and it is lost. Thus we understand one thing very clearly: that we are in Param-Chaitanya. We are made by Param-Chaitanya, all the time we are surrounded by it. Only thing is, we are sometimes lost in the folds. And why? Why we are lost in the folds is because of our own, our own unawareness. This awareness has to come: that we are part and parcel of that Param-Chaitanya. The whole thing is called as chitvilasa, is the vilas, is the playful enjoyment of God's Attention.

Now you will say, “How can that be?" For example, we see the sun and just to give a simile closer to it, we see the sun and then we see the water. We see the water in the lake, right? There is water, because of the sun, we can see the water. Then supposing we see the mirage. We see the mirage and then we think this is water, we run after the water. But the whole thing is a play of the

sun, whether it's a mirage, whether it's a water, whether it's the sun.

In the same way, this Param-Chaitanya acts and what we get lost is in our awareness that we are Param-Chaitanya. That's why the play starts, the play starts like yesterday's, day before yesterday's Pūjā, what did we do? We were sitting there and it started raining.

So to prove, to prove that I can control rain.

So it rained.

Some people were covering up something, this thing. I gave a bandhan. After some time, the rain moved out from the Pūjā to the back side. It was not raining where you were sitting.

And after that, it became the sun and it was so clouded. Sun came, it became sunny, so that's how you have to become aware of the powers of Chaitanya.

Now when you give bandhan, what you do is to put the Chaitanya into action, “Now act here, now act there, act here." Though you are, supposing, in the ocean, but the ocean acts on you all the time.

You cannot act on the ocean, you cannot ask water to do this and do that. But as realised Souls, you are empowered, now you can ask water, “Alright, you dissolve this, you do this, you do that." But for that, it is important to be the masters. And to become the masters, you see, like a matter becomes a human being and from human being you have to become the masters of the matter and you handle the matter So we come back to the same. Like agriculture, we can handle, just vibrate it. We can handle water, we can handle the sun, we can

handle moon, because there's a rapport. Now we are aware a rapport has been established, so all this play is extremely beautiful to Me. I see it.

But now you all have to know that you all have become realised Souls and you have those powers.

So all other nonsensical things that you learn, all nonsensical things you indulge into you better give up.

There's no sense in it. Whatever is sensible you should do because there's Śhrī Gaṇeśha within you who is absolutely sensible. He is nothing but sense. He is the giver of sense, so He's the killer of the demons, as they say. He is the one who removes all the ordeals. By how? By improving our awareness. Though ordeals do not remain, because you give a bandhan, it works out.

Now I asked somebody, Phil, I asked him to write down about the miracles and he says now it has become like a voluminous book. It will be, because before Realisation whatever looked like miracle is no more a miracle. Miracle has lost its meaning, because now you are a power and you can do it. It works in everything: in your talent, in your understanding, in your education, in everywhere. Like there are some boys who said, “Mother, You see, we couldn't solve our problem so we gave a bandhan. Immediately the whole thing came onto us and we wrote it down" and they stood first." It has happened with many.

So in every action, in every thing, whatever you do, you should know it is the Param-Chaitanya that acts. Only thing you have to be aware of yourself and aware of it, it acts and you just jump into that awareness and it works

and that you have seen. But still so many people do not know.

So many people still, though they know through their brains, do not know in their hearts. And so many people, even if they know in their hearts, they do not act in their attention.

So only these three things you have to improve: is one is your head, another is your heart and third is your liver. If you can improve these three organs, this Param-Chaitanya will act. But then, all this attention about money.

So many people, money this, that. There's nothing to it. Param-Chaitanya will create everything for you, whatever you want. It may not create money because it doesn't have a mint, but it will create possibilities, possibilities and this is something to be understood very well and it's so blissful to know that now you are aware of the Param-Chaitanya and you can master It. Master It in the sense not that you dominate It, but you ask Him like a djinn. You know, you can say, “All right, do this, do that” with respect. With respect it works, but the way sometimes we do not pay respect to Param-Chaitanya is also something surprising. The way we act all the time, the way we are behaving. Like in My presence, people will sit down and close their eyes, or they will start worshipping the photograph instead of Me.

Sometimes the way they handle their Kuṇḍalinī, sometimes the way they behave, towards themselves and others.

All these things are to be understood, now that we have entered into the Kingdom of God, means Param-

Chaitanya and that we are very important citizens of that. If one can understand this, then I think Sahaja Yoga can be very successful. Everything will work out. Miraculously, everything will work out.

And all those who are not aware about the possibilities as to what they can reach, they are thrown out, in a sense, in the fold, in the ignorance, so-called into the darkness. Again they can come back to light when they have sense.

So be forgiving about them. It can happen to you also if you understand that.

I hope today's lecture you have been able to assimilate within yourself. That's very important to assimilate, to know that you are in the Param-Chaitanya and that's how you will become very sweet, you will become very considerate and very loving, affectionate and wise That's very important.

May God bless you!

Contents: 1989-08-10 **TV Interview, Geneva, Switzerland**

Question: What is a seeker, please.

Shri Mataji: Seeker is a special category of human beings which are born in this modern times, whom William Blake has clearly described and he said that men of God at this times they will be born and they will know divinity and they will have power to make others also, very clearly said, William Blake.

Question about Jung: *[UNCLEAR]*.

Shri Mataji: Jung, Jung. *[UNCLEAR]*. See, he sought for himself the truth. He didn't accept Freud. And he thought that there is something wrong with it, then he has spent

a lot with philosophy and I think he came to India. And not only that but he got his Realisation. And after getting Self-realisation he wrote about collective consciousness, he wrote so many things which we can now feel it ourselves. And he was a man who gave him good pictures, what will happen to men when they get Self-realisation. I should say we should be very obliged to him for doing *[UNCLEAR]*. It was not just a mental projection but it was a actual finding of his own divinity.

Question: As we know Jung was a Swiss man, do you have any particular message for Swiss people.

Shri Mataji: You see, you saw that people were seen *[UNCLEAR]* which were very similar to the images of the festivals they have of the whole thing. And he started finding why these people have those images.

So such images, according to him, happened in past; they are going into their past when they sleep. And that's how they could see the same images in their past, like that. He was a, I must say that he was a very dynamic and brave man to fight, such a formidable myth of Freud, because also he was doing so *[UNCLEAR]* very, very remarkable and the Swiss, I must say, are very enthusiastic about giving the truth to people and I wish the Swiss do the same, that new people *[UNCLEAR]* thing. Only when I address the *[UNCLEAR]* of the Indian society. *[UNCLEAR]* but I knew he was a great soul.

So I went into his book and he was like that.

But I saw a little place where he didn't understand the totality and that point was here when he said that the unconscious was not the whole, it was the subconscious, collective subconscious, then consciousness and

conscious mind and then he said that the supra conscious and all that, he put then in layers parallel in the body. But they don't exist that way. They exist on the left and the right. You see because our creator is the greatest organizer, if you have to go to the airport, you don't have to go through your luggage, everything, there is a passage for us, so he has kept a passage within. And it is kept on the left is the subconscious and collective subconscious. And the right is the supraconscious and the *[UNCLEAR]*.

And in the center the path is absolutely left, absolutely clean, may be by our ignorance we spoil it, but otherwise the central path is absolutely clean. I think that's why many [Buddhists] started going to the subconscious, there is no need. It's not the way out. That was the only place where I found that he couldn't see the totality of the thing but that's not so important because afterwards the said so many things.

Question: We are talking about collective unconscious, in which period are we really now?

Shri Mataji: This is a special period, in which the collective subconscious *[UNCLEAR]* becomes thoughtless. Collective consciousness is the one that is all around us, that is the subtle energy. And this subtle energy is the one that does every living work, every living work. Like this flower now. You see, the flowers, to us it's not a miracle. It's a miracle if you see them. All living work is done by that collective unconscious, which we call as Brahma Chaitanya in Sanskrit language.

So now it is going to be conscious in the sense that we are going to feel it ourselves, that Cool Breeze in your hand.

Question: If you can tell something about your teachings, Shri Mataji.

Shri Mataji: Actually teachings are none I should say, because main thing is that, I just tried to explain to you, that there is this collective unconscious around us and that you have to feel it. Unless and until you feel it, no use giving lectures about it. First you must have the experience of it and in that light you can see everything very clearly.

So My only teachings are that first you should try to feel that unconscious. That is only possible when you get your Self-realisation. And you should first get your Self-realisation. That is the main point. And Buddha also didn't talk about God, what's the use? He said, “First get your Self-realisation." So we have to only understand that we are not at an absolute point. Human beings are living in a relative world. We are relatively living in it.

So everything has a confusion. Because some people say, “We are right, we are right." But nobody knows what is right.

So to know the right you must get connected to something that is absolute and the absolute is the collective unconscious. This is My only teaching means that you just get to the understanding that we have to have Self-realisation. And once you get to it then you can work it out. But if you do not get it to that point then you can force it.

Sahaja Yogi: Once upon a time the disciples used to go through austerity for many years, to cleanse them to get their Self-realisation. Now this is upside down in Sahaja Yoga. First you get your Realisation and then you clean yourself.

Shri Mataji: You see, these days people have no time. *[UNCLEAR]* watching all the time. Because there is no way to give Self-realisation. Then when I thought all of these things, you see, I knew My mission was to give collective Realisation. And to give collective Realisation, I wanted to study human beings, what problems they have. Now their problems are that can be resolved using very simple things.

Because there are only seven centers and three channels.

So you have to just put your attention to these three channels and the seven centers and if you can manage the permutations and combinations, you can reach the awareness collectively. It's not difficult, that is something I found out. And that's why I thought that, “First give them a little light." When they will have a little light they can see themselves what's wrong with them.

Because if you tell somebody, this is wrong with you in those days, then he will put you in jail.

So the best thing is to have little patience with them and see that they get little light and to see that something higher exists. Like if we are living on the ground floor, we are not aware that there are higher things. But if somehow we can go on to 2nd or 3rd floor, then we start thinking there is higher and higher things.

So this is what do Sahaja Yoga, is first to give them realisation. Of course some people get it like a jet, because this is jet era, this is the time of jet. And they just settle down, some of them are, tremendously.

Very young people also gets. Just get fixed. But some of them are conditioned, have problems with them, some have got emotional problems and some have ego. Most of them have ego.

So this has to be little bit shown to them, “This is your ego." Once they start seeing their ego, they will leave it.

Question: Which are the conditions we have to fulfil in order to get our Self-realisation?

Shri Mataji: One thing very important is not to feel guilty. Not to feel guilty at all. Because this is also a very funny human understanding. Animals never feel guilty. Dog will eat whatever he likes, a cat will eat mice but nobody feels guilty about it. Only we human beings feel guilty. And after all we are human beings. We are not Gods, we can make mistakes.

So there is nothing to feel guilty at all. And what I have talked of this unconscious, is the ocean of forgiveness. That's all.

And second condition is that you have to forgive everyone. Now many people say it is very difficult to forgive. But it's a myth. Whether you forgive or don't forgive what you do. If you don't forgive then you are playing into wrong hands. Absolutely in wrong hands. After all you are actually fulfilling the desire of the people who tried to harm you.

So just try to forgive. And this is what Christ has said that you have to forgive. He has given us a very big weapon of forgiveness. And if people do not forgive I can not give them Realisation. Because the door of Christ which we call as Āgñyā Chakra in Sahaja Yoga, is very narrow. And as soon as we start pondering or thinking about how he had harmed and how we are tortured *[UNCLEAR]*.

So to open this only you have to just say that I forgive everyone. It acts. It works.

Question: *[UNCLEAR]*.

Shri Mataji: First to feel that you have to be human being. In your own being you have to come up.

In your own being and in your own faith. Otherwise you can't improve *[UNCLEAR]* anyone.

Question: Now there is big Guru market *[UNCLEAR]*. What do you think about it?

Shri Mataji: You see the Guru market is inevitable because they have come to know that there are seekers and the seeking part. Now those who have money have a feeling that they can purchase a Guru and they can buy their spiritual ascent. They don't know it's a living process and you can't pay for it, nor can you buy your Guru. If you can buy someone, if you can pay someone then he is your servant he is not your Guru.

So people who have money, specially in the West, always go to false Gurus. And false Gurus also have attraction for the rich people. That's why Christ had said that a camel can pass through a hole of a needle but not rich people. The reason is these people have an ego that they can purchase even God.

Surprising. And that's why these false Gurus have got strength. I don't mind even if they do not take money. Alright, money is not so important. But, you see, they do something *[UNCLEAR]* mesmerism and all that so that your Kuṇḍalinī does not rise. I have to treat them, I have to look after them and so many suffered them from cancer, epilepsy, angina and all kinds of diseases because of these Gurus.

So first I have to cure them, immediately we know that they have been to a Guru.

So these Gurus really are doing so many sins.

So this is the greatest sin they have committed, just to make some money.

Question: *[UNCLEAR]* false Gurus took their incarnation in this particular period.

Shri Mataji: This is a period of seeking. And they knew that in this period the seekers are promised to get their realisation. They knew. And that's why, it is also predicted, that so many will take their incarnations. Because there is a market for it.

Question: Will you tell us something about Kali Yuga, something about *[UNCLEAR]*.

Shri Mataji: Of course they look so horrid. All the incarnations have been of horrible use. And also human beings have reached a stage where they feel there's a shock of complete destruction, I mean *[UNCLEAR]* them. Also we can say we can say that human beings have reached the extremes in everything, in machinery, in technology, in everything they have gone to the extreme.

So now they are looking back for the balance.

So when it is at the extreme stage only, you start thinking why this, why that, what mistakes we have committed, what should we do and how we can correct it. And once you start reflecting then only Sahaja Yoga can act on such people and then can give them Self-realisation.

So Kali Yuga is very important.

Like in our old scriptures of Nala-Purānas, the main Purāna, they have written that, this Nala was tortured by this Kali. Kali is the one who is the, according to Indian mythology, is the one who brings this confusion.

So Nala got hold of this gentleman and he said that, “I am going to now kill you. Because you have tortured me and I don't want you to come back again on this earth, because again you will torture people and bring confusion." So Kali said all right, I also have some importance. You listen to me.

So what is your importance? He said, my importance is this, that when I will rule, then this confusion will rule and then those people who are seeking the truth in the jungles, in the Himālayas, in the valleys and hills will reflect and they will be ordinary households and in this Kali Yuga they will get Self-realisation.

Even there's a book written by a very old astrologer. I would say he was the pioneer of astrology, Bhrigu muni. And there are two books he had written, Guru Sangeeta for normal people and one NĀdi Grantha for the future. In that he had described completely Sahaja Yoga. That their Kuṇḍalinī will rise, that they will get their realisation, that they get cured. Everything.

So all these prophecies are made by seers long time back and is described.

So this is what is the importance of Kali Yuga, that unless and until you go into confusion, you don't want to find out the way, you take it for granted.

Question: The fact that the people are in a way running away from their traditional churches and religions, that's how they are becoming the enemies?

Shri Mataji: See because the religions have lost the essence *[UNCLEAR]* of truth. The essence of every religion was to find the eternal and to treat the transitory with full understanding and its limitations.

But the churches themselves have forgotten the first part, to find the eternal, or we can say our temples, all these religions, but they are seeking the transitory.

So the whole essence is lost. All the religions came on the tree of spirituality by the great incarnations and prophets, on one tree, saying the same thing in a different manner, at different times, according to the times. In Sanskrit we call it “samayāchār", according to the times, according to the need. But these people have plucked the flowers and they have taken the flowers saying this is Mine this is Mine, but the flowers are dead.

Question: Shri Mataji, who are you?

Shri Mataji: You see, this question I don't want to answer. The reason is, Christ said, everyone, but specially Christ's life, you can see, what He said was the truth, that He was the son of God, we know that.

That He was the path and He was the door is also the absolute truth. But what happened to Him? He could

hardly work for four years. And they crucified Him. Now I'm doing His job, if I tell anything then they will try crucify Me or poison Me, because human beings are mad, they don't want to take the truth which is good for them, for their benevolence. They are children I should say, or childish.

So when the will get realisation, they will mature, then there will be no inquiry. But before that I don't want to tell anything. Because they are capricious.

Question: Thank you very much.

Shri Mataji: I think you are great people. But here the problem is that, unless and until the authorities here understand what is the importance of Sahaja Yoga, they are going to be troublesome. This trouble that trouble. And they should try to understand that that is something for the benevolence of the people.

This is what it is. I hope something like your endeavour can solve it like this.

So they think everybody is a fraud and sect and a this and a that, is not. And like the Catholic church now trying to protect itself, it definitively calling anything as a sect, but they have become the sects. It's like that. It's all right. I think it is good for us. Truth has to fight the ignorance. Then are you all going for the program now? [Sahaja Yogis having discussions with Shri Mataji.]

Shri Mataji: And that is why they are fighting among themselves. All the false people fight among themselves. That's the only fame they want. They fight because nobody knows the truth.

Sahaja Yogi: And their brain has become the *[UNCLEAR]*.

Shri Mataji: You cant's say we can be Americans and the Protestants wholly the some. You see the archbishop of Canterbury was asked, what is Holy Ghost? He said I am agnostic. I don't know anything. Then the fellow has asked him, “What are you doing there?" He said, “I am doing my job." You can imagine, how can these people be in jobs. They are not provided by God. This all are man made like a brand, all these things are maddening. God has nothing to do with it. Because he doesn't know anything. And in the Catholic faith it's all risky. It's not only about Christians. You see, you can feel their *[UNCLEAR]*, what about Muslims, what about Hindus. Hindus are the worst in so many things.

Only advantage is, that Hindus are not organized. Not politically, not nationally, nor spiritually, I mean in religion, they are not. There is no religion organizer Hindus who will say this is important. They don't have much respect for the so-called priests. You see, they just give them money to do this ceremony or to do that ceremony, they do it in Sanskrit, that's all. But nobody has respect. And nothing is great to consider about them as the Pope is. Hindus are that much advanced, so far.

So far.

It is actually an advantage is that in India that we have a background of saints. Because it was not organized so, there came so many saints. Of course they tortured also, *[UNCLEAR]* even some princes respected saints.

So from the very beginning of Rāja Janaka's time, they respected saints. Śhrī Rāma's time, Śhrī Kṛiṣhṇa's time, saints were very much respected.

So the tradition of a saint was very respected *[UNCLEAR]*, they have a background.

So these people couldn't work in India, they have come *[UNCLEAR]* and the false Gurus can not work in India.

So they came as Gurus, all the false Gurus, because they know you have no background.

Sahaja Yogi: We are going in the hall now.

Shri Mataji: *[UNCLEAR]* coming in to hall and we'll see what is the reaction and then we'll work it out. And you come to India. To Ganapatipule. It's a new thing. It's a heaven there. You should *[UNCLEAR]* come with them. And he will see whatever he has written is false *[UNCLEAR]*. It is false *[UNCLEAR]*.

Sahaja Yogi: This is *[UNCLEAR]* of Shri Mataji, in the Ganapatipule Ashram, you can hear some music.

Shri Mataji: I don't think I have seen.

Sahaja Yogi: You have seen Shri Mataji in Rome Ashram in last year.

Shri Mataji: Then you should invite him to see these. *[UNCLEAR]*. And if comes to London then you can show some real stuff to him.

So he is invited and he can come. Also he is invited in the Pratishthan.

[Laughter and other comments.] He should go and see Pratishthan also.

Contents: 1989-08-14 **Śhrī Kṛiṣhṇa Pūjā, Secondary School, Saffron Walden, UK**

Today we have gathered here to worship Śhrī Kṛiṣhṇa's incarnation. As you know that Śhrī Kṛiṣhṇa is the incarnation of Nārāyaṇa, of Śhrī Viṣhṇu.

So in every incarnation they carry all their qualities, all their powers and all their nature with them.

So when He incarnated He had all the qualities of Nārāyaṇa and then that of Rāma, but every incarnation tries to rectify whatever in their previous life has been misunderstood and have been carried to the extremes. That's why they have to come back again and again.

So as Śhrī Viṣhṇu, when He thought of taking His incarnation, because He is the one who is the preserver. He's the preserver of this creation and also the preserver of Dharma.

So when He took His incarnation He had to see that people keep to their Dharma. By keeping the Dharma all right only, you could get your realisation.

So the job was quite difficult one, I should say, to keep people in the central path of Mahālakṣhmī.

So by first incarnation, you can say that, He tried to create a benevolent king, as Śhrī Rāma.

Socrates has described a benevolent king. But as a result of that, people started thinking if they have become queen and king, born in the family of royalty, then they are Gods.

Śhrī Rāma was the Purushottama, means He was the best among all the human beings. That means He incarnated as a human being, total human being, showing all the qualities of human beings. Like He was, He married the Lakṣhmī principle that was Sītā and then

also He lived a normal married life. When He gave Her up He lived like an ascetic to show how a man should lead his life in a proper Dharma as a married man. And even when the wife has gone away, how He was leading a life of complete chastity. And He never had another marriage, though many people said that “You should have another marriage." So the system that was the best, to have a monogamy, He followed it. By His life, He showed how a husband should be with his wife. But then later on He had another role as the king. When He became the king then He found out that people were criticising Him because He brought Sītā back from Rāvaṇa.

So Śhrī Rāma decided to send Her away from Him. How many people in this world, who are in power, would be that sensible about that power that they have, that they have to behave in a manner that they should be ideals, for all other people who are working under them, for the administration, for looking after the country? But Sītājī also, because She was also Mahālakṣhmī, She understood everything, the whole play and She went away and then Śhrī Rāma also taught how to rule the people.

So they say the most ideal kingdom was Rāmaraj.

When Rāma ruled this world there was peace, no competitions, everyone was joyous and happy because He was the one who was emitting fair play and Dharma, joy, bliss and peace.

So there was no need to have any struggle, no competition, no fighting, nothing.

So this Benevolent King came as a incarnation to show us how a king should be and He lead a life of a serious type, very dedicated and serious type of life, how a benevolent king should be. As a result of His incarnation, always people take to something, something which is not normal.

So because He lived as an ascetic people started following asceticism. “We'll not marry, we'll not have our wives, we'll live like Rāma” all these things they started, so asceticism grew up. Before that, before Śhrī Rāma all the saints used to marry, they used to have wives they used to have children, they lived a very normal life. Only they were saints because they were very highly evolved people and they lived in ashrams doing the work of realisation and also other corrections in human beings.

Now when Śhrī Rāma came, people thought that `He was Śhrī Rāma, so let us be like Him. Because He lived like an ascetic let us also live like an ascetic.' So this foolish idea of asceticism crawled in and then people became very austere type, very austere. Nobody would laugh, nobody would smile, everything was very serious, absolutely and everything was done in a very dry manner.

So many seekers did not marry but apart from seekers many seers and saints also did not marry and because they had no balance, because marriage gives you a balance, they became very dry people, very hot tempered people and we have some examples of some rishis who are known for their hot temper and their ascetic qualities by which they could destroy anyone, make them into ashes, in Sanskrit it's called as Bhasma Karoti.

So these qualities developed, that is the time Śhrī Kṛiṣhṇa came back, from Śhrī Rāma's incarnation He came back as Śhrī Kṛiṣhṇa.

Śhrī Kṛiṣhṇa's incarnation came to show that this whole Creation is fun, is Leelā. That's why He's Leelādhar, He's called as Leelādhara. He was the one who showed that everything is fun, there's nothing to be serious, nothing to be dry, nothing to be ascetic but the whole life is a fun. He gave this idea because people had become so austere. And then also a kind of a funny Brahminism started, like they would not eat, they created a caste system which started developing. The caste was determined by birth, which was wrong and they could not eat food. Then the Brahminism started growing up, quite strong and these Brahmins started dominating others.

So Śhrī Kṛiṣhṇa came and He came as a son of a milkman (gwale ki ladke). But they were rich milkmen, very rich milkmen. Now that is the time, you see, the whole play was brought forth and the play was quite cruel I should say, because one horrible devil, Rākshasa, somehow or other used a lady who was mother of Kamsa and she is the mother also of, you can say grandmother of Śhrī Kṛiṣhṇa.

So she had a son who was also a Rākshasa, so it's all a play of the same.

So He had an uncle who was a devil, who was a Rākshasa and He was supposed to kill this uncle, see the play, this is a drama all, just see the drama as it worked out. He was supposed to kill this uncle who was very powerful and who was a devil.

So in His childhood He used to play, He used to play with milkmaids and with other ladies. He was very young, He was about five years of age. And He did all kinds of pranks and He did all kinds of leelās, like He killed one snake, very big snake, a cobra, very well known cobra. And also He killed many Rākshasas and rākshasinis with His power, in a play. Just in a play, He used to do it and you must have read the stories about Him, how He showed that there is no need to have a big army of people as Śhrī Rāma had, He didn't use any monkeys or anyone, though Hanumāna was always, was sitting on His chariot. But He never used all these outside powers. Only whatever He had the weapons that He used, to show that there is no need to use any army or other people to kill a Rākshasa. And all was in a very playful manner.

At the time of Śhrī Rāma He was not supposed to know that He was an incarnation but it was reflected to Him by various methods that He was an incarnation and still He would not accept it because He was not supposed to know. It's something like Mahāmāyā. But say all the cameras are now giving you all the evidence of the real Mahāmāyā, what She is like. But one may try to show that you don't remember, you don't have, you have no memory of it. Because if you remember it then your action would not be human, they would become Divine actions and that may be not all right for human beings because they won't be able to stand, or they'll be frightened, they'll be such an awe.

So Śhrī Kṛiṣhṇa normally behaved like a very ordinary person. Like in His childhood, He was very fond of butter.

And as you know butter is very good for the throat. For Viśhuddhi I've told you many a times that on your tea you put some butter and take it so that your throat which is dried out will feel better.

So He was very fond of butter and He would go and make His friends help Him and made a pyramid out of them, would climb up and break the butter container and would eat all that butter like a little baby.

So one day His mother said, “All right, why did you eat butter?" He said, “I never ate." She said, “Then what is this on your mouth?" He said, “This is, all these boys have put it on my mouth." You see, to Him, even telling such little, little lies also was a fun, with the mother to that extent. Like “don't tell lies! You must not!" No, there was no fun in this kind of thing.

So He told her a lie. “See now, these people have put it on my mouth. They have eaten all the butter and now I am the one you are catching!" you see.

So she said, “Really? Open your mouth!" So He opened His mouth and there She saw all this [universe] [points to the solar system which is part of the Pūjā decoration backdrop] in the mouth. The whole universe moving in the Viśhuddhi, the complete Viśhuddhi Chakra she saw and she just bowed to Him. Then He says, “Why are you bowing to Me?" as if nothing has happened.

So, you see, all His pranks and all His childish, sweet lies, were just to create a feeling of understanding and it's regarded as something very sweet, according to the Indians, or we can say according to the Eastern ideas, that children are naughty like that with the mother. They all enjoy the naughtiness of the children, little

naughtiness here, naughtiness there. And the strictness of children to a great extent, also is there because, I think, people are not attached to their children. They don't love their children. They love their carpets, love everything else because they can sell it, but they can't sell their children. And that kills the joy.

So the children and the parents are separated by materialistic ideas that this material is more important than their own children.

So in His childhood He has shown lots of pranks and lot of things and the way He used to steal also.

Now stealing is supposed to be bad.

Some, belongs to somebody else, if you steal, is bad. But He was stealing only the butter of His mother that He had made them. And He used to steal the butter of all the ladies who used to take down to Mathura, where Kamsa was ruling and this butter was eaten by all the Rākshasas there and they were becoming very powerful.

So He thought best thing is to go and eat all the butter so that these ladies won't be able to go and sell it. Also if you see it significantly is this that we starve our children, we starve our families, just to have some money. Money orientation is there, that you can go and sell your butter to somebody. With this idea, everything to be sold out, we have to sell out this, we have to sell out that. Nothing is going to be kept with ourselves.

So the children are the only permanent liabilities, so the children are treated as if they are just burdens while all other things are good because you can sell it.

So the whole value system, if it runs down to money, then children have no place in the family.

According to Sahaja Yoga, children are more important than all the wealth of the world and they are to be looked after that way. Of course they should be told what is dignity is, how to behave themselves. But their little, little pranks are to be understood and enjoyed because only as children they can do pranks, not as grown ups, so they should have that much freedom to play pranks and to play some tricks on you. Otherwise, they'll become very serious people and might become ascetic. Those parents who are very strict, their children are never normal; they either are extremely perverse, rebellious or they are quiet down and they cannot face life.

So both are of the same style because one cannot face life another cannot be faced by life. It's like this. Nobody can face such people.

So you have to treat you children with great love and understanding but they should know if they misbehave then this love will be finished.

So children only care for love. They don't know money. They don't know anything.

So the love that is you establish in your child becomes very precious thing.

So the system of Sahaja Yoga is based on Divine Love and it can only work when people are loving. If they love money, if they love power, if they love their reputation, they love this, love that and not their own children or their families then they are absolutely losing a very big part of the society and God knows what's going to

happen to these children if you do not have love for your children.

In Śhrī Kṛiṣhṇa's life, you can see various things He has shown. In His, you can say in His epic or in His biography if you see, you will find how many facets of life He has handled with such beauty. Then in His childhood, then He goes and kills the devil of Kamsa. That too, how beautifully He does it. How He kills the people who are surrounding Him. How He knows their secrets, how they can be killed, it shows complete brilliance and very beautiful organizing the whole thing. Now imagine one Kṛiṣhṇa fought, one Kṛiṣhṇa fought the whole army of that Kamsa, how He must have done it, because after all He's Virāt.

And the, all the powers that are of this All-pervading Power are in His hands. He can do whatever He likes. He can play around as He likes. He can finish off anybody He wants and it is so easy for Him to manage all these things simultaneously.

Then came His life when He became the king. When He became the king He wanted, I should say in a way that, He wanted to establish people in Dharma and He needed the help of the five elements.

So He made them into five ladies whom He married; so He has five wives but they are five elements, part and parcel of His being. But He was Yogeshwara, absolutely detached in His Yoga, but He had, for practical purposes we can say, five wives. And they were sixteen thousand women who became His wives. These sixteen thousand women are nothing but His sixteen thousand powers because you know His Chakras they have got sixteen

petals and these sixteen petals multiplied by the Virāta's one thousand petals each, so it comes to sixteen thousand powers.

So these sixteen thousand powers were incarnated as women, were taken away by some horrible king and He went there, fought that king and brought these ladies.

Now, even now it is so that even an old man, has a young lady with Him, people will never think that there is good relationship. They'll always think there must be something wrong.

So He had to marry them, because He had to keep these ladies, so He married them. But mother's position is different because mother can have thousand children. But poor man, even if he has one woman around him, everybody will say he's a bad person.

So He had to marry all of them, so-called marriage and these sixteen thousand powers stayed with Him by which He established our Viśhuddhi Chakra.

Now when we have our Viśhuddhi problems we have to know what are the deities on both the sides and what were their qualities which are lacking in us, that's why we are suffering. Let's see the right side Viśhuddhi when we catch. Śhrī Kṛiṣhṇa's essence is sweetness, madhurya, madhurya. And His power was Rādhā. `Ra' is energy `dha', means the one who has sustained the energy. And Her power was, She was called as Āhlāda. `Āhlāda' means joy giving qualities She had.

So Śhrī Kṛiṣhṇa's qualities were that He was Yogeshwara, so He was the witness and sweetness. Now a person who shouts and screams and talks loudly and loses his temper

in a very loud voice, or who speaks very loudly all the time, they all suffer from the right Viśhuddhi.

So one should understand that even when you have to scold somebody, you have to just say, “What are you doing? Why are you doing like this?" Otherwise “I give you, oh do like this?" Finished! Right Viśhuddhi over. It's finished now.

So for the right Viśhuddhi we use the mantra of Viṭṭhala and Rukminī, these two persons. You see it is very significant that also, because they say that there was a pundalikaksh, one boy who was serving his parents. And his parents were sleeping, he was pressing their feet when Viṭṭhala and His power Rukminī, they appeared in the door. But he said, “Now keep quiet. My parents are sleeping so you stay there!" So he had one brick near him which he threw and asked them, “You stay on that." So They kept quiet, They kept quiet because they are sleeping. Now this is the thing is. On the right side if you are talking loudly, if you talk too much, if you intimidate people with your talking then you catch on right Viśhuddhi.

So for that best is to take some rest and give some rest to your right Viśhuddhi by stopping your talk. Go into mauna they say, just don't talk. For some time if you don't talk you will see that your Viśhuddhi will be improved, your problems will be improved.

So as it happens, the right side, what happens is that the heat starts coming from the stomach. It's all in one play. From the, we can say, not from the stomach but actually from the liver, the heat starts rising. It first goes into right Heart, as a result you might become a very hot-

tempered husband or a father or something. You might get asthma, anything, with that right Heart. Then it passes on to your right Viśhuddhi. When it goes to your right Viśhuddhi then you become a very irritable, hot-tempered person.

All the time you shout at someone. Nobody can talk to you. If somebody has to talk to you, he has to use a barge pole in between. God knows what time he'll shout at you. Or maybe, I've seen many women lose their hearing or men lose their hearing when there is somebody who is shouting at them.

So shouting is a very bad thing for others and also for yourself because, of course, your Viśhuddhi goes out, after some time you voice goes out, after some time you cannot talk and sometimes they have to just keep quiet. But for others it's even worse because if you use your anger in that manner then that person might be just frightened of you, might develop inferiority complex, might become a left-sided person, might catch some bhoots or God knows what can happen to a person who has somebody all the time shouting at him. But the worst physical thing could be that he could become deaf.

So from Śhrī Kṛiṣhṇa's life one has to learn that how He would just play His flute and the whole atmosphere used to become absolutely quiet, without any ripple of any trouble, any idea of disturbance, just peaceful. But in modern times the other way round. They have the music where the right Viśhuddhi is about to break or burst. I don't know what sort of a music it is. When they listen to this music, you see, then it excites, then it excites you. It doesn't make you peaceful. It excites you, excites you

more and more. But, as Śhrī Kṛiṣhṇa becomes Virāta, your limbic area also gets numbed with it. And when this shouting music is too much then they have to use loud speakers and shout much more. Then they have to put something near the ear to hear something otherwise they have no excitement. All the exciting, we can say all the exciting cells become numbed. And you have to really go in for tremendous effort to create that excitement in those numbed cells.

So it's very dangerous throughout, if you see that it starts from the liver, goes to the right Heart, then to Viśhuddhi and then in the brain.

So then you take to drugs because your brain is numbed out.

So you take to drugs and when you take to drugs then you feel that you are all right. Then again you feel that this drug is not sufficient then you take stronger drugs. Then you take more drugs. It goes on one after another. Ultimately, it reaches a stage when you are nowhere.

So it is all self-destructive.

[Shri Mataji coughs.] I am also using My right Viśhuddhi too much.

For right Viśhuddhi you have to learn to have mauna, means silence. Those who think, who are very dominating, who are talking in a very dominating manner, whose right Viśhuddhi is catching, should become silent and should, at least for some time, should not talk at all. Maybe you might fix one day, say you can do it on a... say `I'll not talk on Monday.' But supposing Monday you have to work, so you should say `I'll not talk on Sunday.' But human beings are such that if they

decide that they will not talk on Sunday, then Sunday they will talk the most! And this shouting and then intimidating people, you have no right. You have no business to shout at anyone whatsoever. What is the need to shout? After all, you are a human being, another one is a human being. God has not given anybody whether it is a husband, wife, children or anyone. But I find even these days children shout, the mother shouts, the father shouts. If you go in the house, you feel like running back because you'll find, hear, nothing but shouts.

So this kind of a family system will rock, completely finish that family and there will be no beautiful relationship between each other and between the other people.

Sometimes who can say, the whole country is having nothing but shouting at one and shouting at another. All over you go you find nothing but shouting. Even if you take your car little bit this side there will be a shouting, I mean. For the slightest excuse, they start shouting and spoiling their right Viśhuddhi.

Now, for politicians, they think it's the best way to shout because they can really impress people by their shouts you see.

So they shout a lot, tell people this that. When they speak, you should hear there's no sweetness in their tongue, nothing of the kind. But they shout and by shouting a person gets frightened.

“All right, you want the vote? We'll give you but don't shout." That's how many people get elected and become big and think that they are very successful because they have been shouting. [Laughter.] Then they have training

for shouting and they go in for higher and higher education in shouting, how to shout, how to intimidate people by the loud voices. For Sahaja Yogis it doesn't behove. Sahaja Yogi has to be a very sweet person to talk, extremely sweet. Now when you are thinking of, say, Śhrī Rāma as a person who was a king and then you have got Śhrī Kṛiṣhṇa who was a diplomat.

So what is the Divine diplomacy? You don't have to shout, but you change the subject. If you want to bring somebody to a, some, conclusion, then best thing is first you change the subject and gradually, if you are clever enough, then you go on changing, changing and you bring it back to the right thing. That's the clever thing to do. Otherwise, just by shouting if somebody may say, “Yes, all right, I'll do it” by the time you are gone they'll say, “Yah, I'll do it." That means something else.

So you see, he might say, “yes" and “yah" anytime.

So to have a complete rapport with another person is to play with that person. That's what I did also in Russia. I went round and round and round and round and brought him to the point that we have to be very independent thing and I managed it. That is Śhrī Kṛiṣhṇa's style. You see, because to face it.

Supposing somebody says, “Oh this is my idea; I've decided to do this and that and everything” then you should say slowly, “All right, now I would say what you are saying is correct, absolutely correct. I agree with you and what do you think about the other thing?" something like that. And then you should say, “Now, I can suggest. But I would like to suggest” like this, “if you can agree to it." You see, gradually if you go and talk like this things

can work out and people can feel really that you have taken time and you have spent that much time and have accepted their proposal and things. And they don't feel bad.

So one has to know that what is the essence of all this diplomacy. Can you tell Me? What is the essence of this diplomacy? Is benevolence. You have to achieve the benevolence of the whole humanity.

This is the essence of it. If you are doing it, you are not doing for yourself, for your gain. You are not doing for the gain of any particular person. But you are doing it for the benevolence of the whole humanity.

So once, you know this is the essence, so what is the need to shout? By shouting you are not going to achieve anything.

So to play around with it and bring it to that point which is benevolence.

Like Kṛiṣhṇa was asked that “You said that you have to tell the truth and it has to be also very pleasing.

Satyam vadet, priyam vadet." He said, “How can it be?" These two things cannot be. Supposing you tell the truth people may not like it, may not please that person.

So He said, “No. It should be `Satyam vadet, hitam vadet, priyam vadet.' " That “Tell the truth, tell for the benevolence and tell the pleasing thing." Supposing you tell somebody the truth, he may not like that at that time. Supposing you tell that person, “Now don't go today by plane." He will not like it, “What do you mean? I'm going to go." “No please don't go. I request you."

Then he finds out that day the plane went and had a crash.

So he thinks, `This was good because for my benevolence this has worked out.

So this is something so good.' So immediately, he feels obliged to you and he feels that you have told him the truth by which it was his benevolence and that's why he's pleased.

So in the long run if you talk something for the benevolence of a person, for the benevolence of the spirit, then such a person immediately thinks that we have really done such a great obligation on him, that you have saved him.

If even you have to tell some lies for the benevolence, it does not matter. It will not have any effect because Śhrī Kṛiṣhṇa, which is the deity, knows it. For example, a man is coming to kill somebody and you know where that man is hiding. He comes and asks you `Where is that man?' Are you supposed to tell him the truth `All right, he's there. Go and kill him'? No.

So what do you have to tell? You have to tell him that `See. I'm not going to tell you. I don't know. Doesn't matter.' Because what he is asking is unauthorized is anadhikar. He had no business, he has no authority to ask such a question. And he had no authority to extract the answer from you. Whether you give him the answer or not answer is your right.

If you understand that, it is not for the benevolence for the man who wants to kill, because tomorrow he will be hanged and not also for the benevolence of the person whom he is seeking out.

So if you do like that then there is no problem. You'll find most of the people will just like you because they will know that you are sincere, very honest, that you want to be benevolent.

Now as you know I have told all of you everything, whatever I felt like about you, most of the time I should say, not all of the time, but of course most of the time. I have to also tell lies little bit. But whatever I do you will find out is for your benevolence, is for your good. I have to tell you. I cannot run away from that. I have to face it.

So you cannot run away from telling people what you think is right for them. Specially those about whom you are in charge. Like you have children, you've got a family, you've got other relations, of whom you are in charge then best thing is that you have to tell them frankly what you think and what is right. It's your duty. Then people escape it also. Many people who don't want to face their children, I have seen, they'll give them toys, toys after toys. They will not like to face their children, tell them, `No, I don't like it. This is not good. I would like you to do like this and this.' So discipline doesn't mean, discipline doesn't mean something very dominating of one person or two persons, but discipline means that whatever we do has to be for the benevolence of your spirit and the spirit of others. That is what is the Sahaj discipline where you do everything for the benevolence of others and for the benevolence of your own ascent. Once you have established this idea of hita, of this benevolence, you have known the life of Christ, life of Mohammed, life of all these great people. Because what They have done is for the benevolence of the people.

So I would say now we have the left Viśhuddhi and you know very well that left Viśhuddhi is the lightning, in the lightning. Now what is lightning? He just shouts and roars.

So a person who has got left Viśhuddhi should actually become a person who can shout and who can scream and who can, I should say, expose others as She did. In the same way, you have to do it.

In that you should not be afraid, you should not worry and you should not think `How can I do it after all?' But mostly the people who feel guilty is a type which has lost his confidence and the ego has entered into the left side, it's a very complicated situation.

So we have to be on the lookout that we are not guilty, it's very important. Guilty for this, guilty for that, it's just a myth. We want to escape reality that's why we say we are guilty.

So you have to face, face it, your reality. Try to find out what's wrong with you and what's wrong with another person and face it. That is much better than to just say, `Oh I feel very guilty,' and sitting down, because Viṣhṇumāyā is nothing but like an electricity and electricity exposes people, she screams at people, shouts at people, she roars at people.

So if you have a left Viśhuddhi then you have to use these methods. I would say a person who has an inferiority complex should go to the sea and address the sea and tell, `I am the lord of the sea, I am this, I am that!' loudly.

Those people who cannot speak on the stage, cannot come on the stage, they should go, also same way, when

they try they'll become great speakers. It will be a very good idea for you to go and just to give a big lecture and with that big lecture you can always show that you are not suffering from any inferiority complex but you are expressing yourself in a clear-cut way.

So now you will see the power of Śhrī Kṛiṣhṇa is of the throat, of the right side, where what is the power He has got? The power is that He is sweetness. He has the power of the shouting, or you can say with which, the vocal chord as you call it. He is the power of the vocal chord but how does He use His power is for sweetness is a contrast. And the same thing happens with Viṣhṇumāyā too. Now Viṣhṇumāyā is the potential power in the, say, in the clouds, is a potential one. But what She does is to scream, shout and show Her existence, that She exists.

Now all these photographs that you get and all these miraculous photographs you have been showing me are because of Viṣhṇumāyā. She is the one, as electricity, She acts. And She is the one who manages all these things very well.

So though She is the sister of Śhrī Kṛiṣhṇa She is in a way very much subtler because She helps you in such a subtle manner. Now this mic [microphone] it has electricity in it, you'll be surprised My vibrations are passing through this. It is bombarding this and from here, they are going anywhere you want them to go. You can put a computer on the other side and you can computerize Me.

It is such a remarkable thing that the one which is supposed to shout, scream and roar is the one which is on the left hand side so that it exists in the people in a

potential way. In the people who are feeling guilty, who are suffering from inferiority complex, who are sly, who feel they are good for nothing. She exists in them. See the contrast again. She exists in them that Her power, She exists in a person, or expresses in a person who is not self confident. And then She asserts Her power by which persons become self confident.

This is how Her working comes in and that is potentially within us also.

So when we talk of Viṣhṇumāyā we have to know that She is sitting down there. Any moment we decide, we can become great speakers, we can expose people. We'll be like lightning, we can roar. But normally we are not.

So it gives balance to both sides of people. But in the center when you rise, the Kuṇḍalinī rises, most of the people have their Viśhuddhi caught up, most of the people.

So they have to either see that they are not guilty or they have to see that there is no shouting, nothing, they are not aggressive in their shouts. And, plus, they have to see that they are completely in balance with themselves.

So they are in the central path by which they become sweet, kind and nice.

Now there are many people who artificially become sweet. Artificially. They have to take out some money so they'll be extremely sweet and nice. Such people are really going to go to hell because they are using the power of Śhrī Kṛiṣhṇa in a very absurd manner and for that, they cannot be spared.

So those who are artificially sweet are good for nothing. You have to be really sweet and kind if you think of Him as the One who is Nārāyaṇa, who is Śhrī Rāma, who is Śhrī Kṛiṣhṇa and who is the Lord of your Viśhuddhi.

So we have to control, not to feel guilty again, because there might be some people who might be feeling that `Mother is saying to me.' I'm not saying to anyone as such, it's a general talk.

So what I'm saying is that if you are a person who is a shouting type, please bring it round and keep it in check and take rest, give rest to your throat.

Some people are very happy if they are told that “Today collector Sahib is in rest." They said, “Permanently or for a short time?" Because he's the one, if he's a shouting fellow, nobody wants to see him. No one likes any person who shouts, no one likes. Even the nearest and dearest don't like it. Of course they tolerate, is different, but they don't like it they don't want it.

So for us it is important to understand that our Viśhuddhi is to be kept clear first of all we must have a beautiful heart, a very clean heart, where there is a fragrance of Śhrī Kṛiṣhṇa's melodious music. Unless and until we have a beautiful, sweet music in our heart we can never be, never be good Sahaj Yogis.

I hope today's evening Pūjā, though has been rather late, doesn't matter, will help you to think about it, improving your Viśhuddhi, working it out. And then to look at the Virāt and find out what's wrong with you, get it corrected, which can be done by anyone and see that you just have a full idea about yourself, about your Viśhuddhi. And that's only possible, only again it's a vicious circle, if you

have a good Viśhuddhi. If you don't have a good Viśhuddhi you can never see yourself because at the Viśhuddhi point only, you become the witness.

You are just a witness when you are at a Viśhuddhi point.

So you have to be at the Viśhuddhi a witness. If you have achieved the witness nature then you can see in your Viśhuddhi what's wrong with you, what's wrong with your problems, with your atmosphere, everything and you will end up here only thinking, `Oh, this is the one that is wrong.' So today, when we are worshipping Śhrī Kṛiṣhṇa, we should know that our Viśhuddhis and our brain, because ultimately He becomes the brain, Śhrī Kṛiṣhṇa becomes the brain. That's what I told you that the fat of the stomach goes in the brain.

So Śhrī Nārāyaṇa enters into the brain and becomes what we call as Virāt, Akbar. And when He becomes Akbar, then He's the brain in the big macrocosm. He's the brain.

So people who worship Śhrī Kṛiṣhṇa become brainy people without ego. Their brain develops and they have no ego about it. Egoless intelligence, which I call as the pure intelligence, starts manifesting.

May God bless you all.

After this Pūjā now you know that I'm going to Finland and you should see My itinerary. It's terrible.

And from Finland to Moscow, Moscow to India, India to Japan and Japan to Los Angeles and Los Angeles to New Zealand, New Zealand to Australia.

So this will be like this everyday practically, I think. But whatever it is I'm going now and now you have some

time. We have lot of time now in between till I come in October to trouble you again.

So in this time you all should decide what you are going to do, how are you going to help Sahaja Yoga, how you are going to work it out. This is very important because I don't need any Sahaja Yog, you need it and all the rest of the world needs it. But despite that I'm working so hard.

So you have to think that `Mother is now gone out, doesn't matter. We are going to work it out and we are going to find out what we can do about it.' So please work out something till I come back. I'll be back here again in October, then we'll see what we can do and achieve further. But let's see what you have achieved and bring them to some conclusions, bring them to some fruits. And that is what I'm expecting.

Now I have to thank all the people who have done so much for Sahaja Yoga already and all the centers and all the countries where Sahaja Yoga started and is growing so much. I don't know if you know the names of all the leaders or not, but it is worth knowing all the leaders of all the countries and paying your attention to them and praying that they should be able to deliver blessings of Sahaja Yoga to everyone.

Also they should be able to have visions, to see what they can do and how they can combine different countries and how they can work out through their own countries.

So this is what it is and I have to thank all the leaders of the world and all the people wherever I have been so far, for the arrangements and everything they did. They worked very hard and achieved such a lot of things. And I

have to thank also the Sahaja Yogis who are with them, who have helped so much.

Thank you very much, all of you.

All right. In today's Pūjā we'll have first a Śhrī Gaṇeśha's three mantras and then we'll have hundred and eight names of Śhrī Kṛiṣhṇa, if they have. Have you got hundred and eight names of Śhrī Kṛiṣhṇa? Just wash My feet. Need not call the children now, it's very late.

[After the Pūjā Tim Bruce asks if it possible to give realisation through drama.] [To Tim Bruce:] Yes, yes, it is perfectly possible. Don't worry, I'll write you a drama. There will be false Gurus and things like this in it and people would come to see how they are false and would come to the truth through their seeking and they would get their realisation and get to the spirit, through this kind of drama.

[After the Pūjā Don Abalain received a name from Shri Mataji. As he cannot understand it, Shri Mataji writes on a note:] Devarshi, Saint in the Gods.

1989-08-14 Original Writing

***Contents: 1989-08-14*, Public Program, Saffron Walden, UK**

I bow to all the seekers of Truth.

[Aside:] Loudly.

Just now you were listening to a folk song which was written by a great saint called Namadeva about twelve... twelve hundred century. This great poet has written in this pom about asking the Mother for the Yoga, it's union with the Divine Power. In many ways.....

Contents: 1989-08-17 **Śhrī Devī Pūjā, Helsinki, Finland**

So here we are in Finland. It is the end of lands, all the problems come and settle in the end. There are so many seekers here so there is more attraction for the negative forces to come and attack the seekers.

When you come to Sahaja Yoga, you have to know that Sahaja Yogis like the light that shows you gradually everything that you have. For example, In the darkness you are carrying snake in your hand, which you do not want to throw away. But when the light comes on, you see the snake and you get a fright, so throw the snake away. But somebody might run away thinking that the snake has come from Sahaja Yoga.

So the people who come to Sahaja Yoga may also be like that and will be upset about themselves.

They will not want to face reality.

So you have to be very patient with them and careful, for he is coming from complete darkness and ignorance. You may not know what his mental condition is. Maybe he is half mad or is suffering from some horrible disease or has some horrible Guru. Or, maybe they are suffering so much that they cannot feel it.

So it is very complicated. The first principle of Sahaja Yoga is never get disappointed.

Sometimes you have to work hard. I've worked on people for twenty hours and found they wouldn't work out just like a stone. At least out of stones I could have created a Gaṇeśha. You may find nothing has come out of all that hard work you put in.

So there is nothing to feel frustrated about in Sahaja Yoga. Whatever we have to do, we have to do. We shouldn't worry about the fruits of it. This is one of the main Principle of Gītā. `Do the Karma but do not worry about the fruits.' This will keep you on the right track. Otherwise you might get frustrated.

Once in Boston they were very worried and asked if all of them will go to hell. I said that at least you should not give up hopes. Until the end we should try to save them and it has started working out there.

In the same way you have to know that in the beginning you never get many people. Also the Divine does not want us to have too many people because there would be so many useless people joining us. First of all, we have to have real good Sahaja Yogis. And those who call themselves Sahaja Yogis have to build themselves up in such a manner that they are very good Sahaja Yogis. And there are no catches, nothing and their attention is good. Once they are established, then we can build up the whole building on them.

Otherwise, if the foundation is weak, the whole building can collapse.

So we have to have a few Sahaja Yogis. We cannot afford to have many, though you see whenever I go, there's a flood of people. In Italy when I went to Milano, they had never seen My face or knew who I was, but the whole hall was full.

So many thousands of people came that you had to just wade through it. I could see the future also.

So we got about ten people out of all those thousands. Then ten people more and ten more and that's how it

started gathering. Because in Sahaja Yoga you have to `become'.

Otherwise you are no good for Sahaja Yoga.

So, this is a very big problem. You should never get frustrated or upset. If anybody says something to you, have pity on him for he is blind and don't get angry. There may be some fanatics against Sahaja Yoga because they are not wanting Reality. You have to show your patience and complete forbearance.

Its very important not to get frustrated, for whatever numbers we have you should try to perfect, as it will strengthen our foundation, which has to be very strong and once the foundation is strong, you can go ahead with it.

To begin with, you should not talk about me much. You should say that at the moment we shouldn't discuss her. For let us know ourselves, then you will know her, If you make them understand that it is for their benevolence, their own energy their own manoeuvreing and they should keep it to themselves, they will be happy. But do not tell them about me much. Now the miraculous things of Sahaja Yoga should not be described or talked of. Normally you should not show them any miracle photographs. They will always say you have managed it or manoeuvreed it. You should limit yourself to telling about Sahaja Yoga, about Kuṇḍalinī, etc. Keep it in a general way. And also everybody need not know about a Pūjā. But what you can tell is about Chakras and how they have to be kept in balance and you have to raise the Kuṇḍalinī. And you just say let's use Mother's photograph for the time being but later on when you are

experts you don't have to use Mother's photograph. Then they will never give it up. Or they will fight for it.

And thirdly they are afraid of collectivity.

So you have to say that because we are not collective, we are frightened and if good and righteous people all collect together, they won't be afraid of being collective.

You see only the thugs and thieves combine. The good people don't combine.

So we have to combine.

Then they will understand and they won't be angry. Otherwise if you say we have to have collectivity, then they get suspicious. As you always see that nobody combines for love. If they combine, it is for hatred or to fight or some sort of sinister stuff. If you say we are for love, they will say we know what kind of story this love is.

If you have to really bring them round through discussion and argument, you must first of all be well equipped with the knowledge of Sahaja Yoga. You should be of such a mood and such a state and such a personality, that they should see there's something special about this person. And then they will accept you much better. Do not get frustrated. It's just fun, that's all. If we don't get this one, we will get another one, it doesn't matter.

I've been going to countries and countries. The first time I went to Italy, which is today a great Sahaja Yoga nation, I paid for a very big Hall where a big meeting and press conference was going to be held.

When we went there, there was not a single cockroach even for the meeting. And before that, of all things, I

went to do the postering. Because we were the only people there. I went and did all the postering.

Despite that, not a single soul came. It was fun, you see, because it happened at that time, so today you could laugh.

So that is how they will realise it later on, when they come to Sahaja Yoga what they have been doing and how stupid they were, what kind they were and they will enjoy it themselves.

So, all events are important in Sahaja Yoga, because that gives a variety and an interesting theme. Everything has to be taken as fun. I wish you people could understand this and relax completely on this point. Never get frustrated. If somebody is not alright or does not get vibrations, you should just smile a little bit and say alright next time.

May God bless you.

***Contents: 1989-08-17*, Public Program, Valkoinen Sali (Hall), Helsinki, Finland**

I bow to all the seekers of Truth. At the very outset we have to know that Truth is what it is. We cannot conceptualise it. Nor can we organize it, neither we can order it.

So we have to know it.

I know in Finland I came here in 1980 where I found people were great seekers no doubt. And they are seeking the Truth. But at the same time you have to know that Truth is a manifestation on your central nervous system. Like you have to feel this All-pervading

Power all around us. You have to feel it on your fingertips. It's not just.....

Contents: 1989-08-18 **Meeting with Ukrainians, Sankt Petersburg, Russia (date not sure)**

The Ukraine people were the descendants of Luv, the son of Śhrī Rām and Sītā and that's why they have such deep feelings for Me.

Contents: 1989-08-18**, Public Program, Day 1, Truth is Self-supporting, Hall, Palace of Youth, Sankt Petersburg, Russia**

[Shri Mataji addressed a mammoth gathering of over 2,000 seekers.

Some 3,000 seekers had to turn back because the hall was full to capacity.] [Answering many questions from the audience, assuring them notably that Communism had done them no harm at all in comparison with the Capitalism of America which has made them completely stupid.

About Stalin, Shri Mataji said better forget the past. Mr. Gorbachev is a realised Soul and every one should support him and not oppose him for petty reasons. Shri Mataji asked the audience to ask whether Russia was going to lead the world in spirituality.] [Not clear in which program all these happened.] [Later on:] I had never imagined [that] so many Russians will take to Sahaja Yoga in My lifetime!

Contents: 1989-08-21**, Public Program, Day 2, The Divine Power is Doing Everything, Moscow, Russia**

I bow to all the seekers of Truth.

The truth is that you are the spirit and that you are the part and parcel of the whole and that the All-pervading subtle Power, living power, of love and knowledge is doing everything.

So when we think we are doing something, we are really playing with our ego. For example: if a tree is dead and out of that we make this platform, we think we have done a great job but, from dead to another dead. We cannot do any living work.

So this idea that we are doing something only comes from our institution of ego.

But after Self-realisation you can do living work. Like if you give vibrations to trees, who are dying of acid rains, you can stop their decaying and you can make them absolutely normal. If you try to give vibrations to a cow, Indian cow, which gives about, at the most, six to seven kilos of milk she can give sometimes more than an Australian cow which is about sixteen kilos; fifteen to sixteen.

A person who is supposed to be a dull person, a depressed person, can become suddenly very dynamic and can create works of art, music, which many people having gone to colleges of arts cannot achieve.

With this new dimension of vibratory awareness you become collectively conscious. That means you can feel another person on your finger tips and if you can decode it, then you know what is that person suffering from. Like an absolute computer you work. Even if you have ten children and tie up their eyes and ask them: `what's

wrong with this gentleman?', they'll all of them point out to the same finger.

Interpreter: Sorry Mātājī, could you repeat that; I didn't catch the idea. If you have ten children?

Shri Mataji: Tied up their eyes and ask them to ask what's wrong with this gentleman, they all show the same fingers.

So you know the absolute truth. Then you can make out who is a realised Soul, who is a false person, also in the past who all have been realised Souls. Everything you come to know, because now you have the absolute computer. Human beings have ten valences within themselves. As carbon has four they have ten valences.

[Aside:] Just show where [on the Chakra Chart or own body].

In this part there are ten valences, in the green part that you see. And when these valences go out of control, then you either become subhuman, or you become a suprahuman, means a very cruel person.

These valences are enlightened within us so we don't have to tell: `don't do this!' You just don't do it. As I told you the other day somebody is standing with a snake in the hand and then somebody tells him that: `See, you have a snake in your hand.' But there is darkness. Then you put on the light. In that light he throws away the snake. You don't have to tell him don't. In the light of your own spirit you know what is for your benevolence.

So apart from that your physical side, mental side, emotional side improves, you get a much greater penetration into your creativity. And automatically you

become a righteous person. You become extremely compassionate and generous. You enjoy your generosity. Then your sense of security is established. Many people in this world are insecure. I was just now discussing the Jewish problem. They got their problem because they were displaced from Egypt long time back.

So all the time they still have a feeling that they'll be displaced from somewhere. All their action is based on that fear. Moreover they celebrate their Passover. They celebrate it the way they got their exodus.

So it is a permanent reminder and all the time they are reminded we might have to again go away. Now they are not in Egypt but still the feeling is there.

As in Christianity now, you are supposed to be sinners and there is a fear of going to hell all the time.

Moreover you have to always confess that you have committed a sin. Especially women are sometimes very much insecure. If their husbands are wayward then they are all the time thinking that; `We'll be divorced.

We'll be left with our children. We'll have problem.' Such women develop a tremendous type of insecurity within themselves and that is how they get sometimes this breast cancer, because their motherhood is challenged.

At the Heart Chakra there is a bone, which you know as behind it and this bone is the one which creates the antibodies till the age of twelve years and they go in the whole body. After twelve years of age if there is any fear, any trouble, then this bone, which is called as `sternum' in English, starts pulsating.

With that the message goes to these antibodies and they get prepared to fight.

So those men who run after other women all the time, or have this joyless pursuit of having many love affairs, joyless pursuit it is, but all such men give horrible time to their wives. That's why Christ has said: “Thou shalt not have adulterous eyes." But all the Christian nations I have seen, most of the men and women have adulterous eyes.

So such men give a tough time to their women and play games with them. Also when there are divorces and people, children suffer that their parents are lost, the father is lost or mother is lost, you catch this Chakra on both the sides; one for the father and one for the mother. And if somebody, some child's parents, both of them die in early age then both these centers are very weak.

So if the right Heart center is weak because of father or because you are a bad husband then you get asthma. If you're a bad father or a bad husband then you get asthma. Or if a lady has suffered because she had no father or she has bad relations with the father then she can also get asthma.

This is the deeper reason. That's why people cannot cure asthma. With the left Heart weakness people become, develop diseases of lethargic heart and with the over-activity...

[Aside:] alright, thank you.

.... with the over-activity that we do, the over right-sidedness the more futuristic plans we have, also we have massive heart attacks. Now the second center of Swādhiṣhṭhāna is very important, because it has a very

important work to do. It converts fat into gray cells for your brain. When we think too much, then these gray cells have to be replaced.

So all the attention of the center, of the second center, is on transforming fat into brain cells. But this center also has to look after your liver, your pancreas, your spleen, your intestines, lower intestines and also your kidneys.

[To interpreter:] Sorry! and kidneys, kidneys and lower intestines, large intestines. Alright.

So all these organs are neglected. Now a person who is very futuristic, planning type, always thinks too much, has no energy for these organs. As a result of that you get a bad liver and liver, which has to take out the heat from your body, is incapable to remove the heat.

So such a person has an attention which is very irritable. Very hot tempered you see. You have to reach such a person with a barge pole.

God knows when they'll jump at you. Anybody like that you see, you know that he has a bad liver and forgive. Then there's your pancreas is in danger. As a result of that you develop diabetes.

Now in India, in the villages, people take sugar so much that the spoon has to stand at right angle in the cup and they never get diabetes because they don't think for tomorrow. They don't plan. They are satisfied people. One day they work, earn, eat and sleep off. At the most in the night they'll sit down and sing songs together, that's all.

So in a way we are also happy that we are not so rich to get drunkards.

Only when you have extra money you drink. Then we have the problems of the spleen. This is the most interesting one. The spleen has the job to supply red blood corpuscles whenever there is an emergency. I mean, supposing you have taken your food and after that you have to run: you get pain in the spleen area.

If you have taken the food and suddenly you have to run then you get a pain in the spleen area. Because there is an emergency and the food is to be digested, so it becomes crazy. But in modern life we really make it crazy all the time. We have become slaves of watch. We try to save time to waste it. Time we have to save for meditation, for enjoying yourself. But we lead a very hectic and shocking life.

Early in the morning we read the newspaper, which is the most horrible thing.

So many people have died, so many... All kinds of nonsensical things. Newspaper never reports something good or peaceful.

They have to shock you.

So, early in the morning you get a shock, so poor spleen does not know what to do. Then you are hurrying up for your work. You get into your car, you are eating your breakfast there in a hurry. Then you find the jam. Then in the office your boss shouts at you. All the time you are on the run.

This poor spleen doesn't know how to act with a crazy man like that, who is all the time in emergency. As a result it becomes hectic and a very serious disease called as blood cancer, or leukemia, manifests. Well, you will be happy to know that we have cured leukemia in India and

also abroad. Because with Sahaja Yoga you become a peaceful personality and your spleen which is a speedometer doesn't become hectic.

With kidney you get high blood pressures. Kidney troubles they are curable of course. Also you get large intestine with that constipations and all kinds of problems. Also you have problems if the Swādhiṣhṭhāna Chakra is lethargic.

So you have to be in the center. Now at the Viśhuddhi Chakra we become witness.

Witness of the play. Witness of the drama.

When you get realisation and vibrations start flowing in your hands because the Viśhuddhi Chakra is enlightened. We express our collectivity and relationships with others with this center. We shake hands, we move hands, we talk to people with our hands, not with our legs. We nod our head say `yes' or `no' and the language also is expressed through this. In Sanskrit this power of expression of language is called as Vaikharī. Now you become absolutely collective if your this center is alright. It is spoilt on the left side if you are guilty, all the time think you are good for nothing; then this is spoilt. And such people run away from societies. The right-sided people, who are having the right Viśhuddhi problems, are extremely aggressive with their language. They shout and say very horrible words and they try to control.

They intimidate and so many politicians and we can say the dictators and also presidents and all of them.

They try to control other people through this center, but this is a very dangerous thing because. Those people who go on chanting names develop the left Viśhuddhi.

This is another madness is to go on chanting something like in Buddha's name they go on chanting, in Rāma's name, Kṛiṣhṇa's name.

By chanting, even Rāma must be getting angry. Supposing we just go and stand in the palace of a king and you start saying: `A king! A king!', then the king will get us arrested. But Rāma is king of kings, so how can we just call His name? Is He in our pockets? There is a protocol. But after realisation you take name of anyone, in one second the whole job is done. It is before your telephone is connected you go on ringing. The telephone gets spoilt. Like that your throat gets spoilt. Safety is about prayers, everything without connection.

So now we have the center which is very important is what we call as Āgñyā. Where the Optic Chiasma crosses each other in the center they call it Shiva's third eye. That's such an important center because it is a very narrow. Is called Shiva's third eye, because you can see inward, not outward. Those who see outward are not there.

So if you see something outside like light, this that; that means something wrong with your Āgñyā. Supposing you have a camera and the camera has to take the photograph outside the camera, but supposing the camera takes the photograph of your eye, then what would you say? In the same way Paul saw a cross somewhere. He had nothing to do with Christ. He is the one who organized Christianity and spoilt all the teachings of Christ. Now the last is the most important, is Sahasrāra, is the thousand petal, which is made of thousand nerves and is covered by your ego and

superego like this. And in the center of that is the limbic area.

So when the Kuṇḍalinī passes through this Āgñyā, She sucks in these two institutions.

So your Karmas and your conditionings are sucked in and you become a free person. And then the Kuṇḍalinī emerges through your fontanelle bone area and gets connected with this All-pervading subtle Power. As soon as the Kuṇḍalinī passes through Āgñyā, you become thoughtlessly aware. Now the one thought rises and falls off, another thought rises and falls off and we are jumping on the cusps of these thoughts. They come from the past or from the future. Now if I say that: `You be in the present', you cannot be. If I say: `Pay attention to yourself', you cannot.

In between these thoughts there is a little space, which is the present.

So when the Kuṇḍalinī rises these thoughts become weak and there's a space in between, that's the present, where there's no thought. Then you grow spiritually and you are inspired. And now you can think about whatever you want whenever you want, with a new light, with a new penetration. Now Kuṇḍalinī pierces through alright, but if you have problems She goes back and attends to it.

So you have to know how to master it and how to fix your Kuṇḍalinī, your connection and once it is done you are in the second state, which we call as `Nirvikalpa Samādhi', meaning `doubtless awareness'. There's no end to this knowledge. I don't know! Thousands of lectures I've given so far in different languages. The tapes will be made available to you, once your connections are fixed.

Actually we don't want you to read much, because if you go on reading you will know all the knowledge of Sahaja Yoga, so-called, but the connection will be loose. As there are many lights here but we have to just switch on one light and the whole thing comes up. But if I have to tell you the discovery of electricity and how it is brought here to Moscow and all that you'll be fed up and you'll be tired and bored.

So the best thing is first to have to a light. I hope you understand that no amount of discussions, arguments, reading is going to work it out. As Kuṇḍalinī is the power of pure desire, you should keep your pure desire to be connected with that All-pervading Power. That is the best way to achieve your spiritual ascent, as you are at the epitome of evolution and this is the last breakthrough into absolute knowledge and reality.

[Applause.] Questions, there were so many questions. What happened to them? Lost them? Interpreter: Not too many today. Not too many questions today. We never offered. Just several I have on papers and I already made a suggestion. Those who have something to write please address and name and the usual proceedings and we shall collect them and we shall make replies later.

Shri Mataji: Alright but please you have to give your questions and also you have to give your addresses to us, so that they could contact you for further information about what is the center you are going to have.

Contents: 1989-08-22 **Departure, Airport, Moscow, Russia**

You have a tremendous job ahead of you. But you asked for it!

Contents: **1989-08-2x Temporary Stay, Apartment, Buckingham Palace Road, London, UK (date not sure)**

[Shri Mataji is back in London from a long tour around the world. She explains that She had developed a headache that week because every time She tried to take an afternoon rest the builder next door would start operating a pneumatic drill.] Sahaja Yogis: This man needs to be stopped, he has no right to do this. [Ask Shri Mataji whether we could stop him.]

Shri Mataji: [replies that the man is not important, what is important is our desire to see Her welcomed by the whole country].

Sahaja Yogi: In that case would You allow me to give You a head massage for the pain?

Shri Mataji: Since you suggested it, you might as well.

[A towel and oil are brought and after that the builder next door no longer used the drill the moment She would decide to take an afternoon rest.]

Contents: 1989-09-00 **Public Talk, The International Situation, Russia (other months 08 or 10)**

The state of our planet or Mother Earth is very precarious. On one side we see signs of great destruction at the hands of human beings and which are therefore our own creation. The potent idea of destruction is at work, is in human beings, but it creates destruction on the outside. This destructiveness is not necessarily very

good, but blind and uncontrollable. It is this blindness and ignorance that has to be enlightened.

According to the ancient Purānas of India it is precisely these dark days of Kali Yuga or modern times that are the times for en masse Self-realisation or the age of enlightenment. But, we still have many problems from our past or our history that have to be solved beforehand. These have a bearing on the international situation, so first let us see which problem or problems have to be solved.

In international relations there have been a number of fundamental problems in *[UNCLEAR]*. In the First World War the most important political development has been the conflict between communism and the democratic ideal. There was a fundamental *[UNCLEAR]* between these forms of political thought and government and this has resulted in a lot of constant tension between east and west. This became one of the very crucial issues of our times for the future of humanity.

In recent years, however, there was a major change initiated, first in China by Mr. *[UNCLEAR* Zhang] who began to open Chinese society to the *[UNCLEAR* may be west or world], but the most important change was the arrival of Mr. Gorbachev on the world scene. When he assumed power he obviously made a very thorough review of the situation in his country and came to the conclusion that the old political and economic structure in accordance with the orthodox communist doctrine needed to be changed and that change had to be fundamental in nature.

So he gave to the world two new words, perestroika and glasnost, which encompass some very radical theory.

Is this the beginning of the new age in accordance with the play of the Divine? First of all, perestroika really means restructure. Mr. Gorbachev is engaged in a really great endeavour in totally restructuring the Soviet political and economic *[UNCLEAR]*. Accordingly, he has made breathtaking changes within a very delicate period of time. He has also opened up Soviet society by using glasnost, which means opening.

Now, the democratic world is getting far more news of the USSR and the people of the USSR are getting far better news about their own affairs and those of the rest of the world. Not only that, but many more people are now visiting the USSR without any difficulties.

I should mention that recently about forty Sahaja Yogis from the west went to Russia. The invitation came out of the blue. We had a tremendous success and thousands of people came pouring in and most of them got their Self-realisation. Russia is the first country which has recognized the unique capacity of Sahaja Yoga by granting official status of absolutely independent organization. Perhaps they have realised that it is only after Self-realisation that the inner transformation process is triggered through which ultimately you get your enlightenment.

This is our guess, but even on the spiritual level as far as international relations are concerned Mr.

Gorbachev and his new policies have resulted in the lessening of tension between east and west. In fact, by a very wise approach Mr. Gorbachev has taken a number

of initiatives to demonstrate that he does not believe in East-West conflict at all, but rather in East-West cooperation. Perhaps he believes that by reducing pressure from the reformed Soviet side, the aim of bringing about a better relationship between the people of different parts of the world would be easily achieved by gradually creating, in this way, a deeper sense of security. World peace could be finally established.

He has shown by his initiative with regard to disarmament in particular that he no longer wants to take a stand on the basis of a mighty military force that has been perceived over the years as a threat to freedom in the west. He has shown remarkably his courage in the nuclear field and even in the field of conventional forces and has continued *[UNCLEAR* may be various or to favour] negotiations between east and west for overall *[UNCLEAR* could be disarmament]. We should now appreciate how the apprehensions of the west are losing their substance. This is so obvious, today in the views that have been expressed by a number of countries in the Western alliance. For example, West Germany, who was once a bitter enemy of the Soviet Union now feels that the changes that have taken place in Russia are not merely cosmetic, but they are fundamental changes. The conclusion is that the west should now respond in a suitable way.

Although some countries have not really responded, the results are evident. The East-West conflicts have now ceased to be the most fundamental point of conflict in the world. When there is a much better understanding between the two super powers and their allies this

naturally also has an effect on thinking in the NATO alliance. Not that one can say that all the problems are solved, but it is certainly not problem number one any more.

Then, what is the problem? The world must decide that it can do to ease the labor pains of the birth of a democratic Russia and also decide how to tell the truth about the problems of the so-called free world without any egotism. This is a great challenge of the honesty and devotion to peace of the Western world.

This is the moment for them to formulate a clear policy as to how to help that process, as well as diligently and wisely working out with profound introspection, how to establish security and peace within their own countries and to curb the self-destructive ventures of their own people.

If this policy is the right one and this process is supported in a pragmatic and humanistic way, then very quickly these changes will be miraculously consolidated and we will see a more humane freer society in the communist world. I feel that the Russians need real freedom, while the west needs wise self-discipline.

Thus, My vision is that these right actions and the appropriate reactions will bear their fruit of a very beautiful world of brotherhood and peace, which will be worthy of its enlightenment.

Crucial and dangerous problem we must face is surely that of religious fundamentalism and we cannot point the finger at any religion in particular. Wherever you see or look you find that the concept of religion has strayed far from the original ideas of its founder. I have said many

times before and I say it again now, on the tree of spirituality many beautiful flowers have appeared as seers, saints, prophets and Divine incarnations at different times. Those flowers were nourished by the same sap of Divinity that manifests the fragrance of love for the whole world. But they were plucked from the tree of life by human beings and now these dead flowers have become so many dead religions without any fragrance or vitality.

Religion is meant to make human beings worthy, to transform them from their state of subjection to their original animal instincts and after that wean them from their tribal instincts, which are based on insecurity, fear and conflict, balancing them to prepare them for their final transformation into enlightened and complete human beings, conscious of Divine laws through their connection to God, God Almighty.

This was the original intention at the awakening of the various religions in different parts of the world and the message of God to make human beings aware of his power of love, beauty and *[UNCLEAR* could be grace].

Unfortunately, in the course of time, religion has become a point of the most tremendous conflict. They preach love and blind faith, while they themselves have become money, or power-oriented and those in the highest position of these so-called religion and religions do not themselves know God. They have no knowledge of reality. In these days these man-made religions have twisted or rationalised the words of pure scriptures. For in their pure form all religions are created from one universal principle: seek ye first the kingdom of heaven,

that is, seek the eternal which is unlimited and use the transitory only with a clear understanding of its limitations. But on the contrary, in practice, man-made religions are organized for the contempt and hatred of others on the assumption that we are the chosen ones and yet no matter what field they may profess these staunch believers are capable of committing any number of sins. This is because they do not have the consciousness of the guiding principle of the spirit which spontaneously acts in our attention, only after Self-realisation, which leads eventually to total enlightenment. Then the good or higher self controls the lower or baser self. This is realised within our being on the pathway to ascent in this Kali Yuga or Dark Age *[UNCLEAR]*.

Now, what I have found is that instead of uniting people, instead of making human beings good and loving, religions actually turn people into self-opinionated mental acrobats and fearsome defenders of truth.

Of course, the truth in fact defends everyone and is in need of no defense. In the end all one can say about man-made religions is that the tree is known by the fruit it bears. Of course, as a result many people do not believe in God. They do not believe in God at all. They believe only what can be scientifically proved, what can be demonstrated to give results. But if you want to be scientific you must keep an open mind.

You must be prepared to consider the evidence of demonstrable truth. Unless and until you have not felt the All-pervading Power of God how can you be at all sure that He does not exist. If you do not keep an open

mind, then it is simply the ego that is covering the pure light of your intelligence. However, I can assure you that the time has come to prove the existence of God by experiencing His All-pervading Power on your central nervous system, that is, on your finger tips.

And so we realise that human beings have to be transformed and have to enter into a higher state of awareness, through inner transformation. This has to be the last breakthrough of our evolution, which is a living process. The question before Me, is how to make human beings seek the truth and the truth alone, by removing the devious effects of the conditioning of the past and of the *[UNCLEAR]*. This is a very delicate task, because the human ego is so very easily hurt. As I have discovered, no amount of discussion or any mental process can achieve it.

So, what is the answer? It is obvious, the only way is the inner transformation by the living process of evolution in every seeker who comes for his Self-realisation. This will be enough to change the world.

A further important point, that needs to be appreciated, particularly by the free world, is that when freedom is abused it can become demonic, because the freedom of the rational human being can also be used for destructive and evil purposes, either consciously or unconsciously. In the free world politicians are very anxious to keep their seat glued to them, if possible and for that they have to keep the vote. This is why the voters are given full freedom to run amok in their own private life. They have freedom to drink in their beds or

in the pub from sunrise to sunset and from sunset to sunrise all over again.

They have freedom to keep any number of guns they like, to kill each other. They have freedom to become like primitive people and to degenerate into a mere sex point, rather than a human being *[UNCLEAR* could be if so they choose]. They have freedom to get themselves a heart attack from overwork or if not, then from jogging. Freedom to insult their husbands or wives by sleeping with any Tom, Dick or Harry. They have freedom to destroy their brain cells by listening to very, very heavy rock music from dawn to dusk and dusk to dawn.

The media have now achieved their final liberation from self-respect, decency, decorum and social responsibility and have developed the highest expertise in slinging mud at anyone they please and in preventing truth in the service of political *[UNCLEAR* could be creed] or sensationalisation. To slander and blaspheme the Divine without knowing or caring what sin they are committing. They have freedom to destroy creativity with negative criticism and perverted values, so that in order to gain public acclaim in any branch of the arts, an artist is obliged to have, is forced to something subhuman or obscene. They have freedom to burn their skin in the summer sun and to sleep without clothes like animals in the wild.

Freedom to preach the religion of sex or gay liberation. Freedom to get cancer or AIDS. They have freedom to take a black magic spell and spoil their own and others' innocence. Freedom to indulge in any habits they choose,

except so far drugs, but maybe tomorrow drugs will be made free as they are already *[UNCLEAR]*.

They are free to accumulate as much money as they like, regardless of the means. They are free to look stupid and weird, to be the last word in idiocy, to walk and talk in society in the most ghastly and crude manner without even blushing. Every woman has the freedom to attract the looks of every man, like a prostitute and every man is obliged to look young forever and so never maturing and reaching the highest state. In this way, the so-called liberation or permissive society, have reached the very limit of their decadence and their self-destruction.

So this so-called freedom has its built in calamity of enslavement and destruction, which manifest side by side and yet so often people are blind to evil and no explanation is of any avail. If you try to tell them that they are damaging or destroying themselves they will just say, “So what? What's wrong?" The slow suicide or the gradual *[UNCLEAR* may be decay or destruction] is done in the name of freedom. But a free society must not mean that human beings are allowed to do what they feel, regardless of whether it is evil or not. One has to be aware of the importance of preserving goodness.

So let not the free world believe that its battle is against communism. It has a battle on its own country, on its own hands, which it has to face. If it does not recognize that it is itself its own greatest problem, there will be terrible conflict of destruction or survival. And it is the abuse of freedom in the West that is in My view the fundamental problem facing the world today. I hope that the Russians will keep their wisdom and their discretion

intact and aim for freedom to ascend and not freedom to destroy themselves as the west is doing by creating a host of plagues, such as football, religion and the Mafiā, all in the name of freedom. If, in a free society, young people and people of mature years can openly take to degrading ways, then there must be a fundamental disease in that society. Therefore, at a time when the communist countries are making a wide-ranging review of their situation, the Western world also needs to make the same kind of fundamental review of itself. A solution has to be found to this most urgent problem, which is the abuse of its own freedom.

A further pressing problem is that of the environment. The very existence of human beings is now being threatened. People have now become aware of the damage that has been done to the environment and of the depletion of the ozone layer. Why do we still have acid rain? Why do we have often disastrous climatic problems around the world? We have to find the answers to these problems. It is an extraordinary thing that in the developed world you cannot now be confident of getting proper food to eat. Every day there is a new scare about salmonella or a new product is put onto the banned food list.

So, now food poisoning has become a very serious issue. What does that indicate? We have to know that this is the extreme of industrial development, by which we have become slaves of machines. Machines are created for our own use and yet we have become the victims of machines. We have to change the balance between machine-made and man-made things and take more to

natural things. Machines create things like plastics, which have no natural vibrations and which are actually injurious to human beings.

But, how to achieve this, is the problem. How to reduce the consumption of such useless things, like plastic, in our daily life? Another problem we have is that of relationships between people in society. The rapport between husband and wife or between one human being and another has become very artificial. They can no longer relate directly and simply see each other, but have to have something in between in order to have a relationship at all. Like the television or a squabble, just to make the day. There are some people I am told prefer to talk to the refrigerator, rather than their husband or their wife, because it won't aggress them.

So much so, that in developed countries people's pets have become more important than other human beings. They have their dogs in their beds, on their dining room table, but they will put their babies out into another room. They will entertain their dogs or their cats at their own table for their birthday, while thousands of human beings cannot find enough to eat. This is a funny sort of society that we have developed and we can see that first of all we have lacked maturity to understand that we are not individual but we are part and parcel of the whole.

Our freedom has not given us a chance to mature, to also know that this world is created by God, he did not create nations. You find very old men running after young girls, old women running after young boys. This is unnatural. There is a terrible increase in child abuse and the destruction of innocence going on. It is as if they cannot

bear anyone to be innocent. People cannot even grow old naturally. The other day I saw, for instance, several octogenarian actors and actresses doing a rock and roll and shake sort of a dance. They had no need to, they were shaking themselves quite naturally with a walking stick in their hands. All these things might appear funny, but they are in fact very serious and a country which is still with such immature, insane, sick people will explore anything regardless of its value for our growth and our ascent.

It is people who make society and it is the society that preserves the country.

So all these crazy things that come from this sort of freedom have to be brought round and cured or these countries will be ruined in no time. In My mind there is only one solution, that is, the transformation of human beings. Now this transformation is possible here and now and on a mass scale. I would like to show you on another occasion how it can be done and how to work out the emancipation of human beings, spontaneously and effectively and without paying a penny for it. Let me show you one day, how through Sahaja Yoga you can transform yourself and change the world.

Contents: 1989-10-06 **Talk to Sahaja Yogis (7th Day of Navarātri), Friday before Navarātri Pūjā, Margate, UK**

Today is the day of the Devī Pūjā and on this day the Power of Kālī acts and she is the one called as Samhara Kālī, meaning the one who destroys all the evil forces, so it is a very good day that we have a Pūjā here in England

I'm very happy about it, now, I was thinking that I should talk to the UK.

Sahaja Yogis because very important, I'll be completing now sixteen years of My stay in UK and I have really found such love and such goodness about you people, now next year I will not be staying here because My husband is going to be transferred and of course and I'll be coming back, for a month or so I could be with you, maybe much more closer than I have been so far, but there's something that I think I should warn you people because now I'm receiving lots of letters about Gavin asking why Gavin has become like that. What's gone wrong with him? Perhaps everybody seems to quite frightened to see these things happening and to some other Sahaja Yogis also, because in other countries, when the Sahaja Yogis go out of Sahaja Yoga they don't get after Me, or they don't get after Me of Sahaja Yogis, but they think there's something wrong with them and they feel very sorry and keep out, but why is it that Gavin has become so adamant and is becoming so much against us and I am told he's supplying information to some horrible organizations and things like that, I mean I don't know how to explain human behaviour. It's difficult because when you have found out something so great and if you cannot value it, what happens why? So I feel that English have so many great qualities among them because at the time of crisis they are the ones who always stood up because of them we could avert the war, second world war, was averted because of them, not only that but also they work out things at the nick of the time whenever it is necessary and their whole style is very quiet and they

show results at the right time that's a fact, no doubt one has to accept it all these qualities are there but I think there are certain other things which have crawled up and maybe that's one of the reasons we have to guard against if you have to keep to Sahaja Yoga if you have to grow in Sahaja Yoga, so one of the things I have found out that English believe more in the style, how you, what is your style, you see, say like a cocktail style you can call it, call it a dandy style and a punk style and this style and that style, you have got tail coat style, all sorts of styles you have, its and because too much of it in the atmosphere, too much, as soon as you see a house they'll tell you, this is Georgian, this is ah such and such and this is Neo this and that, so you see it must go up to that style, it has to be that style you see and any house which is not to that style, then there's oh it's a compromise it's a little, there's a little fussy or I don't know what all words they use to criticise such a thing, so this is one thing we have to know that styles cannot substitute a content, it cannot be a substitute, style is so outward and so, so deceptive, it is so deceptive and so outward that it deceives us also, it deceives us also, like if we feel that we are a class, or something, this class consciousness also quite a lot if you start thinning also we are class, then I mean on has to know that this is something very man made stuff, to be a class, if you say I am a class it's all man made, it's not the way The Divine is, Divine doesn't have all this differentiations, you are a class Sahaja Yogi means in your content, within yourself, you have such powers, that you can face yourself happily and you enjoy yourself, you know yourself, that is what is

a class in Sahaja Yoga, not how you dress up or how you talk of you hold your forks, fork and spoon, it's not the way, so this style that we think of is no substitute for the

Contents:, now this thing works out better with this outside culture that we have, that you should not express your feelings, you see this is another nonsense they have taught us in this country, this is all nonsense, absolute nonsense, you should not express your feelings and you should be poised you see, ah and say somebody dead, somebody died in a friend, I mean in our circle and Mr. Srivastava went there, thank God I had no black sarī so I didn't go but you must go in the black sarī, in black blouse and a black everything and a black bangles and I said, Baba I don't have all this black, black things so what to do, I mean what is there a person is dead now he doesn't see you whether your in black or red, you see but ah, but one thing is there definitely, that if you wear something you see, whatever you wear, you express the inside, the content within you, that your so sad and unhappy and he went and there was a champagne for that, I mean somebody is born you have a champagne somebody dies you have a champagne, I mean anyway, so champagne has nothing to do with the style, they can have at any time, but the style was you must wear black, everything black, I said this is too much, I mean at the most one could have a, some strip of black to suggest, what is there to suggest if somebody dead, I mean you do feel inside and he was looking very sick, My husband was looking very sick, because he was feeling so sad really that he had lost a friend, I also cried, so they said what's the matter, are you not well, they were all

laughing joking and the dead body was lying in the next room, so C.P said no but such a friend, but no be poised, you have no poise, Mr. Srivastava and one lady had gone, whom also she's also a common friend, she's from Ghana I think some place and she started crying you know, naturally I would have also have also cried, thank God I didn't go, so they all criticised her, this is not proper, she should not have done all this things and all that, so all there ideas, you see every country has some sort of a conditioning and we must realise what our conditionings are then we are alright because we have to break all our conditionings in every Sahaja Yogi they see the problems of own country this is the best thing we have and they laugh at the people who are there, but still we must know there might be some subtle things lying within us because from this case of Gavin now you can see clearly, you see he had a style always had a style for everything for Pūjā he'll have a style this thing he'll have a style, that thing he'll have style, so I used to little bit doubt him, I said why so much worried about his style, mean for small, small things, even if he'll wear an Indian dress, he'll think of a style, what style it is, you see we don't have any styles, this we have been wearing from ages what style can we have? We don't have Georgian, this that style at all, it's only one style is kurta, that's all so like you see he was more worried about the style he would put out and that's what I am saying, that we have to understand that style cannot substitute your content, be careful, so now not to express your feelings, you shouldn't laugh you should sit like a monk we don't want monks here, alright, you have to really laugh aloud and

enjoy and show your expression of your enjoyment, if you cannot laugh it out, if you do not know how to enjoy your spirit you are not a Sahaja Yogi, finished, that's all, if you are a Sahaja Yogi then you should be able to enjoy everything every small thing you should enjoy once we climbed a hill to go to a temple to see, it was an old temple, we went to see that and we had to climb quite a lot, My son-in-law, My daughter they were exhausted, but I was enjoying everything, I didn't feel anything I went up and then I just, we all laid down there on one of the outer side of the temples and he said I'm fed up of this, My son-in-law said, it's too much to climb this, I said now watch these elephants see these elephants are so nicely done everybody has a different type of a tail, he said mummy how can you see tails at this time at this time when I'm so exhausted? “Oh", I said “that's how I don't get exhausted, but you can see the tails there are different, different” I see. “Just now I cannot." I said “you start seeing them you'll forget it" and really it happened, so one thing is, we are not any more English, or UK Sahaja Yogis, we are Sahaja Yogis of The Gods Kingdom and we know what is the truth and we are not going to make ourselves miserable for nothing at all because some of our great grandfathers have told us to put things like this, that you have not to express your feelings, well it was not so bad I must tell you when I first came, when I gave realisation to Douglas you see if he'll remember he lost all balance he just picked me up and put me up like that and felt I that English have improved a lot, but Gregor was there he got nervous, put her down, put her down, so it was so simple, so spontaneous, so natural,

you know, that is what we should understand, are we natural, are we spontaneous, do we laugh a lot, do we talk in a very open way, to be open hearted is wrong according to the old stupid traditions what you must have had, it's wrong absolutely wrong, I tell you, so this is one of the things we must cut out that we have no other styles, but Sahaja Yoga style is to laugh, to talk to embrace everyone and to be joyous, that's what we are, because we know the knowledge, we are Gnostics, they are not stupid blind people, who would wear their, black hats to go to church and sit over all the tombs there, we know such a lot, so this is first thing that we have no styles, no styles of any kind, now some Sahaja Yogis went abroad got married, from UK and I have complaints about them, that they think they have become ladies and leaders, I said Eh? Ladies and leaders, they have had no jobs here how are they become ladies, they said they have, now they want to wear a kind of a hat and they want to wear this kind of a thing and some of them have become hippies, I said hippies, why? I can't understand and they don't want to talk to anyone and they are stiff upper lip all English styles you see, I said I hope they are not wearing tail coats, borrowed from this Moss Bros.

So it was very sad because they would not go to any collective programs because, they would not, they have become now Sahibs you see, in India they are called as Sahibs, in India if somebody tries to show too much style or tries to show that he's some class they say now he has become a Sahib, you see he has become a Sahib, Sahib means it's condemnation, in India. It is condemnation, but that's what it is you see, it's come from English only,

because English would talk like that you see sometimes in such a manner that, even he might be just a butler somewhere but he would talk with such a big airs about him, but your not that, we have been thinking why? why? is that the English cannot open their hearts, after all you live on the heart of the whole universe, if you don't open your hearts who else is going to open their hearts, there's no need to be vivacious you see, talking like this talking like that it's not needed, I am not saying that, that please understand but I am saying in a proper dignified manner, you have to laugh you have to joke, you have to enjoy, because there's no joy inside that's why it is so, is it not, or is there joy? because if you think, if I laugh too much what will be the sin? So this is one thing that one has to understand that all these artificialities are stupid artificialities that were there, like at the time you go to one of the queens parties, I must tell you about it because I've been to all this nonsense and there are people who come in there of course this Moss Bros. business again, they come in their tail coats and some get very tight ones and some get very loose ones you see, the tight ones walk with such a funny gait you don't know what to do you feel laughing all the time, they look like jokers, I tell you, very nice dignified people look like jokers and the others who have loose ones walk like Charlie Chaplin and I can never make them out I tell you, I told C.P. is he the same, is the same why? I said I can't make it out he's looking so different like Charlie Chaplin, might be Charlie Chaplin might have been to one of such parties I am sure the way he had his dress made, because this is absolutely there I tell you and then they

must have the tea sit down this, that nonsense you see, what I am saying that all this trickles down to us from a man made nonsensical idea, we are sitting in the Kingdom of God, so we are not going to do all these things, we are not going to indulge into all such nonsensical things because it gives such an artificial superiority and cuts you off from the rest of the world, so I have to really tell you that in this whatever has happened you see that the kind of a artificiality that was built up, the reality had to give up, you see couldn't bear any more of that artificiality, it was too much, I have tried to find out why this difference like I have seen Jeremy and Robert, they have become real Italians, I tell you, so once we had gone for shopping and then we said let's have some ice cream. Guido is very good at taking me to ice cream shops I never eat otherwise, so we are there and suddenly we herd a big laughter coming I said, looks like some Sahaja Yogis coming this time, it was Baba Mama and these two coming down to the same shop and laughing so loudly that even then, even the Italians were looking at them who are these greater Italians who have come here, three of them laughing and laughing and very quick saw and they got a fright, because they were sitting, I said I am so happy to hear your laughter all the way you came here and everybody was looking at you, because both of them know Italian language, they know another language, there's another thing with us is that we don't want to learn any other language, everyone will have to jolly well learn English language otherwise we think they are all stupid fools and we make fun of them I have seen so many films here they show so many little,

little dramas sometimes some sort of series where the show French speaking English in a funny way or a German speaking in a funny way and also I think English can speak in quite a funny way to me sometimes it's impossible, like today the ticket collector I don't know what language he spoke but I didn't understand what he was talking, he was trying to be nice you see, but I was looking at him, I was about to ask him what Oxford English, of is it Cambridge English I don't understand, that's how, so what I am saying that language is just for communication, but in the communication if there's no love there's no genuineness, if there's no feeling, concern, why do we want to communicate with anyone just a lip service, no good, so now we are not only part and parcel of this world but of the whole and everything circulates through you once you give this insular feeling, but insulation is there very much insulation, in the character, maybe because of England being an island, except as I was telling today to David, that except for attacking other people and going into up to even China up to Australia, otherwise they are insulated, so we must learn to watch ourselves we must learn what is coming to us from our forefathers, this is the inheritance we have got, so suddenly we become lords, suddenly we become ladies, ah suddenly we become some sort of an English duke, in India they made lot of fun you must have seen the Dukes nose they have got it given the name to one projection of a mountain, they call it this is a dukes nose, because some duke must have gone with a nose like that, so we must learn to make fun of ourselves then all these things will disappear and must understand that we

are much higher people than this limited thing, it's no good and if we are following these old people then we can become bhootish with them because they were quite bhoots you can see them they were quite bhoots the way they did certain things and now they are dead and gone, we are newly born, special people we are flowers and we should be fragrant and this what happened with Gavin that he's gone down too much and this Valerie is a character which is another horrible one I just don't know what to say about her, less said the better, I mean I have never seen such a person writing such a horrible thing I have never heard that such books are written for general reading I mean in India, out of question, even one sentence like that won't be permitted, something that's nauseating absolutely nauseating, I couldn't read I am sorry to say but whatever I heard about it and there were a few lines they read it and I said stop it! stop it! Stop it! I don't want to vomit, so to just to have a style and this and that it is not alright we are the Spirit and the Spirit is the light all around us, all around our auras there are people walking with a special type of a personality what do we need style for, who has better style than ours, we make our own styles, we are the makers of styles, so to conform to some sort of a nonsensical idea and to succeed yourself, to separate yourself, to cut yourself from the collective is nonsensical, now this time those who are going to India I have to tell you one thing, that you must get mixed up with people, we'll not have any camp which will have only English or this and is a very common failing, we must face it, it's a very common failing because now I'm in England so I'm also English,

but I don't have this failing in Me, but I have seen Indians when they live here they become like this, I went to a place called Marville Platte in Argentina it's a very beautiful place, very beautiful colony of people, so I said who are these people living here? They said all Spanish, Italians, this, that and English, they said no English have a separate colony than this, I wouldn't be surprised tomorrow we have a separate colony of the English Indians, could be, they say in Sanskrit, Sangase, Sangadosha means if you live with somebody become like that, so we might have some dukes and duchesses in the Indian community also possibly tomorrow if they live here, you see quite possible, this is such a atmosphere charged, we are something special and it shows so clearly when they do to another country, it creates problems, they cannot mix up with people, they cannot talk to others all the time they think they are like some media people, trying to criticise, the whole attitude is that we have to get mixed up with the whole ocean of Sahaja Yogis, instead of that if you behave like that people think they are sort of criticising us, that's why I have said many a times that we cannot us the word I like or I believe, no not to use because that is how you despise others I don't like this I don't like that, you may not even have half of this in the house your own, but they will say like that, you may not have food in the house to eat but when they go to somebody house they will say I don't like this food, that we don't have to have, all these things I have seen in him and that's what I am telling you, of course there are many books to read and we can, one good quality about English is that they are

scholarly, they have scholarship, they read a lot, they know a lot, ordinary person will also know, also it being a very small country they know about little, little places, you go anywhere they know this glass is from Darlington, this is from here, that is from there, Indians wouldn't know anything, if you ask them for, this sarī comes from where, men, especially, women generally, men will say I don't know, must be from India is it, or is it from Kenya, they know about birds about from where they come, but all these things you see this knowledge sometimes can make us over nationalistic, we the British, can come, be careful on that point, to say we are the British, we are not, we are not Indians, we are not British, we are nothing we are Gnostics, we are the ones who know, we are Yogis, because this is such an artificial ego in our head and that has made people hate us, while we are here to love the whole world, so our beauty lies in how much we love others, we must face ourselves see, how much do we love, others, how much do we care for others, how much do we enjoy others, how do I feel when I face another Sahaja Yogi, when I see you a ripple of joy becomes like a thunder to Me, I mean I don't know where I stand, sometimes I feel I might just raise Myself of in the heaven, that is the content within us of our spirit not all this artificial things, they can never give us joy, they cannot give joy to anybody, we have to be very simple people, simple doesn't mean that ah, you should just wear some little few clothes, it doesn't mean that, simple means from your heart, for small, small things you should feel happy, simple things should make you happy and that is how we will get closer to each other, because this

world has to be one, now when it will be one year on, what's going happen to the English I don't know, I'll have to jump in the sea I think because the way they will be encroached by all these people because they, they are in a way, in an English way they are aggressive people because if an Italian is there he'll just walk into your house and say what have you got for today's dinner see, quite possible and you will say what's this, it's very unmannerly to walk in my house, why do you have a house, even a rat cannot walk into that house, you polish your, brass, you do all your cleanings, sweepings for whom, there's not even a rat in the house to come and see it, what's the use of doing all this? Live like pigs than better is that not to waste energy because there's not every a pig to come in see you, alright the climate is such we can't leave the doors open, alright but hearts can be open, I have had lots of experiences of this Myself, but in Sahaja Yoga if it crawls up, then I don't think how Sahaja Yoga can prosper, or people can have that content, the quality of Sahaja Yoga should be within us, how many people we give realisation, how many people we can talk to, how much do we know about Sahaja Yoga, how much we have mastered it, how many people we get into Sahaja Yoga, can we? It's the circulation of the heart that is important and if you cannot circulate why are you living on the heart, this is the country of heart, where Shiva lives where he is pulsating in everything, is pulsating in everything and there where you are there, then what you should do, circulation, how much you can circulate articulate with people, rapport, understanding everywhere there's joy,

everywhere there's understanding, such oceans of depths people have, but we must know how to penetrate it, but if you want to have the pearls you have to dive down, but if you want to live with a straw it is hanging there on the surface, live with it. We have come to Sahaja Yoga to become great people, we are British alright finished now, done, but now we have a second birth we have entered into the Kingdom of God, now we are hereBenares to become great people, great monarchs and these styles and all this have come from the so-called monarchs and kings and horrible people they were do you know that, they told me that Queen Elizabeth the first one had a kind of a funny patch here, they don't know if she was a man of a woman of what ever it is, whatever she was a man of a woman, of a person, this was the thing she had a patch here, that's why she made this kind of a collar for her which was standing here and everybody had to wear that and they said about Victoria also said I don't want to say anything against her because I have great respect for her, but they say she developed a hump on the back so she developed this Victorian skirts, so also you can see that hippism started in England, punkism started in England, where in the punks, they are mad, when I went to an exhibition in, ah, Rome, beautiful exhibition it was, we were passing from one country to another country and there I thought of England because I have become English as I have told you, he said where suitcase is there and there were about six seven boys mostly from Italy and three of four were laughing ha! ha! ha!, I said what's happening there, what's the matter why are they

laughing at the English when the English laugh at everyone, you know what was that, it was a punk shop, that's the only thing they had for exhibition believe me holy pants, holy h-o-l-e-y [in British English], holy pants and they had these, what you call them, what you call I don't know we call toora in Hindi language that kind of thing and all that they were selling there and they said is all genuine, genuine, genuine from England and all of these Italians were laughing, so I asked Ravia why are they laughing at these British, he said Mother we have a sense of ridicule, we have a great sense of ridicule, while these people think oh what, So what! what's wrong if I cut my nose what's wrong, so ultimately we end up into this kind of a stupidity as you know, that a person who has this kind of an ego becomes an idiot and there are many things that you can see clearly how, how we thought that we were something great and how people befouled us, there's a great writer in Hindi language called as Prenchad, I must tell you a story is very interesting, we had English in India and we knew how to befool them I must tell you frankly and there were two Englishmen going in Benares street and mostly in Benares they have their W.C.'s on top in the open, you see they sit there and they had a, you know we carry our jar, lota, a lota they call it lota with the water, somebody put the lota there and suddenly with some sort of a thing it fell down and it just fell down, are you recording me Hallo! now don't record this, you don't want to record it, only for English alright but don't give it to anybody else, so the lota fell down and fell down he describes, fell on the feet of those where many Indians go and put there

heads I said what that must be, they were the feet of two Englishmen and then the Englishmen got angry because you see according to their countries law nothing can be hurt, so they took the lota they said we are taking you to the police now, this has hurt us so much, so you see the man was upstairs, you see he came running, sorry, sorry, he said nothing doing we are going to take you to the police, it has hurt us you had no business to keep a lota there that it fell on our feet, in India. Nobody compensates, but if an Englishman they'll say it's alright Baba it's alright, what to do, so there was one fellow who thought of a trick, so he knew English he said see, you can take them to the police at most police will fine them a little bit but do you know this lota, he said what this lota belonged to Akbar, Akbar used to carry this lota with him, so instead of taking them if you ask for this lota will be a good idea it's an antique piece you see, will be good for you Akbar the great, you see used to take this and he told him in Hindi language to them that I have befouled them and I have told then this belonged to Akbar and you just say that we don't want to give this lota and you can take us to police, so they said now alright then if you give us this lota them we will forgive you, so these people said no we don't want to give this lota, why because it belonged to Akbar, how can we give such a lota? You see was our forefather, we can't give our lota to you, so then the English said alright are you willing to come to police, yes we are willing to come to police but we can't give you this lota, so they paid lot of money for the lota and bought it and they were very proud you see and they took that lota see and they must have put it in some

frame you see to say this was the lota was carried by Akbar, so this is how it is, so first we must have respect for other cultures, other things and other people and other countries and try to see what they have good about them, otherwise nothing will penetrate into you and you will be left high and dry all your life, there's so many nice things in this world, say you go to Italy see the beautiful work they do the furniture they make, things they make, once they come to England I don't know what's going to happen to us, we had lots of beautiful art and we had talents but all finished now nobodies having that and when they come here what is going to happen, in machinery when the Germans come here, they'll finish us off, so we have to realise that this outside things and thinking that we are something great, is not greatness is within yourself, within your heart and it is so much, so much evident, so much evident here, that it's really shocking, as a reaction to all that formalities and all that people might have taken to say very casual dresses, alright, but that's not the way because from inside it has to go, all these ideas have to be washed off completely, cleaned off, we have to know that we are the ones, we have to give light of the spirit to the whole world, how can we cover and cloud ourselves with all these funny ideas and that's why it's so many, you have asked me questions about Gavin only thing I have to say that to this extent only an Englishman can go because he can forgive himself, to this extent nobody else can go, nobody has done like this, no one has done like this we had so many people removed from Sahaja Yoga, you know that very well, but the way he has gone down and

the way he was with us for the last fourteen years it's surprising and I understand that people ask me questions I understand why it is happening, but be careful, let us not be lost with these foolish stupid ideas we had and let us be something great, let us be within ourselves, see for ourselves, no amount of arrogance, no amount of artificiality is going to give us any special personality except that we realise what we are and what we know what we are, we enjoy ourselves we never get bored, we enjoy ourselves, never get bored, so at the beginning of the program I have to say that I have seen the Sahaja Yogis if they want to be good they can be really very good people, in England, because the quality of intelligence is much better perhaps, also their scholarship is very good, but when they fall they fall also very fast and go down very much, so on what we have to depend is to our step where we are standing and what step we are going to take further, for example meditating, Doctor Brian Wells told me that don't want to meditate in the ashram, now meditation is very important is the only way we can grow, now alright people used to get about about ten o'clock before, but do you don't get drunk, why should you get up at ten o'clock? You have to get up in the morning you have to look after yourself, means you have to look after your spirit and that's what we have to achieve and I know if you all decide you can do it very well among yourselves is better understanding but when it comes to others it seems there's some sort of a communication gap, which should not be, if the Germans could be that gentle and so sweet you see in the German people who are Sahaja

Yogis even to touch a flower is easier than to touch a German I tell you they have become so gentle, because they have learnt a lesson and I ask a German what's the matter with English, why haven't they learnt a lesson, he answered me back which is a very important thing to know, they have never lost a war Mother, they have to lose one war, they'll be alright.

So the gentleness which is not outward, which is not just a lip service, is from within, how can they hurt someone? I mean I have to put Myself into a frame of mind to talk to you like this and I didn't know how many flowers I should weave round My words so that it should not hurt you and even then you see the back of My mind there's a kind of a sadness because I love you so much and it shows that I have stayed with you the most of the time, you are specially privileged, but that should give you greater humility because whatever are My qualities they should be much more in you and be shown to people that they say oh English we can make out like Mother to look at, they are like Mother to behave, they are just like Mother, let me hear that, right so it's a promise to Me, is it alright on an Ashtami day let us finish all this negativity and let us become that special type of people who are worshiped all over alright.

May God bless you.

Contents: 1989-10-08 **Navarātri Pūjā (cusp between 8th Day and 9th Day), Destroy the demons inside Yourselves (Depth and Contentment), Margate, UK (other day 10-07)**

It was very spontaneously decided that we should have the Devī Pūjā in England. And this is the place where really Devī Pūjā should be, because it's the place of Sadāśhiva and where Ādi Shakti should be worshipped.

We have to today understand that why do we do Devī Pūjā? What is the reason for this Devī Pūjā? What do we get out of it? What are we supposed to achieve in our

Contents: within ourselves? The first thing is that Kuṇḍalinī is the Devī. She's the reflection of the Ādi Shakti.

So when you worship Devī, first you worship also your own Kuṇḍalinī by giving Her credit because She has given you this realisation. It's much deeper understanding than normally people have about the Devī Pūjā because they are not realised Souls. Their Kuṇḍalinī not is awakened.

So normally when they do Devī Pūjā it's for the purpose of getting realisation so that the Devī should be pleased, prasanna and should give them realisation, or must get our chance to get to somebody who will give them realisation. But you are at a different level now.

So it's more of a thanksgiving to your own Kuṇḍalinī and to Ādi Shakti, glorifying that whatever has happened so miraculously is because of the Kuṇḍalinī which was within you, which was reflected by the Ādi Shakti.

But one has to know that only we are realised Souls is not the point, only that we can feel the vibrations is not the point, that we can give realisations to other is also not the point. Then what is it? Very important, it's the content within us. What do we have within us is the

point. These are all the expressions of what we have within. Supposing somebody is generous, then know that he's a rich man, otherwise he cannot be.

So the content within us, we have to see. And when we start seeing the content, where do we find in the nature there is real content? We see the sea; sea is there you see, full of water.

So much of water it sucks in from everywhere and then it allows itself to be boiled by the sun and gives rain. But sea is the lowest level, stands at the lowest level and sucks in all the water from everywhere. In the same way a Sahaja Yogi must know that to be really achieving more content, we have to be not at a higher level outside. It's said in the Bible, “You have to be meek” but I think it was not explained to people. Only the strong people can be meek, secured people can be meek, only the rich in essence can be meek, not the people who are insecure. Because they are insecure, how can they be meek? And not the people whom we think are rich, so-called, because if they are rich they are not generous, they are not satisfied, they are not philanthropic, so they are not rich. They are still greedy beggars.

So the content within us is to be seen. What is our content? You love Me, I love you, it's very good.

But when you love Me, you have to know that there are certain qualities which are very lovable in a Sahaja Yogi. Actually people get lost even after Sahaja Yoga. They think they can get over everything, they're perfectly all right and they are thrown overboard.

So when we say that we have to be meek, this is a content, the humility is a content.

So try to that, try to be humble with someone. You'll like yourself.

You'll enjoy that quality within this that, `You see, I'm humbler than another person.' And what is another thing we find has content are the great mountains, because they have heights and they are the only ones who can capture the clouds.

So such a rapport there is between the humility of the ocean and the heights of the mountain. That's how a Sahaja Yogi should be. He is too high because so much of content is there in that ocean, then it has become beautiful like clouds and touched his height, his Kailāśha where resides the Shiva.

So it's so joy-giving.

Of course as you have painted Me there, it's true that was My situation once upon a time. Today also it is My situation no doubt, in a very subtle manner, because there's so much of negativity and I have to work it out on all kinds of levels. There is no excuse for some human being to be a devil, no excuse and for a Sahaja Yogi there is no excuse at all. But still once I have called you My son, My child, there is a little blessing; goes, I would say, a long rope. But that long rope one should not care for. You have to care for your own quality, for your own inner capacity to suck in.

Now look at the ocean as it is. All that is around falls into the ocean, everything. And then the sun, we can say that's the Spirit, evaporates. Only possible in the ocean. It doesn't evaporate the rivers so much as it can because it's such a wide thing, such a deep thing, inexhaustible. And then absolutely pure material comes out of that and

that can go and touch the heart. Because as a Sahaja Yogi those hearts are at a very high level where there is Shiva residing. Nobody can reach there except for the purity and unless and until you have that largeness, that depth, that humility and the Maryādās. You know that sea never leaves its own Maryādās and if you press it from one end it will express on one other side, it never leaves. If Pacific Ocean was even hundred feet deeper there would have been a problem.

So even in depth, in its height, in its spreading it has its own Maryādās. But in that Maryādā he has the feeling that he is one with the nature, one with Mother. He is not disturbing the Mother Earth, nicely placed in the body of Mother Earth. Nature is bound by the Divine. The Divine looks after the nature.

So everything works out beautifully and you have freedom. And after Sahaja Yoga you have greater freedom, absolute freedom, because you cannot be bound by anything nonsensical, anything sinful, anything base.

You are above that like a mountain. And so wherever there is a combination of a mountain and an ocean, the ships can come. Deep people can only come to such shores where there is depth. That's how you achieve your depth, between your Heart and your Bhava-sāgara, that beautiful area where people can come to you and just they know this is something great, everybody knows that.

You have seen that I am like any other woman to look at. I don't know, you might think I am different, but normally... But how many people come to My program?

How do they come to My program? Must think. In Colombia when nobody had even heard My name, thousands came, I mean, very surprising.

And people had no place to sit. In Russia where, I mean, no question of My, their knowing My name, there are no books published, nothing.

So you can say that, “Mother, You manipulate it through the collective unconscious." I do not, but it does, I think so.

So when the Sahaja Yogis have that content within themselves, the collective unconscious, the Divine will act, definitely act. Like a person who is spreading advertisements, this that, yes people come. Because he takes money they think they can purchase this man. But where there is no money involved, no business involved, nothing, you people are just simple people just like them, so? But it's all done by the Divine, isn't it? So the Divine works it out. But if the Sahaja Yogis in a place are good for nothing, then even if I am there it does not work. Half-hearted people if they are it does not work. In no way to discourage you but to tell you that you have to develop your content within yourself, a complete faith in yourself. This is the greatest property of a Sahaja Yogi.

And what is this ocean? It's love, it's love and love. It doesn't talk, it doesn't do much, nothing is to be done in this. It just works spontaneously. The less you do the better. The more you try to do, `I will do this, manipulate there,' no, you just develop your content within yourself. And imagine, you are all so lucky, you have so many provisions which nobody had. They had to go into jungles, they had to take all the wrath of their Gurus and

nobody to protect them. And they never had Ādi Shakti to worship.

So you have Ādi Shakti with you, whose power is all this Divine.

So you are at such an advantageous position.

But first you must realise.

So when we say we should have content, then the vessel has to be strong otherwise everything will break. And this strength is the one you should know, that you are completely protected. No one can harm you. They'll try. This has to be otherwise how will you test whether you are absolutely safe or not.

So somebody has to try some tricks just to see and for you to watch how you are successful. Without doing anything you'll be amazed, everything will be cleared out. And you'll not know how things have cleared out, how things have worked out.

So the strength comes.

Again the question is how the strength comes into a Sahaja Yogi. There I would say it's the Śhraddhā.

Shraddhā is not blind faith. After Sahaja Yoga, after realisation you know everything. You've seen My photographs, you have seen how Sahaja Yoga works, you've seen how you can raise the Kuṇḍalinī of people, you can feel the vibrations; you can feel others', you can cure others. All this power is within you. But just to realise that power without ego is your strength. And when you are powerful you don't have the ego because what is the need there? Ego is there only when you don't

have power because you want to have more, more, more. But when you are fully there, there's no ego.

So this power is to be ascertained first, to find out whether you are powerful or not, to find out first. And then, like if I've to sit on the chair I'll see, “Is it all right or it's shaking?" “Oh it's all right, I can sit on this." Some Sahaja Yogis still remain on the periphery. There's sometimes a very big gap between some who have reached great heights and some who are outside. All these are negative forces which were killed long time back. Only one Shakti was sufficient to kill them, of Kālī Shakti, Durgā Shakti, but you have so many of them. You have Mahālakṣhmī Shakti, you've got Saraswatī Shakti, you have all the twelve deities are there working for you.

So `realizing it' is the meaning that you must have complete faith in yourself.

If you still doubt yourself, that's also a human quality. I mean a dog knows that he's a dog. He doesn't doubt that he's a dog, or a cat, does he? Or a tiger knows he's a tiger and he knows what capacities he's got. It's only the human beings have got apart from other stupid qualities is one, this, that they can doubt themselves. And this doubting quality has made them cowards.

In Sahaja Yoga you should have no doubts about yourself, `Because I'm doing, still doing like this, Mother, I am still doing like this, then how?' Then get rid of it! I mean, how can I solve your problem if you want to carry monkey on your back? And I'm still carrying the monkey on your back. You get rid of the monkey, finished. It's so simple. I mean to My simple logic, this is what is the answer. Why do you want to carry the monkey and then

come and tell Me, “Mother, I am carrying the monkey?" I can see it! Get it off your head! Get it off your back! It's very simple, you are a Sahaja Yogi.

And this is what I've found about Russians. They didn't have any monkeys really, very surprising.

I think there are no monkeys at all there. None of them! No private problems, no public problems, no any other problem, nothing, nothing, they discuss nothing. This is the, they could have said that `Our government is such, it's...', nothing, nothing, nothing. They had enough of everything, they must have.

Very well-read people, very well-educated, very big professions, very humble, very open-hearted; they just wanted realisation, that's all. They said, “You have come here for our liberation." They wouldn't even touch My sarī like that. The place I walk they wouldn't touch, just imagine. Who has told them about vibrations? I never said I am Ādi Shakti. How did they recognize Me? They developed that strength within themselves, that Śhraddhā. And they never talked about God in that country. They have some stupid people who have churches and things like that and Islamic institutions, but most of the people are so strong and the content is showing itself. Imagine every time they have a program, even now on follow-on, at least one thousand people are there. In this England we can't even get one thousand for Devī Pūjā. And they come all the way from thousands of miles, from Siberia, this, that. And they have booked themselves, because there the halls you have to pay for.

So though the Sahaja Yogis don't take money, but they pay for halls. But the mediocrity to be on the periphery,

not to work it out, take it easy, not the way for Sahaja Yoga.

We don't have to kill demons. There's no need to join any war or to fight like soldiers as they fought with Devī, nothing. You have just to take out the negativity within yourself, lethargy from you, but work it out. We say mantras, we know what are the powers of the mantras are, but you have to keep them awakened. For that I have told you a hundred times, you must meditate. Not the way to meditate, “All right, it's like playing golf, it's out." It's not that way. It's a serious thing, you are worshipping the Ādi Shakti. With that complete understanding and dedication you have to do it; not a mechanical thing, it's not a game. It's something very subtle and special. In no action we can describe it, but it's just a very deep feeling. To that depth no other feeling goes; with that feeling you have to meditate. And then see the results.

Many people say, “I've done this, Mother, I've done that. I've this still", because you are not deep enough. It's not how much you pray, it's not how many words you use for prayer, but it is how deeply you have touched the feet of the Divine that is important.

So today we have to see that Devī is using Her sword to pierce through our heart so that all negativity runs away and through that She wants to plant the lotus for Shiva to settle down. She wants to take away all that ugliness from within. It's like an operation but so delicate and so beautifully done, you never even felt it.

The other day somebody gave Me a book of... *[UNCLEAR* on the devilish] and the vibrations are called as `spanda',

means `pulsation', it's correct, no doubt and it's called as `Anāhata' in Sanskrit language, meaning `without percussions'. But I was reading that book, I said, “It's like going round and round, up and down, going into `this means, that means.' " How can anybody understand this book, it's so terrible! While I have said all these things and much more than this and they know it so easily. If you read that book, two pages, you'll get a headache, I tell you. But how the whole knowledge of Sahaja Yoga has come to you so beautifully, it's very remarkable, I tell you. If you read the mantras they'll give you explanations which has nothing to do with reality sometimes, I feel. But even if it has, it's so circuitous, so complicated. I would say Ādi Shañkarāchārya realised it and that's why He gave up the idea of writing any treatises and, “Let's make it simple, the praise of the Mother." Finished. “If you praise the Mother, everything [is] OK." But that's not. I find that's not so, it's easy.

You see, human beings are great experts, they can be just like radios praising, praising. Nothing goes inside the heart. But you have to develop that depth. In Sahaja Yoga we work through our heart, not through our brains. You have to develop that heart and to receive into it the greatness of other people.

Now people can see what's wrong with others very easily. They don't want to see what's wrong with them.

Any intelligent man can see that, there's no need to have his realisation. But a wise person sees what's wrong with him and he trusts. He trusts himself then because he's wise. He doesn't doubt, he knows he's wise. He knows what's wrong with him and what is to be done.

So the work of the Goddess is very different today, as you can see it clearly. Of course, symbolically it is the same but it has become very subtle, very subtle. The first work is to destroy the negativity which is going on as you know. The more light comes in, the ignorance will disappear. This light will spread, all the darkness will go away. But you are the lights. You have to put the lights on and you have to look after your light and you have to make that light eternal. This is one work which you are doing. It's a beautiful work of the Goddess you are doing is to spread light, enlighten people.

The negativity that is around you is not so dangerous as whatever is in you. Today it has become subtler. The negativity has become subtler. It's entered into your being and be careful, it may anytime topple you. Even one step you do not put right when you are climbing up, you can go down.

So one has to be alert, without tension. You have to be alert without tension. And the alertness grows. When the light goes within you start seeing it. Immediately you see, `Oh, that's it! So I, the so and so, that's it!' And you know how to correct it and you know how to put it right. And immediately you take to it. Like a good sarī now has something fallen on it, immediately you clean it.

In the same way we have to be very, very alert; `daksha' is the word for that. Now this was the work of the Goddess before. Goddess used to give enlightenment and Goddess used to be alert for you. She would sit like a tigress for Her children. They are praying, they are doing Pūjā, they are doing some sort of a homa, havana, so the Goddess would sit down, protect them from all negativity

coming, all Rākshasas coming, kill them, this, do that. But that stage is gone now. Now She's entered into you.

So you have to kill your negativity, you've become as powerful as your Mother. No negativity can touch you.

So you can give realisation, you've got that power very well; and you can watch your defects more than that of others.

And you try to put them out because they're not good, they're not for your benevolence, they're not for your ascent. By that nobody is going to gain. At the collective level it just works automatically. You don't have to worry. It comes to culmination and a person goes out; as if somebody runs up like a blind fellow on a cliff and jumps, jumps down. You don't have to worry too much about this. It just works. You have seen it has worked that way.

Now another quality that you have: to believe that Goddess is working through you. In you She resides, you have got the powers, it's penetrated into you is that you can comfort people, you can cure them, you can give them peace, you can give them bliss. But then what Goddess has done in you is that She has given you the bliss, you have become bliss. Like there's say a cool air conditioner, you get the cool from there. In the same way if you are emitting bliss, you give bliss to others. But there is no bliss within yourself, but what bliss you can give to others? So a Sahaja Yogi has to be a blissful like the Goddess.

You see She has very extreme characters, as you must have known that She's extremely cruel, She can be very cruel and She can be extremely gentle, like two ragas of yesterday. She could be extremely harsh, extremely

harsh, beyond all human expectations and She could be extremely mild.

So this harsh part you need not have. It will just work. This part is only kept for the Divine. You just take to the other side. Let this harsh part be looked after by the Divine. After all, Divine also must do some work. If you do all the work then what will Divine do? So the Divine will look after that part.

So you have to enjoy yourself as the Goddess enjoys Herself; enjoys Her bliss, enjoys Her peace, enjoys Her everything: Her creation, Her children, their love, everything She enjoys.

In the same way you have to enjoy. You have to know about everything, you have to be absolutely knowledgeable. And nothing more is needed but just to say that `Oh Divine, please protect us.' At the most! Even if you don't say it's all right, you are looked after. The Divine is working out the stage, you see. You don't see it, all there, invisible. And you are on the stage, so they are looking out what to focus light, where to put, what light to put, what is to be done, what is to be changed around. Everything they are arranging. You are nicely here.

So you need not do all that work. You do your work of acting and saying dialogues. That's your work. Let them do their jobs, they are doing very well. They are excellently placed and they are experts.

So to leave certain things into the hands of the Divine is what we call as `surrender'.

And that much of this, if done, then most of your things will work out so miraculously. I mean, you'll be amazed, `How, Mother, how it is worked out? We never expected

how things we got it done?' There's a very, very big force working: the Force, the Energy which is the Source of all the energies, which has created this great universe, which has created this Mother Earth, created this sun, which has created you very delicately. This Force is working. And that Force is looking after you, so proud of you that you have come on the stage now.

So as it is we are today praying to the Goddess that `Help us to fight our negativity within us. Give us Your tiger so that we fight, give us Your lion so we fight.' Let us fight all these horrible animals that are within us, these horrible haunting things that are within us, these horrible conditionings we have. You have to get rid of it. Still, still if you watch yourself, lots of conditionings are there, lots of things, you see. If you see, there are covered with very thin curtains and you don't see it, but they are there. But let the tiger enter into all these dens and find out. And you enjoy that, riding over the horse, riding over the lion and riding over the tiger, like a Goddess. Why not? After all, children get all the heritage of the mother, don't they? So you have all the heritage available to you. But you have to be worthy, in the sense that you have to know that you are worthy, that's all. You have to just know that you are worthy and that you can do it.

So again today we are here to do this Pūjā, which would have been in Perth but somehow or other it was not so and is luck for you to have this Pūjā. And it is something of a very deeper nature, very subtler nature. Like your blood it is, because on these seven days they say the Goddess has to wear the red all the time because it's

blood. And the first colour you see in the womb of your mother is red. It's the security. One side is the red rag, another side it is the security.

So for you it is the security around you.

Every place you go, it is there, just feel it. You have entered I must say, entered the Kingdom of God, no doubt about it. You all have entered, so beautifully you are settled down.

May God bless you.

Contents: 1989-10-19 **Public Talk, 1stWorld Conference on Yoga Organized by the Soviet Ministry of Health, Moscow University, Moscow, Russia (other date 10-21)**

Today I am here to tell you about our Yoga system and its culmination. We had three types of movements in our country. The first one was the finding out the laws governing the universe. They also have been from the very beginning in the Vedas. Ved means to know, but if the truth is not known, then the whole study is useless.

Another system was a yearning to know the truth called `Bhakti ' or devotion. There was another important but secretive system to work out the Self-realisation of a person. Even Patanjali who has written the Sutra in eight parts talked of the physical part in the beginning like yama, niyama, but he did not stop there. Ultimately you have to reach the subtle power of love, which I call as `Ritumbhara Pragñyā'.

We had many yogis who started work on the middle path of human ascent like Gorakhnath, Ādi Nath, Macchin

Nath. They worked on the problem of human beings and how to make this ascent possible.

They discovered in human beings in the triangular bone sacrum a residual power. Over 1,000 years ago Mārkandeya talked about it. In 8th and 9th century AD, Vasu Gupta wrote about it.

So the culmination or last achievement is to ascend into a new awareness of your Spirit.

In all religions it is said that you have to seek the Eternal and transitory things have to be treated in its own limitations. But religions have gone astray completely, They have given terrible conditioning, people started fighting in the name of religion.

So this power resides in the triangular bone in every human being. When we become human beings from amoeba stage in the evolutionary process, very subtle centers were created on the central nervous system. They are on the para sympathetic nervous system.

if we are seeking the truth we have to know that truth is what it is. Whatever you become you, cannot see. If you are the light you cannot see the light. We have to know on the central nervous system the all pervading power and also we have to know how it works and we can work it out. At human awareness we cannot know the truth, we have to become the Spirit. The seat of the Spirit is at the top of the head at the fontanelle bone area. The problem is to raise the Kuṇḍalinī and pierce it from the fontanelle bone area to connect it to the all pervading power. When the Kuṇḍalinī rises, it passes through six centers and pierces the fontanelle bone area and it nourishes our physical, emotional, mental and spiritual

being. It happens spontaneously, it is a living process, it is the last breakthrough in our evolution. You can feel it on your finger tips as the Cool Breeze. Then you will know your problem.

In modern times we are so busy, we have no time for anything.

So modern Sahaja Yoga is developed in such a way that first you get your realisation, first you get the breakthrough, then you see for yourself what's wrong with you in the little light you get. There is no end to knowledge. When you come in this room you want to put on the light switch and the whole light system comes on. Instead of going into the source and history of electricity, better switch on the light, Sahaja Yoga works like that.

***Contents: 1989-10-22*, Public Program, Day 1, Reach the Absolute Truth, Antonov Corp. Palace of Culture (now Bingo club), prospect Peremogy 112, Kiev, Ukraine**

I bow to all the seekers of Truth.

At the very outset we have to know that Truth is what it is. We cannot organize it, we cannot order it.

And at the humane level we cannot achieve it. We have become from amoeba to this stage of the humane beings. But still we have not reached our absolute Truth.

Some people believe this is good, some people believe that is good.

So under we can decide something or on emotional basis or on rational basis. And both are limited. Anything can be justified with rationality. Also emotionally we can justify; might be our emotional oughts.

So everyone can think differently according to their own projections.

So you have to go to a stage, a state where you can all say the same to this, is the Truth. The whole humanity has to come to that state where they know this is Absolute.

So we have to understand that our evolution is not yet complete. There is one more breakthrough in it. This breakthrough is Self-realisation. Is to know your Self. To know your Self is not possible if you work it out mentally, physically, or emotionally. After all, when we became from amoeba to this stage we did not do anything. It is through the living process of evolution we have spontaneously become humane beings.

So, if anything has to happen it has to happen spontaneously. Like a seed, if you put it in the Mother Earth it sprouts by itself.

So the seed has got a built-in quality and the Mother Earth also has contributive quality to sprout it. In the same way within us is placed the power of pure desire, which gives you that breakthrough. It is the power of pure desire.

Whatever desires we have we do not get satisfied once they are fulfilled. We want to have food, when we get the food we want to have clothes, when we have the clothes we want to have a house, then we want to have a car, then we want to have an airplane and I don't know; it goes on like that. That means in general our wants are not satiable. Then we have very dormant state, we have a desire within us, which is a pure desire. This pure

desire is to become one with the All Pervading Subtle Power of Love.

Now whatever I'm telling you, you have to accept it as a hypothesis. And as a scientist you must keep your minds open. And if it works then we have to believe as honest people.

So this power within us lies in a triangular bone called as sacrum. Sacrum is a Greek word meaning sacred and it means, it means Greek people knew that there is sacred power in it.

So this power is placed in this triangular bone and is awakened as a germ or a primula in a seed, spontaneously. It pierces through six centers, ultimately through the fontanelle bone area and you start feeling a Cool Breeze coming out of your head. If this center [points to the central Viśhuddhi] is alright then you start feeling in your hands a kind of a beautiful soothing Cool Breeze all around us. This power in the sacrum bone is called as Kuṇḍalinī in Sanskrit language. And many people in India thousands of years back have discovered about this Kuṇḍalinī in our country. The word Kuṇḍalinī comes from the coils, Kuṇḍalinī is the coils because it is in three and half coil.

Now She is your mother. And She takes up all the troubles to give you your second birth.

So you don't get any troubles. In Sanskrit language we call a person who knows about this All-pervading Power of Brahma as, as Dvijaḥ. Also a bird is called as Dvijaḥ. Dwi-jaha means born twice. Like a bird is first born at the egg and then it becomes like a bird. In the same way a humane being is born in a closed way of ego and

superego on his brain, is the closed personality. But when Kuṇḍalinī rises and he becomes the Spirit, he becomes as different *[UNCLEAR* finery] personality. He becomes that free personality. No habits can overpower him. He does not overpower anyone. And nobody can overpower him. He becomes a very compassionate, confident personality. And he can feel the All-pervading Power on his fingertips.

Now this All-pervading Power organizes, thinks, above all it loves.

So, when this connection is established, your physical problems, your emotional problems, your mental problems and your spiritual problems all get solved. It is not an artificial thing, it's reality. The problem with the religion was that the essence of every religion was to seek the eternal and to treat the transitory in its own limitations. But all the religions failed and they now are only mundane. Either they have become power orientated, money orientated, or emotional farces.

So we have to seek this eternal power. And thus we become our Spirit.

You can feel on your fingertips what's wrong with your centers and what's wrong with the center of others.

So a small little drop, which is limited, becomes one with the ocean and becomes the ocean. Then you become the instrument of that Power. That Power starts flowing through you. You become powerful. And you scientifically know what is this power of parasympathetic nervous system. You become a complete in control with yourself and in complete balance, very dynamic and

compassionate at the same time. All the time this energy flows through you.

So this is the power, which has got integrated within you physical power, the mental power, the emotional power and the spiritual power of love. This is how the emancipation of humane beings is going to take place. This is how the whole world is going to become one. Because your Spirit is the collective being. It's not forced collectivity, it is innate. For example, I would say, if I have all the powers I'm the greatest capitalist, but I cannot live without sharing it with others, so I'm the greatest communist. That's how all these theories become really actualised. The time has come today, this is the blossom time.

So many flowers have to become the fruit. Thus we are all here to get to that state where you all become Spirits. Which is the knowledge, which is the beauty, which is the goal. May you all be blessed.

I would like you to ask Me any questions if you have, because I'm here for the first time and if you have any sensible questions please ask Me. I'm here to give you what you have, your own property, not to take anything from you.

So please ask Me questions, which are benevolent. Thank you very much.

Question: Is this Power like that of extrasensory individuals?

Shri Mataji: ESP is a power comes from dead spirits. And I told you that either you can move to the left side or to the right side, you can move to the emotional side or to the right side, also mental side.

That is the sympathetic nervous system, if you are doctors you can understand that only the sympathetic nervous system humane beings can work. For example, if you are running you can increase the beat of your heart through sympathetic nervous system. But in order to reduce the beat that's only possible through the activity of the parasympathetic.

So now when you get this power you know exactly what it is. You know how it works. And those who work can give it to others also. ESP and all these things can cause horrible diseases. I can tell you from My own experience, it can cause a disease called epilepsy. There is a reception of prime in India and Sahaj Yogi has done it, he's a doctor, he's got his M.D. with epilepsy.

That's one of the things you get, epilepsy with ESP. You get into the power of somebody else; it's not your power. Also cancer and many incurable psychosomatic troubles can come from this kind of reach.

While you can cure many people by raising the Kuṇḍalinī, you can see with your naked eyes the movement of a Kuṇḍalinī in some people. And in some people you can see the throbbing here [puts her palm onto Her own fontanelle bone area] reaching on your head. And when the throbbing stops you feel the Cool Breeze coming out of your own head and then you see, feel the Cool Breeze around you. This is the power of love, of pure love. We have never used the power of love; we have only used the power of hatred all over the world. Tomorrow I'll explain more as to how people can go on the left side or to the right side.

Question: Respected Shri Mataji, Self-realisation can be harmful for children?

Shri Mataji: Of course, they are the best, they are the fairest.

Question: Really, could it be possible that all the people who are sitting here would be able to feel this Realisation, maybe it is not for the first time but for the second, third, fourth times?

Shri Mataji: Now, maybe first time most of you. Have faith in yourself. Just have faith in yourself.

Question: I have felt coolness coming out from my palms right now, like wind and my breathing became more frequent. Could this be possible?

Shri Mataji: Yes, yes, why not? That means you are very receptive. Good, good.

Question: Is the Kuṇḍalinī awakening the only way to get the Realisation?

Shri Mataji: That's only way. Because it's a living process. Like a seed has to sprout to become the tree, there's no other way out. It's natural.

Question: Did Indira Gandhi and Nickolas Roerich possess that power? 806

Shri Mataji: No, but don't ask the personal questions. This was not, but to Mahatma Gandhi it was, to Lenin it was and to Maxim Gorky it was. To Gorbachev it is. I don't asked it, you see, because I'll have to tell you the truth, you see and some people will not marvel it.

Of course, you will know about that and you'll know all about them, Lord Kṛiṣhṇa and also Rāma, everybody and all these things you will know, everything about Them,

once you come to Sahaja Yoga, every knowledge. There will be no secret.

Question: I has not understood what is Kuṇḍalinī, is it a Spirit or an energy?

Shri Mataji: It's an energy. Spirit is in the heart. And the seat of the Spirit is here [puts Her palm onto Her fontanelle bone area]. I've told you there's the integration of four energies within us. Now there are four energies, realisation of four energies. One that comforts, one that counsels, one that redeems.

And also the fourth one is that it gives you the new dimension on your central nervous system, is collective consciousness.

If you have personal problems tomorrow I will be here again and I'll meet all of you, personally.

The interpreter: Today, they ask today.

Shri Mataji: Say tomorrow, tomorrow, because today we have got some dancers, I want to see their dance. I will greet this every day, now let's see *[UNCLEAR]* the dancers. All right? Thank you. Spasibo [thank you in Russian].

Now, Chernobyl has been a great, great problem. All My attention was there. And it was a lesson to us that we should not indulge too much with atomic energy.

We should now care more for peace. And the All-pervading Power will give us everything that you want. And we should not play with such terrible energies, which can be very dangerous. I feel sorry that Ukraine people have been suffered, but this a lesson for the whole world. Moreover, it's like they were the ones who are crucified for the whole world. I'm sorry for that, very much sorry.

But the Spirit does not die. For the people have died, their Spirits are still there and they may come once again.

Question: Respected Mistress, there are many Yogas in India, Haṭha Yoga, Rāja Yoga, Karma Yoga, etc. What is the peculiarity of Sahaja Yoga? [This question had been asked in Russian and immediately Shri Mataji started to answer without a translation of it into English by the interpreter.]

Shri Mataji: In a... all kinds of Yogas they have got this talk about. Now if you, if these people read the Patanjali Yoga, which is Patanjali who has written it, they set a big book. In that this asanas and all that is not even this much [shows her thumb and forefinger clenched]. Sahaja Yoga is described in this book very clearly, that you have to reach the state of thoughtless awareness and then undoubted awareness. And he had also called this All-pervading Power as *[UNCLEAR* Rutambhara Pragñyā]. But some of that people who went to Himālayas and all that and they were useless, so they just knew little bit about this Yoga asanas. And those who were teachers threw them away so they started teaching asanas leading the attention of people only to the physical side. But even physically it's very dangerous to this, to do this asanas without explanation. It is like taking all the medicines from a medicine box without knowing.

In Sahaja Yoga also if somebody has some physical problem on the spinal cord we use there, the one that's required any asan. If it's necessary. But Sahaja Yogis are masters, they know what to be used. It's not absurd that's you go on turning that body into *[UNCLEAR]*. The

other day I met a very important minister, counselor minister. Poor man, he was complaining to Me that he did Haṭha Yoga. Now the situation is such that all his muscles have become tense and one of this shoulder joints, the socket, from the socket *[UNCLEAR]*. Because he said that his Guru, his teacher, make wanted to make *[UNCLEAR* him an expert and made him to stand on his head]. *[UNCLEAR]* gets a horrible self-destructive things.

In the beginning he said, “I felt better, but now at this age of mine I've become a very weak person and so many of us who had learnt this man have become very weak." And I found they have a very weak heart also. In Sahaja Yoga you will know why it happens. Because he developed a very one-sided personality.

Actually, Ha-Tha, Ha means the Sun, Tha means the Moon. Ha-Tha Yoga, means that both the Nāḍīs to be used. But they only use the right Nāḍī. They just use that Sun Nāḍī by that they become very dry, absolutely dry, because they get liver problems and very hot temper, the really hot temper. They are so aggressive that to go near them you have to use a barge pole in between. They divorce very easily, they can not carry on with their wives. It's very funny, even the wives become like men; it's horrible.

Now the other word is Rāja Yoga. Rāja Yoga has come from the idea that when the Kuṇḍalinī rises there are lots of things happen, like when She rises there's upon Nābhī, there's a constriction in the Chakras, till doesn't fall down or when it comes to here [Viśhuddhi] they call it that we have to the tongue is fallen inside. It's a fact, little bit happens, little bit happens. But you don't have to worry.

[To the interpreter:] Tell them that. Now it happens that it's like you see supposing if your car is ignited, started, your car started, then all the machine starts working by itself. But supposing you take out the wheel and start moving it without igniting that thing, like without rising the Kuṇḍalinī if you start moving your Chakras, this, that, what will happen? It will be spoiled. Artificially. Unless and until you start your car what's the use of moving the wheel or *[UNCLEAR]*. And to such an extend, to such an extend that they cut that thread and the tongue and the tongues are hanging just like the dog's tongues. You see, they can't talk. I know some doctors from India was doing it, because they say you have to down your tongue inside *[UNCLEAR* touch other caves in it], horrible. This I saw in California, so the first idea that you have to suffer to enter into this great Kingdom of love is absolutely wrong.

Question: Could be natural powers, like water, like earth, like air help to raise Kuṇḍalinī?

Shri Mataji: Yes, they do. We'll take their help. But first of all there should be somebody who knows the job.

Question: What could be a main problem in raise Kuṇḍalinī? Could it be a collective problem or individual problem?

Shri Mataji: There could be any, but you don't worry about it, you forget it. That's My headache, that's My headache, I'll find out, you don't worry. These were collective, collective vision, but we have hundred, hundred things, one need not bother it.

Question: When will be practical Realisation, please?

Shri Mataji: Practice! Practice! He is a seeker! *[UNCLEAR* I will do it, I will, I will].

Question: When this power has come out, what should we do with it, please? [Laughter.]

Shri Mataji: We'll tell you everything, we'll tell you how to use it. That's all is free.

Question: *[UNCLEAR]*.

Shri Mataji: Now he's asking about death. We need not talk about death, nobody's going to held this now. You will know everything about it, later on. And we will answer it, you'll see it. See now, we have beautiful life we did saw and not sought to beautiful life.

Now, when you come in the room you ask what switch you have to put and you put on one switch and all the lights come in. Because it's all built in, it is all built in. Now, if I have to tell you the history of electricity, the source of electricity, a name of the engineer who did it, you, say, will be bored.

So the first thing is to get the light and then know about it, it's much better, isn't it? Now, we have lots of literature. But, you see, reading it is not going to help you. Reading too much can be also headache, I tell you, one of *[UNCLEAR]*. There's a very great saint in India, Paritta, he said that by reading too much people have become stupid.

So I could not understand, how can that be? I did not understand, how can that be. But I've seen that people are over read, they will go on asking questions from the poor man, just wasting times.

Second question this lady has.

Question: Is high radiation affecting our energetic ability in our body?

Shri Mataji: Once you are realised Soul, if there are many realised Souls in your place no accidents can take place. You are protected and also all radiation, all evil forces are killed and neutralised. And like the Statue that you have here, of The Mother, She makes a Kuṇḍalinī who protects you and also She kills all that is negative. [Shri Mataji means the huge statue of Motherland in Kiev, in which She has awakened Kuṇḍalinī flow that day. Now it is emitting a tremendous flow of vibrations. It stands nearby the Pecherska Lavra, the internationally known Orthodox monastery and church complex.] Also She challenges the church. Imagine, the churches, I don't know, what your church is, but in all Catholic Church doesn't ordered a woman, as a priest. And the Kuṇḍalinī is the Primordial Mother.

Can you imagine, they have got God the Father, God the Son and no Mother. How can you say that? And to Indian a woman is Goddess, Goddess is a woman.

So is very different that you put down 50-60% people as something lower. In Sahaja Yoga if you are a woman or a man, whatever you are, you can all become masters, you can all become yogis.

So Me, there is no such differentiation on men and women, it's nonsense.

Question: *[UNCLEAR]*.

The interpreter: Questions about Jesus Christ; what kind of powers Jesus Christ had?

Shri Mataji: A, you will know about Jesus Christ also, everything about Him. Who He was, what were His powers, everything. About all of those Devine Incarnations, you will know all about Them. But it won't

be just a sermon, actually on your fingertips you will know. You'll know on the Kuṇḍalinī itself when it moves you will know Their importance. Do not judge Them by the way people start these religions, they are all *[UNCLEAR]* sacred.

Question: What is the purpose of the candle near You?

Shri Mataji: I don't know why that is put, this could work other side, but candle is good, if there's any negative force here that can show on the candle also. It finds out *[UNCLEAR* our newer spirits].

Question: When was born the first Self-realised person?

Shri Mataji: Eight thousand years back we have the father-in-low of Rāma, Rāja Janaka, who was the incarnation of Brahmadeva Master. And a disciple called Nachiketa went to him to ask for Self-realisation.

One, one, Nachiketa. And He told him that, “You can ask for anything, but not ask for Self-realisation." And He tested him and tested him and tested him.

So it is difficult to give the history about the realised Soul, but it's an eternal process. On the Tree of life first there were only one or two flowers to become fruits. But today it's a blossom time.

All right now, should we have our Realisation? [Clapping.] So there are two conditions, two conditions. One is to forgive yourself and forget the past. Not to feel guilty at all. After all, you are humane beings and only humane beings can make mistakes, so what is there to feel so guilty? And the All-pervading Power is the ocean of forgiveness.

So what mistake can you commit that can not be dissolved in that ocean? The second condition is that please forgive everyone whatsoever. You may say that is difficult to forgive.

But whether is it forgiven or you don't forgive logically you don't do anything. But if you don't forgive then you are playing into wrong hands.

So the best thing is to forgive everyone from your heart, forgive.

Prostite [forgive in Russian].

Thirdly, we have to know we are going to enter in the beauty of love. Into the kingdom of enjoyment, joy. Into the garden of purity and bliss. And we are going to know how we are glorious.

So we have to be very pleasantly placed towards ourselves. Not to be angry with yourself, maybe you might have done anything before, forget it. In your seeking you might have done anything, doesn't matter. Don't judge yourself, your Kuṇḍalinī will itself judge you. And have complete faith in yourself and confidence. Already some people have filled a Cool Breeze in the hands.

All right, the second of these things that we have to take out our shoes to take the help of the Mother Earth.

All right. You have to sit in a relaxed manner, relax, relax.

Now, first I'll show you how we are going to use our left hand symbolically to suggest that we want Self-realisation, because left hand or the left side is the power of desire. And the right hand to give energy to our Chakras in a way that the Kuṇḍalinī rises. It is

spontaneous but by this you will know later on also whenever you want to raise your Kuṇḍalinī afterwards.

Now please put your... I'll tell you everything. He will show you, he will show you.

Now, please put your left hand towards Me like this on your lap. And right hand on your heart. And in the heart resides the Spirit. Now you have to take your hand like that, you are working only on the left hand side. And this hand is steady and the right hand then moves from this to the upper portion of your abdomen.

So this is the center of your mastery, so that you know how to control yourself. Then you have to put your hand on the lower portion of your abdomen on the left hand side. Now this is the center of the Pure Knowledge, Pure Knowledge, knowledge of all the laws of this Power. Now, then you have to put again your hand it the upper portion of your abdomen on the left hand side. Now on your heart again. Now you have to take your right hand in the corner of your neck and your head and turn your head to your right. This center catches when you feel guilty. And gives you a horrible diseases like spondylitis and angina. Now you have to place your right hand on top of your forehead across, like this. You have to bend your head as much as you can. Now this hand has to go on the back side and push back your head.

This is the center of forgiveness. Now you have to stretch your hand. And put the center of your palm on top of the soft bone that you had in your childhood, this fontanelle bone and push it down, press it down with your fingers outward. Now, move your scalp slowly seven times, pushing back your fingers. That's all we'll have to do.

Now please you have to put both your feet apart from each other. You can loosen your necktie, the tie, loose it a bit here and here *[UNCLEAR]*. You can take out your spectacles because you close your eyes until I'll tell you, you should not open your eyes. Now those who don't want to do it should leave the hall because they will disturb others. It will hardly take ten minutes, hardly.

Now, please close your eyes, slowly. Now put your right hand on your heart. Here you ask Me a very fundamental question, you can call Me Shri Mataji or Mother, whatever you like. Here you have to say, ask a question, `Mother, am I the Spirit?' Ask this question three times. Ask in your heart. If you are the Spirit you are your master, you are in control of yourself.

So now you put down your right hand in the upper portion of your abdomen on the left hand side. Ask Me another question, `Mother, am I my own master?' Ask this question three times, please.

You have to know that I respect your freedom and I can not force Pure Knowledge on you.

So please put your right hand in the lower portion of your abdomen. And please ask Me six times, `Mother, please give me Pure Knowledge.' Six times, because this center has got six petals. As soon as you ask, the Kuṇḍalinī starts rising, Pure Knowledge, as soon as you ask Pure Knowledge.

So, raise your right hand in the upper portion of your abdomen on the left hand side to open this center for the Kuṇḍalinī to rise.

So please say ten times with full confidence, `Mother, I am my own master,' say with full confidence.

Now, the greatest truth about you is that you are not this body, you are not this mind, you are not these emotions and you are not ego or conditioning, but you are pure Spirit.

So now raise your right hand onto your heart and with full confidence please say, `Mother, I am the Spirit.' As I've told you that this Divine Power, or we may call it the All-pervading Power, is the ocean of love and compassion. It is the ocean of bliss and joy. But above all it is the ocean of forgiveness.

So all your mistakes are completely dissolved by this great ocean.

So now raise your right hand in the corner of your neck and your shoulder and put your head to your right. Here you have to say with full confidence, `Mother, I'm not guilty at all,' please say it sixteen times.

As I've told you that whether you forgive or don't forgive you don't do anything. But if we don't forgive then we play into wrong hands.

So we have to forgive everyone.

So now please put your right hand on your forehead across and bend your head slowly on it. Here you have to say, with full understanding, not how many times, `Mother, I forgive everyone,' from your heart.

Now for your own satisfaction you have to ask forgiveness, for your own satisfaction, without feeling guilty, not counting your mistakes. Now so for that you put your hand on the back side of your head and push back your head as much as you can do. You have to say, `Oh, All-pervading Power of Love, if we have done any

mistakes, please forgive us.' Now stretch your hand and put the center of your palm on top of your fontanelle bone area. This is important, so press it hard, push back your fingers and you have to move your scalp seven times. Put down your head and very slowly move. Here again I cannot take your freedom, so you have to ask for Self-realisation. You have to say seven times, `Mother please give me my Self-realisation.' [Shri Mataji blows into the microphone seven times.] Now please take down your hands. Please open your eyes. Now, put both the hands like this towards Me. Now, put the right hand towards Me like that. Now bend your head and see for yourself if there's any Cool Breeze coming out of your head, with your left hand.

Some people get it little hot and some people get it little far away. Now bend your... Put your left hand towards Me, but must bend your head. Now see from your head if there's a Cool Breeze coming from your head, with right hand. Now, put your right hand towards Me and please bend your head and see with your left hand if was Cool Breeze coming out of your head.

Now, raise your both the hands towards the sky, push back your head. Ask a question three times, `Is this the Cool Breeze of the All-pervading Power of Love?' Ask this question three times.

Now put down your hands. Firstly, you'll feel very relaxed. And thoughtlessly aware. All those who have felt the Cool Breeze out of their head or on the fingertips please raise both your hands. Both the hands, please. Both the hands.

So many of you have felt, most of you, most of you. Tomorrow again those who have not felt will feel. And those who have felt will feel it better. Apart that we should not discuss it, arguing, thinking on mind.

Interpreter: Some have felt a heat coming out.

Shri Mataji: Let that heat go, come out, it's all right. You've much heat in the body, let it get out.

Doesn't matter. Heat will go away. Also if you don't forgive you feel heat. You put your right hand like this and left hand like this. Left hand like this, like this, backward. Not like this, not like this. Like this.

They have to put like this. Not like this, like this. Now you say from your heart, in your heart, `Mother, I forgive everyone.' Say from your heart.

Cooler now? Cooler? Ooh, better. Now see on your head if it's cooler. Better now? You should have.

Cooler? All right? That's all, the heat has to come out. Thank you very much. Did they [in the upper rows] feel much up there? Upper row: Yes.

Interpreter: Yes, Shri Mataji.

[Applause.]

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I bow to all the seekers of Truth.

Now we are here to know the Truth and the method by which we achieve it. Now when I tell you about all these separately questions it will be too much time but all in go

in general I'll explain to you what is within us and how to achieve that state.

So first of all we should know how this mechanism built within us. Yesterday I told you about this power of Kuṇḍalinī. Now some want to know when it rises then does it fall it fail or also but you will know how to raise it and fix it up. But for that you'll have to attend your followed on programs to understand thoroughly how to raise your Kuṇḍalinī if it falls down due to some mental, physical, emotional ill in your body. And we are here only for today and we are just to help you to sprout, germinate your Kuṇḍalinī that pierce through your Sahasrāra to begin with through the very subtle center, central channel we call it Brahma Nāḍī.

So when she rises and pierces through this fontanelle area in a just like a thread then she touches this All Pervading Power, you start spread slowly pouring on our two sympathetic nervous systems it relaxes, that's how your centers get relaxed and more threads of the Kuṇḍalinī can rise. But some people who have lived a very temperate, moralic life, their Chakras quite all right and their Kuṇḍalinī rises once for all and does not fall on. It hardly takes few times to make your Kuṇḍalinī fixed.

So first we should see what are the problems we have.

We have two channels, one is a left side channel and the tight side channel. And they combined like this to form a center.

So the left side and the right side look after the left and right sympathetic nervous system and the central one looks after the parasympathetic nervous system. Whenever there is your problem of going to the left or to

the right there is a movement and the Chakras get constricted and you can see it clearly here. But the worst catches come from the spiritual problem. Because that hits the parasympathetic itself. When people came to know that there are many seekers of Truth the market was flooded with false Gurus and false people. As a demand is there, there is a supply. Of course, I'm very ashamed and sorry that most of them came from India. And they have took some funny ideas of teaching people about their accent. Misleading people. For example, people have asked about Karma Yoga, Agni Yoga, this Yoga, that Yoga. Bhakti Yoga. Karma Yoga. There is no Yoga there. It's only the union. When the union takes place you can feel it and experience, it's a real Yoga, it's written in all the books. They do Bhakti Yoga, for example, of Śhrī Kṛiṣhṇa. Without getting Realisation you can't even understand Gītā.

He has said that, “You must do ananya Bhakti ." Ananya Bhakti , where there is no other, when you are joined with Me.

About Karma Yoga He says, “You should do your work and put all the fruit at My feet." That is not possible unless and until you are a realised Soul.

So any kind of Bhakti you do actually you go to the left side. In the, just in India everyone, servants, everyone say “Hare Rāma, Hare Kṛiṣhṇa" in the morning all the time. They'll say “Hare Shiva” everything they go on saying.

So are they in Yoga? What is, what is the criteria of a yogi? We have so many beautiful books, in Sanskrit and also translated in English, that `Shiva Sutra' had been,

`Swāhākalibraham', all these books are translated, where you can see what is the sign of a yogi. He's not like mad singing some songs or praying to God, breaking his head, no. He isn't beating, he's not in separation. On the contrary if you, say, take a name of Shiva, Who resides in your heart, you take a name of Shiva, you take a name of Omkāra, you catch on this center. You take a name of Shiva, you catch on heart, if you take the name of Kṛiṣhṇa, you take a catch on the Viśhuddhi Chakra and you get cancer of your Viśhuddhi Chakra. Now rising of the Kuṇḍalinī then you'll see with your naked eyes, not only that, but also that we have three doctors in our university of Delhi who have got their M.D. doing Sahaja Yoga as subject for curatives of different diseases. I've told you yesterday that just by dancing in the name of God or by singing or by selling books, all these things, you can not get ananya Bhakti , you can not get oneness with God. It's very misleading and what surprise Me that so many of these people who are doing “Hare Rāma, Hare Kṛiṣhṇa" just taking money in London and also in New York. And Śhrī Kṛiṣhṇa is Kubera, means He is the God of Wealth and when we have the God of wealth why should we beg for money? He gives us money as it is, He has done it. Before also, in so many books it is written. What is there to beg? If you worshipping Him, you are all right. Kubera, He's called as Kubera. Śhrī Kṛiṣhṇa is called as Kubera, means God of wealth. He's the bestower of wealth according to the Scriptures.

So why should His disciples ask for money? By shaving your hair, if you can get your Yoga, when all the sheep that shaved every year should get to their Yoga. Try to

understand, please, it has to be logical, it's not that stupidity. If you are to be seekers then earnestly you must seek the Truth.

And do not you'll be saved by people who are very cunning and clever, even if they are Indians, they are horrible evil people. In India we have had many saints and seers, no doubt, but we have also the greatest cheats and the thugs and the greatest evil people. These people are the same, I think. If they want to take money from you, they live on your money, it means they are beggars. What can they give you? They are your servants. Unfortunate, they say, for example, for somebody's haunted lady or the airplane take it holly, but why are they taking money for their name-shifting? So let us end up with all these Agni Yoga, Karma Yoga, Bhakti Yoga, first of all we should have a real Yoga. You should not accept anything if it is not the truth. One has to be honest to your Self, you have a duty to yourself, you are a seeker and you have a duty to yourself, you have been seeking for all your lives and you are not here to waste your time and life for wrong things, you are seekers. Best part of it, that when these people take to these Gurus, these false Gurus, they don't even ask questions to them! Then I very happy that they have asked Me questions. That shows they have freedom to ask. All right, so one chapter is over.

This Sahaja Yoga is a system which was known in India hundreds of years back. But I told you there were very few people who got Self-realisation. Now. But now it's different today. Is already predicted about fourteen thousand years back by a very ancient saint that this will

happen in the modern times, Kali Yuga that thousands of people will get their Realisation. There was an astrologer the one who was I should say the one who was a pioneer of astrology called as Brighu muni brought a book of *[UNCLEAR]* we call it called as Malituren and in that he has gave the completely about Sahaja Yog. Even the time was calculated from she today.

So now we have two channels, left and right. The left one is called as the Iḍā Nari and the right one is called as a Piñgalā Nari. And this left one is also called as the Moon Nari, the Moon channel and looks after our past, our subconscious, our collective subconscious. We can say that it looks after our psyche.

But psyche is a very much smaller area, it looks after a much bigger area.

Now the right side that is within us is the one which is called as the Sun channel, looks after our future.

So the future is created by our right Nari which gives us the supraconscious mind. And also the collective supraconscious beyond that.

So all the past that has gone and all the future that has to come is all within ourselves.

And the center path is made for our accent. Now, there is a cancer patient here who has asked Me a question, so I'll tell you in short how cancer is caused. You see with this are the Chakra as I told you and you start using it too much, say, the right side, who start thinking too much, using your will power, your futuristic attitude too much. And you start moving on one side slowly-slowly. Now if there is any attack from the left side, means if you get a shock, or you get a fright, or any kind of a past thought

or any kind Guru affects you or the feeling of energy as you say, any such horrible thing they act is black magic, suddenly this breaks like that.

So now, so there is no connection with the whole, you are separated, you are malignant.

So one cell becomes independent, it catches another cell makes it independent, they start growing on their own like that. But is necessary then has to be attacked from the left side, so cancer is psychosomatic disease.

So, this can only be cured through these two things brought together.

So in Sahaja Yoga there is a way of removing your left side, your attention that has gone to your left side is removed and brought to the center.

So that it comes back like this normally and again the Kuṇḍalinī passes through this and as if a thread is taken through the pearls it passes through and holds up and again its connected to the whole.

So you are in the center.

So you can cure blood cancer, there are many cases of blood cancer being cured. Many cancer patients can be cured. But sometimes it seems such a galloping way.

Sometimes the patients do not take it so seriously because it's free, then we can not save. But if you can really work it out it has cured many cancer patients, no doubt about it. [Shri Mataji corrects the interpreter's mistake when instead of “blood cancer" he said in Russian “black cancer"].

I don't know Russian but it is so ardent. All right, so like that, so many diseases are cured. But it's not the end of

life. Your cleansed and you feel all right. But now, say, you have Chernobyl problem here.

Many had asked questions about that also. Yesterday some of you, quite a lot of you felt the heat coming out of your heads.

Some of you might have had it because of radiation problem and some of you might have been out of fear, getting that heat. Yesterday a lady come with Me, she was very hot, I could fell her heat very much and then I asked her to put her right hand towards Me and left hand outside and after some time she cooled down.

So you can get rid of that problem also, radiation problem you asked. If you every day take care now you can get rid of it completely. And you yourself will know that you have got rid of it.

Then after you get it, help you out, you are clean, then you should know how to protect yourself.

So when you know that how to protect yourself then there is never a problem. Once you know how to be in the center then there is no problem of physical attack. Now through these ESP and other thieves, they tried to suck your energy, but if you get your Realisation then they'll run away from you. Because they are under evil force and you are so strong they start shaking before you, actually we'll see they shaking before you. With Realisation many people will become powerful in spirituality and the evil will go away as the light when comes the darkness disappears. There's a very nice question somebody asked Me, “What is the purpose of Sahaja Yoga?" The first one is, of course, as I told you, is the evolutionary process by which now the last

breakthrough is achieved and you become absolutely the absolute truth, you know absolute truth. You take ten children and tie their eyes and if they're realised Souls and ask, `What's wrong with this man?' They'll put the same finger. Means something wrong with his Viśhuddhi. Everybody will put the same finger. One gentleman came and asked Me, “Why everybody is asking me, what is your relation with your father? Why all Sahaja Yogis are asking me, what is your relation with your father?" I asked him, “Do you get asthma?" He said, “Yes." So when the center on the right Heart as the call it, when it caught up you feel this because you might have lost your father, your father and son are not be all right that's why you get it, husband and wife relationships are not all right, also one may get it.

So it is that's how you get in this time of a thing, asthma. It is so deep as that. Now the attention of such a person becomes so pure, so innocent that even a glance of such a person can cure another person. Though we have one brain we have two rooms and normally if you are one-sided your only one room develops. For example you are very futuristic, you're your left side room will develop. Means you are futuristic. You are planning, now I have to go, I have to pay the metro, then I go there, I do this and not thinking about the future. Then all the time you are planning the future which does not exist. After forty or fifty years the another side of a brain will be come down and your memory will become weak. You will not even remember what metro you have to go. Or you may even forget your wife's name.

So the another side is if you are too much left-sided, very emotional and this and that, then the right side becomes useless.

So this imbalance is connected with Kuṇḍalinī and she brings you to a balanced life.

But when it touches this center here, the center of the Mother, where you feel the compassion, the love.

This center is very important because here in the sternum bone you produce till the age of twelve years antibodies who go and fight the diseases later on. Any type of attack or fear is communicated by this sternum bone which starts pulsating. If you are insecure then you develop problems of your sternum bone.

Like women if they are insecure about their motherhood if their husbands are not kind to them they can develop insecurity and can have cancer of the breast.

In the same way, your whole attitude towards life changes because you become a witness of the whole show, the all thing looks like a drama. Like when you are seen some drama and you are quite engrossed and you are think you are there. But as soon as the drama is over you [say], “it was just a drama” you understand.

So a witness state happens, the witness state. Then you start enjoying everything. For example, I like this carpet very much, I see it and worries is not mine, because there's no headache about it. When I see this what I feel is the joy that is put into it by it's creator and whole thing fills you very joyous soothing feeling all over you. Because there is no thought in it, no thought, just seeing, just seeing.

And so you are fully one with the creator who has done this work. Like a beautiful lake has very nice beautiful *[UNCLEAR]* around it and there's no ripple in the lake, the whole beauty and the joy of it completely reflects in that lake. You become collectively conscious, you become a new personality where on your fingertips you can feel the others, you become one to your central nervous system, collectively? You are not forced into it, it just you become. Who is the other? Do you know, so many Germans came with Me from Germany to give Realisation to Russians. And so many Russians have come with Me to give Realisation to Ukrainians. No so many Ukrainians have to go to Turkey to give them Realisation. If there is pain in one finger, then the whole world rushing to be with you. Spontaneously, you don't have to tell, spontaneously this hand will help this hand, spontaneously. Because it is part and parcel of the whole. Not mentally only, not forcibly, but actually, innately. To be very frank, there was only one world created, nations there were not created by this All Pervading Power, only humane beings have created nations.

So new awareness is born on your central nervous system. Supposing a dog has to go through a dirty lane it can go, but a humane being never goes because it's dirty. In the same way when this new awareness come to you just don't do wrong things. I don't have to tell you, you just don't do it. I have seen people becoming overnight rid of their habits of alcoholism and drugs and all kinds, overnight. It happens like this that if you are holding a snake in the hand and if it's all dark and I say,

`It's a snake.' You will say, `No, it's a rope,' you will never listen to Me. But if there is light you will know it yourself, I don't have to tell you.

So the new awareness of righteousness, of goodness comes within you. And you do something which is benevolent for yourself and benevolent for the whole world. Above all you enjoy your Spirit which is the source of joy. Joy has no duality, it is neither unhappiness or happiness, it is just joy.

So you just start swimming in the ocean of joy, enjoying each other, the humane beings which are the epitome of evolution. Whatever is comfortable for your Spirit that's what you seek and you don't bother about other things.

I hope I have covered most of your questions. There are certain questions which are personal and I told you I meet you all one by one, so you can tell Me your personal questions will be good idea. First let us have our Realisation again.

Now again you have to take out our shoes.

Somebody had asked Me that, “Tell me how to do the same *[UNCLEAR]* again." It's not necessary. In the center they will tell you how to do meditation much more simpler.

All right.

So first you get your Realisation. First, you see, get your light and in that light you can understand much better.

There are people still to take out your shoes to take the help from the Mother Earth. Now you have to take your both feet apart from each other. As I told you that this is the power of desire, this is the power of action and they

took power separately. You have to sit comfortably. But not slouching [on anyone state].

If you have a tie here you can loose the pressure. Now put your left hand towards Me which symbolizes your desire to get Self-realisation. Now first I'll show you how we are going to use our right hand to enrich or to open, to help to open our centers on the left hand side. Before that we have two conditions as I've told you yesterday. First one is to forget the past. We have to live in present. That means you forgive everyone. The second question is that you have to forgive yourself. And you are not to feel guilty at all.

As I told you yesterday we are humane beings and we can only make mistakes. And this All Pervading Power which is the Ocean of forgiveness can dissolve any mistakes committed by you.

So that you have to remember you are going to enter into the kingdom of healthy, into the garden of beauty, into the heaven of joy.

So we should be very pleasantly placed towards ourselves.

So now please put left hand towards Me and right hand on your heart. We should put it under your coat. In the heart resides the Spirit. And Kuṇḍalinī is the energy of Primordial Mother reflected in us.

And Spirit is the reflection of the Primordial Father. The seat of the Spirit is here, on the fontanelle bone area where it was a soft bone in your childhood. Now please put your right hand on your heart. Here you have to say or ask Me a question. You can call Me Shri Mataji or

Mother, `Mother, am I the Spirit?' Ask this question three times.

Now if you are the Spirit you are your master. Now please bring your right hand to upper portion of your abdomen and ask a question three times, `Mother, am I my own master?' Now the lowest center here is the center of Pure Knowledge. And I cannot force Pure Knowledge on you, I respect your freedom.

So you have to say six times, `Mother, please give me Pure Knowledge.' As soon as you ask this question your Kuṇḍalinī starts moving upward so we have to clear the upper centers by nourishing them with our self-confidence.

So now please take your right hand on upper part of your abdomen on the left hand side, press it hard. Now here with full confidence you have to say, `Mother, I am my own master' ten times.

Now the greatest truth about you is that you are not this body, you are not this mind, you are not these emotions. You are not this ego or conditioning, but you are pure Spirit.

So now raise your right hand on your heart. And twelve times with full confidence say, `Mother, I am the Spirit.' The All Pervading subtle Power is the Ocean of love and compassion. It is the Ocean of bliss and joy. But above all it is the Ocean of forgiveness.

So you can not commit any mistake which can not be dissolved by this Ocean of love.

So please forgive yourself. And put your right hand in the corner of your neck and the shoulder and turn your face

to your right. And please say here with full confidence sixteen times, `Mother, I am not guilty at all.' Now as I told you before that you have to forgive everyone. Whether you forgive or nor forgive we do not do anything. But if you do not forgive you play into wrong hands. You just forgive everyone. If you don't forgive then you'll get the heat coming out of your heads.

So just forgive from your heart.

Now please raise your right hand unto you forehead and put down your head as much as you can. And here you have to say in your heart, `Mother, I forgive everyone.' It's not important how many times, but say it from your heart.

Now take your right hand on the back side of your head and push back your head on it as much as you can. Now here we have to say for your own satisfaction without feeling guilty, without counting your mistakes, `Oh, All Pervading Power of Love! Please forgive me if I had done anything wrong.' Say it from your heart again.

Now please stretch your right hand and put the center of your palm on top of the fontanelle bone area, the soft bone which was there when you was a child and put it put down your head. Here again I can not cross your freedom.

So you press your palm hard and push back your fingers and move your hand slowly moving your scalp saying seven times, `Mother, please give me my Self-realisation.' Move it clockwise.

Push back your fingers! Push back your fingers otherwise it won't work out.

Now please take down your hands and open your eyes slowly. Please put both your hands towards Me.

And now put right hand towards Me and put down your head and see if there's a Cool Breeze coming out of your head.

Some people feel it far away, some people feel it closer.

Contents: 1989-10-28 **Shopping and Portraits Sessions, Square, Florence, Italy**

[To Henno, a tall Dutch Sahaja Yogi:] With your French wife, your children will not be too tall. You will have no problem to find clothes for them.

Contents: 1989-10-29 **Diwali Pūjā (Diwali Padwa), Gymnasium, Montecatini Terme, Italy**

Yesterday was such a nice time we had together and we really enjoyed Diwali, I think. I've never seen such a joyous ocean, absolutely going in a tempest. We have achieved the purpose of Diwali Pūjā, I think, only yesterday: it's to feel the joy of God's love. But diwali word is from dīpa vali means the rose of lights. It was celebrated firstly because thousands of years back Śhrī Rāma was crowned on this day. That means the benevolence of human beings was crowned, was accepted. And in Śhrī Rāma's life you see an ideal personality being shown to be a king, to be the benevolent king as described by Socrates.

So this was a great joyous thing that a benevolent king was crowned. That means we have to have a king who is benevolent. That's only possible if the people who choose

the king have no other consideration but that of benevolence of all the people.

So one has to come to the conclusion that they have to be Sahaja Yogis, because other think that, `How much money we'll get out of this power that we'll have.' Some think, `How much power-oriented we could be.' Some think, `How many countries I can win,' or any other domination.

So we've got two types of theories: as we see, is one is communism and another is democracy, where one is power-oriented, the another is money-oriented and in both the cases we say that it's all failed. And it's a good news for all of you to know that Russia which was a country known to be run in complete fear has turned out to be the best for Sahaja Yoga. It is one of the super powers. When the government is like that I think the people are better. They do not have these false notions of individual freedom. They do not think that, `Ah, what's wrong?' I told them, “You must put oil on in your head because you'll become bald." Next day all of them were down *[UNCLEAR* without/with the oil], *[UNCLEAR* nothing doing/rubbing it in].

So the kind of obedience they had from very beginning of their country. That sense of obedience is so great. You tell them anything, immediately they do it. Not one, thousands. One thousand were sitting in the hall; two thousand were outside waiting for Me, on a follow-on. Imagine how wise and deep they are, while in the West we are lost in our so-called freedom idea of so-called freedom: `What's wrong?' But actually we are slaves if you see. Any fashion that starts, everybody starts doing

it. But why? Why do we follow those fashions? We must see how we are slaves. Because others will laugh at us if we don't do like that. They'll make fun of us. Because they will criticise us.

So because they have got a freedom to criticise we are frightened of such people who can criticise. And now the criticising people are criticising them. Critics have critics, their critics are their another critics and there are critics after critics.

So only the critics are produced. Where is the benevolence? There's no question of benevolence at all.

So in the freedom-loving people who are supposed to be free, the idea of benevolence is finished. Because whatever good for you, whatever is benevolent for you, can be only understood if you have wisdom, if you have depth. But if you have this kind of freedom is to go amuck, do what you like. Because everybody's doing it, I must do it. Everybody is singing like this; so I must do it. But from where does this idea come in? From where these ideas come in? Are they entrepreneurs who want to befool you, make slaves out of you? And this slavery is so-called freedom for you, but actually I think it's complete slavery because you do what they tell you, behave in the same manner as whatever they say. There are no fashions in that country. Very few, very few women indulge into fashions. Nothing. And men are also very simple. They have no fashionable things. They have only things which are convenient, good for their climate. That's what they wear, whether you laugh or don't laugh. It's everybody laughs here. If anybody laughs at them

they'll say, `*[UNCLEAR* This is/They're] stupid.' They'll all have pity for him, that's all.

So one has to understand that it was the king, Rāma, who was made the, actually accepted by the public, like *[UNCLEAR* a/the] crown was put on his head to say that benevolence is the highest thing.

And whatever is benevolent for us should be accepted in our freedom if we are really a free country. But if we are not free inside, we are bound by what people will say; they'll criticise us. Do you know as a result of that there is no art in this country? But I saw lot of art growing in Russia. Because any art you produce is criticised.

So people have to be careful, this not be so much, little this, little that. Nobody can produce any art there. Any musician is there is criticised in these countries. There if you go, the musicians are tremendous musicians. They have of a very high quality musicians there, very high quality of dramatist, not at all boring as they are here. If you go any play in England it's so boring that you feel like running away from there, extremely boring. There was a play, we went to see, it was called *[UNCLEAR* a/as] Star Express or Express Star or something. There was nothing, except on the wheels they were moving round as ghar-ghar, ghar-ghar. Nothing there.

So anybody would go mad with it, I tell you. We were there hardly for fifteen minutes, came out with a headache. We didn't know where to go.

So with this kind of criticism that we have, it's only freedom we have is to criticise other, make fun of others, react to others. How can you enjoy? To enjoy others first of all you must accept the goodness of other people, not

mentally, from your heart. And that will bring the benevolence on this country of ours which we call the Kingdom of God.

Then there is, the second day is where Narakasura was killed. Now Narakasura was the one who was the devil from the hell, let's say, very cunning, very clever and he was killed by the Goddess. Actually he was killed by a, another incarnation, Kārttikeya, but Goddess gave Him the power to kill.

So when he was killed it was celebrated because the evil was killed. But we don't find that these days the evil people are getting peace awards.

So what is the reason for this kind of a perverted brain? How is it they are using perversion? Just the opposite of it. What has worked out these things? So again we find the same so-called freedom to become also evil.

So we have freedom to become evil. First of all we have freedom not to be benevolent and secondly to become evil we have freedom.

So the Narakasura within us must be killed, the one which teaches us evil, to do evil to others. If you are busy doing evil to others you can never enjoy. Because you enjoy doing evil to others.

So that has to be faced within ourselves, not in other people. It's very easy to say that this Sahaja Yogi is caught up, that Sahaja Yogi is like that, but very difficult to say, `Mother, I am caught up. I have got this problem within myself.' So when you start seeing yourself your heart opens out. Unless and until you learn how to open out your heart how can you enjoy? Open your heart.

Many people live on very superficial level. All right, some of them might say that, `I am possessed, Mother. I've got this possession.' Why? `I've got this conditioning, that conditioning.' But why? You don't want to enjoy.

So watch yourself, see for yourself. This is my conditioning, `All right, I'll put you right.' See in the mirror. Tell yourself, `This kind of a useless conditioning I've got it from where? Because I'm Indian, because I'm French, because of English.' Open the heart. And opening the heart is only possible if Narakasura sitting on your heart is killed, finished, once for all.

In small, small things there is joy. In very little things also there's a ripple of joy. If you are sensitive you can catch it. And why not enjoy? Why to have these stupid conditioning on our heads for nothing at all that we can't enjoy? Enjoyment is only possible if you take out this one, sitting on your heart.

So that is the second part of the Diwali that you have to open your heart. Forget your nationality, forget your race, forget everything. It's a funny kind of things Sahaja Yogis have. They must be respected, they must be treated like this or maybe that we are something great and they are no good. If you cannot mix up with the collective it's something wrong with you. Nothing wrong with others. Easy to find faults with others. But what's the use? If you start finding faults with others you do not become clean. Supposing I find that your clothes are not clean. My, My clothes are not going to get clean by that, are they? It's so practical and simple it is that we should see ourselves, what's wrong with us and improve

ourselves so that we can really, really, from our heart, enjoy.

Third one is a very beautiful thing is the Lakṣhmī Pūjā, means the day they worship Lakṣhmī. I've told you many a times, the symbol of Lakṣhmī was created really beautifully. And it was so that She came out of the water. Through the water She came out so clean. And She has no pride. She doesn't assert Herself. She doesn't put Her pressure on others. But human beings are just the opposite. If they have money they ride on a horse all the time. They cannot come down. It's impossible to talk to them.

So a person who has money is not the one who is worshipping Lakṣhmī, who is not a Lakṣhmī pati as called him, the owner of the Lakṣhmī. Because She stands only on a lotus. Can you imagine how light She must be to stand on a lotus? She has a big body, everything is there, but She stands on a lotus. That She takes all Her weight within Herself, She just sucks in Her weight as Śhrī Kṛiṣhṇa has described. That like a tortoise sucks in his legs inside his body, in the same way we have to suck in all the weight of money, weight of your positions, weight of your so-called education, weight of some aristocratic family you are born of. This is all nonsense which makes you a heavy person to go down very fast.

So She stands, or floats in a way, on the lotus. And what a thing is beautiful, this lotus, that She doesn't disturb any petals of the lotus, nothing. She just stands, peacefully, in a balance. Unless and until you have balance you cannot stand on a lotus.

So She is so balanced. Her center of gravity is so balanced that She cannot topple down. Then in Sahaja Yoga, some people, you ask them, `How are you?' Ten years have passed, sometimes like this also. Why? Because you must be grounded in the Mother Earth, into the practical side of it. It's nothing, something, we are hanging in the air, but we are grounded in the Mother Earth. And the slightest thing happens to us, again we come back to our balance.

So this is Her position when She stands up in the lotus.

Now She has a hand, one hand like this, one hand like this and there are two hands which have got again the lotuses, the pink ones. Yesterday you saw the pink. Pink is Her fragrance I think is spread on the sky. And She is pink, pink because that shows that Her house, Her nature is pink. Pink is inviting, is loving. She is a very fond hostess, that She wants everybody to come in, in Her house. But if you see a rich man, he'll have ten dogs outside and nobody can come inside the house. Only the dogs and he lives.

He can't lives with human beings.

So the house is closed, the doors are closed, everything closed. Money is closed permanently.

So, such a person cannot be called as Lakṣhmī pati, he's not a Lakṣhmī pati. Because he must have a cosy, beautiful, cosy, again I say, cosy house. cosy doesn't mean like a hospital. Anything drops, you feel frightened. “Oh, my God." Then you'll pick it up. cosy means where you are comfortable.

It's all right, in the house, in the home if somebody comes and stays then it's little bit here and there and

then doesn't matter that you put it right. But that doesn't mean the lousy house also. It should not be taken as a lousy house, but a house which is inviting. When people come in, you give them a place to sit down and make them enjoy. It's not done, in India at least. I don't know, so far we are now quite getting westernized, that anybody drops something on the carpet we'll never clean it in their presence because it's very bad manners. Carpet is not important than the guest, is it? Or if we break something, say, a glass, then we say, `Very good. It's something has gone out.

Some bad thing has gone out.' Or a thermometre is broken we say the same thing.

All these things happen in a way just to see how far we are open-hearted or to suggest to you that something is going wrong. If something falls off just see what's going on in your brain. What are you thinking? Is there something funny you are thinking about somebody or something wrong you are thinking? Then it's [something, start, up to you]. Otherwise everything it's nice and smooth.

So, another conditioning we have, which is a very, very funny conditioning, either we'll have the lousiest of lousiest houses or we'll have houses which will just look like hospitals. Even a rat could not enter there, leave alone human beings.

They'll polish all the brass, they'll polish everything. Husband, wife will fight on that. They'll have divorces for it. But not even a rat will enter that house. I have seen many houses like that. And I've seen the other way round

also: those that are lousiest, where there's no garden, there are no flowers, nothing beautiful.

So, we have to be, not to this extreme or that extreme, but something that will give joy to others, to visitors, to people who come to your house. You'll soothe the sick. People should feel happy to come to your house.

So there's no showing off. Not to show off but to make them comfortable and very happy. You can do lots of things, very interesting things, if you have the Lakṣhmī principle in you.

I've met once a Chinese gentleman. He had a very beautiful house, everything and he was so interesting.

He had made the house very interestingly, very nice, very beautiful. And you didn't feel any aggression at all in that house.

So I saw his dining room done with very good, beautiful, green marble and white lights. I said, “Must be quite expensive." “No, that's the beauty. It's very cheap. You know how I did it cheaply." All the time he was telling Me how he did things cheaply, means he has never shown off it's expensive. But a person who's aggressive will say, `Oh, you know, this one I got it for so much, so much, so much.' But a person who wants to give you joy, he'll say, `No, I tell you it's so cheap, you won't believe, for a *[UNCLEAR* sum/song].' That's the sign of a person who wants to give joy to his guests. He'll never try to say that it's very expensive, `I spent so much money, this is so, this that.' This is showing off.

And then ultimately you say, `It's very good,' three times; then it's yours. `Have it.' Of course he can't give

you the floor. The rest of it you can take. That's, that's what it is a personality which is joy-giving.

Like a lotus, as I have told you before also, a beetle comes, a black beetle with horrible thorny legs and enters into this lotus for [the] sleeping in the night, you see. And the lotus closes down its coziness on it and sleeps very comfortably and then next day it opens out.

So it flies out. That's how your homes, your ashrams, your hearts should be. Beautiful, so that anybody can feel that soothing and that comforting feeling, when they are in your company. But not a person who was reactionary. Like you go to somebody's house and immediately say, `I don't like this carpet.' This is, it's bad manners, absolute bad manners to say like that. To say that, `I don't like it,' it's bad manners for Sahaja Yoga.

Any music you hear, supposing there is a musician who could be of a very high level, could be of a very ordinary level, you should be able to enjoy everything. Otherwise you are not a Sahaja Yogi. If you are going to criticise a musician that, `Oh, God, what a musician. He's no good,' this, that, then he's not going to improve. But if you encourage the musician, `Oh, you are very good. You are very great,' he'll play much better next time; you'll see that. There's no falsehood about it.

Some people think it's not honest. But this kind of useless, absolutely fatal kind of honesty is not wanted in Sahaja Yoga. You be honest to yourself. And there's no need to tell anybody your opinion very honestly. Keep it to yourself, all these honest opinions and direct towards yourself.

Like you see somebody. Now, honestly you want to tell him that he is wearing a funny dress, honestly.

You better look at yourself, what sort of a dress you are wearing and what business you have got to tell him that he's wearing funny. On the contrary, you say, `This is very nice. I like it. It's very nice. It's good, good. Nice one.' They'll say, `No, but.' He'll say that, `No, not so good. Yours is nice.' `Oh, you can get this very cheaply, you see, very cheaply. I'll tell you from where. And you can have it if you like. I can take yours. You take mine.' So the basic, subtle point is that, that with your love, you are encouraging everyone, you are helping everyone, you are creating a confidence in him, his personality and a kind of a rapport which is very subtle.

So, a lotus is born in the pond, which is so dirty, filthy, full of worms, everything, like as we see the world is today. But the lotus covers with his fragrance the whole of that pond and covers it up completely and you forget the thing what is behind. It has very big, big leaves, very big leaves, you see, like the ears of the elephant. And that covers the whole thing.

So you don't see any filth or dirt. What you see is beautiful, clean, big leaves.

Sometimes they are like a tali, like a big tali that we use for eating. And then all these things are covered with you. There's no honesty about it. They could say, `Why should we honest, let such say all the worms and the filth growing about?' But the honesty lies in honestly understanding what is your job as Sahaja Yogi is. You are not there to point out the bad points but you are there to

cover all the bad points, all the loopholes, with your love. That's your job and there you have to be honest.

Sense of honesty, the way it is accepted these days, it has created only cheats and thugs and thieves.

Even a thief can be won over. You can. I'll give you an example. I met one boy in Delhi market. Poor thing, he was all wounded, he was suffering so I brought him in the car home.

So in the family, My brother and My husband both got very worried. He said, “Who is this brother-in-law you have brought it?" I said, “He is My *[UNCLEAR* neighbour/nephew]. All right, let it be. Doesn't matter. Whatever you say I'll keep him." So I looked after him. I treated him. He got all right. These two persons got after him. We could send him to the police, send him to the police, this. I said, “[Try]. Now, let us see, he's a good man.

He'll be all right." “No, send him to the police." Might have been, I don't know, might have been. And they were after his life; till ten days he was all right *[UNCLEAR* I soothed them/him down]. After tenth day, he was so fed up with these two persons, he ran away. And he ran away and he ran away with what, do you know? He ran away with all the things that belonged to My brother and My husband. And he left My necklaces, My watches, everything nicely. He didn't touch that; he didn't touch that.

Hello, see when I am talking, don't talk to each other. This is a new Sahaja Yogi? Tell him not to talk. When I'm talking don't talk. That's not the way.

So he just ran away. And imagine, he left, I had a necklace, a very nice, beautiful, expensive necklace, I should say, given by My mother, he didn't touch it. He didn't touch anything and he took away whatever was possible from their purse, from their things, whatever were left, everything he took away. “Now” I said, `now go to the police." Fine. What? So, this is how one has to know that the honesty is for yourself, not for others. Don't try to be honest with others. Be honest to yourself. Keep that honesty to yourself because maybe is rational and maybe that it is just a matter of habit that you are trying to hurt others.

So first check on your mind and find out if you are trying to hurt others or you are trying to please others.

Otherwise don't talk; just keep quiet. If you are going to say something to please others, talk; otherwise just don't talk. And you'll be surprised, when you say nice things to others, how niceness comes to you.

Like supposing somebody comes and tells Me that, “Mother, he is very bad. He has troubled me so much, this thing, that thing. I don't like him", so I tell him, “No, no, he was praising you a lot." It's, it's not honest, but I tell him, “He was praising you. He was so much in love with you. He's so kind to you. He was telling Me he loves you very much." He said, “Really?" “Yeah, he did say." Next day you find them going together.

So in Sahaja Yoga, once you come in there's very little, is left out, very little here and there. And some of them are really very superficial but most of you have very little things left here and there. And only if you can watch that

part you can throw it away and you can really become very joyous people.

Now there are some people who never smile, who never laugh.

So then you are allowed to tickle them.

It's absurd. It's said that you have to be like children; you have to be like children. You play with something, finished; then you play with another, finished. You don't get involved into anything. You don't get attached to anything. Unless and until you *[UNCLEAR* are/have] that child-like heart you cannot enjoy Sahaja Yoga. It's useless. You will be here for years together; you will be useless, absolutely.

Specially if you are coming from false Gurus, it's very difficult. Because what I have known of false Gurus, they never laugh, never smile. They are very serious. Only take your money, keep on the backside.

So it is important that we should be in a very joyous mood, alert, aware, enjoying every bit of it. That's one of the Lakṣhmī's principles is.

Now another thing is that, the suggestion is of the left hand is like this, means She is giving. A person who has money, must give. Not to the Pope, I never mean that. But must give to somebody who needs it. But so secretly that this hand should not know, is so far away, this one. This hand should give, just secretly.

Sometimes it's difficult to give money to anyone. I find it difficult, because I find it that people will not like it.

So there is a way of giving. There are so sweet ways of giving. Just try to notice what that person likes.

Sometimes even children understand. Like I know, of My granddaughter. She said, “This boy, Nani, doesn't even have any good chappals. I feel so bad about it. But how to give him? He will not take money from me." So I said “You do one thing. You go and do something to his chappal." So she went and little bit spoilt his chappals more, you see. When they were walking together it broke.

So she said, “Ah, see now, the chappals are broken." She took him to a chappal shop and bought him a chappal. He said, “But I have no money." “No, just take it. Just take it. It's all right” *[UNCLEAR* she said/It's]. “Just, I'll be very happy you take." That's how. It's so sweet to hear and to do it. How beautiful it must be. We like to hear everything. We want to see in a film everything good, in a television. But when it comes to us we are different.

When we see a mother-in-law torturing her daughter-in-law you always say, `Oh, look at her, how cruel she is.' But we don't want to see we are the same.

So cruelty is out of question in Sahaja Yoga. Out of question. Nobody has to be cruel to anyone. Nobody has right to be cruel. Whether they are leaders or non-leaders or anything they are, you have no business anyway to be cruel to anyone, hurting anyone. We are not daggers. We are lotuses. Ha, if you have to hit somebody, hit with a lotus. It's such a delicate thing. But it can be only understood if you go deep into it, into Sahaja Yoga. Otherwise it cannot be understood. Now, a saint is a saint. He cannot become cruel, cannot. There's no need. What is the need to be cruel? So then with one hand there should be [dhan], means giving. Giving in a

way that is secret. There's no need to give Me anything. I've been telling you, “Don't give Me anything." I don't want to take anything.

If you give Me anything, gold and silver, I'll leave it here. I cannot take it. The reason is not that, I mean, I don't appreciate, that you are loving Me, this thing. But a flower is sufficient for Me. But a person who needs something you must give. I'm so self-contained, you know that very well, that I can live anywhere, I can live on the street, I can live anywhere, I have no problem, I can do without food, no problem. All right, in adoration you want to give Me something, but I've been telling that, “Don't give Me. If you give Me anything expensive, I'll leave it here. I will not take it." And we have now passed a law or regulation, everything, but I hope you'll listen to Me.

So what is needed is the thing that we should know what is the dearth of another person. What will he need? You need silver for Pūjā, all right. I'll give you silver, all right. But in such a sweet manner that you don't feel that Mother is giving us *[UNCLEAR]*.

So there should be a feeling of giving at the right time, at the best opportune moment, to give something. That is also one thing, just like a cameraman knows when to click. In the same way you must know when to click when giving is concerned. On odd times if you give it must be a very hurting thing. A person can feel very hurt if you give at the odd time to someone something. We have so many stories of that kind, like Sudāmā's is that thing when he... [MISSING].

But here you should know you are the one who has to solve the problem. It is your problem. The world is your problem. Why were you born at this time? Why did you get your realisation and why are you Sahaja Yogis? Just for name's sake? So in every field you have to take a responsibility to see what you can do. Supposing you are an architect, have designs made, create designs. Just try. I'll help you. You are a musician? Then take up ways and methods of spreading good music. If you are writer then write something interesting, not boring, something interesting, something which will elevate people. If you are a government servant, all right, try to show that you are acting for the government that is of a much higher level. And such a person will be respected, very much respected. Everybody's personality will grow, not that you run away from somewhere because most of the people say that, “Mother, we get caught up” this, that, you know. It depends on. I told you that I have to sometimes shake hands with six hundred people who are sometimes absolutely drunk.

So it's all right; that's My job.

So we are not going to run away.

We are covered with the protection of the spirituality. If you can keep to the central path of Suṣhumnā nobody can touch you.

So out of the Lakṣhmī principle I hope you get all the Tattwas, all the principles, satisfied in you fully and also the Mahālakṣhmī principle flows through your being. You have to be very satisfied and comfortable people. Not to find faults. If you are finding faults then know that you are not Sahaja Yogis.

If you are trying to control others then know that you are not Sahaja Yogis. Even the leaders, I would say, should never try to control. They must know how the principle is working in the silence; see for themselves how it is working. It's a trick you must learn. Of course, little correction is needed. That time you correct the person. At that time, doesn't matter. But you must know how the whole principle of benevolence is working itself. The whole Param-Chaitanya is doing the benevolence part; you must know that. As I've told you before also, you have to be like the sea which receives all the rivers into it. If you are on top of the hill you cannot receive anything.

So you have to be like a sea to receive everything and you have to be at the height. As I told you the other day, the same way that very close to the sea there should be a personality which is above everything else. Such a beautiful personality you should have, is the depth of the sea and the height of the Kailas. May God bless you all.

[MISSING] such an idea which is all self-destructive, believe Me. You look funny with it. *[UNCLEAR* All right/Right]? Little oil, do it properly, make it properly, comb [ing, it]. We are not hippies.

This thing started with the hippism. Now hippy is finished. Now a new thing has started, yuppies, where they put oil, nicely do groom their hair. I don't want you to be yuppies either, but you should look proper, because what I feel that you don't look after your Sahasrāra. And if you have hair like that you look like a bhoot, to be very frank, according to Indian standard. And the bhoots go into you because they think there is some bhoot going, to

be very frank. All right, so please put little oil. Everyday, little oil, please put. You can put some water, wash it and little do it and then clean it off, in the morning [time] so that you won't have any problem. Have you seen Debu Choudhry? See his hair. He's such a grown-up, matured man.

His hair are so good. Or you want to have bald heads? [Aside:] I'm entrusting him and.

Sahaja Yogi: She's very new, Ma.

Shri Mataji: Ha, I saw her, I saw her.

[MISSING maybe.] Sir C.P.: May I wish all of you a very happy Diwali. What a beautiful Diwali this is. Diwali is a festival when we gather together as a family. It's a family function. And to belong to this family I think this is the biggest privilege that anyone can aspire to. And therefore, Mister Guido, [I'm] very grateful to you and to all the Sahaja Yogis and Sahaja Yoginis for the honour they bestowed upon me by accepting me here this evening and by giving me a chance to be here with you. I don't know how to describe this lovely evening today, what we have just seen. I have been overtaken and overwhelmed by emotion. I look back on many, many years and I cannot recall any other Diwali which has been as joyous and as full of happiness as this one. And when I see all of you here today that I've said on earlier occasions I feel as if I am transported to another world, a different world, a new world, a beautiful world.

So, to this very happy family that is gathered here I wish a very happy Diwali and a very happy and prosperous New Year. Now you may perhaps believe that New Year begins on the first of January, but New Year also begins

now after Diwali and therefore we all wish each other a happy and prosperous New Year.

This is an occasion when I should like also to thank you very much for all the kindnesses you have always showered upon me. I am now due to retire very soon from my present assignment as the Secretary General of the International Maritime Organization. I've been looking forward to it greatly. And some people think that when they retire, my God, how are they going to face the world? I am trustily looking forward to the day when I hand over these responsibilities and assume new ones which perhaps She may be able to give me.

You have known the Creator of this world, very intimately; you love Her as She loves you. I have also had the great privilege of knowing Her, perhaps a little longer than you have known. I knew of Her first when She was the beloved daughter of Her father, the favourite child. I knew Her when we were about to get engaged, the quiet and maiden that She was. I knew Her when we got engaged, I knew Her as a bride when we were married and She had to take the oath She was a, you know, a young lady quiet, maiden, shy as She is even today. I have, I have known Her as a wife, I can assure you the most dutiful wife ever apart being the most beautiful. I have known Her as the mother of my children and I have known Her as the grandmother of my grandchildren. And I have known Her as your Mother. She has many, many roop as we call it. But you have seen Her in Her swarup, which is the ultimate.

To Me when people say, “What is a miracle? How, where, does one see a miracle?" I see a miracle sitting here,

right in front of Me. Each one of you is a miracle. What you are today, your face, your angelic face, your goodness, your happiness, inner bliss, this is a marvelous transformation with the world needs. But you have got it and isn't this a miracle? A human being is the most difficult creation of the Almighty, the best, the highest and yet the most difficult. To be able to create one angel is God own work and to create so many of you is Her work. I want this beautiful *[UNCLEAR* world/work] to grow because the world needs it. The world is desperately in need of this beautiful, new creation. The world is changing. As you know, the world is changing for the better. And recently Her trips abroad, particularly to Soviet Union, have shown that east or west, north or south, they are all ready to receive Her, to receive Her message and to begin a big change, a process of change. I wish that Her dream comes true in an ever increasing measure. I wish you the very best and [GAP]... success to you, all of you and your children here and I hope I shall have the honour and privilege of not serving, probably serving, yes, Sahaja Yoga in some way or another, as I said, in accordance with Her wishes. Thank you and may God bless you. Thank you very much.

Shri Mataji: This is just to wish you very, very Happy Diwali. To us Diwali is that from one light we enlighten many lights. This is the Diwali we are celebrating here today that we have so many people who are enlightened. We can see on their face their Self-realisation shining. I won't take much time because children will go off to sleep and they are going to show us some nice program and we have to give them presents. And after that we

give presents to everyone today. It's My desire that today I should be able to give presents to all of you. And once the presents have been given, after that we'll have nice music program.

May God bless you. Thank you.

Contents: 1989-11-02 **Quote on Turkey, Istanbul, Turkey (date not sure)**

[Shi Mātājī is told that Śhrī Mary took refugee in Ephesus, Western Turkey.] The Goddess protects Turkey; there is nothing to worry about.

Contents: 1989-11-02**, Public Program, Day 3, Istanbul, Turkey**

[SYNOPSIS!] [The Koran said there will come a time when the clouds will rise in the Seven Skies and will break the mountain. Then it will rain and than bring forth peace on earth and the transformation of human beings. It spoke clearly about Sahaja Yoga and the breakthrough of the Kuṇḍalinī that will overcome the ego of man. God Almighty is our father, he loves us more than any father can love us. He wants us to enter his kingdom, he does not want us to suffer. To cure the Viśhuddhi Chakra, you have to say `Allah Hu Akbar'. He is Allah, Rahim, Karim, Akbar. He is like the Rock of Gibraltar, He has many aspects.

As a father could be a brother, grandfather, son or husband. The spirit is the reflection of God Almighty within us.

So the spirit is the collective being within us. If you become spirit, you become collective. It is not just a

Certificate, nor a badge but you become on your central nervous system, means you can feel it on your finger tips, centers of another person as well as yourself. When the light of the Spirit comes into your attention than your attention becomes enlightened. Then you become a master, you give up all bad habits and become a free and strong personality. Your attention becomes extremely compassionate, the eyes become innocent, without greed or lust; they become so powerful with love that even their glance can bring peace and love to a person. Then this attention becomes the source of knowledge, absolute knowledge. The attention becomes dynamic, you become very creative. No habit can overpower you.

You become so powerful. Secondly, you become the spirit and you enjoy because you become a witness, you see everything as a drama without involvement. Then you can solve your problems better. You start dissolving into ocean of joy. When you enter into Kingdom of God, at every step you feel a miracle is happening. At every step you feel as if someone is guiding you. You get well physically, mentally, emotionally. After sometime you become empowered and can enlighten and cure others and do things that can be called miracles.]

Contents: 1989-11-03 **Shopping, Bazār, Istanbul, Turkey (date not sure)**

The only time I enjoy spending money is to express My love for all of you.

Contents: 1989-12-03 **Talk to Sahaja Yogis, Spreading Sahaja Yoga, Farewell Talk after 16 Years of Residence in UK, Shudy Camps, UK**

Alright. I want some water first. Alright.

I am sorry you had to sit in such a mess. You came through the fog.

So nobody got into trouble in the fog? Nobody had any trouble, I was giving you bhandans.

Have you got that album also? Just to read.

I have to thank you all for giving money for the presents for Indians. From the Indian side I would like to thank you all for doing that. And I hope you all have done it. Indians are waiting for Sahaja Yogis and they are regretting that some of you are not coming. And we'll be celebrating Christmas in Poona in a big way. And I hope you all will celebrate Christmas, if you want you can come here and celebrate the way you want to do it.

Now you know that Mister Srivastava has retired. As a result of that I also won't be staying here for longer periods, come here for short periods, may be for at the most month or so. Now it is your responsibility to spread Sahaja Yoga. Each person can do a lot. In every country it has worked this way.

We'll be having about three Ashrams established, but every house is an Ashram and I was happy that also in Harrow they are having some program. I hope he is here, is he here, Malcolm? He wrote to Me that he wants to start a program in Harrow. In the same way in whatever locality you live you can advertise to begin with,

gradually it will move. You know that Sahaja Yoga started with one person.

So you shouldn't mind, in the beginning they come then they go away, then they come, when I'm there all of them will come. I don't know what's wrong with them. But otherwise they don't come.

So there's nothing to be disappointed with them. We have to help our countrymen. We have to try to understand them.

Now we are much better Sahaja Yogis. We understand Sahaja Yoga very well. Perhaps it is never been a great knowledge to you that you have become real great saints. It's not a knowledge because gradually the whole thing has opened out so beautifully in you whatever is your, your own being has shown its own manifestation and the whole thing has worked out so beautifully that you don't know what you have got.

You talk to anybody who is of a very high ranking philosopher he will know what you know. You can face anyone. You can face the pope, if you want to. [Laughs and laughter.] And Yogi Mahajan went to these orthodox church and he told them, “What are you talking, if there is a Holy Ghost on this Earth, what are you doing here, why are you fighting?" They wouldn't take him seriously. They said, “Where is the Holy Ghost, now whatever are the, whatever are the signs given of the Holy Ghost are here.

So why don't you accept? If you are Christians you should accept." And he single handedly fought them, single handed he fought them. And he said, “You, you are all blind people." And that's what the Christ has said that,

“You will be calling Me Christ, Christ and I won't recognize you. You are the [blind] people." But I was surprised even in Koran there is a complete, complete chapter, a very big chapter called as S Y [perhaps Sahashta Yoga], can you imagine, in Koran, where He has said it completely, in such a complete manner that you won't recognize the one whom we'll sent. You will not believe. You'll try to play tricks. You will try to trouble but you will be the losers and you all will go to hell. It's so clearly in that one, the whole chapter. I haven't got the Koran with Me otherwise I would have read it out to you. You will be amazed. He has condemned all such peoples, who are with such short sight they won't recognize. Even in the Bible yesterday I was reading that, “You are not going to believe, you are not going to understand." So in every scripture they've tried to say this. And of course, when there is no background at all, whatever background we have and whatever is said is so emphatically said we have to accept it. But it doesn't happen. It doesn't happen. Now surprisingly that you know that in Russia we have done wonders.

We are already recognized there while this pope is still busy trying to recognize and get his Catholic church recognized. We are already recognized. We have an independent status.

So the Russians have that depth. You know one fellow has written a theses on this Śhrī Chakra and its mathematics, can you believe it, he is a professor of Mathematics. That book is lost somehow or other I don't know where but we are going to get it. They have written books about Yoga, they have written books of Patanjali.

They have written so many; I mean they have done so much. But they know they have not found it. They know this falsehood.

Something has gone wrong with it sometimes I feel it's the curse of Christianity in the West.

Perhaps may be. Because why is it wherever there is Christianity such a stumbling block for Sahaja Yoga.

I just don't understand, what these people have done to us? So now it is our duty as Christians specially, to bring good name to Christ, because they are blocked people, they can't see. They cannot feel and they don't want to know. Can you imagine, the ministers of their Supreme Committee are coming to Ganapatipule? Can you think even a ordinary, you can say *[UNCLEAR* chapraci] as we call them, the door keeper from Western bureaucracy will come to Ganapatipule? So this is the problem and they think we are all mad people, you see they want to show that we are all mad, we are in a cult, we are into this because anybody who is not in Christianity is in the cult and they are the greatest cult I think.

So now you realise that this is the thing that has happened now with the Christians. They have not achieved anything we have to fight them and we have to tell them that this is what it is, `You are a cult. We are not a cult. You are a cult. You are the ones who are following something so blindly and you cannot open your eyes to something that's the truth which is told in the Bible.' You have to tell them.

Unless and until you talk to them this won't happen. This won't work out.

So you see we have to be very bold now, we have to talk about Sahaja Yoga on every level.

So on a religious level I would the say I don't know the Jews will ever listen to anyone, I mean Jews are another cracked people, just fanatic people because they don't listen but we have Jews now in Sahaja Yoga, we have.

So we have to get Jews like this talking to some friends and this and that because the older people in Jews, you see, they all think they are in dangers. I don't know if they'll come. They can go to TM but to come to Sahaja Yoga is very difficult for them because they think it's some sort of a cult. I don't know what picture they have given.

Now on various levels we have to see what we can do about Sahaja Yoga. On religious level the Hindus, or the Indians who have come here or even Pakistanis who have come here, all of them as I told you, they all like a mango tree brought to London, which cannot produce mango, but it cannot even produce an apple.

So Indians are hopelessly bad so don't worry too much about them. If they'll come to you they will telephone to Me immediately my mother is ill, my father is ill, my God father is dead, bless his soul.

So best thing is to be careful as to what people to handle. If you can get hold of someone do not pressurize them too much because the ego is too much, slowly, slowly work it out. I am sure they will understand.

So we have to get people who are well educated, who have some sense in their heads and people who have not, sort of, you are not under the other conditions, of

other Gurus and this and that because they are difficult. You don't have to worry about them because you catch.

So you don't worry about such people.

You worry about sensible, normal people that are there and talk to them.

But normal people think that, `Oh! We are all right. What's wrong with us? What's so special about it?' So for them you have to tell them that, `See, we have found out that we are the Spirit. We have found out the method how to become that and we know everything about it.' If you start talking about this to them they'll be really amazed. Now you take Bible and read in that different, different chapters wherever you find there's support of Sahaja Yoga and you can talk to them on religious basis. Now there's another kind of thing, you might find is the people who are in the business and things.

So now those people, who go to them and meet them have to talk that, `In business you can improve. You definitely improve in business if you go to Sahaja Yoga.' You can talk to them. Sahaja Yoga gives you that special quality of relaxation that you can improve.

So that's how you can talk to them because they are also another. Bureaucrats you don't talk to them. They are out of question. Just don't bother your heads about bureaucrats. They are the stupidest people I have come across. I don't know where are they going to hang themselves. [Laughter.] Don't talk to bureaucrats. Bureaucrats are out of question, very difficult people.

So now then we have got say, professionals like architects, doctors and other things, also these people can be handled. You can talk to them, have meetings

with them, call them. If there is an architect, you can call some architects to say that, `See, in architecture how you have improved, how you got more dynamic ideas,' and things like that.

But I think this country is more meant for doctors. We have many doctors here.

So this country can work out on the doctors. But that doesn't mean you should gather all these sick people and bang at the doctors' place. But still, still if you find somebody like that if you give Realisation that person, then you can take that person to the doctors who are trying to form, some sort of a, we can say a clinic here.

So Doctor Wells has started one clinic. Doctor Szpiro is going to a start another and we have still got Chelsham Road. And Chelsham Road is there.

Now the problem that we have now is to understand, first of all, who will take to Sahaja Yoga. Don't waste your energies on stupid people because then you get so fed up with them and then come back to Me and say, “Mother, see I have tried." Don't try. Try only three times, if it works, well and good otherwise forget them, just forget them. There's nothing that can give you any credit if you run after some mad fellow. But you might become mad, that's all. They are mad. They are blind. They can't see and they think that Sahaja Yoga is only for, some people think that it is only for people with problems. It's not so. It's not so. It's meant for everyone who wants to have betterment of their lives, is for the benevolence of everybody. But those who do not want to see their benevolence, no use forcing them, wasting your precious time, you see, Sahaja Yogis are the most precious things.

Now I'll tell you, when I went to Russia, see, I was telling Yogi Mahajan that this Yoga conference I would like to attend. He said, “All right, Mother, we'll find out some time for You to speak." And I said, “It's a good idea. I'll come." So I told him when I went there, you see, this is a very big breaking point because all East block people are going to be there, East Germany, Czechoslovakia, all these people.

They are all going to be there. And once they face Me, they become Sahaja Yogis, once they go back to their own countries it will start cracking. Exactly that happened. Exactly that happened because that conference was held we got doctors and people from East Germany, we got from Czechoslovakia, we got from Romania, from everywhere we got. And they came and so many of Russians also and when they became Sahaja Yogis they cracked. This, such a big wall is cracked now, all these things have happened.

In the same way when Hungary was asked, Hungary, what about Hungary, I said, “Let one Hungarian person come to Sahaja Yoga it will work out." It has worked.

Now certain countries are little difficult I find, I think as Portuguese and Spain are rather difficult.

Perhaps may be they have been very aggressive, extremely aggressive, English also have been, I must say, English, French, you must accept that. But Spanish have done lot of crimes because they killed so many people in America, so many. I mean when you go and see there, I mean, all these films they show, is all wrong. Actually they all aggressed all the people there.

So this is a trouble with the white skin. That it tries to aggress all the time. You see somebody they'll aggress they think they have the right to aggress because they have the white skin. You see, it's such a curse, it's such a curse.

So I would say that, that may be the reason, now I know why they want to tan their face, because they feel little guilty [laughing], have a complex.

So this aggression has done so much harm to people, so much harm. And that's why these two countries Portuguese and Spain are still like that. I think Spain is coming up and goes down, comes up and all that.

So we have to support them and help them. Of course, God has forgiven them, no doubt, but still there are certain bhoots there who must have been aggressive or who are trying to play tricks with them.

France was very difficult and I went to France I don't know how many times. In one year I went four times to France.

So I worked very hard on France and as a result France has improved a lot now. France has got so many centers and so many people are there. They are coming up it's much better. Germany is working, Austria you know very well.

So in these things, now Germany has done so much of aggression, but Austria is doing very well because it was not so much in it. Germany is also coming.

So you see, in the whole world we can create lot of good will. I went to America last time and I said, “Some Chinese from China land should come then it will work

out." But there were some Chinese, not from China land not from mainland and I gave them Realisation, one of them was the father of the boy who had acted in this `The last Emperor' thing. And he was very dynamic and he said that, “Mother, something should be done about China." I said, “China is not yet ready." And it happened they did do something but they failed there. Of course, it has to be worked out. But the Chinese there are now not coming to India but going to Taiwan. And they are working it out in Taiwan and once they've worked it out I am going to Taiwan on My way to Australia.

So Taiwan is also we are going to get and maybe Japan also.

So I'll be going to Hong Kong, Japan, Taiwan, Australia, all these places I would like to touch.

And wherever there will be Sahaja Yoga all these old things will crack. But these are cracking because they were very power-oriented so the Shakti first attacks the power part. But also we much know that the countries where there were no restrictions, this abandonment of old value system as we have in all these Western countries, we have become so ignorant about ourselves. We have become so blind. We have become so ego-oriented, we have gone so wrong. All these countries have gone so wrong. But while the countries now, I know that all East Germans who are coming into West Germans are going to fall into Sahaja Yoga ocean, no doubt about it. And I could see also all the Czechoslovakians, their faces; they are already becoming Sahaja Yogis.

So they are all going to fall into it. But what about we, the ones who are supposed to be the free people? That's what is to be done and for you all must decide on the Christmas day or today if you want to, if it's not too early that, `We are going to work out Sahaja Yoga and we are going to give Realisation to people.' Tell them about it, how you have changed, you talk about yourself.

If somebody says, “Oh! This is it." “I was just like you, just like you, I tell you I was like this, but this is what has happened." Now certain things we should know we are now going to India and there people who come to us and all that.

So we have to know that this is a pilgrimage we are going there for a pilgrimage not for just a picnic, all right, for a pilgrimage, for our ascent. And you may have some bad times, you may have some good times and, but it's a venture, it's a venture into the new areas of rustic life and not so much of sophistication. There you have to understand that you are going for the comfort of your Spirit and so far people have been very nice. But except for one or two things, which I should say today that we should not form into groups. Groupism is a very bad character, specially of the English. They always form a group wherever they go. And it's so troublesome sometimes. Now in, you see in Italy they are saying, “Take back all the English. We don't want them here. They all form a group." Anywhere you go in the whole world. See I went to a very nice place in Argentina and they have a very beautiful, very, very beautiful area near the sea called as Mar del Plata. It's so beautiful it was, so I was telling C.P. that we should really have an Ashram

here. I said, “What about the Christians, what about the English?" “Oh! They have another area they live there, all of them." Anywhere, they just stay somewhere else, you see.

This kind of a false superiority is not going to help us. We must face ourselves. It's false.

So we should never form a group. Now when you go there you'll just mix up with other people talk to everyone.

And that past is over. We are all Sahaja Yogis now. We are not English, we are not British and we are not Germans, we are all Sahaja Yogis. Imagine the Germans came all the way to Russia to give them Realisation. Russians were given Realisation by Germans, can you believe it? And the Jews and the Jews gave Realisation to Russians. This is the best part of it. You can never hear such things.

So you should get rid of these small boundaries of your mind that English are something special, they are not.

We are all very ordinary Sahaja Yogis. Let us be ordinary. That's the best way. Let us be very ordinary.

Once you become ordinary then the extraordinary comes out of you. Well, if you try to put up something extraordinary upon yourself the poor thing which is inside so beautiful just says, “All right, thank you very much Humpty Dumpty." [Laughs and laughter.] So let us be very humble, let us be very kind, let us be collective. No groupism is needed in Sahaja Yoga. You cannot have. If you try I'll break it. I'll break it the groupism. I'll break the group and may be the members of the group.

So you have to be very careful. Those who have ideas of groupism of any kind should give up, completely. We do not belong to any group. We do not belong to any country.

We are in the kingdom of God. Why do you want to belong to this wretched country England or to that wretched country India? You belong to the kingdom of God, all right? So with that you feel so happy and so nice and so contented, so protected. But if you want to belong to British, all right, face Mrs.

Thatcher. [Laughs and laughter.] I have nothing to say but if you want to be in the kingdom of God that have all blessings everything from them.

How things work out! How things work out! It's so remarkable, so remarkable, that I mean I cannot explain to them but I can tell you one or two incidents where you will see how things work out with this Param-Chaitanya, this All-pervading Power, how it works out. Of course, in My case it always works out.

In My case I have no problem. I have no problem at all of any kind but even in your case, like Steven wrote to Me saying that, “Mother, I won't be able to come because I don't have so much money now to travel and all that." I said, “You are the leader, you can come." But he said, “Travel money is another problem." So what happened, he told Me the other day, that he went to book all the seats for all the passengers who were coming from the Sahaja Yogis. The man who booked them said, “You can have one ticket free." [Laughter.] So even on material level it works out. Even small, small things you will find, it works out.

I went out shopping for you, your presents and you won't believe we got woolen cloth for two pound a metre, can you get it, woolen, full wool, just there. And all thanks will come to you, though shopping I've done but thanks will come to you because you have sent such nice things.

So for Me it works out and it works out for you also. Just have faith, just have faith, whenever you have problems just pray. Just pray and have faith that this is going to work out and everything will work out very well. It may take sometimes some little time, doesn't matter.

So all in different levels we have seen that we have to work outside and give Realisation to others, like if you open one door, Sahasrāra is not sufficient. You have to open another door, otherwise it doesn't flow. If you want it to circulate and flow then you must open another door of giving Realisations to others. And you must try to do it, those who are here have to do it.

And those who are going to India are going only with the idea that they'll become more powerful to do it.

So it's the Christmas coming, it's nice to celebrate Christmas as His birth, but He, see, He had such a short time to live and He couldn't do much, should have done much more, couldn't do and His crucifixion came up suddenly. But doesn't matter He still is there within us as the Spirit and you are again reborn.

So at Christmas actually is the day you were born is the Christmas; when Christ is born within you.

So what you have to do is to think that we are doing the work of Christ, we are doing the work of Moses, we are doing the work of Mohammed Sahib, of Guru Nanaka, of all these great incarnations. We are doing their work. And

so we are important. We are chosen ones. We are ordinary but we are important. And this is how you will realise that everyone of you plays a part and a role. How much you take responsibility is your own. Christ took such a big responsibility because He was after all Omkāra.

So it's all right. But we are also there so we should also take the responsibility of England. We should take at least the responsibility if not of England, of your own, say, province, or you can take of your own little village, at least. That's how it is going to work out.

I have some different plans also for you which I am sure will work out. Let's see next year, we'll able to see the results of those plans. But this year only you have to work hard and work it out. Everybody must try to also make up some business or some, earn something and do something better for yourself. Not to be lazy because this is another curse on the, because of the climate I also feel lazy, such a horrible climate it is. But doesn't matter we have to fight it, you see.

So the laziness is not a very good thing and for that I think early in the morning 4 o'clock if you take bath you won't feel lazy the whole day. If you can try that. Try getting up early in the morning somehow or other getting on to the top, have your bath and then see how you feel the whole day. All day you will very, very energetic. But you must do it early in the morning, because after that you have to at least spend two hours in the house. Then there won't be any problem and you can do very well.

So this is one of them you can try. You can also try massaging your body, with some sort of a massaging

thing if you can get. That will give you good circulation because we have to be very active compared to others so that they see in us the dynamism of Kuṇḍalinī working.

And that will be very helpful to you because this laziness is a curse of this country. They used to be too active.

You see what we knew of English means you see they'll come at the time that they will be there. They will do this at this time they will do it.

So spick and span, absolutely tailored people, absolutely. Now the same thing has gone to the other end.

So we don't need that extreme and we don't need this extreme. We have to be in the center and we have to be active. If you feel sleepy or anything then there is something wrong with us. If you feel sleepy wash your face, do something but keep, try to keep awake and see what work you have put in. Immediately your brain will start working, your earnings would be better, your life would be better.

So try to be active and try to be projecting yourself, projecting all the time and it will, I am sure with this New Year's coming it will work out very well.

My going is, I think, was fixed on the 9th, may be on the 8th I don't know whatever it is and I don't want you to come in the fog again there, it's all right.

So I would like to really say Good Bye because I really don't want you to come all the way in the fog and stand there in the cold. And when I come when it is cold please don't stand in the cold because all the time I am worried in the plane that they must be standing there, now the

plane is getting late this is happening. I would say that when it is warm and nice and then it's all right but when it is so cold I don't want children to be there because if you want to make Me happy then you shouldn't take My children suffer in the cold, all right? So please, at least don't bring the children. But the children are there, everybody is there and I am worrying in the plane that all of them would be standing and this plane is so late, you know, sometimes you can't help it.

So this is My little request is.

Now another is that you shouldn't give Me any more presents. You see, just see this house is filled with 65% things are presents. I don't know what to do with them. I cannot sell them. I cannot give it any one.

I cannot wear them. I don't know what to do. Now I will have to build three more houses. [Laughter.] It will be going in the museum.

So there is no need at all to give Me any presents whatsoever. For to give Me flowers are the best and but that also not so many, My husband was saying that, “You better, We both better get out of the house and let the flowers live in the house." [Laughter.] That going too far. [Laughs.] So I mean that you love Me, I know that you are very kind to Me and you are very sweet and to feel that so many people love Me itself is so joy giving. You have no idea, My joy has no bounds. It cannot, I cannot express to you that you see how, how much it is from all sides. I feel the flowing of joy and the pouring in joy is such a lot and I enjoy all this that you love Me so much. But you must also love yourself and respect yourself that you are Sahaja Yogis. That's all I have to say and wish

you a very, very happy Christmas and a very prosperous and very dynamic New Year! May God bless you! There is something I would like you to... to know about, is very joy giving this... this album if you can read it out to them. It would be nice to read how Americans... You see, there are very, but how beautifully they have sent out this album to Me. You see it's so joy giving, you can read it out, I mean I feel really embarrassed to read that.

There are few pages, you see it's really like a prayer book, you see it's beautiful, you take it, you take this one doctor.

Dr. Szpiro: So this is the album sent by the Sahaja Yogis of America, the first page says Shri Mataji we pray that the true celebration of Thanksgiving Day in America will manifest as we give our deepest thanks to you Our Divine Mother with all our love your children in America.

Shri Mataji: You must show also this they have made, alright this one is not, but the rest of them alright.

Dr. Szpiro: Next page is a quotation from a Indian creation myth. Oh Sun Father behold Earth Mother as a great terraced fold took shape and within it water appeared, this shall be the home of my tiny children, I was going around the world with the clouds and the air when God spoke to my thought and told me to come in here and be at peace with all.

Shri Mataji: I think you read that, not the quotations, but what they have to say, that's much better.

Dr. Szpiro: It was on thanksgiving day that the American Indians and pilgrims gave thanks to God for their freedom, abundance and prosperity in the new world, today I thank you, Mother for his bountiful, plentiful,

beautiful world, I thank you, I thank you for your love compassion and the understanding for all, thank you for everything for everyone and for me, Julius Fazelly, New York, in 1893, Abraham Lincoln made this day an official national holiday when he declared it a day of thanksgiving and praise to our Benefficent Father.

Shri Mataji: Now the other one, this is the one is, that's more, the next one is, just see this one is, some of then are beautiful now, this one just see, now read it out, it's beautiful, few of the pages are beautiful, I wish I had it marked.

Dr. Szpiro: Mother please accept our Pranams, we are deeply grateful to our Benevolent Love you give so graciously to all your children on earth, without it we would all surely destroy ourselves, what an incredible waste that would be, there is so much beauty to be seen and felt as you unfold your Magnificent Plans as we learn to become your expressions, thank you Mother you have given us life and the meaning of our existence, with all our love and devotion your children, Prasangit Jeanette, Mansuri and Sagalica.

Shri Mataji: There's on more you read and then you keep it open for them to come and read and see for themselves, now this one you show them, I don't know from where they collected it all that and sent it to Me.

Dr. Szpiro: This is a poem called blossom time by Janette Wilder, New York, I have been receptive to the awaiting rays of the Divine, awakened from the slumber of time, opening as the latent buds of spring, allowing ourselves to blossom without thought, trusting the same source, the birds, the flowers, the fruit, to know the essence the

flowers within and without, clenched in the purity of our Mothers Love, the same Divine love that nurtures the buds on the trees is radiated love to the darkness that once was the Earth, this planet is now imbibing Mothers Love, soon to be submerged in the peace of the all, inner and outer flooded with bliss and joy, end of the quest and of misery now only to perfect, open and trust, giving ourselves no boundaries towards love,

Shri Mataji: Can you hear, alright, Now just one more, that's a good one, this is Christmas, let them see now, how they have collected in a short such a short time this, what's there one of them, then they can all come and see for yourself one by one, be careful you see, we are going to put it on, this one is nice is it, this is a nice one, this one, that's what is it? Śhrī Chakra is, how the have dome it beautifully, they have really done a good job, they are very few people, now better read it, what is that.

Dr. Szpiro: Read this one? This one is by Christine Trumbo, New York. Very beautifully done.

Her Holiness Shri Mataji, In the dawn of our awakening we felt your silent presence, infinite love pouring forth, but we couldn't find you, bathing, smiling, hiding, this subtle touch beckoning us onwards, we search in every corner and so turned inwards, Sacred Lotus opened Hidden jewels revealed, secret being clothed in dignity, coming out and transforming, finally to worship as always desired as in glimpses of ancient ages countless lives, hidden wishes eternally waiting to do the Great Ones Pūjā.

Shri Mataji: It's poetry is tremendous, tremendous poetry, would like to show this one, Show them yes, one

more alright one more, then we will have some music, Your enjoying it, isn't it? alright so want to do some music you have harmonium and things? Let's see alright, let's have some music.

[Now Shri Mataji is starting to talk about Marriages. Bad quality due to much background noise.] Also you must give clearly what are your preferences are, whom would you like to get married, if there is somebody in your mind you better act. And also after consulting that person. [Laughter.] Otherwise it would be very embarrassing. [Laughter.] And clearly you must state what sort of person you want to marry and also clearly about yourself, you see that what you are doing, if you are capable or earning or not, capable of supporting your wife or not, such a thing, you must write so that, or if wife is there she should also write, if she can help her husband in any material area or anything, so you must clearly write in the form, it's all there, nothing to hide. Nothing to say something, which is not there. Because these things can be quite misleading, all right? And no leader is going to put anything absurd now because we have had funny experiences before.

But there is one thing, getting into Sahaja Yoga marriage is very different from any other marriage.

Of course, Sahaja Yoga has got all the facilities for divorce also. There is no, that we don't say that you cannot divorce. You can divorce, but under certain circumstances. But after marriage some of the people just get lost. And this is something, the worst type of thing that can happen to you. They get into their honeymoon mood and I don't know what they get into, all

their ideas, romantic ideas come back, they were just lost with that. You are marrying here for Sahaja Yoga. That's the main thing to remember.

And don't forget. Because this has been seen with some percentage of them, not with all that, they get lost. They start dominating each other, fighting with each other, trying to be funny and some of them are shocked, shocked. And some have left Sahaja Yoga because of their marriages. And another if you have any, like if you have children and if there is a case going on, better not marry. Forget about it. If you are free, absolutely free there is no problem of that kind then you better marry. But if you have a problem that another person going to sue you and do all these things, it's absurd. It's a very common thing.

So, also I would say last thing that if you have such problems of your children are with somebody else, you have to forget about the children.

If you have the children with you then if you *[UNCLEAR* have that lady, who] always trouble us, talk about Sahaja Yoga, do this do that.

So, in Sahaja Yoga, you see, it is not practical. It's not practical I have seen. If you want to have the children or anything then the husband if he is against Sahaja Yoga he may say that, `All right, you can be a Sahaja Yogini but I will not allow our children to be in it.' And he won't like it.

So why don't have a *[UNCLEAR* liability] and see the child yourself and meet the child.

You don't have a liability of children on yourself.

In Sahaja Yoga also there are people who have misbehaved who have been with Me for ages, I've treated them just like My own children. I forgive them because they couldn't *[UNCLEAR* go on].

So this kind of attachment is also is not good which creates problems for your ascent. You are in Sahaja Yoga for your ascent. Your marriage is for your ascent. Your children are for your ascent. Anybody which creates a problem or hurdles for your ascent you should try to forget it because God knows how many times you have been married in your last lives? [Laughter.] And how many children you have had.

So all these attachments are superficial. You are special people as far as Sahaja Yoga is concerned.

So you'll give it a thought that you are not going to divorce next day, it's not good. I don't like it.

If you don't want to marry, don't marry. If you want to marry a person there's one month choice, you can find out. Like somebody, decide for yourself. You may not fall into love, may not, that's also another thing I don't know, what to fall into love. That kind of thing may not be and it is not necessary because if you fall into love also rise into divorces. [Laughter.] So best thing is not to fall into love and not to rise into divorces, but have a balanced idea about marriage. See, marriage, it cannot be decided like the way you have Romeo and Juliet or something, nothing of that kind. Life is practical, you see, it's practical life, your feet should be on the ground, you see, absolutely on the ground.

So you won't lose your balance.

So if you understand that point then marriage will be successful. But if you try to think of a romanticism and all that, it just fails. Of course at the same time I would say it is not asceticism of any kind at all but you lead a nice, friendly married life, in a very friendly manner in every way, decent and decorous. But you do not become sort of over romantic so that another person runs away with your romanticism.

I've told many a times about it. That you have all the freedom to choose which ever person you like and you can always say, `No, Mother I don't want to *[UNCLEAR* belong].' You have all the freedom everything. I never force you to do anything even in Sahaja Yoga. If you want to stay in Sahaja Yoga you stay all right, if you don't want to stay you can go.

So there's no compulsion of any kind in Sahaja Yoga. If you don't want to get married, all right, if you want to get married, all right.

So it is your Spirit which has to guide you. I am not going to say anything. I've never even said that, `Give up drugs, alcohol, anything.' It just works automatically.

So if you want to develop a state of your Spirit you have to listen to it and it will be seen in your own life that you are wise. You must know how to handle your wife, how to handle yourself, handle your tempers and things. And that's one of the tests, that's the test in Sahaja Yoga.

So I hope marriage is not the priority, not the prior thing. It is not that. It is supportive, it is not the prior. What is prior is Kuṇḍalinī. Standing on that primordial principle and you have to adjust yourself to that principle and with that you can see that others can be also adjusted.

We have ways and methods, silent methods of improving others, not arguments, not talking, not saying harsh things, no, but silent ways of doing things. And it works. Of course, if somebody is horrible, like that I am not going to in any way, any way ask him to continue with that person, all right finish it. But you must know when to finish it. I mean it's very surprising that people do not want to finish off with the problems they face, because of their children, because of their husbands, this, that. But they are very anxious to have a divorce, it's very surprising. It has become like a market, marketing. It's so much in the atmosphere, you must divorce, you must divorce.

In India you don't have anybody falling into love, I mean, we don't know that part but we have very good marriages and we have lots of children, no problem. And we don't have divorces either.

So you must understand your own position, specially ladies in the West. There is a trick of the trade. And if they don't know the trick of the trade they can never be successful in marriage. Don't try to be men. A man cannot marry a man. Of course, in these days [laughter], but we are not like that. You have to be ladies and you have to be gentlemen and that's how the marriages take place. And that's how it's all right and not to quarrel, not to fight. But to love each other, to understand each other in the same love, to feel their love. It's the best thing, if you know that your love is the highest thing, I think. For Me that's the highest and makes you so nice and happy, because even to love someone, another person doesn't love you a little bit you cannot get the reflection of your

love. But when you see the other person also loves you then it's done.

So it's a nice way of learning how to have a private life of love. But it's private. It's not public on the street, in the airport or anywhere. It's very private. The more private you make it the better it is. And the more you try to express it outside it's going to be dangerous, very dangerous. I have told you many a times that people who are kissing on the escalator are going for their divorce.

We are deep people and deeply we should love and deeply we should understand life. We should not waste ourselves in nonsensical analysis, all right? May God bless you! So for all those who are getting married we must give them a hand. [Applause.] All right. I am already very cold here. May God bless you all! I am always with you. You are always with Me. I know, you are always with Me. I know that but still you know sometimes you feel concerned. Look after yourself. Don't go out in the fog. [Laughter.] And meditate, meditate, that you forget. Every time I need not tell you, every time need not tell you. You must meditate both the times. Let the children also meditate otherwise they'll become difficult children. Force them to meditate. They must meditate. If the children don't meditate they will have trouble, they will be very troublesome children.

So try to make them meditate, all right? May God bless you!

Contents: 1989-12-13 **Quote after the National TV Broadcast, India (date not sure)**

The main problem was how to approach so many people. It was a very big problem for Me. And now here is the answer! Now you see how the whole science is subservient to Sahaja Yoga! During the broadcast I just asked people to put their hands to the television screen and they got it! My photographs are much more powerful than any statues put together. The swayambhūs created by Mother Earth have vibrations, but they cannot give you awakening of the Kuṇḍalinī, because My photograph has got My desire in it.

Now all your medias can be used through My photograph. What a blessing it is!

Contents: 1989-12-17 **Śhrī Gaṇeśha Pūjā, Nothing to Discuss in Sahaja Yoga, Alibag (100 kms S of Mumbai), Maharashtra, India**

Welcome to you all. It has been little bit delayed but just now they have informed Me that the plane is delayed even much more so I thought it's better to have the Pūjā now. Though the English had told us that they would like to attend from the very beginning. They always get many more Pūjās, that may be the reason! [Soft laughter.] So now we have all arrived here and we are going to start this pilgrimage of travelling together. The journey is of a very subtle nature and, if you realise why we are here, we'll understand that all this Creation is watching you all and it's trying to help you that you should ascend and that you feel your depth and thus enjoy your Self.

The travel may not be very comfortable. The roads are so very filled with speed-breakers and all kinds of obstructions. It's a journey like of our ascent I felt, that

our speed has to be brought down. In the West we have become very speedy, no doubt and to bring down this speed we have to use meditative process that we feel our peace within ourselves. Also the thoughts are bombarding our minds and we react very fast to others and to these thoughts.

So one has to be aware, one has to be knowing what is happening within yourself, that the thoughts are bombarding you, you are trying to ascend and you find it very difficult to get rid of the thoughts. The thought process can start by your conditioning or by your ego, only two problems! And you are the one who is under the challenge.

So you have got these simple people in the village who start watching everything but they do not react.

If you do not react then your thoughts will give up.

So the first thing should be to watch yourself that you are not reacting, but you are experiencing and enjoying the silence, the subtleties, the beauty, the glory of your being as well as whatever is around you. You don't have to force yourself to break this habit, but just to be on the watch out. It's not necessary to talk too much about it also, nor it is necessary to think about anything because supposing you see a tree, so it's a tree only. What are we going to think about it? And whatever we are going to think about it, it is going to be the tree! So there's no harm in appearing little bit stupid, doesn't matter. But this is the basic thing, is, that when we start analyzing, we are breaking our own nerves and poisoning our own mind and brain.

So to watch something without analysis, without thinking about it, is reality.

If you can achieve that point where you watch everything without reacting you are in reality and then only the penetration into the subtleties of your surroundings, of your relationships, your friendships, the whole universe, dawns upon you. That's why I've said that in this pilgrimage the first thing we have to remember [is] that we have to be aware ourselves. But when you are only thinking about others, how others have to behave, `They should do like this.' That leave it to your leaders to break their heads, that's not your job. It's a headache for them I know, but they have to do it, it's alright. But why do you want to break your heads for nothing at all? So to judge others, to thinks of others, what they are doing, what's wrong with them, about anything whatsoever you may think is wrong, is not going to be corrected. Like I know some people who are specially bureaucrats, they are travelling supposing, by the car. Then they will say `I think, you see, this road should have gone this way' or `I think it would have been nice if this house was facing the other way', but it's not, you see? It is not going to face [that way]. It is going to be the way it is so what is the use of wasting your brain, your mind, your thought, in suggesting something which doesn't work out and never going to work out either.

So when we start like, `I think these trees should have been a little taller', but they are not! `I think that the crows should stop their noise', they will not, so just accept it. Acceptance is the way we are going to enjoy. But acceptance doesn't mean tolerance because

tolerance means you have to work very hard to accept that the trees are of the same height, they can't grow, it's too much for you. When you say, `I have to tolerate it, you see, because my mind doesn't accept.' So acceptance, as it is, whatever you see, acceptance. And that is how people grow I have seen, those who start accepting. That's the sign. That's the sign of their strength and their depth. Like the propensity of this Mother Earth, She is what She is. And She bears whatever is there. If you put a heavy thing on Her She'll put equal and opposite force and bear it. She doesn't say, `I'm tolerating it, I am exerting any pressure.' But She's just accepting.

So the witnessing and awareness develops when we start just accepting things as they are. “I think" doesn't work out. “I think it would have been better like this" doesn't work out.

Then second problem is “I like." Now, “I like to eat a cake" but there is no cake, what to do? Now, whatever is there, enjoy it as a cake. But if you go on thinking like that, “I like, whatever is not here", you can never be happy, as simple as that. You have to say, “I like, whatever is there. I enjoy, whatever is there” then that's the reality. Whatever doesn't exist, if you like it, so what can anybody do about it? It works out in so many ways, in so many facets in life, that advantage is taken by people because we become so vulnerable to our likes and dislikes that the entrepreneurs take over and they create likes and dislikes in our heads and put ideas every day. I have seen it now, how they do it, through television, through newspapers, through this, that.

So then you say, `Now, I like this,' but from where this liking has come is the conditioning which is put into your head.

So you are a slave of that conditioning. “I only like roses and I do not like any other flower." Why? Why you don't like any other flower? And for such things whatever we have we miss the joy.

So the second part should be that, enjoy everything. “Why am I here? It's not a very comfortable place by any chance so why am I here?" To enjoy each other. To enjoy your own being. The more divergence you have outside, appealing to your ego and conditioning, the more your mind is busy with that, then you cannot enjoy anything.

So come to the other conditioning which is very subtle that, “I am an Englishman" or “I am an American" or maybe even “I am from Derbyshire" and then “I am from another shire" and then better form a group, the grouping starts. In a subtle way it is a kind of an insecurity.

So we start clubbing.

Animals do that very often, they have to do it because their sense of insecurity is quite a lot. And then human beings also do it, but not the Saints, not the Angels. They don't form [groups] because they have no nationality. Nationality is also a conditioning. They don't belong to any one place, to any one country.

So now those who have come by plane, had to come, because from every country there's one plane by which they come, must know one thing, that now we have landed and we are all Sahaj Yogis here and forget your countries. Forget them and mix up with other people.

Please do not form groups. There is no need at all to form groups.

So I would request you that in the buses, because it starts from the airport, you start forming groups and it continues till the end you go back. I think it would be a nice idea to break that and let people sit together of different countries and different nationalities and talk to each other try to know about each other and try to find out about each other. Not just what you know from the newspaper but the different problems of Sahaja Yoga, what are the problems of Sahaja Yoga in a particular country. What happens in a particular country.

The worst of all is the conditioning of reading also. Reading without light is useless and some people still have a habit of remembering something they have read and a kind of a show-off as they say. Is better to listen to others. Let others talk. In Sahaja Yoga on what subject you'll discuss? I don't know how can you discuss on anything? Now you see this one as a green thing, now, what can you discuss on this? You will say, `Alright, is green, but... there is...' Then another one says, `No, this is green, but...' One may go on like that, madly.

There is no need to discuss in Sahaja Yoga. I just don't know what are we going to discuss. You know everything, you know how Kuṇḍalinī rises, you know how Chakras are cleared out, you know how you get realisation. You all know who is, who catches what and you know that how it affects. Now, if that is the fact, if that is the truth, that is what it is, what are we going to discuss about it? Discussions are over now. You are gnostics, you are knowledgeable people. You have the knowledge, but the

knowledge that you have is shared by every one of you. At the most, you can talk about your experiences, you can talk about your relationships, how you have enjoyed. But there is nothing to discuss in Sahaja Yoga.

I've heard about people who are discussing. I just don't know how can there be a discussion about Sahaja Yoga. I would be very happy to know, if you can tell Me, how we can discuss about Sahaja Yoga.

So we have to remember that whatever we talk, we should talk about our experiences, about our enjoyments, our happiness, everything and not to discuss it and analyze it because that would kill the joy completely.

There's no joy in it, discussion is just trying to show that you know better than the other, or you can give another opinion. In Sahaja Yoga there is no another opinion. If somebody has a Nābhī, he has a Nābhī, what another opinion can you have? So then we finish with different kinds of arguments and discussions and things. Maybe somebody goes off the track, maybe, but you all know he is going off the track, so what's the use of discussing it? You all know what he is talking is off the track so it's alright. You come to the conclusion “Yah, we know, we know we know." But to discuss it out there is no need. Once you know and it is in your awareness the Param-Chaitanya will take care of it and you won't have to bother at all how to correct, how to mend it, what to do, that's not your work, you just leave it to Param-Chaitanya and it will work out.

So here we have come because this country has been very much blessed by so many saints and yogis and you can see it in the people how they are and that's why,

despite all poverty, despite all kinds of discomforts and despite the fact that they have not known anyWestern great things, they are not bothered.

I went to Russia, of course Russia was great and so many got realisation. And I was really surprised how these people have come to Sahaja Yoga and accepted it, but one part was very funny, which was I would say, like the villagers of this country. Those who are still not so matured would not come to Sahaja Yoga as such but the difference of their character was really remarkable, because, you are going by taxi.

So the taxi fellow says “Have you got a Marlboro cigarette with you?" I said “What is that? I have never known of it." “No if you have one then we'll take you free or we'll charge you very little." But an Indian will never say such a thing, he doesn't know all these things, he's not bothered. But if an Indian taxi fellow is going he'll say “Have you got a photograph of Mātājī with you?" That's a big difference! [Laughter.] In every aspect I have seen that there is another like there are villagers here, people who are not Sahaja Yogis, but they respect, they respect the saint. To them saint is more important than anything else.

Nobody will ask you for anything, never! Even if you want to give them, they will not accept. They may cheat you some people who are selling things, but they will never ask from you that `You give me this you give me that,' that's not done.

So the, basically I think there is a difference which we should understand that, materialism works much faster in the West than in India, much faster. And one has to be

careful on that point. I'm bringing you down to that point now, that, `Are we getting lost into materialism?' Of course you know I am a great shopper. I have to go on shopping, shopping, shopping and I shop for all of you and I have been shopping, no doubt. But the difference between My shopping and the shopping of so many is this, that if I'm shopping I am going there because I know I'll get things much cheaper, much better. All the good things will be there available because I am there, I'm sure of that. And all the best qualities will be available very easily and that I will be able to get things for people because I'll remember all of them for whom I have to buy. It always happens like that. When I go out for shopping, even if I have to face four hundred people, I get the things there alright. That's why I have to go. Alright, if you have to go then you have to think `What we are going to buy?' I have seen invariably Sahaja Yogis will buy things for non-Sahaja Yogis, always, mostly. “I'm buying for my mother, my sister who is against Sahaja Yoga." Why should you buy for somebody who is against Sahaja Yoga? Even if they might be your nearest relations do you think they deserve it? So then we have to know that we are one body and as this hand must look after the other hand when we go out shopping or do anything we should always think what we are going to buy for other Sahaja Yogis. Of course, I have told you that, unless and until somebody's your sister by rakhi or anything, you need not give presents. But women can buy for women, men can buy for men. Just understand one small thing, that the matter is for expression of our

love, that's all. It has no other meaning. I don't find any meaning into it.

So instead of buying for... when people travel from here they go as traders, I've seen. Of course you come as traders also, but that's something Dharmic. But when you go from here you go as traders and for whom are you buying? Your relationships are no more with anybody else but Sahaja Yogis and only Sahaja Yogis. Whether they are Indians, English, Chinese, Swiss, French, Spanish, Germans, anything.

They may think to be, they are Sahaja Yogis and they are born in the land which we call as the Kingdom of God.

So please be careful on this point.

Today being the first day I wanted to explain to you everything in such a manner that you remember that we are on a pilgrimage and all of us should be able to grow our awareness. If you cannot grow your awareness it is useless. Once you start thinking like that you'll be surprised how much you will gain and how much you'll achieve.

There are no dos and don'ts in Sahaja Yoga, really and I don't think we have much disciplining either, of any kind. But it is Sahaja Yoga which somehow or other disciplines you, I don't have to tell you anything. It's like the fire, if you put your hand into the fire it will burn you, whether you like it or not.

In the same way if you do anything aSahaj you will have to pay for it.

So you know definitely that you don't want to lose your vibrations, you don't want to become unhappy.

But this time with a very deeper understanding and reverence to your Self and to your ascent, you have to take a very joyful, serious attitude.

I'm sure this time you are all just going to just enjoy your Self.

May God bless you.

Contents: 1989-12-19 **Pūjā, About Indian Sages, Aurangabad, Maharashtra, India**

So now most of you are here and it's a nice place for all of you to be here from different countries.

Aurangabad has a special significance in My own life because My forefathers came from a place very near from here called as Paithan but originally known as Pratishthan.

I think about two years back we were there. And this is the place where Valmiki, who wrote the great epic of Rāmāyaṇa, lived here and when Sītā was taken away from Her house and when She was pregnant, there was another ashram of his in Nepal where She stayed and then She was brought here. That's why you see a kind of a culture of Maharashtra going to the hills and also to Nepal through Her and Her children who went down, one to Russia and another to China.

The name of one who went to Russia was Lav and the one who went to China was Kush.

So they are called as slavs and was mostly called as lave. And those who went to China are called as Kusha.

So they lived here from their birth, till they became about say twelve years of age when Valmiki composed

Rāmāyaṇa and taught them how to sing that song of Rāmāyaṇa.

So then they went to Ayodhya and there they started singing the song. With that singing, Śhrī Rāma was very much touched. They challenged Him in a way that there's a lady who was such a chaste person who was driven out of, they didn't know that was Rāma was their Father. And they came back and stayed here for sometime and then went to, again to Nepal, because She was a Nepali lady.

So I think Her Father must've arranged something for Her to stay in Nepal in that Valmiki ashram, which can be only approached from Bihar, which I've seen Myself.

Also that's very important spot where this ashram was established by Valmiki. Because here there was a big struggle of evolution going on between the big animals like Mammoth and all those big, big animals.

Between the others who were very quick to turn and who were very clever, intelligent and supple. They destroyed most of these big animals. And in that river there were lots of crocodiles and when the King of the elephant known as Gajendra was drinking in water, one of them, a big one, attacked to kill Him so that the whole clan or you can say the whole genre of these elephants would be destroyed.

That spot is very important because there Śhrī Viṣhṇu appeared and He killed the crocodile and saved the elephant.

So out of all these big animals only the elephant was saved and that's why that place was called as Gajendra moksha.

So there's a big quarrel going on because Valmiki had his ashrams in different places. Where was real Valmiki's place? But actually Valmiki lived here in this area, on the other side of the Godavari River, which was going along the Paithan or the Pratishthan, the kingdom of Shālivāhana. And he used to plunder people. And he was a plunderer, he was a fisherman and he was a plunderer. Then from there they say Nārada came as a saint from there, from the other side and they plundered him also.

So he said, “Why are you plundering Me?" Nārada asked. He said, “Because I have to feed my children and I have to feed my wife. I have to feed my family. I have to look after them. I have large family.

So how am I to maintain all that? I am the only person who is the earning member." But he said, “Do you think they will sacrifice everything for you?" He said, “I am sure they will." He said, “All right, now you become like a dead man" and they took his dead body, so-called, four of them, four saints and put it in the house and told them that this fellow died in plundering us but there is a way to again bring him to life, that you have to promise that somebody from you has, you of all have to die in his place. If you agree that you will die in his place then one person has to replace him." They tried, tried. Then somebody said, “No I cannot die, I am too young." Another said, “No I have to look after my children." Another said, “What will happen to my grandchildren?" All kinds of thing. And nobody offered themselves.

So Valmiki got up and he realised that so far he has been really doing something wrong.

So he said, “Then what should I say?" He said, “What would you say if you die?" He said, “I'll say mara, mara, mara." Means “I am dead, I am dead, I am dead." He said, “All right say the other way, go on saying." So it came to, Rāma, Rāma, Rāma, like that. But he said, “It won't work out [so] you do a penance. Because you have done lots of bad things in your life and you have hurt many people so you have to do the penance." So he sat down for penance on a big mountain here, which is called as a Valmiki mountain. And the termites ate up his body. And he became like a termite. Only his neck was up and he was saying that.

The whole body was eaten up by termites.

So then again Śhrī Viṣhṇu appeared before him and removed his termites and gave him realisation. And a termite in Sanskrit language is called as valmi. That's why he was called as Valmiki. That's why he was called as Valmiki.

So the story then afterwards reached to the coming of Sītā there.

So is a very important part of Rāmāyaṇa was played here and is said that Shālivāhana's helped this Valmiki temple, Valmiki person to prosper and they treated him with great respect as their master. But actually their master was, long time back was one Shandilya, where we have taken a land near Mira River.

So it's a very ancient, I mean thousands of years back. Because Rāma must've lived before Kṛiṣhṇa say about eight thousand years back.

So it's a very ancient place this one is.

After that people remove all the trees and all that so it has become such a barren land and it is not sort of so fertile now. But one upon a time it was a beautiful forest here. In that forest Valmiki used to live.

So this is the story of this place. I hope you'll be happy to know you are in a very historical place just now and I am trying to find out if you can on your way go to, also to this Paithan, the Pratishthan on your way maybe. I don't know how because we are all running short of time because of airplane timings as you know. But in any case I am very happy that also Italians have arrived and they have taken so much trouble to come all the way directly from, to get to the Pūjā, though I had arranged in Pratishthan all their food everything, breakfast.

So that they could sleep in the night and early in the morning take the *[UNCLEAR* train] and come.

All these stories these people know very well. We all know everything about our country. This ancient times, you see were grand, beautiful. And the work of all these saints and all these seers has woven into the character of Maharashtrian people.

So you'll find them that they have certain gifts already to protect themselves, which has come because of the following of the saints and to following of a realised Soul. And the people are very God fearing and they respect saints and they also know who is a real saint, mostly.

I hope you all will understand that when we think of the comfort of our Spirit the whole life is sort of penetrated with the light of the Spirit and we start changing our attitude towards life. Not only that, but also we have a

kind of a tremendous confidence in our virtues and we enjoy them.

We do not indulge into any such thing. Though in a way we can say that the, in this culture there is not much of finesse, not much of artificiality. They won't say `thank you' hundred times. That's not done.

They don't say `sorry'. They won't even fold their hands to, normally women especially to men and say namas-kār. Only to God they fold their hands.

So there are certain things that all the time you go on shaking hands in the west, all the time you start bowing to everyone, saying `sorry', `thank you' and all that.

That you will find they don't do. But at heart they are very simple people. They live among the rocks.

So they have that rocky character. And I hope you'll enjoy them.

May God bless you.

[Marathi.]

Contents: 1989-12-21 **Car Trip to the Pūjā Site, Shirampur, Maharashtra, India**

[On the way to the Pūjā, Shri Mataji feels uncomfortable with the vibrations. When She puts Her attention on the route She observes that they are on the wrong road.] Sahaja Yogis: How do you know Mother?

Shri Mataji: Just I know! When the awareness starts giving you light, you start knowing everything within yourself. You don't have to assert, manipulate or to exert yourself.

Contents: 1989-12-21 **Pūjā, Try to Become Aware, Shrirampur, Maharashtra, India**

Backwards, those who haven't got space please move backwards. Be sensible. You all can see Me very well and those who are far away are closer to Me; is a fact. When I say the truth, the Viṣhṇumāyā is there. Please be seated. Hello. Uska kya nām? Jenny, you go that side. Don't sit with men. Must keep a discipline on yourself. Those who are sitting here please move to the left. Keep a distance. Now, you are such great Sahaja Yogis, ancient Sahaja Yogis. People look forward to you for discipline and sense.

Mostly those who are very new try to come forward. I've seen that. I can understand if you are a leader if you are sitting in front. But otherwise what is the need to sit in front? Good. Please be seated. The further you are, you will feel more vibrations. You can; for this you can testify. The closer you are you'll feel less. That's My trick. Now see, are you feeling more vibrations there? Jenny, there, see yourself. All right? I never tell lies. I'll have some water. [Hindi.] No, no, why don't you have a proper seat? [Hindi.] You better have a seat. [Hindi.] I've been telling them about something which you need not know. I hope you didn't understand.

Sometimes I have to speak in English when I want them not to know anything about you. It's quite mutual.

All right, so I'm sorry for this delay but it so happened that they never told Me anything. I didn't know that it's such a beautiful place is here. Otherwise I would never have taken you down there for any problem because

actually this is the one that solves our problem. God willing we may buy this place.

So I must praise you for your patience and for your sweetness about it that delays do not matter as long as we have the Pūjās.

I hope you all have rested very well and your stomach must be also resting a little bit because you had a very severe type of an attack of people who wanted to feed you and it was too much. Started from Aurangabad to this place.

So it's good, once in a while, to allow your stomach to rest.

Now, I don't know what to tell you because as it is you know that We have big plans. When I say `We' I mean the Param-Chaitanya and all the deities put together, to expand Sahaja Yoga. It's not necessary how many things you give Me. It's not necessary at all. It's not necessary how many of us are there. But it's more important how many people you give realisation to.

And secondly, how are you? Have you evolved? Have you really become independent and you can get rid of all your conditionings, your ego? And have you become a very mild, beautiful, compassionate, collective personality? So is a question of introspection, seeing ourselves. Is very important. If we do not have a proper car we cannot drive. In the same way if our being is in a funny situation then you cannot ascend. That's a fact.

So we have to understand that the amount we enjoy everything is the sign [of] how much we have achieved. If there's a little cup then a very little joy can go into it. But

if there's a large cup it gets much more joy in it. But if it is like an ocean all the rivers of joys fall into it.

So it is the amount of enjoyment you have. Not fun, I mean enjoyment. I'm not saying frivolousness, cheapishness, but a very majestic, deep enjoyment that you have within yourself, which just bubbles into you, makes you very happy and you don't know why you are happy, just enjoying your happiness. Then one has to say that you have really become a Sahaja Yogi. And then, at that stage you want to share it.

You don't want to keep it to yourself. You'll work very hard. Do everything that is possible under the sun. Your mind will think how to spread it, how to give this joy to others. You won't be happy unless and until you communicate with others.

So first you become the capitalist and then you become a communist.

So first thing is how far we are enjoying. Second is what have we got in our mind now, how are we going to expand Sahaja Yoga outside. First, the light has to improve and automatically the light has to spread.

What is the relationships we have with ourselves, which I have told you before also, don't form groups.

This is the country, that is the country. I would request you to change the buses and put different people into the buses and let us see if they reach in one piece or not, or there is a big quarrel and a fight. If there is any quarrel or argument then drop that person on the way and let him come by another bus. [Laughter.] We don't want argumentative spoilsports with us.

So just put them on the ground, I tell you. And it's a, it's definitely, you must know that I am telling you in the presence of everyone. Anybody who is difficult just ask him to get down here, `Please be here.

Some bus will be coming and take you.' So try to find out who are the spoilsports.

Another thing is some people have developed a habit of moving their neck a bit too much. Even in singing they move their neck so much, than their body. You can move your body but not the neck. Neck should be moved with the body. Yesterday I had a problem with My liver, then I thought you all have livers. But then it was Viśhuddhi and Viśhuddhi must have come from the way you people move your neck. Like if you say, `Yes, yes, yes, yes' [nodding]. Or if you don't want to say also, if I'm saying anything you'll go on like this, nodding.

So don't do all these things. That spoils your Viśhuddhi. As it is you have bad Viśhuddhis, thanks to this Roman Catholic Church and the other church which just talks.

So please try to keep your neck in line with your body all the time and even if you have to move, move very slightly your neck, not with jerks and don't go on nodding. While music time I've seen many people do not move their body. But if you see the Indians, they move their body.

So this is one of a very small thing but is important because your Viśhuddhis have to be alright. There should be no problem on your Viśhuddhis.

For liver also, there are some people I see still with liver who are very thin people. They should be asked to stand in the water for one hour and clear out themselves. If you

are very thin, be sure it is not a normal thing, it's not natural. It is abnormal to be very thin.

So work it out, it's all your liver and later on you can have a session of checking yourselves somewhere sitting. Before meditation you can check yourself what is wrong with you, before My photograph and then you should go into meditation.

So now we are here on a pilgrimage to achieve a higher state of awareness. Awareness is the main point, you should be absolutely aware! As we were coming, I just said, “Now, this is wrong road." They said, “How do you know Mother?" I said, “Just I know. Just find out." Just to know everything you need not do anything about it. But that is the sign that you have become very aware. To be aware of everything, it is not like sitting down here that you should say, “Oh, it's very beautiful. Oh, it's very grand." That's not the point, not to certify, not to criticise, but how much do you know, feel it in the atmosphere.

Because we have a very big brain and we have two lobes in our head, is not one brain but two lobes.

And when the awareness starts giving you light you start knowing within yourself everything and you are silent. You don't have to assert, manipulate or to exert yourself but just to know. And that's a very beautiful thing one has to do. Those people who do not feel vibrations must feel their vibrations in this tour. They have to feel their vibrations in this tour. And those who are still complaining about their troubles and stomachs and livers and this and that should get treated immediately and get well.

Another thing which I can tell you which is very important that in India you must comb your hair properly because they think you are all beggars. Only the beggars have hair like this. Please put oil and make your hair properly. They'll not have any respect for you. You must have properly combed hair, groomed hair. Otherwise they think you are something mad, or you are hippies or something gone wrong with you. They don't appreciate this fashion. Please make your hair properly, absolutely in a proper way as they used to do. When we saw your Western pictures when we were young, they all were very well-groomed people. Now suddenly this fashion, stupid, has come to make you all bald-headed and then to sell their, err... what do you call them?... Wigs! So this stupid idea is wrong. Will you please now see that your hair are properly groomed and not to have any hair on your, this thing [forehead]. Is a sign of stupidity in this country. Anybody has, who has hair on the forehead is a sign of stupidity. We call it as `gipreya'. I asked Neeta what is the fashion now.

She told Me in Marathi it is `gipreya'. `Gipreya' means a person who gets mad or lunatic has the hair here, you see, like that.

At least we Sahaja Yogis should not follow such stupid fashions. They now take out hair like this, you see. I just don't know, like mustaches coming out of the head. [Laughter.] You should be proud of your forehead, is the Ekādaśha! You have to fight the whole world with this Ekādaśha of yours.

So please see that you keep your forehead absolutely open, hair properly done and oily. That will also soothe

you. In the night you can put some oil and it will soothe you. You'll find it very much better; specially for liver patient is very important. They must put oil in their heads because they are dried out people. There's no fat in their hair and the hair do not grow. They become immediately bald as soon as they achieve twenty-five to thirty years of age. I don't want to have bald-headed Sahaja Yogis. Otherwise you'll have to wear the `shendies' like the Hare Rāma Hare Kṛiṣhṇa. If you want to make such clownish appearances... I'm worried about you because you don't see the point what I am trying to make. Look after your hair, it's very important.

Alright. Now last but not the least is a request that we are here for meditation. Though we may sleep late, I always get up at four o'clock. Whatever time you may sleep, get up at four o'clock, do your meditation. You can go after to sleep again. But that's the best time to get up, have your baths, whatever way you want, or wash yourself and just go for meditation. And then you can sleep off again. That time you will find you will be quite alert and awake. It's not so difficult. You'll all be awakened. I will awaken you. But please see that you get up in the morning, do your meditation from four to five and then go off to sleep.

We have to write a book about the Sahaj Culture. But it is going to come out of you people. If I write something then I am manipulating you, I'm trying to tell you, but you have to write something yourself.

You have to bring out what is Sahaj Culture is. You are already manifesting it without My telling you now.

So what is the Sahaj Culture, how we work it out, ourselves, our things. I don't tell you all these things into details.

Also, try to judge where is your attention, what are you doing about your attention. All the time keep an attention on your attention. Where is my attention? Mister Attention, where are you lost? And that will work out for you.

So now for today it's sufficient. Already we are very late and I hope My lecture doesn't go over your heads or on the sides of your ears. It should go inside and you should record it and whatever I am saying it's very important.

May God bless you all.

Will you please polish those things some time and show them. All right.

All the small children can come. Up to ten years.

Contents: 1989-12-25 **Christmas Pūjā, You Have Christ Before You, Pune, Maharashtra, India**

Today we have assembled here to celebrate the birth of Christ. When you think of his birth one knows that he was born in a very humble place and all his life he lived in a very humble way.

Also as Sahaja Yogis you know that he was the incarnation of Śhrī Gaṇeśha, which is in a sense his innocence and he was crucified due to the stupid understanding of blind people. He was the eternal child and is so sad that when we talk about Christ and Christianity we feel that Christianity has gone just other way round on the other side of Christ. If one is construction, then another is destruction and if one is

innocence another is cunning. If you see the Christian nations it's very surprising where we have got Christianity in it's practice is very surprising that innocence has no place, no respect, chastity has no place no respect, which was the essence of Christ. He was made of it. It is sometimes shocking how these so-called Christian nations have maligned Christ to that extent and how they have ruined so many people with their stupid ideas of allowing people to indulge into all kinds of filthy things. And the second point is very important to see how he was born in a very humble abode, he lived in a very humble way, he was a son of a carpenter so he lived like a carpenter. But, in the Western life people are so materialistic and to them to live lavishly to show off their wealth and to plunder people, to plunder countries after countries for material gain is a common thing. They do not feel also that it is wrong and they are quite proud of it.

And the third great thing about Christ, was that he wanted people to love each other and to be humble.

But the arrogance and the cruelty that one has seen of the Christian nations one cannot understand how are they anywhere near Christ.

He has said about “Blessed are those who are meek." Where are those meek people living? Not in the Western countries, not in the countries where Christ is worshipped, where temples are raised in his honour and have been worshipping the Mother for so many years. What a sinful thing it is to do to Christ. Is the greatest sin that we say that we are following Christ and to do all these horrible things, all such people have to go to hell of

the worst type, no doubt about it. They may not realise, but they are already getting into it, they are already having this problem. They are worst than people who crucified Christ, this is everyday crucifixion.

So it's a great occasion today to celebrate the birth of Christ who came on this earth to help us in our resurrection, to talk about the Holy Ghost. He was bearing all the brunt of the people, everything, but the outcome of that life is so horrifying, that sometimes I get worried that I hope they don't make something out of me like that. Is such a stupid ideas people have in the West, that for any sensible man he can see the way they're emotional, romantic, nonsensical.

They have no respect for this and to follow Christ with that kind of an attitude is, I think is, they have no business, they have no right. But it has happened. Now you people are born again, as Christ has said you have to be born again. You have achieved that state which Christ was talking about. You are the special type of people, I never had such hopes I must say. The first encounter was so horrible that I didn't think that many will come out of it, but so many of you have come out of it and have really glorified the name of Christ no doubt about it and keep it up. I would request you now to know that you are Sahaja Yogis and that you are the followers of Christ, you are the Gnostics as described, you are the ones who know and that's how you have to tell people to emancipate. It is very surprising that I saw that the Western life, the stupid, destructive ideas did not kill the innocence. Like the clouds all these affectations were there but once the Kuṇḍalinī rose the innocence started

expressing itself, but still I would say that this kind of lovely dovey stuff must be given up. It is just most un-Christian because if you see his life was a life of a tapasvi. A man who lived in a very detached manner, in nishanga.

So for Sahaja Yogis coming from a Christian life have to understand if they have to get rid of it they should be like that. But on the contrary see the interest in marriages, the interest in all this kind of thing and after marriage is a bit too much. Is so much in it, I mean it's absurd, it's absurd in Sahaja Yoga. It's one of the lifestyles, is alright one of the paths, is not everything and it covers the whole entire personality of a Christian personality. Not with Muslims or Hindus I have seen that, but I'm married too. This doesn't cover My whole entire being with it. How can it? And that's the problem is that once marriage system starts anything starts oh, it's become so important. And I am faced with problems all the time. Marriages performed then letters will be coming, this has happened to my marriage, they must get married, nobody is such that supposing now one has finished live without marriage, they cannot do it. Just can't live. Christ never got married. They cannot have that tapasvita in them and they depend so much, they'll ruin their wives, they'll ruin their husbands, they'll ruin Sahaja Yoga, they'll take them away. But it's something surprising, the importance of Sahaja Yoga is so minimized by this Christian mind, I don't know from where these ideas have come to.

It's a juxtaposition as you can call it, juxtaposition. There is no similarity between the life Christ must have thought people would lead and the people are leading.

So it is necessary for Sahaja Yogis to have a dignity and a sense and to know that they are grounded in Sahaja Yoga and marriage and all those things are just subsidiary. Is not the end of life. And when I see that happening I'm rather surprised in Sahaja Yoga.

I have to marry people because I believe that one should lead a proper married life because if you just take up sannyāsa without going through this married life you can be very much hypocritical. But that doesn't mean that marriage is everything. It's not so important. It's just something has to happen. It's not important than any Pūjā, it's not even important than praying to Me, it's not even important than meditating, is not important at all than even eating your food. The more ado you start making of it, you fall into the same trap from where I pulled you out.

So as the other day I was telling people about what they have to do about this caste system we have in India, so in the society of Sahaja Yogis, it should be only a one day affair or two day affair at the most. But so much importance, husband wives getting married, then solving their problems, I get a headache with them. They always come “My wife, you know she is like this and wife's sister like that and wife's this” and one should be ashamed even to say that `My wife.' In India nobody says like that. I don't think anybody will say `My wife.' At the most they'll say “My children's mother” and if you have no children you don't say anything.

So, this is the doom from which you have come out, please try to understand. From hell we have come out, absolutely wrong ideas we had, from there we have come out now be dignified, be sensible and over importance to such unimportant thing will not allow you to rise very high in life. But I don't say you don't marry you must marry. Of course if you have a Sahaja Yogini who is also a good Sahaja Yogini and she knows about Sahaja Yoga then of course you are helped much more, definitely, you get much more power, much more understanding, much more joy and is very good. But the interrelationship is so important on small small things is just beyond me to understand. Then I see that then the girls fall in love with the man, finished, the man is finished, the woman is finished.

Today I'm taking this great occasion to tell you that Christ was born through immaculate and that's how I have given you your second birth and you are so pure.

So all the impurities you must see them clearly. I know you don't like them, but they still creep from here and there. Of course if the society you see in the West is a society which opposes no family, no wife nothing of the kind, so it's slightly better than that. But again you get stuck. If you have to come up the stage you have to give up the staircase. You think that you have achieved a lot because now you have a settled family and settled children and you are only worried about you own children all the time. No, it's another temptation, it's very big temptation.

So, on the great occasion of the birth of Christ, we have to say to ourselves that we are dedicated to Sahaja Yoga.

That's the main thing. Everything is subsidiary. I hope you'll understand that we are now on the cusp of a wave from where we are going to jump on to another wave which will be much higher than this. But you must have the worthiness. If you are not sea-worthy you will be drowned.

So we have to develop that worthiness and we have Christ before us, what a life.

What a life it was, he lived like a human being in a humble way and what a life and how truthfully forthright he was to say everything so clearly, in the same way you'll have your strength when you will know you are much more than a married man and you are much more than your nationality. You are a higher personality a Sahaja Yogi who is dwelling in the place of the Kingdom of God, that's the bliss, not the family bliss and the children bliss, but the bliss of God.

May God bless you.

I have told them about the caste system we have, also we have to think about the racialism we have in the West. Is absurd. Christ was not a white man, he was not at all. He was not born in England by any chance.

So how is it you people can talk of racialism and Christ with the same tongue? This is another horrible thing we have got. Like Indians have got this disease of caste system and unless and until this caste system gets out of our systems we can never improve in Sahaja Yoga. If there's a Brahman leader, he'll only have Brahman friends, if he's a marata leader he will only have marata friends or as he'll help them. Very surprising, very very

surprising. And it show's that our development is very slow we are still tagged around.

So today on this day, I would request all of you to say that we are dedicated only to Sahaja Yoga, to our ascent and we are going to give up all these nonsensical things absolutely through our meditative procedures and through watching ourselves, introspection. I hope we'll learn from Russians who had no caste system, who had no religion, they are going to really outwit you in every way. In number of course no doubt, but in depth, in understanding, in vibrations, in superiority I can tell you this one. Let them come they will overpower you no doubt. They have no absurd ideas of romanticism, they have no absurd ideas, they don't have these ideas, they just want to have their ascent. Let the Russians come in, thank God this time it has stopped somehow or other. They were 32 were coming but only one is going to come now. But if the 32 had come they would have overpowered you. They would have been shocked also to see the way we are supposed to be Sahaja Yogis.

So now whatever has been the conditioning of this so-called religion and conditioning of the so-called society in which you live, the samaj as they call it, please leave it behind. We have to go very fast, we have to move very fast as I told you that we have now, we have to jump on the other cusp of a much higher wave of growth.

May God bless you all.

Today's Pūjā is the shortest of all because only we have to worship Gaṇeśha, that's all. And for that, only..., if there are children they should come up and not much is

to be done about it. [Marathi.] [After the Pūjā another 73 seconds, to be transcribed.]

Contents: 1989-12-27 **Press Conference, Poonam Hotel, Pune, Maharashtra, India**

And we have the knowledge. We have had it for... from ancient times. Of course, I might say about it, everybody knew: Muhammad Sāhab knew about it, Jesus knew about it, Buddha knew about it, Mahāvīra knew about it, all of them knew about it. But, they didn't find people who were able to receive it. One must have the ability to receive it.....

Contents: 1989-12-27 **Talk to Sahaja Yogis, How We Should Behave, Pune, Maharashtra, India**

Today was again a very busy day, sorting out things for you. And it was very interesting I was thinking about you all and about the people who have done so much for Sahaja Yoga. It is impossible really to say how many have worked for Sahaja Yoga with such interest and dedication. And this dedication is directed by Divine force that's why I think you people are not even aware how much you have worked so hard without getting any material gain out of it. And the joy has no value. We cannot evaluate in any human terminology nor can we describe it as to how we feel the joy of oneness together. This togetherness is very much felt in Ganapatipule. I see the leaders from all over the world have become great friends, there's no jealousy, there's no quarreling, there's no fighting, there's no domination, there's no shouting, nothing. Such beautiful brothers and sisters such a

beautiful family we have created out of this beautiful universe.

Now we have to maintain the beauty individually and collectively.

Some people think that individually if you do something that is alright, but if it is not related to the collective it cannot be Sahaj. Anything that you do has to be related to the collective. Now to be individualistic is a trend in the modern times and in that how far we have gone into nonsense that we know very well. Individuality is a personality within yourself which has to be of different hues, of different colours, of different beauties. Like if you see the flowers, now every flower is different and individual. In its beauty, in it's softness, in it's fragrance, in it's form, in it's colour every leaf is different, but they adorn the whole forest, the whole garden in such a beautiful manner that the whole thing works towards the collective.

So the individuality is where we do not become like other people, exactly like military people as they are, the outside people may become like military people but inside you become individual in the sense everybody has a different way of pleasing others, of teasing others, of loving others of saying beautiful things. Everybody has a style of saying nice things and of offering your words of thanks and words of appreciation. This individuality is to be developed by all of you. That what is the new thing I can say to please. As people I have seen every day think `What fashion I should have, what sort of a fashion I should wear, how I should become more fashionable outside,' if you can think `How can I be more fashionable

inside myself.' In India fashionable has a different meaning. It doesn't mean the way we know in England. I think many people don't know that in England fashionable means popular. Here fashionable means out of the blue, something special, something extraordinary is fashionable here.

So if we could put our attention to this, how we could be more beautiful inside, when we are touching others hearts, how we could be very pure in our expression, genuine in our expression, not artificially. Like we have seen also that even we are superficial you'll say `Thank you very much, thank you very much, thank you very much' and you don't mean it, it's just a lip service you don't mean it. But in Sahaja Yoga when you want to thank you see it is really heart felt you say it from your heart, you have to put your hand on your heart otherwise you just can't say it, it is that way that we should feel and once you open that heart fully, opening of the heart is very important and that, unless and until you can do it you cannot enjoy anything in Sahaja Yoga because the heart where resides the Spirit and it is the Spirit that emits the joy.

So if you do not have an open heart and if you are just living on very superficial level you can never enjoy Sahaja Yoga and this enjoyment of Sahaja Yoga is something to be really achieved and to be enjoyed. Because that's why you are here for, there's nothing else to offer in Sahaja Yoga but the joy of life and that is the essence of all the achievements of life. Everything we do for the joy but everything whatever we do for joy after some times we find it becomes a sort of a reaction.

So there is very important point that to make our individuality beautiful we should not immediately react to people, should not give our own opinion `I don't like it, I don't want it,' but we should absorb the beauty of another person. Now supposing there's a flower you get, immediately you will see the beauty of the flower, you like to take the fragrance of the flower but suddenly you say `I don't like flowers' then what can the flower do to you? So one should not react and one should not have such subtle idea about your likes and dislikes because it's a joy-killer habit, it's a joy killer. If you want to enjoy take enjoyment from every person like the bee which takes the honey from every flower you must develop that sweet personality within yourself and then only you will know what is sweet, what is good and the enjoyment from one person to another, from one collective to another, from one city to another, from one country to another will be just beautiful like a swing, it will be like a swing going up and down enjoying yourself, that's what is your real Divine sensitivity. And the Divine just wants to do that. It's working out so many ways of giving you photographs, giving you miracles, working it out, making you believe that you are in the Kingdom of God. But if you have all these angularities and if you have all these ideas about yourself then please try to neutralise them.

Now some people also feel that Mother is angry with us or some sort of thing I can never be angry with you, for what should I be angry. But if you think like that forget it. First of all you must see that something wrong with you that's why I think like that, I must put myself right.

So just to judge yourself through such ideas is only your mental projection it has nothing to do with your heart.

So again today the first thing we have to know that in our heart lies the power to absorb, to enjoy the beauty of spirituality.

There's a beautiful shloka which I had told Mahatmaji that he should put it first, I was a very small girl but he listened to me which is a beautiful think... [Marathi]. Meaning: “Early in the morning I pray to that principle of my Spirit which is the truth, the attention and joy so that I should go to the higher state of my ascent." So, opening of the heart is very important for all of us.

[Marathi talk for 5 minutes.]

***Contents: 1989-12-29*, Public Program, Angapur Village (near Brahmapuri), Maharashtra, India**

[While about 400 stones are hurled towards Shri Mataji, Herbert Reininger stays in front of Shri Mataji shielding Her from the rain of stones with the top of a harmonium.] Shri Mataji [to Herbert from behind]: Do you really believe someone could throw a stone at Me without My permission? [Shri Mataji instructs the Sahaja Yogis not to retaliate. She forgives the attackers saying:] These people were being paid to attack Me. They had deliberately chosen this remote village for their premeditated plan and now the Param-Chaitanya was exposing them.

***Contents: 1989-12-30* Pūjā, In 10 Years We Can Change the World, Brahmapuri, Maharashtra, India**

[The day after the stoning incident when the `Blind Faith' people attacked Shri Mataji's program in a neighbouring village.] I'm sorry what has happened yesterday, but I think the war has begun between the evil and good and after all the good prevails. In these modern times, evil used to prevail over good but now in this Kruta Yuga the evil will be completely conquered by good and not that but good will spread all over [applause and Jay!]. The evil has the capacity to go to extremes and then to fall out of the evolutionary process completely, because they are blind they cannot see the good that's why they are evil. If they could see the good they would give up their evil. In our country which is a country of Yoga, especially Maharashtra which is the country of the saints, I was amazed to hear what people are up to. One of the real sources of this nonsense seems to be Rajneesh, the horrible fellow. Because he has made an exhibition here absolutely denouncing all the deities and saying all kinds of dirty things and I think the chief minister of this place is also hand in glove with him and they are all trying to prove that there is no God, there is no spirituality.

They want to establish that science is everything. We have no heritage of science in India, we have the heritage of spirituality. I mean nobody is known as such a great scientist in this country. Nobody has made any special inventions and the way people are organizing it in the name of science there is hardly anyone who has done anything of science.

So the evil which has taken this new form of talking about science and denouncing God.

Of course in the West also the same thing has happened to a great extent but not to that extent. They have not discarded everything that was spiritual, but here they have gone headlong. Those few people who are there, very very few, but they are there.

So it's a very bad growth in this country, it won't survive I know, it cannot survive because this country is so full of spirituality. In the West because people took to science they have lost all culture of society. There is no culture of society. The etiquette are limited to fork and spoon or how you visit each other. There is no other culture. It's so outside, there is nothing deep in it because they have taken absolutely to the modern, or we can say that is the industrial evolution of the people, they have taken to all that and have lost contact with reality. The culture of any country can only survive on spirituality. Science cannot talk of this and it has so many limitations that it cannot even answer simple few questions that are facing them. Above all they have no idea what is love, they have no idea what is the All-pervading Power. Now you all have felt it and you know what it is and you know how to use it.

So under these circumstances I find that those people who are mediocres in Sahaja Yoga cannot help much for establishing goodness. You have to be very clean within yourself, you have to be very powerful within yourself and you have to be extremely sensitive.

So, we are not to waste our energy, our attention onto superficial and nonsensical things. You have to get out of it and we have to become people who are detached, detached from any things which create problems. If you

take a detached view of everything you will have a kind of a life that will nourish your society which is now sick. Is a sick society, is a decadent society and for that decadent society you need people who are very morally strong, who are tremendously pure and who know everything about Sahaja Yoga. The mediocrity in Sahaja Yoga is very common in the West, very common and so much involved into their personal problems that I cannot understand how will they rise above this nonsensical, personal view, point of view.

So, one has to realise that the whole tree that has grown outside so much due to industrial revolution has to seek its own nourishment from spirituality which is in India no doubt.

Spirituality without development has no meaning. Spirituality has to have development outside otherwise it is lost in the Mother Earth. It has to sprout and it has to show results, which you are showing no doubt, in so many ways Indian Sahaja Yogis are trying to show that though they are rather slow about that one.

So it's something funny that in the West people are rather slow, Sahaja Yogis are rather slow about their spirituality and in India people are rather slow about their manifestation outside.

Unless and until we really do some dedicated effort it's not going to work out.

So I hope as we have circulated letters, that we have come here not for fun but for dedication and for our ascent and it's a pilgrimage. Talking news, talking about small things, quarreling with each other is out of question of course, but domination, terrible domination of

falsehood just to think that you are leaders, why is he leader, shows that we are not yet worthy.

So the worthiness of a ship is very important if it has to fight the turbulence of the sea. If it cannot fight the turbulence of the sea then it is definitely not sea worthy and it is absolutely useless because it cannot go across. In the same way if you have to be something, you have to work it out in such a manner that you really become worthy of crossing this ocean of illusion and that many could cross with you. As in India they have started at every place, at every home, at every family a center. If they invite people, they talk about nothing but Sahaja Yoga. Now you can go all out to talk about it, I give you permission to tell them that I have come, there's nothing to hide. And you have to go and open the doors of many churches and many temples and many organizations and tell them that I am there.

Now the time has come, you can see it so clearly, it's so obvious. First I used to say I would not go to the newspapers, this not good that's not good, let us work it out but it has come now so much, that I have to say things and I am going to say them, very openly I am going to say them, but I want all of you to be such that nobody should point out a finger at you to say `Oh, this is a Sahaja Yogi,' and how this Sahaja Yogi's behaving. If somebody is stupid and not working it out is better to get rid of such a person or else help that person and tell him that you have to come out, you can't be here, we don't want mediocre people here. We want somebody extraordinarily, pure people.

The purity is the main point which we have to have, once you are pure you don't have to worry, then I look after you. But the purity of mind, purity of heart and the purity of your attention, these three things are very important.

Then it works out, you'll be surprised, collectivity will grow in no time. There is a tendency among Sahaja Yogis also still to go back to the same materialism and to try to have your own house, your family, your children, this sort of a nonsense. We have to be in the ashrams, we have to work it out, we have to work it out very beautifully that we all live very happily in the ashrams but I find still people cannot work it out that way. They are more concerned about their jobs, concerned about their things. Once you live in the ashrams I see that you get everything, but if you do not want to have the blessings of God, how can anybody help you? So tremendous sacrifice is needed, of course as you know in Sahaja Yoga I don't need any money from you at all, but sacrifice is very important and sacrifice of nonsensical ideas that you have.

In every way we have to show that we saintly, the way you dress up, the way you live, the way you think, the way you behave, the way you have relationships with each other and the way you lead your married life and the way you look at your children.

Unless and until you have purity the light of love will not shine, the light of love will not shine.

You have to absorb the light of love within yourself, but you cannot unless and until you are a pure personality. And that pure personality has to develop by your meditation, by working hard, it's a question of few years.

In ten years we can change the whole world, in ten years but you have to be really very dedicated [applause]. It is you who has to change, not Me. You have to work it out, not Me. I have done My level best but within ten years it should be possible that every Sahaja Yogi should become a tremendous force of Sahaja Yoga.

So please try to avoid all those who are mediocre. If you find mediocricy the leaders must go all out to correct them, all out to tell them off don't tolerate.

You don't have to be very mild on this one, you have to tell them frankly that see now you are an extremely mediocre person for Sahaja Yoga is not meant for mediocre, is not meant for foolish people, is not meant for stupid people, is meant for something who are ready to sacrifice anything for the sake of truth. These people are saying that “Why don't you go the way of science” I say “Why don't you go the way of truth? Take to truth. Science is not truth. Today it might appear, tomorrow it disappears. Today you may think it is correct, but every hypotheses is challenged, every law is challenged, that's no law." You have to use Sahaja Yoga in every practical life everywhere. But in no way you have to be fanatic about it. Like I have seen some people start giving vibrations or they start moving their hands for bandhans, even if I am sitting they are doing like that. There is no stupidity about it, it has to be very dignified, decent and decorous. But for that we need really people of quality and a complete obedience is needed I must say. I have told Indian people that time that they must have a proper case done for them, they just didn't listen to me that time, they said “Mother, why do you want, you'll be in

trouble” and all that, if they had listened to me there would have been no trouble today. But you must listen to me what I say, don't give me explanations, don't give me logic, but I know everything you know that. I know everything.

Now we have something good for you is the list of the marriages. But marriage is not such an important thing that you think about. It's not such an important thing for you that you dedicate all your attention to that, it's just by the way, because you have to have a marriage that's why, there's no need even to have sometimes. But you have to have it and then letters after letters about your marriages, about your children, I just don't want to read that. Nothing about Sahaja Yoga. If you are detached, whatever may be the quality of your wife you will not fall, whatever may be the quality of your husband you will not fall.

So one has to be little concerned that what are we doing? What have we achieved? What are we going to give to the world? For Me, you are My instruments, I don't have to ask anybody else, you are My instruments and you have to work it out. You are not for me useless people, I have worked very hard with you, very hard so please don't waste My energies also and try to become very good Sahaja Yogis in every way that is possible, in every way you should be dedicated, in every way try to be something of very great qualities.

Now you have seen how people have becoming violent and there's a violence on. Of course, this may not continue but it's one of the signs that we have to be prepared to be very strong people, very strong and that

will work out I'm sure. They threw about 400 stones at least, maybe more according to the police report and very few people were hurt. What does that mean, that there is somebody who is avoiding all these troubles.

Regarding our tour further, now I have decided will not go to Atith because the commissioner the D.S.B.S. told me that it is better not to go, that these is very bad that these people are criminals so now until the election comes in they will be behaving like this manner. After the election of course they will be put down.

So you should go by the understanding of the time and directly to Sangli, so we'll go to Sangli, we will have a Pūjā, you can do shopping whatever you like and then from there will be going to Ganapatipule. But, it's not fun, it's not fun. It is our development, otherwise you will be coming to India, going back the same empty handed. I want you, everyone to be extremely active in your own sphere of life. To talk about Sahaja Yoga, you must wear My badges, you must wear My rings you must wear My necklaces so that people ask you `Who is this?', then you should say `She is the Holy Ghost.' You can say `We think she is the Holy Ghost.' Let us see what happens.

So, it's a serious thing that I felt that I had to talk to you and that we have to be very very careful about how we look at ourselves. We have to be aware, we have to be aware about ourselves and what is happening. I've been telling you this many a times, we have to be aware as to what we are and what is happening. But if your jobs are important, everything else is important how are you going to work out Sahaja Yoga? So there has to be awareness and with your awareness the light will spread.

But it's not silent, you have to talk about it. Eloquence is needed, it has to be eloquent all your light has to talk, the light has to say, the light has to express and has to be very confidently done. Let us see now after going from this tour how far people established new things.

So far, what My own opinion is that there are 50% of Sahaja Yogis in the West are still quite mediocre and 25% of them are just there to take advantage. If they can get something free they would like to do it. 25% people are like that. It's very sad but it is so. But I must say Indians are poor people but they will not do anything, they will never take anything free from Me, nothing, they will not, they are very self respecting and that is what we have to develop that self respect. Like I have seen I had a house in Hounslow, everybody went there and stayed there free, now we have a house there in Shudy Camp where everybody who has no job goes and stays there, it's such a nonsensical thing.

So I'm even afraid to start any ashram in London, because same thing will start. If they can take advantage they would like to be there, even a spoon they would like to carry like that. It's a shameless thing for a Sahaja Yogi to behave like that I think. We have to have full self respect and we must understand that we have to sacrifice to do something about. Because this is the last leg I would say when I will be talking to you about all these things and in the beautiful atmosphere here on the bank of Kṛiṣhṇa river. We have to understand that the river flows, it makes a sound, it makes a sound to show that *[UNCLEAR* she/it] exists. But we are not only rivers, we are all the mountains, rivers, everything of the universe

we are and our manifestation is like a big zero as if the Mother Earth has been emptied out.

It is time that we should watch ourselves, see ourselves what's wrong with us. Very important. I have to say this once again and again, but I don't like to say these things because I love you so much and I care for you so much and you people also love Me, but loving Me is not sufficient, you have to love yourself and respect yourself. Only yourself is going to work out. As Shivaji Mahārāj said “You must develop the religion of your Spirit." That's what we have to do, is to develop the religion of our Spirit and once it happens we can get the whole world completely emancipated. This is our work and if we fail then it is the responsibility of Sahaja Yogis and nobody else.

So for everyone I have to tell you that I don't have to please you, you have to please Me. For a small thing people react, for a small thing these people feel bad. If I don't smile at somebody they feel bad. Little, little things they feel bad and they react. If I say anything they react.

So how can anything go into you. If it is such a convexity how will you absorb it. It is important that we should try to absorb with humility, with understanding. Now you are Sahaja Yogis, you know I am Ādi Shakti, you have have photographs, you have known that I am Ādi Shakti but how much are we absorbing. How much we are taking within ourselves? This work is much more than any one of the incarnations had to do, is much more than Christ, is much more than Rāma, much more than Śhrī Kṛiṣhṇa's.

So create such great people among you, because I have the power, only thing you have to have the absorption

power, the acceptability but if you run after something very cheapish and something very frivolous is impossible. You have to ask for your depth and you have to take in whatever is omitting from My being. I hope now you all will take it up seriously, do your meditation every morning whatever maybe the time, every morning you have to do the meditation and we have to see that we finish our work in the night and then we do little meditation and then we sleep off. Without meditation, you cannot grow and that's why everything doing you have to know that you have to get up in the morning, do your meditation and then you can take to your work, daytime if you want you can rest for a while. Now we are in such a place that we have time to rest for a while, but morning time you have to get up whatever time you sleep. You have to conquer your sleep a little bit, it gives you lot of lethargy. Last night I don't think I slept before 3 o'clock or something like that and then the whole day I've been busy writing reports, this, that, if I can manage at this age at your age you should be able to manage something like that. We have no time to sleep, we have no time to discuss, argue or to eat our food. We have only time to meditate that's all.

I wish all of you absorb My saying and understanding without reacting to it. Please do not react.

Don't think `Mother is trying to chastise you.' No, I'm trying to help you to grow, this is the way you grow sometimes very fast.

So it's just your growth I am worried about and nothing else.

So, may God bless you all. I was very happy the way you were singing all the songs and the way you expressed yourselves.

***Contents: 1989-12-31*, Public Program, School of Gadge Mahārāj, Village (near Brahmapuri), Maharashtra, India**

[Arrival on a foot procession. Ār.ti and Bhajans.] [Song by two boys of the school.] [Introduction in a Marathi by a Sahaja Yogi/School Official in Marathi:] Shri Mataji.....

[Marathi.] This... this school was started by this saint, a great saint I met him also, Gadge Mahārāj but at that time our country was in the hands of the Britishers and we should say we were slaves.

So all the saints thought that first of all...

[Marathi Conversation.] Like this you see there are many small-small little-little places where the saints have worked for the betterment of people, because you see, they are so collective. They can't bear the poverty of this country.

And the way these other people are claiming that we are making people fatalist, is absolutely wrong because no saint has done that. All the saints have made them work very hard and to work out their problems and they've also told them what's wrong with the society, what is so blind faith, everything they've told.

And this is this gentleman I [he] was saying that how they emancipated the society.

May God bless you.

[Marathi.] They would like to [Marathi about singing a a bhajan of Śhrī Ādi Shañkarāchārya].

[Music.] [Conversation in English with a local Sannyāsī.] They did not go and sit in the Himālayas. They went from place to place, working for the emancipation of the society.

Contents: 1989-12-31 **Quote related to New Year Gift, Maharashtra, India**

[Sahaja Yogis want to offer to Shri Mataji a New Year Gift.] I want nothing from you, but that you should meditate.

Contents: 1989-12-31 **Talk to Sahaja Yogis, New Year Eve, Maharashtra, India**

Why do you think I brought you to India? To fill you up with vibrations, so that you could go back to the West and tell them about the Mother.....

Contents: 199x-0000 **Quote related to a Marriage, Part 3 [For Part 2 see 1987-01-xx.]**

[Some years later the girl caused a lot of trouble for some Sahaja Yogis and Sahaja Yoga. Linda Williams asks Shri Mataji how this could be.]

Shri Mataji: We have to let everyone through the door of Sahaja Yoga.

Contents: 199x-0000 **Conversation with a Young Gentleman, Apartment, Hotel, Warsaw, Poland**

Young Gentleman: Are You God?

Shri Mataji: I can't tell you this because I don't want to be crucified.

[After that Shri Mataji works on him for a while and then She whispers to his ear:] Now I can tell you.

I am God!

Contents: 199x-0000 **Quote on Poland, Warsaw, Poland**

[At the request of many people, Christine Hāge asks Shri Mataji which Chakra represents Poland.] Only human beings are creating borders, not God. Poland is a part of the Void, of Europe.

Contents: 1990-0000 **Conversation with Sahaja Yogis, Friends Colony, New Delhi, India**

[This is a follow up of ***1984-12-00*** (month not sure).] Pran Mahajan: Mother, the medical examination report at Lahore Airport narrated that the pilot [Pran Mahajan] was telling a lie when he said that he had been assaulted with a bullet going through his head. They said that on examination there was no trace of it, not a scratch. Shri Mataji, what happened?

Shri Mataji: Son, the bullet did hit you in the skull, but when you called Me “Ma!", I came to you and the bullet went out of your Sahasrāra.

Contents: 1990-0000 **Sausage Factory Equipment Purchase, Storage and Selling, Frankfurt, Germany**

[On the phone to Herbert Reininger who for months could not sell the purchased factory equipment that was stored at a high price:] Why don't you let Me help you? If you think you are the doer, then I cannot help you, because I have to respect your freedom. I have to respect your free

decision. If you surrender and let Me do the job, it will be done.

Herbert Reininger: Shri Mataji please do it, because I am not capable of doing it.

[Three days later the future appears.]

Contents: 1990-0000 **Message related to ISPS from The Divine Cool Breeze, Vol. 4, Issue 2 (March 1990), p.7**

The message of the school is universal love and sharing through self-discipline to create spontaneous collectivity.

The school will foster personal relationships which will establish purity, innocence and awareness of chastity. The emphasis will be on dignity, decency and decorum of good manners, so that students will learn to respect their sense of morality and sacredness of the body which is the temple of God.

One of the main objects will be to undertake a comparative study of all the religions to show that the essence of all the religions is the same. The aim will be to put the attention of the students towards the spiritual life of sharing, tolerance, real peaceful coexistence and the mutual solving of problems with joy of sacrifice and generosity.

The atmosphere of the school will be peaceful as such an atmosphere allows for greater absorption with less distraction of the attention.

Contents: 1990-0000 **Interview**

I went to see this Rajneesh, who was very much after Me. I went on My own and stayed there. I was sitting on a

little platform under a tree watching all that was there. I was shocked because he was mesmerizing people. How horrible it was.

I had been going to all these Gurus to see what they are doing, how they work and all that, just to study them.

Contents: 199x-0000 **Quote, Farewell Night, Burwood Ashram, Sydney, Australia**

If you go down deep enough, if you have faith deep enough, you do not have to see My face. You only have to think of Me and I am there.

So develop your faith.

Contents: 1990-01-01 **Pūjā, Marriages and Advice to Women, Sangli, Maharashtra, India**

Yesterday's experience was that the whole day I had to spend it with police people explaining to them.

And we now feel in Maharashtra, there is a rule of Mafiā. And that, it is for us to face it. And we have to prove it. I am sorry some people were hurt so badly and I think after Pūjā they'll take you to the hospital. Here there is a very nice hospital where we have very good doctors. And then I would request you to know that, the evil and the good, always has to struggle and fight. Formally it is with the country of Maharashtra. All the saints were tortured, to such an extent that it is amazing how despite all that they kept the banner of spirituality so high. They are still existing, the same people, who have tortured the saints and I think they are the same people who have behaved in such a bad manner towards you.

This kind of ego trip builds up in everyone, even in among Sahaja Yogis, it does build up. And they are all the time in a different scene.

This is like Hitler style of behaviour. That you pick up some sort of an issue, an issue could be anything, like they are saying that you are trying to remove all the blind faiths. I mean, I have done this for eighteen years, you see, but that they do more than that. And I had removed all your blind faiths and all kinds of stupid things that the religion, so-called, was teaching you. In every religion, there is no question of Hindu religion. But here they dare not say anything about the Muslims because the Hindus are very mild people. They want that all the temples must be removed, all the deities must be thrown away. This is all I think Rajneesh is their Guru because he made an exhibition where you try to show that Gaṇapati was something very funny and all that. Now medically you know in Sahaja Yoga, that without Gaṇeśha we can not cure many diseases. Is a fact.

So a stupid fellow talking like that, has become now the Guru of these people who discarded all over the world and have been insulting.

So these few newspapers have made him as a Guru, perhaps that they are following his methods of saying that we should be, we should get rid of all these ideas and this and that. But they have gone to the extent that all the spirituality is an illusion. Such a joke. And that we should give up all the, all readings and all understandings about spirituality. But they do not know that their heritage is spirituality. And the whole world depends on that. The whole world, because when the people took to

industrial development, you know how far they have gone and how much they have lost.

And how far you were in that mess. And how you came back because of Sahaja Yoga's spirituality. Now if this nourishment from the roots of spirituality does not reach the West, the real part, as it is in Sahaja Yoga, the West will be finished. West will be finished, you know that very well. There is no joy, there is no love, there is no poetry, there is no music, there is no culture. But as you have understood that now these people have now started talking about “no religion” “no religion” like many of your Western countries have also done, specially Russia has done. Like that there is nothing like God, there is nothing like this and that. And now after all that now they are coming to God.

So now we'll have to go through another circle. But they are having only twenty people.

So even one fellow who is like Hitler, can destroy the whole thing. This is a very important thing, to destroy something you need only one person. But to sustain and to construct you need many people. To drown a ship, you need only one hole in it. But to build the ship, it takes months together.

So the work that is done for this life, eighteen years of Sahaja Yoga, it is really tremendous. And the truth about it, you know for definite, that it has helped so many people. Though we have been going from ups and downs and all that, I mean, doing wrong things, no doubt, but still, now we are quite established and we know about Sahaja Yoga. The experience of Sahaja Yoga, you all have had. We have seen so many...

[Aside towards someone:] What is she doing, please be seated.

Miraculous photographs you have seen, so many miracles in your live day to day. Every day there are miracles.

Now to say that there is no God is impossible for you because you have felt the miracles of this All-pervading Power, the Param-Chaitanya. And also all the religions are explained and the complete integration of them has been brought in. But for that we have to know, as I told you in Brahmapur, that the Sahaja Yogis have to know that they have to become dynamic. Whatever energies you have got, whatever you have achieved within yourselves, is not sufficient enough. You have to manifest. And in that dynamism, I think people get lost. I have seen that some leaders become horrid. I mean, sometimes their Viśhuddhis could be horrible and their heart goes out.

So you should not allow anybody a leader for more than one month. It goes off. I have seen it. Because your balloon has been already bloated and again it get rebloated in no time. [Marathi.] The have religiously kept all the Indians outside I think. [Marathi.] When he is the organizer here. [Marathi.] So the heritage of our country is spirituality. And this is the nourishment. Only the one-sided growth in the West, due to machinery or whatever you will call it, has ruined it completely. And one-sided growth in this country and all such countries, where religion has become a blind faith, has also ruined it.

But in the center lies Sahaja Yoga. Now your wisdom, your sense, is so apparent. I mean, people have been to

all kinds of Gurus here and have been to everywhere, but they don't know anything, about anything. Except for remembering their hearts and this Hare Rāmas, talk about, `Rāma' `Rāma', like that. While you know everything about Kuṇḍalinī. You know how to raise it. You know how to give Realisation. You know what are the diseases are caused, how to cure it and everything and everything and everything. I mean, it has come to such a stage that nobody asks Me any questions. However, at the beginning in London, My lecture was for five minutes and the questions were for the rests of the time.

So now you know so much. And you accept which cannot be explained also, because you know that. For example, somebody will ask Me, “Mother, how do you get these photographs?" Why are you talking about it? I know how it happens, who is doing these tricks. But I don't want to tell you. Moreover, if you demand something, I will never tell you. That's one of the characters I have. Ah, if you come with humble thing and with honest desire to know, then I can tell you about everything, that you want to know. But if you just want to force Me and say that, “I challenge you” I said, “I also challenge you. Get out of it." Like that. You see, it doesn't react, that way.

So, it is just the temperament of the Divine that if you are convex, the Divine becomes convex also and fights and says, `No, get out.' If you becomes concave, then it emits and gives knowledge, or receives knowledge.

So one has to be humble. That's very important part of it. One has to be humble.

So, the awareness, again I talk about awareness, within you should be that, how much we have come to know

about ourselves. How much we have to come to know about others? How much we know about our own being? How much we know about Chakras? In such a short time, how did we come to know about it? Like you should know, if you are dealing with a computer and you know how computer works, how it acts, how it is programed, everything. Without programming it, without working it out, without building it up. I mean, if you build it up, you know how it works. But without doing that just to know a computer how it works and all the machinery about it, this is a tremendous knowledge.

And this is what has to be there for all of us to know what we are there as human beings and what we have to do to emancipate the other human beings. Of course, I shouldn't say that every Sahaja Yogis are of that level, no. Or comes up. But everybody is trying. Nobody has denied Sahaja Yoga. Nobody has said it's not true. Everybody is trying to get higher and higher in state of spirituality. It doesn't speak.

It acts. It doesn't manipulate. It acts. We have seen it acts in so many miraculous ways.

So first to know about all these things, after feeling that Param-Chaitanya, it's different from just to talk about it.

Many have talked about it. But we have never felt it. Now you have felt it, you have verified it, you have experimented it. And you have found it that, this is something absolutely real.

In science, as Doctor Khan was telling Me, that in science, the one theory which is established today might be refuted tomorrow. Another theory that is established, may be refuted. Is going on.

So that no theory is an absolute theory. But in Sahaja Yoga for the last eighteen years, whatever I have been saying is the truth. And is absolute. It cannot be challenged again. Nobody can say, `No, Mother, it is not so.' A simple thing is, somebody comes to you and you say, the other day it happened, one doctor was there in Aurangabad and he said that, “I have never had any Guru." He had left Swādhiṣhṭhāna and he was looking very disturbed and he was a Sahaja Yogi in a way, not looking normal. “I have pain in the stomach” and this and that. I had asked him, “You had no Guru?" and he said, “No." [Marathi to someone.] So now as science has progressed we can see clearly that it has not got the theory which is absolute.

But in Sahaja Yoga, as I told you, there was a gentleman, a doctor, who was denying. He said, “I had no Guru." I had asked him, “Do you read books?" and he said, “Yes, I read Vivekananda." I said, “That's it." He said he was reading the book of a particular Guru. We gave a bandhan to that Guru and this fellow felt out.

There are so many things what one has to know about. Little, little things are there, which must be understood in Sahaja Yoga. And one should do it according to that, because it is for your benevolence.

Now supposing I say, `Just do these things.' If you don't accept Me, why am I telling you? I am not telling you because I have to gain anything. But it is for your good. If you don't want to accept Me or if you react, it is not going to help you. Sahaja Yoga is not Me, is for you. If you are, truthfully, honestly, if you are seekers, then you must know that My aim is to rise spiritually.

Now in science you have risen quite a lot, you are fed up with it. Now you're back into spirituality.

For spirituality you have to be a subtler person. And for these subtleties you have to give up all your conditionings. All funny conditionings are to be given and the worst that you have, is the ego part. It just jumps up. I have seen that appointing people leaders has been the greatest harmful thing I have done to them.

So many of them just got lost, because they became leaders. I mean, a kind of a Hitler, enters into them.

So this is one of the worst conditionings we have. We have to be very careful that we don't try to assert out ego on others. When we become leaders or a position is given to us, or asked something is to be achieved through your authority. Only we have the authority of God. Unless and until we become humble like that, nothing is going to flow in you. We can see that, that the sea lies the lowest in height.

And all the rivers and everything flows to the sea. And from the sea only rises the rain. Supposing the sea was somewhere on top of Himālayas, we would have been all living in the Sahara desert. It is a very simple thing is to be humble. That's first sign is to be humble, is to be non-violent, because we depend on the All-pervading Power. It is a power which is completely integrated within us. Only we are not the ones, we want to be aware of it.

So, this is ignorance; this is blindness. If it disappears from us, that Divine Power will manifest. But our styles are so complicated.

Sometimes I just don't understand, why we have complicated ourselves so much.

I mean, look at the flowers, look at the leaves; they are on a tree, suppose. Automatically they will open out to the Sun. Automatically. You don't have to take a leaf towards the sun, not at all. Automatically it opens out. You have seen it everyday. Automatically. Because it requires sun. Now you want to have spirit in yourself. You want to get to spirit.

So automatically you should, really automatically, if that is your desire, you should be with your own desire, only you should get to the light of the spirit. And should grow in that spirit to know that this is what we have to achieve.

But small things disturb, like somebody doesn't get married. Next day you see the face of that person, as if somebody has died in the family; he is sitting there. Really, I have seen it. Immediately I make out who has not been yet engaged. Then after marriage I find again the same sort of nonsense. Because they are analyzing, “I want this kind. I want that kind. I want." I mean, whatever is available here is available.

Like on the ship, you do not have any problems, because you have no solutions. If you are moving on a ship and you just ask for some thing, “Oh no, not available here” finished. But then you lose all fun of Sahaja Yoga for a small little nonsensical thing. If not this, next year. It's so important. I mean certainly there are limitations of age, height, this, that. Then even if you arrange their marriages, it is very interesting, then they come and tell you, “No, no, I don't want to marry this girl." Why? “Because I want such and such." All right, then we will find. “No, no, no, she is no good. She has this things, no

good." I mean this is not the way. You are not here to choose a girl for yourself. Then there is another one who can say, “All right, I came down, I saw one girl and I fell in love." So you fall in love and get out. This is nonsense going on.

So you must have certain amount of dignity. You are all Sahaja Yogis. And when I see all these kinds of stupid attitude, I say these people can never gain in Sahaja Yoga.

In India you will be surprised. I mean, even I was married to a man who was from another place.

Absolutely different country, different religion, different everything. And a different person.

So one can say that it was a very unconventional marriage, one can say. But I would never touch this man or he would never touch Me. And he wouldn't have talked to Me in the presence of others also. And despite that, our marriage is very strong and we are very happy couple. With all these nonsense you go on doing, bringing it to the level of physical appearances, physical understanding, your ego, “I want this, I want that” you find that just after the marriage you get off. You start analyzing. That's why I am telling you today. I may not able to talk to you about marriages later on. That be careful. And that's how you have brought problems to Me. You see, once you accept that in Sahaja Yoga you are going to marry, then you must accept that Sahaja Yoga has its own norms and styles by which it will marry and will look after your marriage and will bless you. But if you start analyzing and misbehaving, it's not going to work out and you will have lots of problems. Either you

believe in the All-pervading Power and surrender your ego to it, or else you have your ego.

Sahaja Yoga is decided by Me, by Param-Chaitanya. Now sometimes in Sahaja Yoga it may happen that, maybe, it may not work out. But invariably I have seen, invariably, is none of My faults. None of My faults. Mostly the leaders have given wrong information, mostly the leaders didn't talk about the background. Or maybe that there has been some sort of an ego trip with the people and they are the ones who are creating problems for us. But things work out. Slowly, gradually we can improve. We must have patience. If only on first day you start demanding something doing that, it's not going to work out. We must learn to give in marriage which is an adjustment of giving. It is no adjustment of demand. We have to give. We have to sacrifice. What is there with you to sacrifice? All these rubbish things. Your spirit you cannot sacrifice, so you keep to your spirit. And you live with it. What is you going to sacrifice? I mean, what do you have to give? And then only you will enjoy. Then only you will enjoy the spirit.

I am getting Cool Breeze from you.

So I want you to be very great Sahaja Yogis. Very great. And you should really manifest your powers of wisdom. Now men have ego part and women have another side, is that they are very dull sometimes. Extremely dull. They don't think they have to play a very dynamic role, while they are the Shaktis. Like they will not even clap hands, they will not even have their torches to see what's happening. Nothing. They just think they are just a, sort of parasites. They are coming here as wives or sisters, or

whatever, wearing sarīs. No, you have to be extremely dynamic. You must know all about Sahaja Yoga. You must know all about Chakras. You should know everything.

In India, in the ancient times, they used to teach them about God, religion and all that.

So many great ladies we had, Gargi and Maitreyi and all those, who were very learned women.

So in no way you should be just women who do not know anything of Sahaja Yoga. Sahaja Yoga is not only made for men; it's made for you, much for you. Because you are Shakti and I am your Mother.

So I find the women lack that. They are more worried about the sarīs and this and that and I mean, now from the hairdressings they have come to sarīs. That's what I feel. It's just the same. Of course sarīs are very good dress. It's nice to wear. By that we give lot of encouragement to our weavers in India. It's very artistic and good and that represents also a very ladylike feminine thing. But that doesn't mean that you should become so feminine that you don't understand Sahaja Yoga. I have seen women don't know where the centers are of the feet. Indian women know. Men do know. Indian women know, but the Western women don't know, so many of them. They don't know about Chakras. They don't know how to raise the Kuṇḍalinī. They don't know what's the problem is.

So once you left that life, you are wearing a sarī, doesn't mean now that you have become a women in the gosha. Gosha is the one were they have to get chadar; chadar, they call it. No, sarī means you can also be very dynamic.

The same sarī what you are wearing, even the sarīs of the nine yards, we have had queens who fought the English. You have must heard about Jahnsi Ki Rani. She was hardly of any age. She jumped from eighty feet height with her child behind her. She was a widow. And she fought the English. Left and right.

And when she was killed, the person who was here as an Englishman, he said, the governor, he said, “We have won the war but the glory goes to Jhansi ki Rani." Then we had another one, Chand-bibi, another lady, in Ahmadnagar; she fought. We had so many women like that. Tremendous type of women we had, though they lived like women. We had Padmini, we had Noorjahan, we had Ahilyabai, so many women.

They were not manly at all. Very women-like. There was the last one was, Shivaji's daughter-in-law. She was only seventeen years of age, seventeen years. And she fought this Aurangzeb and she was the one who defeated him. Nobody could manage this Aurangzeb so horrible people, but she defeated him.

So though, you see, the Indian women look so docile and simple, but when it comes to their personality, they are capable of tremendous things.

So this character when you are wearing the sarīs you must also know how to tie up, backside and to fight. Otherwise you have not got the Sahaj Culture in you. Either you are very dominating or you are so docile like cabbages. You must understand that we have to be alert, very alert. And Mother depends on us. On our own personalities, that the way we are going to develop ourselves, our children, our husbands, our society of

Sahaja Yoga, the whole of Vishwa Nirmal Dharma. It is the women who makes the society.

The whole universe is in the hands of a woman who creates children.

So these stupid ideas of romanticism and all this nonsense, has to be finished. The possession of husband, “What time you came” “When did you go” “Where did you go” and here the women, when Shivaji started his fight they used to cut their finger, the thumb and used to put the tika on the forehead of the husband who is going in the war and they said, “Don't come showing your back." Such great women we have had in this Maharashtra, where you find them to be so mild. If it comes to their country, if it comes to their own personality, to their own chastity or anything, they are tremendous. Just like lionesses.

So with this sarī lots of things go hand in hand. This is not only the sarī or wearing, but you are representing something very dynamic within yourself.

Now when we talk about our further programs people are insisting that we should have a program in any case in Kolhapur. But I told them I'll not allow Sahaja Yogis to go there because they were hurt so badly. But some of you can come, not all of you. I would have rather worried. I don't think anybody will hurt you and they are saying that they will make arrangements.

So if you want to come, if you are not afraid, you may.

But on one promise. That nobody is going to beat anyone. I am saying, “Don't beat. Don't beat" and somebody heard, `Beat.' I mean, I have never heard such sort of things, when I am saying on the thing that, “Don't

beat. Don't beat” then somebody hears that, `Beat them. Beat them.' This thing I just don't understand.

So you don't have to, really, you don't have to beat anyone. There is no need. You know that this Param-Chaitanya is working. All this is also the work of Param-Chaitanya.

In the afternoon, Yogi Mahajan was discussing with Me very seriously like a lawyer, saying that, “Mother we cannot form a criminal case on them, because there is no evidence." Afternoon. And in the evening we have the evidence now. And then they are writing in the other way round, that they were beaten up and that you threw stones at them. And none of them were injured. They must have been vibrated stones, I think. How can you? They had no injuries. They wrote it down that they have no injuries.

So there is no need for you to bother about it. With all that there were at least more than four hundred stones that came and only eighteen people got hurt. And really, seriously, I think, one or two.

So there is nothing and I can cure all of you, not that fellow.

On the whole, you see this country, specially Maharashtra, is so full of devotion to God. Like these things are not going to work out. But they are very dangerous people like Hitler. You see, they start moving about and giving some ideas and all that.

So it is better to finish them at the time when they are just prospering, as they call themselves Nirmulan, is to remove the roots.

So we have to do the Nirmulan of Nirmulan.

All right.

So now today we will have the Pūjā. Then after that if you want you can go to Kolhapur for your purchase. But it starts, the shop starts quite late and it keep quite late till eight and tomorrow the whole day is available for it.

So you can take your buses. You can go down there and you can have your purchase and all that and then come back here. Tomorrow also you can do the same.

Day after tomorrow, our Mister Govind has very kindly invited you all to his place, as it is he is an extremely generous man. And when I told him that, “You must take money from Me” he was just fighting with Me that, “Mother, please give me this chance. This is My great honour that..." [Marathi and Hindi to someone.] Let them come, if they want to come.

So then the program is that day after tomorrow, after this thing they said will over by 12:30 or 1 o'clock.

So you will have tonight and tomorrow full day for your shopping. But I think then you should not bother more about shopping. Whatever you have to do, you better finish tomorrow. And then you have to come to the program also.

Day after if you linger on then it will be very difficult.

So all of you should go there, have your food and then go to Ganapatipule. This is the program.

So you reach Ganapatipule in the evening. I hope it's all clear to you. And whatever you want to buy, you have to buy here. But I would say that some of you are really,

really do not know what is real silk is. And I have seen some people buying something horrid.

And very thin silk you shouldn't buy as it will last only for eight days. And then it will be finished.

So don't go for cheap things. One sarī which is good sarī, silk sarī, is better than ten bad sarīs. Luckily now we have some sarīs that you wanted for, the printed sarīs which I can give you in Ganapatipule. Nice printed sarīs, of the tassar and also silk. We will have them there. You can all buy, there. Anything else? Because I don't think I will meet you any more perhaps till we go to Ganapatipule.

Now also if you could get those bhajan things, please buy. I have given you presents twice. But you never bring them on your tour and this time again, I don't want to give you this kind of a thing. Because *[UNCLEAR]*. Just show them. Anything of this kind, please get it. It is very important. I have given you twice as presents but as very difficult every time to go to the shop and get it for you. If you can get them please buy.

Some of you should at least have them. [Marathi to someone.] He will organize, you better purchase.

Now all the marriages practically have been decided. One or two are left. Which was also adjusted.

Now those who are over age or something like that, we couldn't arrange their marriages. Doesn't matter.

It may work out, may not work out. Doesn't matter. After all, you have been in Sahaja Yoga. I mean, you are really married to Sahaja Yoga, that's all. This is something side-means, you see.

So don't make your lives miserable. All the way you have come to know that we have not able to arrange your marriage.

This is not such. Just enjoy. Don't miss the point.

May God bless you.

Contents: 1990-01-03 **Arrival, Ganapatipule, India**

Shri Mataji: What material had been used for covering the shelters? Mr. Magdum: Thick cotton sheets.

Shri Mataji: No, it would not do, reinforce it with canvas should it rain.

The dinner menu is too frugal; better add more sweets and fruits.

Give this recipe to the cook for the desert. It was My mother's favourite.

No effort should be spared for their comfort. They are My children.

Contents: **1990-01-0x Quote, Ganapatipule, Ganapatipule, India**

[Shri Mataji mentions that it is not necessary for Her to give speeches; the most important thing is to absorb Her vibrations. All the festivities are for that purpose.] You will absorb better if you keep your attention on your Sahasrāra.

Contents: 1990-01-05 **Talk to Sahaja Yogis, How We Should Behave, Learn from Your Guru, before Evening Program, Ganapatipule, India**

I was ready at six o'clock when Baba Mama came and bought some very important people to meet Me and I

was just ready but so happens doesn't matter and I am anxious to see the little ballet these people from Delhi have arranged and the little children are going to now do it for you.

I hope you all are meditating every morning and talking Sahaja Yoga, meeting each other and this is more to get together that we should all discuss about Sahaja Yoga and find out what is the way we can do it better. Morning time I was thinking that we can allot it now to people who would like to have a sort of a they call it a brain trust sort of a thing, a conference. You could have it, of course day after tomorrow we are all very free, I'm sorry tomorrow is the Pūjā but day after tomorrow we are free in the morning time and also 9th we are free.

So you all could discuss and talk about things and about what has happened in Satara district and all those things can be discussed among all of you and it can be established that we understand Sahaja Yoga properly among ourselves.

Many people do not know much about Sahaja Yoga, especially ladies. I think they have to know quite a lot. They just think they are in Sahaja Yoga so they are floating with the big flow of water. That's not the way to know about Sahaja Yoga. Sahaja Yoga you must know precisely, must know what is there what is not there.

So I would say that you could have a meeting tomorrow sometime or I'm sorry, day after tomorrow sometime and could discuss about what is it and how it helps you, what are the Chakras are any problems anything, we have all kinds of people here.

So it should not be just entertainment but it should be more sort of a morning session for learning things.

We have, now tomorrow is very important day for Pūjā, all of you are expected to come here for the Pūjā and I'm sure that it will help you all to achieve something in that Pūjā. As it is you know that you have to go beyond your thoughts to absorb the vibrations. In your thoughts you get lost but once you are above the thoughts you get absorbed. Also most of the marriages have been fixed, but some people unnecessarily giving way to their conditionings or maybe unnecessary thinking and all that have tried to say no to certain people without any rhyme and reason, without any rhyme and reason, so it is nonsense.

And such people we would say that should not apply any more because we have wasted so much time.

Of course if they had some rhyme and reason one can understand, but without reason if you say we don't want to marry that means is quite insulting to the other party.

So if you have just said no because you feel from your heart and from your brain and from these things this is not the way to behave and before saying no you should see Me and I would request you all of you to meet your āncees and see for yourself.

Even now there is time.

But if there is no reason for saying no, if there is no understanding about any point it is better to decide it now than to decide it later on, I've been telling you. Of course you have all the freedom to do it, but for no rhyme and reason you have no business to insult other people.

So I would request you that even if you have any objection, even now please write it down and give it to Yogi Mahajan, he has really worked very hard and you know we have no choice. You see it is very funny how so many marriages have come up, I didn't expect even to fix ten marriages because the age and the heights and everything was so much from one extreme to another extreme.

Moreover those ladies who have got children and all that is rather difficult because you find people who are not very happy about the situation, so they should not feel bad about it. We hope to see people who would love to have children. All such people should come forward and they should marry women who have children and look after them. But is difficult. In the same way for men also if they have some children or something there is a problem.

But one should not feel bad about it, one should know that we are here for our Sahaja Yoga, for our ascent and we have to rise higher.

As it is you know one or two marriages do fail Sahaja Yoga and they create a lot of problems for Me.

But is this the way are you helping me? I'm helping you in so many ways, which is the way are you going to help Me is to understand that if we are married let us try to improve ourselves. Of course, I would say that certain problems come only from one side not from both the sides, but whatever it is we have to understand that these marriages are not just for marriages but for something great to create a new progeny of realised Souls, to emancipate human beings. There are many

saints who want to be born on this earth, so it is important that if you are married in that understanding then you'll try to see to the good points of others and not the bad points and should not see superficial things. If you are superficial it is better you don't marry, but if you have any depth then you should understand you are marrying for something that is the concern of God's work.

I hope by this you will be able to sort out many of your problems. And then some people when they get married they just get headlong, absolutely they get lost into it. This is another stupid conditioning of romanticism. You are marrying because you are in Sahaja Yoga, you want to help the Sahaja Yoga, you would like to have a companion who will be helpful in Sahaja Yoga, but they get so headlong into it that I've seen many characters have been ruined and people have been spoilt. But in a way is good because this is Last Judgement. If by marriage, by temptations, by wrong doings, by conditionings if you have to go out, you have to go out.

I must tell you that also there's very little place in the Kingdom of God. Unless and until you prove to be good Sahaja Yogis, there is no place for you, for mediocre there is no place. You have to serious, deep, seeking, dedicated Sahaja Yogis otherwise you have no place. If you are playing around only with your children, with your wife then alright, go ahead with it. You have to get out of that and you must know that by first and foremost attention should be on Sahaja Yoga. That is so very important today, formally that's why people used to give sannyāsa to their disciples, no marriage, no children, no

household. Just be Sannyāsīs so complete dedication to the Guru, complete dedication to the work, but in Sahaja Yoga it is not so because also I have given you realisation so you can feel it within yourself what is important. If something goes wrong with you then the vibrations also go down.

Then also I have reports say from many countries that people are very miserly, they do not donate for daily work. Of course you don't have to pay Me but you must know that without donation we cannot do anything, you cannot even buy a little thing like that [pointing to decoration] and from where it has to come? of course as far as possible I have tried to compensate but also you must know My husband is now retiring so I hope the whole, with his retirement, the whole of Sahaja Yoga will not collapse if you are such miserly people only worried about your money, you want to extract each and every pie you spend, each and every little money you have given then I must say such people are no good for Sahaj Yoga. Such calculating people, nobody wants to shell out. I mean I have seen people even if they give a little bottle of say `Limca' to someone they want to charge it. If you are that miserly there is no place for miserly people in the Kingdom of God. You have to be generous, you have to look after people, you have to love each other, you have to give presents to others and you have to be very much giving. And in this I find that people will live in a good house, they will have a good family, they will spend on their children for their holidays, for their education, for everything but Sahaja Yoga they become very miserly.

So they are still so conditioned.

So this is the Last Judgement and you will be judged for everything that you do for Sahaja Yoga. One has to be very careful as to how you behave, what is your attitude is and how you should change.

Your attention is also very important, if your attention is not there. I have seen some people still sitting outside, talking to people, doing this in between the program they just get up and walk off. When some artist is sitting you are not to go like that. It's an insult to the artist, I just sit for hours together. And if I am supposed to be your Guru, you must learn at least that much from Me how to respect and where to respect.

So I have seen many people just getting up, walking, sleeping down, this that. If you are that kind then you should sit on the corner and just disappear. Nobody should walk this way, back and this one, it's not proper. If you go to your church do you do like that? Church which is based on falsehood while this is the church of truth. And the way people take things without any discipline looks very funny.

People start walking up and down, sitting the way they like. There's no alertness about them.

You must know when the music is on I am trying to spread vibrations through that music. But some people are dozing off, some people are walking and about. That is not a Sahaja Yogi, you have to be just smarten and smart. Like any, if you see a saint you see, if you see old saints we had their disciples used to be sitting straight before them for hours together.

Of course, I don't say that you should sit here for hours together but if I'm sitting here you have no business to

behave like this dog that runs about without knowing what he is doing.

We are all human beings and there is no reasoning behind it. I don't understand and there is no explanation needed, is the behaviour itself is wrong. Now anybody who has children and all that should sit on the other side. I would not like you to carry your children here and there when there is some program is going on. We have to show at least this much of discipline.

So yesterday's program was little bit of farce, perhaps maybe because some people really behaved in a manner that they should not have been. All such people who want to go like that should wait because in between the program we will give you some interval when you can go out.

So let us have a society, a proper beautifully built up collectivity which shows that we are very saintly people, we have poise, we have adjustments, we have understanding, we are doing everything in such a manner that it is all dignified. Now also some people have a bad habit of raising their Kuṇḍalinī in the program, suddenly giving bandhans, giving bandhans to themselves, bandhans to others, is nonsense. Just now I am there you don't have to, just your desire, you just try to develop your desire power and just desire you something it will work. I mean I work like that and you should learn this trick how to desire.

But desire should be pure desire. Then Kuṇḍalinī works it out.

I was in Kolhapur and I was telling him, Yogi Mahajan, I want to buy those `chimtars' for the, we should say all

the countries Western countries and also the leaders and just imagine they said that you can't get them in Kolhapur. And there they are, they have bought it and brought it. I mean it's a small incident but there's a thousand and one things I can tell you I have to just desire. I just desired that the Eastern Bloc must be cleared out, must be freed so a program of Sahaja Yoga, what you call it `Yoga Seminar' was held in Russia and I told My husband and I told everyone I am going there to break the Eastern Bloc. I just told them.

When I went there they gave Me hardly any time but I broke it because the people who got realisation there were from all these countries and they just went and triggered it.

So I told beforehand that this is My purpose, but I'm so intensely desiring anything in the same way if you have a pure desire about it, not from any malicious or some sort of a selfish attitude.

Like my brother, my sister, this is Indians have this greater problem, my wife this that, the wife will support the husband, the husband will support the wife nonsensical things will go on, but by this they are really taking them down and you people also should not sort of have, because somebody is from say Switzerland. Swiss people will sit together it's a very wrong thing to do. I have told one hundred times nobody from the same.

Now I can see even it's the same thing happening here. English must sit together and English have the worst habit in this that they must form a group, that's their style is to have their group.

So this is all is our conditioning, you see why I'm telling you that Sahaja Yoga is not going to benefit by you but you have to be benefited.

So all these little little conditionings that you have you just judge yourself, are we doing like that, are we sitting, am I sitting next to a Swiss, am I sitting next to an English, run away.

And then maybe that you think you can speak in the same language or whatever, no, let us sit away. The Delhi people will sit together, Bombay [Mumbai] people will sit together and you ask them do you know this lady “No, who was she?" I mean she was there, “No, I never met her” because nobody wants to meet, nobody wants to talk, nobody wants to talk.

And it is to be understood that this is a place of pilgrimage, there's no fashion show on and one should not go about putting fashionable clothes and fashionable dresses, be humble about it. You see sometimes I am really shocked the way people are dressing up, it's alright for Pūjās and all that you can come, but the way people are dressed up sometimes it's surprising. You are coming here for what, for your meditation.

So be in a simpler dress, in a simpler attitude, in a simpler mind.

Today I had to tell you because I have been noticing few things that you are missing the point. We are here for our ascent, we have come all the way pilgrimage is there for your ascent and for nothing else. We are here only for our ascent, for our joy for opening out ourselves and that is what we have to remember.

I'm your Mother I have to tell you the truth because it is your benevolence that I want, that you all should become great foundations of Sahaja Yoga which is going to emancipate the whole world.

Moreover anybody who is sick need not come to Me. You can cure that person. You can yourself cure.

The person who is realised Soul can cure himself or herself or you can cure. What is the need to bring everybody to Me, this is sick, that is sick, no need. Among yourself only you can have these things done and I think the doctors and all these people can have a little conference together and anybody who has problems can come and tell them what the problem is and can be done.

So no need also to have doctors.

We have some people here, very simple people who can help you a lot.

So among yourself you should have and you should learn how to do it, how to raise the Kuṇḍalinī, how to tie it up, how to clear the Chakras, what's wrong with you. Attention should be how I am going to achieve it. But the attention is not so high, so I would request you today that you please pay full attention to the program and enjoy and really try to develop that sensitivity of enjoyment. It is just you are clinging on to something which is not going to take you to the ocean of joy, alright.

May God bless you.

Contents: 1990-01-07 **Pūjā, We Must Know Who is the God and Who is the Goddess, Ganapatipule, India**

I am sorry today for being late but actually I was ready and all this police case, this that, I tell you unnecessarily waste of time. It had to be this time.

In India we believe that God Himself takes incarnations with his Viṣhṇu principle whenever there is the decline of righteousness and tries to elevate. Every incarnation has done lot of work and...

[Aside:] [Hindi].

... and have done also work within ourselves. Now this is the knowledge we had in India, long time back, but when they talked about incarnations people started worshipping them as some statues or some sort of a images which were sold in the market and were made by people who had no right to do that. But it is describe in the Purānas that we have got some of the places where many...

[Aside:] [Hindi].

They have said that in many places in India and all over the world the Mother Earth has created beautiful deities to tell the people, to tell the people or to sort of tally with whatever described in those olden books. And all these are called as swayambhūs, they are created by themselves.

Unless and until you are a realised Soul you cannot make it out whether these are real or not. You have to have vibrations to see that they emit vibrations quite strongly. A stone starts emitting vibrations, but it has a form, it has a coefficient, so how this has been created.

There have been quite lot of miracles in this country of these incarnations like Rāmdās who was the Guru of

Shivaji Mahārāj. It is said that he, in his own time the Mother Earth emitted out manifesting they say five hundred Hanumāna. I don't know if the number is correct, or not, whatever it is. But the one, they found a statue in the waters of Angapur. It was Rāmdās who found it and was kept there and there was a statue of another Goddess, Anglaidevī, must be meaning England I think, Goddess coming from England must be Angliadevī. Whatever it is.

So they wanted to remove those statues from there and they said that the statues would not move, so they had to ask for forgiveness and with great difficulty they could remove those statues to one place called Chapul, where they are kept. Now why did they take it to Chapul? Because there was one Hanumāna created and this Hanumāna, they wanted to change the face, the architects, so they went on deep down trying to find out what is the, how far does this stone go.

So it went on and on and on and on for, I don't know, thousands of feet they went down and they saw it was still standing on one rock straight forward, so they gave up and they kept as it is.

All such miracles have been here to show that these are swayambhūs. But then people started making statues and started worshipping, then making more statues and worshipping. As a result, there were incarnations, other incarnations, as we think that Dattātreya, the primordial master, took incarnations on this Earth and most of them, then tried later on to say that we should not talk of the flower but we should talk about the honey and we have to get to the honey.

So they started talking about the Ru, about the All-pervading Power, about BrahmaChaitanya, all of them practically talked like that. Not in the beginning I would say, but later on when they found that the people were just busy worshipping any stone, get from there, put some, I mean they became just stone worshippers.

So another kind of religion just came in, which just said that we should believe in God Almighty and we should just worship Him as an abstract God.

So, this abstraction also turned out to be futile because when you talk about flower you worship the flower and when you talk about the abstract, you just talk.

It's a talk, talk, talk, talk, talk. You cannot get to the honey.

So even if you talk of the honey what's the use of talking about it? You have to have it. For that, we have to become the bee and that is why it is important that you have to have your Self-realisation. And in every religion whatsoever, even in Islam it is said you have to become a wali. In Christianity it is said you have to be born again. In Buddhism it is said you have to become Buddha, means you should be knowledgeable. In Mahāvīra's things it is said you must get your Self-realisation. Lao Tze has said it. Just you should start from Socrates onward. Of course, we should if forget about Plato and these people because I don't think they had much sense of spirituality. But most of these people have talked about Self-realisation. And there's no religion in which they have not talked about Self-realisation. Even in the Judaism or when they believe in the coming of the Savior for their salvation, even they have talked about.

So it is all described in Koran. There's a complete sura describing about the sent one, means the Avatāra, means the incarnation. And also said that you won't believe, you won't accept and all those things.

So now, once you are realised Souls, then only you start seeing that all this talk is futile. You have to become a realised person. If you get your realisation, then only you can get over the superficial illusions and you can go deep into it.

All these illusions are there in all the countries, in all the religions and that's why there is a problem and we have seen people suffering from the pangs of fundamentalism. As I have given another lecture about paramodernism, in that I have talked about Russia, that Russia has now withdrawn. When one side has withdrawn, the rest of the *[UNCLEAR]* people, now whom are they going to fight. If there's another side is not going to fight, this side is left out and they don't know what to do with their armaments and everything.

So this was the great work of Gorbachev, I think and he's a realised Soul, so he could see the point and the way he has managed is tremendous. And now the main problem is fundamentalism and that comes out of ignorance, ignorance and also selfishness because people want to say that “This is my religion, this is my prophet, this is my Guru, this is my master" and all those things, but actually they don't belong to any party, to anyone. They belong to the whole world. One can understand if you establish something for your protection from other parties, but to start yourself in a way to establish a falsehood surprisingly, very surprising, I don't understand

human beings. For such falsehood, they are very happy to join and so many will join. Without even thinking, knowing, they'll all club together for a nonsense like that. For nonsense human beings always club together, but for a sensible thing they don't want to understand.

So now we are coming to the point of Pūjā because there are so many new Sahaja Yogis who might not have known what is a Pūjā.

Now, as it is now, you all believe that I'm Ādi Shakti and you have proof of it. Pūjā is one of the way you can have the proof of it much more because when you are doing the Pūjā My deities, which are within My Chakras, they get excited and they feel happy and they want to emit more vibrations. I mean they start emitting more vibrations. When they start to eat more vibrations, then you are surprised that how after Pūjā you get so drenched and you just feel elevated and at a much higher level.

Of course, it is true that during the Pūjā time you feel very much elevated. For some time you can keep it up.

Some people definitely retain it, but some people go up and down like a yo-yo. They don't have that capacity to retain it. That is why one has to meditate in thoughtless awareness to keep up that status, that higher status. But the Pūjā of only of the Goddess is allowed, Pūjā of the God is allowed, but we must know who is the God or who is the Goddess.

So doing the Pūjā of every person blindly, anybody who comes forward says this and that, should not be accepted. You'll be surprised for the first four years I didn't even allow them to have any Pūjā whatsoever.

Even they said, “You are our Guru, so you should allow us to have Guru Pūjā." I said, “Nothing doing. I will not." Then first, after four years, on the Navarātri day they wanted to have one Pūjā. I said, “All right. You can have it, but very few people." And then they found that that Pūjā gave them so much of vibrations, so much of elated spirituality and they touched so many dimensions suddenly that then they started requesting Me, “Mother, you must give me a Pūjā." Even in India where we have this system of Pūjā, people have no idea how to really do it. It was very embarrassing, but I had to tell them each and everything, do like this, do like that, “You must have like this." “I will work it out” they said.

First time I went to Delhi, you'll be surprised. If somebody can get hold of that photograph I was just shrunk. I was just shrunk. The whole body had shrunk. I'd become so thin and I was so shocked because they were using all plastics and things were used in the thing, all those kinds of things. “Oh God” I said, “Now what to do?" So I never used to also allow them to give Me any money or anything before, then I said, “All right, start with one p." They started with one p. Gradually, they increased because I thought that “They don't know you have to use silver." And then, out of that money, I said, “All right, I'll buy silver. I'll put My name on that, so it's My property, so whatever you have given Me is mine, so-called and is with you." That is how we started this proper understanding of the thing, that we have to have a particular type of metal, particular type of style. Now these metals has an effect on us, very much effect on us and in what metal you do the Pūjā also has an effect. It's

all a science of spirituality, which one must understand, is very important and should be done in a proper way if you have to have the best results. It's like a science.

And so the Pūjā started and I think now people have got quite a good sense of it. Now, it is, in Maharashtra especially they are experts and it's very difficult to argue with them, so they said that “Mother, we are supposed to give you a sarī." But they're such experts, they said, “No, we have to give a sarī." Then I said, “All right, give Me ordinary sarī, I will not take expensive." Then they argued with Me, this thing, that thing. It went on, on and on and on. And then it started on to they said, “We cannot give you falsery." I said, “All right, give Me anything." Then it has become so expensive thing now. See, so I've been requesting that now, for future, try to understand I'm old and an old Goddess you can give something simple. But nobody is willing to accept. Now we are growing so much, this, that. All right, let us see how we reconcile each other.

So this is how it is, that it makes no difference, but it does in a way what importance you give to everything that you want to do. It's very important, is the complete attention, dedication and the complete importance that you give to anything that you do is very important. If you do not give it the highest priority, it doesn't work. If it is just by the way it doesn't work.

So it is important to understand that if you have to gain anything in this Pūjā you have to give it the highest priority and then just before Pūjā, if your mind is telling you or doubting, just tell him to stop because that mind can act against you.

So for the Pūjā, you should be all prepared in a way, in a receptive way and receive it.

[Marathi.]

Contents: 1990-01-00 **Advice before the Two Morchas (Silent Demonstration), Maharashtra, India**

Even when I make a correction with seeming outward wrath, My love is behind it.

Contents: 1990-01-14 **Makarsankranti Pūjā, The Sun of Sahaja Yoga Has Risen to its Zenith, Mukand Steel Works, Kalwe, Maharashtra, India**

Today is a day for us to celebrate in India very much and maybe also most of the Europe. Because the Sun goes down to the Capricorn and from Capricorn it then comes to Tropic of Cancer. When the Sun comes back to this Earth then all the creativity of Mother Earth starts acting and she creates such beautiful things like flowers, nice nourishing things and fulfilling things like fruits and she makes our eyes cool down with the greenery she has and the way she blesses us is manifold with the advent of the Sun.

In the same way now that the Sun of Sahaj Yoga is rising and is coming to the zenith and it has definitely shown you the result on the first principal that is your Mūlādhāra and your creative power of that Mūlādhāra which is the Kuṇḍalinī has been rising and rising and opening your being and showing the results in your life. It has made your lives very beautiful. It has made your life very joyous and very happy.

Now we are at a point where we have to trigger a new jump, a new flight. And for this flight we have to see that we become very light in our Ideas, thoughts and in our Conditionings. You are so much full of conditionings. All types of Conditionings are on us. I don't understand how we get struck to things which are of no value, which are of no sense. And they get lost...

In this higher jump, which you are going to take many will be left behind as a result, those who will not be able to come out of that.

So at this stage I have to request you that you should really fully dedicate yourself to meditation and surrender yourself to collectivity. Everyday, you must ask yourself, `What have I done for Sahaj Yoga?', `What have I done for myself?' Please try to understand that there is a very big Jump we have to undertake. It has to be triggered and for that I would like you to be ready. To be absolutely prepared because in this jump you might be lost and many might be left because they could not get over their Conditionings. The conditionings are of various types of ignorance, blind faith and all other things that we have gone through, also we have conditionings of our country, of our race, of our styles and so many other things by which we judge others.

But we have to judge ourselves, that are we in Sahaj Culture? Otherwise it's going to be very difficult that you will board the ship which is going to take us off. I have just warned you that later on if you say that: “Mother so many were left behind." If you find anybody left behind, please try to help that person.

Please try to correct that person and with clear idea and clear voice and clear-cut instruction. If you really find that somebody is going wrong, you better warn him. I am telling you all today that this is a vary crucial time and none of should just take for granted Sahaj Yoga.

All other things are just a kind of an illusion that you feel that your worldly things are all right and worldly things you can manage. God doesn't care for those people who are rich and well off or people who are poor. What He sees is what richness you have got of spirituality. He doesn't bother about your education, of your degrees, of pompousness etc. What He sees is how innocent you are. How much have you worked for Sahaja Yoga? What have you done for God's work.

So all these priorities you must change. I must tell you that Sahaj Yoga judges you on a very subtle point.

So in this last judgement now as you people have been judged as good people. But still for the second jump that you are going to have, you have to be very careful that those of you who think you are Sahaj Yogis in you heart but are not nay be left behind in this big jump we are going to take.

So it is important that Sun has risen and gone to the zenith and at the time of its zenith, one has to be very careful because the same Sun which has started making its beautiful greenery all around us may scorch with its heat.

So be careful and one has to be aware and all the time under the guidance of Sahaja Yoga. What is wrong with us? What is making us so heavy? What is making us so difficult? So far I am very happy that whatever I have

been telling you and whatever I had been guiding you, you have accepted it very calmly and sweetly. And that you have tried to imbibe it in your lifestyle. Actually, after sometime, I don't think I'll have to tell you anything. You will get your own light to see for yourself what is right and what is wrong.

But still I would say that you must open your heart in the Pūjā, in the music, in everything. Just you see that you open your heart. If you cannot open your heart, it won't work. Because it works through spirit which resides in our heart. All your Conditionings, all your Ego will disappear when you decide that `I have to open my heart for Sahaja Yoga.' May God bless you.

Contents: 1990-02-05 **Śhrī Kuṇḍalinī Pūjā (Hindi), Hyderabad, Telangana, India**

I am overjoyed to see all of you. I did not imagine that in Hyderabad so many people have become Sahaj Yogis. Mixing up of different type of people is the characteristic of Hyderabad. Now we have to approach Sahaja Yoga in a new way. It is important to know that Sahaja Yoga is Truth and we are firmly rooted in it. We have to, therefore, discard the untrue, otherwise we cannot attain purity. Matter of fact untruth is an illusion and we should decide to get out of it. With just pure desire for this end, our awakened Kuṇḍalinī puts us in a state where we could discern as to what is truth and what is untruth and we start longing to attain only the Truth. Giving up all our misconceptions we have to take to Truth. Gītā's line that "Birth will decide your caste" is incorrect because Vyāsa, the writer of Gītā, was himself the son of a fisher-woman;

no one knew who his father was. How could he write such a thing as this? It is said that “Ya Devī sarva bhooteshu jati rupena samsthita." It means that the Innate Shakti [Devī] is the caste of a human being.

Some people wish to attain material wealth, some desire to achieve power and there are some others who are in search of the God Almighty. Those who are keen to know the Parama will be the first to come to Sahaja. After getting established in Sahaj Yoga, one is at times, pained to see the slow pace of Sahaja spreading. But we should understand that a living thing develops slowly; e.g. slow growth of a tree, blooming of a few at first and gradually many flowers on it. Sahaja Yoga is a living process; we cannot force it on any one. No one will get realised by just saying, until it happens. We can give false certificate to none. And we cannot say it for certain that everyone will get realisation; for a number of reasons many people do not get realised. There are some who think that for sākṣhātkara one had to do Tapasya in the Himālayas. How could it be so easy now? For want of self-confidence, they fail to believe it. They do not have the capacity to see that it is the blossom time and realisation could be got en masse.

After realisation when one is connected with the Param-Chaitanya, one comes to know that the Param-Chaitanya does every thing for us; we get detached and become `Akarmi'. Nothing worries us. After coming to Sahaja Yoga, due to short-sightedness, in the beginning one considers oneself the doer. Slowly, as one gets experienced, one understands that man does nothing.

Param-Chaitanya does everything. Everything gets done smoothly.

Sometimes, if something goes against our desires, even then we should not think that God has not helped us. In fact we could neither think nor do more than God; so we have to accept that Param-Chaitanya has done the appropriate and what is coming up is very beautiful.

There are two aspects about whom a Sahaja Yogi has to be very careful.

Firstly, through individual meditation we should know our faults; The state of our instrument: whether we are right-sided or left-sided? Which of our Chakras are obstructed? By putting up our attention on the Photograph we could know all this. Then in meditation we should clear all the negativity. Sahaja Yoga Meditation system is very easy. Sitting up for 10-15 minutes in the mornings and evenings we can meditate. After clearing ourselves we should get into collectivity. Opening of heart is essential for this. A narrow minded person could never be collective. We should not put our attention on the faults of others, for by doing so, these shortcomings grab us. We should take note of the qualities and inherent beauty of others. It will serve double purpose i.e. beautify our personality and remove fault of others. We have to remember that others are not separated from their selves and as such we should correct their faults with the power of Divine love. Love is Truth and Truth is Love.

One who uses the power of love ascends very high. With open hearts you have to see people with love. This is how you develop individually and collectively. We should be aware of the person who is not collective. Listening to the

ill of others is a guilt in Sahaja Yoga. We should observe how softly we could speak and how much power of forgiveness we possess. We should regard all Sahaja Yogis as our relatives.

Secondly, the aspect of Sahaja Yoga is the knowledge of Sahaja Yoga and its spreading. We should have the knowledge that which finger of hand or loot indicates the catches of which Chakra; which catch could cause which disease and how it could it cured. How could we cure others and all concerned knowledge about Kuṇḍalinī, we must acquire. Ladies, being Shaktis, must attain this knowledge. With the help of this knowledge, ladies will be able to understand Sahaja children and their behavioural pattern. Achievement of this knowledge is most important.

Spreading of Sahaja Yoga is another significant thing. As without crossventilations the room could not be airy, in the same way if you do not pass on the experience of Sahaja to others; do not help them, do not give them Self-realisation, do not spread Sahaja Yoga, then you, yourself, cannot progress. When a tree grows, its branches should also grow its branches. It is the case of an ordinary tree; but you are the Banyan Trees. Therefore, you have to, whole-heartedly, help Sahaja Yoga spread. There are some Sahaja Yogis who keep dreaming all the times the heaven of Sahaja Yoga dawn on the whole of the Globe. Such Sahaja Yogis become sans questions and they always remain in the state of bliss. A great responsibility has fallen on our shoulders; the responsibility of building up a pure-hearted society in

which we could place our faith and remain established in that faith.

May God bless you all.

Contents: **1990-02-0x Shopping Local Handicrafts, Hyderabad, Telangana, India**

[Shri Mataji purchases 500 statues of Shivaji Mahārāj. All Sahajis Yogis in Hyderabad receive one.] I have given you the statue of Shivaji Mahārāj. He was a great soul and had such principles and such a beautiful life, in his language, in his attitude and everything. With all that, he was a very brave person.

Once you have that courage, you stand up for Truth.

Contents: 1990-02-09 **Śhrī Kṛiṣhṇa Pūjā, Chennai, Tamil Nadu, India**

[SYNOPSIS!] [You are the people chosen by God to do his work. First and foremost is to do work for Him, then he works for you. He looks after you. All your personal, social and other problems can be worked out. Those who can leave things to God are best able to resolve their problems. It is the power of Param-Chaitanya that nourishes and guides us and organizes everything. When you are not expecting something to happen, it just works.] [In some people, Sahaja Yoga takes time to grow.

So have patience and full confidence in yourself.

When we are bound in the eternal love of God, why should we worry about anything? Everything works out so beautifully, the first thing is to believe in ourselves and to have a clean heart and a sincere love for the Divine. The Divine loves you much more. But it loves you

in a different way, like a father who loves you. Supposing you make a mistake then he corrects you. In the same way, the Param-Chaitanya also corrects you. It clears you in a way that you learn your lesson. We have to remember all the time that we are a part and parcel of that great power which we call as Param-Chaitanya which has now become very active.]

Contents: 1990-02-10 **Shopping, Emporium, Chennai, Tamil Nadu, India**

I am a great shopper. But the difference between My shopping is that I am shopping for all of you. I am going there because I know I will get things much cheaper and of a better quality. All the good things will be there available, because I am there. I will be able to get things for all the people because I love all of them for whom I have to buy. It always happens like that. When I go out for shopping, even if I have to find things for 400 people, I get the things there all right. That's why I have to go!

Contents: 1990-02-10**, Public Program, Bharatiya Vidyā Bhavan, Chennai, Tamil Nadu, India**

[SYNOPSIS!] [Truth cannot be sold, it cannot be manufactured, it cannot be organized and it cannot be mentally or emotionally understood. Whatever is the truth we have felt in our evolutionary process has been always felt on our central nervous system. For example, I see this pattern here with My eyes and I feel something is cold or hot. You can feel it. Similarly, you can feel the truth even on your central nervous system. It has to manifest on your central nervous system. It cannot be

just a mental idea, `This is the truth, that is the truth.' Everybody must feel that truth because it is an absolute thing. Whatever is absolute cannot be argued, cannot be differently decoded. If we understand this prima-facie, then we will understand that we have to go beyond this human awareness to feel the truth and the truth is the all pervading power of God's love. Love is truth and truth is love, but this love is Divine love. Divine love is not limited. Like the sap in the tree goes to various parts of the tree and then goes back. Supposing it gets attached to a flower then the whole tree will suffer and die. Ultimately the flower will also die.

So it is a detached love.

This love is the one which has organized this universe, this Mother Earth and all the distances between the planets. It has organized our evolution and it has redeemed us, up to this level of human awareness. But human awareness is not sufficient. If it was, then there would not have been any difference of opinions.

Everybody thinks that they are correct. That's not the way to self certify oneself.] [In these modern times if somebody talks of God's love, then they think it is something out of date.

That it is something of eternal existence. It may subside for a while, but it has to come back again for us, for our benevolence and for us to achieve our goal. After all why are we on this earth? What are we born for? What is our goal? Is it all the time to struggle for money, power, relations and other emotional things, or is it something higher. If I am saying there is this all Pervading Power around us, you have to have a scientific attitude towards

it to understand that this a hypothesis at this stage, but later on, if I prove it, then you have to accept this as the truth. As honest people, you have to accept it. If it is for the emancipation of all the human beings, if it is for the benevolence of the whole human race, then why not have it?] [At the very outset, I told you that truth cannot be sold. There are many people in the market selling the truth, selling God, selling all kinds of things. Truth has nothing to do with money. Money is a human creation.

So to feel this all Pervading Power, the thing lacking in us is that we have not felt so far the connection and this connection has to be established. That is possible. Built within us is the power what we call as Kuṇḍalinī, which is coiled in three and a half and which rises through six centers to pierce through your Fontanelle bone area and you start feeling the Cool Breeze in your hand and also the Cool Breeze starts coming out of your head, so you have to certify yourself. Nobody is going to certify you.

This is the first sprouting of the seed. It is a living process and a living energy of a living God. It sprouts spontaneously as a seed sprouts spontaneously. Then you start seeing the effects of it on your physical, mental, emotional and spiritual self, which is tremendous, fantastic. It is such a vision that even the flight of your imagination cannot reach it. But you are that. You are that glorious thing. You have that glory within yourself. You are made for that glory, to enjoy that beauty and you have to enjoy it, It is your right to have your Yoga, the union with this Divine Power. Not only that, it is so spontaneous. Is Sahaja, which also means very simple, easy, but actually means `saha' means with germ, is

born, with you.] [The Kuṇḍalinī is the Pure Desire within us. The law of economics states that wants are not satiable in general. That means today we want to have something and tomorrow we want to have something else.

We are never satisfied with what we have. The reason is whatever we ask for or desire for, is not the Pure Desire.

So what is the Pure Desire? Whether you are conscious or unconscious about it, your pure desire is to become one with the Divine Power. And unless and until that desire is fulfilled, you will never feel satisfied in your life. This power of pure desire resides in the triangular bone. It is very important to know that the Kuṇḍalinī lies above the Mūlādhār Chakra in the Mūlādhār.

So those people who say that sex can awaken the Kuṇḍalinī are absolutely wrong and against the reality. They are misleading people and are trying to play upon our weaknesses. Because Mūlādhār Chakra looks after the pelvic plexus which is responsible for our organs of excretion as well as for sex. At this time, all such activities stop and a person becomes innocent and then the Kuṇḍalinī rises.] [Now this rising of the Kuṇḍalinī takes place in the presence of somebody who is like the Mother Earth. Or somebody who is a Sahaja Yogi and knows how to raise the Kuṇḍalinī and how to give realisation. Kuṇḍalinī is your individual Mother. She has recorded everything about you. She knows each and everything. She knows your heart and she is settled down nicely, waiting for the moment when she can be awakened. To say that it gives trouble shows that the people who are doing this kind of work are not

authorized, or they do not have any knowledge about it. Supposing somebody puts his finger into a plug and says I got a shock from the plug. Naturally, because you do not know what to do about it.] [When we think too much, we use the grey cells from our brain, but how do they get replaced? How they multiply and how they grow, nobody can explain. The Swādhiṣhṭhān Chakra converts the fat cells for the use of the brain. It also looks after your liver, pancreas, spleen, part of intestines and kidneys.

So much work it has to do. If you are very futuristic, all the time planning, thinking too much, then this poor Chakra has to do this job of converting your fat cells for the use of your brain. As a result, all these organs get neglected and such people develop liver trouble.] [The second thing is diabetes. You develop diabetes because of neglect of your pancreas. The job of the pancreas is to absorb the sugar in the proper proportions. But when you make this poor Swādhiṣhṭhān work too hard, it just does not know what to do and pancreas are neglected.] [The third one is the spleen. The spleen is the speedometer. It gives the rhythm all the time. Nowadays we are very busy people. Busy doing nothing. The spleen is for emergencies. It starts producing red blood corpuscles for emergencies. When we read the new papers, emergency arises, because there is such shocking news always.

Somebody dead, or somebody killed, somebody butchered, or theft. They are not supposed to give you any good news. This abnormal attention towards all these absurdities of life gives shocks. As result, the spleen has to supply more Red blood corpuscles and it comes into action. Then in the morning we have no time.

Just eating nibbling without any rhythm, then rushing to the office. If there's any problem with the boss then we've had it. If we lead this kind of a hectic life than the poor spleen does not know how to cope with a hectic personality like this. It does not know when to produce RBCs or to stop it, so it goes on hectically producing RBCs and as a result it becomes really hectic and really maddening for that organ. Plus it is neglected. It cannot keep its own rhythm and it becomes vulnerable to cancer, blood cancer especially.] [When the connection with the mains is lost, there is no control. In a cancer patient, the cell goes arbitrary. It starts working on its own, so malignancy sets and cancer starts. When the Kuṇḍalinī rises she passes through these centers and awakens them, nourishes them and puts them right and that's how your attention comes to the centre and problems are solved. Like this, blood pressure which comes from bad kidneys is also solved and many other problems are solved of the people who are futuristic.] [The worst enemy of futuristic people is that, future never exists. They have hopes of the future and they feel disappointed when they do not work out. With this kind of dangling between hope and disappointment they develop a funny kind of a personality. In that kind of personality, they can develop some other diseases which we call as psychosomatic, which are of very serious nature. Moreover, a very dangerous enemy of these futuristic people, waiting at their door, is heart attack. If your attention is so much outside, planning, money making, power, fighting for this or that, no attention on your heart, no attention to your emotional side, like people

who are very busy, workaholics having no time for their wife, for their families, no time for any emotional expression; they become very dry people. They may look nice from outside, but they are not. They are extremely dry and vulnerable to a massive heart attack.

The reason is that in the heart resides the Spirit and if you neglect the Spirit so much, heart attack is inevitable. There are two kinds of hearts. One is the lethargic heart and another is an active heart. The one who is a futuristic has an active heart and he gets massive heart attacks, while the person who has a lethargic heart gets Angina.

So all the diseases whether they are mental, emotional or spiritual, come from disturbances in the Chakras.]

Contents: 1990-02-11 **Talk to Sahaja Yogis, Chennai, Tamil Nadu, India**

The living process cannot be explained to scientists. If you talk about Me, they will be shocked. Just tell them that it is a unique method that has come. It is a living process and we have seen it for ourselves.

Contents: 1990-02-12 **Conversation with Mr. Jaykar on Ego, Bangalore, Karnataka, India**

Mr. Jaykar: Mother, is ego a bhoot?

Shri Mataji: No. It's an illusion.

Mr. Jaykar: How do we get rid of it?

Shri Mataji: It is a just a polarity. You should not try to fight the ego but just witness it. If you fight your ego, it creates a polarity, a parallel ego and you would get horns on your head. Try to introspect, then it will go [away].

Contents: 1990-02-13 **Mahishasura Mardini Pūjā, House, Bangalore, Karnataka, India**

[On Arrival Shri Mataji asks whether they had any miracle photographs.] Sahaja Yogi [leader]: No, Mother.

Shri Mataji: You should have.

Firstly, in every place one has to establish Śhrī Gaṇeśha. Śhrī Gaṇeśha, as you know, is the source of auspiciousness, of holiness, of innocence and all these three things come from the wisdom of Śhrī Gaṇeśha.

So first and foremost is the wisdom within you. With wisdom, you will know what is auspicious, what is holiness. This wisdom is not a worldly-wise wisdom but Divine wisdom, which comes to us with our ascent.

So the duty of every Sahaja Yogi is to establish this source of wisdom.

Now for Sahaja Yogis this source of wisdom is Param-Chaitanya, or pure vibrations itself. Whenever you have trouble or whenever you feel caught or when ever you feel you should accept this or that, whether this is good or that is good, than the first thing of wisdom is that you must test it on vibrations. Because we always forget that we have a new awareness. We forget that we are higher beings. We forget that we are saints and that God has given us a special awareness all the time. When we just start using our style of judgement, we go wrong. Vibrations are the only thing that can tell you whether what you are doing, is correct or not. The wisdom is that you have to develop this habit and not the habits you have had before of judging anything emotionally or mentally.

Some people say that logically I thought it must be like that.

For us there is only one source i.e. Param-Chaitanya or vibrations and understanding them.

The first wisdom is the complete reliance on integration of the vibrations and the second is to establish your vibrations. If they are not alright, if you do not feel them properly, then you will have to judge mentally or emotionally. But if you have got vibrations and you can feel the vibrations, then it is very easy to judge whether this is right or wrong.

The third thing, one has to know, is that we have entered into the kingdom of God. It is not a blind faith because you have felt the Cool Breeze. You have felt the Param-Chaitanya. And you have got experiences. To believe that we have entered into the kingdom of God is the best way to leave things with this Param-Chaitanya. It will work it out. Supposing I am going somewhere and the driver says we have lost the way, I feel peaceful. I think I have to go this way. I have to be positive. If you leave everything to Param-Chaitanya, such tremendous things will work out, you will be amazed. How it works out our problems, how it guides us. You are trying to do something, struggling for it. And you just say I have given up. It works. But if you want to do something then this Param-Chaitanya says alright go ahead and do it, you want to work it out so work it out. If you want to see your own efforts working it out, you can go ahead.

So this gradually disappears in your behaviour. Then all people told Me, “Mother with your Grace I got this and that." The fourth wisdom is that you have to be

completely surrendered and have deep faith in Sahaja Yoga.

Row deeply you are in Sahaja Yoga is very important. If you have that depth within yourself, it works out. Because after all you have your parents, your family, your children, your problems, but to solve these problems you don't have to exert. Only thing you have to exert is to develop your vibrations. Now how do you develop? You have to become Nirvichara. Without Nirvichara [thoughtless awareness] you cannot work it out. When you are sitting before My photograph and there are thoughts coming, you should say the manta of Nirvichara “Om Twameva sākṣhāt Śhrī Nirvichara sākṣhāt..." Establish that state of Nirvichara. This is how your mental depth will develop.

Then you have another problem of how to develop the depth of your heart. Before sitting for meditation, you have to say `Mother, please come into my heart. Mother please come in my head.' Then sit down for meditation and put your hand on your heart.

Some people can just say `Mother I am the Spirit.' The best thing is to say `Mother, please open my heart.' Heart opening is very important. Without opening your heart, you cannot really have ascent. Say I don't want anything, I just want a very large heart. Open your heart to yourself. Do not worry all the time about yourself. I did this, I did that. All these things should not worry you.

Sometimes people boast about their hard nature or of their strictness or their discipline. I got up at 4 a m. and had my bath and then I did this Pūjā etc. etc. All this is going to kill your heart.

In Sahaja Yoga, no body has to boast of their discipline, You are doing for your own pleasure. You are doing meditation also for your own pleasure and not for any kind of big penance, just out of joy. You get up in the morning in a very happy mood, have your bath and begin the day with great expectations and joy. You don't have to cruelly discipline yourself. But you have to love yourself and enjoy yourself. I have seen people who do My Pūjā, they are in a very happy mood, enjoy making the garland and singing.

Another type is discipling all the time. Always saying don't do this, don't do that, or all the time thinking, 0 Mother has to come, time has passed, this and that. Pūjā is not any kind of a ceremony or so. It is just to drench into the joy of our love.

So there's no need to hurry up or worry. I don't see what you have put here. What you have done there. You have done it out of your love, I never see any defects in whatever you do. Whatever you do is beautiful. Because I see your heart and what you did from your heart. As you know about the old lady Shabri. She collected some berries and tasted each one of them with teeth. When Rāma came, she said “please eat, because you don't like sour things. I have tasted all of them and the sweet ones I have kept for you." But Lakshmana who was the other kind was very angry, that how dare this low caste woman offer Rāma in such a manner. Whereas Śhrī Rāma had tears in his eyes and started eating and said I have never eaten such tasty and sweet berries. Sītājī understood the whole thing and said “may I have some." When Sītājī ate them she described them as Amṛuta. Then Lakshmana

asked for some but Sītājī said “no you can't have any as you were so angry." After pleading with, he also ate some and found them sweet.

So the proof of love is the greatest joy.

Everything has to be done with love, very smoothly and beautifully. Everything has to done in very sweet way. If there is no sweetness or madhurya than the Pūjā is not joyful. As it is in every Pūjā, I have to tell you do this, do that. Nothing is so serious. And men start organizing they don't understand.

If everything goes smoothly, it is not enjoyable There should be some interesting events, some mistakes, that add to the drama, should not take seriously everything. It's all perfectly alright, whichever way we at whatever we are, we are in love. In love, you forget everything else. Only import thing is love. If that is the situation, then we really enjoy everything. The climax wisdom is `are we enjoying Sahaja Yoga or not?' This is the criteria. Or are we finding; it rather too heavy or difficult. If we are enjoying then My work is done. I work to make you enjoy everything, every little part of it. Everything that you see beautiful you should be able to enjoy.

Sahaja Yoga is like a flower. It's just full of fragrance. When I see them, My heart fills up. It's so nice to see people who are happy, joyous, righteous and so good. Where do you find such a sight! Like Śhrī Gaṇeśha who is a child, dancing, making us happy and trying to make us wise. Such a tremendous personality in a little child. He is a child of eternal childhood. We must establish that beauty of Śhrī Gaṇeśha. You see children; they play with a toy and then throw it away. They don't get possessed

by anything. If children get possessed by anything, that, this is mine, then they are not children. Nothing is so important. This is how you have to understand Sahaja Yoga.

To begin with, we should understand that let us please the Devī. If she is happy then all the other deities are happy. Only one thing makes Me happy, when I find all of you as one family, all of you loving each other, that togetherness with love and understanding May God bless you.

[During the Pūjā:] You have to make mistakes and I have to correct you.....

If you keep your Mother happy, you can keep all women happy.....

Contents: 1990-02-23 **Shivaratri Pūjā (Hindi), Flora Palace, Pune, Maharashtra, India**

Today is Shivaratri and today is the day we pray to Lord Shiva. On the outside, we can gain mastery on our body, its movements, the mind, ego and various functions. Whatever is there in the universe, we can know it and use it like whatever elements that there are in the earth and what grows, we can use them. We can gain complete supremacy over all this. But this is all an outside manifestation. What we are within is the spirit. We are Shiva. What is on the outside is destructible. What is born will die. What is created will be destroyed. But what is within, is our Ātmā, who is our Shiva, who is a reflection as Sadāśhiva, is indestructible, desireless and free. It is not stuck to anything. It is stainless. By obtaining that Shiva and getting the Light of that Shiva, we also slowly

get renounced. The outside remains as it is, but within, is the Ātmā, permanent and indestructible, always emitting its Light.

After Self-realisation our life becomes Divine, auspicious and sacred. That is extremely important for human beings to attain. Without that we cannot lead a balanced life and be truly collective. Nor can we have real love. Also we cannot know the truth. The Pure Knowledge can be known only in the light of the spirit. When one becomes enlightened by the spirit, then his attention also becomes pure. He does not get involved in anything. Just by his attention, he gets the whole knowledge of that thing. But when a person is not Self-realised fully, then he always thinks of himself. He thinks what he will eat today, when will he get good food, what kind of food should he cook. Or he thinks where should I go today? Where will my importance be felt more, when will people give me respect. In what gathering will I gain prominence. The other style of person will think about how to make more money, gain the entire wealth of the worlds and put the world right. Another kind of person thinks, only about his children, grandchildren, relatives, etc.

These kind of thoughts which are self-centered like, what is my position, what great advantage I will get out of this, what clothes should I wear. How should I impress people so they think how clever I am, how great I am? Another person is one who considers himself very humble and keeps bowing before everyone, to show how he respects everyone? How cultured I am? The third person says, I am so learned and will have a discussion with

intellectuals and read many books to show off his knowledge. And another thinks like this about his music or art. How best to impress others is what man thinks about mostly. People do lots of social work also, or sacrifice for their country. My country should be happy and prosperous.

Some think that my art should spread all over the world so that my country gets a name. In this way man becomes happy seeing himself mixing in the collective. But in all this, there is the desire for victory, recognition and praise. He is always looking for something and that is why he gets stuck in the cycle of joy and sorrow. His attention remains stuck to this sense of `I'.

But when he is one with his spirit, then he thinks differently, like he will think how to use this thing so that humanity is benefited. People are suffering so much. What can be done to help them. His whole thinking shifts from self-interest. When he sees a tree, he thinks how beautifully God made it. `If only I would be like this and give shade to others. But I am not like this and I must become like this tree.' If he sees the Himālayas then he will start singing praises of the Himālayas. But the one who does not know his spirit will keep singing his own praises. `That I went to Himālayas. I did this and that, make my grave on the Himālayas. Put the flag of my country there.' So there are two levels of human beings. The first who are realised Souls and by the Light of the Spirit, they see everything. They never think that by doing this or that, they will get a great name, or people will praise them. They may even be killed, tortured or criticised, but they will never be deterred. Like Jesus

Christ who was crucified. But while being crucified, he prayed that “Oh God, forgive them, for they do not know what they do." A realised Soul is beyond any temptations and pulls, that this should happen, this should get made.

he does not desire. If it gets done, it's fine. If it does not get done, it's alright. He does not seek praise or fame.

So he does not get stuck into the cycle of joy and sorrow. They are alike for him. He can witness both sorrow and joy, as he understands that it is like day and night. He is himself drowned in the joy of the Spirit. He does not have to control his mind for his mind and senses are fully in control. There are such people who run after something or the other as if their whole life depends on it. When they attain it, then they start moving after something else. Supposing they cannot get it, then they feel so upset, that they think their entire life is finished. But a realised Soul's attention is such that he moves through life knowing everything. There is so much power in his attention (Chitta) that where his attention goes, it starts working.

`Chitta' or attention is the gift of Śhrī Brahmadev. When only the Brahma remains of Brahmadev, then this attention becomes so powerful, so loving, so knowledgeable and so clever, that it does its work in a very easy way. Which means that such a person's attention becomes one with the Param-Chaitanya or Divine vibrations. When this happens, then the Param-Chaitanya does all.

So all the work of this world is done by the Brahma Shakti and Param-Chaitanya. When such a person does anything he does not think that he is doing it. He does

not ever feel the need to think like this. He just thinks that it is happening. It is being made. It means to become Non-doer, because Param-Chaitanya does everything.

So he is just a medium through which Param-Chaitanya works. It is happening through the light of the Spirit. Otherwise a person who thinks he does everything but says, leave it to God, is unable to leave it to God in reality.

The truth is that Param-Chaitanya does everything, very simply and easily.

So beautiful is its skill and commands, that man is left wonderstruck as to how it happened. We do not do anything. All deeds are performed by vibrations. We can only take some dead thing and make dead things from it, like from silver we make jewelry and then think what a great thing we have done. But all the living work is done by the Param-Chaitanya and the experience of the Param-Chaitanya is possible only through Self-realisation.

Because Param-Chaitanya is the Ādi Shakti who is the Power of the Desire of Śhrī Shiva. It is His light.

By the grace of this Param-Chaitanya only, will you do everything and when this happens within you, you become unique people.

Whenever the idea comes `I am doing this,' `I have done this,' `I want to do this' or any kind of aggressive behaviour, than you know that up till now, you have not got the light of the Spirit within you.

When you come into the freedom from action and you do not do anything, like if this bulb says that I am giving

electricity, so it is wrong. Within you, who are realised Souls, it is the Param-Chaitanya that is doing everything, which has made you, every part of your body and made you grow. And now after becoming human beings, you have become realised Souls, that is also the blessings of Param-Chaitanya.

So how can such a person be egoistical, when he knows that “I do nothing." The flute of Śhrī Kṛiṣhṇa said that why do people say, I am playing. For I am hollow. This hollowness means egolessness and which gets established within us fully then we think that “what I thought that `I am doing this or that' " is so painful and so troublesome. Because I thought I was doing this work and failed to materialise.

So now I am so unhappy and I did this and got such a great name and it went to my head." But a realised Soul knows “I have done nothing." It is the skill of the Param-Chaitanya, so whatever happened is alright. Supposing we lose our way, one person will think that I have gone to a wrong way and now I made a mistake. But a realised Soul thinks that perhaps I had to come this way, so he does not feel unhappy. You keep him in a palace and he can live like a king. You keep him in the forests and he will live there. How can he complain when he knows that Param-Chaitanya places him in these various situations.

You can hit or garland such a person, it is the same for him, because the Spirit does not get attached to anything. He can be, in any kind of crowd or meeting, he will never be affected as he is satisfied in his Spirit. If he needs to talk, he talks, otherwise he does not. If someone said something, he listens, whether it is words of

knowledge and wisdom or folly. Others may talk about the good or bad qualities of people, but he will never say `I hate so and so.' Because to hate is a sin. Whatever he will do will be auspicious.

For example, the Devī kills the bhoots. It is not a sin. If she does not kill them, sin will spread.

So he does not back out of doing his duty, because it is the Param-Chaitanya that is killing and not him.

However, before talking about Param-Chaitanya, he should at least be one with the Param-Chaitanya.

When you achieve oneness with the Param-Chaitanya, then whatever you consider wrong, you can speak against it. Great sages and saints were forthright and spoke openly about the untruth.

Socrates was poisoned for speaking the Truth, because Param-Chaitanya will make him speak the Truth. He will firmly adhere to Truth. His intelligence will be able to recognize Truth and Untruth, because the light of the spirit has come on to his brain and enlightened it. With a single glance he can know who is at what level. Param-Chaitanya informs him of everything, as the Param-Chaitanya does everything. We are not concerned with results. Its results only God enjoys.

We can only watch this play. The only thing we can enjoy is the play of the Spirit., It's working, it's play is a science of the Light of the Spirit. The one who can understand this, that the entire science of this universe comes from the Spirit. That till the knowledge of this science does not come within us, the outside Science is absolutely useless, because there is very little of science in this outside science. No collectivity, no humanity, no love, no art, no

poem, no respect. There is nothing alive in it. It becomes like a machine. To understand sciences also, man needs the Light of the Spirit. By this Light of Spirit, you can open many shores of Science, which up till now have not been revealed. But in a way everything is known. And it is not necessary that the one who knows all, may reveal it to all. Because everyone must know how to understand it also. When the time comes, then only one should reveal. Even in Sahaja Yoga, many people get upset. My father is not in Sahaja Yoga, my mother, sister, brother, etc. are not in Sahaja Yoga. Let it be. At least you are in Sahaja Yoga. You remain joyful with yourself. Because as much as a person remains joyful with himself, he cannot remain with anyone else, because everything is within you. To think he is not in it, he is not in that, to think like this means that doors of your heart are still not fully open. This question arises only with those people who are still half in darkness and half in light. They keep thinking about their families. Leave them alone. They will come into Sahaja Yoga by themselves. You cannot force anyone.

A realised Soul does not think like this. He keeps watching everything and enjoys it. He even enjoys the madness of human beings and also enjoys their wisdom. If someone speaks foolishly, he also watches and enjoys that and if someone speaks sensibly, he also enjoys that. In everything he sees only joy. If someone lives in a strange manner, then he says what a drama this is. When a realised Soul sees an angry person, he thinks `O what anger' see how it has climbed. Now it's above the Āgñyā, he does not worry.

His sight is not an entangled vision but an unstained and pure sight, or a witness state. In such a state, he can explain society in a humorous way. When the compassion and anxiousness will come within us, then through realised Souls, the Param-Chaitanya will immediately know and then those who are spreading terrorism, will be finished. That compassion and anxiousness also in a way starts getting manifested. It's alright if something is joy giving, but something which creates a grieved state where a person thinks why such terrible things happen and immediately its solution will start working.

When I went to Russia, there was to be a Yoga Seminar.

So in My home it was said that why do you want to go there only for two days? I said, I have to be there because I have to break the Eastern Bloc.

People of the Eastern Bloc will come to that conference and when these people get realisation and go back to their countries, then the Param-Chaitanya will start doings its work there. I spoke only for forty-five minutes there and in fifteen minutes, gave realisation and then these people went to their countries, the work got done there.

So for the work of Param-Chaitanya, it is very necessary that the people should be Self-realised. Because the work of Param-Chaitanya gets done through the desire of Self-realised people.

The desire should be pure and selfish, because this work gets done on the strength of the Ātmā.

The Ātmā is our Shiva, who is absolutely free, perpetual, constant and eternal. These qualities will come into a

person after Self-realisation. If these qualities are in you, you may be a king, or anything but from within, you are free and detached. From within, you do not curse anyone, nor do you crave for anything. The greatest Light of Spirit is that you do not have to try for anything, you do not have to control anybody. As you keep going deeper in the Self-realised state, the darkness keeps getting eliminated in that light. This is the real gain. The one who has not gained this should know that as yet his Self-realised state has not fully matured. If it has matured, then we should realise that in our lives, in the society around us, in our Sahaja Yoga community, a new type of person should be ready, who is a form of the spirit, one who is overflowing with the Light of Spirit, in whom one can see Shiva. When Shiva got married, he went to his wedding in just the way he was. This means that when you have the Light of the Spirit within you, then you could be of any face, any body, any type, but when you have that light, then Shiva will recognize you.

He has two forms, on the outside is the Viṣhṇu form and within is Shiva form. We have to be like Shiva, free, independent and detached. Then outwardly, you may be Shiva, Kṛiṣhṇa or anyone, but the Shiva within you shall remain steady and established. When you have become the spirit form, then the outside part does not remain important anymore. Then your feelings for such things will completely change. When Śhrī Eknath went to Dwarika, he filled a pitcher with water. But then he saw a donkey almost dying of thirst and so he gave the water to him, which was meant to be offered in the temple. People said, what are doing? You have walked so far,

barefoot to fill this water and now you have given it to this donkey? Eknath replied that my Kṛiṣhṇa himself came down to drink this water. This subtle feeling of Bhakti , only a realised Soul can understand. To see the outside that how `we' took the pitcher and `we' offered it to God. Who are this `we'? When this feeling of `we' is not there, the Param-Chaitanya has done this work.

When Eknath came on this earth, nobody understood him, people troubled him, but because he was the image of the Spirit and he was settled in Shiva, so he was of the form of Shiva. Such a person may be anything on the outside, but his Shiva State gives light even on the outside. The greatest thing is to be magnanimous. This magnanimity is the power of Shiva.. Shiva is so generous hearted that he gives boons even to Rākshasas knowingly. In the same way, the one who is firm in Shiva is very deep and at peace with himself. He will not say, but he knows everything.

The greatest power of Shiva is love. It is nirvajya love that is where there is no expectation. It is flowing. This power of compassion is so great that it surpasses everything. Similarly, in a Self-realised person, the power of compassion grows and it is so ecstatic that you do not enjoy alone. His very nature becomes like this, that he becomes extremely powerful. His fear, doubts, all vanish. He is able to do beautiful works in a very beautiful way. He also understands everything beautifully.

Some Sahaja Yogis will say on the face that you have a bhoot. It should not be said like that. If you have to break someone's ego for ever, you just think about it that he is full of Ego, then the Param-Chaitanya will itself break his

Ego. But first of all, a realised Soul has to think `that now I have taken refuge in Shiva.

I have taken refuge in my Spirit. Through my Spirit only will the Param-Chaitanya do all this work, that is why I am not worried about anything. Who is my enemy? Who can kill me? I am living in the Divine.

He is doing everything, so what am I doing.' When one starts feeling this way, then one can say that we have recognized Shiva within. We understand the outer, our body, etc. but we should understand this Shiva which is within us, which is the support of our entire power and which we can call Sat-chit-ānanda, we should believe in that Shiva.

May God bless you!

Contents: 1990-02-28 **Talk to Sahaja Yogis, in Transit at the Airport, Singapore**

... Otherwise we have lots of people here. People are getting aware of it. I think Chinese will take to Sahaja Yoga very easily, you see, because they're very wise people to begin with and they have such an ancient tradition. And all the traditional people take to Sahaja Yoga very fast, I've seen.

Like in Egypt some people I met, they've been calling Me but I said, “Let there be some more, then I'll come." Also in Italy itself, Italy is doing very well. And China I think is such a wise country, you had such great philosophers and you had Lao Tze, such a great philosopher because he's the one who came up with absolutely clear-cut ideas about..., very clear-cut ideas and what he has preached in the Zen system of religion is the same as Sahaja Yoga.

Zen means Dhyāna, means Dhyān, is the meditation. And Zen system is practiced in the same manner as we practice Sahaja Yoga. But you have to have realised Souls to practice it.

So the last person I met, the head of the Zen and he was so sick, very sick and that's how I met him because they called Me to cure him.

So I asked him, “How do you follow Zen because you're not a realised Soul?" So he said the Zen system, they had only up to the twelfth century about twenty-six realised Souls. They used to call them Kaśhyapas.

So with twenty-six they had. After that they never had any realised Souls.

So he's without realisation and I said, “How can it be Zen?" You cannot.

So what they use in all the Chakras, they put some sort of an ebonite god and raise the Kuṇḍalinī, see, like that. But it cannot work out because there are no vibrations.

So the fellow was very, very sick when he came, I don't know what he's doing now.

But the talk about... This could be started with the Zen system and also it's very popular in Japan, Zen system. Without understanding, you see, without understanding.

Like they have a garden which is made of stones and sand and some sort of a pattern is made round it.

So they say that, “You just sit here, watch it. Then what do you say?" Then they start saying, “This looks like a boat." He said, “No, don't think. You have to sit here, not to think, just see it." So that is thoughtless awareness, they're talking about thoughtless awareness, you see,

just see. Then they have one garden made out of moss, little flowers of moss. There also they say the same thing: “You sit here and don't think, don't have to think." Then they have one very nice ceremony called as tea ceremony, tea ceremony. And in the tea ceremony they give you a kind of a bowl, first of all, to see. It's a very nice beautifully made, hand-made bowl out of ceramics. They say, “You see the bowl now, three times like this and don't think about the bowl, just move it." So you see, he tries to tell people to go to Nirvichara, like that. Then so many things they do which is Nirvichar Samādhi, they try to, they try to establish. But as there is nobody who's a realised Soul, nobody can give realisation is the point. You can't give realisation to people who have no vibrations, without vibrations.

So it has gone into a kind of a social, social sort of a thing, the Zen system, it has no life in it. It's sort of, as every religion has deviated from reality, Zen also has deviated, that's the point.

Otherwise in every religion there is fighting about it.

Even in the Islam they showed Me a complete surah written about Me, that the Sent One, they call Me a Sent One and that person will give you realisation, that would make you pirs, that will give you collective consciousness, everything written in that, so beautiful you won't believe it. “But you will not believe, you will be non-believers." Like that it is written in that.

So as in every religion they have described, you see, here also in Zen it's described but the attention is not there, they just think Zen is a kind of a ritual to do this, what you call, they do it, this tea ceremony or anything,

just like a ritual, nothing. But they can't explain it, why it is so, they can't. They take all the people round the places, show them, nothing.

So it was one of the first disciples of Buddha, his name was Viditama who went there and they called him Barabodor and that's how they started the Zen system.

But it's useless.

And now the Chinese Government said they were following what you call, Confucius, Confucius because he talked about humanity. He said that humanity's important and the collective. But without realisation how do you understand collectivity? Otherwise how could they kill their own people? If they were realised Souls they would not have killed these young *[UNCLEAR]* there.

So there's a big reaction when I went to China there's a very big reaction and so many Chinese came to My program saying this is happening, in America, because there's a reaction against Chinese style of suppression.

What happened in Malaysia? People didn't like that idea, the suppression of the..., they didn't like? But it's much worse now, China has got a very bad name unnecessarily, sorry for that but *[UNCLEAR]*.

Have you got diet Coke? That's universal, anywhere you go they have, otherwise they'll have on the plane this one, they have all kinds of hard drinks, only Coca-Cola. I said, “All right, give Me Coca-Cola." Nothing else. They only have hard drinks, only hard drinks.

[Shri Mataji sees some photographs.] He's a very good photographer. Oh how beautiful, there's not one like this, I tell you. You send it over to these people, they'll be very

happy. Delhi? They didn't show Me. How did you enjoy there? Look at the vibrations.

So many of My feet have come out, beautiful. Will you send some also to David? Please send it over, so he'll collect it and see to it, he'd be very happy. Madras [Chennai] I've been but they never showed Me, I don't know. Recently? That's why. Yet I've not been to Delhi, I'm going in April because I've to work various places so *[UNCLEAR]*.

Actually I wanted to do the *[UNCLEAR]* after coming from, I was coming the other way round, Australia and I was going to stay for two days in Malaysia, two days at least. But what happened that they organized My birthday on the twenty-fourth in India, they said, “This will be the first time you won't have your birthday, you're having in Australia” so they have arranged it.

So I have to be back, that's how we changed the whole thing. On the twenty-third from Hong Kong, Hong Kong we have some Sahaja Yogis. Sydney to Hong Kong and Hong Kong to Bombay [Mumbai]. It was the other round, the whole thing was the other way round, first Sydney, Melbourne, everything, last Perth and then Singapore.

First Hong Kong like that it worked but because of My birthday the Australians wanted to celebrate My birthday, so we did it this way. I was so happy because few years I didn't go to Australia, I was very happy about it.

I'm going to come, no doubt. He has told you all the tricks of the trade. They were staying in Pratishthan, in My house, some of the Sahaja Yogis and in the morning they got up and they were shoebeating, so My husband

saw and said, “What are they doing, what are they killing?" he thought, some sort of scorpion or something.

Rajneesh died, you see, they celebrated with lots of fireworks and everything. I'm very happy about it, very happy that Rajneesh died. They were so happy in Poona and also there's another fellow called Bhūtnath who was another horrible fellow, he also died. I hope most of them finish off, it'll be better. But in Malaysia here, small, small here and there, so many Indian Gurus are there, so many Indian Gurus.

The Chinese follow which religion here? But now do you have Muslim government. But they won't object to our work there, in Malaysia now. We can have a public meeting all right. They're the worst, such fanatic people I tell you. And they call others fanatic.

There's problem in India. There's a birth place of Śhrī Rāma, according to many people that's the birth place. There was one old mosque made by, they said so it's made by Babar. And this mosque was built, they say it was Babar. It's not a mosque, it's just a story, because it has no minarets, it has no minarets and they always have a water supply for washing feet, it's not *[UNCLEAR]*, they're buildings that's all.

But when people said there is near that mosque is the birthplace of Śhrī Rāma, they all started going for namaz. I mean, such a mischief and they would not spare it. These people in..., Hindus wanted to erect a monument for the birthplace of Śhrī Rāma. They have created such a problem that, “We'll die here, we'll do this, nobody dare come here." It's not a mosque. And there's another mosque nearby, there're so many mosques, you see, so

many temples were finished by these Muslims and this was another work with them.

Now according to them this mosque they must keep and they must worship. They said, “You can come and worship” but if they're worshipping in the mosque then they don't want to hear any bells or music or bhajans, *[UNCLEAR]*.

So then there's a big problem going on about it and they're fighting it, but what I've said, “Baba, you have so many mosques all over, you can go and pray anywhere there's another mosque” but Śhrī Rāma cannot be born anywhere else.

Though we are in a majority we're so oppressed by them, they're so aggressive, you know. And in the election also, now yesterday I read, I was surprised why in India they're like that. But in Turkey they're better.

So in this election they give a ink mark on the finger, those who vote.

So they devised them, method for removing that mark and after removing that mark now they're free to vote again.

So many people voted five times, the Muslims and there was a big fight but I don't know what has happened now in India. You see they don't understand they have to live in India they should live like brothers and sisters but the way....

[A Sahaja Yogini asks about her mentally retarded son.] What is the problem? Did she see the lunar eclipse when she was pregnant? You must have, by mistake you must have, that's the reason. It's not difficult, he's a left-sided

person. Put the left side towards Me and right hand on the Mother Earth. You see this is how you have to make him sit before My photograph and a candle here and also put a light near his left Swādhiṣhṭhāna and keep it there. And raise his Kuṇḍalinī with the light but no water treatment for him. Raise the light. Three candles, one in front, one here, one there to raise the Kuṇḍalinī.

[It was found out that Shri Mataji's fight to Perth had been delayed by one hour.] I don't want them to be delayed, it's very late there. It's eight o'clock now on your watch? [Referring to the retarded child:] And he has to avoid eating carbohydrates, he should eat more meat or fish. He'll be all right, just see if there's a Cool Breeze coming in his head, put your left hand towards Me. Started now, just put your left hand... Feeling the Cool Breeze in your hand? Are you feeling cool? Look at that, just sit here comfortably. Be comfortable, after some time it'll clear out maybe, may not be, but still you do it at home.

I'm sure she must have by mistake seen an eclipse, because Chinese know that, Chinese know that it's wrong to see an eclipse. You know that, isn't it in your philosophy? If you see the lunar eclipse this happens and if you see the sun eclipse you get a deformation of the body. Especially the pregnant women, not for everyone.

[Shri Mataji continues to advice some Sahaja Yogis on their private and personal problems.]

Contents: 1990-03-00 **Talk to Sahaja Yogis, Australia**

It was said that a saint called Trishankar committed some mistakes and as a punishment he was given some land in

the Bay of Bengal and was told to take that land away. As part of the rectification of that curse, he was told to take that land and make a heaven out of it. I have really seen that heaven where I went. Trishankar is nothing but your Southern Cross and in Sanskrit your Southern Cross is known as the Trishankar. The parallel between this account in the Purānas and history is startling. Geology has shown that Australia and India were joined as part of the original land mass known as Godwana Land. Australia was started as a penal colony where people were sent as punishment from England.

Contents: **1990-03-0x Quote on Collective Living, Perth, WA, Australia**

Collective Living is an inseparable part of Sahaja Culture and absolutely essential for the ascent..... The important thing is not to be aggressive.

Contents: 1990-03-01 **Talk to Sahaja Yogis, Perth, WA, Australia**

I must say all the Indian Sahaja Yogis have sent you lot of love and are sorry that they could not come here, though the musicians will be coming on the other side of Australia. But in any case I'll give them the good news that you already have become musicians and you don't need them. Now coming back to the basics in Sahaja Yoga, we have to know that in Sahaja Yoga we have no hard and fast rules for anything, because you are awakened people, you are Saints and you know what is good for you, but you must keep that quality of Saintliness within you and certain things you should

avoid yourself, if possible and if not that see that what's wrong with your centers. If something is wrong with your centers you start getting into problems, getting into ideas, something which are destructive.

So is best is to judge yourself first of all, how are your vibrations.

Now the best part that has happened so far I think in Perth, which I was happy, that they have assured Me that they will try to get a big ashram, because yesterday you saw how many people there were; day before you saw how many there were. Now if you have to help somebody in such a big way, then we have to have a big ashram, a big place where people can come. Now I've found out a suggestion, another one, if you can accept it, that first of all you can have a big ashram somewhere, which is to be renovated and all of you try to renovate it, it's not difficult, as he said that you can purchase some dilapidated things as we have in Sahaja Yoga, mostly people come dilapidated. Isn't it? And then we put them right with the candle.

In the same way we have to rebuild the whole thing, renovate the whole thing, a big thing and he says that he can get a loan for that, for renovation, which you can pay as rent and can be looked after and also the people who are coming from outside you can tell them that it's not for Sahaja Yoga but for the hall that we have here, a bigger place, that little bit money could be paid and they wouldn't mind paying you some money. But not for Sahaja Yoga, it's just for that. Gradually you should introduce this idea to them, will be a very good thing. Now collectivity should grow; and collectivity grows with

certain other subtler ideas that we should have about collectivity. First of all we are all Saints, aren't we? So now we cannot talk ill of each other, at all. We cannot talk. If we are thinking ill of somebody or criticising somebody, then we must know there's something wrong with us. In Sahaja Yoga we should not criticise anyone. We should see the beauty, the glory of another person and praise the joy that you have, the happiness that you have, because if you want to gather the thorns, you'll get thorns, you can't get flowers. But if you want to gather flowers, you'll get flowers.

So nobody should talk ill of any other Sahaja Yogi, because that is one thing creates a big problem in Sahaja Yoga.

Then secondly, there's a leader with you. Now there's a leader and there's, you find something wrong with him then you directly tell Me. Don't discuss among yourselves and create a group against him or her, because through him only or her I can talk to you, or come to you. Now supposing there's something wrong you can telephone to Me, you can trunk call to Me if you thing something dangerous, something is going to... It's all right, doesn't matter. I can talk to that person, I will ask the whole thing and we can manage. There's nothing wrong in it. I mean after all you are a part and parcel of the whole.

But every moment if you go on standing, fighting with the person or trying to find something wrong with the person or trying to do something that will harm the basic unity, then it's very wrong and that is one of the responsibilities you have, that whatever you think, there's something to be done, your suggestions, you can

give it to the leader. And if you think there's something very wrong in the leadership or in certain decisions he has taken or she has taken then you are open to write to Me absolutely, you can telephone to Me; all these letters pass through proper ways and it's, every letter is sort of found out, to be, whatever is needed to be given to Me they give Me. Otherwise also they mark it, that Mother this is the point that letter has. And the letters which do not require any sort of answering, we don't answer, but the answer comes somehow.

So, supposing you have a problem, the problem can be solved and all that.

So there is no need to write various things like sometimes I, from Australia a letter comes which could be from ten to twenty pages. First of all it costs so much money to you. Secondly the people in England become suspicious, not the Sahaja Yogis, but the Post people, they think what's coming here, some sort of a politics or what.

So there's no need to write very long letters, just few things of how you are, how you are enjoying Sahaja Yoga, how everything is and sometimes you know, from America, on the Thanksgiving Day, they wrote such sweet, sweet things. Only one sentence, but such beautiful things that really I couldn't get over for ages. I said: “Oh God I am done, so much as the way they have described." Very deep and subtle things.

So the subtler you become less you talk, the less you tell things, the less you write, as you know that in Zen system they write very small sentences, very, very small

sentences and in that small sentence they say such deep and subtle things.

So there is a rapport on a subtler level, not on a superficial level.

Thirdly I would say there's also a tendency, among so many people, like Harsh was with Me, or somebody is with Me, closer, but he's not the leader, you see, so they'll tell him: “Harsh go and tell Mother like this, please tell Mother." And he got fed-up really. He said: “I am not the channel. Leader is the channel. Why don't you tell the leader? Whatever you want, you tell the leader and leader can tell Mother, not me, nothing doing." Then he got really mad because everybody started telling: “Tell this to Mother, tell this..." He would not tell Me anything. He said: “I'm not telling Her anything, what's the use of telling me." So you should not find out any other channel. Your leader is there and we can decide.

Now the point he has brought out now that about marriages. Normally, normally and there's no hard and fast rule as I said, that's it's better to marry a person, not from the same place, or not from the same collectivity. Now the reason why, in India, supposing now there's a village, they don't marry in the same village. Or from longtime back it was not in the same university they would not marry, even today, the one who belongs to a particular university, is called as a Gotra. Say My Gotra is Shandilya, so I cannot marry in the Shandilya Gotra. Now this was thousands of years back you see our forefathers must have studied in that particular university, the Shandilya University, but even till today I cannot marry somebody belonging to the same Shandilya University. I

mean it's so far-fetched. But the reason was that, that in the colleges or university, a relationship should be there of complete celibacy and purity. That purity gets spoiled.

Supposing you want to marry somebody in the same area, is all right, you can marry, but it should not be a common rule, because then the purity cannot be maintained. You'll be looking out for a girl in the same area where you belong. And there, what happens, some eyes will lose their innocence. Mūlādhāra might be caught up.

So, it should be that you should marry outside.

So at least the purity of this place is kept, you are all brothers and sisters. But if there's somebody who really thinks that it's important to marry and they want to marry, so I mean there's no hard and fast rule so it's all right. But normally it should not be. It should not be a normal thing because then you start seeking out girls and all the time looking at girls, with this idea: `Whom should I marry? Whom should I choose?' In the beginning we had these things, lot of these things, in India, this problem and it was such a problem and mostly such marriages have turned out to be very funny to us, very funny. We had a very big mishap in Austria. There was a girl who wanted to marry someone. I said: “All right." I cannot force anything like that “marry." See so both are Sahaja Yogis. And then that girl fell in love with another Sahaja Yogi. And with another. And she became pregnant, with another man, when this Sahaja Yogi had gone out. But it's such a problem I didn't know what to do with it. I just don't know. But then this Sahaja Yogi, the first one, her husband refused to have her. The another

Sahaja Yogi would not say that that is his child and a big problem came through, because this girl lost her sense you see, she went from one boy to another. Because if you go on like that there's no end to it. And it was a big problem. Still it exists there but now she is left high and dry. There's no-one who is with her.

So first of all we should not pay so much attention to this. It's not important in Sahaja Yoga. The most important thing is you try to keep yourself pure, your vibrations all right, no problems. And also if you, any Sahaja Yogi wants to have relationship outside Sahaja Yoga, one has to be very careful, because we don't know what sort of a Mūlādhāra they have, what kind of problems they have; you might jump into something very serious and then you'll come back with a very serious problem telling Me, Mother, we had such problems, as he knows very well, even in Australia, that somebody went with somebody else and she developed herpes and now it's difficult to marry her, something like that.

So you see in Sahaja Yoga we have to understand that marriage is all respected, it has to be, but it has to be monogamous. We cannot have mono-androus [monandrous] and monogamous. We don't believe in marrying one man, living with another man, running after third man. Because you see, what I have been saying is coming true now, people have AIDS, people have all kinds of diseases. Now in America also they think that monogamy is the best. And after all, it is not natural, because supposing a man is married to a lady, then the lady wants that the man, in her privacy should be hers and also the man wants the same.

If it is not so they feel jealous. They are never happy. That's one of the symptoms that if a person is not happy with this kind of a thing, then what's the use of doing such a thing? Marriage must make everyone happy, that's first sign. If a marriage doesn't make everyone happy, such a marriage is a curse on society and these marriages don't stick also, because you must have the support of the collective. If you have the support of the collective and if it generates joy and happiness, children are better, society is better and the whole situation is so good, you enjoy I mean, such marriages. But when you find something goes wrong, you become very serious, you don't like it. As in, now you know in England we have problems with the Royal family and there was a rumour that this Princess Diana is going to divorce and everybody was so unhappy about it, because they used to think such a... as if they were Romeo and Juliet and all these ideas were in their heads and suddenly you read of such a, ugly stuff and people were very nervous you see and they became very unhappy about the whole thing.

So the marriage is the best way to give happiness to others, by having sweet children, having a good family, having sensible life, gives such a joy to all the collectivity.

So that's why it is important in Sahaja Yoga that you should have marriages which will be successful, which will be sensible, which will be balanced and which will create beautiful children because I told you so many children are anxious to get born to Sahaja Yogis, because they are great souls and they want good, sensible parents.

So we must understand the essence of everything, why in Sahaja Yoga we prefer this. But of course there's no hard and fast rule, if you want to experiment with something, you can experiment but when you suffer, Sahaja Yoga can't help you.

So whatever is needed, whatever is good, has to be told and guided and we should live with that idea.

Now, another thing that affects collectivity, I think, is the idea of having a separate house; is very common with Indians specially, so beware of them. Indians will find out ten excuses to have a house of their own. This is the worst part of Indians you see, they cannot have a collective life. Now, we built a nice ashram for them, in Delhi, spending so much money, I tell you I also gave them lot of money and there's not even a rat living there. I said: “What is this? Ah, nobody lives there." He said: “Mother You can live." I said: “I am the only one who has to live in so many ashrams, what's the use of wasting money on ashrams then, what is this? There's no need to build any ashrams if you are not going to live together." If you people cannot live together, how can this world going to live? And only when you are all of you together My Attention is there.

Now we have some very good ashrams, very good ashrams and they have done wonders. Wonders.

Where the leader is kind, compassionate, loving and also correcting. If you love somebody the person doesn't mind being corrected, doesn't mind. Now I also tell you many things, you don't mind because you know I love you very much and this love is the thing that really is the correcting point.

So if the leader is loving, affectionate, compassionate, then if he tells that it's not good for you, this is not for your benevolence, then nobody minds it, because it's good for you. It's just for something that will be good for you, good for your society, good for the country, for the whole world and so we have to realise that we are here for a tremendous task. Such a work nobody has done so far. No Saints have done this. Poor things they were born one here and a one there and a one there. Either they were killed or given poisons, were thrown away or tortured, so far. But you are not one, you are so many all over the world, you have friends everywhere and you have so many relations everywhere, such sweet things.

The another thing is people come to Ganapatipule, many of you, then you should not form a Australian group. This was once we discovered, that Australia is great, Australia is this thing and it fell down. God created one world. Really. But then human beings called them Australia, India, England, like that, that's their own doing. You see it's all their headache, not ours. We are all one.

So when they come to Ganapatipule, you should know that you should get mingled with other people, you should know them, you should write to them and you should have lot of fun and make fun of yourself and fun of them. It's very enjoyable, because after Sahaja Yoga only, you start seeing what's wrong with Australia, say what's wrong with India, what's wrong with England because you are so detached, then you start seeing that: `This was a mistake' and you really enjoy it and I enjoy when they really pull each other's legs nicely and enjoy each other's company and are so sporting and so sweetly

enjoying each other's company. That's the greatest enjoyment for Me.

And when I see people are in a very jovial mood, in a very understanding mood, they are together, of all the nations, now we are in forty nations. Can you believe it? And if we can just forget that we belong to any particular country, we belong to the country of God's Kingdom, everything works out all right.

And we have to be beautiful people, otherwise the others see and say: “Oh that such a man was there and such a person was there, he did that" and we have no business, no need to be arrogant at all with anyone, there's no need. We have to be extremely loving, because love some people think is a weakness, is not.

It's not. Is the strongest thing. Now you can see from Me, in a way I am a foreigner in your country, I came to you and all that and the love has worked.

So love is the strongest thing and we have never used the Power of love, which of course you know how to give bandhans and things and to work it out, your love.

So have faith in yourself, that you are loving, you are compassionate, that's why you are dynamic, because love is dynamic and all these things will help you.

Now living together you can do something collectively also. I have been giving some ideas that you can work out this way, that way, so many things can be done and we can really establish a kind of a, proper society of Sahaja Yogis. As you know that Vishwa Nirmalā Dharma has been accepted as a federal religion in America, as a federal religion, in America.

So, we have to establish here also. Now when you have entered into that, then all these conditionings and all this ego and all this, just drops out and you become pure, beautiful people, which you can. I mean it's your own property; it's within you, so why not get to it, why to ruin yourself for anything else, but to ascend and in ascending you never can be in trouble. Never can be in trouble.

Now we have to help so many people. There are people suffering from alcoholism, suffering from drugs, suffering from other things, mental problems, physical problems, all kinds of things, you can do a lot.

One person can save so many people.

So now all of you should decide also how many people you are going to meet and how many people you are going to give Realisation to and how many people you are going to attend to.

Now when these new people come in, then also one has to be careful, not to immediately say: `You are a bhoot, or you are this, you are that.' They don't understand your language, you see. You must know your language is different, of Chakras.

So the best thing is to talk to them softly, gradually tell them what is Sahaja Yoga. Because it's absolutely a new science. They think it's a new philosophy. It's not new, it's an ancient one, but they think like that, so best thing is to take everything, in such a manner that, the another person understands that you are dealing with that person in a very subtle and a beautiful way.

You don't just try to be aggressive. Aggressiveness is not the sign of a Saint. You have to be very kind, you have to

be very gentle, you have to be very sweet and understanding and that they are not yet realised Souls, they have just now come to Sahaja Yoga, they are not yet established as Sahaja Yogis. That's the sign of a good Sahaja Yogi.

Anything else you want to ask Me you tell Me and I will definitely try to see to it that it works out.

And there's one thing I've seen, how much depth we have, that works out the best.

Sometimes it is so remarkable. There was one fellow called *[UNCLEAR* Alok] who came to Me in Madras [Chennai] about one and a half year back, only, just imagine and he just jumped into the Ocean. He's such a great Sahaja Yogi and then he went down to, he was in Bombay [Mumbai] where he received the news from his mother that she was very seriously ill.

So went down to Rotak from Bombay [Mumbai] and when he was in Rotak he found out that his mother was just about to die. The doctor said: “Within three days she's going to die." So he just put My Photograph and before My Photograph he prayed: “Mother please cure my mother." That's all. And, can you imagine, in three days she improved so much that he brought her all the way to Bombay [Mumbai]. Then he took her, they said: “It's a serious type of a cancer." And he took her to the very famous hospital in Bombay [Mumbai], Tata Hospital, for this cancer and you'll be amazed that they said: “It's all negative, there's no cancer at all." So is the depth within you. It's not the blind faith but the depth, deeply, how much you are in Sahaja Yoga. But he's been there only one and a half year. And then he said: “I want to give up

my job now what's the use of doing jobs?" you see. “I'll better do Sahaja Yoga job." I said: “You are doing Sahaja Yoga job all right, don't give up this job." There's no need to give up anything.

So you grow like a tree is settled in the same place but grows. In the same way you have to grow and it works out very well.

I hope *[UNCLEAR]*. How they express their love. Nothing like children in this world I tell you. Now another thing was you asked Me about a school to be started here. Is a good idea. To start a school would be a good idea. That will be good for little children and then when they grow up they'll see *[UNCLEAR]* this is a very good thing. And in a place like that you can have a school. If you have a big basement or something you can have a school, you can have a meditation center there. Meditation room should be separate. Everybody should not be brought to a Photograph which has got the crown and all that, they get a shock.

So just have ordinary Photographs like this for meditation but for a meditation room you can have everything you like but for a general center you need not have all these things, because they don't like it to begin with. And then for the children also you can have there and you can also make it an exhibition room or something like that.

And another thing I find that Australia is a very expensive place, no doubt, very, very expensive.

So I think when you all come to India you should get the list of things that you want to buy from there and buy them... terribly I mean, just can't imagine how expensive it is. All those who are here also you can buy things for

them and bring them I think this is one of the most expensive places. I don't know about, Helsinki is another one. But in some things this is a very expensive place, except for food. Food is all right. But rest of it is very expensive.

So when you come to India remember that if you go out shopping nicely and get things for other Sahaja Yogis also who are left behind.

So next time I hope to see you all in Ganapatipule. I know that Ganapatipule is rather expensive but we are trying to put it down a little bit, but as the time is passing you see, every ination going up and even the food in India is going up. I don't know how to bring it down. But we have kept to the same amount for the last three years and this year maybe we might bring it down a little bit more with some sort of a compromise on things. But for one month in Australia would be much more than in India I can tell you. Only your travelling is a problem which you should little bit sort out but the more the merrier as they say you come along. But I would say still the Australians shouldn't stay together. You should mix with other people, make friendship, you should be able to write letter to us. Because I am talking here about the collectivity of the whole world and that's what you belong to. Anywhere you go, in any place, it's so surprising sometimes how you meet a Sahaja Yogi.

Like we had one girl, she went down to Sicily and another one went from I think Austria and both were sitting in one restaurant. This one was sitting here and the another one and suddenly because of vibrations they were attracted to each other. They didn't know why they were attracted

so one went and talked to the other and said: “You come from where?" She said that: “I have come from Austria." Then she just put her hand under the table. She said: “Are you a Sahaja Yogini?" “Yes, yes, how do you know? Are you a Sahaja Yogini." “Yes I am." And then the amount of love they felt between themselves and they describe it so beautifully, like a poetry, the whole thing and they were so happy that, in a far-fetched place like Sicily, two girls from two countries meet there. They were so very happy, just with vibrations. Same with people when they come, you see, sometimes they are not wearing badges or anything, just with vibrations they know that this is Sahaja Yogi. All over the world you have brothers and sisters, can never get lost, even if you want to.

So that's how it is.

Now you have anything, any problem, you tell Me. Now about this one marriage you have said it I've no objection to it but responsibility is more there. It's not Mine so much. All right? And the second one is a problem of this lady having two children, she's a Sahaja Yogini and we don't like people staying with somebody like that. We must have our self-respect. Unless and until you are married with someone, if you stay with someone, it's a stigma for you as well as for the children.

So I don't agree there that you stay with someone without marriage. You see, you don't know how he'll treat you, how it will work out and they have to be Sahaja Yogis, because then we can see that they don't misbehave. Of course I wouldn't say that hundred percent we are successful but at least ninety-nine

percent we are successful in our attempt to get very, happy, prosperous, beautiful married lives. And without that, what's the use all the time, you see, in a struggle, fighting? What's the use? So that will be a better idea is to have a sane thing which is marriage and which is a very sensible thing and which will definitely help you all very much to be settled down. Otherwise you'll be all the time unhappy and insecure.

Now those who cannot get married say, they cannot come to Ganapatipule, can send their photographs and all those things, we'll decide there. I mean they can get engaged, they can get married, not such a problem. They can get married here also but they should send the photographs properly and also send their, just like anybody else you see. And supposing we find somebody for you there, very good, then we'll send you a message and the collectivity can pay for you to come and you can stay with that person for a month [MISSING].

It works, I must say. More on vibrations.

Somebody could be this way or somebody could be that way.

Like a very remarkable thing happened this time that we have a very, very good Sahaja Yogi called as Chris Marlowe, in London, very good Sahaja Yogi and he told Me that he wants to marry an Indian girl but she should be very good in vibrations. I said: “Any colour, any shape, anything?" “Yes that doesn't matter, as long as she's a bundle of vibrations, Mother, I don't want anything else." I didn't understand what he was saying. But for his age there was only one girl available and she was from South [India], very dark. Though I would say she was quite

good-looking in the sense that, to Me, I don't know, with the norms and... but very dark and little on the plump side. He wanted a plump wife also, that was one thing.

He said: “I don't want to have bones around my arm." So that was all right. But still I would not call her anything beautiful for a Western mind, could be ugly. And I told him all this, then see: “This is the photograph of this girl and this is this. If you like her and really want to marry, really want to marry her, you can marry." So when he saw her he just jumped. He said: “That's the one Mother for me." I was so surprised. I said: “Why?" He said: It's the limit! The vibrations from her eyes also, there are vibrations flowing; such innocent eyes.' He just fell for her and he's so, so happy you can't imagine.

While you'll find somebody because somebody is, I mean I don't know why, suddenly, just say, I know for someone because they have black hair, somebody has grey hair and “I don't like a blonde" and “I don't like a black-haired person" all these nonsensical ideas start. It's so superficial. I mean hair you can always colour it, except for some people will say the nose is long, somebody will say, after all God has made everybody differently. There cannot be one like they are not plastic things.

So they have to be different and the faces have to be different but in Sahaja Yoga they have that inner beauty shining in their faces and that you can see. If you understand this point then you won't say: `No because this is this' but of course if there's any reasons for saying `No' I will say: “All right, never marry." But even after marriage I have seen people become so crazy and mad I can't understand what happens to them. Like we had one

marriage to a boy who's very good Sahaja Yogi in India, to a very good-looking girl, very, very good-looking and, I mean a good Sahaja Yogini, but then she went mad I tell you. She went amuck. She took that boy to Kashmir for a honeymoon. We don't have honeymoon because we have honey and moon everything in Sahaja Yoga. There's no need to go for honeymoon and all that.

But she went for a honeymoon and spent two lakhs of rupees of that boy [1 lakh=100,000]. And then she started asking him for this and that and she started giving all kinds of troubles to the mother-in-law and father-in-law, staying in their house. “Oh must take another house, must get out of it." Within one month's time everybody went crazy and she went into Pune's street you see, kissing him, hugging him, oh God and so embarrassing for other Sahaja Yogis. They came: “Mother what is this girl is?" And the boy also got frightened with her. Said: “Mother please send her away. I just can't bear it. It's too much." Now she's gone. Now she's improved. She said: “Mother I was possessed, it was a bhoot." “You blame a bhoot, you are a Sahaja Yogini, how did you get into this kind of a madness", that because he was a rich boy all right, so you shouldn't get into such a mad idea. You should understand that he's a Sahaja Yogi and you are a Sahaja Yogini.' And the whole thing is so absurd now that this boy says “No Mother, not me, not with her." He's so frightened of her. Though she says: “Now I'm all right, the bhoot has gone, this that." I didn't marry her actually. That's one of the points I must tell you because there was some sort of a remark about her, from the leader.

So I just had kept that waiting. I said: “Let's see next year, we'll see about it." But she stayed back because she was anxious to get married and they stayed in the same house where these people were living and she managed him I think and then all these things happened and such a problem, that boy is completely shattered. He's such a nice Sahaja Yogi.

So it also happens like that sometimes and without My knowledge things have happened but you have to know that whatever you have to think, whatever you have to analyze, whatever you have to decide, should be done before marriage, not after marriage. But before marriage they never think. “Mother has said it. All right we like her." After marriage: “Oh this so... this is so..." It's a funny thing. Once you have taken, it's not a joke, it's not a show, it's not something so cheap as that. You have married somebody, you have no business to ruin somebody's life like that. They start thinking after marriage is a wrong thing.

Before marriage you should decide. That is one of the curses of the Western society which should not be brought to Sahaja Yoga. We have no right to hurt anyone No. You decide yourself beforehand, you tell Me, last minute if you tell Me “I don't want to marry” it's perfectly all right, but after that when you have married somebody you have no business to hurt someone. It's sort of a very sinister thing, it might come out, that you are trying to hurt someone, that's not the way.

So before marriage you should decide and after marriage you should accept it and make it a beautiful marriage. You can show to people there are people whom we can

say have been very, very happily married and also a situation where the husband is dominating or the wife is dominating and that should not be such. As I have told that you are two wheels of one chariot but the left is on the left and right is on the right. If you try to fix the left on the right it will be a mess for anyone of the wheels is smaller than the other, they are equal but not similar, then the chariot will be going round and round.

So in case that you have to respect the equality of Sahaja Yoga, Sahaja Yoginis and Sahaja Yogis but also you must know that you are not similar. A woman is a woman and a man is a man. And nice to be a woman I sometimes think because poor man have to please so many people in this world and a woman has to just please the husband, finished. It's a simpler job.

But in any case you should be proud of being a woman or a man. And this fighting with men, for what? Fighting with men for jobs and things, is not necessary. What is there to fight with men for jobs and for getting this thing better, that thing better? After all it's so materialistic. We should really understand that we are the source of power, we are like this Mother Earth, which gives everything and still She is so great. That's how we should have that idea that we are doing everything for the family, for everyone. Of course you can work, you can do what you like, but women are the ones who make the society. They don't make politics. If they go to politics they become neither men nor women I think. Women are the ones who make the society so all that is society you have to look after. That's your job and it's very important I think. Your Mother is a woman and I'm a married

woman, I have got children, I've got My family, I have everything. I've My relations, such huge family and My mother's side and My husband's side we are so many. But it's all, all right.

So nobody should feel inferior because they are a woman and nobody should feel superior because they are a man. That's a wrong thing, that's unnatural, that's not so good.

So we have to understand each other's dignity, should be respectful to each other, should be kind and wife and husband, both of them, to be collective, not possessive of each other, to be collective, to be pure, to be nice. There are certain few things you see, which we have to understand in Sahaja Yoga and life could be beautiful for us, beautiful.

Certain things missing in Indian culture, something missing in Western culture. We have to understand that this both are wrong and we are not going to have them and it will work out very well. For us there is only one culture and that is Sahaja Culture and these children are now growing up so we have to prepare ourselves for that, to face them, otherwise tomorrow they will put you right.

May God bless you. May God bless you.

So many will be coming I am sure now.

Sahaja Yogi: Yes Mother. Mother we have a small gift for You.

Shri Mataji: Ah! Every time!

Sahaja Yogi: It's only a very small one Mother.

Shri Mataji: I have some small gifts for you all leaders but that I will give you in the Pūjā. Isn't it? All right. You know there is no need to give Me gifts. You are My gifts

because now this house of Mine is falling short. Where to keep all your gifts? I can open Kuṇḍalinī, but also it's done so beautifully that you don't feel like opening it.

Sahaja Yogi: It's a Western Australian pearl, Mother and we bought it many years ago actually. The mould was made by Robin Reid, it was made here in Perth by a local artist.

Shri Mataji: It's beautiful. But don't you think it's too much? Very beautifully done I must say.

Such a combination. Is it gold-plated or gold?

Sahaja Yogi: It's gold-plated Mother.

Shri Mataji: Then it's all right. Otherwise gold again I'll go into prison in India. All right, thank you very much. Thank you. It's beautiful. The pearls are very beautiful. Thank you so much. And what I am again saying that you get the measurements of children and ladies and men and whatever they need you can buy and bring it from there. Is better because you see here it's so difficult and to waste your money on these things is not good.

So better get things from India. You can get very nice things: silks and things like that, will be much better. All right? I had bought lots of things, I must tell you, for Australians but they told Me that the Customs here are so terrible that I can't bring anything.

So they got all exhausted in some other Pūjās.

Sahaja Yogi: Mother we also have a poem of thanks.

Shri Mataji: Come here. This is a Song from Kabīr.

Sahaja Yogini: Yes Shri Mataji.

“This day is dear to me above all other days For today the Beloved..."

Contents: 1990-03-04 **Talk to Sahaja Yogis, Ashrams and Collectivity, Arrival Day, Melbourne, Victoria, Australia**

[Due to years of dictatorial leadership that ended in 1989, all ashrams in Melbourne were closed.] Very happy to be back here in Melbourne, after such a long gap and everybody's grown up so much; nice to see you all so healthy, beautiful and joyous. Of course I feel sad about the ashram that we have lost, that we should not have lost the ashram. But whatever has happened you can't help it; but it's important for Sahaja Yoga that we have to live together. I also told the same thing in Perth, that try to get a big place, because you know your children are there and you all are there and if you are together, negativity runs away. It has such a tremendous force, an ashram has a tremendous force. When you live together, you help each other, you understand each other, you know so many things, you learn so many things from each other and, it could be done very easily, once you start enjoying the collectivity.

Human being is a social being. He is not a person who wants to live in a, single way. That's why if you jail someone, if somebody's in jail, it becomes a punishment. Though in the jail you have all the conveniences, everything is there, on the contrary you don't have to work so hard, you get your food all right, everything is fine, somebody cooks for you. But it's a punishment.

And for our ascent is very important to be collective. It's said that wherever you are together I reside there *[UNCLEAR* with you]. But human nature is funny. In some

places collectivity has acted very well, like in Austria and we have the best ashram in Austria. Now they have about five, six ashrams there, one better than the other. In itself in Vienna we have I think four ashrams and it's growing so well. Nobody wants to live alone, so anxious to join, come back to ashrams; and so many problems are solved otherwise also on very material level. Everything gets shared, you don't have to pay too much money. Now if you are living alone, then sometimes you feel like spending your money here, there and at the end of the day no money is left out. But in the ashram you know how much to pay.

Then there are some people who want to buy, I mean on a material level, something very exorbitant, something great and this and that and nobody to control that, that desire that need. As a result, we become extravagant, so much so that you are left with nothing. Exactly this happened in Perth. I know of people who had money and when they took their houses and they're living there, they have no money at all. I said, “Why?" He said, “For food we spend so much and then need to go and get this and do this” and the whole day they are busy working it out, on individual basis. There's no time for meditation.

There's no time for listening to My tapes, no time for anything. And everybody has gone down so much in vibrations there that I was really shocked. Perth was one of the places I felt was a very good place. It's so open and so clean and so nice; and what are you doing, going out shopping, buying this cloth, that cloth, this dress, that dress and piles in the house, because that fashion was the other day.

In Sahaja Yoga there's a Sahaja fashion. We don't change our dresses every day in Sahaja Yoga. Every year we buy whatever is needed. That's all. And Australia specially, being such an expensive place, I mean, I think this is one of the most expensive nations I've seen, the most expensive. First I used to think Helsinki, Finland is the most expensive but now I've gone just to buy these shoes, I've walked for hours together to get the pair of shoes here. In India you can get it in no time and I've paid at least three times more that I would pay, even in London and at least four times more that I would pay in Italy. In India I need not tell, you know that very well.

So if you, see it's a kind of a time that you have that if you start doing this, doing that. And the essence of all that is what? Is to please others. We buy good clothes to please others; want to have nice curios to please others; want to decorate our house to please others; we don't do it for ourselves, do we? So then there is not the other, like we were staying in London and there were seven houses and everybody was busy you see, cleaning, sweeping, swabbing, doing all the lawns, everything and polishing all the brass and everything in those houses. But not even a rat would enter that house. I said, “For whom are they doing it? I don't know." Poor things, they are working so hard, nobody to see it. And that's how they become extremely depressed and unhappy.

This depression you don't find among Indians at all because their houses are open, anybody can walk in, have food, walk out. You will not know whose house, to whom it belongs. Then this depression walks in. Is a psychological thing, because human beings are social

beings. You must understand the essence of *[UNCLEAR]*. You can never be happy living alone. And this aloofness and this individualism has brought this kind of a new thing which we call as tensions and as depressions and then go to schizophrenia.

There's not a single case of schizophrenia I have seen in India, not a single case. Ah some people become lunatics but lunatics are there and they are put in the jail. There are very few lunatics.

Now, in England the lunatics are so many and so many schizophrenics that they have said: “Now we'll not have any more, let them be with the society. If they live with the society they'll be all right." So now they are starting a society of people who would like to stay with lunatics and the lunatics have improved, living with society. Even here they will start after some time, that allow the lunatics to live with the people. Talk to them nicely. Because, how do we live? With love, with rapport. We can't live alone. That's a little bit of a, idea we have that, `This is my house, this is my this thing, this is my...' But you rise above a little bit and then you'll say, `It's so nice to decorate the ashram, it's for everyone.' Do good to others, so everybody says, `What a nice thing it is.' Now see such a nice house *[UNCLEAR]* has got. If he had not come you would not have seen it. She would have worked so hard, poor thing, nobody would have appreciated it.

And this idea of `my'-ness and `I'-ness has to be given up in Sahaja Yoga, then you will know what is joy is; and then you will write to Me, `Mother, we are all swimming in the Ocean of Joy.' Matter is just, you know you'll be

surprised, matter is only for expression of love and for nothing else. They all call Me very generous but you don't know I am very selfish because I enjoy Myself by giving it to others, that's the greatest enjoyment for Me. But this time I had gathered so many things for you and they told Me, “Don't bring anything to Australia." Look at this country, funny one, they don't allow any presents to be brought here for people whom I want to give and enjoy My generosity.

So that is what it is that when we understand the essence, now we are on the essence because we are on the Kuṇḍalinī. Then we must know the essence of joy. And the joy is in sharing. But here people share which should not be shared, their privacy. Where they have to be private they are not. Just the other way round. I shouldn't say that but is a fact you know it for definite. You see even Mrs. Thatcher said that, “It's our culture that women must expose their body." Can you imagine Mrs. Thatcher saying that? But I heard with My Own ears.

So whatever is to be shared is not shared, whatever is not to be shared is shared and if you say, “Why are you sharing?" “You are jealous, you are very small-minded, you are very narrow-minded, you are very selfish." As Sahaja Yogis you can see it because you have the witness power, you can see it clearly. You have that Divine eyesight, you can see that clearly, that this is this thing, just the opposite. Of course you don't have to take Sannyāsa. You don't have to do all these stupid things, but you have to enjoy the collectivity.

This is the culture of Sahaja Yoga. And now if you people cannot live together, how do I expect the whole world to

live together? Of course there are problems, because of our ideas, not because there's something wrong with collectivity. I told them this morning the same thing I would like to tell you: that the first thing is when we start looking at others we try to gather the thorns, `What's wrong with that another person,' instead of gathering the flowers. If you want to gather the thorns, all right, go ahead. I mean how can you get flowers then? As simple as that. It's a very simple mathematics. But if you want to have flowers you should see to the beauty of another person, glory of another person, the better side of it. And those who cannot see it, can never enjoy another person.

And the Sahaja Yogis can enjoy each other very well. It's so sweet it is and so beautiful that you all can live together like that. I wish I could, all the time, with you all. But it's not in My Fate I have to travel from one place to another. I left them there. I was so much wrenched in My Heart really and I was so heavy that I just closed My eyes trying to get over it; and there I find all the flowers smiling at Me at the airport and whole thing finished. Neutralised. I said, “Now these were also waiting. After all I have to come for them, here." So you see this love, this affection, this deeper understanding that we have, within ourselves, that we are in love with each other, where can we express? In a house which is separate, the housewife is busy with the household, man is busy with another thing. But doing it together is such a beauty and that's what has happened to Australia today. As it is Australia is such a cut-off place, from the whole world, is more necessary that you should ask for collectivity here. Even to come, even from Perth to here took three hours

for us; such a vast country so separated from each other. When you are separated you come closer to each other, very much more. Try to understand your essence and I think now your attitudes will change and next time I should come to an ashram here. That's what I want. All of you if you work it out you can do it. After all there is Param-Chaitanya working on it.

But is a common case with people that they don't want to live collectively. It's very common case.

But those who enjoy, you see, their Spirit cannot enjoy life without living together. Because Spirit is the collective being. It is a collective being. It's nature it is a collective being. That's the trouble.

So you can't be in the water as well as in the boat. And either you have to be spiritually inclined, or you should be in the Spirit or in the body. And for your ascent is very important. We have to establish very good ashrams, where you can also have a center down below or something. All of you put together can manage that, I know that very well. If it is decided you can do it. If you need any help I am willing to help you.

This Kew thing, I don't know why it puzzled out. The man became very greedy or whatever it is. But this was a very beautiful place, I enjoyed it very much thoroughly there.

Also sometimes it happens that somebody becomes despotic, somebody becomes dictatorial, some things happen like that, but it will pass out. But once you break away, it will be difficult for you to come together. You'll find excuses, “I have got this work” the another will say, “I have that job” “I have to do this." Everything can be done collectively much better. Just now see I was talking

to him, one minute, before, but I didn't know what he was doing. I said, “What do you do?" He said, “Government service” “What kind?" He said, “Immigration." I said, “That's it. I wanted you." Not for My immigration, but for John Watkinson and he's worrying Me too much because poor fellow, John Watkinson, you know; you know John Watkinson very well, how beautifully he works out everything, you know that very well.

And he's in trouble. He can't get his wife in England.

So I want him to immigrate here. I was talking to him and he gave Me very good idea. Supposing we were not together, I would not have done anything.

Immediately you see, as soon as a problem comes up, they say, “All right, so this place, there is someone like that, Mother can we take her?" All over the world we have people. It's like one big body. And as soon as there's problem with the eyes, some hand is there to help us. That's how we are going to work it out. Do you understand the importance of Sahaja Yoga, at this juncture? It's not `by the way', it's very important, extremely important thing.

I don't know if you really know about it. Such work was never done in the history of Spirituality, in the history of this world, or universe whatsoever. And this kind of a masse transformation that is taking place, which is going to transform the whole world. But just the opposite of us are Russians. Russians are tremendous people.

Now we have a house, big, huge house, in Russia. I've been there only twice, once for eight days, another time for two days and they are so dynamic and so spiritually

evolved, I cannot describe to you, when I went there in Leningrad, there were two thousand people inside the hall and two thousand sitting outside and I didn't know what to do with them. After all lecture, program, it lasted for two hours or so, two and a half hours, when I came out all two thousand were still outside waiting. It touched My Heart really. Said: “But Mother what about us?" I said: “All right, tomorrow you come along here outside I'll see you, all of you, I must meet you tomorrow." So the two thousand who were inside and the two thousand who were outside, all were there on the grounds and all of them are there now in Sahaja Yoga.

The follow-up we had to take in the same hall.

Now they've found a house for us, anything you want. Even their ministers. They gave us an independent chart. There's no organization from outside Russia has got an independent chart. We can do what we like. They are willing to pay for My ticket, for the ticket who comes with Me and they are going to pay for My hotels and they are going to do everything. Tremendous personality and they might one day become the greatest Spiritual people, the way they are. But they had to learn collectivity through their training of communism, that has come handy. Though there are many defects of communism no doubt, but the greatest advantage they had is the collectivity; to know to share. And that's why it has worked.

I've been thinking “Why is it so much?" Of course they have no conditioning of religions and things, they all divide us, religions this that. But there is one thing that is so great about them is that they are very collectively conscious.

I mean we all went there, forty-five of them just jumped in, from all over the world to come to Russia because very interesting now. You won't believe they looked after us like lords, gave them food, this, make all arrangements. Where My program was there was a big dinner they threw; not a single pie we had to pay them. I mean there was no organization there, nothing; no Sahaja Yoga, nothing. Only Oleg was there; nothing in Leningrad and Oleg was actually in Moscow and even to touch the platform on which I was sitting there was a big cue and when I went away also they were touching the platform, can you imagine. They said: “We have never heard of such a thing, it's such a great thing. I cannot believe it there such a thing exists." And they're all very well-educated people.

They are scientists, lots of scientists, doctors, architects, businessmen, all kinds of things. And the ministers of the Supreme Council. What do you say? They came to My program. They all touched My Feet. I said: “What world is this?" And they haven't got this sense that you are a minister or anything; everybody just the same. Of course that's the thanks to communism. But communism has given them something very very great and that is collectivity; they know how to share. I just really didn't know to really measure out their potential, really, I couldn't make out. They're all waiting for Me there. They made a film out of Me already and they showed it and all the film had nothing but vibrations and some light tuck tuck on people and all that.

So that film became very popular, they made a lot of money out of that. All that they have given to Sahaja

Yoga now. And first only they brought lot of money I said: “Why? For what?" They said: “For Sahaja Yoga." I said: “I don't need any money just now." Lot of money.

“No but we've saved this for You, we saved for You." I said: “But you never knew." When I was going for this another seminar, this Yoga seminar My husband said: “What's the use of going there now? You've been there eight days now. Again for the seminar? Anybody can look after." I said: “I have to go." He said: “Why?" “To break the Eastern Bloc." He said: “How will You break?" I said: “There will be all of them there in the seminar." Really it happened. They gave Me only forty-five minutes. I spoke for thirty minutes and for fifteen minutes I gave them Realisation. See and in that fifteen minutes all of these were from all East Germany, from Czechoslovakia, Poland; everybody was there. All of them walked with Me out; there was nobody left in the hall for any other lectures and they gave Me their addresses. “You must come to Poland, You must come to this, You must come to East Germany." And just after that this triggering took place and they all started. But they must be very powerful means, that's the point you must remember. From every country there could be ten or fifteen people who could have attended this. All together there were only three hundred delegates. And in Romania also [spacing] I found people were very spiritual and I said: “Romania will be all right. Don't you worry." It has happened there also. They have broken the whole shackles. Then came, before that was the Hungary, you see; they said: “What about Hungary, Mother?" I said:

“Let there be one Sahaja Yogi from Hungary." And there was one; he was quite sick though.

Hungary became free.

So you are the channels, you are the ones who are going to work it out. If it was not so you think I would have asked you to do all these things? I would have done it Myself. I can't. It is you have to do and you must understand your responsibilities. You should not go into the same mundane nonsensical ideas but come forward with it and work it out. You can break all these shackles completely, if you have that power within you. But if you, who are the one who are the one who are going to transmit this, are not equipped and are not strong enough what will I do? How can I emit? Still we are going in that small circle of: `Me, my family, my children, my, my, my, my.' So it's very important.

I'm sorry I didn't come earlier; I should have come. There's nothing wrong with you that I didn't come.

But I wanted to see how you grow and I think this is not the way we are going to grow at all; we are not going to get separated. We are going to live together. If you have any problems let Me know. But you should immediately try to find out some place, big one, immediately. We all can contribute. From all over the world people will contribute; I know that. Same thing in England, you know; England is another mess.

We got so much money for Shudy Camps and in the Shudy Camps who lives are people who have no money, paying nothing. Like Hounslow house nobody paid anything, living free. English are the worst in this, the worst of all, I should say; and I don't know how they are

going to come up now; everybody has given up. The leaders say: “Mother no use making any house, anything for them; they'll all come with their bag and baggage and we'll have to pay for even their food." But now we are getting some bettereducated people, some professionals and things, but still I would say that England this Shudy Camps has failed completely. We wanted about seven doctors to see to this. We had made everything arrangements beautifully done, worked very hard for it. I put in such a lot of money in there; effort, planning; everything has all failed. Is just haunted by some people who have no place to go to. This is another kind. What's the use of their collectivity there? Except that it's a pressure on us in every way. Now you have to show them.

You were running very good ashrams, no doubt. There were no such problems, no such things happening and then something went wrong here; I know that also. Because of that we should not give up our unity.

Has happened something; doesn't matter; we should reunite. Unless and until we are united we cannot fight. And the negativity is at your door that can enter through even Sahaja Yogis.

As it had through your leaders also; I know that. But nobody told Me about it, surprisingly. I've already said that you don't tell Me against the leaders but you tell Me if they are doing something wrong; is absolutely allowed. Nobody wrote to Me a word till I Myself discovered it. Otherwise from Australia I get at least sometimes minimum of ten to twenty pages letters. But not a word about what was happening here or how people were

dominating you and how things were going worse. I had to discover it. We are all one family, after all I'm your Mother. If you don't tell Me, who is going to tell Me about it? You have every right to tell Me. Leaders is just a myth as such. That's the way I can communicate. But if you find anything wrong with any leader, or anything, you should tell Me. I'm always available, you can always telephone to Me, I can always talk to you. How many people have talked to? I never say: `no' if I'm there. Any Sahaja Yogi is trying to telephone to Me, if I am in England or if I'm available, I'll talk to that person. Or if there is David Szpiro he can convey to Me, he'll communicate to Me exactly what you tell.

So nobody told Me. I never knew what was happening. You'll be amazed I even did not know that the school was removed to Sydney. I did not know; nobody asked Me, nobody told Me; I had no idea. I never knew. Suddenly the photographs of the children came and their eyes, you see: “What's the matter? Where are they?" Then they told us the school has been removed and all that and the children were not normal at all. I was so shocked. Then I found out that the school was removed without My knowledge, without telling Me.

So arbitrary and everything. Nobody told Me. You have to tell Me, you have to inform Me.

Now, in My lifetime, if this is the situation, I don't know what's going to happen later. Will it be like other Christianity of Paul or another Hinduism or another thing like that; after all you are Sahaja Yogis.

And then you forget your responsibilities because if you are together you remember your responsibilities that you

are carrying a big load, a cross you can call it, a big load. Suddenly you remove your hand: `Get out. I have nothing to do. I'm alone, I'm separate.' Who is going to carry this big load? You are the hands of Virāta.....

Only accept success in your ascent.....

You are working for that. Because there is no sacrifice involved, you see, that's why you don't understand what a great work you are doing. Thank you. Look at the children how fast asleep! [Soft laugh.]

Contents: 1990-03-05 **TV Interview with a Greek Journalist, Press Interview for Melbourne Herald with Frances Kelly and Talk to Sahaja Yogis, Cheryl's House, Garden, East Burwood, Melbourne, Victoria, Australia**

[From the article `Honored mother of a Yoga empire' published in Melbourne Herald related to the first Sahaja Yoga Primary Schools in the West experimented first in Melbourne a few years ago and very recently in Russia:] We had a building [a large old house in Kew, recently demolished] we had the children, we had teachers, so naturally the whole thing worked out.

It so happened that one of My disciples was at a party in India and he met some Russians ambassadors who asked him how was it that in the midst of this noisy party with people drinking and smoking, be was so peaceful and dignified.

He told them about Sahaja and they said, “Why don't you come to Russia?" So we went to Russia.

At the first program [introducing the teachings] there were 2,000 people inside the hall and 2,000 outside.

When I came out they were still there and said “what about us?" So I said, “You come here again tomorrow morning." Next morning there were the 2,000 inside people plus the 2,000 outside people! We have three doctors who have been researching different ways of curing people through Sahaja Yoga and the Russians saw what we have done.

So the head of the Health Ministry invited us to his office and said we could use those methods in their country.

They also become interested in our school at Delhi. They wanted a school too because they are having the same problems with their children as you are having, the drug problems, parents who are separated, children becoming quite violent. And they wanted to change the life of their children.

Then they asked if we would take over one school. They are willing to give us a building, students, free passage for the teachers, payment to them everything. They feel they have found something very great and that's what they want ti implement.

It is not for Me to say who I am. I leave that to others. All I want is for people to find their peace, to become contended and make this world a more beautiful place.

***Contents: 1990-03-09*, Public Program, Cairns, Queensland, Australia**

I bow to all the seekers of Truth.

At the very outset, we have to understand that truth is what it is. We cannot organize it, order it, or conceptualise it. It has been, it is and it will be. And we cannot know it through our human awareness, through

our mental capacities, emotional projections, imaginary thinking. It has to be perceived and to be experienced on our central nervous system. As in our evolution we have grown, slowly developing into human state, also we have to grow a little more to become the spirit state. When I am talking to you about this mechanism, which is a subtle mechanism within us, you have to have the attitude of a scientist who has an open mind and to accept whatever I am saying as a hypothesis. And then if it is proved, as honest people you have to accept it, because this is for our benevolence, benevolence of our countrymen, emancipation of the whole humanity; because within us is placed this subtle mechanism.

This time is so special, I feel, because there are so many seekers of truth. Before this, people used to run after so many other things. First, for the security they had all kinds of clubs and all kinds of arrangements made that you should feel secured from nature, from natural crisis, from animals; and then they developed other organizations just to feel their power and their money-orientation. Now the time has come for us to see that all these things do not lead us to a very happy life. We have so many problems, so many tensions and so many diseases endless and very new type of incurable diseases that have come in. I don't know how far Stephen has told you about the centers, but all these six centers that are pierced through, through this power which is within us: this is the power of pure desire.

So far, whatever desires we had are not pure. If they were, we would have felt satisfied about them. But as you know, economics says that the desires are not

satiable in general. Wants are not satiable in general, means you want something today, then you want something tomorrow, then you want something later on. If you get something, then you do not enjoy that for which you were hankering, then you want to have something else. That shows this is not pure desire, but a desire which leads you to another desire.

So this is the power of pure desire lying within you and she is your mother: your own mother, an individual mother, reflected within you. We can say this is the Holy Ghost reflected in you. We have very mysterious ideas about Holy Ghost, is not that mysterious. There's God Almighty as the Father, then we have Son, the God and what about the Trinity is that the third one is a Holy Ghost. That has to be the Primordial Mother, has to be, logically. But somehow people avoided talking of women and they didn't want to show that the mother is such an important thing. Not in all the religions: like in Hinduism or, say, in Buddhism, every religion, they worshipped Mother as the creator of the whole universe and that God Almighty is just the witness. Also you can see Christ, how He emphasized, that when He was dying on the cross said, “Behold the Mother." So this Primordial Mother is the mother which is within us reflected as the Kuṇḍalinī. And when she rises, this Kuṇḍalinī, when she rises and pierces through the fontanelle bone area, she gives you the actualisation of baptism. You get connected with that subtle energy which is surrounding us, about which everybody has talked: even in Koran it's called as “Rūh." Kuṇḍalinī is called as “Assas." In every scripture there's a description of a Kuṇḍalinī of some way or other, or of this

mechanism, as in the Bible is that there is a Tree of Life within us. Even in Gītā is described a Tree of Life.

So every religion has described this mechanism, plus it has always said that you must seek yourself, that you should have your second birth. But people just certified themselves as “we are something born again" you can call it, “we are brahmins" or they can call themselves that “we are realised Souls." But by false certificate you do not become. It's a question of becoming. You have to become; it's not just giving a false certificate about it that we are something and they are something. It is so obvious and evident, you can see it, that anybody follows any religion whatsoever is capable of committing any sin. There's no bondage of the religion that they follow. That means it's all outside, it's not innate within us; and the religion has to be innate.

And I call it as the valency of human beings, that human beings have ten valencies. And when this Kuṇḍalinī rises, she enlightens those ten valencies in this area that you see, the green area, Void, you see, it enlightens all that and that's how you just become a righteous person. You become righteous, you become virtuous and you are proud of it, but you do not try to aggress others with it. You enjoy them, because you are so compassionate that you want to be sharing it with others and enjoying it with others.

A new personality is evolved out of us. I always say, like a pond, sometimes we feel that our lives have become so much full of miseries and troubles, as in a pond we see lots of creatures creeping around; but when the lotus

blooms out it fills the whole pond and transforms it with the fragrance that it has.

In the same way it happens to us, such a transformation. First of all is the simple one, where physical being improves, automatically, not by any medicine, not by anything else, but your own power. It's your own power that cures you. You don't have to take any medicines for it, you don't have to pay for it because it's a living process, as I told you.

So you don't have to go to any doctor, you just know the diagnosis yourself and you get cured yourself. You can cure yourself, you can cure others, because you are realised and you can give realisations to others, so they get cured, too.

Then the mental problems like schizophrenia and all these things just disappear. If there is tension, it is, he must have told you about the ego and superego, because they cover your head. But when it opens out, all your worries, all your attentions pass out and you become a person who can be called as a person of thoughtless awareness. Means you watch something: you don't think about it, you just see it, just seeing, the witnessing part. And that is the greatest thing that happens, because if you want you can think, but if you don't want you don't have to think, you just have to watch.

Now you see a beautiful carpet lying here. Supposing I had possessed this carpet or supposing I was of a normal type, I would have been worried that is it insured or not and may be spoilt, or something like that. And if it had belonged to somebody else I would have been thinking, `Oh, how will I purchase this, where can I get it?' and all

kinds of thoughts; but the beauty of this carpet I'm not enjoying. But once I have developed this witness state I look at it. And I look at it and what I see is the beauty, because it acts on Me: the beauty, the creation, the joy of that creation, everything acts and I soothe down with that beauty completely, as if there are rivers flowing on My head of complete joy. And this is what we have to enjoy in this new personality.

Then one has to know that we are peace, because spirit is the source of peace. Once you become the spirit, the spirit comes into your attention and you become a very peaceful person. It's like you are on the periphery, like on the wheel: if you are on the periphery you are moving all the time, but the center of the wheel is absolutely peaceful.

So, as if you jump on to your center, from there you'll see all the movement of the wheel, but you are in the center and you are not disturbed. You can see the problems very easy to be handled.

We can give another analogy, that's supposing you are standing in the waves, then you are afraid of the waves, that you might be drowned; but supposing you get on to a boat then you start seeing these waves.

But supposing you know how to swim, then you can jump in and save people who are getting drowned.

In the same way, we are lost in the waves of our thoughts. But once we become the witness, we see our problems much more clearly and that's how we know also the solutions and things work out. Above all, you become the joy. You become the joy, a pure joy; not the joy outwardly which has to be thought and is to be, see,

you, some see paintings, they say, “Oh, you must see this is this, this is...", nothing of the kind. Nobody need tell you what is this painting is about, you just see the painting and you see it and you get all the joy out of that within you.

So you become a source of joy for everyone else.

But the greatest thing that happens, that you get connected to this All-pervading Power, this Power that organizes everything, that does all living work, that thinks for us, is very gentle and also can destroy whichever is against construction. It can destroy all evil things. And it loves you.

So you get connected to that energy, that vital energy, it starts flowing through you, so you do not feel tired, you are dynamic, you are compassionate, at the same time at peace with yourself. That is the wonderful thing that we are; we are made that way. Only we have to know ourselves, like this instrument has to go to the mains: in the same way we have to be connected to the mains and that's how we know what glorious things we are.

Today is the only day I am here, I am sorry I couldn't spend more time. But I hope to come back again sometime, maybe in May, because I didn't know there was such a response here and such nice people living in this place who are so responsive to truth.

So I'm here with you and for a short time and in this short lecture I cannot tell you all about it, it's an ocean of knowledge, but we have lots of tapes which you can hear and understand Sahaja Yoga. But in any case I would like you to ask Me questions before we go in for this process of Self-realisation. That will take about ten minutes only.

The questions should be relevant because I have come here to give you your own beauty. I've not come here to ask for votes or anything like that! So it should be relevant with the subject and should be helpful to you as well as to Me to know what are the problems are.

Question: [about possible damage from Kuṇḍalinī awakening.] Shri Mataji: Kuṇḍalinī awakening never damages you. But as far as the bad management is concerned, a person who has no authority to raise Kuṇḍalinī tries to do some nonsensical things, naturally there is a damage because they have no authority, Divine authority and they are doing the job. But so far there are so many Sahaja Yogis all over the world and also the Sahaja Yogis have given realisations to people. It doesn't do damage. It's your mother. And when you were born she took up all the labor upon all herself, she took up all the pains upon herself and saw that you were not hurt. In the same way this mother, she knows everything about you, she's the loving mother, the most loving mother and she is not going to bother you at all.

Some people do write like that, that “Kuṇḍalinī awakening is very difficult, it will do you damage" and all that. It is only just, just to see that people don't get their realisation: it's just to frighten, or maybe it's a money-oriented nonsense. Must be that they must be wanting to frighten you that `you are sinful, you are useless, you'd better give us money so that maybe your Kuṇḍalinī might rise' or something. I have seen some people who cannot get realisation or anything, they come and tell Me, “Mother, I must be very sinful person." I said, “Who told you that?" “Certain Guru has told me." I said, “You go

and tell him back that `you are the most sinful person ever born.' " So all these ideas are coming up on people who are very simple-hearted and gullible, because they believe all this nonsense and they just succumb to it, but it's not so. I told you, you are glorious and beautiful; please believe Me in that.

Question: What Chakra is related to integrity? And how to work on that Chakra to keep oneself strong?

Shri Mataji: Integrity? You see, integrity is not one particular Chakra, but it's the experience. What happens, you get the experience of realisation, so that you start feeling the Cool Breeze, the vibrations of the Holy Ghost, you can say, or of the Rūh surrounding you and you start enjoying it. You just enjoy it and you don't want to give it up. You don't want to give it up, because you enjoy it. That's how the integrity develops. There is no stamping like that, that you have to be integrated, or you have to be into the integrity, it's not there.

But the integration does take place, because all these Chakras get a sort of a Kuṇḍalinī inside them, which like a thread passes through all these beautiful pearls.

So that's integration is there. But integrity part comes through your own depth, first of all. If you touch your depth, you just never leave Sahaja Yoga.

Some people do leave Sahaja Yoga because of very superficial reasons sometimes, but again they want to come back. You see, the trouble is, they leave it and then again come back, because it's such a source of joy. They are allowed to leave and they, sometimes we have to ask some people to leave because they can be very destructive people, some are very destructive people

who come to Sahaja Yoga, but all of them then get cleared out and come back again.

So it grows.

There's no force, of anything. Like somebody told Me that she said that “I'll take fifty dollars for a course in Sahaj Yoga." I said, “Why did you say so?" She said, “You see, people relate to it better and they all came for the program. And I gave the course and afterwards I returned all the money, because you can't take money. I played the tape", where I said you can't pay for living things, “so I returned the money." But that fifty dollars, according to her, pinpointed them to this. I don't think so it's necessary, but she made an experiment like that, that how people stick on because they have paid for. Like we go to see a film and the film is horrid, but because we have paid for we sit till we are finished with the nonsense, you see, that's the nature. But I don't think in Sahaja Yoga we have ever done that, but she said that she experimented and it worked with people.

But I have better hopes.

Question: What is difference between Sahaja Yoga and Rāja Yoga?

Shri Mataji: Sahaja Yoga is the complete integration of all the Yogas. When the Kuṇḍalinī rises, then it has to be held up at every center, you see: like it passes through the first, the second center, then the third center, so the second center has to go into augmentation to the constriction, so the Kuṇḍalinī doesn't fall. Then it rises to the fourth center, then the third center goes into augmentation. But it's very quick, it's very quick. It happens as if when you start your car, ignite, then all the

machinery starts working automatically, in the same way it works.

But modern Rāja Yoga is something very different: what they do is to stop the Chakras, without starting the Kuṇḍalinī. They, even up to the point that the Kuṇḍalinī when it passes through this center of Viśhuddhi, then your tongue is a little bit pulled inside for stopping it from falling down. But you don't feel it at all, you'll see that you'll not feel anything of the kind; because it goes like a jet in people, I've seen, you just don't feel all this thing.

So because they must have read about it, they cut their tongues, the thread and push back their tongues. And I was amazed that in Los Angeles there are some doctors from India whose tongues are wagging like dogs, they can't speak. And this is what is absolutely wrong, that when the car has not yet started, what's the use of moving the wheels? You spoil the car, is artificial.

Yoga cannot be artificial. It has to be a living process, it has to be spontaneous. `Yoga' means the union with the Divine. And I have seen people who have been to Rāja Yoga have suffered a lot. This is not Rāja Yog. Even Haṭha Yoga is not there. `Ha' and `tha' is two Nāḍīs: is the right side Nāḍī is the one which we call as the Sūrya Nāḍī, meaning the Sun Nāḍī, is `ha'; and `tha' is the left side Nāḍī, which is the channel of pure, we can say it's the channel of desire and is the power of desire.

So these both things are to be worked out simultaneously, so that you achieve the Yoga.

Now, Patanjali wrote about it long time back and the Patanjali Yoga just has ashtangas, means there are eight parts which is such a big book and eight parts to it, out of

which a very wee, wee part of it is called `yaman yamah': out of that a very wee part is the exercises. And that too is to be applied only in case when the Kuṇḍalinī starts, you know where it stops and if there is any physical problem, then only you are supposed to do. But these days I find the way people doing Haṭha Yoga is something like taking all the medicines from the medicine box like mad and they develop horrible problems because is only the right side one. And some of the Haṭha yogis are so hot-tempered that if you have to approach them, one has to take a bargepole! We had one fellow called Mister Brahmachari in India who was a very well-known Haṭha yogi and he ended up in creating a big factory of arms and ammunitions. I think it was too much for him inside the arms and ammunitions, so he thought he'd better produce more of that.

So it is something that is very one-sided and can create people who are very dry. Such people can go in for very bad married lives; they might end up with very hot temper, bad livers, asthma, liver and also the very bad massive attacks of the heart could be there, because it's only one side. You have to be in balance.

Question: *[UNCLEAR]*.

Shri Mataji: Can you hear? Question: If one has a problem in one particular Chakra, you don't necessarily focus on that Chakra, you must focus on the whole?

Shri Mataji: No, no question of focusing. You see, what happens that the Kuṇḍalinī rises and a person who is giving you realisation can see clearly. You can even sometimes see this triangular bone pulsating like a heart.

And you can see the Kuṇḍalinī rising and you can see the movement of that energy.

If it stops at a point, also you can feel it on your fingertips, because of collective consciousness, then what you have to do is to just to correct that center at that moment; then it rises.

Question: The colours of the Chakras are basically the colours of the spectrum? 928

Shri Mataji: Yes. That's the colour you have. It's gold, you see, it is a golden colour.

Question: [about Karma Yoga.]

Shri Mataji: Karma Yoga? Now, Karma Yoga is a thing that is said that whatever, this is a Śhrī Kṛiṣhṇa's preachings, that whatever Karmas you do, you have to do the Karma, you have to do. But He is, He was a Divine diplomat and He knew that human beings are not straightforward, so He had to go round the way. But between the lines we must learn that first thing He said, whatever Karmas you do, I mean, He was not a modern shopkeeper, so first He talked about Gñyāna Yoga, meaning `to know': is `knowledge', `know'. `Know' word comes from the Sanskrit word `gn', `gn' as we call it. And you know the early Christians were called as Gnostics, meaning `who knew it on their central nervous system'. And from the same comes the word `vida' from where the Veda is made, or `Buddha' means the bodha: is in the Buddhist style they call it `bodha', from where the word `Buddha' comes in. `Buddha' means `the one who is enlightened'.

So you have to be enlightened on your central nervous system, that is the thing is.

So He said, first you seek the Gñyāna. But then He talked about the Karma to Arjuna; He said that “you must do your Karmas." But the condition was that whatever Karmas you do, whatever work you do, you leave it at the feet of the Lord. That's impossible, because if you are doing something you always feel “I am doing it." Even if you say “No, I leave it at the feet of Lord", is not so. Only after realisation it happens. After realisation you don't say that “I'm doing it." It just works out this way, “now it's working, it's going", they talk in third line, third person, as if something else is doing it. We are just as mediums or some sort of a instrument in between and it's working; it's not doing, it's not happening.

So after realisation the Karma becomes akarma, means `non-action': that you don't think you are doing anything, it just works. And that's why this Kriya Yoga is against Sahaja Yoga. Sahaja Yoga is akriya, where there is no action; just you think it's happening, it's there. You see it, you just, you are a witness of the whole thing.

So here, what happens that when the Kuṇḍalinī rises, when she goes to the Āgñyā Chakra which represents, as you say, the third eye or whatever you may call it, it is between the Optic Chiasma and it looks after the pituitary and the pineal body. And as a result we have developed two institutions called ego and superego. The ego is the one which tells us “I have done it. I am doing this." Both these institutions are sucked in by the enlightenment of this center and that's how the thing opens out and all your Karmas are sucked in, so there's no problem of Karmas. Only human beings think that they are doing Karmas; animals don't. They have no

sense of sin or anything. They are completely under the bondage of God, so in Sanskrit they are called as `pashu', means `under the bondage'. But we are the ones, we have got freedom. And that's why we think we have done this and we have done that; and we should not do this, we should not do that.

But when the Kuṇḍalinī rises and she awakens this center, then both these things are sucked in. And when they are sucked in, then you do not do any Karmas anymore, you just are in akarma. You do everything, I mean, I travel, you know, such a lot and I have a family and everything is there; but is just happening, I am just seeing it, I am not doing anything as such.

So when you are also awakened, there's no obligation, it's just happening.

It is here where we should understand that this center is bestowed upon by the great life of Christ.

Christ is there and they said that He died for our sins, died for our Karmas, is a fact. Because when He is awakened these two institutions are pulled in inside and you get your Kuṇḍalinī out there, it opens out. And this bone which had been calcified opens out and the Kuṇḍalinī pierces through. And this is what it is, that He died for our sins, but still the theory is extended that we must suffer. Why should we suffer? He has suffered for us already. And is already written by Thomas, who was travelling to India via Egypt where he wrote the treatise and he said that “Why should we suffer? Christ has already suffered for us." And he's talked everything about Sahaja Yoga; he said it is an experience of Self-realisation and everything. And that book now is out in

England. After forty-eight years they could decode the whole thing, which was found about forty-eight years back in Egypt and is out now and is beautiful, `Gnostics' is the name of the book. But is not so much appreciated by some of the people, because this challenges the theories of sufferings and confessions and all this nonsense.

Question: *[UNCLEAR]*.

Shri Mataji: Me, or you? You cannot awaken yourself. You see, you have to have one enlightened candle to enlighten another candle. This candle which is not enlightened cannot enlighten itself. But there's no obligation. But you can correct: once it is awakened you can correct it, you can develop it.

First only few hair-like strands of this energy come up and open the fontanelle bone area and then this flow of Rūh starts flowing on you and it relaxes more of the centers, so more of these strands start coming up.

So you can develop it at your will, by understanding it, but you cannot enlighten yourself by yourself.

Question: [about the difficulty of maintaining total awareness in meditation.]

Shri Mataji: Because it's not Sahaja meditation. All other meditations are artificial. You are in meditation when you are in Sahaj. Unless and until Kuṇḍalinī is awakened and you are one with the Divine Power, you're still thinking all the time, how can you stop thinking? There is one thought that rises and another thought that falls off, again the another thought comes up and it falls off: it goes on like this and we are dancing on the cusps of these thoughts. In between the thought there's a little

space called as `vilamba', is the present, either we are in the past or in the future, but that is only possible when the Kuṇḍalinī comes up. Then these thoughts become more lean and there's a bigger space left and you remain in thoughtless awareness and that is how it works out.

That's in the meditative mood you are all the time, you don't have to meditate because you're in thoughtless awareness. As soon as you see something extremely beautiful, extremely joy-giving, or a personality who is a realised Soul, or anything that's so righteous and good, immediately you become thoughtless, immediately. It happens, you don't have to do it, you don't have to be in meditation, you just become.

I have seen these days there are many children who are born who are realised Souls and just I've seen them sitting before Me, just, just sitting, not moving, nothing, just in meditation. Your pupils dilate and you start feeling the Cool Breeze in your hand. Even if you meet someone it happens, if he's a realised Soul. It's very interesting, there was a poet in India who was himself a tailor and he went to see somebody who was a potter, they both were realised Souls. And the potter was busy with his clay, you see, trampling it with his feet. When he saw, this tailor saw this potter, he looked at him, went into thoughtless awareness and he said that, the poetry is so beautiful, he says, “I came to see the Nirguṇa", meaning the formless, that is the vibrations, “I came to see that, but that is in person here." Such appreciation is not possible unless and until you are a realised Soul, you always see the defects of a person. But such a deep appreciation of another personality is only possible when you are a

realised Soul and then you are amazed how you are surrounded by such beautiful people.

We had this time at least three thousand people for a seminar in India: no quarrels, no fights, all the time I hear about bouts of laughter, joking, leg-pulling, all nice friendship going on; no problems of any kind, satisfied with everything, so beautiful to see. Like I went to Russia and the Germans came to give realisation to Russians, you know, that was too much. It was too much: I mean, I just felt so happy about it, so happy, the tears started rolling in My eyes when I saw the Germans just embracing all of them with such joy and purity, it was wonderful. In Sahaja Yoga Germans have become so gentle. The most gentle people are the Germans, extremely gentle, can you believe that? [Aside:] It's a big question.

Question: [about how long it takes to transform.] Depends on. It has transformed so many people instantly, so many. Majority of people get transformed immediately.

Some people do take time, I must say, but transformation, the degree of transformation may vary from time to time. For example, in a place like London where there are all hard nuts, I must tell you!, they're very nice people, you see, very scholarly and coming from Cambridge and from Oxford and this and that, very skeptical, doesn't matter. These people had taken to drugs: imagine, very well-educated, some professors, some doctors had taken to drugs and were alcoholics; absolutely they were lost people, I would say. And when they got their realisation, overnight they gave up,

drinking, alcoholism. I was amazed at their own depths. The way they trust their own depth, they just gave up, it's very surprising.

So you cannot say the degree, but one should never have diffidence about it. It all works out, the transformation works out and in collectivity it works out much better. If you get out of the collectivity it is like a nail which is cut out of the hand, you see, because you are all part and parcel of the whole, of one being and you are awakened; but if you get out of that body, then again there's a problem.

So it takes time for such people. And also for people who are sick, maybe more time, maybe some people who are mentally worse.

Some people are, as I said, hard nuts can break very fast. You can say I have had all kinds of experiences. And I always say that Sahaja Yoga is a big joke, I tell you, because you see people, just you see them so aggressive, so funny. Like one fellow came all drunk to the program and he was so aggressive with Me and he was about to hit Me. Then they took him out. I said, “All right, come and see Me tomorrow." Then they put the address in his pocket. Next day he was there and today he's a very good engineer, electrical engineer he is; he's very good.

Question: Can You explain the process You use to raise the Kuṇḍalinī?

Shri Mataji: All right, that I'm going to do. That's a very good question. Yes, that I will do.

Question: Could You give some advice on how to be non-judgmental, not to judge others?

Shri Mataji: Yes, people start judging others because they don't know themselves. Once you know yourself, start judging yourself first of all. This is the Last Judgment, where you judge yourself. Is written in Koran that “your hands will speak and they will give witness against you." And you get frightened about yourself, “Oh God, I've got this and..." Like the other day somebody came, “Mother, please, please solve my problem." I said, “What has happened?" “My Āgñyā is horrible", means “I am very egoistical." So the attention goes to yourself and you start correcting yourself and you look at the good points of others. And if somebody says to you that such a Chakra is catching, you thank that person, you're happy, because his interest is benevolence. He is not trying to judge you, but is benevolence if he finds it. But normally you find yourself about yourself, there's no need to talk about it; just find out yourself.

Question: Mother, is it possible that once you become realised, you can fall back?

Shri Mataji: Yes, it is, sometimes, you know. Because at the time of the growth, is the parable of Christ, you see, that He said that some seeds fell on the marshy ground, they sprouted, but did not grow.

So that, it's possible because depends on the superficial temperament of a person, may be possible. But so far I have seen many people who went out of the Sahaja Yoga again are back, again back, very much.

The other day we saw them in Melbourne: so many are back again and they were very sorry that they went out, they want to come back, because so much of enjoyment, you see. When you have tasted the nectar, the ambrose,

then you don't want to taste something else. But if you try again because of your habits or something, again you want to come back, because you remember that experience.

The Sahaja Yoga moves like that. Many people come in first. Then a few people come for follow-on.

Then again some people come in and some more come in, like that it goes on filling the cup. But follow-on people will be less: depends on the depth of a person how much he has touched it, or how much he has understood his own value of his realisation. They'll all come, but some people won't; but then they start coming back. And how it grows that way. Now I don't know, if you ask Me, I don't know how many there are in this whole world, Sahaja Yogis. I can only make them out whenever I see them, they are Sahaja Yogis, that's all. You also have one method: we take the photograph of a person after realisation and put the name and the time of realisation, the date of birth and put it on these plastic albums and I see them, all of them and that's how I know.

It's a beautiful rapport and love and friendship, understanding and protection. No one wants to leave it normally; but if they want, they're free, there's no force. You cannot force it, that's the main point.

Even if you don't want Sahaja Yoga I cannot force it, if you don't want Pure Knowledge I cannot force it, if you don't want Self-realisation, I cannot force it. It cannot be forced. It's not conversion, it is transformation.

Now should we have? All right. Again I repeat that it cannot be forced.

So those who do not want to have it, have to leave the hall please, that would be very kind of them. It takes only ten minutes. There's no danger, nothing of the kind; and most of you will feel it, I'm sure, the All-pervading Power.

Now first thing you feel is the Cool Breeze out of your fontanelle bone area and then also you feel the Cool Breeze on your fingertips.

Sometimes you might feel heat, if you have a liver problem or something, or if you have not forgiven people. But there are two conditions for Sahaja Yoga. One of them is that you have to forget the past, you have to forgive yourself completely and not to feel guilty at all. No guilt, because with the guilt you catch on this center and which is very dangerous also, I'll tell about it later when we go on with it, but please do not feel guilty. At this moment in the present you are all great people who are here to get your realisation, you are seekers of truth and forget about anything that makes you feel guilty. That's one condition. That means you should be pleasantly placed towards yourself, as we say in Sanskrit, `prasannajit', because you are going to enter into the Kingdom of God and you should be very happy to do that.

Now, the second condition is that you have to forgive everyone.

Some people say it's very difficult to forgive, but if you forgive or don't forgive, it's a myth. What do you do? Nothing. But if you don't forgive, then you play into wrong hands.

So at this moment just say, just in general; not to remember all of them who have troubled you, or who

have made you miserable or made you unhappy. Just say `I forgive every one of them', that's all. These two conditions you have to follow, which is very simple: it's just to say in your heart that `I am not guilty at all' and that `I forgive everyone.' So now we work it out.

Now, we may have take out our shoes, because the shoes are not an obstruction but better to take some help from the Mother Earth, it is important. And trust yourself, believe in yourself, have self-confidence.

Don't think that you can't get it, all of you can get it, you're quite capable.

Now, I'll show you first how to nourish your own centers and to raise your Kuṇḍalinī. First, you keep your eyes open and see for yourself and later on we have to close our eyes to go into the process, it's very simple.

So first of all, the left hand is towards Me, representing the desire to get Self-realisation, just like this: ordinary way of sitting, not too much of bending or too much of straight. Just ordinary way we sit, comfortably and put both the feet apart from each other because these are two powers.

So just to keep them on the ground apart from each other and the left hand towards Me.

Now the right hand is the one which does the action to nourish your centers.

So first we put our right hand on our heart, while we keep the left hand all the time steady like that. Now, in the heart resides the spirit. In the heart resides the spirit and the first thing is to recognize that it resides in our heart. We have to open our heart for that. Then we take down

our hand to the upper portion of our abdomen, which is the center of your mastery.

So many great masters, as we call them SatGurus, have created this special center for us. By enlightening it, you become the master and you can give realisations to others. Because if you are the spirit, the light of spirit guides you, so you become your own Guru, you become your own master.

Then is the center which is in the lower portion of your abdomen on the left hand side. We work only on the left hand side. This is the very important center which manifests on your central nervous system the Pure Knowledge, by which you can feel the All-pervading Power and you can know all the laws that are Divine. Then you take back your hand on the upper portion of your abdomen again, on the left hand side and press it hard. And then you take your right hand again on your heart. Then, in the corner of your shoulder and your neck, like this, from this side and turn your head to your right fully so that you can push back your... Now this is the center mostly catching, is the center where we feel guilty. It's a very dangerous one because when it catches you get spondylitis, you get so many other troubles like angina and the whole system becomes very lethargic.

So please put this right hand across and press it hard onto the spinal cord on the left hand side.

Now, take your right hand on your forehead across like this and put down your head. Put down your head and press it on both the sides, your forehead, as we do it when we have headaches, just like this.

This is the center for forgiving others. Now you take back your right hand on the back side of your head and push back your head slowly on it as far as you can take it, balancing on the hand like that. Now here you have to ask for forgiveness from the Divine, if knowingly or unknowingly you have done some mistakes, but without feeling guilty, without counting the mistakes, without thinking about them, for your satisfaction only. Now you have to stretch your hand, right hand fully, stretch your palm. And the center of your palm, you have to put it on top of your fontanelle bone area here and press back your fingers.

Press them back, stretch them back, so that there's a nice pressure on your fontanelle bone area. And here you have to move your scalp very slowly clockwise, seven times, the scalp, not the hand, the scalp has to move. This is very important.

So stretch back your fingers, stretch them back so the pressure is all right.

And now...

Hmm, that's all we have to do, not much. Now we can close our eyes, both the feet apart from each other, left hand like this and the right hand is to be used for nourishing our centers on the left hand side.

Please close your eyes and don't open them till I tell you. You can take out your spectacles also: there's no need to have spectacles when you have closed your eyes and also sometimes it helps your eyesight.

So now, please close your eyes. Put your right hand on your heart, left hand towards Me. Here you have to ask a very important question, three times to Me, in your heart.

As you ask a computer, you have to ask a question, you can call Me `Shri Mataji' or you can call Me `Mother', `Mother, am I the spirit? Mother, am I the spirit?' Ask this question three times. Please keep your eyes shut.

Now, if you are the spirit, you are your guide, you are your Guru.

So now please take down this right hand on the upper portion of your abdomen on the left hand side and here you ask Me another question in your heart, with full confidence, `Mother, am I my own master? Mother, am I my own master?' Ask this question three times.

Now, take down your right hand in the lower portion of your abdomen. Here is the center of Pure Knowledge. And as I told you, it cannot be forced on you, I respect your freedom.

So here you have to say six times in your heart, because this center has got six petals. You have to say, `Mother, please give me Pure Knowledge', I cannot force it on you. Six times. As soon as you start saying this, the Kuṇḍalinī starts rising. And now we have to nourish our centers, upper centers, with our self-confidence.

So now raise your right hand onto the upper portion of your abdomen on the left hand side and here you have to say with full confidence in yourself, to open this center, `Mother, I am my own master.' Say it ten times, please. `Mother, I am my own master.' Say it with full confidence.

Now, the greatest truth about you is that you are not this body, you are not this mind, you are not these emotions, nor you are this ego or these thoughts; but you are pure spirit. This is the greatest truth.

So now raise your right hand to your heart and say with full confidence, with full confidence you have to say, `Mother, I am the spirit.' Say it twelve times, please. `Mother, I am the spirit.' Twelve times, with full confidence.

Now, I have already told you that you need not have guilt. The All-pervading Power is the ocean of love and bliss, it is the ocean of knowledge and joy, but above all it is the ocean of forgiveness.

So you cannot commit any mistakes that cannot be dissolved by the power of this great ocean of forgiveness.

So now raise your right hand in the corner of your neck and your shoulder and place it behind as much as possible, from the front side, not from the back side, but from the front side and turn your head towards the right. Here you have to say, again with full confidence, sixteen times because there are sixteen petals to this, `Mother, I am not guilty at all.' As I have told you that we have to forgive everyone and many people think that it's difficult to forgive.

Whether you forgive or you don't forgive, you don't do anything; but we are not to play into wrong hands by not forgiving, which is a myth, absolute myth.

So now raise your right hand and put it on your forehead across, bend your head fully and press it hard. And here from your heart, say `Mother, I forgive everyone.' You don't have to think how many people you have to forgive, whom you have to forgive, for what you have to forgive, but just say, `Mother, I forgive everyone.' From your heart, not how many times; it has to come from your heart. This is very important. If you don't forgive,

the Kuṇḍalinī won't just pass through: this is the very important center of Āgñyā, which is a very constricted one normally.

So please say it from your heart, `Mother, I forgive everyone.' Don't say `I can't', please don't say that.

Now take your hand on the back side of your head and push back your head on it as far as you could take it and let it rest on your hand. Here you have to ask for forgiveness from Divine. But you are not to think of the mistakes you have committed or whatever wrongs you have done, or to count them or to think of the people, but just in general for your own satisfaction you have to say, without feeling guilty, from your heart, not how many times, `Oh Divine, please forgive me if I have done, knowingly or unknowingly, anything wrong.' Now, stretch your hand, stretch your palm. Now put your hand or your palm, the center of your palm, on top of the fontanelle bone area and now stretch your fingers backwards, this is very important. Stretch them as much as you can, so that there's a nice pressure on your fontanelle bone area. And you have to move it, the scalp, seven times clockwise very, very slowly. But here again I cannot cross over your freedom, you have to ask for Self-realisation.

So please say seven times, `Mother, please give me Self-realisation.' Please ask for it seven times, when you are moving your hand slowly seven times.

[Shri Mataji blows into the microphone.] Now please take down your hands and open your eyes. You can put on your glasses if you want to.

Now put your right hand towards Me now like this, a little lifted up and bend your head. And see for yourself, with

the left hand on top of the fontanelle bone, see for yourself, bending your head, see for yourself if there's a Cool Breeze coming out of your fontanelle bone area. You can lift the hand a little higher, sometimes it can be much higher, but don't touch your head. Should be above, at least three to four inches minimum to begin with and then you'll feel the Cool Breeze. Just move your hand, bend your head is the best way.

Now put the left hand towards Me like this and now bend your head and see with your right hand if there's a Cool Breeze coming out of your fontanelle bone area. There could be hot air also coming, doesn't matter. Don't doubt it and don't think it's air conditioning after all! It cannot be coming out of your head, isn't it? Now again put the right hand towards Me, keep your head bent and also now see for yourself if you can feel the Cool Breeze coming out of your head with the left hand.

Now, you can lift your both the hands towards the roof like this and bend back your head. And here you have to ask a question three times, `Mother, is this the Cool Breeze of the Holy Ghost? Mother, is this the Rūh? Mother, is this the Param-Chaitanya? Mother, is this the All-pervading Power of God's love?' Ask any one of these questions, three times. Now put down your hands and just watch Me without thinking, you can do it.

Now, those who have felt the Cool Breeze out of their fontanelle bone or on their fingertips, even hot air is all right, please raise both your hands. Oh, most of you, yes! May God bless you. You're all saints now, I bow to all of you. May God bless you.

So nice to see, some of you did not feel it, doesn't matter; don't get disappointed. We have a very nice center and some of you who have not felt can come round and some of the Sahaja Yogis can work it out for you; maybe there's some sort of an obstruction somewhere.

So don't feel nervous about it: it will all work out, no problem.

So may God bless you.

If you want you can come and shake hands with Me, because I'll be going away tomorrow. I could move forward a little bit.

Why not turn the lights to them now?... All the lights are always like this?... Come along, come along. I'd love to meet you.

So, we're going to work it out now.

But you did feel it? Hot, you did, all right? That's all right, now you'd better forgive. That's very important. Better forgive. You can help your friend in the hospital also. Now better? You see, because, because you have not forgiven. Now better? Forgive, forgive, forgive. You must forgive, it's very important to forgive.... Just forgive, forgive, forgive, forgive. All right? Still hot? You didn't forgive. Forgive, again.

Just say, `Mother, I forgive everyone', just forgive. What a weapon it is, just to forgive; it's such a weapon, such a protection... Still hot? Better? Work it out, all right? You can come and see these people.....

Contents: 1990-03-10 **Conversation with Baba Mama, Evening Program, House of Pam Lewis, Temple Street, Brisbane, Queensland, Australia**

[Baba Mama is explaining his song to a group of Yogis. He gives the words of the chorus and ask for silence as Shri Mataji starts to speak.]

Shri Mataji: It's Kabīra who has sang because he was a dyer and he used to put colour on cloth and all kinds of things so he always used similes which were connected with his profession... He said that. He said that, Oh, make my, “Jhini", what does it mean?

Baba Mama: Colour. [He reminds Shri Mataji the word of the song.]

Shri Mataji: Colour, oh make my sheet that I'm colouring, that means his body, You'd better colour it “Jhini rigini"...

“Ma ke ranga me" means colour it up, means it should be coloured with that “ranga me." So now we have different key of the same part. *[UNCLEAR]*.

Baba Mama: Shri Mataji something for Holi. Would you like to tell us something on Holi, this, I made it for Holi festival.

Shri Mataji: The Holi festival is coming now, today, actually, tomorrow is the Holi, but for our convenience we are going to have it on the 18. And the Holi festival was started by Śhrī Kṛiṣhṇa, because before Śhrī Kṛiṣhṇa was Śhrī Rāma who was a very serious Incarnation to make human beings as perfect human beings and he's called as Purushottama, he is the highest being among human beings.

So the people were quite serious and they were doing everything so seriously and working out all kinds of rituals.

Śhrī Kṛiṣhṇa came and said: “Oh, it's all Leela, it's all just a game. We have to play the game." So he started this Leela, in which he used colours and things to play with each other so that people should not feel inhibitions they should not come on down on inhibitions and every thing and all these conditionings that we have within us. And he used these colours just to make people very colourful and happy and to be enjoyable you see, just like children. This is what the Holi rehearse, celebrating on the 18th, but this is what they have, Baba has written something about it.

Baba Mama: I've written, Shri Mataji has made me to write you see “Rang de jhini ma ke ranga me ye kara." That oh the Divine, please, give this body the colour of Shri Mataji. I have chosen the green colour.

I should have chosen the blue colour. [Laughs.] She's wearing a blue colour; it should be coloured in the colour of Shri Mataji.

“Ranga ma de chanchala mana ko, apne ranga me maya." This mind which is so...

So, so quick, so unstable, the mind which is so unstable, it's likely that if we don't colour it in the colour of Mother, may be it'll be coloured in the colour of māyā.

So kaya and maya. Kaya is your body, māyā you know what it is.

[Laughs.] Then the poet said: “Kale pile rango ka he maila ye jagsara." Then choosing various colour.

Shri Mataji: Black and yellow, is the left and the right side.

Baba Mama: Black and yellow. ka he maila ye jagsara. By the dirt...

Shri Mataji: All body is dirty with this colour.

Baba Mama: “Ise duniya ke sab rango se tera, hai ranga nyara." Shri Mataji...,

Shri Mataji: [Hindi.] Baba Mama: And the poet is saying that all these rungs, all these colours, are on one side and the colour of Mother is so distinguish.

Shri Mataji: Unique.

Baba Mama: So unique, so colourful. All the colours are on one side and Mother's colour of love is on one side that is the uniqueness of that colour.

“Sahaj Ko laha Hai, range ye tera koi utar na paya." This is the colour which is permanent, which is eternal.

Shri Mataji: Sahaj colour.

Baba Mama: Sahaj colour which is eternal which is everlasting, which can never get faded by the effect of time or by any effect. This is the Sahaj colour, nobody can take it away from you, it's a permanent thing, it shall remain ever.

So the poet is trying to say that this colour has been now put on us, so we are the fortunate people, we are very coloured people. [Laughs.] “Ham kya jane Bhakti ranga me, man kaise ranga paya, rang ja yega us ranga me, tu jo vo rang charhaye." Oh Mother we are too innocent to know to what would be the colour of my devotion? So there is, you see, the ranga means also how you get drowned in that means... It's very difficult to me.

Shri Mataji: [Hindi.]...

Baba Mama: Get drowned. To get `invotion' I know, Shri Mataji English language is quite difficult and my English is worse.

Sahaja Yogi: Immersed.

Shri Mataji: Immerse. Baba Mama: Immerse. May be immerse, yes. You're so immerse in devotion that... to as to what colour our devotion will take, but it will definitely take the colour which ever you gave Oh Mother to us, the devotion.

“Tum nirmal ho hma par kaya, nirmal rang ki chaya." You are pure Mother and we are asking you to give that pure colour. It also paradoxically means that nirmal is also white so you could colour us in pure white. It has been My thought that when we are in our white, we are so spotless, that even a small stain shows out.

So the Sahajis have to be stainless, not still but stainless. [Laughs.] “Tere rang me aise range ham, duja ran na lage." Now, this is very difficult to explain. Again, we are so immerse in your colour, in you Bhakti , “tere rang me aise range ham, duja ran na lage" nothing else we enjoy anymore, we don't find,

Shri Mataji: Attraction.

Baba Mama: Attraction in anything. “Tum bin koi nazar na āe, in naino ke āge." We do not perceive or see we don't have the vision of anything, excepting you, oh Mother.

“Jala ko, thala ko sare jagata ko, banga ranga banaya." The water or the oceans or the earth, or the entire cosmos, Mother you have paint it in you colour. This is

what it says it is the best I could do in English. It means much more.

Baba Mama: It's very difficult.

Shri Mataji: [Hindi.]...

What I was telling is that English is not such a deep language and it, sometimes, misses the point; that's a fact.

.....

I think we have had enough tonight.

Contents: 1990-03-11 **Talk to Sahaja Yogis (Holi Day), after, Public Program, Brisbane, Queensland, Australia**

..... If you have any problems, write to Me, even telephone Me; however, sick people should not phone, they should not be allowed. You have all the powers, you should work it out yourself. The things you should write you don't, the things you shouldn't, I get twenty-page letters..... [To one of the seekers from the program that has come back to the house:] You are a Sahaja Yogi now and you should grow.

The seeker: I will try.

Shri Mataji: Don't try. You should do it.

..... In these countries children cannot be disciplined, It is best for them if they are sent from this mad country. I have heard that boys are told to play with dolls and girls with tractors, role reversed, what will become of them it we reverse their roles? Girls should be taught to be proud to be housewives. Then if they want to do something extra it is all right.

Up to five years you should enforce discipline, but what is your style is the point? You should get up in the morning, bathe, meditate, don't show temper, don't be speedy, talk respectfully. They should see the discipline in you first. Children like to follow you. Teach them to respect the Mother Earth, show them how She has given us everything, the trees, food. First of all early in the day teach them to thank Her, Teach them that within their heart lies the Spirt you are a realised Soul. Step by step, teach them everything. Teach them self-respect. `You are a realised Soul, you cannot behave like that. What would Śhrī Mother say?' Talking to a child is very important. If you talk to them they understand. No one talks to children nowadays! If they misbehave, give them two slaps if they answer you back. They should have that awe for you.

[Additional Quote:] Faith in homeopathy is crazy. There is too much thinking involved. Sahaja Yoga works from the inside. If you know exactly what the problem is, then you can work it out. There are seven Chakras and three channels, just twenty-one things.

Contents: 1990-03-14 **Live Interview with a Doctor for Radio Pacific, Auckland, New Zealand**

[As the interview progressed he got more and more positive. Then he asked Her:] Are you a Messiah, a Prophet? [Shri Mataji did not reply, but suddenly he started feeling the Cool Breeze in his hand. Then he forgot he was live on radio and started saying:] Hey, I can feel this Cool Breeze in my hands. When I bring my hands together I feel like I am holding a cool ball of wind.

Me, the greatest skeptic! When I started interviewing Shri Mataji, I did not believe a word of what She was saying; now I can feel it! [As this was being broadcast all the office workers in the building could not believe what he was saying as it was so out of character. They started coming from their desks and looking through the studio window in disbelief. The interviewer then said that he could not feel it in his head. Shri Mataji worked on him and then he could feel it in his head. He asked:] What about everyone else? Shri Mataji [replied]: They can get it, too. Just tell them to put their hands out to the radio and they will get it.

[It was an incredible scene as the interviewer and all the office workers peeping into the studio had one hand directed towards Shri Mataji and one hand above their heads feeling the Cool Breeze.]

Contents: 1990-03-14 **Śhrī Mahālakṣhmī Pūjā, Auckland, New Zealand**

I'm very happy to be here with you, after such a long time and I missed you all very much. I know you are very far away from the rest of them but you are always in My heart and you shouldn't worry about the distance. We have to realise that we have entered into a new, a... This kind of hands you should *[UNCLEAR* have/hand], not to hang, if you have to sit properly. You have to understand that we have now entered into the Kingdom of God and our culture has to change, our style has to change, our understanding has to change. Unless until we change, nobody's going to take us seriously.

Moreover it's very difficult to trigger things if there's no perfect instrument. As you know that I went to Russia second time for the Yoga seminar, where we had people from all over the Eastern Bloc. That was My idea, to get them there. And they were from every country, about two or three people, only. And very strong, very deep, very understanding. I spoke hardly for thirty minutes and such a miracle, in fifteen minutes I gave them Realisation, about ten minutes and five minutes I was just there and all of them got practically Realisation, all of them. Very surprising.

And so deeply, when I walked out of the room, they all came after Me. That you don't see in Western countries, that kind of a thing. All of them walked after Me, ran after Me, they wanted to give their addresses and they wanted Me to go to their country and this and that. I said: “All right, I'll come!" We took their addresses, even from Romania, everywhere. And they went back. And within eight days one could trigger out the thing. It worked, because they were so deep, because they were so much equipped to trigger the happening. That's how they triggered their country and how they worked it out.

So, if we live on a superficial level of Sahaja Yoga, then we cannot do much for ourselves nor for the country and it's just a wasteful life, neither here nor there. Is like a seed, which is sprouted and has not grown into the tree.

So first of all we have to learn that we have to become very deep people, very deep, you must teach our depth. I've heard that people come to Pūjās and things and their main interest is in food. As soon as the Pūjā is over you just rush for food. How can you? After Pūjā you get into a

mood, after meditation you get into a mood of meditating nature and you just sit down and you can't get up, because you were fallen into the well and sort of thing happens. How can you just get up and walk for cakes or things. We though can't think about.

So then judge yourself, how you are, how far you are. You have to work out your vibrations because you are going to create that beautiful vision in this country, for your children, for yourself and for the whole country, ultimately for the whole world. But if you do not take it up seriously, just by the way, Sahaja Yoga is just by the way, it doesn't work out. It has to be way of life. And in everything that you do it has to be a Sahaj Culture. And in Sahaj Culture so many things are to be understood that this is natural, this is real and we have to accept the way it is.

So many things are happening the West, which I think are just destructive, absolutely destructive to the society. The society is not at all looked after, here. Maybe I would blame this to the women of Australia and New Zealand, that women are not understanding their responsibility and do not understand what is their *[UNCLEAR* glory], also they have not self esteem. The other day I was travelling by plane and most of the ladies were smoking and men were not smoking. Men were looking after the children, the women were busy smoking like men, you see, looking like half men half women. It's surprising, this is very destructive.

Because as I have said that that men and women are like two wheels of a chariot, one on the left, one on the right.

The left cannot go to the right and right cannot go to the left.

So we have to understand that our role is much more important than of the other. Like the men have an important role, as well as the women have even more important role. To be a mother itself is a very big thing. Why God has given you the motherhood? Because God thinks you are like the Mother Earth, that you look after, nourish the child, nourish the family, do all these things. Don't try to follow the methods of men, like smoking, drinking, behaving like them.

You just see the trend, how far it is going, the self-esteem is so low. Now, for women, the other day I was, I was telling you about the way they are talking about sexy, sexy women. I mean it's... one should be ashamed of saying such a thing for women. Because one should take an objection: “We are not prostitutes that every man should look at us and enjoy us. Why? Are we sold out for them or are we something for show?" The women have no self-esteem, they fight on wrong things, they don't fight on the right things.

The right is that you should be respected and you should not be treated like something on the show, that any man can look at you and any, that the men should look at you, then you have some value.

It's nonsense. This is not the way to make great nations and great children and great families.

So the society of any country depends on the women, which is a very solid work, which is underground, they don't want to show off. Any country, which has got good women make good society. And I must say the credit

goes to Indian women, in India. They have not bothered about these things, you see, they are not bothered about their looks and the sexy nonsense. If somebody says them: “too sexy" I mean they will slap you, feel very hurt: “What is this, what do you think us to be?" And to be proud of what work you are doing, of course you have to work outside and do something else, but who will look after the children, who will manage the households, who will keep the peace of the house is to be seen.

So in Sahaj Culture one must understand that women have to be women and men have to be men.

But men must learn to respect the women as housewives. [The Australian does] respect them very much.

If they do not respect their women then also they will retaliate, they will get rebellier and there is all this women's [rebellion] that has started. Is the mistake of men not the women so much, because they have challenge their personality so much that now they have started behaving like this.

So in Sahaja Yoga we respect the women, we allow them their own freedom, we trust them and we treat them equal. They have to be equal. They may not be similar but they are equal. The both the wheels have to be equal otherwise wheel, one is smaller, one is bigger, then the chariot will never move forward, it will go round and round and round.

So that is to be understood, that's very much important nowadays in the West because I find slowly the derailment is towards hell. All these thoughts are going to take people to nowhere because nobody takes the

responsibility of molding a moral, creating moral values for children. You have to give proper breeding.

These days I find children are very undisciplined here. Because we are afraid to face them. You have to face them and you have to tell them that: `This is not so, you are Sahaja Yogis and you have to behave like Sahaja Yogis.' They have to be modest, they have to be humble. There should be a kind of an awe for parents. If they don't have that awe for their parents how can they have awe for Me or for God? They cannot. Whatever you may tell them they will not have. If they have no awe at all for the parents who are Sahaja Yogis that means these children will become very ward like other children and that is a very big risk you are running because I am depending on the children who are born realised and I don't want them to go haywire because the parents have not looked after them and faced them.

So on the whole we must understand the role of men and women and the respect that you have to pay to each other. Now, if husband is not respectful to woman then the children will not be respectful to her and the whole thing will be finished and that's why there is no domination of anyone as such, there should not be any domination but everybody has one's own role and where the wife is concerned she should take a decision, where the man is concerned, he should take a decision and one must respect it because these are two different areas in which the man has to live and the woman has to live.

Wherever this balance goes out, it has gone out in our country also we should say, in India, I must say, there are now funny things are happening thanks to the Muslims,

who lived there and had such an impact that we are having dowry system and all kinds of other things there we have. But also there are societies, which are trying to work it out, they are not Sahaja Yogis but work it out, they are getting improved and they are trying to change their ways and methods and this is coming before the people to see that things should be all right. But supposing the women would have taken some sort of a weapon in their hands and started beating all the men what would have happened? You see, you are complementary to each other.

So must understand first of all, our role in Sahaja Yoga that we have to establish our self-esteem and we have to respect ourselves and we have to respect others. Because you are all saints and saints have to respect people... I've been talking all the time.

So you have to respect the saints that you are a saint and another one is a saint. I always give the example of Namadeva. Namadeva was a tailor, the great poet and a great saint. And he went to see another one who's name was Gora Kumbhar who was a potter. And when he went to see him, Gora Kumbhar was busy knitting the clay to make the pots, see, just with his feet he was knitting the clay. He looked at him. When he looked at him, he just stood thoughtless. And then the words he says so beautiful, he said: “I have come to see the Nirākāra, the Nirguṇa, the thought... the formless, means the vibrations. I came to see the vibrations but here it is in the form, standing." What an appreciation, what an adoration, from one saint to another who have never seen the other person. “But I see the whole of this

Nirākāra, the Nirguṇa is in the form of you." Just think of it. And that is what we have to be. But if we cannot trust other Sahaja Yogis, we cannot love each other, we cannot understand each other that means we are something low, lower than others.

Some people have a habit of criticising all the time: “This is not all right." They don't see that there's something wrong with them within themselves that they are criticising others.

So there's no chance for criticising in Sahaja Yoga, first thing is that you should see yourself what you are and where you stand and how you are going to help yourself first of all. Then you can help others.

But there is no need at all to put a critical eye on others. Because then you become good for nothing, you've done all the bad things, you see all the bad things in other people and what do you develop is a non-collective personality, which is such a headache to us and ultimately you have to go out of Sahaja Yoga.

As I said there are two forces that are working in Sahaja Yoga. The first one is the one by which you are attracted, is called as, is called as the centripetal force, centripetal force by which you are attracted and the another force is, is called as the centrifugal force. Supposing you have a stone attached to a string and you move it with a speed, you see, so you can keep it moving like that but as soon as you release it a little bit it can go as a tangent. In the same way there are two forces by which one we are attracted towards Sahaja Yoga, we keep one with it, we become part and parcel of the whole, another one is by which we go out. Now I find that going out has become a

very strong force. And I get quite worried about it, not only that you go out but you go out with very great problems. And this is what I've seen in Australia very much working out.

First of all if anybody says against Me or Sahaja Yoga just close your eyes. Just say: `We don't want to hear anything against it because we have been benefited by, we got all the profits out of it and now you don't tell us anything. We don't want to hear it.' Just close your eyes and cover your ears and say: `We don't want to hear it.' But we had three cases now where people are suffering from cancer or this or that, who listened to this. The man who says may not get it, he may not, but the one... because he's already out, but the one who's a Sahaja Yogi if he listens to this thing is very dangerous and should not listen to anyone like that, who talks ill about Me or about Sahaja Yoga. This is one point we should understand.

And then those who find faults with other Sahaja Yogis are also in trouble. You shouldn't find faults with other Sahaja Yogis. If you think there's something wrong with any Sahaja Yogi you can go and tell the leader. If you find anything wrong with the leader you are welcome to write to Me, immediately. You must write to Me. Is an important thing, because My relationship with you is tide. Leaders are just a myth in a way because I just telephone to them and tell them because I can't telephone to all of you.

That's all. But it's a myth.

So anything that you want to do, you must try to inform Me directly, if they are very much hard on you, if they are

arrogant, if they are abusive, if they are taking out money, anything you find that is not correct you please let Me know. And immediately from your letter I will know what is the situation is like and I will let you know what is wrong, whether you are wrong or the leader is wrong.

But if you just don't inform Me then I'll have to found out Myself. And by the time I find out I find lots of harm is done.

So best thing is that you should let Me know. Because now, today I'm here. Now I cannot keep attention on Colombia where I've been, I cannot keep attention on America, but when I go there My attention is there. But if somebody has any problem they should write to Me. Like this I've seen we have got lots of problems and many Sahaja Yogis have left Sahaja Yoga. Because they never informed Me. I can't understand even now why did they not write to Me, why did they not telephone to Me. But for small things they will write, somebody's wife is sick, or somebody's father-in-law is in the hospital, or all nonsensical things, like that they will write. But they will never tell Me that there's something is wrong with the leader, till I discover it, till the whole Sahaja Yoga is destroyed in that particular city.

So it's My humble request that all of you should know that I'm your Mother, directly. I've nothing to do with the leaders, as far as you people are concerned. Any leader who is harsh on you, who's troublesome to you, who disciplines you too much, or tries to put his ideas all the time on your heads, or anything like that which you think is curving your freedom of growth, you must write to Me and you must know. This is no excuse to say that the

leader was like this, so *[UNCLEAR]* or “We went away." Why did you go away? What was the need? And this I find very common, specially in Australians and New Zealanders. Either they become just like complete slaves or they become absolutely rebellious. There's nothing in between.

So you have to know that if there is anything that you find which is trying to dominate you, you must let us know and I am always going to correct and tell them on their faces, all the leaders, what I think of them. Because they also know that I'm sitting down there to look after this. Of course about leaders I've given them so many times, so many lectures and things and every time they come to Ganapatipule we try to meet and talk about it and if there is any problem you have to find it pointed out.

But here I don't know but in Australia, specially, the thing what happened, whatever the leaders were doing, the same thing penetrated into many Sahaja Yogis and they became sort of half leaders and they used to sort of dominate people and say things which are not at all Sahaj. Like last year was all right, before that they started saying Australia is great, we are the greatest thing, this, that, then half of the Sahaja Yogis have left them. Talking so big and bombastically, even the Indians were surprised, they started looking at them thinking what's gone wrong with them. And they reported to Me that: “They would not listen to anyone, we told them that: `Please, better start, we have to go now' they would not listen. They said: `Our leader has to tell us.' " They said: “Mother has said." “Mother, no, our leader." So

even the leaders had replaced Me completely because of these few people who joined hands with the others like. We can say, like the bureaucracy of Russia. There is no bureaucracy, there is no priesthood in Sahaja Yoga, everybody is equally the same. They're all saints, are to be respected and all the leaders must respect you and understand you. Of course if you have any problems on Chakras that must be told, that is their job and for that you should be thankful. Instead of feeling bad about it you should be thankful to them that: `Yes, that is so and we'll try to correct ourselves.' Now the better part of it that now suddenly I find there's a big explosion of Sahaja Yoga going on in various places where are least expected like *[UNCLEAR]* and we have other places like Turkey and Russia. It's something so remarkable is happening.

So Sahaja Yoga is taking its fruits well and maybe these people might grow much faster so you have to be careful, you should not be left behind. Because there is one thing I've given an indication, I don't know if you have told them, last, this Ganapatipule that there is going to be another jump, another triggering.

I always give the analogy of a air space, you see, space craft, like we can say the Sputnik or something, the principle of that, same is applied to our evolution. Like first is one container, which has three, four containers in it.

So the first container goes half way and then an explosion takes place and then the rest of it is thrown out.

So the first speed, that is the velocity that it has, gets absolutely accelerated and goes with a much greater

speed. Then the second one explodes and then the same thing happens, that's how the speed they ultimately they achieve is very high up. In the same way I feel that in Sahaja Yoga is now happening and is the time for you to know there is going to be another triggering. And that triggering you have to catch up with. For that you should be prepared, otherwise you will be left in the container which is just not to be used to it.

So a new triggering, a new jumping out has to be done and for that you have to hurry up and there's no time to be lost.

So the most important thing is that we should develop ourselves into that capacity that we can jump on to the new triggering that is going to take place in Sahaja Yoga.

So I have to warn you though you are few you have to have a quality, quantity does not matter, because so much of quantity might drop out.

So the thing is those who really want to ascent must understand that we must meditate morning, evening and we must be absolutely collective. If we are not collective then there's something serious with us, something wrong with us and we have to correct it.

So these are the things I wanted to tell you and I must say that the collective here will now grow very much because of what we did, today's miracle that has taken place.

Yesterday we had lots of people, every time I come there are at least three hundred people and I knew there will be this time also. But what is the difference, when I come they are there and then they don't come or even if they come they disappear. They must have confidence in you.

First you must have confidence in yourself. You must approach them in a way that they feel confident. They shouldn't feel that: `Some silly stupid people are sitting here just telling us about these things.' But you must have that dignity, you must have that approach, you must have that understanding, then only it will work out, otherwise you cannot work it out. My own idea is that wherever there are very good deep Sahaja Yogis people stick on. Like Austria, I would say. In Austria we have quite a lot of [new] people now, [Milan] we have quite a lot of people. The reason is both the places, I've noticed, the Sahaja Yogis are of a very great quality. They are all working it out.

Like there's one boy who has fished out lots of things from Quran, in German, from Quran, what it has to say for Sahaj. And they said there is a Sura called Shasta Yoga, Shasta Yoga and that Sura is dealing with Me. Because we will be... it is said that: “We are going to send and the sent, the One who is sent will not be acceptable to you. You will deny, you will defy." Everything is described, even that your hands will speak at the time of Resurrection, all that in that Sura is given. It's very interesting that Sura is.

So, what I'm saying they are trying to locate it.

So many things in different things they are moving now, also they are trying to make very beautiful paintings and drawings and things, to be able to explain. Also they had TV programs.

So on the TV they told whatever their experience is, this and that. But if you yourself are not capable, you are not

going to influence anyone even if you go to the TV or anywhere. Nobody's going to take you seriously.

So you have to be more serious about it and to be more earnest to do your meditation.

Now, there's another aspect of Sahaja Yoga that we want people to be married. Married but married is not the last thing, is not the last thing, is just an assistance, we can say, a complement from the another side so that you develop yourself better. But any kind of hindrance in the marriage can be a great hindrance for your ascent.

So don't pay any attention to such hindrances, just get out of it and try to remain your Self because only it is your Self which is going to give you joy and ascent, not anybody else. It will all work out when if you just keep to your Self and understand that you are important, you have to look after your ascent, also that the collective of Sahaja Yoga is important. It is very important for all of you because you are so very few and it has to be worked out in this country in a big way. And everybody was asking why is it that in New Zealand the people are the same, there's not much changing, why not progressing. But I'm sure now more will happen and things the way have triggered out today it might work out.

So now this is My own submission about it and if you think that there's something more I should say about it or something you want to know you can write to Me, I will definitely answer such letters. But I don't know what to answer to such letters that: “My husband has run away with another woman this thing, that thing." It's not important, you have been married so many times in life before.

So what does it matter if he runs away, let him run away, what to do. You are a Sahaja Yogi, how many women or how many men have become Sahaja Yogis in this world? So you are so exceptional. And such exceptional people should not bother about mundane things and useless things. They should know their responsibility.

It is you who will be responsible for the emancipation of all the New Zealanders. And this you must understand. You should not try to put your esteem down. Try to come up and work it out.

For every nation is important.

Some people are extremely alert and some people are not. But now I'm sure it will work out faster. We have lots of people and now try to give them, give them some tea, something to begin with because their attention is on food but you just don't start eating *[UNCLEAR]* otherwise they'll think useless people, they are just trying to... You should show all dignity or a hospitality.

Hospitality helps a lot. That's a very important thing one should understand. Like in India if you come, they'll see ten times that you have taken your food, they'll call you, somebody's not there, where are you, must come and take. But what I hear is that here nobody calls anyone, anybody *[UNCLEAR]* you have your own food. Till the guests come outside so nobody says: `All right. Will you like...? Did you have your food or not? Did you have your breakfast?' That's not the way, we have to be concerned and we should have those mannerisms, which are very beautiful of being hospitable to people, see that they are...

I mean the guests are to be treated in a different way and the inmates are of a different way and that's what whatever you do your children are going to learn and behave in the same manner.

So we have to get this culture into us by which we understand the value of other person, of guests who have come, those who are not yet Sahaja Yogis, who have yet to become Sahaja Yogis, who have just got Realisation. They are to be treated with very great care, like we can say a seed, which is just sprouted. It's so delicate. The plant is in such a delicate way. Now you have to replant it properly into Sahaj field.

So what do you do is to take out all the sprouted ones, slowly one by one, keeping proper distance between them and try to plant them nicely into the field of Sahaja Yoga.

But if you have certain value system, if you have achieved something, then you shouldn't look down upon them or you should not all the time make fun of them, because some people are sarcastic, some are all the time smiling, so they think that: `What is wrong with us, why are they smiling, all the time?' So there is no need to have artificial smiles, nor do there's any need to sort of criticise in a way or sometimes [if] the smile could be a ridicule, you know people think, they misunderstand. Or to say that: “Your this bhoot is catching, that bhoot is catching" sometimes people say: “This Chakra is catching." Not necessary.

`Gradually,' you should say, `everything is going to work out. If you are not feeling the Cool Breeze, all right, let's see what is the problem is like.' But you need not tell

them all these things, this language, this should not be exposed to the first comers that they get frightened, that our this center is catching, that center is catching, create a big fright.

So we have to built up their confidence, that's very important. Once you have built up their confidence and once they start feeling the vibrations and everything, they have to trust you, they have to believe in you.

So this is the very small outline of the way I would like New Zealand to come up and to act in a sensible way so that people should say that New Zealanders are the wisest in Sahaja Yoga.

May God bless you all.

Imagine Greece Sahaja Yoga is only two years old. Only two years old. Greece. But that's a traditional country, see, it's an ancient country and the way the Greeks have really fallen into Sahaja Yoga is beyond...

***Contents: 1990-03-15*, Public Program, Department of Religious Studies, University, Sydney, New South Wales, Australia**

I bow to all the seekers of Truth.

At the very outset we have to know one thing, that truth is what it is. We cannot organize it, we cannot order it, we cannot conceptualise it also with our human understanding. It is, it was and it will be. The essence of all religions, if you bring it down to the one-line essence, is this, that seek the eternal and treat the transitory with all understanding about it.

The first part is the difficult one: seek the eternal. Eternal is the truth and what is the truth? Now when I'm talking

to you, you are all very well-versed and very well-educated people, I have to request you to have an open mind, a scientific outlook to see for yourself what I say is the truth or not, experience it and treat all this talk as a hypothesis. And if it turns out to be the truth, then in all honesty we have to accept it.

So there are two things which we may not accept, but they exist. One of them is that all this universe, all this creation is permeated by, nourished by, looked after by All-pervading Power of God's love. In these modern times even to take God's name is too much. This is called as Param-Chaitanya in Sanskrit language, in Koran it is called as Rūh, in the Bible as the All-pervading Power of God's love, or the All-pervading Power of Divine. What we call as spirituality, divinity is the essence of that. This is first truth. And the second truth is that we are not this body, not this mind, not the emotions, not the ego, nor these thoughts. Beyond that we are the spirit, we are the pure spirit. These are the two things said in all religions, whatever way they must have talked about.

In the olden times when seeking started in India, India has certain privileges compared to other countries. Firstly the climate is so good that you can live in a jungle without much trouble. While in the West we would say people started going outward like a tree, the Indians started going downward into their roots. And they found out, long time back, Sahaja Yoga. It's not a modern thing, it's an ancient accepted method of getting union with the Divine, which is Yoga. `Sahaja' means `born with you', `saha' is `with', `ja' [is] `born'. Born with you is the right to get that union with the Divine Power. But `Sahaja' also

means `spontaneous', because this is the living power that works it out. There is a living power within us which has made us human beings from amoeba stage. And now there's another residual power which has to connect us to the Divine. This is the real meaning of the word `Yoga'. And every human being has a right to get united to that All-pervading Power.

So this is the last breakthrough of our evolution.

At human level, as you know, we live in a relative world.

Some people say this is good, some people say that is good. There's all a strife going on. But if it is the absolute truth there should be no two opinions about it.

So very humbly we must accept that we have not yet reached that absolute truth which proves the existence of God, which proves the existence of this All-pervading Power, which proves the correctness of what the great prophets, the great incarnations have taught us.

Of course religions have gone into diversions and deviations because of human effort and they might have been apparently looking to be different, but they were just like flowers on the Tree of Life at different times, according to the timings, Sanskrit the word is for that `samayāchā[r]'. According to the time the manifestation was there, but they were all created on one Tree of Life. But people plucked it, started saying, “This is mine. This is mine” and with the dead flowers they started fighting. That's how we see today the problem arising.

There was nothing wrong with these saints, nothing wrong with the prophets and nothing wrong with the incarnations. They all have done whatever was the best for us and have tried to tell us from time to time at the

time of our evolution what we have to do. But mostly they have been dealing with the transitory things, how not to indulge into the transitory pleasures of life, but to seek the eternal.

The second part of it is the “Seek the eternal." That is, to get this Yoga, to be united with this All-pervading Power which gives you Self-realisation, to know the Self. “Know thy Self", Christ has said it; you are to be born again. Even in Sanskrit language they call a person who is a realised Soul as `Dvijaḥ', means `born twice'. They call a bird also as `Dvijaḥ', meaning `born twice', means first it's an egg and then it becomes a free bird to fly out. In the same way a `realised Soul' means a person, a human being who is connected with that All-pervading Power.

Now what is the system within us which has been created by God Almighty? Beautiful, because, not that He's our Creator, but He is our loving Father and beautifully during our evolutionary process He has created a very beautiful mechanism within us. I am sorry we don't have any diagram here of that, but that is described as “Tree of Life" in the Bible, it's described as “Asas" in Koran, is described as Kuṇḍalinī in Sanskrit language. `Kundala' means `coils'.

Now this power of Kuṇḍalinī is the power which is the power of pure desire. All other desires are impure. You know the law of economics is that in general, wants are not satiable. Today we want to have a table, then want to have a chair, then want to have a car, then want to have a house; whatever we get, we are not satisfied with it. We jump from one to another. The reason is, whatever we desire is not the pure desire. The pure desire within

us, whether you are aware of it or not, is to become one with the Divine Power. And unless and until this desire is fulfilled you can never have that satisfaction, that contentment of a saint.

So this is the work one had to do.

In the early days thousands of years back, all over the world there were realised Souls. You can start right from Abraham, to Moses, to Confucius. In India there were many great saints: Ādi Nāth, from that Nath Panthis they were called as. Their job was just to give awakening to people. At the time of Rāma, His father-in-law was Janaka who was a king, but regarded as a very detached person, Videhi and one disciple came to him, asked him for Self-realisation.

He said, “You can ask for my kingdom, but it is not easy to give you Self-realisation." He said, “Why?" He said, “The time has not come." “So when will the time come?" He said, “Kali Yuga", that's modern times. “This is the time when people will be living under illusions, sabranth and they will be under shock of destruction. They will not be able to solve their problems and then they will seek the truth. And many of them who today are roaming about in the hills and dales, in the mountains, Himālayas, will settle down as householders and they will get their Self-realisation." That is the time today.

Whatever is said about the Last Judgment, this is the time for that Last Judgment. Also in Koran it is said that “At the time of your resurrection your hands will speak and they will give witness against you." Exactly this happens in Sahaja Yoga. The surah that is in Koran called as sashti Yoga, it's surprising how Mohammed Sahib

clearly said about it. He also said, “You won't believe it, because you are too arrogant.

Because you won't be able to see that, you'll be moving in another direction of fanaticism." Clearly He has said it. But as it is, nobody likes to really go into the details of it and to find what is between the lines. That also is a very subtle thing. For that we have to become subtle beings and to become that subtle being you have to get your Self-realisation.

At the time in the beginning, I would say, when they were searching, they went through their sympathetic nervous system, praying to God or doing their Vedas and all those things. And what they saw were the different deities sitting on the different Chakras on the subtle centers, so they started talking about the deities.

So people started worshipping the deities. They wanted to have the nectar, the honey of the flower, but they started talking about the flower, worshipping the flower.

So some people afterwards found it that it was not proper, like Buddha, Mahāvīra, Mohammed Sahib, Nanaka: all of them found that it's not proper to talk about the flowers, because people get lost, so better talk about the honey.

So one was sakara, that is, with the form, another formless, so nirākāra: they started talking about the formless.

This was also talk and talk and talk. But to reach the honey you have to be a bee and that's what is Self-realisation is.

Now this Kuṇḍalinī is placed in the triangular bone, which is called as `sacrum' in the medical term.

In Latin, `sacrum' means `sacred'. That means the Greeks knew about it, otherwise why should they call it a sacred bone? This Kuṇḍalinī is awakened as a living process, like the seed sprouts when it is put in the Mother Earth; spontaneously rises, passes through six centers, the seventh center is below. And the seventh center is responsible for our excretion. It stops its function when it starts rising.

So another myth which says that the sex has any part to play in our ascent is absolutely wrong, because the center of sex which is the seventh center is lower than the Kuṇḍalinī. Then it rises, pierces through six centers and the sixth center is placed on the fontanelle bone area, where it was a soft bone once upon a time.

But as you grow, through your sympathetic activity you develop two institutions in your head. From the right activity which is, we can call the power of action, you develop your ego like a balloon. And from the left side which is your conditionings, you develop another balloon which is called as `superego' in English language, but in Sanskrit is `mana'. Both of them join like this, sometimes overlap each other and the bone becomes calcified.

So now you are like an egg, I would say. Then when the Kuṇḍalinī rises, when the Kuṇḍalinī rises, She passes through this center which is placed between the Optic Chiasma, known as Āgñyā Chakra, which sometimes people call it as `third eye'. And this center sucks in these two institutions, opening the limbic area and through which the Kuṇḍalinī comes out and you can feel

the Cool Breeze coming out of your head, the actualisation of the baptism. It's a actualisation, it's not just a certificate.

So, like every instrument has to be connected to the mains, you get connected with that subtle energy.

And because this is the seat of your spirit, but the seat in human beings resides in their heart, immediately the spirit start emitting light on your central nervous system. This is a very important point one must know.

So you cannot understand it through your mental activity, but through your evolutionary process you manifest a new awareness on your central nervous system. And this awareness is called, in the Christian tradition in the olden times they were called as gnostics. `Gn', `gn' is the word. `Gn',... is, in Sanskrit means `knowledge', from where the `gn' comes, `jnana', in the same way the `gn' and `gnostics' they were called. And I'm sure you must have read the Book of Thomas who wrote on his way to India and where he has touted many theories of Christianity also. This `gn' or this knowledge, `gn', is the same as `bodha' in the Buddha tradition, is `to know on your central nervous system'. It's an experience, it's not through your brain, not with mental activity, but on your central nervous system. In the Vedas the first verse of Veda is that you have to know it in a veda. `Veda' means also `to know on your central nervous system'.

All these scriptures aim at knowing this All-pervading Power on your central nervous system. For example, now we are human beings. We are much better off than animals. Supposing you want to take a dog through a

dirty lane he can easily go, or a horse, he has no problems; but we cannot pass through that, because we have developed certain subtler senses within us. But once Kuṇḍalinī rises and you become a realised Soul, then a new dimension of awareness develops and a widening of your awareness. First thing that happens on your central nervous system is that, that you become collectively conscious. Is said by Jung, Jung has it said about it that you develop collective consciousness, you develop it, it's actualisation, is becoming. Is not just that I say that `All right, we are all brothers and sisters. We are part and parcel of the whole.' By saying that doesn't happen, but you have to become. It's a becoming, it's a happening within you.

So you can feel on your fingertips your own centers and the centers of another person, very easily. Even children can feel it. This is the first awareness which we can understand that happens. But when the Kuṇḍalinī rises, she passes through a portion which we call as Void. It's not the same as Zen, is different type; is here in the portion which we can call as the `ocean of illusion'. It enlightens ten valencies within us. Human beings have ten valencies, while you know that matter has eight, animals have nine and human beings have ten valencies. These are ten Dharmas, means these are ten religions you can call it, or the Ten Commandments within us. They just get enlightened within you and you become a righteous person.

Like any saint, you become righteous. Nobody has to tell you `don't do this, don't do that', you just become.

This is what has to happen, because you see people belonging to any religion whatsoever, whether it is Christianity, Hinduism, or Islam or any one, they can commit any sin they want to. There's no bondage of religion in them, anyone can commit any sin. They can kill anybody, they can rob anybody, they can deceive anybody, they can be very mean. Anything is possible, whatever religion one may follow. But when you are not innately religious as I call it, when it is not built in within you, then this kind of faith leads to fanaticism. And I think today's main problem now is fanaticism and fundamentalism. Everyone thinks that `We are the best, we are the chosen ones, we have the full idea.' But actually unless and until you know the reality, you cannot say that you have known it.

So to know the reality the Kuṇḍalinī has first to be connected with the Divine and then you have to experiment with it and see for yourself and find out what is the reality, on experience.

The other day one miracle happened, I must tell you that. A gentleman was sitting and was questioning Me on a radio station and suddenly he asked Me a question, “Do You think this is some sort of a Messiah's work?" I didn't answer him, but immediately he felt Cool Breeze on his hand. He said, “What's happening?" He forgot he was on the tape, you see. He just said, “What's it? What is this cool, what's happening? But nothing on my head." He just got lost. He said, “Nothing on my head." I said, “All right, there's a little imbalance. Let Me work it out." And then he started feeling, “Oh God!" and he said, “See, I feel a ball, a ball of Cool Breeze, in New Zealand!" And

everybody rushed from the, that area to see what is happening where everybody is listening. Just he asked a simple question like that and the answer came. Like a computer you see it worked and he was amazed at himself.

So this is something one has to realise, that this is the power that really does everything. What we do is to something dead. Supposing there's some trees dead, we make this table, we think no end of ourselves, from dead to dead, just reconstruction. We don't do any living work. But after realisation you start doing living work. If you give this Chaitanya or these vibrations to crops, they grow ten times more. You don't have to even use the non, what do you call them?, hybrid seeds, non-hybrid seeds. And hybrid seeds are producing less than the non-hybrid seed when you have given them vibrations. And the food that you eat from that is so good, so tasty. It, you can give it to flowers, you can give it to nature, you can give it to any sick person.

When the Kuṇḍalinī rises, automatically you develop your own balances and that balanced life manifests outside. Now this ecological problem can be solved as soon as human beings get transformed and develop their balances. Because we are imbalanced, that's why the nature has gone into imbalance. Nature is not in an imbalance. Poor thing is trying to maintain somehow balance, despite all our hectic efforts.

So our balances has to be established so that balance comes into us and we start leading a life of complete balance automatically, automatically. Nobody has to tell you but you just don't do it, just become that.

Then another thing you can do living work, is that you can raise the Kuṇḍalinī of any person, like one enlightened light can enlighten another person. There has been lots of misconceptions about Kuṇḍalinī and I've read them and I was amazed because these are most unauthorized. These are all modern stuff that has come from somewhere; I think it's all a money-making propositions, perhaps, because nowhere in the ancient books is written that Kuṇḍalinī has any problems or it gives any trouble.

One great saint called Rāmdās, who was the Guru of a great king called Shivaji and he was asked, “How much time does it take for a Kuṇḍalinī to rise?" So He used the Sanskrit word tatkshan, that moment, but there should be a person who is authorized to do it from the Divine and there should be a seeker of truth, otherwise it won't work out for years.

So nowhere in the ancient books, we have Mārkandeya's, which we can say thousands of years back has written about Kuṇḍalinī; we have Ādi Shañkarāchārya, all of them, nobody has written anything like that. In the twelfth century Gñyāneśhwara has written about Kuṇḍalinī. Nobody has said this is dangerous. This is a modern stuff, I think coming from Germany, because Germans came here and somebody told them something and they have written down. It's most unauthorized and wrong. Now there are forty nations which are working out Sahaja Yoga, forty nations and nowhere we have found this kind of a thing that it's dangerous, this thing happens, that thing happens, nothing of the kind. On the contrary, people get physical fitness, mental fitness.

We have got three doctors from Delhi University who have done their M.D. with Sahaja Yoga and have proved that with Sahaja Yoga you can cure very incurable diseases. I must tell you a very great news, that in Perth husband and wife who had AIDS got cured in this tour of Mine, just by their own powers.

You don't have to do anything about it, their own powers, just worked out. I hope they keep up. We had cured one other gentleman here, Mister Granby, last time when I came here, but he had no willpower to continue with it. If he had a little bit put attention to it, he would have been all right. And his father is very sorry that he went back to the same bad habits and he got it back.

So many things can be explained about things which we do not know, about the soul, about possessions, about evil forces, all sorts of things one can see, once you get your Self-realisation. Before that we are in a confused state and that's why they say that when the spirit shines, there are three things which manifest within us. One of them is the truth, that you know the absolute truth. On your fingertips you can ask any question, `Is there God?', the question. Answer is `yes', you start feeling the Cool Breeze.

Somebody who says he's a saint, all right, just feel him. You might get heat, you might even sometimes get a little blister from some horrible person who is just a money-maker or a sorcerer trying to say that he's a saint.

So that's how you develop the absolute truth on your central nervous system. As I can feel this glass, you can feel a person, his centers. Sitting down here you can, I mean, it's at an evolved state, you can feel anybody's

centers. Just you have to think about it. It's like a computer.

You are all Divine computers, fantastic things, which thinks and which produces results, which you have to be. We should not in any way have our estimation very low. Actually we are made human beings to be something very great and we are that. But there's a little gap which we have to cross. Like in our Indian village if I take a television and show them and say that `See, in this television you can see pictures from all over,' they'll say, `What? This is just a box. How can we see something in it?' And you put to the mains and then they can see how fantastic it is. In the same way we have to know our potential by being connected to the mains and then you'll be amazed that we are great, all of us, specially the seekers of truth; they have the first right to get their Yoga. But if you are still indulging with your mental things and you want to have a mental acrobats, still busy with all that, then Divine says, `All right, go ahead, play, try some more of this. We'll see next time.' But you don't have to have blind faith for anything.

Blind faith leads to fanaticism. You shouldn't have blind faith at all. You have to experience and after experiencing if you do not have faith, that means you are not honest.

This is a very simple method which works out and you are all capable of getting that and you should not miss the point. I don't know, because I have spoken on this subject so many times and it's such a vast knowledge, there must have been at least three to four thousand tapes of Mine in English language alone.

So in this small lecture I cannot cover all the points. But I would like to have a discussion, or if you want to ask Me questions will be better to give more time to it. But you have to know that I am not here to sort of ask for any votes, or ask for anything. I'm here to tell you what you have and what you can achieve, so the questions should be relevant and not aggressive; it would be a better idea to know something about it.

So may God bless you all.

Stephen, you'll have to... you see, I'm rather bad at Australian English.

Lecturer: I'll mediate for You.

Shri Mataji: Yes, please tell Me.

Lecturer: Feel free to ask any questions. And those who are uncomfortable standing, you may want to sit down somewhere, on the floor, yes. Is there anybody wanting to ask something?... Rachel, this will be Canadian English.

Question: I speak Canadian English! You pointed to the problem of mental acrobatics, intellectual indulgence and so forth. At what point can someone who has crossed over the gap and who has achieved perhaps a pure desire, at what point can that person articulate intellectually what he or she has achieved; or can you articulate?

Shri Mataji: You see, when you are mentally working it out, then you reach a point where you think you have not achieved whatever is said in it, that's the point. As we say that first one has to know it mentally also. “Not this,

not this, not this” you go on, “Ya neti neti vachanaih" it is said.

So “It is not this, this is not so. This cannot be, this cannot be." Then you reach a point, then you become a seeker.

And a new kind of a category is created, which William Blake has very nicely categorized and he says, “They call them men of God. Men of God will become men of God and they'll have powers to make others men of God." He was really a great, great poet hundred years back, but people thought him to be mad, I tell you; they thought him to be mad, because it has happened with all the saints because they are on a different level, you see. Even Kabīra has said, “How am I to explain, they are all, the whole world is blind. The whole world is blind. How am I to explain to them?" They feel so frustrated sometimes, how to explain? So on mental level it, as I have talked to you, I have explained to you in a way. But still it has to be your experience, you shouldn't believe in Me blindly, it's not proper. You have to experience.

Question: Some people have said that the moment you describe and articulate your enlightenment you're actually not enlightened and that it actually is contrary to enlightenment to talk about it. How do You feel about those things?

Shri Mataji: You see, these are all money-making propositions. Most of them don't know anything about it.

So they just say it, because you see if you start an organization, “Oh, I have such an organization, this and that." Then people say, “All right, then raise our Kuṇḍalinī." “No, no, no, no, no! Kuṇḍalinī you just don't

talk, it's a very bad thing." In Gyāneshwari, which is one of the greatest books, I think, written about Gītā by Gñyāneśhwara at the age of twenty-three years, imagine what a tremendous genius he must have been and in the sixth chapter He described everything about Kuṇḍalinī. But in the Hindu religion it's prohibited, specially in Maharashtra, to read even that. What do you say to that?, as they call it: no, not to be read, it's not to be read.

Lecturer: I think what Rachel is getting at though applies more to Buddhism, that if for example an ahat said, “Look, I've attained to Nirvāṇa, I've been enlightened” then even within the community of bikus or the whole Saṅgha they would laugh and say, “Oh, you can't be, because you're articulating it, you're saying, you know, `I'm enlightened,' it doesn't go with enlightenment." So there is a difference between that position and the way You're talking about realisation.

Shri Mataji: Not at all. You see, early Buddhists, My son-in-law has written a nice book about Manasarovar and this thing and he went round and he has studied Buddhism and he has gone to the caves where the earlier Buddhists lived. And they just talked of spontaneous awakening and the experiences like the Thomas has told. But this is a much later thing when the quarrel started with mahaya, this, that.

They formulated it, organized it and this and all that. But actually if you see to it, Buddha Himself is one of the part of the Kuṇḍalinī. You have to use His name; He is the one who controls our ego, in evolution.

Now when they say, “Buddham sharanam gacchāmi” means “I surrender myself to the enlightenment", “Buddham sharanam gacchāmi." Then they said, “Dharmam sharanam gacchāmi." `Dharmam' is that valency business I'm talking about, that “I surrender myself to my valencies, my Dharma", Dharma. And the third one He said is, “Sangam sharanam gacchāmi." That means, “I surrender myself to collectivity", is Sahaja Yoga only, but you should be able to see between the lines.

Same about Gītā. If you read Gītā superficially, you may think that He has said about Karma Yoga and He has said about jnana Yoga. Now what jnana Yoga is, what I'm talking about, that you have to know it on your central nervous system. But Kṛiṣhṇa didn't talk much about it.

So then Arjuna asked, “What about the Karma?" So Kṛiṣhṇa was a incarnation of diplomacy, I must say, Divine diplomacy, because He knew about the human brain and He knew how to put it forward.

So He said, “All right, you do all your Karmas and put it at the Lotus Feet of the Lord” which cannot be, it's not possible. We may mentally think, “Oh, I'm doing all for God's sake I'm doing this." That's just our imagination. But you just don't do it, because the Karma has to become akarma, means `non-action', that's only possible when you get your Self-realisation.

When a Self-realised Soul gives you Kuṇḍalinī, he doesn't say, raises your Kuṇḍalinī, doesn't say, `I do it.' He says, “It's rising, it's going, it's working out." In the third person he talks, so the whole thing becomes akarma.

Then He says that “Whatever are the flowers and things like that you give Me", that's the Bhakti Yoga, “I'll take it." But He uses only one word on which He has made everybody dance and that word is `ananya', ananya Bhakti : “When there is not the other, when you are united with Me." But people say, “We are doing ananya Bhakti ” and then you find such horrible things. These people who are devoted and doing all these things, taking ganja, taking this, how can they do it? People can't understand, so it is not ananya. Ananya is only possible when you get your Self-realisation; otherwise not possible.

Lecturer: She's asking, this is Jacqueline, that You are saying then that mystics who have written about their own mystical experiences are truly mystics. But just because they've talked about them and written about them doesn't mean that...

Shri Mataji: But there are many mystics who are real and there are many mystics who are not.

Anybody can call themselves as mystics. I've seen there are Sufis who are real Sufis and there are many who are not. There are many who are saints, real saints and there are not. How will you make them out? With vibrations you can make them out, that's the only way.

So their experiences, whatever it is, are not to be taken for granted.

Question: I would see that a mystic who returns to the market place, so to speak and relates their experience, John of the Cross, he didn't want to relate it but he was compelled by requests of people around him in his

community... to relate his experience and that's something shared then with the collective.

So that if someone who has the experience, like a shaman and then can bring it back for healing to others, to the collective...

Shri Mataji: You cannot share it like that. At human level you cannot share it. You have to be at the higher level, you cannot share it. It's like something you have to see in histology, you have to use a microscope. In the same way you have to be a subtler being to share the experience of a mystic, you cannot share it, like see, Khalil Gibran, Khalil Gibran. What will you say, was he a realised Soul or not? Some will say yes, some will say no. I would say yes, of course he was.

Question: But I consider it a sharing if someone will say to someone else...

Shri Mataji: You cannot share unless and until, unless and until you become a realised Soul, because there are so many barriers between two persons, you cannot share with anyone. It is within yourself.

Question: I'm not perhaps choosing the right words, but I just mean in the sense of the people for whom John of the Cross wrote, for example, were needing reassurance and perhaps guidance in their realisation.

Lecturer: She's using the example of a famous Spanish mystic, John of the Cross. It's a very interesting person with deep spiritual experiences, who then conveyed something of his experiences to ordinary people.

I mean, You are conveying Your experiences to ordinary people...

Shri Mataji: No, I say your experiences. I am just telling. I didn't tell you anything about My experiences. I am saying that you have to experience yourself, not saying that; and now I would say, now you are taking Spanish people, Isla, have you read Isla? That's the one who is a realised Soul. He is a realised Soul, I mean, you can see it is a realised Soul. I mean, you take his book and you have vibrations in your hands.

Question: Do realised Souls ever feel moved to take a leading part in public life? And if so, does it make society a better place when they do it, even though the people under them are only seeking or not realised at all?

Shri Mataji: Of course! I mean, this will not only make a beautiful society of very beautiful people.

Now last year we had eighty-two marriages, international marriages and all these marriages are successful.

It's very well-balanced, beautiful, one or two mishaps sometimes, one or two mishaps and the children they have are all realised Souls. Because there are realised Souls who want to take birth but they want to seek proper parents, you see, they don't want to be born to crazy ones, you know; actually, I mean, they have to think about it. And so many are now today realised Souls otherwise also born, but parents don't know about them.

Question: Are there any leaders of public life in the world today who are realised people that You can...?

Shri Mataji: Of course! Gorbachev is. Abraham Lincoln was, Sadat was, so many. Mahatma Gandhi was there, he was a realised Soul.

Question: Now I can express my dissatisfaction with all these incarnates, mystical incarnates which I've read. I've read quite a few and they seem not speak to me. I feel, yes, they've achieved something, but the way they express it doesn't reach me. It's like they don't speak the right language for me. Now surprisingly when I read the philosophy of people who I think are not enlightened or they make mistakes, but somehow I'm already led somewhere much better than these accounts.

So I think it's important that these realised Souls have good abilities to have some special language to reach the masses. I think someone who is a computer programer who gets enlightened would have great ability to move other computer programs, because...

Shri Mataji: This is what Sahaja Yoga is doing, it's bridging; this is what Sahaja Yoga does. Then you understand all of them, you'll understand all of them. You'll be surprised, when I started Sahaja Yoga in London when My husband got posted there, I had to really struggle with seven hippies for four years, I tell you, terrible! They were all very well-educated people from Cambridge, this, that, all very welleducated, had become hippies. Out of their seeking they had become hippies. They thought by becoming hippies they'll seek God, whatever it is.

But when they got their realisation, just they said, “Now we understand all of them." They went to the libraries, found out this is that, that is that. I mean, the scholarship of England I saw then, when they got their realisation. Before that, Bacon is there, all right, writing this way,

that way; then they found out all the people who were realised Souls and the best of all was Shakespeare.

Question: It's a little hard for me to hear everything You say, but am I correct in hearing You speak of children as realised Souls? In that case is Self-realisation a gift, or is it the work of a person over a period of time of maturing?

Shri Mataji: It is a, you see, those I'm saying are realised Souls have received their realisations in previous lives. And now, it's not a gift, it's just a evolutionary process, it just works out. It's a living process of a living energy.

Question: I'm just wondering if You think there's a difference between the Eastern and Western psyche; and if You do, what do You think the differences are?

Shri Mataji: Yes. Now the Western movement has been outward, like a tree, the whole civilization grew up. But it must seek its roots. To My eye there's not two things, East and West, the roots are the same as the tree; and if the tree does not find out its roots, it will be destroyed. Both are essential, complementary to each other. But because, as I told you, the climate in India has been quite kind, they went more into the search of themselves, “why are we here?", instead of fighting the nature. But if you see the, I mean in London if you have to go out, you take at least fifteen minutes just to put on all your weapons to fight the climate there. In our country you can just walk out, no problem.

So we didn't have to fight the nature, so that question was over; and it was a very beautiful country, full of fruits and things, so they could live in the jungles very well. Even now if you go, at the foothill of Himālayas you'll find

all kinds of flowers, beautiful things there are. Of course now it's destroyed, because of civilization.

So the people indulged more in finding out what is within us and that's how they did it.

So the search which is outside through science has to be substantiated and nourished by spirituality, it's very important.

So these are part and parcel of the same. God has made only one world, one world.

He didn't make many nations, we have done it. And sometimes I feel we move like criminals with our number plate, you see, the passport number, this number, that number. God didn't make that way, it's our idea; because we laugh the same way, we smile the same way, we love the same way, everything is the same. But He had to create variety of faces, otherwise we would have been bored stiff! You'll be surprised, we have those forty nations I said, specially Russians. I must say a word for Russians specially, you see. Whatever may have been the mistakes of their dominating administrations and things, whatever they had, there's one thing good: as they didn't deal with politics and other things, you see, they put their minds to search within. They're very well-read people, very well-educated, very deep scientists also, but all of them have one mind in the science and another mind towards the spirit.

And I was amazed when I went there to Leningrad and they had never heard about Me, because they are no books available on Sahaja Yoga, or I've never written any books so far. There were two thousand people sitting outside and two thousand inside in the hall and after the

lecture I gave realisation there, of course, this realisation works out en masse and when I came out, they all asked Me, “Mother, what about us?" I said, “I'm sorry, the hall is small. If you can come tomorrow in this ground, I'll be here." Next morning I went there, the two thousand outside ones and inside ones all were there to meet Me. And now it has become sort of an, you can say, a kind of a big wave of Sahaja Yoga. They sent their people for filming in India and they've accepted us as an independent organization for medical treatment, for education. They are going to give us a big house, everything, I mean whatever we want, the government.

So sort of they were just waiting for it, just waiting for it.

Lecturer: Is there anybody else liking to ask a question? I didn't explain earlier that Mother is a medical doctor, so there may be questions, say, connecting, you know, healing with what She's talking about. And since She's talked about politics, I forgot to mention that She is the wife of, I think, the seniormost public servant in the United Nations.

Shri Mataji: He's the Secretary-General, he's the seniormost Secretary-General of the UN.

Lecturer: Of the United Nations.

So if you like to ask about politics even, She's very well-informed.

And on top of that I forgot to welcome those who've come from, that come from within the Sahaja Yoga community; that I welcome you all, those who've come from that community, who may have particular questions that they'd like to ask in this context and by all means

feel free about that. Before we get back to those who want to ask the second questions, anybody?... John...

Question: We've all had experiences. Generally I find and I've explored experience to some extent, my experiences seem to be limited by my senses, my physical presence here. And if there is this All-pervading Power, that is something which is transcendent to my senses, it seems to me paradoxical. How can I experience this, when all my experience is bound by my senses? I mean, is there a real experience of that? You see, I still don't know that.

Shri Mataji: Experience of what? Question: Well, You said that a person can have experience of this power, this transcendental power, when this is something else...

Shri Mataji: Yes, of course, of course it is there. And not only that, but you go beyond your mind, because you reach a state which is called as thoughtless awareness, thoughtless awareness. You are aware, but there's no thought. For example, a thought rises within us and then it falls and another thought rises and falls. We live either in the past or in the future; on the cusp of these thoughts we are dancing all the time.

So when the Kuṇḍalinī rises these thoughts become lean and there's a space in between which is the present, which in Sanskrit is called as `vilamba'.

So when the Kuṇḍalinī rises you become thoughtless.

If you want to think you can think it, but if you don't want to think you are in thoughtless awareness.

That's the Samādhi state, that's the state of what you call is the meditative state, where first is called as `thoughtless awareness'. In Sanskrit it's called as

`Nirvichara samādhi'. Then the second state that is achieved is called as `doubtless awareness', called as `Nirvikalpa', means you are so evolved that you have no doubts about it, you just work it out.

Question: In a sense that it's beyond, given that it's an experience, it's also beyond experience. It's like an experience beyond experience, because that is an experience of something on which all other experiences are based.

Shri Mataji: Yes, it is beyond that, of course.

Question: So in a sense it's like an end of experience, at the same time.

Shri Mataji: No, no, no, no! The experience is of the feeling this All-pervading Power, is precise, all right? And then the experience of feeling your centers on your fingertips, to be precise. Then the experience is that you can become thoughtlessly aware. Then the experience is that if you want to work on other people, you find that you can find out about their own centers and you can raise their Kuṇḍalinī and you can give them realisation.

So you start experiencing yourself, like you enter into a big palace, that's yourself.

So first you enter into the hall, then you see other things and then other things and you're amazed at yourself. It's like that. It's a new dimensions into which you enter.

Question: This is actually more a political question, but one of the things that fascinates me about world politics at the moment actually seems to be the Hindu fundamentalism. Possibly You can give us...

Shri Mataji: What's it? Lecturer: Would You like to comment on Hindu fundamentalism?

Shri Mataji: They are just like anybody else, what's there to comment? But it was very late they started. The reason was also because of the Sikh aggression. The Sikhs started killing people in Punjab, saying that “you are Hindus." So they formed themselves into a group, “All right, we are Hindus, so what?", to protect themselves, more sort of protective way they started it. But whatever it is I don't agree with that much, that why don't they get realisation?, nobody can touch you. But they'll come round, I think, all of them one day.

Question: When the realised people write up the accounts of their experience, can you discern in those and You might like to comment, whether there are any common elements in what I might call in the Western thinking, triggers for the surrendered life. In other words, experiences that they might have had which led them into the experience of enlightenment. I'm interested in this question from the point of view of the alcoholic, actually, how it is that an alcoholic does undergo a cognitive change, a very pronounced cognitive change when he's being rehabilitated, particularly in a program like the AA. In the enlightened regime, are there triggers or indications that enlightenment might be just around the corner, or something which led you into it? Does that make sense?

Shri Mataji: Triggering of? Lecturer: Triggers, now triggers are what you pull when you shoot guns!

Shri Mataji: I know...

Lecturer: But one other way of referring to these triggers is what we call predisposing factors for enlightenment. Are people because of the evolutionary process in a position where there are more predisposing factors for them to become enlightened, or are there certain things which could happen in their lives? Like You use the example of the Kali Yuga, it's so oppressive, so suddenly you realise something desperately has to be done.

Shri Mataji: But I must tell you that the Divine is so anxious to give you realisation, it doesn't bother about anything. And we can compare our evolutionary process to a spacecraft. In a spacecraft like Sputnik or anything there's a container, first container and it has containers in it.

So the first container, containing all other containers, flies. But when it goes up to a point it has a certain velocity and then as you say, it triggers, means there's an explosion and the second container is thrown with a much greater velocity. Like that it happens. Now we are as the last container, we should think and the triggering is so fast, I am Myself amazed at the working out of this. It is not bothered as to what you have done, anything you have sinned, so-called, your guilt is all nonsense now, everything is absolutely a nonsense. It just works out. You don't have to do any cleansing, nothing of the kind, it just works out. It's like a torrential, we can say, a rain of the grace. It is happening.

Question: But there are no common indications? It's just a...

Shri Mataji: No, no, no, nothing; nothing of the kind, nothing.

Sahaja Yogi: As a practicing Sahaja Yogi, I've experienced the benefits of thoughtless awareness and the benefits of Sahaja Yoga. What or how different would my life be or my experiences be, when I've attained doubtless awareness? Is that the aim also of the Sahaja Yogi, to strive towards doubtless awareness? And then how different or what changes would I experience in doubtless awareness, when I am a practicing Sahaja Yogini?

Shri Mataji: In doubtless awareness when you rise from thoughtless awareness, what happens that you start growing, because only in present you grow. You start growing and then you feel like doing it for others also. You want to help others, you want to talk about it, work it out. This is sort of a, the collective, we can say the collective generosity starts and you start working it out for others, you talk to other people and you start raising their Kuṇḍalinī, helping them and all that. As a result of that you can become very powerful. You can even control the elements, so many things you can control and it's limitless, because it is something really that is, we can say is beyond our conception how far we can go.

It's tremendous.

Sahaja Yogi: Just to follow that, how would I personally work towards realizing this state more and more and more strongly, this state of doubtless awareness? How do I surrender myself more and more? What things would I do?

Shri Mataji: For that Buddha has told you that “Saṅgham sharanam gacchāmi", you have to come in the collective. It works in the collective, because it's the work of the

collective. Once you are in the collective, all the collective is growing and with that you grow, so you have to be in the collective. If you sit at home, do meditation, you won't grow. You have to be in the collective, that's all. And in the collective you just ascend very easily, no problem.

Some people have touched so fast and some people are still little bit not there, but because those who are higher, they just pull them up. It's a collective happening.

Sahaja Yogi: So being out among the people...?

Shri Mataji: Yes, all those who are realised Souls, you must mix with them, talk to them, be with them, you should sing songs and they enjoy together, it's very enjoyable. The way they enjoy each other is very wonderful. I'll quote a beautiful poem written by one very famous poet, Namadeva, who was just a tailor and was very much appreciated by Nanaka and he said that “Now you'd better write in Punjabi language." So he wrote such a big book of things in Punjabi language and is used in the Guru Granth Sahib. He was a poet from Maharashtra.

So one day he went to see another realised Soul, who was a potter. His name was Gora Kumbhar and this potter was busy kneading his clay to make pots. Namadeva saw him there, looked at him, he was so stunned. He says, “I came here to see the nirākāra, to see the formless and here it is in form." What an appreciation, what a adoration and what an understanding of each other! But they were so few. They were all tortured and troubled, I must say, terrible things, because people didn't understand them. And whatever

they say is the truth. Every word that they said is the truth.

Lecturer: We'll go to Rachel over there, from Michigan.

Question: I gather that You have many communities and followers around the world. I wonder if You could tell us a bit about them, how many do You have? When did it start, when did You... at the head of the movement?

Shri Mataji: I'm very bad at accounts, that's one thing, I'm hopeless at it. Really I don't understand accounts, I don't understand banking, I cannot sign a check, I'm so hopelessly bad; and I just don't know how I don't know these things, how to keep an account.

Question: Then perhaps recount how You became aware that You had something very special to teach to others and...

Shri Mataji: I was born like this, just born.

Question: And You always had a following?

Shri Mataji: I mean, My father was a realised Soul so he understood it and I met some saints also.

But nobody was so anxious to work it out, because they were frightened of society. Most of them had disappeared to Himālayas or some places and they wouldn't come down. They said, “It's a big venture.

You try Your luck!" Question: This university is full of people who are very much committed to bookish knowledge. We learn so much, we read so much and I think maybe some people do it for degree or for position. But I think quite a lot are really devoted to just read more and more and understand it more in an intellectual way. Now what role do You assign to this kind of pursuit,

intellectual pursuit? Because if you ask people if they want to be realised, maybe they say, “Ah, not really” but they pursue the books.

So what do You see, what's the role of pursuing text and books?

Shri Mataji: You see, if you read books only, then you get lost in the words, not in reality. And we had so many like that, you see, great scholars, very first class first and Ph.D.'s and M.A.D.'s, all kinds of people came down, very learned.

But there was one thing common about them, they had a kind of an intelligence to see that there's something beyond, that's all. And it clicked with them, so many of them.

So it's not difficult. You have not wasted your energy at all, but it's like whatever you have read has to be re-read with a torch in your hand.

There is one gentleman called as Yogi Mahajan. He's a lawyer, his father was a Chief Justice of India, of the Supreme Court, very learned person and he had written lots of books also. He came to Sahaja Yoga, so then he wrote another book called as Gīta Enlightened. Now there's another Muslim gentleman in Paris, Javed his name is. He's an aeronautical engineer. He's writing Koran Enlightened. There's somebody else who's writing Bible Enlightened. Their education is not wasted. Education is a technique, but the creativity comes from your spirit. It would be like the glass is the education, but you have to have water in it, then it's complete.

Question: I've just had a question going through my mind when You were answering Rachel's last question, which is

this: since Your centers for... well, what would you call Your centers anyway?

Shri Mataji: Myself? Question: No, Your centers. How would you describe, you know, the different centers?

Shri Mataji: It's a Shakti, it's a power, it's an energy.

Question: No, I'm referring to the places where you go.

Lecturer: Oh, I see, you're talking about the geographical centers. How would You refer to Your worshipping groups, the worshipping community like in Sydney, is there a name that would be...?

Shri Mataji: Yes, they're all My children, I call them.

Question: Well, what if You answer a question like this: are among Your children, say, Christian priests? You're very ecumenical obviously. I mean, do they come there looking for realisation? In other words it's like, would they have learned or bring with them what they have learned and try to lift it to another plane in Your community? Lecturer: Are there any Christian priests among Your children, which as far as I know there are?

Shri Mataji: Of course there are, there are, three of them. And one was a very high priest in Italy....

Yes, in Italy there's a deviation now a little bit coming up. Recently I read a book about when Christ was in India, quite a nice book written by a German priest and I think he's a realised Soul because he knows so many things and he says so many things which only a realised Soul can say. Of course he is a scholar, so he has authentically shown that Christ was there. But the way he has discussed Pauline Christianity and all that is remarkable, remarkable, but with great power. Even Khalil Gibran has

discussed Paul. They can see through things. He's not My disciple, but definitely he's a realised Soul. He's a priest.

We have one priest in London who tried to bring Bishop of Canterbury and I must say that he sent his adviser to one of My lectures. I never knew he was sitting but that day, I don't know why, I started talking about something that was not Christianity in the Christians' behaviour and he got very angry and he went away. I said that Christ has said, “Thou shall not have adulterous eyes." What a subtle thing to say, because in Sahaja Yoga Christ is placed on the Optic Chiasma, in the cross. He's the one who sucks in our Karmas, that's why He talked of the eyes, “Thou shall not have adulterous eyes", very subtle. Not only the mind, but even the eyes.

And what about the Christian nations, what we see today? I mean it's horrid, I must say.

Some things are very immoral, very immoral. Like in France now they are saying it should be allowed for housewives to be prostitutes... party. Even the word `sexy' for women, I don't like it at all. They are not prostitutes, why should they be sexy? It's a question of self-esteem. I mean if you call any Indian woman sexy she will just slap you... She'll be so angry for such a thing. She is not a prostitute.

So the whole society which is, which is coming from Christ is going towards where? They are worshipping Freud, not Christ. Freud is their Guru, not Christ.

But when you come to Sahaja Yoga you'd be surprised, your eyes get steady, your attention gets steady; you really become a Christian in the real sense of the word, because you get the actualisation of baptism, it's not

artificial. As William Blake has said that “Some priest cursed me on my head and I suffered." It's not that, it's the actualisation which takes place, all right? Thank you. Thank you very much. I hope you will come to our program which we are having, I don't know where, again the same problem! They just fix Me like plug, you know and I don't know where I have to go and what I have to do. They push Me in the car, they push Me in the aeroplanes! Lecturer: Well, the program is tomorrow night at the Hilton Hotel ballroom, at 7:30.

Shri Mataji: Rather too posh for Me. Hilton Hotel! All right, must be some reason.

Lecturer: And Saturday night there are two programs, one following up at the same venue at the same time on Saturday night.

Shri Mataji: Please make it convenient to come, because I'll come only after one year here and I hope all of you should get your realisation, it's very important. And then you will understand between the lines, the enlightened scriptures.

Sahaja Yogi: Actually, I'd like to say a few words to those who are studying. I was doing my Masters in Philosophy in Bombay [Mumbai] University and I used to read like all of you, I suppose and after reading I came to a point where you see that you're still far away from the reality, from the truth. I mean, you take one theory and you feel that this is the best. You read another thing, you feel this is the best.

But the two might be absolutely contradictory.

So what is the truth? And by just reading the books I personally thought that this is not what I really want from

the academics. And that is where I came to Sahaj and I have experienced a lot through blessings of Shri Mataji. And I welcome, I mean I wish that all the seekers should ask for their realisation, if they really are seeking for the knowledge. Thank you.

Shri Mataji: Now the theories that look contradictory actually integrate after Sahaja Yoga, absolutely integrate. I'll give you an example. Now supposing if I have all the powers, I'm the greatest capitalist.

But I can't live without distributing it, so I'm the greatest communist. If you don't have the capital, how can you distribute it? But the capital of spirituality is important, not these worldly things, these are transitory. All these theories that look contradictory actually are integrated. All religions which look contradictory, they all integrate. Actually we get integrated within ourselves, complete integration takes place.

So you don't have to deny any religion, you don't have to argue it out, but you have to see for yourself the truth, that they are all one, no difference at all. That was the time it had to be done, this was the time it was to be done. Now this is the time of Kuṇḍalinī awakening, so I talk of Kuṇḍalinī awakening.

This is not the time when I have to take the Jews out of somewhere, that Moses had to do.

So this is another work. Whatever is the time, the maturity of the Tree of Life, one has to do that way and that's how it works out.

So thank you very much, very kind of you to have invited Me, I'm really enamoured that people of such intelligence

should pay some attention to Sahaja Yoga, which is very humble.

Lecturer: Thank You so much for coming.

Shri Mataji: Thank you very much.

Contents: 1990-03-15 **Talk Before Katak Dance, Burwood Ashram, Sydney, Australia**

You see now she's going to dance on a song, so she said space is all right for her.

So to acquaint with you this kind of dancing called as katak, comes from the word katak, meaning the story telling. It's said *[UNCLEAR]* of the Northern Indian. Her Guru is a very well known artist in this realm and she has had a very intensive training in that. We are very lucky to have her here, so you could see the style, in which rhythm is very important apart from other things, that the whatever is, he's going to tell you how she's going to use the different tathas in Hindi, tathas are, beats to divide them into, say by sixteen by three something like that, so it's an eternal thing.

Now as you know, in our Chakras also if you know, there are three Guṇas, now you start from the fourth. Number four. Four divided by three is eternity, so Gaṇeśha can take Incarnation. Then six. Six has divided by three, so Brahmadeva doesn't take Incarnation. Then comes ten. Ten divided by three, is again eternity.

So the Viṣhṇu can take Incarnations, also all the Gurus can take Incarnation. Then comes twelve, at the heart. Twelve is divided by three, so Shiva doesn't take His form, only the Goddess does.

Because it is divided completely. Then comes sixteen. Sixteen divided by three, again eternity. That's why then Viṣhṇu takes the form of Kṛiṣhṇa and He Incarnates. Two divided by four is the same.

So all these Incarnations come because the three Guṇas when they are divided by the number of petals they have, the number of powers they have, some can produce Eternities so they can Incarnate and some cannot, that's why they could not Incarnate. In these things she's going to show lots of things, like even sixteen divided by three is an Eternity. But somehow or other if it's some pearls she'll break it in such a manner that she will divide sixteen. This is something very Divine and other thing also you can see for yourself, that how the gait of a lady is, how she walks how she, I don't know what she's going to show.

[Hindi.] First of all she's going to sing Vandana Karuya which you all know very well and you know the meaning of that is that: you bow to your Mother that's the song. She is going to dance on that.

Baba Mama: Nirmal Sangeet, both in the musical value and in their surrender and we are very proud that we are able to present the Divine music of Shri Mataji before you. This lady who is standing before you is just two and a half months in Sahaja. She first came to Ganapatipule and then she came into Sahaja. She has gone very deep into Sahaja. Her name is Sandya Pandai. She's had her formal dancing tutelage from *[UNCLEAR]* Mahārāj who is a very famous exponent of the katak style of dancing and she has brought lot of, variety and dimension to this Nirmal Sangeet Sareeta. I was saying that initially when

we started we required very little space because possibly we were going to the hills. Now we've acquired lot of space thanks to her, but we are on the plains now and we are widening our base. But it's a flowing river, so it doesn't restrict itself to *[UNCLEAR* dicurions] or to any path.

As you will see I will request one by one of you to come and join us later on.

So it's a flowing river and it'll be, flowing eternally till Shri Mataji wants it to flow. Then on the tabla is Sandeep *[UNCLEAR* Pukaster]. You must have heard him play, very young twenty-two years single very much eligible. Then next to him is Ashok Dhoke very solidly built both in structure and in rhythm. And next to him is a very very frail figure of a Chhaya Wankhede who is a, whose vocal chords are completely contrary to her frail figure.

Then behind her is Dinesh Nimbalkar and last but not the least Pt P. Dhakde, Guruji as he's known.

Just fifteen minutes ago he's completed a tune, a composition for your joy and dancing on the holi day.

We are going to have Kṛiṣhṇa leelā on that day and I'm sure everybody approves, even though you are not dancing because of tune you'll start dancing. We are beginning the evening proceedings with Vandan to Shri Mataji the famous song Vandana Karuya Mātājī. After that Sandya will go and get ready for her...

Shri Mataji: What is the number in yours?

Sahaja Yogi: What's the number of Vandana Karuya?

Shri Mataji: There are different books.

Sahaja Yogi: [Hindi.] You'd better come and join already.

Shri Mataji: I will tell you the number of this one.

Contents: 1990-03-16 **Interview, Burwood Ashram, Sydney, Australia**

[Clip 1:] `Saha' mean `with', `ja' mean `born'.

So it is born with you the right to become united, which is the Yoga, with the Divine.

As we have two sides in our system of autonomous nervous system left and right which we call as left and right sympathetic nervous system. The left side caters for our emotions, for our past, our desires.

The right side caters for our action physical and mental. If we indulge into one too much and go too far with it you develop an imbalance within yourself. In the center lies the third power which we call as parasympathetic nervous system. This is channel which is the central path of ascent. When the Kuṇḍalinī rises through it, it brings you in the balance because it rises in the center of the system.

So this is a minimum that happens that you develop your balance.

This is the last breakthrough of our evolution where you have to get connected with the Divine, you have to feel it on your nervous system and that's why you get your Self-realisation.

[Clip 2:] In the history of humanity, in the history of evolution, in the history of spirituality is the most important time because here where you'll get whatever has been promised so far.

Our planet is moving in a spiral way. All the planets are moving in a spiral way and they are creating all possible things for the use of human beings so that they save

time. Save time for getting their ascent and for meditative growth.

All right what I tried to show them that this is the left side this is the right side. This is the left sympathetic nervous system and say this is the right sympathetic nervous system and really spinal cord looks like this and inside here is the spinal cord which has the centers in it. The subtle centers. Now when you start using the energy of these centers say too much on the right and it starts moving more towards the right and there is a constriction and the power becomes less because you are exhausted going more towards the right side. Suddenly something happens that from left there is a jerk then the connection is completely broken. This is on its own. It starts working on its own that's we say that this has become malignant and no relationship with the whole to have the proportionate growth.

So if the nose starts developing it can cover your eyes and cover your mouth everything. This is how a cancer is set in or any other disease so many psychosomatic disease are nothing but somatic is from right side and when the psyche gives in then it becomes a psychosomatic. There are so many diseases which are more psychosomatic than the physical and these we call them as incurable can be easily cured by Kuṇḍalinī awakening because when Kuṇḍalinī passes through this she just integrates them for example she going like this then she goes into this integrates them. Just like she strings them like pearls and so they are brought round and also she nourishes that center that's how people get cured automatically by themselves by their own power.

[Clip 3:] There is a subtle power which is all-pervading of God's love which manifests all the thing like living work, all nourishment all balancing. It's so balanced. If the pacific was slightly deeper than this; there would have been problems. If Himālaya was say one and half times than what it is there would have been problems.

So everything is so balanced in nature. Which is the subtle energy all around us which organizes us and which nourishes us, does all the living work and above all it loves us.

Contents: 1990-03-16 **Conversation with Mark Williams after Radio Interview, Burwood Ashram, Sydney, Australia**

Mark Williams: What was it like when You were in the incarnation of Mary?

Shri Mataji: Mary used to cry a lot. [Shri Mataji explains that Mary was made to witness in all in that Incarnation. She was not active, just support.] The problem is the concepts [Shri Mataji gives the example of how they make Christ out to be very thin.] It was the opposite. He was very big and very joyful.

[Shri Mataji says that the problem is that when we deal in concepts, we get the Āgñyā catch. She was saying that that's the problem with the Sahaja Yogis and more often than not, they are in their ideas, like: this is the idea or that is the idea.] Mark Williams: How do we get through that?

Shri Mataji: You have to use your heart. It is only with your Bhakti that you can go through that.

Mark Williams: Shri Mataji, we love You so much. All the yogis just want to know You as much as they can, but You have this māyā around You. The closer you get, the further You are away, because You become like a housewife.

So we would just love it dearly if You could just pull back the veil of māyā just a tiny, tiny little bit, so we could see Your form, perhaps.

Shri Mataji: If I did that, you couldn't handle it. It would be too much. It is nothing like you think it is [laughs].

***Contents: 1990-03-16*, Public Program, Day 1, Swādhiṣhṭhān, Thinking, Illness, Hilton hotel, Sydney, New South Wales, Australia**

I bow to all the seekers of Truth.

You have to know that truth is what it is. We cannot conceptualise it with our human awareness.

We cannot order it, we cannot manipulate it, we cannot organize it. It is what it is, has been and will be. And what is the truth? Truth is that we are surrounded or we are penetrated or we are nourished, looked after and loved by a very subtle energy which is the energy of Divine Love. The second truth is that we are not this body, this mind, these conditionings, this ego, but we are the spirit. You don't have to accept what I'm saying blindly, because blind faith leads to fanaticism. But as scientists you must keep your minds open and see for yourself what I'm saying: if it is so, honestly you must accept it. We know so much through science about our civilization, our advancement. This is the advancement of a tree

which has grown outside very much; but if we do not know our roots, we'll be destroyed.

So it is important to know about our roots. And this is what it is that I would say are our roots.

As you can see, there are seven centers within us and these subtle centers are placed in the spinal cord and the brain. These cater to our physical, mental, emotional and spiritual needs. On the physical side they manifest the energy for the use of our plexuses which look after our physical problems. That is on the right side, the energy which is supplied by this yellow line, a subtle channel, we call it as the Piñgalā Nāḍī, this supplies energy for our physical and mental actions.

So this is the power of action within us which also caters to the right sympathetic nervous system. The another channel you see on the left hand side is the channel by which we desire, put our energy to our desire.

So this is the power of desire and looks after our emotions. This is the one which looks after our conditionings also. At the end of these two channels they create two institutions: one on the right side crosses over and the yellow balloon that you see is the ego, is the balloon of ego that we have; and the left hand side one that, which conditions our mind is the balloon of superego. As we start growing, in age by the time we are twelve years of age, these two completely meet and the soft bone in our head becomes completely calcified.

Now there's third energy within us which is in the center and this central energy is the one which has made us human beings. And these centers are the milestones of our evolution.

So now the last jumping is left out. It has reached up to the limbic area. Now, only thing, it has to break through the soft bone in the, on the head and break through that, which is the actualisation of baptism. Baptism is not an artificial thing, it is an actualisation. But the energy that does it is, we call it sleeping energy, in the triangular bone called as sacrum. That means the Greeks knew that this is a sacred bone, that they called it `sacrum'.

This energy has to rise and break through that fontanelle bone area and connect us to that subtle Divine Power which we have never felt during human awareness. Thus we get connected to this Divine Power and we start feeling it on our fingertips. It's described in the Koran that “at the time of resurrection your hands will speak and they will give witness against you." That is, you start feeling your own centers, these are five, six and seven centers and they indicate what's wrong with you within yourself, what's the problem. Also you can feel the Cool Breeze coming out of your head, Cool Breeze of the Holy Ghost.

Because this sleeping power which is called as the Kuṇḍalinī, `kundala' means `coils', is the power of pure desire within us.

[Disturbance by a man in the audience.] What's he talking? Ah... This is the result, you know, of tensions, on modern tensions.

So many such things are happening. People have no peace. That's what I say, the tree has outgrown itself: it must find its roots. In America they say there are fifty-five per cent people who suffer from terrible nervousness and at least thirty per cent people have got

schizophrenia. It's a very dangerous thing. If we don't understand how delicately we are made and to realise that we are human beings, the epitome of evolution, we are going to land in great difficulties. We may try to run away from reality, but reality will have an effect on us.

Now, so now we have this kind of a mechanism within us existing. Now this is a living process of evolution and you must understand that we don't pay for living process and we can't even explain it; because when you take a small little seed and put it in the Mother Earth, it germinates by itself spontaneously. You don't pay to the Mother Earth anything. And when it germinates, it grows into a tree and produces thousands of seeds.

So in that little seed the map of all the things it was going to create is there. How it works, we never ask this question. We take all the things for granted. We don't even ask the question how this wonderful eye of ours is made like a camera and that how we are programed within ourselves like computers. You see this is the colour; you don't have to think about, it's there. Through our sensory organs, how we find out things: we'd never question it. But to answer now all our questions, we have to become the Divine computer. And that's why we have to be connected to the mains, I call them, as the people who are Self-realised, the people who have got their spirit in their attention.

When the attention is enlightened through this happening, then you can see the absolute truth. Like supposing you are holding on to a snake and there's darkness and somebody tells, there is darkness, `But you have got a snake in your hand. I can see it.' He'll say,

`No, I think it is a rope.' Now if you put on the light, immediately that person will drop. In the same way, when the attention gets enlightened by the spirit, the first nature, innate nature of the spirit is that it manifests absolute truth. You immediately become so empowered that you give up all those habits which are destructive to your life, immediately.

I have seen people giving up drugs overnight in London, alcoholism, all kinds of things. I was amazed the way it's working.

It's your own power within you; it just there, is existing. There's no obligation of any kind, it's just one enlightened candle can enlighten another candle. That's how it works. And it has to work, otherwise, as I told you, we are standing on the brink of destruction. Leave alone things like drugs and things we take to escape reality, there are so many diseases that have come up and coming up that it is going to be very difficult for us to exist on this Mother Earth after some time: ecological problems, the uncertainty of life, the insecurities that are built within us.

So many conditionings we have. How to get rid of them? How to be cleansed is a very big problem today. And for that I think it is important that we have to get our Self-realisation.

We talk, “my, my body, my hand, my mind, my ego", but which is this `my'? Which is the `I' behind it? And when doctors also talk about the autonomous nervous system, they don't say what is this auto, who is this auto. We say `automobile', so there is a driver sitting driving the car. But who is driving this car? That is what we have to find

out. And that auto is the spirit within us. Unless and until the connection with the Divine is established, all other efforts are really fruitless. And that's why many people ask Me why all the religions are fighting among themselves, why people who believe in God are fighting among themselves; why they are so sinful, why aren't they so good. The reason is, they have not found the truth as yet. Just believing in any God or being born in any religion doesn't make you a righteous person at all: anybody following any religion can commit any sin. There's no bondage.

But when this Kuṇḍalinī rises into that green part, as you see, we call it as a Void: is the area which is like a bridging. Very significant it is, like Moses bridged; in the same way, this is the bridging. And this bridging, when it takes place you can cross over this ocean of illusion, as we say. But actually this ocean of illusion is representing our ten valencies within us. We have ten valencies, ten Dharmas, ten, our innate nature as human beings.

So when Kuṇḍalinī rises into this area, it enlightens this area and a person who is a realised Soul doesn't do anything wrong. He doesn't cheat, he doesn't bribes, he's not frightened. He's so courageous, he's so compassionate, he's so dynamic, he's so loving. This is only possible when you are innately religious. Unless and until that happens, the religion outside, the man-made religion, cannot give you what it is promising you. And that's why people are surprised that there is a big difference between the practice and precepts of religion.

Every religion has said that “you seek your Self." So there was nothing wrong with all the prophets,

incarnations, all the saints. They all said the same thing. But we have missed the point. Everything has become either money-oriented or is an intellectual, intellectual probing. It is through intellectual probing you reach a point where you realise that you have not reached the reality.

So what should we do? And this is a very great gift of modern times which was promised long time back. Is described already in our Purānas that at the time, these modern times called as Kali Yuga, the Param-Chaitanya or this All-pervading Power will become active, means there is Krita Yuga, it will become active and through it thousands of people will get their realisation. Even in the Bible they have said that it's quite a limited number. John the, John has written in his `Revelation' it's quite a limited number, but we have already crossed that.

And so many people have to become realised Souls. It's very important today and it's so easy, Sahaja.

`Saha' is `with', `ja' is `born'. Born with you is the right to become one with the Divine, united with the Divine, that is Yoga. `Yoga' is nothing but to be united with that Divine Power. That's what Yoga is; all other things are subsidiary.

This union brings forth new dimensions on our central nervous system. As a evolution, we always develop a new dimension. By this you develop a new awareness of collective consciousness, by which you can feel other people, their centers. Sitting down here you can feel the center of somebody, somebody who is dead, even you can feel his centers and find out what he was: was he a realised Soul or not? You can find out about anybody

whether he was a realised Soul or not, sitting down here. You have to just think about him, put your hands. If you are a realised Soul you can feel on your fingertips what is the problem. And somehow if you know how to correct those problems, you get rid of your own diseases and the diseases of others, your own problems and the problems of others.

First you enter into a state of mind which we call as `thoughtless awareness'. When you cross this center of Āgñyā that is placed in the Optic Chiasma, you become thoughtlessly aware. You are aware, but there is no thought. What a blessing it is! Say, I see a carpet here, it's beautiful and when I look at it if I start thinking `what a good carpet!' If it is Mine it's a very big headache because I'll be thinking, `I hope it goes home, is already insured, is not lost, is not spoilt', all kinds of worries about this carpet. Thank God it's not Mine, so I'll look at it, still I start thinking how much I should pay to get it, from where can I get it; all these thoughts coming.

But if I look at it without any thoughts, then the joy of its creation, to whomsoever it may belong, so-called, starts pouring on Me like beautiful flow of joy. Whatever the artist has put into it, all his joy starts pouring, that peace and that joyous feeling within Me when I don't think about it. Thinking makes a person mad, creates lots of problems. Too much thinking is wasteful, also. As I'll tell you about the second center we have here, tomorrow, about the second center, that by thinking, how many diseases you get.

The other day I was in a radio station and the gentleman was asking Me, “How can I get rid of my diabetes? You

say that by thinking it happens." I said, “Yes." Because in India if they have to take tea in a village, the sugar is put so much that the spoon must stand at right angle! And nobody gets diabetes. But people who are sedentary, planning too much, I mean mostly, say, bureaucrats, diplomats, politicians, they are very vulnerable. What is the reason for that, which I'll explain to you tomorrow, how we get all these diseases because we think too much and we cannot stop thinking.

But so far, we have to understand that we are all on the, either on the right side or on the left side.

We are not in the center. The centers are like this, I would say: the left and the right and the left side and the right side join together to make the center. Now supposing you are right-sided, means you are using too much of your physical or mental aptitudes, you are planning for future, you are very futuristic, then this starts extracting energy from this center and starts moving to the left, right, starts moving to the right. At the same time if something happens on the left side and you get a jerk, it is broken. Then you are vulnerable to diseases which we call as psychosomatic, because this is the one is the somatic and this is the psycho. And these diseases cannot be cured. Because if somebody's a doctor then he doesn't know about psychology; somebody is psychologist, he doesn't know the medicine. I mean, we have doctors for one eye and another doctor for another eye! We have gone to that limit of specialisation.

This is the science of integration. Is not a science of specialisation but integration, because this is one body

which has got the nose, eyes, ears all stuck to one body. And this is one personality and we have to deal with this personality as a whole. But if you start treating it like one for the nose, one for the ears, it's not going to work out.

So when this Kuṇḍalinī rises through these centers it brings them back to normal, to the balance, integrates them one with another and connects them with the mains from where the energy flows inside. And that's how you become very dynamic, you don't get tired, you feel very young, you never feel your age; and you are extremely compassionate and kind and you love to do good to others.

It is so much I have to tell you. Now Sahaja Yoga is working in forty nations and working out very well.

The most surprising place was USSR. And now the people are saying, “Mother, You have been working for twenty years in the West and only went last year to USSR and You have more Sahaja Yogis there than You have all over the world." Not in India: we have many more, of course, because they know about it, they were not ignorant, so it's all right, if you forget India. I don't know what's so special about them that they could see this so clearly.

And one of the snags of Sahaja Yoga is that you cannot pay for it. And this really is the very great snag, I think, because a gentleman from BBC in England told Me that Anglo-Saxon brain cannot understand anything that can be done without money. I said, “Who has made this brain, God or somebody else?" It's very surprising! And even in, I went to Toronto, no, Boston and they said, “How many Rolls-Royces You've got?" I said, “I have none, because I don't take any money. Whatever I have

is of My husband's." They said, “Then we are not interested. You have to be in the business." It's very shocking, this kind of a attitude towards Divine. I said, “How much money did you pay to Christ?" Today also there was a question from a radio and they asked Me, “You don't take any money; then how do You travel?" I said, “So far, for quite some time I was travelling with My husband's money, no doubt. But now we have so many Sahaja Yogis and they have some self-respect and they don't pay Me, they pay to the travel agents, not to Me. They don't want I to pay for them, then tomorrow will say `all right, You pay for our food also!' " I mean, any self-respecting people can understand that.

So if somebody does not take money, they go to that limit that even I should pay for their salvation, coming to their place I should pay for the hall, I should pay for everything. This kind of a brain, oh, it's not all, all of you are not Anglo-Saxon, I hope so!, I can't understand. And that's why it has not come up to the point where it should have.

On the contrary, I must say Russians are very brave people. With the war they have become very strong. On the contrary, in other countries I have seen with the war they have become very nervous, very frightened. And immediately they took to Sahaja Yoga for one point, that you cannot pay for it. They could see it, that you can't pay because it's a living process. Is such a wisdom that clicked. You won't believe, in England I was fighting with seven hippies for four years: the questions, the bombardment and, too much! I was about to give up. They just thought that it's something to be attacked. And

that's the reason they attacked all the saints, all the incarnations and all the prophets.

But I hope now everybody realises that we are in trouble. We are all in trouble. We don't know what's going to happen next day. We might get into cancer, might get into some other trouble. We might have any problem that we do not know about. We are not sure of our future.

So it is better that we get our special energy that is within us, we get ourselves enlightened and take to something that will make us much wiser, healthier, joyous and knowledgeable. `Knowledge' does not mean what you know through your brains, but on your central nervous system.

That's what everybody said, that the time has come, it's a blossom time, I call it. There are thousands and thousands who can get realisation. It's such a great blessing that we could have en masse realisation.

On the Tree of Life there would have been only one or two flowers to begin with, but today I call it a blossom time. Is actually the Day of Judgment, but `Blossom Time' seems better to say, is more promising. I hope tonight we all will get realisation and enjoy ourselves. May God bless you all.

I would like you to ask Me some questions, because today is a first day. I'm sorry, the mike was not all right so they started very late, they said. The musicians have come from India and you'd be amazed that Australians, Swiss, Germans, English, all of them have learned Sanskrit songs and Marathi songs, which is such a difficult language, all these songs and they have learnt English songs. It was impossible to teach an Englishman

one sentence in Hindi. One gentleman asked Me, “What do you say to the `close the door'?" So My father told him, “You just say `there was a banker'. That means `you close the door' ! And for opening the door you say `there was a cold day.' That's how you will say `open the door' !" So it was so difficult and I'm amazed how through Sahaja Yoga they have become so dynamic.

We have got many artists now flowering out. In your country itself there are so many artists who have come out of Sahaja Yoga. They are very well known here. Also great potters and ceramic makers have come out of this. It's working on this part, on this area of creativity and lots of musicians have become great musicians in India. It's working out in another direction in England, that people are writing books and they have become good orators who would never come on the stage.

So this is on a worldly level, we should say, but they themselves are so patient and so loving that the happiest thing I would like to tell you is that twenty-five Germans rushed to USSR, to Russia, to help Me to give realisation to Russians.

It was very touching, really, to see Germans should feel that innately that it's their duty to give them realisation. They spent their own money coming down there. It's rather difficult to go to Russia because you have to pay for the hotels beforehand and all that. They did all that and they were there. It's a beautiful that's happening in the world, very beautiful people. And the way they admire each other and adore, it's wonderful.

So I would expect you to ask Me some questions. But the questions should be relevant because I'm not here to

aggress you, I'm here just to give you what you have, your own property.

So there's no need to be aggressive with Me or to be angry with Me. I've not come here to take anything from you.

So in a sensible way, whatever you want to ask please ask and we should not waste also time of other people who are anxious to have their realisation.

Question: Is Mister Gorbachev realised?

Shri Mataji: Yes, he is very much. Thank God for that! Question: What about Mister Bush then?

Shri Mataji: Who? Reply: Mister Bush.

Shri Mataji: You can give him realisation. You can.

Question: What for?

Shri Mataji: It's better not to ask about that. You see, even Americans don't understand sometimes that if Gorbachev has opted for democracy he's not opted for an American style of democracy, because American democracy has not created very good atmosphere. It's a, if you go to America you can't even wear a wedding ring. They can kill you even for a wedding ring. Such a situation is there. Horrible! And I was going once on a Los Angeles road and the one who was driving Me told Me that “Mother, put down Your head." I said, “Why?" And he said, “On this road last week eleven people were killed." I said, “Why?" “For the heck of it." I said, “For the heck of it? So mad?" So that democracy has not created a good society, not good society. They have money, that's all. But money is also not so much well-balanced, I would say; it doesn't create good people, good children, good

families. It should be the money which is auspicious, which should create good atmosphere. And very sick people there are: certain are very silly also, stupid. Like eighty-two-year-old people, cinema actors and actresses, going for a shake dance, they're already shaking! I mean, this I can't understand. And they, they want to ride horses at the age of ninety-two years of age. And then they fall down and die. What is the need at ninety-two to ride a horse? I mean, there's no maturity. If democracy cannot mature you, then it's not nourishing. It must mature; you must become a wiser person. If you still remain a sixteen-year-old brat, what's the use? So it has failed somewhere. As communism has failed, it has also failed. But Gorbachev could see.

Mister Bush has to also see that. Also the way they are supporting these Azerbaijanis, they're horrible people, these Azerbaijani. I've been there, I've been to Samarkand and I've been to all these places and they were rolling in luxuries, rolling in luxuries when I went there, thousand time better than their neighbours Afghanis.

But they said, “We are very miserable because we can't follow Islam." But I said, “Why do you want to follow Islam? What Islam has done good or Christianity has done good? Why are you so much anxious to follow Islam?" “No, we must have." And now the Iranians are penetrating that and if you support these Azerbaijanis you are supporting the Iranians and their fundamentalism.

So there's no thought given to it. It's not a proper vision; it's a very blurred vision. One should see clearly what we

are doing, who are we helping. There should be some principle in what we are doing. Imagine, Abraham Lincoln who started, who was a realised Soul himself and how far you have taken him there? And there's only one single road somewhere in his name. I mean, nobody bothers about the principles he established.

So something has gone wrong there.

So we must sit back and see that what's wrong with our democracy. And in all these democratic countries all kinds of false Gurus have prospered, because everybody has freedom to give the money to whosoever they like.

Yes? These two ladies... All right, you ask first.

Question: She's been doing Yoga for fifteen years. And she says she has reached all these points that You have mentioned, but she is weak on her left side. Can You help her?

Shri Mataji: Yah. It's just the outcome of the modern Yoga, absolutely. Actually, Patanjali has written such a big book on Haṭha Yoga. Nobody reads that. Only they have taken a wee, wee, wee part of it, which is ashtanga, means there are eight portions out of which one portion is yam niyam, out of which it's one-eighth of the portion is about exercise, the physical. But that also is to be used when your Kuṇḍalinī is rising and you see the defects in your spinal cord, or anywhere in your Chakras: then you must know if there is any need for a physical correction, all right? But the way we are doing now Haṭha Yoga is like taking all the medicines of the medicine box inside, without any discrimination.

So when we pay so much attention to the physical side, we go to the right side and left side is neglected. There's

an imbalance. And you develop lots of physical troubles also, physical. Like these days jogging is a fashion, so everybody's jogging. Everybody wants to be a cinema actress, or might be a beauty competition, I don't know what they want. And they don't understand that we are human beings, we are delicately made. Even old people of eighty years are jogging, for what? And then they get heart attacks, serious troubles.

So this kind of a Haṭha Yoga weakens your left side to such an extent that a woman may not be able to produce a child, even. Apart from that, a man who does Haṭha Yoga of this kind is such a hot-tempered fellow, like an oven, that you'd better approach that person with a bargepole! God knows when he'll jump on you. But in Sahaja Yoga you'll achieve your balance.

So don't, not to do so many exercises now, discriminately understanding which one you want, you have to do, that much you should do.

Yes. Then there's one lady here who raised the hand.

Question: How can you tell whether you are acting from intuition or if it's just the desire of the moment?

Shri Mataji: You mean you are asking Me or about yourself? Question: In a general sense. How can you tell the difference?

Shri Mataji: Because you have not reached that state of Self-realisation. In Self-realisation if you ask a question, any question: say, somebody says, “I don't believe in God." All right, ask a question, `Is there God?' three times and you get a beautiful wind coming on you. `Was Christ the Son of God?' Ask this question: you get it. Then ask about some horrid Guru who has been lynching you

and you will get burns, might get even blisters. But unless and until you are a realised Soul, you have to, it's not easy to make it out. The only thing, you have to be connected first of all and to be established. Then you reach a state of doubtless awareness, from the thoughtless awareness. And then you become tremendous.

Sahaja Yogi: There's one right at the back.

Shri Mataji: Anyone.

Question: Does your realisation take place instantly or does it take place gradually?

Shri Mataji: It takes instantly, My child. It should. Most of the cases it has to; it's so spontaneous.

There was a saint called Rāmdās who was the Guru of Shivaji, a great king in India, a realised Soul, again and somebody asked that saint, “How much time does it take for the Kuṇḍalinī to rise?" And in Sanskrit he said, “Tatkshan", means “that moment." That moment. But there has to be the person who gives you realisation authorized by the Divine and the one who is a seeker of truth. I mean, I'm Myself surprised the way it's happening today, everywhere. These days it's really very surprising that the Divine is so anxious to give you realisation. Many people ask Me, “Mother, why do You give realisation to so many people?" I said, “How can I limit it? Now it has become limitless." Some, like the parable of Christ, fall in the marshy land and just sprouted and lost, I know that. But they'll come back; I'm sure they'll come back. But some do prosper very fast and settle down. Imagine in a place like Russia, I thought this must be just wilderness, there I find beautiful things happening. They, they never

talked of God, they never talked of religion, they never talked of spirituality. And openly I talked of God and everything; nobody arrested Me there. Here, we who worship God and who have so many churches, who have so many temples and mosques and all that, you have, I have to move like a criminal! Except for their church or their mosque or their temples, you are a cult; while they take all the money, everything, they are very money-oriented and power-oriented also, but you are a cult! Is very funny.

Yes, please? There's still the another gentleman also?... All right. They need to ask Me...

Question: Mother, I've been trying for about two months, but I don't feel any Cool Breeze up here.

Shri Mataji: You feel it in your hands? Reply: No, I don't.

Shri Mataji: All right, we'll see about it. After the program, ah, definitely today you'll feel it.

Question: Where in the seven centers would You place instinct?

Shri Mataji: You see, `instinct' is a very confusing word, all right? In the seventh center when you arrive, you arrive in the limbic area. And limbic area has got the seven seats of seven centers.

So you cannot say that any particular place is the instinct, but the instinct comes from the Divine.

So when it is connected with the Divine, you receive it in your brain and it's transmitted to your nerves. Also it is transmitted to your centers, nourishing it.

So you cannot categorize it.

Yes, what is it? Ask, ask! Question: He finds it very confusing: what is mind, what is a thought and what is thinking?

Shri Mataji: I think tomorrow I'm going to talk about thinking. In that I'll tell you everything, all right? Can you keep it for tomorrow, please? All right? Tomorrow I'll tell you.

Question: Got food anything to do with this process or technique?

Shri Mataji: You see, any kind of food that you eat has to be suitable for your temperament, your prakriti. It has to be suitable. Supposing you are a very right-sided person, then it's better for you to take more to carbohydrates. But supposing you are a left-sided person, is better for you to take to proteins.

There's no hard and fast rule about it. It has to be complementary to your nature. That's how we decide.

Every individual has a different temperament and accordingly we have to decide what sort of food one should take.... May God bless.

Question: Two questions, Śhrī Mother. One, are You a vegetarian? And secondly, does the soul have a memory?

Shri Mataji: All right. About Me you'd better discover. You see, I don't talk about Myself. The reason is this: anybody who tried to seek, say anything about oneself or claim anything, people have been very nasty. Christ said, “I am the Son of God", which is a fact. They crucified Him. He didn't tell a lie.

So I'm very tactful! So you first get your realisation, because I don't want to get crucified just now; I want to

postpone it as much as possible! So about Me you can find out, once you get your realisation, is better. What is the second? Question: Does the soul have a memory?

Shri Mataji: Soul has a memory, of course it has.

Soul also is another subject which will take at least three, four lectures and I have given lectures on that. You can take the tape and see for yourself and after realisation you can see those dead souls also and also you can see the Chaitanya, these vibrations, as small little commas shining. After realisation you see them. And now there are lots of discoveries have been made which I've said about soul, which you can also see from My tapes and can hear about it. It's a very long subject. All right? Question: He has some artificial heart valves and things in his body and he wonders if a person who has artificial organs can obtain Self-realisation.

Shri Mataji: Of course, you can. Anybody who is living can get realisation. Because, you are living because there is spirit within you. The day spirit disappears from your heart, we are no more. On the contrary, your heart condition will improve, very much. Many people who had bypass got rid of it. Many people who had angina got completely cured. Many heart patients were cured completely.

Yes, now, you ask. Now she is asking.... Can you hear her? Little loudly, can you? Question: Apparently the authors of a lot of these Chakra books say that each Chakra corresponds to a different...

Shri Mataji: Areas.

Question [continues]:... corroboration of your soul, of your being. Is that actually true? Like as in the Chakra here,

Shri Mataji: Āgñyā.

Question [continues]: Yeah. If, they say that if that's opened, you are able to perceive things in other beings; like you're able to see where they have been and... or you are able to use psychic powers and things, you know? Is that actually true?

Shri Mataji: Yah. Now, this Chakra is very important... This Chakra of Āgñyā which is on the Optic Chiasma is a very important center. It is a very constricted thing and the resurrection of Christ has solved the problem for us, because He was resurrected and He's bestowed upon on this Chakra. He's the ruling deity of this Chakra.

So when Kuṇḍalinī awakens Him on this Chakra, He sucks in these two balloons, as I told you: ego and superego. Now the ego and superego are controlled by two organs or two things, what we call as the pituitary and the pineal.

So this center controls pituitary and the pineal part. Also it is on the Optic Chiasma.

So you can see things clearly through it. When it is awakened, you start seeing subtler things. But if you see the light, then it's not correct. That means you have moved to the right, because you see elements on the right side. You may see also the past: you may, you may see Kṛiṣhṇa; you may see somebody, the past. What you have to see, whatever you see, you are not that. Supposing I see the light, I am not the light.

So you have to be the light.

So this movement is deviation from reality. Either to the right, to the left, is not correct and should not be considered as some achievement, because seeing gives you nothing. Being gives you. It is becoming; you have to become. All right? Now, is there? Question: Are our actions governed by free will, or is it just fate?

Shri Mataji: It's free will, absolute free will. You have come here with your free will and I respect your free will, your freedom. If you don't want to have Self-realisation, it cannot be forced, it cannot be done. It respects your free will. You can only get it if you in free will, in your free glory, you want to have it. In a way, of course, it does help people who live in moderation; but as I told you, the Divine is so anxious that whatever you might have been, you get your realisation, sort of a thing happening today.

That's what I've seen it.

So that's what you should expect and shouldn't think of your past at all. Forget it. Yes? Question: What then of Karma?

Shri Mataji: Karma, as I told you, is sucked in when the Kuṇḍalinī rises through this center. She's sucked in those two institutions. One of them is of ego. Is the only ego tells us we are doing Karmas.

Animals don't feel they are committing sins or doing Karmas; only we, because we have ego. This ego is sucked in.

So all our Karmas are finished. They said Christ has died for our sins and that is proved....

So far...

Question: In regard to reincarnation, do humans come back as humans?

Shri Mataji: Yes, they do.

Some of them do come from animal stage also, because that we can explain why they behave like this! Question: Mother, I've been getting very powerful sensations on this finger here and this area here.

What is the cause of that disturbance...?

Shri Mataji: What is the feeling? In the Āgñyā, here? Here and here. You are feeling heat? Reply: Pain on top of that finger and a small, a kind of heat and pain there...

Shri Mataji: Here? All right. You don't worry about the cause. We'll correct it. All right? It's, it's better not to know about it. It's nothing serious but still... You see, this may be that, what is your job? Reply: I don't have a job. I was in an auto accident last year and I've been incapacitated since.

Shri Mataji: Incapacitated? Reply: Yes.

Shri Mataji: How? Reply: Injuries to both legs and right up to my abdomen, right up to my chest.

Shri Mataji: What he said?

Sahaja Yogi: He's had severe injuries to both legs and his torso up to his chest.

Shri Mataji: And on your left hand, what are you feeling? Reply: A lot of pain in that finger there and a pain just here which is in line with the third finger. All of them?

Sahaja Yogi: The right Viśhuddhi, Śhrī Mother...

Reply [continues]: And this one here.

Shri Mataji: All right.

So this is, this is definitely connected with your body and that has to be corrected, that's all. All right? Then you won't feel anything.

Question: Why do we take on the physical state?

Shri Mataji: You cannot get realisation without it, My child. You cannot get it in the air! Question: He said, if realisation is the dropping away of habits, isn't riding a horse at ninety-five just a matter of habit?

Shri Mataji: No, no, no, no, no! You didn't understand. No, what happens, you become a very powerful personality. And you become an enlightened personality.

So you drop out whatever is bad for you, that's all.

Question: Is horse[back] riding necessarily bad?

Shri Mataji: Anything that is not good for you, you understand and nobody has to tell you. You become your own master, you become your own Guru and you drop it. I don't have to tell you `don't do this' or `don't do that', you just do it yourself. Isn't it better for Me? [Aside:] Now, so many questions; it's ten o'clock about, yes? Question: *[UNCLEAR]*.

Shri Mataji: What did he say? Did you follow him?

Sahaja Yogi: I don't think I got that one.... I think he said, if You promote the idea of jumping into the Divine flow of vibrations and want to clear ourselves, once upon a time we jumped into the river to get clean but now the river is polluted. Are there dangers in jumping into the spirit?

Shri Mataji: No, no, not at all dangerous, it's wonderful! No, no, not at all dangerous: that's a myth. That's a myth about Kuṇḍalinī. It's such a myth they have created because they never wanted you to get your realisation,

so that they could make money out of you, you see. They don't want you to go to reality.

So then, they can use you. That's the reason they said all these things. It has no meaning. We have now been working in so many places, I've never seen. At the most some people, like this lady who was here was sick, was shaking her hand and then she put it to her Mother Earth and she was sitting before Me and she got all right.

So her shaking stopped. It was Parkinson's. Just sitting here; she's gone now.

Question: What is the flame, Śhrī Mother, the spirit? What is the flame?... On the chart.

Shri Mataji: Where is the flame?

Sahaja Yogi: On the left Heart.

Shri Mataji: On the left Heart is the spirit. Is the spirit. It's difficult to show spirit, you see, so they have shown it as a flame.

Question: Do dreams have a part in one's spirit?

Shri Mataji: They come from different areas. They don't only come from collective subconscious, they come also from the subconscious that you have had in past lives, maybe in this life; could be from just from yesterday.

So it depends on from what area it comes. But it's not important. Once you know the real truth, then you don't bother about these things; because the communication is not circuitous, it's just direct, so you know the truth.

So you're not interested to know any more.

Question: Is there a place for sorrow in someone who is Self-realised?

Shri Mataji: No, no, not at all. It's such a joy. You see, sorrow comes through our ignorance. Also they want to, you to feel sorry for everything, you know. Like the way they show Christ like a skeleton, you see, naturally you feel sorry; but only Michelangelo could see clearly that it was a great Personality.

So he painted Him like a great giant in the, you see Him in the Sistine Chapel. But below on the table they have placed a skeleton of Christ which is, creates such horrible feelings within yourself. I think we should ask one of these priests to carry one, the cross across and see if they can do it with their skeleton bodies.

So sorrow is also created. Also, people like to show they are sorry. Like this Greek tragedy has no sense in it; just make it Greek tragedy, unnecessarily. I mean, one gentleman falls in love: he falls, doesn't rise, falls in love! And then he doesn't marry that person; then he is pining. I mean, human life is worth much more, not to pine after one lady. Then in next year he marries that lady. I mean this is the, you see, everything must have an antithesis also.

So then he marries the same lady and then he wants to get rid of her somehow. And then he murders her out of frustration. This should be the story, because this kind of wasteful habits of human beings leading nowhere. You cannot get joy from another person: joy is your own property. This comes from your own spirit. It doesn't depend on another person. Only a realised Soul can enjoy another realised Soul. Only you understand the value of another person when you are a realised Soul and

another person is also a realised Soul; otherwise you cannot. Yes? Question: *[UNCLEAR]*.

Shri Mataji: You see, Gorbachev has solved one problem, a little bit. Because these are two superior powers, you see: supermost, we can call, superpowers.

So the, you need two hands to clap.

So one hand has receded. Now this hand doesn't know what to do, what to hit, so it has to recede also.

So in a way, the pressure of war he has lessened and he is going to lessen more. But I think today the world problem is, if you see internationally, is fundamentalism. Is fundamentalism. And those who try to encourage fundamentalism are really committing sins against humanity, I think.

So fundamentalism I find as the biggest problem and to answer to this is Sahaja Yoga.

Then our social problems come because we don't understand the role of a woman and the role of a man; and when we don't respect women for their great role they are playing, they become something funny.

So all this understanding comes to you very beautifully when you become a Self-realised person. Another problem is ecological problem, comes out of our own imbalances. Whatever is inside, we manifest outside.

You see, there's so much imbalance in us.

Like in, when we were in India I never allowed any drinks in My house. I said, “All right, if you want to drink, drink in your house and come to My house." But I can't understand a person who is drunk. God knows, he might just get up and slap Me or do anything! But when we

went to London, they, they said we have to offer them. I said, “All right." I told My husband, “You arrange all that. Do it yourself." That time, it's long time back I'm telling you, just to buy crystal tumblers for an ordinary party we had to shell out nine hundred pounds, to begin with. That's the beginning of the library. And so many were to be added later on. There is one cup for this and a one cup for that, I mean, a one cup is sufficient.

And one tumbler for that and this, big, it's a big science, you know, books after books. I told My husband, “You'd better get it and read it." Then we hired three, four people. I said, “Baba, you look after these people." Somebody wants this, somebody wants that and it's a very big sort of a social nonsensical wastage.

So these things we have created. Then, fork and spoon, you start from here, go on like that; and then go on that way. There's no need to do all that. And I understand, if it was something artistic, all right, some artists are doing. But these days there's no art: it's so simple, there's no art in it. If there's even one flower they don't like it, this is too much. No art anywhere, no Limoges, it's just straightforward march.

So all this creation is all useless rubbish which will form another plastic mountain.

So this ecological problem has come because we have no sense of balance and discretion. Just go to the shopping: the husband gives the money to the wife to buy some shirts and she comes out with some three, four funny punk dresses which will be discarded after three, four months. We play into the hands of entrepreneurs all the time. Entrepreneurs start some sort of a funny dress: all

right, everybody must dress up like that. We have our own intelligence, we have our own personality! We have no individuality left; everybody must dress up the same way.

Now, I should say that we must put some oil in our head at least the day we want to wash our hair, because we'll all become bald and then these entrepreneurs will sell us the wigs. That's the trick! So now the fashion is not to put oil, all right, don't put oil; but at least before washing your hair you can put some oil in your head. You see, this is what I am saying: the wisdom part is not there and the balance is not there and because of that we are getting into trouble. All kinds of venturesome things have started, like the Grand Prix. Now, the man must die in the Grand Prix, otherwise it's not a good one, that's what they say, exactly.

So this sensationalisation, must have sensations, as if we have become numbed people: absolutely we have no sensitivity to feel any joy or happiness, so we have to be given injections all the time, like electric shocks. To Me all these things, this looks so shocking. And I'll tell you tomorrow what happens to you when you get into all these shocks. This is what happens, that you develop blood cancer. Cancer is created by us, by our imbalance, by our insanity. We have to become sane people. We must respect ourselves. Perhaps we have had no identity so far, that's why we are like this. But once you are realised, you know your identity and then you enjoy yourself, you respect yourself. And don't waste your time in useless things, destroying yourself.

Yes? I, I tell you now, you see, the time is coming up much more, so one question will do. Now who will withdraw?... All right, one lady waiting. Who is that one? This one?... What is it?... What? Question: The spirit. Does the spirit discriminate between good and evil, love and hate, or does it just react?

Shri Mataji: Spirit is the source of knowledge, absolute knowledge; is the source of peace, is the source of wisdom, is the source of joy, is the source that enlightens our attention. We have such a big property with us. We should allow it to enlighten us, shouldn't we? Now I think we should stop the questions, because there's one thing: I'm quite good at answering questions. I'll answer all your questions, but by that I cannot guarantee your realisation. I can answer most of your questions, but I can't guarantee your realisation. Realisation has to work out.

So even if you have not been able to ask some question, forget it.

You can bring them tomorrow written down and I would like to answer them when you come tomorrow.

Beforehand if you give, I'll answer them. But just now I think, tell your mind not to bother you any more about questions. And that's why I wanted you to ask questions, so that your mind should not suddenly come out like jack-in-the-box and say, `Oh, you didn't ask this question. How can you have realisation?' So the most important thing is to get your realisation.

So I think, let us have it now. Again, I cannot force on you. You have to have it in your free will.

So please, those who want to have should be there. It will take hardly ten minutes to work it out and then tomorrow again I'm going to work it out. It's very simple, very easy. But those who don't want to have it should not be in the hall. It's not proper, it's not civil.

So all those who want to have it, are welcome.

At the very outset, at the very outset there are two conditions I have to tell you. First one, as I told you before also, you have to forget the past. You have to forgive yourself and know that you are not guilty at all. All these ideas are given to you that you are sinful, you are guilty, you are this and that because they wanted to cash it. You don't have to suffer either.

So first of all you should know that you must forgive yourself and must have self-esteem and you should be very pleasantly placed towards yourself, because you are going to enter into the Kingdom of God. This is the first condition.

Now the second condition is that you have to forgive everyone.

Some will say it's very difficult to forgive. But whether you forgive or don't forgive, you don't do anything. It's a myth. But if you don't forgive then you really play into the hands of the people who want to torture you.

So best is to forgive them, forget about them. Forgive and forget. But don't start counting how many people I have to forgive, what mistakes they have done, nothing of the kind. Just in general say `I forgive everyone', just and it's done. Because Divine is the ocean of forgiveness, it's a very powerful ocean of forgiveness and you cannot do anything that it cannot forgive. And once you say `I

forgive,' Divine takes over; we don't have to bother. All right? These are the two conditions we have; very simple conditions, I think. We have to take out our shoes to take the help of the Mother Earth. That's very important.

[Aside:] It's supposed to be... Too much for the throat, talking all the time. All right.

Now...

[Aside:] It's all right.

You have to put both your feet apart from each other, because as I told you there are two powers. A little apart from each other, not touching. And you have to be comfortable. If there's something tight you can release it a little bit. You need not bend down or stretch yourself too much. Just in a normal way you sit down. Put no strain on your body. You have to put your left hand towards Me like this, in a comfortable way, on your, you can keep it on your lap, whatever is comfortable. Now this represents that you desire to have your realisation.

So you keep it all the time like this. And with the right hand we'll nourish our centers. With the right hand we will nourish our centers. And so you will know also how to raise your Kuṇḍalinī yourself.

So two things can be done: your Kuṇḍalinī will be raised; as well as you will feel, you will know how to feel your centers within yourself and how to correct them. We'll be working only on the left hand side.

So now you have to put the left hand towards Me. First I'll show you, he will show you what is to be done and then you'll have to close your eyes later on.

First we'll put our hand on our heart. In the heart resides the spirit. Then we'll have to put our hand on the upper portion of our abdomen, on the left hand side. This is the center of your mastery, created by great masters. Then you have to take your right hand in the lower portion of your abdomen on the left hand side, which is a very important center which manifests this Pure Knowledge on your central nervous system. Then you have to raise your hand higher, again on to the left side of your abdomen, on the upper part. Press it hard, on the center of mastery. Then to your heart again. And then on to the corner between your neck and your shoulder, from the front side, not from the back but from the front side and turn your head to your right. Now this center is very important, because this catches on very much, specially in the West, because people all the time feel guilty. And because of this people get spondylitis and angina and all other lethargic organs diseases.

So please put your hand here, as far back as possible and turn your head to your right.

Now, take your right hand and put it on your forehead across and try to put your head down slowly, resting on this hand. And now press it on both the sides, as we do it when we have headache. This is the center for forgiving others. Then you have to take down your hand, take up your hand onto the back side of your head where the optic lobe is, here at the back. And now turn your head upward as far as possible, resting on your hand. This is the center where you have to ask for forgiveness from the Divine without feeling guilty, is for your satisfaction. Now, stretch your hand, stretch your palm and put the

center of your palm just on top of the fontanelle bone area, which was the soft bone in your childhood. And now bend your head, please, downward as much as possible. Push back your fingers, push back as much as possible.

Now there will be a pressure on the scalp. Now move this pressure on the scalp slowly clockwise, seven times. You have to move the scalp, not your hand so much as the scalp, seven times clockwise, slowly.

Bend your head.

That's what we'll have to do. That's all, nothing more. That's the only thing we have to do. Now, you can take out your spectacles if you want because you're closing your eyes and might help your eyesight also.

Now, put your left hand towards Me, comfortably. Put your feet apart from each other. And now put your right hand on your heart and close your eyes. Here you have to ask Me a very important question, in your heart. You ask Me a question as you would ask a computer. You can call Me `Shri Mataji' or `Mother', whatever you like. `Mother, am I the spirit?' Ask the question, in your heart, not loudly. Three times ask in your heart, not loudly, `Mother, am I the spirit?' You have to only ask in your heart.

If you are the spirit you become your own guide, you become your own master, you become your own Guru.

So now take down your right hand into the upper portion of your abdomen on the left hand side.

And here you have to ask another question, three times, not loudly, in your heart, `Mother, am I the spirit?', ah! `Mother, am I my own master? Mother, am I my own

master?' Ask this question three times. `Am I my own master?' I have told you that I respect your freedom and the Pure Knowledge cannot be forced on you.

So please take your right hand in the lower portion of your abdomen and say it six times, asking Me, `Mother, please give me Pure Knowledge.' I cannot force on you. You have to ask in your free will.

As soon as you ask for the Pure Knowledge, the Kuṇḍalinī starts moving upward.

So now we have to nourish the higher centers with our self-confidence. Raise your right hand in the upper portion of your abdomen. Press it hard, on the left hand side. And here with full confidence you have to say ten times, in your heart, not loudly, `Mother, I am my own master.' Please say this ten times, `Mother, I am my own master.' I told you at the very outset that the greatest truth about you is that you are not this body, you are not this mind, you are not these conditionings, emotions, nor this ego, but you are the spirit. You are the pure spirit.

So now raise your right hand onto your heart and ask here, or say with full confidence, twelve times, `Mother, I am the spirit.' Just say it without any hesitation. Say it twelve times, please.

For your information you have to know that the Divine Power is the source of knowledge, is the ocean of knowledge, is the ocean of love. It is the ocean of peace and ocean of bliss. But above all it is the ocean of forgiveness.

So you cannot commit any mistake which cannot be dissolved by the power of this ocean of forgiveness.

So please raise your right hand in the corner of your neck, on your shoulder, push it back as much as possible and turn your head to your right and with full confidence please say sixteen times, full confidence, in your heart, `Mother, I am not guilty at all.' All right. As I told you before that you have to forgive everyone and those who say it is difficult, they must know that it is a myth whether you forgive or don't forgive. But if you don't forgive then you play into the wrong hands and get yourself tortured by yourself.

So please forgive, in general, everyone, not counting how many people you have to forgive, what you have to forgive, but just say, by raising your hand and putting it on top of your forehead across, putting down your head as much as possible, resting on your hand. Please say, with an open heart please say, `Mother, I forgive everyone.' Please say it, please say; otherwise it is difficult later on for Me: I have to clear out everybody's Āgñyā and this takes too much time then.

So best is to say it from your heart. After all, you are not going to miss your Self-realisation for that.

Now take back your right hand on the back side of your head and put your head on it, resting on it, upward. Here you have to say for your own satisfaction, `Oh Divine, if I have done any mistakes, please forgive me.' But don't feel guilty, don't count your mistakes, don't think about them. In general you have to say, `Oh Divine, please forgive me if I have done any mistakes or anything wrong, anything against You.' Now, stretch your palm, stretch your palm and put the center of your palm on top of the fontanelle bone area which was a soft bone in your

childhood. Now put down your head properly. And here push back your fingers as far as possible. Please push back. This is very important. And now put a pressure on your scalp and move your scalp slowly seven times clockwise. Here again I respect your freedom and I cannot force Self-realisation on you.

So here you have to say seven times, bending your head properly and pressing it hard, moving seven times, `Mother, please give me my Self-realisation.' Please ask seven times, please.

[Shri Mataji blows into the microphone.] Now, take down your hands and put them towards Me, little higher. Now, little bit put your right hand like this. Bend your head and see for yourself if there is a Cool Breeze coming out of your head.

But don't touch it, above your head, above your head. And some people get it far.

So just try to feel if there's a Cool Breeze coming out of your head. Now, don't start doubting that it's air conditioning and all that, air conditioning cannot come out of your head! So see for yourself. Now, put your left hand towards Me. Now again bend your head and see for yourself if there's a Cool Breeze coming out of your head. All right? Now put your right hand again and again bend your head and see for yourself if there's a Cool Breeze coming out of your head. It might be hot also, doesn't matter. It may be heat coming out first and then the Cool Breeze. Doesn't matter if it is hot, doesn't matter.

Now, put your both the hands towards the sky like this. Bend back and ask Me a question. Three times, you can ask Me the question, `Mother, is this the Cool Breeze of

the Holy Ghost? Mother, is this the All-pervading Power of Divine Love? Mother, is this the Param-Chaitanya?' Ask any one of these questions three times.

Now put down your hands. Now watch Me without thinking. You can do it. Those who have felt the Cool Breeze in their hands or out of their fontanelle bone area, whether cool or hot, please raise both your hands, both. Let's see. Just see the en masse, just see, wonderful! So may God bless you all.

I bow to you all, because you have started now your saintly life. And all those who didn't get also should not get disappointed. On the contrary, if time permits I would like to meet the people who have felt the Cool Breeze and those who haven't felt can come on this side and the Sahaja Yogis can work on them. Again tomorrow you must come so you'll be fixed properly.

Some, those who want to meet Me can come and see Me, because there is some time and in the meanwhile we can have some music. Now don't think about it. If you start thinking, you'll be lost. Just don't think about it; it's beyond thinking.

Thank you very much. Thank you. Beautiful! Oh, My! Thank you. It's beautiful flowers. If you can push this apart, I'd like to meet people.

[Bhajans.]

***Contents: 1990-03-17*, Public Program, Day 2, Swādhiṣhṭhān, Thinking, Illness, Hilton hotel, Sydney, New South Wales, Australia**

I bow to all the seekers of Truth.

I'm happy you all are enjoying this music and this dancing and about these artists I have to say that after coming to Sahaja Yoga, at a very young age they achieved such mastery. Because, when the Kuṇḍalinī rises, as I told you, She enriches your centers.

The center about which I was going to talk to you today is the center of creativity which looks after your power of action, physical and mental. This power of action moves on the right side of the spinal cord and coming to the Optic Chiasma, it crosses over, passes to the left side and creates an institution called ego.

The institution of ego is a myth. What we do is to get something dead, like some trees dead so make some platform or some furniture. We take some stones and make a hall and we think we have done a great job. Actually what we have done is to reconstructed the dead, but while doing it we get the feeling that we have done it, something. That is how our ego develops.

This channel on the right hand side caters to your future.

So those people who plan too much, think too much, exhaust the energy of this center because this center has the first responsibility to convert the fat cells in the stomach for the use of the brain, which is overused, to make them into gray cells.

So when you start thinking too much, it has to work more for this very important function. When it starts working for one function, the other functions are neglected. And the other functions are: it has to cater, to nourish or to give energy to your liver, to your pancreas, to your spleen, to your kidneys and part of your intestine.

So once you start neglecting these organs, first your liver suffers. Means, the function of liver gets limited. The function basically of the liver, basically, is to absorb the heat of the body which is the poison and allow it to permeate into the bloodstream. But, the energy is so limited that it cannot function properly.

So this center starts neglecting liver and liver then cannot get rid of all the heat of the body, so the heat starts flowing upward. When it starts flowing upward then there's a center what you call as the right Heart, which gets effected. People develop a disease called asthma with it. Also they develop a disease what you call as a massive heart attack, on the left hand side, when the heat reaches there. They also can develop a paralysis of the right side when it reaches the brain. The vulnerability is there. And then it's triggered somehow by the left side action, maybe. Such people are futuristic. They go on planning for the future. Future doesn't exist, only the present is the truth. But they go on planning about future, waste their energies and ultimately find that all their plans fail. One must know the Divine plan. If you know the Divine plan, then you don't have to plan because you know the Divine is already planning for you everything.

When you understand after Realisation that everything is done by Param-Chaitanya, by this All-pervading Power, by this Rūh, then you do not think that you are doing something. Moreover, as I told you, when the Kuṇḍalinī rises, through the Āgñyā Chakra, both these institutions of ego and superego are sucked in so there is no ego, so

you become egoless, so your Karmas or your duties or your so-called work you have done become akarmas.

Then you don't talk like this, that `I have done this, I have done that.' They say, “Oh it's rising, it's happening, it's working out." You start speaking in the third person. Even sometimes children you will find they talk like that. “This little boy won't go because it is obstinate." They'll talk about themselves.

If you notice if they're realised Souls they'll talk like that, in the third person.

So you become a third person. And nourishment to this center comes through your Realisation as the Kuṇḍalinī is connected to the mains. As a result, you get into balance. You are in thoughtless awareness.

Somebody has asked Me about the thinking, yesterday.

So the thought arises from the past or from the future. As we have a capacity to reflect, because of the construction of our body as a prism. It's a little scientific thing, but if you listen to some of My lectures, you'll understand what I mean. Now what happens, when you see something, you react, anything you see, you react. You see this carpet, you'll react. You'll see this mic, you'll react. You'll think something about it.

So, a thought comes either from the future or from the past and there's a wave of thought coming and going, again thought coming and going. It comes and disappears. In between these thoughts there's a little space which is the present. But if I say you pay attention to yourself, to your present, you cannot, unless and until you are a realised Soul.

So when the Kuṇḍalinī rises, these thoughts become, they lean out, means they become thin. When they become thin, the space in between increases and that's how you become thoughtlessly aware.

So the thinking is minimized, then the liver doesn't have to do all the time the job of converting your fat cells into gray cells. It comes into balance.

Then the second one is the pancreas. That is neglected, too. In a person who is futuristic, who thinks too much, plans too much, that also becomes neglected. Now, the function of the pancreas is to absorb the sugar into bloodstream in a proper way. But because it is neglected, it has a very limited energy, it cannot function so you get diabetes. Because of too much thinking, you get diabetes. As I told you yesterday that in India, if you have to give tea to someone, be careful if he is from a village, because in the village you have to put so much sugar that the spoon should stand at right angles. Otherwise, it's no tea for them.

And they never get diabetes, never get diabetes.

Diabetes is the headache of the people who sit on chairs, write, think, worry and are time bound. All such people get diabetes. They're futuristic, egoistical, arrogant, hot-tempered. And such people get also heart attacks which are of a massive nature. The left Heart is connected in a way. When there's too much of exertion on the physical side also one can get heart attack. The another type of heart attack one gets is angina, that's due to some other reason, that's due to the lethargic heart.

So now we have another problem which is very serious is that of the spleen. Spleen is the speedometer.

It's the one that gives us rhythm. If we are rhythmic in life, spleen keeps all right. But we are very hectic.

And the function of the spleen is to create red blood corpuscles whenever there is an emergency.

So the way we are, we are always under a shock. Early in the morning you get up, what do you see? You read the newspaper, horrid news. I mean newspapers have to give horrid news, they never give good news, you know. They say, “We don't want to say if some plane has landed safely” but if there's a disaster, so many have died, killed in action, murders, horrible things, naturally you get a shock, because you are a human being and in a subconscious you feel, in unconscious area you get the jerk. There's a shock. Then you start the day in a hectic way, you are time-bound, you have to rush, you can't take your breakfast, you just take something, grab, rush to the car or maybe on anything and then you find the jam in modern days. Everything keeps you on a tension. Then you reach the office, there's the boss who's getting angry with you because you're late.

As it is I don't know how much work we really produce. Only the mess we have created in this world I think much more in the modern times than much work. We cannot have people like Mozart nowadays, we can't have anyone like Michelangelo, we cannot have any artists who can create beautiful things, we do not have beautiful buildings now, horrible, plastics. We cannot have beautiful, artistic clothes. Everything is becoming plastic and for which we are working so very hard to create plastic mountains.

All this leads to tensions, so we become tense. And the tensions go on increasing as this ego increases, covers all your head and you go into tension. But the worse thing that happens to you that this spleen which is the one responsible for keeping the rhythm of your life, goes hectic and becomes crazy, doesn't understand what sort of a personality you are.

Sometimes you rush to that, sometimes you rush to that.

There's no rhythm in the life.

So it gets upset and it starts producing red blood corpuscles unrhythmically, it doesn't know.

So the vulnerability is there. And as soon as there's any triggering from the left side, you develop a horrible disease called blood cancer and the only treatment you can have in the medical science is that you'll be certified that you'll die after eight days or after one month. That's the only possibility.

But, with Kuṇḍalinī awakening your own power nourishes this center and supplies energy, soothes down your hectic speedometer which is the spleen and the disease gets cured. There are many we know of who got their blood cancer cured and even after six, seven years they're living and kicking all right.

All this is available to you within yourself. This is all been promised. Many great people have written about it. It's not that I'm saying something new. Only the new thing we are seeing here is that you can get en masse Realisation.

Then is the kidney. Kidney also gets effected, firstly by the heat of the liver, secondly by the strenuous type of

life you lead, futuristic, neglected and then you get blood pressures. Blood pressures you get till you get failure of your kidneys or you might get a paralysis, anything is possible.

So we have blood pressure, high blood pressure. All this is only because of one center, when it is out of gear. But if all the seven centers are out of gear, what should happen to us? And I think the modern life is such that it could be, all centers could be in danger.

So it is eminent, is important that we should get our Kuṇḍalinī awakened and we should enjoy the best health.

Health of course you enjoy very well, no doubt. But apart from health you enjoy many other things.

First of all you enjoy yourself. Today there's no time to discuss all the centers but still I would say that I would like to give you all the benefits of Sahaja Yoga, which are possible, that you start enjoying others.

You become righteous, as I told you and you start enjoying your virtues. You are no more a critic of things. If you have to criticise, you criticise yourself, laugh at yourself and you don't laugh at others. You start connecting yourself if you have the art of Kuṇḍalinī awakening, because Yoga means, of course, the union with the Divine. Also means yukti, meaning the deftness, deftness to raise the Kuṇḍalinī of yours and of others.

If you know the decoding of these centers, of these centers on your finger tips, five, six and seven on the left side; and five, six and seven on the right side, if you just know the decoding, immediately you can do the diagnosis, what is wrong basically with you and you can correct it.

So physically, mentally, emotionally you can correct yourself; and spiritually you ascend. You ascend to a state of a saint, a sage.

And the time has come for us to become sages. For that you don't have to leave your homes, houses, run away from your families, nothing. That's an escape. You don't have to suffer. You have to enter into the Kingdom of God to enjoy that beauty and bounty of His love.

Now this balance is important within us. There's one more disease, a very common one in the West is the cancer of the breast in the case of women, which comes from the center of Heart. The center, there are three hearts according to Sahaja Yoga, one is the central Heart, one is left and one right. Now the central Heart is placed in the spinal cord, below the sternum bone. Sternum bone is the one that creates the antibodies till the age of twelve years. And then they get distributed all over. And these antibodies then fight all the emergencies and overcome all the troubles for us, but then they can become also very weak.

So, the remote control is in the sternum bone.

Now this center is the center of a Mother, of the Primordial Mother, we can say, of the Mother Who is the Mother of this Universe and Mother of this world Who looks after the security of children, security of the people. When a woman is challenged in her motherhood, supposing she is a wife of someone and husband is giving her insecurities by any means, supposing his is a wayward person or he's always threatening her or dominating her or challenging her, her security gets disturbed and then this trouble starts. Maybe her

children, maybe anyone can give this insecurity to a woman and that's how she develops this cancer of the breast. That also can be corrected if the Kuṇḍalinī could be made to pass through this center and nourish it.

The center that is the most important is the seventh center. The seventh center is the center which is placed around the limbic area in the head which has got one thousand petals and when enlightened it looks like beautiful flames, very wide flames just like petals of all the seven colours. That's why it is said in the Bible, “I'll appear before you like flames." These are the flames, you see. This is the most important thing because around the limbic area are placed all the seats, governing seats of all the centers.

So, if this center is fully opened out, they all get drenched by the grace of the Divine Power and the person really, really enjoys Sahaja Yoga in the best possible way. He's a happy person, he's a joyous person, he emits joy, he emits peace, he's compassionate, he's tireless, he looks after people and such a person can achieve great heights of purity within himself.

The another center which is bestowed by Christ, as I told yesterday, is the Āgñyā Chakra, which is also very important because Christ has said, “Thou shalt not have adulterous eyes." That's what He has said it. You should find out among Christian nations how many have got such pure eyes. Pure eyes means those who do not react, just witness, watch. There's no greed, there's no lust in those eyes. Such eyes are so powerful that even a glance of such an eye can give salvation. And this is what it is:

we have to achieve the pure eyes. Such pure eyes are the only one which give you the joy of seeing.

Of course you'll have the books, you can read them and find out about all the centers and know about it. But what we have to see is that the problems of the world are because of us. We are the problems and we manifest the problems outside which react back upon us like the waves come back and dash against the shore and again are reflected back. We have to, ourselves, get into the state of sages. Then nobody has to tell you, `Do this' or `do that.' You become your own master, you become your own Guru and you look after yourself. I have to apologize for one thing, that Sahaja Yoga started in Australia with a little jerk. They were Australians who started it, but they were not up to the mark, I must say they were not, created lots of problem for us, lots of problems. And we didn't know what to do with them. It has happened nowhere in the world as it has happened here. I don't know why it took lot of time for it to properly establish itself.

Thank God now we have people who are sensible and I hope you will make it convenient after getting your Realisation to establish yourself properly, establish yourself and reach that state of Nirvikpalpa, doubtless awareness. If you have any problem, you should write to Me directly. You don't have to bear anything. Christ has already taken the cross upon Himself, so we don't have to do anything. If there's any problem that you find is not all right, you should write to Me instead of getting disappointed or getting frustrated. Is best is to write to Me. I know it's far away, Australia is very far off. But this

is the land which is the land of purity. This is the land in the universe is the first center that you see there and Uluru that you have, Uluru means, as I told you, is the Chaitanya, is the symbol of that purity.

So you stand for the innocence of the world. You are such a great nation here that stands for the innocence and you could be very gullible, so you have to be careful and understand your own identity as innocent people. And I am sure it will work out very well for all of you. And this country which has many problems will be solved by your own purity and the whole world can be helped with your own purity and beautiful lives.

May God bless you.

Yesterday we had too many questions. Too many. And I told you that by asking questions, I can answer all of them, I think so, but I cannot guarantee that if I answer you that means I can give you awakening. It's not guaranteed that way.

So, if you want to have your Realisation and if there is any problem that stands between that Realisation and yourself, then it is better you should ask Me some question. It's much better to save time.

Question: Is raising the Kuṇḍalinī dangerous?

Shri Mataji: Not at all. Kuṇḍalinī is your mother. She's your individual mother and She looks after you. She knows everything about you. She's taped everything that you have been doing, you have been desiring. She knows everything about you and She's anxiously waiting to give you your second birth. As your mother took up upon herself all the labor pains, She takes all the troubles for Herself. We have had so many people. I have never seen

anyone getting into trouble. This myth has been created by people who are money-oriented, I think, who wanted to frighten you so that you don't go to reality and pay them well.

Question: Could You define `Kuṇḍalinī'?

Shri Mataji: Yesterday I did. You came today only? Oh, I see. Kuṇḍalinī is a power, as I told you, is a residual power, is the fourth power within us which resides in the triangular bone in three and a half coils. And It rises through six centers, subtle centers. This is the power of your pure desire. All other desires are impure because they're never satiable in general. The only desire that is pure is to be one with the Divine.

[Aside in Hindi.] Nanak Sahib has described as surti. Kabīra especially has described it as surti. But imagine human beings how they are. Kabīra was born in Bihar, most of his work was in Bihar. Later on he went to Punjab and in Bihar they call tobacco as surti. Yes, in Bihar they do. It's very surprising to call tobacco as surti.

So many things of Granth Sahib can only be understood when you get your Self-realisation otherwise you cannot.

[Shri Mataji recites lines from Śhrī Kabīr's Granth Sahib.] What is this apa? Is your Self. He is the one who has done the tremendous work on this. Tremendous work on Kuṇḍalinī, all of them, Namadeva. Even to think of them is great.

Question: How is that you can control your ego and all that as well as the *[UNCLEAR]*.

Shri Mataji: Yah. This is the first temptation you have.

Yah, yah, yah. Agreed with you that it starts giving you ego if you are not fully developed in Sahaja Yoga. This is the first temptation, I know that. But people become very creative. It has happened to many Sahaja Yogis I have seen, they became very creative, they started producing lot of potteries and things and started producing beautiful paintings. There was one Australian lady she produced very beautiful paintings and she got, won fame and all that and ego had blasted her completely. And she came to see Me in Perth, I found such heat coming out of her, like a cancer patient, absolutely like a cancer patient.

And then if you tell her, “You have got ego” they don't like it. Because they're so egoistical.

That's why you have to take the Kuṇḍalinī always up there. You shouldn't be satisfied. You see, that's the slipping point sometimes, so be careful. Be careful. Now look at these artists, they are so simple.

Our attention should be `what have I attained in Sahaja Yoga, is my spiritual ascent.' This is just a temptation, one of the temptations that people have. That's not so important. Now for these artists, the most important thing is just to play for Me, that's all.

Sahaja Yogi [repeats a question asked by a man in the audience]: You say we shouldn't plan too much.

Could You explain that because obviously we need to plan a little.

Shri Mataji: [Laughs.] You see, if you are in Sahaja Yoga and in meditative mood. If you're in a meditative mood and if you're in Sahaja Yoga, then you just don't plan, because you know the planning is already done for you. I

know that if you take the name of `airport', only `airport' you take the name and most of the men will start jumping. They'll go at least one hour earlier than reporting time. Aeroplane is not going to fly out, you see, but they fear that it will fly out. Now, if you are a Sahaja Yogi and if you are going for catching a plane, say example, you should know what time you have to leave and you leave at that time, you'll reach there in time. You don't have to see watch all the time, you'll just leave at that time, exactly at that time you'll leave. But also if you are a little late, the plane will be for you. But you don't want to be unkind and the Param-Chaitanya looks after you. You'll just remember you have to go now, you leave that time. It is so simple. But to believe that Somebody Else is planning us is beyond our ego.

Sahaja Yogi [repeats a question asked by a man in the audience]: He says if he has to leave the planning of his life to someone else, he's denying his own individuality, he's denying that fact that he creates his own life if he leaves the planning...

Shri Mataji: That's a good one, in a way is good. Why do you want to have this kind of a feeling that you are creating the world? Nobody's creating. You can't even create even a grain of clay. No you can't. You can't create anything. What's he saying?

Sahaja Yogi: He says he's creating his own experience now just by raising his right hand or his left hand.

Shri Mataji: You see you have to be little deeper to understand the significance. Also to have faith in yourself that supposing you become connected with the Divine Power. Now, I'll tell you what.

Supposing you see a television. All right? The television is connected to the mains there. All right.

Now you want to see Shakespeare, for example, that's your plan. But there's another plan there going on and when you open, it's not Shakespeare, it's something else.

So what do you do? Do you loose your identity? [Laughter and applause.] Now it's all right for him. All right, you follow My advice and you'll see what I am saying. All right? Now just give it a chance. Give it a chance. First of all get your Realisation and give it a chance. All right? Hah.

Question: What is the best way to go towards Self-realisation?

Shri Mataji: That's what we are going to do. All right? That's a very good question. You just wait.

After all these questions are over, we'll have that.

Sahaja Yogi: He says he understands why our own actions cause imbalances in ourselves but how about young children? How do these diseases get caused in young children?

Shri Mataji: Now for example, a mother is a very busy lady. When the child is there she's doing all kinds of work and thinking too much, running too much. Or the father is doing that, that has an effect on the child. You see, human beings are delicately made. I mean in ancient times, if a woman was to have a baby, she used to take it very easy and she used to read something spiritual, she used to be thinking about her child and feeling that motherhood within herself. But the mother doesn't think of the child.

She just thinks she has to today go for hairdo or she has to do something, face lifting or something like that. I don't know much about these things, but that's what I've seen. It's too much of superficiality and this has killed the beauty even of romance, you'll be surprised. Absolutely, it's absurd. These hair dressers have ruined the beauty of women in the way because somebody likes one particular type of hair dress, he falls in love with the hair dress. Now she changes her hair dress, he wants to have a divorce with her.

So superficial attachments to superficial things! There's no deeper attachments to innate, something so natural. Artificial things cannot lead us anywhere, they can never give us joy.

Sahaja Yogi: Is wanting Realisation futuristic?

Shri Mataji: Good. Good. Now what is she wanting here, this lady? That's what I'm going to do. I'm very happy. That part you just forget, the rest of it. Is there any other question? Now let's see.

Sahaja Yogi: One in the back.

Lady: Will we see a time when most of the world will have their Realisation?

Shri Mataji: Hope so. Hope so. I would say that's My dream. I wish, I wish that happens.

I'm actually desireless. But your desires work. If you desire, is the other way round. It's not “Thy will be done” but it's “Thy will be done." If you desire, it will happen, it will happen.

Sahaja Yogi: Is it wrong to want or desire a family and have unity in a family and to enjoy the normal pleasures of life?

Shri Mataji: I mean, we are marrying so many people. It's not at all. It's the best thing to have a family and children. But not to get involved so much into your family that you forget your ascent. How many times you are married in previous lives and how many children you have had in previous lives? Now this is the time for your ascent and your family should be complimentary. If it is not complimentary it's not going to help you. It is your choice, you're free will. If you want to get dissolved into your own children and your family only and not to have any ascent, nobody can force you. Go ahead with it. But this time is important. This is an important time. Of course you have to have family; of course you have to get married. You have to lead a very normal life. Nothing abnormal. But if somebody is too much attached to the family, forgets his own ascent, then I think he is missing the point. That is the most important thing in life.

Yes, please?

Sahaja Yogi: Isn't the greatest danger in the future over population?

Shri Mataji: No, not at all. Actually there are no imbalances that's why there is a population growth in some countries and no population in some countries. Like on the BBC gentleman came and asked Me in London, he said, “Why do you have such a population growth?" First he asked, I mean they are, you know after all, they can ask very funny questions. They have every right to do what they like.

So first question he asked, “Why, why is it in India you have so much poverty?" I said, “If you have a guest for three hundred years in your country, what will happen to you? You'll become a broke." Then he said that “Such a population growth in Your country, what about that?" I said, “If you can allow Me, very humbly I would state you are responsible for that also." He said, “How are we responsible?" I said, “In England, I used to hear that two children are killed every week in England by their parents." He said, “No, only in London." I said, “Really? That's the case? So, what child, which child would like to be born in this country?" That's why you see in Germany it's minus, Sweden is minus, Norway is minus. All these countries are having minus growth and people are competing in committing suicide. Switzerland, there's a competition on. All these countries are supposed to be affluent countries where they have money, they can look after their children better, they are competing in having suicides and in having minus growth.

But in India, even if you have ten children or twelve children, love is all the time there available to them. And what a child needs is love, not all these pomp and show that you should have a nice cot or a nice this but a loving mother. That's why they come to India. Now if you create such mothers, they'll come to you also.

Question: How long should a man or a woman sleep?

Shri Mataji: You see, there's no hard and fast rule for that, actually. I think as you grow old you don't sleep so much, I personally think that way. I sleep very little, Myself. In the night about three hours; in the daytime about one hour or so. But depends on, it depends.

So, for sleeping, there's no hard and fast rule, but whatever time you are born, that's the time you want to sleep.

So, some people like to sleep in the morning, all right let them sleep. And some people want to sleep in the night, let them sleep. Makes no difference. But after coming to Sahaja Yoga, all these conditionings disappear. And then you start behaving in a different manner. There's a transformation. And then maximum time you want to give for your meditation, for knowing about Sahaja Yoga and you get more time.

Actually, we should have much more time than our ancestors. You know, we don't have to go to the jungles to get our wood for our fire, we don't have to do all the rest of the things they used to do. Poor things, they had to go for hunting. Now we have everything in the house already made, I mean, instant.

Isn't it? And we have the watch on all of the time watching the watch. But we have no time. We are the worst. They had more time than we have.

So where are we spending the time? While coming here I just asked him, “What do they make?" Because I was seeking all Chinese things, Japanese things and then I saw lots of Greek and most of them were Italian things in the market, shops.

I said, “What do the Australians make?" He said, “They make lager." Where do we spend our time? In the ballroom dancing? Or in the lager? Or in some way destroying ourselves with drugs or something like that. We have no time. We have time for drugs. All right. Then parties, some formal things which have no meaning at

all. It conveys nothing. I have been now in London in a position where I had to shake hands with six to seven hundred people. And only I remember the horrible things that happen to the hand, otherwise I don't remember even the faces of the people.

So there should be a better method of developing a rapport between us, understanding each other in much more natural way. And then we have time, this is the time to enjoy. But nobody enjoys because we are so time bound, we are so time bound, only time to enjoy we don't have and that's how whatever you people say about sleeping or waking up and all that is that your regulation doesn't come from the Divine. If it is from the Divine, you just enjoy, you just enjoy your life, you enjoy yourself. Never feel ill or sick. And now I am sixty-seven, every day I'm giving lectures, morning, evening. And the smokes, the way people smoke, women, especially in Australia, I don't know what has gone wrong with them, I try to go with the women so that I'll be saved from smoking, they smoke more than the men even here.

So I've developed a throat trouble, I hope it will be all right. But this is what happens. Where do we spend our time? There then you are beyond time, into the timeless dimension enjoying yourself. That's the beauty we have to achieve; that state we have to reach. All right? What is it?

Sahaja Yogi: He says, “My revered father has been for the past three or four years experiencing astrals sounds, but physically his hearing is impaired or cut off for all practical purposes. Twenty-four hours a day he is able to tune into the chanting of sacred Hindu hymns, devotional

music rendered by an enchanting voice that accompanied by a violin, etcetera. He has done no special tapas or meditation but he is very naive and a simple soul. Is it because of the awakening of the Kuṇḍalinī?"

Shri Mataji: No, not at all. Not at all. All these things should not happen to you. You don't hear anything; you don't see anything. You become, you just become. This is a subject which has to be dealt with clearly about the dead souls and things, it's quite a big subject. But if you come to Sahaja Yoga you'll understand what happens, how you hear these things and how astral things happen. How your cot deaths take place, all these are all negative things and are achieved by people who deal in the science of the dead, which is very important that you should get out of all these ideas and become your Self. Only way to know if a person is realised is not, the way he can handle the Kuṇḍalinī, the way he can feel the vibrations and the way he leads his own life.

When you go to any Guru, first of all see the disciples, how they are, how they behave, what powers they have got. Then you accept. That's the sign of a satGuru. Nanaka has said clearly. Guru Nanak was such an enlightened soul and he said that “The one who meets you meet God is the satGuru." Everybody is not a Guru.

So should we now have this Realisation? [Hindi.] That's for only Indians. Indians abroad. Now should we now finish that? Can we take out our shoes because we have to take the help of the Mother Earth. As I've told you, it cannot be forced. I respect your freedom, respect your freedom. It's your free will. If you want to have your

Realisation only you can have, otherwise you cannot. It cannot be forced on you.

So those who do not want should leave the hall to be civil to other people. Otherwise you are welcome.

There are two conditions in Sahaja Yoga, at least when you are getting your Realisation. First is to forget your past, to forgive yourself. You should be pleasantly placed towards yourself, pleasantly placed towards yourself. And second one is that you have to forgive everyone. As I told you yesterday, whether you forgive or don't forgive, you don't do anything. Actually, if you don't forgive then you play into wrong hands.

So just neglect it, completely. Don't worry about it. And in general you should say, `I forgive everyone.' Just say in general, `I forgive everyone.' That's all. Not to count how many people you have to forgive, not to know about everyone, what they have said to you, but just forgive in general. That's all.

So the first one is to forget your past. That means not to feel guilty at all. You're not to feel guilty.

After all, you are a human being and human beings can only commit mistakes. You're not Gods.

So what does it matter? There's nothing to bother you on that point. Should not.

So please forgive yourself and forgive others. That's very important. These are the two simple conditions. But mentally, you should accept them.

Now, we have to put both our feet little away from each other because you know there are two powers within us, left and right. And we use our left hand symbolically to

suggest that we want our Selfrealisation and this is the power of desire, not of Pure Desire, but desire. And we use our right hand which is the power of action to nourish our centers on the left hand side. We'll be nourishing our left hand centers only.

So now you please put your left hand, comfortably the way you want to put it, it will hardly take ten minutes and use your right hand, as I show you now and then we have to close our eyes.

First, put it on your heart. This is the center where resides the Spirit, so is a very important center.

Then you take down your right hand in the upper portion of your abdomen on the left hand side which is the center of your mastery created by great masters. Now take down your right hand again to the lower portion of your abdomen. It is the center, I hope you can see it, just come forward a little bit if you don't mind, this is the center of Pure Knowledge, Pure Knowledge that acts on your central nervous system.

Then you raise again your hand up on to the upper portion of your abdomen on the left hand side, press it hard. Then, on to your heart. Then into the corner of your neck and your head. Press it as back as possible and turn your head to your right. This center you catch when you feel guilty. Now you take your hand and put it on your forehead. Put down your head on it, press it hard.

This is the center to forgive others. Take your right hand on the back side of your head and please raise your head towards the sky. This is the center to ask for forgiveness from Divine without feeling guilty.

Then stretch your palm. Put the center of your palm on top of the fontanelle bone area which was a soft bone in your childhood. Bend your head. Now, stretch your fingers outward, outward as much as you can, put a pressure on your scalp and move your scalp clockwise. Seven times very slowly.

Now, that's all we have to do. Now you can close your eyes, put your left hand towards Me. Be careful, you keep your feet apart. Those who are sitting on the ground are all right. And now close your eyes. You can take out your spectacles if you want to, because don't have to open the eyes till I tell you.

Now, please put your left hand towards Me and right hand on your heart. Now close your eyes. Please don't open them till I tell you. Here you have to ask Me a question, a very important question. You can call Me `Mother' or you can call Me `Shri Mataji', whatever you like, very important question. Ask a question three times in your heart, not loudly, please: `Mother, am I the Spirit?' `Mother, am I the Spirit?' Ask this question three times.

If you are the Spirit you are your own guide, you are your own master.

So now please bring down your hand, right hand, in the upper portion of your abdomen on the left hand side, press it hard and here ask another question three times, `Mother, am I my own master?' Ask this question three times: `Mother, am I my own master?' Now, as I told you, I respect your freedom and you have a free will. I cannot force Pure Knowledge on you, it cannot be. You have to ask for it.

So now take your right hand in the lower portion of your abdomen on the left hand side and ask Me, `Mother, please give me Pure Knowledge.' Six times, because this center has got six petals. `Mother, please give me Pure Knowledge.' As soon as you ask this question, the Kuṇḍalinī starts moving upward.

So now we have to nourish the upper centers to make It's movement, Her movement, faster.

So please raise your right hand on the upper portion of your abdomen on the left hand side, press it hard and here you say with full confidence, with full confidence you say, `Mother, I am my own master.' Please say it ten times, `Mother, I am my own master.' These things remove your conditionings from wrong teachings.

Now you raise your hand, the most important question that is you are not your body, you are not your intelligence, you're not your emotions, you are not your conditionings, your ego, your thoughts, but you are pure Spirit.

So raise your right hand on to your heart and say with full confidence twelve times, full confidence please, `Mother, I am the Spirit.' Just say that. `Mother, I am the Spirit.' Please say it twelve times.

Now, raise your right hand to another very important area within us where, by feeling guilty all the time, we have harmed a very important center. I have to tell you that the Divine Power is the Ocean of Knowledge and Love. It is the Ocean of Bliss and Joy. But above all, above all it is the Ocean of Forgiveness and whatever mistakes or wrongs you have done are dissolved by the power of forgiveness.

So raise your right hand into the corner of your neck and your shoulder and turn your head to your right.

Here you have to say with full confidence sixteen times, `Mother, I'm not guilty at all.' Again you say, `Mother, I am not guilty at all.' Sixteen times.

I've already told you whether you forgive others or not, you're not doing anything, it is a myth. But if you don't forgive others, then you fall into the wrong hands and torture yourself for nothing.

So now, please raise your right hand onto your forehead across, press it hard on both the sides and put down your head as far as possible, resting on your hand and press it on both the sides. This is the center where you have to forgive, forgive others, forgive others. Just say, `Mother, I forgive everyone.' Without thinking about them or thinking about what they have done to you, just say in general, `Mother, I forgive everyone.' Now, how many times is not the point, from your heart. You must say it properly. Yesterday so many didn't say and I had to work very hard on them.

So please say it, please say it from your heart once for all, `Mother, I forgive everyone.' Now take back your hand on the back side of your head, on the optic globe and now raise it higher and let it rest on your hand. Here you have to say for your own satisfaction, not feeling guilty, not counting your mistakes, `Oh Divine Power, if I have done any mistakes, please forgive me.' Say it from your heart.

Now, stretch your palm, keeping your left hand towards Me. This is the most important center. Both the feet apart from each other. Keep yourself straight and put your

right hand, the center of your palm, on top of the fontanelle bone area, the soft bone which you had in your childhood and press it. Now bend your head as much as you can, press back your fingers, press back your thumb so there's a pressure on your scalp, nicely pressurized. Now move it, move it slowly seven times. Here again I cannot, I'm sorry, I cannot disrespect your freedom and free will. You have to ask for your Self-realisation, it cannot be forced on you.

So seven times, please say seven times, `Mother, please give me my Self-realisation.' Please say it seven times.

[Shri Mataji blows into the microphone seven times.] Now please take down your both the hands and open your eyes slowly, very slowly. Now watch Me without thinking. You can do it. Now, put up your right hand like this and bend your head and see for yourself if there's a Cool Breeze coming out of your head. Bend your head. It is above your head, not on.

So little away from the head, try to feel if there's a Cool Breeze coming out of your head. You can take your hand a little further.

Some people have it quite away from the head.

So see for yourself if there's a Cool Breeze coming out.

Now, put the left hand towards Me and put down your head. Now see for yourself, again with the right hand, if there's a Cool Breeze coming out of your head.

Some people will get heat coming out, doesn't matter, it will later on be followed by Cool Breeze also. You see yourself if there is the Cool Breeze coming.

Bend your head properly, that's important. Now, again put your right hand towards Me and bend your head. Now don't doubt. The breeze is coming from inside and not from the air conditioner, so see for yourself. Again, this is the Cool Breeze of the Holy Ghost, this Kuṇḍalinī is the Holy Ghost. Now see.

Now raise your both the hands towards the sky, push back your head and here you ask a question, `Mother, is this the Cool Breeze of the Holy Ghost?' `Mother, is this the All-pervading Power of Divine Love?' `Mother, is this the Param-Chaitanya?' Ask any one of these questions three times. Push back your head fully and ask this question. Separate your hands; don't put them together. Separate your hands.

May God bless you.

Bring down your hands, please. You can watch Me without thinking. Now those who have felt the Cool Breeze or even a hot breeze out of their heads or on their finger tips, please raise both your hands.

The whole of Sydney is drowned into the Ocean of Joy.

May God bless you.

So the Kuṇḍalinī has sprouted, Kuṇḍalinī has come out, you are connected with That, but you have to establish yourself. Otherwise it would be like the marshy land where Christ has described some seeds fell down, they sprouted and were destroyed. Must respect our Self-realisation, we must respect ourselves.

Now you have become saints and you have to understand that it's a glorious thing that is happening to you and you now become the instrument of God.

You can come to the follow on program, they have nice courses for you, something. You don't have to pay anything, but you have to give some time, that's all and within a month you'll find you'll become masters, master of yourself and master of this art of Yoga. They'll answer all your questions. They'll see to it that it works out. Now we have very good, humble people who'll look after you and they have all the knowledge and you can also get My tapes and things where I tell you about, three to four thousand tapes are there only in English language and in Hindi, Marathi and that way. But unless and until you are established I would not like you to read books about it, because then again you'll get lost.

So, first thing is to establish yourself fully so you don't get lost into your ego, as you were saying, or into any such trips. Better get established first then nothing makes you feel that way.

May God bless you all.

I'll be coming after one year and I hope all of you will become great trees giving the beautiful vibrations to this great country of innocence and changing everyone. The transformation within you will definitely help to change so many things in this country and you'll be amazed how the planning of the Divine works for you every moment and how you're helped and looked after, guided and protected. It's very surprising.

May God bless you.

Yesterday I met most of you people. Those whom I have not met and who have got Realisation I would like to meet. It's already it is ten thirty, we had a music program. But whom I have met is all right. Those who

haven't got Realisation can come on one side. They can see. Those whom I have not met and who have got Realisation, can come and meet Me.

[Later on, Baba Mama was providing commentary for the dance saying that the raga was comprised of sixteen beats and that the dancer Sandhya would break the sixteen beats into three equal parts: Normally, 3 into sixteen does not go, but the dancer and tabla master would demonstrate how this could be done.] [As Sandhya and Ashok played, Shri Mataji was talking about the concept of numbers in relation to the Divine. Unfortunately Her commentary was not recorded as it was directed to the musicians and Sahaja Yogis around Her, but She said that the primordial number was three, representing the three seed energies as represented by Om. She said that the Mūlādhāra Chakra has four petals and that 3 into four does not go. It is an endless number. This is how creation works, it goes on and on, Thus. the creation is endless and that is why the principle of Śhrī Gaṇeśha continues to incarnate. The sixteen petals of the Viśhuddhi Chakra are also indivisible by 3 and thus the Viṣhṇu principle also continues to incarnate.]

Contents: 1990-03-19 **Talk to Sahaja Yogis, on Arrival to the House, Canberra, Australia.....**

Your ascent is much better in the ashram. It only gets to a certain point on your own. .....

I am your Mother and I have to tell you the Truth. You can accept Me or not, but I am what I am and I am unchanging.

..... When you get to Heaven, God is going to ask you, `What did you do for Sahaja Yoga' and what are you going to say?

***Contents: 1990-03-19*, Public Program, Canberra, Australia**

I bow to all the seekers of Truth.

At the very outset we have to know that the Truth cannot be manipulated, cannot be created, cannot be conceptualised by your mind or by your imagination. It is what it is and has been and it will be.

So the Truth is, very simple.....

***Contents: 1990-03-20* Talk to Sahaja Yogis, Canberra, Australia**

[Shri Mataji suggests that each Sahaja Yogi should keep a diary and record daily:] What I am going to do for Sahaja Yoga and for my ascent today?

***Contents: 1990-03-20* Arrival, Sydney, New South Wales, Australia**

[While Shri Mataji was being videoed, She turned to see the escalator bringing a seemingly endless stream of Sahaja Yogis down to the grown floor and said:] Look at all of them! Video them all.

***Contents: 1990-03-20* Talk to Sahaja Yogis, Eve of Birthday Pūjā, Burwood Ashram, Sydney, Australia**

So My tour of Australia has come to an end.

Today is a day I can say it's all very well done. We have had very good response; I didn't expect that much

everywhere. It was tremendous and very great things have happened, some miracles also, during this visit. And one has to know that Sahaja Yogis have to be with great potential manifesting. If they are, then it triggers very well; otherwise I cannot work out. For that we have to understand that in Sahaja Yoga there's no sacrifice of any kind. Don't have to sacrifice anything, it's all the time blessings throughout.

You don't have to sacrifice anything and you don't have to suffer also anything, nothing of the kind.

I have told you about how My father was in jail, My mother was in jail and how many times and how we suffered during the war of independence. We lost everything, all our properties, everything, for the war of independence only. But this is the independence, the freedom of an absolute nature: not only for you but for the whole world, for your children, for everyone. It's a tremendous work. It's a very great achievement. In the history of spirituality, in the history of the world this is the greatest thing that has happened, is that people are transformed into a new awareness. Perhaps you are not aware of it. And we take it for granted, we don't understand the importance of it; and we get lost into smaller, smaller things and very wasteful things which are of no value. How are these things will be going into the history, you must understand that. And where do you stand in that history? What will you be called? So now first of all there were problems with the leaders. All right. But there were some who stuck on to it. They didn't give it up. They did not give it up because the leaders were bad. Nobody wrote to Me, all right, but they stuck on. But

those who went away, why didn't they write to Me why they went away? This is an escape from reality. This is an escape, to say that there was something wrong with the the ashram people, there was something wrong with the leaders, of course, it was. But you should have written to Me, why didn't you write to Me? Why did you take such decisions on your own and just left the Sahaja Yoga into lurch? We have to be people of quality, otherwise Sahaja Yoga won't work out. It's not meant for people who are mediocres. If there are few, doesn't matter; but there have to be people of quality, that is one thing for sure.

Now I have seen that everywhere people have taken here a view that it's better to have separate houses.

I mean, this is another absurd view: from where it has come into your heads, I don't know. Absolutely absurd, against Sahaj, it's most aSahaj view.

Today only I was reading, five old ladies were killed by one man, because they were living alone in every house. Such violence, such horrible atmosphere everywhere. Even for security it's better that you live together, at least eight people, ten people together. There's no sacrifice in it, there's no sacrifice. On the contrary if you live together as I've told you, you save money, your children are looked after; if somebody's pregnant she's looked after, there's somebody to look after you. But what is the gain of having another house, I don't understand. You have to work much harder, pay much more, but a kind of a ego satisfaction is there. And then they develop problems, I have seen: we've got cancer, we've got heart attacks, we've got this, “My son has run away” that has happened, that has happened. All this

arbitrary behaviour and I am supposed to be sort of responsible for everything. It's a complete liability, once somebody comes to Sahaja Yoga, then he is a liability on us. But he has no responsibilities and he has no duties, only I have.

That's not proper.

So now I have to tell you today very frankly that you all have to live together, at least eight to ten people in a place. And don't fight and don't create groups. Group-making is a very wrong thing. Before making any group you write to Me. You are all welcome to write to Me and I'll attend to that letter if it is worth attending, because I know everything through vibrations. Don't talk against each other. It's a murmuring souls and Christ has said such people will go to hell. It's not hell outside, I tell you, it will be the hell here. It's hell here. I have seen people suffering. I have been so frightened, you have no idea. Don't play about with Sahaja Yoga at all. I'm just warning you, it's a very serious thing. People have got heart attacks, have got accidents, have got cancers, all kinds of things and really I am quite frightened that you people don't realise that there is another force working it out. Don't take arbitrary decisions. You are very safe in Sahaja Yoga. Stay in Sahaja Yoga, grow in Sahaja Yog, enjoy in Sahaja Yog. Everything is there available for you.

And you don't have to do anything else except that keep together: it's a collective happening. It's a collective. If you are not in the collective, the Divine is not interested in you at all, you are out of it. Only the collective gets the power, only the collective is magnetic. Single person who lives away from collective all the time, is something

wrong with that person. If you cannot be collective, there's something wrong. Such a person should sit down and find out what's wrong with that person, must get it corrected, absolutely corrected. And see to it that you are all right; because this is for your benevolence. You want to lead a happy, healthy, good life, then be sensible, have some wisdom about it. And so some people who have been negative are still negative and just thinking on the same lines.

So it's high time all of you have to work it out sensibly and understanding. There are leaders because I have to have communication, that's all. And they will communicate to Me about you people. If there are problems, they will try to solve you. If they cannot solve it, they'll write to Me and I'll have to see to it. There's not going to be any regimentation in Sahaja Yoga at all; it is a thing of love. But you must have love for yourself. I mean, you should be self-disciplined. Now imagine how I must have felt: I have come here, I've worked so hard for so many times I have been here and when I come here what I find, everything is broken down. It's so sad, I've worked so hard.

But next time I am going to see you all settled down in proper ashrams, in different place. Not for your own comfort you should think, but if you have an ashram you put a center there. Every place you can have a center. In Bombay [Mumbai], I don't know, we have eighteen or twenty-one centers, in Bombay [Mumbai]. That's how it increases and improves it. You have centers everywhere, so it's available to people all the time. You would talk about it, meet every day, evening time you all can meet,

talk to each other; and you have one day in a week somewhere, in a school or something, big place where you all meet.

The more you meet, the more there is rapport, the more there is collectivity, the more there are blessings for each one of you and for all of you. It absolutely simultaneously works out; whilst when there is no collectivity, no. When there is collectivity, everything works out. Everything is available to you.

So don't try to break the collectivity by forming any groups or anything, nothing of the kind.

If you find anything wrong you have to write to Me. But it's everybody's responsibility is to sustain the collectivity, to support it, to help it. If you find that somebody is talking about somebody else, then you say, `No, no, he was talking very good about you. Why are you talking ill about that person?' This is what, this is what Christ has said, that these are peacemakers. But somebody says something about someone, oh, then you go into, `Ho, ho, ho, that one is like this,' then another one. We are not like common people, we are not ordinary people, we are saints. We are to respect each other, to love each other, to understand and enjoy each other. What will the children say tomorrow? So nobody should get away with this idea that we can have separate houses, live separately and we are all right. Better take out all My photographs from them; they have no business. At least eight persons should be there in one household, at least, minimum. Eight to ten people is a good idea. There's no safety, there's no progress, there's nothing in such houses where they live alone very nicely.

Morning till evening they are cooking, cleaning, sweeping, swabbing, looking after the car, locking the house, what else are they doing? It's so boring to be alone, it's extremely boring.

Now I have already told you very clearly that we have to live together. And let the children know each other, know everyone, they should know about their friendship. And you know, it is so nice the way they love each other and the way they talk to each other and about their aunties and uncles they talk so sweetly.

So many aunties and uncles to have is something so remarkable; to have so many nephews and nieces all over. And unless and until you have that kind of a feeling, it won't work out. Then if somebody finds something wrong with your child and tells you, don't get angry for that, thank him. Try to improve your child. The improvement of your child is for the benevolence of the child. Not to feel bad: “this is my child." This `my' business has to go a little bit; then I will come. If there is `my house,' `my children,' `my car,' `my' this, this has to go away.

Let us see how we start diverting our energies to a collective beauty, collective love, collective understanding.

And if it is not, there's something wrong with you, take it from Me, something wrong.

So either you are right-sided or left-sided: find out and just get yourself cleared out. Treat it out yourself and you will understand that there was something wrong with you, nothing wrong with Sahaja Yoga. All such ideas are going to completely blast Sahaja Yoga and finish it off.

They are selfish, self-oriented, absolutely out of date ideas for Sahaja Yoga.

You can have one room each other, for each one of them and you can stay together and you can have somebody as a leader, whomsoever you want. If you want we can do rotation of leaders later on if you like that, can be done also. But still I would say that unless and until there is something wrong with the leader, it's not proper to remove such a leader. But whatever you suggest, I don't mind, but we have to have someone who is looking after you and informing Me about it. But the wife of the leader is never a leader, understand that, it's only the leader is the leader. Whether it's the husband or a wife of a leader is not a leader and she should never behave like that. She has to be very motherly, kindly and all the time looking after all the people in a more gentler way than the husband himself. That's the sign of a good wife of a leader. We have some, we have such women and wherever there have been good ashrams, Sahaja Yoga has prospered. It has gone up to the governments, it has gone up to the intellectuals, it has gone up to such areas where we would never expect it, anywhere there has been. And most of the people now are in the ashrams, in the whole world.

I hope you all understand the importance of it. Anything goes wrong with anyone here, immediately the telephone comes, that something has gone wrong with such and such person is sick. Then I can tell you what is to be done, how to get that person cured. But supposing you are in some other house... It happened like this, one fellow was like that and he met with an accident. Met

with an accident, nobody knew. He was lying in the hospital, when he came to his consciousness he called for somebody, then they told Me. It's like one family, it's like one body. If something hurts here, every, the whole body knows.

You must know how many there are with us. You feel so strong and happy. But first of all you must develop that rapport, you must develop that love, must develop that personality.

Now those who are left-sided, I've already told them what treatment they have to take and take it seriously. Left-sidedness should not be allowed to grow at all, I tell you, it's very dangerous. All these horrible diseases that you have heard of, all of them, one and all, say epilepsy, mental derangements, you can say cancer, all psychosomatic, this myelitis, then there are other diseases like AIDS, all that, attack only left-sided people. Anybody who has left side, immediately try to get rid of that left side. The right side shows so everybody knows and you can throw away such a person, or you can correct it. But the left side be very careful, don't play about with the left side. Left side is very dangerous.

To avoid that, don't mix up with people who are mentally deranged, don't go to the hospitals where such people live, don't try to cure people who are left-sided, they can be all cured on My photograph.

And if somebody starts telling too much about their woes and all that, just shut your ears. All this left side comes from a kind of a self-indulgence, in the sense that you start thinking you are so miserable, you are so unhappy, you are no good and all that.

So the right-sided are overconfident, the left-sided are diffident. But they're, because they're diffident, you see, all kinds of viruses can attack. And these viruses are the thing which bring forth diseases which cannot be cured.

So be careful on that point.

The right-sided people trouble others. The left-sided trouble themselves and the right-sided trouble others. They try to show off, they want to, just think they're too much. First sign of a right-sided is that he starts suddenly shouting, or giving lectures also, that's another one. Thirdly, he tries to show off that he's a very big, great Sahaja Yogi. There's nobody great in Sahaja Yoga, everybody is just the same. Just like all fingers are the same, every cell is the same, everybody is the same.

So nobody higher and lower, there's no hierarchy in Sahaja Yoga. Everybody must understand that we are all one, part and parcel of one body and we don't have to consider ourself higher or lower.

So there are so many ways of expression of these boastful, right-sided people. And we can pull their legs, all right, allowed! If somebody boasts too much you just pull their legs, that's allowed. That's how in India nobody can have ego, because from very childhood if somebody tries to show off, pull their legs.

If somebody talks loudly, pull their legs. If somebody laughs loudly, pull their legs. I mean, anything somebody tries to do, over-do, just pull their legs.

So it doesn't behoove for a Sahaja Yogi to be like that. Sahaja Yogi has to be very dignified; otherwise why will people come to Sahaja Yoga, if we are just like them? We have to be exceptional, isn't it? And that's what is what I

call dignified, loving, affectionate, kind, sweet, that's what is the beauty.

So anybody who shouts, screams, gets angry, full of anger, this thing, bring one pin and just prick it, allowed! And if he says anything, it's to prick your ego. Show the pins, you see, like this. He'll understand, “All right, this is what I have." So when you make a fun of a person who is egoist he may not like it; but you show him a pin, he'll understand, “Oh God, I have got it!" They are quite aware of their ego, they don't want to have it.

There was a gentleman from Delhi, his son wrote to Me saying that “My father says that he's not allowed to speak at all and he's feeling very sad about it." So in the lecture I said that nobody is allowed to speak. After My tape, meditate, stay in that meditative mood and go home. Not that just after meditation, “Oh, what cake I am going to have?", all rush to the kitchen.

So it's surprising, even Indians are surprised at it. India, people don't get so much to eat, but they are not hankering so much after food.

Here the first attention is in the kitchen, all the time they are in the kitchen. How many times you take your tea is important. You should count how many times you are in the kitchen. I mean, you are still little babies, I tell you, in that respect. I don't think I have ever opened a fridge to take out even water for Myself, I mean, since I remember My life, never.

So this hankering after food is also another funny thing that is. After meditation people just get up and go to eat. You must sit down, meditate. Now after meditation if people start giving speeches, then the people are

anxious to go to the kitchen, here's somebody giving lectures, so big problem starts between the two. They don't like it, because they think, `Oh, there's a cake there, there's something biryani kept and here it is this gentleman is trying to give us a lecture.' No one likes it. But it should be something very different, that we are in meditative mood, how can we come out of it? So I'd better tell you a story of Janaka, which is very important. He was the one, in the beginning at the time of Śhrī Rāma, He was the father-in-law of Śhrī Rāma, His name was Rāja Janaka. And He was a king.

So all the saints used to come and bow to Him. And He was a king, He used to live like a king.

So one fellow, Nachiketa asked his Guru, he said, “What is this, you bow to this Rāja? He has got all the wealth, He has got everything, wears all the ornaments, He has all pomp and show. Why should you, a saint like you, go and bow to Him?" He said “He's videhi. He's so detached, He's videhi. He doesn't exist in His body." He couldn't understand. He said, “All right, I'll go and see Him." So he went and told Him that “I want to become Self-realised, as You are." He said, “You ask Me everything; I can give you, but no Self-realisation." “All right, we'll see about it” he said.

So one day they were having a bath. He said, “Let's go to the river, we'll have our bath." So He took this boy, they were sitting and having the bath, when some people came and told that “Your palace is burning and everybody is running away." So He was still in meditative mood, He wouldn't listen.

Then they came back again, shouted, “See now, Your wife and children all are, have come out of it and they are all running away, because the whole thing is getting burned." Still He was in meditative mood, least bothered.

Then they said, “Now the fire is coming this side and what are You doing?" So Nachiketa got up and he caught hold of his clothes. He thought, “I should wear my clothes at least, they'll be burnt." He was still meditating. Then Nachiketa realised that He is videhi. That's why Sītājī is called as Vaidehi, because She is the daughter of a videhi. And that's what we have to be. `Where is our attention?' we should say. You are meditating, take it deep down into yourself. That's a meditative mood. Keep yourself there. And after meditation you just get up silently, sit for a while. I think best thing will be to have your food first and then meditate, if that is so, if you think that is proper.

But I think if you have to get now into that new triggering, as I told you, into that new jumping that we have to do in Sahaja Yoga: if you have to catch that train, then you hurry up. You have to change all these ideas. You have had many houses, you have had many wives and many children in your previous life. You never had your realisation, now you have got it.

So now just every individual, every one of you should not think of others, think of yourself, “I have to do it, I have to get it, I have to work it out." This is what you have to do. “Why should I miss it?" This is a chance of many lives, the chance of many lives.

And that's how you can jump over and work it out.

We had lots of people in Australia and if they had worried about themselves as to `what I have done for Sahaja Yoga?' So in the morning you just decide, `What I am going to do for Sahaja Yog and my Self?'; in the evening, “What have I done for my Self and what have I done for Sahaja Yoga?" “My Self" doesn't mean selfishness, but `for my ascent'. Every day. You start a diary to write it down. You face yourself.

No excuses, nothing. If you are left behind, what we can do? We can't help it. And that is how you'll find all kinds of blessings will come to you. You'll be able to save money, you'll be able to save time, you'll get good jobs. All your problems can be solved if you really surrender yourself to that Param-Chaitanya.

Everything can be done. But as long as you have this narrow-mindedness and these narrow ideas about yourself, till then it won't work out. This drop has to become one with the ocean, then ocean takes over.

And I am sure that can work out.

And you are basically a very good point here, because you are born on the land of Śhrī Gaṇeśha.

Basically it's such an advantage for you, much more than Russians have. But Russians, I don't know how, they have shot up so well. It's an Āgñyā, it's a right Āgñyā where they have denied Christ, they have denied all religions, everything and still they're prospering.

So you are very well placed. And innocence can never be lost, can never be lost, whatever you may try. Of course, there could be clouds, but they get just into nothing, they just disappear. If you just try to clean off your innocence and simplicity. And don't think too much, `We should do

like this, we should organize like this, we should have this thing', nothing of the kind. Wherever you are, why to think? I never think, `Where I will sit? What will be My chair? How will I sleep? How will I go there?' Nothing. Just exist. Just exist. Everything works out for good, you should know.

Now, if you redden too much on your faces, you should know you have left Viśhuddhis.

So first of all know that you are forgiven for everything. Whatever you have done you are forgiven, just remember.

You are forgiven completely, absolutely hundred percent. There's nothing to feel guilty about, nothing to feel guilty. And you are loved, you're looked after, you're cared for. Param-Chaitanya cares, it's a caring, caring government, I should say. It cares for you, looks after you, it manages so many things. Unbelievable, it is. It manages, it works out.

You must have heard about the story about Cairns, what miracle has taken place, have you heard? No? So... Kay. Where is Kay? I was, Kay, can you tell them? Please come here. Just come. It's too much! Kay: It was a great blessing for Shri Mataji to come to Cairns for us and we had the opportunity of taking Shri Mataji out to the Great Barrier Reef.

Shri Mataji: Just we decided spontaneously.

Kay: Very spontaneously! We delayed Her flight and kept Her from the Brisbane people for a few hours, just to keep Her a little more time with us; but we thought it was important that She put Her attention on the reef, because there was a lot of problems happening with this

great natural phenomena off the coast of Cairns. And we took a fast boat out to the reef and Shri Mataji graciously agreed to go down into a semisubmersible and had a look at the reef. And just looking at it, all the fish came around. It was just a miracle to be in the reef with Her, while She was looking at all this wonderful natural phenomena.

But within the next day the attention of the people who had been researching the reef and been worried about the crown-of-thorns starfish eating the reef and all the pollution, suddenly they started to realise the reef was regenerating. And all the crown-of-thorns starfish were dying and they didn't know why, they didn't know where they'd come from and now they don't know where they've gone!

Shri Mataji: They have written, it's a mystery! Kay: And they said it's a mystery. But just a glance from our Mother has just made everything right.

Jai Shri Mataji!

Shri Mataji: But you are not a coral reef, you see, you are not that; because you see, I cannot, I cannot transform you that way. You have to use your will power. They are all animals, you see and animals are under the control of God, that's why they are called as `pashu'. This `pash' means all the bandhan. Under the bandhan of God: is whatever God wants can do with them, with the, all the plants, of animals, everyone. But with human beings you can't do everything. And also to understand human beings is another problem. I don't know how suddenly they become so funny. They are all right, going straight and suddenly you don't know what happens to them.

So it's a thing that God has created and then adding to that, man has created himself a little bit more, which is quite a difficult thing to understand.

So you better understand yourself, why you do like that; and you have to with your free will accept that “I have to do it." It is self disciplining and you'll work it out and I'm sure one day you will show that in Australia we have really achieved a great height.

Children are wonderful here, no doubt. Then another thing is that we have started a school in India, with the idea that the amount you pay only for their food and clothes per month, that much is about to be charged for them. And they'll have the best education of a private school, with all other facilities like horse[back] riding, swimming and every sort of thing. Music, dancing, everything can be taught to them.

And the amount will be the same, practically as much as you'll be spending on one child per month here, only for keeping them in the house.

So it would be like going to a general school. Of course, the transport and everything we'll look after. Now for this we have, as it is, you have paid some money and others have also paid and we have made a good arrangement now. The school has started.

With this kind of a school, the parents can go and see their children for a month, two months, whichever way you like and stay there with them. Or if you want you can take them out to Himālayas, whichever way you want to do. But till the age of sixteen years I am thinking the children should not be exposed to this funny type of a

country where they are just trying to destroy them, because we have tried that also.

When the children go back to parents, they come back with great problems, so it's difficult.

So now to think “they are my children", if you really think they are your children, for their benevolence you must sacrifice. Maybe a little money you might have to sacrifice, but more this feeling that “they are my children." They're actually Mine. And this will really help you a lot. You will be free here to do what you like, you have more time for meditation, spreading Sahaja Yoga, because we are now on sort of a warpath. And we have to make these children so good that wherever they go they will not take to drugs, they will not take to bad things. On the contrary, they'll be very great Sahaja Yogis. Maybe we might start a university later. But just up to sixteen years, it's guaranteed.

So now we have started for only, I think, seven-year-old children a school now near Himālaya; and also now we are going to bring it down. But now after three years or so we'll be starting school for all classes.

For all classes we'll be starting in a big way and we'll be having best teachers and best timings and we'll look after them. Only thing is that if the Cambridge University accepts then we'll have the Cambridge University affliation, because Indian standards are too high, very high. They have to work really very hard for that. I would prefer Cambridge better.

So they might agree to do that for us. That's how our children can achieve a better understanding of things and they have more time for other things to do.

So, so many things we are going to combine there. Basic education of Gandhiji I am going to introduce into that, where children know so much about the trees, about the plants, about animals, about fishes, about the surroundings in which they live, about the Mother Earth, about ecological problems and things like that. And we have to create really great leaders out of them.

So it is for you to decide now the children that you want to send there. You can have children up to seven years here, or six years here for your primary classes, but not for your high schools. But primary classes also we have. If you want to send your children for primary classes we have that also, that we can look after those children who are for primary classes. And there will be leave for the children for two months or three months, I think, for which you can come there, or you can take them anywhere you feel like. But I would not advise you to bring them back here because it's too much of an exposure and you know what's happening to your children. They'll have to learn how to respect parents, respect everything; and to get the intrinsic value of everything properly evaluated in their minds, so that they do not become stupid. I'm sure this will work out very well. I have seen some children in Rome: they have become so sensible, so developed, so beautiful.

So money-wise also we might have to cut down little expenses of yours, doesn't matter; for your children you have to do something. That's the minimum they have worked it out. They said that per month it will be about three hundred dollars for a child, inclusive of clothes, food, transport, everything, books, everything. You don't

have to worry for their expenses at all. You could give them some other clothes, but they'll have all their uniforms done by them, books, shoes, everything will be done in that amount and education of every kind. All kinds of arts, crafts, depending on the aptitude of the child. And you'll see, they will be something very unique children.

So think it over. And in that there is a lot of work entailed and some people are working it out. I'll be getting some people from here also. And the whole process will be under My control, so you don't have to worry.

So now, I hope I'll be coming next year again. But for next year, I mean of course, not this year, but next year we have decided that it would be better to come here in the month of April or May; because May is a better month here than March and April is quite hot.

So what do you say, April or May? May.

May, all right. But May, I can only come of fifth of May. After, I said, fifth of May, because we'll have one Sahasrāra Day there and one here. And we can work it out that way to come by May, so we can have one month of May spent here. I would like to spend more time. But you must not have any more groups, quarrels, fighting, problems with husband and wife. I mean sometimes I feel, why did I marry them to create these problems? They were all right without marriages! So all these petty things should not be there. You should all be big, great people. I would like to come and see you here in your ashrams and things; I would like to know what you have been doing, what creative work you have been doing. It's beautiful things you can do. All right? So with that hope,

tomorrow we'll have this Birthday Pūjā. And everybody is quite jealous of you that I'm having My birthday here! I love you Australians very much and you have to also love yourself and have proper value about yourself. Don't fritter away your lives, don't waste them on nonsensical things, that's very precious. If you were not precious, you would not have come to Sahaja Yoga, remember that.

You would have been by now in some pub! All right. Now, so few things we have here. Now, can you read out the lists...? [Hindi.] Come along.

This...

You see, they told Me not to bring anything and because there is Customs, I think that the Customs torture My life for nothing at all. There are Customs, this thing, that thing.

So I'm thankful to Mr. Gupta that he could manage to bring some things for you. And I could only buy something in the duty-free shop for you. [Hindi.] So first of all there's a present for [Hindi]... One for Stephen. These fountain pens are given to the leaders so that they should write a letter to Me! Brian, Mr. Brian. Now, others... Cairns... It's all right, I don't read it. It's all right... Melbourne... It's all right.

So this is Perth. [Hindi.] Brisbane. Brisbane is not here. We'll keep it for Brisbane. What else? Canberra is not here? All right, keep it. Who else? Adelaide.

For Adelaide, we should try still. I think it will work out now, things are better. Things are much better. It will work out.

Sahaja Yogi: We have given You fifty-four macadamia nut trees, for Your house in Pratishthan... for You to take back to India.

Shri Mataji: With Me?

Sahaja Yogi: Yes, from the Adelaide collective, for Your birthday.

Shri Mataji: Ah, I don't think I can. But what you can do is to send them with these people when they come. They can be kept here waiting? There's somewhere here and they can bring it when they come for the Ganapatipule, all right? For the tour. All right? May God bless you. Thank you. All right.

[Hindi.] So we start giving sarīs to ladies who looked after Me... Canberra.

So she's not come as yet? All right.

Lyn, is she here? Lyn from Brisbane... Cheryl?... Sandya Sapate... Jo? Jo from Perth... Kay. Kay from Canberra.

Now we have shirts for the boys, of leaders of all the, what do you call it?, ashrams; so you read the name. And now you all should try it, whichever fits you and I don't know! First do it, first you people do it, all right. Come along, Cairns, come along. Select. Whichever fits you. These are all loose ones, so they'll fit anyone... Good... All right, take any one. Looks nice, beautiful! All right...

With embroidery!... May God bless you. Take whichever you like. That's a good one!... Of course, Burwood. What about the New Zealand people? Auckland... All right. That's fine... All right, take it up...

Oh, blue? You like green...

So Melbourne has no, because, Melbourne has no ashram so far. Yes.

So they have to have ashram. This is a special gift for Mr. Stephen from the leader of Hariyana, Mr. Gupta, who has been so kind to bring all these things through your Customs.

So now we should disperse, I think and tomorrow is there's Pūjā. If we want to start it's about eleven o'clock, but try to be there, make preparations, I'll be ready here to come. I'll be ready, very ready to come there, but the problem is sometimes it's not ready.

So we have told everybody eleven o'clock we are starting the Pūjā. But let's see how you do it, because the preparation takes so much time. All right? May God bless.

I gave it today because tomorrow is My birthday; I'm not supposed to give any presents on My birthday! [Aside:] So finish it off now? Good night, everybody. Sleep early! Hello, hello, how are you? Child: My father's here.

Shri Mataji: Which one?... Deep, deep, deep sleep, eh? What's your name? Child: Shridhara.

Shri Mataji: Shridhara, eh? And you are really Shridhara! He's very good at acting! All these children can be really trained up so well, as they are born-realised.

So you will come to India to study? To ride horses?... Yes, yes. You don't have to wear in India, there is no need, but we can get you some hats also... They'll fit you all right. They make hats for every size of head! All right.

May God bless you.

[Additional Quote:] Sahaja Yoga and Kuṇḍalinī awareness is a state of Nirvichar Samādhi, which progresses to

Nirvikalp Samādhi [doubtless awareness]. When we start helping others, spontaneously we touch this state. In this state we become extremely dynamic, powerful and compassionate. We are able to witness everything without involvement. The joy of creation will pour into us and we will achieve the benevolence of the whole of humanity.

Contents: 1990-03-21 **Birthday Pūjā, Ballroom, Curzon Hall, Sydney, New South Wales, Australia**

What enthusiasm all over the world! The whole of Sydney, I think, has been lynched of all their flowers.

And such nice things to say, the cards and the letters and the beautiful poems, the children are singing beautifully. Words fail to express the feelings of such jubilation and such sincere feeling of happiness.

You needed a Mother to look after you, to care for you and to be able to transform you with lot of wisdom.

So every birthday I find that Sahaja Yogis are also expanding their hearts and realizing that they are no more drops but they are part and parcel of the ocean.

And that the ocean itself is going to strengthen them and look after them. It's the ocean that is going to nourish them. And the same ocean is going to guide them.

So the connection between a drop and an ocean has to be fully established.

So the limitations of a drop have to be absolutely dissolved into the greatness of the ocean.

With care and with nice things to say we can improve the depth of the collectivity and with sincere desire to be

collective. The desire to be collective has to be very sincere.

So, this expanse of your being will start.

The first thing is needed: a sincerity to yourself.

Of course, because we are coming from a drop status, from a drop, a little limited drop, from that phase, so we get engulfed again and again into those limitations. But we must see our own vision: what you will be in future, what you want to be in future. Thus the sincerity itself to the idea that you want to be collective, itself, will break all barriers. If you are sincere to any purpose, anything, then you forget the time, you forget the labor, you forget everything, you want to achieve it, even in small things.

Now, this sincerity comes from where? There are two things which work out sincerity. Firstly, you must see for yourself what is Sahaja Yoga, what it has given you. It has given you Realisation, it has given you that wider vision, it has given you collective consciousness, it has given you thoughtless awareness and doubtless awareness. It has made a new personality out of you, like an egg becoming a bird.

And now you are a bird and you cannot go back to the shell again. Once you realise what Sahaja Yoga has done for you and also realise what you have achieved in that: that is you have achieved the knowledge, knowledge of Kuṇḍalinī which was a secret knowledge all these years, absolutely secret knowledge. Nobody knew about it, it was all underground. All the knowledge about Kuṇḍalinī you have, very clearly, without going to any college, school, university, anywhere. Without going to any laboratories you have experimented with it, you've found

out what is Kuṇḍalinī. You have seen with your own eyes, you've seen the rising of the Kuṇḍalinī, you have given Realisation to people. Already you have experienced not only the Cool Breeze of the Holy Ghost but you have also experienced your own powers. Also you have seen that you have really become so much different from what you were in your knowledge of understanding things.

So, if your knowledge is so much with you and that you are entitled to raise the Kuṇḍalinī of others, which was not done by any great saints before, by any great Seers, Mahārishis, all these great people who lived. Only very, very few people had this capacity to raise the Kuṇḍalinī, all these years, that you have got it. You understand what are the Chakras and you can diagnose it, even the children can do it. Which we don't realise is something so great! At a human level we didn't know a word about it. We never even had heard the word `Kuṇḍalinī' ! And in such a short time you have become so knowledgeable! That's the blessing of Sahaja Yoga.

So, when you see this: that you have so much knowledge and the light of your attention, how it works.

And then you see so many blessings that work out and how automatically, just without doing anything, you achieve results, you are amazed and you can't understand how it has happened, how it has worked out. Suddenly I was there, this happened. Suddenly I was there, that happened. How? This ocean is every moment, into all details, working out things. All these happenings should open your eyes to the fact that you are no more like an ordinary human being, that you are sages now, that you are saints.

So, our attitude has to be changed.

So many human beings are still animals: you can see the way they are killing, the way they are behaving, they are not even human beings. We live with them, we see them every day: they are criminals and not only that but they have very low level of a culture in them. We can easily call them as animals. Then, we have some human beings who are half animals and half human beings. Then, we have some human beings who are really human beings, who are seekers.

And this understanding of what you have achieved in Sahaja Yoga should immediately make you realise what you are. And when it all has happened to us, automatically, you should be very sincere about it, you must feel that something really you have achieved, there's something so great, so we have to be sincere, mentally also you should feel that way.

So, this is first thing you do is to mentally feel, to mentally feel that it's so important, it is so, it is so important, it is so valuable. You become very sincere about it.

But the second part is different: where you see something, you know something and you start opening your heart about it. In the second part you have to open your heart.

So, the sincerity comes from an open heart: if your heart is not open, you cannot be sincere.

Now, what does it mean that your heart is not open? Let us see. You are born again, you have got your Realisation. Also it is your birthday in a way. But in the

growth of your knowledge and understanding, you have not kept pace with your heart.

But what is the reason for that? What is it that keeps your heart like that? You can discover very easily that your heart rules the body, rules your brain, everything. Because if your heart stops, everything stops. But if your brain stops, heart won't stop.

So, heart is the most important thing and it governs the whole being within you.

Now, this special instrument, which is very delicate, which circulates also, is like a stone. How will it pulsate? So, when we say `enlarge your heart', it means that the stoniness of your heart has to be melted away.

But how does it become stony? We have to go to the roots of that. It becomes like a stone because the heart controls the brain. As there are seven auras on your brain, in the same way, there are seven auras on your heart. And all those auras are the ones which control the auras of the brain. Now, on the brain, as you know, there are two institutions of ego and conditionings, which starts pressing the brain too much.

As a result, all these auras get pressed.

So, the auras which are surrounding the heart also get pressed.

But brain can think: `Yes, this is very good. I know how to raise Kuṇḍalinī, I know how to do this, everything I know,' part tells *[UNCLEAR]*.

It doesn't become stony that way, it can think. Anybody who is a stone-hearted fellow can think. Like Hitler.

So, the brain does not get affected by the conditioning or the ego to such an extent that it becomes like a stone, it cannot think.

If it is ego too much... If it's an ego, then a person may become stupid, but he thinks, he thinks all right. He really becomes stupid. Anybody who is an egoist, whose Āgñyā is catching, becomes a stupid fellow, no doubt about it. You see in his behaviour, whenever he talks, the way he is trying to do anything, he's such a show-off and he becomes a stupid fellow. Any wise person can see that, that he is such a stupid man.

So, what we find, that mind is covered with the superego but it does not make a person with a brain which is stony. On the contrary, it makes a person a stupid person, not a stone-headed. And such a stupid man can go on talking all kinds of things. And you can immediately recognize such a stupid man, not difficult.

The other side of this is the conditionings in the mind. That's even a worse thing, very sly. Because somebody has the conditionings, he doesn't come out of it. He doesn't show off, but he's sly and his brain is covered with such ideas which are aSahaj. Like somebody saw Me, in a Pūjā, washing My hands and giving that water; he said: “Why do you take the water which is washed, which is washing Mother's hands?" So, the other one said: “Mother has got such tremendous vibrations in Her hands, that when we wash them, the vibrations come in." Oh, he couldn't believe it! Because the conditionings are that whenever you wash your hands, only the dirt comes out.

So, they can't think of vibrations. All such conditionings are there in the mind of people. Because of these conditionings they cannot take to heart.

But what happens that they think about it in a very sly manner, tell lies, talk nonsensical things and try to convince you that they are right. They are not stupid, but they are idiotic. They talk like idiots. And that idiotic thing you accept! There's no wisdom in it.

So, one fellow is a stupid fellow, another one is an idiot. Between the two lies the Sahaja Yogi.

So, this conditioning makes the brain pervert, but it doesn't make it a stone. Only what makes it a stone is that if he is born with some sort of a mental derangement, that he cannot think, otherwise the brain goes on thinking. Whether with conditionings or with ego, it goes on thinking. Such a brain should not affect the heart, because heart affects the brain. But the auras which are manifested from the heart start becoming dull or disappearing.

So the auras around the heart are very sensitive and they feel: `No use throwing light on the brain.' They start becoming smaller and smaller and that's how the heart becomes small. Because they have no purpose in life there, so they start becoming smaller and smaller. As a result, the heart becomes small.

You call somebody as very small-hearted fellow, is a chicken-hearted fellow or we always say such a man is a `stone-hearted person'.

All this happens because of the conditionings and the ego of the human mind and the result is felt by the heart

becoming a stone, because heart is a sensitive thing. Brain is not that sensitive.

If you put something soft in the water, it becomes hard, but if you put a stone in the water and boil it, it won't.

So, heart being very sensitive and delicate becomes like a stone, like as you boil in the heat of the brain waves. And it becomes a very hard stone. It does not know how to say even one word which is nice. It goes on hitting people all the time, saying things which one should not have said, all the time thinking `What should we say to hurt another person? How should I try to really mislead another person?' because it's a sly attitude.

The ego part, the heart becomes again frozen with ego and then the heart thinks, not thinks, but heart cannot emit any auras to the brain.

The brain starts thinking that `Now, the area of heart is finished. The heart cannot control us any more.' Then heart starts thinking that `I will do all the work myself.' I mean, the head starts saying. And the heart becomes small, stony. It doesn't act.

So now, the brain takes over.

The brain takes over and then brain starts. Brain starts itself acting in a manner that we can't understand: they behave like animals, they behave like Satanic people, they become very cruel and they do not know how to really say something good to others. There's a kind of a very false pride in them and such people go on hurting others, insulting others till they meet another one like them and then both of them collapse. That's the only snag in the whole thing, otherwise, you would have been finished by now.

But because the two persons with ego cannot be together, they neutralise each other.

So thank God we are saved from them.

So these two conditionings, which actually are on the brain, these two conditions freeze the heart and also make the domain of heart as zero and then the brain starts asserting itself. That is how we do not know how to be kind to others, how to be nice, how to be helpful, how to be gentle and how to be reassuring, protecting others. All this we have inherited already. We have already got a stone heart when we come to Sahaja Yoga and we have a brain either full of ego or superego.

So now, with your Kuṇḍalinī rising, you can clear out your head, first of all.

So, the sincerity will come when the Kuṇḍalinī will move and touch your Brahmarandhra, which is the seat of your heart and will expand.

Then the heart just comes back like a king, returns back and starts dominating the brain. And when the heart comes back, you immediately find those people with whom we were angry, we would not talk, we had nothing to do, suddenly, we become friendly with them. There's no problem. In many ways, people have harmed you. All that harming and everything just disappears. And you start becoming so nice and beautiful.

What has happened that Kuṇḍalinī has touched your Brahmarandhra, where is the seat of heart. And as soon as that opens out, your heart also opens and it gets awakened. It thinks `Oh, what? I have allowed this brain to rule me? How dare it rules me!' It just jumps on it. And

we have seen people: suddenly, they're so much transformed that it's remarkable.

There, one gentleman in America, he said that `Mother, after Realisation I was so much changed that I've become a very mild person and I never used to wish my uncle or anyone." So he met him in some sort of a fete and then he said, “Hello, uncle!" The uncle started looking at him. “Are you all right?" He would never say that. Then he went and saw: “Are you all right, uncle? Are you keeping all right? Can I do something for you?" Very nice things he said. Uncle said, “What have you been doing? Are you drunk or what? How can you speak so sweetly to me? I can't believe it." That's what happens. And that's why we have to understand that all these things can be easily dropped out because we have acquired them. They can be finished off because we have acquired them.

They need not be all our lives, our relations.

So, ego and superego, both can be blasted off once your heart is awakened.

So, when we are dealing with people, we have to break the ice also by communicating with others in a very decent manner. Like telling yourself, `No, I don't believe that this man is so bad. Let me look after him, he may be all right. You see, I don't think he's so bad.' So, to accept somebody as bad is very easy for human beings and once they start accepting such a thing, then they build up a kind of a fortress in which they live and they think they are the best people and nobody else are good. And thus, the whole community, the whole society, the whole humanity gets bitten by these ideas. And Sahaja Yoga is the only way which is going to cure it. Sahaja Yoga is the

only way which is going to finish this. And that part is to be played by you people, to understand that sincerity can only come if you raise your Kuṇḍalinī again and again and open your Brahmarandhra. Then your heart will rise. It will become a very awakened personality and it will take charge of your brain, which is all the time thinking, thinking, thinking, like mad. And once that happens, then you will realise that now you have jumped into doubtless awareness.

So, the relationship between the two has to be fully understood. At first, the domination of the heart or, we can say, the kinghood of heart is challenged, is put down, brought to zero. And then this brain becomes the king and it starts ruling us. `I think...', `I feel...' means the brain, the ego. If you could give up `I think...', `I want...', everything will be all right. You should say, `I want... is not the point.

This body wants it.' You separate yourself.

Gradually you start separating yourself from all such situations by never saying `I want...' You should say, `This body...', `This hand...', `This head...'. You start separating. And once you have separated, all these barriers of ego and superego will disappear.

But, as it is, also it's very easy to get rid of these two. It's very easy to get rid of these two. Only by raising your Kuṇḍalinī and breaking your Brahmarandhra. This is the greatest achievement that you have got, that you can break your Brahmarandhra, make your Kuṇḍalinī get connected with the All-pervading Power.

That's why I always say you must meditate and you must be in thoughtless awareness, then it works out. Don't pay

attention to outside things so much. Of course, you are, in a way, responsible for Sahaja Yoga, because you are sincere about it. You cannot force yourself.

So, again and again I say, you weigh your sincerity. `How sincere am I to Sahaja Yoga?' And some people just take it frivolously, saying “Mother, I was silly, I was confused." You cannot say that! You cannot say, because you flowe these things to Sahaja Yoga. Everything you flowe to Sahaja Yoga now. It's a new life to you.

So you cannot say `I was confused' or `I was silly, I was stupid, I did this.' You tell yourself you can't do it. Mother has really worked very hard with full sincerity and we cannot be insincere about it. We don't want to be hypocrites. This is hypocrisy, absolute hypocrisy. You say something and do something. If you have any sense of gratitude and self-respect, then you should never say that `By mistake, I did this, Mother' or `I was confused, I was silly, I was stupid.' That shows you are a very mediocre person and you have no sense of gratitude towards Sahaja Yoga nor towards yourself.

But the best part of it, that I don't need Sahaja Yog and that Sahaja Yoga does not need you. You need Sahaja Yoga. In itself, Sahaja Yoga is complete. It does not need you. It is a complete thing, will remain like that, absolutely.

It will have its own position, its own status, its own dignity, everything intact. But if you have to get something out of it, you have to work it out.

Like from the river Ganges, if you have to fetch the water, you must have proper pitchers which are deep enough to receive the water. But if you take a stone,

what can you bring out of it? But the Ganges flows. It is what it is. It has its own capacities in it. It doesn't change because you people have taken stones.

So now you have to understand that raise your Kuṇḍalinī as many times as you can.

Try to put attention to your Kuṇḍalinī all the time. See where is the problem is. Get it cleared out, absolutely cleared out.

Find out where is the problem is and raise your Kuṇḍalinī many a times and see that you are flowing all right on your fontanelle bone area, so that your heart expands.

It's a mechanical process in a way, you can say. But even that you people don't do. If you had done that, your heart would have increased.

And you yourself will say, `Mother, my heart has become large like Asia.' And then you see the miracle of the heart, how it emits vibrations by which you become such compassionate, such dynamic, beautiful people and so sincere to Sahaja Yoga.

I would request you to open your heart today for this Pūjā. You have been very jubilant and happy.

And must be your heart must have opened because I've seen Sahaja Yogis have a very large heart for Me, but for themselves they don't have. They'll do everything for Me, but nothing for themselves. They'll work morning till evening to decorate the hall, to do everything. They must have sent all these flowers to Me from I don't know where. But if I tell them `You meditate for yourself,' that they will not do. Or `You achieve this for yourself,' that they will not do. This is the situation.

So, instead of wasting all your energy for decorating all these things, you should decorate yourself within yourself. With sincerity, with nice thoughts about yourself that you are capable, absolutely capable people and you can use your imagination, your intelligence, rationality, whatever you think you have, to find the way, to find the way, again I say, to keep your heart large.

And this is the message for today's birthday all over the world because I felt that the whole world was today like a big heart pulsating. I received the last phone and came here. From all over the phones coming, flowers are showering, the beautiful nice things they are saying. Everything is there. When I am just drenched into it, just drenched, it was too much for Me. Such sweet, sweet things for the children, from the children, such things from the ladies, some very, very nice from the men and it was amazing how these people are bubbling with enjoyment that today is My birthday.

In the same way, please consider that every day is your birthday, that you have to raise your Kuṇḍalinī all the time and keep the standard of your Kuṇḍalinī higher and higher. The more you open out, the more threads of Kuṇḍalinī will come up and the more your heart will open out and it will be awakened, it will become more powerful. And with an open, big heart and a powerful heart, you can dominate your brain, which is giving you all these funny ideas.

I hope this will happen this year here and people will try to make it a point that we have a large heart.

Large heart doesn't mean stupidity, doesn't mean that. Large heart means the heart in which you can put Me in.

It's quite a big person, Myself, so you have to have a very large heart that I could reside into your heart. That is the large heart and that's what you all should have. If that happens, then everything will work out very well.

So, the surrendering part of it: you must know how to surrender and you must know how to keep whatever is not surrendered, because you surrender yourself in such a manner that you expand your heart absolutely. Put Me down there and then keep your flowers with you to be given to Me at a time when you are in complete control of yourself.

So you have your emotions, your feelings like flowers, that you have to keep to yourself, which are the part of the same ocean of your heart. And, once you are ready, everything is done, if the whole house is ready, now bring the flowers, the emotions, the nice things, the beautiful things and nourish them. One must learn, I think, there should be some books about how to say nice things to others. We should try to find some books like that or should write some books how nice things could be said, how we can take care of others, how we can make another feel our love, the expression of love and that work, such a book will really help people to understand that this is nice to say.

And once you say something nice to other, that niceness comes back, as I have told you, like the ripples that touch the shores come back and then you feel very happy.

Go on saying things which are nice, which are pleasing, will be very much appreciated. But if you say it with sincerity, not just to tease someone or to say something, just to be so superficially good, like `Thank you, thank

you, thank you,' but something from your heart, as they say, then you will be surprised that the heart of the another person will open and from that heart will flow those beautiful flowers of emotions towards you.

So, on one side, you have to expand your heart and on another side, you have to reserve or preserve all the beautiful, nice, delicate feelings within yourself, absorbed from everywhere and then to pour them out at the right point. That's the art. Like these flowers were in the garden first to begin with, preserved, preserved. At the right time they were brought in.

So they feel more glorified that they are used at the right time. This is the way we have to be with ourselves in our heart because human beings are very delicate, very beautiful things and to beautify them you have to say beautiful things. This tongue is not for saying harsh things, for making fun of others, for teasing others, but is for saying something, such a beautiful thing that the another person also imbibes that beauty.

I've seen some nice things people have said and that lingers in My mind. And I said, “When will I have chance to say these things to others?" So, think about it, that “Now this is a very nice sentence” “This was a very sweet thing they said. All right.

So now, where should I use this?" As I go to the shops, I see something: “Ah, that's good. That will be good for particular person. Let's buy that." In the same way, if you find these nice feelings and nice emotions and nice things said, then what do you do? You collect them, all these things, keep them and use them at the right time, at the right place.

This is what is the wisdom of Śhrī Gaṇeśha. Innocent people are the most sincere people, innocent people.

Those who are clever and cunning cannot be sincere because they enjoy their cunningness, they enjoy their so-called `brilliance'. They can never be. Those people who are simple, who are loving, who care for love more than anything else, can only say very nice things sincerely.

Today I wanted to say many things to you, how I feel about this birthday in Australia, but I told you the words fail. Because, see, Australia is such a far-off country. To come here with so many people sitting and singing `Agata Swagata'. It is unbelievable, unbelievable, because I have not given you any money, you have not given Me any money, you are not bound to say anything like that. But not only that you are doing it, but you are enjoying it. It's something great. You're enjoying it and that's what it is: that when your heart is large, then whatever you do for others, you enjoy. You enjoy doing good things. You enjoy saying nice things.

So we should have choicest flowers of beautiful sayings, we should have choicest emotions which we should be able to express to each other.

Now start on that from today, I have to say: you start on this, that from 1990 we are all the time going to speak something beautiful to each other all the time and just keep your ears open, keep your eyes open and wherever you get a chance, wherever you hear something like that, keep it in your mind and use it back.

Today I am so enamoured and it is too much for Me, really, to believe even that there are so many Sahaja

Yogis in Australia, which is so far away. Now it is your responsibility. It is your responsibility to be sincere about Sahaja Yoga and in all sincerity, if you do everything, you'll never think of such funny arguments which I've heard before. You'll just think that `We love Mother and we have together, to be together and we have to love each other and all the time we have to say nice things to each other so that the love increases.' Anything else, anybody who tries to say things or break things or breaks somebody's heart are doing sinful things. There's sin. To break the heart of a saint is the greatest sin and they'll be punished for that.

So, now you are all saints and sages, you have to respect each other. Not only that, but you have to be enjoying your sincerity. That's the way, I'm trying to say, enjoy your sincerity. And all these stupid thoughts come into your head, throw them away. Because I heard of so many arguments here and there and I thought “What is this? They are Sahaja Yogis or they are ordinary people of the street?" This is happening and then the children, this happening, that.

Now, about children also, I've been telling you that: send your children to India. In any case, you have been selfish about them. You know they are not developing all right.

So send them to India. In that you have opened your heart because the whole world is your relation, the whole world is your family. You go anywhere in the whole world, you will find people who'll love you, who'll care for you, who'll do everything for you. I mean, to know that in every place there is somebody sitting just waiting to meet you as your own! Just now I was thinking, “These

musicians are going to Singapore. What will happen? Where will they stay?" Big problem, trying this and that. Suddenly, I gave a bandhan, phone came from Bala. Bala told Me that “No, it's perfectly all right. I'll tell my mother. She'll look after them." Problem solved.

So, any such problems, your problems can be solved because you are sincere, but if you're insincere, you'll meet only insincere people and then you'll go down, go down into your own estimation and estimation of others. And you'll have no place in Sahaja Yoga. There's no place for insincere people in Sahaj Yoga, so try to develop your sincerity. Raise your Kuṇḍalinī as many times as you can. Keep it there. Keep it on Sahasrāra and see that your heart opens. That's the best way.

They've been all asking Me “How to open our heart?" I said, “Take the key." Now, I don't know how to tell them. `Open your heart' means just raise your Kuṇḍalinī, keep to the Brahmarandhra and see that the Brahmarandhra opens. Not only that, but you see how by expanding your heart, by being nice to others, how you feel. There are some people who do not talk much, who do not meet others, who have reservations. They live as if they are living in the air, sort of people, must know there must be some badhas, some bhoots sitting on their heads, otherwise that's a very unnatural behaviour for a Sahaja Yogi.

I've told you so many things today because I think the care, the love, the affection, the wisdom and the patience is to be imbibed. If I'm your Guru, if I am your Mother, you have to imbibe these qualities.

For everything I'm worried. If somebody's in trouble, I'm worried. I'll try to get the problems sorted out of that person. Anyone who has a problem, I just, that sticks to Me till I have solved the problem. And I tell frankly also about, say, your children, I tell about your wife, about your husband that “This is not all right. This must be corrected." Because I care for you. This is what should be your attitude towards Sahaja Yogis, Sahaja Yoga and that will strengthen you so much, because you care, that's why others care.

Can you imagine for an Indian woman like Me to have so many people who care for Me? Why should they care for Me, after all? All right, you are Sahaja Yogis, but there are people who are not Sahaja Yogis, I tell you, whom I, they are not Sahaja Yogis, whom I have met from My childhood, whom I know, My relations, they all care for Me! Just one thing, because I care for them, I get bothered about them.

Anybody who tells Me a problem, it is in My head, sticks there like a stamp. Till I've solved the problem, I'll be looking out how to fix that problem. And I don't have any problem of My own. In the same way, you should not have any problems of your own. Then only you can manage.

All right now? So may God bless you! Next year I hope you all will be there for My birthday in India. We are going to organize the tour program like that, perhaps may be worked out. We have to also see if you can make something cheaper there to come down. We have to see many things. We can work it out.

Before Pūjā if you could give yourself bandhan nicely, seven times and then rise you Kuṇḍalinī that would be better.

Contents: 1990-03-21 **Talk to Sahaja Yogis, before Departure, Airport, Sydney, New South Wales, Australia**

If you go down deep enough, if you have faith deep enough, you do not have to see My face. You only have to think of Me and I am there.

So develop your faith.

Contents: 1990-03-24 **Birthday Pūjā (Hindi), Mumbai, India**

Twenty years have passed doing Sahaja Yoga. I feel the kind of work that should have been done has not been possible. The reason is that we people do not have the awareness of how great and Divine this work is. Look at Sahaja Yoga from all angles. Even in society, a difference has come. After independence, people who had got stuck, were saved. And in other nations where people were stuck and who would have been totally destroyed, were saved by Sahaja Yoga. Nothing like this has ever happened before.

Lots of incarnations were born, but none of them ever got such a power by which, such a power could be established within.

Some think of themselves as Hindus, or Muslims or Christians. And everyone thinks he is right. But there is not one Dharma from any of these, by which you become Dharmic from within. Anyone can commit any sins in the

name of religion. There is no light of Dharma, In Sahaja Yoga there is the light of the Ātmā. The enlightenment of the Ātmā is a very great thing, which spreads light in our lives. The incarnation have also said that “know yourself." You cannot achieve it without knowing yourself. And now the time has come about which they spoke. But even now people are being blind. For we are not able to understand what a tremendous power we have got. How much we should increase it and what is our responsibility. Even now we get stuck on little little things. Yes, we have become Dharmic but there are many little things which get us into trouble. Sahaja Yoga is a very ancient Yoga. It is so deep and subtle.

Our sight has also become subtle. We are not able to understand what has happened to us.

And that is why even after so many years, people have not been able to grow in Sahaja Yoga so much, as they should have. Neither outside nor within. Quarrels amongst ourselves have taken a very subtle form. The quality of a realised person is not there. While in Australia, I was shocked to see that how much work I done there, where thousands of people had got their realisation. But now from each centre, at least fifty percent have been thrown out. Upon seeing Me everyone started crying, saying “Mother where had you gone away." Wherever I saw, negativity had become very subtle. Till we do not love each other and have a clean relationship with each other, we will not be able to enjoy the joy of Sahaja Yoga. Our self-relationships are so beautiful, so delicate and so wonderful, that if we do not understand them, it could be that they may break;

because their thread is very delicately woven. After working hard there, it was seen that people were together again and full of joy again. All of them came together and went deep.

So it is a very great thing that we are drowning in the ocean of bliss and we have attained this bliss. Now we must share it. And we have to make it eternal forever. This joy and bliss can only become eternal when we leave our narrowness and littleness. Like a drop of water when it reaches the ocean, then it loses its littleness and all its boundaries are broken. It rises and falls with the ocean and all its works are done as the works of the ocean. It means that we have surrendered everything to the Param-Chaitanya, the all pervading Power which we know, who watches us all the time, looks after us and all what we do. That Param-Chaitanya is so efficient that it's amazing. Whatever it does, it does for your benevolence and glory and all the time it is working. In its doing we have to do nothing. We have to only be fully immersed in it, be one with it. We have to create a new world and in that world we will have to come in thousands.

Especially in Bombay, I have worked very hard for many years. Every body must think every morning that what have I have done for Sahaja Yoga and, what I am going to do today for Sahaja Yoga. In the evening one must think what have done for Sahaja Yoga today and what am I going to do for it in future.

When the thought process is always on Sahaja Yoga, then there is peace in it. Though we are not doing anything. All this is being done by Param-Chaitanya.

I don't know whether the influence of this man-made Dharma is so much or either we have too much ego. We should think whether we are ready for Sahaja Yoga or not. We are the soldiers of Sahaja Yoga.

God Almighty has chosen us for this great work only. The Param-Chaitanya needs such deep people which were in Russia or the Eastern Bloc, where, just by getting realisation, the Berlin Wall was broken. Even if we get four-five deep people like that, we can change this country.

Over here, it not like that. That depth is not there. We are still stuck on petty things.

Somewhere or the other there is a block. We are always thinking we have to do this or that. Its alright, but its not the most important things. You have come into this world so that you can do the most important thing. You have come into this world so that you can do the work of Sahaja Yoga and that you are firmly grounded in Sahaja Yoga. That is why our country is not benefitting. Such great Sahaja Yogis are sitting here.

But still it is not happening. What is the reason? In some countries just 3-4 people have changed their countries.

In the making of Australia, in the beginning some prisoners were sent there and with them, went the jailers. And now after so many centuries, the leaders have become jailers and all the rest are prisoners, living in prisons. There I can understand that things went wrong and will get alright. But in India I cannot understand such petty behaviour. That, why is he a leader and who is he and small petty problems.

These will fall down right here. Within you is the Self-born (Swayambhū) Power of God.

So much power you have within you. They will talk of Sahaja Yoga here and there, gossip.

Some people think that we are great Sahaja Yogis. There are a lot of signs of a Sahaja Yogi. His first sign is that he mixes easily with people. He knows that I am the light and people who are like Me, only those I know. Because I am so unique, I am so humble. I feel compassion for the rest of the people that, are they going to hell? What is going to happen to them? My relationship with them is only of this world. And if they do not get the sense, then I cannot do anything.

So let them be. In this way a person who has understanding is called a Sahaja Yogi.

One who is not stuck on `mine'. My wife, my child, my parents, my house, etc. This mine... mine... My body, my ego, my mind, my face. If it is mine then who am I? Who is that `I'? `I' am that Spirit (Ātmā). Till you do not reach that `I', this `mine', `mine' will continue.

So, such a person then is not a Sahaja Yogi. They have come into Sahaja Yoga, but are still not there.

Secondly, his belief is on the Dharma within. Not the outside. One should not believe in any outside Dharma. He believes in the Dharma which is the Real, the Truth. He is sitting completely in that Dharma within. He is humble in every way. He does not hurt or trouble anyone. He does not transgress anyone.

He speaks the Truth. And where he has to not speak, he is discreet. He does not keep talking all the time.

He does not take other people's thing nor does he cast envious glances at other's things. He lives in a carefree manner. It is to him whether he gets immaterial something or not. I should not say these things on My birthdays, but twenty years have passed and I thought I should tell how a real jewel is made.

Then, he lives within limits and does nothing outside its laws. I have seen husbands and wives quarreling with each other, that why the other is not a Sahaja Yogi. If they are not, then they are not.

Why fight? Leave it. He does not quarrel. His fight is actually his Power. It is his Love. If you stop fighting, fifty percent things get done. Sahaja Yogis do not quarrel or get angry with others. They are always standing in their peace. Like a Chinese king had two cocks., whom he wanted to train for cock fighting.

So he took them to a sage for training. After one month when he took them to the fighting arena, he left them among all the other cocks. All the cocks started killing each other. But these two stood peacefully and majestically. Upon seeing their peaceful nature all the other cocks cooled down and ran away.

So such a person is extremely peaceful. Wherever there is peace or disturbance, his peaceful nature at once becomes manifest. And his light starts spreading at once and everything becomes peaceful.

To always fight, argue everywhere, is not the sign of a Sahaja Yogi. One should remain peaceful. Lots of people who have to catch a train or plane become agitated. You are settled down in the Param-Chaitanya.

It is doing everything, so you are at peace. Just keep witnessing. What is to happen, will happen.

To hate each other is a great sin in Sahaja Yoga. If you hate someone then give him love. Buy him presents. Yes, you can desire the destruction of evil forces, as its alright to destroy evil people. But there is no love amongst Sahaja Yogis. I can't imagine. There should be tremendous love for each other. Who else is like you. You are the real brothers and sisters. When people come from foreign countries, you do not make friends with them. You are lost in you families, friends and children. No one talks to them or asks their name. Everyone sits separately. The Sahaja Yogis of the entire world are also your brothers and sisters and to meet them, to love them and respect them is in itself, a unique thing. You should write letters to them. Keep their photographs, know their children's names. Know how they are and what they are doing. Love for each other is a great uniting power. No one can bend it. Sahaja is nothing but the Power of Love. The Power of Love is so strong that it neutralises all other powers. We are working in forty countries and has it ever happened before, that our brothers and sisters of forty countries care for each other and respect each other? A Sahaja Yogi is full of character. Women, men, lust and greed do not touch them. He becomes completely desireless. All these man, woman relationships which were rubbish, he comes out of that rubbish and becomes the embodiment of Pure Spirit. And such a Soul has got tremendous Powers. One should descend into one's Purity. That does not mean agitation. You do not become restless and unpeaceful with Purity. The thing that

Purifies everything, how can that be agitated. But sometimes with Purity people become tyrants. That we are great, we are very disciplined. We are Sahaja Yogis. And the rest is useless. Never think like this. A Sahaja Yogi must think that everyone is my own. What is pure will absorb everything in it. Loose talk breeds negativity. It is absurd behaviour. For Sahaja Yogis to talk like this is disrespectful. And talking behind someone's back, getting upset for just two paisa. When Śhrī Lakṣhmī Herself is at your service, then why be so worried about money.

On My birthday today, I request you all to grow with Me. Grow in age. It means that you should become mature. You have become one-pointed.

So that is alright. This one-pointedness means that you have the Chakras and the enlightenment of each one Chakra. To raise the Kuṇḍalinī whereby it passes through the Chakras and goes into the Sahasrāra, just think what a great thing it is. No saint, sage, rishi, yogi, or any incarnation has done what you people are doing.

So much power has come within you. But we should have the endurance to bear this Power. The greater the voltage we can bear, the greater the voltage that will come within us. We can increase this voltage tremendously. And this year has come with a special significance. That's why I have said all this to you, that how you can blossom fully your life, from within and outside.

With meditation and contemplation, the within gets cleaned. In that there is no madness that I have to bathe in the morning, I should have got up at 4 a.m. but I woke

up at 4:30 a.m. There are no outside coverings. Only you must meditate. You should be in meditation all the time. You should watch how long you can stay in a meditative state. Even if something upsets or agitates, even then one should remain in this state. What is the meaning of going into meditation? It means you have got connected to the Param-Chaitanya, the All-pervading Power. The minute you are in meditation you have established oneness with the Param-Chaitanya. How to stay in meditation? If a thought comes. Say `No' and meditate. Now you are in that state and it's light is manifest in you.

So now we have to find people and distribute it. We should talk to them. We have to give them this light. Others will watch you closely to see whether you are really enlightened or you are just pretending. They will watch your character, your nature. What is so special in you, what you have gained. And from amongst you, very great people can rise and uplift this country and the whole world.

In Sahaja Yoga, to worry about anything is not Sahaj. Because it is the Param-Chaitanya that does the worrying. We should have only one worry. That I should be in meditation. I should be in joy and there should be no lacking in this joy. And I may always be carefree.

Seeing devotion, service and love, I am pleased. But you should do your service to the self also. Think about yourself also. Decorate yourself too and look after yourself also, that you are a jewel. Search for it fully. We are from different countries following Vishwa Nirmalā Dharma. Though we come from various countries, in reality we live in only one world and that is the kingdom

of God. And we are living in joy and happiness, where we are giving joy to everyone. What a great thing it is. You are like the flowers in a garden, looking at which, great poets gets inspiration and seeing which brings joy to every one. You are the flowers from whom I have such hope. I want that you people should do something unique and special, in each village, in the towns, whoever you can. One day will come when many Sahaj Yogis will be seen every where.

I request that you take a decision on this day, My birthday. With humbleness that `Oh Mother this year we will enlighten hundred people.' At least every one should try. It can happen. Call people for meals, for tea. Talk to people that they should take to Sahaja Yoga. Tell them about the miracles of Sahaja Yoga. Now the greatest miracle is that we can cure AIDS. We can cure cancer. Even now many don't know what Chakras are associated with which fingers. We can cure emotional and physical problems but many of you people still don't know where the Chakras are catching. You should have full knowledge of this. Every man and every woman should know. From the men take the knowledge of it and from the women take the vibrations and the understanding of it. The grasping of it is much more in women. The knowledge from the intellect is much more in men and the women have the knowledge of the Heart. Both these should be known equally.

And this world that we have established should grow much more. One should do as much as possible.

Especially this year, one has to work hard. Everyday, every moment, thousands will get realised through you.

The way you are blissful, may the whole world become like that. Even if a few become like that, this great work can take off and we all can experience its joy.

May God bless you.

Contents: 1990-03-24 **Birthday Felicitations, Democracy, Communism, Human Laws and The Spirit, Bhaidas Hall, Mumbai, India**

I bow to all the seekers of Truth.

I feel the love and adoration you have for Me. If I look at Myself, I wonder what have I done for them.

Whatever I am, I am. What's so special about it. I haven't achieved anything in this life time. But I must say, I'm really thankful to you that you have achieved so much in Sahaja Yoga. It is very important and imminent that it should have happened. As we talk of countries and politics and economics and everything, it works on the essence. And all these systems have got basically in their essence a problem and if you know the essence of everything, then it is very easy to handle the situation, as you know the Kuṇḍalinī which is the essence within us. If you raise the Kuṇḍalinī, all the Chakras can be enlightened and you can get physical, mental, emotional and spiritual benevolence. In the same way, in all these areas of human endeavours, there is essentially and basically something gone wrong.

For example, if you see about democracy. That what is essentially wrong is that it is money oriented.

Its not spirit oriented. Then ultimately everything becomes commercialised. Because basically it has that problem inbuilt in it, which grows like a tree and flowers.

In the same way democracy has flowered into all these problems you see today.

Secondly, we see communism. Its problem is that it is power oriented. And the essence of powerorientation is that it becomes so overpowering that, person loses all his control and he becomes a very cruel and tyrannical person, like Stalin. Because it is not Divine Power-orientation.

Take even the human laws. Basically inbuilt in the human laws there is one problem. It is the justice based on fundamental ideas of human value systems. The human value system is a valency within us.

Like carbon has valency, in the same way there is valency within us. These valencies are ten, to put them into their fundamental number. And when we cross these valencies or when we try to destroy or to misuse them, then we do something that is illegal in the name of nature, in the name of humanity and Divinity.

But basic problem of human laws is that human beings are not enlightened people. Their valencies are not enlightened. Unless and until valencies are enlightened, whatever Dharma they may follow, whatever books they may read; whatever good they try to do; whatever may be their great ideas of peace, non-violence, etc., Basically there is an inbuilt problem that these valencies within them are not enlightened.

But essentially the mistake is not human. It is the mistake of our ignorance. The ignorance within us is this, that we do not know that we are not yet the Spirit. All these laws are for Angels. They are not for human beings, whose valencies are yet not enlightened. That is

why in Sahaja Yoga first you have to say `I am not guilty' and that I have not done any mistakes. `I am perfectly alright.' Give yourself confidence.

Because human laws can just make you a criminal for nothing at all. Because you don't know a particular law, you have to retain a lawyer or a chartered accountant, otherwise suddenly you find you are in jail.

But if you are an enlightened personality, you never commit anything which is criminal. Because in the essence, all the valencies are already enlightened within yourself. And you know what is proper and improper. But still, Christ was crucified.

Socrates was poisoned. All these great people had to suffer at the hands of law givers or priests who were responsible for religion or people who thought that they were very correct. Ādi Shañkarāchārya had to suffer so much. Gñyāneśhwara, such a learned man, had to suffer so much.

So the basic problem within human beings is that they are not yet enlightened. Their central nervous system is not filled with Dharma. There is no sustenance. If the Dharma is within you, you don't commit any crime. And maybe they might look criminal in the eyes of people who are dealing with law, because they who are in charge of the law, themselves are blind. The basic problems in human laws is that those who have formed the laws, must know that human being are not enlightened souls. Though of course these laws have been formed through Divine Unconscious Knowledge.

So whatever punishment you give them, is not going to cure them at all. They will become even worse. Or out of fear they may abide the law.

But again the fear is of no use because they have not got it in their freedom, of understanding that they should be law abiding.

So what is to be done is to give them the `punishment' of Sahaja Yoga. If you can get all your criminals into Sahaja Yoga, somehow, you will find that they will be very beautiful people one day. We have the example of Valmiki who was a dacoit and he became such a great poet.

So the essence of modern times i.e. Kali Yuga is that it is under the influence of Krita Yuga is the time when the All-pervading Power of God, the Divine Power of God is going to work out many things. And the essence of it is that it is going to work out the transformation of human beings. This is greatness of Kali Yuga. In the Nal-Damyanti Akhyan, it is said that Nal caught hold of Kali and was about to kill him.

But Kali told him about his Mahatmyam. That those people who are seeking the truth in the hills and caves will all be born as householders in Kali Yuga and they will all get their realisation. They will get the knowledge. Because this is the essence of Kali Yuga where people will find all these things because the light of Krita Yuga is working on them. In the light of Krita Yuga, things start getting exposed. Everything is getting exposed and people are understanding, though they are not realised but they are aware that there is something very wrong with us. And at that stage and in that state people will

seek the Truth and they will get it. This is the essence of Kali Yuga or modern times.

I am born at this time, where I have do this job of telling you that you must get your transformation.

This is a very different job from all others. At the time of the Devī when she came, she had to kill the Rākshasas. The rākṣhasas were separate and human beings were separate.

So she could protect the human beings. But today the Rākshasas have entered into the heads of human beings. Its a very difficult job to tell them that the Rākshasas have now gone into your head. Then the Pashus who are Pasha i.e., under the control of God.

So their behaviour was alright. For example, a lion cannot become a scorpion and a scorpion cannot become a snake. But in human beings in this Kali Yuga it is possible. You can find a lion.

Tomorrow he becomes a snake and the third day he becomes a scorpion. The freedom given to human beings at the time of Adam and Eve has deteriorated into this kind of humanity today. And when it comes to such a stage, then only a person becomes aware of himself, that there is something wrong. What am I going to give my children? What am I doing? Where am I? And when such a question comes to mind, that is the time where Mahālakṣhmī starts showing Her light to you, that you have to seek the Truth. And when that seeking of Truth comes in, as William Blake has said, that Men of God will seek the Truth and they will really become men of God. A Special category of seekers will be born at this time and they will make others, men of God.

So Sahaja Yoga is being built slowly in an evolutionary process through many sages, scientists and seers and through many incarnations. And its all within ourselves. The whole world is within ourselves.

All these great things are also within us. The human being is not an ignoble being. He is the epitome of all evolution. He is not a person to be degraded. Only thing is his ignorance. In ignorance a rope seems a snake. Unless there is light, you cannot see the rope.

So I would not call anybody guilty whatsoever.

Whatever a person has done, he can get his transformation because his Spirit is still there, shining! Its just clouded with many things. And if somebody can, by any chance, move those clouds, the sun that is the Spirit will shine forth.

Self-realisation is the awareness about yourself. What's wrong with you. Where are you. Like a child.

They become like children. The way they tell Me things. These are such highly placed people in all walks of like. When they got their realisation, they became like children. And they could see their problems.

They become fully aware of themselves and also aware of others. This great thing has happened because this is the essence of modern times, when we all have to be aware of ourselves and we have to be aware of others on our central nervous system.

So the happening is of the breakthrough of human awareness into a new dimension, about which Jung has written, i.e. collective consciousness, which has to be `actualisation' and `becoming' and not just talking. They

become real brothers and sisters, in the sense they become a part and parcel of the whole being.

The love just transforms you, because you have it inbuilt within you and it just transforms you and you become so beautiful. Like, if you show someone a television who has not seen it before, he will say its just a box. But when you tell him that you can see films, etc. he won't believe you. Because he is ignorant.

But when you put it to the mains then he sees it. In the same way I see you all so fantastic, so great. In Sahaja Yoga, we do not find corrupt people at all. Sahaja Yogis are extremely honest people. They don't tell lies. If they don't have to tell something: they will keep quiet. They are very peaceful people. They are so alert and so dynamic and compassionate. Its like a whirlwind, the whole thing. And when you are changing, you are triggering the changes everywhere. When I gave realisation to people of Eastern Bloc countries and when they went back to their countries, all things started changing there. It is you who are triggering this, because it is Krita Yuga and it is going to work out. And I am grateful to you for all this very much that you have accepted, you have taken to this.

But though Mother's love is without expectation, Nirvajya, but this Mother expects something. That we have to really transform this world. We have to go deep into ourselves. That's all. The deeper you, are the better it is. The bigger the vessel, the more pouring of this Divine Energy will be there.

So we have to meditate and become deeper person. You have to do it for the sake of yourself. For the sake that

you are born in this life. That while you are here, there must be a great responsibility on you, that you are born at this time of such a great happening of the transformation of the whole humanity. What a great thing it is and in that, you are taking part.

So what greatness must be there in your Puṇyas and that you have taken it up so seriously, working it out so seriously. Though you think, Mother we are just enjoying.

Actually you are enjoying because you have gone so deep into it. Your personality of that depth is going to trigger the new transformation that human beings will know, that they are in the kingdom of God. Why there has to be depth, is because it is your triggering, not Mine. I am a desireless person. You are the ones who have to desire and you to trigger it, out for the whole world.

I am thankful to you again and I just make one humble request that there is no need to have a pledge, as that is also a compulsion. There is no discipline in Sahaja Yoga. It is understanding yourself, that you are born at a time that such a big transformation work has to take place, which is very subtle but is dynamic and so important and has to be done.

May God bless you all and be more and more meditative and be aware of yourself. This is a tremendous work we have to do. It is the evolution of the highest type, we have to bring forth the changes and transformation of people.

May God bless you.

Contents: 1990-03-30 **Birthday Pūjā (Hindi), Ramlila Maidan, New Delhi, India**

Today is the fourth day of [Spring] Navarātri. To dispel darkness it is important that we bring in the light at night. Today is also special, because you are celebrating My birthday. On this day Śhrī Gaurī had created Gaṇeśha. Śhrī Gaṇeśha is the epitome of Purity and Holiness. The first thing that was spread in this world was Purity, by which all born things and all humans be protected and may keep away from unholy things. After that only the rest of creation was created.

So the most important work for us is to make Purity the highest thing within ourselves. Purity does not mean that we bathe, wash and keep ourselves clean. We should keep our hearts clean. The greatest malady of the heart is anger. When anger enters a person then all purity gets destroyed. Because the other name of Purity is Love, which is completely clean and straight forward, that Love that flows eternally and wants nothing, Nirvajya.

It's satisfaction is in the fact that it keeps flowing and when it cannot flow, it becomes disturbed. Purity means that you fill your heart with love and not anger.

Anger is our enemy and also the enemy of the world. All the wars of this world, the failures have been due to this collective anger. There can be many excuses for anger. Even a terrible thing like war comes from anger. If there is love in the heart, then anger cannot arise. And if one has to make a show of anger then even that is for love. Whenever any evil or rākshas is killed, that is also done by the power of love because he was worthy being destroyed, by which he may not commit more acts of sin.

But this job is not for humans. It is the job of the Devī who had destroyed them during Navarātris.

So expand your heart and think whom do we love with this clean, straight forward and honest love (nirvajya), by which we do not think that this is my son, my sister, my house and my things. You have risen to a very much higher level than the level of human beings. Because you are Sahaja Yogis, so your union is with this subtle Power of God's love. That power is flowing constantly through you and it is strengthening and colouring you with power. It is looking after you, making you rise and is inspiring you. it is filling you with joy and sweet love. You have got united to such a beautiful Power. We have to see how much place we have in our hearts for it. You have love for your Mother, but you should have the two other types of love also, then only can the love for your Mother be complete.

One type of love should be for yourself, that you are Sahaja Yogis. We have got these Powers in a Sahaj way. Now we have to see how to increase it. Many people do lot of work for spreading Sahaja Yoga.

It is a horizontal movement. Such people do not look within themselves.

So they are not able to get the vertical movement. On the outside they can do a lot, run around, do this work or that, meet people but they do not increase the power within. Now there are many people who pay more attention to the Power within but neglect the outward Shakti.

So balance does not come to them. When people start developing on the outside, only then, the power within

starts diminishing. And then ultimately they get drowned in the Ego, that we have done so much for Sahaja Yoga, we have worked so hard. Then a new life starts for them which is not at all Sahaja. They get full of self importance and try to show their individuality. But from within they are empty. Then they get sick, go crazy or some great misfortune befalls them. Then they say “But Mother, we had surrendered to you completely. Then how did this happen." The responsibility lies with you, that you kept on getting lost. Such a person gets off to one side and he is not able to associate with others. if they associate with others then it is only to bully others and show their superiority. They must always be in the front and they must be given all the importance. Then they forget that they must do something for Mother. I have seen people who came up at once. Then they started feeling very superior and self important. Then there was no Ār.ti performed there, nor wiping My photograph. They were full of themselves and never consulted anyone. Then groups started and quarrels started.

The thread by which you are tied, is your Mother's thread. You must always remain tied to that thread and remember that we are the children of Shri Mataji. No one is superior or inferior. Nor do we do anything. This Param-Chaitanya is doing everything. When this feeling comes that we did, we will do this or that, we are very great, then the Param-Chaitanya let's you do what you want. You can go to hell or destroy yourself. It won't stop you, because it respects your freedom.

There is another fault with Sahaja Yogis. We are a collective being. A one collective Virāt Shakti. We are all

one body. If one person or a few persons start making their own group then like the malignancy of cancer, where one cell starts growing separately, in the same way one such person can grow and devour the whole of Sahaja Yoga. And all My efforts will go to waste.

We should learn from the ocean, which is the lowest and which gathers all the rivers into itself, then heats itself and becomes vapor and gives the blessing of rain to the whole world. Its humbleness is the sign of its depth. When we will become extremely humble and loving, then only will we become large like the ocean. But if you think only of your self importance and superiority, then the problem will be that the Param-Chaitanya will be cut off and you will get thrown aside which is very painful to Me. People who think I have done this or I have done that should immediately step into the background and see whether we meditate or not? Are we able to meditate? How deep are we? Whom all do we love and how many do we love? With how many are we enemies? Within Sahaja Yoga some people have gone very deep. And there are many who are still hanging on the edge. When they can be thrown out, cannot be said.

I have said before that 1990 is a year which will open a new dimension. You have to take a great leap, by which you come out of the surroundings and grasp the new thing. The progress of Sahaja Yoga is about to complete twenty years. To survive, the first thing we have to imbibe within ourselves is Purity, which is filled with Humbleness. If you are completely clean and Pure, then you can touch anyone and you will never become

impure, because you will purify everything. Your nature becomes that of purifying.

Whomsoever you meet, you will purify that person. What is there to be frightened of or to condemn anyone. If your Purity is absolute, than that Purity has Power and Brilliance and such a person is so powerful that he can suck any impurity.

Now some other people think only of their own progress. They think what have we got to do with others. We sit within four walls and worship and follow Mother and we have nothing to do with the world.

They remain cut off from others. But you are part and parcel of the whole. Then you will say, “Mother, I pray so much, say mantras, do so much work, then why is my condition like this?" Because you have cut yourself off from the collective power. Sahaja Yoga is a collective power. You should pay attention to both aspects, that you look after your own powers and also remain a part of the collective power. Then only will you get complete balance within. I have seen people who did a lot for Sahaja Yoga and gave quite good lectures and spoke very well. Then they made a tape of their lectures and people stopped listening to My tapes and started listening to theirs. And then they would bow before My photograph but would not bow before Me, because they had got used to the photograph. Then they started giving their own photographs to everyone. In this way they tried to increase their own importance. And by doing this, eventually they fell into a ditch and then they left Sahaja Yoga. They left because there was no balance and once

there is no balance, a person goes either into the left or the right side.

We have two types of Shakti within us. One by which we get attracted towards Sahaja Yoga and the other by which we get thrown out. If people get lost then it not the loss of Sahaja Yoga. It is their loss.

If you want your benevolence, then know that Sahaja Yoga does not need you. You need Sahaja Yoga.

The other meaning of Yoga is `Yukti'. One means that you are united and the other means the art or skill of that union. The first Yukti is that we should have the full knowledge of it. Knowledge does not mean intelligence. The real skill is that we have the knowledge on our fingers, our hands. The full awakening of the Kuṇḍalinī is knowledge. You can awaken the Kuṇḍalinī of others by this knowledge.

You can make them understand and you can become one with them. You can talk to them and then the intellectual knowledge also comes to you via that. You understand Sahaja Yoga; otherwise did anyone understand it before? Did anyone understand Kabīr, Nanak or Gñyāneśhwara? So the intelligence of the brain also grows. That which is incomprehensible, becomes easily understood.

The second skill is that you have Bhakti or devotion towards Me. That Bhakti should be Ananya Bhakti , where there is no other. You get connected in sameness. The way I think, you start thinking.

Today it got late and even I could say I am very tired, but I thought today is Navarātri and the auspicious time is therefore the Pūjā and I must go for it.

So I am doing it with great joy. The thought does not even come that I am tired. You should think in the same way that Shri Mataji has chosen this time because it is most auspicious for the Pūjā. But half baked people will think just the opposite. That have been sitting since morning, we are hungry, our children are sleepy, etc. This is not Ananya Bhakti . Because the way I think, is not there in your thinking. If I think about someone they will say “Mother, he is very bad, or he is like this or that." I think that what I see, why can't they see like that.

So it is not Ananya. Where there is no other, this is `Ananya'.

In the same way as I love, you should also love others. If this feeling is not there within you, then it is not Ananya Bhakti . If you are part and parcel of My being then the way I am, you should also be like that. This is what is praiseworthy of love that what is in the well should come into the pitcher. How can anything else come. If you think otherwise, then it must be the water of another well. It is not My pitcher.

The second thing is that you say `Mother I have taken complete refuge in you.' If they have taken refuge in Me, then if I say something to you, or make you understand something, or put a personal proposal before you, then how can you even think of refuting it. If you and I have become one, then how can such a question arise? If mother has said, its alright. We are a part of Mother then how can we say `no'. Then you have not got that sameness (Tadakari) with Me.

So the next Yukti is `Mother please come into my head, please come into my heart, please come into my

thoughts. Please come into each drop of my life.' Wherever you say, I will come. But you will have to say so from your heart and without any other motive.

When the thought comes I am doing this work, I have done so much for Sahaja Yoga, I have done this decoration, I put this alright, `I did,' then know that you are not a Sahaja Yogi. In Sahaja Yoga, all your Karmas become Akarma [non doing]. Then you will see that `Do I think like this? Why do I think that I am doing? Then it means that my union is not complete. When the union is complete then you become a non-doer. Then you start saying it is getting done.' Only then you get the Yukti of complete sameness with Me.

The next Yukti you should understand is that I am not doing. Till you keep identifying with your body [are] doing something, because you have the ego within you. When you come into the collectivity, then you stop doing anything. You are the part and parcel and that work is being done.

I am telling you these Yuktis because you have to take a leap. Always assess yourself in this manner.

Look towards yourself and see what do I think. Do I think about others that they are better than me, so I must learn from them? Do I see the good points or the bad points in others? We must understand this Yukti that if you are still half-baked then it is due to your own self. Sahaja Yoga is a very great thing.

But if something is wrong within us or we cannot enjoy it fully, then the reason is that there is some defect within us. If you correct this Yukti, then there is only joy. The Pure Joy, Nīrānanda and nothing else.

Then what more do you want? Your whole countenance will change.

I want that on My Birthday, Your Birthday should also be celebrated that you may understand these Yuktis and may you fill your life with Purity and Holiness like Śhrī Gaṇeśha. With Purity comes wisdom.

Because Purity is the name of love and Wisdom means Love. If you cannot get Wisdom and you cannot love, then it is no use wasting your time in Sahaja Yoga. Now such a time is coming that everyone has to become firmly settled and you have to change yourself and must change. We have lot of faults. We have to make ourselves completely Pure. After this change, you have the blessings of a life that cannot even be described. Kabīr has said “When you are completely blissful, then what more can you say." You all should now come into that bliss (masti). And attain that state, where you become blissful.

Contents: 1990-04-09 **Śhrī Ādi Shakti Pūjā (Hindi), Kolkata, India**

I am very happy to see the progress of the people of Calcutta [Kolkata]. I know that there are deep seekers in this city. But they do not know as yet that the time has come, where they can get what they have been seeking. You people should go to them and search for such people who are seeking the truth. That is why it is important that we should increase our own power also. We should change our lives; We should also make our lives shinning like a firm Yogi, so that people will recognize that such a

person is special. And for this, meditation and contemplation is very important.

Calcutta is a very busy city and people get drowned in being busy. They find very little time.

This time, which we have tied on our hands is meant for our own ascent and for our progress within. If we have to know ourselves from within, it is important that we meditate for a while daily, in the evening and morning. A lot of difference comes between the ones who meditate and the ones who don't.

Specially people who do a lot of work for Sahaja Yoga, go here and there, talk to people, give lectures, make others understand; In such people the Divine energy slowly gets depleted. That is why it is even more important and necessary that such people should meditate everyday.

In the morning after your bath and before sleeping, you must meditate for a while. This is enough. But when you meditate, how would you recognize whether you were in meditation and it was alright. During meditation you should first establish thoughtless awareness. At that moment you should keep saying `not this' and keep turning your thoughts away in such a manner. By doing this, you will see that by taking a breath you will become thoughtless. You should keep the photo in front and light a candle. Put your feet in salt water and sit in front of it when thoughtlessness comes and vibrations start flowing in both hands then wipe your feet and sit on the earth in meditation. After going into meditation try to know its depth. If thoughts arise then again say `not this, not this' or say `Kshema', `I forgive'. Kshema is a very necessary word. Just by staying this your thoughts can stop. When

there is no peace how can you have internal progress? Like in an earthquake, a tree cannot grow.

So, similarly man also gets stuck in an earthquake of thoughts and then his progress is impossible. That is why at that time it is important to establish the peace within. After a while you will be surprised, that you do not need to do so much exercise. You will become thoughtless at once. Whenever you see any beautiful thing or artistic thing you will at once become thoughtless, slowly this habit will grow and your inner progress will also grow.

You have entered a new threshold but you have to still enter another threshold and have to know yourself. That is why it is important that by meditation you go deeper. The recognition is that when you get up after meditation you don't feel like getting up. You feel like sitting in meditation a little longer.

You feel very joyful and you can't get up at once. If after your meditation your attention immediately goes to other things, like I have to eat or have to sleep, or have to go out, then know that you have not been in a stage of meditation. Because to leave the state of meditation is a little difficult. In this way you will slowly grow within and when you do any work outside, then your power does not diminish, but on the contrary it increases. It has been seen that those who after realisation immediately want to give realisation to others, can get caught up. Actually there is nothing like catches. It is like a barometre that tells you where the smoke is, where is the light. In a way an attitude of non-expectancy should be there. A detachment should come. You can touch any amount of people, give realisation to any amount of people, do any

work. You can cure any amount of diseases. You will not be affected. But if you do not get this detached state, then you can get into trouble.

The second thing is that you people are now realised Souls. You have reached a very high state, which is attainable after great difficulties. You will find such people who have just come into Sahaja Yoga. You must understand that they have just come and you should not say anything aggressive to them. You should win them over with your love, with effort and care and understanding. And if possible, by offering food and drink, by which they may not think you are so terrifying because saints and sages always seem to take a stick in their hands. Do not be like that. They should feel that all are our brothers and sisters. By this only, will people stay in Sahaja Yoga. But I have seen that many people who come into Sahaja Yoga, start disciplining others too much. Don't do this, don't stand there, etc. In Sahaja Yoga there is no discipline as such, because your Spirit is so full of light that in its glow, you can gradually see yourself. And then you begin laughing at yourself. Just as you slowly progressed, so similarly others too will progress. This light shines on your behaviour and the behaviour of others also.

In Sahaja Yoga you get the witnessing state. In this witness state you only watch everything. You do not think about it. You should have no reaction within yourself. You should watch unstained by anything.

To be able to watch without reacting is the most joyful effort. For example, there is a beautiful carpet. If you think about it that it is mine. I hope it does not get burnt,

or spoilt; or it is another's then how much it cost where did it come from and many such thoughts, then you cannot enjoy the beauty of it. Your mind should be placid and thoughtless, like the lake which is placid, with not a wave in it, which reflects the beautiful creation around it.

Once a seeker came to My feet and at once his Kuṇḍalinī arose and the vibrations started flowing.

From the next room the Sahaja Yogis came running in, as they immediately felt the vibrations flowing. In the same way you will will meet other Sahaja Yogis and you will feel that you have met yourself. When Namdev went to meet Gora Kumbhar he said, “I had come here to see the formless but the entire formless I have seen in your form." This kind of feeling only one saint can feel for another. Up till now man only lived with jealousy and envy. But when he becomes a Sahaja Yogi, then he feels that the formless which he knew has taken form in the other person. In this way love for each other becomes very subtle, very deep and very joy giving.

We should understand that we are tied by a very subtle and strong thread and there is nothing greater than love for one another. But many people still think of `my son,' `my child,' `my house,' etc. This mine should be cut away and made as less as possible. Once thing goes, a lot of joy will come within you. This feeling of `mine' takes you away from the Spirit. Who am I? I am the spirit. The Spirit stands alone by itself and those who say that, it is my Spirit are not Sahaja Yogis. The Spirit does not have `mine'. Its relationship is with God only. And with you its relationship is like the sap that, flows through a tree, which gives sap to every part and does not stick to

anything. This feeling of `mine'-ness is the murder of love. From a drop you will become the ocean and will break the boundaries of that drop as you will rise and fall with the ocean. In this way man can live in the present. When this `mine' gets broken, then you become extremely powerful. And the same power becomes effective. It is going to do a very big job in collectivity and the salvation of mankind can also be accomplished by this Power.

A new age has started. It is the age where we have entered a movement where the question of ourselves is not there. The question of all others, the whole world has become our concern. For this, a strength, a magnanimity, a height is required by which you can see all the problems in a balanced way and give their solutions. The responsibility of all Sahaja Yogis is tremendous. It is not only that you take advantage of Sahaja Yoga and grow in it, but you have to take it to the house of everyone and you have to give this joy to each one. And doing this job if you show any laxity or weakness, then you will be held responsible.

And it will be a very wrong act.

So that is why, people who are settled in Sahaja Yoga should stand up strong like a tree.

Calcutta is the place where the secret of success of entire India lies. That is why it is necessary that you people should stand up and come forward and progress. And also make others progress and make your personality great. Whatever you think that is my son, my house, etc., then drive away this `my' thought. Only then will you become great. And we need such great people in

this new movement and the preparedness must be complete for this.

This year is a very important year. And I want that many people should come to Sahaja Yoga.

So bring them in with love, with respect and understanding.

Sometimes by a little pressure and by sometimes by saying some things in a round about way, as everyone is stuck in something or the other. In Russia they have no Gurus or cults. They were like a clean slate, so to say.

So it was very easy to give them realisation. Here, they are neither here nor there: `I belong to this Guru.' Because they are not their own, so speak to them with great understanding.

Then the other disease here is of wanting `darshan' [audience] of the Guru. The duty of the Guru is to give knowledge and not to give darshan. He should enlighten and give realisation to people. Till he does not give knowledge, how is he a Guru? Guru means one who gives knowledge. And knowledge which you know on your central nervous system and where you can feel the all pervading power of God on your central nervous system. If he has not given this, then to be stuck on such things is, in a way, to destroy yourself.

You all were very great seekers and so you gained it. In the same way you should also give other people this blessing and make them happy. Whatever is of a low quality is our own. It is there in the individual and also in the collective it is lacking. We should watch this lacking. The Hindus, Muslims, Christians and people of various

religion tell Me that they were searching in these Dharmas, but they could not benefit.

The reason is that these are man-made Dharmas. The ones who made the Dharmas are no more. The Dharma that you people have to make is the real Dharma. There should be no artificiality in it. If man has made a religion it is bound to go wrong, because so far he has not got connected to God. Man has taken the real religion and put it on the wrong path. But now you people have to make the world religion.

There should be no human faults in it, because it is Divine and you all have attained Self-realisation.

So with honesty you should make it pure, which is an Inner Religion.

When every person will see that what he has got is the truth, then whichever religion he belonged to before, he will get the essence of it in Sahaja Yoga. He will realise that what is in our religion, has actually awakened within us. If you follow any man made religion then you can commit any sin in the name of that religion. But after coming to Sahaja Yoga you yourself become Dharmic and think of the benevolence of all. But with new people, talk to them very carefully or they may feel that they are being aggressed.

So you should make them understand very carefully that we have to awaken the Dharma within us. Like Christ said “Thou shalt not have adulterous eyes." But does any Christian have non-adulterous eyes? In the same way great saints, spoke great things. But the followers did just the opposite.

So you should make them understand gradually as they are slowly coming from darkness to light. By giving them the experience, you should take them out of this wrong understanding and make them settled in this Dharma.

That flow and retention of Dharma should be there in them. From where ever anyone comes, accept him, because there are many seekers of truth among them. And God can be found by those only, who tread the path of truth.

What is the job of a lamp? Its job is to give the light. Till the lamp keeps burning, till then all works can be done. The light that you have got, you should give to others and with full confidence. There is nothing to fear. Little children are full of confidence. They say what they think is right. They are not bothered about anyone. But when we grow up, our brains get filled with many other things and we get conditioned and it becomes difficult getting out of it.

So we must understand that we must deal with others with great understanding, because this is the Power of Love which you have to attain.

This is the first time the Pūjā of the Ādi Shakti is being done. All the Shaktis arise from the Ādi Shakti. And also the Shaktis of Mahākālī, Mahālakṣhmī, Mahāsaraswatī. All these Shaktis get absorbed back in her. Only the Ādi Shakti can do this work, because She has supremacy over all the Chakras. She is the one who controls the various permutations and combinations of the Chakras, She knows the subtlest of the subtle. All the incarnations who came on this earth were a milestone on the ladder of our evolution.

But they all had one type of work to do. Like the Goddess had to kill the Rākshasas and save the devotees.

That is why Śhrī Kṛiṣhṇa arranged this play. This was all a play. There is no need to be so serious about it. Śhrī Kṛiṣhṇa won everyone with his sweetness. He explained all our faults in a sweet and roundabout way. It was a very beautiful incarnation of His.

After Him came Mahāvīra and Buddha, who took an incarnation of Seriousness. In this seriousness, they spoke of oneness of the Spirit and the knowledge of the Whole. Then seriousness developed and the people became serious-minded and made their daily lives very difficult. In fact neither Buddha nor Mahāvīra had said so.

Till mankind does not get Self-realisation till then he cannot go straight for very long. After Lord Jesus Christ, the ordinary people started following the religion started by Paul and then everything started going wrong. In this way, in every religion things went wrong, because religion became difficult and inaccessible.

In modern times people spoke very wrong things about Kuṇḍalinī.

Now the question arose how mankind should be told that there is God, there is Truth and it is in the form of the Spirit.

So it was necessary for the Ādi Shakti, to incarnate, because only She could do this work. She knows each Chakra. She had to come amongst mankind and take the birth of a human being, by which She could understand what are the problems and faults in human beings. How can the Kuṇḍalinī be awakened despite the faults. And now to awaken the Kuṇḍalinī through the

Brahmarandhra, by which humans can see with a little light. And by watching thus, they would themselves understand by looking at themselves and then the Shakti would come into them by which they got cured. This new job was such that all the deities, the saints, the incarnations and all great people had to come. They had to come into the bodily form of the Ādi Shakti who had to incarnate. And that is why this incarnation has come, so that the whole world can rise, can evolve. The Divine which made this universe, this world, would never want that His creation be destroyed at the hands of humans. And that is why this work is so tremendous.

Now it cannot be that you climb on the cross, or talk about it. In this, man will have to grow and make others grow. It is hard work. But this only a Mother can do and only Her Shakti can do it. And if She has no love, understanding and patience, then She cannot do it. That is why this is such an important incarnation. As you know She is of the nature of Mahāmāyā. And there is a reason for this. If She was not Mahāmāyā then you cannot know Her. In reality, till there is the form of Mahāmāyā, only then you can come near Me. Otherwise you cannot approach Me. You will think She is the Shakti, how can I go near Her. How can I touch Her feet? By taking the form of Mahāmāyā all this has become possible. And because of this mildness of Her form, we are one today. It was necessary that I remain in this form of Mahāmāyā and you all should attain that state and not get lost in it. Like a drop getting lost in the ocean.

You all have to remain in that enlightened state and you have to give to others. I will not let you get lost in it. You

have to be fully awakened in this joy. No one can get lost. Without sharing this joy I will not let you rest in peace. When something like this happens, only then you will realise your responsibility.

Your job is, in a way, greater than the saints and sages. The saints and sages did not give realisation to anyone. They gave lectures, tried to make people understand. Your job is that you have to awaken the Kuṇḍalinī in people and make them Self-realised and resurrect the whole world. This is an extremely important and Divine job. And for this the Ādi Shakti Herself had to come. This work started by Her advent and is Happening in a very beautiful way. I hope you people will understand this.

Lots of proof is coming by miraculous photographs. These should not be shown to non-Sahaja Yogis, because they will not believe it. These photographs are being made by the Param-Chaitanya and that also through an ordinary camera which has no Shakti in it. But if there is so much light coming out of My head then why is it you people cannot see it? Why is it that only the camera records it? Because I am Mahāmāyā for you, but not for the camera perhaps. The atomic cells in the camera film know Me.

God has given you freedom. But these inanimate objects are not free. They move only through His will.

In this freedom there should be no disturbance or aws, that is why She is the form of Mahāmāyā. I am like you. My entire behaviour is like yours.

May this Pūjā of Ādi Shakti be attained by you.

May God bless you.

Contents: 1990-04-09 **Boat Trip on Hooghly (Ganges) River, Kolkata, India (other date 04-11)**

T. Roy: Mother, I want to go deep in Sahaja Yoga.

Shri Mataji: You are already deep! [While he bows down:] Just a little on the Nābhī [and taps him on the back].

Contents: 1990-04-21 **Talk to Sahaja Yogis, the day before Easter Pūjā, The Burlington Hotel, Eastbourne, UK**

... in a very big way, maybe it will be difficult for us to really balance it out, but when we move horizontally we must also know that we have to move vertically. Otherwise what will happen, that we'll lose in quality.

Quantity may be quite a lot, but we'll lack in quality. And if the quality goes down then you will see many will fritter away.

So we have to look after our vertical ascent, which is very important.

If I tell you some of the things that have happened in this short time after I left India, I'm Myself amazed that in geometrical proportions Sahaja Yoga is rising very high. But that should not be [to our] complete satisfaction. Individually, also, we have to rise. And every one of you has to rise. Vertical ascent has to be achieved by all of you.

Some might have lost a little bit, some might have been a little bit away from themselves. The attention might have frittered away quite a lot, but we have to know why we are here and then it's very easy.

We are here to be part and parcel of a very great revolution. Can you imagine that we are transforming

human beings? It was never possible. En-masse transformation is going to take place. That is how this world is going to change and you are part and parcel of that. But when you become part and parcel of that you just forget sometimes that we have many things which are trying to pull us down.

So we are happy to see the spread of Sahaja Yoga, but we don't see vertically what we are losing. And that, I think, is a greater loss. It doesn't matter if there are two persons less or more. What is important is that we should have very deep Sahaja Yogis, otherwise Sahaja Yoga will fritter away.

So many events are going to happen and we are on the stage and we have to cooperate and coordinate and understand. See, now, for example, to come here David had a problem. He said, “Mother, it's just like a tempest, it's horrible, I was there, a week back." And he was quite upset about it. And everybody told Me about this place. I said, “All right, let's see." And yesterday also I'm told it was raining, but in Cambridge it was terrible. And I said “The wind will start, the wind will blow." And with the wind all the clouds were blown out and there was clear sky.

So the wind has started, in a way and you can see it but you must have your feet on the ground. And there, what I find, you people don't realise, sometimes, what an important work you are doing. And in what an important position you are. And what an achievement you are going to have yourself and what a great boon you are going to bestow upon human beings.

So, when we come out of family life, for example, we have come to Sahaja Yoga, giving up all these things. Giving up all these mundane things, clothes, this, that, house, a car and then family life, relationships, everything. We came here to seek Truth and to be one with God. Not that you have to, sort of, take to Sannyāsa, but given up means you are detached and you are attached to one principle that you have to achieve godliness within you.

But when you come to Sahaja Yoga and have seen the beauty of Sahaja Yoga, then again you want to go back to those useless things, then you cannot explain why it happens like that. Like somebody gets married, he gets lost with his wife. He gets a house, he gets lost with the house. He gets a car, he gets lost with the car. He gets a job, he gets lost with the job. He gets a factory, he gets money, he gets lost.

So, what have you given up? The detachment is not there. When you have known there is no joy in all these things, that's why you have come to Sahaja Yoga. Joy is in one thing, is to be connected to the Divine Power, not to all these things. These are not important. Or you didn't come out of hypocrisy, or you didn't come here for any gains of a mean quality. You came for a very precious thing, something of supreme value. Giving up all that is so useless. You are among them, you are there, but if you get attached to it again, then you lose lots of your energy and mine, too.

So, the detachment that you had developed before coming to Sahaja Yoga should be there. But what I find, once they get into Sahaja Yoga, they get a job, “Now I'm

busy with my job, I cannot do anything else." Another will say, “I have a school to attend to." “I have got my children." Somebody says, “My wife..." Then some become very romantic, they fall in love. All kinds of nonsense they do. When you have come in the boat how can you jump back? So, it's very important to understand that we are Sahaja Yogis. Nothing can attract us, nothing can deter us, nothing can take away our attention, but one thing, that we are here for the emancipation of human beings and that our own character, our own style, our own personality is going to change it.

I'll give an example of that: When I was going to Russia for the second time, in the family they said, “You have been already there, why do you want to go again, after all, you've been there, first and again you want to go for two, three days. And a Yoga seminar can be looked after by other people who are there." I said, “No, I have to go." And they insisted too much and I said, “You see, I have a plan that if I go there, there will be lots of people from all these countries which are called as `Eastern Bloc' and I think I can break it through Sahaja Yogis, if they get their realisation." I was just saying that we should get really some remarkable people to come and they gave Me only forty-five minutes to speak to them. I spoke for about thirty-five minutes, I should say, or 32 minutes. And I then gave them Realisation. Tremendous people, tremendous personality I touched! When I went out they all walked with Me, nobody was there in the hall to listen to anybody else, the whole seminar was over. And they gave Me their address, they gave Me their phone

number, everything. And they were after Me and I had no paper or pencil.

Somebody was writing. And I was very satisfied, I could see clearly in their personality that they are very deep people. As soon as they went back the Param-Chaitanya triggered it and you know what happened with the Eastern Bloc. Tremendous people there are, they are tremendous people. Russians are tremendous and these people are tremendous. Very high quality seekers. Same about Hungary, everybody was saying, “What about Hungary, Mother?" before that. I said, “Let one come from there." And really one came, quite sick, you know, thinned-out sick person. He got his realisation and here it is, Hungary is free. Same with Romania.

So, what is the difference in quality that, we are supposed to be people from free countries and those who were in the shackles of communism. I don't know, but maybe they must have been great people to be born there, perhaps. Because Lenin talked of stateless state and things like that, but I don't know what to say, but one thing for definite, they had no time to waste their attention here and there. No nonsenses of religions, no nonsenses of conditioning, no nonsenses of all kinds of theories, no nonsenses of becoming hippies and no nonsenses of becoming these punks and this and that and all sorts of nonsense. Nothing.

Of course I don't say that, when I went there, I found people, at least 25 percent who were asking for American Jeans but that's different, only 25 percent. The rest of them, just clean plates, absolutely clean plates. Very nicely combed their hair with oil and all that, very smart

people. No inhibitions of asking Me about themselves, nothing of the kind. No hypocrisy, nothing. No fashions, no fashions. Very straightforward, simple, educated, dignified people. Nobody walking with funny gestures or anything, very dignified. They were supposed to be people in the shackles of communism. One person has written the mathematical calculation of Śhrī Chakra and he very humbly came to Me, sat down to know all about it.

Their humility was, I can't explain to you. Even to touch the platform with such humility and discipline they came. Whatever it is, whatever the regime must have been to them, or whatever it is, they are not abandoned people. It's a kind of a proper discipline, of their mind. The mind, so receptive, so humble. In this so-called freedom we have lost quite a lot of ourselves, I think. First of all, experimenting ourselves with all kinds of nonsense, talking about things that we should not, seeing things in the name of freedom, which we should never see, as human beings. Anything people can do in a free country.

I think, unless and until you have realisation freedom has no meaning, because they get abandoned, completely they abandon all their qualities, all their value systems, everything.

So, we come to a point to understand that we have harmed ourselves, we have harmed our attentions.

First, one thing that, in the family system, the parents used to be cruel and funny and this and that. Now you have become Sahaja Yogis, so now you are so much attached to your children, it's also not good.

“This is my child, this is my wife, this is my house” how can it be, now? Now you have become a free bird.

So, today is the Easter day as we are celebrating, today. And at Easter time, one has to remember, that now we are free. We are not eggs anymore, inside the shell. We are now birds. We need not carry the yellow of the egg on our head to boast about it. Now finished, now that's done, it's no more there.

So why should we go and try to become eggs again? What's the wisdom? And then, another shocking thing that I've seen is this that, we have come out of a sense of dominating others, intimidating others, making fun of others, hating others, all these bad things that we had freedom to do, to talk rudely to others, we have freedom, freedom to hurt. When we have given up all that, then I find that as Sahaja Yogis people are still doing it. That role is over.

Say now, you were a policeman, but now you have become a priest. I shouldn't say priest, but what should I say then? They are equally bad. I should say, Now, you have become a realised Soul.

So now, when you have become the realised Soul, you are the bird, you are the real free bird. Which has got wings, which has got eyes, which can fly. Which does not have those qualities, which you had as eggs. It's completely transformed, it's finished, it's mythical. You cannot become that now. If a bird wants to become an egg it will suffocate and die. This reverse direction is not possible. But why? Why to be in the reverse direction? You should ask question to yourselves. We have to ascend.

So, in resurrection we have to learn detachment. It's only mental. I mean, I don't know, how can a bird be attached to an egg? It could be attached to an egg, thinking, `Oh, how cosy I was, I didn't have to fly.' Or something like that could be, you see, I mean, only bad things there are to be an egg and to think about an egg, but I don't know how it can be attached. On the contrary it would abhor that life, `Oh Baba. What I was, where I was!' In the same way we should also feel a kind of glory that we are. But there's no vanity in it, it's a pride.

It's an assumption, is acceptance. You are sitting on a throne. Now, you cannot enjoy mud, can you? So, when we reverse back, when our mind goes in a reverse direction, you have to understand that you are slipping out. That is very important. My experience of Australia was rather saddening, because I found they had slipped out completely, all of them. Absolutely slipped out. The leaders were like jailers and the way they behaved and some of them who joined them and it was like a regime and horrible things, hitlerish.

So, I had to pull them back again onto the boat. I had to work very hard, very, very hard with them. This is so-called freedom that we have. That has ruined them.

Another miracle took place that, I went out to a place called Cairns, which is a very far-fetched place near Equator at the tip of Australia. And they told Me that the Great Barrier Reef is very close from here. And there are fishes called as Crown thorn star fishes. And these are eating all those little, little animals that make those beautiful corals there. And that's why the regeneration

has stopped for the ten years. God knows from where they have come, shoals of them, shoals of them.

I said, “I would like to go and see this Great Barrier Reef, let's see." So, we went down. There was a boat which was [designed] to sink half way. We were sitting there and watching everything. They said, “You'll see those fishes there." I saw big, big turtles and I saw beautiful, very beautiful fishes of such variety, such colours. Very gently passing, but not a single fish, that starfish, not a single. I said, “Let's see, let's see." So we went round and round, quite a lot, I wanted to see one at least, what sort of a thing it is. We went round the whole thing, not a single thing. And this happened on the 10th, I was there. On the 17th we were travelling. In the plane they announced a miracle has happened that all these fishes have disappeared and some who were there are dying. Can you imagine? So, what I am trying to tell you that you have those eyes, you have that personality that can trigger all these things. If two or three East German Sahaja Yogis, who got realisation, can go and trigger and the Berlin Wall can fall down, then with all these Sahaja Yogis I don't know what should happen! That you have, that power you have. That's why I say that vertical improvement has to be there and then let that power act and trigger. You all can trigger it individually and collectively. But vertical program is less. Vertical understanding is less. Any number of Sahaja Yogis we may have, but if they cannot trigger, then what's the use? So, My request is that we have to now pay attention to our vertical movement and to our attention.

Same about marriages, I mean, sometimes I feel I don't know why I married them because they get lost.

Imagine. I can't understand. You marry in Sahaja Yoga, you marry for Sahaja Yoga, you want to have children who are Sahaja Yogis, you want to have realised Souls, you want to support Sahaja Yoga and that's why you marry and you get lost in marriages.

Somebody comes and asks Me, “Mother, there's a very nice job, I can get." And I say, “Alright, may God bless you!" The God blesses him, he is lost to Sahaja Yoga, though.

So, these temptations are there because we are not detached.

So, on this great day I have to tell you that now we have become birds and we don't want to be eggs again, by any chance. You are not going to go back to that state. And we have to trigger so many things. You all have come to England, the whole England should be triggered.

There's another good news I must give you. I went down to Jaipur, only one gentleman from Delhi went down to Jaipur to organize. And Jaipur people said, “It's very difficult, you see, here, this and that." He said, “No, I'll have the program in Govinjis Mandir” where nobody can have program. “I'll go and see the maharani." So, maharani would not meet him, he was insisting, he was sitting there, waiting for her. Ultimately he got a chance, he went talked to her. He showed her My photograph. Immediately she took to Me.

She asked about Sahaja Yoga, “What is Sahaja Yoga?" then she said, “Give me realisation." She got realisation, the Mahārāja got realisation, they said, “Yes, You can

have the program here." She said, “I'll come to the program." She came down herself. She fell at My feet in the public, sitting there all the time, her husband sitting there and somebody offered them some water to drink. They said, “How can I, she is the Goddess, I can't drink before her!" She sat there. Imagine, she just got her realisation. What a depth! But that's not enough. They have one festival called Gangaur that is a thing where they worship Gaurī. That's the biggest festival where the queen, maharani has to worship the Gangauri, it's a statue; which goes round the whole of Jaipur state and everybody celebrates it. It's regarded as the biggest festival.

So, in the morning she came and touched My feet. And she said, “Mother, can I worship You?" I said, “Why?" “Because You are my Gangaur, really." That's just a statue. She made Me stand the same way, she did everything, she made Me eat betel. I don't eat all that, but she said “You have to, You are Gangaur, so You have to eat it." And she worshipped Me and her whole rituals she did for about forty-five minutes and then she said, “Now I'll go and worship that statue." Nobody is allowed to go there, she took Me there. She made Me sit in a very nice place, like this, decorated. How much she respected Me! She is, you see, among all the Mahārājas, Jaipur is the highest and that maharani is the highest lady and they had lots of problems, otherwise. They had lots of problems.

Now, how this happened? This gentleman got his realisation in Delhi, I think, 3-4 years back, he comes from Jaipur, he said, “Mother, we must have something in

Jaipur." I said, “You go this time and try." Very powerful person.

And he went and saw her, he gave her realisation and gave realisation to the Mahārāja. And they had some case of billions and billions rupees worth of case in the court, which was not decided and they were on the verge of losing it. But when she got realisation within eight days that case was decided in their favour. And this she understood is a very good omen. But just from realisation only she completely got drenched into Sahaja Yoga. But she triggered.

So, when some people say, “Mother I have still this problem” then what this is, you are not triggering it. You shouldn't have any problem.

If you have any problem then there is something wrong with you that must be corrected. Not only that you are going to solve your problem but you are going to trigger out in such a manner that you are going to solve the problems of all the people, all the world.

Still we have one very big problem of fundamentalism. We don't have to talk about it, say anything, just go and stand before them and it will work out. You have to do it. If I could do everything I would not have asked you to come to Sahaja Yoga. But you came on your own, you have got it on your own and now you've to stand on your own.

So, I feel that our vertical ascent is still very slow and we still are lost into the web of māyā, of falling into a little subtler pattern of our previous lives. Now we are dead to that life, we are a new person. Forget it.

There are so many things I can tell you, about miracles. For example, we have cured AIDS now, we have cured AIDS, no doubt. AIDS can be cured through Sahaja Yoga, I mean I have cured it, of course. I don't know if you can cure it. You can. You can, if you can trigger it out. But to you, if other things are more important than Sahaja Yoga and to develop yourself into Sahaja Yoga, then you can't.

There was one boy who came in Karnal. [For] 32 years he could never ever speak one word, he could not hear, he could not speak, not sound from him, his soundbox was dead. And I said two mantras in his ears, he started speaking nicely, it was all out in the newspapers. If I could do it why not you, people? Just try. I have given you all My powers. They are at your disposal. But there's one thing: you have to be detached like Me.

You have to have concern for each other, complete detachment. Let your attention be taken to us. Still you are worried about this and that, just forget it! You are great, no doubt, but still the limitations you are carrying with you, better give them up. I hope at this time, the atmosphere is so good, I'm very happy this is happening and they want you to really resurrect. Resurrect from the sense of time, sense of aggressiveness, sense of worldly things, mundane, useless rubbish they are and fly out into the open sky.

May God bless you all! May you all have your dinner and then we are going to have some music program. Tomorrow is the Pūjā. I hope this Pūjā should trigger many things, I hope so!

Contents: 1990-04-22 **Easter Pūjā, You All Have To Grow Vertically, School Hall, Eastbourne, UK**

Today we are here to worship the resurrection of Christ and also to thank Him for giving us an ideal life of a saint who has to work for the benevolence of the whole world.

We talk of Christ, we sing of Śhrī Gaṇeśha, we say we believe in Him, specially Sahaja Yogis feel that He is the eldest brother that they have and a tremendous surrender I find among Western Sahaja Yogis specially for Christ because they were born in Christian religion perhaps maybe or maybe that they found Christ's life a very special one. But to Sahaja Yoga, He has to be much more than that and to you Sahaj Yogis.

Many people believe in many deities. Like some believe in Śhrī Kṛiṣhṇa, some believe in Śhrī Rāma, some in Buddha, some in Mahāvīra and some in Christ, all over the world. They do believe in some higher being, but this belief is without the connection to begin with and becomes a kind of a falsehood that they think that Christ belongs to them, Rāma belongs to them or Śhrī Kṛiṣhṇa belongs to them, that they are the possessors of all these deities because they have obliged of believing into Him. And that is how most of the faiths have come and, though they ardently believe in Christ, all these faiths have failed because when they believe in Christ, they believe that through Christ they can get their cheques cashed. It was like a bank, you'll pray to God, `You'll get me all right. All right, then get my mother all right, my father all right, my sister all right. Get me so much money, get me so much wealth or health or anything.' Thinking that because we believe in Christ, He is so

obliged that He has to pay for it and He has to look after us and that we are rightful possessors of His blessings.

Then the foreign churches, temples, mosques, clubs believe it that “Now we belong to Christ. All this group is a specially chosen one or we belong to Rāma or to Kṛiṣhṇa or to someone like that." And to whomsoever they may belong, the one to whom they belong does not know anything about them. Christ has said, “You'll be calling Me, `Christ, Christ' " is a big warning to people who say we believe in Christ.

So, without the connection, if you say you believe in someone, it has no meaning. It's just like a some sort of a mythical, romantic idea that the another person who you believe in has a special relationship with you.

So these asuras that believe into something on this assumption that “I believe into something and because I believe into something, I have every right to get all the blessings that I ask for" is a myth, as you must have realised after Sahaja Yoga. But when you become a Sahaja Yogi, then you have got your connection with all of them and with Christ. But this connection again, in a subtle way, is the same style.

For example, what we try to do is to ask again that this should be done, that should be done. “My Āgñyā is caught up. Mother, please clear it out" or “I've got headaches, so please put it right." Because you believe in Sahaja Yoga, you expect Sahaja Yoga to feel obliged that “See now, they believe in me, by such a great obligation.

So Sahaja Yoga must do something for me." I mean, whether you do anything for Sahaja Yoga is not

important. Only because you believe in Sahaja Yoga, because Sahaja Yoga has given you Realisation, so Sahaja Yoga has every obligation that it should look after you. “I'm in Sahaja Yoga still. Why should I suffer? I am in Sahaja Yoga. Why is my mother not this?" All right.

“I am in Sahaja Yoga" as if a sort of an organization where you have paid money or something and you are suppose to get all the rewards.

But now, let us see, after Sahaja Yoga, what should be our attitude which is sane? The first is that `Now I am a Sahaja Yogi and now I'm connected to Christ.

So what is my responsibility?' Christ felt responsible for the whole world. He's described in the Devī Purāna as the support of the whole universe.

As soon as you are connected with Christ, the whole attitude has to change.

So to be connected with Christ means what are the qualities of Christ that you have imbibed in yourself? That's the minimum of minimum. What did you get out of His life? Is it that He has cured people, all right, so you should get cured? He gave eyes to people, so you must get your eyes back.

[Aside:] Do you mind removing this? Or is it that His life, which you have enshrined, should also make you something that could be enshrined, that could be respected, that could be called as a reflection of Christ's life? Now let us see His life, what kind of a life He lead. We read Bible, see, I mean we carry Bible everywhere and even I saw the Bible in the hotel as if it's a part of the thing, like the soap is kept in, Bible is. Of course, I read it. I don't know how many read it. But then it doesn't

become to say you are a Sahaja Yogi, if through His connection you have not received any one of His qualities. For example, this is now connected to the mains, so you are getting electricity through it. This doesn't give electricity to the mains, but it receives.

So you have to receive something from Him and what you have to receive is the qualities that He had. You might say, “Because, Mother, He was Divine, He was the son of God." But He was also son of His Mother and you are also son of your Mother.

So mediocrity in our character cannot say that we are connected with Christ because there's no energy of Christ flowing in you. When energy of Christ flows through you, you express it. Like yesterday the gentleman was playing and I think the power of Saraswatī started flowing in him and how beautiful he played. He couldn't control his fingers. He said, “It's all happening here. I don't know how." So throughout, if you see His life, He was a person who was all the time bothered about the benevolence of the world. How clearly He went and talked to the priests and told them that you don't understand Me because you're blind. He told them that He knows His Father and His Father knows Him, but you do not know Me, nor you know your Father.

So openly, blatantly He was talking. He was not afraid that He will go to jail. He was not afraid that, by saying such a thing, the ego of others will be challenged because He was not pretentious. He was not doing something that was not truthful. He was telling the truth and Truth has that capacity to express itself through your personality. But do we really believe in ourselves? Do we

really believe that we are Sahaja Yogis, that we can talk to people as Christ could talk to them? At a very young age of twelve years, He could go and talk to the priests, what courage. There was no need for Him. He should have really have got married like Sahaja Yogis do and settled down with His wife and children nicely because the main headache for the Sahaja Yogis seems to be the marriage and their children. He never married. He was so precious that He didn't want to waste His time with these things and He died so young. He knew that He had to die.

So in His life, you see, He was not a mundane type of personality, not mundane, not ordinary and when He spoke with such confidence, with such knowledge of Truth that people did believe Him, had to believe.

They couldn't help it. This power glued to Him and you can do the same. But the way He used His power, why can't we use? Because we are not intense about it. Our attention is on something else, which is quite frivolous. It is useless.

All right, you are Sahaja Yogis.

So what do we think about? First thing we'll think, “Now, today's a Pūjā. What should I wear?" Then, “I haven't yet pressed my clothes or my sarī's not all right. I have to match it and how to dress up." All these frivolous things first come to our house, our brain. Or in the morning, when you get up in your ashrams or anywhere, what do you think? If it was Christ, He would say, “I am sleeping still? I have to meditate. I have to be one with the Divine." He would not say, `No, no, the Divine will look after. It's all right. The Divine will meditate for Me. After all, Param-Chaitanya, it has to meditate. Why should we

meditate? We are all Sahaja Yogis. Everything is Sahaj, so let the Divine meditate for us." We can't get up in the morning. It's difficult. You see, we can't. We just can't.' But then you can't be a Sahaja Yogi. You're suppose to be connected with all the deities, not only Christ and here you can't even get out of your bed to meditate, while all the deities are already up there, waiting for you to get up. That's all. They can't understand what's happening to these Sahaja Yogis. “How can they be so low? After all, Mother must have given them Realisation thinking them to be something great. How did they get Realisation? They're so ordinary, so mundane, so useless." The deities start wondering, `Why Mother gave them Realisation?' Because a person who cannot enjoy his meditation cannot be a Sahaja Yogi. That's the first sign of a Sahaja Yogi, that he looks forward to that time when he can meditate.

That is the time that you're really in connection with the Divine and you enjoy the most. Whenever I get a chance, I go into it. I find it so difficult to come out of it. I mean, for today it happened to Me, first thinking that I will have to struggle out for this Pūjā. I'll have to work it out. I don't know how I will get out of this meditative mood. It surprises so many people.

[Aside.] How people are meditating, specially so many Indians told Me this. It's something very surprising, that they are suppose to be meditating. Immediately they get up, “What cakes? What things? What have you cooked” this, that. There's no slumber of meditation in them. They just start thinking about food. How can that be? It's the way you cannot get out of your sleep. In the same way, a

Sahaja Yogi cannot get out of his meditative mood. It's so enjoyable. You want to be there.

So one of the signs that you are no where near Sahaja Yoga is that if you cannot enjoy your meditation.

I mean, imagine if you enjoy a television show or anything, you have to see it, isn't it? You cannot just say, `All right, I am sleeping now and I am enjoying the television.' So you have to be awakened to it. That awakening is within and there you see your own connection.

It's a joy that I cannot describe. There's only one word for that. It's `Nīrānanda', means just, Niran is `only the joy, absolute joy'. And who would like to give up the joy for what? For a cake or for a tea or just this? I mean, just think of it. The joy is so deep, just so intense, so beautiful, I don't know what else to say. You have not tasted the ambrosia, *[UNCLEAR]* said as if the ambrosia is trickling down on your tongue. It's like that, the taste of it.

But what I find, that the depth we have not touched, which is within us. All of you have that depth, but not that you don't have. I have not given you Realisation because you're just there, here, because you have that depth within you. You are special people with that depth, but you haven't touched it. It shows you haven't touched it. Supposing it's like a well full of water, but you are still diving somewhere in the middle. You haven't yet touched that depth because once you get into that, you get completely drenched and lost. But if that is not the situation, that shows that you're still somewhere

dangling in between and any time you can come high and dry.

So you have to judge yourself. This is a time for you to judge. You are in connection with Christ. He achieved His resurrection, by which we have to achieve our resurrection. But what have we done to achieve that resurrection which He has achieved? He intensely lived a life of complete sacrifice and complete concentration towards one goal, that He has to achieve the resurrection. Nothing else was important to Him. All that attention was on one thing, that “I have to achieve this resurrection. I have to get crucified and I have to be resurrected because the whole world has to be resurrected." But Sahaja Yogis, I don't know how many think that way. How many think that dedication is needed? And the best part of it, that it's so joy-giving. Every step you move forward. It's so joy-giving. This sinking in that well is so very joy-giving. It's not painful, don't have to crucify yourself, don't have to carry the cross. He's done it for you.

So what do you sacrifice? Is your laziness.

When it comes to the satisfaction of ego, people are overactive. They're like bullets then. And when it is the satisfaction of their physical comfort, they become, I don't know. We had one Rākshasa called Kumbakarna now, who used to sleep for six months and used to be awake six months. But here I see people sleep for twelve months. What do you call them? Then they say, “Mother, we can't keep awake." Why? Because you are not meditating. You're not one with Christ. Then His Āgñyā, He controls. With that Āgñyā, you cannot sleep. If His

blessings are there on the Āgñyā, you cannot sleep. You won't believe in the slightest light, artificial light specially, I can't sleep because still Christ is awake and I have to be awake.

So you have to be awakened to this fact that we are Sahaja Yogis. We have a special responsibility as our connection with Christ is our main responsibility is all the time, intensely to think what we can do for the betterment of human beings. And what are we doing about it.

First I used to say count your blessings because that was the best way to make people understand that there are blessings in Sahaj Yoga. Now I would say count your deeds. What have you done for Sahaj Yoga? Sahaja Yoga has done so much for you. To say that Param-Chaitanya will look after is absolutely absurd. If Param-Chaitanya could do everything, why should it create human beings. One Adam and Eve were sufficient. You have to do it. Unless and until you become deep, it cannot trigger. It is helpless. It's only through you it is going to work out.

Now if there is no instrument, electricity cannot work, can it? Now you should say, `The electricity itself must come before me and must do everything.' You have to have the instrument and you are the instrument and if you do not want to do it, how can Param-Chaitanya do it? It will be something like saying, as I told you, that “Let electricity do the job, we will not have any instrument." Can I work it out? Can you work it out? So Param-Chaitanya has its own style. It can only work if you people want to work it out. It's an energy and you are the instrument. But the instrument is more busy with the job,

with family, I don't know, all kinds of nonsensical things. Now supposing this instrument, which is meant for My lecture, forgets what it is and acts like a ladle in the kitchen because it's fond of food, say, for example, then what's the use of making this useless instrument. It doesn't do what it has to do. It doesn't know what it has been made for. It has no purpose at all. It's such a useless stuff.

So I feel there's a kind of a lethargy, a kind of a very subtle lethargy working out like this, that `We've done our job. Let the young people do it now.' You are matured and the mature have to do the job. `We have done our level best.' What have you done so far? So much to be done still. And some how or other, I don't know, we have to touch that area where people remain like yesterday's player. He is not doing God's work. He's an artist and he's working so hard to achieve perfection. He will get the same amount whether he's perfect or not, but he's practicing at home, he's listening to it, he's trying to develop it, all the time working it out so that his performance should be excellent.

So he's seeking an excellence. Mediocrity has no place in Sahaja Yoga. Only through excellence you'll enjoy. Only through excellence you will really become Sahaja Yogis. Otherwise, you could be a headache to Me and to yourself. You would be a headache to Sahaja Yogis.

Most non-progressive, destructive element I would say a person is who is not alert. You have to be aware, aware of your responsibilities.

So far I have been saying that still the preparation is on. They have to correct themselves. They have to clear out

themselves. They have to work it out. Still they've conditionings, this ego. But now, twenty years have passed and beware. Beware that twenty-first year is going to be a very big jump. I'm warning you again and again and again and again. And you have to work very hard to develop yourself vertically in balance with your horizontal growth.

It's not My lecture for entertainment or anything, but should go to your heart, to your brain, to your being. This is very important. And you're not going to waste it. All the time you have to think that you are a Sahaja Yogi and you have to know what you have to do in Sahaja Yoga and how to achieve it.

You should not be satisfied unless and until you have achieved that excellence. That's the very important, crucial point today. I wanted to tell you because today is Easter Day which was a very crucial point for the development or the growth of the spirit because Sahasrāra we could never have achieved if Āgñyā was blocked.

Christ would have said, “All right, let Param-Chaitanya do it. Let Param-Chaitanya get itself hanged.

Why should I do it?" He had to do it and He was the instrument and He's done it.

So Sahaja Yoga is not only for exploiters. If you try just to exploit Sahaja Yoga, you'll be exploited, too. But is for the exploitation of joy. That's only possible if you grow, you touch your depth. If you're not deep enough, you'll hang in the air, as I said and that has to be worked out. That has to be found out, how best you can do it, how much you can reach people; how many people you have

given realisation, how many people you're going to help improve their health, their mental conditions and then how much you are going to talk about Sahaja Yoga.

So that is going to work out what I call the collective ascent of human being.

May God bless you.

To be in connection with Christ is to be enjoying your meditation.

... It gives you a definite push, I should say, but you don't retain it. You don't retain it, then what's the use? So also you have to retain, should have power to retain. That's only possible if you have touched your depths, which you are.

I am so happy to come back to you all. I missed you all very much. I'm travelling and working very hard. I don't know if I work hard. I don't think about it, never. Once you know this is what you have to be, then you don't work and it works, then you don't think you are working. This is a subtle point you have to understand, that everything works out and you work in a way and it works out, but you don't work.

[At the end of the Pūjā, Shri Mataji asks all Sahaja Yogis to vow that they would now grow vertically.] Sahaja Yogis and Sahaja Yoginis: Shri Mataji, we vow!

Contents: 1990-05-06 **Sahasrāra Pūjā, You Have All Become Mahā Yogis Now, Fiuggi, Italy**

All these years I have been waiting for this day.

We have now, on the twenty-first Sahasrāra, so is a very important turning point. As you know that every twenty-first day we change our calendars as far as the

horoscope is concerned. And so now is a new change has to come and you can see the announcement [thunder clap and laughter]. A new understanding and awareness of a very new dimension. We have been so far been dealing with collective consciousness.

We are collectively conscious. We have the idea that we are collectively conscious. Also we know we are part and parcel of the whole and that we all are Sahaja Yogis. We know about our Chakras and our Nāḍīs very clearly, but perhaps we do not know about our powers, how many powers have developed in those twenty-one years within yourself. [Loud thunder clap then laughter and applause.] Last two months Italy was burning with fire. It was so very hot. And I had reports that they're worried about a drought and they want rain to come in and now they think the time has passed away. But how it works, you see, because the All-pervading Power knows everything and the whole nature works for your benefit, for your programs. At the right time things happen, as you have seen before. They are completely coordinated with our programs. All the time they're helping you. Whatever they have in themselves as powers, they are using them at the right time. Now be confident that you have powers. And this is the new change that is going to come within your own understanding.

So far only you knew that you could feel the vibrations, that you could cure people, you could help to cure, I mean still not so confident. That you could feel the Param-Chaitanya. But you did not know what Dynamic Forces are working in you now and this a new change that is going to come.

With this new change, you have to assume a new character and the new character is announcement.

So far I had told you not to talk about Sahaja Yoga very openly, blatantly, but now the time has come.

We waited long for these days. Now you have to all start talking about it, announcing about it and telling about it to everyone. Otherwise, the world would say that “We never knew about it!" All other false Gurus are so well known all over because their disciples are talking about them [in] all the places, wherever they can. To all the big offices they go, to big people they go. They go to all the important people. [They] just go and tell them what they have.

So far we had kept Sahaja Yoga at a low ebb because I wanted you, first of all, to develop into really very beautiful Sahaja Yogis, so that from your life, from your lifestyle, from your behaviour, from your understanding, from your thoughts, people will realise that these people are very unique and very different type of people. Now that assumption has to be there.

You have to understand that all these powers are bubbling in you and just out of formality or maybe out of shyness or maybe little cowardice, you are hiding them.

The other day there was a Sahaja Yogi who came to My house and he saw some flowers which were fading away. I said, “They are not fading. You can give them life." He said, “How?" I said, “You cut the bottom of all of them and put your hand underneath." And he just put his hands under the base of the stem and he said, “Mother, they are still drooping." I said, “All right, now leave them in the water." His attention was here and there. Within

fifteen days [minutes] they all stood up. All right. Started growing, they became bigger flowers and lasted for five days more after that. Then he was convinced.

You can do so many things to convince yourself that you have these powers. I have seen people who have certain problems. They have a headache, they have this, that. They come to Me, write big letters, “Mother, I get my headache. I can't get rid of it." Now those days are gone when Mother has to cure a headache, look after your wife, look after your children. Is all finished now. Now you are responsible, not only for yourself, but for your ashrams, for your cities, for your countries and for the whole world.

Now, assume your powers. Like yesterday he sang, or he played, `The Royal Court' [Nishat Khan played Darbari Kanada].

So now you are in The Royal Court. Take up your responsibilities! Everybody has to feel responsible. And assume what you are. Know your powers, what you can do. Sit down.

Now, the days are gone when you had to sit down and count your blessings. Now you have to count your powers. `How many powers I have and what I can use and how I can use?' No use counting your miracles. You have had enough miracles to prove that you are Sahaja Yogis and that you are helped by the Param-Chaitanya. But now know how much of that Param-Chaitanya you are going to use yourself, how you are going to manoeuvre it and how you are going to work out.

This is the new era we are starting from today. And this is the day I was waiting for all of you to realise that you are

not Sahaja Yogis for only your selfish ends, nor for your families, nor for your communities, nor for your country, but for the whole world. Expand yourself. You must have that vision before you, that I have put many a times before you people, that, you have to emancipate the humanity.

Now don't have diffidence. First of all, you should not think that `We are very ordinary people. We are very ordinary. We haven't got something special about it.' This work isn't going to be done by special people because they are suffering from ego. It is going to be done by people who don't have that ego of great success or of great achievements or riches or anything. If they are rid of this, then only they can work it out. And that's why it is for you to understand what Christ has said that, a camel can pass through the hole of a needle, but not a rich man. Because the ego is too big, bigger than a camel, bigger than a elephant, any animal you could think of. That's why now as we are entering into new awareness, let us not worry about our negative thinking.

So, first is the diffidence. `How can I be? I am not all right. I was like this. I was doing like this. I had done like this.' So many letters of confessions come to Me, pages after pages, which I throw away or burn them off.

There is no need to confess any more. There's only one confession, that `I am a Sahaja Yogi and now, after twenty-first of Sahasrāra, I am a Mahā Yogi.' This is the confession you have to make. And no more of these out of date things that people tell Me about your family's life and all mundane, nonsensical things.

We have given them up and we have come to Sahaja Yoga for our ascent. We have achieved our ascent and now for what? For what? Have achieved our ascent is to emancipate human beings, to help them out of the Māyā of ignorance, of darkness.

The main target, I feel today, should not be so much political, as fundamentalism.

So we have to openly say to these fundamentalists that `You are nonsensical. You don't know the truth. You don't know anything about truth. You don't know that you are the Spirit. You don't know that there is a power that is working.' You have to tell very clearly, `You are all stupid people running after something that is a mirage and all of you will end up into hell described by all the scriptures.' We have to openly say it, this thing. Whichever way you like, you may write books. You may publish it. You may tell people about it.

But now the new announcement has to come to say that running after falsehood is not going to take you to God. And, in that, they have used the power of hatred.

So you have to say that `We believe in the power of love and not in the power of hatred that you believe in.' For us, everybody is capable of finding the Truth and is capable of getting to the heaven of that paradise, which is promised to us, the Kingdom of God.

So, for us, everybody, whether they belong to this community, that community, this race or that race, whatever it is, we believe, not that, but we are sure, that we all are quite capable and blessed by God, that we should enter into His Kingdom.

If you take this kind of a positive attitude, your negativity will go away. Negative forces, as you know, you have been pulled down by this kind of a thing or that kind of a thing, specially after Sahaja Yoga.

Before Sahaja Yoga, we are not attached to any families or anything. After Sahaja Yoga you just got attached to your families like glued to them. Absolutely glued. I mean, I had to solve every family's problems.

Now we have marriages and even after marriages I find [that] still people don't understand what is a Sahaja Yoga marriage. And there are still some problems, very few, but there are.

So this nonsensical problem of, “My family, my wife, my children, my house, my property, my money." All this `my' should be finished first of all! You have to belong to the world. Any person who is a king, [who] does not belong to his kingdom is a failure, is useless. If he thinks about himself, about his own comfort, about his own fame, about his own achievements, then he's a failure. He has to think about the country on which he's ruling.

In the same way, you have to also turn your mind away from all these petty things that you have been dealing with. I have been struggling with you, trying to help you for every small little nonsensical things and many people said that, “Mother, why should you worry? You are a saint. Why should you worry about these things?" I said, “Unless and until these entanglements are taken away, they are not going to come up." But now, now you do feel that freedom, complete freedom. You are an individual. You are absolutely free and the source of your joy is your Spirit. You're not entangled with anyone. You are not any

way attached to anyone. In that detachment, you are going to nourish everyone, inclusive of so-called your family, your people, your country and ultimately the world.

So, to get rid of negativity, first important thing is to learn detachment. Detachment comes through thoughtless awareness. When you look at anyone or start thinking about anyone, get to your state of thoughtless awareness. Immediately you'll feel detached and you'll know the solution of the whole problem.

Now the greatest power you have is in your brain, that you are knowledgeable. Not knowledgeable the way you understand, that, `What is the Chakra, what is the center', not that. But there's all knowledge within you. Just you have to get into thoughtless awareness and the whole library of knowledge can open to you.

You know, so many of you have never been speaking on the stage, they had stage fear and you have become great speakers.

So many of you were possessed people who couldn't even stand before Me, have now become leaders and are doing good job. In every field you will find that you have advanced so much.

So many people who didn't know how to sing have started singing, did not know how to paint have started painting. But these are very, very mundane things which may give us little pleasures here and there, but the main thing is how many people we give Realisation to. Whether you are a woman, whether you are man, whether you are a father, whether you are a mother, whether you are a child or a grown up.

Everybody has to see how many people we can give Realisation to, how much we can announce about Sahaja Yoga. That's the main thing.

Sahaja Yoga is not by the way. And it happens. Like, when I went to Australia, I was surprised that Sahaja Yoga, which was such a prime thing for them, suddenly became by the way.

So Sahaja Yoga is a commitment, is a commitment and complete involvement. Otherwise you are really useless for Sahaja Yoga, absolutely useless. It's better to have few people who are committed than to have thousands who are just useless.

So let us see what you have decided for yourself and what you have decided for Sahaja Yoga. If you have decided to opt for Sahaja Yoga, then just know that this is the main thing that you have to do. The whole attention should be on that.

As I told this morning, a very good poem written by Namadeva and was included in the Guru Granth Sahib, that, “A boy is playing with his kite and the kite is flying in the air. He's talking to everyone, but his attention is on the kite. There's a lady who's doing all the household work. She is doing all the cleaning, but the child is on her, on her back or on her waist. All her attention is on the child. Then there are ladies who are taking water home. There's a water pitcher on their heads, sometimes two, sometimes three. They're carrying, balancing it. They're talking to each other, laughing, but the whole attention is on the balance." In the same way, your attention should be all the time be on Sahaja Yoga, `What's happening in Sahaja Yoga? Where are we?

Where are we going? Where is Mother? What part She is? What is She doing?' That is, now, if you put your attention to, your negativity will absolutely disappear because attention which was involved into negative things will get absolutely detached and you start thinking about Sahaja Yoga.

So now, as you are Mahā Yogis, we have to make it a Mahā Yoga. And unless and until that level is achieved by you, then we should think that you are still backdated and I don't know, in the turning of the wheel, how many will be left there.

So this is a very big turning point and today is a very great day for us because Sahasrāra, today, has completed its twenty-one years and, like that, it has twenty-one aspects. Seven, the Chakras. Seven into three of your Nāḍīs.

So it's twenty-one aspects you have been able to achieve and the twenty-one powers.

You just experiment and see for yourself. Don't doubt yourself! Just experiment. First, you used to even doubt if there is Cool Breeze or not, used to think it's an air conditioner working in London! Even [in] London [where nobody had air conditioners], they used to think there must be an air conditioner in their head! Now those days are gone. Now don't doubt yourself and you just go full ahead with all the Maryādās of Sahaja Yoga.

So the Maryādā has to be there. Except that the moral Maryādā and also of behavioural Maryādās, there are not many Maryādās in Sahaja Yoga. You can do what you like. You can live the way you like.

You can eat the way you want to eat. But the main Maryādā is that you have to be very moral people, honest, moral people. And, also, you have to be, in a way, in appearance, in behaviour, such a person that you do not become obnoxious or people don't think that you are queer, strange people. To overcome that, we have to dress up in a way that is rather more appealing to the general public and people see us as normal human being and as not abnormal human beings.

There's not much to be done outside. It is the inside where we'll have to prepare ourselves fully, to accept ourselves. To tell ourselves every day that we are now Mahā Yogis and we have to work it out that way.

Today we have here people from all over the world and you go and tell this message to all the rest of the people, whom I have not met, that Mother has already announced, through the Viṣhṇumāyā also, that you have all become now Mahā Yogis.

And try to express that, manifest that with full confidence in yourself and with this power of love, I am sure you will all win over.

May God bless you! There has been nothing written about Sahasrāra before. In none of the scriptures Sahasrāra is described.

Nobody knew anything about Sahasrāra. They just left it as the seventh Chakra, finished. They could only go up to Āgñyā and nothing has been written about Sahasrāra so far. And there is no mantras written about Sahasrāra, so we have to now write Sahasrāra mantra.

It is very surprising that even the photographs of Sahasrāra have appeared now for you to see that your

Sahasrāras are opening. And that is something [that] never happened before in the whole spiritual history and nobody could write about it because they never saw this Sahasrāra.

Now, for you, it is important to see that you have something so unique within you. But only thing what you need is a courage and a complete commitment to go forward with this propagation of Sahaja Yoga, announcement of Sahaja Yoga.

Contents: 1990-05-10 **Talk to Sahaja Yogis, On Creativity, Entertainment Program on Mother's Day, Living Room, Nirmalā House, San Angelo Romano (7 kms N of Guidonia), Italy**

So today is Mother's Day and I think this country has tremendous respect for mothers and mothers are also very loving in this country. It's very fortunate to be here on such a day as Mother's Day. Today we went out to see how Italy has become so creative and the Mother Earth gives you the creativity. She gives you. We learnt from Her how beautiful things She has produced and you try to reproduce it. But if you are not aware of the beauty, which is such a pure thing around you, you cannot be a good artist.

Then you take to vulgar things, things which are cheapish, which are of no value, but people who have the feeling of oneness with the Mother Earth try to make things to express their joy that they are feeling, from the beauty She has created.

In the same way you also are so exuberant with love and affection. Though I haven't done much for you, I don't

think so, but you may think so, I don't know. But only thing that really binds us is our love, together. And this love is not a blind love, so this love is the truth and this love is not only the truth but is the knowledge. If you love somebody, you know everything about that person, but it is so deep and you know another person through your Kuṇḍalinī, it is so subtle that you get knowledge about another person. And that is the greatest joy, to enjoy others.

And when that enjoyment starts within you, when you start enjoying other Sahaja Yogis and Sahaja Yoga, forgetting what your past, what your religion, what your race, what your family and what your, you can say the country is you come from. Then one must say that Sahaja Yoga has worked on you really and you are a real Sahaja Yogi. But you cannot enjoy, then definitely there is something wrong somewhere.

So this is the sign that you are a Sahaja Yogi. Moreover, collectivity, if you cannot enjoy, than definitely there is something wrong with you.

If you start criticising others and finding faults with others and all the time thinking of your own comforts and your own moods, then you are not yet a Sahaja Yogi. Because once your personality has become with the, become one with the ocean of love, then you loose all those petty things which have kept you away from joy.

So these are all joy-killing things and one should not ever stick on to them. Now we have left all that and we have come to a new life. Especially after this Sahasrāra Day you must be feeling that something has changed

definitely, everywhere. And a big change is going to be there, I am sure, among human beings also.

Now you'll get lots of people here for follow-on.

So try to understand that you also had the problems when you came to Sahaja Yoga. And if they have problems you should not shoot out with the ideas that they are possessed, they have this, they have that. But in a very gentle loving manner try to treat them. I would say that for every follow-on you should have something to eat also, will be a good idea, vibrate it and give it to them, so that their Nābhī gets all right. Let them feel that you are very loving, compassionate people. And just from the very beginning you should not start telling them off about their bad habits.

Gradually most of them will learn and they have learned and things are going to work out.

I expect now Rome should come up very well, because the experience of Perugia has told Me that there are beautiful places around Rome. And you can always do every month one of them and you'll get lots of people who are really seekers of truth. And even in Rome, I think, there are very nice people, very new people had come, but only how you deal with them is important. Again I am coming back to Rome, I don't know what dates.

Sahaja Yogi: Eighth of June.

Shri Mataji: Eighth of June! I'll be there. [Applause.] And then we'll meet some new people over here.

Sahaja Yogi: Wow!

Shri Mataji: Before that, if you can arrange some programs outside Rome, will be a good idea.

So thank you very much!

Sahaja Yogi: Thank you, Shri Mataji! Sahaja Yogis: Thank you, Shri Mataji!

Shri Mataji: Lenin, [Hindi]. All right! So again I want to thank you all for conducting so well, such a large gathering of people who came for Sahasrāra Day. Sahasrāra Day is the most important day for us and somehow this time there were so many people but all of them went very happy, with very happy memories about you. You have been very sacrificing, sensible and hospitable to them and they have told Me that, “Mother, You also thank them on our behalf”, so I thank you, all of you here, especially Guido who has done it so beautifully and all the rest of you who have done so much.

I am sorry, the bangles that I bought for you by mistake have gone to London. [Laughing.] Doesn't matter! Next time! So may God bless you all! So would you like to sing also?

Sahaja Yogi: Shri Mataji, we all have to thank You!

Shri Mataji: Aah!

Sahaja Yogi: You are the one that has organized everything, done everything and allowed us only to enjoy.

Shri Mataji: How it's all, you see, it was too much. I was thinking how you are all going to manage.

You have done very well, very well done, everybody enjoyed thoroughly. Unexpectedly so many people came. We could have some nice music now.

[To the children:] So are you going to copy your father now? All right, now stand up and copy how your father says things. Now here is so much, now come along, let's have it. How does he say, your father? What was he saying, your father? What was he saying? Come along! Mmh! What was, what was your father saying? [Kisses the child.] Hh? Come along, say it! Ah now, ah! Say it like that! [Laughter.] All right, if the children have to sing a song to Me, is there one? All right, all of you get up and sing a song! Let's see, what song you have to sing. *[UNCLEAR* Table vahle]. All right, just stand up! Now, let us sing, let us see what song you know. Come along, get up, get up all of you. Ah, that's good. Now, what is the song? Child: Gaṇeśha! Gaṇeśha! Another child: Thank you Mother.

Shri Mataji: Accha, `Thank you Mother'. Let's sing: `Thank you Mother'. Stand here.

Small children [singing]: Thank You Mother, thank You Mother, for this day, for this day, all the birds are singing, all the birds are singing, tweek, tweek, tweek, tweek, tweek, tweek.

Thank You Mother, thank You Mother, for the Sun, for the Sun, everything is shining, everything is shining, all around and beside us. Thank You Mother, thank You Mother, for the joy, for the joy, dancing in my heart, dancing in my heart, jay Mātājī, jay Mātājī, jay Mātājī, jay Mātājī, jay Mātājī, jay Mātājī, thank You Mother.

Shri Mataji: Thank you, thank you very much! [Applause.] Thank you!

Child: J'ai soif.

Shri Mataji: Ah?

Sahaja Yogi: He is thirsty.

Shri Mataji: Ah?

Yogini: He says, I am thirsty, in French.

Shri Mataji: Thirsty? Want aqua, all right?

Child: I am thirsty. I am thirsty.

Sahaja Yogi: Lenin, come on.

Child: I am thirsty, I am thirsty.

Shri Mataji: All right, let them go inside and take the water and then come.

Child: I am thirsty, I am thirsty.

Shri Mataji: All right. You can all go and take water and come here, all right.

Many children: Thirsty! Thirsty!

Shri Mataji: All right, ah, aqua! Those who are thirsty go and have water.

Sahaja Yogi: Go in the kitchen and get some water. Then you come back.

Shri Mataji: Because there are only two glasses.

Sahaja Yogi: No. no, no. Lenin. Lenin.

Shri Mataji: All right, Lenin, go, go and get your water.

Sahaja Yogi: Go with the children.

Sahaja Yogi: Who is this little girl?

Shri Mataji: I have no practice but I'll try. A little further, little further.

Sahaja Yogi: Will that be all right, Shri Mataji?

Shri Mataji: A little, in an angle. This one at an angle, this one. This you put it at the lamp, like that. It is difficult. [Shri Mataji starts playing the harmonium.] I'm playing. I

remember the tune, but, let them sing dnyana. Now. If you people sit here, sit down, then I can play better.

Sahaja Yogis: Re, re, re. Re, re. Re, re.

Shri Mataji: You see, everybody can sing on this one, you see, for women and men. This one?

Sahaja Yogi: Da, da. No. This, this.

Shri Mataji: No, no. Why?, either this is? [Shri Mataji plays again, Sahaja Yogis start singing.] Now, [sings]...

Sahaja Yogi [sings]: Tujhya Pūjāni archani lina vhave, thuje nirmala?

Sahaja Yogi: Now children, don't disturb!

Shri Mataji: Now children should sit down, otherwise I won't be able to play. Now all of you, if you don't sit down, I won't be able to sing. Now will you please sit down all of you.

Child: I want to see!

Shri Mataji: You want to see, all right, but just a minute. You can hear Me, all right?

Sahaja Yogi: Sit down, the same mood.

Shri Mataji [plays the harmonium again]: Now. Marathi, it is Marathi!

Sahaja Yogi: Marathi-Song, Marathi thirty-six.

Shri Mataji: [When they will sing, I'll know the tune, is not.] Can you put it in an angle? Children just move a little. Now it's better.

See, it has to be in an angle.

[Shri Mataji plays the Harmonium again, Sahaja Yogis start singing.]

Sahaja Yogi: Tujhya Pūjāni archani lina vhave, thuje...

Shri Mataji: What are you doing? These children have, now please don't do that, ha? Just let Me play. Now don't pull, just keep the children off, then they are pulling and are pushing this.

Sahaja Yogi: [Italian.]

Shri Mataji: This child is, she is from America, is she?

Sahaja Yogi: From France.

Shri Mataji: France! It cannot, Now what she has done? Sahaja Yogis [singing and playing]: Tujhya Pūjāni archani.....

Shri Mataji [in-between]: How is that rhythm? [Whole song lasts about five minutes. Shri Mataji laughs, applause.]

Shri Mataji: I don't know, this sound is not purely coming out, I don't know why. What's that? [Shri Mataji plays the harmonium again.] Now better, you people don't put your hands, let it, stop, stop!

Sahaja Yogi: That one!

Shri Mataji: Ah? Yogini: Pinj.Re Wali Muniya.

Shri Mataji: Ah? [Shri Mataji talks in Hindi or Marathi, Sahaja Yogi also.] Sahaja Yogis: Pinj.Re Wali Muniya.

Shri Mataji: Accha!

Sahaja Yogi: Please be silent here, the noise, the noise goes up.

[Shri Mataji plays the harmonium and sings also. All Sahaja Yogis start singing.] Sahaja Yogis: Pinj.Re Wali Muniya..... [goes on for about 15 minutes.] [Sahaja Yogis start singing `Jai Mātājī, bolo bolo' a few times as transition to the second song `Jog.wa'.] Shri Mataji [laughing]: That's all. [Hindi or Marathi.]

Shri Mataji: Gondhari! Gondhari! They learned it from the Gondharis who came in, you see? He is very good at music, very good, really good at music, qawwali, every song, very good.

Sahaja Yogi: Bolo bolo Śhrī Sahasrāra Swāminī sākṣhāt Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī ki! Sahaja Yogis: Jay!

Sahaja Yogi: Śhrī Nirmalā Devī ki! Sahaja Yogis: Jay!

Sahaja Yogi: Śhrī Nirmalā Devī ki! Sahaja Yogis: Jay!

Shri Mataji: *[UNCLEAR* Hindi] *[UNCLEAR* loudspeaker].

Thank you, thank you very much! I have to still do packing, all right? So thank you very much, enjoy yourself! Ah, I'll just talk to *[UNCLEAR]*.

May God bless you! May God bless you! May God bless you!

Shri Mataji: [Hindi/Marathi].

Child: Shri Mataji, sweety. Sweety.

Shri Mataji: All right, let him! Likes too much sweets.

All right now, you too? Now, come on! Go on now. Those who want can have it from here! Now all right, now let Me talk to, now, what should be the situation now, is he, I don't know, I talked to him and he said it that he has to again come back.

Contents: 1990-05-11 **Quote, Arrival, Airport, Moscow, Russia**

[Immigration Officer stamps Shri Mataji's passport even if it did not have a visa.] The Param-Chaitanya looks after all the minutest details and does miracles to show you that it exists.

Contents: 1990-05-14 **Śhrī Buddha Pūjā, Sankt Petersburg, Russia**

[Version 1, Part 1:] As you know, Sahaja Yoga is not an organized, or a kind of organization.

Because it is a living process and all those who come to Sahaja Yoga [very difficult] [liver] *[UNCLEAR]* [cleaning], purified and then become Sahaja Yogis.

So, one should be very careful, as not to be irresponsible about oneself, first of all and about the collective.

We have [leaders] *[UNCLEAR* since/with] no power or no tradition when place to lead Sahaja Yoga.

But in every country we have to appoint somebody as the leader and that leader is in contact with Me *[UNCLEAR]*.

As I cannot talk to every one of you directly, we have this leader, but if the leaders also are found to be not good or something wrong, they can be changed, but normally we don't.

Normally leadership not to be challenged, normally.

Last year we, we had remove the leader of Australia.

He had to completely go out of Sahaja Yoga. You see, we had to get some other leader first, if it does not work out, then we have to also remove the so-called leader.

So, this leader had created a big problem for Me and it was [really] very difficult for us to work for one, one month [before] again we [can] manage.

Also we removed very many Sahaja Yogis who we found to be, against some leaders or were troubling the leaders, when the leaders [convey them of] that, we had to [do] of them. Because I trust the leaders first of all.

So, one should normally not complain and should looking to themselves with [generally mean] to others.

But a leader has to be about work and [a] *[UNCLEAR* culture/coucher].

For example, if a leader is [carrying on with a girl] *[UNCLEAR]*, which is not allowed in Sahaja Yoga.

You have to marry.

Because it is wise not to, so such people are not allowed. No Sahaja Yogi is allowed to have a *[UNCLEAR]* and also not [try, cry] on that person.

In Sahaja Yoga *[UNCLEAR]* how to *[UNCLEAR* manage/marriage], not *[UNCLEAR]*.

[UNCLEAR] you have so much romance before marriage then as soon as you get married you get to divorces.

And in, say, in India we mostly have arranged marriages according to the family and all that. And we do not have divorces, very a few, I know you too *[UNCLEAR]* My husband.

[UNCLEAR] about a romance before marriage *[UNCLEAR]* have romance after marriage.

So, you [must meet] as a *[UNCLEAR]* forward to it.

Now most of the people who have got realisation and got married after that *[UNCLEAR]* thousand people have that. And out of that one or two marriages have failed into the hundred *[UNCLEAR]* at the most.

[Marriage] created *[UNCLEAR]* that gives a wrong pervert part of the party, then you are allowed to have a divorce, but the person who is wrong has go out of Sahaja Yoga.

Now the second part is that one should not feel ownership nor *[UNCLEAR]* about good Sahaja Yoga marriage. It is very dangerous.

Now, for example, *[UNCLEAR]* they said, there were programs and lots of money were collected *[UNCLEAR]* should be accounted and all of the Sahaja Yogis must know where the money has gone, in should be absolutely clear *[UNCLEAR]* absolutely clear.

And he said that in our country here not seem any organization so clean and so accountable.

And also every *[UNCLEAR]* or getting paid to collect money *[UNCLEAR]* if it is a large amount.

And any member of the organization should be able to see that account. Nobody should not be able to do that. It should be open book.

Even I, who can *[UNCLEAR]* honesty *[UNCLEAR]* everybody, but even then I keep the money in the bank and one of the Sahaja Yogis keeps checkbooks with him.

And, everybody knows how *[UNCLEAR]* crowd and with respect when the money is in My account, that is, in My private account.

But, supposing *[UNCLEAR]* and I want to spend some money like that, then I take it from My husband's account. *[UNCLEAR]* because I don't want Sahaja Yogis to know how much *[UNCLEAR]*.

And so far, My budget needs, tape recorders, everything was sold out by *[UNCLEAR]* we use, when we get to the part of it but I know that you do the account, otherwise not *[UNCLEAR]*.

So I have done form that [commit you]. *[UNCLEAR]* on which only tapes and audio tapes and My books and all those [equipment] so. Even My photographs, because we don't want people to make money out of [re causes] gave you. It is [aco... ability]... it is very dangerous.

Moreover you don't take projects, which you cannot afford. It is very important you do not take projects, which cannot afford never at all. Never take any project that you cannot afford.

So whatever you want to do with your private money [organize] any project anything you can do it.

But if you want to use the money which is *[UNCLEAR* donated/collected] for collective work, you must need the sanction of the collective and My sanction as well.

Now there is no [discussing] Sahaja Yoga no [discussing]. You cannot mix up business in Sahaja Yoga, no money should *[UNCLEAR]*.

But you become a Sahaja Yogi, you become very dynamic and you become extremely intelligent and you understand and if you are going to [mis...] anything you start getting such a lot of money that you don't not what to do with it.

And here an example of Sahaja Yogi who came to Sahaja Yoga. He is *[UNCLEAR]* and there was strike in [his company] about two years.

But you will be surprised that when he started his business with Sahaja Yoga and [main object] and his business absolutely [actually] separated he is [to come an ultimate the end].

But after coming to Sahaja Yoga if your business does not work out that [remove that] you have done something great mistake otherwise it is [very impossible].

So you have to be extremely and ridiculously honest about public [finance].

Also you should not use any Sahaja Yogi for business. *[UNCLEAR]*. For example you may [come] many people from aboard. And you might say or they might say that you can do this do that all that. [it may work] it is very difficult.

That means that we have to be understanding the blessings of Sahaja Yoga and take full advantage of the blessings and prosper physically mentally emotionally and also financially.

The power also one should not assert or control that dangerous again.

[From the first year] I am be able with you and started Sahaja Yoga. And My experience with human beings is that you have to be very sincere in Sahaja Yoga. *[UNCLEAR]* and [detectors] they call it does not work out in Sahaja Yoga.

When you have vertical growth you have also horizontal growth. [One and this part].

And that all your problems get solved you don't have get to worry but you have to be sincere and honest yourself.

So this is [means] your [own] pattern of Sahaja Yoga should be. As I told you Sahaja Yoga you must know that I [send] here [Dr. Bohdan] and so [fed up] here people power oriented and you must know that the things that

we all mad here you divided here to Moscow, Leningrad, Kiev, is quite absurd about it.

And such a nice man [Dr. Bohdan you...] who can work on the mental science as well and on other science and if people go on behave like this in Russia, we'll finish off Sahaja Yoga.

And he came [... do this] and I would request you *[UNCLEAR]* most in Moscow and Leningrad and he will look after the Leningrad and everything. But try to understand [if this go on] [will to talk] and I will talk to him. And you have to all [put on this guide ness] because he [was a boy] Sahaja Yogi good think of it...

So this is all about your [realisation of it] applause...

So the second part of this is a Pūjā...

[Version 1, Part 2:] The Pūjās are meant to awaken the deities within you which are on your centers.

Russian translator: probuzhdeni [awakened].

Shri Mataji: All right.

So, we do it. That eleven main Pūjās we have, eleven in the international level. But, here, I decided to have the Buddha Pūjā, or Lord Buddha's Pūjā, because Russia is in the back, according to us, is the right Āgñyā, right side of Āgñyā, left and right. And that is why we are going to have the Buddha Pūjā, which is, in a way, suggesting that Pūjā means enlighten.

So there are three, three mantras of, in the Buddhist, the Buddhist religion, they call it, or Buddha's stotram. The first one is “Buddham sharanam gacchāmi” meaning “I surrender myself to all the people who are enlightened." That case we have to respect each other. We are all

enlightened souls. As I also bow to you, you have to bow to each other.

So, we are to bow to all the people who are enlightened. And thus, we respect each other's Self-realisation.

Now, there's a way you could surely know about Namadeva. And he was a great poet and a saint in Maharashtra. And this Namadeva went to see another realised Soul who was a potter, potter, little pots.

This, another one was called as Gora Kumbhar, Gora Kumbhar. Now the Namadeva thought that he was a seeker of a much higher state.

So when he saw him, he was just mixing the clay with his feet. Though he stood absolutely stunned looking at Gora Kumbhar, Namadeva, for a minute and that just to touch his eyes and hands and bowed to him.

And he said that, “I came to feel here to see something that is formless, just to feel the vibrations, but here, it's the formless [which] is in the form." This is the appreciation of one Sahaja Yogi of another one.

It is appreciation. But many people, many people can *[UNCLEAR* though/throw], other people who are not Sahaja Yogis, but not Sahaja Yogis themselves.

So, one has to know that all of you are now in such a condition that you are all great yogis and you all have to be respected. And nobody has to preserve *[UNCLEAR* thou].

Now, the explain of Āgñyā today of Aron, will give you a very big ascent, in the sense that this is the most difficult center. Now, you have, on the Āgñyā Chakra itself, is bestowed upon us, is our Lord Jesus Christ. And that He is

the one who is awakened sucks in our ego and superego, our Karmas and our conditionings.

So, this special thing is that we are worshiping a deity on the right Āgñyā which makes you think too much, first of all and also it makes you aggressive and also it makes you a very right-sided. By this worship, you will become very mild, very gentle, very beautiful people and you'll be able to see things much more clearly.

Now this right side gives you a kind of a ego which troubles everyone, but you could never feel the trouble till you get into a very serious state. It gives you the over-activity of the brain and conscious mind works too hard. For that you are, you are not very hard working people, but you can see, first of all, that your mind is more active than your body.

So, this Āgñyā Chakra has to be controlled by Buddha and that's why we do Pūjā today.

The second mantra is, “Dhammam sharanam gacchāmi." `Dhammam'. It means, “I surrender myself to my Dharma." Means, to my ten commandments, you can call them, or the ten valences that I have in my stomach.

[To the translator:] Valences.

And, that is the second point that your Dharma is Vishwa Nirmalā Dharma, is the pure, innate religion within you, pure innate religion. That means you have to look after your behaviour and from that you judge yourself: `Why are you doing like this?' `You could not have done that.' Now, this extreme of Āgñyā Chakra has come up with a disease called as *[UNCLEAR]* and you will be surprised that I have told about this disease about eight years back in America, that it should come, that your conscious mind

will not be able to work anything, only you'll live with the subconscious. *[UNCLEAR]*.

[GAP] And you'll be sick, because as long as you are walking unconsciously, you are alright. As soon as you think you are walking, you fall? Your conscious mind will not be able to work. Actually *[UNCLEAR]* aggressive, even if you get.

And our doctors are now trying experiments on them.

Who is stupidly pampering your ego that `I have done this, I have done that.' But then, the ego sits on your head and you will become completely lost, don't know what to do.

So, today's Pūjā is very important for Russia and for you people, because now you have got freedom and your Āgñyā can go out of balance. Now if you understand one thing, that when you get your freedom also you must learn how to bear the freedom.

So it is indicated in the Sahaja Yoga and I don't want to frighten you, but, we have to be very careful with our Āgñyā, that's what I just tell you, as I do not want to frighten you, but as Sahaja Yogi, it is not going to happen to you, but still you have to be very careful.

And now, we are going to have the Pūjā, after this and I hope you people will imbibe with the vibrations penetrated to you, you'll find the change very much within you.

Version 2: [SYNOPSIS!] [Russia is the front Āgñyā and China is the back Āgñyā. The Pūjā to Śhrī Buddha is being performed today to open this Chakra. At the level of the Āgñyā Chakra there are thoughts. Because you are all

connected with the same Divine Force there can be no difference of opinion. If there is a difference of opinion, then you are not a Sahaja Yogi.] [You must remember that in the realm of truth you are looked after. At each step there is someone who takes care of you. When I entered Moscow Airport I realised that the visa was not in My purse. The immigration officer just smiled and without asking any question, just issued Me a visa. All the Sahaja Yogis were amazed at this miracle. The subtle power looks after all the details and does miracles to show you that it exists.] [There should be no fear in Sahaja Yoga. Throw out all fear. If anyone tries to intimidate you, he will be thrown out of Sahaja Yoga. No one should try to control you but your Spirit. There is no power stronger than the power of Love. Sahaja Yoga is not serious: it is a pleasant mirth. It is a state.] [Time is your slave now. You are beyond time, Nobody can harm you. Anyone who tries to play tricks will fall into his own trick. In the light of Sahaja Yoga you see the snake in your hand and just throw it out. You are not young, you are not old; you simply exist joyfully.] [If you do not have a Large Heart, you cannot have a Good Āgñyā. The mantra of the Āgñyā is `Ksham', `I forgive'. The mantra of the back Āgñyā is `Hum', I am'. Thus `Hum Ksham'.] [May God Bless You.]

Contents: **1990-05-1x Medical Conference, Moscow, Russia**

To cure patients is very simple. If a tree is sick and you try to cure the leaves, then it will not work. If you become subtle and cure the roots, then it will work out. If we can get to the roots, then we nurture their centers

and achieve the balance that would make everything so wonderful, through the connection with the energy called `Kuṇḍalinī'.

The heat from the liver after sometime collapses the lungs leading to asthma. When the liver does not get enough nourishment then it becomes overactive.

The intestines dry up causing constipation. Because of over activity of the brain cells, the pancreas gets affected leading to diabetes. If a pregnant woman is overthinking then the child may have diabetes.

Similarly if the pregnant woman is overactive then the child can have spleen problems. Shocking news sends the spleen in turmoil. The spleen produces red blood corpuscles for all emergencies. Modern life is always an emergency. Constant shocks to the spleen make it crazy and vulnerable to cancer. At such a moment of vulnerability if something triggers from the left side, then blood cancer occurs.

Viruses come from the left side. They are dead entities that settle into the collective subconscious.

Our soul is at the back. It goes in seven loops, the eight one is in the sacrum bone. Its constitution is all the elements, plus, it looks after all the endocrine and ductless glands. It acts for all our reflex actions.

It is like a computer program. Now medical science has discovered that in every cell are receptors of the same `loop style' description. When a dopamine is created in the receptor then it leads to epilepsy, lunacy, depression, etc. This dopamine is produced when another soul sits on the back and over the personality and one starts behaving in a peculiar manner, called possession. This

possession can also take place from the right side where there are many dead spirits like Hitler.

Contents: 1990-05-28 **Śhrī Haṁsa Chakra Pūjā, The Divine Discretion, Camp Marsden, 4761 Pine Hills Road, Julian (near San Diego), CA, U.S.A.**

It's another great pleasure to come to America to meet you all people here.

This one, as I have told you, is a very important country in the field of spirituality. Not because it's a large country or because it is very prosperous, but because, as you know, it is the Viśhuddhi in the plan of Virāta. Viśhuddhi is such an important Chakra; it has a very great manifestation also. For example it has another, you can say a subsidiary Chakra, which we call as Haṁsa Chakra. And the star which is increasing this center, we say the star that resides on which this center is working, is Saturn. And as you know with Saturn there is another small little Saturn moving. In the same way with this Viśhuddhi Chakra, there's another one which is a very important Chakra, which we call as Haṁsa Chakra.

We've had a Pūjā of Haṁsa Chakra in Germany once. And it has acted, I think, because Germans have realised that whatever they have done so far was absolutely inhuman. And I was so happy to see that when I went to Russia, the people who came to give them realisation were mostly Germans. It really makes you feel so tender about the whole thing that the Germans felt it is important, I mean, they were the ones who were attracted to come to Russia to give realisation to Russians; and you must know that the number of

Russians killed are the maximum in the war, in this war, by Germans.

So the discretion, the Divine Discretion, that manifests through your Haṁsa Chakra first started in Germany. And now you see how East Germany is entering into German territory, West Germany and how they're welcoming them, looking after them. And who did was, all these things was, few Sahaja Yogis who triggered it.

So in those countries where there has been tremendous war problem and they had czars and they had to go through hell, even Germans had to suffer a lot because of Hitler's misguidance.

They have known hardships, they have known sacrifices, they have known all kinds of ordeals they had to go through, but somehow this country has been blessed to such an extent that Americans never realised what is it that is hardship. And the blessings really have spoiled them. Hardships have been in all these countries which we call as Eastern Bloc and Sahaja Yoga is spreading like wildfire in all these Eastern Bloc countries where they have been completely under the rule of Russians, we can say, or under the rule of terror. And the same terror has acted in Russia, throughout. In that terror, in that fear, it is surprising how this wisdom has grown in all these people much more than in countries where we have the greatest affluence, the greatest comfort of life. The hardship has taught them, the fear has taught them, to be wise.

And the best part is the discretion.

Now this being Śhrī Kṛiṣhṇa's country, because He is Kubera, He's the God of wealth. The country is wealthy,

no doubt; but the other part of Śhrī Kṛiṣhṇa is completely missing, is the Divine Discretion. How His Divine Discretion is shown, even in Mahābharāta, is wonderful to see. How He managed the Pāṇḍavas to win the war through His Divine Discretion because they were Dharmic, they were standing in Dharma.

And how He supported the Pāṇḍavas because they were Dharmic.

But just the opposite is the situation of this America, that America always supports wrong people.

And it has no principle of righteousness or principle of its own freedom. For example, to support something like Argentina or Peru, where there's complete dictatorship. I've been there; I know what it is like in the time it was under the regime of these people. And that's what has happened to the people of this country, they have no Divine Discretion at all. And that's why I think all the false Gurus have come and settled here, because they know these people have no Divine Discretion.

The Haṁsa Chakra is so weak here, that they cannot see what is Dharma and what is adharma. Also, the basic principle by which this country became democratic was that this government is for the people, of the people, by the people.

So it has to be people-oriented. But democracy at this stage without realisation cannot work out. It's obvious. Few people who were cunning, who could make money became moneyoriented.

They could advertise better; they could manipulate better than other people who were crooks also, making money like that, through drugs, through other things, by

other means. They could come up, they were elected and they are in charge.

So it is not people-oriented, but it is only money-oriented democracy. And maybe if it goes on like this, you'll find you might get some horrible crooks as rulers in this country. Because the one who can make money, the one who has lots of money, by hook or crook, whosoever may be, can win over elections and can become our ruler here.

So the democracy that was started or was spelled out by Abraham Lincoln is no more there; it's a money-oriented thing. And it has generated such a bad atmosphere all over the world that in the whole world now the conservatives, the people who think they are conservatives, who are money-oriented people, who don't care for people at all, how are becoming the leaders, everywhere.

So to be people-oriented one had to, first of all, understand that you have to have your realisation, otherwise you do not become a collective being. If you do not become the collective being, you cannot enjoy the beautiful virtue of generosity. And when you do not have that generosity, then you become a person of a very small mind and a small heart. And the crookedness works everywhere. Outside they're very sweet to talk. But inside don't know what they will do, how they'll deceive. In this kind of atmosphere we are.

While you know in Russia we have done so well. In Russia people were just waiting for a Mother to come, that's all. They're Mother worshipers to begin with and they were wanting somebody just to love them, every one of them,

to tell them about love. Because they felt they were never loved by their mother.

Here also, nobody's loved. But the pattern of the government there and the pattern of the people are two different types. The government people are very, you can call them very dominating, extremely strict and exploiting type. But the people are the exploited ones. But here, the pattern of the government is taken over by people. As the government is exploiting people, people are also exploiting each other. As much as they can exploit, very good. After all money is the end of it.

That's why I used to think why in America Sahaja Yoga is failing. All kinds of thugs have come here.

They have made lots of money, they have... I mean they all are thrown out and so many had to be thrown out, it's all right. But as far as Sahaja Yoga message is concerned, people cannot absorb it.

So now for Sahaja Yogis it is very important to become really very deep Sahaja Yogis, very, very deep, so that we can trigger better. Even if there are two Sahaja Yogis who are very deep, one can trigger a lot.

Like you'll be surprised in Hungary people were saying in the beginning, “Mother, what about Hungary? It should become free." I said, “Let there be one Sahaja Yogi to come in." Only one fellow came in, absolutely sick, very thin and worn-out fellow. I treated him. I cured him.

And with love, he got nourishment. And within eight days after his realisation, he went back and after a week, Hungary got its freedom.

Though we are few in here, we all have to be very conscious of it, that we are the foundation and if we fail, we'll fail our country. And we have to be very deep, sensible Sahaja Yogis.

So what problems do we face here? First as I've told hundred times that you have to open your heart. That's such an important thing for all Sahaja Yogis to open their heart. Look into your hearts. What do you want? Not through rationality, but through vibrations. What do you want? You ask yourself, `What do I want?' Then say few words, `I want money.' Vibrations won't flow. `I want this, that.' Vibrations won't flow. Then what do you want? `I want to be a deep Sahaja Yogi, very deep.

So I could save my country.' If Americans will go to hell, you will be held responsible for that, nobody else. You need very few people to trigger it, I tell you. But we still stick on to our past. Problems and problems of America are very different type all the time. First is aggressiveness. What is in aggressiveness? Loving someone, being kind to someone, should be so natural because that is what your Spirit is. It loves. It enjoys the love, giving love.

So to allow your Spirit to manifest, you have to understand Its nature. Spirit can never be aggressive, can never dominate. It respects the freedom of another person because It's a free being.

So this aggressiveness that we have within us, we have to really challenge it and ask, `Why are we aggressive?' But the understanding about oneself has to be very honest also. Because if you want to justify and if you want to close your eyes to reality, then you cannot

improve yourself. And when the depth grows inside then it is tremendous, I tell you, because this Power which is surrounding us, which you know about, which you have felt it, has to flow through a medium which is absolutely clean, egoless, condition-less.

But we are so much conditioned and in this so-called free country, this freedom has conditioned us. It's like a person who is let loose, doesn't know where to go. He bangs his head this side, bangs his head that side, bangs his head that side. And the problems are so funny, problems which do not exist anywhere [else], exist in this country. You know them very well. It's such shocking state that when we think about it, what's going to happen? Where are we going to be? So we are really on a warpath in America, I must tell you, for Sahaja Yogis, really on a warpath. Unless and until you take up Sahaja Yoga as your only concern, it's not going to work out. We have problems like somebody has no job, then somebody has this [here], he's lost something here, then husband's, wife's problems and all these nonsensical things. Still people are struggling with that. How many times you've been married in previous lives? Then somebody's wife is dominating, somebody's husband is dominating.

Such absurd things! Doesn't behoove saints.

So the quality of Sahaja Yogis in America, unless and until is raised, one cannot trigger anything here.

And the first thing that the Sahaja Yogis must have is collectivity in America, because America stands for Viśhuddhi Chakra, which is manifesting collectivity within us. And if people cannot be collective, then how can you have Sahaja Yoga manifesting here? Impossible. Because

that is the greatest quality you have. That's the basic power you have in this country is the collectivity within you.

So you have two basic powers. First is collectivity and the second one that you have is the Divine Discretion. Basically given to you these powers and just the opposite if we go. I've heard about many Sahaja Yogis who avoid company of children, who run away from other people. If they see three, four people sitting there, then they can't share the room with them. It's very common.

Say now, supposing there's a very small little room and so many have to sleep in a small little room, it's nice in a way. It's an experience. Then, where do you sleep? You sleep there, you sleep there? How do you manage? You can't go to the bathroom. And it's an event. [Laughter.] The life which is smooth is boring. [Laughter and applause.] There should be some events in life, you see, like this. But Americans always avoid any, any such thing which requires an eventful time.

Otherwise, if you walk straight forward, you see, reach some place, open the door and everything is ready made. You walk into a room, everything electrified and you just get your seat. You sit on the seat.

If you have to get up, the seat puts you out.

Or, I went to somebody's house and they said, “We have a bed here." I said, “What's so special?" He said, “If you press this button, your legs will come up. If you press this button, you head will come up.

You'll turn round." I said, “I can do all that Myself. [Laughter.] I'm not that old or that weak that I can't do it." But, you see they, the way people are, always looking

for comfort, always looking for comfort and like to have smooth life. And the smoothness has made them so boring. I mean their life is really boring. And a person who has a boring life cannot have a vision. Cannot. Everything is done up now. You go there, everything is first class. There's nothing to worry. There's a... you go to a hotel, everything is paid for, nicely kept. It's a very good hotel. But only when in a hotel you are staying and suddenly you, people tell you, “Oh there's going to be an earthquake!" You run out with your pajamas and you find yourself in funny companies. And that's what you remember. [Laughter.] You may go to various places and live in various comforts and things. You don't remember that.

So people now want to do something funny. Like they'll do trekking up, they're doing this and all those funny sort of thing. Because the life is not eventful, they are trying something that is dangerous, that is destroying. But supposing if you had accepted events in life as important. What does it matter? Let's see what happens.

For example, if I say, “Now, some people have to go from here to Phoenix and settle down there." Immediately, “How will they go?" And, “Where will be the house? Where will they stay? Who will pay for it?" And every question, such a big question they have. `Yes, we'll go. What's the harm? We'll stay anywhere, under a tree. Doesn't matter. What's that?' After all monkeys can live there, why can't we? They were our forefathers.

But that sort of a comfort loving temperament is very dangerous. And they feel they are very tired, all the time. You see in American films nowadays what I see is

anybody, even a heroine or a hero, comes and says, “Ahhh." Perhaps they think too much they are working hard or they are doing this. All the time they think.

There's a Sahaja Yogini in London. She's an Indian girl, works very hard, does every stitching, everything she does. She's very happy. There's another one who is an English one, he's always tired.

So I told her, “Why is he tired? He looks so healthy. Why is he so tired?" She said, “Mother, You know he thinks he's working. I don't think, I think it's Mother Who is working because I leave everything at Your Lotus Feet. I am not working. She's working. I'm leaving at Her Lotus Feet, that's all." And then you don't feel that.

Now the quarrel between husband and wife here is mainly, “How many dishes you have washed, how many dishes I have washed." [Laughter.] “How much physical work you have done, how much physical work I have done." It's a kind of a competition going on as to all the time weigh “what you have done, what I have done." But supposing if you want to do something in such a manner that, “Let me see, I will surprise my husband by doing everything nicely. Let's finish it [fast]." You'll do it very well and you'll never be tired. And when you'll see your husband coming home and seeing things done so well, so well, so happy. That joy of doing something to make someone happy will completely neutralise all your discomfort, or the fatigue that you have. The other way round, also. The husband should also feel that `what could I do for her?' A small little thing can make her happy. And the divorces here are all the time because of this kind of a nonsensical idea that `how much he has

done, what I have done, what he has done.' All the time weighing it out and making yourself miserable.

I travel a lot as you know. I never feel I'm travelling, because I am there with Myself, whether I sit here or travel it's just the same. But if you think, `I'm travelling,' then you feel, `Oh God, I'm travelling!' But if you just think, `I'm sitting here in the chair; I'm sitting there in the chair,' you don't feel tired. If you are doing some work, you feel tired when you start thinking, `I am doing this work, I have done that work.' Especially in Sahaja Yoga, if you think, `I am doing any work' better not do it. But if you think, `I am doing nothing' and what joy, what joy it is! You'll become so energetic, because once you surrender, then the Divine Power starts flowing through Me. That's why Mohammed Sahib has said, “Islam means to surrender." He said it about Me also, that “I'll send you", He called Me the “Sent One." Everything He's talked about, having vibrations and all that, in His own style, but He said that the message would be of surrender. And that surrendering part has to be there because Śhrī Kṛiṣhṇa in Gītā has very clearly said that, “Forget every Dharma, just surrender yourself to Me." And that surrendering, if the Sahaja Yogis develop in America, the rest I'll look after. But you leave it to Me to do it. And then ideas and everything will start flowing because this is Virāta's place. That's why you have such great scientists here, such great schools for all kinds of intellectual work and all that is here, while people are not wise. They are not wise at all.

I've known people who, there's a, I met a president of Union Society, he was eighty years of age and he's

supposed to be the President of the whole world. And he said, “I must see You privately." I said, “All right." He came to Me and his problem was so stupid that I just started looking at him. Eighty year old man, this stupid fellow! He's not even like a ten-year-old boy. No maturity of any kind.

So immature. And when I saw him, I just had the glimpse of the whole thing, that “look at this man, eighty year old, he's the Chairman of Union Society, he's, all over the world, people think he's the Chairman of this thing." The chair may be better than him. [Laughter.] Such a stupid fellow in a way. Such a stupid fellow that you can't imagine.

So they might be intelligent, they might be well read, they might be able to discover something out of matter, but they do not have wisdom. And the wisdom can only come through honest introspection. But it should not be also, `I'm catching on this Chakra, I'm catching on that Chakra.' Not that. But, `Why am I not seeing the point? What's the matter with me? Why can't I understand what is Sahaja Yoga?' Even when you have become Sahaja Yogis now for years together, still these old nonsensical things stick on to you, these ideas stick on to you. Why? Why do we not have that purity of Divine Discretion, which sees everything so clearly? So I think we need collectivity first of all and secondly meditative honesty. Just to meditate, sit down before the photograph, do the meditation, no! Meditation should act, should work. If it does not work, something wrong with you. Absolutely something wrong. If you feel everything is working all

right, everything is miraculously showing its presence, presence of the Param-Chaitanya, then you are all right.

But if it is not so, if there are problems, then you're not, you're not a Sahaja Yogi.

Sahaja Yogi is the one who is completely connected with this Param-Chaitanya. And for that age is no bar. I have seen girls who are only sixteen, seventeen, eighteen years so wise. Even small little children who were with Guido, I talked to them. I was surprised at their wisdom.

So very wise, so beautiful. They understood human nature so well. Small little children about, they were at the most, ten years of age.

And nice to talk to them.

So that wisdom if they can have at that age, now we are also, all of us are about ten year old Sahaja Yogis, minimum, nothing else. But still we are struggling, ambitious and wrong priorities. There is no need to have any ambition. Ambition is an imaginary thing. But Sahaja Yoga is reality. Everything works out. Everything sorts itself. Everything plans out. But to feel that if this is so, as I said in a small room there are twelve people, it's something for the good. Why not? We have to be there. If I've lost the way, supposing, then I would say I have to go this way.

This time we made a ticket which was little wrong according to everyone because we had to go through Phoenix. But nice because I felt the vibrations of Phoenix, I had to go that way. I had to see that.

So always to find something smooth, the way we want it to be smooth, is not the way of Sahaja Yoga.

Whatever we get it, we see the hand of the Divine behind it.

What is our purpose of life? Our purpose of life is to save people, save the Americans, minimum of minimums. Not the world, but at least start with Americans. That's our purpose of life. That's our identity. While doing that, there is Param-Chaitanya which is going to look after you completely. But first you put yourself before everything else, “I must have this, I must have that, I must have this." It won't work out. Then, “I have this problem, I jumped into bankruptcy, I had that problem, I just couldn't manage." Because you have put other things before your `Self'. `Self' means the Spirit. According to people, “Self" means selfishness, but according to Sahaja Yoga, “Self" means your Spirit.

So today's lecture should not be that we hear from one ear and goes through the same one, but should we little bit ponder about it and listen to it again and again. I have great hopes for you. I have worked very hard in America, very much. But it has never been that state where I could say, `Now I can trigger something.' Even if there are few Sahaja Yogis who are very deep and good, they are pulled down by others, by jealousies, by this, by that.

It's not the number that you are but the quality that you are, first of all. But in Russia, I found it so easy, so very easy. It was wonderful, unbelievable. I've been only there thrice, can you imagine? And now Sahaja Yoga is a religion throughout. Everyone knows Me in Russia. But here people only know Rajneesh or that Muktananda, all horrible people.

Now, you can also say that, “Mother, it's a question of advertising." That here the people, the way they advertise and manipulate and all that. But it only works out in places where people are not seeking reality. Why can't they see that this is all publicity? They have no discretion? Supposing tomorrow they say, `This is the hair style.' Then all Americans are in the same hair style. You can't make them out who is who. Or they say `this is the way the dress has to be.' All Americans will be dressed up that way. I mean it's a slavery. Today's entrepreneurs and through all this advertisement, any kind of advertisement.

If that enamours people so much, that means we are fools, we are stupid, we are idiots that we cannot think for ourselves. Anybody can befool us. Anybody can put up anything in the market. Anything they talk about, we'll jump at it as if we have no brains to understand, to take to it. It's like we have no roots. We are just like some weeds which are thrown from this end to that end.

But in Sahaja Yoga, your roots must grow much, much faster than anybody else, because this is the land of Śhrī Kṛiṣhṇa. How many things He has done in His lifetime we have to see. As a child He killed so many demons, while all demons are invited here. As a child He raised the Kuṇḍalinī of all the Gopis and everyone. He played all kinds of beautiful tricks to amuse people as a child. And later on, He killed His own uncle. Which shows one thing, an uncle in Indian families is the nearest person. In the marriage, it is the uncle who gives the daughter, it is the uncle who performs most of the rituals and everything. The uncle is the nearest person. And He killed His own

uncle. Shows that He finished off all these artificial relationships. And then we find in America there are people who have done this kind of thing is to have nothing to do with the mother, have nothing to do with father, have nothing to do with sister or wife, husband, children, anyone. But for what? For what have they given up? They gave it up for selfishness.

For money. Not for something higher. Just the opposite of what Śhrī Kṛiṣhṇa did is to kill His own uncle because, to deliver His parents from their prison and also to kill a demon. He was a demon.

So in our own understanding, if we understand one thing: that we are living on the soil, or on the soil of that country which is blessed by Śhrī Kṛiṣhṇa, Who is called as Yogeshwara.

So the first part was that when He destroyed all these things, he was a Yogeshwara. He was the Divine Energy for Yoga, for union with the Divine Power. He was the Īshwara. He is the Deity. If He was a Deity and He's the One Who is the ruler of this area, then what should we be? In Yoga, we should be masters. Not mentally but at that state, of the higher state. If that could be achieved, then you people should become the highest of highest yogis. Because you have that power existing in this place. It is there.

So many have told Me that, “Mother, now don't You worry about, don't You worry about America.

Just forget it. Why to waste time in America? It's not going to work out. It's useless." But I know such a lot of power exists in this country of the Yogeshwara and if you can use that power of Yogeshwara, you can do so much

good to the whole humanity at this juncture when the history is taking another fall. Now those who rise in spirituality, everybody is now today talking of spirituality, even Prince of Wales the other day was talking that “We should take to spirituality not to so much materialism that has caused us ecological problems and things like that." Everybody's talking of spirituality and you are the ones who have it with you. You are the ones who have powers with you. You are the ones who can spread it. And once you start spreading it, you'll be surprised how you will achieve tremendous heights in every sphere, in every walk of life.

So your identity is that you are Sahaja Yogis and you have to use the power of Yogeshwara, Who is the presiding Deity of this country.

I bless you all that you have that wisdom, that depth, to touch your depth.

Somehow try to work it out, stop all nonsensical fights and things. Become collective. Try to understand each other. Try to open your hearts. You have such depth. You are born in this country because the Yogeshwara wanted you to be here and He has blessed you with all the bounties of His love. Now it is for you to use that tremendous power: the embodiment of madhurya, sweetness. That madhurya you have to imbibe and that madhurya you have to spread. That's very important.

So, that relationship of sweetness between each other, the relation of enjoying each other, the relation of knowing each other, has to be full of sweetness, just like honey. It is just there, but we have to be the bee to reach

there. And I am sure it will work out. It should work out for all of you.

So those who run away from collectivity should be very careful. They are not Sahaja Yogis and if they continue like this, they'll be just thrown out. They will be nowhere in Sahaja Yoga, I tell you.

So you have to, first of all, understand that to be in Sahaja Yoga is only possible if we are having that depth, because a new jump is needed in Sahaja Yoga which will work out, which is working out and many will be thrown out. You have to jump and for that jumping you really need people who are honest and deep and serious. Don't get lost onto frivolous things and worldly things. Just seek your depth. It's all there, so beautiful.

So, may God bless you!

***Contents: 1990-05-30*, Public Program, Day 1, Outdoor Spreckels Organ Pavilion, Balboa Park, San Diego, CA, U.S.A.**

I've been coming to San Diego since long. The first time I remember when I came here it was in the year 1973 [1972]. And, for nine years I did not come here I must say. I felt that the name of the place means that this is the `City of God', `Deo' means God. But a... that time, people were involved into things which were not reality at all.

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***Contents: 1990-05-31* Notes Dictated for the second, Public Program, San Diego, CA, U.S.A.**

[This document was dictated by Shri Mataji to an English Sahaja Yogi on May 31, 1990 to be used as the basis for his introductory talk prior to Shri Mataji's public appearance at the second, Public Program in San Diego. Thus, `I' in this article refers to the Sahaja Yogi giving the introductory talk.] I discovered also in Cambridge there were two groups of people comprising doctors, psychologists and some journalists who had seen an article in a magazine called Yoga Today that was published by Sahaj Yogis. This article said that anybody who feels the vibrations from Shri Mataji's photograph gets cured...

feels better. By this time I was already in Sahaja Yoga. They came to meet us. This group was looking for the Holy Ghost as described in the Bible. They had been looking for years, seeking in India, Nepal.

They were well educated and very well read. One of them is now head of the Department of Psychology in Oman... Rustom Burjorjee. Another Brian Wells is in charge of seven hospitals in London. There were eight more who are professors in Cambridge University. They came to test Shri Mataji with psychological tests. Also there came a barrister who had suffered a lot through TM. They saw what Shri Mataji was doing, what Her knowledge was. They did not know that a lady was the Holy Ghost. One reached the conclusion that if there was a Holy Father and Son, there was or must be a Holy Mother. This had been cited in the Aquarian Gospels. They found out that the Primordial Mother was Athena because `Atha' means primordial in Sanskrit. Hence they were learned people.

Gradually they found out that Shri Mataji was the Holy Ghost described by Jesus Christ as the Comforter.

She cures people. Even Her photograph cures people. Her presence gives emotional, physical and spiritual comfort. She is very knowledgeable. Architecture, music, art, literature, science, all are at Her command. Above all She knows all the scriptures from China to America. She is also an excellent cook.

And the knowledge She gives you about the inner instrument is something never so well explained since She integrates all the areas of knowledge. She is a Counselor and She advises on small matters, household, spiritual, physical matters.

She is the Redeemer, She gives us the evolution of the Spirit through the process of Kuṇḍalinī awakening.

She redeems us of our Karmas, conditionings and gives us our second birth and ascent and empowers us with the Divine Power. What Christ has said, “Whatever I did not tell you will all be explained by Holy Ghost." According to the scripture of India, She is known as Nishkala. She is an incarnation, that is Her purpose. Her name is also the same Mātājī Nirmalā Devī... by Her character and lifestyle, no double standards, it's an open book. Whatever She preaches She practices in Her own life. She is a very self-contented person, very. She is the master of Kuṇḍalinī. She has no secrets. She doesn't understand money; others have to handle Her affairs.

They [the Cambridge group] discovered with these vibrations agriculture can be improved 1,000 times.

Trees can survive acid rain. Wild seeds can produce better than hybrid seeds. There are animals also on

which it works. Even her photo is so powerful, people get cured with help of the photograph. All this surprised them but they thought they had found Her and their search is over.

And then the miraculous photographs began to appear... but they are so unbelievable [incredible]...

So they reached the conclusion that this is the incarnation for our resurrection... These were the Jews! Then some Moslems who joined because in Koran there is a sutra called... in which is described about the Incarnation that was sent, “The Sent One."... “At the resurrection time your hands will speak." They also joined, France, UK, Australia, United Kingdom doctors. Also so many Jews. Also on vibrations you can find out who She is.

So there has to be some proof, that through vibrations we can always verify. There are 1001 things we have seen about Shri Mataji that are miraculous. If Americans have some curiosity, depth, the assiduity, persistent effort, we are sure like English, France, Spain, Italy, everywhere we have in thousands... Greece, Germany.

Eastern Bloc... How Shri Mataji broke it after a Yoga seminar She insisted on attending to break the Eastern Bloc. She talked for thirty-five minutes. Everyone got their realisation. After eight days the Berlin Wall fell.

Whatever She says comes true.

***Contents: 1990-05-31*, Public Program, Day 2, Hall, Balboa Park, San Diego, CA, U.S.A.**

I bow to all the seekers of Truth.

As you are seekers of Truth whatever one may tell, you should not accept it, to begin with. People can claim anything but that doesn't mean that you must believe into it.

But one must know that truth is what it is; we cannot organize it, we cannot manoeuvre it, we can not create it: it is, it was and it will be. And I told you yesterday what is the truth and the truth is that you are the Spirit. You are not this body, you are not these conditionings, your ego, your emotions: you are the Spirit. This is one thing.

And then there is a subtle power, living power, power of God's Love, that does all the living work, all the evolutionary work, all the creation and all the comforting and joyous things, which we do not feel, about which people have talked in every scripture. Like in the Bible they say the All-pervading Power of God; or in Koran they call it gudran [Rooh or al-Qudus]. In Sanskrit language it is called as Param-Chaitanya.

In every religion, in every scripture, which is sensible, it's written about it.

So, the first thing one has to do is to feel that power. Unless and until you can feel that power, you cannot understand any religion nor the people who came as incarnations or as prophets or as saints. And that is the reason why all the saints had to suffer, all the incarnations had to suffer, because the people in general never knew there is a subtle power of God's Love.

As we say there is God the Father, God the Son, there has to be God the Mother.

In every religion, except for Christianity, they openly talked about this primordial Mother. Even the Greeks knew about it, Babylonians knew about it. I was surprised that even in South America there was a big, very big awakening about it and they used to worship the Mother God.

But somehow in Christianity, I think it was Paul [Saul of Tarsus], who was a Roman to begin with and a tyrannical officer, who even killed a disciple of Christ, Stephen. He is the one who changed the complete picture of Christianity. He never knew Christ, he was epileptic and a very hot tempered man; and even he fought with Matthew, because he could not accept the Immaculate Conception of Christ. A person who is not even realised, who has led such a tyrannical life, why he did come to Christianity? He came to Christianity because he thought it was a very good platform for him to jump onto. I face that in Sahaja Yoga also. There are people in Sahaja Yoga who come and they just some times think that such a big worldly affair they can handle, so they try to rule and they try to take to power. They don't even feel the vibrations, they don't even feel the All-pervading Power, but they think it's a good platform to occupy.

And this Mr. Paul was again born as Augustine and he did even much worse for Christianity.

My father was a very learned man, I asked him, I said, “Who is this Paul and how is he there?" So he told Me, “I don't understand, he's a stranger." And then I asked why Martin Luther, of all things, did not describe the Mother? He said that “It was true that Matthew Luther was a realised Soul and he wanted to deviate from Catholicism,

but he thought that, at that time, to talk about the Mother would not appeal to many people who were islamic.

So to convert them to Christianity would be difficult." It was a little expediency, I think, [that] they did not refer to the Mother.

So they called it the `Holy Ghost'. It was a funny thing to call, I tell you, really and then to call it a `dove'. That's also, I can't understand, a symbol. All the time you find a `dove' everywhere. But in so many paintings, I have seen people putting their hands like this [straight forward], who are the disciples of Christ and I see the lights coming out of their heads.

We have photographs, miraculous photographs, but of Sahaja Yogis, all of them are sitting like you and on there head there is light.

But all these things took such a form, such an organization. Even a person like Kahlil Gibran has talked in complete chapter about Paul, denouncing him completely. Nobody took heat of it. He was an organizer, a power oriented gentleman, wanted to have a big power and his place in the Bible, how does he come in the Bible? I mean, he has nothing to do with the Bible. And even in the Churches they read what he has said, an epileptic fellow. You'll find out in Sahaja Yoga, that epilepsy is caused by possession and if the possession is removed, you can cure epilepsy. In Russia we have been able to cure epilepsy of so many people. Of course medicine doesn't have this cure.

I Myself studied medicine and I know the limitations of medicine. It deals just with the outwards symptoms of

human beings. It's like a tree which is sick, so you try to look after the leaves and give medicines to the leaves, how can you cure the tree? You have to go to the roots and to go to the roots you have to become a subtler personality. If you can reach the roots, then the whole tree can be nourished.

Now this is the knowledge of the roots, while what we see outside is the knowledge of the tree.

If the tree grows much more in proportion to the root, then you know what can happen and that's what today we are afraid of, that we might be completely destroyed. We are on the brink of some sort of a horrible shock that's going to come to us. It seems there is a tremendous fear in the minds of people here.

Apart from the simple nature of Americans, they are also very much frightened and whatever comes in their way they grab, they try to get hold of it.

This is another problem you are facing. There is nothing to be afraid of, this world is not going to be destroyed. The Creator who has created you is the father of all the fathers and kindest of all the kindest, He cannot allow His creation to be destroyed.

So don't believe these money-makers who are telling you that this world is going to be destroyed.

That problem of war is over now thanks to Gorbachev. The other ecological problems also can be solved if you people get your realisation, very, it's a very simple thing to solve the problem.

But if you start getting at everything without thinking, without discrimination, then definitely, deff nitely

America could be destroyed. And if there is any country that will be destroyed first will be America, not from without, from within. That is why I am so concerned, so concerned that you should take some heed, some attention to this aspect, what is missing in us. Think of your children and think of the progeny and think of your country, where are we going? And then you will realise that you have failed in one point: that you have not turned to your roots, that you have not tried to find out what your roots are.

It is useless to say that this country is only two hundred year old, country may be two hundred year old, but you are not, you are antics, you are born so many times before, in so many countries and you have been seekers. You are seekers and seekers, in ages you have been growing in that seeking; and today you are here to seek. But only thing what you have lost in this seeking is the discrimination and that is why I say, whatever one may say, even if I say something, you need not believe.

Please don't, blind faith is not going to help you to get your realisation. Neither your denying it, you have to have an open mind as I told you, like a scientist, you must se this hypothesis if it *[UNCLEAR]*, if it works; then, please, as honest people you must accept it.

There is no secret in Sahaja Yoga, no secret. My life is not a secret. Nothing is a secret, everybody knows what is happening in Sahaja Yoga.

So, first of all, I have to tell you that you keep your minds open. Then I have to tell you about this machinery that is within us created, because of our evolution.

As you see there, there are seven centers which are placed in the central line and there are two lines on both the sides, left and right. Out of this, the first center is below the Kuṇḍalinī which is in the triangular bone, known as sacrum. `Sacrum' means `sacred'; and Greek people, Greek museum people told Me that Greeks considered this bone as a sacred bone.

So in this resides this power which we call as Kuṇḍalinī in Sanskrit language.

Now this Kuṇḍalinī is coiled and the coil is called as Kundal, that is why is called as Kuṇḍalinī. Now it is a female, is the power which is female and is the reflection of the Primordial Mother in you, in Sanskrit called Ādi Shakti. Of course, Indians knew about it, thousands of years back, no doubt. No doubt.

Fourteen thousand years back they say, I do not know if the English would accept that we were that old or not, but it is said so. People have written about it.

This power rises, six centers it penetrates and the seventh one is at the base of it. Now, the seventh one looks after your excretion; or if you are doctors you will understand that it also looks after the pelvic plexus.

So also the sex is looked after by this.

So it is clear-cut that in your ascent sex plays no part; that is why Christ has said that you have to be like small children to ascend. Actually, when Kuṇḍalinī rises your attention is no more on sex. All your excretionary [excretory] function stop, completely.

So, now here, Mister Freud, or later on, you can say, Rasputin, or then Rajneesh, all those who talked of sex

being in the power of Kuṇḍalinī are absolutely wrong. And then how is it that Christ has said He... He corrected the Ten Commandments out of that, He said “Thy shall not have adulterous eyes." “Eyes” such a subtle point is it. Why He said that? In America now, when I come here, I mean, I see everybody's eyes like this [shakes Her hands] all the time, they don't have steady eyes at all. They are Christians, followers of Christ. And some times surprises, in the beginning you see one gets a cultural shock to see `What is this? What are they looking at? What are they looking at?' It is a joyless pursuit. Everyone knows, but the eyes have become like that, because they have lost their innocence.

But, for your information, innocence is never lost, never lost. Only it gets conditioned or clouded.

That's all. But it is never lost. I have seen now in My work that everyone, whether they were English or they were Greeks or they were Americans, anybody who gets their awakenings, gets a steady eye and an innocent eye. And these eyes could be so powerful that even attention of these eyes, or even a glance of these eyes can transform, can comfort, can redeem. And that is why Christ has said it.

But actually the deity of innocence resides there, at the seventh center, He incarnates as Christ at the six center here, between the Optic Chiasma, which is living energy to our eyes.

The essence of Bible can only be understood if you are a realised Soul and you can read between the lines. Though I must say that this mr Paul has tried to destroy a lot of it; whatever he might have tried, there are so many

truths still there in the Bible. And we can see them so clearly, we can feel them, we can understand them... I mean, for example, once you are a realised Soul, a Hindu might say, because I was born in a Christian family, he would say “Why did you take your birth in a Christian family? Do you believe in Christ?", I said “Of course." So, I will just say, “All right, you ask a question like this [stretches out Her hands], put hands towards Me and ask a question, call Me Mother `Mother, is, was Christ the son of God?' " and he gets Cool Breeze on his hand, tremendous Cool Breeze and he is surprised.

Then we have the first center, which is I told you, is of sex and sex has nothing to do with your ascent.

Only the human beings can get the realisation, not animals. They too have sex. But that does not mean that sex there is something wrong, is one of the functions of the body, is an important function. But it has nothing to do with Divine work. As you go to bathroom, you have sex. That is all.

So much accent is given, I am surprised, despite that, you have minus population. While in India we never talk of sex; I mean, this word `sex' I could not pronounce, when I came to London first, because we do not say this word, is regarded, it spoils your tongue. To say sex also with your tongue was something impure, but then I practice a little bit... but I was very bashful, while saying that.

So, this is, it is not necessary to put such an accent and to have a mental thinking about it, because if you do mentally too much, then you will definitely either you will go to one extreme, become rapist and things like that

and on the other side you may become impotent. One of the two things will happen.

I mean, in India, we have seldom heard stories of rape and all that, seldom and we never think of, I am telling not of westernized Indian, but about villager, where an eighty year old woman, grandmother, writing love letters to an eighteen year old grandson. I mean, if you tell somebody they will think I am befooling them, it is impossible.

So whatever were natural barriers are finished by our so-called freedom, which is actually abandonment.

But after Sahaja Yoga, I do not have to tell you, anything, you just become righteous, you just become righteous, I do not have to tell you. Like people who take to drugs, came to Sahaja Yoga and I must say English are that way, something deep about them also, over night they give up their drugs, over night, I did not tell them. I never told them and never even talked about drugs. Alcoholism. There was a doctor who is such an alcoholic, he was out of job, he was on *[UNCLEAR]* and today he is running seven hospitals in London. Over night. What has happened actually that, supposing you are holding onto a snake and it is darkness and if I say `There's a snake in your hand,' you will say `No, it is not, it is a rope.' How can you argue with a person till the snake bites.

So you put on the light; with the light, you throw it away yourself, do not have to tell anything, do not have to argue.

So your Spirit is enlightened, your attention is enlightened with the light of the Spirit and you see what is wrong, what is wrong with you, what are you holding

onto and you just give it up; and you become so powerful to give up any habit, it is so easy, so easy for you to give up, over night I have seen people have given up all their bad habits, which are really destructive, these are all destructive habits. Whether you like it or not, but they are destructive, let us face it! But you lose your will power, using those habits, as a result you cannot give it up, it is a helpless condition. No use forcing, no use giving lecturing, no use making a *[UNCLEAR]* out of it, just get your Self, get to your Self and the light of your Self and it will show you how powerful you are, how great you are, what is your glory, what is your identity. And then you are surprised, because you are connected with that Divine power, the power starts flowing through you; and you are surprised how your life is changing and how you have a become a *[UNCLEAR]* for God.

Once, as of course coming to America, I was coming by ship and the captain told Me that “We are sending a SOS for a person who has got pneumonia." I said “I go and cure that person” but, you see, I was the wife of the owner so they would not allow Me to go down.

So I said “All right, you have got realisation, you just go and touch that man, that is all." He went down and put his hand on his lungs and told him to stop his breathing trice; his pneumonia was cured. He was so amazed, he came up and he said “How could I do it?", I said “Because is flowing through you." Even supposing an ordinary man gets the kingdom and he is asked to sit on the throne and he looks this side, that side whether I should sit or not. In the same way, though you achieve a position, such a high status, you are little frightened to occupy and

accept that position. But I have seen people who are not realised Souls, who do not know anything about Divinity, their lives are full of falsehood, they are very bad character people, they become big Gurus shamelessly, they claim such big big things, they have no fear of God, they have no fear of anything. “So what? If I have to go tomorrow to jail doesn't matter, I'll have so much money with me." But a Sahaja Yogi is very humble, he keeps to himself, he is very contented. And he does not change his outward dress or he does not put on some sort of funny dress, but he is normal just like as you are.

He does not do anything abnormal. I think Sahaja Yogis become the most normal people, but you will be surprised, those who have seen them, say “These are angels, these are not human beings, these are angels." So this transformation takes place as this Kuṇḍalinī rises in our centers.

So the first center, according to real where the Kuṇḍalinī enters is the second one which you see as the yellow one. Now this is the center which is responsible for our creativity. I have seen many artists in India, they are extremely anxious to play before Me and once they are playing before Me or twice, they become world famous artists.

So many of them will tell you about Me. Now so they want to take My photograph and put it there to show to people that I am their Guru; I said “I am not your Guru, I have not taught you music; only thing is that your Kuṇḍalinī has risen, I have nothing to do with it. You had your technique with you, only thing because your Kuṇḍalinī has risen you have become so dynamic and

you are expressing yourself without any fear, without any inhibition." A simple thing like that.

But this center we use too much, specially in the west, when we think too much. And when we think too much, we use the energy of this center, because this center is responsible for converting fat cells into grey cells for the use of the brain.

So when you think too much, then it gets entangled or it gets busy with this only one function, while it has to do so many functions, like: it has to look after your liver, it has to look after you pancreas, it has to look after your spleen, it has to look after your intestines and also your kidneys.

So person who thinks too much, plans too much, who is futuristic. Such a person gets a bad liver; and when you get a bad liver, means a overactively work: the function of liver is to absorb the heat, which is a poison within us and to release it into the blood stream... becomes impossible! So the heat starts rising, you lungs collapse with the heat you get asthma, if rises higher you might get a massive heart attack, it goes down you get constipation, it can coagulate your kidneys you get kidney troubled you cannot pass urine. Only one liver can bring all these problems to you.

Then the second thing that is affected by overthinking is pancreas, by which you get diabetes. Now in India in a village, if you go, even in Nepal, they take sugar as much that spoon must stand at right angle, so much sugar they must take, they never get diabetes, never, they do not what diabetes is; because they work the all day, in the

night they sleep on; again the next day get up, work the all day, they do not think.

Same with their wives, they do not think, same they are working in the day time, they sleep in the night.

But too much spare time that we have, we start thinking. They do not future plan so much, what comes their way, they *[UNCLEAR]*, they organize it and live with it.

So this diabetes is a special disease of the people who are planners, who are futuristic, who think too much and who worry too much. It is a vicious circle. Once you get diabetes you worry too much, so you get more diabetes.

Then comes the third diseases which is much more dangerous and very common in America, comes from the spleen, spleen has also to be looked after by the same center, which we call as Swādhiṣhṭhān.

Now the spleen part, the role of spleen in our body is very important, because it keeps our rhythm. It is for the rhythm of the body, rhythm with the nature.

Now our life is so hectic. Now, it has to produce red blood corpuscles according to certain rhythm, but we have no rhythm. Any emergency that comes in, it has to produce red blood corpuscles. But say early in the morning we read newspaper, this is the worse curse, I think, for spleen.

So you get a shock, I mean so many killed, they will never give good news, never, out of question, because they have to give sensations to you, you see, shocks.

So they will give horrible news by which your spleen will start pulsating, giving you more *[UNCLEAR]*. Then you get in your car without taking your breakfast, breakfast is in

your hand, you are eating something, driving, because you are getting late. We are time bound. On the way we find all the road jammed, then we get upset “How are we to reach?" Then we go to the office, we are slightly late and the boss is shouting at you and you are in a mess. All these things build up a tension as we call it, but is nothing but ordinary *[UNCLEAR]* hectic life of work that gives us.

Actually the life should be such that you start your office at 11 o'clock, better is; and you sit down with your wife, have your food in a rhythmic way. And in the day time you must have siesta.

If Americans have siesta in their day time, all the tensions will disappear; because in the daytime all the deities sleep, all the deities who are in these centers, they sleep.

So even if you can have a siesta, even for half an hour, I tell you the tensions will disappear. On the contrary, the pressure mount on with the work “This is to be done, that is to be done" you rush... I mean, Americans never used to speak so fast, I tell you; now there is you cannot follow any news, you cannot follow what they speak, I mean it is impossible! Because the words go like a telescope into you, one each other and the all life is so made that you feel that they are all under some sort of earthquake shock or something. Everyone is running helter-skelter, this that. You go into a shop, you go, if you see, everybody is wearing like an actress, on the road, anywhere.

This is the curse of the modern times, but also the blessing of modern time is Sahaja Yoga. That is why

there is. Because all these problems have come up that is why now we have this blessing of Sahaja Yoga also.

So what happens, when this poor spleen, becomes under the *[UNCLEAR]* and crazy, then any shock from the left side can manifest a very serious disease called as blood cancer. Now this blood cancer has been definitely cured by your Kuṇḍalinī awakening. I do not cure, because if I say that all the government will arrest Me.

So I would say: your Kuṇḍalinī cures this blood cancer. And there are many who have been cured of blood cancer.

Then the third problem is of high blood pressure, comes from the kidney. The kidney also coagulates.

To begin with is in such a small dimension that you do not feel it; but because of that the pressure rises.

Then it stops functioning because it coagulates. This also is absolutely curable through awakening of your Kuṇḍalinī.

Then the last is the constipation. I mean, I have seen in Switzerland, people eat something that we give to buffalos in India, I mean we cannot think of eating that. They were shocked, I said “How can you eat these cotton seeds?" He said “This is very good for roughage." I said “But what this roughage? Tomorrow you will start eating wood or what?" Why do you need so much roughage? Because of this problem.

So nothing seems to be normal for people who think too much. And the another side is where they do not think at all, absolutely lethargic organs also.

So there are two types of human beings: one on the right side, one on the left side. Those who are sitting and crying and weeping about their past “I had a very nice time and now it's all end, I had very good parents and now I have a horrid husband" sorts of things goes on and on. At that time they become left-sided.

So we have two types of people: one who are thinking at the future and those who are thinking of the past.

Both the side are nourished or looked after by we call the left and right sympathetic nervous system: the left looks after the left side, the right looks after the right side.

But if we, somehow or other, get into the center, then we do not suffer from anyone of these troubles.

Our attention is, say, like this sarī, I will show you, like this it moves up [puts Her finger under the sarī and pulls it up] and it pulls all our tensions in the center through the Kuṇḍalinī till it pierces through the seventh center. And then we are in the center. Once we come in the center, we are absolutely there, where we are in moderation, we know how far to go with every *[UNCLEAR]* and we lead a very peaceful, nice life. We accept the life with great joy, as it is. We do not hanker, we have no greed left, there is no lust left, but we enjoy the sex life we have a a sane way, we enjoy all the material things in the best way possible.

For example, now see this is a carpet lying down here, when I watch this is so beautiful; but when I watch this and start thinking about how much must it have cost, of course if ti belongs to Me, it is headache, because already I will start seeing if there are any spots whether it is insured or not, ad if somebody has spoilt it. But

supposing it does not belong to Me, thank God, if that so, then also I will think `How much must it have cost?' I might feel jealous `Oh, I should have one like this, I don't have, what shop the lady must have bought it, I must go and get it!' All these thoughts will be coming into mind, not the beauty of the carpet.

But when this Kuṇḍalinī rises and crosses over this center of Christ, then your thoughts become quiet, you become a personality which we call as in a status of `thoughtless awareness', where you are aware, but no thought. Because we think of the future and we think of the past, but we cannot be the present.

But in thoughtless awareness we are in present, there is no thought. And then the all thing that is the beauty, that was created by the creator, the joy that was put into it starts pouring onto you and you start enjoying, just enjoying, not thinking about it, just seeing not *[UNCLEAR]*, no reaction just watching.

And the whole of it just pours down.

So this is the state when it comes to, your thinking becomes limited and then your Swādhiṣhṭhāna Chakra get settled down. It gets also nourished by Kuṇḍalinī. And that is how most of your problems are solved, because every center when it goes out of order it creates the so-called human problems.

But Kuṇḍalinī rising means integrates all of them. Once you are a realised Soul, your mind will not argue with your heart, with your liver, your brain, but in a very integrated manner you will enjoy everything. You become a witness to a drama, like let's say the drama going on, you watch the drama and you are involved into

it, but once the drama is over, then you will say “Oh, I am here, I am just a spectator, I am not in the drama." In the same way the whole thing becomes like a drama and you are away from it. Your problems are like waves, they rise and fall, but once you are in the boat you can see them clearly and you can solve them. But in case you can swim, you can jump in and save others from drowning. This is the fourth stage where you have to rise, in that stage we called it as `doubtless awareness', is called as Nirvikalpa samādhi.

They talk of Yoga, this thing, Haṭha Yoga all that. What is Haṭha Yoga? Ashtanga, there is eightfold things, out of which exercises are just the wee wee wee bit and that has to be applied only when the Kuṇḍalinī rises, when there is problem. But here the way they take this Haṭha Yoga is something like medicine box, the all of that [moves Her hands like miming the swallowing], without paying any attention to our Spirit. Is for the spiritual growth, not for physical. Because if you see the book of Patanjali, which is so big as that, there is only discussed what I am telling you today and not those things that you stand on your head, walk like this or you jog like that.

These things come up as a craze and we are very vulnerable to all these things. But if you just look back, you will see this is all entrepreneur's stuff, that just try to befool us. Not only the Gurus but also the entrepreneurs. They are trying to befool us. They tell us now “You must jog!", because then you must have jogging suite, you must have shoes, you must have jogging this, jogging this and you pay for it.

All the time they are suggesting: “This is the fashion now!" Start a fashion with the tight pants, no, then they develop very *[UNCLEAR]*, now there is loose pants. It is just a way of befooling simple, good people, taking advantage of them and we are slaves. But all these things finish off once you get your realisation, you understand these things very well and you know these crooks and you do not play into their hands. There is no need, there is no need to go on waisting your energy in changing your form, dresses, changing everything morning till evening and making a heap of plastic which cannot be burnt, which cannot be done.

You become really sensible, wise, righteous, beautiful, dynamic, compassionate people, in the real sense of the world. And your priorities become so sensible, that you are amazed that yourself “How have I become like this?" Then we have artists, we have painters, we have all kinds of people in Sahaja Yoga who have really prospered in their own profession, doctors have prospered in their own profession; but they are extremely humble, compassionate, sensible and they are spirit-oriented, not money-oriented. And then the money flows, do not have to worry about money, once you are spirit-oriented money is at your feet, knowledge is at your feet, everything at your feet; because you are blessed. We have lost the faith in the blessings of God, because we are away from Him. But in His Kingdom, you will be surprised, how it woks, it is miraculous, is miraculous: every small, little need is looked after and at every small point you see the hand of the Divine trying to help you. That you see yourself. I told that you'd better write about

the miracles of Sahaja Yoga. When they wrote it, there was so big as that a pile, I said “Forget it! How are we going to publish this?" And that is what just going to happen. That is what you deserve. After all you are human beings.

Those people who tell you you are sinners and all that, please know that they must be the greatest sinners ever born; do not believe all them. You are human being after all, only human beings can make mistakes, you are not Gods.

So if you have made some mistakes, why do they want you to feel guilty? If you feel guilty, you spoil this center here [indicates left Viśhuddhi] and you get horrible problem of angina, or you might get also spondylitis.

So many troubles with this guilt [business].

So please remember that you are a human being and you have every right to be united to that Divine power and that is what Sahaja Yoga is. Sa means `with', ja means `born' with you is the right to this Yoga means the union with the Divine.

Yoga does not mean standing on your heads, it does not mean anything.

If any person who talks of Yoga and does not give you realisation, do not go near that person. Yesterday I told you, first thing nobody can take money from you. Of course, for this hall they are paid, the Sahaja Yogis have paid, I must say. But we were just now thinking that last four years, they have started paying, otherwise I used to pay, My husband use to pay for everything. But then they said “You should not pay for our Salvation, Mother, that is too much." Now they started paying for it.

But not for your realisation, not to Me, but to this hall all right. And everything, the accounts, everything should be clear-cut. You should see where your money goes, what it happens, what it works out, who is handling the money. Then you have to see if they give you realisation or not. Realisation means, you must feel the Cool Breeze of the Holy Ghost. Realisation means that you should have powers to raise the Kuṇḍalinī of others. Realisation means that you should *[UNCLEAR]* actualisation of the baptism, Cool Breeze coming out of your head; not any priest put water on your head and say that you are now Christian.

Unless and until these things happen to you, do not accept anyone, even Me. This is what one has to understand: you have to become something; and the time is there, is been announced, this time has to come and the time has come... where are the people? That I should find those people in Russia, I was really surprised, who have never heard about God, have never heard anything of Spirit, they were not supposed to talk about it and there you have thousands! How is it? Thousands! This hall, we had at least ten times bigger than this, was all completely full and the same amount of people were sitting outside.

They had never known Me, they had never seen My face, nothing of... only with the photograph: they are so sensitive! Also Italians I must say, Italians have that sensibility. And Greeks. Why not the Americans? You must research it out, you have such a capacity to do research. For everything you do research: for your car you will do research, for your sofa you will do, for even

shoes they said they have researched it and made it comfortable. Then why not research and find out... at least have that scientific attitude and try to solve the problems that you have. You all can do it, I know you are very capable to do it.

Those who become Sahaja Yogis, Americans, are great people; but, first of all, it is impossible to make them stick to one thing. As they change their car, change their houses, change their motorcars, they go on changing also their Guru, you see: is like a Guru-shopping going on. Actually, you see, I also belong to another kind of society, so-called elite society and I just keep quiet, I never say a word there, because I am absolutely useless. And what they talk like this “Oh, have you been to this Guru, recently, you know there is a lady, she comes *[UNCLEAR]* and she has those *[UNCLEAR]* and things like that.

So very expensive, but very good. Very expensive. But she can give you little bargain, if you bargain with her, she might." Or somebody is for sale. Can you imagine? God does not know money, does He? We sold Christ. Did we pay anything to Christ? At least Christians should not pay! Ah, of course, Hindus never payed anything to Rāma, Kṛiṣhṇa, nothing. Of course, *[UNCLEAR]* there! But this one test you must put and then the second one that you have to get something yourself, you must get something and that is your Self-realisation. Not craziness that on the streets are Hare Rāma, Hare Kṛiṣhṇa, Hare Rāma... what is this? Anybody can do it! In India everybody does that. Wearing such dresses, what is so difficult? Also in the supermarket you get that thing, just out it on your head. It is ridiculous! If you ask any

sensible man in India to do that, he says “Am I mad? Why will I do it?" Also, cut your hair this way or to wear some nonsensical dress, what is so great about it? What is so great? Anybody can do it.

Or some people start jumping and saying all kind of things and this and that “Now we have got the language, we are speaking some other language." Mad people.

I mean, if you are near God you have to become much more sensible, wise, sane people, is not it? You have seen the saints, you have seen Zen people, you have seen all of them, how sensible they were. Were they mad? All kinds of craziness is associated with God, I cannot understand that.

Now be wise and discriminating and try to understand: it is through you people only, is going to work out.

I had asked you to ask Me some questions, you know, in this one or two days I am sorry, I cannot tell you everything about Sahaja Yoga. But they will give you books and everything, you can read them, you will understand everything about Chakras... they are quite experts, they will all tell you about.

Now, say there are so many lights here, when you come in, I love to just say “All right, put on that switch" and all of them will come up. But if I have to tell you all the history and everything about electricity and then where it is told and how it has come, you will be *[UNCLEAR]*. Best to have the light first and then we will talk about it.

So, if you are hungry, I have done the cooking, I would say, better have it! And then we will discuss it and talk about it and there thousands and thousands of My lectures which you can listen to and you can know a lot

and you can all become experts, you can all become big Gurus, no doubt about it. You will become your own Gurus. I promise: you will become your own Gurus.

Because you are meant to be that, you do not need any Guru, your Spirit is your Guru and that will guide you.

It is like you take a television from America and show it to the Indians in a village and say that in this box you can see the films coming from all over the world. They will say “What? you are telling lies, how can this box give us this?" But you put to the mains. In the same way, you are put in the mains and then you will see how fantastic you are. All your fears, all your problems will just dissolve.

But you must penetrate into it, deeper and deeper. Like, we had the three-four people who *[UNCLEAR]* gave realisation and next day they went and did all kinds of nonsensical things and now they have got AIDS. What can I do? Four-five years back, I gave them realisation nicely, they never settled down. They went to some over Gurus and some places and all that and they got AIDS now there and they all suffering from AIDS. Of course, they can be cured, but not in America, how can I cure them? I will be again arrested. This is the problem.

So you have to get into a deeply and to understand it and to become masters. You do not have to pay for it, again and again Ia ma saying. Only thing, you have to give some time. And we have so much time otherwise. These watches are with us because we should save time; but we save time for wasting. We have to save time for our ascent. Not much: five minutes in the morning, ten minutes in the evening is sufficient. And every week, once a week, you have to come to the center, then you

will not give up. After some time, the greatest punishment for Sahaja Yogis is that you have to go out of Sahaja Yoga, it is the greatest punishment. There is no compulsion in Sahaja Yoga: you want to go away, you can go away. But some times, we have to ask them to get out, some of them have to get out and they feel very sad about it, but them they correct themselves, purifies themselves, again come back.

But the movement in America is the least, much less than even South America, much much less.

So I have to request you now, in San Diego, last time also, first time I came to San Diego; so again, I request you all: that you, because you belong to the city of Gods, so you have to take the responsibility and work it out here.

May God bless you.

Thank you very much.

Now of course I would like to have some questions and if they are written down is better. Yes, please, give it to him. And then after this, we will have the session of realisation which will take only ten minutes.

[Voice in the background.] Question: when did you realise your mission *[UNCLEAR]* always there?

Shri Mataji: always there. I was born with it.

Question: *[UNCLEAR]*. What is the difference between Sahaja Yoga these other practices: *[UNCLEAR]*, TM, Haṭha Yoga *[UNCLEAR]*?

Shri Mataji: TM is the worse, worse of all. You see, in TM, I must tell you, I did not know what they were doing in TM, but the head of the flying foundation in Scotland, in

[UNCLEAR], this fellow was *[UNCLEAR]* and his wife she is the granddaughter of one Duke, her name is Lynda. And somebody came to tell Me about them that they are suffering from epilepsy and they are in a very bad shape.

So, I said, “All right, I would like to see them." I did not know they were doing TM or anything, so they came to Me and I asked them “Who is your Guru?" So they said “We were doing TM and I am teaching TM, I was." And he told Me such horrible things about it, he is writing a book now about it. That first of all [he told Me] there are three mantras they used to give and you are told not to tell anybody, see? And these mantras were so funny that if you have told to any Indian, he would really have laughed, because [they were not even] Sanskrit.

The first one was `inga', `inga' means the bite of a scorpio, not in Sanskrit language. Then the second one is a `pinga' and a `pinga' means when a person gets possessed and goes around around is a `pinga'.

And the third one is a `tinga', which one is that when you show like this to somebody, the thumb [shows Her left hand thumb], I do not know how to say, `tinga' to show like this [shows Her right hand thumb and people laugh].

And everybody was asked to pay three hundred pounds for this so-called mantra.

And this fellow, the Guru used to sit on the seventh *[UNCLEAR]* and the person had to come through six-seven rooms and *[UNCLEAR]* the great Gurus and only four feet five inches for the squinty eyes, sitting there. And the Guru would tell this mantra in the ears. Taking three hundreds pounds and the first door.

Then there was another, six thousand pound. They said “Nothing works out, we are doing mad, so all right, no no!" So the second course, the second course they started, he told Me to go to *[UNCLEAR]* or something like that. In that they had to go to Switzerland, pay six thousand pounds each and, in a big hall like this, they were all supposed to sit down and jump on cushions and jump on some sort of a form.

And they were given for six days the water that boiled some potatoes, six days; and the seventh day they were given the rind to eat. And the eighth day, they gave them to eat the potatoes. Because they were supposed to become very light. And they all broke their bottoms, because they had to jump very high on that. But for what? Because, he said, you can fly in the air. But I said “But why do you want to fly like this? Already we have problems of cars and things and if you start flying with them, what will happen? What is the need? You can fly by airplane, why do you want to fly like this?" Such funny ideas. But then I have found they have become recluses, all these people have become recluses and have become epileptic. Then I called him, his wife and his deputy director, thank God, My husband had gone out on some work for about a month, so they stayed in My house, I cured them. But he became completely bankrupt, his wife was completely ruined. They got cured, no doubt. Then he went to South Africa and now he is there, he is writing this book. And when they wanted to fight the case, the TM managed, because it was in Scotland, managed the magistrates, because they have lots of money.

Here also I feel, they have told them, newspapers, not to publish anything about us. Everywhere I go, they are there just to stop My work, because after all is there earnings are killed by that.

But the last thing they have started is ayurveda. Ayurveda, you do not need TM for that, anybody can do ayurveda, what is need, what is the need to have an agency of these people? But it is a fact and they know that I know all their secrets, so they are so much against Me. Does not matter, all of them are against Me, naturally, but they are not against each other.

Like Christ has said “The house of Satan will not speak against itself." So this is TM. I am sorry that you have been to TM. Of course, despite that, now we know how to manage even TM, most of it we can manage. *[UNCLEAR]*.

But one thing is definite that you are all seekers, otherwise you would not go to these people.

So is My duty that you should get your realisation. I am duty-bound. It is My privilege, because you are seekers, I have to give you realisation; whatever you might have done, forget it and forgive them.

What else? Question: *[UNCLEAR]*.

Shri Mataji: I must say AIDS patients have been cured with Sahaja Yoga, en masse, it is a fact, no doubt. But what we can do in this country I do not know, I do not have idea, because I do not want to get arrested. But in India, alternate medicines are allowed and if people could reach England, we might be able to help them.

Question: *[UNCLEAR]*.

Shri Mataji: I have already told you that when the light comes in you just become so powerful, so confident of yourself that all your bad habits drop out. Of course, just after realisation, say you get your realisation that does not mean you became a great saint. You have to fix yourself properly, in American language: you have to fix your Yoga. Unless and until that is done, still you are vulnerable, so you must fix it up.

Question: *[UNCLEAR]*.

Shri Mataji: You get that state, you become that. I told you the Swādhiṣhṭhāna, the Swādhiṣhṭhāna gets nourished and you do not know from where you get your ideas. Now here it is an architect, if he tells his own experience, what he is doing now and what he was doing before. The ideas start pouring into you.

Because they come from the Swādhiṣhṭhāna Chakra and the Swādhiṣhṭhāna gets nourishment.

Question: *[UNCLEAR]*.

Shri Mataji: You see, racialism comes from ignorance, complete ignorance, we do not know that God has created all of us just the same. We smile the same way, laugh the same way, cry the same way. Nobody tells that Americans should laugh like this and the Indians should laugh like that. We yawn the same way, we sleep the same way, wake up the same way. Now we are differently made, God has made us to create beauty. You see, if there is vicitrata (they say in Sanskrit), there is variety then there is beauty, so variety is created. God created only one world, He did not know that we will make so many out of it, we have done it. But once this ignorance goes away, because Spirit is a universal being,

then you become a universal being. Like... yesterday only I told you that when I went to Russia, twenty-five Germans rushed to Russia to give realisation to Russians; and the way they embraced and the way they loved them... I really tell you, I felt so happy and tears started rolling in My eyes. Such joy, imagine the Russian, we have these Germans who are so gentle, they are the gentlest people, you will not call them Germans any more.

That is what happens, because basically you are that and you become a universal being and you follow the religion that is innate within you, which makes you a universal being. You do not become nay Christian, Hindu, Muslim: you are a human being and you become a universal human being and you respect all of them, not one.

What is the next problem here? Joblessness? Joblessness, I must tell you that in London so many jobless people there are, but it is difficult to find a Sahaja Yogi who is jobless there, difficult, they just get jobs... and because they are doing the job of God also.

Question: *[UNCLEAR]*.

Shri Mataji: Hopeless? No, it is very hopeful.

Question: *[UNCLEAR]*.

Shri Mataji: you see, if you are making lots of money or either you are making no money, whatsoever, in Sahaja Yoga you make money, all right, but then you do not cling to it, do not hanker after it.

There was a lady here, in San Francisco, she was running a store and when she got realisation she said that “I used to meticulously remember this I have got, that I have got,

this is bought, this is sold and all those things. I have forgot all that. But now I am making a big profit." I said “Then it is all right." Money also is one of the blessings of God. And Śhrī Kṛiṣhṇa has said “Yogakshemam vahāmyaham"; kshema means benevolence in every way.

So once you get your Yoga, then you get that, not before: Yogakshema, first Yoga and then the kshema. Kshema is the benevolence.

So all kinds of benevolence come.

But your mad-race about money finishes off. But you get money, all right and there is complete satisfaction our of it.

Question: *[UNCLEAR]*.

Shri Mataji: Supported? Question: Yes.

Shri Mataji: In what way? Question: *[UNCLEAR]*.

Shri Mataji: Financially? Question: Yes.

Shri Mataji: I mean, I told you now. That in the beginning I used to pay for everything, no doubt, even now in so many places, for Russia I have to pay Myself, for the time being it is all right, My husband is very generous, he is an Indian, so he is thinking he is doing some God's work, by that he will get some good blessings, so he is a sensible man. He does not mind, if I am *[UNCLEAR]* he does not mind.

And so also now all these things like all and all these people get it and everything is arranged by them, nowadays. Btu as I told you that for realisation you cannot pay, you cannot pay Me, you cannot purchase Me,

you cannot and you cannot purchase your Self-realisation, your ascent.

That is not much, you see, for this hall, how much you need? Do not need much money. That is all.

Either you will pay thousands and thousands of rupees and pounds without asking and if somebody has to pay even for this hall, they will say how you get this money. Of course for the hall you have to pay, do not expect Me paying for it. I did, I am saying I did pay, but now they feel ashamed that I should pay for the hall, they paid, because they are also concerned and you will also pay, I am sure. You would not like Me to pay for these halls as well as for everything, for your food or for everything: do you expect Me to do that? Not at all.

So, for your salvation we need not to pay, but for your hall you have to pay, there is no harm.

But I do not keep accounts, I do not know how they paid, what... I have no idea, I do not understand accounts at all.

So they do it everything and they have to explain to you, I have nothing to do with that.

It is a fact, I am telling them, if it is wrong they should tell Me.

Question: *[UNCLEAR]*.

Shri Mataji: It is again a futuristic question. First, let us have the Self, as Buddha has said and also as Mahāvīra has said, because they taught if you talk of God realisation, people start just thinking they are God. But the difference between the two things is one: that first you get your Self-realisation established, means you

understand your powers as Self; then you try to understand God. And God realisation is a situation in which you control so many things, automatically, automatically you control, you do not have to bother and just control: you are amazed how even the elements are controlled through your presence.

But the first is to know your Self, establish your Self, know it well, master it and then think of another thing.

Question: What the vibrations are doing and how *[UNCLEAR]* this session?

Shri Mataji: All right. First, as again I say, first your Self-realisation must be established and your Kuṇḍalinī must be fixed properly and then, you can seat here, there are seats, come along and then you start feeling the vibrations on your fingertips, first of all. That you will feel now even. They have marked them to show the centers, see: one, two, three, four, five on your fingertips.

So you will know which is the center that is catching. If you know how to correct the center, then you can correct your center. In the same way, you can feel the centers of others.

Once you start feeling them properly, you have just to know how to correct these centers, finished, then you are all right. And it hardly takes one month, hardly takes one month.

Question: *[UNCLEAR]*.

Shri Mataji: What is the use of teaching, you have had many. You have had Christ, He has given you the Bible, there are so many we have had. Now, no more teachings, actualisation, ask for actualisation.

What else? Question: *[UNCLEAR]* Yogananda says Kriya Yoga is the quickest technique for Self-realisation.

Shri Mataji: I said? Question: No, Yogananda.

Shri Mataji: Ah, he might have said it, but nobody has got it so far. Now what is Kriya Yoga? Sahaja Yoga is akriya. Kriya means, what you call kriya in English?

Sahaja Yogi: Action.

Shri Mataji: Action. Kriya is action and Sahaja Yoga akriya, no action. Now Kriya Yoga is like this, yesterday I have explained to some people who asked Me, that when your car starts, I mean when it is ignited, then automatically all the machinery starts working, automatically, do not have to move anything, it is all built-in. But Kriya Yoga is this that you do not start the car, do not start the Kuṇḍalinī, but you start moving the wheels. First, when I came, I was very shocked, now they have stopped all that nonsense because I think there was some sort of *[UNCLEAR]* on that. They used to cut the tongue, this thread of the tongue; and I saw some Indian doctors with the tongue wagging like that. I said “What has happened?" They could not speak, so they told Me [mimes writing on Her hand] that “We have cut our threads because we have to push back our tongue and get to the Kecharī condition." Now Kecharī is a simple thing that is described, of course is a part of Sahaja Yoga only, that when the Kuṇḍalinī rises the centers, first of all allow the Kuṇḍalinī to rise and then they augment and then again they relax, the higher ones and then they augment, because they have to stop the Kuṇḍalinī from falling down. It is a simple thing like that.

In the same way, when it reaches Viśhuddhi Chakra, here also, what happens when the Kuṇḍalinī rises higher there is a big augmentation that takes place and the tongue is pulled inside, which you do not feel normally, you will not feel because Kuṇḍalinī rises like a jet these days.

So, what they did was to cut the tongue and put it there, but the Kuṇḍalinī is sitting in the sacrum bone only, what is the use? So the all Kriya Yoga is like moving your wheels, when the car has not started.

It is very easy to talk of these things because in India books are available, you can read them. I know of people, there was an actress who came to My program and I came in 71 [in 72], there are so many people who came to My program and also Doctor Chaudhuri told Me “You'd better get it copyright." I said “There is no copyright needed for this kind of a thing, is all right!" And they are using My words, they are using word Kuṇḍalinī, they are using Mahā Yoga, they are using the words like Self-realisation, everything; but doing nothing about it, just making money.

Sorry, what can I do about it? It is for you to decide, it is the actualisation which you should ask.

And what is this Kriya Yoga. I do not know why people are so impressed by his book. Whatever is written there: he went to Himālayas, he met one Guru, so what? Anybody can do that, what is so great? What has he written? Why should it interest people? What has he done? Nothing! They have, of course, got a big place where they live, that is all! But I do not think anybody has got realisation from them, they cannot. First the Kuṇḍalinī has to be awakened.

Question: *[UNCLEAR]* Babaji?

Shri Mataji: Nothing, I am absolutely against him. This is another hoax. These are all hoax, believe Me, they are all hoax. Ramana Mahārishi was a realised Soul, no doubt. Shirdi Sāi Nāth was a realised Soul. Those who are realised I say yes, those who are not I will definitely say they are not. I have to say that.

This Babaji [laughs], experience of these fun massagingny people [massaging Her forehead], it is a long story. This Lahari Baba, Lahari, Lahari Baba the Guru of this Yogananda, he is his grandson; he came to Me and he said “I joined this Kriya Yoga and I did all kinds of things, I have never got any realisation or anything.

So I was so fed up when I went to this Kṛiṣhṇamurti, I was with him, but then I started speaking like Kṛiṣhṇamurti, just like his voice and everything I started speaking doing all the drama of Kṛiṣhṇamurti and everything and then I got a fright when I saw myself in the mirror, I said `Oh God, I have become like Kṛiṣhṇamurti!' and I am just giving lectures, that's all! So, Mother, I have come to you please, now, give me realisation." You will be surprised, until today I would not been able to do that.

This one person I have not been able to do. I do not know what all he has done. I told him what all you have done tell Me. And he was telling Me many things about this Lahari Baba and his Babaji. “All these things they do to you? Horrible!" So much they have harmed this man, He is the grandson of Lahari Baba.

Question: What do you think of Guru Nanak *[UNCLEAR]*.

Shri Mataji: Guru Nanak of course, Guru Nanak was the incarnation of the Primordial Master, no doubt about it,

no doubt. He talked of unity, He was the incarnation of the Primordial Master who has incarnated many a times as Moses, as Abraham and also as, He has been Mohammad and then Guru Nanak. No doubt about it.

Question: *[UNCLEAR]*.

Shri Mataji: Of the?

Sahaja Yogi: Maitreya.

Shri Mataji: Maitreya? I do not know about they know about Maitreya or not, is all a Buddhist idea of Maitreya. How will you recognize the Maitreya also? How will you recognize the Holy Ghost? If you are still waiting for Maitreya, I think you are *[UNCLEAR]* mistaken.

Question: *[UNCLEAR]*.

Shri Mataji: What experience? Question: *[UNCLEAR]*.

Shri Mataji: Not at all, that is horrible. Why do you want to go out of your body? Going out of body is achieved through possession. You know there are children killed in their beds, have you heard of such of things here? I do not know, but in Switzerland, children are sleeping in their beds, because their parents do not keep children with them and the children, they die. That is what is happening because of this body business, the spirits come out and, if they go out of the body, then the spirits can take away another spirit also and never return them. It is the worse thing is to become possess like this.

I had three American journalists, long time back they came to see Me; and they told Me that “Mother we want to have a special capacity to know what is happening everywhere without being there. How can we do it?" I said “Who told you that I can do that?" They told Me the

name of a journalist, another one, I said “He told you this? I was the one who cured him of this disease and he told you these things that I will make you like that?" That fellow would disappear from his body and would go somewhere else and hears something else, used to publish in the newspaper which was true, but his wife was so shocked by that, she brought him and he said “Mother, please make me one person, I do not want to have this nonsensical thing." She said one day he will be dead, I said “He will be one day will be lost." And those three people wanted to be like him I am cured, to get this disease. It is a horrible state one should never never think like that. Why do you want to run from the present? Present is the most beautiful thing, is the most beautiful thing. Present is the reality, past is finished and future does not exist. But if you can be the present, nothing *[UNCLEAR]* it.

Question: What about vegetarianism?

Shri Mataji: There are no `ism' in Sahaja Yoga, no `ism' at all. See in the Bible is written: “All the creatures have been created for you, for your use" and smaller animals than you, those people who need proteins should eat.

Now for example in Greenland, people cannot have any vegetables at all, are they sinners? But, I should say, American should take more vegetarianism, is good because they have eaten too much of meat, so give a balance. But there is no *[UNCLEAR]* rule except that you should eat any animal that he bigger than you, because they have bigger muscular cells and those cells can harm your teeth, can harm your intestine. But smaller animal are to be, if it is needed, must be eaten; if it is not, for

Indians must eat meat otherwise already they are such useless people, they are good for nothing, they cannot even hold a gun, *[UNCLEAR]* revolver. If you people go there with one revolver, the all village will jump into the well, such cowards.

So for them it is necessary to eat meat, but they are vegetarians. But not in India, everybody is not now, is better.

But, what I am saying it is a very logical thing and is to be understood what sort of a person you are: if you are a left-sided person, then you must eat proteins; but if you are right-sided person, then you must take to vegetables and to carbohydrates. Is question of proteins, carbohydrates and fats, is not question of animals and... do you mean to say by saving chickens, I can give them realisation? And this nonsense of vegetarianism has gone so far, so far now, among Jainis, I do not know if you know... there are many here, because they are money-makers. Jainis, this Jainis have started a funny type of vegetarianism, I think long time back. First of all there was one Neminath who was one of the Tirthankar, who was the cousin of Śhrī Kṛiṣhṇa, who saw many dead things in his marriage, so he felt that, I mean he felt, sometimes you do feel so many animals are dead and all that, we call it tuparati, so he started vegetarianism. But now the Jains do not allow any insect to die, even the bugs, mosquitos, *[UNCLEAR]* anything should not be dead... but they will kill human beings, all right, not animals.

So ridiculous it is.

Question: Shri Mataji, this person says that they have skin cancer and wants to know how can be cured.

Shri Mataji: Cancer?

Sahaja Yogi: Skin cancer.

Shri Mataji: Yes it is. It comes from liver. If your liver is cured, you can be, very easily. We have a liver diet which you are to take, you are to get your liver cured, which can be easily cured, worked it out *[UNCLEAR]*. You see, because you do not have to pay, that is why people do not do it, I have seen it they do not do it seriously. Is like this, if you pay for something then you get bound, that is mentality.

Like, yesterday I was telling you that you have paid for a play and the play *[UNCLEAR]* the worse possible but you think you have paid for it, so go through it. But you do not have to pay in Sahaja Yoga, so people do not take it seriously.

Asthmas have been cured, livers have been cured, cancer have been cured... the skin cancer is no problem at all. But whatever they tell you, you have to listen to them and work it out; within one month you will find everything will be cured. There has to be commitment about it, you must be committed to yourself that I am going to get all right. You decide on that point and it will work out. I am going to be a yogi, you will be. But there should be some commitment.

Question: Shri Mataji, the last question is how do we know if we are in our Spirit and following inner guidance?

Shri Mataji: Is rather confusing.

Question: Shri Mataji, the last question is how do we know if we are in our Spirit and following inner guidance?

Shri Mataji: All right. The question is how are we to know that we are the Spirit, that we become the Spirit. First of all, when we become the Spirit, we start feeling the Cool Breeze all around us, first thing. Secondly, then we start feeling our centers on our fingertips. Like supposing I get American money and I have never known what American money is, supposing; then I have to go to the market, find out what is means. In the same way, you start using your hands, as I told you the captain of the ship and you will feel the vibrations of another person, you ask that person. Now supposing you feel here some heat [indicates Her right hand forefinger] or some sort of burning, you ask him “There is something wrong with your throat?" “How do you know?" he will say.

You can feel the cancer, you can feel everything on your fingertips, you can diagnose.

So you have to use your hands. That is how you will know.

But then you start curing yourself and you start getting, feeling better. Then, when you become the master of this art, you start curing others. Not only physically, mentally, emotionally, every way. You feel such a balance, such joy and such peace within yourself. It is not talking about peace, because I know, I have been with such people who have foundation of peace and some people have got Nobel Prizing Peace and so hot tempered, that you cannot sit near them for five minutes they emit horrible heat like a heater.

I really tell you, horrible and they have got Nobel Prizes in peace. I mean, I do not know how people have given

them for peace, at least they could have given for violence, but not for peace. But there is.

So you really feel peaceful within yourself.

Now you will not believe, I am 67 years of age ad if you see My itinerary you will *[UNCLEAR]* the way I travel; all the year I am practically travelling, but I am in peace with Myself. They said “How do you manage?" I said “Why? I am there, when I am travelling I know I am there, so what it there to think about, just I am there, that's all!" So you think I am travelling, I said I do not think that way, I am just sitting there, I am not travelling, is the airplane that is travelling.

And that is how you are just at peace with yourself, you are at peace with everybody else and, I mean, it is another personality that evolves out of you.

So that is how you know you are that.

I mean, first of all people do not even believe that the Cool Breeze is coming to your fingertips, they think there must be the window, air conditioner, some people go home closing all the doors and start seeing. It is true, then they realise.

So you have to spend it and experiment with it and then you definitely start believing in it, that you are the Spirit. And then you understand your powers, all right? You can raise the Kuṇḍalinī of a person, you can and you will amaze that how you can do it.

In the beginning of Sahaja Yoga, we were about twelve people and they would not put their hands, “This is not, how can we? We don't have anything” they were very diffident about it.

So one day there was a lecture arranged in a place where I had to go in Nasik, I had to go by car and luckily the car failed and, in India, if your car fails you are *[UNCLEAR]*, there is nothing else that you can do. And these people thought that one other has passed, Mother has not come ad now all these people are going to beat us, so they started giving them realisation: they were amazed they had the power! They had the power.

And that is how they discovered.

So you have to be bold about it. You are that, I assure you. Only thing, you must claim what you are.

I think you will finish with the thing, now let's have the realisation, that will take about ten minutes and will be a good idea to know yourself.

If you want to go out for about five minutes you can go out, then you can start, if you think we can give five minutes to you, just to move out a little bit. And then come back.

[After the break, realisation starts.]

Contents: **1990-06-0x Advice on Food, U.S.A.**

[SYNOPSIS!] [During Shri Mataji's recent tour of America She gave some advice about cooking and types of food to eat. She recommended that we eat more Indian food since it contains spices and ingredients which are generally benefficial in correcting digestive imbalances. Overall, She advised that people who are more right-sided should eat more vegetarian food, while those who are more left-sided should eat more protein.] [Cumin, coriander and black pepper are all good for the digestion. Ajwain may be cooked with underground vegetables to

reduce gas. green chilis used in cooking correct constipation. Cardamon, cloves and cinnamon in tea have a good cooling effect. Turmeric is good for the skin and teeth. Fruit should always be eaten separately and should never be cooked together with proteins. Fish can be cooked with garlic and lamb can be cooked with mint, as well as garlic, ginger, coriander and green chilis. Lamb can also be marinated with yogurt and these spices.]

Contents: **1990-06-0x Advice on Childcare, Miami, FL, U.S.A.**

[In Miami, Shri Mataji spoke about child care in the United States and India. When asked about the problems non-Sahaja Yogis are having with their children in schools and day care, Shri Mataji answered immediately that all children should go to India, both Sahaja Yogi children and non-Sahaja Yogi children.

She then spoke about the Indian Sahaja Yoga school. A sense of security and self-esteem would be established in the children there. Activities would be both formal and informal. Different teachers would lead the different activities. Security is established through the personal qualities of the care providers. It is not necessary to have one consistent care provider.] [Shri Mataji shared that in India, child raising is just known, established in the culture. Many things known as common sense in India are unknown here in the West. Examples are eating large, cold Coca-Colas with oily french fries (very indigestible); swimming in very cold water (a shock to the system); drinking cold drinks when coming in from extreme heat. These are just little examples of things

people do in the West which can make them sick.] [Mothers in India talk to their children constantly, explaining why and how things are done. Shri Mataji stressed this several times emphasizing the importance of talking to children. She said children can be quite sensible and should be listened to. It is important to talk to them at their age level explaining things they can understand. In the United States, we give children toys and want them to be quiet. When asked how to handle children who say no, for example, “No, I don't want to eat my lunch” Shri Mataji suggested not to make them eat lunch, just wait until the next meal. They will learn that they will get hungry unless they eat their lunch.] [Shri Mataji said parents in the United States say no all the time to the children instead of explaining things. This causes problems with the children's development of self-esteem.] [Children should be ignored when they are doing something wrong. If they break something, ignore it.

When the children do things right they should receive a lot of attention. Talking and explaining things to children gives them the direction.] [When asked about the frequency of illnesses in young children in day care, Shri Mataji said:] Yes, people in the United States are quite sickly.

[She said this is a problem with the mother's center Heart. She said I am sitting right there in your heart. Establishing a strong Center Heart is important for mothers.] [Shri Mataji spoke at length about the great sense of God in India. She told several stories showing how people in India recognize the power of God.

acknowledge and fear it. In the United States, the blind faith in Christianity is terrible. Church leaders are stealing money from people in the name of God, How people in the West do not see the falsehood of Christianity is shocking to Shri Mataji.] [Shri Mataji spoke at length about the relationship of the mother and the father, in marriage and as parents. The role of the father and the mother is quite distinct and defined in India. The husband depends totally on the wife. Shri Mataji said her husband will not make decisions without her. He depends totally on her. She said Indian husbands do not know how to do anything around the house and they do not know how to fix anything. An Indian Sahaja Yogi explained that when he got married in India, he was given advice, you make decisions about the important things in politics and economics. Your wife will make decisions about the unimportant things in running the household and raising the children. We all laughed. The power of motherhood is recognized.] [Shri Mataji said that the mother and father should never fight in front of the children. A child cannot develop respect for the mother or father if there is fighting. Children develop respect when they see the parents respect each other. Shri Mataji stated we need a school for parents in the United States. She will be speaking extensively on child care in Russia during this tour. Shri Mataji suggested some ways to bring knowledge of raising children in the United States. These are being pursued.]

Contents: 1990-06-02 **Movie on the Life of Śhrī Mohammed, Miami, FL, U.S.A.**

His purpose was to end idolatry but the role of fighting was misunderstood.

They [the followers] look like warriors, not men of God.

***Contents: 1990-06-03*, Public Program, Day 1, Miami, FL, U.S.A.**

At the very outset, we have to know what we are seeking. We are seeking the truth. But what is the truth? The truth is that we are not this body, we are not these emotions, this intellect, this ego, these conditionings, but we are the Spirit, the Pure Spirit. This is one truth about ourselves.

The second one is that we are, can you hear Me there, can you hear, can't? All right? We are. Now better? Connection has to be there. [Laughs.] There is a subtle power which is described as the All-pervading Power of God's love, as Param-Chaitanya, as Udrang, as, so many other words have been used for this power, which does all the living work.

Like we see the flowers so beautiful as they are but we take them for granted. We don't see how they have come from a little seed, how they are blossoming in these different colours. All this living work we take for granted. We have also taken our evolution for granted and everything that autonomous nervous system does we have taken for granted, it's a good thing in a way because it's too much of a worry and botheration if you start thinking why of everything. But there is a power, which does all these things.

Now when I'm talking to you, you are not to believe Me blind folded, it's not for blind people. But, like scientists

you must have an open mind to see for yourself whatever I'm saying is for the time being, it can be like a hypothesis before you. And then you can see for yourself whatever I'm saying is true or not.

In all the scriptures there's one common thing described, whether they have talked of the forms or the formless: that we have to seek the eternal and whatever is transitory is to be used with full understanding in its balance and that's why we are lost where we have lost our balances.

So the best thing is to get the connection with this Divine power, which gives us all the nourishment, all the care and all the knowledge that we have never known before and for this you can't pay, you can't force it, you cannot compel anybody, you have to be absolutely free to get it, because after all this is the ultimate freedom you have. You have freedom because you become such a dynamic, compassionate, wonderful personality that you just become a transformed, special, glorious person.

Supposing we have to take a little box of television to a village or some place where people have never seen it. Then they might say, “What is this, why have you brought this here?" But when you put it to the mains, you will realise that they are quite surprised, that this is such a dynamic thing. In the same way we have no idea about ourselves, we are not aware as to what we are. Human awareness takes you to all kinds of problems and you do not know what is the solution of these problems are.

Sometimes people ask Me, “Mother why God has created us? If He has created, what's the use of this kind of a life that He has given us?" This is just a transition period, just

to transition. When this evolution has to achieve its end and when it achieves its end you are as promised in the kingdom of God and that's what has to happen. It's not just talk, talk, talk. It has to work out. The experience has to be there and the experience of Realisation is described very clearly in some of the scriptures and which says that you have to feel the Cool Breeze of the Holy Ghost. In the Sanskrit language, Ādi Shañkarāchārya has described as Salilam Salilam meaning Cool Breeze, Cool Breeze. Now this Cool Breeze is not chilling breeze nor is this a hot breeze but a kind of a cool soothing effects that you feel all around yourself which you have never felt before. You have never felt the existence of this All-pervading Power. But it is there and one has to seriously think about it. It's nothing frivolous as I was also born in a Christian family so Sunday morning get ready, go to Church and meet few people, “Hello, hello” come back after the sermon, it's not like that. It's also not like going to a temple just pay a few rupees here, there and give something to the Deities and come back home. It is something that you become, becoming is the point.

So, as many people have asked Me that people have come from India and they have looted so many people here and have deceived them. I feel ashamed about it of course. It was a wrong thing to do but also mistake lies little bit with you people, that you should have seen to it. When you are paying for anything in the market you see what you are buying, so before seeing it you just jumped into the thing.

First of all you must see what sort of a disciple they have. Those who say, “We are doing something” you should

find out what are the kind of people that are following. Because they are some cinema actors and cinema actresses, it doesn't mean that they are sane or they are wise people. What have they got, is the point. What powers have they got? As Self-realised people what powers they have got and what transformation they have gone through. What is the new awareness they have got? I must say I was surprised at Russians who have never known the name of God, they were not supposed to know anything about God, Christ or anyone. No conditioning of any religion whatsoever, but you'll be amazed in My first meeting only there were two thousand in the hall and two thousand waiting outside, the whole of Leningrad was there. I was amazed at them, surprised. Look at these people. They have never known of God or anything and how am I to talk to them about God and I did talk and you will be surprised that Moscow was even worse. We had to arrange a big, huge, open place for them and it was impossible to control these people because they were so many. And now the government has taken over and they have publicized Sahaja Yoga on the television. Every where you go they know Me very well and they know about Sahaja Yoga. Just imagine these people, who have been all the time cursed by communism as they say, had no freedom of choice, nothing, but they are not materialistic people, they're not materialistic, because the matter whatever was available was available, whatever was not available was not available. Like on the ship you see, if something is available on the ship, it's there, otherwise it is not.

So they have no problems and no solutions, that's why. If they are no solutions, how can there be problems? So they had to deal with whatever was available. And, this is the reason why they are very, very, centrally placed people.

While I find in Americans, I must say, are extremely simple hearted people, extremely simple. And they cannot think how people can tell lies. I must say Indians are quite capable of telling lies, you see, it is not that they cannot tell lies.

Many people ask Me, “Mother, how could he tell such lies?" Why not? They are experts we have in India who can tell lies because they're very intelligent people.

They can tell lies the way they like, they'll never know also that they're telling lie.

So now these lies, whatever they have told you, whatever they claim, you just believed because you are simple people. You never even doubted them and you thought it's best to go to these people and they will deliver the goods.

Not at all. As, we have to judge what we are buying, in the same way we have to see, how can you pay for God? How much did you pay to Christ? Christians, we're Christians aren't we? How much did we pay for Christ? Then, why should we pay to anyone for God? Now this payment business, as Gregoire has told you is really, one pays something then he thinks that, “Oh I paid for it, let's go through it." But going through the hell and that's how the people are so much harmed. I have seen people harmed to such an extent that they have got epilepsies and things and all kinds of diseases they have got. But

this power is your own, within yourself. I don't have to do anything much about it. Like this candle is now ready. Now if I'm an enlightened candle, I can enlighten it, that's all. Once you get enlightenment, you can enlighten another person. But you have to you have to be serious about it. It's not just Guru shopping, “Oh this Guru is very good, ah, though little expensive, very good Guru." Not that kind of a thing. It is something, you must respect yourself and you must respect your personality, you must have self-esteem that you are not just a human being, you are the Spirit. You are the Pure Spirit and you can transform the whole world. While Americans are so sensitive, so collective in a way because they feel for everyone and they try to do their level best and try to help everyone. But where they have failed is that, they, lack, that discretion as to find out, what is good and what is bad and that is because they are extremely simple people. You tell them any high stories, they just believe it. It is sometimes, I'm really surprised, when they describe their Gurus, I said, “How did you believe in such a stupid Guru? How could you believe?" “But Mother, you know, he told us." Like there's, I'll tell you about TM, the other day they asked Me the question about TM. Now the TM, any Indian will find out that this is all stupid. But for you people it was something so great because you've to pass through seven rooms going to the other place where the fellow sitting on the, some sort of a seventh heaven and saying he's a Guru and this and that and self, you see, self certificate, given to, “I'm the Guru." They might be just coming from jail and wearing some sort of a funny dress, “Come here." Most of them, I tell you,

there's no credibility about them. Now, these people when they came to Me they had epilepsy, they had all kinds of problems, I said, “What is this going on?" They said, one of them who had become bankrupt because of that, somebody had sold his house and all that.

So he said, “We had to pay for our mantras." Now what are the mantras? There are three mantras that they told in the beginning. Now if I'll tell you, you'll be surprised. The first one was `Inga' means, in a colloquial way, `Inga' means the bite of a scorpion. Second was the `Pinga' means when you start getting possessed, you go round and round, that's `Pinga'. The third one is the `Tinga', there look at the Indians, means showing the finger like this [shows Her thumb]. And for that each one of them paid three hundred pounds, for this kind of a nonsense. This is not even Sanskrit, it has nothing to do, it's not mantra. In the Vedas is written that after Realisation, after Realisation, you have to know the mantra, Tantra and yantra.

Mantra means, what mantras to be said to raise the Kuṇḍalinī, I mean to open your centers. Tantra means the mechanism, the mechanics or you can say the technique and Yantra means the mechanism. But this is after Realisation. Even Śhrī Kṛiṣhṇa has said, “Yogakshemam vahāmyaham” that you first get your Yoga, means get united with that Divine Power, that is Yoga, that is your right, that is spontaneous, Sahaj means spontaneous, it's a living process and then I will look after you, not before. Even Christ has said so many times, you are to be born again. Then we certify ourselves, we are born again. This

is a certificate of a human being which has no meaning with the Divine. You have to become something.

Unless and until you become something, just you cannot live with false certificates. And that's what has happened to all our religions and *[UNCLEAR* things].

All the religions have deviated from its roots and the main thing was that you must have your Realisation, you must have your Spirit. Once you become the Spirit then you understand the religion. Why should Christ talk of taking the birth again? Why Buddha said that you have to be a Buddha means Boddha. Boddha means you must feel it on your central nervous system. Veda, Vid also means the same thing. Why did they all say it again and again that you are to be born again, even in Sanskrit language, a person who is a realised Soul is called as a Dvijaḥ means born twice. And a bird is also called as Dvijaḥ, meaning the one that is born again, first as an egg and then as a bird.

So clearly it is given. But even then, Indians are very ritualistic, extremely ritualistic, blind folded, they do ritualism, but still I would say that they wouldn't yield to such stupid things like Inga, Pinga, Tinga, you see because they had a tradition about these things. But these people have lynched you and have taken away such a lot of money from you and you have not been able to think about it, that why are we paying these stupid people? What have they given us? What have they given to anyone? And this is what is to be questioned first of all. What are we asking? What are we seeking? What is the truth? It's a very simple thing.

Within us, as Gregoire has said, in the bone, which is the triangular bone called as sacrum is placed this power, which is called as “Assas" in Koran. In Koran, there's a Sura called Yāseen meaning, they say that Yoga Sajaḍa is the name of that one, in which Mohammed Saheb has clearly described, at the time of resurrection your hands will speak. Now if Mohammed Saheb was the last man, why did he talk of resurrection? Why did he talk of the future? Why did he say your hands will speak? And that is what happens to you, that when this Kuṇḍalinī which is in the sacrum bone, now also sacrum word comes from the word sacred. It means that the Greeks knew about it, that it's a sacred bone. And then it rises, pierces through six centers, pierces through your fontanelle bone area, what we call as the soft bone on your head and actualisation of your baptism takes place. Actualisation. It is not just saying, oh no, now you are baptized and you have got your baptism. There's no baptism in that because it has to be done by the living power that is within you. And then the transformation starts because these six centers represent your inner being, which supplies all your physical, mental, emotional and spiritual energy and which nourishes you and looks after you. Unless and until this happens, whatever we might have done so far is absolutely of no value.

Some people say, “Mother, I was praying to God, praying to God and I didn't get anything." Without the connection as I said just now, the connection has to be done. Without the connection, what are we telling God? He doesn't know anything. We are lying on one said and He

is on another side. We are calling for him and how will He know what we are talking to him.

So this connection has to be established and now the time has come. The difference between the Yoga that Patanjali talked of, of course Patanjali didn't talk of the so-called Haṭha Yoga that we practice, is only physical side of it, not at all. It's an ashtanga as there are eight, eight parts of it. Only the first part is Yama Niyama and that, a very wee part is the exercise and that exercise we have to do when the Kuṇḍalinī starts rising.

Supposing there's some physical problem and it stops, then you have to just do that particular thing.

It's a very scientific thing.

So what we do is to take all the medicines from the medicine box, right from the beginning to the end. But the most of the book, deals with your spiritual side where he says, “First you become thoughtlessly aware” thoughtlessly aware, called as Nirvichar samādhi. Where, your thoughts, which are coming from the future and the past and you are not in the present at all.

So these thoughts are like this [makes a wave like formation with Her finger] and we are dancing on the cusp of it.

So these thoughts become thin and there's a space in between established. And when you stay in that space, you're in present. And when you are in present, your spiritual growth starts. This is the first Nirvichar Samādhi, which you achieve in no time. And then the second one is called as Nirvikalpa Samādhi. In which it's called... you can say in English is doubtless awareness. Where you

become so powerful, you can do so many things with your hands only, with your attention, with your eyes.

As Christ has said, “Thou shalt not have adulterous eyes." I would like to know, how many Christians have that kind of eyes. Very few. Either there is lust or there is greed. We don't have those eyes that Christ has asked for. What is the reason? The reason is still the Kuṇḍalinī has to pass through the Āgñyā Chakra, where resides Christ who gives that power to our eyes that they're so innocent that even a glance of those eyes can solve problems.

So now, when we are in the water, we are frightened and we think we'll be drowned by the waves. But supposing you're in the boat, then you can enjoy. But supposing you learn how to swim, then you can jump inside and save many others. In the same way our problems are that we are watching our problems when we are in the water, then we get into the boat, then we see our problems better. But then we become so powerful that we can save others. And this is what has to happen that one candle can enlighten thousands and thousands can enlighten another.

So the difference between Patanjali Yoga was he used to try it on one or two persons. We can say that on the tree of life there were very few people who could have got Realisation. But today I find, it's a blossom time, blossom time. And so many people are seeking. This news that people are seeking, there's a demand for spiritual life must have reached those crooked people. And they must have come here with all preparation how to befool you. I'm sure they must have studied you very well,

thoroughly, in what point to press and how to get all their things through and they might have been responsible.

But I must tell you that Sahaja Yoga is working in forty nations. And the least it is working in America, it's a sad thing. While all other type of falsehood is going on here. All other type of falsehood is going on here. Not only of Indians but also Americans and other people. They're all practicing all kinds of falsehood. But one simple test you must put, that is you cannot pay for God. Ninety nine point nine percent of these, all of them will have to go back or have to disappear in the jails. You cannot pay for God. If you can put that much test, I tell you, you can solve your problems much better.

Now I am in a, in a way, I'm very much concerned about Americans. I, first time I came to any country, that was America, first time. And I talked to people about it, but they could not understand Me. They said, “We can't understand anything without money." Even the BBC in England, you see they came and told Me that an Anglo Saxon brain cannot understand anything without money. You have to pay money for everything.

I said, “What is this Anglo Saxon brain, is it made by God or somebody else? How is it that you understand that everything has to be through money? Through money it has to be paid for." And that is how you see I have seen the countries where we have had the experience that we have been paying and paying and paying, we cannot understand something for which you cannot pay.

When we became from amoeba to human beings, logically we should know, how much did we pay? To whom did we pay? When we sow a seed in the Mother

Earth, how much do we pay to the Mother Earth? The seed has a built-in quality and the Mother Earth has the built-in quality. But, the understanding of it has come to us because we have seen it happening. In the same way, in Sahaja Yoga you have to be seriously watching your own growth. And you'll be amazed how transformation takes place. There are so many miracles of Sahaja Yoga that I don't want to tell you just now because you see this... I asked them to write about miracles, it's such a pile of miracles have come out. Because after all whatever we have not known is a miracle for us. But for that first you have to enter into the kingdom of God, without that you cannot understand. And it would be something like telling you about all this light, electricity, everything, explaining to you everything about the history of electricity, how it has come, from the source it is coming, you'll have a headache. It's better I tell you, you put on the switch first of all.

So in the same way, first you have your enlightenment. And after the enlightenment, I will tell you everything about it and it will be much easier for you to understand.

Before anything, I would like you to ask Me some questions if you have any because it's very important that you should ask Me questions because later on when we have this session of Realisation, I would say that people, the mind starts saying that, `Oh you should have asked this, you should have asked this.' So it's better clear out your minds first of all. If you have any questions, please ask. And I'd be very happy to answer them because as I told you this is for your freedom.

Gentleman:... God and Spirit. Is God reflected within us? How can man be one with God?

Shri Mataji: Just a minute, just a minute, just a minute. Ah Gregoire! Somebody has to come here.

[Drinks some water.] What is it? Just. [Hindi.] God and Spirit [Hindi] [smiles]. Is correct. That's correct.

Very correct. God Almighty is reflected in your heart as Spirit. But without this connection you cannot feel that Spirit. Because I have not talked about the Spirit that's why you must be thinking, but at the very outset, I said “You have to be the Spirit, first thing." And, secondly I have also said that you have to feel this All-pervading Power.

So, this connection when it is established, then only you start feeling your Spirit. And, the Spirit manifests through you. Is correct, what you said is absolutely correct. God is within you.

Gentleman: So how do we go about experiencing this?

Shri Mataji: That's what we are going to do, but if that is the point then I'm very happy, because you are a real seeker, I must say.

Lady: Is Sahaja Yoga related to Kriya Yoga?

Shri Mataji: Not at all. It's just the opposite of it.

Lady: If you're not ready to awaken the Kuṇḍalinī, it can become dangerous.

Shri Mataji: Ah, you see, both the questions is it's Akriya Yoga. It is spontaneous. There's no kriya.

This is the great mistake these people believed that we have to do something about it. It has ruined so many people first time when I came, I must tell you. I met some

of the doctors from Bombay [Mumbai] who had cut their tongue, this, what you can call the thread under their tongue and they were wagging their tongues just like dogs, they couldn't speak, they were doing this so-called Kriya Yoga. And I couldn't understand, they couldn't talk, so they wrote it down, that in this one, why we have cut it, to do the khechari. Now khechari is a thing that means that when the Kuṇḍalinī rises you see She, the system starts working. Like your car is ignited you start your car, the whole system starts working automatically, you don't have to do anything about it.

So the system starts and the center starts opening, so one center will open out supposing and then when the Kuṇḍalinī passes through it augments, it sort of constricts itself so that it can stop the Kuṇḍalinī from falling down. Now, this is called as bhand, but when it goes to this center, also what happens that when it rises above this center then the tongue is little bit pulled inside, but you will not feel anything at all. It's all happening inside, like your car how smooth it is as your modern cars are extremely smooth, your modern Kuṇḍalinī is also very smooth, doesn't trouble you at all [laughs] it's like a jet it rises, really it's very surprising. Now, so, this is what happens to you when the Kuṇḍalinī rises, but when you have not started the awakening, imagine if you have not started the car and you are moving the wheels or you are moving the steering then you're going to spoil it completely. It's a spontaneous thing, it's a living process, it is not that you can do much about it, it's a living process.

So this is the Kriya Yoga is against, against reality.

Lady: Is it dangerous to awaken?

Shri Mataji: Ha, now it's not at all dangerous, how can it be? It's your Mother, it's your Mother.

When you were born your mother took all the care that you are not hurt, she took all the pains upon herself, she suffered.

So, the same way the Kuṇḍalinī is your Mother, your individual Mother. And She has recorded everything about you. Like a tape recorder you can say [laughs] She is coiled up and She knows everything about you and She's so smoothly rises, you'll be surprised how smoothly it does, of course sometimes you do get little heat because there's heat in the body and your this thing opens out, the heat comes out but it doesn't matter, it's nothing, nothing dangerous, nothing dangerous at all. But those people talk of danger have no authority to do it. Supposing somebody wants you to put your hands in the plugs and you say that electricity is dangerous means this fellow doesn't know anything he's a rustic fellow has never seen electricity. They have no authority. That's why they are talking like this and deviating people from getting their Realisation. But, it is a very modern thing, you'll be surprised this is only last fifty years people have been talking like that.

Some Germans went to India they must have met some horrible people there and they have written all these things. Then others started writing, others started doing this. But in the olden books you read about this one Mārkandeya they say he lived in the year fourteen thousand years back then there were so many like you can say Shañkarāchārya was there, Gñyānadeva was

there, Nanaka was there, Kabīra, nobody said so. Only this is a modern idea to frighten people that they shouldn't get their Realisation. It's just a modern idea.

Gentleman [asks about Satya Sāi Baba]: *[UNCLEAR]*.

Shri Mataji: Satya Sāi Baba... Now listen now. Satya Sāi Baba is trying to give diamonds. And, deviate you from reality. What is there in a diamond? For God it's not even the dust of His feet, you see. And only people who go to Satya Sāi Baba have suffered. I have seen so many of them suffering from heart suffering from this, suffering from that. Can't you see it yourself? Written large on his face.

You can see it. If you are an Indian I'll tell you who he is, he is Mahishasura born again. Looks like a mahesha [Hindi]. How can you believe and Indians you know they think they'll get diamonds. Nobody get[s] diamonds. Only the politicians who can give him money. He gives diamonds to people who are very rich people. And his disciples are so crooked, so corrupt. How can it be? If you have any Guru how can you be corrupt? What you're asking for, you're asking for your Self-realisation. That's what you're asking.

Keep on to this thing. We want our Self-realisation. We want to have a higher awareness. And what is the higher awareness? Is collective consciousness. Which is described by Jung. Collective consciousness is the consciousness by which you can feel others on your fingertips and you can feel yourself within. This is what you have to expect. Even the Islam said the same thing. But, you see Islam people are not paying attention to it. Nor Christians are paying attention to it, nor Hindus are

paying attention, imagine a person like Satya Sāi Baba should become worshipable I can't understand. Which saint or which great incarnation has done such things. Nobody.

Lady: How do You feel about asking for money for spirituality?

Shri Mataji: Is correct, you see that's a very correct question you asked Me, that how do I travel because most of time My husband pays but now these people are feeling ashamed of themselves that how he should pay for your salvation so they pay to the airfare not to Me, all right? To the [chuckles] what you call the travel agents, not to Me, for this hall they have collected little money and they are paying for it.

But, you would not like Me to pay for your food, for your chairs, for everything. That's not expected. See if I have to travel they should pay, it's in all self-esteem and in self-respect, but I did it for years together first when I came to America I came on My own, My husband paid for everything. Luckily he has money so and he thinks this is a good work so he pays for quite a lot of things, but that's a different thing, that's very different, that's very little that they have to pay, that's different and it's all our accounts are known.

I don't know what they do, how they collect money, where they spend it, I don't see, I'm very bad at accounts [chuckles] I just don't understand, but what I'm saying that sometimes if they want to pay for My travel it's correct, because I think they must have self-respect, My husband shouldn't pay for My travel, for this hall, for their food, for everything, is it proper? It's not proper.

So, if you go to one extreme that you give thousand of pounds to somebody, because he gives you a funny mantra and here people ask Me who pays for the hall, I mean they must pay, don't you think so, in self-respect you all must pay.

Gentleman: Is there a relationship between Kuṇḍalinī and sexuality?

Shri Mataji: Not at all. Not at all. Zero. See now here I'll show you, it's a very good question, because I must clear this out, you see the Kuṇḍalinī, Kuṇḍalinī is above the seventh Chakra. And the seventh Chakra is the one that looks after all our excretion what you call in the medical terminology the pelvic plexus which looks after the sex also. Now this is below the Kuṇḍalinī. It's not above the Kuṇḍalinī, it pierces through only six center, the seventh center is the center of innocence and that's why the center is placed there because the innocence is like a lotus above the pond of excretion and this center just stops it's all excretory functions at the time when the Kuṇḍalinī rises. And a person becomes innocent that's why Christ has said that you have to be like small children to enter into the kingdom of God. You see and this is a very wrong idea taken from Freud and I think Freud is the one who has ruined you people completely, [audience laughs] absolutely he's responsible for AIDS, he's responsible for all kinds of nonsensical people have done and even in Austria when I said he was absolutely a half baked fellow they all clapped with happiness [audience giggles].

But let Me finish this question little bit madam, I'll tell you that doesn't mean that you have to become ascetics or

you should not marry, you have to marry, you have to have good families, you have to lead a very sane married life and that's what it is Sahaja Yoga has got beautiful families with beautiful children and I'm happy I was told that since I've been here people have been taking to family life and understanding the beauty of family life I'm very happy about you. Yes, now madam? Lady: Am I correct that what you're saying is that God and man are one and you are just trying to reconnect us with God and for that one cannot pay, or be nonsensical, they just have to have a clear and open mind.

Shri Mataji: Yeah, that's it. That's it.

Lady: That's all?

Shri Mataji: That's it's. She's understood Me very well I must say. That's it. That's it. Just what you need an open mind and another thing you need a little bit because I think we save time to waste it so we have to save time little bit to pay attention to our ascent. Little bit, not much, little bit time we must give and we must develop ourselves, first just the sprouting of the seed takes place then we have to fix it up properly and that takes hardly a month and you can become all of you can become great Gurus. He's a big Guru but look at his dress and all that you can't believe [Shri Mataji and audience laugh while Shri Mataji drinks a glass of water]. He knows everything about Kuṇḍalinī, but you can't make it out from him you see we are normal people, very normal.

Gentleman: How can we practice this system?

Shri Mataji: Yes. Now there are no exercises madam nothing it just spontaneously happens to you and you get it there. Little bit of course I'll tell you how to raise it

again and again today only but then we have to a very nice center here and we have very good Sahaj Yogis and you're welcome to come there and they will teach you each and everything I don't know when, they are having follow-on?

Sahaja Yogini: Saturday.

Shri Mataji: Where? You come here and tell them exactly. We have that is it? Good, good. But you all must take collective interest into it. This is for your progeny, this is for your benevolence. You see it cures people, I will tell you about that what good things it does. Now tell them the thing.

Sahaja Yogi: Tomorrow evening at 7 p.m. we'll have a second program at the Holiday Inn at State Road 7 at Commercial. Shri Mataji will be there from 7-9. Very punctually.

Shri Mataji: Actually, I, had... there was only one program, I said no, one program doesn't work out in America, we must have two and so I've cancelled My going and I'll be there for you all and I'll tell you all about it all the details that I will tell you tomorrow, plus I would say that you inform your friends and your relations and those people who want to benefit, now you'll be amazed that your Kuṇḍalinī awakening itself cures you. I should say that it has cured AIDS also in Australia, here I don't want to put My hand to anything curing because the doctors will be at Me, but you see the Kuṇḍalinī itself, it's your own power cures you. I don't cure you, you cure by your own powers. I don't know what is the law about it that that if you cure yourself I don't know if you'll be arrested or not but it has cured cancer, it has cured so

many psychosomatic troubles, so many of them, that now there are two doctors in India in Delhi University who have got their M.D. And now in Russia, in Moscow they invited eight hundred doctors first the Minister of Health talked to Me directly and they invited eight hundred doctors from all over the world. They came and seriously listened to Me, I talked to them because I know medicine so I talked to them about parasympathetic nervous system and all that and they were quite amazed at it and what they said that now we just want Realisation and all of them got it and there were two noble prize winners there.

So the amount of good it does, just see, what a power lying behind you and why not to get it? Why not to use it for our benevolence? And then we can't blame God for anything. If we have not got our connections with Him how can we blame Him for that? Gentleman: When the Kuṇḍalinī rises we are born again, so should one say Hallelujah again it or be quiet?

Shri Mataji: What happens? With the Christians? [Audience laughs.] Gentleman: She is asking what happens when the Kuṇḍalinī rises?

Shri Mataji: You see, you see nothing happens outwardly, you don't dance or you jump that anybody can do, you see, what is so great about it? If anybody starts jumping or dancing or going round and round, it's anybody can do it's just a show what it is really happens when the Kuṇḍalinī rises you start feeling the Cool Breeze coming out of your head, first of all and you feel extremely peaceful and thoughtless and your hands, you start feeling the Cool Breeze, after this you start using them

and then you realise what you have got. For example, I was travelling once by first time when I came to America it was I came by ship and the captain got his Self-realisation and on the ship it was that one of the gentleman had entered into the freezer, freezer room or something like that and he got pneumonia so he was sending an S.O.S.

and he wouldn't allow Me to go down, so I said all right you go, now you have got the Realisation, you just put your hands on his lungs and ask him to stop his breath for three times and the fellow got all right, he couldn't believe it. He said, “How could it be?" I said now you have become that, believe it, you have become that, it's like a seed becoming a flower but it doesn't believe it has fragrance, it's like that. In the beginning it's impossible for some people to believe that they have become. Now supposing somebody is an ordinary person or a beggar or anything and he comes to know that he's hit the jack pot, he can't believe it. In the same way, people don't believe, see even if he sits on the throne of a king he will still be thinking, `Oh God, where am I sitting? Is it all right or not?' But when you start using it then you definitely know it is so, not only that but the way you change, the transformation takes place, how quite you become, how peaceful you become, your temper goes away, your irritation goes away and your blood pressures come down, your health improves, so many things happen that you're amazed `what has happened to me?' Yes, madam? Now. Now there's a lady there putting up her head.

Gentleman: I want to know what qualifies someone to be a Guru? And, what makes you do the work you do?

Shri Mataji: What is she asking I didn't' follow?

Sahaja Yogi: She is asking what makes somebody a Guru and why are you doing what you are doing?

Shri Mataji: Oh, because I love it. [Audience giggles.] It's so beautiful to see people getting their Realisation. You will also do the same once you get it, it's so beautiful. The most beautiful thing is to give Realisation to someone and so joyous because if you are selfish, if you are low type of a person then you feel funny about yourself, but if you are benevolent you feel so happy about the whole thing, you enjoy your benevolence, you enjoy your virtues. Just start enjoying and that's only possible after Realisation, then you just do it, I know why am I doing it, what should I do otherwise? I mean what I'm saying that supposing somebody else can do this I would like to retire Myself but it's difficult to get someone like that.

I'm sorry to say. Can you do it madam for My sake? You can't that's the point. I've been trying for, now I'm sixty-seven years of age. I wish somebody could take My place but doesn't work that way. But in any case when you get your Realisation at least try to give Realisation to some people and you can do it, not difficult. But not at My level, that's the point is, once you come to My level, I'll be very happy to retire.

[Audience laughs.] Question: *[UNCLEAR]*.

Shri Mataji: Yeah, I'll tell you now what is the problem is, now if you see it clearly [points to the Chakra Chart] there are three lines you see them, OK? These are the

three channels we have of autonomous nervous system. The two channels the one is the left and another is the right and the central one is the parasympathetic nervous system and these two are left and right sympathetic nervous system so before Realisation whatever we do we can only go to the left or to the right with our effort, for example, now supposing, you want to increase the rate of your heart, you have to run, if you run rate will increase, but you cannot decrease, automatically it happens through the parasympathetic nervous system, so whatever you try like this any this psychotherapy, this therapy, that therapy, you are putting in your effort, isn't it? But here you get connected with that power which soothes you down, which looks after you, which works it out by itself and if you really know how to keep your connection all right you don't have to worry.

So this is. You don't have to retain a doctor, you don't have to go to a psychiatrist, nothing of the kind, automatically you are looked after, because now you are connected, but before this you have to put in an effort, this is effortless.

Gentleman: What is the qualification of a Guru? What should a Guru be?

Shri Mataji: See, it was asked to Guru Nanaka and he said, “Sahib mili hain so hi sat Guru." Meaning: the one who makes you meet the Divine is the only one who is the SatGuru. Who is the Guru. Otherwise all the rest are useless. Then he has categorized them as aGurus, kuGurus, he has categorized them, but the one who is a SatGuru, the one who is the real Guru is the one who makes you meet God. Makes you meet this Divine power.

Gentleman: What is the role of thought in the process of Self-realisation?

Shri Mataji: I've already told you that when we think, we think of the future and the past, but at this moment is the thing that's reality is, the present is the reality, so what happens because of our special type of a brain that we have a prismatic, every time we react to this, to that, to that and all the time we are reacting and especially in America I find there are so many choices that you go on choosing between one to another to another to another this is maddening, we are all the time thinking, thinking, thinking we cannot stop it, but after Realisation you are at peace, if you want you can think, if you don't want you need not think. Like an [laughs], I must tell you, a Swiss doctor told Me: “Mother you cut my throat do what you like, but stop this thinking I'm fed up [laughs again]." Yes, madam? Is there a gentleman... all right, I can't see?

Gentleman: What are the ways and means to raise the Kuṇḍalinī and what are the symptoms?

Shri Mataji: The first one is I'll do it now, so you will see it's nothing so special, but the second one is that when you get your Realisation first thing that happens to you that you become thoughtlessly aware to begin with when it crosses over Āgñyā Chakra and when it pierces through this one you can feel the Cool Breeze coming out of your head, you can feel the Cool Breeze around yourself. Now all these fingers are shown there you can see. They denote your centers. Only you have to understand the decoding of it, now supposing you take ten children who are realised Souls and you tie their eyes and ask them: `What's the matter with this gentleman?' Immediately

they will all raise the same finger, supposing they raise this finger and you ask that person: `Are you suffering from bronchitis?' They'll say: `Yes, how do you know?' So, all these centers are decoded and once they are decoded if you know the decoding, if you know how to decode it, then it's so easy, very easy you find out.

So this is the only thing we have to know about the decoding part of it, what is the center we are catching, what is the center others are catching? Now if you know how to correct the centers, you are all right. And the others are all right. It's very simple it's either left side or right side. Only two problems, basically.

Gentleman: What method can you use for a lay person? It's very difficult to develop this sensitivity.

Shri Mataji: You see but that's what it is in the Kali Yuga, in these modern times only, when we are surrounding by all these things, we get into confusions and illusions and this kind of a subhranth stithi as they call it in Sanskrit language, is very important because in that only we have started seeking. Can you imagine Christ had only twelve disciples, only twelve, so how many were there seekers and all these great Gurus, how many disciples they had who were realised Souls, very few.

So, today is a special time, is already described, if you are an Indian you'll know from Naladamyanti. The Nala once got hold of this Kali and he said, “I must kill you because you have tortured me, you have separated me from my wife and you are the one who create all this confusion." So he said, “All right you can do it but you must know my importance my mahatmyam." He said, “What is your importance?" He said, “At the time when

I'll be ruling" means modern times “at that time those people who are seeking the truth in the valleys and on the Himālayas will find it while they'll be householders and they'll find it." It's already described in Indian if you have read also the NĀdi Grantha is described that this was going to happen, everything in details has been described. If you have read William Blake you will find he has described it, Lewis has described, so many people have described these times and have called it as Aquarius Time because this Kuṇḍalinī is inside the triangular bone which is the Aquarius, is known as the Aquarius, I mean they are talking about it, but instead of beating the bush you see, we should really get to it. Get to it. Is there anyone else left, oh, there's one. There, please, please.

Gentleman: Is Sahaja Yoga your own philosophy, did it exist before you?

Shri Mataji: It's an ancient thing, it's described in all the scriptures. It's not today's. Sahaja Yoga is not today's thing. Only the difference between the old Sahaja Yoga and this Sahaja Yoga is this that I've worked out a method in which en masse Realisation can be. First thing. Secondly, without cleansing you, without making you work it out I thought of raising the Kuṇḍalinī somehow. Once the Kuṇḍalinī breaks through you get a light and in that light you start seeing yourself then you correct yourself, I don't have to tell you. Like supposing now you are holding on to a snake, all right? And it's all darkness if I tell you it's a snake you may say no it's not a snake, it's not a snake at all, it's a rope. What's the use of arguing? The more I argue the more you'll hold on to it

till it bites you, so the best thing is to put little light there so you see, so this is the difference only we can say that somehow or other now the Kuṇḍalinī just rises and gives you a power by which you become your own Guru, your own master and you correct yourself. Overnight I've seen people have given up drugs, overnight, thousands, over night people have given up alcoholism, overnight people have been cured, overnight, so it's something tremendous and this tremendous power must be harnessed, must be used which is there lying within you. No amount of answering questions it is going to do, it has to work out. [Laughs.] It has nothing to do with the answering of questions or My lectures, it's something which has to work out. All right all the questions are over or is there something lingering? Gentleman: Do we have to change our lifestyle in Sahaja Yoga?

Shri Mataji: No, not the lifestyle, you see when you do what is needed for you, what is what is good for you, nobody has to change dresses or anything it's nothing outside, but supposing you see now if I tell somebody now don't wear such tight dresses, nobody would listen, because they will wear varicose veins and this all had happened. Then now they're wearing very, very loose ones. Now in England there was a fashion came up when people were having holy pants with the holes. Imagine, I mean it's such a cold country to have holes in it, I mean, it's stupidity isn't it? But nobody will listen and also these people came with punks and this and that and if you talk to them they'll say: “What's wrong?" So, best thing is to raise their Kuṇḍalinī then they themselves understand what's wrong with them. Nothing has to be changed as

such outside, but you yourself take to things which are sensible, which are wise, which are good for you, you yourself take to it, I don't have to tell you anything about it.

Sahaja Yogi: Would You like to guide us into meditation now?

Shri Mataji: Yes, yes, why not? [Audience starts clapping.] They were telling Me a trick for Americans, I must tell you. They said: “First day don't give Realisation, then they will come next day." I said, “It's not so, after all you are wise people, because you have to develop it" that's the point is.

Sahaja Yogi: There was a question...

Shri Mataji: What, what is it, don't fight. There's no need to fight.

Lady: Something very strange... want an answer.

Shri Mataji: What is? Lady: What about vegetarianism? And, if you believe that by eating meat, war can ever be at peace, how can we achieve our spiritual breakthrough?

Shri Mataji: All right, you become vegetarian. All right? So it's all right for you to become vegetarian and receive that all right? Any `ism' is against Sahaj Yoga, any `ism' is against, `ism' is a mental idea, it's not the truth, it's not reality, you have to face the reality as it is with your mental projections you do not do not conform to something. First of all find out what is right and what is wrong through your Spirit, in the light of the Spirit you find out and then you decide. It is no use before hand just to decide this is the thing and that is the thing. You

see this kind of nonsensical ideas people had so many to such an extent that in India we have Jainism in which they do not even kill the bugs or the mosquitoes or anything and they don't want to go in the W.C.'s but they go onto some hills and the Mayor of Bombay [Mumbai] came to ask Me: “What should we do about it?" Because they say that in our religion we cannot even kill these things which are being excreted out, so now we have to save them, imagine, we have to save human beings.

Are we going to give Realisations to chickens or what? You have to be sensible enough first of all to ask for your spiritual ascent and then decide, don't decide before hand, it's like the snake story I told you just now.

So this is what it is, we have vegetarians in India so what. Have they all gone to God? There are so many who will tell you that they “are the cruelest people. We are Marwaris are... are all vegetarians” what do you think about them? They have no humanity of any kind, no humanity. We have to be kind to human beings first of all. First of all we have to be kind to our fellow men. She is a vegetarian and how much she shouts, can you imagine? For a vegetarian she is shouting so much what's the use of being vegetarian, you have to be a mild person at least when you are shouting. [Audience starts clapping.]

Sahaja Yogi: There will be a chance to ask Shri Mataji questions... but I'm sorry about it... I forgot...

Shri Mataji: No, no, no it's all right, it's nice because then you see for yourself certain aspects which you have not dealt with because you see certain ideas we have got within ourselves, everything we have thought about

reality, about God, about vegetarianism or this or that and every sort of a thing, some people think if you leave your houses and you become ascetic, some people think if you wear a kind of a dress and all that, But first of all I say you get your Realisation, you have the light and then decide for yourself, it's your decision, your understanding, your growth, you have to open your eyes to it, unless and until you have opened your eyes how can you accept any theory? Then every theory, everybody thinks you see if you have to ask the Jews about the Christians they'll tell you they are the worst of all, the Jews are the only chosen ones if you ask the Christians they'll tell you they are the only chosen ones, if you ask the Muslims, they are the only chosen ones, but I feel all of them are going towards hell. [Laughter.] Because the way they are fighting [laughs] the way they are quarreling, the way they are killing, how can they be people who are religious in the name of God, in the name of religion, can you imagine. That's no religion at all which fights because they've not jumped onto the new awareness of collective consciousness where you know that we are part and parcel of the whole you know it, it's not the knowledge by your brain, but in your being you can feel that you are part and parcel of the whole. Unless and until that happens you'll go on fighting on somethings, thinking yourself to be the best and here they're all moving towards what? The complete exodus that side and also if, I don't know if there is so much space in hell for them or not.

They might have to hang in the limbo. [Everyone laughs.] Yes, yes.

Gentleman: You mentioned about a hell and heaven. Is there hell and heaven?

Shri Mataji: Of course, of course, there is, I must say, yeah, of course but forget about it, just now I'm talking about the heavens so forget about the hell part. All right.

Lady: Do you believe in reincarnation, because you say that some people in India won't even kills bugs because they believe it's reincarnation? 084

Shri Mataji: What is she...?

Sahaja Yogi: Do you believe in reincarnation?

Shri Mataji: I? You see actually to be very frank you know I've become very clever. You see Christ talked, said, that He was the Son of God and I tell you He was, but you crucified Him, so I'm very clever.

I'll not talk about Myself. First you have your Self-realisation because I don't want to get crucified by any chance so you all first get your Realisation and understand Me that is the best way.

Sahaja Yogi: All right, I'm sorry. I feel that a lot of your questions will get answered after your Selfrealisation, if you have any other questions please write them and you can give them to Patrick who is the coordinator of Sahaja Yoga in Florida and tomorrow Shri Mataji can answer them. And perhaps now the question part is finished and maybe Shri Mataji now can grant us the meditation. This is very great news.

[Audience claps.]

Shri Mataji: Of course for this question I have to say just this much that if I'm doing this I must be something, isn't it? Otherwise, how can I do it? So there must be

something about it, but it is better you find out yourself, it's better you find out yourself about it, because whatever you want to find out if you just get your Realisation you have to just put your hands like this and ask a question, say you ask a question: `Is there God?' Immediately you start getting the vibrations and you ask about some horrible fellow: `Is he good?' You'll get heat, burning sometimes even blisters. This Satya Sāi Baba you get blisters sometimes. They don't talk against each other, all of them are see as Christ has said: “The house of Satan will not speak against itself." It's like that. All right so let us now have Realisation. It's done, Gregoire? It's all right, so the questionnaire is over. Let's see. I'm very happy you people are so anxious to get your Realisation and that you will definitely work it out further.

We have to remember that there are two conditions for Realisation. The first condition is that, you have to know that you are a human being and you are not Gods and if you have done any mistakes there's no need to be guilty about it.

So you don't have to be guilty at all for anything whatsoever, because if you feel guilty this center catches here [puts Her hand on Her left Viśhuddhi] it's a very bad thing. It catches here by this center you get diseases like angina also you might get a disease like spondylitis, so many diseases you get, so please for [short pause] your sake you have to say that `I am not guilty at all,' believe Me you are not guilty, it's your only mental conception, you'll find out that you are not guilty, very soon you'll find out, you're not guilty for whatever you have done, after all this Divine Power is the ocean of forgiveness.

And what little mistakes you commit [short pause] it can dissolve it so please first of all this is a very big condition that `I'm not guilty at all.' You see the English language is such that every minute you go on saying: “Sorry, sorry, sorry." And that's how you build up your guilt, there's nothing to be guilty about. This is a very crucial thing that you should all say: `I'm not guilty at all' within yourself. This is one condition. I assure you you are not, so you have to believe Me there.

The second point is that you have to forgive everyone, in general. Not remembering everyone in particular, `I must forgive that, I must forgive that.' In general you have to forgive everyone. Now you might say that it's difficult to forgive, I mean, might say, so many people say so, but whether you forgive or you don't forgive logically what do you do? You don't do anything. On the contrary you play into the hands of wrong people who want to torture you, who want to trouble you. Who have been anxious to make you miserable, they are very happy, while you are suffering here by not forgiving, so why play into their hands.

So please forgive everyone, you have to forgive everyone, this is very important also because if you don't forgive then this center which is [makes a cross shape with Her hands showing how the Āgñyā Chakra is constricted] in the Optic Chiasma is a very constricted one, doesn't open and it's a very difficult thing for Me to raise your Kuṇḍalinī, so please forgive everyone.

At the very outset, I've told you these are the two conditions we have, first of all we must know we are human beings and we are going to enter into the

Kingdom of God, we should be very pleasantly placed towards ourselves and we should know, we should have our self-esteem, we have to have it, this is your right to have it, this is what Sahaj Yoga is, the right to enter into the Kingdom of God, you all have it and you must have it, so have all self-confidence within you that you all are going to get it.

There should be no diffidence, there should be no problem about it, `I've done this, I've done that,' even I've told you that they were drug addicts, alcoholics people, all of them got Realisation over night.

So, you have done no mistakes, nothing of the kind and just know that you have to be the Spirit, which you are, that's the truth about.

So these are the two conditions you have to fulfil and secondly, we'll have to take out our shoes, because this Mother Earth helps us, She takes lot of our problems upon Herself, so we'll have to take out our shoes, you can have your socks if you have.

And, put both the feet away from each other because as I told you there are two powers left and right side.

So both of them have to be apart from each other. [Hindi.] Now he will show you. [Hindi.] He will show you, because, of course, there is nothing to do done. But we have to nourish our centers, very simple things these are which you can use later on I told you that you can use this later on also, and, the left hand suggests the power of desire and the Kuṇḍalinī is the power of pure desire.

The pure desire whether you know or not is that to be one with the Divine Power to be the Spirit is our pure desire. But, our desire power is represented on the left

hand side and our power of action is represented on our right hand, which I will explain to you tomorrow in all details, but today just if you listen to Me, put your left hand on your lap just like this, just like this, sit very comfortably but you need not, I mean you should not be too much bending or pushing back, but ordinarily as we sit straight you should sit down like that. Put your left hand towards Me and the right hand on your heart. Because with the right hand we will be working only on the left hand side. And the left hand will be all the time on our lap suggesting that you want your Self-realisation.

Now, this right hand is on the heart because in the heart resides the Spirit, so first, most important thing is that we have to nourish our Spirit.

So, the second thing is we put our hand on the left hand side of our stomach of our abdomen on the left hand side in the upper portion and press it hard, now this is the center of our mastery, what we call that all the Gurus, all the great prophets have made this one for us, we have to enlighten this center which we call is the center of our mastery. [Hindi.] Now, you have to take down your right hand, now in the lower portion of your abdomen on the left hand side, now this is the center of Pure Knowledge, now the Pure Knowledge is the knowledge that you get on your central nervous system, which manifests on your central nervous system, so this is a very important center also that your being should get this Pure Knowledge which manifests on your central nervous system so you become empowered to raise the Kuṇḍalinī of others, to give Realisations to others and to know yourself what's wrong with you and to know about others and to be able

to correct all these mistakes. Now you have to again raise your hand in the upper part of your abdomen on the left hand side.

Then you have to raise your right hand again on your heart, now here is again as you know is your Spirit.

But now your have to raise your hand in the corner of your left corner of your shoulder and your neck and turn your head to your right, take back your hand as much as you can, this is the center as I told you catches very much when you feel guilty and today I find it's catching very much here in the congregation, so now please, please, please, don't feel guilty, this is the center is very important, put your head to your right, absolutely at right angle.

Then now you have to put your right hand on top of your forehead across and put down your head on top and press it hard. [Long pause.] This is the center for forgiving others, now you take back this right hand on the back side of your head and push back your head as much as possible, now this is for your satisfaction, not for counting your mistakes or anything, but for your satisfaction, you have to ask for forgiveness from this Divine Power.

Now you have to stretch your hand, fully and put the center of your palm exactly on the fontanelle bone area which was a soft bone in your childhood, exactly there as you call this tālavyum or Tālu. Put it there now, now put down your head as much as you can, push back your fingers, push back your fingers as much as you can, now you press it, press your scalp nicely and move your scalp slowly, clockwise seven times.

Scalp, not the hand so much as the scalp, be careful in moving, put down your head please, put down your head. [Long pause.] Now that's all we have to do, but now we have to close our eyes, you can take out your spectacles, we have to close our eyes and now put both the feet on the ground little separate from each other. Now, we start the process, put the left hand towards Me on your lap. Please close your eyes, don't open your eyes till I tell you, please don't open your eyes till I tell you, now raise your right hand on the heart. And, as you know here resides the Spirit, you have to ask Me a very important fundamental question three times, you may call Me Shri Mataji or you can call Me Mother, whatever you like. `Mother, am I the Spirit?' Ask this question three times, in your heart, not loudly, ask all the questions in your heart, `Mother am I the Spirit?' If you are the Spirit you become your master, so now please take down your hand on the upper portion of your abdomen on the left hand side and press it hard with your fingers and now here ask a question again three times: `Mother, am I my own master?' [Long pause.] Now take down your right hand in the lower portion of your abdomen, on the left hand side, this is the center of Pure Knowledge and I respect your freedom I cannot force this Pure Knowledge on you, you have to ask for it.

So, please ask six times because this center has got six petals. Please ask six times, `Mother, please give me Pure Knowledge.' [Long pause.] As soon as you start asking for Pure Knowledge the Kuṇḍalinī starts moving upward. And at this time, we have to help Her by nourishing our centers, higher centers.

So now raise your right hand in the upper portion of your abdomen and press it hard. Now, you have to nourish it with self-confidence, so here with full self-confidence you have to say: `Mother, I am my own master.' This is a wonderful thing to say because by this if you have been to wrong masters, it absolutely cures so please say ten times, `Mother I am my own master.' [Long pause.] The Divine Power is the power of all the knowledge and all the source of all the intelligence and of joy. It is also the source of all the benevolence, compassion and the blessings, but above all it is the ocean of forgiveness so as I told you what mistakes can you commit which cannot be dissolved by the power of this forgiveness, so now, first of all you have to forgive yourself, that's very important because of this Chakra catching in you it's very difficult to raise the Kuṇḍalinī, now you put your right hand on your heart and here you have to say with full confidence in your self, twelve times, twelve times, `Mother I am the Spirit.' Please say it twelve times.

[Long pause.] Again and again I have to say that please don't feel guilty you have to be very pleasantly placed towards yourself, because you don't know yourself, because of ignorance you feel guilty please remember that if you feel guilty it is a sin against yourself, please forgive yourself, there's nothing to be guilty about. Now raise your right hand in the corner of your neck and your head and turn your head to your right, now here with full confidence you have to say sixteen times, `Mother, I'm not guilty at all,' please say it sixteen times, `Mother I am not guilty at all.' [Long pause.] I have already told you that you have to forgive others in general not in

particular. This is very, very important, that you have to forgive and if you don't forgive you play into wrong hands, you create problems, you have headaches, not only that but the Kuṇḍalinī doesn't move, so please forgive everyone.

Now put your hand on top your forehead across and bend your head as much as possible and now here you have to say with full confidence, `Mother, I forgive everyone,' now don't think about the people whom you have to forgive, `Mother, I forgive everyone,' not how many times, but from your heart you have to say, please say it from your heart, `Mother, I forgive everyone,' it's very important. Unless and until you say it from your heart, it won't work out. Now take back your hand on the back side of your head and push back your head as far as possible, now here again without feeling guilty, without condemning yourself, without thinking what mistakes you have committed for your own satisfaction you have to say from your heart, not how many times, `Oh Divine Power, please forgive, forgive me if I have said or done something knowingly, or unknowingly. Oh, Divine Power, please forgive me if I have done anything knowingly or unknowingly that was wrong, please forgive me.' [Long pause.] Now stretch your palm fully, put the center of your palm on top of the fontanelle bone area and press it down. Press down, bend your head properly, push back your fingers, unless and until you push back your fingers you cannot press it, here again, I cannot cross over your freedom, you have to ask for Selfrealisation in your own freedom and your own glory, so please say seven times, `Mother, please give me Self-realisation,' and move your

hand with the fingers pushed back, with a big pressure on your scalp, move your scalp seven times, saying, `Mother please give me my Self-realisation,' bend your head please, bend your head then you can do it better, this is a very important thing that you have to ask for it.

[Shri Mataji blows into the microphone seven times.] Don't put your hand very... on top of the head but close to it, just see. Now see for yourself if there's a Cool Breeze coming out of your head, if it is not coming out please forgive even if it is hot please forgive it should become cool, just forgive everyone, that's the biggest solution, the biggest weapon. Now don't put it very close, you have to keep it little, bend your head, then you can do it better. Please bend your head and see for yourself, see, just see for yourself. Bend your head and keep away from your head, not just on top then you cannot feel it, now, yeah, now please raise your both the hands, towards the sky and push back you head and ask a question, `Mother is this the Cool Breeze of the Holy Ghost?' `Mother, is this the All-pervading Power of God, Mother is this the Param-Chaitanya?' Ask anyone of these questions three times, in your heart.

Now take down your hands please. Now those who have felt the Cool Breeze or heat out of their head or on their fingertips or in their hands, please raise both your hands, higher. [Hindi.] May God bless you, may God bless you! All of you have got it. May God bless you. [Hindi.] Please again raise your hands. [Hindi.] Please raise your hands, those who have felt the Cool Breeze, higher, higher. You didn't feel madam, sure, you did, yes, yes, it's there, all right, so may God bless you. All of you have felt

practically, one or two haven't felt, doesn't matter, so may God bless you all.

Tomorrow I am going to come here and we are going to fix it for nicely, then also you must call your friends everyone, you'll feel very nice, now you'll sleep well and enjoy.

***Contents: 1990-06-04*, Public Program, Day 2, Holiday Inn, State Road 7 at Commercial, Miami, FL, U.S.A.**

..... I will return to Florida for eight days next time and have four programs.

***Contents: 1990-06-07* Live Radio Interview with Lloyd Strayhorn for the show `Numbers and You', Apollo Theatre, Harlem, New York, USA**

[First New York radio exposure for Shri Mataji.] [Arriving just five minutes before the show, Shri Mataji listened as the hurried host ran down a brief list of questions he would ask.] Lloyd Strayhorn [at the end of the list]: Remember, You're my guest and I'll treat You as my guest.

[Shri Mataji smiled, thanked him and took Her seat onstage. Interview begins.] Lloyd Strayhorn: I have with me a very-very special lady. Her name is Shri Mataji and She developed Sahaja Yoga. First of all welcome to `Number and You'.

Shri Mataji: Thank you. [Applause.] Lloyd Strayhorn: You know here.....

Shri Mataji: You see, Kuṇḍalinī Yoga is not a modern thing.....

[As Lloyd Strayhorn escorted Shri Mataji from the stage are, he hugged Her and thanked Her for coming to his show. He concluded by extending Her `carte blanche' for future appearances.]

***Contents: 1990-06-07*, Public Program, Collective Benevolence, New York, USA**

I bow to all the seekers of Truth.

At the very outset I have to say that Truth is what it is and we cannot change.....

Now the thing is that we'll have to understand that there are two conditions which you have to fulfil, which are very simple to look at.

First condition is that you have to forget your past, for the time being. As I told you the past doesn't exist anymore, forget your past: means you forgive yourself. That means you don't feel guilty at all; for whatever you have done, you don't feel guilty. Please don't feel guilty. Now supposing in My lecture you might have picked up something that might be making you feel guilty.

So please don't feel guilty, because we are human beings and it's the only human beings who can do mistakes, who can commit mistakes, not that we are Gods, that we can be perfect.

So don't try to condemn yourself at all, but you should be very pleasantly placed towards yourself, very pleasantly placed. Whatever you have done, just forget the past. Just forget the past. That's one thing is to forgive yourself, forget the past and know that you are not guilty at all, first condition.

Second condition is that you have to forgive everyone. Not individually but in general. Please forgive everyone in general; because whether you forgive or don't forgive you don't do anything, logically you don't do anything. If you don't forgive then you play into the hands of people who want to trouble you, while those who have troubled you are quite happy. Because you have not forgiven you are suffering, so you must forgive everybody in general. These are the two real conditions. That's all.

Forgive all nationalities. Specially the Chinese, I must tell them to forgive their government for the massacre they have had in China. It's very important, that should not stand in your way, because on the whole they are very wise, nice people. It was a mistake, it was some sort of a mistake due to a little panic.

So please forgive everyone. Everybody has to forgive. Those people who have suffered under racialism or anything, please forgive all of them. They all will be redeemed and they will know that we are all part and parcel of the same; there's nothing to differentiate us. But that has to happen from within; no amount of lecturing or sermoning is going to work it out. It just happens within yourself and then you become completely integrated with everyone.

So please forgive everyone.

These two are very, very important conditions, because this is the center which is on the Optic Chiasma like this, you see and it's so constricted that if you do not forgive, it doesn't open at all.

So for rising your Kuṇḍalinī these two conditions are very important and I request you that please, seriously, please

forgive everyone in general. Don't think whom you have to forgive, but in general you forgive everyone.

Now we have to understand, tomorrow if I was here I would have told you, but later on when you will come to the follow-on, you will know that we have two sides of sympathetic nervous system, left and right. And these are two powers we have: one is a desire power and another is the action power.

So we have to use these two powers while nourishing our centers, because later on also you can use them. That's why, though Kuṇḍalinī will rise spontaneously, we have to learn also how to raise it again and again after realisation.

So it is a very simple way, a very simple method, all of you can follow it.

So you have to take out your shoes, because this Mother Earth helps us a lot; please remove your shoes.

Please remove your shoes and touch the Mother Earth with both the feet. Now be very pleasant towards yourself. You have to be very pleasantly placed towards yourself; not to be angry with yourself, in no way, but just be very, very pleasantly placed. Put both your feet on the ground apart from each other. Don't have to sit in a very straight conditions but in a very comfortable manner, in a very comfortable manner, so that your neck is not too much stretched this way or this way, but in a straightforward manner as we sit comfortably.

First I'll show you what is to be done and then we'll have to close our eyes and we'll have to work it out ourselves, so that later on also you can work it out.

So you put your left hand towards Me like this, on your lap, you can keep it if you like, just without any difficulties. Just keep it on your lap, please. Those who don't want to do it can leave the hall. They should not disturb other people. It's not decent, it is not civil to disturb others. Please keep your left hand on your laps like this and we have to use the right hand now, we have to use the right hand for nourishing our centers.

So first we put our right hand on our heart, because in the heart resides the spirit. First we put our hand, right hand on the heart and we work with our right hand on the left-hand side; and the left hand is all the time like this towards Me, which means that you want your realisation, your desire.

Now you have to move the hand in the upper portion of your abdomen, on the left hand side. Now here is the center which is the center of your mastery, which you get it through your evolution and which manifests in your being.

Now you have to take your hand in the lower portion of your abdomen. And this is the center, lower portion of your abdomen on your left-hand side and this is the center for Pure Knowledge to be manifested on your central nervous system. Whatever knowledge we have is not pure. The Pure Knowledge is the knowledge that manifests on our central nervous system; like, with the eyes what we see is Pure Knowledge, with the ears what we hear is the Pure Knowledge. In a sense the bodha is `to know it on the central nervous system' is the bodha, what Buddha has talked about is the bodha, so that is manifested through this center on the left-hand side, in

the lower portion of your abdomen. Now you raise your hand in the upper portion of your abdomen. And then you have to raise your hand on your heart.

Now I have requested you not to feel guilty. Again I request you, because then you raise your hand in the corner of your neck and your shoulder; as far as possible you take it back and turn your head to your right. Now this is the center is spoilt when you feel guilty and it's very much here today, so I request you again not to feel guilty at all.

Then you have to put your hand on your forehead across and press it hard on both the sides and put down your head. And here is the center for you to forgive everyone in general. Now you have to take back your right hand, the back-side of your head. Push back your head as far as possible. Now this is the center which is to be used by you without feeling guilty, without counting your mistakes; you have to ask for forgiveness for your own satisfaction, from the Divine Power, for your own satisfaction, so don't feel guilty. Push back your head as much as possible and let it rest on your hand.

Now stretch your palm nicely and put the center of your palm on top of your head, on the fontanelle bone area and now press it hard. Push back your fingers. Push back your fingers and put down your head and press it hard; and now press the scalp and move the scalp of your head slowly seven times clockwise, seven times. Please move the scalp. Not the hand so much as the scalp, seven times slowly. Put down your head please, put down your head, it's much easier. Please put down your head.

That's all we have to do. Now many people didn't put the hand on top of the fontanelle bone area here; see it is to be here and the hands are to be in such a manner that your fingers are stretched outside. The pressure is here. It should not be like this but should be touching, not only touching but pressing.

So now, now we start.

So please close your eyes. You can take out your spectacles if you want and please don't open your eyes till I tell you. Please don't open your eyes. Put your both the feet on both the sides and put your left hand towards Me. Put your right hand on your heart and now please close your eyes.

At this center you have to ask Me a very fundamental question, `Mother, am I the spirit? Mother, am I the spirit?' Ask this question three times. You can call Me `Mother' or you can call Me `Shri Mataji', whatever you want to call Me. `Am I the Spirit?' Ask this question three times, please. In your heart, in your heart, not loudly; please ask in your heart, `Mother, am I the Spirit?' In your heart. All the questions are to be asked in your heart. Deliberately, seriously and not with the haste, slowly.

Now, if you are the spirit, then you are your master.

So now take down your right hand in the upper portion of your abdomen and ask a question, `Mother, am I my own master?' Ask this question three times. `Mother, am I my own master?' Ask this question three times.

Again I have to tell you that I cannot cross over your freedom, I respect it and I cannot force Pure Knowledge on you.

So now please take your right hand in the lower portion of your abdomen, press it hard and here you have to ask for Pure Knowledge.

So please say six times, because this petal has got, this center has got six petals.

So please ask Me, `Mother, please give me Pure Knowledge.' Please ask six times.

All right. Now when you ask for Pure Knowledge, this Kuṇḍalinī starts moving upward.

So we have to nourish the higher centers. Please take your right hand in the upper portion of your abdomen and press it hard. Now with your full confidence you have to nourish this center; to say it with full confidence ten times, with full confidence in yourself, `Mother, I am my own master.' Say that with full confidence, `Mother, I am my own master.' Please say it ten times.

I have already told you that the truth is that you are not this body, you are not this mind, you are not this intellect, you are not these emotions, conditionings or ego; but you are pure spirit.

So now raise your right hand on your heart and with full confidence please say twelve times, `Mother, I am the spirit.

Mother, I am the spirit.' Say it twelve times, please.

Now we have to know that the Divine Power is the power which is the ocean of love and ocean of knowledge. It is the ocean of benevolence and of blessings. But above all it is the ocean of compassion and also the ocean of forgiveness.

So whatever mistakes you might have committed are nothing compared to the power of this ocean of forgiveness.

So please forgive yourself fully and raise your hand in the corner of your neck and your shoulder and turn your head to your right. Here you have to say sixteen times with full confidence, `Mother, I am not guilty at all.' Please say it sixteen times. Whatever you might have done, just forget it completely, please say it. Believe Me, believe Me; say, `Mother, I am not guilty at all.' I've already told you that whether you forgive or you don't forgive, you do not do anything. It is just a myth. But with this myth we suffer so much when we don't forgive.

So now you have to understand that we have to forgive everyone in general.

So raise your right hand on your forehead and put it across and put down your head to rest on it. Now press it on both the sides. At this center, put down your head please and press it hard, you have to say, `Mother, I forgive everyone.' Please say, `Mother, I forgive everyone.' But here you have to say it from your heart, not how many times, but from your heart; please say, `Mother, I forgive everyone.' Now take back your hand. You'll feel much lighter by saying that. And push back your head on it nicely, push back nicely. Press it hard on it. And here for your own satisfaction, without feeling guilty, without counting your mistakes, you have to say from your heart again, not how many times, “Oh Divine Power, if I have done anything wrong please forgive me. Oh Divine Power, please forgive me if I have done

anything wrong, knowingly or unknowingly." Just ask it from your heart.

Now stretch your palm fully, push back your fingers and put the center of your palm on the fontanelle bone area which was a soft bone in your childhood. Push back your fingers nicely, press it nicely. Now here again, I cannot cross over your freedom. You have to ask for Self-realisation, in your freedom and in your glory.

So, now move your scalp. Please remember to push back your fingers nicely and to press your scalp and to move it seven times clockwise. While moving that you have to say seven times, `Mother, please give me my Self-realisation.' Please say that. Please put down your heads, please put down your heads. Push back your fingers, push back your fingers, please. Push back your fingers, put down your heads. You have to do this very properly, then it works out. Please put down your heads, press it hard.

[Shri Mataji blows into the microphone.] Now please open your eyes slowly. Put both the hands like this, little higher. Please put both the hands a little higher. Now don't doubt yourself if you feel the Cool Breeze. Don't doubt yourself, it's not what you call the air-conditioner or anything. Don't doubt yourself. You can go and find it out outside also later on, but just now don't doubt. And watch Me without thinking, just watch Me without thinking, you can do it. Just watch Me without thinking.

Now, put your right hand towards Me like this, put down your head again and see if there is Cool Breeze coming out of your fontanelle bone area, the soft bone in your childhood. But now don't put the hand onto your head

but away from it and see for yourself there's a Cool Breeze coming out of your head.

Put down your head, put down your head, please. Now, put the left hand towards Me and now see for yourself again if there's a Cool Breeze coming out of your head. Now some people will get heat coming out, doesn't matter. If there's heat coming out it means there's a little liver problem or maybe some other problem, but doesn't matter; the heat has to come out first, then the Cool Breeze will come out.

Some people get it very close to the head and some people get it little far away.

So please see that you feel the Cool Breeze.

Now, again put the right hand towards Me and with the left hand again put down your head and see for yourself if there is a Cool Breeze coming out of your head. Now raise your both the hands like this, raise them. Push back your head and ask a question, `Mother, is this the Cool Breeze of the Holy Ghost?' or ask the question, `Mother, it is, is this the Cool Breeze of the All-pervading Power of God's love?' Or you ask the question, `Mother, is this the Param-Chaitanya?' Ask any one of these questions three times and see for yourself: you'll find Cool Breeze going round your hands and in your palm also. Now take down your hands.

***Contents: 1990-06-14*, Public Program, Hotel Velazquez, Madrid, Spain**

..... [Shri Mataji speaks of the false Gurus in Span, that when She had lunch with the Queen of Spain, the Queen of Spain told Her about the fourteen years old boy who is

a false Guru that everybody knows about, who has thousands of followers. She asked:] Why isn't Sahaja Yoga like that?.....

[Leaving the program, Shri Mataji said:] I think this time they've really understood.

Contents: 1990-06-15 **Departure, Airport, Madrid, Spain**

[To the Thai Ambassador in Madrid, Mr. Chitrik Sreshthaputra who attended first, Public Program the day before:] Only one person would be enough [to start Sahaja Yoga in Thailand].

[To the Sahaja Yogini daughter of Mr. Chitrik Sreshthaputra:] You are Sreshthaputra, meaning literally `son of the highest'.

[Though not a Sahaja Yogi, Shri Mataji invites him to attend the Pūjā next day in Barcelona which he does.]

Contents: 1990-06-16 **Śhrī Mahāvīra Pūjā, Hell Exists, Ca'n Bosc (House of the Woods), 1 hour north of Barcelona, Spain**

Today we have gathered here to do the Pūjā of Mahāvīra.

So far I think it's the first time we are having Mahāvīra Pūjā. The reason was that Mahāvīra's life was an ascetic's life, just like Buddha. Even more than Buddha it would be because at the time when these two were born the Brahminism of the Hinduism had taken a very funny form. People had become extremely ritualistic and they were worshipping all kinds of stones and all kinds of things instead of worshipping only the swayambhū.

The ascetic life of Mahāvīra was of a very, very extreme nature. He was the one who was born in a clan of warriors, Kṣhatriyas and then He was also married. Also He had a daughter and then He decided because He knew He had to do the work of the Divine, He decided to take a Sannyāsa.

So He took the permission of His brother because His parents were dead. He was a king, so He gave up all His material wealth everything and He became a complete sanyāsi and He left His family, left His house everything behind and went alone with a little bowl for begging alms. And the people who joined Him were very few and He asked them that you have to also become ascetics, munis.

He was a reincarnation of St. Michael and He resides on the left side on the Iḍā Nāḍī. And He looks after the whole of it right from Mūlādhāra onwards up to the Sahasrāra.

So St Michael was born as Mahāvīra meaning the greatest warrior. But when He was born the whole place got lot of prosperity. That's why He was called as *[UNCLEAR* Vhiatamah] to begin with. But His asceticism was there because of the Brahminism that was so prevalent in those days and people were absolutely drowned into it.

After Śhrī Kṛiṣhṇa these two persons, Buddha and Mahāvīra, both of them incarnated in India. As you know, their history is very far out because they were the children of Rāma and they were two twins called as Lav and Kush.

So Rāma led a life of a very great king, benevolent king and of lots of limitations, Maryādā Purushottama. Because of that, people became extremely serious and

also very closed because of Rāma's following. Of course after every incarnation, as they do not get their realisation, they get deviated and start going to the extremes of everything.

So they went to the extremes and became very, very much sort of quiet people wouldn't talk to anyone and would be very formal sort of people because that was the life Rāma had to lead, lead. And because Rāma left His wife, many people at that time felt that wife is not to be paid so much attention to.

So Śhrī Kṛiṣhṇa came. Actually Rāma took birth as Śhrī Kṛiṣhṇa to overcome these conditionings.

And He said, “All this is leelā. This is all a play." And that it is a play and you should have pure heart and you can play about. There is, as long as you have pure character nothing can go wrong if you mix up with people freely.

So after Śhrī Kṛiṣhṇa, people started becoming very licentious and permissive and they created poems and things of Kṛiṣhṇa's love stories which was all false because He lived with Rādhā at the age of five or six years and with the, in the Gokul.

So all these false stories about Him were used for the licentiousness of the people.

So now, the situation was such that the whole place was getting completely drowned into immorality.

The priests, the Brahmins themselves, had become extremely immoral and were indulging into all kinds of corrupt practices not only that but they took to Tantric, Tantric manifestations of using spirits and things like that and became very self-indulgent.

At that time Buddha, Lord Buddha and Mahāvīra were born to decondition people from this kind of an extreme behaviour because whatever the incarnations tried people always went to the extremes.

So they found out that people were very much indulgent in killing animals and eating flesh all the time and if you eat too much of flesh and all that you become right-sided personality and so then you become very aggressive and start killing others. Moreover the people who were very much attached to their family or to their children and all that would not do the work of the Divine and it was a very intensive work which He had to do.

So He made very strict rules as Moses did. He said that nobody should kill any animal and eat it first of all. Those who are becoming the munis or the big shoes should not even go on any bullock cart; should walk bare feet; should not even wear shoes. They should shave their head completely; should have only three changes, three dresses with them of a big tunic-like thing. Whether it is sun or rain, they should not use any umbrellas. They should eat before six o'clock; before the sun sets. They should sleep only for five hours and all the time meditate and ascend and then try to do the work of the Divine. Then only they can do the work of the Divine. After they get their Realisation that, He called as Kevalagñyān, only the knowledge, only knowledge, means Pure Knowledge.

They will develop some *[UNCLEAR* Samvaddharshan] means integrated personality and all the collective consciousness.

He talked of all, all these things but as He belonged to the left side, He has described hell very clearly.

Fundamentally, basically there are fourteen hells according to Him and is horrible to read all that what He has described about hell. Because He wanted to tell people that if you do all these wrong things you will go to hell and He talked about, not about form, formal God, but formless God, because He didn't want people to again start ritualism but get to right, right to the position where they could get their Self-realisation to cleanse themselves.

So you can imagine how difficult in those days at Mahāvīra was even to be one of the candidates for Self-realisation. It's frightening for you. That's why I never had this Pūjā. Because to do all these things first of all and to become absolutely pure, then only He would give realisation.

I wonder how many got realisation. But the way He made rules for people was so strict. Nobody would have followed Him. But He told them about the hell in which they will go if they don't follow.

So they were so frightened that they joined Him and started following Jainism. `Jain' means `the one who has known, who is enlightened, gnayan'. Is the, the same word is gnayan means `to know'. `Ja', it means `to know'. Just like the Jews. Is the same word is the `Jew' means also `the one who knows'. Moses also did the same. He didn't say that you should not eat meat but He said that if anybody is found with another woman he should be killed. The Muslims as they follow Sharia is made by Moses for the Jews because they had become so self-indulgent. The Sharia that is followed by Muslims is made by Moses for the Jews because when He brought those

ten commandments He found the Jews were indulging into all kinds of nonsensical things. But Jews very nicely put it on the shelf and the Muslims took to it.

So now this Mahāvīra style went to the extreme as usual even Lord Buddha's same thing.

Mahāvīra was the one who said that you should not kill any animal, so now in India we have people who are absolutely abstaining from even killing bugs and killing even mosquitoes. How far human beings can go to stupidity can be seen from this. Nowadays there's a custom, very common in India, that they take get hold of a Brahmin, put him in a hut and put all the bugs inside and when these bugs have got completely, have got completely, fed up with the drinking of the blood of this Brahmin they just drop out.

Then this Brahmin is paid a big amount by the Jains who have lots of money. They are vegetarians to such an extent that they don't want to go to the bathroom, but they'll go on some sort of a open space that no animal should die. Such ridiculous things they do and in the, in all doing all this abstinence and all that they are extremely money oriented.

Jains are just like Jews in India. Jains and Jews are the same in their money orientation.

So the Jains won't kill even a bug or a mosquito but they don't mind harassing a man up to his death for their two rupees.

So this extreme temperament is seen in every religion and that comes because human beings start moving like a pendulum from one end to another. An incarnation comes and tries to bring them in the center but again

they start moving on the other side. They cannot remain in the center. This is the problem of the human beings and this is why all religions look so funny. When you see the way the Jains are, I mean, you are surprised and can't believe how stupid they are; educated people, doctors, but they never know that, they never understand that they are stupid.

So this is the story of Mahāvīra where He has tried to bring in a kind...

[Aside:] Will you please sit down. Who is that lady? Don't move around. You shouldn't get up and walk when I am talking. All right? Tell her. They are eating, they are walking about. Will you please tell the Spanish to behave themselves.

...

So. When I started Sahaja Yoga if I'd started like Mahāvīra how many would have joined Me? Even when we have raised the Kuṇḍalinī you have got your Realisation there is not much of detachment.

Sanyāsi meant that he had nothing to do with his wife, nothing to do with his children, nothing to do with his family or house or anything possessions, no possessions. But they were given such a little to eat without any, just boiled food, just boiled and such strict order.

But in Sahaja Yoga I have first of all raised your Kuṇḍalinī without telling you any ritual, any what you can call strictness or anything about it. Just whatever you are, all right, get your Realisation. And I thought that by raising the Kuṇḍalinī, by Self-realisation, I need not tell them about hell. Only by that, they will become quite detached and wise. But even now what you find is that there are

people who get married in Sahaja Yoga and just get lost. Either the wife dominates or the husband dominates or both of them get completely lost.

Normally in the Western countries as soon as they get married first second day they start quarreling and within one week they start talking about divorce.

But in Sahaja Yoga when they get married they just get attached to each other like glue you see.

Then there is no other interest left all the time thinking of wife, wife, wife or husband, husband, husband, someone to go for honeymoon, someone to do it in a very big way with a reception and things.

The importance is given so much, that it is unbelievable that whatever things we have left to come to Sahaja Yoga have become multi-fold and this marriage system that we have started in India is becoming a headache to Me now. Either they fight as usual and divorce or they get glued together. There's nothing in-between. They don't understand that they have married for Sahaja Yoga and they have to use marriage for Sahaja Yog only.

But this attitude of Sahaja Yogis is very surprising, because I always felt after Self-realisation they will be automatically Sannyāsīs from within. They will themselves be like Mahāvīra's disciples, but what I find is that still they are always falling back into the same ocean from which they have come on to the boat.

For example, now somebody was fond of seeing films or, say, football, of all the things football.

So they are still busy with football. Is become a craze with football, or a picnic or a holiday or a sea resort. After

Realisation how can you enjoy these things so much? That means you have not touched that depth within you yet. Your depth of joy you have not yet touched. Still you have to touch it. Once you have touched that you really don't care for anything. Just don't bother for anything. You are so self-contented you just enjoy your Self.

But I do not know if I should tell you about hell and frighten you, or I should put restrictions on you, but this is the one, Mahāvīra's Pūjā, I have been avoiding...

So far.

Even the ladies have to take out all their hair and wear only white one sarī and one blouse, that's all.

No shoes and also had to walk. Never get into a bullock cart, leave alone cars. They had to get up at four o'clock, have their food till six only and then sleep off. There is forty days *[UNCLEAR* peruation] when you have to only live on water, only water.

Now in Sahaja Yoga it's the other way round, it's all enjoyment. You enjoy everything. You enjoy each other's company. You enjoy music. There's all enjoyment for you. But without touching your inner enjoyment you cannot, you cannot ascend. You must touch your inner enjoyment and then enjoy everything else.

And any hard word said, even one word said hard they had to repent and go on fast for days together for saying one harsh word.

But here people go, suddenly I find they are walking nicely and suddenly they get onto the horse of a ego and start jumping on others. The whole, see is so jocular I tell you. I just watch suddenly what was, he was a nice fellow

walking just now. Suddenly what has happened to him? Suddenly he started behaving like this. I never wanted to frighten you about the hell but there is hell I must say. And so one has to go deeper into your own enjoyment so that there is complete contentment.

So the things that are said about Mahāvīra are taken to the extreme that one day He was meditating and He had only one piece of cloth on Him wrapped with a dhoti and He had covered Himself up with one piece of cloth.

So when He was coming out of His meditation His cloth got entangled with some bush.

So He had to take off half of it. Then Kṛiṣhṇa came to tease Him as an, as a what do you call, a beggar. And He said, “You are a king and You can always get something cloth but I am shivering, so why don't You give Me this piece of cloth that You have." So He gave Him His cloth and covered Himself with some leaves and went into His palace and changed Himself. Into His house and changed His clothes.

So these horrible Jains make His complete nude photographs so huge. Hundred and fifty feet height nude absolutely nude into details they work it out, stupid things.

And there are followers of His, so-called, He never had such followers but they call themselves as Digambaras. Means they do not have cloth but their cloth is all the directions, Digambar. `Directions' are their cloth and they'll walk on the street, walk everywhere in the villages absolutely nude. I mean horrible things people do in the name of Mahāvīra.

Now as you have got realisation I am sure you won't go to that extreme. But still you must learn to have self-discipline. If you have no self-discipline you cannot jump into that depth, where there is complete *[UNCLEAR* Kevalgnan] means absolute knowledge, absolute love and absolute joy.

So this self-disciplining is very important. Of course, you need not go to the Mahāvīra's extent now, because luckily I have given you Realisation but still do not go back to things, which you have left.

As men also do stupid things also women do it in Sahaja Yoga which is surprising. People told Me that they carry so many make-ups with them to India. What is the use? I just don't understand. To, to I mean for Indians it is useless and it is absolutely useless for you also. You are saints. There is no need to load yourselves with so many things unnecessarily.

So if you again indulge into the same nonsense that you have been doing; going to the hairdresser, looking funny in the hair, all sorts of things if you do, then what's the use of coming to Sahaja Yoga? Or following any fashion and these things. If you have to do the same thing again and again it is better, you don't come to Sahaja Yog. That's all I can say. I cannot say like Mahāvīra that: “you shave your hair” or “you wear just a *[UNCLEAR]* white sarī." But I can only say that: “Try to detach yourself." I was sure with My experiment, that people when they get Realisation gradually they'll get detached and you all have to cooperate with Me to see where is your attention. What are we doing the whole day? What have we done for Sahaja Yoga? How many people we have given

Realisation? Everything seems to be important but Sahaja Yog. But Mahāvīra's day people did not do any jobs, nothing. They had to live in jungles, they had to beg for their food and that's how this Jainism has spread. But what sort of a Jainism it is I have told you already.

So unless and until you touch your depth you'll become like any other religion, because you won't be actually Sahaja Yogis, just nominal.

So we have to work in such a manner that we understand ourselves and we understand our attention and we try to ascend. I don't have to tell you. You yourself have to work it out in such a manner that you touch your depth and you become an ascetic within yourself. Then only you will be really doing the Divine work properly with proper understanding.

Sahaja Yoga is the integration of all these great prophets and these incarnations.

So I have to tell you that, whatever were your conditionings and all that, to get rid of them, you must get out of this ocean of illusion.

So this is the only thing I can just now say about Mahāvīra but lots can be said because of the, He deals with the past. All His past lives and everything are described, but that is not so important.

What is important is what is today the present.

I hope My lecture goes into your head and settles into your heart and you understand what you have to do about yourself, about your ascent. You have to be genuine people. Then only it is going to show results in the whole world. I hope you will pass this tape to all the

people so they should know why I didn't have Mahāvīra's Pūjā all these years.

May God bless you all!

Contents: 1990-06-18 **Talk to Sahaja Yogis, Arrival, Arrival, Airport, Vienna, Austria (other date 072x)**

Even Sahaja Yogis working in a bank, are necessary for Sahaja Yoga.

Contents: 1990-06-18**, Public Program, Day 1, Kongreffhaus Margareteng urtel, Vienna, Austria**

I bow to all the seekers of Truth. At the outset we should know that truth is what it is and we cannot change it, we cannot organize it. And the truth cannot be known only at the human awareness. It requires a subtler consciousness to know the truth.

So what is the truth? The truth is that you are not this body and you are not your mind, you are not these emotions. Nor you are your conditionings or your ego. You are pure Spirit. And the second truth is that all the living work is done by a subtle power which is called as Param-Chaitanya in Sanskrit language. Or we can say by the All-pervading Power of Divine Love.

We take all living work for granted. We see these beautiful flowers that have come out of very small seeds, I mean, we never even think how this work has taken place. Then we see such a balance in the nature. A apple tree grows up to a height, a rosebush grows up to a height, who controls it? So when we try to think about it, we reach a point that we do not know everything. Also we do not know the absolute truth. Truth has to be one,

but there are so many opinions, so many ideologies, so many religions, so many quarrels. Why should there be any quarrels if they are based on truth? So whatever I am telling you, you have to take a position of a scientist who has an open mind to know everything. And whatever I tell you, you have to take it as a hypothesis. And then if it is true then you have to accept it, as honest people.

When you are told about this instrument within us we have to first of all get our Self-realisation, the light in which we can know all about it. If we are sitting in the darkness we do not know how we are related to each other. Also when we are in dark we are under illusions. Supposing somebody is holding on to a snake in the darkness, thinking it to be a rope and you tell him that, `This is a snake,' he won't listen to you. Till the snake bites he's not going to listen.

So the best thing is to put on the light for him to see that this is really the snake.

So first the light of your Spirit must come in your attention so that you can see what is wrong with you, what is wrong with others and what is wrong with the whole world.

Our civilization has grown like a tree but we have not looked after the roots. We have to know what are our roots. And because of that we are facing so many problems today. You see them much more in the country like America which is really over-developed. The first and foremost thing they have is that they are all full of diseases. I told them about the AIDS in the year 1973 [1974], but they didn't like it.

The same thing like the snake in the darkness. And also told them about eight years back about a disease in which your conscious mind become paralyzed. Now they call it as a yuppie's disease. But when I went this time so many people have this disease and many people at a very young age are absolutely paralyzed.

They are saying that very soon schizophrenia will spread in such a way that maybe you might have 60% Americans suffering from schizophrenia or mental disorders. There are so many other problems like the family system is completely broken down. And children under twelve years are taking to drugs in a very wider way. It is such a great scale of all these diseases that they don't know how to fight it. And the worst of all is the violence. In Miami there were children who were below fourteen years and they had revolvers in their hands and they were selling drugs and killing people openly. There are so many problems now of ecological imbalances. Whom to blame? Not Divine. It's our mistake. It is a serious matter, we should see that we are now getting destroyed from within, not from without. Thanks to Gorbachev I don't think there will be any more war. But what about these destruction from within? Diseases like cancer, diseases like myelitis, so many diseases which have no cure.

What should we do to save this world is a very important point. There are many people who talk of peace. And they have got Nobel prizes in peace but all pretentious. There is no peace within themselves.

So there is something missing, which we have to achieve. In the evolutionary process we have become from

amoeba to human stage. But we have to go beyond. Because we see we are not yet at that point that we understand ourselves at all.

So what is to be done is the problem of modern times. At the same time there are so many seekers of truth. And those people who wanted to use them have used them for money, for power and have exploited them.

So many false Gurus never existed on this earth. And people are so vulnerable, so simple to accept all these nonsensical things. Recently there was a Christian fundamentalist in America and he said that he can send money to God. And people should send money to him and he is sending the money to God. Now God doesn't understand money, He doesn't know what this money is, is the headache of human beings. But people thought that, `It's a very good thing, we should better send some money to God, He might be needing money.' Such stupidity! Such stupidity! And then now that man is caught up and he is in jail, but he made lot of money. They claim something and people just believe that person. I would say you should also not believe Me till you have really become the Spirit. Otherwise you cannot recognize anyone. It is important that we have to have those subtle eyes to see reality.

I was thinking that we should have some session of questioning but they are saying that it's better that you write them down and bring them tomorrow, so I'll answer all your questions. But we can give about ten minutes for proper questions. I am not here to take anything from you. As one enlightened light or a candle can enlighten another candle I am here just to enlighten your candle.

And when your candle is enlightened you can also enlighten another's candle. There is no obligation for Me.

So if you have some sensible questions I would like to answer. Then tomorrow if you send the questions or if you bring the questions I'll answer them first.

Wonderful people. [Smiles.] So you want your Realisation, that's what it is! Today only I said that anywhere it is going to happen in a big way, it will be in Austria. That's very true. They are very balanced people.

All right, so now we can have the session which is a very simple thing. It takes hardly ten minutes for you to get your Realisation. Now, first of all there are two conditions we have to fulfil. The first condition is that you are not to feel guilty at all, because it is a myth. Moreover this Divine power is the Ocean of Forgiveness. And if you have committed any mistakes it is quite capable of dissolving it.

So the first thing you have to do is not to feel guilty at all. That catches the center here on the left hand side and doesn't allow your Kuṇḍalinī to rise. Moreover it gives you horrible diseases like spondylitis and angina.

So please forget the past. Forgive yourself. And be pleasantly placed towards yourself. After all you are made human beings not to feel guilty. Now you are about to enter, say into the kingdom of God and how can you be guilty? The second condition is that you have to forgive everyone. Also here some people may say that, “It is difficult to forgive." But that is also a myth. Because whether you forgive or don't forgive you don't do anything. Are you just, think that such and such person

has harmed me and playing to his hands and torture yourself much more.

So please try to understand that it is just a myth. And there is nothing like not forgiving. You don't have to think of every individual, who has harmed you. In general you have to say, `I forgive everything.' At this point is the center of Christ at the Optic Chiasma inside the brain. Where the two sympathetic cross each other like that.

So at this crossing point it's a very constricted center.

So if you forgive then it opens up like that, otherwise closes and it's difficult to raise the Kuṇḍalinī.

So it is very important that you should forgive because I can't forgive for you.

So you have to forgive everyone, just forgive everyone. These are the two conditions.

Now you have to just take out your shoes if possible, because that helps us to touch the Mother Earth.

Those who are sitting on the ground are even better off, but they should take out their shoes because it's rather awkward.

Now there's another thing that I respect your freedom. And Self-realisation cannot be forced on you.

Actually you have to ask for it. Ask for it in your glory, in your own freedom.

So those who do not want I would request them to leave the hall, because I cannot force you to have it.

It's a very simple thing that takes place. You won't feel any pain, you won't feel any trouble at all.

Only thing you will feel a Cool Breeze coming out of your head, Cool Breeze of the Holy Ghost coming out of your

head. And also you'll feel the Cool Breeze of this subtle power. And you'll feel extremely peaceful, to begin with and you'll be thoughtlessly aware. And some people get it in such a big way that on the first day only they achieve a very great heights of Realisation.

So now first be pleasantly placed towards yourself, you have to respect yourself, you have to love yourself. Now please place your left hand towards Me and both the feet on the ground away from each other.

Those who are sitting are all right, those who are not sitting. No, need not, you can sit like that, it's all right. If you are sitting on the ground it's all right. You don't have to put both the feet on the ground.

Sit comfortably.

It's all right. You sit also comfortably. Yes, be comfortable. There is a chair behind you if you can't sit proper. The days have come when you can get your Realisation in your chairs. [Laughter.] I had to make it very easy to suit the modern times.

So now, place your left hand towards Me and right hand on your heart. Both the feet should be away from each other. The left hand suggests, it is the power of desire, it suggests that you have a desire to get your Self-realisation. You can keep your hand on your lap comfortably. In the heart resides the Spirit.

We'll show you now everything and later on you'll have to close your eyes when we'll do the awakening of the Kuṇḍalinī. We'll be working with right hand on the left side only.

So now we take down our right hand in the upper portion of our abdomen. This is the center of our mastery. Mastery of the Laws of the Divine. Then we have to put our hand in the lower portion of our abdomen on the left hand side. Now this is the center of Pure Knowledge. Pure knowledge is that which manifests on your central nervous system. Which is in our Sanskrit language called as bodha or would be vedha from Veda, means to feel it on the central nervous system. Now, then we raise our right hand to the upper portion of our abdomen. Then on our heart. Then in the corner of our neck and our shoulder we put our right hand and turn our head to our right. Now this center catches when you feel guilty. Is quite a lot today.

So I request you not to feel guilty. All right. Now then you have to take your hand and put it on your forehead across. Now please put down your head as much as you can and press it on both the sides. This is the center for forgiving everyone. Now take back your hand on the back side of your head and put your head up as much as you can. This is the center where you have to ask forgiveness from the Divine without feeling guilty and without thinking of your mistakes. Just for your satisfaction.

Now you have to stretch your hand and put the center of your palm here on to the fontanelle bone area, which was a soft bone in your childhood. You have to put down your head and press back your fingers.

This is very important, press back your fingers so that you put a good pressure on the scalp. Now you have to press it hard your scalp and move it seven times when

you put down your head properly. You press it nicely and move it seven times very slowly clockwise. Very slowly. Please put down your heads, put a good pressure, push back your fingers. That's all we have to do.

Now I would request you take out your spectacles if possible and also to loosen your ties a little bit, or if there is a belt which is rather tight. If you are wearing any malas from any Guru also please take it out. All right. Now please close your eyes. Put your left hand towards Me on your lap. And please put the right hand on your heart. Now here you have to ask Me a very fundamental question three times.

You may call Me Shri Mataji or Mother, whatever you feel like.

So please ask the question three times, `Mother, am I the Spirit?' Now if you are the Spirit then you are your master, you are your guide in the light of the Spirit.

So now you please take down your right hand in the upper portion of your abdomen. And here now you ask Me another fundamental question three times, `Mother, am I my own master?' I have already told you that I respect your freedom and I have to request you that you have to ask for your Pure Knowledge, I cannot force it on you.

So please now take your right hand in the lower portion of your abdomen and press it hard with your fingers. Here now you have to ask for Pure Knowledge.

So please say, `Mother, please give me Pure Knowledge.' Say this six times because this center has got six petals.

As soon as you ask for Pure Knowledge, there's a movement in your Kuṇḍalinī, it starts rising.

So we have to nourish the higher centers with our self confidence.

So now raise your right hand in the upper portion of your abdomen on the left hand side and press it hard. Here now you have to say with full self confidence, `Mother, I am my own master!' Please say it with full confidence. You must be self confident that you are all going to get Self-realisation.

At the very outset I told you that you are not this body, you are not this mind and you are not this ego and conditionings, but you are the pure Spirit.

So now raise your right hand onto your heart and with full confidence say twelve times, `Mother, I am the Spirit!' The Divine power is the Ocean of Knowledge. It is the Ocean of Compassion and Love. It is the Ocean of Blessings, but above all it is the Ocean of Forgiveness. And whatever are human mistakes, this powerful Ocean of Forgiveness can dissolve them.

So now raise your right hand in the corner of your neck and your shoulder and move your head to your right. And here you have to say with full confidence again sixteen times, `Mother, I am not guilty at all!' I have already told you that whether you forgive someone or don't forgive, you don't do anything, it is a myth. But if you don't forgive then you play into the wrong hands and torture yourself. And do exactly what those people who want to trouble you, want you to suffer.

So now please raise your hand on your forehead across and put down your head fully and press it on both the

sides. Here you have to say with full confidence, not how many times but with full confidence from your heart, you have to say, `Mother, I forgive everyone!' You have to forgive in general not in particular, don't think of individual people. Please put down your head.

Now take back this right hand to the back side of your head and please put up your head as far as possible resting on this hand. Here for your satisfaction without counting your mistakes, without feeling guilty you have to say, `Oh Divine power, if I've done anything wrong knowingly or unknowingly, please forgive me.' Say it from your heart, not how many times.

Now you have to stretch your palm fully and put the center of your palm on top of your fontanelle bone area, which was a soft bone in your childhood. Now please put down your head as much as you can and now stretch your fingers as far as you could. Put a good pressure on your scalp. Here again I cannot cross over your freedom, I respect it. And I cannot force Self-realisation on you.

So you have to move your scalp in a clockwise manner slowly saying, `Mother, please give me my Self-realisation,' seven times. Say it, moving it for seven times also, scalp should be moved seven times.

[Shri Mataji blows into the microphone.] Now please open your eyes slowly. Please put both the hands towards Me, like this. Now put the right hand towards Me like this, right hand, bend your head and see if with the left hand if there is a Cool Breeze coming out of your head.

Now, you can raise your both the hands towards the sky and put your head up like that and ask a question three times to Me. You can ask anyone of these three

questions three times, `Mother, is this the Cool Breeze of the Holy Ghost?' Or, `Mother, is this the All-pervading Power of Divine Love?' Or, `Mother, is this the Param-Chaitanya?' Now bring down your hands. You watch Me without thinking, just watch Me without thinking.

Now those who have felt the Cool Breeze in the hand and also hot or out of their fontanelle bone area, please raise both your hands. Both your hands please. He didn't do anything, this gentleman, but just sitting here, how can you feel? If you don't do, you don't get it and also others are disturbed.

See how many of you. May God bless you! You all have now touched that Divine power. This is the Real Yoga.

So now you have to understand the seriousness and that you have to develop it. This connection has to be established. You have to respect yourself and respect your Self-realisation, because this is for the transformation of the whole world. You will be empowered yourself to raise the Kuṇḍalinī of others.

Tomorrow I'll tell you what is the nature of Spirit and how if you become the Spirit, how you also manifest the nature of the Spirit. Also I hope you'll tell your friends to come in tomorrow and work it out. This is the greatest thing to be given to your friends.

So tomorrow you will know what is the achievement of being Self-realised. But now I bow to all of you because you have become saints now.

May God bless you! Thank you very much!

Contents: 1990-06-18 **Talk to Sahaja Yogis, Vienna, Austria**

[Flowers from Poland are offered to Shri Mataji. Shri Mataji is pleased and speaks about the qualities if the heart that the people of the East have. She asks:] What will the Pope [John Paul II born in Poland] do now?

Contents: 1990-06-19 **Śhrī Kuṇḍalinī Pūjā, The Advent of the Primordial Kuṇḍalinī, Modling, Austria**

Today we have assembled here to do the Kuṇḍalinī Pūjā. Once we had done it in India long, long time back and this is the first time we are doing this Pūjā here in Austria.

This is the Pūjā of the Ādi Kuṇḍalinī, is the Primordial Kuṇḍalinī. [Aside.] You must have seen in the hand of Athena, who is the Primordial Mother, there is a power which is a snake in the left hand. [Aside.] And the Primordial Mother has one of Her powers, which we can say, as the Primordial Kuṇḍalinī, is a part of Her. Of course, She's beyond that, but She is reflected in human being as the Kuṇḍalinī.

Now one has to know that to create an incarnation, lot of work has gone into.

So many things had to be *[UNCLEAR]*. One had to have the vision that, where a human being is created, how an incarnation can help him. At different levels, we had incarnations on this Earth and they were sent with a particular idea that they should achieve a particular type of ascent in that particular time. They were all part and parcel of the Primordial Mother and they all had a very powerful Kuṇḍalinī built within them. But the incarnation of this Kali Yuga is very complicated. First it had to be

worked out what will be the situation in which this incarnation would be born and what sort of encounters this incarnation would have.

So the major propelling force, you can say, the major work had to be done in the incarnation to create a very strong spinal cord, so that it could bear the Primordial Kuṇḍalinī, which is responsible for doing this great work of transformation.

Now this Kuṇḍalinī, She's the primordial one, has all the powers built in of redemption, of ascent, but apart from that, to be born in this Kali Yuga, one had to know what sort of people one has to face and then how to bring them round to the understanding of Sahaja Yoga and to the understanding that they have to have their ascent.

So there are many sources of energies and knowledge, which are to be used because it's a very complicated world in which the Primordial Kuṇḍalinī had to work. It was not a simple thing like people coming to Himālayas. They were already clean people, very desirous of getting Realisation. They didn't have all kind of inhibitions and conditions and ego. They were completely surrendered and after a great amount of penance, they would arrive.

So to raise their Kuṇḍalinī was not such a complete thing.

So not only that, the Primordial Kuṇḍalinī had to give ascent to people, but She had to also understand what sort of people are there, Why don't you take out the child? What's the matter? I think open the windows. Perhaps children are feeling hot. Normally children don't cry unless and until there is some problem. You have to be careful.

So all the aspects of human beings on the random movement of human beings, all their adventures and enterprises, they are to be understood by the incarnation, to communicate with the Primordial Kuṇḍalinī.

And also such a person had to be a Mahāmāyā so that she or he, whatever it is, has to behave in such a manner that nobody should feel frightened or should feel something distant.

So this Mahāmāyā swarūpa had to be taken.

So the Ādi Shakti's work is double-fold. First is to know about the present, the way the people are, their cultures, their styles, their conditionings, their egos, everything, how they behave. Though the Ādi Shakti is unaware of all these things because She doesn't know this is human adventure. She doesn't know how far they have gone and what do they see, what do they dream, what are their ideas. And the another work is of the Kuṇḍalinī.

So She's divided in two, two parts. One is the Kuṇḍalinī and another is the Sahasrāra.

So the Sahasrāra has to supply all the material, all the information to the Kuṇḍalinī and then the Kuṇḍalinī has to work out. Of course, as you know very well, there are deities who are built in everywhere in the Sahasrāra, also the whole body and they are the ones who communicate whatever has to be communicated properly, but it's a very complicated work, extremely complicated.

So this Primordial Kuṇḍalinī acts for the collective, *[UNCLEAR]*, as well as for the individual. Now supposing you go to a place like, say, an airport.

So you start absorbing the heat of the people. Then the perspiration starts and you have to see all this work is done through your body. Or, at the same time, if there's somebody, individual who has some problem also can be absorbed and can be corrected.

So it acts on both the levels, one on the individual and one on the collective, that is to say samashti and rashti. And simultaneously this can act. Now the attention, which is the power of the brain, we can say the power of Sahasrāra, also has to be extremely deep, alert and intelligible.

All this work had to be done to create this incarnation of Primordial Kuṇḍalinī and the Sahasrāra.

So many mechanisms were used.

So many types of wiring were done, as you do it, like as you try to fix your computer to make it the most efficient one, in the same way, a lot of work was to be put in. And first you had to watch human beings for two thousand years, how they have been behaving, what they have been doing and now what sort of human beings are there. Every nation had different conditionings.

Every individual had different conditioning. It's very difficult work and one had to have really the ocean of patience, inexhaustible ocean of patience. And that's how this work of Sahaja Yoga, the whole stage was set in. As you have put the stage here, you have done a marvelous work and it looks very nice, beautiful, everything is there, but the stage for Sahaja Yoga was very complicated one, extremely complicated because the work was so dynamic, so subtle, at the same time so loving, so affectionate.

All the intelligence of the Divine was used to manufacture this incarnation and to get a human Realisation was also very difficult. You had to be born like an ordinary human being, to live in your family like an ordinary person. You had to find out through entering into everybody's Kuṇḍalinī what was wrong with them, what was the mistake, how you could use the permutations and combinations of their Chakras to give them en masse Realisation. It was a tremendous task and that had to be done with the Sahasrāra. But it has been achieved. All these great plans of the Divine and everybody's detailed working are and bringing everything to a par excellence level was really tremendous. I Myself surprised at Myself and amazed how I could really get so many people in Sahaja Yoga. I didn't expect it, but it has worked tremendously because of the cooperation of human beings also, otherwise it would not have been possible.

Now when you do these Pūjās and all those things, you please those deities, make them happy because they have done so much work. Is your gratitude for them that they have worked so hard with such diligence, with such precisions that today we have been able to achieve this great drama of Sahaja Yoga. Those who are Sahaja Yogis perhaps do not realise what is the great work done in the background and how much time it took to build up the whole thing, to bring it to this level of perfection.

So the Primordial Kuṇḍalinī, which is reflected in you as your Kuṇḍalinī, also is of the same nature and it works in the same way. It rises, gives you Self-realisation, gives you the powers, but after all one has to know it is a

reflection and a reflection to make it truthful, real. You have to look at reality first, how the real one, the real Kuṇḍalinī, the real Primordial One, how it acts, how it works. If you start thinking about My Kuṇḍalinī only, immediately you will become silent, no question. You cannot think, just you become silent. Just think of any one of My Chakras and your Chakras will be all right. But you have to have that depth. You have to have that much protocol. You have to have that much right. Just it will act. Don't have to do anything. Just you have to think of My Chakras. Just think about My Kuṇḍalinī.

That's sufficient. But you have to develop that surrendering situation. Even now there are Sahaja Yogis who doubt. They have seen the word. They have seen everything, still they doubt and they *[UNCLEAR]* to people who are on the periphery. And there are Sahaja Yogis who are still sticking on to many things.

They cannot change. They haven't got yet that courage to change themselves. I don't say that you have to change anything outside, but a time comes you might have to change also, so you should be prepared.

How much we are courageous, that is to be weighed and to be found out. Unless and until you have full courage, you cannot establish Sahaja Yoga in a quick way. When you are using your own Kuṇḍalinī, you have to know that the Kuṇḍalinī that is your own has problems. She Herself has gone through various ages and stages and She Herself is sometimes very much hurt, very unhappy and very weak and then She cannot rise.

So if you want that this Kuṇḍalinī that is your own, that is your own mother has to give you all the nourishment and

everything, you must learn, first of all, foremost thing, how to surrender to reality.

So if you learn how to surrender to the Primordial Kuṇḍalinī, then your Kuṇḍalinī's immediately strengthened. It's like this, supposing you have a stone and you try to put anything on it, it won't reflect.

Then you improve the wood, still nothing will be reflected. Then you paint it, some reflection will come.

Then you have the glass. The glass won't reflect. But if you use some mercury and make it a mirror, it will reflect, but still it may not be the perfect mirror.

So this is how the kind of reflector you are, on that depends the kind of reflection you get and the kind of personality you develop.

So there should be no aim as such to be dissolved into the reality, should be the desire within you.

Start dissolving into it. Then one does not have to talk about detachment. One does not have to talk about anything, about any virtues. They automatically come because now you have become the Divine.

Once you become the Divine, even your Kuṇḍalinī becomes absolutely, beautifully, completely reflecting the primordial one.

So today I had decided to have this Pūjā and to tell you about this Primordial Kuṇḍalinī and how it has been worked out, it has been built in and it has been given so many powers. Formerly, before this kind of Sahaja Yoga, people had to cleanse their Chakras, cleanse their body, cleanse their mind, do all kinds of things, tapas and then they would think of having Realisation. Even Mahāvīra

did twelve years of tapas, while in Sahaja Yoga none of you have done any tapas, nothing. From the very first day you have been blessed and you have had blessings and you have been enjoying your blessings throughout.

So that is a temptation. Remember it's a temptation. Don't get lost with the blessings that you are having. You have to go further and further and further.

So it's not a difficult life in Sahaja Yoga at all. On the contrary, it's very much easier, but then people start using Sahaja Yoga for certain purposes which secretly they know that they are using Sahaj Yoga for that purpose and that purpose. If you start using Sahaj Yoga for any such purpose, then again you have a fall, then again you have to understand that this was a wrong thing and then again you rise.

So people go like this, up and down, up and down, up and down. But still, I must say, this Realisation that is given to you has been given without cleansing you, without telling you anything, without asking for anything, without any kind of bondage on you, bandhan on you and you got this Realisation, but now, immediately after Realisation, you are in the bondage of your Kuṇḍalinī and you have to look after Her and you have to look after yourself. Now you have to identify yourself fully with your Kuṇḍalinī and then everything works out all right.

So today is the day when we have to decide that our greatest weapon as Austria is Astra, is Kuṇḍalinī and we should know how to use it, what mantra's to be used, what is the problem we have and we should not be shy of our problem. If we have a problem, we should know this is our problem. It must be corrected.

Also we should know the technique fully. I find that some people know lots of techniques and also they know how to give big speeches, but they are not good in their hearts. The hearts are not clean. They want to use their power of speech just to show off their knowledge. Then there are some people who are, who are such that they are good in vibrations and they want to give vibrations, but they are afraid and they don't know much about the technique.

So you have to know all these three things properly if you really want to achieve full results of your ascent and if you really want to transform the world, then you have to know you have to be ideal people.

You cannot be problematic people. Now see, yesterday I was surprised how many people they were sick, how many people were suffering from this or that. While you should thank your stars that none of you have any sickness, you are perfectly all right, you don't have bad habits, you don't have anything. You've just come out of it. But to go further, you have to have full determination and understanding that this is a tremendous work and a tremendous task and all your powers to be awakened within yourself. You have to be first of all fully equipped with readiness, readiness to serve the Divine. Unless and until you have that readiness, that `I don't want anything. I don't want. I just want to serve the Divine.' As long as you are striving for it and asking for it with full heart, with full sincerity, then I'm sure this Kuṇḍalinī will be strengthened and She'll cleanse you completely and you'll one day be Mahā Yogis.

May God bless you all.

***Contents: 1990-06-19*, Public Program, Day 2, Kongreffhaus Margareteng urtel, Vienna, Austria**

I bow to all the seekers of Truth.

Yesterday I told you that we have to know the absolute truth. Absolute truth is the truth which cannot be challenged and cannot have a second opinion. But the giver of this absolute truth is the Spirit. The Spirit resides in your heart. Before Realisation your Spirit is a witness of what you are doing. But after Realisation the energy of Kuṇḍalinī ignites the flame of Spirit in such a manner that your attention gets enlightened.

So the Spirit is the source of light. Not this light that burns, but the light that soothes. The Spirit is the collective being within us. It is like a reflection of the Sun in different places, specially in the lakes where you can see it clearly, the God Almighty is reflected in all of us. He is reflected in everything that is being created. But the reflectors are very poor, some of them are just like stones. Only in a saint reflection of God is clear, because it is the reflection of one God Almighty, it is in everybody and so it is the collective being.

So after Realisation you can feel another person on your fingertips and you can feel yourself also on your fingertips. You can ask any question, like a computer the answer comes, yes or no, by means of vibrations. Once you are realised, once you are connected with the Divine power it starts acting through your nervous system. Spirit is the source of peace.

So such a person becomes peaceful and he becomes thoughtlessly aware. Whenever he wants he can think and if he does not want he need not think.

So there is no tension on such a person.

So we see that the Spirit is the source of all the knowledge. When the Spirit enlightens your brain you become exceptionally intelligent and absorbent, because it does not reflect, it absorbs.

Also Spirit is the source of enlightened attention. In the sense that the attention is enlightened and when you pay attention to someone the Spirit, which is the light in the attention, acts. For example you pay attention to a sick person then the sick person gets cured. We could say like this that the, we see a television and in the television we see lots of pictures, but they do not act. But the attention which is enlightened, when is extended or put on anyone, the vibrations from that attention act. That is why after Sahaja Yoga we have to purify our attention. With this light you start definitely improving your attention.

In the West the attention is very superficial because there are so many choices created. All the time we are choosing with our eyes. Even when we are married, we are looking at every woman, every man with our eyes, which is of no use, it's a joyless pursuit. Many people think it's freedom. But it is abandonment.

With this abandonment we develop an eye which Christ has described as adulterous. He has very clearly said, “Thou shalt not have adulterous eyes." So there is no purity in the eye. And it's so unnatural because it creates jealousy, hatred and very unnatural behaviour. And also the cunning comes out of it. I think it is quite a modern

disease. Because we don't see much of this in India and places, primitive places. It's only in the westernized, advanced places you find this kind of attention, going like that all the time. And that is why I think the schizophrenia is very common in the West. In America they are saying that very soon there will be 60 percent people schizophrenic. There is no rest to our attention. But after Realisation the eyes start becoming pure and concentrated. They become steady. And such pure eyes are the ones, even a glance of such an eye can be so much redeeming. It just automatically sometimes works. When the Kuṇḍalinī passes through your Āgñyā and the Christ is awakened in your Āgñyā Chakra, the eyes become steady and peaceful.

Above all the Spirit is the source of joy. It is not happiness and unhappiness. Joy is not duality, joy is singular. If you see so many people who preach religion are unnecessarily so serious, there is no need to be that serious.

Sometimes they grow big beard, big mustache, big hair to show that they are very serious people. [Laughter.] And they never smile, even smile, you know laughing is different. That's an absurd idea. A spiritual person has to be bubbling with joy. This is all the play of the Divine, you see. You just see how things are working out and you just laugh at it. Mostly the seriousness is because of people who are either cruel or tortured by cruel people, but spiritual people never suffer. It may appear that they suffer but Spirit cannot suffer. It is beyond suffering. It enjoys everything in its proper perspective. This joy fulfils our lives and the lives of all other people.

So then, who is the other? You can feel everybody on your being and you can feel yourself, so, who is the other? But a realised Soul is a detached personality. He doesn't say `my children, my house.' But he says `our children, our house.' He shares all the time. I would say like this, now supposing I have all the powers then I am a capitalist. But I cannot live without distributing it and sharing with you, so I'm a communist.

So a person who is a realised Soul is the one who lives collectively and only enjoys collectivity. But at the same time he is detached. Like a sap in the tree rises, goes to the various parts of the tree, gives sap to the leaves, flowers, fruits, everything and comes back. But if it gets attached to some flower then that flower will die in any case, because the tree will die.

So, attachment is the death of love. The love you feel for somebody should be just giving love, not to expect anything out of that. You just enjoy giving.

Like yesterday you saw so many people were sick. I'm surprised in a Western country where you are so advanced there are so many sick people. I was quite shocked. While in India we don't have proper sanitation, proper food and when I go to villages we have thousands of people, ten times more then you are here, but we seldom find anybody sick there. Because they live in natural surroundings, in a natural way and enjoy their natural life. But that doesn't mean that we should becoming primitive like hippies. Only by growing hippy-like hair your brain, which is modern cannot be changed.

So what you need is the transformation within. And that transformation is only possible when there is the light of

the Spirit. Without that transformation you cannot achieve that state of peace and joy.

So this is the last breakthrough of our awareness, where we have to jump into a new Awareness of a realised Soul.

Now the modern Sahaja Yoga is so simple that people cannot believe it that you can get it, sitting on your chair in Austria without going to Himālayas, your Realisation. But this is a `Blossom Time' and there are so many seekers, it has to work this way. This transformation is the most important thing in these modern times. Only the wise can understand that this is the most crucial time we are facing.

And once you find your Soul, you find your Spirit, then you want that everybody should find it. Like a drunkard always wants to share his drinking with others. [Laughs and laughter.] But this drinking doesn't give you hangover. But you are elevated and relaxed. All the time full of energy and creativity. And living in the beautiful atmosphere of such beauty and such purity that we cannot imagine.

Now Sahaja Yoga is working in forty nations. People of different religion, culture, races, all kinds of people are there. But such purity in the hearts of Sahaja Yogis that there is no complication of any woman running with another man or anything like that, nothing of the kind. It's remarkable that there's no fight, no argument, nothing. And they know each other so well. Only if they have to find out if another one is a Sahaja Yogi, just have to feel the vibrations, that's all. And there are so many beautiful stories how some unknown Sahaja Yogis from some place met another one from some other place and

how their meeting took place so beautifully. For example, the role of life and the identity of personality changes completely.

Even the priorities change. For example today you are sitting before Me asking for Self-realisation but tomorrow you come here and give Self-realisation to others. Today you are coming to ask Me that you want, you are sick and you want to cured, tomorrow you cure others.

So a person who is a realised Soul himself becomes a source of peace and joy.

This is the right time for us to take the decision. If we miss this time we are lost.

So I am so very happy in Austria there are so many people who are aware. As a result of Realisation your health will be perfect. Gradually it improves. All the Sahaja Yogis say, “We never take any medicines, we don't go to any doctors, nothing of the kind." Then mentally you are at peace, you don't quarrel, you don't fight. And you become just a witness of the whole play. You become extremely patient. And enjoy the enjoyment of others. I have seen in the West specially that if there is a music program going on the neighbours will complain to the police. But let's say in India there is a music program, the neighbours will bring tea and snacks and come and enjoy the music. [Laughter.] And they think it is a free entertainment, just imagine, why not have it? So this sharing of joy and sharing of love, sharing of children, sharing of flowers, sharing of all that is beautiful, it's so natural, which comes to us after our Realisation. Thus we enter into the Kingdom of God.

And the Kingdom of God is the most efficient kingdom you could think of. It looks after every details of yours. Every small needs are looked after, you call them miracles, but you don't know the miracle is that you are now in the Kingdom of God. Not only on physical level but also on material level it looks after you every moment. All the time you feel you are hitting a jackpot every moment. [Laughs and laughter.] And you are so filled, you're so filled with the blessings that you don't know what to do. It's such a beautiful life. I wish all of you will have it and enjoy it, it is just at your doorsteps.

So I think we should have the session of Self-realisation, because yesterday nobody asked any questions and today there are no questions either.

Some of you are still sick and if you can come to Sahaja Yoga I am sure gradually you'll all improve in health. You must have little patience with yourself. That's all is needed. And everything will work out. Allow this Divine power to do everything. You surrender your ego to this Divine power and it takes over. And you'll be amazed how your problems are solved. Yesterday only one lady came and told Me she had cancer and now she is cured. I'm not surprised. But it's difficult for people to believe that they are born in an era, which is just on the borderline of the Golden Age. Also they think that, `What have we done to achieve this?' Have faith in yourself. Have faith in yourself. You have come here because you are something.

So I just want you to have faith in yourself and everything will work out.

May God bless you all! So now, if you agree we'll have the session of Realisation. I have to say at the very outset that I cannot force on you Self-realisation. And so those who do not want Self-realisation should leave the hall. That would be very kind. And also you should not look at other people but work it out for yourself. Because now the time is there for you to look at yourself. And you will know how beautiful you are, how glorified.

It's like this, if you take a television set in a remote village of India and tell them that you can see all kinds of pictures, they will never believe. But when you put the connection to the mains, they will see the films and they'll think, `Look at this, it was just a little box and how wonderful is this world.' In the same way you do not know about yourself. But once you get your Realisation and you start using your powers you'll be amazed how great you are. And how much you have within yourself of which you were never aware.

I have to make a humble request that we'll have to take out our shoes because this Mother Earth also helps us.

You should have no fears at all. Kuṇḍalinī is your individual Mother. She is the power of pure desire.

And the pure desire is to become one with the Divine. She is not going to trouble you at all. As your mother took all the pains upon herself when she created you or she gave you birth, in the same way this Kuṇḍalinī looks after you.

So you have to understand that there is a left side and a right side, there are two powers.

So, we have to put our both the feet apart from each other. Those who are sitting on the ground are all right,

they shouldn't worry. Now, we have to use both our hands in such a manner that we use left hand like this, symbolizing our desire to have Self-realisation. And we use the right hand in such a manner that it's an action to nourish our centers on the left hand side. But before anything else I must tell you that there are two conditions you have to fulfil, which are very important. The first condition is that you are not to think of your past at this moment, but of the present. That means you forgive yourself for whatever mistakes you might have committed and don't feel guilty at all.

So, not to feel guilty for the past that is very important. It's a very important thing because it catches, if you feel guilty, at this center here on the left side, left Viśhuddhi and it's difficult for Kuṇḍalinī to rise. But otherwise also you can develop diseases like angina and also spondylitis with feeling guilty. Second condition is that you have to forgive everyone. To forgive everyone because it is a myth whether you forgive or don't forgive. Whether you forgive or don't forgive you do not do anything. But if you don't forgive then you play into wrong hands.

The most constricted center in your central path is the Āgñyā on the Optic Chiasma. And it is completely constricted like this in a cross. Unless and until you forgive it won't open out like that for the Kuṇḍalinī to pass. Yesterday so many people did not feel because they did not forgive and I had to work on them, “Forgive, forgive, forgive” then they felt it. Are we going to miss our Self-realisation because we want to play into the wrong hands? So today I request you again and again,

please forgive everyone in general, not to think in particular.

All right, so now you have to be placed towards yourself very pleasantly. And must have faith and self confidence in yourself that you are going to get your Self-realisation and that you are going to get it in a big way.

So now, please put your left hand towards Me like this, symbolizing your desire to get Self-realisation. Open it out fully. And now we have to use the right hand to give nourishment to our centers, but we work it only on the left hand side.

So, first we'll show you how to do it and then you'll have to close your eyes and then the Kuṇḍalinī awakening will take place.

So now, first of all we have to put left hand towards Me like this and right hand on our heart. Here resides the Spirit. Then we bring our right hand on the left hand side in the upper part of our abdomen and press it hard. Now, this is the center of our mastery.

Now we take down our hand in the lower portion of our abdomen and press it hard. This is the center of Pure Knowledge. This Pure Knowledge manifests on your central nervous system. Now we take back our right hand in the upper portion of our abdomen. Then we take our right hand on our heart. Now we take our right hand in the corner of our neck and our shoulder and put it as back as possible. And turn your head to your right. This is the center catches when you feel guilty. Now please take your right hand on top of your forehead across and put down your head and press it on both the sides. Now please remember that this is the center to forgive

everyone in general. Now take back your right hand on the back side of your head and slowly push back your head as far as possible. And here for your own satisfaction, without counting your mistakes and your so-called sins you have to ask for forgiveness from the Divine Power.

Now stretch your hand fully and put the center of your palm on top of the fontanelle bone area which was a soft bone in your childhood. Now this is very important.

So put down your head and stretch your fingers as far as possible backwards so there's a very good pressure on your scalp. Put down your head properly and press it hard and push back your fingers. Now here you have to move your scalp, slowly, scalp, not your hands, scalp slowly seven times clockwise.

Now that's all we have to do.

Now, please close your eyes. Those who are sitting on a chair please keep both your feet apart from each other. Now please put the left hand towards Me on your lap. And right hand on the heart. Now please close your eyes and don't open them till I tell you.

Now here you have to ask Me a very fundamental question, you may call Me Shri Mataji or Mother.

You can ask the question three times, `Mother, am I the Spirit?' Now if you are the Spirit you are your master, you are your Guru, you are your guide.

So now take down your hand in the upper portion of your abdomen on the left hand side and press it hard. Here now you have to ask another question, `Mother, am I my own master?' Three times.

I've already told you that I cannot force anything on you and I respect your freedom.

So I cannot force Self-realisation on you.

So now please take your hand down into the lower portion of your abdomen and press it hard. Here I cannot force Pure Knowledge on you.

So please ask seven times, `Mother, please give me Pure Knowledge.' Say it six times because this center has got six petals.

As soon as you ask for Pure Knowledge the Kuṇḍalinī starts moving upward.

So we have to nourish the higher centers with our self confidence.

So now raise your right hand and put it in the upper portion of your abdomen on the left hand side and press it hard. Now here with full confidence please say ten times, `Mother, I am my own master.' I've already told you that the greatest truth about you is that you are not this body, you are not this mind. You are not these emotions and you are not these conditionings and you are not this ego. But you are pure Spirit.

So now raise your right hand on your heart. And here you have to say with full confidence twelve times, `Mother, I am the Spirit.' The Divine Power is the source of knowledge. It is the source of joy and Ocean of Blessings. It is the Ocean of Love and Compassion. But above all it is the Ocean of Forgiveness. And whatever mistakes you commit can be dissolved completely by this great power of forgiveness.

So now raise your right hand in the corner of your neck and your shoulder, take it as far back as you could. Now turn your head to your right. And here you have to say with full confidence sixteen times, please believe what I say, sixteen times, `Mother, I'm not guilty at all.' I've already told you that whether you forgive or don't forgive you don't do anything. But if you don't forgive then you play into wrong hands.

So it is a myth that you cannot forgive.

So now raise your right hand on your forehead across and put down your head and press it on both the sides. Now here say it with full confidence, `Mother, I forgive everyone.' From your heart, not how many times.

Now take back your right hand on the back side of your head and push your head on it as far as possible upward. Here for your satisfaction, without feeling guilty, without counting your mistakes, you have to say, `Oh Divine Power, if I have done any mistakes please forgive me.' Also say it from your heart, not how many times.

Now stretch your palm fully and put the center of your palm on top of the fontanelle bone area, which was a soft bone in your childhood. Now press your scalp well by pushing out your fingers. And please bend your head as much as possible. Now, here again I cannot cross over your freedom and cannot force Selfrealisation on you.

So now move your right hand with a great pressure on your scalp.

So in such a manner that you move the scalp slowly clockwise seven times saying, `Mother, please give me my Self-realisation.' Push back your fingers, push back your fingers, put a proper pressure first.

[Shri Mataji blows into the microphone.] Now please take down your hands and open your eyes. Now put the right hand towards Me like this and bend your head and put the left hand on top to see if there's a Cool Breeze coming out. Don't keep it on top of your head, but away, sometimes you get it very much away. And sometimes you get heat coming, doesn't matter.

Now, please put your left hand towards Me and the right hand, you bend your head again and see if with your right hand if there is a Cool Breeze coming out of your head, even if there's a hot Breeze, doesn't matter. See if there is Cool Breeze coming out of your fontanelle bone area.

Now again put your right hand towards Me, bend your head and see for yourself if there's a Cool Breeze coming out of your head. See it with your left hand.

Now raise both your hands, put your hands up towards the sky and put your head towards the sky. And ask anyone of these questions three times, `Mother, is this the Cool Breeze of the Holy Ghost? Mother, is this the All-pervading Power of Divine Love? Mother, is this the Param-Chaitanya?' Ask anyone of these questions three times. Don't doubt that, if there's a Cool Breeze coming, don't doubt that it is air conditioning and all that, suddenly how can it be? Now take down your hands please. Put your hands towards Me like this. Take down your hands. Put both your hands towards Me like this. And don't think, you can do it. You have reached the state of thoughtless awareness. All those who have felt the Cool Breeze or hot Breeze out of their fontanelle bone area or on their fingertips or on their hands please raise

your both the hands. Those who have felt please raise them higher, I would like to see. Practically I think everybody has felt. [Laughs.] So

I bow to all the saints of Austria.

Now you have felt it, but you must know how to use it, you must know all about it, don't waste it.

Whenever I come there are lots of people, but once I go they do not go to the follow on and develop themselves. You have faith in Me but I say, “Have faith in yourself." You all can become like Me. Work it out, we have to transform this world. It is the most important thing today. And you all also have to help Me.

We cannot discuss about it, it is beyond our mental activity. You'll enjoy it I know, you'll feel very nice, but you must establish it fully. I hope all of you will make it a point to develop yourselves into great trees. I will come next year again. Till that you have to really grow into great Sahaja Yogis.

So respect your Self-realisation and you can achieve everything within one months' time. For which you don't have to pay anything, only some time to be given. We save the time, we have watches to save the time, to waste it.

So, little time is to be given.

So much Cool Breeze that I'm getting Breeze from you. [Laughs.] So, thank you very much! Thank you!

Contents: 1990-06-23 **Śhrī Lakṣhmī Pūjā, House, Island of Hydra, Greece**

Today we are going to celebrate the Pūjā of Lakṣhmī. And I already told you that Lakṣhmī came out as [of] the sea.

And Greece is the Nābhī of the Universe. And whatever Lakṣhmī they have got *[UNCLEAR]*, they have got it out of the sea.....

Contents: 1990-06-24 **Talk to Sahaja Yoginis, Island of Hydra, Greece**

[SYNOPSIS!] [It is known all over the world that the Greek women have the worst ego, like the Spanish. But there is worse, the American women are worse. The behaviour of the women has a lot to do with the wars. During these periods the women had to look after their family on their own and they got used to a manly lifestyle.

What is the use for the husband to come back if the lady is still standing there with a sword in her hand?] [Men and women are absolutely equal. They are equal like a chariot which is moving on its two wheels.

Women are the wheel of the left side and men are the wheel of the right side. Also when people get married they are `stuck' together. Then the chariot cannot move.

So everybody has to understand his role.] [For instance, if suddenly you tried to smell through your eyes, would you be able to smell? So it is very important for the women to understand their position in Sahaja Yoga. One of the essential qualities of a woman is her motherly quality. This quality must be developed.] [In India the society is first class and the credit goes to the women. The society is first class, not the political or economical system. But even there it is possible for a woman to get a high position in society, as we had, for example, Indira Gandhi. But first of all the motherly quality has to be

there; otherwise one becomes like Margaret Thatcher. What is the use then of having a woman? Then a man can do the job. Only after developing the motherly quality can a woman do these sorts of things, to give it another dimension.] [Women who talk too much are very boring. Men don't like it. Politics and economics are by nature done by men.] [In India the women are used to working very hard. They are trained from very childhood to become good women and householders. Here the women cannot bear so much. In India they can go on working and working. They learn to cook for so many people. Like in Shudy Champs, there is an Indian lady who is cooking for so many people and she told Me, “Shri Mataji, in the West the women think they do a lot, but they don't do it." Here they just cannot do it. From too much thinking one gets exhausted.] [Husband and wife should not quarrel. When the husband comes home, the wife should know how to handle the husband. Shri Mataji is a very good example how She treats Sir C.P. First of all, he is entirely depending on Her food. She cooks so well, that wherever he might be, he will go home to eat the food that She has cooked. Secondly, he is depending on Her on the choice of his suits. Each time he buys a suit by himself, everybody will tell him that he looks funny.

So that is one thing the ladies have to loam, how to look after the husband and how to keep the household. And not to add oil to the fire when he comes home. if you really have to quarrel, then at least it should not be done in front of the children, then go into the sleeping roam. But what is the need to quarrel?] [One day Shri Mataji

bought two nice little cups, for which She only paid one rupee.

So She offered them to some friends and Sir C.P. was really shocked that She had offered something apparently so cheap.

Next time he went to visit them in their house, he saw that they had especially put up a shelf and kept them there nicely.

So when he came back home the only thing he said was. They are as mad as You are. And then he gave up. One day Shri Mataji went to the market and there She saw a fellow who was wounded, so She took him home. Immediately Her husband and brother started criticising. “Why did you bring him here? You should hand him over to the police, he might be a thief after ail." But Shri Mataji just said, “Let Me cure him and look after him, he will be ail right." So She looked after him for a few days. Then one night, the fellow escaped. He took all of Sir C.P.'s and Shri Mataji's brother's things but not the tiniest thing belonging to Shri Mataji.

So Shri Mataji said, “Now you can go to the police."] [So, with love we can win everybody over. More of love and understanding is needed. All the incarnations before Shri Mataji did not live for very long, like the crucifixion of Christ. It is for the first time that an incarnation lived for so long and only a mother could do this job because a lot of patience is needed.] [A bit of strictness Is all right for a man, like men would check the vibrations and see which Chakra is catching, but the women have to be much more spiritual. Of course, it is more the job of men to go out and have programs, but the women are the ones who

have to look after the people. That is a very important job, to prepare some tea, cook some food for the people and make them feel at home.] [Sometimes men have to be treated like children and they forget very easily. One day Sir C.P. came home and was shocked, as the dining room had been repainted and he did not like the colour.

So Shri Mataji said, “Just leave it for tonight as we have a dinner party and tomorrow we shall change it again." So the guests arrived and they all liked the colour and said how beautiful It was looking.

So the next day Sir C.P. said, “Just leave it like this."] [The children imbibe all the fine things from their mother, like for instance, the way they dross.

So the ladies have to wear nice, dignified clothes. The children will pick it up from the mother. To be a woman does riot mean all this make-up. After marriage men do not see these things any more, they then see the inner qualities. You get married as you get a child. You just accept the other person. In India the husbands don't see that the women are too fat, they just don't see it. Nobody feels like this. What is the need for a woman to attract every man? Are you prostitutes or what?] [Materialism really ruins us and ruins our children. All those people who have got money will first of all spoil their children. In India by tradition children have to earn many things. They have to help in the house, otherwise no food. Even in Shri Mataji's house they had to help and cleaned the pots with their little hands.] [When the women do not understand their proper position in the society, then the society goes off and the Mūlādhāra goes off. Not much is needed, but little bit of adjustment in our attitude.]

Contents: 1990-06-24 **Departure, Airport, Athens, Greece**

Walter Lerchner: Shri Mataji, can I ask a question.

Shri Mataji: Yes.

Walter Lerchner: How can I work out my left Nābhī and gain some weight?

Shri Mataji: You have left Nābhī? Who told you this?

Walter Lerchner: I can feel it, Shri Mataji. [A Sahaja Yogi steps behind him to work on him.]

Shri Mataji: What work do you do?

Walter Lerchner: I study Genetics and Technical Physics, but I don't study much at the moment. [She asks Sahaja Yogi working on Walter what does he feel.]

Sahaja Yogi: Right Heart.

Shri Mataji: What about your father?

Walter Lerchner: He left my mother.

Shri Mataji: Yes, it is from your father.

[Puts Her hand on Walter's left Nābhī and asks him to say `You are Gṛuhalakṣhmī.' [After he says it a couple of times:] No, say: `You are the Holy Ghost'. That's the best.

Contents: 1990-06-30 **Talk to New Sahaja Yogis, Departure, Boryspil International Airport, Boryspil (38 kms E of Kiev), Ukraine**

[SYNOPSIS!] [Morning meditation should be sitting on the ground, the floor or a chair in the evening, down legs in a bowl of salted water.] [Better to have the photograph under grass with a light coloured frame.] [The three-candles treatment is recommended for use in the

treatments of leukemia, cancer of the female organs, tumors of the breast, prostate, epilepsy, nervous system disorders, liver and eye disease, mental health disorders.] [Light candle set on the right side of the photograph of Shri Mataji. Sits on the floor or on a chair.

The first candle is set so that its flame is between the thumb and forefinger of the left hand outstretched towards the photograph of Shri Mataji. The second candle is installed behind at the left Swādhiṣhṭhāna level. Flame of the third candle clears the Chakras by a partner.] [Raise the Kuṇḍalinī and Bandhan by both. Then the partner raises the Kuṇḍalinī and Bandhan from behind. Then he takes in his right hand a candle and left towards to the photograph of Shri Mataji, keeping his attention during the treatment in his Sahasrāra. Partner does bandhans at the back over each Chakra, gradually raising the candle along the spine on the left side from the first to the seventh Chakra.] [First, partner needs to perform three liftings of the candle noticing at which Chakra soot comes out.

Then, the main attention should be focused on those Chakras performing bandhans with the candle flame until the disappearance of soot. During the three-candles treatment it is recommended to sing the mantra: Om Twameva sākṣhāt Śhrī Mahākālī Bhairava sākṣhāt Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī namo namaḥ..] [If cleaning with three candles is performed alone (without a partner), then the third candle in the right hand and cleans the Chakras in the same way but from the front.] [To get rid of false Gurus: During meditation, the left hand towards the photograph of Shri Mataji and the right

put on the left upper quadrant of the abdomen, repeat ten times, `Shri Mataji, I'm my own Guru, I am my own master.' In cases of swings or turns, one needs to sit down near the wall (preferably white), the left hand towards the photograph of Shri Mataji and the right hand on the wall at the level of hypochondria and repeat ten times while meditating, `I am my own Guru, I'm my own master.'] [People who practice Haṭha Yoga are usually right-sided. Complicated asanas and Prāṇāyāmas can cause serious heart disease (heart attacks). When meditation, such people should clean the left channel, using salt and water for foot-soaking.] [To clear out thoughts: Say `I forgive all' and ask `Shri Mataji, please teach me not to think during meditation.'] [For allergies: During meditation with feet in salted water, both hands towards the photograph of Shri Mataji.] [For pain in the knees, joints, or feet: Before meditation lubricate the legs with kerosene. Meditate while foot-soaking. After the meditation, lie on your back to execute the cyclic exercise with the legs.

Wrap the legs with an woolen scarf and go to bed. In the morning wash kerosene and lubricate sore spots with cream or melted butter.] [Complications may occur in the spine when lifting the Kuṇḍalinī. At the points will ripples, these complications should not be treated by manual therapy, especially places with protruding bones. Treat the spine only need when it is associated with a physical disability.] [Problems related to metabolism, can be cured using a cobbler's pose for meditation. To do this, sit on the ground, feet joined together, knees pressed to the floor with the elbows and both arms toward the

photograph of Shri Mataji.] [For mentally retarded children: Their parents could cured. To do this, they need to become Sahaja Yogis. Child treatment is performed as follows. Mother meditates, sitting on the floor or a chair, his father 120, bowed legs in salted water. Upon reaching the self, the mother's right hand towards the photograph of Shri Mataji and the left on child's Sahasrāra. Father first takes the legs of the child in his arms (from the ankles) and holds them until the surge and then holds the child's hand and also to the appearance of pulsations. All this time parents must meditate.]

Contents: 1990-06-30 **Interview, Ashram, Josef Melichar Gasse, Vienna, Austria**

Interviewer: Another question is sickness. For me, it is very difficult to understand why... how it can be dealt with Kuṇḍalinī.

Shri Mataji: You see, sickness comes to you, as I told you, through our centers getting exhausted.

As this is one center, all right, on the left side, left sympathetic and right sympathetic and they join together, this is the center.

So we are using the energy of this center that is limited, for our purpose, anything. Supposing, I'll give an example, of a very good example of our Swādhiṣhṭhān Chakra. It's the second center which looks after the aortic plexus in the medical terminology, but it's not complete, I mean it's one of the parts.

Now the work of the Swādhiṣhṭhān Chakra, according to Sahaja Yoga, which has worked of course, wonders with this theory, that it gives energy for the replacement of

the brain cells. Because we never think about it, we are using the brain all the time, we don't think how it is replaced, even within the medical art they don't think about it.

So one of the work it has got, it moves here [shows turns around the Void] and also it has to look after your liver, it has to look after your pancreas, it has to look after spleen, it has to look after your kidneys, it has to also look after the lower part of your large intestines. Alright? Now. But all the time a person is thinking, these days every body thinks too much and very futuristic. As a result, it cannot pay attention to all other things.

So what happens, the first thing which is affected it the liver.

Now, liver gets all the heat from the all body and eliminates it, it's poison for the body you can say, eliminates it into the blood circulation, it goes into the blood. Now when, you see, liver is not attended to or doesn't get sufficient energy, starts working very hard, so it becomes an over active liver and this heat cannot be removed, so the heat starts rising upward and downwards. When the heat rises upwards, as a result, your, these, what you call, the lungs are made as you know, they are made like a sponge, so it becomes coagulated and you develop asthma. We cure asthma through liver. Incurable. Then it descends down, when it descends down, it affects your kidneys? By that you get high blood pressure. Also, another thing you get is constipation.

Then your pancreas is neglected. When pancreas is neglected you get diabetes. Only the people who are

thinking sitting, planning for future get diabetes, never a villager. In India, if you go to a village, they'll say: “you have to put sugar as much as the spoon must stand at a right angle." They take so much sugar, nobody gets diabetes, because they earn in the morning, nicely go home and sleep off. When we think and think and think of the future.

So the neglect of the pancreas gives you diabetes. Now we have many people who have cured diabetes also.

Then the third one is the worse, is the spleen, that the spleen is like, you say rhythm, gives the rhythm, it's a in speedometer in us. And supposing you are eating the food and suddenly you have to run, then you get a pain because it has to produce red blood corpuscles. But if you are always in an emergency in modern times, as you are, first of all you read the newspaper, you are under chock, because newspaper must chock you, you see. [Laughs.] So, then another chock, then another chock. Then in the traffic, you get a chock.

So this poor spleen doesn't know how to behave in this crazy world and it becomes very crazy and vulnerable. And with the slightest chock, it can get blood cancer. I must tell you that we have cured really blood cancer patients. Absolutely cured, completely cured, without any medicine or anything, absolutely cured. We have certificates and everything about them. And surprisingly, all of them were architects. [Laughs.] This is one.

Then, another thing that I told you, it affects the kidneys and it affects also the lower intestines.

So, only one center, if you use it too much for one purpose, can give you all these troubles.

And ultimately the heat might rise to the heart and you may have a massive heart attack. Specially, if young people, if they are drinking too much, if they are playing tennis or which is very, I mean any game which is like football or tennis, drinking too much and thinking too much, they might get a massive heart attack and die very young, at a very young age. I mean it's absolutely fatal. If you get this attack at a young age, it's fatal, you cannot save them.

The other way round, if you are, if you have inactive organs also, you can have inactive [life] also due to that, also you get troubles.

So when you treat somebody on his roots, it's very easy to solve the problem. See, supposing you have to treat a tree and you start treating all the leaves, it's very difficult.

But if you can go to the roots, it's so easy, it's simple.

Contents: 1990-07-02 **Medical Conference, Moscow, Russia**

Now for psychotherapy I should say. Now we have.....

So we have Mr. Guido who is a world leader of Sahaja Yoga. We have Mr.....

I bow to all the seekers of Truth.

In the medical studies whatever we have discovered so far is available there already. Whatever we can discover with human awareness has its own limitations. Supposing it is said that the human body does not accept any foreign thing into its body, but when the foetus is implanted, it is not thrown out but looked after and thrown out at the right time. Also the adrenaline and

acetocholine on our body, its mode of action cannot be explained because sometimes they augment and sometimes they relax. We cannot explain so many things through medical achievements. Much has to be known and much to be found out.

I would like you all to know something of the beyond which is not known so far.

So have an open mind of a scientist to see for yourself if it's true or not. Till then it is like a hypothesis. Sahaja Yoga gives you the complete picture of the totality of consciousness. As you grow higher and higher in Sahaja Yoga you yourself understand and can work out this great system. First we have to accept that we are not only this human body, nor are we emotions, neither are we ego and conditionings, but we are the Pure Spirit. There is an All-pervading Power of Love which does all this living work of creating flowers, fruits and making us human beings. In science they do not talk of love but even the doctors have love for the patients otherwise they cannot dedicate.

First the doctor has to become the Spirit. He has to feel the cool vibrations on his head which are the fruit of this All-pervading Power of Love. This is the instrument which you have to use, first of all for cleansing yourself and for cleansing others. In the medical science we can say that the parasympathetic system is looked after by the central channel and the left and right is looked after by two more channels.

According to Sahaja Yoga, left and right sympathetic are two separate energies. The left one is the one which comforts us, the right one is the one which counsels us

and the center one is the one which redeems us. All this happens after realisation, because you have to have the correction.

In human beings, the centers are in the spinal cord and also in the brain. They are formed from the left and the right and both put together is the central system. The triangular bone in which the Kuṇḍalinī resides is called as Sacrum. Sacrum means sacred and the Greeks knew about it and put that word in the medical terminology. According to Sahaja Yoga we are basically three types of people. Firstly we either go to the left or to the right. Left side is our desires and also whatever doesn't work out goes into our collective subconscious. We can say it looks after our psyche. It starts from down below at first center and goes upward and crosses over at the Optic Chiasma and creates the superego in psychological terms is the conditioning. The lower center also nourishes the pelvic plexus. This is responsible for our excretion and sex.

So one has to have sane ideas about sex because this channel originates from the last center. When Freud talked of psyche he perverted the whole thing. Instead of telling people how to safeguard this center which is the center of innocence by looking after the sex habits, he just told the other way round. He related everything to sex as if human beings are just sex points. He formed a self-opiniated ideology that every man has sex feelings for his mother. On this mental projection he based all his theories and people thought it was so-called `freedom' to have sex the way they like. They didn't even challenge him. He became more than Christ to them in the West. As a result we have now the disease like AIDS,

gonorrhea, syphilis, etc. All related to sex organs. It was always called private parts but it was never understood what it means.

Left side is the psychic problem and the right side is the psychosomatic problems. Psychosomatic problems are when you work too hard and think too much. In the second center all the energy goes to the brain which thinks too much and is futuristic. Right-sided problems are caused by over active liver or one gets diabetes because pancreas it not looked after. You get leukemia because spleen is not looked after. You get high blood pressure because kidneys are in trouble. As the heat of the liver ascends you get asthma. The brain is like a spongy matter and it coagulates.

So the heat goes to kidneys. They cannot pass urine and the urine circulates in the body and blood. Also it causes constipation. Heat is the symptom of disease and coolness is the symptom of good health. The experiment with helium gas showed that when given heat, all the molecules were fighting with each other. And when they removed the heat they found all the molecules were united.

The third type of diseases are psychosomatic. Those who are psychosomatic have more problem with the psyche than with the physical. Cancer is psychosomatic. All viruses are dead plants or dead animals, maybe microscopic, which have gone out of circulation of evolution. They reside in the area called collective subconscious. Doctors have reached a certain understanding that they say that this cancer is caused to a person when he goes into a shock and the attack

comes from the left in the area which was built within us since the creation. This is the same area as the collective subconscious where everything that is dead is there.

So there are humans who are dead hanging around there.

In physical science you may have never heard of something. There is a soul which is playing on the causal of all elements. It is attached in loops on the back side of our body. In all the seven centers plus the Sacrum bone it resides. It makes seven loops. After realisation you can see many loops like going round and round like Chakras and one into another: sometimes many into it together and sometimes only one. Also you can see little sparks like commas, which is Chaitanya of the vibrations. These are the dead souls. Now this soul is reflected on ourselves in the receptor area. Recently in America they have taken photographs of the receptor of a cell. It looks exactly like what you see after realisation. But when another soul sits on the being then it is reflected on the cells. It affects the receptor also. This new soul might get attached to anyone of the centers or to all of them. It affects the cells also and they give all this dopamine series which causes epilepsy, mental problems, cancer, etc. If they are viruses it's not so bad.

Only one may go in and affect but it can travel from one to another. If it's a human possession then it's very difficult.

Hypertension, Heart disease, epilepsy come from the left side. Migraine or sick headache could be from both sides. All bone diseases are psychosomatic. Leukemia, Tumors, Fibrosis is psychosomatic. Menopause is not a disease.

It's a normal condition. Inammation of the pancreas could be also psychosomatic.

Sciatica could be somatic or psychosomatic. All mental diseases are left-sided. Schizophrenia is left-sided.

Alcoholism starts in the right side and creates left-sided problems. Arthritis is psychosomatic. Drug addiction, smoking, homo sexuality and perverted sex, too much indulgence in sex is all left-sided or psychosomatic.

Smoking creates left-sided problems because one feels guilty. Perverted sex habits and flirting of the eyes, AIDS, too much sex, or rigidity is due to left side. It is some sort of a possession. Multiple sclerosis is center problem. Neurosis could be from both sides. Parkinson's disease is left side. Rheumaticism [Rheumatism] comes from the Nābhī. Muscular dystrophy comes from the left side. Yuppie's disease is where you are extremely hard working, very futuristic and use your conscious mind too much. Studying too much. Then the conscious mind becomes absolutely paralyzed. You are walking alright and suddenly you are conscious that you are walking then you will suddenly fall down. I had told eight years back in America that it will come. I told them about AIDS about fourteen years back. But nobody listened. Now it's very serious.

Diabetes is mostly right-sided. When you use too much of right then the exhaustion takes place here.

So you are vulnerable and suddenly happens from the left side, as the connection with the whole is lost.

These proteins like 53, 58 are very ego-oriented and arbitrary. Whatever cell they touch, that becomes malignant. Thus malignancy sets in.

So women suffer from breast cancer. The center of the heart is the Mother's center. When the motherhood of a woman is challenged, say the husband is a flirt and keeps her insecure, or if she's insecure then this center gets affected. This center produces antibodies to fight the diseases in the sternum bone till the age of twelve years. Then they are distributed all over.

Whenever there is fear the sternum bone shakes and it is like a remote control that sends messages to all the antibodies to fight. If you establish the security of such a lady through Kuṇḍalinī awakening then her cancer can be cured. When they are in very advance stages they do not have that willpower left. Then it's better to remove the breast and then establish your security.

There are diseases which are caused by the lethargic organs. When heart is lethargic one gets angina.

When the left Viśhuddhi catches you feel very guilty and then there's a block and the blood cannot flow to the head, then it has to go to the heart and such a heart becomes tired and lethargic. In Sahaja Yoga we have two types of organs: one is lethargic and the other is over active.

The doctors should first of all establish themselves properly and protect themselves, then they can learn to cure others. Use the photographs which have the vibrations in them. Psychosomatic must be dealt only first on the left side.

Some children suffer from hyper activity. Diabetes also comes from the same reason. At the time when the mother is pregnant she should not work very hard. She should take rest more. She should not think too much but

read something soothing, something nice. Best is to meditate.

At that time if the mother is overactive and thinking if futuristic things, children are born with diseases.

Or if she's hectic the child may get leukemia. The spleen is for all emergencies because it produces red blood corpuscles. But if you are hectic, panicked all the time, rushing about then the poor spleen cannot understand. It becomes erratic and crazy. It could happen to children or adults.

When something triggers from the left side and there's sudden shock, may be sadness, accident anything, it triggers leukemia. The worst thing which is very difficult for anyone to understand is that there are negative forces working. They work through negativity. They work through some false Guru, or parapsychology or mesmerism, etc. All these things are done by putting some sort of a dead soul on your soul.

One has to be very clear. For this you cannot charge money. It is a living process. For example you sow a seed. You don't pay money to Mother Earth. She does it. It is built in the seed as well as Mother Earth.

We also take all the living processes for granted. There's no obligation. But all these horrible people are money-oriented. They have no purity of heart or purity of eyes. They are interested in women, men or all kinds of dirty things. They are not able to explain how they do it. They cannot relate it to medical science or any science.

In Sahaja Yoga we do some Haṭha Yoga exercises whenever necessary. When there is a Chakra damaged because of some physical problem, we try to give that

particular Haṭha Yoga exercise. But the way people to Haṭha Yoga is to take all the medicines at once. In Haṭha, Ha and Tha both the Nāḍīs have to be used. But nowadays it's only Ha used. This can cause a great imbalance within you. People who do this can become extremely dry, hot tempered and may divorce his wife or leave his children.

We should be in the center and Kuṇḍalinī should be fixed permanently with that All-pervading Power and flow all the time within you. But apart from physical, mental and emotional life, you have the Spiritual life, which is much more miraculous, which is very blissful and when you understand how this power of Love looks after everything, you are amazed.

Contents: 1990-07-08 **Guru Pūjā, Camp Site, Island in the NW side of Avignon, France**

In Sahaja Yoga the Guru Pūjā has a very different significant from any other Guru Pūjā. When you worship your Guru, you are also worshiping the Guru within you. This is not in any other Guru-disciple system because, in you, the Guru, the master has been awakened. And so, when you are worshiping your Guru, then this master within you is also worshipped, you respect it, you glorify it, you awaken it and you manifest it. This we have to realise that, in Sahaja Yoga, if you are a Sahaja Yogi.

Now, the quality of Guru, first and foremost, is that he makes you meet God: means he raises the Kuṇḍalinī and establish the relation between the All-pervading Power. And as your Guru is Ādi Shakti, you make that person meet, also, the Ādi Shakti.

So you have a double advantage that, at the same time, when you give them Realisation, not only that you make them feel the union with the Divine Power, but you can make them meet the Divinity Itself, the source of Divine Power.

So your responsibility, as Sahaja Yogis, is very great because in you is there is the Guru.

Now in our mantras we say that, `Mother, I am my own Guru.' But, saying that, do we realise that: if I am my own Guru, this `I' and `my Guru', between the two, what have I achieved? Where am I? Can I guide myself? Have I got the light of the Spirit on my attention so well established and manifested that I can guide myself and guide others later on? First of all, in the Guru principle it is important that you see to yourself, the introspection: Can I be my own Guru? Have I become my own Guru? Now, in your case, your Guru is a Mother, a woman, so, it has to be among women that the development of their Guru qualities have to be very well manifested. But it's just the way it is not. For them, they are still the mothers or they are the wives or they are Sahaja Yoginis. But they don't realise that you are also the Gurus. And, because your Mother is a Guru, because She is a woman; and you have to be also of that quality, that people should say, `Look at this woman, she's such a Guru.' But still, as I hear from the different leaders that the ladies are absolutely still very much far away and are very few who can be called as real Sahaja Yoginis. It's a sad thing to hear. Because if you still keep to all these mundane things of womanhood and the drawbacks of womanhood, which has come out of domination maybe, because of always they were

shown to be something lower. Specially in the Christian religion they were never regarded as something holy. They have this kind of a diffidence in them that they don't understand that Dharma can be established more by women than by men. And the Guru's work is to establish the Dharma, in the society, in the family, in relationships.

All these Gurus, which are representing all these great symbols here, have done nothing but have established Dharma. But, first of all, before establishing the Dharma, we should watch ourselves, have we got Dharma within ourselves or not? First of all, the quality of a person who has Dharma is that he listens to others, he obeys. And this is something [that] has gone wrong with the Western women, I think, that they have forgotten how to listen to others, how to obey others. That's why their children also don't obey them. Obedience, if you do not have, nobody's going to obey you. First, you must learn to obey.

A person like Kabīra, because he was born of a unknown cast, people didn't know what he was born from and he could not go directly to any Guru.

So, he heard about Rāmānand, a great Guru of those days, who used to go to the river Ganges every morning to have his bath.

So one day on his steps Kabīra kept lying and in the darkness the Guru could not see and he touched him with his feet. He said, “Who are you?" So he said, “I'm Kabīr and I'm your disciple." And he caught hold of his feet. And when he caught hold of his feet, he [Rāmānand] said, “Alright, come along!" And then he

became such a great saint in India. People know him more than they know his Guru; he became so great.

The basic thing is humility. Yesterday you saw how the musician [Nishat Khan] was humble. All the time he was humble. He didn't know how to express his humility every time. All the time he was humble.

Because in humility only you can receive the blessings, you can receive the quality that is of your Guru.

Now, for a Guru as you have seen that, in My own way, in My own image, you have to come up. First of all your life should be absolutely transparent. Transparency is the essence of Sahaja Yoga. Everybody should know what you are doing, where you are going, what is the way you live, what is the way you are behaving. I have seen people, who are Gurus, also in the sense that we call them leaders, or we can call them sub-Gurus, or they can not be called as priest, but I can say `communication centers' as they are. In them you find that they are very fussy type of people. Always think about their body, always think about their comfort, always grudge about, nobody looked after them, as if they suffer from persecution mania! Or they will grudge about food, “I didn't eat my food for one day!" Doesn't matter! For a Guru it's better to starve for about three, four days nicely, so that you get over this idea of hunger. You'll be surprised since I'm here I have not eaten anything much and just drinking something, because just the Guru has no hunger. Because it is in your stomach the Guru, vibrations, are so much that you don't feel like eating anything.

So then, what do you eat and how do you eat and all these things that we have given up to come to Sahaja Yoga.

So even if leaders have this nonsense in their head [like] what do you get to eat! I mean, this is the basics, absolutely! And when I hear some people telling Me, oh, what did they eat and how did they eat and all! It's like I feel they are like tourists in Sahaja Yoga. Just come in Sahaja Yoga like tourists, you see, to see places and go round and to know where you get, in what restaurant, you get good food and cheaply.

All this is so basically, absolutely not a manifestation of Guru Principle. Now you have seen your Guru as She is. I do not know what I eat, what they give Me, what I want. They go on giving Me whatever they think I like and I just don't know if I like that thing or not, or what is it. If they ask Me, “Mother, what will You have?" I said, “What will I have, I don't know really, what will I have? Anything!" So there has to be no choices. First of all not to waste your attention on choices. Of course, only on vibrations. I mean, supposing, you go to a restaurant, find all kinds of funny vibrations there, people are getting drunk or anything, then of course you should say. But all the choices must be based on vibrations and not on material things. That you get something nice there, “Let's go there” and they'll travel for fifty miles to go eat something nonsensical. It should be all nonsense for all Sahaja Yogis. And when I said “Sahaja Yogi" it means also Sahaja Yoginis.

So the food part of it is aswadha. You should not have any taste for any special food. Specially in France to say

that people may not like, but French are very, very conscientious or aware about the food part. I don't know how far they make really good food, but at least they think they eat very good food.

So, the eating of good food is a kind of a addiction. It's a kind of an addiction; it's something like drug, that you must have good food.

So Zen started this system of what they call the tea ceremony. In the tea ceremony what they did, I mean, I have been through that and it's really quite a test of people. With Me it was alright, but the rest of them got really frightened. That in the tea ceremony whatever rituals they do they give you a tea, which is so bitter and we can say [like] quinine raised to power 108! It's like that. And they give you very nicely, handle you with such ritual that you have to take it.

So first they say, “You see the cup without thinking." So he tried to make thoughtless awareness through the cup. I don't know how much one can achieve with that. But that tea if you take once, your tongue is good for anything. And to compensate it they give you something sweet, which is again sweetness raised to power 108, so sweet that it becomes bitter! So sweet.

So this is just to conquer the tongue [that] Zen must have thought that better give them this tea ceremony where there is no tea, there's nothing but just you really give such shocks to your tongue, so that after that you can eat whatever you get. And that's why you must know that Japanese can eat anything. They have solved their food problem because they can eat anything! They can just fish out some crabs or could be some prawns, just

peel them out like peanuts and eat them like that. I think Zen has solved this problem for them, because they have food shortage and this is how they can eat everything: they can eat the bark of the tree, they can eat the snake, they can eat the lizards, they can eat the frogs, everything they can eat, so all their eating problems are solved in that country by Zen, I think, because you have no taste.

But in this I think the worst are, in the whole world are Indians. They are the fussiest people for food.

Because their women have spoiled them. They know very good cooking and they know how to handle their husbands by cooking very well. And the way they cook food for them, you see, the men have to go back to Indian food. Even if they travel the whole world, they'll need Indian food, they can't get over their tongues. It is such a big conditioning in India of food that I just don't know how will they get out, the, absolutely, the basics which are important. Gandhiji tried that very much in the ashram [laughing].

He used to give horrid food, boiled food with the oil of mustard on top and then nobody could eat that.

Raw! And he used to make everybody eat that. Not only that, he would make them clean the bathrooms, WC's, everything so that you get rid of your nose also, that you need everything. Because so many people you will, while eating also in India will put something to their noses and they smell everything.

So they are oversensitive to their tongue and to their nose. But not to their eyes, to eyes they are not. For eyes I would say the most sensitive people are Japanese and

Chinese and also the Western people are very much sensitive because they don't like to see anything dirty, filthy or ugly. Indians won't mind any dirt, filth, anything, just like dogs and what you call, horses or buffalos! They can walk through any dirt, filth, anything! Nothing matters to them, anything ugly, any ugly building or an ugly dress or anything is alright for them. It doesn't matter, to their eyes it doesn't matter at all. Only thing [is that] kitchen should be clean and they are all the time in the kitchen.

So we don't have to learn all these bad things from Indians. There are some good things they have, but there are certain things [which] are very bad conditionings. And the next to that are, I think, the French. But if you eat English food you can become quite good because there's no taste in English food [laughter and applause].

So, I have no problem anywhere because I think I have no taste at all and I can eat anything any way it is cooked, it's alright, I don't bother about what is cooked, what is not cooked. But if you have some French people for a dinner in a restaurant they will spend forty-five minutes deciding what they are going to eat and what a waste of energy! Forty-five minutes just to decide what they are going to eat! After all what is so great, what you are going to eat? It's all there. Just one thing that everybody should have.

So for Sahaja Yogis it's important to give up this idea, `I will have this.' First of all nobody should ask, `What will you have?' To Me also. I do not like people asking Me questions [like], `What will You have?' Because I've to

think about it and I want to be in Nirvichara [laughter and applause].

So, this is a, one, big ordeal, which we do not understand: how much we are attached to food. And food goes in the stomach. And not only that it spoils our Guru system, but also spoils our physical system.

So we should try not to look at food. That's why fasting was told to the all the people who wanted to develop their Gurupada, so that they should not fast. But they do not fast normally because they think of food, so there's no fasting. I mean, fasting means that you go into Nirvichara and don't think of food.

But they are all the time thinking of food, so it has no meaning and you are just the same whether you eat it or not, your mind is eating it all the time. Then you start thinking, `When will I end my fast and know where will I go to have what?' So this is a very basic thing that we should get rid of our habits, of our conditionings, what we are going to have and what food we are going to have. Our children also should be given a proper training about it that, it's alright, sometimes there is no salt, sometimes there's no sugar, doesn't matter. And sometimes there's nothing, doesn't matter. Nothing [is] important for a Sahaja Yogi, you can live without food for days together, no problem.

So for a Sahaja Yogi there's nothing like taste of food and hunger. There's only one hunger is to be purified, to be clean. This is one of the things that dirties our mind, we should say, that we think about food all the time. Even in Russia I found people carried all Indian things there, they

were cooking all Indian things and I am, poor thing, I can't eat anything.

So they cooked, brought everything for Me, thinking I'm an Indian, but they don't know I am Zen, I cannot, I do not, have sense of taste.

So once, to get over taste one has to work out. It's an experiment you have to do with ourselves. Unless and until we introspect ourselves and do experiments we cannot rise. Because though the Kuṇḍalinī is trying her level best, but your conditionings are so great that it cannot pierce through and cannot make you onto that Guru level.

If you see the lives of all these Gurus: they were married, they had children, they lived a normal life but in their own personal life they were absolutely detached people.

So, first detachment should come from food. And there whatever you like you just don't eat. That's the best way. Because already because of liking something, supposing if somebody's fond of ice cream. He must have already spoiled his liver; so then, give [it] up now. If you like pasta, give up pasta. If you like something else, just give up, don't ask for it and don't eat it at all; so that, you see, your mind will get little bit detached from it. It's very easy to achieve this detachment, I think, if you work it out in a sensible way. Just try to punish your body.

You see, if you are your Guru, you better take hold of first of all your body and your conditionings. You have to treat your body with this thing. I am told many girls who have married abroad are still making their Indian food and eating that. It's horrible it is! They should starve. If they starve for say about five, six days or maybe eight days,

then they'll eat any food in any case. That's why the fasting is given.

So one should adjust oneself to any kind of food you can have. And if you want to survive then you eat anything, so just make it a point that you get rid of this very simple conditioning you have, of liking the food that you want to eat and you don't want to have anything else. I think as Sahaja Yogini or Sahaja Yogi who cannot get rid of this little thing, then how can you call him a Sahaja Yogi? I don't know. He's very aSahaj. Because the other day I met one lady. I said, “What is the matter, where have you been?" She said, “I have been looking out for some sort of an Indian ingredient." I said, “How can you get it here in this Spain? You cannot." “Why?" “Because they asked me to make Indian food." “Alright. Then without that can't you make Indian food? What is the need to run all the way, whole day for a one small little thing called hing [asafetida]?" There's a big name for that, it's a small little thing. Just to get that she had to run all over the places to get it! So for people who are Sahaja Yogis if they are Sahaj, whatever is available you can make something nice out of it and eat it.

So that shows what? It shows sagacity, shows trupti [contentment], shows your satisfaction. And that is one of the manifestations of a Guru that he's a satisfied soul. He's just self-contained, he doesn't bother.

Now, for example, some people, specially in the West, thank God, they are not spoiled by their wives so much. They don't have so much of conditioning, they can eat anything. I've seen that when they come on the India tour, all the Indians say, “Horrid food was given and the

poor things were eating that horrid food and this and that." And I asked them, “Which place you like the best?" They said, “Brahmapuri." I said, “Eh? They were saying Brahmapuri had the worst food and everybody is complaining." “No, no.

Brahmapuri was the best, because we could bathe in the river and we could sing and we could enjoy it!" You see, that's the sign of one thing, to get rid of your bad habits of food business.

Now the second part is for the body you need comforts. I must congratulate the Western Sahaja Yogis that they may be coming from any walk of life, I must say, the Indians have to learn from them, they may be coming from any position or status. All of them enjoy the comfort of the Spirit when they travel in the Tour. They do not ask for, `I haven't got a chair, I haven't got a bed, I haven't got a proper things here.' In this way, you see, you will realise that the body comfort is of no importance. It's, we have just spoilt our body, there's no need, no need. Body you put it anywhere, will sleep in any case. If you cannot sleep for two nights, alright, put on some music for one night or two nights as we had here, you will sleep anyway! [Laughter and applause as everybody fell asleep during the Nishat Khan performance the night before.] So this is the second point is that we have to give up body comfort. But the third point where I think the Western people falter is their materialistic attitude. Materialistic attitude and their fondness of their eyes.

So one of them is the worst of all. I mean, the worst in worst of all is that you can never have, that's such a big blot if you have that is to have a roving eye and things

like that. It's out of question. That's out of question for women or for men. They are not Sahaja Yogis by any chance. They have to have very clean eyes.

That part is alright. And the second part is the greed, lust and greed. Of course, with Sahaja Yoga maybe the lust part is over, but greed is still there with so many who get lost.

So I would say Indians do not have this lust problem, but they still have greed, greed problem, means they want to buy something like a radio or some electrical stuff they must buy. If they come abroad they must buy something. It's alright, if you get it, well and good, if they don't get it, well and good. It should be [that attitude]. But for a Westerner, you see, he would not like to give up his furniture, which his great grandmother had it. Though he can't sit on it because it's so old. If he sits on it, it will be break. But he must keep it to show off that, “I had a great grandmother who gave this unique chair." According to Indian standards it's junk! Absolute junk. Because it is good for nothing you put it in the drawing room, nobody can sit on it and it looks junky. But according to the Western mind the older it is, the better, whether it is a junk or anything, he'll have so many junks in the house and they will sell like hot cakes.

Because there's a very subtle materialistic attitude towards matter that, `This will sell like hot cakes if I sell it,' because there must be another mad Westerner who would like to buy that junk. You see? So this junk that you have in the house it's better to get rid of, because God knows how many people must have used [it]. It's like a grave in the house. It's a grave.

So to have then also the antique jewelry. Antique jewelry is another mad, antique is a, what you can say, is the fad or addiction of the Western people, antique. For us nothing is antique because we still produce antique things, beautiful things so Indians don't understand the value of antiques. They don't understand how these people are so mad after torn things and broken things and dirty things and filthy things! But the Western mind has been brought up that way. Now, in these antique things I have seen that, once I went to somebody's house, you see and he asked Me with very great honour to sit on his chair.

And as soon as I sat on the chair I thought there were snakes and there were scorpions all biting Me. I got a fright, I got up. I said, “What is it?" He said, “This is from great, great, great grandmother, you see, she gave us this thing." I said, “It will break, I better sit outside." [Laughter.] So this also madness of this antique is so much that it is unbelievable how people go into it.

So there's a joke in India there's a very great writer called as Premchand, he wrote about two Englishmen going on the road of Benares when they were hit by a lota [metal pot], that they use for their bathrooms, fell on their feet. And it fell on their feet. And jokingly he says, “On the feet where all the bureaucrats fall." Means, all Indian bureaucrats used to fall at the feet of the English at that time! So he made a joke. But doesn't matter. Then the English, you see, looked at that thing and they were very angry and immediately they took to law, “You have to come to the courts, you have to come to the

police and we're going to report this has fallen there, it has hit us” and all that.

So there was a clever man, he knew the English or the Western mind, he said, “Sir, do you know this, this lota has very valuable!" He said, “Why?" “Because this one was used by Akbar the Great.

So ancient it is." He said, “Really?" “Yes it is and, you know, you just don't quarrel with them. And ask them for this lota." And he told in Indian language to them that, “I have befooled these people, I have told them that this lota belonged to Akbar and you have to take this lota and use this lota to just to befool them." So then they asked, “But alright, we'll forgive you, we'll not take you to any courts or anything, but you just give us this lota." They said, “No, we can't." He said, “Why?" “Because it's such an antique piece, you see." In India you won't find anybody respecting antique pieces, especially in Benares nobody bothers. [Laughter.] So they said, “Really?", “Yes, it belonged to Akbar and, you know, my father was, my forefathers worked with him, so he gave us this lota, we can't give you, we are sorry, you see." “No, no, no, no, please give us, you see and we'll no take you to the police." “Alright, you charge us, whatever money you charge us” and all that. In those days they paid one thousand rupees, you see, this is equal to, now, one crore [10 million], I think. They gave, these English paid them and bought that lota, which had nothing to do with Akbar or anyone.

So this madness of antique has to go away from our minds. It's such a built-in thing within us, that we always talk of antiquities. Perhaps maybe because of wars

everything was destroyed and whatever was in the olden times was something very beautiful and good and now we are not making very good things, perhaps, maybe that is the reason. But now we are making nice things, we can make. Now in England I was surprised the old crafts are coming up, everywhere I go the old crafts are coming up.

So to respect antiques means you just stop making the old craft revive. Because you pay so much to the antiques, the same thing made today won't fetch the same price as it was. Now this has ruined our creativity, ruined our handwork and it has ruined our whole, I think the quality of our life, because the way we are mad after antiques.

So this also should go from your head that anything antique is something good. It's a very superficial value, if you see to it. Because people think that antique is something expensive. It's just a marketing style that people have felt that this is expensive, that is expensive, so it's something great to wear something stupid and to say that, “This is antique jewelry” and go about. I mean, God knows how many people must have used it and must have worn it and what must be the feelings of that person.

So we have to understand that this conditioning that we have in our heads, that we must have something antiques with us, keep something of such value. I mean, these questions never arose before, so it's not written in any books. Anyone of the books of the Gurus is not written that, `Don't care for antiques.' They have written, “Don't drink, don't smoke” all other things which spoils

your Nābhī. They've written all these things. But they have not written that, `Don't worry about antiques so much.' You see and I find that's a craze nowadays and so we have to tell people that we have to be careful. Moreover I feel the way people have gone to drugs and that, maybe that because they used so much antiques that the bhoots from the antiques must have caught them. Can't understand that why people are so melancholy, all the time crying, weeping and all that.

So the conditionings of these matter as we think it to be is to be absolutely taken out. Of course, I mean in certain countries we should say that the antique things [that] were made were good and nice.

But, only because something is antique it should not be respected, [but] because of its intrinsic value of aesthetics, it's alright. But one has to see first of all the vibrations of everything. If the vibrations are good then you should accept, otherwise not, because we have the language of vibrations and we have to use the language of vibrations. Once you start using the language of vibrations you'll be surprised how you will get the complete picture as to what is to be done.

So to get rid of these three conditionings too, for our body is very important. And the worst thing for a Sahaja Yogi [is] to think that he's sick: is a, sort of a, tarnishing the name of Sahaja Yoga. If you still feel you are sick you better get out of Sahaja Yoga! Because either you get well or you are not a Sahaja Yogi, one of the two things. If you are a Sahaja Yogi you have to see that you get well and if there are certain problems also, doesn't matter. Now, for example, supposing, I have certain problems,

which I know, because of Sahaja Yoga, because of My position as the Mother, position as Ādi Shakti: certain physical things I have to face, parasympathetic working I have to face, but I go through it! Is accepted.

You have to accept your body as it is and you are not to sort of say that, `I'm not well,' and `There's something wrong with me,' and go on complaining like some old hag! Never think you are old, first of all.

Never think that you have gone old or you are no good. Look at your Mother. I never think that way.

Yesterday half of you were sleeping, still I was alert and listening to the music and today I'm again alert here.

So if you have a Guru then that image should be with you that: “Look at our Mother. She's so old, how much She travels, how much She does!" Alright, you might say, She's the Ādi Shakti! But little bit of Shakti you too have. And that Shakti is to be shown by your full dynamism. If you have no dynamism and if you still feel very weak that means you are not a Sahaja Yogi.

So just ask for, ask for any amount of energy, it can come to you. That dynamism, it should be there.

Now this I would say, for the physical self that one has to know that you are all younger and getting younger and younger, but not the stupidity of youth, but gravity, the gravity of the age. Actually I have seen children who are born realised, they are very grave, they won't do anything that is not dignified. And they will never, I've never heard them talking to some of, the Sahaja Yoginis have a bad habit of talking, `tuk, tuk, tuk, tuk, tuk, tuk,' among themselves. It's a very bad habit. Which shows that they [are] still very much lacking. Just wearing sarīs

or wearing bindis you do not become a Sahaja Yogini. First of all, what is the gravity? You should only speak whenever it is necessary.

So I have seen these Sahaja Yogis who are born realised children they stand like this before Me. And they say very few words, but beautiful words they speak. And say things, which you can remember all the time. They just do not go on wasting anything. And they are extremely obedient.

So from them one can learn that these are born realised and the way their Guru principle is acting, are we also acting the same way? Or we are doing something that is not good for our ascent? So even after coming to Sahaja Yoga if you do not try hard to introspect yourself, you have missed the point that you compare yourself with your Guru, all the time. Now.

Then everything has to be understood in the right perspective that we are Sahaja Yogis. Now for a Sahaja Yogi first and foremost thing [is] that he has to have love. First. For others, not for himself. If you are all the time worried about yourself, `my body is such, my this thing such and I have to do this and that,' then you don't love others. But do you see to the comfort of others? Do you feel the compassion of other Sahaja Yogis? Do you feel, `What have I to bring for them? What is missing in them?' Do you work it out? Do you go out of the way to help them? First of all Sahaja Yogis.

Now Sahaja Yogis are different things. I have seen many Sahaja Yogis will go and take the side of the non-Sahaja Yogis and try to debase the Sahaja Yogis. Is a very wrong thing. You belong to this new race and the people who do

not belong to this new race and if they are attacking anybody: these are your hands, your feet, your head and if they attack it, it is duty bound that you help them instead of helping the others. Maybe something wrong with this person, doesn't matter. You need not show all the fair play there. In that place you should support a Sahaja Yogi out and out. Later on you may correct and you may tell that person, “You should not have done like this, it was wrong." So this dignity and this understanding comes only through silence. But if you are chirping all the time, talking `tuk, tuk, tuk, tuk, tuk, tuk, tuk, tuk,' it can never, never can make you a deeper person. You'll be just flying in the air with all that.

So for women now is best is to take to mauna, is to keep quiet, just keep quiet. They all the time want to talk. This I've heard from all the leaders that is a big problem with women. They just go on talking stories, telling stories. But if you ask them to come and speak, they will start shaking. How many can give speeches? Women? If you understand that if you cannot give a speech, you better not talk also. You should be able to give a speech because your Mother is a woman, She gives speeches. Why can't you give some speech? You cannot. If I make you stand here, you'll be shaking, I know that. But if it comes to murmuring souls, you are there.

So that is one thing women have to be very careful [about]. And as today is the Guru Pūjā I have to tell you things, not as a Mother but as your Guru. That, if you have to ascend the best thing is for you to stop talking. “Maunam sarvatha sadhanam." `Maun' means to keep quiet. It gives you all kinds of facilities, just keep quiet. If

somebody's talking too much, just keep quiet. If somebody's trying to criticise, keep quiet. That's your silence, that's your right, that's your domain that you can keep silent. Just watch that person. If it comes then to answer, then you can answer better. But if somebody's trying to attack, you just keep silent. But this silence has to be established and one should only establish by not talking too much. I have seen also when I am sitting here, I have seen women talking among themselves and this is very wrong. You must learn the silence. Like yesterday I saw so many ladies also were walking out, walking in. In the church will you do that? You won't do it. In the church there is no Christ, there's a horrible priest sitting there, but you cannot do it. You all keep quiet, you sit there nicely. I've never seen anybody walking out here and there and doing all kinds of things, putting the children in front like that, making them sleep. Never! Can you do that in the church? What a discipline people observe in that church, which is an artificial place. And where you are now, that kind of a silence has to be there and that kind of understanding, that depth, that awe has to be there. But because we have not yet developed that Guru thing. If we had developed it then immediately it will work out. You will see your gravity will show in your behaviour.

So this is for our attention not to be wasted. To discuss somebody, to discuss about others' characters, we have no business. Do we discuss the character of one hand to another hand? To discuss about what has happened about marriages, things like that. Also marriage is just, in Sahaja Yoga, it's not such an important thing.

Some people pay too much attention to marriage, you see and marriage becomes a headache. Also then, “What about my marriage?" Then again ten minutes you see that person, “What about my marriage?" Again after ten minutes, “What about my marriage?" You want to run away. I mean, you see, it's something becomes like a mania for people, “What should we do?" And the whole thing is, all depends and the whole programming depends on how you are going to get married.

So you have come to Sahaja Yoga, you are Sannyāsīs. You are not married people in a way. You are married only to Sahaja Yoga, that's your husband, that's your wife. And the so-called husband and wife are there. But if they are not Sahaja Yogis then you are unmarried, definitely.

So too much attention is paid in Sahaja Yoga to marriages. I have seen that before, marriage, before Sahaja Yoga, marriage was a joke; every third day there was a divorce and people would run away and do all kinds of things. Then when they got married after Sahaja Yoga they are the greatest romantic people ever known in the whole world! I mean, all `Romeo, Juliets' going about. I just don't understand. Even in the Indian villages people complain that, “What sort of these people are? I mean, they have no sense at all and the way they go round, are they the saints?" So that saintliness, that Sannyāsta, that asceticism has to be expressed in our married life. I don't mean that you don't have relationship with your husband but in a very private way. It's has to be extremely private and it should not be such a great thing to go into romanticism. You'll ruin the whole

of Sahaja Yoga in the West if you start doing that nonsense! Because also there's an idea about it that, you see, you fall in love. But then you'll fall! That's the first point is. You will fall [but] you want to rise.

So this attachment and this worry about the husband and this and that, I mean, you can carry on with any kind of a husband and wife if you are a Sahaja Yogi, should be able to. I mean, I know that's very simple. It's a, your husband is a study, wife is a study, that's all. You study a person, what sort of a person he is. But for that you have to have the witness state and you have to see, you have to be detached.

So in marriages one has to be detached.

But, on the contrary, I find that just after the marriage they want to organize some special thing for them to go to some sort of a honeymoon or some sort of a thing! I don't know how these ideas crawl up.

These are coming from the old conditionings of things and after honeymoon they come and say, “Mother, this marriage is not going to work out." So it's better to do slow and steady and then decide. Because you just jump into honeymoon mood and come back and say, “Mother, this, I have started thinking and I don't think." I know of a lady who was jumping with a Indian gentleman and she was on her way to Australia. In Singapore, she telephones that, “Mother, I don't think this marriage will work out." And here everybody complained to Me, “Mother, these two are behaving in such a manner that Indians are rather embarrassed." So the sense of shame you must learn from Indians. They never, husband and wife, never sit together in India, is regarded as bad

manners and it should be with you also. That, even in the Pūjā, even in anything they are sitting in the public, what is the need to show your relationship in the public? It's only in the private. This is one of the things one, if you start understanding, there will be a proper adjustment. Men should be with men in the public, women should be with the women together.

But the women or men, whatever they are, whatever are their bad, bad points should not be brought back. Like, I would say the men have jealousies and they have power orientation and they discuss about leadership and they, every, they get a shock if you tell them that you are not going to be a leader, as if they think leadership is something very concrete. It's the greatest myth ever going, is this leadership! There's nothing like leaders in this Sahaja Yoga, it's just a joke. And your Mother is very good at playing serious jokes.

So be careful! Don't be childish about it. You have to understand that this is a big joke going on and it's just a testing point and if I test you wrong, you can tell Me, but I think this has worked well, because I can test people very well on that level and immediately I know when the person gets onto the horse of ego.

So, for your mental attitude, has to be different and our priorities have to change. Our priorities have to change. What are our priorities? First and foremost thing is our ascent, is the first priority. For our ascent whatever is needed has to be done. If you have to punish your body, alright. If you have to punish yourself, alright. If you have a conditioning, get rid of it. Just introspect yourself, that is Self-realisation, is to know yourself. When you know

yourself and know what is clinging onto it, just to remove it completely.

Work it out the way you like. Work it out the way you like. You see, it is very important that the body, mind, everything should be your slaves. Nothing should dominate you. You should be on top of everything.

How dare your body ask for anything? How dare your mind tells you anything? How this conditioning works on you? `I am a Sahaja Yogi, I'm above everything.' Like the lotuses have come out of the ponds, you have come out of it.

We have so many proofs to show that you are realised Souls. I'll show you some photographs that I have to show that there is light. I can put light into you, they are all enlightened people. But in My presence if you become the light, you must carry the light outside. Not only in My presence, but when you go out. But one of the reasons, I think, when I tell something people just start thinking about whom Mother is talking, they never think, `She is talking about me.' That's the only way you can penetrate within yourself when you see that, `Mother is talking about me, She's correcting me all alone and She's telling me.' Then only it will penetrate and it will work out. The priorities have to be changed and the first and foremost is your ascent and the Spirit and Sahaja Yoga. The rest is negligible, nothing important.

Then the faith that there is this All-pervading Power, which is looking after us, is very important.

This time the musicians came all the way. I must tell you the story of their travel. They came and they said that there's a train from Kiev and they also bought the tickets

so got into the train and they were off-loaded before the Hungarian border. They didn't know what to do, they had no visas, nothing and not so much money also. They thought, “We are on the train." They said, “No, you have to go cross over and go to Budapest” and they didn't know where, they were standing on the road. And, but they were all laughing and enjoying, “Must be something in store for us." Nobody felt that they were in trouble or in anything.

So surrendered. “So, suddenly” they said, “the custom people came" and surrounded them and they said, “What's the matter, how are you here with all these bags and baggages?" So they said, “Why are you here?" They said, “We have come for a concert and this and musicians we are and all." And some or other they started melting away. And then they gave them Realisation! Six of them got Realisation.

Now can you believe: the power of love. And the custom officers they offered their own cars, took them down to the other side. It's never happened with custom officers! Imagine! It would be like shaving their teeth off, I tell you, the way [laughing] if you can do that to the custom officer! But it happened. And they came to the other side and left them there. Now they didn't know what to do. They wanted to go to Budapest, they had to walk about two miles or something to the station.

So they were waiting there well, they said that, “Mother, You sent maybe, two Yugoslavs came in a big bus of 49 people, all vacant." They stopped the bus and said, “What is it, why are you here?" So they said, “This is our problem and we have to go." So they got into the bus.

When he was driving them down, they thought of talking to him that, “Why not you take us to Milan?" And they managed! [Laughter.] And they were in Milan. It's so remarkable.

So to have faith completely in yourself and in that Power, which is surrounding you. And once you have that faith you will realise that, though it is so helpful to you, it is so kind to you, on the same level if you think it, it can be very harmful.

So then never listen to the Guru ninda, means anybody talks anything ill about your Guru, just put your hands to your ears, absolutely immediately. I have known of a person who did that [and] got cancer, another now in jail, another one there.

So anybody is saying like that, just put your hands. Because now you know that, what is your Guru.

So you should never hear anything against your Guru from anyone.

The other day one gentleman asked Me a question, a newsman. He said that, “I am told you have made a castle for Yourself." I said, “I have paid for it, I have made it also. It was a horrid place, no doubt. But there are only Sahaja Yogis staying there, I am not staying there. That's the best part." But that's all I said. But on the contrary, they never go and ask these questions to any Gurus on anything.

Because the disciples say, “Yes, so what? We want to give to our Guru money and this and that." They never ask. But, through Sahaja Yoga, or [by] Myself, I have cured so many people of incurable diseases, I could have

minted money. For curing one cancer patient I could have made a castle, Myself.

So when people say like that you should say, `Do you know how many people She has cured? How much money She could have taken from them if She was a doctor or She was a false Guru? How much money She would have made out of all of them?' Then they will understand. You see, because they are being materialistic they talk like that. And their attitude is very different and so, to tell them off is the best way. Because I have seen that these press people are absolutely harassed by the disciples of the false Gurus. Just they cannot criticise, they cannot say a word against such false Gurus. While I find that Sahaja Yogis still lack that complete faith in themselves and complete assertion. Where you have to assert you must assert. For example, anybody says something wrong against Me, you have to assert; must say, `No, not possible. It's not!' But I have seen some people asking Me funny questions who are `Sahaja Yogis' also! So the first part is that to see how much we are sensitive to spirituality. I have seen Sahaja Yogis supporting somebody who is so negative, you can't even bear that person and, [to them], such a person is something great, while somebody who is so good they cannot make it out.

So what's the use? Your computer is so faulty, you'll do, I mean, the planes will have to run up and down if you have such a computer as Sahaja Yogis are! Because they just judge the other way round. A person who is good in Sahaja Yoga, who has got vibrations, he may be simple, he may be unassuming, he may not be so rich, he may

not be so educated, may not be from some good universities or anything, but you must see the vibrations of that person! What sort of vibrations that person has and then you should judge. Instead of that if you judge that person only because he's very good to talk and he talks well and very scholarly or something like that, that's not the point. The point is what are his vibrations! And once you see those vibrations and judge them on vibrations, then you are a Sahaja Yogi, otherwise I would not call you at all a Sahaja Yogi. But for a Guru it is very important. I have seen sometimes even the leaders supporting somebody who is absolutely horrid! I can't bear that person even for five minutes! But here the Guru sends him over to Me, “Oh, Mother, he's so good, you know, he donated so much money." It doesn't matter. You donated money, so what? Who asked him to donate money? But he should not donate his bhoots to us now anymore! We don't want his bhoot! So that's what it is.

So the judgment should be correct about a person when you say that this man is not good or that is not good. But mostly `Gurus' themselves are caught up and then they are ambitious and if somebody doesn't listen to them or somebody wants to give a lecture at a wrong time and somebody says, “You shouldn't talk like this” or something, then they get angry. They are very hot tempered and they provoke people, they say things sometimes. And then when people react they say, “You are a bad Sahaja Yogi." That's not the way.

First of all a Guru or a leader has to be himself a very mild, gentle and a good person. He has to be in such a

way [that] he should not demand anything, should not ask for anything. Never demand anything! Anybody who demands can not be a Guru. Respect is to be commanded and not to be demanded. And so, everything works out well if you understand that, once you rise in your ascent, in your wisdom, in your awareness and in your Spirit, automatically all these things happen! You don't have to ask for anything, you don't have to plead for anything, you don't have to complain for anything, everything works out. You are looked after by all the ganas, by all the angels. They are there. You are on the stage. But if you are halfway then they play tricks with you. You see, they play tricks, they make you falter, you have problems, you go here, you go there, all these things happen and then you say, “Mother, how is it this happened?" Because they are also jokers, so they play jokes with you and they make problems for you just to make you understand that you are doing wrong.

So we are on a stage where there's a beautiful security, everything is there and we have to give to the world such a great thing like Sahaja Yoga, which is for the emancipation of the whole world, as you realise and so also I hope you realise your responsibilities. There are so many things one has to understand, how one has to be as a Guru, how he has to act and how he has to work out. Now I have given so many lectures on Guru things, but, for today's lecture, only I have to say that, first thing, to have a Guru system, you must have complete humility. Now, with Me, I would say, I am too simple and I am Mahāmāyā, so you be very careful. You cannot take liberties with Me. You cannot take. If you try to take too

much liberties that means you are not a disciple. A disciple has to keep a distance from the Guru. You cannot just take liberties, walk into My room every time, sit there for hours together, chit-chat with Me, nothing! You have no right. Only when I call you, when I ask for you, you should come.

Then you should not force things on the Guru that, `Please, come and listen to this,' or, `Do this!' that should not be said. For example, yesterday nobody told Me there are going to be these music programs or everything arranged.

So we have to report everything to your leader, or to Me, all those things that you want to do. And it should be really transparent. Like this hand [shows the right hand] knows everything that this hand [shows the left hand] is doing and this hand [left one] knows everything that this hand [right one] is doing. In the same way everybody should know each other.

Then the Gurus should not have jealousies for each other. This I'm just telling you because also I found out that there are certain jealousies. And when they talk there is a little bit of, “Ha, he's good, but this, this, this." When they enjoy each other's company because they have reached a certain state and they understand, `This is the state we are in.' When they enjoy each other's company fully and appreciate each other much more than anybody else, the Guru's company. All the company of the leaders, if they enjoy each other and there's no jealousy, there's no fight, there's no problem but just the enjoyment of the company, then they should know that they have become a Guru.

Now all of them never fought with each other. They supported. Actually it is one Principle was born again and again. But only the Satanic people, they'll fight among themselves, not the godly. And also they will talk against the person who is a realised Soul or who is an Incarnation, but never against themselves. It's very surprising that the Satanic people though they fight among themselves, there are jealousies, they'll never talk of each other. But here I find that in Sahaja Yoga we have freedom. But freedom is not abandonment, is the freedom with complete rules and regulations of the Divine, with us and we have to know them that this is the Divine Law.

So all of us are now sitting like in a big vimana like an aeroplane and we all have to land into the beautiful area. But first of all we have to develop that humility in your heart; complete humility and surrender, that's very important. Unless and until you have that humility and surrender in your heart, Guru principle can not be awakened. First you have to be the disciple and then the Guru.

So you have to develop that humility. And that humility comes very easily if you love Me, respect Me. It's not only love, but respect.

That respect has to be there and then people will respect you.

May God bless you! [Later after Pūjā, Shri Mataji speaks about the music performance during the concert of the night before:] This is a very, you see, pure raga and the purity of it to be maintained is very difficult as he has shown here little bit here and there to slip out in the

playing of notes. It forms another raga, you see, it's very delicate raga, like somebody says the path of God is like a very, very slim road. One side is a big, a huge mountain, another side is a big valley. In the same way this raga is a, raga which can only be taught by a very good Guru. And only can be learned very well by a very good disciple, also. Because it is so delicate that slipping this side or that side you just get into another raga as he has shown you just now.

So the purity of it and this is the real beauty of this raga is.

I had heard this raga once upon a time by a very great singer, called Roshanara Begum and the one he was singing, just I asked My sister, “What is the bondage?", because I remember the song, but didn't remember the exact words, you see. Just now she told Me. And she is another great, great singer, Roshanara Begum and the way she was singing, you know, as if the whole Puriya, the whole building of Puriya she made it manifest, really. She made it manifest, the whole Puriya raga. Say, such a beautiful thing and that is what it is that here is a sign of a person who has done it so much with that purity of raga, is the point, the purity of raga.

And it's very good for Sahaja Yogis to know that the purity of understanding of that if you go a little bit this side, a little bit this side you get away from Suṣhumnā.

[After Pūjā explanation Sahaja Yogis show the miracle photographs and Shri Mataji explains:] When the changes taking place, actually it's My name in Arabic, the changes taking place now. This is another one. This is My name,

this one is My name in Arabic language in the other, in other direction.

Then it becomes, then it becomes Omkāra in other direction and Oṁ kāra becomes like a heart and with so many lines, there were no lines, nothing. The lights become Omkāra. Now, this is before the Pūjā they started with the photograph. This is another series.

So the music started and the photograph started changing. Started going into different shapes. This one is easy languishes. The lights going into shapes.

This is before that. Now they are writing My name, these lights are writing My name, started writing.

Now this is another one. How the form's changing. Now see how the forms have changing. Here the vibrations are dancing. Vibrations are dancing, just see there. Then the Sahasrāra. Then I disappear into light. One, two, three and then they all become lights which show one by one.... These are the vibrations.

Contents: 1990-07-10 **Evening Program, Shaw Theatre, London, UK**

[Speech honouring Sir C.P.: MISSING.] Sir C.P.:.....

Sir C.P. [to Shri Mataji]: Actually you should have got the award.

Shri Mataji: For what? This is My love that is working. I have not paid for it, nothing. It is just My love, which pays Me. This love is something, is a feeling of oneness with you, oneness with My country, oneness with your countries, ones with your families, everything. It is something I always feel that you are part and parcel of My being. And that is how I remember you. I remember

every person through the picture of their Kuṇḍalinī [The gift presented to Sir C.P. is a large framed photograph of Shri Mataji, the much loved one which shows Her seated on the ground in India with the beautiful rays of light coming down upon Her. Explosion of joyful applause.]

Contents: 1990-07-15 **Arrival (from Warsaw), Airport and House, Berlin, Germany**

[When Shri Mataji entered the House said:] I can feel the Freedom!

Contents: 1990-07-16**, Public Program, East Berlin, Germany**

[After the program a young man complains about chronic knee pain and asks Her if she could cure him.]

Shri Mataji: Ich kann das wegmachen, aber du musst dein Nābhī ausarbeiten, sonst kommen die Schmerzen immer wieder. Arbeite dein Nābhī aus, und dann gehen auch die Schmerzen weg. [I can cure this, but you must work on your Nābhī, otherwise the pain will be coming back. Work on your Nābhī and then the pain will go away.] [Two parents brought a baby to Her. The Mother holds the child up, grasping him from under the arms. The baby begins to dance.] Look, the baby's Kuṇḍalinī recognizes Me and makes it [him] dance.

[Hille's younger son who was eight and starts crying in front of Her. Shri Mataji takes his hands, looks at him and smiles:] Oh, when the children complain about the mother, they go to the Grandmother. Take care of your children.

1990-07-17 Interview with a Journalist, Ashram, Apartment, Konstanzer Strasse, West Berlin, Germany Interviewer: [asks Her about being an Incarnation.]

Shri Mataji: Do you believe everything you're told? Whether I am the incarnation of the Holy Spirit, you must find out yourself. Doch drei Dinge muss solch eine Inkarnation konnen. Sie muss trosten, richten und retten.

Interviewer: [wants to know why a women is chosen].

[Few days later a very positive article was published in `Berliner Zeitung' of East Berlin with the title “Die kuhle Brise steigt vom Kopf auf, Wie ich einer Inkarnation des Heiligen Geistes begegnete" (“The coolness breeze rises from the head, How I met an incarnation of the Holy Spirit") in no way ironic.]

Shri Mataji: Only a woman has the patience to deal with the arrogance of the people……

At last [on 5th May 1970] I discovered the seventh energy center on the fontanelle bone area and started (begrūndete damit) Sahaja Yoga.

Contents: 1990-07-19 **Talk to Sahaja Yogis, after, Public Program, House, Prague, Czech Republic**

[Personally to Gunter Thurner, who was supposed to do the introduction next day:] Tomorrow, Gunter, you are going to tell them that I am God.

Gunter Thurner: Thank You, Shri Mataji, I am very happy about that.

Contents: 1990-07-24**, Public Program, Day 1, Universiada Hall, Sofiā, Bulgaria**

I bow to all the seekers of Truth. We have to know that truth is what it is. We cannot organize it, we cannot conceptualise it and we cannot know it with our human awareness. All this growth outside of our civilization is like a big tree but we have to know our roots how to be found out and they are within the human being. Whatever you have been told about the roots within ourselves, has to be understood with an open mind and if it works then you have to accept it as the truth, as honest people.

Now the truth is that there is the All-pervading Power of Love, which is a certain pure power, which we have never felt before. But the time has come now, that we can feel that All-pervading Power. Second truth is that you are not this body, you are not this mind, you are not your conditionings but you are pure Spirit. When you become the Spirit you can experience the All-pervading Power of Love, as Cool Breeze on your fingertips. These are special times when there are so many seekers of truth. I call it as a `Blossom Time', where many flowers have to become the fruits. Unless and until we know the absolute truth, there will be many opinions and many ideologies and everyone thinking that they are the best and the correct.

That's why there are quarrels, fights and wars.

But when we feel absolute truth then there is no question of this [hackering] with another person.

Moreover this power, which is doing all the living work, is the power of love, of pure love. It thinks, it organizes, it nourishes, it balances all living things. We do not even think when we do get our flowers, how beautiful they are and they are coming out of a little seed. How it happens?

How it happens? It's a living force. And the living force works it out. We have become human beings from the amoeba state and how did we become? We became spontaneously. Sahaja. Saha means with and Ja means born and Yoga means the union with that All-pervading Power.

So, Sahaja Yoga means that all of you have a birthright to achieve this Yoga and this is a fact.

And I've come to Bulgaria because I know now you are free people but without Self-realisation you cannot understand how to be free. I've been to all the free countries, so-called. Though politically they are free, but they are completely lost, they are getting destroyed from within, because they have no wisdom how far to go, they have no balance and this is not freedom but complete abandonment. Perhaps you people do not know what is the condition of these countries. I lived in London, where every week two children are killed in that city, by their parents and all the time there is violence of the worst type. You cannot go out wearing even a small chain in New York.

So, though outwardly they look prosperous, but they have become so superficial now, that the chances of their Realisations it wouldn't be very big.

So, unless and until we have Self-realisation, we also do not know how to use money.

They have developed so many diseases, which are incurable, out of their so-called freedom.

So we have to have the light of the Self in our attention, to see and know what is wrong with us and how do we relate to others. This light gives us wisdom and that is a

very important thing that should happen to us. Today I wanted you to ask Me some questions but it seems there are so many people. In any case if you have any questions, you may write them down and give it to us and I hope tomorrow to answer them. Weather I answer the question it is not a guarantee that you get your Self-realisation, because it is not a mental activity.

When the Kuṇḍalinī rises, She takes you beyond the mental state. But as She ascends, She nourishes the centers, the subtle centers and you get physical, mental and emotional benevolence. Automatically. It is like one candle, which is enlightened, can enlighten another candle. And so you can become an enlightened person, empowered with the quality of a sage, that you can give Realisations to others. You become extremely peaceful, joyous, knowledgeable, above all you develop a very balanced personality. Despite that, you are extremely compassionate. This is your right, you have to have it. Political freedom is not the complete, total freedom. With Self-realisation only, you will be totally free and you will be master of yourself, so that nothing can dominate you, no bad habits, no diseases, no negative forces, nothing can dominate you.

So I hope today you'll achieve that state.

I want to have now the session for Self-realisation. It will hardly take ten minutes. It will take hardly ten to fifteen minutes. But I would request you that if you do not want Self-realisation you should leave the hall and you should not disturb others during we have the session.

Hello, normally, normally we do this *[UNCLEAR]* sitting down but I try today even with those who are standing.

Normally, normally it is done when everybody is sitting down but I will try today even with on the people are standing.

Translator: They *[UNCLEAR* want/have] to see you.

Shri Mataji: There are two conditions before we start. The first one is that you have to forget the past because it does not exist anymore. In short you should not feel guilty at all. After all you are human beings and if you have made mistakes it doesn't matter. Only human beings can make mistakes. You are not Gods.

So please, first of all, know that you are not guilty at all. If you feel guilty, then the center on the left hand side here gets into trouble and then you develop diseases like spondylitis and also like angina, some heart troubles.

So please do not feel guilty.

Second condition is that you have to forgive everyone, in general, not to remember whom to forgive and whom not to forgive. Whether you forgive someone or not forgive you do not do anything, you do not do anything. It is a myth that you do not forgive. But you torture yourself for this *[UNCLEAR]*.

So, I hope you will understand when I requested you that: `Please, forgive everyone in general.' Do not think about individuals. People say it is difficult, but it is just a myth. If you do not forgive, then one of the most important centers, the 6th center on the optic chiasm[a] cannot open and your Kuṇḍalinī won't rise.

First you're suffering such a lot and then you'll miss also Self-realisation.

Now I cannot force on you Self-realisation. You have to have the pure desire to get your Self-realisation.

So those who do not want I cannot force. Can I now request you to take out your shoes so that the Mother Earth also helps us? It will take hardly fifteen minutes but you have to be quiet. Both the feet are to kept away from each other but those who are sitting on the ground are all right, they are *[UNCLEAR]*. Also those who are standing, they are all right.

You have to put your left hand towards Me which is the symbolic expression of your desire. The left side is the power of desire and the right side is the power of action.

So please put your left hand on your lap or like this and be comfortable. You need not bend or you need not slouch. Sit in a comfortable way.

With the right hand we have to nourish our centers on the left hand side.

So first we put our right hand on our heart where resides the Spirit. But the seat of the Spirit is in the fontanelle bone area, which was a soft bone in childhood. Now you have to take your right hand in the upper portion of your abdomen, which is the center of your mastery. This center is created within us by great masters and prophets.

You have to take now your right hand in the lower portion of your abdomen and press it hard. This is the center of Pure Knowledge, Pure Knowledge that manifests on your central nervous system. This is not just a mental conception or an imagination but is the last breakthrough of your evolution, which manifests on your nervous system.

So you become, which is not just thinking but you really become an enlightened person. In Sanskrit we call it as bodha, like in Veda it is [vidha] means you know on your central nervous system. Now we raise our right hand again on our upper part of the abdomen, then on our heart, then in the corner of our neck and our shoulder and turn our head to our right.

Now we take this right hand on the forehead and press it both the sides, our temples and put our head down. Here we have to forgive everyone. Now we take back our hand on the backside of our head and push back our head as far as possible. Here, without feeling guilty, without counting your mistakes, for your satisfaction, you have to ask for forgiveness from this All-pervading Power of Pure Love. Now we stretch our palm and put the center of our palm on the fontanelle bone area. And now we put down our head. Please stretch back your fingers, this is very important, so there's a lot of pressure on your scalp.

Now move your scalp slowly, put down your head and now move your scalp very slowly, seven times, clockwise, clockwise.

Now let Me say that is been committed and you did not push back your fingers. You did not push back. You have to push back your fingers; it's a push back. All right.

So now we start. You can take out your spectacles. Till I tell you, please don't open your eyes. In the heart resides the Spirit.

So, now close your eyes and ask a very fundamental question to Me. You can call Me Mother or Shri Mataji, whatever you like.

So we have to say three times: `Mother, am I the Spirit?' Three times. Now if you are the Spirit then you are your light, you are your light and you are your Master.

So please take your hand, right hand, on the upper portion of your abdomen on the left hand side and here you ask another question, three times: `Mother, am I my own master?', `Mother, am I my own master?' I've already told you that I respect your freedom. I've already told you that I respect your freedom and I cannot force on you the Pure Knowledge. You have to ask.

So now please take your hand in the lower portion of your abdomen and press it hard. Here you have to ask six times, because this center has got six petals.

So please ask six times: `Mother please give me Pure Knowledge.' As soon as you ask for Pure Knowledge the Kuṇḍalinī starts rising.

So we have to nourish the upper centers with our self-confidence.

So now, please take your right hand in the upper portion of your abdomen and here you say with full self-confidence, ten times: `Mother I am my own master.' Now, raise your right hand in the upper, on to your heart. Here resides the Spirit.

So please ask a question twelve times with full confidence or say it with full confidence: `Mother, I am the Spirit.' You have to know that this All-pervading Power of Pure Love is the ocean of knowledge, it is the ocean of joy but above all, it is the ocean of forgiveness and whatever mistakes you may commit it can dissolve.

So now, please raise your right hand in the corner of your neck and shoulder and put your, turn to your right, fully. Here, you have to say again with full confidence sixteen times: `Mother, I am not guilty at all. I'm not guilty at all. I'm not guilty at all.' I've already told you that weather you forgive or don't forgive you do not do anything. But when you do not forgive, you torture yourself.

So now, take your right hand on top of your forehead and press both the temples, with your thumb and your small finger and bow the head and put it down. Here you have to say from your heart, not how many times, not how many times: `Mother I forgive everyone.' Please put down the head. Please say that from your heart. Put down the head. Now, take back your hand in the backside of your head and push back your head, as far as possible. Here, without feeling guilty, without counting mistakes, just for your satisfaction, you have to say: `Oh, All-pervading Power of Love, please forgive me if I've done any mistakes knowingly or unknowingly.' Now, please stretch your hand, stretch your palm, put the center of your palm on top of your fontanelle bone area and now press it down by putting down your head, first. And now push back your fingers. I must say that I cannot again cross over your freedom. I must say that I cannot cross over your freedom, I cannot cross over your freedom, I cannot *[UNCLEAR* interact] your freedom.

So you have to ask for your Self-realisation.

So, now, put down your head and press your scalp pushing back your fingers and move your scalp with pressure seven times, asking seven times: `Mother, give me my Self-realisation.' Now, please take down your

hands and open your eyes. Put both the hands towards Me, like this. Now, put the right hand like this and put down your head and see for yourself if there's a Cool Breeze coming out of your fontanelle bone area.

Some people get it closer and some [little] away.

Some people get it far, but doesn't matter. If you do not forgive then you get it hot. Now, it's not on your head, it's away from your head. Now, please put your left hand towards Me, put down your head *[UNCLEAR]* and now see with your right hand if there's a Cool Breeze coming out of your head, *[UNCLEAR]*, please. Once more you put right hand, right hand towards Me and left hand on the top of the fontanelle bone area and see for yourself if there's a Cool Breeze. Now raise both your hands towards the sky and push back your head and ask a question: `Mother, is this the Cool Breeze of the All-pervading Power of Pure Love?', `Mother, this is the Cool Breeze of the All-pervading Power of the Pure Love?' Ask this question three times.

Now please take down your hands. Watch Me without thinking. Please put your hands like this. All those who have felt the Cool Breeze or hot breeze, on their fingers or the hands, or out of their fontanelle bone area, please raise your both the hands, both the hands. Please raise both your hands. You Bulgaria has got Self-realisation. I bow to you. I bow to you.

You feel the Cool Breeze? You feel the Cool Breeze? Remarkable. *[UNCLEAR* And/In] there are so many people and I would like to meet you. I don't know how to do [that].

So they are going to play the music, I would request you to clap.

Contents: 1990-07-25 **Press Conference, Sheraton Hotel, Sofiā, Bulgaria**

Shri Mataji: They have to ask the questions, then I'll answer, is that the way we are? Translator: Just a few words about your life, your teaching, then they will ask the questions.

Shri Mataji: All right.

I bow to all the seekers of Truth. Yesterday, in the hall I felt that in Bulgaria there are people who are very depressed about life. I think I've come here at the right time, when you have got your freedom, to tell you that only political freedom is not enough.

So far I visited many countries who are supposed to be free. Sitting down here you should not think that all the roads are paved with gold. There are dominations of a different kind in those countries. The first is racialism. For example the English came to India and ruled us for 300 years. And they plundered us absolutely and they tortured us. My father was in jail, My mother was in jail, they took away all our properties, everything. And now, when there are people from India who had to go to there because they had West British passports they treat us like emigrants and trouble them a lot, while in India we have more Britishers settled down then in English land the Indians.

Even in America there's such a lot of racialism. And recently there was a Mayor of Washington who was implicated into a drug case, because he was black, that's

all. All these so-called democratic countries are full of corruption. And there is tremendous disparity.

Some of the people in these countries are poorer than any Eastern Bloc people. Imagine in the cold of London so many people sleep on the street.

So, there is also lot of violence. In America, everybody carries a gun. In Miami, I saw children of twelve years carrying guns. And they carry drugs with them and I think at least 60% people are taking drugs. There is no love between father, mother, family love, no love.

In England every... in London city, they say so, that every week there are two children killed by parents.

I'm told in... now in France, the morality is so law that a housewife is allowed to practice prostitution. In the democratic countries they want votes so they allow people... they play on the weaknesses of people.

Like in London now they have started opening pubs from 6 o'clock in the morning. Naturally people are violent, even the football fans.

There's no end to things that are happening but the worse thing that has come out of this freedom is AIDS. They do not worship Christ but they worship Freud.

Socially they will go to church but privately they are disciples of Freud.

So there's another disease that has come because of their over activity which is called Yuppies disease. Because they become paralyzed, their conscious mind becomes paralyzed. I went to America in 1983,...'73, sorry and I told them very clearly that AIDS will be coming if they do all this nonsense. But they got very

angry with Me for that and they followed all false Gurus who take lot of money from them.

In England, the BBC television told Me that Anglo-Saxon brain cannot understand without money, anything. They have no humility, they have no love. They are very superficial and very arrogant, very aggressive people.

So I know that your system of communism has really made you people, more on the left side as we call it. Whatever may have been the government, the people of Eastern Bloc and Russia people, are wonderful for spirituality. Mister Gorbachev is really a realised Soul, himself. And he has realised that he has to take the middle path. And that is how it is going to work out for you people if you take your Realisation.

First of all you'll be cured of all your diseases, physical and mental both. And you will develop a balance. You won't be over greedy, the way the people are in the West so that they are creating ecological problems. After Self-realisation you will know that machines are for us, we are not for machines.

So you will be satisfied people. Because this economic desire is never satiable. If you have one thing today you want to have another thing, going from one to another, is never satiable.

So in America, they have created mountains and mountains of plastics, rubbers and also of broken cars.

[MISSING.] For example through totalitarian regime you are oppressed from outside but this so-called, this freedom of abandonment destroys you from within. But I find the Eastern Bloc people they have an attention

which is very deep. They can recognize a person who is truthful and unpretentious and *[UNCLEAR]*.

But otherwise, in the Western countries you have to put up some sort of a show, any false person, even getting out of the jail from India can go and create an impression with some sort of a show. The value of any master is according to the amount he charges for his program. Or you have to appear like a cinema actor or an actress, you see. They cannot understand motherhood because they, I think they never had good mothers, perhaps.

So I have to tell you one thing, that quality of people, in Bulgaria and all the Eastern Bloc is much higher. But don't be enamoured by the superficialities of the West. And also not to be depressed. With wisdom, if you move after Self-realisation you'd be one of the strongest nations of the world. It's not how many weapons you have; now the time is for people of quality. It's already predicted in Indian horoscopes and things that the reign of the people of quality will start now.

So it is very important, that you get your Self-realisation and yesterday surprisingly, 90% people at least or maybe more got Realisation. Most surprising thing was people were standing. I've never done that before and they also got Realisation. That really has touched My heart. As you know what is Sahaja Yoga, is already given to you, it relates to all the prophets, Incarnations, also points out where religions have gone wrong. Also it is related to science. In Russia, they organized a conference with very high quality scientists.

So when I told them about the scientific side of Sahaja Yoga they said: “Now we want only Realisation." Also

there were 600 doctors came from all over, Russia, they called, I mean. They also, after I explained to them what is Sahaja Yoga, how it controls parasympathetic nervous system they said: “Now, we want just Realisation." There are three doctors in India who have got their M.D., M.D. Master, after doing M.B.B.S., after graduation, in Sahaja Yoga. It has cured cancer, no doubt; many, many diseases incurable like multiple sclerosis and all. And there are seven doctors in London, who are doing now all the tabulation of curing. For this you don't have to pay. It's your own energy, which works it out.

So there is no obligation either.

But only to get cured one disease is not a sensible thing. But is better that you get your Self-realisation established so you never get sick. I'm Myself going to be seventy, eighty years of age and every night I sleep about say: 2 o'clock, 3 o'clock and get up very early. And I travel practically every third day. And I wouldn't been even to dentist. That's how you keep good health, energy and a joyous temperament.

Question: What is the difference between you and the so-called people extra sense, people who have...

possess this... they treat with this...?

Shri Mataji: Extrasensory, yea. You see, there are two types of people who are doing [cure] work.

One of them are really realised Souls, born realised. But they do not know how to protect themselves; they do not know how they do it. What was the name of the man in Russia? Answer: Kaszpirovski.

Shri Mataji: Now, this man is not a realised Soul at all. First of all, those who are realised Soul, they will never take money. Now, people like him, Kaszpirovski, are the people they use black magic. I was surprised that so many children who saw him on the television are becoming blind.

So many children who were sick who went to him and they got brain damage. I cured them, of course. They make money and they themselves don't know how they do it. In India of course we have some masters of this black magic. They are called as Tāntrikas. Actually Tantra means this mechanism. But it is to be used only after Self-realisation. Because they have no authority, they have no knowledge. It is like giving your bulldozer into the hands of who doesn't know how to operate it. Also, there are false Gurus who are using the same black magic of mesmerism. It's used by putting some souls, dead souls, upon your soul. After Realisation you can see those dead souls as loops in the air. You can see them, against the sunlight. You can also see the Chaitanya, this energy like small comas shining.

Now, I had told them that the soul is on your back with seven loops. And is reflected on the receptor, in the cell, receptor in the cell. And it acts as a remote control. Now they have scientifically found it out.

And they have the picture the same, as you see.

So, for science also, we can tell them what they have to seek. Like there is a scientist here, now, who was doing experiment to create absolute zero. He could not do it because some of the heat is always left.

So I told him to use these, these vibrations and he achieved the results.

Question: The picture you present this, about the West is so appealing, so terrifying that the human being asked himself: “Are we going to be sorry for the acquired freedom?"

Shri Mataji: Yea, no, that's why I am saying that this is the best time. I cancelled My program.

You see, because I felt that this is the time they should know what is the truth, otherwise they will fall into the same trap. You see, they are so, so nervous all of them, that is hard to find an American who doesn't pinch his eye or, I mean, shakes his body. It's impossible to find one. And economically also, you must know that they are so much indebted. Even the people of Japan or, you see, of Germany they are no good, because they are like mad, looking like tourists, just taking photographs. They don't know anything better. They don't know what to do with their freedom so they are becoming punks, or, what you call, hippies and all kinds of nonsense.

And the worst domination comes from the entrepreneurs. Every year they create a new fashion.

So, the people have accumulated piles of clothes in their houses, piles of *[UNCLEAR]*.

Sometimes ladies put up their hair up like that. Ultimately they get bald, because they have to use all these artificial things.

And the faces all become very old because they use all kinds of nonsensical things. It's, apart from that, apart from that, you see, even the language has lost its luster,

has lost its literature. And the art has lost its own creativity, because they are critics and critics and critics.

So you have to conform to the critics.

Now the situation is such that there are no artists, only critics criticising critics. Because I am in a witness state I see all these things clearly. They'll finish their lives with drugs or with alcohol. They can't face themselves. That's why, you without Self-realisation, one cannot understand the power of freedom, power of money, power of joy. Nothing.

Question: The first question is: recently, there is a theory about the distinction, the different kind of bodies, material body, spiritual and astral body. What is your understanding about this question?

Shri Mataji: All right. Now this is one is physical body is there. There are five types of bodies actually which are there, which are made out of your five causal of the five elements. And if you have any body, which is not all right, you can see the aura of that. But after Self-realisation, you do not get any auras. But only you see on the top of your head, the light.

So, but this astral body is, one is your own soul. But when somebody else's soul enters into you, it can take away your soul. And then you feel you are travelling here and there, all these things happen. But it's very dangerous because these souls can even take away your children's souls. And in the West even the smallest child is made to sleep in another room.

They only have dogs in the bedroom, dogs or cats. And so many children have died like this. Even in Switzerland,

in their beds. They use children, they treat children worse than they treat their dogs, I tell you.

Translator: [MISSING] our development.

Shri Mataji: It's correct.

Translator: You explained about this question.

Shri Mataji: It's *[UNCLEAR]*. Material development is much faster and in balance when you get Self-realisation. These vibrations help agriculture very much. We have a scientist, Doctor Hamid, in Austria, who has experimented with vibrations and has found out that even non-hybrid seeds give you greater *[UNCLEAR* yield] then hybrid seeds. In My own field I sold about 60 kilos of rice in one acre of land. And they told Me: “It's a special rice. It won't grow here." But it turned out to be 1,700 kilos. One of the best rices. And even the sunower was so big, two feet diameter. You could not lift; one person could not lift. Giving oil six to ten times more! Do you know, from your country, you are exporting sweet peas and also sort of pulses to India. Chickpeas also. Millions tones of. If you vibrate them... Better do it fast. If Indians start doing it, they may not import. There are so many other things that happen. Firstly you become collective and everybody helps each other. There's no quarrel. You'll be happy to know that first time when I went to Russia, twenty-five Germans went there to give them Realisation, Germans.

Question: Just a few words about the purpose, the aim of the human evolution, the evolution of humanity and also about the biological evolution.

Shri Mataji: You see now we have become human beings. But still we are in a chaos.

Some people are dominated, some dominate and nobody has absolute truth with them.

So now, the new breakthrough into the evolutionary process takes place in Sahaja Yoga. Formerly, in the ancient times, there used to be one or two flowers on the tree of life. But I have somehow developed this new method of Sahaja Yoga, which gives spontaneous Realisation to thousands in en masse, en masse Realisation. I've developed, this is the only thing I've developed. Collectively, for thousands, not one or two.

Translator: For human beings.

Shri Mataji: Yes, for human beings. Also we have so many viruses and all these things within us.

These are the plants and the small, microscopic animals, which have gone out of the circulation, of our evolution.

So, once you get into Sahaja Yoga, you come in the central path. Then you can be absolutely away, free from these viruses and all these diseases.

So, physically you are a absolutely perfect person.

Also physically you become equipped, to know whether something is good or bad. Like some say there is not God, some say there is God. But now, if you put your hands like this and ask a question: `Is there God?' and you are realised Soul, you get tremendous vibrations.

So basically, our Divine computer within us starts working.

So this is the new state we have to reach.

I'll give you an example of a sputnik, how it works. It is kept in containers, one, two, three, four containers.

And the first container goes up to a point with a velocity. And then it explodes. And the rest of it gains a very great acceleration in the velocity. And that's how one after another three, four containers are exploded. And ultimately you go into the space. That's how our evolution has worked. First the carbon came in, carbon started, then we had organic chemistry with the carbon. The nitrogen mixed up then with the nitrogen we had amino acids. Then the proteins were formed. Now, after the proteins, then we had amoeba, then we had fishes, then we had... like that... And ultimately we became human beings.

So we had mental, emotional, physical explosions. And now, the last one is the spiritual.

So we go to the space now.

Question: Shri Mataji, recently there was some bad news about bad spirits, which predicted the end of the world by the end of this century. I would like to know your attitude about this and also I would like to know about your attitude towards the extraterrestrial creatures who are visiting our Earth.

Shri Mataji: There's no one visiting. It's not so. But these people who are telling you that there's a doom state, don't believe them. Because they must frighten you, see, all these..., all the religions also frighten you: “You are sinners, you'll go to hell, you better give us money!" They are all money-oriented, or they are power-oriented. None of them are spirit-oriented.

So they have to frighten you, otherwise you won't give them money. Don't get frightened.

Question: *[UNCLEAR]*. This is a Bulgarian woman, which can see the past and the future.

Shri Mataji: You should be in the present, Madame, because past is finished and future doesn't exist.

Of course there are miracles all over, but you can't see them. There may be all the Deities sitting here, you can't see them. We have some very miraculous photographs. But when you will get established, then only we'll show you.

Question: Can you see these creatures?

Shri Mataji: Of course. I... But My interest is in seeing you, not in them. No, I'm not interested. I do not want to divert your attention to future or past because reality is in present.

Question: Can you read thoughts?

Shri Mataji: If I want to... But I'm not interested. I just want to know about your centers. My job is to give you Realisation, that's all. That's Redemption. That is the Redemption, Redeemer, as Christ has said. The Holy Ghost has to redeem and also to comfort you, like curing you and to counsel you.

Question: *[UNCLEAR]* because I am from Romania. I am from Bucharest, *[UNCLEAR]*. [MISSING.]

Shri Mataji: You see, in evolution always one fish had to come out first. Then all the others start.

What can I do? I wish as somebody can become like Me so I can retire at this..., now, at this age. I must confess there must be something more about. But I am decided not to talk about Myself. Christ was the Son of God. Is the truth. But when he said that, they crucified Him. Now, if I

say anything about Me, I don't want to get crucified. But, but when you get your Self-realisation you will know what I am. Now, this gentleman has [been there all the time].

Question: *[UNCLEAR* Could/Will] you tell in brief about the difference between your system and your teaching and the other types of Yoga, Kriya Yoga, Haṭha Yoga, Tantra Yoga.

Shri Mataji: Yea, yea, yea. I'll tell you all about. That's a good question.

Question: Could you reach this Self-realisation by some teacher or by your own, own way?

Shri Mataji: All right. The first question is about other Yogas. Now, the first is Haṭha Yoga, Haṭha Yoga it is. Ha is the right side, the Sūrya Nāḍī as they call, the Sun, Sun Nāḍī and the left side is the moon. Two: Ha, Tha.

So, you have to use both the sides, they use to use both the sides, thousands of years back. Patanjali wrote this, such a big book of Haṭha Yoga which has Ashtanga, means there are... there are eight folds, eight steps. And the first step is called Yama Niyama. In that that means your disciplining, your exercises, your control of your attention, all these things in that *[UNCLEAR]*. And then the cleansing. The rest of it, is all Sahaja Yoga. But actually in those days there were very few people who were seekers like you.

So they had to take lives after lives to come to a state. Like at the time of Rāma there was one fellow who was given Self-realisation, one. Kṛiṣhṇa also tried. Christ could not give Realisation. Before that only, they crucified Him.

So the disciples got through the Cool Breeze coming into them, through the Mother of Christ, through the Mother, Mother of Christ. But they wanted to play Her down, all the time. In Christianity women are played down all the time. Like there is a Father God, Sun God, but no Mother. It's a Holy Ghost, Holy Ghost like a dove. How can you have a Sun God without a Mother? But in all other scriptures there is the description of the Primordial Mother. You will know in Sahaja Yoga who was the Mother of Christ.

So Sahaja Yoga is the culmination of Haṭha Yoga. But these days, the modern Haṭha Yoga is just for physical exercises, without any discrimination. They just use the sun line, only one side. We too use certain exercises, like yesterday, combining both sides, but the way they are doing Haṭha Yoga now is very dangerous. Haṭha yogis, such Haṭha Yogis, these modern Haṭha Yogis can become extremely dry and divorces... They become extremely stiff people, hot tempered and violent.

We had one in India, which was approved by the Government, but then he was arrested because he was secretly making guns, guns factory, here.

So, I mean, one should... this idea of everybody becoming skinny is nonsense. That makes people very irritable. For women specially, thin women are very poor thing, irritated and sometimes very dominating, because they have no stored energy within them.

So, one should not be thin or fat, but could be plump, but this kind of a Haṭha Yoga can make you mad. They cannot even smile.

The another is Kriya Yoga. And the Kriya Yoga is the one, which automatically happens within yourself when the Kuṇḍalinī rises. Automatically. Just like when the car starts, you see, the machinery works. Like these centers open and close to keep the Kuṇḍalinī going up. And when Kuṇḍalinī passes this center, to keep it there, it closes again. There is a name for that, is Kecharī, because the tongue is pulled inside, little bit.

So they cut the tread of the tongue, in California, of many doctors so that they could put back the tongue! And these people can't talk, they can't eat, they are in a mess.

So it is like, it is like without starting the car, you start moving the wheel. What will happen? Now the same about Bhakti Yoga, Bhakti Yoga, these Hare Rāma Hare Kṛiṣhṇa. Unless and until you are connected, it's like a telephone without connection. On the contrary, they develop the problem of this throat, where resides Śhrī Kṛiṣhṇa Himself. Here resides Śhrī Kṛiṣhṇa Himself.

So they develop the problem of Śhrī Kṛiṣhṇa Himself and talk of Kṛiṣhṇa consciousness. They sell Gītā, Gītā book, Gītā book, just like Jehovah's Witness sell Bible. It's all bhootish knowledge. These books have got the prescription, but you have to take the medicine. Tantra Yoga is again... is ours is real Tantra Yoga. In the way that it is written that after the Self-realisation. Then you should know about the yantra, Tantra, mantra.

So those people who do Tantra Yoga are really like devils because they really spoil your whole thing.

Their own life is so, so sinful. There's one, Gopi Kṛiṣhṇa, if you see his own private life, it's terrible.

Another is this TM. TM, TM is the worst I think. For some time they feel better because another soul sits on them, but after some time they become recluses, recluses. Good for nothing. And the mantras they charge 300 pounds, 6,000 pounds. Because we got somebody who was the head of their flying foundation.

He, his wife, his child and his depute director. All were *[UNCLEAR]*. All of them started suffering from epilepsy. And then I had to cure them. This man was a diamond merchant and his wife was the granddaughter of a duke. And they told Me all about it. He's writing a book now. They became bankrupt; he had to go to South Africa, where they are doing now Sahaja Yoga.

[MISSING.]... has paid 300 pounds. And then the fellow was sitting on seven steps up there. Also he was...

everybody stupefied, you see. And even the Gurus who were sitting there, used to giggle because they couldn't help seeing the people being made such fools. He is called as giggling Guru also, he's called as giggling Guru. Oh, then they had the flying, you see, flying session.

So you could fly on three feet, you see.

All hocus-pocus, all hocus-pocus. Poor things, they broke all their bottoms. And there was a case against them in America and they compensated, they compensated with money. They were given six days the water which boiled potatoes. And then the seventh day they were given rind of the potato *[UNCLEAR* twit], rind, the covering and ate they the potato. And charged 6,000 pounds. But then I would blame the seekers. Why do they want to fly at three feet, as it is we are having such problem with our traffic jams? So also the seekers are stupid I must say.

Because they were very expensive, you see, they felt attracted. In the West whatever is expensive is great. They give some name to the product and is expensive, then it's great.

So stupid they are.

Question: This girl would like to ask you: now, in our country, people have been very politically conscious, politically conscious. Could people relieve themselves of the stress and do their duties in the daytime, of the stress arising from this political change in our country.

Shri Mataji: Yea. Yes. You see, in the West now, supposing in England, every third day there is a strike. We went from Russia back and we were hanging in the air, because when the plane landed there was strike.

So we could not get down. We were all in the plane for 3-4 hours.

So, that is one thing. Then second thing is that they just belong to some sort of a Party, everybody must belong to some Party. And all the time what they are doing is to pull each other. But there is no constructive mind. But with Sahaja Yoga you become extremely constructive, extremely constructive. Because you know your glory, you know your greatness and you develop your self-respect and you don't want to waste it on nonsensical things and even without taking part in any politics you trigger goodness. It is predicted that after some time the Sahaja Yogis are going to rule the world.

So one should wait and see.

Question: Could You make a session so that our audience on the TV sets watching, could watch also, for unrealised Souls, unrealised individuals?

Shri Mataji: All right. Yea, of course, of course. Of course. It works with TV, I've seen.

Translator: For our people who watch at the TV sets *[UNCLEAR* is/if] there [are] hopes?

Shri Mataji: Yea, yea. It does work, it does work. It does work, no doubt. It does work, please tell.

Translator: There are people who want to ask questions.

Shri Mataji: Still? All right. I just tell her one thing that it does work, people can get Realisation but it's a collective happening, so you have to form some centers where all of them should meet, who are realised Souls.

Translator: And Self-realisation how this in the future will be a balance between that knowledge and the Self-realisation, the spiritual and elevation of the human beings.

Shri Mataji: There is a complete advantage of the knowledge that human beings have achieved. For example if there was not television I could not have given Realisation to thousands. If there was not aeroplane I could not have come to Bulgaria. Also every knowledge has to be enlightened, so it tells you what is knowledge and what it is non-knowledge.

So it is absolutely related. For example if a doctor becomes, if doctor becomes a Sahaja Yogi, he can do much better as a doctor. And if a musician becomes a Sahaja Yogi he becomes a great musician. Say, an artist, a painter becomes a Sahaja Yogi he can create wonderful

things. Also political ideas like I would say: “I, I am, say, powerful, I've all the powers.

So I'm a capitalist but I can't live without distributing it.

So I'm the greatest communist." You see, because we think that by distributing these worldly things, we become communists. But if you give the highest than these things are nothing.

So also the [cap], you see, the political ideas were started by great people like Socrates started it. Yes.

And Socrates said that for the benevolence, the king has to be benevolent king. But his disciples, like Aristotle really spoilt it. Still, the politics was philosophy oriented and then, now it has become nothing but economics. Now, economics itself you understand better in Sahaja Yoga. First is that want in general are not satiable, want in general are not satiable.

So what is satiable there? We have to find out. Also science tells you that, how it harms, what will harm you, also science tells you, but we don't listen to it.

But with Sahaja Yoga we will.

So everything gets extremely beautiful and purified.

So the knowledge becomes constructive and nourishing and benevolent.

Question: The first question of the lady is: can you tell which is the best way to construct a good family and a few words about your family, your children, your husband. And second question is who is paying the expenses: your foundation, your association and for your travels to teach this teaching abroad?

Shri Mataji: First I'll tell about who is paying, is better. You see, I come from a rich family. Luckily My husband also is earning quite a lot of money. And we have no bad habits.

So for first four years I was paying for Myself and for everyone, also I have purchased some ashrams for them. But gradually the Sahaja Yogis started feeling guilty: “It's too much, that you should pay for our salvation." They felt their self-respect.

So the partly, you see, for travelling I used to pay Myself and they used to pay for the halls and for advertising, in their own local places, in their countries. They combined together. And now for say, Eastern Bloc things, they are all combined together, all over the world. We are forty nations, you see.

So they are paying for, say this hall and advertising and you'll be surprised that we always hit jackpots.

Jackpot means suddenly you get a big deal, a sort of. For example this hall was given for a [song] by Sheraton hotel. For a [song], just for little money.

So then you, I mean that is how last time there were thirty-five people came from Russia, they had no money. I paid half and they, these people paid half. Because now we are so many people that they little bit contribute and it's sufficient. And after coming to Sahaja Yoga, all of them have become rich also and they have become generous. You'll be surprised that in London there's so much of unemployment but there's not one single Sahaja Yogi who is unemployed.

So, the second is about My family. I come from a very patriotic family and My forefathers were like kings, like

rulers. They were dynasty and they had a calendar also. Even now we use the same calendar.

And My father was very linguistic. He was master of fourteen languages. He knew twenty-six languages actually. After getting freedom he became the member of the Central Assembly, then of then Constitute Assembly, then of the Parliament. And My mother was a Honors of Mathematics. And both of them sacrificed everything for the country.

[MISSING.] But he's a great Sahaja Yogi. Another sister has got doctorate in Music, Doctor of Music. She's teaching music to Sahaja Yogis in Austria. She was here for three months and now she's going back.

Now, My husband's family is also the same lawyers family. Landlords, they were all landlords, *[UNCLEAR]*, very rich families. And My husband himself is a great patriot. And he worked in India in the highest service, we call as the civil servant, highest civil service. He was with our Prime Minister as his Secretary, first Secretary, official. Then he was elected by 134 nations as the Secretary General of International Maritime Organization. He came to Bulgaria also. It is one of the agencies of UN, like WHO, called as IMO. He has visited Bulgaria many a times. Because you use the ag, they used Bulgarian flag for the ships. He was elected four times unanimously. And then he..., I forced him to retire because now he's old 70 years of age. Recently the British Government has given him the Knighthood. Last five years they have not given it to anyone. Only Reagan, Reagan, president Reagan got one. Is the highest award, the highest, our British highest award. The Secretary of State said that: “I

had heard about Legions but now a Legion is sitting before me." Because My husband has got 31 highest awards, major awards, from 31 countries. This has not happen to anyone, in whole world he said.

But he's a very generous and a humble person. Even when he got this award he said: “It is all because of my Wife, I got it. Because She's such an efficient Housewife and She's so relaxed, She has never bothered me." Half the time he was talking about Me only. And I was very bashful; he was talking about Me only half the time. I was feeling so shy. And he comes to Sahaja Yoga sessions also, to seminars and always he has praised Sahaja Yoga. Now, Sahaja Yoga is recognized by the U.N. now. And also in America they believe in this religion of Sahaja Yoga, which we call as the Universal religion, Universal Pure Religion.

Accepted. They have accepted it as a religion and is a church now, they have accepted it as a church, the highest, highest position in religion, in America.

I've two daughters, one is an architect and another is a writer. They are both very clever, all first class, first *[UNCLEAR* tools]. And both of My son-in-laws are also very, very intelligent and very dynamic, honest, patriotic people. They all love Me very much. And I have four grandchildren and the eldest one is eighteen years. When I am at home, we all sleep together, four My grandchildren and Myself. They are also very good students, very good people and all born realised. They realised that I am doing very important work, My husband and My family so they all help Me a lot. They respect all the Sahaja Yogis and whichever way they can

help, money wise, any way, they want to help. But on My father's side and My husband's side we have very large families, a hundred people at least on both the sides. And they are all very aware of My work and very respectful so I am very lucky also. Actually I chose My parents and... I chose My own parents. And My husband is extremely nice and loving. Every third or forth day he's telephoning wherever I am... I never telephone but he telephones Me.

So My family is also this.

... It's quite a lot of time as well.

One question about the family she asked, that's I must tell: how do you have good families. One question. One, one more question. That's very important. You see because I know in the Eastern countries also there's a big problem of divorce. Even in Poland, everybody has had already 3-4 husbands, wives. But when you are in Sahaja Yoga, they come to India and apply for marriages. The first condition is they have to be two years in Sahaja Yoga, then all the leaders from all the other nations, they give full idea about every person. They have to also write about their preferences and what they want and all that and then we give them some matches, you see, to see for themselves. It's done mostly with vibrations.

And whatever they like, then they can marry, whichever person they like. Every year we have about 75 marriages. About two marriages, two or three marriages failed also. Rarely, rarely.

So there is divorce also in Sahaja Yoga. But mostly it is international marriages. And the children that are born are all mostly Self-realised. They also bring a force between the husband and wife. They are very happily

married. In the Sahaja Yoga society we do not have this problem of flirting, no problem of flirting. It's a very pure relationship.

So there are no jalousies, these... Very peaceful families. I don't have to tell them. Their Spirit Itself guides them.

Translator: Now we could start the session [live TV broadcast].

Shri Mataji: Good. Because already it is 12:30 and we should do; about 10-15 minutes we'll require.

Somebody should come and show here, one person.

Somebody?... You could come. I have to show you but there's no need for you to get up. Normally I wear a white sarī for meditation but because of television I wore a darker shade. But doesn't matter. Still it works, still it works. Only just to, attention, you see, on a white is less deeper.

Now, first of all there are two conditions. The first condition is that you have to forget the past. In short it means you should know that you are not guilty at all. You should not feel guilty, at all. I was happy to see that you all were laughing and enjoying what I was telling you. Because after all you are human beings and it's only human beings can commit mistakes not the Gods.

So there is nothing to can feel guilty. I mean to say that you have to be pleasantly placed towards yourself.

The second condition is that you have to forgive everyone in general. We do not have to think how to forgive, difficult to forgive. Because whether you forgive or don't forgive you don't do anything, it's a myth.

So, if you are not forgiving, you are playing into wrong hands and you are torturing yourself.

So, better to forgive everyone without thinking about individuals. Now you have to understand that I cannot force Self-realisation on you because this Kuṇḍalinī, which uncoils Itself and connects you to this All-pervading Power is the power of pure desire.

So you have to have pure desire to get Self-realisation, in your own glory of freedom. I respect that freedom because ultimately you have to get the total freedom, above all conditionings, ego, habits. Nothing can dominate you.

All right.

So we use our left hand to express our desire to have Self-realisation and we use our right hand to nourish our centers on the left side. First of all I would request you to take out your shoes because this Mother Earth helps us a lot. Also to keep both your feet on the ground, separate from each other.

Now, we'll show you how to put the right hand on [your] centers. Then you'll have to close your eyes.

So now, first you put left hand like this and the right hand, right hand on the heart. In the heart resides the Spirit. You should sit comfortably, not bending, not stretching, comfortably, comfortably, straight.

So now you have in the heart the Spirit, but the seat of the Spirit is on the fontanelle bone area, here, because *[UNCLEAR]*.

Now we move our hand on to the upper portion of our abdomen, on the left hand side. This is the center of our

mastery. Then we move our right hand in the lower potion of our abdomen. This is the center of Pure Knowledge, which manifests on your the central nervous system. Whatever we have achieved in the evolutionary process is manifested on our central nervous system. Then again we take back our hand in the upper portion of our abdomen. Then we take our hand on our heart and then we take our hand in the corner of our neck and our shoulder, like this. And then turn your head to your right. This is the center we catch when we feel guilty. And this I feel just now the most you are catching, all of you. Please don't feel guilty otherwise Kuṇḍalinī won't pass.

Now, please take your right hand onto your forehead pressing both the temples like this. And now bend your head fully. Now, take back your right... this is the center for forgiving everyone. Now, we take back our hand on the backside of the head and push back our head as far as possible. This is the center where you have to ask forgiveness from the All-pervading Power of Love, without feeling guilty, without counting your mistakes, without *[UNCLEAR]*, just for your satisfaction. You have to push back your head fully. Now, you have to stretch your palm and put the center of your palm on top of the fontanelle bone area. Now put down your head and press back your fingers, as far as possible. And now you can move your scalp with a pressure, seven times clockwise, slowly. That's all we have to do.

Now, will you please remember that you have to keep your both feet on the sides and you have to sit little straight. And put your left hand towards Me. You can take out your spectacles and put your right hand on your

heart. Here, you have to close your eyes and till I tell you, please don't open. Please have faith in yourself that you all can get Realisation. Now, here, on your heart you have to say, ask a question to Me which is very fundamental. Please ask three times, you can call Me Mother or you can call Me Shri Mataji. Please say: `Mother, am I the Spirit?', ask this question three times.

Now, if you are the Spirit, you are the light.

So you are your own master.

So, now please take your right hand in the upper portion of your abdomen and ask three times another question to Me: `Mother, am my own master?' I've already told you that I cannot force Pure Knowledge on you. You have to ask in your own freedom.

So now please put your left hand in the lower portion of your abdomen and ask the question or say: `Mother, please give me Pure Knowledge.' As soon as you ask for Pure Knowledge, the Kuṇḍalinī starts rising.

So we have to nourish the upper centers with our self-confidence. Please raise your right hand in the upper portion of our abdomen, on the left hand side. Here you have to say with full self-confidence, ten times: `Mother, I am my own master.' The greatest truth about you is that you are not this body, you are not this mind, you are not this intellect, you are not this ego, you are not these conditionings but you are pure Spirit.

So now, raise your right hand on your heart and say it with full confidence: `Mother, I am the Spirit,' say it twelve times, twelve times. Now, we have to know that this power of love, which is all-pervading is the ocean of

knowledge and it is the ocean of joy but above all it is the ocean of forgiveness.

So we cannot commit any mistakes, which cannot be dissolved by this ocean of forgiveness.

I've already told you that if you forgive or don't forgive you don't do anything. But if you don't forgive you play into wrong hands and torture yourself.

So, now, please put your hand on your forehead in such a way that you press both the..., both the temples with your finger, small finger and the thumb. And now please hold your head and put it down as far as possible. Now, here you have to say: `Mother, I forgive everyone.' Don't think of individuals, in general you have to forgive, in general you have to forgive. You have to say from your heart, not how many times. Now, please take your [hand] on the backside of your head, here and put back your head as far as possible. Here you have to say for your satisfaction, without feeling guilty, without counting your mistakes: `Oh, All-pervading Power of Love, please forgive me if I've done any mistakes, knowingly or unknowingly.' Say it from your heart.

Now, the last center. Please stretch your palm and please put the center of your palm on top of the fontanelle bone area. Here, please, again, push back your fingers. Now, bend your head. Here, again, I cannot force Self-realisation on you. You have to ask for it in your own glory of freedom. Now, please put down your head and put a proper pressure. And now move the scalp, scalp seven times, slowly, with pressure, not the hand but the scalp, saying seven times: `Mother, please give me the Self-realisation.' Now, please open your eyes. Put your

left hand towards Me and right hand towards Me. Now, watch Me without thinking. Now, put down your head and see with your left hand if there's a Cool Breeze coming from your head. Keep the right hand like this. Bend your head and see. The hand should not be on the head but away from it.

Some of you might feel hot because you have not forgiven.

So please, forgive.

Now, put the left hand towards Me. Bend your head please and see with your right hand if there's a Cool Breeze coming out of your head. It can be far away also for some people. For some people it can be far away. Now, again put your right hand towards Me and see with the left hand if there's a Cool Breeze coming out. Now, raise your hands up and push back your head and ask a question three times: `Mother, is this the Cool Breeze of the All-pervading Power?' Now, take down the hands please. You feel very relaxed and you feel the Cool Breeze also. Those who have felt the Cool Breeze in their hands or out of their heads, please raise your both the hands.

Oh, all of you have got it.

A person: Not all.

Shri Mataji: Very few haven't got it.

A person: For instance *[UNCLEAR]* less *[UNCLEAR]* with my right...

Shri Mataji: Because you are a journalist.

The person: No, I'm not.

Shri Mataji: No? The person: I'm an interpreter.

Shri Mataji: That may be. The same with him. Your right is always catch. Because you talk too much. It's all right, you'll get it, it's all right.

So, thank you very much. Those who have not got it can also come down and the Sahaja Yogis can give them Realisation, those who haven't got it. Maybe something wrong in the physical side. You can come down, here, this side. Please, this is the chance of the life *[UNCLEAR* coming].

Contents: 1990-08-06 **Court Case against the Merv Griffn Show, Los Angeles, CA, U.S.A.**

[After the hearing, Shri Mataji spends a long time with the lawyers picking up the finer points of law. Shri Mataji outlines a new strategy. The lawyers are amazed at Her mastery of law even though She had never studied it.]

Shri Mataji: It is not difficult when you get to the essence.

Contents: 1990-08-06 **Journalist asks for Comments, Los Angeles, CA, U.S.A.**

Of course there were some people who were very cruel and nasty, who troubled Me and Sahaja Yogis. All these things should have really tampered My enthusiasm, but on the contrary I started thinking, `Why people are like this?' Then I realised one thing that we cannot have the whole world to get Self-realisation.

This is the last judgment. At this time people have to decide what is important. They have to know themselves and understand what they are doing.

Contents: 1990-08-07 **Rakshābandhan Pūjā, Room, Dr. Vinod Worlikar's House, 17301 Maria Avenue, Cerritos (SE of Los Angeles), CA, U.S.A.**

It is just a chance today that I am here and we are having this Rakshābandhan day. This day is very important from Sahaja point of view, what he said? [Pause.] So it is a very important principle in the Sahaja life. I have already told you in many other lectures, how Alexander came to India and was saved by the Rakshābandhan. Also I have told you about how Kṛiṣhṇa who was the brother, is all right? What is happening? [Shri Mataji speaks Hindi/Marathi and Sahaja Yogis are adjusting sound system.] So, this day is extremely important in a way for Sahaja Yogis to observe and I'm happy that I am here, because it's very important also for America. As I told you that, I have already talked to you how the war between Alexander and Purus was finished because of a sister's intervention. And also how Śhrī Kṛiṣhṇa whose sister was Draupadi, Viṣhṇumāyā was born as Draupadi and how He came to save Her chastity by rushing all the way from Dwarika.

So, you can see that when we ascend in the collective consciousness and we have collective living, collective meeting at the Viśhuddhi Chakra, Śhrī Kṛiṣhṇa establish this, or He manifested this pure relationship of a sister.

In a collective life that we have, in the Ashram where we live, where we move about as Sahaja Yogis, if we do not have this basic principle within us, there will be a chaos, complete chaos. Once this purity of relationship is established, that apart from my wife, all the rest are my sisters or mothers, it cannot be a proper society and the

chaos of the social system of America is because they have no sense of pure relationships.

Once you call somebody a sister, she's a sister. And once you call somebody a brother, she's [he's] a brother. It's not only that you should be born of the same parents, it's not necessary, but this is a very important principle to have a very pure society where everybody can live peacefully. It's a common thing I have seen in the West, that a lady comes as a friend of the wife of the house.

So, she's there and she is a sister of the husband, has to be. But on the contrary, next day you find that this man starts having bad eyes towards this lady, because, from very childhood, if you have not fixed your attention on your sister, with all that purity, you cannot have that pure feelings for another woman.

The starting point is your own sister. The son is born and then the daughter is born or first the daughter is born and the son is born. From that small age, when they are innocent, this is a dimension of sisterly pure relationship is developed, even when the society is so corrupt and bad. But at a very young age, say, at the age of eighteen years, because of the social relations here and the social ideas, the second part, which is a brother's duty towards the sister, is to respect the chastity of his sister and to protect it and also it is the sister's duty to keep the brother moral, morally all right.

So once it becomes freedom after the eighteen years of time, eighteen years of age, then the sister goes with any man, lives with any man, the boy is not supposed to say anything, or if the brother goes and stays with anyone, the sister cannot say anything, she cannot interfere. On

the contrary, like India anywhere or I was told also in China and Egypt, even Islamic countries, if they find their sister going with another man, they'll shoot that man, in the Islamic countries. In India they may not shoot, but they will see that the sister is put right. Same with the brother, in India I can say, in China also. If the brother is immoral, he's going the wrong way, then the sister tries her level best to bring him back to normal morality.

It's very common that if a man is doing wrong, then the wife goes to the sister and she's very anxious and she becomes very upset about it. She goes all out to correct her brother. And this innate understanding exists within us. In every person, whether you are born in America or anywhere, that if the brother is doing the wrong thing, if he is smoking, if he is doing wrong things, more than the mother, the sister feels it, more than the mother, the sister wants that it should be corrected and she goes all out, to fight it out.

Mother may start crying, weeping, give up, but the sister will go on fighting her brother. In her, all efforts, she will see to it that the brother comes around. Also, other things like, if the brother is doing something illegal, something wrong, something which is detrimental to the society, it is the sister, who has a right, Divine right, to go and correct.

In a society, where this relationship is very pure and where societies are quite settled down, the question doesn't arise, mostly, that the sisters do wrong. But supposing a sister does something wrong, supposing a sister goes out of the family, she tries to give up her family for somebody else, or she tries to dominate her

husband or to do something wrong in the family, then the brother will go and tell her off, what he thinks of her and will try to correct her.

So this right to correct between brother and sister does exist, not because it is some sort of an outward thing but innately from within ourselves. This is the Gaṇeśha Principle which acts, on Viśhuddhi Chakra where, whatever communications we have, we have a sister's relationship and a mother's relationship.

Kṛiṣhṇa also had a Foster Mother, as you know and the relationship with Him was exactly like Her Own Son.

So, if you call somebody as a mother, it has to be absolutely pure relationships.

So there are three types of relationships with a woman, is one, is that of a mother, another of a sister or a daughter and another is of a wife.

Daughter cannot correct the father. Daughter has no right to correct the father and she will not correct the father. On the contrary, even if he does wrong, she'll support him. She'll stand by him. Always. She will even go against the mother to support father. It's nature. It's natural. But the son will correct the father, if he is doing something against the mother. It's a natural thing. It's a male force supporting the female's force or the female force correcting the male force in such a manner that the society is kept clean and there is proper growth.

Only among barbaric people, according to Shāstras, only the rākshas indulge into such impure relationships all the time. Because there is no purity in the society, it crawls up into our mind and mentally we accept these things as norms. Otherwise, there is no need to look at every

woman with lust and greed, at every man with some lust. This abandonment has basically started, when like Freud has said it also, when the relationship with the mother, relationship with the father, the relationship with the brother and sisters are basically spoiled in childhood, due to the atmosphere, due to so many things, whatever it is.

And once it is ruined, this principle of Gaṇeśha is ruined on your Viśhuddhi Chakra. It' very, very difficult in Sahaja Yoga to keep such people going on.

Now we have had problems in Ashrams of this kind, which you know of, that they are living in the Ashram and misbehaving. There are married women also, we had experience of this, I mean it was such a horrifying thing, having relations in the most impure manner. Even the unmarried, can do like this. I had a very bad experience in Austria once, once here also. It is such a horrible experience for Me, I don't know what to do with them, because I know they are Sahaja Yogis, they are seekers, but this kind of weakness, we cannot have in collectivity. It is like one really, a bad apple, which will ruin all of them.

So even a one example like that cannot be tolerated, not that, because it is so very venomous [venomous], but because this kind of relationship will ruin our collectivity.

In India we had a system called `Gotra', which meant, that whatever university we studied, is that your Gotra. For example, My forefathers', forefathers', forefathers, all of them studied in one university, which was started by Shandilya Muni.

So they all went to his Ashram in different places and did this, what you can say, a studies and all those things

together, but in one Gotra, you cannot marry. Now so many years have passed. Because we belong to Shandilya Gotra, we cannot marry anyone in that Gotra.

So to that extent it is and when to that extent it comes in our mind, we don't think the other way round and doesn't come into our minds like that.

Now we have societies like Islam, this Muslim societies also. In the Muslim society because of Pardha system, they are always suspicious and they can never trust that a woman is having a good relation with brothers or not, because they have no Gotra system at all. They are so suspicious, because there's no freedom to talk and I have seen in India, where also we can see that is quite a pure relationship idea between the Muslims, but Muslims have this problem. The women are suspicious, men are suspicious and everything is done secretly and in a funny manner.

So another thing should be, that we should be absolutely free in an Ashram. But there should not be a particular interest in one person. If somebody gets a particular interest in one person, then it is wrong. But in general, we should be free as brothers and sisters. I mean, we should be very free. The suspicion should not come in, at that time. Suspicion can only come in when one person is interested only in one person and that is the time we have to correct. Very important. Because, it's all right, supposing somebody is a leader, you are looking after the leader, is all right. If somebody is your Rakhi Brother, is all right, you are looking after Rakhi Brother. But if you go beyond a certain limit, then you better correct yourself, it's wrong. And then if you really want to

deceive yourself and say, `No, no, no, nothing's wrong,' then know that this is not the way. You have come to Sahaja Yoga, giving up all these nonsensical things to ascend and now this again crawling upon you.

So the relationships should be of the same type with everyone. Now what is the difference in a society which is supposed to be elite, where people flirt with each other. They'll freely freely flirt, they flirt with this person, that person that person that person, like that. Not interested in anybody, this thing. But, when they talk and when they have any communication, what is behind this? Because we have to search our own souls. We have to find out ourselves. That's very important.

Soul-searching is important to see, why am I so friendly with such and such person? If you think that you are friendly with such and such person for some other purpose, like somebody might say that, `Oh, I am all right, because I am working with her,' or something like that, but why interested? Because soul-searching is very important in these countries specially, because here there is no norms about how you behave with other women.

So we have to be absolutely free as I said with each other in the sense like that brothers and sisters are. And whatever are the limitations of a woman must be observed, like you see, say, if My brother is sitting with Me, I cannot watch a romantic picture. Cannot. If My daughters are there, My husband will not sit there to watch a romantic picture. It's very subtle. With the brother you won't discuss something, normally, say about sex or about things like that, because it is such a

private thing that you can only have this with your husband.

So, if he is a brother and you find him that he is trying to attract the person in a way that you should not, then you have to place yourself, against yourself and see for your sake, why you are doing it? It's such a frivolous, nonsense thing, it's a joyless pursuit! So why should I do it? Once you understand the importance that Sahaja Yoga, you can only achieve your ascent through purity. There's no other way round. Anything which is hanging on to you, will keep you down. And whatever you go, start dropping it out, whether it is ego, superego, anything.

But the highest of all is the purity of your mind as far as the sex is concerned. I will give it the highest part. That's what we call as innocence. That's the only thing that will take you ahead. And so we all should try to search our souls.

Now there are men and women who doubt each other, all the time and go on doubting each other.

But it is another joyless pursuit. We have to watch ourselves and not others. By doubting others we ruin our lives and the lives of others. But, is the duty of the wife and the husband to correct each other, if they find anything wrong in that relationship. Now this discrimination has to be there. Mostly I have seen that if they are crazy people, they'll go on doubting everyone. It's a kind of a possession. If they are doubting their wife they'll go on after her life. If they are doubting about the husband, they'll go on after.

This again spoils your collectivity. Such people cannot be collective and cannot be Sahaj. And I would say such people should be thrown out of Sahaja Yoga. Or else they should be separated. Because, this is a very subtle type of an aggression can take place or a subtle type of a torture can take place and a very bad type of relationships can develop, between the Sahaja Yogis.

I have seen one case in Australia, which was very, very serious for Me. There was an Indian girl and she got after her husband about these things and so many people she hurt and so many people left Sahaja Yoga and nobody could discover why they are leaving. Because, she used to do, very subtly. And it came out of her inferiority complex, or whatever it is and when she came to India, her husband left her and when I talked to her, the person whom she was suspecting is one of the gem of a persons I know. I was shocked, how she could think like that. Now I discovered that her mother was like that also.

So one has to know that the purity of mind has to be there, has to be very clean and open. But in that openness, you should see the freshness of mind. If you are not fresh, in your mind and you do then think, then know, that is not correct. Today I am touching these subjects because we have had problems like this in America. And also America is a place which is seething with this nonsense. And I don't know when are they going to stop it. There is no end to it. But for you people to establish proper, proper collectivity, it is extremely important to understand, that you should do soul, searching about it. You have to understand through your vibrations, through your own understanding. Because I

cannot say, `You are wrong, you are wrong.' You have to find out, if there is something wrong within you to establish this pure relationship. If you people really strive to do that and really pray, I tell you half of the problems of this country will be solved.

Solved forever. You see, people are suffering from this disease, that disease. I mean, I ask them, “Why do you do that?" He said, “Because women are not dependable; You go home, there is a play with another man. It's better to stay with a man than to stay with a woman." I mean, absurd, unnatural, nonsensical thing they do. Same with the women.

Now if fidelity is between husband and wife in the real sense of the word, again we come to reality, real sense of the word, then the man and women should become free like birds. They know.

So, it is the childhood relationship between brother and a sister. I would say, with everybody else in the childhood whatever relations you have. You see the child goes to an uncle, to another uncle, to her, everybody is an uncle, to another aunt, it is that.

So he develops all his dimensions of purity, in childhood. But if you keep the child all the time, “No, no, this is my child, can't go to this person, can't go to that person” then the child develops those corners. Then, when the child is exposed, later on, gradually, you don't have to give any ideas; he would not do immoral things automatically. You don't have to teach them about sex, you don't have to do anything. Because, after all in India, we don't tell children anything. We never talk to them about anything. Just grow. I mean, you leave them alone

anywhere, no question. I mean, I know, now say I have My two daughters, now they have their husbands, they might fight with each other sometimes, whatever it is. But left to themselves, I cannot think it is possible that any other man can attract their attention, on a wrong way. They'll be free with anyone, talk to everyone, they cannot! But I have never told a word about sex or anything. I mean I feel shy even to say this word to them. How is it they have got this innately built in within themselves, because the society, the Indian society is such that brothers', sisters' relations are beautiful.

In Greece, which is a very ancient country also, but now they are becoming modernized.

So we have, our Stamatis is there, is an interesting person, as you know, Stamatis is very interesting person, he's a lawyer and he is in Athens.

So he told Me a joke. He said, “Mother, when we became young” I mean he is already young, but according to Me, he became young much earlier, “So when we became young, we all boys decided, let's have some good time with the girls to be modern. But immediately they all started, `But not my sister, ah, spare my sister, spare my sister. Don't touch my sister.' " So I said, “Which, which is the girl who has no brother? All girls have brother." I said, “No, you see, this won't work out.

In Greece it won't work out. I told her." You see exactly, see, they are suggested that no brother likes his sister to be exploited by any man.

And this is the principle. How you please your brother by remaining chaste and how you please your sister by remaining chaste.

So there's a mutual controlling power, which is innate, again I'll say: “It is innate, it is not forced by society, innate." But in a society, which is so artificial, where all the time the ideas are put into your heads, there's brainwashing going on. You just start thinking there is something wrong, this is not proper, this is being something absurd. But even among animals I have seen, this works for quite sometime.

So what about human beings? So all these qualities, that we have within us, which are innate, are beautiful. The societies which are spoiled, ruined, or we see these decadent societies, that's what you can call them, are the societies which have got a very good system built in, of brainwashing.

Even about say one hundred years back in this country, the society was not like this. Even fifty years back it was not like this. If you see the films and things you will know, that the innate value system was the same, but now people are so much brainwashed, that all their innate qualities have been destroyed and there are all artificial qualities are there. Now Sahaja Yoga is the innate religion within us and one of the innate religion, or we can say one of the innate religious quality, is that we understand the purity and the beauty of brothers' and sisters' relations.

Like, say for example, A is a sister of B. Now, B has a friend. Now, this friend comes to the house and A starts getting friendly with B, take it like that. In American way, I don't know how far they go or whatever way. That troubles the brother. He doesn't like it. That troubles the sister also, because she, she doesn't know how she

stands, she becomes nervous. She's not sure as to how to go far with it.

So the all the relations become confused and they don't know how to how to deal with each other, how to express themselves, how to behave in a manner, that the relationship between these three is again normal.

And most of the society, societies, which are so abandon, if you go and really examine these people you'll be surprised that they're extremely nervous people. They say that if you have to make out an American among thousands, is very easy. His nose will be twitching, his eyes will be going like this, his hands will be going like that, of course not Sahaja Yogis and it's very easy to make it out. The reason is: he's all the time on tentacles. He doesn't know what his sister is doing, what his mother is doing, what his wife is doing or the other way round also for a woman. That's why the maximum number of breast cancers are in America. With all this advancement, if you see the statistics, the maximum number of patients are here.

So apart from ego and superego, the worst thing that has happened to these modern societies is that, that they have lost their innate understanding of purity. That innate understanding in Sahaja Yoga now you have got it.

So try to develop it and flower it, so the fragrance of that innocence will make each other very happy and such a kind of a security. One feels so secure. And that's why it is a Rakshābandhan, that the protection of a brother and a protection of a sister. All the time you know, my brother is there, after all, my sister is there. A kind of a very pure, beautiful feeling, that I have somebody to

protect me. And this beautiful feeling, if it's nurtured, looked after, in a wider way in Sahaja Yoga, then you feel absolutely, absolutely secure.

Like one lady went to Sicily, she is a Sahaja Yogini and there's another one from another corner went down to Sicily. They were sitting apart from each other in a restaurant. And she just looked at her and she looked at her and they just felt they were both realised Souls.

So she just came on by, she said, “By the way, have you heard about Shri Mataji Nirmalā Devī?" She said, “Are you a Sahaja Yogini?" She said, “I am." “I'm also Sahaja Yogini." They hugged each other, kissed each other. See normally, if it is done with a woman, here they will call her something else. But, they described, “Mother, we started crying. We both we are feeling lonely there and we started crying." Such beautiful relation. But if any such I mean I was surprised that ah... maybe some people came to India and said, “Oh my God, here all the girls are holding each other's hands!" I said, “Why? What, whose hands they should hold then?" First I couldn't understand and they were surprised.

How are they holding each other's hand? So, I mean, at everybody is a target. Everybody is looked into as if he is a dirty fellow. Whether it's a man or a woman, whether it is a relationship between man and man or woman and woman. I mean it's filth. It's dirt.

So we have to get out of it. And to get out of it we must understand that, relationship are only enjoyed if they are pure.

And also, say in a sap of the tree is rising. Now the sap has to give something to the leaves. Instead of giving

that to the leaves, it starts giving that green chlorophyll, say to the flower. The flower will become green and the, I don't know if the leaves will also survive this kind of misplacements.

So, whatever relationship you have to give to anyone, has to be pure and meticulous about it, that what relationship you have to give.

For example, I am your Guru.

So, the relationship between you and Me is precise.

So, supposing you say, `What does it matter, I can go and sit in Mother's lap?' You cannot. You cannot do it. Though I mean, it's a pure relationship, still you cannot, or, `I might put my feet towards my Mother.' I cannot, because these all relations must be understood in its pure forms. Even in electricity you see now, supposing this is a fan running here and you got a plug, now supposing you put that plug in your nose, will it run? It looks absurd, but that is what it is. All these modern ideas are like this, that you are putting the plug into the nose. And the handkerchief, instead of the nose, it goes into that plug. It is so absurd and it is so useless. And it shows how idiotic people have become.

So, we should know what is the relationship we have with this, with each other, what is the relationship we have in the collective, how do we behave. Of course, in the collective way, always, the girls will pull the legs of boys and boys will pull the legs of the girls, is all right and can go on among themselves also, is all right. But as long as there is purity, nobody will mind. They' ll all enjoy. But as soon as it becomes perverted, then the problems start and, in Sahaja Yoga, these useless problems has taken

away so much of My energy that I am now fed up with it. Really fed up! Somebody writes to Me from there, “Mother, I have suddenly fallen in love with somebody." Now recently, there was a boy, he was married, from England, married to a girl, a girl from India. And there was a lady, who was married, maybe I don't know quite what should I call her, she's not a lady anymore, married to French man. She went to France, lived with him and came back. Now, he's an English boy.

They, before marriage, they were just friends and all right and after they got married, both of them started living together. And I can't understand. Before marriage, it never entered into their head. After marriage, why this has entered into their head? “Mother, we don't know what to do now." You see, that, that French boy is fed up, he said, “I have nothing to do with this but for this Indian girl, what to do, what am I to tell her?" Because for her, he's her husband. Because Indians are not like this, to put the plug in-the-nose type, you see.

So she cannot understand. And, she does not know what to say and I don't know what to tell her. How to solve his problem? It is such a funny problem now. This French boy found her out in no time, is just given up. But now, such a headache, such a... This boy came to see Me, this English boy, discussing with Me till 2:30 in the night and then directly I said, “Now if you don't get away now, I'll beat you” so he ran away. He came inside, directly inside. “Now, it's 2:30, will you please get out from there?" And what he was telling Me, “I know, I know. This is wrong. I know this is wrong. I know I am putting the plug into my nose." “All right then?" “But, I have been struggling with

myself for six months. I don't know what to do with myself." I said, “But are you possessed?" He said, “No, but I know." They think, in these Western societies, that once they say, “I know, I am doing wrong, I know, I am doing” then finished! You have confessed to God, you have confessed to everyone. `I know this is wrong, but I am doing it.' But till 2:30 was just saying this to Me. I said, “But what is the solution?" “I know there is no solution, I know and whatever I did, I understand, I know." “What do you understand? Now, give Me the solution." “I don't know." So I told him that, “Really I am so fed up with you that I have decided I'll have no more marriages, because you have no sense of marriage. Till you got married, you were all right. You were nice to her.

You wrote one letter to her and suddenly now, how have you fallen together?" He said, “It was spontaneous, got spontaneous. This girl came to place where I was working for something and I met her. Finished. That's all." He knew this girl before, they were together, everything was there, nothing happened. Suddenly, what has happened? Now, what I gather that Western society is built up against marriages, against families. To be married, according to them, is a sin. And once you are married, to get out of the sin you must do something like that. Because they live together, for days together and once they marry, immediately they think of divorce. Because marriage is now so much connected with property, money, this, that, nonsense. That the whole thing has become so gross and after marriage, there's no question of love, because how much money goes, how much part of the house goes, how many things are mine, how

many? The whole thing has become so materialistic, such marriages can never be successful.

But in Sahaja Yoga we marry for our ascent. And we have to respect our marriages and to respect our chastities with our brothers and sisters. Those people who try, to somehow or other ruin the purity of collectivity, I assure you, will be in very great trouble, henceforth. I think every sort of Divine punishment comes after every period. And now, I've started feeling with My experience that any such absurd manifestation of impurity, I need not say anything about it. There is a Divine punishment and of a very horrible nature. Now I've got three to four experiences and I think it has already started. It's nice, there is today is a day when I can talk to you about it. I can't help it. I think periodically some new ideas of punishments have been started by this Divine Power. And for people who behave like this, I have seen there are terrible things.

So, please do your soul, searching. Find out if there are any impure feelings, try to throw them away. And know that you are not possessed by such funny ideas.

If you start developing a deeper understanding, then you will not be attracted by superficial things.

And you won't be distracted from your path. There was one girl in India, was very dark, say, I couldn't call her in anyway beautiful. She's tall but she's very, very dark. There's somebody who was all right for her age, so, I asked him, I said, “She's not suitable for you. But, you can have a look at her." He saw her and he said, “Mother, I want to marry her. I feel so tranquil in her company. Such beautiful vibrations!" So once you develop your

deeper side, then you do not see all the superficial thing, but you see the vibrations of the person and once you start seeing the vibrations, you'll be surprised that if these relationships are not all right, your vibrations will stop. You won't feel the vibrations. You must know, that Chaitanya is a living energy which thinks, which knows, which understands, everything! So if you are getting wrong ideas about somebody and if you try to see vibrations, you'll get heat, automatically. It's a computer which thinks, the information that is filled into this computer, it refills itself. Such a computer. As soon as you start feeling the vibrations of such a person, immediately you feel that there are no vibrations or there's heat. But supposing you are unnecessarily suspicious and unnecessarily you are trying to trouble yourself, then also, same thing will happen.

You have got, of course Realisation, you have got great qualities. You are not even aware as to what you've got so easily. You've got the knowledge also so easily and didn't have to go to college or anything and you are capable of so many things, but remember, that the power that is within you is cleverer than you and anything you try to do, which is not correct, which is not righteous, which is not holy, it will try to correct you.

So, try to be a deeper person. Try to understand what is behind this person, what is the spiritual quality of this person and then only you will know that pure relationships are so fragrant and so beautiful.

I really enjoy you people because you have such pure relationships among yourselves and such understanding.

May God bless you.

Today, so much Pūjā has been done, but for this thing there is never a Pūjā as such. Today we'll do the Pūjā, so what we have to do is just a Gaṇeśha Pūjā on My feet. That's the only thing we can do because it's the quality of Gaṇeśha. The quality of Gaṇeśha, which is expressed and the protection of Śhrī Gaṇeśha. It is He who does this. Even if your Brother may not be there, He'll look after you. Because He's the First One born to Me and He's your Brother. He's the Eldest Brother you have.

So this is His purity, His innocence, which is giving you the protection.

So what Pūjā you can do today is just a Gaṇeśha Pūjā, it's sufficient because He stands for purity. I wish I could show you a photograph that I have of Śhrī Gaṇeśha Himself.

Actually He's behind Me, actually He's there as He is, because you see it was a, it was a Shiv Pūjā, Shivaratri and they had done all kinds of Himālayas and all that behind Me and this is the only photograph, He really appeared, so sweetly. See His eyes, when they said Niranjan. He is just so innocent and He has pulled out His trunk also little bit, so that I should not be in anyway hurt by any possibility. *[UNCLEAR* word] I didn't see Him. But it's on... only in this photograph He is there.

Contents: 1990-08-11 **Śhrī Saraswatī Pūjā, Vancouver, Canada**

When they asked Me what Pūjā we should have in Vancouver, I had heard about this ashram that it is placed in very beautiful surroundings of nature and, as nature is being created by the power of Saraswatī, I

thought best would be to have the Pūjā of Saraswatī here. Another thing is that when people live in nature, they become extremely creative, their delicate feelings are preserved and they are never in a rush; or they are not what we can call too much modernized, because nature soothes them down.

So also the creativity of Saraswatī adds to artist and I knew that there must have been many artist in this country created since long.

The Canada as such I feel is the Haṁsa Chakra of the Viśhuddhi, but the power of Saraswatī becomes Mahāsaraswatī when it is manifested by the Mahābrahmadeva which is called as Hiranyagarbha. For that She has to cross through the Haṁsa. She crosses through Haṁsa and becomes the Viṣhṇumāyā Shakti. I mean She is the Viṣhṇumāyā Shakti.

So Saraswatī becomes the Viṣhṇumāyā. She crosses at two points, one at Haṁsa and another at Viśhuddhi, so She is the Sister of Śhrī Kṛiṣhṇa.

So Saraswatī was born as the Sister of Śhrī Kṛiṣhṇa and when Kṛiṣhṇa's mama name whose was, uncle was Kamsa, he came to kill Her, She just rose into the sky and became the lightning and She declared the coming of Śhrī Kṛiṣhṇa, that He is already there existing.

So the relationship between Śhrī Kṛiṣhṇa and Viṣhṇumāyā is that of a brother and a sister and surprisingly the other day we celebrated the Rakhi Bandhan, Rakshābandhan, which is the same thing as the brothers-sisters relationship.

So now here we are celebrating actually the Deity which is the Sister of Śhrī Kṛiṣhṇa. Later on She was born as

Draupadi and that's why Śhrī Kṛiṣhṇa went to save Her chastity, because is the brother only who is concerned about the chastity and the name of the sister.

So this is what yesterday happened that is the Saraswatī Pūjā, so Viṣhṇumāyā, Herself, yesterday sixteen times thundered here; and I didn't tell anybody what was happening, but I knew She would do that. And apart from that, She has also threatened Washington. That's a good thing because Washington has to be awakened. Now these are very, very subtle things and very subtle relations and only I can tell these things because I know them, that these relations exist.

So I was not surprised that She was there, but exactly sixteen hundred times She passed it, this part of Vancouver, is to show that the time has come for you to understand that Sahaja Yoga is so important and if we do not assert ourselves fully to Sahaja Yoga, Viṣhṇumāyā is going to take another form which may burn all your forest, may burn everything.

Now you must know that lightning represents all the five elements in it, it has sound, it has light, it is in the ether, it acts in the ether. Also it has got what you called the water in it and when the water goes into friction, which is the Mother Earth, so all these things act through Her.

So this Viṣhṇumāyā yesterday showed us that `I'm here now. Please worship Me.' And so far we have never worshiped Saraswatī and Brahmadeva is not worshiped anywhere because He created this world, He created all this woods and all these things and they created all the seas and all the lands, all the stars, universes after universes. But we are not to worship like we worship this

tree or that tree. We are not to worship anything of that kind, only thing whatever is created by Mother Earth like swayambhūs, that's only we worship. And that, too, we worship now in a way that is an abstract way, because wherever they have appeared people are doing commercial religion, so we don't go to this places also as Sahaja Yogis.

So you can understand why all these things happened unexpectedly yesterday after My coming, that there was such a light of lighting which never happened before and people were surprised.

So is the Kṛiṣhṇa's Sister who is a much more dynamic and...

[Aside:] [Hindi.]... much more fiery personality, much, much more fiery personality. Śhrī Kṛiṣhṇa's essence is that He is sweetness. Madhurya is His capacity and Rādhā is the Allhada Dāyinī Shakti, means the One which gives you that joy which creates...

[Aside:] [Hindi.]... raises your hair with joy, so, but in Sanskrit it is pulakit, pulakita is the word.

So this beauty of Śhrī Kṛiṣhṇa which is sweetness, the leelā, creating beautiful feelings of oneness of communication, all that is in Śhrī Kṛiṣhṇa. But She's the One Who warns and that is how the warning came. And She's a very fiery personality which warns everyone.

So on one way She has proved My coming here, that I'm here. Perhaps maybe to the people who are aboriginals they might understand that this is what was prophesied and that has happened and also that you people have to realise it's a warning that you cannot just allow Sahaja

Yoga to drift in such a manner that it takes its own course and works out and you are just by the way there.

So this is a warning of Śhrī Kṛiṣhṇa's Sister, Viṣhṇumāyā, which is Saraswatī Herself and that is what today we are going to worship Her. Only the Sahaja Yogis, those who are enlightened people, can worship Mahāsaraswatī. Otherwise people can only worship Saraswatī because with worship of Saraswatī you can read books, you can create dances, music, for the amusement of human beings, but actually the Saraswatī Pūjā is meant for people of ordinary awareness, means ordinary or normal human awareness. But for Sahaja Yogis, it is the Mahāsaraswatī which is to be worshiped. As I have told you this Mahāsaraswatī becomes the Viṣhṇumāyā and She is Viṣhṇumāyā so you have to be person that you should, yourself should inform people like the Viṣhṇumāyā does what Sahaja Yoga is with your fiery talks, with things of exciting them, telling them what are you up to. But what I have seen is that mostly when people speak they try to be very gentle and sweet like Śhrī Kṛiṣhṇa.

We tried that in America, that it might work with Americans, but it did not. They like people like say that Graham fellow or somebody like that who talks in a fiery way. And I think this is what we have to learn from yesterday's experience: that you need really some fiery speakers and fiery people because they are not at all sensitive to normal sensations. You see they, all their sensations are dead I think they have become numb and you have to give them some shocks. They like shocks, you see. Newspaper have to give them shocks, any event

that is shocking, that can only attract their attention. Even the music has to be so much that it should break the rocks. It should be such music that will just break their heads.

So they have become really rocky people and you have to understand that their rockiness can only be shattered by Viṣhṇumāyā. And that's why this Pūjā that we have today in Vancouver has a very great significance, not only for Canada, but also for America.

Americans are taking for granted whatever diseases coming today, whatever drugs they are taking, whatever destruction they're doing to themselves is still not in their understanding. They don't understand what they're doing to themselves, how they're destroying themselves, how such a precious human life they're wasting just for their own whim and for their so-called freedom.

So it is extremely, extremely important that you should try to tell them in a fiery way, “What are you doing? Why are you deceiving yourself? Why don't you understand this is wrong? At least for the progeny, you tell them that `We did this wrong, but you should not do it.' " All this kind of talk has to be there and people have to get ready for such great speeches and things, but to say that people won't like it, I think is the other way around, unless and until you frighten them they're not going to be with you.

So you have to tell and warn them and that's what the Viṣhṇumāyā yesterday has suggested that now take to a new style of strategy and talk to people in a way that whenever you are doing, say you are doing a course, at the end of the course you have to say that `Now, you

see, Sahaja Yoga is not only doing the course, but it's for your well being, for your benevolence. And you have to go further with it and you have to grow. Now don't leave it half way. It's not like just sprouting in the seed, but it has to become the tree otherwise nobody can be helped.' So you see just tell them they, all the dangers of not being properly brought up or mature in Sahaja Yoga. It has to be told because all this lovey-dovey business doesn't help in America, I've seen that. You need really fiery people because recently I was listening to a speech of this Billy Graham and I said, “It's such an empty-headed fellow talks through his hat” but still people were so impressed. And there was another one now I think he is behind jail. I don't know his name, some funny man.

So I saw him also, I was surprised he was just talking something empty, like empty shell and people were all mad after him, thousands standing, singing, doing this, doing that.

So one has to understand that these people require shocks and they're to be shocked and they're to be told that `This is going to happen.' There's one other organization which has gone into a kind of a shocking system is the...

[Aside:] [Hindi.]... Brahma Kumari, Brahma Kumari, you see this Brahma Kumaris have become like lightnings and they tell people, now they don't tell that, `You are destroyed,' what they tell, “This world is going to be destroyed, everything is going to be destroyed and you know you are not prepared for it, what's going to happen?" Same thing Jehovah Witness is doing, the same thing. They are saying, “This world is going to be

destroyed and we are all going to be destroyed; so we should be prepared and we should take to God." But this is not reality. Despite that people are after that. You have to tell them the reality that `Not only that you're destroying yourself, but you're destroying the future.' People are already talking that most of the people in America will be destroyed.

Now it comes from various reasons. We can say that there are no traditions and things, that's not the point, that's not the main point. One of the main points is that they destroyed so many people when they came and settle down in this country. That's one point. Now the bhoots of those people who died are still hanging around and they want to see that they destroy Americans as far as possible. The amount of witchcraft, the amount of all negative techniques that are working in America, they're working nowhere.

The Gurus had to get out of the all the countries, but they're still very nicely settle in America. The reason is these bhoots are giving them ideas. It's not only that they need shocks, but also these bhoots give them this perverted ideas of destruction, so they go for their destruction.

Now the bhootish ideas are such that you see a person coming out of a pub, falls down. And bhootish idea is that `What's the harm? You also try, you will never fall. You go in, nothing will happen to you.

You're perfectly all right. After all, doesn't matter.' Or else you tell them that “This is wrong. We should not do." “All right, so we are bad.

So what?" These are all bhootish ideas. These are not human ideas to talk like this or to say like that.

So to all these people, you see, the only thing that is going to bring round is the Viṣhṇumāyā Shakti, nothing else. I now realise that it's only through Viṣhṇumāyā people can be cured.

So Viṣhṇumāyā Itself now has gone off to sleep, thanks to Christian religion, Catholic religion and also Hinduism, because in Hinduism also there is a idea of sin, that you have sinned this, you have done that sin.

So give so much money to the Brahmin, so you'll be saved. I mean every religion has this nonsense. But this Viṣhṇumāyā Shakti, which is being absolutely subdued and is sleeping in human beings, if you can raise It and tell people to get up out of this slumber, this laziness, by involving them very much in a bigger way, by telling them that we are for peace, peace of the world. We are for the emancipation of the humanity, we are for saving people from blunders and from their destruction.

If you take a bigger platform and talk about those things, then it will be helped. For example, now it's a very good thing that I was with Mahatma Gandhi and people have got great respect for Mahatma Gandhi. Of course and Mahatma Gandhi was very much impressed about Me no doubt. Even when I was a child, he used to consult Me and the proof of that is that in his bhajans he has put the serial of the bhajans in different ways, starting from the heart talking about the Ātmā and then he's starting from the Mūlādhāra upward like that.

So I mean that's one of the proofs that he must have consulted Me. But whatever it is, you have, can use him

also that Shri Mataji is doing what Mahatma Gandhi said. He has talked about sarva Dharma savanatma means all the religions are treated with same respect and same understanding.

Once you start talking like that, you see, then people will understand that it has some noble heritage behind it, because everybody wants to know from what book I've learnt. I have never learnt from any book, that you know very well. But you can say that `She is the One Who was with him' and that `He was very much impressed by Her,' and the same ideas of peace and non violence and all that. `These are the same techniques and methods She wants to use.' That's a fact, no doubt, but Mahatma Gandhi was a very fiery speaker. All people who followed him were very fiery. They were not just `All right, come along, have a cup of tea' and this kind of thing is not going to work out.

So Americans need challenge and they need really a fiery person to blast them.

So now if you go on this way, like the other day when we had a program in New York and there were so many black people and so many Chinese and then there were so many Indians and very few were whites.

So whites came and say, “Oh, nothing has happened to me, you know." So then what you have to do, “Nothing is happened?" “Yes, that's what." “Must be something wrong with you, or must be you must have committed some sins or something." So then they get a shock. “Oh, it's something surprising you haven't got it. Oh it's very wrong, something wrong with you. You should get it. Try to get it, you know, it's very wrong. I hope you don't have

cancer." [Laughter.] Or you can ask, “Are you suffering from AIDS?" “No, no, no." “Then what are you suffering from? How is it you didn't get it? You see this black man got it, this Chinese has got it. Why don't you get it? You are a white skin man, you should get it first." Then things will work out. I have been thinking about it, why these Americans are so dull, because you see they are on the whole very dull people, extremely dull. Because this kind of a rock music, you see, if you play before anyone people would run away. “What is this going on?" But the way they like this rap music yesterday, they wanted Me to listen. The heart started beating the other way around.

I said, “What's happening?" And the whole thing started shaking. I sat on a bench and the whole bench was shaking. There, who sat with Me was, he was there and also Karan was there and we found that he, Karan and everybody was jumping like that, on, it was like a earthquake going on.

So this is what it is, that you see these people are very, very dull people and numbed out and they're numbed out because of their so call freedom. It's like you go and ask a bull, `Come and hit me,' sort of thing, you see. They have gone out of the way to numb themselves completely; and this numbness may be alcohol, may be drugs, may be woman, may be marrying so many times. If you marry one time it's sufficient. If you marry five times, I mean you become, I don't know what, like a, I don't know if there's any animal like that. But something you become absolutely numb to things, you see. Because first of all marrying one wife, then you have attachments with her, you have children and you, I mean after all it's

so much to do with your wife and then suddenly you divorce and you don't feel anything, you don't feel it.

It's great numbness and if you tell them, “Yes I know, I know, I know." They know but they don't feel. They don't feel that they're doing anything wrong, they don't feel they have done anything absurd and they don't suffer. Any other person would suffer. Yes, he has divorced his wife and it becomes really a person quite lost, should be normally. But here what you find very nicely boasting, “You know, I have divorced my two wives and this third one is coming up. You can meet her." So that there's no shame about it, no shame, no feelings, nothing. I mean you married a woman, you lived with her, she was your wife and you have no feelings for her. Your own children also they have no feelings at all, no feelings. Of course they're not like English, where the English people kill their children, so that's not so bad. But here I've heard also they kill their husband, wife, kills each other and all that. And for what? For love. When they do not have love for one husband, how are they going to have love for another husband? I can't understand. Love is a quality of heart.

So this is what it is, if you see the whole character is numbed out because they don't behave like human beings. They behave like, I don't know, again I say I don't know like who because there's no comparison whatsoever.

So it is not that only in America people are like that, it is all over. But in America it is too much, too much of it and all such things rise from America. All such funny notions rise from America and everybody takes them because

they know how to advertise, they know how to make it very, very popular.

Once I was travelling by a ship and a pilot came over the ship and he was talking to Me and he told Me that his brother is a very nasty devil.

I said, “What happened?" So he said that he got hold of these four boys who were Beatles and he became their manager. And he started this music and got some women, got them drunk, put them on the drugs. And the first music when they had that music, these girls started screaming, shouting, going mad. And it become popular.

Normally the reaction would be that, `Ba, it's such a thing that when the music starts the girls go mad, so don't go to such a music.' On the contrary, so many started coming. How do you explain this kind of a reaction? The more they shout, the more they scream, according to them it's something. Means behind it is one thing that it has touched them somehow; otherwise, why will they scream? Means such dumb people are been touched by something is something great and all of us should go. We are also dumb, so we should attend to it.

Now you may ask Me that `Mother how this dumbness has come into people and this?' Is as simple as that as I told you, that they've used their freedom to such an extent, their attention to such a wasteful pursuits, that they have become really numb. Their attention doesn't feel anything. Attention when you put it out it reacts and it comes back to you as something. But if you all the time go on bombarding outside your attention, this some bombardment from outside just finishes all your

sensitivity. There's no feeling, there's no attachment, there is no, no recording of anything that is happening.

So for that I think Viṣhṇumāyā is needed and that's why She's placed on the left side because Viṣhṇumāyā is the One in charge of people who have become absolutely feelingless. That's why She's there to give you the feeling.

So on the left side when She shines She gives you the feelings and people start understanding.

So now the only thing that they have is a kind of a mental idea that they're guilty, that's all. This is just mental.

If it is mental idea, `Oh, I'm guilty,' then you are not going to feel it. I mean if you are, say that you are mad, when you're not mad if anybody calls you mad you are not going to feel it. It's like this.

So they don't feel it at all because it is all mentally accepted thing and they have become numb, `Now nobody can harm you, so what's wrong?' sort of an attitude.

I would now ask you people to go all out and become fiery, write in newspapers and say what's happening and how things are. I'm writing a book like that now. It's called as Meta Modernism and as far as I could be fiery I'm going to be there to tell them what's wrong with them. And they should see to it that this all wrong. No use trying to call it something great. Like now AIDS have come up. I thought with AIDS, they will be awakened.

So now the AIDS have become a martyrdom, now yuppies came up.

I said, “The yuppies will suffer from a disease." So now they said, “No, no, no, no. It's very nice to be yuppies. After all you see they are another heroes who died for their yuppism." Like you see every stupidity is made into a something kind of a very glorifying thing, so just and people accept it. That's the best part of it, they accept it.

So it is important for you to be fiery and to show them in that light what they are. They have to be shown. It's not just a little light of the Spirit will show them much, but it's the real dazzling, burning light of a lightening.

So today's Pūjā is going to be especially for you all to develop that creativity of talking, behaving in every way in a fiery way. That is going to put them right, nothing else. In creative work also when we create something or we sing something and all that, if you go on singing say in our Indian style, some music which is *[UNCLEAR]* very slow talas, that won't go. They like somebody like Ravi Shankar who just goes on mixing up notes and just goes on playing something which is very, very unscientific according to Indians and is not at all entertaining. It doesn't open your heart and something like that. But that is the thing that appeals to them, to go into a big sort of a rock and roll sort, make it, sitar, into rock and roll, even worse than that. I don't know the new latest one, I don't know what it is.

So the second thing is that you can see how they try to shock people. Also they try to shock people, because they know that they are also like us. Like you go in the market you find somebody, his pant is, not pant even, half pant, is all torn at wrong places and it is just to shock people. They are supposed to hear, at least they are

supposed to, in America it is supposed to be you have to dress up decently.

You should not be indecently dressed. That's what they want, but what you find whatever chance they can get to dress up in a way that you'll be shocked, they would like to do. Like they have only one part of the hair as white. I mean anything, anything is possible just to shock others, shock others and attract the attention. And what do you get? Nothing. You spend so much money to attract the attention of others, but what do you get? That attention doesn't give you anything, doesn't pay you anything, doesn't compensate.

So it's such a joyless pursuit they get it. All these things spoiled their attention which destroys to this extent that they're feelingless people. They have no feelings left. And then the worse thing that has happened is they become absolutely money-orientated.

So the money is another side of Saraswatī.

Saraswatī is different from Lakṣhmī, so the Lakṣhmī and the Saraswatī never go hand in hand. This is the reason why when they get after Lakṣhmī, run after money too much, they get shocks. Because there's a, suddenly you find stock exchange has fallen, there's a recession, this business is gone, somebody who's very rich suddenly becomes a poor man. Is all the work, this is all the work of the Saraswatī. And if somebody is too much in Saraswatī, reads too many books, is an artist who is very ambitious, who tries to outshine other artist and all that, such a person also gets back a reward from Lakṣhmī that his things never sell, he never gets money, he starves, all sorts of thing.

So these two things are in balance only in Haṁsa, or we can say they are in balance when you are Sahaja Yogi.

So this has to be achieved and is to be put together in balance that you have the blessings of the Saraswatī as well as that of Lakṣhmī. But it crosses only at the Haṁsa point and at the Viśhuddhi point.

So what do we have to do to bring the balance is that whatever we are earning, whatever we are doing, we should not be in mediocre way. We should try to do it in a dynamic way, in a fiery way. These two things should be combined at the Viśhuddhi level.

So now, supposing you are going to give a lecture about Sahaja Yoga in a fiery way and if you wear a dress that you look like a hippie or somebody coming out of a jail, nobody is going to take you seriously. But if you're properly dressed and you look respectable and presentation is good and then you give fiery speech, everybody is going to listen.

So this principle of Lakṣhmī Tattwa is to be used with the domination of the Saraswatī principle.

Now another blessings of Saraswatī is that you can have knowledge of Sahaja Yoga. I've seen many women especially in Sahaja Yoga, they're Sahaja Yogis, their vibrations and all that is there, but they do not know what is Sahaja Yoga. They do not know what these Chakras are. They do not know that how these vibrations go out. Now today's lecture is quite a lecture quite complicated I would say, if you see to it. You have to listen to it at least four, five times to understand it with the paper and a pencil. It's not an easy thing because I'm

telling you now it's all right, it's quite entertaining, but behind the entertainment there is a deep knowledge.

So I've not seen the Sahaja Yoginis mostly sit down with a paper and pencil to know what is Mother saying, what is the knowledge She's giving us about the various things. To them Sahaja Yoga means to be nice, to cook good food and help the Sahaja Yogis, just as come to the Pūjās and all that and finished, also.

So for them it is very important that they should also know what is Sahaja Yoga. They must listen to My lectures, sit down, study it nicely and understand it.

The other way around are the men. For them it is to do all the outside work, go round, see things and all that, But as far as relationships are concerned, or as far as emotional side are concerned, they're negligent. And that is why Sahaja Yoga by men is different; Sahaja Yoga by women is different. And in France specially it has gone very far away from each other. The women were on one side, man are on other side. Imagine in Sahaja Yoga you have such a nonsense as that, but then we discover the person who was doing it and we managed it, so it was settle down and now things are better. But women must know about Sahaja Yoga, but that doesn't mean that they should fight with them, or think that they also know what these men know. But it's very, very common. I've seen that men and women are having a different type of attitude towards Sahaja Yoga. One is an extravert, another is an introvert. But in Sahaja Yoga there is no difference between a woman and a man as far as knowing Sahaja Yoga is concerned. I'm a woman Myself and I know so much, so why not the woman shouldn't

know about what is Sahaja Yoga? So all the women who are here or all over have to know what is Sahaja Yoga. After all, look at Viṣhṇumāyā, She is a woman, is the Power that works. Brahmadeva doesn't work. He's created all these things because He has the Power of Saraswatī, otherwise He could not have created.

So everything is done through the Power and the Power is a women, but if the Power doesn't know what is Sahaja Yoga, how is She going to work it out? So the women, though they have children, I know, they have to look after the household, kitchen, but it's such a pleasure, such a joy to read about Sahaja Yoga, to understand it, to know it. Of course some of them do also read. I'm not saying that they do not. But there are very, very few and they are very sensible, very sensible.

So this is My understanding of today's happening that in this natural surrounding, these natural surrounding where we are blessed by the work of Brahmadeva and Saraswatī and where we can feel the capacity of these Deities, to what extent They can create. The nature is absolutely one with the Divine.

Now see, as soon as I came here the nature knew I'm there. It just started acting by itself. I didn't have to give them a lecture, they didn't have to do a Pūjā, nothing of the kind. They know what I was doing.

I went to Los Angeles, same thing. Anywhere I go the nature knows what is to be done, `Now Mother is in the town, what should we do?' And they do it.

So this is the trouble, is that I have make you to do all kinds of deliberations for human beings that “All right, do this, do that, do that." But I would say that spontaneously

it should happen, because now we are one. Just like the nature is one with Me, you are also one with Me. And that should start happening when you will really become absolutely drawn into Sahaja Yoga, surrendered into Sahaja Yoga then only it will happen.

May God bless you.

Now Saraswatī is the Goddess of learning and Mahāsaraswatī is the Goddess of knowledge, which is Pure Knowledge. Now the Goddess of learning, Saraswatī, has got four arms. She wears white, white cloths because is a sign of purity. She's a virgin. Then She has in Her hand the vīnā, that is the instrument which was the first instrument that was created by the Gods to play the classical music, or you can say the music that was appreciated by the Gods.

So that's one is vīnā and two other hands are: one has got a rosary in the hand, in the sense a person who is learned should be a person who should be very much detached.

A saintly person should not have too many attachments and should not be, it always happens a person who is a learned man, who is overeducated, who is not so much interested in the family, he becomes more aesthetic, is very discipline, self discipline. He's very meticulous, is very efficient, is very right-sided, as you can call it you see, so all that goes hand in hand.

And then is in the left hand She has a book, so She, that means that the Power of Saraswatī gives you the full creativity by which you can create books. That also means that, but must have in the books means that

whatever you're doing now, supposing you're doing Sahaja Yoga, Sahaja Yoga is say concerning the Divine.

So we must know what are in the books, means in the scriptures. We must know how it relates to the scriptures like it should not be something just coming like a mushroom knowledge, but it should be related to the books, means which is already written down, which is already being typed, being printed.

But that doesn't mean that it is a bookish knowledge, but it is whatever you have found out, whatever you have discovered has to be related to the books. And that is the Power She gives us, that She relates.

Like when you must have read many books where there are quotations, even I use many quotations and I give you now this all this knowledge is already part of it, I should say not the all, but part of it from the books in the sense it is written about Saraswatī and everything.

So one must learn how to respect the books, specially the scriptures. And She's the One Who gives you the penetration power into these books, to know what is the truth and what is not, penetration power to understand what is written between the lines, what is the subtle meaning of the whole thing, that is the Power of Saraswatī. There's another Power She has is Vak Shakti, by which you give speech. She's the One Who gives you the power to speak. She's the One Who gives you the power to communicate, by speech, by your writings, by all the drama or plays you have or films you have, any kind of communications that are done through the Power of Saraswatī has that intellect behind it and that intellect comes from Her Power.

So even Śhrī Kṛiṣhṇa has to use Her Power. Everybody has to use Her Power, because if you don't use the Saraswatī's Power, then only Śhrī Kṛiṣhṇa's one Power is that He is a diplomat and that diplomacy comes from the Power of the Saraswatī.

So everybody whosoever you find as brilliant is, actually has been endowed with this Power of Saraswatī. The people who are worshipping Saraswatī have to be detached people because those who are learned, those who are artist, those who are producing art and all those thing are not so much rewarded in their lifetime.

So if they're detached from Lakṣhmī, if they're detached from things, then they're just produce it for their own joy. They don't worry how much money we are going to get.

So the Lakṣhmī's Powers are to give you a great learning, to give you a great understanding intellectuality and to give you a kind of a personality that outshines others by your brilliance. But it may not give you money, it may not give you lots of possessions, but it gives you possessions which are, cannot be stolen, which cannot be taken away. And She is a person of humility, so the person who is a learned has to be humble. If he is not humble, then he's not learned according to the Principle of Saraswatī. She has, the person who is very much learned has to bow down with the fruits of his learnings, so that a person who is learned and thinks no end of himself is a person who has not yet learned fully, is a half-baked person and that's why a egoist cannot be a learned man. Learned man is always extremely humble. That is the sign, because She is the Power which gives you humility, not humility of a businessman but a genuine humility She

gives you. There are so many qualities and I think I'll be able to write one day about them.

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Some people who cannot sit can come down here if they want, could be comfortable. Please. I think Sahaja Yogis should give them way. Please come, there's lot of room here, on the stage please.

I bow to all the seekers of Truth. At the very outset we have to understand that truth is what it is.

We can not conceptualise it. We can not organize it and we can not know it at human awareness. If we had known that truth at human awareness there would have been no problem. There would have been no second opinion and there would have been no quarrel, no problems and we all would have been in the realm of peace and joy. But what we see today is that we are moving towards some sort of derailment and we do not know where we are going and what is the end of our civilization.

These are modern times and special times where so many are aware of this kind of a destructive force working on us and suddenly they have become alerted and they want to know what is beyond it. What is the truth? As I have already stated that you can not know the truth at human awareness. Of course, whatever I am going to tell you, you have to keep an open mind about it. Like Scientist you must listen to Me as if it's some sort of a hypotheses. But If I prove it then I am sure as honest

people you have to accept because it is for your benevolence, it is for the benevolence of this country, benevolence of the whole world.

It's a understanding that I want you to be at, that we have to know something more about ourselves and about the whole collective problem that is today before us.

So the knowledge that I am going to give you about is the knowledge of the roots. You have the knowledge of the tree that the civilization has grown like a very, very big tree and if we do not know our roots this civilization can be completely destroyed. In the eyes of the Divine no body is divided like Indians, Canadians, English. They are all the same creation of the Divine Power. Now we talk of God, we talk of Love, I was reading God is love. But by saying that why should people believe you? Is there God or not? Is it true or not? We have to establish it. We have to prove it and unless and until we prove it, it is not going to be accepted by the progeny. Nobody is going to take it as if some sort of a blind faith. All right you were born in this religion so you follow it whether it is Christianity, Hinduism, Islam or anything.

So we have to awaken ourselves into that new awareness by which we can know the absolute truth and we can know that Divine Power which is surrounding us. All this compartments that we have made around ourselves will break and we'll see the dawn of a new era where we will know that all of us are capable of achieving that great height of awareness. Of course, you can not pay for it. Nowadays there are so many in the market who are selling Divine gifts. You can not sell it. As Christians we have to realise that Christ didn't sell anything. On the

contrary, he took a big hunter to hit the people who were selling things at the gate of the temple.

So those people who are selling or marketing things can not be anywhere near divinity because Divine doesn't know money. Money is a creation of human being and this is where I fail to see in the West a response to Sahaja Yog. I mean actually people told Me that we can not understand anything which does not require money. We have to little bit get out of this and understand that Divine can not be purchased, can not be sold, it is just to be enjoyed.

There is a system built-in within us. I don't know if they have shown you... yes, it is there. Inside ourselves there is a very beautiful system built-in during our evolutionary process. One by one gradually it was built-in within us and that is how now we have become human beings. There is a little bit more gap we have to cross over so that we jump into that new awareness. As they must have told you about, that there is a power within us, which is called as the Kuṇḍalinī. And if it is awakened, it passes through six centers, piercing through our fontanelle bone area and gives you Self-realisation, meaning like this instrument is here and unless and until it is connected to the mains it has no meaning. In the same way we are to be connected to that force which has created us. And that has to be, that has to extremely simple because it is so vital. Like our breathing is so important, so it is so vital and it is absolutely free. We don't have to go and read books for that. Especially happening of this Kuṇḍalinī is an extremely easy thing and it works out very fast and in thousands and

thousands of people it has worked and I am sure in Canada it has to work. It is rather the desire to become a Self-realised Soul than anything else that is important.

If you have a strong desire to be connected with that Divine Power by which you know absolute truth.

That's all is needed and it works so fast because this power is the power of pure desire. All our desires that we seek are not satiable, in general. One desire gets satisfied we run after another, another desire gets satisfied we run after another.

So now there is a desire within us which if is satisfied then we get the satisfaction that we wanted.

With this awakening of the Kuṇḍalinī, which has been worked out now for eighteen years because I have been working for the last eighteen years, I should say twenty years as such because I started My work in 1970. We have seen that people get cured of incurable diseases. How does it happen, that these centers which are the sources of energy within us are exhausted when we use them too much either on the left or on the right. As the result of that exhaustion causes physical, mental, emotional diseases from which we suffer.

So now supposing you have any physical disease that physical disease can be cured if energy supplied to that part of the body.

So when the Kuṇḍalinī rises this center gets nourished which is being exhausted and when the Kuṇḍalinī is connected to the mains, all the time the energy is flowing within you, you get all right. And there are diseases, which are somatic and there are diseases, which are psycho.

That is the diseases are caused by, supposing you go to a wrong Guru there will be a problem, a person who spoils your psyche. There are so many ways these days we spoil our psyche, drugs and other things that we do which spoil the psyche and the person start going into the habit of getting more and more dominated by those habits.

So when the Kuṇḍalinī rises She brings the attention in the center, by which the left side habits are cured. And so your psychic troubles are also cured. Your habits are cured and then there is another type of disease we have, what we call as psychosomatic, these are the diseases like cancer, say Aids, all viruses, all kinds of multiple sclerosis and all such diseases, they are also caused by the imbalance in your attention, by the imbalance in your being.

So when you come into balance these can be cured, very easily without taking any medicines, without going to any doctor, without doing anything special.

The whole system is built-in within you, which works it out. But you have to take it up seriously because supposing you have to go for medicine. I don't know what is the course here is. But in India if you have to do medicine you have to put in really fourteen to fifteen years, precious fourteen-fifteen years of life to get only a graduation. But for this you don't have to because once the Kuṇḍalinī rises and you get balanced and then you feel the joy and the peace within yourself. Gradually you settle down and you become a master. You become your Self-knowledgeable because on your finger tips you start feeling the Cool Breeze and you can feel it in another

person, what's the matter with his Chakras or what is the problem he is facing, on your finger tips and it's all said in Quran, imagine, Mohammed Sāb has said that at the time of resurrection your hands will speak, of course the Muslims are not worried about the future part, they want to just talk about the past and they don't want to think of resurrection, same about the Christians. Christ has said I will send you the Holy Ghost. But they are not looking out for the Holy Ghost. Same about Hinduism, in every religion it is said that such and such time will come when you will get your Self-realisation. But people are not looking for that because those who are in charge are money oriented. And they want to mislead you by saying that if you don't do this you are a sinner, if you don't do that is a sinner but they don't give any solutions to the problem and there is a very big solution within us, this one and that really helps us to overcome all this ignorance which is created by the vested interest.

Now this Kuṇḍalinī when it rises it as I told you it solves your physical, mental, emotional problems, also it solves your social problems because you start understanding the relationship of other people. Like, now, you are sitting here and there is no light. We don't know how we relate to each other. But when there is light we can see for ourselves how we are related, how we are trodding on another's freedom, how we are behaving and the whole thing becomes a very enlightening experience and that enlightenment is not harsh, it's beautiful, it is love. And, then you realise that you have got the power to feel like a computer the absolute truth. You can feel it on your

fingertips what's wrong with you, what's wrong with others.

Now if you know how to correct it you are all right, not only that but you become a powerful personality, a dynamic personality without feeling any tension about it. Tension comes because you have imbalances but when you are balanced and when you are connected to the mains and all the time the energy is flowing into you there is no question of tensions. We have no tensions and you are in a joyous condition because you become Self-realised means you become the truth that is that you are the Spirit. You become the Spirit. And when you become the Spirit, the Spirit as it is said, it's a fact that is the source, first of all of knowledge. Like a person comes, say, it's happened, I've seen many people who came from jail, they have no credibility of any kind, they wear some sort of a funny dress, appear in the square and people just start calling him a Guru and such a Guru starts minting money out of you and head along people go towards that person and think it is a very big thing. Another one comes and says that I am such and such and I have these powers and that power you just believe into that person, pay him money and get lost.

Like these there are no norms to find out what is the truth and what is not the truth but of course, you can find out one thing, that a person who takes money, how can he be related to God? How can he be related to Divine? Anything that works on money cannot be relationship with God. Of course, now for example, this hall has to be, say, hired, all right, the Canadian Sahaja Yogis, we have many have hired it. Formally, in the beginning I used to

hire them but now they are hiring it, that's a different point but for Self-realisation you cannot pay. That happening is absolutely a living process of our evolution. And this evolution, that we are at a human level we haven't paid anything.

So why should we pay for anything that beyond this. It is a living process, of a living energy, of a living God.

So one has to understand, first of all, that at a very ordinary level also that you can not pay for God.

You can not pay for Divine. You can not purchase it and the second is you can not put any effort. It's an effortless happening, just like sprouting of a seed. It is an effortless happening which takes place and when it takes place, then you just know yourself, you certify yourself. You don't have to have others to certify that this is this, this is that. And you don't take false certificate. For example, somebody might say, `All right, I am born again.' By taking such a certificate you do not become. It is not that any organization can give a certificate. It's a state of being. You have to be that in that state, only, honestly you have to be that otherwise just to say that I am such and such, it's cheating yourself. What's the use? It's not going to help you. It's not going to help others.

So first of all you must understand that it is the becoming that is important. It's not what people are saying about themselves, talking about themselves. Like there are some people, the other day I met who were selling lots of Gītā. I asked what's the use of reading Gītā? It's all bookish knowledge. To read Gītā also you have to have Self-realisation. And then I met some people who were selling Bibles. Now we have been selling Bibles for ages.

What's the use? To read Bible also, to understand Christ also, you have to have Self-realisation. Otherwise you can not understand what He said and all of them have said one thing that you must have your second birth. You are to be born again. But that again one can use it as a placard saying we are born again.

So we should not cheat ourselves. What's the use of cheating ourselves? Tomorrow some disease comes in, some trouble comes in, tomorrow our children take to drugs or do something wrong, they go and murder people, all kinds of violence then who is responsible? We, because we have avoided to know about the truth and it's all there built-in within us, it's just there, which we have to have.

So now, the first quality of the Spirit is that you become knowledgeable, Knowledgeable about anything.

For example, somebody says that there is no God. Say, in Russia I went, of course, the Russians are some or other, the government is horrible but the people are really their attention is so good that they just touched it and thousands and thousands. You won't believe that in Moscow I never had less than fourteen thousand people or Leningrad same thing. In Kiev I had nothing less than five thousand to six thousand people. And the Government itself took it so seriously that, I mean they invited about six hundred doctors. I read it in the paper they have put it only three hundred, it may sound big but the fact is about six hundred doctors came in and two hundred great scientists who have done Sputnik and all that and they all surprisingly asked for one thing “Mother give us Realisation. We want to have our Self-

realisation." So what I feel, whatever I've read about Russian writers is that there has been always a soul searching within themselves. If you read any one of them you will find there is a soul searching and they find out what am I doing? Is it correct? Why should I do it? What is the problem? And that soul searching within themselves is because they have no choices, like we have here in our countries all kinds of freedom.

We waste our energy in finding out what breakfast we will have, what lunch we will have, what dinner we have, what sort of a blouse we should wear. I mean such a lot of waste of energy, it's a joyless pursuit.

While they don't have that chance not that they are not well off, I would say they dress up well, they have good clothes. They live well. They have all nice houses. Everybody who is married gets a house. But they always felt that they are not free to get to their Spirit. And that's what they were struggling. As soon as they saw Me, there is no place for false Gurus. Nobody wants them. When I spoke to them in one of the seminars they had a Yoga seminar, when I walked out everybody came out and there were other Gurus who had come, nobody was there in the hall to talk to them. They are so keen and so alert that they know that you can not pay for it. And there is no hanky panky about it just telling stories this will happen that will happen. And now in all Eastern Bloc you will be surprised Sahaja Yoga is spreading very fast. Bulgaria we had fifteen thousand people, fifteen thousand people in Bulgaria, so you can imagine. I have to also go to Romania, I've not been there but there are,

those Sahaja Yogis who went there have written to Me that they got five thousand people. Sahaja Yogis got it.

So you can imagine how fast they are moving and the day may come they might become very powerful people than we are.

We have become weak. We have become very weak internally. Externally we have money, we have good roads, good telephones, everything but internally we are weak because first of all we can not get over our habits. Secondly there are all kinds of negative forces working on us. And we are so vulnerable we do not know how to fight it out.

So it's better that we become the Spirit to know the knowledge, to have the knowledge about what is good and what is bad.

The second thing about Spirit is that when it comes into your attention you become enlightened, in the sense there is light and you see the truth. For example, you are standing with a snake in your hand and it's all darkness, you can't see, I tell you it's a snake throw it away but you will not listen to Me. You will say why, why, what's wrong. I mean many people have told Me what's wrong, what's wrong if you are doing this what's wrong, till that snake bites them they will hold it on.

So you put on the light. As soon as you put on the light they will drop the snake by themselves. This is what I say that you become your own Guru and you follow your own understanding with the light of the Spirit within you, which is your own. But this enlightened attention works, it acts. You can close your eyes and find out about anyone what's the matter with that person. And if you

know how to cure that person it can work out. You do not know how this Divine power works. This, All-pervading Divine Power is the most efficient government, the most efficient, we can call the housewife, the most efficient father, mother everything. Anything that you need is done so beautifully that you are amazed and so many miracles happened that you are amazed, how, what have I done, why am I so much blessed.

I had asked people to write about their miracles because they used to write letters after letters and I've no time to write so I said you write to somebody about the miracles and let him take out a book. Now the pile has gone this way and this way and it lost in that pile. He said Mother what am I to do, is such a lot.

So we have to know that we are special people. Human beings are at the epitome of the evolution and that a little more is going to give you the meaning of what you are.

So this enlightened attention makes you aware of your powers also by which you can give Realisations to others. You can correct them, you can cure them and you can give them peace and joy as you have the joy.

Now you see these people they are mostly Canadians here or Americans. Now to teach one sentence of English is very easy and to teach the whole of English also is easier but to teach one word of Sanskrit is so difficult to an English man. They ruled us for three hundred years and we tried our level best to teach them some English and whenever they would come up and speak something we would say what language are they speaking. We couldn't understand the language.

So it so very difficult to pronounce this Sanskrit as well as the Indian languages. But the way these people sing, I mean in India people can't understand how they have picked up this difficult language, this difficult music, this difficult rhythm. How they have done it and they sing, if you hear from outside, you won't believe that they are Canadians were singing.

You think they are just some Indians some very good singers from India singing. How have they got it? It is because of the new dynamism they have developed in their creativity and we have so many artists and musicians who have really, as you say touch the roof, they have hit the roof, like in their fame, in their success, in their creativity.

So you become extremely creative but you become very humble. You are not egotistical, you do not force your things on to others, but automatically because you are so good that you shine. There are so many artists especially in India musicians who have achieved great heights with Sahaja Yoga. And it has to work out everywhere that we should understand the essence of music and how it really soothes human beings by which you will, not for success but it is just for expression, work out but automatically it becomes successful. Now this is not only that I'm trying to lure you to some ideas. But what I am trying to tell you within you lies all these powers and if you have not utilize and if you have not make use of that and then you are unhappy no body can help it. It is all there which you have to have.

Now the Spirit gives you the knowledge of truth. Spirit gives your attention the light and Spirit is the source of

joy, as if you were getting drown in the waves of your thoughts and worries and problems.

Suddenly you find you are in a boat and you are enjoying everything. You are seeing it. When you see your problem you can solve it better and there is the Divine power to solve all the problems that you have, then you learn how to swim. You can jump into the same waves, which have bothered you and save other people and so a new dynamic personality you develop because you become collectively conscious about which Jung has written that now human beings will become collectively conscious. It is the consciousness, which is expressed in our central nervous system by which you can feel the other.

Now my hand, this hand if it is hurt the another hand can feel it, the whole body will feels it and tries to help. Now who is the other when everybody is a part and parcel of the whole, who is the other? For example, we were going to have a program here and you will be amazed we have people even from Austria who just came, they had holidays so they just came running to help the Canadian people here that they are very few.

So better run down and help them. We have people all over the world. Sahaja Yoga is working in forty countries. And when I went to Russia it is so gratifying to know that the first people who came to Russia to help the Russians were twenty five Germans. And the Germans were so gentle, so beautiful you won't believe that their fore fathers fought with that horrible fellow Hitler. No, they are so gentle, so beautiful and when I saw them working on these Russians with such love, with such attention,

with such understanding. I felt that it's another world they're existing, which is so beautiful and so nice.

In one program I don't know how much I can tell you about it and we have here a proper Ashram where you can go. We have here people who have their programs where you can go. But their complaints are that Mother when You come, I don't know what happens they come to Your program all right but after that they never come and they get lost. I just don't know why is it so because you just what I can do today is like a sprouting of the seed but after that you have to grow into a tree. Unless and until you grow into the tree it's a myth as in your Parable of Christ some fell on the rocky areas.

Some fell in the marshy areas like that. It should not be. It should be it fell into areas where people prospered and became great trees. Let Canada take over. I think Americans I'm quite disappointed. I don't know what's wrong with them. They only like falsehood.

All the false Gurus are prospering there. All kinds of false things they like. A lady is there. She is been into lesbianism, put some sort of a drama and they are all attracted towards her, can't understand how can lesbianism anything to do with Kuṇḍalinī. Kuṇḍalinī doesn't understand these things. No where in the ancient books written like this about Kuṇḍalinī. But this lady is out of the blue has started using all these ticks and there are so many running after her, paying her money. She has built up big, huge amount of properties and things like that and this is not the way to do it. Why, when I say I don't take money they will immediately ask Me then what about who pays for your travel? Mostly My husband

pays, no doubt, he has been paying. Well, you don't want Me to pay for your salvation, like if I go to Russia they pay for My travel. The government pays for Me, but otherwise wherever I go I have to pay for Myself, most of the time. But even then they come to this that even when you eat your food who pays for that? It is like this.

So where they have to criticise they do not. Where they don't have to criticise they criticise.

And head along, thousands have gone to this TM business. Now this TM is another horrible thing that has killed so many people has made them recluses. I have got so many patients from there who are suffering from all kinds of troubles. But people go head along to such things which has money you have to pay such a lot they don't mind. As I belong to another life also, you must be knowing. Ah! In that life, I find I just keep quiet listening to people. They say, “Oh! That Guru is good but you know he is very expensive but he is quite good. He is expensive." So, a sort of a Guru shopping is going on. We should not be stupid in life. Stupidity never pays, never pays. We have to be alert. God has given us brains to understand and we should not waste our precious lives this human life, like this. I have to just tell you that I feel sometimes so unhappy even when I went to Russia and Eastern Bloc I saw so many people getting Realisation and working it out, thousands of them. We don't know how to manage. The government is giving us all the help, everything still we don't know how to put them up, in a big, say in a stadium, always we have programs.

So how to manage all that big group and how to create people who will go and work it out. It's such a problem for us.

But in the West I find people have no value for that, no value at all. It's such a beautiful life, just awaiting at your door but we have no value, no value, waste it on useless things. I have to tell you as a Mother that please be concerned about it. What's happening to our children? What's happening to our families, what's happening to our nation? This Ecological problem, all these can be solved in no time once you reach that state and we have to have more people to reach that state and to get to it.

So May God bless you, in this short time whatever was possible I have told you. I would like to also have some questions from you but the questions should be relevant. I have not come here to take any money. I have not come here to take anything from you. I am not asking for votes. I am not a politician.

I have come here to give you what you have. This is your own. This is your own property, which I have come to give you, to tell you about it.

So it should be relevant and sensible and I would like to answer your questions and then we can have the session of Realisation, which will take hardly ten minutes.

So please have patience with yourself. I have lot of patience but you must have patience and just ask Me questions which are sensible, not aggressive. Thank you very much.

Question: *[UNCLEAR]*.

Shri Mataji: Ah! There is nothing to be done, just now. It will be all awakened just now. After that, once the Kuṇḍalinī is awakened you have to see where you are lacking in, what centers are not all right, which you will yourself know. You have to come to our programs that they have here and you have to see for yourself what's wrong with you and you should correct yourself. Then gradually you become the master. To give an analogy I'll tell you like this, first you get into the car to learn driving, all right, so there is an accelerator and also there is a brake.

So first you start accelerator, break both and you go I mean in every way wrong and then gradually you start improving on it. And when you improve on it you find it suddenly that you have become a driver. Now you can drive. You can balance both the things left and right side but still you are a driver.

So there is the master sitting behind. Now that master is telling you do this, go there, here there. Suddenly while doing all that you become the master and when you become the master you see within yourself the driver, the brake and the accelerator and you know how to handle the whole situation. It's like this.

So it is a gradual development within you, which you do it and you have to come to our center, carefully and pay some time, that's all. You have to give some time. Time is very important. But is the most important because you have to now use it for your inner development.

We have watches in the hand. All the time watching one minute, two minutes, three minutes and what do we do with it? Where do we spend the time? Either may be in

the pub or in the ball or maligning somebody or doing all kinds of nonsensical, destructive things. But, if we have watches, it is for what? It is for us to save time for meditation. But meditation is needed only about five-seven minutes in the morning and ten minutes in the evening, not much time. But you must come to the collective, because it's a happening in the collective. Like, supposing My nail is broken and I take it out, then the body doesn't look after it.

So, there is where people do not understand and they do not come back and then they get lost.

Next program I come in, they said, “Mother you cured me. All right, of this thing I was cured, but now I have got this problem." So, all My life I'm curing them and all My time is wasted like that.

So best thing is that you become the doctor; you become everything. Why don't you become? You all can become that; you all have that power.

So you get it.

So you don't have to do anything just now. You all have to... I'll just tell you how we are going to nourish our centers and we are going to get our Realisation. I am very happy to know that you are anxious to do something about it.

May God bless you! Nice to see such people! Question: For somebody who is not here and who is really sick, can You help them?

Shri Mataji: I can, but main thing is, you see, that such a person you can help him. First of all, you get all right. You know all about it and then you can go and help that

person, because the best thing is that your knowledge will improve as you help that person, gradually. It's very practical and it all helps.

All right? Question: You talk about our habits and weakness and how to overcome that. Can You talk a little bit more about it?

Shri Mataji: See, we are weak because we are ignorant first of all. As I told you, we are holding the snake and there's darkness and in that darkness we don't see that this is going to bite us. But, when you become enlightened, you become a very powerful, dynamic person, absolutely. And you separate yourself from your habits. You see it very clearly. Then you don't talk that `I have this habit or that habit.' You don't say like that.

Like a person would come and say, “Mother, you know, my Āgñyā is catching; this Chakra is catching.

That means I have too much ego." But they don't say, `I have ego.' I mean if you tell somebody, `You have ego,' they'll hit you hard, isn't it? But if a person gets it, he feels it. And he says, “Mother, I have too much problem with the Āgñyā Chakra so please clear it up." So, if you have any habits, say supposing there are people who used to take drugs. In the beginning I had horrible people in England, about seven of them, all drug addicts and things. Of course, very welleducated, professors and things, but all drug addicts, hippies and violent people, really. When they came to Me, it was not easy to handle them. But they are today the foundation of Sahaja Yoga. Wonderful people they are. Now what happened, they said, “We want to get rid of it but we can't. We just can't help it." But you will be amazed, overnight they gave up,

overnight. Just it happens because you see the light and you throw the snake, just happens. You don't have to think about it, just happens. I never tell them these Ten Commandments, don't do this, don't do that. Don't tell them. Just it works from within. Why should I tell them? Why should I give them a lecture? There's no need. They themselves become their own master and the mastery is that the master cures and gives you powers. You develop that dignity; it's remarkable what happens. To Me, it's not a surprise because I know what you are. You are so glorious.

It's like you take a small little, say a television to a remote corner of India and in some village and show them and say that `Here is a place, this box will show you all the kinds of music and all kinds of dramas and this.' They say, `What? This box? How is it going to work out?' And, you put it to the mains and it starts working and they say, `It's fantastic.' It's like that. We are fantastic, we are glorious but we have yet to be connected, that's all. It just happens, you don't have to force yourself, you don't have to do anything. It just works. The inner force works it out.

Anything else? Such nice people have come today, I am very happy. They are asking such nice questions. [Applause.] Really, wonderful! But you must promise that you all will prosper in a proper way and work it out because it's a waste then I feel. You know I was so enamoured by the Russians and the Eastern Bloc people because not that they only come to My lecture, not that they only listen to Me, but they work it out. And they are moving everywhere. Now people have moved to Siberia

and all these far-fetched places. They have taken the whole map. They brought the whole map before Me and said, “Mother, now tell us where should we go." They have gone all out.

So must understand the importance of it. It's not just like going to one lecture or to another lecture. This is one thing you have to promise in your heart that `Mother, we'll all become great trees.' You have such great trees here. God has created such beautiful thing here. Why not in Canada we should have some great personalities, great saints? Now, any other question? Question: In order to develop realisation, if you're not living somewhere close to where there is a center then what do we do?

Shri Mataji: There's no need to depend on Me. We have people here who are experts, who have really become masters. And, they will definitely help you so it doesn't matter. I am always with you.

Whenever you think of Me, you'll know I am with you and you can always write to Me. There's nothing to feel that I'm away from you, that... maybe that is the reason people don't go further with it. But as you trust Me, you trust yourself. You must trust yourself. You must have faith in yourself that you are quite capable and you can do it. You can do it and that there are people who will help you. They are very humble, sweet, beautiful people. You will like them and they'll all help you till you become perfect. Such love, I tell you.

Same thing...

Someone [interrupts]: *[UNCLEAR]*.

Shri Mataji: Children? Children are the best, children are the best for Sahaja Yoga. They take to Sahaja Yoga in no

time. Most of the children these days are born realised and we have to just understand them.

So many children are born realised. Children are the best to understand Sahaja Yoga, to work it out and they just of a very high level, I should say. Like the other day there was a child who was receiving a phone. He said, “Oh, it's all right. You are not a yogi." Puts it down the phone.

So I said, “How do you know?" “Mother, he had no vibrations. How could I know? Why should I talk to him? Let it be, I put down the phone." Question: Mother, is it a symbol of Your photograph that gives vibrations? The willpower *[UNCLEAR]*.

Shri Mataji: It's true. My photograph luckily has some sort of a coefficience that it emits vibrations.

I mean, I would like anybody else's photograph if it does, because it's a good idea; but I don't think there's anyone like that, because none of the incarnations and none of the saints were photographed. It's very surprising, nobody was photographed. At the most and also, nobody was portrayed in their lifetime, because you know what happened to all the saints and to all the incarnations: when they lived, everybody was after their lives. No question of having so many people. I mean, even Christ had hardly twelve people and how they tortured His life! Actually, if you see His public life, He lived hardly for three and a half years and they crucified Him.

So, this is what the world was. It's not so bad now. I mean, nobody is going to crucify Me, but still there were no photographs.

So, the modern times has another advantage that they have photographs and they will show you lots of beautiful

photographs and things which will stun you. But that will be later on, you can see. But even this is such an advantage that I can talk to so many people. And aeroplane is such an advantage that I can travel all over the world. Everything is such an advantage today. The communication have improved so much that I could come to Canada. Can you imagine Christ coming to Canada? [Laughter.] So, I mean, see the whole advantage is there and in Russia I have given realisation to people on television, on television. But they are extremely sensitive people, extremely sensitive. I mean, in the program when we had the scientists, one of the scientist got up and said, “But Mother, please tell us how You cure people when they only attend Your program when they are so many." I said, “I don't know if I've cure people." But they are so sensitive. Their spirituality is just there. It touches so fast. We can say that they are very, very ultramodern sensitive instruments. Just touch them and it works. It's rather surprising. Their attention is so good. Their attention is so good.

So, that's what it is, it works. But if they can get it, you can get it. You can do it. But also, another problem in the West is that we are very guilty people. For nothing at all, we are extremely, one side we are destroying ourselves, that's one way and another is all the time we feel, `I've done this wrong. I've done that wrong.

Sorry, Sorry!' English language is full of it.

So, we all the time start feeling sorry. There's no need to feel all that guilt and sin and all this nonsensical ideas. That really spoils the game for Me also. I have seen Americans are the worst. They are guilty for this and

guilty for that. What is there to be guilty? After all, you are human beings and if you have done any mistakes, doesn't matter. After all you're not Gods.

So what? If you have done mistakes, all right forget it. Forget the past.

But this is also another problem of the West is: now their forefathers say came here and killed some Red Indians. Now, the forefathers are finished, they might have become Red Indians in this lifetime. They are not there. You are their children's children's children's children. Now why are you carrying on the jokes so far? But for everything they feel guilty, is another such a mental nonsense that please, before I start this program, I have to request you that don't feel guilty for anything. You have done nothing wrong.

[Aside:] Also, there is another two-three people.

Question: Is Gorbachev is a walk-in, which means that is he from some other place which is advanced soul?

Shri Mataji: He is a realised Soul, no doubt, he is. That's why it's working out. He knows Me very well. He is a realised Soul. That you recognized him, I'm very happy to know that. He is and look at them, how lucky they are to have him there. And, he is a very sensible man, no doubt. Even Lenin was.

Lenin was a realised Soul, you will be surprised, but he was forced by all his party members. He was alone, you see. And, all of them forced him to take a course of line which was really proved later on. But whatever was his state, talked about stateless state and all that was his dream and that's coming true. He was also a realised Soul. But he went onto a wrong line and it took so much

time for them to come back and they had horrible despotic people, no doubt but the way the Gorbachev is doing is great and I have a rapport with him and he is a very great man, I must say. And he has tremendous respect for Me. Because we are of the same style, you can say, the same line, that's why.

You, too, had in America. You had, say, Abraham Lincoln was a realised Soul, no doubt. And, we had Mahatma Gandhi. We had many people, but they were singled out. They couldn't give realisations to others. They were singled out and they had to fight, but now you all can become realised Souls. We have to have many more to get peace, to get joy, to get what we deserve.

Question: [A lady seems to have some illness that doctors can't diagnose and is asking if Shri Mataji can help.]

Shri Mataji: Yes, that's true. I am Myself a doctor. I've done medicine, Myself. I know that. It's difficult for them because they cannot raise the Kuṇḍalinī. You see that's the problem is. Please sit down, I'll tell you.

The medical science is, of course has reached a quite a lot of height and have understood anything, but the problem with the medical line is this: that when a tree is sick, you see, we treat the leaves but we cannot get to the roots, you see. But Sahaja Yoga is a thing that gets to the roots and I'm not telling you off-hand, you see, there are three doctors who got their Ph.D. in India in Sahaja Yoga that they have cured people. There are seven doctors in London who are now writing down about how many people have been cured with Sahaja Yoga.

But the problem is like this: like for in America, I cannot cure people because I will be arrested. If and if Christ goes there, He will be arrested. The medical science doesn't allow there, I mean, that anybody should cure anyone. Now, the problem is if you come to India nobody is allowed to come to India who suffers with AIDS and all such diseases. Big problem for the patient also. Even in England, you see, if we cannot say that we can cure them, lots of problems with the law. And, we cannot. But only thing those who get cured automatically, like we have the people who are Sahaja Yogis who had diseases, they have got their papers, everything and then they are cured, then we note it down. India is the only place where I can start this curing business. But to be very frank, we are not in this business. We are not in the business of curing. What we are doing is to raise your Kuṇḍalinī by which you get cured as a by-product.

We are not doing curing. That's not our job. That's not what we do.

And, also I must tell you the Divinity has common sense. A common sense in the sense that: now these lights are here, we know that particular bulb is not going to work.

So nobody wants to cure. The Divine doesn't want to cure people who are not going to give lights, who are not going to get to Sahaja Yoga, means that their Kuṇḍalinī doesn't rise. If their Kuṇḍalinī doesn't rise, then how can we cure? That's the only way we can cure people.

So there are limitations also that your Kuṇḍalinī has to rise and then you can get cured. But there are many miracles which have happened. I don't know how people got cured. And there have been many cures, no doubt.

And, it sounds very, very much fantastic that it can be cured through Kuṇḍalinī awakening but it has happened. We have to accept the truth. As long as it helps, what does it matter? Yes, please? Question: What would be the effect of increasing number of Sahaja Yogis on the economic system and the lifestyle of the country where the increase of Sahaja Yogis takes place?

Shri Mataji: Oh, it just triggers everything. For example, now what are our problems? We see the economic problems of this country is. I have understood it so well that we have so much of a, say, ores and all other things like silver we have here and gold and all kinds of things we have and the ones who are exploiting us are Americans and nobody sees the point. Nobody sees the point. While those who will get Sahaja Yogis, they will become so dynamic. They will put in their own industries here. Why send it? Why make cars in America? Why not make them here? So many things can happen because you become so dynamic and there's so many people to help you all over that this is what should happen. After all, you have all kinds of things available here. Why should you send your aluminum to America, to be drawn into wires and beaten into sheets? There's no need. We can do it ourselves.

So this, you see, self-confidence that we can do it together and the collective feeling can give you such good ideas. And another point is that the way we are working out machines now. Now we have to understand that machines are for us. We have created machines and machines are to be used according to our need and we are not for machines. They are not to dominate us.

So as much as we need we'll use machines otherwise we'll not use machines. And as a result, already it is happening that people don't like machine-made things and machine-made this thing.

So they will go to the balancing state where they will take to more handmade things and handmade material. Now for a handmade things you don't have to have so many. Like, now we say in India, thank God, we are quite poor country, we can't afford to have so many machines. Thank God for that because now in a household they will have about, say, ten plates of brass or twelve plates of brass. Finished. We don't have to have so many crockery, cutlery, this, that, that breaks. Then, after that you have plastic. Because it breaks so you have plastics.

So, you go on. The plastic is now mounting up, mountains after mountains we have created.

So, you take more to practical side, very much practical and more to the natural. And in natural, it's nice to have one natural thing than to have ten plastics. Now people are realizing, I'm not saying they are not realizing it. But still there are machines sitting on top of us. And then the entrepreneurs, the entrepreneurs are very clever. Today they start one fashions, tomorrow another fashion, third day third fashion. England is another one who suffers a lot. For example, in a place like London, which is such a cold place, people have pants which have holes in it. They call it holy pants, you see. And now imagine, they developed varicose veins with that. Or they'll have tight pants. They have to do something about it.

They have to feed their machines.

So they will start this fashion or that fashion.

Now, there's another fashion which is also very dangerous that people don't put any oil in their hair.

Before taking a head bath, one can put easily some oil or before night they can put it. They are all getting bald. Once they get bald, them they'll sell their wigs. The same hair which are fallen off, they make wigs and sell it. They are befooling you. If you see little bit, you stand out and see how they are befooling you must, these entrepreneurs are. This is the fashion today, that is the fashion.

I was seeing the children, we are now producing clothes for children, for example. The clothes are such horrible clothes. I mean, they call them...

[Asks someone in Hindi:] What do they call such clothes nowadays?... trendy, trendy clothes. Children wear trendy clothes. They have no respect, respect for themselves.

They don't respect themselves. If you give them trendy clothes, you see, they become like brats and then you say they are brats. You make them brats from very childhood. You want them to be brats, you see.

So, the whole system changes. Children become so beautiful, so dignified.

Dress makes a person understand what is his personality is, isn't it? If you are just sort of careless about everything, you are not bothered and the way, I have seen also children and even the grown-ups walk as if you see the, it doesn't matter how you walk, you throw your legs this side, hands like that. That shows the personality, that this personality has no sense of dignity, how it has to walk, how they have to talk or things.

So the whole thing has come down.

Now, for example, English language now. I never studied English language but when I went to England, I was surprised the kind of English they are speaking. I mean, you don't know what sort of English they are speaking. And, really is impossible. At least, in Canada people speak better English, I tell you.

You'll have a language problem, really. Because they, even people from Cambridge, they have developed such funny, funny intonations and funny pronunciation that it's impossible to cope with them.

So this is what I'm trying to tell you: that once you get this balance, once you get this knowledge, you develop a balanced economy, you develop a balanced ecology, you develop everything in balance because all these imbalances has come through human beings. What is the source is a human being. You see, in the jungle if you go there's no imbalance. Only where human beings live there's imbalance.

So once you get into balance, when you have more Sahaja Yogis, there will be more balance and you'll be surprised how things will work out. And, above all there is this Divine Power which is going to help you.

Now, what do you want again? Question: Can we meditate now?

Shri Mataji: Now, I hope you are finished with your questions, because if you finish with questions it's better because this mind, you know, is a funny thing. Suddenly, you're meditating, suddenly a thing will come, `Oh, I should have asked this question to Mother!' But as she says it's true that even if I answer all your questions, it's

a mental acrobat. I can answer all your questions very well. I am good at it, but it is not going to raise your Kuṇḍalinī.

So no question, is better that you just see that what happens because it's a happening within yourself. It takes you without thinking about it. It takes you beyond the state where you become thoughtlessly aware. You are aware but the thoughts absolutely subside. And then ultimately you feel a Cool Breeze coming out of your head and you feel Cool Breeze all around you. This is what has to happen. And I'm very happy that she has pointed out that they are all waiting for it. And, there's no end to these talks and things.

So, if you have any questions you may write to Me or you may give Me in writing, if you feel that it is such an important question. Then, of course, these people will definitely try to give you an answer for that. N flow, I have I think in thousands My lectures are there and the tapes are available. But we do not give people the lectures and the books and things because once it starts the mental activity they just run into that.

So, first of all develop yourself internally into that abstract stage and then if you read, it has some meaning. Otherwise, there are people who know everything about Sahaja Yoga but they can't do anything about it.

Still there are two persons. Now these are the last two persons, all right? Now, what's it madam? Question: When do you feel the throbbing feeling when the Kuṇḍalinī rises, when pulsation is there?

Shri Mataji: You see, actually, Kuṇḍalinī is in this jet age has become like a jet Kuṇḍalinī. She just rises, She doesn't give you much throbbing or anything, normally, normally I'm saying. But if you have some troubles, some diseases, something, some obstructions, then it does throb a little. But you can feel it nicely on your head the Cool Breeze coming out of your fontanelle bone area, very nicely, you see it, you feel it.

So it is the throbbing of the Kuṇḍalinī and all that are just like some sort of an obstructions or say, short circuiting but that can be corrected very easily.

So, it's like a very nicely built, very efficiently built aeroplane, has a very smooth landing, like that Kuṇḍalinī rises very beautifully. And, this is the blessing of the modern times, I think, that the Kuṇḍalinī works out that way.

There's one more, there was one gentleman.

Question: The question is that once the Kuṇḍalinī is awaken he's read that Kuṇḍalinī can be if uncontrolled, if you don't know how to control it, can it harm you?

Shri Mataji: You see, these books are written by people who have no idea of Kuṇḍalinī. It's not like that. You see, this is just to sell something. It's marketing. Sell anything, any nonsense, there's nothing.

She is your Mother. She is your individual Mother who's waiting to give you your second birth. Why will She trouble you? When you got your birth, your mother looked after everything, she, poor thing, went through all the labor pains and everything, she didn't allow you to suffer anything, she never wanted you to suffer. Did she? Then this is a pure Mother, your own individual Mother;

She knows each and everything about you. It's all recorded in Her and She is not going to trouble you and you are going to be controlled by Her in such a manner that She becomes your energy. She helps you.

So, all these false ideas people have given, written books after books so that they can sell it.

I haven't written any books so far. You'll be surprised, I've not written any books so far. Twenty years have past, I've written no books whatsoever. People have written about Me, people have written about Sahaja Yoga, they have written all this, but I have not yet written. I'll be writing. I hope so I get some time to write. But you see, what is important is that whatever written can be all nonsense. They can write anything about anything. First of all, you should know what it is. And now I have been going to various places, I have not seen it misbehaving anywhere or doing any harm to anybody. Of course, sometimes you do feel little heat in the body, that's all. That's the thing you feel little heat on your hands, that's all.

But it's so little that it's negligible.

So, be confident.

First of all, before starting I have to tell you few things and one of them is that have faith in yourself.

Have faith that you all are capable of getting your Self-realisation. Please have that faith in yourself. You have faith in everything else but in yourself, that's wrong. Please have faith in yourself. That is first point.

Now there are two conditions we have to fulfil before we get our realisation. First condition is I have already told

you, that not to feel guilty, forget the past. Not to feel guilty is very important because when you feel guilty, then the center here on the left side catches, Viśhuddhi as they call it and it's the worst thing that can happen because this is the center when it catches you get spondylitis, you get angina, all kinds of trouble with this center. But the worst thing is that the Kuṇḍalinī cannot rise above this center.

So, not to feel guilty. I assure you that you have done nothing wrong.

You see, there are so many norms a society has created. Even if you put the fork on the other side you start thinking, `Oh God, what did I do?' You feel you are not sophisticated or you have done something like a murder. It's not that. It is just all these norms are artificially created, all these are artificial things.

Somebody is very thin, he thinks, `Why should I be thin?' Somebody's fat, he says, `Why should I be fat?' But this is life's, whatever is there we have to accept our life as it is and there's nothing wrong in it.

Nothing guilt. Whatever is there, whatever we have been doing, we have been doing as human beings.

So, first and foremost condition is, absolutely you cannot compromise on that, is that you are not to feel guilty at all. Immediately, you'll feel better.

All right, the second one is that you have to forgive everyone, forgive everyone because whether you forgive or you don't forgive, you don't do anything. You are living with a myth, all the time thinking, `Oh, I have to forgive this person, I have to forgive that person.' There's no need to think like that. You don't also have to think about

any individual, just in general you have to say, `I forgive everyone of them.' And, that clears out this center, very clearly, this is the center of Christ, this clears out and it's very easy for Me because this is a very constricted, it's the gate to the limbic area so that gate has to be widened and it has to be opened out. And so, just forgive everyone. And, you know it is a myth. You are playing into the wrong hands.

So, this is another condition, you have to just accept. Then it's easier for Me to work it out and easier for you to get it.

So, first is just don't feel guilty. If you don't forgive, you won't feel it. Then, you will come and say, “Mother, I didn't feel it." And then I'll have to say, “All right, forgive, forgive, forgive." And then you'll feel it.

So, what's the use? Just better do what I've told you, is very simple thing, just forgive everyone in general.

Then there are certain simple things: that we have to take help of the Mother Earth. Now those who are sitting in the ground are the best placed, that's all right, they can just take out their shoes, so they're not, it's better that their feet are a little open out. And, all of you should have to take your feet out, it helps a lot.

Those who are sitting, should sit more cross-legged it's better, better to sit cross legged. It's hardly will take any time and is... you don't have to fight with your thoughts, you don't have to stop your thoughts, nothing, it just works automatically. I would say, like your attention is like this sarī. Now, the Kuṇḍalinī rises like this, goes up and She pushes all your attention inside automatically and then when it pierces through here, then the grace

starts falling on your attention, on your sympathetic nervous system and it soothes down. Then, your centers open more and more threads of Kuṇḍalinī rise.

So, this is what is today's modern Sahaja Yoga, which somehow or other I've managed to discover, that let few threads of Kuṇḍalinī rise to begin with so that you open your Chakras gradually and then more and more. And then one day I find you all have become great Gurus, great personalities.

So, may God bless you all! So, let us now with all respect to ourselves, with all love for ourselves, we have to have complete faith in ourselves, complete faith. Have complete self confidence. Now please put both your hands like this. It's important to understand that these five, six and seven are the sympathetic nervous system endings and this side also are, these are sympathetic nervous system endings and they are the ones who are expressing the centers within ourselves. Like this, left and right meet and make one center.

So, is very important that you, we have to put both the hands like this to begin with.

You can, now somebody will show you how we are going to nourish our centers. The left side represents our desire, not the pure desire, but our desire. And the right side represents our action, power of action.

So, we will be using our power of action to nourish our centers, while the left hand will be all the time towards Myself. Before closing your eyes, you can also take out your spectacles because this helps eyesight also.

So before, not now, just now when I tell to, because just now I'll show you how to do it and then we'll close our eyes.

So somebody will show you.

First of all, you put your left hand toward Me like this. Of course, those who don't want to do it, should go because it is proper not to disturb others. You see, nobody should, those who do not want to do should try to do it because it's not proper and should not disturb others in between to get up and walk out.

So, now please put your left hand towards Me like this. And, with the right hand we nourish our centers.

So, first we put it on our heart. In the heart, resides the Spirit, is reflected in the Spirit. Spirit is the reflection of God Almighty and Kuṇḍalinī is the reflection of the primordial power, His desire which we call as Ādi Shakti or we call it as Holy Ghost. These two have to meet and the seat of the Spirit is on the fontanelle bone area here, seat of the Spirit is here, but it resides in our heart.

Now, so first we put our right hand on our heart and then we put our right hand in the upper portion of our abdomen where is the center of our mastery. This is created by all the great masters like Abraham, Moses, Lao Tze, so many of them who were real masters. They have created this. Like Guru Nanaka, Janaka, all these people have created this great center within us.

Then we take down our hand in the lower portion of our abdomen on the left hand side. This is the center of Pure Knowledge, Pure Knowledge that is the one which gives us the awareness on our central nervous system. It manifests a new dimension in our awareness on our

central nervous system which is called in Sanskrit as bodh, bodh from where the word Buddha has come, or we can say it manifests in the word, vidh. Vidh is from where Vedas have come. That you feel the Divine Power on your central nervous system, you feel the truth on your central nervous system because whatever we have gained in our evolution, you feel it on our central nervous system. That is what is `to know'. Knowledge is not mental.

It is in our evolutionary process to know on your central nervous system like hot and cold.

So now, this is the center which manifests that Pure Knowledge.

So, now we take our hand again upward and put it on the center of mastery which is on the left hand side in the upper part of our abdomen. Then we take our hand onto our heart and here we know that Spirit resides here. Then we take our hand in the corner of our neck and our shoulder here and put it back as far as possible and turn our head to our right, we turn our head to our right. This is the center which as I have told you is always in trouble when we feel guilty and today also I feel it's quite a lot among the people who are here.

So, now please remember not to feel guilty at all. Turn your head to your right and just not to feel guilty, is very important. Now then we put our hand across like this on our forehead and pressing on both the temples with our small finger and our thumb on another side we put all the other fingers on the head and put down our head like this. This is the center, this is the center for forgiving others. Forgive everyone. Now, we take back this hand

on the back side of our head on the optic lobe here, on the back side of our head and push back our head as far back as possible resting on our hand and here is the center without feeling guilty, without counting any mistakes, just for your satisfaction to ask for forgiveness from the Divine Power.

Now, then we stretch our hand, stretch our hand and the center of our palm, we put it on the fontanelle bone area which was the soft bone in our childhood. Now we put down your head, put down our head and press this area nicely by pushing our fingers outward. This is very important thing to do is to push back your fingers outward so there's nice pressure on your fontanelle bone area. Now here is the limbic area, the opening of the limbic area is the fontanelle bone area.

So now what we do is to now slowly move our hand clockwise pressing the scalp, move the scalp, clockwise, seven times. Push down your head, it's better, then you can do it better, move it seven times clockwise.

Now, I think everything was done all right but we didn't push back the fingers nicely and the pressure was less but doesn't matter. Now, so, you have been already told what is to be done. Now please, again see that you put both your feet away from each other because they are two different powers. Put your left hand towards Me, put your right hand on your head. No, not like that, you can sit, I mean you can sit cross legged, cross legged is better, it's all right, for sitting down this cross legged is better. I am just telling for people who are sitting on the chairs. Just imagine people getting realisation sitting on the chairs. Is something great, isn't it? Otherwise, we had

to go to Himālayas and starve for so many days, work so hard, stand on your heads and still come back empty handed. You are specially blessed to be born in this era.

All right, so now we put our left hand towards Me and right hand on the heart and now we close our eyes. We don't open our eyes till I tell you. Please keep your eyes shut till I tell you. Now, the whole thing works like a Divine computer, so you have to ask a question. You can call Me Mother or you can call Me Shri Mataji, whatever you like. Now, put your right hand on your heart and left hand towards Me all the time. And, now sit comfortably, not bending too much nor in a stretched manner but in a comfortable, straight way. Here now you ask a question three times, `Mother, am I the Spirit?' This is the truth about you that you are the Spirit.

So now ask the question three times in your heart, `Mother, am I the Spirit?' Now, if you are the Spirit, then you are your master.

So, now take your right hand in the upper portion of your abdomen and ask a question, `Mother, am I my own master?' Ask this question three times.

Now I have to tell you that I cannot force Pure Knowledge on you. You have to ask for it.

So, now please take your hand in the lower portion of your abdomen on the left hand side. Here you have to say six times, because this center has got six petals.

So, please say, `Mother, please give me Pure Knowledge.' Say this six times because I cannot force on you. You have to ask in your freedom. I respect it.

As soon as you ask for Pure Knowledge, the Kuṇḍalinī starts rising, so we have to nourish the upper centers so that it's easy for Her to rise.

So, now take your right hand in the upper portion of your abdomen on the left hand side, press it hard. Here, you have to say with full confidence ten times, `Mother, I am my own master.' Say it with full confidence in yourself, ten times, `Mother, I am my own master.' Now, raise your right hand on your heart. I have already told you that Spirit resides in your heart, so now here you say with full confidence, twelve times, `Mother, I am the Spirit.' We have to know this All-pervading Power which has created us, which is nourishing us, which is looking after us, which organizes us and which loves us, is the ocean of knowledge and compassion. But above all, it is the ocean of forgiveness and we cannot commit any mistakes that cannot be dissolved by the power of this ocean of forgiveness.

So, now please raise your hand in the corner of your neck and your shoulder and push it back as far as possible on the spinal cord and turn your head to right. And here, with full confidence, please say sixteen times, `Mother, I am not guilty at all.' Please say it sixteen times from your heart, please say it.

I have already told you that whether you forgive or don't forgive, you do not do anything, it's a myth.

But, if you don't forgive then you play into wrong hands and torture yourself for nothing at all.

So, now please raise your right hand on your forehead across pressing both the temples with your small finger and your thumb and putting all the three fingers on top

of your head. And now, put it down your head properly, press it hard on both the sides. And here you have to say from your heart, not how many times, `Mother, I forgive everyone.' From your heart, please say, `Mother, I forgive everyone.' Please do not say that it is difficult. It's the easiest thing to say. Put down your head properly, press it hard and say it from your heart.

Now, without feeling guilty, without counting your mistakes, just for your satisfaction, you have to ask forgiveness from the Divine Power.

So, now take your right hand on the back side of your head and push back your head as far as possible, on the hand balancing. Now here, you have to say again from your heart, now how many times, `Oh Divine Power, if I have done anything wrong knowingly or unknowingly, please forgive me.' This is to be said for your own satisfaction. Push back your head as much as possible.

Now, the last center which is most important: stretch your palm as far as possible, put it on, put the center of your palm on top of the fontanelle bone area which was the soft bone in your childhood. Now put down your head as much as you can, please put it down. Now, stretch your fingers. Please stretch them properly and put a nice pressure on your fontanelle bone area. Here, again I respect your freedom and I cannot force Self-realisation on you. You have to ask for it.

So, now please move your scalp, slowly, seven times, clockwise, saying, `Mother, please give me my Self-realisation.' [Shri Mataji blows into the microphone seven times.] Now, please take down your hands, both the hands and please place them towards Me and gradually

open your eyes. Now, watch Me without thinking. Now, please put your left hand towards Me. Bend your head and see for yourself if there's a Cool Breeze coming out of your head. Please see with your right hand.

Some people get it very close and some far away but don't put your hand on top of your head. Just see for yourself if there's a Cool Breeze coming out of your head.

Now, please put your right hand towards Me and bend your head again and see for yourself if there's a Cool Breeze coming out of your head.

Some people get it quite far away. Please put again your left hand towards Me and see for yourself again if there's a Cool Breeze coming out of your head. Now raise both your hands towards the sky like this, push back your head and ask a question, `Mother, is this the Cool Breeze of the Holy Ghost?' or “Mother, is this the All-pervading Power of God's love?" or `Mother, is this the Param-Chaitanya?' Any one of these question you ask three times.

Now, put your hands down. You feel very relaxed and there's won't be any thoughts. You can watch Me without thinking. All those who have felt cool or hot breeze on their hands, on their fingertips or out of their head, please raise both your hands. That's it. May God bless you. [Applause.] I am here only for tonight and I would like to meet you all if you want to meet Me, I would like to shake hands with you. Thank you. [Applause.] [While walking towards the car.] Now you have to look after the new people, all of you have to look after the new people with care, with understanding. And, best of luck to all of you. It's a very delicate work. Whatever impression they

get from you, that is going to work out. They must feel that `these people are very loving and kind' and you don't disappoint them too much. You must show your own discipline.

[Shri Mataji talks to individual Sahaja Yogis.] It's with very difficulty that we are building up Sahaja Yoga and Sahaja Yogis should not break it at least but they can build it up themselves such a lot.

So, we have to be like them, compete with people who have done something for Sahaja Yoga, compete with them and not with them who are trying to destroy Sahaja Yoga. It's so important. One has to play one's own role.

[Shri Mataji talks to individual Sahaja Yogis.]

Contents: 1990-08-17 **Talk to Sahaja Yogis, before the Evening Program, the Friday before Śhrī Kṛiṣhṇa Pūjā, Hallowtree Boy Scout Camp, outside Ipswich, UK**

On the day of Śhrī Kṛiṣhṇa Pūjā, I'm going to tell you about Śhrī Kṛiṣhṇa. But... before that, we should know how the whole thing evolved from Śhrī Viṣhṇu's evolutionary process.

So, as you know there were ten Avatāras, ten incarnations of Śhrī Viṣhṇu. Now Viṣhṇu is the one which grows to be the Virāt, to be the macrocosm as they call it. And this Viṣhṇu principle is very well established within us. As a result of that only we also seek and we seek money, power, love, families, children, all kinds of things we seek.

That is only through, because of the Viṣhṇu principle within us. But the biggest thing about the Viṣhṇu

principle is that it gave us evolution by which we evolve. Also, we evolved at the social structure, the political structure, the economic structure. We also evolve. India, I mean, I would say, India was once upon a time, you see, a slave country. Then democracy came in and the English had to give up India, because they learned that if they have to make a majority rule in India, then there are more Indians than English.

So they had to give up, in any case.

So, wisdom came over and they gave up, you see.

So, what happens, that we learned gradually when we start facing the problems that we ourselves have created. When we start seeing what are the problems are, then we get that wisdom within us and this is the greatest gift, that we achieve, I think, on our central nervous system. The evolutionary process creates the wisdom. While the animals have their everything, built in within them, they are pashu. They are under the control of the God's wish, we can say, or under the control of the All-pervading Power, the Param-Chaitanya. They don't have their separate identity as such, or individuality to think that this is wisdom, this is not wisdom. They have no idea of wisdom.

But it's the human beings who have this great gift that they develop wisdom. And the countries which have been very ancient developed this wisdom, much more because of trial and error, you see. They used to try something and it would recoil on them and then they would find out that this was the reason.

So there *[UNCLEAR* has/ have] been a lot of soul searching among all these countries, especially Russia.

I was surprised and if you read their books there is nothing but the soul searching of people. Like that they evolved and became to a state.

Now today is the way the war is we see that so many countries have joined together to fight this mad man.

So, it was not so at the time of Hitler. There were people who joined him.

Some joined the other side so we had two types of people and it was divided and after that also this division was there. But today, it's very different, that so many countries have joined and so many Muslim countries have also joined hands to fight this.

So, the circumstances are created, of course, by our own mistakes and by our own creations, but also by Param-Chaitanya. It creates the circumstance and then when you start seeing it clearly that this is what we have done wrong and that's why we are punished, then you change and then you start taking another view.

So the wisdom is the kind of a light that comes in our understanding. But as human beings have evolved, even the deities have evolved themselves accordingly.

So it was a fish and then a tortoise and like that, it went on, till we come to the stage of Vamana Avatāra where it was a small man, then a big man, a tall big man, a Greek, who we call as Zeus Parashurama. And then came Śhrī Rām. Śhrī Rāma was the one who was wise, extremely wise, cautious, careful, a very formal, beautiful person and he had forgotten that he was the incarnation of Viṣhṇu. He was made to forget that he was an incarnation. But he knew about his powers, but he did not know that he was an incarnation of Viṣhṇu. But he

knew he had all the powers and he could do all these things, that he knew.

So, the... because he was to become a Maryādā Purushottama means he had to become a man who was observing all the Maryādās, all the boundaries of Dharma and that he had to be the best person.

Now this is a contradictory things, because the person who is successful in the world today in this Kali Yuga, what we find is a man who has no Maryādās of any kind, he behaves in such a manner, very atrocious manner and in a very funny way that just before coming, you see, all kinds of abuses they were hurling at the Saddam and King Hussein like that and so many things they were saying.

So, you are surprised how these people become so important, at the helm of affairs and this and that.

That also comes from human error because human beings, you see, start liking such people. There are people who are sadists and there are people who are masochists.

So, the masochist people start feeling, `Oh, look at that,' intimidated and then they start adoring such people. `Look at him, how powerful he is!' So they are impressed by their physical power. And by that power then you become a country which is a slave under some sort of a despot or some sort of a horrible king.

Then something happens and people realise that this was wrong. We should not have neglected at the time of Hitler. Now, Germans were saying that it was a political mistake and they started understanding that what Hitler has done is wrong.

So this kind of a wisdom then comes up because of these incidents and things.

And now in My lecture which I *[UNCLEAR* send/sent] to Australia I had said very clearly that now the political problems are not there so much as there are the fundamentalists who are going to give problems to the world and that's what has happened. This fundamentalism has entered into politics. And now, by this happening, whatever is going to be the outcome of it. Definitely, fundamentalism is going to be stopped by people, because there is such a fear that people from Algeria told Me, people from Istanbul, they informed Me that, “Mother, please stop this fundamentalism." But this is not only among Muslims.

It is everywhere. Every religious, so-called, people are *[UNCLEAR* fundamentalist/fundamentalists].

What is the reason for that? The reason is this, that it is not based on truth. Whatever does not have the base of the truth falls off, to some side.

So either it will fall off to the right or to the left. And when it falls off to the right then they become fundamentalists. When it falls out to the left they start becoming sort of, they start committing suicides and doing all kinds of things.

So this fundamentalism is basically there because the religions are not based on the truth. Truth is what it was propounded.

Like the other day in the interview in Toronto, the lady interviewer asked Me, “What do you think about caste system in India?" She thought it was a Hindu sort of a thing.

So I told her it's not and then she asked Me, “Mother, what do you think of caste?" I said, “It's horrible, it's a curse." So she said, “Then, why do they have caste?" I said, “I'll tell you what, in the beginning, there was no caste system according to the birth but according to the work you did." Because Śhrī Rāma's life was written, well written, written by a dacoit who became Valmiki, a Saint and he wrote, but he was a fisherman, he was not a Brahmin.

So a fisherman became a Brahmin when he got his realisation. And the second one was the person who wrote Gītā, was Vyāsa. Vyāsa was an illegitimate child of a fisherwoman.

So how could an illegitimate child of a fisherwoman, could become so capable as to write the Gītā? But in the Gītā they have put wrong things. In the Gītā they have put that caste is according to your postnatal personality, means after your birth.

So, they changed it, definitely, but the point is, how they have changed because the one who was written was not like that. Then I said, they all try to do something against their own religion. That's the best part of it.

I said, “Now see Christianity. Christ has said that `thou shalt not have adulterous eyes.' In the Ten Commandments it says, `Thou shall not commit adultery.' So, what He said that, a very subtle thing. He said, `Thou shalt not have adulterous eyes.' Because he is on Āgñyā Chakra so he has to talk of the eyes." *[UNCLEAR* And/So] I said, asked her, “Can you show Me Christians who do not have adulterous eyes in the West? Please show Me." [Laughs.] She did not know how to

answer. She was nonplussed and she wanted to have Me only for ten minutes. She was thinking it's some sort of a Hindu jargon and then she kept Me for forty-five minutes and she was not going to end it. I gave her realisation also. But all this is what I'm saying, is learning through experience, through experience.

Now in Sahaja Yoga, we have, we had the experience, definitely. We had the experience of the Divine.

Then we had the experience of joy. Then, we had the experience of leading a very beautiful, collective life and we really feel we are of one family, born of one Mother, one common Mother. We are altogether as one. We do know that and we feel that way and we feel very confident about it. Then we have had many other things which no other Incarnation could do. Was, one of them, I have really outlasted all of them.

They all died by the time they were forty years of age. Nobody wanted to exist. They have had enough of it. Now, [laughs] you better look after Mother. It's beyond us. We are going.

So they all disappeared very soon. Even a person like Gñyāneśhwara. He took a Samādhi at the age of twenty-three years. Can you imagine? He said, “Had enough of it." With these human beings, nobody can work out. Christ got Himself crucified, Mohammed Sahib got his poisoning and he too was not very old when he died. He was, they say so, that he was not more than forty-five years of age when he died.

So, if that is the situation and that is the position of an incarnation that as soon as he sees the world he tries to

bundle up himself and is about to depart, then I think I have been very brave. I'm still continuing.

And the responsibility is also of a different nature. They didn't have to give realisation to anybody.

Just to give speech, that's all. It's very easy to give the speech and then get out of this world. That's all they did. Nowhere it is written that they gave realisation to anybody or they did anything for anyone, like that.

Now, what I find that our canvas is very big. First of all, we have so many countries who are involved with Sahaja Yoga and who are working it out for themselves. Now, the first canvas we have is that we have people of all types, of all nature, of all levels, with all kinds of conditionings and egos, and, I mean, it's, every time I find a new variety, see this, then I start wondering, “Now what is this?" [Laughs.] Sometimes, I go off to sleep when they, it's so boring, that you don't know what to do. Situation is sometimes so much beyond My understanding.

So, I just give up.

But, on the whole, on the whole, I must say we have done well. And now we have so many countries with us. We have all the Eastern blocs and Bloc people and also the Russians, we have and we have really so many people. I never expected to get them realised, because with other Gurus it is very simple. Even with other incarnations, who are really true people and they did everything that was truthful and good, they didn't have the responsibility of the Sahaja Yogis with them or anything that they taught. Nobody bothered. They had to leave their families, children, everything behind and they

had to get to work. Even Shañkarāchārya had his disciples. He told them, “You all take Sannyāsas. You can't have your families on My head. Better get rid of them and come." Even Christ disciples, the same thing. I mean, you take anyone, Buddha, Mahāvīra, they all had to become Sannyāsīns. They did not want to carry the families and their loads and things and their wives and children and their servants and all sorts of things, never.

Now, that cannot be done in Sahaja Yoga. First thing is that we want to show that human beings can get Self-realisation when they are living in this world. They don't have to give up everything, take only two clothes and go to Himālayas and live there and then get their realisation, settle down there only and one day finish off there. They have to live in this world, they have to work in this world, they have to establish their Sahaja Yoga and they have to grow in this world. This is a very difficult thing, but we managed and we managed this by one simple thing and that simple thing is compassion. Without compassion, it could not have worked out. Whatever you may try, whatever discipline you might put, whatever regimentation you do, it would all fail. It's the compassion and compassion which is enlightened by wisdom.

So, in the evolutionary process as we are today, we have to weigh how much compassion we have in ourselves, not for only our family, our relations, our country, but for the whole world. How much compassion we have within ourselves. Secondly, we should also know that all other people who came on this earth didn't give any positive proof of their Divinity. Nobody did. But you have got the

proof of My Divinity and your divinity and of this All-pervading Power. Not only that, but you have seen the photographs and you have seen how things are, have been and have been working out in the abstract world that photographs and the cameras are catching, which you don't see with your eyes, but it is happening here.

And recently there was a photograph. I hope they are going to bring some copies of that. Actually, Śhrī Gaṇeśha is projected out of Me and is actually Śhrī Gaṇeśh, actually. You may see Christ also one day.

So many people, they saw in one of the photographs there is Christ here. It is very small, but it's there.

So, I mean, you may see all of them one day, but despite that, the evolutionary process has to work out within us and that is that it should become a part and parcel of our faith. It is not a faith which is blind, but faith like as you see the flowers here, like that, it is. And still you don't want to believe there are no flowers, then we would say that. You are taking a sort of a pretension that you are mad, but you are not.

So, now the main problem we have is, how to imbibe this within our personality, how to know within our personality, that we are facing this kind of an incarnation, that we are born in such and such era, which is very important, absolutely. It is a very special times that we are here and that we have risen very high through our evolutionary process, which was sort of accelerated by the Kuṇḍalinī awakening and we are residing in the space now beyond time and beyond sin.

So, still we are not assuming our positions, that's what I feel. We must assume our position. And though I look so

simple, maybe and I talk to you in a very simple manner, there should be no awe about it. I don't want that awe about Me, but to be aware that you have got that within yourself. You are that special personality who God has given all these gifts. Of course, Divine gifts cannot be given with money, as you know, cannot be given with anything else. But it is the compassion of the Divine that has given you this gift, but thinking, judging you to be capable of doing something great, that you will work out the plans of the Divine. That's why this power is given to you.

So, in the evolutionary process, when Śhrī Rāma worked out as a human being, who was full of wisdom and was the benevolent king as described by Socrates to show how the king should be, all those things he worked out in his lifetime, but still one more evolution was needed in him. And that was, is the, they say, the Sampūrna, is the complete incarnation of Viṣhṇu, came in as Śhrī Kṛiṣhṇa.

So the, what is the complete form of Śhrī Kṛiṣhṇa? Is that he said that the whole world is a play, that you don't have to take things seriously. But first, we Sahaja Yogis should know that first you have to be Rāma. Even Viṣhṇu had to become Rāma first. He couldn't just become Śhrī Kṛiṣhṇa, saying that it's all a play.

So for us, it's still that state of Rāma is there and he had to go through lot of sacrifices, through lot of sufferings, lot of insults and to such an extent that he had to give up his wife and after that they never met because she also disappeared after that.

So, the whole life of Śhrī Rāma is before us. He had to go through that penance. Śhrī Viṣhṇu had to go through that

penance. I'm not saying that Sahaja Yogis have to do it because you are given your birth beyond the Sahasrāra, so you don't have to go like Rāma, you don't have to worry about all these things through which Christ had to go, after Śhrī Kṛiṣhṇa's incarnation also. Christ had to do the tapasya, complete penance and all that he had to do. That's how he works. But you are beyond that.

So, you are blessed by everything. You are blessed by family, blessed by all kinds of comforts, jobs, money, whatever you say, you are blessed. But these can be temptations also and when these temptations come in your mind, fall into a trap of temptations.

So, one should understand that if you have to be Śhrī Kṛiṣhṇa, then it's not only fun, it's not only enjoyment. To say that Śhrī Kṛiṣhṇa established the Leelā, but first if you remember his life, how he was born, his parents were arrested, then how he was taken to Golpur, from there how he killed so many Rākshasas who came to kill him and how he went back to kill Kamsa and after that he said, “It's a Leelā." So like that we too have this problem within ourselves that we have to first of all kill the Kamsa within us. We have to kill the other Rākshasas within us. We have to do all these things and then we can say, “It's a Leelā." So he *[UNCLEAR* had/has] a double life. One side with the Gopis he was playing Leelā and also with the Gopas he was playing Leelā. Like there was a rain one day that Indra got jealous of him and he wanted to destroy all of them with rain because they were all looking after their cows in the fields and it started raining very, very heavily and they thought that they would be all finished. Suddenly, Śhrī Kṛiṣhṇa lifted a mountain and

under the mountain these all Gopis stood. They were hardly from about, at the most, from about sixteen years of age and they also put their little sticks to show that they are also helping Śhrī Kṛiṣhṇa.

So that is how it was done to show how everything is a play, in one side of the life when he was a child and then again he showed that how he had to fight the Rākshasas on the other side. That he did on his own. He worked it out on his own and he never bothered others, the Gopis and all of them. Even he had to fight the Kaliya, the great serpent. He also did that. But as far as his friends were concerned, he was playing ball with them and when the ball fell down, then he went and fought Kaliya.

So, Śhrī Kṛiṣhṇa, of course, was fully aware of himself, that he was the full incarnation of Śhrī Viṣhṇu and that he had reached the highest point and he has to establish the Leelā concept and that's how the Leelā started. In the same way for Sahaja Yogis, it has becoming a Leelā.

So, at one side it is a Leelā, but on the other side we have to know that we have a responsibility. We have to work out Sahaja Yoga.

First of all, the Sahaja Yoga must be worked out on yourself. The one who doesn't feel happy in Sahaja Yoga must know that there's something wrong. You have to feel joyous and happy. If you don't feel happy, if you cannot laugh out, then there's something wrong with you and that should be corrected. First sign of a Sahaja Yogi, that he has glow on his face and that he is always joyous and happy.

So, this is one point we have to remember, that we have to be joyous people, happy people. At the same time we

should be responsible. For example, what I always hear from the leaders that there are five per cent people who take up responsibilities and all the rest are just there doing nothing. Now it has increased, five to ten per cent has come, now it is coming to twenty per cent, but all of you should, because that's the only way you can ascend, not by just enjoyment, by calling it a Leelā and all that, but by really working out Sahaja Yoga upon yourself and upon other people.

So, we have to work out first of all upon ourselves to find out what's wrong with us. There has to be a soul search and many people just put a big curtain on it and just don't want to see, it's all right.

Of course, I don't say you write to Me long letters of confessions, it doesn't mean that, but you see for yourself, `Why? Why am I doing that? What was the need for me to do that? Why didn't I take it up like that?' Oh, small, small things. We are very sometimes very petty minded. Like I heard from somebody that somebody didn't get a present. I mean, there are so many people here and if somebody doesn't get a present, I mean, it is quite possible. I mean, if everybody gets a present, I would say it's a miracle. [Laughs.] I would call it a miracle. Even the Divine can't promise that.

So it's beyond the Divine, something great, that everybody gets a present.

So then to complain that, `I didn't get a present, so I'm not going to do this.' Is a present, is a token, nothing more. It's just a token and is given to you just with vibrations and things, but if you don't get it, that doesn't mean in any way that you are discarded or you are being

ill-treated or somebody wants to insult you. That's not the point. But from this base level we have to come up. I mean, there are people of that level also that they say things of such a base level things, very low level things.

Now, this level varies in different people, so what we look into normally was, as I told you before also, it is easy to be bad than to be good because we have to work hard for that.

So, we see somebody who is at a baser level and then we start following that person instead of following somebody who is higher than us. Because you are supposed to be My followers. Supposed to be. May I, you know you are My followers, but if you are My followers, then you have to look up. How can you go to baser things and to cheap things like that? I have seen things which are so stupid.

So, to understand, first of all, the expanse of Sahaja Yoga, to get the whole view, vision, it's beyond the horizon, so great and you are working it out. You have got the powers to do it. You are especially chosen for it. I mean, imagine, you should visualise yourself also, what you are and that once you understand what you are and relate yourself to the great vision, then I don't have to say anything because then you just say, “Mother, you are doing everything. We don't do anything. It's all working out." You just don't say it with your mouth, but in your heart, you feel that way. “Yes, Mother, it's You who is doing it." And then you go on enjoying. Every time you do something, you enjoy and enjoy. If you think you are doing some work for Sahaja Yoga, then give it up, absolutely give it up. But if you think, `I am just doing it because I enjoy it. I am not doing it. Mother is doing it,'

once such a feeling come in, then you understand that the wisdom has come in and this wisdom is the one that is really going to give you the light and in that wisdom, then you will understand that what is the Leelā and how we have to enjoy ourselves. We have to know that's the Leelā and we have to also know that it is the work of the Divine for which we are chosen and that we have to work it out.

So, Śhrī Kṛiṣhṇa never said, “Don't do Karmas." He said “Karma nivadhikarastam." You have the right to do the Karmas but not the right to think of the fruits. But he said you have to work. When first I came to England I met some Sahaja Yogis and one of them very sensibly said to Me, in his own wisdom, that, “Thank God, now after great efforts I have become unemployed." I could not understand this, I mean to become unemployed, that he was so very happy that he's unemployed. [Laughs.] So, now, this kind of attitude has to be given up, that we are unemployed. Very good, we are unemployed, we don't have to do work.

Because the quality of life, according to the Western standards, is so funny. The amount of money you can spend on cruising. I have seen in Switzerland people just standing on those little... I don't know what you call them... rafts, on the water. For hours together. What do you call them? Surf, surf? No, no, no, surfing. No, it was not going round, it was just stationary in one place, they were balancing, just holding on some ropes, standing there, like the *[UNCLEAR* danoodaras]. [Laughs.] I said, “How long?" “Oh, they'll go on, three or four hours, five hours." They'll be tired? What are they doing there?

Meditating, I believe. I mean, then, spending time over Grand Prix, you see standing there and enjoying how many people are killed. Oh, killed nicely. See this is, all kinds of funny ideas. Then, how many holidays you have been to. These are all entrepreneurs who are befooling us, we should know. And the sign of the thing, your skin should become yellow or, no, brown, should become brown and they *[UNCLEAR]* such stupid things, I tell you. Such stupid things these are.

Then, you go to the hairdresser and they make your hair dressed with a pokey thing and spend fifty pounds for that. This is a quality of life. Nowadays, there's a new fashion I've seen, is all of them, ladies, are having their hair here.

So, C.P.'s a simple man, you know. He was watching the television. He said, “These days, what is happening to them in the forehead?" I said, “Why?" He said, “Their hair do not grow here at all." [Laughs.] I told him, “No, no, no, no, no, it is deliberately cut." “But why?" I said, “There's no answer for why." *[UNCLEAR]* “Why they do stupid things?" You know and everybody, you see, all ladies on the television were talking about news or anything, all of them have hair like this. Tomorrow, I don't know, they might have it from here. I don't know. All these ridiculous ideas, you see. How people accept so easily, I just don't know. Any ridiculous idea, you put it, that immediately they accept. It is a sign that there's no wisdom, there's no wisdom and that's what I feel that in the west we must develop our wisdom, which is really missing somehow. Wisdom is missing, because how can you be fooled by these things? Now these tight pants started

once and I remember I was waiting in Oxford Street and one girl with such a tight pant, couldn't raise her foot up to the bus.

So, actually, they pushed her up. It's terrible, I thought. What a tight pant! And then they develop varicose veins. And then in England to have holes in their pants, to call it `holy pant'. Imagine! So, this is the quality of life. “How long have you been?" “Oh, I've been to a holiday” they tell you, as if, as the Indians are, you see, they might boast about, maybe in Bengal, they do boast that today I ate some nice fish or something, but this is stupidity. It is a joyless pursuit. At least you eat something, you eat it, you see, taste it at least in the mouth but this kind of thing that we do, this bouānt and this, that.

Then the men are, another stupid things, men do. Nowadays, you see, some people went to buy bangles, big size, I said, “Bring it for the foreigners because they do not have hands like ours, so they need bigger ones." So, they came back empty handed. I said, “What's the matter? I told you to bring this thing. I telephoned to you." “Mother, we went to buy, but they said they're all going to America because now the American young people, boys, want to wear bangles. Boys." In India, if you want to insult anyone, back in 1942 we took, the women, took a very special courage to fight the British, you see. We were women and the boys were saying, “Now, don't do, don't do that." So we had taken bangles and we said, “All right, take bangles. You wear the bangles and we'll do the work” and that was the greatest insult for them.

So here, the bangles are sent to them. They are putting these, these in one, one kind, one, they're the one.

So, I mean, I don't know, what's the matter. This is idiotic, absolutely idiotic to behave like this.

So all the bangles from India are now going to America and all the men are going to come with the bangles in their hands. Instead of having swords, now they are having bangles. Just laugh at these nonsensical things there. The quality of life that they call it. What is the quality in this? See, such pretentious, such artificial ideas about things that if you do like this, then you are all right. If you don't do like that, then you are... All these are very pretentious, unsymbolic, has no, no meaning to it, nothing. And we are all drawn into it all the time.

So, Sahaja Yogis have to know we are wise people, we are not stupid, we are not idiotic and we are not going to take idiotic methods and idiotic ways.

So now, if you go higher than this kind of stupidity.

Now, the another great ideas about quality of life is, how many times you are divorced. They really boast of it. I mean, it's so shameful. We went one day to see one house. Just for a short time we needed a place.

So the owner of that place was staying upstairs. He came down and winked at Me like this.

“Why” I was wondering, “what's the matter with this fellow?" Then he sat down and he started telling Mr. Srivastava, of course he had all the exaggerated courtesies and all that, “Sir, see now, this is my house.

You will enjoy it, and, I'm divorced, I know. I'm divorced twice but I have a woman now with me and she can look

after you very well." C.P. immediately got up and he said, “Let's go." So, this is quality of life. How many times you are divorced, how many women you have, how many women you run after, I mean, this is... There is no word in English for such a, they call it, womanizer, but we have very derogatory description of them, there. I mean, to run after women is something so low.

The other way round, where the women run after men, this is the quality of life, is prostitution.

So we have to see that these norms do not apply to us at all. If we have to take out of our countries, our people, that we have to have a much higher value system of all and we should rise above all these things.

So now, from this level if you know that you go another level of people who are very particular about their dress, about their spoon and forks and things, I mean, what I call the table culture. But I was surprised that the French have their own style, the English have their own style. The French put the fork like this and the English put like this. Thank God the nose and all these things are fixed, otherwise,...

[Laughs.] That's a good thing God did. He glued us down. [Laughs.] And on that there's a big quarrel and a big fight.

So the level of table manners and table things and then what you eat and what I eat and sit down for hours together to decide what you are going to eat. This has ruined our attention completely.

So what I'm trying to describe to you how our attention has become so weak that we cannot bear spirituality.

These stupid kind of ideas we..., pretentious, artificial, not related to reality at all.

So they come up, then it's all right then, these table manners, then bathrooms.

So, another is bathrooms, another big place for the modern people. Now, I won't be surprised that they'll have bathroom for people to come and sit down like Turkish baths and the drawing rooms will be on the back side of the house. May not be drawing rooms. What is the need? We can have a bath, sit down there in the bathroom nicely talking to each others. Very good idea.

There was a crazy fellow who went from here, inspired by Pierre Cardin, can you imagine, who started a movement in India and wanted to have a discotheque or something and he used the bathroom seats for the chairs. Imagine! So this sort of a thing, you see, “Oh, novel idea. What a novel idea it is." You see, so this is the kind of a level our attentions goes and we start seeing these things. “Oh, what a novel idea he's got." There will be no good invention in this kind of thing. Maybe people are trying to please you by this kind of a stupidity, that kind of a stupidity, do this, do that.

Like one day in India we found that all the baskets that are sold in the market are missing.

So, we said, “What has happened? Where are the market baskets gone?" So they said, “They have gone to America.

America is the best on all these things." So, it has gone to America. And, for what? He said, “No, they have taken a fancy. They want to make big hats with it." Baskets with the hats? Yes! And when I went to America I saw

them sitting with it. I was surprised and they had put grass on it. With the grass on it they were sitting, you see. I looked at them and said, “What's this?" They said, you know, “This is, this is being, very, we are now with the nature." I said, “How?" He said, “See, now, is a natural thing, hand made. And the grass is God made, or hand made." He said, “See, we put the grass on this and this." I thought that some birds would come and pick it up and make, make it into a nest for themselves, or in the night you might find if you put the hat one side it's, there is a little bird and then little, little birdies saying something. See? This is, this sounds so idiotic to you, but is done as a craze, you see and a craze is a good word to suggest. It's a craze, you see, it's madness. But they do it and that's how our attention is ruined all the time, all the time.

So we go to a higher level, you see. We start anti-culture business. No, this is not good. This is not this.

So, the other day, walking in America I was surprised. Most of them had their pants all torn, especially in this part near the groins. They were all torns. Such big, big openings. I was wondering, “What's the matter with these people?" And they were specially made. It's called stone washed, this washed, but cut, absolutely cut like that. Imagine! Worse than beggars. I mean, if you do not have respect for yourself, do not wear proper dress, means you have no respect. And, where is your attention? It's making yourself ridiculous.

Then we went to a shop to buy something for the children and they were all trendy clothes. Nothing classical, nothing beautiful. All trendy, horrible dresses.

Then I was wondering where they must have discovered these dresses and I was meditating and I found out these are the dresses worn by some people, long, long time back in very primitive stages and that must be coming to them through their subconscious area. Very primitive when they were, they had no clothes properly done since they used to wear this kind of trendy nonsensical dresses. And that's what is coming to them and that's what they are producing.

And then I just thought of Jung who said that they worship some sort of funny people in Switzerland, some sort of funny images in Switzerland and he said that these images come from the subconscious and that's what they are worshipping as something like Gods, because they have not seen Gods.

So this is another level of things where people come in where they start wasting their energy on the subconscious level and try to become more subconscious and try to work it out.

So, then, comes another type of funny evolution where people think, “Now this is a UP [Uttar Pradesh] business." So they have no jobs, nothing. They just wear striped coats and pants, nothing else. You see, they are just ordinary people, have a small little briefcase with them. They walk like this and this.

So you ask them, “What is it?" They talk as if they are some sort of general manager of such and such company and something. And you find out they have no money and once I remember one fellow like that met Me and said, “Can you lend me some money?" I thought, “What's the matter with this fellow? Why is he asking for money?"

I said, “Why are you asking for money?" He said, “You see, I have no change and I have to buy some tickets on this." So I said, “All right." I gave him but we went into the train and we were on the same. He travelled by First Class. Can you imagine? And I said, “Where are you working?" He said, “I am unemployed." “Then why are you wearing this dress?" I couldn't understand.

So it's another kind of a pretension people want to put up these days and some of them are really work alcoholics and some of them are without any jobs and this is all a drama they are playing, all the time, deceiving themselves, deceiving the whole society and living with this kind of deception.

So now our canvas goes to the higher level of people who are so-called higher where I have moved quite a lot and in these elite societies, I mean, you find the same people coming up. There isn't much difference in their wisdom. They don't know what they are talking, scandal mongering, all the time. The ladies, you see, the Lady this and Lady that and the Lady that and what they are talking, these ladies, are, “Do you know this man? He flirts with his maidservant." I said, “How do you know?" She said, “We all know. You are an out of date person. You don't know these things. Very important." I said, “Really, I don't know.

I'm sorry, I don't know the man at all." “No, no, but you must know. You know, he's the one he winks at that this one and he does that." I mean, such low level things they talk that you just don't understand how they are ladies.

Then they will start talking about somebody's dress. “Oh, you know, that's a borrowed one. That's not hers." “How

do you know it's a borrowed one?" “I know. I had borrowed the same the other day." What a level! I mean, there's no depth, there's no spirituality. There's nothing noble about it.

So ignoble, so ignoble all these things are. It's repulsive, I tell you. But, if they are at that level of supposing at the helm of affairs they are there. You hear anybody, “What do you think of this man?" “Oh, he's all right, but you know he had affair with his secretary and then something happened. The Prime Minister said, `You can't carry on with your secretary.' So now he's all right." Then, somebody, “What do you know about this person?" “He's all right, but you know, he is very sneaky." You ask about anyone, you see and you'll never hear a good word about that person and even if you hear something good, it will have some sort of a stigma with it.

So that people and people and people who have lost all the beautiful attention by which you can adore, to admire, because they said there is nothing to admire these days, there's nothing to adore, there's nothing to be seen in people that we can say something great.

Now, we have to do that. We have to give good images, ideals, believe in ideals, that we enjoy ideals, we enjoy our virtues, we enjoy our wisdom and this is what we have to say to ourselves, `Have we got that wisdom or not?' Are we above all these things? We can see the joke. I was amazed to hear the other day that our new Bishop of Canterbury, I mean, Archbishop of Canterbury, is appointing homosexuals as the priests. God save the young boys, I must say. Can you imagine such a thing happening? These are modern times. Such garbage!

Horrible! Out of this garbage we have to create people who are like lotuses, but for us we have to be lotus. We should be fragrant, we should be beautiful, we should be generous and we should know what we have got from the Divine as the gift.

Then it becomes a Leelā. When you have that power of Śhrī Kṛiṣhṇa, it becomes a Leelā. Not at the stage of Śhrī Rāma when he had forgotten that he was an incarnation. When you have these powers within yourselves, then you enjoy your virtues and you emit virtues to others. People see you and say, “That's it! They are the people, something great, something to learn from them, something to know from them." This is what it is and each one of them is quite capable.

So, when we see all these things around and when we see all this madness around us, we have to rise above and see that we are very wise and we have the wisdom of our spirit and we are enlightened people, we are Buddhas and what we have to do.

So, even now sometimes I find very petty things coming up and very petty things happening in Sahaja Yoga. It is surprising. You know everything is a Leelā when we become part and parcel of the whole thing.

Then it's a Leelā, not before that.

So I hope we are preparing for Kṛiṣhṇa Pūjā. We have to work it out for America now, which is the silliest place you can think of. I mean, the silliest place! The most idiotic people live there, actually and the way they have producing funny things and we are accepting. The best part of it these days the idiots can dominate any country.

Like we had Idi Amin, we had that Botswana fellow, all these people are dominating.

So, especially for American Sahaja Yogis it's important to rise very much above the rest of the people. Why not like Martin Luther? We could do it. Why not we create people of that kind who speak of something great, who bring the attention of people to something higher, raise their necks upward to see that they see with their head higher than the others and see, see something great in us, something so idealistic, so impossible for them to understand. We have to have such unique people. And that's what we have to work out in our ascent, individual and in collective ascent.

So, I am happy that you all are here and we have spent such nice time together and so many people have come all the way. It's so nice and also, I would like to meet you all tomorrow sometime. If you have any personal problems you can come and see Me, but tomorrow we want to have Havan, say, start at about, say... the earlier the better. Whatever time you are ready after breakfast we should have the Havan done, but this time please do it with the full devotion.

So, Havan has a double thing, is that we are evoking the Viṣhṇu Tattwa. Tomorrow we will be having Viṣhṇu's day and also, that is evoked in you, evoked in the whole world.

So we have to be very solemn about it and to get to that state where the whole thing becomes a Leelā because you are so powerful, like Śhrī Kṛiṣhṇa, then the whole thing becomes a Leelā.

May God bless you.

Contents: 1990-08-18 **Havan, the day before Śhrī Kṛiṣhṇa Pūjā, Hallowtree Boy Scout Camp, outside Ipswich, UK**

So we have there special day for America and Canada... This havan I was thinking, we should specially dedicate to the awakening of American and Canadian people. On one side, all modernism has given us so many things for Sahaja Yoga. For example, this loud speaker, this one [soft laughter and smiles]. Then we have aeroplanes that I can travel. At the time of Christ nobody.....

Contents: 1990-08-19 **Honoring Sir C.P., noon before lunch and before Śhrī Kṛiṣhṇa Pūjā, Hallowtree Boy Scout Camp, outside Ipswich, UK**

[Short children play about Śhrī Kṛiṣhṇa childhood. Old English dance.] [Dr. Szpiro's talk:] [Sir C.P.'s talk:]..... You and I know who is responsible for this. She's sitting right here!.....

We would all like to have Her with us every minute. And we do feel Her presence with us. We are not alone.....

I have had few problems, some fever but I'm much better now and I will not have missed this occasion for anything. My first express, my profound enervating gratitude to all of you who have spoken today such very, very kind times. I have lived in this country for nearly seventeen years and the United Kingdom has become for me my home country because I have not lived that long even in my home town where I was born. Seventeen is a long time and I want to tell you very honestly that I have enjoyed my stay every moment of it. I'm the great

admirer of the people of the world I have been around the world with Shri Mataji in many countries and I have come to believe that we are one single human family. We may come from the north or from the south or east or west but we are part of one human family. And living in this country I have felt that the people of this country are impart by the highest values of civilized existence.

I'm not saying this today I've always maintained ever since I came. And when the British government of her majesty the queen announced that they have decided to bestow upon me one of their highest honours I felt happy, humble and a little bit proud. This, in this gathering there are many from Britain and I want convey to you as it is this country my immense gratitude for the honour for which have been bestowed upon me. This honour I ensure you is not humility, isn't not a measure of my abilities, of my work. I've done my duty but it is a measure of the greatness of this country, the people of this country, the government of this country. And I said this because ordinarily honours are given to nationals of the countries. The British receive honours from the British and which is right, but for them to go so much out of their way to choose someone from the world after all I belong to the world and I mean, I'm national for them to go out of their way and to make a decision at the highest level to bestow *[UNCLEAR]* I told is very unique decision and I therefore very humbly and very respectfully pay homage to the her majesty the queen and I want to express my deep gratitude to the people and government of this country, great country, great *[UNCLEAR]* for what they have bestowed upon me. And particularly

because as Dr. Spiro said I dedicated my life in some way to the world of shipping through united nation system or through India. And as you know Britain has been for centuries the premier *[UNCLEAR]* nation of the world and from that nation to get recognition for services and shipping is a tremendous recognition. I'm profoundly, deeply grateful for that and I beg of you to accept these feelings gratitude.

Mr. Graham referred to the global aspect and here I do want to mention again that many countries of the world have been kind similarly *[UNCLEAR]* the *[UNCLEAR* acme] is the crown, crown and glory but thirty one countries have similarly given their awards and I was, I tell you, overwhelmed by the words used by *[UNCLEAR]* Parkinson at the dinner when insignia was presented to me. He himself said that he did not know of anyone who have received this thirty one rewards but how kind he was and how gracious.

When the British decide to do something they do it marvelously, beautifully. The dinner in Lancaster house they invited my wife it was Her honour as much as mine but they invited my two daughters as well from the India and they made it a big family occasion. How very gracious, how very kind how can one ever forget that.

So once again my deep and profound gratitude. But these honours they have come my way and things are happen which even I can't believe how are they have happened and there is a reason behind that and the reason is sitting here.

I'm not the only one serving the united nation system, I'm not the only one working hard honestly, I'm not the

only one in tune with the vision of one world. There are also many others. Why is it the all mine *[UNCLEAR]* have chosen this humble being for award and the highest *[UNCLEAR]* from the United Kingdom. I ask why? You know the answer, I know the answer and I want to thank you.

All of you have referred to the sacrifice, which in your judgment I have made by not having the constant company of my wife, as one would expect to have. I think it would be right to say and I will be honest, I would say, that I would very much love to have a company of every moment and I'm sure all of you would love to do the same, isn't [it]? *[UNCLEAR* But/Not] having said that, I know that She is present everywhere. She is with you. She is not with you physically every moment but don't you feel She is with you? So She is with me. For She will blush if I say She is always in my heart, which I won't say then. But She is literally with me. I assure you, whether She is in Australia, or She is in America, or She is on the continent. I receive a telephone call in the morning. And I am told what medicine I am to take, if I am not well. And She speaks to my cook and tells him what to cook for my lunch. How can you say She is not with me? Sahaja Yoga, I said some time ago as Gregoire said, as Brahman said, Dr. Spiro also. To me, Sahaja Yoga as it's grown and developed is the only light of the future. I have mentioned in the past and I want to tell you, that I have lived while serving the united nation system in this mundane world, world of tensions, conflict, of groups and I've seen this new world growing and developing. New world in which tensions have no place, in which love and harmony and decency and goodness *[UNCLEAR]* they call of

everyone and I should have thank and now I thank all of you for this very beautiful gift it is very beautiful *[UNCLEAR]* it has another meaning behind it and I hope you know that. I have one bad habit and that is tea drinking and my wife have permitted me to continue with that.

So you are pampering me, by giving me a tea set I assure you I will take on more cup trough this set.

Thank you.

[Shri Mataji's talk:] I must say Mr. Srivastava's speech was so embarrassing that I got frozen into the chair. [Laughs and laughter.] I don't know what is the program now is, but I would like to know. How many are going back this evening to the airport? Hardly very few. Of course, you see, what I was thinking, that you all could have your lunch and then we could come for the Pūjā. The Pūjā is going to last for about three hours at least, two and the half hours.

So you will be free by about five o'clock if you don't mind.

So I have not consulted Dr. Spiro but I better ask him. It 1:30 already, you see, thanks to the Sahaj method of the nature. It rains at the wrong times, you see. All right doesn't matter. Now it has stopped and everything is fine but still I would say let them have their lunch and then we can have the Pūjā later on. There are hardly three, four people who are going this evening.

So it's nice we can spend more time together.

There is, one thing is that that we are beyond time kalatīt, we are beyond time. And we adjust everything according to our own rhythms. We are not bother about this Swiss watch I hope it is Swiss.

Mine always is out of order, so it's all right.

So let us be in very relaxed mood and will be *[UNCLEAR]* what Kṛiṣhṇa has said: we have to *[UNCLEAR]* in our lives also, we have to be relaxed and I'm sure it will work out better, if you are absolutely in very relaxed. And so, I think you all have your food now and then we can come back, at what time we start Pūjā at, three o'clock? We can start at three and there are certain things, which are missing also.

Some artists are busy creating something new for you, so let them have a full time.

So a Pūjā can last for three days or can last for one hour, is all right just the same.

Contents: 1990-08-19 **Śhrī Kṛiṣhṇa Pūjā, Hallowtree Boy Scout Camp, outside Ipswich, UK**

We have arranged this Pūjā specially in England so that many more can come and work out the awakening of Śhrī Kṛiṣhṇa.

Gītā was written long time back and it has been translated into so many languages and lots of commentaries and criticism has been there.

So this bookish knowledge of Gītā has ruined many people and even today you find there are many people who are selling the books of Gītā all over and making it into a bookish knowledge. I don't think Kṛiṣhṇa ever thought that His knowledge will be sold out like this to every Tom, Dick and Harry. As now, as you know, the Jehovah's Witness, they also selling Bible.

So it has become a marketing company for Śhrī Kṛiṣhṇa's Gītā.

There have been lots of horrible things against the real religion of ascent and Kṛiṣhṇa has said, “Whenever there is the decline of religion” which is true today very much, “and whenever there is the saints being tortured, I come on this earth to save the saints and to destroy all the negative forces and the devils” as you call them, Rākshasas. Pushtas they are called as, cruel people.

So awakening of Kṛiṣhṇa is very important, that within us He should arise and He should manifest His qualities within us. Then only the forces will work out.

Kṛiṣhṇa, as a child, killed so many Rākshasas. Then He played with Gopis just to open their Kuṇḍalinī; He had the rasa by which to make the energy of Śhrī Rādhā to pass through them. After killing Kamsa, the main Rākshasa who was ruling, who was actually His uncle, He killed him. That means, your relations, if they are devils and they are Rākshasas, they have to be killed. Because he is your relation you should not try to save him and try to bestow his evil on Sahaja Yogis or on Sahaja Yoga.

So Sahaja Yoga is the only organization in the whole world, whether you call it spiritual or whatever you may call it, is the only organization that it is also anxious to throw away many people from Sahaja Yoga. There is no organization, I mean we are not organization, also. But there is no spiritual movement, there is no movement in the whole world that not only allows people to go out of Sahaja Yoga but throws them out, because it is bound by the Divine laws and it has to abide by the Divine laws. Śhrī Kṛiṣhṇa's style was that: what is the need to throw them away? Just kill them, finished.

So He killed His own uncle, making His own aunt a widow. His own uncle He threw away, out of the world, sent him to hell directly, finished it off. But in Sahaja Yoga we give a chance for such people also who are very devilish types, who are very detrimental to our growth, who are against spirituality, who are against God, we give them a long rope to hang themselves. That's the Mother side of this incarnation, but the Kṛiṣhṇa side is a very fast-moving one.

Kṛiṣhṇa did not live for very long. In that short time, how many Rākshasas He killed! He fought on the side of Pāṇḍavas and He killed all the Kauravas. He didn't kill, He said, but He did.

So the style of Kṛiṣhṇa on one side also is extremely sweet, extremely nice. He is like honey, that's why He is called Madhava, Madhu. He is like honey on one side, only to the bees, only to the people who want to be blessed by Him. But to the evil people, I think He's one of the most dangerous personalities. Of course Shiva also does that, He has killed so many Rākshasas. And also Devī has killed many Rākshasas, but She went into wars, actual wars and She went into discussions and arguments and things like that; but Śhrī Kṛiṣhṇa, He never argued and He knew how to get rid of them, one by one and He played some tricks on them. One of them I'll tell you.

There was a Rākshasa who by pleasing Shiva had got a blessing that he is sleeping and in his sleep anybody wakes him up, such a person should be made into ashes, bhasmasak. Must be a good sleeper, I tell you, our neighbour, the camper, gets some sleep like that. And he

said, “I should not be disturbed if I am sleeping." So Shiva thought, “It's a very simple thing, you see. Why should anybody disturb this old Johnny? And he would be sleeping in some cave somewhere, so it's all right." He didn't think it would be quite dangerous.

And he had also blessings that nobody can conquer him and he cannot be, he cannot be disturbed by anybody who tries to conquer this boon on him.

So actually he was a saint, in a way, because he was meditating and all that, but some saints become ascetic and become really, like you should say, very right-sided.

So I would call him a Rākshasa only because this kind of people are of no use. They just go on cursing people, saying things to them and just finishing them off.

So then you, of course in Sahaja Yoga language there are only two things; there are Sahaja Yogis or Rākshasas, there's nothing in between.

So we could find he was a very right-sided, horrible, ascetic fellow who got this boon from Shiva.

There was one Rākshasa, actual Rākshasa, I mean that was no saintliness in him at all. This is a mixture, half-baked sort of thing. You see, if you see the canvas of Mahābharāta you will be amazed that all kinds of peoples are described in that.

So now, this second one was a real, real Rākshasa, born out of Rākshasas and was of a Rākshasa quality. He, too, had another boon from Shiva that nobody can kill him. Unless and until somebody who has got Your boon that he can kill somebody, nobody else should kill him.

Imagine poor Shiva, you see, He thought, “It's a very sensible thing, after all, so that he won't cross Me." He said, “All right." He's very easily pleased, Shiva is, the problem is that.

So this second one, the real one, the real Rākshasa was torturing people and he started a big war and Śhrī Kṛiṣhṇa also went in for that war. He was the one, that's the only war He fought Himself and they were all fighting there.

So Śhrī Kṛiṣhṇa knew that this Shiva is not going to let this person down at any cost, because he knows, “I am all right” so He would not allow him to be lost.

So what should we do? So He played a trick. He started running out of the battlefield. Now is regarded as something very cowardly to run out of a battlefield, you see. I mean a person, if like that goes to his house, his wife will refuse to have him. It's a very cowardly thing and it's very disgraceful, but what is for God, it has, it has, They have no sense of grace or disgrace, you see.

So He ran out of the battlefield which we call, that's why He is called as Ranchordas, it means `the one who runs away from the battlefield'. Ranchordas. It is His name. One of the names of Śhrī Kṛiṣhṇa, is Ranchordas.

So He ran out, He ran out and when this Rākshasa discovered that Kṛiṣhṇa has run away, he ran after Him. But Kṛiṣhṇa was running very fast, you see. Rākshasa, being so bulky, could not run that fast, but still he was running, you see. And Kṛiṣhṇa was seeing that he sees Him running up to that, was keeping it.

So He went there and He entered into the cave where this another half-baked Rākshasa and half-baked yogi

was sleeping. He took out His shawl, Śhrī Kṛiṣhṇa and put it on that yogi and He hid Himself. He covered his face, he was fast asleep so very gently He did it.

Now came the number one Rākshasa, he entered into the cave, couldn't see Kṛiṣhṇa anywhere but he saw this man sleeping, He saw this is Śhrī Kṛiṣhṇa, “Oh, so now You are tired and now You are sleeping, now I'll see how You can survive, I'll see to it." And he just went onto his throat, so this half-baked fellow who was granted this boon, got up and he looked at him and with his third eye he burnt him and he became... This is the trick.

So that is how He killed so many Rākshasas and also He told tricks to others in arguments, also He killed half-baked people, quite a lot of them.

So I must say He was so powerful that He could work out any trick on people, sitting down in one place. And there are so many stories about Him which I cannot tell in one lecture, that His killing process was so smooth that nobody objected to it.

There was a woman who was a devil, was sent by Kamsa to kill Him. And she had poison, she had put poison in her breast and she came and she started nursing Him and when He started sucking her, when he was a little boy of three, four years, or maybe two years, her breast, she started becoming big, big and she died. And then they saw that she was Pūtana, the one who was the devil, known.

And once He knew that there are two Rākshasas who are camouflaged as two big trees.

So His mother tied Him once with, she was angry because He was stealing her butter so she didn't know

what to tie so she tied Him with a pounding, that we have got for rice pounding, a kind of a wooden thing, big thing. It's quite heavy.

So she tied Him to that. It's such a heavy thing, I mean, you need at least five-six people to lift it, but when she went away, Śhrī Kṛiṣhṇa just walked with it with His small, little feet, you see and went near those trees and hit them both on both the sides and both the trees fell down and the Rākshasas died.

He was so knowledgeable and so clever, because you know that He is the brain. He is the Virāta. He did it without any compassion whatsoever. All His love, all His compassion, all everything, duty, was only meant for His Gopis and Gopas. And then, when He became the king, also His life is very mysterious for people to understand, but Sahaja Yogis can understand it. But when He became the king, He had to have wives, so He married five wives. Imagine, more than Mohammed Sahib. These five, why five? Because they were five elements.

So they were the causal of the five elements so He married five wives. Now he had sixteen thousand powers.

Now you see a man, he may be old, even about ninety years of age, if he wants to keep some women around him, they will say he is a bad man. Not with a Mother, no, Mother can have as many as She likes, nobody is going to say anything about Her character, because Mother is Mother. But a man, see, he might be absolutely jumping into his grave, whatever it is. And there also, in India especially, if a lady tries to help him out, to be out of the grave, they will say he had bad relations with her.

So it was such a bad situation at that time that He didn't want to have bad name.

So He said, “What should we do about these powers, because they'll be women? If they have to come on this earth, they'll be women and I don't want to have bad name” because He came for Dharma.

So what He did that these women became the princesses and one king captured all of them. All these sixteen thousand women were under the capture of this man and this man was about to abuse them, so Śhrī Kṛiṣhṇa invaded that man and got hold of all these.

So the sixteen thousand women which were captured by this camp, imagine why should it be sixteen thousand? Imagine sixteen thousand women, it's no easy thing to do. This man had sixteen thousand women who succumbed to his aggression and were there. And then He attacked this man and captured those sixteen thousand women and brought them and legally married them to show they were married.

But what's the question of marriage because they were His powers? And He used their powers, you see.

For what? For creating so many things, like if Śhrī Kṛiṣhṇa had not come we would not have known really the significance of spiritual life.

He was the first who talked of spiritual life. Rāma did not talk of spiritual life, though there was an undercurrent in India. People knew there is spiritual life because there were saints, there were lots of what you call the seers. All of them were talking about it. But no incarnation talked about spiritual life.

We had Rāma Avatāra, then we had Parashurama. We had so many of these people. Never, never they talked of spiritual life, never. It was Śhrī Kṛiṣhṇa only who first started talking about spiritual life and only to Arjuna He talked, because you see what was the condition. People were not prepared.

So those people, Sahaja Yogis, who feel frustrated today because there are not many Sahaja Yogis or there is an obstruction, there are certain problems, must know that at the time of Śhrī Kṛiṣhṇa He could dare speak about spirituality only to one person and that one was Arjuna.

So, I mean, we are much better off, you see, aren't we? Then, of course, of course after Śhrī Kṛiṣhṇa, who took the lead was Christ and He started talking about spirituality. Even you'll be surprised that Abraham or Moses did not talk of spirituality. They talked of God, but not of spirituality. Till Christ came, nobody said that you are to be born again, even on the other side of the world, only Śhrī Kṛiṣhṇa said this thing. Śhrī Rāma was taught by His Guru that He should be born again, in the sense that what is the Kuṇḍalinī and all that, not that He should be born again. But He had become a human being, as I told you.

So he taught Him about Kuṇḍalinī, he told Him about Kuṇḍalinī but it was a very secret science followed by only very nath pundits as we call them, as the Ādi Nath and all that. Very few people were given Realisation.

In Rāma's time as we know of one, Nachiketa and His father-in-law was a realised Soul, so compared to that, imagine how many of us are today here who know about spirituality. Not only we feel our spirituality, we are

spiritual. If you apply law of chance, I don't think there could have been after Christ even thirty people available, because if you see Christ died only two thousand years back. From Kṛiṣhṇa's time to Christ's time it was six thousand years and in six thousand years Kṛiṣhṇa had none and Christ had twelve, so now calculate only two thousand years after that, how many could be? So we must know that it's now in a new explosion, that's why I call it as `Blossom Time', that we are definitely spiritual people, we have got spirituality and that the Divine is working.

So the Kali Yuga is finishing, now it is Krita Yuga and the Krita Yuga is acting and this acting of Krita Yuga is responsible for giving us so many Sahaja Yogis. Krita Yuga means in the time when this All-pervading Power has started acting. Nobody before felt the cool vibrations, can you believe that? They felt the cool but not the vibrations. It was never related to any science; it was never related to physical science specially.

So I must say the achievement of Sahaja Yoga is tremendous. Also, thanks to this evolution in the acting of Yugas, also, that the All-pervading Power has started acting as I am on this earth. But you could say that “Mother, why didn't You come earlier?" That was not the time. Even today you find stupid people all around us. I mean the percentage of sensible people seems to be quite low in the Western countries, though high up in others, but in the Western countries very low, as far as the wisdom is concerned.

So we have these obstructions, these small things going on, doesn't matter. Sahaja Yoga will now prosper. It will

flower and whatever people may say, you shouldn't worry, because once they start finding joy and happiness, once they start finding the truth and if they are honest, they will not leave Sahaja Yoga. And many people know that they just don't want to leave Sahaja Yoga. I mean, say there is a husband and wife and the wife is a horrible woman, supposing, or the husband is a horrible person and he obstructs the wife from coming to Sahaja Yoga, the husband will say, “All right, you go ahead, I will be with Sahaja Yoga because I have now felt the ambrosia, I have felt the beauty, the joy." Now imagine at the time of Śhrī Kṛiṣhṇa, He talked to one person about the spirituality, only one person, Arjuna, which was heard by Sanjaya and which he related. It is so written by Vyāsa, but He didn't tell to everyone, didn't show to anyone. He appeared in His Virāta form on the battlefield but He never showed, but now you have got photographs to see, even if you can't see with your eyes.

Some can see some things also, I've seen that some are feeling it.

So you are developing, you are growing into it.

So this is into a new realm. It was Śhrī Kṛiṣhṇa Who started talking about it. Of course these nath pundits did believe in all that spirituality, but they did not talk about it, till the time, I think, of Gñyāneśhwara, perhaps would be. It was first the Gñyāneśhwara only who started talking about it. Before that it was a secret kept. Of course after Gñyāneśhwara we had other people talking about it, like we had Mohammed Sahib, we had Nanaka, we had so many other people like Shirdi Sāi Nāth and some Sufi people and they started talking on spirituality.

So we have to be historically very much thankful to Kṛiṣhṇa because He is the One who has broken the first knot and that's why it's called as Viṣhṇu Granthi and the Viṣhṇu Granthi to knowledge has been first opened by Śhrī Kṛiṣhṇa and He wanted that gradually it should work, gradually. So His Gītā is not so clear-cut, but is diplomatically written.

So now we can find that the only person who first tried his hand on Gītā was Gñyānadeva and Gñyānadeva, when he wrote on the sixth chapter, everything about Kuṇḍalinī, they just said, “This is banned, you are not to read this one” because they could not deliver the goods.

People knew about Kuṇḍalinī, but they didn't want to read because they were told, “No, No, don't read, this is very wrong” and all that.

So spirituality is a subject absolutely unknown to the Western people, though Christ was there but they have been only crucifying Him. If I see the Christianity, if I see Christ, it's so organized. From Christianity nobody can get out. Whatever sin you may commit, you are still a Christian. I know there was a fellow who murdered someone and he was taken to the courts.

They said, “What are you?" And he said, “I am a Christian” though he had murdered.

Then they gave him the Bible, “All right, put your hand on the Bible and say you are a Christian." He said, “I am a Christian, I believe in Bible." But why didn't they ask, “Why did you kill then?" Thou shalt not kill.

So even these religions which were formed did not have any rules or regulations that `All right, if somebody does like that we'll throw him out of our congregation or he is

no more a Christian.' On the contrary, you'll be surprised that when My father joined Congress in India to fight against the British, they threw him out of the congregation because according to the missionaries there, Christ was born in England. He must be an Englishman, so how dare My father join the Congress? Such an absurd idea! So all these ideas which are so absurd, against God, against religion, against spirituality, became very prevalent and useful and convenient for these organized religions. That's one thing good about Hindu religion is there is nothing like a organization.

So they can be agnostic, atheist, they can be anything. They could be Buddhist, they could be Jains. They could be anything and they could be Christians, but they could be Hindus also because it's not organized and because they are not organized, there is no restriction on them that `Don't do like this; don't do like that.' But despite that I have seen, I'm surprised that Hindus are very meek people because the responsibility is left to themselves, not on an organization. If you have murdered somebody you are not to confess to the priest but confess to yourself and face yourself all the time. But so many filthy things crawled into this religion, also, of caste system which is just against Śhrī Kṛiṣhṇa. They have no business to take Śhrī Kṛiṣhṇa's name and do all these nonsensical things because Śhrī Kṛiṣhṇa Himself has said that, “In everybody it resides." But they changed it a little, saying that, “Your caste is according to your birth." How can it be? As I told you the other day.

Now this is another story I would say that they have tried to, Christ look like something very ordinary or even Śhrī

Kṛiṣhṇa look like something ordinary. These are the intellectuals.

So on one side we have the stupid followers and the another side we have those stupid intellectuals.

So the message of Kṛiṣhṇa never reached Hindus because He said, “In everybody resides the Spirit and you are part and parcel of the whole." Now a cell in the hand, is it an outcast because it is not in the brain? So what a wrong thing they have done to Śhrī Kṛiṣhṇa and that's why when they suffer from racialism, I say, “You did the same to the caste, through your caste system you tortured the Harigans, you tortured the lower caste of people.

So now you have them." It boomerangs, whole thing.

So Śhrī Kṛiṣhṇa's life, if you see, is the beauty of it is that He said that “Life is a leelā", for Him, not for everyone, because He is so powerful. And this leelā part was taken over by Americans very nicely because they were born in the land of Śhrī Kṛiṣhṇa, that it's all leelā. “What's wrong? Do what you like, what's wrong?" Whatever you are doing is just a leelā, is just a play.

So what? Marry as many as you like, leave your children to dogs, do all kinds of things with your morality, destroy yourself morning till evening, behave in the same manner as if they are animals.

So what? Study the animal behaviour because it's as if we have no sense of behaviour, so we study the animal behaviour and behave like the animals.

So are we going to become now snakes or some sort of worms or I don't know what they are up to and whole system is just the opposite of Śhrī Kṛiṣhṇa.

So this stupid movement of Śhrī Kṛiṣhṇa's consciousness reached there. I don't know how they understood that Śhrī Kṛiṣhṇa is the deity of America, but somehow some bhoot must have told them that `You go there.' And they are another stupid people who are selling Gītā, selling this bookish knowledge, but now of course it has boomeranged on him and now they are all right. Now they are frozen. But the way they have been talking about Śhrī Kṛiṣhṇa, they do not realise they have missed the point. He said, “It's a leelā." So then why are you wearing these dresses, why have you become a Sannyāsī? Why are you giving up, not to eat this food, not to eat that food? And then they are taking drugs, they are selling drugs.

Whatever is not based on truth will go to something that is destructive. Truth is the only thing that is constructive. All these ideas sometimes confuse us, what is this, in the name of God, in the name of Śhrī Kṛiṣhṇa, in the name of Christ, in the name of Mohammed Sahib all these things are done and also some people do it even in My name, “Mother said"; “Mother said so." It is prohibited for Sahaja Yogi to say that because I've had enough of it in last lives.

So this life nobody is going to say, “Mother said it." “I say." Have that much confidence and responsibility to say, “I say." I am a Sahaja Yogi, you are a Sahaja Yogi, why can't you say? So now from today's Pūjā onward we have awakened the Śhrī Kṛiṣhṇa within us, so His powers

of sweetness as well of destruction will act and you don't have to worry, you are completely protected. He has already said that “Yoga dakshemo myam." “I give you Yoga" and the “dakshemo myam" means your benevolence, He looks after.

So you don't have to worry, but it will act and it will work and nobody can harm you. It will all boomerang on them. There's like Divine punishment and you don't have to worry.

Of course, as a Mother, I never feel of punishing anyone, as such, but they just get punished, what can I do? And now this awakening can be very dangerous, so I think we have to accept it now within ourselves that we have to be extremely sweet, nice, collective.

If you are not collective then Kṛiṣhṇa will be after your life. If you try to destroy collectivity He will be after you, I mean He is a tremendous person, I tell you. He is so tricky, He is so clever and He is a very smooth worker, I tell you.

So be careful. If you are collective then He'll strengthen you, He'll nourish you, He'll do everything, He'll give you butter to eat.

So you have to be collective, that's the main part.

And those people who just come to the program and then disappear should know that it won't work out.

You have to be collective and if they don't want to be collective, we don't want to force them. But if they are not collective they are not Sahaja Yogis and nobody should recommend them to anyone and Sahaja Yogis

should have nothing to do with non-collective people nor with people who are not Sahaja Yogis.

We have very beautiful children here, we have beautiful families. We have everything so beautiful, such beautiful people to love each other and enjoy each other.

So we should not get entangled into the mess of other people who are blind. It would be like we have a nice organized place where everybody is sitting in the light, suddenly you want to go to the place where there are many snakes inhabited who are biting everyone.

So go ahead and then you shouldn't say that `Mother, You punished me.' You wanted to go into the hell of the snakes, so you go and have it. I never punish. But maybe Śhrī Kṛiṣhṇa might lure you there, you see that's His style, just to have a little bite of a snake.

So according to Śhrī Kṛiṣhṇa, we have to be very playful. Now we are all realised people and you are very happy and you are all very playful and joyous and also now you are so capable, you have spirituality, you can give Realisation to others. Even I was told that in the streets people ask for Realisation, some people went to Eastern Blocs and they got five thousand people.

Somebody went down to Argentina, got so many people.

So it's very good, all these, My hands are extending and the work is taking place.

Everybody should take it up.

Select a place and I'll go there and work it out. Select one place and work it out, all of you can do it because you have now got the powers, better work it out, use them. If you don't use the powers, you'll become blunt, so use

your powers and believe that you have power and that only thing you have to keep in the bounds, in the Maryādās of Sahaja Yoga, that you have to lead a very moral, good life and you must feel your vibrations properly and keep good health which you can easily do. If, as they say, I can work like this, days in, day out, you can also work. You are all very young, everybody seems to be younger than Me. I am the oldest person here.

So if I could do so much, why can't you? So one thing you must ask in your prayer in the evening when you are sleeping: `What have I done for Sahaja Yoga?' One sentence, all of you, just ask this question: `What have I done for Sahaja Yoga?' Like persons like Me or Śhrī Kṛiṣhṇa or anyone, We don't even feel We are doing anything.

So what can We ask? If I want to ask Myself, I'll fall into an ocean I think, I don't know, I'll be lost. If I want to analyze Myself, I get lost. If I want to think about Myself, I get lost. It's beyond Me, then let it be, doesn't matter. I don't want to know Myself. But you better know yourself. You can't be Me.

So as far as I am concerned I only think that as long as I live, I don't know, I may live forever, I am living forever maybe, you might say that, but whatever it is as long as I'm on this earth, I will see that Sahaja Yoga is fully established. This is My promise to you.

`Sansthapanarthaya' He comes on this earth again to establish the religion, but not only religion but Vishwa Nirmalā Dharma, which is a much higher religion than the ordinary religion of human beings within themselves,

is the Vishwa Nirmalā Dharma we'll establish in a very short time, I'm sure, on this earth.

So may God bless you! So today the children are sleeping now, if they can get up for a while they can come and wash My feet.

How many are awake? Some are awake. You can sing some Gaṇeśha song instead of Atharva Sheersha.

[GAP]... no provision for this kind of acceptance of these ornaments, but when he came he just tried to take everything that was in that temple. At that time the story was created, I don't know how far it is true, but a story of Indians, you see, Indian style. The story was like this: that when Mahādeva was attacked by him, He started running away from the temple. He was running, running, running, running fast and then He found Bhairava sitting there.

So Bhairava and Hanumāna both were sitting and They said, “You are the Devas of Devas, You are the Mahādeva of Devas and why are You running? After all, what is he, this Tamolang? Why running? He was lame with one foot and why are you running away from him? You can just finish him off; what is the need to run away?" No, he was Mohammed Ghazni. Sorry, he was Mohammed Ghazni who did it, but Tamolanga also attacked but then Mohammed Ghazni.

So this Mohammed Ghazni was running after Mahādeva and first Tamolanga has looted but he couldn't go to that far, so this Mohammed Ghazni came in and he started looting that temple.

So then when he started running after Mahādeva, Mahādeva told him, “You don't know, you don't know this

Mohammed Ghazni, who is. His name is Mohammed Ghazni but he is somebody else." Said, “Who is he?" “All right, come, you hide here, I'll show you." So behind Mahādeva was running Mohammed Ghazni, so they hid themselves on one side and they saw this Mohammed Ghazni came and he was very tired. He sat down near one tree and he started just relaxing and suddenly they found it was Śhrī Kṛiṣhṇa. He said, “This valundar” means this, this cunning fellow, “is running after me, now do you think I may escape him? Of course I should have punished these Brahmins who were misbehaving. I did not so, he has come, but now I cannot help so I am away out of it, you see, because this one has come after My life and now you cannot save yourself." So this is the story the people, the general public, created there.

So it has happened many a times because He was the brother of the Shakti of Shiva and because He's so clever, he's so intelligent that Shiva was quite afraid of Him and overactive.

So you see Americans are extremely active people and now, of course, England, we need not say. It's a little lethargic, little bit, not much.

So now the awakening of Śhrī Kṛiṣhṇa is going to work everywhere and you are all going to be extremely active about Sahaja Yoga, I think so. This is a new thing that has happened and I'm very happy it has happened and that the Americans also agreed to come here. By this we take a little bit of the qualities of Shiva to America, that is of magnanimity and also of laziness a little bit and give some qualities of Śhrī Kṛiṣhṇa to this country.

This exchanges it. [Applause.] [Śhrī Kṛiṣhṇa Pūjā 1990. Shri Mataji speaks about the music to be played by the musicians.

Below is a transcription of the relevant details.] Now the last raga is Bhairavi has to be played under all traditional ways and is a raga that is in praise of the power of the Spirit, because it has such beautiful notes and notes which are... it's a complete sampūrna, is a complete raga. All the twelve notes are in it.

So you see it is such a complete raga and it has to be played in all due respect to it. It's a ragini, regarded as.

Now as you know that the Heart Chakra has got twelve petals and the Durgā resides on the Heart Chakra. Now the Durgā's qualities are that She is protective of Her children, She's very gentle, very soft with Her children and She's extremely horrifying to the Satanic people, to the negative people.

So in this raga I think because there are, the notes are spaced out.

So either you could play it slow or you could play it fast. Nothing in between. That's why it is on a Durgā's style. You see, either She is extremely gentle or She is extremely horrifying.

So because She has a double function: is one to look after Her children and another is protect Her children from the devils.

So She has to be very quick about it, to fight them and to, in every way to frighten them and to be alert about it.

So in the second part you all became very alerted I saw. In the first part you were having a lullaby because it was

the Mother's love that was playing. The second part you became alert, because She has to fight. Now, this is such a nice raga because it gives you a better sense of security within yourself, builds up sense of security and also as you know medically that it's important to build up this Chakra because that gives you antibodies created.

So to fight all the diseases, to fight all the foreign things which try to attack us.

So this raga is so apt, absolutely apt for today's atmosphere and for today's need. That we have to have the security of the Mother and the protection of the Mother and that all the evil forces must be finished from this world and that's how this raga has a very great significance and I thank him very much for playing this raga.

This is, now the last five minutes he would like to play is the Bhairavi which is a complete raga as you can call it, is the complete Pūrnimā. All the notes are there. And it is played in various ways and various styles and is used for so many expressions of your feelings and thing. But in this also there's a beautiful song as you know, the `Anhi Bhavāṇī', is the one which is a song about the Mother Goddess. And in this `Anhi Bhavāṇī', I think there is a little mixture in the... I don't know if it is absolutely pure Bhairavi or not.

[Shri Mataji asks musicians:] It is to be played absolutely in Shuddha Bhairavi? [Shri Mataji and musicians discuss together a little then She asserts:] It should be played in pure Bhairavi, this is the best way. Because Bhairavi is the name of the Goddess.

You see the purity of it creates that feeling and that, I mean, it awakens that deity so that you get that effect with the Bhairavi.

[Shri Mataji and musicians talk together then She continues:] Indian music has such a lot of freedom, such a lot of freedom. You can do what you like with it. But only thing is you have to keep to the ragas and you have to keep to the Swaras and everything. You cannot just go crazy from one to another like that.

So it is like a big aeroplane which is going in the air with everything completely fixed properly. You see, so it can go anywhere. Unless and until it's fixed, has it's own Maryādās it cannot go.

So that has to be there.

So first the ragas are built and built in such a way they are absolutely perfect and then you can go wherever you feel like. Nothing will happen.

[More discussion with musicians.] [Raga begins. Shri Mataji continues:] First, he will play all the twelve notes which are built in Bhairavi and then you will see how he keeps to that. He keeps to that.

Wow, wow! It's the Heart Chakra. It's the Heart Chakra of Shiva.

[Musicians continue to play.] The surrendering, you see. Islam is surrender. Islam is the surrender.

[Musicians continue to play.] Musician: In India it used to be different about thirty or forty years ago, this is the kind of music we used to have, when people would sit like you are, here, so nice, so beautiful, a family.

Shri Mataji: Absolutely a family rapport.

Musician: Absolutely Musician: You bring out that from us.

Shri Mataji: You see what he's saying is this. You know I am such an old woman of sixty-seven years and I think of My childhood and also of My family. My father was a great, great connoisseur of music and he supported music and musicians left and right and we heard all the musicians because they would come to our house, stay with us and he would go all out to spend for them, pay for them; I mean, do all kinds of things.

So in the family the music came in and then My sister took to music and everybody in family took to music quite a lot because of My father because he was fond of cricket and also of music very much. But the best part of it, what I am feeling, all the family would sit down and then My sister would sing or anybody, you see the rapport. Then he would give the, what you call, the impetus, he would give us the feelings of: `Now, this is it now coming up.' There's such a rapport in the whole thing between the musician and all and with such relaxation everybody appreciating it and just like waves after waves of a big ocean coming over and that sort of a thing it was. And then only you can enjoy music. But if you are worried about time, this, that... we give up all that to listen to music. And even if you carry all that load with you, what's the use of listening to music? You have to come to music with all these things left out and then you really enjoy the whole thing. And that is what today I feel that our whole family of Sahaja Yogis are enjoying this rapport with him and enjoying the whole beauty of the whole music, it's something so great. But see the

surrendering, you just develop the feeling what you get out of it, you see like...

[Music continues.]

Contents: 1990-08-19 **Quote on Diabetes, after Śhrī Kṛiṣhṇa Pūjā, Hallowtree Boy Scout Camp, outside Ipswich, UK**

Maggie Burns [who had a juvenile type of diabetes since she was six, asks Shri Mataji after the Pūjā what could be done.]

Shri Mataji: You think too much, you must stop thinking. What do you do? [As Maggie could not hear, she is asked to get closer.] What job?

Maggie Burns: I am a teacher.

Shri Mataji: Teaching isn't good for diabetes.

Contents: 1990-08-21 **Letter to Mikhail Gorbachev, Chairman of the Presidium of the Supreme Soviet from 1988 to 1990 and President of the Soviet Union from 1990 to 1991, UK**

[Shri Mataji sent this letter to Yogi Mahajan. Yogi Mahajan personally handed it over to Mr. Khotsolev (who at that time was a close associate of Mikhail Gorbachev in Kremlin) in Moscow. Mr. Khotsolev confirmed that the letter was delivered to Mikhail Gorbachev. Mikhail Gorbachev did request an audience with Shri Mataji during Her next visits to USSR (Oct 1990 and Aug 1991).] My humble plans for a future global system: These are certain ideas I have for individual and social transformation after Sahaja Yoga has established awareness of `collective consciousness'. This is the state

one achieves as a result of his internal transformation through Self-realisation. He also feels the All-pervading Power of Love that does all living work. As a result one sees the world as one nation, one sees one truth about human beings and their different ideologies. One develops a truly global perspective.

I believe that you are very much a person who can have this perspective and that you can plan for our common future.

The state of `collective consciousness' that I refer to will give us the sustaining strength and wisdom that we need in pursuit of Global Government. Through this state of consciousness we can easily develop: 1) A political system that will easily secure effective participation in decision-making, not according to selfish Interest, but in accordance with the laws of Truth.

2) A balanced economic system catering for the essential requirements of human Consumption based on the barter system. A truly global system would provide the machinery for evaluating the right ratio of distribution according to supply and demand, but even more importantly, on a truly humanitarian basis.

3) A social system based on righteous and noble values can be developed without any problems or disharmony, because with collective consciousness each individual can feel contented only if the whole collective is contented.

4) The manufacture of machine-made goods should be balanced with hand-made products, with full consideration given to Mother Earth and ecological problems. If more artistic goods are produced, the

consumption of matter will be less, because people will want to preserve such things.

5) Technological systems can be worked out by truly benevolent scientists to provide for the essential as well as the highest human needs according to the law of benevolence, instead of enhancing so-called progress which is fueled by the human weaknesses of lust and greed.

6) A global system can be set up to preserve all those cultures that are benevolent in nature and to foster mutual respect and cooperation between all kinds of races and cultures.

7) A global educational system can be made simpler for children and concentrate more on making them compassionate and dynamic, profficient in their own language, as well as one or two international languages.

8) An administrative system can be developed that is run by mature, saintly people, who are flexible and have a capacity for self-correction.

These idealistic ideas may sound fantastic and impracticable but with the dimensions that we touch in our awareness of collective consciousness, I have found from my personal experience that, they are in fact very easy to execute. In Sahaja Yoga we have thousands of Yogis from at least forty five nations and I have found out that these ideas are working very smoothly amongst them on a very down-to-earth level.

Thus the ideals have become concrete truths in the light of glorious reality.

The door of Sahaja Yoga is open to everyone and every human being can achieve collective consciousness.

The only problem is, that the freedom of choice of the individual has to be respected because he has ultimately to enter the area of total freedom. Thus there may be many who may not sincerely seek their salvation. But if later on they see the multitude of realised Souls enjoying the bliss or collective consciousness, they may also desire to get into their higher evolutionary process. This is how all evolutionary processes have worked in nature.

The guiding and controlling force that acts is the Spirit. This is the collective being within us which manifests in our attention and makes us collectively conscious. We can then feel our subtle centers and those of others, on our finger tips. Once we learn how to correct them, we can easily overcome all our physical, mental, emotional and spiritual problems. In this way we are creating a new angelic society which ultimately solves all man-made collective problems: Immorality and poverty, violence and corruption, destructive personal habits of human beings like alcoholism and drug abuse, problems of ecology, of economic exploitation and aggression, narrow nationalism, religious fundamentalism and the scourge of war. These are the cancers of modern times, because so-called human freedom has allowed man to blindly jump into a greater darkness of ignorance.

My humble suggestions for immediate measures: Privatization of the production of consumer goods in bigger factories by making the workers shareholders.

In smaller factories give full freedom to the workers to open new factories.

For very big industries that are not producing consumer goods, foreign collaboration should be secured with regard to technology, management and capital investment.

There should be an announcement of global policy, with the government concentrating on improving the infrastructure: transport, communications, energy, water, special courts for industrial arbitration and conciliation."

Contents: 1990-08-26 **Talk to Sahaja Yogis, before Śhrī Gaṇeśha Pūjā, Lanersbach, Austria**

So we have all gathered here today in this country of Austria, which in Sanskrit we call Astra. Astra means: The Divine weapons. And the greatest credit, I would give to Austria is this: That you don't find any fundamentalism of any kind, whether it is Islam, or whether it is Christian, or any kind of fundamentalism operating in this country.

Which is a very, very, very rare thing. Right from Russia to England you find everywhere there is a subtle fundamentalism existing. And this country has this speciality that there is no fundamentalism here.

And also racialism you don't feel here at all. In every country I have felt that there is racialism. Of course, in Russia, there isn't. But otherwise.

So this country seems to be a very open minded country perhaps because they have such a beautiful nature with them. In this beautiful nature they want to enjoy the nature and for that you have to have an open heart. Or maybe the vice versa, the nature must have opened their heart.

So, this land has a speciality: And I am very happy you all have come from all the way from so many countries, even from America, Australia, India, such far-off countries you have assembled here for this celebration and yesterday we actually saw ourselves, with our own eyes, the grace falling on this country.

Cause this country deserves it. Any country which has fundamentalism behind it, will have to go down in this modern times. Any kind of fundamentalism is out of date and they cannot survive. They will be thrown out. Out of the evolution of the societies.

So: One has to open yourself to everything. Moreover, Sahaja Yoga encompasses all the great religions and all the great incarnations, prophets and saints.

We respect all of them equally, like the jews respect Christ like they respect Moses, the Muslims respect Moses, as they respect Muhammed Sāb, the Hindus respect Muhammed Sāb, as they respect Śhrī Rāma.

This kind of a mutual respect, that we have, is not by blind faith, but by understanding of Sahaja Yoga, that on our central nervous system we can feel the Divine power and our whole being works like a computer and we can find out what is the truth about all of them.

And that is how through our enlightenment, in that light, we worship all these people all the same.

But when it starts going to the fundamental bases, everybody, everybody's name is put into shame and all these great people are looked upon as some sort of trouble-makers.

So, today's speciality is, that if we have any fundamentalistic ideas within our head, first of all, we should drive it out. In a way, whatever is happening in our times is the exposure of all, what is wrong, evil and destructive. And all that is today shown to us, very clearly. We see it so clearly happening, that those people, who are against unification of the world, oneness of the world and love for each other, are just getting exposed.

So, our main power is our love. And that love is so effective, so kind, so tender, so beautiful, it has to be felt and to be enjoyed.

So I am here for a very short time with you but I'll be coming back, because they want to shoot Me down there, but after some time... sweet laughter... I'll be here to talk to you and I hope, you'll enjoy this beautiful place.

[Aside to one person:] Have they arranged there? Have they arranged the other place all right? Can we go now? In case they want, I can go and come back here, so I can be here for a longer period...

Are we expecting more people? French? French have not... few of them have come... they are expecting about 800 people.

Contents: 1990-08-26 **Śhrī Gaṇeśha Pūjā, The Glow of Śhrī Gaṇeśha, Lanersbach, Austria**

Today we are celebrating the birthday of Śhrī Gaṇeśha. You all know the story of His birth and I need not repeat it. But, as He was created by the Mother only, by Ādi Shakti, in the same way you are all created after Him.

So, you are on the path of Śhrī Gaṇeśha already. Your eyes sparkle the same way His eyes sparkle. You all have the beautiful glow on your face as He had. Whether you are small, big or old makes no difference.

All the beauty comes to us through the glow of Śhrī Gaṇeśha. If He's satisfied, then we don't have to worry about any other deities, because the power of all the deities is Śhrī Gaṇeśha. He's like a vice-chancellor sitting on every Chakra. Unless and until He signs, Kuṇḍalinī cannot cross through, because Kuṇḍalinī's the Gaurī and is the Virgin Mother of Śhrī Gaṇeśh.

Now we have to understand that we are here in the Western society where so much has gone wrong because we never bother to look after Śhrī Gaṇeśha. Christ came and His message spread all over the world. He talked of things which are not practiced by Christians, not at all. Because whatever they started is not based on truth. Truth is that Śhrī Gaṇeśha took birth as Christ. If that is the truth, then they have to understand in the light of Śhrī Gaṇeśha this great incarnation of Christ.

That is, He has told people that “Thou shalt not have adulterous eyes." Actually, for a saint, He doesn't know what is an adulterous eyes, because He just sees. He just sees. As Śhrī Gñyāneśhwara's beautifully said, “niranjanabani" to see without any reaction, just to see. That is the quality of innocence, which was brought to light by Christ, our Lord, but we did not imbibe anyone of these qualities. Now supposing you are worshipping today Śhrī Gaṇeśh.

So why are you worshipping Śhrī Gaṇeśha? You're worshipping because your Gaṇeśha must be awakened,

that you should have the qualities of Śhrī Gaṇeśha within you, that you should feel that innocence in your eyes. Otherwise you are a hypocrite. If you are sitting here and worshipping Śhrī Gaṇeśha and you are not trying to put your attention to your ascent as Śhrī Gaṇeśh, then it is useless.

And then He is an eternal child. He doesn't have ego, He doesn't have any conditionings.

So, He's an eternal child. We have to become eternal children of our Mother. To get to that state, what do we have to do is simple, that o to raise our Kuṇḍalinī, fix it up, o to do meditation and keep our attention inside, more and not to react.

Now, to say not to react means just to watch. And when you watch without thinking about it, then the truth, which is really poetry, comes out. That's why a poet sees much more than an ordinary person can see. The inner's beauty just starts penetrating your vision and you start seeing it.

So, you have seen children, whatever may be their origin, from whatever country they might be coming, whether it is Japan or whether it is England, India, Australia, anywhere, see the children are normally very beautiful.

Once I went to Japan and there was a shrine they wanted Me to see, so I saw some ladies coming down, three, four ladies. They're Western ladies. They said, “Don't go. Don't go. There are some children, horrible." I said, “Why?" “They call you witch. They called us all, `Witches, witches, witches', Japanese children." I said, “How do you know? They must be saying in Japanese." “No, we asked the meaning, so they told us it means witches. We look

like witches to them, so better not go." I said, “It's all right. Let Me go." And when I went up, they all came running, clung to Me, kissed Me, this thing. They wouldn't allow Me to go to the shrine and then they walked all the way to the shrine, they came back. I didn't know their language or anything.

So sweet. Kissing My sarī, kissing My hand, so sweet they were. And I was surprised that how is it they call the other ladies as witches and to Us, to Me and My daughters were also with us.

And My daughters are very fond of children.

So then they said, “You see, why to go to the shrine? We'll play with the children." I said, “Let's go to the shrine, after all." So when we went up, these children also came with us and walked down. And their mothers were so surprised, you see, they said normally to all the foreigners, to all the foreigners they say “witches" or even to men they say they are devils. “Devils are coming." Because Japanese are short people, you see and the size of our Western people are quite big and perhaps maybe that is the reason, whatever it is or maybe something else, I don't know. And they wouldn't, I mean, even talk to them. They all ran away, calling them, “Witches, witches” from the windows and from every corner. Then I realised, you see, these small, little children, their Gaṇeśha is awakened in them. Everybody's Gaṇeśha is awakened when you are born. All the animals have their Gaṇeśha intact with them, specially the birds. We never think how birds, all the way from Siberia go to Australia. What direction comes to

them, from where? They have got a magnet within themselves.

That is Śhrī Gaṇeśh. Magnet is Śhrī Gaṇeśha.

So, this magnet, which is within us can attract innocent people and repel cunning, horrible as they call witch and devils and all those.

So this magnet has both the qualities, that it repels those who are not all right and it attracts those who are innocent. And that is why in Sahaja Yoga we find that we cannot tolerate some people somehow or other, “We try, we try, we try. You see Mother, some are a bit difficult, you know." They don't know what is the reason. The reason is Gaṇeśha. Now, in the Western society, as you know, not that they've not paid any attention to their Gaṇeśha quality, but they have talked too much about the perversion of Śhrī Gaṇeśha. They talk on the television, they talk here, there, in every way. The children see it and so many small, little children are suffering from Śhrī Gaṇeśh problem, very small children. How do they get into these problems is because of the atmosphere is full of it.

Now, in Sahaja Yoga also we have some people who just stick on hypocritically and they have Gaṇeśha problem. And there are some who support. This fellow can say, `Oh, I was such a sick man, I had no wife or I've had no love from my parents' or anything and others start supporting.

This kind of sympathy is very dangerous, is extremely dangerous. First of all, this sympathy ruins that person who cannot get over his problems and gradually you also pick up these problems. Instead of helping him, that you

do the meditation of Gaṇeśha, you just sit on the Mother Earth, say `Atharva Sheersha', use the candle. Your problem will go away. Instead of that, they start sympathizing. This is not sympathy.

It's sym-pathy. `Sym' means `to share', `Pathy' means `pathos'.

So you share all the problems of that person yourself.

So, never support a wrong thing. If you really love that person, you care for that person, you have to tell that person, `This is wrong. This is wrong. This is wrong.' Moreover, in Sahaja Yoga, I've seen people of seventy years also want to get married. I can't understand, you know. After all, loneliness is not possible in Sahaja Yoga, you have so many Sahaja Yogis. Where is the loneliness? I never feel lonely. I would love to be sometimes.

If you are not with Me, My family is with Me. I'm never alone and I'm never alone when I'm alone, really. I enjoy Myself best when I'm alone because I have time to reflect back as to what we have achieved, as to how these moments were beautiful moments of meeting you all, all those beautiful places I visited with you, all the enjoyments.

So all such people who are explaining their problems of Mūlādhāra have to know one thing, that this is a sure certificate for them to go to hell, absolutely. Because either from the Mūlādhāra, you know, all kinds of diseases come in which are incurable, according to the doctor. Say, you take multiple sclerosis.

From multiple sclerosis through all the disabilities of the muscles, even cancers could be started by Mūlādhāra problem. Why is it so much cancer in the Western

countries than in any other countries? Everybody has an explanation.

Somebody said there are not so many doctors of cancer, that's why there are. It's not so.

Now, you see the disease of schizophrenia also can come from Mūlādhāra problem. Of course, you know AIDS is nothing but Mūlādhāra problem. But still, if you want to make a martyrdom out of that, that `We are AIDS soldiers walking to our death,' then what can you do to such stupid people? And stupidity comes also from Mūlādhāra, because He is the giver of wisdom. How do you get the wisdom? Only by awakening your Śhrī Gaṇeśh. He is the giver of wisdom.

Now, all kinds of people do stupidities, unbelievable, unbelievable. Like in India recently I asked them for bigger bangles, for the ladies have bigger hands here and they came back to say that these days all big bangles are going to America.

So why? Because the men have decided to wear bangles in America. Now in India, if you give one bangle to any man, means an insult to him that `You are not a man.' All such stupidities, hundred and one, I tell you, you see all over the world now because have come out of it. All kinds of things come because their Mūlādhāra is not all right. In India now, for example, we all wear sarīs. Nobody knows. I mean, logically also we should wear sarīs because sarīs are made by villagers and they earn out of it and that's how we support this thing.

Culturally, we like it also because it suggests we are shy women, we don't want to expose our body too much and

thirdly, it's very good for the mothers, that mothers can nurse the children and look after them.

So, it has various aspects, but nobody thinks the logic of it.

They think it's very practical and it has been there for traditions. Now, supposing you say, `All right, come along, give up your sarīs and wear something else,' they'll say, `Now, tell us another. No, no. Nothing doing.' What should we do? Nobody would accept it. Nobody would accept it, because they think that sarīs are more gracious, they make you look like a woman.

There's so much beautiful dress and it does give chance for the artist to express themselves. But this is only some intellectuals might be thinking, but normally in the villages, if you tell them that you change over, they say, “No." So nothing like a fashion can work out. Nothing like a fashion can work out because traditionally now they have reached certain stage of wisdom, “Now, this is the best suited for us." So they won't accept any nonsense. Ha, if it is something sensible, which is never so, I would say, from the West, they may. But because the Western people have lost their wisdom, there is nothing that comes sensible to India, nothing.

And whatever sensible they have, that is also going out.

Yesterday you heard such beautiful waltz. I mean who plays these days waltz? Thousands will gather at some sort of a noisy pop, hard music, which can penetrate into your ears and can make you deaf. There's no wisdom in all these things. They want all the time some sort of a sensation. I was told people come here for skiing. Now some I saw people jumping with a parachute. Ask an

Indian. He'll say, “You better do it. I'm not here to break my legs." That he understands the wisdom that `My body is more important than anything else. What is this sensation for?' The skiing, so many people have seen, they've lost their kidneys. They have lost their legs. They'll have artificial legs for skiing. This sensation comes as a great attraction for people who have no wisdom.

It doesn't appeal to the wisdom.

So, the people who are wise don't take to stupid things. Though Śhrī Gaṇeśha is the child, but He is the giver of wisdom.

So we can say our children are the giver of wisdom if we keep them on the line of wisdom. You listen to them, how they talk, how wisely they talk.

Sometimes they have a conference with Me and they tell Me all about you people, what you are up to and they take Me into confidence completely and say that “Don't tell uncle or auntie, but we'll tell You this." And small, small things they say, that “auntie was wearing the sarī You gave her and then, you know, she put it on the ground." All little, little things they know, so sweet they are. See yesterday how they came rushing and kissed Me so sweet, without them the world would have been like a desert without any flowers, you know.

So, Śhrī Gaṇeśha has created you.

Because of Him, you were born. He's the one who looked after you when you were in the womb of the mother. He's the one who saw to it that you are born at the right time. He's the one who has looked after your nourishment, everything.

He's the one who has looked after your development of the foetus, of the brain and everything. All is done that by this great personality, Śhrī Gaṇeśh. How much we owe to Him.

Apart from that, He gives us the basic wisdom. I mean, a villager, supposing you talk to a villager who is not exposed to all these nonsensical sensations, you'll find him extremely practical and wise. There's a story that one villager was travelling by train with other boys who were very flamboyant and thinking that they were very smart.

So, they were trying to tease the man.

So, a boy asked a question to him. “Now, if the butter is selling for one pound, for a quarter of a pound, what will be the price of the egg in the next station?" He looked at him. He said, “All right, you tell me what. Then, you cannot tell the price of the egg, then can you tell me the price, can you tell me my age?" He looked at him. He said, “You must be twenty-two." He said. “How do you know?" He said, “I have a brother who is eleven years and he is half mad, but you are full mad." [Thunderous applause!] So, an ordinary villager answered this smart fellow and the smart fellow didn't know where to go.

So, all this smartness and cleverness finishes off when it comes to innocence.

Now, many people have a feeling also that we have lost our innocence. That is something, an eternal quality you have got. You never lose your innocence. Maybe, as clouds can cover the whole sky, maybe your ego and conditionings and your mistakes might have covered it, but it is always there, always there.

Only thing, it is for you to respect it, to behave in a manner that you respect your innocence. Not to feel shy about your innocence, never. Your innocence itself is a power and your innocence will definitely give you that wisdom by which you can solve all the problems without any difficulty.

But in a deeper way, if you see who is Śhrī Gaṇeśha, He is the child of Ādi Shakti. She created Him from the Omkāra. Now, Omkāra is the Logos, as you call it, is the first sound when Sadāśhiva and Ādi Shakti separated, for creation. That sound is used as Omkāra which are vibrations, which have light in it. They have all the causals of all the elements, only on the right side.

Then left side, it has the power of your emotions.

In the center it has the power of your ascent.

So it's a very powerful deity we have and He's playful. Children are seldom cruel. He's not cruel, but if anything is done against the Mother, then He goes all wild. Then He punishes and that is how the Divine justice is brought to people.

Thus, if we surrender to Śhrī Gaṇeśh, He protects us, He gives us wisdom, He gives a proper understanding, the protocol of the Mother. He does not know any other deity but His Mother. He doesn't bother about any other deity but His Mother and He knows that She's the most powerful deity. And this is His wisdom, which must be imbibed. When you pray, you must try to imbibe that.

For many people are still in the West anxious to copy other people, fall back into the wrong ideas, which have really kept them away from the Truth. Thank God you all have come out of it and when you see the hell into which

the Western society has fallen, you try to understand and enjoy that you are at a different state altogether.

But still, among you there will be some who will be dangling. Try to pull them out, not to throw them inside and go also with them. If you sympathize with them, you'll go down with them. Try to pull them out and tell them that `you have to come out.' It maybe little painful to them, doesn't matter, but they'll be saved.

So you are here as saviours and you have the power of Śhrī Gaṇeśha, which is to be used.

So today's Pūjā is specially to be done with a prayer in your heart that: `Śhrī Gaṇeśha, please be kind and merciful and forgiving that You manifest within ourselves. Let all these hypocritical things, all these conditionings and all these wrong ideas we have or all the wrong life we have had, should just disappear like thin air and let the beautiful moonlight of your soothing qualities of innocence be manifested through us.' Let us manifest these qualities. This is what is to be asked.

Today is a great day. I'm very happy we are in Austria, which I call is the country of Divine weapons.

It's a very wonderful country, as I told you before that there is no fundamentalism here. It's very surprising, but I have discovered that in Austria there have been people from all over the world and they have been married here, it's a small country, so they all kept together. It's a very nice place, specially this place where we are. I heard that it's called as the holy land of Tyrol. And we also saw lots of grace falling down with our eyes. Everybody could see them, the grace coming down. There was no rain, but you could see the grace.

Moreover, yesterday, the villagers remarked that this river overflows. The whole glacier comes down and this river overflows, but it did not. It kept to its Maryādās. They are quite surprised how it has happened that it kept to its Maryādās.

This is one thing and the second thing is they said that they have never heard such great, absolutely volcanic, roaring of the clouds, they've never heard such reports before and it was really remarkable it rained so heavily everything happened and we are all right.

Only in the central path of Suṣhumnā it cleared out. Maybe because I had to walk through that, so it cleared out that part.

But on the whole, all our programs went off very well and we all enjoyed the last night's program and the musician also lost all count of time, he played for four hours on his own. I thought he'd just play one raga. He went on and he wanted to play more, but then, thank God, he thought of the Pūjā perhaps and he stopped it.

So, let us try to be innocent within our self. Be proud that we are innocent. We need not be smart people. Smartness is your mental attitude and innocence is your innate quality which is connected with this All-pervading Power.

So, may God bless you all! At least during the Pūjā there should not be any movements outside or nearby. If the children are sitting, well and good, otherwise you can go out. But you shouldn't disturb others because their attention goes to you.

So, all those who are having any movements, all of you also should come and sit with your children. Why can't

your children sit down? They will sit, bring them in. Or if they are not sitting you go behind the curtain, because they get disturbed, you see, there are Sahaja Yogis still who are getting disturbed very easily with the slightest movement here and there.

So, the first thing is to open your heart for Śhrī Gaṇeśha. As you see a child, how your heart opens.

In the same way, please open your hearts.

All right...

Ah, see, one thing is that He has got a hunter in His hand and if you remember Christ used a hunter to hit all the people, who were selling goods near the temple. He could have used any other weapon, but He used a hunter.

***Contents: 1990-08-27*, Public Program, Day 1, Munich, Germany**

[It is not clear if this quote is from Day 1 or Day 2 or possibly from, Public Programs in Frankfurt.] Question: [whether the world will be saved.]

Shri Mataji: This depends on the Germans. Once Germany takes to Sahaja Yoga, the whole world will change.

[Later on:] The Germans had become the gentlest people in the world.

***Contents: 1990-08-31* Śhrī Hanumāna Pūjā, Schloss Schwetzingen, Frankfurt, Germany**

You can sit here also, some of you, it's good... I think you can come here, there is room.

Some of you can move here so that they can also come here, so it won't be a problem. You sit in front here. They are better, you see. Good. Open this door, would be all right. It's all right, you can open the door if you like.

It's all right. Better open, these doors cannot be opened? They don't open? Oh, my God! You need a tall person. You need Hanumāna! Take His name and He'll open! Keep a chair in front of that.

Today we have come here to do Hanumāna's Pūjā. Śhrī Hanumāna is a great character in our being and He runs all the way from Swādhiṣhṭhāna to your brain and He supplies all the necessary guidance we need in our futuristic planning or in our mental activities. He gives us guidance and protection.

As you know that Germany is a place where people are very active, very right-sided, use their brain too much and they are very machine-oriented also. It is very surprising how a deity like Śhrī Hanumāna, who is an eternal child, because He was like a monkey. His head was that of a monkey, if not of an elephant.

So He was an eternal child and He was the one who was used to run the right side of human beings.

He was told that, “You must control the sun” to begin with He has to control the sun, that the sun in the people, if there is too much sun then He must try to control it and make it cooler or smoother.

So, He was a child after all, so as soon He was born, when He knew that He has to look after the sun He said, “Why not eat it off?" so He ran up the Virāta's body and ate up the Sūrya. There He had to be told, “No, no, no, no. You have to control Him, You don't have to put Him

inside your stomach” because He thought that this sun will be controlled better if He has it in His own stomach.

So the beauty of His character is that He's a child and the child-like behaviour of Śhrī Hanumāna has to control the right side, if there's a right-sided mother or a right-sided father. Normally right-sided people don't get children, normally. They're over-right-sided, then even they get children but they are really not liked by the children, because they have no time for children, they all the time are very strict with the children, they shout at them, they don't know how to handle the children. Or they are overindulgent, because they always think that, `I never got this, so let me give it to the child.' So these extreme type of people who are right-sided have got this Hanumāna who is nothing but a child.

He is very anxious, very anxious to do the work of Śhrī Rāma. Now, Śhrī Rāma is a character I would say, which is full of balance, absolutely. He's the benevolent king which Socrates has described.

So He needed somebody with Him all the time to do the work or to supply Him or to help Him, like a secretary you can call Him and Śhrī Hanumāna was the one who was created for this purpose.

Now Śhrī Rāma [Śhrī Hanumāna] was such a assistant, I mean, you cannot have such a word for him, you can say, such a servant of Śhrī Rāma. Even the servants, you see, don't have that much of dedication for their master. You can say, like a dog or a horse, but that also doesn't have. Such dedication for Śhrī Rāma that by the time He grew up He got nine siddhis, navadha siddhis. Nine siddhis He got. These siddhis are like this that He could become big,

He could become so heavy that nobody could lift Him, He could become so sukshmana that nobody could see Him, He could become so subtle that nobody could see Him. There are nine siddhis that He got.

So, a person who has got the right side too much in him, He controls him with these nine siddhis.

Now, how will He control a man who is running very fast in his life? What He does is to control his movement, He makes him in such a way that he has to put down his speed. He makes his feet very heavy, now he can't do that much. Or He makes his hands very heavy so the person cannot work very much with his hands.

So He can give a tremendous kind of a lethargic heaviness to a person who is a very right-sided person.

He has got another siddhis, which are very interesting is that He can extend His, He doesn't have many weapons, He has only one gadha in His hand and He can extend His tail to any extent and He can handle people with His tail, He does not have to use His hand. Sitting down here, He can put the tail around anywhere. If He wants He can just make a mountain of His tail and sit on that. Like He has all these monkey tricks as you call them, you see and all these tricks He has within Himself is to control a person who is extremely right-sided, to begin with.

Then He can fly in the air. Just... He doesn't have any wings, but He can just fly in the air. That means He can become so big that the amount of air He displaces has much more weight than His own weight, just the same principle Archimedes, if you know the Archimedes principle, that He becomes so big that His body starts floating in the air. Like a boat, you see, you can call it.

And He can fly in the air and by flying in the air He can carry the message from one to another through the ether.

Now, the subtle of the ether that we have is under the command of Śhrī Hanumāna. He is the one who controls, or is the Lord of this ether, the subtle of the ether. Or say, the causal of the ether. And through it, it communicates. All the communications that you find like we have within ourselves also, ductless glands, which our pituitary is using ductless glands is through Hanumāna's movement, because He can go into a nirākār, He can go into a formless state.

Also the communications, we know for this communication that we have, maybe we can say that there is a... we have got a loudspeaker, but we have a television, we have got radios and all those things. Where we catch on to the ether, anything, is all the blessings of Hanumāna and are available to people who are right-sided.

Only the right-sided people discover these things of the space which we call as a cordless telephone or a thing without... we have also telegraphs where we don't use any wires.

So without any connection through the ether He can manage.

So all the ethereal connections has been done by this great engineer, Śhrī Hanumāna. And it is so perfect, it's so perfect that you cannot challenge it and you cannot find faults with it. Maybe your instruments may not be all right, but as far as His ethereal work is concerned He's perfectly there.

Now the scientists discover it and think that it is in the nature. But they never think, `How can it be?' We say something in the ether and how is it, it is received on the other end? They just take it for granted, that it is so that we say something here or we relay something on the television and it is seen the other side. But they never even think or search out how it is done, what is the way and this is what is the work of Śhrī Hanumāna, who has done such a beautiful network and through that network all these things work out.

So, even on the right side the vibrations we get in the molecules, as you know that we get molecules like sulfur dioxide, if you have the sulfur has two oxygen and the oxygen goes on pulsating like that.

They are asymmetric, symmetric type of vibrations, you all must be knowing about it.

So, all these things, symmetric and asymmetric vibrations are created by whom? Nobody wants to know. Nobody wants to find out, because after all in an atom or a, imagine, in a molecule that deep, who does that job? Is done by Śhrī Hanumāna in His subtle ways.

So, He has another great siddhi, which we call as anima.

Anima, anu, anu means a molecule and that means it can enter into a molecule or renu is the atom, it can enter into molecule or into atom. Now, many scientists think that in the modern times they discovered the molecules. It's not so, because it's already in our oldest scriptures description of anima is there, is of anu, renu is there.

So, is already described there. Now then, wherever you see the electromagnetic forces working it is worked

through Hanumāna's blessings. He's the one who creates electromagnetic forces.

So now, we can see that as Gaṇeśha has got the magnetic force in Him, He's the magnet, He has got the magnetic force, then we can say the electromagnetic is the one which we call as Hanumāna's force, on the material side of it.

But from the matter He goes up to the brain.

So, He rises from Swādhiṣhṭhāna up to the brain so, in the brain also He creates the correlationships of the different sides of our brain.

So how much He gives us, I mean, we can say if Gaṇeśha gives us the wisdom, then He gives us the power to think. He protects us also that we should not think of bad things. That is we can say that, that if Gaṇeśha gives us the wisdom, then Śhrī Hanumāna gives us the conscience. I hope you understand the difference between the two. Wisdom is where you do not need conscience so much because you are wise: you know what is good, what is bad. But conscience is needed in a personality where he is to be controlled and that control comes from Śhrī Hanumāna which is the conscience in the human being.

Now, this conscience, which is Śhrī Hanumāna, is the subtle form of Him, which gives us, is in Sanskrit called as satasatvivekabuddhi, means, sat means truth, asat means untruth and viveka means the discrimination and buddhi means the intelligence.

So, intelligence to discriminate between the truth and untruth is given to us by Śhrī Hanumāna.

In the Sahaja Yoga system, if we say that Gaṇeśha is the one who gives us, He's the adyaksha, means He is the, I call Him as the chancellor of the university. He is the one who goes on degree to us, `Now, you have crossed this Chakra, that Chakra, that Chakra.' And He helps us to know that what state we are in.

So, the Gaṇeśha gives us say, Nirvichara Samādhi, which we can call it as the thoughtless awareness and Nirvikalpa Samādhi. He gives all that and also He gives us joy.

But the understanding that `this is good, this is for our benevolence', mental understanding, comes to us from Śhrī Hanumāna. And it's very important for Western people because it has to be mental otherwise they won't understand.

If it is not mental they cannot come into abstract, it has to be mental. And so the mental understanding of whether it is good or bad is given to us by Śhrī Hanumāna.

Without Him, even if you become a saint, you will be, of course you are a saint and you will enjoy the saintliness, but whether this saintliness is, all right, if you live on Himālayas, or is all right when you go across to people to give them realisation, all the scanning, this vivekabuddhi, all the scanning, all this discrimination, all this guidance, all this protection is given to us by Śhrī Hanumāna.

Germany, being a country, which is very, very much, I should say, an essence of right side. And because of it being such an essence of right side is important to get the protector of right side here worshipped.

But in all that vivekabuddhi, in that discrimination, He knows one thing, that He's absolutely subservient to Śhrī Rāma. Now what is Śhrī Rāma? Śhrī Rāma is the benevolent king. He works for the benevolence. And Śhrī Rāma himself is a formal king, like sankocha, we call it, I mean, English words are not so good to explain this, but Śhrī Rāma is the one who will not push forward Himself. He keeps back.

He's very balanced, He is very poised person.

So the Hanumāna, you see, He is the one who is always anxious to do the work of Śhrī Rāma, always. If Śhrī Rāma says, “All right, you go and get the..." He told Him, “Go and get the sañjīvanī” is the kind of a herb that was needed to bring Lakshmana to life.

He went there and He brought the whole mountain with Him, “Now better have it." It's like that sort of a person, you see.

So, He brought the, that's childlike behaviour of His. And the discrimination in this is that, `That if Śhrī Rāma has asked for, whatever He'll ask for I'll do it.' So, is a relationship of a, I would say, like a Guru and shishya. But even more than that, that the shishya is just like a subservient servant, absolutely surrendered to God. Absolutely surrendered to God and His main thing is surrender.

Now see this surrender itself shows that all those who are right-sided people are surrendered, to God.

Not surrendered to their bosses. Mostly all those right-sided people are very surrendered to their bosses, surrendered to their jobs, sometimes surrendered to their wives also, but they are subservient to wrong people,

they have no discretion. You'll always find that, they have no discretion.

But if you take the help of Hanumāna, then He tells you that you have to be surrendered to God Almighty and not to anybody else, or to your Guru like Rāma. Otherwise you are not to be surrendered to anybody else and then you are a free bird and you have all the nine powers within yourself. Hanumāna's whole thing is to antidote your over-activity, to antidote your too much thinking, to antidote your ego.

Now, how He finishes the ego of people is very sweetly shown when He burnt the whole of Lanka, is the capital of Rāvaṇa. And the way He made fun of him, because you see, anybody who is egoistical, one must make fun of him, then he's all right. Like first He went and when Rāvaṇa saw Him he said, “Who are you? Who are you, the monkey." So He just pushed His tail towards him and tickled his nose with His tail.

So, He's the one who makes fun of egoistical people.

Now, if somebody egoistical tries to trouble you He's the one, He'll make such fun out of him, that you'll be amazed how this fellow was jumping like a Humpty-Dumpty has fallen down and has broken his crown.

So, see it is the job of Hanumāna to protect you from egoistical people. And also He protects the egoistical people by showing them down.

Like say, Saddam, in the case of Saddam I just asked Hanumāna to do the job because I know He'll do it.

Now, how He has put this Saddam into different circumstances that he doesn't know what to do. He

doesn't know how to go because supposing he says, “All right, I'll have war." So the whole of Iraq will be finished, he'll be finished, Kuwait will be finished, all petrol will be finished, all right, everybody will be in trouble. But what about him, he won't be there, too. Because if the Americans have to fight they'll go in his place and fight. They won't fight in America, he's not going to go to America to fight them. Few Americans may be dead.

So now, in this Saddam's brain also Hanumāna is working and telling him, `Now see, Mister, if you do like this, then this will happen.' He works into the brains of all the politicians, all these egoistical people. And then they get sometimes stunned, sometimes they change their policies, they come round and that's how they manage.

Also another great quality of Hanumāna is that He makes people, sort of an arbitrator He is. He makes people meet each other and two egoistical people, He will make them meet and then He'll create such situation that they both become friends and become mild.

So, His whole character within us acts us to see our ego, discriminate that, `Oh, this is my ego that is working,' and then to become childlike and sweet, mirthful and happy.

He's always in a dancing mood, all the time He's dancing and before Rāma He's always bowed down and always wants to do whatever is the desire of Śhrī Rāma.

So if Gaṇeśha stands behind Me, Hanumāna stands here at My feet. And He's there. In the same way I would say if Germany, as Philip, he has asked Me, that if Germany can become like Hanumāna, then what a dynamic force we have, if they become so subservient.

And the subservient nature of Hanumāna is seen to such an extent that as you know the story of Sītā when She gave a necklace to Him and He wouldn't wear it, because inside there was no Rām.

Once Sītā felt that all the time He is around and so He's sort of cutting out His privacy... Her privacy.

So She said, “Now, You can be there only for one work, You should not to do every work." He used to do every work of Śhrī Rāma. “Except for one work You should be there, choose whichever work You want to do." He said that, “Only, you see, I would like to be with Śhrī Rām, that whenever He sneezes I should do like this" [snaps Her fingers]. You see, in India, when we sneeze, we have to do like this with this because the sneezing, you see, to avoid all the negativity to go out.

So we do like this, if you sneeze. Or, if you feel sleepy and you yawn, then also we do like that, mostly.

So He said, “Whenever He'll yawn, You allow Me just to", this we call as chutki, I don't know what you call this, chutki. “Allow Me to do this." Sītā said, “This is something very little work, you see, this fellow then will be out of sight." So He stood there.

So She said, “Now, why are You standing here?" “I am waiting for that.

So how can I go?" And that's how She granted, first She granted, “All right, given to you this job." Now She can't take it back because She's granted this job.

So He is always there like this, standing, just to do this to Śhrī Rām.

So, I mean, the sweetness of the whole thing is that every time, every minute He is subservient, He's attentive, He's there.

Also in Sahaja Yoga I have relationships with you as a Guru, as a Mother and I don't know, unlimited.

But still, these two relationships we know of that I am your Mother and I'm your Guru. Now, as a Guru, My main concern is that you should learn all about Sahaja Yoga.

You should become experts of Sahaja Yoga and you should become yourself the Gurus. It's the only concern I have. But for that complete surrender is required. Islam means surrender.

So, you have to surrender. If you are surrendered then only you can learn what is the way you will handle Sahaja Yoga.

Now, even this surrendering is done by Śhrī Hanumāna. He's the one who teaches you how to surrender or makes you surrender, because egoistical people don't surrender. Then He puts some sort of hurdles or some sort of miracles or some tricks by which then a disciple surrenders himself to the Guru. Otherwise he's not surrendered, he finds it difficult to surrender and the force that acts to make him surrender to the Guru is also that of Hanumāna.

So not that He is only surrendered, but He makes others also to be surrendered, because only of ego you cannot surrender, so He's the one who fights your ego and He puts it down and makes you surrender.

So, in His own expression I would say that what He has shown that there's a very beautiful area of right side.

If it is to be perfectly enjoyed then you should be completely surrendered to your Guru as if you are the servant of that Guru.

Whatever you have to do for that Guru, you have to do it. Of course you must know that your Guru has to give you Realisation, minimum, otherwise that's not a Guru. But anybody who has given you the Realisation, you have to be so surrendered that you should be just like a servant, not to feel shy about it.

Like I would now sometimes, you know, I am going by say, I'm going by aeroplane and sometimes I cannot wear My shoes, because they are so swollen up.

So normally I would take the shoes in My hands and walk about. But I have seen Sahaja Yogis they pick up My shoes also and walk with it and they don't feel shy about it. They feel so proud that they are carrying My shoes.

So one should feel proud that you are doing all these things, that you have a chance to do all these things for your Guru and that you are surrendering to that Guru, you are absolutely only bothered as to how you can serve the Guru, how you can please the Guru and how you could be closer together. It doesn't mean physical closeness but a kind of a rapport, a kind of an understanding. Even those who are away from Me can feel Me in their heart.

And this is what it is that we have to get this power from Śhrī Hanumāna.

Now, He's the one who protects also all the deities, He protects. Now, there's a difference between Śhrī Gaṇeśha and Him. The Śhrī Gaṇeśha gives energy Shakti, but the one who protects is Śhrī Hanumāna.

So you'll find that when Śhrī Kṛiṣhṇa was the chariot[eer] of Arjuna then on top of the chariot was sitting Hanumāna, not Śhrī Gaṇeśh. Hanumāna was sitting there looking after Him. Also in a way that Śhrī Rāma Himself becomes Śhrī Viṣhṇu, so He has to look after Him.

He is an angel as you know, according to Christian, we should say, according to Bible, that He is the angel called Gabriel. Now, Gabriel is the one who brought the message, because He's always a messenger, to Maria and surprisingly the words He used were “Immaculata Salve." That's My name. My first name is Mātājī Nirmalā Devī, means Immaculata and surname is Salve. He said those words to Her. And today also I was surprised when it came to giving Me a present they found a tea set and dinner set which is called as `Maria'.

So Maria has to do quite a lot with Hanumāna all Her life. That means Maria is the Mahālakṣhmī.

Mahālakṣhmī being the Sītā, Sītā, then Rādhā, Hanumāna has to be there to serve Her. And that is why, you see, sometimes people say, “Mother, how did You know? Mother, how did You come to know? Mother, how did You send the message? Mother, how did You work it out?" Can you imagine? This is Śhrī Hanumāna's headache, He does it. Anything passes through My mind He just takes it up and it's done, because as I told you that His whole organization is so well planned, all these messages from where do they get? Many people say, “Mother, I just prayed to You." There was a gentleman whose mother was very sick and he went to see her and she was just going to die, with cancer.

So he said, “I didn't know what to do, so I just prayed to You, Mother, please save my mother." Now, the sincerity of that person, the depth of that person as a Sahaja Yogi, Hanumāna knows.

He knows what is the weight of this person is. And immediately, you'll be surprised, within three days, the woman who was going to die, survived, she got all right. He brought her to Bombay [Mumbai] and the doctor said, “She has no cancer." Many things which you call miracles are done by Śhrī Hanumāna. He's the one who is the doer of miracles. He does miracles also to show how stupid you are, how foolish you are, because He is on the right side, see He goes to the ego side. Now, with the ego a human being is always, becomes stupid and that's, I mean, inevitable. With ego they become so stupid, “Oh, what's wrong?" And that's why you'll find many people doing such stupid things we can't understand why they do it. They say, “What's wrong?" What's wrong is that Hanumāna doesn't like it, is the point and then it recoils. When they act stupidly it recoils and then they know that we have done such a big mistake or it was all stupid.

But sometimes it could be extremely, extremely difficult to retrace back like the diseases, as I call it the `yuppie's disease' which is now impossible, because Hanumāna has taken away the electromagnetic force from these people and doesn't work, it doesn't relate to your conscious mind, so your conscious mind cannot act, it just goes off. Only these people if they worship Hanumāna with the same devotion, then maybe they might be saved. But it's not an easy thing to convince these stupid yuppies, you see, about anything. They say,

“We don't believe, so what." So what, you die, what else? That's the only life left for you. And you do that.

There are so many aspects of Hanumāna which I could have told you, but for example, for His body, you see, like Shiva is covered with the gheru, what you call gheru is a, that's a kind of a, you know that gheru is, it's a red-coloured stone which is very, very, it is very hot and supposing with the cold sometimes you develop those rashes.

So if you put gheru, those rashes are corrected. Or you get, due to baddha, sometimes some sort of skin diseases, which are cured with gheru. Because it is the one which is very hot and it soothes you down. On the contrary, Śhrī Gaṇeśha is covered with lead oxide, with a red lead oxide, which is extremely cold. Lead oxide is a very cool thing. If you touch lead, you see, is a very cool thing.

So, that lead oxide is used to cover all His body, is to balance the heat that He has or the effects of heat He has.

So we call it, in Sanskrit language is called as sindhur and also in Marathi or Hindi called shindhur.

So you must find always, this is the colour of that thing.

So luckily I got this sarī in Vienna and I have it very nice for this occasion.

So He's always covered with that colour, what you call this sindhur colour.

And lead oxide, though they say it causes cancer, people say that lead oxide can cause you cancer, but it is the lead oxide which is very cool, it can cool you down so

much that you can go to the left side and cancer is a psychosomatic disease and that might be the reason, it might cause, in a very far fetched way, we can say, can cause cancer, too, because if it is too cold and all that and then you go to the left side and on the left side you can catch the viruses by which you can get into troubles.

So, but the same lead oxide is all right for people who are very right-sided. For them if it is put on their Āgñyā it cools them down, they are cooled down. And it's very good for them to put on their Āgñyā so that they are cooled down.

Their anger goes down, their temper goes down and it's a very good thing.

So He is the one who cures our anger, He's the one who cures our hastiness, our speediness, our aggressiveness, He's the one who does it.

Now, He played a trick on Hitler. How? Hitler was using Śhrī Gaṇeśha as a symbol.

So this swastika was made in a clockwise manner. Then Hanumāna played a trick on him. What He did, He made the stencil which they were using for making the, what you call, for making the swastika, He put it somehow or other, lot of... I mean, He made it in such a way that they said, “We should use the other side." As soon as they used the other side, it's Hanumāna's trick. I suggested to Him but, I mean, He played the trick.

They started using Gaṇeśha from the other side. The same Gaṇeśha about whom Śhrī Hanumāna was worried, how can He surpass Śhrī Gaṇeśha? Because He is the eldest and how can you go beyond Him? And He is a deity and Hanumāna is an angel.

So, as soon as the trick was played, then both of them put together stopped Hitler from winning.

This is how the trick was played.

So, all these little, little tricks, you see, are there.

Once, I remember, I had My Pūjā in Germany and Germany is the place where these tricks are played very much by Hanumāna, because I've told you, that they are the ones who require Him the most.

So there was, in Germany, there was a Pūjā and in the Pūjā by mistake they put it the other way round, by mistake.

I didn't see, I normally, I always watch very carefully, but I don't know why that day I didn't see it, must be also Hanumāna's trick and when I saw I said, “Oh God, where is it going to now hurt? Where is it going to work out? Which country it is going to hit?" It did not hit Germany, it hit England. Because England, I've worked so hard there and they have been so negligent about Sahaja Yoga, so lethargic about it, that it just went and hit there.

So, He is the one who goes like a torrential rain or can go like a speedy, very speedy tempest and destroy things.

So He works out all these things through His electromagnetic forces.

So all the matter, all the matter is under His control, all the matter is under His control. And He's the one who creates rain for you, who creates sun for you, He creates breeze for you. He's the one who does all these things, just to have a proper Pūjā, to have a proper meeting, everything He works out so beautifully and nobody even

knows that it is Śhrī Hanumāna who has done it and we should thank Śhrī Hanumāna all the time.

For the today's thing, I mean, if I have to talk about Him I'll take hours together, but only thing I have to say that it's such a blessing I feel that we have this in this palace, Śhrī Hanumāna's Pūjā.

Because He was always a very majestic deity or a angel and that, in a place where it is so majestic and beautifully done, everything is there and... He would like that. He is not a Sannyāsī type of a person, He's not an ascetic. Normally right-sided people are ascetic, they become Bauhaus, they'll make right-sided people, they all will have everything simple, they would like to shave off their nose also, if possible, on the faces.

So you see, the other way round, Hanumāna is not doing, Hanumāna likes beauty, He likes decorativeness and He makes people non-ascetic.

So, Hanumāna gives you this kind of a thing. But many people who are worshippers of Hanumāna always say that those ladies should never go and take the darshan of Hanumān, because Hanumāna is a Brahmachari, is the one who is... who doesn't want women to see Him because He doesn't wear full clothes and He has very little clothes on Himself, so He doesn't want women to see Him. But if women think, “He is just a child” then it's just the same. But this idea, I think that people don't have, that He is a child. What is for a child, how many clothes he wears or doesn't wear, what does it matter? Then He is a monkey: monkeys are not supposed to wear clothes.

So whatever He wears is quite a lot and it doesn't give you the feeling at all that He is in any way nude or anything, but you just see such a sweet form of Him, such a sweet form.

I wish, sometimes you get His photograph also as you have got the photographs of Śhrī Gaṇeśha, then you'll really fall in love with Him, He's such a sweet thing. And though He is so huge and so big and though He has nails but when He caresses My feet, He pulls back His nails, He is so gentle, extremely gentle and very beautifully He caresses My feet. And I've seen Him the way He handles everything, it's extremely gentle ways.

So that's what I feel that now Germans are becoming very gentle in handling things, in handling people.

This change is coming and I think is the blessing of Hanumāna on them.

So may God bless you.

Now, so today we need not do Gaṇeśha Pūjā though once you can wash My Feet with some song.

Because always before every Pūjā one has to do Gaṇeśha Pūjā, but need not be that elaborate.

Where is Barbara? Ask her to get some hot water bottle because Gaṇeśha's cooling Me down, Hanumāna is cooling Me down completely. It's Hanumāna you see He's cooling Me down completely here from the back. And just now see how cool it's becoming, the whole place, talking about Him.

This is the present from Russia and here, see now, the colour of Hanumāna is exactly like My sarī. And this is Hanumāna, the Gabriel, just imagine: this is a Russian

folk story, so Russians knew that He used to wear clothes of this colour, just imagine. And He's sitting on a horse and also it is said that it is Gabriel who told Mohammed Sahib about the seven... He gave a horse to Mohammed Sahib to see to seven Heavens, you see, He gave. Yes, to see God Almighty on His greatness, that is the seven Chakras, so Hanumāna gave Him. It's correct. Because Mohammed Sahib was on the left hand side, He had a Chandra-Ma; so He gave Him.

So this is a beautiful piece. You should keep it there... But it's made in Germany, made in Germany.

Contents: **1990-09-1x Quote on Houris of the Islam Tradition, Paris, France (year not sure)**

[Shri Mataji asks Flore Descieux if she wrote about houris in her book The Light of the Koran.] Flore Descieux: Well, a little bit.

Shri Mataji: It's easy, when you are realised, you become pure men and pure women. You are so pure you become like houris.

Contents: 1990-09-12 **Śhrī Mahākālī Pūjā, Purity and Collectivity, Le Raincy (13 kms E of Paris), France**

We have had Bhairava Pūjā in Belgium and now I thought today let us have Mahākālī Pūjā because yesterday's experience, last night's experience, was the work of Mahākālī.

She has a double role all the time, she's at two extremes. On one side she is full of joy, giver of joy, she's very happy when she sees her disciple are joyous. Joy is her own quality, is her energy and yesterday you must have

been amazed to see so many middle-aged ladies of France smiling and laughing. I'd never seen them smiling; it's very surprising how they were so joyous and so very happy and this is the energy of Mahākālī that gives you all that joy after Realisation and the joy you enjoy among yourselves, all these are the qualities of Mahākālī and when they will read out the names of Mahākālī you will know how her powers manifest in Sahaja Yoga and how it has helped you all to get drenched into the Ocean of Joy.

To begin with I have to tell you one thing that Mahākālī Pūjā, when you are doing, you have to feel a joy within yourself and joy from other Sahaja Yogis. If you, if you cannot feel that, that means you are not yet grown and there's some problem, maybe with your parents, maybe with your children, maybe it's family, with your country, whatever it is but there's some sort of a conditioning which is working out that doesn't give you that joy. And to grow into Sahaja Yoga is very important, which I think people don't understand, even if they live in ashrams, they don't understand one thing, that you have to be collective.

If you are not collective then you are thrown out, gradually. Now this Mahākālī power has got seven strings you can say this and these strings are there to throw you out into collective subconscious *[UNCLEAR]*.

Like as in the sitar you have seen for the resonance, there are other strings also.

So once you start getting out of the collectivity it is the Mahākālī Herself, picks you out and starts throwing you out, slowly slowly to the subconscious area and where

you just disappear. And all kinds of problems start, I have seen this happening in every country, that people who do not attend the collective meditation. For France I have the same report and I think the people who do not grow will be thrown out.

Sahaja Yoga, as you know, has a double action, as the Mahākālī has a double action. She's extremely loving, full of joy, full of happiness and She's the one who's extremely cruel, wrathful, She's the one who's the slayer of all the demons and the evil and those people who try to do evil.

So once you are thrown out into the left side then you can imagine, you can develop any kind of left side diseases to begin with, Mūlādhāra diseases are the worst, you develop diseases like mellitus, this, er, er, you must have heard of the disabilities caused by the muscles getting degenerated. All muscular degeneration comes from this problem.

So at any cost that must be avoided. But if you are not in the collective, if you do not understand the collective and if you are out of the collective you'll be surprised that negative forces will join together and they'll pull you out.

So this is one of the things that happens, so be very careful that don't avoid the collective programs.

The, another problem about Mahākālī is that, that She's the one who gives you the feeling for your wife, for your husband, She is the one. Now there also, the same problem. If both of them are alright, She's alright but if She finds any one of them going astray She'll throw that person out and out and out and the, another person, if

that person is attached to that person also will be thrown out.

So this business of falling in love, this nonsense that we have here, that you fall in love, but the word is all right because you fall really in love. It's a real falling happens.

So what happens when you start falling in love, there's a kind of a māyā of this Mahākālī and you just get infatuated, your ego gets pampered, or something like that, or you have certain ideas of a wife or something and then you think `Oh, that's the one for me.' So in these cases only two things can happen; either you can be lost completely because of your wife or your husband whom you adore and admire and you, you've finished, I mean your personality is finished.

Or else, the another thing which is even more serious is that, that you'll completely break forever and hate each other. That's why they say that there's a love and hate relationship. How can love be hate? But it becomes, because of the, this quality of the Goddess that She is on one side extremely loving, extremely kind, extremely soft, she goes up to a point. And then She throws you on the other side and that is why in these countries where people always fall in love, you see, they don't marry otherwise, unless and until they have fallen in love. In that they cross all the Maryādās also. In falling in love they will marry somebody who is already married or who is, they'll carry on with somebody who is not yet divorced or also they will have marriages, er, among themselves in the same household or something. All kinds of things they do and the old woman marries a young man or a young, er, old man marries a young girl, like that, all

nonsensical things, without any Maryādās. And they do not stick together, they have no Maryādās. To marry is to create a Maryādā, Maryādā of your behaviour and this is the Maryādā which, if you do not keep, er, keep, then this Mahākālī gets into it.

So first of all one has to be collective, the ones who are not collective, the ones who do not attend every time a collective program. You might give suggestions, that you would like to come for such and such thing.

For example, I have already explained, that you shouldn't talk, put My, there are so many tapes which they have not, never heard. List... let them listen to My tape then go into meditation and then do the Ār.ti and finish it off. Because these tapes are to be heard again and again. Now those who get any questions out of those tapes can, next time, discuss it before starting the tapes. That's a very good thing and that works. In India nobody speaks, they just put My tapes on or show My video, after that they just have meditation and Ār.ti. Finished. After that nobody talks. But before starting it, they do it is to talk to each other and discuss the problems or discuss anything that they felt about the previous program.

Because you have not come here to marry someone or to fall in love into something. You have not come here to get after some woman because she's your wife or some man because he's your husband. You have had so many husbands and wives in previous lives. But you have come here for your ascent; and if you have come here for your ascent you have to keep a watch. How is your mind working? Supposing I say that you should have good married life, of course, I do say, you should have good

married life. But not at the cost of losing your ascent. It has happened with people, we have lost a complete, I should say, a city like that. Such stupidity came, comes up over people.

So be careful not to get lost, you have not come here to have only a happy married life but happy married life is just one step. But if that step is taking you away from the real path of your ascent is better to be careful.

Also we must understand the innocence means purity, purity of thought. As I explained yesterday I hope you understood the meaning of purity. Purity is to be understood much more by Europeans. Very important. Specially French. Because the whole society is suffering.

Society can only be pure if the family life is pure. Not only that but your relations with each other are pure. Like I was told that somebody fell in love in Ganapatipule. I mean you go for a pilgrimage. It's like you have to go to buy a sarī and you end up with a shaving stick. It's that stupid. You are coming to Ganapatipule for a, for what? You are coming there for your ascent, it's a pilgrimage. But in the pilgrimage I've never heard anybody falls in love with each other and goes to marriage.

So this bhoot of falling in love must be given up in Sahaja Yoga, that is one of the biggest loads. And and must understand that purity means chastity. Innocence means chastity, not only physical also mental chastity. You have to have mental chastity, if you don't have mental chastity you cannot ascend.

Actually in the West it is more mental that physical, is a fact. And that's why their brains *[UNCLEAR]* have gone off. And they are becoming just like, I think, potatoes now, I

think. Because if you go on mentally imagining and playing around and working it out this way, it's going to be absolutely dangerous because it's all imagination, it has nothing to do with reality. The more you get into this kind of a nonsense the more you become away from reality. That never means you should be dry, it never means you should be, er, negligent of your responsibility, does not mean. As I said, the sap... [Hindi.] As I've said that the sap in the tree rises, all right? Then it purifies, it nourishes every part of the plant separately in a different way. Like it's a mother, so mother, father, is a father, sister, is a sister, brother, is a sister...

brother is a brother. The brother-sister relations cannot become husband-wife relations. How can it be? [Aside:] [Hindi.] Now what happens really is that such a confusion in the mind and it has created tremendous problems for us.

Then the sap nourishes all these things and comes back. It doesn't get attached to something: `Oh, she's my wife so the first priority is my wife.' Because I've said, of course, family life has to be all right, you must look after your family life. But that doesn't mean that you make everything suffer, that doesn't mean that your ascent should be finished. Cannot be that.

You are not like ordinary people, you are saints and for the saints the main thing is their ascent, not their family life, not their material possessions, nothing. Nor their children, but their ascent, once they ascend everything will ascend with it.

Now the understanding of chastity should be there. It can come to you very easily if you ascend, it's such a vicious

circle. It is such a vicious circle. Now first of all you get your Realisation, all right. Now you must know that Kuṇḍalinī itself is the Mahākālī Shakti because she's the primordial. Mahākālī Shakti is the primordial Shakti within us. And is the Kuṇḍalinī is the Mahākālī Shakti. And she remains as a virgin within you. Means She's purity, She has a power to purify.

All that happens when you get your Realisation. She starts manifesting Her all beautiful aspects on you. Now the one who's sitting there is Śhrī Gaṇeśh. Now people don't understand what is innocence is.

Śhrī Gaṇeśha is sitting there and He is the one who resides on Mūlādhāra, even over his Mother because He's like a guard and He's the one who tells whether She can ascend or not. Unless and until He gives permission She cannot ascend.

So Śhrī Gaṇeśha gives the ascending sort of, er, OK, alright, you can rise. And he stops all his work. You have seen th... Me, sitting for hours together. I don't have to go even to the bathroom or anywhere because Śhrī Gaṇeśha stops all his work. He's only worried now about the ascent and on every Chakra he checks your purity and then accordingly the Kuṇḍalinī tries to purify *[UNCLEAR* you]. But when it reaches the mental level, mental level has all these funny ideas of romance, this nonsense, that nonsense. I was surprised the other day, there was a girl who was having a trouble with her husband of expressing her love to her husband after marriage; before marriage she was all right.

So I told her: “Read some book where they have described the romance between husband and wife." So

she said, “There is no book I have known." Then I asked one professor to find out, he said there's no such book.

In Sahaja Yoga the romance starts after the marriage. But also with Maryādās, not at the cost of Sahaja Yoga, not at the cost, cost of your ascent.

So all these ideas people have in the West, I know you are so much conditioned about it.

So, you say now let us see, this is some *[UNCLEAR]* after all, we have to give all the benefit to them.

Now we select people, we do everything. Is all the work of Mahākālī because you have to work on the vibrations, it's all the work of Mahākālī. And after marriages also some marriages do fail. The reason being they do not know what is the purpose of their marriages.

So the first and foremost thing of Mahākālī is that She is purity. Absolute purity. And that purity if we cannot imbibe within us, we cannot be Sahaja Yogis. Now this mind is so much conditioned, I know. Our children will be much better off than ourselves.

Then they won't have these conditionings as we have had. And so many problems can be just avoided if you really become pure people.

I see in the other society in which I move, nobody seems to be safe, somebody's wife is running with somebody's husband, somebody's daughter is running with somebody's father, somebody's running, a boy running with somebody's mother. Next day you find somebody else standing there husband and wife. Or sometimes it's so biz... funny that you can't believe it, how can it be? And everybody's in danger. A man goes to the house, he

finds his wife run away with another man. Or a man goes for his work, he's run away with another woman.

So the, She, She's the one, She gives you stithi, the state. Stithi means consolidation. Without your proper consolidation into your purity, not into your romantic life, you cannot rise. Like when we make the aeroplane, first we have to consolidate it. Fix it up properly, work it out, so that when it goes in the air all its parts do not fly away with the passengers. In the same way when we are ascending Śhrī Gaṇeśha does that, he just stops the action of excretion completely and the ascent starts.

They are doing their work all right, despite the fact they have been insulted, they have been neglected, we have misbehaved, whatever we might have done, they are doing their jobs alright. We can see it, so many people getting their Realisation. But what are we doing about it? We cannot be even collective, we cannot attend collective things. And look at them how generous they are, they are extremely collective, they are extremely collective, to such an extent to somebody supposing worships Śhrī Kṛiṣhṇa. His heart will catch. Why? Because you must also worship Shiva.

They are so collective and so much connected with Me.

So they are all collective, in the same way you are also devas, you also should be collective. As soon as you become collective all these nonsensical things will drop out. All these ideas will drop out. You do not become collective because you have not dropped out all these things, or else you are afraid of dropping them out.

So let us know what is our purpose *[UNCLEAR* is], our purpose is to ascend. And what is the Mahākālī power is doing for us.

She is giving you your ascent through Kuṇḍalinī. She is purify; She's giving you all the powers. She is protecting you all the time, She is giving you joy. But what are we doing for Her? Her only, only desire is that My children should be saintly, that they should have beautiful qualities of a saint. That he doesn't fall at every woman, fall at every man. It's not so cheap, you see. And mentally specially, I mean if the Sahasrāra is spoilt how can Sahaja Yoga work out? The whole play is of the Sahasrāra. And that purity should manifest. Through you we are going to change the world. Through no-one else. The Sahaja Yogis who are going to change the world.

Now look at the generosity, when My body is so generous. Yesterday one lady came, I think she, she had a very bad liver. She came downstairs and I, My liver started pumping vibrations, terrible. She had a very bad liver though; she had taken drugs, I mean she had taken drugs and all that suffering was done to Me, by this liver of Mine. It didn't think that `Oh Mother, she's come all the way out suffering' so started just pumping for that woman.

So generous it is. And they are so generous themselves the way they bestow blessings *[UNCLEAR* all over]. How they are hard working, how they are running about. What are we giving them? They give us joy, they look after us, they look after our children, they look after everything, they manage everything. Now what are we doing for them? Also I've heard that people don't help when they

have to do postering, they have to do, very few people come up. This is being ungrateful, very ungrateful to those. All the deities are present when you are having those collective programs. And surprisingly the old Sahaja Yogis are more difficult than the new ones. I mean this I just, surprising. I mean are they becoming now out of date or something? Christ has said “First will be the last." I hope that's not going to happen.

Sort of a confidence they develop, `Oh, we are old Sahaja Yogis.' We have had a horrible results in London of this consciousness that `We are old, we'll do whatever we like. We may attend the collective or not.' A kind of a ego.

Please be careful. Christ has clearly said “First will be the last." And I've seen so many of them, just getting out like that, even I don't know how they get out. In such stupid ways that unimaginable for anyone. Like one gentleman in Italy was an old Sahaja Yogi just got up and said: “I am Mahā Mātājī." Everyone started looking at him. “What do you mean?" “I am Mahā Mātājī and I'm going to do all this myself." So they said, “Alright, so we are going out of ashram." “No, no, no, I can't manage the ashram, I'm getting out." And he went and stayed with someone, that lady, who heard against Me and got cancer and died.

In the collectivity supposing you have one problem, another one has some problem. It just works out, balances. As one finger is cut out, it is useless or a nail which is taken out is useless. It dies.

So that is how we are organizing our spiritual death and ultimately I don't know what else. And then they come back that “Mother I have got now these troubles so I

have come back, I was out of Sahaja Yoga for three years." I say: “What do you mean, out of Sahaja Yoga?" “I didn't attend any collective program." I am thinking of the collectivity of the whole world, that's My vision and if Sahaja Yogis cannot be collective who is going to be collective? Who is going to fulfil My vision? So all of you, those who call themselves Sahaja Yogis, must attend the program. And the second thing is that there was a little problem of generosity of people. Of course that's also is a character of Mahālakṣhmī, She's very generous. And when you are generous in giving vibrations and looking after people, this and that, then Mahālakṣhmī's principle works out. But Mahālakṣhmī doesn't give money to people who are miserly, will never give. They may have money in the bank but they can never enjoy.

So if there is need people have to give money to Sahaja Yoga. I have been supplying lot of money, as you know, from the very beginning. Those who are early Sahaja Yogis will know how much I have been able to pay. But now we are growing and everybody should know that we have to pay. After all this is our responsibility. Where are we going to spend our money, in what? I mean My family feels that, that what, whatever money I'm spending for Sahaja Yoga is the best. They get Puṇyas, is the best for them. Only with Puṇyas you get more wealth, health and prosperity. If you do not have Puṇyas you cannot get it. It will come and go away. It will disappear, into thin air.

So I was surprised that people are not generous. We have to know that we are so much better off people than many others. Like the Eastern Bloc people are not so good in money matters just now. I'm not saying that we

have to help them but we have to think and we send something for them as presents.

Can we do something for them? The matter has the value which is again Mahākālī's power. Is the power of Mahākālī, that the matter carries the love. Expresses.

So many times I have seen how, very sweetly, they gave Me something. I really don't take anything and I don't need anything but certain things which show so such concern, such understanding, such love.

How will you express your love? To those people who're so far away. You just try, try to give, try to give for Sahaja Yoga also and you'll be amazed how it will work out.

For collectivity we have to know that Śhrī Bhairavanath and Śhrī Hanumāna and Śhrī Gaṇeśha, these three principles that work within us, all of them have parallel work to do, parallel work, they do not interfere for each other. But if it comes to help they go all out, there's no quarrel. No quarrel between the two, no. If Hanumān needs Bhairava, he is there, if Bhairava needs Hanumāna he is there, all out.

So this collectivity comes only by understanding one thing, what a great work we are doing today, people are not conscious of that, they take it just by the way. In the war you have seen how people fight, even if they have the fear of dying. Formerly nobody was paid also in the military. But they went and fought, maybe for their country, for anything. And they used to join together to fight, they allowed themselves to be killed, they helped each other, they did this, all these qualities are there when we want to hate someone.

But when we want to love someone why shouldn't we help, those qualities emerging out of us.

These are the qualities of Mahākālī because She is the expert of war affairs. She's the One who makes people work and She's the One who makes them fight because is the desire. They have nothing there, just the desire to do something and then they join together and then the Mahāsaraswatī helps them to act but first the desire is so strong. Now the desire has to be very very strong within us that we have to be for the emancipation of the whole world, we are the people, we are the special people, we are in the *[UNCLEAR* foundation]. Nothing else is more important than our own personality being completely dedicated for Sahaja Yoga.

This desire has to be extremely strong and very pure. Those actually desire it, actually, they get their Realisation like that, they reach their depth like that and they enjoy doing work of Sah... they all the time they enjoy it, for them nothing is more important.

As we say in, there's a saying that when you get the re... water of Ganges to drink, why should you take water from dirty, er, rivers? So the whole attention is that side, the all the joy you get out of this romance and this love and this and that, becomes zero before it because it's Nīrānanda. Only joy. In the marriage you see wife says like this, says that, er, all this is so conditioning. Any, any joy. You have different joys on different centers, they are all given by Mahākālī, but the greatest of all you have got after Realisation is the Nīrānanda, that state you must reach, to Nīrānanda state. If you are in that state of Nīrānanda then all other these pleasures and joys are

zero. I mean so many people who told Me they were very fond of cricket in India, they said, “Mother, we don't see nowadays cricket." I said “Why?" “*[UNCLEAR* As] the enjoyment is not there now, it's a sort of, that enjoyment is lost." Otherwise Indians are mad after cricket.

See even in the forest if you go they'll be listening to the cricket. It's a game played by English, who are not so much interested but Indians are. And now if you ask them they say `No, we're not interested *[UNCLEAR* now].' So many people who used to read seven, eight newspapers say “We never read newspapers, never good news, finished." And still they are managing because the whole focus of your attention is now on Sahaja Yoga because you only enjoy Sahaja Yoga. You like to meet Sahaja Yogis, you have to be with Sahaja Yogis. We had a Pūjā in England, it was raining and quite a vibrant Pūjā of Śhrī Gaṇeśha. But nobody was bothered. It started pouring down through the, er, pandal they had put up, nobody was bothered.

All right, water has come, let the water pass this way, we'll sit that side. Everybody had just, eh, because first thing was to enjoy. They didn't want to give up enjoyment at any cost. And it continued, the whole night. One was worried because somebody has threatened that the police will come. I made the police sleep also and the man who was to report also was sleeping.

So the whole night we enjoyed ourselves.

Now this enjoyment cannot come to you if you do not have purity of your mind. Nīrānanda. You can get other Ānands of other, other things. Other, other Chakras. How to bring the purity. Just by developing thoughtless

awareness and looking at things without thinking. For that you have to be collective. If you are collective, I am there, wherever you are collective, wherever you gather, I am there and nothing gives Me greater pleasure to hear that all of you are attending this program.

You'll be amazed that in Australia we have so many centers in every, every city but they all attend the programs of collectivity because they know collectivity is the ocean of nourishment. This is the simplest thing we have to do, but the bhoots are much more collective. Much more collective. Bhūts can go to such a length of fraternity that you'll be amazed.

There was a lady in France only. She was an old lady and her daughter was in Sahaja Yoga. She had become absolutely mad so she put her in the, I mean absolutely bhootish and so she put her in a elderly home. And in the elderly home she only knew how to go to church on Sundays, she would dress up and go to church, that's only sensible thing she used to do.

So she put her in the thing and there was a church and she told Me this, her daughter told Me that it is very amazing that all of them get up in the morning, dress up well and go to church and in the, inside the church there are graves of people who have died, out of those, I mean, half-mad or full-mad elderly people. Otherwise they did not know even how to wear their dresses, they didn't know how to eat their food, they didn't know anything but when it came to going to church to that bhootish place where all the bhoots were there, they all would get up in the morning, dress up properly and go to the church, sit down, sing hymns and come back. As if like

possessions. Such a fraternity of bhoots there is. As soon as one bhoot comes in, one bhoot came now recently from Australia.

Now he is gathering all the bhoots round here. Even to Pune there he gathered, all the bhoots, immediately.

Then he came here, now he's gathering those bhoots. People are getting friendly with him. Exactly who are bhoots you can make it out by just seeing a bhoot sitting there and who is sitting next to that person.

They are so attracted like a magnet, well the magnet is the quality of Mahākālī.

Bhūts know Me better than anybody else can know because they know My past, they are in the past.

And they know who has got bhoots and how they attract each other and how they act on a bhootish person.

That is why the positive collectivity has to be there. But when it comes to positivity they do not get collective. All those who do not get collective will gradually go into the fraternity of bhoots because today we are dealing about Mahākālī. She is the One who knows everything about these bhootish things, she's in charge, I mean. She's the Lord of all these bhoots and She knows and She looks after then and She manages them. But where's, *[UNCLEAR]* want to go into that realm, what has She to do? She has locked them up on one side but Sahaja Yogis want to go there, just enter through back doors into that area, what can you do? Of course She protects, She doesn't want anyone to go there, She's just kept them out and told the bhoots not to come this side, but Sahaja Yogis only go there. That's been reported.

Under these circumstances, Sahaja Yoga has gone very far, very much in so many other countries. In France you have seen yesterday how this Ānanda Shakti of the Mother acted on people. It was wonderful to see that, everybody came to Me and they were full of smiles, I have never seen any French woman of that age smiling, never, no question, even if you tickled them, even if you certify that this is a joke they'll not smile like that. I've never seen their teeth. Yesterday the whole face was lit up, so many of them, something so miraculous it was. This anandini Shakti of Mahākālī was acting so beautifully yesterday and you are the people who will now guide or misguide them.

If you become, all of you become, higher personalities, if you become collective all of you and if you become generous and if you become absolutely pure, they will say “Now look at these people, how beautiful they look." You already look very beautiful, your faces shine, but it will all disappear and the effects of disappearance are not very simple.

So be careful, I of course bless you, with all the qualities of Bhairava, as He is the greatest disciple of Mahākālī and He is the One who is running up and down, morning till evening every time, specially in the night He is working so very hard killing these horrible Rākshasas, this, that and achieving such results. We have to join Him, all of us and work it out.

May God bless you.

***Contents: 1990-09-14*, Public Program, Hammersmith Town Hall, London, UK**

I bow to all the seekers of Truth.

At the very outset we have to know that truth is what it is. We cannot organize it, we cannot mold it.

Also we cannot know it at the stage when we are human beings, with human awareness we cannot know it.

So we have to become a super human being, a higher personality. What is said that you have to be the Spirit, you have to be the Self. In all the scriptures, in all the religions it has been said that you have to be the Spirit. I mean we see the turmoil and the problems of the world that are completely show us clearly that there is so much of a mess and most of them are the problems created by human beings. We have to do some introspection and some soul searching and we have to find out, after all, why we human beings have created all these problems for ourselves. We have had philosophies, we have ideologies, we have so many kinds of enterprises but despite that there are so many differences and the differences are having larger and larger gaps. If it is the truth, it has to be the truth for everyone. Everyone has to say: `This is The Truth.' But it has to be the Absolute Truth. If it is not the Absolute Truth then what we believe into is not the reality. And this is the main reason why everything in the name of God, Divinity, everything has failed so far because it is not substantiated by reality.

First we must feel the reality. And what is the reality and what is the truth? The truth is that you are the Spirit, you are the pure Spirit. And that there is All-pervading Power of Divine Love which does all living work. Now we see all these beautiful flowers, beautifully arranged, everything, but we never think how so many flowers have come out

of one seed. How it has worked? This living work is done by whom? We will say: “The Mother Earth." But the Mother Earth seems to be just... just a thing... it is just a matter. Than how these flowers have sprouted from a little seed, who has done this work? We don't even think who has done the job of making us human beings from amoeba stage.

So for a hypothesis let us think there is something, some power that is doing it. As scientists you must keep your minds open. There is no use having blind faith in Me, in Sahaja Yoga, in anything because blindness will never give you reality.

But you should be open like scientists are and whatever hypothesis I am putting before you, you have to feel it on your central nervous system.

This is what is the Buddha, is what is Buddha preached about that you have to feel the All-pervading Power on your central nervous system. And the time has come. Time has come for all of you to feel that.

You all can feel that All-pervading Power, the power of the Holy Ghost, power of the Primordial Mother.

And then, once you are in connection with that, like this instrument when it is connected to the mains it has a meaning, your Self-knowledge will tell you what is the meaning of your life. Otherwise, there is no meaning. We are without any connections to the reality and that's why we do not know where are we drifting, what is happening to us, where are we going. Now, I verily say to you that within us lies this instrument. And this instrument is very well intact in all of you.

Now, there are some people who have written books after books which have really shocked Me saying that is very dangerous to raise the Kuṇḍalinī, some people have said that Kuṇḍalinī is in the stomach, shows they are unauthorized people or perhaps they do not want you to have your Self-knowledge, they want to deviate you. Also you will find people who will tell you that you should not do this Kuṇḍalinī awakening and all that because very dangerous and this brings problem. Not at all. This Kuṇḍalinī which is in three and a half coil is an energy of Pure desire within you. All other desires rise within us and once we achieve them we still are not satisfied we are going from one desire to another.

So the law of economics is that in general desires are not satiable.

So this is the only power which has to rise and give us that Pure desire that once we achieve it or once we manifest it then all the desires become absolutely of no value. Then this madness of desire goes away and we understand all this transitory things, all this pleasures of life with it's full limitations and we know how far to go with them.

But first we must seek the Eternal, we must seek this All-pervading Power which is very subtle and is all around us. But as human beings are as you must have seen here also, on top of your head here is on one side is the yellow ego; on the left side is your superego, is your conditionings. We have so many conditionings in our mind. To say that I am an Indian and you are British or you are this and you are that is a conditioning. God never created world like that, He created only one world. We

have made it like this. This is the one world, this is another world, this is another nation. We human beings have done, created problem for us. Of course, I mean He did create rivers and mountains and He did create different type of people otherwise we all would have looked like some military junta. But no He made us differently to look different. That was His idea to create beauty. Why we have such conditionings, from the very childhood we have conditionings of this kind, then we think we are born in a particular religion.

So that is one another horrible conditioning we have that we have got we are in this religion so we must follow this religion. But in Sahaja Yoga when you come you will be amazed to see that those people who started all these religions are the real people and once they started it after some time is drifted into something extremely nonsensical and now running away from religion also you can not solve the problem or running towards is just the same.

So what is it that you have to go beyond all these conditionings that are there and also beyond your ego.

Now, the ideas about ego are also prevalent and people say that these are our Karmas, we must suffer.

I know of so many people who say that: “Mother what about Karmas?" Now, the yellow stuff that you see there is the ego, is the only human beings think that they have done some bad Karmas or good Karmas.

Animals don't think. They are under the complete control of God that's why they are called as pashu means pāsh, completely controlled. A dog is a dog, a scorpion is a scorpion and tiger is a tiger. They behave the way they

are, but human beings are everything in them. You may find somebody as a very nice dog and suddenly becomes a snake. From where does it come in? It comes because still all these conditionings that are within us are built in and then also this ego that has come into us that I am doing this work, I am doing that work. Now, see we have a beautiful hall of course to be appreciated very much and we should say that it's a very good piece of art or whatever it is. But something like a tree was dead, so we have made this platform from dead to dead. We have done no living work whatsoever, we cannot do it. But when the Kuṇḍalinī rises you will be surprised in many people who have problems on their centers you can see with naked eyes the pulsation and on your hand you can see the pulsation of the Kuṇḍalinī rising and you can feel the pulsation on top of your head here. And when the pulsation disappears you feel the Cool Breeze coming out of your head, out of your own head. All these things are to be verified.

There cannot be pretensions about it, reality stands by itself, it does not need any support.

So when all this happens to you, what you get, the Self-knowledge.

And what is the Self-knowledge is to first of all to know about your own centers. Now, a person gets lunatic without knowing that he is getting lunatic, a person gets cancer without knowing he has got cancer.

Whatever happens to him, he does not know what is happening to him. He has to go to doctors, spend lot of money, everything and then the doctor certifies no you have these ten diseases in you and that now you will die

after one month or so. You don't know how it has developed in you, how it has come suddenly to you but when these centers are out of gear then you feel this is wrong with you, that is wrong with you.

Because you are realised Soul and you can feel it on your fingertips when the centers tell you that this is wrong with you. This is not only on physical side, physical side is the minimum that you get, but you find out about emotional side, you find out about your spiritual side also very clearly that spiritually where are you. Just to certify yourself that we are twice-born people or we are this and this is misleading yourself.

You've not been kind to yourself, I should say and not honest to yourself.

We have to be honest, we have to find the truth and we have to get to it, because it is our own, this is our right to have it as human beings and you cannot pay for it. One thing if you understand you cannot pay for it, you will understand what is reality. Like the seed you plant in the Mother Earth. How much do we pay to Mother Earth? How much did we pay to Christ? How much did you pay to Rāma or Kṛiṣhṇa? To any one of them how much did we pay? But those who are now commercialised all these ideas we are just getting lost into it.

So we have to, little bit, have a soul searching and find out: `Where am I?' I have to find the truth and I must get to it.

This is the time when the whole world has to emancipate, this is the resurrection time or we can call it this is this Last Judgment. But you will be judged by your own Kuṇḍalinī who is your Mother. She doesn't trouble you.

When you were born your mother took up all the trouble, all the labor pains upon herself, she didn't trouble you. In the same way this Kuṇḍalinī doesn't trouble you and she is anxiously waiting.

I'm Myself amazed the way these days the Kuṇḍalinī is rising. Of course today we have so many people I am sure you all will get realisation. But in a place like Paris where I never had such hopes thousand people getting realisation I was amazed at that and all of them full of joy, laughing, I have never seen French women laughing that much. They never laugh normally. I was amazed that all there cheeks were up there, up to their eyes and I said: “What's the matter?" They said, “Mother, we don't know from where this joy is pouring." That's the quality of the Spirit that you start feeling so joyous and the joy doesn't have the duality of happiness and unhappiness. It's singular. You just feel it from within yourself, you enjoy yourself. Then another quality of the Spirit is that when it comes into your attention, the light of the Spirit comes into your attention. Let's supposing this room is completely dark, we don't know how we relate to each other, where we are sitting, if we start walking we might tumble over other people, we may try to trample some people. But if there is light you see, you know where you are sitting, where others are sitting, what is your chair, what is their chair.

So in that light of Spirit you develop a new awareness, a new dimension which we call as collective consciousness, which is described by Jung very clearly. Jung has talked about this and that is what happens to you, it is not a false thing that, `Oh! I am collectively conscious.' No, it

happens to you. Means you can feel the Chakras of another person, you can feel what's wrong with him and you know how to correct it. Under your hand itself the Kuṇḍalinī will rise, you get the powers, you get your own powers to raise the Kuṇḍalinī, give realisation. I mean, now I cannot go all over the places, Sahaja Yogis are doing this work. You all get those powers of raising the Kuṇḍalinī and giving realisations to others, so that they find their own self, their own Spirit.

So, the absolute knowledge can be only known through Self-realisation, because whatever you want to ask like a computer, the answer comes in.

There is somebody who met Me in Paris. He said: “I don't believe in God." I said: “All right, you ask a question to Me: `Mother is there God?' Stretch the hands towards Me, ask the question three times." “Mother, what's happening? This Cool Breeze coming." I said: “The answer has come, there is God." So absolute knowledge is only possible when you know the Absolute Truth and to have the Absolute Truth you have to go to the Absolute Being within you which is your Spirit.

So, it gives you the Truth, it gives you the collective consciousness. The main thing is that you become extremely peaceful personality, you become peace, you emit peace. It's like the wheel, the wheel at the periphery moving very fast but in the center of the wheel is the axis, it has to be silent otherwise cart won't move and you jump onto that point within yourself where you are completely peaceful with yourself, completely integrated without any tension, without any problems. And these other ideas of removing tensions, this thing, that thing

are all artificial and mental. It cannot be mental, it is beyond mental. When the Kuṇḍalinī rises as you see there this is the center in the Optic Chiasma, Āgñyā Chakra. When it crosses that center then these two institutions are sucked in and she passes through the limbic area and comes out of your fontanelle bone area, which is the actualisation of your realisation.

So, now for it is absolutely evident for people to see that we have to get to that stage and you have all the properties, all the possibilities, everything within yourself to get to it.

So, now you'll have to close your eyes. Before closing the eyes, you can take out your spectacles but please don't open your eyes till I tell you. Nobody will have any problems. May be, some of you might feel the Cool Breeze coming out.

Some will feel in their hands; some will feel out of their heads.

Some will feel little heat coming out. Doesn't matter, let the heat get out. Doesn't matter! It's very simple.

So, what I have to ask you is that you are entering into the kingdom of God and you have to be very pleasantly placed towards yourself. First of, forgive yourself. Don't say it is difficult. It's the easiest thing to say. Just forgive yourself. And, don't feel guilty. Actually, forget the past because it's finished. And, the future doesn't exist. You have to be in the present.

So, just forget about it.

Some people might be feeling guilty: “Why I read this book?" “Why I read that book?" Forget it! Done is done!

Finished! So, have confidence. All right! Now, please put your left hand towards Me, like this. And, now the right hand on your heart and please close your eyes. Here now, you have to ask Me like you ask a computer, a question. You may call Me `Shri Mataji' or you can call Me `Mother', whatever suits you.

`Mother, am I the Spirit?' Ask this question three times. In your heart.

Now, you should know that if you are the Spirit, you are your master.

So, please take your hand on to the left side of your body in the upper portion of your abdomen and press it hard. Here, ask another fundamental question three times.

`Mother, am I my own master?' Ask a question. Please ask three times.

I've already told you that I cannot force Pure Knowledge on you. I cannot force! So, now take your hand down in the lower portion of your abdomen and ask six times a question. Or, you have to request.

Six times because this center has got six petals.

`Mother, please give me Pure Knowledge.' Six times as this center has got six petals.

As soon as you ask for Pure Knowledge, the Kuṇḍalinī has started moving upward. You may not feel it but it is moving.

So, now we have to nourish the upper centers with our self confidence to open them out.

So, now raise your right hand on to the upper portion of your abdomen on the left hand side. Press it hard and here, you have say with full confidence.

`Mother, I am my own master.' Just say it with full confidence. Ten times because this center has got ten petals.

Now, raise your right hand on to the heart where resides the Spirit. I've already told you that you are not this body; you are not this mind; you are not this conditionings nor your ego but you are the Spirit.

Pure Spirit! So, now raise your right hand on your heart and say with full confidence twelve times.

`Mother, I am the Spirit.' Twelve times! `Mother, I am the Spirit.' Which you are! I've already told you about this Divine Power and this Divine Power is the ocean of knowledge; is the ocean of compassion; is the ocean of blessings. But above all, it is the ocean of forgiveness and whatever mistakes you might commit, the power of this ocean of forgiveness can dissolve all that.

So, now raise your right hand in to the corner of your neck and your shoulder, as far back as possible. Press it hard and push your head to the right fully. Now here, you have to say with full confidence in yourself.

`Mother, I am not guilty at all.' I've already told you that whether you forgive or you don't forgive, you don't do anything. But if you don't forgive then you play into the hands of wrong people and you torture yourself.

So, you have to forgive everyone, in general.

So, raise your right hand on to your forehead and put your small finger and your thumb on two temples and three fingers on your head and put down your head. This is the control of the sympathetic and the parasympathetic. Now, put down your head. Put down

fully! Now here, please say, very important, if you don't forgive, I can't forgive for you. You won't get your realisation because this center is a center which is a very, very tight one.

So, you have to forgive everyone in general. Just say that! Just say that! `Mother, I forgive everyone.' In your heart, say it in your heart. Not how many times; from your heart.

Say it from your heart. Not how many times; that's not important.

Now, please take back your hand on the back side of your head. Push back your head fully as far as possible. Hold it. Now here, you have to say for your own satisfaction without feeling guilty; without counting your mistakes.

You have to just say: `Oh Divine Power of Love, if I have done any mistakes knowingly or unknowingly, please forgive me.' `Oh Divine Power, if I have done any mistakes knowingly or committed any wrongs knowingly or unknowingly, please forgive me.' You say it from your heart. Not how many times but from your heart.

Now, please stretch your hand or stretch your palm fully and put the center of your palm on top of the fontanelle area which was the soft bone in your childhood. Now, please bend your head as much as you can. Push back your fingers as much as you can. Please push back your fingers. Put a good pressure on the fontanelle bone area. And now, again I have to tell you that I respect your freedom. I cannot force Self-realisation on you.

So, you have ask for it in your freedom.

So, now move your scalp seven times slowly; seven times slowly clockwise saying: `Mother, please give me my Self-realisation.' Now, please take down your hands. Slowly open your eyes. You can wear your spectacles. Put your hands up like that. Watch Me. Can you do it without thinking? Watch Me.

Contents: 1990-09-18 **Talk to Sahaja Yogis, Sitting on the Lawn and Translating Songs into English, Ashram, Givrins, Nyon, Vaud, Switzerland**

[At one moment Shri Mataji gives chocolate to the nine months old daughter of Mathias.] Mathias: [points out that the baby might not be able to eat it as she has no teeth].

Shri Mataji: Doesn't matter, she can suck.

Contents: 1990-09-18**, Public Program, Day 1, Salle de F^etes de Th^onex, Geneva, Switzerland**

[Big posters had been put up all over the town simply announcing `The Holy Spirit Shri Mataji Nirmalā Devī'.]

I bow to all the seekers of Truth.

At the very outset we have to understand that Truth is what it is. We cannot organize it, we cannot regulate it and we cannot conceive it. Also, we have to realise, that Truth cannot be known at human awareness. Truth has no pretentious and no drama.

Whatever.....

Contents: 1990-09-19**, Public Program (1st Day of Navarātri), Day 2, Geneva, Switzerland**

Sahaja Yogi reading people's questions: [MISSING]... he has to God. Is it, is it bad to come out from our body and do [on] astral trips or *[UNCLEAR]*?

Shri Mataji: And this is [the same]?

Sahaja Yogi: This is a, an astral. *[UNCLEAR* Ah this/Is] what, what happens to us during all our life? Is it because of Karma or is it just a lesson we have to learn? This is [book] Shri Mataji, the Holy Ghost, I would love to receive light and power to give love to other people around me. Could I have the joy to do so in perfect harmony within myself? Shri Mataji, who are you?

Shri Mataji: Who?

Sahaja Yogi: Who are you, Shri Mataji? How can we help to solve the problems of drugs and alcoholism? What leads people to that? This lady is, is a, has three children and she has no husband, she is a widow and she would like to know if with Sahaja Yoga she can have the strength to face life. What, how are our means of existence because the, the whole thing is, we don't pay for this, the whole thing is without paying? Says, “Why after the conference and the experience of yesterday my mental process didn't change?" How can I be calm and peaceful inside? How can we forgive people who have done a lot of harm like killing people, we can say? Why should we say six, ten, twelve times different mantras? Can we heal any organ, Shri Mataji, of, in our, in our physical body? Can we heal different, *[UNCLEAR* the/a] different organ? If during the exercise of our realisation, Shri Mataji, my eyes opened, does it mean that there is some problem in the Āgñyā Chakra or in the eye? Is the Kuṇḍalinī awakening dangerous for the Chakras? No...

Why, why do people have so much difficulty to exist, to respect themselves and others, to express their spirituality? What is the influence of lunar and solar cycle on Kuṇḍalinī? *[UNCLEAR* Yes this is/Is it] the someone who asks opinions about other Guru.

Someone who asks opinions about some other Guru, Shri Mataji. How to awaken the spiritual consciousness? This person would like to have the power to help others. Yes, this is again health problem, Shri Mataji. Can we heal this person?

Shri Mataji:

I bow to all the seekers of Truth. For those who have come for the first time today I have to tell them that truth is what it is and it cannot be organized and it cannot be understood or felt by this human awareness. Now the first question that is asked in practically in every program I have is this: how to make out a real master or a real Guru. The first thing to know about a Guru is through the disciples. You should find out if the disciples are righteous people, if they are compassionate or if they can raise your Kuṇḍalinī. Also, you should find out if they are wise and what are the relations of these people among themselves. They have to have the full knowledge of the Kuṇḍalinī and the Self-realisation.

If they ask you to say some mantras then you should ask, `Why this particular mantra for me? What is wrong with me? Why this one?' But the first thing you should see that have you to pay any money for the Self-realisation or for anything. You cannot sell God. And we have known that all the saints who lived on this earth or all the

incarnations who lived on this earth never charged in any money for their knowledge.

You cannot earn your living on this knowledge. You have to do your own work, whatever you have been doing and you have to live happily with that money that you have. But those people who try to make money from you or ask for money, you must know are not real people.

Like for Sahaja Yoga in modern times, I must say, My husband had money. He was quite generous and he paid in the beginning for about four, five years for everything, for even My travels, for halls and everything. But when it grew up from a very few people it grew up into a large number of collective people, then they said that, “Mother, you shouldn't pay for the hall,' and still I used to pay for My travel quite some time but they said, “You shouldn't pay. We'll pay for the hall because we are so many, because it is not in our self-respect that You should pay for the hall and for our salvation." Paying for the hall is all right, but paying for the knowledge is wrong and I *[UNCLEAR* will/do] not take a single pie Myself.

And also somebody has asked how do I exist. Because, see, if you do God's work then God helps you.

My husband had a very good job and I had a very generous husband also. It's all God's gift.

So everything works out.

So that is the second thing you should find out: if they are interested in your money. Then you should also find out if the Guru treats people who have money, who have position, with greater interest and the people who are poor he pays no attention to them. And is said by Nanaka, “Sat Guru wahi jo sathi mile hai." The one who

is, you're the sat Guru, is the one who just makes you meet God, means he just gives you realisation.

So they had very few disciples because they could give realisation to very, very few people. And Christ's disciples didn't get their realisation till He was there but then, as promised by Him, the Holy Ghost, the Cool Breeze came and gave them the realisation. When you enter into the Kingdom of God it's a fantastic world. It's very different from what we human beings have created. It's full of love and beauty and compassion and it is so efficient that it is impossible to believe how things work out. I mean, now we say that in Sahaja Yoga we, the miracle has lost its meaning. How you are helped and how *[UNCLEAR* you/we] are looked after is the most wonderful thing to be seen when you enter into the Kingdom of God.

Then there are another questions about the Chakras, that why we have to use the different numbers.

Because, you see, the petals of the Chakras are of that number.

So we have to use so many numbers because all these petals have got numbers. If any Chakra is blocked it can be cleared out. You shouldn't have any fear about it; it can be cleared out. As I told you, we have a left side and a right side and both of them need together to form the Chakras.

So the left side manifests the left sympathetic and the right side the right sympathetic. And the center one is the one which looks after the parasympathetic. If you, say, want to increase the beat of your heart, if you run fast, that is using sympathetic; you can increase it. But if

you want to decrease you cannot. That is done by the parasympathetic.

So these Chakras that are there have got a limited energy in them.

So when you move too much to the left or to the right this energy gets exhausted. But if something happens to break them then the control with the center is lost.

That is how all psychosomatic diseases like cancer, we can call them, multiple sclerosis or AIDS and all these, virus-oriented diseases are psychosomatic, are manifested. And the human nature is, is not to keep to moderation. He goes either to the left or to the right. And that is why he either develops physical diseases or mental diseases and all kinds of problems come because he goes to extremes.

So when the Kuṇḍalinī rises and she passes through this center of Āgñyā, as you have seen there, when it passes it sucks in all these two institutions which we call, on the left and the right side, as one is the ego, another is the conditioning, the superego.

Now somebody has asked Me that, “Have we to suffer for spirituality?" Not at all. Christ has already suffered for you. All the saints have suffered for you. Everybody has suffered for you. Now for you there's no need to suffer at all. When the Kuṇḍalinī passes through this center as *[UNCLEAR* I/I've] told you, all your sufferings and all your Karmas and all your conditionings [they] are all sucked [in] inside like this.

Now Christ resides on that center and that's why it is said that He died for our sins.

So all our sins are sucked in. Those people who tell you that you are sinners know that they must be the sinners. And those who want you to suffer, it is only because they must be wanting some money out of you or something like that. Like some people tell you to fast and say, “All right, whatever money you save out of your food you give it to me." Or else they will ask you to suffer because they don't know what to say, because they cannot give realisation. They are false people; so they say, “You better suffer. You have to still cleanse.

You have to do this” and what are you doing there? There are some Gurus who have big, big boxes kept, you see, on the way to the Guru and you have to put money in there. And then you go and tell the Guru, “I have paid so much money.

So far I am still suffering” will say, “You have to pay more." This is all commercialisation. But it is a simple thing that the Kuṇḍalinī has to rise and she passes through your centers and she purifies you and she nourishes your centers and you are all right. But people don't want to do simple things. If you have to eat your food it's easy to eat like this, but if they want to eat this way what can you do? You see, Self-realisation is so vital today, so important, that it has to work by itself.

Not necessary; it is vital. Because supposing if you have to breathe and if you have for that to go to some Guru for breathing, what will happen to us? But in Sahaja Yoga you have to get the light from somebody who has already the light; that's all. Like one candle which is enlightened has to enlighten other candles.

Now the questions are, somebody has asked about Me, “Who you...?" who I am. Now I must tell you that I've learned a lesson that one should never tell who you are. Christ said He was the Son of God. He was Son of God, no doubt, which we can prove also.

So they crucified Him. They tortured all the saints because they were real saints. Because they didn't have a certificate.

So I don't want to get crucified. It is better you get your realisation and know Me. Because I have to do lot of work[s] still.

Then the questions are more about the sickness and most of the sicknesses can be cured; but by your own power. Your own Kuṇḍalinī will do [it]. There's no obligation at all. On the contrary, there's so much joy in giving realisation to others. And once you get your realisation in you, become a Sahaja Yogi. Then you'll go all out to give realisation to others. You will never feel that it's a trick for some, you are obliging someone, but you'll enjoy it. You are bubbling with compassion and love. And you don't know whom to give the compassion now.

So there is no question of any obligation. It's your own which you should have it.

Yesterday I told you there is no danger at all in Kuṇḍalinī awakening, no danger at all. She is you mother. She is your own individual mother['s], loving mother and as your mother when She gave you the birth took up all the trouble upon Herself. She takes up all the trouble upon Herself. She doesn't give you any trouble.

So as I promised yesterday we have to know that once we get this Cool Breeze flowing into our hands and the Cool Breeze coming out of our fontanelle bone area, then we go beyond the state of mental activity. In the beginning very few strands, very few strands of this energy come up like the hair, come up and get your fontanelle bone area, we call as Brahmarandhra in Sanskrit language. And when the grace starts flowing on your sympathetic nervous system, your Chakras get relaxed and then more strands starts flowing in and that's how you start growing. For that, one has to remember that this is a collective happening. Like, supposing I cut My finger, then it doesn't grow. It's out of My body.

So you have to come to collectivity, to follow on programs, to meet other people. All you don't have to pay, again I must say. Like some Gurus will have introduction program free and then they start *[UNCLEAR* pinching/clinching] money.

So then you start growing *[UNCLEAR* in/with] the collective because your Chakras, if they are in trouble, if there has been a problem on your left side or right side, it gets corrected. Also you learn how to, how to correct your Chakras, how to raise your Kuṇḍalinī more and more and how to get into meditative mood. Then also you know on your finger tips what is the problem of another person and how to help the other person. Then the compassion and the joy starts flowing and you help[ed] another person with your just hands like this: don't have to do much; you don't have to touch. Because you get the power to raise the Kuṇḍalinī, you yourself get the power

to raise the Kuṇḍalinī. You become a master and you enjoy it.

You enjoy the collectivity.

Every Chakra which is now nourished gives you a new manifestation. First Chakra is a Chakra of pelvic plexus which looks after our sex. Now please notice that the Kuṇḍalinī is above the sex Chakra.

So when the Kuṇḍalinī rises your innocence starts acting and the lower Chakra is closed completely, doesn't work.

That's why it is said that you have to be like children to enter into the Kingdom of God. Sex does not play any part at all in Kuṇḍalinī awakening. All those who have taught these nonsensical things have taken people into a lower consciousness. This they did to enslave people and make money out of them to buy Rolls-Royces. But you develop a very sane attitude towards sex. And many diseases, many problems of sex are solved just like that without any, any medicine, without anything.

The second Chakra is for your creativity. You become extremely creative. If you have the technique, say there were some musicians in India who just played before Me and they are today world famous. You can become a great artist, you can become a great painter, anything, a musician, an actor, anything on the art side and you can really make a name and people would be amazed how you can be that creative. But there are so many other advantages of every center that your financial problems are solved, your mental problems are solved, your social problems are solved, your political problems are solved, your ecological problems are solved. All these problems are man-created, man-made. And if the human being

gets its transformation all problems *[UNCLEAR* will/get] solved automatically. We have seen people overnight giving up drugs and alcoholism, overnight. I never tell, `Don't do something,' never. In the light of the Spirit it just happens. You become very wise, righteous, mature people and endowed with the power of pure love which acts, which acts. I think in the questions, whatever were there, I've told you most of the questions, answered to them, which were worth answering and I don't think there is any more questions left that I've not answered as such and only thing is that the best thing is to get your realisation.

This knowledge has, know *[UNCLEAR* is/it's] a [fabulous] knowledge and has no end to it. I must have given only in English language at least four thousands lectures.

So no use telling all that in this short time. Like if when I come in this room and there's no light, they tell Me that there's a switch, you just put that switch and [that] all the lights will come. But if I have to tell you all about the electricity, its history, everything, you will be bored still.

So the best thing is to have the lights on, because it is built in within you. All this is within.

So why not have the manifestation of it? Will take about ten, fifteen minutes for the awakening of the Kuṇḍalinī and I hope all of you will. Like yesterday so many got their realisation. Today all of you will get their realisation.

So may God bless you all.

Now there's one thing, we cannot force on anyone Self-realisation, because I respect your freedom.

You have to go to the total freedom, where nothing can dominate you, neither your bad habits, nor your temper, nor any disease.

So you have to remember that I respect your freedom.

Now there are two conditions for Self-realisation. The two conditions are that you have to forget the past. That means you are not to feel guilty for anything whatsoever. Why to feel guilty? It's just a myth.

And if you feel guilty, do you know? You catch on the center here on the left side. When you catch that center then you may get a disease called angina or you might get what you call spondylitis, or all kinds of diseases that come from a lethargic organ.

So you have to be pleasantly placed towards yourself.

You have to respect yourself, because you are a human being, because you are the epitome of evolution.

And this is the last breakthrough. Are you going to miss it because you feel guilty? So there should be no guilt at all. Moreover, this All-pervading Power of love is the ocean of forgiveness and whatever mistakes you may commit it has the power to dissolve all your mistakes.

And the second condition is that you have to forgive everyone in general.

Somebody has said that, “Mother, it is very difficult to forgive people who have tortured us." Whether you forgive or don't forgive, you don't do anything. But those who have tortured you, you are torturing yourself now for them. By not forgiving you are playing into wrong hands.

So what is the logic of not forgiving? You have to forgive.

Otherwise the center of Āgñyā which is closed like this on the optic chiasm[a] won't open. But when you forgive it opens like this nicely. You just have to say, `I forgive everyone.' Don't think of every human being who has tortured you. It's a bad thing to think about it. It is better to think [MISSING] and *[UNCLEAR* you/who] have been kind to us. All right.

So these are the two conditions. Now all of you have to do it. If you do not want to do it you can go. As I've told you, you are free to leave. There will be no problem, nothing. It's very simple. To begin with, we have to take out our shoes because we'll take help from the Mother Earth. Put both the feet on [the] ground properly, separately, because these are two energies.

So please put both the feet separately, left and right. Now, left is the power of desire and right is the power of action.

So when you put your left hand on your lap like this it is symbolically that you desire to have your Self-realisation. You have to be very comfortable. I told you the modern Sahaja Yoga is extremely easy and is done sitting on chairs comfortably. It has been made easy, I should say.

So please put your left hand towards Me like this and right hand *[UNCLEAR* will/we'll] have to use for nourishing our centers, on the left hand side.

So now first of all *[UNCLEAR* I/I'll] show you and then *[UNCLEAR* will/we'll] have to close our eyes. You sit comfortably but not slouching like this or too straight but in a centered way.

Now, please put your right hand first on your heart. Here resides the spirit, but seat of the spirit is in the fontanelle

bone area or the soft bone which was in your childhood. Now you take your hand on the left hand side of your abdomen on the left hand side in the upper part. This is the center of your mastery.

Now you take down your hand on the lower portion of your abdomen on the left hand side and press it hard. This is the center of Pure Knowledge, which manifests on your central nervous system. Whatever we have achieved in our evolution has been manifested on our central nervous system. This is the word, bodha, for it or a vidha. All these means freely on your central nervous system. Then we take our hand back on the upper portion of our abdomen. Then we take our hand on our heart. Then we take it in the corner of our neck and our shoulder, on back side, as far back as possible and we turn our head to our right. This is the center. This center is blocked when, when we feel guilty. Now we raise our hand to our forehead with the small finger and the thumb on our temples and the three fingers on our head.

And now we bend our head. This is the center for forgiving everyone in general. Now we take our hand on the backside of our head and push our head upward. Now this is the center where, without feeling guilty, without counting your mistakes, for your own satisfaction, you have to ask forgiveness from the Divine Power. Stretch your palm fully and please put the center of your palm on top of the fontanelle bone area which was a soft bone in your childhood. Now please put down your head and now push back your fingers nicely. This is very important because there should be a proper pressure on your scalp. Now move your right hand fully clockwise, moving the

scalp. Move the scalp actually seven times, slowly, clockwise.

Slowly. That's all we have to do.

Now please close your eyes. You can take out your spectacles and till I tell you please don't open your eyes. Please now put your left hand towards Me and both the feet on the ground, separated. And now put the right hand on the heart. Here ask Me a very fundamental question. You may call Me Mother or Shri Mataji. Please ask Me three times, `Mother, am I the Spirit?' in your heart. Now if you are the spirit you are your master.

So now please take your right hand in the upper portion of your abdomen on the left hand side and here you have to ask a question three times, `Mother, am I my own master?' I've already told you that I respect your freedom and I cannot force Pure Knowledge on you. You'll have to ask for it.

So please put your right hand in the lower portion of your abdomen on the left hand side. Now this center has got six petals.

So you have to say six times, `Mother, please give me Pure Knowledge.' As soon as you ask for Pure Knowledge your Kuṇḍalinī starts rising.

So we have to nourish the upper centers with our self-confidence.

So please raise your hand into the upper portion of your abdomen and here you have to say ten times, with full confidence, `Mother, I am my own master,' ten times. I have already told you that you are not this body, you are

not this mind, you are not these emotions, you are not this ego or your conditionings but you are pure spirit.

So now raise your right hand on your heart and here you have to say with full confidence twelve times, `Mother, I am the spirit.' Now the Divine Power is the ocean of Pure Knowledge. It is the ocean of absolute truth, it is the ocean of compassion and love, it is the ocean of bliss, but above all it is the ocean of forgiveness and whatever mistakes you have committed can be easily dissolved by the power of this ocean of forgiveness.

So please forgive yourself and raise your hand onto the corner of your neck and your shoulder and turn your neck to your right and here you have to say sixteen times, `Mother, I am not guilty at all.' Say it with full confidence. Turn your head to your right. I've already told you that whether you forgive or don't forgive, you don't do anything. But if you do not forgive, then you play into wrong hands and torture yourself.

So for you, best thing is to forgive everybody in general without thinking about every individual. And now please put your right hand in such a manner on your head that the left and the right, left side and the right side are held by the small finger and the thumb and the three fingers on top of your head. And now bend your head. And here you have to say, `Mother, I forgive everyone.' Say it with full confidence. Now you have to take your hand [to the] back side of your head and push back your head as far as possible and here, without feeling guilty, without counting your mistakes, you have to say for your own satisfaction, `Oh, Divine Power, if I have done any

mistakes please forgive me.' Not how many times but from the heart.

Now stretch your palm fully and put the center of your palm on top of your head and remember that you push down your head as much as possible and push back your fingers to give a nice pressure on your scalp. Now here again, I cannot cross over your freedom. I respect it.

So I cannot force Self-realisation on you. You have to ask for it.

So now move your scalp seven times, slowly, clockwise, asking Self-realisation, `Mother, please give me Self-realisation.' Now press it hard, seven times. Bend your head down; bend your head down. Don't fold your *[UNCLEAR* head/hand]. Just move it, carefully, seven times. Bend your head; don't move it.

[Sound of Shri Mataji giving vibrations.] Now please take down your hands, both of them and please open your eyes. Put both the hands towards Me like this, higher and watch Me without thinking. Now bend your head and see for yourself if there's a Cool Breeze coming out of your head. There would be hot breeze also, maybe; doesn't matter. If you have not forgiven there will be hot breeze. Now please put left hand and bend your head again and see for yourself if there's a Cool Breeze coming out of your head, please.

Sometimes you get it *[UNCLEAR* closed/close] to your head, sometimes little far away. Don't doubt yourself. Now again with the right hand, put down your head, please and see for yourself if there's a Cool Breeze coming in. Now, please raise your both the hands towards the sky like this and ask[ed] Me a question three times, anyone

of the following: `Mother, is this the Cool Breeze of the Holy Ghost?'; `Mother, is this the All-pervading Power of God's Love?'; `Mother, is this the BrahmaChaitanya?'; `Is this the Param-Chaitanya?' Ask any one of these questions three times. Now please take down your hands. All those who have felt Cool Breeze in their hands or on their fingertips or out of their fontanelle bone area please raise your hands, both the hands, both the hands. Aah, look at that.

May God bless you all.

Most of you have felt it.

Some of you did not. It's all right. I would like to meet all of you who have felt it and those who have not felt can come this side and the Sahaja Yogis can work on them. Must be you did not forgive. You got it. You got. No? You two didn't get? All right, you come this side. You came today only? Is it?

Contents: 1990-09-21 **Talk to Sahaja Yogis (2rd Day and 3rd Day of Navarātri), On Children, Ashram, Givrins, Nyon, Vaud, Switzerland**

And so there are many hunters who are trying to find out this castori, this musk and they are looking they are looking for the deer.

So please keep your deer, that is the innocence, you see. The children's innocence is now attacked, under attack and there is such an attack coming on innocence that you have to care, be careful about your own children. Harane means those deer, because deer is a small thing, so be careful about those deer, look after them. The full term is keep them clear, keep them safe. A time may

come when we will feel our own breathing as something stranger as if they are not our own, stranger, that's why keep your hands into each other because it is very dark. Very nice message for all the Sahaja Yogis. And this is what one has to understand that you must try to understand your leader. I wanted to talk to the collectivity here today about what has happened in Switzerland, also that, you see, we had Arneau here and Arneau became a very right-sided and this and that.

So as a result of that, Swiss people have become the other way round, I think. And it's a kind of a feeling that as Arneau was, there's a pressure I think, on the new leader who is a very good man and he is very good.

So if you pressurize, then nothing will work out.

So please remember that you have to listen to your leaders, till I do something about it. Even about Arneau, I stood by him out and out and when he was wrong we removed him.

So nobody should challenge the leader, otherwise there cannot be any one of My authorities, nothing can flow. It's like stopping completely the flow of Kuṇḍalinī.

So don't challenge your leaders. I find that there is a big, I find here very clearly, the Āgñyā is rising in people. People are developing Āgñyās and that is coming only because one thinks, `Oh, that was Arneau. He did like this... and now Mathias.

So Mathias must be also like that, for he is authority.' That's not the way. You have to accept his authority. If you don't accept his authority, your Āgñyā will be caught up and you will become very right-sided people. Be extremely careful. I am noticing that the Āgñyā in

Switzerland is quite high and I must tell you, warn you, that be sensible. My whole energy flows through your leader, till he stops it.

So I am in charge there to look after that point. Now you people have to learn to surrender yourself. Otherwise your ego will go up very much and you will all, I am sure, if you go on like this, one by one become very egoistical. Now, how ego comes so much to the West, I have studied it and I have found out the reason for this why these people in the West are so ego-oriented. What is the reason? The reason is like this: a child till the age of five years is ego-oriented. He plays with his own, you give them toys they will all have their own toys, they will play with them and they will not trouble each other. But if they trouble each other, then they become violent or they could be quite brutal also. They are always living in a parallel way. You do your job; I do my job. If you leave them, “This is mine. This is mine” they'll all play alone. And they are at that time absolutely ego-oriented. If you ask a child, “You are standing there, now what do you see?" so he'll see this chair, he'll see Me, he'll see this and that. From there, if you ask, he won't say that he sees something else, he will say same as he sees here, he is standing this side, but he will never see the point of another person. That's the child. Say, for example, there is a wall here, the child is standing here and there is something in between.

So you ask the child, “What will you see from the other side?" He will say the same thing from where he is standing. He won't be able to say what the other person is seeing.

So that is this ego-orientation, is very strong. And because you people, I must say this is a very, I think, a statement I have to make very clearly that in your culture whatever is, so today's culture of these countries, today's I am saying, is that it just develops your ego. Parents are very happy if you are busy with yourself.

They don't want to take up any responsibility, they don't want to correct you, they don't want to tell you, `Don't do this, don't do that,' and whichever way the children are going, they are going. They don't want to worry. Even, what I have noticed in the ashrams also, if somebody corrects the child, they have a big objection. They are very sensitive about their children and this is very bad because this will make the children extremely ego-oriented. And in the West I have seen people are extremely sensitive about their children. Nobody dare say anything to them. But the other way round, I must say that Indian culture has still kept very sensible ways. That's why their society is the best in the whole world. Their economics is horrible, their politics is worst, you can call them absolutely useless for many things, but on society level, they are the best. The reason is that the women have taken over the responsibility of looking after the society. Now I'll tell you we were quite grown up, I was in college, My sisters were also in college. One day we were coming by, walking down and we were just, there was some joke so they all started laughing, there were some friends also. And one lady was going by car, My mother's friend.

So she went and told My mother that “I saw your daughters with other friends and they were laughing on

the street." As soon as we went she shouted, “How dare you?" We got a fright and we didn't know this lady was coming from that side. She said, “How dare you? How could you do?", at that age. And anyone of her friends could scold us, anybody. Can say anything to us, “Don't do like this. Why are you doing like this?" So this ego breaks. But if you do not allow others to correct your children, their ego will never break and that is the reason why in these countries, Western countries, people are so ego-oriented. They have not grown out of it. They have not grown out of it. First of all, they never want to be corrected, never. Even at this age, if My mother was living she would have corrected Me. And I would never have felt bad, anybody, anyone of our friends or anybody, because I know that it's for My benevolence why are they doing it. But a kind of a, you see, thing that happened here, that Arneau went too much on one side. He got possessed, went too much and this is also by some other people also. Also Patrick is having the same problem there and everybody is having the same problem in every ashram. Now it is not that you should dominate your children or anything, but if they are doing wrong, immediately the person who sees he's doing wrong can correct it. There should not be that, “This is my child. How dare you say like that?" or feel bad about it.

Once you start developing that kind of “my children, mine” children then become absolutely ego-oriented and you'll never allow them to grow out of it. They can never see what is the other's point of view. Now say, for

example, we learnt it through, not only through our mother, father, but through everybody else.

They said, “You should not do like this." So many things we know, little, little things. Like these girls told Me, not these but from another ashram, not in Switzerland, that, “Look at them. They come from the heat and just take the water, drink it." In India nobody would do. How, how do we know? Because if anybody sees us doing that, he'll say, “No, you should eat something, take some carbohydrate, then drink water. Why did you take it?" And nobody will object.

So the whole society is training the children.

Nobody has any objection. Guido had a problem also, same way. He tried to correct the children, the parents used to comment, In India nobody dare say anything to the teacher. That's why the teachers are respected. If teacher said so, all right. They have no respect for their teachers. They have no respect, after all, they don't even have respect for their parents, because they discover that we are ego-oriented.

Here, the way children talk to their parents, the way they behave, they have no respect for anyone and then they have no respect for themselves. They become absolutely shameless people.

So, to make your children grow properly, allow them to get into collectivity completely. I mean, now My husband's family, we have got hundred people at least. When we come together for any marriage, festival or anything, we are at least minimum hundred people living under one roof, one kitchen. And everybody knows how far to go. Nobody feels bad. I mean they, of course, love

children also, they do everything for them, but if it is to be corrected, it is to be corrected and nobody feels bad. And this is why the children get attached too much and it's impossible to penetrate into their ego shell. It goes on, you see, growing, growing, growing.

And even if they get realisation later on, even if they feel, the ego is still there because it's already bloated out by the parents, parents have already put that ego into their heads that, “You are something special." And this is how it is. I mean, the other day, I mean, My younger daughter, she is quite big and all that, she was in there and she started scolding her daughter.

So Worlikar came and said, “Please don't scold. I will not listen anymore of this." She just kept quiet. She didn't feel bad about it. She didn't feel bad because, you see, we Indians understand this. Anybody can correct us and we take it as good thing.

Thank God there is somebody to correct us. Otherwise we will be hanging from the trees. Like Avdhut once asked Me when he was small, he said, “Supposing we leave our parents, then the bhoots go away, what parents have, their bhoots go away?" I said, “No, they will go with you." So he said, “Then why do these people leave their parents? Because supposing I go away from my parents and tomorrow I feel like smoking, who will correct me? There is nobody to correct me if my parents are not with me." I mean, that is regarded as something, a great blessing that you have parents, your elders, to correct you, to tell you something. And when My daughters got married, we were big people, I mean, we were not young or anything, C.P. was the Chairman of

Shipping Corporation and all that, his sister, she is about eight, nine years older, she said, “For this marriage you have to paint your nails." Now imagine C.P. painting his nails. He did paint. He painted and then he had to wear dhoti ten times. He had to do this, he was quite *[UNCLEAR]*. We went to another marriage in the, something. He said, “Look at them. They are also wearing suits and everything." I said, “Thank God we have, you have a sister." Somebody who will tell you what is to be done. This obedience you must learn. Unless and until you learn obedience and anybody corrects your child, don't say anything. Just don't say anything. Let your child be handled by everyone. Otherwise it's going to be very bad for them also. Though they are born-realised, you are not giving them the right training, no. “My children" should be dropped out immediately. They are children of everyone. Now Anand came and stayed with him. Ask him what sort of a boy he was.

Sahaja Yogi: A gem.

Shri Mataji: Gem of a person. If, if he tells him, “Anand, don't do like this” he will never feel bad, never. We feel it's a blessing there is somebody to tell us. And then this is what I find later on that ego is like a balloon. If the balloon, if you do not blow at all, it is not blown out, then it's difficult to blow it. That's why those who have not developed this ego are very easy. That's why Indians don't get into this ego trip easily. Their balloon is never allowed to grow. But those who are in the West, they are nothing but ego. You do something, you know, balloon starts. Then we had one *[UNCLEAR]* with us and whenever

he got into the car, he used to become very funny, you know, very bumptious.

So I asked somebody, “Why is he so bumptious?" He said, “Mother because he is driving Mercedes." I said, “What? Mercedes? This is neither his nor Mine. Why should he be proud of it?" I mean, something stupid.

So an ego makes you stupid. That's the main thing: it makes you completely stupid. And there is a big story about it in Rāmāyaṇa, how a person can become stupid. And that's why you people are stupefied very easily. Recently somebody told Me, “Mother, the new fashions have started that they take, all the ladies take their hair like this on their forehead." I said, “Really?" She said, “Yes, you see, Mother." I saw all the Sahaja Yoginis having their hair made like that. Yesterday also in the program all of them having hair like this. I mean, they have no personality. Anybody starts anything, they'll do it. They have no individuality.

They do not have any traditional basis. “No, this is modern dress. I am not going to wear something like this. This is how I dress up, this is how I live. Why, why should I do it?" Now, tomorrow they'll say that you have a bouānt.

So everybody going with a bouānt. They will say men should have, women should have put no oil.

So they will become bald-headed, finished. But, you see, about twenty years back every man you see in the films used to put the hair, oil in the hair, properly comb it and used to be a smart fellow. Nowadays, everybody is so casually dressed there's nothing smartness about them. If you become casual, you'll also in life will be casual. To

wear some sort of a casual thing, some sort of a baggy pant or a tight pant or this and that, this is because there is no personality. Is only ego. There is no personality; there's no wisdom. To allow your children to be corrected by others is the first thing you, good thing you do to your children. Let them have respect for others. Let them feel, “They are also my uncles. They are also my aunties. They can correct me." Then, to obey and not to question too much. I mean, here every child there was, once I was travelling with a Sahaja Yogini. Her son was all the time asking, “Why this? Why that?" and she was answering him. I said, “You shut up now” to that boy and after that he never asked her why. As if they have a right to ask you, they go on asking questions. How dare they ask you questions? You are parents. We don't ask questions to our parents, never, never. We are no way less than anybody else in this world. On the contrary, I must say that in that culture those people who have come up are very good Sahaja Yogis. They are very sensible. They understand how far to go, what to do.

So what is we have to understand that our Sahaja Yoga culture is such that we have to learn certain things.

First of all, at least please don't make your children so much what you call ego-oriented. Don't make them ego-oriented, please. See that your children respect all of them the same way, they say “Namaste" to everyone and they are very, very obedient to everyone and even if somebody corrects them, what's the harm? I am really surprised because in the West I used to think that the children are not attached to their parents or anything, but it's not so, because they are glued to parents. Not

only glued, but as soon as they get a chance they run away from the parents, because you dote too much on their heads, you see. That's why. There is no freedom. All the time they are jealous. I have heard also of ladies who are jealous of Me because I am the Mother. Yes, so stupid. I find, I mean if supposing somebody mothers my child I will look after that lady. I'll send her a sarī. I'll send her a present. I'll be very happy that you have looked after my child. Reactions are so funny, isn't it? Why such responses and reactions? Like supposing you have music program in here, your neighbours will come, go to the police, call everybody. Otherwise, even if you are dying they will not be bothered. On the contrary, in India supposing you have a music, “Oh God, they are going to have the music." It's all right. Bring everything, carpets for them, everything. Give them food, “What will you have?" and the whole area will be there to help you and this and that. And they'll sleep nicely, if they want to sleep. Their collectivity is very good and you see their children, anybody scolds any child there, anybody. Because you are ego-oriented, please be careful don't make your children also ego-oriented. It's so difficult for you to get rid of your egos, you know that. Anything, you know, like a snake is there, again back. Then I used to wonder how is it their ego comes up? This *[UNCLEAR]* told Me, “My husband, you know, Mother, what is this ego, ego, ego?" I said, “What?" “He always tells me I have got ego, ego, ego. What is this?" she asked Me. “What is this disease, ego? Ego, ego, ego?" I said, “You see, it means Ahaṁkār." She said, “Then why does he boast of it?" Ahaṁkār is a sin. Even to say “I hate you” it's a sinful

thing to say. I mean, in Hindi language if you say, “I hate you” they'll say, “Are you mad or what?" They think you must be mad. You cannot say that I commit this sin.

So this is what it is and anybody who is treated like that, even in India, can become bad, even in India, pampered too much by parents or sort of made too much of them and all that. But we know our parents love us, they care for us. My mother was such a strict person as far as strictness, but today why I am cooking so well? Because of My mother. She used to tell Me even how to hold the, what you call, the spoon. When I was a very small little girl about five years old, I know, Then we have this tawa, is a very black thing, round, where we make rotis. She used to tell Me, “Clean it." And we had so many servants in the house but still and I remember My small little white hands all becoming black like this, you see and I would clean it. But I am very good at cleaning. I am very good at everything. How? It's thanks to My mother.

Nothing doing. Now at least make your children get up in the morning. We have to give something better to our children better training. Same I have seen with ladies. Now ladies must understand that those who live here or in any ashram, they are the housewives and they have to know. I was surprised when I asked the people who have come from all the way, “What did you have?" They said, “Nothing. We had those samosas and something to eat. That's all." I mean, that they are guests in the house. Nobody had anything. I was having all kinds of food but I never knew that they are making like this. I mean, not to feel bad. Otherwise if I say something you'll catch on center Heart, not for that. This is another specialty

because of ego only. This is because there is nothing goes inside the head; nothing goes inside the heart. It goes into some center, you know. Mother said so? All right, Center Heart is catching, or my left Viśhuddhi is catching. Baba, but no, why don't you correct your brain? Because we don't want to face it. We don't want to correct it.

So put it in the left Viśhuddhi or in the center Heart. Now if some guests come to your house, Gregoire will tell you, one day they were all there, about twenty-five of them, sitting in the gallery. My daughter was there. I went and told her that, “They are there, they may stay on longer.

So you better cook for all of them." She had done the cooking. When we finished, remember, Gregoire, we finished our program, I said, “Let's have dinner." So they were surprised. They said, “How?" I said, “I told her. She must have prepared." “In such a short time?" I said, “Yes, she must have prepared." She said, “Dinner is ready." We were all there. She said if you tell somebody that twenty-five people are going to come, the women will be finished, like that. They'll be thinking, “Now, I have to go for shopping..." They start... And there is no confidence. There is no, because no personality, no personality. My husband, I told him yesterday that I have made pulao for people, hundred people, that's all. I didn't do too much. He said, “Hundred people is nothing?" I said, “No, nothing. Five hundred would have been more, but -" but not only Me, My daughter can do it. You have seen her in Pratishthan. My daughters can do it.

So we have self-confidence, you see, about anything you tell us. Now all of your programs you have seen, you go

on the tours, how Indians arrange everything, in jungles, in anything. But here first we start thinking, thinking, because we don't want to face the problem. “We have to do it now. Let's do it." “That's not so. Let us sit down but plan out” you're finished then. Now I have studied you too well. I have been here, I am amazed, also. And there is no training because your mother also avoids to train you.

There is no training, nothing. They don't know anything, I would say. They are still like little babies.

There has to be, a girl must know how to stitch, a girl must know how to cook, a girl must know how to look after a household and shopping and she must know what is good meat, what is bad meat. She must know about what is a diamond, which is not a diamond; which is silk, which is not. All this is taught in the family. Whether you are a career girl or not, you are a career girl, all right, but this is the main thing. This is the basis for a woman to know. We are women without being women. And then a kind of a fondness, to do for others, to give something. I will tell you about My granddaughter. When they were young, both, three of them, I asked them, “What you want to be?" They said, “We want to be a nurse or to be an air hostess." So I said, “Why these two?" She said, “You know, Grandma, only in these two professions you can give food to others to eat." See how, how they feel. And recently about a year back, she is only 18, elder one, she invited twenty-five people for dinner.

So I thought she is going to tell the servants or someone. She said, “No, I am going to do the cooking." And she did it and she fed everyone and everybody started praising.

She said, “No, no, no. You know, they are just saying it because I have cooked but I know it's all insipid. It's all insipid. It's nothing good. But they are just saying it because I have cooked." For twenty-five people she cooked alone. Because they feel happy to do it, they're happy to give things to others. They are so happy, you don't know. It's just you are so affluent, you are so rich, you have everything, but still there is no generosity. My husband is extremely generous but the other day there was a gentleman, a Sahaja Yogi. An elderly gentleman who was a teacher of art came to do a little drawing for Me. I said, “What to give?" I told C.P. “C.P., have you got any suit with you spare?" He said, “Maybe. Let's go and see." I said, “I've seen one. Will you see that?" That's an excellent suit he had. “Oh!" he said, “please give this one. Is very good. I have only used it once but I have never used it outside; just I have tried it.

So if he likes, please give him." So he took the and when I gave him he was very happy and he said, “Mother, I was looking out for a suit and I've wanted one suit." C.P.'s eyes were filled with joy and his tears, He said, “You know, he wanted the suit, do you know? How nice we gave him what he wanted." See the delicacy of character, so overjoyed that he wanted the suit and because I am very good at what one wants, you see, but he, he was so charmed and was so happy and after such a long time I saw that joy in his eyes. “Oh God! So what he wanted, we gave him." It's such a, after all, you see, what is there after all? What is the use of all these riches, these *[UNCLEAR]* and things? What do we get? Nothing, no joy, nothing. First of all we think we are husband and

wife, then to quarrel all the time, all right. I don't think there is much love also there. I don't know about Sahaja Yogis, but otherwise, I don't know about Sahaja Yogis also. Then that quarreling is over. Then “my child, my children." Then they also quarrel, they also fight, they also run away. By the age they are sixteen they are thinking where they are going to run away. Why do they run away? But our children stick like leeches. We have never made them like that but still they stick. Why? They are not ego-oriented. Because you are separated.

You are a different identity. “I. I like this. I like that." I mean, it's a sin to say like that. Who are you to say, “I like"? “I" means what? So all these things we have to change and we have to understand. Only possibility is in ashram life. How you respect, how you live, how you greet each and every person, how you behave: this is a culture we have to imbibe. If we have to give our children a very good time we have to imbibe. I wouldn't say that in India we don't have funny people. We have people of loose characters, we have all kinds of things. But the number is so little that they do not influence. Here, the number is of the others are more than these.

So they influence too much. Everybody is putting their hair like this now.

So you don't have your hair, you'll also feel like putting your hair like this. It's a, it's, I don't know why and also this is a false idea that we should have our hair very disheveled. You see, I being this Goddess business I have to keep My hair open, but I keep them all right. They are not disheveled. I have to keep Mine because you know, Muktakeshi, keep Her hair open because of vibrations to

flow. But I never, you would never find My hair jumbled up like that. Because then the bhoots catch you. They see, “This is the head. Oh, good one! It's... is a jumbled head. Get into it!" Bhūts catch you much more in modern times than they used to catch because we live like bhoots. You know, on the street you go and find so many women, men dressed up just like bhoots.

So bhoots can go. “This is the bhoot!" Why not they catch in India so many bhoots? Once somebody gets his realisation, I have not met many those who catch bhoots.

Because we dress up like that, we are ego-oriented, so the bhoots come in. I am not saying you should go to hairdressers and all that, but one should not have a face or a hair like a bhoot. Now if you want how a bhoot looks like, I will show you also.

So this is what one has to understand that there is something missing in our upbringing, which we have to change and the change has to be that to make a good family, to have good children, we have to have certain ideas whom to respect, how to respect, how to understand. I mean, like Gupta got angry with Doctor Talwar.

So I told him, “You go and touch his feet." Immediately he did it. “He is elder than you and you have no business to get angry. Go and touch his feet." Immediately he did and he said, “See now, he provoked me, Mother and I have got the bad name." I said, “You go and touch his feet” he touched his feet immediately, no question. Anybody answers anybody, a child, a younger person answers to anyone else, the father, mother will all the time, “Go and fall at his feet.

Come along. Nothing doing." That's how they learn respect. You are very good seekers. You are seeking the truth and all that but with that, to bear that truth, we have to have a kind of a culture that you can bear it. Otherwise, this ego will always shoot out, right side. The right side is the problem of the West.

This you agree? Sahaja Yogis: Yes, Shri Mataji.

Shri Mataji: But you will find this with your leaders, not with yourself. This is the problem. The one who has the authority to assert, you will find it with him, not with yourself, that you have this problem, isn't it true? The wives of leaders also should know they are the mothers and they have to have an extremely sweet and a humble nature and they should tolerate lot of nonsense; not only that, but always try to soothe their husbands. I'll tell you, in My husband's office in Shipping Corporation all the people there depended on Me. If anything goes wrong, if C.P. is angry with them, they'll come and tell Me. Then I would slowly tell him, “Why should you be so angry with them? After all, you see, they are humans beings and they have done-." “Oh! So they come to you?" “Yes, they did." Then I would tell him, I would tell him, “Because they think I am more generous than you are." “All right, I am also more generous." Then he would be doing.

So she should not think she is a leader, no, never. She should think, “I am the mother of all these” now she should see the people who have come here: have they got food or not? Have they been attended to or not? These are guests and guests are to be treated like Gods. And the trouble here is that everybody walks into your house like a guest, or stays with you like a guest, you

see, like, you will be surprised, I had a house in Hounslow.

So many Sahaja Yogis stayed there, never paid a single pie.

I had to pay for electricity, gas, everything. From the very beginning since I have been in London, I have been paying for all that. Even Shudy Camp, most of the money I have paid, but there were twenty-five people living there when I went, not paying a single penny for anything. But Indian won't do that because of self-respect. Now I am telling Mathias, “I have used your telephone this time many a times” and he has to take the money. If he doesn't take money I won't be able to sleep.

So, use somebody's telephone as much as you like, use anybody's things as much as you like, stay there in their house so carelessly. It's so common in the West. I never knew. I used to think, “They are very upright people. They will never come to your house like that." Gregoire will tell you the whole story about it if you want to hear.

So now this ashram where you are living, even if you are coming from outside, you are Sahaja Yogis. You find something dirty, try to clean it. This is your house.

So it has become like nobody's house now. Actually, it is everybody's house. Recently it has become nobody's house.

So, not to feel bad, not to feel upset, not to feel that I am in any way trying to put you down, but I must tell you that this will develop your children's ego and your ego, too. To live together, enjoy together, we have to have certain type of culture which is not in the West. West are

very individualistic, extremely individualistic people and they have this problem and they have suffered because of that. We want to create a new world of people who love each other, who will enjoy each other and who understand each other; not only that, but those who have collective consciousness manifested in their own lives. And also to tell somebody, “You are a bhoot, you're caught up like this” it's not proper. That shows you have no understanding how to deal with people. Never say, “You have a bhoot” or anything. At the most you can say “this Chakra is catching” if it is needed, but there is no need to tell that. Is, as we, you see, as we say that “If you become the king you have to wear the crown." So if you become a Sahaja Yogi you have to wear this culture. You cannot be like bhoots, cannot be. Not that you have to be something different like Hare Rāma, Hare Kṛiṣhṇa. I am not saying this, but you have to be something special. And the speciality doesn't come by becoming punks or anything. Punks think they are very special people by making that kind of a hairstyle. Speciality is within yourself. It's a kind of a culture.

So first of all, look after your ego.

Soul-searching has to be there. Because when I read Russian people, their books, I found out that every book, whether they describe romance, they describe anything, there is behind, is all soul-searching. They are trying to find out, `Why I am doing this? Why I am doing that? Why am I like this?' Soul-searching is there.

So we should search our souls.

So all the time say, “Why am I doing this? Why am I like this? What is the reason?" This is what has to be done.

Then this ego will drop out. It's a funny thing because it's already grown so big, you see.

So you push it down, it comes back up like a rubber, push it down, again with the slightest thing it comes up.

Arrogance, talking loudly and misbehaving, all that, right Viśhuddhi catches so badly. All right? So now it is not in any way to correct you but to guide you. And not to feel bad and Center Heart or something catching there, nothing of the kind. It should, it should catch nowhere but it should correct you in the normal way. Now the problem of Indians are different and I, when I deal with them, I talk to them. But at least they do not have cultural problem; that's one thing. Of course, I mean, if they come from stupid families, if they have come with nonsensical things, then it's all right. Normally ninety-nine percent, one percent could be bad, also, I am not saying they are not bad. And everybody must work, not that three, four people are working. You must learn every day. You can learn so many things and you are seekers.

Not only that, but you are Sahaja Yogis. You have so much of dynamism. You can do such a lot.

So any idea about yourself, you are so great or something, should be given up because we are Sahaja Yogis.

So we are already great. Those who are great are already great. I mean, supposing somebody says You are Ādi Shakti. Now, I don't think it's something great because I am that.

So what? If I was not that I would have felt, but I am Ādi Shakti.

So what? If I am Ādi Shakti why should I feel proud of it? Because it is just there. What to do? And whenever you are saying, “JaY" and all that, I feel you are saying somebody else's “JaY." Sometimes I am afraid I might start saying with you. It never goes into My head and you know, I don't know how it goes into your head. I said perhaps the hole is too big, so nothing stays. But you see, that's what I am saying. Now for you, if I am the model and if you understand Me, then you must understand My culture. How, like Mathias was surprised that they were putting some balm on My feet or something on My feet and I said, “Now, put some towel because I don't want this sheet to be spoilt." I mean, this is very, nothing great to Me but he felt that I was extremely, what, humble or what. But what is there? A sheet will be spoiled in any case, whether they are My feet or anybody's feet. That's how it should be.

So culturally, though I mean, we are very rich, I have never realised how rich Indians are. Now I am realizing. Now supposing somebody is leaving. A little pencil is left, so little, you see, in the house, but that belongs to somebody. That will be kept like a precious stone, you know. Till you meet that person and give that, everybody'll say, “Have you given that? Have you given that or not?" “Baba, that person has not come as yet. He's gone somewhere." As soon as he'll come, first thing we'll go with that pencil and he'll say, “What? This pencil you've brought for me?" He will feel so bad about it, but no, the pencil belongs to him, all right, keep it like a precious stone. I mean, they are poor people compared to you. Even the servants don't do any thieving, nothing.

These politicians must have picked up from somewhere. I don't know from where they, must be from Warren Hastings. But normally there is no thieving in the house. Everything is left open. Everything is there, no thieving. Government is corrupt, there's all horrible things are corrupt, that's there, but as far as the society is concerned, we are very honest. I wish `Sarat Chandra' was translated for you to understand this beauty of this culture. Lot of such good points of this culture. We had that, you have that thing of Shrikanth, film of `Shrikanth'? 253

Sahaja Yogi: I am not sure, Shri Mataji...

Shri Mataji: English are coming. Ask them to bring it. It's one of the best films you will see.

Another Sahaja Yogi: They are Shri Mataji. They are already at the airport, Shri Mataji. The English, are arriving.

Shri Mataji: All right, next time.

Sahaja Yogi: They are coming over here.

Sahaja Yogi: Diwali, Diwali.

Sahaja Yogi: Thank you, Shri Mataji.

Shri Mataji: May God bless you all.

Contents: 1990-09-23 **Navarātri Pūjā (4th Day), The Deities are Watching You, Hall, Arzier-Le Muids, Nyon, Vaud, Switzerland**

According to the calendar, this year there are ten days of Navarātri, not of nine. Nine are the days, in the night, when the Goddess had to fight the demons and to save Her children from the effects of negativity.

On one side She was ocean of love and compassion and on the other side She was protecting them like a tigress; because the times were such that nobody could meditate, nobody could take the name of God, nobody could think even of Self-realisation. But those who are sitting here today, you have been there also in those days and you were all saved for today, for this day, so that you can achieve your Self-realisation.

The form of the Goddess in those days was not māyā swarūpi. She was in Her real form and that created a great awe, even among the disciples.

So the question of giving them Self-realisation was not there. First of all they were to be saved.

So, like nine months the mother has to keep the child in her womb, for these nine months or you can say nine yugas, nine times, you all have been saved properly and on the tenth month you are given your birth. Also this birth is always after seven days of nine months.

So we had to wait for some time till it matures.

Now the tenth Navarātri today is to celebrate actually the Ādi Shakti.

So today we are really going to worship the Ādi Shakti. On one side the Ādi Shakti is Mahākālī, on the other side She is Mahāsaraswatī, in the center She is Mahālakṣhmī and also She is the Amba, the one who is the Kuṇḍalinī. But She's also beyond that. She's ParaShakti, She's beyond all the powers because She is the generator of power, so She has to be beyond all that.

So today when we are worshipping Her, we have to worship Her in all these forms.

So you understand that the tenth day that we are having Navarātri for the first time in the calendar, is because today is the day when we are worshipping Ādi Shakti.

Ādi Shakti was never worshipped before, never. But this time when I went to Calcutta [Kolkata], I told them that “You better worship Ādi Shakti today." And they were surprised, why today Mother is asking for Ādi Shakti to be worshipped? So when I went back to Pune they told Me that, Ādi Shakti, as you know, is the Saptashringi, means `the one with seven peaks'. She rests on the seven peaks: means on the Sahasrāra, on the seven, seven Chakras. She rules all the seven Chakras, they told Me that when we had the Pūjā in Calcutta [Kolkata], same time, that's the only time when those who follow Saptashringi which are very few people, all of them come there. And there they come, first of all the people from Her mother's side come down.

So the mother's side of the Ādi Shakti are regarded as Vaishnavites, the one who follow Viṣhṇu; so they come first there to worship Her. And then the father-in-law's side, that is Shiva's side comes in, Sadāśhiva's side. That's exactly that time when we had the Pūjā, they have these two groups together to worship.

So now we have among ourselves people of two types. One are, we can call the one who worship Brahmadeva on the right hand side and the people who worship Shiva on the left hand side.

Both sides have to meet at a point and that point has come, that we have to worship the complete integrated form of all these powers, which has manifested within us.

Now when they say there is only one God, all right, there is one God. But one God has got a head, He's got His liver, He's got His stomach, He's got His nose; He's got everything just like as human beings are, because they say so, that God made human beings in their own image.

So then He has different parts in the bodies and He has to run those different parts. And for these different parts He has to have deities and these deities are to be understood. And unless and until you understand and worship those deities, you cannot awaken those deities within yourself. But they all are part and parcel of the Ādi Shakti, are completely under the control of the Ādi Shakti.

Yesterday you heard about the powers of the Ādi Shakti. It's like a tortoise takes his whole body inside his shell; in the same way I have withdrawn all these powers within Myself. I mean, you cannot discover them easily, you cannot find them out easily, except for these modern cameras, which are trying to cheat us. They are the ones who are giving My forms and things to you; because there is light in these vibrations and when these vibrations are emitted, you start seeing them in these cameras even if they may not be very sensitive, but somehow people catch it.

There have been so many miraculous photographs, as you know. One photograph you must have seen where Śhrī Gaṇeśha Himself is standing behind Me. Now you don't see anyone standing just now here, but you don't know what's happening. And this is what one has to understand, that we have entered into a new realm of God's magic and His magic works in so many ways. Of

course, sometimes you also get lost. Because of your previous problems you get dragged down, you get tempted.

Sometimes you get also dominated by negative forces and you fall down. And this is a very sad thing that should happen to any Sahaja Yogi; because perhaps you do not know the your past and you do not know how you have struggled, how you have worked hard to come up to this level. And after coming to this level if you do not try to go higher, then either you'll be stuck on the same place, or may be that you may be thrown down.

So for you to know that you are a

Sahaja Yogi: you are not a wife, husband, mother, father, you are a Sahaja Yogi. Like I'm the Ādi Shakti, like that you are Sahaja Yogis.

So the My main job now is to give realisation to others. And because all My relationships are already fixed properly, I don't have to worry about any deity, about any God, they all work out very efficiently everything.

Now the description yesterday as you read of the Goddess, that Her hands were throwing all the arrows with such a speed that as if one felt that She was dancing. Is a fact, no doubt, but you don't see that.

You cannot see that every hair of Mine is like an arrow and it works so tremendously. But to you I am just sitting here quietly, just like you as you are sitting. But it's not so; it's something much more. Now when they show a lion or a tiger as My Vāhana, then you have to understand that they show actually they are, actually they are. It's not that they are symbolically, actually they are.

So the dignity of a tiger, I have told you many a times how dignified it is. Because I sit on him, he's so dignified. If he has to eat the meat he'll kill one cow or anything, eat the meat, leave it for others. He's so dignified. And once a month he eats.

So even to get a Vāhana of this kind, this was to be evolved from amoeba stage to this stage; otherwise he would not have been here.

In the same way you are evolved and in you are these, all these Vāhanas also there. And they work out very quickly all that you want. You desire something; you'll be surprised, immediately you'll find it works out. You ask for something, immediately it works out. But there should be a complete dedication in Sahaja Yoga. When I say Sahaja Yog, you know that is the Yoga of your attention with My Feet, that's what it is. But if you are still moving with your egos and if you are still thinking on those lines that `We are something and we can start our own Sahaj Yog, we can work out this way and that way,' or `My wife is like that, my child is like that, my husband is like that', you have to give up all these problems on one side; otherwise you will not ascend.

It was not difficult for Me to give you realisation, because you were just ready for that. But to keep your light on, you have to work hard. Now tiger remains at its own position, he doesn't change, lion remains at his own position; and they are all available all the time, in their own position. All the Devatās and Gods are in their own position with their own qualities, they are there. Nowhere, none of these Gods are described that they give you moksha, except for the Goddess. She's the only

one who gives you realisation, because She's in charge of all the seven Chakras. She holds all these seven Chakras and on these seven Chakras She can work it out.

So there's a big history, evolution of all those things even in the Virāta's body and also in you people; so you have to cope with it. If you cannot cope with it, then it won't work out. Now the problems we have in the West, as you know, are stupid problems which are not suitable to any Sahaja Yogi.

Attachment: first they were not attached to their wives or to their children, now they're attached like glue. I do not say you give up your children or your wife, but your attachment should be with Sahaja Yog.

Once the blessings of Sahaja Yoga comes to you, they will flow to your children, to your wife, to everyone, to your country, to the whole world.

Now supposing this is the attachment, a very simple electrical thing.

So if its attachment is not to the mains and anywhere else, what's the use? It cannot give electricity to anybody else. Is a simple logic that you should be attached to the source of energy first, simple logic and then that energy can flow to others. If you yourself, you are not attached to that source of energy, how can that power flow anywhere? It's a simple thing we do not understand in Sahaja Yoga and so our attachments start getting rusted and we don't understand what has happened to us. You are not attached to the main source! And that's the only attachment you need and then the whole thing will flow to the other end.

So we have these kinds of attachments. Then we are attached to so many miserable things we like, which make us miserable. For example, we are attached to, say, some sort of a stupid entrepreneur fashion. We're attached to it. Whether it is in Sahaj Culture or not, we are attached to it. And all these attachments are not to the source, to the source of joy, to the source of knowledge, to the source of energy which ascends you. This is the reason why our situation of collective ascent is poor.

Now the Ādi Shakti's work is to give you realisation first, second is to give you life, to comfort you. If you have physical problems She will look after you, She'll go all out. If you have mental problem She'll try to solve.

So She's a comforter, She gives you the comfort; at the same time She protects you.

I have seen many people even now get frightened very soon, at the slightest thing. Why should you be frightened? There's a tiger standing. You can't see him, maybe today he might be in the picture! And your Mother is so powerful. You have to understand how powerful She is. This is, the understanding is not in your heads.

Sometimes your wives are more powerful or your children are more powerful. When you know that your Mother is so powerful and She's your Mother, then you should be absolutely secured.

And then things work out.

I'll give you an example of one gentleman whom I met in Madras [Chennai] once, not many years back, about I think two or three years back or so. Was such a seeker, immediately he recognized Me. And then he went down

to Bombay [Mumbai], posting was there and he received a letter saying that his mother on deathbed, so he went down. The doctor said that she has a galloping cancer and she's going to die in no time. He knows, “My Mother is Ādi Shakti." He just took My photograph, sat before Me. He said, “Mother, I've nothing to say. Whatever You think proper for my mother, please do that." Just he said so.

He's connected. They said, three days after she's going to die; three days after, she got out of the hospital.

He took him down to Bombay [Mumbai], showed him in a hospital, in cancer hospital. They said, “She has no cancer, nothing, she's completely cured." If the energy is not allowed to flow... You are still worried about your wife, you're worried about your house, you're worried about your children, you're worried about this, about `my children, my house, my wife'. This `my' when it drops, then I can work. But it should not be taken that I say that you become ascetics, no way. No saints were ascetics, they all had wives, they all had children. But all their attention was at the Lotus Feet of the Mother.

As Guru Nanaka has said, that a little boy is playing with his kite, the kite is going all over and he's talking to his friends, joking, this thing, but see the attention is on the kite. There's a lady who is cleaning her house with a little child on her waist and she's cleaning the house and brooming it. She's doing everything, but her attention is on her child. Then there are ladies in India, as you know, they have three, four pitchers filled water and they walk with both the hands like this. They know how to balance it. They're talking to each other, laughing, making fun, pulling legs; but the attention is on the pitchers.

My attention is always on your Kuṇḍalinī. You cannot play tricks in Sahaja Yoga, take it from Me.

Anybody who tries to play any trick will be very badly punished.

So please be very, very careful not to be dishonest and not to play tricks in Sahaja Yoga. I won't do anything, but here they are, you see all ready, with all his teeth. They're all fixed quantities, I have told them, they are fixed quantities. They know what to do and they will do it.

So there is no need to play any tricks in Sahaja Yoga. This is another mistake of Sahaja Yogis that they think they can play tricks with Me, or with Sahaja Yoga. And when those things come into your head, I would say these are demonic ideas, because they will destroy you completely.

On one side Sahaja Yoga is a blessing, absolutely blessing on the ascent. You go ahead like that, you go to a height. But you must know also you have reached the height, you have to be very careful to be there; because once you fall from that height, how deep you'll go, is logical again to see that you'll fall very low.

So here you are having the blessings, all the beauties, all the love, all the joy, all the knowledge, all the friends, all the care. And there, if you don't want to be here, just because you are playing tricks, you want to be here and play tricks, that is not possible. That doesn't work out. You are immediately thrown out and once you are thrown out God knows where you'll go, that's not our lookout; but you're thrown out by these.

So one has to know that the deities are extremely alert. And they're watching all of you, because they have to guard you, they have to look after you, they have to help you, they have to do everything for you.

They have to work out everything for you. They are the ones who create flowers for you, they are doing all kinds of good things for you. But at the same time they are only attached to Me, all of them, not to you.

Because you are My children, they are looking after you. Once you try to misbehave you are finished and you go down.

But the compassion of your Mother is so great that She always tries to forgive, give chances and tells those deities to keep quiet. Of course they obey, up to a point.

But if you want to be nasty people, if you want to be cruel, if you want to be sinful and stay in Sahaja Yoga, you cannot. It's not like any religion, as you saw yesterday, that you commit any mistakes, do what you like, kill anyone, cheat anyone and still be there. It's not like that. Here you have to be Sahaja Yogi in the real sense of the word and this is why one has to understand.

There are some Sahaja Yogis have come, they can't get in. I think the doors are closed.

So, now such a tremendous Power, so alert, so affectionate, so kind is there. And a Mother who is your teacher. Mother teaches children with love. Not only that, but you never even felt how I taught you Sahaja Yoga, you just learnt it like that. It's a child's play for you. It's such a difficult and subtle subject, you picked it up without any difficulties.

So artfully it was done, beautifully it was done, built in within you: now you know this is Sahaja Yoga, this is not Sahaja Yoga, all this knowledge came to you so sweetly. The way you sing Indian musics, you see, even the Indians are surprised, they can't sing like you.

Sometimes those who had come to My program, they saw you, some musicians. They said, “We were really ashamed. How could these people sing so well and pronounce everything so well?" And you have to trust this Power fully. Those days when people were in difficulties, they were always attacked, they had not got their Self-realisation, they had to put their trust into the Divine Power, they had to put. But now when you have got realisation, you have got your freedom, should never forget that you have to trust this Divine Power all the time, that it will look after you.

Now, how do we play tricks in Sahaja Yoga? Some lazy lumps come into Sahaja Yoga, absolute lazy lumps, means they must be left-sided or whatever it is. And if you tell them, “You'd better do this work", “No, Mother, I won't do this work because my right side will come up." Very common trick, is a very common trick, “I can't do this work." When it comes to work they'll just run away. How many people work? Very few. The other day I went to the kitchen and I asked these Indian girls what's happening.

They said, “They are all running away. Nobody's here to help us." Nobody wants to take responsibility.

But the trick is that it is played on Sahaja Yoga, that “if I do this thing I will become right-sided." But if you become left-sided, this one is there. Is very nice you have

put him here, I am very happy! So all lethargic people, lazy lumps, always do that way. Now somebody is told that “You have to get up in the morning." They feel terrible about it, “Oh, how to get up?" But if you go back into your own background, you'll say you must have taken drugs, you must have taken alcohols, you must have taken all these left-sided things, that's why you cannot get up in the morning. Now, how will you finish or neutralise those bad habits that you had, how will you do it? If you start getting up early in the morning, slowly the habit will be formed and you can get rid of it. It's just to make yourself available when the morning sun is about to come.

Alcohol itself is such a left-sided nonsense.

So much so that once the Goddess drank all the alcohols of the world, you won't believe, all the alcohols. Saints like Sāi Nāth smoked all the tobacco of Maharashtra, but still they are smoking. Like Shiva drank the whole of the poison, because He's the giver of life. Whatever they have worked so much, so sincerely, earnestly, with complete concentration; you see Me working like that, but they have also worked the same way.

So don't take things for granted.

I have told many of you to write down, “What have I done for Sahaja Yoga today?" For myself I'll do everything: I'll paint my house, I'll paint my kitchen, everything, I'll have a nice sarī done up, blouse done up. Myself, what have I done for Sahaja Yoga? How many presents I have given to others? How many letters I have written to others? What experiences I have written down? Above all, how many times I have felt the love of my Mother in my

heart? But I'll tell you the reason in the West why the big problem is, I have discovered it now; as I discovered Sahaja Yoga, also I've discovered the secret which I am telling you today. This is also the Shakti of penetration, that one can find out the demons how they work in our minds, how they prosper.

I think I have told some people, but I am going to tell you all. When we are children, till the age of five years we are ego-oriented, in the sense that we are just looking after ourselves. You give ten toys to ten children, they'll take their toys and play with each other, don't talk to anyone, they'll just go on playing. They'll not disturb another one, it's all parallel living, they won't disturb. If they disturb they might beat, they might do something else nonsensical; this might be due to some sort of a bhoot in them as children. But when they are five years of age, supposing now you ask somebody, a child from here, “See now, what do you see?" He says, “I see a tiger here and these flowers, this, this; all this I see." But if you make him stand there, supposing somebody's standing that side, what will he see? Still he will say he sees tiger, flowers, this, that, you try. Because he cannot see the point of view of another person, he's just busy with his ego.

Now the whole culture in the West, I have found now, I don't know, formerly it was not so, parents had a great grip over the children and they had responsibility of children. They behaved well so that children should be all right, not like before the children they go on fighting with each other. I mean, they must be fighting little bit, but in the bedrooms they must be doing; because I have not

seen films when I was young where the husband, wife are only all the time fighting or going for divorce, no at all understanding between husband and wife.

But when it is another woman or another man, their faces go like this. If you see on the street two people going with each other like this, then you know that these two are not husband and wife.

This is modern times. These are modern times and the West is the worst.

So what happens that the parents are also not grown up, they are not matured, they have no sense of responsibility, they have got children. How to behave with the husband, specially the women here are extremely, extremely dominating and stupid, I must say. They don't know anything about cooking, they don't know anything about anything. They can only, career girls, they can go sit in the bank and write something. And they're extremely stupid, they don't know how to handle their husbands, they don't know how to handle their children. They have had no training. Their mother's paid no attention to them, no disciplining at all.

So this ego-oriented child is still ego-oriented: no love, no affection.

We would say My mother was a very strict person, extremely strict. But she was extremely loving also, extremely loving, extremely strict, just like Jagadambā. I mean, she would make us cook food, even the handle how you hold she would tell us, “This is not the angle, this is not the way, you do this way. Why are you standing like this, where is your attention?" And no questions were to be asked.

All that disciplining and all that thing which came to us in our childhood is today helpful to us. And they were extremely loving, they were for our benevolence, whatever they did were for our benevolence.

But I think, specially in Switzerland I always felt that the mothers are uneducated and they're extremely jealous of their daughters also. Our mothers, My mother was very well-educated, but her mother was not.

But she was a wise woman. She had her sense of responsibility, she knows she was a mother and she has to behave herself, she has not to be childish and stupid.

So because that love was not given to these ladies, they are still ego-oriented. They're still babies, they're not yet grown up. Still they cannot see the other person's point of view and they become extremely obstinate, “No, this is true." Now let us face it, today you have had this Pūjā of Ādi Shakti, is a dangerous one because this is like a mirror where you will have to see yourself clearly, face yourself. To dominate your husband is a stupid nonsense, because you don't know how to handle your husband, that's why. I would say Indian women dominate their husbands, all right, in a way: the husbands can't do without their wives, can't do without their wives. They don't know even how to pack their things, they don't know how to even make tea, they don't know how to boil an egg, they don't know anything. They don't know even how to lock the house, open... even open the wardrobe, how to spread a bed. They don't know anything whatsoever that is practical.

I mean, I would say that My husband would always come and ask Me, “Is this tie all right?" I mean, this is since

long. Now he knows I'm Ādi Shakti, but before also! He used to come and ask, “Is it all right?" “No, no, it's no good." “All right." He would change.

But because you are not grown up, you are not matured, you don't know how to handle your husbands and you try to dominate. And then the children learn from you, they also try to dominate you.

Apparently, you must understand, it is the authority coming from the top. Like I always will say, “I am not God, Sadāśhiva is God." Gregoire was quite shocked when I told him first this thing. But I am God also. Without Me what is He? I am His Power; He's powerless. But let Him be God, good! Because if you have to blame someone, you blame Him, He's God. But I have to work hard to keep Him pleased.

Otherwise, you know, He doesn't care for anyone, He'll just destroy; that's all He knows. He'll destroy you, anybody tries to play any tricks with Me He'll destroy you so badly that for lives together you cannot become a human being. He's like that, terrible fellow. He's the one who has done all these things, you know.

So, we have to grow. We have to grow as wise women, as women who are like the Mother Earth, as I told you. And when you ask Me that “Mother, You work so hard and You look so fresh", because I enjoy it. It's like a music to Me. Doing work is a music to Me, cooking is a music to Me, everything is a music to Me. Do you get tired of music? On the contrary, you feel fresh. And when I kill demons, as you must have seen there, I get more enlightened, more light comes into Me. It's the other way round.

So I have to make you understand that today, please have full introspection, soul searching. Find out what's wrong with us. Do not pamper your ego, because ego makes you idiotic, that you must have seen.

We have some people in Sahaja Yoga who are like that, idiots, but they think no end of themselves. We all know that. We have to have some buffoons also in the circus. But we have to have lions and tigers.

What impresses the people are the lions and the tigers and not the buffoons.

So it is important, let us have the introspection and see for ourselves how much we have done for Sahaja Yoga.

Of course, I have to congratulate you for one thing. Because, you know, I am like that. I have done nothing to be like that, I am just like that. I am.

So I'm the Power. If I have the power, because I'm the Power, what is there to feel very elated about it? I do not feel that way at all. But if I do not use My power, then I become like a human being. Why I am the Goddess, because I use every bit of My power.

And if you people do not use your power, out of any nonsense, any fear you may have; you may have any kind of a, because of a temptation or restriction, anything, if you're not going all out to use your power of love, then you cannot ascend.

So the whole thing if you see it so clearly, the whole power of your Mother is of love. Whatever She does is out of Her love for Her creation.

And the introspection starts, but it should not be late. I used to say since long, the way they are exhausting the

Mother Earth, making so many things; you must have heard Me saying this, for the last eighteen years I've been saying this. Today now ecological problem's standing like a Rākshasa before you. Now what do you do with him? So you face, then. Automatically you have to face yourself, your destruction. The introspection, if you do not do now, you'll face it at a time when it will be very late.

So don't be just satisfied with yourself that you have now, Sahaja Yogi, so done. If you have come to My Pūjā, of course, like if you fall into the sea, the sea has a power to absorb you, but also has a power to throw you back on the shores. It acts both ways.

So, “Why can't I go deep into Sahaja Yoga?" There are excuses also, “I have got no time, I am very busy, I am working in the office, I am doing that." Then you are not a Sahaja Yogi. All your time is for Sahaja Yoga. But it's because of that, Sahaja Yoga gives you sufficient time to do everything. I know of people whom I suddenly find in the Pūjās, sometimes in Vancouver, sometimes in San Diego, sometimes here. And I said, “How are you here, what about your business?" He said, “The business has brought us here exactly on this date." When this Power is so great, to realise it, to know how great it is, then you leave everything to this Power and it works out for you everything.

So today we are talking about Shakti, about the power of the Goddess, which are much more to be discovered and too intricate, very well-balanced and extremely efficient. But whatever work these powers have done within you,

please try to respect them. Please try to assimilate them and let your being grow.

Don't say that `now I'm married' or that `I've got pregnancy,' that `I've got children,' `I've got jobs', nothing. Everything becomes perfect, as soon as you perfect yourself. Everything is related to your perfection. Then you don't ask Me question, “What job I have to do, Mother, what I have to achieve?", nothing. You will just see your way through and everything works out.

So all the demons were killed. They are again back in their own seats. The worst thing is, they have entered into the heads of the seekers, because they have come as Gurus now. They have come as Catholic Church, as Protestant Church, as all kinds of temples and all kinds of fundamentalist and all that. Or they look like Rākshasas also, if you look at them. And when they influence you, they go into your heads.

But after coming to Sahaja Yoga even those heads are cleansed and you are all right, out of it. But then what to do with this, with doing all this work, with cleansing and giving joy and everything, then what to do? You have to give it to others, this is your responsibility.

So first of all your character, your behaviour, your relationships should be so pure that by itself it will emit light. Like if you have a very clean glass, the light can pass through. But also, Kuṇḍalinī being the pure desire, you must have a very fervent and extremely bubbling, you can call it a[n] absolutely pouring-out desire: whom to give vibrations, now whom to give realisation? You give it to the trees, you give it to the dogs, you give it to

anyone; and if you find human beings also, give them! Rather difficult.

So that has to be done. But whatever you are doing, keep attention in your connection. But here they are doing Sahaja Yoga and there your connection is loose, then what you are giving, Sahaja Yoga or what? You are giving darkness, you are giving ignorance, you are giving madness.

So, to this powerful Shakti you must all the time keep connection and keep Her pleased. Like the protocol, is very important, because all these, you see, they have the protocol sense, because they're fixed. You should also fix your protocol properly. It's rather difficult or embarrassing as a human being for Me to tell you what should be the protocol of the Goddess, really. But I had to tell you, because I don't want you should be harmed. But the protocol must be observed and could be understood very well.

Of course, it's much better now. First time they had My Pūjā, in Delhi, they did My Ār.ti with a plastic plate and the kumkum was kept in plastic boxes and I was so much worried about these people that My whole body had shrunk like this, controlling them, “Now don't do anything." If you see My photograph, you'll see Me very different. But I was so surprised they didn't know what to do.

All right, now, please also pay attention to your protocol. For example, people walk just early in the morning in their pajamas, that's not proper. You must dress up properly. You're going, you don't know what Ādi Shakti is,

or you know? If you know, then you are going to face Ādi Shakti. Protocol must be understood.

For that, luckily in India people have lot of sense; also they are sometimes missing in it.

So protocol is very important, because these will be really furious if you don't keep the protocol. That is extremely important. That's why Christ has said He'll tolerate “anything against Myself, but nothing against the Holy Ghost." And also He has said that “Beware of the murmuring souls” because if you murmur on My back I hear everything. They're reporting all the time. If you do anything on My back, I know what's happening. I give time, but then it acts.

It's for your benevolence, for your good, for your ascent, for which you have fought for ages. You must respect yourself that you are seekers and now you have found out the truth.

So make a crown out of it and put it on your head. Now you are like lords. Unless and until you know what powers you have and how you got them and you remember it and also this truth becomes part and parcel of you, your growth is going to be difficult. You'll be neither here nor there, hanging in the air like a pendulum going here to there, left to the right, right to the left.

And a Sahaja Yogini should be ashamed to say that `I'll go on the left,' or `I'll go on the right.' How can you be so vulnerable? Because you have not grown.

You have to be like Rock of Gibraltar. How can you catch? All right, if you think somebody's extremely negative, don't go near that person. But you cannot become a dainty darlings. My children are viras, chivalrous, they

have to be. You are My children. You are no more Christians, Hindus, Muslims, you are no more all these horrible demonic people, but you are My children and you have to be brave, you have to be righteous, you have to be good, you have to be compassionate, you have to be dynamic. That's the minimum. I hope after this Pūjā you will sit down, meditate and do introspection and find out, `Why I do it? What is the problem?' Say, some people yesterday were dozing off, I saw them, because of left Nābhī.

So correct your left Nābhī.

But if you are really connected with this Divine Power, you may keep awake for three days and three nights, you'll not be tired. It has happened with you sometimes. But the attention should be on the Power, attention should be on the connection that we have with this Power, then only; otherwise you'll be exhausted, naturally. Everything's so logical, so logical it is.

Thank God and thank yourself, thank your luck you're so fortunate that you are very few who have achieved this connection and that you are sucking that Power within yourself so easily.

Now what are you, why are you behaving like these ordinary street people with your stupid questions? You'll be surprised that Goddess, in previous lives, never spoke so much as I have spoken. One or two words were sufficient, like She said, `Hoo!' and killed this, `Ha!', finished that. All these things She managed only by saying `Hoo! Ha! Hee! Hey!' But they never gave realisation to anyone, none of the incarnations. They said, “No, no, no, no, no, not Me, not Me, siree! I'm not

going to do it." They must have seen human beings, how stupid they are. `Oh God, nothing. I am all right. I can go to jungle for fourteen years, I can do the driver's job with Arjuna, or I can get crucified or I can take poison, but don't tell Me to deal with human beings. No, no, no, no, no, no! Is better to go to a zoo than to go to this.' And that's why none of them, none of them. And some of them did not even talk about it, thinking that “If we talk, they'll say, `Then why not give us the realisation?' ", none of them.

So this is the Ādi Shakti's compassion, love and confidence, that you should have also confidence. Not only that I have given you realisation, but I have given you powers that you can give realisations to others.

None of these incarnations did that, which you are doing today. With all their powers they did not do it, while you can do it, despite the fact the instruments are not so strong, not so Divine. But still, still we have to come up and work out in our own lives the priorities that we have. For the Gods the priorities were only Divine work, nothing else. Nobody took up a job, nobody. Nobody went to university, nobody studied. Only thing they did was the work of God.

So you do everything else as work of God and that's how the energy will flow into you. When you start doing the work of God, everything you do becomes work of God; in the sense that you do the work of God, you decide, `I'm going to do the work of God,' then God takes over. He does all the rest of the things, you do only the work of God. He takes over. I hope you understand this. Try, try, have confidence.

And also thank God there is someone like your Mother who can tell you what's wrong with you. Thank God! Even your mothers didn't tell you what was wrong, because they were so frightened of you.

And don't say then, then, `When You say something, Mother, my heart catches.' I mean, what can you do then? If you understand that this is for your improvement I am doing it, it's out of love, out of concern, then you'll work it out. But I don't think it is so much of a mental understanding, but it's the understanding of a higher level where it becomes just part and parcel of your awareness. `How can it be wrong? It's all has to be good for me, everything is good for me.' Last but not the least, one must understand that as all the seven Chakras I am working on are in a collective way held by Me, by Virāta. The quality of Virāt-āñgana is that, that She creates this universal awareness within us, the collectivity; and if you do not realise that in modern times we are in a spiritual path, in a collective way only. This is what it is, because we have reached to the state of Sahasrāra and here we have to have a collective working only, there's no other way out. This is what is to be absolutely realised.

Anybody who tries to harm the collectivity by bad behaviour or by anything will be thrown out, no doubt, but also will fall into wrong hands.

So collectivity is the work of Ādi Shakti, because at the Sahasrāra, at the Sahasrāra, at the Sahasrāra is the rule of Virāta and the power of Virāta is the Virāt-āñgana, is the one who does collectivity. This is the most important point we must know: if we cannot be collective, because of anything, jealousy maybe, inferiority complex maybe,

any, anything which is coming from behind like a worm crawling up, then know that something wrong with you, nothing wrong with the collectivity.

Don't criticise the collectivity, till I Myself find it out and I'll put it right. Keep to the collectivity wisely and earnestly and try to keep the collectivity together. Try to help to keep the people collective, to enjoy together. Don't criticise each other. Only criticise yourself if you are in the habit of criticism, better criticise yourself, it's better; because these are habits also.

People, specially I have seen people in the West, they react to everything. If they see this carpet, “Oh, I don't like it." But this is not yours, you've not paid for you, what have you got to do with it? “No, I don't like it." But it's not yours; what's the question? It's lying here, why should you be so upset about it? “I don't like that person. I don't like that dress." Who are you? “I don't like." This is not allowed in Sahaja Yoga, “I don't like." There is a way of saying things; but there is no need to say anything whatsoever.

So all this kind of bumptiousness and showing off is against collectivity. Then there are some other stupid type of people who are always there to take My photograph, I've seen them. You tell them, “Don't be so forward, don't go." “No, I will. I don't do this, I am not." Finished! But they, some of them are really confirmed, certified I think, stupid, idiots. They cannot be improved. But I told you that don't make them your ideals, don't follow their images.

So then we come to this point, that Ādi Shakti's work is the most important work in the whole creation.

All right, killing the demons was over. What is it? Done! Saraswatī's work was done, She created universe also, so what? Mahālakṣhmī's work was done. She brought you to human level, all right, so what? But the climax is now that you have got your realisation, that you have got this special quality, that now you have entered into the Kingdom of God.

So now behave yourself. And also you must have that dignity to know that now we have entered into the Kingdom of God.

I have seen once, I was going to see the President of India. But to Me he was another human being, I mean, it never goes into My head, this presidentship and all that. I was walking up and those who were walking with Me became very conscious, you see, like this. I said, “What's the matter with these people? Have they seen some ghost or something?" just going on the steps. And there were some people standing with, you see, spears and thing as guards, or whatever it is.

So I was just laughing at all that. But these people really became very conscious.

But when you are entering into the Kingdom of God, how conscious you should be about your behaviour.

How you should be, how you should behave. Just feel the uniqueness of your personality, that you are in the Kingdom of God already, just feel it. If you can feel only that, then you will know what a place of pride you have got and how dignified you should be, how beautiful you should be, how neat and clean and sweet you should be, how much Maryādās you must know, everything. And when you will realise that now you are the coveted, or we

can say the highest citizens of the Kingdom of God, then you have to prove that you have really realised it, that you really feel that way. And you should feel extremely joyful, happy.

Like yesterday at the smallest thing everybody's laughing, like the other street people. It's not the Sahaja Yoga. If there was a big joke or something, laugh; otherwise somebody is talking, you're laughing.

I was surprised, you're Sahaja Yogis. Think of saints doing this; will they do? You are saints, you are munindras with manana, with your meditation you have become the kings.

How can you behave in a in-dignified manner? Now, try to assume your position, try to feel it.

Yesterday, of course, when the last song started it did penetrate, I know, into many souls, to many hearts, that unique joy which we call as nirānanda. I did feel it yesterday. But keep it up, it's to be kept very safely into your kumbhas, is the Kuṇḍalinī and she's the one who has come up.

So My idea was that today it's not only the worship of the kumbha where the Kuṇḍalinī resides, but the kumbha becomes like a flowerpot. It's like that, that has happened. And then it can also, as somebody said that “Mother, these flowerpots also can become table lamps." So I said, “See, now, you have said it!" So the kumbha becoming flowers and flowers becoming light and the lights with fragrance.

I hope you'll understand My vision and you'll stand by Me and you'll come up to that. I depend on you entirely for My vision. We have to change this whole world into a

beautiful place and for that not much sacrifice is needed. You're already blessed, you don't have to do much; only thing is keep your attention on the Source of power.

May God bless you.

Thank you.

Matthias says, “We promise." Will you all say that?... Thank you very much.

You should all write some of the miracles and how things work out. Like we went to Paris and I wanted to buy some sarīs for the ladies here and nowhere we could get anything forty-five inches, either it was thirty-six inches or it was fifty-eight inches. Then while going in the car, suddenly I said, “Now, stop." They said, “What, Mother, in the street?" I said, “In the street only there is somebody selling the sarīs." And we got them! Another, you have seen already in the Ganapatipule, Gaṇeśh Pūjā that how we had a jackpot for your presents. You used to always bring presents, very expensive and of no artistic value, anything, wasting so much money. Even national Pūjās you could not get anything. And how we got this, just the same way.

Coming from the airport I just said, “Now there's something here." They said, “Mother, nothing. There's a shop." I said, “Let's go and see." Just we went round and there all these things, at a song! Now, same thing happened in America. I went down, I said, `The China is in trouble, let's buy something Chinese." So we went to the Chinese shops. Bah, they were so expensive, very expensive. And I turned the corner and I said, “All right, let Me go into a little lane." And there it was, a shop

which sold everything very cheaply, for again forty percent less.

Something has to do with forty percent, I think! And just by chance, only I think hundred metres away they were selling at five times more, six times more.

And why it is? So now you also try. But desire should be pure, understanding should be pure.

So I just thought that these Sahaja Yogis spend so much money, waste so much money and get something which is of no value.

Because all the presents you give Me, actually I have been asking them to stop it and stop it and stop it. Now from individual we have brought it to the level of national. But even in the national, I think now we should just have no national but one international, if you can manage next year, if you people agree.

But whatever it is, whatever you give Me I am not going to sell it, I'm not going to give it to anyone.

It should be such that we can keep for the progeny to see what you have given. It is the value of this is this, not the value how much you spend.

So there's no need for individually to give Me any presents at all, I know you love Me. And now here, I don't know, I've been telling the leaders that please don't ask for the national present, now don't waste money; but I don't know if they are not yet agreeing. And if they agree, we can stop this. And we have given international present, which could be also brought down; because you know I don't need anything. But it works, it works. Like I said, you give Me ivory this time and ivory was so very

expensive, everything. Again that also we found it at a, such a cheap place.

And once you gave Me the ivory, you won't believe, I read in the newspaper that ivory used to be five hundred dollars per kilo, now in America it is three dollars per kilo.

So it works! And also the idea is to give more encouragement to handicrafts and to art. Because so many times I have told that a little of clay you can take and make it into a beautiful thing which is worth such a lot; so why should we exhaust this Mother Earth? Why not we have few artistic nice things, instead of having so many things? But if you go in the shops now you don't get anything. You don't get silk, you cannot get this, you cannot get that.

So difficult to get anything natural, because people have only making unnatural things.

Whatever it is, in that also you should create beauty. If you start creating beauty then we'll try to preserve it and use it sparingly, instead of having thousands of nonsensical things, everything disposable. After some time we'll have to have human beings who are disposable, we'll have to dispose them off, how will they live on this Earth, if we do not understand that we have to live on this Earth with its limitations? So I've been telling you many times, take to artistic things, take to handmade things, more to handmade; don't go too much to this. At least even if you have to buy something which is, say, artificial, at least see to it that it is artistic.

So the, once you have a great desire: today is the day they want in the whole world to pray for the preservation of Mother Earth. That's why I started this topic, that we

should pray that we all should develop art, develop for ourselves, give as presents to others and also to use artistic things made of artists.

We can have few things, but artistic, which expresses art, not cheap things. In the whole of France what I saw was that into everything this plastics has crept in, whether it is cotton, whether it is silk, whether it is wool. It can enter into everywhere, except for the brains of human beings. It's horrible.

So whatever it is, in that also see that you buy artistic things, not plain, horrible, cheap things. All right? So this is what we have to today. Also, you have to pray to Me when you are doing Pūjā that `Oh, Mother, please save our Earth and give people wisdom that they should behave themselves and they should be conscious.' And every Sahaja Yogi should be conscious about how much energy he's using of electricity, of telephones or of water, or of anything. We have to be frugal about it. If we do not take the responsibility of these things, then it will not penetrate anywhere else. It is for you to do it. You have to take it up in your everyday life as a part and parcel of your life, that you try to save the energy of this Mother Earth. It's very important.

So today is the day they have sent a special prayer, of course it's done by some churches or whatever it is, but I think is a good day, because they must have thought today is the day of the Goddess and that's how they have asked for.

May God bless you.

[Hindi.]... And fourteen married ladies who has not beet yet for My Pūjā, yes... Now let the children come...

Seven unmarried.

Contents: 1990-10-00 **Interview in UK with Rakesh Mathur published as the article `The Russians' Love for Yoga, Nirmal ā Devī Shares Her Adventure' in the Oct 1990 issue of `Hinduism Today', UK**

Nirmalā Devi Shares Her Adventure Mātājī Nirmalā Devī: Russia was such a surprise to Me. One devotee in Switzerland told Me, “Mother, they are waiting for you and you just need to come along." I said, “All right, I'll be there." I went first to Leningrad from Helsinki [in Aug 1989]. To my amazement, I saw 2,000 people waiting outside and 2,000 sitting in the hall. They have never known about Me.

Somehow they saw my photograph and they had such a sensitivity for spirituality that, surprisingly, they just recognized Me and came.

Some of them were sitting outside and picked up this word “Ma." They said “Ma, what about this? Ma, what about that?" My heart just started melting away, I couldn't understand how to leave these people, but what to do? When I finished my program, everyone of them got their realisation, 2,000 of them. No questions, nothing. With such respect, I thought I had come to another world where is no skepticism, no questioning, nothing.

Then I went outside and all the 2,000 were still there waiting, I was amazed at that. They said, “What about us?" So I said, “Alright, come tomorrow. We'll have it in the open. We won't have it in the hail." All 4,000 were

there the next morning. That was the first introduction to Russians in 1989.

Later I attended a Sahaja Yoga seminar with delegates from every Eastern Bloc country from Berlin to Romania. I told them about Sahaja Yoga. They gave Me around forty-five minutes.

So I spoke for about thirty minutes and then I gave them realisation and all of them got it. Then I walked out of the hall. As I did so. all of them came out with Me. There was nobody left in the hall to listen. There was one fellow who had come to talk about physical Yoga and not a single soul was left in the hall. They said, “Tell us about your Yoga. Mother." There was no place, so we all sat on the staircase. I told them, “You see, time has come for you to be opening out yourself and to be brave and be understanding that one has to make a little sacrifice and fight for freedom." Within eight days the Berlin Wall fell. Just imagine, I met them only once and they became such powerful people.

HT [Rakesk Mathur]: Did you find that they are different from Western Europeans in the spiritual sense? Nirmalā Devī: Very much different spiritually. I have analyzed it like this. In the West, with the socalled freedom we've got before realisation, the people have wasted their en in pursuits which are absolutely joyless, they have wasted their attention completely. It's all greed and lust, shown by advertising. Our whole economy is based on money. Everything is money. Even education has now become money oriented.

Then nobody will be educated, you see, the essence of education won't be there. People cannot see something

like Sahaja Yoga, which is an simple, straight forward and for which you cannot pay a single penny. But these people could see Me through and through, because their attention is not so spoiled. I feel that half are tremendously spiritual.

HT [Rakesk Mathur]: And you think they are very genuine? Nirmalā Devī: Absolutely, you'll be surprised. They have no ego.

HT [Rakesk Mathur]: Not like us? Nirmalā Devī: No. no. not at all.

HT [Rakesk Mathur]: How many Sahaja Yogis are there? Nirmalā Devī: It's unlimited. Sahaja Yoga does not have any membership or organization. Anybody who becomes a Sahaja Yogi first of all has to get his Kuṇḍalinī awakening or Self-realisation, then he has to stabilize himself. He should be capable of giving realisation to another. Its self-appointed.

So we cannot say, but it must be thousands, because we are working in forty nations.

HT [Rakesk Mathur]: How did you develop Sahaja Yoga? Nirmalā Devī: It happened in very funny circumstances on the 5th of May, 1970. I had been going to all these Gurus to see what they are doing, how they work and all that, just to study them. I was a born realised Soul. I could have given realisation to one or two also, but my idea was to find out a way by which I could give en masse realisation. I went to see Swāmī Muktananda and all of them. I went so see this Rajneesh, who was very much after Me. I went on my own and stayed there. I was sitting on a little platform under a tree watching all that was there. I was shocked because he was mesmerizing

people who were holding an ordinary glass. How horrible it was. I felt so bad because there was mud, dirt, filth and they were all wearing that.

[In My search, I found that there] were no Gurus, they were false people, most of them.

So I said, “If that is the thing that those Gurus are doing, better try Myself." So the whole night I sat under a bilva tree near the seashore. I was just thinking, “How will I manage this en masse realisation?" And that is the day when the seventh Chakra opened and when I saw how the Kuṇḍalinī was going to rise. Of course, I cannot explain this to you because it is a different level of understanding. It is a siddhi (psychic power) which is beyond china (consciousness).

So with the siddhi I worked it out. When that happened, this one didn't know anything about realisation. Then I started this work.

HT [Rakesk Mathur]: Could you please throw some light on Śhrī Gaṇeśha, who seems to be very important in Sahaja Yoga? Nirmalā Devī: Śhrī Gaṇeśha is the symbol of eternal childhood that is innocence. He resides on the low centre called Mūlādhāra Chakra. Mūlādhāra is actually the triangular bone in which the Kuṇḍalinī is. The pelvic plexus is responsible for excretions, even `sex'. Now this child, who is an innocent child, is put there because he is innocent. When the Kuṇḍalinī starts rising all these functions stop and you immediately become like a child. Now, as mother I don't want to condemn anyone. But some people say that the Kuṇḍalinī resides in the sex and that is why many people have misused and abused it, which is absolutely wrong. Śhrī Gaṇeśha is the child of

the mother, anti He is sitting there watching over her chastity and honour.

Some scientists say that the carbon atom is the first thing on which Śhrī Gaṇeśha sits, because it is the beginning, as you know, of organic chemistry and from which it becomes amino acids. I asked scientists to make a model of a carbon atom. I told them “If you look at the model from the right to the left side you will see a swastika and if you look from right to left you'll see a Omkāra." The carbon atom itself is the throne of Śhrī Gaṇeśha, manifesting those forms.

HT [Rakesk Mathur]: Could you say something about music and mantras? Nirmalā Devī: Music is very important, especially our Indian music or even Western classical music, because it carries the vibrations very well. You are just a little late, otherwise could have shown you when the music started how the whole vibrations started changing and how the lights started dancing. Music carries the vibrations and they help a lot. Mantras are words which are awakened and when said are understood by the deities. It says even in the Vedas, that first of all you must get your realisation and then you must know yantra, mantra and Tantra.

So yantra and mantra is the awakening of all these deities, but you have to be a realised Soul. You have to have the connection. These mantras are words which carry the power to awaken the deity and to please them.

Contents: 1990-10-09 **Śhrī Devi Pūjā (Hindi), New Delhi, India**

Today we have gathered here to do the Pūjā of the Shakti. Till today many saints have written and spoken a lot about the Shakti. Those who could not explain the Shakti in their texts they did it in their poems.

Additionally they learnt different meanings of the Shakti. But one thing probably we may not know is that inside every human beings these powers are present in a dormant state and all these powers human being can awaken within himself. All these powers which are present in the dormant state are endless, nor anybody can guess their limit because as an example there are 35 crores [350 million] deities seated within you. Apart from that there are several powers that are running them, but at least we can understand that the Self-realisation that we received today, certainly some Shaktis must have worked this out. Without this work you cannot get your Self-realisation. When we are receiving our Self-realisation we think that we got it very easily.

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***Contents: 1990-10-16*, Public Program, Day 1, Sala Palatului, Bucharest, Romania**

[MISSING.] All of you have had it. When the Spirit shines in your attention, the attention becomes very powerful and we have never used the power of love, of pure love. The pure love is like a sap in the tree. And it goes to the various parts of the tree. It nourishes all the parts of the tree. But supposing it gets attached to any flower or any fruit, then the tree will die and the fruit will die.

So the pure love nourishes, enlightens and makes you absolutely pure. You enjoy your purity, you enjoy your

virtues and a new race comes up which loves. There is no fight, there is no struggle, such a satisfied personality you develop. This attention is so pure that when you put your attention on to anyone with this purity, you can purify other person. You can cure that person, you can give peace to that person, because Spirit is the source of peace. It is the source of joy. It is not a duality of happiness and unhappiness, but singular joy. You become a person who witnesses the whole thing as a drama.

When you are moving on the periphery of a wheel, then you feel the movement. And you feel all the disturbances. But if you are on the axis, then you see the movement of the wheel but you are at peace.

This is what happens to you.

As if when you are thinking, then a thought rises and falls down. Then another thought starts, rises and falls.

So we are jumping on the cusp of the thought. In between these two thoughts there is a little space. We live in the past or in the future. But we cannot live in the present. But when you become the Spirit you live in the present. You don't react, you don't think, but thoughts come to you. This happening is so peaceful.

Like this carpet is beautiful. I watch this without thinking. Now... then, now when I'm thinking, I think, `Oh, when can I have such a carpet?' or I think that `Who did this work?,' something like that, you see. If it is mine, then I think, `Oh, God, it will be spoilt, it will be ruined.' But if I'm not thinking, just looking, then I feel all the joy of this carpet which is creating this joy, the joy of the beauty.

So this state you have to reach and it is very easy. I hope today you all will achieve the awakening. As a result you develop a new awareness and a new dimension of collective consciousness, so that you can feel the centers of another person on your fingertips. And you can feel your own centers. If you know how to correct your centers, you can cure yourself and you can cure others also. For your information, in Sahaja Yoga three doctors have got M.D.

[MISSING.] This is not done by anything else but your own inner power. This is all within you and you, yourself can work it out. Like this instrument, if it is not put to the mains, it has no meaning. In the same way, unless and until we are put to the mains, it has no meaning. We have no meaning.

So this should happen to us all. Today is the first day and I would be happy if you have any questions, you better ask Me today.

Tomorrow I'll tell you how it works out. And after the questions we'll have the session of Self-realisation.

Question: May I ask something?

Shri Mataji: Please... Will you stand up? Will you, please, stand up? Question: I stand up.

Shri Mataji: Yes, yes.

Question: If anyone has AIDS, to cure himself or somebody else just by concentrating on himself or that person, then how comes that Jesus Christ could not do it to all the people He had in front during His life?

Shri Mataji: It is a good question, it's a very good question. Yes, it's a very good question. I would like to

answer. First of all, Jesus Christ came on this earth at the time when people were not at all aware, they were not seeking the Truth. You can imagine, He started His work and they hardly allowed Him to live for about three and a half years with that work. And you'll be amazed that when I went to London as My husband was elected for a post, I had to struggle for four years working on several people. It was very difficult. And even when they were seekers, they were seekers of Truth. But He did say that the Resurrection time has to come and that this is the time. [There is a lot of confusion, many people talking at once. Finally a man offers to help clarify the question which was asked by another man.] Question: You are a Jīvanmukta? I do not know the term. This was the second question.

Shri Mataji: What was the first one? Question: And the first one was that, I would like to say... the first question was if Samādhi and all the other terms which are known in Indian philosophy or Buddhism are the same with this Realisation which You are talking about.

Shri Mataji: Of course, of course... Of course, it is the same. Have you read the Patanjali Yoga, such a big book like that? In that they have described of the Nirvichar Samādhi, Nirvikalpa Samādhi and this is what exactly this is to be. Three types. Three types of Samādhi described in Haṭha Yoga, all of them you will experience, all right? Question: Are you a Jīvanmukta?

Shri Mataji: All right. That question I would say I will not tell you anything about Myself. You better get your Realisation and try to understand Me. The reason is that Christ, Christ was the Son of God, no doubt, but when He

said that, they crucified Him. I don't want to say what I am. I don't want to get crucified.

Question: I was baptized as a Christian. My name is George. If I embrace your Sahaja Yoga practices, shall I go on worshiping Jesus Christ or not?

Shri Mataji: Of course. Without Jesus Christ you cannot get Realisation, sir. You'll find out that very soon. Jesus Christ, Jesus Christ is on our Āgñyā Chakra. You see, there is an Āgñyā Chakra there, where we cross onto the optic chiasm[a] and you will know during your Realisation that to open this center you have to forgive everyone. He is the door. He is the path and He is the door and this door has to open.

But...

A man from the audience speaks: I would like to say this: there is one way to get Him and... the same and that's through the name of Jesus. Peace in the heart... in man, in the spirit of man. And that life is... God is the Creator of the Universe, the Creator of man, is the giver of life, is the Savior of man.

He is the One that can make us new. He can save you and can save the men of Romania....

[At this point the man is speaking stridently, he starts shouting.

Some people in the audience are clapping. Others are shouting, “Out! Out!" The melee continues for some time.] Shri Mataji [continues calmly on the subject of Christ]: Hello! Hello! It's all right. It's all right. He talked of Christ as if He is in our pocket. When He lived we crucified Him and how can we have crucified Him as

Christians? Christ has nothing to do with Christianity, take it from Me. Yes, I'll explain.

So, I was born in a Christian religion Myself. And I could not understand how Mister Paul is there in the Bible. You see, he organized the whole thing in such a manner that you won't believe it, that people who took the name of Christ killed billions and billions of people in the name of Christ. Thank God, that the Spaniards went to America instead of India. Thank God, by mistake. And they killed all the aboriginals, all of them, in billions. If they had come to India, I would not have been here. Is that what Christ has talked to you? Even in India when they came, they came with a gun in one hand and the Bible in the other. Even in India, these Christians.

So they have deceived Christ. Christ has said you are to be born again. In Sanskrit language a bird is called as Dvijaḥ, meaning it's born twice, as an egg, as a bird. And an enlightened person is also called as a Dvijaḥ. But you cannot have a false certificate saying that you are born again. There should be no pretensions about it. In Sahaja Yoga, when the Kuṇḍalinī rises, it is the actualisation, actualisation of the baptism, not just saying that you are baptized. Now Kuṇḍalinī, the Kuṇḍalinī is the reflection of the Holy Ghost. And what is the Holy Ghost? They told quite a mystery. It is not. You have God Father, God the Son. What about the Mother? Without the Mother where is the Son? Holy Ghost is the Primordial Mother. In Christianity they removed the Mother completely.

Comment from audience: Sorry.

Shri Mataji: No, no, not that way. No, no, no... Mother of Christ is described.

Question: No, No. And in the Bible it's written like that! And we read in the Bible. And that Holy Ghost descended upon Mary.

Shri Mataji: Not that's true. But, you see, but it's not so clear. What I am saying is the Primordial Mother. It is not so clear, not so clear. What I'm saying, it is not so clear, not so clear. And among the Protestants, they don't even believe. Christ's Mother, they called Her just a woman. But if you do not put blinkers, in the scriptures She's described as the Ādi Shakti, as the Primordial Mother. Now there is a big problem, they don't even want to appoint women as priests, anywhere, whether Protestants or Catholics.

So this is, one has to understand, that the Holy Ghost is your Mother, everybody's individual Mother, your individual Mother She is, Holy Mother. She's your individual Holy Mother. And She is the One Who gives you the second birth.

So now, that is how you have to prove that what Christ said then is the Truth. If you ask the Jews, they think they are the chosen ones. If you ask the Mussulmans, they say they are the ones. And if you ask the Hindus, they think they are the chosen ones. And the Christians think they are the saved ones. But all of them are capable of doing any sinful thing, any sinful thing. I mean there's no binding force.

So what is it that is missing? Why are you not Christ-like? Why are you not really religious, in the sense that people don't do any sinful thing? Because we are not connected with this Power, because we are not been born. Christ has said, “Seek yourself", that is Self-realisation. Nobody

does that. Nobody does. All of them are money oriented or power oriented.

So how, why will they give you Realisation? Because for giving Realisation you cannot take money. It's not money oriented.

So one should understand what is reality and then you will understand what Christ has said, that “Those who are not against Me, are with them." Who are those? They did not give chance to Christ to say anything, very little He could speak to them in parables. Even today, you see, this gentleman, he was not allowing Me to speak. What good work he has done? What things he has achieved? He cannot even control himself! How can he talk of Christ? So now we should decide that we'll take to reality. I will explain to you everything about Christ, about His greatness, also about all others who are His own relations, those who are not against Him at least. And it will be proved. Now, there are many Muslims who are Sahaja Yogis, Jews who are Sahaja Yogis, who follow Sahaja Yoga. Those Jews worship Christ. Why? Because it has been proved.

[Section MISSING.] In New York you can't wear anything of gold. I mean they are all dacoits. Sixty percent people are suffering from nervousness, from AIDS, horrible disease is that, drugs, AIDS. You can't find an American with a steady look like yours, they all the time keep shifting.

So, even to bear freedom, you must have wisdom. You must have wisdom. I would say that Russians are very wise people, despise whatever you may say, whatever it is. But they are wise. Russians! Seventy percent Russians

are very wise. And the thirty percent are asking for American jeans and money.

So with Sahaja Yoga you touch your depth and that's, that's how you understand what is good for you, what is benevolence. Also, they've realised, Russians realise that they got their freedom very easily, very easily.

[Section MISSING.] All right. That's futuristic. Just now you have your Self-realisation. That's a futuristic idea. Just now you better have your Self-realisation.

Another gentleman from the audience: [is pontificating loudly and at length.]

Shri Mataji: Please. Please. Please, be quiet. What he has said is true, but we have not kept to a saintful path. He said, “Seek the Truth and seek yourself." Very clearly, very clearly. When Moses came, the Jews believed in Moses. But they did not believe in Christ when Christ came. When Christ came, those who were around Him never believed. They believed in Moses because Moses did not exist. It is nice to believe in a person who doesn't exist, because you can do what you like. You don't have to obey him. Now, when I am here to give you Self-realisation, you want to believe in Christ.

So Christ is not here. I am here. I'm telling you. Why don't you listen to Me now? Because you were born in a Christian a religion, that's why you believe in Christ. Supposing you were born in a Muslim religion, then... or born in a Hindu religion, then... same about Hindus. See, when Śhrī Rāma came, they said they believe in Viṣhṇu Who was long ago. When Kṛiṣhṇa came, they said, “We believe in Śhrī Rāma" when He was not. And every time the Person who came, lived, nobody believed. And after a

Person was dead, they were making temples, churches, mosques.

So now I am before you and I have come all the way to give you Self-realisation.

So you should not have this conditioning that you are born a Christian, born a Muslim, born Hindu. These are conditionings. Or you are a Bulgarian, or you are a Romanian. You are a human.

Even a Bulgarian and a Romanian or an Indian, you are all human beings. And all human beings have got this inside them. The only advantage is now that once you get Realisation, then you won't be conditioned.

You'll be in reality. This is absolute reality.

So you won't be in the darkness and that is how the whole world can be won. There will be no wars in the name of religion.

So let us take to reality which unites us and is so powerful in love. Thank you.

Question:...

So You are the messenger of God. But how can You do that?

Shri Mataji: See, just now I will not tell you anything about Myself. You have no authority to ask Me Who I am. No. Why should I tell you? I don't want to tell you. I tell you that you take your Realisation.

OK, let us stop now. This is surprising, I mean nowhere in the world people ask such questions.

[MISSING.]... away from each other. And we'll tell you first of all, somebody will show you. He will show you.

First you have to put your hand on to your heart. But do it without thinking. This is the first state of Samādhi. Now you put your right hand like this. Put down your head and see with your left hand, see if there's a Cool Breeze coming out of your head. Keep away from your head.

Some people get it far away, some may get it closer. It may be a hot breeze. If you have not forgiven, it will be hot. Now, please, put the left hand towards Me and put down your head and see for yourself if there is a Cool Breeze or a hot breeze coming out. Don't...

[Section MISSING.]... and ask this question three times, `Mother, is this the Cool Breeze of the Holy Ghost?' `Is this the All-pervading Power of Love?' Ask any one of these questions three times. Now, please, take down your hand. All those who have felt a hot or a Cool Breeze out of their head or of their hands, or out of their hands, please, raise both your hands. I bow to you all. Again. Can I see it again? I bow to you all again.

You have felt for the first time, tomorrow again if you are here and we will have the full knowledge about Kuṇḍalinī, but don't think about it. It's a living process. Don't argue because it is not down at a mental level. Now enjoy yourself! Thank you very much.

Contents: 1990-10-17 **Press Conference, Bucharest, Romania**

[Beginning MISSING.]..... and in our body also everything is controlled. Our nose grows to a certain point, eyes grow to a certain point.

So it regulates, organizes. It's the most efficient organization. Sitting down here you can feel the

vibrations of any person whether dead or alive. Because it is the causal of the subtle of ether also and we ourselves become like a computer. Whatever you want to know you can know on your fingertips.

Even if you have ten children who are realised Souls, you tie up their eyes and ask them, `What's wrong with this gentleman?' They will say, all of them will say the same finger, this is the finger for it. Now, this finger relates to your this center, on the right hand side. If you ask the gentleman, `Are you suffering from throat trouble?' He'll say, `Yes, how do you know?' So, it's a universal truth you know, because Spirit is a universal being within us. And so we develop a personality which is universal. This personality does not record any conditioning of a race, or country, or religion, or anything, transcends. Above all, this All-pervading Power is compassion and loves you and the Spirit that shines in your attention makes you really dynamic.

Every Chakra you see here has some specialty. For the second Chakra, which we call as Swādhiṣhṭhān, is the Chakra for creativity. Many artists who have come to Sahaja Yoga are today world famous. The creativity comes from within. You have the technique but the creativity must touch that wider dimension.

Many artists, painters, architects, all of them have reached great heights. One architect in India was suffering from blood cancer and he got cured in Sahaja Yoga. And he was given a special award as a “Star" of architecture for building the best building, constructing the best building. While a professor of agriculture who researched in growing more wheat and he's called as a

“Star of India" for producing the maximum amount of wheat.

There are three doctors in India who have got now M.D. for research in Sahaja Yoga. They have shown that many diseases can be cured through Sahaja Yoga. There are four hundred doctors in Russia who are now practicing Sahaja Yoga. Four hundred. There are scientists who were, I think, about three hundred scientists who came to My lecture.

Some were space scientists and they asked for Realisation and they got it. They said: “We have no peace within ourselves." And then they felt very nice.

There are so many aspects of this new awareness, but I would like to have questions from you. Would be better.

Question: He would like to know what was the exact beginning of this technique, this practice?

Shri Mataji: Oh, it's very ancient, thousands of years old. We had three kinds of movements in India, about our research. First one was that people wanted to master the matter.

So they used all kinds of mantras and all kinds of, you can call, worships, by which they could master the right side, the five elements. And that's how they got it, science. But that's very dry and they felt there was no peace and joy in that pursuit.

So, they started another movement, to the left hand side, of emotional devotion to God.

But in the center there was a very secret group, called as Naths, who tried the method of Self-realisation.

But it was so accepted that one master will have only one disciple, till the twelfth century. In the twelfth century one saint, one of them, whose brother was his master, his name was Santa Gñyāneśhwara. He told him that “We have to talk about this knowledge to the whole world and you must allow me to break this tradition." So in his book that he wrote a treatise of Gītā, Gyāneshwari, about Gītā and another book, two books he wrote he talked about this knowledge. Specially in Gyāneshwari in the sixth chapter. But the priests said that “This is to be closed. We should not read the sixth chapter” the priests, as usual, because they didn't know what it was. The priests, as usual, they are all money-oriented, everywhere.

So they wouldn't allow this thing to be published or to be read.

So it was kept a secret till the sixth century before Christ.

Another great master came in and who also talked about it. All that was carried on by other people like Kabīra, Nanaka, all these people wrote about him. But, you see, it was not explained, so nobody understood. They didn't really understand. In this century I decided to find out a method by which we can give en masse Realisation. I had all this knowledge. I was born with it. But I didn't want to talk about it because it would be another Bible and people would just read it and read it and read it.

So wanted to put it to a practical, pragmatic happening. And I discovered on the fifth May 1970, the method, to do it. Since then thousands of them have got Realisation.

After Realisation, this subtle knowledge becomes very easy to understand and to master it. Like one

enlightened candle can enlighten many other candles. That's how it started spreading. It's a living process of evolution. You cannot pay for it, you cannot put in effort, it just works automatically. It is spontaneous, that's Sahaj. Sahaj means spontaneous. It cannot have any pretensions because it's the truth. Because the truth is you are the Spirit, the truth is there is this All-pervading Power.

So you don't have to pretend, you don't have to wear a special dress, you don't have to do anything like that. It's all inside and it is absolute.

So we cannot say when it started, that's the first idea, but it culminated on the fifth of May 1970. Every discovery, you see, starts improving on itself. Like this is a jet age. And so Kuṇḍalinī is really acting like a jet. I mean, here we had five-six thousand people. Practically everybody said they felt it. Russia we had sixteen thousand sādhakas, fifteen thousand, ten thousand, it's all in thousands, it's all there. Same in India. And we have... Sahaja Yoga is worked out in, I think, fifty-six nations they've told to Me, fifty-six nations. Except for Norway, Sweden, what else? Denmark.

You saw the yesterday's... Norway fellow?... You see, they think we should shout about God, to say about God. You see, we can earn lot of money, that's all. Two persons, both of them were shouting, as if the God is in their pockets. But all these religions, why are they fighting, if there is one truth? They were not fighting when all these great incarnations came, they didn't fight anyone, anyone. Because it's all man-made. As I told yesterday, that all these great incarnations and all these

prophets came on this Earth like flowers on one tree of life, tree of life, of spirituality and according to the different times, they did different work. And this time I have to do the Kuṇḍalinī awakening job. But then the people plucked the flowers and said, “This is my flower, this is my flower." And they fought with the dead flowers, with the dead flowers. That's why these problems. The essence of all the religions is one, whether they talk of formless God or God which is in form. The essence is “seek the eternal" that is through Self-realisation and understand the transitory in its limitations and use that with your wisdom. But none of them are seeking the eternal. They are just seeking the money, or the power, like all the false Gurus.

[MISSING]... of the whole drama.

When we are not realised, we are moving on the periphery, like a wheel and we are disturbed. But a realised Soul is on the axis, which is silent.

So he has the peace within himself. Whatever may happen outside, he sees it, clearly. A realised Soul is in a meditative state of thoughtless awareness. That is, he's watching everything without thinking. It's a state of Samādhi, Nirvichara Samādhi.

So he doesn't react, he sees clearly and he's not afraid to state what is the truth. I think the journalists should become that so that they see the truth and then write it without fear. Then it's a big responsibility.

Now, then the third thing that happens to him that he develops a power by which he can give Realisations to others. Fourthly, he has collective consciousness, he can cure people, he can counsel people, he can comfort

them. And actually his face shines, he loses his aging process. Now I'm sixty-eight years of age Myself and I travel like mad. I'm always about two days in a city and I'm travelling. I'm all right. I keep quite fresh.

So you become extremely dynamic, but at the same time you are very compassionate, is a beautiful combination. And such a person, by his nature, his peace, is very magnetic. We have now people from fifty-six nations who come for a seminar in India about from every country, hardly about sixty to seventy. You will see them and you will feel that they are angels. They're all so one with each other, no problem, no quarreling. Such friendship, such joy. Of course, they tease each other like friends but it's such a joyful event.

So you become a universal being. Now, to your country some Frenchmen came here. Russia, you'll be amazed, twenty-five Germans went for Realisation. I felt so grateful. If you see the Germans, they are so gentle, so beautiful. You won't believe it. They are so transformed people.

I don't know how much to describe these saints. They are so loving, so beautiful. They will change the whole world because they work for the benevolence. They help in the agriculture, they help in every sort of field, in education. We have so many beautiful children, very beautiful families. It's a very different world they establish. I can go on describing them.

You have questions? Now what is the second question? Question: The people who got Realisation, what should they do afterwards, the next step after Realisation?

Shri Mataji: You see, in some people it's just complete, they're up there, some people. They get just dissolved. I mean they touch their depths very fast, some, very few. And they immediately change places.

For example, just now you are facing Me and they're asking for Realisation. But then they come here and face everything. But some people have some physical, mental, emotional, conditional problems.

So they have to come to the collective, all of them and have to work it out. We can say some people have a loose connection.

So it has to be faced, that's all. But it is a collective happening. You cannot sit at home and say that I am doing Sahaja Yoga. Like one nail is cut out, then the body doesn't look after that.

So you have in the living organism and that way you enjoy. What is the third? Question: What does happen to the persons which refused Realisation and went out of the hall before Realisation?

Shri Mataji: That's their look out, their freedom. You can't force them. But, you see, with some people, they are like if they see many people coming to Sahaja Yoga, then they follow.

So let us see.

Question: She would like to know what a Sahaja Yogi must do against the negativity in the world.

Shri Mataji: See, Sahaja Yogi is an enlightened person. And when the light comes, the darkness falls away, it just disappears, because it is very powerful. If you are more people, the better.

Question: She would like to know if death is a result of our errors or a law of nature.

Shri Mataji: No, no, it is, anything that is born has to die. We just change our dress as we do every day. That's how we change this body. But what is it that we learn when we are in this world? We had a driver in My family who was a very patient and regal person.

So I tried to think about him and I found out that in his last life he was a king and he was so much worried and he was fed up with his life. And he saw his chariot driver so peaceful, nicely sitting, not worrying about anything.

So he prayed that “Oh God, please, make me a driver next life." So every life you learn and you ask for something so you get it. Supposing somebody is too much in love with someone, like mad absolutely and cannot marry that person, also may commit suicide. Next life that person marries the same person and learns a lesson, takes a divorce.

Question: What happens with our Karma after Realisation?

Shri Mataji: Our Karma gets sucked here, is the Āgñyā Chakra. Can you show please? Is this center, above the optic chiasm[a] here. Now this Āgñyā Chakra controls on both the sides, one side the pituitary, another side the pineal body.

So what you see on the yellow one is our ego and what we see on the left side is our conditioning. These are two balloons: ego and superego.

Now, because we have ego we think we have done Karmas. Animals don't think that way. I mean if they

have to kill an animal, they kill it and think, “What's wrong?" All right. We think we've done this, we built this, we've done this job, that job, this is wrong, this is good, like that. Then we start harming others, troubling others. With ego we do not feel bad, we hurt others. But with superego we feel hurt and we don't love others but we trouble ourselves. Both things are just the same.

So now, when the Kuṇḍalinī rises through this center, there is Christ on this center. Now we say that Christ died for our sins. We say. He suffered for our sins. But still the churches teach you must suffer, they teach you must feel guilty, that you are sinners. While Christ has died for us already. He has suffered for us. Are we going to suffer more? You see, just to frighten us and get some money out of us I think. All right.

So now what happens when the Kuṇḍalinī passes through that, these both institutions are sucked in, because of Christ, sucked in.

And that's how Karmas are finished, conditionings are finished, because Christ was enlightened. That's how then this limbic area that you see in between, is the limbic area, it opens out. And that is a thousand petals. That's shown outside, but actually is inside. And then it comes out and you feel the Cool Breeze of the Holy Ghost. Because Kuṇḍalinī is the reflection of the Holy Ghost. But what is Holy Ghost? It's a mystery.

They have a Father, God the Father, God the Son and no Mother. Holy Ghost is the Primordial Mother.

In Sanskrit we call as Ādi Shakti, the Primordial Mother. But in Christianity, I don't know what's gone wrong with them. They don't even allow women to be priests. And

another limit of Christianity is that in London they're discussing that they should have homosexuals as priests. While Christ has said, for morality, such a great thing He said, about adultery.

He said “I verily say to you, thou shall not have adulterous eyes." Outside. Even the eyes should not be adulterous. Means the eyes without any lust or greed, because He is at Āgñyā, on the optic chiasm[a], where the two optic nerves cross. That's why, of the eyes. But how many Christians have those kind of eyes, even the priests? And what sort of Christianity we have when they went and killed all the people in South America and North America? Columbus, thank God, went down that side. If he had come to India, I would not have been here. We all would have been finished.

And even in India, I was born Myself in a Christian family. They came with a gun in one hand and the Bible in another hand. Indian Christians believe that Christ was born in England. Really I tell you.

Horrible... the way they made conversions. In India we don't make loaves, we don't have system of loaves; you see we make little, things.

So they used to put a loaf in the water of the well. Missionaries used to put loaf in the village well. Loaf is what you call, bread. And they would say that “This is the meat of the cow.

So now you are all finished. You are no more Indians." Because it is a sin to take the water which has got the cow's meat in it.

So simple, good people in India used to become Christians, the whole village would become Christians.

Even now, they have very funny ways. I Myself I was in a Christian religion so I know all of them.

Even this Madam Theresa, this lady Mother Theresa, you know, she collected money from Indians, got some stables and put people from the streets there, converted them, they would die. That's all. And that's how she gets a Peace Prize, because she's converting, because, you see, the Christian nations, they gave her a Peace Prize because she's making these dying people Christians. What's the use? And no one dares to speak about it. There's nobody can speak about these things. And she's such a hot-tempered woman.

She got her heart attack so many times. It's the fact, I'm telling you the truth. Even in China they did the same. It's a terrible thing, I think. How can that be Christianity, how can that be Christ? Also we had a very funny experience, I must tell them about Russia. My husband is the Secretary General of the International Maritime Organization. He was elected by thirty four nations. And that's how I went with him first to Russia.

So they asked Me, “What you want to see?" I said, “I would like to see some nice special church, for the architecture." So these officers took us to a church for this black order with this Orthodox Church. Because we were VIP so the head priest came with us, showed us round. And then we had to have lunch with them.

So he told us that “These days we are fasting, so we cannot eat meat, but we can drink." And he drank, drank, drank so much that he forgot that we were sitting there. And the whole body fell on the table. We got a fright you know really. And these officers said, “Now get along, get

out, get out, go on." And they laughed a lot. And they said, “We must tell you the story about the Czar." That the Czar wanted to have the some religion in their country, in Russia.

So he first asked the Catholics to come in.

So the Catholic Pope said that “You can drink as much as you want, anything, but you cannot marry again. You cannot divorce." So he said, the Czar said, “That's not possible. We change our wives all the time." So now, they said, “All right. Send for the Islamic." And the Mussulman said that “Of course, you can marry many times, but you cannot drink." So they said, “We cannot live without vodka." So now they sent for the Orthodox Church. They said, “You can marry as many times you like, you can drink as many times as you like, as long as you pay us well." And they are supposed to be orthodox. And we felt very, you know, embarrassed, both of us, Me and My husband, because we had respect for the church and respect for the big building, so beautiful. But this is what it is in every religion, even in Hindu religion, same. There is no priesthood in Sahaja Yoga.

Question: He would like to know which is your opinion, Shri Mataji, about the Romanian spirituality.

Even that today, comparing it with the tradition and tortures of Catholic Church, we can say that in Romania that it would be much more gentle.

Shri Mataji: Yes, you see, the Catholic Church is conditioning everywhere, is not only in Romania.

Conditioned people, too much. It's a firstly that you are a sinner, that you must confess. All those priests with whom you confess, they go mad. The poor things, they

go mad really. And thirdly they talk everything mystery. And maybe the Catholic Church is the only interested in people who are not spiritual but who have money or power. Like Makarios was a great friend of Pope, because... all the people are like the kings and queens and the prime ministers that they will meet that Pope. They respect the worldly powers and the worldly wealth, not the spirituality. And that's why there is no place for poor people.

There's no place for poor people.

I think the Catholics are the poorest compared to the Protestants, except in Switzerland, because they have banks. And there they themselves are having a affair with the Mafiā, Mafiā and what else? They were combined with Mafiā and Swiss banks. There were lots of things, he can tell you all about it, behind you sitting, from Switzerland. He'll tell you. Nobody can write against them because then they start writing about, against...

So, human beings must see clearly: What do you want? Why do you want to go to God? For what, for what purpose? You go for there for peace, for joy, for benevolence. But it's a big conditioning, very big conditioning.

Yesterday you saw how they were talking. I told them that they said, “Christ is going to do everything." And when Christ is not there, you are talking about Him. But when He was there, they crucified Him.

And now I'm living here, I'm before you. Why don't you take your Self-realisation? You have not seen Christ. Because you are born in the Christian religion, that's why you are Christians, not because you have seen Christ.

Supposing you were born in the Islamic. If Turkish had stayed here, then you'd have been all Muslims. Only you can understand Christ or anyone when you have got the light. Otherwise you cannot. And these people are using the name of Christ just to make money, that's all, simple as that. Try to understand, they have done no good to anyone. I have not seen them doing any good to anyone. Just reading Bible, anybody can do. Reading Bible is like reading a prescription, because who is going to give the medicine? You have to take the medicine, no use reading. Reading is only mental. You have to have the experience.

Question: He would like to ask your opinion about a specific sect, about something very specific to Romania, a special monk which had his place, who lives in a hole, means a house in a rock and who was in every moments, in difficult moments was asked for and he was answering the others, I mean the king, the king, about...

Shri Mataji: Must be. Must be. Must be a realised Soul. There were so many, so many like that.

Nobody understood them. They were alone. He was a realised Soul, vibrations flowing. The vibrations are flowing.

So one has to deal with the problem, understanding that people are simple, innocent and they are seeking and they are being cheated, that's all. Simple as that. And so many priests are also very good hearted. Extremely simple, some priests are also good. They think they are doing God's work. They think. They are so simple-hearted.

So many nuns and all these things. I mean I don't know from where this idea of nunnery came also. They brought so many women from India and made them into nuns here.

In Rome you only find Indians are nuns and what you call them, the priests. Only Indians. From the poorer countryside.

So many.

Question: He said that You, Shri Mataji, have talked very much about God but not about the classical Yoga and he would like to know if it is connected with the classical principles of Yoga.

Shri Mataji: Hundred percent. You see, the classical Yoga we can call is, first is Haṭha Yoga. Ha is the right side, means Sūrya and the chandra, means the sun and the moonlight.

So Patanjali is the one who wrote, Patanjali. It's such a big book. And there are ashta, there are eightfold, eight aspects of Haṭha Yoga. He wrote thousands of years back. And in fact if you do the exercises that these people do, is a wee, wee, wee part. And that too has to be done with discrimination. We too use that, when if there is any physical problem on your spinal cord we use that. But ultimately they will talk about Samādhi.

[MISSING]... and they kill people. And the world may fill with that drug problem. Oh, or such a violent place. Horrible... then AIDS, all diseases, all kind of diseases. It's a mad place. People have really become stupid. It's horrible. Now also, they have got money problem, terrible money problem. They... terrible money problems. The dollar has gone down like that.

So, even those who are free countries, nothing to learn from them.

So, when you are realised Souls and then you get to your freedom, you'll be the ideal people of God. And it works, in a beautiful way. Beautiful way. You can't bear, even...

means they can't bear money, they can't bear freedom, they can't bear love. Today they love somebody, tomorrow they divorce.

So they should get Self-realisation. This is more important than any other freedom because in Sahaja Yoga you become totally free. All right? So for Romania it's a very big thing that you get your Self-realisation and then you show to the world how you achieved your freedom.

Question: What can you say about the courses of Ron Hubbard, scientology, dianetics? Shri Mataji: Less said the better. People vomit blood. From that course people vomit blood. Horrible.

Horrible. And there is some Guru, I'm told here, who is teaching people Haṭha Yoga from the Mūlādhāra, from the sex. Horrible, don't go. Oh, God! It will be like Rajneesh nonsense, you know, Rajneesh himself died of AIDS. One test, anybody who asks for money for this knowledge, just don't believe that. That's all, simple as that. This knowledge cannot be sold. It is invaluable. This is a very simple thing. Now, you still have some more question? Question: How can I start this Sahaja Yoga practice?

Shri Mataji: Tonight you'll be coming to the program, I know and you'll get your Realisation, that's all. In a collectivity also you must start. And then we have a

center here, we have very nice Sahaja Yogis and you just have to rise. That's all. As they'll tell you everything about it. Nothing is to be paid.

Nothing. But once you come to Sahaja Yoga, you won't like to leave Me. Not because I..., because I love you. Love is the most precious thing a human being knows. Nothing greater than love.

So we'll understand the power of love.

So far we have only used power of hatred. Because you grow, you grow with love. You get nourished, you flower and the fruit of your life. That's what it is.

Translator: He has gone to a next question.

Shri Mataji: Which is the another? Question: What advice can you give to those people who feel that they came on earth with a special desire for something from above, a special desire in them? What advice can you give them?

Shri Mataji: Of course, must be. My advice is that now be thankful that you are going to fulfil that desire. You are all seekers of truth. That's what you must know. And if you find the truth, then you must know that truth has to be truth. But you'll be surprised to know that truth is love. It's beautiful. It is poetic.

Question: We have two questions. Maybe the first question is that can you say more about Kuṇḍalinī Yoga? The second question is how will you “definite" that word “absolute"? What is the definition of the word “absolute"?

Shri Mataji: `Absolute' cannot be defined. That everything negates... Everything relates... `Absolute' is something like everything is relative of that. It's not relative.

Interlocutor: He said that he forgot all the questions he prepared. Is this a solution?

Shri Mataji: Yes, that is.

Question: She said that in Romania today there are many people who do practice Haṭha Yoga and other different forms of Yoga. If they become Sahaja Yogis, do they have to continue their practicing of Haṭha Yoga?

Shri Mataji: You see, in the light of Sahaja Yoga you see what is good for you, what is bad. Say, for example, you are a right-sided person, then Haṭha Yoga is not good for you, will give you heat. But say you are left-sided, then there are `besides' the things, things that you have to do. But then you have to know what to do, I mean it's not at random.

Question: How?

Shri Mataji: That he will tell you, you yourself will know on your fingertips, yourself will know. But after Sahaja Yoga there is not much need to do all these things to such an extent. You get good health, everything is fine. Why do you go, you don't want to go... Then you just want to meditate, then you relax. There is no prohibition; there's no compulsion, nothing. You become your own master.

Question: Why do so many people obey to You? Obviously You have shut on the light. You saw many people, maybe recently, audience, publicly and You have the feeling of people. Right?

Shri Mataji: Of course.

Question: I mean, is there a difference between these people? This audience is like... You find that Romanian

people, this Romanian audience and feel a difference between the audience last night compared to the audience in Russia, or in America, or in Germany, or in England? Did you feel them? I mean...

their reactions?

Shri Mataji: I felt that Russians are not so much conditioned by religion and here people have more conditioning by religion. And that's something I felt yesterday. But then when this fellow came, thank God he came.

Question: *[UNCLEAR]*.

Shri Mataji: Yes, who knows? They came, it was nice. Because probably if they came, I could talk of Christianity, otherwise I could not have talked.

So it wasn't a wrong thing. It was good.

Interlocutor:... good for audience.

Shri Mataji: Yes. You see because they could see the difference also. The audience could see the difference and I could talk about Christianity. But I did feel they are conditioned by Christianity, did feel.

So that's how I had to talk. And otherwise they just opened, you see, a new subject, which was very important.

So I'm thanking to them. Though they were mad, but doesn't matter.

I mean they came from somewhere, out of the blue, from Norway and just started saying, “God, this, that..." So everybody couldn't understand, “What is this?" They could see the Christianity...

So it was better. You see, Christians are also very fundamentalist, I tell you. Very big fundamentalists. They think they are the only chosen ones and because they think like that they do not seek. And the fundamentalism is more intellectual. It's not like Islamic where they fight, you see.

So the fighting Mussulmans are exposed. Everybody's called fundamentalist. But Christians it's not easy to point them. For example, in England, there's only one religion, is Church of England, is the only religion, Church of England. See? It's fundamentalism. Fundamentalism means that you place the blinkers and you don't see anything else, is fanatic. Is ego-oriented. By which you do not mature. Just you don't mature.

Question: She would like to know if this happening with the two Norwegians boys is something very rare to you, Shri Mataji.

Shri Mataji: Oh no, very common. They could be anyone. They need not be these Norwegians, they could be anyone. Very common. I'm quite used to them.

Question: Also if you felt that they were sincere in their madness or there were was something behind them?

Shri Mataji: No, no, no. They must have been paid by someone, they might be missionaries or they could be possessed. You see, all fundamentalists are possessed people. They are all possessed with the idea that `We are the best.' It's a possession. Otherwise why should they do? Actually they should ask for their Realisation, normally, isn't it? For their benevolence. But they are possessed. What can you do? Question: He wants your personal advice. He is practicing Haṭha Yoga and he is

advised by someone else. He would like to know if to continue this kind of relations.

Shri Mataji: You better take to Sahaja Yoga first. You'll find there's lot of heat on your right side.

All right? And this kind of Haṭha Yoga makes you very dry also. They drain you of emotion.

So better fall in love with somebody, that's very important. Are you married? Is he married or not? Is he married or not, what is he saying? You are happy with your wife, or you get angry with her? Answer: Never.

Shri Mataji: Then it's all right. Then it's quite a balanced life, but still you try Sahaja Yoga. You will know what's wrong where, all right? Question: He would like to have a, I can't say, something only special with You, some Yoga session only with You. He would like to make a demonstration of Haṭha Yoga.

Shri Mataji: No, no, no,... I can't bear... I can't bear... all the bones come out, all the bones come out, I am saying, bones, bones come out. There's no need to do all that. Why waste time? Very bad.

This gentleman is asking...

Question: What makes exactly collective consciousness, collective awareness? And what is the connection with the collective unconsciousness, psychologically?

Shri Mataji: Jung has talked. See, the collective unconscious becomes conscious. That becomes conscious. That comes into our conscious mind. That's it. Jung has talked of it. But Jung, you see, got his Realisation, he talked about it and I addressed the Jungian Society in New York.

So I've not read this, I've not read him much.

So I just opened the book, like this and there was a diagram that he had made of a human being. What he had done, that he said that the collective unconscious is at the bottom, then the subconscious, then the collective subconscious, then the subconscious, then the conscious mind and then the other things like that. But like, horizontal layers. This was the mistake, because your subconscious mind is placed on the periphery. Subconscious is on the left. Subconscious is on the left and then the collective subconscious. Everything that has gone out of the circulation of evolution is in the collective subconscious.

Now, on the right side is the futuristic side.

So is the supraconscious, is the collective supraconscious.

So all the ambitious people are in supraconscious. Now the super-consciousness...

[GAP]... and the collective unconscious is the Kuṇḍalinī. Now, when She rises, She connects you into the super-consciousness.

So you become conscious of the collective consciousness.

But the mistake was that it is not horizontal. Because when you say it is horizontal, then people go to subconscious mind, then through collective subconscious, then through the collective unconscious, means the movement is descendant. But our Creator is a great organizer. Now, supposing you have to go to the aeroplane and if you have to pass through all the

luggage and all everything and then go to the airport, it's going to be difficult.

So He has kept both these things vertical and the central path is there, is clear, is called Brahma Nāḍī, the central path. It is like a spiral. It's like a spiral and the innermost part of the spiral is the Brahma Nāḍī. As I showed you here, you see, those...

So even if there is a little aperture here, few hair like strings of the energy can pass through that and they can break through. Once they break through then the All-pervading Power starts coming on our sympathetic nervous system like this.

So the Chakras open more, then the strings pass. But you get little light to begin with and in that light you see how it works. That's how it works. And ultimately you get full enlightenment. All right. Still more, one more. All right. Now this is the last then. We have to go, you have to have your lunch over here.

Question: He asks if You, Shri Mataji, are the only founder of Sahaja Yoga?

Shri Mataji: No, I'm not. I told you, it started long time back. Now, I am, you can say, that I made it an en masse Realisation, en masse.

Question: Only You, Shri Mataji?

Shri Mataji: Yes, so far. I mean, you can also, you can take it from Me also.

Question: And the rest... and the other part of the question was: “Who will come after You here?"

Shri Mataji: We should not be futuristic. We shouldn't worry about that part, we should be in the present. All

right? I don't want to divert your attention to something else. Because present is the thing.

Past is finished and future doesn't exist.

So we have to concentrate on the present. Only in the present you grow.

So we have to establish the present within. All right? Thank you very much, thank you. Please have your tea.

[Further partial conversations related to Shri Mataji giving advice and working on individuals.]

Contents: 1990-10-18 **Departure, Henri Coandā International Airport, Otopeni, Bucharest, Romania**

[After taking few steps, Shri Mataji turns back for the last words to the Romanian Sahaja Yogis.] Do not be afraid, because now the negativities cannot attack you any more. They cannot act upon you and you don't have to be afraid of the financial difficulties because all of them will be solved.

Contents: 1990-10-21 **Diwali Pūjā (4th day after Diwali Day), Touch Your Depth, Chioggia/Sottomarina, Venice, Italy**

It was such a surprise to see you all in that procession. Actually I was waiting and waiting and I thought, `Why these people are not coming to call Me for Pūjā?' It was a beautiful surprise, it's very joy giving.

The joy was dancing in your eyes. I could see the lights in your eyes and this is the real Diwali.

Diwali word comes from two words: `dipa' and `awali'. Dipa means, you know, lights and awali means rows, rows and rows of lights. Seems it's a very, very ancient

idea and all over in the world, you see, whenever they have to celebrate something then they put lights. And lights because light gives joy, gives happiness.

So to overcome the darkness of ignorance also we have to enlighten ourselves. And that is why is important that everybody should get Self-realisation to feel the light within themselves. And you must have noticed that after realisation the eyes also sparkle. There's light in the eyes of every Sahaja Yogi.

Today is the day when we worship the Lakṣhmī, Lakṣhmī principle, which is in our Nābhī. Lakṣhmī principle that is understood, I've told you many a time, described Lakṣhmī to you that She stands on a lotus and She has two lotuses in Her hands. That means She's so benevolent, so kind that She doesn't pressurize anyone. But normally you don't find that. Anybody who has money, he'll just try to pressurize or try to push down. Even in Sahaja Yoga I've seen people like that. If they are little better off, they try to push people, organize them, to control them as if they think this is a power they have got out of the money that they have.

But She Herself stands on a lotus, that means on the beauty. The beauty of Her being is shown that She doesn't trouble anyone, She can stand on a flower.

So the first thing, those who have to worship Lakṣhmī have to remember one thing that they are not to pressurize anyone, to push anyone, to control anyone or destroy. But She with Her feet on the lotuses nourishes the lotus.

In Her two hands She has got lotuses. Lotus is a sign of beauty and they being pink, is love.

So what does it symbolize? That a person who has Lakṣhmī, who has money, who has wealth should be extremely generous, like a lotus which allows a horrible gnat-like, black, porky, poking type, little beetle also to come into it and to sleep. And She provides in the lotus a beautiful bed of comfort to such a person. He is black, he's got thorns in it, but he's coming to rest, surrendered. And then She covers it with Her petals and makes it comfortable and protected.

So for a person who has money that should be the temperament, otherwise he loses his money very fast. Or he's always insecure about his money. He doesn't know what to do. He wants to put money here, hide there, hide there, hide there. And there's no grace about such a person. And the house is such that you never feel comfortable because all the time they're worried the carpet will be spoiled, this will be spoiled, that will be spoiled, that should not be so. What's the use of having such a house which gives you a headache? I mean [it's] common sense! A house should be such where you can live freely, at least a house should be like that. But the soon we become materialistic we get out of our Lakṣhmī principle. All the beauty of our wealth is finished. I've seen people that even a rat doesn't enter their house, leave alone human beings. They polish their silver, they polish their brass, they polish their furniture, their beautiful house is done with beautiful paper, expensive things. But a rat also doesn't enter.

And this is what is the Western materialism is: that we get so much worried about everything. I asked them, “Why are you so much worried?" They said, “Because it's

an investment and we have to sell the house." Everything is an investment, they themselves are investments, I think. How will they enjoy? They cannot enjoy their wealth because everything seems to be an investment. Their head is an investment, their hair investment, nose investment, ears investment, everything is an investment! What's the use of becoming human beings? You are just nothing but investments! Doesn't matter if the house is little bit sold, you get little less price. What does it matter? After all you have lived in that house. But I've seen that it's very common that if a guest is sitting and the child spills something, immediately before the guest we'll start cleaning it. It's very bad manners. What is this carpet worth than a human being? So the Lakṣhmī principle is to understand that matter is for expression of your love. How much you do for others, how much comfort you can give to others. I've seen some people, I've been to some people that the Gṛuhalakṣhmī, the woman who is in the house, won't even look after the tea of the people, nothing! She's just enjoying herself and bothering about the carpets or I don't know, about the soap, about this... I mean so low level it is, not even, it's not even a humanistic thing! So, Lakṣhmī principle means love. This very few people understand. To them Lakṣhmī means money in the bank. No, doesn't mean that. It means money or anything like that to express your love.

The another symbolic thing about Her is She's a mother. And mother just gives, nirvajya. She doesn't charge any interest for what she gives. She just gives. Her enjoyment is giving. I mean I always think what should I cook for

you? If I can do this, I can buy this, I can buy this present for you. I mean Diwali is a good day for Me that I can give you so many things that I want to give you. And I love it! Nothing like the joy of giving. If you have more things it's a headache. It's a headache. But you think that `I have to buy this thing now. What should I buy for... oh I have to give it to this one, this will fit that person alright.' So it relates to the collective feeling, a very beautiful feeling.

So the Western people have to understand that materialism has gone too far into their heads. Everything to be insured, for what? But in India if we have such people, I know one or two people are like that, in a, say, in a city, small city. Then if they see in the morning these people they'll go and have a bath! Or if they are seeing somebody coming from that side, of that kind, they'll just go in the other way round. I asked, “Why is it Baba when that one who is coming...?" “Is a horrible materialistic fellow! Better go this way!" But here in the West what should you do? Everybody is like that! Where should you hide yourself? So we have to realise, in all introspection we have to realise, that we have gone too much into materialism.

That doesn't mean that you should not make money! That doesn't mean you should not work, you should be lethargic, that you should say that `Oh, Mother has said. Now, let us be lotus eaters.' Not that. Try to understand! If you are making money it is just to give. Then otherwise your situation will be bad, you'll be always insecure about money. And those who have money instead of feeling secured they are the all day shaking like this, I have seen.

So what is the use of having? Is better not to have anything like that that shakes you. Better to settle down with a little hut somewhere and enjoy Sahaja Yoga! So Lakṣhmī Tattwa is not money-oriented. Supposing you take a dog or take a donkey and put lots of notes on that, will you call him a Lakṣhmīpati? Or take another human being who has got ten cars to show off, who has got a swanky car and who is nervous, twitchy. Will you call him a Lakṣhmīpati? There is no grace in this kind of money that people have. They are crazy, they have no traditions, they have no sweetness, nothing in them. They are dry, as if the whole juice has been taken out of the sugar cane, they are like that. And nobody wants to go to such houses. But to be very frank in such houses if I eat, I get vomiting. My Lakṣhmī doesn't like it.

So you should feel obliged that you can give to others. You should feel obliged that you can do for others. This is the first sign of a Sahaja Yogi. I shouldn't say but, what I've heard from many people that people don't like to spend any money for Sahaja Yoga. They'll spend for anything else. They'll take some, what you call, the face, what you call them? Cosmetics. Or men may buy something expensive, watches, some things. But for Sahaja Yoga they don't want to spend.

Now you have to know that Sahaja Yoga is for the emancipation of the whole world. What is this cosmetic going to do for the whole world? Or your watch, what is it going to do? Or the way you dress up or the way you try to show off, is it going to help the world? You are here to help the world and not to decorate yourself and just to make advantage of Sahaja Yoga! So it's very blissful.

Sahaja Yoga is extremely blissful. It gives you first the glimpse of Lakṣhmī that it gives you money. You are blessed. And then that is the first temptation and you fall a prey and you go down.

So this Lakṣhmī principle is to be understood in its proper way. For Sahaja Yogis is very important because it is not so superficial as we think. It is much deeper within us and when we touch our depth, it shows.

Then there are two other symbols we see. With left hand She gives. I've given this simile many a times that, if you open one door the air won't come in. You have to open the other one so it circulates. She must give.

So all those who have Lakṣhmī Tattwa developed in them, they think what to give. But they don't give the worst thing that they have. Just like a waste paper basket is a friend, “Ah! This is useless.

I better, instead of throwing, I can give it to that friend." And then friend says, “All right. It's very nice.

I'll give it to another friend." And all friends are used as waste paper baskets. Whatever is the worst is given. How can you touch your depth? Whatever is the best if you can give, if you are free to give, you should give the best.

So, one of the snags is that we have never learnt the art of giving. If we learn the art of giving then it's so joyous, so beautiful. Because we are very ego-oriented, we understand what gives us joy but we don't understand what will give joy to others. And when we understand what will give joy to others, then that joy reflects on us much more, thousand times. But there is then, as I said, that on the periphery both things work out. From one

side are the miserly, from the other side are the exploiters.

So if you become generous, the exploiters are there.

So then an antithesis, another type of people become, who get nervous, who don't know what to do, where to go.

In Sahaja Yoga you do trust people, all the time. You give. Of course sometimes you are exploited.

So doesn't matter, that's not your look out. You have not committed any sin. The one who has exploited you, he has committed the sin and he is going to suffer, so why should you worry? But with the help of this Divine Power, the one who exploits will suffer. And you will get ten times more than what you have lost. This is what it is to be understood by Sahaja Yogis. That we are now blessed by this Divine Power.

We are not alone. All the time it is blessing us.

So giving means nothing is mine. `My, my, my, my,' has to be given up. Even in Sahaja Yoga I was surprised that people in the West who were not attached to their children get very much attached to their children. And they just think about their children and nothing else. This is another kind of selfishness.

If you just think of your own children only and nobody else, then the same children will become devils and teach you a lesson. And you'll say, “Next time, oh God, don't give me any children, had enough!" But if you make the child collective and teach child to give others and to enjoy that, then from the very childhood the child becomes extremely generous. I mean generosity is the

quality, is of an incarnation, aishwarya. Aishwarya doesn't mean only the money, the wealth, but generosity excels the money. That is aishwarya and that is the sign of an incarnation and sign of a Sahaja Yogi.

The another hand is like this. That means She gives you protection. If you don't feel protected with money, throw it away. Just run away from it. Headache. But also She gives protection to others. A person who has Lakṣhmī, he has family, he has children, he has everyone. The worst thing I've seen [is] that in the West the parents don't give any money to their children when they grow up. Then don't look after them but they are so possessive! On the contrary, in India we give all our lives to our children and we are least possessive. And they are even possessive of the grandchildren. That's why the families are like this here.

So the whole system has gone in a funny way, chaotic.

So it is important for Sahaja Yogis to understand that they will first of all look after their children, give them whatever they need, nourish them, give them guidance, don't spoil them. And, secondly, once they are married and have children they will not try to possess them and possess their children, their wives. And this protection that is given is the protection of a mother. Say you are working in an office, you're working in a hospital, you're working in a factory, anywhere you are working, all other people who are working under you are your children, are to be treated like that and they are to feel like that. They have to feel it's a family. Try this! My husband, I told him that, “You treat your office as your family." So early in the morning they used to arrive from Calcutta [Kolkata],

about say five o'clock, by plane. And I would Myself cook their breakfast and give it to them. They were just ordinary clerks. Because this is how through the protection, through the care, through the love you can make them so dynamic and that is how the Lakṣhmī Tattwa will increase. Otherwise there will be strikes, there will be fights. This is the enlightenment! That's why a person who thinks he is capitalistic must understand that the capital is worth nothing if you don't know how to use your Lakṣhmī principle. That's why they end up in jail, they end up in lunatic asylums or they become smugglers or something happens to them. They just go off. They are never respectable. And I haven't seen any statue of a man who has been garlanded for being rich! So if you are rich, nobody is going to respect you. But for generosity, something substantial, what you have done.

Something substantial, for others, for the society, for Sahaja Yoga.

We are working out now ashrams and projects and things and all that but when it comes to money, Sahaja Yogis think, `Oh no, that's not my job. Only I can send my child there. Mother must look after all the children, Mother must do this, Mother must find out this, She must provide for this." Everything She should do and what about me? I'll just put money in the banks, Swiss banks specially.' So one has to decide, `How much of my money I am giving for the work of Sahaja Yoga?' I don't want your money. No money is to be given for Sahaja Yoga, in the sense, for your realisation. But if you have to have a hall, if you have to have a program, if you have to have an ashram, anything is to be done, you need money. And for that

anybody asks, “All right give one pound each" They won't give. “No, why should I give one pound?" And there's a national competition in that, national competition.

It shows that still you have not touched your depth. If you touch your depth, you'll give and you'll enjoy your giving. You must touch your depths.

So the enlightenment is yet not complete.

Now, I'm saying it to you all individually, you introspect yourself and see for yourself. Let us see, count how much money have I given for Sahaja Yoga work, all of us, individually. Now, you will give Me present, because you think that gives you blessings. That's not the point. Point is, `How much money I have kept for Sahaja Yoga out of my income?' This is the first question of Lakṣhmī principle.

Now, how the Mahālakṣhmī Tattwa comes in? First the Lakṣhmī. Lakṣhmī is born out of the sea. Now, why She was born out of the sea? She was born out of the sea because Her father is a generous personality.

Look at the sea. It spreads its wings all over, gets itself heated up completely so that clouds are made.

And these clouds go and bang at those high mountains where it rains. They form the rivers and then they come back to the sea. But all this, while the sea contains all the salt within itself, all the salt is within itself. And then it gives salt. Christ has said, “You are the salt." What is the salt? Salt, which gives the taste to food, is your Guru principle. You cannot become a Guru, you cannot become a leader, if you are a miserly person. You cannot. How horrible even it looks, just imagine! So She is born out of the Guru principle. And this Guru principle starts

working in you, when you have this Lakṣhmī principle awakened. Not money, I'm not saying money. Is the Lakṣhmī principle when you start thinking, `What sweet thing I should give to another?' When you start thinking, `What should I do for others?' You have to be extremely sweet, soft, not dry, not dry people. `How to express my love?' So first thing is, as the sea spreads its wings and says, `All right, let the sun take away my water, let me boil, let it become the clouds.' In the same way you people have to understand that unless and until I allow the Sun, that's the Spirit, to evaporate this water from me, means to give to others, how will I develop this Guru principle within myself? You cannot have salt in the seawater unless and until you evaporate it.

So you cannot become a Guru unless and until you allow the evaporation of this water, of this wealth, the money that you have. But if you are not matured enough, like the sea, then you will remain at a level that, like mad, collecting all the muck of the world and ultimately end up in some lunatic asylum. Because all Maryādās are lost, all Dharma is lost. Without Guru principle, how you can have Dharma? You do not think of anybody else, you do not even think of your father, mother or anyone, you don't think of your collective work, you don't think of the world. That's too much.

So you become small, small, small, small, small. But when this Lakṣhmī Tattwa starts, that's the first inkling of love, love for others.

I know you all love Me very much. But it's not complete reflection of your Mother. You have to love each other and share everything with each other, with love. Then

this first light of love, Lakṣhmī, starts showing in you. In that light when you move, you become very deeply generous, enjoy your generosity.

But I've seen before Sahaja Yoga people don't care for their children, don't care for their wives, don't care for anything. Either they go to the pubs or they have other women kept or something like that.

But after Sahaja Yoga, like a pendulum, they move to the other extreme. Then their wife is the most important. Even if she's a bhoot, anything, she's the most important thing. Then the children. Like hawks, they grab their children, their wife, their house, their things. To them then becomes, `This is the main duty. Mother has said we should have good families.' But I didn't say that you become slaves of your families. I don't say you break your families, but don't crush them with your narrowness. Let them grow, let them open out.

So from one extreme to another extreme you move. You have to come in the center.

So this love has to start showing itself, manifesting itself in all humility. You are doing it for yourself, you are not doing it for others. If I'm trying to help somebody with money, I'm trying to help Myself because I can't bear that person in trouble, so, no obligation. And I do it secretly. I don't want to talk about it because I'm enjoying it secretly, I'm enjoying Myself. I'm not enjoying the idea that I'm doing this for others but just for Myself.

So the ego part that is within us, which is more bloated with money.

I mean, you can take out a man who has money. They'll stand off from others. They're different, you know. Then

you think, “Is he coming from lunatic asylum?" “No, no, no, no, he is very rich." They look as if they are from lunatic asylum, but they are “No, no, no! They are rich, rich people, very rich!" They stand in a wing, angular way, look at others in an angular way, very stupid people.

So this is what we have to understand, that we have come out of one kind of nonsense, we should not jump into another. And we should see that we are here for Sahaja Yoga. We are specially chosen for Sahaja Yoga. We have to work out Sahaja Yoga and nothing else. All our family, all our household, everything, everything is nothing but Sahaja Yoga, because we are dedicated, that we are deeply into it.

So all these questions I find, women dominating men, men dominating women, will all disappear the moment you decide that we have to awaken Mahālakṣhmī principle within us. And the Mahālakṣhmī principle is the principle where you start seeking the truth and nothing else.

But how can you seek the truth without any light in your hand? It's not some sort of an abstract thing or just a drama. `Oh, I'm seeking the truth with my eyes closed and with darkness in my hand, I'm seeking the truth!' How can you take to Mahālakṣhmī principle unless and until the Lakṣhmī principle is embedded in you? Unless and until you feel that love for each other, you have felt that love, you have expressed that love, you have been generous, you have been enjoying the generosity of your own. Then only you can rise up to that principle of Mahālakṣhmī which is the spiritual principle.

And this spiritual principle has been established within us by penances of all the deities, if you see.

See, look at Sītā. She was born a daughter of a great king, married in a family who was so rich. And She had to go in the jungles without even shoes and She had to starve Herself for our sake. And then with all these She suffered, without any comfort She lived and then was attacked by this horrible Rāvaṇa. She lived with him and kept Her chastity and purity and then She came out of that ordeal and She created this Mahālakṣhmī principle to begin with. Why did She do it? She should have succumbed to this Rāvaṇa and should have enjoyed. I mean, normally people would do that. Why did She suffer so much? Because She had a nobler life to lead to, for our sake.

She had to do that ordeal for our sake. And She did it.

So She was the first incarnation, we can say, of Mahālakṣhmī principle. You see Her background and from where to what She went. sākṣhāt Mahālakṣhmī had to go through all these things to show us that if you want to have the Mahālakṣhmī principle within you then what sort of a woman you should be. That's the first we have seen Her in anything.

Then who came afterwards than Her, is Rādhā. Rādhā came, Ra-dha. `Ra' is energy, `dha' is the one who has sustained, is Rādhā. If you see Her life, all Her life She worked out our Kuṇḍalinī, Rāsa. Full of sweetness, full of beautiful generosity, She danced and danced and danced. Her feet used to pain when Śhrī Kṛiṣhṇa used to rub them. And She didn't go with Śhrī Kṛiṣhṇa. When He became the king She said, “You go, that's all right. I'm

not [going]. I have to still work out Mahālakṣhmī principle among the Gopas and Gopis." She stayed back in a small place. But how much surrendered She was to Śhrī Kṛiṣhṇa, how much surrendered She was to the work of Virāta. That She knew, “I have to work out the Virāta's work." And She stayed back. There are so many beautiful stories about Her.

So this second penance of the Mahālakṣhmī we know in Rādhā.

Then the third one came as the Mother of Christ. She gave Her child to be crucified. Will we just introspect ourselves! How much we are attached like hawks on our children. If anybody says anything to the children, people don't like it. I've got reports from Switzerland that if anybody says anything to the children, the parents don't like it. No. Nobody should say anything to their children. Here She gives Her child to be crucified for the emancipation of humanity. I can't even look at the cross. While we are so much attached to our children, what are we teaching them? Are we teaching them any sacrifices? Are we teaching them any sharing? Are we teaching them any tolerance? Are we teaching them forgiveness? On the contrary, if anybody says anything to the child we don't like it, leave alone crucifixion, leave alone even little punishment. The child has now become the biggest ordeal for Sahaja Yogis. I can tell you, I can see it so clearly.

The attachment to children is so great in the West that I am surprised. Everybody gets children, what's so great about it? The greatness is what kind of children you are.

Tomorrow these children... Please move the child that side. Don't do that. Get out! Please get out and don't do that in the lectures. I don't like women standing here and moving their carts and this...

Show some respect! Can you do that in a church? You see sometimes I do not understand that a certain protocol also women don't understand. Please take child out and don't keep the thing [pram] here, go out! Please tell her. You don't take your perambulators [prams] in the churches do you, where there is no Ādi Shakti sitting? Because the principle is mainly your own child, it's grabbing you, I tell you, it's grabbing you. Your children are grabbing you and you are grabbing them.

So we must understand. Are we allowing our children to grow big? Are they generous? Are they saints? Are they beautiful? How do they talk to others? Are they confident? Tomorrow they are going to be the leaders of Sahaja Yogis. Like Shivaji's mother, like Jijamātā, how she made the son great! It's the mother who makes the children great and if she wants all the time to sort of a, grab the child and the child to grab the mother, then it is suicidal, suicidal for you and suicidal for the children. What have we done about our children? Is duty of every Sahaja Yogi to see that their children grow, grow as great people, greater than you.

They have to look after the world. If you spend time with your children, see that you mould them, you nourish them with love and tell them that they should give love to others. That they should behave in such a manner that everybody should feel that love through them. Otherwise they will become devils like Rāvaṇa. Rāvaṇa was a

realised Soul and spoilt by his mother, became a devil. If you don't want your children to be devils, first of all understand that they are not your children, they are My children, under your trust. And you are not to make your children dwarfish and smalls. This is a new temptation I find in Sahaja Yoga people are developing, so be careful. I wanted to warn you because we have to make our children like lights. Light burns for others, not for itself.

We talk of lights, Diwali, all right, but these lights are burning for others every moment. Do we learn from them? Are we burning for others? Are our children going to burn for the others? You are making them so selfish.

So thousands and thousands of children are going to come. And even when they are born realised, I've seen you spoil them. I mean, if you take a diamond and put it in a gutter it will be lost. It's like that. Even if you have the best children, you can ruin them by this kind of stupid idea that, `That's my child, this is mine.' Expose your children to good things. Tell them what is good. Tell them how to be good to others, tell them to look after them, tell them how to press the feet of others, how to comb the hair, how to give food to others. Teach them! Let them carry little trays and feed others, to the birds, let them give water to the flowers. Don't make them small.

Some of the children are really dynamic, great saints born to you, but you are ruining them and I have to warn you about it that, in Mahālakṣhmī Tattwa, if you have to now give it to them, please remember that all these great incarnations of Mahālakṣhmī had to go through such ordeal.

So what is the incarnation of Mary teaches us? Many people say, “Oh what was Mary? After all, She was just nothing." Look at the incarnation of Mary. What does She teach us? You are supposed to be Christians. You are supposed to be Hindus. Supposed. But what do they teach us these Mahālakṣhmī principles? The last Mahālakṣhmī principle came as Fātima. Fātima, the Gṛuhalakṣhmī, She stayed at home. She didn't show off. She was not the one who went out. She stayed at home, looked after household, looked after their children and made them two great warriors. Her children and Her husband, they fought for the right, they fought for the truth. She was a Gṛuhalakṣhmī.

I've seen, I'm sometimes very much amazed also, that if you see the television, [when] a child is lost is the mother who speaks, the father does not. He seems more shocked than the mother. Mother is trying to show off because she thinks in the television she will be seen. She's forgotten her pain, she's forgotten everything. She is the one who is speaking, the father is quiet. He's much more shocked than the mother.

Is a common thing you see. Normally a mother should be shocked.

So what is the principle of Mahālakṣhmī? Is that first is of sacrifice. Sacrifice their own children on the altar of truth. Of course that is not needed in Sahaja Yoga. You are all blessed people, you don't have to sacrifice anything whatsoever. But if you do not develop your children into proper ways, they will hold you responsible and they will say, “Why did you not give us a full scope to develop?" If you find your child is obstinate, if you find your child is

miserly, if you find your child he doesn't know how to share love with others or dominating, try to curb it down immediately. Children are very clever, extremely clever. The moment they realise that they will lose your love, they behave themselves.

So this Mahālakṣhmī principle has to grow among men, as well as in women. We have families now and this has to work out, that, do the whole family people sit down and meditate? Do we teach our children the proper protocol of Shri Mataji? Like a lady bringing a perambulator in the hall, is absurd! I mean, can you bring a perambulator in the church? This is more than a church. Do you realise whom are you facing? And this is what you have to tell your children because this is the greatest time. This is the greatest time when you are here, the greatest time of spirituality, of the complete manifestation of the powers of the Goddess, where your children have to be the real flowers of beauty. Please don't try to cover them up with their souls dying out there under the cover of so-called love for them.

So we have now three principles of Mahālakṣhmī that we have seen. And the fourth one is Myself.

Mine is a much deeper work, much wider and tremendous patience is needed. It won't work out if I sacrifice anyone. I have to sacrifice Myself. I have to sacrifice My family, so-called. I have to sacrifice My sleep, sacrifice comforts, everything possible under the sun. I have to sacrifice for one reason that, your Mahālakṣhmī Tattwa should be manifested. It should have its fruits.

So you came to Sahaja Yoga as the seekers of truth, blessed by Mahālakṣhmī principle already and if that is

so, let us feel it. We love our Mother. Why? Why do we love? Why do we love Her? Because She loves us.

But love doesn't mean without any effort, without any work, without any sacrifice. I don't feel the sacrifice. I don't feel at all anything like that. Outwardly many people say, “Mother, how much You are travelling! Mother, how much You are doing this!" I don't feel that because I enjoy it. And that is what it is important.

If we have to develop our full personality we have to know that our love should not be only a lip service.

We have to work. I've seen people when it comes to working for Sahaja Yoga, they just run away. Where are they? Nobody is available, all are out. Only five, six people are working. And where the rest are? “Oh, they'll only come Mother when You will come." What work have you put in? What effort we have put in? We, just we are enjoying ourselves, all right. But enjoyment without any effort, enjoyment without any sacrifice cannot be complete. If you are attached to your comfort, to your laziness, to your selfishness and all that, of course that will be there, but you cannot enjoy. You cannot enjoy. You'll only enjoy when you just care for enjoyment and the rest of it is finished.

Now before you is your Mother. I've seen yesterday people were sleepy. Today also there are many who are sleepy, sitting here, can't open their eyes. Why? Because they're not yet in it. But for Me, I can keep awake for three nights, ten nights, twelve nights and I can sleep for one hour or for one year, if I want.

Because everything is under command. Why is it in command? Because I love. This is the power of love.

The power of love gives you complete command over everything, over your body, your mind, over your ego, over everything. Complete command, power of love.

Now I went to Greece and you know what things I brought from there. And then we went into this shop to buy some things for your Diwali Pūjā. But they were so expensive! I said, “No, no, no, no, it's too much, too much." But they'll buy something. We found out that, that was sold in here in Italy. But can you believe that is sold in Padova? When you are having your Pūjā here, the presents are sold here at a very cheap price, ten times less! Now who has arranged all this? This power of love.

If you love someone without any expectations, then this power of love just floods you with things, with ideas, with everything. But just try to understand. It should be pure love, without thinking, pure love, just a feeling that I'm enjoying it, anything. The whole day I went there and Hamir was quite upset that Mother, poor thing, had to be without food, had to do. But I was just enjoying. He was feeling that I'm working so hard. I didn't feel that way, just enjoying. But this enjoyment is not possible for a person who has not become the pure love. Is that the trouble is. The source of enjoyment is this power of love and it won't fill the heart which does not have love. As simple as that.

So when we are celebrating here today, these lights are what? They love. They are burning just to give you the joy. Even flowers, even fruits, the whole nature. What can the Fruits do, we eat them, we enjoy them. They like it. What do the flowers? They come out for a short time, they live, we bring them here, we spread them, we enjoy

them. They are happy about it. They're happy that they're touching Mother's feet. But what they're going to disappear tomorrow. They're going to die tomorrow. They're not going to live long. But this is the greatest moment for them.

They ask a flower, “What do you want?" Said, “I don't want any kingdom, I don't want anything but the road on which Ādi Shakti is going to walk, please throw me there. That's all. That's all I want." What is such enjoyment in that, that we don't want any kingdom, we don't want anything, nothing? What is that in there? Is the pouring of this love into you. Completely filling you up. That it is so evident you can see it, living example before you. That's how I've lived all My life. I don't feel sleepy. You've never seen Me sleeping in any program, have I? But I can see many even now sleeping. I mean you have to wake them up. I can't understand. Because their hearts are not open. If they open their heart, they can't sleep, even if they want to. They're sitting before Me, why should they close their eyes after all? Is the most surprising thing that they'll go and touch the feet of My photograph and before Me they will sleep. It's absurd! So you must know, all of you have got that depth. All have that beauty within you but you should be intelligent enough to see this point that, have we touched that point? Are we lost in that point? Now you introspect. What I'm saying don't think of others, think of yourself. Have we got that? On this day of Diwali looking at these beautiful lights which will disappear, even a moment of that think that they are, they're so happy.

So have we touched our, that beautiful thing which is eternal within us? Have we touched it? You ask anyone, “Do you meditate?" You eat your food, all right. Why do you meditate? I asked you about meditation, why is it so? Do you look after yourself? What are you looking at, wasting our lives? Every moment is so precious, every day is so precious, every year so precious.

Sahaja Yoga is progressing very fast and you people have to decide that now your Mahālakṣhmī Tattwa has to give its fruits. Let's see. I was happy to see you so happy, joyous. I wish you could give this joy to each other. That gives Me the greatest pleasure. Of course now there aren't much fights and nothing's going on but there are small, small things where I find people have funny feelings about each other.

So forget about it. You are Sahaja Yogis. After all, what is going to happen? Everybody has to die in any case. But at least you led a life of spirituality, of eternity. See, look at them. They all know they have to die but, “Let's burn as much as we can." We have the light. Everybody doesn't have the light. “Let's burn." This is to be understood and then you'll enjoy. Even the shortest life which is like a shooting star is worth something than a boring life of a dead person.

The child is crying tell her to take away the child.

So for this, the protocol has to be understood. It's very important to understand protocol and the protocol is this, that, you are not to question Me. You are not to question Me, you are not to doubt Me.

This is very important if you have to keep your Sahasrāra open. If you have any doubts, then know that you are not

yet there. Please keep your Sahasrāra open. Without your Sahasrāra being open you cannot do anything. Surrender means nothing but keep your Sahasrāra open. This is the way you are going to grow.

What are you going to surrender to Me? I can create the whole world like I create worlds after worlds.

What are you going to give Me? But just surrender. You have to give nothing to Mother, you have to be one with Her, you have to be lost in Her, is to enjoy Her, to know Her. That is the day when there will be a perfect Diwali in this whole world. I'll see My children becoming great lights of knowledge, truth, peace and joy. That is the day I'm going to feel that we have done the job alright. And let's have that real Diwali. And I'm sure it's going to be very soon. Why not compete with other countries in this like Russia, like Bulgaria instead of competing in nonsense. Let's compete. How many Sahaja Yogis we have got? What have we got to be given for Sahaja Yoga? All this will create such a beautiful personality of self respect because unless and until you have Selfknowledge you cannot have respect for it. But now you have Self-knowledge so the whole thing is going to change. Today I wanted to speak to you more than the Pūjā. Is a short Pūjā, is not a very big Pūjā for Lakṣhmī because is already within you. But in this short Pūjā I wanted to speak to you that now you must respect the Mahālakṣhmī Tattwa.

Now Mahālakṣhmī Tattwa has got four sides. Is the first is the Lakṣhmī Tattwa which I told you is the love, to express your Lakṣhmī principle, to be generous. Then we have got the Rājalakṣhmī. Rājalakṣhmī principle is that

you are like a king “I am the realised Soul, so what! I'm like a king!" The kings don't beg, do they? I mean if they beg then they are beggars, they are not kings. Of course these days I don't know what the kings are doing.

But, we are kings, we are royal. We walk like royal people. I mean I see people sometimes walking in a manner that doesn't behove a Sahaja Yogi, living in a manner that doesn't behove a Sahaja Yogi. We have to walk with the dignity of a king. And the king is the one who gives, who doesn't take anything. Is the Rājalakṣhmī principle in you, has to come, in all the ladies.

You see so, also ladies should not give way to fashions. If you start changing your fashions that means you are not at all from the royal family. I went to Japan. You'll be surprised, they were very respectful to us, extremely respectful. I couldn't understand, you know, Me and My daughters.

So we asked the interpreter. I said, “Why are they so respectful to us? Everywhere we went they gave us the present and bowed to us?" He said, “Because they think You are from royal family." I said, “Why, why do they think we are from royal family?" “Because You comb Your hair so well and that You don't go to any hairdresser.

Royal family people never go to any hairdresser get their heads to. Because Your hair are so well done.

That's why they think You must be from the royal family." Can you imagine? While we are like bhoots, how can we be Sahaja Yogis? Tomorrow you have to wear the crowns. We should not have dresses like beggars. Do you think so that's the sign of a royal family person? You must dress up well, neat, clean, not like a Sannyāsī, colourful,

beautiful but with dignity. It should not be a fashion. Fashion is taken by ordinary people, by vulgar [people]. King doesn't take the fashion, does he? He creates the fashion. He doesn't take fashions.

So you play into the hands of the fashions, this... Recently I heard the fashion is for women is to have their hair here [covering forehead]. Why? Closing the Āgñyā like that? If you are playing into the hands of these modern entrepreneurs and modern ideas and all those things, then know that you have no a personality of a Sahaja Yogi. A Sahaja Yogi has his own personality. He doesn't change according to somebody says, “All right, everybody is like this, so you should be like that." He has his own style and he has own ways of dressing up.

In everyday life also a royal person is such, the whole dignity of a royal person. You don't take money from others. You don't borrow money from others. Do you think the king, the day he starts borrowing money, he'll no more be a king. Then a royal person always talks with a dignity as well as respect of the dignity of others. He doesn't use cheap words, slangs. Royal language he uses. Now these slangs I do not know, I do not know much about them but is very much in the fashion that you go on in a slangy way.

You ask somebody some questions “eāh! eāh!" Is this the way a king would speak? I tell you in every behaviour, if you know that you are the king and you are the queen, the whole personality will change. But a beggar, if you bring the beggar and put him on the chair of a king, still he is, anybody coming, “Please give me something." Wearing the crown he says “Oh, Please get me..." Now

you are sitting on the thrones. In Sanskrit word is, in Hindi they say, virargj, virargji. Let this kingdom show through your behaviour. The kingdom of God, show in your behaviour. If you are a miserable creature, a TB patient, how can you be of the royal family? If you are a lanky-panky person how can you wear your swords? The other day they gave Me one sword to hold. I tell you many of you cannot hold it, it's so heavy. But in My Royal Spirit, I can.

Same with the ladies if they have to wear the dresses of a royal family. Even to wear the crown you have to have a head that is capable.

So that royal nature has to come in your own behaviour, when you talk to others and anyone. Like royal people never ask questions, never. “Hmm” they will say. “Hmm." But a beggar will ask a question. We call him a sawali, the one who ask a question all the time. But why should a king ask when he knows all the answers. Why should he ask for any questions? I know some people who are such headaches.

Now say I'm in the road. “Will You take white water or blue water?" “Baba, I take water whether blue, white anything and that's all." Then they'll say, “Will You take a white comb or a red comb?" “Arey bhai, give anything." By their asking only you get fed up that “I don't want anything. Now get out of the road, please." Then another style is, “I have a problema, a problema." Nothing problem, problema. “What is the problema?" “I don't know how to carry on with my job." Problema. Because you are a problem, that must be this problema. But Mother doesn't say, it's all right. She will suggest one

thing. “But in this, this", then She suggests another solution. “But in this, this", then suggests three solutions. She will go on suggesting ten solutions. Still you will forget it's your problem, you think it's Mother's problem you are discussing. This is not the way the king is. The king gives solutions, he doesn't ask for solutions.

Otherwise should he be king? And once you decide, “I am the king and I am going to solve my problems” the problems should be solved like this. [Clicks Her fingers twice.] Do I tell you My problems any time? I never use this word also, problem. This is a modern word.

`Problem' we used to only use in mathematics, I think in geometry so far, really! We didn't know that it was used in general life.

So if you are the king you solve your problem. If you solve your problem, then you are a king. If you cannot solve your problem then you are a beggar.

Then cheap things. To use cheap material, cheap things, cheap language, everything cheapish, is not a sign of a king. I would buy one sarī in the whole year but a good quality sarī. And I've got sarīs since My marriage, even before My marriage. All those sarīs are with Me because I would buy only one sarī of a good quality once a year, finished! And traditional, not cheapish. But people will have twenty sarīs and they didn't know what to wear. They'll still walk out saying, “I have a problem, I have no sarī." Because all sarīs are very cheapish you have bought. Same with men. Same with men. They try to save money, penny-wise pound foolishness.

And if you ask them. “Mother, You know what happened, I have no clothes." “All right you come without clothes,

then what to do?" “No but there is this." “All right, then do one thing." It is impossible to tell them that this is stupid. You are the king, the way you talk to each other. A king doesn't talk too much, doesn't. If you are too talkative then remember you are not a king. The king doesn't talk too much, very little, `yes' or `no'. Or whenever he has to talk, he talks sense. Also he is not glum. Another extreme are glum people. You don't know how you stand with them.

So one has to know that you are in charge of yourself as a king or a queen and you carry yourself with that dignity. You do not shout. You do not say things slowly, as if you neck is chocked.

Some Sahaja Yogis talk like that. They think it's very, they are kind to Me. No, in freedom, but not shouting at Me and in a dignified manner. Dignity is something cannot be taught. It has to be inside yourself. A person is not self conscious but is conscious of his dignity. He doesn't do cheap things, never. Never the cheap things, you know.

Once a gentleman met My husband. He said, “Why don't you come and dance?" He said, “No, I don't dance because My wife doesn't dance." He said, “Bring Her to England, She will start dancing." He said, “You take Her to Moon also She won't do." That's what My husband told. “She's not going to dance with this kind of a ball room dancing. That She will not dance." It's for the men and women to understand, that is not dignified. On this point you should decide, “If this is not dignified we are not going to do it.

We are from the royal family of Shālivāhanas and we are not going to do anything that is undignified." All the ladies, all the men, all the Sahaja Yoginis and the Sahaja Yogis are very different from all others. And this is what we have to understand, that how dignified we are for a Rājalakṣhmī. Then the Gṛuhalakṣhmī I've already told you. And the Lakṣhmī Tattwa I've already told you.

But there is another principle which is called aLakṣhmī and that aLakṣhmī principle is where you may have everything, but you are a beggar, aLakṣhmī. And that is what is to be avoided. ALakṣhmī, without any Lakṣhmī principle. Then there is kuLakṣhmī. KuLakṣhmī is when you use your money for wrong things.

You use your money for drugs, for this, that, for bad business. Whatever business you do you should know what you are doing, is for what. KuLakṣhmī. Grabbing the money of Sahaja Yogis or Sahaja Yoga is the worst type of a Lakṣhmī, it's very, very serious.

So that's how you come down. And, now when you see the whole world is, how it is, when you have to pull it out, you have to have more strength, more strength to pull them out, strength of love. Again we come to the same point: strength of love. That's the strength keeps Me laughing all the time, enjoying Myself. Even a least [part] of this joy I cannot give up.

In the same way I bless you with all the Lakṣhmī principle and Mahālakṣhmī principle but above all the principle of love, the pure love without any expectations, nirvajya. I bless you all on this auspicious day. May God bless you! Have wisdom and understand that Mother has said it out of Her heart, out of Her love, out of Her feelings for us.

May God bless you! Thank you very much.

Contents: **1990-11-0x Shopping, Bangkok, Thailand**

I will bless this country with morality and prosperity. Ask for this.

Contents: 1990-11-05 **Conversations with Sahaja Yogis, House, Bank of the Chao Phraya River, Bangkok, Thailand**

Shri Mataji: So how are you, Prakash? Prakash: [mentions that he has left Viśhuddhi for taking so much of Shri Mataji's time the day before].

Shri Mataji: There is no protocol between a Mother and Her children and what would I do all alone in this room otherwise without you to keep Me company? There are usually so many people around in Pūjās that we never can spend time together.

Contents: **1990-11-0x Conversations with Sahaja Yogis, House, Bank of the Chao Phraya River, Bangkok, Thailand**

[Shri Mataji is upstairs attended by a number of Sahaja Yogis. Other Sahaja Yogis are sitting downstairs and one person says he had just had an amazing experience rubbing Shri Mataji's Feet. The thought crosses Alex's mind, that he would like to do the same and then one of the girls who was looking after Shri Mataji comes down and says that Shri Mataji would like to see Alex.] Alex Henshaw: Yes Shri Mataji, did You want to see me?

Shri Mataji: No, I didn't want to see you, did you want to see Me? Alex Henshaw: No, Shri Mataji.

Shri Mataji: Well, in any case, while you are here, you can rub My Feet.

[So it was a little play to get Alex up there to fulfil his desire to rub Her Feet. He starts to rub Her Feet and he is really pressing and massaging. He is using a lot of his strength and the sweat is coming out of him and She is telling him to press harder. After some time his arms start to get tired, but he just surrenders into it and gets lost in it and after two and a half hours he just remembers his whole body vibrating.] Shri Mataji [to Alex after two and a half hours during which he rubber Her Feet]: You had better take your rest now and go off to sleep.

[Alex floats downstairs and I lays on the floor and falls asleep, while totally vibrating.] [Next day:] How is Alex? He must be in the seventh heaven by now.

Contents: **1990-11-0x Quote on Sleep, Car Ride, Bangkok, Thailand**

I can stay awake the whole night, but in the day I have to sleep for at least twenty minutes. This is what the deities want.

Contents: **1990-11-0x Quotes related to Thailand, Bangkok, Thailand**

I died here [likely referring to a past life].

Bangkok is My place.

I have a plan for Bangkok.

Thais are just like Bengalis, they must have come from Bengal. They are like Bengalis.

Contents: **1990-11-0x Conversation with Saraswatī Sreshthaputra, Bangkok, Thailand**

Shri Mataji: Can you write well?

Saraswatī Sreshthaputra: Yes.

Shri Mataji: You should become a journalist! [And adds:] You should blast them!

Contents: **1990-11-xx Quote (morning), Taipei, Taiwan from The Divine Cool Breeze, Vol. 4, Issue 11 (Dec 1990), p.13**

[Shri Mataji was given the Sahaja Yoga book of prayers and She read for it for quite a while. Then She stopped and said:] I have to stop now. It is so beautiful, I'm melting.

Contents: 1990-11-11 **Meeting with Four Seekers to be Cured, Suite, Grand Hotel, Taipei, Taiwan**

[Shri Mataji asks to work on them:] You all have the power to cure, why don't you do it? If you don't try it, how will you know you have it? [Several ladies with back injuries claimed they were cured that day.]

Contents: **1990-11-2x Quote on Truth, After the Press Conference while some Journalists are Coming to Get their Self-realisation, Pratishthan, Pune, Maharashtra, India**

Come what may, we should never be afraid to tell the Truth. Truth has the power to expose falsehood.

Contents: 1990-12-00 **Talk to Sahaja Yogis, India**

When there is opposition of any kind, or inconveniences, we start becoming subtler and subtler, as long as we accept it as a challenge. Every seed which is sprouted has a small little primule, out of which comes out the shoot and the root. And the root is so delicate and small. At the tip of the root, there is a very intelligent cell and this cell knows how to carry on its journey.

So it gradually penetrates into soft muddy, land, but when it comes across any stone, then it encircles round it. Now, it could manage just avoiding it but no it encircles, so he uses that stone for future, support, of the tree.

So intelligent it is and that's how it works out its way to the source.

So you might start thinking that: `Look at this little cell that you can see through microscope. It has got a sense how to penetrate into the soil, also to go round the stones, also to go towards the, source of water.' So what is the guiding factor? We never think about it. All the trees, all the animals, are in complete bandhan of God. Absolutely. They have no freedom of their own in a way. They are completely guided by God and that guideline is, in that little cell.

We have seen many birds flying out, thousands and thousands, all the way, Siberia to Australia. Who guides them? How do they know where is Australia which is so far away? And again they come back to the same. They too have a magnet. But how do they know that Australia is in the south or the north? Even if you have the magnet, how do you know you have to move in particular direction? They too have in their little brain, a controlling

factor. Or we can say the remote control of God. It is that minute, it's detailed, so widespread and how it works out. It's tremendous. It's only human beings have this freedom.

And they are the only ones, if they want, they can break their heads completely. Or if they want they can ascend or go to hell.

Freedom is given to you and that remote control is taken over I think.

So you have to decide in your own freedom as to what you want to do *[UNCLEAR]*. Wisdom is important. Also good conditionings can make you understand. The other day I gave a lecture on Śhraddhā. Means faith.

So I told them, because you didn't understand Marathi, I want to tell you little bit about it. The first one is the tamasik is the ignorance. Faith in ignorance. Like you believe in someone, just because you are so ignorant. Like so many Gurus who came from India, like so many…

So to believe in those people comes out of ignorance.

Absolutely. And also there are lots of blind faiths even in the west I've seen, for which they do not give any explanation.

So people have faith in such people who talk of God. That Graham fellow, Graham is his name? Billy Graham, I mean I don't know how people can have faith in such a nonsensical... I really tell you. He shouts and he screams. Horrible.

So, this kind of faith would be there out of ignorance, that's very, very blind.

So we call it a tamasik. Tamasik meaning in darkness. Tamasik.

So then we have another one, which we call Rajas. That you have faith in your kings; you like people who are politicians; you run after people who have positions and some sort of a thing like that. This is another faith. This is also very dangerous because they are human beings just like us and they can any day deceive us and torture us.

Now the third one, is the faith which we call as sattvic, is the faith, what is sattvic in English? I don't know what's, there's no English word I remember for sattvic. Meaning which is out of wisdom. Here you believe in a person because you see his character, his behaviour, his life, his style; so that's why in India we have faith in Saints. You know there were remarkable people, very honest, very straightforward, doing all the time good for others, preaching always the good things, making people righteous, helping them out; as we have faith in Abraham Lincoln. We have faith in Gorbachev.

So the faith in such people is the faith which comes out of wisdom. But it's said people in Iraq have faith in Saddam. That one is a Rajas one.

So the third one, that if you have, third faith, that takes you to the faith when it is enlightened, dolas Śhraddhā we call it, enlightened faith. And this is what you have to judge.

But here when you come, you have to know that many people do not see Me, do not meet Me. They just meet you. They only know you. Of course those who have known Me I don't think have known Me fully. Rather difficult, to know Me. But whatever you have known of

Me, you know very well, what sort of a Person I am. But, even you people, have to have that kind of standard, that when people see you, they feel that they have met somebody, a very rare person. I'm telling you this, specially today because I've been speaking about it, but there's one thing one has to *[UNCLEAR]* that in Sahaja Yoga we get lots of people, just seeing My Photograph most surprising, but they come to My program in thousands and then they puzzle out.

So there is something we have to learn, there must be something that they doubt in us. We should introspect and find out why do they doubt us, why do they puzzle out? I think seventy to eighty percent people puzzle out because they have no faith in themselves; because they just expect to be cajoled and looked after whatever it is. But still, if you do the introspection you will know how we deal with them.

So we should not tell them: `You have got this Chakra caught up, you are a bhoot,' and all those things. But I never say that. On the contrary I absorb it and try to improve it, the same way. Then only you will see that those who come to us settle down and touch their depth as you have touched. Because you do not know how much you are changed in Sahaja Yoga.

You are very much changed, you are at a very high level and you can't see a person who is at a low level. But you have come from that level. And look at Me. I too, come down to this level. But still, I never make anyone feel less than Myself. You all feel absolutely loved and cared for by Me, every one of you. Individually you know how much I care for all of you.

So, that is how we should be. We should try to show that we do care for human beings who come to us because they are the ones who are going to get to a higher state and that's something so special, for us to care for such people. I'm sure if that happens now at least this twenty to twenty-five percent you will be able to attract fully and give them what you have got.

May God bless you.

Contents: 1990-12-03 **Śhrī Durgā Kālī Pūjā, Shere, Pune, Maharashtra, India**

So, welcome to all the Sahaja Yogis from abroad.

So we start from today our Maharashtra Tour, which you can see is full of these hills and dales. Also, the atmosphere is going to be extremely rustic. Of course the comforts of this place have not been up to the mark, but next year it will be much better, I'm sure.

We have decided to purchase even this plot of land, but as you know we have a land on top, there on the hill at the top. That's one of the highest peaks in this area. That land we have already purchased and we are going to have an Ashram there and this will be the place used for parking. I hope you like the atmosphere here and the surroundings, the nature.

People in Maharashtra are blessed by great saints and people who were Naths, like Gñyāneśhwara; and that's why they have a tremendous base of spirituality. But still they are to be guided to get their Selfrealisation.

As you know that without spirituality, the life is very much in, is in imbalance. It does not have a totality of enjoyment. I don't know if there is any enjoyment

otherwise also; because if you just live with your machineries and materialism, they cannot give you joy. And that's what you have discovered, the emptiness of life. And that's the reason you want spirituality, to give a complete expression to your personality, which has happened. Luckily it has happened. I'm very happy to see so many people who have felt it. And this is what has to be understood by Indians also, because they think that you people are so well off materially and while they are not, they are spiritually well-off and you are materially well-off.

And both the things are so important. The foundation has to be strong, of spirituality and then you can build whatever type of building you want to build on top of that. But if you do not have that foundation, then the whole thing collapses. Like a tree grows and it doesn't touch the source of its nourishment, it will definitely collapse. This is what Sahaja Yoga is, that you are touching the source of your nourishment, nourishment to your civilization. And once this nourishment starts flowing, you see what's wrong in those countries where people have gone headlong, gone to the extremes and what they are suffering. The people here have no idea about it. Also in this country of ours we have lots of problems because people are so simple, very vulnerable. But dealing with the problems of the West, I feel that there's no way out but Sahaja Yoga. As many as we can save, we should try to save them. Whatever may be the achievements in the West, they are going to boomerang and they may destroy the whole society.

So when you are starting the first day here you should ask for spirituality, the blessings of spirituality, but also the promise that you will help others who are getting drowned into the dry materialism of the West. That's a very important task you have to do. You are all enjoying this beautiful life and you are at peace with yourself, but this wine of spirituality has to be shared, otherwise life becomes very selfish, self-centered. I know you are frightened of those people, because you think you may catch from them. In this Tour I hope most of you will be made badha-proof and fearless. As I told you, you have to touch your depth. If you live with superficiality, any superficiality in you must be thrown away, then you will sink down. There are all kinds of superficialities which have come to us as a `blessing' of this Western civilization, as also in India we have another. But as I'm talking to you I'll, I would like to tell you about the superficialities that we have in the West.

First of all, the another style is our norms and ideas. Actually it's all a mental activity, as I've told you that the whole art of the West is finished. We cannot have a Rembrandt any more. We cannot have a Michelangelo any more. The reason is, criticism of this art has been so much in the modern times that nobody wants to produce anything which will be criticised and now only situation left is that our critics are criticising critics, that's all; no art, because they have no work to do.

So this mental activity of putting everybody down and mastering that art, is very dangerous and extremely destructive. And this is what is happening I feel, in the field of every kind of activity: industry, music, art,

everything that you find; buildings, any enterprise, even politics. Everything has become so superficial that you have to be prepared for facing all kinds of oppositions and troubles. But still, as you have your own depth, you can master them all by your tranquility, by your temperament and by your powers which you have got. When you are not afraid of that society and when you have that tranquility within you and the courage, I'm sure you can do a lot. Of course we have some very dynamic people in Sahaja Yoga in the West and very dynamic women also in the West. What may come they never deter and they have worked very hard to do everything possible to see that Sahaja Yoga is established.

So they should be your ideals and all of you should try to follow them and do the best.

This Tour is a festival for us. It's, of course I say it's a pilgrimage but there are no signs of pilgrimage it looks, because if you see the pilgrims, horrible they look, while you are looking like roses, all of you.

So it's a festival for us and you have to feel that festivity within your heart, that joy within your heart and small, small things you should not worry, because these things cannot be provided in all the places. Gradually we'll be building ashrams in all the places wherever you have been visiting, but you know how difficult it is, in those days where the India is passing through such a bad phase for so many years, where everything is delayed.

So the attitude should be that: `We have come here for our ascent.' We have to work out everything with that attitude, that we have come here for our ascent and every moment of our ascent is a festive occasion.

Everything is a festival. If you understand that, I am sure you will see the beauty in everything, you will enjoy everything, whatever may be the rustic style. Maybe you may not like the colour of these lights, I think, because you may not enjoy it so much. You might get much better things in your own country. But whatever it is, it's not your conditioning that should stop you from enjoying.

So please remember that you are now the member of the universal society and we cannot have our conditionings to mar our happiness and joy. I want you to enjoy this trip fully, absolutely, in a way that you have never enjoyed anything before.

May God bless you.

***Contents: 1990-12-05*, Public Program (Hindi+Marathi), Day 1, Pune, Maharashtra, India**

People in Maharashtra are blessed by great saints and people who were Naths, like Gñyāneśhwara. That is why they have a tremendous base of spirituality, but still they are to be guided to get this realisation... Without spirituality, the life is very much in balance. It does not have the totality of enjoyment...

Because if you just live with your machineries and materialism they cannot give you Joy. And that's what you have discovered, the emptiness of life and that's the reason you want spirituality, to give a complete expression to your personality, which has happened. Luckily, it has happened. I'm very happy to see so many people who have felt it. This is what has to be understood by Indians also, because they think you are so well-off materially. And while they are not, they are materially

well off... Both the things are so important. The foundation has to be strong of spirituality and then you can build whatever kind of a building you want to build on top of that. But if you do not have that foundation, the whole thing collapses. Like a tree grows and it doesn't touch the source of its nourishment, it will definitely collapse.

This is what Sahaja Yoga is, that you are touching the source of your nourishment, nourishment to your civilization. Once this nourishment starts flowing you see what's wrong in those countries where people have gone headlong, gone to the extremes. And they are suffering. The people [in India] have no idea about it. Also, in [India], we have lots of problems because people are so simple... Dealing with the problems of the West, I feel there is no way out but Sahaja Yoga. As many as we can save we should try and save them. Whatever may be the achievements in the West they are going to boomerang and they may destroy the whole society... You should ask for... The blessings of spirituality, but also the promise that you will help others who are getting drowned in the dry materialism of the West. That's a very important task you have to do. You're all enjoying this beautiful life. And you are at peace with yourself, but this wine of spirituality has to be shared, otherwise life becomes very selfish, self-centered. I know you are frightened of those people because you think you may catch from them... I hope most of you may be made baddha-proof. And fearless. As I told you, you have to touch your depth. If you live with superficiality, any superficiality, in you, it must be thrown away.... There are many superficialities

that have come to us as a blessing of this Western civilization..... Another style is our norms and ideas.

Actually, it's all a mental activity... The whole art of the West is finished. We cannot have Rembrandt... [or] Michelangelo any more. The reason is criticism of this art has been so much in the modern times that nobody wants to produce anything which will be criticised and now [the] only situation left is critics are criticising critics... This mental activity of putting everybody down and mastering that art is very dangerous and extremely destructive. And this is what's happened in every field of every kind of activity, industry, music, art, everything that you find, buildings, any enterprise, even politics. Everything has become so superficial that you have to be prepared for facing all kinds of oppositions... But still, as you have your own depth, you can master them all by... your temperament and by your powers. When you are not afraid of that society and when you have that tranquility within you and the courage, I'm sure you can do a lot. Of course, we have some very dynamic people in Sahaja Yoga in the West... All of you should try to follow them and do the best. You have to feel that festivity within your heart, that Joy within your heart. And small, small things you should not worry... The attitude should be that we have come [to India] for our ascent. We have to work out everything with that attitude... And every moment of our ascent is a festive occasion. Everything is a festival. If you understand that... you will see the beauty in everything, you'll enjoy everything.....

It should not be your conditioning that stops you from enjoying. Please remember that you are now a member

of the universal society. We cannot have our conditioning to mar our happiness and Joy. I want you to enjoy this trip fully, absolutely, in a way that you have never enjoyed anything before.

May God bless you.

***Contents: 1990-12-10*, Public Program (Marathi), Loni, Maharashtra, India**

If you want to know Me, know thyself.

***Contents: 1990-12-12* Pūjā, Shrirampur, Maharashtra, India**

We have come to this place with the idea that we'll be comfortable in the other place as we were before, but you must have known that there's a man who is quite devilish and he has tried to make this funny arrangement just to extract some money from us for doing nothing.

What I have to tell you, that we should remember that when we are doing right in this Krita Yuga, this is the time when the Param-Chaitanya has become active. That's why it is called as Krita Yuga. At this time this Power is extremely active. They used to torture the saints in this country and every country who were real people and they used to also make their lives impossible, because they were lonely people: one saint here, one saint there. But in these modern times we are so many, we have so many Sahaja Yogis all over the world.

So first of all we are collectively very strong and secondly the BrahmaChaitanya Itself has become active. It's a very great thing, we must realise it within ourselves, that no amount of cruelty, planning against us, any kind of

violence of other people cannot harm us. If they ever try to harm us, they'll be harmed themselves; apart from that, all our work will go all smoothly. But we should not lose even for a minute our self-confidence and our determination. Above all we must have faith in the Param-Chaitanya which is now active. All our complaints, all our problems are because of ourselves.

Because we lose faith in ourselves, then all these horrible things happen. And whatever may happen, even when people stoned us it has helped us a lot. Of course some people were hurt a little, but doesn't matter.

But the case has been filed and this horrible organization is under trouble. Nobody could do anything to them. Only when we started our own court case they have become quieter. How things work out for our help, one can see it so clearly and one should have full faith in oneself to understand that God is with us and He is all-powerful.

So many examples you can give and so many examples I can give and I can tell you that it is only our diffidence which makes problems for us. Now supposing there was a snake. There's nothing to be afraid of. No snake can bite any Sahaja Yogi. They are more sensible than these devilish people. When I was in Gandhi Ashram we were supposed to get up at four o'clock. Gandhiji was a great disciplinarian. He was not like Me.

So everybody had to take bath and by five o'clock we had to go to the Pratna. And in the Pratna place, even reaching there we could see so many snakes crawling around and we were supposed to just go to the Pratna place without complaining. And sometimes you would find a snake just sitting before you like this and you were

supposed to keep quiet and do the Pratna. But nobody was beaten up. All these years I was there, used to visit that place, I must have seen so many snakes; otherwise I have never seen otherwise snakes much in life. But that's the only time I have seen snakes sitting just like this before some of the meditators and trying to enjoy their meditation. Snakes understand vibrations, they love coolness. Once I had gone to a village and My husband had gone a little ahead; was sitting on a bridge, there were some steps there, sitting like this; and a big python like that started moving under My foot, under My legs. I saw it moving, such a thick one like this. It moved. It didn't do anything to Me, I know it cannot; because it likes the coolness and it was enjoying very nicely moving. It took about one and a half minutes.

So first of all we have to realise that we are Sahaja Yogis, specially blessed people, that we have got Realisation which very few people have got in this world. And secondly that all the animals understand us. They understand us better than human beings, because they are under the control of God Almighty.

I'm never afraid of a tiger, never afraid of any lions, nothing. I'm never afraid. But if I see a madman or a drunkard, specially a drunkard, I'm not afraid but I get repulsed, because I think this man has such bad vibrations. Because animals never drink. Even a mad dog is better than a madman.

So we have to understand that we are not under the control of God that much, because God has given us freedom. But now we are not only under the control of this Param-Chaitanya, but the Param-Chaitanya looks

after us every minute and that's how things work out. There's so many instances of this kind of thing. But if your faith is wavering, if you are frightened, then you have to a little bit understand that you are not to be frightened. Things have worked out.

So many people can tell you so many things. Swiss people were to come for a Pūjā in Pune. I knew they were to come. They never informed us by any way and I was postponing the Pūjā as much as I could. These people took a taxi from Bombay [Mumbai] and they came up to Pune and they wanted to go to Pratishthan. This they knew, the taxi fellow knew. But instead of going to Pratishthan he took them to another place, Bhugaon, where we all were camping. And these people saw, so they just got down. He said: “No, no, this is not Pratishthan." He said: “This is the place we had to come." And they were just right in time there.

I mean, you can all write so many things, how God has helped you in every way possible: monetarily, as protection, as blessings from all sides.

So to solve the problem, we don't have to worry. Actually we should have no problems at all.

Some people start thinking that by logical deductions they can find out things.

They cannot, because you are at a level that logic doesn't work. You are at a level where BrahmaChaitanya works and It has Its own logic.

So do not try to resolve anything by logic. First thing your connection with the Spirit will be lost, your connection with the joy will be lost, your connection with the vibrations will be lost.

So there is no logical conclusion, but the Divine logic takes over. That doesn't mean that you are a slave, but on the contrary you are the great guest in the Kingdom of God. There's a difference between the two attitudes. Supposing I come here, so they want that they should garland Me. I can say: “I'm not your slave, why should you garland Me?" They may say: “We'd like You to come for a procession." I may say: “I cannot come, I'm sorry. I'm free. I will do what I like. How can you decide for Me?" But I am their guest and they are inviting Me to honour, to look after Me, for protection. If something you people try to do for My protection, should I say that it is slavery? Of course you know that I don't need any protection, but still you try to protect Me. It's all right, I don't mind, because if that gives you pleasure I don't mind and I don't feel that way about it, as if I have become now a slave of all the Sahaja Yogis.

You fix Me up and I am moving like a shuttlecock all the time. I never grudge, never grumble. All right, I accept it, whatever you say. You are not doing to harm Me in any way, or to be disrespectful, but you are trying to help Me out in a way that I should be able to achieve greater capacity to work and a greater facility. How can I not understand that? So you have to have that kind of an intelligence to feel the existence of that All-pervading Power all round us. You have seen so many photographs. You have seen on top of your heads there is Light. Though mentally you accept, but in the heart you do not. Those people accept in the heart, I know them and those who do not accept, I know them. Those who accept Me never allow Me to say: `Why didn't you do this?'

Whatever I say they will do, because now they have accepted Me from their heart.

Like yesterday it was a simple thing: I bought these caps for you.

So many didn't buy, I was surprised.

I went all the way to buy, to protect your heads. Why didn't you buy them? They're worth nothing: three, four rupees is what?, nothing. Or the dhotis I bought for you. All the way, I don't mind if you don't want to buy, but it's surprising they didn't buy. You could have worn them today and you would have looked very nice. Of course you have freedom; it's worth nothing; but it shows how far you are there.

Mother has bought it with such love, She has selected for us, it's worth nothing. I could have given you them as presents also, but I just wanted to test. And this is how the testing comes. After all there's no harm in wearing a cap in this heat; it's better to wear the cap. And also to have a dhoti is better because that's the dress of this country and whatever is the dress of the country, that is more suitable for this country. It's very hot here and the dhoti, which is a cotton dhoti or a, even a silk dhoti, is a beautiful thing to wear. But I don't want to force anything on you, but it is you who are judged also, that such a small thing like a cap... Now how many of you did not buy the cap? Raise your hands. All right.

So give them presents! And how many of you didn't buy the dhotis? Should I give you presents? Please buy... It's finished, all right, so I'll get you more. But they are very comfortable and beautiful, they're very nice, so beautiful, you'll enjoy them.

All right.

So small, small things can express our attention: very small things. Like such a great sky is there and when you look at it every leaf, supposing there is a tree, every leaf can be seen against that sky.

In the same way Sahaja Yoga is such a great thing. But it shows every small curves and every delicate behaviour. Of course there's no challenge, no personality insult or in any way. But the more you understand Sahaja Yoga, the deeper you go into it, you will know that everything, whatever is done in Sahaja Yoga is for your benevolence. Nothing else, it's for your benevolence. And that this Power is so well-equipped with everything. And you must have full faith in yourself and in this Power, that whatever you do and whatever you want, or whatever is your forward movement, everything is looked after, guided, organized, arranged for you beforehand. Thus you'll be surprised how you are looked after.

Now especially for ladies, their one of the assets of ladies is to be frightened and another is to cry.

So of course I too cry sometimes, but never at My own discomfiture. Never at My own pain, only when others are pained; then My eyes, being collective, start just pouring uncontrolled tears. But for Myself I never cry. For My pain, even if I want to I cannot. I cannot. Just My body cannot.

The second thing you must know: I am also a woman; I am never afraid of anything whatsoever. Of course animals I have already told you. Except for the drunkard, you don't know how he'll behave, because not easy, not senses. I'm not afraid of anything whatsoever. In the

same way you have to know that your Mother is with you and you should have no fear at all and then to boast of your fear is nonsensical. Once you realise how powerful you are and how much you are connected to that Power which is so powerful and all-pervading, which does all the living work, you will never get any one of these funny ideas which are to be left behind. You have to cross the threshold of these conditionings that you have had. Just open your heart and see for yourself where are you sitting, where have you reached, under what blessings you are here.

May God bless you.

Contents: 1990-12-14 **Talk to Sahaja Yogis, after Marriage Announcements, Front of the Main Hall, Pratishthan, Pune, Maharashtra, India**

I must say that this beautiful Earth has created so many beautiful things. But She Herself is nothing but detached, simple Mother Earth. Perhaps that's My condition, too. When it comes to creation I can create beautiful things. You are so beautiful, too, creatures. But as far as I am concerned I do not think that I require any one of these things or I'm bothered about them, or need them or tempted by them.

So what Gregoire has said is because they are insisting that they are going to give Me presents every year and that's why this is a delude to them. But I've been telling them that there's no need now. Let's say, you all consider it, is only no need to give so many presents. What you can do now to start reducing the number of presents you give Me. One country can give one present.

If you can do that I'll be thankful, but I'll have to build another house. And the grandeur and all these things are created by Me but never enjoyed by Me. I just enjoy Myself; that's all. And Myself is so big, it is such a big thing, that I don't know what it means; it means grandeur, or nature, or anything, or you all people. I enjoy everything of it.

So for Me there's no need for you to. Now as he said that those people came, three of them, Brahmā, Viṣhṇu, Maheśha, to give presents to Christ. Yes, they did. And you have given Me, too. But now I think it's better that you people reduce some quantity at least. I'll be very thankful that if something could be done like that and from next year we should try to make it less and less and less. Because it's very sweet of you to have given Me all those things, because I enjoyed them, they are beautiful things and when I see them I remember your good heart. But you know that Mother is too simple and though I can create all kinds of things, as far as I am concerned I am too simple. And also Mister Srivastava so many times, says also, “You've got so many sarīs but you'll go on with Your white sarī all the time." The reason is, you see, a simple personality can only create beautiful things. A simple heart can only create nice things, because simplicity at the simple level is so simple. Like you are made of seven Chakras, seven Chakras, then the permutations of these seven Chakras, that's all. But supposing you start from outside then you'll have to go to medical science or you'll have to go to another complicated thing. But basically, fundamentally, it's too

simple. That's why Sahaja Yoga is very simple, because we are dealing with the fundamental things.

So fundamentally, if you are simple then everything that you do is just a combination and permutation of all these things and all these things when they are put together they make such beautiful things.

For example, as I have told you once I was travelling and we went to a place called Palitana known to be a very beautiful, beautifully carved place. And we had to walk, I don't know, for three miles at least, climbing up or something like that. With Me was My daughter and My son-in-law. Went up and there was a little temple. They wanted to rest. And also we laid down ourselves there. And as soon as I saw all these beautiful elephants were there, so I told My son-in-law, “Look at these elephants. All their tails are twisted differently." He said, “Mummy, we are so fed up. How do you have energy to see the tails?" I said, “Because I see the tails I don't feel tired. That's the point. Because I see the beauty of these tails, I *[UNCLEAR]*." So you see, even in simple things there is so much of beauty. In very, very ordinary persons you'll find that they have a very beautiful things and very nice way of saying things, very simple talks of children like that, it's so simple, so straightforward and whatever they say it's so deep.

So whatever is deep is simple, but when it is expressed outside it can have lots of permutations and combinations and it can work out in a beautiful way.

I must tell you, I had no strain in making this house, nothing. I was not bothered at all. I found everything so

easily; I brought it here, put it down here, I never even thought there's strain or anything.

Everybody says, “What a concept." But I never conceived anything. I mean, I just don't know. What is a concept is there; I just told, “To Me is nothing great." The whole world is there for us to see and to be fascinated. But behind all that, all this world and everything is created with the very little, simple idea of God, that you all have to enter into the Kingdom of God. That's all; such a simple idea.

So He's created such a beautiful world, then he created all kinds of things to bring you to the human level and now just simple thing is to enter into the Kingdom of God. You should not complicate yourself too much and once you do that you will be surprised how beautifully you will be able to produce.

Even some artists were extremely simple by nature. Like Ravi Shankar, you know and his Guru, he has got Alla Raka and Ali Akbar; all these were his disciples. Such a great genius man, such a simple man, I tell you. And he knew Me very well. He used to call Me “Ma"; he used to call Me “Mother" from the very beginning. And one day he brought one little deer, a baby deer, brought it to Me. I said, “What's the matter?" He said, “See, this deer was crying too much.

So I brought it to You." But I said, “For, why for Me?" “So, You see, he will feel the love of his Mother.

So You just caress him." Imagine, such a great artist coming like a little baby to Me, making that. I was so surprised at him. Look at him; such a simple man. He's

doing that. And you see, if you see the children when they love, how genuine they are, how they work it out.

The same place there was a child. He was very fond of Me. And one day he decided to bring some pumpkins for Me.

So he brought one to Me. I saw him bringing in the thing. He said, “All right, just wait." Then there was, he went back and there was another one kept little further. He brought that. He had put nine of them in different places. One by one he was bringing them. He brought nine pumpkins to give Me.

So sweet. But I said, “Why did you bring nine?" “Because I don't know which one you like so I brought all of them." So simple and so touching; I mean, just *[UNCLEAR* touch/touches/tears/turns] your heart.

So we have to be simple people. We have to talk to each other in a simple way, not in a complicated way, in a very simple, sweet manner. That's how we are going to create a beautiful world.

So I would request all of you to be very kindly and very gentle with each other, especially for the newly marrying couples. Try to be nice. Nobody is going to dominate you if you are nice. It's only you dominate yourself.

And don't try to control your husbands or your wives. Let them be. Let them enjoy their freedom. They are not going to do anything wrong.

So some people try to control too much and there are problems.

So please do not try to control like, “If I am keeping it here, they'll keep it there." There's no need. Let it be.

Doesn't matter; nothing so serious. But on small, small things, I've seen, such marriages puzzle out.

And it is absolutely wrong.

So for marriages today, it's a very auspicious day.

So many people have been engaged to be married. But one thing you must remember, that you should not lose your connection with joy. It's stupidity. When two nice birds are together they should chirp and laugh and enjoy. Instead of that, if they start pricking each other, what should we call them? So today it's a great joy for Me.

So many people are engaged and are going to get married. But now, understand your responsibility that nothing is to be done. You have to be just Sahaj; don't have to do anything. “We are working out." You cannot work out marriage; you cannot work out. Just know about your husband or about your wife and just try to enjoy whatever they are. I mean, I do enjoy that way about My husband, so many things which may sound little queer to people, but I enjoy it. Because I know that's a nice thing about our human beings that they have varieties and they have little, different angles to themselves. And these angles are to be enjoyed and to be appreciated. If you can do that, then you will never fight. Because two persons cannot be alike; even two leaves are not alike.

So you should enjoy.

Everybody has some sort of a super quality thing or whatever it is or maybe some angle. Just enjoy that angle. You don't have that; so let him have at least, or let her have that.

So today, special day is that so many marriages have been fixed out. I don't know how many, he has not told Me yet the number, but quite a lot have been fixed.

Sahaja Yogi: Fifty.

Shri Mataji: Fifty have been already fixed. All right.

So now it's a very big number and will be more by the time we reach Ganapatipule.

So let us not create problems out of this. You don't have to sit down. I have seen after marriage they start thinking, `What, what do you think about him?' It's like after realisation you start thinking. Once you are married, you are not to think then accept. Before marriage you think. What's the use of thinking after marriage? It's a very common thing. After marriage they start thinking. Then, after marriage you enjoy. After cooking the food you eat the food. Or after the food has been served then you start thinking about it. It's absurd.

So this is a very common failing we have had so far. I would like to tell you first of all, you think before getting married and after getting married you carry on. And don't try to control. Don't try to dictate. Try to be nice and sweet. You don't have to go out of the way, but be normal and it will all work out. May God bless you all, specially all the girls and boys who have been engaged.

I bless you from My heart and enjoy each other; that's the main point.

So thank you very much. Thank you.

[Later on, inside to Mark Taylor, while reading his marriage application in which he mentioned as a hobby

mostly reading about cars:] All nonsensical. You should read poetry.

Contents: 1990-12-17 **Śhrī Chakra and Śhrī Lalitā Chakra Pūjā, Brahmapuri (near Satara), Maharashtra, India**

The knowledge about Kuṇḍalinī has been expressed in many Sanskrit Shāstras since long and also in Ayurveda it is described, not only that but the books which are for curriculum talk about Kuṇḍalinī and the Chakras, because Ayurveda is very, very close to Sahaja Yoga. Even in the Western medicine to begin with, you should see the history they took to... dealt with three doshas. They dealt with three problems that we have as in Ayurveda. The right side which has got bita means bile; left side which has got cuff means phlegm and the central part, the problems of vayu means the gases.

Now luckily so many Western people have taken to Sahaja Yoga and have tried to bring down all the permutations and combinations to the simple reasoning of left, right and center. But the knowledge of Sahaja Yoga is absolutely basics; even in Ayurveda is one step away from reality, of which it says the fundamentals.

So you are dealing with the fundamentals of which a human being is built. And if this knowledge was found out long time back in India should we not accept it? The reason why people went into meditation in those days and found out all these deeper things within ourselves, because they didn't have to fight the nature. You have seen here nature how beautiful it is. You can spend all your life under a tree, while in the West, even before

getting out of the house you have to take at least fifteen to twenty minutes to be prepared to go out. It's quite a struggle.

So the nature has been so kind and that is the reason people took to meditation and found out all these deeper things within themselves. When they found it out it was all written in Sanskrit language. I have such a big thick book on this, which has described all the Shakti, Pīṭhas and all the Śhrī Chakras, Brahmā Chakra, Lalitā Chakras and all that. But this was just written down, but hardly any person got realisation. But in any other language like Marathi or Hindi which was spoken and written by common people nothing was done.

Nobody knew about it; only a few people who read about it. Especially the Shaiwas, they went into the research and they went into the world. But very few people really got realisation; very, very few.

Then in the 12th century, only the Nath Panthis, who were experts of Sanskrit, who were following it rigidly, that one master, should have one disciple not more than that. This was their tradition.

But in the 12th century Ganadeva, Gnaneshwara, who was another Nath Panthi, his Guru was his own brother, he asked the permission from his brother that “please allow me to say all these things openly. At least to say in Marathi language because the common people don't know anything about this knowledge." So he allowed him and he wrote the 6th chapter of Gnaneshwari in which he described Kuṇḍalinī. But it was in the 12th century.

After that many saints described and talked about it. Where we went yesterday to Satara, you know that's the

place where Śhrī Rāmdāsa lived. He said that Kuṇḍalinī, there somebody asked him “How much time does it take to raise the Kuṇḍalinī?", he said that “Tatkshan." Means “that moment." But the person who wants to take it should be deserving and the one who wants to give should be capable. It's a big condition. This is such a big if, a capital if I tell you. As a result very, very few people got their realisation and those who were born as realised Souls found it impossible to talk to people.

Gnaneshwara, such an enlightened soul himself wrote one beautiful book called `Amṛuta Anubhav' which I will try to translate, which is very joy giving. To Me at least it's very great joy giving. He went so deep into the understanding of this joy. I wish English language would provide Me that subtlety to translate that book.

That he wrote all these things when he was only 23 years of age and at the age of 23 years he got so fed up that he took a living Samādhi that is he entered into a cave and killed himself. They all tortured him very much. Nowadays this `Andha Śhraddhā', stupid thing, is not tortured as much, but all these saints in this country or any country have been very much tortured and there was no police protection. There was no one to publish about what these people are up to.

Despite all that, I find there are many Sahaja Yogis who are now occupying very big positions in the government and a day may come when everything will explode. The biggest problem of our country is something you cannot understand because you don't have this problem. The amount of corruption we have from A to Z for everything. That you cannot understand, I mean I have never known

any country where they have this to such an extent. Even say in Philippines, it was only one person who was doing it.

Here every person has to get the money and has to pay the money to hire Johns. For this also unless and until you get to Sahaja Yoga it won' t work out. And Sahaja Yoga can only be worked out if people understand that it is their heritage and that they have the capacity to understand Sahaja Yoga and capability to spread it. In north India it is much better, although the vibrations in Maharashtra are much better; it is something funny. Vibrations in Maharashtra are very good. The people in the north India are very good Sahaja Yogis and they are many, many, many in number. We can' t say, even in Bombay [Mumbai] we get about 12,000 people for My programs, but still the way it is spreading in North India is very surprising. Also it is spreading. This is Satara because it was blessed by Rāmdāsa, this district.

I think every where there is a flower there has to be thorns and this district has got some really very bad culprits. Ahmadnagar is much better. Aurangabad we are doing much better; it will work out in Aurangabad much better.

And then if you go to the other side Berhar, from where I come is going to work out very fast. Things are moving very fast there. I was amazed so many people have told Me that in Amravati so many are Sahaja Yogis and in Akola, so many are there. I was surprised, I have never been there.

So that is how it is spreading in Maharashtra.

So your song of Maharashtra Desha is working out. It's not failing. But I think Satara is the most difficult place. Where we worked out yesterday I gave them left and right as to what they are. It has helped them a lot, because those who came to Aapoe sat down and got their realisation.

So they are misleading people to start some sort of a new culture, like you started hippism. And they are collecting young people, that young people are leaving their schools.

Some parents come and complained to Me about it. They are not paying attention to their studies, they are failing in their classes and these people are stupidly using them. I asked some of the boys “what is your policy?" He said “We have no policy." “Then what is your aim?" “We have no aim." “Then why are you doing this nonsense?" They said because whatever the elders tell us we do it. I said “Have you no personality? Nothing?" It's exactly what happened when this hippy movement started.

Some so-called intellectuals started this horrible hippy movement in the West and when they found they cannot do anything about it, they found it's going to fail.

So many children lost their education.

So many children I know became pregnant; girls and boys started squatting.

All that took them to the extreme that they became violent. But unless and until there is a change within yourself, how can you change anything outside? You cannot. And the first seven people I fought, were all hippies; very difficult. They called themselves hippies but they used to honk like a pig. They wanted all the

comforts, everything free, extremely dominating and quarrelsome people. But the foundation was laid on them. Very surprising. But I had to work on them for at least four years regularly.

So that is how Sahaja Yoga started and today you know how much it has spread, how far it has gone.

Only in Maharashtra this problem is there of so-called intellectuals, they call themselves, but they have no intelligence. I talked to one man. I got fed up. He didn't know anything about spirituality, he didn't know anything about medicine, he didn't know anything about science. I said “Now what do you know?" It was impossible.

So such people who are jobless, we call them `recanting', they have no work. They are starting all such things and we should not be upset with them. They are trying to create problems and they are getting money from some sources. They are afraid. I think the politicians are afraid, perhaps that Sahaja Yoga may turn their tables down, because we believe in honesty and maybe a day may come when these honest people might harm them, perhaps. I do not know why. This may be one of the reasons why people are frightened of us.

Or whatever it is we have to understand that for doing any great work, one has to sacrifice. Of course you are not going to be crucified like Christ, no. Nor do you have to sacrifice as My parents sacrificed for the independence of this country. Nor are you going to be tortured. But little inconveniences you may have. But I must thank you very much because of your coming here and singing Marathi songs. They are quite impressed and they think

it's only possible because you are all Sahaja Yogis otherwise you could not have done it.

So if there are any inconveniences, think that it is a joke, that's all.

Today I was thinking we should do the Pūjā of Śhrī Chakra and Lalitā Chakra which we have never done. This is the right place to do these two Chakras today. A lot has been written about Śhrī Chakra and about Lalitā Chakra, but to understand fundamentally the left side when it reaches up to Viśhuddhi, then it uses on the right side the Śhrī Chakra, on the left side the Lalitā Chakra, to manifest itself. These two Chakras are the ones who manifest all that you see. But these Chakras are the ones who emit vibrations of different kinds and because of their angularities, like if you have some sort of a cardboard attached with small-small holes of different colours which rotates all the time, you get different colours, also you can get different permutations and combinations. In the same way different permutations and combinations are created and that is how you get all the advantages of Sahaja Yoga.

So these two Chakras are very important. I do not know if you know of any mantras about Śhrī Chakra but I'll give you a book. Later on I'll translate it to you and you can compose something for Śhrī Chakra.

Śhrī Chakra on the right side, Lalitā Chakra on the left side.

So what we are really worshipping today is Mahāsaraswatī Power and Mahākālī Power both put together.

So now we've started combining things, not individually. Now these two energies are very important.

Without the energy, without the power, nothing exists, for example if this light had no power to give light or to burn it is useless. In the same way without getting your realisation, you are useless, because your power is not awakened. At least not completely.

But these two powers, give us lots of benefits even without realisation. Whatever you see in this world created is done by these two Chakras of the Ādi Shakti. But here the power doesn't move, it's not moving.

But in the human being the power starts moving and when it starts moving then we can say it is creating another world.

But movement is not the only thing. This power acts, gives you intelligence, gives you all kinds of things which you have as human beings. But later on this power itself becomes enlightened within you.

In the left and right side both become enlightened.

This enlightenment, you get it when you get your Self-realisation, but not immediately, not immediately, this one should understand. For example, if you have pain, or if your Chakra is catching, you have to use your hands. You cannot say that, `the energy is flowing within me, it's alright, I can manage,' it's not like that.

You have to use your hands to impart that power to yourself or to others. If you have pain in the stomach, then you can say that if there's energy in my stomach why should I have pain in the stomach? But the play of these Chakras has to come and that is why you have to

use your power of your hands. If you cannot use your hands then you cannot impart this energy.

Many people have asked Me, that Mother, when will it move horizontal? It will move horizontal no doubt, it does, but even that horizontal movement is to be guided by these two very important Chakras.

So you must understand the importance of these two Chakras within yourself. That's why I have told many a times, don't move your head too many times and this way many people talk, this style of talking, “no, this, that” very common with French specially. That's another way you are not respecting your Chakras, shouldn't move your shoulders too much. Mostly they talk like this, its anti-Chakras, antiChakras.

Should keep your shoulders straight. When you are singing you can move your whole upper part, is all right, but not your shoulders. This is the thing, one has to understand, that these two centers are to be looked after. You can move your neck, your body when you are singing, is important, that helps, but not your shoulders.

Shoulders are to be kept intact, but while saying just yes, you need not go on “yes, yes, yes, yes." Is very very simple thing, but it can have a very bad effect and those who move their shoulders too much do not feel vibrations much because the Chakras are not alright.

It's a very simple thing to be understood that they are the most important Chakras we have and whatever is to be used out of this Param-Chaitanya, they have to be used by these two centers. Even supposing your some Chakra is catching on your spinal cord, you have to use your hands.

Somebody can say, “I can just put my attention." Doesn't work out, that good. Because yet your attention has not that, reached that stage where these Chakras, like Lalitā Chakra and Śhrī Chakra obey your attention, they do not.

So you have to work out with your hands, be careful, don't move your shoulders too much.

And, if you see now Indians when they sing bhajans, they move the whole body. They'll do like this, but never their shoulders. The shoulders will move in the same way as the neck is moving. They might move their neck also. But they'll never move their shoulder like this and it's regarded as inauspicious according to Indian standards.

Because of this culture, based on what the saints have told and also about many seers have told, it is more related to spiritual life than to materialistic life. Now the materialistic life, unless and until there is the foundation of the spiritual life, takes you to a very partial development, we can say. But to get a full development, you must have your foundation on spirituality. That's why spirituality being the foundation has to be deep, has to be fully equipped, has to be absolutely perfect. Then the whole building can be built.

What's gone wrong in the West doesn't matter, now you can build it up and then, you'll be surprised how you become really solid people.

This is a very short talk about Śhrī Chakra. I think I should sit down and write all about it and it will be nice handy thing for you to read. But you must know, that, beyond thought when you go, these Chakras become extremely efficient, because the thought puts a pressure on them

and because of the pressure the movement of these Chakras is very slow and ineffective.

But once you can get out of your thoughts and go into thoughtless awareness, then these Chakras start working it out and you start moving much deeper into your own being.

[MISSING Marathi for 2 minutes.]

Contents: 1990-12-18**Workshop with the Ill Sahaja Yogis Who Could not Travel to Kolhapur, Brahmapuri, Maharashtra, India**

[To a very sick Sahaja Yogini who had to miss the last night Evening Program:] You have to thank your illness, since it brought you closer to God.

Contents: 1990-12-18**, Public Program (Marathi), Bhautik Pragati Adhyatmikte shiway hot nahi, Brahmapuri (near Satara), Maharashtra, India**

I bow to all the seekers of Truth.

We all should first know the Truth. What we have now, cannot be changed or we can change that in our mind. Even human awareness is also not sufficient to know that Truth. In our evolution today, we reached to human level but in that human level too we could not get the only truth, we could not get the only knowledge, for which we say `solitude' (detachment). Therefore we try to find various new thoughts, new philosophy, which has no relevance with one another. The main reason (method) to find the ultimate Truth is by knowing the Knowledge of the Spirit which we call it as `Spirituality'.

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Contents: 1990-12-21 **Śhrī Mahālakṣhmī Pūjā (Hindi+English), Hall, Kolhapur, Maharashtra, India**

[Shri Mataji talks in Hindi:] This way the three and a half Shakti [Kuṇḍalinī] is residing in Maharashtra and also the Śhrī Chakra is residing here.

All of you know that in the central path resides Mahālakṣhmī and also the Kuṇḍalinī is awakened in the central path. For thousands of years in this Mahālakṣhmī temple it is recited [chanted] “Udo udo Ambe" to awaken the Amba Kuṇḍalinī and the Kuṇḍalinī Shakti in Mahālakṣhmī gets awakened. For this the Amba who resides in this Mahālakṣhmī temple arises.

Kolhasur was killed here and that's why the name Kolhapur. There was a Rākshasa named Kolhasur and he was killed here and from the name Kolhasur it is named Kolhapur.

Wherever you go to the temples where the Prithvi Tattwa [Mother Earth] has created the swayambhū statues, there, completely people started making money out of it, because of this there will be less of Chaitanya [vibrations].

Now you [Sahaja Yogis] have come and it is possible again the Mahālakṣhmī [vibrations] get purified.

Suṣhumnā Nāḍī is made in the way as the three Nāḍīs and behind there is a very subtle Nāḍī and it is called Brahma Nāḍī. The Kuṇḍalinī gets first awakened in this Nāḍī. From this subtle Brahma Nāḍī it passes and awakens [opens] the Brahmarandhra. By awakening the Brahmarandhra the Self-realisation starts, so in this special way Kuṇḍalinī's central path is made.

Whatever is the obstacle (badhas) slowly, slowly the Kuṇḍalinī awakening steadies itself through meditation.

In Sahaja Yoga first we reach the peak [top] after we settle down. First we go to the top...

[After this one phrase, the words are not audible and Shri Mataji tells the Maharashtrians in Marathi how everybody knows the speciality of this place and the temple.] [Shri Mataji talks in English:] I welcome all of you from abroad and this Kolhapur is regarded as one of the deities' temple, which have three and a half deities, or you can say three and a half coils of the Kuṇḍalinī, so it is said that, in this triangular bone of Maharashtra, because it is surrounded by, on all three sides by mountains and the plateau is in the center so the all the three sides make a nice triangle, is the Kuṇḍalinī of the whole universe, of the whole world, is expressed by Mother Earth in Maharashtra.

These are three and a half energies, which are coiled together. The first one is of Mahākālī. This Mahākālī power is expressed in Tuljapur as Bhavāṇī and Shivaji Mahārāj used to come on a horse all the way for miles together, to get the darshan of this Bhavāṇī at Tuljapur: he knew this; and he had a sword which was called as Bhavāṇī talwar and people said that the Goddess Herself has given this sword to him.

Now the second one is Mahāsaraswatī, is at Mahurgad. We always sing Mahurgad. Wari song, that is the one, is Mahāsaraswatī, which is also called as Renuka Devī, that's the right-sided Mahāsaraswatī.

Then the third one is Mahālakṣhmī, that is at Kolhapur. Here a very bad demon called Kolhasur was killed by the

Mother, so this place is specially very holy for all of us; because you got your Realisation as the Kuṇḍalinī went through your Suṣhumnā Nāḍī, which is being nourished by Mahālakṣhmī principle.

So in the Temple they sit down, it's a Mahālakṣhmī's Temple, but they sing that: “Oh Ambe, please rise, please rise, please rise." This comes with the full understanding of the Suṣhumnā Nāḍī, but ninety-nine point nine percent people don't know, because all the knowledge about Shakti is being lost due to the different timings and people never worried about it.

So, one has to realise that in Indian Shāstras, Scriptures, Shakti is the most important thing. It is to be understood why.

Because, say now, if you have a light or if you have fire, what is the power of fire? The power of fire can be that it can give you light, it can burn away things, but supposing it does not have its power, then who'll care for fire? Nothing.

So anybody who hasn't got the power of being the Spirit, it is useless.

So this power, this Shakti, has to be awakened within us, because we do not have the power of the Spirit. We have to have the power of the Spirit. That's only possible if you get your Self-realisation. That is the reason it is very important that we should pay attention to our power. Now this power is made as the power of a Mother. Mother is the most loving relationship and through that relationship all the love is expressed.

That is why the Shakti is that of a Mother and the affection, the love, the patience that Mother has for Her

children, the Shakti too has the same powers, you see and that is how this Shakti never can harm you.

Out of all these Shaktis, all these powers, highest of all is what we call as the Kuṇḍalinī, because without Her you cannot get Realisation. But also we can say, higher than that, or complementary to that, is Mahālakṣhmī power.

Without the Mahālakṣhmī you cannot rise. This is the ladder through which this power of Kuṇḍalinī can rise.

So both the powers are very important and very much related to each other. Mahālakṣhmī principle starts when we have finished with Lakṣhmī principle.

Like in the West, people are fed up with affluence, fed up with all the riches and all that, so they are thinking: `What have we achieved? We have gone into imbalances, so what should we do? We have to balance ourselves.' So how do we balance ourselves? We have to have the knowledge of the Spirit. That is called as Adhyātma. You have to know what is the knowledge of the Spirit and to know the knowledge of the Spirit Kuṇḍalinī has to be awakened and that you are to be connected to this All-pervading Power. Once that happens, you just become one with that energy and you get transformation within yourself, because there is light and in the light you can see all your problems, all your defects; and also if you know how to correct it, is the easiest thing to do is to get transformation in Sahaja Yoga.

All of you have been very much transformed and now I find it difficult even to recognize you, because all your faces are changed, your attitudes are changed, you look so different, so beautiful.

Today it seems to be a special day for Me, here in Mahālakṣhmī Temple, that Mahālakṣhmī is being awakened and I'm feeling really in that state of thoughtless awareness.

I don't know how I'm talking; and I am merged just in the meditative mood, absolutely into meditative mood. Because when you are in the center you don't think, you are in meditation. That is why Mahālakṣhmī is very important.

So when you are fed up, you can feel there's something missing and then you take to Mahālakṣhmī principle.

But in India because of so many saints, we feel that we should short-circuit it.

First let us develop our own Adhyātma, let us develop our knowledge of Ātmā and then take to science, so there is no more imbalance within us; because without the foundation of Adhyātma, knowledge of the Spirit, you take to any kind of progress, you can topple down.

That's why all the Western entrepreneurs, enterprises and also projections of religion have gone to waste, because there has been no balance. It is important that we must have the balance within ourselves.

Now in India we have people who have this idea, at least that you have to rise higher than materialism and that you have to become one with the Virāta, part and parcel of the whole. This they know and that's what, by knowing that, once they get to Sahaja Yoga, they grow very deeply; the depth, the depth they have achieved with this faith, that we have to be Self-realised and that we have to feel the All-pervading Power.

This conviction itself gives them the depth and so when they achieve Realisation, they just go down very deep.

But most surprising, people who have never heard about Gaṇeśha, who have never heard about Kolhapur, have never heard about Mahālakṣhmī are sometimes much, much better, much more deeper than the people who know all these things by heart.

So one can deduct that those who know outwardly, those who know through their books, or through some Gurus who teach them something, are absolutely outside. They have nothing in them to tell us because they have had no experience of the Self, no experience of the Self. That's only possible when your Kuṇḍalinī rises and breaks your Brahmarandhra. That is the time the first experience comes to you of this All-pervading Power.

So all those people who have been only just praying to Mahālakṣhmī, have been going to Her, doing a lot of penances, fasting, this, that, have no idea as to what Mahālakṣhmī wants and they always complain to Me: “Mother, we have done this, we have done that." People are very religious. They are doing all kinds of ritualism, what we call as Karmakanda, but with that you do not reach where you have to reach.

So one has to understand that whatever has been written and told about all these great things in India, people may know in words, but in experience they do not know.

So Sahaja Yoga is very important to give them this experience, so that they can really verify whatever is said in the science of spirituality about getting Realisation, is absolutely true. Not only that but it's very

practical and every person who gets Realisation can understand it very well.

So we are here in a very holy place, full of unholy people. But still there are some very, very good people here also and because of Mahālakṣhmī, they make very good ornaments because these ornaments are offered to the Goddess. You can feel there a kind of a subdued feeling for God, feeling for spirituality, but they do not have the experience that you have got, so you are much higher than all of them.

And those who have the experience can feel more, once they go to the Temple, if you can go to the Temple to see the place also; but give yourself a big bandhan because I have seen it, next to the deity there are very funny people sitting. They're doing all kinds of commercial activities. They are selling flowers, they are selling this, selling everything.

So you have to be careful, with a bandhan you can go and see for yourself.

Now they say that this Temple is made because it's a swayambhū, it's the one that has come out of Mother Earth, you can see yourself if there are vibrations and moreover, you must know that this Pūjā of these deities are done by people who are not at all in any way religious, but are just commercial people.

Commercialism can never give you any satisfaction, can never give you at all any satisfaction. Apart from that it can take you to something unknown, of dangerous shores. But if your faith is pure, without any greed, without any demands, then you develop your depth within yourself; which is very helpful after Sahaja Yoga.

It's a remarkable thing how Śhrī Chakra is here and how they have made the complete calculation of Śhrī Chakra. I met a scientist in Russia, in Moscow, who has done a research, very much big research on this Śhrī Chakra. Now, so we have Śhrī Chakra on the right side, on the left hand side we have Lalitā Chakra, so all the things that we do with hands after Realisation are worked through, on the right hand side Śhrī Chakra, on the left hand side Lalitā Chakra.

Now how it works is a very complicated thing, but we don't have to worry about that.

As soon as you put your hand on somebody, the Chakra knows how to work it out. It works by itself, as if it is a built-in mechanism within us, which knows what sort of vibrations to be given to a particular person for a particular cause, or a particular purpose.

If that person has certain defects also, these Chakras know what is to be emitted, how to work it out.

So it is not that we have the Kuṇḍalinī awakening only, these Chakras are awakened, we also have these two Chakras awakened within us because of Kuṇḍalinī.

But if you have Viśhuddhi problem, then you can find that your hands are stiff and you cannot feel guidance, or we can say, the Divine intentions of Realisation; because when you start using your hands you don't feel any vibrations, so how will you know what's happening? It's a very complicated thing and for that complicated thing these instruments are made already, are prepared already; they are quite equipped with all the knowledge that is necessary, like a feedback as you call it, or we can call it a complete programming is there.

So as soon as you put your hand on a person, the programming starts working it out. Because it is programming is done by God Almighty, it can never be wrong. It cannot be two different things, as far as Sahaja Yoga is concerned.

I have been thinking about writing about all these big, big Pīṭhas that are in India, so it will be helpful to you as well as to others in India. But here the atmosphere is so bad, as if to think of God, to talk of God is absolutely wrong, you cannot say. The people are in illusion and they think that all these talks has brought us nothing.

To them it is the progress of the West is more effective, more apparent, that they can see how you have progressed in materialism and they can't understand how we could progress with Adhyātma very much in the area of physical development or mental development.

So now we come to a point where we realise that it is very important for all the Western people to have the foundation of Adhyātma.

For that it is important to give up some of your conditionings, because this knowledge is coming definitely from India. I mean the Indians had all the knowledge of your medical science, this science, that science, that science. But God's science is in India and for that, what are you going to do? When the question of God's science is concerned, what are you going to do about it? How are you going to work it out, that this is the science of God and the God's science has to be understood with full dedication and devotion? Because of the conditioning of the Western influence, the Western progress, sometimes we just do not know how to grasp

this knowledge within ourselves; very difficult. But if you can understand that, as for science we had to accept it fully from the West, you have to accept the knowledge of your Spirit from the East, East has the knowledge of the Spirit: for that you have to be ready to receive it. But if you are still in your arrogance, if you are still in your own conditionings, then you cannot do it.

Like a boy who comes from a village, who has never known about science and you suddenly put him in a science college, he'll say: “What is this nonsense, what's all this all? I have never known these things.

Why should I use a test tube, why should I go in the laboratory?" All kinds of things he can start saying and this conditioning is there. Then he'll run away from school within one year or two year, maybe earlier and that is what I find is their conditioning, which turns away many people from Sahaja Yoga after some time.

So we must watch our conditionings, what sort of conditionings we have; while the Indians have conditionings of so-called religious beliefs and this ritualism, this, that, they are very much conditioned also.

But is easy to overcome that when you realise that whatever your worship: for example, in India everybody has a kulaDevatā, means the family's Goddess, everybody has; they must worship that Goddess, particular Goddess, everybody has.

So they have to, if they just ask: `Mother, are You that Goddess?' the vibrations start flowing.

So the conditioning gets very easily eradicated, but the mental acceptance of something is very difficult to go.

And I've seen also when they get married or marriage is arranged, they go mental. They go mental. If you go mental, then you cannot understand many things. But if you are spiritual, then you can understand.

For example, we see Mother Earth giving us these flowers and all that, how can we go mental about it? It's a living process. For any living process we cannot get mental.

So now you will say: “All right, this is because of seed has got this and the seed is planted"; but how, why? That you can't answer, can never answer. Then you'll keep quiet.

But say if there's a sage, he'll say: “All right, this is Mother Earth, She wants to give to Her children, these flowers, fruits, these trees, so She's working it out." So one has to jump from one conditioning of materialism.

Now you should see in matter, energy never moves. Energy is stationary, it never moves. And also energies which are moving, so-called, like electricity, this, that, are absolutely blind. Supposing there is electricity here flowing, all right, well and good, but supposing somebody stops it, it will stop. It has no mind, it is a mindless thing.

So in materialism you become mindless. You start seeing also that within yourself, that you have become mindless; and becoming absolutely, absolutely, I should say, like robots sometimes, which is mindless, which is fixed, fixed quantity. And I see very much clearly, in the West I've seen, that people have very fixed ideas. It's difficult for them to get out of it because they don't have that movement towards the spiritual subtlety, where one can use the mind to do something.

We would say that Mother Earth has got the mind. Now that nobody can believe in the West, except for Sahaja Yogis. That the Mother Earth produces these vigrahas, She produces these deities, nobody will believe.

How can you believe such a thing, that this Mother Earth thinks, that this Mother Earth produces these things? But logically you can see, logically. Logically.

Say a tree has a certain height, the fruits have a certain shape, certain colours, flowers same: who changes all the seasons, specially in India is very clear-cut six seasons? It's called as Ṛitambhara Pragñyā in the Haṭha Yoga. Now that is the One which is a Lady, which thinks. She has a mind of Her own, She decides and She works out everything.

This concept was doubly denied in the West, is first is that they cannot accept a Goddess. Woman has no part.

Right from Socrates onward, nobody has talked much about a Woman, except of course there is Athena and all that, but it's very minor roles they have.

Greeks had Goddesses who were just like human beings, so that also gets ruled out and very little was accepted; and when Christianity came, somehow or other Christians saw to it that there should be no mention of the Mother in any way.

But despite that, people worshipped the Mother. They worshipped the Mother of Christ as, some like a Goddess; though in the Bible She's talked as a `woman', in a very derogatory style She's addressed.

So the conditioning of people is about the power of God who hangs somewhere in the air, that He's there and that

He gives us everything; but what is the communication? What is the justification or what is the logical thing, how to explain? So you have to say: “It is a mystery. God is a mystery. He hangs somewhere in the air. He does everything." And how can people believe in it? So the Christian conditioning has been even worse than, I think, Jew conditioning because they just took it out, Christ's Mother, away; though the painters, artists wouldn't do that, they wouldn't accept: they had the Mother there.

But despite all that, the Motherhood has not been respected that should have been, in the Bible, which is a very wrong thing, while Mahālakṣhmī Herself incarnated as Mother Mary Herself. And to say about Mahālakṣhmī as `a woman', I think is a great insult.

And where women are insulted like this, where the Goddesses are insulted, we cannot expect any spiritual growth unless and until you accept that it's the Shakti, is the Mother who, who is the only thing that's the communication between us and the Divinity.

So this conditioning, Christian conditioning has to go out, as far as the Motherhood is concerned. It's very surprising sometimes when I see how these people have tried to bring down the level of a Goddess to just a woman.

So this is a very big blessing in India, that they respect Mother as the Shakti and that the whole thing is done by the movement of the Shakti, by the thinking of the Shakti, by the coordination and the understanding and the planning of the Shakti only. It's not done by God Almighty, He's just a spectator.

She does everything.

Once that concept can fit into your heads properly, then you will see so many conditionings will drop out; because religion was organized and in an organized religion you can put whatever you like, the way you want to put it and it was such a big mistake.

By that people developed a lot of ego, lot of things against women and also the first sin they call the `original sin' and all that is because of a woman, they really ill-treated women and they have no respect for them.

So the women have changed their role and instead of becoming mothers and Goddesses, they have tried to become something like actresses. But you can understand that without the power there is no sense in anything and this is the power of Love and this is the power of Truth. And once you get that power we should humble down and know that this power is within us, which has given us all this knowledge, which has given us all this ability to raise the Kuṇḍalinī. All this is because of energy within us, the Shakti within us. Without that we are nothing. And that too is the Mother who has done it.

I do not know how much to press this point, but it's important; because I find, specially in England some newspaper people came: “How do you feel as a Guru, as a woman?" I mean, it's a kind of a thing, `a woman', as if I am sort of a, that movement where women are starting a fight with the men, sort of a thing and now: `This is another Guru who is a woman, so She should be supported,' or some sort of a nonsense like that. It's the only the Mother who does this job, so there's no question of asking such a question.

But that's what it is, that we should first know that it's the feminine quality of a woman as a mother, is very powerful. But we should encourage it and try to develop it, so that spiritually you can communicate, spiritually you can imbibe these qualities for your own children.

The mothers who do not have Adhyātma can never develop good children with proper emotions, with proper value system of morality.

So it is very important for every mother to be very proud that they are mothers and for girls who are going to be mothers to be very proud that they are going to be mothers and that they represent the Shakti.

So now then, what is the part of the men is to take full advantage of that power, by understanding it, by complementing, by looking after that power. I'm not talking only about your wives. I'm talking about your sisters, your daughters, your mothers and the whole society, where women are to be respected and they have to be respectable.

And women should try to be respectable, to try to know that they are the powers and they are the ones who will be used by this Divine power as channels, more than men.

But if they are useless, then of course they wouldn't bother about them, they would like to bother then about men, much more than what you are.

So it is important to understand what is your role in Sahaja Yoga. This is your role in Sahaja Yoga. And I am sure you can work it out. You can manage this part.

You can equip yourself for this role, which is so beautiful and so good.

So much can be said about Mahālakṣhmī and there's no end to it, but I think later on we should keep this program on every year and you all should come to Mahālakṣhmī Temple here, to the, I mean the Kolhapur and then I'll again tell you all about the Mother's qualities, what She is as Mahālakṣhmī.

And today we'll have the... Śhrī Sūkta. Śhrī Sūkta is about Mahālakṣhmī's qualities. I think we'll have Gaṇeśha Stuthi and then we'll have this.

So seriously you must understand what is it.

I'm just in meditative mood today, I don't know what I'm talking; because this Mahālakṣhmī is a thing that goes, finishes everything else. Left, right is finished now, you are just in Mahālakṣhmī state: what to do? “Mahālakṣhmī state" means Nirvichar, nirvikalp, beyond that, I don't know what stages it is.

It comes down a little bit, then again it goes back to the same.

Contents: 1990-12-24 **Talk to Sahaja Yogis, About Śhrī Jesus, Ganapatipule, India**

The innocence, the auspiciousness which was filled by Ādi Shakti to begin with when She started to create this universe, that He was the embodiment of all that which was so necessary before the creation started.

It's hard to understand how people could not feed Him. They all have suffered so much. Whatever it is, for the Divine they do not suffer and they come on this earth to show how stupid we are, how we have not been able to

see the Truth, to see the reality. But we repeat the mistakes again and again, because we do not know ourselves, which is the only instrument by which you can know the Divine. And when we do not know ourselves we cannot understand the Divine.

Still, it's such a great thing to see so many of you are there in that subtle area of the Spirit. That you have the sensitivity, that you can feel the beauty of their lives, the greatness, the purity, the innocence of these great incarnations who came on this earth.

But with all that, we have a very great responsibility also. Christ had only twelve disciples who didn't even get their Realisation till Christ lived. Afterwards they got Realisation, twelve of them. And imagine, somebody like Thomas came to India.

So, how they took so much responsibility. They were just ordinary fishermen. They didn't care for anything else, but they thought, “This is the Truth and that we have to spread this, this is our responsibility." We are so many. That is our responsibility. Is not only to enjoy yourself, but to spread Sahaja Yoga and to practice it. Moreover, to have an ideal life, that people could see us: how we behave, how we talk, how we treat each other, how we love each other, how we understand each other, how we run to help each other, like one body.

The message of Christ's life is love. He openly talked about it. Before that, I don't think any incarnation talked like that, in that manner, so openly. He told His disciples that, “The greatest joy for Me is to see that you love each other." All those things that have really made our society, made our lives miserable of jealousies and pettiness,

small-mindedness has to go. Otherwise you are not Sahaja Yogis. Where is the time for jealousy? There is no mind, this… that can see those things, anymore.

So, all of us have to evolve and the sign of evolution is not how much we can talk about Sahaja Yoga, how much we can practice Sahaja Yoga, how much we spread Sahaja Yoga. That's not the sign, don't be convinced by that. But the sign of Sahaja Yoga is that how much we can love each other, how much we understand each other, how much we can endure for others with great joy and how much we do not bother about ourselves, our families, our children. This `mine, my, me' has to go. It doesn't go by saying “go." It's a state, again. But then only you should be convinced, `Now I am a Sahaja Yogi!' Christ has said, “Love thy neighbour as thyself!" I would say that you have to love every Sahaja Yogi as yourself, because they are part and parcel of this body. You cannot afford to hate someone. Of course, those who are useless are thrown out of the body. But those who are there living, you must love them. I think this is the message of Christ and other message is absolute morality, absolute morality. As He has said that, “Thou shalt not have adulterous eyes" is such a subtle thing to say, that you should not have eyes which have adultery in them. It doesn't mean only for women but it also mean for saints. It also means for properties, it also means for the success of others. Adultery means the one where you try to aggress and to be greedy about it. If there is greed or if there is lust in your eyes, then it's an adulterous eyes. It is very subtle, I know. It is very subtle and the attention is the best way which communicates to you

whether you are above lust and greed or not. But the more you try to rise above these things, your heart opens and you start enjoying your virtues, your morality. You enjoy, you don't think you are moral, you don't think that way, but you enjoy that state where you are really moral because you are moral.

You just enjoy yourself. It's a headache to be interested in some woman, interested in some man. It's a headache. It's a joyless pursuit. And once you are detached, the joy is complete... because you are one with reality, pure reality. There is no... inhibitions, no restrictions, no taboos, nothing, but just you are that! Nobody has to tell you. If you are gold, you are gold. Nobody has to tell you, `Now, you don't behave like non-gold,' you are gold, so you are gold. That's the power! And the power of a Sahaja Yogi is that he is the purest form of human being. Without the power what are we? Nothing. The purest form and in the purest form of love you get the purest form of knowledge. This is *[UNCLEAR* kaivaldya] is the absolute knowledge and absolute love, detached, pure. That time when you are in that state, you just watch anything, see anything, all the power of giving joy from everything just starts bubbling into you and you don't see the bad things at all, you never see the bad things. The power of enjoying everything is the power of Sahaja Yogis, to enjoy everything. Anything can be enjoyed, any small thing can be enjoyed, any big thing can be enjoyed. But impurities one cannot enjoy, immorality you cannot enjoy. It's not enjoyment, it's just a fascination maybe, I don't know what it is called as, as I cannot enjoy then I don't know what it is. But what you enjoy really is the

purity of another personality, the purity of this, all that is done by someone with such pure art. And the deeper you see, it becomes simpler and simpler. Then you don't say smart things, no, you don't, don't have to show off, nothing. You just say simple, sweet nice things. It's so touching, so beautiful, but must allow the deeper love within us to come out. Many people love also but they don't know how to express it. There are many people who are misunderstood, because they don't know how to express their love. In Sahaja Yoga you have to learn the yukti, the technique.

`Yukti' is a very sweet word, not technique is not, technique deals with something very materialistic. But yukti means the trick, trick of the trade, what to say when that would really just pierce like a dart in the heart of someone, the beautiful feeling. That one has to understand and practice. All little-little things here and there, little turning here and there is an art of living a Sahaja Yoga life. And I've seen children say such sweet-sweet things. That's why Christ has said that, “You have to be like children to enter into the Kingdom of God” but I would say, “to stay in the Kingdom of God." You have to be simple like children, deep and simple.

This seminar, or whatever you may call it, Ganapatipule, I don't know what you call is a Divine congregation of all the Gods and Goddesses, is very symbolic to Me, because this represents the whole world, it represents the problems of the whole world and also the solutions. It's such a beautiful idea. I don't know how it worked into My head that I started this kind of a beautiful congregation to meet you all. It was very nice yesterday,

you kept awake all the while and came to see Me. I could meet all of you and I could have some rapport. I couldn't say much, I was just smiling at you, but just I could express My love and you gave Me that chance.

I must thank you very much for that.

[Applause.]

Contents: 1990-12-25 **Christmas Pūjā (English+Hindi), Ganapatipule, India**

Today we have such a great opportunity to celebrate the birth of Christ. He was born in a manger. All these things are already preplanned. That He should be born in a manger in difficult situations, to show that whether you are born poor or rich, whether you are born in difficulties or in problems, if you have Divinity within you it shines by itself. As the Christianity took a very wrong deviated line, they have never been able to understand the significance of Christ. To them immaculate conception is absolutely not possible. Most of the people think that it's some sort of a mythical story.

But in India we do believe that Gaurī created Śhrī Gaṇeśha out of Her own vibrations and that He became the Deity of Mūlādhāra. We accept it. But not in the West. They will never accept such a thing because their mental side is over-developed and dominates them. Maybe they are not so very old like Indians to understand that above all He is God. Even the concept of God is quite mental. Moreover, the way Christianity has been, it has not provided any proper guidance. On the contrary wherever they have failed they said: “It's a mystery." But it's very

simple to understand for Indians, that anything is possible for God. After all He is God. He is God Almighty.

Because of this mental attitude which is much lower than the knowledge of your spirit, the ordinary, mundane type of the superficial knowledge can never allow the personality to accept the greatness of God.

I had a grandma. She was My father's aunt and she used to tell us a nice story about somebody who was going to meet God. Of course this, in India everybody understands all these things. They will not say: `How he is going to meet God?' but they accept. All right, he is going to meet God.

So when he was going on the way, on the road, he found one gentleman sitting there nicely singing songs, bhajans of God, doing nothing on the roadside.

So he said: “Oh, so you are going to meet God?" “Yes, I am going to meet Him.

So have you any message for Him?" “Yes, please tell Him that I'm all right, but He should arrange for my food, because I think the food is now finishing." He said: “Really, that's what you want me to tell Him?" “Yes, yes, please tell Him. Oh, of course He'll arrange, but please tell Him." So he went ahead and he met another gentleman who was standing on his head, or in a Christian way I would say he was going to church every day with nice suits and singing hymns every day, listening to the pastor's sermons, or whatever you may say; and in the Indian way we can say he was going to the temple every day, standing on his head, doing all kinds of Yoga asanas and everything. And he asked him: “Please go and ask God, I've tried everything. When is He

going to meet me? I would like to see Him. I would like to have His darshan." He said: “All right." So he went to God and whatever work he had he finished with it and then God asked him: “Have you got anything to tell Me?" He said: “Nothing much, but I met one gentleman while coming and he said that `I'm doing all kinds of things, I have tried everything and when will God meet me? I am standing on my head and I am doing also all kinds of Yoga asanas and all kinds of things and also I am going to church and mosque, I am praying, doing all sorts of prayers, but when will God meet me?' " So God said: “Tell him he has to do a little more. See, it's not easy. When Sahaja Yoga will come we'll see!" So then even he said: “And there is another one who was on the road, You see. As he was just enjoying himself singing songs, he suddenly saw me and he told me: `You see, my food is now finishing, ask God to arrange it for me.' " He said: “Really, is the food just finishing?" Immediately God said: “What are you doing, why don't you go and look after him? His food is finishing." “No, no, Sir, we yesterday only, we arranged it, all that." He said: “All right, all right, doesn't matter." You see, he couldn't understand, you know, that this fellow who is trying all these things and God is still saying that he has to wait. And while this fellow is just singing songs of God and all that and why is it so much impressed by this another fellow who is doing nothing to seek God? So then God realised that he is in some sort of an illusion.

So He told him: “All right, you go and tell them one thing. To both of them the same thing, that `When I went to God what I saw there was that He made a camel pass

through the eye of a needle.' " So he said: “Really, I should tell them?" “Yes, yes, you just tell them and see the reaction." So he went down.

So this is, the first one met him, he said: “What God has said?" He said that God has said: “Wait till Sahaja Yoga comes in, then I'll meet you. Before that you'll go around like this." “Oh God, when will this Sahaja Yoga come?" And he said: “So, but He'll meet me sometime. I hope Sahaja Yoga also comes some time." And he was quite disappointed.

So he went. And he asked him that: “What did you see with, there when you went to see God?" He said: “I saw that, you know, He passed a camel through the eye of an, of a needle." He said: “What? How is it possible? It's impossible!" Now mental.

“How is it possible, that a camel gets passed through the eye, it's not possible, see the volume of this one and such a little thing. How can he pass? No, no, no, no you are just telling me a story because you have been to God, you are trying to show off, that's all. I, I don't believe in all this nonsense. It's... you are just telling me lies and don't try to befool me." So he went to another person who was on the street eating nicely.

He said: “How are you?" “I know He had arranged before you reached there, I know it was all right after all. You see He looks after me all the time.

So what did you see when you went there?" He said: “I saw that God Almighty passed a camel through an eye of a needle. It's a very amazing thing." He said: “What, amazing? He is God, do you know He is God? Do you know He is God? God can do anything. He can do

anything!" That's made him understand, that if you understand that God is all-powerful, all-powerful, it doesn't mean that He can move Himālayas to Maharashtra. It doesn't mean that! But it means He is all powerful. Means He can do subtlest and subtlest thing and such things which our brain, this mental side cannot understand. It's beyond the conception of a human mind.

This is what God is. He's the One who has created human beings. He has to be beyond us if He is creating. If a potter creates a pot that means he is beyond the pot. Pot cannot create God the potter. And the potter has created the pot, so that means that this pot which is created by him has to be something which is made by him, so he has to be much more powerful than the pot is. But it is unbelievable, or say beyond the conception of human beings, that what a God it must be Who has made this great computer.

We take everything for granted. We cannot even make a particle of clay ourself. We cannot make anything, human beings cannot make. Ha, if there is some stone, all right you can put this up. If there is some clay you can make some sort of a house out of it. That's all dead from the dead. But can you make a candle which will burn badhas? You have seen it with your own eyes that before My photograph the badhas burn.

Can you do that? Now you, we have no, also the idea of the complete, intricate working, delicate machinery and also very dynamic explosive machinery, how it works to create human beings, to create all this universe, to create all these beautiful flowers and trees and everything. Look at the stars. Look at how many they

are. Out of that He has chosen this Mother Earth to create human beings. How He has made it? When He wants to send His own Son, He can send it the way He wants to send it. Even to challenge this shows the mental mind which is in, absolutely in mud.

So to accept it is only possible when you have saints, real saints who tell you, that this is how Śhrī Gaṇeśha was born out of Gaurī. But to jump into it, into faith, when you come to Sahaja Yoga you start seeing miracles taking place. Then you can understand that these miracles are taking place and if there is another miracle that has to take place it will take place in any case. We are not doing anything, it is all done. And we don't doubt it. Once you doubt you become again the same human being which is just embedded in the mud.

I always say that you are like lotuses now opened out. You are not flying in the air. Your roots are down there. But you are now lotuses and that's what is on top of the lotus, this Mahālakṣhmī principle is born. Mahālakṣhmī principle is the One which came on this earth as Sītājī, as Rādhā and also as Mary, as Mother Mary. It's said that Mahālakṣhmī is born out of the sea. What is the meaning of `Mary'? Maria means, you know, Mare means `the sea'. She was born out of the sea.

So She being a Mahālakṣhmī Herself, She could create a child. What's the harm? She could do anything and this is the thing you have to rise above. Christians have to rise above this Christianity and has to understand that it's such a great thing that was Christ Who came on this earth, Who was the Incarnation of the principle of Gaṇeśha.

Gaṇeśha becoming Mahāviṣhṇu is a very big thing which one should try to understand. Gaṇeśha is the Son of Shiva. Śhrī Gaṇeśha is the One Who was first created before creating anything, any atmosphere, anything, because He is the Omkāra and the Omkāra is the first breaking of Ādi Shakti from Shiva. That sound, `Tan-kar', as they call it. From there started Omkāra and He is the One Who is the embodiment of that Omkāra.

So this sound is Śhrī Gaṇeśh, is His power, was created first foremost thing, just to create holiness *[UNCLEAR* povitrada]. When this holiness was created, this [povitrada] was created, then everything was created in the sea of that holiness. And then He incarnated as Christ, but as Mahāviṣhṇu, not as Shiva's Son, but as Mahāviṣhṇu. And who is Viṣhṇu? Is an uncle of Śhrī Gaṇeśh. His Mother's brother is Śhrī Viṣhṇu.

So He was brought up, we should say, by Mahāviṣhṇu, we can say, but Mahālakṣhmī adopted the principle of Śhrī Gaṇeśh.

In the Kuṇḍalinī chart you can see that the Śhrī Gaṇeśha is connected on the left hand side to the Iḍā Nāḍī and the Kuṇḍalinī is above that.

So now what has happened is this, that He transcended that part and if He had to come for the redemption, He had to come as the Son of Mahālakṣhmī.

So it was Mahālakṣhmī who adopted Him, or we should say really, conceived Him within Himself as Christ and He became Mahāviṣhṇu. Anything is possible in the family of Gods and Goddesses, because they are Gods. It is beyond human mind to understand how these things are working out in that realm. Very difficult. But now you

have got Realisation you can feel in the Cool Breeze, so many new things are happening to you.

So now believe Me, that there is no unholy alliances among the Gods and Goddesses, no unholy alliances.

There is nothing that is human in them. They're all Divine, pure people.

Once you understand this point then you will understand why Śhrī Gaṇeśha had to accept to be a Son of Mahālakṣhmī, was born to Him as Christ. Because He had to come on Āgñyā and for the redemption as Gaṇeśha, He doesn't do the redemption part, because at that stage He is for the innocence, for the holiness, for the wisdom or also for destroying the negativity. But He had to come up, only He, only Gaṇeśha could be brought to this very constricted Chakra, Āgñyā Chakra. Now why is it constricted? It's quite a scientific thing which I would not like to discuss today. But it had to be constricted and it goes on getting more constricted, this Āgñyā Chakra, the more, the more we think, the more we go into the left or right, it goes on really becoming like this, absolutely like this.

So in this very subtle area only Christ could be subtle, because He's the subtlest of subtle. He's even subtler than an atom, because in the atom those vibrations which move asymmetric and symmetric movements are subtler than the atom. And this is the subtler of that also.

So in that little very constricted area, only a personality like Christ, which is nothing but purity. There is no other element in Him but purity. All other Incarnations have all the five elements in it. He has nothing. He is nothing but pure vibrations. That's why He could walk on the water,

because there was no mass in His body, no matter in His body. No matter. No element, except for Chaitanya itself. Omkāra becoming Gaṇeśha in the mud, or the what you can say, the thing that came out of Her body. Only the Chaitanya.

So at Gaṇeśha's stage we can say that the Chaitanya was kept in that form, but in the state of Christ it was not there.

But the whole drama was played later on, of His death and resurrection, because He is the One who is responsible for our resurrection, because He is the Gate. He's the Path because He's Śhrī Gaṇeśh.

Omkāra is the Path and He's the Gate, but He is not the destination. His Mother is the destination. Even Mahālakṣhmī is not the Destination. Even Mahākālī, Mahāsaraswatī. It's the Ādi Shakti is the destination where you have to reach. All these things were never told in the Bible, because He could hardly live for four years with public life. Nor did they want to tell about it because they did not know, also there was a definite suppression of all Divine things, for these people are all commercialised institutions, as we have also in India all kinds of commercial institutions. But the only advantage in India is that religion is not organized. Thank God for that! But they organized it, they organized Christ, they organized all His principles, everything and now they think He was a good human being. What a certificate to give Him! So today we are here to celebrate the birth of Omkāra. It's a very big thing. I don't know if you can realise it, what it is, which moves into everything, whether it is *[UNCLEAR* anu, paramanu], is the atom,

molecules, into all the organizing of chemicals and also the periodic laws and also in the gravity, into every thing that moves is this Omkāra and your vibrations are nothing but Omkāras. Actually, in My photograph the vibrations have come as Omkāras. On the head of the people there is Omkāra written.

How is it happening, these lights look like Omkāra? How is it on top of the heads of the Sahaja Yogis, there's all the Sahaja Yogis' heads, there is Omkāra?, or Allah in Arabic language, My name also, in Arabic.

Who is doing this? It is He who is doing all this.

So Omkāra itself takes a form to do things to convince you of Ādi Shakti. He's the One who is handling all these powers. He doesn't enter into the photograph, no, He does not, but He plays a trick. After all you see, if you go into details, how do you get a photograph? Through the light. The light passes straight, a straight line. But if He wants He can make the light pass another way round. He can just transform the light into something else. He can do whatever He likes. And that's what He does to convince you. And He said that: “Anything against Me I'll tolerate, but nothing against the Holy Ghost." And this Holy Ghost is the Ādi Shakti. Without Him you cannot go to the Sahasrāra.

So that in the whole play He is like the *[UNCLEAR* sutra dhara], He's the One who is the conductor, the One moves the strings in a puppet show. And so it is very important to pray to Śhrī Gaṇeśha every time we have Pūjā. We have to pray to Him and we, that's how we are praying to Lord Jesus Christ. Every time. Without His

auspiciousness, without His help, we cannot do Sahaja Yoga.

He's the Manager. See I'm sitting here and He's the manager. Supposing there's no management how will I speak here? Nothing can happen. But He is so efficient and you never see Him working out everything, doing everything.

Contents: 1990-12-25 **Talk to Sahaja Yogis, on Marriages, Ganapatipule, India**

About this I have to tell you last time we had this Christmas Pūjā and everybody became so left-sided you see, I think they were missing their champagne or something.

So I think this time we'll just have Gaṇeśha Pūjā, because singing carols immediately you think of champagne I think I don't know.

So they were very left-sided and, we have to enjoy, these are your relations these are your brothers, these are your sisters.

So must learn to enjoy them, but if you start becoming left-sided for those people who are not our relations anymore, then is going to be difficult.

Twenty-fifth is the Pūjā and twenty-eighth are the weddings and twenty-ninth we all are leaving for Alibag. There's one more thing I have to tell you all again, I may not be able to say this to you, that once you get married, you are not lost. You are still in Sahaja Yoga. No one consults us, they go so arbitrary in making passport visas this that's that it's bizarre sometimes, really bizarre and some of the girls could not go. Specially England is very

difficult, to England because of, this kind of an arbitrary behaviour.

So you all Indian girls, anyone should consult Yogi Mahajan because he's in charge these days. If he comes in one piece. Everyday he is out with his file. Even if I'm going to the bathroom I come out I find him sitting with the file.

So please consult him, he's so concerned and you do everything arbitrarily it's very, very difficult to arrange later on.

So please tell your wives or your husbands that the marriage has taken place but we still have to be completely in contact, with others, your leaders or leaders in India anyone, so that will be no problem of visas and things.

I'll be rather busy in Kolhapur buying things for you and buying also silver. I have ordered something which I thought was important for all of you, is a big plate for your Ār.tis because I've seen you don't have big enough plates in every place I go to, so I've ordered that and whatever money you have given Me for Pūjās I utilize here, for buying silver for you. And aboard I bought, as you know furniture thinking that it will be of some external existence. Moreover we have done lot of purchases of things, like, the land you saw in Sheri, the land on top of the hill and the land where you were pitched in, moreover I have to make a proper road, a shorter road to that place. Next year you'll find everything ready for you.

Then we have to complete Washi. It's such a big place those who have seen know. Then there's another very,

big ashram we have built in Delhi which is about twenty four thousand square feet. Washi is forty two thousand square feet. Then we have bought lots of land also in Ganapatipule where we hope to build huts for you. I'm sure they must have already done it and very sensible good bathrooms. Now the demand has come that you like an Indian style of bathrooms. I did not know that you like Indian style.

So I don't know we have already purchased, commodes, but I don't know why you want Indian style, still I don't understand. But if so I mean if we can change we'll try to change but we have already bought. Or we can try some other tricks to make it usable in an Indian way as well as in the Western way.

You have very good bathrooms very good water supply now. We've been able to achieve a lot in these three years time.

So one should understand that, your Tour money which is saved is also used as well as there are donations from Indians. Everything working together we have really done a job. I Myself can't understand how I've done it because it means billions and billions but I don't know somehow I've managed. It has worked out. I think Hanumāna must have done something.

Last but not the least, we have people like Marcus now, is gone off his head. I don't know, he thinks now from his Sahasrāra the light will be coming out or something. They go crazy. You see we had another one Hugo who said: “I've now become maha Mātājī now. I think Marcus has become maha, maha Mātājī or something." See it's idiotic, it's an idiotic thing. But too much of ego can make

a person idiot, is said already. In the Shāstras is said: “Too much of ego can make a person an idiot." So all this kind of idiotic things they can say and talk. But there's one thing which I have noticed and I'm quite worried, that anybody who makes ninda means says things against your Guru you should never hear. But I didn't know it is so serious because there was this Hugo gentleman, who went and stayed with someone and both husband and wife got cancer and I don't know the wife is dead I know but husband I don't know, how he is. Both of them got cancer, so be careful. If anybody like that wants to speaks you just put your hands on your ears: `We don't want to hear the Guru ninda.' Because you know what you have got and is the greatest ingratitude, to hear anything against your Guru, who has worked so hard. You know how much I have worked hard and how much I faced, lots of problems even sometimes My family people get upset. They can't understand at this age how can I work like this.

So you must also realise within yourself, as Indians realise that all this joy, all this happiness, everything we have, but we should not somehow or other get disconnected by thinking, by analyzing, by saying something which is absurd.

Some people also are getting married. I must tell them they better decide now, because I've seen that so many of you start thinking after the marriage, which is very cruel, which is very indecent.

So better to decide now. Actually those who do not want to marry should not give us their names, should not. Because you don't know how much time we have to

spend in sorting out these things to find out somebody for you. It's such a waste of time. And when we fix it up, we do it then suddenly somebody comes up: “Ah I don't want to get married." Surprising, they have no shame about it, they don't understand. How much you have made Me work for that, how much I have gone through it and then suddenly you come and say: “No we don't want to get married." Such people should not apply for marriage. Next time if somebody does that I'll forbid that person to come to India, I must tell you. For days together you know we used to sleep at two o'clock three o'clock discussing whom to marry whOm Ah if you don't like particular person I can understand, but you shouldn't say I don't want to marry. You don't know yourself, you're such an uncertain quantity, are you mad or crazy, what's the matter? So if you do not want to marry please decide before filling the forms. Is so difficult, you have no idea we have so many forms we have to sort it out. Is this My job? It doesn't happen with Indians. Why can't you be sensible enough to decide for yourself if you want to marry or not. Then if you don't like anyone all right: “I don't like some person." It's all right, but just to say: “I don't want to marry” is I think is a sign of idiocity absolutely an idiot can do that, without understanding how much one has to exert. There's no place for idiots in Sahaja Yoga.

So this is another thing which sometimes surprises Me very much. But if you do not want to marry please tell Me that I don't want to marry a particular person, before we reach Ganapatipule. At the last minute, when the bride is getting ready suddenly somebody will come: “I don't

want to marry." You start looking at him, is he a monkey or a human being? Can't understand them. I mean if you don't want to marry, don't marry, but at the last minute when they are there to worship their, boys coming in, suddenly you hear when they are doing all the Ār.ti: “No no no no no no I don't want to marry this girl." One gentleman who heard this, he was so angry he said: “I thought of hitting him on his head with this Ār.ti." Instead of doing his Ār.ti. But it's not just a play, a game, marriage is serious thing.

Stupid people should never get married. They make a mess of themselves and others also. It's meant for very sensible, dignified, intelligent people.

So you need not marry. It's much better if less people marry, less expense to Me. And otherwise I have to shell out lot of money.

So please be sensible. Those who do not want to marry should decide accordingly, beforehand, then once you fill in the form you should, if you do not want to marry a particular person you can tell that: “I don't want to marry." We'll see if we can get somebody else, if not forget it. You are not paying Me anything for doing all these nonsensical work.

If it is sensible, then you must show results, though I must say so many marriages have been so successful, so beautiful, such nice things have happened and we have such beautiful children.

This is anotherWestern madness, that you fall in love. I mean I just don't understand, is just a concept, again I must tell you very very frankly because if you fall in love, then why do you divorce so many times? That is

infatuation, that you feel for someone and next moment you are out for divorce. Isn't it.

So, you see, you have to know whom you would like to marry. In any case Australians are very much acceptable.

Please, you see people love Australians in India, so be happy about it. I told them to keep Australians for Indians but I don't know why they mixed it up, it's Yogi.

So I mean I will be very happy if you tell Me what is your concept of a husband. Is better otherwise you know, I just don't know. From your height, from your education from whatever you are, we judge.

But what is your concept, isn't it? You give Me the idea as to what is your concept, is better for Me, guideline you see. I don't understand that.

So if you can give Me the concept, the kind of a husband you want and if you have somebody in Sahaja Yoga we'll find it. But whatever I thought was the best suited for you, is him. Anne. But for him I don't know if you were really best suited.

So this is infatuation should not be. I mean you get infatuated, then it collapses very soon. You get impressed for something, after sometime it collapses. But it should be a well-guided, wise decision. It should not be just you feel for someone. It's very wrong. You should judge a person according to what you are and that, on vibrations, mainly. Because you have to live with the vibrations of the person, in Sahaja Yoga. That's very important.

So, this kind of thing falling for someone and this and that is very temporary, you do not know. That's why the

marriages in the west, are fizzling out so fast. This Elizabeth Taylor which, I must say a brave lady. Till she dies I think she'll have more husbands. I mean it's like shopping.

So there I agree that you have a certain idea some concept all right but give Me some concrete concept and it will help Me, quite a lot I tell you really because I don't have, that kind of a, understanding. I'm bad at all these things I should say in some ways. I never get infatuated by anyone, never, what appeals to Me are the vibrations. I don't see, what is so, important for a

Sahaja Yogi: `Don't you think vibrations are the most important things for you? You agree with Me there?' So it's all right, whatever you think you let Me know your concept we'll see, all right. I do not want to say anything to hurt you in anyway but the gentleman has been hurt for nothing at all.

Shri Mataji: What she says?

Sahaja Yogi: She says it's too much for her too fast.

Shri Mataji: To what?

Sahaja Yogi: To marry Now and...

Shri Mataji: Why did you apply Madam? It was application you sent and it was this year not after ten years. The marriage was to be this year So why did you apply? Why, why did you?

Sahaja Yogi: Only now she realises she's not ready.

Shri Mataji: Very nicely. You better pay Me now. I had to work it out for you. No it's not easy to find a boy for you. You want Me to dance at your commands and changes. Do you, want that, to trouble Me like that? Isn't it a

trouble to Me, don't you think of Me at all? It's a game, it's a cruel game you people are playing that's all. Yes, yes what? Tomorrow you don't eat your food the whole day, it will be better for you.

It's not, you see these people have no sense how much I have to work hard for them to find out a boy, according to the age height aptitudes, this that, study all that and then suddenly they say: “I'm not ready." This I can't understand really. You must have some consideration for Me also sometimes, please.

Show some consideration, not all the time try to exact, things like this, you are Sahaja Yogis. I've given you Realisation. I don't want anything from you but don't torture Me like this all the time. All such people who behave like this are out of marriage list. I will not have their marriages arranged again, I tell you. I'm not going to go through this kind of a nonsense.

Sometimes I must also put down My foot. I'm sixty-eight years of age and how much we have to work. If she doesn't like a particular person is all right, but you must have some concrete reason why you don't like.

So take it little seriously, every one of you should take it very seriously.

As it is no-one wants to marry French girls I tell you. It's very difficult to marry French girls. I have to tell you very frankly because French girls, their brains are like this, I really tell you. If Antonio is here he'll know. It's very difficult to marry them. Extremely difficult. And also to marry Indian girls to French men is extremely difficult. Antonio will agree. All the French boys are left out. Not that, that they are like that, but I have to request you,

that these girls are going all the way from India, you have to behave yourself, you have to treat them well. Nowhere they are treated badly.

So I am going to talk to all the French boys, because they are very young and they have to marry Indian girls only, because they are very young. But the French girls I don't know why always, with French girls everybody's frightened. Because this kind of a thing happens. This is only ego, which is stupid. If you were not ready you should not have applied. You understand that? It's a mistake, on your part. You should not have applied. “Now anybody else like that?" Where is Annie? Now what's the matter with you? You are in Iran and you want to get out of that place. That's what your mother told Me. You are in such a position that you have to get out of it. Now do you know you cannot marry an Englishman, they will not have there an Irani. You cannot marry a Frenchman because they will not have you there. No country will accept you because you're from Iran.

You want to get out of Iran, that is the reason I thought it would be best to marry you to an Italian that Italians may agree to take you. And he's much more handsome than you are. I must tell you, to be very frank. But this was, Guido's mistake. I Myself felt that he's too good a boy for you; very well educated, he's handsome boy.

So you go back to Iran now. I thought you have come with all these difficulties just to get married so you get out of Iran. I just don't understand. Once you go back to Iran how will you come out of it? This is an example. A person who wants to get out of the country wants to get married this is the only country, or India maybe, Iranians

aren't allowed. In England Nick can say: “Will they accept an Irani girl?" Even Austria, even Germany, I'm sure they won't accept an Iranian girl, won't give the visa.

I'm not sure about Italy also. I don't know because they're all afraid of Iranians and they think they are all Khomeini's daughters, so it's a problem. But still despite all that, just to say no is a game. I'm surprised because I had greater hopes from Annie. I thought you were a wise girl but you seem to be very right-sided. For no rhyme and reason just to say no is wrong. Must understand that all these points I considered. I came to the point that you should be married to, a person where you could go and, come out of Iran, this was My idea. Such a thought was given and suddenly you say: “No." For what, for why? If you start thinking about it, immediately your vibrations will stop, everything will stop. If Mother has selected, at least you must know that there must be some reason why Mother has selected. Why don't you think like that, instead of thinking something else? There must be some reason.

Her mother is so much worried about her. I don't know you'll have to go back to Iran and I don't know if you can come out. I don't know if in India they allow, people to come even I don't know what it is. It's all right this marriage is cancelled. *[UNCLEAR]* [Indian boy] a very good boy, he's an excellent boy we can find him a very good wife. Is there any other mishap? Good.

Someone there? No one. All right.

So may God bless you.

I'm sorry I have to do all this because I don't want to do all these things in the presence of Delhi people. For Peter

it's mutual, she doesn't want also he doesn't want to marry it's all right without asking her we had picked the man. It's all right, that's all right.

So may God bless you.

Contents: 1990-12-27 **Talk to Sahaja Yogis, Makkeshwarashiva, Ganapatipule, India**

Even in the Bible, in the, it is said that whatever is created by Mother Earth or by sky should not be reproduced by human beings and be worshipped.

For example, even in Mecca, we have got Makkeshwarashiva; in our Purānas, he's described as Makkeshwarashiva itself. That's why in Mecca we have a stone which was respected by Mohammad Sahib, you see, this subtle point should be seen; that it was a swayambhū one and it is a Makkeshwarashiva itself was there.

So He was respected. And every stone is not created by the Mother Earth; because the Mother Earth whatever it creates has got a coefficients which Mohammad Sahib, being an incarnation of Ādi Guru or the Primordial Master could see and said that, “This is the stone, is to be kept here and go round that stone” but didn't explain much about it. As it is, He was tortured by people. They were all people who wouldn't understand Him.

But now here we have got Swayambhū Gaṇeśha and you see their vibrations coming from them.

So the differentiation has to made; the swayambhū and the one which is just created for commercialisation and things like that, reproductions. Even the photographs or the paintings which are created by people who are not

realised Souls will emit very bad vibrations. That's why it was prohibited to have even the photographs, this was the situation.

But if you go to Sistine Chapel you'll find it's tremendously vibrated because Michelangelo was a realised Soul.

So because that time this discrimination was not there, so generally it was stopped, “Now don't do it!" so that you do not fall to any traps.

But now after realisation you'll know which is real, which is unreal. Once you know that then it's different but when you do not know you will fall into anything, like any stone you'll worship. That's why it was just prohibited that, “Don't worship any stones and don't have any photographs” for the same reason that there was no discrimination at that point.

But today it is not so. Today you all have become the saints, you have become wallis, you have become realised Souls; now you know what is real, what is not real.

So to understand these things deeply we have to know that we must have our vibrations to understand what is right and what is wrong, all right?

Contents: 199x-0000 **Two Quotes, Czech Republic**

Quote 1: Gunter Thurner: Mother, I feel so much love coming from Your Āgñyā Chakra.

Shri Mataji: Yes, He [Śhrī Mahāgaṇeśha] is very powerful.

Quote 2: See the noses, if they are round, like Mine, these people are very humorous

Contents: 199x-0000 **Poem: I see a mountain, Palazzo Doria, Cabella Ligure, Italy**

I see a mountain from my window Standing like an ancient sage, Desireless, full of love.

So many trees and so many flowers, They plunder the mountain all the time.

Its attention is not disturbed And when the rain pours like Many pitchers of clouds bursting And it fills the mountain with greenery.

The storm may come soaring, Filling the lake with compassion And the rivers flow running down Towards the calling sea.

The sun will create clouds and Wind carries on its feathery wings The rain on to the mountain.

This is the eternal play The mountain sees Without desires.

Contents: 199x-0000 **Quote, Room, Palazzo Doria, Cabella Ligure, Italy**

Shri Mataji: How is it that you people took immediately to Dharma in this crazy world after your realisation? Every time we switch on the TV, we see a man with his hands on a woman who is not his wife.

Christine Hāge: I didn't lead a saintly life, but I was always longing for the purity I found in Sahaja Yoga.

Shri Mataji: This is because of Puṇyas of previous lives. You were all great people

Contents: 199x-0000 **Quote on Saving the World, Room, Palazzo Doria, Cabella Ligure, Italy**

Christine Hāge: Mother, will the whole world be saved? Shri Mataji [goes into meditation and a bit later]: Evil was, is and will be. They don't deserve it.

Contents: 199x-0000 **Quote on Arts, Room, Palazzo Doria, Cabella Ligure, Italy**

Why do we have these arts around us? [Shri Mataji is was concerned that if fine art is not given patronage, it will soon die out. She says that the real purpose of fine art is to awaken the subtle sensitivities within us: it should make us thoughtless, not make us think, like modern art. Shri Mataji speaks about Iranian art, saying it is so dignified and intricate. She also says that Iranian art is one of the world's best arts, followed by Italian.] [Akbar Samii brought some artifacts from Iran. Even a small piece of a stone is beautifully decorated with calligraphy, oral designs and detail. She holds these things in Her hands:] Look how beautiful those artisans are! I would really like to promote this.

[Shri Mataji wants to bring fine arts and artifacts from all over the world, so that She can help, because She was very touched by the plight of these craftsmen, who have been exploited by certain entrepreneurs.

While Shri Mataji is examining the artifacts from Iran, She says:] These stones are black, but when you cut them, they become white [and notices the beautiful way they have of combining materials].

[Shri Mataji also speaks about aboriginal tribal art in India. She wants to bring terra-cotta from India, to promote or sell these artifacts to Europe:] Look at the beautiful artifacts made by these aboriginals.

You see these colours? You know what you do? You take a mango bark, grind it into a paste, mix it with soil, put it on the pottery and when you put it in the fire, you get rich red colours and all kinds of shades.

These things are full of vibrations because they are made by simple innocent people.

[Shri Mataji wants these things to go in each and every house, rather than plastics and all kinds of synthetic materials.]

Contents: 1991-0000 **Sahaja Yoga, The Essential Medicine**

Presenter: Shri Mataji Nirmalā Devī, grandmother, scholar and freedom fighter. As a child she lived in Gandhiji's ashram, as a student she studied medicine and as cry for freedom swept India she fought for her nation's independence. The year 1970 was about her most important role. The discovery of development of Sahaja Yoga, a movement which is now spreading in worldwide. Sahaja Yoga is a science of integration which results in man's mental, physical and spiritual well-being. The union of mind heart and spirit is a achieve through the working of a subtle energy system within each one of us.

Shri Mataji [***1990-03-16***]: That we are not this body, this mind, these conditionings, this ego, but we are the Spirit. You don't have to accept what I'm saying blindly, because blind faith leads to fanaticism.

But as scientists you must keep your minds open and see for yourself what I'm saying: if it is so, honestly you must accept it.

Presenter: In today's society this subtle energy system which has its origins in very roots of our being has been neglected. It is out of balance. Today's physical and psychological diseases are gross expressions of a subtle system in dire need of repair and nourishment. Our collective desire of a peace and rejuvenation is a yearning coming from deep within. It is a reflection of our internal condition.

Shri Mataji [***1990-03-16***]: We know so much through science about our civilization, our advancement.

This is the advancement of a tree which has grown outside very much; but if we do not know our roots, we'll be destroyed.

So it is important to know about our roots. And this is what it is that I would say are our roots.

Presenter: Within each individual the subtle energy system or subtle body is divided into three channels right, left and center. The right side channel corresponds to right sympathetic chain of the autonomic nervous system and left hemisphere of the brain. While the left side connects to the right hemisphere of the brain and corresponds to the left sympathetic chain. If a person suffers a stroke in the right lobe of the brain it is commonly known that the left side of the body becomes effective. In line with the opinion of the psychologist Sahaja Yoga identifies the right hemisphere of the brain has been responsible for the functions of the lateral, artistic, expressive thinking. Those functions traditionally believed to be more predominant in a females. The left hemisphere corresponds to functions of the linear, computational and mathematical logic traditionally

considered to be predominant brain activity in males. Doctor Carl Gustav Jung well known analytical psychologist identifies the left and right side as the anama and anami with the collective unconscious lying in the central channel. Through he studies he observe that in the every women there is a masculine aspect within her psyche the architect of the animus and for every men the feminine counterpart the anima. Jung was always aware of the imbalance in Western culture in favour of the masculine seen in a preference for logic, analysis and external achievement. These are all claims for muscular side or right side of the psyche within all human beings. A right side channel also provides the energy needed for plan, act, analyze and predict. On the physical level it corresponds to liver and pancreas.

Shri Mataji [***1990-03-17***]: This power of action moves on the right side of the spinal cord and coming to the Optic Chiasma it crosses over; passes to the left side and creates an institution called ego. The institution of ego is a myth. What we do is to get something dead like some trees dead so make some platform or some furniture, we take some stones and make a hall and we think we have done a great job.

Actually what we have done is to reconstructed the dead. But while doing it we get the feeling that we have done it something. That is how our ego develops. This channel on the right hand side caters to your future.

So those people who plan too much think too much exhaust the energy of this center because this center has the first responsibility to convert the fat cells in the

stomach for the use of the brain which is overused to make them into gray cells.

So when you start thinking too much it has to work more for this very important function. When it starts working for one function the other functions are neglected and the other functions are it has to cater, to nourish or to give energy to your liver, to your pancreas, to your spleen, to your kidneys and part of your intestine.

Presenter: Western medicine has followed the path of right side pulling a part dissecting or analyzing with little regard for the whole working mechanism of the human being.

Shri Mataji [***1991-04-17***]: Of course when you neglect your liver you know liver as they say you will live till your liver will allow. Now this liver has to clean all the poison from your body. It comes out as heat and is delivered to the blood stream. But when this is neglected this poor liver doesn't know how to function without the energy and all the heat is accumulated in the liver.

So a person suffers from liver trouble and symptoms are he gets migraine, he cannot see the sun then also he gets very hot tempered, irritable, angry because there is so much of heat. Then this heat passes; I was telling in Canberra most of the Bureaucrats have this problem because they plan too much and where do we land with that planning oh God all knows.

So then this heat passes upward and downward so when it passes downward it gives you a very bad problem of terrible constipation because the heat constitutes your intestine large intestines.

It also coagulates your kidneys by which you have kidney trouble you cannot pass your urine. Then you go on the dialysis and you are certified as really dead. Because you cannot last longer.

So very expensive treatment but doctors do not tell you frankly that oh, you are not going to live.

Then this heat can pass upward and when it goes upward it goes say to your right Heart as shown there. As a result of that you develop asthma. Of course asthma is connected also with the left side.

So when this triggering is done by the left side then you get this horrible disease called asthma. Then this heat can go upward and can ruin your throat. It can freeze your right arm. It can make your left eye red and also your left ear deaf. But by chance if such a person is young and using too much physical energy and mental energy as well as drinking a lot he can have a very fatal heart attack very massive one and he may die in very early in age. You must know that all such attacks in young age always are fatal.

But when you see to the other side is that there is a pancreas which is neglected as a result of the neglect of the pancreas you develop a disease called diabetes. Even the mothers who are extremely planning type and thinking type give that disease to their children and children are born with diabetes.

Then you have the third problem with the spleen. This is the most dangerous one. Now a days as the life is we are all time bound very particular about time. As a result of that we have become extremely hectic. Supposing if you

sleep very late in a night then you have to get up early in the morning somehow.

Somehow get into your clothes and run to the office. Don't even take your breakfast; your wife will give you so on the way in the car you are eating your breakfast and then you read the newspaper. You get a shock of your life because so many horrible things are happening. Newspaper will never give something that is good or is doing well. But something that is gone wrong to give a sensational feeling. It's just a sometimes horrible thing so early in the morning if you read something that is horrible being a human being then you sometimes shocked. Then you find there is a jam on the way and you get so upset and all your peace is disturbed. Now this spleen is responsible for creating red blood corpuscles when you are in emergency. You must have seen when you eat your food and you run you get a pain here. That's because your spleen is trying to pump out new RBCs. Now to create that poor this spleen has to work very hard but it cannot understand the crazy hectic personality. Every time it tries to cope with it. It goes crazy.

So such a spleen becomes crazy and ultimately leads some triggering on the left hand side; *[UNCLEAR]*; you develop a horrible disease called as leukemia or blood cancer.

Also your intestinal problems, the pain in stomach and all that indigestion all go hand in hand only because of the one center only on right hand side. I have not even described the left side center.

So if I describe all this the whole Materia Medica will be described. It's like that.

So all the permutations and combinations of these centers give you physical problems then the left side gives you the mental problem.

Presenter: Jung called the left side the collective subconscious. This side of our psyche is very complex and affects it can have on our physical well-being are devastating.

Dr. Deepak Chugh: Because as it has been hypothesized in Sahaja Yoga that there are seven main plexuses and their functioning is dependent upon the individuals psycho social behaviour. This is an advancement in the understanding of psychosomatic medicine and human physiology. For the first time it is possible to find the links between the behaviour and the disease. Because up till now it was only thought that stress can cause a variety of diseases from diabetes, hypertension, asthma, rheumatoid arthritis, etc., etc. cancer even. But it was not known why a particular individual will get a particular disease.

Dr. Umesh Rai: If you read disease in medical literature you find you could say that it is psychological stress which is responsible for increasing incidence of hypertension in most of the Western countries, developing countries as well as the developed countries and we found by our first thesis you see on which work was done that this could be a very important if a person practices Sahaja Yoga this stress factor can be managed very nicely. Because all the parametres you see for testing whether a person is in a state of stress, tension or

anxiety are in his relaxed strain who are done and that we found that a person who do Sahaja Yoga only for twenty minutes a day you see in about 3-4 months time that there were changes in the blood, there were changes in heart, there were changes in the lactrine cyclograph, there were changes in the muscle activity and the changes in the neurotransmitter." Dr. Deepak Chugh: In the essential hypertension group we have taken twenty-five female patients of a similar age group and socioeconomic status and out of these fifteen patients voluntarily consented to practice Sahaja Yoga while ten patients acted as controls and these patients initially both the groups were on drugs also.

The initial blood pressure in the Sahaja Yoga group was 169/109 mm of mercury and in the control group it was 166/111 mm of mercury and as the study progressed for four months we observed that many of the patients gradually could be taken of the anti-hypertense of medication and at the end of four months all the patients in the Sahaja Yoga group could be taken of the anti-hypertense of medication and the blood pressure had reached the level of 135/ 83 mm of mercury. While the control group blood pressure remained at 167/ 111 mm of mercury and this shows that it is possible to treat this condition essential hypertension by practice of Sahaja Yoga and without taking medicines.

Dr. Valentina [from Russia]: In my hospital I began to hold use Sahaja Yoga treatment on children and it so nice to see how it's possible to resolve many questions, many problems corresponds child seven years and he had big

liver 1 cms and lot of problems with joints and doctors could not make correctly diagnose.

But when I feel what Chakras were affected. It was most Swādhiṣhṭhān, Nābhī and Āgñyā and after first my cleaning liver decreased 4 cm and everyday more one cm and after ten days he was absolutely well.

He had lot of neurological problem like teak like neurotic reaction and when he came back father couldn't recognize him. He sit quietly without problem. But of course you can't introduce Sahaja Yoga only in children mother has to be very very with the children and the same and it's useful in other disease or for reference I worked in department of intensive care and reception.

Sometimes I rise Kuṇḍalinī and severe attack of bronchial asthma disappear and many other cases. Now I began to with one group of Sahaja Yoga in hospital doctors, nurses and other during about two months we began to start probably hospital and it gives effect. I am so happy that I stay in Sahaja Yoga and everyday thanks Shri Mataji. Jai Shri Mataji.

Presenter: Western medicine has enhanced the quality of our life enormously and enables us to experience hillo to unknown heights in medical efficiency. But in doing so it has lost sight of the whole. By contrast medical doctrines such as traditional Chinese medicine approach the human being as a whole personality the emotional stability, mental attitude spiritual requirement and also sense morality are considered in a traditional Chinese process of medical treatment. As a result traditional Chinese medicine treatment has a subtlety which Western medicine lacks. With this realisation we have

tried to translate Chinese medicines into Western culture and into Western contexts but in doing so the foundation has largely been lost. The focus in Western medicine remains set up on the element and not upon a whole person or his subtle relationship with the universe. Like Jung's anima and animus the yin and yang represents the masculine or feminine or right or left side of our psyche. The yang being masculine active right side and yin being the feminine passive side. Viewed in a light of Sahaja Yoga we can see how this parallel is the subtle system. In Sahaja Yoga Tao refers to the balancing of right and left side. When this balance is maintained the healing energy is able to travel on the central channel to integrate and nourish all the energy centers and ultimately keep us in harmony with the balance of nature.

Shri Mataji [***1990-03-16***]: As we have two sides in our system of autonomous nervous system left and right which we call as left and right sympathetic nervous system. The left side caters for our emotions, for our past, our desires. The right side caters for our action physical and mental. If we indulge into one too much and go too far with it you develop an imbalance within yourself. In the center lies the third power which we call as parasympathetic nervous system. This is channel which is the central path of ascent.

When the Kuṇḍalinī rises through it, it brings you in the balance because it rises in the center of the system.

So this is a minimum that happens that you develop your balance.

Presenter: The ascent which is the awakening of this feminine energy coiled and sleeping in our sacrum bone

nourishes and revives the subtle system. She is like the Mother Earth or our own Mother soothing, nourishing and sustained the powers of gentle and strong. She is the Kuṇḍalinī the very root of our existence. Within her lies the potential for us to become complete in knowledge of ourselves.

Shri Mataji [***1990-03-16***]: All right what I tried to show them that this is the left side this is the right side. This is the left sympathetic nervous system and same this is the right sympathetic nervous system and really spinal cord looks like this and inside here is the spinal cord which has the centers in it. The subtle centers. Now when you start using the energy of these centers say too much on the right and it starts moving more towards the right and there is a constriction and the power becomes less because you are exhausted going more towards the right side. Suddenly something happens that from left there is a jerk then the connection is completely broken. This is on its own. It starts working on its own that's we say that this has become malignant and no relationship with the whole to have the proportionate growth.

So if the nose starts developing it can cover your eyes and cover your mouth everything. This is how a cancer is set in or any other disease so many psychosomatic disease are nothing but somatic is from right side and when the psyche gives in then it becomes a psychosomatic. There are so many diseases which are more psychosomatic than the physical and these we call them as incurable can be easily cured by Kuṇḍalinī awakening because when Kuṇḍalinī passes through this she just integrates them for example she going like this

then she goes into this integrates them. Just like she strings them like pearls and so they are brought round and also she nourishes that center that's how people get cured automatically by themselves by their own power.

Presenter: Again if we look at traditional Indian medicine the purpose of Ayurvedic medicine was to integrate the mental, physical and spiritual well-being of patient. The identification of three points of reference bile, phlegm and wind corresponds in Sahaja Yoga to the manifestation of right, left and central channels respectively.

Dr. Deepak Chugh: As you know that health is normally that is not diseased but it is the state of complete mental, physical, emotional, spiritual and social well-being. Now this spiritual aspect of health has been missed in modern medicine. It is not known, taught or practiced in modern medicine. This word Kuṇḍalinī does not find mention in the modern medical textbooks but it was mentioned in and may mentioned Indian medical textbooks of Ayurveda and many other religious textbooks religious scriptures.

Shri Mataji [***1990-03-16***]: There is a subtle power which is all-pervading of God's love which manifests all the thing like living work, all nourishment all balancing. It's so balanced. If the pacific was slightly deeper than this; there would have been problems. If Himālaya was say one and half times than what it is there would have been problems.

So everything is so balanced in nature. Which is the subtle energy all around us which organizes us and which

nourishes us, does all the living work and above all it loves us.

Presenter: *[UNCLEAR* Through] Yoga takes us back to the original desire. And in practice fulfils it.

In addressing of spiritual needs of the human being Sahaja Yoga has potential to bring balance back into west and back into Western medicine. The essence of Sahaja Yoga is not to cure people. This is a side effect of the subtle system bring itself into balance As it's called Sahaja Yoga enables us to discover our true selves the purpose of our being, the true meaning of why we are here.

Shri Mataji [***1991-04-17***]: The reason is you have to now become the Spirit. Go beyond your physical, emotional, mental being and become the Spirit. Because Spirit is the reflection of God Almighty and Spirit is the universal being within you. When you become the Spirit you become a universal being.

***Contents: 1991-0000*, Public Program, Australia**

I bow to all, all of you who are seekers of truth. At the very outset we have to know that truth is what it is. You cannot organize truth, you cannot conceptualise it. Unfortunately you cannot know truth at human awareness. Whatever I'm going to tell you today, you need not accept it blindly but you must have an open mind like a scientist and if I am putting forward before you a hypothesis, if it works then you have to accept it as honest people.

The truth is extremely simple, that you are not only this body, this mind, this ego, these conditionings but you are

the spirit, you are the divinity and the second one is that there is an All-pervading Power of Divine Love which is doing all living work. For example we take these beautiful flowers for granted, how a simple seed has created these beautiful flowers. We never even think about it, even we don't think how we have been evolved from amoebae stage to human level. There are so many things we do not think about and there are so many things which cannot be explain to us even by science. I think only 25% things can be explained whichever are very obvious but the science cannot tell us how, the periodic law has been constructed by which intelligent creator that has put all elements in such a beautiful manner which also indicates what new elements we are going to discover. In a human body any foreign material that goes, it has to be thrown out. That's the nature of the human body but when a child is conceived it's not thrown out, it's all there, it's staying, is looked after, it's kept, nourished and at the right time it comes out of the body of the mother.

So it is to be understood that living processes we have not been able to explain nor did we ever think about it. I'm talking to you about the living process of our evolution. Human beings are at the epitome of evolution, no animal, no creature which they say exist here and there may be just a conjecture is higher than human beings.

Moreover is the only human beings who have got freedom. If they want they can go to hell but if they want they can go to heaven. Now at this time when we call it a Kali Yuga, these modern times are already described as one of the worse times of darkness and ignorance and

people will be in lots of illusions, at these horrible times when we see all other shocking things happening in our lives, in our countries, in the whole world, then we start wondering who is responsible for all these problems. If you are little humble we'll find, it's we, the human beings. We have gone wrong, there has been something wrong within us that we have brought forth all these problems upon ourselves, they may be individual or they may be collective, they may be national could be international, so to solve these problems, supposing because of certain machinery, something goes wrong, then what do we do, is to attend to that machinery.

So what we need is a transformation. And the time has come for us to achieve the transformation which is described in all the scriptures, in the Bible it is described as the second birth, even in the Hindu scripture it's described as the Brahmagan or you can call it *[UNCLEAR]* second birth Dvijaḥ, it is described in the Koran, it's described in all the Buddha's teachings, described by Mahāvīra, it's described by Nanaka, by all the religious people even Confucius has talked about it, Lao Tze has talked about it. Now what is that second birth is? Second birth is not just getting another certificate, we're these, we're that, we're that.

We believe we're Christians, we're Hindus, we're Muslims, we're these, we're that, everybody thinks no end of themselves. If you ask a Jew he'll say the Christians are the doomed ones, they'll go to hell directly, as if God has told them very clearly that Christians are going to be doomed forever [laughs], if you are the Christians they'll say the same about the

Muslims or the Jews and the Muslims will say about the Hindus and Hindus will say about the Muslims. But any one of them is capable of committing any sin. Nobody is bound by anything, the religion is not innately built within themselves as so many things are built within us in our evolution like.

If you want a dog to go through a dirty, filthy place, he can go but a human being cannot go because it's built in within him, in the evolutionary process that sensitivity to filth and dirt. But we have got the freedom, the freedom is given because ultimately you have to have a full freedom, so by using this little freedom you will be able to know what is right and what is wrong but it is not so, because we live in a relative world, some people say this is right some people say that is right. We're running from one place to another and find the stories the same for all of them. People are so much in tension, so much in trouble.

What is the reason for all these troubles is that, we are all sitting in the darkness. Supposing there is complete darkness, you cannot see anything and you want to grab something, you grab a snake and somebody says there's a snake in your hand, you won't give it up till it bites. But if there is little light we just give it up.

So what we need is the light of the Spirit within you, it has to shine in your attention. S o he has already told you about these centers that are within you, these subtle centers that are within you and this Kuṇḍalinī, which is your Mother. Everybody has an individual Mother and She's the one who gives you realisation. It happens in a very short time, a great saint called Rāmdās who was the

master of one great king Shivaji was asked how much time does it take for a Kuṇḍalinī to rise, so he said Tat Shana, means that moment, but there should be a giver and there should be a receiver.

Today I find in this world there are so many people who are seeking truth, they're not satisfied with whatever minimum they know of spirituality, but they think that there is something beyond must be there, we must be find it out and the search is going on which I told you before also in other places, that William Blake has clearly said, very clearly, he was a great saint, was regarded as mad man in his days and later on also but he said that “men of God will find God and they will make others Godly." That is the time today, this is the time of your last judgement, God is not going to put you onto any weighing scale.

This Kuṇḍalinī is going to tell you where are you wrong, what are your problems, what are the centers which are in trouble and once she tells you that if you know how to correct it, you are forgiven and you're perfectly all right and you find that everything that is your being is working so well and ultimately you're surprised to see that you become a Divine computer because when she passes through these centers, these centers are like left and right as we have seen the left and right to sympathetic nervous system and parasympathetic in the center.

So when you are using these right to much or left to much they move like these, but supposing something happens in the left and it breaks with a shock then these cells have no control *[UNCLEAR* are] never controlled by your brain because the connection is broken and it starts

working on its own, the cells starts working on its own, that means they become arbitrary, they become malignant that's how you develop cancer all psychosomatic troubles come by them.

As a simple thing happens with Kuṇḍalinī. She's just waiting for you to ask for your realisation, that's all because She is the power of pure desire and the pure desire within you whether you know it or not is to get your Self-realisation.

So when She rises She passes through these centers, She goes into this one and then into this one pierces through both of them, brings them back to the normal, nourishes them and then pierces through this Fontanelle bone area which is the soft bone in your childhood. This is the actualisation, actualisation of baptism, is not just putting somebody the hand, like William Blake has said that “A priest cursed my Fontanelle." Actually you have to get it, so this is the last break through when we become super human being or we can call we become godly, we become Divine, we touch our Divinity. Now people talk of God, they go to church, they go to temple, they go to mosque but they don't know how powerful God is, how miracle, miraculous He is, how He looks after us, how He guides us and how He can empower us. But when you get your Self-realisation that is when this Kuṇḍalinī crosses over, the first thing that happens to you that you become thoughtlessly aware, Nirvichara Samādhi. That is you are aware but there is no thought, now see there's a nice carpet before Me. I'm watching it, just watching it, but normally I would say, `All right, how much is this, must have cost? I must buy one like that,' or I might start

thinking I mean I'll always react, `All right, this carpet if it is mine and it's greater headache, I'm not yet insured it, God knows in these public place what will happen to my carpet.' All kinds of worries can enter into my head if I posses it, but supposing I have a capacity just to watch it and not to react, then what will happen? All the joy that the man who created this as putting to it starts as an abstract peaceful flow of joy.

Just enjoy, not to think, not react, just to enjoy because one reaches the essence of that creation which is joy. It's like a lake which is absolutely calm, ripple less; and all the surroundings the beautiful creation completely reflected in that beautiful still lake is what happens to a person who becomes thoughtlessly aware and then he grows in that state. It's a state, it is no certificate. It's a state where you start growing in that state spiritually till you reach the ocean of your divinity which is within you already. Then you are completely relaxed, you are just watching, watching the whole drama, you are the witness, like we are seeing some play or some picture of film, we start getting excited, oh God what's going to happen to this, then suddenly the film is over, oh it was a film, it was just a drama, in the same way we feel, it's just a drama, you do not get involved into it.

Another way I can explain to you, that those people who are in the water are afraid of the waves, but supposing you get into the boat another state, then you can see those waves, you can enjoy them but supposing you become a swimmer then you can jump into that, you can jump into the water and you can save others.

This is what into three stages you move in Sahaja Yoga. First you become thoughtlessly aware. Then the second stage what we call is doubtlessly aware, when you have no doubts about yourself, you know you have the power, you know you can work it out, you know everything about it, everyone knows the same thing, you know the absolute truth, then you know this is truth and everybody knows the same truth, you put ten children cover their eyes and put the gentlemen before, ask what is wrong with this person, they'll all say here, you ask the gentlemen, `Have you got problem with your throat?' `Yes! How do you know?' Because they'll feel the same finger, all of them, burning and this finger is then decoded as the center of Viśhuddhi. All children will feel the same, so there is no question of argument, there is no question of discussion. Just enjoy each other because you know each other as you know your own body. You become part and parcel of the whole, so the second state when we become collectively conscious, absolutely collectively conscious, you know your own centers that is.

The first state when we call Ātmā boddha means to know your self on your central nervous system; and the second state is when you become doubtlessly aware, where you are collectively conscious, absolutely conscious, you know what's wrong with another person. And then you become a Sahaja Yogi where you know how to correct these centers within you and without. These are the only three stages which are very simple. People have achieved some of them over night, some of taken eight days and some have taken a month. Of course there are

some who have taken even two years I must say but there is the problem is with these people that they still go on doubting themself and they think that `How can we get to this, how can I be Divine? I'm such a nice person that I should lead a very happy life, instead of that why should I do these things?' or he thinks `I'm a very bad person, how can I get this?' It is inevitable, everybody has to get it, otherwise you can't exist in this world, is an impossibility. Like first of one fish came out of the water falling out, then few more came, then few more but later on shawls of fishes came out, of course there are still so many fishes at that stage.

So these people who are seeking the truth are the only one who are going to receive, it cannot be forced on anyone because human freedom has to be respected, is given us with a special reason. Like when you go to school they tell you two plus two is four but when you grow up go to college they tell you are on your own, now find out yourself because later on you have to be completely on your own. In the same way at this stage you are given this freedom to choose in the glory of your freedom what right, what wrong, you think it to be.

So try in your *[UNCLEAR* method] you may know what is right and what is wrong and once you get it then it's so blissful, it's so miraculous. It's so beautiful that you enter into Kingdom of God. It may sound very fantastic in these modern times when we cannot even think of God, we cannot even talk of God, but He exists, He's there, His power is there. We need not get upset with anything, we need [not] be frustrated, he has created us to be human beings to enter into His Kingdom not to in anyway left

behind, struggling, but to give you all that this is his wealth, his joy his blessings.

Today, being the first day, I'll be happy if you can ask Me some questions, but I would request you one thing. I'm not here to take any money from you nor am I interested in politics that I want to have any goods from you. It is for your emancipation there is a built in system within you which works just like a sprouting of the seed. There's no obligation of mind or any thing, it's just one enlightened candle can enlighten another candle, you get your Self-realisation.

So please don't ask Me any question which is irrelevant, `What do you think of this person, what do you think of that person, what do you think of yourself?' There is no need to ask because whatever I tell you why you must believe Me? It's a blind faith, you must find it out, you have to find it out yourself, you have to certify yourself. You have to see for yourself that you have got this great blessing of being Self-realised by which you emancipate not only that but you are capable of emancipating, thousands and thus, this is the system by which there is the emancipation of the whole world will come forth. I hope you will ask Me some questions and then we'll have this process of Self-realisation which will hardly take ten to fifteen minutes. Today and tomorrow I'll be able to tell you what is the Spirit and what the manifestation means to us. Thank you very much.

Put your left hand towards Me on your lap which is suggested comfortably, you have to sit comfortably, so don't have to go to Himālayas standing on heads or only one leg nothing of the kind, it's just *[UNCLEAR* be] very

comfortably [laughing]. You shouldn't of course slouch back or you should not also sort of bend that's not to thing but sit comfortably with the left hand. All right now put the left hand towards Me like this, simple as that, we suggest that you are *[UNCLEAR* desirous] of having your Self-realisation. You have to put both of feet apart from each other because there are two powers, one is the power of desire, left side; and the power of action on the right side.

So now the left hand you put it towards Myself, we suggest that symbolically that you want to have your Self-realisation. Use the right hand to nourish our centers to show our self-confidence.

So now first we put our hand, on the right hand, I'll show you now and later we'll close our eyes. This is the center as I told you is where the Spirit resides, now if you are the Spirit then in the light of the spirit you become your own master, so now take your right hand in the upper portion of your abdomen on the left hand side, we're working on your left hand side, now this is the center on the left hand side which is your mastery. When you become the Spirit gradually you become the master of yourself and the master of all this knowledge. This is created by great prophets and great masters, real masters for us. Then we take down our hand in the lower portion of our abdomen left hand side, this is the center of Pure Knowledge, surprisingly that the center of Pure Knowledge is here, once you get the Pure Knowledge you will know what are the laws which are Divine also you'll know how to use them and how act according to them.

Now raise your hand again in the upper portion of your abdomen and then again on your heart, now in the corner of your neck and your shoulder here and turn your head to your right at this point again I have to say that you are not to feel guilty, this center is catching quite a lot, so please don't feel guilty, you're not going to miss your realisation by that, now you have to take your right hand on top of your forehead with your fingers on one side and your thumb on the other, press it hard and put it down as far as possible. This is the center for forgiving everyone in general, now, we take back our right hand on the back side of our head and push back our head as far as possible, this is the center where without feeling guilty, without counting your mistakes, for your satisfaction you have to ask forgiveness from this All-pervading Power of God's love.

Now, here is your hand again you stretch your palm fully, put the center of your palm on top of the Fontanelle bone area which was a soft bone in your childhood. This is the for the actualisation of your baptism through which the Kuṇḍalinī will come out *[UNCLEAR* in pure truth] so is very important center. Now remember to push back your fingers as far as possible, now put down your head, push back your fingers and move your scalp, slowly seven times clockwise, please push back your fingers that's very important, so that we put a good pressure on your scalp and move it seven times clockwise slowly.

[Long pause.] That's all we have to do, that's all.

Now we have to close our eyes. You can take out your spectacles because you shouldn't open your eyes till I tell you, also if you have something very tight on your waist

very tight or on your neck then you can little bit reduce the pressure on these two centers. Whatever I have told you all these conditions in short means you should be very pleasantly placed towards yourself because you are going to enter into the Kingdom of God, so you have to be very pleasantly placed towards yourself.

Now please put left hand towards Me, both the feet apart from each other and put right hand on your heart and now close your eyes. Here you have to ask a very fundamental question about you to Me. You can call Me `Mother' or you can call Me `Shri Mataji', whatever you like. Please ask the question three times in your heart, all these questions are to be asked in your heart. `Mother am I the Spirit?' Ask this question, three times, `Mother am I the Spirit?' as I told you if you are the Spirit you get the guide to yourself so you become a master of yourself, the Spirit becomes your master.

So now take your right hand in the upper portion of your abdomen on the left hand side, here ask another fundamental question three times, `Mother am I my own master? Mother am I my own master?' Ask this question three times, please. I've already told you that I respect your freedom and the Pure Knowledge cannot be forced on you.

So now please take your hand in the lower of your abdomen. This center has got six pedals, so please ask six times, `Mother please give me Pure Knowledge.' `Mother please give me Pure Knowledge' six times.

When you ask for Pure Knowledge Kuṇḍalinī starts moving upward, so we have to nourish our upper centers with our self-confidence, so please raise your right hand

in the upper portion of your abdomen on the left hand side and press it and here again you have to say with full confidence ten times, `Mother I am my own master.' Please say it with full confidence ten times, `Mother I am my own master.' I've already told you the fundamental truth about you is that you are not this body not mind, you are not this conditionings and the ego, nor these emotions and intelligence but you are the pure Spirit.

So now raise your right hand on top of your heart and here with full confidence please say twelve times, `Mother I am the pure Spirit.' Please say that, `Mother I am the pure Spirit.' Please say twelve times.

Now, one has to understand that this All-pervading Power is the ocean of knowledge, is the ocean of compassion, love and bliss, is the ocean of truth; but above all it is the ocean of forgiveness and whatever wrong you might have done, this ocean of forgiveness can completely forgive you. It is that powerful.

So forgive yourself and raise your right hand into the corner of your neck and your shoulder and turn your head to your right. Here you have to again, say it with full confidence sixteen times, full confidence, `Mother I am not guilty at all. Mother I am not guilty at all.' Please say it sixteen times with full confidence.

I've already told you whether you forgive or don't forgive you don't do anything but if you don't forgive then you play into wrong hands, so you have to forgive, if you don't forgive as it is all your lives you're playing into wrong hands and if you don't forgive you will also miss out your realisation because this center won't open, so please forgive.

Now raise your right hand on top of your forehead across put the fingers on one side and your thumb on the other, press it hard on the temples and now put it down your head as far as possible, here again you have to say with full confidence from your heart not how many times but from your heart, `Mother I forgive everyone in general,' `Mother I forgive everyone in general.' This is very important, without your forgiving I cannot forgive, you have to forgive yourself.

Now, please take your right hand now the backside of your head and push back your head as far as possible. Now here you have to say again with full confidence and from your heart not how many times, without counting your mistakes, without feeling guilty just for your satisfaction you have to say, `Oh All-pervading Power, please forgive me if I have done anything wrong knowingly or unknowingly.' `Oh All-pervading Power, if I have done anything wrong knowingly or not knowingly please forgive me,' say it with full confidence.

Now the last center which is very important, please stretch your palm fully, put the center of your palm on top of your head on the Fontanelle bone area which was a soft bone in your childhood. Now put down your head as far as possible and push back your fingers, please this is very important that please push back your fingers, here again I cannot force Self-realisation on you because I respect your freedom, I cannot cross over it, so move your hand now seven times slowly clockwise say seven times `Mother please give me Self-realisation.' [Shri Mataji blows into the microphone seven times.] Now please take down your hands, please take down your

hands. Open your eyes, you can wear your glasses. Now put your hands towards Me please like this, just put them. Watch Me without thinking, let us see please watch Me without thinking. Now please put the right hand forward like this and bend your head and see for yourself if there is a cool or a warm or a hot breeze like waves are coming from your Fontanelle bone area, but don't put the hand on top of your head but away from it and see for yourself.

Sometimes you can get it very far sometimes quite close, so just try to feel if there's cool or hot or warm breeze like waves are coming it is you have to certify yourself.

Now put the left hand towards Me. Now again put down your head and see for yourself again is there's a Cool Breeze or a warm or a hot breeze is coming. It is warm or hot because you have not forgiven perhaps or may be you have a liver problem or some other problem but it doesn't matter at least you must forgive. Please forgive to help Me and help yourself, please forgive.

Again, you put your right hand toward Me and put down your left hand on top of your head and see for yourself if there is a Cool Breeze or a hot or a warm breeze coming out of your head. Bend your head, bend, if you don't bend it won't be so much clear, just bend, all right.

Now, raise your both hands towards the sky like this and turn your head towards the sky upward. Here you have to ask Me a question, anyone of these three questions, you can ask any question three times, `Mother is this the Cool Breeze of the Holy Ghost?' or `Mother is this the All-pervading Power of Gods love?' or `Mother is this the Param-Chaitanya?' Ask any one of these questions three

times, put your hands up and your head upward and just ask this question in your heart.

Now please take down your hands. Put your hands like this. All those who have felt cool, warm or hot breeze slightly out of their Fontanelle or on their fingertips, please raise both your hands.

Look at this *[UNCLEAR* full].

May God bless you, what seekers, what great people, may God bless you, you *[UNCLEAR* saintlyhood] has started, it's like the sprouting of the seed now.

Christ has said a parable and this is the parable: “Again I tell you, the seeds which have sprouted have to grow into trees." It takes no time whatsoever but you have to come to the collective. You enjoy this peace, enjoy this joy within yourself but you have to come to the collective, this is the only way you will be cleansed. In Sahaja Yoga it is very simple, you have to give sometime in a week to come to the collective and they will tell you how to meditate five minutes in the morning and ten minutes in the evening, minimum that much is needed, but if you like it you can do it more. It's a very simple method, has to be simple because it is very fatal you are now joining a big revolution in the whole world, which has to bring forth the spirituality into the whole humanity transforming.

May God bless you all.

Thank you very much.

Contents: 1991-01-01 **New Year Pūjā (Hindi+English), Mukand Factory, Kalwe, Maharashtra, India**

[Shri Mataji talks in Hindi: MISSING.] I am sorry I had to talk in Hindi because most of them are Hindi-knowing people and I've just told them [the Indian Sahaja Yogis] what is the importance of Bombay [Mumbai] and why so many incarnations came here and why Śhrī Rāma had to walk in the villages and the hills and dales of Maharashtra, what was the need and the need is that they should all develop their Sahaja Yoga. Also, this would be the last Pūjā for all of you, in India. I hope you all have gained a lot in these different Pūjās and different places we have been to.

Only thing is that one should remember that Krita Yuga has started. Now Kali Yuga is over, Krita Yuga has started and in this yuga, that the Param-Chaitanya is absolutely effective and very efficient.

Now if you do anything wrong it will punish you. It may not punish immediately but it will give you a suggestion, it will give you a proper signal that something is going wrong with you. But if you do not try to control your footsteps then you may go down very fast.

So you have to be very careful about that.

Actually, I have told you so many times that there are two forces working, one which attracts you inside and one which throws you out.

So, it is important for all of us to remember that this Krita Yuga is there and in that this Param-Chaitanya is overactive.

Also, you are rewarded. You have been telling Me so many stories how Sahaj it worked out, how Sahaj it has happened, all of you have been telling Me very nice

stories. But it is part of your play in Sahaja Yoga and that *[UNCLEAR* is] your place in the kingdom of God.

So, in the kingdom of God you are there, try to enjoy it, that's the only thing you have to do is to enjoy the kingdom of God. But if you try to, sort of, dislocate yourself from this joy, break the connection of joy by some sort of thinking, which is not reality, then you are responsible for yourself.

So, I have to tell you that keep the connection on. Not only that, but try to make it stronger and stronger and become one with that Divine force permanently, which will flow through you and will not only enlighten you but will give you so many powers and you will see the new life in this new year.

Yesterday, as I requested you, we have to work it out now. Individually, we have to go all out to see that we spread Sahaja Yoga and talk about it. On this day I give you complete freedom to do what you like to spread Sahaja Yoga. You need not ask Me any permissions and you can try everything that you want to. But should be something decent, should not be something indecent and something which is not behoving a Sahaja Yogi. Even if you have to write letters or answers or anything, even if you have to show the anger it should be done in a very decent and a beautiful manner. And it should show that it's a yogi who is talking.

The other things, whatever problems you have, will be solved in no time. But the main problem is yourself, it should be solved by you by meditative methods. And so much attention we are paying to all our extracurricular activities but that will definitely fail, it will boomerang on

you if you do not have the foundation of Sahaja Yoga. It is very important to keep attention on your spirit all the time so that whatever you are doing, whatever you are projecting, has the base and you just don't get lost. This is a very important thing and I am sure that you will understand that without the nourishment from the roots you cannot grow.

So this nourishment must be kept *[UNCLEAR* alive/alight].

May God bless you! Thank you very much.

[UNCLEAR We] will first have a Gaṇeśh Pūjā, for which I think we should all say Atharva sheersha and there are so many children that I don't think we can manage with so many children, but if there are about say twelve children or fourteen children we can manage. Say from six years to ten years...

Contents: 1991-01-01 **Quote, evening after Śhrī Gaṇeśha Pūjā, Mukand Factory, Kalwe, Maharashtra, India**

[Shri Mataji coughs each time a person comes close to Her. Later it was discovered that he had bronchitis and She was sucking it out.] I cannot stop absorbing your pain because the power of My love runs before Me! When I see anyone suffering, My body absorbs his pain.

Contents: 1991-01-03 **Talk to Sahaja Yogis, Pratishthan, Pune, Maharashtra, India**

[SYNOPSIS!] [The first point was about consistency. As we has heard, Markus, the leader of Sahaja Yoga in Austria, has left Sahaja Yoga, after having proclaimed that he had discovered that Shri Mataji was not the Ādi

Shakti and that he would continue to meditate on his own without the photo of Mother. Mother said It was like a lion who becomes a fox. How is it possible? Because we do not have enough consistency and that's why we go up and down and up and down in our ascent. To be constant people, we have to be consistent. But how to do it?] [To be consistent, we have to be very introspective. Introspection is very important, especially mental introspection. She gave the example of Russians who are introspective in their day to day life, for each and every thing they are introspective. Even in love matters they think, `Why am I doing this, why am I loving this person?' So introspection has to be developed.] [She then explained how we should do introspection. It's like a mirror in which you are watching yourself. You don't say, `Oh, look how horrible I am, I'm really hopeless.' This is not the way. You should say, `Oh, you are very nice, there is nothing wrong with you.' We should practice positive introspection.] [Then She spoke again about the Russians. After, Public Programs, She was amazed, She said, that they came and kissed the stage where She was, they came to touch Her sari. This is a sign of devotion, of Bhakti . Bhakti is the easiest way to achieve it. If we surrender everything to the Ādi Shakti, we can achieve it. This is especially important for Westerners who are usually very much on the right side.] [While leaving Shri Mataji repeats:] Take to Bhakti , it is the easiest. You just have to jump into the river and it is all. You don't even need to swim.

[She spoke also about the problem of food shortages in Russia and was quite worried about it. She suggested to

sell rice at a low price from India. She also spoke about Saddam Hussein and said that if he goes into war (if he does not get out of Kuwait), it would be the greatest idiocy of history, because everything is going to be destroyed there, factories, petrol, people.]

Contents: 1991-0000 **Quote on Self-respect and Ego, New Delhi, India (year not sure)**

G.K. Datta: What is the thin line dividing self-respect and ego?

Shri Mataji: A person who has self-respect has no ego.

Contents: 1991-0000 **Quote, New Delhi, India (year not sure)**

Shri Mataji: [asks Atul Dara to practice Criminal Law].

Atul Dara: [says that one has to sit with police officers in the evening and drink alcohol in order to have the work done].

Shri Mataji: You can sit with them, but you do not have to drink with them.

Contents: 1991-0000 **Quote on Shri Mataji Confronting a Young Sahaja Yogi (year not sure)**

[The young Sahaja Yogi has big emotional problems and treats his wife badly.] Mister So and So, you know you are crazy. You should try to express your emotions. Try to write poems. Go into nature, for example to a lake and talk loudly to it.

[After the young Sahaja Yogi leaves the room:] His emotions are so shattered, people like him just cannot

bear more. He suffered too much. It's very difficult to confront their Egos.

Contents: 1991-02-09 **Shivaratri Pūjā (Hindi+English), Pendal, Front of Kutab Minar Ashram, New Delhi, India**

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So it is important that you should join hands, work it out, the work of the Goddess, so that Shiva is happy and we create a new world of spirituality and beauty.....

Contents: 1991-02-12 **Message to Sahaja Yogis, about the war in the Gulf on Abraham Lincoln's Birthday, Rome, Italy**

from The Divine Cool Breeze, Vol. 5, Issue 1 (Feb 1991), p.16 [Shri Mataji was asked what message She could to Sahaja Yogis about the war in the Gulf. She said:] It is inevitable. It is for the good. I am happy with America. They've learned real lesson. It has to be. It's the War on Dharma.

Contents: 1991-02-16 **Shivaratri Pūjā, Four Nāḍīs of the Heart, cinema Garden Theatre, Chianciano Terme, Italy**

Today we have assembled here to worship Sadāśhiva, which is reflected within us as Shiva, as the spirit.

He is reflected in our heart and as you have seen that the goal of our life was to achieve this state of spirit.

The other day I was reading some books how it was done, this Self-realisation, to know the spirit and how people were tortured. First of all they're asked to

somehow or other deny, defy and condemn their body. Now, if the body wants to have comfort, then it was said that first try to sleep on the carpet, not on the bed. Then still, it's not enough; then from the carpet you go to a mat, still is not enough. Then from that maybe, you move down to the Mother Earth, sleep on the Mother Earth. Still if the body is not all right then you start sleeping on the stone. But still the Himālayas are far away, because Shiva resides in Kailāśha.

So you go to Himālayas and sleep on the ice. This was the minimum requirement.

Then it was said that you are fond of good food, you want to have sumptuous food, you eat a lot, all right; so you deny everything that you like, to begin with, all that you like. For example, Italians cannot eat pasta! Then deny that. But that's not sufficient.

After that you start eating things which are very bitter. As in the Zen system they give you to eat something which is like quinine raised to power 108, absolutely bitter, or absolutely sweet.

So put your tongue into test.

But still the stomach is there.

So if you are eating too much, you fast for one day. That's not sufficient.

Then fast for seven days. Then for forty days. I mean, a month has got only thirty days; to fast for forty days means you are already finished.

That's how if you have to do your penance for nirvāṇa. As it is you get a nirvāṇa because you're finished and dead, you see, nothing is left out of you, nothing but bones and

these bones then become nirvāṇa. Ultimately the death follows, so you are finished and there is nirvāṇa, no doubt about it.

Then you don't live in a house, because house is comfort. Give up your wife, give up your children, give up everyone. Now wear only one something, like a cloth tied round and go and ask for alms from people. With these clothes also there's still problem, because you're attached to your cloth.

So you go to Himālayas where there's nobody to see you, take out your clothes and in that cold you stay there, completely shaking. Then you'll get your nirvāṇa. As it is you get nirvāṇa. All such conditions were put as to destroy the demands of your body to begin with. You tell your body, `No, nothing doing. You better work out your nirvāṇa.' The second thing was to destroy your mind which takes you to senses, to things of joy.

Supposing you want to have some, something very much, so deny that, deny that. Anything that your mind tells you, just say `No, no, no' to it. In Sanskrit the shloka is like this, “Yat neti neti vachane, nigamo vacha", which you go on saying, `neti, neti': `No, not this, not this, not this, not this.' And then you can discuss about, discuss only, yes, nirvāṇa. Before that you are not even worthy of discussion of nirvāṇa.

When I read this book I said, “Baba, I give up. It's too much." But in Sahaja Yoga is the other way round, like building first the pinnacle of the building and then the foundation. Opening your Sahasrāra was the first thing was achieved. And then in the light of Sahasrāra you have to watch yourself and see for yourself. Gradually

the introspection was a better thing, through vibrations is to see why: why I want this? Why my attention goes to my comfort? Why my attention goes to food, why to my family, why to my children, when I have to achieve the highest? So you start introspecting yourself. Then you know on your vibrations also there's something wrong with you. Then you don't try to see others, what's wrong with others, you start seeing yourself; because it's your own ascent you have to achieve.

But in the olden times, all these things were done individually. Like a one person who starts the path of nirvāṇa, he used to go into ekant, means into lonely places, stay away from people, avoid them, have nothing to do and achieve this ascent, Self-realisation, only for himself. It was not for others. Then this gentleman became absolutely exclusive. He wouldn't talk to anyone, he wouldn't meet anybody and he would sit somewhere on top of a remote mountain.

Anybody who tried to meet him he would throw stones or say all kinds of horrible things and never meet that person.

But Sahaja Yoga is not the same thing. Sahaja Yoga is the ascent of the whole. This kind of singular achievements did not lead people anywhere. Saints of course tried to talk to people, tell them about Selfrealisation, about God, about righteousness, about value system; but they too were regarded as something strange and were tortured and troubled.

So on the level of an individual ascent, they couldn't do anything for others except for talking about it, telling about it, till Sahaja Yoga came.

Even the talking about it was prohibited. Till the twelfth century in India nobody talked about it to the public. It was all in Sanskrit, very difficult Sanskrit books which were only available to few aspirants.

Was explained to very, very few even, amounting to few numbers of people. But giving realisation was denied.

So only one master had one disciple and all was the individual ascent, individual working out.

Such a disciple was taken away from others and was kept in secret, worked it out on him; and just he may sing, he may write poems, he may talk about it, he might say what his joy is, but he had no right to give realisation to anyone, neither he knew how to give realisation.

So now you see how far you have gone. You've got your realisation without giving up much. You can work on a much wider scale, you can give realisations to other. You know about all the subtle knowledge about Sahaja Yoga.

But today I'm going to tell you something more which we have to know. It's very important to know, because as was described by people that they practice Sahaja Yoga as they go to church, but it's not from their heart. And heart is the abode of the spirit, is the Shiva within us.

So we have to know more about heart and that is very important.

You know about these three Nāḍīs we have: Iḍā, Piñgalā, Suṣhumnā; but in the heart there are four Nāḍīs. And the one Nāḍī goes to Mūlādhāra and if you cross the limits of Mūlādhāra it goes to hell. That's why they say that Shiva is a destroyer. Actually you ask for your destruction. And when you ask for your destruction, you have it. Even if it

destroys everything, as I was telling, it's like when a fruit has to come, the petals look as if they're destroyed, as I have destroyed, I would say, many of your things: you can call it like your conditionings, your ego, your racialism, your fanaticism. All this has been destroyed in Sahaja Yoga. This has to be destroyed for the beauty to come out.

So when your Maryādās you cross beyond certain point, you go to your destruction. In four directions there are destructions built, as there are four Nāḍīs.

So now, what is to be done? How are we to stop this destruction of the, through the first Nāḍī, going to hell? One of the qualities of Shiva is that He's innocence. He's extremely innocent. He's innocent like a child. He is innocence personified.

So we have to put our carnal desires, dissolve them, dissolve them into the innocence, the ocean of innocence. You have to dissolve it in the ocean of innocence. Innocence is something to be appreciated, to be understood, to be enjoyed. Like you see animals, they're innocent; you see children, they're innocent; flowers, they're innocent. Divert your attention to all these things. You see, on walking on the street, what is there to see best is all at three feet height. You see at three feet height all the flowers, all the beautiful grass, all the children who are about three feet are the best.

You need not see people who are above that. Just see on three feet level. You can see the legs of somebody, that's all right. But you don't see the eyes of a person who are not innocent.

So dissolve this desire into innocence. And this Mūlādhāra which is innocent is not dead, finished, but is innocent, it is righteous, it is Śhrī Gaṇeśha's qualities, it's pure.

So even if you are in this world, even if you are living like a human being, even if you have children, still you are innocent.

Like once the wives of Śhrī Kṛiṣhṇa, He had sixteen thousand wives to begin with and the five more.

The sixteen thousand were His powers and five were the elements. They were wanting to go to pray to some big well-known, I should say, saint had come, a maharishi had come.

So they wanted to go and see him and pay respects.

So they asked Śhrī Kṛiṣhṇa's permission, but when they went they found the river was all in spate, so flooded they could not cross over. They came back, they said, “How can we cross over this river? It's all in spate." So this Kṛiṣhṇa said, “All right, you just go and say, `If Śhrī Kṛiṣhṇa is Yogeshwara and if He is absolutely innocent about sex, you go down.' " They said, “How can we? We are so many wives. What is He talking about?" So they went down and said this to the river and the river went down and they were surprised that “this husband of ours is saying all these things." They went across and worshipped that rishi and they were coming back, again the river was in floods.

So they went back to the rishi, said, “Now how are we to cross over because it's in floods?" He said, “How did you come?" So they told the story of Śhrī Kṛiṣhṇa. Now they had fed this rishi with food and fruits and he had eaten

such a lot. “All right, you go and tell this river that this rishi has not eaten at all anything." They said, “How can it be? Just now you ate before us." He said, “Just go and see." They went back and told this to the river. The river again went down.

So to live in this world, to be a wife or to be a husband, to be married, whatever it is, you can be innocent, absolutely innocent about it. That's the sign of your purity.

The second Nāḍī, the second channel that can take you to destruction is desire. That's why Buddha has said that desirelessness is the only way that people do not get old, nor sick, nor worried.

Now this desire that we have, `I want this,' in the West is much more than anywhere else because the entrepreneurs are every day producing new things. Say for example a hairdress, so the women want to buy this wig or that wig, `It's my desire, I must have this wig to put on my head.' The another one says, `All right, I must have this one.' And the desire, for men, is `Oh, if he is having a Rolls-Royce, why shouldn't I have one?' They cannot enjoy somebody else's Rolls-Royce. It should be your own, that I should have the possession.

Desires can be of any kind, not only material. The desires could be also quite mental, `I must possess this woman, I must possess this child.' All kinds of possessions that work into you as desires. But I wouldn't say it is because of attachment. It's not attachment, but it is just to have more. Go on adding up things, getting things, still one doesn't feel happy and satisfied. What is the reason for this kind of a desire is that it's not pure desire. It's an

impure desire. It's an impure desire and when such a desire starts working you can go any far, like Saddam Hussein, like Hitler, like anything is nothing but absolutely desire beyond any limitations. You want to dominate others is also another desire.

All these desires lead you ultimately to a destruction, because there's no joy, there's no happiness.

For example, now I want to have a sarī, so I want to buy a sarī. All my attention will be how will I get that sarī, I must get that sarī, this thing, that thing. The attention becomes polluted, disturbed, for a nonsensical thing like a sarī. The attention, which has to enjoy, which has to enjoy the spirit, which has to nourish the spirit, becomes disturbed because of desires.

In the first place the attention is disturbed because we are not innocent. In the second place the attention gets into turmoil because we have desire.

So what should we do as far as the desire is concerned? The desire for beautiful things, we can shift our desire, material desire into aesthetics and have one thing but which is really aesthetically rich; because that's the quality of Shiva, that He gives aesthetics to everything. Now supposing this looks very plain, simple and one may say that mechanical. But if it was Shiva's job He would have done something beautiful about it.

So the quality of Shiva is that He beautifies everything that is created by Brahmadeva, evolved by Viṣhṇu. He's the one who does the subtle work of creating aesthetics.

You've seen My photographs many a times with so many lights, this, that, is all His job. He's doing it. He throws

lights in such a manner, He works out in such a manner. Just He wants to convince you about Me. It's His job.

So His job is to create aesthetics: aesthetics of behaviour, aesthetics of poetry.

Everything that is created is made beautiful, is joy-giving, by Shiva, that's His quality.

So whatever you desire, if you start working it out, desiring for something aesthetically handmade, nice thing, gradually you'll find you'll end up with vibrations, because all beautiful things have vibrations. And to have the vibrations you'll have to go to pure desire.

So this desire which is madness, which makes you mad, which is so much dull and boring becomes pure desire, because you have to dissolve all your desires into vibration. You start desiring nothing but vibrations after some time. You'll not buy anything which has no vibrations. You'll not talk to a person who has no vibrations. If somebody has [no] vibrations you'll just run away.

I've seen people running away from some people as if some monkey is after them. When I look around, I find there are people who are drunkard, or somebody coming or something. They might have been drunkard themselves once upon a time, but now they run away, `No, no, no, no. Not so now. Now no, no more.' We had three, four hippies to begin with who came with Me to India. They're normal like you, they were become, you see, Sahaja Yogis. And four, five hippies came to My program, it was in Rahuri, I think.

They got a fright of their life, “Oh no, oh, God!" I said, “What's the matter with you? Why are you so

frightened?" So I turned round to see these hippies and by the time I'd turned round they were out. They were no more there.

So then what happens, all desire ends up into Chaitanya, into vibrations. And if it does not, then you must know there's something still missing. But if you do not do this, then you end up into your destruction.

So to say that He's a destroyer is a very one-sided statement. He has both the powers. He has the power to give you vibrations. He gives you vibrations.

The Goddess is the power, Shakti, but He makes the vibrations. It's like these are the fingers, all right, but if they tickle you then it's Shiva. The fingers are that of the Goddess, all right, but if it tickles, you know, gives you joy, happiness, it's Shiva, is the Bhakti . The joy of Bhakti comes from Shiva.

Today only I was explaining how one lady who was a Devī bhakt and has done so much study of Bhakti and all that and knew so much, just merged into Me. I just couldn't understand her how, what she has done, because normally people don't do. When they are reading about Devī they think, `All right, this is Devī, this is Mātājī.' You see, it's separate things. They don't know they are reading about Devī.

So she said, “Mother, I just identified. It's written that how You are gentle, the Goddess is gentle, how She touches me, how She looks after me, how Her attention is on me." Like there's a sentence “kataksha, kataksha, nirikshana": “every glance is an inspection." But `inspection' not a very good word, but `nirikshana' means inspection, Divine inspection. `So all the time I

feel that it's You, You, You are all the time, when I listen to music I feel now, see, She is looking at me, She is feeling me, She is nourishing me. All the time I feel Your love.' That's how the Bhakti comes in.

So if you have vibrations that doesn't mean that they are something dry, you see? No, it means the joy of Bhakti . Bhakti is, you can call it adoration, this, that. It's the ocean of love that is God. You just get drenched into it. There's no words to it.

And that is what when you feel, you must know that you have taken the spirit as a real connection between you and your Mother, or your Father. There's no differentiation. You are one in that ocean, drenched in the ocean. You are the drop, you are the ocean. You are one in that Bhakti . And that Bhakti cannot be mechanical, because [it is] not man-made.

So to enjoy Sahaja Yoga you must know that it's not dry vibrations only, but is the Bhakti . That is the joy of Shiva's quality, the quality of joy that He adds to our life.

Everything seems to be surrounded, resounding. Same thing the joy, that `I'm loved so much by God, that God loves me, that I have a meaning in life.' Then the ego drops out first of all and also the conditionings drop out.

Now the third Nāḍī: third Nāḍī is the Nāḍī by which we feel attached, attached to someone. Like this is my child, this is my husband, this is my family, this is my wife, this is my father, this is my mother.

In the beginning of Sahaja Yoga of everyone, when they are just the beginners, so they talk about their whole family, `My father is like this, my mother is sick, my mother's sister's brother's this, that's real, this thing, is

not well.' As if, you see, we all have taken a contract. What should I do? Like today somebody said that “You see, they lost their first child. First child they lost, because the child was sleeping in another room." I said, “Small children should sleep with mother and mother must look after the children." It's simple thing, I mean, in India no mother would accept such a situation.

She'll throw away the husband, say, “What's this? I have to look after the child." So I said, “Tell them that they should sleep with the child." But they don't believe in it.

So all right, what can we do? Have we taken their contract that we should look after their children, even when they don't want to listen to us? So the idea is, all the time in the beginning is that `Oh Mother, I've been doing Sahaja Yoga for one month, but so far my financial condition has not improved.' As if they're going to sue Me for that, as if I've let them down. But they don't want to see that you have just now come to Sahaja Yoga, or even if you have been in Sahaja Yoga for so many years, you have not been a Sahaja Yogi.

Something missing, you don't deserve.

Something wrong with you, not with Sahaja Yoga. But they feel that Sahaja Yoga is something which has got the contract. Immediately they'll inform you, `Now somebody is sick there, somebody's somebody's somebody's somebody. Send five Sahaja Yogis.' For what? These attachments start working within us. Now some people I've seen are very attached to their children and they go on pampering, `Oh, my child, my child.' And suddenly they discover the child is now is a devil's child. The child starts answering back, saying all kinds of

things, beating the parents, misbehaving and then they suddenly discover that `this is the child whom I have been looking after, giving so much love.' And they feel even worse, because `I have done so much for my wife and she is treating me like this.' `I've done so much for my husband and he is treating me like this.' Why do you do so much? There's no need. And if you are doing it, you just do it and you forget it. I never feel that way.

I know of Sahaja Yogis for whom I have worked very hard and they have gone down. Only thing if I feel anything, only God knows where will they jump? Where will they be in hell? What will happen to them? That's the only concern. Not the concern what has happened, because nothing can happen to Me. But if they have been sinful I just get worried about their future, about their lives. That's different.

So this kind of attachment that is we call in Sanskrit is `mamatva', `this is mine, that's my child, my this thing, my that.' Who are your relations are Sahaja Yogis, remember this. It's a sentence you must remember, `My relations are Sahaja Yogis only. And anybody who plays against Sahaja Yogis, troubles Sahaja Yogis, that person could be my own wife, could be my own child, is not mine.' Because I'll not allow such a thing to happen. This relationship is all right till Sahaja Yogis are one with each other. As soon as somebody tries to harm any other Sahaja Yogi, then I'm not with that person.

I've seen there are many like that, but very good Sahaja Yogis. They'll never side with their wives, never side with their children, because they know if you are siding with

them you are making them sinful, you're destroying them.

They're worried about their ascent so they'll never allow, never allow anybody, a relation of theirs to trouble others.

I have seen some children who are extremely naughty, they're very troublesome, very violent and the parents just saying, “Mother, put them right. We leave it to You." They are to be put right. But others will say, “Oh, no, no, no, no; you see my child, he cannot do such a thing, you know." So one has to understand the discrimination part of it, that `Why am I attached?' I've given this simile many a times, like the sap of the tree rises, goes to various places of the trees, various areas, looks after the bark, looks after the branch, looks after the leaves, flowers and fruits and comes back, or it gets evaporated. It doesn't get attached. If it gets involved into one of them the whole tree will die and that part which is so close to the sap will also die. But sap has much more sense than we have.

To them, husband's so important, I mean so many problems of husbands, wives, this, that. `My God,' I sometimes think, `what is this?' That's why they used to say, `Take a Sannyās', so nobody can talk about wife, children, nothing. You have to be a Sannyāsī, first of all be a Sannyāsī.

So no headache to the Guru. As soon as you start talking about any one relation of yours, the Guru would say, `All right, you get out. Nothing doing. No good.' But in Sahaja Yoga, Sahaja Yoga has much deeper work to do. It has to penetrate into the society, into the political life, into

economic life. You have to emancipate the whole world. Try to understand your responsibility. You are not only here for one ascetic ascent, no. How much wisdom you must have, how much love you must have and how much discrimination you must have, to understand that you are chosen for the emancipation of the whole world.

So now this so-called limited love, what is the solution which takes you to destruction is the unlimited love. Because Shiva is nothing but love, He's love. Love is that corrects, that nourishes, that wants your benevolence. That's what Shiva is. It wants your benevolence. It looks after your benevolence.

So when you are looking after the benevolence of others with love, then the whole life changes, the whole pattern changes and you really enjoy it because you become one with so many, concerned with so many families, so many things, so many problems of others and you just feel you are one with so many.

Now see, we are so many Sahaja Yogis here today. First time when I came to Italy, I must tell you, I came with Christine, no, what's the name of Gregoire's wife? Catherine. And she was the only one who knew Italian. And we had told some newspaper to reserve some sort of a hall and advertise for us. Nothing was done.

So when we came we couldn't find anyone.

So I went round with her to put the posters, but still nobody came. And today we are so many. But we must know that we are bound to each other by love and the love that is for our benevolence, for our ascent. And then you just start enjoying everyone.

And then you don't think what race you are, what country you are, what this thing you are, nothing, a Sahaja Yogi, finished! So you become a universal being. And this attitude has to be achieved.

When I hear that some Indian girls are tortured and troubled, I think, `How can they do it?' Or somebody who has a black skin, they are tortured; or some Indians are treating somebody because they are of low caste. It's not possible, because they are all part and parcel of one body. They're all brothers and sisters, born of the same Mother.

But this is only possible when you dissolve that limited relationship of yours into this great unlimited ocean of love; then only it is possible. And if it is not there, do not try to justify, just watch yourself.

See for yourself: are you really in love with everyone? You see, I would say that all the time when I, sometimes I go for shopping, I just think, `Oh, this one would be nice for this one, that will be nice for that one.' For Myself if you say, it's impossible for Me to buy anything for Myself, impossible situation. Unless and until it is absolutely immediate, or some problem is there if I am just without it. I won't even buy a drink for Myself, even if I am thirsty. Because the whole thing is the joy of others. `Oh, this will be nice for that person. This will be good for that person.' All this is the most enjoyable thing. I mean, why all this is for there? After all, think about yourself, `Why am I here? I'm here to enjoy everyone, everyone. They are all realised Souls, such beautiful lotuses.

I'm not going to stoop down to the mud. Now I am a lotus.' That is the way you open the heart, the lotus of

your heart. And the fragrance of such a person is so beautiful, is so beautiful.

So you are no more divisive, you do not want to separate from each other. Anywhere is done, you are agreeable to that; you don't think that it should be done here or there or there, but anywhere, but should be all of us together.

So the small attachments that are with you have to be dissolved into this ocean of love, which is Shiva.

Fourth one is the most important for all of us is to know that there's a Nāḍī which passes through left Viśhuddhi into the heart. Starts from the heart, goes up, passes through Āgñyā. It has four petals and opens up. This is the one which gives you the state which is called as Turīya.

We live in three states. In the living, in the awakened state, jāgruti, our attention goes to this, that and all that; we spoil our attention. But the second one is the one what we call is that we sleep. When we sleep also all these things that have happened come to us from our past and things like that. But then we go to the deeper sleep called as sushupti. Is a state where you have deep sleep and you dream of something that is reality also. You may dream about Me. Like it's the ethereal part of the subconscious, where some beautiful informations are passed on. Supposing I've come, say, to Italy. Italians might know in their sushupti that I have come here, or maybe anybody might know, depends on.

But the fourth state is called as Turīya. There are two more states. You are in the Turīya state, it's the fourth, `Turīya' means fourth. Fourth state is where that you are in a thoughtless awareness state. When there is no

thought, just think of it, when there is no thought, you have to be innocent. When there is no thought, you have to have vibrations. When there is no thought, you cannot be attached to anyone.

So into that thoughtless state you have come now, is the `Turīya sthiti.' And in this state when you are, these four petals which are within you have to open out in your brain. They come from your heart to your brain. And that is when you absolutely understand what is God, absolutely you know what is God is. That is the time when one receives the real knowledge.

But unless and until these four petals open, one may fall back and that's why some of the Sahaja Yogis who are still meddling with things that they should not do, go down. And they don't understand what is God is. But it's not the understanding, in a way you understand this one little point, that it comes from your heart into your brain, not from brain to your heart. It comes as if the ambrosia of your Bhakti covers your brain, absolutely.

Say for example, Shañkarāchārya wrote a beautiful treatise called as `Viveka Chūḍāmaṇi' where he described what is God, this, that; and `viveka' means the conscience and consciousness and all that he described quite a lot. But there was one horrible fellow called Sarma who started arguing with him and he got fed up, Shañkarāchārya. He said, “No use talking to them." So he just wrote `Saundarya Lahari'.

`Saundarya Lahari' is nothing but all the mantras praising the Mother.

He said, “Why, I know Mother, now let me praise Her. Nothing doing, what's the use of talking to these people?

Stupid things, how will they understand?" He realised that “These people haven't got that capacity, that sensitivity to understand what I know." That's the real knowledge, is to know what is God. And if that is God, then how can you suspect anything, how can you try to analyze anything? It's God. It's God Almighty, which knows everything, which does everything, which enjoys everything. That is the one you should say is the Gñyāna, is the knowledge, is the True Knowledge, the Pure Knowledge. It's not the knowledge of Chakras, not the knowledge of vibrations, not the knowledge of Kuṇḍalinī, but the knowledge of God Almighty.

And the knowledge of God Almighty is not mental. Again I tell you, it starts from your heart and goes to your brain, something that comes out of your experience of joy and covers your brain.

So your brain cannot deny it any more.

Like the, sometimes when you have your mother, little mother, you know the love of your mother.

But you cannot explain, it comes from your heart and you say, `No, that's my mother, she won't do like that. I know my mother very well.' The knowledge about your mother, the one who has given you birth; may not be, mother may not be very good or whatever it is. But knowledge about God, that He's love, that He's truth, that He knows everything, that just become part and parcel of your being, absolutely and that's the time we say is the nirvāṇa.

So it's important, specially for the people of the West, now open your hearts, because it starts from the heart, not from your brain.

Do not judge people on vibrations. Judge yourself, all the time.

I had told that Shiva Pūjā means more explanation, more understanding, more this thing; because in other Pūjās we do all these mantras, this, that, but in this Pūjā is to know the knowledge, it's God.

And to know that you know God itself is so great. Whatever it is, She may be Mahāmāyā, She may be anything, but I know Her. It cannot be described in one book, it cannot be described in hundred books.

It cannot be described in words, but to know that's God, after all, that's God, God Almighty. And that gives you that beautiful surrender, where you just feel absolutely secured in that ocean of love.

I wish you all to achieve that state.

May God bless you.

The Pūjā is quite short, it's not so big and this thing, you see, first we'll do the Pūjā of Gaṇeśha, has to be worshipped in any case. Then the Devī, little bit. And then only the 108 names of Shiva we'll do.

Contents: 1991-02-22 **Talk to Sahaja Yogis, About Love, Ashram, Rome, Italy**

You are singing so beautifully. It seems your heart has opened after this Pūjā very much and you're singing like small children now.

So sort of, all the conditionings we have had, all the ego also there, it seems now you have become very pure all these problems have gone away and you are enjoying yourselves. This is the best way, when we love ourselves, we know ourselves we become love. Because of so many

pressures on us and so many norms we've got, which are artificial and we think only if outside we are alright it's alright; but truth flowing from within is so joyous. You feel your capacity to love itself is so joyous and capacity to give is also so joyous.

So the Shiva Pūjā meant that you become love and feel the joy of love.

You see when you love someone, if you love your child, you're not bothered as to how it looks or how it appears, you just love. And if you try to be attentive to somebody because his appearance is good or he's superficially good, or his manners are good, after some time you'll be deceiving yourself. But if you're inner being is beautiful then you will be happy with yourself first of all; because the source of joy is from within yourself. You do not get it from others.

So to cleanse yourself and to be open is the best way to enjoy life.

Some people may laugh at you, some may make fun of you, some may try to trouble you; but most of them will love you, because you are so pure and you will be yourself at peace with yourself.

So the best thing is to have introspection to see yourself, whether you are Love or not. Like some people are conditioned and they want this should be like this that should be like this, it should have been there, we should do this we should do that, we should organize like this, we should cook like this; I mean conditionings are there that according to them that's something good. And if that doesn't happen then they are unhappy. And some are right-sided egoistical, they want to dominate others, if

they cannot dominate then they are unhappy, they are angry.

So they are miserable, so they make others miserable also.

So the first type which is left-sided makes himself miserable, while the second type makes others miserable: but both are wrong. You have no business to make yourself miserable, because God has created you to be joyous and happy.

So one should only know that you have to be the Spirit.

So all these conditionings will drop out, ego will drop out. But when we talk of Spirit we always think of something very dry. No it's not at all, it is absolutely Love, Spirit is Love. You can say the light of Spirit is Love.

So it is important to understand that it's the love only that is emitting from your heart will give joy to you. Look at other people as you have to give them love. You'll feel very powerful and the bhoots and all the badhas will run away. Once you decide that I have to just love others, all the conditioning will drop out.

Today I was discussing that people have a bad habit of giving their problems to others all the time.

Like a wife will come out to the husband I have this problem, this problem, this problem. Same with husband, he'll say I have this problem, they talk nothing but of problems, problems. Not of love, not of appreciation of each other, or the care, the gentleness, the tenderness; but all the time they think this is the only topic between them is tell each other the problems. Now anybody tries to give you solution also this is all mental. You give a

solution to a person, alright this is your problem this is the solution.

So they'll say no no no no this won't work out, then second one, no no no no this won't work out. You give five solutions it won't work out. Then you have to tell this is your problem it's not mine, so if you don't want to have any solution do what you like. Next time no more problems to you. As soon as they start talking the problem, put your hands to... [Laughing.] Immediately they'll stop, because it's a, I think it's a psychological blackmail in a way. They'll go on pestering you with problems problems problems. Now supposing you travel by ship, there are no problems, because there are no solutions. If you ask for, say…

something, if it is on the ship it is there, if it is not it is not.

So this is how one should realise what do we talk to each other what do we say to each other.

Then another way is that all the time finding faults with others; what is wrong with you, you are like this you are like that. Or discussing somebody else also, that person is like that, that person is like that, all the bad things. What is the use? Because somebody is wrong that person should correct himself, you can't correct that person. You can only correct yourself. But it's a habit of the mind, again it's very mental. Like you are going on the road, such a person will say the road should have been this way it should have been direction this way, but you are not in charge. It is what it is, why waste energy.

So to enjoy everything we must accept. Whatever is there just accept and enjoy it. That's one thing we forget,

that supposing if you get lost on the way, then we go on fretting oh God we are lost now what to do this thing that thing, unnecessarily bothering ourselves. But supposing you say it's nice, something must be there let us see what's beautiful here; let us enjoy whatever is there. That attitude then you never get lost, you never feel you are lost until you think have found yourself. Once I lost My key; very important key lost.

So I said very good idea we can find out now.

So I opened My drawers and I saw beautiful letters written by all the Yogis and this and that so I started reading them I forgot about the key. And beautiful poems and children had written very sweet things, you see so I was feeling very happy and I was enjoying it. And even when I found the key I didn't think much of it, because I thought I found the key of joy.

So one should not get frustrated, unhappy over small things. That makes you nervous, that makes you unhappy and your energy is lost. You get so tired thinking about it all the time. Like in England I saw the people who are in the television they come and sit down, they say huh. Young people, you see they are always tired; then you talk to them for ten minutes I am tired now. And they boast about their tiredness, not ashamed. Because they do not enjoy life. But if you enjoy then you never feel you are tired, you never feel you are old, you never feel that way anything. But those who think too much always are tired, they never feel fresh. Freshness is a sign that you are enjoying yourself.

So we reach a conclusion that any such nonsensical thoughts are the death of joy.

Somebody is, supposing he's bad to you, nasty to you, alright, you just forgive and forget. At the same time think how you will be nice to someone with whom you have not been nice; how you will express your love. Immediately you'll feel fresh, immediately you'll feel better.

So this is the key to joy.

I'm happy this time so many people want to get married also and many people want to marry Italians, because they think Italians are very open hearted and dignified.

So I hope that those who are married will enjoy the married life and those who are going to get married also will enjoy their married life; and also you will enjoy your children and the children here, everybody's children.

I'm sure this Pūjā is definitely going to help you all very much.

So when we say we are in paradise, actually the people who are in paradise just enjoy. They know that they are looked after by the Divine Power. Also they know that they don't have to worry about anything.

Also they know that everything will work out by itself. This is how a Sahaja Yogi should be. Actually you are Sahaja Yogis, but actually you are on your way to Mahā Yogis.

So it's nice we are having two Pūjās now one after another. One of them is going to be Sahasrāra Pūjā. The dates for that is third, fourth and fifth and the place, which is the place you have selected? As you know very well, every Sahasrāra, Pūjā you know very well there's always very miraculous photographs coming out. Then

there's another Guru Pūjā which is very important, these two are the most important Pūjās. That is also going to be in Italy.

So Italy has somehow or other managed to have three big Pūjās in one year; Shivaratri Pūjā and Sahasrāra Pūjā and this Pūjā which is very important is Guru Pūjā.

So I mean sort of these three important Pūjās are in Italy. Also you know that I have got now the citizenship in Italy. And also that we're trying to get a very nice big castle for My stay in Asty, which is absolutely connected to all the countries practically. It's very near Torino, very near Milano, very near France very near Switzerland, so it's quite a nice place I think. You all should pray that we should get that place in Asty, this castle, to desire, because I am desireless....

So we could have some music now.

Contents: 1991-02-28 **Talk to Sahaja Yogis (Hindi+English), Holi Celebrations, New Delhi, India**

[Shri Mataji talks in Hindi:] [SYNOPSIS!] [In modern times there is no thought towards the common man and the public. People rule shamelessly and pay no attention to the public interest. The reason for this is that people do not know of the Maryādā Purushottam and if they know they do not want to make it a part of their lives. It is very important that those who govern should remain in their Maryādās (limits). Only then will the world be bound within limits. If they govern without any boundaries, limits or any system then their society will be destroyed but more than that the governments and universal

brotherhood will be completely ruined. We are becoming extremely complex and mixed up because we did not maintain our limits. Like there are the Bombay and the Delhi people. Then they become Noida residents and then the resident of a particular locality or a street. Like this we are going into narrower and narrower boundaries, rather than universal brotherhood.

As a result of which the Society and government has completely gone haywire.] [The boundaries which we should tie in our personality we have not tied. Śhrī Rāma had tied them because He had come as the ideal king and led a life within those boundaries. The kind of boundaries we have made around ourselves will make us low, small and narrow. The kind of boundaries (Maryādās) Śhrī Rāma had tied will make us strong. Like an aeroplane which does not have its nuts and bolts screwed properly will be destroyed. We take very easily to Maryādās which destroy our Shakti (Power) and do not follow the ones which increase our Shakti, which for our benevolence and which give us dignity, existence and excellence. This is a very great fault of our thinking and understanding. We should stop and think which Maryādās we are tied with and which we should tie; unfortunately people misunderstood the Maryādās of Śhrī Rāma and went into such austere practices where one could not laugh, or speak, but had to do severe penances. The pandits and brahmins of those days also misled in the name of Dharma.] [To break such concepts Śhrī Kṛiṣhṇa took his birth. He was sākṣhāt Śhrī Rāma. Then He played leelās and spread the knowledge that the world is a play. He also played a game on how the people should touch

their depth. Śhrī Kṛiṣhṇa's leelā was a different type and Śhrī Rāma's sacrifice towards his people was another type. At the Viśhuddhi is collectivity or Jana. On the Nābhī it is Dharma or to bear. On the Viśhuddhi Chakra you become collective. In the collectivity Śhrī Kṛiṣhṇa tried to awaken people through His leelā. When He was five years old he hid the clothes of the women. In those days even a twenty year old boy was innocent. In that innocence He used to use the power of Mahālakṣhmī to awaken them.

Mahālakṣhmī is Śhrī Rādhā and Sītā. Only through Mahālakṣhmī Tattwa evolution takes place and it is through Mahālakṣhmī Tattwa only that you have gained whatever in Sahaja Yoga. He would break their pots which they carried on their heads which was filled with the vibrated water from the Jamuna. The water would fall on their backs and give them realisation. Then he would dance the Rās. Ra means Shakti and dha means Dharma, the one who bears. Śhrī Kṛiṣhṇa made everyone dance and then would move the Shakti of Śhrī Rādhā. He played the flute. The flute is also in a way the Kuṇḍalinī. It also has seven holes like the seven Chakras. By that dance the Shakti of Rādhā used to flow in the hands of all.

Also he found a very beautiful way of playing Holi, by mixing colour in vibrated water.

So that they become completely drenched with vibrations. It was his thought and his play. By using filth with colour you finish the Tattwa (Essence) of Holi. There is such beauty in Holi; our love and friendship for one another grows with vibrated water. Whatever negative feelings we have should finish. We should play Holi with

purity of feeling and a complete absorption. There should be no feeling of sin in it and the heart should have no bad feeling. This was how the festival of Holi was celebrated. But now we see a complete degradation and change of such a beautiful festival. Like at the Festival of Gaṇapati, they pray to Him and yet they use dirty film songs, shout and dance and get drunk in front of him. These days in Gujarat they dance the Rās all drunk. Rās is rhythmic and musical. It is not that you go on beating, singing loudly out of rhythm and falling over each other. The attention must be absolutely pure.] [At the time of dancing Rās, a person's whole attention is on the rhythm and melody of the dance and that is how his attention becomes purified. This festival of Holi was made by Śhrī Kṛiṣhṇa so that human beings would see the whole world as Leelā (play). By coming into Sahaja Yoga you have become Leelāmay (playful). You get completely absorbed in music and enjoy it. You have love and pure feelings for one another. You do each work with great beauty and morality. But to be Leelāmay is to stop at Viśhuddhi Chakra. After that one has to move on Āgñyā. On the Āgñyā Chakra is Tapa or penance. Then you should think about the burning of Holika which was due to Prahlad's penance. We also have to ascend on that Tapa because you have reached the Viśhuddhi level; that you live together with love for each other. At Viśhuddhi you have become collective, got love and universal brotherhood. When you become universal then your caste, creed, countries all drop away.] [Śhrī Kṛiṣhṇa had given us certain limits and relationships like the one between elder brother's wife and younger brother. The

relationship between brother and sister is very sweet. But a brother and sister will never hold hands and sit, together even though their love for each other is very deep. They will fight with each other but if anyone says any thing to their sister they will be ready to die for her honour. The special nature of this love of brother and sister is born by nature. There is complete trust in one another though this love is extremely pure. The relationship is exceedingly moral keeping this pure love in mind we cannot play holi with our sister as by mistake we may insult the sanctity of this love hidden within the boundaries.] [If we have to rise above this life of illusion, (Leelāmay), then we have to settle down in Āgñyā because from this kind of festival the enjoyment, purity, goodness, brotherhood and universality we get, we spread out horizontally. To go into the depth penance is necessary. Sahaja Yoga spreads quickly; but how many go deep? Tapa does not mean fasting, etc. It means that if your Chitta (attention) is on food then you must remove it from there. To watch your attention is the penance, because it is by your attention that you spoil your Āgñyā Chakra. Where is my attention? What am I thinking?] When you restrain your Chitta it does not mean that you use force, but by watching your attention in the light of the Spirit it becomes enlightened. [SYNOPSIS Variant: Keep your attention always within, in your heart and then your attention will become enlightened in the Āgñyā.] [This is the Tapasya, the penance that you restrain your attention, watch it, think about it that where has my attention gone. Why is it so unsteady?] [When you restrain your Chitta, it does not

mean that you use force. By watching your attention in the light of the Spirit it becomes enlightened. One pointedly you must watch your attention. Like there is this pole. There are many beautiful flowers on it. At one glance they are observed. I remember all of them like a scenery before Me because My Chitta is one-pointed. Only through this, your memory gets strong. It is only through your attention that you can know everything. But if the Chitta is unsteady then you cannot know the depth of anything. In the west a twenty year old person was asked his name. He kept thinking for a while what had been asked and then only he could reply half heartedly his name. It was just like he was drugged. This has happened to him not so much from drugs as from his attention.

When the attention is unsteady then you cannot remember anything. Pure attention is one-pointed. Such an attention absorbs only what should be absorbed. What should not be absorbed, is not even looked at.

The attention will recede from there because it is so Pure. It cannot be stained. The Tapa of Sahaja Yoga is to watch where your attention is going. Where is my mind going? When you have done this Tapa then you will go beyond Āgñyā.] [Then in the Sahasrāra the question doesn't arise because I reside there.] If you do not cross the Āgñyā then it becomes very difficult for Me in the Sahasrāra because the Āgñyā Chakra very narrow and to pull up from there is very difficult.

[So it is very important to do Tapa. Otherwise you may get cancer. How can a Sahaja Yogi get cancer? A Sahaja Yogi lady got cancer. The reason for this was that she

came for all the programs but kept thinking about her problems, rather than concentrating on what was being said. She kept thinking about her own problems and got lost. What do we think with our minds? What thoughts go through our minds? Only this that we have this problem and that problem. Count your blessings. Just think that there are lakhs of people but how many have got Sahaja Yoga? We are special people. There should be a thinking, a memory of this from within; one should go to the depths of the mind. By that all false boundaries break away. If you do not break them then some such experience will come that they will break them. If you think I am a Delhite then the Delhi people will put you right. Then you will be neither here to there. The reason is that your attention is like that. Neither here nor there.] [Till you become deep, I cannot believe you are Sahaja Yogis because the first sign of a Sahaja Yogi is that he is Shānt Chitta peaceful temperament and extremely powerful. He is not afraid of anyone. His life is extremely pure. His body and mind are Pure. By the Light of the Spirit he spreads radiance in the whole world. The one who cannot love, such a person cannot be a Sahaja Yogi. He has not even climbed the first ladder. Śhrī Kṛiṣhṇa said on this Holi day, laugh, jump and enjoy as the whole world is a play.

But the boundaries on which this play is established, for that you will have to do penance at the Āgñyā.

Like you see many kites in the sky. They are all in one hand. If one gets loose, it flies away. The hand is the Ātmā.

So keep your attention on your Ātmā. To go on making yourself Pure is the Tapas of Sahaja Yoga.] [In Havan the fire devours everything. In the same way by Tapas all the negative thoughts and wrong boundaries (Maryādās) will break away. To get joy is your right. But to share that joy you must have that depth within. If you take a very small cup and fill it with water from the Ganga river, then you can bring only a cupful of water. If you take a huge pitcher then you can get a full pitcher.

Somehow if you can make the whole Ganga flow all around you then you will have the water around you all the time. You should keep watching yourself to see what level you are. Are you taking only a cupful of water from Sahaja Yoga? Is your joy limited? Or is it for everyone's benefit? Are you yourself the source of it? Then you will understand that to enjoy Holi you need depth. To enjoy this bliss, depth is required.] [There is a very close relationship between Āgñyā and Viśhuddhi, like a father and son. The Viśhuddhi gets spoilt if you are always sulking, or by talking too much or not talking at all. But you should say good things to give joy to others. You should say nice things to encourage love for one another. Say nice things to stop fighting amongst ourselves. By this the Viśhuddhi Chakra gets all right. Then you should see that when you are talking to people, are you making them happy on the surface or from their depths.

If its from the surface then know that you have still not reached your depth. If one gives even a small flower from the heart then in Sahaja Yoga it can have a very deep effect. Do things with your whole heart.

Your friendships should not be superficial. Till the depth of Āgñyā does not come on the Viśhuddhi, your Viśhuddhi will go haywire. It is important to have the depth of the Āgñyā. It means that whatever you do is without thinking and calculating. i.e. `If I give Rs. 5, I will get Rs. 100 in return. If I do this then that will happen.' No. From within I feel that I should do this. I must give. I have given nothing as yet, only to show to others I have given. When you do anything with your whole heart then know that your depth is now working on the Viśhuddhi. When you reach this stage then through you the benevolence of mankind, the relationships with each other and universal brotherhood will be established.] [On Holi we should burn all those things which spoil our attention and damage the Āgñyā. Then this attention will clear out and we will celebrate Holi with joy and understanding. The day the complete combination of this will happen then on both Chakras the similarity will come. Then at Sahasrāra the question does not arise. But problems arise at Viśhuddhi where the two Nāḍīs cross and go up to Āgñyā and cross it. When your attention goes to Viśhuddhi, then you see the Shakti of Śhrī Kṛiṣhṇa, Śhrī Rādhā who is Allahad Dayani, the giver of joy. Just by seeing Her people feel joyous. She is the Allahad Dayani Shakti which is in flowers, in children and it can awaken in you. Until the depth comes this Allahad Dāyinī Shakti will remain verbal. Think about the combination of these two. It is very important for us to get depth within and to give joy from that depth is equally important.] Eternal blessings.

[Shri Mataji talks in English:] I am sorry I had to speak in this language and... ah there are some Sahaja Yogis from abroad. I wish I could speak the whole lecture in English language.

But only think I told them that this is Śhrī Kṛiṣhṇa's leelā that he started after Śhrī Rāma's Maryādās 371.....

.....

So today is the day to joy but enjoy from your heart everything.

May God bless you.

[Additional Quotes (Hindi or English):] The mind is a joker. The secret of overcoming its stickiness is to keep your attention relaxed, joyful and also laugh at yourself.

When I see your pure feelings for each other, it gives Me the greatest joy.

***Contents: 1991-03-04*, Public Program (Hindi), Noida, Uttar Pradesh, India**

[SYNOPSIS!] [Truth is the Love of God. Love is Truth and Truth is Love. And it is knowledge. God is Love and He gives Love to everyone. He is Rahim, the compassionate. He is the ocean of compassion, the ocean of Love. In the ocean many types of animals live and the ocean does not have its own identity. If the moon pulls, it goes up or down with the tide. He has made the whole world and He has made humans. He has created you from an amoeba to the human stage. But His knowledge is the knowledge of love. He knows how to love. For us the knowledge of love is narrow and limited to possessiveness of our children, Dharma, work, village or country. When it grows a bit it is our village, little more, then it's our country. In

this way the feelings of love remains limited and slightly selfish.] [God knows everything about us. What we are, our sorrows, depth and faults. Despite this He loves you, because He knows how to use this Power of Love. God's love has power and power is knowledge itself.

In human love there is no balance. A mother loves her children and spoils them. A husband will either listen to his wife and trouble other family members or listen to his family and trouble his wife. There is no understanding because there is no knowledge in his power of love. God's love knows you and what He wants to know He can know. Wherever His gaze and attention falls He knows. You have come to know on your Chakras, but He knows how to make them alright. His method is so beautiful and sweet that to understand it we must open our heart. Like Shabari's berries. Shabari was a low caste, a Bhilani. She was an old woman with broken teeth. When Śhrī Rāma was coming she plucked these berries and tasted each one to offer the sweet ones to Śhrī Rāma. When she gave them to Śhrī Rāma, he felt her love and ate them.

Śhrī Sītā also ate them. Though nobody eats food that is half eaten by others. But he ate the half eaten berries of a low caste woman. Lakshman was very annoyed. He thought that this was very disrespectful of Shabari. When Sītā offered him the berries he reluctantly took them and his anger subsided.

So how God tries to uplift man by these small acts. Human beings can be uplifted through the vibrations of love and nothing else. If you stand with a whip and order everyone to get up at four in the morning, bathe, stand up on the head, do this or that, it won't work. Only God

knows how to make each person alright.] [To understand God we have to first put our ego to one side. When a man catches the disease of ego then the first thing that he gets is anger. `I wanted this to happen and that did not happen.' When the ego bloats up then God takes the knowledge of love and uses it in such a way that the ego subsides. Only God knows the cure. He will do it in such a way that you will get alright. A man cannot see the reality due to the ego so he runs after falsehood.

Someone asked Me why people run after false Gurus, when these Gurus take money, deceive the disciple and their disciples gain nothing from them. The reason is that the disciples are full of ego and the Gurus also pamper their ego. For example they have made money so they will have twenty Rolls-Royce. There is no love. Their power is money. Especially in America every thing runs or money. They run after money and cannot understand God's love. But people with money cannot sleep in the night; they have no peace. Their children get spoilt. They have money but their society is not alright. Till a man does not stand in Dharma he will not be able to bear the burden of money. A person should first have Nirvajya (unselfish) Love for himself. He should think that I have been given money then how should I utilize it so that I am benefitted in the real sense. What sort of work should I do by which I get Puṇyas (merits).] [In the Kingdom of God money doesn't work. God doesn't understand money. It is because of money that man has left Dharma and does various acts which will make humanity ashamed. Such a man gets respect only for a few days. In reality only a genuine person is respected who has

Dharma and love. Like even today the oil lamp is lit on the grave of a saint who lived at the time of Akbar. Even now, a days one hears of such people whose lives were clean, beautiful and pure.] [Our wish should be that we become pure. Because God's love is extremely clean and pure. If you are standing in Truth or speaking the Truth, then God who is the support of that truth, will Himself lift you up. He will save such a person. The rise and fall of Saddam and the way he lost face is the work of God. By this people will understand what's wrong with fundamentalism and fanaticism. We should give up this blindness. The fault lies because they organized everything. The ones who believe in living work, their organization is of love. It is love by which all work is done. God's people are looking after you, helping you, giving you joy and making you understand. Now you should become absolutely sure. One act of love is that it guides you to the right path. The one who did not come got left behind. Rajneesh had twenty five Rolls-Royces. When he died, in half an hour they hurriedly cremated him in the nearest crematorium. What respect did he get? This is what will happen to all these false Gurus. What happened to Hitler, Mussolini, will happen to such people because God has a hand in it. Also it is a reminder to us what happens when we go their way. We should go in such a way that when we die, our body should emit fragrance. On our graves a light may burn forever. May people come and bow their heads there. This can happen only with love. There is no selfishness, smallness, or strings in that love. By saying that you give up `Moha' (attachment), it will not go. Everyday they read the Gītā,

but there is no effect. They are exactly like they were. Transformation will happen only when you get Self-realisation. The Truth which is written about in the scriptures can only be verified in the light of the Spirit.] [The Shakti that awakens in you is the power of Love. If a person after coming to Sahaja Yoga does not learn how to love then he is not a Sahaja Yogi. Love is the power of forgiveness. The first sign of a Sahaja Yogi is that he is loving. When I go shopping I buy things only with the feeling that I am buying for others. These material things are there only so that you can show your love through them. How one can show love by small acts Śhrī Rāma showed by eating the berries of a Bhilani. Śhrī Kṛiṣhṇa used to go to the house of a slave woman's son Vidura. He never ate the sumptuous food of Duryodhana's house.] [The sign of a Sahaja Yogi is to respect love and Truth. When a person loves he slowly becomes pure.

All the attachments, greed etc. get destroyed. A person has attachment because there is no selfless love in him. He gets pride because he thinks I have become a very big man. A person who thinks like this is mad. But when he loves he never thinks that he is bigger than another. With love a person starts knowing each one very finely. He knows his wants. What will keep the other happy. When this Divine Love starts flowing through you, then you start knowing and feeling that you have known all the people since thousands of years. When you get that love in your Ātmā and become satisfied only then this can happen to you. All the satisfaction is in that love. Human beings give the worst things as gifts and keep the best for themselves. The cheapest for others and the

best for themselves. But when a Sahaja Yogi is entrenched in his position then he becomes a king and stops cribbing and crying for minor things. He becomes engrossed in the joy and love of the Spirit.] [This love gives us joy. It keeps pouring down from all directions. Then there is nothing left to be sad about. We get fully convinced that God loves us and we are His elder children. Then there is no worry or problems. Everything is just happening, getting done and you will be amazed how it happened. `I never even asked God, never even desired in my heart and God game me.' Afterwards one will understand that `I needed it at that time, but it had not entered my mind' it entered God's mind. How does He know such subtle things? Each particle of His love becomes vibrations and spread everywhere. They know everything, understand and act according to God's love. The all pervading Nature is also His love. We call it Ritambara Pragñyā. i.e. Shakti by which the seasons change. Pragñyā means `Pra' means enlightened, conscious. `Gna' means knowledge. All these beautiful different coloured flowers, sceneries, clouds in the sky changing every moment and each day we see one more beautiful scene than the other is the Ritambara Pragñyā. That is the Param-Chaitanya. What is this power that changes the seasons? Sometimes the sky is filled with clouds: sometimes the heat comes and sometimes such a beautiful picture is painted in the skies. Then sometimes all the leaves fall. If the leaves do not fall then how will the earth get nitrogen? That's why the leaves must fall and the sun's rays must reach the earth. Nature is surrendered to all things. Even the animals live

in an orderly way in the jungle. Where a lion is seated, not even a bird makes noise. The lion also does not eat an animal daily. Only once in fifteen days or a month he kills one animal. Then is a proper manner he will eat first, followed by his children and then one by one other animals. Lastly the crow and then the vultures. The whole creation is in the bondage of God. That is why it is called Pashu or bonded. It is moving comfortably, but has no knowledge because it is bondage.

But humans have all freedom. Freedom was given because you are going to get the higher freedom and you should know it. But afterwards you lose that freedom in the same way as creation lost it. You come into bondage of God in full awareness that it is His bondage. You get the experience and comfort of joy like a child hiding in its mother's veil.] [After knowledge comes surrender. Such a surrender takes you to that state which is full of love. Kashish, the longing or pull is also a thing that goes on tying that love. In that longing, a person experiences love even more. Like if you feel pain anywhere and if someone caresses that part, you get relief. We remember that relief more than when anyone just caresses like that. Longing makes a person go very deep. That is why those who remembered God, had devotion and Longing for Him, kept trying to find Him. You may follow any path, commit any ins, it doesn't matter because He is the ocean of Love. He will definitely give you a place in His heart. He will pull you towards Himself, because He also respects Love. In Sahaja Yoga first of all learn to love each other. If someone complains against others I feel great pain. But if someone praises another

Sahaja Yogi I feel very joyful. One should not see the faults of others. By seeing the good qualities of others our own good qualities will increase. As soon as we see the faults of others their faults enter into us. When someone complains to Me about someone I say that he was praising you a lot. Next time I see then hugging each other.] [So fill yourself with love and understanding. Fill love in your sight, in your life. It is a very powerful thing to love someone. This power comes from within. You cannot understand the blessings and joy giving powers of this Love. If you do anything with Love for someone, then forget about it. If you remember then may be you might have problems. Enjoy the joy of loving but without any purpose. Love only for Love's sake. That is Divine Love.] [What I have said today of Love is blessed. Give this love to others with such a heart by which the whole world may know that the Sahaja Yogis are Prem Yogis.] [May God bless you.]

Contents: 1991-03-21 **Birthday Pūjā and Śhrī Mahāvīra Jayanti (Hindi), Mumbai, India**

I feel overwhelmed by the celebration on My birthday. The greatness of Śhrī Gaṇeśha is that he considered his mother even higher than all the Gods and was immersed in her service; that is why he received all the Siddhis. My love for you is natural. Every mother loves her children and sacrifices for them. She expects nothing from them, But every worldly mother wants that her child is of moral character, pure mind and that he should progress and earn name, fame and money. But I am the spiritual Mother and I have no desire. Without desiring all works

are getting done. I had thought My children will be of extremely moral character, clean natured, generous, hardworking, emancipating the whole world, very God-like and great Gurus; that they will go all over the world and will work hard for the upliftment of mankind.

So that I am seeing; though in some it is less and some more. I am also seeing how much artistic and fond of arts you have become and also expert in them. You have also become expert in Sahaja Yoga and did not feel any difficulty in spreading Sahaja Yoga because you are blessed. No other saints got such blessings. In fact they were troubled a lot.

You have many Shaktis within you. You must know Shaktis and utilize them fully. Just as a machine which is not used rots away. These Shaktis have awoken in you and in some Sahaja Yogis their manifestation is much more and it has been working also. For this firstly we must look at our own selves, that what we are doing for Sahaja Yoga. From morning to night you think of `my children,' `my house', etc. Are you only looking at your `mine' or do you see anything else? You should see how your Mother even at this age travels so much, does so much work. The least we can do is to go to our neighbours, or city and tell about Sahaja Yoga.

You have come into the Kingdom of God. Like in politics, a person gets elected from a particular constituency and he comes to the Lok Sabha. He gets all the privileges and facilities of the Lok Sabha.

But he has the responsibility of his constituency. He must look after it and develop it. Similarly, think that you too

have come from a constituency. You have very easily gained all these Shaktis.

So now you should look after, increase and develop those Shaktis. If you will not do this then these Shaktis will get lost and the people whom you could help through your powers, will be left as incomplete and half-baked.

Till you do not increase your powers, your depth will only be to a certain level. There are many people who sing beautifully, they should spread Sahaja Yoga through their music. There are many abilities which people have but they utilize them in their homes or maybe on a Sahaja Yoga platform. People who speak very well should not only stay in their cities where others have heard them over and over again. They should go to other towns and spread Sahaja Yoga.

You must understand that as much as you have to spread on the outside, you also have to go deep.

On the outside you will meet all kinds of people who will throw challenges at you. You should tell them directly. `Do you want your Kuṇḍalinī awakened or not?' If they scream and shout you should tell them their Viśhuddhi will get spoilt and one can get a new type of disease.

So speak to them with a lot of understanding and caution. Day and night you must think of Sahaja Yoga.

When I was born, there was darkness all around. I thought how would I tell the people and how to give them realisation. Then I felt I must awaken them en-mass. I saw the Chakras of the people, their permutations and combinations. I felt if they came into collectivity then they will all get their realisation.

I used to put My thoughts within in My attention (Chitta) and see how the Kuṇḍalinī can be awakened.

You should learn to put your thoughts in your attention (Chitta). Like you put a program into a computer. We Sahaja Yogis are like a computer. You can feed a program and it become active. But the computer must be also bold and clear. If it is spoilt it won't work.

So you have to make yourself absolutely clean and pure.

The greatest event was that Vishwa Nirmalā Dharma was established and since five to six years has been growing and people are fully involved in it. People are understanding that all the old religions have merged into this new Religion. People who were roaming the temples and mosques are now fully settled in this new Dharma and are trying very hard to establish the Vishwa Nirmalā Dharma within themselves.

The essence (tattwa) of all religions is here and a person understands that all the essences are of one Dharma. They are fully absorbed mad established here. Then a new awareness comes to us. Other people will support any Dharma and, run after it like and people though there is no Dharma in them. Those people are different and we are different from them. By coming to this Dharma our ego vanished, our bad feelings went and our blind faith finished because this is the religion of Light, Love and Shakti. Without the Shakti nothing is done. When there is love in this power then it will never do anything that is against the law of the Divine. It works itself because this Shakti has knowledge and love and works with full awareness.

Those people who have come to Sahaja Yoga and become accomplished through this Shakti, have attained the knowledge, are people who are extremely humble, gentle and very sweet. This happens when a person introspects within himself and sees what he was and what he has become.

When a mother gives birth to a child, she always thinks of the welfare of the child. She desires that no discomfort and harm comes to her child. When you think some times I have done this wrong or that sin then a feeling of worthlessness comes. You must understand that you have not done any wrong or sin that I cannot forgive. You have to make your life special so you must look at yourself with respect. Just to say `I believe in Shri Mataji' or wear My badge or tell everyone that you went to meet Her, or kept Her photo is not enough. You should at least imbibe some of the qualities of your Mother. What have you done for it? What sacrifices have you made? Just to believe in someone will not work it out. For example if you go to see the Governor and tell him `I believe in you,' will he let you enter? When you believe in someone means that person is an ideal for you. Then you must bring those ideals into your own life.

Now many quarrels and superficialities have finished. You have become more loving and joyful. Still I feel that you have still not understood one thing. You are still too busy with your own work, you have no time for Sahaja Yoga. You must have a very deep desire to give what you have gained in Sahaja Yoga. if you have become a great writer poet, musician etc, then your desire should be to give to others. Not that how much money or fame you can earn

out of it. The Pure Desire should come. First is the desire that `Mother give me Self-realisation.' Then the Pure Desire comes. `Mother, I want to give to others.' This is a very strong feeling within that I want to make others Self-realised. Such a person has a burning desire to help others. And this burning desire to do good to others creates that attraction and love. In the same way there should be a burning desire to spread Sahaja Yoga, but in a proper manner.

I have granted the permission and left you to fully spread Sahaja Yoga, specially in the villages. I request all the city dwellers to go to the villages. You must spread My message there. You can go on weekends. You can decide among yourselves how many will go to this village and how many to the other village. In this way a new dimension will come to your Kuṇḍalinī and just as the rays of the sun flow, vibrations will flow from you. But for this there should be the strong desire to give. It is not possible for Me to cure everyone but once you start, you will become powerful. You can cure them. On this day I give you all My Blessings. I am your Mother and My children are very sweet and may you all live and may you emancipate the whole world. This is My blessing to you.

May God bless you.

Contents: 1991-03-25 **Śhrī Rāma Pūjā (Hindi), Kolkata, India**

[SYNOPSIS!] [Śhrī Rāma occupies a very important place on our Chakras. If there is some dearth of love or duty then these Chakras catch. Śhrī Rāma had come as a complete human being. He was made to forget that he

was the incarnation of Viṣhṇu. In Sahaja Yoga whatever deity we believe in and pray to, the qualities of that deity awaken within us. Rāma was Purushottam.] Śhrī Rāma held public opinion above everything else. If a politician understood this then he would leave selfishness. He thinks that by ruling his fellow being, he would achieve joy. When he has power he surrenders his own spirit to retain his power. He wants others to obey him and bow down to him than to their spirit. Then he uses political status to make money and make money to achieve political power. Because of this perplex state socially our country has been degraded. [SYNOPSIS Variant: If the politicians become realised Souls, we will have benevolent leaders who will understand the politics of the collective. They will see what's wrong where and what has to be corrected.] [His one great quality was that while he ruled he respected the public opinion. If our politicians of today understand this then they will leave selfishness. They will become selfless, devoted to Dharma. No one today has tried to adopt the values Śhrī Rāma set. They will sing his devotional songs, make big organizations and temples in his name, but by making all these, will Śhrī Rāma awaken in you? Will his light enter your lives? Only the Sahaja Yogis can do this, that Śhrī Rāma who resides within you can be brought into the light of your attention.] [Any woman who believes in Rāma should also have the same respect and trust in her husband as Sītājī had for Śhrī Rāma. In the same way a man should also be faithful to his wife and respect her. To respect the public wish, He left the same Sītā for whom he had toiled and fought wars. He left her because

people should not doubt the king. People are suspicious of women who have been captured and released. Sītā was sākṣhāt Mahālakṣhmī and was blemishless like a Devī, pure and clean. Throughout their lives there was complete trust and the ideal behaviour towards each other. When he left Sītā, she thought that it is his duty and she never criticised him.] [The twin children of Śhrī Rāma were called Lay and Kush. They came as the embodiment of the Bhakta [devotee] in this world. They are the disciple principle. By this we become the disciple of someone.

At a very young age they learnt how to use the bow and arrow and they knew the Rāmāyaṇa by heart which they used to sing. They also gained expertise in music. They were completely surrendered to their mother. They were even ready to fight with Śhrī Rāma for their mother. They thought their mother as the highest thing in the universe and their mother also felt her greatest duty was to bring up her children, support them, stand in the cause of Dharma. The women of today keep crying that `my husband has left me.' But when they are with their husbands then they keep on fighting. `If he has left me, then doesn't matter. I have my children. I have to look after them, I must not do anything by which their holistic growth is stopped.'] [Sītājī's special characteristic was her bravery and courage. Every woman should imbibe this, if you get separated from your husband then you should not destroy yourself or your children. Your prime duty is towards your children. You should remain firm in that prime duty.] [Śhrī Rāma's life was extremely pure and clean. He sacrificed everything for his wife. When his

wife was exiled he left all worldly comforts. He used to sleep on the kusa grass on the floor. He was barefoot and wore clothes like a Sannyāsī. In India there were many people who led a very high life and never thought or did petty things. After seeing all these great ideas somehow a deceitfulness came into us; though we believe in Rāma and sing his bhajans but it ends there. In countries where there are no such great ideals, people try hard to become ideals themselves. They want to make themselves alright.] [If Śhrī Rāma is in us then why does his light not come into our attention? Why can't we get it? Why should we not try to gain that state in which Śhrī Rāma came on this earth? A Sahaja Yogi should think that if we become like Śhrī Rāma then the dirty politics will finish in our country. All our misfortunes will go the day a Sahaja Yogi gets it in his heart to be like Śhrī Rāma. He used to rule his kingdom with desirelessness and non-attachment. All types of good conduct came to people. All the time he thought how the people may get Dharma, education, progress and great ideals. He kept striving for this all the time and that is why he made his life an ideal one. For example if a man who is telling you something is himself not like that then you cannot have faith in him. Lots of people say that I believe in so and so but they are completely opposite from their ideals. The politicians say they believe in Śhrī Rāma, but they are the biggest thieves; or they will have several wives. Then how do they believe in Rāma?] [What is the duty of a Sahaja Yogi? That we should bring the light of these Devatās in our lives.

One should look at everything in the same way as Śhrī Rāma. If such a problem arose what would Śhrī Rāma have done, or Sītājī have done? What would have been their behaviour? If a woman thinks like Sītājī then she will become a Gṛuhalakṣhmī. Sītājī took many births and one of them was as Fātima who is the Gṛuhalakṣhmī. She used to stay in the house, in purdah. But that Shakti carried out the entire work of Dharma. You too can stay in the house and do this work. You have your children, relative, friends. Spread Sahaja Yoga among them. But first it must come within you. Your behaviour must set the example.] [For a pure character and behaviour the first thing is affection and love. When Sītā lived in the jungles with her husband she never complained like modern women that my husband doesn't earn anything or doesn't do this or that. This was not bought, that is not right. She thought he is in the jungle so I am in the jungle. What he eats I eat. When Śhrī Rāma and Lakshman have eaten only then I will eat. The women now, a days think that they are under a lot of pressure if they are told to eat later. The woman is like Mother Earth. The earth has so much power that she can absorb a lot of pressure and she is giving fruits and flowers to the whole world. In the same way we women are like the Prithvi Tattwa. We have so much power that we can absorb many things and yet shower love from within. This power God has given us. For example, is the fan more powerful or the source from where the power to drive the fan comes? If one thinks, `I see the fan and I see it moving so it is more powerful,' then it is wrong. The woman is the ocean of power and through that only

a man is able to work. Like the potential and the kinetic. The woman is the potential and man is the kinetic. But if a woman starts running just because a man can run more. She needs to sit, not run. Both acts are different and both have to be balanced in that act. In both actions women can grow. When need arises a woman can work even more than a man.] [In Maharashtra we had the example of Rani Tarabai, a seventeen year old girl, the younger daughterin law of Shivaji. When everyone was dismayed and defeated by Aurangzeb, she defeated him and made his grave in Aurangabad. You can understand that when a woman fully absorbs her power then she is very powerful and terrific. But if she uselessly dissipates her powers by fighting, arguing, criticising, absurd behaviour and silliness then all her powers get destroyed.

A woman is so powerful that she can, if she wants, work much more than a man. But first she has to respect her power, by being humble, modest, dignified, understanding and compassionate. Like men may abuse and when they quarrel they may even beat up someone. Women will never do that. The work of a woman is to bring peace, give protection, like a shield. The shield cannot do the work of a sword.

But is the shield greater or a sword? The shield is bigger, because the shield can bear the striking of the sword. The sword will break but not the shield. A woman has to settle down in her innate power, Shakti.

Modesty is the greatest axis of that Shakti within, absorb it and settle down in it.] [This work is not difficult in Sahaja Yoga. Many women in Sahaja Yoga go on talking

rubbish among the men. There is no need to talk too much with men. What's the use of jabbering so much? Men have learnt everything about Sahaja Yoga. Women should also learn what are the Chakras, how to put them right etc. They must have full knowledge of it, otherwise they will get left behind.] [Śhrī Rāma is the ideal before us. In this respect Muslims in India have not been the ideals. Though in Saudi Arabia or Riyadh, no Muslim will ever look at a woman. If a woman crosses the road they will stop the car immediately. They respect the women. But in India there has been an opposite effect, Men think that the women are for their pleasure only. They will keep ogling at every woman. To keep looking at every woman is a great sin. If you do this your eyes will get spoilt. In Sahaja Yoga even greater harm can come. You could go blind. When the eyes keep roving then the greatest harm comes to your Chitta [attention]. Your attention is moving here and there and getting unsteady. If it is unsteady then what's the use of Self-realisation. If the attention will not be one-pointed and steady it cannot work. Only a one pointed attention works. One-pointedness should be made practical. In the West, the men and women suffer from the roving eye a lot. Western Sahaja Yogis asked how they should keep their attention alright.

I told them you only look at the Mother Earth while walking and not more than three feet above the ground. That way you will only see children, flowers and nature.] [In this way you can control your attention. You should explain to your wife that you are the Shakti and I respect you, but you have to become worthy of it. `Where the

woman is worshipped, there reside the Gods.' But she must be worthy of being worshipped. Who will worship a dirty or wicked woman.

One should understand that she is the mother of our children. If a husband gets angry with his wife in front of the children then they will never respect her. Even a wife should not insult her husband. If a woman learns how to deal with her husband then there will never be any fights. It is very easy to deal with your husbands because they are like children, innocent. You cannot do so by bothering them with useless things. They should also be forgiven like you forgive children. When they go out in the world they have to cope with the world, tensions, fights etc. If they don't get angry with their wives then who else can they take it out on? So what if he gets angry. If these kind of feelings are not there towards the husband then one cannot have love and joy with each other.] [The husband should also give thought to the needs of his wife. It should not be that just because she is the wife he tells some thing wrong to her. If he gives a wrong suggestion then the wife must tell her husband that it is wrong. But do not fight on petty matters. This type of behaviour does not befit Sahaja Yogis at all. I am telling the whole world to live with love and I see that two Sahaja Yogis cannot live together with love. Firstly a husband should be completely vigilant to his wife. You must know that all the women of the world are like your mothers and sisters. If this does not happen in Sahaja Yoga then it will never happen. If a Sahaja Yogi cannot give up his old habits after coming to Sahaja Yoga then he can never be alright. If he gets alright a bit but not

fully, then he is not a Sahaja Yogi, break of all relationship with him. If after coming to Sahaja Yoga one still has roving eyes and his attention is not steady then it is very wrong.] [The greatness of our Indian culture is the relationships of men and women which should be like a brother and sister. But in modern times this does not happen. A woman will start stupid talk with men or sit with them. There are men also who are like that, Womanizers. If they see a woman they will hang around. They have no self-respect. They think this is manliness. But firstly, the Purushottam, the best among men is Śhrī Rāma. He is the real man. If you believe in Śhrī Rāma then you must follow his ideals.

Otherwise in our country the children and women are also getting spoiled. Even then this is the speciality of Indian culture that women have controlled a lot. If they were like the American women then they would have put you right. If an American man has been married two or three times he roams around with a begging bowl. Whereas if a woman gets married two or three times she builds herself a mansion. Look at the society there, children run away from home. Indian woman have this speciality as they have been brought up the Indian way, that they look after their homes, husbands and children. Now it's changing; they are also wanting to equate themselves with their husbands. If he runs after ten women then they will run after fifteen men. He does dirty things so they will go to hell before him. The axis of Dharma is in the hands of women. The woman has to improve and bring her husband to the path of Dharma by making him understand. She must keep him with her.

This is her highest duty and Power. The greatest Dharma of Dharma is forgiveness. If a woman cannot forgive, then it is useless following any Dharma. She must forgive her children husband, servants and relations.] The kind of work I am doing even Śhrī Rāma, Śhrī Kṛiṣhṇa or Christ did not do. If Rāma had seen that people had become womanizers, useless, without Dharma, then he would have killed them all. Kṛiṣhṇa would have thrown his Sudarshan Chakra. Christ would put them on the cross. Within the Mother the power of love is so great, that she uses this power to put things right. Her ways are so loving that the children do not mind. Only a mother knows how to scold. If a father scolds perhaps the children may mind. A mother's love is selfless. She wants nothing for herself. She only wants that her children get alright. `May they acquire all my virtues and powers.' If a mother thinks like this then the children will get alright. But some women are very forward, they want to put their foot into everything. Her husband will sit quietly and this lady will go on. If this happens then the children get spoiled. To such women destructive and emotional children are born.

A woman should stay in the background and a man in the forefront. She should help in the background.

She is the current of his Power. One should understand how Pure a woman should be, how much she should work hard. You will say that Shri Mataji always leaves everything on the woman. Because I know how powerful you are. I know we have many Shaktis because I am the Mother. See how all the deities, sages and saints left it on Me that I should give realisation to everyone. Many

diseases got cured. Had any incarnation done this? One Ahilya was saved. Christ only put twenty one people right. I travel all over the world, put things right for everyone but I never feel it, as that Power is the Power of Love. That Power of Love runs before Me. When I see anyone suffering in pain, I immediately pull it within Myself. Love is the one that does everything. I don't feel bad. If there's pain and discomfort, doesn't matter. Let it happen. This only a mother can do. My special attention is on you that you work with steadiness and adjustment. Men should also help their wives completely, try to understand them, respect them. If both the wheels are not alike then the chariot will not move. Both must be alike but one on the left and one on the right. The left wheel will not fit the right side and vice versa. In this way these are two types of wheels rotating because they are similar and yet not similar.

[Śhrī Rāma did not only think of his wife, brothers, family or children; he thought of everyone; the society, his people and his kingdom. He showed by his entire behaviour how a person should be. A person who loved his wife so much and knew her purity yet left her. Now a days they will make this or that for their wife but not a penny to the poor. When Śhrī Rāma could give up his wife who was a Goddess, then we should think about our attachments, my relations, my house etc. A husband should be firm with a negative wife. He should tell her to stop talking and running about and be quiet. `You are no good, your Chakras are not alright.' Only then she will get alright. Even after coming to Sahaja Yoga some of our subtle defects get stuck.] [On the day of Rām Naumi we

should specially think of Śhrī Hanumān. How Śhrī Hanumān was the servant of Śhrī Rāma. How he used to be lost in his service because he knew how fruitful it would be.

We should imbibe his temperament. You should learn from Hanumān what is service and earnestness in service. If you want to do service for Me then do the service of Sahaja Yoga. How many people did you give realisation? If a person comes to a program you get after him that he has a bhoot inside and he runs away. What is your work? It is Sahaja Yoga. Awakening the Kuṇḍalinī and giving realisation to people.

To bring peace and love to them. Telling them about the Chakras etc. Explaining to them what they need to know. It does not mean you start a lecture.

Some of the Sahaja Yogis give lectures for two hours.

If you hold any programs then show only My videos and audios. After that people can write questions on a paper. Answer these questions and after that give realisation. Tell them next time if you have any problems, bring them. Help them with their illness or problems. If you wear My badge but cannot cure anyone then you should remove it. You cannot even put yourself right. I have given everyone the power to cure themselves. You should learn how to master it. Nothing is going to happen to you. You won't get sick or anything. The more people work for Sahaja Yoga, the deeper they will go. Like a tree, the more it spreads, the deeper the roots go.] [There is a difference between Sahaja Yoga and other incarnations. They had not given spirituality en masse to society. These powers had not been given to society. One

or two had got it. Like Rāja Janaka gave realisation to Nachiketa. But now you all have these Shaktis.] [Now increase them in such a way that you need nothing else. Make your health and mind alright and cure others too. Understand Sahaja Yoga. Everything is with you.] [Only through Śhrī Rām can we change our thoughts and habits because he is an ideal for us. Only after your each his ideal can you reach other ideals because he is the ideal. for human beings. It is such a great thing that God came as a human on this earth, that he became an ideal for us, bore all pain and suffering just to show us that whatever calamity or suffering comes we should not leave our Dharma. We should not leave the Universal Dharma and we should keep ourselves tied to Sahaja Yoga.] [May God bless you.] [Additional comments:] [Shri Mataji advised the Prime Minister Rajiv Gandhi to introduce Rām Rājya in the country (India). She urged him to protect the dignity of women. They were not getting the same wages as men. A woman's stridhan (ornaments received by a woman from her parents or husband) is her only security and should be exempt from wealth tax. Battered women should be given protection. Women who are stranded for job or money d go to the wife after divorce.]

Contents: 1991-03-26 **Talk to Sahaja Yogis, Transit Lounge, Airport, Singapore**

[A birthday card drawn by one of the Sahaja Yogis was presented to Mother. Shri Mataji remarked that Her face has been drawn rather large, making Her look like Narasimha. She said that Her birthday had been celebrated in Delhi, Bombay (Mumbai), Calcutta (Kolkata)

and now in Singapore also. She hoped that the Australians also don't have yet another birthday celebration. Otherwise, She joked:] I'll grow very old very fast.

[Shri Mataji said that for Her birthday Pūjā in Bombay, flowers had been received from every country and that She had enjoyed them very much, She mentioned that one of the biggest bouquets was from Malaysia. She said:] All the flowers in Bombay [Mumbai] must have been exhausted.

[While working on a Sikh family who had been harmed by false Gurus from India, Mother remarked:] India is the place that has given birth to the most Rākshasas.

[She said that the Guru Granth Sahib was written by realised Souls and yet these false Gurus have managed to use verses from this book to spread their bhoots.]

Contents: 1991-03-27 **Talk to Sahaja Yogis, Welcome Talk, Collective House, Applecross (near Perth), WA, Australia**

[During Ār.ti outside the main door, the lades do not stop when Shri Mataji puts Her hand up to stop them as the leader did not notice the hand and keeps asking them to continue doing Ār.ti. Eventually they spill oil on the right side of the sarī. Inside Shri Mataji cleans the sarī with talcum powder and a clean tea towel.]... And if you get what you call, say you get wax, if you get the wax, you know what you have to do is to use some ice, it comes out.

[MISSING.] This afternoon went really very nicely, because I gave them the whole thing. I said, “I don't

know what is inside it. It's for a Pūjā somebody has given Me. Let us see what it is." [MISSING.] “But if you open it, it's all right. You can see for yourself." [MISSING.] They're sending their children for teaching them now to India, for us to teach them Indian art and Indian culture.

[MISSING.]... give it to all the artists who are here, who are singing.

So we gave to the artists.

[MISSING.] So, it was quite interesting the way it all ended up. But they were so happy, the artists, that they got this. Because no house could have accommodated. Then I gave with him also to all Sahaja Yogis and all that,... was saying, “Mother, I hope, we hope that the ganas won't trouble us. With this *[UNCLEAR* flower...]." I said, “No, no, no, no..." I tell you, the whole of Bombay [Mumbai] must have been there, all the flowers. We had a huge crowd, very huge crowd. They had to take a play ground, this time for My birthday. Put them on the stage background. Such a huge crowd, you can't believe it. Must be one, ten thousand people are there.

And Sahaja Yogis arrived later. The guests arrived earlier. [Laughter.] So we had a Pūjā in the morning.

[UNCLEAR]. Rām Navami. I spoke about Rām Navami. *[UNCLEAR]* the police *[UNCLEAR]*.

[GAP] Mahāvīra will be the best topic.

[Pause.] [Conversation in Hindi.] See, when they started using TM I knew it was something wrong there. After all if you, TM means what? You know actually today, I discovered more things, that these people had come and there were a couple of husband and wife and a young girl

and they told Me about they have some Gurus, Harbhajan Singh and Amar Singh and all that people round the world. And what surprised Me was that these three, three of them were so badly caught up and they were so sick and they went to the doctors and everybody and nobody could cure them. They got cured just in no time when I was there at the airport, but the main part is that when they mesmerize people.

So these people are coming as Sikhs and mesmerizing all the people and that's why all these Sikhs are fighting each other and from Punjab, you see. All these terrorists are all Sikhs and they are all mesmerized.

So what they are doing they have no idea. Because I was wondering how can they kill innocent children, innocent people? Even Sikh people they are killing.

Whosoever there comes in their way they are killing! That means there is some sort of a possession and that possession is this that these Gurus have put in. This one called Amar Singh. He comes to Perth also before Me and all these Sikh communities have been harmed by that. Very bad thing.

Really, it can't be explained, but now I understand why these people like mad are killing so many in Punjab. There are mesmerized killings. And they take lot of money, they told Me today. They take lot of money for this Harbhajan Singh. There is another one they told Me, Amar Singh and they have got all the and they are minting money.

They are all possessed people. See, they go away to these Gurus, need to go to Gurus. Now I will tell you,

there is one Bhajan Singh from America, one Harbhajan Singh from Patiala and one Amar Singh.

They called themselves as saints and they come here and put bhoots into them. Just give them mantras and do things and take money and do some sort of Pūjās, some rituals. Tāntrikas, must be these Tāntrikas.

Those may not be accepted. They will pick up things like this, like these people are picking and those who are accepting them must be becoming really terrorist. Openly.

Christian Group? Can you imagine Christian group? But they should be all exposed. This is the point. They have so many illegal things, like they told Me that this man, Amar Singh, has illegal passports.

So I said, “To what countries?" Basically, he is an Indian, but Indians cannot have two passports and he has five six passports, they were telling Me.

So I said, “Then why don't you report?" They said, “If we report he will kill us." *[UNCLEAR]* is a Mafiā.

Recently I read a book about Vatican connection.

So Two billion dollars of these securities, of course, illegally they printed. Can you imagine, counterfeit? Two billion dollars Vatican. With the help of the Mafiā, Mafiā leader. Such a big book reads like a novel. One inspector of police got after them and he found it out. How can he explain? In the name of God do all these things. They are not afraid of God at all.

[Shri Mataji cleaning sarī and talks about sarī.] This I bought. My granddaughter liked it *[UNCLEAR]* for an old woman.

I wanted to show you a very wonderful thing. Let's have the birthday cake. I didn't eat at all in the morning. How many birthday? And then in Singapore they all came and wished Me Happy Birthday. The Chinese are great, I must say. Once they take to Sahaja Yoga, they are so serious.

Sahaja Yogi: New people coming in Malaysia.

Shri Mataji: Malaysia is doing very well. Very serious people. It was not a holiday. Last time we had about thirty-five or so. This time also we had, I think, thirty-three.

I just wanted to show you something really miraculous. You see, My eyes are funny. I forgot I can *[UNCLEAR* read without]. You see, we had in Ganapatipule the birthday of Christ, Me sitting here and a Swastika came out like that, also a kind of a Om and there is a little light and Mother Mary. They appear in your vibrations normally, except for Gaṇeśha appeared fully. And have a look of this.

So He was there and this should happen only when it was the birthday of Christ we celebrated.

Also there were other photographs where vibrations came out from My face, but this one was remarkable.

And one photograph has come in the sky of My feet. You see, My feet have a little equal to a roundish angle and in fact there is the photograph of Christ and also of Shiva, but you turn it around. It looks like the one William Blake has made of the sun exactly.

So clear-cut isn't it? Absolutely.

One photograph has come out recently with a complete, My face is very small like that and a complete Chakra, complete, huge big light. I mean, such a strong light

starting from here like that Śhrī Chakra complete. The face is so small and the thing is so big, tremendous light. And another one has somehow lots of My hands and things and also the, what you call, the weapons. One of them is the stick of the Guru also there hanging in the air. Gave Me a hunter. Also gave Me a stick, you see. That is seen so clearly. It's in the sky hanging there. These photographs are something. Only some people get it as you said that there is a gap of time because there is a photograph of this Gaṇeśha standing behind Me.

So many have taken photographs. Only one boy got it at the most and another one got it partly because I think it was out of focus. One got the full and one got the part of it.

[A Sahaja Yogi comments something just like the famous series and the rays of light.] Last Sahasrāra Pūjā photographs also were very remarkable. That suddenly the lights, where there were lights, you see, but suddenly new lights appeared and the lights started taking forms.

So the first form and from the light there were some small little string-like lights going and the lights first wrote `Allā'.

It was the second, they wrote My name of Mine from the other side and they were as if on to these little strings.

All kinds of things. All things are done by Shiva, I think, trying to convince you. And the horoscope they gave to a very famous man called Bhandari in Delhi. He has come out with such things that you won't believe, rather extraordinary. I mean, it's horrible. He said that all these people, he has made the horoscopes of all the

Incarnations right from Rāma, Kṛiṣhṇa, Christ and all. He said they were all `anshaj'...

[Asks for English word for `anshaj' from a Sahaja Yogi.] Sahaja Yogi [prompts]: Part.

... part. They are a little part, but I am a total, according to the and he is a very famous astrologer.

So I told him, “You just have to keep quiet." I will have some tea, wanted to bring some tea but I thought, these Customs. He removed everything, will show you with all the things how he sat down and removed everything. They were offering Me that, “Please have some dinner." I said, “No, no, I'm not going to have any dinner."... the whole thing was absolutely.

It started here from the very beginning. You see, it's full of vibrations. But you see, I don't know what is the law in America; I don't know. Do they allow you to use the ag? But you see, these Indians don't touch the food, but Americans are more sensitive. Food-wise they are not very good, but other things they know. If you see the list of things, you'll be shocked. Nothing of, nothing of this, nothing of that, dead or alive.

No, but the other day I was reading an article and also a book I read that there is no parasite which does not, that does not exist in Australia. All types of worms, you know, this time, like booze, are nowhere in the world. I think Australians *[UNCLEAR* are to be fed/ought to be scared].

I knew that it would happen, but with a little authority you have, people go off. They can't bear. They don't have that much capacity to bear, because if they want they can send it to India. See, why not send it to Russia as a

measure of courtesy and democracy? Never think about these things, demono-cracy, yes.

What is the party here now?

Sahaja Yogi: Labor Party.

Shri Mataji: Labor Party is there is...

Sahaja Yogi: Not a traditional labor party.

Shri Mataji: It's hypocrisy they are not labors. That's what I was telling you, that the English still have maintained certain standards.

Sahaja Yogi: The Labor Party here is more liberal than the Liberal Party.

Shri Mataji: Which is the other party, Labor and what else?

Sahaja Yogi: Liberal, agricultural side.

Shri Mataji: The so-called Labor; that's why.

Sahaja Yogi: It's a very strange Labor Party because the traditional areas in the community which Labor looks after, they haven't done anything for them at all. In fact, they make life difficult for them.

Shri Mataji: Actually they are, basically I think Australians are farmers. They are farmers.

So there should be a farmer's party, much better and a Labor Party. Everywhere there is exploitation. In the name of politics everywhere there is exploitation. But actually, if you have very good bureaucracy in Madras [Chennai], but if the bureaucracy is also corrupt everywhere. Many people have been asking Me whether they should join any party and stand for election. I said, “Election you forget. You can join any party you like." I have seen that Sahaja Yoga doesn't enter into politics

because you have to become, because, you see, this is how they are effective because they are there. Good people have to be in the politics.

Otherwise, all this kind of Mafiā everywhere.

Sahaja Yogi: Shri Mataji, if good people go into politics, they don't remain good.

Shri Mataji: I think they are all good people, because My father was in the politics. First he sacrificed a lot for the country. Then he became the member of the Constituent Assembly of the Constitution, then of the Parliament. He was for the Central Assembly, then the Constituent Assembly, then the Parliament.

They were very different type of people, so concerned, so much worried of. In Constitution they made sitting down and arguing and trying to find out. They made our Constitution for England. They called for England. But once that generation has gone, all these devils have come up, one better than the other.

So the value system is so shattered in India, so shattered that unbelievable. It is shattered unbelievably.

My husband was collector long time back. We never even heard, I mean, it never even came on our ears anywhere that the collector could be corrupt. No question. Even deputy collector won't be. But now not only the collector, the Commissioner, the Minister, the Prime Minister, everybody is corrupt, openly.

This time when they appointed the Prime Minister, Chandra Shekhar, there were sixty people who were to be won over.

So this Sharad Pawar went with the money and each person was given one crore of rupees.

So it comes to hundred thousand. All right, then this Rajiv Gandhi who supported this Chandra Shekhar, this is very interesting, so people got after Sharad Pawar that he is against Rajiv Gandhi he should be thrown out. And they Rajiv Gandhi said, “All right, whatever the high command says, we'll have." This is very interesting how things worked out. They said it is Rajiv Gandhi who started joke and then when he came to the end of it, he said Sharad Pawar said, not Rajiv Gandhi says, “I will not worry of that high command." They said that Rajiv Gandhi took hundred crores, hundred crores of rupees from Sharad Pawar to maintain his seat as Chief Minister. And the whole thing puzzled out, you see, all this high command and all that and this fellow is still there. To maintain his seat he paid hundred crore. Now from where does that money come? Only from Maharashtra and why will they remove poverty? Also because they can purchase the person for five rupees each, so why will they do? It's logic.

There is no concern. There is no feeling, nothing. There is a very funny type of politics when you don't have any concern.

Sahaja Yogi: The politics of money.

Shri Mataji: Yeah, but if in Sahaja Yoga also we have that kind of thing, then we cannot say of mishap some of them are there. There also I find there is no concern, very selfish, self-centered. They come to Sahaja Yoga all right for their own emancipation and then suddenly they slip off. Even Warren is suffering from some horrible

disease. His wife has written to Me. I said, `All right. Later we will talk." I am sorry for this, what happened last time with his *[UNCLEAR* girl/girlfriend] but we all had to pay for it.

Sahaja Yogi: Sahaja Yoga got rid of before we got there.

Shri Mataji: Yeah, he said, “You give me yours. You give me yours." We gave. Then he said, “Walk right through." So we said, “We have to walk straight through like where? Here? He looks like this, he looks like that."

Sahaja Yogi: This is not fair. *[UNCLEAR]*. [Laughter.]

Sahaja Yogi: I will never forget coming into Paris last year. Only ivory from America, a big suitcase of Gregoire's, full of ivory and I thought, “Oh." Well, I had to carry it because all other people from America were late. The suitcase was full and I also had some in my own case.

So what am I going to say? Because it's, I mean, it's prohibited to import and when I got to Paris there was a strike. I spent a lot of time on the plane saying, “What am I going to say?"

Shri Mataji: They said, “We want to give You something for the Navarātri tomorrow." I said, “Now what?" “A flower pot which looks like kumba." It was so expensive. I said, “No, no, nothing doing. Get it from India." Then I went to New York. Suddenly it came to My head, “Let's go and see ivory." There is where you get ivory. Gregoire was with us.

So I just walked, walked, walked. He said, “Where are we going?" I said, “Come along, come along, come along." He said, “Do you know this?" I said, “No, I have never

been here before." And I just turned around and I said, “Now it's here." And there we got and he gave us for forty percent less and was so anxious to part with it because nothing was selling. He gave us ivory also very cheap.

So they said, “No, no, this is very much cheaper." Told them it is much cheaper in London and we are not going to take. He first came. They never brought it. Now what to do? Now Navarātri Pūjā is in Switzerland, now horrible Customs in Switzerland. All these things arrived there.

So the Customs said, “What is this?" “All these have got these ivory things in it." Ivory was supposed not to be imported, you know, closed case boxes that they have.

So they said, “All right, you can remove the cases and see for yourself." Then they removed the thing and they saw the whole thing. It was so beautiful. They had glazed statues and they were shocked, you see and they said, “What now? What now? Take it. Fifty pounds you pay. Take it, the whole thing, for fifty pounds." To think of it, you know. Not a single pie. I mean, then I give up because I always said *[UNCLEAR]*.

So then I went to Greece. They told Me, “Mother, you must get something made of clay for this Gaṇeśha Pūjā." So while going on the road from the airport just felt the vibration. I said, “Let's go *[UNCLEAR* round/down].

Something on the other side, maybe." We went and saw, you have seen that, oh ho ho, it's like one piece is sometimes for fifty pounds, hundred pounds and he was so happy somebody had come to buy that. “Oh, my God, please buy this junk. It has been there for twenty years." For twenty years, real gold and he said, “People

nowadays modern don't like this." He said, “I'll give you for forty percent, fifty percent, whatever you say. You take it." And the original price was something so low twenty years back. He said, “You'll have to take the whole lot." I mean, the whole lot was not much in the sense, but the price is.

So we purchased that and then on the way we saw one. We wanted to buy some lamps for the Diwali Pūjā, for home.

So they saw some lamps.

So we stopped the car, went inside the shop and the prices were like 1,000, 2,000, 3,000. We just went around and found out from where it is. It was written the card, `Padua'. Padua is somewhere in there in Italy.

So I sent word to someone, to find out where this Padua is. Can you imagine? He wrote back saying, “Mother, there is Pūjā.

There is in Padua. How she knows?" Have you seen those, My tremendous thing, you know and that gentleman was so happy with these guys. I was surprised why he's so happy that we're here. Of course, it's a very expensive thing. He said, “You see, my, all my things were going to Riyadh and to Kuwait, but now because of war we are stranded and you take." So then I start now, you see, I don't know. I said, “Now, I'm not going to select anything for Me. No presents” but doesn't you see how it explains? Last but not the least is this Shiva Pūjā. I said, “Now you give Me everything. Shiva doesn't need anything. You don't give to Shiva this, that." “Mother, we'll not, I, we'll do this." I said, “All right. Let's go and buy some paintings." So we went to, there was a small

little painting, a serious thing how vibrations were. A small little round painting. They said 120 pounds.

I said, “Wah wah, such a little painting and that is 120 pounds." I said, “Nothing doing. Nobody is going to give Me any painting. You can give Me paints at the most." He said, “There's a factory. Let's go there." So I asked him, “You don't have any more paintings?" He said, “No, we have paintings." We went upstairs to see the paintings. Same thing was for two pounds. Can you believe it? For two pounds, same thing.

So then he said, “Mother, now this is too much." Two pounds, which country will give for two pounds? I said, “Why are you bent upon spending more money?" He said, “No, Mother, two pounds. Which country will give two pounds?" I was also wondering. Nobody will give like that. I said, “It's all right; compromise.

You like something better, no one nice painting I like." He said, “You see, this is nothing, my brother.

This is the copy of the antique. My brother has a complete antique shop within London. Would you like to buy that?" We said, “Why not?" Went down. Really, if you see those paintings you won't believe. All those painting we bought for, I think, about seven, eight thousand, all of them and one of them will cost you nothing short of sixteen thousand in London, even one. No wonder they were so cheap. They said, “Now, Mother, what do you say?" I said, “Baba, I give up." From one shop to the other he directed us.

Such beautiful, all beautiful things, one better than the other. I mean, somehow or the other, luckily for

ourselves it worked out. Then you have to keep quiet about it.

Now we, I told Hugo that I said every time we come we have to go to the Embassy. He said, “Mother, why not we try for *[UNCLEAR]*?" They got it.

So we said, “Now we must have a house." So he said, “All right, we'll find out." When I went there, what do I find? A big, huge castle. “Mother, for the amount you said, this castle is available. Are you interested?" I said, “Of course. I mean, it's much better to have a castle. Anybody can come and stay. We can have Pūjā." So we are now buying a castle there. I was thinking for a four bedroom house that will come with that amount and here is a huge, huge big castle with all kinds of land and everything. Unbelievable, I tell you.

[UNCLEAR]. [Laughter.] But, you see, you must know at least they have much money, but we never had. It's all worked out.

If you have too much money also, that's a headache and people get confused. It's better to have as much as you need, not too much, because ours is not a big house. And God provides you with whatever you want. Look at these things happen. I know this is one of the, these things are very low material level. The way people describe, the way they get things worked out and so I told Phil, “I'm fed up of listening from everyone. Why don't you make a book?" So he said, “Both the sides I have got the papers up to my head like this. Now see, Mother, what to write I have no..." So, I mean, in every way people are helped. In education so many of our students have got first class first. Children have got first class first. I mean, just see.

It's amazing how they are passing and I asked them, how do they manage? “Mother, whatever we read came in the exam, exactly the same." So you see, the whole, this working is coming from this Parabrahma. This is become totally, you see in the interval between the Kali Yuga and the Sat Yuga, there is an interval and in that interval it becomes active. But this time it has become so active from every angle, whatever you say, it happens whatever is said. Only thing is that sometimes if somebody troubles Me, then it is a pity. That's what I am worried about.

So, you see, everything is working out. Just see two days before you get the house. How do you get? It's a very common occurrence, very common. He was telling Me, “Mother, we don't have a *[UNCLEAR]*." He said, “Mother there is big problems with a man who is a..." [Aside remarks about lunch items; Marathi and English mixed.] So I told Hugo, “Try to keep a watch on the advertisement." When I went there he told Me, “Mother, there are two houses have been advertised and see that one and see that and if you say yes then we'll buy." I said, “But I am going away to Rome tomorrow. Tomorrow is our flight." So he said, “Then later on we will see” and all that. And the flight was cancelled and they said, “You can go the next day." I said, “Hugo, this is the chance. Let us go and see the ashrams." And I got the second day flight and went.

In one day we bought such a big place. There are two big ashrams and two small houses and there is lot of land.

This time I have to make one humble request that don't take too many things and don't get *[UNCLEAR]* because this

time when I went to Delhi they all got into the mood of cooking for Me and every day they cooked sixty-four dishes, nothing short of fifty-six. Sixty-four or fifty-six dishes both the times and I was with Sadhana and Sadhana said, “Table is not enough. Let us put it on the carpet." And I had put on more than twelve pounds. I told these Delhi wallas, “You make sandwiches. The next time if you are going to cook anything, I am not coming." They all got a fright. And the amount they would put in the, “Specially I got it for you. I brought it for you." I said, “Baba-re-babe." With such love and with such affection.

So I had to please them and in that there is too much really. How many eggs? Only two, huh? So did you tell them that this time we are going to start our tour from Madras [Chennai], not from Bombay [Mumbai]? From Madras [Chennai], then we are going to Bangalore. You have not seen Madras [Chennai]. It's a very interesting place, very artistic, beautiful place there and the memory places are also very nice, beautiful temples. This kanjivaram silk sarī is made from a temple there called Kanjipuram.

Then from there we are going to Bangalore. That's another interesting place. And from Bangalore we are going to go to Hyderabad. It has a very famous museum, Sālar Jung, where this little chair of a doll and a chair for an elephant, all are there.

So it's another interesting place, Hyderabad. From Hyderabad we go to Pune, Pune to Kolhapur and then to Ganapatipule and all this journey now we are not going to go by that horrible buses, those horrible buses and

those horrible roads. We will go by train. If you all like you can go trekking.

Rajesh told Me, “Get them, Mother, luxury buses." So I told Vidoo and Szpiro. I said, “Now Rajesh is saying, `You get them luxury buses.' We should get rid of the buses." They said, “No, no, no, we just want those buses. You will miss the Maharashtra roads. And you enter into any place, they say, `We welcome you with great love.' Whole body is completely finished with the amount of jostling we have to go through and then they say, `We welcome you' !" This pottery you have here? This pottery is from here, Australia. Australians don't make this kind any more, isn't it? More abstract? I was telling him that I have heard that your art is very much exported and it has gone seventy-two percent more now, export of your art to America, to Japan and to Germany.

You know that? Good idea.

Nowadays they are busy rebuilding Kuwait and also rebuilding this Saddam's place Iraq and that's how they are borrowing lots of money from all over the world.

So they said, “They will be paying lots of interest rates to people. I have to put money in the bank." I said, “Who has got the money in the bank nowadays?" It's such, such a destruction, horrible. I had said it in My lecture, if you remember. This was that now the only problem is fundamentalism and fanaticism. No political problem because of Gorbachev; only fundamentalism is there *[UNCLEAR]* and suddenly Mister Saddam, you know, came up out rightly calculating. He thought these people might have passed a resolution at the most.

Sahaja Yogi: *[UNCLEAR]*. A lot of people had to end up fighting him were the people who were selling him the arms.

Shri Mataji: That's the best part. They all Germans, you see, French, English, Americans. But Americans, that's the best part of it that the Americans gave them Naval head. It's actually used it against American Navy and the bunker he made was done by the Germans and Germans said, “We cannot catch him because we made this *[UNCLEAR]*." Such stupid people. I mean, when you see all this you just think how much wiser we are and sane people, compared to them. One better than the other. English also. Why did they think? Anybody could see why do they need all these things from every country. Why didn't they think?

Sahaja Yogi: The big question is why the Saddam Hussain need the fourth largest Army in the world? Who is he protecting himself from?

Shri Mataji: Why did they think?

Sahaja Yogi: Money.

Shri Mataji: Money is the thing that closes their eyes, just close their eyes. There is no wisdom of these people. First of all, why to make so many weapons in the tanks *[UNCLEAR]*, why to produce all these things, that's one thing and then to sell it to somebody like Mister Saddam as if he was a great sort of a exponent or some sort of Greek God or something. He was the one who had killed so many people beforehand with chemical weapons. Why to give to such an indiscreet person? You see, in this world people who are really, absolutely cruel and Rakshi type of people who are at the helm of affairs and we

Sahaja Yogis have to learn now that we are people something much above them. We never heard this news in India, you know, that Saddam is killing his own people. Did you hear that in India? You never heard it, huh? We never heard it.

Sahaja Yogi: When he first came to power he killed six hundred people, political people of the country that could have been a threat.

Shri Mataji: Every time you find a new type of a personality, we have to now worry. We have to concern ourselves, as people who are speaking of emancipation of human beings, that such people are coming up and there is always a danger anybody can come up like that.

He was buying some big channel that time they stopped, that time it came into their head they caught him. That means he must have been planning all these things for long. [Marathi.] [Sahaja Yogi talks about immigration problems.] *[UNCLEAR]*.

Shri Mataji: Show them the bangles. This was given to Me in the Pūjā, you see, `Śhankha'. This is what you call shell. Tomorrow they might say take off your teeth because it's made of hair brush, not able to decide whether it is wooden or not, thought if it was wooden then we are finished. What a joke it is *[UNCLEAR]*. Sandalwood is all right? We had sandalwood oil, but that also you got it there?

Sahaja Yogi:... “Have you been on a farm?" And he had a pair of shoes. “Have you got the shoes which you were wearing when you were on the farm?" “Yes, yes, I got it in a plastic bag." They were looking *[UNCLEAR]*.

Shri Mataji: But you know I did that exactly. I kept this packet. I don't know what it is. That's why I can't say what it is. Now I leave it to you to open and see for yourself what it is.

So he gave Me at the airport, “This is for the Pūjā, Mother. I don't know what it is.

So you open." Then he opens and there are some sticks there. But how is it sandalwood they don't say?

Sahaja Yogi: Probably sandalwood does not have any infection in it.

Shri Mataji: Not all the woods have.

So many like rosewood doesn't have. Then ebony doesn't have.

Also what you call the Burma sticks we call doesn't have. Also the Chinār never has. Then birth, birch doesn't have. There is another tree, is the one called Jojoba, never has. It has oil in it. Doesn't have and olive oil, some olive thing it does not have. I mean, anything eucalyptus oil comes from there. You see, another one we have in India that also doesn't have.

So except for very few, must be the ones which we call as the raw ones, like maybe mango, maybe mango, because it doesn't have any oil in it. But even the Neem has oil. Neem has such a qualities you don't know. It is such a good thing for the skin. I cured a burn in three days, completely cleared out. Hands, face everything. He says, `Mother, such a miraculous thing” and he knows about it, three days and he had it for years. But I said this only grows in India.

You see nowhere else.

Sahaja Yogi: I heard the other day that there is one of the people in Australia tried to bring Neem to grow Neem here.

Shri Mataji: Why not? If you vibrate it you can. You can grow anything anywhere. Now I am growing olives in My Pratishthan. They said, “You cannot grow tulips." Tulips are there, everything.

Whatever I said, everything is growing in Pratishthan. But this Neem, how can they send you this?

Sahaja Yogi: It was a commercial thing actually, it was the *[UNCLEAR]*.

Shri Mataji: Yeah, any number. They grow very fast. They are absolutely very easy to grow. But I don't know.

So why not you people ask permission to grow Neem tree? [Marathi.] In Shirdi, SaiNath used to sit under the Neem tree.

So half of the tree has got absolutely sweet leaves.

They are never sweet. They are very bitter. That's a good idea. Even to bring gheru, it was so difficult.

So I didn't bring any gheru. But you can't bring gheru as a medicine, can't you? As an Ayurvedic medicine? But in Italy it is so. Even in England, only Australia, but America doesn't have any wood business.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Reptiles, crocodiles, I mean, who is going to bring them alive here? Reptiles, dead or alive. You don't have snakes, do you? You have, you have cobras. Then you should bring some cobras.

They can't be that venomous. Achcha! Spiders? They are scorpions or spiders? [Marathi.]

Sahaja Yogi: Spiders are really harmful to children.

Shri Mataji: And bees. What about bees? Are there in Austria, Africa? You have them here? There's a sort of a, it bites. Visitor fly or something. You don't have? Thank God.

Sahaja Yogi: We seem to have one very dangerous species, an octopus, very small and you find it on the beach.

Shri Mataji: Octopus cause bleeding? My God!

Sahaja Yogi: And sea snakes.

Shri Mataji: They don't bite...

Sahaja Yogi: Only in October.

Shri Mataji: Achcha! It's surprising in India; these things do not harm you at all. You can bring any amount of goods. Anything you bring to India. I mean, the way you walk through the Customs, as long as you are on the back and even if somebody comes alone. This time I landed in Delhi and I had a dinner set which I bought for My daughter. Oh, poor thing, she doesn't have any dinner set and all My dinner sets are packed up in Pratishthan.

So I thought she should have one, because if anybody coming to her house for dinner. She wanted something like a very big...

So we bought that, put it on the plane, because already have a very heavy weight, they say.

So they put it on the plane.

So we arrived in Delhi. And who came with Me I don't know.

So there is one Mister Dutta who comes to the, he must have received you also when you went to Delhi. He was supposed to be there.

So we carried that heavy stuff outside. Still we're waiting for Mister Dutta to come to receive.

So I went down to see if Mister Dutta was anywhere.

So I said, “Now this is going to be troublesome, because if the Customs, they get into their heads, they'll get after you. They will make you open everything and all that." Suddenly one gentleman came and touched My feet. I said, “Who are you?" He said, “I am a Customs officer." I said, “Now see, I have got one dinner set and I have some." “So what, Mother? We are all your servants. I am not yours. What is that Dutta is the only one you can go and what about us? Why not give us some Puṇyas?" I said, “Look at this one." Started looking at him. I said, “All right, there are some things kept there." He went and brought it. Then he said, “I have to make humble request." I said, “What?" “My boss is sitting in the office. He wants to meet you." I said, “For what?" Very anxiously. He said he had come back. “All right, let's go and see the boss." The boss says that, “I am sorry I have called you. I should not have one that it is not proper, but I want to have my realisation." *[UNCLEAR]*. Custom boss.

So I said, “Now there's no question of being worried about this Customs." So I gave him realisation. Now he has joined Sahaja Yoga. That's how we are now out of trouble when we are in Delhi. Bombay [Mumbai] is out of question. We don't have any trouble with Bombay [Mumbai]. First of all, you see, I saw one man came and said, “Too many standing on one side." That surprised Me

first of all and he was the one standing there again, you see, the way he said, “Now where is that? What is that?" Oh, that declaration. Then I gave one and I thought, “Now he's going to say, `Now just go ahead that side. That sardarji is there. Now you walk right through.' " I said, “Why?" Then he tells Me that, “Mother” he is saying, “You walk through that exit." I said, “Are you sure?" See, I was wondering, you see, this side, that side and how we really walked through three of us. But he was saying all the way, “This time there won't be anything." But from the very beginning he has that, you see. He came and told us, “Stand here." Customs are Customs.

[Marathi.] These are all from the Pūjā of Rām Navami. They said Rāma was born at 12 o'clock.

So we should not finish the Pūjā before 12 o'clock. I said, “Very nice. Tomorrow I have to fly out." Pūjā is something, I must say. They all came. All the foreigners who were in Delhi came all the way to Calcutta [Kolkata].

They came from all around, from Bihar, from Orissa and from Assam, from Delhi, from everywhere, from Madras [Chennai], for this Pūjā. Poor things, they worked very hard, you know and they were extremely generous. Anybody suffering from anything, they will first catch it, take it out. Nobody has given us permission to do that.

So now what should I say? Good morning, good night, whatever. I think I better sleep for a while.

***Contents: 1991-03-27*, Public Program, Reach the Point We Can Know the Absolute, Perth, WA, Australia [Introduction by Steve Taylor.]**

I bow to all the seekers of Truth.

At the very outset we have to know that Truth is what it is. We cannot conceptualise it, we cannot organize it, also we cannot know it at the stage we are that is the human awareness. We have to become something subtler, something higher to know the Truth. And to know the Truth you cannot pay for it. It exists. Only our evolutionary process has brought us to the human level and we have to know that yet we have not know the Absolute Truth.

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Contents: 1991-03-28 **Śhrī Mahāvīra Pūjā, Gidgegannup, Darling Ranges (45 kms NE of Perth), WA, Australia**

Today we are going to celebrate the birthday of Mahāvīra.

Mahāvīra is the incarnation of Bhairavanath, or you call Him as Saint Michael. Now these two saints as you know one as the Gabriel, Hanumāna and another is Saint Michael. One is placed on the Piñgalā Nāḍī and another one, Saint Michael, on the Iḍā Nāḍī.

So, Mahāvīra had to go through lots of search. Of course He was a angel, but came as human being and He had to find out the thing of the left side and how the left side acts. It's a very complicated thing, left side, is much more complicated than right side. On the left side we have also seven Nāḍīs and these seven Nāḍīs are placed one after another. They are described in books and given different names to them.

Now these seven Nāḍīs that are on the left side, as you know, they cater to our past. Say for example, every moment becomes a past. Every present becomes a past. Then we have past of this lifetime and also we have past of our previous lives. Then all the past is built in within us since our creation.

So all the psychosomatic diseases, as you know, are only triggered by the entities that appear from the left side. For a person, supposing he is suffering, say, from liver trouble and suddenly he's attacked from the left side, specially Mūlādhāra, or any left side, left Nābhī, because Mūlādhāra is the only one that is connected with the left side, Iḍā Nāḍī and the right side PiñgalāNāḍī is connected with Swādhiṣhṭhāna.

So the problems of Mūlādhāra are really beyond the reach of human beings and when it is attacked, any one of these Chakras on the left hand side, then psychosomatic diseases occur into human beings. As I have told you many a times, now this is the center, this is the another center, left and right, they are on top of each other. And using the right side too much, goes up to a point and suddenly something happens on the left, triggers.

So all diseases, say even diabetes, is due to the psychosomatic effect. A person who is very hard-working, thinks too much, very right-sided, suddenly something happens, maybe also he might inherit that diabetes because of the past and it triggers and you get this psychosomatic problem. Now this psychosomatic problem is only cured if you know what's the problem of the left side is.

So Mahāvīra went quite deep on to the left side. Why I said it's difficult the left side is, because when you start moving on the left side the movement becomes linear of course, but it moves downward, while the movement on the right side moves upward.

So the movement goes down like that and then it coils up, forms coils and you go on moving with it so you are lost in the coil. But the other one moves upward and the coils are not so many and because it is upward it's easy to get out of it.

So those people who go to the left, by any chance, by thinking too much about their past, crying about themselves and always complaining, are more difficult than the people on the right side. But the right side people are troublesome to others, while the left side people are troublesome to themselves. That's how this left side was to be found out properly, was done by Mahāvīra.

Of course He knew also, I think, all about it.

So He has mentioned practically, in details, lots of things that can happen to a person who goes to the left side. He gave the idea of hell. He also described seven types of hell. I mean it's so horrible that I don't want to tell you what is hell is, horrifyingly cruel, horrifyingly joyless and horrifyingly so repulsive that you hate yourself when you understand you have committed this mistake, you have committed this pap, this sin; and then what is the result, what you get, the punishment part. Mahāvīra worked it out everything, He has given in all details what sort of punishment is due to a human being who tries to be left-sided. Also He has given about the person who is right-

sided, but not to that extent because He had to deal with the combination, but mostly with the left side. As I have told many people before and here also I perhaps maybe, that there is a soul that is made out of the causal bodies of all the five elements.

The causal, say for example, of the earth is fragrance.

So this soul which is made of the five causal bodies and your centers, plus we can say, also it has got the control over the parasympathetic, it sits on the spinal cord from outside and activates the parasympathetic nervous system.

So it has a connection with every center. Now this is the soul when we die, with the Kuṇḍalinī and our Spirit goes into the sky and it is the soul that guides now the movement of our being, whatever is left now into a new being and that's how it works out.

So everything that we have done so far is recorded in that soul. When you were asking Me, “Mother, we see some sort of round, round things, you see, lying together. What is that?" I told you this is our, this is a dead soul. And now they have found out what I have told them. Because, you see, when a person dies his soul shows you, like even now you can see, round, round things: there could be many, there could be one, a string and they saw it under a microscope when I told them, that the soul within us is reflected on the cell, which is the reflector of every cell.

So the part of the cell which is the reflector, which is placed on one side of the cell also has this soul reflected and the main soul which is on the back controls that reflected soul which looks after every cell.

Now they have found out that there is in that reflector this kind of seven loops, seven loops because it sits on the eight, seven Chakras and the Mūlādhāra. Now what He found out that, when people die then some of the souls are born again just after few days and these people are just very ordinary type of people, that's how He brought in a kind of category.

So they are, the people who have died, they are of a category, one category, where they exist for a very short time in the collective subconscious and then they take their rebirth. They are very ordinary people, aimless, useless people. But there are some souls when they die, they just hang in the air and they are just waiting to find out somebody who will fulfil their desires which are not yet fulfilled. Like there's a drunkard and a drunkard, can join another human being who's living, who would like to drink.

So once he starts getting this...

So once it starts getting into the habit of drinking, some of these souls can just jump on that person and when they jump on that person they can make him a real drunkard. I remember of a lady who was a very short, petite person, came from Cuba, in America when I went first and she told Me that she's very sick of herself. And her husband told Me that she can take one whisky bottle, full, neat sometimes. Looked at her, such a little thing. I said “How can she do it?" So, I put a bandhan on her and I saw a huge big Negro standing behind her.

So I said, “Do you know some Negro?" Immediately she jumped on Me. She said, “Mother, You see that one? You see that one, that's the one drinks, not me." Of course I

cured her and after that she gave up drinking completely.

So whenever you start getting into a habit in a bad way, you lose complete control of yourself and a spirit sits on you and it controls you. And when it controls you, you do not know how to get rid of any habit. That's why it's difficult to get rid of habits. Now in Sahaja Yoga when the Kuṇḍalinī rises what happens that these spirits, these dead spirits leave you and you become all right and you give up. That's how it works. I would say that all this Mahāvīra did not tell, nor did He find out all these things, because He was not a scientist, I think, or I don't know why.

But what he has talked about is the hell and He has said that if you do this kind of a thing in your lifetime, then what kind of a hell you'll get? And He has described the hell in a very, I should say, openly and in a very detailed manner. And it's really horrible to know that a human being who thinks well of himself, ultimately will get to that kind of a hell and some are permanently doomed to be there.

But, as incarnations take birth, also these devils, some of them who are completely doomed to live in hell, also take their birth and when they take their birth, they try to trouble us and they can take their birth, as you know, as our Gurus and things and everything is happening now. We find it how these people are taking their birth and how they're misleading us, how they're using the left Swādhiṣhṭhāna, or you can call it the left side, just to immobilize us completely.

So when a person is possessed, as you must have seen, a person gets possessed, he cannot feel vibrations, then all kinds of symptoms about such a person.

But in Sahaja Yoga, what do we do is to take the name of Mahāvīra because Mahāvīra runs all the way, all the way on the Iḍā Nāḍī and comes and stays here onto the, we can say, the point which is called our superego. And it sees, controls, works out, cleanses and does all that is required to put a person right after Sahaja Yoga.

So we have to be really very thankful to him for doing this kind of work, which is very filthy and dirty because these people don't mind even sitting in the bathroom, like that you can say, or sitting with everything and meditating. They can do anything. They're very dirty people, absolutely dirty *[UNCLEAR]*. When they become Tāntrikas, they try all kinds of dirty things and, with that, they actually create a problem between themselves and the God. Say they'll go to a temple of a Goddess and start misbehaving with a woman there, so the Goddess will disappear and, once the Goddess disappears in that area, they call all these bhoots from the left side.

So now we have all these souls, which are lying, hanging in the air trying to come back to a conscious thing and to possess someone. Plus these, we have these masters of the left side, who know how to catch hold of these people and put them on somebody or to remove from them someone and to put somebody else.

So it's a continuous process and this makes a person absolutely mad and good for nothing.

Now when we know all this, still we get caught up on the left side. Sahaja Yogis do get caught up.

That's why, I think, this Mahāvīra Jayanti is a very great thing for us to observe.

Now, why was He called Mahāvīra? Because only a person like Him, Vir means a person who is brave, who is chivalrous, because only He could do this, so only He could enter into the being fully and could kill or, you can say, destroy those horrible Rākshasas, devils, all these negative things that come to us.

Now, as you know, we use left side very much for so many negativity that is torturing us, but if there is no help, say, from Mahāvīra, we cannot do it. You call the name of Mahāvīra, you could call Him Saint Michael, you can call Him by any name, but Mahāvīra because He was a human being. All this works out because of Him and He's such a great identity. He Himself took a birth as a human being, difficult for saints to take birth as human being. Moreover, you see, the whole concept of hell and all that is described in any scripture is a fact, it exists and, if you try to go in there, you see, when I try to go there and to find out, I just go off to sleep, sort of thing. In My sleep I find out all the things that are happening about a person, how much he's caught up, what he's done. It's a, not an easy thing to do with the conscious mind. You have to take to the subconscious and you have to go into Sushupti in a deeper sleep to see what's happening in the left side. It's a very funny situation I think and for Sahaja Yogis also to enter in it, I would not advise it. But one should get rid of the problems of the left side with the help of Mahāvīra.

When this Chakra is caught up [shows Her superego], what you find is a big lump of bhoot coming out of the

right side [of the brain], so you have take the name of Mahāvīra just to remove that pressure from the left side.

Now many people do not even know why they suffer. Why should they suffer, when they have done nothing wrong? Because they are possessed. Now even the viruses and all these things like psychosomatic troubles like cancer, all, I would say, the incurable diseases are there because we are triggered into the left side. That's why we are suffering from these diseases which are not curable.

So we have to thank really very much Mahāvīra, who has given us this power to remove our left-sided problems, who has given us this light in our hand, which He Himself vibrates and He Himself tries to throw some light on the obscure things about Me also. Because of Him only, we can get cured of so many physical and mental troubles.

You know that the left side can be easily cured if you use three-candle treatment. That shows Mahāvīra is only fond of light. He doesn't like darkness and His idea is, I think that way, is to now fully go all the way to clear the left side as far as possible, to help Sahaja Yoga to establish in countries where I find still lot of this negativity is there, a lot of it.

So He's working it out, everywhere and the psychosomatic diseases and all these diseases also, we can work it out with candlelight and all that, with three candles we can do this treatment.

So you have to be very thankful to Him that He has achieved this kind of entry into the left side and has found out for us what sort of problems exist on left side. It's such a nice thing that we have got today, the chance

to celebrate His birthday here in a place which is really very much loved by Him.

Now, you may say that Mahāvīra is sometimes seen as a person who is naked.

So it happened that He had gone in a jungle to meditate and to find out about the left side and, when he got up, you see, He got caught up in one of the bushes and He had to torn off half part of that. When that half part was torn off, then, as He came out of those bushes and He was all right, but, at the same time, Śhrī Kṛiṣhṇa appeared there on the scene as a little boy from a village and He said that “I'm a poor man." This little boy said, “I'm a poor person. I've nothing with me. You're a king. You can always get your clothes. Why don't you give me your, this half cloth that you have?" And they say so that it was given to this boy and He ran away. He was nobody else, but Śhrī Viṣhṇu. And this, you see, Viṣhṇu took away that cloth and He hardly for about two seconds or three seconds because He was a king, you see and He hid Himself with leaves and went to his palace and got dressed. But imagine the people, how negative they are. They just walk without clothes, Jainis. They have, you see, all kinds of taboos against all the worms, everything. It's said, these people have started, that if you do not respect these little, little animals, like, you can say a, even serpent or any animal which is troublesome and bad, but is a living thing, so it's to be preserved.

Now these Jains are mad. I told you that they have gone to such a limit of vegetarianism, that they try to save even the bugs, put the bugs in a hut and the hut has got a Brahmin there. Now these bugs suck the blood of this

Brahmin and once the Brahmin is completely, I mean I should say, sucked in by these bugs, they fall on the ground. Then they allow the Brahmin to come out and they give him a lot of dakshina, means they give him money as a reward for helping the bugs to suck his blood. This kind of vegetarianism is there.

Beware of vegetarians. You see, even Hitler was a vegetarian, so you can imagine what sort of vegetarianism it is. All these fads of vegetarianism and all that are not at all required and that's what Mahāvīra showed in his life, that it is not at all important to bother about food, what they should eat. See, the whole theory of this vegetarianism has gone to such a nonsensical limits that I have told people that we should give up vegetarianism completely. Now, also see the juxtaposition of what he wanted to do. If you do not eat proteins, you cannot fight bhoots. A person who has bhoots in him must eat a lot of proteins, not carbohydrates, but proteins, so that it can fight those left-sided enemies. But here it is, they have to be vegetarians. Now imagine, they have left-sided enemies within them and they want to be vegetarians.

Finished. How will they fight it? So all, this is all we should say, is preplanned by the person who tries to sort of is, you can say like this, that, you see, a person, who tries to remove the, or we can say that the person who tries to make these lower animals live, rather than human beings, you see, they're oppressors, this is the stupid thing they do.

Must know that I cannot give Realisation to these worms and to these fishes or even to chickens.

We require human beings.

So all this has happened because of human beings going in juxtaposition of whatever is said. Like Christ has said, “Thou shalt not have adulterous eyes” and I've yet to come across a Christian who is not a Sahaja Yogi, without adulterous eyes, whether it's a woman or a man.

So we go just the opposite of what we have been taught. In the case of same thing happened that Mahāvīra, what He tried to do was absolutely killed by these people who are trying to make this vegetarianism as a big religion.

Also another thing was that this vegetarianism came into Jainism through one fellow called Neminath who was a Tirthankar at the time of Śhrī Kṛiṣhṇa. He was to be married. In those days they were married, not only but they were eating all kinds of meats and so many lambs and goats came for the wedding of this man so he felt that, uparati we call it, this: he didn't like it, he was disgusted, he was frustrated with that. With that frustration what did he do? He said, “I will not eat meat." And that's how vegetarianism started among Jainis. And that's how it's still going on and these Jainis I find are the joyless people, absolutely joyless. They're so much fond of money, they run after the money and they go on behaving in such a peculiar way that you can't understand, I mean they are human beings but the way they behave you can't understand them, they're not normal people.

So we realise that despite all that Mahāvīra worked out, still the people are supposed to be His disciples, they are Jains and they are like this.

So what we have to do now, is to understand that in Sahaja Yoga we'd better not do something of that kind. Whatever you are told, you have to understand why it is so. You know the modus operandi. You know each and everything about Sahaja Yoga. You know the whole subject, so it's not proper for you to, in any way, to succumb to any such arguments or any such big-big talks or big-big advertisement and take to something that is wrong. It's very important. We are Sahaja Yogis and we understand the balance.

Of course, I always say that Westerners, for example, maybe Australians also, should take more to carbohydrates because they eat lot of meat, so they can take to carbohydrates, but that doesn't mean vegetarianism by any chance. I mean, to compensate. And in India, I always say, they must take to more meats. It's good for them. But then, by no means, I say that you just eat meat and nothing else, but a balance has to be found out and once you strike it, then you'll be surprised that you feel so relaxed, so much better, so much enlightened and the vibrations will flow much better than normal.

So for food, you have to be careful. Same about with clothes. You shouldn't go mad after a suit all the time, whether it's hot or cold or indifferent. What you have to do is to wear something that will suit you. Now, for example, in a climate like this, you may require a suit or something to cover yourself, but supposing you are in Ganapatipule or someplace like that where it's not so cold or so hot, maybe it's dry, so what sort of dress you should wear which is comfortable, that should be found

out and whatever you find out, like this is such a comfortable dress for us, you'd better do it. Because what I have seen in many, you see, it's a thing that, whenever I tell you something, don't take it to the extremes and don't take a little bit of it. But when I tell you this thing, you must understand that whatever is good for you, whatever is your temperament, whatever is aptitude, you have to take something that will nourish that, that will improve you and give you a balance.

So, to balance yourself, if you think of Mahāvīra, you must think also of Śhrī Hanumān. Both these things are important.

It's not easy to tell all about Mahāvīra in this short lecture, but I think I have quite connected Him now with Sahaj and you must have seen to it that how important He is and what an important role He plays.

So may God bless you.

Just start thinking about Mahāvīra, I just, it's impossible to keep into the conscious mind, it's just going into the left all the time because I just in the car thought that I'd better think about Mahāvīra and since then, it's all going towards the left. It's so difficult, but it will work out.

May God bless you! I thank God, terrible *[UNCLEAR]* thing this left side *[UNCLEAR]*.

I think if you have any problems, you must ask Me also because this is the only time when we can talk about things. If you have any problems, you can ask Me about left side, how to correct it, how to work it out, anything. Please ask Me because you always get this problem...

Sahaja Yogini: *[UNCLEAR]*.

Shri Mataji: What's this? [Sahaja Yogis explain the question to Shri Mataji.]

Shri Mataji: Now, heart, as I told you, is the reflection of God Almighty, which is the Spirit.

So we have two types of heart troubles, as I told you before also. One is when you have an overactive life, right-sided and the left-sided is the lethargic heart, where you get angina and all that. Now, in your case, your case where you feel there's something pricking you, that means it's a possession. If the hands are sort of pins and needles, then it's kind of possession. But it can be cleared out...

Any other question?

Sahaja Yogini: Could you say something about left Nābhī?

Shri Mataji: That's a different area though, left Nābhī comes from the relationship between a wife and a husband mostly. But a wife is a complaining type, is a very sort of all the time grudging, even nervous, bothers the husband, frightened and all sorts of things that they do. You see, just sometimes they do it just to trouble the husband, but sometimes basically they are very left-sided, possessed women and these possessed women give you this left Nābhī.

Any woman who feels this left Nābhī, she must immediately understand that there's some sort of a horrible thing in her being which has to go out.

So, for left Nābhī, you must take the three-candle treatment and try to respect your husband, try to be kind to him because these spirits can also dominate. You

know, not that they can make you very sly, they can also dominate. They have a way of dominating.

So, in any case, it looks like, woman might look to be right-sided, but actually she's suffering from left Nābhī and she's extremely dominating. In the same way, if the husband is not a good man and he tortures the wife and she feels unhappy about it and she's sorry about it, then also she catches the left Nābhī.

So in both cases one has to understand that you get your joy, the source of joy is your self, your own Spirit. It doesn't depend on your husband or anyone. You are single that way.

So you shouldn't worry about your husband. You shouldn't think how he treats you. You shouldn't bother at all about him. But what you have to think is that `After all, I'm his wife. I should support him.

I should help him. Whatever way he is, let it be as he is because he won't get corrected if enough I tell him. The best thing is I better not tell him anything. Let him do whatever he likes.' And you clear out your left Nābhī with candle. That's the way...

Question: *[UNCLEAR]*.

Shri Mataji: Why?... Now we should get the children to wash My feet.

Question: *[UNCLEAR]*.

Shri Mataji: It's difficult, left side is still there.

You are not ready to come here, wash My feet, alright?
Question: *[UNCLEAR]*.

Shri Mataji: You know all Gaṇeśh Stuti, or Atharva Shirsha.

Because Gaṇeśha is the one, you see, who's sitting on Mūlādhāra and it is He who is the one who puts you onto the left side. He throws you all the time. It is Mahāvīra who tries to save you and to correct you. See there are two forces working...

[Gaṇeśha Atharva Shirsha begins.] Take this. He says he has got the names of Bhairavanath, so it's very good.

So you can come and wash My hands, those who are leaders here. Leaders! Big joke about them! Somebody should come here to put all the things. Who can do it? Now what, somebody? One by one you can come and put the water in.

Just put the water. No, no, not the... You have to do it. Now, one by one, come along. First of all is the honey. Call him. Take that one. This other one.... We need you again.... Be careful. It should not touch your fingers... What is, this is clean?... I thought it was... From Melbourne, somebody can come... What is that? These are the Iḍā Nāḍī names. Unmarried girls. With this finger you do like that, on both the sides. Debbie, come and do it. Yes, it's all right. Just beyond that. Just put the line like that.

This side. It's to be done like this. And on the back. You then have to put it under My, on the sole. You can move all the things.

Are you doing on this side as well? Also down there. You have to complete as well. That's all done.

To the line, up to the line you have to do the same thing. Whole thing up there. Yes. All right. And more. Just to the line, you just do that. That's good. Still complete it. Yes, correct. Yes, that's it. I mean, whatever you've put, more

of that. That's it. That's correct. Now, I mean, extra that you have on My fingers, on My toes, just take it out. Now, can you get some married ladies also? Too much. With your hands, take it out. That's better. Take this also. Be careful. Don't spoil the line. Don't spoil the line. This line you should not spoil. Yes, be careful. It's all right. There's so much to be done. There's a sarī here. Just wipe your hand on this... Now, what you can do is to get the sarī.

Brought the sarī? Take it down there. All right. Call one of them, who are other assisting, in front.

The girls have to sit here. Yes, this one... Give it to her, with a... You can take that coconut. Bangles.

You see, there are small and big because it's two and a half... Better let them come now. They have to come. You have to do the sarī. Now you have to organize these flowers, under My feet, but all the white under My feet, ones on the side...

So you put all the white and I'll put My feet afterwards. Now the light colours, like pink. Leaders... Namas-kār... May God bless you all. May God bless you. See how everything is quiet. Just before Ār.ti it started raining and now see... beautiful. All right. You take a photograph of My feet? Just leave this...

Contents: 1991-03-28 **Talk to Sahaja Yogis, after Śhrī Mahāvīra Pūjā, Gidgegannup, Darling Ranges (45 kms NE of Perth), WA, Australia**

Also we can take without the..., one of My body and face, because without the... You see, you don't have any, very few photographs without this.

I haven't seen any one of your recent photographs. And you are famous, all over the world! They call it as... Well done. Good. The rain's stopped, everything is all right. All Bhairava's work.

So, firstly we have to give the leaders, so just... Everything.

I can have it after lunch, not just now. I think first of all you get out the sarīs. What's that? Wah wah! Very good. You all have written the names, so I will see them Myself.

Who did that come from? All right. Who is Kabīr? All right. Tegan, who's that? Good. Anya, which one is she? Oh, she's done very nicely. Very good. And who's this one? Who has done this one? Justin.

Who is Justin? Thank you very much.

I think you'd better distribute the prasad. Wah wah!... Apron, apron. A beautiful one! Very sweet now. You see, when I'm cooking I can wear this one, all right? Very well done! What do you want Me to cook for you? Beautiful! All right.

First give those sweets and things and chocolates...

What's that? You made it? Good. Thank you.... From yoghurt?... Oh, beautiful! From where did you get them? From the beach? Beautiful, really very beautiful.

Beautifully made, eh? Very nice! She's an artist...

This is the kind of Gaṇeśha was standing behind Me. See that photograph? Exactly like that. You have seen it? Without seeing, you have done, great! You must see that photograph.

Oh, very sweet of you. Thank you very much, thank you. Thank you, Bhairava.... A little bit, eh?...

Thank you. Thank you....

You couldn't bear My purse, eh? Oh, what a purse! Is it made here? What a beauty! Beautiful, very good. Very artistic, eh?... Why did they use these colours? Most artistic, nature and all... What a beauty it is! Thank you very much. It's a special thing, called something special?... Thank you very much.

What are you doing, all the time giving presents to Me?... You have given Me eggs, this, that, now, what more? The purse is an idea, because it should help Me: in India they can paint all this, but they don't have ideas. You are very artistic people here, I must say, very artistic, because of the nature.

What's that? Oh! No wonder I wore a...! It's wonderful! Beautiful. You know how to choose present for the birthday of Christ! And what is this one is, porcelain? Plaster. We have to be careful. Better be careful. It's an old thing, is it? You can see the face. But maybe it's a porcelain? Be careful, I mean, you have to really. Beautifully done! See her cloth, the red and the blue; and see, I'm wearing the same combination. But you have to be a little careful of it, it's all right. Beautiful! The rain disappeared. I just meditated on it. I meditated for one minute and it disappeared. But this Bhairava is terrible, He would not allow Me to speak! Just pulling Me down. But I managed it. It's quite a nice lecture, you know. If it's taped give Me a copy and send it to her. Very good lecture. I've never spoken about Bhairavanath. Make a copy, it will be a good present. Before I go if you can give the copy, it will be a good idea.

And some chana also. Like children, I also love chana. And popcorn! They are all enjoying. You love popcorn only, do you? You don't like this? I think better distribute, otherwise it will be left out. You like chana? Give to children. Better take the cake around... No, this I don't eat, I'm sorry: it's rather sour, isn't it? For children, nothing's sour!... Beautiful!...

Einstein's theory... Boomerang... It's the theory of Einstein; you see, he has used this... According to him, the light doesn't travel in a straight line but... That's why it reflects. It boomerangs....

[A Sahaja Yogi asks about a cure for a possession.] It's some sort of a possession. Maybe you use the light. Light will help a lot. You've been to some Guru or someone?... Who said?... No, no, it can be removed with Sahaja Yoga, anything. It's not like permanently with Sahaja Yoga. Every kinds of curse can be removed, family or anything.

It's for a teenage girl, you see, this one! It's so beautiful.... Give it more to the children there. Take all the chana. They're the realised Souls now....

You wanted Me to talk about children and all that, is it, here? Should I say some few words? Everywhere I have to say, all right! So now we have talked about Bhairava and we have seen how negativity acts within us and how we get caught up.

So, I would say that we must always keep in mind that we have a soul and that soul can be attacked. It has been already attacked when, with all the kind of things we have had in these modern lives, it's already under attack. But now we have to cleanse it and put it right. If you really want to enjoy Sahaja Yoga and cleanse yourself,

then you have to understand that we need lot of introspection, lot of introspection.

Now the people who are left-sided are sort of, they are not straightforward and they are sly and they talk ill about others. Last time I discovered that in Perth there was a lot of things people were talking and I wanted to remind you again that I heard about it; also that even now in Australia that kind of people are still there who just start at the back saying things. One person says something, another listens to it and it's very, very bad thing; because talking ill about others means you first of all get the ill within you. The second is that the way you propagate, you stop Divinity spreading out. Thirdly, you grow into negativity yourself and to whomsoever you talk, that person also gets infected. It's like a disease.

So I think in Australia throughout we have to be very careful because we have had two big somersaults, you can say, with big falling, because of this only. That secretly and this is a side, I would say, Australia is very left-sided, otherwise also because of Gaṇeśha's place. That's why Gaṇeśha was placed here, to save you and to put you right as far as the left side is concerned. And we have to be very cautious because that temperament develops, you know, depend on. Like also it is in England quite a lot, but say not in America, say not in Austria, not in Russia, Germany: they are on the contrary, open and they can be aggressive, but they are not sly.

So either you are aggressive or you are sly. Accordingly you must find out within yourself what's wrong with you and where are we wrong. Because after all we are Sahaja Yogis, it's a great chance we have got that we have got

our realisation and that now we have reached a stage where we really are placed in the Kingdom of God. But now how far you go into it depends only on you.

Now Russia, why we were successful, because people are very introspective. If you read any book of Russian writers like Tolstoy or anyone, anything they do, say even when they fall in love or anything, immediately they start introspecting, `Why, why am I falling in love? Why this happening to me? Why I'm thinking like that? Why I'm doing like that?' You see, they introspect and that introspection if we do not have within ourselves, then what happens that we can go either to the right or to the left.

But in this country I see it's more the left side: sly things are there. Now how all this has happened that we had some horrible leaders, agreed and instead of talking about it or telling Me about it, they all just started talking among themselves and all that. And they got all their bad qualities sort of combined within themselves and that's how so many lost their vibrations and lost their, what should I say, the, the searching power.

So, when you see a person or anyone who is doing wrong, better is to forget about it. Or if you don't forget, then you should write to Me. Even if you don't do that, better go and talk to that person on his face that `I think this is not right.' But if you write to Me it can be solved, the problem can be solved.

Say now, you have one Mr. X as your leader or anybody here who is coming say, from New Zealand, or someone from outside. Immediately you should find out, are you critical of him? What are you looking at that person?

What are you trying to find out about that person? If you are critical, then know that you can never progress. You should be critical about yourself, not about others. Know that you are most imperfect, that's the best way.

Like we had a child about nine year old and he was extremely sly type and he was talking ill like this of this person to that person and he would go and just jump onto someone and hit someone, secretly, not openly.

So I called the child and I asked him, “What do you think of yourself? Do you think you are the most perfect person?" He said, “Yes, I do." I said, “That's it. It's finished." Such a person cannot improve.

So when you try to find faults with others, know that we have too many faults ourselves. Not to feel guilty, of course, that point is there also. You should never feel guilty about it. If you have faults, just see, `What faults do I have? How will I correct? What Chakras I am catching?' Instead of seeing the Chakras of others if you see your own, then you'll become purified, you'll be very clean, you'll be wonderful; everything will be fine. But if you cannot see your own faults, that means you haven't yet got your Self-realisation. `Self-realisation' means to know about your Self and this, the last time I did say all these things here in Perth and also otherwise, that if you talk about somebody like that to spread stories.

Ladies specially should be careful because they are on the left, they have to be very, very careful, that they start judging others. They think they are perfect, they judge, they tell their husband, then husband tells another husband, then husband tells his wife, it spreads. You have to be extremely wise and sensible women. If you

are not sensible this will spread like a disease. In Sahaja Yoga this is one of the diseases I dread, is what Christ has called “murmuring souls." He said, “Beware of the murmuring souls." Leaders are also afraid to tell you something. If they tell you something, immediately you'll start saying, “Oh, Mother said so, he's saying so." Whatever the leader is saying you must listen to him, must obey him, ask him what, what does he mean by saying this, what is it? Now in case you find something wrong with the leader you are all free to write to Me and I will definitely go into it. For example, Stephen wrote to Me about someone and I went into this, enquired and found out what was the thing. See, so there's no harm in finding out about someone.

Some lady wrote to Me also and I found it.

So, but unnecessarily paying attention to another person is not a good thing. Paying attention to yourself and looking all the good points of another person, of helping another person, that's how we would be collective, we'll be growing faster and we'll be enjoying ourselves.

Now our children are here. Now what I find, that we do not know really what are the balanced ways of looking after our children.

So, some think that when I said they are realised Souls, so they said, “All right, let them do what they like." It's not true, otherwise if that is so they would have been born out of the trees, you see! Why are they born out of you? So you have a responsibility, whether they are realised or not. You have a responsibility about your children and you have to see that you correct them. It's very important.

Some people I've seen allow their children to go just so mad and so, they go so amok. In this I would say an Indian parent is an ideal parent. What he will do, he looks after the child. Also in a way, he loves, expresses his love and all that. But if he finds anything wrong with the child, immediately he'll correct, immediately, not spare him, in the presence of others. Now, if another person comes and tells about the child that this child has done, immediately he will scold the child. He will never get angry with the another person, `Why did you say about my child now?' but thank him that `Thank God you have told me'; because he might be spoilt more.

Like I'll tell you, we had one Avadhut, now he's a grown-up boy, but when he was young, one day he asked Me that “If you leave your parents, the badhas of your parents, they leave you or not?" I said, “No, they may not leave, the badhas of your parents." “Then what's the use of leaving the parents?" “But” I said, “who is leaving parents?" “No” he said, “I heard that in the Western countries people, children leave their parents when they are eighteen years of age. But I would not like to leave the parents." I said, “Why? You can be free." He said, “Then I'll be free to do wrong. Who will correct me? If I take the cigarette in my hand, who will correct me? Who will tell me, `Don't do it'?" I mean, if a child takes a cigarette in the hand, immediately the father will take the cigarette and burn it, also. `And next time I see you, I'll burn your tongue.' Finished. But the child knows that `The father loves me and loves me in such a way that I should not lose my father.' But he must know that he can lose the kindness of the father. If you allow the child just

all the time to behave the way he likes, or it likes, then it will sit on your head.

And today only I was discussing with him and I told him that I was travelling one day with one lady in the train, one of the Sahaja Yoginis and her child was there, not very old, must have been about seven years of age. She was trying to talk to Me and this fellow was all the time, “Mummy, Mummy" and then, “Why? Why?" was going on, you see, all the time. I told her, “Why must you answer all his questions?" She said, “He is just making enquiries." I said, “Nothing sensible enquiries, just it's nonsense. He wants to attract your attention.

So why do you want to pay so much attention to him?" So she said, “Mother, how to stop it?" I said, “I'll stop it in one minute." I said, I asked him, “You should not ask so many questions." So he said, “Why?" “Because", I said, “you are stupid. You have to learn a lot still and if you go on asking question like this you'll be very, very stupid and one day you'll have to go like a madman.

Do you want to become a madman?" He got a fright of his life. “You'll become mad." And you see, if any of your children are there, you have to tell them some stories. I'll tell you how.

Some children have a habit of beating others or doing something; then you said, “Now if you beat, then a tail comes out of your bottom like that, you see, like a doggy" and something like that. And they believe it! They believe it.

Next day they'll ask, `Is there a tail coming out?' `Yeah, maybe, maybe.

So now, you are going to behave?' `Yeah. I'll be very...' You see, all these tricks have to be played to your children. But they're very clever and they know how to make you dance, you see, how to make you their sort of slave sometimes, you know: for everything they will demand `do this, do this.' Now because they're realised Souls... I was surprised that when I went to London, you see, I read in the newspaper the statistics about children, that every week in London city only, two children are killed by parents. I mean, that was too much for Me.

So I just blasted all of them and I said, “Nothing doing, you must love your children." As a result all the children sat on their heads, you see and they couldn't come to the programs. If they came to the programs they were, the children were to be kept outside like doggies, tied together something; and in England I don't know, maybe here also, they do have a leash, just like a dog. You see they hold the children just like... I said, “How cruel it is." But now I know how children can be in the West. I don't know it's white skin or whatever you may say, that first we started a school, you see, for them because there was no school available, they were in a mess.

So we said, all right, in Dharamshala we'll start a school.

So we started a school in Dharamshala and these children were brought because they had no way to go anywhere, so in a hurry it was started, you see.

So there must be something also if you just start a school in a great hurry, maybe some things are left out. But these children were terrible because they saw these teachers were Indians, so they came and started punching them, they started showing tongue to them,

sometimes spitting at them, sometimes pinching and doing all kinds of things, you know.

So the teachers got a fright.

They said, “Baba, we can't look after these bounders, God knows what they are up to. One day they'll bring a knife and push it through us. We don't know what to do." And we have had very bad experience in Shudy Camp about these children, that they had no sense of proportion, nothing, they were not cautious at all. And then I said, “What will you do?" “They have already started jumping” they said, “from different places." I hope they are not jumping there. Ah.

So... and one boy broke his leg. They got a fright.

So I said, “All right, now you do one thing. They are already spoilt, but take one foot-rule, ruler and keep it and say that `If you misbehave, this is the thing.' And once or twice just do a little bit like that." Now that doesn't mean you go on beating your children. I mean, everything should not be taken to an extreme, but there should be a balance, must understand.

So there was one boy who had come as a cook from Austria. And Yogi had asked him, he thought that he is a Westerner, “You'd better look after the children." He started thrashing them left and right. Not the Indian women. Indian women don't thrash so much, you see, we don't beat. I mean, I have slapped My daughter once, one daughter, elder one and younger one twice in their lifetime. We don't believe in thrashing, but you see they're afraid of our eyes, even they know what we want, what is good.

I'll tell you, My younger daughter she, when she went to college in Delhi she found all the girls were wearing sleeveless blouses.

So she came and asked Me, “Should I wear sleeveless blouses? Because all the girls are wearing sleeveless blouses." I said, “Go ahead, if you think so." She said, “Mummy, why don't You wear sleeveless blouse?" I said, “I feel shy, when I've worn it; I don't like to expose My hands like that. I don't like it, it's not good. The arms, you see, should be covered, I think." Immediately she said, “Then it is no criteria if I say `I want this' and all that, You should say `Yes' to everything, You should have said `No, no' to me. I would have been very happy." So this wisdom is there in, among Indian children. They like, like Avadhut, as I told you, he said that “Then who will correct me, who will stop me from doing wrong?" But that's not with our children here.

So you see, because, I don't know why, but maybe that our roots are too deep or whatever it is, we are a little controlled all the time. And wisdom is very important. If you tell a child `you have been very unmannerly', I mean, it's like saying the horridest thing to a child, `you're unmannerly.' Or to say `you are very unwise'; then the child feels very hurt, `I'm unwise, I've not been seeing.' But the best thing would be to say, `You are Sahaja Yogis, you are special people. You can't do like that, you are Sahaja Yogis.' All the time go on telling them how dignified they should be, what is expected of a Sahaja Yogi, it is better. But never spoil them. This is one thing you should not do, otherwise it will be a permanent headache for you. Even if they are realised Souls,

whatever they may be; but please see that you do not spoil them. That's very important.

Also as I told you, that don't talk ill of each other on the back. Is a very bad habit. That's how you'll catch on bhoots and you'll become extremely negative. Any such thought comes into your mind, just stop it. Is a very, it's a very nasty disease, you see, that spreads, so it makes you, I mean, it's so sickening, you know. When I hear about somebody who talks ill of someone it's extremely sickening, because it's not being human. You see, in the animal, there's one animal called hyena and they say this hyena is like that.

It comes slowly and steals a child or anything, it's a very sly type of an animal. And such a person we call as hyena in India, such a person is called as a hyena and is regarded as a very low type of a personality, they talk like this.

In Sahaja Yoga it doesn't behove. No Sahaja Yogis should talk ill about each other. Nor should they discuss each other. Never! Now somebody does that, you must immediately say, `Now, please, I don't want to hear. Please don't tell me. This is not a very good thing.' The politicians do like that, but not Sahaja Yogis. Sahaja Yogis should not do because, you see, you are great people, you are yogis. Do you know how a yogi becomes a realised Soul, in the normal way? The other day I was reading a book about Upanishadas and one of them was, today only I saw it in the morning time when I got up. There was written about a yogi, that you have to really starve yourself, first of all is. Then you have to do shirshasana. With that you have to do Prāṇāyāma. Then

you have to get up four o'clock in the morning and take your bath and then sit down for Dhyāna and for five hours you must sit for your Dhyāna. After that you have to do Prāṇāyāma. That's also special style, it's not easy for normal person to do that: is till you say sixty you raise your left side, take the Prāṇa through your, I mean you breathe through your nostril, left one. Now sixty-four you say, keep it here and then rechaka: you do the taking it out thirty-two times, can you imagine? This you have to do hundred-and-eight times every day, minimum. This is the minimum. Now there are so many exercises, if I tell you that you'll be shocked.

So, like you have to stand and suddenly jump and put your both the feet five feet apart, imagine.

Then turn round: to clear your Nāḍīs, you see, you have to turn round and put yourself on the left side.

Now on the left side you put yourself and it's quite a big thing that they have described but in short it's a stretching exercise and you put your hand on the left side and go down, stretch yourself. Again go back to normal, again jump and go five feet apart. Then put to the right side. Nāḍī cleansing is this way. But there are so many others described, you see. They are so horrible. He said, ordinary exercises for ordinary people, but for a person who wants to achieve Yoga, he has to do all these horrible exercises are, I don't know. I mean, by that time all your body will be broken, the way it is; or you'll in any case get moksha, you see! It's like that.

But what I'm trying to tell you is this, that now you've got everything simple, easy, this thing. But in a subtle way still all these nonsensical things are sticking on. And even

if you are in the boat now, still it is there and they are creating a heavy weight. And this heavy weight can really take you down again; and when you go down after a certain height, you go down very fast.

So many people we have thrown out of Sahaja Yoga, so many have gone out of Sahaja Yoga, so many have come into Sahaja Yoga. Now the people who have come in the beginning are excused for some time and also they see you, how you behave, it's very important.

So first thing we must know that we are people who are Sahaja Yogis, special type of people, specially placed and we have so many privileges, so we have to be extremely dignified. I've seen people just will laugh for nothing at all. In a group you are there, they just start laughing. There's no need to laugh, but they'll just start laughing. Even if I am sitting they'll just go on chatting and talking and, see, no sense at all. But if your Guru is sitting there you have to keep quiet, you have to be humble, you have to have awe. All these things are important which we have to gradually learn, because you have never had a proper training about spiritual life. You see, what these churches, or you can say these temples that you have seen, or anything else that you have got those, you see, have not been real masters to tell you how to behave, how to address, how to be there.

So now gradually you should see for yourself that you have to grow and grow very fast. And for that you have to remember we must need our introspection, to see `Where am I? Now what am I doing? Ah, now the anger is coming.' As soon as the anger starts coming, go and stand before your mirror and say, `Now come along, let's

get angry.' You face yourself all the time and it will help, not the others.

Now I have to tell you that whenever you find such people coming up, they will form a group. Then a group can become bigger or absolutely small, depending on you. You have to just say, `Mother has said not to listen a word against anyone', just not to listen. And in the beginning of course, it is quite a lot has to be tolerated. Like I've seen, if you see the letters written to Me in the beginning of Sahaja Yoga, they are so maddening. This person talking ill about that, that person talking ill about that; I mean, anybody would be mad to read all that.

So I never read them. All these letters I used to just burn away.

But luckily now these people have become extremely sensible, they understand their responsibility, they have become very, very beautiful people, very understanding; and the love that they have for each other, it's very interesting. Only in love you can know about others, not in hatred. If you hate someone how will you know about that person, the beauty of that person? So then you start seeing the beauty of that person and you start enjoying that person. This is what Sahaja Yoga is.

So I would like you to see that you train your children in such a manner that they feel their responsibilities as Sahaja Yogis.

May God bless you.

Better be on the lookout, there's smaller children also.

And never neglect them; of course, never neglect them. Never leave them alone. Even if you are going, doing a

job, you can give it up for the children's sake, for certain age. Then you can take up when they're... There are so many things you can do in the house also for ladies. And also men should understand that they must every day spend some time with their children. This is extremely important; because children are so relaxing.

Look at her, she's running off. My attention is all there. I hope they don't... Are they careful children? Or keep someone there...

Some lady can be alternately with children, one after another, better look after them.

So now, it's a very nice place we have come to and I hope this work will be done now. We have done the inauguration and it will be all ready. It would be as they said, would be three stories. Would be a good idea if it works out and I don't know what you are going to do here, what's going to work out. Did you dig it out for your, is it?... Fireplace? It's going to be a fireplace. And what will you have up there, in the gap?... Another on top? Good. How did you carry it up there?... Prefabricated.

So now what is the next program? Is the lunch, is it? All right...

Somebody's there. Please look after them. Alternately, you see, can do it.

You should finish everything, you know. Don't leave anything here.

It's too much. Now you eat this one. All right? I can't have so much of it. It's a heart here! [Sahaja Yogini asks about looking after Western teenage children.] What

happened?... Fourteen and fifteen? And they're not in Sahaja Yoga?... I think you need to send them to some school in India.... Not Australian?... He will allow? Into, it need not be, you see, it need not be a Sahaja school, just not started, but we can put them in a school which is, what you can call it a normal Indian school. One of the admissions you can get them, in a hostel. That will save them. And once we start our high school, they can join us. Because they have to be brought up properly.... Also, there are so many other temptations, I can tell you. It's very dangerous....

You give Me their names. You can get them admitted. Send it to you. And say that these children would like to get admitted into some school there. But the standard in India is very hard. They'll have to go one year less, but it's all right; but they'll have very good education there. Go with her and find out a school. It can be anywhere: in Bombay [Mumbai], Pune, anywhere. That would be cheaper, definitely, than schools here and they'll be disciplined. I agree with you... Nobody's bothered, you see. Because they trouble the teacher also. And also the government is not bothered. Children are so precocious, they know so many things, it's horrible, I tell you. It's difficult to understand such small children knowing things which we did not even know when we were medical students.... Oh, thank you.

Two, three children, or which is the youngest? The youngest is what age? She's the youngest. What is her age?... Eleven. Still she's not very young. Three of them can go. Big for her age and very good.

So he's very tall, eh? They get taller and taller, eh? What's your height now? You're already five-ten, or something? Your father is tall, is he? Yes, that's right. You'd like to go to India? Good. Nice. You should find out a school....

That's what they told Me when the children...

I won't be going to India for quite some time, but we could ask Yogi if he can arrange for their admission into some good school.... What class are you? Eleven. O-level?... You should finish, I think, in any case. Otherwise you'll be just... That is O-level, no? A-level...

So you have done A-level already? You are doing O-level. I think let him finish O-level, is important. Then he goes to college? You can get an admission in college. After one year. In India he goes into a college. He can take up arts or something like that, whatever... You want to do computer? What do you like? What subjects you have now? Maths, eh? You don't like maths. Now, what else? Biology? You have biology. You like biology?... Genetics...

All right, we'll see now for a college for you, whatever he wants to do. Is he good at English? You like to write? You'd like to do journalism? Think about it. Let us know. Journalism is easy in India, if you want to do journalism, it's easy to do. But even genetics you might find admission, you try.... Thirteen.

Now, what class he is? Yes, he can go to school.... No, it's all right. This shawl is quite good.

By next April will it be ready? I'll be here!... Once you teach them, they will do it. And this gets fixed into it, you don't have to do anything....

Is that cement blocks...? We too have something like this, but they are very weak in India.... But these can hold two stories? Really?...

Contents: 1991-03-30 **Talk to Sahaja Yogis, On Children, before the Evening Program the day before the Easter Pūjā, Bundilla Scout Camp, 6 Baden Powell Pl, Winston Hills (35 kms E of Sydney), New South Wales, Australia**

I am so very happy to be in Australia with you all. Australia is one of the major Sahaja Yoga center and people are very nice and they are really doing very well here, no doubt about it. I was told there are hundred and fifty children today, so now you are prospering otherwise also! They're all born-realised children and they are going to come up very soon, so that's how Sahaja Yoga is really very deeply rooted in Australia; you can see that clearly.

But I feel that I should talk something about children very important it is, because it's a responsibility for all of us that these children have taken their birth here. And they're children of great intelligence and very great sweetness, because they're born-realised. Still, you must know that, that you should not try to over-dote on them or to be overstrict with them: both things are wrong. One thing they must know, that you love them and respect them as Sahaja Yogis, because they are Sahaja Yogis. Instill this idea into them that `you are Sahaja Yogis and that's why we all respect you.' Please send all the children here in front, I think would be better idea, so that they are not cramped up. You can bring them from

the sides here. Is there some room for children, or for the only big children are occupying all the rooms? You can get a carpet from My room if you want. There's one carpet if you can spread it, the children can sit on that all. Not very small ones; you don't have to carry them. If you have to carry them, you'd better be seated! Yah, yah, that's a good one. You put it here in this side. Yes please. Ah! Just get up now. Ask them. Not the mothers, should not come please. All right? There's one more coming. Can you move a little back, so that they can spread it properly for themselves. Don't sit on the ground. There's one more carpet coming. You sit there on the carpet. If you can remove this one they'll be quite happy. Hello, Pavan. Pavan, if you can remove this one that side, this yah, this side, a little bit they'll be quite happy because, you see, the children have to move. They are bringing some more. I think if you can remove this one they can see Me, you see, that's why they want to sit this side.

No, no, no, no, I'm saying this flower, flower arrangement, yah. Yah. They could sit here, they could sit there. You can remove this flower arrangement also. They just want to see Me, that's all.

Some children can sit that side. Don't sit on the ground. Are you sitting on the ground? It's very cold. Why don't you sit here? You are adjusted. You are all right.

Sit down, sit down, sit down, sit down. You can see Me from there, can you? Please be seated. Sit down. Where is he going? He's angry. All right. Mothers must go back and only the children should sit in front. Ah. You have got something, or you're sitting on the ground? You are

sitting on something? No. Just see the children here are sitting on something or they are on the ground? Put this one, I think; something else, if you have. There's a shawl there. You can spread the shawl. You get up now. Don't sit on the ground. There's a shawl there. Come along. You all get up, those who are sitting on the ground.

Just get up, please. Stand up now, just one minute, all right? Please stand up. Ah, very good. Stand up now. Still further, still come further. Yah, now sit on that. Yes, that's why. Let it be now, it's done. Yes, that's good. Is done now, it's done.

See, the tall children sit behind and let the small children come front. You sit behind, then lots small children can come front. You, you you are taller. No, no, you are not tall.

So sweet! You're not tall.

You will be tall, very soon, all right? So sweet they are, aren't they? There are some children behind you who are small, just bring them in front. They are busy with them. She can go back hah, she, little bit.

All right; slightly. They don't want to move: great ladies, you see, talking about something some politics belief! Hah, now sit down. Sit down, sit down, sit down. All right? Very good. This one has come with the bottle. What happened? Now, so. This girl talks too much. Whose daughter is she? Ask her to sit this side this green, green thing tell her to sit this side.

Now, everybody is going to keep quiet, all right? And those who will not keep quiet, they'll have to go back, absolutely at the back, hah? So everybody is going to see. Sit very quietly, all of you. Did you hear Me, all the

children? Did you hear Me? You are all going to pay attention here and you are going to listen to Me, all right? So I'm just going to say something to you. What I'm going to say to you is this, for all the children, that now you are all Sahaja Yogis. All right, raise the hands who are Sahaja Yogis among you. Who are the Sahaja Yogis? All the children who are Sahaja Yogis? Who can feel the Cool Breeze? Let's see. Raise your hands. All of you, who can Yah, just raise your hands. Hallo, raise your hand. You are a Sahaja Yogi? You are all Sahaja Yogis? Raise your hands. All those who are Sahaja Yogis raise your hand. Oh, everyone is a Sahaja Yogi, all right? So we have to give them first this idea that they are Sahaja Yogis, that they have to have a dignity of their own. And that they cannot try and misbehave at wrong points; because they are Sahaja Yogis.

We must have a rapport, we must talk to them, we must establish their responsibilities, that `you have to do great work, you have to give realisation to people. When you'll grow you have to do this, you have to do that. You'll have to go to far-off countries and you'll have to know this, you'll have to know that.' All that, once you tell the children, then they start developing their personality as Sahaja Yogis, because they are born like that.

But if you do not channelize them in proper this thing, because of the atmosphere they might go into other directions.

So we have a very good chance now to develop our children according to Sahaja Yoga principles and imbibe those principles in them, so they do not.

Hallo, listen. This girl talks too much. Tell her also to be quiet. Ah, sit quietly. What's this, her name? Forgetting her name just tell her to keep quiet, sit down quietly. All right. You are a big girl, you sit.

Now, you have to always say that `You are grown up. You are better than other children and you have to behave accordingly. You cannot behave in a manner that is not behoving a Sahaja Yogi.' Now the parents have to be also good Sahaja Yogis. Their attention should be good. If their attention is not good, the children will pick up all the bad things and they will start behaving in a manner that they should not.

All right, now go and sit down. Nice girl, all right? We should not try to control them on many things as we do in materialistic way, `Why did you spoil the carpet, why did you do that?' This is not important. But if they are not respectful to My photograph or if they are not all right for Sahaja Yoga, then what you have to do is to tell them that this is not proper, this you have to do.

So the accent should be more on Sahaja Yoga than on something that is materialistic, or something that is wrong. And also good manners must be taught to children. They must be taught how to concentrate on work and things like that.

At the same time you must know it's, you are as a trust. You are not parents as normal people are, parents are and possessive of your children. You shouldn't spoil them. By any chance if you spoil them, you'll be responsible for this all your life. You shouldn't spoil them, you shouldn't try to pamper them too much and tolerate their wrong things. If some Sahaja Yogi tries to correct

another child, should never get angry with that Sahaja Yogi. On the contrary, should be happy that your child is being corrected.

That's one part of our family. We are one family and in family if somebody thinks that your child has done something wrong, please try that child is corrected; and thank that man that he has pointed out.

Sometimes parents, before parents the children behave very well, but then they start misbehaving. Do you understand? So you have to check your children: as others are telling you your child is doing like this, your child is doing like that, you have to check your children and tell them how to behave. But some people are extremely strict with their children. That's very bad heartlessness. You must look after their comfort, you must look after their foods.

You must know that they like this or like that, why they like it, what is their health, how they are behaving towards others. All these things you can watch, but do not try to be strict with them. Best thing is, if they do anything wrong, tell them that `this time I forgive, next time you are not to do that.' But sometimes is it required or sometimes, very sometimes, if they are violent, nasty; because the other day there were two children I don't know from where they learned they brought two knives to put into somebody's stomach. Sahaja Yogis were sleeping I mean, that's horrific. Then I said, you can little bit slap them or something, or punish them in a way that children understand that this is wrong, this we should not do.

If you really try to pay attention to them, you'll immediately know what are the problems of your child are. You because you are also Sahaja Yogis. Immediately you'll know the Chakras. Try to improve the Chakras, try to pay attention to them. At an early age it is very much required that you should look after your children. Till they are about sixteen years I think there should be a proper vigilant guidance to the children. But don't spoil your children, because tomorrow you will come and say that `Mother, we don't know how our children are spoilt.' I have had so many experiences like that. They must meditate every day and they must get up at right time, sleep at right time. But be gentle with them. You have to be gentle and they have to be gentle also. Also, I've found the children who came down Australian children I didn't see much.

Now, you go and sit. I'm talking. Hallo, hallo, come along. Now can you go down? Hallo, what is that? Now come along, you go down now. Can you go down now? May God bless you. Now you go down.

No, no, it's all right, don't get angry! It's all right, go down. What is there? There's a wasp. They killed a wasp, you know really! They did! They killed a wasp and sting is, it's there you can remove it. Just see anyone can come up. Just see this one and take it out. There's something there, still crawling up. Just they did some job, you see. You must understand what they were up to. Now this is the one yah, yah, I don't know what is that.

And also talk to them. But if they ask questions you must not answer all their questions, not necessary.

If they ask questions once in a while it's all right. But still try that they should listen more than ask, because also that's a very bad habit of saying `why, why?' `You are not supposed to know just now, you are too young. If you ask any more you'd be a stupid person.' All kinds of things can be told to children to make them understand that they cannot be stupid, they cannot afford to be stupid. And this is what I feel, all of you who have children now here, a hundred and fifty children and all the parents have to understand it's very important. Also the people who are not yet parents, or who are grown up, their children are grown up, must look after the children as their own, because ours is one family. Whether you are in Australia or in England or in America, anywhere you may be, we are one family and all our children are our responsibility.

So all of us should look after them and all of us should tell what's wrong with them, how to get them to proper ways.

I would suggest that you should have a committee for discussing about small children. And every month you can meet, the committee can meet and in a ashram if they are, or if there are no ashrams then some people can meet and discuss about children what's the matter, what can we do about it. If there's any problem you let Me know. Now I have, I think, instructed some things about children but it's not yet been sort of circulated so much: for very small children who are born, for the women who are pregnant and how it all should work out.

So, carrying the children too much is also not very good and also putting them all the time on a perambulator is

also not a very good thing. You see, if they are grown up children they should learn to walk and they should be more sort of working with their limbs, than sitting in a perambulator or something like that and also the buggies. I've seen the children who are just used to buggies never walk.

So if you are taking them out, if they are too small is all right, otherwise don't take them out too long a distances. Take them for shorter distances. They must learn how to walk; otherwise later on you'll find it's impossible for them to take to this.

The another thing, Indian children as they know from very childhood that they have to squat.

So from childhood if you teach them how to squat and how to be quiet, they will learn. I have a feeling that when the child is born, the kind of massaging and all that is done to them is very little. That's why the children become so violent and so disturbed. If you start massaging them just after the birth of the child, gradually till they are five, six years of age if you massage their body every night before sleeping and then with a little powder you wipe it out, or before bath, I'm sure the children will not develop this nervous temperament and this kind of a situation where they just become absolutely out of hands. Moreover, it is better that when the child is very small, the mother should not work. Or else now I hope you start some sort of creche, somewhere where there are Sahaja Yoginis looking after the children and where the children are kept in a proper shape, that they are looked after.

You see now, I would say that this is the training: whatever you give helps the child to become what you want them to be. If you do not give them the training, children can never be all right, they can never behave themselves and they can never be good children. You'll have problems, problems, problems. Of course, we've started a school with very great jittery conditions, anyway. The teachers had really become like pantomimes, I think, because these teachers had never seen such horrible children, to begin with. And they used to beat them, spit at them, bite them and within one month's time all the teachers wanted to run away. They said, “We can't manage these horrible children. I don't know from where they have come." Moreover, the education was so poor. They didn't know how to write even ABC these are the big boys while in India at the age of five years children can read very well, do this. Despite that, you see, all this was happening and also there's such a pressure of all the teachers, on the teachers by the parents. The parents came down there, stayed there, the mothers stayed there, tried to correct this, do that. I mean, nowhere in the world in any school this interference is allowed.

So the teachers were so fed up. And the person who became really hard on them was a boy from abroad. He started hitting them, because he said these children cannot be all right unless and until you hit them.

So we told them that this is not the way it is be done. But we had to use a plastic rule just to show them, that ruler, that if you misbehave you'll have this; because they were very disobedient. They would climb up any tree, fall from

there, they would like to jump everywhere. And impossible to control these children in a place like Dharamshala, which is hills and dales and all kinds of trees there.

So they got a fright and they said that “Now we'd like these children to go away. We don't want to have a school." I mean, they'd paid so much money to start the school. And it came on them suddenly because there was no school; but such interference of parents and things and something too special. Now if they are sitting in a Pūjā, if the food has to be served at eight o'clock they'll get up from the Pūjā and go away, as if it's very important to eat. Doesn't matter once in a while if they are delayed to eat. All these ideas are very regimental type of things. And then children become really like military people, who come after war and become horrible: it's that's exactly what happens with them.

So the way they are looked after now I must tell you these children who came as just ignoramus things, absolutely good for nothing, have now started reading, writing, calculating. Not only that but they also write Hindi language, which they did not do. They have changed so much in this such a short time, it's hardly I think one year's time that they have been there. And we have looked after them in a way because My attention was there. But they got fed up with the mothers who went down. And it is demeaning for the teachers also, to go and correct the teachers in the presence of this thing. Also I must say I was sorry to see that somebody was sent from Australia to find out about the schools. When the school was here, nobody bothered. When there was a

school in Austria, nobody bothered. Nobody bothered about the school which was in Rome or Milano, but when it was in India they sent somebody to find out and get photographs and everything. It's something very demeaning. And the Indians refused to have a school there and they said “we will not have this kind of a thing anymore." So you have to trust. But I can tell you this much, that Indian culture is the best for your children.

That will make them perfectly all right and you'll really enjoy them; because you see, Indian children now see, even now look at these children, how disturbed they are but if you go in India and see, the children are least disturbed. They are just there, they are obedient, they are giving type. Understand this, what is good for our children we should give them.

So this is also not good, to interfere with the school. Now there's another school we have started in Washi where we'll be getting children, all of them, because they have given up now: they have given up, the teachers have given up in Dharamshala. They just said, “We cannot manage these children” because the place is so dangerously placed and they are, you cannot control them. They have no sense of caution and they are jumping all over. It's very difficult to manage. After all, this year they will continue but from next year they are saying we'll send all the children to Washi.

For nine months they could be there and the parents can bring the children to Dharamshala and they can stay and they can look after them. It is so bad as that.

So you must know, the quality of our children has to improve. They have to become peaceful, righteous, good

children and they are not to be troublesome and exacting; because they are Sahaja Yogis. Otherwise, if you do not give them the proper guidance, I tell you, they'll be all a waste. They are born to you because you are all Sahaja Yogis and we have to give them that beauty. If you cannot give that beauty to them, they will not realise why they came on this Earth, how important it is today that Sahaja Yoga has started.

It never happened, this kind of thing before; it never happened, such a great thing. And this has come here and this has brought such greatness to all of you; and perhaps, I think, many people do not understand how great it is that's what is very surprising. Now you have entered into Sahaja Yoga which has transformed your life, has given you everything that you wanted, it's so beautiful. But understand the importance of it and that how we have to develop and how we have to grow; because you will be held responsible in future if anything fails.

So we have to go very deep into it and we have to get to it in a big way.

Why is she crying? What's the matter? She wants to go to Mummy, let her go. Whose child it is? Martin's? Martin, you know your children. You are too much attached to them, I must say, too much attached. You really that's what I was going to tell you, that they were very, very funny when I came there. They're too much attached. She has improved a little bit but I think still You should keep them out, keep them out; don't get attached to them. They'll be such a headache to you, you won't know. Before Sahaja Yoga people used to neglect their

children, I've seen it; after Sahaja Yoga they are just stuck to them. Like the two extremes. Tell her not to cry. Otherwise, you tell her you'll send her out if she cries any more. Now don't cry, keep quiet.

Sometimes you have to scold also. You have to. You shouldn't tolerate their nonsense, otherwise you are responsible for these children, who are godly children who have come on this Earth. God has given you a gift: you have to look after them with care and understanding.

I think it will all work out.

What's it now? What does he want? What happened, what? Ask him, what is the matter? Everybody is laughing at you. Now, now, don't cry. See, you want everyone to laugh at you? Sit down, sit down, ah.

Now such a big boy like you, you shouldn't cry. Now see, they are all laughing. Ah, sit down, sit down.

What's the matter? All right, take him out. He'll cry more, he won't listen. What's the matter, what is he asking? All right, you take him out. Don't cry, don't beat him. You take him out, take him out, he'll be all right. Take him out, outside the thing. Don't beat him and don't get angry. That's not the Take him outside.

All right. You know, you shouldn't beat your children all the time, otherwise it has no value! You must make a big ritual of it, you see, before beating; make a big ritual, `Now, this is going to be bad.' [Children singing.] Wonderful, thank you very much. Ah, which is the next one? Oh, My God! Thank you very much. It's beautiful, thank you. All right. Please, please. Yes. It's nice they know everything by heart. It's beautiful.

Thank you, thank you, believe Me.

[The teacher asks if Shri Mataji would like to see the preschool children do a stick dance.] All right. When? We'll see it after Pūjā tomorrow? All right? Will be good. All right.

Now, all the children are going to keep quiet. We are going to have now music from Nagpur musicians.

They have come all the way.

Now keep quiet. All the children have to be quiet. Do you think they want to sleep now, the children at this time? Have you to send them for sleeping? Hallo. Children, is their sleeping time now? Is it their sleeping time? They don't sleep so early these *[UNCLEAR]*.

So let them go, those who want to sleep. I think some of them are already feeling sleepy. What do you say? After one song they can go. Let them hear one song.

Want to go? Those who don't want to go, need not go. Those who want to go can go, all right? Let's keep it open. They are telling Me, no, we don't want to go; they are telling Me.

No, this side. Martin, I said this side. It's all right, that side is all right. There's no other thing.

[Baba Mama speaks on behalf of the Nirmal Sangeet Sarita. He says how happy they are to be here and how they have gone from one ocean of love to another ocean of love: that of the Sahaja Yogis in India and in Australia. He says, why do we need a passport to go from one Sahaja center to another Sahaja center? And to pray to Shri Mataji for a day when no passports will be needed.

And he says how “music is the shortest track to the Divine." He then introduces the first song.]

Contents: 1991-03-31 **Easter Pūjā, Bundilla Scout Camp, 6 Baden Powell Pl, Winston Hills (35 kms E of Sydney), New South Wales, Australia**

Today we are here to worship Christ as He was resurrected from dead. There are lots of theories about His death, but actually He resurrected Himself and then He went down to India and settled there with His Mother. After period of His resurrection is not described in any books, as such, but in one of the Purānas written about Shālivāhana, one of the kings of the dynasty I belong to, has met Christ in Kashmir and he asked Him, “What's your name?" He said “My name is Issa." And then he asked Him also that “from which country you come, which place?" He said, “I come from a country which is foreign to you and to Me and now I'm here in my own country." That's how He appreciated, I think, the Indian thing. And then He used to cure people there and his tomb is there and His Mother's tomb also is there.

So there are other stories also written by people who did not know much about Him. But whatever it is, what you find that Christ was very much impressed and was very much there to teach about morality, as in the Indian Scriptures, very strongly. For Him, morality was the most important thing, in life because, as you know, He was the incarnation of Śhrī Gaṇeśha.

So, for Him, Gaṇeśha's principle was extremely important and that He has expressed by saying that “In the ten commandments it is said that `Thou shalt not commit

adultery', but I verily say to you thou shalt not have adulterous eyes" to such an extent that even the eyes should not be adulterous. It's a very good understanding of a personality where we find in the modern times most of them have their attention moving up and down with adultery. Also in one of the Upanishads I read that even to look at a woman is adultery, even to think of a woman is adultery and talk to women too much is also adultery. These modern times I've seen there are women who are used as public relations, everywhere, in every country. And they just go and chit-chat and talk to people in position and talk in such a manner that they feel very much pampered. And one of the ways of getting favours, wrong favours from officers is through this kind of PR business. It's very common and this is what is responsible, also partly, for the corruption in many countries.

Morality goes hand in hand with all kinds of violence. Anybody who is a violent person, a person who is in the Mafiā, a person who's regarded as an outcast, all of them are adulterous people of the worst type.

So one has to understand how important it is that morality should be our basic asset in Sahaja Yoga, specially, I would say, we are so lucky today that it should be celebrated in the land of Śhrī Gaṇeśha, that we should be here to celebrate His resurrection, which actually is due to His clean, we can say, absolutely Nishkala finka life, life which was so pure. His purity was there because He was nothing but Chaitanya. He was nothing but vibrations. He was so pure that He could

even walk on the water. He was so pure that death could not kill Him.

So we have to aim at our purification. We talk of resurrection, of when we think of getting a second birth. As I have told you before that an egg becomes a bird. That's called a dvijaya. It's twice-born.

In the same way, we who are covered with our ego and our conditionings, opens out to become a bird and that's how we all have come to know about the Brahma, about this All-pervading Power, which is the Brahma. And that's how we have now really become the dvijaya, meaning the Brahmins. Those who have not known the Brahma, without that, what is the use of any worship or any kind of chantings or anything? Because you are not connected and if you are not connected, it has no meaning.

But we have to look at ourselves, about purity part of it. On a very low level of people, you see, I have seen that the impurity comes from what Christ has called as murmuring souls. These are the people who start talking at the back of others and just enjoy this kind talk. This is a very low level of a personality.

I think in Sahaja Yoga this should go away completely because it creates problems and the main, basic strength of Sahaja Yoga, which is collectivity, is harmed by that. Specially, in this respect, I would request the women. Specially the wives of the leaders have a great responsibility. If they start talking like that, taking interest in such talks, then they come down to the level of others and their motherhood is challenged.

Any mother who allows the children to talk like that is really spoiling the entire life of children.

Anybody who talks ill of any people in Sahaja Yoga is really extremely dangerous for both of them, but especially for the person who does it.

So one should always avoid even thinking ill of others, let alone the talking of it. If anybody talks like, you should put your hands to your ears and say, `Don't tell me. I don't want to hear anything against anyone.' Because when we start talking against someone, we get all the bad things that person has, Apart from that, our mind is spoiled, is impurity in your mind. Then we talk to others, it increases and it becomes worse.

So it's the responsibility of the women to be very much careful because this kind of thing is more with the women because they are little excluded. They have exclusive friends and they have exclusive life.

They are different type than men are. Men, if they have to get angry with someone or if they want to say something, they'll just go and have a fight and finish it. But women will keep it in the mind and will say something and it's such a bad thing to start. It's just like a worm, it moves and is very infectious.

So all of you must remember that this is the first thing, you must avoid is to listen against anyone, talk against anyone, have small talks. I have said the same thing in Perth because last time when I came I found horrible things were done against people. Now, again I tell you this because we are at a point where we have to understand that morality is not only about what is the sex is, but is much more than that, much wider than that.

So, because we want to have our purification, let us have introspection within ourselves. People ask Me, “How did

you manage so well in Russia?" There is one thing about Russians, very great, that they're very introspective. If you read any novel of a Russian writer, you'll be surprised to see that all of them are introspecting. All the characters are introspecting. They want to see `why I did it.' For example, somebody is lazy. He doesn't work. He dedicates his time in reading or something else, but he cannot put his physical body to any strain. Then he introspects. `Why? Why am I so lazy? Why can't I do something more active?' Then somebody who is always sort of difficult and angry type that people don't like him. Then, instead of getting angry with others, he has to see himself in within himself, `Why am I like that? Why people don't care for me? What do I have within me that is making me so miserable?' So you'll see that you're either conditioned or you have a funny ego which is coming up and is making you do wrong things which you should not do. That's one of the purifications you can have of your mind, when you start introspecting yourself.

Now, as the culture is, I find is, not very much for the benevolence of human beings. It is, you don't know what people are up to, what they can do, how far they can go. Nothing is possible. I've seen in these some of the marriages we had very shocking things that the men or women never told Me and they had horrible diseases. And they just put Me into trouble. There are many others who have done this kind of thing.

So first thing, you must know that you cannot be a hypocrite in Sahaj Yog. If you're a hypocrite, if you do not sincerely believe in Sahaja Yoga, fully engross yourself, you do not purify yourself and jump into yourself, then

you will be exposed very soon and you'll be thrown away from Sahaj Yog, no doubt about it. I will not throw. I will forgive, but as I have told you, there are two forces in Sahaja Yoga. One is centrifugal and another centripetal. By centripetal force, you'll be attracted, but by centrifugal force you'll be thrown out.

So one has to be very careful because whatever you have got is something really remarkably, surprisingly so heavenly and so easily. Actually, I am surprised at Myself, how I have achieved all these things, but it has been achieved because, as I have told you, that the All-pervading Power itself has taken a dynamic role. It is acting because it is now in, we are in Krita Yuga. This Krita Yuga comes when there is a gap between from one yuga to another yuga. Like we had Kali Yuga. Kali Yuga has to go to Satya Yuga. In between there's Krita Yuga, when mishaps and evolutionary process have taken place at that time.

So now the last evolution has started and again this All-pervading Power has become very dynamic.

That's how you get all My photographs and you get all these things and you are also getting people realised. You, yourself, you are surprised at the miracles you have. Everybody can tell you hundreds of miracles.

So these miracles also are worked out by this All-pervading Power. At this juncture, when we have all these possibilities, if we try to be hypocritical, we are harming ourselves. If you try to criticise others and not ourselves, then we are going to miss the bus. You must understand the importance of time. That is something people miss out. Sahaja Yoga is very good because you

are blessed and you feel that you are secured, things are very good, you get so many brothers and sisters and I see you faces just like roses shining. All that is good, but still there is a chance that you may fall back. The reason is you must purify yourself. Never get satisfied with yourself.

Some people, when I talk to them, they never think I am talking to them. They think I am talking to somebody else.

So, please try to understand, we have to introspect ourselves. We have to meditate and when we are conscious about our own defects, we start looking at it and they'll drop off.

It's a very tremendous task that we have to do, is to emancipate the whole human beings and, for that, you have to be something very special. You have to be ideal. People are going to see you. I have seen some people who are very fond of going on the stage and trying to show off. It's ego. Understand that it is ego. If you are not what you are talking, nobody is going to take you seriously. On the contrary, they'll disappear from Sahaj Yoga. If you are going to show off, people will say, `Look at this show-off.' Everybody can see you being like that. They will not see themselves, but they can see another person like that.

So for all these ego manifestations, you have to be very, very careful. Now supposing if you have money, then you'll try to show off. If you have some power, supposing you have certain position in the government, you'll try to show off. Anything, these artificial things. I have known people who show off for absurd things which have no

meaning. I don't understand that these all things are outside. They're not enriching you.

They are in no way giving you the strength that you need, in no way making you beautiful.

So all these outside things anybody can have. It's nothing great about it, but the inner wealth that you develop is the only way you can purify yourself and the resurrection can take place in the same manner as Christ has said.

Now the time of resurrection has come. You are all resurrected, but you have to still cleanse yourself.

First, as I told you, that morality should be the highest priority for all for of us. Now just think of the life people live. For example, I have been in the West with My husband in another atmosphere, another society. We've been to parties, we've been to all such things and what I found that no man is safe, no woman is safe. They're all flirting with each other, God knows for what. It's a joyless pursuit. And when they go back home, what they find, that the wife is missing or the husband is missing.

So such an insecure life they have because they have no sense of morality. To them, these pleasures are something great and because of this misunderstanding about the life they are suffering with such tremendous insecurity.

You have to guide your children to a proper, sane morality. For that, you must behave properly. You should not go romantic in the presence of your children. You should not try to put them in a way that you lock up your rooms and do all kinds of things, but behave in a manner that is dignified, otherwise children will pick up from you to begin with. Then also, you should be careful as to the

television and things that they show or what children see. You have to be careful. And talk to them that this is wrong. `This is very wrong and this will bring problems to us.' If you have a proper rapport with your children, you won't have any problem. You see, here they have so much of this education. Despite that, how many problems you have with children. While we do not educate children in all these things, but we don't have these problems in India because we are just kept innocent about it. If the children are kept innocent, they never indulge into it and they will never let into any problems which are created by curiosity. Never make them curious. You will feel happy, the children will feel happy and they'll start their life from the very beginning on the basis of morality. This is what you have to do to your children is a proper, moral sense.

Then another thing I've seen is that very important is to give, for Sahaja Yoga, your time. Many people do not give their time, do not work in the ashrams. They do not think that they have to do something for Sahaj Yog. You must understand that you are part and parcel of one body. Now supposing I do not allow one hand to work, put it in a sling. You'll find it will never work. It will become weak. Weak, it will not be able to do anything. It will be wasted.

So you have to use all the limbs of the body in the same way.

You all must also put in physical, mental, emotional, whatever is possible for the work of Sahaja Yoga because it is your work. I don't need Sahaj Yog. I don't have to do it. It's for you I have started this and it is for you to give it

to others. Is your responsibility, so you should take it up as your own. For example, you know that at this age I'm travelling every third day or fourth day and travelling long distances. All this I'm doing for what? There's no need for Me to do. I don't need it anything. I'm just doing it because is supposed to be My life. I don't know how to explain why I'm doing it really. Logically, it doesn't sound sensible. But, if you see Me, you say that `we have great regard for Mother, we respect Her very much, we are very fond of Her and we worship Her,' all these things. But do you give so much as She can give? How much do we give? Secondly, I have also heard that people are very miserly in giving money for My programs and things.

You want Me to come here. I used to spend My own money in the early days, but you don't want Me to come here with My own money. Is it proper? Is it? If you have self-respect, you would not like Me to come, spend My own money coming here and spend money for building this and spend money for your car's petrol. Would you like Me to do that? No.

So there are many people who come to My program, I am told, that do not pay for My programs. It's very wrong. If you do not pay, I'll tell you immediately, you'll suffer and that is in money matters because, if you do not give, money doesn't come. Those people who have been generous with their hands, have been very prosperous, even in Australia, even in India.

So I have to tell you, even this is not a temptation to you, but when people say, `Mother, our thing is not coming up, this is not working out.' So there's something wrong,

some where wrong. Once you start dedicating yourself to Sahaja Yoga, immediately you'll find things will work out.

Something, there is something you have done wrong, which you should not have done or something you have not understood. You have done something and a misunderstanding, try to find out. Things must sort out.

They must soothe out in Sahaja Yoga. Everything sorts out. Not only that, but I have seen it, just becomes absolutely beautifully falling into line and you are amazed how it works out. From a small thing to big thing.

So, if it is not working out in your life, there's definitely something wrong.

So it is your the morality of your, I should say, financial morality. Also there were some horrible mishaps we had in this country of yours, where horrible leaders came who were interested only in money.

That's how they came to Sahaja Yoga and what has happened to them, you know that.

So you don't come to Sahaja Yoga for money. You come here for everything, in a sense in totality. You have to get that higher situation. Like that, you have to give also with an open heart. Know that you have got such a great gift, so now, `What can I do about it?' Of course, I don't need your money, I am not in the same position as even Christ was, but He never took any money, so I need not take any money from you. But still, for other things, those people who have not paid should remember that if they want their children to be all right, if they want their family to be all right, if they want to be all right as far as the money is concerned, without feeling the ego, without

pressurizing the leaders, try to spend your money in a way that is really useful for Sahaja Yoga.

Then another point is about the family, as I told you yesterday, that `My house, I must have my house, I must it.' Specially leaders' wives, again I should warn them because all this has created problems to such an extent now that we have had to throw them out of Sahaj Yog. Despite the fact that husbands were very good, but some women wanted to have their own home, wanted to have their own children. They wanted to stay on their own.

So this kind of thing, if a leader's wife has ideas, then what will happen to others? They have to follow an example, that is that of a leader. If a leader doesn't have that and the wife doesn't have that example, the whole thing can be absolutely in state of jeopardy. And that's what I have seen, that people suffer so much when they do not realise that we all are part and parcel of one family and we start thinking, imagine we cut one finger and plant it somewhere. What will grow out of it? Will a tree grow out of it? Or what will grow out of it? Nothing. It will stick.

Till you were not joined with that whole thing, you were all right, whether you were rotting in a place or wherever you were, it doesn't matter. But when, now, you have joined and when you are part and parcel of the family, then see how you behave, how your children are. Are they collective? Are they sharing? Or they are fighting? Try to see that your children can share their things with others and you, first of all, start doing that, otherwise children cannot do it.

Now look at Christ. He lived hardly for four years in the sense that He was out of that country. Only for four years He could work out the mission that He had to fulfil.

So He was only there to achieve this resurrection at the Āgñyā Chakra. In that short period, how many beautiful parables He has given, how many places He has been, how many people He has talked to. All His life is spent like that. He lived in a very simple manner and He had no such tents or anything, so He used to go on mountains and mount, you know, Sermon on the Mount is very famous sermons are. And then He would gather people there and talk with them. They would listen to Him, but nobody imbibed anything that He had said. Very few that He had, about twelve disciples, who also understood Him when He died. Before that they did not understand what He was. They could not visualise actually within their minds what He is doing, what He is talking about. But when He was resurrected, that made them think, `Who was He? And what has He has done. How is it we are His disciples?' And they're ordinary fishermen. You know that very well, but their intelligence suddenly manifested. Their dynamism manifested and they really showed such good ways of achieving what we can call the second birth.

Also, Christianity spread under wrong banner of Paul and Augustine and that's how we see the problems of Christianity, so much so that we are shocked. `How can Christianity of Christ be like this?' But it is.

And this Christianity of Christ that has come has nothing to do with Christ. And He has said it, “You be calling Me, `Christ, Christ.' I won't recognize you." We are the people

who are carrying this. And also He has said, they'll be wearing a mark on their heads and I will know who are those.

So, as it is, you are already marked. You're already been chosen by Christ. In His last judgement, He has chosen you and you are there, but still, one should know that there is all the possibility that we could be hypocrites, that we are playing with only words. Could be that we still have to cleanse ourselves.

So just put your mind into yourself and see for yourself that `Where have I done wrong?' As far as Mūlādhāra is concerned, you people have a special responsibility. Australians have the greater responsibility than anybody else because this is a place of Śhrī Gaṇeśha and, if you do not fully understand the significance of Mūlādhāra clearing, I am sure you won't be able to achieve any height in Sahaja Yoga.

So all of you should decide about this and work it out so that there is no problem of your ascent or of your rising because you're so pure or so beautiful.

All this you have achieved already, without much difficulties. Only thing is if those things which are left behind suddenly are trying to come up, also you should not allow it to come into your life. You should just throw away. For example, like a lotus leaf, when it is under the water it doesn't show anything, but when it comes up, then water doesn't stand on that. It just falls off, doesn't get attached to any water.

You may pour water, any amount. It just takes away.

So this is what you have to find out. Relationships between each other, racialism and other things, we have

to just oppose it. It's not a good thing to hate anyone for any small thing like that.

The forgiving quality of Christ at the time when He was crucified has to be remembered. How he forgave those who crucified Him because they do not know what they were doing. But even when they know what they are doing in Sahaja Yoga, still people try to crucify and this crucifixion can be all right for a person who's crucified, but very dangerous for the person who is crucifying.

So this has to be understood that to get out of all things and to get out of all your crucifixions, you have to have an extremely pure, ideal, beautiful life. You should be proud of your virtues. You should be proud of your greatness. You should be proud that you are so righteous. There's nothing to feel bad about, otherwise people will boast about their mad things, as in the modern times, but not about their good thing, regarded as bad manners. You need not boast about both the things, but you can be proud of the things that are so beautiful, so nice, so energy-giving.

Christ had to surrender to the desire of His Father and He asked Him that “If You could take away this cup, it would be nice." But when the Father said, “No, you have to drink this cup” He accepted and He went through it very bravely and beautifully.

We have to have the same kind of surrender, that whatever we have to do, we have to do it with a surrender. We should not think that we are achieving something by that, we are showing off by that or anything. Just, we should feel that is being done because we are surrendered. We should feel our surrender as a

great blessing. If you can put your attention to your heart and just say that `I surrender myself,' that's more than sufficient. But you shouldn't say that `Mother, please help me to surrender.' How can Mother help? All these prayers sometimes are escapes from reality. `You just help me. Help me in this.' To surrender is very easy. You just you have to say, `Mother, come in my heart and come in my head and come in my attention.' That's all. Go on saying like that, `Please come in my body. Come in my head. And come in my attention.' And, as you go on saying, Kuṇḍalinī will rise and She will cleanse you completely. She's the one who cleanses you. All the time She's cleansing your Chakras, but problem is you always falter, again and again. Poor thing again and again rises and does that.

So all these problems are because we are not introspective. Also seen people are very attached to their wife or attached to their husband, then they cannot see anybody else. For them, everything is wrong, but for themself or their husbands or their wives. This is, seems to be, very common failing. This kind of false attachment will not only harm another person, but will harm your husband or your wife because they will also get away with wrong things. Once they start getting away with wrong things, there's no end to it and they'll be destroyed.

Now the task before Me is to go to area of Viśhuddhi in America, which is another very difficult task and unless and until that is put right, My throat will not be all right, so I have to jolly well do it and I have to work it out. But, as you know, Americans have something wrong with their

upper storey. They can only, I just don't understand. They like people who take money from them and who befool them, who have Rolls-Royces, all kinds of things and can you imagine. They would not have Me on the television because I have no Rolls-Royce. I mean, in the television, in the government, can you imagine such a television where they don't take you up because you don't you have no Rolls-Royces. It's not prestigious. Why have a Rolls-Royce by cheating everyone, then it's very prestigious. It's a business. With all these things happening, one feels that the level of spirituality is really great in a place like Australia. It is cut off from the world, which is so much away.

But spirituality is very, very expressed here and I am sure in Sahaja Yoga they will rise very high if they keep to one understanding, that they are living on the soil of Śhrī Gaṇeśh. How important it is how you live, with what purity and with what understanding.

So today is the day of Christ's resurrection. You should say it's a resurrection for all of us. He is the one who managed it, who did everything for us and He's the one who has helped us so much, otherwise Kuṇḍalinī could never have entered into Sahasrāra.

So one has to thank Him from your heart, plus you should try to imbibe His qualities. One other quality is there, that if people try to criticise your Mother or try to insult your Mother, you get angry.

That is just like Christ. He could not tolerate any insult or any kind of a neglect of His Mother. He Himself has said that this will not be tolerated. In the same way, you people also, if you have only for that, then I am with you.

I am absolutely with you, that you do not have any more the feeling of guilt or anything within yourself. When you understand that whatever you are doing, you are doing with complete sincerity, with complete understanding. Even if you make mistakes, doesn't matter. The mistake will also bring you something there, but you have to be extremely sincere. This feeling should be within you. Look at the feeling of Christ. I mean, He crucified Himself. He asked for the trouble. He went all the way there.

There was no need for Him to go, enter into that area and He got this. Of course, you are not going to be crucified for your resurrection, not at all, but, in a way, we have to crucify whatever is ugly, whatever is wrong, whatever is detrimental to your growth. You have to become really very beautiful people, very beautiful. Anybody who talks to you, anybody sees you should say that “I met such and such person. He's very beautiful and then I asked, `How is it you're so beautiful?' And the person said that `I am Sahaja Yogini.' " It's a very, very common experience of mine, very common experience and the main thing is that you have to respect your Self-realisation. Your resurrection has to be respected. If you do not respect your resurrection, you are not going to help yourself or others.

I met once, by chance, the High Court judge of Hague High Court, which is a world High Court. Just in Romania, he was sitting there. I was also sitting and he was looking at Me. Trying to locate him, I couldn't locate him and then we went to Paris and he was also in Paris, Frankfurt. He was changing and I was also changing there.

So he just came and asked, “By the way, have I met you before?" I said, “Maybe." I knew who he was, but I kept quiet. He said, “You know, I'm such and such and I went to India and there was a lady who cured me. Are you the one?" I said, “Yes. I am such and such." All right.

Then what he told Me was most encouraging was this. He said, “That time you cured me I felt gratified.

I thought you are one of the healers and all that, but when I saw the life of Doctor Nagen, you see, my colleague, the way he's transformed, the way he had become such a good man, such a wonderful person, I asked him once, `What has made you so good? How can you be such a good man in these bad times when from every side there's such an attack.' And also he took a very big stand." Which child is crying so? “And what, what was the thing? What made you such a good person? You are living in a place like this and you know how Hague is surrounded by all kinds of criminals and drugs and all that. And you are such a nice and a beautiful, saintly person. What has made you?" So then he told me, “You remember the lady who cured you. She has changed me completely. It is because of Her, I have become a yogi and that's why my life has changed because it gives you the style." So this man told Me. I was really very much touched.

So he said now, “Can I have your photograph?" I said, “I don't have any photograph." There were three, four Sahaja Yogis with Me. They were wearing the badges, but only there was one badge. But the secretary of the Hague High Court was also with him.

He got so much interested.

So he said, “Can I have the badge?" So we gave it to this judge.

So the other fellow says, “What about me? I would also like to have a badge." I said, “Are you going to carry this badge?" “Yes, yes, of course." Immediately wore it. Suddenly, Matheus found another badge, but they had gone to the aeroplane. Then he ran there and he told the air hostess, “Give it to the gentleman." “Ah, I saw one with this badge. All right, I'll give it to the other." And she took it inside.

Can you imagine these people of such high society, I should say, so highly placed in life, such intellectuals, they are the judges of the supreme high court, in the sense that is the supermost high court in Hague, world's high court and so humbled down because of one person whom they saw so changed.

So you can imagine how you can change your colleagues, how you can show better results by your proper dignified behaviour. It's going to work out very well if you have that example.

And Christ, why He impressed people so much? Because of His personal life. In His personal life He showed how powerful He was and then and His death He showed by His resurrection that He was something beyond human comprehension, where He has just become resurrected after death. Must be that He was absolutely purity personified, which He was.

So today we have to place ourselves in such a manner that we are ask for purity and purity and purity and that we are going to work out this purity within ourselves with full sincerity. We are not going to get into ego trip or

anything that we are perfectly all right. No. We are just going to ask for complete purity within ourselves. This is what the Christ has given us, which we should achieve and we should really show that we can achieve that purity within ourselves. Whatever has happened, you forget it. You don't worry on that point.

Whatever has happened is a gone case. But whatever has to happen is this, that you all should ask for purity. All criticism, all hatred and all those things will disappear, plus the purity will give you that unique position that when people will even see your life, they will change. Only by seeing your life, they will change. I hope this works out very well here and maybe by the time I come next time we'll have lots, lots of Sahaja Yogis, beautifully connected to each other, beautifully having relations with each other and with children growing up very fast as well. I hope to come back here again to the land of Śhrī Gaṇeśha, where purity has taken over.

May God bless you.

Contents: 1991-03-31 **Talk to the Scout Camp Leader (evening), the day after Easter Pūjā, Bundilla Scout Camp, 6 Baden Powell Pl, Winston Hills (35 kms E of Sydney), New South Wales, Australia** (other date 04-01)

[When the arrangements were being made with the Scout camp for the Easter Pūjā seminar, the Scout camp leader was not very cooperative. As the weekend progressed his attitude towards the Sahaja Yogis and Shri Mataji mellowed down considerably. Apparently he attended the music program and came at the end of the

Puia. The evening Shri Mataji was leaving the camp he asked to see Her and She met him. He complimented Shri Mataji on the love he saw among the Sahaja Yogis. Shri Mataji said:] Yes they all love each other and they all love Me. This is why there is love everywhere.

[The Scout leader had earned the highest Scout medal due to his services to the movement. This he presented to Shri Mataji, who said that Her husband had been awarded hundreds of medals throughout his life from the Order of Saint Michael onwards, but this was the first medal She has been given and She would enjoy showing it to Her husband.] [Shri Mataji praised the camp and said that the Sahaja Yogis will be returning next year. He said he would welcome them back as either the Scout organizer or as a fellow Sahaia Yogi. His duties at the camp covered a 24-hour period but he said he was taking time off regardless of the consequences to attend the upcoming, Public Programs.]

Contents: 1991-04-00 **Two Quotes from a Newspaper Article, Perth, WA, Australia**

Self-realisation is invaluable, you can't pay for it.

[About the mechanism which is like a power cord and must be plugged in:] for us to harness unused sectors of our brain and become a new breed of human being.

1991-04-00 Copy of a Newspaper Article, Perth, WA, Australia

Contents: 1991-04-05 **Talk to Sahaja Yogis, Brisbane, Queensland, Australia**

Sahaja Yogi: I'm really sorry that she was the only one of the Brisbane media that turned up.

Shri Mataji: There were many expected?

Sahaja Yogi: Yes, but not expected, I sent to all the television and radio stations and both newspapers and I found them yesterday and they all said the same story, “Maybe, it depends on what the day is like."

Shri Mataji: They are busy with something so-called important, all these newspapers. To be in the newspapers you have to be in the politics, that's the only way. Otherwise they don't care for you.

Sahaja Yogi: And they don't even listen because I told them in a way that Shri Mataji is in politics. I told them about Sir C.P. being who he was and introduced that angle and still they didn't buy it. I think if they see anything to do with God or the Spirit, they are frightened. Or they think It doesn't exist or, don't know. I don't know what we can do Śhrī Mother.

Shri Mataji: I think we are spreading the best way. Those who are the people, who would come to Sahaja Yoga would be coming, whosoever. But those who are not that kind, can never come.

So also to have too much advertisement and all that, I don't know how far we'll be successful. There may be some we can never give realisation perhaps. But you go on. In France now, the French government has taken a good look at it. They are sending some children for a crash course to know about Indian culture in seven days. Just like French.

Sahaja Yogi: Shri Mataji, I'm sorry, we might have to get You to use this, there are people out there who can't hear.

Shri Mataji: They can't. I'm sorry.

So this crash course has started I think now. Nobody would take it up. They said it's all nonsense. I said better, because their children, may be they might be able to understand certain things. Perhaps they must have seen something good about it. Imagine in France to start a course like that. It seems that something is going into their heads. I think the way we are growing is the best because Sahaja Yogis have to also become real Sahaja Yogis, otherwise people see you and they reach certain conclusions. Moreover, we have had some horrible leaders in Australia, also in England then we had now somebody in Austria. And they have had the main thing, main weakness is for money. How they were grabbed into this weakness, God knows but they fell for it. And also their wives are responsible for that kind of thing.

So there was retarding influence, very much retarding influence on Sahaja Yoga and we really lost some of them.

So many were frustrated and upset about it. Recently we have one gentleman called Marcus, used the Sahaja Yogis, built his house, everything he did, borrowed money from them and then suddenly now he has decided to give up Sahaja Yoga and sell the house. Now the Sahaja Yogis are upset because they have given him money, they have given him labor and he's using that to make money out of that house.

So My only suggestion was that why didn't you tell Me that you were lending money to him. After all, it's very important. They thought that `You see, how could he do such a thing?' I said, “But still, now I have to warn all of you that if there is any extra money asked for, best is to inform Me." I'm going to tell all the leaders also that they have to inform Me if they are collecting any extra money from you on certain things. In a group like ours, where we live with trust, we know that we are better off people than others are and we don't have all those horrible qualities of lust and greed as they have, at least we have tried to come over it.

Then it's important to understand these two points. People are very vulnerable and if they find anything like that, they should inform Me. Also I've been informed that, say for Me I'm travelling, formerly I used to come with My own money, then gradually they said, “It's very wrong Mother, why should You pay for our salvation?" And also for My programs here like our halls are to be booked. Now you've got some musicians to come here to help you. They do help very much, no doubt.

So in every country they have to collect some money for our programs. Now I was told that there are very few people who contribute to that kind of thing. It's not because you have got realisation you have to pay. It's not because you have been benefitted physically, mentally or emotionally, none of these but because it's your responsibility. It has to be your life. You have to involve into it. It's not only for getting married in Sahaja Yoga and having a good married life or by which you get a good ashram where you can live comfortably. But try to

understand that how important it is today to save people from completely getting drowned. I mean I was surprised that such a little amount is charged and still people don't want to pay. After all who is going to pay for it? As you know the situation is very, very bad in America. We have now statistics that sixty-five per cent people, white skinned people will suffer from incurable diseases, also mentally, schizophrenia. And those who remain will be only mostly from Asia or from other cultures. Even the black people, I don't know how many are going to survive, because they try to copy completely and fall into the same trap. Everywhere apart from these diseases, people are taking drugs and these drugs also can take you to some diseases, of mental disorders maybe.

So what will happen? We have to think for future also, for our children.

What sort of a world we are going to give them? Of course, in Sahaja Yoga you don't have to pay for Self-realisation, you don't have to pay for anything else. Otherwise if you see a Guru, this Guru Mai, who has come, she charged three hundred pounds to begin with, ended up with three thousand pounds, in Italy.

They raised an objection to her. She said, “I'm an entertainer, you cannot charge me any income tax." Because she gets lot of money, she can advertise better. Anywhere, she can even run her own newspaper if she charges more. She charges more, she gets hold of rich people. And a kind of immoral life she leads if you see, you will be shocked. We have the whole report about her Guru. If you read that, you'll be so surprised that he was a very immoral and a very great cheat person. Just see

for yourself, you'll be shocked *[UNCLEAR* what Sahaja Yoga is]. And people gave in thousands and thousands to this man who collected, as I was told by income tax people in India that he had six hundred crores, means I don't know in...

Sahaja Yogi: Crore is ten million, Mother. Six billion, six American billion you could say.

Shri Mataji: Six billion worth of diamonds only apart from rest of the money. They must be really stupid fool to give him money and that's how they must have been with him. But that means wise people come to Sahaja Yoga, no doubt. But wisdom should also give you a sense of responsibility, it's very important. Now at this age I'm travelling, you know, every third day I'm travelling. It's all right only in Australia but I travel all over the world.

So I enjoy it because I think I'm doing My job. That's why I'm on this earth. I'm not paid for it, nothing, this is what I feel. But I don't need Sahaja Yoga you know that very well. Sahaja Yoga is not for Me. I don't need it at all. While you all need it and you all need it for your children and your grandchildren and the generation that is going to come. Because this is such a great revolution and in any revolution people sacrifice their lives. They made so many sacrifices. They made so many years of their lives dedicated to that work, to achieve that freedom.

So we have to also understand, we have to little bit take responsibility of Sahaja Yoga. And this thing I've found out that people in Russia do it without asking. They haven't got much money with them.

They have rubles but they can donate any amount of rubles. Imagine they book for Me always a stadium.

Everyday I have to speak in a stadium, everyday. Can you imagine if you have to book a stadium here, can we pay for it everyday? That might be the reason that God sees that we are not in a position to hold meeting in a bigger place.

So, let it go slow. While in India we have luckily open grounds and we can have meetings in the open grounds in the villages. But in big cities people take up responsibilities to arrange everything in a proper way.

So we have not to take it just as a by the way thing this Sahaja Yoga. It's a primary thing in life because these are very, very special days I feel. From Kali Yuga we are jumping into Satya Yuga. The interval between always has something, they call as Krita Yuga, where this All-pervading Power tries to create a further movement of our evolution. Now this time is very, very special because the jump is too big. From Kali Yuga we have to jump into Satya Yuga.

So this All-pervading Power has become over overactive. The activity of the All-pervading Power is so great that I Myself am amazed how to go fast with it, so we get the best of the all the advantages of this time. But in Sahaja Yoga also I find people who are there, they mentally work about it, like in a way they are little critical about someone or some work or something as if that one, that part, is not their responsibility. Like they'll come to an ashram supposing, now they'll say, “Oh, that should have been better colour here, I think” or something like that. Who will do it? I'm not going to paint it.

So everything I find wrong I have to correct it, is our responsibility.

It's a tremendous vision. I'm sure it will work out. But where will it work out? Where we'll have really dedicated Sahaja Yogis, in that big way.

So the dedication is so important and if you are dedicated then also the Divine is dedicated towards you, you get the blessings of that, in every way, from every angle you get the blessings. It all works in such a beautiful manner that it's amazing, people are amazed and I'm also amazed that how individually everybody is blessed. Now as you know My husband has got this special award and he has got thirty-one more awards. Major awards from thirty-one countries and he's the only one in the whole world who has got these thirty-two awards, in the whole world. And the award he has got is the highest. There are very few people who have got it. One of them is Mister Reagan and I mean for an Indian is out of question.

There are five types of Knighthoods and this is the highest of highest, which he got it. And he just started thinking about it and in one of the meetings he said that, I think in Poona he said it, “It's only because of my wife I am blessed. Because She's so selflessly working for the betterment of people that perhaps the Divine is kind to me and that's how I got it." Even Mister Parkinson in his meeting very sweetly said, I mean English you know how they are, not easy to give awards. *[UNCLEAR]*. But very sweet man Parkinson, he made a big issue of the whole thing. We were invited in Lancaster House which you know is a very rare place for English to invite and there were so many others also from British parliament. And the British parliament itself invited us and gave My

husband presents which are very special type. My husband said that “there are many like me” nothing so special. Even in this meeting when Parkinson said that “I have heard about legends, I never knew I'm going to see one legend and here it is somebody sitting in front of me." Then later on after dinner they started talking.

So Parkinson asked Mister Srivastava that, “By the way how will you look with all these thirty-two awards on your body, because something for a super human being to have." He joked that I'll look like a ring master in a circus. But all the time he felt he's so much changed, My husband, so much changed.

He became extremely humbled down and he started suddenly caring too much for Me. He said, “You are extremely precious for the whole world” and he's very sure that it's only because I'm so much blessed by God that he's being looked after. And every walk of life, you see, he has been specially very helpful as far as money is concerned.

In the beginning of course I mean we had to spend all My money to travel. First time when I came to Australia, twice I came with My own money and also your first leaders they came to India, I paid for them throughout.

So, he never objected to it. Anytime even now I mean if I need money for anything for Sahaja Yoga, he's the first to donate. This year I don't know how much money he has really given. He said this is the last year when I can really donate because now I will be retiring. But as a result how he's blessed even money-wise you will be surprised, because whenever we sold our houses in London, he got ten times more, twelve times more price.

Which is out of the blue, I mean nobody got it like that and the house was sold in no time without no problems and he has so much surplus money. And he's kept money for Me, for My travel and everything in the bank. But he told Me one thing that You have to show some income here otherwise our government will start asking how are you living there. Because after all it's My husband's money but still he's supposed to declare all his money. Though he's donated it to Me but still we have to show some income. I said, “All right I'll try to see if I can arrange some sort of a royalty or something for My tapes and things." So, actually, you see, he's so oversatisfied about it and he knows that.

He says, “Nothing can happen to our family, nobody can touch our children and My son-in-laws are also doing very well, My daughters are doing very well, My grandchildren are doing very well. I have no problem from My family and they all support Me, they are always with Me and they are all very generous, they are quite well-to-do people. They have no problem with money but they think that all blessings are because of You alone doing all this for Sahaja Yoga. And we have no family problems as some people have of this and that, no quarrels, nothing of the kind." This time I told him that Sahaja Yogis are here. He said that “You must invite them for lunch to our place." I said, “I won't be here." He said, “Don't worry, I'll arrange." And he really did such a good job of it. Those who have been to Pratishthan this time here, you see, remember that lunch he arranged. All arranged by him. From menu, he did everything himself and he had to leave very soon after that. But he saw to it that he

stayed there, entertained you all. And I have reports that on My birthday they had a Pūjā, perhaps in England, he was there, invited him and he gave a very beautiful lecture to them about Sahaja Yoga.

So once you believe that you are blessed, then you should feel like doing something for it. And once you have that feeling within you, you'll be really helped. As I have told you that Krita Yuga has started. Now you have seen My photographs so many of them. I've got some of them. Have you got them here? Where is he? Steve, have you got those photographs, which you have enlarged? So many of them. I mean one better than the other. Recently we had some more which are not here.

So the whole of Śhrī Chakra is on My head, like this, has come out with great light.

So for you to believe that you are now in a different age, you cannot think about it and you cannot question it, you just have a look at it and what are we doing about it? Where are we? While if you see, these Gurus are never asked any questions, nothing. Just they want to do for this, just to keep him pleased. While what is his game? He's got so many Rolls-Royces, he's got this, he's got that, but the reputation-wise he has none. But definitely he has very dedicated disciples, extremely, all of them and in thousands. Apart from that they give money, they really never ask him any questions and have such dedicated disciples, absolutely. You have to read.

Now we have got a report about the of this Guru Mai and you read and you will see what it is and then you will be amazed how people were dedicated to this man who has

not given them anything, who was so immoral and on the contrary he just lynched them.

So then our righteousness is challenged and we have to see that. We have to go all out to do our level best to achieve spreading of Sahaja Yoga. Nothing else. When you start spreading your depth also will improve, like the tree when it starts growing outward it starts growing inwards also. I've been talking about it since I came here because there have been so many mishaps in Australia and no more of that now. If you people are extremely dedicated, immediately you'll have that depth and that strength to oust anybody who tries to spoil the image of Sahaja Yoga and to understand it. Because it's not only that you are going to enjoy, it's only you are going to feel the blessings, but all the rest of the world will be thankful to you. I wish you could see this and also read about them.

And another thing is that some non-Sahaja Yogi has made a horoscope for Me, from some special type, R. V. Rāman, who was a very famous astrologer and this fellow is I think his disciple of whatever it is and he is completely surrendered to Me now. Also you should read.

So convince yourself and try to introspect.

You see, this is what we have to learn from the Russians because they introspect. What are we doing about it? If they find one person doing wrong immediately they get out. What are we doing about it? We have ego or we have miserliness or we have some conditionings. Are we saving our lives? This is very important. Instead of finding faults with Sahaja Yogis and Sahaja Yoga, better find faults with yourself.

Try to correct it and also to understand the greatness of Sahaja Yoga. You must have that kind of a mind to understand the greatness of Sahaja Yoga. It's not only that I love you, it's not only that you have to love Me, but you have to love the whole world. You have to have concern for the whole world. What was Christ? What was Buddha? What was Mahāvīra? Any one of them. They were born with that concern.

Now you have all the powers. Only what is lacking is the concern and that's what you have to develop.

May God bless you all! Thank you.

Contents: 1991-04-06 **Bhava-sāgara Pūjā, Brisbane, Queensland, Australia**

This is the first time we are having a Pūjā in Brisbane and I'm happy so many have come here from various places.

You know that by Pūjā, you excite the Chakras within Me and you get lots of vibrations and you achieve, suddenly, a height in your awareness. You do achieve that, but after some time they say that: “Mother, again we come down." Also, they were saying that: “When we go to India we are all right and when we come back, again we come down." Luckily, now we have an Ashram, which is a very good thing.

To have an ashram itself is a, I must say, is a very, very positive thing because that is how Gaṇeśha is established here.

So Ashram is here for a collective living, but collective living of spirituality. It's not just living here, but it is of spirituality. And we have to know certain things about

the discipline that we have to keep, is very important. It's not just a house where are...

Some people have gathered together to live together, but it has to have a discipline. Then only you'll be helped, because if you do not come to the Ashram with this idea that you are going there to ascend yourself, it will make no difference whether you stay in the house or you go in the Ashram.

So there are two types of meditation, two types, where one is the meditation where, we can call it the Antarmana, that we meditate inside ourselves. To see for ourselves what's wrong with us and how we have to correct, what we have to do about it. And another is Bahirmana, is outside, how we have to live outside. You have to have a discipline, which is not imposed on you but, very happily, which you have accepted and have imbibed. For any art, say in India, I don't know here, but you have to put yourself into a rigorous training to achieve any height. You cannot haphazardly move about it. You cannot take just easily everything. In Sahaja Yoga there is no Tapascharya, there is no penance for you. It's all blessings.

But one should not get lost with those blessings, if you have to really get into yourself in its full depth.

So, for the Antarmana it is important that you all should meditate, morning and evening, every day.

Is all right even if you do not brush your teeth, but you must meditate is an important thing. That is the reason I find that in the West people go on catching, again cleaning, again catching. Every time I come... find somebody is suffering from either... for some sort of a

conditioning, or say, some sort of a badha, or sometimes it's ego or something. It comes and goes. It is not something that is detached permanently.

As we have to take our bath every day, we have to wash ourselves every day, in the same way we have to wash ourselves within.

So meditation is the Antarmana Tapaha, as you can call it. But it's not such a Tapaha even. You don't have to go to Himālayas and sit there. You have to just do this meditation early in the morning.

In the Sahaja Yoga system, I would say the best that is working out is in Germany and in Austria, these two; and also England, but not to that extent. I would say these two are working out the best; and thirdly, in Rome.

They too have ashrams of the same kind, but for them it is very important to achieve the heights of Sahaja Yoga. Absolutely. Nothing is more important.

Invariably, in all these ashrams I've seen people get up at four o'clock. I also get up every day at four.

Then I may sleep later on, but at four o'clock I am up. They take their baths, get ready for the Pūjās and then sit down and do about five, ten minutes Pūjā of the photograph and then meditate. Then they go and have some breakfast or something. Then when they come home from work, also they sit down together to meditate, that's the collective part of it, or discuss whatever is to be done, what, how are we to propagate Sahaja Yoga. They just talk about Sahaja Yoga, or they decide what should be done, what is the best way to solve the problems of Sahaja Yoga. And then in the night, before sleeping, invariably all of them, all of them, one

and all, even children before sleeping, soak their feet in the water, sit for meditation and sleep. That's why I find Austria has come up so well and Germans. You know, Germans are like that. If something gets into their heads, for them that's the most important thing; then they do not sort of fickle out. There's no... they don't have any compromises on those points. And they make their body work hard.

Now, what is the Tapa in this thing here, the penance? That our body is used to some sort of a life.

India also, we are all like that in India, everybody will get up in the morning and they will sit for Pūjā, or they will sit for meditation. I mean, that goes without saying, you don't have to tell them. Because that's the traditional thing to do in India: always when they get up, have their bath, they always do some Pūjā, all of them. If they're Christians, also, they'll sit down and pray. Muslims, they'll do Namaz. That's a kind of a practice and the breeding of the family.

Here I find that the parents do not take the responsibility to pass on any information to children about disciplining themselves, because children are also extremely aggressive. They don't want to know about it.

So the parents also dare not tell them that: `It is good for you, please do it this way; it is better that you meditate.' They're afraid that they may lose their children if they tell them like this. Or, `You pray,' or `You get up at this time,' you dare not tell them that you get up at this time. This is the greatest crime in the West, if you tell them that: `You have to get up at four o'clock', abbah. It's like the worst punishment. But once you start getting up in

the morning, you'll get the habit and then you'll sleep early.

Then you can sleep early. Getting up in the morning, really, will help you for the whole day.

So start this kind of a practice. You must meditate every day and this is the reason why I find people, whenever I come, they're again caught up, something gone wrong. This is wrong, that is wrong; they're caught up here and there. Why should you? Day by day, you must rise. Day by day, you should be at a much higher state and this new breeding has to come within us, that we are Sahaja Yogis. And we are not here only, just to have good food and to have a nice time or nice meetings, but we are here to become those unique personalities, which are required to raise the humanity to a higher state.

So you have to be, now, responsible for yourself. You have to look after yourself and you have to tell yourself: `Mister So-and-so, Mrs.

So-and-so, please now behave yourself.' Otherwise, Sahaja Yoga is lost to you. It's not going to help you much. We might increase in quantity, but quality-wise we'll be missing; and one attack of negativity can finish such a quantity that we think is too much, it has happened once.

So now, all of you must develop that dedication to yourself, to find out what's your problem and how you have to correct it. If it is done every day, I can assure you, you will have no problem of any kind.

Your thoughts will stop, your problems will be solved and you'll have no catches at all, because you've washed

them off. But if you leave them on your being, then they grow and they become big.

So there should be no lethargy, as far as meditation is concerned, but joyfully you'll start doing, after some time.

You won't be happy if you have not done it. But in the beginning you'll have to goad yourself and tell yourself that this body has to be cleaned; but more than that body, this mind and intellect, both of them, are to be corrected. To be an instrument of God, you have to be perfect, perfect personality, otherwise we may not be able to communicate the message of Sahaja Yoga in the proper way. Many people say that: “We are surrendered to Mother and we are surrendered to Her and our surrendering will get everything." But what are you surrendering? Is that a clean heart, or a heart full of all kinds of wrong things? Or is that the intelligence, which is a very superior type of clean intelligence? Or else, are you coming out with all your arrogance? So though there is the Ganges of Sahaja Yoga flowing, still you have to have the depth of a pitcher. A stone cannot fetch any water. Same with children. Of course, as they'll be going to India, I'm sure they'll form proper routines and they'll form proper meditation methods.

It is obvious that we have never had the sense of Divinity in the West. Whatever we had, whatever we got from the church or from any synagogue or something like that, which was only Sunday to Sunday, Sunday to Sunday; for a Muslim it is Friday to Friday, Friday to Friday, finished. But that has led them nowhere.

So we have to do something about it. Problems will be solved in no time. You don't have to sit down and contemplate and worry: how will you solve your problem? It will be solved. But what cannot be solved is the habits you have developed, habits of lethargy.

I can understand in London if the people are lethargic, but they are not. They have become extremely, extremely hardworking, active and also dedicated. How they have achieved it? Only by knowing that this dedication brings forth all the cleansing and all the powers. Now, supposing this instrument is not clean.

You won't be able to even hear Me, it is useless.

So our instrument has to be perfect to manifest Sahaja Yoga. If it is not, all the defects can have double effects; like, first it will affect you, you can never feel the full advantage of Sahaja Yoga and secondly it will affect the people who will meet you and gradually they'll find out there's something wrong with you. “Some sort of a subdued madness” they'll say, “this Sahaja Yoga is, because I don't find anything great about this man. He's halfway here and halfway there." Once you start getting deeper into your being, you'll be amazed that you can develop such capacities that you'll be amazed at yourself. Of course there are blessings, there are miracles, but think of your own capacities. What are your capacities? How far are you able to do something about curing people? We have few people in Bombay [Mumbai] and very few people in Pune also. But they are available for curing.

Some of them are going to villages. Now they have asked Me to give them a jeep, so they could take a music party

to the villages and sing there and achieve a greater number of Sahaja Yogis. But when they come back, immediately, whether they come in the daytime or in the night, immediately they wash their feet before the photograph.

Also to protect yourself, you have to give yourself a bandhan, all the time. It is not you should say: “Now, I'm all right." You should not say that: “I am perfect." You should not say: “Now I'm a Sahaja Yogi." Never, never think like that. The moment you start thinking you are perfect, you are finished.

So before going out, you must give a proper bandhan. Also before sleeping you must give a proper bandhan.

Put your attention to your Sahasrāra and then sleep.

It's very amazing how things work out. Immediately you will know a person is meditating or not, immediately. It's like he is a person who has given a bath to the child. Though he has given a bath to the child, still he has not taken a bath. You can make it out, the difference between the two. In the same way, those who have been meditating every day, morning and evening, not much time needed. You see, we waste all our time in something nonsensical. When there is complete understanding of yourself and complete understanding of these vibrations, then only you can handle them properly. All this knowledge is for you. Is absolutely free as you know and all this mastery can be yours.

So do not just get satisfied: “All right, today's Sunday, we'll go to the church, take the hymn book, let us sing this hymn number such-and-such, again sit down, get up, sit down." Come back home just the same.

So today I have really thought of telling all of you that you have to develop the depth within yourself.

And if you cannot develop that depth, then you are still a mediocre. Actually all these great secrets about the Goddess or Her powers, were not told to anyone like that. Never. Only when they had completed their oneness, I would say the full idea, full understanding between the oneness of God and your relationship with that, absolutely, nobody would do anything before that.

Now the days are, of Sahaja Yoga, are so simple that as soon as you get realisation, you can start giving realisation to others. Immediately. Just under your hand you will see the Kuṇḍalinī will move. You put your hand on somebody's head and you'll find that person gets realisation. It's a fact. It just works that way. But that means, for many: `Oh, there's nothing to be done. After all, is all done by Mother, we have just achieved something.' You can always understand that Mother can only work out a very good instrument and not a weak instrument.

So now, we have some very great Sahaja Yogis who have gone very deep into it. Invariably, whenever I asked, they say: “Mother, every day we worship. We worship morning and evening, every day.

We either wash our feet and sit down before Your photograph and worship Your photograph, or else in the morning time also we do something like that." And amazingly, you can make them out immediately.

There may be six hundred people at the airport, but immediately I know who has been meditating every day.

Now, it is for us. We have been doing Sahaja Yoga for the last, now, more than twenty years and now we are entering into twenty-first year, we can say; but I'm ready, you see, it is like that, because now it was 1970 and now it is 1990, so it is all this thing, plus ninety-one.

So much time we have had. Of course, I would say, you didn't get your realisation at that time; but whatever time you got the realisation, I did not judge how far you were in it. I said: “First let them have their realisation." They got their realisation.

So once they got their realisation, you see, people who have really felt the responsibility, from the very first day they got to it, from the very first day. I didn't have to tell them. I'm not talking about Indians, I'm talking about others. And they've done, they have shown tremendous improvement, tremendous.

We have been sending you Indian boys from there, Indian girls from there, just for you to know that they can also help you in Sahaja Yoga. It definitely can help you. You have to have a proper type of a person and you'll be amazed at the way they are, that they can impart everything and they are least bothered about their ego. There's no ego at all.

So you are not achieving all this for your ego. You are achieving it because you are a seeker and now you have become a Sahaja Yogi.

So it is to be understood that it's not something like a advantage in money wise, or something that I have to have a power, this, that; because if you do not meditate, your attention will go to such things.

Immediately you'll start thinking: `Can I become the leader?' All right, if not: `Should I debase the leader? How can I insult him? How can I fight for that? How can I do that? How can I work it out this way?' You try to insult also. If not possible, you might use violence sometimes, anger, because you are not yet, I should say, that much evolved, so much mature, so much wiser.

So now, what you have to do is to... at the very first shot when you get up in the morning, you first say that: `Let me see, what is my responsibility, as a Sahaja Yogi?' After some time you will start enjoying it, because it will give you such tremendous powers, such tremendous experience. Now then, you just sit down with very humble mind and first of all say: `Mother, if I have any ego, please take away. Mother, if I have any conditioning, please take away; because I'm a seeker out and out, I don't want all these things.' But if you do not meditate, then this Mister Ego will secretly crawl upon you and you may try to become the leader, or some sort of an assertion you'll do, some sort of a stupid ego actions, which we have many in Sahaja Yoga.

If you write them down, you'll not know how to stop laughing.

So to warn yourself, I would say that the only way to protect yourself is to do the meditation in the morning and evening and also to keep yourself in complete bandhan. Yours is a very important role and a very important time, extremely important.

You have no idea, that in the history of spirituality no one could do so much as you can do.

So, if you really do the Antarmana, if you really see inside yourself, while meditating you see yourself, your Chakras and all that and then you find out this introspection: `Why am I like this?' Just separate from yourself, see for yourself: `Why am I like this? Why I did like this? Why do I think like this? Who am I?' These questions when answered, you will know all your worth, your value.

I do not know how much I should stress, how much more is needed to stress the importance of meditation, every day. Like these advertisements you see, every day they just go on bombarding on your head, and: `Buy this, buy that, buy, buy, buy, buy, buy.' It acts. In the same way, you have to every day bombard yourself: `Now, meditation. Get to meditation. Get to meditation.' Then you'll be surprised that when you all go out, you'll see something beautiful; immediately you'll get into thoughtless awareness. Don't have to do. As soon as you'll meet a Sahaja Yogi, immediately into thoughtless; the other person, you both will go. Everything you start enjoying in a very different manner.

And such beautiful feelings come in, such beautiful security is built up that you're surprised: `How I could be like that? How I could feel these securities just expressing themselves in such a beautiful manner?' Because if you are, say, washed and clean, simple thing, everyday life, then before touching everything you are careful that you don't again spoil them. If there's a sarī, which is dirty, absolutely dirty, then if there are two spots or hundred spots, makes no difference. But when it is absolutely clean, then even the slightest spot you can get worried, because everybody will see that. In the

same way, unless and until you cleanse yourself every day, you will not know what's wrong with you.

I hope you'll pay full attention to what I've said here today, with full attention on your inner being projecting out, like a witness to yourself. Just see how you talk to others: `Why should I talk like that? What is the need to talk?' And then you'll start understanding that behind all this is some sort of a funny thing going on in my brain and this brain has to be corrected, Very important.

Now, at the end of the day we should find out: `What good things I have done for Sahaja Yoga?' Also, we can find out how I have been not up to the point in Sahaja Yoga. If it could be done, you find out: `How far I have gone with these powers to spread Sahaja Yoga? How far I can go?' It's really remarkable because, as I told you, in Austria we have some boys who are all the time researching about Sahaja Yoga. They have read the book of Ādi Shañkarāchārya, which I have not yet read. They have read all kinds of things, just to find out how far they are and as a result they themselves went on developing very, very deep into their beings; but the way, you see, you go on developing deep, deep, deep, deep, deep and you'll be amazed the deeper you go, you won't show off, you won't show off.

It will just emit.

Like, one gentleman once came to My house and they said: “Mother, some cooler has come inside. It looks [like] some cooler has come inside. Ya, ya, there's a cooler coming." He didn't say anything, didn't do anything. Just walking inside the house: “Some cooler has come." You just felt, you know; like in the forest if you go and you

find complete silence, even the birds are not twittering. They know there's a tiger sitting there. Tiger doesn't do anything; it's just sleeping maybe, poor thing. But the whole place is awed by his presence, you see. In the same way, a Sahaja Yogi, anywhere, will stand out. Look at these saints, they didn't know how to raise even the Kuṇḍalinī, but they were very pure people. They never raised anybody's Kuṇḍalinī. They never gave realisation to anyone. They were extremely pure people. There was no impurity left in them. And so, how much they could produce: what poetry, what work, what spiritual ideas, what sayings; I mean, tremendous, such depth in whatever they did, such effectiveness.

Now, we are here to gain our spirituality, not to gain money, not to gain positions, powers, nothing.

We are here to gain our spirituality and in that spirituality, it's all there.

All the satisfaction, everything is there. It will have an effect on the children. It will have an effect on the surroundings, in every way and the personality.

So it's not a question also individuals doing that, but collectively doing it. The collective should look a beautiful thing.

So you should have, I would say, in an ashram, a collective meditation.

In Austria they do it early in the morning, four o'clock, collectively.

So they know how many are there and how many are missing, this, that. But I said: “Don't point out. Let's see."

When those who have been doing meditation like that rise so high, others start following them.

So don't think about others: what time he got up. It's I; I have to look after myself. It's very selfish: Swarth. You have to know the meaning of Swa, that is selfishness and when you know that meaning, then you are not bothered whatsoever anybody might say, whatsoever one may try to do. Supposing your husband is funny: `Oh, doesn't matter. He'll come round.' Supposing your wife is funny: `Doesn't matter, she'll come round.' It is nothing important. To you, this is the most important thing to do and all those who have thought like this and have acted like this, were above everything. Nothing can put them down.

So, today is the first day of Brisbane. I bless you all, that you should have this full idea about yourself, why you are on this earth and what great work you are supposed to do. Each one of you is capable. Each one of you can do it, but you... I would request you that you imbibe these qualities within you, which are already there. I mean, I wouldn't say `imbibe,' but you manifest them and once you start manifesting, see your temperament how it is.

We'll look after your children; don't worry.

May God bless you.

Contents: 1991-04-08 **Śhrī Gaurī Pūjā, Residence near Ashram, Parnell, Auckland, New Zealand**

Gaurī is the mother of Śhrī Gaṇeśha and She produced Śhrī Gaṇeśha because She was having a bath and to protect Her chastity She created Śhrī Gaṇeśha.

In the same way, Kuṇḍalinī is the Gaurī and we have got Gaṇeśha sitting in the Mūlādhāra Chakra.

So we have Mūlādhāra as the abode of the Gaurī, of Kuṇḍalinī and the protection of the Kuṇḍalinī is done by Śhrī Gaṇeśha. As you know, Śhrī Gaṇeśha is the deity which is for our innocence. Only Śhrī Gaṇeśha could be there in that position because as you know the pelvic plexus looks after all the excretory functions and it is Śhrī Gaṇeśha only who can really stay there without getting dirty by the surroundings, He is so pure; He is so innocent, while the Kuṇḍalinī is the virgin, the virgin mother of Śhrī Gaṇeśha.

People have started talking against Mary by saying that there was something wrong, “How could a virgin get a child?" because we do not understand it is God and in the area of God anything is possible. They're above all these things and they can create anything and in any way Gaṇeśha had to be born out of a virgin because He was so pure.

So Kuṇḍalinī has to be supported by Śhrī Gaṇeśh. If Śhrī Gaṇeśha is weak, then Kuṇḍalinī cannot be supported. Śhrī Gaṇeśha has to support her in the awakening part first of all. When the Kuṇḍalinī is getting awakened, Śhrī Gaṇeśha stops all the functions that it has to perform. All the functions are stopped so that, you must have seen, I sit for nine hours, ten hours sometimes, I don't get up, because all functions of Śhrī Gaṇeśha, everything stops when the Kuṇḍalinī is rising. She is fully supported and looked after by Śhrī Gaṇeśha. The Kuṇḍalinī is the energy that you know which gives you your ascent, but it is a virgin energy. It's a energy that is detached; it doesn't

get attached to any center, to any function, only one function it has to do, is to slowly and steadily pass through all these centers, nourish them, give them whatever they like, whatever they want, whatever they can bear and slowly and steadily open the Sahasrāra. She is coiled up in three and a half coils it has a mathematical significance why three and a half, why she is, I think in My book I have described about her. But though she's a virgin energy, still she is so wise, so sensible, so loving and so caring that when she rises She doesn't give any complications to you. She doesn't even make you feel that she's rising, in some people she does, when the people are not normal, some obstruction is there; then you do feel it, but normally you do not even feel how she is rising.

She goes up in a way automatically, supported by the whole mechanism when she rises from one center to another center. The lower center first opens for her to enter in and then it augments, it closes down so that it can keep the Kuṇḍalinī in its place, then it goes higher, there again till it pierces through Sahasrāra, this ascending of Kuṇḍalinī goes on. This is what is raj Yoga that is not artificial, something outside, but the spontaneous working of the mechanism is raj Yoga As I always say that when you start the motorcar all the mechanism starts working by itself, but by just moving the wheel you cannot make the car move. In the same way, when the Kuṇḍalinī is rising, She rises spontaneously and passes through these six centers.

That time she also at Viśhuddhi, she opens the Viśhuddhi and when she emerges through it at that time the tongue

is a little bit pulled in just to keep the flow on. This reaction is called as khechari so when people are very deeply in meditation, those who have achieved great heights in meditation, they find suddenly they get into khechari situation, or we call as mudra in that state as if some nectar starts flowing from your palette. If you move your tongue upward like that you'll feel the cool coming down your tongue: try that.

Now this, you don't have to do when you are in deep meditative state. It starts cooling down your tongue slowly as automatically you get into khechari state. As far as Sahaja Yogis are concerned today, there are very few who really feel that way. The reason is you do not meditate. We do not pay attention to our realisation, also. We talk about it quite a lot, in the West specially we discuss it more than to do something about it. We have to meditate every day, just like washing our hands or just like cleaning our teeth, we have to in the morning time meditate and also in the evening we have to meditate. We have to meditate both the times otherwise we cannot rise, we cannot grow. Just to think that we are realised Souls you do not become. This cleansing has to be done every day, every day in and out. And this is why none of the experiences which are described are felt sometimes in Sahaja Yoga and people ask, “Mother, how it is that we don't feel the khechari?" Because your attention is not also there where it should have been.

So one has to try to meditate in such a manner that it is working of the Kuṇḍalinī is facilitated. The Chakras are cleansed out and ultimately you are in a state of meditation. It is not a question of how to go into

meditation, but is the question how to be in meditation all the time.

So as you know that Kuṇḍalinī, when she reaches the Āgñyā Chakra and when She opens Āgñyā Chakra, then you can be in thoughtless awareness, then you don't think, thinking just stops. You watch everything, just watch, but you do not get involved into what you are watching, but you just watch and that watching itself gives you the growth within. Think of the tree which is, say, in a turmoil order during earthquake: it won't grow. When the earthquake stops, everything becomes quiet, everything is peaceful, then only the tree can grow. In the same way, our growth can only take place if we are peaceful within ourselves.

So for a Kuṇḍalinī growing wider and wider and rising higher and higher, first thing is we must have peace within ourselves, but this peace is possible if you can make really peace with others. If you cannot make peace with others who are in Sahaja Yoga, who are in the collective, if you are in a turmoil, this Kuṇḍalinī can never rise. That is why collectivity is so important. Without collectivity your Viśhuddhi cannot open and without collectivity you cannot have the growth of your spirituality. It's the growth of the spirituality as they say the tree of life is upside down and the roots are in the brain and this Kuṇḍalinī has to go and water that brain, as we water the roots. Then it starts growing downward and that's how you start expanding. When you start expanding, then you touch the depth of your divinity and once you have touched the depths of your divinity then you start working it out in such a manner that people will

know that you are yoginis, you are people of higher realm, you have something great. It is not how many times you read something, it's not how many times you talk about Sahaja Yoga, it's not even how many times you just go on reciting names, but how many times from your heart your pure desire is to ascend.

If this pure desire got upon you, then the first thing and the last thing you'll do is to meditate, you can't do without it. Even if you try, you can't do without it. If you will sleep without meditating, you'll think `Oh, I have not meditated', not out of guilt, but `I have missed something, I have missed something.' That should happen to us.

So this power of Gaurī has to be respected because she's our mother; she's our individual mother, she has given us second birth. She is the one who knows all about us; she's so gentle, so kind, how she slowly rises. She doesn't give us trouble; she takes all the trouble of penetrating through these centers and she gives us a second birth, because she understands everything, she knows everything; she organizes everything; she brings forth all the beauty that you are. Once you start developing that beauty within yourself, then you'll be surprised how powerful you are, that all these things are of the same nature is the truth that you discover, is the same as the beauty, is the same as the joy. You don't have to think that joy is separate, truth is different, beauty is different. Because we are not yet at that point we just take one facet, but once we reach that point then the whole thing seems to be one. There is no differentiation at all. It's all one. Many facets of a

diamond but it's one diamond and that diamond is your self, your spirit.

So today is a very great day, we have to thank our mother, our Kuṇḍalinī, the Gaurī for giving us realisation and to know that we have to every time awaken Her, every time we have to expand Her and every time to worship Her so that we always keep our realisation intact and keep our ascent intact. It is this ascent which is going to transform all the human beings.

So you have to pray to Her that keep us pure, make us pure, She purifies you, Her job is to purify your Chakras, so please purify us, make our hearts clean, our minds clean, everything clean and ultimately keep our connection forever and everlasting so that we feel this beautiful power of God's love flowing through us. For that, whatever is necessary he will do, will be very much in the collective, will sacrifice anything and also will try to be very sensible, will try to spread Sahaja Yoga, because when you spread Sahaja Yoga like a tree then the depth will grow also.

But it has to be done with the same beauty as the awakening of the Kuṇḍalinī. She has not troubled you, she has not given any problems to you, so from that one has to learn that we have to behave in a manner the way Kuṇḍalinī is so gentle, so sweet, so nice, so effective and she brings our life to some meaning.

She completes the meaning of our life, she completes our desires and she takes us to the point where we start seeing the whole thing, the whole universe as one, all human beings as one. She gives us collective consciousness. All this work is done by Kuṇḍalinī alone.

Of course, if she does not go to any Chakras and does not awaken any deity, we cannot even have the fruits of those Chakras being awakened.

So it is all her work, all her ascent, all her understanding and wisdom which has given us this beautiful state that we call ourselves as yogis.

So I would request you all to pay attention to your Kuṇḍalinī, try to raise her all the time, see that you get your vibrations, also see that not only that you get your vibrations all right but also for others you have a different attitude, do not criticise others, do not say anything about how wrong they are but just see how right they are and what good they are capable of. She is a virgin and still so wise. In the same way we have to be very wise, very sensible. We cannot afford to waste our time now because we have to save the whole world, is our responsibility. If we do not now work out even our own Chakras, we cannot help anyone.

So first of all we must work out our own Chakras and then we can help the whole world. It's not something like a cult or an organization where you just say, `I belong to this cult or this organization.

So it's all right, I'll be saved by God.' That's not promised in Sahaja Yoga. There's nothing like a ticket to Heaven. It has to be worked out; you have to work it out and work it out with full understanding as to what is this Kuṇḍalinī is and how she works.

May God bless you!

***Contents: 1991-04-09*, Public Program, Conference Room, Aotea Entertainment Center, Auckland, New Zealand**

[After the program, Shri Mataji works on seekers for three hours.] Last seeker: Looking at your patience I developed my own patience.

Shri Mataji: Love gives you patience.

***Contents: 1991-04-10* Śhrī Virāta Pūjā, Appreciation Should Be Practiced, Ashram, Melbourne, Victoria, Australia**

Because of distances and also we had no ashram in Melbourne all these days, I found that the collectivity is not yet properly woven here and so I think best thing is today we must worship the Virāt.

Virāt is the Primordial Father you can say, or the One who is in our brain, acts for our collectivity. As the Kuṇḍalinī rises, ultimately she ends up by piercing through the fontanelle bone area. Before entering into that, she enters into the Sahasrāra. Sahasrāra is the area which is surrounded by one thousand nerves and in the medical terms it is called as limbic area.

Now one thousand nerves are all connected to the sixteen important nerves of the Viśhuddhi. That's why they say that Śhrī Kṛiṣhṇa had sixteen thousand wives, that is, He had all His powers as His wives and I have all My powers as My children.

So when we are growing in our ascent, in our Dhyāna, we have to go to our Sahasrāra. If the Sahasrāra was not opened out, we could not have done this en masse realisation.

How it is connected, the collectivity is so connected with the present-day Sahaja Yoga.

Before that it was just up to the Āgñyā Chakra but when it reaches the Sahasrāra it enlightens all the nerves and all the nerves look like flames which are very silent, beautifully coloured in all vibgyor colours.

The appearance of these is so soothing, so beautiful that there's no better view in the whole world, I think, that human beings can see.

So when this Sahasrāra was opened out, which we are having now a Pūjā as you know in Rome, before that it had to go to the collective, that is, I had to pay My attention to the collective. I had to see the people, their different problems, the permutations and combinations by which they are all suffering.

They can all be brought to the seven major notes, we can say, but they are also divided into twenty-one: one on the left, one on the right and one in the center.

So we have altogether twenty-one really basic problems, fundamental problems within us which we have to solve.

We have, in the beginning of Sahaja Yoga, I tried only to cure people their physical problems, mental problems, their family problems, financial problems, all kinds of problems have been solved in Sahaja Yoga and we have had some very mis... great mishaps in between. As you know that when they came up to the Āgñyā they started taking over the whole atmosphere by some sort of a authority which was not God's authority.

As a result, many people went out at the Āgñyā but those who have come to Sahasrāra have to understand that

collectivity is the basic of your ascent. If you are not collective, if you do not come to the Center, if you do not meet each other, then you are like a nail which is cut out of the finger and the Divine has nothing to do with you, you are out of the tree, like the flowers which have come out of the tree can exist for a while, no doubt, but after some time they are dead and finished.

So it is important for all of you to understand that collectivity, if it is not established in Sahaja Yoga, Sahaja Yoga will die out.

I am now going to America where collectivity has to be really of the maximum nature, but it is not so.

There are so many problems on collectivity in America, but still I would say that they realise one thing, that they have to be very collective. The problems are, like there are very few people who are Sahaja Yogis there, but among themselves they understand responsibility. They are all working very hard. They are spreading Sahaja Yoga. Now you see they have this Cool Breeze [official magazine of Sahaja Yoga founded after Nirmalā Yoga] started from there. There are so many activities they are doing in America with such a small number that it is amazing how they are managing these things and they do it very beautifully because they feel joined together; they are so far away, from Honolulu to New York is such a long distance. But there's such a lot of understanding, such a lot of love and sense of responsibility.

Because they are a small number they feel extremely responsible that we have to be absolutely collective, no question of having groups.

Even if somebody makes mistakes or something, they never talk about it to anybody else but to Me.

They never discuss about each other; they never talk ill about each other. They never form any groups.

The children outside who are... just they can come here. There's space. Can you move a little bit halfway in the... there. Just make them space in with you. Come along.

[In Marathi:] You come forward. Come forward. Baba come forward as much you like, come and sit this side. Eh Hari, take it here. Come forward. Baba pull them little bit.

[In English:] Children can sit in front. They don't occupy much space. Children can even sit on your laps.

[In Marathi:] How many people are outside? [In English:] Can you move... you can make a gap in between the... Ya. Now this is question of collectivity.

Sahaja Yogi: Mother's saying...

Shri Mataji: Bring the children up here. All the children can come round. They can help Me in Pūjā.

They are very good at helping. Yes.

[In Marathi:] We can lit them afterwards, we don't need them now.

[In English:] Yes, yes come along. Poor children were kept out. Can you imagine.

[In Marathi:] Come, come.

[In English:] Hmm, sit down, sit down, sit down.

[In Marathi:] Take care, take care; put them off.

[In English:] Sit down, sit down, sit down. Here, sit down. Now, oh. Come along, come along, come here, come here.

[In Marathi:] Place can be made spontaneously, just we need to have a large heart.

[In English:] Now who are outside now?... small children are there?

Sahaja Yogi: Just the very small children. Just the babies.

Shri Mataji: Come along, come along. I think if you could just sit little... not with such a big asana a little smaller asana people can come. Put up one and I think open one window is important.

[In Marathi:] Open the window.

[In English:] Yes there is some space. If there are three cameras then how can there be space? I think we could have one camera in there and they can sit inside. All right. You all should sit with one, one knee up like that so there's more space. Just like Baba Mama is sitting.

[In Marathi:] Sit with one knee up. Like this everything will be all right.

[In English:] Give it in Chaya's lap.

Don't spread out yourself. Little bit pull your one leg like that on top. Yes, one straight, one like this.

Even easier to sit that way. Easier to sit.

Now this is the sense of collectivity, that it's in a small hall, doesn't matter, we are all together and how are we going to get all of them inside, because you can't enjoy it unless and until all of you are together.

Now, everybody has to keep quiet, all right, children? All of you, āh? Otherwise they'll again ask you to go out.

So now, let us see how do we miss out on collectivity. There's a very practical down-to-earth understanding.

First we must know without collectivity we cannot exist. As the body has to be in connection with the brain, in the same way without collectivity Sahaja Yoga cannot exist. Once you understand that, then you have to work it out that collectivity is absolutely established, within and without. It is more within that you have to establish, than without. Whatever you have within is manifested outside. Now how do we establish it within ourselves? First of all, we have to understand that now we are the relations of each other. Gñyāneśhwara said, “Techi Soyarik hoti" [They will be your relatives].

Who is there crying? All right. Take her out.

[In Marathi:] Let her go. She is remembering her mother.

[In English:] All right.

So the first thing is that within ourselves we have to see introspection, with introspection, what are we doing against collectivity in our mind? How our mind is working.

I do not know what thing comes first in the human mind about another person, but the first thing is that these are your real relations and nobody else are your relations.

These children are your children and these men are your brothers and these ladies are your sisters and we are one big family together.

We are part and parcel of one body and this hand cannot hit another hand, thank God it doesn't think, otherwise as human beings they might start thinking against another hand, but they don't because they are connected to one brain activity.

So the first thing one has to understand that do not try to see the defects of another person, but goodness of another person.

That is really going to help you the most. Like in India, you see, I don't know, here maybe the same, if you, if, if they know you, supposing, immediately they'll find out, now what work can we take out of this person? If somebody is a minister's brother, immediately they'll approach the minister's brother. All right, `Will you do this work for me?' Then somebody says, `I am such-and-such...' immediately people will think, `Oh, so what, what work can we get out of this person?' In the same way you can go little further in the language of Sahaja Yoga. As soon as you come to know about someone, you should not think what business I can do with him. I've seen immediately if somebody has money people will jump at him, all right, let's have the business together, even in Sahaja Yoga. Or if there's anything like that immediately they start employing that person for your purpose.

On the contrary, what you have to do, as soon as you know about somebody, then you have to think what goodness he has got, how can I imbibe that goodness within myself? Because we are here to enrich ourselves spiritually, so you must think as first and foremost thing, “What can I do to get the goodness of that person within myself?" So you'll be looking out for the goodness of that person than instead of looking out for bad qualities, because bad qualities are not going to nourish you at all. Also if somebody has bad qualities, no use thinking about you yourself because if you start thinking about it they are not going to be improved, it is somebody else's

problem. The best thing is to look at another person with adoration and understanding, with love, that he is one of us and what can I use? Now if I have the hand I don't have to think because we are programed that way. If I have to hold this, automatically I use My hand, not My feet, I know My hands are going to do.

But when I have to walk, I don't walk with My hands because I know My feet have to walk.

In the same way, you have to know which Sahaja Yogi is going to help you to nourish yourself. Immediately your mind will become very clear.

Like now, I saw some boy in New Zealand who was really about to be dead and when he came back I found the attitude towards him was not kind, as it should have been, but this is the best chance when you should see how you can practice your compassion. We talk of compassion, compassion.

Now let us see how we can practice our compassion when this boy is so sick.

On the contrary, everybody was harsh on him, they were passing remarks at him, doing things like that. Because we have to have compassion, now Mother has said we have to have compassion, well now where do we have our compassion, on the walls? Where do we use our compassion? Where do we use our compassion? So Sahaja Yoga is to be practiced, doesn't mean that you sit down with My photograph all the time, doesn't mean that. It means you practice compassion; you practice that.

Then you have to practice love. Now how do you practice love with others? If you love someone, what do you do?

You try to please that person. Small things can make people very happy. I know, you all try to please Me very much, you'll give Me presents, you'll find out things which are good for Me, you'll go out of the way buy sweet flowers for Me, beautiful things you do to please Me. I am overpleased, I must tell you. But I am more pleased, much more pleased if you understand collectivity and try to please each other. Such a person pleases Me the most, that the attention is more on pleasing each other.

As soon as you decide you have to please others, your tongue will become different. It will become a sweet thing. The tongue which was like a pair of scissors becomes such a beautiful thing of honey. Then you talk little but you really pour honey on another person and another person really enjoys it.

So now the practice love, where do you practice? Ask you a question: where do I practice love? What do I love? We live, love our house, we love our photographs, our decorations, everything, but do I practice this love on my wife, or on my husband, or on other Sahaja Yogis? In our Sahaj Culture we have to practice compassion and love and thirdly we have to practice patience.

I know some children are maybe little more mischievous, some are less mischievous. Maybe some people are very talkative, sometimes really they give Me also headache; they go on talking, talking, talking, talking, so much! Sometimes I think it's good because it's a rest for My mouth, one way of looking at it. Another way of looking at it is just switch off your mind, let him talk, take it out whatever he wants to do.

Once he is finished with it and fagged out then he won't bother you much and also he'll feel satisfied that somebody has listened to his prattles.

So patience is needed and patience is needed in such a way that others should see your patience.

Yesterday for example, I was sitting for about I think three hours shaking hands with all sorts of people and all types of problems and the person who came last, he said, “Looking at Your patience, I develop my own patience." And love gives you patience. This love nourishes you. I'm telling you, it's absolutely down-to-earth method: here I've not mentioned that you trust God, I'm just saying trust yourself, absolutely down-toearth because we are talking about your brain.

Now we have been saying that we have to forgive everyone, but we don't practice that. Small, small things like mad people we remember. I mean only I have heard that snake has this capacity to remember if somebody has hurt him, but here I find human beings have no less capacity. Whatever has happened thirteen years back, fifteen years back, they all remember each and every thing: whatever has hurt them, but how they have hurt others they don't remember, how they have been nasty to others they don't remember, because this is a human mind which has got the ego, it can go on hurting others, it doesn't feel anything and the superego which goes on receiving all the hurts and always complaining about it.

So it is for you to realise that you are the one who is breaking the collectivity.

First of all, we had horrible leaders here, that's how our collectivity was very poor but now we are getting soberer people, better people.

Also for Melbourne I am thinking of getting somebody elderly for you to be the leader because I think Greg is full with responsibility.

So, I thought of Henshaw [John Henshaw, respected leader in Melbourne from 1992 to 2000] and I asked him and he has agreed.

So now in Melbourne we'll have somebody staying in the ashram, who is a retired man, who'll look after you, he'll do everything that is possible to look after the collectivity of Melbourne. But you have to know that I have one connection with you through your leader. That doesn't mean you cannot connect with Me. Like supposing there's a pin and you put the pin to Me, immediately My hand will go off, means there's a reflex action also, but mostly everything is reported to the brain.

In the same way, everything should be reported to the brain but from the very beginning if you develop a kind of a criticising attitude towards your leader, then it becomes very difficult, for the leader as well as for you.

First you should not criticise. Don't use your brain for criticism, already criticism has been too much in the West. I mean, they have got now technique of criticising. All the art is finished because of the critics.

The artists are afraid to show their paintings, artists are afraid to show their creations because they will be criticised. Now the only thing that is left are critics, critics, critics and the critics are criticising critics, that's all. There's no creativity, nothing.

So try to appreciate everything. Children are producing pictures, paintings, any way. They make sometimes My face is very funny when they draw, not the children, even grownups. Doesn't matter, I appreciate it, it's very good, wonderful, very nice, to encourage that person.

So criticism should go out of our mind, but appreciation should be practiced: appreciation of others' children, appreciation of other people is very important but that doesn't mean that you appreciate all others and torture your wife or torture your husband, that also is an imbalance. First responsibility is your family but you should appreciate others and this comes when you have no jealousies about anyone.

This jealousy, I don't know from where it comes, so I don't know this quality of jealousy, why there is jealousy.

So, also if you have jealousy you have to use it for the right purpose and what is the right purpose is that you should be jealous of a person who is spiritually higher than you and you practice it that you become better. If jealousy is for competition, then you compete with the person who is more compassionate, more loving, more sacrificing, more patient.

So this competition becomes a very healthy competition and the collectivity becomes very nourished.

Now try to feel that you are all part and parcel of one personality. Try to understand this and practice this. This will help you a lot. Little things like buying a little present for someone. You see something, `Oh, this will be very nice for this person.' We have officially decided that the men should not give presents to women and women should not give presents to men, but if she is your sister,

rakhi sister, you can give and the rakhi sister can give to the brother, but otherwise one should not do that.

We have done it because I've seen it creates problems, but that doesn't mean you hate women or hate men. But a distance has to be maintained of purity. Till you become completely innocent is better is to keep that distance. This purity is to be practiced and this practice of purity is that you try to develop your innocent feelings towards others. In innocence everything comes, everything comes in innocence. If you are innocent you will immediately become a very good Sahaja Yogi but it has so many facets.

Like the other day there was one girl she was fighting for getting some sort of a sweet and they were distributing the prasads.

So I gave her one of the small plates, I said, “You distribute." Immediately she forgot what she wanted, she started distributing very sweetly with little, little hands the prasad to everyone, very sweetly.

So this has to be practiced from childhood, with your children you have to tell them, `All right, let's do these things, distribute this to people, go and put kumkum on their heads', they may not do it well, but doesn't matter.

They will learn how to meet others, how to talk to them, how to be with others.

Now the worst enemy of collectivity is aggressiveness.

Some people are basically aggressive; their style of talking is extremely aggressive, the way they say things is aggressive. May be because anything, may be they are better educated, may be they come from a very

aggressive family, may be they are having a kind of a superiority complex or an inferiority complex or a sense of insecurity, or maybe they are possessed.

They try to dominate and show their very strong feelings towards people, of superiority. They may be inferior, it's not necessary, but they do and this is something is to be curbed.

So what you have to practice here is humility. Try to be humble.

There was a joke like this, that one gentleman was going on the staircase and another was coming from the top.

So this gentleman who was going up there said to the another that Please move." So he said, “I don't move for fools." The person who was climbing up, he said, “But I do" and he moved out.

That's how the humility works. You have to be humble in your approach to others. I mean, English language is outwardly very humble, like you must say `please' you must say `thank you' ten times, please, please, please, thank you, thank you, thank you, but not in the heart.

Like supposing somebody doesn't say thank you, the another person may even beat you. Why didn't you say `thank you' to me?" This is not humility. Humility is that in no way you try to aggress others and if others are aggressive you accept it as a childish thing, as a stupid thing, as a foolish thing, has no meaning: because you are so powerful, you can bear it.

That is humility which you have to practice and all these qualities if you have, you will really be surprised that you will lose your selfishness. Your selfishness will start

dropping out because selfishness how ugly it is you start realizing very soon when you become generous.

So you practice your generosity.

You are all willing to spend lot of money on Me, I know. You want to give Me presents, I've stopped it now, that individually you cannot give Me any presents or anything, but generosity is a general term: generosity of kindness, generosity of compassion, generosity of patience and generosity of material things.

If I see something, immediately I think, Oh, I should take this because I know I can give it to this lady or to this gentleman this thing, or I could give it to this purpose or for this organization or for this kind of a work we are doing." Immediately it comes to Me.

You'll be surprised that if I'm in the market and if I'm thirsty, I don't even think that I should go and buy some soft drink for Myself, doesn't come into My head. Even I have never opened My fridge in My lifetime, you'll be surprised. But for others I'll run about, I'll cook for them, but supposing I'm in the house and there's no cook, I'll not cook for Myself, it's all right. If there's nobody in the house and My husband is not there, I may not eat for two-three days and then servants, servant will complain to My husband, then I remember really I didn't eat any food, I didn't know. If I'm eating it is just I am just eating because he is there, so I have to eat with him. I never used to take tea but because he is so much fond of tea, I started, so I keep the practice so that I should not give it the practice up. Later on it will be difficult.

It's just adjusting your to, self to others, it's not difficult. Few things here and there that pleases, you should do.

There's no harm in trying to please. But it's not only for the wife to do it, even the husband has to do something to please the wife, it's not only between husband and wife, it will be between children and you; between the whole family of Sahaja Yoga, it should be such that we should adjust.

So practice your adjustments as you have to adjust your cameras. If you don't adjust the camera, you do not get the right picture.

In the same way, unless and until you a, you adjust yourself to the whole atmosphere, to a person, you cannot get the real picture and then you start fighting with that. It is actually the fight has to be within yourself. It's quite a long, long story, I mean, as far as I know human beings and the problems of collectivity. And certain problems are being solved now, I am happy about it, that people are not falling in love, I mean they are not falling and having a bump on their heads.

But it's better now, they are taking it easy, thinking it over and are marrying a person for marriage sake and not for falling in love. There's something very great is happening because that will give you purification of mind and a mind which doesn't hover over nonsensical things.

So as I said, practice all these things and your collectivity will be beautiful and the best is to practice your meditation together.

In Delhi we have started an ashram, every morning I find people coming, sitting together to meditate, it's like a temple, it's like a church. They come there and so many of them are sitting and meditating together.

Meditating together is the best way to feel the collectivity. You can meditate at home, of course, you also cleanse it for your depth, but also you must meditate together and when you meditate together then the strength that you have strengthens others and the strength of the whole collectivity improves so much.

We are meditating together is a very big thing. Everyone has to understand that whenever you get time you find out in the morning times, for example, we'll go to the ashram and meditate. Say, Sunday morning, we'll just go and meditate in the ashram. Just for meditation you have to come. Meditate and go away because I reside in this ashram, I am here, so leave your homes, come here and meditate. Meditation will help you a lot. Wherever you are together, I am with you but when you are away from each other, I am not with you.

Only in difficulties, when you are pushed into some places where I am not there, where you think I am not there, I am there. But if you deliberately are keeping out of collectivity, I am not with you, so try to grow your collectivity otherwise you cannot go deep into your own depths, you cannot become a great Sahaja Yogi, you cannot really be called a Sahaja Yogi. Those who have a sense of collectivity can only become that.

So we have before us in Melbourne so many people and when the quantity increases, the quality should not fall down and the quality of collectivity has to be very strong by having very strong bonds. I like when you praise someone. Normally I have seen whenever I am anywhere, people only talk about people who are

negative, nobody talks about positive people, so I don't know about them, mostly I know who are negative.

So I would love to know about people who are very positive, who are great, who are doing good things and forget about the negative, they'll drop out in any way.

So best thing is to tell about the people who are positive, who are doing good work, who are real Sahaja Yogis.

I bless you all in Melbourne that you have a beautiful collectivity and enjoy yourself and every, every meeting should be a festival for you and an enjoyment.

May God bless you all! So thus today you have to worship Virāta. He's nothing but Akbar who is Śhrī Kṛiṣhṇa Himself becoming Virāta. And thus we can have a song, Gaṇeśha's song first of all to wash My feet and some songs about Kṛiṣhṇa.

[In Marathi:] Do you have the songs? We have all songs of Viṭṭhala, in Maharashtra you get all songs on Viṭṭhala. First sing the Gaṇeśh Stuti and then wash the feet and then you can sing.

Accha, now the children have to wash My feet. All right?

***Contents: 1991-04-11*, Public Program, Day 1, Melbourne, Victoria, Australia**

Please be seated. I think I'll stand up and speak, would be better now.

I bow to all the seekers of Truth.

At the very outset we have to know that truth is what it is. We cannot conceptualise it, we cannot change it, we cannot buy it and also unfortunately at this human level we cannot know it. The truth is that you are not this

body, this mind, this intellect, this ego, these conditionings, but you are the pure spirit. The second truth is that there is a All-pervading Power of Divine Love, which is very subtle and which works out all the living work.

You see all these beautiful flowers here and we take them for granted. We never even think from where have they come, how have they come, from a one little seed how `and so many varieties, so many types' how they have been created and how they grow and how a flower becomes a fruit. Look at ourselves; look at our eyes. It's one of the greatest cameras you could think of. Look at every machinery that is within us, how it is working beautifully there. But we do not think about it; we take it for granted.

All this living work is done by this All-pervading Power of Divine Love. Now when I say that, you need not accept it blindfolded. But I would request you to have a scientific mind, have a scientific attitude that you keep yourself open. Treat this as a hypothesis and if it is proved then you have to accept it as truth, if you are honest, because it is not only for individual emancipation but for the emancipation of the whole world.

As I have told you that truth cannot be understood or felt at this human level because we are mental, at the most, if not emotional being, or we are mixture of both. We are a bundle of conditionings and egos and everything, but we are not our selves. When we say “my ego", “my intelligence” “my body" but where is this “my"? From where does this word “my" comes? This is what is the spirit within us.

You have been already explained about a mechanism we have here and you have been already told this kind of a mechanism exists within us.

[Aside:] If you remove this one would be better, I think.

Now this mechanism does exist within us and is for your last breakthrough in your evolutionary process.

You have become from amoeba to a human state, but we have not yet known the absolute truth. We have not yet known the absolute knowledge.

[Microphone falls down.] All right, now can you see that? It's just for your seeing we are managing something! It's all right. But this is all within yourself, is all within yourself which is not going to fall out! So, we have this mechanism, as I told you, for your last breakthrough. If we had known the absolute truth and if we had the absolute knowledge, there would have been no quarreling, no different `isms'; there would have been no wars. But because we haven't got that, we are separated by ignorance and everybody thinks `I'm right. Whatever I am doing is the correct thing and whatever I am thinking is the correct thing.' But there is no way to judge whether it is correct or not. Like when you say it's a one metre long, then we have a metre, as you know, in the Museum of Paris which is kept as one metre all the time. But that, unless and until you discover we are living in a relative world without any absolute relativity. That's why there is chaos; that's why there are problems. Most of the problems if you see are created by human beings.

These problems, if you just try to locate, are just based because we haven't found out the absolute knowledge. For example, if this place is completely dark and you

can't see anyone and if you start all running, you'll hit someone, somebody will fall down, somebody will be beaten up, somebody might get hurt because there is darkness, there is confusion. These are the days of the greatest confusion that we are born in and it's promised that in those days of confusion only you are going to find out the truth. That's why there is a category of people, as William Blake has said, are the men of God who will find themselves and they will make others the men of God.

The time has come for you all to have your Self-realisation, your Self-knowledge. As a result of that you develop a new awareness. You develop, again I say it's a question of becoming; it is not certifying, you develop a new awareness on your central nervous system, which we call as `collective consciousness'.

Is described by Jung very clearly. This is where you can feel your centers on your fingertips and you can feel the centers of other people on your fingertips. Now only thing you have to do is to know what do they denote “this decoding has been done already" and how to correct them.

So, to correct your being physically, mentally, emotionally and also spiritually, you have to enter inside your being, which you cannot. For example, you are paying attention to Me, but if I say “pay attention to yourself" you cannot. You cannot pay attention to yourself inside.

So something has to happen and this something is the awakening of this residual power which we call as `Kuṇḍalinī'. It's a Sanskrit word: `kuṇḍal' means `the coils' and is there in three and a half coils, this energy is

settled down. If this energy is awakened, just like a primule in a seed `it's a living process' just like a seed sprouts, this Kuṇḍalinī gets awakened, passes through six centers, pierces through the last one and you yourself feel the Cool Breeze coming out of your head. And then for the first time you start feeling this Cool Breeze, it's not very cool, it's very pleasantly cool, which is the All-pervading Power of Divine Love.

With this you become like a Divine computer. You can feel the centers which are in trouble within yourself. You can feel the centers of people around. You can feel the centers of people who are far away, also the centers of people who are dead and gone. That's how you can know who was a realised Soul who came on this Earth and who was a nasty fellow and who was a devil. Otherwise there is no way of making out.

For example, from India people get out of the jail, immediately they wear these saffron-coloured clothes and are in Australia: they become big Gurus. And Australians had lot of money and they have really fed them with that.

So many of them are coming down. But not so many, because so many are exposed also, so many are in jail, so many have died. But still, they can say that `the world is coming to an end and you must do this. This is happening and you must do that'; and just frighten you.

And you think, `Oh, otherwise, you see, how can they tell lies? But they are thieves! They are coming from the jail direct' you find out their bona fides: from what kind of families they come, what sort of education they have had? But blindfolded, people go to them and get infected

by them. Mostly they are mesmerizers and they spoil your chances of your ascent. Not only that: they can give you some diseases, they can give you some sort of a brain, you might have an effect of your taking a drug. Anything can they do, I don't know to what extent they can go; because so many have come to Me and I am really now fed up the way people are still running after them, paying them money. It's something like you see some people coming out of the pub and falling down on the street and others try to push their way inside to get again the same way.

But in spirituality you have to know that you cannot pay. It's a living process of living energy; it's a living process.

[Aside:] Will you take photographs afterwards? All right? So the second thing that should happen to you as a result of Self-realisation, that you get empowered yourself. You yourself can give realisations to others. You can find out about another person, you can give them realisation, you can cure them. You can help them in every way possible. It's like one enlightened light can enlighten another light. You are all ready for it, absolutely ready to get enlightened. I don't have to do much, you will see that, how easily you all can get your realisation. It has to be easy, it has to be Sahaj, it has to be spontaneous, because the time has come. And also this All-pervading Power has become extremely active, extremely active and it is working wonders everywhere.

When the Kuṇḍalinī rises on this center, then you reach a state which we call as thoughtless awareness, in Sanskrit it's called as `Nirvichar samādhi'. When you watch something you just watch, you don't think. If you want to

think you can think, but you are not bombarded by thoughts, you are not under the control of thoughts. Then she rises above and pierces through here and establishes a connection properly: then you get into another kind of a higher awareness we call as `Nirvikalpa samādhi', which is a doubtless awareness, in which you start raising the Kuṇḍalinī of others, curing others, helping others, knowing such a lot of knowledge; because once this Kuṇḍalinī goes into the limbic area, she enlightens these thousand petals there, that is the thousand nerves.

Many children I've seen who have been absolutely very dull children now are scoring above everybody else, getting scholarships. We have some boys who have done their engineering or chartered accountancy and all this thing in very, very record time; they have records. They always stand first and they are doing very well in their education, but despite all that they are extremely humble and obedient. They respect their teachers, they respect everyone; because the new virtue which has come in them is the respect, to respect others, which we have lost long time back.

The second thing that happens to a person is this: that you become absolutely free. Of course, in the beginning also I respect your freedom. I cannot force Self-realisation on you, you have to ask for it.

Otherwise, I cannot force it on you. But when you get your Self-realisation you become really free, in the sense that you are able to be free. Like we think we are free, but we have addictions, we are slaves to so many things, we cannot control ourselves; so we are not free. But when you become a Self-realised person all such things

which dominate us, whether it's addiction, alcoholism, any habit, any such thing, tempers, or too much interest in wrong things, all drops out and you become really a able person: absolutely you have the ability to be enjoying your freedom and your virtues. Then it happens that you start seeing everything, as I told you and not getting into thoughts.

The human nature is such that whatever you see, you react. But after getting Self-realisation you do not react and your mind is thoughtless. It's like a lake which has no ripples on it and all that is created around that lake is reflected inside. In the same way when you watch something, you just watch it. Now I watch these flowers: I'm just watching and all the joy that the Creator has put it in it, it doesn't come to Me as words but as joy itself and it starts pouring on Me and it soothes Me down.

You become a person without tension, because tension comes to you through thoughts. But thoughts are coming from the past or from the future and they throng your head and give you this tension. When the Kuṇḍalinī rises she comes in between two thoughts, so the future and past, the Kuṇḍalinī is in the center, that is, in the present.

So you just stand in the present and when you are in the present there is no tension in your mind. These days there's a big trouble people are having of tensions, blood pressures and all kinds of things, which are absolutely there because this window has not yet opened out. Once it has opened out everything goes away and you are extremely a relaxed person. You also reduce at least ten years of your age. As you know, I am sixty-eight years of

age and I am travelling every third or fourth day all over the world.

So you get very dynamic and you get such a lot of energy within you. At the same time you are very compassionate, you are very considerate and you are extremely wise. In every way you are helped: you are helped in your business, you are helped in your work, you are helped in your relationship with, in your family, with others and the whole thing becomes like a beautiful drama you are playing.

I'm telling, all these things sound very fantastic to you and should find, because you might say `we have never seen such angels before.' But there is a chance for all of you to become that. Supposing you take a television into a remote village of India where they have never seen a television and tell them that `you can see pictures from all over the world inside this.' They'll say, “What, this box? Useless thing `how can it be?' " But when you put it to the mains, then they see the miracles of it. In the same way when you are put it, you are put to the mains you start seeing the miracles of your being. Then you understand how glorified you are, how beautiful you are and what is the purpose of your life.

There's no end to this knowledge. For example, in here so many lights I see here, but to put them on there might be only one switch and you can put on all the lights. But supposing I have to tell you all the history, how it came and how the electricity came and then how it was brought in Melbourne and how it was fixed and everything, it's quite boring.

So the best thing is just to put on the light first.

So I would request you, you'd better have your Self-realisation first and then understand, because it's a very subtle subject and I don't know how many thousand lectures I have given only in English language. There are many other languages I speak, but only in English language I don't know how many lectures I have given and every time they say, “Mother, every time You say something new." I am giving you thus a introduction to Sahaja Yoga.

Now, once you get your realisation you have to know it works on collectivity. It's not that you go home and say, `All right, Mother, I am meditating at home.' It would be like a nail cut out of the body. You don't have to pay for anything, but you have to give some time for your Self-realisation and you have to come to the collective. Luckily in Melbourne we have wonderful people who have achieved great heights in Sahaja Yoga. They are extremely humble, they are extremely beautiful people and I'm sure they'll help you to achieve the same heights as they have achieved.

This is what we have to get. We have to emancipate the human beings to solve all our problems, to enter into the Kingdom of God. This has been promised and this promise has to be fulfilled. Of course, before I go ahead with the process of Self-realisation which will take ten minutes only, I would request you to ask Me questions. But ask relevant questions, questions which show your curiosity to get your realisation, because I'm not here for any votes, nor am I here for any money. I am here to give you your own key of your own treasures.

So accordingly, please ask Me questions. I'll be very thankful to you. May God bless you.

Question: He says he thinks he is reaching that stage, but could You tell him the symptoms?

Shri Mataji: Yes. We'll tell him. You see, first what happens, that you start feeling the Cool Breeze out of your head.

Sometimes you might get hot also, hot breeze coming out; then you start feeling the Cool Breeze all around it. Then you become aware of it and you work it out. Then you give realisations to others. All these things happen and you become extremely peaceful, loving, affectionate and a righteous person, you become. It's not like following any religion as such, because when we follow a religion we can do, we can commit any mistakes; any sins we can commit. But Sahaja Yoga is such that religion is born within you, like here, as we have got eight valencies within us, ten valencies within us and these ten valencies are in this green part: when they're awakened, you become religious. You become. You are not to be told, you just become. I don't have to tell you `don't do this' I never say that. It just happens, because you see in the light what is right and what is wrong.

Question: What is God, for You and is God a separate entity?

Shri Mataji: Ya, He is. He is and God for Me is the one who is witnessing everything. But He has His Power which is the Primordial Mother, which is the Holy Ghost, which is reflected within you as the Kuṇḍalinī and God is reflected within you as the spirit in your heart. At this point they meet and that's how you get your Self-

realisation. But such a wide subject it is, so you have to have more patience for such a wider subject.

Question: Will there ever come a time when the negative force in society will cease to exist?

Shri Mataji: Yes, of course, if you help us.

Question: Which Indian saints or masters do You acknowledge, or did any of them inspire You in Your cause?

Shri Mataji: Yah, all of them were there and there are some more but they have all disappeared in the Himālayas, because they say that `these human beings are absolutely dullards and they won't listen to us; You try Your luck!' We have so many saints in India who are no more, who really came down to the masses. The first one who really ventured to talk to masses was Gñyāneśhwara, Saint Gñyāneśhwara.

About Kuṇḍalinī it was written in so many Sanskrit books, so many of them, you see, but never in a local or a vernacular language.

So Gñyāneśhwara in the twelfth century first time talked about it. He took the permission of his master, because it was a tradition to have one master and one disciple and he wrote it about it in his book first of all. And today the time has come for you to get en masse realisation.

There are so many saints that I really, in this thing I cannot tell you, but there was Rāmdās, there is Nanaka, there is Kabīra, so many of them, Ādi Shañkarāchārya; in India, as you ask. But outside also: William Blake was another saint.

Question: He says that TM talks about Self-realisation. What is the difference between their talking about Self-realisation and You talking about it?

Shri Mataji: Now they have started. They never talked about it before and they are just talking. If I have to tell you everything frankly about TM, it's better that you listen to it. I'm not afraid of them. I had the head of their siddha, what they call the `flying academy', head of that, the director, one Mister Peter Pearce, his wife, his deputy director and his child, all suffering from epilepsy, came to Me. Luckily My husband was not at home those days, so I kept them in My house and treated them and got them well. He's about to write a book about it.

Now I asked him what do they do.

So he told Me “because he was in it" he said that they give three mantras, first stage they give three mantras and these three mantras, they were to pay three thousand pounds. Now these three mantras, out of them any one could be yours. One was `nga', another was `pinga', another was `tinga'. Now any Indian would laugh at it because they know there is, these are not Sanskrit words. `Inga' means the scorpion bite; the `pinga' means a person when he gets possessed, he goes round, is called `pinga', it is also in vernacular language, not in Sanskrit and `tinga' means showing like this.

And they paid three thousand, done! It's all marketing. People are so stupid! I mean, I have a disciple who came to Me from TM, her sister was in lunatic asylum. We had to work so hard on her, but now she's cured; and this barrister girl, poor thing, she suffered so much.

So many people have gone into recluses. She told Me that she had to go to Switzerland, pay six thousand pounds for a course of seven days. And the first day they were given, this is for flying in the air. Now this is also another stupidity, to go for flying in the air, halfway through, what is the need? As it is, today there was such a lot of jam; you see, if you start flying like this, then no car can move! What is the need for you to fly at three feet? But this is stupidity and for that stupidity she paid six thousand pounds. And she had to go to Switzerland and she said, “No arrangements for us, nothing. We were to live in a big hall and they asked us that we have to jump on, what you call these foam mattresses” and she broke her bottom and many broke their bottom. And they were asked, they were asked to give. And they were given to drink the water that boiled the potatoes for six days and the seventh day they were given the rind and the fifth day the potatoes. For that they paid six thousand pounds! She's a daughter of a very, very rich man.

But this is what it is, if you have surplus money there are people to befool you. There's a market, it's all marketing. Now they are marketing what you call ayurveda. What is there to market ayurveda? You can buy things directly from India; you don't need a Guru for that. And most of the ayurveda cannot be practiced abroad because these are made out of fresh leaves. But if you have to treat yourself with ayurveda you can go to India.

But Sahaja Yoga is a direct method that you can cure yourself by, with your Kuṇḍalinī awakening.

There are two doctors in Delhi University who have got their M.D. on Sahaja Yoga, which proved that Sahaja Yoga can cure many incurable diseases. We have cured. Not that I have cured, but people are cured through Sahaja Yoga. Diseases like blood cancer, myelitis, so many diseases have been cured and there are so many that I really do not know how to even keep account. We cannot keep account of them.

So this is what TM is. Whatever they talk, they should prove it. Have you met any TM fellow who can give realisations to others, or who can talk like Stephen? There is no modus operandi. There is no modus operandi they can describe, nothing. On the contrary, if you are a doctor you can find them out just like that. Once in a lecture there was a Sahaja Yogi, who is now head of the Psychology Department in Amman, he was there in their meetings and they said that when you take the brain scan, you see the theta waves. Immediately he got up, he said, “But you get it with epilepsy; you get it with epilepsy." And they were shocked. They just got round him and said, “Doctor, will you come and have some tea with us?" and this. Then he went there and they were offering him money and all that. Is all money business. If you have intelligence you can understand it, that it's all money. You cannot purchase it. How much money did you give to Christ? How much money did you give to Kṛiṣhṇa or to Rāma, or to any one of them? Those people whom you can purchase are your servants; they cannot be your Gurus.

Seeker: I was in Siddha Yoga for seven years and I have a lot of problems.

Shri Mataji: You will, but I know that, I'll manage that. It's very difficult, but I'll manage. I know, with all these Yogas you get nothing but trouble. I know that.

Seeker: I tend to get very sleepy and tired and meditation makes me even sleepier.

Shri Mataji: I know. I know that. I'll help you, don't you worry. I'll help you, all right? Definitely.

I know this is not only your case, it's so many. But in Australia he was so popular. I don't know why he was so popular here. You are supposed to be much more intelligent than normal people! Aren't you? Question: What are Your views on eating meat, as opposed to vegetarianism?

Shri Mataji: You see, we, in Sahaja Yoga we treat a person according to his needs. Supposing you need proteins, you have to have proteins. Supposing you need more carbohydrates, so you have to have carbohydrates. It's a balancing thing. By eating meat or anything, like you think, if you save some chickens, can I give them realisation? Simple question.

So we are paying too much attention to all nonsensical things. What you have to think, what we are human beings on top of everything. Of course, some people don't have to eat meat because they have problems; but some people have to eat meat because they have problems. We have to be logical about everything.

These are all fads, or `isms'. These are fads: don't do this, wear this kind of a dress, go on the street and sing `Hare Rāma, Hare Kṛiṣhṇa' or do another nonsensical thing, or jump here. These are all fads and fashions. The fashion started that you should put a tin on your head

and tie up your hair, bouānt or something. Everybody started doing that. We must have our individuality, we should have our personality.

How can we accept anything that comes in the way? And these entrepreneurs are playing with you, so these Gurus also play with you. We should be alert now, we have already suffered a lot, haven't we? Question: What's Your opinion of Swāmī Muktananda?

Shri Mataji: Ah. Better not ask! You know, I have got just now a complete file on him, from America they have published: he's such a horrible man. If you want you can read it, but I assure you will not be able to eat food for at least eight days. He had relations with even thirteen-year-old girls. What are you asking about a swāmī like that? Useless fellow! Question: Sāi Baba?

Shri Mataji: Another horrible person. He is giving you diamonds. Who has given diamonds to others? Who wants diamonds? From where does he get diamonds? You know that very well. He gets even Swiss watches. People are so stupid! You are talking of spirituality and of God, not of these mundane things. If you want you can go in the market and get a diamond; even if you don't get, doesn't matter. Those who have it or have not, nothing wrong with them. Look at his, their faces, how they look.

I tell you, how can you be enamoured by these things? You always talk of materialism, you talk against it and then you get enamoured by these people because they are in America. When I went there in Boston, can you imagine, Americans are the best for this, so that they asked Me, “How many Rolls-Royces You have?" I said, “I

have none." They said, “Then we are not interested in You." Can you imagine? If you are going to impress by these things you are not going to get to the real thing, is definite. These all things can be bought by money, but you cannot buy reality with money. Take it from Me, you cannot. It has to happen is a fact. I am telling you the truth, whether you like it or not.

Question: Is there an energy field that is built up by raising the Kuṇḍalinī en masse and does it spill over into another area?

Shri Mataji: I think, you see, before describing it you'd better feel it. All right? What's the use of describing the beautiful Australia unless and until you visit it? Better feel it yourself and then you will know. All right? Yes?
Question: [about Kuṇḍalinī raising giving her headaches.]

Shri Mataji: She's a With whom did she do this Kuṇḍalinī awakening? Do you know? Ah, must be somebody like that. You see, Kuṇḍalinī is your mother, all right and she is anxious to give you a second birth. She works it out herself, beautifully, like your mother gave you the birth without giving you any trouble. That's how she works it out. But if you go to a person who's not authorized spiritually, they do all these things. I have not seen, but now as they must have told you that we are working in about fifty-four nations and I must have visited at least forty-five of them I have never seen anybody suffering because of Kuṇḍalinī awakening. On the contrary, feeling very much better. This is what it is. You must see first of all when you go to somebody: what about the disciples, how are they? How are they behaving? Are they beautiful people? Have they achieved anything, have they got

anything? And also you must see the life of the so-called Guru. How does he live? Where is his interest? But headlong if you fall into something you are going to suffer, isn't it? Now I've been coming to Australia for the last, how many, from the year '78 I think, '77 or '78; but I saw all the people were scattered around these people, not around Me. They all like them, all such kinds. They wouldn't come to Me. Even some people advised Me that “You'd better charge some money." I said, “How much will you pay? Tell Me." This is invaluable you can't pay for it.

Question: Could You suggest anything that would help her, now that she's in that situation, please?

Shri Mataji: Help! Doesn't matter, we have people there also. You give us her address, we'll find out for her. Australia and Iceland's quite close, isn't it! But sweet of you to remember her.

Question: When she meditates she feels the Kuṇḍalinī rising, but suddenly it drops down again. How does she keep it up?

Shri Mataji: You have been in Sahaja Yoga? Did you get your realisation through Sahaja Yoga? You see, we do not take responsibility of people who have been to other places, but if you have been in Sahaja Yoga then we can find out why it is happening. If you have got your realisation through Sahaja Yoga we know and we can help you very much better. All right? Then it's our responsibility. It does happen sometimes because if you have problems in your brain, or maybe in your body there is some disease where the Kuṇḍalinī wants to help, may be happening, but it can be expedited, it can be

cleared out. These are all the problems which can be solved. You should have patience with yourself, that's all.

Question: Could You explain levels of Samādhi and nirvāṇa?

Shri Mataji: Ah? Nirvān.

a? It's too early to talk about it, but first you get your Samādhi, all right, step by step, step by step. Nirvāṇa is the same as Samādhi is, but in nirvāṇa state the, it's the highest that you can achieve in spirituality. All right? So it's step by step we have to move. We can say it is the beginning of nirvāṇa and then you have to be working it out and you go to nirvāṇa itself, into the complete state. But one thing is definite there, that we have to understand that these words we have read from some books and the connotation of them, it could be very, very wrong, could be very, very misunderstood.

So whatever is the reality you should face it as reality, you should see it as reality: not to have any concept about it, because if you have a concept then may be that it might be wrong.

So it's better to see for yourself. All right? Question: Is it possible for the Kuṇḍalinī to be raised prematurely, or does it just rise in its own time?

Shri Mataji: Prematurely? This is.

Question: Is it dangerous? there are lots of written warnings that Kuṇḍalinī can be dangerous?

Shri Mataji: No, there is no danger at all in Kuṇḍalinī awakening at all. As I have told you just now, she's your mother. There's no danger. But people must have warnings because they don't want you to get realisation,

perhaps. One might have warned because they must have put their hands into some sort of a burning fire, thinking it is the Kuṇḍalinī.

So that must be the reason.

So far, we have had thousands and thousands and thousands of people: nobody has felt anything bad. After all, when you became a human being, what was the danger in becoming human being from a monkey stage? Did you feel the cutting of your tail even? So after all, you are made a human being for a purpose and that purpose is to make you the higher being. How can it be troublesome? It is so vitally important. Why should it be troublesome to you? Use logic. If that is the last breakthrough of your evolution, it has to work spontaneously and easily.

Now, so there's one more gentleman but now this is the last, all right? What is the question? Can you get up, please? We can't even see you. Thank you.

Question: Does Self-realisation have to take place in this life or if you believe in reincarnation, does it take place over a longer period?

Shri Mataji: Some people are realised in last life, I know. They are born as realised Souls also, I know. But I know one thing, that they don't know all about it partly they know. They have to know all about it. They have to know all about their powers. They have to know how to raise the Kuṇḍalinī. They have to know what is missing in their realisation. All that they have to know.

All right.

So now, very simple thing we have to do, raise. As you know, we have to use the force of the Mother Earth very much. For that we have to take out our shoes for a very short time. Those who are sitting on the ground just have to take out shoes, that's all and sit comfortably.

We have the left and the right, two sides, left and right sympathetic nervous system. The left caters to our emotional side and the right to our physical and our mental side.

So we put both our feet apart from each other but those who are sitting on the ground are all right, no problem those who are not sitting on the ground. They can sit comfortably there, just folded. Just sit whichever way you like, folded is better.

Be comfortable is the point.

Before we start anything else, there are two conditions which you have to fulfil. The first one is that you have to know that you are a human being and you have to be confident that you will get your realisation and that it is your right to get your Self-realisation. You are not to feel guilty about whatever has happened in the past, because the Divine Love is the ocean of forgiveness and whatever mistakes you might have committed can be easily dissolved by that ocean of forgiveness.

You must have faith in the power of that ocean. After all, you are a human being, you are not God and if you have done any mistakes it's all right.

So don't feel guilty, don't condemn yourselves. Those who have told you “you are sinners” you should know they must be the greatest sinners to say that. Nobody has business to say that to anyone.

So please have full confidence in yourself and not to feel guilty. When you feel guilty, then this center here on the back side there catches on, on the left side and this gives you horrible diseases like angina, lethargic organs and also spondylitis.

So why to feel guilty for nothing at all? If you think you have done mistakes, forget it just now.

Second condition is that you have to forgive everyone in general. You don't have to think about people whom you want to forgive. Whether you forgive or don't forgive, you don't do anything. Again, logically you don't do anything it's just a myth; but if you don't forgive then you play into wrong hands, in the sense those who wanted to torture you or trouble you, they are quite happy, but you are suffering mentally.

So the best thing is to forgive everyone in general, not even thinking about any individual whatsoever.

This is a very, very important condition. Every time I have seen everywhere that people just don't forgive and I have to work hard on them.

So best is, to make My situation better and to make the whole thing work out faster, please, for My sake forgive everyone, everyone. These are the two conditions. That's all.

[Aside:] You know, I don't need that now. Too.

Now please put your left hand towards Me and right hand on your heart. The spirit is residing in your heart. Left hand on your lap, just on your lap please, comfortably. Now. Now we are working only on the left hand side with

right hand, because right hand is for action and left hand is for desire.

So when you put the left hand towards Me, you are desiring to have your Self-realisation; and with the right hand you are nourishing your centers, yourself raising your own Kuṇḍalinī.

Now take down your right hand in the upper portion of your abdomen on the left hand side. This is the center which all the prophets have created for us, all the great masters have created for our mastery: mastery over the Divine work, Divine laws. Now we take down our hand in the lower portion of our abdomen on the left hand side. This is the center of Pure Knowledge. This knowledge manifests on your central nervous system. This is what is called is `bodh' from where the word `Buddha' has come, or `Ved' from the word `vida' meaning `feeling on your central nervous system.' As the Gnostic: `gn' means `to know.' `Know' doesn't mean mentally, but to know on your central nervous system. That's the Pure Knowledge.

Now you raise your right hand in the upper portion of your abdomen and press it hard, on the left hand side. Again you take your hand onto your heart. Now please put your right hand in the corner of your neck and your shoulder and turn your head to your right. This is the center I've told you already is in trouble when you feel guilty.

Now please take your right hand on to your forehead across and put down your head as far as possible.

This is the center where you have to forgive everyone in general. Now take back this right hand on the back side of your head and push back your head. Push back your

head as far as possible. Here, without feeling guilty, without counting your mistakes, you have to say, `Oh Divine Power, please forgive me if I have done anything wrong, knowingly or unknowingly.' That I'll tell you later on; just now I'm telling you the position.

Now stretch your palm fully. Put the center of your palm on top of the fontanelle bone area here. And now press it hard. Press down your head. Press it hard, push back your fingers and start moving your scalp with the pressure, seven times clockwise. This is important. Push back your fingers. Put down your head fully and now go on moving your scalp seven times clockwise, very slowly. Now take down your hands.

Now you have to close your eyes. Before that you can take out your spectacles, because you are not to open your eyes till I tell you; this might help your eyesight. Now please remember to put your feet on, away from each other a little bit. If there's anything tight on your neck or on your waist, you can loosen it a little bit.

Now put your right hand on your heart. Here you ask Me a very fundamental question you can call Me `Shri Mataji' or `Mother', whatever you like `Mother, am I the spirit? Mother, am I the spirit?' Ask this in your heart three times.

If you are the spirit then you become your own master, because in the light of the spirit you see everything clearly.

So now please take your hand in the upper portion of your abdomen on the left hand side, press it hard. Here you have to say, again a question you have to ask Me, `Mother, am I my own master?' Ask this question three

times, `Mother, am I my own master?' Three times, in your heart. As I told you, I respect your freedom and I cannot force Pure Knowledge on you, so you have to ask for it.

Take your right hand in the lower portion of your abdomen on the left hand side and here you say six times, because this center has got six petals, `Mother, please give me Self-knowledge' or you can say `Pure Knowledge', `Mother, please give me Pure Knowledge.' Say it six times.

Now, raise your right hand in the upper portion of your abdomen on the left hand side. As you have asked for Pure Knowledge, your Kuṇḍalinī has started moving upward, so we have to nourish these upper centers with self-confidence.

So here you say ten times, `Mother, I am my own master.' Say it with full self-confidence, ten times, `Mother, I am my own master.' I have already told you that the most important truth about is that you are not this body, not mind, not your conditionings, your ego, but you are pure spirit.

So now raise your right hand on your heart and say here with full confidence, twelve times, `Mother, I am the Spirit.' Please say it twelve times.

The Divine Power is the ocean of knowledge, is the ocean of love, joy and bliss, but above all it is the ocean of forgiveness.

So whatever mistakes you have committed can be easily dissolved by the power of this ocean of forgiveness.

So please forgive yourself and raise your right hand in the corner of your neck and your shoulder and turn your head to your right. Here with full confidence say sixteen times, `Mother, I am not guilty at all.' Please say that, `Mother, I am not guilty at all.' I have already told you, whether you forgive or don't forgive you don't do anything, but if you don't forgive then you play into wrong hands. It's a myth to know that you are not forgiving someone. It's a myth.

So please raise your right hand on your forehead across and please put down your head as far as possible. And here with full confidence you have to say from your heart not how many times, from your heart please say, it is very important, `Mother, I forgive everyone.' Don't say `I try' just saying it, with full confidence, `Mother, I forgive everyone in general.' Now, take back your hand on the back side of your head. Push back your head as far as possible. Here we have to say, without feeling guilty, without counting your mistakes; just for your satisfaction, from your heart, not how many times, `Oh Divine Power, if I have done any mistakes knowingly or unknowingly, please forgive me.' Now stretch your right hand. Put the center of your palm on the fontanelle bone area which was a soft bone in your childhood. Now put down your head as far as possible, put down. Push back your fingers. Here again I respect your freedom. I cannot force Self-realisation on you you have to ask for it.

So now push back your fingers with the pressure; move your scalp seven times clockwise, saying seven times, `Mother, please give me Self-realisation.' [Shri Mataji

blows into the microphone seven times.] Now please take down your hand.

[Aside:] If you can close the air conditioning, they would feel it better.

Now please put, open your eyes and put both the hands towards Me like this, like this. Now, put your right hand like this and don't think, you can manage, now you don't think. Put the right hand and put down your head and see with the left hand if there is a Cool Breeze, can you get up and show them?, if there's a Cool Breeze coming out of your fontanelle bone area. Now, please put the left hand away from your head, not on top, away, not very far; some people get it far also, but just try to feel if there's a Cool Breeze coming out of your head. Now please put your left hand towards Me like this, like this. And now put down your head and now see for yourself if there's a Cool Breeze coming out of your head.

[Aside:] There is so much of Cool Breeze.

Now feel it with the right hand. Right hand towards Me and left hand: you see it clearly, if there's a Cool Breeze coming out of your head, the fontanelle bone area. You can move your hand a little bit up and down and see for yourself on sideways.

Now, raise both your hands towards the sky. Push back your head and ask a question, `Mother, is this the Cool Breeze of the Holy Ghost?' or ask, `Mother is this the All-pervading Power of Divine Love?' or `Mother, is this the Param-Chaitanya?' Ask any one of these questions three times, raising your hands.

Put down your hands, please.

So much of breeze already blowing all over! All those it's tremendous breeze already blowing all over. It's not air conditioning, for your information. Now those who have felt the Cool Breeze out of their fontanelle bone area or on their hands or fingertips, please raise both your hands. May God bless you.

So many of you have felt it now.

Some of you have not felt, doesn't matter. Tomorrow again we have a program and I'll explain to you more about the nature of spirit and the nature of these centers. Please inform your friends, everyone, to come and tomorrow hopefully, I will meet all of you one by one. Also those who have problems should write them on a piece of paper and their address and we'll try to contact them and help them as far as possible. Thank you very much.

Those who have not felt can come on this side and the Sahaja Yogis can work it out in five minutes, those who have not felt. Because you did not forgive; I know you have not forgiven. If you had forgiven you would have felt it. Come along, this side. Just five minutes and they'll give you realisation. You felt it? Ha, good. Your problems will be solved now, it's good. You felt it? Which hand you felt? Left you felt, not the right? Doesn't matter. We'll work it out. It's good. Surprising! First of all, see on their heads are you feeling it or not; just see it. They might be saying they are not feeling it because of Viśhuddhi.

Yes, yes, do.

Seeker: [asks about her chronic low energy and the Haṭha Yoga she has been doing.]

Shri Mataji: You know, you see this modern Haṭha Yoga is most unscientific. It is just done like all the medicines you take from the medicine box, without knowing what you need really.

So you give up that and come to Sahaja Yoga and know what's wrong with you and fill yourself with energy, all right? Is all nonsense. It's all nonsense. It has given heart attacks to people, heart attacks. It's the way they go about it. We also do a little bit of Haṭha Yoga, but wherever it is necessary; it's not like mad, doing all the time there. Now you have a catch on this one, you have a catch on there. Two centers are very badly caught up.

So you'd better come to Sahaja Yoga, all right and fix yourself up, because Haṭha Yoga nobody reaches God, that's true.

But this Haṭha Yoga is very limited: a wee bit of it. You see, Patanjali wrote `Ashtanga Yoga' out of which this Haṭha Yoga that you do is one-eighth of one of them. And that to be is understood with the guidance of the Kuṇḍalinī: where is the Kuṇḍalinī stopping? Whatever center it is stopping, that is the one you have to look after. And that is the one you have to do that particular asana for that particular thing, not all of them like that mad. All right? So. You cannot do it unless and until you start your Kuṇḍalinī. Once you start your Kuṇḍalinī, you will know where the problem is. It's like if your car has started then you will know where is the problem is, isn't it? It's like that. May God bless you.

So now, how are you? Your sister? You are all right now? She's in Iceland. You give her address to us, we'll contact her. All right. What is she, now? Iceland? What's the

matter with her? You see, they will tell. You come and see Me and take the photograph. And then you send My photograph and tell her to put both her hands towards the photograph and both her feet in the water with salt every night.

Both the hands to the photograph and both the feet in the water. All right? But first you master this.

You felt the Cool Breeze?

Seeker: [says he wasn't sure if it was cool or not.]

Shri Mataji: Better forgive. You have to forgive, you don't forgive. How can I forgive for you? You have to forgive yourself, forgive everyone. I can't forgive for you.

Seeker: [asks where Shri Mataji lives in India.]

Shri Mataji: For practical purposes I live in London.

***Contents: 1991-04-12*, Public Program, Day 2, Melbourne, Victoria, Australia**

I bow to all the seekers of Truth. As I told you yesterday that truth is what it is. We cannot understand it, you have to feel it. We cannot conceptualise it and you cannot feel it also at this human awareness.

We have to become a subtler being, as described in all the scriptures that you are to be born again and that you have to become the spirit, to feel the existence of truth.

First thing we have to understand, that all this is a process of one living energy. Divine is a living energy and divinity within you also is a living energy. We do not understand sometimes what is a living energy. When we sow a seed in the ground, they sprout by themselves. When a mother conceives the child, according to the

normal nature of human beings their body has to expel everything that is foreign.

But when the child is conceived, it is not only kept in the body but is nourished, looked after, developed and at the right time it is expelled. There are so many other things which cannot be explained through medical science, but one must know that to understand what I am saying, you must have an open mind like a scientist has. And if you find what I am saying, which is like a hypothesis, is true and gives you the experience of the truth, then as honest people you must accept it, because it is for your emancipation and for the emancipation of the whole world.

In our evolutionary process now we have become human beings here, but as you know we have not achieved the absolute nature. For that something has to happen within us: last breakthrough has to take place and that is what we are talking about here. You have been already told about the mechanism that is here. And this mechanism exists within you, these two lines that you see, left and right, are nourishing our left and right sympathetic nervous system. And the central one that you see here is nourishing our parasympathetic nervous system. Now these centers are created by these two sides, left and the right like this in the center and these centers are all the time exhausted by us whenever we try to use energy. For example, if you are running fast you can increase the heart rate, but it comes to its normal self through the parasympathetic nervous system, while in emergency you use your sympathetic nervous system. Thus we start exhausting the energy of these centers and that's how

we get into problems of our physical, mental and emotional being.

Supposing we are exhausting the energy on the right hand side means you are very futuristic, you are planning all the time, thinking of the future then what happens, the right side starts moving like this. And something happens on the left side, a shock, then it breaks. When it breaks, then we lose our connection with the central nervous system: that means we lose our connection with our brain that controls it and we become on our own. And that's how psychosomatic troubles start, specially cancer and the malignancy sets in. When the Kuṇḍalinī rises from there, she goes through this center as well as this center, pushes them together and nourishes them. Now let us see what is the quality of all these centers within us. This is all within us and we have to see that how we exist with the energy of these centers.

The first center that you see is down below. This center which is down below is below the Kuṇḍalinī and so we have to understand that this center supports the rising of the Kuṇḍalinī, but is not pierced through by the Kuṇḍalinī. This center is for all our excretion, even sex.

So those people who say that through sex you can raise your Kuṇḍalinī, they are absolutely wrong and are misleading you, because you can see here clearly, it is below that. This is the center of innocence, is the center where we say that the deity of innocence is sitting, who incarnated later on as Christ on the higher center there between, where you see this line, My red spot, is one of the windows it is on the Optic Chiasma. And that's how we say that Christ was the incarnation of innocence.

Because He is sitting on the Optic Chiasma, He said that “Thou shall not have adulterous eyes." This is the sentence He has used. To such a subtle way He has suggested that you will not have adulterous eyes, meaning you will have very pure eyes, innocent eyes. Why did He talk of the eyes, because He's sitting on the Optic Chiasma. It's a very constricted center and He was to be resurrected to show that you can also pass through that center very easily.

So His message is not His crucifixion, but His resurrection; and that is how we are all going to resurrected, not after death, but right now. We should not postpone our resurrection any more.

Then this second center that we have is very important. It is called as the Swādhiṣhṭhāna. This center looks after the physical and our mental activities. Perhaps the doctors don't know that it has a very important work to do, is that it has to nourish the brain with new cells, because all the time the brain is using these cells for its activity.

So the energy has to go from this center, acts on you can see and then it nourishes the center, it nourishes the brain through its activity. Now when we are very futuristic or we are using too much of our brain, I should say, too much of our brain activity we have we are futuristic, we are planning too much, thinking too much, all the time thoughts and thoughts and thoughts that time we are using the energy of this center. But this center has another very important thing to be done, that it goes round, as you see, it moves all round here is shown here directly but it's connected to the center and

it moves round and round and round and gives energy to this area where we have our liver, our pancreas, our spleen, kidney and parts of the intestines. Now if you start exhausting ourselves with too much thinking, then the main work of this center suffers and that's how we develop all these diseases of all these organs: like for example, with liver you develop a liver problem.

Liver problem means that liver has a function to emit heat from your body, which is poison, into the bloodstream. But when liver gets upset, we should say, the heat is retained in the liver. It passes upward and downward. When it passes upward it affects a center there, as you can see, which we call as the right Heart and people develop what we call the disease as asthma. And when it passes downwards it reaches the kidneys and coagulates and you get kidney troubles, for which we have to go on dialysis and ultimately to die.

So this heat is created because our liver is out of gear. At the same time this heat can also pass, if a person, say, at a very young age drinks and puts in too much of physical efforts and is all the time busy thinking, thinking, he might get a very fatal heart attack, because this heat can go towards his heart and just collapse it. Also those people work very hard like that can get a very massive heart attack.

But the people who have other problems on the left hand side are different type. They are the people who have lethargic organs. These organs do not work and when they do not work then they have all the other problems of the left side, as we call it; and this also causes another serious problem of psychosomatic troubles.

Now the essence of this center is that it is creativity. When the Kuṇḍalinī nourishes this center, people become extremely creative. Now you have seen these artists who are playing here. They were very simple, ordinary artists, but after coming to Sahaja Yoga suddenly they have bloomed so much. The most surprising thing is that people, say, even from Switzerland who do not know a word of Sanskrit, do not know a word of Hindi language have composed poems, they have put them to tunes and they sing as good as these people can sing. Is impossible to believe that even the English who were so difficult to even pronounce a one, a sentence in Hindi language, are now fluently speaking Sanskrit and talking all these things because of this creativity improves you. We have so many artists in India who came to Sahaja Yoga, I don't know if you know their names or not like Amjad Ali, Dhelo Dhar, so many of them they got their realisation and after that, now today they are very well-known artists. Also the paintings: we have some Australian people who became quite good artists after coming to Sahaja Yoga.

So it gives you a sense of aesthetics and also it gives you the energy to express yourself. Now if you have the technique of how to create anything say, you want to make a house or you want to paint, or if you want to do something, moldings or anything that you want to do if you have the technique, the creativity, the power of creativity starts pouring in you and you start producing things on which you cannot even have thought of and these things happen to a person.

So a person can become extremely dynamic with this. But if with that you do not keep your Sahaja Yoga

practice means if you do not keep your connection with the Divine then the energy gets exhausted. That's why Self-realisation is very important for every artist, that he should get his connection with this All-pervading Power which is the combination of all the powers, so that he doesn't feel exhausted with it. Not only that, but all the time this source is flowing into him. Constantly it has to flow and that's why you have to do a little practice of Sahaja Yoga after getting your realisation as I told you yesterday that now you don't stop at this point, you have to make the connection perfect. Without the connection it may be that you may go down.

So it's best is to keep your connection on and work it out, to give full respect to yourself, to your being. You are not an ordinary thing, you are not a chicken or something like that you are a human being. And the beauty that is within you is to be discovered, is to be nourished and to be proud of. It is such a great thing you have within yourself, the powers, which I'll tell you one by one.

Now above that is the, you see the third center. It's called as Nābhī, it means the navel. This is the center of the way we absorb the virtues, or the virtues are enlightened. When this center is enlightened we really become righteous. We don't have to tell `now you don't do this and don't do that' you just become.

Like a saint, a real saint will not do wrong things. In the same way when a person gets his realisation, by the virtue of this center he becomes absolutely balanced: balanced with his family life, with his wife, with his children, balanced with the politics, economics, balanced with the society, balanced with all the people whom he

knows. In a very balancing way he starts behaving; there's not one-sided activity.

For example, somebody may be very much attached to the wife and may try to harm others.

Somebody who is very much attached to others may harm his wife.

So a kind of a balance is established by this and a person who gets this develops a personality which we call as regal. That sense of dignity comes into such a person. Now you see our children have lost the virtues, our children don't have that regality. They have become very cheapish also and they run after materialism and things like that; they fight for small, small things. It's not only children, even the grown-ups are like that and they try to waste their energy, fighting for something that is so useless.

So by enlightenment of this center you understand the value of matter. And the value of matter is this: that it has aesthetics, first of all and secondly, you can express your love only through matter. If you love somebody you'll give them something, a little flower also can express your love. Anything can express your love through matter and then you become a very generous and very enjoyable person.

Some people feel that if you become generous, you'll be bankrupt. It's not so on the contrary. If you open one door no air will come in there, but if you open the other door all the air will start circulating. In the same way, when a person is generous he starts getting so many blessings because he is also connected with the Divine that he's amazed, he doesn't know what to do with the

things that he has got and then he starts pouring it to others. There are so many things people are telling Me about miracles and miracles of even material things in their jobs, in their purchasing, in their shopping, the way they have seen miracles happening that it is nothing but just that this center is enlightened. And with this center, within you a righteousness comes in. And this righteousness doesn't force anybody else. It's just righteousness itself which doesn't command anything or demand anything, but it becomes a respectable personality and you just start really understanding that `look at this man.' Somebody was telling Me today that in the office people asked, “How are you so dignified?" He said, “I didn't know I was so dignified." No, you don't do anything in-dignified and you do everything just like a child also. There's a child-like dignity you develop and it's a beautiful thing to happen, really it's angelic.

Now then there we have another center on top, which we call as the Heart center. It is in the center.

Now in the sternum bone, behind the sternum bone this center is there and thymus produces the antibodies in your sternum bone. These antibodies later on fight your diseases. Right when you are about twelve years of age they go into the whole body and waiting there for a signal from your sternum bone. That means supposing you see something, you get frightened, this bone starts pulsating. When it pulsates the antibodies know there's some emergency and they get prepared for it. Now this is such a normal thing to happen to people, but the insecurities while can be of the worst type and when these insecurities develop, people can develop all kinds

of diseases of the lungs; specially the women develop what you call as the breast cancer. Mostly these women are insecure: maybe their husbands are not good, or they feel that the husband may leave them alone or something like that. There are certain insecurities that are built in. They might be quite frightened people, personalities. I have seen most of the air-hostesses have this Center Heart catching, because they are afraid they may miss the plane or I don't know, they have to be on the job and run and do. Mostly these time-bound jobs cause you a trouble here of the Center Heart and this Center Heart is very important, because for women specially they have to be secured. If their motherhood is challenged then they are even worse. And this is how one has to understand, a woman should be very much respected if she is your wife, she's your child or anything, she has to be respected and given all the security. It's the woman who makes the society, is the woman who creates the children, is the woman who looks after the children.

So the men have to give all the security and the protection to the womenhood [womanhood] and understand it is a very important factor, which if we neglect we can have lots of problems with our society; and the women will start competing with men and then the society will be all dislocated.

So the center on the left side and the right side are the centers of your father of your mother and your father. If there's any problem with your father, then the right side catches and it gives you asthma. First of all you are, we can say, vulnerable to asthma, due to bad liver. Plus if

you have problems with your father or if with your fatherhood supposing you are an unhappy father, or maybe that you are not looking after your children, then you get this center caught up very badly. Then on the left side is the mother's thing and the mother's thing is that when some mothers are not good mothers, also children can get this.

Or when the children are not nice to the mother, they also get it there.

So the mother and father are very important factors in Sahaja Yoga and you have to understand that if your parents have been unkind to you, you must forgive them. Just forget about them because they have given you birth you should be thankful and just forget about them. That's the best way to get over the problem of left and right Heart.

Then we have on top, if you see, is this Chakra which we call as the Viśhuddhi Chakra. This Viśhuddhi Chakra is, has got sixteen petals and looks after our ear, nose, eyes, throat, everything. Our face, everything is looked after by this center. Now this center also has left and right all centers have left and right and when you feel guilty the left center catches, which is a very dangerous thing because this gives you diseases like angina, or maybe diseases like spondylitis and lethargic organs. Right when a person is very aggressive, talks very aggressively and tries to dominate others and use his power of speech to show off, the right side catches. The reactions of this can be many: that the hand gets frozen and they also get the cancer of the throat; all kinds of things can happen with this Chakra being in trouble.

Now then we go to the Chakra here in between the Optic Chiasma, it is placed like this and it's absolutely closed. It is when you forgive Christ has said that you have to forgive when you forgive everyone and also when you ask for forgiveness, this Chakra opens like this. Otherwise it cannot open. We saw yesterday that some people, at least there was ten, fifteen people who never got their realisation, because they had not forgiven. Then when I put My hand, worked on them and it worked. But it's very simple to forgive, because whether you forgive or don't forgive, you don't do anything. It's a myth, it's absolutely a myth that you don't forgive, but for that myth you suffered so much.

So you have to forgive, to open this center of Āgñyā. It's very important and is, the Deity on that is Jesus Christ.

Then you enter into the area called limbic area which is on top, which is called as Sahasrāra in Sanskrit, means there are one thousand petals. These look like “tongues of flames" as described in the Bible. All of them look like “tongues of flames" but in the brain they are of seven colours, beautifully, very silently, peacefully opening, closing, opening, closing.

So when the Kuṇḍalinī goes into the limbic area it enlightens your brain, it enlightens it. And as I told yesterday there are many children who have been dullards have now records in their examination and they have put so much of a new dimension to their understanding that their teachers, their professors are surprised. This is what happens when the brain, which is used very little, starts getting enlightened. Automatically you start using it. Then it pierces through the fontanelle

bone area, which is a very soft bone through which this Kuṇḍalinī comes out.

I told you yesterday that Kuṇḍalinī is your mother, individual mother and she is the power of pure desire. All other desires that we have are impure. Today we want to have, say, a chair, then we want to have a table, then we want to have a house, then We are never satisfied, we go from one to another; and it is a principle of economics that wants are not satiable in general.

So what is that want which is satiable, is this want, this pure desire. And what is the pure desire, is to be one with this Divine Power. Whether you know it or not, whether you are aware of it or not, it exists in all the human beings and the only thing that has to be done is, it is to be awakened and to be connected to this All-pervading Power.

So the truth is that you are not this body, not this mind, not these conditionings or ego, but you are the pure spirit. And the second one is that with this All-pervading Power which is a wonderful thing, impossible to describe it in this short lecture of Mine but it's the one which organizes, which does all the living work. To the minutest things it organizes, so complicated everything is, but it manages all that.

Not only, but above all it forgives and it loves.

So such a beautiful power is all around us, so why should we have any worry? And now we have to know that yesterday we had lots of questions and nice questions were there.

Today also I would like you to ask Me questions. But in asking questions, please remember not to ask `what is

Your opinion about this person or that person?' Of course, now you must have known that I condemn all the people who take money in the name of God, absolutely openly.

So please don't ask Me questions about such people. Moreover, you ask questions which are related to our subject, because I have come here not to get anything out of you, but to give you what is your own: your beauty, your divinity, your glory. And then you will be surprised that the first thing that happens to you is a new awareness, a new dimension in your awareness comes in. And this awareness is called as collective consciousness, by which you feel others on your fingertips. Who is the other then? Also within yourself you can feel what's wrong with you. Only thing, you have to be decoding these signals and you should know how to correct it.

This is what has to happen; it is very simple. Within a month's time you can become your own masters and you'll know how to treat yourself and how to look after yourself.

I'm sorry I am here in only for today, tomorrow I have to go to Canberra. And in this lecture whatever is possible in short I am trying to tell you about this great mechanism that is within us. But by this you achieve so many beautiful things, as I told you yesterday, that you achieve the peace, you achieve the witness state, you achieve the collective consciousness, you achieve the light in your attention which acts.

You pay attention to something, it acts, it works. Then you get the power that you can raise the Kuṇḍalinī of others, like one light enlightened can enlighten another

light. Then it gives you a complete idea about yourself and about others.

Above all, you get an absolute knowledge about everything. When you have the absolute knowledge, there's no quarrel, no war and everybody knows it on their fingertips. To know on your central nervous system is the real bodha, from where the word Buddha has come, is the Vidyā from where the word Vedas has come. Gnostics, `gn': `gn' means Gñyāna'. `Gñyāna' means the knowledge. And the knowledge is not mental knowledge, but the knowledge on your central nervous system. Whatever we have achieved in our ascent as human beings, we have got all this on our central nervous system. For example, you take a dog or a horse through a dirty place, he can pass through easily; but a human being cannot pass, because he has developed a new awareness about it. He knows what is beauty is, he knows what virtues are, he knows what is sin is. For an animal there is no sin, he'll do whatever he likes, because he's completely under the control of the Divine. But for human beings there's freedom and he has to judge it with trial and error and reach a point to understand that he has to get to a higher awareness.

May God bless you all.

You have to ask the questions I think that these are all forgotten! Question: Are melanomas and skin-cancers caused by a blockage in the Chakras?

Shri Mataji: Yah, all. Of course, all our diseases are because of the blockage on the Chakras, no doubt. But see now, if you have to treat a tree and you start putting the medicine on the leaves, it will never be cured. You

have to go to the roots. And because this is at the roots, it's so simple. Only there are seven Chakras and three Nāḍīs means for twenty-one permutations and combinations you have to work out, that's all.

Question: In meditation, where should we put our consciousness in the body?

Shri Mataji: You don't have to do anything, you just get into it. When the Kuṇḍalinī crosses over this center, immediately you become thoughtlessly aware. That's a state when you are in the present neither in the future, not in the past and then the growth, spiritual growth starts working it out. And suddenly you will find one day that you have touched that depth of your divinity. You don't have to direct yourself at all, the Kuṇḍalinī itself directs.

Question: *[UNCLEAR]*.

Shri Mataji: Yah! What's this? Question: What is the spiritual significance of what we are doing to our world in the sense of pollution?

Shri Mataji: Yah, spiritual aspect is that we do not have a balance. Now once we start a machine, the machine has to produce, go on producing like mad. It produces more and more. Then the accent is on money, not on spirit.

So what happens? That they produce more and more things and they create an atmosphere through advertisement, this, that and everybody starts running for it. Then you have accumulation of so much of rubbish and what you have done is that you have exhausted the Mother Earth. But when you get your realisation and when you are spiritual, then what happens, you buy very few things, but very good things. You don't run after the

fashions or anything, but you make a dress which is good for you, which is decent for you and may not be one hundred dresses, maybe five or six, but very beautiful, dignified, artistic dresses.

In the same way now, supposing I tell you that `you don't drink any alcohol,' you will all run away, but I don't say that. After Sahaja Yoga, people just don't drink. Now your money is saved by that. But also what is saved in that is the amount of paraphernalia you need for a drinking party! First time, in India I never used to serve any drinks in My house, but C.P. said in England “You have to do it." My husband said, “You have to do it in England." I said, “All right, that's your lookout, not Mine." So he got hold of a dictionary, you see, a French dictionary, to find out what all we have to buy to begin with.

So you'll be amazed, at that time it was in 1973 we went to London, yah and he said that “at least we'll have to pay nine hundred pounds to get the best quality tumblers." I said, “Nine hundred pounds for what?" He said, “For everything you have to have a different type of a tumbler." I said, “Really, but for what? What is the need?" He said, “That's the custom, that's the norm." So you see, also the norms that we have created are so stupid. There is no need. Instead of that in India supposing you are well off, all right they'll have six tumblers made of silver which they'll pass on from father to son, son to his son and that's all. You won't need many things. Or plates now: so you'll have first course, then a second course and a third course and then you start moving with all your cutlery this way, then this way, then this way and really you don't know what to do with it.

So there's no need to do all that. There's no need, you see, to do it. What is the necessity, do you see? But you could be simple, you could use your fingers is the best, because after realisation you have vibrations in your hands, Divine vibrations.

So you start using your hands and you can use a one nice plate of brass or of silver in that same amount. You see, six plates of silver cost you the same as this elaborate, say, a dinner set which is always, I would say, has to be replaced because it breaks, this happens, that happens. And the same plates you can pass on to other people.

There are so many things, we waste our time. Now if you go to a lady's apartment, you will be surprised that the whole place will be filled with this Elizabeth Arden, this, that, that, that. You open something it all falls down. And then you say, “Why have you got so many?" “No, Mother, this is gone out of fashion." “Baba, whatever it was good for your skin, whatever was once good for you, use that throughout." “No, but they are changing every time." I said, “But you decide what you want to use it and use that thing all through. What's the use of filling these cupboards with all this?" You see, we were in London, we were searching out houses and, I mean, horrible, I tell you, the experiences were. You go into any house and suddenly you'll find two legs of the pans falling on to your And then you look up and there's a pile of things kept on the top of the loft. Just the loft is overfilled with all the clothes and so much was filled. I tell you, Australians are much more neater people, but if you go to England you'll be shocked, because they are the buyers. For ages they have been buying, buying, buying, buying and there's no

place for human beings to live inside. They live outside, in the Hyde Park! They are sitting in the Hyde Park if you ask them, “Why are you here?" “Our house are overfull." So you develop the balance. And because of this lack of balance, there is ecological problem.

Question: Is the Kuṇḍalinī to be developed at a certain age in human existence, or can it be developed at any age?

Shri Mataji: At any age. There's nothing like that. There's no age, no time, nothing it's beyond all that. Even so many children are born realised these days. Sahaja Yogis get the children, when they marry, they get children who are already born realised. They are so wise, you know, very wise and they come and have a conference with Me very special. And then they tell Me about all the uncle and aunties, what's wrong with their Chakras. They are My great friends, I should say; they're very wise, you know.

Question: She was recently told that she should never meditate unless she's had a glass of water.

Shri Mataji: Who, I? For Me? I didn't understand, what is it? Question: She was recently told that she shouldn't meditate until she's had a glass of water.

Shri Mataji: Are you Sahaja Yogis told you that? See, sometimes what happens, supposing you are a liver patient, then the heat might be generated out of your head, you see, like a chimney it opens out.

So if you take a little water the heat won't feel so much may be that. But I get the heat from all the rest of the people and I go on drinking water all the time to cool Myself down.

Question: There are so many different forms of meditation. Does any sort of meditation work?

Shri Mataji: No, no, it does not. We do not meditate, we have to be in meditation. There's difference between the two. You do not meditate before realisation; after realisation you are in meditation.

So you become thoughtlessly aware.

So when you meditate in Sahaja Yoga you become thoughtlessly aware and then you start growing into a new awareness or a higher awareness which you call as doubtless awareness and that is how you start growing.

So the meditation is that you get into meditation, you don't do meditation.

[Aside:] There's one.

Question: If you are an excessive thinker, you're thinking all the time and this causes a block on the opposite side, how you balance things out?

Shri Mataji: Just by, you see, turning your hand left to the right. Is very simple. You won't believe, but that's how we manage it. First the vibrations must flow from your hand, then you will know how to balance. But when that doesn't happen, then you can ask somebody to balance you.

Question: *[UNCLEAR]*.

Shri Mataji: It's quite a big question.

Question: He says, You appear to be forming a hypothesis about Kuṇḍalinī and relating it to medical conditions. From where does this hypothesis come?

Shri Mataji: Hypothesis? Is My own knowledge. I have also done medicine, to relate it to that. Is My own knowledge, I should say and so many saints had this

knowledge too. But the only thing I have done is I have related to not only to medical, but also to science. That's very important. Apart from that I have devised a method, I would say, of permutations and combinations of human problems. I've studied them and worked it out in such a way that en masse realisation can be given. You see, I always try not to talk about Myself because, you see, Christ said that He was the Son of God which was the truth, truth, absolute truth but people crucified Him for that. Because people don't understand Divine things, they don't understand, you see; they have no idea as to the Divine Power, what it can do.

So they don't understand, so no use telling them about Yourself. As I told you that I want to live, I don't want to get crucified just now.

Question: When you are meditating and you feel a force within you moving, could You explain what this force is?

Shri Mataji: When you are meditating? Now which meditation she is doing first of all, let's know.

Seeker: Chanting meditation.

Shri Mataji: Chanting is absolutely wrong. Absolutely wrong. Because if you are not connected, supposing you are taking the name of God, any way and you are not connected, so what's the use of taking the name? You are not connected it's like telephoning without connection. It's very practical.

Moreover, say, if you have to meet, say, the Queen of England, you have to have a protocol. You have to know her, you have to go by proper channel. You cannot just go and say, `Oh Elizabeth, Elizabeth, Elizabeth.' They'll

all arrest you then. And if you do chanting, then you get into troubles, terrible trouble.

So you must have authority. God is not in your pocket, that you go on chanting His name all the time.

But what you have to do is to be in His Kingdom; then even once if you take His name, you are blessed.

Chanting is the most maddening thing, I think.

[Aside:] Just stand before the light, I can't see well.

Question: He says there are a number of teachers who can make this connection for one with the Divinity.

Shri Mataji: I have not known any, so far. I have not known any. They are all in the market and making money, that's all. I would like to know if there's somebody else. But once you get your realisation, once you become a Sahaja Yogi, then you can give realisation to others. That's different. But I have not known anyone so far who is doing this. If you know anyone, please let Me know.

I didn't understand it.

Question: How do you see God, how do you describe God?

Shri Mataji: Should I describe Him just now? It is we should say that God is the one who is the Divinity, you can call it Divinity. And the Divinity becomes active. It sleeps and then it becomes active.

When it becomes active, then we say that God is now awakened. And when it is awakened, He separates Himself from His Power; and His Power is the Primordial Mother as we call Her, or the Holy Ghost. And He is watching the work of the Holy Ghost. She creates

everything, She creates up to human beings and it is He who is watching it. He is the spectator. There are many things can be said, because you see God cannot be described in such a short time, but once you get your realisation you'll start understanding what is God Almighty and what is His Power but first you must have the light. As I told you yesterday, now there are so many lights in this hall. Now if I start telling you about the origin of this light and electricity and how it came here and all that, it's a headache. But what you have to do is to just put on one switch and it comes. When you have the light, in that light if you see, this subtle knowledge will be easily understood. I am surprised that these people, who have never heard a name of Kuṇḍalinī and who had no idea of Divinity also much, have become such experts in this knowledge in such a short time, while it's a very, very subtle knowledge.

So gradually you will know everything. First you get your realisation.

Now again Question: I just wanted to respond to what You said, the response that I've had from other people is very similar to what You said in terms of “I don't know of anybody else who is able to..."

Shri Mataji: Really that's all right Yes, I really, I must tell you that they I think these people understood there's a market. Because, you see, this is a special category of people you are. Is a special category, is already described as such a special category of people who will seek God they are called as “men of God" by William Blake will be on this Earth and they will know God. Also they will make others men of God. This is described.

So many of them have prophesized like that. But when they came to know about that such a thing exists, they just started a market.

What is he saying? Question: He has a connection with somebody in India who speaks in a similar way about these things to Yourself and he is confused as to who are the genuine and who are the...

Shri Mataji: You see, the genuineness is first to apply one thing: does he take money, first? Ninetynine percent they're finished. Then you should say, does he give realisation to his disciples? You talk to the disciples have they got their realisation? Have they got any knowledge? They know the modus operandi or not? If they do not know, just they said “now you are realised" that's not. They have to know each and everything. What is their depth of knowledge? First, as you go in the market, you see, find out if somebody has purchased something: is it good, is really good, or not? In the same way when you are seeking something, you must first really with a free mind go and see the disciples: what have they got, what have they achieved, how are they, what sort of a life they are leading? It's the best way if you want to really find out, it's the best way to do that. You should not just blindly go to something and you should not just succumb to something because somebody says so. Even I, whatever I have said it, I've said that you first experience it. If you have the experiences, then only you have to believe in yourself and you believe in Sahaja Yoga. Not before that it's a blindness.

What's he say? Of course, now I am going to do it.

What's he saying? All right No, no, no, no, no, no. No, no, no. Not at all it's not thing like that. You have to certify yourself. Now the experience is that you feel the Cool Breeze coming out of your fontanelle bone area yourself. And also you feel the Cool Breeze of the Holy Ghost all around you. This is to be certified by you only. But you should not also doubt yourself even so many feel, then say `this is due to this air conditioning.' Then they go home, close the windows, close the doors, make it hermetically sealed still they feel. Then they say `now what is this?' So doubting up to a point is sensible, but if you go beyond that then it's harmful to you, not to anyone. Because I don't need Sahaja Yoga, you need it. You need it. You want it, you have to ask for it. I cannot force on you no, no, no way I can force you. You have to say `I want my Self-realisation.' In your freedom you have to ask, otherwise I cannot force. It cannot be forced.

Now one more question and then we, we'll start the See person, such...

Question: Is the healing capacity of Sahaja Yoga aligned to ayurvedic medicine?

Shri Mataji: What medicine?

Sahaja Yogi: Is the ability of Sahaja Yoga to heal in any way connected with ayurvedic medicine?

Shri Mataji: Of course. There are two doctors who have got their M.D. in Delhi, in Sahaja Yoga.

They have shown how certain diseases are cured. They have taken three, four diseases each person; now there's a third one who's doing. And there are seven doctors in London who are doing experiments I mean, they are just trying to document it, those people have been cured.

There are people like blood cancers, nephritis, myelitis: all kinds of people have been cured, so they are trying to document it. We have two hundred no, how many? four hundred doctors in Russia who are practicing Sahaja Yoga. It's all related to it. Because this is a new science, we can call it, this is Metamodernism: when people are seeing something higher. It is working out. But that doesn't mean that we'll take away all the practice of doctors they should not be afraid of it, because, you see, we can only help people who get realisation, not the people who do not get realisation. Those people who do not get realisation, we cannot help them.

So it is a by-product of your realisation.

Question: Reincarnation, what are Your thoughts on reincarnation?

Shri Mataji: You do reincarnate, no doubt, you do. But you should not believe whatever I say why should you believe that, because I am saying that? You should find out yourself. You can find out in Sahaja Yoga if whatever I say is true or not. Whatever I say is for you to judge later on. It's all absolutely open.

The biggest thing that Sahaja Yoga has achieved, I feel, more than medical, is that they are absolutely free of addictions. People who came to Me were so addicted to such horrible type of drugs that when they came they couldn't see Me even, they were like coma patients and overnight they gave it up. This is the biggest achievement today, I think. And I feel very gratified for that, because you must have heard how even small children below twelve years of age in England, in one part of England, in the southern part, are taking drugs,

which is such a dangerous thing. Because you become absolutely free and capable of asserting your freedom.

Should we now have our Self-realisation, all of us? Before we start, I have to request you to take out your shoes, because this Mother Earth helps us a lot. It's not working? All right. Now Connections, you see, that's the point! Now there are two conditions which you have to accept. First one is that at this moment you forget the past. Absolutely, you should know that you have no business to condemn your life, that you are not guilty at all of anything. If you feel guilty, then it's another myth. And at this time you have to know this All-pervading Power is the ocean of forgiveness and you cannot commit any mistakes which cannot be completely dissolved by this Power.

So have confidence in yourself, please. These are very important conditions. Yesterday I met all of you, but today I may not be able to meet you all. At least those whom I've met yesterday must have noticed that I had to really correct them on these two points.

So please help Me cooperate.

Then secondly, the second condition is very simple, if you understand that you have to forgive everyone in general. Because logically, whether you forgive or don't forgive, you don't do anything. Logically think about it you don't do anything, whether we forgive or we don't forgive. But if we don't forgive, then we play into wrong hands. The people who have tortured us or troubled us or hurt us are quite happy, but we are the ones, by not forgiving, are suffering. Now some people say it's very difficult, but this is just a myth, it's just a bubble in your head.

So just forgive all of them, once for all. I told yesterday those people who were not forgiving they got their realisation “Tell all the flowers and all the trees and everyone loudly, `I have forgiven everyone.' " Don't think about them also individually, just say `all of them I have forgiven, in general.' It's such a relief, immediately you'll feel the relief on your head. It's very important to forgive. And that you must have full confidence that you are all human beings and you all are capable of getting Self-realisation. And `I will get my realisation' that should be your full self-confidence. That is going to help us.

Now as I have told you, that there's left and right, two energies. The left is the energy of mundane desires, everyday desires, not the pure desire. And the right is the energy of action.

So you please put both your feet a little apart from each other, who are sitting on the chairs. Who are sitting on the ground are perfectly all right, they don't have to bother. Now please put your left hand towards Me. This is symbolic that you really want your Self-realisation. Those who do not want to have, I cannot force it on them and they should in all civility leave the hall, because they can disturb others' ascent.

So to be civil to others, they should leave the hall. But those who want to have their Self-realisation have to do this much, is to do what I'm telling you; and hardly ten minutes will take to have your Self-realisation.

So just left hand towards Me, the right hand is to be used for nourishing your different centers.

So you put first your right hand on your heart. This is the center of the spirit. The spirit resides in your heart, but

its seat is here; but it resides in your heart. It resides in your heart. Then you take down your right hand in the upper portion of your abdomen. This is the center of your mastery, which has been created by great masters and prophets. Then you take down your right hand in the lower portion of your abdomen. This is the center of Pure Knowledge, absolute knowledge: knowledge about the Divine Powers, its laws which work through your being. You don't have to know mentally, but they are manifested through your being Pure Knowledge. As you can see Me, as you can feel something, in the same way this Pure Knowledge works through you.

Now raise your right hand in the upper portion of your abdomen. Then again on your heart. Then in the corner of your neck and your shoulder, as I told you, that when you feel guilty this center goes out of order and turn your head to your right, completely. Here is the center where you have to forgive yourself completely and to know that you are not guilty at all.

Now take your right hand on your forehand across, like this and gently put down your head as far as possible, resting on your hand. This is the center where you have to forgive everyone in general. Now you have to take your right hand on the back side of your head. Back side of your head and push back your head as far as possible. Push it back as far as possible. This is the center where, without feeling guilty, without counting your mistakes you have to ask forgiveness from the Divine Power.

Now stretch your palm. I'm just telling you how to do it; then later on we'll do it in a proper way. Now stretch your palm fully and put the center of your palm exactly on the

fontanelle bone area, which was the soft bone in your childhood. Now please put down your head as far as possible, please put it down and now start moving your scalp. Push back your fingers, otherwise there's no proper pressure, please push back your fingers nicely. Now move your scalp with that pressure not the hand so much as the scalp seven times clockwise. Put down your head please, push back your fingers and move your scalp slowly seven times. It's very slow. Put a proper pressure. Done that's all we have to do.

Now I will request you to take out your spectacles because you have to close your eyes and till I tell you, please don't open your eyes. Move your legs apart from each other and please put your left hand towards Me and right hand on your heart. And now, if there is anything that is tight on your neck or on your waist, please reduce the pressure: be comfortable, sit straight, not too much bending or bending back but in a comfortable way, in a very comfortable way. Now, you have to be pleasantly placed towards yourself.

Now, please put your right hand on your heart. Here you have to ask Me a very fundamental question about yourself. Because I told you, you have to become a Divine computer, so first you use Me for that.

Now ask a question, in your heart. You can call Me `Shri Mataji' or `Mother' whatever you like ask a question three times, `Mother, am I the Spirit?' Ask sincerely, `Mother, am I the Spirit?' Ask three times.

Now, if you are the spirit you are your master, because in that light you know what is right, what is wrong and you become your own guide.

So now put your right hand in the upper portion of your abdomen on the left hand side. We are only working on the left hand side. Press it hard. And here you ask another question three times, `Mother, am I my own master?' Ask this question three times, `Mother, am I my own master?' I have already told you that I respect your freedom, I cannot force Pure Knowledge upon you.

So now please put your right hand in the lower portion of your abdomen. Here you have to ask three times six times, because this petal, this center has got six petals please ask six times, `Mother, please give me Pure Knowledge.' Please say that six times, `Mother, please give me Pure Knowledge.' Say it in humility: you are asking for the highest. Six times, please. When you ask for Pure Knowledge your Kuṇḍalinī starts rising.

So we have to clear our upper centers with our self-confidence, so raise your right hand in the upper portion of your abdomen on the left hand side and here you press it hard and say with full confidence ten times ten times, `Mother, I am my own master. Mother, I am my own master.' Please say. Ten times.

As I told you that you are not this body, this mind, this ego, these conditionings, but you are the pure spirit.

So now please raise your right hand on your heart. Here now, say with full confidence twelve times, `Mother, I am the pure Spirit.' Please say it twelve times, `Mother, I am the pure Spirit.' Please put your hand on your heart. This Divine Power is the ocean of knowledge, is the ocean of love, compassion and bliss; but above all it is the ocean of forgiveness and you can not commit any mistakes

which cannot be dissolved by this great power of forgiveness.

So please forgive yourself and put your hand in the corner of your neck and your shoulder and turn your head to your right. Here, please help Me by saying with full confidence, `Mother, I am not guilty at all.' Just say that with full confidence, please. You have to say that, please. Sixteen times.

I have already told you that if you forgive or don't forgive, you do not do anything. It's a myth, absolute myth. But if you don't forgive, then you play into wrong hands and torture yourself.

So give up this myth, once for all just give up this myth! Now raise your right hand onto your forehead across and put down your head as far as possible. Now here you have to say not how many times but with your heart in it, say it, `Mother, I forgive everyone in general.' Just say that, from your heart.

Now take back your right hand on the back side of your head and push back your head as far as possible. Here, without feeling guilty, without counting your mistakes, just for your satisfaction you have to say from your heart not how many times, `Oh Divine Power, if I have done any mistakes knowingly or unknowingly, please forgive me.' Say it from your heart, `Oh Divine Power, if I have done anything against you or any mistakes, please forgive me.' That's all you have to say, from your heart. Stretch back your head fully.

Now, stretch your hand fully. And put the center of your palm on top of your fontanelle bone area, which was a soft bone in your childhood. Now, bend your head as far

as possible. Now, push back your fingers to have a good pressure on your scalp. Here again, I cannot force Self-realisation on you. I cannot force.

So you have to ask for it. Now move your scalp slowly seven times, saying seven times, `Mother, please give me Self-realisation.' Saying seven times, `Mother, please give me Self-realisation.' [Shri Mataji blows into the microphone seven times.] Please open your eyes slowly, put down your hands. Now please put both your hands towards Me like this. Put your right hand towards Me like this and now put down your head and see if you are getting yourself a cool or a hot breeze coming out of your fontanelle bone area. Just see for yourself. Now don't put the hand on top of your head, but away from it and sometimes you might get it much further. You can also move your hand to see if there's a Cool Breeze coming out of your head. Now don't doubt about the air conditioner, because it's coming out of your head. Now put your left hand towards Me and put down your head. And now see with your right hand, right hand, if you are getting a cool or a hot breeze out of your fontanelle bone area. Now, again put your right hand towards Me, right hand like this. Put down your head, see for last time, see clearly if there's a cool or a hot breeze may be slight, might be more coming.

Don't get confused, but see for yourself with attention, it's coming out.

Now put both the hands towards Me like this and watch Me without thinking. You will see that there's no thought in your mind. Now raise both your hands towards the sky like this and ask another fundamental question, `Mother,

is this the... Mother is this the breeze, the Cool Breeze of the Holy Ghost? Mother, is this the All-pervading Power of Divine Love? Mother, is this the Param-Chaitanya?' Ask any one of these questions three times. Put back your head completely. Push back your head completely and ask this question, any one of them, three times. Now take down your hands. Such flowing of vibrations! All those who have felt Cool Breeze on your fingertips, in your hands or on top of your fontanelle bone area, please raise both your hands. Please raise both your hands.

May God bless you all. May God bless you all.

Now you should know, it has not happened through any mental activity.

So you cannot argue it out, you cannot discuss it, but you have to just feel it and grow into it. Another thing I would suggest that it's not an individual procedure, it's a collective procedure, it's a collective thing. Like one nail which falls out of your body, it's not looked after. In the same way if you say that `I am doing it at home, Mother, it's all right,' that's not the thing. You have to come to our collective. And we have a very nice collective arrangements here where you can come and you can tell your problems and you can master this art, absolutely master. I hope next year I'll come to Melbourne and I'll find lots of people who have achieved this mastery.

I bless you all from My heart. Those who have not felt Cool Breeze can come on this side So I may not be able to meet all of you, though I wanted very much to meet all of you today again, but we'll have some music for you to enjoy. Please! Just sit down. Please, now we have a special announcement to make, so please, please. She

wants what? I didn't follow. Water all right, please come. Give her some is there any other glass? some other glass It's difficult for Me. It's all right for a child. [Hindi.] She is all right? Ah, she is the one Yah! Really! What trouble they had?

Sahaja Yogi: That one was paralyzed. Now she can move left hand and right foot.

Shri Mataji: Amjad! Amjad! Doctor Amjad Ali, please come along. Are you here? He will just talk to them and he has to take their They must be having their medical reports and So I think I'll ask Amjad to file it, because we have to send certain documents of people being cured here, so Yes, but I'll tell Doctor Amjad to help you.

Sahaja Yogi: I go to bring her here.

Shri Mataji: Not necessary, it's all right.

Sahaja Yogi: Somebody is outside who is hurt and the doctor is helping him at the moment.

Shri Mataji: Hurt what? How? Bring them here, I'll cure.

Contents: 1991-04-13 **Talk to Sahaja Yogis, before, Public Program, Ashram, Canberra, Australia**

[A Small child coughs.] You should know I cannot bear to see a child suffer.

[Shri Mataji then rubs with eucalyptus oil the spine of the child until his coughing stops.]

Contents: **1991-04-1x Talk to Sahaja Yogis, Ashram, Canberra, Australia**

(year not sure)

If you have trouble surrendering, just look back, look how far you have come since you got your realisation and you will have no trouble surrendering.

***Contents: 1991-04-13*, Public Program, National Press Club, Canberra, Australia**

I bow to all the seekers of Truth.

At the very outset we have to know that truth is what it is. We cannot organize it, we cannot conceptualise it; we also unfortunately cannot know it at this human awareness. That's why in all scriptures it is said that you are to be born again. But it is not just a certificate one can take that `I'm born again'.

It is something that is a real state within us, that gives you the right to say you are born again.

At the very outset again I would like to say one more thing, that whatever I'm telling you here has to be understood as scientist. It's a scientific outlook. Don't accept everything that I am saying, blindfolded.

But scientific attitude is such that if I am putting before you a hypothesis and if you find that it is working out, it is being proved, then as honest people you must accept, because it is for your emancipation and for the emancipation of the whole world.

We have to realise that we are not at the point where we know the absolute truth and the absolute knowledge. `Absolute' means `when there is not the other.' If we had known the absolute we would never have had all these problems, these fightings and wars, different ideologies propounded all over the world, but we all would have felt the same thing, understood the same thing and we would

have been all one as far as our understanding of the truth was concerned. That's what you find among saints. They are all of the same style, of the same type, talk of the same thing, in the same way. But whatever they have known in their lifetime has not been yet delivered to the common people and that's why so many of them misunderstood them and they were crucified, they were killed and tortured. The time has come for us now, a special time, when the common person has to know about it.

Formerly in India we had three type of institutions, as far as the Divine was concerned. One we call as the right side of Vedas. `Veda' itself comes from the word `vidh' means `to know on your central nervous system.' It's not mental; you have to know it on your central nervous system. And this was also shown in the early Christians, when Thomas has written a beautiful treatise which were found about fifty years back in Egypt, that he called Christians as `Gnostics'. `Gn', `gn' word comes from the word `gn' or `dnya' in Sanskrit language, meaning `the knowledge'. Knowledge is not mental and according to this book which is now being rewritten, knowledge is an experience on our central nervous system.

So we have to understand that in our evolutionary process whatever we have achieved is felt on your central nervous system. For example, a dog or an animal, any animal if you want, can pass through any dirty, filthy place without feeling anything about it. But a human being cannot, because in his evolutionary process he has developed a new awareness of cleanliness, of beauty, of virtues, of sublimity. In the same way now we have to

have the last breakthrough of our evolutionary process, where we have to become the spirit. The spirit is within our heart. It's the witness of what we are doing. But it has not yet come into our attention and so this is the mechanism within us which is built in during all our evolutionary process one by one. And now the time is for you to get the last breakthrough through that point, as you see clearly, is the actualisation of the baptism, where you do feel the Cool Breeze of the Holy Ghost.

The Holy Ghost is reflected in the triangular bone as Kuṇḍalinī. These centers are on your central nervous system. We can say they are looked, they are the sources of parasympathetic nervous system and there's left and right sympathetic nervous systems which are nourished by the left and the right, two channels. In one lecture, I am sorry, I won't be able to tell you all about this thing. But luckily they have agreed to have a follow-on, in which they will have people who want to know more about it enrolled and they would like to give you a course of about seven weeks, every night once a week. And if that happens you can gain a lot.

But one thing I must tell you at the very outset: you cannot pay for it, you cannot, because it's a living process. Try to understand, logically, when it's a living process we don't pay. For example, see these beautiful flowers are here. We take them for granted. See the beautiful area you have in Canberra, now the autumn has come. Autumn comes, the beautiful colours of ochre, this, that, I'm just enjoying. All that comes by itself, the seasons come by itself. You don't pay anyone for that. You don't pay the Mother Earth for giving you these

flowers. In the same way when you have become a human being, you have not paid at all for your evolution. Then how can you pay for a higher awareness? Is a logical thing you should understand. You cannot pay for this living process and nor for this knowledge. All right, you can pay for this hall, is all right; but you cannot pay for this happening. You cannot pay for anything that is Divine.

If you understand this point you'll have to understand also another point: it has to be very effortless.

If it is so vital, it is so important, it has to be effortless. With a very little effort you should be able to achieve your evolution. If that doesn't happen, that you should know that it is something else but not your evolution. Now, you have to know what you are seeking is the truth. And what is the truth is, actually you are seeking your higher evolutionary attainment. That is, to be the spirit is the first truth you are seeking. And the second one is that all this living work is done by an All-pervading Power, that's the Divine Love. They may call it by the name `Param-Chaitanya', they may call it as the Cool Breeze of the Holy Ghost, they can call it as the All-pervading Power of God's love or they can call it as the `ruh' or anything. But it is a fact that all this living work is done through this vital power which combines all the powers of the world.

This power has created us and this power wants us to feel that power, to get connected with that power, to be enriched by that power, to enjoy that power and then ultimately to use it to give it to others also. We are human beings and we get so frustrated with ourselves

sometimes, people start asking, “Why am I here, for what? What's my purpose? After all this useless thing I'm going on with the insurance; so much to be paid, the bills to be paid, this to be paid!" You are fed up. Is a fact, no doubt, I agree. But you have forgotten your purpose, that's why. Actually within yourself you are extremely beautiful. Your divinity is waiting for you. In your depth you have all that. You have to reach that divinity. Then you will know how beautiful you are, how dynamic you are, how compassionate you are and that how universal you are. All this has to come to you through this connection.

I'll tell a story about taking a, say, a television set to a very remote village in India where they have never known anything about television. You show them the box and they'll say, `What, this box?' If you tell them, `No, you can see lots of pictures in this from all over the world,' they'll say, `What, this box?' That's what we feel about ourselves. But once this box is put to the mains, then you know how fantastic is it. Then you realise how great you are. And this knowledge has to be our own. It has only been made possible now. Luckily, something has happened to this All-pervading Power that it has become so dynamic and it is helping us to get you all as seekers. I say you are a special category of people who are seeking truth. This category has to be faced by every country, every nation, every government. You cannot stop them from seeking.

But in that seeking they have gone to drugs, they have gone to alcoholism, they have gone to all kinds of madness and also to false people. They have suffered so.

People come to Me and... Yesterday there was three people; and they told Me, “Mother, they went to this Guru here, someone and they are so much suffering." I don't mind, if they want to make money, let them make, because there are so many thieves in this world, you know, can't help it. All right. But it's not only that: they spoil your Kuṇḍalinī, they spoil your Kuṇḍalinī, they spoil your chances of realisation and they give you diseases. They give you serious diseases of such a horrible nature that sometimes I really give up. I say, “Now how am I to help them?" And we listen to them and believe them, blindfolded.

So in this short time, what I can warn you, this way: that first of all before going to anyone like that, you must find out what other disciples who are there have got, what powers have they got, how they behave. Are they beautiful people, have they really become religious or righteous, have they really become? Because you can follow any religion, Hindu, Muslim, Christian, any religion, you can commit any sins. How these people are, how they are living among themselves, what are their relations with each other? Once in a while we might also get somebody who is a money-maker or something, but we throw them out. We throw them out. Maybe sometimes we might get somebody, you see, just like a outsider coming in, but such people are then thrown out.

So you have to see the body of such organization, how it works, what is the way these people are, what have they achieved? What about their children, what about their families? Everything you can find out first and then you should go to anyone who talks about God. That's first

thing: have they got godliness? Because William Blake has said there will be a special category of people who will be born on this Earth, he calls them “men of God", “they will know God and they'll make others godly." Now with Sahaja Yoga you get so many powers. The first and foremost is that you yourself get completely physically cured.

So many diseases are cured by Sahaja Yoga. But it's not a guarantee. If you get your realisation and if you settle down in Sahaja Yoga, you don't have to get to any diseases. It's possible: we have worked it out, it has worked even in Australia, it has worked in India. There are two doctors who have got M.D. in Sahaja Yoga in Delhi University. There are seven doctors in England who are experimenting, means they are documenting how many people have been cured. We have such a lot of documentation that we don't know how to even transport it. And there are forty doctors in Russia who are following Sahaja Yoga.

I must say, unfortunately Australia is one country where they never understood us. I've been coming here from the year 1978. Unfortunately at that time all these Gurus were here prevalent and nobody would accept us because we are not charging any money. And it was impossible to tell them about it. They would just walk out as soon as I said we don't take any money. It was really very difficult to communicate.

And as a result we have very few Sahaja Yogis, specially in Canberra and the report is that they come but they just disappear. But if they have commitment of money then they stick on, because you paid for it, you see. Like

you go to see some funny film or some funny drama and you don't like it, but still you stick on because you paid for it. Is a human psychology. But I say, how much can you pay for it? How much can you pay for it? It's so invaluable. This, you cannot measure it in money. God doesn't understand money, He doesn't understand banks. This is your headache, it's not His headache.

So, once we understand one thing: it's a pure thing, it's so pure. Reality cannot be purchased, you have to know it.

So, now these centers are here, as you see: he must have told you about them one by one. And when you come to this course they will tell you all about it in details and within, I'm sure, seven weeks you all will become great masters of Sahaja Yoga. And you can cure people, you can raise their Kuṇḍalinī. Not only raise their Kuṇḍalinī, but you can understand this subtle knowledge in no time. It really increases your capacity of your intelligence so much that we have had children who came to us as dullards and now they are scoring so well, they have records. Not in India, even in Australia they are doing so well.

Now in England which is, which has got a disease of unemployment, in Sahaja Yoga it's hard to find even one person who is unemployed; because we don't think that taking dole is a very respectable thing.

So suddenly they get their jobs and they work it out. It's something that happens: a person becomes so dynamic, so relaxed.

Now these days there are so many diseases about which I need not tell you; but specially the tension that you

have, because I was told most of them are bureaucrats here. My husband has been a bureaucrat all his life, so I know what it is, I know the bureaucrats very well. And this tension comes to us because we work too much on the right side, as you see there, this yellow line. And that develops onto another horrible thing called as ego: that we feel we are doing it. There's nothing wrong, it's nothing wrong, because ignorance gives you that idea that `I am doing this work.' There's nothing wrong in feeling that way. But what happens that when Kuṇḍalinī rises, she pushes that down and makes a, should call it as a chimney, because that's what they understand in English language, that it makes like an opening here.

And this opening takes away all the heat of the work and the idea that `I am doing this work.' You just don't feel you are doing it; it's so relaxed. All these problems that you have, as the bureaucrats specially, I will explain to you what problems they have. In this short time whatever is possible I'll try to give you.

Now, we work on the right side: they're bureaucrats because they're planning, because they're thinking too much. They are futuristic people, planning, planning, planning like mad. Not only, but their nature becomes such a planning that if they are going on the road, immediately they'll say, `Oh, they should have put this signboard here. They should have done that there. They should have put this tree there.' I mean, you are not doing that job at all, you see, you are nothing to do with it. But they'll go on thinking for others also what they should have done, what it is should be done, that should be done.

So all the time thinking, thinking makes them mad, with this, with this right side developing too much, they become work-alcoholics and they are very unkind in the family also because, you see, they are so irritable sometimes. And sometimes they try to push back the temper and that's how they become even worse.

Because this, this center, this is a very special center within us: we call it as Swādhiṣhṭhān. This center outside, in the, we can say in the physical way or in the medical terminology, acts through our aortic plexus. I studied medicine forty years back or so but now they might have changed the name, but we used to know as aortic plexus. This aortic plexus looks after this viscera as you see there, whole thing, all that, all the viscera. And here is one, first one, is the liver. Now liver is the one that's very important in our body, which is responsible for taking out all the poison of the body as heat and deliver it into the bloodstream. But when this center is doing something else much more important, then it is neglected.

Now, what is this important thing we do, that this center also has a responsibility to supply energy to the brain or supply even some cells, fat cells, for the displacement of the used-out cells and nourishing them with new cells.

So when we think too much all the time, this poor center gets very busy and it has no time for your liver.

So the liver gets into trouble. Now when the liver gets heated up, the heat passes upward. When it passes upward, it touches the center that we call it as the right Heart. This center when is heated up, then the lungs start getting coagulated and you develop asthma. Of course, it has also due to the effect of the left side which

I'll tell you later on which, which triggers it, which triggers this asthma.

Now this asthma once settled in cannot be cured by any means but by Sahaja Yoga. We have cured, I mean, not I would say I have cured, but Sahaja Yoga has cured through Kuṇḍalinī awakening, asthma of a gentleman who was an architect. Mostly architects also are of the same style: they get asthma, very common and there's another disease they get which I'll tell you later on and that is also a result of this kind of overthinking.

Now when you neglect your liver, also the heat passes downward. When it passes downward it catches your kidneys. And the kidneys get coagulated and they cannot function, so you get kidney trouble. And the doctors don't want to tell you the truth but I would like to tell you, the dialysis can never cure you.

And it's such an expensive thing, you become bankrupt and die, that's all.

So for that, what is the treatment is in Sahaja Yoga. We have been able to see that people get cured of their kidney trouble with a very simple method of Sahaja Yoga. Because we are dealing with the fundamental things: like if there's a tree which is sick, if you want to apply some medicine on the leaves it doesn't work out; you have to go to the roots.

So we go to the roots very easily through your Kuṇḍalinī and it works out.

Now there's another disease they develop, because the heat can pass to the left side. Now supposing somebody who is young and he's very ambitious and is sort of a sportsman, we can call him, playing tennis or football or

such a game and drinking too much. All this creates heat very much and may get a massive heart attack at a very young age and it's absolutely vital. Also such people get heart attacks of the massive type later on, who have got this problem of too much working. There's another kind of a heart attack we call angina, due to lethargic heart which is, which comes from the left side. They are two things, one is the left and another is right and when we confuse them we do not know what to treat what person. But in Sahaja Yoga you can easily find out a person is right-sided or left-sided, or is it psychosomatic: means combination of both. It's very simple to find out.

Now then the another horrible disease that comes to a person who is sitting on the table and planning, is diabetes, it's very common. If a woman also is diabetic, her child can get it as an inheritance. Now this diabetes comes to you as a result because you think too much and you neglect, the pancreas is neglected.

This pancreas is responsible for looking after your problems of diabetes. And when it is done then what you get is a collapse of this pancreas in a way and you start getting this diabetes in you. Here also the left side triggering is done when you get diabetes. But diabetes also is quite curable in Sahaja Yoga. If you practice it properly every day, morning, evening, five minutes in the morning and ten minutes in the evening, it works out.

Now the other disease that you get is much more dangerous is, is the blood cancer. It comes from the spleen which is again neglected by this center and you lead a very, very hectic life. Actually all the bureaucrats are on, on very highly strung notes and they are very

hectic also. Early in the morning they will, they cannot get up, they are so tired.

So they get up just about ten minutes before the work, somehow or other push their clothes in and just rush out; the wife runs with the breakfast too! And they get into the car and then they see a jam and they get so upset. Now they are so time-bound, that's again problem, they are so time-bound. And in these days when there is so much of jam and all that on the street and they get so frustrated, they are so hectic. All this hecticness leads us into a very funny situation, because this spleen is responsible for creating RBCs, that is red blood corpuscles, whenever you are in emergency. When you are in emergency, then this starts working more.

For example, if you have taken your food and if you start running, you'll get a pain, terrible pain on this side. That's because your spleen has gone into action, is producing more red blood corpuscles.

So this hectic life that you have today, you make this poor spleen a crazy one because she doesn't know what this man is up to. Suddenly he becomes so much excited and he gets into emergency, then again he gets into emergency, so this spleen gets absolutely into problem. And when again some triggering takes place, then you develop this blood cancer.

But the another, as I told you, the kidney and a person who is like this is suffering always from constipation. Because it also, heat goes down and it makes this lower end into a kind of a very dry, dry thing and that's how people suffer from terrible constipation sometime. This is

a little bit that I've told, that a bureaucrat is capable of suffering.

Also is possible is paralysis, paralysis he gets on the right side. Also he might get a frozen arm, right arm frozen, all sorts of things: migraines because of bad liver and cirrhosis of the liver, cancer of, the other day we met one fellow who had cancer of the liver. And the doctor said “you are a gone case." I found out he's a very big boss somewhere. I said, “Now you'd better resign for a while and then I'll work it out." So all these things are to be understood in a proper way and we have to treat ourselves with respect.

We have to govern our body properly. In Sahaja Yoga you'll get all the knowledge that is necessary for you to know about your well-being, first of all. And then you will also know how to keep yourself all right.

Now this is something that I have told you already, but the left side triggering takes place when you go to wrong places like this and to wrong Gurus: they, I think, mesmerize you or I don't know what they do. Their styles I don't understand, because they do not tell you the modus operandi as to what they do, while you'll know the complete modus operandi of Sahaja Yoga. You yourself become masters of this. If you use a little assiduity, if you little bit work it out, I'm sure you yourself will be surprised how you have become your masters. But this is only the physical side of it. Even emotionally those people who have suffered, like epilepsy and also you can say mental disorders and all that, have been very much helped, because that's the left side will work out.

Now the psychosomatic diseases are like, we call them, even diabetes, as psychosomatic because there's a effect of the left on them; or myelitis and all this, this what you call the disability of the muscles to work out, all these things and recently another disease called as the yuppies' disease. I had told them beforehand, five years before this disease came in. I had also told them about the AIDS. But as I was not taking any money, Americans were not interested. Because Americans are so proud of their money; they think “how can we not purchase this woman?" Moreover when I went to America, you'll be surprised, they asked Me a question, “How many Rolls-Royces You have?" I said, “I have none." They said, “We are not interested in You. You have no business." I said, “I have no business. There's no business about it." But this is difficult to make them understand, Americans, that God is not a business. They want to make business out of everything and now see the situation there of the business that they did: what is their situation is not very good.

So whatever, even the business you are doing, even the economic side of it, has to be understood that we have to have a balance. If we don't have a balance, we cannot achieve anything in life. And this imbalancing has taken us to this ecological problem, this problem. Actually most of this problem, all these universal problems, if you see, all these global problems, come from human beings. You know My husband has been working with this U.N. and he agrees with Me entirely: it all comes from human beings. And if this transformation can take place, we don't even

have to have U.N., you just become united, within, not outside, but you just become united.

And this is what you achieve is a collective consciousness, a new awareness within you. You start feeling the Cool Breeze in your hands, the vibrations, very soothing and you can feel the centers of all the persons. And you can also feel your centers and you know how to correct them, yours and others. This is a new awareness that comes to you as collective consciousness. Thank God, Jung has already talked about it, that if you have to evolve, you will evolve into a new awareness as collective consciousness and in Sanskrit language it is called as `samuhik chetanā'.

The first state where you reach is out of this Āgñyā Chakra: when you cross over to the limbic area, you become thoughtlessly aware. You are aware, but thoughtless.

So you become a very peaceful person.

People who have got peace awards, I haven't seen them, seen such hot-tempered people, I don't know, from where did they get this peace award? Extremely hot-tempered: you can't go near them without a bargepole, you know! Any time they are willing to have a hit at you. And they have got peace awards, Nobel awards, this, that. I mean, I don't know from what angle they got, get all these things, what is the judgment point is.

So one has to know that the peace has to be within and this peace is established. You become a witness of the whole drama. You start seeing the whole thing as a drama. You are away from the problems and that's how you can solve the problems and once you become an

expert you can help others to solve the problems. It's something awaiting us. We all have to rise to that level and to get to that state where we can really have that special status which is meant for us. Is your right to have it. As a result, you'll be surprised, you'll be so free and so capable to enjoy the freedom. People don't even enjoy their freedom because they are not capable. Like, you see, our democracy has become demono-cracy, because we don't know how to enjoy our freedom, we don't know how to balance our freedom. But after that, what happens, automatically you become so free, I mean, you get rid of all your habits.

In England I, first time when I started My work, I got seven hippies, all drenched in drugs. But they were brought like dead pieces before Me. And overnight they gave up their drugs. I said, “Look at that! How is it possible?" They had not established their Sahaja Yoga so far but they gave up their drugs, all right. An example is like this, that supposing you are holding onto a snake and you have no capacity to give it up and moreover you are obstinate. There's all darkness, you can't see; somebody tells you it's a snake. You won't give it up till it bites you, till you are dead.

So if there's a little light in you, immediately you yourself throw it away. I don't have to tell you anything; you do it yourself everything. You become your own masters. You guide yourself, because you are great, as I've told you, but you have to touch your divinity.

And it should not be, like as we have in the schools, a mathematical proposition, in smaller classes they used to say, “A house was to be built, `A' came for one day, ran

away, `B' came for two days, ran away and third came for half a day and ran away. When will the work be over?" Never, is the answer! Because if you have such run-away people, how can you have the house being built? I mean, it's not possible, mathematically it is not possible, but it might be imaginary, you might think like that.

So you have to pay some attention to your realisation, you have to pay to yourself and to your ascending.

I don't know how many you are here today and I feel sorry that we didn't have a hall; because last time we had a big hall and it was practically empty, so we thought this time we should have a smaller hall.

It was a miscalculation completely on our behalf, I must say and I am sorry for this, that you all have to stand like this. But I'm sure whatever may be the situation we all will get realisation today. You should have full confidence in yourself that we are all going to get our Self-realisation. Of course, I would like you to ask Me some questions for a very, because we started little late because of this music and all that, but I would like you to ask Me some questions for a while and then we'll have this process of Self-realisation.

As far as the questions are concerned I would say that, that I am not here to take anything away from you, but I'm here just to give you the key of your own being, to know yourself.

So ask relative questions, not aggressive ones, because I'm very good at answering, I must tell you, because I've been now answering questions for the last twenty years all over the world.

So I'm quite clever and I'll answer all your questions now. But it's a mental feat, again I'll say it: that is no guarantee that you'll get your realisation, that is no guarantee.

So it's just a mental feat. If you have any sensible question please ask Me, because I don't want at the time of realisation suddenly your mind comes up and says, `Now, hey, you didn't ask this question to Mātājī.' So please, whatever is possible, we'll take about fifteen minutes for that and after that we'll have a realisation which will take hardly ten to fifteen minutes, that's all. I hope you have all that patience. After that I would like to meet all of you today. Those who get realisation I would like to meet you, because I may not be back here for one year at least.

May God bless you.

There's one thing I would like to suggest, that those who are Sahaja Yogis can go and stand and those who are not can come and sit down. It's better that the Sahaja Yogis can go and stand there. Those who are not Sahaja Yogis yet should come here, this side and please be seated. Sahaja Yogis can stand now.

[Hindi.] Question: If the Kuṇḍalinī is awakened are you then more sensitive to other people and their ailments and the ailments of yourself?

Shri Mataji: Yes, of course, that's what I said. Not only aware, but you know each and everything about them: not outward things but their centers, you know what's wrong with their centers.

So when you say that the Pentecost got their realisation, when the Holy Ghost blessed them, they started talking

in some other language, it's not Latin or Hebrew, but they started talking in the language of Chakras or centers, as we also talk the same way.

Question: Traditionally in the literature of India when we look at the information about Kuṇḍalinī, it appears to be a very difficult and arduous process.

Shri Mataji: It's true.

Question [continues]: So what has occurred in 1970 or since then, that now makes it accessible to everybody?

Shri Mataji: Yah. You see, it's true, it's very difficult. If something very difficult is done by someone, then there must be something about it, isn't it? It is very difficult. And once, a Guru of Shivaji was asked how much time does it take for Kuṇḍalinī to rise. He used the word, Sanskrit word, `tat kshan', means `that moment'. But there should be a person who is able to give and the one who is able to receive it; and that's all ready now, I think, so it's working out. You are capable of receiving and I think I am quite capable of giving! Question: *[UNCLEAR]*.

Shri Mataji: I didn't hear... She's just standing... No, no, yes in front.... No, no, no....

[Aside:] The light you can bring it down a little bit at least, you see. I never used to use spectacles, but because of these lights all the time on My eyes.... Ha, now.

Sahaja Yogi: She says she has experienced Kuṇḍalinī and she's experienced an increase in energy, but she doesn't know what to do with it.

Shri Mataji: She was in Sahaja Yoga? You got it in Sahaja Yoga? Where?

Seeker: Anand Marg...

Shri Mataji: Ah, impossible. They can't give you. Anand Marg, of all the things? Ah... less said the better about them, madam. It's a very dangerous cult you have joined, the most dangerous. Yah, you see... No, no, not at all. He's incapable. They are incapable of doing. They are very violent people, extremely violent. They were banned in India for years together and the gentleman was put in jail and not only that but now his own wife and his own son has joined Sahaja Yoga. It's so terrible as that. You see, it's a very violent organization. But it's surprising.

Seeker: And is that what You say why I can't do anything...

Shri Mataji: Yah, no, not at all. How can you? No, not all. You see, because the energy you must be feeling is not that energy, but of the sympathetic nervous system. I will see about you now. Do you feel the Cool Breeze in your hands? Do you feel the Cool Breeze on top of your head?

Seeker: Yes, I feel like some string is holding me, like...

Shri Mataji: No, no. Not that way. It's very simple, yah.

So those who have followed Anand Marg, it's very dangerous, I must say. I don't want to discuss all these things but it's absolutely illegal stuff, horrible. When, once I was with My husband in one of the hotels and two people came with policemen to see Me. I was quite shocked and C.P. being a bureaucrat he didn't understand the police coming to see us, you see. The police people told us that these two people, husband and wife, want to see You. And they wanted police protections when they come. I asked them, “Why? What's wrong with you? What's...?" They were very

active. His name was, what was his name, is Doctor... Doctor Prasad.

He was a very active man. He even came to Australia for this work and he went also to America and all those places. And he discovered that there were twenty-eight deaths which he could not explain. And he got such a shock and he said that he went to a temple where he suddenly felt that he was doing all wrong.

So he talked to people about it, whatever he knew. And he ran away with his wife in a jeep and came to Lucknow and from there he came to Delhi. There somebody told him, “You'd better see Mother about it." So he came to see Me, but he had this police protection.

So he came and he told Me how these murders took place and what all happened.

Then the mother, the wife of this gentleman, Mister Sarkar and his son, both of them came to Sahaja Yoga and they are very active Sahaja Yogis today. And the lady tells Me how terrible things he has done.

And he has amassed money, amassed. And this lady told Me, “I don't want to take a single pai out of that." He made a will, he, I think at the end of life he must have felt that “I should give something to my wife and child." They refused to have anything to do with that money. They said, “We know from where this money has come." It's the most violent organization.

Question: He said, “You say that You are born again. Is that true?"

Shri Mataji: I? I didn't say that, did I?... You cannot certify. I said it is a state you have to reach.

When you are born again you have all these powers which I described to you, minimum. You cannot just say `I'm born again.' All right? This is the point is.... What is it? Question: He's saying, the second question is, “Are You saying that You do not know the truth, or we do not know the truth?"

Shri Mataji: I know the truth, I should say very humbly and you will also know the truth... all right?

Seeker: There was one man who actually said He was the truth and that was Jesus Christ.

Shri Mataji: And we know Jesus Christ also very well, much better than any one of you, which you will also know.

Seeker: But He's my saviour.

Shri Mataji: Yes, He is, He is there and whatever He has said is to be proved. Otherwise what is Christianity doing today? I was Myself born in a Christian religion and I know all about it. Do you know the...

Seeker: There is one thing Jesus said, He said He is “the way"...

Shri Mataji: He might have said anything, but Christians are not doing that please... Yes, you are not... You see, you must first of all understand that are we practicing what Christ has said?, first question.

We are not. Christ has said, “Thou shall not have adulterous eyes." Let Me see who is that Christian? But I can say all My Sahaja Yogis are like that. They have innocent eyes. We are not following what Christ has said, that's the mistake. You are just organizing Christ. You cannot organize a personality like Christ. You don't know

anything about Christ. Christ is a very great personality. Only for four years He lived actually in the public and they crucified Him; and they are again crucifying Him in the name of Christianity and Christians, take it from Me. I can't understand that Vatican itself printed securities worth two billion dollars.

[Aside:] What is they call, securities of what? What these are... securities of what these were? The...

Yes, in the *[UNCLEAR]* yes, Mafiā, with the Mafiā, with the help of Mafiā. They sold it! False, absolutely false! Do you mean they are following Christ, the one who took a hunter in His hand and whipped all the people who are selling things? Are they following Christ? He was a carpenter; did He take any money from anyone? We take Christ into our pockets, think that He is our own. It's like all these great incarnations who were born on this Earth to prepare you for your last resurrection. He has said, “I will send you the Holy Ghost." What about that? The question is, what about the Holy Ghost? They don't know anything about the Holy Ghost. You will, you will know. See, as Christians... Excuse Me, sir, as Christians what have you achieved? Nothing.

What have you achieved?... What is the question? Ah? You are going round in circles. Now you better sit. Be seated. You must understand humbly one thing: as Christian you have not achieved anything, but as Sahaja Yogi you will achieve Christ. If I promise you that, I will show you that, all right?

Seeker: Jesus said that He is the only way..

Shri Mataji: Yes, it's true. He is the only way and that's what we are going to prove, that He is the only way. But

we are going to prove that. You cannot prove it. You say Jesus is the only way, Muslims will say that Mohammed is the only way, Hindus will say Kṛiṣhṇa is the only way; everybody saying they are the only way....

This is all fundamentalism, nothing else. This is absolute fundamentalism and not understanding Christ. Christ has said, “Those who are not against Me are with Me." Who are those? He has also said for these Christians, “You'll be calling Me `Christ, Christ' and I won't recognize you." Clearly, in the second chapter and second verse of Matthews. It was Paul who ruined Christianity and then Augustine. And you know in England what they are talking about Him? That He was a homosexual. Oh, how dare they say such things about Him? Horrible things they are saying about a Divine personality which they do not understand a word.

It's all minting money and paying people some money to preach about God. How can you pay money to preach about God? Try to understand. In India they came with a gun in one hand and a Bible in another hand, imagine! And even one gentleman in a Calvinistic church came with a pistol towards Me and a Bible in the another hand. I said, “Now put the Bible on one side at least", raised the pistol. Is this the way Christ, the one who said that “forgive", He asked His Father to forgive those who crucified Him? You have not understood Christ at all. You have made a mess of His life and you have really brought such bad name to Him. Please understand. By calling yourself Christians you do not become. By following Him, by practicing Him and that's what these people are doing. They are doing all over the world. You'll be

surprised, we have so many people who are Jews and they respect Christ, they worship Christ. Can you do that? Because they know who He was.

These were all incarnations of the Divine and they were born as flowers.

[Aside:] Please keep down your hand till I tell you because it may, you may get tired.

So, these all flowers came on the Tree of Life, Tree of spirituality. They were all nourished by the same. But we plucked them and now these are dead flowers we are fighting. We should get rid of this fundamentalism and this idea that He was the only one and He was the only one and He was the only one. While Kṛiṣhṇa has also said, “Sarva Dharmam parityajaya mam ekam sharanam vraja", “Give up all religions and follow Me." So all the Hindus can say, “All right, we are the ones who are chosen ones." All these chosen ones, how they are behaving?

Seeker: He didn't say about truth...

Shri Mataji: If you think you are convinced, sir, that you can do well with Christianity you can leave the hall. But I do not think that way. Yes? It's there, the gentleman there. Please get up. All right? Thank you.

Sahaja Yogi: Did you hear that, Shri Mataji? He is saying that You say that the Kuṇḍalinī is coming out all the time, out into the All-pervading Power.

Some people say that you should keep it in.

Shri Mataji: No, no, no, no. It's a connection. See now, as we have a connection for this instrument, it's a connection. A connection has to be made. If we, if this

connection is kept inside, how can we use this instrument? Yes, please? Question: *[UNCLEAR]*.

Shri Mataji: You came to Sahaja Yoga, madam? [Aside:] She came to Sahaja Yoga? We can't be, we can't guarantee about others.

Seeker: Yes, I must say I have experienced the Kuṇḍalinī awakening, but I can't hold the state.

Shri Mataji: You see, the trouble is I don't know what sort of a Kuṇḍalinī awakening you have got, because whatever we know is through Sahaja method. We don't know any other method, all right? So to keep up the state or go back to whether you are realised or not, we'll have to check you. All right? Question: We are all here to achieve something for ourselves but the world is full of unhappiness and You talked about compassion. How can an individual affect all these terrible things in the world?

Shri Mataji: You are not an individual any more, I must tell you. Do you know, in Russia we have thousands of people who have got realisation. That's what I am saying, here you do feel, because Australia was not so kind to Me, I should say, or kind to themselves. But not otherwise. We, this awakening is taking place very fast and it's spreading very fast and every candle that is enlightened can enlighten another thousand candles.

So it's not so. We have to change the world only in this way; there's no other way out.

Through this transformation. [Hindi.] Any other question, please? Question: Could You tell us a little about the traditions that this system is based on?

Shri Mataji: All right. Now, the tradition is that we had a group, we should say, we called them as Nath Panthis, in India who were working on the central path, which is called as Suṣhumnā. But the tradition was that only one Guru could have only one disciple. That was the tradition for ages together.

And we had this Gorakhnath and you must have heard about the Macchindranath, Gorakhnath, Ādi Nāth, all these people. But only in the twelfth century there was a great saint called Gñyāneśhwara and he begged of his brother who was his Guru, that “please allow Me at least to talk about this in the local languages." Now in all the great books in Sanskrit language, like Yog Vasistha and all these books, even in the sixth century Ādi Shañkarāchārya has described about Kuṇḍalinī. Everywhere it is described, but in Sanskrit language. Sanskrit language was only read by very few people. At the time of Rāma, His father-in-law was Janaka: he was a great master of Sahaja Yoga and he gave realisation to only one person called Nachiketa.

He's mentioned there. Then it was all limited.

But in the twelfth century, Gñyāneśhwara described it in a treatise which he wrote about Gītā Gyāneshwari, in the sixth chapter. But the people whom we call as Dharma markandas, is the people who are in charge of religion, couldn't do anything about it.

So they said this is nishida, means is not to be accepted, it's not to be read.

So that chapter were closed down. In that he has written very clearly that “I have now said as a great homage to the spirit of the universe, that now please give us the

blessings for the masses." And he's described Sahaja Yoga very well: what will happen when you get your blessings, how the collective consciousness will come and how people will evolve, what will happen. He did this on the twelfth century. After that we had Kabīra, we had Nanaka, we had Rāmdās, we had TukāRāma; we had so many of saints who have talked about it.

But still it could not go very far. Only two, three people used to get realisation. Even `Buddha' itself means `the realised Soul'. Buddha, Buddha, Buddha means from bodha. `Bodha' means `to know on your central nervous system'.

So all of them said the same. Even Christ has said it. “You are to be born again", clearly He has said it.

So we'll have the certificate on top: `We are born again', finished! We don't go further with it. We have to make enquiry: what does this mean? Because all these religions were organized, you see. You could not go out of this thing. And those who tried to go were thrown out of the religion. Only in India the philosophy is there, it's not a religion as such. I mean, you can say that the Sikhs, the Jainis and all of them are all in philosophy level; it's not organized at all. Nothing is organized.

The saints then came out of it and they lashed all the society and they talked about the reality. They have all talked about it in their own vernacular languages. Now, some of the songs they are singing was written in the sixteenth century by Namadeva, I'll ask them to sing this song. It's sung in every village, where they are singing, “Oh Mother, give us our realisation, jogwa." So we had this tradition in us. But then these Gurus started coming

up, because they said we now have to have a Guru. Now, Guru and a real Guru, there are descriptions already given in vernacular languages.

Despite that, you see, human beings are so great that they can mess, make a mess of everything, I tell you. You give them anything beautiful, they know how to make a mess. And this is what they have done it. Now let them get their realisation, let them get perfected. Let them get that subtle knowledge and then they can judge. You become like a Divine computer. You can feel it on your fingertips, the absolute truth. You ask a question, `Was Christ the son of God or not?' Immediately you'll start feeling tremendous vibrations. Even to take Christ's name you will see.

The time has come for you to prove all these things. Otherwise everybody thinks they are correct, like Saddam Hussein. What's wrong with him? He thinks he was the chosen one, by Mohammed Himself.

Then what can you do to such a person? If you have such make-believes, you cannot help it. Hitler thought the same way. But what is the criteria? We live in a relative world. We have to go to absolute. If we accept this humbly, then only we can have it. But if you are satisfied with something or your brain is washed by some ideologies, then I can't help it. But what good it has done to us? Think it over.

While Hinduism, same thing, where it is said that in everybody it resides the spirit. How can we have caste system? This all came later on. There's a brahmin saint, a great saint in India, Dasganu, He says, “We have not known the Brahma. We have not known this All-

pervading Power. How are you brahmins?" There are so many instances to prove that caste system is something that is put on our head. But it's there and we have to fight it. It's the aptitude of a person. It's not inherent or it is not prenatal; it is just what type of thing you do. I would say all Sahaja Yogis are the real brahmins, because they know the Brahma.

Question: You recommend meditation and chanting every day. How long should one maintain the chanting?

Shri Mataji: We have no chanting, madam, at all, no. It spoils your throat. Five minutes in the morning, ten minutes in the evening: is it too much of a time? And chanting is another nonsense. When you are not connected with God, what are you chanting? If your telephone is not working, now see, we must be logical about it, what's the use of telephoning? Your telephone gets spoilt. It's so logical, I tell you. Supposing now you have the prime minister here and you just go into his area and start taking there his name, they'll all arrest you there. You have to have connection. But once you are in His Kingdom, just remembering once is sufficient.

Even mantras: they will just give you some sort of a nonsensical mantra, like these TM people have given you horrible mantras, I must tell you this, horrible. They are the worst, I think, as far as money-making is concerned. We had three people, four people. One of them was the head of their Flying Academy, from Scotland. His name is Peter Pierce, another his wife, another his child and fourth one was the, his director. They all came to Me with epilepsy. Of course, now they are cured. But poor things, they have all become bankrupt and have gone to South

Africa. They are writing a book about it. And they told Me about it and then many of them came. Even we have some now in Sydney and everywhere, poor things suffering so much. And they told Me that three mantras were given. One was `inga', `pinga', `tinga'. Now any Indian here will know that these are not Sanskrit words. They'll just start laughing at these things. And they paid for each mantra three hundred pounds, in those days. Now `inga' means, it's a very colloquial village thing because the Guru who is there, he doesn't know any Sanskrit, nothing.

He was just a clerk; I think he was a ticket collector. Yah, he was a ticket collector in India. But all the bureaucrats fell at his feet. Do you know that? That's the best part of it! What is the bona fide of this man? Now this fellow, is the `inga' means `scorpion bite,' is `inga'; and `pinga' means when you get possessed you go round and round, `pinga'; and `tinga' means this *[UNCLEAR]*. For that you pay three hundred pounds! Then six thousand pounds were paid. A barrister who had become mad, her sister had become mad. She was in lunatic asylum; she was brought out, then now she is cured. Both of them are all right.

Her name is Hester. She told Me, “Six thousand pounds they took from all of us. We had to go to Switzerland in very far-fetched horrible hotel and they put us there for this flying course." And they had to jump on some forms and they all broke their bottoms, to begin with. But the food that was given to them, for six days they had to drink water which boiled the potatoes. Then the seventh day they had to take the rind of the potatoes. And the

eighth day the potatoes. For six thousand pounds! And this, I'm sure this Guru must be thinking how stupid these people are.

So he used to, he used to giggle all the time.

He could not help giggling.

And they are every time marketing something new. Now they are marketing here, what you call, ayurveda. What is there to market? Why do you need a Guru for that? And ayurveda cannot be marketed in the West in the real sense, because you have to use fresh leaves. You cannot. One gentleman had a very bad eczema. He was from Australia, but then he came to England and then he came to Russia. I told him, “You have to come to India, because I know one thing by which it can be easily cured. It's a very simple leaf you have to use." And in three days he was all right.

So even if you have to practice that, you don't have to have a Guru for that. Why do you? This is just a marketing thing. They'll sell anything. How can you sell anything? Use your brains! By God's grace, you all have much more brains than Indians have. But we have much more wisdom, I think, because we have known all this kind of thing. And thank God, we don't have so much money to waste. Our poverty is a blessing to us, I think, in a way. That's why they have gone abroad. They have formed groups, they have formed this, that, everywhere and nobody would listen to Me. In America they told Me, “You'd better go back. Nobody is going to listen to You." Now let's see how the Australians are going to take it. Thank God, I was born in a Christian religion, because I can talk to you about it very clearly. My father joined

Gandhiji. Immediately he was thrown out of the church. Because in India people, Christians, mostly they are converted from poor classes, you see.

So they think, they believe even now that Christ was born in England, can you beat that? Question: *[UNCLEAR]*.

Shri Mataji: No, you see, the meditation as I told you is a little attention to yourself. You are not to `do' meditation, but you have to get into meditative mood. As I told you, first you get into the state of thoughtless awareness, where you know everything but there's no thought, that is, you are in the present.

You are neither in the future nor in the past, but you are the present where there is no thought. You watch everything, you see everything; but nothing you react. Just there, you are seeing. That's a very great state, because when you just see something, now see, I look at these flowers. Now if you are not a realised Soul and you look at these flowers, you think from where they must have got it now and how much they must have paid, all those things, what colours. I don't think like that; I just look at it. And all the joy that is put into it by the Creator just starts flowing down, in the abstract way.

So that first state when you achieve, in that state you start growing spiritually.

So achieve that state, you have to pay attention to yourself. Now if I say `Now you pay attention to yourself,' you cannot. All right. Now if I say the attention is spread like then like this shawl and the Kuṇḍalinī is here: she starts coming up like that.

So she puts your attention inside. When she puts your attention inside and she breaks this through, then all this attention gets enlightened and nourished by her.

This is to be seen within your life. You see, if I tell somebody about the beautiful place Canberra is, nobody's going to believe it till they come and see it, so better see it! It's very simple. And moreover, see now in this place there are so many lights, you see and to just to switch them on there must be one switch: just switch on, all of them are there, all right? But supposing I have to tell you how all this was built and how all this came here and how this electricity was invented and how the source has been built, you'll get a headache.

So first thing you get your realisation, get your light, then in that light you see for yourself and you, you are not a loser, you don't get into trouble, nothing at all.

So first have it and then know, all right? You have not to be very futuristic about it. All right? So I am happy that your intellect is now satisfied. You have to now help Me by taking out your shoes, because we have to take help from the Mother Earth. She is such an energy-giving thing.

So we can, no, it's all right, if you are sitting on the ground you take out your shoes, that's all. If you are sitting on the ground you are all right, take out just your shoes. And also you feel comfortable.

Now Sahaja Yogis, as I requested you, can you go on the back side and ask the people to come here? [Marathi.] You can come this side. Please, come this side. There is room. Please come. Move forward a little bit, just a bit move forward. Yes, you can all move forward a little bit.

You have to a little bit adjust, sorry for this miscalculation. Sahaja Yogis can go out for the time being. I want you all to sit down and sit down here closer to Me, would be better. If you sit there it won't help so much as if you can come this side. You have to see Me. Please, if you don't mind, come this side and this side. Are there any Sahaja Yogis? She's a Sahaja Yogini, no? Not yet. All right, move on, move further. I'm sorry for this, really.

[Marathi.] Now only for people who are sitting on the chairs, not who are sitting on the ground are all right. Are there some people this side, can go this side also? Can you move so that you can come this side, please, all of you? Can you move this side? There is room. Because there's some people sitting behind. You know, if you don't mind, if you could come this side.

Some of them can come here. Please come. Yes, some of you can move this side, please. Thank you. Can you come here please, all of you? Yes, please. You, too, madam, come along, this side. All of you come along.

Now, before we start *[UNCLEAR]*. Won't you come this side? There is room here, please. Hello, they are Sahaja Yogis? All right. The people who are sitting on the chair should put both their legs or feet apart from each other, because these are two powers on the left and the right. The left one is the power of desire, of the common desire; Kuṇḍalinī is the pure desire, power of pure desire. The right one is the power of action. This looks after, left side looks after our emotions, the right side looks after our physical and mental activity.

So you have to put your left hand on your lap, very comfortably on your lap, left hand, towards Me. This is symbolic that you want to have your Self-realisation.

Now, there are two conditions we have to fulfil in Sahaja Yoga. First one is that you have to be in the present. That means you have to forget the past. To be very frank, you have to know that you are not guilty of anything. Please have no guilty feeling within you. This feeling is absolutely hypothetical and has no meaning. Actually, when you feel guilty this center on the left hand side is sometimes so ruined that you get horrible diseases like angina, lethargic organs and also spondylitis.

So what's the use of having such a illogical thing like a guilt? If you were guilty really, you would have been in jail.

So please believe in yourself. Have faith in yourself that you are not guilty at all.

This is very important because if this center is catching, which I feel very much is catching today here, Kuṇḍalinī won't rise above.

So please, please, please just forgive yourself and know that you are not guilty.

Many people are told, you are sinners, you are this and that. I tell you, don't believe them. Because I feel to tell even this is a sin. Nobody has right to tell someone like that.

So please have no guilt about it. Just forget it. The animals don't have any guilt of anything. Only we with our own thinking have created this institution of guilt.

Now the second condition is that you have to forgive everyone, in general.

So see logically again: whether you forgive or don't forgive, you don't do anything. What do you do? `I cannot forgive. I'll try to forgive.' But what is there? You don't do anything; it's just a mental process. But if you don't forgive then you play into wrong hands, absolutely. And this center of Christ catches, terribly. If you don't forgive, this center which is very constricted and Christ had to be, go, had to go through that and resurrect Himself to establish this center within you. And He has given us the greatest weapon of forgiveness.

So you have to forgive everyone in general. Don't think who is wrong, who has done me wrong, nothing of the kind. Because when we do not forgive we play into wrong hands. The person who has troubled us, tortured us, is enjoying life. But when we do not forgive that person, what happens to us, that we play into wrong hands and we torture ourselves. Please remember, that is very important that you should all forgive. Throughout Australia My programs have been and every time I meet them they say, “Mother, I never felt any Cool Breeze." Then I have to go on working on them: “forgive, forgive, forgive, forgive, forgive" and it works.

So why not cooperate with Me a little bit, just to say `I forgive everyone.' Just to say, in general, just forgive. If you could just say that, it will really help Me a lot. You'll also feel much lighter, much lighter. You are carrying this load for nothing at all.

So these are the two conditions. And the third is a promise: that you should have full confidence in yourself

and believe that you are going to get your Self-realisation. Most of you will get today.

Some if they do not get, may, we try to get them today and then later on they can come. But also you must promise that you should not just allow yourself to be drifted away. Like Christ has given a parable, that some seeds were thrown onto lands which were marshy, of course, the rocks were all wasted, but on the marshy lands and they just sprouted and finished.

So you have to grow into your trees, to get to your beings, which is so great. That's a promise from you and that will help a lot. Because, you see, Divine also has common sense. It doesn't want to work out people who are good for nothing. It's not meant for frivolous people. You see, if you know that this light is not going to work out, why will you try to correct it? So we have to understand our value. We have to understand our role, how important it is. And it's such an important time at this time, we should not miss it out. After all, you have been seeking and seeking gives you the right to get to the Self-realisation and then the Divine has a right to expect that you'll spread the light all throughout the world. You'll be surprised, when I went to Russia first, twenty-five Germans rushed, Sahaja Yogis, to Russia. I was really touched. I said, “How are you all here?" They said, “Mother, isn't it our duty? Whatever done by our forefathers we have to undo." And with such gentleness, with such sweetness. You won't believe these German Sahaja Yogis are one of the gentlest ones. They handled these Russians, gave them so much love, so much

attention. And they have taken the responsibility of the whole of Russia.

So we have to be conscious of our being and then all this knowledge will be much more manifesting through you. If you do not give, it won't come into you. If you do not open the other door, no air will flow from this one.

So you have to give. And when you give, you grow deep also; like the tree when it grows outward, it goes deeper. They're all related.

So Sahaja Yoga is a collective happening. It is not individual; you cannot say `I do it in the house' and finished, no. You have to come to the collective.

It strengthens you, it strengthens others and you understand each and everything. And everyone is so much in unison and in love, you'll really enjoy it. Like a nail which is cut out of your finger doesn't grow.

So now it is not an individual thing, but it is absolutely a collective thing and is an open knowledge to everyone, absolutely open knowledge to you. You don't have to pay for any one of these things.

So may God give you wisdom and understanding about yourself.

So *[UNCLEAR]*.

As you put and now we'll show you first of all and then you have to do it with your closed eyes.

But first you see how you have to nourish your own centers and raise your own Kuṇḍalinī.

So put the left hand towards Me, suggestive or symbolic that you want to have your realisation. Then you have to put your right hand on your heart. We are working only

on the left hand side with the right hand. In the heart resides the spirit.

So we start from there. Then we take our right hand in the upper portion of our abdomen, he'll show you, upper portion of our abdomen, on the left hand side.

[Aside:] It's better to put inside your coat. He's, he's a realised Soul, so it's all right for him! This is the center of your mastery, by which you become a master. This center has been created by great masters and it gets awakened.

Then you take your right hand in the lower portion of your abdomen on the left hand side. This is the center of Pure Knowledge, Pure Knowledge that you feel manifesting on your central nervous system, on your nerves, by which you know how to handle this power and work it out. This cannot be forced on you. I respect your freedom. Then we take our right hand in the upper portion of your abdomen on the left hand side. Again press it hard. And then on your heart. Then in the corner of your left shoulder and your neck, like this, from the front. And turn your head to your right, fully, fully to your right. This is the center, as I told you, you catch when you feel guilty.

So please turn your head to your right as far as possible. Then we take our right hand onto our forehead across and put down our head as far as possible.

This is the center where you have to forgive everyone in general.

Now we take our hand on the back side of our head and push back our head as far as possible. This is the center where, without feeling guilty, without counting your

mistakes, for your own satisfaction you have to ask forgiveness from the Divine, not just now; I'll tell you later on what is to be done. Now you have to stretch your palm fully. Put the center of your palm on top of the fontanelle bone area, which was a soft bone in your childhood. Press it properly. Now push back your fingers as far as possible and put down your head as far as possible. Now push back your fingers, that's very important. Now press your scalp nicely and move your scalp, not your hand so much, but the scalp is to be moved, slowly clockwise, seven times. Put down your head, please. Push back your fingers. Now, push back your fingers, you see, next time when you do it.

You want to be seated? All right, come forward. You can go this side. There's room here this side, you can go this side. Come along, it's all right. Just take out your shoes, now. You can take out your spectacles, because you have to close your eyes and not to open till I tell you. If there's something tight on your waist or on your neck, please loosen it a little bit. Sit comfortably straight, not backwards stretching or forwards bending, but in a straight manner.

Now close your eyes and put the left hand towards Me on your lap and the right hand on your heart.

Please close your eyes. Here now you have to ask Me a very fundamental question about you. In your heart you ask Me three times, you can call Me `Mother' or you can call Me `Shri Mataji', whatever you want to call Me, `Mother, am I the Spirit?' Ask this question three times. `Mother, am I the Spirit?' Please don't feel guilty, I'm getting these catches very much. Just ask this question.

If you are the spirit you are your own master, because in the light of the spirit you know how to guide yourself.

So now please take your hand, right hand in the upper portion of your abdomen on the left hand side. Here you have to ask another fundamental question to Me, three times, `Mother, am I my own master?' Ask this question three times. I have already told you that I respect your freedom and I cannot force Pure Knowledge on you; you have to ask for it.

So now please put your right hand in the lower portion of your abdomen and press it hard, on the left hand side. Here is the center which has got six petals.

So please say six times, `Mother, please give me Pure Knowledge.' You have to ask. Please say that six times, `Mother, please give me Pure Knowledge.' As soon as you say that, the Kuṇḍalinī starts rising.

So we have to clear the upper centers with our self-confidence.

So now raise your right hand onto the upper portion of your abdomen on the left hand side and press it hard. Here now you have to say with full confidence, ten times, `Mother, I am my own master.' Here you have to say with full confidence, ten times, `Mother, I am my own master.' Say it ten times.

[Aside:] Who are these children crying? They are Sahaja Yogis? You see, this is the problem is that the Gurus, you see, these false Gurus are torturing them.

Now please take your right hand onto your heart. Here again you have to say with full confidence, the greatest truth about yourself, `Mother, I am the pure Spirit.' The

truth is, you are not this body, you are not this mind, you are not this ego, you are not these conditionings, but you are the pure spirit.

So please say it twelve times, `Mother, I am the pure Spirit.' Now, this All-pervading Divine Power which organizes everything, creates everything, which thinks, above all it loves us, is the ocean of knowledge, is the ocean of compassion and bliss. But above all, it is the ocean of forgiveness.

So we cannot commit any mistake which cannot be dissolved by the power of this ocean of forgiveness.

So please now raise your right hand in the corner of your neck and shoulder and here please say sixteen times with full confidence, turning your head to your right fully. With full confidence you have to say, `Mother, I am not guilty at all.' Please say it with full confidence. This is the worst catch today we have here.

So please say it with full confidence in yourself, `Mother, I am not guilty at all.' Turn your head to your right, fully.

I've told you, whether you forgive or don't forgive, you do not do anything whatsoever. It's just a myth which you are carrying. And this myth has burdened you so much that you torture yourself.

So now raise your right hand on your forehead across and very gently put down your head on your hand, resting as far as it is possible. Here you have to say again with full confidence and please say it from your heart, not how many times. Please say it from your heart. Don't try; just say it from your heart. It's very important.

`Mother, I forgive everyone in general.' From your heart, not how many times, from your heart. It's the greatest weapon you have got.

Now, please take your right hand on the back side of your head and push back your head as far as possible, holding your hand tight on the back side, pressing it down hard on the back side. Here you have to say, without counting your mistakes, without feeling guilty, just for your satisfaction please say, from your heart again, not how many times, `Oh, Divine Power, if I have done any mistakes, knowingly or unknowingly, please forgive me.' Say it from your heart again. Push back your head as far as possible and hold it tight, on both the sides.

Now please stretch your palm fully and put the center of your palm on top of your fontanelle bone area which was a soft bone in your childhood.

So is important you push back your fingers, fully. Here again, I cannot force Self-realisation on you. You have to ask for it.

So now please put down your head. Please put down your head. And now move your scalp slowly, seven times clockwise, saying seven times, `Mother, please give me Self-realisation,' saying seven times, `Mother, please give me Self-realisation.' [Shri Mataji blows into the microphone.] Now please take down your hands and open your eyes very slowly. Very slowly open your eyes, very slowly. Put both the hands towards Me like this.

[Aside:] You stand up.

Higher. Now put the head down and see with left hand if there's a cool or a hot breeze coming out of your own

head. Now don't doubt it, please see it clearly, you have to certify yourself. Now see clearly if there's a cool or a hot breeze coming out of your head. You shouldn't put your hand on top of your head, or it should be above your head.

Some people do get it very far away.

So try to move it on both the sides up and down and see for yourself if there's a Cool Breeze or a hot breeze coming out of your head, fontanelle bone area. Now please put the left hand towards Me. Again bend your head and with the right hand you see. Gently you can see. It's a very subtle thing, so be careful.

Some people get it as a great rush also, some get it in a very big way, but some get it in a very subtle way. But don't get confused.

Now please put your right hand towards Me. Now bend your head. Bend your head and see for yourself if there's a cool or a hot breeze of the Holy Ghost coming out of your head. Now raise your hands, both of them, towards the sky. Raise your hands and ask a question, `Is this the Cool Breeze of the Holy Ghost?' or “Is this the All-pervading Power of God's love?" which is called as `Ruh' also, or `Is this the Param-Chaitanya?' Ask this question. Push back your head fully and ask this question three times, any one of them three times. Ask any one of these questions, three times. This is the first time you'll be feeling this All-pervading Power.

Now take down your hands, please. Put your hands like this. Now watch Me without thinking, you can do it.

[Aside:] Should I stand? Just, you are in thoughtless awareness, just see; even if you cannot see Me you are in

thoughtless awareness, absolutely relaxed. All those who have felt Cool Breeze or hot breeze out of their fontanelle bone area, or they have felt it on their fingers or on their hands, please raise both your hands. The capital of Australia! May God bless you all.

So many of you have got it. It's all over! See, but don't doubt it, don't doubt it. It's all over: you can go home and close your windows and see, it's all there. But you feel extremely relaxed and happy.

So now, I know it's time, but still I would like to meet you people, those who have felt the Cool Breeze.

Those who have not felt the Cool Breeze could go into another room and these people will try to fix it up for you. But those who have felt it, I would like to meet them first and those who then get their realisation there could come and see Me. But some people did not do it, so that's not our responsibility in any way.

In the meanwhile there will be some very nice music and now you will enjoy this music better.

Contents: 1991-04-14 **Śhrī Gaṇeśha Pūjā, Meditation Room, Ashram, Canberra, Australia**

This will be the fifth Pūjā in Australia and I thought that this is the land of Gaṇeśha, we should have the Gaṇeśha Pūjā. Is very important also, very helpful. We all should have Gaṇeśha Pūjā, it's very important. And so today there will be Śhrī Gaṇeśha Pūjā. Have you got the hundred and eight names of Śhrī Gaṇeśha? So we have now requested John Fisher to be your leader in Canberra. And he has agreed.

I don't know what to tell you more about Śhrī Gaṇeśh, because really it is so important that we have to know the importance of Mūlādhāra Chakra. If you read the newspaper, just on the first page you find people going amok as far as their moral sense is concerned, absolutely I mean, to us it is something so shocking and perhaps I think people are possessed on their Mūlādhāra Chakra. The way they behave one feels that there's something gone wrong with them completely and they have no control over themselves; and just like mad people they are behaving. And all these problems that are coming, of these perversions, are due to this kind of a possession on the Mūlādhāra Chakra. One has to be very, very careful and respectful about it. I have already told so many things how to keep it clean, how to respect it and how to behave yourself.

As you know, Śhrī Gaṇeśha was created at the gate of hell to protect us from falling into hell. But actually when we insult Him and we do not care for Him, He just sleeps off. When that happens, any kind of a possession can come and can really make people mad. When you come from India to these places you are really surprised and shocked. What is wrong with these people, how can they be behaving in this manner? How can they go all out to ruin themselves like this? And how is it they do not understand the importance of morality when they are following Christ? The Christians, I think, are the worst as far as morality is concerned. They have no moral values left in them. It's such a sad thing that the number of people killed by Christians is also the maximum.

Sometimes I think these people who were killed everywhere might have possessed the Christians this way, that they are just going amok and behaving in this manner, destroying themselves.

Now the first quality of Śhrī Gaṇeśha is that He gives us wisdom. And that wisdom gives us the sense how to behave, gives us the balance and gives us the sense how to behave towards ourselves, how to preserve yourself, how to respect yourself. But if Gaṇeśha is not at all there to watch you, might be from hell some horrible hellish bhoots are coming out, or I don't know, I cannot explain this kind of a thing. But the other way round, I'll tell you, in India, is specially with women, they are extremely particular about their chastity, extremely particular.

Like we had a queen called Padmini and she was a very beautiful woman. And one Muslim aggressor who became sultan heard about her beauty.

So he wanted to see her.

So she refused, “I don't want to see him." Even seeing a woman like that: those bad eyes, are bad; seeing a woman also, are bad.

So he said, “If you do not allow me to see her, I'll invade your country." So she agreed that, “All right, he can see me in a mirror, so at least his bad eyes don't fall on me directly." She agreed to that. And he saw her in a mirror and he saw that it was even more beautiful than he had thought her to be.

So now he wanted to have her.

So physical, so superficial.

And he said, “If you now do not come to me, I will again attack." So they made a plan, “Let us now decide whether we are going to surrender our queen or not." So everybody said, “Nothing doing. We are not going to surrender." Because the chastity of a woman is very important and that of a queen and a queen, who is representative of all the womanhood should not be sacrificed like this. They could not bear the idea.

So they said that, “All right, we'll organize something and cheat these people." So they sent a word, “All right, we are all coming and the queen is coming too." And they sent hundred palanquins. We use palanquins for ladies in India, covered. And inside every palanquin there was one warrior sitting with all the weapons. And there were four carrying the palanquin and all these four were also warriors.

So thus they have about five hundred warriors. It was a small kingdom.

So when they went down, these people were very happy. “The queen is coming" and they were all getting drunk and celebrating it. “The queen is coming. Queen is coming." So they were half drunk also.

They had told these women that, “In case we win, then we lit a fire and you will know that we have won. But if you do not see any thing like that, then be sure that we have lost the war." So the king sat in the front palanquin and the rest of them and they went and attacked them in the sense that they first entered inside and then instead of the queen, the king came out and they all fought those people. But they were only five hundred so they could not be saved and these people had better weapons, so

they were killed. They did not lit the fire. Now the women knew that all of them will be coming. Now they were very rich sultans, very rich Muslims and things like that. But they thought that now their chastity is in danger, so there was a big platform and they made a big pyre on that. And they all entered into it and killed themselves, before they could enter and touch their body.

So for women specially it is very important to have a great sense of chastity. And if they do not have the great sense of chastity, then they develop all kinds of funny ideas and mentally they become very imbalanced. And the children that they have, also become very funny and you have all these problems of perverted relations, incest relations. And today I read a horrible story about a little girl who suffered with this incest relationship. It's hell that we have created. In hell what else is going to be? Same thing.

There's no sanity about it, there's no wisdom about it.

So we have to now understand how we have to build ourselves as Sahaja Yogis. Men and women, all of them, have to go hand in hand, because the first quality I told is wisdom, but the essence of Mūlādhāra is innocence. They are made of innocence. The power of Gaṇeśha is innocence. And innocence comes when you do not destroy it. Actually a child is born innocent, but if the mother is like that, immediately the child takes over and if the father is like that the son takes over. But later on it has effect, whether it's mother or father. The whole society is decadent, is in decadence, is going down. You can see it so clearly.

Thanks to certain great saints in India who made the culture of India, it has not come from any philosophers or any writers or intellectuals, but it has come to us from the saints who understood the value of chastity and who understood the value of innocence. And they have built the whole thing in such a manner that these things never enter into our head.

So we call them as suSaṁskāras, means `good conditionings'. These good conditionings are surrounding us so much that this never enters into our head, all these kind of things that people are doing here, are mad. When it doesn't enter into your head, we can say that we just do not allow these possessions to come in. Because if you make preparation in a way for these possessions to come in, then the possessions will be there. Like the way people dress up nowadays, you see, they look like really witches or bhoots, absolutely. And such people will be definitely attacked, because the bhoots think that, `These are someone like us. Let's go enter them.' Also Āgñyā is not to be covered. I have told a hundred times, please don't cover your Āgñyā, please clear it down. Don't cover your Āgñyā. If you cover your Āgñyā, then you cannot be protected. They enter into your Āgñyā and from Āgñyā they can go up to your Mūlādhāra.

So you are living in atmosphere which is very dangerous for saints to live. Actually that's why they said the saints must go to Himālaya.

If they could say that to Indians, I don't know what should I say to people who live in such horrible circumstance, absolutely horrible. I mean, you think about it, how terrible it is and how many problems it gives us; how

many people are ruined, how many children are ruined, how we go amok.

So the first thing is that we should understand that Gaṇeśha gives us Maryādās, limits, it is innate within us. It's not imposed on us, it is innate. A little girl if you see, she's shy, she knows how to protect herself. Even the boys, they are shy and they try to protect themselves, but that innate innocence we try to out, because ego is there. `What's wrong?' You tell them anything, `What's wrong?' And you do not know how devastating it is. In London I know of so many parents telling Me that their children are already squatting, they have got already children. At a very young age, about fifteen, sixteen they have got children. And this is so widespread and so shamelessly they discuss. I mean, in the newspaper if you read, I mean you can't imagine why to write all these things in such details in the newspaper. There's no need to write each and every thing in the newspaper.

But basically we are good people. God has created us good human beings. We are beautiful people, but this ego and this kind of a stupid idea that, `What's wrong?' in doing anything, coming from ego; people have gone amok and when you go amok you get caught up by these bhoots and then once you are caught up by these bhoots, you start behaving in a manner that no one can explain. `Why they behave like this?' I just don't understand.

There was a boy who came with all his hair not properly done and looking funny and with all these jattas, as we call them.

So I asked him, “Why do you dress up like this? You look like a primitive man." He said, “I want to be primitive." I said, “You cannot. Your brain is modern. By just making such hair, are you going to become primitive? You cannot become primitive." But just imagine, all these external things they do. For what? To have an identity. Now this idea of identity is also is a sign that you do not have your Maryādās. You can do anything. You can become a punk and all kinds of things you do. I mean, there are no Maryādās. And that means you are denying Gaṇeśha completely. Gaṇeśha has created those Maryādās innately within us. Even a prostitute in India, if she has to take to that profession because she's forced into it, maybe she's been brought from somewhere or maybe that out of her big problems she might have been a prostitute; she will see that her child is saved. She knows that it's wrong. But here it is so bad that we do not know also that it is wrong. Can you imagine, this is the limit of things, that you see yourself getting drowned in the water and you know that you are going to be killed. Still you are enjoying, `Very nice, I am going to be killed.' This is the situation of the wisdom. This is really shocking.

So we have to now understand what are our Maryādās are, how we have to live within our Maryādās and I'm sure if you really work out your Śhrī Gaṇeśha. For that the best is to meditate. Put yourself on some nice turf, grass. Sit on that. Put your left hand with the light and right hand on the Mother Earth and say Atharva Sheersha. If you can remember it by heart, it's a very good thing. Otherwise, you can keep the book and read it, or say Gaṇeśha's mantra to begin with. It's going to

help you very much. It's going to help you, your eyes, it's going to your whole thing, is going to be very nice. And also with this kind of a mad Mūlādhāra, a woman can become extremely aggressive with her husband. I mean, she can be a very cruel woman and that's what is happening in America now. But I can't understand how women could be that cruel. I mean, I never used to think women could be cruel, really. I mean they could be sly, they could be sort of, doing some scandal-mongering or some sort of stupid things like that. But that a woman should be a cruel woman... when I first read the history of England I was surprised that there were some queens who were very cruel and also that there were seven queens who were killed. In India if a king kills even one queen, he'll be ousted completely from the whole country.

So it's not a something very simple thing. It's very serious. For Sahaja Yogis very, very serious. They have to revive their innocence. They have to revive their Maryādās. They have to delimit themselves. It's very important. Otherwise, I would say that, if you have some wheat spread out everywhere, how can you reach the heights? You have to put them into some bags, some Maryādās. Only by Maryādās you can rise. Of course the Kuṇḍalinī will help. Of course Gaṇeśha will help also. But we should also try to watch ourselves. There should be introspection, `Are we still in the same category?' I have told many people that it is better you walk with your eyes towards the grass, at only at three feet, because at three feet you can only see children, flowers and grounds, not higher than that. Nothing very beautiful is beyond that I

think. Or raise much higher, so that you just see above the heads of people, nothing in between. And our whole style, lifestyle is so funny; I mean, I just don't know how to explain it, but is accepted. Yesterday there was an Indian and very seriously he came and told Me, “I have been committing one sin, so I must tell you." I said, “What?" “In my family nobody takes beer, but I am taking beer sometimes." After that, I didn't know where to look and what to say. Very seriously he said, “You are Mother, so I must confess to You, but now I will never touch beer." Imagine. Very seriously he was talking and another fellow came, he has told Me.

I said, “Now you Indians don't want to come to this thing. What is it? You are all making money?" He said, “We have made a lot of money here and we don't want any money." But I said, “Then why don't you come? You should come and take your, to Sahaja Yoga. Why not?" He said, “You see, Mother, mostly the trouble is..." With very great hesitation, he said that, “You see, mostly it is not advertised in Indian papers and we Indians think that we are rather of a different species, you see, how are we going to fit in with these people because, you see, their ideas are so different, ours are so different and how are we going to fit in with them? It's very difficult. But this time I saw some Indians also and some Indian musicians singing, so it seems that we can fit into them." “Yes” I said, “they can fit in to you and you can fit in to them. It's easy. They are your style only." He said, “We were really enamoured how they were nice, you see and they were." Because they do not consider that these things are bad

or anything. India is like that, you see. They think you are of a different bottle and they are of a different bottle.

So you are like that and they are like that. They cannot be like you and you cannot be like them, so they think it is a different bottle you belong to, you see, different category of people. But they don't think that you are bad or good, they don't pass judgment. But this is what it is, that we have to understand that we have gone too far with this madness, spoiling our Śhrī Gaṇeśha.

Also Australians have to give a very big lead in Śhrī Gaṇeśha's area because you are sitting on the soil of Śhrī Gaṇeśha. To all the Sahaja Yogis, you must show. But, as you know what, we had horrible experiences so far and how people have been dominating and doing all kinds of nonsensical things, moneywise and otherwise also morality-wise.

So it sometimes upsets the whole balance of Sahaja Yoga because it's all depending on Śhrī Gaṇeśha; that means depending on Australians. And Australians have all the possibility of reaching a great height in Gaṇeśh principle, because they have the Mother Earth here sitting down. What else do they want? You need not take to stupid American-style things. I mean, if you see their Hallowe'en, I tell you, you won't eat your food for eight days. And if you go only to Rio, even you do not visit their carnivals, but even if you see the pictures, you won't eat your food for one month, so horrible they are.

So are we going to follow them, or are we going to start our own Australian Śhrī Gaṇeśha's special people? Or, this I have to warn you and people are all watching all over, all Sahaja Yogis are there; you know that all over

the world we have Sahaja Yogis. They're watching everyone and you have to do your maximum to express your Gaṇeśh principle, which should be very easy for you. And as I have told you, that Australia was a part and parcel of India once upon a time. It has come down here.

So, at least in your films and all that, you can say they're Dharmic, they are Dharmic. They're not so bad as the American films are, but still this idea of copying the French or the Americans shows that we have lost our personality.

But Śhrī Gaṇeśha gives you a personality. He gives you your personality, because He gives you Maryādās.

You see, by Maryādās only, you get your personality. A person is known by his Maryādās. And that's what has to come within us, are our Maryādās.

So today's Pūjā is about Śhrī Gaṇeśha. As of course you know, He has got four petals and you know what He is placed in and what He does and all that and how He looks after the chastity of His Mother and all that. But the main thing is that how we develop Śhrī Gaṇeśha within us, how people see us as the incarnations of innocence on this Earth. I know it's very difficult, but imagine Śhrī Gaṇeśha sitting on the gate of hell, of excretion, because He's just like a lotus, above everything else and He makes everything fragrant.

In the same way I expect all of you, the Sahaja Yogis of Australia, to have that beautiful personality of Śhrī Gaṇeśha and that you emit that fragrance of innocence among all the Sahaja Yogis and then among all the world.

May God bless you.

***Contents: 1991-04-16*, Public Program, Day 1, State Theatre, Sydney, New South Wales, Australia**

I must apologize for being late but we were held up in a funny way watching a big ship passing through and the gate would not open. I hope you don't mind.

***Contents: 1991-04-17* Talk to Sahaja Yogis, Preschool, Sydney, New South Wales, Australia**

Left anyone? All of them? Nice flowers, eh? Mummy got for you? Ah, these are also? They're from primary. Oh, that's My hand! Thank you.

The whole place is a school, is it? Whole place is a school? School ashram. How many there are? Teacher: Shri Mataji, the children have made these paintings for You.

Shri Mataji: Ah! They have great feeling. She didn't have any drawing before? Not that one! These are future artists, I think, aren't they? This one, Radhika? Free hand? Showing all vibrations. This one is, who has done this one? Looks like Christ. It's tremendous. It's Kuṇḍalinī-shaped art.

Really? Have to look at their inside. They're seeing the Sahasrāra, I think. All the seven colours, it's Sahasrāra. With section, I think. This must be the left side and this must be the right.

Oh, that's beautiful. Who is that? It's beautiful.

Sahaja Yogi: That's like the brain, isn't it?

Shri Mataji: Brain and also a little Kuṇḍalinī, because green, yellow Swādhiṣhṭhāna, see and then the blue. They are really the smartest. Very sweet. The body is missing! That's what they are. Beautiful.

All are the Kuṇḍalinī.

So how many children are studying here, about? Fourteen? Thirteen.

All right, you all sit down. I would like to talk to you. All right? Let them also sit. Let them come in.

They can sit. All right.

So what are we learning in the school? Child: We dance.

Shri Mataji: I'm sure you can write, you can write your names? Do you know how to write your names? All right. It's a Montessori style you are doing or Teacher: No, Śhrī Mother. Sahaja Yoga style.

Shri Mataji: That's better. Sahaja Yoga style, yes! And, you come what time to the school? Ninethirty.

And then they have their lunch here, or they go? Teacher: They have their lunch and they have a little.

Shri Mataji: Rest.

Teacher: They have afternoon activities as well. Yes. The little ones have a rest and then they finish at three o'clock, so they go all day for four days.

I see.

[Aside:] Sit down. Sit down.

We'll have to have a proper big building now, isn't it, because you'll be increasing in number, I think.

And what's happened to the children who are doing primary school here? Ray?

Sahaja Yogi: [explains that the primary children go to a local primary school nearby.]

Shri Mataji: Good school?

Sahaja Yogi: [explains that it is a small public school and that the thirteen Sahaja children form one-tenth of the whole school. Also that Sahaja Yoga is taught there in the scripture class.]

Shri Mataji: That's a good solution, because children who are doing primary school also should go to a proper school, where they are guided properly and have a proper education. Because yours is a secular state and whatever the parents want will be taught to the children, you see, so they cannot force you onto anything. Also the children have to, some children could come to India also once we have the Washi school we'll see. Washi we are trying to make it up very well and work it out in a proper way. First of all, I mean it's easy to get teachers in India, no problem. Very well-qualified teachers you can get, if the place is not so far away as Dharamshala. But to get proper art teachers is a problem: they are expensive as well as a little fussy type, you see.

So we are trying to get a at or a house next door where these artists could be kept, so They could teach from very childhood; certain things we can start so the children develop the deftness, you see. The problem is they don't have the deftness to do artistic things.

Also we're thinking of starting a class with the mechanical things also, so the children learn how to play with the mechanics also. Because if you see in Japan, they make the children I think by the eighth class they know how to make a watch. Yah. And the children have to clean the trees even.

So bigger children climb up or they go on a ladder, but the smaller children clean the lower part of the tree. It's very sweet, you see.

So that's how they train them up in a practical way, like Gandhiji's style was that you should make the children know about everything from childhood, whichever is good for his livelihood and also for his life.

For example, if you have say, cotton. Then you tell them about cotton: what is cotton is, how it is come, what are the seeds are, how it is sowed; from there up to how the, you make threads out of them in the churka. And then how you weave them, how you put patterns. Like that every class, you can be taught one by one things like that. Ultimately we'll be having a school of twenty-one arts and crafts of India in Ganapatipule, for adults.

So these children can go finally to that place if they want to take to any art or craft and polish their, their deftness and their craft. This is the idea we have. We have so many crafts in India, lots of them; and here I think this starting very late in life, that's why they find it difficult, but if you start it very young it's very easy to put it into them.

Sahaja Yogi: I think most parents here would like to send their children to the Washi school. It's best for the children.

Shri Mataji: Yes, but they think it's too much price for them. Now we have found out a very cheap price for you to travel to India. They said the school is not expensive, but the travel is. But for travel we have found out for children it is How much percent is less? Or go the Sri Lanka one also.

So I mean, we can find out cheaper ways to send children there. But the schooling is not expensive because it is all found: everything, clothes, everything and so many arts and crafts and all that; it means a lot of money.

And it would be very versatile education to them, so they do not have these conditionings of religion and conditioning of one country, because they'll be coming from all over the world. They have certain basic problems of Mūlādhāra also and also about ego and these two centers are really catching. But I think gradually, living in India, they'll come round. It could be managed. It's not so difficult.

[Sahaja Yogi reads out a letter from the NSW Minister for Education in support of the Sahaja Yoga scripture classes at the local primary school, also praising how the Sahaja parents have become very wellrespected and involved in the school's activities. And commenting how also the Victorian government have recognized Sahaja Yoga in the Victoria state.] This should be, I think, used against the ABC! Teacher: The children did some drawings for You this morning, Shri Mataji.

Shri Mataji: Really? So I'll have to put them in Washi School now, all these. But you must write your names. Also `Australia'.

Teacher: Shri Mataji, we have fourteen. You were correct when You said `fourteen' because we have the little girl from Cairns. That's fourteen, that's what You said. Thirteen now are fourteen, that is the number.

Shri Mataji: Because actually they are seven into two: we have fourteen centers, you see, to create a seven, you

know. Ah, good is a good number. Fourteen is very auspicious, very auspicious.

So now what is this for? All right, come along, one by one. All of you get up, one by one. Start from the very beginning. All right, now Thank you oh, look at that! May God bless you. One better than the other. All done so spontaneously. The Kuṇḍalinī. All right. Now who else? Ah. Tanya is she French? No; is she, is she Russian? Fred's daughter? Fred, how do you name her Tanya? She's a, it's a Russian name. We have one Tanya in Russia, very good Sahaja Yogini, very good, very intelligent.

May God bless you. These are people flying in the air, or what? All their Kuṇḍalinī coming out The other way round; that's what I was wondering. Oh, I see. Ah, that's a rainbow? May God bless. May God bless.

So you are Daisy, eh? Ah, may God bless you.

Teacher: [explains that Daisy's mother is at the school in Dharamshala.]

Shri Mataji: Oh, I see, she's gone there? Yeah, I've heard about Oh! Really Thank you. Seven loops seven Chakras! Many of them have started to see a flower enjoyed by Kuṇḍalinī. Thank you. Have great sense of colour, I must say Done so well. Very well done. Beautiful. Now, who else? Yours? All right. Not yet finished? All right. Thank you. They are too sweet for words! So now then, if the somebody was telling Me that you find it difficult because of the airfare. But now the airfare is so sensible, there should be no problem. But we are thinking that we'll send the children to Dharamshala during the summertime, about three months or so, not for study but for holidays;

and then the parents can go and stay with them. But it's not proper to, you see, interfere with the school all the time. It's not proper. They get quite disturbed about it.

So best thing would be that you take your children with you, go to Dharamshala, spend some time there it's very nice, is beautiful. You can go round, see Himālayas there or wherever you want to go. And children will be there, they'll get their food and also you can pay for your food, that's all it's not very expensive.

So you can spend some time with them in the summertime, because summertime is here very, very cold, I'm told.

June, July, August. You see it's actually, June, July, August could be May, June, July. August is not such a bad month, I think. But actually in India the schools start in July, eighth of July.

So July it starts and they close it in April, May, June, like that. Or maybe the fifteenth of April and the fifteenth of July or something. You see, we have to put them in a regular proper way. And I think they'll get adjusted: it's not very cold there and it's not very hot. Should be quite all right. It's a very nice school, open school.

It's planned well for children and it's so planned that nobody can get out because it has got a great, big, huge compound in the center only, what you can call like a courtyard.

So they don't have to get out of the school. Very important it is. Though in India they don't have all these problems that you have here for children, but still, to be on the safe side. When it will work, it will work very well, I know that, but it has to start.

So, I think we should say thank you to all the children. I should have at least brought some sweets for them, I'm feeling rather guilty! Because it's just he told Me in the morning. Oh, that's fine! I'll give it to them.

Teacher: Shri Mataji, before You go, may the children sing a song to You?

Shri Mataji: Yes please, please. All right.

Thank you. Beautiful. Also, next time when you come, I'll give a small harmonium for them and a small tabla and let them start. If they start playing on it, they'll get the knack of it. Easy to get a small one and one tabla.

So or a drum.

So once they get the knack, they'll manage. We are going to do that in our school there.

So now give them the sweet. I've already started! They love this.

Where is the house of Mātājī Nirmalā Devī? Teacher: The children are making this mat and we thought we might send it to the school in India.

Shri Mataji: Let Me see, let Me see Ah! Very good idea. They'll be very happy to get this. These small children have done this? This is remarkable. You can make a cap also, with this. We don't get this in India. No, these we don't get. We get cotton ones, cotton what do you call, it's used for the cord in the, this thing and we can get them coloured. And then they can do it.

Teacher: We do a lot of sewing. We do a lot of sewing here with the children.

Shri Mataji: They stitch their clothes? Teacher: Not quite. No, not yet. That'll be the next thing. Is there anything

You would like us to do with the children here at school, that You could tell us about?

Shri Mataji: Only thing, you see, I was saying that you have some very sweet prints. The other day I saw that print David has, about the children playing the cricket.

So some of them if you can get hold of somewhere some prints where the children are. Children playing, or children move with the theme. You can send them with these people when they come. I have bought lots of them, but that kind of a print we don't have in the mass done by one fellow called who? I saw it in Melbourne no, Brisbane. It's a very good one.

Something like that if you find anywhere, with the theme of children. Not the faces only, but if they are playing or they're studying or doing something. I've tried to collect a lot of things: dolls, I've collected lots of dolls and lots of also toys, by which you can make things like houses, a ship also not that difficult part, but easier. In Poland we got all that for children.

So.

I'm thinking of maturing them by making them work out themselves things for themselves, so they mature very well. You see, the other day, you see, that child was crying so much and I just asked her that “you take the sweets and distribute to everyone." She didn't eat at all, she just took it over and was distributing. Even in the Pūjā if you make the children sit down and do Pūjā things and all that, they're very good.

So you have to involve them into something and then they mature into some sort of a work.

Children are to be given problems like that. `Now solve this problem. How will you do it? Solve this problem.' So they develop mentally also and they mature. Now you should not solve problems for them.

So tell them, `Now, how can you do this one? How can you do this one?' Like that. And there should be a competition in sharing. See that how much they can share with each other. Now say you have given sweets now, so `who can give one sweet?' like that. Teach them how to share. Giving to others, you see.

This is very important at this juncture: doing for others, not asking for yourself.

Say, I was saying in India that no child would ask for anything, never. Even My own grandchildren if I have to take, do for shopping, they're very difficult and one thing they will take at the most; but if you say take second one, `no' I tell you. It's impossible. And all this perhaps comes from childhood, you see. They see that the mother gives things to others, she doesn't take anything. The father gives things to others, he doesn't take anything, he doesn't take anything. And they're, if they when you give something to someone, you see, everybody praises them a lot.

So then the children start developing those virtues.

But if you start only clapping for their ego, then children get spoilt.

This has to be understood that you should not pump their ego in childhood, then it's difficult to control when they grow up. Like a balloon which has been, you see, already bloated, it's very easy to bloat; but which is not yet bloated takes time, you see.

So see to it that ego doesn't build up in children. That's one of the big problems in the West. Specially, before Sahaja Yoga I have known that parents wouldn't look after their children, but after Sahaja Yoga they just stick like glue, you see. They just think that their children are the last word, they must do this and just spoil them, much more than normal children do. I did say they are realised Soul, you have to look after them, you have to treat them with respect; but not if they are glued to you, how can you do that? Keep them a little distant and see for yourself how they are growing. That is important, because it is you people who'll make the child or mar the child.

Teacher: [says the children are learning some Hindi.]

Shri Mataji: They should, yah. Hindi. Yes, please let them sing.

They'll pick up Hindi in no time. Look at them. These children are writing to Me in Hindi language.

I don't know how many, they had not been there even one month, they started writing wonderful! All right, I can never leave this place, you'd better ask Me to go now! Who's done this?

Sahaja Yogini: The primary school children.

Shri Mataji: Really? It's very nice. Such small children can do this? This you'll have to bring.

Beautiful, this is beautiful.

So, who's coughing? Just come here. You should always wear a shameez. Come, come, one minute.

One minute, just come. They get frightened.

Teacher: We have this little room here and another little room out here and a backyard here.

Shri Mataji: Well, you'll have to get a better school. You'll get many children now, I think. I hope they wear some under a shameez or something. It should not be just one covering. That's how also they catch cold and start coughing.

All right.

So, I hope you'll send these things. I'll show them and then they can make caps out of it! It's very interesting.

Are you all right now? Are you all right? You know she, she sings very well. And she dances so well.

And she said she knows everything about Me, isn't it? She's the one who answered that “I know all about You, Mātājī." So may God bless you.

[Aside:] Some problem with the seat. I'll come out.

So you people all have very children, but be very strict about.

Do you think we should have, from primary school we should have some uniforms for the children? But there only you can wear something cotton, that's all like kurta pajama or something. That would be nice.

All right.

So may God bless you all.

If you send in the ashram, I would like it, to have a look at it. Thank you.

Hello! Ah, now, she's wearing something inside or not and that's what nothing! That's why you are coughing. Now, you must wear something inside, all right? Some

sort of a shameez. Hallo, you are all right now? What was the matter? How will you treat it?

Sahaja Yogi: The shoes.

Shri Mataji: Now you must buy some boxes! Child: Bye-bye!

Shri Mataji: Bye-bye, bye-bye! He's all right. How are you? has passed through very difficult times; he had such problems. Very bad problems from South Africa. But now it's working out very well in South Africa? Yes, working very well. They have been calling Me let's see. Their government doesn't permit.

Let's see what happens.

***Contents: 1991-04-17*, Public Program, Day 2, State Theatre, Sydney, New South Wales, Australia**

I bow to all the seekers of Truth.

You have been already told about these centers within us, their qualities and these three channels which constitute them, But one may ask why all this instrument [is] placed within us, with what purpose and why [the] evolution has to go further? The reason is you have to now become the Spirit. Go beyond your physical, emotional, mental being and become the Spirit. Because Spirit is the reflection of God Almighty and Spirit is the universal being within you. When you become the Spirit you become a universal being.

.....

Of course when you neglect your liver you know liver as they say you will live till your liver will allow.

Now this liver has to clean all the poison from your body. It comes out as heat and is delivered to the blood stream. But when this is neglected this poor liver doesn't know how to function without the energy and all the heat is accumulated in the liver.

So a person suffers from liver trouble and symptoms are he gets migraine, he cannot see the sun then also he gets very hot tempered, irritable, angry because there is so much of heat. Then this heat passes; I was telling in Canberra most of the Bureaucrats have this problem because they plan too much and where do we land with that planning oh God all knows.

So then this heat passes upward and downward so when it passes downward it gives you a very bad problem of terrible constipation because the heat constitutes your intestine large intestines. It also coagulates your kidneys by which you have kidney trouble you cannot pass your urine. Then you go on the dialysis and you are certified as really dead. Because you cannot last longer.

So very expensive treatment but doctors do not tell you frankly that oh, you are not going to live.

Then this heat can pass upward and when it goes upward it goes say to your right Heart as shown there. As a result of that you develop asthma. Of course asthma is connected also with the left side.

So when this triggering is done by the left side then you get this horrible disease called asthma. Then this heat can go upward and can ruin your throat. It can freeze your right arm. It can make your left eye red and also your left ear deaf. But by chance if such a person is young and using too much physical energy and mental

energy as well as drinking a lot he can have a very fatal heart attack very massive one and he may die in very early in age. You must know that all such attacks in young age always are fatal.

But when you see to the other side is that there is a pancreas which is neglected as a result of the neglect of the pancreas you develop a disease called diabetes. Even the mothers who are extremely planning type and thinking type give that disease to their children and children are born with diabetes.

Then you have the third problem with the spleen. This is the most dangerous one. Now a days as the life is we are all time bound very particular about time. As a result of that we have become extremely hectic. Supposing if you sleep very late in a night then you have to get up early in the morning somehow.

Somehow get into your clothes and run to the office. Don't even take your breakfast; your wife will give you so on the way in the car you are eating your breakfast and then you read the newspaper. You get a shock of your life because so many horrible things are happening. Newspaper will never give something that is good or is doing well. But something that is gone wrong to give a sensational feeling. It's just a sometimes horrible thing so early in the morning if you read something that is horrible being a human being then you sometimes shocked. Then you find there is a jam on the way and you get so upset and all your peace is disturbed. Now this spleen is responsible for creating red blood corpuscles when you are in emergency. You must have seen when you eat your food and you run you get a pain

here. That's because your spleen is trying to pump out new RBCs. Now to create that poor this spleen has to work very hard but it cannot understand the crazy hectic personality. Every time it tries to cope with it. It goes crazy.

So such a spleen becomes crazy and ultimately leads some triggering on the left hand side; *[UNCLEAR]*; you develop a horrible disease called as leukemia or blood cancer.

Also your intestinal problems, the pain in stomach and all that indigestion all go hand in hand only because of the one center only on right hand side. I have not even described the left side center.

So if I describe all this the whole Materia Medica will be described. It's like that.

So all the permutations and combinations of these centers give you physical problems then the left side gives you the mental problem.

[After the, Public Program, to the seeker Susi Baumgartner who got her Self-realisation and start crying:] Don't cry, My child, give it all to Me. That's what I'm here for.

Contents: 1991-04-18 **Welcome Greetings and Meeting with the Lord Mayor, Separate Room, Town Hall, Newcastle, New South Wales, Australia**

[SYNOPSIS!] [Shri Mataji drove straight from Sydney to the Town Hall to be greeted by the Lord Mayor. They then adjourned to one of the rooms where they had tea and talked together. The Lord Mayor complimented Shri Mataji on Her work to bring about brotherhood. Shri

Mataji replied that She had created angels in Sahaja Yoga; She told him that they never argue. The Lord Mayor asked how this could be, since within the council they have many discussions and arguments could not be avoided. Shri Mataji said that there were no arguments In Sahaja Yoga because everyone stands on the absolute; if all stand on the absolute, how can there be any arguments? There can only be agreement and acceptance.] [The Lord Mayor asked Shri Mataji where She was living now, to which Shri Mataji answered that She lives either in a suitcase or an airplane. She then spoke of the many countries She had visited and lived in and spoke in glowing terms about the Russians. They also talked about corruption in government and Shri Mataji said that England was the country with the least corruption of any of the Westminster systems of government, maybe because the system of government had had many hundreds of years to evolve. Countries like Australia and America whose constitutions were still very young were still evolving.] [They talked for about half an hour while Steven stretched out his ten-minute introduction further and further. After some time the Mayor said that he had better not keep Shri Mataji from the many people who had gathered to hear Her. The Banquet Room was overflowing with new people and visiting Yogis.

In all about 300 new people and about a hundred Yogis had come.]

***Contents: 1991-04-18*, Public Program, Banquet Hall, Town Hall, Newcastle, New South Wales, Australia**

[Introduction by Steven.] Lord Mayor: One of the many pleasures of my office Is meeting people who come from other places as well as the city of Newcastle In an atmosphere of friendship and good will. I have Just had the opportunity of speaking for too long, as far as you're concerned, with Mother. You have been here waiting while we have been chatting in an outer room and I am very grateful to you for that. It is good for our city that we should welcome people with ideas, information and philosophies that will assist us all. And it would be very difficult to understand anyone who did not agree with the things that are purported here. To find someone who comes to tell us about meditation, relaxation and good will to one another is a marvelous thing for our city, And therefore it is a great pleasure for me as Lord Mayor of the city of Newcastle to welcome you to our city.

Shri Mataji: We are so much thankful to the Lord Mayor for doing such a favour to us and for understanding the need for universal brotherhood. it Is very amazing that I should find in Newcastle such a person who thinks about the higher things in life, things that will make us all happy and give solutions to our problems. We are all such lucky people to have such a personality as your Lord Mayor and am I sure there are many of us who are jealous of you, that you have such an open hearted enlightened person to look after you and to guide you in the right way. I thank him again and again for giving Me this opportunity to come here.

[Shri Mataji and the Lord Mayor then sat together and enjoyed the music program.] [The Mayor had another engagement that evening which he postponed to hear

Shri Mataji speak and to receive his realisation along with many of his fellow Novacastrians. Shri Mataji told him that in all Her travels there were not many Lord Mayors who had received their realisation.]

Contents: 1991-04-19 **Talk to Sahaja Yogis, before Departure, Sydney, New South Wales, Australia**

Now because there'll be so many Sahaja Yogis here and it will work out, not only for Sydney, but other places, like New Castle was a surprise. You've seen New Castle how it worked out. You have to go to other, smaller places which are around.

So, we have to know that Sydney people who are now coming to Sahaja Yoga and we have to strengthen ourselves by meditating also and also by spreading Sahaja Yoga across.

But more if you start paying attention more to the defects here and the defects there, then you'll never grow. What you have to see is defects within yourself and it will definitely grow very well. The best way is to grow yourself and become something that we can say is a solid Sahaja Yogi. That's much more important, I would say, for all of you.

You can always write to Me. And I always take heed of that and I work out many things even before you have written to Me.

So, there's no need to be frightened of someone, or to be afraid of someone. You can always tell that person what you think. And nobody will now throw away anyone from Sahaja Yoga without asking Me. It's a law.

Nobody is going to be thrown out. But, of course, always I'll have your photographs with Me. And I know you very well. There's nothing to be told. But when I am busy with other people, you should know that Mother has given such a responsibility on us, we have to grow and let everyone grow. And gradually, I'm sure, everything will be all right.

And so far we have had mishaps, not so much because of leaders but because of you people, because you should have told Me and you should have informed Me. Also, I know we are very capable people here, but still people don't meditate. That's why I find they are catching. Once you have got your realisation, you should know what should be the attitude towards yourself. Now we have a Sahaja Culture as you know and we have to come into that Sahaja Culture. And when we...

Ah! Hey, what are you doing? Bad. No. Ah ah. At this age they pick up these things here, so what do you say of children? Whose child is this? Just take him. You must correct, yourself. At this age you must correct. Maybe later on no, but at this age you must correct. You see if they hit, then you hit them on their hands. Hit where their legs. Hit them there so they are all right.

Now come along, now what's your name? Hallo? What's your name? Such a right Āgñyā. Very bright Āgñyā he has and also see his eyes are showing the reason.

Gradually everything will be all right. You have to be grown in Sahaj Culture. And also the women have to grow in Sahaj Culture; men have to grow in Sahaj Culture. And the women have to grow in a Sahaj Culture

is this, that you should not answer back your husbands at all. That's not the way you can conquer him.

They do not understand how they can conquer their husbands.

That's the main point. Not by answering them back. Not by torturing them, but by bearing up whatever they are saying. And explosiveness of women is absolutely wrong. That puts them off. They come from outside; they are very tired. And they are themselves in explosive condition. And then you suddenly do something to them and they start being explosive. You see? So women, if they cannot run their husbands and family, all right. Then I think it is their responsibility.

So the responsibility is much more on women than on men as far as the culture is concerned.

Now, what is the matter? Sit down. Sit down here. Come along. Sit down. Sit down. Be a nice boy.

Otherwise, Now, sit. Nice boy, all right? And when you want to say something, don't show anger, but determination. You see. Just sit down with them. Then they know what you mean.

So one side of the thing is of establishing the Sahaj Culture among ourselves and being kind to them.

In the family, to create peace. That's the job of a woman.

You see how that man was trying to provoke Me. But I wriggled out of all his provocations, because I'm a woman. Any other man would have slapped him twice I tell you.

In My place, any one of them. Kṛiṣhṇa must have used His Sudarshan. And Christ must have hit him with His

cross, you see. They cannot bear, you see. They don't have so much bearing power. And they cannot wriggle out, you see. But we can.

So that is the quality one has to learn: how to wriggle out of this.

Then the men have the work to go out, earn. Women also, it doesn't matter. But you must share with them, have companionship with them. Enjoy your companionship. After all, you see, the romance starts actually after marriage, not before marriage. I was surprised that there's no book which describes the romance after marriage in English language. I asked so many people to find out if there's a book that describes romance after marriage. They said, “No book." But in Indian books, Indian languages, we don't have any romance much described before the marriage but always after the marriage.

So I didn't understand what was this thing was. After marriage, the romance finishes. Not in Sahaj Culture...

Hallo. Now, come along. Ask him to... take him out... Put him in there in the room. He'll be all right. No, you can't sit here. Come along. Tell him. Now he'll be all right. If you beat, you cannot sit here. Now you take him. No, you take him out. Take him out and put him in the room. He will be all right. Now, why did you beat? And the men have to know that they have to respect their women. In the presence of their children specially, they must really respect. If you're angry you can do what you like in the bedrooms. In the presence of your children you should behave yourself. And this is one of the reasons why the

children in the West are not at all obedient. No sense of respect.

So the respect that husband pays to the wife is absolutely important. For example, now supposing I'm sitting here and my husband is sitting here and I want a glass of water. If I try to get up he'll ask the children, `Go and get it for your mother.' If they say, `All right, daddy, should we put some oil in your head?' `First put in your mother's head.' `Can we go out?' `Ask her. What does she say.' So put all the authority towards her. This is the job of men. You see, then only the love grows.

Moreover, if wife is sick, she needs your protection. You must go all out to be gentle, very gentle with them. If the husband is gentle with the wife, the children will be very gentle, too. How you gently hug your wife. How you talk to her, how you express yourself to her. It's all very, very important. And care for her, to make her most important.

You see, if she's sitting uncomfortable, `Should I make something comfortable for you?' Then if you are decorating, `Aha, this year Mommy will like very much, isn't she.' All such things suggest how much the husband cares for the wife.

Or sometimes bring some present for her, in the presence of children you should give, so that they also have that respect for the mother. Gentleness is missing, completely. We are very harsh sometimes. We are volcanic. And I don't know how people can stand volcanic women and volcanic men.

So to be very gentle is the best way to live together. And to care for each other is very important. Then you start missing each other, don't dominate each other. On the

contrary if the wife is going towards, then the husband would rush, say, `No, no, no, no, no, let me go.' Gradually they develop these qualities in them. Not by fighting, not by quarreling, arguing. Gradually they will develop these habits. And you'll be very happy to be in love with each other.

I am only worried about our family system in Sahaja Yoga. It's very important, extremely important.

If the family is not all right, how are we going to keep all of you together? And I want the whole world to be together. How can we get the whole world together if you cannot have one family all together? But in no way it means that you become a slave to your husband or a slave to your wife as far as Sahaja Yoga is concerned. Sahaja Yoga is above everything. If husband tries to do something against Sahaja Yog, you should stand against it. If the wife wants to do something against Sahaja Yoga, you stand up. Nothing else. Because this is something precious you have got and you have to live with it and you have to enjoy it.

It is very difficult for people to understand that Sahaj Culture is the only culture in which people can live happily together. There is no other way out. We start from the very primitive to the most modern.

We have imbibed lots of things of the Indian culture as well as lots of things from the Western culture.

For example, we allow divorce. Not at the slightest thing. It's not a very good thing to divorce also, but in case everything fails and everything is so horrid and by law you feel horrible with your standing, then I say, “All right. You can have this, you can have the divorce." So we

could have a little compromise on that point. But we have the least divorces in Sahaja Yoga. Say in a church if there are ten marriages per year, I don't know if they even have so many, but even if they had, nobody goes to the church, out of them, nine of them are failures, first year only. Compared to that, we are much better off. We have some problems, in the beginning sometimes it happens, but on the whole we are much better off than all other people.

Now it's for you to decide whether you want to enjoy your wife or your husband or not. If you have everything and you do not know how to enjoy, then what to do? So all this anger, all this temper should go away. You should introspect also, `What am I doing? What am I expecting? What am I doing to the other party? Why can't I enjoy?' Just ask this question: `Why can I not enjoy my wife or my husband?' Just ask this question and you'll realise the problem is more with you than the other party.

So our family system has to be absolutely ideal. And we have to prove to the world that those who are getting married in Sahaja Yoga are the ideal husband and wife; or those who are Sahaj Yogis, even if they are married outside but they become Sahaja Yogis, they become ideal husband and wife. The relationship between them are the best and for that, whatever is necessary you should do; whatever has to be done, you should do. No sacrifice, no adjustment. It's just our idea. Just our idea.

So this is My last advice to you, that have beautiful families, pure families and love all the children as your own children. It will work out much better. Nobody should object if some child is corrected. Never.

If somebody corrects your child, you should be thankful to that person that they have corrected your child.

And then children are frightened of the collective because they think all the collective are together if they are not misbehaving. You see, if you start supporting on your own child, then the child becomes, you see, quite clever. It knows that `Nobody can say anything to me,' but the whole collective, if just now the child has gone there, you see, they all have felt it. Because all of us have decided. They'll all behave. But if somebody had supported that child, then the children wouldn't.

So all of us should support all the children and if some child is wrong, then we all should say, `All right, you're wrong.' Because all of them are your children. Take it like that. They are collective children.

You have to look after them; you have to bother about them; you have to help them. Everything has to be done on a collective basis. But supposing one child is bad, then all of us, all of us, should tell that child that `You're bad.' Then he improves. Also we have to tell them, `You are Sahaja Yogis, you can't do like that. You are Sahaja Yogis; you're great. You can't do like this.' And that will work also, very well.

Also other relations we have outside who are not Sahaja Yogis, just see if they are nice people. You need not be rude to them, need not cut out from them. But if they are rude and if they are against Sahaja Yoga, then it's better not go near them. Better not.

So you should just try to make a point in your life that you are going to show Mother that we are very happily married people. And that's what it is I want to see among

you. Now we are a very big family all over the world and as you are Gaṇeśha's patrons here, it's also important that the family should be the best in Australia. `Cause Gaṇeśha is the product of a very beautiful family. I hope you'll all understand this. Seriously take it up and work it out and practice it.

I'm told that people get angry if somebody corrects their children. Is very wrong. Never. Feel detached about it. You shouldn't spoil your children. And we have had a very bad experience with these children when they came to India. And we thought from which land they have arrived.

My tour has been very successful thanks to you all. You have worked very hard, I must say, very hard.

Next time I'm told I'll have no radio, television, nothing of the kind. Just a waste of time with them. We'll just have all posters which are very good because they emit vibrations by which people feel much better.

We'll have also beautiful, what you call them? Banners. Banners. And wherever is possible, you can put it. And it is My name there; when the wind blows also, the vibrations are emitted. Also you could go into the newspapers. That's all right. But no more of this radio or these things.

The other day I asked some people, “Did you hear the radio?" Nobody has known if there was a press card.

So we are wasting our time with this radio and television absolutely, we are not going to have anything to do with it.

All those who are coming to India, they should try to book as early as possible and let Me know when they are coming; they are all welcome. This time we are changing our plans. We are going via Madras [Chennai]. I want you to see the south.

So we'll be travelling not by those horrible buses, but by the train, by the train this time. Up to Ganapatipule we cannot go by train as you know, but up to Kolhapur. And from Kolhapur to Ganapatipule is not such a long distance. The road is quite nice.

This time we are going to very different places like Madras [Chennai], Bhairov, Hyderabad, then Poona and then to Ganapatipule. I hope you'll all enjoy your stay this time again in India. And lots of people will be coming again. We are really having a great success everywhere. I'm sure this time we'll have many more people.

If you have money problem, you can write to Me also. We can make some arrangements for that. But, you see, we cannot reduce now any more. We have kept the same price throughout because we have to pay for the Russians, for all these Eastern Bloc people, their food, their living. We have to lend them money.

There are absolutely, say, about a hundred people coming without a single pai on them. They're travelling; so, sorry, but we have to compensate for it. I know it pressurizes everyone. But we have to compensate.

And other nations are at least paying for their travels.

I can't pay for their travel. That's a hundred people travelling.

So, as far as Australia is concerned, you don't have to share that part.

So, may God bless you!

Sahaja Yogi: Śhrī Mother. We would like to give You a little memento of Your tour. It is something that has been with You for some time. Each time you had a Public Program or even at the Pūjā it was there. It was made by Sahaj Yogis, a whole series of them, even some children participated in it, into this screen.

Shri Mataji: Oh, My! Thank you so much. It's so beautiful. You know, today only I was just thinking what a nice thing it is. I shouldn't desire anything, I think.

Now, very beautiful. Very, very beautiful. It gives so many ideas of colours and things. You have so much of talent here I must say. But you'll have to bring it with you.

Sahaja Yogi: We could dismantle it, You know that? and just bring You the silk screen.

Shri Mataji: Thank you, Alex.

Sahaja Yogi: Śhrī Mother, from all your children in Australia, we thank you in our hearts for coming and giving us such a wonderful tour.

Shri Mataji Nirmalā Devī. Ki Jay!

Shri Mataji: And any disease or anything you have, any problem, you have to tell Steven, or you can tell Me, or inform Doctor Szpiro, or someone, whomsoever you want to. Any disease. Don't be shy about it. And I'll tell you how to treat it. I mean, normally it is only on the vibrations you have to say left, right, what is the problem

is, but there are certain things which require more attention...

[Part of a bhajan is played.]... only Mrs. Thatcher. Tell Me what is to be done about the bum. I must say, that's the only point where I agreed with her.

Sahaja Yogi: Yes, Mother.

Shri Mataji: Otherwise, you know, she is a very simple woman, otherwise. What happened, that I was to go to a party to her place for a luncheon here and it was a Monday or something and a holiday.

It was a holiday and all My ornaments were in the bank, you see. But My daughter had asked Me to buy 500 some artificial ornaments.

So I said, “Now what to do? I have nothing to wear." See she doesn't like Me to go just like this.

So I said, “All right." So I bought one of these artificial diamonds. Quite big, big ones. Absolutely artificial.

So I went to the lunch. It was in the area. She saw Me. She just started looking at the diamonds. And she came and talked to Me again and again. And then ultimately she asked Me, “Is this from Your family?" I did not tell her, I said, “Yes." But I was wondering, “Look at this woman. She doesn't even know this is artificial." But apart from that, you see, even if I am wearing anything, what does it matter, I'm not going to give it to her in any way.

But the way her eyes, you know, just opened up. I was amazed at her. And then she became very friendly with Me and she was following Me, neglecting everyone. And in the next lunch party, she made Me sit with her. She

asked lots of things about India and “how You manage Your family" and this and that.

Very surprising. That artificial diamond stuff. I told My daughter about it and she just laughed.

But in England people are quite conscious of ornaments, very conscious. Maybe here also, I don't know.

Sahaja Yogi: Not so much. In England, they're very concerned with status.

Shri Mataji: Status. Like one day, she wore a, I had an old necklace of Mine with real pearls, you see. They know what is real pearls are, I don't know how. And she went to the market, she went to the shop and she came back. She said, “Now take your madam necklace." I said, “Now what is this “madam?" She said, “Mommy, whichever shop I went, they called me madam." At first I didn't know what was, how I become madam now, then I realised it was the pearls.

I have lots of such things with Me because of the family.

So I was wearing one ring, it's a big emerald.

Very big emerald it is, such a big one, from the family. I don't know how many in India would look at this... [MISSING.]

Sahaja Yogi: There's a story, Mother, of King Charles I, when he was riding through Scotland and he came across a man belonging to a very small Christian group who didn't approve of kings. And his lieutenants, they were all on horses and this man was on foot and his lieutenants said, “Will you not take your hat off before the King, sir?' And the Scotsman, who was very independent, said, “No,

actually, I won't." So the king said, “Then sir, I will take my hat off to you." So he took his hat off.

He was a gracious man, apparently. Actually it was King Charles II.

Another Sahaja Yogi: He must have been the same man who was going up the stairs, wasn't he?

Shri Mataji: You see, it's all right. I mean, supposing it's your country, it's all right. But we are from another country. We are not even in the Commonwealth.

So why make everyone bow to her? Actually, Americans would have said, `Hi.' Rosie, are you going to America now?

Sahaja Yogini: Yes, Mother.

Shri Mataji: When?

Sahaja Yogini: I'm not sure when.

Shri Mataji: I see. Are you all right? When are you going?

Sahaja Yogi: I leave in one week and then a few weeks after that.

Somewhere between one month and then three months.

Shri Mataji: I see.

So where will you be?

Sahaja Yogi: Seattle. If that's OK.

Shri Mataji: Very good. And when do you love Me?

Sahaja Yogini: All the time.

Shri Mataji: Very sweet. She's a poetess.

Gaṇeśha is standing in attention for you. Really. It's beautiful.

Thank you. Ask them to keep it carefully somewhere. They will do it. There. Give it to King. I'm very happy now.

So, you are enjoying yourself?

Sahaja Yogi: Very much, Shri Mataji. Very, very much.

Shri Mataji: Rosie looks so nice.

That Phillip is such a pitiful, he's doing all kinds of things in France. He's going on the streets and shouting, “I'm the incarnation and this and that." And big problems. I said, “Let him shout, he's going to lunatic asylum." Lots of lunatics are there.

Sahaja Yogini: There are.

Shri Mataji: They're on the streets.

Sahaja Yogini: I've seen them.

Shri Mataji: They are not in the lunatic asylum but on the streets and they go within the buses and things. And talking all kinds of things, you know. Horrible. And I told Marie, “What is this nonsense, they put all of them on the streets and they're walking into every bus." So she told Me that “Mother, you see, the French are very considerate and we try to help them." I said, “What? You're helping them and ruining everybody else. This is a stupid help that you are giving them. Better put them in some lunatic asylum." French are coming up now, getting better.

Sahaja Yogini: They seem much happier. When I saw the people that I knew there, they seemed very joyful.

Shri Mataji: Better now. They must change.

You see, in that country, if you are miserable, then you are very knowledgeable. You have to be extremely unhappy, all the time. If you are not miserable, then you are an ignoramus. Can you imagine? `Les miserable.'

***Contents: 1991-04-24*, Public Program, Divine Love, Ebell Theatre, Los Angeles, CA, U.S.A.**

I bow to all the seekers of Truth.

At the very outset we have to know that Truth is what it is. We cannot organize it, we cannot change it, we cannot conceptualise it. Unfortunately, at human awareness we can not feel it and know it. We have to become a subtler being.

This is the third time I'm in Los Angeles [without counting 1972] and I'm in search of the angels. [Soft laugh and laughter.] Now whatever I am going to tell you or whatever he has told you about this, you have to keep an open mind. Blind faith is not going to help you at all. But a scientific outlook.....

***Contents: 1991-04-27*, Public Program, Theater-in-the-Park, Flushing Meadow Park, Queens, New York, USA**

I bow to all the seekers of Truth.

At the very outset we have to understand that Truth is where it is. We cannot organize it, we cannot conceptualise it. Unfortunately, at human awareness we can not know it.

Now whatever I am going to tell you here you have to have a scientific attitude towards it. There should be no blind faith, that's not going to help, nor complete denial but you must have an open eye to find out what is the Truth about yourself and about this Universe.

The greatest Truth about us the human beings, ourselves is that we are not this body, this mind, this ego, this

conditionings but we are the pure Spirit. And we have to become the pure Spirit.

The second Truth is that the whole Universe is organized, is coordinated, nourished, above all loved by God Almighty who exists as *[UNCLEAR* is/His/this] power which we can say is the All-pervading Power of Divine Love. This Power is the Absolute Truth, is Eternal.

Contents: 1991-04-28 **Śhrī Haṁsa Chakra Pūjā, Queens, NY, U.S.A.**

Today we have assembled in the area of Viśhuddhi. In the Gītā, Śhrī Kṛiṣhṇa has described the area as Kshetra and the one who knows the area is called as Kshetragna. Gna, yesterday as I told you, gna or gya, means: `The one to know on your central nervous system'.

So the one who is the knower of that area is the Kshetragna.

Today we are going to know about the Haṁsa Chakra. That is the area of, between the two eyebrows, bhrukutis, they are called as. This one is placed at the base of the brain, which is called as murdha and this part is the complete controller of the whole of the base of the brain, again I say, base of the brain. And that is a part of the Viśhuddhi still, which is an extremely important center as far as the human awareness is concerned, because these two Nāḍīs, Iḍā and Piñgalā, before entering into Āgñyā and giving, crossing each other, part of them crosses over this Chakra of Haṁsa.

So when the ego and superego develop in our brain and cover our limbic area, from both the sides the strands which are coming out of the Viśhuddhi sit on them.

So they also control these two institutions from outside.

For example, it crosses like this, goes up like that from Haṁsa and then, some strands.

Then the others go up again and cross like this and form ego and superego.

So from the back side, on top of them, these two strands go and sit.

You all know that Haṁsa Chakra gives you discretion, but still we do not understand, what do we mean by discretion? The first and the foremost important center within us is the Mūlādhāra Chakra. If we do not have the proper discretion about Mūlādhāra Chakra, we get into wilderness, I should say, or we open the doors of hell for ourselves.

As you know, that only the Iḍā Nāḍī starts from the Mūlādhāra. That means, it's the desire, power of desire within us, starts from Mūlādhāra.

But it's not the mental, which is the Piñgalā Nāḍī, which starts from Mūlādhāra. It starts higher.

So to have a complete understanding about.

This child is crying, please take away the child. Yesterday again same thing, I mean, this is indiscreet.

Continuing with the child all the time, yesterday was the same thing, immediately you should take out the child. In the meeting any child is crying, immediately take out the child. There's something wrong with the child. Immediately take out the child. Again it is discretion.

So one thing one has to know, that Mūlādhāra Chakra cannot be controlled by our mental activity. But if you

shift it to the mental activity then the control over Mūlādhāra is completely lost.

Apart from whatever has happened in the West, Mūlādhāra Chakra is all gone into the mental activity of human beings. It is so much discussed, talked. It is so much described, written down, so much read, so much put into our heads, that it has become a mental activity.

So, Mūlādhāra doesn't act spontaneously as it has to act.

That's why there are problems that people cannot produce children.

So many become impotent very early because it is used not by the power of desire, but by mental activity, is shifted.

Now you see the light here, is burning there because there is oil and there is a wick, it is burning. But instead of this oil, you put just water. Will it burn? It won't. Because water is not going to nourish this light.

So, the more mental activity you have, your Mūlādhāra gets spoilt and it becomes uncontrollable.

But if it is left to your desire, so it becomes spontaneous. This is a fundamental principle that is missing in the Western thinking, I think, that whatever is spontaneous, they leave it to the mental activity.

Wherever the mental activity is to be used, you should use mental activity and wherever your desire and emotions are to be used, you must use your desire power.

Also, it is spontaneous, though it should not be an obsession. Any obsession cannot be spontaneous.

It's just, at a moment, you have the desire. That's all. But all the time if there sits in your mind, that means you are using water to have the fire.

Same about the Swādhiṣhṭhāna Chakra. Swādhiṣhṭhāna is for creativity. Anything you can create. You can create a sarī. You can create a beautiful design, pattern.

You can create a beautiful art or anything, but as soon as you put it on a mental level, it's finished.

Also in the West, too much discussion is about the art. This is not art, that is not art. This should have been like this, that should have been like this. I mean, it's creativity, spontaneous.

Whatever the artist wants to produce, let him produce and who are you to judge and criticise? You cannot appreciate anything unless and until it is brought to the mental level.

So now, we have critics and the artists are not spontaneous, they're afraid; they only think: `What will the critics say?' Even when I'm writing the book, when I give it to some Sahaja Yogis to read, they say: “Mother, if You write it like this, then they'll say like this." I said: “Let them say, who cares?" So then, critics should criticise and say: “This is not all right. This is not an art because this is such, this is such." So the artists are finishing, art is finishing. Now what is left are critics.

So now they don't know what to do with their profession, so they are criticising each other.

So we have only critics criticising each other.

But there's no art now. What to criticise? And art has to be now made into money.

So the critics must certify. It's so man-oriented, the whole programming of these critics is, that it is never an art.

You know, they draw one line and say: “Now this is art, all right." If the critics say it's art you had better accept, it is an art.

Now, what is so artistic about a line? Then again mental: “It's a lonely person standing ther", this, that.

It should be spontaneous! Why to describe an art? So the mental level is so alert and is all the time trying to see things according to certain norms. All these norms are created about something so spontaneous like sex, like art. All bathroom culture is decided by the brain. Nothing is spontaneous. It's such a joke, I tell you! So people become artificial. Art becomes artificial. Your Mūlādhāra becomes artificial. Because it's all now man-made. All the spontaneity is lost.

If you see any art from any country, just watch. Why must you react to it? Just watch, as Sahaja Yogis you should just watch and the whole thing will start flowing through.

Now this Greek tragedy of romanticism, then the romance of Romeo and Juliet, all is imaginary, is all mental. There's no spontaneity in it. And then you accept, accept only relationships when there is artificiality, even between husband and wife. Like the husband must bring a flower every day to the wife, show her a flower, as if she's a priest or something.

And the wife must, I don't know what they do, all artificialities. And then he must say `Thank you' ten times to her and she must say `Sorry' to him a hundred times. I mean they're husband and wife, left and right

side of a chariot! And then the men expect this should happen. Women expect this should happen.

Men expect the women should be like men and women expect women, men should be like women. Men are very particular about time, women are not.

So women must be very particular about time, otherwise they think she is the worst person they have ever known.

The woman is, say, more particular about her kitchen or maybe about her dress.

So the man would get angry with her because she takes too much time to get ready. It's mutually so indiscreet that the relationship becomes absolutely absurd.

There should be understanding that she is the left side and you are the right side and both of you have to act according to your nature.

On the contrary, you want to make somebody look so funny, because imagine a man becoming a woman and a woman becoming a man. You see it's a joke, but that's what has happened.

Whatever the men are supposed to do they cannot do and whatever women are supposed to do they cannot do. Whatever the children are supposed to do they do not do.

For example, children in the West will go on asking: “Why?" Who are they to ask “Why?" What is their growth? What is their intelligence? What is their maturity? They cannot be treated like a judge sitting in the court. They are children! But when they come to Sahaja Yoga they lose their discretion. First, before coming to Sahaja Yoga, the husband and wife quarrel all

the time. Half steps are in the courts and half outside. After Sahaja Yoga they cling to each other, so much like glued together, it's impossible.

So much so that for the wife's sake they will leave Sahaja Yoga. They'll ruin each other like that.

They're glued together.

Before Sahaja Yoga they neglect their children, don't bother. After Sahaja Yoga they're glued to their children. Then nobody can say a word against the child. The child can go and hit anyone, you cannot say any word.

They'll ruin the child also.

So the discretion is lost completely in relationships, whether it is sex, whether it is creativity, whether it is family, anything.

That's the part of the Haṁsa Chakra.

Then we come to the Nābhī Chakra. In Nābhī Chakra also we do not understand that eating is not such an important thing. Doesn't matter if you don't eat your food today, what does it matter? It's very important, you know! In Poona we had a Pūjā and we had Western children sitting there in the Pūjā and there were Indian children also. As usual Pūjā is always late, but it was in the evening, Sankrant Pūjā.

So the children, Western children, got up at eight o'clock, whether it was Pūjā or anything and all marched out for their dinner. It looked very bad. Indians couldn't understand, how can that be? But they had to have their dinner at eight. Supposing they don't eat their food at eight o'clock, what will happen, will they die? So in a way, we restrict children also by our own conditionings

and also we allow them to behave in a manner that they, as if they are very grown up, matured people. We are so enamoured by our children, as if to get children is something great. Anybody can have children, what's so great about it? You have to look after your children. It's all right. But it doesn't mean that you should all the time dote upon them, think about them, worry about them and nobody else.

So, if you have to enter into the limbic area which is the Virāta's place, which is the, I would say, from Viśhuddhi to Haṁsa and then to your limbic area, into the Virāta, then your interest must expand.

So the other discretion should be that: `Am I only thinking of my child? Am I only thinking of my wife? Am I only thinking about them, or I am worried about others' children also? I'm thinking about others' children?' I just tell you this because it's such a funny type of a concern we have and you destroy your children also, by this kind of a indiscreet concern.

Like we had a school in India and the children stayed in Poona. I had My Pūjā. I told them: “Don't bring children” because I knew these children are Western children, not easy, they can't bear anything.

But the children insisted and the teachers had to bring them.

So the Pūjā was over as usual, very late, about I think eleven o'clock in the night and there was no transport and that's why I said: “Don't bring them." So they had to get some sort of a truck, because these days we were not getting petrol, we had been having a very bad time.

So they had to go on the truck. It reached there by about two o'clock.

Some of the fathers were staying in My house. Next day they said: “Mother, our right Heart is catching." I said: “What is that?" “Such cruelty!" I said: “What cruelty?" “The children reached at two o'clock in the school." So what? Right Heart is catching! What attachments! Your children, if they reach at two o'clock, what does it matter? Why are you so much concerned about it? They are realised Souls, there is God who is looking after them. Why are you so much worried about them? Leave them alone.

They send them to India School. Then the mothers are sitting there. Teachers don't like it. No-one likes it. They have just gone there, mothers. No school allows such a nonsense. But in Sahaja Yoga they think they have a right. What right have they got? Have they paid for the school, have they done anything for the school? What right have they got to go and sit in the school? So the discretion should be, we have to bring up our children according to Sahaj Culture.

The first of the principles of Sahaja Yoga is fortitude. Sahaja Yoga is not meant for such dainty darlings. You have to be soldiers of Sahaja Yoga. Your children have to be the soldiers of Sahaja Yoga, not the dainty darlings. It's not meant for them. Though they are born realised, you are ruining them by making them dainty darlings. You have to rough it out. You have to make them sturdy. You have to give them self-respect. You have to give them dignity and a fortitude, forbearance.

So this left Nābhī, right Nābhī, specially the left Nābhī, is a very big problem, where the woman has to be a Gṛuhalakṣhmī and husband has not to be a Romeo, but a husband.

He has to see how his wife behaves. Correct her, that is his job, his duty. He should not shirk it.

Gṛuhalakṣhmī is the woman who should know that she has the great responsibility of creating a very great society of Sahaja Yoga. She's not an ordinary woman. How many women got their realisation before? But in Sahaja Yoga if you find the ladies, you hardly find very few who are really alert. Most of them are in trance condition. They don't know anything. They don't know anything. They don't know much of cooking, you ask them anything, they don't know anything.

You talk to them, you feel as if they have taken some sort of a drug. Nothing goes into their heads.

Sometimes one feels, it's better I do it Myself, impossible. The alertness is gone, because alertness that comes through your right side is wasted on nonsensical things. Attention is wasted on nonsensical things, that's why the housewives have lost that discretion to know that they have to be extremely alert and sensible and wise.

They should know each and everything. It's not so. They just live in the air, somewhere hanging, you know. You don't know what to say to them, how to ask for anything. How to explain anything to them, is an impossible situation.

So that alertness has to be there in a housewife. It's extremely important.

So we have Fātima at a young age. She had these two sweet children who died in the war in Karbala.

What a brave woman, the way she established the Shia system. Her husband also died and she did all that on her own. Living behind the purdah, living behind the walls, she managed everything. We have had many such queens in our country. There was a seventeen-year-old widow, who was the daughter-in-law of Shivaji; she fought with Aurangzeb and defeated him, in our country: Tara Bai.

So many of them we have.

But if you do not have the alertness, then you cannot be a Gṛuhalakṣhmī, you cannot be a good mother, you cannot be a good wife. There's no slavery in it. They don't know even what pleases their husbands, how to create peace in the family, what to say, when to say beautiful things and when to be strict. All this discretion is not there. Either they are shrews or they are slaves.

So, Sahaja Yoga is meant for women who are alert, who are wise, who know everything about life. Even they don't know, where are the Chakras on the feet. Look at your Mother. She's a woman. She knows so much. They don't know anything as to how Kuṇḍalinī passes through these centers, what it does, what She is capable of.

But the Kuṇḍalinī itself is the feminine Power. She knows each and everything about you, about Her child. Many mothers don't know if the child is taking drugs, or is behaving which way. Except for spoiling or beating, there's nothing in between. With discretion, the mothers can make these special children into something. That is

My vision about them. But with their indiscretion they can ruin these children completely.

This is so important, that our Haṁsa should be all right, that we should be able to create a beautiful home, a peaceful home, not only for our family, but for all the other Sahaja Yogis who come to our house.

I don't know how it has come into the brains of Indian women, I don't know how, but if you have to please them you have to just say: `Sister-in-law, will you cook this for me tomorrow?' That's it.

Or if you say: `I am coming for dinner or lunch,' that's the best. They are very much pleased. `Oh!' Just they'll start thinking: `Oh, what am I going to cook, what does he like?' They know about each and every person, what he likes. It's not slavishness. If you want to please someone it's not slavishness. The whole nature is there to please us. Is it a slavish thing to do? But the another side of a woman is she's a Rājalakṣhmī and the man who is the king. The discretion at that point is: are you dignified or not? We went to Japan once and they were treating us with great respect, even in a village. First we entered a shop because it was raining, so the villagers actually bowed to us. We didn't understand what's happening. And they, they gave us presents.

So we asked ultimately, then, the interpreter: “Why are they so humble before us?" They said: “Because you belong to royal family." I said: “No, we don't belong to royal family. How would they know?" “No. Because your hair are neat, your daughters' hair are neat and shiny. And you don't go to hairdressers." “I mean, I said, is it a sign, is it a sign of royal family?" “Yes, that's how the

royal family is. They don't put their head into the hands of somebody else." We were amazed. Imagine the Japanese thinking like that! So the discretion is that you have to be like a queen and the husband has to be like a king. But not like the king who killed his seven wives, but like a king who respects his wife.

If you cannot respect your wife, you cannot be a Sahaja Yogi. Respect is different from being romantically in love. I think that you don't respect. To respect your wife is a very important thing in Sahaja Yoga.

For this, I would say the Indians are not so good, but also I know some of the Western people are also quite funny. Your dignity is reduced if you cannot respect your wife. Indians, especially in the North India, not in the South [India], they lack this, to respect their wives.

Also, they lack the discretion that a wife, if she is not respected, the children will not be respectful to her and she is in charge of the children.

But the most indiscreet thing about Nābhī is that you don't listen to your Guru.

Hundred times you tell something to Sahaja Yogis, but still they will not listen to Me.

Still, they will do as the fashion tells them or the norms that they have.

Listening to your Guru, as they say, as if is to obey the God Almighty. Whatever is said is to be accepted as a great blessing, as a great correction and is to be followed, not to be just left out as it is.

As you know, your Mother is your Guru and She is your Mother. Also She's Mahāmāyā. Also She's Ādi Shakti. And

She's so gentle and She's so kind. She says some things to you to correct you.

So many lectures I've given, of telling you what is important. But you should open your heart and surrender it fully to your Guru, then only you'll mature, otherwise there is no way out, I'm sorry to say.

I do not like anybody surrendering to Me or touching My Feet or falling at Me. I, I, I don't understand that. I mean, I'm not conscious of it, not aware of it. It makes no difference to Me. Even when you sing My Jai, I think that you are singing some Mātājī Nirmalā Devī's Jai, in the third person and sometimes I'm afraid I might say `Jay' with you. When you are singing `Swagata Agat' I always think there's some Mātājī Nirmalā Devī `Swagat' song they are singing, somebody else.

But for your goodness, for your ascent for which you have come here: you have not come here just to waste your time, but to ascend and for that it is important that whatever I am saying, you have to obey implicitly.

But I never say a thing which will be uncomfortable for you. I never say: `You don't take your food' or `Don't drink water', nothing of the kind. But, out of laziness, people just don't do many things; or, if not laziness, then just they do not know how important it is. Or else they feel nervous.

So the discretion is that Guru is Parabrahma, any Guru, SatGuru.

But what about the Parabrahma Itself, which is your Guru? I do not say things as *[UNCLEAR* hearty/hardly] as the Gurus used to do it. I mean, if you read about them you'll be shocked. But whatever I say, every word, you

must note, is for your benevolence and for the benevolence of the whole world. And, by not obeying that, you are not only spoiling your own chances, but the chances of the whole world.

So you understand how important it is if you are the disciple, if you are blessed by your Guru.

All these things are written about them, but I say not only that you are My disciples, but you have got your realisation, you are Sahaja Yogis. You got all the powers. You know each and everything. You are so special people.

For such people there should not be any difference of opinion, because you know the same thing all the time, so there cannot be any fight, there cannot be any quarrel, there cannot be any argument.

But the discretion should be that our Guru is a Mother. She's very mild. She's very gentle. She's very kind. I know that. One day, My brother told Me, that: “What sort of a Guru You are? When my Guru was teaching me tabla, he used to break the tanpura on my head and even one percussion I would make wrong, he would bring his hammer: `And now I'm going to break your nails!' " I said: “There's no need to do all this. Not necessary in Sahaja Yoga, because they are self-disciplined people." So there has to be the self-disciplination, as you can so call it, on the Haṁsa Chakra, which is the one which knows what is right, what is wrong, through which we work it out; whatever is the right, that's all we do. Otherwise we don't do whatever is wrong.

Then comes the Heart Chakra. We talk of love. We talk of this. We talk of that. I mean, so much of talk of love in

the West, which is never in India. But there isn't any love. It is such a love for money, love for positions, but there is no pure love, Nirvaj. There's no love like that.

So the discretion between your family and others' family is to be seen. Very clearly, you will know that you are doing something wrong. This is more in India than here, abroad.

A couple will stay back. One by one they'll come. All right, couples are all right. But they'll not bring their uncles, aunties, their aunties' parents, their parents and then the grandparents and all that.

Together they will come in one line. They will always be grouped together. All of them will be on My head. I have seen.

There's no discretion there, that we are individuals as far as Mother is concerned. She is our Mother.

She's our Guru and we have to face Her individually, not to take all this paraphernalia with us: all our relations, my brothers or my sisters or my this and that.

So the discretion as far as the Guru is concerned, is an extremely important thing in Sahaja Yoga.

It is. You want Me to explain to you how the gravity acts through Nābhī. No doubt. But through your Heart Chakra, if you gravitate at people, or sort of what you call, the charisma of a person or some sort of a nonsense, or the charmingness of a person, that means you're attracted towards something that is extremely superficial and not at something which has gravity in it.

So, the discretion at the Heart is to have a relationship which is so detached that you nourish everything, every part of your family.

Now somebody's attached to the husband, somebody's attached to children, somebody's attached to the dogs, somebody's attached to the, only to the plants. Is very indiscreet.

You should be attached to everything the same, same way. I would say that you should be so detached that you are attached to everyone equally. Detachment doesn't mean that you wear dresses or scantily. It doesn't mean that. It's a wrong idea. Detachment means that you watch everything and you do not get involved with anyone. You are out of it and you are seeing everything, watching it, you're a witness. This sort of love if you have for anyone, you will be blessed by that personality very much more.

So now the discretion of the Viśhuddhi is another very important thing. The other day somebody came and his right hand was frozen. I asked him: “What do you do?" He says: “I am working as a secretary." That lady.

So I said: “What do you do?" She said: “I type. I type a lot." I said: “You take to Sahaja Yoga and before typing you just say `Namas-kār' to that work that you have to do, just like that and then you start doing the work, as if you are not doing it. You are just doing it, typing, you are just typing, that's all. You are not doing it, you are not doing anything." Some people say, “Mother, You travel so much." I never travel. I'm sitting or I'm walking. Where do I travel? It's the plane that travels, I'm just sitting in the plane. I never travel like a Superman. I'm sitting very

nicely. Where do I travel? If I start thinking: `I travel very much, I do this work, I do that work,' somebody would say: `Mother, you do so much work.' I mean I don't do anything. I tell you, really, I don't do anything.

Now I'm speaking. All right.

So, just I'm speaking, that's all; and this speech also I'm not doing it.

It's just coming out, like a radio. Would you say that the radio is doing any work? It's just a radio.

Actually, I don't do anything whatsoever.

So when I'm not doing anything, why should I feel tired? Why should I wear out? So this feeling of: `I am doing this and I am doing that,' is responsible for creating your problems of ego within you.

So, to use the discretion over this ego, to put it down in its proper place, are these strands of Iḍā and Piñgalā sitting on top of them, bring it down. And it's like a brake and an accelerator.

So, if somebody has too much of ego then the discretion, see, is missing from that person. He does something, thinks: `I have done this, I have done that'; as they say, Humpty Dumpty sort. And then he suddenly finds that's finished. `I was very stupid to have such a, such an ego.' So, what does he say? `All right, Mother, You do for me. You work it out.' Finished. It's done. Of course I don't do anything, nor you do anything. If you just say, `'Mother, please do this for me,' it's done.

If you say, `Mother, come in my head,' I come in your head; `Come in my eyes,' I come in your eyes.

Say what you like, I don't do anything at all. Neither you do anything. It just works! Somebody else is doing, all right? Need not bother about that.

Somebody's doing it, but as long as I am not doing it, I am relaxed and I am not worried. I am not upset.

So Viśhuddhi is a very, very important center and for you Americans, especially, American Sahaja Yogis, you have to know that to be in the Viśhuddhi means you're `in charge'. Not doing anything, but in charge.

Like these two hands are there and you should know that it's the Viśhuddhi Chakra which controls the two most important Chakras, are Lalitā Chakra and Śhrī Chakra. Just think about it. How important is Viśhuddhi? How important is America? Just think of it.

But nobody's aware of it. I mean America means Las Vegas, then all these horrible beaches, horrible, horrible, horrible! Nobody knows what is America is, what does it mean to be in America, what's our responsibility.

All this comes to you when you allow your Kuṇḍalinī to be up there, so you're absolutely detached, you're connected with the mains, like this one and the whole work is done by the mains.

You don't have to do anything.

So when you are detached of doing anything, of appreciating anything or debasing anything, or judging anything, when you are not at all doing all this nonsense, that means you are absolutely detached in the real sense of the word.

So this works up to the Āgñyā Chakra. We can say that all these discretionary powers are within you, they are

built in, they are spontaneous and you have to just allow them to grow, by meditating, by watching yourself every minute, every second, whether are you enjoying yourself or not? So the whole of discretion rests on one point: how far you are enjoying Sahaja Yoga. What a nice thing! Like yesterday, I was meeting every sort of a person and some, some of them felt I was exerting too much Myself. No, no, no, no, not at all! I was enjoying all of them. Sahaja Yoga is a very big joker, very big joker. Say a person comes up to you, you talk to that person. It's a drama behind every individual and you discover what a drama this individual was. No need to go to any theatre or any film! Every personality is a drama. Very enjoyable, if you just want to see the drama and if you just know that, oh, you have to watch the drama. You have to see it.

Only painful part is, that as a Guru, I have to tell them this is not good, that is not good. That's the only painful thing.

I wish I could have avoided it somehow, but it's not possible. Because from the darkness to the sunlight you have to come out and you're holding My hand so I have to tell you that be careful, it's a very, very small road and both the sides you can fall off into Iḍā and Piñgalā.

So hold My hand tightly, we have to go further. Further. Further. Don't look this side, that side.

That's all. And this is what it is when you have discretion to put your hand into the hands of your Guru.

Then you don't do anything. You just watch everyone, see everyone and only thing you do is to enjoy.

Whether you do it or not is not the point, but you are in the state of enjoyment, completely in the state of enjoyment. And that is the state we have to achieve, we should become that state as our own being.

Up to Hamsa Chakra you have come and the Kuṇḍalinī is now ready to open, very much better, because She knows that you are in a state, She knows you now. She knows you very well and the Kuṇḍalinī knows that you can now pass through Āgñyā.

Your attention can pass through Āgñyā because you have discretion. You've cleared out yourself of all these loads and things and you can now pass through this Āgñyā.

So before realisation, those people who have had discretion are the best people to rise. They're solid people.

Or, those who are weak again and again fall and rise, fall and rise, fall and rise. They catch again and again.

So the discretion, at that time, is to know that you are here for your ascent and for nothing else. And that has to work spontaneously only by just finding out Joy and Joy-giving things. It is not so difficult if you allow the spontaneity to work it, but they told Me that: “Mother, we have to do this, we have to do that. What to do? This and that." Just leave it at that point. Just leave it and everything will work out. You are not doing anything.

You are not really doing anything. It's this All-pervading Power, which is so efficient, is doing everything for you.

There is one point which I wanted to tell you about the Ashram life. We have ashrams and ashrams and ashrams everywhere. Ashram is a small world which is a symbol of

an ideal world of the enlightened people. It's not that only those who are having no house: `All right, you have no house? Come along! Because you can pay the rent!' It's meant for people who are of that quality.

So now in the ashram one has to realise that you are under complete observation.

So you have to be alert.

Somebody's watching you. Now you have come in the camera. You are now in the ashram.

So let's start from the very beginning, as I said, in an ashram, as far as the Mūlādhāra is concerned. That part I think most of you have worked out, that you should keep an extremely clean atmosphere.

But I have seen some mad people, even in the ashram, start behaving in a manner that doesn't show that they are Ashramites.

Their behaviour is so funny towards sex sometimes that I just don't understand.

The relationship between the husband and wife also: either they fight with their fists or their legs or feet, or otherwise they're absolutely docile and given up each other.

It is such a misunderstanding we have, without Haṁsa Chakra being enlightened, that we take to things which were so dangerous for us, for our society a long time back, just for granted and we start doing the same thing.

If not to go down to that level, but we try to keep company with such people, we try to so-call `help' them, whatever we try to do for them all the time, we are so indiscreet that whatever we try to do for others,

anything: either there is some sort of a passion or a obsession or some sort of a gain or whatever it is, then it is indiscreet, absolutely indiscreet. Because you don't do anything, it just flows, goes to everyone.

So, in the ashram the life should be very pure. Relationships should, should be very pure, there should be respect of the elders. Those who cannot respect their elders will have a right Viśhuddhi problem, always.

They must know how to respect their elders and a proper respect of the representative of your Guru.

The other Chakras are to be seen in the same manner. In an ashram try to have things which are spontaneous. Not to have something artificial or some things your Guru won't like. Like, I don't want to see there some sort of funny paintings or some sort of, of funny, suggestive, stupid kind of an emblem.

In a household that is Sahaj it should be felt by anybody who comes in, feel: `Oh, this is an ashram!', clean, neat, tidy. And also, ashram should be a place of peace and happiness and joy. If somebody comes to that ashram he should feel: `What a place I have found out! What a nice place it is! I wish I could also come here.' It's only your discretion that works it out, that whatever you create, whatever you do is for the best.

Now what do I do? You bring some water to Me, I just put My hand. I do not vibrate.

I do not do anything to vibrate, or... just put My hand into it. Finished, it's vibrated. Now why should I take any credit for it? Just vibrated. Finished! Do I do anything? Anything else have you seen? Nothing. Just put My hand. Finished! It's vibrated.

In the same way, when you are doing something you just think that: `I'm not doing anything. It's just this hand put there. If there is some red on my hand the water will become red.

So what did I do? Nothing! Nothing.' Now there are vibrations in My hand. You have put it in the water, it has been vibrated.

So what? Now in the ashram I have seen people are not alert at all. Now there's a telephone call comes in. It gets lost, or there's no communication. One person doesn't tell another person what is the telephone that has come. But even in the household we have to be careful and alert.

Like you put a paper there or some sort of a notebook where you should write down today, whose telephones came. Write it in, one after another.

So when a person sees a telephone call has come, that person can telephone back. It's one of the examples I'm just giving you, how you have to be alert about things.

Now if you are cooking you should know how many people are going to eat. There are going to be, say, ten people, then the food will be cooked only for two. But if there are two persons, then the food will be cooked for ten people! And then the food is thrown out, because after all. But this is absolutely absurd! I must tell you a story of Mahatma Gandhi. I was in his ashram. I was quite young at that time, but that is on My... very much recorded.

So he wanted everybody to stay for dinner, lunch.

They said: “But we are going there." “It's all right, you can have your lunch with me"; and they were having a conference. All the big Johnnies were sitting there.

So he got up and he had the keys in his janeva as they wear it, you see, it is that sacred thread. Came out, with his key he opened the storeroom and got everything taken out, according to the allotment of every person; like one person would get only one...

[Aside to a Sahaja Yogi:] [Hindi.]... ounce, for each person.

So he stood there. It was all measured, brought out, for cooking.

So all these people were there.

Maulana Azad said: “We didn't know, Sir, that you had to do it yourself, to stand there with the keys, to take out everything. We, you have wasted so much your time for us." He said: “What, wasted?" “Yes, for this you had to stand there and take out the food." He said: “Do you know, this is the blood of my countrymen." There are so many people starving in this world and if you throw food like that, I assure you, one day you will be starving.

You cannot insult food like that, but you have to be alert.

You go to an ashram, I've seen in Australia, everywhere it's on, you just go and ask them, all right: “Have you got ghee with you?" “No." “Then what oil you have?" I say: “What oil?" Only going on like this. What is this? Where you have, what oil you have got? No-one knows what oil they have got.

They don't know. They don't read what oils they have got.

So somebody brings an oil bottle. I read it: “Castor oil." “Castor oil?" “Yes, what else?" I said: “Do you know for what castor oil is used?" “No, Mother." “Do you cook in this oil?" “I don't know." From where are you coming? Lunatic asylum, or what? There is no alertness, is the point.

So, you have to get up at four o'clock, four-thirty. I don't say you have to do it, but discipline yourself because that's the time you get the alertness, the first shooting of the rays of the sun gives you that. You'll always see Me early in the morning awake. Not that I need that, but for your sake I get up. You can sleep later on, but that time you just get up. First rays, sun comes much later, the rays come first. That gives you alertness. Then you have your bath, do your Pūjās. You are ready. By six o'clock you are ready and alert.

But the alertness should be about everything. Now supposing I ask: `Where did you buy this?' This should never be answered for anything. `Where do you get this made?' I know everything, if you ask Me.

I may not know about this but I will find out from where did you get it and I will know.

Alertness about things, what we have, what is in the ashram, are we keeping it clean or not, or we are lousy people, absolutely lousy, don't know anything.

Is a big fashion to say: `I don't know.' I'm not asking absurd question like: `How many hair do you have in your head?', or `How many stars there are?' A simple thing if I say: `How many cups you have got?' Same with the men I have seen. It's not with the women, but men, also, do not have that alertness that they should have.

There's no communication among themselves. They have more alertness because they are right-sided, but they have no alertness about the feelings of others. Like, there's a husband who is very rude to his wife, always insults her.

The alertness of the man should be in the ashram, is to shave off his head and also shave off his mustaches and ask him just to go about with the pajama. Or even then he misbehaves, then get a donkey and make him sit on that. Even then if he misbehaves, then tell him: `No water available for you, do what you like.' Such punishment should be given to a man who misbehaves, who has no emotional feelings towards his wife, who ill-treats. Or somebody who is very romantic, also you should make fun of that person.

This is the alertness of men, is very important to see. Also they should be alert as to how the money is spent. You know very well how they have made money out of Me in San Diego ashram.

Nobody bothered even to find out, what's happening to this. They're paying their rent, finished! Where are they spending? What are they doing about it? Nobody knows about it.

I asked them: “Did you find out where they were sending money? Did they send Me the money, My rents, things?" Nothing! “We don't know, Mother. We didn't see. We didn't bother." There should be alertness as to how much money is going where, where it is spent, how much you have got, this thing. You go to an ashram, you ask them: “Now, how much money you have got?" In short, you don't know how much money you have got. “No, Mother,

You know we went to that place and then we bought twenty tins of fish, so all money was exhausted." “But why? Why did you buy twenty tins of fish?" “Because the women said: `You'd better buy twenty fish." “How many there are to eat?" Like that, they have no idea, no alertness, nothing, it's all a mess. What time people get up, what time they sleep, what time what they do; there is no alertness about it, because in Sahaja Yoga you are your own Guru.

Everybody's Guru. A Great Guru they are! You are your own Guru, no doubt, but you must have that self-discipline. To be a Guru you have to be self-disciplined and a determination, complete determination to rise higher, to ascend by whatever means it is possible, whatever is needed for your ascent.

That's, is a sign of a person who will be a Guru.

cHow can you waste your time chatting? So it is to be realised how to behave, for a person who is the mouthpiece of God. You represent Him, actually. How you should dress up, how you should walk, how you should sit, how you should eat.

I was surprised that people are drinking beer in the ashram. I mean, it is non-alcoholic. But it's beer, made of molasses. But, anyway, it is beer. How can you drink that molasses business? Have you ever been near any sugar factory? The smell of the molasses! You are consuming that! So whatever you are eating, whatever you are spending, whatever you are talking, I mean whatever is the extroversion, whatever is outside, must express your inside.

So you have to develop your Haṁsa Chakra. Self-disciplining and introspection: `Why do I do such a thing, I am a Sahaja Yogi?' Ask this question every morning and in the evening please note it down: `What did I do for Sahaja Yoga?' We have fun. We have music. We have everything, but everything should be done in a dignified manner. Even dancing, I was saying, learn some rhythms. Otherwise somebody's doing the trot and another is galloping. That too like horses, looks so odd.

There should be gentleness. There should be understanding of the rhythm and rhythmic patterns.

Learn more, how would you dance? Practise it. It's all right, in the house. How the ladies should dance, how should they walk, because your whole expression is the expression of God Almighty.

So how you should be among yourselves, how you should talk, when you should get up, when you should sleep. Everything will change if you really become aware of the fact that you are representing God Almighty, who is the Source of discretion. In discretion so many things you will learn.

The first is the tolerance. `It's all right. We'll work it out. It will work out.' You will learn what is love, which is detached. You will learn what is humor, which tickles but does not hurt. You will learn also what to say in your lectures, what to listen to. And of all the things, you will know how to fulfil the visions of God Almighty.

Now today, I had to tell all these things, of course, is a part of Viśhuddhi. But the other part of the Viśhuddhi is that you are part and parcel of the whole, of the Virāt and you become the oceans.

So you have to be like oceans. Oceans in every way.

That's how you will realise that this ocean of yours has no limits; not only the ocean, but the beauty of the ocean and the creativity of the ocean. Everything is within you which you have to utilize, which you have to develop, to manifest. Because if you are the part and parcel of Virāt, that you are the Virāt, then how discreet you should be.

I hope all of you will know that your behaviour has to be of a level, not superficial, not cheapish, not greedy, of course not lusty; but dignified, saintly, royal, magnificent, beautiful and joy-giving.

May God bless you all.

Today My discretion was telling Me all the time, so I had to force Myself, that better not say all these things just now, they'll be all shocked. I hope you are not shocked by what I have said.

May God bless you.

Contents: 1991-05-05 **Sahasrāra Pūjā, Realise Your Own Divinity, Sports Stadium, Island of Ischia (1 hour from Naples), Italy**

Today we have assembled here to celebrate the Sahasrār Day which was opened in 1970 on this date. I find this beautiful canopy is like our Sahasrār and so very apt to have this beautiful arrangement for Sahasrār Day.

We have to understand what happens when the Sahasrāra opens.

When the Kuṇḍalinī passes through the five centers it enters into the area which we call as limbic area.

This area is all surrounded by thousand nerves and when these nerves get enlightened they look like flames of VIBGYOR colours, seven colours and very mildly, beautifully shining, emitting peace. But when the Kuṇḍalinī starts emitting its vibration on the sides, all these nerves get enlightened gradually and start moving on all directions, opening the Sahasrāra. And then the Kuṇḍalinī...

[Aside:] What's this noise about?... emerges out, emerges out through the Fontanelle bone area, which we call as Brahmarandhra.

`Randhra' means `the hole'. And the Brahma is the All-pervading Power of God's love.

So it enters into the subtle energy which is all-pervading, which we do not feel normally, but then the Chaitanya, the vibrations, which are the part and parcel of this ener[gy]... of this energy, All-pervading Power, the Param-Chaitanya, they start entering into our brain and showering their blessings in the limbic area they assemble.

Now the limbic area is connected to all the area of the brain and also to the nerves.

So it starts flowing onto the nerves, giving you the new awareness of collective consciousness, called as `samuhik cetana'.

So, you get a new chetana, a new awareness, which is showered upon your limbic area. The working of these Chaitanya waves is very interesting. They are normally formed like small comas, but then they go into different forms. They make themselves into swastikas as the four-limbed symbol of innocence or they become the

aumkara, as you know how aum is written, which is the symbol of our doing, our awareness.

So, when they form the swastika they try to nourish the left side and when they form the aumkara they nourish the right side: left and right sympathetic nervous system they nourish.

But Sahasrāra is to be kept open is rather difficult for people, because it's a vicious circle. First, these vibrations should enter into your brain through the Brahmarandhra when it is opened out and they should nourish your nerves by which your left and right side open out and so more Chaitanya can flow down all these centers. But if your Sahasrāra is not properly opened this process doesn't take place. As a result of that the Chakras don't open, the Kuṇḍalinī only as very few strands, is kept in the spinal cord and the new strands cannot rise because your Chakras are not open.

So, in Sahaja Yoga, it is very important to keep your Sahasrāra open. Otherwise, there's a vicious circle.

To keep the Sahasrāra open is, in a way, very easy, as well as difficult. As you have known in Devī Māhātmyam that “at Sahasrārare Mahāmāyā comes." She's a Mahāmāyā: not easy to recognize Her, not easy to know Her. She lives just like you. She moves just like you. And you can never make out Her real nature. She is in the form of Mahāmāyā.

So, at the Sahasrāra, to recognize the Mahāmāyā is another vicious circle. You may say that, `Why should it be Mahāmāyā? Should have been better as starkingly, some other form.' But any other form could not have worked out Sahaja Yoga in modern times. Because

people would have been frightened and upset and they would never have taken to Sahaj Yog because they had no discretion already within them already to know what is right and what is wrong. That is why it had to be in the Mahāmāyā form.

In the Mahāmāyā form you have to recognize. This is another test because Mahāmāyā you cannot recognize, while you have to recognize. But in Sahaja Yoga you have seen so many photographs which should convince you people mentally about this Mahāmāyā Swarūpa. You can see mentally, you can understand there's something very different. Even when I came to Napoli, the policeman and everybody was given a photograph and they all recognized that there's something very different [note: they all asked for Shri Mataji's photos and badges]. They all wanted to shake hands with Me. This is one way.

Another way is that you start seeing the blessings and you start seeing how you become so progressively better materially, physically, emotionally and spiritually. Still on a mental level most of the people recognize.

But, unless and until, it is recognized in the heart, it's no recognition. Already the heart is surrounded by seven auras of the seven Chakras and the Spirit, the Ātmā, resides in the heart. As it is, on top of your head here, resides the God Almighty Sadāśhiva.

So, when Kuṇḍalinī touches that point, your Spirit gets awakened and the light of the spirit starts spreading and it starts acting on your central nervous system because automatically the vibrations, the Chaitanya flow into your brain, who enlightens your nerves.

But still the recognition on the heart is not there. Even without that you start feeling the Cool Breeze, you can raise the Kuṇḍalinī of others, you can cure people, you can do many things. But still it is not yet felt in the heart so much. That's why we have music, art. All these things start opening your heart.

But still it is not recognition because recognition is a mental activity of the heart. How can heart have a mental activity? This is another problem you all can face,and I know that, that, recognition, if it is a mental activity of the heart, how do we do it? Say, if you are a Christian, born in a Christian family, as soon as they see the photograph of Christ, immediately you feel, `It's Christ,' you see, something here. Or if you are a Hindu, if you see the photograph of Śhrī Rāma, immediately you know. “It's Śhrī Rām” you see, there's a kind of a thing, recognition in the heart.

But the recognition of somebody living with you is very, very difficult and you live on the cusp of your mental activities only. But to go deep down into your heart, “What should we do?" people tell Me.

“Mother, how should we get into our heart? How this mental activity can be performed through the heart?" Now, you must remember that heart is absolutely connected with brain. Absolutely connected.

It's not [a] disconnected thing. If it was, it would have not have worked. When heart fails, after some time, brain also fails. The whole body goes out of order.

[Aside:] If the child is crying please take out the child. You better take out the child.

Something wrong with the child if the child is crying.

So, this mental activity of the heart is to be understood this way: that as soon as you see the danger, without even thinking, in a reflex way, your heart starts pumping more blood and you get palpitation.

You don't have to think. There's no mental activity. Just you see, supposing, a tiger standing before you, immediately the heart will start pumping. It's a reflex action.

Now, how this activity takes place, one may say, is that, because it is built-in within you that as soon as you see some emergency, your sympathetic nervous system goes into activity and you start feeling the fear, you start feeling that there should be some protection, that you should do something about it. But you do not think, you just run, you run as fast as possible. You don't think about it, `What I should do, where I should run?' Just you go on running away from the danger. And how do you do that? Because it is built-in within you, all this in your brain, that as so[on] as the heart starts pumping too much blood it should just make the legs work and the hands work and you should run. Or we can say, it is in the central nervous system built-in, the fear. Any reaction, any response like that is built-in within you.

But the response to spirituality is not yet manifested. It is manifested, it is all built, no doubt, but it is not yet manifested. And how will it manifest? That's what people ask Me, “Mother, how will it manifest?" Through your past you have learnt that you have to be afraid of this, you have to be afraid of that. Also in this lifetime, you have learnt many things. For a child were to put his hand to the candle, won't feel be frightened but a grown-up

would because [of] an experience. With the experience gradually you build in that reaction of reflex within you so that you try to save yourself.

Now, what experience you should have to build that in your heart is the point. And the experience is of your own divinity, of your own spirituality. Once you start developing that experience, then you will know that you are Divine person. Unless and until you are aware fully that you are a Divine person, howsoever faith you may have in Me, the recognition is not complete because who is recognizing Me is a blind person.

If a blind person is recognizing Me, it won't have that response of the heart.

So, first you have to recognize yourself to be a Divine person, to have faith in yourself. We do not have faith in ourselves, though we are Sahaja Yogis. If there's any problem, they will write a letter to Me. If they are sick, they'll write a letter to Me. If there's any family questioning, they'll write to Me. If there's somebody bothering them with some questions, they'll ask Me. But if you become introspective and meditative then you touch that divinity within you. When you touch that divinity you know you are a Divine person.

So, in Sahasrāra Pūjā, actually, you have to recognize your own divinity, that you are Divine, by experiencing your divinity. How do you experience your divinity? That you give realisation to others. It's a great experience to give realisation to others. Not only that you give realisation but you can tell about their Chakras, you know what's wrong with them. You are quite confident. And mentally you know that, “Yes, yes, it's working" you'll

say, without getting involved into it as `I do it.' You'll say, “Mother, it's working. It's happening. It's this thing, that thing." But you never introspect, `How is it I am working? How I'm working it out? How I can feel it? What has happened to me? What has improved in me? What has sharpened in me? What is the development in me? What is the transformation?' Once you start thinking about it, the experience of your own being, then a kind of a feeling, feeling towards the Mahāmāyā develops. Feeling, again, I say `feeling'. Like feeling of fear, feeling of happiness, feeling of depression, any feeling you develop. And this feeling, you could call a feeling of gratitude, feeling of love, feeling of oneness, feeling of joy. All this starts working in your heart and then you feel the responses. If, supposing, the seed is responding to moon that means it has that mobility in it to respond.

A stone will not react to the moon.

In the same way in your heart, these waves of these feelings are created by the experience of spirituality, by the experience of your own being. And then you start expressing them. And I could make it out. Such a person may not be so much talkative, may not know much about Sahaja Yoga, but in the heart, in the heart he feels the response. Is something to be achieved because you know that the center of heart is placed here. The Pītha, the seat of the Heart, is on Brahmarandhra.

If your heart is not open, in the heart if you do not have those responses built-in... they need not be of awe or fear. But a natural protocol that develops. Then you can never do wrong because you know what ever is good in your heart. Supposing you love somebody from your

heart, you're not going to harm that person. In the same way, when you start feeling those responses in your heart, you can never do wrong because they are now manifesting which were built within you. Because there was spirituality, there was that divinity which was built in. Now it is manifesting.

And then you do not worry about things and you do not do anything outwardly. It is said in Upanishads, like Shandilya Upanishad, Kanto Upanishad, it was this, that “Once you know the Brahma, then all the outside things like wearing a thread of your yagyopaveetha [ritual covering] and all that should be thrown away." It's not necessary because now you got the sutra [thread] within yourself. Then you should give up all those outward things because inside is all built in now, is expressing itself. And such a person automatically becomes a Yogi of very high calibre.

There was one gentleman in Calcutta [Kolkata], his name is Mister Khan, though he is a Hindu gentleman and a great scientist of physics. He was developing those feelings. And one day he was taking his bath in a bathtub and fell down *[UNCLEAR* on] his back. And it completely broke and some of the splinters went into the brain and he was in complete coma.

So much so that doctors gave up complete hope about him, saying that, “He can never come back to life." And he was in the intensive care. But just before falling he called, responses, “Ma." That's all. Then I was in Delhi. They informed Me that he has fallen and this is what has happened. I said, “All right." I just paid attention to him, gave a bandhan. Next day he opened his eyes. The

doctors could not believe it. And then they removed him to the another ward. where Sahaja Yogis went and said, “We'll give you vibrations." He said, “But I'm not feeling any pain, nothing." He's looking ten years younger now and so different. Now the experience, this is a complete thing for him now. He is absolutely into his divinity.

So he says, “Mother, I am a person now who doesn't think about anything, about life, death, *[UNCLEAR* and need], what my children.

Now I know who You are. I know that I am under your protection and I don't have to worry." Another case was a Doctor Worlikar who had a very bad heart so they made a bypass for him. A great devotee. And his bypass went out of order perhaps and he had a very massive heart attack. He, again, went into coma. They put him in the hospital. His aorta, in the beginning, was eighty per cent clogged.

So only twenty per cent was opened. There was no hope.

So they did this bypass for him and he just said, “Please send word to Mother." That he need not have done all also but it doesn't matter. And I just put bandhan to him. I was in Australia. He, again, was given-up case and they said, “Now, how can we have another bypass? This pass is finished now, what should we do?" They were about to operate him and thinking about it when he opened his eyes. They told doctor. “Doctor, I am feeling all right. I don't know what has happened, I'm feeling perfectly all right. Can I sit up?" So the doctor couldn't understand. He felt his heart. He said, “His heart is doing very well. What has happened?" So, they put him on the test and they

found out that his old aorta was opened out completely, which never happens in the history of medicine.

Now this experience that he had about is also because of his divinity that I could work on him, the connection was so good and it worked. But if you mentally go on analyzing everything and mentally understanding Sahaja Yoga, you cannot reach that state of divinity from where you receive all the blessings.

It starts pouring on you in every way. If you hear the way these people were helped as far as the money was concerned, as far the buildings was concerned, the transport was concerned, every thing, as if somebody's working it out. Even if you're mentally Sahaja Yogis, all these things work out. But you are definitely helped when your divinity is manifested in a very, very big way, in a such a big way that it is not possible otherwise.

These are not miracles. For human beings these might be miracles, but for God it is not. After all the whole world He has created, the whole universes He has created, universes of universes He has created, so what is so great for Him? But this is the faith with experience not a blindfold. Faith with experience.

And through introspection,`Why do I do this? Why should I do like this?' `Why shouldn't you do like that?' This introspection should start. When you're introspecting then this depth moves further, but more through meditation. That's why I always tell you that please get up in the morning do your meditation and get up in the evening and do your meditation. At least before going to bed, you should get to it.

That's the only why you can go deeper into your divinity which is the source of all creativity, source of all the innocence, is the source of all the knowledge and the source of all the joy.

So when you get it into your Sahasrāra, yes, it is true that Sahasrāra was opened out [and] because of that you got this mass realisation. That's true. But now the quality has to go up. Quantity is quite big.

The quality has to grow of the Sahasrāra and the Sahasrāra is the only instrument which is going to work out Sahaja Yoga in the modern times, if you realise that heart plays the most important part in Sahasrāra.

Just here [at the center of Sahasrār] is the heart center. How important it is that you have to recognize through your heart otherwise this [Sahasrār] center won't open and how do you get your realisation? What a beautiful connection made that this center here is the seat of the heart, is the pītha of the heart and this has to open out, then only does Kuṇḍalinī comes in.

So all this machinery is connected and made in such a manner that you have to understand the importance of heart connected through this brain which is absolutely integrated with heart. Sahasrāra is the one to be preserved by putting left to the right, right to the left and everything, opening it out. But [mainly] by recognition. With introspection also, you can ask, `Why can't I recognize that way? Why can't I do that way? What is my interest?' Now, if you come to Sahaja Yoga for making some sort of a power game, you want to have a power, you are finished. You want to have money or some sort of a business, you are finished. Anything else you try, like

making something for your children or for your marriage or family or any such outward things if you come to Sahaja Yoga, this won't work out. But just to expand your heart, to spread your love to everyone, to feel their love within your heart and then to put yourself into a position when it responds, the heart responds to divinity within you and to your Mother with full mental activity of the heart.

Today's subject may sound rather difficult for you to understand. But I had to say this one day because we are quite satisfied with a little of the Kuṇḍalinī coming out of our head. There's so much to come up.

So much divinity is there which has to come up and if you have to ascend and if you have the foundation of that new age which is going to transform the whole world, we'll have to work hard. We shouldn't say, `I don't know how to get up in the morning. I don't know.' You are on a warpath. You are soldiers now.

And you have to work it out if you have to fight the forces of ignorance and darkness. This has to be worked out. This has to be paid attention to.

So what you have to do is to absolutely decide within yourself today that, `We are going to work it out in such a way that we will all become very powerful Sahaja Yogis and through us the whole world is going to be saved.' It's a very important thing for all of you to understand.

Today is the Sahasrāra Day which, of course, I agree I opened the last Chakra. But, further to go, to grow, you have to get to meditation where you become silent and your Tree of Life will grow in silence, not in a turmoil. If you understand that, please work it out in such a manner

that you all become completely aware of your divinity by which you can see.

If you have to see the image you have to have a very good mirror. In the same way, if you have to feel the Mahāmāyā you have to have complete, pure divinity manifesting in you.

May God bless you.

***Contents: 1991-05-07*, Public Program, Day 1, Naples, Italy**

Question: Is it going to be the end of the world?

Shri Mataji: No, because Sahaja Yoga has started.

***Contents: 1991-07-23* Visit of Palazzo Doria with the Mayor of Genoa, Cabella Ligure, Italy (date not sure)**

Sahaja Yogis: Mother, it is such a farfetched place, who will come here, there are Mafiā around! [Sahaja Yogis make fun of the castle.]

Shri Mataji: Don't laugh, I'm drenched in vibrations. See the vibrations, see its potential. To feel the potential you have to feel the vibrations of the place.

[Sahaja Yogis pull their ears and beg for forgiveness.] Shri Mataji [smiling]: You have to meditate to improve your vision. It should not be a vision, which reflects your particular ideas about particular things, but it should be clear-cut. You just become meditative and this meditative temperament emits vibrations and creates a path for you.

***Contents: 1991-07-23*, Public Program, Florence, Italy**

I bow to all the seekers of Truth. At the very outset, I have to tell you that truth is what it is. We cannot conceptualise it. We cannot know it through the flight of our imagination. Unfortunately, we cannot also know at this human level, human awareness. Because it is subtler than human awareness. Within all of you there is divinity. But because of ignorance, you do not know it. Is not difficult. On the contrary, is the easiest to feel your divinity. Now whatever is told to you about this machinery within you and whatever I'm going to tell you, you have to understand it with an open mind. Like a scientist, you must know that whatever I'm saying is a hypothesis. And when you find out that that is the truth, then you must accept, as honest people.

So believe Me, that every human being is capable of achieving his divinity.

Every scripture has said that you are to be born again. And it is said that you have to know yourself: “Know thyself." But it is not some sort of a artificial baptism, or artificial certificate, that you become a realised Soul. But it is a living process of evolution. Like this in the triangular bone is placed this power for your ascent. This is the reflection of the Holy Ghost. Holy Ghost is the Primordial Mother, the Feminine Power, God's desire. We talk of God the Father, God the Son and not of the Mother. How can it be a child there and not the mother? So we talk of the Holy Ghost as a dove. But dove is just a symbol. But despite everything, people do believe in Madonna.

So She is the Goddess and people worship Her. This power is the reflection of the same power. And when she is awakened, she passes through six centers, piercing through the fontanelle bone area, giving you the Cool Breeze of the Holy Ghost.

In the modern times, there are so many seekers of truth. But they have been misled. Because there is in the market lots of people who want to make money. But you cannot pay any money for your evolution.

Because it's a living process. When you became a human being from amoeba state, how much money did you pay? Or else, how much money do we pay to the Mother Earth who sprouts all the seeds? So, one has to remember that it is your birthright to have this union with the All-pervading Power.

So, there are two truths you have to know. One of them is that you should know that you are the Spirit. Not to know it mentally, but on your central nervous system. The second truth is to know that there is an All-pervading Power which does all the living work.

So, unless and until you feel that subtle power which does all living work, you are not to believe that you are a Self-realised Soul. This is how you have to be honest... this is how you have to be honest to yourself.

I hope tonight all of you will get your realisation. This knowledge is endless, is limitless. But best thing is first to have the light within you and then try to understand this subtle knowledge. In the meanwhile, I would like you to ask Me some questions for about five, ten minutes, if you have any. But I've not come here to take anything from you. But to give you what is your own.

So there should be no argument about something that should upset you.

So please, ask Me questions which are relevant. And even if I answer, it is just a mental feat, that doesn't guarantee your Self-realisation.

So I would like you to ask Me some questions and then I will give you Self-realisation.

Question [repeated by Guido]: Come si fa a fare dello Yoga oggi quando si e cos presi da questa vita forsennata? Shri Mataji [laughs]: It is only in the frantic world we start seeking the truth. Is only in the stagnated pools the lotuses grow. Have faith in yourself. It has been predicted that all the seekers of truth will be born in those modern times.

Question [repeated by Antonio Saracino]: La domanda e questa: poiche Shri Mataji ha detto prima che la consapevolezza non ha limiti, il signore notava che c'e come una contraddizione, perche se si ottiene la realizzazione si ha la conoscenza completa; quindi come puffo essere questa conoscenza senza limiti, se e completa?

Shri Mataji: Like a drop becomes the ocean. Our limits are broken and we become limitless. All right? That's good *[UNCLEAR]*. Very good questions, I must say. They are all great seekers sitting here.

Question [repeated by Guido]: In order to awaken the Kuṇḍalinī, is some kind of a spiritual preparation needed?

Shri Mataji: Is all... you see those who do not know the job try to escape.

You please don't judge yourself, your Kuṇḍalinī will judge you. This is the time of Last Judgement.

She is your individual Mother, she knows everything about you. As your own mother took up all the problems upon herself and gave you your birth, in the same way She looks after you.

So please be confident. Because this is the resurrection *[UNCLEAR* time]. You will be resurrected.

Question [repeated by Guido]: What should we do against those people who ask for money for the Self-realisation? Shri Mataji [laughs]: You see, those who are asking money for Self-realisation, you should not give them, that's all, they'll all run away. [Laughter]. This lady, raising her hand, just see what does she say.

Question [repeated by A. Saracino]: Come mai in politica sono sempre gli ignoranti, e mai gli illuminati, che emergono, che hanno il potere? Shri Mataji [laughs]: You only let them! [Laughter and applause.] Question: Qual e la via adatta per mettere in comunione il se piccolo con il Se supremo?

Shri Mataji: This is what we are going to do, like this instrument [microphone] has got this chord, you see? To be connected to the mains. In the same way we have Kuṇḍalinī within us, which will have to be just awakened and you'll get connected. It is like a seed, when you put it in the Mother Earth, the Mother Earth has the capacity to sprout it automatically.

Question: Perche per Milarepa e stato cosi? Duro e per noi e cos facile? [Why to Milarep? Hard and foe us it is so easy?]

Shri Mataji: You are special people! [Applause.] They must have passed... just say... you have to say that... just a minute [problems with microphone]... you have gone through all this in your previous lives. [Problems with microphone]. All right? Question: Io volevo chiedere, per favoure: se con delle tecniche, con della gestualitā, si puffo veramente muovere queste energie, se non c'e una dovuta presa di coscienza, non potrebbero essere usate male?

Shri Mataji: It is never dangerous, never dangerous. But is better that you know, after your realisation.

I hope there will be some courses given to you to tell you how to use it and how to perfect yourself, free of cost.

Question: Io non ho una domanda speciale, pero volevo dire questo: da poche persone sento parlare di Madre, mentre sentiamo solo parlare di Padre. E volevo semplicemente che Lei mi dicesse, se puffo, qualcosa di piū sulla Madre.

Shri Mataji: You see, I'm so happy that in Italy people have so much respect for their mother and also for Madonna. It's rather surprising why they did not describe about Christ's Mother in the Bible.

The last words spoken of Christ where He says: “Behold the Mother." In all other scriptures of the world, this Primordial Mother is discussed and everybody has talked about that that She is the Power, She is the Shakti.

Question: Io volevo chiedere questo: da una decina d'anni seguo queste losoffe. Mi sono accorto che c'e un gran movimento di losoffe orientali verso l'Occidente, anche qui in Italia ne abbiamo diverse: lo Zen *[UNCLEAR]*.

Non si rischia di creare una certa confusione? Cioffe, non si perde di vista qual e la retta via da apprendere?

Shri Mataji: That is quite true. You see, when the market started in the West, they all got themselves exported to make money. I'm sorry for that and I feel ashamed as an Indian. They took advantage of you people. But if you are a seeker, you will get your realisation. Don't you worry about anybody else. Have faith in yourself.

Question: Perche Buddha e grasso e Cristo e magro?

Shri Mataji: You see, that's a mistake, Christ was never a thin man. Because they were so happy people, such joyous. Only Michelangelo could see Him clearly, in his Sistine Chapel he has put *[UNCLEAR]* Him properly like a huge big man. But on the table down below they have put a skeleton of Christ, with skin on top of that. Is absolutely horrible! That is just to excite your sympathy, I think. With that kind of a body, like a skeleton, can you carry the cross over the Calvary? Question: When the strength is coming from within, we can... mountains...

Shri Mataji: No, that is true, but such people, you see, mostly thin people suffer from liver. Or over-activity. Also the Mother of Christ is always shown as a fat person. Now these are modern fashions that you should become like a mosquito. Mona Lisa is a famous painting, Mona Lisa: she was a very fat woman! Is all the craze of the entrepreneurs you are playing into. They are making a fool out of everyone.

Also, a Divine personality needs water to protect these centers, the Chakras. If you want to become actors or actresses then it's different [laughs], but for a Divine person you don't worry about your body much.

Say, now, I'm sixty-eight, I'll be sixty-nine years of age and I'm every day travelling.

Question: Volevo sapere se secondo Lei, secondo voi, questo e l'unico sistema per la realizzazione del se, o se viene accettato anche il ricorso ad altre forme di meditazione come Kriya Yoga, Yogananda ecc.

Shri Mataji: No, the only way is that the Kuṇḍalinī has to be awakened, like this one [microphone] only way to make it start is to put to the mains. Is there any other way? Question: Io vorrei chiedere che differenza c'e, fra questo Yoga, se c'e, e gli altri Yoga che vengono effettuati, le dottrine Yoga che ci sono ormai da molto tempo in Italia.

Shri Mataji: See, others are not Yoga: Yoga means union with the Divine.

Now, should we have our Self-realisation? At the very outset, I've to tell you that you cannot force Self-realisation on anyone. Because I respect your freedom. Those who do not want to have Self-realisation, should leave the hall. It will hardly take about ten minutes. Not more than ten minutes and you will feel the All-pervading Power. There are two conditions to be followed: one of them is that you are not to feel guilty at all about anything whatsoever. At this moment, you should forget the past. And have respect for yourself, because you are human beings. You are not God, so if you make mistakes, doesn't matter.

Because the Divine is ocean of forgiveness. And whatever mistakes you might commit, He is capable of dissolving it completely. If you feel guilty, then this center on the left hand side catches very badly. And

sometimes with this catching you might get a disease called angina. Is a disease of the heart. You might get the cancer of the cervical. Cancer of the cervical, cervical bone, here. Or you might get spondylitis.

Or else you might also get lethargic organs on the left side.

So please do not feel guilty at all, be happy with yourself. Forgive yourself.

All right. The other condition is that you have to forgive everyone. I have seen that Italians find it very difficult to forgive [laughs]. The other day I was sitting till four o'clock in the morning, they came to Me and they said: “Mother, we can't feel it." And all of them had not forgiven others.

Now logically, whether you forgive or don't forgive, we don't do anything. But if you don't forgive, then you play into wrong hands. You torture yourself, while the person who has troubled you is quite a happy person.

So is the greatest weapon we have is to forgive, so nobody can torture you. This is the second condition. I hope you note it down, because otherwise later on you will all say, `I didn't feel it.' Now. Simple thing is now is to see how we are to help ourselves and raise our own Kuṇḍalinī and then we'll close our eyes. We have to sit not with any strain, neither bending nor backwards nor forwards, with both the feet apart from each other. You will know there are two powers, left and right. The left is the power of desire and the right is the power of action.

Now. Can I request you also to take out your shoes, so that this Mother Earth can help us a lot to suck in our problems. Let them all be seated, they all should sit

down. This lady also, ask her to sit down. What did she say? All right. Now show them. Please put your left hand towards Me like this.

[UNCLEAR] on your lap. Now. This is symbolic of your desire to have Self-realisation. Then, please use your hand for nourishing your centers as we tell you.

Put your right hand on your heart. There resides the Spirit. Then put your hand in the upper portion of your abdomen, on the left hand side. This is the center of your mastery. Because when you become the Spirit, in the light of the Spirit you become your own guide, your own master. Then take down your right hand in the low portion of your abdomen on the left hand side. This is the knowledge, this is the power of, or we can say the center, of the Pure Knowledge, which works out all the Divine work. Now raise your hand again in the upper portion of your abdomen on the left hand side. Now raise your right hand onto your heart. Now raise your right hand in the corner of your neck and turn your head to your right. I've told you that you catch this center when you feel guilty. Now. Take your right hand on your forehead across. And bend your head as far as possible. This is the center where you have to forgive others. Now. Take back your hand on the back side of your head and push back your head. This is the center where, without feeling guilty, without counting your mistakes, you have to ask for forgiveness from the All-pervading Divine Power of God's Love. Now. Stretch your hand fully. Put the center part of your palm on top of the fontanelle bone area, which is the soft bone in your childhood. Now, put down your head as far as possible, push back your fingers and press

it hard. And now start moving your scalp seven times clockwise. Bend your heads, bend your heads.

All right. Now. You can take out your spectacles because you have to close your eyes. If anything is tight on your stomach, or on your back, you can loosen it a little bit, or on your neck. Put your both the feet apart from each other. Now. Please put your left hand towards Me and right hand on your heart. Now, please close your eyes and don't open them till I tell you. Here you have to say, or ask a very fundamental question to Me, you can call Me Mother or Shri Mataji:, so you have to say, ask a question: `Mother, am I the Spirit?' Ask this question three times.

Now. If you are the Spirit, you are your master. Now, please take your right hand in the upper portion of your abdomen and press it hard. Here, now, you have to ask another fundamental question to Me, three times: `Mother, am I my own master?' I've already told you that I respect your freedom and I cannot force Pure Knowledge on you, so you have to ask for it.

All right.

So now please take your right hand in the low portion of your abdomen and put, press it hard with your fingers and ask six times, because this center has got six petals. Now. Please ask Me six times: `Mother, please, give me Pure Knowledge.' When you are asking this question, the Kuṇḍalinī starts rising slowly.

So now, we have to nourish our upper centers with our self-confidence.

So now raise your right hand in the upper portion of your abdomen and press it hard on the left hand side. We are

working on your left hand side. Here you have to say, with full confidence, ten times: `Mother, I am my own master.' I've already told you that the greatest truth about you is that you are the Spirit. You are not this body, you are not this mind, you are not this ego or your conditionings, but you are pure Spirit.

So now, please raise your right hand on top of your heart. With full confidence you have to say twelve times: `Mother, I am the Spirit.' This Divine Power of God's love is the ocean of compassion, is the ocean of absolute truth and knowledge. But above all, it is the ocean of forgiveness.

So, whatever mistakes you might have committed in the past, can be easily dissolved by the power of this ocean of forgiveness.

So now. Raise your hand and put it onto the angle between your shoulder and your neck and press it hard, push back as much as possible and turn your head to your right. Here you have to say sixteen times, with full confidence: `Mother, I am not guilty at all.' [Aside asks Guido to massage Her Viśhuddhi and while he does so, She says:] It's terrible. Little lower, little lower. That's good.

I've already told you that whether you forgive or don't forgive, you don't do anything. But if you don't forgive, then you play into wrong hands and torture yourself and suffer yourself. But those who have troubled you are happy people and you are playing into their hands! So now please raise your right hand, put it on your forehead across and bend your head [Guido puts his hand on Her back Āgñyā]. Bend your head and now you have to say

with full confidence, from your heart, not how many times: `Mother, I forgive everyone.' Please bend your heads. [Moves Guido's hand from Her back Āgñyā to the left side of Her head.] Bend your heads, please bend your heads. Say from your heart.

Now. Please take back you right hand onto the back side of your head and push back your head. Here, without feeling guilty, without counting your mistakes, just for your satisfaction, you have to say again from your heart, not how many times: `Oh Divine power, if I have done anything wrong, knowingly or unknowingly, please forgive me.' Say it again from your heart.

Now the last center. You have to stretch your palm, your hand fully. Now. Put the center of your palm on top of your fontanelle bone area and press it hard. Push back your fingers. Push back your fingers and put down your head properly. Here again I cannot cross over your freedom. You have to ask for your Self-realisation.

So you have to say seven times, moving your hand on your scalp clockwise, moving your scalp with a force, say: `Mother, please, give me my Self-realisation.' [Puts Guido's hand on Her Sahasrāra.] [Shri Mataji blows into the microphone.] Now. Please take down your hands. Open your eyes. Put your right hand towards Me like this. Bend your head. And see with your left hand if there's a Cool Breeze coming out of your head.

Sometimes it can be hot. Bend your heads, bend your heads.

Now. Please put your left hand, now see with the right hand if there's a Cool Breeze over your heads.

Bend your heads, bend your heads. Not on top. Away.

Sometimes you get quite far away.

Now. Again put your right hand towards Me and see for yourself if there's a Cool Breeze coming out of your head.

Now. Put your both the hands towards the sky and bend your head backwards. Look upwards. Ask a question now three times, anyone of these questions: `Mother, is this the Cool Breeze of the Holy Ghost?' Or: `Mother, is this the All-pervading Power of God's Love?' Or: `Is this the Param-Chaitanya?' Anyone of these questions you can ask three times.

Now put down your hands please. Put your hands towards Me like this, little higher. All those who have felt cool or hot breeze out of their hands, or out of their fontanelle bone area, cool or hot breeze, please raise both your hands.

May God bless you.

I bow to all of you.

So now the new growth of your saintliness has started. Now you have to know how to fix up your realisation. The musicians have to come here on the stage. Now. Those who want to meet Me are welcome on the stage. [Applause.]

Contents: 1991-07-28 **Pledge Taken by Sahaja Yogis, before the Guru Pūjā, Cabella Ligure, Italy**

from the Divine Cool Breeze, Vol. 5, Issue 9 (Oct 1991), pp.10 to 15 Yogi Mahajan [reads aloud]: We, the Sahaja Yogis of the world, do declare that we have experienced Self-realisation through Sahaja (Spontaneous) awakening of the Kuṇḍalinī as discovered and taught by Shri Mataji Nirmalā Devī. We do declare that these are the benefits

we have experienced in our own lives and see in the lives of others who have had their Self-realisation.

Our life becomes one of purity and simplicity. Before marriage we lead a very chaste life. We don't even like to listen to talk of sex. Sex we enjoy only in a sanctified and legal marriage.

We enjoy monogamous or monandrous marriage with a Sahaja Yogini of our choice. Husband and wife respect each other. They understand each other fully, There is very deep love between husband and wife, but there Is no public display of romance, as it upsets our modesty and privacy.

Children are an important part of our married life. Most children of Sahaja Yogis are born realised.

We love children, our own and those of others. We enjoy watching their growth and their play. We enjoy taking them on holidays. We are not possessive of our children and do not smother them with our affection and prevent the development of their own personality. We want them to be strong and settled within themselves so that they do not become Impressed by wrong ideas, wrong behaviour or fall under the influence of wrong types of media and advertising. We do not spoil them by letting them dominate us with their demands, Children mostly like our correction and sometimes they correct us as well, We like to teach them proper manners and respect for others. to share with others. We like them to be clean, tidy and properly dressed. We do not let them be cheeky or insolent. We like to send them to registered Sahaja Yoga Schools, if they want to go, where they will get a high standard of balanced education, where proper moral

conduct Is taught and encouraged, where they won't be abused or subjected to immoral and wrong behaviour.

We love to watch their aptitudes develop, to support the flourishing of their innate talents and encourage them in other fields of development, We like them to understand us and all other Sahaja Yogis, as well as all the cultures of the world, artistic, musical, literary, religious free from prejudice. We like them to understand and enjoy the beauty of the world and the natural environment.

We enjoy our new found knowledge that comes through wisdom and inspiration, When we mature we are no longer afraid of the horrible aggression of modem methods. We spontaneously enjoy all the arts, but only those works that are beautiful and soothing, that give joy: works that are traditional or classical, enduring works of great masters of art, music and literature and works that inspire and praise the Divine.

We do not enjoy things that are not respectable, that are vulgar, jarring on the nerves.

We love to read and understand all the scriptures and find the true message in them which we can verify through our new found vibratory awareness.

We are very normal and we keep the company of all others who are abnormal or sub-ormal. We do not give up our Jobs or our work but we enjoy the company of all the Sahaja Yogis, whatever work they may do or whatever country they may come from. We enjoy this vast ocean of beautiful people. We are no longer only limited to the company of our colleagues, but have friends from ail over the world. We would love to write about and publish air the miracles that happen to us

through Sahaja Yoga and also the miraculous photos that we get spontaneously. but Shri Mataji will not permit us to do so, because of Her modesty. She says no one would believe they are real.

We like to find out about the activities of the religions, cults and anti cult movements and why they are trying to mislead people away from the truth and away from the reality of the Divine. We like to speak openly about our findings, without fear because we know we are speaking the truth. We travel to different cities and towns, to mix with people and find out why they are so unhappy in their life.

We love to create our own works of art. We enjoy the new Inspiration we get from within to produce these works. We also enjoy mastering new skills besides our innate ones and then to create some things that are uniquely spiritual.

We enjoy our work, whatever it may be and try to excel at It.

So many Sahaja Yogis have reached high positions in their fields whether they be lawyers, judges, Industrialists, ambassadors, bureaucrats, doctors, architects or artists. These achievements they have reached through balance and respect for those who work around them. There is no aggressive ambition in Sahaja Yogis, we do not try to outdo our colleagues so they are very relieved. We are promoted because of our talents, respectability and understanding and not because we are always hankering after someone or doing sycophancy to any boss.

We love to keep our homes open to all kinds of families. We like our homes to be welcoming, to be clean and tidy. We like them to be decorated with artistic and handmade goods of a high quality. We like to use natural materials for our homes, our clothes and on our skins. We do not like man-made plastics, nylons, etc.

We love to help each other and are concerned for the welfare and well-being of others. We enjoy our generosity. We enjoy feeding people and giving them presents.

We eat any foods we like, or that are good for our well being, without greed or denial. We don't eat large animals (cows, horses etc.), or food cooked in alcohol. We don't take alcohol as it causes us to vomit.

We are also so contented that we don't need to escape from reality using strong drink or drugs. We are so relaxed we don't need to smoke. This also causes us to vomit.

We have no worries about money. All our needs are catered for. Shri Mataji will not let us read the Guru Glta as it says that the disciple should give all his money and everything to the Guru. We would happily do this as thanks to Her for saving us from our own destruction, but She will not take a single paisa from us. We would love to give Her a garden of flowers, but She won't let us waste our money and says that one is sufficient. We all would love to give Her, individually, birthday presents, but She will only accept one present that is given collectively. If we do forcibly give Her an individual present, She gives us a bigger one in return, so we have stopped giving Her

individual presents. She Is always insisting we should not even give Her collective presents.

She has only now allowed us to pay for half of Her travelling expenses, Only now can we pay for our food and travel In India. Previously She paid for all of us who went to India. She has bought houses to use as our ashrams which until recently were rent-free. She has never stayed In these as without paying.

Previously all books and tapes were sold without any royalty payments. Now Shri Mataji has agreed to accept some, but so tar nothing has been sent. She always uses the money collected for the spreading of Sahaja Yoga. Houses which are in the name of some Sahaja Yoga leaders, were completely built by Sahaja Yogis but now they have taken their homes back.

Although we cannot give any money for Self-realisation, or to Shri Mataji in person, we do not object to giving some money, In trust, for the spreading of the teaching of Sahaja Yoga. We do not know of any organization or group that does not collect money for some reason, In most countries Sahaja Yoga is registered as a charitable, non-profit society. Any money that is collected is kept in a bank with proper accounts. Shri Mataji is extremely trusting of all Sahaja Yogis, but same have taken advantage of Her confidence and taken large amounts of money from her personally. These people were asked to leave Sahaja Yoga. They were not even made to repay the monies they took from Her. They were just forgiven.

We only trust Shri Mataji, who has a great sense of public money. Whenever anyone makes money out of Sahaja Yogis and is found out, they turn against Shri Mataji, Most

of these people are pardoned by Shri Mataji. They have mostly fallen under the influence of their half-baked wives who have mislead them into these corrupt practices. In the twenty-one years of Sahaja Yoga hardly a dozen people nave been asked to leave. Apart from wrongfully collecting money, people were asked to leave for the following reasons: homosexuality, flirting and adultery, mental disease, aggression and domination of others, particularly towards women. These people were given all opportunities to improve their behaviour before being asked to leave.

Some of them have since overcome their problems and returned.

Some of those that were asked to leave have turned against Sahaja Yoga, but they never say why they had to leave Sahaja Yoga. We do not discuss them or bother about them as they are like a rotten apple and we are glad to see them go. It they are lying it is their misfortune. We are happy that we are not so unfortunate as to come to Sahaja Yoga, see the truth and still misbehave and be sent away.

Thus Sahaja Yoga is a Mahā Yoga. Never before in the history of spirituality has such a mass awakening of truth been seen. It expects a very high moral standard from its participants because these are the innate qualities of a spiritual person who wants to do spiritual work. We are not a money making concern so we do not require great numbers of people. We are only interested in people of spiritual depth and quality.

Our precepts must be expressed in our practices and our rife. We cannot be hypocrites.

There is no prejudice on the grounds of colour, race, religion, creed or financial standing. The only criteria Is spiritual growth, which makes us feel joyous, If we do make any mistake we would like Shri Mataji to punish us, as a Guru does, but She punishes us by forgiving us. Even if we want to feel guilty for our mistakes She will not allow us to feel that way on the grounds that we are only human beings and slowly we will all improver by facing our mistakes.

Even though we would like Her to give us constant advice and guidance, She makes us become our own Gurus, to become the masters of our own lives and spiritual ascent (to know thyself).

If we write to Her confessing our past lives and sins, She won't read our letters. Instead She always tells us to be in the present. A true Sahaja Yogi should not commit sins because of his spiritual nature, This Is very easy for us as we develop a great sensitivity to sin. We believe in the unity of all religions, which we know as a fact through our vibratory awareness, are all from the one source of God Almighty. We worship all the incarnations and venerate all the seers, saints and realised Souls of the past and present.

We enjoy all their writings, poetry and works of art. We have discovered many saintly people who were never recognized before as great, evolved souls.

We are against fundamentalism and the ignorance of organized religion. We believe in the unity of one world and one God. We respect our wives and all women as the mothers of children. We enjoy our virtue, faith and sense

of security, We enjoy our peace, calm and forthright attitudes.

We enjoy our responsibility for the awakening of the spirituality in man: to work for the seekers of the world with love and patience; to see the light in their eyes when they feel the actualisation of Kuṇḍalinī awakening; to see thousands of people of every nation experiencing Self-realisation; to see Germans, Russians, Jews and Arabs live in harmony together.

We enjoy the purity of relationships of men and women as brothers and sisters. Any person in an ashram or one of our groups who is found flirting or dating is asked to leave. Thus we have no family complications. We enjoy speaking pure, correct language which is clearly expressed. We enjoy keeping silent and letting others speak, We enjoy the speeches of other Sahaja Yogis and they also enjoy ours.

We enjoy the sweet, loving nature of other people but avoid arrogance and aggression. We abhor vulgar, obscene and scandalous talk and gossip. We enjoy the fragrances of the flowers and nature. We enjoy food that satisfies the body and not the tongue. We love to discuss God Almighty and His compassion and also His wrath for the people who are evil.

Our ears love to hear words of wisdom and the praises of God, melodious music that soothes the mind.

We love to sing songs in praise of the Divine in a proper language with correct pitch, harmony and rhythm.

We enjoy the purity of non-adulterous eyes. We enjoy watching our ego and laughing at it. We try to remain in a state of thoughtless awareness because It is only in this

state that we can grow spiritually, as we are in the present. The past is over and the future does not exist. Only the present Is the reality.

We do not rationalise our mistakes or our achievements. It is God who is doing the work, not us. We are rust the witnesses of His drama. We are not disturbed by past conditioning or future ambitions. We enjoy expressing reality and Sahaja Yoga in words and deed. We enjoy our strength and wisdom and the freedom we have from vanity, greed, hatred, jealousy and violence.

We try to analyze and find out through discussion why all the religions have failed, why the scriptures have been mutilated and misrepresented. We want to find out why people give money for God when He has no understanding of money. We study the cults and anti-cult movements to see how they affect the subtle center of seekers and spoil their chances of ascent into higher awareness.

Many new facts we learn can be verified scientifically. We put this knowledge Into practical use for the betterment of society. We have become aware, alert, wise, dynamic, relaxed and above all, enlightened. We enjoy the achievements of our young people and how they are saved from the corruption and immorality that abounds in today's society; how they are transformed from a lethargic and depressive life Into a new dynamic, youthful life. We enjoy their amazing meteoric progress in their sports, art and music and in their scholarly capacity through their ascent.

We enjoy knowing Shri Mataji as our Mother. We enjoy the example She sets for an ideal life. She never

demands. She is self-content and self-contained. Loving, can gently solving any problems we may have, always paying attention to our lives, She knows all of us and all the good things about us. She is the Ideal housewife and mother, caring for all Her relations, We enjoy listening to Her husband speaking of Her many qualities as a wife and mother: how he describes Her capacity to do many things at the same time without any effort; how She has the love and respect of ail the staff and officers of his work whatever office he has held; how even they coiled Her, “Mother." Through Her own example She has shown us how to live as good householders and has saved many marriages through this example.

She will not permit us to escape our social responsibilities by taking Sannyāsa or turning away from society, no mailer how decadent it may be.

Although She has so much power She has never used it to manipulate anyone. On the contrary, She is so trusting that we fear She will become the victim of manipulation. But we have learnt that She cannot be tricked or manipulated.

We enjoy the knowledge She has in every subject, except money and banking. All Her accounts and cheque books are kept by Sahaja Yogis. They write for Her and She Just signs.

Her knowledge is very, very deep as well as wide on the subtlest of subtle subjects. She explains these In simple words. She never has to read anything but has a knowledge of English, French and Spanish literature. She knows many languages, especially Indian. Her mother tongue is Marathi. She never studied English, Hindi or

Sanskrit languages at school because She was a medical student, but Her mastery over these languages is admirable. She has never studied psychology but She was invited lo speak on Jungian Psychology at the Jungian Society in New York.

We enjoy giving realisation and curing people without using our egos. We enjoy our enlightened attention. Our attention sees the good points of others and doesn't go to violence and aggression. It works quietly and keeps quiet. We are gifted with a new dimension in our awareness of collective consciousness.

It can penetrate into any area of the subtle center of any human being and we know the problems as well as how to solve them. It also gives us knowledge of ourselves, judges us and cures us, It fills us with sell-confidence and humility.

Our attention can go to the problems in the home, of our family and friends, of our country and the world and it can go to international situations, Wherever we put It, it can work things out by offering solutions to bring freedom, prosperity and peace. Sahaja Yogis from all over the world enjoy communicating with each other about solving social, political and economic problems through their enlightened collective attention. Our attention goes to Divine beauty, which is soothing and elevating and enjoys the best of all the world's cultures. We enjoy the love and compassion and Innate virtues enlightened by Sahaja Yoga.

We can laugh at our own faults and enjoy the good points of others.

We enjoy knowing the absolute truth and absolute answers through vibratory awareness, free from doubts. We erg joy looking after the needy, especially children and our elders, through our vibratory awareness, to diagnose diseases and cure the sick and the incurable. We do not ridicule the weak, but try to uplift them to our level of strength, power and dynamism through our loving attention.

We enjoy the comfort of our Spirit and are not attached to the comforts of our body and mind as we are no longer the body, mind, conditioning or ego but the Spirit, We enjoy our knowledge like a cook enjoys a good meal he has cooked and we enjoy sharing it with others. We enjoy the Joy which has no duality of happiness and unhappiness, which only can be enjoyed after Self-realisation has matured.

We enjoy the hurdles created by our enemies because they challenge us to rise higher. Every disadvantage becomes an advantage. We enjoy blind and stupid opposition as a joke. We leave the aggressive and cruel In the hands of the Divine. We wish ell the arrogant, scandalous liars to be prosecuted, testing the validity of the laws in the name of God and also the laws of all the lands.

We enjoy the great task of the emancipation of humanity put on our shoulders. We enjoy rectifying all the horrible mistakes of the greedy, selfish, aggressive and cruel people, individually or collectively.

We enjoy our powers because we never feel powerless as this is the power of Divine bye which is ever growing.

This is how we enjoy the real spiritual life of the Kingdom of God.

Contents: 1991-07-28 **Guru Pūjā, Four Obstacles, Tent, Cabella Ligure, Italy**

Today they're all here to worship your Guru.

It is a common practice, especially in India, that you must worship your Guru. And the Guru has to fully be in control of his disciples. Guru principle is extremely strict and the strictness made many people could not confirm to the ideas of a disciple. In those days, the Guru had to be absolutely the authority and it was the Guru who would decide which disciples he'll have and one had to go into great tapasya, to great penances to even become a disciple. And this hardship was the only way the Guru used to judge.

Gurus would always live in jungles and they would select their disciples, very few, very, very few and they had to go and beg food from the neighbouring villages and cook food for their Guru with their own hands and feed the Guru. That sort of Guru business is not in Sahaja Yoga, that basically we must understand that the difference between those styles of Guru-ship and that we have now is this, that, very few individuals were given the chance to become the Guru, very few. And these few also were selected out of quite a lot of people and they felt that they were something really special that they are being selected, chosen and that whatever they will have to go through is all welcome. With this idea, they became the disciple.

But Sahaja Yoga is a very different thing. I would say, just the opposite. First of all, your Guru is a mother and who suffers from Sandra Karuna. At the slightest things that happen to you, My eyes get filled with tears.

So, as a mother, to be a Guru is a very difficult thing. But, at the same time, for you to achieve heights is also difficult because you get lost when I love you so much and, in that love, you forget sometimes that the progress in your being is very slow. It is important that in Sahaja Yoga you have to be strict with yourself. That's why I said that you have to be your own Guru, which people do not understand what it means. “You have to be your own Guru" means you have to guide yourself. You have to treat yourself as your disciple. And you have to trim yourself. If you do not understand the responsibility as a Sahaja Yogi of working it out yourself everything, you cannot move very fast because it is a different type of relationship between the Guru and the disciples.

So, first I have always said you become your own Guru.

So you have to make a lot of introspection and fix your ideals. Before you, I am sitting, you have seen Me, how I am. I can eat anything. I need not eat at all for days together. I can sleep anywhere. I may not sleep at all. I travel for miles together, untiringly.

I have this energy because I am a Guru of Myself, also.

So the first thing is that there should be lot of introspection. “What's wrong with me?" not wrong with others. What's wrong with me? Am I seeking the comfort of my body? The attention, is it on my body or on my spirit? If so, what am I doing? I think best thing is to write it down. Can I sleep on the grass? Can I sit on the stone.

You have to make this body work. Can I sleep any time I like and can I keep awake any time I like? I've seen people doze off. The reason is this, not that they're bad or in any way indisciplined people, but because inside the are tired. If you're tired inside, then you feel tired all the time. You'll see on the television, if you see people in the West, they are always, “Hāa” sitting like this because they're so very tired. Why are they so tired? They don't work so hard.

So introspect, how you behave. Now when you start introspecting yourself, you'll also start introspecting your surroundings and your styles and your methods and what you are doing to yourself because of the conditionings of the outside.

Now the conditionings of the outside in the West are of a psychological nature. Indians have other conditionings which are also quite surprising or which we should say the Western people, they must wash their hand ten times even if their skin comes out, they go on washing like mad. They must have a bathroom attached to them all the time or they must have their baths. If they don't have bath, they are not comfortable. They have other conditionings also. All kinds of stupid conditionings they have, but the conditionings that we have in the West are more psychological and that's why you cannot find out what's wrong with you.

The physical conditionings are not so dangerous. You can get over them or you can manage it, but when you have conditioning of your psychology, you cannot understand what's wrong with you.

Now, if you see, if you introspect around. What you will find is a very subtle thing. Firstly, that because of the wars maybe, I don't know why, but everybody is afraid of everyone. Specially, I think, Freud. Because of Freud, even the mother is afraid of the child and all these things, to Indians, are absolutely, they can't understand this. But you people know that very well. They won't touch anybody.

They won't hug anyone. First of all, when they used to play football, they used to hug, but now I see they don't hug, they just touch hands like this. After some time, I think they may just do like that or something.

So frightened that nobody, even the children, I've seen, are frightened of hugging their parents.

So the expression of love is not there and when there is no expression, there is no love inside also and that's how it goes on drying you up and drying up and drying up.

There was a little girl in Sahaja Yoga and I had some present for that child. She was quite young, must have been about ten years of age.

So I gave it one Sahaja Yogi, Western Sahaja Yogi, that “you go and give it to her and say I have given." “No, Mother, I won't give." I said, “Why?" “She'll misunderstand me." I said, “What will she misunderstand?" It has gone so much into the heads of people and this has created really the psychological insecurity within you. From very childhood, this insecurity has been working and that's why you are frightened of each other, even of your parents, of your brothers, your sisters. Psychologically, you are suffering. And when first I came to England, they used to say, “It is the insecurity."

I said, “What insecurity?" The whole world is afraid of the Western world and what are they suffering from insecurity? They have made everybody insecure all over the world and why, what are they insecure? They are insecure within themselves, in their own society, in their own family, in their own groups. They're so much frightened of each other.

So the first thing, you should be fearless. You're a Sahaja Yogi. You are no more immoral, cannot be immoral. If all the time, if you start thinking that you are immoral and if you do something, it is immoral and that you have to go and do some confessions somewhere, then what is going to happen to you? What sort of a personality you will have? We have to change this by changing ourselves.

So among Sahaja Yogis there should be no insecurities, but Maryādās. You must know how to respect each other's privacy.

The second thing, that if you find with the Western mind, which a very common thing that they are bombarded by criticism. There are so many critics that now there are no more artists left. Only critics are criticising critics. All artists are finished. They're all the time criticised.

Somebody will come in, there's an education on criticism. They may not know how to play any instrument, they may not know how to sing, but they can criticise all right.

So all the time in your mind is a way that you always feel that somebody will criticise if you do this.

All the time the fear is there that somebody will criticise. “So, should I say or not?" As Sahaja Yogis, you shouldn't worry about these stupid people because they're blind and if they want to criticise you, let them criticise. What

does it matter? Makes no difference. But this you have to build up within yourself.

Now, the third is even worse, which I don't know if you have noticed or not. I don't know how it has gone into the heads of the Western minds that you must always see to the other side of the bank, even if you standing on this side to be fair! And never to say something that you're sure of. Like you ask anyone, `How are you?' He'll say [rotates Her hand from side to side], always. Nobody will say, `I'm perfectly all right! Nothing wrong with me. What's wrong? Perfectly all right, thank you very much.' But it is never.

They're not sure of themselves all the time, it's shaking. And this shaking inside gives you a personality, which can never progress. Progress comes when you put your step forward, you put your foot firmly on that point and then put the second step forward, like as you climb on a mountain. But, in the first place only, if you are still thinking that it's halfway through, then how can you go further? You'll only move on two steps, this or that or this or that. This is another very big psychological detergent, I should call it, or detrimental thing for your progress.

Now, the third thing you have learnt, which is also third or forth maybe, that you must argue out yourself. Like you have a problem, you'll come and tell Me, “Mother, this problem I have got." This is very common with everyone. “I have this problem." I'll say, “All right, this is the solution." Then you'll come out, “No, no, no, no, but in this, this will happen." Then you tell another solution. “No, no, no, no, no, no, no, Mother, this can be this way." All right, you tell third solution. “No, Mother, in this, this

can happen." Tell fourth. “This can happen." You are standing against yourself all the time. Then I have to say, “This is your problem, not mine and I am giving you the solutions and if you want to solve your problem, better take a positive attitude." The brain is this way. In our Hindi language it's called `Ulti Khopdi'. You are all the time arguing against yourself, so how can you progress? This is another great problem of the Western mind that it doesn't try to face any problem as your own, but go on arguing with yourself like a lawyer, you see. There are two lawyers, one yourself, another lawyer, [who] go on arguing.

So is a double personality in the being. Is not a single personality. As I said, it is very, very psychological that people have to take to this kind of a turn suddenly without understanding how dangerous it is.

With the enlightenment of your brain this should disappear. On the contrary, in Sahaja Yoga it's very dangerous because you say something, you are a Sahaja Yogi, you are connected with the All-pervading Power. Whatever you say gets connected and it acts. It's very dangerous for you people not to realise that you are realised Souls and not to assume your own powers. Like, you see, I have to say something secretly, then I must put my hand here and then say it because it is connected to the mains, but supposing I keep it open like this and say something, it goes to everyone. In the same way, whatever the Sahaja Yogis say or desire or want, there are just people sitting there. `See, here and here, you have put them there.' They are listening to you all the time. They're so anxious to do your work. `All right, you

say so, done.' So whatever you think or whatever you desire or whatever you say, you have to be extremely careful.

And when, now, I mean, old people, all right, I can say that, very conditioned, they have problems and all. But the generation that is here, most of them, are all capable of improving yourself and making your brain straight by bringing it backwards to the forward. This psychological problem you do not see.

The another psychological problem is which you do not know. It is very surprising, that whatever is the entrepreneurs' ideas, you must act because the whole fundamentals of Western life is to see and to be seen.

So, `Oh, that's the fashion, so we should do like that. This is the fashion, so we'll do it like.' Like the other day, about three years back, I went to England and I found all the Sahaja Yoginis having their hair here [covering forehead]. I said, “What's this?" So I asked an Indian girl. I said what is this about, “What's this suppose to be?" She said, “This is a new fashion." I said, “What new fashion?" Call it jipreya [disheveled, unkempt hair] in Marathi, you know. We call it `jipreya' fashion. Only the Maharashtrians can understand! [Laughs.] And they call had their hair here, you know, like this [covering forehead]. All! I said, “My God, this is Āgñyā, this they are covering, their eyes will become squinty." But the fashion, if it comes and the whole fashion is with the hair alone. Hair, I don't know what.

There's so much interest in the hair and they lose the hair so fast in these countries, without using the oil, which they should use. They lose their hair very fast.

Starting from the hair, the Sahasrāra. Then fashion, means, what is this entrepreneur, these stupid people, are creating ideas and why should we follow? I don't say that Sahaja Yogis should all look alike, not at all. You can dress up the way you like, you can live the way you like, but you should not get yourself enslaved by any entrepreneurs. You are free people now know that very well. Know that you are absolutely free and your freedom is absolutely in the light of your enlightenment. You can never do wrong. But first of all, have that confidence within yourself that, whatever you have to do, you are not going to enslave yourself to entrepreneurs, what people have to say, how you will look, how you will appear. This is a very important point that half of the time we are laboring just to look like many others. It's very surprising how these entrepreneurs have befooled the Western people. In India it wouldn't work, won't work, especially the Indian women. This, in between came a mini-sari, came up to Bombay [Mumbai] for about four, five days, I think, disappeared! No Indian women would wear a mini-sari, finished! [Laughs.] Nothing doing! Any sort of fashion now comes in India, doesn't stay because whatever clothes we have now in India is traditionally has been there, has been tested and error and trial and error and trial and we know now this is the best now, stop it. At a certain age you stop. This is the style that suits us the best. But anything goes on, you know, the styles go on changing.

And this is what you have to be very careful to see, that you do not take to stupid things, which have been

created by entrepreneurs, but to sensible things which are required for you.

So one of the enslavements, I feel, is that you have to play into the hands of entrepreneurs. But a slavery is very deep and is so psychological. In so many ways, it is extremely hidden and so subtle that you cannot make it out.

So, in the introspection, you find what's gone wrong with you, how you are made this way. `What's wrong in my own personality? It has come from all the surroundings and the way people have been putting ideas into my head.' You should have your own ideas. You shouldn't worry about Plato said and what Socrates said and what this thing said. What do you think? After all, you are enlightened people.

But then there is another psychological thing which is even the worst! And that, `Mother, if you are very sure, then we are putting up our ego.' They're so much afraid of their ego that as if, after some time, they'll take off. The ego will bloat so much that we'll take off. This is another fear people have, that if you assert, `All right, this is what I want, this is the right thing to do, then I'll get off, so I don't want to say such a thing. I have an ego.' So with Sahaja Yoga also, certain fears have crawled in. One of them is that `Mother, I should not have any ego.' Now, what is the problem of ego. That also surprising, despite all fear and everything. As a reaction to it, people have developed a kind of a protesting character. But again, these entrepreneurs have pampered your ego. Like in the morning you ask the child, “What will you have?" Then child says, “I will

have this." The mother has to run and get it or she must keep everything in the fridge. In India that's not the case.

`Whatever is cooked in the house, you better have. If there is no salt, all right, without salt. Come along.

Otherwise, don't eat, doesn't matter. In any case you will eat.' So when the disciplining comes within yourself and you understand this, then you do not say, `I desire only this, I desire only this.' `What? You desire?' You tell yourself, `All right, you'll not have it for one month. Let's see.' Once, I must tell you about Myself that little bit comfort grew up on Me, sometimes I think.

So we had a transfer and My family was not with Me at that time. We had been given small, little bed where My husband slept and I slept just on the bare cement and next day I started getting the pain in the body.

I said, “All right." I slept on the cement for one month. “On the cement you get pain? All right, sleep now!" [For] one month I said, I'm going to sleep on the cement. Then cement lost its power on Me. Then might be the cement might be feeling the pain! [Laughter.] So... that's what you have to do, is to master your mind. Now the problem only will come. `What is the discretion? This ego will come up, Mother.' Because your ego, as I said, is developed by reactions, by protesting against things and also by the pampering of the entrepreneurs. All right, whatever may be the reason, we are not going to psychoanalyze ourselves, but the fact is also we have an ego problem. Why? I've already told you that if a balloon is bloated many a times, it can easily be bloated. At the slightest air, it bloats and that's why you're afraid that, `Suddenly my ego might become so big that I may be

like a balloon in the air somewhere moving.' But how to get rid of this? Is to know that you're an enlightened soul. Respect yourself. Once you start respecting yourself, you will not fall into any traps of ego. Very simple, respect yourself. You have to say, `I am a Sahaja Yogi. How can I behave like this? After all, I'm a Sahaja Yogi.' A kind of a dignity that develops and then you will start feeling shy of doing something that is stupid because ego makes you stupid, that's the point is, absolutely! Now, if you develop this respect for yourself, `I am a Sahaja Yogi, so I can't behave like this. I am a Sahaja Yogi.' If you say like that to yourself, then you will be amazed that the dignity of a Sahaja Yogi will definitely keep you down to Earth. You will not get into the trap of your ego.

So one side is the conditioning. Another side is this ego. Simple thing is ego. That dignity has to be developed. You'll be surprised, among animals, there are Maryādās. Like a tiger won't behave like a snake and snake won't behave like a tiger.

So we are now Sahaja Yogis. We are tigers among human beings.

We are lions among humans. The highest! We are the highest human beings. It's not necessary to have ten medals on your body to show that you are something great, but you are Sahaja Yogis. You're Mahā Yogis.

So develop that respect and you'll be surprised the humility will immediately come into it you, I mean will walk into you, humility.

I have seen some Sahaja Yogis sit like this, sometimes sit like this, sometimes they one, if their left Viśhuddhi's there, like this, right Viśhuddhi sit like this. But then you

see yourself. Like a bridegroom has to dress up and he remembers, `I am the bridegroom. I cannot behave like other younger boys who'll be there. I have to have my own personality. I'm the bridegroom. I am going for my wedding. I cannot behave like all my other friends are there.' You have to behave in a particular manner.

So assume this.

Still, we do not know that we are Sahaja Yogis. Once we know we are Sahaja Yogis, the dignity will develop within us and, with that dignity, you'll be amazed [that] you'll also see what is wrong in our own country, what is undignified.

Now, with whatever has happened in France, you can find out what's wrong with French laws. But French are more interested in drinking and eating and other things.

So they never paid [attention to law] `Oh Let it be. What do you care for laws? Let it be as it is, doesn't matter who should bother about these things? It's nothing important. After all, if you can get something to drink!' You go to any French village, at a certain time you cannot meet anyone, even a drunkard. They are sitting inside and drinking, drinking. I mean, that's the main religion, main pastime. Next day, with the hangover they come.

So they see everything the other way round. Like this fellow, this journalist who went to India, they saw an iron gate and they thought this was the iron curtain of Hitler! Everything expanded, you know, so big, crooked, because [of] hangover, you know.

So the whole life in the West's like a hangover. Either they see things too big or too small. They don't see

things as they are. Now most of these things are written, which you will read, the psychology and all those things and the books, mostly they are drunkards! If you see their lives, they've been drunkards, so whatever they have written, why should we take them so seriously? Except for very few who were realised Souls, most of them were drunkards. Like those who wrote about Greek tragedies must have been really drunkard people. They must have been taking lots of things inside and then must be writing something like that because most of the drunkards, when they write, they say that “Why should I live? I must die." And, like that, we too in India have many people who have written Ghazals [sad romantic songs], who always say that “Why should we live? We should die." So if there's one poet who has said, `Now we are talking of dying, why don't you die once for all!' So you will realise that what you will write, what you will say is higher than all these people. But Sahaja Yoga has worked so smoothly in you that you do not know what you are.

Today on Guru Pūjā, you are worshipping your Guru. At the same time, I bow to your Guru within yourself. Let your Guru come up and show itself! Especially the kind of a Guru you have. I am not strict with you. I'm very gentle. Because, as I told you, fundamentally is a different thing, is that it is not for an individual, but it is for the collective. And if something has to spread collectively, then you have to understand that it has to be only love that is going to work it out. There is no other way you can spread Sahaja Yoga because we cannot be like Hitler, giving wrong ideas of hatred. Either it could be

hatred or love. [If] you teach people, `We hate this one,' fundamentalism, this, that, you'll get thousands ready to fight. You can elevate their baser self and say, `Come along, let us fight!' Racialism, this, that, anything, even nationalism. All right, there are people. But when I say love it is very different. Try to understand and, because of our collective work, you have to know that love is a source of energy that makes things grow in a living manner. It is the energy, which is a living energy. Try to understand now. This is...

people don't understand. Love doesn't mean that you hug somebody or do something, but living energy that understands. That makes you grow.

I hope you have seen My books and I hope you have read it. In that I have described to you very clearly what is the living energy within us that works. And anything that is working, for example, see this flower. Now, I cannot order this one to go straight. It's moving in its own way. Let it be. It looks nice because no flower should look like another flower. Living energy never creates the same thing exactly like another, only [with] plastics, can be done. Now, when it is growing, it is growing in its own way.

So whatever is built in within you, it is a living energy, built in, but living energy and a living thing that works. It blossoms by itself. The water of pure love is to be given. In pure love, what you see in another person, as a Guru, `What's the matter with myself where it is obstructing me to go further?' In another person, as a Guru, what you see is how to handle this man with love so that he comes closer to reality. Is a very gentle process, is [a] very

loving process and nothing like really enjoying your love. Just to know that I love so many people, itself is so great and you, too, see, feel that, `I love so much.' But it should be Sama drushti, means with the same eyes you should see everyone. You see everyone with the same eyes.

Isn't it, only two eyes are there? But you see everyone with the same eyes. They're different. All right, you see them as different, but you do not, your eyes do not discriminate. Your eyes do not see somebody black, somebody white, somebody blue. They see what they are. When you start seeing with Sama drishti means the same eyes, same sight, not to change your ideas. Because what happens, that your own mind twists it and you start seeing somebody as different, somebody as different. Now with the eyes, I see the fan, but supposing my mind is off. I might see as a human being.

So, if you are a sane person, then you'll see everyone as they are. This is `sama drishti', is that you have the same eyes for everyone. Do not get twisted.

So that you cannot have somebody is your special friend, somebody is number two friend, somebody as number ten friend and some as your enemy. Once you start looking at things like that, everything will get into proper shapes, otherwise, one can go crazy. Also it should be Samyak. `Samyak' means integrated.

There should be an integrated knowledge, like the eyes, when they see, they see where you are sitting, where you are, where is this person, where is that person, what is the relationship.

So the knowledge about others is in relationship with each other. Now, supposing there is a gentleman who has a child and there's a problem between that gentleman and the child. To approach that person, you must know that he has a child, not to just make him just separate from others, singularize him. You take somebody, say he is from, say, from England or he's from Italy, then try to understand him that he is from that particular background and that background is around him.

So he is like that.

If you can have this kind of a full knowledge of others, there will be no problems, no quarreling, nothing.

Otherwise, there is a conflict all the time and that's how one feels very tired. Eyes do not react. Eyes just see. Whatever is there, they just see. Eyes never react, but the mind reacts and this reaction is the one, which is responsible for spoiling your attitude towards people.

So now, you should have a witness state. As Gñyāneśhwara said, “Niranjana pahane." Niranjana pahane, to see somebody without any reaction, just to see. And you'll know everything about that person as soon as you see that person. Niranjana pahane, because as long as your brain is there, you do not see that person as he is. But as soon as you see that person, you just know what it is. And then immediately you will know his Chakras, his Kuṇḍalinī, everything will penetrate. But your mind, which is loaded with nonsense, will not allow you to go to that level.

So the Niranjana pahane, the one where you just see something, that kind of a eye we have to develop.

So, with that, a detachment starts. Automatically, you do not criticise anybody because your mind like this, against that person. You do not love somebody because your mind thinks this way. You, cannot form groups. You cannot have some people who are dear to you, some are not.

Sometimes, if I do not smile at some people, then they grumble and say, “This time Mother didn't smile at me." I mean, I cannot keep all the time a smile, you see [laughter]. You must also think of My muscles. All the time, how can I keep My smile on, you know, but there are people who feel very bad that, you see, this time Mother didn't smile, so I have to go on smiling all the time at everyone. I try! [More laughter.] So the attitude towards others has to be with niranjana attitude because it's a collective work. It's not strict. It is not in any way clamping anything because it's a living work. Absolutely, it's living. We cannot. But it is definitely the work which creates harmony, love, affection, the feeling of oneness.

Imagine, to think about someone who is not kind to you, is a horrible thing. Better think how nice you could be to that person.

So the attitude should be that `How nice I'm going to be with that person', you know. See, somebody's angry with you, it's easy to fight. `Come along. You are angry. I am angry.' No, go and just tickle, simple thing like that and enjoy! Because you cannot enjoy hatred. You cannot enjoy rivalry. You cannot enjoy separatedness. Like this hand has to enjoy this hand. In the same way, you have to enjoy each other. If you cannot enjoy, then you have lost the point, lost the point.

So, in the collective progress, we have to know that we cannot progress if we have no sense of collectivity, that we are part and parcel of one person. If I pull my one ear, it's not that my ear will come out, but it will give pain to the whole body. That's why I said pull both is better. And when you start, you see, seeing this way yourself, then you'll be amazed the kind of a sweet humour about yourself develops and you really become a very interesting, magnetic personality and a very enjoyable person, extremely enjoyable.

Everybody will seek your company. This is what is the sign of your Guru Principle being enlightened. Of course, they have said that “You should get detachment. You should not have any attachment to this and that and that and that." This is all talking! But actually, only introspection and assumption or, we can say, the knowledge of your own depth itself will give you that feeling. If you have that knowledge that `I am a Sahaja Yogi and my depth of divinity's so great!', that itself will be more than sufficient for you to exist as the topmost Guru.

Actually, I'm no more a Guru. I was never a Guru. I am a mother. I'm hopeless Guru because a Guru who cannot be strict is useless and I have to prepare Myself to say things, you know. If there's problem between two people and then if there's some gap of time where I have to say to them then I start, “Aah.

How to become strict?" I tell Myself. “How?" Spontaneously, if something comes in. I say, “Why are you doing like this?" At the most, spontaneously.

So you have to develop this special style of Guru-ship within yourself, which is for the collective working.

Again, remember, it is for the collective working.

So today you worship your Guru Principle within yourself when you're worshipping. I would not say that you should try to follow Me because I'm hopeless in many things. Say, banking I don't understand.

Money I don't understand. I mean, there's so many things I don't know, really. I'm hopeless. Law I don't understand. I mean, you should not be like Me, agreed, but you you should be able to say as I say, that see, `I have these problems.' But one thing for sure, you must have, complete knowledge of Sahaja Yoga or desire to know everything about Sahaja Yoga. If that works out, then you will swim into this ocean of knowledge like a jet and whatever you want, whatever you want to know, you will know. But there should be a desire to know.

Never get satisfied that I know sufficiently enough about Sahaja Yoga. No. Never! In all other things you can be satisfied, but only on one thing, that Sahaja Yoga, still I have to know through my brains and my heart should have that knowledge. It should be in my heart, not only in my brain. I should know through my brain. It should be in my heart. Like when you see a film. You see King Kong, then you know it's King Kong. `All right, this is the film, doesn't matter.' Normally, our knowledge is like that, but if you see Mister King Kong standing here, `Oh, my God. He's already here.' In the same way, when our knowledge is in the brain, it is just like a film, is away from, is not in our heart. But when it is heart, it acts, it works. It doesn't work through brain. In the brain it just

stays, but in the heart it works. And in the heart resides the Spirit.

It's very simple that we are people who are more living with our brains, not with our heart. But know that we are in reality, you see. King Kong is standing before us. You're not seeing a film. It's reality and in reality the heart has to work, not the brain. Because reality is only through the heart, not through the brain. Once you understand this, then you'll open your heart, enlarge it. `Now, this is in my heart.' So the whole thing will be so clear cut in your head. You will know everything clearly, what is to be done, how to react, how to work it out. If you put all this knowledge of Sahaja Yoga into your heart, first of all you will have to enlarge your heart, otherwise you can't put this ocean. And then you should see Sahaja Yoga. To Me, everything seems to be Sahaja Yoga, buying this house, coming to this place. All this is Sahaja Yoga. I can see clearly. Anything that I see, I connect it to Sahaja Yoga immediately. “This is Sahaja Yoga. Why is this so? This is because of Sahaja Yoga. This is Sahaja Yoga." So everywhere you start seeing Sahaja Yoga, when your heart knows what your brain knows.

I've know people who know all the mantras very well, everything very well and all that. But in the heart.

So put it in the heart.

In Sahaja Yoga, the Guru is not through his brain, but through his heart.

May God bless you all.

For the Guru Pūjā, first he'll read it out. This is, now this Guru gupta business, I never gave it to any one of you to read. The reason is not that it's not truth. You see, it's

truth, but it was told by Shiva to Pārvatī, what is the Guru. But why I didn't give you, because all these Gurus in the market, they say, “All right, I'm your Guru. And this is Guru Gītā." In the Guru Gītā is written give all your money, all your belongings, all yourself tana, mana, dana, your body, your mind, everything to the Guru and become a stupid fool.

So they give it to them. That's why I didn't give it to you, but today, Rajesh [Shah] I've told him for the first time, but that doesn't mean that you should follow the way it has been described by Shiva! Rajesh Shah [reads aloud]: For the Guru Pūjā, first, he'll read it out. You see now, this Guru Gītā business, I never gave it to anyone of you to read. The reason is that it's not true, they say it's true, but it was told by Shiva to Pārvatī “What is a Guru." Why I didn't give because all these Gurus in the market they say “Alright, I'm your Guru and this is Guru Gītā." In the Guru Gītā, it's written “Give all your money, all your belongings, all yourself, tana, mana, dhana, your body, your mind, everything, to the Guru and become a stupid fool." So they give it to them. That's why I didn't give it to you. But today Rajesh, I've told you for the first time, but that does not mean that you should follow the way it has been described by Shiva.

Om Twameva sākṣhāt Śhrī Ādi Guru, sākṣhāt Śhrī Ādi Shakti, sākṣhāt Śhrī Dakshinamurti, Shri Mataji, Śhrī Nirmalā Devī namo manah.

In the Guru Gītā, Śhrī Shiva, who is also known as Śhrī Dakshinamurti, the one who faces the south, is, at the request of Śhrī Pārvatī, telling Her as to who is the Guru. And Śhrī Shiva tells Śhrī Pārvatī in the Guru Gītā who is

the Guru. And in the first He says that: In the word Guru, the first letter, the Gu, highlights the attributes of Māyā whereas the second letter Ru destroys the illusion caused by the Māyā.

So he is first and foremost the one who destroys the illusions that are caused by the māyā. He also creates them, he destroys them. He alone has that position. And therefore the position of Guru is the most exalted and most inaccessible even to all the Gods and Śhrī Guru is worshipped by them all.

Salutations to Śhrī Guru who pulls out those fallen into the ocean of hell while sitting on the tree of mundane world.

Salutations to Śhrī Guru, who is Śhrī Brahmadeva, Śhrī Viṣhṇu and Śhrī Shiva and who alone is the Superior Brahma.

Salutations to Śhrī Guru who has created all knowledge for benevolence of the people so that they have the bridge to cross the ocean of the mundane world.

Salutations to Śhrī Guru. who opens the eyes of one who has become blind due to the darkness of ignorance, by anointing them with the kajal (collyrium) of knowledge.

Salutations to Śhrī Guru, for achieving the enlightenment in the world: `you are my father, you are my mother, you are my brother and you are my God.' Salutations to Śhrī Guru who is the truth and in the light of this truth the world becomes manifest and you are the one who is the joy that enchants that world.

Salutations to Śhrī Guru who is the Sat, the pure existence, the truth, having known which, the world of variety of forms and objects, ceases to appear as real.

Salutations to Śhrī Guru, whose form is cause and action and who is present as the cause in all action.

Salutations to Śhrī Guru, whose presence as the cause and actions in everything, brings oneness, brings the collectivity, brings the integration in the variety of forms and objects.

Salutations to Śhrī Guru whose two lotus feet dispel the heat of duality and save us from all calamities.

Salutations to Śhrī Guru, with our speech, with our mind, with our attention with our eyes. For the Guru is verily Śhrī Shiva and Shakti together and whose two lotus feet, are red and white and full of splendors.

I meditate upon the Śhrī Guru, on the letter Gu which shows the state beyond the three Guṇas and Ru which shows the formless forms and who bestows on us the form which is beyond the three Guṇas.

We bow again and again to Śhrī Guru, for destroying through the Self-realisation, the Karmas (fates) that we have accumulated during the series of all our past lives.

We bow again and again and again to Śhrī Guru, for there is no principle above that of Śhrī Guru, there is no penance that you can do. For the highest penance is to be done is to achieve Śhrī Guru and no knowledge can exist beyond the principle, which is Śhrī Guru.

We bow again and again to Śhrī Guru, who has shown us the form of uninterrupted canopy that has pervaded all living and non living things.

Salutations again to Śhrī Guru, whose lotus feet are bedecked with diamonds which are the Śhrutis and the lustrous lotuses of the Vedas.

Salutations to Śhrī Guru who spontaneously awakens in us all the Pure Knowledge.

Salutations again and again and again to Śhrī Guru, who is Chaitanya, eternally serene, beyond confusion, extremely pure, beyond the Nād, the bindu and the Kala.

The origin of meditation is the form of Śhrī Guru, the origin of Pūjā is the lotus feet of Śhrī Guru. The first Pūjā is the Pūjā of the lotus feet of Śhrī Guru. The first mantra, the origin of the Mantra itself is the speech of Śhrī Guru, the first liberation, the origin of all liberation, is only by the grace of Śhrī Guru.

Sākṣhāt Shri Mataji, Śhrī Nirmalā Devī namo namaḥ.

***Contents: 1991-08-01*, Public Program, Day 1, Others Should not Take Advantage of You, Natura Artis Magistra Konigsnsalle, Amsterdam, Netherlands**

Sahaja Yogini [introduction]:..... Shri Mataji is a sixty year old Indian Lady who established a new Yoga method: Sahaja Yoga. Her full name is Shri Mataji Nirmalā Devī, but she is called Shri Mataji which means `Holy Mother'.

.....

In the flower-like figures, there are the seven energy centers, called Chakras in Sanskrit.

Sahaja Yoga means `spontaneous'. In this Yoga, you have, in fact, nothing to do. Inside our physical body, we have a subtile energetic body: seven main energy centers linked together by the energy channels or Nāḍīs.

The three most important channels run in our spinal cord. The people who use more their left channel are living mostly on the emotional level, get attached to the past and are easily dominated. The aim is that the two lateral channels get balanced and allow the central channel to express itself. At the basis of this central channel resides the Kuṇḍalinī, [Divine Energy] in the hollow part of the Sacrum. When she rises along the central channel, you feel her as a Cool Breeze over your head or on your fingertips.

.....

Shri Mataji speaks:

I bow to all the seekers of Truth.

At the very outset I have to say that Truth is where it is. It is what it is. We cannot change it, transform it, or conceptualise it. Also unfortunately, we cannot know it at this human awareness. We have to become a subtler being what we call the Spirit. Otherwise it is not possible to feel the Truth. The Truth is you are not this body, not this mind, *[UNCLEAR* not/nor] this ego or conditionings but you are pure Spirit.

The second Truth is that there is a subtler power of Divine Love that does all the living work. We have never felt it. Holland is a country of flowers but we've never thought how these small seeds have produced such beautiful flowers, spontaneously. The seeds had the potential to sprout and the Mother Earth had the potential to make them sprout. But we take it for granted.

Look at ourselves. Look at the eyes that we have. They are such beautiful micro cameras. But we do not know

how we have achieved this stage of human awareness. From the amoeba stage to this stage we have come, but we do not try to find out how. In the Zen system of Buddhism it is called Tao, which means how. But as in every system they have lost their way to reality because of ignorance.

When we find that science cannot give the answer to absolute questions we take to other things to find out the truth. Say for religion, we take to some religion, but we find that anyone from any religion can commit any crime; there is no binding force. They may claim that they are the chosen ones, but they don't behave that way.

So there is something wrong. We have missed the point. In every religion, at the beginning of it, it is said that you have to find your Self, “Know thy Self!" One cannot achieve this Self-knowledge by reading books. It cannot be reality. By seeing a film about Holland I do not come to Holland.

So you have to actualise the experience of spirituality.

Now whatever I am telling you today, you have to listen to it with the open mind of a scientist. Treat it like a hypothesis and if it is proved you have to accept it as honest people; because this is for the benevolence of human beings. These are the resurrection times, no doubt. These are the last judgements and we are going to judge by this force of Kuṇḍalinī. We are going to judge ourselves. But unless and until we have our Self, how can we judge ourselves? If I ask you to pay attention to your Self you will not be able to do it. You can pay attention only outside.

So something has to happen within you which should attract your attention inside.

As you have already been told, there is a system within us, a subtle system, that works out this last breakthrough of our evolution, because you are at the epitome of evolution, but there is a little breakthrough needed to achieve that state of spirituality. All of you have got that divinity within yourselves.

It is not manifesting because you are not yet connected to the mains. Like this instrument is made very beautifully but if it is not connected to the mains it won't work. As a seed has to grow out its roots to suck in the power of the Mother Earth to grow, in the same way we have to be connected to that All-pervading Power which does all this living work.

It is not easy in this short time to tell you all about this subtle system within us but one can understand what Self-knowledge is, what the Spirit is. When this power pierces through your fontanelle bone area and connects you to that subtle power then you can feel a Cool Breeze, the vibrations of the Cool Breeze around you.

So for the first time you start feeling this energy around you. Also you can feel, through your fontanelle bone area, a Cool Breeze coming out of your head.

This is the actualisation of your baptism, the actualisation. It is not that I put some water on your head and say, `Now you are baptized.' No. It is a question of becoming; becoming the Spirit. And when this reality starts manifesting within you, you are amazed at your own glorious and beautiful life. This is a living process and it cannot be done by some sort of acrobatics, nor

through mental acrobatics, because this connection has to take place; this Yoga has to take place.

And how can you pay for it? How much do we pay to the Mother Earth for producing these beautiful flowers? She doesn't even understand money or banking or anything.

So you can't pay for it and you cannot put in effort for it. Sahaja means, `saha' means with, `ja' means born with you, all of you. It is the right for all of you to be united, to be in Yoga, with that Divine power.

When you are enlightened by the light of the Spirit then you start feeling the centers of your own being on your fingertips. For example, if somebody is developing cancer or becoming mad he does not know. He is not aware of what is happening inside. Nor does he know if there is a friend who is suffering from some malady. But after Self-realisation your fingers become knowledgeable. They can feel the centers of others also.

So you jump into a new dimension of your awareness which we call collective consciousness. Jung has talked about it.

In the scientific field, of course, it is a subject which is now being taken over by many medical practitioners.

There are three doctors in India who have got their M.D. in Sahaja Yoga, in curing incurable diseases. Also there are seven doctors in London who are now recording all the maladies which have been cured by Sahaja Yoga. In Russia there are forty doctors who are practicing Sahaja Yoga.

There is one good thing that has happened to the Russians. They are very well educated people.

There are thirty to forty people who are not educated and who are doing ordinary work and they ask for, say, American jeans or something, but the rest of them are not only very well educated but also very introspective. They are extremely introspective. And the character I have seen of the Russians, since long, has been very introspective. If you read Tolstoy or anyone you will find that they are very introspective. That may be the reason that in Russia it is spreading very fast. They are surprisingly sensitive to spirituality.

There is a place called Togliatti which was established by an Italian who revolted against Mussolini or something and went down and settled in Togliatti. And there are now forty thousand Sahaja Yogis.

And on My birthday they took a holiday, it's very surprising, there was a general holiday. Very surprising! So there's a kind of thing which is built into them that they can be controlled without any state control; because if the Self comes up it is all enlightenment, because the spirit is the source of absolute truth.

But in the West the ideas that we have about our freedom, that we cannot discriminate; and that is how we have fallen into the trap of evil. And many people don't even believe that there is evil. But only after realisation you will understand that your hands will speak. Mohammed Sahib has said in his Koran that at the time of resurrection your hands will speak and they will give witness against you. That is exactly what happens and you start understanding what is right and what is wrong. Freedom doesn't mean abandonment.

The first time I went to America, in 1973 [1972], I told them that they would get into AIDS, clearly, it's on the tape, it's on the television and they got very angry with Me, because they thought that I was curbing the freedom which Abraham Lincoln had pictured for them. Abraham Lincoln himself was a realised Soul and his idea of freedom was not abandonment by any chance.

Then about six or seven years back I told them that if you go on too much on the right side and go on becoming futuristic, you will develop a disease which will make you like a reptile. Your conscious mind won't work. And now they are getting into a new disease, called `yuppies disease', where a person really becomes like a reptile, like a big caught fish. You have to put them on your shoulder and carry them.

They can't walk.

So all intelligent people should try to see why we are in trouble, why we are having ecological problems, why our children are becoming so adamant, arrogant and wasteful. This dry industrialisation has really made us like robots. We have lost the source of joy that is our Spirit. We run after pleasures which have repercussions on us, but they are never joy giving. Moreover we are the slaves of entrepreneurs, their ideas; we are the slaves of the media; also we are the slaves of so many weaknesses that we have. Even if we want very much to get out of it, we cannot because that strength is not there.

So we are automatically moving the way the atmosphere is, the way fashions are, the way we are led into. And we are living in a relative world. We do not know the absolute.

But within us lies the Spirit, it is all there waiting for us and then you know the absolute. Like you have seen these Sahaja Yogis, they are very joyous people because the Spirit is the source of joy. On your fingertips you can feel the truth. This is actually what was called `bhod', or in the Vedas the `vida'; that is to know the truth on your central nervous system. Whatever we know on our central nervous system is absolute. Supposing I touch this flame, I will feel the heat; I mean everybody will feel the same. Also the early Christians were called Gnostics; `gna' means the same. In Sanskrit `gna' means to know, on your central nervous system.

That is why, because we live in the relative world, we are fighting. Everyone thinks that he knows the truth and he is absolutely correct. But there cannot be a hundred truths. It has to be one.

So it's time for all of us to get to that state of Spirit and feel that you are part and parcel of the whole. The microcosm becomes the macrocosm. But again, it is a question of becoming. It is not some sort of a brand. And all of you are quite capable of becoming that.

You don't have to suffer, you don't have to feel guilty, nothing of the kind. There's no need to suffer.

Christ has already suffered for us. Are we going to suffer more than him? And you are not to feel guilty about anything either. These are all wrong ideas. After all you are a human being. You can commit mistakes; not God. But this All-pervading Power is the ocean of forgiveness. It forgives everything. It sucks in all your Karmas, everything.

So the only thing that is needed is an honest desire, a pure desire to become the Spirit.

I would like you people to ask Me a few questions, a few again I say, before we start our meditation for our realisation. That will hardly take fifteen minutes. But it cannot be forced on you. I respect your freedom and the Divine respects your freedom. But when you ask Me questions please remember that I have not come here to take anything from you, but whatever you have I want to just give you the key to that. But those who do not want their Self-realisation should really leave the hall.

Now can we have the questions? Question: Shri Mataji you say that we can feel the truth on our fingertips. What kind of truth can we feel? I told you there are two truths; that you are the Spirit and that there is an All-pervading Power which does all the living work. And through this new awakening you can discriminate between what is falsehood and what is truth about anything. But when you grow more within yourself you don't have to use your fingertips, you just know it. We can say you are like a Divine computer which is absolutely perfect and when your connection is established properly you know the truth.

Question: You have described what the Spirit is and about becoming and I have not clearly understood it.

You see it is a subtle subject no doubt. And it is the ocean of knowledge. Now for example there are so many lights in this room and when you want to put on the light, I just have to tell you to put that switch on and everything comes on, because it is built in. It is all built in.

So the best thing is to put on the light first. If I go on telling you about the invention of electricity, how it came to Amsterdam, how this was built, it will be all boring and maybe you may not understand.

So the best thing is to first get your enlightenment and then, I think, I must have spoken about the Spirit... there must be at least ten or fifteen tapes, must be there, on the Spirit. It's a very subtle subject.

As you have to have a microscope to see the things in a cell, you have to become the Spirit to know fully well about the spiritual science.

Question: I have a very strong longing for Self-realisation but I also have a partner. Does the desire to be with this man go against the Self-realisation? [Laughs.] You see everything works out, don't you worry.

People in the audience: [ask for the question to be translated].

Shri Mataji: It's more personal she is talking. It's personal. See how these flowers are arranged on a bush or on the trees, just see, it's a tremendous force.

Question: Is there a difference between knowing the truth and being the truth? Yes, it's like if you see King Kong in a film you see it's a film, but if King Kong arrives here everyone will run away! [Laughter.] Alright, I think now we should have our Self-realisation.

Of course, there are a few conditions. First of all, I cannot force Self-realisation on you, as you cannot force the seed to get sprouted. I respect your freedom.

Now the second thing, you all should know that you all are capable of getting Self-realisation.

So you must have all self confidence within yourself.

Thirdly, you are not to feel guilty about anything. As I told you, whatever is your past you had better forget; it doesn't exist at this time. We have to be in the present so forget your past as far as guilt is concerned. Also it's a Western mind which always has this guilt. Indians don't have it. I don't think any Indian feels guilty. [Laughing.] Maybe the psychiatrists have put this idea into your heads, or maybe the church. I don't know who.

So it's no use feeling guilty. We must face our mistakes and clear them out.

The fourth condition is that you have to forgive everyone in general. It is even more difficult. But logically, whether you forgive or don't forgive, you don't do anything; but if you don't forgive then you torture yourself at the hands of wrong people. While those who have harmed you are enjoying themselves and you are torturing yourself in their place.

So this is all mental torture for nothing at all.

So you forgive them. Do not think about them. They are not worth being remembered. Just in general say I forgive every one of them. Finished! You will just feel so much lighter I tell you.

I think these are the only conditions. It means, in short, that you must have respect for yourself because you are a human being. We are glorious. We only have to discover our glory and divinity.

Self-realisation.

Most of you have got it. I bow to all of you. Now you are becoming saints.

May God bless you all.

Tomorrow again I'll be here and some Indian musicians are coming to sing to you. And I'll meet all of you tomorrow. Also call your friends and tell them to come along.

Thank you very much.

[Applause.]

***Contents: 1991-08-02*, Public Program, Day 2, The Liver, its Problems and Treatment, Natura Artis Magistra Konigsnsalle, Amsterdam, Netherlands**

I bow to all the seekers of truth.

Yesterday I told you that truth cannot be felt at human awareness and that the truth is that you are the pure Spirit. In the evolutionary process you have become a human being, but there is a little growth needed in your awareness where you become the Spirit. To start that growth you have to awaken a power within you which we call the Kuṇḍalinī.

Somebody should show it [on the Chakra Chart]. Now this residual power is the reflection of the Holy Ghost.

In the Christian religion it's a mystery, the Holy Ghost is a mystery. Maybe because Christ came on this earth and he was here only for eight years in Israel, in that place where he was born; and then he had to go to India for twenty years. And he came back and three and a half years only he got before people crucified Him. And as I told you, three and a half years is nothing to explain to people, because it took Me four years in London to give realisation to seven hippies. It's a headache I tell you! [Laughter.] They were so argumentative and so ignorant

and arrogant; I had to use all My patience and love to bring them round.

So I must really give credit to Christ and the people around him who at least listened to him even these three and a half years.

But this growth of spirituality within you can only start once it has been sprouted; the seed has been sprouted; and that is what we call `Self-realisation'. To begin with you can feel the Cool Breeze of the Holy Ghost out of your fontanelle bone area as you felt yesterday; and also you can feel this All-pervading Power of Divine Love. But then you have to have patience with yourself because there are obstructions where this power goes and cleanses your Chakras, your centers. It is a living process and it is not an economic affair, I should say.

So it works out spontaneously; for which you cannot pay.

But people who make money... you pay them money, you get involved and then you think `Let us go through it because we have paid.' Like you go to see some show, you pay for it and though it is horrid you go through it somehow. But in Sahaja Yoga because you have not paid, you take it for granted and do not understand the value of Self-realisation.

Moreover you are absolutely free to leave Sahaja Yoga or to enter in; there is no compulsion of any kind. But those who are of that spiritual intelligence understand and they grow into Sahaja Yoga.

So the first thing you must know is that you cannot pay for your awareness to be improved. You cannot pay for your realisation. You can pay for this hall alright, but not

for your Self-realisation, or for any knowledge which is pure.

So we must first of all understand that, even if you get realisation, unless and until you grow to the full extent you will be half-baked Sahaja Yogis. And a Sahaja Yogi has to have a complete understanding about himself, as to how his growth is taking place inside and about everything that is outside; the Sahaj Yogis, the people, the country, the ecology; everything he has to be aware of. And this you do not have to pay for, nor do you have to put in much effort.

Once you get your Self-realisation you get into meditation. You don't have to do it. You get into the meditative mood.

So you just have to practice how to get into the meditative mood of thoughtless awareness. You are aware, but you are thoughtless. You can imagine, if this earth was always bombarded as the thoughts bombard us, how could this tree grow? So you have to achieve a state of thoughtless awareness which is very easy for you, but you have to give some time. In the morning time about five minutes or in the evening about fifteen minutes. Also we have collective programs which you must attend.

As we do not take money we don't have elaborate palaces for you. We have very humble places and we have to humble down. Once you are established then you just seek the comfort of your Spirit and nothing else.

I have already told you that, believe Me, you are all capable of getting your Self-realisation and that there is divinity within you, all of you. There is innocence within

you which is not lost. Innocence cannot perish. It is eternal. The only thing, like clouds, it is covered by our wrong behaviour.

So you should not believe anyone who says that you are a sinner or anything like that. It is not so. As I said, you don't have to suffer. It's a wrong idea. Why should any father make his son suffer? And when Christ himself has suffered, why should you suffer? Can you suffer more than him? And he never suffered because he was an incarnation. They don't suffer. It's a drama for them. And they play it well. [Laughter.] So with that happy mood we have to know about ourselves a little bit. I'll tell you where we go wrong, but on one promise, that you are not going to feel guilty about it. Howsoever you may go wrong; there is a string which pulls you back to normalcy. It is the string of your seeking and it's a string of love.

So you should not become desperate by any chance. And whatever I am telling you, you can just listen to it but you should not imply it to yourself at all. And by no means condemn yourself.

So here we see now, in this drawing1 is the complete mechanism that works out our Self-realisation. In the medical terminology we know there is an autonomous nervous system.

So it has got two sympathetic nervous systems, left and right and the central one which we call the parasympathetic. In Sahaja Yoga we know that these two systems, left and right, work for two different things. The left and the right...

For example, if you are running you can increase the beat of your heart.

So in an emergency you can use either the left or the right; but when you stop running the central autonomous nervous system, called the parasympathetic, acts and brings it to normal.

So now we have three systems working within us; and in our evolutionary process whatever we have achieved is expressed in our central nervous system.

So the left side is, as I told you yesterday, the power of desire and the right side is the power of action.

So the left side looks after our emotional side and the right side looks after our physical and mental side.

So in the brain we have got the left side... because it crosses over...

So the left side, acting for the right side; and the right side acting for the left side.

So now when we act on our left side you see a balloon-like structure develops in the head which is the conditioning and when we act on the right side then another balloon develops which is the ego. Both of them meet together and overlap each other. That's how we become a closed personality.

Now we have to understand how we develop these two things, like conditioning and the ego. If we are futuristic we move to the right side. If we think too much, we plan too much, we move to the right side.

We start using our conscious mind. With that, if you have also physical exercises like jogging or another kind of `Haṭha Yoga' so-called, then you go more to the right side. When you go more to the right side you start using your conscious mind much more than you should use. As

a result you have developed a horrible disease now in the West called `yuppie's disease' where human beings just become like reptiles.

Now some people go onto the left hand side to balance the right side. Like a pendulum goes to the right then it must move to the left.

So to overcome the right side they start indulging into things. Of course, we had horrible people like Freud who was absolutely half-baked. He didn't know about these two things. He only talked of the left side. And he has reduced human beings to a sex point.

Movement towards the left started with all these horrible... they are anti-Christ's. They are anti Christ! Because Christ has said, “Thou shalt not have adulterous eyes." Can you imagine? Up to that; up to that subtlety he said, there should not be adultery in your eyes. But I don't know who we worship.

In all the Christian nations all you find is one fundamental principle; is to see and to be seen. All the time the eyes are hovering like that, full of lust and greed. It's very surprising how this has gone into our heads. Our attention has become very disturbed by this.

So as a result of movement to the left we start indulging into all kinds of so-called pleasures.

Then all kinds of funny people came up saying that we must experience everything. I was told there is a poet who started this hippyism here. Experience everything; we experience all kinds of drugs, all kinds of alcohols, all kinds of women, experiment with... why not with poison? And somebody told Me; because it is new you must experiment. There's no wisdom in this kind of preaching;

no wisdom; and no understanding of totality and reality. It is such a horrible thing that I feel absolutely concerned that; what is going to happen to this decadent society? Say in France, if you go... When I first went to France they said that, “Mother, you look so happy and people will think you are an ignoramus. You have to look miserable." So I started My lecture with `Les miserables'. [Laughter.] If at every tenth lamppost there's a prostitute standing and after every twentieth lamppost there's a pub and after that somebody is selling drugs, what else will happen? You will be miserable. You are inviting your pain. And then on top of that, very nicely, very generously, they say there is nothing evil, nothing evil. There is no evil. No evil! So now once in a dinner I was sitting with the ambassador of Mexico and he told Me that one should always experiment with something new and Freud told us something new always. I said, “Alright, we have had this kind of dinner before, but we have never tasted the table.

So why not eat the table now, to be new?" [Laughter.] There should be some traditional wisdom in people to understand that, why should we try whatever is new? We should know whether it is detrimental to our health or not; and not try everything that is new.

And what I found about these seven hippies, they were extremely greedy! They used to eat a lot, which I was surprised about, as if they were taking some sort of an appetizer. And such a lot of food they would consume! I was amazed; how could they manage? So they told Me they take that `bung', what is it in English that `bung'; hashish? They take that hashish.

In India, where it grows, some servants, some miserable people take it. I mean, I have known only one person in My household who used to take that, but he was regarded as a leper. No wife will live with such a man, no children will live. He will have no jobs. He will have to stay somewhere like a leper, in a leper's home. Nobody educated can think of such a nonsense. The first small thing we must understand is that whatever destroys our awareness, or changes our awareness for a short time, how can it be good for us? I am sorry; this is the first time that I am talking so clearly to you people because I have found that Dutch people are very intelligent. I have talked about these things to Sahaja Yogis but never to the general public, because half of them might leave.

Then we had some people who came. They had hair all twisted, with lice in their hair and I asked them, “Why do you do this? It's primitive." He said, “I want to be primitive." [Laughter.] I said, “You cannot be, because your brain is modern. By growing this kind of hair how can you become primitive?" And then he came to Holland, I must tell you and died here.

So many of them have died and do you know, they were seekers of truth. They were seeking something beyond and in their earnestness they lost the path. It's very sad. All these things have happened.

So many people we have lost.

So this kind of indulgence took us so much away from the central path of our ascent.

Our Chakras are made like this, left and right, both sides. Now if you start using too much on the left or the right

they become constricted and if something happens suddenly on the left, or a shock, they just break.

So the connection with the whole is lost and then you start moving on your own. That is how a malignancy is created. That is how cancer is created.

I have to tell you about this right side because actually in the West people are more right-sided. I will be just dealing with one centre because there's not so much time. We have this second centre here in yellow colour if you see, it's called the Swādhiṣhṭhāna. It manifests your aortic plexus, in the medical terminology. Maybe they might have changed the names because I did medicine a long time back.

Alright, now this aortic plexus gives us physical and mental power. And, as you have seen, it goes from the right, turns towards the Optic Chiasma and goes to the left hand side as ego. And it gives us ideas about the future.

So now, when a person thinks too much... We just go on thinking like mad, I mean, there's no need to think so much, but we do think. We try to plan everything; now how will I go, which bus shall I take; then I'll go home, then my wife will be angry... or some sort of a thing. We cannot remain in the present.

The future doesn't exist so we waste our energy thinking about the future. But this centre has too much work when you think, because it has to convert... or give energy to the brain cells.

So now when you think too much, other functions of this Swādhiṣhṭhān centre become absolutely zero. The other

functions are liver and pancreas, spleen, kidney and part of the intestines.

So when it is neglected, first of all your liver goes out of order.

The liver is the one that takes out poison from your body and throws it out. Throws it into the... I don't know the English word, we can say, throws it into the blood circulation, to make it simpler. But when this liver is `out', all that heat remains in your stomach and when this heat starts rising you develop problems of your lungs, like asthma. This also melts the phlegm and you develop a funny type of a cold, like hay fever and sneezing; all the time cold.

Some people sneeze sixty times in the morning.

Also this heat goes to the heart and you get a heart attack. There are two types of heart attacks. One which comes because of overwork, like the one I told you and another one from a lethargic heart, like angina. Now this heat goes downwards, it coagulates your kidneys. Then you cannot pass urine, you have to be on dialysis. You just spend money and then die. This heat goes downward and you get constipated and you have all the troubles of constipation. This is only because of one centre.

Another is your pancreas. Now this pancreas is actually the one which is responsible for absorbing your sugar but it is so big that it cannot do it, so you develop diabetes. You develop diabetes because you think too much. Can you believe that? In Indian villages, you see the farmers, if you don't give them the sugar where the spoon has to stand at a right angle they will say, “This is not tea!" you know. [Laughter.] But they never get diabetes because

they don't think. [Laughter and clapping.] Then the third horrible disease people develop is due to the spleen. The spleen is the speedometer within us. Supposing you eat your food and just walk or run, then you get pain in the spleen because it reacts to emergencies. It has to produce more red blood corpuscles, RBCs, whenever there is an emergency. But our modern life is so hectic that in the morning first you see the newspapers, already one shock. [Laughter.] I mean, there is always horrible news and you get a shock. Again this poor spleen starts pumping out.

Then you have a hangover, [laughter] so you don't get up early very much, so you have no time even to go to the bathroom.

Somehow you get dressed and get into your car without taking your breakfast, of course, you may carry some food with you and on the way eat it and when you go in the office the boss is shouting at you; you come home, your wife is shouting at you, [laughter] or maybe the husband.

Because of this hectic life you have no patience, with yourself, or with anyone else. But this poor spleen doesn't know how to cope with crazy people who are all the time hectic. It becomes mad and it starts producing all these RBCs all the time. It doesn't know when to... just like a crazy person. And then suddenly a shock comes from the left side; he gets a horrible disease called leukemia, blood cancer.

It is curable in Sahaja Yoga. We have many cases. If you follow Sahaja Yoga, it's absolutely curable.

Those who are cured are architects, chartered accountants, doctors, lawyers and bureaucrats, [laughter] and bankers. It's surprising. And also the women who are very much planning all the time and hectic, can have children with this leukemia, can have children with diabetes.

So with one centre in imbalance, going to the right, how many diseases are standing on our head? But the most dangerous is the last centre which manifests the pelvic plexus and is the centre which also looks after sexual activity. This is the centre of innocence. Now when we indulge too much, arbitrarily into all kinds of nonsensical things, you see... There's nothing like private parts left; nothing like private parts. And when it gets spoiled you get so many varieties of diseases and basically so horrible; starting with AIDS and these muscular disabilities. All diseases of muscular disabilities come from that. Also you develop these horrible secret diseases like gonorrhea and all that.

This centre is to be respected. We have to respect our chastity. If we do not have a sense of chastity, we are in for trouble. And when somebody says this, people don't like it. They think that it is being made into a taboo and their freedom is curbed. But actually we become slaves of this. I mean, in India we never know anything about this till we are married and we produce children alright, much more than any one of you can do. [Laughter.] Sometimes I think the way children are treated... In England they say two children are killed in London city every week, killed by their parents. I think all of them want to be born in India, where even if they have ten

children, they will love all of them; because we never have problems in producing children. While, you would be surprised, in England, in Germany, even in America, the white people have a negative growth rate. I don't know about Holland? Also Holland? So we have gone wrong somewhere. We have to understand that these things are not joy giving. If it was nice to carry on with ten men or ten women then why is there jealousy? You should have enjoyed it. But it's not so. Husbands murder wives, wives murder husbands. All over these things happen. That means basically we don't like all this.

So now we have to understand that we have to respect our innocence.

After Sahaja Yoga you will be surprised, your innocence will be awakened. Your eyes become innocent.

You can see Sahaja Yogis how they are. We had recently about one thousand five hundred in Italy. They don't look at women or men. Nothing of the kind! Nobody has the fear that when he goes home his wife will run away with another. Nothing of the kind! There is no such insecurity anywhere, such pure relationships and we have marriages and we have children, no problem! There is no insecurity of any kind in Sahaja Yoga.

So this is what happens to you spontaneously and you become a really righteous person and you start enjoying your value system. Of course, I must say that India has other problems; economics and politics... horrible, horrible.

So if I say that this is the sin against the Mother, of indulgence into such pleasures which are destructive, then India has got the sin against the Father, because

they feel so insecure. Politically, economically, it's a mess. They tell lies. I mean just see the way these false Gurus are telling lies. I'm amazed.

I heard about TM being very successful here. It's very surprising. You see, such lies! After four or five years they all become recluses. The gentleman who was running their `Flying Academy' in Runnock in Scotland came to Me with his wife and his child, with his director. They all were suffering from epilepsy, of a serious type. Especially that lady, for three hours she used to be in that state. Luckily, in those days My husband was on tour, so I put them up in My own house. They all got cured and now they have gone to South Africa because they were South Africans; but they lost all their property, they lost all their money and became bankrupt. The husband was a diamond merchant and the wife was the daughter of a duke.

And they told Me about the lies. That the first time, when they joined, they were asked to take some mantra; and three mantras were used. And were told with a great... you see, you couldn't just sit like this... you had to go through seven rooms and the Guru was sitting at this height, the “giggly Guru" he was called, he was four feet tall! And you had to pay in advance for that mantra. And the mantras were `inga', `pinga', `tinga' ! [Laughter.] There are no such Sanskrit words and this Guru doesn't know a word of Sanskrit himself. He speaks some sort of a, what you can call a rustic language.

So `inga' means the scorpion bite, `pinga' means when a person gets possessed and goes round and round and

`tinga' means showing like this to someone [thumbs up sign].

For this they paid three hundred pounds; and then they had to go to Switzerland... I mean, people must use their brains. They should have asked some Indian. He would have laughed! Then they went down to Switzerland, six thousand pounds, to learn how to fly in the air. Why do people want to fly at three feet like that? Imagine the jam on the road! You can't, you cannot fly. It's all nonsense. Alright, they believed it; they wanted to fly, six thousand pounds! And then they were asked to go in a hotel and stay there. And you'll be amazed, they paid six thousand pounds and they were asked to drink the water of boiled potatoes for six days to become lighter in weight.

[Laughter.] Then, on the seventh day, they were given the rind of the potatoes, the skin. And then, on the last day, they were given potatoes to eat. Six thousand pounds! Then they were made to sit on some sort of foam and they started jumping and so many broke their bottoms, really and they have made a case against them. And they have paid, they have paid! In America! All kinds of things there are; one better than the other I tell you. There's no end to these stupid people who came here and told all kinds of lies. And you people believed them? And they said, “Mother, but he said he was Bhagwan." So what? They are liars of the first waters. They can tell you lies. Because Dutch people never tell lies, that's why they think Indians cannot tell lies. You were all cheated and I feel ashamed of the whole thing. And to add to all this

nonsense Mr. Freud, Mr. Sartre and all these nonsensical people were throwing their theories at you.

And the worst are the entrepreneurs. They introduce new ideas. Like in England, with that cold weather, people were wearing pants with holes in them, square holes. And I asked them, “Why do you wear these holy pants?" “This is the fashion." But in England it's so cold, I mean, you will get into trouble.

Then the ladies had to wear something extremely tight, some new fashion, so they could not get into the buses.

So they had to be pushed like this! [Laughter.] Every time I come I find a new fashion of the hair, new fashion of the dress... because these entrepreneurs are working out their machines and they want you to pay for it. That's all.

So this is the Paris fashion, this is this fashion. Why should you take to all that nonsense? I am just telling you because we are not aware as to how these entrepreneurs are befooling us. There's no alternative left for us to be befooled, that's all, I think.

If you come to Sahaja Yoga, you develop that age old wisdom which is there stored up in your head.

Because, when the Kuṇḍalinī comes up here, she enlightens you completely. Then you understand how mad this world is and then you realise how you can be benevolent to yourself, how you can bring benevolence to everybody else, because you get empowered. Permissiveness and abandonment are not freedom. Freedom is only possible when you are the Spirit. Freedom which has no wisdom in it cannot be freedom. But when you have your real freedom nothing can

dominate you. No one can cheat you. You know everyone very well.

Today I am sorry I didn't talk too much about Sahaja Yoga, but about how we have gone into wrong alleys, because we have to come to the centre.

So the attention is spread like this, like a cloth you can say and when the Kuṇḍalinī rises she pulls the attention into the centre. This attention becomes so active and so effective that even paying attention to somebody you can help them. The eyes become so innocent that even a glance from such a person can do many things. You just feel that you are the storehouse of peace, joy and wisdom. But you don't feel superior to others, but you feel concerned. Most of the Sahaja Yogis are asking Me, “Mother, what is going to happen to this world? When are all of them going to get realisation?" It's your freedom that you should take your realisation. I cannot force it on you.

I would like you to ask Me some questions again today for a short time, remembering that I have not come here to take away anything from you, but I am going to give you something that is your own, the key to that, which has been there all the time, in a sleeping state.

So when you ask Me questions, please ask Me questions which are related to this subject.

Question: How do you know when your Chakras are cured, when your Chakras are complete?

Shri Mataji: Then you start getting a Cool Breeze in your hands and it starts flowing from your head, a lot of Cool Breeze; and you can get thoughtlessly aware; and you can give realisation to others; and you can cure people;

and you are in joy. Joy is not unhappiness and happiness. It's not duality. It is joy to be experienced.

Question: What should we do with our sexual energy when we are not married?

Shri Mataji: One should marry, [laughter and applause] that's why you have that energy and marry nicely for ever.

Question: This man has had an amputation of his hand but he still feels this `phantom pain'. How does this work?

Shri Mataji: We'll see that. You try Sahaja Yoga. What is this gentleman saying? Question: I started with Sahaja Yoga three years ago but so far I have not had any particular experience, even though I meditate twice a day.

Shri Mataji: Where did you start? Question: He started in Antwerp but he is not participating in the meetings.

Shri Mataji: You see, I told you it's a collective happening now. It's not like other, former types of saintliness where one individual was a saint. You have to be in the collective, like you are part and parcel of the whole. Supposing my nail is cut out, it will never grow, will it? If you live individually it won't work out.

And the feeling is so strong that I am very proud to tell you that twenty-five German Sahaja Yogis flew down to Russia to help the Russians. At their own expense, everything, they were there and I was amazed to see them there suddenly.

So they said, “Mother, are we not supposed to do something for what our forefathers have done?" And

such love between them, really, I mean, it's to be seen and to be enjoyed.

We have Muslims, we have Christians, we have all kinds of races, white, black, all kinds, there's no question of feeling that you are something different, because your Spirit is the collective being. It's the reflection of one God Almighty. And when you become that, not only that you are collectively conscious, but you become collective. Like if this hand has any pain, this other hand immediately goes to help; you don't have to tell this hand.

Question: Can you explain me more about sexual energy? [Some laughter.]

Shri Mataji: What? Question: How to deal with it.

Shri Mataji: First you get your realisation. In darkness you do not know how you are related to others. In the light you will know.

Question: Is Sahaja Yoga your own creation?

Shri Mataji: No, not at all My creation, I wouldn't say that. It's the most ancient thing and even if you read the whole of Patanjali's Sat Yoga it's the ultimate aim.

Actually, we had three types of movements in spirituality in India, three types. One was on the right side where they were dealing with the Vedas; so just to enlighten the elements within us. But `vida' also means to feel it on your central nervous system. And the very first words of the Vedas say that; by reading this, if you do not know the truth, it's better to close the book, if you do not seek the truth.

Then there is another one where they thought of devotion, of `Bhakti ', praying to God. But without connection if you pray, how can God hear you? Kṛiṣhṇa has also said it should be `ananya Bhakti ', which means when we are connected. Without a connection we cannot telephone to God, that's the point.

Now the third was the central path, which was done by Nath Panthis, since long. Ultimately these two had to submerge into the third one of ascent.

Fourteen thousand years back Mārkandeya wrote about Kuṇḍalinī, then also Ādi Shañkarāchārya, everybody has talked about Kuṇḍalinī. But the system was such that the tradition was to have one Guru to one disciple only, one disciple. And it was all in the Sanskrit language.

So only in the twelfth century one great saint, called Gñyāneśhwara, wrote about it for the public in a local language. Then it started, like Kabīra, like Nanaka, like Tukārām, all of them started talking about it to people. They were individuals and they all suffered a lot.

Buddha also has said the same thing; Mahāvīra has said the same thing; Zen is the same thing; Tao is the same thing; Christ has said the same thing; Moses has said the same thing; Mohammed has said the same thing, they are all related to each other. Christ has said, “Those who are not against us are with us." Also this is the tree of life. In the Bible it is written, “I'll appear before you like tongues of flames." These Chakras look like that. Mohammed Sahib has clearly said “that at the time of kiyama” resurrection, “your hands will speak and will give witness against you." So they all have said the same; only we are fighting because we have blinkers.

Question: What is the relationship of Prāṇa to your system?

Shri Mataji: Prāṇa is the right side and when it is enlightened it is called Praṇava. Prāṇa is only right side. That's why I said Haṭha Yoga is not suitable for you.

Sahaja Yogi: He is arguing that `asanas' are the second stage in Patanjali's system Shri Mataji.

Shri Mataji: No, no, not at all. Yama-niyama is one of the ashtangas. There are eight fold in Patanjali, out of which one is Yama-niyama. Out of niyama there is one fold which is exercises, asanas.

And there are only ten asanas, he has written, ten. And they are all related to Chakras.

So only when the Kuṇḍalinī rises and she stops at some place due to a physical problem, we also use any one of these asanas. But it's a science, it's a science. But otherwise the way people are doing asanas, it's something like taking all kinds of medicines out of the medicine box without any discrimination.

With enlightenment this Prāṇa becomes Praṇava. But the whole of Patanjali's work is so big, out of which these exercises are so little and the rest of it is nothing but Sahaja Yoga. [Laughs.] He has talked of Nirvichar Samādhi, meaning thoughtless awareness; he has talked of Nirvikalpa Samādhi, which means doubtless awareness; everything, the stages which you have to pass. This All-pervading Power is called Ṛitambhara Pragñyā, which creates the seasons. Ṛitambhara Pragñyā. `Pra' is for enlightenment, `gya' is the knowledge, knowledge that is enlightened.

They say that a little knowledge is more dangerous than ignorance. But these are not the days of Patanjali. As we have grown outside, this knowledge has also grown deep. And if we do not have the knowledge of the roots, this big tree will fall over.

So we have to have the knowledge of the roots.

Question: How do we get knowledge?

Shri Mataji: Just now we are going to work it out. You are a real seeker I can see that. You'll get it in no time. Alright, so let's have the knowledge now. He has already asked the right question to Me, “What about the knowledge?" Now, what's it? What is that gentleman asking? What is it? Question: Is it destiny for each living creature to reach God's will?

Shri Mataji: It must be something like destiny. Otherwise in this place, Amsterdam, there are so many people, how is it that so few are here? While in Russia I have to always hire big stadiums.

So it must be the destiny that they go to false Gurus and finish off. It must be destiny. I can't explain it otherwise.

You are destined to be realised so you are here. It must be your good deeds of the previous lives, “Guru Puṇyas" as they call it. Guru Puṇyas.

Question: Is Sahaja Yoga the same as Kuṇḍalinī Yoga and if it is, can it be dangerous?

Shri Mataji: It is actually Kuṇḍalinī Yoga; but in the so-called `Kuṇḍalinī Yoga' there is no Kuṇḍalinī awakening at all. It's hokus pokus! [Laughter.] What is your question? Question: If there is a catch do we focus only

on that and how do we discriminate between which medicines to take?

Shri Mataji: That of course they will tell you. You will know yourself. It's not difficult. You will be amazed that this enlightenment is so great; I am Myself amazed that, such a subtle knowledge, you know it in no time. I mean except some mad people who are really mad, that's different, but otherwise you know it in no time.

Question: Whatever happens, does it have to happen? Is it our destiny?

Shri Mataji: Yes, of course. [Laughter.] You are here because your destiny has brought you here.

What you think is not your destiny, but what it is is. What is he saying? Question: And there is destiny?

Shri Mataji: That's it. [Laughter.] Those who are not destined will not even stay for the program.

[Laughter.] There are people who come all the way and just leave the hall before realisation because they are not destined. You can't help them.

Question: Shri Mataji, but what happens to these people? [Someone leaves, laughter.]

Shri Mataji: I don't know where they will be fitted in. I just don't know really. You see, My concern is with you people, the seekers.

Question: The Bible speaks about the apocalypse and that it should be horrible.

Shri Mataji: Yes, of course. It's all there. [Laughter.] Very much so! Question: Is this also destiny?

Shri Mataji: Of course it is. This is the resurrection time. But don't ask Me about Me, I'm not going to tell you.

Question: Why?

Shri Mataji: Why? Because Christ said he was the son of God, which was the truth and people crucified him. I don't want to get crucified just now. [A lot of applause.] You'd better find Me out yourself.

Through your Spirit you can find out about Me. I'm not going to tell you anything about Myself, because you can find out the absolute truth.

So let us wait till you get your realisation.

Question: Christ didn't say who he was.

Shri Mataji: He did in a way. I mean he did say in a way. You see, he should have been more cautious as I am now. Because he didn't know people could be that horrible. He talked of his Father, he did everything, but people could not tolerate anyone saying that. Today also it is the same situation, where the thieves have become great, religious people; thieves, the Mafiā, this, that; while a real person is nothing. No saint, real saint, was spared; even in India they were tortured. We have to establish the emancipation of the whole world so we have to be careful. What is he saying? Question [arguing]: Christ knew everything at the time he lived.

[Some people ask this man to be quiet.]

Shri Mataji: It's true, agreed. But today there is no Christ. I am sitting before you, all right, so don't avoid Me now.

[Indicating another person:] What was it that he wanted to know? Question: Could you say something about the astral worlds Shri Mataji?

Shri Mataji: Oh that's all nonsense. [Laughter.] You should go into the kingdom of God first of all and then

know all these things, all right. This is all horrible stuff. You will know each and every thing. I am not saying that you will not know. You will know everything. But first you achieve your status, you achieve your protection. As you have to be a doctor first, then to operate.

Question: She has a Guru and she asks if you know this man. His name is Da Free John, or Da Kalki he calls himself.

Shri Mataji: You see there is a saying; Guru Nanaka has said, “Guru wahi jo Sahibamili hai." which means, “He is the Guru who just gives you Self-realisation, to be in connection with God." The rest are not Gurus.

[Some disagreement from the person asking the question.] See now, if you are satisfied with him you can go to him, but as far as I'm concerned, I don't think your Guru is alright, to be very frank. She's catching so much on the left. Of course, there are real Gurus no doubt, but they are not in the market. I am the only one who has ventured.

Question: Why has Sahaja Yoga not come earlier?

Shri Mataji: That's a question really. You see I had to find out a way, a method, by which I could give `en masse' realisation.

So with My own penetration I tried to understand human beings, their permutations and combinations. It only worked out in 1970 and I started Sahaja Yoga with one lady. One! Moreover, it's a living process. You can produce thousands of plastic flowers, but to produce real flowers you have to have time.

I came here in the year 1965 with My husband and I met one man who was very much interested in Sahaja Yoga, but when I told him he said, “Don't talk about it." Officially, I was here with My husband.

People were not prepared also. I went to America before any one of these Gurus had gone, but they didn't like Me because I was not pampering their ego.

Question: Why do you think people need Gurus?

Shri Mataji: There is no need at all. You have to be your own Guru. You have to be your own Guru, but of course you need guidance no doubt. Without enlightenment how can you be your Guru? Actually, I would say it was the advertising department of these Gurus which has worked on the minds of people. Any advertisement, you see, really makes you absolutely surrendered to it.

So they earn this money by befooling people and making big, big advertisements, then getting more people and more money and making more advertisements, very huge big... they own newspapers, they have got big television channels and everything.

So if you can be befooled by advertisements, how can anybody help such people? We should not get enamoured by that. For example, whatever I have said also you shouldn't have blind faith. If you experience it, then. When you experience it, then as honest people you must know that this is the truth. Alright? So now let us have it because I've spent about one hour answering your questions. I was going to spend ten minutes but it doesn't matter. Because you are intelligent people you must ask questions no doubt.

But that proves beyond doubt that you are free people. You cannot ask any questions to these Gurus. No questions are to be asked. Alright.

But asking questions, answering, I am very good at, because now I have known all kinds. But this is mental acrobatics. This doesn't give a guarantee for realisation.

So if you want to have your realisation you must have it and have a very strong desire to have your Self-realisation.

[Self-realisation.] Most of you have got it, most. One or two, or three, four haven't. It doesn't matter, you have to be honest.

I bow to all of you. You are all saints. Look after your growth.

There are some people who did not feel it. They shouldn't feel so bad. The Sahaja Yogis can work it out for them. They can come out and then Sahaja Yogis will work it out for them. In any way I would like to shake hands with all of you.

Contents: 1991-08-02 **Talk to Sahaja Yogis, Ashram, Weer Street, Zāndam, Amsterdam, Netherlands**

[Everyone is allowed to greet Shri Mataji in person. Shri Mataji receives lots of flowers, the Dutch translation of the Ascent and a table cloth, embroidered by the Dutch ladies. She shows the children how to make paper airplanes.] So I have to congratulate you all for coming to Sahaj Yoga in Holland. It's very important. [Waiting for some people who still have to arrive.] So it's nice to see really so many people in Holland, really. I'm very happy because I was thinking we should go to Sweden, to

Norway and I always said let it be settled first in Holland. In the beginning it was so difficult but now gradually it's settling down and I think from yesterday's group we might get lots of people.

You see the main problem of Dutch people is this, that suddenly they got this idea into their heads that nothing is evil and nothing is wrong. Everything is alright. And that's how it all started working here in a wrong way. And we came here much later than that, so already this idea was prevalent that nothing is wrong, everything is good. And that's how they went to all kinds of people and drugs and, I mean, everything. Because once you start thinking that nothing is bad then you do everything; and this came out of their stupid ego that they thought of abandoning everything.

But maybe it is a reaction to the austerity of the church, maybe. Maybe. They said, “In any case we are sinners, so why not sin?" [Laughing.] In any way we are branded permanently as sinners. And there is no limit to that also that you are a sinner. Up to a point everybody's a sinner.

So it's alright, we are sinners, so let us have all the sins upon ourselves. Enjoy yourself and then die. Finished! So despite that there are seekers, you could see yesterday, so many of them. And most of them raised their hands, I think except for ten people. It's very surprising. And none of them asked Me to cure them or anything; very positive.

So now I would suggest that you people have to understand that you are now the foundation and everybody must learn to little bit sacrifice. Because this kind of a place [the house Sahaja Yogis were living in] is

not going to work out very well. We have to have a separate place and a good place to live in. I've told him to find out some nice place a little away from the city. Because for your programs you can hire some hall or something, but for your living and for your own meditation you must have a proper ashram for which we can work out something.

So try to find out something outside and with about ten, fifteen rooms something like that. Or some dilapidated thing which we can repair would be good. That's much better.

So, by next year he hopes we will be able to get something.

But you also should decide to live together, not to live separately. Also living separately builds up your ego much more.

So all of you should try to live together and work it out, because unless and until you live together you will not know if you are alright. Like a ship has to go on the sea to know it is seaworthy. In the same way, when you are in the collective only you will know whether you are Sahaja Yoga worthy or not.

If you live individually it's different. I've seen people who live individually do not grow much. It is a collective happening. Because Sahaja Yoga is very different from other Yogas which are really for individuals. This is for a collective happening. And the collective can only grow if you live collectively.

So all of you should prepare for that, to live collectively. It's very important. Individualistic life has lead to this kind of an ego business also quite a lot. Even when they

came to Duilio this time in the program it was such a nice one. They started suggesting, “Can we buy our houses here?" And I said, “Nothing doing." You see they just don't know the enjoyment of collective living. Also you start living then you will know. How you have to adjust yourself, how you work it out. If you cannot adjust there's something still wrong with you. That is to be accepted.

Something wrong. You have to improve. And it should be very congenial living like one body. Then you can say you are alright.

Like in Austria, they're all one and they're all after the life of this X, you know. This mad person, he's really mad. I mean, he must be mad to do all that. I mean I just don't want to condemn him so much as people have condemned him, this stupid fellow X. But now poor thing he'll lose his house also.

He can't get that house for which he's done, because he had not paid the tax saying that this belongs to the collective. And they were all paying for the mortgage, so how can he now get the house? Poor thing you see. Stupid! And, he's really mad, I can't understand. He's the one who saw My photographs of Sahasrāra and all that; and after seeing all that, how can you be so stupid? Whatever it is that's just one person like that, but the Austrian collectivity is very strong; and now the French, after this thing has happened, the French collectivity has become very strong also.

So in the same way I think, collectivity works much faster and even, you will see children will improve.

See this child, as you were saying, she was not even talking and now how much she's changed by collectivity.

So one should not develop individualistic things, or your children will be harmed. If you live individually your children will be harmed. You cannot. It has to be collective. Alright Richard? Richard: Yes, Mother.

Shri Mataji: I'm really amazed to see the change in you. It shows everybody can change.

May God bless you.

Still but you... Robbert has to work out. Still his problems are there. I mean these Rajneesh people I tell you. When they came to Me they were shaking like... One of them collapsed. Do you know what he's done? You never went to his ashram did you? Robbert: I went to a centre...

Shri Mataji: Imagine those who have lived in his ashram what must have happened.

Robbert: No, I never went to live.

Shri Mataji: That's what I'm saying. Those who must have gone how he has damaged them completely.

Maybe that time's gone now? North of Italy there were many of them. And the way he died and everything happened in Poona, it's terrible because when he died you see... they said that there was one lawyer from Canada and one doctor from America or something. They had puzzled? out all his money and everything. There was not even money for his cremation and then the doctor said that we should cremate him within half an hour's time. Then they discovered he had AIDS so to the nearest place they took and burnt him off. And none of them got much money so they announced there's no money at all.

sucks their soul Nobody would buy even his bed. *[UNCLEAR]*.

The other day we had somebody from Rajneesh. You could make it out because... I knew he was from Rajneesh; he was all burning; all his nerves were out and he was tense and that sort of thing.

Sort of his neck was all... he'd put on some sort of tentacles here. He couldn't talk to Me like that without doing like this. Horrible! He was very thin and all his bones were showing and he said, “I have no job, nothing. I was a manager and I've lost everything in this life." I said, “You are very badly off” and he looked pretty poor. Then he told Me Rajneesh.

I said, “You see, you have to give him up." “No, no, no. He's my Guru. I can't leave him." What to do? All his backbone was just jammed. All had come out! *[UNCLEAR]*. And when he was sitting with Me to help he just ran away. I said: “What happened?" there was such heat. Very bad! Now this TM has to go also some day. Also has to go? It appears he's writing a book? He wanted to have my permission to say that he was cured by Sahaj Yoga.

So Holland has one very great point that there are so many flowers and the flowers are the most beautiful things God has created, or the Ādi Shakti has created, in the nature. That's the best because they have fragrance and the Sahaja Yogis are the other things She has created which are very fragrant.

So Sahaja Yogis have to live in one house and to love each other and to be fragrant with love.

If you want to find faults with others then you are not a Sahaja Yogi. That's one of the things one should know

that you cannot find faults with others. Better find faults with yourself and that's how the collective will grow. I know at first you'll have some problems living together, will be a problem. But then know that there's something wrong with you. You can get out for a while, work it out and try to clear it out. But unless and until you live together you will not know, what's wrong with you.

I mean of course in Sahaja Yoga there's no compulsion nothing but I'm just guiding you for your ascent.

All the time you must do meetings, you must get up at the right time, do the meditation and then in the evening you do maybe meditation, some music, everything; and you are in the know of everything that is happening in the whole world.

If people have any questions they can ask Me, would be a good idea.

[UNCLEAR].

Shri Mataji: Come along, ask a question.

Sahaja Yogi: Mother, should we find a permanent centre?

Shri Mataji: Yes, not centre, if you can get that would be nice. That's alright. Try it. In the city there should be some place where they could meet you as such; could be an office of Sahaja Yoga plus a little centre. But you'll be increasing very fast and I don't think you will have to hire something. I mean, unless and until you hire something you cannot manage. Look at yesterday, the hall was full and some were standing outside.

If you become collective then, I mean your lives themselves, that will impress people.

Sahaja Yogi: [Centre in Breda.] I have a question for Breda.

Shri Mataji: How far is it?

Sahaja Yogi: A hundred kilometres, Shri Mataji.

Shri Mataji: It's better in such countries if you go to smaller places. Like in England; you see in England what they have done, they've got Sahaja Yoga in every crook and corner and now they are making a pattern, a kind of a network and that's how it spreads. *[UNCLEAR]*.

Sahaja Yogi: Shri Mataji, what can we do to make it easier get up earlier because we feel it's quite heavy here in Holland...?

Shri Mataji: Then at night time you should work hard. Before going to sleep you must clear out yourself. For example in your case it's the left side. You have to take three-candle treatment for about eight days. For eight days you'll have to take three-candle treatment, at least and then you'll feel like getting up. If you work in the night before sleeping you'll feel much better. Put your attention to your Sahasrār.

Three candle treatment you should take... and somebody should give you three-candle treatment. And at least two candles you can easily do. And then you should wash your feet properly, you should do this washing your feet with salt water and then go off to sleep, but before going to sleep you must put your attention to your Sahasrār. Very important! Tie up your Kuṇḍalinī take a bhandan and sleep. Especially who are left-sided always have this problem.

But ultimately everything works out you see. But one thing you should be collective, it's very important.

And Gaṇeśha has to be settled down. Now this place is just temporary and also the neighbours are there, all the problems with the neighbours and their vibrations! That's the worst. Worse than the neighbours are their vibrations! But not in Cabella; when we came at all I must say they were very nice. Very sweet!

Sahaja Yogi: Mother, there's a new technique now by which you can scan documents and you can put them into computer and make books with it and I was thinking would it be a good idea to have all Your Pūjā talks scanned and put and bound as books...

Shri Mataji: That would be good.

Sahaja Yogi: May the Dutch have the honour to publish your complete work? [A lot of technical explanations about scanners (reading and storing documents) and CD-ROM (a whole encyclopedia on one CD); Johan de Cocker Question: “CD one" three shelves of books on one CD, search all information on any topic etc...]

Shri Mataji: Find out how much it is.

Sahaja Yogi: Why don't all people come back after enjoying Sahaja Yoga?

Shri Mataji: Well. It's a very good start. I started with one person. And now you see, there are so many. It's incredible how it works out. I didn't expect this during My lifetime.

[After this point the meeting got a bit more informal, Mother gave a bhandan to the gambling problem and

noticed other addictions were over the top already, mentioned the ashram should be in the country.

We all bowed down to Shri Mataji.] May God bless you all.

Contents: 1991-08-03 **Quotes from the Article "SHRI MATAJI longs for a `new awareness' of human beings `Everything is business oriented' " by Marjan Van Den berg published in `Typhoon newspaper' after a Press Conference, Ashram, Weer Street, Zāndam, Amsterdam, Netherlands**

[A small group of Sahaja Yogis sits barefoot. A reporter of Krant op zondag (Sunday newspaper) sits ready with a tape recorder and the other one from the Typhoon newspaper holds a draft.] Woman is the source of love. God is a woman. Churches always wanted God's division: Father, Son, Spirit. God is the source. It is a shock for Islam but in Koran also it is written that chastity should not be challenged.

The people who follow Me are a special category of people. They are looking for truth, lost as they were in the crave for material things but now they are saved.

[Shri Mataji takes a strong position against this commercial conditioning so vivid in the whole world:] In all areas, they drive people mad. They conceive the fashion in such a ridiculous and limited way and the people just follow them! Look at the hairstyles they are able to create. Everything is done in such a way that you are compelled to change regularly.

No paradise after death but paradise on earth. Jesus never promised paradise. Christians read a book and

walk on it with eye aps. After Christ's words, there is Paul who never saw anything in fact.

Contents: 1991-08-04 **Śhrī Buddha Pūjā, You Must Become Desireless, Brielpoort Sports Hall, Deinze, Belgium**

Today, we have assembled here to do Pūjā to Buddha.

As you know Buddha was a son of a king. And one day He was shocked to see a very poor man, thin man, walking on the street, very unhappy person and He felt very sad about it. Then He saw one person who was very sick and about to die. Then He saw a man who was dead and people were carrying him to the cremation ground. This all upset Him very much and He started thinking about it and seeking what is the reason for all these happenings in human beings. Firstly, why do they become so miserable or sick, or, why do they die so miserably? The reason He found out in His search. He went round the whole world, I should say, in the sense: He read Upanishads, He read... went to many Gurus, went to many places of spiritual education, Benares, everywhere He went. And ultimately, He was sitting under a banyan tree when suddenly His Kuṇḍalinī was awakened by Ādi Shakti and He got His realisation. Then He realised that the reason for all this is the desire.

In Sahaja Yoga, we have now understood that all other desires are not pure desires. Firstly, whatever desires are fulfilled, we are not satisfied by it, first thing. And secondly, all these desires have a repercussion.

So what is the pure desire? That, you all know, is the Kuṇḍalinī. Kuṇḍalinī is the power of pure desire, which

fulfils your pure desire to be the spirit, to be Buddha, to be enlightened. Buddha means a person who is enlightened.

So Gautama become... became Buddha, as you people now have become Sahaja Yogis. But because He went through all these various penances, whatever He learned became part and parcel of Him, but in Sahaja Yoga it is all Sahaj.

So we always conclude everything that “This is, after all, Sahaj." And when we try to work out anything, we always say, “Oh, it will work out spontaneously. It's all right, Mother will do for us everything." This is a common failing in Sahaja Yoga.

So whether to put you all through that long process or to give you realisation was a question before Me. Because, in these days of confusion there cannot be much time to put you through all which Buddha had gone and He was one individual, I had to put all of you. That would have been very difficult. I don't know how many would have sustained it. Most of them would have dropped out half way, or maybe quarter of the way.

So it was done in a Sahaj manner. You did not have to sit in a banyan tree. Ultimately you got your realisation. Your Kuṇḍalinī was awakened and you got your enlightenment.

But that enlightenment which settled in Buddha, is not settled in us because our Chakras were not cleansed as He had cleansed His Chakras. We had the same body, the same mind and the same attitude when we got realisation.

As we were looking at the house of God, still we are looking at the house of God, but you have entered inside the house and you have to look out from the windows. This you forget. And though we are sitting now on a hilltop out of all the congestion and all the traffic, still you see a car, you get frightened. You don't know you are sitting on top of a hill where your Mother has put you nicely. And that is how you try to behave.

When I get reports about Sahaja Yogis, I am quite amazed that they do not know that they are realised Souls now. That's why Buddha talked of desirelessness. It's not possible before realisation, even after realisation I find it's difficult.

Some sort of a subtle desire exists and where you have to work it out, you do not work it out, saying that “Our ego will be catching." So wherever it suits us we work that way, wherever it suits we work this way.

The solution of the whole thing is one which I have found out Myself, was this: that it's a collective happening. A person who is an individual can never get over his ego. Individualistic person cannot get over his ego. The one who lives individually, wants to enjoy everything individually, can never get over his ego because you have not gone through all that penances. Or else, if you are an individual then you better go through all these penances and then come back.

So the solution is to wash all our Chakras, cleanse our life in the collective and this is what was the solution of the problem of ego.

Formerly, everybody worked out individually. Like they had to go to Himālayas, take some Guru, then the Guru

would throw him out. Then he would go to another Guru, then work there, then he'll throw it out.

Then next life he'll be born again; again he'll be thrown out. Ultimately, if one Guru accepts, all right, very well. He's beaten up, he's tortured, he's treated every way, hanged upside-down. And then ultimately, if any Guru gets nearer to any one individual, he would give him realisation. This was the situation.

But in Sahaja Yoga, the door is open, anybody can come in, anybody. Get your realisation. Because I have faith in collectivity, this collective life will definitely give you what Buddha got through His individual efforts. But there also we fail that we do not know how to be collective. Individualism is all the time around us. In every way we think of individuals. Wherever collectivity has worked, Sahaja Yoga has prospered; and wherever it has not worked, there has been a problem.

So it is very important that we should look at ourselves and see for ourselves and see how much collective we are. Do you enjoy collectivity, or not? Are you aiming at collectivity, or not? As soon as I thought of this Cabella place you have seen and I thought I'll make a little ashram there, near the river, for you. Immediately people said, “Mother is it all right if we buy our own houses here?" Immediately.

Then what is the purpose? And then they will call Me, “Mother please come to my house for dinner.

Please come to my little house for some tea." I'm not interested.

So in Sahaja Yoga, unless and until you really become collective in every sense, you cannot ascend and you

cannot wash yourself, you cannot cleanse yourself. This point He did not say, but in a way He did say because He has said, “Buddham sharanam gacchāmi." First I surrender myself to my Self-realisation. Then He said, “Dhammam sharanam gacchāmi" means the Dharma in me, I myself surrender to that Dharma.

That is spirituality. And thirdly He said, “Saṅgham sharanam gacchāmi." Saṅgha means collectivity, I surrender myself to the collectivity.

But He did not know how to give en masse realisation at that time.

So He got hold of disciples who had to shave off their heads, whether you are a queen or a king; who had to wear only one cloth, whether you are a man or a woman; who had to have only one mat to sleep in a big hall. No husband and wife, no marriage, nothing. And they had to beg their food in the village and feed the Guru and also they themselves had to eat that food, whether it was sufficient or not. That is not in Sahaja Yoga. Everything is enjoyable in Sahaja Yoga from the very beginning and you are supposed to be absolutely joyous people in Sahaja Yoga. That is there. But the joy of the collectivity, if you do not know how to enjoy, then you cannot ascend, because there's no other way out. What is the other penance? For some people even collectivity is a penance till they start enjoying it. And they are very troublesome; “This is not good” very critical.

Some of them stay in the ashram and criticise everything all the time. “This is not good. I don't like this, I don't like that." So here, in complete awareness, I mean you cannot be mesmerized. If you are mesmerized then you

can live whatever way you like. But in complete awareness and full understanding we have to become collective.

This is one of the solutions for our cleansing. We can say like this: supposing My hands are dirty, so I go to one tap and I find there is one drop coming, so I can't wash.

So I go to another place, there's no water. Third place I find there's nothing available.

Ultimately, I reach the place where I find some water. Then I wash Myself completely, because I know I can't find it anywhere else.

But in Sahaja Yoga, you are immersed in the water of collectivity. If you enjoy this collectivity and can swim in that, then there's no problem.

Buddha, as you know, is working on our right side, on our Āgñyā. Is very surprising, the Deity like Him, to work on the right side. First He said, for the right side, you should be detached, desireless. I mean, nobody would work if they have no desire and if they have no way of earning something out of it, I mean, in the normal sense.

But desirelessly you have to work. Then only the right side can be conquered, very symbolic. Normally the right-sided people are extremely thin, but Buddha is very fat. Normally the right-sided people are extremely serious, very serious, even if you tickle them they won't laugh. But Buddha is laughing all the time with His both His hands like this, enjoying Himself. See the contrast.

So when you are working without any desire, only then, this state can be achieved that you'll be all the time laughing. But those who feel that `we are doing this

work' with certain desire... I mean, some are very low-level people, want to make money, some, this, that, nonsense, that goes on. But it becomes even subtler and subtler and subtler. As you become subtler, the desires start becoming subtler and subtler and subtler. And if you are not careful, it just comes up.

So He's the one who is on the right side placed, going to the left side. He's the one who has said that “You have to be desireless” on the right side. What a contrast. Specially in the West, I've seen people do little bit “Huh." What have they done? “I lifted that spoon." And with the spoon they sit down. And they are surprised to see Me that I'm not tired. But I don't do anything. I mean, I have no desires. Actually I never do anything; I'm just Nishkriya, I'm just doing nothing.

So, when you become that instrument, surrendered instrument, when you know you are not doing anything whatsoever, then on the right side you achieve mastery. How you achieve mastery? You don't do anything, all right? You go to any shop and you get a jackpot, without doing anything. You do not desire anything and suddenly you find, which you have never even thought of is before you, there, sits there, available for you, just have it.

So, with the desire to achieve something, when you work out, it also has a reaction. Every action has a reaction. But action without desire cannot have reaction because there's no desire already.

Supposing, supposing, I get lost somewhere on the way.

So I never feel upset about it because, maybe I have to be there. Supposing I want to, sort of, I have to buy some, say like a castle, take it like that.

So people get... I have to buy you see, that's different than desiring. I mean, it also came in My neck suddenly, I just said that “I have to live in Italy, so must buy a house” they showed Me a castle and this turned out to be no good. All right, doesn't matter.

Then the second one, everybody got attached. “You must buy this, at any cost" this thing. I somehow didn't like the place very much, but I said, “All right, let their desire be fulfilled." It so happened that they were all uprooted and they had to buy another one, which they didn't want to buy. And I was very happy about it because I didn't desire anything and it turned out to be the best.

The reason is, whatever is best happens to Me.

So whatever happens to Me, I know is the best, is all for My good, is for the good of Sahaja Yoga.

Now anybody criticises Sahaja Yoga, it's very, very good, excellent. Like in India, first of all, there was one magazine where Rajneesh used someone to speak against Me. But that lady had stolen some of My photographs and had given the photographs as well and everybody in My family was so angry, My brothers, My husband, they wanted to sue the paper. I said, “I don't like this idea of suing the paper or anything." So, when we had the first program in Delhi, it was so overcrowded that I could not even take My car inside.

So I had to... I mean, the outside also was filled and they had to put loudspeakers outside the hall.

And I asked the people how is it they are here? They said, “We saw your photographs in the Illustrated Weekly and we were so much impressed." They never read anything, not a word and they were all there. One of

them is Harsh and so many of them have come from there, just seeing the photograph.

So if she had stolen the photograph it was for our good and it... I mean, normally we would have paid lot of money to publish something, without paying any money it was there. And then these people, you see, My family people, they saw that this magazine was closed for six months and they had to go into a terrible loss. I didn't desire that either.

When you're desireless you are happy because you are never disappointed, you are never nervous.

So to be desireless doesn't mean that you become something absurd or ascetic or anything like that, but not to expect something. `If I do like this then this will happen. If I do like this that will...' Not to worry, do what you want to do. One thing you should know that nothing bad can happen to you and if something bad is happening, that something wrong with you.

I'll tell you another thing. This time, first time, I fell down a little bit, little bit, not much.

So they said, “You can't go out of the house at all. You cannot move out because it's raining and you'll develop arthritis." I can never develop anything like that, but doesn't matter.

So I was made to stay in the house and I wrote this book in that.

It was nice I fell down. Otherwise they would have said, `Come here, come.' All My family was there for a holiday. Thank God. I got these four-five days, I wrote this book.

So make the best of all disappointments. If there is a disappointment, just smile at it and know for...

it is for your good, to discover something new, to find out something better. But the conditioning is so strong. That's why I say, “Be in the collective." Now for example, we have Indians, we have got French, we have this, that and all that. All their conditions are around them, still. For Indians, must have Indian food wherever they go. It's a very difficult situation. That way you people are better, you eat every sort of... even you eat wretched Indian food. I don't like very much Indian food Myself; it's not very nourishing. It's more tasty but not nourishing. But you don't mind eating any food whatsoever, that's a good thing about you, but your desires are another, little different, which you know very well, I need not tell you. Like, I told ladies not to carry too many cosmetics and heavy things with them, but whenever they come the men break their hands picking up their big, big suitcases.

Now, I'm not saying that should walk about in a manner that is not so decent, but for that, keep to minimum. Or else, there is a competition with a leader, always, somebody will be there. But in the West what I find, not so much for food but for house, even in India, if you marry an Indian wife she'll try, or a Greek, Greek wife also will try to keep the husband to herself, is a common thing, I've seen it. They're something like Indians and they'll spoil the ascent of the husband and theirs also. Is a fact. And very dominating. Indian women won't be dominating but they will try to control the husband, to have another house of their own. But they don't know...

Indians don't know collectivity, they are very individualistic.

Now with Sahaja Yoga, of course, they are learning gradually how to be one with others. Moreover, culturally some people are different so they stick onto their own culture. Of course, whatever is good in any culture should be taken, because whatever is universal culture is in Sahaja Yoga.

But so many things there are where we just falter because of our conditionings. And that's why, at the same time, we had another great incarnation of Mahāvīra, who's pointed out what are the punishments for people who indulge into their conditionings. I mean, horrible things He has talked about. What will happen to people if they have their conditioning, where will they end up, what will be their situation, what kind of hell they will get, this has been described. Horrible things. Of course I'm not going to tell about that today.

But common thing about Him and all His contemporary: like Buddha, Kabīra and all these people, was one thing common which came that they, not Kabīra so much as Buddha, that it's better not even to talk about God but to talk about abstract, about formless. Because the worst conditioning in those days was that once they started worshipping any deity or anything, they became complete slaves of that.

Like Mohammed Sahib also said... He talked of nirākār. But these two went even beyond that and they talked, “There's no God, better not talk of God just now, better get your Self-realisation." I did the same in the beginning. I said, “Get your Self-realisation." Because anybody can

start, `I am God.' So they never talked about God, not at all and they all the time said that “There is no God but it is your Self." They tabooed actually, they're called as Nirishwaras, Nirishwarwad did not believe, both of them did not believe in God, but in Self-realisation.

They knew that I had to come and tell you about it.

So Buddha has talked about the future Buddha, which is Maitreya. Ma is Mother, who is in three forms: Mahākālī, Mahālakṣhmī, Mahāsaraswatī. Any Buddhist, if you ask him to ask the question of Maitreya, he gets his realisation just then.

So He talked of Maitreya because He knew that when Maitreya will come, She will have to tell people about Īshwara.

According to them, the people had not that... reached that stage that you could tell them about Īshwara.

So they said there is no God just to accentuate Self-realisation, ĀtmāGñyān, knowledge about your self, Self-realisation.

And early Buddhists, I'm told... of course they were bhikshukas, they were ascetics, but they had the experience of the Cool Breeze of the Holy Ghost, just like the Gnostics I think, but they were very few.

They were not as many as you are, but quality-wise they were very high because all of them had come through that terrible penances.

So quality-wise they were very high and because the difference between them and others, the quality-wise, was so much that they could not impress the others and so just it died out, I should say.

But still we had Zen, where Viditama, is another disciple of Christ went down... of Buddha, went down and Tao. These two are the ones which are expressing Buddha's ideals about Sahaja Yoga. Tao is nothing but Sahaja Yoga. Tao means how, how it works out and Zen system, Zen means Dhyāna.

So they also believed in raising the Kuṇḍalinī. They did not hit, at that time, anybody's spinal cord, but later on they started hitting people's spinal cord with some stick to put them into Dhyāna.

So Tao and Zen both are offshoots of the same Buddhism, in the real sense of the word I should say, of their ascent without talking about Īshwara, about God, but aims were the same, to become Buddha, but they also died out. I met the head of the Zen who came to Me for curing. I asked him, I said, “How is it you are the leader, you are not even a Kaśhyapa?" Kaśhyapa is the one who is a realised Soul.

So He told Me, confessed to Me they had only twenty-six Kaśhyapas throughout and only after the sixth century it started and very few were there and it has died out. That means how lucky you are that you are all realised Souls.

So for our banyan tree, is the collectivity. We have to make ourselves subtler beings, to be one with the collective and that is very enjoyable, very beautiful. Those who cannot do it, cannot progress in Sahaja Yoga, they are problematic and they create problems and they trouble everyone. Their attention is bad and no one knows how they stand.

So Buddha's message is, of course, is not to develop ego. But how do you do that? First of all, whatever you are

doing you have to say, `I am not doing it. It's Mother who is doing it' or `God who is doing it, I am not doing anything.' But if you feel that you are doing something for Sahaja Yoga, it's better you stop doing it. But you should say, `No, it came my way. I just... I didn't do anything. I was just there.

That's all.' Then you have achieved a great deal.

And the second thing is of desire, even desire of anything, of smallest thing or the biggest thing or even loving your children, loving your wife, this `my, mine' all those things; all these desires, if they are not fulfilled you feel frustrated, then you must know that there's something wrong with you. But, if you understand the sense of collectivity, then you can ascend very fast.

I would say Indians are extremely religious, disciplined people, in a way, but they are lacking in collectivity. If they could come up to collectivity, they can shoot off.

The only nation which I have found very good, is Russia. Because of Communism they are collective and desireless, because all their desires were fulfilled by Communistic ideas, they didn't have any choices left and also they were collective. In a way Communism has suited the public not the government. While the other way round, democracy has suited the government to make money but the public has suffered.

So we are people who have not been able to know about collectivity.

So I would say the collectivity develops faster in the West, no doubt, much faster, but desireless, desirelessness is less.

So it's like somebody has the teeth and somebody has the food, sort of a thing. If we can see ourselves as we are and try to understand that either we have this problem or that problem. If you could just somehow or other neutralise this one-sided problem, you could be there, because if you solve one you can go to another, from there to there. But just to stand in the center and see for yourself, `What are my desires?' Count them one by one. I mean if I have to think, `What is My desire,' I become thoughtless, really, My position is horrible. If I have to think, `What should I desire now,' I become thoughtless. I was...

Sometimes I said, “I will develop some ego." I don't know from where to start. Must have some ego, after all everybody has, so why not Me? I don't know how to start it.

Then, we also have these conditionings of developing this horrible thing called guilt. I mean this I, it's another... at the time of Buddha nobody had this problem, I think. This is a modern technique, to feel guilty; some sort of a modernism in it because I don't know how it is worked out. And this modernism of this horrible thing called `guilty' is something really has come to My lot to clear out, not at the time of Buddha, He never had this. Otherwise He would have paved way for Me, but that He did not. He has left it to Me to clear out your left Viśhuddhis and Mine also, all the time hurting Me here.

So this horrible thing, specially Western mind, Indians don't have guilt, nothing, but this has to be overcome.

As you know that Buddha and Mahāvīra both support the center of Āgñyā.

So if you have to have a very clear-cut Āgñyā Chakra then on one side you should be desireless, you should forgive, `kshum'. Kshum is the bīja mantra, is to forgive; bīja mantra of right side. Kshum, I forgive.

And the left side is `hum'. Like the left-sided person always feels, `Oh, I'm no good.' This he has to say, `No, I'm good.' `Hum', `I am'.

So hum and kshum: these are two bīja mantras, which we have to say.

Of course, if you say they will act because, after all, now your pranas have become Praṇavas, your breath has become enlightened, but rather weak I should say, but doesn't matter.

Your mantras can act. You must use these two bīja mantras to clear out your Āgñyās. But Mahāvīra has a solution for this that after realisation if you catch your Āgñyā, you get a terrible headache. That's Mahāvīra's style. You do anything wrong, you get punishment; you indulge into anything, you are punished; you go against Sahaja Yoga, you are punished. I'm not doing anything, it's Mahāvīra, simultaneously working. If you try to be overly smart, you are outsmarted.

So these two forces are working from the right, left, left to right. If you over-do right, then the left hits you hard. If you over-do left, then the right hits you hard. Both of them are like, really like, double-pronged attacks. One is, says, `Don't have desire.' All right, you have desire, punished, this side.

Like, some people say, “I must have children, I must have children." You give them the children, they say, “Mother, why this horrible child you have given me; he's

such a horrible thing." Then somebody says, “Mother, give me a lady from, say, Maharashtra." Recently there was a case like that. She was bothering too much, “Mother, give me one lady from Maharashtra." And a real special style came to punish. They said, “No more from Maharashtra” and she was really... I've never heard of such a woman in Maharashtra.

Horrible. Because she was insisting on it, so she had it and she says, “No more from Maharashtra; bārpre bāp." “No, no” I said, “everybody is excellent. This was an exceptional case, came just to punish you." So, to have any desires... if you cross a certain limit you are punished and that is done by Mahāvīra.

In a small way or a big way. Like, there was a little boy who came to London, very bombastic and he wanted to buy something for himself. I took him to an ordinary shop and there was a very nice coat, full wool and all that. He wouldn't buy. “I want to go to a big shop." I said, “All right." So, I said, “I'm not coming." I sent His father. And he came back with an artificial coat from that shop without knowing that it was artificial, because he wouldn't take something from an ordinary shop.

So in the big shop, very nicely, big price they gave and this they got.

Every minute Sahaja Yogis must know that there is a Mahāvīra sitting round. Also, Buddha is there who gives you an indication that `Don't do this. Do not desire so much.' He puts limitations to you; but if you don't listen, then all right, Mahāvīra is there to correct you. Up to a point He goes, then you get headaches, then you say, “Mother, why did I get headaches?" You asked for it. It's

such an automatic machinery that we have to be very careful as Sahaja Yogis.

So, today's understanding should be that we all should become collective from inside. We should not grudge or grumble about everything and enjoy the collectivity.

But the second side of collectivity is this, that, do not try to exploit the collectivity otherwise you'll be in trouble. Like, I've seen some people don't know how to use their bathrooms. When you are collective you have to be respecting the collectivity of others. By your presence another person should not, by any chance, suffer, or should not feel in any way insulted or inconvenienced.

So when you are in the collective it should be such that another person should enjoy your company, enjoy your being there. That is something where there is no problem. But if you are demanding and if you are asking for things and you think no end of yourself, you can not at all collective, by any chance, but you'll suffer for that, automatically you will suffer. If this is realised and understood properly, your Āgñyā is solved.

Like anger. There are people always boast, “I'm very angry with him." Boast. But just make that anger into forgiveness and you will see the person, instead of you getting into problems, he will get into problems. Anger will upset you, but forgiveness will upset him, automatically. It's the biggest weapon you have got, is to forgive. And this is shown in Buddha's character throughout.

And this will give you self-respect that you are not disturbed by anything, you see. Like a ship has to be seaworthy. If you put the ship on the sea and if it breaks,

what's the use of making a ship? What's the use of a Sahaja Yogi who gets disturbed at every moment? You have to be seaworthy and if you are seaworthy nothing can disturb you. All right. The elephant is walking and the dogs are barking, all right, let them bark. What does it matter? The elephant looks this side, like that, sometimes takes some water and blesses them with water. `All right. Quieten down; so that your head will be cooled down.' That will give you self-esteem and you will know what you are, much higher than others. And this is what is...

how to get rid of your ego, which is a very, very big problem according to you people. “Mother, how to get rid of ego?" Ego can be said, `You go.' When this `I'-ness goes away, the Self rises. What is there to feel hurt? What is there to feel bad? What is there to hurt others? Han [Yes] all right, you are cheated, very good; at least you have not cheated anyone, be happy about it.

But once you are without ego means you have surrendered yourself, no one can cheat you. Can you understand that? No one can cheat you because there is some higher force, which is looking after you.

This is the way we should understand Buddha. This is... we should know our Buddha qualities. This is how our ego can be dissolved.

When you say, “Mother, we surrender to You” That just means that you give that horrible ego a complete holiday, it means that. That is how this ego disappears. I think all your, your... just now, your Āgñyās are opened out, most of you, somehow. And then you'll laugh at

everything; you'll make fun of yourself; just enjoy everything.

May God bless you.

Contents: **1991-08-0x Phone Conversation with Henno de Grāf**

[Henno calls Shri Mataji informing about the miracle phone call on August 5 related to a possible Ashram in Amsterdam and about all the obstacles.] Henno, you are a Sahaja Yogi, so don't worry. Everything will work, you just sit back, relax and enjoy! These problems don't exist, just watch the drama.

[In four weeks the Dutch Sahaja Yogis move into the new Ashram. Shri Mataji requests that this miracle is told to all Sahaja Yogis.]

Contents: 1991-08-05**, Public Program, Day 1, CA-Tent, Vienna, Austria**

I bow to all the seekers of Truth.

At the very outset we have to know that truth is what it is. We cannot conceptualise it, we cannot change it, it is beyond human awareness. That means, at human awareness we cannot know the absolute truth. This is the reason why we have different theories which go against each other and we fight. Absolute truth can only be known if you become a higher person. That you have to become the Spirit. This is the fundamental truth about you that you are not this body, not this mind, not this ego, nor your conditionings but you are the Spirit. Unless and until you become absolute you cannot understand the absolute. This second truth is that there is a subtle

All-pervading Power around us which does all living work. We see these beautiful flowers here, we see them, we take them for granted. They have come out of a small little seed differently. How it happens, we don't think. Look at our eyes, what a beautiful micro camera it is, but we just take it for granted. We have also taken our evolution for granted, from amoeba stage to this human stage. Unless and until we human beings find out the truth through this evolutionary process of becoming the Spirit, none of our problems are going to be solved. And it is very easy. Sahaja means `born with you'. And Yoga means, is the union with this All-pervading Power. This is done through a residual power within us, as you can see here, in the triangular bone, of sacrum. This bone was called as `sacrum' by Greeks, meaning the Greeks knew it's a sacred bone. This instrument exists within us and is just waiting to be triggered. And when She rises She passes through six subtle centers, ultimately piercing through the fontanelle bone area giving you the actualisation of baptism.

It is the actualisation, it is not some sort of a brand. And then your growth starts because there is Divinity within you. With this growth you are amazed that physically, mentally, emotionally all your problems are solved. Spiritually, people talk of many things but it is just talk, but is not reality. Unless and until you had the experience of this All-pervading Power it is just a talk. And unless and until you are connected to this All-pervading Power, your life has no meaning. Gradually, we are living like robots, without any joy, without any love.

So, the first experience you get is that you become thoughtlessly aware, meaning you watch something, you just enjoy it but you don't think about it, don't react. And the second state is, we call it as `doubtless awareness'. At this state you yourself develop the power to raise the Kuṇḍalinī of others, curing others and knowing about your centers, that is Self-knowledge and knowing about others' centers, which is collective consciousness. Thus, you enter into a new awareness. When the Kuṇḍalinī pierces through your fontanelle bone area you start feeling a Cool Breeze in your hand. These are gentle cool vibrations which are the Cool Breeze of the Holy Ghost, or this All-pervading Power. But when you get to this stage that you become the Spirit you become extremely peaceful. Like a wheel which is moving and if your attention is on the wheel, on the periphery, then your mind is all the time moving.

But if you jump on the axis of the wheel it is silent.

So, you enter into the area of complete silence and from there you see everything as a drama, a play. Spontaneously all these things happen to you. You are already built in that way.

Today, I am sorry, the musicians arrived very late because they were stopped at the border and the whole thing has taken so much time. But it is all built-in within you as all these electrical bulbs are here.

If you have to put on the light you have to just press the button. But supposing I have to tell you all about these lights and electricity invention, it's a headache. The best thing is first to get your enlightenment.

For this enlightenment you cannot pay because it is the last breakthrough of your evolution. It is a living process. As you do not pay anything to the Mother Earth you cannot pay to Sahaja Yoga. When we sow the seed, there is built-in quality in the Mother Earth to sprout. And also, there is a built-in quality in the seed to sprout as well as in the Mother Earth. In the same way you have built-in this instrument which works out your spontaneous Self-realisation.

So today, as we have done a little more time, so I would request you to ask Me some questions and tomorrow I'll tell you what is Self-realisation and what is Self. You can ask Me some questions and I can answer them but I have to tell you that this is all mental acrobat. I am not come here to take anything from you but to give you what is your own.

So please if you can ask Me a few questions and then we can have the session of Self-realisation, which will take hardly fifteen minutes.

Such great seekers of truth! So, as you have no questions we could have the session of Self-realisation. First thing I have to tell you that it is a living process and nobody can be forced. If you have a pure honest desire to get your Self-realisation then it will work out spontaneously. Please have full confidence in yourself! Now, there are three conditions before we start. First, as I said, you must have full confidence in yourself. The second is, you should not feel guilty at all about anything, whatever has happened in the past. Because we are all human beings and if we have committed mistakes it's all right. You are not God.

So, to feel guilty is absolutely of no use. On the contrary, if you feel guilty then the center on the left hand side here catches very badly. And this is a very dangerous thing that happens. With this catch you develop a disease called angina and also spondylitis and also the left side organs become lethargic.

So, please forget the past at this moment, you have to be in the present! The third condition is very simple but people think it is difficult. The third condition is that you should forgive everyone without thinking about them individually. Many people say, “It is very difficult to forgive." Whether you forgive or don't forgive you don't do anything. Logically, you don't do anything. But if you don't forgive then you play into wrong hands and you torture yourself unnecessarily while the person who has troubled you is living happily.

So, if you just say, `I forgive everyone in general,' don't think of them, immediately you will feel very much lighter.

So we must have respect for ourselves because we have no ideas to how glorious we are inside, that there is Divinity within all of us which has to manifest to give us joy, it's all waiting there.

So please, forgive everyone, without thinking about them! Now, we have to take out our shoes to take the help from Mother Earth. Put your both the feet away from each other as these are two powers. Left power is the power of desire and the right one is the power of action.

So, we have to put our left hand like this towards Me, symbolic that we desire to have Self-realisation. We have

to use our right hand for nourishing our centers on the left hand side. First we put our right hand to our heart.

[Aside:] Somebody should show.

First I will show you and then we will close our eyes. Here resides the Spirit. If you are the Spirit, in the light of the Spirit you become your guide.

So you become your own master.

So now, take down your right hand in the upper portion of your abdomen on the left hand side. This is the center of your mastery.

Now, take your right hand in the lower portion of your abdomen on the left hand side. This is the center of Pure Knowledge. Then, you raise your right hand again in the upper portion of your abdomen. Then again on your heart. Now, between the corner of your neck and your shoulder and turn your head to your right fully. This is the center which I have told you goes out of order when you feel guilty.

So now, you have to raise your hand on your forehead across and put down your head as far as possible. This is the center where you have to forgive everyone in general. Now, please take your right hand on the backside of your head and push back your head. Here, without feeling guilty, without counting your mistakes, just for your satisfaction you have to ask forgiveness from this All-pervading Divine Power. Now, please stretch your palm fully and put the center of your palm on top of your head, on top of the fontanelle bone area.

Now, please put down your head as far as possible. Now, please push back your fingers, please do this, push back

your fingers otherwise there won't be proper pressure. And now move your scalp seven times clockwise, slowly. Push back your fingers, put down your head! That's all we have to do.

Now, remember you have to take out your shoes, put both the feet apart from each other. Please put left hand towards Me. And the right hand on your heart. You can take out your spectacles because now we have to close our eyes and unless and until I tell you you are not to open the eyes. Those who do not want to have their Self-realisation must leave the hall because it is not civil to disturb others. Now, please close your eyes and don't open them till I tell you! With the hand on your heart you have to ask a very fundamental question to Me. You can call Me `Mother' or `Shri Mataji'.

So ask this question: `Mother, am I the Spirit?' Ask this three times.

If you are the Spirit you are your master.

[To the translator:] Little loudly, loudly.

So now take your right hand in the upper portion of your abdomen on the left hand side. And here you have to ask another fundamental question three times: `Mother, am I my own master?' I've already told you that I respect your freedom and I cannot force Pure Knowledge on you.

So now take your right hand in the lower portion of your abdomen and here you ask for Pure Knowledge, because I cannot force on you.

So please say six times because there are six petals: `Mother, please give me Pure Knowledge.' As soon as you ask for Pure Knowledge the Kuṇḍalinī starts rising.

So we have to open the higher centers with our full self-confidence.

So, please raise your right hand in the upper portion of your abdomen on the left hand side and with full confidence say ten times: `Mother, I am my own Master.' I've already told you that the fundamental truth about you is that you are the Spirit. You are not this body, you are not this mind, you are not this ego, these conditionings but you are pure Spirit.

So now, raise your right hand on your heart and with full confidence say twelve times: `Mother, I am the Spirit.' This All-pervading Power is the ocean of love and compassion. It is the ocean of absolute knowledge.

But above all it is the ocean of forgiveness.

So whatever wrong you may do, this ocean of forgiveness has the power to dissolve it.

So please forgive yourself and raise your right hand in the corner of your neck and your shoulder and turn your head to your right. Here, with full confidence, you have to say: `Mother, I am not guilty at all,' sixteen times.

I've already told you, whether you forgive or don't forgive you don't do anything. But if you don't forgive then you play into wrong hands.

So please forgive, because this center is extremely subtle, so please forgive everyone in general without thinking about them individually. Now, raise your right hand on your forehead and put it down. Put down your head as far as possible. Here you have to say from your heart, not how many times, with full confidence: `Mother, I forgive everyone.' Now, take back your hand on the

backside of your head and push back your head as far as possible.

Here, without feeling guilty, without counting your mistakes, just for your own satisfaction, you have to ask forgiveness from this All-pervading Divine Power.

So again say with your heart, not how many times, please say: `Oh Divine power, if I have done any mistakes knowingly or unknowingly, please forgive me.' Now the last center is important, so you have to stretch your palm fully and put the center of your palm on the fontanelle bone area. Now put down your head as far as possible. Now, push back your fingers, this is very important, push back your fingers and press your scalp. Here again, I cannot cross over your freedom and I cannot force Self-realisation on you. You have to ask for it.

So now, please move your right hand with a pressure on your scalp, move your scalp seven times clockwise saying, seven times: `Mother, please give me my Self-realisation.' [Shri Mataji blows into the microphone.] Please take down your hands and open your eyes. Put both the hands like this. Now, put down your head and see with your left hand if there's a cool or a hot breeze coming out of your fontanelle bone area.

[To the translator:] Loudly, loudly! But don't put the hand on your head but away from it and see for yourself, sometimes it comes very much far away. Now, put the left hand towards Me. Now again put down your head and see for yourself with the right hand. Now, again please put the right hand and see for yourself if there's a Cool Breeze or a hot breeze coming out of your head. If you

have not forgiven then it will be hot breeze, so please forgive, even now. Now raise both your hands towards the sky like this and push back your head and ask a question three times, anyone of these questions: `Mother, is this the Cool Breeze of the Holy Ghost?' or, `Mother, is this the All-pervading Power of God's love?' or, `Mother, is this the Param-Chaitanya?' Ask anyone of these questions three times.

Now, please take down your hands. Please put your hands towards Me like this and watch Me without thinking. Now, those who felt Cool Breeze or hot breeze on their hands or fingertips or out of their fontanelle bone please raise both your hands.

I bow to you all Saints, the whole of Austria will get one day Self-realisation if we move like this. Now, don't discuss it, don't argue it out, because it is beyond the mental side. Tomorrow I'll explain to you what is the Spirit and how we have problems of our centers. Please also telephone to your friends and tell them to come to get your Realisation. Thank you very much! [Audience applauds.] Those who did not feel cool vibrations should not get upset, tomorrow it will work out.

May God bless you all!

***Contents: 1991-08-06*, Public Program, Day 2, Vienna, Austria**

May God bless you!

I bow to all the seekers of Truth. I've told you yesterday that truth is what it is. We cannot conceptualise it, we cannot imagine it and we cannot know it with our human awareness.

So we have to become a subtler being that we have to become the Spirit. Only when we become the Spirit then we will understand that this whole creation is looked after by a very subtle power of love of God Almighty.

So to become a subtler being, within us is placed a mechanism about which we told you yesterday.

Today I want to tell you about this power which achieves the state of Spirit and about the Spirit. This power resides in the Sacrum, in the triangular bone. And is the reflection of the Holy Ghost. While the Spirit is the reflection of God Almighty in our heart, the Spirit is the one which is just watching, like God Almighty. And the Power of God Almighty, His power of desire is the Holy Ghost, is the Primordial Mother. They talk of Father, the God, Son, the God and nothing about the mother. How can you have Father and Son and no Mother? But they avoid it, somehow, I don't know for what reason to talk of the Primordial Mother. But in all other scriptures there is a description of the Primordial Mother, like Athena. Atha in Sanskrit means the Primordial. But even if they did not mention Christ's Mother as a Goddess, still the people on their own, with their feeling and with their background of the Pagan religion called Her Madonna. But She was not called as Madonna in the Bible.

Now this Primordial Mother is expressed or is reflected as this Kuṇḍalinī. And this Kuṇḍalinī is your individual mother. And She knows each and everything about you. Many people have said that Kuṇḍalinī awakening can harm you. How can you think that Kuṇḍalinī can harm you when She is your mother? When you were born your mother took over all the problems of your birth. She did

not trouble you. In the same way, when this Kuṇḍalinī is awakened She gives you this second birth without giving you any trouble.

So, we have to understand that this Mother Earth cannot give us any trouble when She sprouts the seeds, in the same way this Mother Kuṇḍalinī doesn't give us any trouble. The Spirit is the reflection of the God Almighty in all of us. As there is only one God all of us react the same and so we are collectively conscious when we become the Spirit.

So everyone has the Spirit reflected in his heart.

So when you feel this Cool Breeze as you felt the other day, what you feel is this All-pervading Power. At the same time you become collectively conscious.

So you can feel another person also on your fingertips.

In the Koran Mohammed Sahib has said, “At the time of resurrection your hands will speak." And this is the resurrection time. This is the last judgement. And you have to judge yourself.

The other day in Holland one person asked Me, “Mother, how is it that some people will be saved and some will not." I said, “It is destiny." Maybe those who are here have done such righteous things in previous lives and in this life that they are here. It depends, I don't know how, in Russia for example I have to always book a big stadium. For example there is a place called Togliatti and this gentleman Togliatti was actually Italian. And he revolted against the Christian church and went to Russia. And there he started a big factory for making motorcars. Now there are 40,000 Sahaja Yogis. I've not been there as yet. And on My birthday they had a holiday for the

whole city. I can't understand why in some places it works tremendously in a big way, many people come to Sahaja Yoga and in some places there are very few people.

As I told you, when this Kuṇḍalinī rises then you improve physically. Now, I must say many diseases have been cured as a by-product of Kuṇḍalinī awakening. We have three Indian doctors who have got their M.D. in Sahaja Yoga for curing incurable diseases. And there are seven doctors in England who are recording all those who have been cured. But in Moscow there are forty doctors who are practicing Sahaja Yoga. Because for this you don't need a hospital, you don't need money, you don't need anything. It is your own power that works. And once you are properly established, then you don't have to worry about your health at all. It also helps for mentally retarded people, mentally sick people. Because this Kuṇḍalinī, when She rises She is also a redeemer. She nourishes the centers, by that nourishment the centers get cured and ultimately She integrates all these centers. The Spirit, when it shines your attention, then your attention becomes enlightened. If you can pay attention to anyone and try to feel what centers are in problem in that person, you can immediately feel it.

There are many criminals from India who came to the west countries wearing these orange dresses and became false masters.

Some of them also knew how to mesmerize very well. And they have lynched people because main interest was money. Of course there are also other so-called masters in other countries also.

Even a person like Freud, he was anti-Christ, you can see it clearly. Because Christ had said, “Thou shalt not have adulterous eyes” such a subtle description of purity. But on the other hand this Mister Freud has made everyone into nothing but a sex point. And the people have lost understanding that these are the human weaknesses. To such an extent they have been misled that they say that you can ascend in your spirituality through sex. This is absurd! On the contrary, in the Christian dogmas people believe that you should abhor sex. This is both are absolutely absurd. One has to have a sane attitude.

If you see it clearly, the lowest center, which we call as Mūlādhāra is placed below the Kuṇḍalinī. Now this center looks after our excretion, including sex.

So your ascent has nothing to do with sex. On the contrary, when your Kuṇḍalinī starts awakening you become innocent like a child. And that is what Christ has said that, “You have to become like children to enter into the Kingdom of God." So it is Sahaja Yoga which really explains Christ and practices Christianity. Moreover, the breaking of the Sahasrāra, which is what we call is the fontanelle bone area, is actualisation of the baptism. You may follow any religion, Hindu, Christian, Muslim, any religion, you can do any sin, you can commit any sin, there is no restriction. There is no restriction from within. But once you become a Sahaja Yogi I don't have to tell you anything. You just become righteous. I don't have to tell you Ten Commandments, you just do it yourself. You become your own master. And you guide yourself. And you know the absolute truth.

You can get ten children who are realised Souls and tie their eyes and put one person in front of those children and ask them, `What's wrong with this gentleman?' And they will put up the same finger. And you ask him, `Is something wrong with his throat?' And he says, `Yes, but how do you know?' Because this finger indicates the throat.

So, these false Gurus who have come here, the falsehood that they have talked, you can feel it. You can feel if they are crooks, if they are false, if they are deceiving you. First of all you should know that you cannot pay for your ascent. Because it is an evolutionary process, which is living process, for which you cannot pay. And then you enter into the Kingdom of God. And then you become joy. Not the wrong type of joy, but joy that elevates you, *[UNCLEAR* sublimates] you. Joy does not have happiness and unhappiness like two sides of a coin. That means joy is absolute, but pleasures are not. When you indulge into any pleasure it has a reaction, it has a repercussion, but joy is absolute.

So, yesterday all of you who were here, most of you felt the Spirit. Because you could feel the Cool Breeze.

So the growth has started. And hardly you'll take a month to master it. But you have to work it out, because the connection has to be all right. Maybe there are some problems within the being which need to be corrected.

So it would be very nice if you people attend their follow-on and meet them. But the whole thing works in collectivity. See, at the time of Buddha they had to do all kind of penances, cleansing, absolute renunciations. Still they could not achieve their Self-realisation. Buddha also

had to suffer a lot in His cleansing. But in Sahaja Yoga it is the collectivity which cleanses you automatically, corrects you, yeah. Now supposing there's something wrong with this left hand, so the right hand immediately helps it, automatically. Because they are part and parcel of one body. In Sahaja Yoga you have become part and parcel of the whole. The microcosm has become the macrocosm.

So now, you can only grow when you are with that body. Supposing My nail is cut from My body, it won't grow.

In the beginning you will find little difficult to adjust to collectivity, you may find that it's not very congenial for you, maybe. Not with everyone, but some people do fuss about it. And the door of Sahaja Yoga is open to everyone, sometimes we also get mad people in Sahaja Yoga. Then you start thinking, `How this mad man is here?' and all that, you start criticising. But if you take to introspection, then it will be excellent for you. And not to worry about others, you will grow much faster. For you are the seed, you are the Mother Earth and you are the gardener. And you are the love that is water.

So as it is, I've told you, all you have Divinity, only thing you have to feel and grow into it. Yesterday nobody asked Me any questions, it was such a good sign that you all want your Realisation, that's all.

Then I told you that asking questions is just a mental acrobats. Now, I can answer all your questions, but, that is no guarantee for Self-realisation. Only thing, you must have the pure desire, pure desire to be the Spirit. Then it works, because the Kuṇḍalinī is the power of pure desire.

As you know all other desires are in general not satiable. This is the only desire which gives you real satisfaction.

Thank you very much! So, are you going to ask Me any question today? Question: *[UNCLEAR]*.

Translator: He wants to know about the appearance of Holy Mary, for example in Fātima or in other places.

Shri Mataji: Might have, might have, it's quite possible, you see one of My photographs, where people are taking photographs and She's there, She's appeared before Me also, it's possible. You must see some of My photographs, it's interesting how these apparitions come in. All right? It's possible.

But unfortunately She's described as just a woman in the Bible, I mean there's no respect for Her.

Must be Paul who must have done it, because he was just an organizer and I think he wanted to use Christianity as a platform for himself. And he had nothing to do with Christ, you see on the contrary he killed one of the disciples of Christ, Steven, he killed him. He must have thought it's a very good way of getting a platform so he must have jumped on the platform. Or might be to make some money. We do get sometimes such people in Sahaja Yoga. What to do? [Laughs.] But he was not a realised Soul, nothing of that kind.

Sahaja Yoga will explain everything, the relationship of Christ with others. Christ has said, “Those who are not against Me are with Me." Who are those? Actually Christ was there till eight years of age and then He went to India. For twenty years He was there. When He came back He lived only for three and a half years. And they crucified Him. I mean, whatever He has done is

tremendous in three and a half years. He just used ordinary fishermen and did such a lot of preaching about truth, very forcingly He talked about truth, courageously. But three and a half years is nothing. In England I was struggling with seven hippies for four years, I had to give them Realisation, struggling for four years. They had no background at all. And they are now, I feel, they were following Freud, not Christ, it was such a shock to see.

All right, so it will take as ten, fifteen minutes for us to get to that state. I have to just request you to take out your shoes, to take the help of the Mother Earth.

One thing I have to tell you, that Self-realisation cannot be forced. You have to ask for it in your own glory of freedom, because ultimately you have to achieve the complete freedom, complete mastery of yourself. Where no addiction, no habits, no false Gurus, nobody can dominate you.

So those who do not want to have their Self-realisation should please leave.

Come and sit there, that's your seat, come and sit here. No use standing, please be seated. All of you should be seated will be good idea. You shouldn't stand and watch others, it is not civil.

Now, please try to understand what you have to do and we'll show you that, after that you have to close your eyes. There are two powers within us, left one the power of desire and the right one the power of action.

So we put our left hand like this on our lap, very comfortably. You should not sit with a slouch or a stretch on your body, but just a straight comfortable pose. Those who are sitting on the ground are perfectly all right, they

should just take out their shoes. Those who are sitting on the chair put both the feet away from each other.

So we use the left hand to express that we desire to have Self-realisation. And we use the right hand to nourish our centers.

So first we put our right hand on our heart. Because in the heart resides the Spirit. Please put it on your heart. Now, here resides the Spirit.

Now, you take your right hand in the upper portion of your abdomen, where is the center of your mastery. When you are the Spirit, you are your master.

So now, please take your right hand in the lower portion of your abdomen. Everything on the left side, because this is the center of Pure Knowledge.

Then we raise our right hand again on the upper portion of our abdomen. Then we take our right hand on the heart.

Then we take our hand in the corner of our neck and our shoulder and we turn our head to our right.

This center is spoiled when we feel guilty. And as a result we get horrible diseases like angina.

So please don't feel guilty.

Then we take our right hand on our forehead across, forehead across like this. And put down your head, as far as possible. Why don't you do it, please. This is the center where you have to forgive everyone.

Now please take back your right hand on the back side of your head. And push back your head. This is the center where, without feeling guilty, without counting your

mistakes, you have to ask for forgiveness from the All-pervading Divine Power.

Now stretch your palm fully. And put the center of your palm on top of your head. And now press it hard. Push back your fingers and put down your head. Now move your scalp slowly seven times, scalp! Now, that's all we have to do. But there are three conditions. The first one is that you have to be absolutely self-confident about yourself that you will get your Self-realisation. Whether you have come late or earlier makes no difference. The second one is to forget your past, at this point you have to be in the present.

So that you do not feel guilty. After all you are a human being, you are not God. If you have done any mistakes, it's all right.

This Divine power is the ocean of forgiveness. And whatever mistakes you commit, it can be dissolved by the power. That means you should be pleasantly placed towards yourself and you should have respect for yourself because you are a human being, because you are the epitome of evolution. Only thing, the last breakthrough has to take place.

So don't feel guilty at all, at this moment. Now, the third condition is that you have to forgive everyone in general. As I told you yesterday whether you forgive or don't forgive you don't do anything. That is just mental. And if you do not forgive others you play into wrong hands unnecessarily. And you torture yourself while the one who has troubled you is very happy. Just say, `I forgive everyone in general,' and you'll feel immediately lighter in you head. These are the only three conditions.

Now please close your eyes and please do not open them till I tell you.

So put the right hand on your heart and left hand towards Me like this and both the feet apart from each other. Now, here is the center of your Spirit. Please close your eyes and ask Me a fundamental question, you can call Me Mother or Shri Mataji, whatever you like.

[Aside:] [Hindi.] Here you ask Me a fundamental question three times in your heart, `Mother, am I the Spirit?' If you are the Spirit you are your guide.

So now please take your hand on the upper portion of your abdomen on the left hand side and press it hard. Here you have to ask another question to Me, `Mother, am I my own master?' Three times.

I've already told you that I respect your freedom. And I cannot force Pure Knowledge on you, which does all the Divine work.

So please put your right hand in the lower portion of your abdomen on the left hand side. And here you have to ask six times, `Mother, please give me Pure Knowledge.' Six times.

As soon as you ask for Pure Knowledge the Kuṇḍalinī starts moving upward, so we have to nourish the upper centers with our full self-confidence.

So now please raise your right hand in the upper portion of your abdomen on the left hand side and here, with full confidence, say ten times, `Mother, I am my own master.' I've already told you that you are the pure Spirit. You are not this body, you are not this mind, you are not this ego, this conditioning, but you are the pure Spirit.

So now please raise your right hand on your heart. Here you have to say with full confidence in yourself twelve times, `Mother, I am the Spirit.' This All-pervading Power is the ocean of love and compassion, it is the ocean of absolute knowledge, but above all it is the ocean of forgiveness.

So whatever mistake you might have committed, it can easily dissolve all of it.

So now, here you raise your right hand in the corner of your neck and your shoulder and turn your head to your right. And here you have to say with full confidence sixteen times, `Mother, I am not guilty at all.' I've already told you whether you forgive or don't forgive, you don't do anything. This center is so constricted that, please, you have to forgive everyone in general. If you don't forgive you may not get your Realisation.

So now please, raise your right hand on your forehead across and put down your head fully.

Here you have to say, with full confidence you have to just say, don't say it is difficult, `Mother, I forgive everyone.' You have to say it from your heart, not how many times.

Now take back your right hand on the backside of your head and push back your head as far as possible.

Here you have to say, without feeling guilty, without counting mistakes, just for your satisfaction, `Mother, if I have done any mistakes, or All-pervading Power, if I have done any mistakes, please forgive me.' `All-pervading Power,' you should say.

Now please stretch your hand, stretch your palm and put the center of your palm just on top of the fontanelle bone area and put down your head and press it hard by pushing out your fingers. Here again I cannot cross over your freedom, so you have to ask for your Self-realisation. Now please put down your head, push back your fingers nicely and move your scalp seven times slowly, saying, `Mother, please give me my Self-realisation.' Please put down your head, please put down your head, bend down your head. If you don't bend it won't work out.

[Shri Mataji blows into the microphone.] Please move your scalp seven times, saying, `Mother, please give me Self-realisation.' [Shri Mataji blows into the microphone.] Please take down your hands, please open your eyes. Now please put both your hands like this. Now bend your head and see for yourself, if there is a Cool Breeze coming out of your head or hot breeze, if you have not forgiven it will be hot breeze. But please don't put your hand on top of your head, little away and see for yourself.

Now please put your left hand and see for yourself with your right hand. If it is hot air that means you have to forgive.

Now put the right hand again please and see with the left hand.

Now put both your hands towards the sky and ask anyone of these questions, `Mother, is this the Cool Breeze of the Holy Ghost? Mother, is this the All-pervading Power of God's Love? Mother, is this the

Param-Chaitanya?' Anyone of these you can ask three times, questions.

Now please take down your hands. Put your hands like this towards Me. Watch Me without thinking.

All those who have felt Cool or hot Breeze out of their head or on their hands or fingertips, please raise both your hands.

I bow to all of you, you're the saints. I know some people did not feel it, very few, doesn't matter.

[Aside:] What's the time? Those who want to meet Me are welcome, but the Sahaja Yogis should not come.

Those who have not felt should come on this side.

Contents: 1991-08-09 **Meeting with a Famous Musician, Airport, Frankfurt, Germany**

What use is all this money if you become blind?

Contents: 1991-08-11 **Śhrī Ādi Kuṇḍalinī Pūjā, The Power of Pure Desire, Weilburg, Germany**

Today we have gathered here to do the Pūjā of Ādi Kuṇḍalinī as well as your own Kuṇḍalinī.

First of all, I think this is the most important thing to understand about your own Kuṇḍalinī, as Self-realisation is Self-Knowledge. And the one who gives you Self-Knowledge is this, your own Kuṇḍalinī, because when She rises She points it out what are the problems on your Chakras.

Now, we say that it is pure desire, but we do not know what purity means. It means your chaste desire. It means it has no lust, greed, anything in it. That power is your own Mother and is settled in your triangular bone. She's

your own mother. She knows everything about you, it's like a tape recorder.

She knows everything about you and She is absolutely the knowledge, because She's so pure. And whatever Chakras She touches, She also knows what's wrong with that Chakra, beforehand.

So She's quite prepared and She adjusts Herself fully so that you do not get a problem by Her awakening. If any Chakra is constricted, She waits and goes on slowly opening that Chakra.

Now, this Kuṇḍalinī is the primordial power which is reflected within you. And within you, in a human being it is like many strands of energy.

So it's like a rope and these energies are all twisted together to form this Kuṇḍalinī. In a human being these strands are three into seven, that is twenty-one, raised to power 108. But when your Kuṇḍalinī rises, one or two strands out of this come up and pierce the fontanelle bone area, only one or two. Because it has to pass through the innermost Nāḍī, known as Brahma Nāḍī.

It's all a spiral throughout because Kuṇḍalinī is a spiral and these Nāḍīs are also, are like a spiral like this.

So the innermost Nāḍī is the Brahma Nāḍī. The outermost Nāḍī is the right side and the second innermost is the Iḍā Nāḍī.

So, through the Brahma Nāḍī She starts sending those threads. By that they relax the center. By the relaxation of the center the sympathetic nervous system also starts relaxing. And when it goes to the Āgñyā Chakra then your eyes start relaxing, your pupils start dilating and

your eyes can become like Mine, very black, absolutely relaxed.

So, you can easily see in a person how far is the Kuṇḍalinī. If it has pierced the Āgñyā, then the eyes will be completely dilated and will be shining. And then She enters into the Sahasrāra.

Now, it is absolutely pure light of knowledge, love, compassion and attention. All these three things are in that energy. We know of many energies, like electrical energy, we know of light energy, we know of other energies. But these energies cannot think, they cannot adjust, they cannot work on their own.

They are to be handled by us. But this energy, itself, is the living energy and knows how to handle itself.

It thinks.

If you see a seed being sprouted, you'll find at the tip of the seed there's a small little cell which knows how to go around the soft places and then how to encircle the stones and then how to find its way to the source. That cell has got, I would say, a little Kuṇḍalinī in it, the way it moves. But within you is, a tremendous force of Kuṇḍalinī exists.

So, you have a storehouse of compassion, which can be enlightened by the Spirit. You have a storehouse of love, compassion and knowledge and ocean of forgiveness. When people get Realisation, they do not understand that they have to now grow. And why they don't grow? Because they do not ask for these energies. A person who is a realised Soul, if he says that, `I have to have more compassion. My compassion is not all right. My concern about others is not all right. My generosity is not

all right. I'm exploiting others. I'm exploiting their love.' Then this energy starts moving, giving you that greater dimension of love and compassion. But, if you do not want to be growing in your awareness, then She says, `All right, he is a half-baked Sahaja Yogi, let it be.' She doesn't supply that energy which is stored within you. I told you, three into seven, that is twenty-one, raised to power 108.

So what a storage you have within yourself.

But because of your mundane style of thinking and asking, in the beginning, when I started Sahaja Yoga people used to ask for, say, jobs or for, `My mother is sick' or a father is sick or they would ask for money or something like that.

So these wants are not pure wants. As we know in economics, they are not pure wants. They're impure wants, because they are never satiable in general.

So this Kuṇḍalinī that is your Mother, She is there to supply you, nourish you, to look after you, to make you grow by giving you a higher personality. Higher personality, wider personality, deeper personality.

Now, we think if somebody is well read, then we think he is a higher personality.

Sometimes a person who is rich, we think he is a higher personality.

Sometimes we think a person who is very hard working is a higher personality.

Sometimes we think a person who is, I mean, some sort of a confusion about religion or something, we think he is

a higher personality. Our ideas about higher personality itself are wrong.

People are higher because they are spiritually evolved, otherwise, they are not, they go to dogs. Nobody respects them.

Now we are in Germany and Germany, `germ' itself means actually `Kuṇḍalinī'. Germ means in Sanskrit, as you call it, `aṅkura'. Ankura is the germ. And Germany is the place where we can have Kuṇḍalinī Pūjā, is something really a great coincidence or I think it's just Param-Chaitanya's arrangements.

So, to look at a seed, looks like an ordinary thing, nothing special, could be very hard nut also, mostly the seeds are in nuts, mostly. If they are not in nuts, then they might be having some sheath or something, minimum. But you won't find a seed just hanging from somewhere on a tree.

It has to have some protection, some sort of a hardness outside. Now, that hardness is there, but the germ has a capacity to break that hardness. Just imagine a germ, which is such a delicate thing, which even if you touch it might break. Can it break the covering, the hard shell? How can it do it? Isn't it fantastic that such a hard shell, which we cannot break it with our teeth even, can be easily broken by a delicate germ.

So at that time, what happens is the shell itself doesn't become lively. It doesn't get life.

There is no movement of the shell itself, but it moves and it opens.

So that delicate thing, when it grows, then the shell has to break.

In the same way, this Kuṇḍalinī, which is a delicate thing, if you see a person who is compassionate.

“Oh” they say, “Mother, he's too much a gem, you know." Everybody has sort of a sympathy, protectiveness for that person. “He's just, Mother, he's just compassion, you know, it's too much." We always feel such a person to be very, a weakling, a weak personality and that he should be protected. “Oh, Mother, he doesn't know also how to abuse people. How will he beat anyone? He cannot even kill an ant on this road. How can he do anything when he's good for nothing?" That's our concept, because we think we should have somebody really a tyrannical person to handle things. But just see that in a seed, it is that delicate germ grows and breaks the shell. In the same way, when we become really delicate like a germ and then grow in our delicacy and in our beauty of compassion, love and knowledge which makes you humble, then these shells will break.

But it's the other way round, normally. In Sahaja Yoga now we have leaders. We've had leaders and leaders and leaders.

Some of them came like tigers. I didn't know what to do to them. Even tiger can be ridden by the Goddess Kuṇḍalinī, because this love has the power to break any hard nut.

So what we should ask for is that beautiful, soft, compassionate nature and then the Kuṇḍalinī will supply, because She only has that. Kuṇḍalinī doesn't have anything else. All Her power is of love, nothing but love.

So how can She give you something She doesn't have? Supposing you hate someone, what can She do? She

can't do anything because She cannot give you powers to hate.

So what She says, `You hate someone. Hold or forgive.' She gives you the power to forgive.

Like a sword has to fight a shield, not a sword.

So the violence, as they say, can be only fought with non-violence. In the same way, if we have to grow, the Sahaja Yogis have to grow, first of all we have to see how softly we talk, how kindly we talk, how considerate we are. Now this is externally, but when you start doing that externally the energy starts coming internally.

You might say, `Mother, even if you think?' So that's our thinking. No, you're thinking that time. For that thinking, the energy will come from Kuṇḍalinī, because you're asking Her help. Whatever She has, She is willing to give, but whatever She does not have, how can She give? Now, supposing you want to get angry, She hasn't got the power to show anger.

So how can She give you anger and temper? I mean, sometimes I try, “Let's see if I can get into ego." How to get, I don't know.

Because this Kuṇḍalinī [laughing] doesn't know what is this ego, how to pamper the ego and how to make you fly in the air. No.

So whatever kind of energy She is, She will give you that.

So please remember, those who try to bring in assertions and conditionings and ego and all that are not going to grow because they are not getting the energy from the Kuṇḍalinī, but from outside, which is absolutely useless.

So the power of Kuṇḍalinī is absolute purity, auspiciousness, holiness, chastity, self-respect, pure love, detachment, concern, enlightened attention, to give you joy. As every mother wants that her child should get the joy. Whichever way is possible, She'll try to give joy to Her children. In the same way, this Kuṇḍalinī has only one power, how to give joy to Her own children and She does that.

Supposing, I mean, I don't know about modern mothers, but normally, if I would go and say to My mother, `Teach Me how to be angry,' she will say, `You go and cut Your nose.' If I tell her that, `Tell Me how to tell lies" she'll say, `Go and cut Your tongue.' If I say, `Tell Me how to see bad things in others,' she will say, `Take out Your eyes it's better.' All these ideas that we harbor within ourselves make a very big problem for Kuṇḍalinī to enter into your attention.

Now, people always ask, "Mother, how are we to grow? What should we do?" That's why I say introspection. There should be introspection, `What do I want in this life? I should be able to love many more people without any lust or greed or expectations.' All right. Then the floods of abstract love will flow.

She gives you witness state. She gives you peace. How many things She has to give you by which you become so powerful, so very powerful. No one can trouble you. She gives you security. She gives you peace. She gives you wisdom. But if you want to ask for stupidity, She cannot do it. It is impossible. She hasn't got it with Her.

So every Sahaja Yogi who has to grow, must know what is in store with your own Kuṇḍalinī.

So now, if you try to do the other way round, you jump on the left or the right side. Jump on the left side, then you start moving on the left side, then you can become anything.

Whatever we hear about people, the way they murder and rape and this and that and all these things start coming in very easily, because that energy lies beyond the Kuṇḍalinī. Because you move on that side, all right, you want bhoots, have them. You want diseases, have them. You want to indulge into filthy things, have the filth. Whatever you want you can have it. Also that is available. Nobody can stop you.

You want to be sly, you want to be talking behind the backs, all right, go ahead. This is also very common, I've heard that the Sahaja Yogis, specially ladies, go on talking behind about others, discussing. This is how we can never grow. If you have to talk, only talk good about others. Otherwise don't talk, best is.

These things are not going to help us.

Now we are not here in this world, at this stage, to build them more churches or temples or mosques.

No, had enough of them, had enough of problems.

So now we want to make for ourselves abode of love and purity, but those who are residents are not, then how can you have love? It will be always jealousies and selfishness and all those things there.

So when we talk of the light of the Kuṇḍalinī, we have to understand that this light spreads in your life, outside your life and expresses itself in a very, very beautiful manner. Everyone says that Sahaja Yogis look very

different from others. “There's a glow on their face. There's a, they look like flowers” so many.

“Relaxed, they're very beautiful people." For example, in Cabella people were so impressed. They said, “These are young people and they have come here, they're not fighting among themselves, there are no hooligans among them." They're quite surprised how you could be so sensible, so many of you.

So many people if they gather anywhere, they can go amok in no time. I mean, even a smaller group can become mad, for no rhyme and reason they go mad.

So this collective behaviour of yours was so much seen clearly by those simple village people. For that, you have to just desire. You just have to desire and this pure desire works out in the right direction, otherwise whatever you desire you can't get it. You want money? All right, have it. Move to the right side. Get money this way. Get money that way. Do what you like. Then you want to kill somebody, all right, get to the right side. You can get many people who will go and kill anybody they want to. Then you want some publicity or something. All right, get to the right side.

All these things can happen, whatever you want according to the movement that you have. But for ascent, your desire should be pure desire to get to that greater personality of love and beautiful relationships.

Today you're worshipping your Kuṇḍalinī. You are also worshipping the Ādi Kuṇḍalinī. Now, you have to find out what are we doing as far as the Ādi Kuṇḍalinī is concerned. When you worship the Ādi Kuṇḍalinī, the

reflection in you, which is your own Kuṇḍalinī, feels very happy. Also the Deities feel happy.

In that happy mood you can achieve a very much deeper experience, that's a fact. But, to keep it up, you have to meditate, otherwise all these strands will go back, slip down, which have come out in the Pūjā.

I know everyone likes to come to Pūjā, they enjoy it. But you should understand that, `What do we get in this Pūjā?' You come here, desire for that higher life. But try to get out of this every day-to-day nonsensical life. If you want, you can do it. It's again a question of your wanting.

So throughout it is `want'. What is your desire? We have desire like `children'.

Some people want to have children. After the children are born then they say, “Wow, what these children! God save me!" [Laughs.] Then you want to have money and most of those money people are now in jail. Then you want to have fame. The fame of the people never helps them, only it gives you problems because of jealousies and all kinds of things. If fame was such a good thing, why should people be jealous? So the power of Kuṇḍalinī, which is your own Mother, which has to rise, which has to come up, which has to manifest itself, because of your pure desire.

So in your introspection, in your Pūjās, in your meditation, if you see for yourself why are you meditating, it is for pure desire of compassion and love to be awakened within us. You are already in the meditation, you're already growing, the growth has started.

And you'll grow so fast that this shell, which is this human conditioning and egos will just break open.

And then this small, little thing which is only in the triangular bone, imagine in a... there's a very little space in this triangular bone, that it comes out and manifests and can save the whole world. Just see the magnificence, the expansiveness, the greatness of this Kuṇḍalinī which was within you and which came up in its full strength and has shown tremendous things.

Such people are the really great people and not the people who are trying to show off some sort of a brand cloth they wear and try to show off. All these silly ideas and stupidities have to be given up by Sahaja Yogis.

So that this Kuṇḍalinī wears the beautiful flowers, your words become fragrant, your glance becomes soothing, your smile becomes satisfying. Everything, all your being is emitting nothing but goodness, righteousness, peace, above all, joy. And the joy you feel now, together when we were yesterday clapping and singing songs and were feeling the joy at a very simple, simple music concert, without any drugs, without any shouting, screaming, nothing, very simple. The joy we were feeling, it was because our Kuṇḍalinī was dancing. She was so happy, because what were you asking there? Nothing, but the enjoyment of collectivity.

Collectivity doesn't mean that we all should be stuck together with some glue or something or we all become like Gibraltar, Rock of Gibraltar. No, it doesn't mean that. It means wherever you are, you are connected. That is collectivity. Connected doesn't mean that you hate that person. No, you're connected means you love that

person, you're concerned about that person. The connection, the connecting line is of love and not of hatred.

So, when you are connected with another person, or persons, then you are in collectivity.

But people will live together and everyday break each other's heads.

Some of them really give Me headaches, I tell you, sometimes, because they are nowhere near the real growth of Sahaja Yoga.

So you may be in America, you may be in India, you may be anywhere. You are just connected. And you are concerned. As soon as there's a problem somewhere, into any part, any part of the world, you are connected and you're effective, you can manage.

But if you are not connected and you are just glued together, it's very inconvenient to live under such circumstances. I think people don't even understand the meaning of collectivity where there's not the other, ananya. Where there's not the other, there's no other personality. These personalities are separated from you because of left and right. Or could be both. But you are yourself fully when you're absolutely detached and your Kuṇḍalinī is dancing, you're alone and never alone.

This oneness with the whole gives you all the security that you want, all the joy you want. And that's why Kuṇḍalinī Awakening means collectivity. Unless and until you want pure collectivity in your being, Kuṇḍalinī won't rise.

I feel sad sometimes when people tell Me, “This gentleman is like this, this lady's like this and she just says things like that and she tries to put down her orders” or some man like that. Then I really can't understand what are they doing here? We don't want Hitlers.

This attitude of ours, so far has been on a different level, like acquire more money, acquire more wealth, acquire more houses, acquire more cars, acquire more wives, husbands, whatever it is, children. But the whole thing changes in Sahaja Yoga. You enjoy everything. All right, this is your hall, doesn't matter whosoever it paid, I am enjoying. It's better not to pay for it and enjoy other people's money! [Laughs.] This carpet is not mine, very good. That's excellent. It's beautiful, I'm enjoying. [Laughter.] Maybe the one who has got this, one must be worried about something. It might get spoiled or something, but I'm enjoying.

So when this detachment comes, really enjoy everything. And in that detachment only you enjoy others also because you are so detached about it, don't want anything with anyone. Only person to person you enjoy. That means you enjoy the Spirit of another person through your spirit, *[UNCLEAR* Ātmānva Ātmānye]. It is through the Spirit only you enjoy another's Spirit. And then the Spirit itself is, as you know, is the source of knowledge. The light of the Spirit is the light of love, compassion, forgiveness, everything. All that starts shining in through your faces. I mean, from faces you can make out a Sahaja Yogi. There's no need to put hands

and see. You know this is a Sahaja Yogi, can't be anything else.

So the relationship with the Ādi Kuṇḍalinī is that it is the reflection of the Ādi Kuṇḍalinī. Now the reflection, supposing you take an Indian mirror; you look in the mirror and you'll find you look like nothing on earth, it will just cut you into three pieces, maybe, or anything. But if you take a Belgian mirror, say, then the reflection is correct, full, but still not three dimensional. But this is a four dimensional reflection, four dimensional it is, what is called as Turīya state. And that four dimensional personality you have reflected because of your reflector of your desire. The reflector is the desire and the reflection is complete.

So when you worship the Ādi Kuṇḍalinī, what you are trying to do is to cleanse your Kuṇḍalinī as well as please the Deities. Because this is an object, it is object, it is not to be changed, but the reflection can change.

The movement of Kuṇḍalinī also depends on the temperament of the person, what sort of a desire he has for his Kuṇḍalinī to rise. First of all, there are people who doubt. They don't even believe there is Kuṇḍalinī. All right, even if they believe, they say, “Oh, the air might be coming out or something else." They don't want to believe.

So it's dishonesty. Kuṇḍalinī cannot give you dishonesty. It can give you honesty and faith in honesty.

So She gives you faith in goodness, faith in honesty, not just by sermon or lecture, nothing by reading Bible or anything, but actually by actualizing the experience.

Now, supposing, you want to go to the garden, supposing. Just you want to go to the garden and suddenly you'll find in the garden. Then you will know that your desire is pure. That's why it has worked out. `How am I in the garden? Has garden walked to me or I have walked into the garden?' All such things go on happening within you. These are miracles, as they call it, miracles of Sahaja Yoga. It's not that. It's the pure desire works it because it is powerful. It just works it. And when it works the whole thing out, you develop that faith within yourself.

So that faith, if it is within you, nobody can challenge that faith, which is not a blind faith but an open-eyes, experienced faith which is established within you, cannot be challenged. If you have the faith, it will be done.

That's why I always say don't say even off-hand things because you're Sahaja Yogis, you are connected.

If you say, `Let that plane be late,' it will be. There is no need to say such things. We have had so many experiences like this. I have been telling Sahaja Yogis not to say something off-hand because you must know you are connected now. Your pure desire is now being fulfilled and you are now connected, now you are Divine, you are realised Souls, you are very different from others. You can't imagine, I can't talk like this to anyone.

Take any judge, for example, even from France, [laughter] I can't explain anything to them or talk to them. It's beyond their mind. But for you, all this subtle knowledge is just being absorbed because your Kuṇḍalinī's absorbing it.

Now, as it is, you know I always perspire too much. Why? Because I go on absorbing your heat. I absorb so much that I perspire.

So much, despite the fact that you people are having a nice Cool Breeze and I am feeling hot.

So this, your Kuṇḍalinī also absorbs. But whatever you absorb is absorbed back by Me. But that becomes like a barometre. Immediately you know, `This is this. This is that. He's very hot. He's like this.' You immediately know, without even thinking, without for asking, without any desires, you know that this one is like that. But the same fellow will be quite friendly with others, it's all right, but you just can't stand it, because your Kuṇḍalinī is a barometre and She tells you what's wrong with others, with yourself.

Now, for example, Āgñyā is a problem, Āgñyā. Everybody, “Mother, Āgñyā is a problem. Āgñyā is a problem." Means, I am egoistical. No one says that, means that.

So you are the one who can know about yourself, that is Self-Knowledge and also you can know about others because of the Kuṇḍalinī's purity, it's the reflector. And the more you become a better reflector, the more Kuṇḍalinī shows.

So, for us it is important to know that our Kuṇḍalinī's awakened, that is the pure desire, that's the pure Mother of ours. Each one has got a separate mother, individual mother and that this Kuṇḍalinī, whichever we have our own separate, different from others in a way that She, Her awareness about us is different. But, in Her function, in Her methods, She's just the same in everyone. She,

She knows about Me, She knows about you, She knows about you, so She's different in a way, in the knowledge. But the way that She works in everyone is just the same. You wouldn't find somebody's Kuṇḍalinī in the stomach, somebody's in the throat. It's in the same place and it moves the same way. It cures the same way. It works the same way, except that it has the knowledge. For example, if you have two Mercedes cars, they work the same way, exactly the same. But supposing if I have to go from here to, say, Frankfurt, then the road is circuitous, so she has to go in a circuitous way. But another Mercedes, which has to go on a straight route, it will go on a straight route. But the working is the same.

Only the knowledge She has about you in particular, She knows you very well out and out. Remember this. You cannot cheat Her. She knows you very well and that is the reason why today we are here to worship our Kuṇḍalinī, to give Her all the credit, that `Oh, Mother, You have given us these great powers.

You have given us this subtle knowledge within ourself. You have given us the love which encompasses the whole world.' And the more and the more you become aware of her connections, very, very delicate connections, then you'll be amazed. In one of My photographs which came out, you must have seen many, many lines going like that, but very thin lines, sharp, thin. This is how we are.

Now we are all realised Souls. Only thing, if we have to develop ourselves and grow, we have to ask for, desire for something very beautiful. But our attention is moving on nonsensical things, how will you grow? That's why I

said we have to meditate so we get into thoughtless awareness by which we allow the Kuṇḍalinī to grow.

I hope after today's program people will pay attention to their own Kuṇḍalinī and not to the defects of other people. First you must grow and develop a personality of that compassion and love and everything.

Then only you'll be amazed. You'll grow into something really, a beautiful picture of perfection as a human being.

So may God bless you! I didn't want to go into the details of the mathematics of three and a half and this and that and this, forget it. There's no need to deal with all those mathematical calculations and things. There's no need.

I mean it's the mathematics of love and what is the mathematics of love? But I am writing a book. If you want to know about it, you can read it later on, once you have become something great, then otherwise it will go into your head again.

Āgñyā is too much. What is making you so very Āgñyā? I didn't say anything to hurt you, did I? Better? I think you all should put our finger to our Āgñyā and move it a little. Here we become really thoughtlessly aware and detached. Move it slowly. Better, much relaxed.

***Contents: 1991-08-15*, Public Program, Day 1, Berlin, Germany** (other date 08-14)

I bow to all the seekers of truth. At the very outset, I have to say that truth is what it is. Truth cannot be conceptualised. By thinking you cannot reach truth. By reading you cannot reach truth. By any physical, mental, emotional efforts you cannot reach truth. Unfortunately you cannot also know the truth at this human awareness.

Something is missing in our lives, in our human awareness that we do not know the absolute truth. That is why we have different opinions, different ideas and ideologies. If truth is one then there should be no quarrel about it.

So that missing point is that we still have to evolve more, that we have to become the Spirit. Whatever I am telling you today here should be treated as a hypotheses with an open mind of a scientist. You need not believe blindly. But if you experience it and if you find it that it is true, as honest people, the seekers of truths, you have to accept it.

The fundamental truth about you is that you are not this body, not this mind, not this ego, not these conditionings. But you are the pure Spirit. You are all, all of you are pure Spirit. All of you have got the divinity within yourself. Only you have to touch that divinity. The second truth is that there is a all-pervading power, power of Divine love. You see the beautiful flowers here; we don't even think that they have come out of small little seeds, different seeds. We take them for granted. Look at ourselves, we have evolved from amoeba to this stage, we take it for granted. And look at this eye, what a beautiful camera it is, micro camera. Which energy has done this? All this living work has been done by this all-pervading power of Divine love. It is subtle, that's why you have to become a subtler being. Human organizations and enterprises have grown big like a tree. Human civilization like a big tree has grown, but waiting for some sort of a shock. And there are so many problems for which we have no solution. We have the

knowledge of the tree, but we have no knowledge of the roots. This is the knowledge of the roots. And you have to become a subtler being to enter, penetrate into the roots. Like this instrument is made here and if it is not put to the mains it has no meaning. And as long as we are not connected to the mains our life also has no meaning. He has already explained to you about this instrument that resides within us. In the Bible it is described as the `Tree of Life'. Also “I will appear before you like tongues of flames", in the Old Testament. These are the centers. It's not only in the Bible but in all the scriptures it has written that “you have to be reborn." That doesn't mean that you just certify yourself as a `re-born person'. It is a higher subtler state of the Spirit that you have to achieve. It is the actualisation of your baptism, actualisation. Not just somebody says, `You are baptized,' no not that way. It's the becoming of you. As a result of the awakening of the Kuṇḍalinī, all our centers get nourished and enlightened.

Saint Thomas who went to India has written in his treaties which he had put them in Egypt about what's the reality. And that book is now ready as called as the `Saint Thomas' Gospel' after forty-eight years of research. Which talks of this happening and also he talks of the centers. In all other scriptures, Indian scriptures also it is mentioned in a very elaborate manner that there is this power of Kuṇḍalinī in the `sacrum bone'.

So the Greeks knew about this Kuṇḍalinī. She is your individual mother. And She knows all about your problems. But as your mother took all the pains upon herself while giving you your second birth, She does all

the job very beautifully. Every human being has a right to get this union, this Yoga with the Divine power. But I do not know how many are really destined for it in this lifetime. It's very surprising that people do not understand that it's a living process and you cannot pay for it. They run after false things because they think they can purchase false Gurus or false religions. God doesn't understand money. Look at this Mother Earth, She gives us so many things, how much do we pay Her? She doesn't understand money or banking. You can pay for the hall, you can pay for the flower, but you cannot pay for something that is living process. And it has to be very much effortless, because it is so vital.

So as a result of this awakening the first state you receive when the Kuṇḍalinī crosses this center is what we call as `thoughtless awareness'. We are either thinking of the future or of the past, but we are not in the present. The present we cannot achieve. Present is silent. By Kuṇḍalinī awakening you come to that state of silence within. And when that silence is established the growth of divinity starts. The second state you achieve is called as `Nirvikalpa samādhi', which is meaning the doubtless awareness. At that state you can awaken the Kuṇḍalinī of others; you can cure others; you can feel others and you can feel yourself.

So a new dimension in awareness is awakened on our central nervous system, of `collective consciousness'.

And this collective consciousness is the one makes you understand the centers of other people on your fingertips. In the Koran it's written that at the time of resurrection your hands will speak and that they will give

witness against you. Means they will tell you what's wrong with you. That means you'll have self knowledge. This is the Resurrection time. This is the Last Judgement. Not after death, is a wrong idea. Because Christ has said, “I'll send you the Holy Ghost, who will counsel you, who will redeem you, who will comfort you." How this is going to happen to dead bodies? How can we talk to the dead bodies and counsel? There are many wrong conceptions which have come through wrong ideas.

Also believing in one book and only in one incarnation it has created a kind of very subtle fundamentalism.

If you ask a Muslim he will think he is the chosen one and the Christians and Jews are the worst. You ask the Jews they will say, `These Christians and these Muslims are the worst.' Same with the Christians, they think Muslims and Jews are the worst. But they are just the same, there is no difference because any one of them can commit any sin. But after Self-realisation you become saints you don't commit sins. You become collective, you don't hate anyone. No question of killing. And you abide in the realm of kingdom of God. Whatever I'm saying might sound to you very fantastic, because we have no faith in ourselves.

And we feel very guilty all the time for nothing at all. Say if we take a television set in a remote village of India and tell them that, `All the pictures will be appearing into here.' They think, `What is this box, how can it be?' But as soon as you put to the mains they are amazed at this box. In the same way when we are put to the mains, we are really surprised, amazed the way we are glorious. After all we are human beings, we are not Gods. If we

have made mistakes what does it matter? This All-pervading power is the ocean of forgiveness.

So why should you feel guilty? Now why should you suffer? If God Almighty is our father, which father would like his children to suffer? And if so, Christ has already suffered for us, we are now going to suffer more than him? So after Sahaja Yoga, you will be surprised to know that all these incarnations, these prophets and real saints are all related to each other. Then you develop a very collective feeling for all of them. And automatically you become righteous. There is nothing to be told to you that `don't do this, don't do that.' In the light of Spirit you'll see the truth, the reality, the beauty and the love.

Tomorrow I'll tell you about the nature of the Spirit. Today I would like you to ask Me questions. I have not come here to take anything from you. I have just come here to give you the key of your joy.

So please ask relevant questions. Now I know all the answers to all the questions also very well and it's just a mental acrobat. That doesn't guarantee your Realisation, it's an actualisation, it has to work out. But you must ask Me question, because later on you will just at that time of entering into new awareness your mind might just jump up to say, `Ask this question.' Moreover you are free to ask, there's no compulsion on you, because it cannot be forced. It has to happen in the glory of your freedom. Because you have to be absolutely free later on.

Yes, please stand up.

Question: [about Viśhuddhi Chakra].

Shri Mataji: Of course, of course; you become you own master.

Question: *[UNCLEAR]*.

Shri Mataji: Of course, of course; he can, of course he has to...

To kill yourself? Why? Question: *[UNCLEAR]*.

Shri Mataji: You see this is not happening for your sake only, is happening for the rest of the world.

This is for the emancipation for the whole world and you have to give this to others. You don't take it just for yourself, is selfish. You have to give it to others and share it with others. I didn't understand, sorry! You will never kill yourself. You won't do it, because you'll be filled with such compassion. You will know the value of your precious life. And the importance of this time, these are very important times. May God bless you! Aside: I didn't understand what you said, I thought he wants to get out of a *[UNCLEAR* matter].

Shri Mataji: Yes madam.

Question: [difference between enlightenment and Self-realisation].

Shri Mataji: Both are just the same. You see the light enlightens you. Self-realisation means the Spirit coming into your attention.

Question: *[UNCLEAR]*.

Shri Mataji: The God the father is the one who is watching the work of God the mother. God the father is the witness of God the mother. His aspect is more to be angry with people who try to trouble the mother. You'll know about them later on very well.

Question: *[UNCLEAR]*.

Shri Mataji: That means there's something wrong in the body which is to be corrected. That could be liver. Or you have been to a wrong master.

Question: *[UNCLEAR]*.

Shri Mataji: I'm talking about the freedom which comes through wisdom, Divine wisdom.

Question: *[UNCLEAR]*.

Shri Mataji: That means that your Spirit shines in your attention, in your being, in that light you see everything clearly. Now you see there is darkness you don't know how you are related to others. You start walking, you'll trample over other people, you'll destroy people, trouble them. All right, any other question? Question: *[UNCLEAR]*.

Shri Mataji: It does not in anyway. Sex does not play any part when the Kuṇḍalinī rises. You have to be married in a sane way and live in a sane way. The last center that you see here, the red one, the first center is the center of your innocence. And it looks after yours pelvic plexus, means the one which looks after also your sex activities.

So this center is not to be pierced through by Kuṇḍalinī as you can see clearly. But you would be happy to know whatever you might have done to this innocence of yours, it can never be destroyed. It can only get covered with some clouds, because you've gone into perversions and wrong type of life. But it is all the time there, it's eternal.

So you should not have any worry on that point. As Christ has said you have to become like children to enter into the kingdom of God.

So that's what happens when the Kuṇḍalinī starts rising, this center puts all its energy for the rising; and doesn't pay any attention to any other activity, all your activities of excretion stops. Christ has said, “Thou shalt not have adulterous eyes." What a subtle way of saying that your eyes should have no lust and greed.

But if you see the fundamentals of Western life is that `to see and to be seen'. Because perhaps maybe we never worship Christ but we worship this horrible fellow Freud, anti-Christ. But when Kuṇḍalinī rises your eyes get back your innocence, absolutely. All the lust and greed is finished from the eyes. And when they develop properly even a glance of such a person can bring peace and joy. All this madness of wasting our attention and making our head full of tensions just disappear. And such a joyful life, such a pure life.

In Sahaja Yoga we have many marriages and I've seen they get children who are born realised, great children they get. Because they are so many who are waiting to be born on this earth, I was sorry to hear that in Germany and most of the Western countries the population growth is on the minus. But once you get your Realisation you'll be surprised you'll get saintly children, beautiful children, something very special and extremely wise. The other day one Sahaja Yogi told Me that, “My daughter was telling me `daddy, you are again getting complicated.' " They talk in such a wise manner that you are amazed at them. If you have to change the world and if you have to solve our problems we have to transform human beings. Any other question? Question: *[UNCLEAR]*.

Shri Mataji: Very good question. See this is human beings were given all the freedom, then Adam and Eve tried to get out of it. And the whole evolution system had to be set up.

So there have been different periods called as Yugas. And these modern times are described as the Kali Yuga. Are the worst times when the people will be completely under illusions. They will loose their wisdom and follow people who are false. And they will try to destroy themselves. They will be in such a confusion [bhranti], such a confusion that they will not know what is right and what is wrong. And they'll suffer with diseases which are incurable, most of them brought by their mistakes. In those days only there will be great seekers of truth will be born. And those seekers who have been seeking in the Himālayas and on the hills and dales will be like householders, ordinary people. Special category of people, William Blake has called them “Men of God." They will seek truth and they will give truth to others.

So this is the time specially where there is Resurrection because people are seeking. They are honestly seeking the truth.

Sometimes they are misled, all right, doesn't matter, makes no difference.

Question: *[UNCLEAR]*.

Shri Mataji: In Sahaja Yoga marriages we hardly have divorces. That is allowed, divorce is allowed but hardly we have divorces in Sahaja Yoga marriages. The basis for divorce is the difference between the levels of people and understanding of relationship between the two. Love seems to be a very great misnomer, it's an infatuation,

some sort of an infatuation, temporary. Because certain ideas are built in that you must fall in love, you really fall, no doubt. But we have a choice always, find out the proper man whom we can like.

Sometimes people marry after twenty years of living together and then they divorce immediately. Such of a right build in the minds that marriage means some sort of domination, some sort of a competition, which is not, it's beautiful companionship. But only with the light of the Spirit you can discover the beauty of another person.

So this is what happens to you when you are an enlightened person. We should not reduce ourselves to sex point as Freud has told us. You are not animals, we are human beings and we have to become the Spirit.

So we do not become beastly people, fighting, quarreling, criticising. No, we become beautiful supports of each other, enjoying each other. We have people about two thousand people come for a seminar in India, in a village, you know, we can say near the seashore from 55 countries. They never quarrel, fight, nothing. Of course, they do little bit of leg pulling, is all right, very friendly, isn't something great? When you see all these hooligans everywhere. Whenever human beings nowadays join together they just fight. Conference means fight, any big thing, United Nation means fight. Or competition, or jealousies, hatred. All the beauty and divinity of a human being is lost. Also there is no dignity, no self respect.

So, you do not respect others either. All these qualities are just there within you. All of them are there, they are not lost. You get completely cured of your diseases.

You get completely cured of mental problems, stress and all this nonsense and it's your own power. All right, now should we have Realisation? One more, all right? Question: *[UNCLEAR]*.

Shri Mataji: When you get your Self-realisation your attention becomes concentrated, your brain becomes enlightened. Many people have got, many people have got their doctorate in science after coming to Sahaja Yoga. Many children who were dull in school are getting first positions. Because they are no more confused.

So you really become perfect, inside and out.

Question: *[UNCLEAR]*.

Shri Mataji: Sahaja, saha means born with you. Born with you is this right to get the union with the Divine.

So Sahaja Yoga is the wider terminology, encompasses all the Yoga systems, all the history of Spirituality, also it encompasses all the problems of the world. It is not only Kuṇḍalinī Yoga, it's not an individual happening. It cannot after getting your Kuṇḍalinī *[UNCLEAR* opening] get out your responsibility to the whole world. Like a nail, if you cut it out it doesn't grow. It's not an individual Yoga. Like the Buddhist they will sit individually, meditate and on, no. Because in the olden days when it was individual they have to go through terrible penances, terrible penances. For their cleansing, for their ascent, so they had to be individually done. But Sahaja Yoga is a solution that in collective you live. You meditate in collective. The method I have found out is that you can get your Self-realisation en masse.

So your cleansing and all that automatically takes place in collective as soon as you become collective, you don't have to go to Himālayas for that, fed up with all that.

Question: [about God].

Shri Mataji: Just the same as Christ saw Him, just the same. In every scripture it is described the same thing. In Sahaja Yoga you find all the scriptures saying the same thing between the lines; all the incarnations building you up for this today. You will know everything as to whatever I have said about God Almighty is called as Sadāśhiva. They had to talk of also abstract about this All-pervading Power, because people when you talk of God they start thinking they are Gods.

So they started talking about the Nirākāra, about the formless. First they talked about the flowers.

So to get the honey they started worshiping the flowers, the forms.

So said, “No, no, let us talk about the honey otherwise they will worship the flowers." So they talked about the formless.

So it was talk, talk and talk. Whether about form or formless, you have to become the bee to get the honey. By talks you do not become. All these questions will be very easily understood if you get your light.

Question: [about God Almighty].

Shri Mataji: You can't question God in His whim. You cannot question God why He did it? You see there is reason for everything that He does, there is a reason. It's all a very well planned thing, He's more efficient then Germans. [Laughter.] He knows, He knows how to

organize this creation, He knows and that's why He had to make Himself separate from the energy of love. And in the office we have one manager and the other is the energy that works the management.

Question: *[UNCLEAR]*.

Shri Mataji: I told you you started with Adam and Eve. They didn't accept His commandments. It's a headache, more for God then for you. They were told if they behaved all right there would have been no problem, but they did not. Then He understood that those human beings need their own freedom to be used. Because they were given freedom, this was the mistake. They were given freedom, because animals don't have freedom. Only human beings have the freedom. But we have freedom to go to the kingdom of God or to go to hell. We have freedom, if you want to do, you can do it.

Question: [if you occupy her life with Sahaja Yoga].

Shri Mataji: I mean, so funny question. There is nothing like that. I'm not going to occupy your life.

I'm like an ocean, you cannot put it in a small little cup, can you? Question: *[UNCLEAR]*.

Shri Mataji: I want you all to get your Realisation. [Applause.] But you know I'm desireless and you have to have the pure desire to get Realisation, you should have, because Kuṇḍalinī is the power of pure desire. All other desires are impure that's why we are never satisfied.

So I think now we should start it now. This should be the last. All right? Now that's all right, you can ask now.

Question: *[UNCLEAR]*.

Shri Mataji: It doesn't, it's imaginary. There are many imaginary things you believe in. If your pain is physical it will disappear and if your guilt is there it will disappear too. You do not know how dangerous it is to be guilty. Please be seated. When you feel guilty the center here, left side, catches very badly. As a result you develop Spondylitis, angina and most of the lethargic organs on the left side. Moreover if you feel guilty the Kuṇḍalinī cannot rise because the Chakra is completely closed. Whatever you think is not always reality. When it's very absurd also. Now Germans should have no guilt at all about war. Because your forefathers did it, not you. Now your forefathers are born in Iraq. They are not here. Why are you feeling guilty for them? You will lose your chance of Realisation out of this artificial idea. On the contrary I must tell you in My experience, I found German Sahaja Yogis are the gentlest people you could think of, absolutely very gentle. That `Gestapos' are born there somewhere, quarreling, fighting. Have no guilt.

Question: *[UNCLEAR]*.

Shri Mataji: There are deities on every center. Deities all do it. When the Kuṇḍalinī rises She awakens those deities and they dissolve all these catches. But when we do this meditation then you will have to say that you want it. I'll tell you how to do it yourself, you can support it.

All right? Let's have it now. It will take about fifteen minutes, but as I said it cannot be forced.

So those who do not want to have it can leave the hall. All others must get seated. Better be seated, there are seats here, come along. Be comfortable. Now. All right.

There are two forces left and right. Left is the power of our desire.

So the left one is the power of desire and the right one is the power of action.

So we put our left hand, left foot on one side and right on the other side when we are sitting on the chair, on the ground you are all right. I think she should sit on a chair otherwise she will not get her Realisation. Poor thing. Yes, better. She's not all right, poor thing. Yes, it's better yeah. No. You can't put *[UNCLEAR* your over].

Just for fifteen minutes. Put it on the sides, put it on the sides. Poor thing she's not well at all. It's all right. All right, you see this. Now. You have to be comfortable, absolutely. You don't have to go to Himālayas or anything. Very comfortable. Put both your feet apart from each other, take out your shoe because we have to take help from the Mother Earth. Please take out your shoes, all of you. Good. He's a real seeker, actually. What about him, he can't take out? This gentleman behind you, he can't take it out. You have to help him I think, just help him.

All right. You put right hand for your action and left hand on your lap, in a very comfortable manner.

Now try to follow properly. Your right hand is going to nourish all your centers on the left hand side. Now he'll show you how to do it. Just to see him. Very simple.

But before that I have to tell you there are three conditions. The first one is that you have to have complete self confidence about yourself that you will get your Self-realisation, all of you. The second one is that

you forget the past and be in the present and don't feel guilty at all.

Third one is very simple, that you have to forgive everyone in general. It's very simple but people think it's very difficult. Logically whether you forgive or don't forgive you don't do anything. Nothing you do but you should play, if you do not forgive then you play in the wrong hands and torture yourself for nothing at all. You are torturing, not the people who want to torture you. They are very happily placed.

But you are torturing yourself by not forgiving.

So just forgive everyone without thinking about them individually and forgive them in general. Just say, `I forgive all of them.' You'll feel so much lighter. You have to do that because this center of Optic Chiasma is closed like this, very, very constricted, Āgñyā.

And if you don't forgive it won't open. And you won't get your Realisation properly and even if you get it you may not get the Cool Breeze; you may get a little hot breeze. But if you forgive it opens up like this very beautifully. These are only three conditions. Now please don't feel guilty. Actually you should be very pleasantly placed towards yourself. Because you are a human being, the epitome of evolution and there's a little breakthrough needed, that's all.

So now please put left hand towards Me like this, you need not bend nor push back yourself, sit just straight, that's all, comfortably. You put your left hand on your lap comfortably. It will work out. And put now your right hand on your heart. In the heart is the reflection of the Spirit that is the God Almighty.

So if you become the Spirit then you become your own master.

So put your right hand in the upper portion of your abdomen. This is the center of your mastery. I've already told you that I respect your freedom.

And this is the center down below on the left hand side in the lower portion of your abdomen where there is the Pure Knowledge, but I cannot force it on you. Now raise your right hand again, raise your right hand in the lower portion of your abdomen on the left hand side. This is the center of Pure Knowledge, which will work out all the Divine work. Now raise your right hand in the upper portion of your abdomen.

Then on your heart. Then in the corner of your neck and your shoulder. From the front you have to take your hand and turn your head to your right. This center you catch when you feel guilty, I've told you about it. Then take your hand on top of your forehead and put down your head as far as possible. This is the center where you have to forgive everyone. Now take back your hand on the back side of your head and push back your head and here you have to say without feeling guilty, without counting mistakes, for your satisfaction. You have to ask forgiveness from the Divine power. Now stretch your palm fully and take the center of your palm on top of the fontanelle bone area and bend your head and push back your fingers and press it back nicely, the scalp. Put down your head, press back your fingers and now move your scalp clockwise seven times with a pressure. Slowly. Now, that's all we have to do. If you have got anything tight on your waist or in your neck you can loosen it a

little bit. And you have to take out your spectacles because you have to close your eyes and don't open them till I tell you.

Now please put your left hand towards Me like this and right hand on your heart and please close your eyes. Here you have to ask Me a very fundamental question. You have to ask three times. You may call Me Mother or Shri Mataji, whatever you like. Three times you ask Me a question `Mother', in your heart, `Mother, am I the Spirit?' Now if you are the Spirit, you are your master.

So take down your right hand in the upper portion of your abdomen. And press it hard. Here you have to ask another question three times, `Mother, am I my own master?' All right, I've already told you that I respect your freedom and I cannot force Pure Knowledge on you.

So please take down your hand in the lower portion of your abdomen on the left hand side. Here you have to say in your freedom, `Mother, please give me Pure Knowledge,' say it six times because this center has got six petals.

As soon as you ask for Pure Knowledge your Kuṇḍalinī starts rising.

So now we have to nourish our upper centers with our self confidence.

So please take your right hand onto the upper portion of your abdomen on the left hand side and press it. Here you have to say with full confidence ten times, `Mother, I am my own master.' I've told you the fundamental truth about you is that you are not this body, not this mind, not this ego, not these conditionings. But you are the pure Spirit.

So now raise your right hand onto your heart and say it with full confidence, `Mother, I am the Spirit.' This Divine power is the ocean of love and compassion. It is the ocean of absolute knowledge. But above all it is the ocean of forgiveness.

So whatever mistake you might commit it can be easily dissolved by the power of forgiveness.

So please forgive yourself and take your right hand in the corner of your neck and your shoulder and turn your head to your right. Take it from the front. Here with full confidence please say sixteen times, `Mother, I'm not guilty at all.' Please say sixteen times.

I've already told you whether you forgive or don't forgive you do not do anything. But if you don't forgive then you play into wrong hands.

So now raise your right hand on top of your forehead across and bend your head. Here you have to say with full confidence, not how many times, `Mother, I forgive everyone in general.' Now please take your hand back on your back side of your head and push back your head as far as possible. Here you have to say without feeling guilty, without counting your mistakes, just for your satisfaction, `Oh Divine power, if I've done any mistake please forgive me.' Now please stretch your palm and put the center of your palm on top of the fontanelle bone area, which was a soft bone in your childhood. Now push back your fingers. As far as possible, push them back so that there's a good pressure. Push back your fingers, now bend your head. You all should push back your fingers, please push back and put down your head, please put down your head. Here again I cannot cross over your

freedom, I cannot force Self-realisation on you. You have to ask for it.

So please move your scalp seven times clockwise and say seven times, `Mother, please give me my Self-realisation.' Now please take down your hands. Put your hands like this towards Me and watch Me without thinking, you can do it. Now put down your head, put the right hand towards Me and see for yourself if there is a cool or a hot breeze coming out of your head. Don't put your hand on the head but away from it and see for yourself by moving your hand, left hand. Now put the left hand towards Me and again put down your head, put down your head and see for yourself again, with the right hand.

Now take your right hand towards Me and again please see with your left hand.

Some people get it far away. Now take your both the hands towards the sky like this and push back your head and ask anyone of these three questions three times, `Mother, is this the Cool Breeze of the Holy Ghost? Mother, is this the All-pervading Power of God Almighty? Mother, is this the Param-Chaitanya?' Ask anyone of these questions three times.

Now put down your hand. Put your hands like this, you feel very relaxed. Watch Me without thoughts.

All those who have felt cool or hot breeze on their hands, fingers or out of their fontanelle bone area please raise both your hands.

May God bless you! Your saintly life has started now. I bow to you all. Tomorrow we'll have again, those who did not feel will feel and those who have felt will feel better.

Also I'll meet all of you individually tomorrow. I hope there will be less questions tomorrow and we'll save some time on that. Thank you very much.

Contents: **1991-08-1x Quote, Prague, Czech Republic**

People should not be involved where a lot of people are involved, like in airports.

Contents: 1991-08-17**, Public Program, Day 1, fistvanice, Prague, Czech Republic**

I bow to all the seekers of Truth. At the very outset, I have to tell you that truth is what it is. We cannot conceptualise it or we cannot change it. Unfortunately we cannot also know it with this human awareness.

We have to become a subtler being to know the truth; that is, we have to be the spirit. For that one has to understand that it's a evolutionary living process. It is a living happening within us which makes you the spirit, for which you cannot pay. You cannot put any effort, but it just works because you are seekers of truth.

Whatever I am telling you, you have to listen to it with a open mind of a scientist. If it is proved to be the truth, you have to accept it as honest people, because it is for your benevolence and benevolence of the whole world. We see beautiful flowers here, but we take them for granted. We do not even think that they just come from small little seed. Look at our eyes, what a micro camera it is, but we take it for granted.

So, one must understand that there is some power which does this living work.

So the first truth is that you are not this body, this mind, this ego or conditionings, but you are, but you are pure spirit. The second truth is that there is a subtle power of Divine Love which does all the living work. Through that power only we have become from amoeba to this stage and there is a very small breakthrough that we have to achieve, to know the truth. We do not know the absolute truth. That is why we are quarreling with each other, fighting with each other, we have wars. But if all of us know the truth, it is only one. As you all can see Me sitting here, you all know that I am sitting here, there's no quarrel about it. But when you become the spirit, then you can feel this All-pervading Power which you have never felt before. You feel it on your fingertips and also you feel the Cool Breeze of the Holy Ghost coming out of your head.

In the Bible there is the God Almighty as the Father God and we have the Son God. And the Trinity, the third one is the Holy Ghost. But how can you have Father and the Son and no Mother? The women are called as `second citizen' because they say that She was not on the table of the twelve apostles, who were having the Last Supper. But then how do you have Paul there, who was not sitting on the supper table also? But people could feel the Mother of Christ as a Goddess, so they called her as a Madonna.

And I can't understand, those who do not want Her as the Goddess go and worship Her as Black Madonna in Poland.

In the same way in every religion they have created problems, because they wanted to have it organized the way they wanted to have it.

So the people concluded that there is no God, because whatever religion one may follow, they can commit any sin.

So they lost faith in God. But when you will become spirit you will know that there is God Almighty and His love, His All-pervading living Power. It can be proved by Sahaja Yoga that there is God and there is His power of love. Whether you believe in God blindly or don't believe in it, it's just the same. Many people come and tell Me that “Mother, we pray to God and nothing happens to us. We are just like people who do not believe in God." The reason is, you are not connected with God. If this machine is not connected to the mains, it won't work. If your telephone is not connected, it won't work.

So the first thing is to get connected to this All-pervading Power. And all of you have got this divinity within yourself. You all can get your Self-realisation and get connected to this All-pervading Power. You should have no diffidence about it. It's so simple. `Sahaja' means it is born with you and all of you have the right to get this connection, Yoga, without any difficulty. As a result of that, all your physical, mental, emotional problems can be solved. Even your material problems are solved. Above all, you enter into the Kingdom of God, which is the ocean of joy. This is what is going to happen to you. This is extremely simple, which you cannot achieve by reading, by studying or by doing anything. It is not the mental act, but it's a living happening.

Today I think you have heard about the Kuṇḍalinī and the power which is within you.

So tomorrow I will tell you about the nature of the spirit. In this short time it is difficult to give the complete idea of this knowledge of the roots. I must have given at least four thousand lectures on this subject in English language only.

So, like here there are so many lights which we can put on with one switch, but if I have to tell you about the electricity and its history and how it came here to Prague, you'll get bored. Only one switch can open the light, because it is all built in. In the same way it is all built in within you.

So it is better to get this enlightenment and then to know about the subtle subjects.

But in any case, I would like you to ask Me questions for a short time. Only My request is not to ask Me questions which are not related to the subject. Please try to understand that I have not come here to take anything from you. I have come here to give you what is your own. You may ask Me questions.

[Aside:] Can you move this from top, in front? Remove all this from there. You can remove all this from the front, because people can't see Me. Do this now... Baba, very cold, but it's all right. I'll have My spectacles. It's all right, just I'll have My spectacles. Spectacles.

Loudly.

Sahaja Yogini [translates question]: “You have helped me in Vienna", with her ears. But she doesn't hear that well.

Shri Mataji: All right, that's different. I will see to it again. Did you meditate? All right, we'll see it again. All right, sit down and we'll see it again. We'll see you tomorrow.

They have no questions? Wonderful people! Question: *[UNCLEAR]*.

Shri Mataji: I first of all told you, have no diffidence and don't judge yourself. The question was, if they are not ready. Your Kuṇḍalinī knows everything about you. She is your mother, your individual mother and she's anxious to give you your second birth.

Question: To awaken Kuṇḍalinī, we have to meditate for a long time. What does it mean, a long time to meditate?

Shri Mataji: You have already done it in previous life, everything. That's why you are here. You are destined to be here.

Question: How do You see the future of the Earth?

Shri Mataji: Of what?

Sahaja Yogini: Of the Earth. Of our Earth that we are living on, its future.

Shri Mataji: In Prague?

Sahaja Yogini: How do You see the future of the mankind?

Shri Mataji: Great! Question: There are many wars in the world nowadays and very much violent. And my question is, what must come before the joy will come?

Shri Mataji: You see, these wars are because of the problems with human beings who have created them. If you could transform human beings, these problems will be solved automatically. If certain number of people are transformed, they'll trigger it. Already there are thousands who have been transformed and you can transform others when you are transformed.

Question: [about the Gipsies.]

Shri Mataji: Any race, whether these are gipsies or any race, can get their transformation. It has nothing to do with your race, your nationality or your religion, nothing to do. It is something inner, innate.

As long as you are a human being it will work out. The best part of it, that all so-called bad Karmas are also washed off. Only human beings think that they do bad Karmas, not the animals.

Question: [about Christ.]

Shri Mataji: Of course, of course. But Christ has said that those who are not against us are with us.

All these incarnations and all these prophets are related to each other.

So we see them separated and this creates hatred between people....

There's one more there.

Question: Do You believe that Jesus Christ was killed for our sins, to help us?

Shri Mataji: Yes, He suffered for us. He had to do that. But incarnations actually never suffer. He had to do it, which I will tell you later on, because the way He had to go through a center of Āgñyā, of Optic Chiasma was closed like this.

So He had to get crucified for it. His message is His resurrection, not crucifixion, resurrection. But now we need not suffer.

So those who say you must suffer, they're absolutely wrong. Are we going to suffer more than Christ?
Question: How can we help the people who don't want to get realisation, to get it?

Shri Mataji: You can't. They can't. You cannot force it. Kuṇḍalinī is the power of pure desire. If you do not have pure desire, I cannot surpass your freedom. It has to be a personality like a good seed which can be embedded in the Mother Earth. But you must have desire, otherwise it cannot be worked.

You cannot force a seed to sprout. Now, this gentleman has a question.

Question: *[UNCLEAR]*.

Shri Mataji: All right, that's a good question: that by raising the Kuṇḍalinī of others and also establishing yourself, you become a righteous person and another also becomes the righteous person.

They become really saintly people. They are peaceful, without any lust and greed. After all, this world is made by human beings and if the human beings are transformed, the world will be transformed.

Question: *[UNCLEAR]*.

Shri Mataji: I don't know what you are saying, I don't follow. You should not worry about Me. I will not tell you anything about Myself. Christ said that He was the Son of God, which He was. But He said that, so they crucified Him. People don't want to hear truth, unless and until they are realised Souls.

So I do not want to get crucified; I have to do My work still. And it is because I say you cannot take money, all these people who have made a business out of religion and business out of all this false Guru propagation, they're all against Me. Also the religions have made a business, all the religions have made a business

nowadays, so they don't like Me. You cannot make business out of God.

So now I think we'll have the session of Self-realisation. For this again I have to say that I cannot force it on anyone whatsoever. Only those who want it and desire it should be in the hall. Otherwise they should leave the hall.

[Aside:] The whole thing starts shaking if you get up, even.... Can't understand. Would you come from this side, I can't hear.... You wanted that? See once, even when you come up, it shakes. When they get up, it shakes.

So let it be... The whole thing started shaking...

And those who do not want should not sit here, please.

So, at the very outset I have to again tell you that be fully confident that you all will get your realisation.

The second thing is, there are three conditions which you have to understand. The first condition is that you have to forget the past and you are not to feel guilty at all. You are after all human beings and if you have done any mistake it's all right, you are not God. But feeling guilty is some sort of a mental torture. But also when you feel guilty, this center here catches on the left hand side and you physically also torture yourself. Because when this center is caught up, then you get angina, spondylitis, all these diseases.

So what's the use of feeling guilty? Please do not feel guilty. When I say don't feel guilty many people are leaving, because they want to feel guilty and get sick.

Now the third condition is that you should forgive everyone in general.

Some people say it is very difficult, but whether you forgive or don't forgive, you don't do anything. Again, when you don't forgive, then you torture yourself for nothing at all.

So you should not even think of people whom you are to forgive. Just say `I forgive everyone' and immediately you'll feel better. That's all.

Now to take the help of the Mother Earth, you have to take out your shoes, that's all. Please put your left and right foot away from each other. Just for about five, ten minutes, that's all. Now as he has told you, there are two powers, left and right, so...

[Aside:] After, after, after the meditation, all right? Well, let him take one. All right, let him now.

That's all. Sit down, sit down.

So put your left side on one side and right side on another. Left side represents your desire power and right side represents your action power.

So please put your left hand on the left side, on the lap and the right side we will use for nourishing our centers on the left hand side. First we'll show you how to touch your different centers on the left hand side, to nourish them, so please see first of all and then we'll have to close the eyes.

Put the right hand on your heart. This is the center where there's the reflection of God Almighty as spirit. And Kuṇḍalinī is the reflection of the Holy Ghost, the primordial Mother. Now, please take your right hand in

the upper portion of your abdomen. This is the center of your mastery. When you become the spirit, you become your own guide. Now take your right hand in the lower portion of your abdomen, on the left hand side. This is the center which is for Pure Knowledge, with which we work out all Divine work. Then raise your hand in the upper portion of your abdomen, on the left hand side. Now raise your hand in the corner of your neck and your shoulder and turn your head to your right. This center you catch when you feel guilty. Now please take your hand on your forehead across and bend your head as far as possible. This is the center where you have to forgive everyone.

Now please take your right hand to the back side of your head and push back your head. This is the center where without feeling guilty, without counting mistakes, for your satisfaction you have to say, you have to ask forgiveness from the Divine Power. Now you have to stretch your palm. Now put the center of your palm on the fontanelle bone area, which was a soft bone in your childhood. Now push back your fingers and put down your head as far as possible.

So there is a good pressure on your scalp, push back your fingers. Put down your head. Now you move your scalp seven times clockwise, slowly. Put down your head. Now, that's all you have to do.

Now please put both your feet apart from each other, left hand towards Me and do not sit too much bent down or forward, but comfortably. Now, please put your right hand on your heart. Left hand towards Me, on your lap. Now please close your eyes. Here you have to ask Me a

fundamental question, three times, you can call Me `Mother' or `Shri Mataji', `Mother, am I the Spirit?' Loudly.

If you are the spirit you become your guide, your master.

So please take down your right hand on the left hand side of your abdomen, in the upper part. We are working only on the left side. Here you have to ask another question, `Mother, am I my own master?' Ask this question three times. I have already told you that I cannot force Pure Knowledge on you, because I respect your freedom. You have to ask for it.

Now please take your right hand in the lower portion of your abdomen and press it hard. Here you have to say six times, because this center has got six petals, `Mother, please give me Pure Knowledge.' Six times. As soon as you ask for Pure Knowledge, the Kuṇḍalinī starts rising higher.

So now we have to nourish the upper centers with our self-confidence. Now raise your right hand in the upper portion of your abdomen, on the left hand side. Here you have to say with full confidence, ten times, `Mother, I am my own master.' I've already told you that you are not this body, not this mind, not this ego or these conditionings, but you are pure spirit.

So now raise your right hand onto your heart and here you have to say with full confidence ten times, twelve times, `Mother, I am the spirit.' Ten times, twelve times.

This All-pervading Power is the power of compassion and love. It is ocean of absolute knowledge.

Loudly, loudly. But above all it is the ocean of forgiveness and whatever mistakes you might commit, this ocean can dissolve it very easily.

So please forgive yourself and put your hand in the corner of your neck and your shoulder and turn your head to your right. Here with full confidence say sixteen times, `Mother, I am not guilty at all.' I have already told you that whether you forgive or don't forgive, you don't do anything; but if you don't forgive, then you play into wrong hands.

So, now raise your right hand on top of your forehead across and please put down your head as far as possible. Here you have to say with full confidence, from your heart, not how many times, `Mother, I forgive everyone in general.' Now, please take your right hand on the back side of your head and push back your head as far as possible. Here, without feeling guilty, without counting your mistakes, just for your satisfaction you have to say, from your heart, not how many times, `Oh Divine Power, if I have done any mistakes, please forgive me.' Now stretch your hand fully, your palm fully and put the center of your palm on top of your head. Now push back your fingers. Please put down your head. Here again, I cannot cross over your freedom. You have to ask for your Self-realisation.

So move your scalp seven times slowly clockwise, asking, `Mother, please give me Self-realisation' seven times.

[Shri Mataji blows into the microphone.] Now please take down your hands. Please put both the hands towards Me like this. And now put the right hand towards Me like this. Please put right hand towards Me and put down your

head and see for yourself with the left hand, if there's a cool or a hot breeze coming out of your head.

[Aside:] Loudly, loudly, loudly.

If it is hot, means you have not forgiven, so please forgive and don't feel guilty.

Now left hand towards Me, but bend your head, bend your head. Now please see with your right hand if there's a Cool Breeze coming out of your head, or a hot breeze coming out of your head. Don't put the hand on top of your head, away from it.

Sometimes you get it far away. Now please put again your right hand. And put down your head and see for yourself again with the left hand.

Now, raise your both the hands towards the sky, like this.

[Aside:] Loudly, loudly.

And push back your head. And ask any one of these questions three times, `Mother, is this the Cool Breeze of the Holy Ghost?' or `Mother, is this the power of Divine Love?' or `Mother, is this the Param-Chaitanya?' Ask any one of these questions, any one question three times.

Now take down your hands. Now put your hands like this towards Me. Open your eyes. Watch Me without thinking. Those who have felt cold or hot breeze on their fingertips or in their hands, or on the fontanelle bone area, please raise both your hands.

Prague! All of you have become saints now. I bow to you all! Your saintly life has started. Tomorrow I will come again and explain to you about the spirit. May God bless you. Please inform your friends and also call them, because I am here only for tomorrow. Those who have

felt the Cool Breeze or hot breeze will settle down tomorrow and those who have not felt at all will also feel it.

May God bless you all.

[Aside:] Also tell them not to talk about it. It is beyond your mind. To be quiet. Don't discuss it.

***Contents: 1991-08-18*, Public Program, Day 2, fistvanice, Prague, Czech Republic**

[Hindi.] They have done three songs, have they? One more... one more...

[Hindi.] [Sahaja Yogi asks about taking of photos during Shri Mataji's talk.] But when I am talking, one should not.

You have to sing one song more, smaller one. Hamid, My spectacles. My spectacles.

[Sahaja Yogi explains to Shri Mataji that they have already spoken about Chakras, etc.]

I bow to all the seekers of Truth. As I told you yesterday, that truth is what it is. It cannot be conceptualised and cannot be felt at this human awareness. For that you have to become a subtler being that we call as the spirit.

Today I'm going to tell you about the nature of spirit. Spirit is the reflection of the Father, the God Almighty. The seat of that is on top of fontanelle bone area, but He is reflected in our heart; while Kuṇḍalinī is the reflection of the Holy Ghost, the Primordial Mother.

So this spirit, when it is enlightened into our attention, our attention becomes active: in the sense that if you pay attention to something, it doesn't act there, but on the contrary wherever you pay attention, that acts upon

you. On the contrary an enlightened soul, even a glance of such a person can manifest peace, joy in the other person. The spirit, when it starts showing through your central nervous system, you develop a new dimension on your nerves, by which you can feel your own centers, that is Self-knowledge and you can feel the centers of others. It is absolutely accurate sensation you get on your fingertips. If you know how to put these centers all right, then you get physical, mental, emotional complete balance.

The center is like this and when we start using it on the right side or left side too much, then it becomes constricted.

Sometimes a certain shock can just break it and then you develop maladies, physical and mental. But when the Kuṇḍalinī passes through these centers she puts them right and enlightens them, because she's now connected to the spirit.

So the spirit tells us what is wrong with us. This is the Last Judgment. Also this is the Resurrection Time. We are going to judge ourselves and we are going to resurrect ourselves through Sahaja Yoga.

Spirit is the source of truth, absolute truth. If you have ten children who are realised Souls and if you tie up their eyes and put somebody before him and ask what's wrong, then they will all put up one finger.

That means they all are saying that something wrong with the throat of the gentleman. And if you ask the gentleman, `Is something wrong with your throat?' he says, `Yes, but how do you know?' In the light of the spirit gradually you understand this Divine Power, which

is all-pervading. And if you know how to work out this Divine Power, you can also raise the Kuṇḍalinī of others and give them, others realisation. Also you will know which man is truthful and which man is not, because immediately as soon as you put fingers towards such a person, you will feel terrible heat if he is a crook; because in your awareness you develop a new dimension called as collective consciousness.

First you develop a state, what we call as Nirvichar samādhi, meaning `thoughtless awareness'. For example, there's a nice carpet here and I look at it and I start thinking about it. But after enlightenment you see something and there is no thought; because thoughts come from the past or from the future, but in the present there is no thought.

So when you see something, whatever joy is created by the artist starts pouring on you and absolutely soothes you down. Your stress, your worries all disappear, because spirit is the source of peace.

There are many people who start talking about peace, but they have no peace within themselves. They also get Nobel Prizes in peace, but what's the use, they have no peace within themselves. But it is like a wheel: when the wheel is moving and you are at the periphery, you are disturbed; but if you go to the axis of the wheel, it's peaceful. In the same way you, your state becomes that of an axis. Like if you are standing in the water, there are waves coming and you are afraid of the waves, like the thoughts coming from the right and left, future and past. But if you get into the boat, then you are no more afraid of the waves. But if you learn how to swim, you can get

into the waves and bring people with you back to the boat.

This is the third, this is the second state where you arrive, is the doubtless awareness, Nirvikalpa Samādhi, where you become very knowledgeable. Your light of the spirit enlightens your brain. What we know through human awareness is very little, but when the brain is enlightened you start discovering new things. We have some scientists who have discovered lots of things after coming to Sahaja Yoga. It gives a new dimension to your creativity. We have many artists, musicians who have become world-famous after coming to Sahaja Yoga. Physically you feel all right; all incurable diseases can be cured, most of them can be cured with Sahaja Yoga.

Some people take more time, some less, but most of them are cured. But it is not meant for people who are frivolous, or people who do not want their realisation. It is meant for people who seriously are seeking honestly the truth. People who have been even spoilt by false Gurus or for following some religions in the wrong way, all can be saved.

In the light of the spirit you become your own master, because you see the truth. For the first time you feel this All-pervading Power which does all the living work; and then if you know how to handle this great power, you can become masters. You become extremely dynamic, fearless, but at the same time very compassionate. And this has to happen to all of you. Only those who do not want, or those who are not destined, will not get it. But it is not a plastic growth, that you can create thousand flowers of plastic, it is reality and so the becoming is

important in Sahaja Yoga. Above all, your spirituality, your divinity start expressing itself and you become automatically righteous and you enjoy your virtues.

The greatest thing about Sahaja Yog today is that it's a collective happening. Before this, people had to cleanse themselves by going to Himālayas or hiding themselves in some caves. They had to do lots of penances. But in Sahaja Yoga, collective work makes you absolutely perfect. It is like if My nail is broken then it will not grow, it has to be connected with the whole. Once you are connected to this Divine Power, then you all become part and parcel of the whole. You are not only guided, but also very much protected and blessed. Specially it gives you joy. Joy cannot be expressed, cannot be described. It doesn't have duality of happiness and unhappiness; it is absolute in its nature. It is just to be experienced and that is what will happen to you.

Today again if you have some questions, I would like to answer; but again I have to tell you that I have not come here to take anything from you.

So please ask Me a question, any question which is relevant.

Thank you very much.

Question: *[UNCLEAR]*.

Shri Mataji: Yes, of course. Continuously. You have to know about it, for which you don't have to pay anything. All this knowledge is absolutely free. You cannot pay for the Divine work.

Question: *[UNCLEAR]*.

Shri Mataji: They are all our mistakes, these are human mistakes. Human beings have to change, they have to be transformed.

Question: *[UNCLEAR]*.

Shri Mataji: No, it cannot be. It cannot be by any exercise, or by reading or by anything. It is a living process. Like the seed, you cannot force it to sprout. You have to put it into Mother Earth.

Question: *[UNCLEAR]*.

Shri Mataji: They all have to be upset. All the religions are just making money. `Yoga' means `union with the Divine'. All scriptures have said that you have to be born again. Nobody is paying attention to that; they are just busy collecting money.

Question: *[UNCLEAR]*.

Shri Mataji: He has never said so. You better read your Bible again. Of course word of God is there, no doubt. Hello!... What is it? It is not, it is of course the word of God. Hello, listen, sit down. I'll tell you. Sit down. I'll tell you what. It is, Christ has said that it is the word of God and I am using word of God alone. Sit down. Also He has said that “I'll send you the Holy Ghost." If I am the Holy Ghost, I am God also. Please be seated. If I am the Holy Ghost, how will you recognize Me, as a Christian? How will you recognize Me? I am the Holy Ghost. I have to say this, because if you bring Bible here, I'll have to tell you; because, because I give comfort, we have cured so many people in the whole world. There are three doctors who have got M.D. in Sahaja Yoga. There are forty doctors in Russia who are practicing Sahaja Yoga. And I am counseling you, I am telling you what Christ could not

tell, because in three and a half years He was killed. They were the same people who were reading Bible and saying, “This is not our Savior" and they killed Him. And the third thing is the redemption. Holy Ghost has to be a Redeemer and that's what it is: I am giving you realisation. This time don't miss it.

Three and a half years they allowed Christ to live and they are using His Bible when I'm here. When Christ was there, they were using the Old Testament to decry Him and talking about Moses. By reading Bible, if you people would have achieved anything, you would have seen to it. I was Myself born in a Christian family. And do you know what Christians have done with this Bible? If you go to South America you'll be shocked. Billions and billions of Red Indians were killed by Christians showing them Bible. In India they brought Bible in one hand and a gun in the other.

Don't miss it. The time has come for you to get your realisation, to take your resurrection. You were born in a Christian religion, so you believe in Bible; but those who are born in Islam, they believe in Koran only. They think all the Christians will go to hell and the Christians think that all the Muslims will go to hell. What about the Jews? When you have blinkers and when you put blinkers, you do not see the unity of God. This has... Those people who read Koran, Bible, Gītā, anything, they follow any religion, commit any sin. Are they righteous? Christ has asked you to be humble. Where are the Christians who are humble? I would like to see, they are so arrogant. Christ went to the extreme of morality: “Thou shalt not have adulterous

eyes." Let us see which Christians have that kind of eyes. Only the Sahaja Yogis have those innocent eyes.

You all are to be born again, you should have an actualisation of baptism. You should feel the Cool Breeze of the Holy Ghost out of your fontanelle bone area. We have had enough of sermons and lectures and Bible reading. Let us read the book of reality, the book of reality. No blind faith is needed. You have to feel the All-pervading Power. You can prove it through Sahaja Yoga that Christ was the Son of God, you can prove it. They cannot prove. Can they give Self-realisation? [Aside:] You better take another hall and give address there. No one wants you. Just throw him out.

You should not believe blindly into anything whatsoever. You must have the proof of everything. If you don't have the proof, why do you believe in Bible, why do you believe in Gītā, why do you believe in Koran, just blindly believing into it? Question: *[UNCLEAR]*.

Shri Mataji [aside]: What did he say? I can treat her later on. We'll treat you, no doubt. It will take some time, better? We'll treat you, all right? Just now I want to give Self-realisation to all of them. That is very important. They have come here to get their Self-realisation. All right.

[Aside:] Ask them to give, give these boys some bandhans.

I had to say it, I'm sorry. I had to say, the time had come to say this, see, so I'm happy.

Those who do not want to have Self-realisation should please leave the hall. It is not civil to come to somebody

else's meetings and disturb it. It is a Divine work which is going on and you have no business to disturb.

So people are paid for this kind of work, I know; but why not seek your benevolence? Why stick onto these ideas and get ruined forever? There is no wisdom in this kind of blind faith. Now so many Muslims and Jews worship Christ, because it's a proof for them. It is not because they go to church and listen to someone and then accept something. If it is a proof, then as honest people you have to accept.

They say in English, proof of the pudding is in the eating of it, not by talking or by reading something. If you are hungry, you will get it; not those who are living on words and books. One poet has said in India, his name was Kabīra, he said, by reading too much, even the educated have become stupid.

Now, as you know, there are two forces within us: what we call the left sympathetic and the right sympathetic nervous system. They work when we are in emergencies. But the third one is called as the parasympathetic, which supplies the energy to bring the whole system into balance. Actually the left side is the power of desire and the right side is the power of action. Christ could not tell all these things, they crucified Him. This is the problem, that His work has to be completed.

Now we will be using our left power of desire, expressing with your hand like this. But there are three conditions which you must have: that if you have pure desire to get your realisation, then be sure that you all will get your Self-realisation. You should now have no diffidence.

[Aside:] Let it be, doesn't matter. They are useless people, you see; they are paid by someone. You forget it now.

So there are three conditions: first is, you should be confident that you will all get your Self-realisation.

All right. Then the second condition is that you are not to feel guilty at all. You have to forget the past.

You have to be in the present. If you feel guilty, then you catch this center very badly and as a result you develop even physical problems, apart from mental torture. You develop angina, spondylitis and many diseases from the lethargic organs. All right.

The third condition is that you have to forgive everyone, everyone in general; not to think about anyone who has troubled you. Even the gentleman who tried to disturb you: forgive him, just forgive. Because whether you forgive or don't forgive, you don't do anything. But if you don't forgive, then you play into wrong hands.

So logically you must forgive. Actually you don't do anything. But why should we torture ourselves for others when they are enjoying themselves? And don't consider yourselves as anything low. Now you are a human being and there's a last breakthrough that you have to achieve, which is the actualisation of your baptism.

You have to take out your shoes for about ten minutes and put them, your feet, on the Mother Earth.

... On your lap. This is suggestive that you are desirous of having your Self-realisation. We'll tell you about the centers on the left hand side which we'll be nourishing

ourselves. Now please put your right hand on your heart, where resides the spirit. On the heart. Left side, left side.

If the spirit shines in you, then it guides you; that's how you become your own master.

So now please take down your hand in the upper portion of your abdomen, on the left hand side. This is the center of your mastery. Now, here is the center made by all the prophets, which when enlightened, makes you the master of handling Divine Power.

[Aside:] Please sit down. Don't disturb us, at least. If you are Christians, sit down. Please don't disturb us. Sit down. Be humble, listen. Please be seated. At least behave like Christians.

Now, you have to take your right hand in the lower portion of your abdomen, on the left hand side.

This is the center of Pure Knowledge, not bookish knowledge but Pure Knowledge which works, which works the Divine Power; by which you give realisations to others, cure others, everything. Now raise your right hand in the upper portion of your abdomen, on the left hand side. Now, again on your heart. On your heart. Now in the corner of your neck and your shoulder and turn your head to your right. I have already told you that this center goes out of order when you feel guilty. Don't feel guilty at all.

Now, take your right hand and put it on your forehead across. Put down your head. Here you have to forgive everyone in general. Now, please take your hand back on the back side of your head and push back your head. Here you have to say without feeling guilty, without counting your mistakes, for your satisfaction, `Oh Divine

Power, if I have done anything, please forgive me.' Now, please stretch your palm and put the center of your palm on top of the fontanelle bone area and press it down, your head. Push back your fingers so there's a good pressure. And now move your scalp slowly, seven times clockwise. Now, take down your hand. That's all we have to do. You can take out your spectacles because you have to close your eyes and also if there's anything tight here or on your waist, please take it out.

Now again put your left hand towards Me, both the feet away from each other and close your eyes and put your right hand on your heart. Here you ask Me a very fundamental question, you can call Me `Mother' or `Shri Mataji', three times, `Mother, am I the Spirit?' Ask this question three times....

[Aside:] Loudly.

If you are the spirit, you are your master.

So please take your right hand in the upper portion of your abdomen and ask Me another question, on the left hand side, `Mother, am I my own master?' I've already told you that I respect your freedom and I cannot force Pure Knowledge on you.

So please take down your right hand in the lower portion of your abdomen, on the left hand side. You have to ask for Pure Knowledge.

So please say six times, `Mother, please give me Pure Knowledge.'...

[Aside:] Loudly.

As soon as you ask for Pure Knowledge, the Kuṇḍalinī, the reflection of the Holy Ghost, starts rising.

Now please take your right hand onto the upper portion of your abdomen on the left hand side. We have to nourish these centers with our full confidence. Here you have to say with full confidence, `Mother, I am my own master.' I've already told you that the fundamental truth about you is that you are the pure spirit. You are not this body, you are not this mind, you are not this ego or these conditionings, but you are pure spirit.

So now raise your right hand on your heart and with full confidence say, twelve times, `Mother, I am the pure Spirit.' The Divine Power is the power of compassion and love, it is the ocean of Pure Knowledge, but above all it is the ocean of forgiveness.

So whatever mistakes you might commit, the ocean of forgiveness can dissolve it with its power.

So now raise your right hand in the corner of your neck and your shoulder and put your head to your right. Here you have to say with full confidence, sixteen times, `Mother, I am not guilty at all.' I have already told you, logically whether you forgive or don't forgive, you do not do anything. But if you do not forgive, then you play into wrong hands and torture yourself.

So now raise your right hand to your forehead and put down your head. Here from your heart, not how many times, say, `Mother, I forgive everyone.' Now, take back your right hand on the back side of your head and push back your head. Here you have to say, without feeling guilty, without counting your mistakes, for your own satisfaction, `Oh Divine Power, if I have done any mistakes, please forgive me.' Say it from your heart, not how many times.

Now, stretch your palm and please put the center of your palm on the fontanelle bone area, which was a soft bone in your childhood. Now bend your head. Push back your fingers to put a pressure on your scalp. Now move your scalp slowly, seven times. But here again I cannot force Self-realisation on you. I respect your freedom.

So say seven times, `Mother, please give me Self-realisation.' [Shri Mataji blows into the microphone.] Now, please take down your hands. Please put your hands like this towards Me and watch Me without thinking. Like this, like this. Now bend your head and with the left hand see if there's a cool or a hot breeze coming out of your own head, you have to certify yourself. Don't put the hand on top of your head but away from it and see for yourself. This is the proof. Now, please put the left hand towards Me and put down your head again and see with the right hand.

Some people get it far away also. Now with the right hand again.

Now, please put both your hands towards the sky like this and ask a question, one of those, one of these questions you ask, `Mother, is this the Cool Breeze of the Holy Ghost?' Or second one, `Mother, is this the Divine Love of God?' Or `Mother, is it Rūh or Param-Chaitanya?' Any one of these, you ask question three times.

Now please put down your hands.

[Aside:] They have got it! Put down your hands, please. Like this you put it now. Those who have felt cool or hot breeze out of their fontanelle bone, or on their hands or fingertips, please raise both your hands.

This is the proof. May God bless you. Now you have become really Christians. Now you have become saints. This has to grow, your divinity has to grow. As I told you, it will grow in collectivity. We have here a very good center and there are many people who know about Sahaja Yoga very well. You all should come and become great Sahaja Yogis. You have to save your fellowmen here; and you'll become masters in no time. You don't have to pay for anything.

May God bless you. I would like to meet you people today, tonight, if possible.

[Aside:] Now, they should come up and... Don't talk with them. They are negative people.

[Shri Mataji works on the seekers.] [An old lady, with help from both sides, centimetre by centimetre crawls to the stage and on the stage until she is four metres away from Shri Mataji.] Old Lady: Mother, I know you can cure me.

Shri Mataji: OK, then throw away your sticks.

[The lady throws them and starts running down the stairs.] [In the car on the way back to the hotel:] See, this is what happens if people really believe in Me.

Contents: **1991-08-1x Dinner, Art Nouveau Restaurant, Prague, Czech Republic (year not sure)**

[Two opposite walls are lined wit large mirrors into which a mighty crystal chandelier reflects to and fro into eternity.] This is how the world came into existence. Śhrī Gaṇeśha was standing between Shiva and Pārvatī [Shakti] and He got reflected into eternity so that all matter emerged out of Him.

Contents: 1991-08-19 **Talk to Sahaja Yogis, Welcome Meeting, Sheremetevo Airport, Moscow, Russia**

When I was leaving Prague all the Sahaja Yogis was crying and I was also crying. But after coming to Moscow all that sadness has gone now. I'm so overjoyed to see you all again here. I hope this time My coming is going to do something great for all of us.

Sahaja Yogis: Jay Shri Mataji [several times].

Shri Mataji:... and very handy, I must say. I was rather worried when I heard that this problem in Russia [A military coup d'etat started few hours ago in the USSR by some orthodox sticklers of the old communist regime who named themselves as GKChP.

So in the early morning armored forces had occupied Moscow and some other main cities of the USSR and President Gorbachev was arrested. The state of emergency was declared and any social gatherings were prohibited, all the theaters, cinemas, restaurants, etc. were closed. The only exception in Moscow was Shri Mataji's, Public Program! Many people, including some Sahaja Yogis, were afraid of the possibility of a civil war. But in a few days the situation has changed dramatically, the USSR has broken out into the Independent States, the absolute power of the Communist Party of the Soviet Union was finished and people have got some democracy, so further propagation of Sahaja Yoga became possible there.] But I see you quite all right? [Laughs.] Sahaja Yogis: Very good, very good. We did not know about the problem.

Shri Mataji: That seems. You are in the Kingdom of God. [Shri Mataji has cited this several times in Her talks to emphasize how we should behave in any precarious situation, there is no threat when She is here.]

Sahaja Yogini: I love You very much, Mātā.

Shri Mataji: I love you too. I love all of you.

Sahaja Yogis: Jay Shri Mataji [several times].

[The leader of Ukraine says that all the Sahaja Yogis are happy when Shri Mataji is here.]

Shri Mataji: I'm happy Sahaja Yoga is spreading so much here in Russia. And when you tell this to others they also going to competition with you [laughs]. And they think that spiritually you'll be very powerful one day and they'll be left behind [smiles]. And one fellow asked Me, “Mother, I hope there is sufficient place in the Kingdom of God for all of us." [Laughs.] Sahaja Yogis: Jay Shri Mataji [several times].

Shri Mataji: And I told them how Russian understand Sahaja Yoga so easily, they are not conditioned.

And they are also not so materialistic as the Western world is and very immoral. Very immoral and extremely violent. Now this all Nazi group is again rising.

So Sahaja Yoga has to spread fast in all the countries where yet they are not contaminated by this.

People are going, say, from Austria to Czechoslovakia. And from Italy to Bulgaria. And from Switzerland to Poland. And Romania French people are looking out. They were hundred and twenty Romanians who came to meet Me in Hungary.

So Czechoslovakia and Hungary is looked after by Austrians. It's all working out very well in all these countries. Even in Austria we have lots of good Sahaja Yogis, very matured Sahaja Yogis. In France also we have many.

So much so that people are now frightened of us [laughs]. Because they are false people, they are making money in the name of God also. And they are afraid that falsehood will exposed very soon. They are very proud of you, all of them. And they think...

Sahaja Yogis: Jay Shri Mataji [several times].

Shri Mataji: I'm also very proud of you. You have become very...

Sahaja Yogis: Jay Shri Mataji [several times].

Shri Mataji:... you have become very deep Sahaja Yogis. May God bless you.

Sahaja Yogini [presents her handwork to Shri Mataji and describes it]: Kuṇḍalinī, Mūlādhāra, Swādhiṣhṭhāna, Nābhī, Anāhata, Viśhuddhi, Āgñyā and...

Shri Mataji: Sahasrāra.

Sahaja Yogini: Sahasrāra. In order to embroider the letters of Your name...

Shri Mataji: Exact, exact colours.

Sahaja Yogini: In order to embroider the letters of Your name there had to be threads out of the Sun and the Moon rays.

Shri Mataji: Beautiful. You have taken so much so much trouble.

Another Sahaja Yogini: She is a Sahaja Yogini from Leningrad and she wanted to express her great love to You.

Shri Mataji: Thank you, very kind of you.

Sahaja Yogini: Is it nice?

Shri Mataji: Very beautiful.

Sahaja Yogini: I'm happy, I'm happy.

Shri Mataji: Every colours is absolutely the same!

Sahaja Yogini: She made it in the state of meditation being in front of the Photograph and she thought that You blessed her.

Shri Mataji: Of course.

[Sahaja Yogis are presenting flowers to Shri Mataji.] So beautiful flowers.

Thank you very much. Spasibo [Thank you].

Contents: 1991-08-20 **Talk to Ukrainian Sahaja Yogis, Dacha in Rastorguyevo (south of Moscow), Russia**

Galyna [offers a gift to Shri Mataji on behalf of Ukraine and says in Russian:] This sheep is an ancient ritual vessel with live water which symbolizes family.

Dr. Bohdan [translates]: It's a sheep, Shri Mataji, it's a symbol which carried the living water and this is the symbol of Kiev.

Shri Mataji: You can put vibrated water? Dr. Bohdan: And it is the head of a lion, Shri Mataji.

Galyna: This is the Sun. And this is the Rām. And this is Agni.

Shri Mataji: Agni? Galyna: Yes.

Shri Mataji: Agni is fire.

Galyna: This is the ancient Rus.

Dr. Bohdan: This is the old Russia, old Rus, Shri Mataji, was based in Kiev and then spread to become Russia.

Shri Mataji: Really? Dr. Bohdan: Kiev is the center of the old Empire, Shri Mataji.

Shri Mataji: I see. Thank you very much. Oh! Where it was brought from?

Sahaja Yogini: From Novosibirsk.

Shri Mataji: Beautiful.

Galyna: This is the poetry for You, Shri Mataji, from Kiev done by the Yogini, in Russian.

Shri Mataji: Written by whom? Dr. Bohdan: By her, Shri Mataji.

Galyna: Some of them are written on Your Birthday, Shri Mataji. We celebrated this Holiday? Your Birthday and read those poetries.

Shri Mataji: I must come on My Birthday to you now.

All the Sahaja Yogis: Jay Shri Mataji!

Shri Mataji: So, what about *[UNCLEAR]* small little house, I don't know what to? Oh! Too much. Always you give so many things.

Letter? In English? What can I give them to eat?.....

Small house, but is good.

.....

Can you all be seated? Can you move this side a little bit? Sahaja Yogis [sing a song in Russian]: Jai Shri Mataji Nirmalā Devī Bless us, Mother and live in the hearts...

.....

We are Your flowers and You are the Gardener...

Shri Mataji: Very good.

Sahaja Yogini [who wrote the song]: I sing it in front of Your Photograph. When I was sewing the design of Sahaja Yoga I got the idea of this song and two more.

Shri Mataji: Very beautiful. Very beautiful. Is the expression, you see, I don't know how to really express My love because I must learn your language.

Sahaja Yogis [laughing]: We all study English.

Shri Mataji: We have to, we must learn English. Easy to speak, English is a very easy language.

Because of your script I can not read, otherwise I might learn it very fast. But script is Greeks script they use. Otherwise it's very easy to know. But I have taken a book, let's see now.

I have no time, I travel so much, you don't know how much I'm travelling all the time. Now I'm going to South America also then Latin America, to Columbia, to Peru, to Chili, Argentina, Brazil. Then to this side: Taiwan, Bangkok or Nepal, Malaysia, Hong Kong then Australia. And also in Europe, you see, all these countries. They are all waiting to meet you all.

So many wanted to come. But just now there was no arrangement to see, because that it would be difficult to accommodate them.

Galyna: No, no. We can accommodate them in our homes.

Shri Mataji: I know they'll come, I know the Spirit.

[Sahaja Yogis give over some plums for Shri Mataji.]

Shri Mataji: Thank you. Is what you call this in your language? Sahaja Yogis: Sliva, plums, green plums.

Shri Mataji: These are plums, green and there's red also. We call it alupukhara, alupukhara.

Dr. Bohdan: Is it sour, Shri Mataji?

Shri Mataji: No, nice, very nice. What about apricot, what do you call it in your language, apricot? Galyna: Abrikos.

Shri Mataji: The oil of apricot seeds very good for the hair.

Galyna: Is there anything that can be used instead of lemons for the cleansing of negativity in this country because here they are very expensive?

Shri Mataji: Chills can be used, this [points to the plums] can be used. Best is to use the candle, left side. You see, put the candle like this on the photograph, hand like this, the right hand on the Mother Earth. But the best for serious troubles like cancer or anything, like radiation in Kiev you were having, you see, for that you have to use three candles. One with the Photograph, one to be kept here, left Swādhiṣhṭhāna. The third one is to raise the Kuṇḍalinī. Any incurable psychosomatic, like cancer or anything. When the Parkinson with your hands shake.

Galyna: What can we use in our country instead of Ajwan dhuni?

Shri Mataji: Ajwan dhuni. Is also there. Very good for cold.

Galyna: It's pity that we don't know the Latin name for Ajwan.

Shri Mataji: A very big name. But I can send you by *[UNCLEAR* mons], whatever you want. You let Me know what you need.

Galyna: Oh! Thank you very much, thank you very much.

Shri Mataji: You wanted, you wanted to have Ajwan. Any amount Ajwan I'll send, any amount.

Next time with Arun Kumar I'll send lot of Ajwan. What else you want? Galyna: Also some red clay which one take inside along with honey.

Shri Mataji: Gheru.

Galyna: Gheru, gheru.

Shri Mataji: All right, gheru I'll...

Galyna: We have some green clay from Kiev which been used in past for cleansing purposes, Shri Mataji.

Shri Mataji: Green what? Dr. Bohdan: It's green clay that they dig out under Kiev and they also use it for cosmetics.

Galyna: We use it for caltesis, they ate it for oncological problems, cancer problems. We put it on the legs, it's an ancient natural method.

Shri Mataji: What? Dr. Bohdan: Green clay, Shri Mataji.

Shri Mataji: But effect is what? Is this hot or cold? Galyna: By vibrations it's cool. We would like to show You that in the program, Shri Mataji and see whether it can be used instead of gheru.

Shri Mataji: You see, all these things are meant either they are for right side or for left side, even food. They are left or right effects. Say now for fruits, like this, the sour fruits we can call the citrus fruit, like this [points to the plums]. These are, these are for the right side. Liver over activity, too much thinking and also rice, carbohydrates. And for the left side is more proteins. Now some things, like a clay is cool, should be used for the right side. For

liver. But if you have gout or if you have arthritis, all that, that is due to the left side.

Shri Mataji: Left Nābhī. For that you have to use something that will heat it, like ajwan, like what you call *[UNCLEAR* claus/clows].

There are many things which are in effect are heat, they are good for the left side, very good. For example, left side you use the light, you see and the Sun. But the right side you use water or the ice.

Gradually you will know everything. Now because you have got your Kuṇḍalinī in your head, so it will give you all the light and you will know all the knowledge.

Galyna: Mother, You have already sent medical reference book to us. It's in English and we will translate it.

Shri Mataji: That we have written down certain for liver, this, that. But not yet complete. I mean, there's all kinds of diseases people have.

Galyna: We have this book in Kiev and now translating it.

Shri Mataji: You have had, you see, there are boils coming at wrong places it's radiation. Radiation.

So, you see, the radiation is the one which is heating you.

Galyna: A lot of erysipelas cases have come up in Kyiv [Kiev] and in Czechoslovakia also.

Shri Mataji: What do they say? Galyna: Nothing. They do not relate it with radiation.

Shri Mataji: You see, this radiation can be overcome with Sahaja Yoga.

Galyna: We asking for help from our Mother.

Shri Mataji: Nothing can happen to Sahaja Yogis. You are in the Kingdom of God. Who can touch you? Just enjoy yourself.

All Sahaja Yogis: Jay Shri Mataji [several times].

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Sahaja Yogini: We know that You are God, Shri Mataji.

Shri Mataji: What shall we offer, we have nothing in the house to offer them.

Sahaja Yogis: It's all right, Shri Mataji. We are happy to be here with You.

Shri Mataji: Very kind, very kind of you. Very kind.

Sahaja Yogis: We are very happy to be side by side with You, Shri Mataji and give our love.

Shri Mataji: May God bless you.

So are you coming to Togliatti for the Pūjā? Sahaja Yogis: Yes, Shri Mataji, but not all of us, there is a problem with tickets.

Shri Mataji: Really? Next time next time we should have a Pūjā even in Leningrad also.

A

Sahaja Yogi: If we are sick or making mistakes, Shri Mataji, do You find it difficult, do You also find it difficult to carry this?

Shri Mataji: I should, I'm worried about you. On the contrary My body is more compassioned than Myself. It just sucks in all your problems. You must surrender, that's important, you must surrender.

There are seen so many miracles like this. In Prague only two days back a very old lady came up, she all her has

everything and nothing moving, brought her in a chair on the stage in a very bad shape.

So she said, “Mother, I'm sorry I'm in this shape, but I completely surrender myself to You. I know what You are and please if I am not cured I would not say anything." And I told her, “Now you get up!" And she got up. And then she stood up herself and then she run. Everybody looking at her, she went running.

Even in Moscow it had happened. Doctor, you remember? Doctor Bohdan: I beg Your pardon, Mother.

Shri Mataji: That lady in Moscow, that lady who came to us. She couldn't walk. She had Parkinson, I think, or something. And she just got up and she just walk and when we were going in the car we saw her running for the bus.

Galyna: We also can tell You an interesting story of a Sahaja Yogini in Kyiv [Kiev]. 18-year-old girl came from Ivano-Frankovsk [West Ukraine] in a wheel chair. She saw the video tape of the Leningrad, Public Program and stood up. Later on we taught her and now she still living in Ivano-Frankovsk and walks and even runs. She had encephalitis.

Galyna: Yes. Her name is Galyna. She could not walk for eleven years. We have letters from her. This lady has not walk for eleven years and this is the first time when she can sit on the Earth and walk and she's so very happy.

Shri Mataji: Who? Dr. Bohdan: This Lady we are talking about now, Shri Mataji.

A

Sahaja Yogini: First I saw Shri Mataji in October in Leningrad and I came there on crutches.

All Sahaja Yogis: Jay Shri Mataji [several times].

Shri Mataji: It is your own power.

The

Sahaja Yogini: In my embroidery in the first line I wrote “O, loving Mother, You have saved me!" Galyna: And me and her.

Shri Mataji: I can see, you see, you can make out a Sahaja Yogis the way they are just like flowers, they look so beautiful.

So happy, all the time laughing [laughs].

A

Sahaja Yogini: We just sang the song, that we are flowers and You are the Gardener. [All are laughing.]

Shri Mataji: I'm the Gardener. I am the Gardener.

Doctor Bohdan: Yes, Mother.

The

Sahaja Yogini: Later on in this song there are words: We are Your flowers and You are The Gardener, Mother, so pour on us The Divine's Grace. Light will make the darkness go.

Shri Mataji: Ah? Dr. Bohdan: Light will make the darkness ee.

The

Sahaja Yogini: And the garden of Paradise will blow in the flowers of love.

All Sahaja Yogis: Jay Shri Mataji.

Shri Mataji: May God bless you.

Beautiful thoughts, beautiful thoughts.

We have to put the flowers in the garden, because we have no flower pots.

Dr. Bohdan: They worried, Shri Mataji, that they making You tired.

Shri Mataji: No, no.

A

Sahaja Yogini: We wish that Mother have rest.

Shri Mataji: Thank you. Very kind. I got up at today at four o'clock in the morning.

Galyna: We know.

Shri Mataji: And in the morning I think of you all.

Sahaja Yogis: Thank You, Mother.

A

Sahaja Yogi: Mother, one farewell poem.

In the morning having raised by the narrow path I will ask o, Mother, let me hear Your call from the Highest Gospel.

Let me see the Highest Face of Immortality, a glance from the secret mansion.

My eyes are shining, my road is great, I can not hesitate by my threshold.

Take your path to the Heaven's shelter Fight the darkness till the morn Loosing not the image Mine Went on, My son, to the Truth of Light.

Don't loose your strength in the faraway abyss I will give the love to your heart Please come back, my loving.

Sahaja Yogis [several times]: Jay Shri Mataji!

Shri Mataji: You should write it down. You write it down, then we will translate it. All right, where is the poem that

you have written? I'll ask somebody to translate it. Yes, you write in the Russian language. In which way, in Ukraine language? Which language he used? The

Sahaja Yogi: I am from Mineralnye Vody, near Pyatigorsk, Caucasia.

Shri Mataji: All right, just you write it down on a piece of paper and then I'll get it translated, this also I'll get it translated.

Beautiful handwriting.

The

Sahaja Yogini: Can I also write my poem down? Shri Mataji [reading a note]: Why are you asking? Why you saying sorry? Dr. Bohdan: I don't know, Shri Mataji.

Shri Mataji: Is she ask for forgiveness? Ah? Dr. Bohdan: Aha.

Shri Mataji: `Prostite' means `forgive'. Prostite.

Forgive. For what? The word `Prostite' I know, because I have to tell everywhere that you forgive, otherwise your Āgñyā will be bad. By this I learned that word `prostite'.

Galyna: Oh, You are speaking it Russian word very nice.

Shri Mataji: Prostite. [Shri Mataji laughs.] I My pronunciations is good in Russian language, they say so.

Galyna: Very well.

Shri Mataji: Because I can say `s' which pressures `ts.' Dr. Bohdan [translates]: I can speak good Russian, because I know all the sounds like `ts', `dg', `zh' in Marathi.

Shri Mataji: In Sanskrit. Sanskrit is a big Tantristian men, Tantristers, so you can say many words easily, pronunciation can be good.

Thank you very much.

Sahaja Yogis [several times]: Jay Shri Mataji! A

Sahaja Yogini: We love You very much.

Shri Mataji: I also love you very much.

We have bought a house for you here, so I could stay in Russia.

[Dr. Bohdan missed the last words of Shri Mataji and could not translate it in Russian.]

Shri Mataji: I said that I love you very much, because I bought this house for Myself, because I want to live in Russia with you people.

[Sahaja Yogis express their delight and ask Shri Mataji to come in Russia more frequently.] Galyna: So Kiev ask You too.

Shri Mataji: Thanks.

Galyna: We invite You to Kiev too, welcome to Kiev!

Shri Mataji: Oh, of course. I'll take a house in Kiev also. We must say it was something just miraculously I got this house. You can't buy a house [n the USSR], very difficult. But somehow we find this.

Galyna: We want to buy a house in Kiev for You.

Shri Mataji: All right, but... under law, I don't know under law *[UNCLEAR]*. It's was that somebody gave Me. He left the country, gave Me, so I'm here. But it's very difficult the law here, that the foreigner can not buy. But the only thing were that, you see, this law may change.

Galyna: Yes, there will be changes.

A

Sahaja Yogini: Of course, but we don't know for the better or for the worse.

Another Sahaja Yogini: Of course for better, because Shri Mataji has arrived here.

Shri Mataji: Yes. I don't know, but yesterday I came and they said all Gorbachev will be removed and all that, so I said, “I don't know what happening now." Dr. Bohdan: Sorry, Mother.

Shri Mataji: I had yesterday came and they told Me that Gorbachev is removed. I don't know what's happening in this country, but we should all pray that every good thing should happen to this country now. We need something very good prosperity to come in.

Something good should happen, should happen, very good should happen, because you people have suffered a lot now, have enough of it. No more.

Sahaja Yogis say: Thank You. Jay Shri Mataji!

Shri Mataji: May God bless you all.

All right, will see you for the program? Sahaja Yogis. Yes.

Shri Mataji: Thank you very much.

Sahaja Yogis [several times]: Jay Shri Mataji!

Shri Mataji: Just enjoy, enjoy yourself.

Contents: 1991-08-31 **Talk to Sahaja Yogis, Mastery and Marriage, Evening Program before Śhrī Kṛiṣhṇa, Cabella Ligure, Italy**

I'm really thankful to both of them, really, for one reason, see, humour can say many things you cannot say otherwise. This is absolutely a best way of saying things in which you feel embarrassed, isn't it? But this shows

that we should understand Sahaja Yoga, that unless and until we're quiet, unless and until we're in thoughtless awareness, we cannot grow.

So all these extreme behaviours cannot take you to the center.

I must admit that the marriage business sometimes really shocks Me the way some people are married to some people. I don't know how it works out but because very surprisingly somebody appears on the stage and we have no time to consult three hundred, what you call, the reports and Yogi tells Me, “It's all right, all right” and I say, “All right." Because for the whole month he is behind Me with his file, you know and showing Me names of the people who are to be married, this, that and really it's quite confusing and there're so many other things I'm doing at the same time, doesn't matter.

Sometimes really it has made a real blunders, I think such horrible blunders and I suddenly discover them and then I'm surprised that most of them are the entries at the last minute, you see and you don't know what you've done. And everybody in such a big mood of marriage. It's impossible to tell them, `No, no, no, no, you can't marry now, you haven't given the...', because you see, they just come with such enthusiasm that you don't know what to say. And sometimes you marry somebody at the last minute and they try to escape that. Also it's dangerous.

These last minute marriages, I have told that now should be avoided, if possible. But some of them turn out to be very wonderful. These last minute marriages, I must tell you there's..., we can say that, see this Madhuri and her husband Dave, absolutely last minute. But last than, I

must tell you the last, more last or absolutely the last was our Giovanni and Sashiwala.

When Giovanni came he was supposed to marry some girl and this girl didn't turn up. I think she, I don't know what was the matter, she never turned up. Now he was all ready, you see, in Marathi we say, means that thing you put on your head is, so much in a hurry that he tied it on his knees, you see, with his mangal sutra and all that he was there. I didn't know what to do. He said, “Mother, where's my wife?" I said, “Now from where to get somebody for him?" So this Sashiwala, I don't know, I was just thinking that Sahaj, something should happen, otherwise this fellow will collapse. “The boys have come now, they're here, where is my wife?" I said, “I don't know, she was to come, I don't know why she's not come." “No, where's she?" So luckily this Sashiwala, I don't know how she got this idea and she said, “Mother, can I get married now?" I said, “Now?" “Yes, I want to marry now." “So should you not tell your parents?" “Doesn't matter, in any case they belong to some group which doesn't want me to marry, I would like to marry someone." So I said, “All right, there's one Giovanni here, would you like to marry him?" “Yes, of course." And Giovanni was in such an enthusiasm, he said, “Yes." They're really an ideal couple, both of them are doing very well. And there was no sarī available at that time, so I said, “All right” I pulled out a sarī from My couch and I said, “Now use this one." So we have had many a spontaneous marriage, very spontaneous and they've been extremely beautiful and has not been a problem. And some problems have been were, they have been

living together for years together and as soon as they married they come to Me, “Mother, can we divorce now?" This I can't understand, they have lived together for years together, something has to do with your previous lives, I personally think. These marriages have something to do with your previous lives. Maybe you might be wanting to marry somebody, hankering after someone, so that person had to be in your life to learn your lesson, whatever it is. But I just can't understand because apparently whatever looks very nice then sometimes it really becomes very funny and sometimes also we make mistakes like, I think Warren was the real culprit, the way he made mistakes, I mean, I can't imagine.

Now Yogi is a hasty man, so if you find somebody on the stage standing, some girl standing there and he doesn't know what to do, he has to marry her to someone like that.

So, you see, some boy suddenly refuses to marry someone or some girls do not like some boys, then you feel that they're in a mood of a marriage, better get them married to someone like that.

So there's a mood in Sahaja Yoga. In Sahaja Yoga I've seen people get into moods and things.

But the problem is like this in India we are built up from childhood that you'll have your husband..., so we don't consider anybody as our husband or anything, we wait till our parents decide our like this, all right. Normally girls never think of any husband, boys also I don't think this love affair is there much in India. And the parents decide for them that, “This is all right." But we consult horoscopes, you see, but here we consult vibrations but

there we consult horoscopes. And when horoscopes are all right, you see, like Baba Mama's marriage, I must tell you.

There was a very well-known person to us and his sister's daughter was there to be married to him.

The proposal came from Baba Mama. Now Baba Mama was much fatter than this at that time and he had six friends who were even as fat as himself. And we had a huge big car, in that they all sat and went to see the girl. That's a custom in India. Now this girl, poor thing, she saw from the window six wrestlers coming down. She got such a fright, she said, “Which one of them is going to be my husband?" So I went up and I told her that such and such, this and this, but she said, “All right, if I have to marry this man, I will marry him but you just tell me, you stand behind the person whom I have to marry because there are so many looking exactly the same." And that's how the marriage took place but that was the first time they saw. Then he asked Me, “Do you like the girl?" I said, “I like her very much." And I asked her, she just nodded her head and the marriage was fixed at that moment.

So that was the style, we think that our elders are much more wiser and sensible. But in Sahaja Yoga sometimes, you know, we fail; I think sometimes really we are befooled by some negative things. And sometimes you get girls who are really not at all capable of getting married or I should say, not good, or boys like that. It's very shocking sometimes what happens but this is due to the last minute thing.

So now I'm going to think about it that only under some circumstances which are absolutely compelling that you know about someone very well and if such a person is let down then it's all right. But mostly if you don't know the person and suddenly they come up then one should not go with the spontaneous marriage.

But, you see, marriage is a thing for Indians, it is that it's a, just like having a baby in the house, just like that, it's a part and parcel.

So they never think that, `All right, my wife has come, she's short or she's fair or dark,' nothing, `Now she's my wife.' Like your child, like your child comes in, that's it.

So this is what it is, a marriage. This is the wife who has come and the husband is there. Husband is supposed to be a husband, wife is supposed to be a wife, finished. That's a part of the family, we all live together and husband is supposed to protect the wife and the wife is supposed to look after the husband and all the family people and everyone.

So it is such a training morning till evening. Everyday we see even like Aradhana and Anupama, My granddaughters and Shonu, all of them, I see them they are just training themselves, you see, automatically.

So when the marriage takes place they take to it like a fish takes to water, it's no problem with them. But here the thing is that you have an idea that you must fall in love, when you fall ten times actually and you really fall.

So the marriage is regarded as some sort of a shopping business. That's how it fails also. Once you're married, just accept this is a part of your life, it's your destiny, it's your life, previous lives things; just accept the fact, work

it out. And we don't even work out marriages, they just work out. Many people say, “I'll make it work." I mean, how? Is it a machine or something that you make it work, so artificial. That's how if you take to marriage, in that way.

A married couple has to know in Sahaja Yoga that they are married because they're Sahaja Yogis and they have to have children who are going to be great saints and Sahaja Yogis and great people. And then they have to develop their relationship in Sahaja Yoga in a proper way. Now as I see it's correct that you say, “You're left-sided, you're right-sided” you're this, you're that. But, you see, in Sahaja Yoga you become actually the person who is a Vaishnava, the one who is in the center, Viṣhṇu's path. You are neither left nor right, you're on Śhrī Kṛiṣhṇa's path.

So how can you be left or right? If you are left or right then you are no more a Sahaja Yogi.

Sahaja Yogis are, now see, look at Me, I would say that if you want to keep Me awake, I can keep awake for five days, if you want Me to sleep I can sleep for five days, under My command. If you want Me to sleep on the ground, I can sleep on the ground, I can sleep on the stones and I need not sleep at all. Doesn't make a difference to Me at all because I'm not at all bothered about My body or My physical comfort. I don't know what physical comfort means.

So you can do whatever you like.

So if you have to get up at six o'clock, I can get up at five. Or if you want I can sleep at five also.

So the thing is, the body should be under our command, we should not be under the command of the body, both ways.

But in a left-sided person it's not only the body, also the emotions play a part. But in the right-sided person it's his physical body itself is a jerky type, all the time jumping, jumping. You know, if you take a child, nowadays they're suffering from this disease that they want to go out, run here, run there, do this, do that, all the time, just like a monkey.

So they're just roaming about and they're overactive and it's a disease now, an overactive disease. And nowadays I think it will end up in that horrible stuff as you call as yuppies disease and you just become like reptiles. People have to carry like you see, as they carry snakes or they carry fishes, like that. Your body becomes absolutely revolting against your conscious mind.

So you can't even walk, can't even talk.

So that's one thing that happens.

And the second part is the lethargic people also, they cannot lift their legs, you see, they cannot sit on the ground, they cannot do this, they cannot keep awake.

So these problems are so serious that they have to be finished off in Sahaja Yoga, no doubt. But if your body demands anything, now supposing your body demands that you should sleep.

So you should say, `I'll not sleep, now let me see what can you do?' You command your body, `What do you mean by yourself? Who are you to tell me to sleep at this

time, sleep at that time.' That is how you've to master your body.

Like once I remember we had a transfer and we had no beds, nothing and I thought better sleep on the ground because I could sleep anywhere and I had some pain in the body. I was amazed at Myself, for one month I slept just on the cement, direct. Let Me see, what is this body going to do? Then with the mind also. You see, the mind also all the time wobbly, as like, they cannot sit at home, now they've come here, `Oh, let's go out, look at this, look at that, let's see this, let's see that,' they can't sit properly for five minutes together.

So there should be contentment within yourself. You make Me sit in a room, I'll sit comfortably for hours, ages. I would not like to go anywhere, to see this, to go round this, if I have to go, I will go, otherwise I'm contented. Just what is there to see this and see that. Now you go about this way, that way, run about.

So this is also a mind of the right-sided person. It's all the time running away from this, running away from the house, running away from himself.

So these extremes come in only when you're not in the center when you're not yourself fully. When you're yourself you really enjoy yourself fully, whether there is someone or not.

Now we're just thinking today that supposing any other Indian lady would have been in this big house, she had written a long letter to her husband that, “Oh I'm so frightened here, there're bhoots looking at me from this side” and this and that and all kinds of things. Because I've seen such letters written, you see, by people and I

used to be amazed what is there to be afraid? Because if you are in a big house also a small house, what does it matter? If it's a big house does it mean that it becomes bhootish and if it's a smaller house it doesn't become bhootish, like that.

So it's all conditionings of the mind.

So if you have the conditionings then you're not a Sahaja Yogi.

There should be no conditioning. Now you've seen that by God's grace I have all the comforts in My family life, but to Me it makes no difference, neither physical nor mental nor emotional, nothing of the kind. Now so many people get very upset if they do something wrong like Marcus, Mister Marcus, you see, turned out to be a funny fellow, doesn't matter. He's funny, that's all, finished. I don't feel much about it. People were very much disturbed, of course you feel more disturbed because he said some thing against Me but to Me it doesn't matter.

Now you start singing My praise, My jais, sometimes I don't know if you're singing My..., all the time I think, yes you're singing somebody else jai and sometimes I may join you, you see, it's possible. I've to keep quiet, `No, no, no, It's Me they're singing about.' I've to tell Myself to stop it, so there should not be any sort of a reaction, that's the point, niranjana, should not react. You see something, just see it, don't react. You hear something, you just hear, don't react. If you can manage no reaction business, means you do not react on that, neither emotionally nor physically nor mentally. Then spiritually you'll act, it works, that works.

Like Mister Gorbachev's problems. I told them, “Give Me about two hours, just I'm going to sleep now." Because when I sleep then all My attention is on one point.

So I said, “All right Gorbachev, come along, sleep now” finished. Problem was solved. That's how it works out but when you sleep also you're dreaming, you're thinking about this, you're doing that, `Tomorrow I've to get up for meditation,' nothing, you just tell yourself, `Tomorrow there's meditation,' finished, that time you'll get up. Four o'clock means four o'clock. For the whole today, I think, what time I got up, I don't know, get up very early, then everybody's sleeping then again I sleep, I don't know what to do. Again I get up, everybody's fast asleep, all right, let them sleep, doesn't matter. Then I say, “All right, call somebody, I'll have some tea or something” but what I'm saying that such a person is not troublesome to anyone. There's no demand, nothing, everything's fine, it's all right.

But on the contrary you do so much for Me that I don't know what to do with Myself. Like I must thank you all the Swiss who brought such nice beautiful sheets and things for Me. I never knew what sort of sheets I was using, I never knew what sort of pillow case I had, nothing. Today she told Me they've brought the sheets. I said, “Really?" “This is from them." I never knew what I was using. Not that I don't know about things, I know this sarī when it was given to Me in what Pūjā. I know from where it comes, I know the art but what I don't worry about is this, `Where is that thing gone? When is it this meticulously? Why this is not at ten o'clock? Why this?' You can meditate any time but four o'clock is the time

that's too much for you, but I should say, about six o'clock. Six o'clock is the time when, you see, you are away from the day's problems because so much time has passed and that's the time when you are in a state where you are silent, you're now getting up.

Now supposing you have to go to work at seven. Then you must do your meditation by about five.

So five o'clock you get up whichever way you like, at least you get ten, fifteen minutes free where you'll meditate.

Because then you'll have to get ready, you've to go.

So one hour you take to get ready. Before that if you can get up, I tell you, you'll just practice it, it would be very helpful. It's not that it is compulsory, `If you don't meditate you'll go to hell,' nothing of the kind, Sahaja Yoga is not like that. Only in Sahaja Yoga one thing is there, if you have to grow then you have to meditate and that's the best time for individual meditation, for individual meditation. And that's how one has to do it.

But in the West I don't know why getting up early in the morning is worse than giving them a corporal punishment, I think. But maybe because in India the timings are such that we are used to that kind of life and I always get up very early. Whatever time I may sleep, I get up early and then if I've to keep awake, I can keep awake.

So the body should be, you should be the master, should be the master of your body, should not try to...

Now you would know that I'll be very soon seventy years of age, quite an old age it is supposed to be, you see and

still if you make Me sit on the ground I can sit for hours, I can sit for hours.

Sometimes I just sit on the ground just to allow the vibrations to go up. Many people can't even sit on the ground at this age. They have pains here, pains there. Of course if you have pains, so what does it matter. You can see your pains. See I've burnt My fingers yesterday, there was a blister, can you see that? So what I did, I put more oil and burnt it more. It's settled down, little bit is still there but it will go back. It's very simple thing, you see, you should do to your body. If it is trying to misbehave, all right, do it more.

It's paining there, it more.

So that is how you can conquer your body. But if you want to become slave of your body then you cannot be spiritual person. Because of that all these things come up like all these problems I saw as you said it between the two persons, it's very obvious, shows that we're more concerned about each other than about ourselves.

We should be able to be ourselves. If somebody says, `All right, sit here,' all right sit there, what is there? What does it matter? It's no so important. If somebody says, `All right, you don't have your food,' all right we won't have food, so what does it matter. You're not going to die and even if I'm going to die I'm going to die anyway, anyway, if that is the last.

So if you take an attitude, you see, which is is not strictness for others but for yourself, then it works. Then it works out. And you can make your body your slave, you are now masters. Just make your bodies your slaves, don't have to go to Himālayas, don't have to do all those

things, you can now. Because they could get their realisation, poor things went to the Himālayas, they stayed in the cold, they used to, I don't know, most of them died also in that condition.

You might be one of them possibly, those who did all those things.

So in this lifetime you have to know that that's the best time and whatever is good for our benevolence we should do, this wisdom we should have, because we're Sahaja Yogis. It's for our good, for our benevolence, why shouldn't we do? We've been seeking this, we've been doing this, we've been asking for this, we're born like this and now we found it, so why not do it? But I've seen people, if they've to go to work they'll get up in the morning but if they've to go to meditation, they will not. Because still the conditionings are there. The best way, I think, is to first of all, to get up in the morning.

Some people say, “All right, tonight I'm going to sleep early so I'll get up tomorrow morning” you'll never. I've tried that also. Because it's good, that's why I'm saying it's not that compulsory, nothing of the kind, it's good, you just try it, it's good that's the best time that one can meditate.

Now supposing I'm travelling now, today here it is twelve o'clock, if I'm in Russia the twelve o'clock there is twelve o'clock for Me. Five o'clock there is five o'clock for Me. I don't have this problem, I don't have to worry about what is the time there or what is calculated now, nothing of the kind. When I'm there it's five o'clock, Russia all right, five o'clock. There exactly five o'clock I'm up there.

So what I'm trying to tell you is this that you can master the time, you can master anything.

But first you master yourself. If you've not mastered your body, your mind and emotions, how can master it? Master everything, you can master it, everything. You can stop the sun, you can stop the moon, you can stop the rain if you want, can do everything. If you want I can try something for you tomorrow. Even the moon will move with you, I've seen, I've shown people that when I move the moon moves. You see, they become your slaves absolutely your slaves because they respect you for the mastery you've shown.

So all what we are mastering are all elements within ourselves. And that is not to be done with force or anything, with dedication, I think, I would say. But for Me it comes just a matter of, what should I say, it's part of My life, part of My life.

Now, Sahaja Yoga, I don't need anything, it is a part of Me, I don't need anything and I can sleep whenever I like after all, get up whenever I like, nothing. Food now, today I don't think I had lunch, nothing, so doesn't matter, nothing important. Still I look fresh and I feel fresh, I'm feeling all right.

So this is the thing, we should now try to know we should master it. Supposing you're fond of something, something you want to eat. Then you tell yourself, `Now you're not going to eat that.' Now say, you are fond of pasta, poor Guido has been tortured for pasta. All right, so you say that, somebody told Me Guido didn't like some pasta when he came to Milan.

So I thought why he didn't like, I was eating the same pasta everyday. Then I ate and I thought of it, “Ha” I said, “See this pasta, they've not put olive oil but have put corn oil, raw corn oil." All the time I've been eating that I've never thought like that, but when he didn't eat I thought that there must be something wrong. And this I do with My husband also. When he says that this is not good to eat then I put My attention to it to see why it's not good to eat, because I've been drinking that throughout, you see. I never feel that there's something wrong, I eat everything.

So this is what it is that I've mastered My tongue. This tongue cannot trouble Me. What I want I will eat, jolly well it has to tolerate. This is what it is.

If you can master your tongue, master your eyes, the eyes are such which are very powerful things, extremely powerful. And the feelings of the eyes are extremely powerful. But if you have artificial eyes, I mean, artificially you do things, artificially you..., then the eyes have no power, eyes have no power. You should master your tongue, if you say anything it may be wrong, but it will come true. Truth will only come from it.

So it is the same with the ears, you have to master it. In the sense that, `What, you're talking like this? All right talk, I don't mind.' So any amount of noise I can sleep, only thing, what I don't like electrical light when I sleep. I've seen that I had no, these spectacles till about four, five years back but with these lights the way you're putting on Me, I had to give it. They're artificial, so because of these artificial things, if the body doesn't like, it's very good. That's if the body's sensible, it is honest

and it's sensitive. Should not like artificial things. If it likes artificial things then something wrong with the body, this is genuine, that the body is genuine, you see.

So this is what we have to understand that sleep you must master. All right, you feel sleepy stand with a pole in the hand and don't sleep, let's see that way. Now if you feel like eating too much then don't eat food at all. Once I went for a massage some place, they said, “You'll have to starve here." I said, “All right, how many days?" He said, “About five, six." “I can starve any amount." Sixteen days I just didn't eat anything, they got a shock. They said, “Baba, please eat something, what's the matter with you?" And others were stealing chapatis and puratas from the shop and eating. I said, “Why?" I never even thought of food.

So you control your thoughts, `No, no, I'm not going to think about it, finished,' just thoughtless awareness.

So what happens that we have become slaves of everything, just think of it. You're not master of anything. Or supposing you're getting late for the plane.

So people become the aeroplane, you take the name of the airport they go off up and down. I don't understand what is the need. At the most you'll miss the plane, at the most, which I never miss, which I never miss.

So this is a conditioning in our own mind.

So what? But if you miss the meditation, it means something.

So priority's changed that actually when you start mastering yourself, the priority's changed and you really become the master of it, of the whole atmosphere, whole

of everything but I'm quite a master I must say in so many respects but I never force My ideas on you. If I want I can, I don't. I allow you to grow the way you are. Because what's the use by My doing if you do something then how will you grow? It's like using a computer instead of your mathematical brain, isn't it? If by what I do if I change you then how will you grow.

So you have to do something. If you want I can make you all get up at four, do meditation regularly, I can, but that's not good, you have free will. If you want to do the meditation, if you don't want, don't do it.

So it's something is to be respected is your freedom but you must respect your ultimate freedom, have to become the master, just the master.

How you play the game is your style, that's Śhrī Kṛiṣhṇa's.

Like buying this house, Cabella, there was a crook, you know. Everybody who had fallen a thing to him. I didn't know how to play, just now I said, `Let Me see, let Me see.' Ultimately the whole thing was discovered only five days before the Guru Pūjā I bought this, five days. And four days before I bought and three days before we purchased this and one day before it was pitched. You can do anything, ask our Guido. Guido told Me that there are two ashrams available. I said, “All right, what have you done about it?" He said, “Nothing so far." So I telephoned to him. He said, “Mother how will you do it?" “We'll see." And the plane did not go that day, went and bought both of them.

So if you are a master, you see, if supposing you are a master of sorcery, you can do whatever you like with

them but if you're a master of everything you can manage everything. Everything looks magical but it's not. Actually you're mastering. Like we went to Germany, he said, “Mother you must also buy something from Germany for Pūjā, what's the use all the time you bought from Holland so why not from Germany." I said, “This' such an expensive place all I try to avoid." But still I was going round and round and suddenly we came to a point. I said, “Now see here." In Germany we bought things fifty percent less, Germany, can you believe it. That too not the east, the west Germany.

So that's what happened but, you see, you have to have the knack and a master is not worried, you see, master knows. Let everybody play their cards, the master sits on the trump card, that's the one. Then you're so confident because you're the master. But we don't spend time in mastering ourselves, this is our trouble. Now supposing if this was the situation, supposing the husband is right-sided, which I have very much, he's very right-sided, all the time sees the time, like this all the time. I've played so many tricks with him now that he doesn't now see the time much.

Like My daughter's wedding was there, now this elder daughter, you see, they all came from Lucknow, all left-sided people. But in Lucknow if they invite you at ten o'clock you better go at six o'clock in the evening because by ten o'clock they would all be sleeping and snoring. That's how the people are in Lucknow. My husband comes from the same Lucknow, Lucknow-walla, but he is very right-sided, first class, first this, that. These people, poor things came from Lucknow also.

So he had arranged everything.

Six o'clock the barbers will be ready to shave, you see.

So these people were still in bed, the barbers were there, you see, in their beds they were shaving, so imagine the boy's side.

So then they got up from their beds, poor things. Then they're that eight o'clock will be the breakfast served. Rushed some or other, poor things, you see, they have never known such a thing, they'd never got up before ten in Lucknow.

So they rushed up, came there and all that, so much poor things, they thought, `We must show our efficiency, otherwise in Bombay [Mumbai] people will think what these lethargic people are.' So they all tried to be very smart and this and that.

So the marriage was fixed and the custom is that the girl has to take the garland and has to garland the boy, otherwise you cannot marry.

So the stage was fixed and My son-in-law was to come after a certain Pūjā on the door and come there and the girl has to walk all the way and put the garland. It was all fixed, you see, set, so she was told, “You have to walk exactly at this time” and told Me, “Keep your watch ready..." and so poor Kalpana started walking and nobody on the stage.

So she looked back, she said, “Who am I going to garland here?" I said, “Garland the chair now." So I brought her back.

What we discovered, I immediately knew what must have happened, that My son-in-law felt like going to the

bathroom. And he was wearing those tight pants, you see, that they wear, this churidar and they were pulling his churidar, poor man trying to go to the bathroom. She said, “Mummy, I don't know what to do." I said, “Take it easy." C.P. was jumping here and there, he didn't understand. I said, “Kalpana, you go back, stand there, I'll bring Prabhat." Then Prabhat came. It took over fifteen, twenty minutes, according to time. C.P. said, “You played some tricks again on me." I said, “Sorry, I can't help it." Like that, so you see, then I played tricks like this. Now he knows Me too well that I'm playing tricks and so now he doesn't force Me to do...

So this is what, if you're a master, but in a very gentle and sweet manner you play the tricks. He told Me, “Now I know why you went to Russia, I know you know that, all right." Now gradually he's realised this is the mastery. But I don't show like that, I am otherwise a very good housewife, all the time saying saying, “Yes sir, yes sir." But if you are the master you can play, that's what is Śhrī Kṛiṣhṇa. Śhrī Kṛiṣhṇa is the master, He has the mastery, you see. All the mastery He had and that's how He managed things.

So that's what I'm trying to say that you must master yourself. Instead of blaming anyone, instead of saying anything, you just tell yourself, `Now I'm a Sahaja Yogi, come along, why am I here?' So the right-sided will become left, left will right and ultimately it will station out to the center, like a pendulum we move.

So this is what is a very good thing that you have shown, I'm very happy, but these problems exist.

And actually in Sahaja Yoga nobody should be right-sided or left-sided. You're all in the center, you're all in the center. Because certain things like shoe-beating is such an embarrassing thing, you know but you have to do it, you can't help it if you have ego. But this all can be easily solved once you face yourself, just face yourself. But this is me, not others, not others, not others, yourself, face yourself. `I'm like this, all right, I'll see to it, I'll put it right.' All right? So now they have decided to do everything, finish everything tonight and then they will do it. I would say if you want you can do it now, whatever it is and if you feel it's sleepy tomorrow you can sleep also, doesn't matter, whenever you think I will be ready to come. May God bless you.

So tomorrow I'm going to talk about the master of masters whom I can master also. I can master that master also, all right? May God bless you.

Contents: 1991-09-01 **Śhrī Kṛiṣhṇa Pūjā, The Technique (Master) of the Play, Cabella Ligure, Italy**

Today, we have decided to worship the Yogeshwara. I think that is the greatest name of Śhrī Kṛiṣhṇa for us. That means He is the Īshwara of Yoga. `Yoga' means `the union', as you know, with the Divine. But also Yoga has another meaning which means `yukti'. In English language to translate it properly [is] not possible. We can call it as a... yukti means `the trick', the trick. But trick is always connected with something funny and bad. But this yukti means `the technique'. The `technique' is mechanical.

So I couldn't find any proper word for yukti. But one can say it is the `to know the technique' and `the trick of the technique' is also another meaning of Yoga, yukti.

So, even if you are connected, if you do not know the trick of the union, then it is useless, it is of no avail.

So what one has to learn after getting realisation, not only the technique, but the trick of the technique.

At Kṛiṣhṇa's level when we reach, it is an Incarnation after Śhrī Rāma's.

So Śhrī Rāma came as a `Maryādā Purushottama', which means a person who has within a complete ideal of Maryādās and a benevolent king.

But, in the case of Śhrī Kṛiṣhṇa, it was a different phase because people had become extremely serious, very disciplined and were leading a life which was, we can say, over Dharmic. And this had put the people at a level fixed and they thought that `If we are doing all these things every day, then it's alright. We have reached the last.' So Śhrī Kṛiṣhṇa had to come, Himself, Śhrī Viṣhṇu, came as Śhrī Kṛiṣhṇa, to tell us about the ascent and that all this is just a play. But only a person who is a master of the play can do the play.

So to know the play, supposing you have communication, electrical communications you have. Now, you don't know how to play with it, play. Not, how to know or how to connect, but to play. Supposing only you know all the technique. Then it becomes quite a headache because all the time you think you are doing it, you are... have to do this and, this is to be done, that has to be done and this connection is not all right, that should be properly connected. You get tired and bored. But, if it's a play for

you, just a play, for any master it's a play. If it's just a play for you, then you don't feel tired, it's fun, it's fun.

And that is what is is `leelā'. That's why He is called `Leelādhara'. Because He is a master. He came as a master, master, not as a Guru, but master of all the arts of this Yoga, yukti.

So He's so deft, He's so capable, that for Him it's a play. All this is a play for Him. And this is what one has to know, that in Yoga everything that you do should be just a play. Say, getting up at five o'clock in the morning should be a play. In the morning you get up, say, it's not yet, the sun has not come to suggest what you have to do and the moon has departed and in that twilight or a little darkness, you get up. It's very beautiful and that time you sit down for dyān[a]. But's up... it's is not a serious thing, it's ah... it's not something that is boring, it's a play. But for that you have to be a master. If you are the master of Yoga, then it's a play.

So the first Śhrī Rāma's state has to be there, where you become really [a] Vishwa Nirmalā Dharmi, so that it becomes your play.

Now communication with the Divine has to go to the whole world. [The] whole world has to get this communication that you have received. For this part Śhrī Kṛiṣhṇa arranged something in His lifetime in a very simple way, as a child. Very child... childish it looks, very childlike. Like when the gopīs were taking their baths, He hid their clothes. *[UNCLEAR* I mean, the/But] Indian women are never fully nude. Never. [He] hid their sarīs and all that and He could see their back, this little boy. What is for a little boy? He's sitting on a tree and is trying to raise

their Kuṇḍalinī. They're coming out of the river Jamuna, which is being vibrated by Rādhā. Already there are vibrations, *[UNCLEAR* you see/here], raising their Kuṇḍalinī. Then they are taking the water and He breaks their pitchers from the back, it is... has also got vibrated water.

So the vibrated water falls on the back of these ladies and He tries to awaken their Kuṇḍalinī.

See the play of a child, how He tried to play in His childhood, just like a child. And then He shows, later on, His childlike expertise in dealing with politics, with dealing with people, with communication and everything. And His power was Rādhā. Rā-dhā. `Rā' means energy, `dhā' means `the one which sustains', `Rā-dhā'.

So the “Dhare dhi sa-dharma ha" as they say, in the same way, Rā-dhā, `the one who sustains the energy'.

So the first quality that He got from Her is, She's the ` Āhlāda Dāyinī'. There's no word. I couldn't find any word in English for `āhlāda'. `Āhlād' is when you suddenly see something nice, it's joy starts.

Just to [feel] very happy. But there are very few words in English, as you know, for... for ah... translation for `joy', or at the most `happiness'. But `āhlād' is a kind of a joy which, as you say it, get the fresh air.

And how you feel. That isāhlāda.

So She's ` Āhlāda Dāyinī'. She's the one who's the giver of āhlāda. And so with Her powers, He could work out this āhlāda to all the people with whom He was connected.

So all the gop[as] and gopīs who were with Him had to do Rāsa. `Rā' is `energy', `sa' means `with'. To dance with

the energy that is Rādhājī. He used to just play the flute and She used to dance, the energy used to pass through Her hands to all the other people and the Kuṇḍalinī would be awakened.

So this was another play that He had.

So in the play only He raised the Kuṇḍalinī. But in modern times it's very difficult. It's not easy to raise Kuṇḍalinīs in modern times in that way. I mean, nobody will understand also.

So, in modern times, when Sahaja Yoga is not just raising the Kuṇḍalinī, but giving the complete knowledge about Sahaja Yoga and also empowering the person with the power to give others realisation, it was tremendous task. And that's why we had to find out these methods by which we could give realisation to people.

In those days Kuṇḍalinīs were awakened, but it was not that Sahasrāra was broken.

So Kuṇḍalinī must be somewhere hanging in the Āgñyā, maybe at heart, maybe somewhere. And such people became the seekers. And that's how we find today people are here, as Sahaja Yogis whose Sahasrāra's are open and they know all the yukti of Sahaja Yoga.

But there are subtler and subtler yuktis of Sahaja Yoga, which you have to master. The first is that His character was `mādhurya', meaning `the sweetness'. Sweetness. We always says, “Sweet like honey." So when He talked to anyone or He communicated with anyone, it was through sweetness and this communication, if you have not developed then you are nowhere near Yoga. To talk to someone sweetly, automatically. Everything is

mādhurya for Him: His talking, His actions, His face. Everything is mādhuri.

So when we talk of communications, first of all the greatest thing is the communication between human beings. And when we have to think of the communication with the human beings, many people think that by aggression you'll communicate better, which is not true. I mean, if somebody wants to get something out of someone, say; so you go there and just talk, “I have to have! How can you do it? This, that!" As it is, it's “no". But if you are sweet and start talking sweetly, then 99% will definitely dissolve.

So, to dissolve people with sweetness, how to do it, that trick one has to learn. How, with sweetness, you can dissolve people. This is one of His special qualities, that you talk to someone in such a manner, genuinely, in a very sweet manner and the problem between you and that person will be dissolved, absolutely.

Now, there are many tricks. How to talk to someone is one of the biggest things one has to learn. First of all, you must always show that you are less intelligent than another person. Like [when] I'm talking to a scientist I will say, “I'm sorry, I don't know any science you know. [I'm] no good for a scientist." So they feel `ahhhh, very good!' If you have to talk to some musician, must say `I don't know any music. No, I just... I've have learned little bit, but not much.' Musician feels very happy. You may call it a pampering of the ego, you may call it. But there's no harm in saying that `I'm nothing compared to you.' So the first trick is complete humility when you talk to another person. Is the sign of greatness, is a sign of

fulfilment. As the trees, when they are laden with fruits, they bend down.

So the first of all, if you say, `I am no one. I don't understand anything, but I would like to hear.' This is first.

First quality of communication is to be extremely humble about yourself. The another person should not know who you are. And there's a lot of fun in it. Say, for example, now, say, I can say about Myself that My husband was very highly placed in India. But I met a friend in Delhi, she was studying with Me in school and in college and She asked Me, “Where do you live?" I told her, “In Meena Bagh” which was just a useless, small, little place [in New Delhi] meant for very ordinary officers because they had not allotted us any house or anything so, temporarily, we were there. She said, “What? What is your husband doing?" I said “Doing, he's some government servant." I didn't tell her [his position]! He came *[UNCLEAR* down].

So he just looked at Me [and] smiled. She said, “Do you know him?" I said, “He is My husband." She was shocked, “He's your husband? Oh my God! Why didn't You tell me?" Immediately the whole thing changed and she felt so ashamed of herself. She had started looking down upon Me there, married to some clerk or someone or somewhere.

So, the best thing is to play down. Play down everything. Now I know of certain Sahaja Yogis, they say, “Oh, Mother has given me such powers. I can do this. I can do that." This boastfulness is of no use.

`I haven't got any powers, you see. I just... I'm a Sahaja Yogi that's all. But if you want I can try.' So, is to play

down, as much as you can. Practice this at home. First practice and then go and do it.

So that is one of the greatest qualities of communication with others.

Second thing, I think in the whole of Gītā, if you read it, there's one very important thing, it says “krodhād `bhijāyate sammohah" [Bhagavad Gītā 2.62-63:”kāmāt krodho 'bhijāyate, krodhād bhavati sammohah", from desire comes anger, from anger comes delusion]. You see, among all the worst things that we have, according to Him we have six enemies. But in Gītā He started with `krodh[a]'. He said, “It starts with krodh[a]” is anger.

If you have anger within you, then you are not a master at all. There's no need for a master to get angry because he can play about. He can make you dance like this. What is the need to lose your temper? But that mastery if you don't have, of handling people, then after five-six minutes of talk your voice starts raising and a sort of a something starts barking. Because that temper is still inside you, burning.

But for a master, there should be no temper. No need. He has started with krodha, that with the Krodha all problems start, from one to another to another to another.

So we should watch out if we are angry people. Anger comes from Viśhuddhi. Starts from liver, Viṣhṇu, but [it is] expressed through Viśhuddhi: face becomes red, eyes become red. From the mouth, you see, you start saying all kinds of horrible things and the whole expression becomes so different, when you are angry.

So this anger is to be seen. Where is it? Within us, where is it, this anger? Liver? “All right, I'll put it right." So to master it you have to face yourself, clearly. Many people I have seen, people say “Mother, you know this lady is such a hot-tempered women. She is so dominating. She does this and does that." But if you tell her, say “No no, I don't do that way. No, no I'm very good." “But how others are saying that?" “I don't know but I'm very good", finished! If somebody is saying that then you watch yourself, do you get into tempers or not? Are you losing your temper? It's very easy to make it out, then face [it].

So the trick of the trade is to face yourself and see for yourself how much you are lacking.

So first is humility, which it should be genuine. And secondly is equanimity, no temper. There is no need to take to temper. At the most you can say `What are you doing? Why are you doing that way? Now if you do something, you know, maybe something I might say which I do not like so I don't want to say.' Like that, at the most! Up to that point is all right, that you should say that `I dislike.' But not to go further with it.

If you just stop at a point, then this habit of getting into temper will go away. This arrogance will go away, which has to go. This arrogance has to go, this temper has to go. And then, you'll be surprised, you will feel very much relieved. Because this anger, once it comes in, reacts and catches your left Viśhuddhi and you become guilty. You feel very bad: `Why [did] I said so? I should not have said this.' So Viśhuddhi's finished. Left Viśhuddhi means it's a headache. It goes on accumulating like a storehouse there all your anger, temper whatever you have and this

left Viśhuddhi catches. And you know the problems of left Viśhuddhi.

So, if you get angry with someone, don't feel guilty, but go before the mirror and slap yourself nicely, twice, cha cha cha cha cha [laughter]. Now you get angry with yourself, `Let me get angry!' Then stand before the mirror: `Shoo shoo shoo' [pretends to punch Herself], like that [laughter]. In the same manner as you get angry, try to act. You never feel guilty. Or maybe more angry would be better.

So you empty out your left Viśhuddhi. Next time you won't do it. But feeling guilty means you'll again repeat and repeat and repeat the same thing.

So this temper is expressed by men differently and women by differently. And I'm very much worried about the women sometimes because they take to waterpower and I'm lost. But those who have ego too much, cry much more. That's the sign. I've seen, if you say anything to them, immediately they start crying because already the left Viśhuddhi is there full, like a full balloon and [when] you touch them it becomes water. But men, their temper is different style, as you know very well, that when they get angry they might fight with each other, box everyone and then settle down nicely and have something to drink.

[Laughter.] “Let us have it out!" you see, they'll say. Take out. But women don't, they keep it there and once they keep it, then it becomes tears, it starts coming down.

So [if] these are just tears out of joy, happiness, that's different, or out of feelings for others, but it's not that. But it's tears just to impress another person that you are very sad or something.

So the second trick is how to master your own temper. And the third one is how to master the temper of others. That's even better. I don't know if I have told you the trick of Gagan Gadh Mahārāj, when I went to him. He is a very hot tempered Avadhūta, sitting on a thing [tiger] and he's lost his legs because he was feeling hot, he was sitting in the water all the time, so his feet are useless and he goes on a tiger, they say. I never saw the tiger, of course. But he knows about Me and all that and he told everyone about Me, so I went to see him. And he's supposed to control the rain. It was quite a steep climb for about one and a half hours. And as soon as I stepped in, it started raining, raining, raining heavily throughout and he couldn't stop it.

So he felt very challenged! When I went up, he was sitting on his own stone outside the cave and he was doing like [this] [twisting the head], with anger. He didn't know what to do. I looked at him, then I walked into his cave and sat down nicely. Then he came. They brought him. He said, he touched My feet, everything he did and then he said, “You tell me now, why did You not allow me to stop the water? You got completely drenched. I'm very angry with this rain. I know, but why did You do that? Is it to control my ego?" I said, “No, not at all I never knew you had ego or anything." [Laughter and laughs.] “Then why?" So, because I'm a master as you know, I said “You see you are a Sannyāsī and you brought a sarī for Me, that too of an orange colour and I would not take the orange colour sarī from you. Any sarī I wouldn't take, because you're a Sannyāsī. But I had to get drenched to get the sarī, isn't it?" Immediately, he melted away.

But I had to be the master. First of all, how to melt him and secondly, the master of his mind. This is the subtler part of it. You can be master of a person. Like that, you can know what he has done for you, what he has prepared for you, what is coming for you. I wouldn't say that you know all the whole future, but if you try just to know about a person, you can know everything about that person. Very simple.

So first try to understand a person.

My father had lots of tricks with him I know and a very humorous person. And one day My brother told Me, Baba Mama, that he has a friend who sings very well.

So I asked My father “How does he sing?" “Oh, he is very courageous” he said. I said “Why?" “He sings whether he knows or not. That's the trouble!" [Laughs.] What an exact description he gave Me of this gentleman: “He's very courageous, you see. He doesn't know, but he sings, quite alright.

So he's very courageous." I mean, he didn't say anything against him. He said “He's courageous” but he gave Me the complete picture of the gentleman that: `You have to be careful you see, he might start singing in a funny way, you shouldn't laugh.' And all that came in that “courageous" word.

In the same way, if you study someone, you see, then you will just describe that person in an interesting way and you will not feel that this person has these bad habits or that bad habits or this is wrong with him, that is wrong, but you'll describe this part of that person. Is a way of knowing a person in totality, with all his defects,

with all his qualities, with everything and accepting that person as he is.

If that mastery you can have, now how will you have? If your attention is not on his qualities, you'll only know his bad things. And if you know his qualities, then bad things will be there a little bit, but they'll just be adding a little masala to his character, you see. You'll feel: `Ahhhh, that's it, you see. He is but little bit like that.' Little additional svaras [musical notes] added to his character. And you wouldn't mind it so much, such a person. You'll really enjoy.

Like My son-in-law is very fond of dogs and his wife says, “No dog in the house. It's a at." So there's a fight between them for the dog.

So Prabat said “You never meet me." I said “This is not proper but next time I have decided to be a dog." [Laughing:] Immediately he took the point. See? So the way you talk to a person you can suggest to him what is so special about that person or the defects of that person. But you need not say directly something to him. If you say indirectly, in such a humorous manner, that the person will understand.

So, in communication with others, you have to be a very humorous person.

But mostly I've seen, people have humour if somebody cannot walk straight, if a physical problem is there, they'll laugh. If he has, say, not properly made his hair, then they will laugh. On some sort of a very superficial thing they laugh. This is not humorous. This is, this is some sort of a criticism in laughter. Or some people have a humour like this, that they say sarcastic things. That's

no good. You see, say one word to somebody sarcastic you think you are brilliant, but you are lost forever for that person. That person will remember “He said such-and-such things to me." So sarcasm is against you completely, against Sahaja Yoga. If you have to say something, say it in such a manner that it doesn't hurt the person and the person enjoys that subtle humour and understands also that `This is the problem with me.' Now, humorous way is, say, if I have to tell something to you, I need not tell you directly you are like this, you are that, but I say: “There was one, you see, crow which came to my house" and like that I can transfer all your qualities to that crow and describe to you. I'll say that: “This crow did like this and did that." Immediately, you'll start thinking: `Is it about me that Mother was saying or about the crow?' So transfer it to somebody else. Transfer it to somebody else, that's the best way. For example, if you want to say that: `All the names of the people who are coming to the Pūjā should be there at [the] right time.' So now, this time, Americans [are hosting], all right, `Americans have sent the word...", they have not, “... have sent the word that all the names should be there.' No harm telling such lies, no harm.

So that people will not put it on you, they'll not be angry with you. At the most they'll be angry with the Americans, doesn't matter, for the time being.

So like, transfer it and this transference is `hastāntara' [transferrable] as they call it, to transfer from one hand to another hand. Śhrī Kṛiṣhṇa was an expert.

There is a story about Him when He's called as Ranchordas, means He ran away from the battlefield.

He doesn't mind, so what. It's a runaway.

So what? The reason was like this. There was a very bad Rākshasa who had all kinds of boons from Brahmadeva and Śhrī Kṛiṣhṇa didn't know how to overcome that. Nobody knew. And He was killing so many people.

So He thought of a trick, transfer it to somebody else. He knew of another great yogi you see, special type, who has meditated and taken a boon from the same Brahmadeva that: “If I'm sleeping and anybody disturbs my sleep and if I open my eyes and look at that person, that person should become ashes, bhasman." So Śhrī Kṛiṣhṇa thought of him, “Better transfer the job from Me to him." So He started running away from the field.

So this Rākshasa also followed Him. Then Śhrī Kṛiṣhṇa stealthily went into the cave of this Avadhūta and put His own shawl on top of head, covered him and hid Himself in the cave. Now this Rākshasa came here. He thought this was Śhrī Kṛiṣhṇa who was sleeping, “Ahhh, now you are tired, you are sleeping. Now I'm going to see how you can save yourself." And he started waking [him] up. This Avadhūta got up and looked at him and he became bhasman [ashes].

So transfer your jobs to a more capable [laughs] person who can do this better, than taking upon yourself straightforward, going, “Alright, come long, I'll fight with you." You cannot win. It's a guerrilla warfare as you can call it. Transfer it. And you can transfer it to somebody, you can make friends with that person, pamper his ego, do what you like. But the main point is that you should get rid of the ills, the bad, the Rākshasas.

So you can transfer it to anyone.

And so many tricks He played. In the Mahābharāta, Bhīṣhma had a blessing that, unless and until he wants to die, nobody can kill him.

So Śhrī Kṛiṣhṇa decided that He should use some tricks.

So He told Arjuna that “you put him", He told Arjuna not himself; He was just doing the chariot drivers job, sārathi.

So Kṛiṣhṇa told him that “you just make him sleep on the arrows, let His body be on the arrows and he has to decide that he will die." But Dron. āchārya [Bhīṣhma] was a great Guru of, also of Arjuna, who was siding with Pāṇḍavas... I mean with Kauravas. Now how can you kill this Dron. āchārya [Bhīṣhma], big problem. Because you see, he knew all the tricks of archery. How are you going to save *[UNCLEAR* that/them]? Because archery is such a thing that he was the master of archery, while Arjuna was his disciple.

So how to stop? How to stop him, answering back the... [asks in Hindi the translation of a word].

Sahaja Yogi: Arrow.

Shri Mataji:... arrows, arrows of Arjuna? How to do that, that he doesn't answer back? Because he was a master.

So Kṛiṣhṇa organized it [in a] very special way. He got a shikhaṇḍī, you see, it was a eunuch. What an advantage of having a eunuch. Of course it's a big story how they became shikhaṇḍī and all that, but He got him in front of Arjuna. Shik... eunuch in India [is] regarded as a woman.

So Dron. āchārya [Bhīṣhma] said, “I cannot kill a woman." And that's how He killed Dron. āchārya [Bhīṣhma].

So [He played] these tricks, because to get rid of ill is the main thing. How to get rid of the ill? If you are not

capable, you better tell somebody else to get [rid of], because that is very important to get rid of the evil. And if you can transfer this to somebody else who's more capable, in your own humility, you'll do much better than to directly attack that person. That's tomfoolery. No use.

So this was the trick of Śhrī Kṛiṣhṇa in the... throughout, if you have seen Mahābharāta, Śhrī Kṛiṣhṇa told Arjuna that, “Either you can the have the fu[ll]... all of My army or you can have Me." Same He told to the Kauravas. [The] Kauravas said, “We'll have your army." But he [Arjuna] said, “You will be mine, Kṛiṣhṇa, You'll be on our side." But He said, “No, I'll be just on the chariot. I'll not hold any weapon." But He's a master of tricks. He does not need any weapons with Him. Without weapons also He can do everything.

So Arjuna said, “All right, You be my chariot driver" and He was there.

Because Śhrī Kṛiṣhṇa knew about each and every thing, mostly He used to smile. Now, [if] somebody's telling Me something, sometimes you will find I also smile, but I try to control, but I don't want them to see. But I know what they are doing, what they're up to, what is their trick. Because you are such a trick master, you know all the tricks and you know what they are playing with you.

So you just smile about it.

Just to smile in a very sweet way, `Ahhh, that's it. Ahh, of course, of course. What you say is true, no doubt.' But, by this kind of thing, you'll be surprised, your communications will improve very much with others.

Now some people I've seen in Sahaja Yoga, very common, very common: “Mother, they came and told

me, our leader told me us, that `you are bhootish.' What is bhootish?" Another one says, “But he told me `you are a bhoot,' ", alright. Then somebody says, “Mother no, he told me that `you have got a bhoot in you.' " Now what are these three categories tell us? Why to tell anybody you are bhootish or anything? There's no need. If you know how to correct it, just say `Left Swādhiṣhṭhāna.' Correct it. Take it out.

Ask him, if he had any Guru or anything. Alright, if the person is good natured and a good person, then it's even more important. You should say `[It's] nothing, you see, it's just a badha from outside. We'll have to take it out.' But a person who has got Āgñyā and all these things and plus that, he has got this left Swādhiṣhṭhāna, then, of course, you should say, `Baba, we cannot help you.' Because you know he's cunning. What's the use of playing with that? But in Sahaja Yoga we forget. Anybody who comes: “Alright, come along, come along, come along." Everybody is not capable of Sahaja Yoga. One has to know that. Not the whole world. Sahaja Yoga can only be given to people who are deserving, who are seekers and who are courageous, vīras. Is not meant for ordinary people.

So we are open our door to everyone and all such people walk in and then we work very hard on them, we do all kinds of things and we find that they create problems for us.

So first, only deal with people who are simple, as Śhrī Kṛiṣhṇa dealt with Gopas and gopīs; and then we can see, in a collective way, if we can face somebody who's

complicated. But no use transforming Hitler or Rajneesh. Not possible.

So one should not try to do impossible tasks in Sahaja Yoga, which Śhrī Kṛiṣhṇa has shown in His own character by avoiding things which He didn't want to do. No. And He did it because He was such a master.

Of course, for Him it was not necessary to face Himself, to master Himself because He knew Himself.

He is the... He is the Īshwara of Yoga. He knew everything. When you know everything there is no need for you to master. What are you going to master? On the contrary, you see,sometimes you get frightened of yourself that you know so much.

So best is that when we are dealing, as human beings in Sahaja Yoga, we have to know ourselves very well. `Now, oh, that's my speciality.' In that you have to see `How I face myself all the time?' “Why do I say such a thing? What is lurking in my mind?" I mean, negativity is something to be seen very clearly within yourself.

As I must have told you so many examples, that the Western negativity is like this, that their minds are all the time labor saving devices. They don't like to work anywhere. For example, you tell them “You go and telephone to someone." Immediately, they will tell you ten explanations: “He may not be there.

His wife will shout. He might have gone to work. It's ten o'clock. This, that." But if you telephone, he's there. But they won't telephone, hundred excuses. Now newer excuses have started: “The computer was not working” “Fax was not working." Except for your brain everything works. But the other way around it is: your brain is not

working and everything is not working. “The lights were not working." I mean, whatever it is. But you must learn: `Why can't I find the solution? I must do something.' Like I've told you, the tip of a root, how it manages to go round and round and seeks the source of water. In the same way, are we doing something about it? All right, if this is not available, do that. If that is not available do this. Out of nothing you can do so many things. But if you want to find out all the time `That cannot be done, that cannot be done.' [That was] not [the case] with Śhrī Kṛiṣhṇa! After all, He was incarnation of Virāta, the Master of Masters we should say.

Like when Draupadi was in trouble, Draupadi was actually Viṣhṇumāyā, His sister, She thought of Śhrī Kṛiṣhṇa. She will... was holding onto Her sarī, when it was just pulled out by Duryodhana. And She was holding it like this [with Her teeth] `Kṛi'. She wanted to say “Kṛiṣhṇa" but She said, “If I say `ṣhṇa', it will fall down." So She was holding on. As soon as She dropped “ṣhṇa” sarī dropped out [of Her mouth], then described about Śhrī Kṛiṣhṇa is, “Dwarika me shora bhayo... Dwarika me shora bhayo shora bhayo bhare. Śhankha Chakra gadā Padma, Garuḍa laysidhare." [Meaning:] that sound went into Dwarika. Now where is Dwarika and where is Hastinapur? At least a distance of at least two thousands miles. But the sound, you see, went through Chaitanya and made a big sound there [in Dwarika]. And “Śhankha Chakra Gadā Padma." Śhankha, Chakra Gadā, Padma are the weapons [of Viṣhṇu] as you know. All of them He took and came on His Garuḍa to save the chastity of His sister, immediately, spontaneously, that moment. He

could have said, `Alright let it be, let one sarī come out, two, then I'll go later.' I'm sure He must have stolen My sarīs which you give for My Pūjās, which are too many. [Laughs.] That's what I feel, that from where did He get all these sarīs to give it to Her? Must be from My own storage I'm sure and that's why you are giving Me so many sarīs, so that He can save the chastity of many women. All this is so related, so connected, so one, so united. There's such a big drama going on, but you can't see it.

But if you believe in yourself and if you really believe that you are a Sahaja Yogi, that what is your qualities, what you are, what's your value is, then I am sure you can become masters. But first of all, we have no value of our Realisation. We do not know what we are capable of, what we can do. You still think, `Oh, I was such an ordinary person, Mother has given me Realisation. I have never been to university.' Nobody has been to university. Christ never went to university. When if you see, Rāma never went to university. Kṛiṣhṇa never went into university. Christ never went to any university, an ordinary man, a son of a carpenter.

But you are realised Souls. You don't realise your worth and value. Once you realise it you'll just smile at everything, because you don't know, you are sitting on top of the world. Once you know that, only then your mastery will work. Otherwise, imagine a master sitting under the foot of a disciple. What will it look like? But it's not that you dominate, but you are in charge, absolutely in charge. You know everything, you know how to handle, you know how to manage.

This is the mastery you have to get. This is possible, absolutely possible, for all of you to do it. But first and foremost thing you have to know that we have to master ourselves. But then immediately people say, “Mother, it's the most difficult to master yourself." I can't understand this. Why not? You try to master everyone, why can't you master yourself? Yourself is with you, you are with yourself, it's your own, it's your own property. You can correct the property of others, why can't you correct your own property? It should be the easiest thing to do. But you are not sure that this is your own. You do not know that you are capable. But you are. And now you have Self-knowledge, so why should you not do it? Why should you not try to watch yourself and see for yourself? And then you will know that you know all the tricks, the yukti.

I don't have to tell you `Do this. Do that.' Nothing! You yourself will know: `Ha, come along.' We know so many things, little-little things, about ordinary material things, you see.

Something is falling, all right, put some support to it. This is happening, put it that way. But in spiritual life it's the easiest thing because you are in the ocean of knowledge. But if you do not know that you are in the ocean of knowledge, you will not know the tricks of dealing with others because the main purpose of our communication is to emancipate the whole world, to emancipate them, to bring them out of their ignorance.

So for that we have to develop this mastery and not to get lost into nonsensical things, but this mastery has to be developed. For that, meditation early in the morning is required, to begin with. And then facing yourself all the

time, `Why did I say such a thing?' `Aahhhh must be this. This is the word I picked up from that person.' So when you start facing yourself, you'll be surprised that you are trying to avoid the reality and just using your mind. See there, as I say, that this mind cheats you and tells you, `All right, forget it.' And the last, but not the least, is that Śhrī Kṛiṣhṇa is the one who is an expert of drama. He creates drama, He acts in the drama and He's the spectator also. In these three forms you should see yourself. You create a drama of yourself: `Ah, ha, this one now. See now, how I'm acting here!' Then you become the spectator also. Become the spectator of your own dramas, then you will realise what you are doing, how you are working out everything. Then the deception that we have all the time against ourselves will just run away. Because if an artist knows he's the spectator, if the one who's acting knows he's the spectator, he can never deceive himself, because He knows this is acting.

So this self-deception is the one [that] one should try to avoid. `Let me face it.' But also, there is another way out, people find out. I mean, there are ways and ways. Like you tell somebody: “Why didn't you write a letter?" “I know!" `I know' means what? “But don't you think you should have written a letter to that person who has done so much for you?" “I know." “But don't you think it's very bad and cruel on your part not to have written the letter?" “I know." `I know' means what? “I know I'm bad. I know I am... I've been stupid. I know I should not have done it. But I know also that." So what next? Because they think if you have confessed “I know” [it's] finished.

So this is a new escape which was not [there] at the time of Śhrī Kṛiṣhṇa, is a new modern one, where people say “I know, alright so what?" “*[UNCLEAR* Ohhh/There], all right, I am a sinner, so what?" This is the second side of it. First of all “I know that I am a sinner" and second is higher state is that: “So what? What's wrong?" So this is how the derailment starts and one goes from one to another. If I know, then why shouldn't I correct myself? That's what it should be. `I know I'm like that. I know it is.' If you know, then you should also know the trick how to get rid of it. Because you are detached from that personality about which you know, you can correct yourself. This is what is Yoga is, where is... all your attention is one with the Divine and you're so detached that you can see it. The attachment to all the things are finished and now the force that is coming to you is acting through you and acting on these attachments also.

The situation changes, absolutely, in Sahaja Yoga in a very different way and if there is one bad Sahaja Yogi who comes in, either he's thrown out or he has to be all right. Is the other way around: anyone who is a bad Sahaja Yogi, if he comes in Sahaja Yoga, then he has to be corrected, otherwise thrown out.

It's a, I think, a more evolved state now than it was at the time of Śhrī Kṛiṣhṇa because He talked only to one, Arjuna, [while] now I'm talking to thousands, [about] this knowledge. That time He just talked it at the time of war. I'm talking at the time of peace. And it's much more evolved because Śhrī Kṛiṣhṇa didn't give him Realisation. You have got the realisation, you got the knowledge, you know everything, you have all the subtle ideas.

So this is what it is today, as it is, the situation is, that you have become part and parcel of Virāt already. You have not seen the Virāta [as Arjuna did], but you are part and parcel of it. You are not watching it, you are inside it.

So that any more of not watching yourself will be only thing that you'll be thrown out of Sahaja Yoga or else you better watch yourself and correct yourself and be one with the body of the Virāta.

This is a sign of a Yogeshwara. That's how you have to be, in a mood which is very smiling, knowing everything and not sarcastic, but [with a] very paternal smile, very loving, affectionate smile that you should have for all the other people and immediately they'll recognize. I've seen small children are like that. They are extremely patronizing sometimes, you know, they see their parents and this and that.

So they come and tell you that, “Don't worry everything will be all right, after all God is there to look after you." And they can be extremely, extremely loving and kind and the way they talk they will neutralise the whole thing.

So we have to learn a lot from our children, from all the little babies that we have and that we ourselves should have that Gaṇeśha Principle within us, with innocence we should work it out. Innocence is the most intelligent thing and most effective thing.

So I would request you, all of you, to face yourself and don't hate yourself but correct yourself, respect yourself and try to evolve your own glory.

May God bless you.

Contents: 1991-09-15 **Śhrī Gaṇeśha Pūjā, Cabella Ligure, Italy**

Today is the happiest day for all of you, for the whole universe, because Śhrī Gaṇeśha was created. He was created to emit auspiciousness through His `Chaitanya' [Divine Vibrations]. First, the whole cosmos was filled with this `Chaitanyasrishti' [creation of Divine Vibrations]. Then Brahmdeva came into play and He created all the matter. But the greatest blessings of the Divine Power was to symbolize `Chaitanya' and this Chaitanya has many aspects, but specially in Śhrī Gaṇeśha, it is auspiciousness. In these modern times, people have lost the sense of auspiciousness. Everything that emits vibrations, `Chaitanya', is auspicious, is `Shubh' and whatever does not, is not, by any chance, auspicious.

So, first of all, whatever you worship, whatever you accept, all of them have to be auspicious things. Every shape has a coefficience and all these shapes, which you see, not necessarily give vibrations. But in the human beings, also, we find there are many people, like you, who have `Chaitanya' flowing in them. But this `Chaitanya' when it flows, we just take Śhrī Gaṇeśha for granted. We do not understand that we have to awaken Śhrī Gaṇeśha within us, means what? What we have to do? There is Śhrī Gaṇeśha already existing within you and as I said that innocence cannot be lost, so Śhrī Gaṇeśha is eternal being, eternal child, He cannot be lost and He cannot be destroyed.

So, He is all the time there. Maybe some clouds of your ill doings are covering the great personality of innocence. But it is always there present.

So now, what should we do to keep this Gaṇeśha all the time shining within us? Is to first remember that you were made in the same pattern as Śhrī Gaṇeśh. But His Kuṇḍalinī is on His stomach; His pure desire is on His stomach, is very significant to understand why it is there that His Kuṇḍalinī is on His stomach. That means He does not have to conquer the temptations of Mūlādhāra at all. But He has his Kuṇḍalinī on His stomach, that means He is also beyond the temptations of food, of power or anything because His stomach represents absolute abandonment, absolute freedom. He is not bothered as to how He looks that... these days there is a big fashion that you cannot have a big belly. I mean this is becoming a big... not only fashion but a big business. But as age grows, you have to have. Even small children have that and they look so sweet.

Those people who are very thin must understand that they might be getting some prizes in the, maybe, beauty contest or something, but they do not have that majesty, that royalty, that dignity in them as they should have.

So Śhrī Gaṇeśha accepts everything. He has a head with a trunk. He accepts it. Of course, is important, He should have that. Because, head of the elephant suggest that He is not like a human being who develops ego, superego, conditionings, but He is just all the time one with the Divine. He accepts His body, He accepts His head, He accepts His ears, He accepts everything that He is made of. He doesn't aspire to something, some

entrepreneurs put some ideas and He wouldn't go run after them. He won't try to change Himself; He won't try to create that fashion and all that. He is what He is because He is a satisfied soul. The Kuṇḍalinī on the stomach shows a complete, self contented, satisfied personality of Śhrī Gaṇeśha. When you have all the powers within you, you know you are powerful, then you don't hanker after all these things and you don't try to make a position or an impression of others. For example, He would never go and read books like how to impress people, very common.

So now, as you are created in the same image of Śhrī Gaṇeśh, you have to understand that you have to accept whatever God has given you; whatever position He has given you. Same with Christ, Christ accepted His father who was just a carpenter. He didn't aspire for something higher or some sort of a special position or a power because He was so powerful, what more power can He have? Though people mocked at Him and laughed at Him and could not accept what He was saying, but still He was self-contented, self-satisfied; He knew what it was.

So, for a Sahaja Yogi first thing is to be self-contented. As I told you, the fundamentals of the Western life is to see and to be seen. Both things were missing completely in the incarnation of Śhrī Gaṇeśh.

So when I say these things, suddenly people start thinking, `Let us become hippies, or let us become punks, or let us become this, let us become that.' You don't have to become anything. Whatever you have, your body, your face, your hair, everything is there, just meant for you.

You don't have to change anything outwardly because inside is complete `Chaitanya'. Śhrī Gaṇeśha never tried to change Himself. Though there were so many clouds on His being, though many people insulted Him, tortured Him, hanged Him, crucified Him, still the Eternal Being didn't bother.

So the first and foremost thing for a Sahaja Yogi is to accept, go on accepting things. But when I say accept, I must say the other side also: that doesn't mean you start accepting bhoots, all the bad qualities of others. `Mother, you said you must accept,' so they'll start accepting all these bad qualities. `What's wrong? You have said it already.' Whatever I say has another side, always. Like I said, “Now you have become your own Guru." So, `Why should we listen to anybody else?' Like this, you see, we go on diverting ourselves... deviating ourselves from reality, just to cheat ourselves. And this comes because we have no wisdom. We have no wisdom because we do not know what is for our benevolence, what is for our good, what we should do for our good. And even if we know, we don't want to do it.

So, what we lack is wisdom. That's a vicious circle, I must say, that Gaṇeśha is to be awakened to give you wisdom, He is the giver of wisdom, He is the giver of wisdom and He has to give you the wisdom, He is to be awakened; but you are not wise because He is not awakened. It's a very vicious circle. How to make this vicious circle break? That let my wisdom shine in my attention. Let Śhrī Gaṇeśha throw His light in my attention. Mentally you people are very alert, no doubt. And, you can always cheat yourself nicely. That's the point where you could

see yourself, introspection, which I have seen among Russians. Just introspect, `Why do I do like that? Why cannot I meditate? Am I going to miss out? Why can I not do something that is good for me?' Introspection is the only way you can see yourself how far you are from Śhrī Gaṇeśh. Even, I have seen, when I say something in general, people always, the mind is very clever, thinks that I am talking about somebody else, not about them. It's a convex mind, convex, which never receives anything inside itself, because there is no wisdom. If you are wise, then not only that you will accept but you will understand and it will penetrate into your attention through your central nervous system. You just know that this is it. Now you know that this... you put your hand towards this candle, it... you'll... your fingers might burn. You know it definitely, with experience and you won't do that. With experience you have learnt not to put hand... your hand on to the candle. And this wisdom is there; I don't have to tell you that. But this is a new life you have started, a spiritual life. When you are going into the spiritual life, try to remember your experiences, one after another, how you got transformed; how you changed; how many the bad things that you had disappeared gradually and how you have become so nice. This will take away your depression, to begin with. Then you should think that, `What do I have to do further? Am I really wise, or I am stupid?' There are lots of stages between absolute stupidity and absolute wisdom and you see all those shades all over and combinations and permutations of these I see every day. And I am surprised that after getting your Self-realisation, when

Śhrī Gaṇeśha is shining in your attention, you should see your reaction clearly and try to correct it. Only this much wisdom if you have that, `I have to work out my benevolence,' you'll do it. I know of somebody who would never get up in the mornings, say for example. But one day I saw him ready at about six o'clock in the morning, I was surprised. How this gentleman who has no self-discipline has suddenly get up... got up at six o'clock and ready to go somewhere. I said, “Where are you going?" “You don't know?" I said, “What?" “I have got a job now and I have to be present at 8 o'clock and it will take two hours to reach that place. Also, I am keeping some margin.

So I have to leave now. I can't talk to you even." Quite alert, awake. Now, what is the thing is as far as money is concerned, lot of wisdom is there.

Don't have to tell them, that is automatically. Money wisdom is quite a lot; job wisdom is quite a lot.

Because, these things means prestige in the society, this means security in the society.

So this kind of *[UNCLEAR* wisdom/business] you find in many people and in some even that is missing. They don't even understand that they have to earn their living. But, that's the minimum, you cannot be parasite.

Then the second stage, as I said by many stages, is this: that we are not for money; money is for us.

The attention if it is on your spirit, on the Gaṇeśha principle, then whole situation will change. Your priorities will change. And suddenly people will say, “Mother, what has happened to this gentleman? He was a stupid fool, now he has become such a wise person." So, to awaken

Śhrī Gaṇeśha, you should have minimum wisdom already there. I mean, even if that is not there, how can you work it out? Is not meant for stupid people, `moodhas', not meant for `moodh'.

So now what is our benevolence is? Let us see. Is it money? No. Those who have money don't seem to be very happy people always. Then what is the next? Is jobs? Those who have jobs, all right; should have jobs; I am not saying you should be jobless. I mean immediately the another side they will take, I mean so quick, you know, that, `Mother is saying we [you] can be jobless you see, nice.' Immediate, escapes.

Now, then the power, you want to have political power, this social power, this power, that power, is absolutely a joyless pursuit. You go and see those people who are supposed to be powerful, so-called, half way they are towards hell, one foot there and one foot here and about to be gulped down by the crocodiles.

You can see it clearly; specially in this Kali Yuga it's so obvious, so clear-cut. We don't want to be like them, we want to be like Śhrī Gaṇeśh.

So once you start accepting your circumstances, accepting your body, your... accepting your face, everything, you will see that lot of time will be saved.

The another problem that faces us is planning. And that is missing in Śhrī Gaṇeśha completely. He did not do any planning whatsoever. I wish He had done some planning, things would have been much better. He doesn't believe in planning because He is so powerful. Whatever He wants, He can get it done.

You want the sun? All right the sun is there. You want the moon? Moon is there. You want the stars? Stars is there. The dust of His feet can create the whole universe, Universes after universes. For such a person, there is no need to be planning everything because whatever He wants happens. But why, why it happens? Why He has this power?, Because He is in that state. Are you in that state? You have not achieved that state. You talk [to] somebody... tell somebody that, “Oh my... I have to go and catch the plane." There are ten people standing next to you, they'll all get panicky. I have to go and they are bothered; something sort of goes off their heads. I don't know what goes, they go amuck. I never tell them like that. I say, “There's still time for the plane to go and don't worry. When I reach there then the plane will leave and you don't worry." But because of this kind of a... presumptions and the planning system of the mind, you just think that, `Now I have a plan to go today, I must go.' Why? I won’t go. I may decide at the last minute I don't want to go. I'll make the plane go away. We did that many a times, you know very well. I wanted to buy the Rome `Ashram', so I saw to it that the plane never arrived. But you have to be in that state. Specially buying this Cabella, you know what happened. There were five great intellectuals on My head sitting. I didn't know how I will manage these five intellectuals with all their planning, this, that; they made Me run up and down, do this and that, Ultimately they all had to come here. But I was telling them, “Go and have a look." Nobody would look at it; nobody would listen to Me; nobody wanted to know about it. How things work out, is your pure desire

that can work out anything that you want. But you won't want funny things also. Like Śhrī Gaṇeśha would not like to follow some entrepreneur who is saying, `Have a punk on your head,' or something. Is stupidity, all kinds of stupidities.

Because you are stupid, these entrepreneurs are having a good time; they can befool us all the time. At His state, He is Himself on top of the pure desire. The pure desire is on His stomach, tied up nicely.

It is to be seen in Sahaja Yoga how things work out, how miraculously they work out and these can happen to you also. All these powers can come to you also. You know about some people who came to us who didn't know even how to sing. I mean, they had no voices; something very funny they had, I mean I didn't know from where they learnt to even talk. When they opened their mouths, if you were at one note, they were on another note and they went on and on and on without even listening to what they were singing. After some time, I find, they are singing beautifully.

So the Kuṇḍalinī itself is working it out; the pure desire is working it out, but what about you? What are you doing about it is to be seen.

There are so many things that could be understood very easily through the lifestyle of Śhrī Gaṇeśha. The first and foremost thing for Him is to obey His Mother, never to say no, no question and also not to ask why. He will go and fight with all the Gods and Goddesses and every one. And that's what Christ has said, “Anything against Me I've tolerated but nothing against the Holy Ghost." There should be no question; there should be no explanation.

Sometimes even My patience goes out, the way they do not want to accept what I am telling them. At the end, of course, they all come around, no doubt, at the end. But you waste so much time convincing them. What is the reason? They have no wisdom to know what their Mother is. Like, you know the story of Śhrī Gaṇeśha that His Mother said, “The one who goes round the Mother Earth, I will give you a present." So, Gaṇeśha again accepts a little mouse as a transport, imagine.

Nowadays people can't believe it that Śhrī Gaṇeśha, so powerful, should accept just a mouse for His transport. Because He is so humble; he doesn't have to show off His Lincoln or Mercedes to anyone; He is very comfortable with His mouse. Now what does He do? He thinks that... He understands, in no time, that His Mother is much greater than the Mother Earth. `So why should I go round the Mother Earth?' His brother is going round on a peacock. He just goes round His Mother, He gets the present. It's such a simple thing to understand because He is the wisest person. The wisest person knows what is what, he knows who is who; he knows what are the qualities of these persons. He is not impressed by superficial things, no. If somebody is well dressed, then people get very much impressed by them and they turn out to be bank robbers. Walking with umbrellas and lined suits, as if some big executives are coming and they decamp with all the loot.

So, for a wise person, the superficial behaviour doesn't appeal, not bothered.

It is a kind of a very penetrating intelligence; just like a computer you know. In a second you know that what is

this gentleman. Oh, he may come with a great, you see, ado and he might come and praise you and do this and do that and you know the person very well. If some body is unduly very friendly, very kind, very nice, not necessarily that he is really appreciating you but he is looking at your purse, maybe, maybe something else. But not only on this level, it is even on a spiritual level we have to understand, how people try to put you down spiritually; what they try... what tricks they try on you. It could be your husband, your wife, your children, your relations, your friends, anybody, any Sahaja Yogi. But in the case of Śhrī Gaṇeśha, it's the other way round. They say that if you put one apple, bad apple, all the apples get spoilt. But if you put Śhrī Gaṇeśha among all the bad apples, they will get all right, because He is the life giving force. This is one of the greatest qualities that He knows that He is the source of life and He gives life, He gives Chaitanya. He doesn't say... think that, `Now supposing I give Chaitanya, give life to this person, my ego will come up,', very common problem. “Mother I don't want to do it because my ego will come up." Everybody is psychoanalyzing themselves, `Because this will happen'; Baba, [a Hindi expression of a general exclamatory nature] you are all realised Souls now; you are all saints. The false people are talking so big and you the people who have got something are still thinking, `My ego will come up, this will happen.' No, no, you have the powers. But as you keep it under a major *[UNCLEAR]*, as Christ has said, the light will go out. You have to give it to others; you have to open it out. And that is how you will judge your state. `What is my state?, Let's see. Where am I?'

That confidence, take it from Me, should be with you. All of you have to work out this way. Very... many, “Mother, my Mūlādhāra is caught up." How dare anybody catch Mūlādhār? That's the anger of Śhrī Gaṇeśha. How dare? How can anybody? What's missing is complete faith in yourself and faith in your Mother.

In Russia recently... in Prague, there was a lady who was brought on the stage, very old lady, couldn't walk. I mean they just... just carried her and she came and sat before Me on a chair. She said, “I know you... I'll be cured. I am in your presence; I know I will be cured." I said, “Then get up." She got up.

Those who were with Me in Prague, you can ask them. She came down and she started running and everybody laughed. But her faith, she was not a Sahaja Yogini as such, but she was sure; she knew Me. And she just started running like that and everybody started looking at her. Same thing happened in Russia for many people, very serious diseases.

So that, one thing is for sure, either you don't know that you are realised Souls or else you don't know Me, one of the two things. Why was He so obedient to His Mother? Why was He?, Because that was the wisest thing to do. The one who knows everything, it's better to be guided by that person. And many a times, I have seen, people try to do things without telling Me, important things, they fall into traps.

Then they come back to Me and I tell them the solution, it works. It's not necessary that you should tell Me everything. But when you are in a fix, you can always just go into yourself and ask yourself, `What would Mother

do?' You'll get the answer. You are at a... quite a higher state. But still, even if you are on a tree and you are still thinking you are falling down, you are nowhere. Steady yourself. That's what is, we say, the `Adhishthan' of Śhrī Gaṇeśha. Is the steadiness, steadiness in your achievements of Sahaj Yog.

Believing in yourself that you have entered into the new world, into the new atmosphere *[UNCLEAR]* it out. Śhrī Gaṇeśha is just waiting. But He is not meant for people who have no courage. Such a courageous man who could go and fight with all the Devas, because He knew the Shakti was with Him.

Today is such a joyous day for Me because we have children and we are dealing with children. Most of them are born realised. They are of a very special category, I have told you many a times, but we spoil them. Because, we were not born realised.

So we don't know how to handle these special children, we spoil them. Not only we spoil them, but we interfere with the school, we interfere with this as if we are the wisest parents ever living *[UNCLEAR]*. Because we are Sahaja Yogis, we have to be much more sensible than other parents. How can you interfere with any school anywhere? But in Sahaja Yoga you will. It is because there is no wisdom and no understanding what is good and benevolent for your child. If you love your child, then you must think of its benevolent. You must learn from the experience what happens to children if they are left like that. You cannot spoil your child; you cannot because it's a special category of children they are. They are not

children who can become vagabonds; they cannot become thieves.

So you will make them something funny, they are neither here nor there. They are born realised and they have to be channelized properly, to achieve their complete manifestation of their spirit.

So the possessiveness and the stupid attachments to children must be given up. There is no force on you, if you want to destroy your child, you can destroy. But in an advice, if you were Gaṇeśhas, you would have understood it; I don't have to explain so much. What is good for your child, because we have to have beautiful children. They are born beautiful children, I tell you. If they are spoilt, it is because of you.

You have spoilt them. You have ruined them. You are responsible. I know of so many children, they are very very sweet. I have conference with them also and I find them much more congenial and I have much better rapport with them than I can have with you. They never argue, never. They never says no and they have very good information about all of you.

So it is such a nice thing that today you should desire that our children should very soon become the images of Śhrī Gaṇeśha, His Ganas, who have to work out so much. It's a tremendous task. Sahaja Yoga is the greatest achievement of spiritual evolution. We all have to dedicate ourselves. We don't have to sacrifice anything as the Saints have sacrificed, nothing, don't have to suffer anything. Only thing you have to have, wisdom. For that, I am very happy that today we are worshipping Śhrī Gaṇeśha.

So the pure desire should be that, `Śhrī Gaṇeśha please give us Divine Wisdom.' That's all. It contains everything in it.

May God bless you.

Today's Pūjā is going to be quite short and the children have to come up today, first of all, all the children.

[When porcelain statues representing the bond of mother and child are collectively presented, Shri Mataji praises sculptor's feeling for children:] WheneverI see these figurines, I will be reminded of all My children all over the world.

Contents: 1991-09-15 **Quote, after Śhrī Gaṇeśha Pūjā, Palazzo Doria, Cabella Ligure, Italy**

The Param-Chaitanya only works when you surrender the problem to Me. It responds to your devotion and not your intellect. When you witness its working you are filled with awe and you become humble.

But those who take liberties have to be responsible for their fall.

Contents: 1991-09-21 **Notes on How to work on the Chakras on the Head, Palazzo Doria, Cabella Ligure, Italy**

[Shri Mataji begins by saying that when doing `namas-kār', the hands should be open at, away from the Sahasrāra, and, if possible, the forehead should also rest at on the ground.] [Shri Mataji then surveys how the men sit and suggests that they should sit in a comfortable position, with the legs not too tightly together, but open and relaxed: `Sahaj Asana'; the hands should be held

open at and palms up, as if receiving something precious.] [She then begins to explain how to work on the Chakras on the head, using the left hand, with the right hand open on the lap:] It's like giving yourself a balance, if you are catching on the left, you work with the right.

[Shri Mataji starts at the Viśhuddhi (place of the Virāta) which begins just above the Āgñyā, with the Viśhuddhi finger, pressing it slowly upwards where the hair line begins, then also bringing it back down a little and moving it way across the forehead and back, like a cross:] If you are catching here at Viśhuddhi, it means you are uncollective.

[The Āgñyā was catching. She asks Sahaja Yogis to say silently:] Maitreya, You are Maitreya! [And also to press and rotate the Āgñyā Chakra a little, which helped:] That's better! Working back and up from the Viśhuddhi is the Right Nābhī, then the Sahasrāra with the left and right Heart on either side of it, but reversed, the left on the right side and the right on the left.

[Then work on the left Nābhī:] You can feel when it's caught: it's hard, heavy stuff.

[Further back, at each side of the Back Āgñyā, which here Shri Mataji referred to as the Mūlādhāra, are the left and right Swādhiṣhṭhānas, also reversed.] [Shri Mataji works for two or three minutes, then comes to the Ego on the upper left side of the forehead and the `conditioning' on the upper right side, extending back to the ears... Sahaja Yogis also rub each of these Chakra positions in turn. For the Ego Sahaja Yogis can say the mantras to Śhrī Buddha or to Śhrī Maitreya.] Now close your eyes and put your attention on Sahasrāra. When thoughts are

coming, they will, you can take the Bīja Mantra `Ham, Ksham'. You can also say silently the Nirvichara Samādhi mantra. Now leave your problems to the Divine Power.

[Shri Mataji then closes Her eyes and goes into meditation.] For Me it is easy, I have no problems! [Laughing and smiling, She spoke about this word `problem', which they learnt in geometry:] Just don't put your attention to the problems. Then you will end up in the Turīya state. Turīya means fourth.

You'll jump into the Fourth Dimension. For instance, when you see these mountains and the nature, you are just there and you just jump into it. It's practice for the attention so that when you get [into] a crisis, you'll just automatically go there and it will work out. You were destined to come to this point, think how few you are compared to the world population.

So now leave it to the Divine. It's like the landing of an airplane: it's all fixed, it just comes without any effort.

Because I have given you realisation, the most powerful mantra is `Shri Mataji Nirmalā Devī namo namaḥ'. When you first sit [in meditation], you might feel catches or heat. It's not necessarily you; it might be the people around you, or the atmosphere, not to worry about it. But when you sit down individually [on your own] before the photograph, you will see how you are.

What I have seen is the giving of a bandhan. First, actually first, one should tie up the Kuṇḍalinī and then give a bandhan.

[Shri Mataji says that the attention should be on the left hand, that we should look into the left hand when tying up the Kuṇḍalinī. When She tied it, She revolved only the

right hand, on the third knot, the right hand only was pulled away.] [Ardha Kavach.] [Giving a bandhan, Shri Mataji demonstrated the bandhan for routine Half protection bandhan protection and made three distinct movements of the right hand and over from left to right, without the return movement similar to raising the left and lowering the right. She said that each movement counted as a half.

So seven movements (without the return) are a half protection, which, She said, adds up to 3½] [Purna Kavach.] [This is our normal, full bandhan, which Shri Mataji described as being for when full protection bandhan one is facing a dangerous person, or a crisis.] [At the end of the meditation, She again mentions the Turīya state where you just jump into thoughtless awareness automatically and, lastly:] You shouldn't talk very much. You lose energy, I've seen that. If you want to talk, talk about Sahaja Yoga, not about the bad of others, but about the good that others have done.

Contents: 1991-09-22 **Notes on Meditation, Cabella Ligure, Italy**

[Shri Mataji begins by saying:] Do not allow anyone to dominate you. You are all individuals. If you do allow it, you will go into the left, where you suppress [emotions] and can become very possessed, very badly possessed. You'll go into the collective subconscious where you could even develop cancer. When someone tries to dominate you, you must just laugh, treat it as a joke. Especially, you must not be dominated by your wives... or your husbands.

[Shri Mataji tells the story of Shiva and Pārvatī, who went for a walk and met a snake. Along the way, the snake said:] I want to go and meditate.' So they said, “Alright, go under that tree and meditate there." When they came back after their walk, they found the snake there badly beaten and bruised, with some skin peeled off. They asked, “What had happened?" The snake explained that it had been stoned by some boys while meditating. Shiva said, “I told you to meditate but I didn't tell you not to hiss." [Shri Mataji continues that also men should not dominate their wives, but treat them with wisdom to put them in their place.] Women are more spiritually evolved. Normally they are the emotions; they have more emotions, so that they can achieve Bhakti more easily. But if they do not respect their Self-realisation they will go down... whereas, for men, Bhakti is the next step.

[Shri Mataji then gives the example of a chariot where the man and the woman are the wheels:] But left should be on the left and right on the right. You are equal, but not similar. One wheel should not be smaller; or the chariot will go round and round in circles. In marriage, you are each other's companion...

Now, let's have a meditation on Bhakti .

[Shri Mataji places Her right hand on Her heart and the men did the same:] First, you must sit down with the photograph and put Me in your heart. Also, mentally, you must see everything that Sahaja Yoga has done for you in your life and what My Incarnation means to you and the whole world.

[Continues:] Once we are in Bhakti , we don't feel any suffering, it all becomes a play. When we are in Bhakti ,

who can touch us? But when someone dominates us, our Bhakti gets lost. Also, if someone praises us, we enjoy it through our ego, like the two sides of a Rupee, giving happiness and unhappiness.

But: “If one can jump into this Bhakti , one can rise very high without any effort." [Shri Mataji explains how we should sit comfortably, relaxed, with hands open.] For Bhakti , there is not method or technique; there are no rules or regulations, for Bhakti . Now, raise your hands, in Bhakti , also bend your head.

[The hands were raised off the knees a little up towards Shri Mataji and heads were bent to face the ground.] First put your right hand on the Sahasrāra and rotate it clockwise.

[Shri Mataji here goes into meditation for some minutes with Her hand on Sahasrāra.] Now, take your right hand down... if thoughts are coming, you can put your hand back to the Sahasrāra.

[Shri Mataji then speaks about how people have faith in Christ, or Kṛiṣhṇa, or the Madonna, especially if when they were young there was a special adoration for these deities. Because, from childhood they have heard about them, they have not met them.] Now, all these deities are with Me and they are trying to show you through the photos and miracles, now your children will have this feeling too, so automatically. They are lucky to have parents who are Sahaja Yogis.

[Shri Mataji continues by saying those who are Christian should say in the heart, especially for the left side:] `You are the Holy Spirit that Christ has sent.' [Those not Christians should say that She is the Devī or the Ādi

Shakti.] [During this time, the vibrations were very strong, Shri Mataji was sitting in deep meditation, in Her majesty, Her hands resting on Her lap, eyes closed, completely still.] [After some time, Shri Mataji plays a song on a new cassette by a famous Indian singer and film music composer Ravindra Jain, accompanied by another well known singer Hemlata (Vishwa Vandita). Shri Mataji explained that he has now written songs about Her and Sahaja Yoga and has put a lot of heart in his music; the song played contained two new names not included in the Thousand names of the Devī, She was touched by the new names and gave beautiful explanations of their meanings.] Yoganirupini [meaning] Giving the explanation of the Yoga, its deep meaning and verification. [Shri Mataji says that never before had the Yoga been explained. None of these Incarnations did this. The great Indian saints such as Gñyāneśhwara, who took his Samādhi when He was 23 and Tukārām, also did not explain the Turīya, because they could not talk to these people. Sahaja Yogis were not there at that time to understand this subtle subject.] But you have your realisation, you can actually experience it and verify it.

Dharma Vikasini [meaning] The flowering, blossoming of Dharma, when thieving, lying etc. are gone and righteousness, kindness and honesty are manifesting. [Shri Mataji shapes Her hands like the closed bud of a flower, then opened them as She explained about the `bud of Dharma':] And then the fragrance of this Dharma starts emitting, filling the whole atmosphere...

[Referring again to Bhakti , Shri Mataji mentions a couplet, in which it is said that “in your heart is a picture

of love, if you bow your head you can see this picture."] Look at the photo and then put Me in your heart. [All heads are bowed to Her.] Actually, you are surrendering your ego. It's written in the Bhagavad Gītā: you need to practice meditation. It's like music: you must practice, today this, tomorrow that.

[Shri Mataji also says that what matters is not how long we meditate, but how deeply.] [She then gives a treatment for colds and runny noses in the morning: to take a basil leaf, some black pepper and ghee.] [Shri Mataji then talks about Russia, saying how the Russian people don't like Lenin now, but they don't realise what he has done for them, he made them introspect. About the Russian Sahaja Yogis She says how devoted and dedicated they are and how the Nagpur musicians had been overwhelmed by their devotion and love for Shri Mataji. One lady wanted to give them tea and told them that singing the songs of praise of Shri Mataji, they must be Celestial Beings. But they said that they could not stay, had to leave with the bus, but then the bus broke down and they had to go back to her. Shri Mataji adds that the musicians felt ashamed when they saw this devotion of the Russian Sahaja Yogis and that we should also experience these people.] [The meditation ends.] [Shri Mataji gives Her blessing and says:] Even if I am not here, you should come and sit for meditation.

The vibrations are flowing, wherever I am.

Contents: 1991-10-02 **Talk to Sahaja Yogis, Open the Āgñyā after Self-realisation, Palazzo Doria, Cabella Ligure, Italy**

One has to read all these books and all these instructions to put in an effort to go into Meditation. All these efforts are actually to lead to the conviction that meditative state is to be achieved through effortless surrendering.

Up to the Āgñyā center is all right when you are trying to say different mantras but you will find all the time that the Kuṇḍalinī stops or is blocked at the Āgñyā.

The reason for this is that when you put effort you work through your Āgñyā, not effortlessly.

So those who are in Bhakti they just have to become silent and effortless.

So the Kuṇḍalinī passes through Āgñyā and clears out through Sahasrāra. With Bhakti only you can counteract your Āgñyā.

Now the situation of ascent at Āgñyā is the most difficult. The reason is if you try to, by pulling or pushing your Kuṇḍalinī through Āgñyā, you are using an effort: once you use the effort you block your Āgñyā.

So at the blockage of Āgñyā if you just leave the Kuṇḍalinī to work it out by itself, then your Āgñyā will be cleared out. But in Bhakti with full heart if you are singing or if you are taking My Name then automatically Āgñyā opens.

But it's a little complicated thing for people who are very much active with their Āgñyā, for such people it would be better if they develop the state of thoughtless awareness. When they watch something they should just try to just watch it and do not allow any thought to come in. You can go on saying, `Ksham, Ksham, Ksham'. These thoughts will stop.

Try to maintain that state through your, again, the sustenance of Bhakti .

So the important thing in Sahaja Yoga is after realisation we must completely surrender ourselves to the enjoyment of Bhakti .

Those who have achieved that, they get this effortless ascent through the Āgñyā very easily. It cannot be explained, as I said. There is no rule and regulation for Bhakti but definitely it can be seen in other Sahaja Yogis who are just in that state of bliss. You can find out that there is adoration from their heart for their Guru and an awe. They do not say, `No,' they do not question, they do not guide or correct their Guru. They just are in an absorbing state, as if a big ocean is pouring into them the joy and the bliss.

This state is revealed in day-to-day behaviour towards their Guru.

How they behave and how they talk to their Guru is very important. For example some people come very close to Me, they know how to look after Me, they know how to rub My feet or maybe they know how to look after My food and My day-to-day needs but still if they do not have that protocol, if they do not have that innate idea of reverence and a deep adoration then they are not yet at that stage where they should be. And gradually such people then go on falling because they still have not yet fathomed the depth of their being which can respond to the greatness of their Guru.

It is a very delicate thing for Me to tell you how to behave and sometimes it upsets Me and shocks Me when people

start taking liberties in a way that will be responsible for their fall or for their losing their state.

I find it impossible to tell them that they must learn how to speak to Me and how to behave towards Me.

I have seen that most of the leaders have this sense and have this capacity to absorb this ocean of love and joy.

But there are so many Sahaja Yogis who are still, though they may be very close to Me, are not up to the point that they should be.

Sometimes they argue, sometimes they deny, sometimes they defy.

Now one may ask that this kind of surrendering may lead to your slavery. In slavery you get pain, torture and unhappiness but in this slavery you get joy, complete freedom, strength and the beauty of your own glory.

So whether you call it as a slavery or anything it makes no difference to the quality of this surrendering which is very very important if you want to discover your own glory.

Actually what to surrender is your ego, your conditioning.

Some people have a habit of dominating, so when they are close to Me, they try to dominate Me also.

Or if they have the habit of arguing, when they are close to Me, they start arguing with Me. That behaviour has to be changed. The way you talk to each other you cannot talk in the same manner to your Guru because your Guru is at a much higher position and you have to realise that if you have to reach that state of Turīya, then you must put your Guru above everybody else.

I never asked you to read Guru Gītā because it is too much to be told to Sahaja Yogis, too much to be asked from Sahaja Yogis. I feel there are so many Sahaja Yogis who are still not there at the point to understand what this surrendering means and that is the reason I just never wanted you to read Guru Gītā which was told by Śhrī Mahādeva to Pārvatī.

That state of surrendering is not with efforts, not with thinking, but has to come effortlessly. It's like dissolving a drop of your personality into the ocean of love. Whatever words one may use, one has to know that this state is to be achieved. Is no use of describing any state that is not yet experienced. But by describing it at least people try to move towards it and work it out.

Effortlessly...

Now what is your freedom? Your freedom is that you do not have to bound yourself with any mental effort of rules and regulations but innately or effortlessly you should feel the protocol or you should have the protocol built in, in your being.

This is the way we can understand the complete freedom that we do not have to mentally tell ourselves, that we have to do like this, we have to do like that, but spontaneously it acts in your being and you start a new life of spontaneous behaviour towards your Guru.

Contents: 1991-10-13 **Navarātri Pūjā (6th Day), False Religion and Recognition, Cabella Ligure, Italy**

Today we have gathered here to do the Navarātri Pūjā.

There were nine times when the major incarnations of the Mother of this Universe were manifested.

They're manifested with a purpose. That purpose is to protect Her bhaktas, Her disciples, Her children.

This was a binding love. She could not escape it. Mother's love is binding. She cannot escape it. And She has to manifest it, work it out and give that protection to all her children. This protection in the modern times has taken another form.

In those days the evil was trying to harm, to destroy the people who were righteous, who were bhaktas, who were doing good things, who wanted to lead a very religious life.

So, to save them, She incarnated.

To protect them, She incarnated. But they knew what was good, they knew what was wrong and they wanted to preserve their good life, their precious life. They didn't care for money. They didn't care for power, but just they wanted their life, means they wanted to be alive to worship the Goddess and when they were troubled or harmed or destroyed by these evil forces, She had to manifest.

But in modern times it's become very complicated as the modern times are complicated. First of all, in the mind, in the lifestyle, in the society of good human beings, righteous human beings fear of the wrong has entered. Like, they're afraid, say, of their priests, of their churches, of their temples, of their mosques, which are all false. They're not afraid of God. They don't believe in God. They think that they have created God and they can manage God.

So who is God? The way they behave you can see clearly that they do not recognize the existence of God, God

Almighty who is a wrathful God. They are not at all worried as to what will happen to them. They don't even believe in the second life, they don't believe in the resurrection. They are very short sighted, even people doing all kinds of evil things.

So, somehow or other, as soon as you are born, you are born into some sort of a brand. You are this.

You are that. You are that. You are that. As soon as you are born.

So the first brand [which] comes onto this modern man is of a religion to which he belongs. He can't avoid it. He has to be jolly well belonging to some religion. You go anywhere, even in the passport, nowadays they've stopped it, otherwise, they used to ask, “What is your religion?" And in India if you said you had no religion, they would not give you a passport because you are not yet qualified evil person or you are not following qualified evil people.

So that very simple, gullible, good people, very righteous, believers of God, develop this kind of a fear, which was put into their heads by these false people, that “if you don't do like this, if you don't pay money to us, then God will bring wrath on you." “If you do not come to the confession, then God will be angry with you." “If you do not tolerate our nonsense, God will be angry with you." All these things started going into the brains of the people very easily. In some religion they believe there is no sin in drinking.

In some religion they believe there's no sin in marrying many women. In some religion they believe that you can have caste system. All is anti-God. Absolutely anti-God

activity perpetuated into the society by these priests who are supposed to be in charge of the religion.

So the first horrible conditioning we have when we start Sahaja Yoga is this.

So to start something that afresh, they find it very difficult.

So the first protection Mother had to render is from this conditioning.

The second one is that of the country. Either you belong to this country, to that country or to that country. And these days every country is competing with each other in all kinds of corruption, Mafiā, all kinds of things. Every country. Suddenly you discover. You have have faith in one country, [then] you find, “Oh, no, no! They were supporting certain person secretly." So whether they are democratic or anything, there is a kind of a Mafiā working everywhere under some name.

So the so-called laws also are only for people who are simple, gullible, pure citizens and not for the people who put those laws on them. They take bribes. They take all kinds of things, but still they are supposed to be in charge of law. Doing all this kind of illegal things because they have made the law, so they know how to be illegal.

So this is the second type of fear that is in the minds of the modern type.

Then the third thing was the war. Wars after wars came in.

So many people developed a kind of a fear about war and, as a reaction, they developed a kind of a stupid ego just, they said, to protect themselves.

In protecting themselves, they have built up a big ego and they are now becoming very, we should say, aggressive people.

So this kind of a wider range, I should say, of fear... it can be directed into any direction. It can be directed towards anyone. Then comes is the fear of race, racialism. Now I'm told that neo-Nazism is taking its own course and is coming up like a little snake.

So this is another area, which is very dangerous now, working out.

Now in the minds of seekers and in their seeking they have been many Gurus, they have read all kinds of books, but they're seeking, you know. In seeking you can drink any kind of water, develop all kinds of diseases. What can you do? You are seeking, after all. You're thirsty. It has to be excuse. And that's how they develop lots of problems, not only in their body, but also in their brain. And now it's a very delicate thing, if you tell somebody that `You have been to such and such Guru,' he doesn't want to hear, because for him, now the Guru has become the last word. You cannot say anything against his Guru. Now, when he starts suffering, then he may accept, but to take it out, that Guru, is also very delicate because, if you want to take out the Guru, then he might be hurt.

So it's a very delicate operation.

Then the modern society, the less said the better! The norms of modern society are given to us by people who were characterless, like Freud, who had no sense of morality, or by drunkards, though they don't have any statues of drunkards, but most of them, if you see the

abandonment of our value system comes through drinking. And the drinking was there, but not to this extent. I mean, everybody was not a drunkard, but these days everybody can be a drunkard. And there's no shame about it. With that drinking, our value system started dropping down and people have accepted now the normal thing is abandonment. This is another view.

Formerly, the parents used to support the person if he would take to God, if he would take to righteous life or to something higher and if they saw these qualities in their child, they used to be happy. But these days the other way round, the parents don't like it. As if the parents have lost everything, in themselves, so they want to hold onto their children, grandchildren and possess them. And brainless creatures because their brain has been already been washed off. There's nothing in their brains. To fight the parents also is a big problem.

So this kind of a fear is also there that `My mother should not know, my father should not know, this, that.' You can say from all sides the fear is burning like flames and we are now here in Kali Yuga. We have started Sahaja Yoga.

So the way we have to work out for our protection has to be mutual. Mother, of course, is there to protect you all the time. Her powers are there to protect you. But surprisingly, in the modern times, there's one condition, which has to be fulfilled... Because in those days good were good and evil were evil.

There was no mixing up.

So once they asked for Goddess, they accepted Her, She came in her real form and She worked it out. But in modern times you must know that all these evil things

are also lingering in your head, little bit here and there. People are extremely superficial. They are very much prone to the mass attitude, fashions, things like that.

Sort of, their personality is not that developed as that of those bhaktas who knew they were right, who knew they were righteous, who knew whatever they were doing was correct and were standing on their legs. Firm.

So, the modern Sahaja Yogi is very different to the Sahaja Yogi of olden times, because in the olden times it was not easy to get realisation, one in a billion or in a trillion and they had to work very hard.

So, as they worked hard, very hard, they got cleansed and built up themselves, you see and toiled. Like any art piece which takes time, is done with care is definitely thousand times better than these modern artists just putting two, three lines like this.

So today's human being is like a modern artist, you see. You put one line and you say, “You must see this in that person, you must have an identity!" I mean what identity you can have? With one line you say, “Find out the identity." So the Sahaja Yogis, which are today here, have to realise that all these things are surrounding us and these evil forces are also there. They are some within us, some are without.

So it looks to be a very difficult task, but is not, because one condition, if you can understand, is that you have to recognize Me.

I know I'm Mahāmāyā. I'm really very clever at it. But I'm truthful. I do not have crocodile tears. I cannot have. I'm truthful. But still I'm Mahāmāyā.

So to recognize Me, what should we do? If we recognize, then you are protected.

And the cleansing is the simplest thing in Sahaja Yoga is to be collective. If you are not collective, then know that something [is] wrong with you. If you are collective, then as if you are taking your bath in the River Ganges. You don't have to go to Himālayas, you don't have to do individual sadhana, much you just to. Just be collective! If you are collective, if you are enjoying the collective, then you should know that you are clean, no blemishes there. You're absolutely alright! Now the second part of this Mahāmāyā business... I had to be very close to you. I had to be extremely close, talk to you, to have a rapport, to tell you everything about Yoga, to make you absolutely aware of yourself. This had to be done and, with all these complications within your mind, within your heart, within your body, I had to work it out. To come close, in the real form would have been very dangerous, so one had to be a Mahāmāyā. But despite that, if you could recognize Me, to understand Me, that I am Divine personality. It's an incarnation. That's all the Deities want. Then they'll look after you in every way. They'll give you all the powers. They'll give you all the satisfaction, all the protection that you want.

This is the condition, which for a rational mind is very difficult to understand, that how can Ādi Shakti be in one body? How can the infinite can become finite? But human beings cannot do that. Only human beings [cannot]. God can do it. He's God, after all. And if so, you have so many miracles, you have so many photographs, so many things

to see, but this is what [is necessary], one has to recognize.

Now I see people, when I talk to them, they start talking to Me a little frivolously, not with that depth, not with that feeling that I am Mahāmāyā. Then some of them even answer Me.

Some of them, if I tell them something, they are ready to give an answer, explanation. Of course, this freedom I have given you deliberately, but [you] must understand that you to talk Me in a way that is, you would talk to Ādi Shakti.

Very important.

Then how you behave is very important. It should not be artificial. It should not be superficial. But best is to put your hand on your heart, both the hands and just try to feel it. Your Mother is Ādi Shakti, She has created all this Universe, She has created all this world and She is for your protection.

Even Śhrī Kṛiṣhṇa could not protect Pāṇḍavas. They had to go in the forest, they had to suffer, but not Sahaja Yogis. As soon as I come to know about your problems, My attention can work on [it]. Śhrī Rāma Himself had to go to jungles.

All this is given to you, this protection, because you are seekers of truth and the truth is that, I am the Ādi Shakti incarnated. Once this truth becomes one with yourself, there's nothing to fear because all Deities know this fact. They know about this incarnation very well. They're all prepared for it and they'll do anything to substantiate your belief.

In every way they are trying to give you My photographs, in the sky, this, that, I mean all sorts of things. God knows what they are going to do today. They are so anxious. They are behind the stage, before the stage, all sides of the stage, listening to Me, feeling happy that I am telling you the truth. But the way they recognize and the way they act, they never disobey. If you behave in the same manner, you are completely protected from all these problems I have told you about.

Now I won't say you shouldn't hate anyone, you shouldn't do... nothing of the kind. I wouldn't say you should not steal something. I wouldn't say that you don't make money out of Sahaja Yoga. Nothing.

I don't even say don't drink, don't smoke, I never said so. But automatically, once you know whom you are facing, in whose protection you are, automatically you will drop that, automatic. You will have no fear.

Once you have recognized, you will have no fear from anyone. And the more you show that recognition, the more you realise it, you get higher and higher, not only spiritually, but every way, mentally, socially, economically, politically. It's very remarkable that, not only that you recognize Me as a Mother who loves you very much, but a Mother who is powerful to protect you. Is very powerful. If you realise that and if you feel that within your heart. Supposing I correct you sometime, instead of feeling sad you should see that, `How fortunate I am that Ādi Shakti Herself is correcting me. She's taking interest in me. How fortunate I am to be born at this time, to be with Her in Her great work. What

have I done [to deserve this]?' This recognition itself will fulfil all the incarnations of Navarātri.

So today we are worshipping the Durgā, Kālī, all these great Goddesses. These powers. Even Rādhā.

It was Rādhā who killed Kamsa, not Śhrī Kṛiṣhṇa. He had to ask Rādhā to come and kill him. It's the power that kills.

So if you realise that your Mother is the Ādi Shakti... I know of so many people. There's one gentleman who's working in London airport.

Someone tried to trouble him. He said, “You see, be careful, my Mother is very powerful, you don't know." The next day that man lost his job, lost his business, lost this, lost this.

And he came to him and said, “Now which is you Mother? Let me see her." There was a farmer in, near Rahuri and in the night three men came to steal some sugarcane and next day they came and they said, “Which Goddess do you worship?" He said: “Why?" “There were three hefty people watching your, guarding your field and we came just to... and we thought better take some of this sugarcane. After all, it looks so nice. And they beat us. Of course, we never got hurt." So just behind this recognition is all the powers. There are so many, so many stories I can tell you how things have happened, how it has worked out. But if you are doubting still, halfway this, that, then things won't be all right.

You shouldn't worry about your reputation. Just go with full speed into any direction, knowing one thing, that you are My child and that I am Ādi Shakti. Everything that looks horrible will become better.

We have seen it now in this France case and all that, what has happened.

Don't worry about anything, just know that I am the Ādi Shakti.

That all the powers of God and Goddesses and all that are within Me and they are within Me and they are all looking after you. But if that recognition is not there, they are not going to recognize you either.

So for today's Navarātri, I have to tell you that, just try to keep in mind that today you are worshipping the Ādi Shakti and not only Durgā. And you are worshipping Durgā and all these Goddesses to thank them because, if they had not saved you that time, you had been so frightened, you would have become bad people and would not have been here. That is why we are thankful to them for saving us and giving us this protection at that time when we were very helpless.

May God bless you! Today's Pūjā is very simple. We'll just have feet to be washed, just with one Gaṇeśha's Atharva Sheersha. Anyone can wash it. I think the leaders need not come, only from UK. Because today the Pūjā is done by the UK people. And so I would request two or three people from UK to come and just wash My feet.

[During the Pūjā:] This is the name of the Goddess Herself, Charu, means beautiful or you can say auspicious. And Keshi, means the hair, who has auspicious hair.

So it's coming from Bengal, Charukeshi, this word. And it's the description of the Goddess, her names, the name of the Goddess.

So it's the right time.

[Hindi.] Today is the day when the Goddess goes to Bengal, you see. It's so nice that he's going to play Charukeshi, when it's a Bengali, it has come from Bengal, this raga has come from Bengal. Oh many coincidences, so many coincidences, you see, must be something behind it.

Contents: 1991-10-13 **Boon Granted to Sahaja Yogis, after Navarātri Pūjā, Cabella Ligure, Italy**

[Pleased with Sahaja Yogis' devotion, Shri Mataji grants them a boon. They pray to Her to write a book that would inspire the global emancipation of humanity.] [Smiling:] I have given over a thousand lectures which be compiled into books.

[Sahaja Yogis plead, Shri Mataji is bound by their love, but with a smile from the corner of Her eyes, She adds:] Provided you allow Me time from the hectic programs!

Contents: 1991-10-14 **Book Writing, Palazzo Doria, Cabella Ligure, Italy**

[Shri Mataji wakes up at five and writes for a few hours. The Sahaja Yogis put a voice recorder by Her bedside and in no time it is full.] Sahaja Yogi [helping with the transcription argues:] But Plato said like this... and Rousseau said like that.

Shri Mataji: Let them say whatever they want to. I say what I know. Why should I refer to them? I do not have to go the libraries and read what Rousseau or Plato said... I have seen many people whose mind is nothing but the book of others, words of others, quotations of others.

They are nowhere; you cannot find them. They are lost. Whatever I have witnessed in My life, I should write it clearly without thinking what others have to say.

[Shri Mataji reads out a few excerpts from Her book. His Sahasrāra opens and he hears Her from it.

He pulled his ears and humbly prostrated before Her.]

Contents: 1991-10-15 **Photo Selection, Palazzo Doria, Cabella Ligure, Italy**

[The next day the same Sahaja Yogi brings his collection of Shri Mataji's photographs so that Shri Mataji selects for the book cover. He suggests a photo taken by an older Sahaja Yogini in the early years of Sahaja Yoga. Shri Mataji points out it had no vibrations because the older lady, who had taken the photograph, was negative. She explains the vibrations of the person who took the photograph reflect in it and therefore it was important to check the vibrations before using Her photograph anywhere.] [Then he pulls out another photograph. Shri Mataji is surprised that it had become all so dark:] Who has used it?

Sahaja Yogi: [replies that the photograph was lent to a relation of his who was a follower of a false Guru].

Shri Mataji: See how dark it has become because My attention has receded from it. There are no vibrations. You better put it in the river. It is not for decoration but to be respected. As much as possible, respect the photograph with the understanding, `It's Mother with me.'

Contents: 1991-10-25 **Talk to Sahaja Yogis, Formal Program, Vienna, Austria**

German Translator: Shri Mataji ist so glucklich, dass Sie heute mit uns sein kann.

Shri Mataji: It is Hamid, you see, who managed everything. See, he said that: “Mother, I have come here, but I feel for all the Austrians, they have not met you, they would love to meet you." So I said: “Its not easy; I have to have a visa." And then he said: “No, no, you don't require a visa in Austria." I said: “You do require, I know that." Then I thought that, if his desire is so strong and a desire of a Sahaja Yogi, it always masters Me.

And so I said: “Let Me see in the passport." And amazingly [applause]. And it was there till December 4th and multiple entry of the thing, nicely allowed. I didn't, I just couldn't believe My eyes. It was given in June. I don't know how Austrian government gave Me for six months with multiple entries.

So also the tickets were done and everything was perfect. And I'm here to see you all. Actually your desires are very powerful. I have no desires, as you know. I told them a story about once it was a Guru Pūjā in India and I said that, I mean they said: “What should we give?" I said: “Give Me just a shawl but no sari, nothing." And I would not take a sari. And when I went there, you see, these ladies started saying: “Mother, we bought a sari for you and we have got also blouses made. Please take it." And I said: “No." I was strict, I said: “No."; I said: “Why did you spend so much money?" And they said: “It's a saffron colour, which we can only use for Guru Pūjā, so what's the use"; this that *[UNCLEAR]*, I said: “No, I will not, I

will not take it." And before every Pūjā I go and wash My feet. I went into that bathroom which had a tap about so high as that. About four, four and a half feet. And as soon as I opened the tap I got completely drenched, because the whole tap came into My hand.

So, I didn't know what to do, you see I came back, alright I surrender, I'll wear the sari for the Pūjā.

So, you see, also the deities are with you very much and they try to create situations which are remarkable in your favour. But you must have faith in yourself. That's the important point. You must believe that you have got realisation. You must believe that you have become saints. You must believe that you have all the powers within you, which you have to manifest. All the powers that are with the deities can be yours. But deities are so confident. They would never doubt about themselves.

Now, you have had so many experiences of miracles. We have had photographs, you have seen, in the, in the Brahmapuri, na? In Brahmapuri... In the sky there was a rainbow. See this is the rainbow, has come. And Rainbow was given by God to say that, that is a sign he'll never destroy this world. And along the rainbow is My face, coloured face there, nicely. Then there is another photograph where Madonna has appeared before Me. Also, the other day we had miracle of channa cooking. I cooked channa in the, under the chimney. They wouldn't allow Me to go to the kitchen, so I said alright I'll cook here. And they all ate and ate and ate, still so much was left. Then there were ten boys came from Genova, after the program, I said go and now eat all this. And so little, wee bit was left around the thing, around the pot. Next

morning the whole thing was filled. They were surprised! They gave the whole day and also next day. I said you put this pot now in the river otherwise it will be all the time full. Now just see these flowers, they gave Me. Now the small are also growing big, so I can't show. They were very, very small like this, these flowers. See how big they have become and these smaller are now growing in front of them. But the best part is that the leaves started coming out in this one, see the flowers, they were very small just like these and see how big they have grown! And the leaves started coming out, see these new leaves are coming out.

So this is Chaitanya. This is all pervading power, which is so powerful, which understands everything, which organizes everything, creates everything. Above all, it loves you and respects you, because you are saints. But you must respect yourself. That's what I find, you don't respect yourself as much as you should, as Saints. The best way is to understand Sahaja Yoga, is achieving thoughtless awareness. Through meditation you can achieve that state. That is the fourth dimension. We call it in Sanskrit Turīya. It's the fourth dimension. In that dimension only you grow. Spiritually grows only in that dimension.

Like at the animal stage, the intelligence grows up to a point. Then, human stage, it grows up to a point. But in the fourth dimension you become entitled, endowed with powers. Powers of curing people, of creativity, of peace, witness state and above all, giving realisation to others. And the new dimension of collective consciousness, where you can feel other personality.

So this is the fourth state, which we have to establish within ourselves. Then the ideas come into you. They are not through your mental activity, but from the Divine. And you are amazed at yourself, how you have achieved this. And so, one has to meditate and understand. The idea is your own benevolence.

Some people get caught up, they have problems, they give problems to others. Then they have to get separated from the collective. Like any patient who is suffering from some sort of a disease which will affect others, has to get out. And then, when it happens that you are out, the badhas which are troubling you, leave, because they are not interested in you. And that's how you get your freedom. And then you can come to Sahaja Yoga. But Sahaja Yoga is not meant for hypocrites. If you are a hypocrite and if you are doing things hypocritically it will throw you out, somehow. Your heart has to be clean. Maybe there is something wrong with you, doesn't matter. And it doesn't matter if, even you cannot meditate or you cannot achieve a state that you want to achieve. Only thing is, you should sincerely ask for your benevolence. We have to be very sincere to ourselves. If we are not sincere, then our attention will go here and there. We start worrying about others, their vibrations, their problems. We have to think about ourselves. Now, also I have realised one thing, that people do things without telling their leaders, which is very dangerous. Like in France, there was one girl who got pregnant. And she went and took some antibiotic injections. She didn't tell the leader, no one and her husband also said better not tell. And the child was born with a very bad Āgñyā,

everything, I worked on her in her during pregnancy, but still, I am a little worried about the child. Because such a child can get a bad heart, hole in the heart or something like that or he might also get lunacy, madness.

So without asking the leader you should not, at all, do things which are not normal.

Like today somebody told Me she got a guest and the guest was like this and like that. And the person got caught up very badly. But you must ask the leaders about it, take their permission, then they can ask Me and then I can say alright. Otherwise if you do like this, it's going to be very dangerous for you.

Because you must know there is negativity around and they will always try to attack. Now we are all happily married, you have very nice children and that you are having a nice married life, I am very happy to see your children. And that you are happy with each other is also a very great thing in Sahaja Yoga.

Also, we have such pure relationships among ourselves, which is such a great sense of security it generates, great thing.

So, one has to understand that all the blessings are there in Sahaja Yoga. You don't have to go to Himālayas. And sit in the cold there, without any clothes. And you don't have to go to Gobi desert.

But one thing is definite, that you have to meditate. And also, tell everything to your leaders. As it is, it's a living process, so there cannot be any laws and regulations about it. It has to grow. You have to become.

So for that, you must know one thing, that we cannot assert it, we cannot argue it, we cannot discuss it. We can just help it, by being meditative and collective. In olden days people used to go to Himālayas and all that to cleanse their Chakras. But in Sahaja Yoga collectivity cleanses. If somebody is not collective, then he better go to Himālayas. That's the only way because, you see, only collective can really cure you and purify you. If you are not collective, it's better you introspect, try to find out why am I not collective, why am I like this? Introspection will give you all the answers. This is first judgement that you should have, you have to judge yourself. Second thing, I have to warn you: Those people, who speak against Me or Sahaja Yoga, you should have nothing to do with them. It's written in the Shāstras that anybody talks ill about your Guru, please put hands on your ears like this.

Otherwise one would get horrible diseases or one would go mad or something horrible can happen.

So, if anybody talks ill about Sahaja Yoga, about which you are convinced, you just try to close your ears.

Have nothing to do with that person. I am just warning you, because not only you will be in trouble but your children would be in trouble.

So, that is one of the conditions in Sahaja Yoga, that, then we are not responsible. For example we had Hugo, if you know him, must have heard about Hugo in Munich and he suddenly came down and said that “I have become `Mahā Mātājī.' " So they all got a fright and they said alright, so we are going away.

So he said no, no, I can't run this ashram, you stay here, it's alright, you can stay here, but I will go away. Then Thomas, who is an old Sahaja Yogi, he put his hands on his ears.

So he went to another gentleman and he was talking to his wife against Sahaja Yoga and against Me. She got cancer and then she died. And also her husband got cancer and he died. Say in your family somebody is there, who is talking against Me or Sahaja Yoga, just don't have anything to do with that person, otherwise that you will catch on to some sort of a serious disease. It is as simple as this, that, when you are in Sahaja Yoga you are under the guidance of God Almighty. All the deities are looking after you. This Param-Chaitanya is like a beautiful cover on you. But if you get out of this, then you are caught by negativity. But negativity doesn't harm that particular person so much, because it wants, you see, the negativity wants to use that person, so it won't harm that. But anybody that person goes and meets will be harmed.

So we should not even think about such person, we should not even have anything to deal with this person.

There are so many things which we should be careful about. Otherwise you are all looked after very nice. There's no problem, you are in the ocean of joy. If you have any such problem you should write to Me directly also. But not in German language. How many languages am I supposed to learn? So the best thing would be, you better learn English, would be easier for Me. If you listen to My tapes, I think, you pick up very fast. I mean French are the most difficult, but they have done that. The

Germans are not that difficult, for languages. Now the future program is that we are having a Diwali Pūjā. We have also invited some people from Eastern Bloc, some people. And you know Cabella is still, that palace is still, like a dilapidated house.

So we are working out and also we have bought, I have bought the land, I have bought four acres of land very close, so we could also make a nice ashram for you. Because Cabella is already occupied by people now.

So the best thing would be that, whenever you come you can stay in the ashram and we'll make a good place for you. You will see that Cabella is something, a very unique, Divine place. The vibrations are very good and the people are very good and the atmosphere is very pure.

And the river is also so beautiful, that I mean it cleanses people very fast, just, just like the river Ganges.

So I am sure by next year we'll have something established. But I'll invite you now for Diwali and then for Indian tour. This time, as you know, India tour is going to start from Madras. And, because, you will see new temples and the new style of architecture. And instead of music you will have dancing, classical Indian dance. Maybe also, by the way, some sort of a music program, but this is definite. Then you will be going to Hyderabad, Bangalore which is a nice city. And Hyderabad has got a big museum, called Salar, Salarjang museum. [Helping the translator:] Salar, Salar, Salarjang, like a little, there's a chair for a bird, as well as for an elephant, all the kinds of chairs. He was a great collector and it's a very marvelous museum. He has got also from Western

countries, he's got lots of collections. Now he is no more. Yes, you see, he was the prime minister of our Nizam and this Nizam was a most miserly person, but this Salarjang took advantage of him and collected all these things and created this museum. [Correcting the translator:] Salar, Salarjang. It's a interesting place, you will like it. Then we will be going to Poona, we stay in Shere, then Kolhapur, we'll try to do, if possible, Brahmapuri, I don't know, but we'll have the seashores in Madras. And then to Ganapatipule.

But we are now going by train from Madras. We'll be on the train till Poona, till Poona. I hope you'll enjoy your journey there. It won't be worse than these horrible roads of Maharashtra. In Maharashtra is the worst roads in the whole of India. Because the chief minister only goes on collecting money and doesn't do anything for the state. But now, thank God, he's gone to the centre, let us see.

So this program will be starting from the fifth, but you should arrive earlier one day, I think, would be better on the fourth.

So that you can rest and from fifth, sixth, seventh they have a very intensive program. My coming here was so sudden and without any knowledge about it. Actually, I had gone to do some shopping for this Diwali, for the presents for Diwali. And really, we got very nice things there [in Prague]. This time the Diwali will be done by the French.

So you can also join. They are bringing all kinds of these fireworks and everything. And it's going to be a very simple Pūjā, because first they'll have these villagers for tea party on Saturday about say, three o'clock they'll

come and about till five. Then five o'clock they'll have all these lights and things with the villagers and also they'll have these celebration of fire like these fireworks.

And after that there will be a Pūjā. Which is a small Pūjā, it's not very big, but I am sure you will all enjoy it very much. We are not inviting any musician so the whole Sunday night you can sing. And dance.

I hope you understand that, this ashram has to be built and that people should donate some money in that. I have never said that because My husband was working and I had money, even now, I mean I don't say I don't have money, but still I would not like to spend this money so much, partly I will do. Already I have purchased the land. And also for the, we can spend, but I would request you to understand that if we have to have an ashram, you all should donate some money for it. It can be done till Sahasrāra Day, till Sahasrāra Day. This is the first time, I think, I am saying it. Because last time they collected about 5,000 pounds and I never sent it to India, because I found it very, very small. And I mixed My money and then sent it over. And with all that money we have paid also ashram in Delhi, then Washi, Vaitarna, all these things, Shere. Shere and also Ganapatipule.

So we bought the land, we did all these things, all this we have done, with My money and with the money that we saved also, on India tour. Also with the Indian donations, which were quite large.

So now, you should all understand that, Ashram cannot be built by vibrations. I hope you'll make it convenient, for all of you, to just decide and Indians as they do, when I told, when they were giving Me money I said no, I don't

want it just now, I don't want it, for the beginning. Let Me first register, let Me have a what do you call, a proper trust, then only you donate.

So the whole year they were saving money, saving money and at the end of the year they gave Me a lot of money, about 50,000 rupees, in those days, is very difficult.

So, I have to tell you that it's important, because it's such an important work we are doing. It is for the evolution of all the human beings. I feel sometimes, you are here and there are so many, who are not here. And I feel sad, that why not these people also get their realisation? They are also My children. While you are all enjoying here and they are not. They don't know what is joy. But if we establish ourselves as properly, as good ashrams, then things, I am sure things will work out fast.

Because Gaṇeśha settles down with that.

Now another very simple thing, I would like to say, that in Sahaja Yoga, as Hamid had told Me, they were discussing, whether somebody should go to the hospital or not. This kind of thing becomes mental activity. What you have to do, somebody is sick, just feel his vibrations, try to treat him. Now, if that person doesn't get cured, tell him he can go to the hospital. But if he gets cured, well and good.

So this is how it should be done. Not for these things, you should not waste your vibrations and go into mental activity. Because you don't know, these vibrations are also very tricky. Then they'll play games with you.

So you don't use them mentally. It is to be understood, that we have to go beyond mental activity.

So now, I think we are, you all must be very tired, because it's very late now for you. I feel quite fresh, you see.

So nice to see you all here. And also, I am thankful to all the Sahaja Yogis who came [GAP] Translator [translating]: In the whole world the people are thinking of us because we have had to suffer so much because of this one man.

Shri Mataji: And when they will hear what has happened to him they will be very joyous, I am sure they will now, not be that angry. You see, so many people have done like that, but they have respect for Me, respect for Sahaja Yoga. They had to leave Sahaja Yoga, it's alright, but they never showed disrespect to Me, never. Never talked against Me.

So now, it is important, that we have this full faith in ourselves.

Complete faith in ourselves. And then you see the miracles, that you can do. May God bless you. You have any problems? Thoughtless Awareness. May God bless you. May God bless you. Enjoy yourselves, enjoy. These are actually Indian flowers you know? That's surprising. They have fragrance. Thank you for the flowers, thank you very much.

Sahaja Yogis: [sing the three great Mantras].

Shri Mataji: May God bless you. May God bless you all, may God bless you.

You can... They wanted to sing some songs.

Sahaja Yogi: Can we sing one or two songs?

Shri Mataji: Yes, by all means. You all can sing now. Why don't you play on that? You can't hear? Sahaja Yogis: [sing `Sitting in the heart of the universe'].

Shri Mataji: You can sing one more song, whatever you like, I am not tired. *[UNCLEAR]*.

Sahaja Yogis: [sing `Jog.wa'].

Shri Mataji: That's the best. This Kuṇḍalinī is up there, you can feel yourself, now feel it here.

Alright, up far. Now give Bandhan I think the best is, give Bandhan to yourselves. One, two, three, four, five, six, seven. There is no need to raise. First you must raise your Kuṇḍalinī and then you must give Bandhan. Already they are up there. But always, I see that, you people give, give the Bandhan first and then raise the Kuṇḍalinī. No, first raise the Kuṇḍalinī and then give a Bandhan. Means you reach that state and then give the Bandhan. Also when you bow down, you have to be properly, put both your hands like this when you bow down, not like this, not like that, but like this. And put your forehead, Āgñyā on the Mother Earth, not your head, not your Sahasrāra.

So it flows into your Sahasrāra. Away... See, very good.

Some of you feeling here, now put it up, like that. Now see...

Some of you feel it here? Take it out like that.. because of right side. When you take vibrations, I feel so much better, because is am relieved of them.

So I must thank you for that.

Alright, may God bless you.

Sahaja Yogis: Bolo Yoga Nirupini, Śhrī Nirmalā Devī ki Jai!

Shri Mataji: That's a new name. And also say Yoga Shāstra Adhikarini, means the complete authority of Yoga Shāstra, Yoga Science.

Contents: 1991-11-10 **Diwali Pūjā (5th day after Diwali Day), Joy and Happiness, Cabella Ligure, Italy**

Sorry, I had to say something before entering in, but it is good that it has happened because now I have to tell you some things important in life and that is specially for ladies I have to tell this. I've noticed, of course, I am also a woman, that women have certain water powers of crying, weeping and, thinking they're very miserable and making everybody miserable. This is their power. I've noticed this. I mean this song is the worst song you could sing on any day whatsoever, but it has come into somebody's head, is very negative and not only that, but it shows a person who can never be happy and doesn't want anybody to be happy.

So inside every woman, there is a motherhood, there's great capacities, sacrifice, everything is there.

With that, they also should know they're left-sided. And our joy about which we talk within our heart has to manifest outside.

People should see that we are joyous, that we are happy people, that we are not like others who start crying for small things. Like when My father died, I was surprised that suddenly I became thoughtless, absolutely thoughtless. For about three days I was thoughtless. Neither the thought of pain or the thought of unhappiness or anything came up, but just thoughtless.

And even I was surprised because I looked after him and, I mean, he was very attached to Me, very fond of Me, everything was there. They were surprised how easily I became suddenly thoughtless.

So if you are a Sahaja Yogini, then at the time of crisis you should become thoughtless. That's one of the signs. I have seen with Myself, if there is any crisis in the family, I just become thoughtless. That means what? That God just takes you in your problems. He puts his hand, He puts His protection and He takes you out of it and makes you absolutely thoughtless. And in that thoughtless awareness you discover what is right, what is wrong.

So even in crisis, this thoughtless awareness is all the time extremely alert. It becomes much more alert than normal. That's the sign of a Sahaja Yogi and sign of Sahaja Yogini. But I've noticed it, very surprisingly, specially with French, Indian girls, who came here. I was shocked that they were very leftsided, crying type, nonsensical and to hear this song again I was surprised, “How could they sing such a song from France?" As it is, France, you know, the problem is they drink such a lot. I'm sorry today the French have done this beautiful thing, but I better tell. Now when they drink, they think they are very happy, they're very joyous, but you know how long it lasts? It just finishes off and they suffer. But as a result of drinking, they become very left-sided and if you see a Frenchman, he's always unhappy. Even to say that he's happy, he feels shy because people will think he is ignoramus.

So he should be a miserable person, `Les miserables'. If he's not, then he's not French. We are not. We are in the Kingdom of God.

In no way we are unhappy, in no way.

Some things happen in life after all. Life is such.

Somebody has to die. Everybody doesn't die together. Imagine everybody dies. What will happen to people? Who will bury us? I mean, think of if you are all born together, who'll deliver us? So everybody who is born has to die, but the way they have made the death as some sort of a big part of life. It's just a moment, just a moment that you pass out and you go and change and come back again.

But in this life, if you have to do anything, [it] is to enjoy.

So, for that, their philosophy is that you should go to pubs because, God knows, when we die what will happen.

So they use it in the other way. This is English. I'm not saying the French. But in India, when somebody die, they get bands and all kinds of music and they go on playing in front of the dead body. And why they play? Because if there are bhoots or anything, they will all run away. Also that you should not feel sad. Accept what God has done for you is for your good. And then they have a big dinner, one day after tenth or thirteenth day, very big dinner has to be given. It's very surprising, you know, that country which is so poor, such a problem. If the father dies, then the whole family becomes like an orphan, orphanage. Despite all that, they don't wear any black dress, otherwise I have seen here people wearing black dresses. And a lady was very upset. She said, “The bank will open

at ten o'clock and I have to go to the funeral and my ornaments are in the bank." But I said, “But ornaments you don't wear for a funeral, do you?" “No, no, I have my special ones. You know, I have got very nice dark, black ones." I said and the best part of it, the day they die they must have champagne. When the person dies, champagne.

When they come back home, they must have lunch and a big party.

So it's such a contradictory life that we have been because in Christian religion they have not said much about the death. I mean, Christ, if they had allowed Him to live, He would have talked about it.

But He has said that Spirit is eternal. He has talked of reincarnation, no doubt, but those people didn't tell about this.

So death means now that that man is lost forever. Or this life is lost for God. Then we hang in the limbo or we hang somewhere else. We never come back. This is absolutely wrong. It's not so.

So what you have to achieve in this lifetime, the highest thing is your ascent and your position in the Kingdom of God. For, especially for ladies, I have to tell you because, you see, reading all these tragic things all over, so many tragedies are brought up, this Greek tragedy, this tragedy, that tragedy. It just starts working in the nerves of the ladies. If somebody says the slightest thing, it becomes like a bombshell.

They just start behaving as if `Oh, my God, what has happened? He should not have said this to me.' But what we do to ourselves, we should see first. What harm we do

to ourselves, we never cry for that. You have seen how in the West women have ruined themselves. They never cry for that, never, never. But they cry if somebody says even a little word to them. Of course, in India also. But there are very sensible women, otherwise, I have seen in the East and West who have a great sense of bearing, a majestic attitude towards life. Like an elephant is walking and the dogs are barking, so what does it matter? That majesty comes when inside you have that joy. `Nobody can make me unhappy.' This is, should be the principle.

`Nothing can make me unhappy.' Otherwise, you start moving towards the left side. When a lady starts crying and a man starts going to the left and suddenly you find ten bhoots sitting on him. How does he get it? “I've never been to a cemetrey. I've never been to any such place, Mother. I never saw anybody dying." “Then how did you get bhootish?" “I never went to any Guru." See the wife. Wife is a crying doll.

For everything she cries. If you don't do this, cry. This is another kind of ego expression, I tell you, this crying business.

So today I want to have a promise from all of you that you are not going to cry at all. Instead of flowers, you just give Me this flower of promise. I never cry. Of course, sometimes Sandra karuna, one tear or two tears might come out of My, after all, I'm a mother. But not like this, sitting, crying, crying, becoming hysterics. You must have your dignity. You are all Sahaja Yoginis. Don't read any book which talks of crying, but books which are deep also make you feel very much touched. You feel like crying, it's all right. In the cinema they see a woman

torturing her husband, then they will cry. At home they'll come and torture the husband. What's the use? I've seen many like that. In the cinema they'll be crying. When it is somebody else, they feel the pain. When it is themselves, they never see what they are doing.

So My one demand today is that you must not cry. Now you are in the Kingdom of God and in the Kingdom of God you do not cry. Now we had All Saints Day. We had this, that. They used to do all in India also they have nonsense like that. All right, give them their due, but you don't celebrate by crying.

That is one sign that you are really joyous. I mean, what a song to hear and I was shocked. Who suggested the song? Can I ask the culprit? I know that must have been an Indian woman. Has to be.

[Hindi.] So look at these beautiful things that they have created. If there was no beauty within themselves, they would have been sitting and crying. What else? Of course, those people are beautiful, they never cry.

Maybe crocodile tears sometimes, just to show off, but inside they don't cry because they're so confident.

They enjoy their beauty. They enjoy their glory. They enjoy themselves. Why should they cry? What is the need? And such wasted tears are of no use.

So it is today we are here to enjoy our joy, our Ātmānanda, Nīrānanda and Paramānanda. All these we are here to enjoy, which are of eternal value. You have to understand that now believe that you are in the Kingdom of God and all the subtle beauties of your being are going to be opened out to you. You are going to see yourself all the beauty. But here, if your eyes are already closed, if

your heart is already closed and you don't want to see something that's so beautiful, how can I say what a beautiful thing they have made? Is a very important thing in life, is to have a very positive attitude. For Sahaja Yoga also. In Sahaja Yoga we have to develop ourselves within. But that's not so. People will say, “My mother is sick, my father is sick, my brother is sick, my this thing, that one is sick." First, first thing is this. I mean, sometimes I used to think that I'll have to just start a hospital instead of an ashram. Then the second is “My husband is like this. My children are like this. My this thing is like that." This “my my my" is not you. What are you? You are a Sahaja Yogini and in Sahaj you have to know that you have all the proofs, everything before you to know that you are a Sahaja Yogi.

Now if I know that I am Ādi Shakti, supposing, if I know I am Ādi Shakti, then I know, then I don't have to ask any help from anybody. After all, I am Ādi Shakti. I am suppose to do everything. That's My job because I have that power and I have that power, just Sahaj, I have that power with Me.

So I have to do it. Now, I can also say I'm a woman. I should sit down and cry. No, I have no right. I cannot do it, even if I want to. My job is to encourage you to tell you about your inner subtleties, your beauty.

Now do you know what beautiful thing you are? Let us talk about our inner beauty. What are we? Are we all these mad people? Are we all these people who are all the time are miserable? Or are we all these people who are always fighting, those who are hankering after things, who this matter dominates? No, we are the Spirit.

We are the Spirit. We are the reflection of God Almighty, which is Purity, which is Truth, which is Knowledge. We are that. We are not like ordinary people.

How can we live on that level? Only if you are possessed, if you had a bad Guru or something like that, maybe you are going like a yo-yo, going up and down, up and down, up and down, but those who have crossed all those limits have reached that state, should value that they are the Spirit, so many Spirits sitting here, sitting, reflecting God Almighty. I am such a proud mother and all of you are capable of enlightening so many people in this world. But the beauty within you is that you are absolutely independent of anybody else. You depend only upon yourself, upon the source of your Spirit, the joy of your Spirit. You don't expect others to give you joy.

Supposing somebody tomorrow comes and abuses Me. I'll say, “All right. It doesn't matter." Never touches Me because I am with Myself. He is saying these things. He will suffer or not suffer. That's not My department. When you start depending only upon yourself, just imagine a house which is standing on rocks. Like that, you are. Try to feel it. Feel the rock within you. Try to understand. You are not going to behave like other people. It's all right, people who have built their houses on sands have to worry. Not we. We have built on rocks.

So we have to be very courageous. You have to be very bold. At the same time, extremely humble.

When the tree is laden with fruits it bends down.

So we worship the Mother Earth. We worship the sun.

We worship the moon. You worship everything around us which has helped us. We worship our parents, everyone.

But above all we worship ourselves. Because we are worshipable. Now all of you have become saints. That doesn't mean that you develop beards and have all funny dresses and all that. Nothing. You are saints because inside you there is the fragrance of, beautiful fragrance of your lotus. That's the Spirit.

This is a lotus you have made for Me here. Such a beautiful lotus, I am sitting in a beautiful lotus. In the same way is reflected in your heart as a beautiful lotus. Feel that lotus, how beautiful, how delicate. It's pink because pink is the lotus which invites everyone, sign of generosity, of invitation. Pink colour attracts all kinds of insects, everybody.

So lotus is pink and it invites everything, open to everything, not frightened of everything. But it comes out of the mire, comes out of absolutely horrible ponds. There are lots of worms going round it, all right, but it emits the fragrance and makes the whole pond so beautiful. That's what you are. Wherever you'll be, you can create that beauty. You can flow that beauty. You can make people see what a Spiritual person is. You are the reflector of Sahaja Yoga, not Me. You have to reflect Sahaj Yoga. For such people are always in joy and wisdom.

Śhrī Gaṇeśha is the giver of wisdom, wisdom, how to behave at what time, how to say at what time, how far to go with everything. It just should become innate, Sahaj. You don't have to work it out, but just know. `I am a Sahaja Yogini.' Every morning you should tell yourself, `I am a Sahaja Yogini.

So how far I should go? How should I behave? What should be my attitude?' All this can be very easily understood if you develop this lotus of wisdom. How does a lotus come out? There is a seed which sprouts.

That's how the wisdom, there is already the seed within you. All of you have got and now it has started opening because you are realised Souls. Allow your wisdom to take over.

So how do you do it? There's one way, I would say. `Supposing Mother had this problem, what She would have done?', a very good idea. `How She would have dealt with it?' You may again say that we don't understand Mother's style. She's full of tricks. Correct. I am. But there's a very simple way of doing it. You can surrender to My wisdom and the wisdom itself that is in you is active. It will work.

This point also you should understand. Wisdom within you is active. There was one gentleman working at the airport in London. He's a Sahaja Yogi, but he doesn't come to the collective, he has no time.

So somebody said something harsh to him. He went home and he said that “It's not good he said to me.

After all, I'm a Sahaja Yogi." And next day he heard the fellow has fallen from his bike. The gentleman might not have understood that `He said all these things, that's why this has happened to me.' But he knew because Deities are with you.

So in wisdom you understand that all the Deities are just with you and whatever happens to you, they're before you. Nobody can harm you. Nobody can touch you. You are so protected. Lotuses are not protected. You are so

protected that anybody tries to harm you, immediately there's protection. Also your own protection is there, as I said, that you jump into thoughtless awareness.

We harm ourselves more than anybody else can sometimes. One friend of Mine I knew, she was from very childhood she was like that, always crying for everything. Always she used to cry for nothing at all because she was such a spoiled child that she used to always cry. Now, was surprised to see at a very young age she became blind. I said, “How did you become so blind?" She had to use a very thick glass and all that. She said, “I used to cry so much, you remember." I said, “That I remember, but did you cry even after school." “Yes, I was always crying like this." So it's a kind of a personality you develop that `I'm like that, I just cry.' But why not develop a personality that, `I am always in joy'? Anything I see, I feel joyous. Anything I hear, I feel joy. Then this lotus of your fragrance will improve and then activity of your wisdom will be that you will take all that is very beautiful easily. You'll get all that is very satisfying, very joyous. It's kind of an activity of this wisdom within you which just leads you to people who are extremely nice, to situations which are very beautiful where you discover nice things or to such beautiful creations that you would never expect to see. It's very, very important to understand that you tell Me, “Mother, that this miracle happened, that miracle happened." Is nothing, is your own wisdom, your own Spirit is working it out. You don't have to do anything. Only thing you have to remember that you are a Sahaja Yogini and your character should be that of a Sahaja Yogini, that your ideas should be that

of a Sahaja Yogini. Same with Sahaja Yogis. Sahaja Yogis, being men, they don't show much, but there are certain other ways of showing his temper. They get into tempers and sometimes the tempers are so much that you just start looking, `What's the matter with the person?' One side the tempers, another side the crying. I mean, in between, what remains? I don't know. Both things are absolutely not needed. You have to correct people, to say things. Just now I had to say something. I've said it, finished. But it's not anger. It just, I have to act. The difference is like this, I'm not involved with it. Even if I cry, I'm not involved. I'm just crying. Even if I am angry, I am not really angry. I am just trying to be angry in an acting. That's what happens. You do not get involved into it. But if you get involved into your anger, then the joy is finished, completely finished.

Some people think also that if you are joyous you have to be very serious. Not at all. What is there to be serious? What is to be serious in this world? Everything is stupidity. I don't find anything serious in this world. And I can't keep serious for more than three minutes.

Sometimes people take advantage of that, but what can I do? That's My nature. What's so serious? You don't have to create sun. You don't have to create moon. You don't have to create Mother Earth. What's so serious? What great jobs have you to do? Everything is there for you. Just enjoy. What is there to be so serious? Some people, you know, try to impress also by their seriousness. Once I saw a lady standing, very seriously thinking. I said, “What is the problem?" “I don't know how to broom this thing. See, I don't have a broom." I said, “Such a big problem is

there as if the heavens are falling. Doesn't matter today you don't do it. You can do it tomorrow. What is so important?" I mean if you don't have something, it's all right. “No, no, no, I must do it. You see, I'm very house-proud." I said, “That's the main problem which is serious." So because you suffer from some serious, stupid problems, that's why you become serious. And, by becoming serious, if you think your problems will be solved, they will not. At the same time, I must tell you we should not be frivolous. We should not be vulgar and not frivolous. That's not, see these flowers.

Look at them. They are shaking with My vibrations. But look at them, in their own dignity. They're going to die tomorrow. They are not bothered as long as they are all right there in their own place, giving you pleasure and happiness, finished. What is the use of a light? Let us see, as a light, as we are. To give the light.

So, we are here to give joy, happiness to everyone, to make everyone happy. There are so many ways of making others happy. And for that, we have to learn also.

So many things we have to learn, how to make others happy. And then when you make them happy, then you feel that joy within yourself. `Oh, they're so happy.' See their happiness, then only this lotus opens out much more. Like a ripple moves and moves to the end of the shores and then from the shore it returns back. In the same way, when your joy reaches the joy of others, then the ripples that come up make a beautiful pattern of your eye.

Just think of such situations where you did something good to others, being very nice to others and then you

found the joy in that person and how that joy came back to you. Think of that pattern that you felt so subtlety in your life, how it is built in. Whenever you think of that time or that moment or that area, whole picture comes to you and you think, `What a time!' But that time is eternally within you, all the time and that's why is Diwali is so important.

You are all, as I said, you are My light. And the light is there which is an eternal light. These lights will be finished. We'll have to light them every year. Not you people. You have eternal light and this light is going to spread Joy. What's the problem of this world? The whole problem, you take it. There's no joy.

Simple as that, there's no joy. If they had joy, they would not have done all these nonsensical things.

There's no joy. When you have joy, you don't want to fight, you don't want to do anything that is harmful.

You don't want to say anything after anyone, not only that but you do not want to have something that will spoil this Mother Earth or which will bring ecological problem. No, you just don't want it, don't want to do anything because it harms harms others. People feel unhappy about it whether it is here, India, anywhere. You just feel that `Why should I do such a thing which is not so congenial to others?' I mean, it's not joy-giving.

So when you have joy, you have to be joy-giving and if you are not joy-giving that means there's something lacking in your Sahaja Yoga and that's why we have to come up now. We have to become Sahaja Yoginis, Sahaja Yogis. That is joy-giving society. We can change our name, if you like. If Sahaja Yoga is not good, Joy Giving

Association. Now also we should find out what kills the joy. That's important. What kills the joy? First I said you must have wisdom. Wisdom means that it gives you detachment, detachment from all that is selfishness, self-centeredness, self-obsession, ego, all connected with self. Can you imagine? Selfishness, the Self, means the Spirit. Selfishness is what? Is the one that completely darkens the Self because you think of yourself, your children, your family, that's all, at the most, even that sometimes, sometimes it's only yourself. And when you start thinking like that I mean you start becoming smaller and smaller and smaller and smaller, the lotus collapses. But to think about others is so great. In My case is different. If I think about Myself really, I tell you, I feel very happy, nice, joyous, I must tell you, I must confess. [Laughs.] But some people I think of, immediately My Chakra start catching and I feel, `Oh, God, why did I think of such a person?' I mean, that Chakra start moving fast for that person. But this body is so generous that you can't imagine even if I see somebody, suddenly the Chakras start working for that as if I'm responsible for everybody's Chakras which are gone off, which I am in a way, but to such an extent. But still I think about people who are in trouble, about every one of you. Why? Why do I think? Because I know that if I can improve your Chakras, you'll be happy. I don't have to logically go to that point, but just My body knows it. It works. It works and feels very happy. When I see somebody getting their Realisation it's such a great joy to Me. When I see somebody being relieved of the problem, such a joy to Me because joy-giving is the character, nature of Spirit.

If you do not allow your Spirit to fulfil its own nature and its own character, Spirit is not going to manifest itself.

So you are the vehicle. You are the lamp, you can say, as far as body, mind is concerned.

But this light of Spirit, if it has to manifest, then it has to be of a very unique type that it emits all its light outside. It gives light to others. And this light-giving quality, you have to improve. Gradually you'll be surprised, only if you try in your life, in your relationships, in your endeavours, to give light to others, to make their lives better, not to show off, not to be egotistical, but in a very loving, beautiful manner, you'll really understand that you are the Spirit because Spirit loves. It loves. And in love you are forgiving, very forgiving.

Sometimes, you know, leaders get angry with Me that I'm rather forgiving. What can I do? That's My nature. I can't help it. Because I love, you know. If you love a person, you do forgive. You don't feel bad. Not to forgive is difficult, but to forgive is the best. At least, when you forgive there's no headache for you.

So this Love, which is Joy actually, I think, when this love melts and flows like a river and gives nourishment to all the surrounding trees on the shores, that is the time, is the completion of the individuality or a personality of that love and that's the time, it feels fulfilled. It's not just that you have a light in the corner, but it has to flow. It has to move. It has to nourish. Love is not something dead, like a stone.

When it melts, it encompasses everything and everything becomes very beautiful with that.

So you have to first understand that life is for giving joy to others because you are now saints and your light has to give Joy. Little bit you have to bear as you have powers to bear. You have all the powers and so I wish you good luck for the next year and great prosperity.

May God bless you.

Contents: **1991-11-xx Meeting with the Russian Ambassador, New Delhi, India**

[Russian Ambassador comes calling with a huge bouquet of red roses. Shri Mataji gets up from Her throne to receive the ambassador:] May I shake hands with you? [And that was the beginning of the breakup of the Soviet Union, formally enacted on ***1991-12-26***.]

Contents: 1991-11-27 **Talk to Sahaja Yogis (Hindi), Dyan Ki Avashakta (On Meditation), Ashram, New Delhi, India**

Today, I have met you all after a long time and we should all understand about Sahaja Yoga. Sahaja Yoga has evolved for the benefit of whole world. And you all are its medium. Your responsibilities are too many because you all are its medium. No one else is the medium for it. If we give the vibrations to any tree or to some temple or anywhere else. If we give these vibrations, it won't be activated, it won't work out.

Only by your working out and your determination, it is going to spread.

Then, we have to understand that there is one demerit in Sahaja Yoga. Although, it is Sahaj [spontaneous] and you get it very easily. Even if you achieve it in a Sahaj way, it

is very difficult to sustain it, because we are not living in Himālayas. We are not living in any such place, where there is no other environment except spiritual environment. We are living in every kind of environment and because of that we have many kind of conditionings which are stuck to us.

So, in Sahaja Yoga we have to work out purity within us and to become pure. For example, if any of the channels is there and if it is not all right, as the channel of electricity then electricity cannot travel through it. If it is the water tap and some thing it struck up inside then the water cannot pass through it, same way is the Chaitanya [vibrations]. It flows in the nerves, which have to be clean and pure and it is your responsibility to keep them pure.

Although, you people have asked Me many times that, “Mother please give us Bhakti [devotion], Mother please give us Surrender towards you” but this all you have to understand with your wisdom. First thing is that when your nerves will get cleansed, you all will be filled with joy. You will feel that you are not doing anything. You will do any kind of work and will achieve fame in it. All your worldly works will be solved in a very Sahaj way. All kind of facilities will come to you. Every kind of people will come to you and help.

Sometimes you will be astonished as how all this is working out and you are going towards your ascent. In this the blessings of Lakṣhmī [the Goddess of fortune] is there. The progress of art is also in it. Every kind of growth comes to it. But, these all are a kind of delusions.

Sometimes I see that some person did business in Sahaja Yoga. He gets lot of money and then falls down in such a terrible way that it is very difficult to raise him up again.

So, we have to purify our nerves. In that, morning meditation is a must. If you are unable to meditate in the morning then you should understand that some or the other impurity has come within you.

Some problem is there in side.

Some or the other impure thoughts have come inside us which we have to see, know, understand and cleanse them. We have to turn towards ourselves and see which we call as introspection. This for your well being, not for others. First of all you must sustain your own well-being.

If you have different kind of impurities within you, because of that you have conditionings, you have habits, your have environment and many other systems through which these six enemies keep sitting inside the human beings. These six enemies, which are within us, keep themselves hidden and every time they try to lift their heads and come up.

So it is very important that we should not grieve or feel guilty and should not say bad about ourselves. You should not blame yourself in any way but try to throw them out of you.

Like a lotus, which comes up in any dirty, or rotten place. It comes up from all this filth and when it opens up spreads fragrance, it fills the atmosphere with its beautiful aroma. You are just like that lotus, if you were not then you would never had come in Sahaj Yoga neither you would have achieved it. You people are not insects. You are certainly lotuses. But, this lotus also has

to work little hard to get protected, by looking at ourselves.

Morning meditation is meant to look towards ourselves that, `What am I doing? What are the impurities within me? Do I get angry? How should I get over my anger? Do I have the desires, which are harming me and will destroy me? Why do I go there?' Like this through introspection during your meditation you will come to know that which Chakra is catching within you and you have to clean it. You should clean the Chakra and then again sit in your meditation. It means that cleanliness and purification is to be done first. You have to cleanse your attention. In that little time you have to cleanse your mind. If you love yourself then we should know the meaning of this self and understand that what are we going to gain by this impurities and negativities. May be you gain some thing for a second and enjoyed. You should understand that even if you felt happy at that moment but you lost too much for that momentary happiness because you could not meditate means that your connection is not yet established.

Now, there are many people who say that they meditate, so they meditate but it is not meditation.

Therefore, it is very important to be truthful towards yourself. If we are not truthful towards ourselves then how can we be truthful towards others? This is for our own benefit. For our own good. I see in many people that they do not get any disease after coming to Sahaja Yoga. Maximum people are benefited heavily by Sahaja Yoga and many people I see that they are joyous and in bliss! All their family problems are solved. Everything gets all

right. Then also it happens that because of some or the other old conditioning of the past or the past problem they can't meditate. Those people who don't meditate in the morning cannot progress, no matter how much they work for Sahaja Yoga, whatever they do but they can't reach to the depth of it. In your depth lies all the happiness, joy, bliss, contentment, wealth and fame... everything is there in your depth. All those things or obstacles which block or stop you from reaching your depth should be removed by loving yourself, by watching yourself and by understanding that I have this problem within.

Your eyes go very fast on the negativities of others, this is not your job, it is My job you should leave that on Me. You should watch and look on your own negativities and impurities! After this comes the evening meditation. It is for the surrender. Then comes the question that how you are surrendered, means what have you done for Sahaja Yoga. What have I done today for Sahaja Yoga. By body, mind and intellect. There is one blind singer who is very famous. He is very intelligent but I don't know whether he is literate or not. I don't know how he could read so much with his blind eyes. He met Me only three or four times. Such a beautiful poetry started flowing through him, he just went to his depth. How could such poetries flow from his heart? Such kind of things which are not even written in the thousand names of Devī were flowing. That too exact. How could he describe it? So, his depth was already there as you all have but he dived into it. He achieved it. He reached there. Every one has this wealth.

Now, each one of you can achieve that depth. Therefore, the evening meditation should be towards outside. It means, `What have I done for others? What have I done for Mother?' All these thoughts should come to you. When you will think like this then you must understand `How much they love me? How much love did they give me? Have I given the same love to them? How much they are sincere towards me? How much they are sincere to me? Have I been same sincere to them?' When you will think like this then the joy will start flowing within you by feeling that you loved so much. Instead of wasting your time by getting angry, reacting, arguing and watching the faults of others, you must see that how much they loved you.

In our Sahaja Yoga the love is very pure. There should be no impurity in this love, the love which is impure is not the love of Sahaj. It should be completely without expectations. `Whom have I given such love?' When you will think like this that I love so much then you will be filled with joy. You won't enjoy at all if keep on saying or thinking that I hate them or he is like this or that, he is bad etc. You enjoy only when you think that the revolution of love is around you. Very beautiful feeling comes within you at that time and this beautiful feeling is like a inspiration. It is very difficult to describe it but you can see its glimpse on your face. On your whole body you can see glimpse of it. In your married life you can see it. You can also see it in the atmosphere and society around you.

Therefore, it is important for every one to meditate both the times. One or two days you did not eat, no problem.

You did not relax properly, no problem. But, Sahaja Yogis must meditate. It is because only in meditation you will achieve it.

So, if we say that morning meditation is of inner knowledge then evening meditation is of devotion and surrender. Like this when you will keep on establishing yourself then you will understand your importance. How much you are important in the history. This all great work which is happening in Sahaja Yoga will be done through you all. Don't compare yourself with others. Those people who are very famous, rich and living in big houses are not going to work it out. Coward people are also not going to work it out. But, you have to become like that. People used to go to Himālayas and one out of thousands used to get his Self-realisation and others used to remain useless. They went through great penance. You all don't have to go to penance. Neither you have to go Himālayas. You have to do nothing.

Then which path is there in Sahaja Yoga for your cleansing, which you haven't understood yet? So, you should know it, it is collectivity. Collectivity is the only way to your cleansing. Those who can be collective, without expectation, without attachment will be cleansed spontaneously. They don't have to do some special penance for it. You should take collectivity not as a penance but as a source of joy. If we start thinking that how can we live with these people who are like this or like that. Because, the doors of Sahaj Yoga are open for every body, it will become difficult for you if you start thinking like this. In the case of penance, the one who

can enjoy it... is the penance in Sahaj Yoga. Every thing is just happening.

What has to be done in it? Every thing is working out. What is to be worked out? Your position is like deities. You must understand that. As we order or don't to the deities, they keep on doing their work...

you all should also be in the same way. You can reach that state very easily. It is not at all difficult, it is not impossible. Only we have to give little time to ourselves. Whole time we spent on stupid things, but little time we should give to ourselves too. Every day we must meditate in the morning and evening. If you could not then you should not think that... `Oh! I did a very big mistake.' It is not like that if you could not meditate.

This all what I am saying to you is not like an order but it is the matter of your wisdom. It is because I come to know immediately that who is meditating every day and who all are not, immediately! Because if you wash a cloth every day, it will remain clean, how could it catch the dust? And those who don't meditate, I can see their dirt immediately. Many people get several impurities even by not meditating two or four days.

So, this is like taking bath. Even if you don't take bath it doesn't matter but you must meditate. For your own peace, for your own joy, for your own happiness, for your own benevolence and for the benevolence of whole world, you have to meditate. If we love ourselves then we should know our importance and that how much dignified we are and what kind of work do we get from others. I hope that after listening this lecture of mine, you all will think over it and take it within. It should not be that I

have said so, `Shri Mataji has said it.' Then they imply My speech on others and think that it is said for them and never think that it is said for self.

So everyone must think that it is said for *[UNCLEAR* him/her] and not for anyone else and how I should ascend... how I have to grow and mature in Sahaja Yoga? May God bless you all!

Contents: 1991-12-06 **Śhrī Rāja-rāj'eshwarī Pūjā, Chennai, Tamil Nadu, India**

Today we'll be having Śhrī Gaṇeśha Pūjā, followed by Rāja-rāj'eshwarī.

So many names have been described of the Goddess: specially Ādi Shaṅkarāchārya called Her Rājarāj'eshwarī, meaning She's the Queen of all the Queens. Also for Mother Mary they have used this title in the West. These ideas have come from the pagan religion, as I have told you before and that they didn't come by the description of Mother Mary in the Bible. That shows that there has been lot of changes into the script of holy Bible. Also there has been lot of changes in the script of Indian scriptures, even Gītā.

And that's how the derailment in every religion started. And the intellectuals took advantage of it and started projecting their own idea, saying things, describing things which were absolutely against Divine Power. You are all very fortunate people on this Earth that you have discovered the reality and you see that all these things which were mythological are true; all the things that are intellectual is not true; also whatever are used for the purpose of dividing people from each other are not true.

Because we believe in all the religions, that's why every religious person, so-called, is against us; because you are supposed to believe only in one religion and fight all the rest.

If you believe in all religions, that means you are absolutely not religious, this is the concept. And that shocked them, that we believe in all the religions and we respect all the incarnations and that we believe in the integration of all these deities. Regarding Gaṇeśha, it must have been a big revelation for you people who are from the Western countries. Even in the north I don't find Gaṇeśha is so much worshipped as worshipped in the south, specially in this area and also in Maharashtra; because in Maharashtra we have eight swayambhū Gaṇeśhas and they all believe in it. It is now said that it is all blind faith and this and that. But now you have seen Gaṇeśha standing behind Me, within Me: it's just to prove that there is a deity called Gaṇeśha. You'll be given those photographs where Gaṇeśha is halfway sitting here and the rest is My sarī and all that. But all this is to convince you that there is a deity which is Śhrī Gaṇeśh and that He acts, works through Mūlādhāra. This knowledge was known to Indian people thousands of years back. This kuchipudi dancing started seven centuries before Christ, so you can imagine, the concept of Gaṇeśha must have been thousands of years back.

So the people were very much evolved spiritually in this country and they knew what are the deities are, how they look like, what are their functions are, though it was a secret knowledge for the general public. But whatever the saints said was accepted, because there was no ego

about it. I have been trying to locate why in the West people develop so much of ego. Still I have not been able to find out the basic reason, why this kind of aggressiveness comes in through the ego part. One can say that competitiveness and all that, but this has been the history in the West that even the people who followed Christ, which was nothing but humility absolutely absolutely writ large everywhere, still those people were so aggressive.

Now the humility is the main thing one has to understand. And you'll be surprised, the humility is called as vinay, which is the quality of Śhrī Gaṇeśha, Vinayaka. “Vidyā vinayen shobhate." `Vidyā' means “The knowledge is only decorated with humility." So the humility you saw yesterday of these great artists and the great Gurus who were there. And the Guru invited Me to his academy and he made all kinds of offerings as they would do to a Goddess. I was so much touched, the ready acceptance of Me and of Sahaja Yoga. Even this Kalakshetra, which was dominated by Theosophical Society, though this lady didn't bother so much about Theosophical Society and she had created this big auditorium and all that and everything she dedicated to art. She didn't allow Theosophical Society enter into it. Despite all that, how they accepted Me, all of them, you can see so clearly their devotion and understanding. To be humble with a saint is absolutely an unwritten law of this country. And a saint is not to be challenged, not to be dominated. Whatever the saint says must be accepted.

So the first quality that Gaṇeśha should give us is vinay, `vinay' meaning the humility. The humility is not superficial, like you go on saying `sorry' or `excuse me', `I'm afraid', not that way. It's not watchik, it's not just lip service, but from within the humility has to come. Now the humility is, of course, is always marred by ego and the ego just keeps you aoat and you never understand that you have been egoistical. Even when I talk about ego, people think that Mother is saying about somebody else there, they never think `it's me who has this ego.' So Gaṇeśha is the killer of ego, because humility is the only thing that really can neutralise your ego. To humble down yourself, you have to see what? For example in this country you have come, very simple people, you see, living very simply, they don't have all these sophisticated things around them; eating with their hands, eating on the plant and leaves, you see. And according to certain ladies who have lived here, the Westerners, they think they are all primitive. But see the way they have developed this art. This kind of swiftness and this kind of, even jumping this kind, you cannot achieve. Now, what is the reason for this kind of working, is humility towards art. Art is to be respected. A Guru is to be respected. Respect is the only way to learning anything. That is sort of ingrained in an Indian blood, I think, that you must obey your Guru implicitly, implicitly. And this Guru is training so many people, there are so many girls there, not for anything but just to express his art. He doesn't get much money, I could see that. They have very little provision and also he doesn't charge too much. But the dedication he has is like the dedication of Śhrī Gaṇeśha

to His Mother. And the way he is completely drawn into it: all other things are not important.

So for humility you have to withdraw your attention from other things. This is an extremely important thing. If your attention is going to your other problems, this, that, or if you are trying to come to Sahaja Yoga through other channels, it's not going to work out. You have to humble down in your heart, absolutely humble down. He's innocent, that's why He's humble. If you are not innocent, then you cannot be humble.

Sign of innocence is humility. A good child, a nice innocent child is extremely obedient. Whatever you tell them, they just obey. I know My grandchildren, once we were going to Nepal and it was very cold there.

And their mother said, “They won't take anything on their heads." I said, “I'll do it in one, one minute." I just called them, gave them pieces of ordinary cloth. I said, “You have to cover your head." “All right." They put it on their head, put it properly, fixed it up. They were looking a little weird, but they didn't mind. This is what is missing and that's why we find the depth is less. Not just only the conditionings, I would not say the conditioning. People are out of conditioning; even Indians have become like that. It's difficult for them to be humble, very difficult. You may call Western influence, or maybe that they have forgotten their past. But humility is so important. Like I must tell you, from our childhood, though I was born in a Christian family, we had to touch the Mother Earth and ask for forgiveness first, so you put it to your head. And touch the feet of your parents and all the elders of the family, isn't it so? Touch everybody's feet who are elder

in the family. Even some old servants, you see, who had looked after our elder brothers and all that, touch their feet also. But that humility is lacking. And that dignity that elders should have is also not there. But whatever it is, it was our duty to touch everybody's feet and not to discuss the elders.

So this will create such a beautiful atmosphere in Sahaja Yoga if you insist that `Am I humble in doing this?' Just ask a question, `Have I been humble in doing this, or in saying this?' Now the problems are criticising the leaders. They are leaders because they deserve it. The day I find they are no good, I'll throw them out, also you know that very well. But there is no humility. Then the humility is replaced by ego and that ego creates an ego in the leaders. The leaders become egoistical and so many leaders are thrown out. I mean I just don't know, when the balance has to come, whether I should blame the members or the leaders.

So Mother has appointed them as leaders, so let us be humble. After all, there must be some reason why Mother has asked them to be the leaders. Why should we try to quarrel with them, find faults? Like a union we form.

So Śhrī Gaṇeśha, who is so humble and His ganas are even more humble in a way, because He won't tolerate any gana who is not humble to Mother. With a little movement of the eyes they are there to fight and to do whatever it is they are suggested. And they understand every angle of the eye of their Mother, what is to be done.

So this kind of dedication only can make you deeper and deeper. Now may be that the way we know about that in

the West, we have to spread out more, we have to advertise more, we have to talk about ourselves more, we have to boast about ourselves more. The more you do it, the more successful you'll be. That's what you see it every day. They boast “I believe", you see, who are you to believe or not to believe? Who are you to say this? But sort of, see your image has to go like that, a man of great personality, or some sort of a big proffle. You create a proffle; absolutely artificial, nonsensical. And very surprising, to such a proffle which is so artificial, people bow. Maybe they are also artificial, that's why they bow to these artificial people. I'm surprised. I mean, these are well-known crooks, so people know they are crooks, they have done all kinds, but still they will prostrate before them. Because maybe that they want some sort of a material advantage out of it, or I don't know, some sort of an artificial advantage.

Even a taking a photograph with such a man is regarded as something very great.

So all these ideas must be seen through by Sahaja Yogis. They have to see through this joke, this drama, what's going on and also reflect it back and introspect and see, `I hope I don't have this in me.' Sometimes we laugh at others but we ourselves are in it.

So once we start introspecting, we see within ourselves, `Yes, this is there.' There are certain Sahaja Yogis in certain countries, I'm always being reported as, suddenly they say, “Mother has given me special powers." Or they say, “I am Mahā Mātājī", also there was one like that, Mahā Mātājī. I've never said I am Mātājī even. You people call Me that, I've never said that. But he said, “I am Mahā

Mātājī." You can call him mad, you can call him anything, but it is definitely his arrogance has prospered in such a way that he doesn't see what he's talking about. This is how also you pamper the ego of your leaders, by attacking him. The more you attack him, he reacts and when he reacts, his ego goes on pumping like that. As I told you, today we are going to do the worship of Rāja-rāj'eshwarī. I have never said this to you before. I've never asked you to read Guru Gītā, for the same reason. I've never told you that She is Rāja-rāj'eshwarī, because again that might little bit go into your ego, `How can She be the Queen of all the Queens?' Of course, Christ's Mother is all right, but not Mātājī, it's too much! So I never told you this. I said, “Baba, I'm a humble Mother, that's all, Holy Mother", finished.

Creates holes here, that's why it may, may be! Whatever it is, I could understand what was the problem and in a very humorous way we have managed many things. But still I feel that, see the way these artists are, the way these people are, the way they are creating things, may not be according to your ideas about decorativeness, or all that. You might say it's rather loud, or maybe this, that, as it is, you see, always in the brain. `It could have been much less, there should be some spaced-out thing,' and all that. You might start criticising, because that's one of the qualities of people who are not humble, that they think they have a capacity to criticise anything. `Oh, I don't like this colour, it's no good.' But the artist has made it with his heart, appreciate it! So the second point is to appreciate. Appreciate your life; whatever it is, appreciate, accept it. But not with reluctance. All these

mental ideas in the head that art means this and art means that, has led us to this situation that we are not going to have any more Rembrandts nor Michelangelo, finished. It's not mental, art is never mental. It's coming from inside and whatever is coming from inside cannot be compared with outside our ideas.

So the appreciation part, I mean, you can say South Indians wear very, very loud dresses in our own style. But to Me they do not.

Some might say something else. Also I've noticed the North Indians must criticise the South Indians, the South Indians must criticise the North Indians. But whatever it is, what is, nobody's getting good out of anyone. It's stupidity, it is stupidity. But to appreciate and to accept, you imbibe that. North Indians cannot like South Indian food, whatever it is. Whatever you may try, they cannot. They cannot like their music also. Now, can you imagine the whole of India divided into two parts and the South Indians cannot like North Indian food nor the North Indian dancing, I mean, even in our country. We're so divisible, is this country is, that a person from Rameshwaram won't like food from Madras [Chennai], a person from Madras [Chennai] won't like the food from Delhi.

So these divisive methods have come through the innate humility not being you. If you can enjoy each and everything, then you are humble. If you can appreciate each and every expression, then you are humble. This humility is a very deep-down character, because from Mūlādhāra it comes. And that is what is Śhrī Gaṇeśha. Just imagine, He has a little rat on which He moves about, He doesn't have Impala cars or Rolls-Royces. He

just moves, with all His big stomach He moves on a little rat. No assertion of His powers, He's so humble, He's so sweet. And He's the creator of all the rhythms and things and vibrations.

Without Him, I don't know what would be this world. And that's what we have to really appreciate everywhere, instead of denouncing this, that. I mean, like even the colour of this room you may not like, this you may not like. I mean, there are so many things you don't like. Then I have to ask, “What do you like?" “Baked beans", all right! We have to open out ourselves. With humility you open out, you penetrate, you spread. Without humility you cannot, because you are objecting to everything, creating a wall. Only the humility will make you spread out. Today, the first day of our tour, I would request you that you have to be very, very humble. Understand that humility is extremely simple and is beautiful.

You saw that little girl playing vīnā, such a difficult Ādi Vadyam, primordial instrument, playing with such sweetness, with such deftness and so humble. And she came to Me and she said, “Mother, what a privilege it was that I got the opportunity to play before You." Just imagine, such a genius. Another one who met Me last time was a mandolin player about the same age, maybe younger. I mean, he is now world-renowned, but when he played before Me, wouldn't accept any money, nothing, he just went into ecstasy. Even the dancer, she told Me she went into ecstasy when she saw Me and she just danced so well with such vigor. And she, she had temperature. She said, “My temperature is gone,

everything, I am perfectly all right." Look at those artists. I mean, they have never known Me, they don't know anything about Sahaja Yoga. But what a humble understanding of Divinity, because they are humble. Divinity never asserts itself, doesn't propagate itself, doesn't make a big sound.

So now they are here. Come along. Is that Guido? Italians have come. That's why I delayed the Pūjā today. Is that Guido? Just call him. Guido is too humble to come forward. Come in, come in. Just move forward a little bit. May God bless you. I've been waiting for you! Please, please be seated. No, no, come! Come along. Can you, you can all sit in front, there is space. Just come... you can all sit there.

I have to keep them pleased, you see, because I am living in Italy! Just come on... It's all right, so they might get a part of it. Just come in front, there. Or you can sit in the middle, doesn't matter. You can sit there wherever you are, yes, you can. Come forward, come forward, there's space here.

So I was telling them about Śhrī Gaṇeśha, that His essential power comes through His humility; and that we all have to be extremely humble, extremely humble, appreciating everything. Of course, you must make them hear My lecture, they have already taped it, so they will know what I am saying today. But now we can have the Pūjā.

May God bless you.

***Contents: 1991-12-06*, Public Program, Day 1, Chennai, Tamil Nadu, India**

I bow to all the seekers of Truth.

If we are the real seekers of truth, we have to be honest about it and sincere, so that we are sincere to ourselves and we have justified our own existence in this world. There are so many sādhakas, morning till evening they are working out some sort of a ritual, some sort of a meditation, some sort of a Bhakti , some sort of reading. But one has to understand, what have we achieved? Where are we? As a Mother I would say, `My child, you have done so much in your seeking, but what have you found? Have you got the ultimate reality? Have you got what is described in the scriptures?' For this song which is sung today is in Marathi, I wish they had sung something in Sanskrit, they are very good at Sanskrit, singing also of Ādi Shañkarāchārya and all that. Tomorrow they'll do it. This song itself was written by Namadeva in the twelfth century; a poet who went later on to Punjab, where Nanak Sahib respected him very much and asked him that he should write in Punjabi language. He studied Punjabi language and has written such a thick book and in the `Granth Sahib' there are many verses from there.

He was an ordinary tailor, very ordinary tailor and he went to meet another saint in another village, called as Gora Kumbhar. `Kumbhar' means a person who is a potter, who makes pots; and Gora Kumbhar was busy making the clay ready for his work. Namadeva just stood before him and he said, “I came here to see the Nirgun, to the formless, to see the Chaitanya, but here it is in Saguṇa, it is in a form." Only a realised Soul, only a saint can say this about the saint, because he knows ultimate

reality. But people who are not realised cannot understand what is beyond this life.

Even in Christian religion we have Thomas, who came down to India and he wrote a lot of treatise, were kept in a cave in Egypt, which were found out. Now there's a book about him, after forty-eight years of research. It's amazing how he is describing Sahaja Yoga throughout, that you have to have the experience of reality.

Of course, every book, every scripture says “Know thyself", who am I, I must find out what am I.

When it is said so, our effort should be to find out that Self that is within us. We say, “My body, my voice, my nose, my country, my, my", who is this `I' to whom all these things belong? From where does this inspiration comes in? This `I' is within us, reflected in our heart. For you I have to make request that you shouldn't accept Me blindly. Blindness is not of any help. But I am offering you a hypothesis as in the science, about how this happens and all that. If it is proved and if you find that you have felt as experienced what I am saying, then as honest people you have to accept it.

In the West we have other problems than we have here, tremendous problems. First I went to England and you know English how they are, hard nuts, difficult to break those nuts. But once they break they are full of scholarship and they are the ones who rushed to the universities and to different libraries and found out everything about Kuṇḍalinī.

So much is written already by Nath Panthis who were here, who did so much work on the Kuṇḍalinī awakening, but it was lost. And when some Germans came here and

other people came here, they were told by Tāntrikas some sort of a wrong thing which they carried from here. And such a misunderstanding and such a wrong information to such an extent, that the German book I read where Kuṇḍalinī lies in your stomach and he has given all explanation. He was a very learned man no doubt, but I don't know what he learned is the point and that's how he described about Kuṇḍalinī.

This knowledge was known to us since long. We had three types of movements towards Divine. One was the Vedas. Even the `vida' means `to know', what [Saint] Thomas has called the people who know as `gnostics', as `gn'. I don't know in the south what do you say to `gnana' or `Gñyāna', but in Marathi we say `gn'. `Gnostic' word comes from the same thing as person who is knowledgeable; not outward knowledge, not by your mental efforts or by emotional feelings, but something much beyond. And the same path they tried, but in the Vedas they have said, in the first, first Shloka is said if you do not know it, no use reading this book. But `knowledge' means what?, to know it on your central nervous system; not on your mental or physical plane, but on a much higher level.

As we have become human beings, we have to humbly say that we are not perfect beings. There's something missing us; otherwise why are we fighting, why are we quarreling? I mean, all these problems are mostly human problems: ecological problem, economic problem, political problem. You come to the source, it's the human being who is doing all these things.

So what's wrong with human beings? Animals are all right, they are pashu; they are under the pasha, under the control of God. But human beings have got the freedom, they are going helter skelter and all these problems are there because they haven't got the real knowledge.

So what is the real knowledge that we should seek and we should go towards it? So these people in the Vedas tried to understand, but they more tried to understand the nature and the five elements. While worshipping five elements, according to us they moved to the right side and the right side movement is very well shown in the Greek mythology; and after that from Greece it turned out to be some science and all those things started.

The left side was the Bhakti . People started worshipping God with blind faith and going to God, worshipping in the temples and churches, believing in saints. India specially is specially blessed because whatever we have is from the saints, though it's very deviated and also quite stagnated. But the knowledge came from the saints, from the maharishis and from great seers.

Another good point about Indians is that their religion is not organized, there's no organization that runs it. It's a very big blessing. Despite that, all these ideologies in the Vedas also got into some sort of a mental māyā and that's how we have Arya Samaj and all these things which are very difficult. I mean, if you meet any Arya Samaji you don't know how to deal with that person; just goes on talking, talking, God knows, such knowledge of his. But he has not reached the point and he's satisfied with what he has read, reading too much all the time.

That's what Kabīra has said, “Padi padi pandita murkh bhayo", “By reading too much, even panditas have become stupid." I used to wonder, how can it be? But now I meet many of them of that kind.

So what is the thing is by reading you cannot know the ultimate. Supposing there's a doctor and he gives you a medicine for your headache and says take Anacin.

So you are reading the prescription, “Anacin, take Anacin, take Anacin", the headache will increase or decrease? You have to take the medicine. And this is what is written in the Vedas, is that you must find out your Self. Same, part of the Vedas are Upanishadas; throughout in the Upanishadas nothing but “you find out your Self." Even `Patanjal Shāstra' if you see it, just in the beginning a wee bit of it is vyayama, I mean, ashtanga are there. A very wee bit of it is so-called physical problem that they have dealt. In Sahaja Yoga also we use it, but according to understanding where is the problem is; not just like everybody is going into exercises and things, getting heart attacks, all kinds of problems, heat, high blood pressure.

Sometimes it's low blood pressure, sometimes high blood pressure and they come and tell Me, “Mother, we are doing Yoga and see..." We are not only physical being, we are not only mental being, neither emotional being, but we are spiritual being.

And the second type of movement we had in this country is the Bhakti . Bhakti is all right, going to temple, but that also started deteriorating, not to understand what is Bhakti is. Śhrī Kṛiṣhṇa has said in His `Gītā', you must know that Śhrī Kṛiṣhṇa was a diplomat, He was not a

mother and He knew human beings how they are. He wanted them to go round and round to find out the truth, because nobody likes a straightforward statement. At that time specially He just told it to Arjuna. He said three things for them, in which see His diplomacy, if you can see through the lines, is first one He said that you must get to Gñyāna. He was not a good salesman because salesman will never tell you the best thing first, but He said you should take to Gñyāna. That is what it is. `Gñyāna' means this knowledge on your central nervous system.

But the second thing He said, that you should do Bhakti , “Whatever fruit or flower or water you give Me, I'll take it, but you must do Bhakti which is ananya." Now if you know Sanskrit, `ananya', when you are not the other, when you are a realised Soul. If you are not connected, what is the Bhakti on you? Many people complain, “Mother, I have been fasting, I have been doing this, I did this and see my condition. I have become a nervous wreck." It's not the mistake of God; you are not yet connected.

It's a simple thing like a telephone. If the telephone is not connected, what's the use of telephoning? You'll spoil the telephone.

So Bhakti without the connection is wrong, that's why Kṛiṣhṇa has said it, “Yoga kshemam vahāmyaham", “First Yoga, then kshema." First you must achieve your Yoga and then your benevolence will come; otherwise it won't work out. Very subtly He has put Yoga first. Why didn't He say “kshema-Yoga"? So for Bhakti He said like this. For Karma, He said that “Do all the work and put it at the

lotus feet of God Almighty." That's not possible. Many people say that “Mother, all my work I put at the lotus feet of God", even the murders, I think! It's just a mental idea that `I am putting it at the lotus feet of God.' You cannot, because you are not at that state. But say, a Sahaja Yogi, he will not tell Me that `I am raising the Kuṇḍalinī,' he'll say, “Mother, it doesn't come up, it's not coming, it...", in the third person he talks. He will say, “This won't go that side", in the third person, because he is no more there.

So this is what is the Karma, automatically is at the lotus feet of God Almighty. Well, He is doing everything. We are just instruments. Supposing this instrument says that `I am speaking,' you won't accept. In the same way, when we say that “I have put my..." as if they take a load and put it at the lotus feet of God, no. It's automatic, it's spontaneous. That is Sahaja, that is born with you.

All of you have got this power within yourself. Now there are books which describe Kuṇḍalinī is a very dangerous thing. It's absolute nonsense, I tell you. I have been to so many nations, so many people have got realisation and there is no trace of any trouble to them. On the contrary, they have improved in every way. Overnight people have given up their drugs, their bad habits, overnight people have been cured.

It's, I don't do anything as such. I mean, you may think I am doing something, I don't do, your own Kuṇḍalinī works it out. It's very surprising how it works and how it helps you; because she is your mother, your individual mother and she knows everything about you. It's all taped into her, you can say.

Into three and a half coils she is placed, it is because of some mathematical formula and when she rises, she might leave a little heat because of the little, we can say the struggle that she has to do. The heat is little bit sometimes generated in some people. Supposing you are a liver patient, then you might feel a little heat in your hands, that's all. But this Kuṇḍalinī you all have got it and it is the pure desire within you.

You know in economics it's a law that in general, wants are not satiable. We want today a house, tomorrow a car and then day after tomorrow a helicopter and like that it goes on and on. When we don't have it we struggle for it and when we have it we don't enjoy it. But this is a pure desire, that is to be one with this All-pervading Power of God's love. We don't even think that there is such a power, we take it for granted. We see everything created, we see beautiful flowers, we see a big tree coming out of a small little seed. Look at our eyes, they are such beautiful cameras, who has made them? Who has evolved us to this state? What is that power that has made us human beings? We never want to find out, because science cannot give explanation how: how a seed sprouts, how we became human beings. And so it's all right up to that point, beyond that we don't want to know.

So God Almighty has spread this beautiful Chaitanya, this BrahmaChaitanya all over. If I am saying so, you must experience and then tell Me if it is there or not. But just to say `no' means you are denying yourself the chance of getting connected to that vital power. This vital power has evolved us, no doubt: organizes everything, creates

everything, vibrates everything. It coordinates, limits, also above all it loves you.

So it thinks how far to go with you. Such a beautiful power is all-pervading, into every atom and into every living primule, into every living being. It acts so beautifully that we don't even feel the smoothness of it. We don't even see a flower flowering, blossoming, opening, we don't see that. It just blossoms and we say, “Oh, today there is a flower." It just so sweetly, so beautifully, that we do not even feel the existence of it in any way, but it exists.

And unless and until we are connected with that power we cannot know the ultimate reality, because the spirit within us is not in our attention. It's a witness of our attention. But once this Kuṇḍalinī rises, she passes through the six centers, pierces through this fontanelle bone area, which is the actualisation of the baptism and then this spirit comes into our attention as a light. And our nerves get a new dimension, new dimension by which we become, we become, again I say we become, it's not just lecturing, it's not just bragging, it's not some sort of a certificate, you actually become collectively conscious: samuhik chetanā.

You can feel others. You can feel on your fingertips, on, there are five, six and seven centers on the left and seven centers on the right. These seven centers represent your emotional side and this, physical and mental side. You can feel the centers of all the people. Medically when we treat people, we treat a tree from outside, we treat the leaves, we can say. But if you have really to treat the tree you have to go to the roots and I

am talking about the roots within us, the Tree of Life which is within us.

You will be amazed that even Mohammed Sahib has described Kiyama, `Kiyama' means the Resurrection Time. “When the Resurrection Time will come, your hands will speak and will give witness against you." They all have talked about this time, the Last Judgment and this Kali Yuga is going to bring forth Satya Yuga. But how many are willing to take to it is the point. Thousands and thousands will go off to some sort of a madding, maddening place, but not after reality. You require a kind of a Divine intelligence, I think, to understand that.

You'll be amazed, I found Russia the most receptive country for this, because they are not so materialistic.

They haven't got this kind of freedom or anything, but they have freedom to go inside. Very introspective people, even their writers, I always read them, Tolstoy and all these. They all are very introspective and they are, you will be amazed that we had to always arrange a big stadium and still there were so many people sitting outside. At least in one place called as Togliatti there are 22,000 Sahaja Yogis. And when I was there this coup had taken place, so I said, “Aren't you disturbed?" So he said, “Mother, what is to be disturbed? We are in the kingdom of God, we don't belong to this kingdom." Such nice things are happening all over the world. We Indians have some other problems, we are very conditioned. We have such ideals before us, but we never aspire. We will worship Rāma, we'll worship a Guru, but what have you got within yourself? You're clinging onto something; what about you having something? That is what is Sahaja

Yoga. Unless and until you know yourself, you will not know Śhrī Rām, you'll not know anyone.

The other day I saw one book on Sahaja Yoga some crazy man has written. He's denying the existence of Kṛiṣhṇa, he's denying the existence of Rāma, denying the existence of Jesus, everybody. I said, such a crazy man, it's very unscientific; without finding out, how can you say it? You just say like that without finding it out. Supposing I never come to Madras [Chennai] and start describing Madras [Chennai], what you will call Me? In the same way many people have written about God, because there is no law prohibiting them to write, any nonsense can be written. But unless and until we get the truth, we will not know who is a fake Guru and who is not. Like you may ask Me, `Mother, is he a fake Guru, is he a fake Guru?' I would say, why do you believe in Me? Supposing I say he is not, so you will start quarreling with Me. If I say he is, then you will believe Me. That's the kind of a thing is not necessary. You'll know yourself and through that you will know the absolute truth, because your spirit is absolute. It gives absolute truth.

Tomorrow I'll tell you more about spirit, I think for today this is sufficient. We should have... I think if you like, we can have the session for Self-realisation. It takes no time. First you should be ready and just ask for it and you'll all get it. Of course you must be having questions in your heads. Last time when I came to Madras [Chennai] the whole time was spent in answering questions, questions, questions, questions. But now I would request you that if you have any questions, keep them aside and you can

write them. Tomorrow I'll answer all your questions, but just now please if possible try to get your realisation.

Thank you very much.

I would say if you want to go out for five minutes you can all go and come back, it's all right, but don't talk, that's all.

I didn't tell you about the third kind of movement we had in our country, is of Nath Panthis. Jains have Ādi Nath and a deviation started from that. One Guru was supposed to give knowledge to only one person, like Janaka had only Nachiketa, till the time of Gñyāneśhwara, that's in the twelfth century.

Gñyāneśhwara was the disciple of his own brother, Nivrittinath and they suffered a lot. And he asked Nivrittinath for one permission, that “Let Me open the truth to the public. Just I'll tell about it, I'll not do anything, I'll just tell about it." Because thirteen, fourteen thousand years back Mārkandeya has described about Kuṇḍalinī. Then came Ādi Shañkarāchārya has described about Kuṇḍalinī, but all in Sanskrit language. And Sanskrit Self-knowledge was not available to the common public and those who knew Sanskrit language didn't want to get into Self-knowledge. Thus this knowledge was kept a secret all the time.

But he asked and then he wrote `Gyāneshwari'. `Gyāneshwari' is nothing but a kind of a Marathi `Gītā' which he enlarged and decorated with lots of poetry. Sixth chapter in `Gyāneshwari' he described about Kuṇḍalinī very clearly. And that sixth chapter has been also mutilated, but was called as nishiddha, is not to be read by the people in charge of religion, in charge of our

ascent, so-called. And they said, “You are not to read this, otherwise you will be in trouble." Thus this chapter was closed and nobody tried to know about it, but the Nath Panthis then grew up. Out of that we have Kabīra, we have Nanaka.

He talked of khalis, Nanaka talked of khalis. Khalis means pure, nirmal. Sahaja Yogis are nirmal. If somebody misuses anything, it is shown clearly; and a saint cannot be like this. Khalis people cannot be like this, cannot have violence.

It's love. It's love which is absolutely nirvaj, without any compensation. It's love that's unlimited. It's love which does not, has any discrimination. Like the energy in the plant rises or we can say the sap rises, goes to various areas: to the leaves, to the branches, to the flowers, to the fruits and comes back. It does not stick to one. If you stick to one, that is the death of that area as well as the death of that tree.

So we have to understand that all these great incarnations, seers and prophets, all of them came on this earth on the same Tree of Life. You have to believe in all of them. If you start believing in them, all of them, then where will be the quarrel? But those who believe only in one must quarrel and that's why they don't like us, because we believe in all, not just a belief, but it's the truth.

Now here I have to tell you that it's a living process of evolution, the last breakthrough. You didn't do anything to become human beings; in the same way it is effortless, it is Sahaj. Only thing I will tell you how to nourish your centers, so that it is easier for Kuṇḍalinī to rise. It's very

simple, all of you should do it. Here now, you don't have to look at others, but look at yourself.

You have to take out your shoes, would be a good idea because, to feel the Mother Earth, because she is the one who sucks in our problems all the time, specially this Yoga Bhūmi of ours. We do not know how great we are to be born in this country. They have made a mess out of it, doesn't matter. If Rām Rāja has to come it will come here, not a political style but a spiritual style.

[Microphone problem:] I think that's going down all the time. You could push it in a little, it is going down. It's all right now, I think, it's going to stay. Now it's better. Thank you.

As I told you, you don't have to do anything. You don't have to stop your thoughts, you don't have to put any effort, not to say any mantras, nothing. Kuṇḍalinī will do the job; she knows you very well and she'll manage it. Just have faith in yourself, all confidence that you will get this realisation. To feel guilty is something not natural, is something I think has come through people telling us that “You are sinners, you are this, you are that." In My eyes nobody is a sinner. You are lost, you are ignorant, but nobody is a sinner.

So we have to understand that we have to have respect for ourselves, because we are glorious, we are fantastic. Because we are not connected we look like that, we despise ourselves, others may despise you.

But you are a human being, you are the epitome of evolution. And now a little breakthrough is needed, just like a connection and I am sure you will know your Self.

After getting your awakening of the Kuṇḍalinī and piercing through your fontanelle bone area, you'll start feeling Cool Breeze in your hands. This is Chaitanya. In the Bible is described as the Cool Breeze of the Holy Ghost, in the Koran is called as the Rūh. After that you will also start feeling the Cool Breeze coming out of your head. Once the Cool Breeze starts coming out of your head, then you'll feel very relaxed, peaceful and joyous.

So many people start just laughing after that. You should laugh, this world is made for your enjoyment. And now you have to enter into the kingdom of God, which is not only joy, not only peace, but it's blissful state.

I think if you are wearing anything tight or near the neck, you'd better release a little bit if it is making you uncomfortable. Also if you can take out the spectacles would be..., later on when I tell you, not now; because you are closing your eyes and then you don't open your eyes.

So first we'll show you how you are going to help yourself, to begin with. By this you will know your centers also. On the left hand side we'll be working.

First of all, you'll have to put the left hand towards Me like this, on your lap, comfortably. Imagine, you don't have to go to Himālayas, do anything of the kind, just comfortably on your chair you should get your realisation, that's your right. Put your left hand just like that. Now with the right hand we have to nourish our centers on the left hand side. First we put our hand on our heart, because here is the spirit reflected. It's the reflection of God Almighty, is the spirit. Then we go down onto the upper portion of our abdomen on the left hand

side. This is the center of our mastery. If you are the spirit you become your own master, you don't need any master; your spirit guides you.

Then you go down into the lower portion of your abdomen on the left hand side. This is how you know the knowledge on your central nervous system. This center is the one which gives you Pure Knowledge, Shuddha Vidyā, which works on your central nervous system. Then you raise your hand again on top, on the left hand side of your abdomen and push it, which is the center for Guru Principle. Supposing you have been to some wrong Guru or anything, it can correct it. Then you have to put your right hand on your heart.

Again now you put your hand in the corner of your neck and your shoulder and you have to turn your head to your right. This is the center which catches when you feel guilty and when you feel guilty this center is catching. It gives you many diseases, one of them is angina and also spondylitis; and so many things happen to the organs because they become lethargic.

So best thing is to put your hand here properly and push your head to your right like this.

Then please take your right hand on top of your forehead and bend your head as far as possible. This is the center where you have to forgive, forgive everyone without thinking whom you have to forgive.

Whether you forgive or don't forgive, you don't do anything, it's our idea. But if you don't forgive then you play into wrong hands.

So please put your hand like this, this is the center for forgiveness; without thinking about people whom you

have to forgive, or those who have harmed you. This is a very important Āgñyā Chakra because this is very constricted one and if you don't forgive it won't rise, Kuṇḍalinī cannot get through. Just forgive.

Now push back the right hand on the back side of your head. This we'll be doing later, I'm just showing you the Chakras. Now this back side here, because you feel guilty all the time, you think you have done wrong or anything, so best thing is just to ask forgiveness from the Divine Power, this center is here.

Now stretch your hand fully and put the center of your palm on top of the fontanelle bone area which was a soft bone in your childhood, the Tālu, here, just there. Push back your fingers nicely, push back so there's a good pressure on your scalp, good pressure on your scalp. Now please bend your head as far as possible. And now you have to move your scalp slowly, seven times clockwise, clockwise. With a pressure: move your hands backwards, otherwise, I mean your fingers, otherwise it won't have a pressure. Now, done! Now, so first of all we must have self-confidence in ourselves, must have respect and love for ourselves.

So now, we put our left hand like this, put both the feet apart from each other and now close our eyes.

Put the right hand on your heart, please, put the right hand on your heart. Here is the center of the spirit, here resides the spirit. You can ask Me a question three times as you would ask a computer, in your heart.

You can call Me `Shri Mataji' or `Mother', whichever way you like. `Mother, am I the spirit?' Ask three times,

`Mother, am I the spirit? Shri Mataji, am I the spirit?' If you are the spirit, you become your master.

So now please take your hand on the left hand side in the upper portion of your abdomen and press it hard. Now ask here a question again, `Mother, am I my own master?' Ask three times, please, in your heart, with full confidence, `Mother, am I my own master?' You are, but you just ask Me the question.

I respect your freedom and I cannot force on you Pure Knowledge, you have to ask for it.

So now you have to put your right hand in the lower portion of your abdomen, press it hard, on the left hand side.

Now here you have to say, `Mother, please give me Pure Knowledge, Shuddha Vidyā. Shri Mataji, give me Shuddha Vidyā.' Please say it six times, because this center has got six petals, Swādhiṣhṭhān center.

`Please give me Shuddha Vidyā, Pure Knowledge.' As soon as you ask for Pure Knowledge, the Kuṇḍalinī starts rising. But you have to facilitate its movement by opening your higher Chakras with your self-confidence.

So please now raise your right hand in the upper portion of your abdomen and press it hard, on the left hand side. Keep your feet apart. Here, you have to say ten times with full confidence in yourself, `Mother, I am my own master.' Say that, please, `Mother, I am my own master. Mother, I am my own Guru,' because all the great Gurus, satGurus, have created this center for your ascent. And Mother always wants Her children not only what She has, but to have much more than Her.

Now, at the very outset I have to tell you that you are not this body, not this mind, not these emotions, nor these conditionings and ego, but you are pure spirit.

So now raise your right hand onto your heart and say with full confidence twelve times, `Mother, I am the pure spirit. Mother, I am the pure Spirit', twelve times, `Shri Mataji, I am the Shuddha Ātmā.' With full confidence you have to say.

I have to tell you that this Divine All-pervading Power is the ocean of knowledge, is the ocean of compassion and bliss. You have to say with full confidence, `Mother, I am not guilty at all', sixteen times, please say it. You have to say, `Shri Mataji, I am nirdosha, I am nirdosha.' Please say it sixteen times.

Say it for My satisfaction.

Now raise your right hand on top of your forehead. As it is, I have already told you whether you forgive or don't forgive, you don't do anything.

So now bend your head as far as possible and here, with all humility, forgive everyone. Just forgive; don't think of people who have troubled you and tortured you, but just forgive them. That's the best way you can get rid of the burden, because you are playing into wrong hands if you don't forgive. Now say it from your heart, not how many times but from your heart, please say. Many people say that it's very difficult to forgive. What is there that's difficult?, it's just to say it.

Now take back your right hand to the back side of your head and push back your head as far as possible, push back, as far as possible. Here again you have to say from your heart, `Oh Divine Power, if I have done anything

wrong, please forgive me. If I have done anything wrong unknowingly, please forgive me.' That also say it from your heart.

Now stretch your hand fully and put the center of your palm on top of the fontanelle bone area which was a soft bone in your childhood. It is called as Tālu, tālavyam in Sanskrit. Now, put down your head as far as possible, put down. And now please try to move your scalp with a pressure by pushing your fingers outward. Please push your fingers outward, put a nice pressure and move it seven times clockwise. Here again, I cannot force Self-realisation on you, you have to ask for it.

So while moving your hand, say it seven times, `Mother, please give me my Self-realisation. Mother, please give me my Self-realisation.' I cannot force it on anyone.

[Shri Mataji blows into microphone seven times.] Please take down your hands. Open your eyes very slowly. Now, put your right hand towards Me like this and bend your head and see for yourself if there's a Cool Breeze coming out of your head. See at the fontanelle bone.

Some people get it very close but not on top, little away, or some people get it like a jet, quite far away. It may be hot also possibly, it could be hot also. If you have not forgiven, it will be definitely hot.

Now, please put your left hand towards Me. Now, again bend your head and see for yourself if there is a Cool Breeze or a hot breeze coming out of your own head. You have to certify yourself, is Sahaja Yoga is becoming something; as I told you there's no certificate. Maybe some people are having hot breeze, doesn't matter. Now,

again please put your right hand towards Me and bend your head and see for yourself again.

Now, just not to put it on top of your head, little away, then you will feel it, little away. Now please put your hands like this towards Me, watch Me and don't think. You can do it.

All those who have felt Cool Breeze on their fingertips, or hot breeze even and those who have felt either on the hands or out of the fontanelle bone area, or in both the areas, please raise both your hands.

Please raise both your hands.

Oh, my! May God bless you.

Most of you have got it. Most of you have got it. Now don't discuss about it, because if you come to the mental level you'll lose it. Just enjoy it. I would like you tonight to sleep in peace. Tomorrow again you telephone to your friends and people; because you can't pay for it and there is nothing to be done, it's your own, like the Mother Earth doesn't know how to charge the seeds for sprouting them.

So this is what is your purva Puṇya also. Those who haven't got it will get it tomorrow.

So please all of you should come and please call your friends. This is the best thing that you can give to anyone. This is what we were waiting for.

May God bless you.

Please come tomorrow. I'll explain to you about the nature of spirit, what is spirit.

[Aside:]... See what I have done just now...

He wants you all to come and take darshan. Now I am sitting before you, it's the darshan... There is no need to touch My feet, no need. Tomorrow we'll see...

[Aside:] You are so much wanting to do it, there is no need to do it. There are politicians for that! Tomorrow please bring your questions. Please bring your questions, I'll be happy to answer.

***Contents: 1991-12-07*, Public Program, Day 2, Chennai, Tamil Nadu, India**

I bow to all the seekers of Truth.

Yesterday at the very outset, I told you that truth is what it is. If we have not found the truth we should be humble and honest about it, because truth is for our benevolence, for the benevolence of our city, of our society, of our country and of the whole universe.

This is a very special time you are all born, where people have to get their Self-realisation. This is the Resurrection Time as described in the Bible, it's the time of Kiyama as described by Mohammed Sahib.

This is a very special time when Nala, as you know, Nala damayanthi akhyan, Nala was faced with Kali.

He got very angry with Kali and said that “You have destroyed my family, you have destroyed my peace and you put people into bhram, into illusions, so I'd better kill you." He challenged Kali that “You should be finished forever." Then Kali said, “All right, let me tell you my mahatmyam. Let me tell you why I should be there. If I convince you then you can stop killing me, but if I do not, you can kill me." So he told that “Today all those who are seeking the truth, seeking their Self-realisation, Ātmā

sākṣhātkara, those who are going into giri and kandharas, into the mountains and in the valleys, searching God all over the world; these people will be born as ordinary householders during Kali Yuga. There will be bhram, no doubt, people will be in sabhram. Illusion will be there and the confusion will be there, that I will create, no doubt, but because of this confusion only, these simple householders will seek the truth. And that's why that is the time they will get their Ātmā sākṣhātkara." It's a, lots of prophecies have been there in our Shāstras about these times, but specially Brighu muni in `NĀdi Grantha' has described about these times. If you tally them with the timing of today, it is exactly this time. After the death of Raghwindra Swāmī this will happen and that's what is happening now. For you people it is very important to understand that Raghwindra Swāmī was in this area and he did a lot of work and now the time has come to complete his work; also Ramana Mahāirshi. They didn't know how to explain, so they took to maunavart. People like Gñyāneśhwara at the age of twenty-three, writing such wonderful things, like `Amṛuta anubhavi'... is a book, I think the last word on spirituality. They had to get into Samādhis at a such a young age of twenty-three years, because nobody tried to understand them.

So much of ritualism, so much of conditioning, so much of reading that nobody wanted to know what they were talking. Everybody thought, `We know everything,' and that's how this kind of a satisfaction that they had. Kabīra has said, “Kaise samjhaun, sab jag andhā", “How am I to explain, the whole world is blind." But this is what we

have to achieve in our evolution, this is what we have to jump into. To become the spirit is told by all the scriptures, not only India, everywhere. If you take Tao, if you take Zen, if you go to the Jewish or to the Christian philosophies, or to the Islamic, everywhere it is said that you have to become your Self, you have to have Self-knowledge.

Of course, anybody said like that, those people who are in charge of religion or at the helm of affairs, making money or creating power out of it, people using religion for power or money; they didn't like it, so they said, “They are heretics. This is blasphemy. They have no special knowledge." And that's how they have been punishing people, troubling people, torturing them. But the time has come now for all the seekers to get their Self-realisation, Ātmā sākṣhātkara.

Yesterday I told you how it works out through Kuṇḍalinī awakening. About Kuṇḍalinī people have written all kinds of nonsensical things which is not true. I am your Mother, I'm going to tell you truth, I'm not going to tell you something false. Even if you don't like it let Me tell you, because this is for your benevolence, for your good, for your hita.

So when the Kuṇḍalinī rises, she passes through your different centers which are subtle centers and nourishes them, pierces through your fontanelle bone area and connects you to the All-pervading Power, about which we do not know. Then from your hands you feel vibrations, which are called as Chaitanya lahari. Ādi Shañkarāchārya has called it `Saundarya Lahari', because you can judge the saundarya with this. Beautifully he has described it.

But how much they tortured him, think of it, person like Ādi Shañkarāchārya, I mean, I don't know what to say. The one who gave such secrets about the Mother, such great descriptions; he was tortured for what? What wrong did he do that he should have been tortured? Now we have to stand up with the truth and must say that `Mother, we have to have the truth and truth and nothing else.' I told you yesterday that Ātmā is the reflection of God Almighty in our heart. In these days of scientific conditioning this is a new type, apart from the `dharmic' scientific conditioning in which every scientist thinks that he knows everything. They don't know anything, take it from Me. Is absurd. Now you have seen so many scientists coming up and telling you about Sahaja Yoga. They have accepted because they have experimented. I told them that Mūlādhāra Chakra, the first Chakra Mūlādhāra, is made of carbon atoms, because it is made of Prithvi Tattwa [earth element]. And if you photograph the carbon atom and make a model out of it and then take photograph, say, from left side, you'll see the right side and you'll see actually `Om ' written down. If you see it from the right side, on the left side you will see a swastika.

But if you see from down upward, you will see a cross.

There is, really I must tell you a Doctor Worlikar who is a very famous doctor, he missed his prize in the Nobel Prize because, perhaps, he was an Indian. He's the one who experimented with three, four other Sahaja Yogi scientists and they said it is so. It is so. There is such a little knowledge with these scientists, because they are seeing things from outside. With Sahaja Yoga you go

from inside. And everybody says the same thing, because, now you see Me standing here wearing a white sarī and a red border; everybody knows, everybody feels. I don't have to tell you, you know it, you see it and you see this is so. But once you get your realisation, whatever you feel on your hands is felt by everyone the same. Even if you take ten children and tie up their eyes, ask them, `What is this gentleman suffering from?', they don't know if it's a lady or a gentleman, eyes are tied up, they'll put supposing one finger like this. That means his Viśhuddhi is bad. You ask the person, `Have you got throat trouble?', `How do you know?' We know because this finger is Śhrī Kṛiṣhṇa's finger, Śhrī Kṛiṣhṇa's place, this is the throat. It all relates.

Mythology is not all absurd. Ninety percent is absolutely what it was. Of course there are some absurd things that have walked in, but ninety percent mythology, so-called mythology is absolutely there.

Now, we go to temples. We think, this is a temple, going is very good and all that. But we don't know what we are doing, what we are praying, whom are we praying, what are these deities, how they work in ourselves, where do they reside within ourselves, what is their job? How to please them? We don't know anything; but you ask these foreigners, they know everything. First of all they got fed up with Christianity, that's one thing. They just got fed up with all the nonsense they found out, because they're very intelligent, you can see and their conditioning was much less. And they started thinking, `After all, we don't know why they do like this.' Then they were just ready.

At that time we exported lots of fake Gurus, the West export is the fake Gurus. Thank God we are saved, we are poor, that's a blessing.

So lots of fake Gurus went there, made a lot of money and here also we had lots of them. I mean, we are just good at it, creating lots of fake Gurus. And they befooled people one after another, made a lot of money. It's all money-oriented.

In the beginning it was so difficult for Me because they all used to come with big gusto to fight Me, because I said you can't take money in the name of God, that was too much. “How can She say that you cannot take money?" But now it's better. One by one all of them got nicely exposed and more will be exposed. I don't have to tell you about them; they will be exposed, one by one. If there is light, all darkness has to go and everything that is there has to be exposed.

So everyone feels the same, there is no quarrel about it; because the spirit is the reflection of God Almighty, it's one God, who reflects Sadāśhiva. Sadāśhiva, who is a witness to the work of the Primordial Mother, Ādi Shakti, is just witnessing the play, just witnessing. In you He is witnessing as Ātmā, but He doesn't come into your attention, He's there. And His attention is only limited because He has not to any way interfere with your freedom.

So He keeps to Himself, He is just watching. That is the `auto'. When we say `autonomous nervous system' that is the auto, that's the spirit.

Now it's the reflection of one Sadāśhiva. Naturally all the reflections have to be the same, their effects have to be

the same. Of course, before realisation is the reflection on a stone, we can call it, or on a wall, or maybe on some sort of a opaque thing. After realisation you become reflectors, beautiful reflectors and it reflects you. And everyone reflects the same thing.

So the effect of Ātmā sākṣhātkara is the same on every person, that first he starts feeling this Cool Breeze in his hands, then out of his fontanelle bone area.

All of them feel the same way. Then they start feeling these centers and finding out what's wrong. Also all of them become thoughtlessly aware, first stage which we call as Nirvichara Samādhi. Instantaneously it works.

You may say, `Mother, it's very difficult. How does it happen? People had to go to Himālayas.' All right, it doesn't matter, you don't have to go. Those days are gone. After all, the civilization, this tree of civilization has grown so big, its roots have to be grown; otherwise the whole civilization will be finished.

And this is the knowledge of the roots and that's why to know this knowledge you have to become subtler, sukshma. This is only possible when the Kuṇḍalinī rises and pierces through your fontanelle bone and makes you connected with the All-pervading Power of God's love.

So the first thing that you feel is collective consciousness, because everybody is the spirit.

So you can feel another Ātmā, you can feel another Ātmā, you can feel another. You can feel their body, you can feel their mind, you can feel anything.

This is the first quality you get, samuhik chetanā, on your nervous system, on your central nervous system.

Whatever you have got in your evolution is expressed on your central nervous system. Now see: for example, if you have a dog or a horse and you want to take him through a very dirty lane, it will go, it won't bother. But for a human being it is very difficult, because in our evolution our central nervous system has developed the sense of smell, a sense of beauty. All right.

So this they have developed and once they have developed, what happens that now we human beings are definitely higher than animals in our evolution and in our subtler sensitivities. For a dog it doesn't matter what you put here, how you decorate, what colour you wear, nothing; to us it is very important, because our sensitivity has improved.

It has improved because of our evolutionary process, we have become human beings.

But in the human stage we have one problem and that problem is that we have developed two institutions in our head and it's called as ego and superego and you call the ego and the conditioning. These two institutions on our head cross over and calcify and we become a closed personality. When the Kuṇḍalinī rises, she passes through this Āgñyā Chakra which is on the Optic Chiasma and sucks in these two, opens the Sahasrāra and the Kuṇḍalinī goes out. This is a living process, this is not that you can do. Supposing you want to sow a seed, you cannot pull out a primule, the Ankura and push it into the thing. You cannot make the seed sprout. It's a living process of a living God and of a living energy. Please understand, there's a big difference.

So this is working out spontaneously, the rising of the Kuṇḍalinī. She is your Mother, she moves very beautifully without troubling you. She knows her child very well. This is the chance she has to give realisation to you. She has loved you all her life, all your lives and she knows all about you, all your problems; like, a naughty boy you have been, `It doesn't matter,' she says, `this is the chance to give them realisation.' It is she who comes up well, beautifully, works it out, pierces through. All this happens.

But when she touches the Brahmarandhra or pierces through the Brahmarandhra, then the seat of Sadāśhiva is here. He has a reflection here, but the seat is here. These are the Pīṭhas in our head, seven Pīṭhas and the Chakras are down below.

So when she pierces through that, what we do is actually we have touched the Feet of Sadāśhiva and that's how in our heart the spirit enters into our attention. When the spirit enters into our attention we become enlightened, our attention is enlightened and this attention is very alert and it knows everything. Sitting down here you can find out about people, what they are doing, on the Chakras. You will not discuss what clothes they are wearing, how much money they have in the bank, but they will see where are they on their Chakras, what's the problem is. Sitting here you can cure them, sitting here you can help them. But they have to be one with this All-pervading Power, that is important. If they are not, then it takes some time.

So first of all you become Nirvichar, Nirvichar Samādhi and you start working out your collective consciousness

by giving realisations to others. You become entitled to raise this Kuṇḍalinī, with your hands you can raise the Kuṇḍalinī. You know these people who are singing here, some of them have given realisation to thousand people and you can do it also, because now you have the power. But the problem is, you have been given the throne, you have been made to sit on that, now you have been also adorned with a beautiful mukuta [crown]. But still you don't want to believe you have become the king, now how to make you believe? So the second point is self-confidence, is very difficult. They cannot believe that they have got Selfrealisation.

And `Go ahead with it, work it out. You have become your own Guru, go ahead with it', they cannot, they are afraid. But all these horrible cheats, they have no realisation, they have no knowledge, nothing. They become the dead Gurus, have thousands of people behind them, make fool of them, make money and spoil their lives. While those who are Sahaja Yogis, who have all the knowledge, everything: still they are so humble, they are so simple. But they know about everyone. Anyone who comes there, they know, “Ah, we know this one." They won't say it but they know, all of them. In their own science they will tell you “this is this", they know. Then collectively they will work for that person. You will not know what they are doing and it will work out.

So the second nature of the spirit, apart from that it is a collective being, it is an absolute being. We live in a relative world, this is good, this is bad, that is this, this is that. But it's an absolute being, in the sense, you put

your hands towards a photograph: immediately, if it is made by a realised Soul, you'll start getting the vibrations. Think of anyone, was that a realised Soul? Just put your hands.

There are many if, people who don't believe in God, if He's God, so-called, don't believe in God. I mean, it's most unscientific, but supposing they don't believe in God, they have to just ask, `Mother, is there God?', finished, they get the vibrations. All things can be proved. There is Pramān [proof] for everything, Pramān for all that is said so far. This is a very great thing that happens to you, that you get the Pramān out of your Chaitanya. Then this Chitta which is so attentive, which is so dynamic, which is so effective, also purifies you. It knows where is your problem, what Chakra is catching, they tell you.

Like I was there in Delhi, they brought three boys. “Mother, their Āgñyā is catching.

Somehow or other we cannot clear it." That means they're egoistical. They also said, “Yes, Mother, we have Āgñyās catching, we've got headaches." They're egoistical, but they didn't say they're egoistical. And they themselves are saying, “Yes, Mother, our Āgñyā's catching. Please clear it out." So you are yourself saying, “I am egoistical." Because that pains you now that that ego is paining you; so, “Mother, clear us out, we can't clear out this Āgñyā." “All right, come along, I'll clear it out." So you start judging yourself. You know about yourself what's wrong with you. `My this Nābhī is catching, my that Chakra is catching, my that Chakra is

catching.' They all know about themselves and they know how to clarify and clear it out and work it out.

So you cleanse yourself. But the greatest cleansing comes when you are collective.

Many people take My photograph, “Mother, we do Pūjā, we sit down, meditate; but still again I got this trouble." You have to be in the collective, that is a very important part of Sahaja Yoga. Because now, you see, you don't have to go to Himālayas, not have to go and jump in the Ganges. You don't have to do any fasting, you don't have to say any Japās [chants], nothing. Only one thing: you be collective.

Collective is the ocean of the attention of Almighty. Once you are in the collective you get cleansed. Like My finger, supposing, is all right, but supposing a nail is cut out and thrown, it won't grow. Nobody will pay attention to it.

So you have to come to the collective.

There, ego comes in. There are people who are very big, rich, very well-educated, or politicians, you know, big, big, big, big, big people. They find it difficult to come down to a humble place, is a center.

They want another palace to be created for them, “otherwise how can we go there?" Is Mother's house.

Even if your mother is humble, she doesn't have much money, “All right, doesn't matter, is my mother's house." And they don't come and then they lose vibrations. This is a very common failing, specially in India, not in the West because they know what precious thing they have achieved. We have no idea as to what it is that we have achieved, our Ātmā sākṣhātkara.

So again next year I come, “Mother, I have this problem, that problem. I've been meditating at home all right." If you don't come to the collective, you cannot cleanse yourself. That's the only way in Sahaja Yoga you can cleanse yourself and you can be above everything else.

So when the Kuṇḍalinī passes through your Āgñyā Chakra, you become thoughtlessly aware. A thought rises and falls, another thought rises and falls.

Some come from the past, some come from the future; but we are not in the present. If I say `you be in the present,' you cannot be. That's why Kuṇḍalinī awakening is a happening which attracts your attention inside. Just like this sarī of Mine is the Kuṇḍalinī coming up, see now it's spread out like that; but when she's coming up she's pulling all the attention inside.

And that's how your attention goes in. And when she pierces through, then there is a space in between the thought called as `vilamba', this, of course, so everybody knows perhaps, that increases, that is the present.

So we have to be in the vartamān [present], we have to be in the present, then we are thoughtless.

Say the waves of water rising, falling, you are facing the water; but when you are in the water you are afraid, frightened, when you have problems you are frightened. But supposing somebody takes you out and puts you into a boat, then you see it, you can solve your problems. But supposing you know how to swim, you can jump down and save many others.

So in three stages you move.

So the growth only takes place when you are thoughtlessly aware. And that can be achieved in collectivity as well as in your meditation, for which you don't have to pay.

Some people have an opening introduction lecture free and then the second one is banking. Sahaja Yoga is not like that. All this nonsense is not in Sahaja Yoga.

It's reality and reality cannot be purchased. Actually God doesn't know bank, He doesn't know money.

He doesn't understand anything about money. He has not made money: this is your headache, not His.

Of course, supposing I had to fly I have to pay, it is all right. If I have to get a hall I have to pay; but for the hall, not for God. For awakening, for enlightenment you cannot charge any fee. Even for darshan I am told people charge money, imagine. For them everything is money, money, money, money, money.

How can they rise to the level of spirit? And we are so simple, you know, the bhaktas are so simple. “All right, you want five rupees, I'll sell my ring and give you. You want this, I'll give you this." There was a Guru in America who had, I think, forty-eight Rolls-Royce or something, I had forgotten the counts and he wanted one more.

So he told his disciples that “You should somehow or other get me one more Rolls-Royce, then I'll come to England." So poor things were living on potatoes, starving themselves.

So one of the Sahaja Yogis said, “What are you doing? Why does he want a Rolls-Royce? What is his interest in Rolls-Royce?" He says, “You know, we are just giving him

the metal, but he's giving us the spirit." Can you imagine it? Metal can be exchanged for spirit! Must be some sort of a bhoot badha he must be putting on them and that in English language is `spirit'. English language is very dangerous, because `spirit' is wine, `spirit' is Ātmā and `spirit' is a bhoot, I don't know which spirit they mean! So, the relationship with God if it has to establish, we have to become first of all the spirit; then only this relation can be established. One may certify oneself, `I am this, I am that' but it's no good, it is of no use; because this human body is given to you. Imagine what this Divine Power must have done to make you a human being, how gently, carefully, beautifully you are made a human being. And now, why this human body you have got it? What are we using it for? We must evaluate our human life, what is it for? Is it for just insurance or I don't know what else they do; but is it for something, that we become the light of the world.

So this light of the spirit spreads in the attention and the attention becomes dynamic, active, works out, it's very alert and extremely punctual. Then this attention doesn't get bored at all. People don't know what is boredom is, because this boredom comes when your attention becomes tired. But here the attention is full of light, so they don't know what is boredom is.

The second thing that is the nature of spirit is that it tells you the truth, the absolute truth, nothing but the truth. Anything that these Chaitanya Laharis tell you, when you are matured enough, not before that; when your connection is complete, otherwise halfway you are connected and halfway you're not, then no, but when you

are mature: that is the state of Nirvikalpa. When you become that, then your attention is absolutely correct, your vibrations are correct and the report is absolutely correct and what information you get is hundred percent truth; so the truth about anyone.

Now, say we want to know about Śhrī Gaṇeśh. We worship Śhrī Gaṇeśh. Many people make fun of Him, even so-called intellectuals, you see. They don't know what to say, so they start saying nonsensical things about Śhrī Gaṇeśha, you see, it's a sin. But you can ask, `Mother, is Gaurī Putra is bestowed upon the Mūlādhāra, in ourselves?' Of course, all those who are realised will get tremendous vibrations and you too. If you have doubts, if you are worshipping Śhrī Gaṇeśha, you ask this question; if you are worshipping Śhrī Viṣhṇu you ask that question. If you are worshipping Christ, you ask that question; if you are worshipping Shiva you ask that question.

What's wrong with us, that without connection we are calling, “Shiva, Shiva, Shiva, Shiva?" Is He in our pocket? How can you just, because is He our servant or what? But if you are realised, even taking once His name is sufficient; He acts, because we are in His kingdom.

In this kingdom of yours, in the Indian kingdom that is there, you may call anybody; nobody will come in any case, the question doesn't arise. And when you start calling God also without connection, it won't act. But if you are connected, then not only that that deity will help, the one who is troubling you will be all right. Not only that, but whatever you want is done and it happens. All kinds of manorathas [wishes or desires] are fulfilled.

So whether we should call it enlightenment or fulfilment is your own choice; it's complete fulfilment of your own being.

So the third nature of the spirit is that it is love. Because it is love, it gives you joy. But nirvaj, this love doesn't want anything, it just gives; such a soothing, beautiful feeling. People have stress. After doing all kind of nonsensical things you will have stress, no doubt about it. But when the hole is made here, all your stress goes out. There's no more stress. We don't know what is stress is. People don't go to doctors, even the doctors don't go to doctors, they come to Me. I'm not a doctor, but they come to Me, surprising.

This is metamodern science, metamodern, above modern science. But do you know, we are Indians, have this heritage of our own; we believe more in the English language, more in the English dress, more in the English knowledge, because we know English only. But those who know French will believe in French.

Now the time has come that they should believe in us, because we don't believe in our own country, we don't believe in our own culture, we don't believe in our own knowledge. This is nothing new I am telling you. Sahaja Yoga is a very ancient thing, Nanaka Sahaja Samādhi lago. Every saint has described. But we are doing this, that, all ritualism, Karma kandis, this, that. This cannot give you the ultimate, cannot.

I am telling you, that's the truth. Spirit is what we have to be. That's the ultimate goal of our life.

Then the, all the rest of them fall in line. And that's what we have got from every scriptures, from every

incarnation, from everywhere. Let us now just think that let us become the spirit and then let us become a realised Soul, a master.

May God bless you all.

They didn't bring any questions? [Pause. Shri Mataji sits down.] There are some nice questions which I will answer before I give you realisation. If you want to go out for five minutes you can go and then you can come back. In the meanwhile there are questions.

[Question read by Shri Mataji:] Should we focus our attention while meditating, on the top of the head? You don't have to focus anything anywhere. You're not doing anything, it is the Kuṇḍalinī which is coming up.

So you don't have to do it. Don't fight with your attention. It will just, she will manage it.

She knows her job. That's one point.

[Question read by Shri Mataji:] Do the deities like Śhrī Gaṇeśha, Mahāviṣhn. u etc. have the forms as depicted in our scriptures? Of course! That are the deities.

[Question read by Shri Mataji:] Or do they stand for some state of mystic consciousness pertaining to yogic centers? Of course, they do. These deities are there. Gaṇeśha is just like Gaṇeśha. Of course, in colour He differs from one to another, depends on.

But His state of mystic consciousness is different from that of Viṣhṇu, from that of Shiva. He does His job. Everybody is the perfect master of their jobs, but they are in the form, absolutely in the form as you know them, no doubt.

What a blessing we have! I mean, imagine, I had to talk about Gaṇeśha to these people, who had, they didn't know even the word `G'! Isn't it just...? They didn't know anything about it. And they have mastered Gaṇeśha. Now ask them, they'll tell you all the Chakras, everything. All this knowledge is here in this country of ours, all these beautiful jewels are here.

[Question read by Shri Mataji:] When we are in the midst of people not familiar with Sahaja Yoga, can we mentally imagine the form of Reverend Mātājī, instead of keeping Her photo in front? Of course, you can. Yes, My photograph sometimes is used in very funny places that should not be such, it's not a protocol. It should be used in a place where you are with people who are Sahaja Yogis, or in your houses, homes; you shouldn't use them everywhere.

Now, this is a dangerous question, [read by Shri Mataji:] Does non-vegetarian food affect the sadhana? Is vegetarian food is preferable? Now if I say anything you are going to be angry! But I'll tell you. In Sahaja Yoga, you are not supposed to eat any flesh of a bigger animal than yourself. If you are vegetarian, you could be vegetarian; if you are non-vegetarian you can be non-veg. But it depends on what sort of a personality you are. Supposing you are a right-sided person, you'd better be vegetarians. But if you are left-sided, it's better to take to proteins.

So we're talking proteins and carbohydrates. Take any kind of proteins. Now we Indians don't eat any proteins. Except for Idli [South Indian dish] I don't think we eat any proteins. That too, we have rice in it. Proteins must be

eaten by Indians, I am of that opinion, because we have become so weak. As it is, we are so frightened of income tax, this tax, that tax; plus we are so weak, because we eat absolutely insipid food.

So we should eat nourishing food, specially proteins in any form. But not the animal which is bigger than you. Like people eat horses, I don't know what else they'll be doing, anything; elephant, I think! For everyone there is no prescription. According to your nature you should eat. I mean, so many people don't do Sahaja Yoga when I say this, just imagine. They miss their Ātmā sākṣhātkara because of this. I mean, how did you become a vegetarian? Because your mother was a vegetarian, what else? From where did you learn vegetarianism? Supposing you were a Muslim, then you would have eaten somebody's heads also! So luckily you are born in a Hindu community, but we go too far with it. Morning till evening, I mean, this ritualism is so much in Madras [Chennai] also that they told Me, “Mother, Sahaja Yoga can never work in Madras [Chennai]." I said, “Why?" “Because people are not at all Sahaj. In the morning they must get up at four o'clock, have their bath, go to the temple, come back. If one day they don't do it, then the whole day they are like mad people, thinking they have committed the greatest sin, this routine must be done." There is no routine in Sahaja Yoga. It's a living process. There is no routine in living process. Whenever the flower wants, it will flower.

So why kill yourself with these rituals? This is our problem in the Hindu religion, the same with the Christians; I mean, everybody is competing. God has

created this world for us to enjoy. I tell you, if you give up this you'll be very much absolutely relaxed. Forget it! At the most, five minutes in the morning Sahaja Yoga meditation and ten minutes in the evening before sleeping, finished.

For that we have a center, you go and see them, that's all. The rest God will do for you.

Now this is a nice question also, [read by Shri Mataji:] What is the final realisation in sadhana? How should one proceed in that direction, after he feels the vibrations in his head and palms, initially? That's good, that means you have felt it, Mister Subramaniam and I'm happy to know about this.

But I would say that you have to come to our center and proceed with it. But we don't talk of the future, we talk of the present. Slowly you will be surprised how you are rising, how you are really getting all the powers in yourself. You yourself will realise and you will be amazed. I mean, you'll be surprised, some people I have met after one year, I have a very good memory, but I could not recognize them.

Now, this gentleman is here and he's something personal problem, poor thing. He went to this Navoli of Haṭha Yoga and he's suffering. This Haṭha Yoga is another funny stuff. If you read Patanjali, you'll know it's Ashtanga Yoga. Out of this exercises, wee, wee, wee, wee, wee bit of that is so important.

Anybody can come and teach you Haṭha Yoga; unless and until he's a realised Soul, he has no right to teach you anything. What I've said today is Nirvichar Samādhi,

Nirvikalpa, all is written there and he calls all this All-pervading Power as ritambara Pragñyā.

Somebody teaches you something, “Ha, tha", finished. People are running like mad, jumping like mad. You become right-sided, then you get heart attacks; now this gentleman has a problem. But I assure you, you'll be all right. You take to Sahaja Yoga, it's very simple, it will give you a balance, you'll be all right.

Then Haṭha Yoga, then going Gāyatrī Mantra: you become more right-sided. Learn what is needed for you. For a person who is right-sided, you have to have Bhakti . Those who are left-sided have to have this. You have to give balance to yourself. And it will really give you such a joy. Otherwise if there's some Haṭha yogi, you'd better approach him with a bargepole; God knows when he will slap you, like Durvasa [he was a Guru very notorious for his hot temper]. It's very dangerous people. They don't know what is love is, they don't know what is Mother is. There's no talk of love.

[Question read by Shri Mataji:] Is self-awareness a prerequisite to practice on progress of realizing Kuṇḍalinī Shakti? No. After realisation you become self-aware. Nothing is needed. Now for example, people go on telling, “You have committed this sin. All right, pay so much money to me and all your sins will be finished." I tell you, put him to the police. To Me nobody is a sinner, no. You are My children. Nobody is a sinner.

You have committed no sins, no wrong, nothing. You were mistaking something, you went into darkness; or I can say that you were ignorant, at the most. But I don't like to call any human being as a sinner, except for

they're Rākshasas. Of course there are Rākshasas, then they are already branded, you don't have to say it, they're already there.

So this self-awareness is what you have to get. We are not self-aware. By doing it, we cannot. When we say, “I have to be self-aware. Now I have to be self-aware, I have to go inside", what are we using? Our ego. It's a happening. When you achieve that state, that state, not human state, but a state of a yogi, there at that state you have self-awareness and you respect yourself. You have your self-esteem.

But you don't show off, you don't become cheapish person.

He says that [read by Shri Mataji:] “Mother, I have recently started meditating in the Sahaja way and I feel absolutely fresh and beautiful all the time. Though, Mother, put very humbly, say that the energy is our own, I have never felt this energy before. Mother, so kindly let us know if we are relinked to the God or the main source and that is the reason why we feel full of energy throughout?" Of course, you are feeling because you are relinked, no doubt about it. But you don't feel any energy because you must be a very good man. When there is obstruction, then only you feel a little problem.

Like a smooth landing, you don't feel it; if you get a smooth landing in Sahaja Yoga, means you are a very nice person, very good man, righteous man. Just smoothly you land, there's no obstruction, nothing.

You have no imbalances, you are in the center, no problem. But if you have problems, then the Kuṇḍalinī a little bit goes, comes down. And that's why you don't feel

it. Those who have problems do feel a little pain sometimes here and there. But if the Kuṇḍalinī just rises up, know that you are righteous, you are good.

[Question read by Shri Mataji:] Is the term `God' given to all unexplainable questions as their explanation Manas *[UNCLEAR]*? No, no, no. In Sahaja Yoga everything is explained and can be proved Pramana.

[Question read by Shri Mataji:] Has anyone seen, heard, felt or realised his ultimate control, master, owner, decision-maker? Of course! So many of them, don't you know? There are so many.

[Question read by Shri Mataji:] Does the final authority lives outside every man, or does it reside inside everyone? He is reflected in everyone, but the reflection cannot be the object. But the reflection can be equal to the object, depending on the reflector.

[Question read by Shri Mataji:] If anyone has realised the ultimate truth, why did he die? These are big, big things he has asked. You see, I think the gentleman who is asking Me this question, I would ask him first of all to get your realisation. He's quite confused gentleman. You see, just now, “What is God? What is death?" What are you? Find out first. Who is asking this question?... He is asking from a center? Oh, my God! It's interesting, eh, that he's asking from a center all these questions.

That means he's too much thinking, thinking, thinking.

[Question read by Shri Mataji:] Is wrong to say that God is in good? I think he's done too much reading, that's the problem. First you know the reality, My child, then all these questions will disappear, Nirvikalpa....

Now he's talking about ideal good and all that. It's definitely true that man lives only once...

[Question read by Shri Mataji:] It's wrong. Who told you that? He doesn't. But if you believe in that I cannot help it, but it's not so. And that to be good and to be righteous is not the end of your search.

Dharma is the balance, that gives you the balance. But balance for what, Dharma for what? We should ask the question. Why should we be Dharmic; why not be adharmic? Why not ask such a question? It's logical. Why do all this Dharma, Dharma, Dharma? Because you have to rise. Say an aeroplane is not balanced, how will it rise? But supposing it is only balanced and never rises, what's the use of making an aeroplane? So you have to be Dharmatīt. You have to go beyond Dharma, you have to go beyond Guṇas, it's Guṇatīt, you cross over, then Dharma becomes part and parcel of you. You don't have to tell yourself, `Don't do this, don't...' No, you just don't do it, try anything.

I'll tell you My own example. You know I have a double life. My husband is a, what is he, you must have known about him, he's a big, big, big boss of something and I've lived with all that nonsense all My life. When he went to England they asked him, “Why don't you have dancing with us?" He said, “Because my Wife doesn't dance, I don't want to dance." He puts everything on Me, it's a very good way of escaping! So they said, “No, no, bring Her to London, She'll be all right. If you bring Her to London She'll start dancing." He said, “You even take Her to moon, She will not!" So this is what it is. The Dharma is innate, you just don't do it. Not because of

conditioning, or it's better, it is Sahaj. Sahaja, you, just, you just don't do it. “No, I will not do that." You will never do wrong things, because you will just not do it.

So this has to go beyond Dharma, means the Dharma is part and parcel of that. Guṇatīt means you are beyond Guṇas. You are neither right-sided, left-sided, centered, but you are beyond. What is left, right, center, what is this, why to hang like that?, better be above.

That is what happens to you.

So “only there are righteous people": many righteous people came and went away, had no effect on the public. What is needed is your emancipation, your ascent; that's what we have to achieve. “Only the good", so-called good; and you cannot establish good, I tell you. Nobody likes to follow a good person.

Like in Pune they were saying, “Everybody takes, they eats money, they never eat food." I said, “Really?" So I told My husband, “Everybody eats money", he was in London.

He said, “You tell them `My husband never took any bribe.' " So I told them, “My husband never took any bribe." They said, “Why didn't he take? Who told him not to take?" So what happens is that normally people never follow a person who is good and righteous, never. But they'll always follow a person who is a little bit like this. The reason is, we are coming from animal stage, easy to go back. But once you're realised, then it's difficult; means once the flower becomes the fruit, it cannot become the flower, as simple as that.

So I say you've come here, all right, very sweetly and then get your realisation; then I'll talk to you.

Then you yourself will say and now, see these people who were singing here, some of them were terrible drug addicts, terrible! They couldn't even see Me. They said, “We saw only lights coming out of You, never saw You" when they came, in comas. Overnight, finished, alcoholics, overnight. I didn't tell them.

I never tell, `Don't drink, don't...' I never use that word. Let the light of your spirit come in and you are there. I don't have to tell you anything, all habits you'll drop by yourself. Do you see the point? Because when the light comes in, the darkness has to run away.

So righteousness is not sufficient enough. You have to go beyond that.

Somebody has written about his friend who has a problem, who's fallen down, had an accident. He should go and ask the Sahaja Yogis to help him. Nowadays I don't cure people, because there's no need to; I'm doing all other nonsensical things. The curing nowadays' done by Sahaja Yogis. There are so many other things I have to see to.

So you call anyone, they'll be very helpful and they will do it.

Ah, it's a good question, [read by Shri Mataji:] Is it possible to cure the suffering and poor with this Sahaja Yoga? Can we get rid of our poverty? We can, by all means, if you stop fasting first. You want to fast? “All right” God says, “all right, go ahead. You'll not get food." Finished! Your wish will be fulfilled. You want to become like a Sannyāsī? Want to wear torn clothes? All right, have poverty. You want poverty, after all you asked for it.

Then, you want sufferings? “We must suffer." There's so many nonsensical things going on that “you must suffer." Then how? “I have [to] suffer", all right, if you want that, you enjoy it. You ask for prosperity, you'll get it, after Kuṇḍalinī awakening. You see the center there, called as the Nābhī Chakra and who is sitting there is Lakṣhmī Nārāyaṇa. Once Lakṣhmī Nārāyaṇa is awakened within you, how can you be poor? But also money has its own problems. You get wealth, which is satisfying. But don't ask for poverty.

Leave alone you, now the Westerners have got a great desire for poverty. They wear pants, they said they are holy, means there are holes. Torn pants they wear, in England, imagine, such a cold country, wearing holy pants, getting varicose veins. And so many nonsensical suffering is going on there, so many.

[Aside:] Such a long letter, should write small one.

So that's going on and that's how people ask for it.

So there is recession in America, recession in England, recession in Spain, crawling into France, have it. If you want to have poverty, have it.

So the Lakṣhmī chit is going to come this side, I think.

Some sense is coming into our government and I'm sure it will work out, hope so. But you take to Sahaja Yoga and you'll be surprised. For example, in England we have such a lot of unemployment, but not one Sahaja Yogi is unemployed, not one. At least with this problem *[UNCLEAR]* at least... you will take to Sahaja Yoga, to begin with.

[Question read by Shri Mataji:] Mother, Sahaja Yoga is for health and joy only, or is it something more? Everything,

totality. What do you want? Ask for it, desire for it, everything.

He says it's not explained to him. You see, just now I'll give you realisation, you will see how the Chakras are opened out and all that. But later on if you go to the center you can know everything, in one year you'll be all masters. But give some time to yourself, is the point. People are very busy these days. What are you doing? Some ladies told Me they're very busy with kitty parties! Here are very few ladies in here, Madras [Chennai]; all the ladies must be in the temple sitting, cutting, shaving their heads.

And very educated women also do it. I mean, why, why should we shave your head? God has lots of hair, you don't have to cut. All this nonsense! Women can be much more Shakti shali than men, but this conditioning of the women of India, God knows.

All right.

So now we are... He's saying, [read by Shri Mataji:] “I have been practicing Prāṇāyāma for four years. I don't have teacher... dangerous..." Very dangerous. If you have no teacher, whether you have teacher or not, Prāṇāyāma is very dangerous.

Ha! If you have problem with your lungs, or some specific reason... You see, all these vyayamas [exercise], were given for specific reason, for specific Chakras. Now, the Kuṇḍalinī's rising; supposing she stops at your stomach, Nābhī and you are doing Prāṇāyāma, what's the use? You should know where the Kuṇḍalinī is there. For example, today I was coming by car. Now they stopped Me at one point, then at second point.

When the car started moving, then only I knew where it is going to stop. Beforehand, how can I do it? In the same way, when Kuṇḍalinī rises, use your brains!, then she stops at a point, then you should know by what vyayama you can put it right. It's very scientific. We too use, but not like all the medicines from the medicine box taking, morning till evening. And that's why they say they develop problems, they do.

... You will, very soon.

It's a very dangerous thing. You see, actually we are not only physical being. We don't live in only on Prāṇa, that's right? I've seen people who practice Prāṇāyāma, if they're married, thank God you're not married, they divorce their wives, because there's no love. They're very dry people, extremely dried up; no poetry in their life. All right, you'd better start reading some nice poetry! Now, he is saying there, [read by Shri Mataji:] “Could you please tell what is right-sided and left-sided?" It's quite a long subject, but if you go to Sahaja Yoga they will tell you. Right-sided is physical and emotional energy, used for physical and, sorry, physical and mental work. Left-sided is the energy for emotions. Now for example, he's doing Prāṇāyāma. He's doing that, he'll become right-sided, only if you do that.

[Question read by Shri Mataji:] When the Kuṇḍalinī is in the process of awakening, is one getting fear? No, you do not. She's your mother. She will bear all the problems. When you were born, your mother bore all the problems, all the labor pains. She didn't trouble you, did she? She, poor thing, suffered for you. And once you are born she forgets everything, `That's, my child is born now,

finished. Whatever is over is over.' That's what is Kuṇḍalinī. Why should you have any fear? This is people who are telling you that Kuṇḍalinī awakening is very dangerous and all that, because they don't know anything about it.

They don't want you to get your realisation.

What he says is true, that, [Question read by Shri Mataji:] “Evil exists from time immemorial, in spite of several incarnations and saints." It's correct; but there is a solution.

So why not seek the solution, to get out of evil? Once you are a realised Soul, the evil will run away, not you. The time has come for all the evil to run away, to be destroyed, to be exposed, to be finished. It's you who can do it.

Everything takes its own time, like the growth of a tree. Slowly, slowly all these six Chakras were worked out. Now the question of the seventh Chakra, is the Sahasrāra, which is now worked out in Sahaja Yoga.

So the picture is complete. Evil cannot destroy a Sahaja Yogi; they know it very well. Even the evil know that they cannot. If they see a Sahaja Yogi, they run away.

So don't you worry.

I think I have answered all your questions, most of them; but there's one thing. I've been doing this for the last, how many years?, 1970..., twenty-three years, twenty-one years, answering questions. I'm quite now clever, I can answer any question, that's true. But this is no guarantee for your awakening, I must tell you. It's a mental acrobat.

So though I have answered your question, doesn't mean that I will raise your Kuṇḍalinī, or Kuṇḍalinī will rise. That's a separate issue altogether.

But I don't want you to have this mind suddenly shooting out and saying that you didn't ask this question, so that you be stressed out. That's why I answer. Otherwise makes no difference whether I answer or don't answer. It's something very different, different area.

So now, we are all prepared for our realisation. Those who got yesterday also will get it more. As I have told you, those who do not want to have it, I cannot force on you, cannot force.

I think all the Sahaja Yogis from the West have to go out, this time is there, sorry. I know you want to sit down for meditation, but you'll be getting much more chances than others; because there's time up.

You have to pack up your things. All right. Look at them, they're singing Sanskrit and it's complete `Ai Giri Nandini' they sing so well. Just think of them, can you imagine, these people, how did they learn? These are Germans, can you imagine? They don't call themselves Germans, no. How could they do it? They didn't know, these English didn't know a word of Hindi; they lived here for three hundred years, I don't know what they did. Even to tell them “Darwaza band kar [close the door]" you had to say, “There was a banker." It was so bad... *[UNCLEAR* level]...

Look at them! All this is the Ātmā! How they appreciate your music and how they appreciate your Kuchipudi dancing out, it's surprising, much more than you can. Because our music comes from Omkāra.

It will be proved, praman. We should be proud that we are Indians. Our culture is the highest culture in the whole world. We must respect our culture and preserve it. Ask them, they will show you, they will tell you what they have found in Sahaja Yoga.

[Question about moksha.] This is moksha only? Of course! This is what moksha is. `Moksha' means where you rise about your physical, mental, emotional being; you are no more involved into it. That is the moksha. And by this non-involvement, all your physical, mental, emotional beings are solved. You become that, you become the Tattwa, TatTwam asi you become the Tattwa. `Aham Brahmasmi', you become the Brahma. It's all around, this is Brahma.

But even when you become you don't believe, again I tell you. I mean, I don't know what happens, they don't believe that they are.

All right, so a simple thing is now is to understand that it's a living process. It cannot be forced, it works by itself. But you all have fundamental right to get your Self-realisation, all of you, whatever race you may be, whatever religion you may be, whatever country you may be, you are a human being and you all have this right.

I would request you to take out your shoes and to put your feet on this Mother Earth, because she sucks in our problems. Both the... please take out your shoes, chappals, take out please.

[Aside:] Language, he doesn't understand My language, is it?... Both the feet on the Mother Earth, away from

each other. Now, during meditation please don't move out, that's all...

You have to go, I think. Please, I think you'd better go. You are going by plane?... All right. You are Sahaja Yogis, you can do anything. The train will wait for you! So... They don't want to miss any moment. They understand the importance of every moment, you can imagine.

What you need is sincerity to yourself. Now you have to put your both feet away from each other and have a very pleasant feeling about yourself, prasanna bhave, prasanna chitt. Don't be angry with yourself, with anyone, just be prasanna. What a nice word we have in Sanskrit, prasanna. Put both the feet away from each other like this and have a very nice feeling about yourself, very pleasant feeling.

First we'll tell you what Chakras are to be touched and how to raise your Kuṇḍalinī yourself. But later on you don't have to worry, later on, is very simple. He will show you how to raise your own Kuṇḍalinī.

You have anything... Please try to loosen it. Please put the left hand towards Me like this... All right.

Left hand towards Me like this. That is for absorbing the energy, or for expression of your desire, because left side is the power of desire and the right is the power of action.

So put your left hand towards Me like this, the expression of your desire to have your Self-realisation. Take your right hand on your heart. As I told you, in the heart is reflected the God Almighty, as spirit. If you become the spirit, you become your own master.

So now you take down your right hand, we are working only on the left hand side, on the left hand side of your abdomen, on the upper part. Press it hard. This is the center of your mastery.

[Aside:] All right? Can you hear Me now? So now, if you are the spirit you become your own master.

So you put your right hand on the upper portion of your abdomen on the left hand side and this is the center of your mastery.

[Aside:] Who's making the noise? They are able to hear Me? No? No, it's quite loud. Don't you hear Me? All right, thank you.

Now, take down your hand in the lower portion of your abdomen, on the left hand side. This is the center of Pure Knowledge. That is what works on your nerves, on your central nervous system, is manifested by this center of Swādhiṣhṭhāna. Again you raise your right hand in the upper portion of your abdomen, on the left hand side. Then again you'll have to raise your hand on your heart. Then raise your hand in the corner of your neck and shoulder and turn your head to your right. This is the center you catch when you feel guilty and you develop horrible diseases like spondylitis, or maybe angina.

So now please put your right hand on top your forehead and bend your head. Here you have to forgive everyone, without thinking about whom you have to forgive. Take back your right hand on the back side of your head; this is the Āgñyā, front Āgñyā and the back Āgñyā, if you know, the optic lobe. Press it on both the sides. This is just the center because you feel guilty; ask forgiveness from the Divine Power, that's all. Push back your head.

Now, stretch your hand fully and put the center of your palm on top of the fontanelle bone area, the Tālu, which was a soft bone in your childhood. Put down your head as far as possible. Now press it hard and push back your fingers and press it hard and move your scalp, slowly seven times clockwise.

Now, that's how we have to do it. At the very outset there are three conditions. First is that you all should feel fully confident that you are going to get your Self-realisation, that you are going to get your Self-realisation, [Aside:] Can you hear Me now?, fully confident. Secondly, [Aside:] Can you fix it?, second condition is that you should not feel guilty at all about anything. Us Indians don't feel so much guilty as the Westerners. It's good idea not to feel guilty. Don't listen to anybody who tells you this is wrong, you are like that, you are like that, nothing of the kind. Nobody has business to judge you.

So please don't feel guilty, very important.

And the third condition is that you have to forgive everyone. Many of you will say that's difficult, which is wrong. As I told you yesterday, whether you forgive or don't forgive, you don't do anything.

So by not forgiving, only we play into wrong hands.

So just, without thinking about whom you have to forgive or whom you have to remember, try just to say in general, `I forgive everyone.' You'll feel much lighter. Just you say that. That's a myth, you are living with a myth.

[Aside:] Can you hear Me now? You can. Can you hear Me, that side? Back side, do you hear Me? Now, you have to close your eyes. You can take out your spectacles,

because you should not open your eyes till I tell you. Please take out your spectacles. If there's anything tight on your neck or in your, on your waist, please... If you have anything, [Aside:] What's the matter? If you have anything, [Aside:] I have to just go on to it, that's what's just coming.

, anything on your neck or on your waist, something very tight, you can loosen... If you have any tawis or anything, please remove it, it's not very good. Or some mala given by some Guru or someone, please remove it; because you have not come here to enslave yourself to anyone, but to become absolutely free.

So now we close our eyes, all of us. Please close your eyes. Put both the feet on the Mother Earth still, don't forget that, you have to put both the feet, yes. Now, close your eyes fully, don't open them. Now, put the left hand towards Me on your lap and right hand on your heart, right hand on your heart. Now left hand open towards Me, open, keep it open towards Me. You can keep it in your... Yes.

Now, in the heart resides the spirit. Ask Me a question three times, `Mother, am I the spirit?' It's very fundamental question. Without any diffidence, please ask this question in your heart three times, `Mother, am I the spirit?' That's a fact: you are the spirit. That's the truth about you. Now, take down your right hand in the upper portion of your abdomen. Be Prasana Chitta... You should not be overly serious. There is nothing serious, you see. Must understand, you should be prasanna Chitta. Forget your past. Now, here you have to ask another question three times, `Mother, am I my own master?' Ask this

question three times. `Am I my own Guru?' This center is created by the SatGurus for you to establish yourself.

Now, take down your right hand in the lower portion of your abdomen on the left hand side. I cannot force Pure Knowledge on you. The rest is all Avidyā; this is Vidyā. Vidyā, where it is vida, is knowledge.

So you have to ask six times, `Mother, please may I have Pure Knowledge?' When you ask for Pure Knowledge, your Kuṇḍalinī starts rising. And now we have to nourish our upper centers with our selfcon fidence.

So now raise your right hand in the upper portion of your abdomen on the left hand side. And here with full confidence you have to say ten times, `Mother, I am my own master.' Please say it with full confidence. Don't doubt yourself; you are your master. Please put your left hand towards Me, towards Me. Many people are not having left hand towards Me.

I've already told you that the truth about you is that you are not this body, this mind, these emotions, these conditionings, this ego; but you are the pure spirit.

So please now raise your right hand on your heart and here with full confidence you have to say, `Mother, I am the pure spirit. Mother, I am the Shuddha Ātmā.' Say it with full confidence. Now, raise little bit properly, you see, it should not be very low also, raise it properly, as if raising your heart. Raise it.

This All-pervading Power is the power of love, is the ocean of knowledge, ocean of bliss and compassion.

But above all it is the ocean of forgiveness and whatever you think you have done wrong can be easily dissolved in this great ocean.

So please raise your right hand in the corner of your neck and your shoulder and push it back more. Here you have to say sixteen times, `Mother, I am not guilty.' Say it sixteen times, please. `Mother, I am nirdosh. I'm absolutely nirdosh.' I have already told you that whether you forgive or don't forgive, you don't do anything; it's a myth.

But when you don't forgive, then you play into wrong hands and torture yourself, while the person who has tortured you is quite happy.

So now, raise your right hand on your forehead across and put down your head. Fully put down your head and here you have to say from your heart, not how many times. If you don't say it, I cannot make your Kuṇḍalinī pass through this constricted Āgñyā Chakra.

So please, all of you should say, `Mother, I forgive everyone in general,' not thinking about anyone in particular, please.

Now, take back your hand on the back side of your head. Push back your head, as far as possible.

Without feeling guilty, without counting your mistakes, just for your satisfaction you have to say, `Oh Divine Power, please forgive me if I have done anything wrong. Oh BrahmaChaitanya, please forgive me if I have done anything wrong, knowingly or unknowingly.' This you have to say in your heart, not how many times.

Now, stretch your right hand. Put the center of your palm of right hand on top of the fontanelle bone area, which was a soft bone in your childhood. Push back your fingers as far as possible. Put down your head as far as possible. Here again, I cannot force Self-realisation on you, so you have to ask for it. Move your scalp seven times clockwise, saying, `Mother, please give me my Self-realisation.' Seven times, please.

Don't move the hand so much as the scalp. Please press it hard. Push back your fingers. First is, unless until you push back fingers, there won't be any pressure.

Now take down your hands, please. Put both the hands towards Me. Now watch Me without thinking.

Now put your right hand towards Me and bend your head and see for yourself. Don't watch others, watch yourself. See if there's a Cool Breeze coming out of your fontanelle bone area, see if there's a Cool Breeze coming out of your fontanelle bone area. There might be a hot breeze also; if you have not forgiven, specially, then the hot breeze might be there.

So now you forgive.

Now, take your left hand towards Me like this. Again put down your head. Not on top, but away from it; some people get it very far also. Try to see if there's a Cool Breeze or a hot breeze coming out of your head. On the fontanelle, not very far backward or forward, but on the fontanelle, on the Tālu. All right? Again, put your right hand towards Me. Ha! Bend your head, bend your head. That's it! Now, I have to tell you how to give yourself the Kavach to protect yourself, it's very important; and how to raise your Kuṇḍalinī, it's very important, very simple,

he'll show you also. Put your left hand like this in front of you and the right hand you have to move, the left hand goes straight.

So you have to, I'll just show you first of all, like this. It goes up onto your head and here you give it one knot. Now, again we'll start now, properly. We start it from here. Now start moving your left hand upward. For fixing up your Kuṇḍalinī, put your hand up and give it one knot; then again, the second one. Give it the second knot. Third knot you have to give three times. Now again do it, please: one, it's two and three. Done! Now the Kavach. You have to take for your protection every morning when you go out and before sleeping you should put your attention here and sleep off. Put the left hand towards Me like this. It is Sādhe teen... the three and a half coils.

So how do you give Kavach? It's, put left hand towards Me, towards the photograph, put the right hand like this, I'll show you first of all. Then raise it like this, bring it down, this is half. Then again you take it back, this is one. Again you take it up, is again you take it back, is two. Again you take it like this, again you bring it back, is three. And now you take it back only halfway, so three and a half times. This is bandhan, is the Kavach, Kavach of protection. Also lots of things you'll learn, how to use this power from your hand.

Now, all those who have felt cool or hot breeze in their hands or out of your fontanelle bone area, please raise your both hands. All those who have felt, please raise both your hands. They have a little problem of liver, but it will work out, it doesn't matter.

May God bless you all, may God bless you.

So Madras [Chennai] should become now `Mada Rās' means all the Mada [vanity] is finished and achieve that state.

May God bless you all.

Again and again I tell you, be humble and come to the center. There are some very good Sahaja Yogis in the center. They'll all tell you everything with very loving way. But please come and pay attention to yourself and know everything. Next year I will come again to Madras [Chennai].

May God bless you.

Contents: 1991-12-09 **Śhrī Shakti Mahākālī Pūjā, Auditorium, Bangalore, Karnataka, India**

You all have come now to Bangalore and yesterday you had gone to Mysore, which was ruled by Mahishasura.

That's the reason you didn't get your food, it crossed you. It's better not to eat food in such places isn't it, all right.

So it's a very beautiful place, Bangalore is. Climate is beautiful and you'll find always these Rākshasas lived in places like this. Like in Pune, you have, you know this Rajneesh was there, here is this mahishasura still. They always try to find places which are cold because they have so much heat in their body. Now as you know, there's one more Rākshasa here who has to be exposed. And this, today through our Pūjā, we should achieve.

In the olden days when the Goddess had to fight the Rākshasas, the Rākshasas were not involved in human beings as such. They didn't become Gurus or anything. And so, now we find in Kali Yuga they have gone into the brains of sādhakas, of their devotees. It's very difficult to

remove them. And once they go into the brain of the sādhakas, then sādhakas become of course possessed, they suffer, they have all kinds of problems. Despite that, they stick onto that person because they are mesmerized, very much mesmerized. And this mesmerism makes them absolutely so strong headed that even if they have to die, they wouldn't give up their Gurus. The main thing is that in this Kali Yuga there are so many sādhakas, they are running helter and skelter. They are running all over trying to find out some way of finding the truth. Why when the market is on, you know you get people to sell it also.

So that's how so many have come up and are trying these things, tricks, on people all over.

Most of them have gone to the Western countries because people have money. Thank God we are not so rich in India that they could not befool us, especially in America.

And Americans took to these people as a fish takes to water, very surprisingly. I went there and told them and warned them, they wouldn't listen to Me.

They can't understand anything that you can get without money. But despite all that, so many of you have been able to come to Sahaja Yoga and get to the reality.

It's your destiny. It's blessings to you of your previous lives that you could see it so clearly and come to Sahaja Yoga and now you have grown so much, you have become so matured and you understand what others are doing is absolutely wrong.

Also somebody told Me about this fellow Boy John misbehaving with these homosexuals and all that and calling them “Hare Rāma, Hare Kṛiṣhṇa", all nonsense.

Then I discovered that this story is very prevalent in Kerala, where they say that Kṛiṣhṇa when he became, I mean Viṣhṇu, when he became Mohini, he had a child from Shiva. Absurd. And now, Murti is telling Me when I told you this story, you said “this is blasphemy, this is sin." Same way I feel. It is very dangerous also to play about with a person like Viṣhṇu. He is a very dangerous deity. Shiva ultimately is very dangerous but it takes time with him. But as far as Viṣhṇu is concerned, one has to be very careful, misbehaving like this. I don't know what is going to happen to them. But they are so stupid, they are so stupid. One thing they should judge that if this thing you are doing is good for them, is by God's blessings, then why should you get diseases? There is a regular one crore of people going to a nonsensical place where they have this Ayappa business and they wear black dresses for one month and they have their beard and everything. They starve themselves, they go up, miles together they climb, do all kinds of things that is a sort of a suffering for one month. And eleven months they do everything. This kind of a nonsense it is.

So now it has become like a craze like jogging or something like that in Kerala. And this year there were one crore of people doing this stupid nonsense. I mean even in India we have such stupid people, you can see that. But the number is not so much, I must say, as it is in America, percentage.

In India, we are very conditioned by these ritualisms, especially in the South [India] we have lots of ritualistic things. And we are impressed by people if you take out some watches, Swiss made watches, or things like that. To them, it is something really remarkable that how can you have Swiss made watches here.

Very simple people. They do not understand that none of the incarnations did these tricks and that truth should be based on the tradition, on the Shāstras. It cannot deviate and whatever deviates is actually heretic and also is blasphemy.

But as I told you the other day that those people who talk of knowledge, like Sufis, who got their realisation, real Sufis, they were called as heretics, they were thrown out of the religion. Also, the Christians, the early Christians, who were Gnostics were called as mad people, heretics.

In the same way, those who are following stupid things and are following something that is very black and dark, negative, will definitely go against Sahaja Yoga and will say that this is something heretic or it is something that is blasphemy. But, as you understand now what it is, we have to bring forth new laws that those who are not Sahaja Yogis are actually, if they are practicing any religion, they are not doing the right thing. Slowly slowly as Vatican is getting exposed and the Christian churches are getting exposed, even in India so many such organizations are getting exposed and people are understanding that this is very wrong.

These ideas actually have come from incarnations, like Ādi Shañkarāchārya himself has said “Tatatkim, Tatatkim, Tatatkim", if you have not followed your Guru

then “Tatatkim." So they said now any Guru can come from the jail, can be a smuggler, can be anything, characterless person, if you call him a Guru, then he is a Guru.

Whatever we call somebody, say we call somebody as a Guru and we stick on, `this is my Guru.' But what did the Guru give to you, that nobody asks. We just feel happy, oh very nice. It's like the worms clinging onto the lotus and saying, `Oh, we have lotus.' What about you, you are a worm still, what is the use of these lotuses or whether that is lotus or a snake, God only knows.

So a Guru who doesn't talk of realisation, who doesn't talk of Kuṇḍalinī, who doesn't talk of ascent, who doesn't talk of second birth, cannot be a Guru, minimum of minimum.

So like we also believe in say Rāma, “I believe in Rāma", so what? Are you obliging Rāma or Rāma is obliging you. “I believe in Christ", so what? You believe in this, you believe in that, it is such an absurd idea still I never understand when people say, “I believe in this." What does that make, what does that mean.

You believe in Christ. You are leading a licentious life, you are doing all kinds, but “I believe in Christ, I believe in God." Doing everything against divinity and I believe.

So the question comes, what do you mean by believing? It's like, “I believe it is silver", so what, it is silver. What does it make to you to believe by that saying something you have done great? What is great in that? Now if you say I believe in Shri Mataji, so what. All right you believe in Me because of certain experiences, still what. Mātājī should be in your life, should be in your expression, in

your behaviour, in your treatment to others, in understanding each other and loving each other. That is what impresses people. People say, “All right, we'll come to Mātājī, we'll just pray to Her and go away, we'll not talk to Her." Why? `Because we believe in Mātājī,' finished.

So now we have to understand that you believe in Sahaja Yoga, of course it is Śhraddhā [faith], it is not a blind faith I agreed, but still belief has to penetrate into your being.

This belief has to act, has to show results, it has to work out in every way.

Somebody might say that we believe in Mātājī and she does everything, she'll do Bhakti for us. I should sit down and sing the song of Mātājī or what.

So what is going to come from your side, that is what we have to understand and once that starts working then these demons and these Rākshasas will all vanish, no problem.

So what am I doing for Sahaja Yoga? We should ask the question, `What am I doing?' Now if you make this instrument and then if it is not doing anything, what is the use of making the instrument. Now you are the light, you have got enlightenment but what is the use of a light which is hanging somewhere, which is not giving light to anyone.

So when you are giving light to others, in a very innocent manner, in a very reciprocal manner, not this way that we are giving light because we want to have an advantage over it, or we want to show off or any all nonsensical things that are there. Then the derailment starts. People start saying, “Oh, I am this, I am that." But

with full understanding, that we are instruments in the hands of the divinity and we are just enjoying that divinity flowing through us and working out, you won't feel tired, you won't feel upset, you'll not be in any way in trouble.

But this has happened with you. You are so matured, but still we all have to decide that now we are going to India to get ourselves the whole joy of the tour, but for what. Not to keep to yourself, but to share it with others.

This joy is for you to share it with others.

Unless and until you learn that, your ego will come back again and again. And also you have seen the way people who have been even spreading Sahaja Yoga got into the mess of ego.

So one has to be very careful. The more you are rising in your divinity, the more you are maturing, you have to be very careful.

See on a tree if you see, if there's a leaf no insect will enter. If there's a flower, the insect will come and it will make it into a fruit. But when it is a fruit, then the insect will enter and eat it off.

So when you are becoming a fruit, you have to be very careful that no insect should get into you. On the contrary, now you have the capacity to destroy all of the insects. And that is what is, I would say, is the state where we should all come up to.

So you are destroying insects on one side and satisfying people on the other side.

Collectivity is, of course no doubt, is the only way you can be cleansed, but the greater thing is to go out, all

out, to find out where can I spread Sahaja Yoga, where can I go, what is the nearest village I can go, where will I work it out. All those things the more you think the better it is and you start moving in that direction.

Once you start moving in that direction, you will be surprised Sahaja Yoga will move ahead of you.

You'll meet the people whom you want, you'll get all the necessary help that you want, suddenly you'll find some people who'll come down and say “now what can we do for you." Every type of help starts coming to you the way you expand yourself.

It's like the expanding your wings, like a bird does and then you take off. But if you don't extend yourself, you keep Sahaja Yoga to yourself only, it doesn't work. I know you love Me very much and you know I love you very much, but don't you think others should also share this love. Others should also have this.

Now when we start struggling, we also struggle with people who are very difficult, like my brother, my brother's son...

Just don't go near My, get away. My is the most difficult thing. You see in My family, I don't touch them because once you go to My they sit on your heads, or maybe they'll sit on the heads of the Sahaja Yogis or something, nothing.

So don't go to the people, it is my sister, she's my sister-in-law, nothing of the kind. What you have to do is to see what is beyond and the more you'll go beyond the better it will be.

See you can see clearly, we have worked so hard in Maharashtra it is a useless place I find. Maharashtrian Sahaja Yogis are few, very few, but whatever are there are also not so good.

While Delhi Sahaja Yogis, now here in Madras [Chennai], in Bangalore, see what nice Sahaja Yogis are there.

So much work I have done there.

So those who are very near to you, always cannot see the greatness of you. Like if you go near the big mountain you cannot see the big mountain, you have to be away and then you see.

In the same way, when you want to do some work with anyone, try to see that you are not closely related nor do you have any connections with them.

Something unknown. These people are much better for you to follow and they will keep your attention tight, absolutely *[UNCLEAR]*. Otherwise the people who are known to you will trouble you.

Now there are many difficulties in spreading Sahaja Yoga, there were many, many more before, slowly these are coming down. Naturally it is much better than at the time of Thomas because he had to hide his treatise to save it from others. He thought a day will come when there will be resurrection time, then this treatise would be revealed. Imagine, only forty-eight years back, now it would be around 53 or fifty years back, it was discovered.

It was not discovered before. He had to hide it. But now we are not to hide. We are to go all out and must know, must forgive.

That, you see, ours is an open place where anybody can come in.

So we get all kinds of people, if you go and meet people also there is all kinds of oppositions, all these things, doesn't matter. Everything can be overcome but first is your own initiative and your own lethargy which has to be overcome. Then it will start spreading out. Of course we have already lot of Sahaja Yogis, in Russia, if you see, we have so many in thousands.

But in every place we can have lots of people now and I'm sure this is a nice year where they say so predict that Sahaja Yoga will grow very much this year.

So this is the beginning we are starting today. I just wanted to tell you that you have the power, you have the Shakti within your reach. They said it was very cold one day before I came here, I said don't worry, I didn't give bandhan or anything. I just came here and how they know. It's become all right, you are sitting in your kurta pyjamas.

Otherwise you would have been in your three piece suits shivering. That's how it works. But you have to be that way dedicated. Now for all these Sūrya [sun] and chandra [moon] and all these stars and whole cosmos has only one thing to do, is to see that Sahaja Yoga is spreading well, is settling well and is achieving it's goal. Every element is working it out. Everything is working, this Param-Chaitanya is working around so many ways.

You are not to be convinced about Me I know. But now you have to be convinced about yourself that you have all the powers. I mean I don't do anything really to be very frank. If I could do everything, I would not have had

it, I would have done it Myself. But you have to do it, you are My channels. You are the channels of Shakti. But do it in a way which is gracious, which is beautiful, which is very satisfying.

Like yesterday, that musician, he just wanted to entertain you. He wanted to play. Even he was enjoying it. In the same way we should want to do it. I don't have to tell you. And I am sure, in every area that you work, in every personality whom you meet, you can start talking about Sahaja Yoga and tell them.

It works. It acts. Moreover it is behind you, the whole power of all the deities and in front is Sahaja Yoga running forward fast, is Param-Chaitanya: `Now the Sahaja Yogis are coming, all right, let them not eat their food, finished', organizing. Everything so beautifully done.

Now see the arrangements, I mean I was thinking such few people here and about twenty Sahaja Yogis in Madras [Chennai], can you believe it, all this arrangement. How it's working out. How it is giving results, it's really remarkable.

So have faith in yourself, have faith in all of them helping you, not to be nervous and just go ahead.

Because the Shakti is in you. You have the power. Every kind of power you have, I assure you, you have every power.

Ask for it and you'll have it. Whatever you ask for it, you'll have it. But don't hesitate. As I said the other day, that I beg you sit on the throne, then also I put the crown on your head. And also I say “now you are the king" but still you are running away and not believing Me, looking

this side with fear, `am I a king really, how can I be?' That's not the way. Have faith in yourself.

I'm very happy you all have come here. We are trying to do whatever is possible to make you comfortable and for you to provide whatever is necessary. Of course you are only just spirits and you try to find the comfort of your spirit. I know that you are very adjusting yourself. Everybody is surprised how you people from the West who just believe in materialism can take to Sahaja Yoga, they are quite surprised. But you are all very sweet people, I think something very special who have come to Sahaja Yoga. And by God's grace, I'm sure you will be the people who will be the foundation of Sahaja Yoga and you will build the great mansion of Sahaja Yoga with your wisdom, faith, Shakti and love.

Today we'll worship the Shakti, very much needed, the Shakti who destroyed all the devils, all the Rākshasas. That is what you are going to worship today, the Shakti within you and without. It's your desire which is going to work.

So today we are going to worship the Shakti itself, Mahākālī.

May God bless you.

So, today first we'll have the washing of Feet and with that we'll have one Atharva Shirsha we'll do and then we can have thousand names, which are made very easily compiled together by the Noida people, which you can sing. That's how we can worship the Shakti.

***Contents: 1991-12-09*, Public Program, Bangalore, Karnataka, India**

[..... One seed can give a big tree, this beautiful atmosphere. How these trees,]... plants and bushes, all of them how they grow up to a limited area. How individually they produce whatever they are supposed to produce. Look at our eye. What a complicated thing this eye is. What a camera it is. How many things it does. We never even think how did we get this camera fixed here which is doing so many things. We just take everything for granted.

And also I might say that science can not tell you how. It can say it is. Whatever they find honestly they say it is. Beyond that they cannot say how.

Now, we have to also think about one more thing: that we have become human beings from amoeba stage to this stage we have come. But is this the absolute that we have reached? Is this the end of our evolution? If it was so there would have been no problems. We all would have been very different people, all understanding each other.

So we turn to the scriptures which says that you are to be born again.

Some say you must have Ātmā bodha, so that you get your mokshas.

Some say that you have to become Wali.

What is it they are taking about? They are big people of different awareness. And if you try to understand that they are taking of an Absolute Nature of human beings. The Absolute Nature of human beings is the Spirit.

Now I would say....

[Human beings have been given the freedom to seek the truth. While seeking the truth we go wrong but unless we find the truth, we are not going to be happy or satisfied and moreover, apart from finding it, it is the last breakthrough of our evolution. If we don't become the Spirit we are not yet complete and will go on fighting with ourselves and with everyone, struggling all the time till you have found out what we are.] [This Kuṇḍalinī is a Pure Desire, all other desires are not pure. Suppose you want a house. You struggle to get a house and then immediately you start thinking of something else. This is because in general wants are not satiable. The reason is that these are not pure wants. The pure want is to be the Spirit, to be connected with this All Prevailing Power which does all living work. This connection has to established otherwise we are not going to be restful. The stress is nothing but the struggle to be that. All these diseases are because of our mistakes in a way that we are blind, because we haven't got knowledge.

You are not sinning bur you are ignorant. Like Kabīr has said “How can I tell them for the whole world is blind." Gyāneshvara went into Samādhi at the age of twenty three years. They were very frustrated that they cannot talk to you and tell you what is for you benevolence. This is because we are so conditioned.

We are conditioned on left side because we are very ritualistic. If we are born in a particular religion we are that. But we don't even think that all these religions must be coming from the same source. All these incarnations and prophets are the flowers on the same tree. We think we are the best and the rest are all horrible. They are all

related to each other. Christ has said “Those who are not against me are with me." Every religion started with great ideas os spreading righteousness and ultimately Self-realisation, Ātmānubhooti, Ātmā bodha and moksha. It deviated because it did not find the truth.] [You understand all this when you jump into that awareness where you have complete light to see the truth. The Spirit is the source of that truth. The truth is absolute. It is not whether it is red or black. For example if you have ten children who are realised Souls; you tie up their eyes and ask them please tell us what's wrong with this gentleman, they feel the vibrations of that person. Whatever you achieve in your evolution you achieve on your central nervous system. We have to achieve a higher evolutionary process called as collective consciousness. That means who is the other? The microcosm becomes the macrocosm.

You become part and parcel of the whole and when you think of anyone you can feel it on your finger tips., Whether he is dead living or awake. If you know how to correct those problems you can cure that person.] [Because there is Ātmā bodha you also know about your own centers which are basically seven. Once you know these seven centers you can easily correct them because it is innate. For example you are sitting there and you see that I am wearing a white sarī. It is there. I don't have to tell you. In the same way it is the easiest thing, it is Sahaja. It is born with you, the right of this union with the Divine power, the all prevailing, the Brahma Chaitanya. It's your birth right as human beings and you should have it. One must know that one cannot pay for it. How much

do you pay to this Mother Earth for sprouting the seeds? If anyone takes money then know that he is a cheat. When people start selling God it is a great sin and you cannot pay for it. First find our what kinds of disciples they have created and then you should believe.

What has your Guru done for you? What have you got out of the Guru? Have you got any powers? Are you peaceful or healthy? What's the use of having a Guru who is prospering very much and the disciples are getting sick and poverty stricken? In Kali Yuga these things were to happen.] [In Sahaja Yoga your life becomes a miracle. You are helped all the time by this Divine Power and you know how to handle it and work it out It is right that you should have it. People get transformed.

You become adjustable, adaptable and absorbent.

So many people have become great artists, musicians, writers, orators etc. Your personality which is glorious starts expressing itself. You are glorious but you are not yet connected. You have to become a collective personality. We have the truth with us and we should become Masters.] [May God bless you.]

Contents: 1991-12-11 **Pūjā, Auditorium, Hyderabad, Telangana, India**

We have today come to this famous place, Hyderabad, which was ruled by Muslim kings, but they were very Indian and they fought also for the independence of India with the British. You know about Tipu Sultan, who was also a realised Soul but he was killed.

We have in our country one very big problem and that is, individually we are all great people, but when it comes to

collective we don't know how to live collectively and that is why we lost our independence.

Anybody can manage us. If we can open our eyes and see, it is quite easily understood that when people try to talk ill of others, involving us, there must be some intention. This has been our failing since long, that people use such methods that they spoil the relationships. And this should not crawl into Sahaja Yoga. When I am in India I think I should put some light on our weaknesses also.

The second weakness we have, that we are very involved with our family; with our children, with our parents, with our brothers, cousins, this, that. Till you are completely deceived or cheated by someone so close, you'll never learn a lesson. We are very involved; all our problems are around them. We cannot get out of our family. All the time we start thinking that: `Sahaja Yoga should help my family. Sahaja Yoga should do this for my family.' In Sahaja Yoga there's another family that has nothing to do with your family. I have seen people, Sahaja Yogis who are of a very high level and suddenly I find they have gone down. They have no reason to suffer in health or in any way. Then I find out that they're attached to some brother or someone who is doing some other kind of Guru business. Instead of we influencing them, they start influencing us.

So we have to really break our relationships with all such people who are negative, because we have had relations and relations and relations all our lives. What did we get out of them? If we do not understand how important it is

to be a Sahaja Yogi, that you are the instrument of God Almighty.

So many things you know that even Brahmā, Viṣhṇu, Maheśha did not know. They didn't know much about Kuṇḍalinī. They didn't know how to raise the Kuṇḍalinī. They didn't know how to give Realisation, except for Gurus. Out of them also you know that Janaka had only one disciple. All of them had one each.

So certain things you know are more than anybody had known before. But still if you are sticking on to your old standards and old methods and confusing them with Sahaja Yoga, identifying with them as Sahaja Yoga, then your growth will be very little.

So I have to tell you that, try to get out of this. `Who is my brother? Who is my sister?' Of course it's a good thing to be attached, in a way, to the duties that you have to perform towards everyone, but all the duties should be done in such a manner that you do not get involved into it. It is very important that you should not get involved with those duties. Whatever has to be done you should do, but you shouldn't worry as to the fruit of it. Talking ill about others, saying things just to spoil the relationship is sin, in Sahaja Yoga. Always talk good things about others. For example, if somebody comes and tells Me that such and such person is not good and all that, I tell them lies. I tell them: “That person was praising you so much. Why are you saying all these things against that person?" So it is important for Sahaja Yogis to create a more synthesis, more coordination, more combinations and more bringing in more and more people. But people get more attached to the negative

people than to the positive people. That means still you are not in Sahaja Yoga fully. Once you start understanding this it would be very, very clear-cut what you should do and what you should not do as far as these relationships are concerned. I mean, in India it's a common thing for a minister to appoint his nephew, his son, his wife, his grandson, even his servant into some post. It's a common thing, whether they are capable or not. But in Sahaja Yoga you can't do. You have to be a Sahaja Yogi. You can't just get anybody because he's your relation and ask that: `Mother, see now, he's my relation. Please help this man.' Why should God help people who are not Sahaja Yogis? He does not know them and He doesn't want to do it.

So our concept about family life has to change. Of course the best thing you can do for your family is to bring them to Sahaja Yoga, but if you are sticking on to people because they're your family, it's very dangerous.

Then there is second kind of a movement with this behaviour, that you start thinking about your own city: `This is my city.' You could have been born anywhere.

So: “My city. Mother, You come to my city.

Is important." It's like: my home, my relations and my city. Then, my country: “This is my country.

Mother, You must come to my country." I understand. Your concern is good, it's patriotic, that you are worried about other people in your own country. But there should not be any attachment. One should be detached and detached in the way, I would say, that just watch. Just watch yourself and others. See for yourself, why are you so much interested in your own country or in your own

capital? Why? Why is it? When you ask this question you'll be surprised, mostly you'll find: `Because I belong to this place, I was born in this place, that's why I want.' Mostly; honest answer. But could be that: `I want also that these people should become Sahaja Yogis. It's easy for me because I am from this place, I would like them to be Sahaja Yogis.' This is one of the basic reasons why Sahaja Yoga does not spread, that we get involved into pockets of our family and we don't go across them to others.

So all our attention, all our behaviour is completely entangled into something which is not Sahaj.

So we have to go beyond and know that our family is different. The whole world is our family, so we have to move out. Don't get stagnated or entangled with a small circle of few people who are negative, but go beyond them, because you've got the powers, you've got everything. You can easily cross over these barriers and see for yourself that you are feeling now mentally very happy, physically all right and spiritually you are there. In our Indian society people take to Sannyāsa. They'll wear *[UNCLEAR* kashai], go out, many people after certain age take to Sannyāsa. Why not take the Sannyāsa inside just now? What is the need to wait till you get old and then absolutely haggard and then to say that you are a Sannyāsī? Even anyway you are a Sannyāsī at that time, but when you are young you should develop this detachment, a clear-cut detachment: that is, you are attached to Sahaja Yoga and to nothing else.

Nothing is more important than Sahaja Yoga to you. Once we decide that, then you move in that line and you grow

in that line very mildly, very well. But supposing you get short-circuited and move somewhere else, then how can there be growth? It looks extremely simple to us: we must help our relations, we must help all other ones. To Indians it is very easy, it happens to them very easily. But the Western people are not like that. They will not go about, wasting their energy about their relations normally. They are worried about themselves and they want that they should achieve the highest themselves.

Now, once we take away our attention from the family, you'll be surprised how this attention works across the family, across this small little wall that we have built. And you are surprised how it expands and how it gives you all the blessings and all the grace of Divine Love. We always start thinking about our relations, about how to be kind to them, how to be nice to them. Or all these things, all these behaviours of how to be nice to them, how to be good to them and all that, can be extended so much, can expand so much. As you love them, as you care for them, as you are attached to them, if you get attached to Sahaj then the light will spread.

For example now, near Hyderabad there are many small cities, small places, lots of them. You can all take up one city or one small little village or something. Go there and talk about Sahaja Yoga. It will definitely work out. That's how in England they have worked it out and in many other countries.

So I have to tell all the Sahaja Yogis who are here in Hyderabad and who are also in other places, like Vishakapatnam or Vijayawada or anywhere; all of them should understand that at least they can spread it in their

city, Sahaja Yoga, very fast, in case they get detached from their family. I know of certain Sahaja Yogis, their wives are so strong at it that they cannot overcome even their wives, leave alone other relations. We have had an experience of such women. Specially in India there is a rule that whatever is the Dharma of the husband, that a wife has to follow. But still I've seen that even the wives can be very powerful because they're so assertive, so aggressive. And if the husband is simple he has to suffer.

So here I would say that one should not succumb to anyone because he's dominating or in any way assertive, but stand back and tell that this is the Dharma we are following and nobody has business to check us. We are on a fundamental right, doing it.

Now the question is about how we deal with each other in Sahaja Yoga, how we live with each other, how we talk to each other. What is the net result? Do we have a complete rapport with other Sahaja Yogis in the same city? Do you invite them to your house as you would invite your neighbours? In any matter whatsoever pertaining to you, any matter whatsoever, the relations have nothing to do with you.

That's how you will start getting detached and not worrying about it.

Now here are the many Western Sahaja Yogis. [Hindi].

The description I've given now of when people who are left-sided actually, they have attachments of the left side. The right side attachments are different type, as you know very well. The first one is that they are individualistic, they don't like collectivity. They think it is a force on them; it is a binding thing, so that they cannot

rise. Right-sided people have the biggest problem is of ego, which is all the time sitting like a snake, coiled up.

Something goes wrong, suddenly it comes up, Ha! and you see a snake come up now. The snake is very springy. But now with Sahaja Yoga it is getting intoxicated, I think; it doesn't come up.

So the attachments: on what points do we get upset? We should write it down. All right. For example, what do I get upset with, Myself? When I see a Sahaja Yogi becoming bhootish I get upset. But you just try to find out: `When do I get upset?' and you'll be surprised, most of those things are out of Sahaja Yoga; they have nothing to do with Sahaja Yoga. But you are very upset, very angry and you don't want to talk about it.

So this attitude of mind has to be changed. When you are set now in Sahaja Yoga, how can you be upset? That means you are not set: simple thing. You are now set in Sahaja Yoga.

So how can you be upset? A very common language there is to say: “I hope you are not upset." When you say somebody is upset, he's upset, I mean, may be whether you hope or don't hope! But we do not also consider how do we upset others? We don't also find out the ways and methods, how not to upset others. And even the humour we have, if it is pinching humor, if it is disturbing humor, if it is denouncing humor, that can upset a person very much.

So what sort of language we speak, what sort of communication we have, what sort of harm we do to people: you need not be hot-tempered, your ego may not be seen, but it's the style, very sly style of the ego, just

to say something horrible. Second way is of criticising others all the time: “This is not good, that is not good, this not good." Who has asked you to judge it? So you should not judge yourself, at the same time you should not judge others and punish them. In our day to day life we have to develop a very sweet language, extremely sweet. We have to work it out, actually work it out, because even coming to Sahaja Yoga still it lingers, certain things and these habits can be corrected very simply, very easily. It belongs to the tongue, not to us, so it's very easy to get rid of them.

The obstinacy is another thing which is a horrible thing. Anybody suffers from this kind of very subtle obstinacy; obstinacy *[UNCLEAR* rests], these things are tied down with a rope. Now whatever may happen, you are tied down: “Once I have decided, I have decided." “But what is the harm in changing?" “No, no, no, no; we don't want any change." Now in Sahaja Yoga I'm happy, nothing is decided, nothing is fixed. We were to have Pūjā, say, yesterday; we'll have it today, that too in the morning. It should not upset you because it's all done to keep your upsetting you away.

So when is the program and when is not the program is not important. What is important is that how you have managed with that change. If you do not know how to manage the change, then your transformation is incomplete.

Now this English language I have learnt in this lifetime and I find there are some good points about it, that you must say ten times: `Thank you' even if somebody gives you water, or fifteen times: `Sorry!' morning till evening.

In a way it is good, but if it's just a lip service, then everybody knows that you have to say `Thank you', so they said “Thank you" so well. But at the same time, if you remember how graciously he did that for you, just remember that. Next time you meet that person, all this graciousness will come out, because you get a feeling: somebody does something for you, you get a beautiful feeling of gratitude. And once you get that feeling, if you remember that feeling, then you'll go on adding up to it.

[Aside:]: I think you also sit in the sun, is too much hot.

It goes on adding. The more you add these beautiful feelings within yourself: `How I felt when they did it.' Every time you get some sort of a experience of that kind, if you keep it within yourself, any time you open that area of your memory, all the beauty will start pouring on you, of that feeling.

So we have to learn new methods of making ourselves happy. Before that we used to be happy when we hurt others, we used to be happy when we were sarcastic with others. But now we have to develop a new method of making ourselves happy; and once your mind goes on to that: `I have to be happy, joyous.

What am I doing? Why am I doing like this? How can I be happy? By saying a harsh thing to others or by saying something mischievous, how can I be happy? I cannot be.' Then, `This Mister Ego, he makes me extremely unhappy. He's really spoilt my mood.' And you tell him to get out now, get down, get down. Then it will go down.

At this juncture when you are so advanced in Sahaja Yoga, I should not have told all these things to you; I agree with you entirely, that now the time is not for

telling you all these things regarding your behaviour toward other Sahaja Yogis. But even a slightest movement completely changes the atmosphere.

So one has to be extremely careful and attentive, has to know what you say, what you have to say, how you behave and how you create a feeling. In the society of Sahaja Yoga we have beautiful people, we laugh, we enjoy, we do all kinds of things and really we are in the most joyous company all the time. After all it's joy and what we achieve in joy is the highest. At the same time we have to remember that the collective subconscious is there and that may just jump sometime and come back. Sahaja Yoga doesn't believe in any revenge, hatred; nothing of the kind. It doesn't believe in any kind of a false pride, or any kind of restrictions or anything. It believes in the pure sense of humanity and also the great work of Sahaja Yoga.

It gives you great pleasure to be kind, to be nice; so subside, to subside these habits you have to do some abyas, you have to practice and introspect yourself. I am not saying because anybody has reported anything that is like that, nothing, in no way. But at this juncture I am just telling you, because now when you will be going out you'll be meeting new people, then you might have problems, might have problems of facing people whom you would be harsh, you would be more meticulous, you may be much more aggressive than normal. All these things will upset, upset them; but if you are peaceful, tolerant, forgiving, that will definitely make them feel that you are saints. If they are difficult leave them alone, don't argue, by argument you cannot give them

Realisation. If they don't have wisdom they don't deserve it, they don't, they are not destined to be like that. But your style has to be such that they should know that you are saints. In all your self-respect, in all your love you have to talk to them.

So now when you are here in this country you have to decide how you are going to spread Sahaja Yoga when you go back. Same with our Indian Sahaja Yogis: they have to also find out ways and methods, how they will spread Sahaja Yoga.

May God bless you.

Contents: 1991-12-14 **Dance Drama by Kirti Shiladar, Marriage of Śhrī Rukminī and Śhrī Kṛiṣhṇa, Pune, Maharashtra, India**

The Natya Sangeet classical style of art is dying; it is My dream to revive it. The thousand petals of your Sahasrāra gives you countless capabilities. From there people have made all the great discoveries and gained all the knowledge about science. Such people who have reached the Sahaja avastha are the greatest creators of art and music. Whatever they create is of eternal nature. You should support their work, even if you have to pay a little more.

Contents: 1991-12-14 **Dinner followed by Talk to Sahaja Yogis, after Dance Drama, Pratishthan, Pune, Maharashtra, India**

Marathi drama is very sensitive. We still have some very great playwrighters [playwrights] n Maharashtra.

There are so many talented yogis, why not start a theatre group to give people the eternal values. After realisation the creativity within you just flowers, you can create music, poetry, literature, but above all you have to create Sahaja Yogis. That is the main creation you have to achieve. You have to inspire them and bless them with the joy of the spirit... We have already started an academy for classical Indian music; soon we will introduce Indian dancing. We have found a teacher for miniature art too. It is so soothing and makes you thoughtless.

[About a Hindi film that was on the television:] There is too much obscenity in films... when I was on the Censor Board it was not so much! They show all the romance before marriage and after marriage it gets over!

Contents: 1991-12-15 **Śhrī Gaṇeśha Pūjā, Shere, Pune, Maharashtra, India**

Today we are really sitting in very close relationship with the nature.

The whole thing, as you can see very clearly, is done by villagers and in a very simple way and I'm sure you must all be enjoying it very much.

Today being the first Pūjā in Maharashtra, we have to do Gaṇeśha Pūjā, but one has to understand how it is so important in Maharashtra that people worship Gaṇeśha. As you know there are... eight Gaṇeśhas are there around this area and this triangle of Maharashtra which has got on one side one big mountain. On the other side we have another mountain which, of course, is not in Maharashtra. And also on top we have another mountain.

So like a triangle which is made like a Mūlādhāra means the Kuṇḍalinī itself.

So the Kuṇḍalinī of the whole world resides in this area. That's why it is called, we should say, as Maharashtra, as the country which is very great, the nation which is very great. But I don't know how far Maharashtrians realise that they are sitting in the land of Maharashtra.

This land which is vibrated by Śhrī Gaṇeśha has its own simplicity, has its own vibrations, a different style, a different type. The best part of Maharashtra is that it gives you a very good attention. With Gaṇeśha so much vibrating, the attention becomes very concentrated and this concentration helps you in so many ways and that is why it is said that Gaṇeśha was created to spread or to emit auspiciousness and holiness. Actually, if there is holiness there is auspiciousness. For Gaṇeśha is the one actually who cleanses everything, cleanses everything because it is innocence and the innocence that cleanses you takes away all kinds of conditionings and egos that are distracting your attention.

So the attention which is so wobbly otherwise in other places can settle down very well in Maharashtra because of Śhrī Gaṇeśha's blessings that this country has, that people have very good attention. With that good attention you can really do so many things like now, for example, you can see the software. Good mathematics. They're very good at music because all these things require tremendous attention. Art, dancing, anything which requires tremendous attention, that has to come only through Gaṇeśha. Because they say Gaṇeśha is a giver of wisdom. He's a giver of wisdom. Means just His

wisdom becomes just a Dharma, becomes a part and parcel of your being. You become just wise. Now somebody may ask, O Mother how to become wise. It's very difficult to say how to become wise. It is just that it happens that you become wise.

So, though He's a child, He's so matured. He's so wise. And He's not only that, but He emits wisdom and this wisdom is an innate quality of anyone who is a Sahaja Yogi because in him, also, Śhrī Gaṇeśha has been awakened.

So he becomes a wise person, very wise and with wisdom what does he achieve? He achieves a balance, a proper ascent and also he understands that this ascent is for his benevolence, for the benevolence of his country, benevolence of the whole world. He understands the importance of Sahaja Yoga. Without this wisdom, one cannot understand. And this wisdom is within us, just absolutely, innately built in. Only thing is we have to use the storehouse of this wisdom that is within us.

Of course, with Sahaja Yoga, it starts emitting and you start feeling and you start understanding what this wisdom is. You give up all your stupid, childish things. You give up all your attachments. You give up many of your, say, things that you don't like which doesn't behove you. You feel that you should give up, but you cannot. But, with Sahaja Yoga, it just happens automatically and you just see in your light what is needed, what is not needed. In that wisdom you throw away whatever is wrong.

So that a great work this Gaṇeśha has to do within ourselves. This manifestation of Gaṇeśha within us is

very important, I think, not that it is only the blessings, but also the foundation stone of spiritual life is Śhrī Gaṇeśha. That's why I've been very anxious that we should find out proper schools for our children. They should have proper education and they should be looked after because their Gaṇeśh Tattwa is already there. Only thing we have to nourish it, we have to look after it and make it grow. Once that happens then children are safe. Then nothing, nothing can harm them. Nothing they will absorb which is wrong. They will never be again in the wrong path. But if from early childhood, you did not have this kind of training or this kind of understanding about Kuṇḍalinī or about wisdom part of it, you can never, later on, easily assimilate it. For that, you really require a great effort and understanding that you have to have this. It's so beautiful. You must get this attention and you must get this innocence within. With Sahaja Yoga, as you see, it's working out very fast and people are getting, really, very wise and I can see the wisdom writ large on their faces.

In this wisdom what do we find here? You see, on any line that we move, we can find that most of our problems are coming from human beings because ecological problem, or any problem we think of, comes from human beings. Or other programs that you have in your own country, as you have seen, that they are such problems that it's sort of endless and they cannot change them. You feel very nice sitting underneath this because you are fed up... that you have and the problems that it causes to you and the way it is now becoming very artificial.

But in these circumstances, one has to understand that the... wisdom plays such a part in life that whatever may happen outside, whatever may be the trend, whatever may be the fashion, whatever maybe the people are all changing into, you do not change. You change within. Once you are changed within, then you have full idea as to what is expected of others, what they should do, what you are doing and how to deal with them and how to talk to them, how to tell them, how far to go with them, everything. All this comes through wisdom.

In Sahaja Yoga, as you know, you are very capable people, you have achieved a lot, you know everything, you know all about Chakras. You know practically everything. I don't have to tell you anything. Despite all that, one should have also the wisdom how to deal with others, how to talk to others, how to behave towards others, how not to control anyone, not to say something that would be rather harsh or hurting.

Because, if you are trying to spread Sahaja Yoga, this is the only way we can go forward, is to look after everyone with great compassion.

Now, we might think that wisdom is there with us and we know how to do so many things with our wisdom and now we are absolutely wise. Agree, with Sahaja Yogis, now they have become really very, very wise and they know how to use their wisdom.

But still, faith in themselves really has to be of the Nirvikalpa state. That is only possible also through Śhrī Gaṇeśha because He is in Nirvikalpa. He has Nirvikalpas, nothing. He doesn't have to question anything. He

doesn't have to ask for anything. He is just there. And He's in complete Nirvikalpa.

Complete, absolutely into a state where He is not at all attached, nor is He worrying about things, nothing of the kind. He is just in Nirvikalpa and in that Nirvikalpa He worships Mother.

Small, small stories can show He how you were so sure of Himself, how He had courage and how He worked out everything so intelligently. But when you are doing something, you can be in two minds. You can be not so decisive, but He was and He is, always very decisive that He knows what is to be done like the, this is the point.

So, in wisdom you don't have to think, argue. I've seen many people who say, Mother, you see, we were thinking, then we had vibrations. We didn't know what to do, this, that, how to do, how to correct, how to work it out. Now, I must say this is a state. It is not a state to be achieved, but it's a state. Means you are there. It has to be innately built in yourself, this state of wisdom. But you can also work it out by just concentrating on yourself and trying to find out what's the matter with me, what happens, why, why is it I'm like this. The introspection can help you a lot to be extremely wise, but *[UNCLEAR]* easier method is to worship the principle of innocence within yourself.

For example now, we are dealing with, supposing, somebody who is a thief, say. He's a thief now.

What should you do with a thief. After you have found out whatever was lost, the material you had, after that, what are you to do is just to forget about it completely. Once it has happened, then you have to just forget, not

to worry about it too much, Oh, this has happened, that has happened and how to make this point all right and this gentleman is not all right. This, that. Just forget it.

So the wisdom is also in forgiving. That why Christ talked about forgiveness? Just forgive. There's no sense in remembering. This person said so, this person did so, that happened so. Just forget it and once you start forgetting all these things, you know, you'll remember right things and useless things you'll just forget.

You don't remember who has insulted you, who has troubled you, who has been misbehaving. I don't even think about people who have gone out of Sahaja Yoga, talking ill about Me, saying things, this, that.

It's all right. Let them say whatever they like, I am not bothered.

But what bothers Me more, that if they do like this, I don't know what will happen to them. That's the only wisdom part of it, that, you see, when I forgive everyone I... forgive. I have nothing to say.

But then also a thought comes in, that if they're doing like this, then what's going to happen to them.

They're doing this to some one who's so good, who's so religious, so highly placed in spiritual life. Then you can't play about but somebody's playing, then what you have to do is to really forgive because one thing is built-in in Sahaja Yoga that who tries to trouble you they will be trouble also.

So try to forgive at least, at least you soothe them down. All right, I forgive you.

So soothe them done. Like this kind of a wisdom you should have, not to get after people, not to pester some one, not to be very strict, not to be very sort of, I should say, pursue the matter. Whatever is it, that point you should finish off and just don't worry.

I was telling just now that there is a servant, supposing. Now, he steals your money, all the time. You know he steals your money. Now what to do if he's stealing your money? One thing is to get out, to ask him to get out. Then you have another one. Then again you get him out and get another one. Go on like that because they're poor people...

Now even if you're careful, still they might steal, so what you should do is just to forgive the person and put the money in such a place that he cannot reach. Finished. As simple as this. You should just find out what does he steal. Oh, that's all. Then you keep it one side.

But don't worry about all the time that, `Now, how am I to save myself from this thief or how am I to punish him?' Just don't think. These incidents are just like a breeze coming any way. These relationships are just like that. There's no depth in it. They're not going to bring any kind of unhappiness or happiness, whatever it is, if you go on lingering about them.

So, the first thing is live in the present. The wisdom is in living in the present. Present, we are here, so forget the past. Now, if I say forget the past, then they say, How to do it? How to forget the past. Again, I would say, meditation is the only way. You give up your left and you give up your right and you are just standing in the

center, enjoying the wisdom, enjoying the joy of your being.

So, the best part of our lives is spent in bothering, in getting upset, in getting worried, getting after some one. Where is the time? Just think like that. Now supposing some one says something to Me and then others will say, Mother, you must do something about it. You must punish that person. Where is the time? We have to awaken the Kuṇḍalinī of thousands and thousands and thousands and here we are just worried about something nonsensical.

So our wisdom is finished. We have no wisdom at all. Even at the highest level you can see people don't have wisdom. Highest level of realisation I've seen people who do not have wisdom in the sense that they want to run away, they just get fed up, take Sannyāsa, finished, go to Himālayas, live there happily.

There's no wisdom in that also.

So living in the present you don't also feel tired because you don't think of the past and the future and you live very well and in great happiness, you improve things and you don't think of the future, what is going to happen to me or anything and that's how you save lot of troubles of others, as well as yours.

So this wisdom is to live in the present, is now that you ask somebody, How are you? All right. And he's not in the present. You ask somebody, Are you enjoying yourself? Not in the present. You ask somebody, Are you happy? No. Then you are not in the present. You ask some one that, Are you hungry? Maybe, may not be. Maybe they don't know even in the present if they are hungry or not.

It's so much that they're lost in the past and in the future, that's the sign of unwise behaviour, unwise line. If they don't know whether they'd like to have their food or not. But those who are really in the present forget all these small, small things. They're just in the present and in the present whatever they have to do, they just do it.

This is a very good practice. One has to to practice wisdom through living in the present. Just say, What am I to do right now? What am I to do. Like you're getting out of the house. Many people leave half way, Oh, my God, I have left my passport. They'll go back. Then again, some time they will come out. My God, I have left my spectacles. Again go back. Then again they will come back and say, I have lost this. I should have this. These kind of people are very, very common.

So at that style when you are leaving the house, say, at that time, if you're in the present, then you just think, What have I to take? Just say, One, two, three, four, five. Yes, this is is what I have to take and this there. That's how you can really establish yourself in wisdom, itself, means the wisdom acts by itself. It's a power. Wisdom is a very big power. If you are a wise person, it's a power. It can combat any kind of ignorance, any kind of attacks, any kind of stupidity. It's such a tremendous power that one has given us that we are wise and this wisdom you should try to really, to develop it and mature it properly within ourselves.

So today's Śhrī Gaṇeśha's Pūjā is there. Now you should ask for wisdom and for that we have to be in the present. Every way we should be in the present. If you can try, you can be because your Kuṇḍalinī has been awakened

and you can be all the time in the present, but today you should first try and get the Kuṇḍalinī established in the present.

May God bless you.

Contents: 1991-12-21 **Śhrī Mahālakṣhmī Pūjā (English+Hindi+Marathi), Jaysingapur (near Kolhapur), Maharashtra, India**

[Shri Mataji talks in English:] I am in a dilemma what language I should speak to you all. First I'll speak in English, then in Hindi, then in Marathi. [Laughter.] We all have come here to Kolhapur to worship the Mahālakṣhmī.

And you all know about the importance of Mahālakṣhmī. That Suṣhumnā Nāḍī is the channel for Mahālakṣhmī. But this principle of Mahālakṣhmī is only possible to manifest in us when our principle of Lakṣhmī is satisfied. When we see poverty in India we really get very upset about it and think: `When will it be all right, when all these people will also get the blessings of the Divine?' [Aside:] [Hindi.] So the principle of the Divine works through Mahālakṣhmī. It's a vicious circle that you have to get to a point where your Lakṣhmī principle is satisfied and then only you start seeking and that seeking comes from the Mahālakṣhmī principle within us.

So Sahaja Yoga grows in the middle path, in the middle section of the society. Very rich will seldom come to Sahaja Yoga and if they come only, they'll just take few advantages of it and they won't understand the depth of it. In the same way the poor cannot come.

So these are like the two shores of one river that is flowing in between and if we start expanding it, then we

will definitely shower the blessings of the Divine on all both the shores and I'm sure lots of people who look today to be poor and who appear to be rich, will definitely become Sahaja Yogis. It's such a vicious circle, that unless and until you become a Sahaja Yogi, your financial situations cannot be improved very much. But you cannot become Sahaja Yogi unless and until you have got your principle of Lakṣhmī satisfied.

But how do we get our Lakṣhmī principle satisfied?, That we should see.

That when we have little more money than required, then we start thinking: `What shall I do with this money?' Then some people think: `All right, I'll have one more car, I'll have one more house, I'll have one more this, more that.' But sagacity sets in. A kind of a satisfaction sets in: `Now, what more?' In addition to that we have taxations, thanks to the government and all kinds of problems.

So people think: `Now, I've had enough of it, now no more, finished with it.' So the hankering goes away. Hankering for money goes away. In Sahaja Yoga you are so blessed that you start getting whatever you like and at a point you reach and you think: `Oh wah, too much, now no more, I've all.' This is also another way, even before your Lakṣhmī principle is satisfied, that if you get your Selfrealisation you can short-circuit the whole thing. If that is short-circuited, then also you can enter into Mahālakṣhmī principle. But in case where your situation is such that now you have become overly rich and if that richness has gone into your head and you think no end of yourself, then there are still some chances of you getting into Sahaja Yoga. For example, if a very rich man is

there, if he gets sick, if he gets cancer, or his children start misbehaving, or he suddenly gets a bad reputation somewhere, some sort of a shock from his right side can push him to the center.

Now the left-sided people are, who are suffering too much because they are poor, because they are lethargic, because they don't know how to get to their jobs, they have no ambitions, nor do they compete.

In a way they're in a better situation than the rich, because they don't have to worry so much about income tax, as if they have solved their problems by having no income, no car. If you have no car then you have, you don't have problems of car. If you have no, I've done that way; I've, I never drive, so somebody has to drive Me. I can go by bus, I can go by rickshaw, anything. But if you drive, then you have to drive all the rest of the people! If you have got, say, a house, you have a problem. Everything that you possess, so-called, you have a problem. And till you develop a complete detached feeling about it, the problems are there.

So then what happens to you, that when you start, all these problems creeping up. In India specially I've seen, people become generous, very miserly people also become generous because they become so fed up with their so-called wealth that they start distributing it and giving it away.

So the principle of Lakṣhmī is to give away, to be generous. That principle starts working. Then the second principle of Lakṣhmī also works with them when they have very nice beautiful houses and things, then they want people to come to their house, stay there, see; look

after, I mean, look after them and give them food and, I mean, they enjoy all this giving parties, or maybe money, anything.

So this generosity starts. But that generosity also is not very satisfying. They think that: `Still this generosity is getting into my head, I'm still feeling as if I have done some great job, you see, by being generous.' Then this generosity, when it doesn't satisfy them, then they start thinking of getting to the truth of life.

There's a story about Shivaji, very interesting story. He was once building a very huge big fort. And people were working and he was just looking at them and he thought: `See now, what a nice thing I am doing. I have given so much work to so many poor people.' And he was feeling quite happy about it.

And he was looking at them. Suddenly his Guru, Rāmdās Swāmī came there and they were breaking one boulder. They said: “Slowly, slowly break it. Do not hit it hard." They were breaking slowly, ultimately they came to a stone which was just like one coconut.

So Rāmdās Swāmī took that coconut in his hand and broke it and there was water in it and there was a frog sitting inside. Then Shivaji Mahārāj realised that when God creates you, He also provides you with things. You need not be proud that you are doing so much for others.

So in this generosity in the social work and so-called doing for the poor, also, you develop a kind of a very funny ego and think no end of yourself. And to pamper it also, people can give you a peace prize, can give you a Nobel prize, this prize, that prize. Then of course there's a very hard nut they create out of your brains. That is

how even this generosity can be very dangerous, which creates this kind of a feeling that we are something great and we are doing this great work and we are just looking after so many people.

So then we come to another kind of people who are really very miserly. They can never change. I think it's a disease, with people who are miserly. They are extremely miserly and sometimes I see the whole nation is of a miserly nature. They talk of money and there's no decency about it. Many countries, who are supposed to be very rich, we're surprised that the people of that country are not only miserly but indecent and can't understand how they could be like that: there's no culture about it. Like somebody came with us and we went to a hotel for a dinner. And after the dinner lots of things were left over, so they got up and said: “Pack it for us." We Indians, I mean, we started looking here and there: “What is this?" “Oh, we paid for it." Doesn't matter, you can't just say, do that in this country.

So there's no shame, there's no decency, there's no decorum about it. This is the greatest curse of being rich. People become absolutely shameless, indecent, arrogant and above all, absolutely irreligious.

So one has to fear now, those things which are so illusory and look like something being very, very great to achieve, how they can make a human being so horrible, so indecent. Because the rich have no manners at all of any kind, they have no Maryādās of any kind and they don't care for what others are going to say, or what they have to be.

So such rich countries have gone from left to right, right to left, like a yo-yo and are still doing the same. And also the kind of a ego that comes into a rich man is really very stupid, extremely stupid and people would laugh at them, the way they behave. You must have heard about the king who made chappals out of pearls and there are people who are trying to show off their wealth in the most hideous manner. To them, to show off their wealth is the only criteria, but whether it is decent or whether it is decorous, or then, is it some sort of a very cultured behaviour, they're not bothered. They are the people who are killers of culture and that's how we find the people or the countries which are rich, absolutely kill all the culture, all the behaviour, heart of human beings. And the second thing they get into is complete immorality, complete immorality: they have no morals of any kind. To them a girl of twenty years is the same as a ānce, whether they are 80 years of age. They have no sense of proportion; extremely immoral, live a very immoral and an absolutely low-graded life which even an animal would not do.

So they get even not only human, subhuman, but subanimal also.

So all the decency that comes from your culture, or all the norms that are described about the culture, just disappear. Ha, they may have a decency as to what glass should be used for which wine. Or could be what sort of a dress should be worn for a particular thing, but even that is gone now. Anything is possible: `What's wrong?' This arrogance of a very incorrigible ego is even thickened when there are five, six more like them, because a

competition starts. One says one thing so another says even a higher thing than that and the third one starts to compete and says something more than that; and there's a going on and on and on and on between these people, all kinds of horrible expressions of their ugly wealth. The whole society becomes so ugly. It so happened, unfortunately, that I had to be with such people also. But thank God I have My own people, now you are here, My own style, My own type. All of you are here, so close to Me, so much and what an atmosphere you have created. Even people in Kolhapur and here are all saying: “We have never seen such beautiful people, so well behaved, so balanced. They never fight. They never say bad words and they never hit each other." Because whatever we had known of foreigners was this, that they would come, enter into any house, during the time of British and get whatever they wanted.

And later on, these were soldiers and later on came the hippies. Then came Hari Rāmas, one after the another, one better than the other. All these horrible experiences and then you people coming like great blessings. They are so impressed by you. They are more impressed by you than by Me, I can tell you this much! [Laughter.] I knew that this would happen when they will see lots of Sahaja Yogis together, the way they live, the way they enjoy each other, the way they have a nice time and the way they are detached about things.

Definitely they'll be very much impressed and that's what is happening today.

[Shri Mataji talks in Hindi: MISSING.] [Shri Mataji talks in Marathi: MISSING.]

Contents: 1991-12-21 **Talk to Sahaja Yogis, after Marriage Announcements, Kolhapur, Maharashtra, India**

I would advise that you people should meet each other, talk to each other, find out; and really this is the time you can decide. We're sorry because so many forms came very late, otherwise we would have declared it in Pune as usual. But this time the forms came till the last. Even here we were receiving some forms.

So we couldn't decide; unless and until you have all the forms for that.

So whatever has been decided by us is not final at all. Your desire is the final. You can talk to each other, be kind. In the beginning there's no need to fight; we have the whole life left! I must tell you, whatever is your first impression is the best.

So need not be artificial but try to be nice to each other and see the good points of each other. Nobody's perfect in this world. Now, those who really do not think that it's all right for them should absolutely, without any hesitation, let Mister Yogi and Mister Guido know about it because they have done all this job; I haven't done it.

We must talk to each other and find for yourself. We had problems with the age; for the young girls we didn't have young boys. And also we had problem with heights.

Somewhere some people have written wrong heights. Might be, we might have done some mistakes, so that we'll try to correct.

May God bless you all.

Contents: 1991-12-22 **Talk to Sahaja Yogis, morning after Marriage Announcements, Kolhapur, Maharashtra, India**

[Shri Mataji stayed the night in the camp to arrange marriages. Sahaja Yogis were so excited at having Her amidst that while She rested, there began a long discussing on Sahaja Yoga. Shri Mataji wakes up complaining that their chatter did not allow Her to sleep.] When there is a lion in the forest, all the animals become silent in awe. You know how powerful My vibrations become when I sleep, you should have taken this opportunity to meditate and get into the state of Samādhi. Samādhi does not mean going into unconsciousness but the unconscious becomes conscious.

But for that first the silence must be established within and without... I heard you discussing Sahaja Yoga and I just don't know what is there to discuss! You know everything. You know how Kuṇḍalinī rises, how to give realisation, how the Chakras are cleared out; what is there to discuss about it? Discussions are over now! At the most you can talk about your experiences.

[Sahaja Yogis beg forgiveness and start meditating.]

Contents: **1991-12-xx Quote (Marathi) on Sahaja Yoga, Ganapatipule, India**

Sahaja Yogis: Shri Mataji, today whatever is happening in Sahaja, the good and the not so good events, when this is all happening, what should we do? Shri Mataji [looks with affection and puts both Her hands in front of Her]: This Sahaja Yoga. Its level is changing and when the level

is changing all this is bound to happen. You just do your meditation and come into balance and stay in the witnessing state. All this is going to become alright. When the level of Sahaja Yoga is changing all this is going to happen and will happen.

Contents: 1991-12-23 **Talk to Sahaja Yogis, Opening Address, Ganapatipule, India**

Welcome to all the people from all over the world. Again we are back here in Ganapatipule and very surprising, tomorrow is the biggest day of Śhrī Gaṇeśha's Pūjā; that we should have the Pūjā tomorrow, it's Angaraka tomorrow, is Angaraka Chaturthi.

It has been now more than twenty-one years that Sahaja Yoga has started and when you see the progress of Sahaja Yoga it's amazing, absolutely amazing. We have to keep to this progressive attitude and spread Sahaja Yoga in every way possible. We have to of course be careful when we are spreading the Sahaja Yoga, that there might be some people who are quite negative and may try to pose that they are some special type of Sahaja Yogis; I have known such people throughout: to tell people that I have given them some mantras, special mantras and that I'm, they're very close to Me or sort of, all this kind of nonsense. And people do get impressed by such people who say that: “I'm something special” and that: “Something special has been done to me." It's a very dangerous thing. Whatever is there is all open and for everyone. I have no favourites at all, I cannot have favourites.

So anyone who talks like this, you must know that person must be mad and negative and just shun such a company. Don't go near anyone like that.

Another thing I have to warn you, that by spreading Sahaja Yoga we tend to form groups and this grouping business is extremely dangerous. We should have no groups. We belong to one Vishwa Nirmalā Dharm, to the whole universe. We haven't got any group whatsoever. We believe in all the religions, we respect all the religions and we cannot group ourselves under any banner, saying that: `You are from India,' `You are from Ceylon,' or `You are from England.' You are all from one place and that is Ganapatipule.

Those people who are here should mix with each other, talk to each other. Even if you don't know the language, love does not need any language. And all this atmosphere can improve a lot, even more, if you all start feeling within ourselves that: `We belong to one universal life.' We don't have any individual life any more now. All our individual life is finished. We belong to the collectivity of the whole universe. We have to see to the good points of each one of us and respect each one of us, because we are all saints. We cannot disrespect. We have to see that we have got something within ourselves which is the highest and others also have the same, so we must give them the greatest respect. The greatest understanding should be among all of you, of this Love that has done all this great work of Sahaja Yoga.

Third thing which I want to tell you is this: that there are people who are against us and they will be against us, because they are not with the Truth.

So the best is not to argue with them and to discuss anything with them. They're against us because they're not with us. You cannot force them to be with us, so please do not argue with such people. Just enjoy the company of all other Sahaja Yogis and enjoy the beauty of this Love that is all-pervading, which you have felt so well. We are living in another world, you do not know. Ours is a very different world of great love, understanding and also of great knowledge.

All of you should try to get the knowledge of Sahaja Yoga, everyone, whether you are a child or whether you are an old person, everybody can get the knowledge of Sahaja Yoga. And that's how we have to be very, very knowledgeable. This knowledge without love has no meaning. First of all we must understand what is detached love is and then we can really develop ourselves very well.

So those who do not come to collective cannot get cleansed. Collective is the ocean in which you get cleansed. You don't have to go to Himālayas and do all kinds of penances, but you have to come to collective and once you start coming to collective, then you'll be amazed that you definitely get great advantage of your cleansing; and those who can remain in the collective in a very peaceful manner will definitely rise within themselves. Also we have to have meditation every day regularly. I can make out people who are not meditating and who are meditating: very easy it is.

Lastly I have to say that, I normally don't say `Don't do this' or `Don't do that,' but if I say `Don't do something,' please just don't do it. Because I can see so many things

which you can't see. Like the other day I informed the people from Pune who were coming, not to come in the night, but come in the morning.

And in the night here on the road there were so many dacoits who invaded many trucks. Thank God these people started in the morning, so they could not be harmed. Now how I know all these things I can't tell you, but I know.

So if I tell you something, you should not question it, you should not answer it, but you should just try to know that: `Mother knows everything and if She's telling us...' Otherwise I don't say anything about anything. And that is how you will work out better, because I'm like a mouthpiece of this All-pervading Power. It doesn't have a mouthpiece to talk to you, but I'm like a mouthpiece and if I tell you something you have to just trust Me and do not do something which I have said not to do. Moreover, whatever you are doing among yourselves, you must inform Me and tell Me. Don't do something without telling Me. It can create lots of problems later on, so please do not try to do anything without telling Me, which is of a major nature. It is very, very important for all of you to understand.

I never said these things before. Nor did I ever feel... felt that this is the time to tell, but now I think it's high time that I tell you that you have to trust Me and believe Me, that when I tell you, you are to believe in Me, that I am telling you the truth and which is for your benevolence and for your safety, for your caution. I hope you'll understand this and you must know that I love you very much and I care for all of you individually. I know about

every one of you, what you are doing, where are you. I know everything somehow. I get concerned and I tell you something. I hope you'll understand that Mother is doing it because of Her love. I don't want My children to suffer or to get into troubles, or to get destroyed.

So I hope you won't mind when I tell you that you shouldn't do like this or you should do like this. It's just an explanation of My own Self I think, that I shouldn't really try to invade, dominate you, but the trouble is if I see something so clearly I think I'd better tell you, otherwise you may land up into difficulties and I hope you don't mind then.

Now we are starting a school here in Washi very soon and children are going to join us from all over and I'm sure it is going to work out very well and later on we'll also admit Indian children there, if they want to come. But just now it's already a big number has come and gradually it is growing; but once we have our place in Vaitarna, we might be able to admit many Indian children also to that school and train them up better.

My Tour is on and I think now we have come to, practically to the end of it and now today you'll be happy to know that Mrs. Hemlata has arrived to sing to you beautiful songs, so I leave this stage for her and let her now entertain you with beautiful songs. She's a very well-known artist and very acclaimed everywhere and she sings beautifully, you know her very well. Already you have heard her voice and she has been so kind to bring all her orchestra and do this for Sahaja Yoga.

So may God bless you all and bless her.

Contents: 1991-12-24 **Śhrī Gaṇeśha and Christmas Pūjā (Hindi+English) (Angārki Chaturthi Day), Ganapatipule, India**

[Shri Mataji talks in Hindi: MISSING.] [Shri Mataji talks in English:] In short, I told them what is so special about today, tonight, is the time when, this is Tuesday, on Tuesday Śhrī Gaṇeśha was born.

So they celebrate every fourth day of the moon as the Śhrī Gaṇeśha's birth date because He was born on the fourth. But when this fourth falls on a Tuesday then they think it's a tremendous Yoga, because on Tuesday He was born. On Tuesday, this fourth of the month has come, so they just try to worship it as a something special day.

Now I also told them what is the quality of Śhrī Gaṇeśha, which we see in Christ and, as Christ is the Incarnation of Śhrī Gaṇeśha, today remarkable thing is that the third Yoga is that today is the birthday of Christ. And the fourth thing, which is very important, is that you all should be here on such-and-such day on Ganapatipule.

So it's very important day and that's how we have to learn that if you worship Gaṇapati or if you worship Christ, we should try to think what qualities we have got within ourselves.

Now regarding Jesus Christ, you know Him very well, that He always talked of morality, always talked of holiness, of auspiciousness. And all these things, you see, the holiness and the complete cleanliness within your being is to such an extent that, I said, He said that, “Thou shall not have adulterous eyes." So Śhrī Gaṇeśha also was against the adultery. Any kind of adultery He was against

and that's why those people who indulge into adulterous life suffer, suffer very badly. It's rather difficult to cure them. All these diseases which are incurable of Gaṇeśha's problems are really difficult, because here you have insulted Śhrī Gaṇeśha and that's why He gets angry with you.

Now, His style is of two type[s]. One is by which He soothes you down, He soothes your Kuṇḍalinī and the second one is where He really gets angry with you and tries to punish you. These two qualities here, so one has to be very careful when you are dealing with your morality. The morality should be a part and parcel of your being. That you should be proud that you are moral and that you should try to lead a very moral life without torturing anybody, without troubling anybody. In Sahaja Yoga, I hope it is all very clear cut that we have to lead a very, very moral life.

Of course, all My lecture can be translated later and I hope you'll be able to enjoy it. But this is the best part of it, that today we have the birthday of Christ, the birthday of Śhrī Gaṇeśha and also on such a date which is so well-worshipped and regarded as something important in India.

May God bless you all!

Contents: 1991-12-27 **Talk to Sahaja Yogis (afternoon), the day of the Marriages, Ganapatipule, India**

(15 extracts from the book Marriage in Sahaja Yoga and from The Divine Cool Breeze, Vol. 2014, Issue 5) [Extract 1 (from page 26):]... All right If you want to withdraw

even after that you can, giving Me proper reasons, but we must know that marriage is a very important thing for Sahaja Yoga, is the foundation of Sahaja Yoga. I mean we can not have such frivolous husband and wives who do not care for the foundation of Sahaja Yoga...

[Extract 2 (from The Divine Cool Breeze, Vol. 2014, Issue 5):] Marriage is not a joke in Sahaja Yoga. It is not so serious also. Marriage is not the end of Sahaja Yoga.....

[Extract 3 (from The Divine Cool Breeze, Vol. 2014, Issue 5):] Marriage is serious in the sense it is very deep. But it should be taken as a play, to be enjoyed. It is like this: you have everything, but you cannot enjoy because there is no love...

[Extract 4 (from page 43):]... This is for all the future brides and bridegrooms. I have to tell you very frankly that in Sahaja Yoga we really never want to force anybody to marry anyone. Of course we see to different aspects of your personality and then accordingly we try to choose, it's a tremendous task...

[Extract 5 (from page 48):]... But it's not an arranged marriage in anyway. You are all free to say no even now, before you start taking the ornaments.

So please if you don't want this marriage please decide it now full time has been given to you. I'll give you two minutes to decide...

[Extract 6 (from page 48):]... I have seen a very interesting thing about the Western and the Eastern mind. The Western mind will say, `Mother I am surrendered to You, who so ever I marry I will marry even the lamppost.' And when actual marriage takes place, then they start thinking, `It may not work out, now I've

started thinking, Mother that this won't work out and this and that, that, that and that.' And then I find Myself in great difficulties to really to cope with, this kind of a thing, I really don't like divorces. But it is allowed in Sahaja Yoga, I must say, it is allowed. We don't say that we should not have divorce because there should be a chance for some people to get out of a nonsense if there is any...

[Extract 7 (from page 48):]...

So for all purposes you should also see that your wife or the husband or the future brides and bridegrooms any one of you, you find them especially bad in vibrations or in the Chakras catching or something then you better report it. Don't hide it and don't tolerate it.

So there is no problem. We have tried to scrutinize everything, I am sorry some people could not get married but we will try to make something next year. We will talk to them also...

[Extract 8 (from page 144):]... My experience is that the Western boys are extremely kind, extremely kind to Eastern girls very much, sometimes to the another limit of spoiling them. And also the Western girls when they marry Indians they are extremely nice and sweet, I must say, most of them. They are extremely nice and gentle. I don't know what happens, but when they marry among themselves, then they start to working out on the their Western style of adjustments. When they marry among themselves then they say we have to work it out, you have to see for yourself. You have to judge it and all kinds of things they say, which is something you should give up because I think both the persons have the same

conditionings and then it will become the conditioning raise to power seven. And then they, see, start to judging each other, `He is like this, she is like that' and these things happen...

[Extract 9 (from page 144):]... Because of the upbringing people don't have that sense that marriage is once for all. Just like you have a child you have a wife or a husband. You don't have to give up because there is no love. There is no love and the love even if they have they lack gentleness. The gentleness is very important, how you touch a person, how you talk to that person, how you look after the respect of the other person and also you see what that person likes, you see as yo a try to please Me you should try to please each other. It is not very difficult. There is no question of thinking that there is some weakness in me that's why I am pleasing you, no. Sahaja Yogis have to be pleasing people and you have to be extremely gentle, especially the first few days, you should try to control yourself a little bit because the first few days I think all the fumes burst out. And this few days makes the difference...

[Extract 10 (from page 145):]... Now I had so many experiences. The first day only they will start to say, `I don't want you, you get out, I hate you.' They must have got this dialogue from some cinema I think. But it is not reality. In reality you are waiting for this moment. You are waiting for your bride to come in, waiting for your husband to come in and that is the moment you should show the maximum amount of consideration and love for another person and not for yourself. Like I like this, I want this. If you start like that then it is self-centered but what

you like, what sort of food would you like, all such questions, gentle. You see, if you start gently it will work out very well. Everything that starts gently works very well.

So, not with a bombastic words or big boasting, nothing, in a very humble, sweet manner.

And even if someone say something, try to avoid it and say, `Oh, it's all right it will work out.' So that is should be...

[Extract 11 (from page 149):]...

So now look after each other, treat each other carefully. You are all in My trust. I hope you'll have sweet feelings about each other and you will try to forgive yourself and forgive the other person. That's the basis of our marriages. Thank you very much...

[Extract 12 (from pages 152 and 153):]... There is no understanding and even if you have love and understanding you don't know how to express it. That's what's lacking because if you can love Me, you can definitely love somebody who is so dear to you. But you have no understandings to how to express your love. And that's what I think that it's better you meditate now about, instead of thinking of what faults you are going to find in others. Because everybody has faults and there should be no interrogation about it but there should be understanding, also take yourself for granted. Don't start also introspecting yourself. I am like this and confession business, nothing is needed. It's all nonsense in Sahaja Yoga...

[Extract 13 (from The Divine Cool Breeze, Vol. 2014, Issue 5):] You must respect each other. Respect is very important and understanding and love.....

[Extract 14 (from page 166):]... And another thing is not to discuss your past, your parents and this and that. To discuss with somebody is, I think, it's a emotional blackmail. You should not at all discuss your past or about yourself, tell anything to the boy or to the girl. If they ask you also it's wrong, nobody should ask about the past of each other because we believe in the present.

So you should not in anyway ask for the past of the person or tell about your past. Just forget it. Start afresh new. Say I have to wear this sarī, then I just decide I will wear this sarī. I do not think which sari I wore the day before or before, before, before. I mean this is the one I have to wear, finished. I mean it is something very simple also, in that way we don't do.....

[Extract 15 (from The Divine Cool Breeze, Vol. 2014, Issue 5):] Look after each other.

Treat each other carefully. You are all in My trust. I hope you will have sweet feelings about each other and you will try to forgive yourself and forgive the other person. That is the basis of our marriages.

Contents: 1991-12-28 **Talk to Sahaja Yogis, at the end of the Marriage Night, Ganapatipule, India**

Today, the people from all over the world, forgetting their races, their caste, communities, religions, their nationalities, are singing together the praise of God, is My dream has come true today. We have to believe in the totality, in the universality. This universe is one. God

has not made them separate. All religions are one; coming from the same Source.

So we believe in every religion, we follow every religion; and the whole concept of nations is also mythical. The whole world was made one, with lots of rivers, mountains and sea. We have divided them. We have made all these differences: higher, lower, east and west. Look at the Sun, It moves in all directions. Look at the Mother Earth, It revolves all the nations; it doesn't revolve only one nation. It's our myth, we should get out of our minds so that this dream of Mine will cover the whole universe one day.

Today I'm feeling extremely happy to see all of you together to finish all the wars, all the violence, all the immorality, all the deceitfulness, all that is wrong against, is destructive to human beings; and to create complete benevolence in this world. May God bless you all. You go as messengers of peace, love, bliss; and tell them that there is an All-pervading Power. A All-pervading Power, *[UNCLEAR]* the All-pervading Power, which is everywhere, in every nation, in every person, in every human being, it can vibrate.

So nobody should think they are individuals separated by any such small, nonsensical thing.

We are all one, living in the Ocean of God's Love. Let us all take It in our heart and tell everyone that we have enjoyed that Ocean. And let all of you enjoy and forget all these differences which were never created. No saint has created, no Incarnation has created, but human beings have misused them.

All of this should go all around the world resounding. The whole world should sing the praise of God.

And also the whole human beings' problems must be solved. It's very easy to solve their problems; only we need their transformation. You all have power to transform, to cure, to give all the comfort and counsel them. All the powers that I have are for you. I want you to have more powers than Me and I hope, one day, that will come, to enjoy all these things. Today I'm really enjoying everything: all these marriages, and, after that, all this oneness of our ecstasy.

May God bless you all.

Contents: 1991-12-29 **Śhrī Lakṣhmī Pūjā, Alibag (100 kms S of Mumbai), Maharashtra, India**

We have come to this place many a times, this beautiful place, you all like it. It's very rustic, absolutely in the interior. Only thing is, coming all the way from Ganapatipule, you have to spend lot of time. All this you are doing just to enjoy the beauty of nature and to be with the nature.

I have told you already that this fruit of coconut is called as shrīphala, because it is the Sahasrāra and it's very surprising that this fruit knows and understands. It won't fall on any animal or on any person.

If you are sleeping here, it will never fall on you. Nobody is hurt, ever, by this fruit. It is so sensible, more than human beings, because we do hurt others, we do trouble others, we don't think what we are doing. But in Sahaja Yoga there's lot of sweetness, goodness, righteousness and it's so encouraging. Also so many people are there,

newly married. I congratulate them, all of them. [Applause.] Now try to be kind to each other. If you are reserved in the beginning, you'll have to pay for it. Please try to be nice, kind and talkative; not that you just keep quiet and don't talk to someone. Maybe there's sort of a way of impressing others: not in our Sahaja Yoga. In Sahaja Yoga I talk too much, that's why My throat is off today and you also talk. Talking is very important, not hiding your feelings. I have told lots of things about it, how to make a marriage happy, that will make you very happy also. If you have very good marriages we'll have very good children born to you and then we'll have a new race of people in this world. These children will be the most powerful things for us and they'll work out many things which we could not work out.

Regarding our tour, I hope you have been happy about it and then you enjoyed all the programs that we had. [Applause.] Today I am going to tell you something about the sea, because we are next to the sea here and must understand the feelings of a sea. Sea is your grandfather in a way, because he gave birth to Lakṣhmī, who becomes Mahālakṣhmī later on.

So this sea which is the grandfather, we have to show all respect to him.

Normally the way people are living, in the West specially, also in India, people go and use it for bathrooms.

But also in the West they use it in a very funny way, that they use it for swimming and all kinds of things, by which they wear funny dresses and lead a very licentious life. This is an insult to the sea. We must respect the sea. In India we worship the sea. We have to worship the sea.

And in the Greek mythology also they had a, as we have Varuna, they too had a God for sea.

So this God for sea has to be worshipped and has to be understood and to be respected. We cannot be disrespectful. Before entering into sea you must say namas-kār to the sea and coming out of it also you must say namas-kār. The way we behave towards the sea is not proper.

As you know, because of sea we get rain. If there was no sea we would not have rain, we would not have anything. Sea is so important to our life. The greatest thing is, sea is the Guru, is the MahāGuru which teaches us so many things. First of all, this MahāGuru is the one, creates salt for us. Christ has said: “You are the salt, salt of the universe"; meaning, you are the one which gives taste and all the qualities of the salt to the human being.

So this sea is there, we have to learn a lot from this sea. The first of all is that it has its own Maryādās.

Supposing you try to press the sea from this side, it will appear on the other side. It always keeps to its Maryādās. Such a huge thing are these oceans, are such huge, but they keep to their Maryādās, they never cross their Maryādās. While we just start encroaching on everybody's Maryādās.

So the Maryādās of the sea is very important, that it just keeps to its own line. You can draw the line when it is a high tide, next day, whenever there will be a high tide, it will be just there.

So imagine such a huge thing like an ocean can keep itself to the same Maryādās, why can't we, with such a personality of ours, should keep to ourselves and to our

Maryādās? Then the second quality of the sea is that it looks after all the animals that are in it.

Somehow it is a saltish thing, but there are fishes and there are all kinds of animals which exist in the sea and that's why it is, we should say, the first life came into being in the sea.

So all our forefathers, long time back, must have been born in the sea and then we, now we have become human beings.

So we have no right to insult the sea, where our forefathers must have existed and then they started coming out, one by one as the fish came, as a reptile.

Now the third quality of the sea is that it is a deep thing, it is very deep. In some places is extremely deep. If the depth of the sea is reduced even by few, few feet, there will be problem all over. It keeps to its depth. It doesn't leave its depth. It keeps to its Maryādās and it keeps to its depth. In the same way, whatever depth we have got in Sahaja Yoga, we should keep to that.

Normally we should not become cheap type people, we cannot afford. We have to be deep people with deep understanding of Sahaja Yoga, deep understanding of ourselves, because that's the sign of dignity.

And that dignity you must have, that majestic nature of the sea you must have.

Now these trees as they are you see, are very surprisingly, they are getting all the wind from, from the sea. But if you go nearer the sea when they are planted, they all bend towards the sea, never away.

They give their, sort of, gratitude by bending towards the sea. Though the wind is blowing the other way round, but they're not bothered about the wind. Their gratitude is to the sea, so they bend towards the sea. Even these trees understand what it is like.

Without the sea we could not have had any transport from places to places as we have been and also there is a great lot of wealth inside the bed of the sea which is not yet explored; but once explored, the whole world can be very rich. But they are fighting about it, which part is ours, which part is yours; that in that fight do you know, I think all this inside the sea might shift from one place to another! And lots of wealth which is of... which is like gold, silver, diamonds, are all embedded in the sea. And one day may be that this Lakṣhmī might be discovered and we people will be enriched all over. Moreover when we carry the transport, we carry Lakṣhmī from one place to another, from another place to this place, so the sea has given us that mobility and movement.

I have seen the sea reacts to Me very much. It reacts, because if there's a light in the sea, or a sun in the, moon in the sea reflecting, it moves with Me, I've seen it, it moves with Me. The sea understands Me very well, because I have a special relationship and a respect for that sea.

Now when you are here, I hope you'll understand the value of the sea. Because of the sea you are so much enjoying here, it is giving you such good feelings and all spirituality.

There is no need to go to Himālayas. The, whatever is covering is in the Himālayas, is what is nothing but the

water from the sea only. It's one of the circles, that water passes to the Himālayas, then comes back as rivers, again falls into the same sea. They have to come to the sea.

So it is everything ends up here. And then it is allowed, it goes through tapasya, it allows the Sun to create that cloud by suffering the heat, heat of the Sun and becomes vapors and then it goes as clouds and you get your rain. In the same way we have to be; we have to bear the heat of others, the anger of others and create vapors, means the blessings, the vibrations for others. It is with Me, same thing. When I see somebody who is sick and I treat him, of course I have to bear a little bit, sometimes quite a lot, then I absorb it and then they become vibrations. They just start flowing as vibrations.

So this is what you have to learn from the sea, which is very important for Sahaja Yogis, that you absorb everything, doesn't matter. But don't get attached to it and let it become vapors and the Sea can now become the vapors. As you all are here, all these vapors as vibrations should flow.

This method you should try to understand by courage. Because the other day when I was coming, there was a lady sitting just on the way: “Mother, her feet are out of order, or something gone wrong.

Please treat her." Why should I treat? Why can't you treat? Are you afraid to treat someone? Then there's another one who comes up to say: “Mother, You treat her." Why can't you treat? You all can treat them, you can help them and you'll be surprised, the more you'll treat them the better you will be. You should venture,

you should have that much courage to treat others. If you don't treat others you won't grow because that is what, like the sea, as you have seen, you become the vibrations. And when you treat others there are more vibrations. Why should God give you vibrations if you are not going to use it? Simple logic. Why should God give you light if you are not going to use it? Christ has said that, “You don't put light under a measure." That's what we are doing when we are not using our hands, our feet, our brains for Sahaja Yoga: we are not creating vibrations within ourselves.

The same body that is yours can just become a bundle of vibrations, if you start using these vibrations.

But if you don't use these vibrations you'll have problems, the problems, all the time and you will not understand: `Why? I am doing everything, I am doing this', because you are not using your vibrations.

You have to use your vibrations in every way possible, wherever is possible, to help others to get all right, to get well. You can at the most take a bandhan if you like, if you think that it might hurt you or something, but at least use My photograph. And after the photograph you can just touch the person, there's no harm. After all, if you are afraid even of any troubles, then what's the use of becoming a Sahaja Yogi? If the ship is not seaworthy, what's the use of making a ship? You have to be seaworthy.

And that's what you have to decide, that: `We are going to be Sahaja Yoga worthy and for that we are going to absorb all the vibrations, we are going to take up everything upon ourselves.' Little trouble also they have,

they'll tell Me ten times: `We went there, then this happened, then that happened, then this.' But I never tell you anything, what happens to Me, how I came here, what was there; nothing! Because I know that all this is, whatever I am doing, is created into vibrations.

In the same way have faith, that you are all just like the sea, like the MahāGuru and that whatever you are doing is creating vibrations within you, by which you can save so many.

It's something like a cycle again, I said, that the more you give, the more you get. The more you use your vibrations, much more you'll get it. It's a very nice cycle that is acting as it has acted in the case of the sea, as I told you, that the water goes to the Himālayas, comes back at rivers. In the same way manifold, manifold your vibrations will be growing and I would say that you should always use our vibrations for helping others, for giving to many things, to the plant, to the anything. I mean there were some people who brought a plant: “Mother, give vibrations to that." I said: “Why don't you give the vibrations?" There's no need even to take vibrated water. You can vibrate yourself. That state has to come, that you can vibrate your own water, you can vibrate the whole waters everywhere, there's no need to take vibrated water from Me. Maybe Mine is a little more, but doesn't matter! [Laughter and applause.] You are so many, so what, compared to Me, I'm only one.

So all of you can work it out and do such a lot; but have faith in yourself. As the sea has faith in itself, you should have complete faith in yourself. You must respect your Self-realisation. Tell every day to yourself: `I am a Sahaja

Yogi. I am a yogi, I am a saint, I am a realised Soul. I have to do this. How can I do these other nonsensical things? I have to do these good things. I have to talk to people in a sweet manner, I have to try to work it out this way.' It is actually your faith in yourself is going to help. Your faith in yourself, that you are a great Sahaja Yogi, that you are absolutely surrendered to your Mother, works very fast. That faith you should have, that you are a Sahaja Yogi. Nothing else is needed.

May God bless you all! So today we'll have a Lakṣhmī Pūjān, because of the Sea and I think that will help everyone.

Contents: 1991-12-29 **Talk to Sahaja Yogis, after Fishermen's Dance, Maharashtra, India**

... very simple folks and they are just now singing that, “We are fishermen and we have to catch the fishes and then the ladies have to take them to the market." Now, the whole night the fishermen go on their boats and bring the fishes and the ladies then, in the morning, are ready with all this kind of dress that they wear. They are all very nice-looking, healthy women because they live in the water, you see, of the sea. Water is very good. And then they go and sell these things, so the men are sleeping nicely after that; they come back home and sleep in, then they go back home by about ten o'clock. The fishing market is over; you can't get any fishes. Only fresh fishes, if you have to go, you must go early in the morning from seven to eight or nine at the most and all the fishes are over. Then they wash off everything and go away.

So that is what they are describing that, “We have worked very hard and got these fishes for you; now you'd better go and sell them." So they are saying, “We are working in the shores, near the shores of Bombay [Mumbai]." You can understand why Christ chose the fishermen, because they are always having their foot-soaking, you know. Very simple people and very nimble. You see them how they are not stiff at all, the way they are very, very nimble people, extremely nimble. Just see how they are dancing. Our children cannot be that.

They are very, very light in their movement. To go on small boats for sea fishing is a very difficult task, but they have been living like this. And sometimes there are songs about the wife waiting for her husband to come back and it is sometimes she finds that it's full of clouds and rain, storms; it's all description of that. They have a typical style of music.

Contents: 1991-12-29 **Talk to Sahaja Yogis, During the Evening Program, Maharashtra, India**

You are all becoming now poets. I think the hearts are opening and expression is great and these kind of songs should put a lot of vigor and courage in all of you. I am very happy that all of you are opening your heart and singing such nice songs and reflecting My desires. May God bless you.

These songs are like Namadeva's Jogawa which is absolute Sahaja Yoga, nothing else but Sahaja Yoga. Every word is Sahaja Yoga and this has been sung in our villages, in Indian villages, specially in Maharashtra, for thousands of years now and still they didn't understand

what it was meaning. They didn't know; they were just singing it and sort of hoping for the thing. Like also Gñyāneśhwara [Namadeva] has written, twelfth century, a beautiful poem about Sahaja Yoga, very beautiful. It's regarded as the masterpiece of his work and that is being read and re-read and people are hoping for it. I hope you know that song *[UNCLEAR* `Atta Vishwatma Ke To Shave To Shuni Dyave'; No?]. In that song he says that, “The soul of the Universe [Viṣhwātmā], the Spirit of the Universe, should feel satisfied with my Yagñya I have done with the language, with the vāṇi, with my writings. He should be happy what I have written, or She should be happy what I have written and She should now give us, *[UNCLEAR* `To Shoni Dyave Pasait'] and She should come and give the blessings of vibrations." Then he describes you people as beautifully that, he says that, “Come along the forest of Kalpatru", `Kalpatru' means the tree that gives whatever you want, you see, wishes. And also the sea, full of... “You are the sea"; you see, he has described, “Come along; the seas are full of ambrosia." All kinds of things he had described for you all. And then he says, *[UNCLEAR* “Hai Chi Apale So"]; *[UNCLEAR]* “And these people, when they come together, become our relations." Every word he has described about Sahaja Yoga so beautifully. It's amazing; in the twelfth century he sang this song absolutely describing it.

So many people have done like that, we can say, with: Lewis has done it, also we can say that William Blake has done it. But Namadeva's description of you people is really very, very beautiful and it is described in such a beautiful poetry, poetry so beautiful. It has personified

you people with the Oceans of Ambrosia and the forests of Kalpatrus; see, like that; really it's fantastic. But also, I mean, you have seen that Rabindranath Tagore has talked about our Ganapatipule also.

So it has been a kind of a vision for these visionaries, we call them `drashtras' and they saw all these things and that's how they have written. And so the song that you are talking also is another vision which is there.

I was surprised that when I read the book on Thomas, Thomas has written a book of, about Christ, you see, about the Gnostics and the whole thing seems to be nothing but Sahaja Yoga. But they faced such problems, these Gnostics, that the people started calling them heretics and also said, “This is blasphemy." Even a bishop, sometime later on, said that, “These people should be shot dead because they have no knowledge. They're just talking about this knowledge and all that." So he hid all that treatise, that he had written, in a jar and put it somewhere in Egypt, which was found now after so many years.

So you can imagine what was the situation, that time, to talk about knowledge, or about reality. But today it's not so; we can openly talk about it. Nobody can arrest us for that and nobody can say that we are blasphemy, or doing blasphemy, or heretics. They may say, but they cannot charge us with that. We cannot be arrested, because the Church is not that strong now, thank God.

Sahaja Yogi: By Shri Mataji's grace the church will even become much weaker than they are now.

Shri Mataji: We will manage.

Contents: 1991-12-29 **Talk to Sahaja Yogis, after the Evening Program, Maharashtra, India**

The Truth and Reality are like flowers surrounded by thorns. It's not easy to accept the Truth, also very difficult to accept the Reality, before you smell the flower. And the flower is the Love and the fragrance is the Joy. And that you could see the fragrance today. All the thorns have vanished, all the fear of Reality and Truth has vanished and now the Reality, which is Truth, which is Love, which is Joy.

May God bless you all.

Tomorrow morning we have to go to Kalwe, where Rajesh Shah has invited you and I've told him that some people may be staying till the seventh or so. He said, “That's my pleasure. I will do my level best." There's one more thing, what Rajesh is, that he is the person who started Sahaja Yoga in the West, in a way, because he met Gregoire and then Gregoire met somebody else. It went on like that.

So it's very sweet of him to have invited us there, at Kalwe, for a Pūjā and he's arranged everything there for your stay. But he's told Me already that you should not mind any inconvenience. But tomorrow he's arranged a very beautiful music by a very famous lady called Kishori Amonkar. She's a very great singer. She has one of the most melodious voices you could think of, but she's a very egoistical person and very irritable.

But when he told her My name, she said immediately, “Yes, I will come” because once she had problem with her throat and I had cured her and she has tremendous respect for Me.

So even it works out. And, somehow or other, in India all the artists have got in their mind that if they can dance before Me, or if they could sing before Me, their art will definitely flourish very well. It has happened with many. And so that the other day, when people came for dancing, they had to go through lot of problems. They were caught up with the jam, everything, but they had one desire is to dance before Me and they just went into ecstasy when they did it.

So this is something in India has happened, it should happen in other places also, that the artist should feel that it's important to raise their Kuṇḍalinī and that is how they are going to express themselves better. It may happen one day, I'm sure; no doubt about it. As it is, we are getting quite a lot of artists created out of Sahaja Yoga and I'm very much enamoured by them. They are all very wonderful people and it's time now for us to start to get onto the stage.

As it is, the tour has been quite interesting, I hope so; and you had some relief from these Maharashtra roads, some, but now again you have to go back to Bombay [Mumbai] and I hope you won't mind a little bad road on the way. I don't know if you all felt it, because, might be, all of you were sleeping, but it was quite a bad road on the way. But as it is, Maharashtra is a very remote place and is not touched, this area, Konkan, is not touched by human beings and it's very picturesque, very beautiful. It has rivers and it has valleys and it has little, little mountains here. And your coming here has helped them very a great lot because they had a big problem of black magic and now it is very much reduced thanks to Sahaja

Yogis. They said that, “Sahaja Yogis are travelling and emitting vibrations all over. Now these black magic things are disappearing, all these bhoots are disappearing." That's good.

And the second problem they had is of too much of drinking. They drink anything. They make their country liquor and things like that. Many people have been dying with that. But, specially for this village, drinking has stopped completely. And this is spreading also in other villages and I'm sure, within two or three years, all this drinking habit will be finished. As you said, these are useless habits. I think they are joyless pursuits. They give you no joy and once they discover it they will all give it up in no time.

All these good things you are doing without knowing what you are doing. By travelling in those places.

You are really doing such a good work. They are all very much obliged to you that so many saints are travelling and coming down to these places where there is so much of poverty and so much of beautiful nature and they think that, after some time, their condition will improve. They do earn a lot with this fishing but they drink so much that all is finished with that. And I'm sure one day it will all be over by your coming here and seeing, because they can't believe a Westerner not drinking. For them it is something they can't just believe it. And they have told Me many times, “If they can stop drinking, why not we?" You see, because they can't just believe it, that they can live without drinking. And that has really given them a really good example that they can do it also; as you

people have given up all these habits which are so destructive.

So your coming here has done so much good to them and they have asked Me to thank you again and again for all this coming and visiting their place which is not so comfortable, not so sophisticated, quite rustic; and still you don't mind anything.

So they were very, very happy about it and they said, “Please thank them and also please ask them to forgive them if there has been inconveniences." So now, as it is, we are now going tomorrow to Kalwe and I may not be able to talk so closely to you after that because then I have to go to Washi School to see that the Washi School is established. With Me so many other things are going along and now My only task is to see that we really make people understand that there is a world which is very beautiful waiting for all of them and you all can help Me there. It's all been expected, has been wanted; only we have to talk about it.

May God bless you.

Contents: 1991-12-31 **Śhrī Gaṇeśha Pūjā (Hindi+Marathi+English), Sahaja Yoga now at the Zenith, Kalwe, Maharashtra, India**

[Shri Mataji talks in Hindi:] Today we will do Pūjā to Śhrī Gaṇeśha. The Pūjā to Śhrī Gaṇeśha is very important because due to him the purity was spread in the world. Today what we see the impurity in the world, the reason is that till today we have not understood our importance and we don't know why we have come to this world and we are engaged in which work, what should we do? To

understand these things, today Sahaja Yoga has come to this world. You all know the bad situation of Kali Yuga, there is no need to tell you this but we know that the peoples have taken other path towards religion. For example his devotion has taken artificial form, there is no deepness. He don't understand what is the devotion towards Śhrī Gaṇeśha. What things he wants in his life but this is very difficult. How many times you tell him the thing, what ever you say but the people don't understand how to worship Śhrī Gaṇeśha.

If on one hand he is blessed by Śhrī Gaṇeśha that he thinks he is very pure, this is not the question.

If you are very honest person then it is alright but if you are character less then it is wrong. If you don't put your attention on worldly questions then you have not find balance in you and the powers which Śhrī Gaṇeśha have, if we want to enlighten them inside us, this can be enlighten only by the awakening of Kuṇḍalinī in us besides this there is no other way. Śhrī Gaṇeśha have four principle powers and from these the most principle one is intelligence (Subhudhi). To establish these powers inside us we need to raise the Kuṇḍalinī within us to make satisfy Śhrī Gaṇeśha inside us. The anger of Śhrī Gaṇeśha could be harmful.

On one side he is very peaceful and cool nature but on the other side when he see the people going on the wrong path then he gets angry in a way like I told in Pune three times if you establish Śhrī Gaṇeśha and you do bad dances, disco songs in front of him then definitely he will get angry and earthquake will take place and this happened, earthquake took place.

Now you should pay attention towards which bad things we are going. Earlier we called the Westerners the people with bad desire (Malach), that is all their attention were going towards bad things but now we are also becoming Malach. We like bad songs, we see bad films, we communicate bad things, we speak bad words with our tongue. Śhrī Gaṇeśha don't like all these things. Our language should be pure, our thoughts should be pure and also our desires should be pure. Now this is coming slowly-slowly in us. Now if we keep this sort of desire in us then only we can respect ourselves. Then only we can think that there is some importance of our life, that we are not road going people. We are Indians and to take birth in India we need asceticism (Tapas) for many years. After many great virtues we take birth in India. Your life is not for this filthy things. You should all try to understand this, like many people are going to Sidhivinayak but what are you doing for Śhrī Gaṇeśha? If you don't like these bad things then everything will be finished. Going to bad places, eating bad food, talking bad things, all these things people are doing here in a very general way. Like now also I see that people are eating standing on the road, they are going somewhere, talking badly, saying remarks on women, looking them with bad eyes. Christ had said like this if you see a woman twice with one eye then you take out your eye. If you do bad thing with one hand then you cut out your hand. I have not yet seen a single Christian whose hand or eye is cut. But they call them Christians by name but in reality they are not. But in our country it is written that in everyone resides one Soul (Ātmā). He cannot belongs

to any religion or caste. Caste has not been made according to a person's birth but was made according to his profession (karma). Those who gave lot of importance to caste, they cannot be Indians. That's why it is necessary to know that we do many things which are totally against the religion and if we do these sorts of things then Śhrī Gaṇeśha gets angry within us. The anger of Śhrī Gaṇeśha is very sorrowful because of his angerness we can get many sort of diseases which cannot be cured or there is no solution to cure it, what we call incurable diseases, we get these sorts of diseases.

So that's why always keep Śhrī Gaṇeśha happy. First of all this earth which is his mother, that principle of earth with whom he is attached, to this we should give lot of respect. In earlier times, may be now also that before getting up from the bed we used to ask forgiveness from the Mother Earth that I am going to touch you with my feet, please forgive me. This much was the respect of Mother Earth in our country. Nowadays nobody respect their parents so who will respect the Mother Earth.

We should have respect towards everything, to have devotion towards everyone, this was one of the important aspect of our country. But now this aspect is not left. Nor the children respect their parents, nor husband-wife care for each other nor wife take care of her husband. All the relationships in the world should be tied up with big respect.

And this way there are different religions in our country. There is a National religion.

So now to use Western goods, to put Western dresses, to do Western dances and to copy Western things, this is not knowledgeable. The Western people can learn from us and we can teach them because our culture is very high, that to on the bases of Śhrī Gaṇeśha, specially in Maharashtra where there is Ashtavinayak, Mahāgaṇeśha is situated and when I see bad things here, I am very surprised, the people forgot where is he situated, where has he come? So you respect yourself, understand yourself. When you will recognize your Soul (Ātmā), you will be surprised that you have many powers in yourself but you have not awaken these powers that's why all the poverty, all the problems and all the bad things have come here. It is necessary that the Pūjā which we do outside to Śhrī Gaṇeśha should be done inside also with devotion and see which qualities of Śhrī Gaṇeśha has come within us. We should see what is our importance within us that we progress with his blessing. These sorts of qualities should come within us. To respect each other, all these things are told but we think what is this, nobody do this in foreign country. Nowadays they have spoiled their knowledge power and they are getting worst and worst. All their discussions are senseless.

Their path will be clean but their hearts will be very bad that is not honest at all. All those things I have seen that inside they are not honest but everything is there for outside show-off. And all the arrangements are there to make a person to go on a wrong path. If any child go there he cannot leave drinking alcohol, he will smoke, take him to the bad place, take him to disco, there is madness in such a way that a very dense Kali Yuga have

established there. We think that they are in comfort but how their parents will be happy because their children are taking drugs. If we want to be on a right path to enjoy happiness within us which is the biggest wealth in us.

So for this it is necessary to protect our purity and with lot of intelligence we should spend our behaviour with proud, not in a way like a beggar to remain always in a bad way. There is lot of praise of Indians. I met a Chinese, He said so this is the great heritage which we read long time ago that in India there is rich spiritual heritage. There is no doubt that we have a rich spiritual heritage but our desires goes against our mind. We run after the impure things.

So how can we present this beauty which is within us? That is why while worshipping it is important to establish Śhrī Gaṇeśha within us. Otherwise he will become angry and it is difficult to make him understand. Śhrī Gaṇeśha do not consider anything above purity. We cannot argue before him. We cannot make him understand with anything. If we keep ourselves in discipline (Maryādās) made by Śhrī Gaṇeśha then it makes us happy as well as him.

[Shri Mataji talks in Marathi: MISSING.] [Shri Mataji talks in English:] I've been telling them about Śhrī Gaṇeśha, how important it is to worship Śhrī Gaṇeśh. Now, you know through photographs and all that, that it's a living deity and it is on Mūlādhāra. He is actually the chancellor of all the universities, I would say, in the sense that He is sitting on all the Chakras. Without Him, nothing can work out, because He is the one who is holiness.

So wherever the Kuṇḍalinī goes, it is He who pours the holiness and the cleansing power of Śhrī Gaṇeśha cleanses your Chakras.

So it is very important to understand the virtue of Śhrī Gaṇeśha, how He works within your Chakras and how He helps you. We may worship Him; just we may sing His praise and all that, but we should also think what qualities we have got from Him of great chastity, great purity, also of wisdom. We have to understand that our wisdom is not something that could be inculcated. It cannot be something that can be manoeuvreed. It is something very innate thing and it comes through our maturity.

So this maturity can only come through the proper attention to your Kuṇḍalinī, to fixing up your Kuṇḍalinī with the All-pervading Power. This has to be done through regular meditation. It's not a ritual, but it should be done whenever you feel like and after sometime you'll find that you are all the time in meditation. You don't have to even meditate, but you are in meditation.

His style is so great that it has no words to be described. But only thing I would like to say that He is a little child. He is an eternal child and the eternal childhood gives Him that innocence of a child. We cannot force ourselves to be innocent because we have grown and we have learned lots of cunning things. But when the Kuṇḍalinī starts rising and She starts blessing our Chakras, automatically we start thinking our innocence has come back. Now we have got innocent heart, innocent mind and innocent love. This simple innocent personality is the sign of a good Sahaja Yogi. And then he also knows, for

definite through his experience, that he's looked after by the ganas of Śhrī Gaṇeśha. Whether you are in Russia or in England or in India, they're all over and the way they are watching you and the way they guide you and the way they help you, you have these experiences and you know that how many people have written about their experiences that we could not even compile them in a book.

But all these ganas are there and they are so kind and so nice, but apart from that, they are also watching you. They're seeing how is your behaviour. If you try to take advantage of Sahaja Yoga by any chance, it may be punished, it may act against you. I have warned you many times not to exploit Sahaja Yoga for your advantage. It is for the advantage of others and not for your advantage. You already have got your own Realisation. But exploitation should not be there at all. On the contrary, the enjoyment of Sahaja Yoga is the best way to know Sahaj Yoga.

So far we have had some bad experiences, but very, very few. Surprisingly, people who have never known even the first word: “Ga" of Gaṇapati, have become such devoted bhaktas of Śhrī Gaṇeśha and they have understood the importance of innocence and of purity.

I'm rather sad today that all the Sahaja Yogis are now going away to their countries and I wish them that they carry this purity of Śhrī Gaṇeśha with them, which is very much required in your countries, very much to be spread out. Only you have to desire and it will spread. I am sure things will change very soon and you'll have a much better, much better time. Moreover, I am sure also there

are many people who think and who are seeking this truth and they're seeking also this purity.

So only thing what you have to do is to find out, find out as to which people are those which are just striving to seek the truth. Try to find them out, it's very easy to find them out, and, also, after finding them out, do not argue with them, just give them Realisation, let them feel the vibrations and then things will be better. There are many, many things which are false in this world. Lots of things are full of falsehood, doesn't matter. All this falsehood, everything can be easily cleared out by the Truth, the light of the Truth.

So today is, Śhrī Gaṇeśha's temple is here, so we'll do Śhrī Gaṇeśha's worship first and then the Devī's worship. I hope you people will say all the Atharva Sheersha and everything.

May God bless you all! I hope you have enjoyed the Tour very much and now you are going with such good vibrations. Carry them to your own countries and give My love to all the Sahaja Yogis who have not come.

May God bless you all!

Contents: 1991-12-31 **Talk to Sahaja Yogis, final Talk, Kalwe, Maharashtra, India**

This is the culminating point of our tour and the sweetest of all, extremely sweet. And the sweetness is flowing so much that I couldn't help saying something about the children. They have really filled Me with such love and adoration for them. I wish our Sahaja Yogi children also become like this: so nimble, so vigorous, so concentrated and achieving something that is My dream, I should say.

So nicely, collectively they were dancing with such vigor, with such rhythm, with such understanding, while we were all just enjoying their sweetness. And here you remember that Christ has said, “You have to be like small children to enter into the Kingdom of God"; and that's what Vaikuṇṭha is different that way.

I don't know how to really thank Rajesh for bringing Sahaja Yoga to an industrial place like this. It's something really very unique. I mean, you cannot imagine spirituality governing such an organization.

Really it was meant to be only for saints sitting in the jungles, but here it is brought to this factory where people are living so happily together as Sahaja Yogis and the children are so beautiful. I bless this factory.

I bless all of them with all My Heart. And it shows how Sahaja Yoga can bring forth such beautiful results.

Now, I know Rajesh has a little child also and all his sweetness of childhood and I could really experience, I should say, the whole thing, with these little, little children dancing so beautifully and the girls doing Garba and Bangra and it's a very difficult, vigorous, absolutely dynamic dance which I have seen Myself in Punjab when I was studying there.

I am also thankful to the organizers: to Mister Anand for giving this great opportunity for all the Sahaja Yogis to see the Indian children doing such beautiful dances and thankful to Mrs. Bandari for saying such kind words about Sahaja Yoga and about Me. I don't know how many people I have to thank but, only thing, I think I should thank this Divine Love which has created this beautiful

atmosphere for all of us to enjoy. This is a very nice day today because tomorrow we are starting a new year.

So happy New Year and a very prosperous one for this factory.

May God bless You.

Contents: 1992-01-01 **Talk to Parents and Children, School, Washi, Maharashtra, India**

[ISPS had shifted from Dharamshala to Konkan Bhavan, Navi Mumbai during the winter.] [To children:] You are the light of My eyes. You have to spread the light.

[Children promise that they will do it.] [To teachers:] The children are the greatest artistic thing God has produced and we have to find the right technique to adorn their potential. We have to develop their self-respect and awareness in a sweet way. You should not beat them but correct them through attending to their Chakras. Their sternum bone still is releasing the antibodies and it is important to give them all the securities they need and the love they want. Teach them to be respectful. But don't spoil them, they should not be allowed to have their way. As you develop their self esteem; they will know how to stay in valance.

Contents: 1992-01-01 **Dinner, School, Washi, Maharashtra, India**

[At dinner Shri Mataji is displeased with the coarse rice served to children. The principal justifies that it was more economical.] [To the Principal:] They are My children and how could you forget that the Mother always gives the best to her children. If you are short of funds, I will pay

but you should not economize at their cost! [Shri Mataji gives instructions for the treatment of their Chakras and and personal hygiene.] In particular, sports should be collective and non-competitive. If a prize is given to an outstanding child it should nevertheless be given to all children in the class. The singling of one's achievement tends to develop the ego whereas collective appreciation nurtures the spirit.

Contents: 1992-0000 **Handwritten Notes on Leadership, Pune, Maharashtra, India**

[In 1992 Shri Mataji had given hand written notes to Yogi Mahajan to give to all the leaders of that time.

He made photostat copies and handed it to them as per Her instructions.] Leadership To sense how the natural process work through the Principle of Kuṇḍalinī. For this knowledge the leaders must meditate and follow their vibration's dictation about themselves. First before meditation give seven time bandhan. Have an open mind. First locate the conditioning and your preferences & prejudices.

Prejudiced leaders when they are not deep see in others what fits their prejudice.

To know how things happen do not use your mental projections or deliberations. They have their linear movement that recoils into their polarity. Do not try to make things work. They say “we wish make amasses work." You just work the principle and the process will manifest.

There is no mental analysis needed as there is no cause or effect. The Spirit which is enlightened by Kuṇḍalinī

works out everything because it has a built in capacity as the seed. The Mother Earth is the Param Power.

Allow the Divine to work it out, through your Spirit. You work less mentally, you be only the instrument.

To be is the becoming.

This works through surrender “Oh Mother come in heart, Please come in my head, Please come in my attention." The Kuṇḍalinī will do the job for you.

One cannot surrender the leadership which is difficult. True simplicity is not easy for a complicated mind. The leader teaches by example and not by lectures which bloats the ego and creates Shabda Jalam [a rain of words] for the leaders.

Do not seek or worry about money or praise, there is plenty of both in Sahaja Yoga. I have seen people lose it in no time when they start thinking mentally and conclude “nothing is wrong with me” because they are leaders, “I am absolutely correct." They are ejected out of Sahaja Yoga by centrifugal force of truth and in thirty nations, the bells that were singing their praise, suddenly become denouncing the ending, murmurings do loud open condemnation.

Constant intervention with the group blocks the progress of the group. If one individual is constantly troublesome put attention on him through your Mother either he will leave or improve. Do not worry who leave Sahaja Yoga. There is no place for half hearted yogis in the kingdom of God.

Remember that all mental projections have polarity and in Sahaja Yoga it acts very fast. Anything very pure white

shows the smallest black dot clearly. Leaders should never talk about their own problem, life or dismiss to the group. Any such obsession is dangerous for one's growth and that of the group. The good leader should never show off his holiness or his so-called closer relation to Mother. It is improper to have your favourites even your wife is to be treated like other Sahaja Yogis.

She should not be consulted, on the contrary, if she advices you against some one or for some one please tell her that you know everything. To be yourself fully grounded in the Param-Chaitanya and being aware of the group, you can permeate innate religion Vishwa Nirmalā Dharma. There is no need to create grades in the group because it will create competition and jealousy. Leave it to Mother's discretion. The leader's own state of consciousness makes him more open receptive and secured. Thus he gets the respect, style is no substitute for substance.

The good leader is not spectacular but his group is. The fame that he seeks carries him away from the work. The leader should not outshine the teaching. A leader should not have favourites, Please get your emotional conflicts clean. Lead with nourishment.

Lead without destroying or hurting.

Do not take credit for helping. Lead without possessiveness. Watch the silence in the group and feel the content and the concern of the group. Feel the essential mood of the group. How the wind is blowing in the group.

1992-0000 Handwritten Notes on Leadership, p.1 (Original Writing) ***1992-0000*** Handwritten Notes on

Leadership, p.2 (Original Writing) ***1992-0000*** Handwritten Notes on Leadership, p.3 (Original Writing) ***1992-0000*** Handwritten Notes on Leadership, p.4 (Original Writing) ***1992-0000*** Handwritten Notes on Leadership, p.5 (Original Writing) ***1992-0000*** Handwritten Notes on Leadership, p.6 (Original Writing) ***1992-0000*** Handwritten Notes on Leadership, p.7 (Original Writing) ***1992-0000*** Handwritten Notes on Leadership, p.8 (Original Writing) 9 ***1992-0000*** Handwritten Notes on Leadership, p.9 (Original Writing) 10 ***1992-0000*** Handwritten Notes on Leadership, p.10 (Original Writing)

Contents: 1992-01-26 **Interview by Foreign correspondents on the controversy of Dr. Ambedkar and his role in the framing of the Indian Constitution, Pune, Maharashtra, India**

No one person made the constitution. My father, late Mr. P.K. Salve was also a member of the Constituent Assembly. He was a master of fourteen languages and translated Quran into Hindi. He was the only member from minority community who was elected by general public and not on the minority ticket. Stalwarts like Kṛiṣhṇaswamy Aiyer was one of the most effective personalities. The drafting of the constitution was not done by any single individual. Like My father, Dr. Ambedkar, was also on the minority committee. They were all of different ideologies.

Of course they had a right to draft the constitution as members of the Constituent Assembly. But none of them has a right to pass remarks about Śhrī Rāma and Śhrī Kṛiṣhṇa. Unless and until one is a saint and has that deep

spiritual insight, it is impossible for one to envisage the manifestation of Divine incarnation and his life.

As the saints cannot change the constitution, the members of the constituent Assembly have no right to change what the saints have said about Śhrī Rāma and Śhrī Kṛiṣhṇa. Such an endeavour by them could be judged as an unauthorized aggression. But in this world there is no restrictions for people who want to take the Divine laws into their hands. Still no one has right to hurt the feelings of millions of people all over the world.

Saints have vehemently refuted and have labored ardently to remove the evil and misleading customs of the masses, but they never arrogantly found faults with incarnations as the intellectuals do in their ego.

I agree that by making too much ado about this trifle thought, people have given unnecessary importance and publicity. It was very unwise, indiscreting and dangerous. Nobody was aware of these damaging remarks in the Riddles and of course it makes no difference at all to the incarnations and their pure divinity.

It was very indiscrete to publicize it to such an extent, because it will only give justification to people who indulge into the growing vices of drinking and womanizing. Moreover, the new generation will have no ideals to look forward anymore and they may get lost as the hippies or the drug addicts of the west.

These are very crucial times when we need sensible people to guide our children, as the value system is getting very corrupt.

It is a joke, the way in our country people unite on both sides to fight each other, on issues which are frivolous

and nonsensical. I wish they could unite for good and constructive work, of removing ills of our society and rebuilding it on moral values, to pay their homages and respect to their loving Creator.

Contents: 1992-02-03 **Śhrī Saraswatī Pūjā (Hindi), Kolkata, India**

In this Kali Yuga it is very difficult to recognize the Mother. We cannot even know our own mother then to know Me is even more difficult. But the depth of this Yoga Bhumi is working in you. I have that whichever Sahaja Yogi has come from this part becomes very deep. And I am surprised that where I spent so many years and worked such a lot, the people there are not so deep. They do not have such beautiful collectivity as it is here. The specialty of this land is that the collectivity and love is absolutely selfless and unselfish. I have been very pleased to see this and may you progress.

It is very important that there should be worship of Mahāsaraswatī here. The Devī has blessed this land and everything is so green here. The reason for poverty and suffering here is because the worship of Saraswatī has been very limited. The Pūjā of Saraswatī is done here only to increase our artistic talents or to become scholars. No doubt the people here have progressed on the scholastic and artistic fronts. People here are very intelligent and proud. But still why is there poverty? Why is there jealousy towards a person who has more money than you? One must understand what formula we are lacking which we must get.

The work of Saraswatī is on the right side. When She works on the Swādhiṣhṭhān and when this goes on the left side then the sense of art grows. Bengal is very famous in every art field. In music, drama, sculpture and literature. There are very famous people in these art forms here. Art is the light of the Divine. You cannot see it but it has vibrations. Whatever is very beautifully created and recognized by all the people all over the world is esthetically rich. If you put your hands towards it you will find vibrations flowing from them, especially if it is made by a realised Soul. The people who leave here are very devotional and the art forms here are easily understood by all. People of Bengal are perfectionists.

But we have developed only one side of the Swādhiṣhṭhān and have neglected the other.

We use the Swādhiṣhṭhān only for reading, writing and we have progressed in these fields.

But there is a further state than this about which we don't think and that is why there is imbalance.

When you see there is lot of art, literature, etc. and people say there is no union of Saraswatī and Lakṣhmī.

This means that whatever you are doing when you go into its deeper aspect, then you think why there is no union with Lakṣhmī. In Sahaja Yoga both meet at the Āgñyā Chakra. You keep on working but you do not get the result that you desire. When you come into Āgñyā Chakra you realise why we have not got that state which so many artists have got. Why are we living in poverty? Till we do not reach that state where we see both aspects with correct perspective we cannot progress. To unite Kala [Art] with Lakṣhmī we need proper vision.

One of our greatest weaknesses is stubbornness. If they have made an elephant they will go on making elephants. If they sing in a particular way they will go on singing in that way. If you tell them to change it they may get angry. At Āgñyā if you contemplate then you realise that stubbornness does not let you go beyond Āgñyā Chakra. “We are Bengalis. We have the greatest artists, intellectuals." We have this stubbornness that we are great people in Bengal. But if you want to rise above that we must realise that we do not have to compromise. I don't say that you destroy art. But you must think of art in a balanced manner. I am telling you something practical, that we have a certain laziness in us by which we can also become stubborn. A person thinks that by creating something new I will have to exert. For learning something new our brains are a bit slow. Because of this slow brain we are not able to learn anything by which we can unite with Lakṣhmī, Like I told some artisans not to make such elaborate purses but to make simple lines. He said, “This was not possible. We will make it like the way we are used to. We cannot make it the way you want. You cannot make any suggestions." So there must be an understanding; then the brain opens out. But if you are stubborn then you say that whatever I do is correct and what anyone tells me is not so. This stubbornness can have a very great effect on a person's entire life. We are like and will remain so. When the change comes it is in a very Sahaja way and in this Sahaja way you find the union with Lakṣhmī. Artists are very stubborn. If you tell them please change this a bit they will not do that. To put the Āgñyā Chakra right we must first put right this

strange ego which says that whatever we do and the way we do is right and no other suggestion or method is correct.

This feeling that you are Hindus, Muslims, Christians, Brahma Samajis, etc. has no base. You are nothing but a human being You were born a human. You have branded yourself that you are something.

You are neither Bengali or Marathi. You are just human beings. By branding yourself you create more problems. These brands become so important that you cannot see anything beyond it. Till this catch does not release this blindness will not go because you see everything in such a way that only your way is right.

In the west it is even more so. If you put anything into their brains and tell them that it is good, then they will follow it blindly. The critics there also criticise every art form so much. Another critic will refute what the first critic has refuted. Nothing comes to you from within yourself and your brain. Whatever others have filled in is accepted. Each is branded. By this the ego rises and a person thinks that he is a very great personality and very unique from others. He becomes an individual.

The essence of truth is that we are all one are whole, are a totality. When you go in opposition to It then you become individualistic and go on becoming more and more separate. It is true that one leaf does not resemble another but all of them are on the same tree. They are all a part and parcel of the Virāta. When we separate ourselves then the Saraswatī Tattwa which should become Mahāsaraswatī does not. When you live in

Mahāsaraswatī Tattwa you start seeing in your daily life that you are the whole and we are one.

So when an artist creates he makes some such thing that one accepts from the heart. All the works that we do of Saraswatī should be dedicated and surrendered to the Divine. If this happens then all such works will be immortal. All poems, music, songs, art forms which were offered in the name of God are still living today. Like today's film music comes and dies down. But the songs of Kabīr, Gyāneshwar are still remembered. Through their Self-realisation they obtained the Mahāsaraswatī Shakti and whatever they wrote or created, that light was of a unique kind. These were creations that united the world into one.

One should not only move on Saraswatī Tattwa as this limits you. One should move on Mahāsaraswatī Tattwa. If Saraswatī Tattwa is the seed, then the tree is Mahāsaraswatī. Till you do not make this seed into the Mahāsaraswatī till then you cannot merge with Mahālakṣhmī. The gift of Mahālakṣhmī within you is that you get your Self-realisation. All the three, i.e. Mahālakṣhmī, Mahāsaraswatī and Mahākālī meet at Āgñyā. In every subtle way there is an ego.

So one should introspect within as to why we believe in such a thing. [If] I am sitting in a limited field, then how can I enlighten the whole world? I have said many times “look towards yourself." I know many people believe Me and worship Me as the Devī, but what is the benefit for Me in this? I am what I am. You are the ones who have achieved. You came to Sahaja Yoga and from Saraswatī Tattwa you reached Mahāsaraswatī Tattwa. You have

gained not Me. You should not be satisfied by just believing in Me. You will have to believe in yourself and lift yourself.

Now you know the science of Sahaja Yoga. Your candle has been lit. Not this candle has to enlighten thousands of others. To love Me is beautiful. But there is a further state than this. Beyond joy there is another state called Nīrānand. That state of Nīrānand will come to your Mother when She will see that Her children have gone even further than Her. But these small petty things still stuck with us must be given up. In Maharashtrians it is even more, that we are stuck in small pettinesses. I feel it must be the demerits of past lives. If he had good merits then he would immediately open his heart and start emitting fragrance like a flower.

In Mahāsaraswatī one should be efficacious and active. In Mahākālī Tattwa you absorb and you desire.

`I want to do this or that.' `I like this or that.' `I like this.' To activate these desires is the work of Mahāsaraswatī.

Some people wish that Sahaja Yoga spreads. But in this respect what did you do for it to spread? How many people did you give Self-realisation to? How many did you talk to about Sahaja Yoga? One journalist told Me how he was impressed by the young boys and girls who were so peacefully and in a dignified manner putting posters. I was very impressed by that. You must put your desires into action. Your desires will finish when your action will start. You should desire what can be done, for to desire something which cannot be fulfilled is a calamity.

There are many rich and many poor here. Even the rich have similar problems to the poor. They tell Me that there is labour problems and that is why our factories are closed. But the rich must remember that the laborer is your part and parcel. You cannot do anything without them. You do not even know how to move a finger; you just keep sitting on a chair. What have you done for the laborers? Everything cannot be solved with money. They raise a ag, you raise their money. Then they again raise a flag and this goes on. Have you done something for their welfare? First learn their culture. There are big industrialists who do not know their culture. The laborers are very large hearted. But if you deal with them with haughtiness, then they can be the greatest enemies. Stay with them, meet them, get to know them. I call this enlightened entrepreneurs. Go to their homes, ask after their problems. You do this little for them and they will be at your service for life. It is not necessary that you give money for everything.

If you give money they may go straight to the liquor shops or keep women. Think of them as a part and parcel of yourself and get to know their hearts. And then all you labour problems will be solved.

The people here are limited only till Saraswatī and not Mahāsaraswatī. You are Sahaja Yogis, things will get alright themselves. But you have to follow the methods of Sahaja Yoga. You will have to leave your narrow view points and spread. Till you do not rise from within you cannot spread on the outside.

In Sahaja Yoga meditation is very important. Meditate for five minutes at five in the morning and ten minutes at

night. With this you will keep getting cleansed and will receive blessings. All the time you are being guided. You are also enjoying and growing.

People still think that it is enough to keep on loving Mother, serving Her and praying to Her. It is fine.

You do get the benefit. You may have grown very deep in your Mother's love. What is the use of such a deep pot in which no one fills water, If you think on Āgñyā what sort of work I should do, If you go into Nirvichara [thoughtlessness] then you will get inspiration from inside. There are many deep people here but now we have to share that depth. Like in a pond some lotuses bloom and the insects feel proud of the lotuses. But you are still an insect. What's the use.

In the Vedas it is said that if you do not have the Vid [knowledge] then what is the use of Veda. They tried to awaken the Pañcha Mahābhootas. It was a result of which science came into our country. The scientific research done here was much greater than what research is being done today. Through Sahaja Yoga you can also get the control of the Pañcha Mahābhootas. But here you are still saying “Mother, my mother or brother or family is ill." You are a Sahaja Yogi. You want Mother to do everything. Why can't you? Just try to give to others. I keep repeating again and again that you do something. Of course I will cure but you can cure better than Me. if you are not able to cure then come to Me. The more you use your powers the more they will grow. But have faith in yourself. If mother has said so then we must have got these powers within and we must increase them. Now depth has come in Sahaja Yoga but the giving of it is still not so much.

You have to give now. When you become active and Mahāsaraswatī Chakra is awakened you will be amazed where this country will reach. But this disease of laziness is there throughout India.

Sahaja Yoga people make lots of excuses as to why they can't do. For example “I am afraid of the masses or my family etc." Sahaja Yoga is not for cowards. There is so much black magic and Tantrism here and I have been cleaning it. For removal of Kālī Vidyā you will have to pay special attention and work it out.

This Pūjā today is for the whole of India as this disease of laziness is there in the whole of India. We are not at all active. We have very strong desires but no action. You should get together and talk about what you can do by which you can spread Sahaja Yoga. We bought lands for various purposes. They are just lying there rotting. Till I don't come to India they cannot even make a small road, or even a small hut. I can't understand that there are so many people still nothing gets done. When I go away you all separate and go your own way. Just two or three people work. Sahaja Yoga is a collective work and not just the work of two or three people. One must understand that each Sahaja Yogi is a part of Sahaja Yoga.

If one finger is hurt the whole body feels the pain. Everything is spontaneous, Sahaja. But this narrow mindedness does not let go of you and this ignorance that we are something important.

You have gained so much depth and got so much. Now you must give it to others. Tomorrow you can sit in My place and do My work. When this happens only then will

Sahaja Yoga grow. I bless you that now many people may emerge after this Pūjā who will do this work of spreading Sahaja Yoga.

Contents: 1992-02-05 **Conversation with the Chief Minister of West Bengal, Kolkata, India (date not sure)**

Shri Mataji: Why not have a metro? Jyoti Basu: Ma, I cannot even dream of it, we have no funds.

[A few years later, Kolkata is blessed with the first state of art metro in India.]

Contents: **1992-02-xx Quote on Aboriginal Rights, Australia (year not sure)**

[Shri Mataji asks Heather Jefirey about Australia and what he feels was wrong with the country. He says Australians have a darkness they would not acknowledge, but just sweep under the carpet: the dispossession of the Aboriginal people.] The racism has to stop.

[At the time, the Labor Government was talking of a treaty with the Aboriginal people and Shri Mataji, who knew what was going on, says:]... and not just a treaty. They must be given land.

.....

The American Indians were near their Self-realisation. They must have felt that God had forsaken them.

Contents: 1992-02-07 **Talk to Sahaja Yogis, Morning, Robin and Jo Reid's Cottage, Lake Josephine, Gidgegannup, Darling Ranges (45 kms NE of Perth), WA, Australia**

[... this was the first time Shri Mataji stayed at Gidgegannup... we had a Pūjā the year before, 1991 at the hanger with Shri Mataji at Gidgegannup When Shri Mataji came to Perth in 1992, it had been very dry and hot and we were quite worried. It was forty-five degrees and we thought it would be too hot for Shri Mataji, She was arriving at 2am Friday morning. A few hours before Shri Mataji arrived, a big thunderstorm arrived from out of nowhere and there was thunder and lightning. This was February in Perth and normally we have no rain for about four months at this time, but suddenly this huge storm arrived and rain bucketed down.

So much water came down and the temperature fell by about ten degrees, by the time Shri Mataji's plane came it was much cooler. We asked Shri Mataji about it and She said that the trees were crying out for water so it had to rain. The next night was the, Public Program at Fremantle Town Hall and we were worried about the new people coming, it was still raining hard, Shri Mataji told us that the real seekers would come and the Town Hall was completely packed and people told us that they had stood in water up to their ankles while waiting for the bus to come to the program.] [Shri Mataji's car, after the program was heading back to Gidgegannup and passed a lot of cars on one side of the motorway that were bogged, stuck in water because there was so much rain, Shri Mataji said:] Oh dear. [And at that point the rain stopped.] [Few minutes later:] Do you see the Ganas that are coming with us on each side of the car? [The Sahaja Yogis in the car with Shri Mataji looked out and about fifty cm, 18 inches, on each side of the car, just outside

the windows were sort of balls of fire, balls of white light, about the size of a baseball.

Each one, there was one on each side of the car, had a long tail of light that went back for about twenty feet and they travelled with the car for about twenty minutes.] These Ganas are always with us, but this time you can see them.

[When Shri Mataji arrived at the ashram it was lit with candles throughout because there had been a power cut, power lines had been brought down by the storm. She Mātājī said how good this was and was pleased.] It will get rid of all the negativity.

Contents: 1992-02-09 **Śhrī Gaṇeśha Pūjā, Gravity and Balance, Perth, WA, Australia**

It is so joy giving to be back in Australia.

When I wanted to come here in this month, Stephen told Me that Perth would be scorchingly hot [laughter] and I don't think you should go to Perth first, you can go later.

So I said that part you leave it to Me, the rest is all right.

Now you have seen how it rained and rained and rained because you wanted rain, that was needed very much and also you wanted a cooler atmosphere, both things have worked out, but then the worry was because of the rain the seekers won't come, also that was solved because it was a testing ground.

I told them if they're real seekers they'll come otherwise what's the use of having a big quantity with no seeking and see yesterday what beautiful people came.

They came all the way in the rain because they were seekers and very deep seekers.

They never even asked a question, can you imagine in this Australia I am always bombarded with questions and they had told Me not to allow them to ask questions but I could feel their seeking so much that I said better ask Me questions and not a single question was asked.

So in one shot how many things are done. You got the rain that you needed very much for your trees, for your crops, for your fruits, for everything, it was most unexpected and then you got it cooled down so that our programs could go on well. Then you got the real seekers and the real seeking, but the electricity went off, now see the good point of electricity also.

Because electricity went off we had those candles and all the bhoots I saw were just, were burnt with this candles on and I came in the room [laughs], they all went pop, pop, pop, like that and I could see why candles had to be put.

So also that was a good thing that we should rely sometimes on natural things.

You are so much dependent on electricity, is not a very good thing, so you should have always provision for something natural, we should keep some lanterns and things and should try to live more with the nature than with this electricity.

I tell you this electricity is responsible for spoiling our eyes very much.

Supposing we had used those lights which older generation had used, we would never have strained so much our eyes as we are with this electricity because not that it gives us light but also it takes away light from our eyes.

So too much use of electricity is made us like slaves to it.

As you know that in America once the electricity failed and so many people died.

So it's more to depend on natural things and this is a good trend that you have that you try to have more natural surroundings, more natural places to live in.

So the main thing we have to realise, that equilibrium that is being worked out by Param-Chaitanya.

If Param-Chaitanya is the power of love of God then it works out equilibrium.

So the Sahaja Yogis who are going to work out Param-Chaitanya have to have equilibrium in their life.

This is a place where I say resides Mahāgaṇeśha.

So we have to understand how Śhrī Gaṇeśh brings balance in us. It's very important to see that his swastika represents nothing else but balance.

Balance when it is steady, when it starts moving in the right direction, then constructive work starts and also it works out all that is important for life. But when it starts the other way round it works out the destructive part. These both are in balance, if they are not life cannot go on.

The constructive and destructive both have to be in balance. See in nature, if you see in the nature for example, a flower has to come and when the flower dies then the fruit comes out. The tree has to evaporate its water to the sky if it does not then it won't rain, it won't trigger the rain. But during winter season it has to drop out its leaves because these leaves have to die and fall on to the ground to nourish the mother nature with

nitrogen. Then during summertime again they come back.

So the life goes on like this, that whatever is created is destroyed, something new comes up, again that new thing also comes up in a way that it becomes constructive and then what ever it has constructed, part of it is destroys.

So actually if you see in the death resides the life. If there is no death, imagine if all the people who were born since long would have been living today, we would not have been here. It would have been so difficult to manage ourselves with all these people.

But so many animals have died and those animals also have become human beings.

So many human beings have to die to get other people to come on this earth and that you have to take some rest and come back again.

So the death is just a change of life. Without death life cannot exist, it's a balance between the two.

So a Sahaja Yogi should never be afraid of death, he should never be afraid of death because if he is going to die it is only going to be another life where he rests for a while and comes back with greater enthusiasm, with greater energy.

So there is a complete balance in nature, if you see if there was no balance we could not have existed.

Supposing the earth was moving with a greater speed, you would not have existed, the pacific ocean was deeper even by certain feet, you would not have existed.

So many things are completely in balance, the distance with the sun, the distance with the moon, everything is so much in balance, if this balance breaks then we would be nowhere.

So we have to understand that all this is done by Śhrī Gaṇeśha. He is the one who looks after all the material things and all the things that are created.

For example, the first Chakra is created by this Mother Earth and the, all this universe then is created by the second Chakra. But the first Chakra is the one which emits the holiness, the auspiciousness which gives balance.

Auspiciousness comes only through balance.

So I find people when they have lost their balances, they go to the right or to the left.

People are very righteous, extremely righteous, very good Sahaja Yogis, nice, but there is no love.

Without love righteousness has no meaning. Love doesn't mean that you indulge into anything, but you must have detached love and responsibility.

So in our life we should see if we have that balance or not.

It's very important if we have to see to Śhrī Gaṇeśh.

Śhrī Gaṇeśh as you know is on Mūlādhāra, he controls all our senses as far as the Mūlādhāra is concerned, especially all the excretion.

So we are not people who believe in the indulgence of it, neither we believe in the detachment of it but in the balance. That's why you all have to be married, you have to have a proper physical life and that you should have

proper children and lead a very sensible, dignified married life. That is very important.

But Love should be there, there should be love between husband and wife, between children and parents and everyone. If one person goes into imbalance the whole family goes into imbalance. To establish a family sweetly and nicely is also an art and if both of them agree and say that we'll do this way I'm sure it's not difficult because you are Sahaja Yogis you already know the quality of balancing.

What I find in the west now is the balance has gone really on the rocks because, see now there are all kinds of problems of homosexuality and this and that and all that, this is just because of imbalances, people have gone to that limit.

Another is asceticism where are your people are ascetic, made ascetic like in TM and all that, they have taken to these things because these are unnatural things, natural is to be in balance. If you are not in balance then things go off and you become either too much of something and nothing of the other, that's how people suffer.

So from Gaṇeśha's, Gaṇeśha's Chakra we have to learn what are we doing.

So sometimes we have to, say, accumulate things, we have to consume things and then we have to throw them away also. It is not that what ever we consume is just stored up within us or in the house, so we must also learn how to throw away things and how to take inside, this is in our household, in our thought also.

In our thought also, when we receive some thoughts from anywhere we should only digest that is good for us and is

digested because of Param-Chaitanya, the rest should be thrown away, you shouldn't bother.

Like yesterday somebody met Me, she said Mother I am a catholic and I cannot get out of Catholicism, she is supposed to be, she wants to do Sahaja Yoga, then I said you stay inside Catholicism because there is no question of balance. But in Sahaja Yoga what ever good of Catholicism, means that you have to worship Christ, that part is all right. The rest, whatever is nonsensical has to be thrown away.

So the whole atmosphere that you face of thoughts, of ideas, of books, whatever you read, you must develop a capacity to consume that is good for you and whatever is bad you should throw away.

I must say in Austria people are really doing that very well.

Somebody is now doing research on Koran. He is taking out all the essences of Koran which are in balance. Koran talks of balance, talks of that you must have balance, equilibrium, it talks of it and so he has taken that point and now he is taking out all that creates imbalances in the, in the Islamic book called Koran which people have used for imbalances. On one point you can show how they have gone, deviated from their path. Deviated means they have gone into imbalances.

For example Christianity now, you can take it very clearly that they didn't use Gaṇeśha's principle there at all but all throughout is written that you have to look after yourself in a moral way, that in the old testament is written that [Aside:] *[UNCLEAR]*.

Now in the old testament it is written “Thou shalt not commit adultery" but Christ has made it even subtler, very subtle because he's at Āgñyā controlling the eyes, so he said “Thou shalt not have adulterous eyes." But the Christians have crossed all the limits of adultery, all the limits, I mean I don't know to what limit they are going to go now, I mean it's really they have gone amuck, the way they are going into this kind of a experimentation.

And then what will happen to your children? What will happen to your society? That's what is happening now in, in complete imbalance. Completely in imbalance all these societies where they are using adultery as a style of life. What Christ has said, just the opposite they are doing.

Same as Śhrī Kṛiṣhṇa has said that in everybody resides the spirit. Then everybody is just the same.

How can you have caste system? You can have at the most caste system according to the work you are doing but you can't have caste system according to the birth. You cannot have. I mean it's so plain, clean, you can see it so clearly, he has said it that everybody has got the spirit so everybody can ascend. Christ has said the same thing, he has not said that women don't have the spirit or men have the spirit and look at the way that these people are talking that they cannot have ordination, of course ordination itself is humbug, [laughter] but still I would say *[UNCLEAR]* but to deprive someone of certain rights because they are women or men is something absolutely, I should say nonsense.

It has no relevance to Dharma because Dharma means balance, Dharma means balance, the one who has balance is the man who is Dharmic, who is in the center.

If you are in the center, say you take, say a balance, this called as balancing but in Hindi it's called as Talasu, now you hold it in the hand, it's called as balance can you imagine, hold it in the center, center of gravity of that balance is in the center. Now if you go more on this side this will go down or you go on this side it will go down but if you are at the gravity point you cannot move this side or that side.

Can you imagine the gravity is coming from Mother Earth and Mother Earth has made Śhrī Gaṇeśha.

So this gravity point within us is to be maintained and this gravity comes very natural to human beings, it's not to be adopted or anything. If childhood, if children are told about their gravity, about their dignity, about their greatness they will immediately develop it with a great pride that we are something special and that we have to have this gravity within us.

Now this gravity gives you what you call, is a kind of an attraction. Anybody who is grave, doesn't mean that you pull a big face, that never means that, but gravity means that you are not, you are not disturbed easily by any turmoil or anything.

Gravity means so many things as you can see from Śhrī Gaṇeśha's character, that gravity means you are the one who is standing in the center. A person who sees everything, doesn't get disturbed, doesn't get tempted, is self contented, doesn't ask for anything, doesn't need anything, doesn't take revenge, forgives because he has no way to get out of his gravity, he is just bound there.

Now somebody takes a revenge and runs away, all right go away, if somebody tries to trouble him, all right go

away because he can't run out of that gravity point. That another person has lost his balance but he can't run after that person who is in imbalance.

So he doesn't run after that person who has done wrong, he is all right, he has done wrong, have pity on him let him do that. He doesn't run after that person, he is standing there and he is standing there itself is sufficient to frighten others and to destroy others because he is standing at a point where he cannot be destroyed but the others are running towards destruction so what's the use of running after him, getting yourself also destroyed.

Such a person who has achieved that balance sees others as something to be pitied because he sees they are on the verge of falling down. I am here nicely settled down but they are on the verge of falling down. They may try to tell him, they may try to help him, they may try to do everything for that person because they can see that person is going to fall down but if that person doesn't want to take to balance you cannot force it.

So the Gaṇeśha's greatest quality is that he has gravity. With that gravity he sits down on this Mother Earth. Now because this is a country of Gaṇeśha the Australians must have balance, should naturally have but they don't, I must tell you they don't.

My experience of Australians before I started Sahaja Yoga has been terrific, I must tell you that [laughs], that if an Australian starts drinking only person who can compete with him is a Russian [laughter]. And then they talk so irrelevantly you don't know how to deal with them. If they shake your hand then you will feel after some time you have lost it.

Everything they do in such a big way that I couldn't understand why is it they shake your hand so badly, so C.P. said you see they have lots of jungles, he tried to console Me [laughter] and there are lots of, you see, animals and things and that's why you see they shake hands like that. I said, no animal shakes hands you see [laughter], how have they learned from the animals, I can't get this explanation all right, on the contrary they're extremely gentle. Animals are extremely gentle with each other.

So how this kind of shaking hands has started and only people who can beat them are Greeks who shake hands in a very funny way that really you get a big jerk.

So I felt that the country of Gaṇeśha which should be absolutely in balance and in one tune with this Param-Chaitanya. You see the animals who live in the jungles, you have so much of nature, see these trees they grow up to a point, they do not aggress others, they do not fight, they do not have groups, nothing of the kind. Just they grow accept what ever is given to them live with it happily and if they have to be destroyed they accept the destruction. But they are absolutely in contact with God or under the complete control of God almighty.

That's why animals are called as Pashu, means Pash, means under the control of God while we have got freedom. Even we have got freedom, still this is the country of Śhrī Gaṇeśha. The nature should really imbibe within you, is the balance and the balance should come in such a manner that your whole character, your own temperament should show that balance within you.

But what I find is the most difficult thing in Australia that there are group, groups and people fight and lots of problems with them. It surprises Me how can, in the country of Gaṇeśha where there are Ganas, you see all Ganas are here. If Ganas start fighting with each other what will happen? Supposing the antibodies in our body start fighting with each other then what will happen to our body? So you are like Ganas, you are specially blessed people to be born in this special country and after all these achievements that you have made if you are going to take this absolutely nonsensical things of the countries which are over developed, have lost their balance, then what's the use of being born in this Gaṇeśha's land.

In this Gaṇeśha's land you have to have a complete balance within yourself, that's what I expect from the Sahaja Yogis of Australia that they have to give to the whole world the sense of balance of Śhrī Gaṇeśha.

On the contrary it has been reported to Me that every time we have our program in Ganapatipule people have noticed that there are groups in Australia, that people are not clean hearted, they talk ill of others and they told Me, warned Me, Mother be on the look out why it is happening. They speak something behind their backs and try to convince the people of other countries about it, of course they being so clean that they don't like it. They don't want to hear it from Sahaja Yogis, they don't want to hear against anyone who are Sahaja Yogis.

So they informed Me “Mother this is a very serious thing" and certain things they have told Me are really very serious.

So now we have to first decide that we should bear no grudge to anyone. How can you bear grudge to anyone, we have to be forgiving. All the time forgiving, something, somebody has said it, all right doesn't matter.

As it is, English language you know is not very soft language, it's not a very soft language and in that if you say something one should not mind. It's a very humorous language but the humour sometimes cuts you out, but doesn't matter, that's the defect of the language. But that doesn't mean that you should say harsh words to anyone or you should be indifferent to anyone.

Do your duties to your children, to your wife, to your husband. Indifference to anyone itself is tremendous harshness. For the small thing if a woman gets angry and doesn't talk to her husband or if the husband neglects the wife, doesn't bother about her, looking after her, caring for her, then it's a, it's a crime, according to Sahaja Yoga it's a wrong thing to do because you must have balance you must have softness of nature.

You should talk very softly to others and be kind and nice.

Just find out if you are doing that or not. Then between the group where it's a question of using the power of love.

We have no other power, we have no money power, we have no this political power, economic power, nothing. What power we have got is the power of love.

For that, when you talk to each other one has to talk in a soft manner, extremely soft and kind manner.

He'll be surprised, I must say, in My experience I have found Germans like that, extremely soft to each other, extremely gentle, I mean I can't believe these Germans who killed the whole world once upon a time, now in Sahaja Yoga suddenly they have realised what a horrible thing we have done and Sahaja Yogis I tell you they're extremely gentle.

You scratch anyone and you'll be surprised that the, all of them, all the Sahaja Yogis are extremely, extremely gentle. While the Italians I used to think would be very gentle because they have art, culture, everything and they produce such nice things but on the contrary I find that Germans can beat them.

Beautiful German Sahaja Yogis there are, they hate neo-fascism, they *[UNCLEAR]* they said we have had enough of it, we had such a bad name all over the world, if they know we are Germans nobody wants to look at us and what are these people doing.

So they have become extremely gentle from one end to another end and this gentleness really brings them out because everybody is so surprised that Germans could be that gentle, so sweet.

Now look at Śhrī Gaṇeśha how gentle he is, how sweet he is and how innocent he is. His ways are so gentle, how he works on you, how he makes things for you, how gently he does all these things. Like see now you cannot see this flower opening, in My room you put some flowers they started growing, you can't see the growth, if you put a very, camera of a special nature which can record, you can see it growing there but you can't see, you can't see a tree growing, you can't see a flower opening out, you

just can't see anything that is growing by nature, by Śhrī Gaṇeśh. He does it so gently.

Now also he will not go, go trees one on top of another but in such a way that they all get the suns rays. Just like a great Mother I must say the way gently he does everything. Every leaf is made differently what a, what an art, every leaf, in the whole world you cannot find exactly the same leaf whether it is from Australia or from America, the leaf if you see it under microscope will differ, every leaf, can you imagine.

Look at his work, how gently he puts everything. How gently he works and while we are living on the grounds of Śhrī Gaṇeśha how gentle we should be and in dealing with people we should be extremely, extremely gentle to show that we are Gaṇeśha's special Ganas.

That's what I feel about Australians. We have had some mishaps I know, doesn't matter but that's all right, few of them were like that but all of you should really learn to be very loving, gentle, kind and concerned. Small, small things can make people happy, very happy you see. Then I try all these tricks Myself and you should also try these tricks, is very simple. That one day I gave a sarī to a lady, so she said... Mother how do you know I love this colour... because I've seen you mostly wearing this colour, so I know you love this colour... but did you see me... yes I saw you.

So these small things you see, she was so heartened, she felt that Mother notices me, because I've seen you, I mean I see all of you but I know about all of you because I am concerned and bothered about you, for everyone I

know where you stand, what's wrong with you, what should be done, what you like, what you don't like.

There's no harm in doing that, it's much better to have a better rapport when you understand what's the problem is. I immediately know what's the problem. I know a person who is dominating, I know a person who is mistrusting, everything I know and gradually I try to tell them in a very gentle way that this should be corrected.

But you need not tell them, for you there's a very simple method of giving bandhans and improving people, you don't have to worry about doing something very drastic about it or to tell them on the face.

Only thing if you give bandhan to them you can do it.

Now about this, how to develop this balance, is the big problem and I was thinking that I will talk about this later on to people in details, how to develop the balance in our character, in our nature, of course meditation does help you to be in the center but still sometimes we just slip off and there is a way by which you can really make your character in such a way that you remain in balance all the time.

On the contrary when there will be a crisis you'll just jump on to your gravity point, that should happen. If that happens no problem, it happens with Me, if I see any crisis anywhere, Sahaja Yoga in My family life or anywhere, immediately I know that I am deep down on to My gravity and from there I can see everything so clearly and then I solve the problem.

That is what one has to understand, that you have to jump on your gravity and then it's not a relative position, to be on the gravity is not a relative position, that it is not

that you have to compare yourself with others, no you don't have to. You don't have to think that I'll be losing this or I'll be gaining this, nothing of the kind. You are there on your own position, you are there, you are in charge of yourself.

So you don't worry, there is no jealousy, there's no fear, there's no kind of a temptation, you just, you're there, you're not bothered.

Sometimes I've seen the leaders are worried about their leadership sometime.

Now leadership is just hocus-pocus I must tell you.

If somebody says Mother you become the leader I say no [laughs], I know, I know that joke.

So it's a joke, leadership is a joke you see and if you know it's a joke then only you'll work it out better. Because you see it is this, there's nothing like hierarchy in Sahaja Yoga, as you know we are all one, same. We cannot say that hands are better than feet and the feet is better than this, nothing of the kind.

In the same way everything is very important and everything circulates like the blood cells, so we do not say that this blood cell is good and that blood cell is bad or this blood cell is higher, that blood cell is higher, in the same way everybody is circulating, so one should not have any fear.

Also fear of the leader should not be there, there's no need to fear the leader. If you are on your gravity you keep to it. He will understand you, as long as leader is on the gravity he'll be there, as soon as you go away, goes away from the gravity he'll go away himself.

So you stand on your own gravity point and nobody can disturb you, you should have no fear, nothing, nothing to bother in Sahaja Yoga. As it is you are all saints, what is there to bother, the whole Ganas, all the angels, all this All-pervading Power is looking after you.

Yesterday we saw a kind of a light which we, miraculous light following us on both the sides of the car, especially on My side was there such a lot of light following. Just giving indication that it's all right, this is Gaṇeśha's place and here things are going to work out.

So you are placed so well, you have so many powers within yourself and which you can express very well, fearlessly you can have it within yourself. Anybody who tries to trouble you will be looked after by this All-pervading Power, you don't have to do anything about it.

So try to see are you in balance in any way, some people are too much attached to their family and some people are detached. Too much attachment to family is also wrong. What is the need to be attached so much, you spoil your children, when they grow up they hit you back.

So best is to keep them in balance, have a detached attitude towards life.

And this detached attitude as I told you is like the sap in the tree which goes to all the places. If it is surplus it can evaporate or it can go down but it doesn't stick to anything because if it sticks to anything, that involvement will kill that tree and also kill that part, that flower where it is sticking on to.

So we see that attached love is the death of the love.

So we have to have proper understanding of this detached love where you stand on your gravity and you have concern about everyone, think about everyone. In case you find that somebody is not all right, you don't lose your balance but get that person in the balance.

If you start losing your balance then how can you get back that person. And in that way you will lose all your hatred, all your anger, all your lust or what you can call, all your competition, all that because you stand in your own dignity, you don't want certificate from anyone, you don't want any praising from anyone, you just know that you are there and you are self contented.

Then it's not also necessary that Mother must give me a special audience, it's all ego. I must see Mother, I have to see her privately, what is the need to see Me privately. I am never private I am available every time to you, all the time.

So all these things you see are coming out of the ignorance and out of the fact that not, you are not on your gravity point.

So today to begin with, we have this Gaṇeśh Pūjā where we all should in our heart think what is our gravity point and that we have to stand very firm.

May God bless you.

Contents: 1992-02-09 **Filming Shri Mataji, after Lunch, Robin and Jo Reid's Cottage, Lake Josephine, Gidgegannup, Darling Ranges (45 kms NE of Perth), WA, Australia**

No, don't talk. I'm the gardener. I'm taking off the dead leaves [in reference to those leaving Sahaja Yoga].

[To Alex Henshaw who is recording:] I hope you are recording these [beautiful things in the sky] and I want to give a copy of it to the Europeans.

Contents: 1992-02-11 **Talk to Sahaja Yogis, Airport (evening in transit to Canberra), Sydney, New South Wales, Australia**

We had this Gaṇeśha Pūjā and I really spoke very nicely on equilibrium. And the rain, expressed its equilibrium, but when they were singing, it was very quiet. And when it stopped for a short time suddenly it came with a complete gusto and sang some songs and went away again. Just for the Ār.ti to start with. It's very beautiful it was.

So dramatic. Very interesting.

So all preparations are done for the Pūjā? Maybe some people might come up from abroad, I don't know. Maybe. Have you written to some leaders or not, about this Pūjā that we are going to have?

Sahaja Yogi: I think yes some invitations were sent out.

Shri Mataji: Might have gone out.

Sahaja Yogi: There are one or two people coming.

Shri Mataji: They might come.

Sahaja Yogi: Only individuals. I invited a few people at Ganapatipule and they said; “Oh, it's such a long way." And I said: “But you always expect us to come to yours."

Shri Mataji: Yes. They have to move. Columbus could go to America, why not you people go to Australia. Can't understand.

Sahaja Yogi: And a much more comfortable trip.

Shri Mataji: Much more comfortable. They found a much more comfortable place to live in. He was really lost. But in a way thank God, you see. Otherwise there would have been no Indian left in India, if he had come here by chance.

So many flowers, beautiful. In Singapore I bought a book, very interesting, called as: `Faces of Islam'. And I was surprised that the whole concept of Islam is Sahaja. Absolutely.

And all the, authors and all the people, who have discussed there, are saying that Muslims are not Islamic.

They don't follow Islam. That's why their whole thing has become so rigid. I mean so surprising that book has revealed to Me the confessions, of these people.

And the society that Mohammed Sahib has talked about is ours. Muslims are nowhere. Absolutely the way He has described how the brotherhood would be there, how righteousness would be there. But one thing is missing I feel, that He said: “You must seek the knowledge. You must seek the Truth." Despite that, whatever was Islam, they have failed to seek the knowledge and to learn from others. Can you imagine? And He has said how to deal with non-Muslims also. And they said that there are many who are just minimal Muslims.

Some of them are just for name's sake, they are not Muslims. I mean I was so amazed. We have such a misunderstanding, that I always said that all these Incarnations and Prophets, came to establish a religion which was really Sahaja Yoga. All their expectations were Sahaja Yoga. And they have deviated so much, that you start wondering what is this, as in Christianity, you see.

How much it has deviated, Christianity, to what level it has gone, it is shocking, really shocking.

I don't know if you know of a book written `In God's Name'. And in that book, it reads like a novel actually, I mean it's very interesting. In that book the writer has suggested that this present pope, is responsible for the murder of the previous one. And there were thirteen or fourteen murders took place, just to hide this. Can you believe it? And recently one of the persons was murdered was Calvi. And they say, that this Calvi was murdered, I mean every week in Italy since I am there, some new exposures are coming. But this Calvi was murdered in a way that he was hanged, on one of the bridges of London. And if he was, he was the one, the one who murdered him, he said that: “I am a member of Mafiā all right, but I was paid by this Vatican by this pope, for murdering that man." Is a confession from him. And Mr.

Heard was, questioned: “Why didn't you take action against this when these things happen in England?" He says: “What's the use? Because they would kill all our lawyers, our judges everyone. It's all Mafiā." So the whole system of Catholic Church is nothing but Mafiā. Nine million, dollars of counterfeit, were printed and were distributed through their bank, that is Vatican Bank. Can you believe it? I mean this is Christianity. Is this what Christ preached? Killing people, doing all kinds of things? I mean nowhere I find Mohammed decrying anyone. He said: “You have to believe in everyone." Only these people are saying, that He was the last. He went to this limit to say that: “I am not Divine. I follow the Divine laws but I am not Divine." May be just He wanted people to

follow. Surprising I was really surprised that, if Koran is teaching such great things, the Muslims are just on the other side of it and they admit, that Islam should not be confused with Muslims. In the same way we can say that Christianity should not be confused with Christians. What about Judaism? Same thing. I mean nowhere in that religion taught, to be like this the way they are behaving. They are following Hitler, out and out.

The one who killed them, tortured them, they are becoming just like them.

So what to say about these human beings as, under the name of God, under the name of religion, behaving like this. The reason they have given many: `Because of this and because of that.' So, this aspect, that they are saying that: `Because the people didn't read Koran properly, they didn't understand properly, they should have been educated properly.' It will take thousand years to educate every Muslim about it. And if they think that by teaching through their Book, it will be imbibed, it's not possible.

Everybody reads Bible everybody reads Koran, but nothing goes inside just reading reading reading.

So their idea is that if they read and analyze, I mean you have to have big universities for that, it could be taught to people and, still then not necessary, that they would imbibe.

I know of Mahatma Gandhi, see He was a realised Soul was a and He was of course, over-disciplined according to Me. And He put these ideas on to His followers. As long as He lived they were all right.

As soon as He died, they came out in their true colours. Everything dropped off like some sort of a mud on their body and they became horrible people in India.

So the thing missing is this, that, they are not realised Souls. Because they are not realised, all these things they cannot bear. They cannot bear money, they cannot bear power. Now I think they cannot bear the religion.

So you have to have your Realisation.

Unless and until you have your Realisation, you cannot bear anything.

Moreover in Sahaja Yoga I mean there are no compulsions, no disciplines as such, I mean compared to what we see in all these religions. Suddenly I find people coming up, to the expectations of righteousness, goodness and they are also very compassionate.

So the change has come from inside, that means it's the innate, change. The innate religion has been awakened. It's not just forced on you, that you should be Vishwa Nirmalā Dharmis but you become, you just become that. This is the point you will see, these Prophets did not know, I think Christ did not know that these people will never change unless and until they get their Realisation. I think He knew also because He always said that you have to be born again.

So when He said: “You are to be born again” they have a, brand you see again, one are Christian, another Born Again, another are Seventh Day, another, something. All just the same stupid people.

But Sahaja Yoga is the only way. Where what you, say that's what you follow. Practice and precepts are just the

same for Sahaja Yogis. They just can't do it something else. They are dreaming also that the occident had a very bad influence on Islam and all that. I don't think it's that. You are coming from the occident, still you have jumped into the right culture of religion, when you understand what is righteousness what is good. You can bear it. You're not to be told do this, do that, but in the light of your Spirit you do it. And you achieve it. It's a very, interesting thing to note, that a little thing was missing in all of them and they just went away as if they never knew where to land. All these religions, one better than the other.

Hindus, same thing. Hindus had of course one advantage they were never organized, thank God, because if you are organized and misled, then the whole party goes astray. But Hindus, Hindu scriptures were never organized into a religion like that. But still, so many points they have missed. Like it is said that: “In everyone there resides the Spirit." Then how can you have caste system? You cannot. But they have caste system.

So, also so many other rituals and things nonsense is there, absolutely nonsense. And Hindu religion became, a kind of a, ritualistic religion where, the priests uneducated useless priests became in charge. And they're so stupid, worse than pope sometimes, that they say that if you want to have...

I've also found out a solution for children our Western children, what is the problem. I went to Japan and what I found there, that till the age of twelve years, they don't allow children to have much sports, to go out much, and,

mostly they are in the house or in the school, learning to do things with their hands.

And medically I know that, till the age of twelve years, there is myelin sheath that grows on your nerves.

And this myelin sheath gives you the deftness. Like if you go to the villages like *[UNCLEAR* Saranti or all these], where they are producing artistic things, what happens, that the children also start doing the same. It's so easy for them when they grow up.

So that is the time when they have to develop that deftness. That deftness is, also makes them more concentrated, they get involved into it and also, that you can never acquire later.

So that is just a precious time of twelve years, that that is the time children should be made to do some drawings, not at random, but properly, to do some carvings, to do some other clay work. You'll be surprised by the age of twelve years, the boys in Japan could repair a watch, could repair televisions and one boy produced, produced. At that time when I had gone, there were not many televisions also. I was surprised that the boy produced a television, at the age of twelve years. And also they are given violins in their hands when they're about five years. They start playing.

So the music, art and all this side is developed till the age of twelve years. And then the children are made to go out and play and do all kinds of exercises and also sports. But they are not let loose at a young age.

Now here I think about twenty years back or may be twenty-five years back a new theme started with children that, you should allow the children to do what they like,

let them express themselves, let them be free, this that. I think it's not proper. Otherwise they would be hanging from some trees trying to do without parents you see. After all this is the way the parents escape their duty I think. You have to tell children what they have to do. You have to, talk to them, you must have a rapport with them. You must talk to them and you must also try to guide them, with your experience, tell them what is good what is bad. But this kind of a, thing that the child should be allowed to do what they like, express themselves the way they like. I've seen the Western children always will ask parents: `Why, why?' They are not to know, they have limitations. They can't know every `why'. How can they understand? They are limited and so, first of all, they are to build up. You can you see this aeroplane now. Supposing it is not built up and allowed to go because: `It's all right. Let it go in the sky'. What will happen? In the same way we have to put the nuts and bolts properly, into them and see that they develop a personality.

That doesn't mean that you should be in any way cruel to them. Not necessary. There's no need to beat them or do anything of the kind. But only thing is, with love you should be able to change them.

And also dignity, sense of dignity should be there. Because if you develop their sense of dignity, they will not misbehave. That's very important from childhood to give them a sense of dignity, that they are Sahaja Yogis and they have to behave. Because when we started this school one year, first year, one month, it was such a problem I mean, impossible situation. The teachers gave

up and they wrote to Me: “Better send typhoon take children." It's terrible. Not only that, they trouble them but they used to beat them and bite them and do all kinds of thing and make fun of them.

So wild. And that place is full of cliffs and full of, all kinds of dangerous heights and they would just run out. Just like dogs. Dogs are better I would say. They had no caution about themselves and for one month, they all gave up. And the Principal has now run away he said: “I can't manage these children. They don't want to study. They have come here to trouble us, that's all. They don't want to study.' And first thing when I met them they came and told Me: `Mother, we don't want to study." Now we have put a one, masseur on them, who massages their body. He was telling Me: “They are really funny children." They don't want to brush their teeth. If you ask them to brush their teeth they start crying. They don't want to have a bath. Tell them you have to have your bath, they start crying.

Anything you tell them they start doing like that.' So we can say one thing, that disciplining children in a indirect way is very important like that you see. Because this idea, that you should leave the children as they are, is very wrong. You have to guide them and tell them how to behave.

Now see, you must have seen Indian children how quiet they are. But I think the attention of children is quite a lot. And the mothers are not working also, so they look after the children. Now in our schools that we have here you should, train them up that way. You can talk to them that: `You are Sahaja Yogis, you see, you are special

people.' The other day there was one Indian child, he's living in Singapore, where he has picked up all these bad habits. He came and he was talking to Me: “Grandma, Grandma." And he said: “I will tell you in Your ear something." And he said something funny. I said: “Are you a servant?" He said: `No." “Then only servants talk like this. How are you talking like this?" “Is it?" I said: “Yes.

This is how the servants talk." He got such a fright. He said: “All right, I will never talk like that. It's dirty. I'll not talk like that." You see, suddenly he changed.

So we have to talk to them, we have to have rapport with them. After all they are born realised so they have special powers and they are special children. But, one thing is definite, that children cannot be avoided and you cannot avoid your duty towards your children. You have to look after them because, they are in your trust as it is. They are after all born realised children. They are special children with tremendous brains. They are cleverer than you and they can outwit you, because they are so clever, so intelligent. But if they get spoiled at this age, then later on it will be very difficult to bring them... You were better, because you were not born with Realisation.

So you understood the value of Realisation. But they don't.

So they are to be told that: `You are realised children, God sent you here, you are special children,' and what should happen. Gradually they will pick up and understand.

Of course I am happy that so many marriages are successful and people are behaving all right. Of course

there are some stray cases of fighting going on which I hear about. This is stupid of course again, that we should fight. When we are both Sahaja Yogis, what is there to fight? I mean, there's no question.

We believe in all the religions, so we can't fight on religions. On what subject can we fight, I just don't know. We know the ethics of Sahaja Yoga and we like it, so we cannot fight on ethics. Economics of Sahaja Yoga we understand, we cannot fight on that. I just don't understand what is the, point of difference where they start fighting. On the contrary in Sahaja Yoga, you can really be, enjoying your married life. Should be enjoying your married life and the children should see to it, that our parents are so nicely, quietly settled down. But if they see you quarreling, next day they'll be quarreling too.

Then we have only monogamy. We don't have three wives or four wives as the Muslims have. We don't have four husbands or something like that. We have simple monogamy, a very peaceful life, very beautiful life, then why should there be problem between husband and wife? Culturally we are just the same, we believe in all the good cultures of all the world. There's no problem. One gentleman told Me that: “My wife quarrels with me on one point." I said: “Which?" She said: “You do not meditate, you must meditate more." I said: “That's a good point." He thinks as well. But I told the wife that: “You need not tell him, he'll do it on his own." Because you see cannot force things. This has to work out by themselves. You must accept them as they are. Gradually they'll all improve and gradually they will get

there. You cannot just force them. We cannot just tell each other, do this way or that way.

Sahaja Yoga is a thing is to be imbibed. People don't understand that. They think by forcing people, by jumping at them, that's not the way. Of course if somebody is very difficult, then we have divorce in Sahaja Yoga. We have not banned divorce as in the Catholic religion or anything. There is divorce. But there should be something sensible about it. One has to work it out. Normally there should not be many cases of Sahaja Yoga, of divorce. But we have because of the background certain types of funny relations they have had or I don't know, what to say. On the whole, ninety percent or I should say ninety-five percent marriages are quite successful and will be more now the number will be much more, I'm sure.

This time we had seventy-six marriages, so you can imagine. And in this one month, Yogi was after My life with his file there.

So there, also there's some misunderstanding that Yogi decides, he does not, poor man. He cannot.

But it happens sometimes, like at the last minute they'll bring somebody, now we cannot locate the name of that person, we just can't find out if he's there or not, or she's there or not. Suddenly they bring somebody and he may say or she may say that I am there on the form and all that. Then you have to accept it. If you accept such a thing then what happens that, you find that person is not a Sahaja Yogi or was not a Sahaja Yogi for such a long time.

Something like that.

So because of three hundred to four hundred requests you see, what can we do. I mean after all, can't know who is who.

This is one thing that is very good. At least we can control all that. If something is wrong we can find out, we can work it out and we can manage things. It's not so difficult. But the leaders must be careful because the leaders who recommend should not, do something out of just some sort of a pity, or some sort of a consideration. The main consideration should be, how are the vibrations and what is the commitment in Sahaja Yoga. If they are committed to Sahaja Yoga and if their vibrations are all right, then it's all right it's perfect. But sometimes, you know, some people do have problems which do not come up and later on it is discovered.

Still, I am so happy our society is so great. There's no such society existing in the whole world. And this is the society I think all these Prophets and everybody dreamt of, of such love, understanding. Gradually I think we all will, grow and grow and grow. The growth is going on, but the atmosphere I must say is very nice and it helps each other.

In Australia we had more problems in Melbourne, not in Sydney I must give credit to your leader here, he has managed the things well. There are many after him also it's rather funny but, I just don't know, because Australia always had a problem, this kind and gradually we have sorted it out. It's a, leadership means nothing but I call it hocus-pocus. It has no meaning at all. But then somebody has to be there to contact and all that. It's something so limited. But there is jealousy, there is all

these things still, lingering behind and then the problems come in.

Gradually I am sure all of us will grow well and everything will work out, in a proper way. Should work out in a proper way. Our society has to show to the world that there can be a society like this.

Now there's a good news which is very good I think, we can start the calendar from that date perhaps because such a transformation is coming, that the Russian Embassy has invited Me to honour Me for the work I have done in Russia. And the another good news is that Gorbachev wants to meet Me. And you must be aware that in Togliatti, is one place, Togliatti which is an industrial town where a gentleman called *[UNCLEAR* Pagliati] from Italy went down, he was a revolutionary. And he started this place called as Pagliati and the best motorcar that they make is made in this place Togliatti, beautiful one. They gave Me a model here, very beautiful, quite big. Looked like a limousine sort. Quite big. And in that one city we have twenty-two thousand Sahaja Yogis practicing, twenty-two thousand. And you'll be amazed that in Russia nowhere is less than sixteen thousand people, nowhere. Any time you go there at least sixteen thousand people practicing Sahaja Yoga, very seriously.

So can imagine in that country what is going to happen, though it hasn't got food as you have here, too much to eat, but still look at the way, look at the way it has worked out. How deeply they have gone into it. They had never heard a word about Gaṇeśha. They never believed in God. They were in a way atheist. And how much they

have achieved in just... look at that. How did they achieve that? The depth that they have, they just touched it. And also they invited some scientist, or two hundred scientists were there. And when I started telling about science, said: “Mother, don't tell us about science, had enough of it. Now please tell us about Spiritual science, spirituality. That's it." Wonderful I tell you, such experiences. And in My lecture only, just giving a lecture at the time when there were about sixteen thousand to eighteen thousand people, people got cured, just got cured.

Such wonders. There was one lady who came to see Me after the lecture and she was just sitting in front of Me. They brought her on a wheelchair. She said: “I couldn't even sit." All right. And then I said: “You are all right” She said: “Really?" I said: “Yes. You get up." Got up. She started walking and then she started running and everybody started... Such faith. Such faith.

And in Czechoslovakia, there was one old lady. They brought her with great difficulty just, held her out and brought her on the stage and she was trying to sit down. Then she said: “Mother I have complete faith in You. I know You can cure me." I said; “Really?" “Yes. I am sure You can." I said: “You are cured." She got up. Everybody was surprised. I said: “Now walk. Walk now." And then she started walking fast and everybody started laughing. But that faith, you see, is something so special. I mean I have seen so many miracles happening with this faith that...

There was one fellow called Mr. Shukla, who is a big boss in this hotel management of Taj Mahal.

And this Mr. Shukla heard that his mother was very sick she was going to die. Very serious.

So he went to Rotak which is very far away, beyond Delhi from Bombay [Mumbai] and he saw his mother in a very bad condition, very painful. The doctor said she has a galloping cancer and at the most she can live for three days. He got very much worried. He came back home. He thought that: “I couldn't even talk to my mother, she's in a coma, what will happen to her." He just sat before My Photograph and prayed: `Mother, please cure my mother. I don't want anything just now, You just cure my mother, I know You can cure her.' And within three days before, instead of dying she was out of the hospital. He brought her to Bombay [Mumbai]. They took her to the hospital of Tata, Tata Memorial Hospital we have and when they examined her they said she has no cancer. He has papers. He has papers from the first hospital and from this one.

Recently, Rajesh told Me a story about himself. He said: “Mother, You don't know how many powers You have given me." I said: “No it's your faith." His uncle was just dying. They had removed his oxygen and everything. His aunt sent for him and she said: “Now he's about to die. You pray for his salvation, at least to Mother. Just somehow or other try to see that he's also gets his salvation." He's not a Sahaja Yogi uncle nothing of the kind.

So Rajesh just had his pendant, just twisted it and then closed his eyes and prayed: `Mother, please cure my uncle.' That's all. He said it was too much of a venture to

say but I did say. And the uncle who was dying got all right, went to America and he's back and still kicking.

So this is something you see. We have to go deep down into ourselves. Superficiality is not going to help. If we are superficial by nature, it will not help us. We have to understand ourselves. The whole mechanism is within us to attract the attention of this All-pervading Power, to use it, to work it out. We can do marvels. If we really go deep down and become good vehicles of that All-pervading Power. That's what we have to do. Everything can work out. There are so many examples of this, but specially these two recently I heard about and, I was amazed. We have to have that depth within us to understand: What are we doing? Where are we? We are born at this time. It's an important time and that at this time, we have got Self-realisation.

Very few people got it. Not only that, we have been blessed with so many things. But above all we are so powerful. And all these powers must be manifested, must be used, must be worked out. And this superficiality of living on a very mundane style is not going to help us. We have to really go deep down into ourselves. I mean you are seekers, no doubt, you are seekers of truth. And you have found it also.

How many have found it? So many are already lost if you see as hippies, as this, as that, as TM, as another this Rajneesh. I've seen some other lady here, two months she came. How much she was caught up. She was just worried.

So many are lost like that. But you are the people who have got the knowledge, you are God's people, you have

got the truth with you and all these powers are within you, but you must use them.

But I've seen even after coming to Sahaja Yoga some people get lost in the temptation because they get money.

Some people get some talents, they get lost in the talents.

Some people get some powers, they'll get lost with them. That's not the way. You see if God has given you this Realisation, He expects you, to give Realisations to others, to go deep down into your Self. This is what we have to do is to really work out, our depth.

It all exists within us. You never knew there is Spirit within us. Is there. You never knew there is Gaṇeśha within us. Is there. And when you started awakening them, you found it works, it works. It has worked such wonders, health wise, wealth wise, in every way. But spiritually, how far we are? How do you judge a person who is spiritually evolved, is that, even a desire works out. Any, desire works out. And such a person doesn't have any funny desires. Absolutely it works out. And that's what I want Australians to do because you are special people born in this country of Gaṇeśha. Perhaps we forget sometimes that you are born in the land of Śhrī Gaṇeśha. Very special people *[UNCLEAR* you are]. Very special.

So have respect for yourself. And also must, manifest your glory. That otherwise, of all the places from Russia, Sahaja Yoga will spread, it's not, I mean, never expected that. But it may, it may I tell you they are so deep, so very deep people. Extremely deep.

I don't know what has given this. Materialism I think is responsible for our superficiality. They are not materialistic. About thirty percent people are materialistic, the rest are not. They are all seeking the spirit in the real sense of the word. Not just for fashion. Very remarkable. Very loving. Very beautiful. I was there, they came. They arranged that, from one place, some people will come only for two days then two days. And where I had purchased a little cottage, they, there are some places where they can live in a small little huts like that. They all came and stayed there. I didn't know where they were living or anything. Early in the morning they would come, bring some flowers and plant the flowers in the garden, flowers, itself. And would not say anything and go away. Sit down for meditation.

One day suddenly I discovered all of them sitting there meditating.

So surprised. And then it was this Gorbachev problems came up.

So I said: “Now what are you going to do?" “What are we doing? We are in the kingdom of God. Why should we worry about Gorbachev or anyone, why should we?" We are not worried. Beautiful people. Beautiful.

Very collective. Also this is the blessing of, communism they are very collective. I have seen that also in Calcutta [Kolkata]. People are extremely collective. They don't talk ill of others. Very collective people.

It's not like: `Come to my house. Oh You must visit. This thing, this is my daughter...' That `my'-ness I didn't see, in Russia and in Calcutta [Kolkata]. I was surprised.

Calcutta also has communistic, communist government. How it has worked out, I can't say.

So are you spreading Sahaja Yoga? How many people give Realisation?

Sahaja Yogi: *[UNCLEAR]*. We all do it together collectively.

Shri Mataji: Now you are doing. You all have to do it. It's very important. All of you should ask this question: `What have I done for God?' Look at these flowers that you brought. They are so fragrant.

They are so beautiful. They are going to live for a very short time. But what pleasure. What expression of your love they give. How beautiful they are. Australians have a very big role to play. As I expect from Gaṇeśha, I expect from you also.

Sahaja Yogi:... from Hong Kong, from Alex and Kate. And they managed to get some editorial in the newspaper, for their programs as a run-up to your visit. And in the first program they got sixty Chinese people, very good quality people.

Shri Mataji: Oh Look at Alex. Alex is really special I must say. Such a beautiful boy. When his mother died and he was staying with Me, so I said: “Alex won't to go to your mother?" So he said: “Mother, there's no seat available. Will take about four, five days to get a seat by the time it goes on.

So what is the need. I am with You." Said: “You did try?" Said: “I did little bit, not much, because I saw You and I knew that my mother will have Eternal life, so why should I worry." Now he's saying that Alex has got sixty Chinese people in Hong Kong. I couldn't get even one.

Chinese are another one. If Sahaja Yoga gets into their heads, they're very traditional, very, very deep, very deep people, Chinese. The Prime Minister of China, I met him when I went there, in a photograph he's just next to Me standing. After that he became Prime Minister, not that time. A very nice man.

And he was asking Me about spiritual life, all the time. I showed complete ignorance, you see. I said these communists God knows what they are up to. I didn't tell him. But I think we can approach him now.

Somehow or another they got very fond of Me, all the Chinese government and all.

Somehow.

Some sort of an auspiciousness they felt about Me. I couldn't understand them, what made them, respect Me so much. They had one exhibition, one which they had invited Me and My husband and I couldn't go at this point. And, the next day was closed, that exhibition must be closed but they kept it open for Me alone. And they said: “You must see the exhibition, it's important." I don't know, they have their own ways of understanding.

We had Confucius there. They follow more Confucius now, our Confucius who has talked about general well-being and all that. But not so much about Tao, that they don't talk. But they are extremely humble Chinese. Very humble. You try to praise them and they say: `No, no. We have to do much better than this, nothing.' They can never get pampered you see, you couldn't praise them, never. They are very much like Russians, in so many ways. I can see Sahaja Yogis here. Any questions? Tania is very happy with her husband. Very happy.

Sahaja Yogi: Yes Shri Mataji she's happy.

Shri Mataji: She's very happy.

Sahaja Yogi: Mother did you know she has hepatitis?

Shri Mataji: She has what? She too? I've told him what is the thing. Can you fax to Doctor Szpiro? [Hindi exchange.] Faxes. She is on the liver... or her husband, was just like a child. But see him when he sings, absolutely. Remarkable. There's that one with a super intelligence I see. Wonderful. She's happy because she can come to Pūjās, we are now there. She is very happy about that. She's happy in Spain also. Italians are better but not Spanish people. Spanish are little *[UNCLEAR]* I think this American conquering has reflected in their character.

There are also some misunderstanding of people think that I have said that the men should dominate women. Never. I am Myself a woman and then, if men start dominating Me what will happen? But the man is the, head of the family.

So the woman, should get her authority from him but she has her own authority, as a mother and the husband must respect her. Otherwise he'll never be respected.

So it's kind of mutual understanding between the two as I have said that, they are the two wheels of a chariot, one on the left one on the right. If you change the wheels, then what will happen? They are absolutely, equal no doubt. Absolutely equal. Only they are not similar, which we must understand that we are not similar. Is nice to be a woman, I tell you, it's much better. Because men have to face so many people, face so many bosses. You have only one boss and if you know how to manage him...

But should be done sweetly, with understanding. It works out with your, wisdom. Must have the wisdom, how to manage it. But that's a part of the game and one has to play it well. Not to feel any way dominated by anything, but it's a, kind of a framework one has to work with. Now supposing this is on our head. This is not dominating us, but it has to be there.

So a kind of a framework is there and that framework is to be accepted. Both of them should accept and the husband should never make her feel that he is dominating her.

Actually, in India the custom is that husbands are also very clever, not only the women.

So normally they'll give all the money to the wife to be managed and later on take away all of that. And always they'll say: `All right.' They'll say: `All right,' the son to her, like Guru and all that. Means: `You are my lord and this and that and...' That's how they keep it up. Because one thing they must understand is that if wife is all right the family is all right. If wife is all right your life is all right.

So you must look after your wife. Very important. If you understand that point the men will never try to dominate. Is a wrong idea is I don't know from where it has trickled down that I have said, the men should dominate a woman. But false prestige should not be there.

Like in America we went first. You know American women, how they are. They'll divorce ten times and have all the money of the men. The men are just like beggars and they are so rich. It's a profession with them. The women have this profession of divorcing men.

So they had cooked and all that.

So I said: “All right let the boys eat first and then you can eat later on." They said: “Mother this is domination." I said: “Why? Eating first is domination or later on domination." I think eating there, later on is domination, because you are at peace you see. Eat as much as you like. But if somebody is eating first, then he's in a hurry to finish for the next lot that has to come up. But if you are the second one then you are relaxed you are eating the way you like. There's nothing to feed.

And moreover, it's an attitude I think that: `I love to cook, I love to serve I enjoy it. I enjoy.' It's a, temperament of a woman. She wants to feed people, she likes it. I tell you, My grandchildren, daughters, both of them, they were quite small, I asked them what do you want to be in life.

So they said: ` We want to be a nurse or an air hostess." So I said: “Why these two?" “In these only two professions you can give food to people. That's why." And they play, you know, they play like that. They'll make a tray in that they will *[UNCLEAR]*.

So this is actually innate feeling of a child. Like once My daughter told girls, that if somebody comes from outside you must make him sit on the sofa there. You must see that the fan is open. Give them something to eat, take out from the fridge and all that.

So one washerman, the dhobi came in. They called for *[UNCLEAR]* to sit on the sofa. Said: “I can't sit." “You have to sit." “I'm in a hurry." “Nothing you have to sit." They made him sit, opened the fan, got everything from the fridge, put it before him. “You have to eat, otherwise we'll feed” you see. And when My daughter entered the

house she saw these girls feeding him with their own hands. Got such a fright. He said: “I'm sorry these girls I don't know what are they are." They said: “You told us and we're very happy we are doing that." So innately children have this feeling in their hearts, as girls. And then when we get a chance we want to do it. I mean, it's such a pleasure, to feed someone.

You must have seen with Indian women, it's very common they love to feed others, they're very happy.

And, I mean there's no domination I mean if you have to feed someone, that doesn't mean that somebody's dominating you these are all nonsensical norms. On the contrary it's a privilege. Otherwise after sometime we'll find, that men will be sitting at home and the women will be going out. That will be, that's already a situation I mean.

[Aside:] It's hot for children I think we are in a cabin, like the ship I think, without the sea. And there's no air conditioning properly. Outside is better.

So, any questions? *[UNCLEAR* something about entrepreneurs and a book]. Entrepreneurs? I see.

It's quite a small book I have to say.

Sahaja Yogini:... the entrepreneurs, plastic surgeons, the cosmetic industry, fashion industry...

Shri Mataji: So what are they saying?

Sahaja Yogini: I think the bottom line is that women have got very poor, self image through those *[UNCLEAR]*. It's a multimillion dollar business *[UNCLEAR]* people are forcing women into and women are trapped...

Shri Mataji: So that and then they're saying, so women can't do this and...

Sahaja Yogini:... talk about how women are frightened to grow old, that there is no culture...

Shri Mataji: You see in, I can have the book? In Germany, when I went, there was a lady and she was telling Me that in Germany, if you get old then the men go after younger girls, because you are left alone. Then you have to marry some older man, who is left by his wife or something. It's a big danger. I said: “Why don't you produce children. I mean they get, if you have four children they get more money than the Prime Minister." They said: “But then you cannot have a husband." Either you have children or you have a husband. It's like that.

It is because, I tell you, it's very superficial, very materialistic superficial ideas, about women also.

They're a commodity. In Sahaja Yoga woman, is a person, as equal as a man, you see. It's very different.

They are just a commodity to be used, whenever they want to. And I must say also some women know the weaknesses of men and try to work it out in such a manner.

Sometimes the women only, trouble women, also. They don't understand that she's a woman and I'm a woman I should not try to trouble. But in sort of competitiveness, they do wrong things and try to destroy another's life.

But men will have to change now, it's coming to that. All these tricks they have tried and they are now having, lot of problem. There are diseases that are coming up. Already there's lots of already these secret diseases

there. Apart from these secret diseases there are diseases which are stopping them, new diseases.

So now they'll have to come to monogamy. Once they come to monogamy, then they'll have to realise the value of women, what they are.

And in this all, quarrel about ordination. Imagine Christianity is so stupid that they can't have women for ordination. Now I am a Woman after all. And now as a reaction, women are so angry, that a girl came to Me the other day I was in Perth she said: “Mother, why did you call God as `He', why don't you call as `She'?" I said: “Because I am `She' that's why I have to call Him `He'." But this concept is only, is still there. In the Indian scriptures nowhere, that there's God and His Power is Ādi Shakti. But nowhere, even Islam, in Christianity, in Judaism, in what you call, Buddhism, Jainism, nowhere. They have not talked of the woman at all. As if the whole world is made of men. And this is surprisingly for developed countries in Sweden countries like this, they are talking this nonsense. But the solution is only Sahaja Yoga. There's no other solution. Even women go and fight with men what's the use? Men fight with women no use.

So the best thing for them is to get to Sahaja Yoga to understand the value of women.

They understand what they are for and what is our relationship means you see. It's such an enjoyment.

Stupid those people who do not want to have that enjoyment.

Also your media is responsible whenever you open the television you just find husband wife fighting... It's too much. All the time fighting, fighting, they show... they

never show good relationship. Once I asked Derek Lee: “Is there any novel where they show the romance of husband and wife?" He said: “There's no book." No book in English. The whole of English language there's no romance of husband and wife, can you imagine. I mean that is how you get into tragedies.

But in India if you see, the literature has certain ethics. One of them is only the romance between husband and wife is a romance. The rest of it is, vulgarity. This is the concept it shows. Also because mostly they are arranged marriages, so they don't know all this romanticism before marriage.

So they are waiting for their wife and whole thing and the wife becomes everything to the husband and same, vice versa.

So the whole cultural concept has changed. It used to be the same way before, in every country, but now we are advanced you see. In that advancement we have done this kind of a thing, is to make antagonistic societies of men and women. It's very sad. But we are very superficial.

But the concept itself is wrong. I think the basic fundamental thing, in the Western culture is, to see and to be seen. This is what I've realised. That's the culture. That people should see you and you should be able to see others. I mean, it is so superficial. Now they see somebody's legs and somebody's knees, I mean, what's the use of a joyless pursuit. That person doesn't belong to you nothing of the kind. What's the use of seeing these things? But this, we have become very superficial. And it's going on and on. But I think this will all stop in

Sahaja Yoga, gradually we'll start seeing the beauty inside.

You know Chris Marlow you know from London. He had a wife Jane. She was quite a dry person. She herself was saying that: “Mother I am no good for him." So they divorced. Then he told Me: “Mother I want to marry a girl who has lots of vibrations." I said: “What about looks?" “No I don't see any looks.

I want to see a girl with vibrations." And we had a girl from Amalhabad. Very dark, extremely dark and village-like, absolutely. You will never, I mean, I don't think from your standards she may not be beautiful from My standards she was very good. Full of vibrations. Full of vibrations. As soon as she came on the stage he jumped, said: “This is the one." He's so tall, she's short and *[UNCLEAR]*. And he looks after her so well I tell you. And then he went to her place, her village, all the way to Amalhabad. My sister saw, she said: “What a couple." I said: “The couple has chosen each other, I can't help it." He's so fond of her, he looks after her. She's very sweet, I mean I really love with that. But I didn't know that this fellow will have the same sort of a feeling. Because we are superficial these things are accepted. You should see the inner being. How beautiful it is.

Look at that Elizabeth Taylor, that stupid country of America. This was her eighth divorce, I mean eighth honeymoon.

So they had three thousand or four thousand people just standing outside her house to see, she is going for her honeymoon. Can you imagine stupid. And there were ten helicopters hovering round. And they were parachuting

and some of them fell on the trees and some fell on the people who were there. And they were quite excited, very sensational. You know such stupid people these Americans are. I don't know what to say. And this lady had divorced eight. And this husband of hers, this one, he's I think, I don't know how many years younger to her, like her son. And also he's an ordinary man or something. But just for the heck of it. She has no sense of marriage, nothing. But what she has done is she's operated her eyelids and she's put her up and all that and she looks younger now and she says: “I can..." There's no, in that country you cannot mature.

So stupid. I mean, I was yet to come across people in a group so stupid as that. Stupidest people you see. Stupidest. You can never mature this way.

Still Sahaja Yoga is now working. Gregoire feels so exhausted. Every time he foot-soaks he just lies at, saying: “Mother, please save me from New York." It's terrible. There's no way of maturity. *[UNCLEAR]*.

They invited Me for this Jungian Society. And I went there. Of course I didn't read Jung much but that day I got hold of a book and I found out the reason why Indians have failed.

So I talked to them they were very much impressed and all that. Then the president of that society is eighty years of age and he said that: “Mother I must see You I have some private thing to talk." I said: “All right." This old man came about eighty years of age. He said: “I have a very serious problem." I said: “What's the serious problem." He says: “You see I had a keep. Because I am a Catholic I could not marry the keep but I never told my

wife. *[UNCLEAR]* I never told my wife." “So now what am I supposed to do?" He said: “Now that my wife is dead and I want that keep to stay with me but she has refused. Can you do something to see that the keep stays with me." I said: “It's all right." Eighty-year-old man. I was turning sixty by that time.

An eighty-year-old man talking like this to Me. I said: “Now what is happening to this man?" And he is the chairman of the Jungian Society, International. See the maturity of that person. Eighty-year-old.

In America, such cases so much. Terrible. Extremely stupid and I don't know, they have no confidence in themselves. All the time they think we should not get old.

So there was, on the television they showed the cinema actors and actresses coming for a dance of `shake' and they were all about ninety years of age. Then when they got down from the car only they were shaking. I said: “What's the use, of going to shake?" In ninety years they have not grown. Funny dresses they were wearing and all that.

So when are they going to grow. There's no maturity. The atmosphere is the other way round I think. Very stupid.

Really mad. But people start copying them. Whatever they say people listen to them even English I'm surprised. I said that: “You are sensible people. Why do you follow these stupid Americans, or the French?" English people are rather mature. Maybe they lived in India so they have matured quickly I don't know why. But compared with these stupid people they are much more mature. And now they are following the American style.

They used to follow first the French style, now the American style.

They don't stand on their own legs. But Italians have a good sense of ridicule. They understand what is ridiculous, that's something about them. A great sense of ridiculous. It will all change in Sahaja Yoga it will. You are in the Kingdom of God. You shouldn't worry about these things. But what to do, if they join us they can come up. But they don't want to, let them be like as they are. What else? Sahaja Yogini... lymphatic system...

Shri Mataji: Lymphatic system? If the lymphatic system is under attack you may be left-sided.

You see it is, on the whole, there are only two types of problems actually. Third type doesn't exist, or doesn't bother us. One is the left another is the right, you see. Now the lymphatic system is actually, the combination of both. It's a psychosomatic disease. For that you have to do just three-candle treatment.

You see it is reduced to such a simple thing either you do three-candle treatment, or you do water treatment.

The third type is the one where you have been to wrong Gurus, in the center. If I run some wrong type of meditation *[UNCLEAR]*. For that also it's three-candle treatment, mostly. Or maybe if the *[UNCLEAR]* comes there's a little change also sometimes. But whatever it is, this is very simple for physical. Anybody has lymphatic system problem has to do left side first.

So this is psychosomatic.

First you must get rid of the psycho side, so do the left side. When it is cleared out, then right side is not difficult.

If you are too right-sided, then what happens, it's like a pendulum, you move from right to left. Then psychosomatic troubles start. The best is first to remove the left, then is look after the right.

Sahaja Yoga is a very simple way of clearing. It works.

Somebody should help you in left side is to give you bandhan on your Chakras with a candle. Put a candle on one side of the left Swādhiṣhṭhāna and also one before the Photograph. Because it's all due to viruses. And the viruses are there because your attention in the left. Once your attention goes away from there you are rid of that. All right? It's not complicated.

Sahaja Yoga is very simple.

You know we have cured people who were about to go on the dialysis. Kidney has been cured. Can you imagine? Of course *[UNCLEAR]* blood cancer that has been cured no doubt. But imagine the kidney, people were going on the dialysis.

Question: *[UNCLEAR]*.

Shri Mataji: Of course. I mean, we make the human beings. *[UNCLEAR]*. You first, if you are evolving, you are also evolving human beings with you.

So it's for the emancipation of the whole world. It's not only your evolution. No no not at all. That was over. Now I have told about that in *[UNCLEAR]*, is that, from Buddha's future they say there will be a future Buddha who will be Maitreya. Maitreya means Three Mothers together, will be the future Buddha. And that is called as BodhiSattva. Now the BodhiSattva is the One, who will become

Buddha, means who will get Enlightened right and will work for the other people.

So is already described and you don't have to suffer, you don't have to do anything as it was before individually, but now you'll work with the collective.

So, you have to work with the collective otherwise you have no meaning. Also you cannot be cleansed unless and until you come to collective. If you say: `I'm staying at home and I'm doing all the Pūjā and all that,' doesn't work out. Like a nail if it is cut, it doesn't grow. Very simple. It's not for one person no doubt. I mean how can it be, for one.

Because the time has come for doing collective work now. The whole world has to change.

Sahaja Yogi: Śhrī Mother, will we ever be able to go to Tasmania?

Shri Mataji: [Hindi.] That's *[UNCLEAR]*. Yes they have to come. They have to come here. Like you see, Sicily, we are now having lots of Sahaja Yogis there. They all came down. Then I can now go to Sicily. We have very great people in Tasmania. Now that's the point.

So when they will come and they'll get their Realisation then I can go. You see, if I go to a place it is like the, should I say, the seeds being sprouted nobody to look after.

Sahaja Yogi: There were quite a number of people who came from Tasmania. I think some of them wonder if they could ever go back.

Shri Mataji: They should. They should. They should go with their bandhans and try to save their country. They

should. If they go and establish it I'll definitely go. It's quite a remarkable place that Tasmania is. Talismad means, all these secret, magic. From that Tasmania word must have come.

Sahaja Yogi: How many Tasmanians are there here?

Shri Mataji: Still very few, to fight those negativities there. Very negative. Very negative, isn't it.

That's like, we have Calcutta [Kolkata]. Too much of black magic. Too much. But gradually we have now, got it out. It's changed. One side is they are all full of black magic, those who believe in God. The another side are communists. But still now we have thousands. It is remarkable. But people had to work very hard for it, very hard.

So many people went from Nagpur, from Bombay [Mumbai], from Delhi to help them. Still some places I've not been, like Ceylon, Assam. We have some coming from there. I told them next year I'll try to be there.

Sahaja Yogi: Shri Mataji,... Photograph where Hands are like that. Can you tell us the significance of that please?

Shri Mataji: Hands like that. You want to know what's the symbol? This is for assurance. See this is for assurance. It has powers. This Hand has tremendous powers. And this One is for giving. You see.

So these are two aspects. But actually as you know this is the, power of action.

So it acts. And this is the power of desire.

So this is the Love that's flowing of your Mother and this is how She *[UNCLEAR]* it. But now I have given up. I used to do it in the beginning it was needed, but now it's not

necessary. It works even without that. They are called as mudras which I used in the beginning. Now I don't use that, mostly.

Contents: 1992-02-12 **Conversation with Sahaja Yogis about Current Events and International Politics, Ashram, Canberra, Australia**

Shri Mataji: How many came for follow-on last, after My program, fifty people. And then how many stayed?

Sahaja Yogi: Only three or four.

Shri Mataji: That's just like it. Don't know, there's something missing. I don't know what is missing.

Like in Russia, I don't know how people settle down that fast. They've never heard of God. I think we have too much conditioning of all these things God and, religion, this that, which has deviated so we are between the two.

Some people who believe in God, in a blind way and are following something wrong, religions which are deviated.

There are some people, who are against it completely, they are atheist, intellectuals.

So we are lost in between, you see. And that's how it takes time here. And there is not much of introspection also.

But I must say Russians are very introspective and very humble people, very humble. Even the, media is very humble. The media people who came to see Me, there, even like Pravda, which is a hardliner I should say, was very good.

Only thing they said something mischievous that: “Is better Gorbachev goes and sees Mother, because I think

he needs Her help” or something like that. That made him stop from coming and seeing Me you see.

But, when they faced Me they said spiritually we are very, feel poor.

We have not known what a spiritual life is and how can we, really establish ourselves into Sahaja Yoga. Please tell us how to do it. It's very surprising isn't it. But in, countries which are democratic, we think we know all about religion, about God and either it is false or it is absolute truth. There's nothing in-between.

I was reading about Islam, `Faces of Islam' I was really amazed. It's all Sahaja Yoga what Mohammed Sahib has preached, all Sahaja Yoga. Only thing, He did not very much, I mean He was born on the void level so naturally tried to establish the religion and the framework of religion, how people should be and all that.

Which we have in Sahaja Yoga also same thing. But it's not forced on us. It's not forced, it's a thing that is, absolutely innate. Because we like it we do it. We love it and we enjoy it that's why we do it, this is the difference.

But the intellectuals in Islam are very sensible I must say much better than Christians. Because they are admitting that there's lot of deviation.

Never confuse Muslims with Islam.

And, whatever Mohammed Sahib has contributed is really very precious because, he has said that, first of all, He has to make a framework, which He admitted. He has to make a framework. That means a, kind of a, framework of thought and behaviour. But without, giving realisation if you make a framework it doesn't work. It doesn't work.

It drops out. Everybody has made the same type of framework. We can say, Christians have the same framework, about the same. He has also talked about seeking the truth and knowledge, He's talked about it. Same way Christ has talked everybody has talked about.

Also Buddhism Jainism, anything, is just aiming at that kind of a society that we are. They are describing the society that we are. In Islam, He is describing that society. You won't believe that it's so much Sahaj.

Just to give it a name of Islam or give it a name of Christianity, or give it a name of any religion, we are there and we are the ones who are really following these religions while those who claim to be, have nothing to do. Not only but they have said that, the Muslims have become very rigid. The reason is this, reason is that.

Whatever may be the reason I say the basic reason is that they are not realised Souls. This is the basic reason.

So now when the Sahaja Yogis are, innately enlightened, we call it religion as our valencies which are enlightened. Then we should become aware of it and we should try to follow, that innateness within us.

Because if you do anything else you see, you'll feel frustrated. You'll lose your vibrations, that's the first test. And you won't like it. This innateness that they have described is not there, in any religion. It's just forced on them.

So this artificial framework doesn't work out.

This artificial framework doesn't work out and that's what should be avoided in Sahaja Yoga, completely, that we have an artificial framework. Many people say: `Mother

said so. Mother said so.' I may say anything. That doesn't matter. How far you have gone with it is the point. Like, Mohammed Sahib said: "*[UNCLEAR]*" so they've said it, so what.

You have to, follow doesn't mean that you just say: `I'm Sahaja Yogi' but you have to do something about it. You have to get into it. And you must, not only take advantage of Sahaja Yoga, in a material way, but in a spiritual way.

Then only people will be surprised to see you, that you are spiritually very different people.

There's no force on you. There's no artificiality about it. It's all reality which you are feeling and you are in reality. That will impress people. And I think the trend of mind is going that side, very much now and people are understanding it. That it has to be something real, all these artificial things are not going to work out. It's all fizzling out one by one.

I've been reading your newspapers.

So now, I was surprised that they said the, homosexuals cannot, they are to be excommunicated. In England, priests are allowed to be homosexuals.

I mean just imagine, how can there be two rules and regulations in the same religion. In Sahaja Yoga, all these things which are wrong, just drop out. Your drugs drop out. Lethargy drops out. Your all these perverted ideas about sex drop out. It's a, innate cleansing power, which cleanses you completely. But you must, open yourself to it, aspire for it. That's how it will work out.

That's very important for you people those who are in the beginning, like the foundation. You have to form a very, deep personality of Sahaja Yoga. If you are indulging into something small, stupid, or something very insignificant, then people are not going to take to you.

So Sahaja Yoga is not, what I say, is not Sahaja Yoga. What you say, what you talk you must walk.

Because I say so, that doesn't mean, by listening to Me you become Sahaj Yogis. No.

You have to practice it. And practicing is very easy. It's very easy to practice Sahaja Yoga.

Because it is innately within you. It is joy giving. You enjoy your virtues. And, you are so secure, so confident. Moreover, such friendships such brotherhood, such relationship. And this so-called, trend of individuality, is not very useful, because it is against the spirit of totality, of the whole.

So individuality is all right like on a tree every leaf is different every flower is different, everything different in the Nature you see, because, what you call variety. There should be variety. You should not be dressed all of them like, military people all of you looking the same. There should be variety. That's how there's beauty. But, that doesn't mean that you have your own individual ideas, about religion.

You cannot. All these ideas must come from within. Whatever are your reactions to outside, should not be, your ideas. There should be inspired revelation from within. And if it comes to revelation, then you'll find that all of them are just the same. There's no inconsistent,

nothing inconsistent. Everything just smoothly moves into one ocean.

So when ideas start trickling down, I think that's another problem in the West is that, you think too much. Think like this think like that. I mean all kinds of things go on in our heads, I mean everybody else is sitting in our head.

First of all we have read a lot. This reading lot also is dangerous because everybody's ideas are in our head.

But then at the level of religion what happens is, one is swaha, another swadha. Swāhā is that whatever, you read whatever you see, you consume and burn off whatever is wrong. And whatever is good you absorb, that is swadh.

So first, I mean you may read anything I was reading newspaper all kinds of things. Out of that I took out the essence of it, what is the problem. But still one will start choosing then whatever is good for us.

I mean you don't eat poison if you know it's poison. In the same way discretion comes in and you start getting to things which are, digestible and which are nourishing, to our growth in Sahaja Yoga. This is a very important point we should know. What do we do, read, what do we think, what do we, enjoy, what do we consume.

Because you are people with super intelligence, you have got, innately. Your intelligence have been enlightened.

So you should know how to grasp the things which are good for you, for your nourishment as Sahaja Yogis.

To be Sahaja Yogi is a very unique thing. Think of so many people who have never even felt vibrations, have

never felt this All-pervading Power, think from that point of view.

But that should not give ego at all but should give a more compassion and more understanding that so much is needed by people.

Our whole style, is, sometimes, takes us more outward than inside.

So let us try to see how we can go inside. I think the only way is to achieve the state of thoughtless awareness, through collective living and through meditation individually also.

Collective and also individual meditation.

Try to come to a state where you are thoughtless.

Try to, put your attention on a thoughtless awareness level. Then the growth start. Because that's the present, not the past, nor the future.

So if you stop at, thoughtless awareness you start seeing something much beyond that exists you see.

Now for example I see these flowers. See it.

Now what does it relate to Me, I should see. Of course the beautiful colour the fragrance immediately, the thought goes to the love, with which it is given. Immediately. Jumps onto the essence of it. These are not given, just for any, expression of expectations. But just to express the love. And I see that love immediately. And that I enjoy. This is, a very important point. That in thoughtless awareness, you immediately jump, onto a relationship with love.

Say you see the nature around. Immediately, you feel, look at the love of God, how He has created this beautiful world for us. How He has given so many things to us.

And then this, horrible competitiveness just drops out. Because in the present only you can, enjoy what you have achieved. Not in the past or the future.

Say you, buy a little carpet like this. You wanted to buy, you must have worried about it, you must have thought of saving money whatever it is.

When you buy it there's no joy. Then you want to buy something else. Like it goes on. But supposing you are in the present. Here now I'm sitting with you, in the present. I know all of you, very well. Like a picture.

Even the folds of your clothes and everything.

Your sitting position, everything is like a picture. And it comes to you and what does it feel. You look just like these flowers. Very abstract, feeling of joy.

So we should try to live in the present. Not in the future and in the past.

I've got so many letters of confessions. Ah I did this, I did that, I mean I never read them. Never.

You should not waste your energy in confessing. That's a wrong thing to do. I don't want to know it. But they send you know for their own maybe satisfaction, whatever it is.

So doesn't matter.

So I just burn them off. Or tear them out.

So forget the past. That doesn't mean that whatever has built you up to this level, you should forget. Whatever has been nourishing, your parents, your other

relationships, your country, your reading, anything that has nourished you, you must know.

But, don't think that my childhood was much better or much worse my mother was bad.

This is psychology also. Teaches your mother was bad that's why you are like this. All blame goes to the mother poor thing. She has given you birth, she has looked after you.

But they will blame your mother. Blame the psychologist than the mother. That they are putting funny ideas into your heads.

So when you, think of your past, you have to more deal with the whole thing as if, you are there for some sort of a treasure, for your nourishment. Not just to blame you I did this, I took drugs. It doesn't matter what is it. Now you solve your problems. I did all the things. Forget it. When you are in the water, in the sea, all right you were drowned but you are saved now you are on the shore. What's the use of thinking about what was happening then. It's useless. Ha.

But the one who saved you from there, or the one, the fish that brought you out or whatever it is, those experiences are nourishing, should think of that. Then you won't have this diffidence you won't have this kind of a, confused mind. You're clear-cut. Now I am different.

See, when a fruit comes out of a flower it doesn't think of the flower. In the same way, we should not worry about what has gone wrong with us in the past, but what has gone good with us, we can think of it because that nourishes us.

Now for future also, we have to think about future, but not to extend your projections mental projections.

But in meditation. You have to see for yourself what is the future for Sahaja Yoga.

What can I do? How can I purify myself completely? What have I to do about it? In the beginning say, to get up in the morning was a very difficult task, for Western people also. Get up in the morning, have baths, do meditation, is too much. It's a punishment sort of thing. But you're not forced I mean if you can't get up it's all right. But some started getting up, putting their effort, previous night they would decide now tomorrow whatever may happen I'll get up. Try, what's the harm. Let's see if it helps. Also they see somebody getting up in the morning meditating, so different. Then they start doing.

The other day I was in Calcutta [Kolkata], there was one gentleman, very learned lawyer and a chartered accountant. But he had, started a factory which was confiscated by the government and he won the case, lost lot of money, winning that case and the compensation has not yet come. It's so many years now, about ten years.

So I told him divert your attention from there. Get into your own profession that you have. Now he's a multimillionaire. He doesn't bother about the little compensation he said: “I had better compensate the government now." He's all right.

So I told him how did you achieve it, so he said to Me that “I saw another one, who was much younger to me, who had nothing, he was just an ordinary person and he was very hot-tempered, ill-treating his wife, doing all kinds of

things, and, was never available at home, for any, difficulties. Moreover outside also he would go and aggress others and trouble others. After Sahaja Yoga he changed, completely." Not good at jobs and then he gave up frustrated and he couldn't do well, anywhere, started a business, he got a loss and all that and more frustration. Then he came to Sahaja Yoga. And he developed a personality, a security. He became very rich, suddenly. He was surprised at himself and he is not attached.

Said all these riches I have got Mother I want to do it for Sahaja Yoga. Whatever he got a plot of land big plot of land and he wants to start a Sahaj school there.

I was amazed at him. He said: “No, what is it, how much money do I need, it's more than sufficient." He started working it out that way.

Then seeing him, this gentleman changed, the one who was a chartered accountant. When I saw his face I was amazed. Not the same person.

So much just like a blossOm I said: “What happened?" “It's nothing. I get up in the morning, do my meditation. Evening I do my meditation, that has changed." Such a small thing life has changed. But, if you have to go for an interview people will get up at four o'clock in the morning. And if they get up. But if you have to meditate they don't. Then it's a punishment to them. Specially in England is very much worse. But now gradually they have understood the value of it.

How it helps you, to do meditation in the morning and in the night. It's only five minutes in the morning and ten minutes in the evening, not much. There's no discipline

about it, we don't want to force anything on you. No way of forcing we'll have. Because that has never happened. Also disciplining children and all that. I've found out a new method by which we can really discipline them better, which I'm going to implement now on them. Let's see how it works out.

So we should know the principle of Sahaj Yoga.

And the one of the principle of Sahaja Yoga is that, we have to meditate, if we have to grow.

Meditation means at that time we are in thoughtless awareness. That time neither future nor past.

So we open out ourselves, to the Primal Force, to this All-pervading Power, to fill us up, with inspiration, with, beautiful ideas. Actually like the nourishment of the tree which is achieved by the sap of the tree.

And to feel the love of God. To feel how we are instruments of that love and how the love can flow through us.

So in the morning I've told them to, meditate about five minutes, or say ten minutes. But we shouldn't put the watch, now five minutes and a bell rings. Oh, finished. That's not the, you should enjoy. I have told some people five minutes, they go on sitting for one hour. They enjoy. It's an enjoyment. Is the inner enjoyment of the inner beauty of your Self, the inner glory of yourself. Watching yourself within, is beautiful.

But some people, started as hypocrites doesn't matter. Still they achieve. And some are very smart you see. They think they can cheat themselves, very well, with their intelligence.

No use, what's the use, of cheating yourself with your intelligence, is of no advantage.

So we have to think that, this intelligence, which doesn't give us the strength, to rise, to ascend, to our heights, is not the real intelligence.

The super intelligence will just, show us the, achievement, that we have to achieve. Will show us all that beautiful pure life, that we have to achieve. That's the work of a super intelligence. But for the dullards, Sahaja Yoga is very difficult. They are busy with something here and something there. They can never rise.

They never make a point. And they can never understand, what is important in life for a Sahaja Yogi.

So when I say you meditate, I do not mean that it's a discipline for you, no, no way. But it's a path, it's a way, out for you to get to your thoughtless awareness.

Where you know yourself, means you know, not on your Chakras, not the Chakras of others, but you know that you are the spirit, that you are the pure spirit and that you have been glorified.

As if there's a covenant with God, before you were born as human beings and now we are fulfilling that and going back to that which was put within us. We are achieving that. And that's what is the most, important understanding about oneself.

Say Mother has said that, you are beautiful, you are compassion, you are virtuous and that, you are, the Truth. You are the Spirit.

So why not we become that. Why not? So whenever your so-called intelligence starts telling you: `Oh it's all right.' No escape from this is going to help you. I mean if you want to escape, you are free to escape, no doubt. But why to escape this which is so important, which is so good for you.

It's a very easy way Sahaja Yoga is the easiest.

When I see what people have done to achieve their ascent, I get frightened really. You have to go to Himālayas, without any clothes you have to stay there and exert yourself.

I've got a film of Ādi Shañkarāchārya. Poor fellow had to renounce the world, just to go to spread this, means Satya vedas. Which is the same. I mean that is message of Christianity or message of Buddhism, any message like that, in the real way, is the same. How much He had to suffer. That's not the case.

You don't have to suffer. Every step you move, you get ten times the blessings, in every way, materially, physically, emotionally. But the greatest is the spiritual. And in that, you become such a personality that, whatever may happen around, you enjoy yourself. It's not a relative life any more. Just enjoy your self and others who see you also enjoy you. I want you all to get all the powers so-called that I have. And should be even more. That's what I want you to have. That's the desire of a Mother always.

May God bless you.

Now if there are any questions I would like to answer also. It's not that into fear in Sahaja Yoga you can't ask Me questions. You should.

This is working out? I never used to wear spectacles but for this, four five years back My eyes started *[UNCLEAR]*. That's much better. Reflected Glory. You have to be humorous. You have to be humorous.

So.

Sahaja Yogi: Shri Mataji, do you think Mr. Gorbachev is likely to emerge as a big power in Russia again?

Shri Mataji: What's it? Do you know the good news or not? Yes, he wants to meet Me. Let's see.

I hope I'll put him right. Poor man. He should have met Me before, you see, he met all horrible type of people. All kinds of bad Gurus and everything he met. That was his mistake. If he had met Me I would have really warned him against them. But they did something to him. Though I worked out, you know how I worked it out, Myself. But now the time has come for him to get to himself.

Yeltsin's, a horrible fellow. He is more sort of an, American man, who wants to enjoy parties and women and this and that. Americans are very much impressed by, very much. The more stupid you are the better it is there. Like this Elizabeth's honeymoon. I mean Australians will never do that. You are very much matured, compared. Such stupid people I tell you. And America is full of them. I don't know, how to, bring sense to their heads. First it's a, newly born country. And so much of stubbornness.

So very bumptious. They are good at technology and all that they have done well, with their hands. But maturity is missing. And also compassion I think.

Even if they help people, it is not out of compassion, but is to show off. Now when they help, they really, make it look so horrible, that people don't want to have.

But now we have, some very good Americans, who are Sahaja Yogis, I must say. Gregoire is sometimes exhausted but, he thinks that some good things are coming out. Black people there are good but the best are Chinese.

Now we have more Chinese than Americans in Sahaja Yoga. Indians abroad are useless. They are like a mango tree taken to England, which doesn't give mangoes and also an apple useless. Can be used only for firewood I think. Absolutely useless people.

Same in America. For them dollar is their father, their god, everything. Where most of them have gone from very downtrodden societies in India.

So it's all right. We have other population which is good in India, quite a lot. Working out. It's spreading like fire in the North India.

And My Tour this time, I don't know. In I think twenty-five days, I think I'm going to about ten places.

So it's going to be quite a, feat for Me.

But it's worked out. I'm surprised at Delhi. Compared to Delhi, you see Canberra is another capital.

Delhi has worked wonders I must say. Really. Of course in Delhi itself I get about, ten to twelve thousand people but Noida twelve thousand people. I went to Ghaziabad about fifteen thousand people. Just imagine. And that's a capital of the city.

But in Delhi we don't only have bureaucrats. Maybe here. Only there we have bureaucrats. We have lots of business people and other people also. Bureaucrats and politicians, keep them out. They don't want to enter into the Kingdom of God. They have their own kingdom of rules and regulations and that's how they'll be living.

So bureaucrats we should not worry too much. But now some are coming, because TM has harmed them. The bureaucrats are very much harmed by TM in India.

So now they are coming to Sahaja Yoga, just to get out of it.

They were telling how they have suffered and what they had to go through. You should get all the, information about TM from David Szpiro and publish it, here as a book or something. Very important.

Because it's not what you are writing, what the newspapers have written. Can make a little booklet. Write down all these things in that. And let people have it. Could be done.

I was thinking of doing it Myself but you know how, I am on the run all the time. No time to sit down and settle down and do something substantial. [Hindi.]

Sahaja Yogi: I received a letter from my son from the school in Washi.

Shri Mataji: That's good. Beautiful. I must say the children of Australia have proved to be very good, compared to others. Very good idea. This Washi school, we're facing a little problem with the children because I don't know, very wild children. Extremely wild. I don't know how to manage them, just all the time run out of the school and

around to the streets and going to the shops and, it's very difficult. And also still the upper storey is being built, because the school is starting later on. And it's difficult you know when something is built and children are like this they climb up.

So we are thinking that till the school is completed, we'll keep them in Dharamshala only. And then we'll bring them down. There also big difficulty because it's a place, with lots of cliffs and valleys. It's just, it's too much of activity and too much running out and, I don't know.

So they beat each other and all kinds of that things are there.

The worst part is that one boy does it, the others follow.

Nobody will stop them. Which is very wrong. In the beginning of one month so the teachers wanted to give up absolutely. They said we cannot run the school the children are absolutely wild. Absolutely wild. They cannot be tamed. Slap them or beat them. But I said all right you use a plastic ruler, just to show them. Nothing. Plastic only. Just came and broke it.

Compared to Indian children I must say it's a big task. We have to get teachers from outside, maybe, if they do not come round. But I don't know if they really respect teachers here also.

This is, this has come out of, this kind of a philosophy that, let the children express themselves and let them be free you see. Which is wrong. Because why are the parents then. I always said they should hang from the trees.

What is the use of having parents if parents can't do anything about it, can't tell them anything.

Some were saying Mother we were also like that. I said: “No, no this generation was worse I think." But even if you were like that, so what.

They said: “Then we changed with Sahaja Yoga." But I said: “How to run the school. Now we have to run the school at this age. Absolutely no self respect, no respect for anything. At least seventy percent children are like that. Even the girls are terrible. They don't brush their teeth and they don't want to take a bath they'll cry for anything, make such a fuss. It's difficult." I had a talk this time with them. Bought lots of presents for them. They were nice to Me and they were listening to Me. But Gregoire said: “They're hypocritical Mother." He's very disappointed. He went and warned them that: “If you behave like this we'll not have you back in the house." So they said: “Where will you send us then?" Then said: “We'll send you to lunatic asylum." I mean the new generation that is coming, is going to be much worse than you. I tell you in the west be careful. I have a feeling. All these theories come up but, without experimenting they just employ them.

It's very dangerous to do all this, because it's a new theory you employ that theory. But first experiment.

See for yourself how it works.

And, on the other hand, they want to criticise our school, compared to horrible schools in France. This boy, Johannes was sent to a French school and he wrote to Me that I can't go to that school. Because boys are all doing all dirty things all the time. I can't bear it. And at a very

young age, children below twelve years are taking to drugs, smoking. It is such a spoilt atmosphere.

Sahaja Yogi: We see it in society in another very strange way where, prisoners in jail, they're more concerned about their welfare than the people they have done damage to.

Shri Mataji: Is in where?

Sahaja Yogi: When they're in jail there are lots of people in society, who are saying oh we must look after them, we must do this we must do that. But the people that they have robbed or killed or maimed, nothing.

Shri Mataji: It's Vatican idea, to support all the war criminals, compassion. Worse is France you know. Once it happened that we had to go by bus you know, from the station and couldn't get any taxi or something. Got into a bus, Myself and Marie.

First one gentleman walked in, he was mad, absolutely and he sat into his chair and he started saying some things you see. I said: “What is he talking about?" So she's saying: “He's decrying the war, what has gone wrong in the war” but so loudly. I said: “But he is a bhoot. Everybody will catch bhoots from him." She said: “Mother it's all right." Then another lady walked in, same style. Then another gentleman, there were four or five by the time we reached our destination, about. And they were otherwise normal.

They would take their tickets all right, pay for that. Otherwise all right. But all the time talking like this.

I said: “They should be all arrested and put in some lunatic asylum." So Marie said: “But you see the French

are very compassionate." I said: “Compassionate to whom?" Absolutely mad. Absolutely. I said: “They can hit anyone." She said: `It's all right, after all they are mad." Why do you want to mix them up with others? They said: “There are so many now what to do, by living with the society they'll improve." None of these. Never happens. But in India we don't have so many mad people. I mean we don't have schizophrenia at all. I've not seen anybody having schizophrenia in India. Either they're mad or they're sane. There's nothing in between.

But these schizophrenia they work, they earn, they live like normal people and suddenly they become mad, you don't know when they will become mad. They can attack, comes to them.

That we don't have. We have very few mad people, in India, very few. I mean the real mad. This schizophrenia I've not heard of. Don't know from where it, must be drinking, must be the perversions, maybe.

Or suppressions. It's predicted that sixty five percent of Americans will become schizophrenic, imagine.

You dare not go there. This schizophrenia I don't know from where it comes.

Sahaja Yogi: Shri Mataji is religious fanaticism the same thing as madness?

Shri Mataji: I think it must be that. Must be that. Confessions, you see and this religious fundamentalism.

I think Christians are the worst because, at least Muslims you know they are fundamentalist I mean you know they are and Jews you know. But these Christians are very, you see sophisticated, fundamentalists. And that's what

happens. This Vatican is already on its way out. I think so. Absolutely.

Because, there's a book written, `In the Name of God'. Horrible. Have you read that book? It's banned in India. I don't know if it is banned `In the Name of God'.

Sahaja Yogi: It's here, it's available here.

Shri Mataji: Is here. This gentleman now came to Sahaja Yoga after writing that book. He's a very nice Englishman.

So it says that, this first Pope was murdered, by this Pope. And nine million dollars, were counterfeited and were distributed through the Vatican. I mean, what sort of a thing, as it is an organization I can't understand. And after that thirteen people were murdered, just to hide the secret.

And now that every day I'm in, Italy, every week there is some sort of a, exposure of this Vatican.

Horrible they are. Like this Calvi was murdered. They said he hanged himself, on a bridge. No, Calvi says, he was murdered because he knew the secret about the death of this pope. But the man who murdered is a, Mafiā man. And he has confessed that: “Though I'm with Mafiā, the Vatican's asked for my services.

And they have paid, for this murder." Then they asked Mr. Heard about this. Why didn't you do something about it? At that time when this fellow was hanged here. He said: “Because we don't want our judges to be murdered, our lawyers to be murdered." Judges were murdered, in Italy. What a dangerous place it is.

So I am there, now.

Also this, Anglican Church and all nonsense. Absolute nonsense. And they know they are not truthful, that's why they are after us. They know it, they're sure. They're aware of it. Such falsehood. But in all religions it has happened like that, no doubt. But maximum in the Christian religion because it's such a sophisticated outward you see so inside what's happening, you don't know. It's like the I mean big cyst you see which grows inside and comes out in thousands, it's like that. Such hypocrisy. And the people who believe in them are very innocent good people. Very good people. And they are misled.

That may be the reason I was born in a Christian family, to find out all the nonsense. In these things the Christians are something very, chosen ones, wonderful people, very compassionate.

They have no ideas as what, these priests are up to.

Also this lady, the one who got the Peace Prize, Mother Theresa. Such a hot-tempered woman I tell you. I don't know how can you give her a Peace Prize.

She collected all the money from the Bengalis and got hold of some sort of barracks. Bring all these people who are dying, put them there, convert them. That's what her job is. She cannot cure anybody.

She cannot give any relief to anyone, no medicines, nothing. Just to convert. And she gets a Peace Prize.

I met her once when she was going to Calcutta with Me. And she brought some sort of an odd looking thing with her. She came in that plane. That time she was not such a well known figure I think. And she said: “I want to sit in front." They said: “No, this is for these people, they are

people who are sick and they are supposed to sit here, they have reserved it, you can't sit here." “But I want to sit here only, because I have this odd thing." They said: “You give it to us and we'll look after." “No." There's a small little space like this, where you enter inside the aircraft. She was jumping from here to there. She's very thin you know. Jumping from here to there. There to there. There to there. For half an hour she was jumping with temper. Baba what is this? No. I am Mother Theresa, this that.

Then they literally put her down, when the plane started. And this lady should get the Prize for Peace.

In Ethiopia, she's just converting people. Ethiopia. When they are dying. Because once you convert, you will go to God. Immediately. Only you have to have the brand. This ordination and ordination, what do you call? Ordation or ordination?

Sahaja Yogi: Ordination Mother.

Shri Mataji: Ordination. Women are stupid to fight for it.

They must be also orators I am sure, too you see. They must also have a platform to speak, the ladies must be thinking. Why only the men? Hindus are equally, quite misled by their nonsense too but only advantage in Hindu religion is that it's a scripture. And it's not organized. There's no Pope or anyone like that there. Or Archbishop of Canterbury they don't have. The way they mix up politics, with religion.

And we don't know here, that this Christian Democratic Party, has been ruling, Italy for the last forty years. There are seven other parties, which are in majority, but they

are fighting with each other. And these people know how to make them fight.

So these are in majority, they in minority.

It's a real, what you can say call, a very, funny type of a government which is in a doldrums all the time because they are not in majority. They have only got thirty-two percent of votes. And also it's very much in France this Parties. French are really Catholics, of the worst type. Because there is one advantage in Catholicism, that you can drink as much as you like. And French, for them their bible is, spiritual food is just drinking.

Antonio went to see the judge when they were doing something about this case. Nice judge because, for that little boy he gave a verdict of nine page. In that he has mentioned Me as respectable and Sahaja Yoga as very good people and all sorts of things. And when he went to see him he offered him some, I think must have been some wine whatever it is. He said: “We don't drink." He was surprised that a Frenchman doesn't drink. But in Australia they're taking, I mean they think drinking is bad. Isn't it? there's a new, sort of a trend coming up, that they respect people who do not drink. Is a good idea.

Sahaja Yogi: It must be so, Mother, because the breweries are spending a lot more money now to advertise, that means people are not drinking so much.

Sahaja Yogi: The doctor was telling me the other day.

Shri Mataji: I've seen more and more people who don't drink.

Really. Also it's expensive, with recession you know. Recession is a blessing in a way.

Sahaja Yogi: I think the same thing's happening with smoking to Australians.

Shri Mataji: What happened?

Sahaja Yogi: I think the smoking is lessening.

Shri Mataji: Smoking also?

Sahaja Yogi: I think so.

Shri Mataji: That's the real blessing I tell you, you should be all right if smoking goes out. But too much money has ruined them, so it's better to have some recession. By the way I was thinking about the house for you. I was reading newspapers. And I found that the houses, outside, in farmlands are much cheaper.

So you should get hold of some big house which is dilapidated, instead of buying this one because it's on the street you see. If you start singing tomorrow you'll get police. Best thing is to, find out a place which is little far away and also some sort of a farmland.

So we could pitch some tents there and also that, they will not disturb you. There should be some compound around.

Somebody told Me that somebody has suggested that they should buy this house.

Sahaja Yogi: That was Brisbane Shri Mataji.

Shri Mataji: In Brisbane, not here. This is all right but, it won't work out Sahaja Yoga. For Sahaja Yoga you have to go, a little outside. Just find out, you might get. They have a very small house in Brisbane. It may be little more convenient for people who are working or something. But

for meditation, I think you have to be little away from the city. That's very important. In Sahaja Yoga we see to all conveniences you see, like, the Pūjā should be on a Sunday.

So many things are there, so many conveniences. But, formerly I mean, you had to go on the Himālayas at least minimum, for your ascent.

So it's very convenient, it's very comfortable. But still, I would suggest that, house should be little away from the madding crowd, very important. After all you all have, cars so what does it matter, five miles here and five miles there. Best thing would be to go for such a house. And if it is dilapidated better because then you can renovate it yourself. And you can enjoy it. That renovation.

For Sarah, I wanted to tell you something. That I didn't know that she is such an artist and she plays cello. I didn't know. But you see her husband, comes from aristocratic family. And he has lots of lands and things so and he's doing some business in transports doing very well.

Now for him to come here would be like a beggar, to stay here. He can come just to visit you people.

But she can learn Indian music there. If she's done cello she can do very well also. Because it's the same style of sitar or something. She might be able to do it, very easily. They should have written it down, that she is like this, a cello player and all that, then Austria is the best place.

Several Yogis: It was on the marriage form but abbreviated.

Shri Mataji: Ah you see there were this time five hundred marriage forms and it's a mistake there.

But doesn't matter, it's for the good. Because cello is over now. If she becomes a good sitar player and she'll be known all over the world. You see Western music you have to play in a group. And you don't have that much of creativity in that. Cannot create. It's all written down, you have to follow it up and all that. But Indian music is not like that. And you have to be in a part of the group I mean individually you have no achievements as such, much. But in Indian music you can be of a great renown.

So she has a good chance she can pick up anything. I think she can learn, violin there.

Indian violin is very good. Or she could learn sitar, sarod, anything. Once you know a string instrument you can do that, better.

And nowadays it's very much appreciated and internationally it's very much, appreciated.

And it's not a team work you have to play on. You have to play alone. Single. That's something great.

They'll appreciate it coming from a Western girl very much in India it's regarded. Even our government gives scholarship for that.

Beeath is the one who got. No Simon. Simon is from Italy. He stayed in, married in England. He too got scholarship. But one has to be a good Sahaja Yogi otherwise the one who gets you these, all these things is Debu Chaudhuri. And he wouldn't give to somebody who is not a good Sahaja Yogi and just plays something, he wouldn't give.

And so he told Me, asked Me: “Mother what do you think about the Sahaja Yoga part?" And do you know this Debu Chaudhuri had this problem, of the `artist's thumb' as they call it. He couldn't play for so many days, I think so many years, because he used to get cramps, on his thumbs.

So I cured him. He got completely all right. And then he started again, playing it. And then he became Dean of the Faculty of Arts in Delhi.

I mean then he started his performances all over everything. He played before Me and he has made some ragas for Me and all.

Now he has got a very high title Brughu Visharad in Delhi. But he is very much indebted to Sahaja Yoga. Very much indebted. He thinks only it is Sahaja Yoga which has given him this steadiness. And he thinks only that Sahaja Yoga has given him this blessings and that's how he has achieved it.

In Sahaja Yoga one should not worry everything works out. Whatever is an obstruction really is for our progress. This case in France has helped us so much now. Everything for our progress. If there's some little obstruction, it is for us to jump out of it. Always.

So one should never worry about anything. Never worry. It's all worked out.

This time there was a miracle when you came to India. We had all these silver things and all the presents and everything put in a, truck. And they told Me that we have filled the truck, we are going to leave. I said: “No tonight you are not to leave.

Somehow or other you keep back. Tomorrow morning." They couldn't understand.

I said: `No, nothing doing." And that night, all the trucks were plundered, on the way, by dacoits.

So, next morning they started. And they came *[UNCLEAR]* very close to Ganapatipule called Japadevī, which is a place. Then most of the time there are some accidents. Must be some sort of a bhoot there, I don't know what.

So this truck lost its control and the wheel started coming out and big problem and it was on a slope so it started moving backwards.

So these boys jumped out. And also the driver jumped out thinking now what will happen? All the things inside there. Started moving and suddenly turned at right angles. And then at right angles. And stopped near a platform, just like this a big platform, made of stone by Nature itself.

Just stopped there. They thought it's now finished.

So where is it going like this? Moving by itself.

Then a bus came that side. If this had not happened the bus would have collided.

I've seen Myself it being stopped and no-one can believe how it must have happened. Then they used the platform for taking out things.

And there was a bus, in which people went and got another truck. And nothing was destroyed nothing I mean, not a single bit.

So that's what it is, Sahaja Yoga, is something one has to experience and then believe in it.

Everything works out.

So now, I take your leave.

May God bless you.

Contents: 1992-02-13 **Talk to Sahaja Yogis, Red Hill Lookout, Canberra, Australia**

So we are with the nature here.

So beautiful. The way it is planned you can see how the person who's planned it had the feel of the land, feel of the nature. How he is made up, by not destroying it. Whatever is there he used it, otherwise they would have put one bulldozer and finished it off. But the way it is planned shows he had feeling for the land and he could understand. The way we look at nature also, is our own. The way we are inside, that's how we look at nature. Nature is our friend absolutely; it's working for us all the time. And we don't do much for it. Look at these trees. They give shade, they give fruits.

Whatever is possible for them, they do it. And when they are old, use them for wood. All supportive to our life. But we must have feeling; otherwise, what's happening today is this ecological problem. And this is because we do not have any feeling for the Mother Earth. No feeling for the nature. We are really plundering them and then the whole thing reacts. It's a kind of an aggression that you want to have so many things at the same time.

Like I have seen once, first when we went to England, we never served any drinks in our house in India, but in England nobody would come to your house, so we had to organize. I told C.P. that “You better do something about it." So he went and bought some books, how to organize.

So first the question of tumblers. And so many types of tumblers you had to use. I mean in those days, this was I'm telling you, 1973, or say beginning of '74. The first lot we had to get cost us nine thousand pounds. First total. But we had to get about twenty-four of the best crystal, the best crystal. Because for everything there's a different type of a crystal that you have to have.

I just thought that if you had some silver, it would be much better. One glass of silver is sufficient, once for all your lifetime, your children's lifetime. Instead of that, all these things like crystal. But at least it was crystal. It was all right because it was in a way, some sort of an art. And then I learnt how they make, even in England, etching and all that, beautiful in Scotland. English crystal also is nice. The best is Czechoslovakian. All these things I learnt there with that horrible sets of tumblers and you had to have the best quality, that's something, part of the prestige, you see.

So somebody will come and just see the glass, slowly, you see. And the plates also, they'll come and just turn round. First I didn't know what was happening. Because that's not done in India, I mean nobody's bothered, you see. Only if there's art they will appreciate, finished. We don't have Saville Rows and all that in India, so it's different.

And that's what I felt, that so many tumblers are needed for one household.

So, they are spending so much money to buy all these varieties. But the worst is in America and now they're suffering from it.

Even in plastic they have varieties.

So you go to somebody's house, so they...

So even in plastic they would, say, they have plastic tumblers which are just usable once.

So they use once that, then it's thrown out. Even in the drawing room, in a, say, restaurant or anything, even in their own drawing rooms they have dust boots. Can you imagine? And then they will use a lot of paper, plastic things. They never have proper plates. They may be very rich but they are always on the picnic, you see, eating in the paper plates, using plastic things. But they are so proud of it.

“You see, this is a new one that has come now in the plastic scene. This knife is a new one, try it." “But what is so great about this? It's after all, plastic." “It's new, you see, new." New is the idea.

Then everything has to be different. Every year.

So this is the fashion this year, so this kind of clothes.

Now they go on discarding this plastic that they use, then dresses also. This is the fashion in Paris, so that's the dress comes in. Then the entrepreneurs have really made us slaves out of that. Now, if you are dressed differently they say, “Oh, you are out of fashions, out of date." So one lady came to see Me. She had pants cut here, here, jeans you see cut here, there, everywhere. I was just worried that if she sits on, may give way. Very close cut. And a funny type of a shirt with all cuttings everywhere, all the threads coming out.

So I said, “Why are you, dressed up like this?" “I'm up-to-date." So I asked her, “What about Me?" “You are antique." I said, “Antique is more precious than up-to-

date." So in India, we say that these people have got now the desire to be beggars. With everything beggarish.

The houses are beggarish, dresses are beggarish, the hair are beggarish. To add up to it, drugs have come, so it's all absolutely... you feel you are in some sort of a fish market, smelling. The way people live is... I mean, they are no way better than our slumming, the way they live, the way they eat, the way they like.

They have money, not that they don't have money. Oh, they pay more for that. Yah, they pay more.

But you go to any house you see, England is worse this way and when I was searching for a house, we had to go from places to places. Quite big houses we were looking out for. Suddenly, you find two legs of pants falling on you from somewhere and then some shirts coming on your faces.

I said, “What's this?" “Oh, these are old clothes we have, you see." “Since long?" “Oh no, this was last year's." “So why are you keeping them?" “What to do?" “You better throw them away. It's no good, give it away to someone." “No, we are keeping them. Maybe the fashion might come back." Piles and piles and piles. You get into a room and suddenly you are on a pile of dirty clothes.

So untidy.

So horribly lousy. This is advancement. This is what we have progressed.

So this funny greed of having more and more and more and more. I mean, you can have, but have something artistic so you won't have too many things, you'll have few. If you try to have artistic things, then you will have

some few things. But if you want to buy plastic, there's no end to it. The clothes are all artificial these days and in that the fashions are changing.

So we should not be slave of these entrepreneurs who are just befooling us all the time. In the market something comes up funny, transparent clothes, you see, made of plastic.

Something absurd, you know, sometimes the clothes are very absurd. Like they had very tight jeans once upon a time. And they tighten it by... they said that you wear it and get into the tub. And when you come out they just stick to your body. And then you bathe with it all the time. I don't know if they bathe also, that's another point. Now, it's such a funny thing that with this, the ladies couldn't get into the buses so they were to be pushed in you see. But the worst was that they developed varicose veins.

So they would come to Me. I said, “Why did you wear?" So that was the fashion. Then they started with the baggy ones, with the holes, holy pants.

Like that, you see, moving from one to another, having too many things of no value.

So the Sahaja Yogis should understand that we are friends of the nature. And whatever nature gives us, we have to respect it. Better wear natural clothes as far as possible. One natural shirt is better than three unnatural ones, because you can breathe better, your skin breathes better, you can wash it better.

So best is to take to more natural things. I think this trend is coming up and that's a very good trend, that we should take to natural things. And when we take to

natural things, there's one thing we cannot have too many of it.

But if you start using something plastic, then there can be any number and that's how you really torture the Mother Earth.

First of all, you dig her out. Then you wear all these things. And they cannot be destroyed. There are mountains and mountains. Mountains and mountains of this plastic if you go in America. Even in England I've seen mountains, such a filthy sight. They can't burn it. If you put it in the sea, it floats. And wherever you go near all these so-called very big cities, if you see the sea from the airplane you find all littered up completely.

So we are spoiling our beaches, we are spoiling our homes and wasting our money.

So these entrepreneurs have no feelings for the nature. They never think what nature is like.

When I wanted to build this Pratishthan, the five six architects from India, they're Sahaja Yogis also, very well qualified but in the Western manner, you know.

So the design they made was some sort of a colonial style house with a platform all along because the land was like this, you see.

So they took the zero point as the highest.

So you hang on a platform, for which you have to pay enormous amount. I said, “All the way we have not come to this place to hang in the air." They couldn't understand what I was talking to them.

I said, “I want to stick to the ground, build the house on the ground." They said, “You have to make topography,

you have to make this graphy, that graphy." “This is very simple. What is this graphies you are making? Just get to it." Luckily, they had gone all of them on leave for about fifteen days. I changed the whole lot. And we would have been hanging twenty-two feet high.

So I put one hall underneath that. And when you are moving down, you never feel that you are going down that low. And it's the personality of the nature which is expressed in that house. It's very interesting. You have seen Pratishthan? You see, did you feel that you are going too much down? Nobody feels that way. Well it is. But after fifteen days they returned.

All go, “What? How? It's going to happen." I said, “Nothing going to happen, take it from Me. I've used it the best way one has to use and nothing is going to happen to your building." And they were after the builder. The builder said, “Shri Mataji praised me, so I am not bothered." And it all worked out so well.

So well.

So this is what it is in the... it's also labor-saving, you see.

If you ask somebody, “Why do you wear plastic?" they say, “You don't have to press it." But what's the harm in pressing? You see there's one cloth if you have to press it's all right, it's a good idea, or don't press. Don't want to press, don't press, you'll look quite neat, doesn't matter. But what is the need, I don't understand, to have so many plastics? So Sahaja Yogis should avoid plastic things as far as possible, specially for children, one should be careful not to make them wear plastics.

Sahaja Yogi: What about plastic toys for the children, is that a bad thing?

Shri Mataji: Not very good for them. Also these plastic napkins you use for children are not necessary.

Then you see, you become unattentive to children also with that. I mean, toys they play for a while but still sometimes they put it in the mouth and... If you see, children are more fond of things made out of cloth or made out of wood. They like it. They like the feel of it. You put five plastic things and one thing made out of wood or made out of cloth, they'll pick up the cloth one. They like the feel of the smoothness of it, you see. They're very expensive here, I agree, but in India they're very cheap. This time in Madras [Chennai] I don't know if you picked up something or not, lots of things were there for sale for children.

You see, they wouldn't stop My car anywhere, I was on the run, otherwise I would have bought. The wooden toys for girls are very good in India. Beautiful. Also for boys. But the plastic toys which are covered with cloth are all right. Not so dangerous.

Plastic is something that penetrates into everything. Into everything. We also give too many toys to our children. In our days, a girl would have only one doll or two dolls now. But now the plastic toys, the whole room is filled with it, I mean you have to just wade through to find out your child in all this.

So many toys. Perhaps maybe we avoid having relationship with our children. We don't talk to them, we have no time, so give them some toys, stop them, there.

Sort of a diversion. And that's how we don't know our children at all. Too many toys. And the toys also now are coming out in such a way that's another slavery because

on the television they'll advertise it. Your children will be after you, “I want that toy." There was a bear, they took it out, which had a birth date. And so they would celebrate the birthday and all the bears were invited you see, for that. It's so funny, isn't it, that children should be given such ideas? Because there's no rapport. If the parents have a rapport with children, children won't need so much. You must read some proper stories to be told to children, talk to them. If you keep company with them, I don't think they'll ask for toys, too many toys. They would not. They'll be very satisfied, because most of them are realised Souls.

So talk to them in such a manner that they develop their spirituality rather than all these materialistic things. I have found that we don't spend much time with our children.

That's why they are like this. We had such a problem. I was telling you about these wise children we had in our school there. The teachers were mad. They didn't know what to do.

They said, “Within one month's time we will give up." They said, “We can't do this any more." The relationship between the child and parents should be very sensible and of respect. Because I have seen that children go on asking questions, “Why? Why?" like that. You see, it's kind of an aggressive nature, that's all. They don't want to know anything. Just go on asking questions. At that time you have to tell them, “You are not to know this. There's no need for you." You have to shut them. The quieter child is much better, who observes, who learns.

But the one who is aggressive becomes later on a very wild personality.

So to see that your child is not aggressive. They are exhausting. These children are absolutely exhausting.

This time I went to Rome. And I bought some sweets for them.

Some chocolates.

So when I sat down I said, “Now these for children, some lollipops and chocolates." So they all rushed on to Me, pushing their hands like this.

I said, “This is not to be done, you are not beggars. Are you beggars?" Then they sat back. They are not beggars. But say in India you try this, no child will push forward this way. If you try to give he'll feel shy, he'll look at the mother. Should he take it or not? But this comes only because of the rapport we have with children.

Now how do we have rapport with them? See now, you take them to the nature here and see them, how they behave, what is their style, what is their treatment? Instead of making them run about like mad or taking out some flowers or doing some sort of an aggressive act, just make them sit down. Tell them, “Now what is this flower? Do you know the name of this flower? Now this one, do you know what that flower is?" I mean, many parents don't know themselves, I don't know if they can explain.

Then, “What is this tree?" Look at the nature. Put the attention of the children on to something which will make them more contented and more deeper. Instead of that, as soon as they see the space they just start running.

You don't know what to do with them. It is because you have not taught them how to be concentrated on something very interesting. Now see, I am sitting here. I am sitting watching these stones. Even this will be in My head. See what a beautiful fibre, just see, just see. Beautiful. This is nature. And if once children start appreciating it, their attention will be more on this than on something nonsensical, you see.

So a rapport has to be established and an understanding of the children. An appreciation. When they do something good, you must appreciate. And when we are doing something, mostly they do wrong things just to attract your attention. If you don't pay any attention to that and just distract their attention, to something else, it's very easy. For example, now if you are going to somebody's house, the children are going with us. Before going we tell them, “See now, you have to behave there properly, otherwise they'll think that your parents are no good. Now we go there. You should not, in no way try to misbehave.

Shouldn't ask for anything. Just keep quiet." So first of all, you tell them how to behave. Now when they go there and they behave properly when you come back, you have to tell them, “This is tremendous. You have been so good. You behaved so well, it's really very good. I'm so proud of you." So next time, even better.

Then you have to tell them about their dignity, about what they are. And also the dignity of the nature. “See how dignified the tree is. How it is standing there for giving a shade." So they develop that feeling. If you do

not have feeling for the nature, you cannot stop this ecological problem. That's important, very important.

Luckily, with Sahaja Yoga, Hamid has done some research and he has worked on the trees near Austria.

There's a very beautiful mountainous area, much higher than this, between Germany and Austria. There used to be some sort of wasps, were really fatal. Now they have all disappeared and the trees are crumbling down with this acid rain and getting completely destroyed.

So the government asked him to do some experiment with them.

So, he took My vibrated water in a Pūjā and he mixed it with other water, put it everywhere.

So he said, “All the trees about sixty years of age didn't react much. But below that, they all reacted and they started looking healthier." But he said still, the speed was not there.

So there were lots of these badges from America left over.

So he went and pushed them into every tree.

And he said, “I went there after six months and the whole thing was changed, vibrated. And it's all green, so beautiful." It's a remarkable thing to happen.

So I think My picture must be giving balance or something to this acid rain, or it nourishes these. The vibrations after all, vibrations do nourish everything and I don't know what happened to the acid rain.

It's very different. We can try that everywhere, vibrated water and these badges. Even the rings have done great

work. He had a problem because they don't have well as we have in India. They only have those stamps.

So he removed the joining ring and put his ring inside that and then he joined it. With that ring only, it worked wonders, can you imagine? Ah, just imagine. Maybe the ring was emitting the vibrations and the water which went over it carried the vibrations. Unbelievable things have happened.

Unbelievable.

So for us it is important to understand what is our status and what is our position. We are something very different from others. We have so much capacities.

So we must understand what we can do to really improve the conditions around us, our children, everything, because now you have that vital force which you can use. But many Sahaja Yogis are such, they do not understand that Sahaja Yoga is not for only for your personal cleanliness or for your personal ascent, but for the ascent of the whole universe, of the whole people. Anywhere there's a Sahaja Yogi you can make it out. Once I was going in a village and I saw a beautiful, very beautiful field of corn. Such beautiful corn, such thick, thick seeds in it.

I asked the Sahaja Yogi. I said, “Whose field is this?" He said, “This is mine." “What did you do?" “I just got one coconut vibrated by You and put it in my well." All these miracles are happening.

Something, when I was building Pratishthan you see, we didn't have water or well there.

So the neighbour said, “My well is lying here, you can use it, but it only can work for a few days. You'll have to arrange for water to build that house." I said, “All right." So the first thing Sahaja Yogis did was to put My vibrated water in that well and one coconut. Suddenly that well started getting filled up. And while building, you see there's a big ball kept there. The ball was hanging in the air but still the water was coming. And the whole of Pratishthan was built with that water. We never had to buy any water and everybody was amazed. How can it be? But the water from, I don't know from where that source, but just sucked it. Till we finished the house there was water in that well.

Then the fellow said, “I want this well for my own use. We'll use it." Immediately it dried up. Touched the bottom.

So he came to Me and said, “I don't know what has happened. There's no water. Not a drop." I said, “Really?" “It's dried out." So I said, “All right, you take one coconut." He said, “Your coconut is lying there." I said, “Take another one." He took another, it wouldn't.

Then I said, “All right, you get your realisation." We gave him realisation, this that. Then he said, “I would like to sell this well to You." Sold it to Me, again the water came in. Poor fellow, now he didn't know what to do with that.

So we bought that well. Hari knows about it. We bought that well and now that well is again all right.

So the nature is a great friend of Sahaja Yogis. This is what I am trying to say. Whatever you want, it will work out for you. See how the rain came. Least expected at this time. You needed it and when I was in the plane

only, I saw all the thundering going on. In Perth, when we went to the place where they have built a very beautiful cottage, it was all parched and all brown. When I came it was all green, absolutely green. They said in the newspaper it was, it's a very rare thing that such a rain has come at this time.

People don't remember. Frank told Me he doesn't remember his lifetime that rain was there. But what a rain, it was torrential. It's torrential.

So then Stephen was worried that, “Mother I know, but the rain may stop people coming to the program." I said, “No, you'll see that." When we reached there, this was all full. And the people were seekers whom we had. And when I asked them, “Have you any questions?" Nothing. No questions. They just wanted their realisation.

So we could get the seekers, absolutely who wants realisation. And we got the rain as well.

So rain has done double work for us. Such a family we have, such a society, such beautiful people.

Once we were going in the car and when I got down, one of the Sahaja Yogis said there was a Garuḍa.

Couldn't see it. See Mother, see, there is a Garuḍa. Got out from the car and I looked up. Really, there was a cloud just like a Garuḍa going sideways. You see, on the way I never saw this gentleman. It's beautiful and they photographed it. You haven't seen a photograph of Mine in Brahmapuri. You've seen that one? He must have shown you, Yogi had it with him. Where with the rainbow, My face is there.

You've seen that. Must get copy of all these, I think.

Sahaja Yogi: I think we have got a copy of that here in Australia.

Shri Mataji: You have? And the one in which, in a photograph...

Sahaja Yogi: Oh, that's an amazing photograph.

Shri Mataji: That you haven't got.

Sahaja Yogi: Yes, we've got that.

Shri Mataji: You've got that?

Sahaja Yogi: Yes, we've got that. We got one in India. That is an amazing photograph. It's the one of Gaṇeśha. With the are of the light from the camera, it's created a complete Gaṇeśha in the glass of the photograph.

Shri Mataji: What surprises Me how at that right moment you see these. How at that right moment they take the photograph. Exactly. Must be something, some sort of a communication, because nobody takes photograph of a rainbow. The first photograph that appeared in the sky, they told Me there was a funny thing happening in the sky. I said, “What happened?" First one cloud became very bright and it started forming a shape of Gaṇeśha, so we took the photograph. And then from there, lots of rays sort of going on the sides. And when the whole thing disappeared, they knew peace came. But so to attract that attention also, I'm sure this Param-Chaitanya must be working some tricks, otherwise how at the right time you take the picture.

Some get the thing. In one photograph Gaṇeśha is just standing behind Me. Absolutely. His blue body and eyes. But one can doubt it. One can think that it's a stuff one kept there or something. I mean, if you have to talk. But

this one is too much to have a photograph. This Param-Chaitanya is trying all tricks to convince you about Me. We are already convinced, you see. But I don't know about the world at large. They'll sit down and find out, this is this, this is this.

Sahaja Yogi: You know the famous photo series of the rays of light, You know that very old one. There was somebody taking a photograph at the same time and it wasn't on it.

Shri Mataji: There are so many like that. In Calcutta you see, they were taking My photographs and Talwar's daughter-in-law started and just prayed, “Mother, I want to have some miraculous photograph." So the sun and moon both appeared behind Me. The photographs where there are angels and you see all the deities sitting behind Me was taken by a boy who was in first year medicine. Brought it to Me. He said, “I don't know what's wrong with my camera. I don't know. What has come out is this." He said, “Mother, I am sorry. You see, I don't know. Just this funny thing has come out, You see, the thing I can't understand." Wanted to take My photograph, I have come up so little as that and all the deities sitting there. He couldn't understand that how it happened. And he had lots of them, one after another, which you have seen all of you. There should be some miraculous things coming in this also. Would be good idea.

Sahaja Yogi: I was wondering, we never see it in the videos we have today.

Shri Mataji: You should desire. Just desire. Your desires are powerful than Mine because I am desireless. If you are negative, it works negative. If you are positive, it

works positive. I think you must desire. But imagine what will happen then. Last thing, you see, one after another.

Contents: 1992-02-13 **Picnic with Sahaja Yogis at Black Mountain Peninsula, Canberra, Australia**

Shri Mataji: Sometime I have to sit down and write.

Sahaja Yogi: Shri Mataji children who are born realised, still they pick on these bad behaviours, do they get it from their parents or their society?

Shri Mataji: This is Kali Yuga. Anything is possible. I met some born realised people who are now in Sahaja Yoga, they were taking drugs. They were drinking. This is Kali Yuga. They forget what they are. And very egoistical. Because they know they are something better. In Washi children are all born realised. In My Presence they are absolutely quiet. In My Presence. I don't know what happens, just they are very different. But, the teachers are having a bad time.

I think they'll be all right by the time they are twelve years old. They are very attached, no doubt, very attached. The kind of thing that has happening now in the world, it's only when there is Kali Yuga. I mean any sort of nonsense. In relationships, in, addictions, all kinds of immorality. Shameless, absolutely.

And to break the moods of the mind down. You regard it as a big venture.

Sahaja Yogi: Will it all change one day, Shri Mataji?

Shri Mataji: Of course I mean, if we have lots of Sahaja Yogis, it will happen. But you must also, all of you, mature.

So that others when they see you they, are impressed. I told you now in the West, so much of materialism that has covered the eyes up.

So materialistic. Russians are very good. They're not at all materialistic. Of course we have twenty percent people like this, we can call them the valets and the, taxi drivers, they ask for Marlborough cigarettes *[UNCLEAR]*. Then ask Me also. I said: “I don't smoke." They said: “From where do You come." I said: “Oh I come from London." “Don't smoke?" But I feel in Australia, people respect you, if you don't drink. I have a feeling. At least in the plane I saw they were very respectful. But not, in France, or Spain, also Italy, Germany, nobody thinks it's a, very good thing, that we don't drink. We have to be normal people, that's what is the abnormality. It's very absurd life. Complete abandon. Away from Divine Laws. Also they don't see that they are doing wrong. They don't see. They say it's a venture something you are doing. Taking drugs is a venture. Why not? Once I was going on a autobahn in Los Angeles and afterwards Gregoire told Me: “Mother please close the window panes and bend Your Head." I said: “Why, what's the matter?" He said: “On this road, there were eleven people were killed." “In one shot?" “No, no, different times." I said: “Why?" “For the sake if it, this was just, heck, heck of it." They have guns, so they see somebody, they shoot. This is ghore Kali Yuga. Otherwise you want to kill a bird *[UNCLEAR]*. It's too much, to be killing so many people. Broad daylight. It's only Kali Yuga. For no rhyme and reason. Just to kill. The army are going, twelve-year boys are carrying

revolvers and killing, for the drugs. Drugs business is too much there.

Sahaja Yogi: They are wondering if you might put Your Feet in the lake, Śhrī Mother, before You go.

Shri Mataji: Look at these birds all of them have come here and meditating. All of them are here.

They must be all preparing in the north now for My Tour. It's such an intensive one. Within twenty-five days I'll be visiting about twelve places. I told them to cancel at least one of them. And some of them can be only approached by plane.

Sahaja Yogi: The Lord Mayor of Newcastle went to many arrangements to bring You to the city. The camp where we're having the Pūjā, there's a room, a hut, that's scouts' sacred land, only the head scout is allowed to use this room and they refused us permission to have You in this room, so we mentioned to the caretaker of the camp that the Lord Mayor had met You last year.

Shri Mataji: I remember. Very nice man. He sat down for realisation. He got it also.

Sahaja Yogi: He used to be a scoutmaster, the Lord Mayor, so I rang him and asked: “Could you please speak to the scout people and make arrangements for Shri Mataji to use this room." So he said: “Leave it to me." And a few days later he rang to say everything is cleared now and Shri Mataji can come and use the room, to Her pleasure.

Shri Mataji: What a thing eh? 790

Sahaja Yogi: He said he'll also try and come to the program as well.

Shri Mataji: They have to think of their benevolence also. What's the use of sticking to this, old style business. Better is. They have started thinking about it. Like Gorbachev wants to meet Me and so something good. But he was very receptive. Very respectful.

So many now they are out of Church, also. Here mostly people are Protestants not, Catholics.

Sahaja Yogi: Half and half.

Shri Mataji: Half? But how many are church-goers? Sahaja Yogis: Thirty-five percent, regular churchgoers, fifty percent believer and fifty percent don't know.

Shri Mataji: Only on Christmas Day.

Sahaja Yogi: And Easter.

Shri Mataji: I think that is now everywhere.

Sahaja Yogi: I think people from the Protestant religion find it easier to come to Sahaja Yoga because that in itself was a movement against too much ritual within the churches and many of the protestant religions do go much more into just yourself relating directly to the Word of God, so they're more willing to dispense with ritual and believe in their own relationship with the Divine.

Shri Mataji: Yes. Moreover you see Martin Luther Himself was a realised Soul. And he started this.

But only problem is He didn't give realisation to anyone. But then it deviates you see. And you have so many sects in Protestant, Seventh Day, Pentecost.

Sahaja Yogi: Well if I understand it Mother before You it wasn't really possible for people to give realisation generally, it was only when You opened the Sahasrāra that it became possible for us as a culture, for it to

spread so widely. Before it was only by individual strong effort and it couldn't be passed on easily. It was Your Coming that made the difference. Is that right?

Shri Mataji: You see when if you break from one framework into another, unless and until you are standing on the truth, it deviates. In England it has gone too far now. I mean to such an extent that they want to prove that Christ was not Divine. He was a human being. And one fellow, from Durham, he actually said it many a times and then, I mean, sort of, he proclaimed it. Instead of punishing him, the Archbishop of Canterbury congratulated him and he was honoured in a church. And the top of that, see the electricity they say was, this lightning was like electricity moving around the church and then it hit and the whole top of that church was burnt completely. Only three feet were left down below.

So they said: “See, God's Grace. Because we honoured him these three feet were left."

Sahaja Yogi: Was it Durham Cathedral that you are speaking about?

Shri Mataji: Yes. Durham Bishop. I know him, otherwise. Because I went to Durham.

So I had to launch a ship there. Absolutely a superficial *[UNCLEAR]* person. And, when we were launching the ship, they had put a swastika, because, you see because I am a Hindu or something like that, and, in the opposite direction.

So I told them this is not correct, you have to bring the other way around. Even the Priest got such a fright: “Really? I hope it won't harm the ship or..." Is it... “No. No it's all right." I mean they have no knowledge, nothing.

Studying those theosophical theories and in those colleges. They become so conditioned, so conditioned. They haven't got those mature. But they have a set pattern of things. And the idea is not to establish Dharma, not to establish morality, not to establish any higher visions for, no. It's just, you see, read from bible. This is what He said and this is... That doesn't help much.

Sahaja Yogis: It was very nice to hear you say yesterday that Canberra is all right now. You look much better this year than last year, which was the first time that I came to You.

Shri Mataji: I didn't follow.

Sahaja Yogi: [answers.]

Shri Mataji: See I didn't know, all this is needed so much. In the beginning I didn't even allow them to put any posters. No advertisement. Nothing in the beginning, for four years. Because first I thought we must have a good foundation. People who really can digest it. We should have such people. But in London now I think, Christianity is fading because of these people. People are so indifferent. Nobody goes to the church. Nobody. We had one church there that *[UNCLEAR]*. Even on a Sunday they just open the doors. Only the air passes from *[UNCLEAR]* not once in four years.

So how are they to maintain that church? They are failing. Sahaja Yogis wanted to buy one church. They said: “Mother, it's very cheap we can buy one church and it's a good idea." I don't know if they have bought.

Sahaja Yogi: Do you think this is a good idea or a bad thing because would it institutionalise things?

Shri Mataji: Church is good because people are innocent who go there. But Catholic churches have got, those graveyards. Even Protestant churches have got graveyards. That's one thing I don't like. You see Christ, they didn't give Him much time, to really elaborately tell how this Christian life is going to work out, the culture of Christianity, how we are going to lead a family life. Not institutions. Hardly any time for it. Otherwise He would have told that, “Don't put dead bodies in the Church." But they gave Him only three years. In three years what can you do? Moreover four years I was struggling with these seven English hippies, to give them realisation. But still Christ has done so much. Of course He didn't bother to give realisation to anyone, otherwise He would have been also, without any. He did three years.

I don't think He ever talked of conversions, like this. All sorts of things. It's Paul. Today's Christianity is Pauline, not Christ. He organized, he put this. First of all organizing Christianity itself was a wrong idea. At least you could all see that it's wrong. They have done no justice to Christ. This is at least you could see, but in India they don't even see that. Because it is in the tradition that you must ascend, must respect a saint, you must have a Guru, that you have to become Self-realised, is all there. That's the only reason they understand. But they don't see what's wrong in their own style of Hinduism that they have. They never see. Even after coming to Sahaja Yoga, they'll go to the temple and some priest will put kumkum there. And they'll come back: “Mother my Āgñyā is caught up." Who asked you to go to the temple? All right, you went to the temple, at

least why did you allow them to put this?" So your growth is much faster than theirs, no doubt. Not all, but on the whole I've seen.

Some of them are excellent Sahaja Yogis. No doubt.

Sahaja Yogi: Do you know the work of Jean Houston? She says Australia, is a very powerful place. I believe You also said it is Gaṇeśha's land of innocence. She says because now in Australia because of the Aboriginal tradition, we have high technology and they have very high spirituality and she believes that Australia is the place from which the spiritual rebirth will occur, the union of technology and spirituality.

Shri Mataji: Who said that?

Sahaja Yogi: Jean Houston.

Shri Mataji: But primitiveness is not spirituality. I wonder if these people, aboriginals, are spiritual?

Sahaja Yogi: Well she says yes and she speaks about some Buddhist priests who've lived with them and who say that their spirituality is more advanced than anything in Buddhism.

Shri Mataji: Really?

Sahaja Yogi: Is it, do You feel this is true about aboriginal spirituality?

Shri Mataji: I think they can achieve spirituality faster. Because you see what has happened, that you have to come to the center.

So you have come through the left, you have moved on and you've gone to the right bit too much, so difficult for you to come back. But they are moving from left.

So it is easy for them to jump on it.

So the concept of spirituality, you see the quantum of spirituality, is only possible after Self-realisation. Because they are primitives they are afraid of God, they believe in God, that there is something beyond. But that's more fright, that's more blindness. Unless and until you are realised, spirituality has no meaning. Hopeless. They drink a lot don't they, also? They drink and indulge into all kinds of things. Whatever I've read about them is this. But for people who are too advanced, they think the other side is good.

They believe also in spirits, spiritualism, quite a lot.

So it is not in believing in God or in non-believing God, but in the center. Of course Australia is a very God-blessed place, no doubt about it. Is Gaṇeśha's place firstly and described in our Shāstras in India that one saint who fell from his heights, so he was cursed and this, what you call this Southern Cross and God made him into a Southern Cross and threw him. And He said you'll be hanging round like that, upside down. It's called as Trishaṅku and some part of the land will go with you there, which will be your own place. Then he said “also you must give me some blessings." He said: “I will bless that land." It was described in the Shāstras that Trishaṅku comes here and there's a land and this and that.

Australians are that way very spiritually good I should say, whatever may be the reason, because of Nature or whatever. But certain things are missing in them. One is the social. How they relate to each other. That's rather a missing point.

So this is a problem.

So in collective they are not so good.

Individually they are good. Individuals are very good. But into collective something goes wrong with them. Also, if you have a leader, so-called, leadership is so-called, sometimes they become slaves to the leaders. I mean so much things they did, these leaders, horrible things. None of them reported it. Nobody told Me anything. I was shocked. That these leaders are trying to dominate us, they are doing these things, they are making money. Nothing.

So frightened. Like a jailer and a prisoner's attitude. This is nowhere I find like that.

Sahaja Yogi: Are you talking about Sahaja Yogis in Australia?

Shri Mataji: It happened. Horrible things happened.

Sahaja Yogi: In the past.

Shri Mataji: In the past. Even now collective, take it is like Melbourne, is no good. We have to do a lot there. But leaders are, that's a myth. You have to tell Me. Of course, you are free to tell Me. Nobody can stop you from telling Me. Unless and until I discovered it nobody told Me.

So docile. I was shocked.

You are free people. Nobody has to govern you. Very much frightened.

Sahaja Yogi: Well I only know Canberra and certainly there is no one domineering or exploiting us in Canberra that's for sure. And I'll tell you next year if it's changed.

Shri Mataji: After all I'm Your Mother and if they tell, “Mother said so" you can always ask Me.

And you must know My Style. I would never say certain things. There's nothing like priesthood, nothing like hierarchy in Sahaja Yoga. I was surprised even very intelligent people, were like that. Because you were so frightened that's why they become like that. At least you can write to Me. They were collecting money, without asking Me, for some sort of a purpose I don't know what. I never knew for years. That's not good. I didn't receive and when they asked Me questions I was surprised. They said: “We sent so much money to You." I said: “When?" There's nothing hidden in Sahaja Yoga. Nothing. Everything is an open book. All accounts, everything. Open book. Of course if you ask Me I don't know because I don't keep any accounts, I don't keep any money. But it's all there. It's checked and audited and if your leader is not doing that you should find out and let Me know because that's also your duty.

Sahaja Yogi: It's surprising that people wouldn't tell You because You are so approachable.

Shri Mataji: Just imagine.

Sahaja Yogi: I suppose it's a question of balance between You as a Person and You as the Divine and now we sit here and we chat with You, You have your lunch and we talk about anything.

Shri Mataji: It's not justice to Me also.

Sahaja Yogi: At other times it's in a different mode, we must balance it.

Shri Mataji: So many times I've said that leadership has no meaning. It doesn't go into their heads.

See we have to establish a new society, of complete freedom within you, freedom from drugs, freedom from any bad habits. A pure life. Nobody can intimidate you. Every time I had to find it.

Sahaja Yogi: Mother there were quite a few people from Melbourne who had written letters to give to Stephen to give to You. I was wondering whether they had come through?

Shri Mataji: No if you think, whatever your problems are you can solve well and good otherwise you must write to Me.

Sahaja Yogis: We did. We gave so many letters. We gave You some in Madras [Chennai]. There were three quarters of the collective had signed and written letters to You about problems we have in Melbourne and we gave them to Stephen to hand over to You.

Shri Mataji: That's why I am here now.

Sahaja Yogi: Thank you Mother.

Shri Mataji: It's rather complicated. I'll have to play some tricks with them.

Sahaja Yogi: Mother, I'd like to ask you about the Buddhists, because the Buddhists who are so wellversed in Buddhism, they don't recognize God and they say well they practice the middle path. I know very little about Buddhism or anything, but I find it's very hard to talk to them.

Shri Mataji: I'll tell you what, at the time when Buddha came in, in India, it was full of ritualism, absolutely. And they would just put a stone there, put some, kumkum on

that, start worshipping. It had become a complete anathema as far as religion was concerned.

So it started with Buddha and also Mahāvīra, that they saw, that these people are making money out of everyone, supposed to be priests.

They are very cruel, killing people, also, human sacrifices. All kinds of things they were doing, the opposite.

So Buddha wanted people first to get their realisation. And an analogy I've given like this. First they started, going through their sympathetic, they saw those deities. When they saw those deities, they started worshipping those deities. Like, we have to get to the honey, but honey is in the flower.

So we start worshipping the flower. Don't get to the honey by that.

So Buddha thought, Buddha, Mahāvīra, Mohammed, Nanaka, all these thought that better not to talk about God just now. Let us talk about Self-realisation. That you have to know your Self. That's why, these people started talking about abstract. Abstract. This All-pervading Power around us. Because, they wanted to put the attention of the people, now from flower, to the honey. But even that became a talk only. They could not reach the honey. They only also talked about honey. But they didn't reach the honey. Now in Sahaja Yoga, what happens that you become the bees. You can. But to convince Buddhists people if you say that, there two things that they would not appreciate. One about talk about God, you have to tell them, you don't have to believe in God or anything.

Take your realisation. That He has talked, Self He as has talked a lot, Buddha.

So once you talk about Self, they get their Self-realisation, they'll have vibrations and they can ask questions and clarify.

Sahaja Yogi: Because a lot of them start to analyze and start to be curious.

Shri Mataji: That you can never say. You say you get your Self-realisation. Enlightenment. Buddha has said this. Buddham sharanam gacchāmi, First you become Self-realised. Then he said Dharmam sharanam gacchāmi. Means let the Dharma be enlightened within me. And then Saṅgham sharanam gacchāmi that is, the collectivity. These three things He has taught. But, as all are, like Muslims are not good Islam, Buddhists are not good Buddhism. They did all kinds of things you see, that were wrong.

And where is now Buddhism, in which country? If you go to Japan, horrible people Japanese. Worst, worst possible.

Sahaja Yogi: And it's very hard to tell the Chinese, about ancestors, stop praying to ancestors because the Chinese are very deep-rooted in that belief and where I am at the moment, in fact the area called Cabramatta, there's lots of Asian people but it's very hard to talk to them because...

Shri Mataji: Of course. Tell them get your Self-realisation then you'll talk. No use talking. Better get them to Self-realisation. Chinese are very deep people and you'll be surprised that in New York, we have more Chinese than Americans, in Sahaja Yoga. And in the West Coast we have more Iranians than Americans. Then another

conflict could be that, they see Buddha's life and, He said you should have penance you should go through sufferings, while in Sahaja Yoga this should not be done. Because you've already done it in your last lives. You should say now this is the time, now you've to come up. You've done everything. Just you have to walk in.

And the idea of BodhiSattva. In every religion they have talked of the future. Even Islam. Resurrection time, then they have talked of BodhiSattva. BodhiSattva is the future Buddha, is called as Maitreya, Trigunātmika and BodhiSattva is the one when you are realised you have found the truth, you have to give it to the society, you have to give it to the public, you have to go all out to give it. That's Sahaja Yoga.

So Buddhism at that stage, was achieving your Self, alone. Or your little group. Now today it is Buddhism.

Sahaja Yogi: Because the Buddhists, a lot of them believed in the Goddess of Mercy.

Shri Mataji: What?

Sahaja Yogi: Goddess of Mercy, Quan Yin.

Shri Mataji: Quan Yin, they believe? She looks like Me very much.

Sahaja Yogi: I try to talk to them like that and some of them, because of the barrier of races and nationality: “Oh, no, no, no look at this picture, it's not" and this and that. It's so hard to convince them.

My real desire, I like to talk to these people, especially in my area. There are lots of them.

Shri Mataji: You should say now there is no Quan Yin. And when She lived, nobody recognized Her.

Her own father wanted to throw Her away and a tiger came and saved Her. And She actually appeared on the scene when She was about I think ninety years.

Something like that. Very old.

So, nothing much was done. But they could recognize that She was a Goddess. Now She is no more. It's Me here.

So whatever is gone, what's the use of talking about that? That's another human nature, you see. To talk about the person who has gone. There's no Christ now, there's no Rāma, there's no Kṛiṣhṇa. I'm here.

So they won't come to Me. Rāma, “We worship Rāma” because He's in their pocket. Do what you like.

If they want to have their realisation they should get it. Whatever their forefathers have done and their forefathers have done, they are doing the same. What did they achieve? For China I have great hopes.

Your Prime Minister, somehow or other, the one who is Prime Minister now, young fellow, he took to Me very much when I was in China, all the time asking Me about spirituality. I showed complete ignorance at that time.

So I am sure it will work out.

Sahaja Yogi: How about Singapore Lee Kuan Yu, the Prime Minister Lee Kuan Yu? How is he?

Shri Mataji: Very nice man. Excellent. [Hindi.] Very nice man. Very very nice person. Chinese are beautiful people. Very beautiful. I met him because I went with My husband and the Chinese somehow or other had the respect for Me quite a lot, always. And in a dinner or anything, he would always sit next to Me. All the time he

was talking about the Indians being further in spirituality. They are the sole source of spirituality. Even in Russia they have so many sayings about India, that the wisdom will come from India. There was a Chinese, I don't know how he did that, thousands of books he carried from India.

[UNCLEAR]. And there's a very big, huge monument in his name, I don't know how many feet high and on both the sides are just those books piled up. I don't know how he carried.

So that, they had great understanding. Once upon a time India was very much spiritually aware. Because of the climate, because you can live in a jungle, you can manage anywhere, so people didn't have to bother about. You see like in London if you have to go out you have to take at least fifteen to twenty minutes to get ready to face the Nature. That's where the Nature is so good in India that they didn't have to bother so much so they went inside.

Sahaja Yogi: But what about places like Singapore with so much of high-rise buildings, most of the population is on top of one another, they are not touching the earth at all. There's no land, not much space there.

Shri Mataji: But even in Singapore there are people. Chinese specially. Very close to them is Malaysia and we have at least thirty-five Chinese in Malaysia doing Sahaja Yoga. Singapore is occupied by people who are very materialistic. We have had people there. We tried in Singapore also, Sahaja Yoga.

Didn't work out.

Sahaja Yogi: When do you think we'll work it out in Singapore?

Shri Mataji: Can't say. Even Indians when they go to Singapore they become extremely materialistic.

It's already working out in Hong Kong, so let's hope.

Somebody should be really in China.

Somebody should go to Singapore and try to work it out. Like Hong Kong. Alex is doing good work there. Isn't it?

Sahaja Yogi: Shri Mataji, this weekend it's the ACT elections on Saturday and we have a particularly hair-brained bunch of politicians here and I was wondering if there's anything that You might envisage for the future in the ACT. There's about three hundred thousand people here and I think that one of the problems, as it's the Capital of Australia, one of the problems echoing out from here, seems to be because they have a great bureaucratic mentality and they don't seem to be able to see the wider picture and it seems to have an effect with Federal Politicians as well.

Shri Mataji: So what's the mentality you said?

Sahaja Yogi: It's a very small-minded mentality, particularly with the politicians locally. About three years ago they introduced a self-government for the Capital Territory, which is Canberra and because they weren't content to have a local council type of government, which is much more appropriate, because it's a very small place, but they chose to have a big parliament, a Legislative Assembly they call it and now we are up for our first new elections since then and...

Shri Mataji: For this Canberra?

Sahaja Yogi:... for this area, a lot of very amateurish, silly people got into power last time and I think we're all very concerned in Canberra that we're going to have the same again.

Shri Mataji: Only such people are acceptable to politics. If somebody mature goes there he'll be thrown out. Politics is everywhere is in a doldrums. It's not only here. They have to evolve still. I think these politicians and, I should say to some extent bureaucrats also, it takes some time to evolve. You shouldn't worry about them too much just now. They'll have some nice shocks. They deserve it.

Sahaja Yogi: The people are getting the shocks too when they get into power.

Shri Mataji: I know. But don't pay any attention, just give them bandhans. All stupid people. The worst part is they make stupid laws, absolutely stupid. We have in India quite a lot of them. I wish we could export them somewhere else.

Sahaja Yogi: Maybe the North Pole.

Shri Mataji: [Hindi.] *[UNCLEAR]* in Australia. In India they are the worst type, politicians. You don't know today they are in one party, is tomorrow they are in another party. They are sold out. They are all purchased. At least I hope that's not the situation here.

Sahaja Yogi: I think there's a certain amount of corruption at every level.

Shri Mataji: Very little. But nobody can beat India.

Sahaja Yogi: The best person, the most honest person, in the federal government was made treasurer, which was a totally untenable position and now he's nowhere because

he was, it was admitted publicly that he was too much of a gentleman for that position and he's gone. He's been given some very small portfolio and he would have made a very good leader.

Shri Mataji: That's what I told you. There's no place for such people there just now. Our Rajesh Shah I told him that: “You go and attend one of the meetings of these politicians." His father is a politician.

Next time I met him, he just prostrated himself. “Mother tell me anything. I can jump into sea. But don't tell me to go to meetings of these politicians. I just went mad with them." I said: “What happened?" He said they started arguing on some point. And they said now, they're such fanatic people, that Rajesh tried to pacify them and tell them: “It's not so bad." They said: “Tomorrow, you don't know what will happen to you. This will happen, that will happen." He said: “No it will not happen. I know this, it's not that bad." So fanatic. Hatred for each other. And then money comes in so they join the other party. No principles, nothing. Even America has no principles of any kind. They'll support Argentina. I mean they do anything. Where there has to be some rigidity in character, that's why it's lacking.

Sahaja Yogi: Australia is sometimes called `Little America'.

Shri Mataji: Is it? Very much under their influence is it?

Sahaja Yogi: It used to be the British and now it's the Americans.

Shri Mataji: British are not corrupt so much. But the problem is, in India if you want to get something done, you can pay some money and get it done. But in England

nothing. They won't take bribe and they won't do the work. Finished.

So lethargic. What a red tape, they have in England, terrible. You have to give up so many things. Nothing works.

Sahaja Yogi: Margaret Thatcher is gone, though. That's got to be good for England.

Shri Mataji: But Mr. Major. I don't know, poor thing. She's done so much harm. They are with bankruptcy. What can he do, alone? Such a harm she's done to the population. She's done all kinds of things. She's a bounder I think. Bought lot of these conventional weapons and wasted all that money. I heard they are going to use it for some film making, war film making.

So what's the use? Such a damage.

That's the trouble with British they do not have their self-confidence. She tried to follow this Mr. Reagan.

Hopeless fellow. He was good at dropping bricks. Absolutely useless. And she was so friendly with him and the worst thing she's done is to take his economic policies. Like banking.

So available for you, loan for your house available, loan for that available, everything available. And within one year's time everybody's lost their houses, with that kind of an interest rate. That's all right in America, because a very rich country. Still they are also suffering now, very much. Then another thing she started secretly, supposed to be conservative, that you can take out any amount of money. [Aside.] Then secondly she has allowed, people to take away money to any country, any one. Firstly

when we were there only twenty-five pounds were allowed in cash. Now Indians are very good at black money and also English have learnt this *[UNCLEAR]*. All this money is flowing all over and now they have made a pact with India that all laundering of money and all that, we'll work it out. But so much money has already come out. What is the conservatism in this? She has not conserved anything out of it, but so they are suffering from bankruptcy, complete bankruptcy. But English are stupid, why did they vote her again and again, I don't know. She was talking big all the time her talks were such *[UNCLEAR]*. She did no public work. Very bumptious person, extremely bumptious. Even now she's not given up, even now. She goes to Russia, goes here there, preaching something good as if she's done good things.

English have certain good assets, one is sense of justice there, justice is the best there. Also administration.

Of course they don't do anything that's different, but administration is there. And also they have certain moral values. These are much better than French values. Now once, Europe becomes one, England will be finished. Absolutely. Because how will they control? Already ten Sahaja Yogis have moved in Cabella, because they couldn't earn anything there. They are all very well qualified. Mark is very well qualified. He's a very good plumber. We have electricians there. We have carpenters. Builders. All these people couldn't earn even hundred pounds per month.

So they have shifted now to Cabella. As soon as they came to Italy, I don't know how, by some Divine force, a scheme has started hunting heads they call it.

So they want people to join this hunting heads and they are paying five hundred pounds per head, just for the training. They are already trained. And once they get a certificate from these people, they can work very well there.

So for *[UNCLEAR]* he says: “Mother it's too good to be true." While Italy has progressed. That's the richest country now. Within these fourteen years time. I remember when I went there Guido asked Me for two things. “Mother we want prosperity." I said do your handwork. Don't give it up. Do your crafts. And the second thing he said: “Get rid of this Mafiā." Within eight days one sub-inspector came in he jumped on the Mafiā and they all had to shift to America. And now third thing is Vatican, which is also going. But they have prospered. Very much. And how they have prospered, by obeying no laws. You know for a developing country there's no need to have too many laws. For example, I had to buy a land, for your ashram.

So I went to the notary. He had a big calculator, he went tuk, tuk, tuk, tuk, tells Me on My Face there, notary himself, that so much you must bring black money and so much white money. I said: “Really? But I don't have black money." “No you go and tell the manager of the bank. He'll manage it." So I went to the manager. He again did tuk, tuk, tuk, tuk, tuk. Said: “All right. We can make it. You come on such and such date. Your money will be ready. This much black. This is white." The manager himself does it.

I took that money, bought the land without any difficulty, then I asked him how is it you are a notary and how can

you tell Me that I should pay so much black? He said in this country nobody wants to pay income tax.

So, that's a fact. That's a reality. And I said: “What do you do, supposing I have to pay an income tax and I don't pay?" “Very simple. For five years they send you notice. Please send so much, income tax. And if you don't pay, then after five years, they'll tell you at least pay ten per cent. But even then if you don't pay, they'll say: Oh forget it." But I said: “Why do you do that?" He said: “Because we want to progress. Laws are to be obeyed, if it is allowed to progress, we want to progress." While in India, just the opposite. I mean we behave as if we are very rich people to have all these laws and income tax. If somebody doesn't pay the income tax and if he's found out, all the newspapers, everybody and there's such a lot of black market there, will be talking about it everyone: “Oh he didn't pay his income tax." Nobody pays there, actually. It's like that. That's how they solve their problem. If you really release here your, laws and regulations, this is a very rich country you can become very rich.

For example they told Me, they are killing the lambs here because there are too many lambs so they don't know what to do.

So I told Avinash, that let Me know if people want to import lamb from here, what should you do. “Such a big book” he said: “Such a big book." I don't know how much he must have spent also posting Me that.

And then I was surprised. There's a committee which will examine the lambs. Then there's another doctors' committee through which the lambs have to go. This is to

be done by the other party. Why are you doing? You have to sell it. You are not the buyer. Worse than the buyers. I gave up I said. I mean to read that itself would take one year. Just to go through.

So all these rules and regulations these bureaucrats are taking, just for their own satisfaction. And in India that's the only way they can make money. Here also they must be making money no doubt. But it's a kind of a satisfaction. Here also. Such laws and regulations. And recessions. What else will be there?

Sahaja Yogi: They're very keen to be seen to be playing on what they call a level playing field with world trade partners and a lot of the rest of the world are laughing down their sleeves at them because they're going out of their way to be seen to be doing the right thing and they're just cutting their own wrists.

Shri Mataji: What is right thing? What is right?

Sahaja Yogi: Well they feel that they should promote free trade, so they're letting other people bring their products in and it's meaning that the Australian products are becoming worth less. In fact so little that they can't afford to sell them.

Shri Mataji: *[UNCLEAR]* it's not a sensible thing. You must export.

Sahaja Yogi: They don't know how to value add to their products. They've relied on primary industries for a long time and they've ruined the land, a lot of the land. They've stripped it of trees and they've employed European farming techniques on land which can't cope with it and so now they're realizing that they can't rely on

those products and they haven't in the time developed the ability.

Shri Mataji: But they don't produce consumers' goods. They cannot produce consumers' goods you see. Just like Canada. Canada has the same problem. Had it. Not now.

Some Germans have come there and they had the same problem, that Canada would export aluminium [aluminum], all these mineral things, to America, they would make a car and sell it at double price. Just like that. You have so many things in this country.

Sahaja Yogi: Australia chops all its old rain forests down, sends it to Japan and Japan makes paper out of it and we buy writing paper from them.

Shri Mataji: Why can't you make paper?

Sahaja Yogi: Well then there's a lot of arguments on an environmental basis for not producing paper in many places because it has adverse impacts.

Shri Mataji: If that little tiny thing like Japan can make it, such a huge big country, what is this environment business?

Sahaja Yogi: Well the argument is that the Japanese environment has been really severely degraded.

Shri Mataji: I tell you they are just befooling you. Japanese are very clever people. They are taking everything from here. Least bothered about their environment. You have such a lot of land. Can do so many things. Make some portion of your land available for this. Otherwise you will just have environment and no food. You can't live with environment only.

Sahaja Yogi: If they have a good idea they have to wait for someone in some other part of the world to make money out of it before they try here and then it's too late. They could grow timber plantations from eūent from towns but instead of that it's slightly cheaper in the short term to put the water into the rivers and then they get algae, toxic algae, growing in the rivers. They won't take the steps required to actually invest in using that water to grow timber, which they can make paper with, for their own markets.

Shri Mataji: That's why it's lopsided. Absurd. I mean if you see the export of lamb, which is killed here, it's amazing. That does tell us I think. How can it be? I mean you are killing your lambs and you can export. One thing has worked out when I came here last time, I was saying they should have barter system with Russia. Is very good. And that's what they have.

Somehow it has gone into their heads. But I've been blasting on that point.

You can't live with trees only, you have to have food also. There should be some balance. Fool's paradise as they call it. Then your recession cannot end with this kind of schemes you have, can never end. In Russia see now, Russians are, they have learnt that their people have become very comfortable.

You see if you give them, say now this is your house, you take this house. No, no, no, no we don't want to take it. We can't look after it. You'd better do. You give them anything they don't want it. They give them the land, now this is your land. No, no, no, no, no. Let the Government look after. Then they were very comfortable

with that. They don't want to work. That's their problem. Basic problem.

But still I must say they have realised one thing, that we have to export whatever is possible. Now from India people have gone to Siberia. And they are cutting the trees there. In India is very expensive, you see. They will be, sending it all over the world. They have realised it and so much, for export.

So much. That anybody who wants to try, it's very easy to for them to get things done. They have no money so if they are exporting something, they are getting the foreign exchange. Very anxious to export and they can. They have so many things that they can export, already.

As communism has failed, democracy has also failed, in a way. The other day I went out shopping, I found things were so expensive. Here even a good shirt like that costs you so much. Very expensive.

So they told Me that they have second-hand shops here, where people who cannot afford buy it second-hand.

Well that's worse than India. Nobody would buy second-hand goods in India. Recession, ination. I hope these ideas go into their heads. This country is very, very rich. Very rich. But no accent on export. No accent at all. Then you are making these aluminium [aluminum], what you call them, cases. And I wanted them to be brought to England, aluminium [aluminum] ones, these cases what you call them, aluminium [aluminum] Paddington cases. Impossible. Such a red tape for that, export. There should be no red tape for export. For import is all right. I can't understand this. It's really upside down economics.

Sahaja Yogi: So the United Europe will be a good thing for trade.

Shri Mataji: But they will become very, localised in a way. See once they are United Europe, they will exclude Australia, exclude India, they will not take any meats from here. Now they have passed a law that no meat will be taken from any other countries but European countries. Because there are five countries, which are going to join European Market. Hungary, Czechoslovakia, Poland, Romania, Bulgaria.

And Sahaja Yoga is just spreading out. Then another is Italy, which is very good. Another France. Italy we have already somehow or other, gone into politics, for the green party.

So, if we have, people in all these, maybe in Europe we'll have a good chance. But with this exclusion what will you do here? Can try South-East Asian countries. But there's no venture about it. They have to go to these countries, find out what they need. They can sell it.

I was telling them this gulab jamun and rasgullas you make here, you can export them to Singapore, to Hong Kong, to any of these places, it will sell like hot cakes. But for that if you have to go through the red tape nobody is going to do. They're not interested, those who are importers don't want all these things isn't it. That one can do I mean you can really make a good money out of all that. If you could get hold of some Germans, who make very good sausages and things like that and sell them as German sausages.

All these places. Taiwan is now so rich. You can export food there. Philippines, Thailand, all these places. Good

quality meats and foods. I was surprised at those rasgullas. I've never eaten such good rasgullas in India. They can be packed well and can be sent anywhere. But they are selling in England like that. But they may not later on when it becomes Europe, may not. Maybe these Indian things they may accept, because in Singapore there are lots of Indians. Thailand they have lots of, in Taiwan also.

All these places. Specially Kuala Lumpur, full of it and you don't get this nice, because they don't have such good milk. Is there somebody from Kuala Lumpur here? No one.

So all these milk products can go.

Sumir, you were making samosas. Instead of that you make these things. [Hindi.] You have to move.

You have to move it you have to go and show them the example and all that and the price, competitive price [Hindi] Singapore, because they don't get milk even.

So many Indians in Singapore. But you have to move. You have to go find out. But to send rasgullas from here you'll have to pass through a big, red tape whether it is all right. They will all eat it first of all. At least hundred kilos will be consumed in that.

I've never seen such a thing that the person who has to sell, goes through all these, guarantees. I mean if something wrong, they can find out, those who are purchasing.

Who can talk to them? Who will bend the fact? A person like Me Who is an outsider can see these points so clearly. That's how recession can be easily controlled

with such a rich country. Germans are very good at it. They are selling these eggs of quail, at such a high price and the quails. Minting money.

Asparagus, I don't know. They are such a small country. They sell all kinds of things. Asparagus you can grow here very well. Asparagus is so expensive. In India also. You have cheese now, cheese. This Kraft cheese, tinned cheese, you can export it to all the countries. There are Indians who are just waiting for it.

All over. Nobody goes and finds out.

Then you have dried fruits here which are very good, which are very expensive. Especially your solar systems. You can sell it all over. You have so many engineers. They sent some things to Me and I showed it to somebody, in India. They said: “Oh I can't fix it." So somebody, an engineer can go and fix it up or something. It can work in all these countries. But it's not available at all. I think, in Australia people lack the capacity to sell. You must get some people, marketing people. Like TM is good at marketing.

Very good. Marketing absolutely nonsense.

Sahaja Yogi: It's not doing them any good though Mother.

Shri Mataji: But that's different. I am just joking. But marketing they are doing. I mean to sell something nonsense. Is something creditable, that gives credit. As it is there's recession and they will suck out all the money that you have. Put people on the streets. I think you should hire some people for marketing. Good Indians you can get. Indians are very good when they are, not in their own country.

Because in India you cannot do anything. It's impossible. [Hindi.] It has always failed. I also allowed. I said some people wanted to do some business, this way that way. I mean I am not so rigid. But it has always failed. Never worked out. Created big problems. Sahaj Yogis can do individually on their own. I mean it's a business thing. Not through Sahaja Yoga. You shouldn't do it. I think it's not permissible.

Divine Laws don't help.

Or if four, five people join together, they may be Sahaja Yogis, but it's nothing to do with Sahaja Yoga. Keep Sahaja Yoga out of all this. We don't need money, we don't need anything. I never have problems of money. Australia has because people are stingy here. Very stingy. Australians are known to be the most stingiest people. Even worse than Turkish. That's the reputation they have, really. When it comes to presents, the lowest amount they will give for Australia, though we have so many Sahaja Yogis.

Lowest amount. They used to only give first ten pounds, then fifty pounds, then hundred pounds, now two hundred pounds. For that also they want to reduce now. Big objections. Big things. For a hundred pounds what do you get, nothing. And last, last one is hundred pounds, in the present. And that's for Australia. Though I was telling them: “Don't get any present, don't get. Don't do this. I don't want." But they are so enthusiastic, all of them.

So enthusiastic. And the number of Sahaja Yogis we have, are quite a lot.

Very stingy. Especially Melbourne people are horrible. I mean, for anything they are very stingy.

The more you become stingy the worse it will be. I never had any problem of money never in life and I spend money. I don't understand accounts or anything, just go on spending. Yesterday I was talking to Vinay and he was telling Me why don't you have only five hundred pounds for people who come only for Ganapatipule. The way Australian mind, he too has picked up. I said: “See if I decide that, all the Australians will only come for Ganapatipule, firstly." Then I told him the accounts, how much money I have to spend. This time [Hindi] had to make up.

And he was so shocked at the whole thing. Because there are at least hundred and fifty people who came just free, from all these countries. When I told him the accounts he was so shocked. I must have spent more than fifteen lakhs of rupees, Myself, My Own. He was so shocked. Because though, you see we say that pound has gone up and all. But India is very expensive, food wise [Hindi]. It's gone up so much.

Very expensive. Whatever it is, what I'm trying to tell you that, I never had problem. These fifteen lakhs I got just like that. No problem.

Sahaja Yogi: Maybe we should increase the ground fare. It shouldn't be...

Shri Mataji: I want you to be comfortable, to have good food to have, all this coming by train too [Hindi]. I mean to every place we used to take them out, see places, go round. Even those dramas and all that we had to pay such a lot of money to them. I never have problems. I never ask for money from anyone also. This money was fixed long time back. Since then it's going on. Then we

have got, Washi School. When we asked for money, for Washi School, on one Sahasrāra time, I think five thousand or six thousand pounds. That time the value of pound was eighteen rupees.

So they were so ashamed, that they put it back in the bank and they said Mother not now, we'll not send it. And the whole of Washi School, have you seen Washi School, anyone?

Sahaja Yogi: Those who went on the Tour Mother, they saw it.

Shri Mataji: All that was built, with our money. I don't know how many have seen the Delhi Ashram? [Hindi] for everything. Except for this time they collected some six thousand. Five, six lakhs. For the land, everything. Then Vaitarna land. Then Ganapatipule. Then Shere. Then there's another land we have, in Pune. There's another land we have bought. Twenty-five acres of land for the experiment of these agriculture. Then another land in Awagar. All this I've done in these four years, since Mr. Warren left Me. In these four years. Before that not a single pi was left. It has worked out.

Sahaja Yogi: [Hindi.] Question about ground fare.

Shri Mataji: It's all right. [Hindi.] But so many people are coming free. Then whatever are presents I give you, I give them. Just the same. If they are getting married. Now those people who came from, South America all came free, never paid anything. Even part of the travelling and most of the travelling of these people who are coming, is paid for. It works out. I'll give you a concrete example. When I was in, this was in Rome I think.

So, Guido told Me, “Mother there's a land available. But we need sixteen thousand pounds just now, put it. If You put sixteen thousand immediately, we can book that land." So I said: “I don't know if I have in the bank but I'll see, if I have." So I went to the, airport. I was about to leave. Sandra [surname] she just came and handed over a packet. She said Mother: “This is for you." I said: “What?" “There's money. In Liras." “For Me? For what? I don't need." “No no for You, Mother, for You. Please take it I have kept it for you. This is Yours." I said: “How much?" She said: “Sixteen thousand pounds." It was sixteen thousand exactly. I said: “All right, give Me." And I gave it to him there only. I said: “You now book." So he went and booked that land. And then he said that Mother: “We didn't need all that money. We have booked it as it is.

So the money's all Yours." I said: “How did you book?" He said: “We don't need any money just put Your Name, finished. Whenever You have money *[UNCLEAR]*." That's also another good news.

Then they wanted to have Shudy Camps.

So I said: “All right I'll go to Italy, buy all these things that are necessary." Means all the pots, pans everything, for the W.C.'s and, bathrooms and all the, what you call them, marble, then all fittings and curtains, everything.

So I had taken some money from the bank. Went down.

So Guido said Mother those sixteen thousand pounds are there, not spent, in Liras. I said: “All right let's go." So in one day I bought everything. Now you have seen Shudy Camps, how many bathrooms we have, how much marble we have put in, all the curtains, everything.

Everything I bought in one day. And I gave them hundred pounds more saying that: “You get this cotton cloth, get some more for My drawing room." Beautiful, beautiful, curtains. And when the bill came, it was exactly six thousand one hundred. I first thought this is all manipulation by Sahaja Yogis. I said: “Who has done this billing?" They said: “The shop has." “Really?" “Yes the shop has done it." “You haven't done it?" “No." That is this hundred pounds are all there.

So they said “this You had curtains made Mother, You forgot." I said: “All right." Everything came in that sixteen thousand pounds.

So now, we are having, this Cabella, an ashram.

So the English Sahaja Yogis said: “Mother, you have spent sixteen thousand pounds here.

So we'll send You timber worth of sixteen thousand, which will be very sufficient for Cabella." Barter system going on, with the sixteen thousand only, nothing more, nothing less. This is one of the examples I have given. No problem at all, of any kind, any time. It all gets solved, you must just have faith, that you are being watched over. And not to be stingy.

Then this, Sandra you know, I'll tell you how she was blessed. She had a, I should say at in a very funny place, horrible. Absolutely horrible. I mean it was like a chawl as we say in India and she sold it for an exorbitant price. All My houses that I bought for nothing were sold for very high price, just like that. But if you go on worrying about money, money will never come to you. That's in Sahaja Yoga you see. Without Sahaja Yoga is all right but, after Sahaja Yoga you shouldn't worry. It all works out.

Like James came for My Birthday and he brought one wooden bird, to be given to Me. Rajesh said: “You put it down. Don't show. Otherwise people will just say: `What little bird you have brought, from Australia all the way, for Mother's Birthday.' Better not give it, for heaven's sake don't give it. Just give it. You can give it otherwise but don't give it as present." But he was shameless, he never felt bad about it. Absolutely shameless. “Oh it's a bird you know, very famous bird, it's very rare, it laughs this and that." But this doesn't laugh you see. And he was on and on about that bird only. Shameless. Then Rajesh couldn't bear it any more, “In short you are a very miserly man, that's all." He couldn't help it.

What? Nothing, a small little bird he brings when, he's coming all the way from Australia, to represent Australia's love for Me with this bird, made of wood.

I said: “You should not have brought it. You have brought to show your heart isn't it." But he was shameless. Absolutely shameless. And Rajesh couldn't bear it. He said: “No. You are a very miserly man, that's what you are. You don't understand anything. You don't know what you are doing." He told him off. This you are not going to be giving. He packed it up, packed it up. Such a big box. Opens out with a little bird. He thought some rat is going to come out. There's no brains. If he was so hard up he should not have brought anything. I felt very bad that Rajesh had to tell him and he couldn't take it any more.

He said: “Mother, supposing if I had allowed him, what people would have thought of Australians." Just think. I said: “All right. Whatever he gives is all right." Wouldn't stop. He must go on praising that bird.

So that is what it is.

Sahaja Yogi: I think the fine weather is leaving us Mother. It's getting very black.

Shri Mataji: What are you expecting now?

Sahaja Yogi: We haven't had any rain today, have we?

Shri Mataji: What you want you tell Me? Once in England in the beginning they said: “Mother we want a very very hot summer." I said: “Are you sure?" “Yes Mother, very, very hot summer." And there was, you remember one summer We had in London, famous summer, what year was that?

Sahaja Yogi: 1976.

Shri Mataji: 76. I said: “You'll have it." Then the situation was so bad, that there are no fans, nothing. I mean, at least in India we have air conditioning, if not the fans. No arrangements are there.

And the windows so small. We went to buy fans. They said: “You have to apply and we'll give you after three months." And there was a queue for fans. And everybody was going hah, hah, such a bad summer.

Such a bad summer. And autumn was very beautiful after that.

So then they said Mother: “Sorry." I said: “You said very, very hot. Very, very hot." I was telling you you are a Sahaja Yogi, don't say like that, but you were saying, very, very hot. Very, very hot.

So now it becomes very, very hot. You should have said warm, but you said hot. And I think for three months. Scorchingly hot, it was. I said you had it. Nature knows the balance. Not too much. Little bit is all right. I think

some Sahaja Yogis must have asked for rain. And it rained and rained and rained. All right. We have to be thankful to Mother Earth, the Australian Mother Earth, for giving such a beautiful time to Us. May God bless you.

I have a good film about Shañkarāchārya. If you want to see, you can see it. After you will know what it is to get Self-realisation, in those days. He died very young.

So that film is available if you want to see you can see it tonight.

Sahaja Yogi: Tonight is the music program. 9 o'clock. [Hindi.]

Shri Mataji: [Hindi.] You should show them Shañkarāchārya in Sydney with Me. Everybody can see.

[Musical Gap and then a short talk during the music program follows.]

Shri Mataji: It was such an unexpected, joyous event for Us that Shrimati Padma Menen has agreed to give this beautiful performance. And to again remind Us what We saw in Madras [Chennai]. Actually, her Guru was there and We went to her foundation where there were fifty ladies who danced before Me. It is a great pleasure to see you here, that in a foreign country you are spreading the art of *[UNCLEAR* Ragantri]. I am sure you must have understood most of her actions but what you have to see is her mastery over rhythm, firstly. And secondly, on the abhinaya, means the *[UNCLEAR* mai]. Such a master she is and it's such a vigorous vibrant dance. I'm seeing one better than the other, as I would say. I saw lots of them in Madras [Chennai] and now to see here it was a great pleasure to Me. And to all of Us, because We know a lot about Rāmāyaṇa and We know a lot about Mahābharāta.

But to weave it into such beautiful patterns is something of a great art and a great talent. It's not possible for everybody to dance like this.

Neither, even if you practice you cannot dance like this. It's something innate, some inner force, that works it out so well. For such a long she danced. I mean, one would feel completely exhausted. But with such vigor, with such power, she's shown different expressions. One minute she is this, one minute she is that. It's really very remarkable. I'm really proud of her that she has come to Australia to spread this beautiful dancing pattern and to teach others here.

May God bless her.

Contents: 1992-02-13 **Talk to Sahaja Yogis, after an Indian Dance, Ashram, Canberra, Australia**

It was such an unexpected, joyous event for us, that Srimati Padma Menon has agreed to give this beautiful performance and to again remind us what we saw in Madras [Chennai]. Actually her Guru was there and we went to her, foundation, where there were fifty ladies who danced before Me. It was a great, pleasure to see you here, that in a foreign country, you are spreading the Art of our country.

I am sure you must have understood most of her actions but, what you have to see is the, her mastery over rhythm, firstly. And secondly on the, Abhinaya, means the Māyā. Such a master she is. And it's a very vigorous vibrant dance. I'm seeing one better than the other as I would say. I saw lots of them in Madras [Chennai] and now here to see her, it was a great pleasure to Me. And

to all of us, because we know a lot about Rāmāyaṇa, we know lot about Mahābharāta. But to weave it into such beautiful patterns, is something, of a great art and a great talent. It's not possible for everybody to dance like this.

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Contents: 1992-02-16 **Śhrī Kuṇḍalinī Gaurī Pūjā, Melbourne, Victoria, Australia**

Come inside, you can! All of you come inside, there is space. Little bit loose space for these people. Just move this side.

Don't sit in the sun! [Hindi.] I'm sorry today I have to speak about something unpleasant to begin with, before the Pūjā. Later on we'll have the Pūjā of the Kuṇḍalinī, the Gaurī. All right? The unpleasant things are... I'm sorry to say that about Melbourne, that it has been a very funny experience, in this place, Melbourne. And I really feel very sorry that I've brought this Elio to this country.

It was an uneducated, absolutely starving person in Portugal. And he had nothing to eat even. And I told you

that I sent lots of ceramic, a truck load to them. They sold it and ate all the money.

So that doesn't matter. And then I paid for him to come here, he got here, married to a nice girl. But I think he was a bhoot from the very beginning, or I don't know what to say. There is no sense of gratitude, no sense of self-esteem, he didn't know what he was and he became really, really a big bhoot, in the sense that he started playing in the hands of Satan.

I didn't know what was happening, he came down to Pratishthan and people said: “Mother, who is this Rākshasa who has come?" And he came with Trish. Now where is Trish here? Trish, I'm sorry to say, you have lost all discrimination, of every kind! You should not have supported this horrible fellow and you also came with him to Pratishthan! Something discretion you lose very fast, if you are in company with such stupid people like him. What was so great? Was he educated, did he know anything about Sahaja Yoga? He came like a bagger from there and you suddenly took after him! He even spoiled that girl! Such a nice Sahaja Yogini, she is spoiled! Should not have come with him to Pratishthan! All right, when you came to Pratishthan..., that means you never feel vibrations! And yesterday I was surprised that so many people who came were shaking before Me, they were Sahaja Yogis, they were wearing their badges and I asked them: “From where do you come?" They said: “We are coming from Trish." And then you went to Nepal for what? To learn black magic! This black magic is working in Melbourne, I can see it very clearly! It has not happened anywhere! And it has also gone into the heads

of Indian girls, whichever surprises Me, because they understand What is God and they have proper awe for God and they understand what it is to go against God: is seven generations you have to suffer! There was not necessary at all for you to edit My tapes! They are not yours, you have no right! You know there is one organization already we have put up, which is registered and Mathias is the president of that, Margarita and that one is responsible for all My tapes. As it is all these days all My tapes were used..., people used them for *[UNCLEAR]*, did all kinds of things, so now they have put certain royalties on that. But you had no business to do that! Without asking any leader, without anyone, just to edit My tapes, what do you think yourself to be? Who has given you that permission? That bhoot and the Rākshasa, who is trying to destroy our Sahaja Yoga here in Melbourne? I'm working so hard! Yesterday you saw how long I was working on people! And when people come here you spoil them! You were saying: “I want to give money for this, money for that..." On the contrary, you are giving bhoots! Yesterday so many were shaking, I was shocked! Now, again, I have worked so hard. I've come all the way, I've worked so hard, I your country! Aren't you afraid of God? And here you are forming groups and things! How can you do that? And I know who are the cunning people, who are doing all these tricks! There is a very nice person I give you: you should see his Kuṇḍalinī first of all! None of you have that kind of a Kuṇḍalinī! Do you know that? I wouldn't appoint somebody unless and until I know fully about that person! You just see his Kuṇḍalinī: completely open! I get

after his life! First of all this is because they are educated, they are better equipped, they have better Kuṇḍalinī. That's why these bhoots are acting. Anybody who acts against the leadership, I'll be very angry! Either you became slaves of bhootish leaders, like James, you never even informed Me anything, what he was doing, what tricks he was playing, nothing of the kind, or else you get after somebody else! If you want, you all can leave Sahaja Yoga! Nicely! But I won't change the leadership, because I know who is this! Don't create problems now! I know who's also capable of doing other tricks with Sahaja Yoga! I know them, all of them. You must know that I know many things about you. I think I know practically everything! Then I sent Laurence to Adelaide. I asked him to go there, to be the leader. Because I knew it was not working out, everybody wants to have a separate house nicely. Specially Indian girls have this weakness, they want to have a separate house. This won't work out! In this country, specially, only collectivity will work, take it from Me! Because there are lots of sins, for which we have to pay in this country, do you know that? Rationalism is the first sin we had and you still have it. If we have to ascend, if we have to go to the Kingdom of God, we have to cleanse yourselves, you have to become pure human beings, that we are acceptable.

I'm trying My lever best! Yesterday I tried on each and every person, you saw that, working so hard, cleansing them. What about you, you people, cleansing yourself? Where is your mind, what is it working out? You know sometimes the whole lot of such Sahaja Yogis have gone

to dogs! Have gone to dogs! Whole lot of them! This Elio, the day... really I don't know why I brought him here, out of My compassion. And he's still working on you people! On one side.

Adelaide people have to find an Ashram. Otherwise they are not Sahaja Yogis! You have to listen to Me, I'm for your good, for your benevolence, I want you to have that highest life. Otherwise what are you going to get out of this leadership, out of this nonsense? Don't you understand it's of no value in this world? Still people are lingering after such nonsensical things like money, like power! This is... can't you see that? Just frivolous, it is useless, is of no value to us, is not going to help! You are the ones who are at the foundation of Sahaja Yoga! You are the ones who have to change the world! People have to learn from you! And you are, some of you, you have wonderful people here! How can anybody be impressed by a person like Trish, I can't understand. Nobody asked her a question: “How dare you touch Mother's tapes like that?" What does she think? Is she more intelligent than Me? I was surprised that Sherill, of all the persons, she is such a nice Sahaja Yogini, why should she support? She, I can't understand that she can be possessed! I have to take these names, because I have known these things going on, I've been receiving letters and all that and I was wondering, what to do with this Melbourne? I don't know why it's called `Mel-burn'.

You have your children, you have your families: think of them, think of your progeny, what are you going to give them? I never say that there should never be concessions. Of course, I believe in your freedom, there

should be concessions. But this kind of arbitrary work people start doing... And you never even inform Me! Is it fair to Me? Is it just? What kind of a justice is this? They are like spiritualists, the way they are spoiling people. I mean, they all of them were shaking before Me! How could you be impressed be a person who is trying to edit My tapes? Every word I say is a mantra, you know that very well! What authority she has got? You are also from Europe, you are also from England, your forefathers from there. Nobody would do such a thing at all, never! And nobody would start a course like this on her own. This is all intellectualism, without intelligence! If you have superintelligence, than you can see clearly you can't do that way. It has to go beyond mind.

Of course, in Milan we have started, they have started a kind of a course, but is not the course, the type of taping My things and all that, but, which is worked it out, that they are to be told about the Kuṇḍalinī, about the Chakras and this and that and also cleanse it. But not to put bhoots into them! It's done with complete understanding from Me, is not just an arbitrarily! It's done only in there because I am there. Because people have to know about the Chakras, know all these things. But you have no business to edit My tapes, or cut them short! All these people will disappear in no time, they'll become bhootish.

On the contrary, it will bring a bad name to us, because they might contact some trouble, they might get into trouble, some sort of a disease or anything. Because once you go out of Sahaja Yoga, if you behave like this, Ganas don't look after you; you are no more protected.

Then I'm not responsible! I would like to know everything whatever you are doing, through your leaders. Ah, if I find your leader is not all right, I'll change, I've already changed so many leaders. But you must inform Me, you must write to Me! Without asking your leader you can write to Me, if you think that the leader is trying to trouble you, dominate you, or trying to do something wrong, which should not be done for Sahaja Yogis.

Is all right! You can write. But not that, if the leader tells you, “Do something” you just report it to Me.

You must have respect, because I have appointed! I do not appoint leaders on something else, but their Kuṇḍalinī. That's the main thing: where are the vibrations? Of course, sometimes they also get spoiled.

So problems are very funny in the West, that they're being so extrovert, that they seek power, or they seek money. This is the mistake.

But in India, you'll be surprised, that's a poor country, but they understand God and God's work.

Nobody touches a single pie! And then another regression is there, wonderful, that is another wonderful work! That here you do what you want with your money, I never inquire. And I was told that they asked about Yogi Mahajan, that he was doing hanky-panky with the money. Imagine! Who are you to ask? Only because you are white skin you think you can aggress everyone like that? He can purchase ten people! Something so demeaning, I tell you, so demeaning, can't understand! The one who is working hard, he's the one who's put up a school, because everybody forced him to put up a school, there was no this thing. How much money have you

spend, do you know that, for India project? 5,000 pounds. They are in the bank, I feel ashamed to give it to anyone. Not you people, the whole of you, the Western people! The school is built for your children, by Indian money, Ashram is build for your money, that is in the bank. Sherey, Ganapatipule, Delhi, all this has been done not by your money! And what you are there to find out what are the accounts are? What do you think yourself to be? While your leaders, when they were making money here, nobody asked them, nobody said, nobody tried to find out, how these people are making money here. Nobody found out, nobody told Me. They knew, they never told Me anything... Because they are white skin, how can you, how can you doubt them? When your school was built, I never asked how it was built, how it was done. But then you sent Ray there to take the photographs and things of this thing, not trusting Me! Indians took..., I mean they were very insulted! They are the ones who put the money there, they bought the land. For your children, their children are not studying there. Try to understand! Take out of your mind, you have done nothing so far, there is either My money or Indian money, that has done everything.

And you are so miserly, you don't want to pay money anywhere, what so ever! Such miserly wretched people, why should they go and inquire about the expenses which are in India? Do you know one thing, that Indian Trust, in every city, are looked after by Baba Mama? Because he's not a trustee and I keep a watch. And he told Me that he has not seen a more honest, clean organization than Sahaja Yoga Trust.

Because Indians know what is this money is, they know this money is so important. They know about God, they are traditionally brought up that way. Ah, they might cheat the Government, they might do anything, but not God, they'll never touch that money! Just imagine: they have built all these things with their own money! You can see the accounts.

What have you built here? Nothing! Nowhere! But at least Europeans are conscious of it. They are grateful to Indians. They don't send their people to find out and talk loosely! Where is that mister Bathalia or who so ever it is? What business he had to talk against Yogi Mahajan? Does he know who's son he is? Even an ordinary person in India will not touch the money of God.

You know, when I started Sahaja Yoga, I must tell you the story: they all wanted to give Me money. I said: “No, I haven't got a trust and I'm very bad at accounts and everything, so I don't take it.

So let Me form a trust." Then I formed a trust. But they said: “Mother, we want to give You!" I said: “All right, you keep it safe!" They sold their ornaments, collected their money and as soon as I said “I'd registered now” immediately everyone paid more than 1,000 rupees; some paid much more. That's how we started Sahaja Yoga! Whatever was possible, everyone of them in those days, 1,000 rupees, whether poor, rich and much more than 1,000, some people gave much more. All the accounts they keep it. There was an income tax inquiry on Sahaja Yoga. And they were amazed: they couldn't find a single pie missing. Here I think there is no control of the Government, nobody comes and sees. In India

everything has to be audited. All the money you send in India for an exchange has to be informed to the Reserve Bank. Every pie of it! And all the expanses have to be sent after six months, not a easy thing to teach your wild children there! So many times we think you are sending them away: you have your school and have your own children! The way you have made them wild, never trained them anything, never said anything, they are extremely wild! They are running helter-skelter, we are afraid, we don't know what to do! We put so many guards to look after them! And then on top of that, these French people came and start talking against this School! What efforts have you put in? Let us see! I have done so much for you, as you say! All right! What have you done for Sahaja Yoga? Let's come to the realities! How much money you have given? What have you done for Sahaja Yoga? Except for playing around with each other, using your games. This you did! In India, the English played their games and now they are having it back, from Ireland, nicely! Give up all these things! These are not meant for human beings, these are meant for monkeys! Even why insult the monkeys? Good human beings, righteous human beings don't do like that! You are all angels, I made you into angels, you are like Gaṇeśha! Now what are you doing? You can't give money! I mean, you can't give money, I can't believe it! An ordinary Indian, if I ask, they'll all rush to give Me money! I don't think I could have built anything like that School here, never possible! Impossible! And an Ashram... You go and see in Delhi! You can't! You have money, but you are extremely miserly, very miserly people, you don't spend

any money, don't want to spend money. And if somebody has money, you want to lynch it! Or somebody has money, then he starts his own arbitrary nonsense, without doing anything about money part! You know that I have paid lot of money Myself, paid My husband's money, that's very unfair to him! But he wants to do it, he says: “That's what Puṇyas are." We Indians believe that way. And that is a real thing, that's not just a belief! I'm sorry I have to say all these unpleasant thing, but it's worse in Australia.

Some wives start dominating the husband. Now, this is what it is. Such stupid wife starts dominating the husband, she gets into bhootish ideas and she destroys the whole of Sahaja Yoga. It happened in Sydney, as she formed her own military of her own style of women. Is it good? Now, individually, even, if you improve, if collectively if you are not improving, you are not improving at all! Because it's collectivity which is going to make you nice, that is going to mould you, that is going to make you the beautiful people of the progeny, beautiful parents, beautiful children, that's My vision is.

I've been coming every time to Australia, every time. We have so many Sahaja Yogis. You know, first I told them, “they are very poor” they couldn't believe it.

So they wanted to give Me presents, I said: “Don't give Me presents!" “No Mother, also You also give so many presents." “All right, all right!" So they started with fifty pounds for the whole of Australia. And you know? You are on the bottom line, even less than the Turkish, in Turkey we have hardly twenty-one people. Because you are poor: the poverty is inside, not outside! Then the power,

so-called, this is the money part of it. Now everybody is trying to become a leader.

You haven't seen how the leaders have come down the ladder and gone to hell? You haven't seen that? Leadership is the worst thing anybody should accept. Is a testing ground. At a lower level is better. If you go into that level, then this power crawls up into your heard. Then you start doing... meddling with money, meddling with women, meddling with all dirty things that you do. I mean, you think you have become very powerful now and do what you like.

So never hanker after leadership, one thing is! `Thank God I am not a leader!' Say like that! Specially in your country you have so many examples of these horrible leaders being completely destroying you people and Sahaja Yoga. If Sahaja Yoga is destroyed you will be destroyed, too, don't you understand that point? You are part and parcel of Sahaja Yoga.

If only human beings are needed, best to go to Russia, what's the use of coming to Australia? Or to Melbourne? Russians are not at all arbitrary, you'll be surprised! Only one fellow, Oleg, who was in Switzerland, in the embassy, he's the one only, because he learned it from there. Because they have lived collectively they know what is collective life is. And they are all the time introspecting.

So humble, you won't believe, even their newspapers are so humble. When I was talking to them, they said: “But, Mother, we have nothing, compared to others, in spirituality." Can you imagine? Those who are so high up say like that, *[UNCLEAR]* such beautiful things they bow!

Very anxious that I should allow them to have Pūjās in every place, so anxious! You saw them when they came.

You saw these Romanians, see, hundred and twenty five people came to Hungary. And they never use books, never. Can you imagine? Never books! Everything they know by heart.

So I said: “How do you manage?" They said: “Unless and until we know by heart, we don't sing another song." And hundred and twenty five people singing so beautifully! Baba Mama said: “They put us to shame!" I don't know from where they picked up, from where they learned it. Such beautiful people these Hungarians are! And I said: “Where are you going to stay?" “In the garden." I said: “In the garden in the night it's quite cold." “Mother, you are looking after us." They never bothered Me about their food, I don't know where they ate their food, where they lived. And they went away next day. I said: “How did you come?" “For the Pūjā!" Such nice people! Such beautiful set up people! Once you get all these six countries, there are thousands and thousands who are real seekers. They are not seeking money, they are not seeking all this nonsense, they are not seeking power: they are seeking God, they are seeking the Truth, they are seeking their own being! I mean you can see it, see the comparatively, what is the difference between them and the other European people. You'll be surprised, people have gone from, say, Brazil to Portugal... from Portugal to Brazil. They are very much better than these people in Portugal! Then the Spanish, Spanish who have gone, say, to America. These who are Spanish are wonderful people there. Iranians who have gone from Iran, we have got

nine hundred Iranians in Los Angeles. Nine hundred Iranians! That means all these ethnic groups are going to topple you down, that's all I can see. Why? Why should they? You are also human beings, you are also seekers, you are also honest seekers, you have been seeking all your lives, in previous lives also. But when you are born in these countries, you are so much conditioned by the nonsense of the country. All these countries have this nonsense! Communism has really helped them, I tell you, it has helped them, believe Me, it has helped them very much. This kind of democracy has become a demono-cracy. Just a demono-cracy! You have to think: “What we are going to be, what do we want to be? Why are we in Sahaja Yoga?" Nobody forced you to come here. You are here for what? For what purpose? “What am I doing?" One small thing is that you must listen to your leader. Or else, you should write to Me. This much you can do. I'm not saying for money, forget it! And also I know there are very good Sahaja Yogis, also, excellent Sahaja Yogis. Also I know that. But they are getting strangled by some few who try to just put their own ideas. Imagine, even the English have changed. But when they come to Australia they start showing their teeth. Surprising! In England they are all right. Is it Australia meant for breeding such things here? How can't be brought to that wisdom, where to understand our own value, our own self-esteem, to understand what are we here for? How to do that? You tell Me! I have given you Realisation, I worked very hard, you saw Me yesterday, everyday. In nowhere I do like this, except in Australia, believe Me! I touch everyone, I raise everybody's Kuṇḍalinī, I work on everyone, whether

they are bhoots or Rākshasas. Nowhere! Because I know there is a problem here! But don't you think you should also help yourself? You must meditate and you should support collective.

All of you have to support the collective! Don't start talking ill of others! Christ has said: “Beware of murmuring souls!" He said only: “Beware!" I am saying: “Murmuring souls, beware yourself!" It's other way round! I'm not Christ, that I'll warn you that you be careful of the murmuring souls! But I better warn all the murmuring souls to be very careful! Because Krita Yuga has started, this Param-Chaitanya has become dynamic! Because of that you all got Realisation.

And you listen to the miracles of people, see how they are helped. You have seen My photographs 809, nothing more is to be said about Myself, that you know very well, but only mentally, not in your heart! So now, please, understand: you have to oblige yourself, you have to look after yourself, you have to respect yourself and your being! You are not ordinary people. You are not like all other those Australians, who have nothing to do with God! You have been seeking in your last lives, so many lives you have been seeking, that's why you are here, otherwise you would not have been here! You are seekers, ancient seekers.

But now this modern worth of yours should not blanket you completely from reality! I know of so many good people here, but I don't know what to say! Now all this I have to say before the Pūjā, I never say like that! But I was so disturbed, the way I saw people are behaving. Specially yesterday, when I saw all these people coming

before Me and shaking! Wearing My badges and shaking before Me! How I must have felt yesterday? Tell Me! Last night I couldn't sleep till five o'clock in the morning. Really, I tell you. This all upset Me very much. Here I am, working hard, coming all the way to Australia. I have so many other things to be done. Gorbachev wanted to meet Me, I said: “I can't come, I have to go to Australia!" But I don't know how much value you attach to My attention to you! Anybody who starts doing arbitrary work, please inform Me! And nothing should be done secretly, I should know each and everything. And, if you don't tell Me, I'll find out! It's sad that on this day I have to say this, but this Kuṇḍalinī is the powerful thing within you. And you must look after Her! I'm talking to you about Kuṇḍalinī because that's your Mother. And She sees you, all the time. She knows all the problems. And when you start getting out of the central channel, She drops down! Completely! Then you are thrown either to the right or to the left. Then you are vulnerable to anything. If you go to the right, you start showing off your capacity to dominate, to be arbitrary. And if you a shown to the left, you are possessed.

So I always said that in Australia mostly people are either dominating or dominated. Nobody seems to be standing on their two legs! That's not good! Only those who are good Sahaja Yogis know it very well and they stand on their legs and see for themselves what is happening.

All this I'm saying because I know your value. You don't know! I know what you are capable of! I used to dream that Australians, one day, will travel all over the world,

spreading Sahaja Yoga. But they are like a yo-yo, go up, come down, go up, come down.

Sometimes they're leaders, sometimes they're Sahaja Yogis.

Next time I'll not come to Melbourne, if I hear anything against the leader, or who doesn't listen to leader. Anybody who tries, secretly or cleverly, to talk against the leader, I know that person. I mark it.

Don't play into the wrong hands! I'm telling you now, otherwise you'll come and tell Me: “Mother, this has happened, that has happened." Nothing will help, but collectivity! Take it from Me! Supposing in My hands, say, if this finger runs this way, this finger runs this way..., one has to be spastic to do that. But someone has to be sick, that your fingers are running helter and skelter, your hands are running helter and skelter, all your body running helter and skelter.

So next time I'm not going to come to Melbourne, if I see all these things happening.

Regarding the other things, is *[UNCLEAR]* or what ever it is, I will see to it and I'll manage it, the way it has to be properly done. I will not play into somebody's hands, you know that very well. I am very clever! I know everything! Nobody can befool Me! Of course, I allow them for a while, doesn't matter, try! You shouldn't doubt anybody's honesty, righteousness, character, chastity. Don't doubt! Doubt yours, don't doubt others! See for yourself, how far you are.

Your Kuṇḍalinī will show! This Kuṇḍalinī, you see, once rises, as I told you, pierces through your fontanelle bone.

So beautifully it does! You don't know what obstructions there are! I have seen certain Kuṇḍalinīs like dead snakes, you see. Just breathing, cannot rise, comes up to Nābhī again goes back, absolutely disappointed! Some fight with the Chakras! Just see how they have to work it out! They come to the Chakras and want the Deities to be awakened, so they want to put their energy there. But they cannot, because so constricted is that Chakra! Sometimes it is blocked. This Kuṇḍalinī, poor thing, She has been waited for ages with you, to give your Realisation. She is the one who will bring forth your benevolence. She is your own Mother, She loves you and She wants to give you your Second Birth. But are we helping Her? Are we working it out for Her? Or we are mentally working our own styles and things? In Sahaj, you have to lead a very Sahaja life. Of course, this has been there, because you're born in a very funny atmosphere, we can say. But now try to see for yourself: why you are making it difficult for your Kuṇḍalinī to come up? Why is She obstructed? Where is She obstructed? Why can't She come up? What is going wrong here it's the development of your being, it's the most important part.

I have to give one or two examples, how it works.

As I said, you have all the powers, of course you have! But you have to manifest! Two cases I've seen recently! One was that of Rajesh Shah. Now, you know Rajesh Shah, is like a business tycoon and very well known, is president of the Junior Chamber of Commerce and all that and very well posed. From his childhoods he has been a very intelligent boy, he stood first in the whole of

Cambridge. Whole of Cambridge! And he is a MSE in mathematics. All that is there, but he's extremely humble and he has a background, that he is being a Devī worshiper. Whatever time he gets, he meditates and he comes to the collective, works it out that way. One day his uncle was very sick. He was not a Sahaja Yogi. But his aunt requested Rajesh that he should come and pray for the husband, because now he is departing. They have removed everything, they said he is going to die within half an hour's time. He arrived there, he didn't know what to do. He looked at My photograph, he didn't have, so he took out his pendant. Just a pendant! And he touched it with his forehead and he said: “I put my hands like this, Mother” [shows Her folded hands] “closed my eyes. I said `Mother, please, save my uncle!' That's all! Once I said." And the uncle had closed his eyes, had gone into coma. And just after that he started opening his eyes. And within three days he was completely cured. Then he went to America. Now about one year has passed, he is perfectly all right.

This is... this shows the inner development, the powers you have! These are the real powers, not the power of a leader, or the power to pull down the leader! That's all you are playing tricks with yourself and cheating yourself! Another case of one mister Shukla, from Bombay [Mumbai], who is in charge of the whole catering of the Taj Mahal group of people. His wife and he, both are great devotes. But I didn't know they were that great! So his mother was dieing with cancer, in *[UNCLEAR]* [village] which is about, say, at least, from Bombay [Mumbai] at least maybe 2,000 miles away. And they

received a phone call, that she's going to die within 2-3 days and she is in a very bad shape, because she has cancer. He went there and he saw her suffering very much. She never knew also about Me.

So, again, he got so much into agony. He said: “Now, what to do?" He came home, he saw My photograph. He said: “I feel so assured, Mother, I just need to put down myself on my knees. Then I prayed `Oh, Mother, please, save my mother!' That's all!" And within three days this lady got out of her hospital, the one who was dieing. And then she came to Bombay [Mumbai], he took her to the hospital, that *[UNCLEAR]* hospital. They said: “She has no cancer." He has all the papers with him.

In Czechoslovakia there was a lady who was brought on the stage, absolutely in the most *[UNCLEAR]* condition. She was brought on a chair. And somehow or another, see, she tried to sit up. And she said one thing to Me: “Mother, I know You will cure me! Of that I'm sure you will cure me." I said: “Is it so?" She said: “Yes! I know!" I said: `All right! Get up!" She just got up! All just started looking at her: she's got up! Then she said: “Can I walk down?" I said: “Please go!" She walked down the steps. Very old woman! And then she started running. And everybody saw that and they were laughing and didn't know what to say! She was not a Sahaja Yogini, nothing! But she felt something about Me.

They are very sensitive, extremely sensitive to spirituality, that's one thing this communism has given them: extreme sensitivity to communism and extreme sensitivity to Me. I mean, they have never heard about Me, nothing, just seeing My photograph sixteen thousand

people came, what do you say to that? Seeing My photograph, in Moscow, sixteen thousand people! I said: “Oh, My." And I didn't know. People asked: “How is it you all came?" They said: “Because you can see, on Her face, written large, that She is the Divine Person Who has come to save us! You can see it, can't you see?" Even the Gypsies living there said the same thing. They didn't see any miraculous photographs, nothing. Completely surrendered, completely surrendered their ego, completely surrendered their ego! I never talk to them, nothing, just see! First time when I went to Leningrad, was about, say, at least five thousand people in that hall and five thousand sitting outside. And when I was going inside they said: “Mā...!" I said: “ `Ma,' who said?" They learned from people that it's called `Ma' in India. “Ma! What about us?" I said: “All right, I'll see!" Went inside, gave everybody Realisation. When I came out, to My surprise, all of them were sitting there. I said: “All right come tomorrow! We'll have the program here!" Next day the ones who were sitting inside and outside, all of them, came ten thousand and sat outside in the garden.

They all got Realisation! Leningrad! If you go and see there, you will know what is Sahaja Yoga, what it is meant for human beings. Cannot bother about what is happening in Russia, the..., anything. They said: “We get food alright, Mother, You are looking after us, we don't have to worry at all, nothing, just let this politics go..." As such there is no leader there! As such there is no leader, poor Bohdan you know how bad he is at accounts, like Me, he's hopeless. And he says: “Mother, I do the same thing as You have, your compartments, you make your

little, little envelopes. Still I'm no good." But he's managing! One person. And for your information, he's an Australian, you should be proud of him.

So one Australian has gone that far. He should be your ideal! That is what you have to achieve, not some leadership nonsense! And he's such a pure soul, you won't believe, such a pure soul! He understands Gaṇeśh Tattwa so well! I was told he is in Sydney, I don't know if he's here. That's what it is: one person.

He gave up his job, went there, looked after them. He's an Australian, but basically he's Russian. Even when you think of him, the joy start bubbling out. In one person! What about you people, all becoming like that? One day let Me see you all becoming beautiful people like that, enjoying your collectivity.

You cannot enjoy Sahaja Yoga without collectivity! You cannot enjoy! Whether there are two persons, or many persons. Only you have to understand the collectivity. This is a compulsion on Sahaja Yogis! And I said you don't have to go to Himālayas, don't have to do anything. Because the Kuṇḍalinī now has awakened you. It is awakened and it has become one with the Whole. And this Whole has to be pleased with us! And this Whole is being reflected within our heart like the Spirit. This Whole is the Kuṇḍalinī, this Whole is the Spirit. How can we get out of it! So now forget about whatever I have said it! Except remember one thing, we all have to be collective, that's the only way you can rise. Collective is The one system of the Divine, which is blessing to us, because Kuṇḍalinī can only rise if you are collective, otherwise It will not! If your attention is on yourself, it won't! Which I

will be telling you now later on, in Sydney, why is it the BodhiSattva principle has to work out. Just for the time being, I think, we should now understand now that we are praying to our Mother Kuṇḍalinī. She is the One Who has given us everything! She is the One Who has given us our Spirit, She is the One Who has given us all the health, wealth and prosperity, She is the One Who has given us the spiritual life and the joy of it! We have to be very thankful to Her! Though we have troubled Her, tortured Her, not listened to Her, still She is so anxious, without any reward to it, She's so very anxious to work it out.

That's why I thought of the Kuṇḍalinī Pūjā today, so that you all understand how much She has done for you. And what you have to do is just to allow Her to rise! Don't put Her... put on Her your small, petty, nonsensical ideas! Let is grow! You have to allow it to grow! All right, so we'll have a Pūjā now.

Kuṇḍalinī Pūjā is very small, short Pūjā.

First the...

Contents: 1992-02-18 **Talk to Sahaja Yogis, on Arrival from Sydney, Brisbane, Queensland, Australia**

Our education system in the West, I don't know about others but, here, in Australia, I was surprised the way teachers are controlled. Not the children and after some time, I think all children will become like brats and take to...

Sahaja Yogi: Very short time.

Shri Mataji:... very short time and they take to drugs I mean. You are not supposed to tell anything to your

children, you are not supposed to, control them. Can't understand. There's a new theory that has come, stupid, that: `Let them express themselves.' What will they express? They are not matured.

They don't see the nature. You see when a fruit comes out, it has to be allowed to grow. That's why you become so haphazard and, you become scatterbrains actually I don't know. Attention is so much, all around. What have they achieved I don't know. In the recent years have you heard of anyone, who has, done some miracles *[UNCLEAR* with children] in the science or anywhere? Nothing.

Children are so wise. I must tell you *[UNCLEAR]* not only your child, everybody's. The parents are natural *[UNCLEAR]* but you should see the teachers, they are all becoming mad. Now they are building the top story *[UNCLEAR]* to conduct classes. It will take about three-four months, but because of the children it is taking so much time. They all rush up, upstairs, take the hammer, do this, hit that, run away from the classrooms, onto the street, onto the shops.

So now they are going to put a wall around it. Poor Hamid, he went to see *[UNCLEAR]*. Came back: “Mother the children are really wild." I know that. I am going to devise a beautiful scheme, for children who are below twelve years. Let's see then what we can... I have to sit down and write it.

We have the headmaster who's a very fine gentleman, but he's collapsed. Gregoire went there and talked to him.

So he tells him: “All right, you can talk to the children but don't be hard on them. I'll manage." He said: “What are

you going to manage? Let me tell them all about it, they shouldn't run about, they shouldn't jump from everywhere. They'll break their legs, or their, head will be hurt." “No, no, no, no." He's such an Indian you see. They cannot win over. But he's of the opinion that... I think I'll call Ray next, as soon as they come back. Now we are sending them back to, Dharamshala, till the school is made, I mean, livable. It's all right, I mean it's quite livable the sense, but the way they are jumping and there's a forest behind.

I told him before the rainy season you take them, for about... this year, it will be completed then bring down. It's a very big saving *[UNCLEAR]* I mean what you were about twenty years back, nowadays that atmosphere doesn't exist. Even at ten years back doesn't exist. Every year it's getting bad to worse.

This silly idea that: `Let children express themselves. Don't say no to them.' But one must know how to divert and put them in to proper... They are all realised Souls and *[UNCLEAR]* they'll come down. Of course all of them love Me very much, that's true. If they are told: `We are going to tell this to Mother.' `No no not...' They don't want anything to be told to Me about them. Mischievous they could be but, sometimes they are so self-destructive and, it's very dangerous. And all kinds of ideas, of self-destruction, crop up in their heads. What to do next now? Now we have broken our legs now how to break your head, let's have. Indians I know they enjoy it. They say: “Look at these children, how... you see." With them it's a big play. They don't understand that they don't mean what they are saying. They're much more serious.

Also I think as they grow, because they are Sahaja Yogis they'll become sensible. I know one William, in England. His father, did lot of research on William Blake, so I called him William. But this William was really too much of it. People didn't know how to deal with him you see. Then suddenly one day I find it, that he became the king, Śhrī Rāma and David's daughter, she became Sītājī. And after that you see William *[UNCLEAR]* always would stand like this. I said: “What has happened to Mr. William suddenly?" Since the day he acted as Śhrī Rāma, his whole behaviour changed, his style changed, I mean I 813... David's daughter is always a, very dignified girl. Very surprising, Mr. William.

Sahaja Yogi: We finished it this morning.

Sahaja Yogi: The chair, Shri Mataji, very nice isn't it?

Shri Mataji: As soon as I came I really, was very happy and this is the right height for Me, because when I sit I can get up very easily with this thing. But I don't know how you people, tall people manage on a low thing, how do you get up.

Sahaja Yogis: Not very well. With great difficulty Mother.

Shri Mataji: Very difficult isn't it? It's all right for Japanese you see, or Chinese.

Sahaja Yogi: They're not so tall are they? They don't have so far to get up.

Shri Mataji: But for Indians, C.P. you see he finds it impossible, seats like this and he gets up with such difficulties. At least I am not that tall, but still it's difficult if it's very low. There was a fashion in between, to have

very low furniture, Chinese style. Chinese not like that. I think it's more the Japanese.

Japanese are coming down here also? Sahaja Yogis: Yes, quite a few. More and more. They come in to the Gold Coast, on holidays, then they proliferate from there.

Shri Mataji: And what are they doing? What are their businesses?

Sahaja Yogi: They're tourists to start with, but there's lots of them buying up businesses and buying up houses and things around the Gold Coast.

Shri Mataji: And what *[UNCLEAR]* do they do?

Sahaja Yogi: Hotels, golf courses, tourist facilities.

So the Japanese tourists come here and stay in Japanese hotels and buy things in Japanese shops.

Shri Mataji: Japanese things in Japanese shops.

Sahaja Yogi: And then the profit goes back to Japan. It's becoming a big issue.

Shri Mataji: I mean I have a great experience with them.

Somehow I went down in '65, our ship I went by ship. Because on the ship we had a, owners' cabins you see so we had a drawing room, dining room, kitchen, bedrooms, so with My daughters I went. It was very comfortable to travel by ship.

So we started from Kobe, went round the whole of it and came and we gave it a, complete pradakshinā. And since then it has started booming, that, Japan.

Sahaja Yogi: We must get You to have a tour around Australia somehow.

Shri Mataji: *[UNCLEAR]* one day. We can go to Fiji and... What has happened to your passenger ships you used to have?

Sahaja Yogi: They've all stopped.

Shri Mataji: Why? Sahaja Yogis: They couldn't compete with the aircraft and the buses.

Sahaja Yogini: There are some very expensive luxury ships from America.

Shri Mataji: There are some? Where do they go?

Sahaja Yogini: They ply the Pacific Ocean, but they are very expensive for a berth.

Sahaja Yogi: Must be they do cruises Mother, around the islands.

Shri Mataji: That would not be so much economical. But compared to the airplane I mean, nothing like a holiday on a ship you see. No problems, because no solutions, so no problems. Whatever you want if it is there is there, otherwise there's the sea, only. You can only jump in the sea that's all. There is no question of solving the problem that's what it is now, it is not available so finished.

So no question of anybody sitting with a problem, no solutions you know. I did a lot of travelling by ship. I went to America all the way, via Taiwan and to England. We didn't come to Australia by ship but Singapore, Malaysia.

England was the first trip we had. When I went to England, it was May and terribly, cold, sort of a storm everywhere. And it used to enter into your bones, It's so cold you know. And by the time you get out of the house and get into the car, it was so very cold I mean, I felt that there must be some curse of a Goddess on this country

the way it is. Absolutely cold and such wind and rain, sleet all the time. May month is the worst in England I tell you, the worst. We didn't know that. They said, because there is a poem now: `It's nice to be home and it is May' so we thought: `Let's go there for May' and enjoy the home. It rains and rains and rains. And that was the time they, I saw these hippies for the first time, sitting round that Piccadilly Circus.

So we were wondering you see, for us Indians it was something you see, we didn't know what it is.

So we thought they must be beggars you see sitting here or something.

So My daughter said: “Why not give them some alms?" I said: “No that God knows what sort of people they are." I mean it was this, I mean for us it was quite a shock to see because, we had learnt about English in a very different way and the whole place was filled with smog. Just after our going they started cleaning it, otherwise the whole place was black and dark. My daughter said: “Better go back from here, it's not the place we should be." I said: “Now, we'll have to go by plane because our ship will be going later on." “Let's go by plane or anything but we don't want to see this place anymore, it's all black." They studied in an English school everything they knew and they were so disappointed. But somehow after that, the whole thing was cleansed isn't it. Now it's better. But still I must say London has gone down very much. If you see, Australia, you'll say that this they are very much cleaner... Much cleaner cities.

Sahaja Yogi: The air's much cleaner to breathe Mother.

Shri Mataji: Much cleaner.

Sahaja Yogi: Sydney is a bit like London but otherwise it's much...

Shri Mataji: A bit I would say a bit. London now you know they are saying you can't stay in the city. We were there for few days, they had taken a house on rent. Whenever we got the chance we used to run away to Shudy Camps because of C.P.'s Office, last days of his Office see, better finish them.

So tiring. Though there are no industries, somehow or other, I think it is so congested now. The pollution is so much. They don't have chimneys now running nothing but still, very polluted. Just like your, Bombay [Mumbai]. Bombay [Mumbai] also has become very dirty now.

Somehow export should be done from here but I think some people should sit down and find out how to export. India is doing such a lot of export that's why it is grown so much. You have so many things.

I think My Attention might help with the... You can get the labor from outside and start doing things.

Labor is very bad here, very bad labor. Then this recession is artificial I tell you really. Because you have everything you cannot export.

So this shows that it's all artificial. You can sell all these things. The other day I ate some very nice rasgullas and gulab jamuns you see. I said these you don't get anywhere in the world such nice ones. You can easily export them.

I'm thinking of this Vaitarna we have to develop it. And, it's a place where it rains a lot, while we could have, some sort of a, rustic style of school there. It's not

difficult. This one *[UNCLEAR]* years I've made it very *[UNCLEAR]* sort of *[UNCLEAR]* because they are small children but for the bigger children we can have, some school which is rather rustic type and, because there are forty-two acres of land we have. It's quite a big land and now we have permission. After six years we got permission.

Sahaja Yogi: Six years. What was the problem?

Shri Mataji: Bribery I think. I think these people bribe because, suddenly they have said: “Yes." Must have been without telling Me.

Sometimes they think I am not practical. But I said: “At least a school should not be started on bribes” but what to do? Also away from the madding crowd. It's a beautiful place you have seen Vaitarna it's beautiful. And also, you can keep them busy with something more interesting, than television and all that. Indian television is not like that, it's everything, even for adults it is censored. I think in the night about twelve o'clock they start some English films, in the night.

Indian films on the whole are, all right but sometimes, too much of violence that's all. And in Calcutta now we have got a land, eighty acres... a lot of land.

Sahaja Yogi: That's a lot of land.

Shri Mataji: Lot of land. And the first school we are starting for the primary education, for the, I don't know what's the area of the building there, but it's quite a nice building, so then I was talking to the architect and I told him that was My idea, about the primary school. He was very much interested.

And he agreed. [Hindi.] So Calcutta also would be another school where we can take some children. Another primary school. But not so many because the government is sponsoring it.

So I don't know how many foreigners they would allow. Then they like to have more Bengalis than Indians. It could not work out in Shudy Camps.

To begin with Shudy Camps was built with that idea. Because there's so many rules and regulations, English rules and regulations are formidable I tell you.

So much so, that we gave up, absolutely I mean, we'll have to renovate the whole places like this, we gave it up. And then it's lying like that although I mean people go and stay there but it's, not paying at all it's just the same. But here I don't know what sort of education because even six-seven year old children, don't know how to write and how to read. I don't know what they do.

Sahaja Yogini: They come out of university that way Mother, not knowing how to read and write.

Shri Mataji: Really.

Sahaja Yogini: They don't know how to spell, write a letter, quite a number.

Sahaja Yogi: Teaching of grammar is very bad Mother almost non-existent.

Shri Mataji: What?

Sahaja Yogi: Teaching of grammar. They don't teach it.

So journalists, writers they don't know how to use grammar properly.

Shri Mataji: How can you learn language without grammar?

Sahaja Yogi: That's what I say.

Sahaja Yogini: And the building contractors are finding that the young men can't add up, an equation.

Shri Mataji: That is everywhere now. Fractions they cannot add up, ordinary.

Sahaja Yogini: No six halves they wouldn't know was three, you know that sort of thing, computers.

Shri Mataji: Because of this calculator that's true. They don't know tables that's the problem. But in India that's not so they have to learn tables and, they are still very primitive. Calculator is not given in the schools, colleges anywhere and they are so good at mathematics. Indians are known for their mathematics. And they don't use calculators now I mean, normally we don't use calculators just like this we know. But the idea of having a career and a respectable life, is not there existing. I mean they have no self-esteem, that's the point is. And you should do something in life, you should know something, that's not there. And this is getting from bad to worse now, bad to worse. Maybe this dole, dole business might be responsible. They prefer to be, road cleaners, garbage cleaners, than to go to universities. In England all universities are free, for English.

Sahaja Yogi: Free, you don't have to pay. Free.

Shri Mataji: Cambridge, anywhere. And the Indians or anybody outside there has to pay, exorbitantly.

When we were in England we thought, we'll get our children for a year in a school there.

So every child would be costing four to five lakhs of rupees. I don't know how much it is. Now they're more.

About fifty thousand pounds, each, for a foreigner. We gave up the idea.

Sahaja Yogi: This year Mother in Australia there were, about thirty thousand school leavers could not get places in universities. There weren't enough places for the students that wanted them.

Shri Mataji: But they should go, to professional things and to things like see, plumbing, building, mechanicals, like that, there should be some, schools of that kind.

Sahaja Yogi: There are those schools Mother but those are also crowded out, there's not enough places.

That number of students simply couldn't find any tertiary education, or post school education at all. The technical colleges are also full. The government wants to do it on the cheap Mother. They don't want to invest.

Shri Mataji: Despite that the labor is so expensive here.

Sahaja Yogi: That's the big killer all the time.

Shri Mataji: You come back to the same point.

Sahaja Yogi: I had a friend Śhrī Mother who had a Lodge in Thredbo, you remember where we went for Sahasrāra Day in 1987. He owned one of those Lodges there in that village and about two years prior to that I had seen him for the first time for about five years and in that five years he had stopped his dining room. They didn't have meals anymore because he said it wasn't worth it, because on the weekends, they wanted triple time.

Shri Mataji: Triple.

Sahaja Yogi: Triple time. Three times the normal hourly wage. For working on the weekend.

So he said forget it.

So they didn't have a job. And this is what's happening everywhere, they want more and more and more and they want to do less and less and less so people just stop.

Shri Mataji: That's the problem. That's what I feel that if, machineries are brought down a little bit and more handwork started, then everybody will get that point, because that's what they have done in Italy. All kinds of ceramics, all kinds of woodwork all kinds of this lace work, linen this, that. They have been producing not through machinery and I think in the whole of Europe that's the only country that is doing that. And here India and China.

So these three countries will only prosper. Machinery will naturally, will be *[UNCLEAR]*. Also you see everybody *[UNCLEAR* won't] get a job if there's a machinery. Supposing a hundred persons are working, as soon as machinery comes five can manage that, so there should be some balance between machinery and handwork. And handwork then becomes much more sort of, prestigious. The Italians have made money out of their handwork. All kinds of things they make, all kinds of things.

They have so-called factories, where women are sitting, men are sitting, moving, doing this doing that.

But they are so perfect, so perfect. They have made some say, statues of children.

So sweet, some of the statues are so sweet and [Hindi]. I wish I had shown you the photograph. This time they gave Me a present from Australia, so Fogarty must have taken a photograph of that. Did he show you?

Sahaja Yogi: Yes Mother.

Shri Mataji: Some dogs. Very beautiful dogs, sitting very sweetly there.

So into such details you know, now there's one piece I have got, where four boys are playing the, cards you see and one is cheating also, I mean they're all cheating each other. It's very interesting and the one who is cheating is holding a card in his foot, like this and the muscle study, is so great and little children how they behave, how they are naughty everything. I mean they must be really, have made a great study of all that.

And export, exporting everything to Riyadh, to all these Arabic countries everything. They are just exporting. They have got lamps made so beautifully. For this Diwali Pūjā we have got. From Switzerland we got, a lamp made just like a Swiss village and the water is flowing, continuously and there's a lamp with that. All these lamps have a water flow like that, continuously, so well arranged. They are the only country in the whole of Europe who are so concerned about this, only country. Where they, for them children are the highest. There's no child abuse nothing of the kind anybody who does that, he'll be *[UNCLEAR]*. They are very very respectful to children. *[UNCLEAR]*. There see now, see this. This is made.

Sahaja Yogi: It's a nice piece of work Mother.

Shri Mataji: See the dress, the way they are sitting you know, four of them.

Sahaja Yogi: It's beautifully made.

Shri Mataji: Very common, there are such nice, nice things about children. Beautiful about mothers, any theme they take, so many varieties. See the naughty boys. You see there's nothing, so many of them like that

they make. And these are all exported. We got them very cheap because war had started so all their export has stopped *[UNCLEAR]*.

So we got them for a song, that's different, but, they also make tables out of the same ceramics, tables, side tables and all kinds of things. They combine brass with this and, wood with this. Very artistic. Lacquer work, so much of lacquer work. This embroidery everything. Now you see this linen comes from there, beautiful with styles, scarves, everything from there.

[UNCLEAR]. Is from Italy only. They produce lot of silk, lot of silk. I mean you can produce also. This is a very good place for production of silk, see. This is from there only you see. I mean this must be selling here very expensive but not there.

Sahaja Yogi: Beautiful. It's very high quality Mother. It's not a print, it's a weave isn't it?

Shri Mataji: No no it's a print. But you can also weave, they have very good styles with weave and all that.

Sahaja Yogi: There's some handicrafts done locally Mother. Just north of Brisbane there are three small towns Melany, Montville and Mapleton, where there's a lot of people producing all kinds of things from pottery, painting, jewelry and it's growing.

Shri Mataji: It is more on the rustic style. You see there I've seen Australia because I've visited two to three your exhibitions. I found they produce something on rustic style, which is not appreciated all over the world, only here maybe some people might buy. It's all rustic style and rustic style is labor-saving.

This needs, to work. Like Indian weaving if you see. Lot of work. We bought a purse the other day, isn't it from made in India.

Sahaja Yogi: Beautiful. Very unusual.

Shri Mataji: To buy, in Melbourne, a purse made in India. And very cheap.

So all those countries which are I mean using handwork will go up. You see this will create recession no doubt because machine like a mad thing, mad person producing such large quantities that you can't sell it. I think Sahaja Yogis should take to more handmade things *[UNCLEAR]*. That would be better.

Everything another is Czechoslovakia. You see all these countries have something, even Russia, Hungary.

Hungary has lots of handmade things, even now because of communism you see, they kept to, all this. Very well developed, all these *[UNCLEAR]* you should see Turkey. Turkey is another, beautiful things they make. This *[UNCLEAR* harrikilim] is the most expensive carpet *[UNCLEAR* harrikilim] is made in Turkey. Now Iran is gone down because of all this. But any country that produces handmade things will come up. Now Italy has shown the way. Italy they don't make, crystal and don't make carpets.

All the rest, whatever you see, sunglasses and, A to Z. Ghandiji was very much particular about handmade things, very much. Used to say that we should start and that's why in India it is still there, I mean still this art is maintained.

[Hindi.]

Contents: 1992-02-19 **Talk to Sahaja Yogis after 1st, Public Program, Brisbane, Queensland, Australia**

Only thing I have to tell that these people who will be coming to you now, they are very beautiful nice people. I think we have to, handle them very gently. That's very important and not to tell them: `You have got a bhoot in you and this and that.' Then they get frightened, they can't *[UNCLEAR]*. There should be very gentle handling of the whole situation. It's all right once they are realised Souls, then they understand the dangers there. But before that one should not. Slowly slowly you should just develop them and if somebody is difficult don't argue. Is best is not quarrel. It will all become mental I think, mental process.

So these things should not happen here again.

Some sort of a group, starting up suddenly against the leader and, behaving in a funny manner and, this should not be done. It's a very wrong thing to do. If you have anything against the leader you can write to Me directly. There's no harm in writing to Me. Directly you must write to Me. Instead of, forming a group against the leader, forming some sort of a, thing which is not required. There's no necessity. If there's some truth in it I can correct the leader, I can tell him.

But we have to understand that we cannot do this thing, because if you get out of, the Kingdom of God, you fall into something else you see and they are all around you. They'll just catch you. And that's why then people get possessed.

As they did in Melbourne was very wrong I mean whatever it was. This was very wrong. I also told Stephan

he should have telephoned to Me. You should have written to Me about it it's very wrong, to do like that, because that only makes a, horrible nucleus for all the bhoots to come in you know. And don't worry that: `How can we tell this to Mother?' No no, please write to Me. Then the whole mental process starts you see. Mentally they start understanding everything. `Oh this must be...' and then they interpret. How can you interpret Me? It's all written down there, clear-cut. Then they start interpreting, then again the mental process starts. If I say something so clearly, still they start interpreting and if there is something like that, you don't understand, you must write to Me and find out.

But the best thing are the vibrations. You must see your vibrations, not the vibrations of others but your own vibrations. That is the best way. `How are my vibrations?' Immediately you will know, whether you are committing a mistake or not. And we don't know whom to send to Melbourne, to work it out.

Melbourne is over. A trauma. Melbourne to Adelaide now. Whom do we send to Adelaide? Big problem.

There everybody thinks no end of themselves I think Adelaide is quite funny. This Max fellow, he thinks no... I knew him he was quite a, egoistical fellow and he thinks he's a man of great status I don't know what, that's what My impression was. I sent this Lawrence but he was hounded out for nothing at all.

Also one thing one must remember that, somebody's older than you, say Mr. Stephan is there, I can call him Stephan because he's much younger to Me. But supposing he's older than you, you should not call him

Stephan. Say Mr. Stephan or Uncle Stephan, that's our culture. We have to respect elders. Anybody, John Henshaw they call him John. I was surprised Indian girls calling him John, can you imagine they, equal to their father's age, but their husbands told them to call him John. Impossible. I mean I couldn't understand, these Indian girls what is happening to them. They should have put down foot there saying that: `We can't call him John, he's like our father.' You have to call them with respect, Mr, or you can call them Uncle, whichever way, even the ladies, who are *[UNCLEAR]*. Just can't just call them by first name is very wrong, absolutely is a wrong thing that has started in the west. It was never so. Even the children in old days I know, used to call their parents Sir and mother Madam, I mean in good families. They used to call them Sir in England. But this new standard has started, I don't know, in My husband's office you see, he used to call even the driver as Mr. and, he wouldn't like, him to be called by his first name or Me to be called by first name. No. He would immediately correct: `Now please, behave yourself.' Because certain respect has to be maintained is the most important. Of course in this Shiva Pūjā I'm going to stress all these points. I'm going to tell you why respect has to be there. Our culture is different, from this mad culture where you do not respect anything. Then evil grows up. [Hindi.] Indians must teach you people how to respect. In India, I mean parents are very much respected. If the parents are talking, the children will keep quiet they won't say anything. Everything works because of respect. If there is no respect, then the whole society will be destroyed. And if you don't respect, your

children won't respect. They don't respect teachers and I was discussing about the, policy for the teachers and I was so amazed, that they are told that you should not tell children: `Don't do like this.' It is negative. I mean children are to be controlled, otherwise why do you need teachers? Let them learn on their own. They need their parents also, very much, to tell them, otherwise they should come, born out of some trees. Why are they born to parents? You have to tell your children: `Don't do this, don't do that,' sometimes doesn't matter as I said it, that sometimes children can be very naughty, like we had two children in Shudy Camps. They were not naughty but very cruel I don't know what ideas they had very Satanic.

So they used to, beat Sahaja Yogis when they were sleeping. Then one day they brought two needles to put in the eyes of one of the Sahaja Yogis and somebody saw them. Then they brought the knitting needle to put in the ears, you see. Luckily somebody saw it. Then for these boys should we tell them: `Oh no go ahead do whatever you want.' So I told the mother that you give them two slaps, for these things, then they will understand. If you allow them to go on like this what will happen? They are very cruel. They used to find out all such methods of destroying others. Ah one day they brought a knife, out.

Some sort of a devilishness.

Also maybe these films and all that they might have seen I don't know whatever it is, but now you have to curb it we have to make another society. Gregoire told Me about America, when his children went there, they started playing with other children and there was some quarrel and they brought out knives, so these children came

running to the father and Gregoire went to the neighbours and said that: “Look at your children, have brought out knives for our children, what to do?" So they said: “See, we also when we came here, we were like you and we used to be frightened, but you can't help it, if you allow your children to play outside, this will happen, so you allow them to what they like." No use telling them. It is America. And the twelve-year-old children in Miami, are killing people.

So are we going to make our children like that or we are going to stop this nonsense. They will all become brats minimum, drug addicts or criminals, what else? I mean, if the parents don't say anything to them what will happen after all who is going to guide them? It's a new theory that has started. Ten years back it was better. Now it's even worse.

Once I was travelling by train, from Oxted and group of boys, must be about forty boys, of a good school because they had those emblems and all that and they walked into My compartment. They were in the, I was in the first class, they must be in the economy class they have walked through, came down and started pulling, in the first class they have some sort of a cover also, started pulling down those covers and they had knives and they were opening them out all these seats, very happy about it. I said: “Don't do." They said: “We'll not do anything to You but You don't say anything otherwise we'll do something to You. Just keep quiet." Little boys of eight years. Horrible. Then the train stopped and I went into their compartment, then two big boys came, they started hitting them and they got them down and then they

called the stationmaster showed him. Nothing. If the dog does something they will get hold of the master, but these children? So all this we have to change, we have to have proper understanding of life, how to bring up our children, how to help them, to behave in a manner that they will be constructive and not destructive to themselves and to others. All right so [Hindi]. Yesterday's, now see I saw the film of `The Ghost'. Why not we make a film of God? I mean the Americans can make such fantastic nonsense, why not we make of God?

Sahaja Yogi: I think they're afraid Śhrī Mother, that most people wouldn't want to see it.

Shri Mataji: That's what they think. I don't think so. You see this afraid business also comes out of, the Western mind. They're afraid of everything, while the whole world is afraid of them. What is there to be afraid after all you see if you make a film out of God, what's makes them think that they won't see? `The Ghost' they will see more than that. It's just a, fear which is of the unknown I would say. Let them make... there was one: `Oh God'. There was one film. Was very popular. But not so well done, I mean it was just... I mean didn't do any justice to God you see. But we have, facts with us you see. We have facts. Why not we do it? I mean let's see now, I may think of a thing, because they wanted to make a documentary and this Granby is such an insipid fellow. They made such an insipid film I said: “I wouldn't see it what about others?" So insipid. You have to make it interesting. God is the most interesting thing I tell you. But you must point out what is the interesting thing about God. Then it will work. I'm sure it would.

Sahaja Yogi: Yes it could be done couldn't it. I mean there are so many films...

Shri Mataji: I mean we have so many proofs of it.

Sahaja Yogi: Even a simple thing like speeding up a film so that you can see a flower becoming a fruit.

Shri Mataji: Yes yes but also you can show miraculous Photographs. Recently a Photograph of Mine, which was taken during Gaṇeśha Pūjā, in a village it happened, they had ordinary camera, Śhrī Gaṇeśha came up to this bush, four Śhrī Gaṇeśha, one in front two sides, one... [Hindi exchange]. Who has got? You have seen it? All of you? Yogis: No. I've made some... this is the one with the reaction in, I've got some copies to send round.

I made some copies.

Shri Mataji: One is with Gaṇeśha standing behind Me, with the shining eyes. Hanumāna is also...

all kinds. On all the, on your heads there's My Name written down, with light. Also I was saying you must know your powers. That's one thing you do not know how powerful you are, because if you go on saying: `Yes or no,' it will work out that way. You are very powerful people. But you do not assert.

This Rajesh Shah's case was, that his uncle was dying, so, his relations said that: “Call Rajesh, he's the one who can pray." So they called him, and, he was dying, they had removed oxygen and everything, so they said: “Rajesh now you pray to Mother." They are not Sahaja Yogis, all of them are not, except for Rajesh. He sat down there, with full confidence. He put his hands like this and he didn't say: `I am praying but...' nothing. He said: “All

right I'll..." And he said: “I just said Mother please save my uncle, that's all." That fellow was dying, opened his eyes and after three days he was out of that, hospital. Then he went to America. He came back from America six-seven months he's now still all right. Another is Shukula, so many of them.

Shukula was in Bombay [Mumbai]. He received a telegram saying there your mother is dying. And that was in Rotik about two thousand miles away.

So he flew down there, went by train and all that he reached the place. And then he went to the hospital. The hospital said she has a galloping cancer and she will die in, three days.

So he didn't know what to do, he came home, he put a light before My Photograph and he just sat down there he said: “Mother I can't see my mother die like this” you see. “I didn't even talk to her so please save her." Instead of dying that lady got out of the hospital and he brought her to Bombay [Mumbai]. He has papers. And then he took her to the Tata Hospital, Memorial Hospital and there they discovered she had no cancer.

But you must have faith in yourself that, you have connections, very high connections. When you have no faith in yourself what can anybody do? And also it's a Western mind I tell you I was saying that, very commonly, it is so now if I say: `All right you telephone to someone,' immediately you'll say: `He may be, may not be.' This is negative. Just go and see for yourself. If you say something negative it will work out, if you say something positive it will work out. But you have powers, so why to say something negative, it's a, old habit. May

be may not be. You ask any Frenchman: `How are you?' Sahaja Yogi, they'll say... `all the time like this', I said: `When are you going to be like this...?' So that's what it is and for you because you are *[UNCLEAR* properly] Sahaja Yogis, you have been seekers and you have achieved that, so why not use your powers? There's not only your own enjoyment, enjoyment of music, or enjoyment of programs, but you can do so many things. When God is with you and He's God Almighty then what else you want? It's like I put you on the throne and you go on running away from Me, I have to glue you down I don't know what to do. You have to realise your powers. Use them, express them. When you start expressing them, these powers, then people will see. On the contrary you have other things you do you, create problem between each other you, hate each other, or you, disqualify someone, start judging others, it's a waste of energy. Absolutely waste. Instead why not, see what positive energies you have got, why not use them? Immediately they start organizational, sort of a, responsibility. It's not good in the organization, that's not good in the organization, that's bad, he's bad, this... What about you? If you are powerful just say: `This should not be such.' But you are not. Your energy is wasted on our mental problems. You are not mental anymore, you are Spiritual. All mental capacities are zero with you. How was Christ? Christ was not a mental person at all. None of them. All this, comes because of your past, your habits formation conditionings, so better is to get rid of it.

Graham was telling Me that, when this Bush came here they had to spend millions and millions for him, while our

Mother just comes straightforward She doesn't need any security. I said: “I am security of the whole world. Why do I need a security?" Now the whole has to be understood, how we can become the whole. And then this mind will work better. Because of this, you people catch. If you don't have this nonsense, you'll never catch. I know people cheat of course and say things and you have to weigh it out doesn't matter. It's not important at least as long as you don't cheat anyone, doesn't matter. Kabīr has said: “*[UNCLEAR]*" “If the world has cheated Me what does it matter? I don't cheat anyone."

Contents: 1992-02-20 **Śhrī Mahālakṣhmī Pūjā, Detachment, One Universe, Brisbane, Queensland, Australia**

Today I was thinking that we'll do the Pūjā to Mahālakṣhmī, would be better, so that we'll understand what is Vishwa Nirmalā Dharma is. As you know, the Mahālakṣhmī principle lies within all of you, in the center and once you are fed up with the falsehood and also with the hypocrisy of people, you start seeking the truth within. That's how a new category of people are born, who are called as seekers, `sādhakas'.

They are very different from others. They don't care for any material gain or any power, position. They want to seek the truth and this category is the one you are and that's why you have come to Sahaja Yoga.

This comes from your past lives also. For many people, I think, it's their past life which has brought this seeking in them. Also the affluence through which you have gone, you got fed up with it and you are seeking the truth. Also,

there are people, like in India, where the tradition is to seek the truth, from very childhood you are told that money is not everything, power is not everything, it's all falsehood, you must seek the truth.

So, you are ingrained with it. These are called as good conditionings, `suSaṁskāra'.

Now, if it is the, just a fashion sort of a thing, that you get into fashion, that let us seek the truth because everybody is talking about truth, let us have this as a fashion because everybody is doing it, you see, then it can be very dangerous. Such people get lost. I've seen people who were drug addicts, who came to us first in England and I was surprised that they were really seekers and they were not taking drugs because of fashion, they were just taking it, because they thought, by taking drugs, they will get into their Mahālakṣhmī principle. Very intelligent, educated, very smart, I should say, people, became hippies and they started taking drugs and I discovered that their seeking was only that they should find the truth but they had no idea as to what is the truth is.

So, this Mahālakṣhmī principle was born within them.

Sort of started manifesting, that `beyond all this there must be something.' This category of people are everywhere in the world. Especially, I was surprised, in Russia, where there is no talk of God, there is no talk of religion [that] they are even better than Indians in understanding Sahaja Yoga.

So the conditionings of every country has also hampered the progress of Sahaja Yoga within you and outside.

So now, first of all to understand Mahālakṣhmī principle we must know that we have two other channels into which we can jump. One is the left, another is the right and it depends on what sort of a background you had in this life. Because of your background in last life, you have come to the right path.

But last life has been covered by this life. The surroundings, the country in which you are born, your friends, parents, the society in which you lived, has dominated you in so many ways that the Mahālakṣhmī principle doesn't express itself in that full power which should really suck in everything else and put you on to the throne of a Sahaja Yogi.

So you find people, yesterday there were so many people for example, very nice people, they were all seekers of many lives who came there, but we do not know how many will come to Sahaja Yoga and how many will settle down in Sahaja Yoga, how many will achieve doubtless awareness. Again the same problem, that they start getting into the habits formed by the left side or into the ego formed by the right side. Now for a Sahaja Yogi to keep his Mahālakṣhmī principal all right, has to always introspect, not to look at others but to introspect. `What am I doing? Am I in the left side or on the right side? Which side I'm going? What side I am following? Am I in the center?' Now how will you judge? The best is to feel your vibrations, feel your vibrations. But sometimes you go so far to the left or to the right, that you just do not feel vibrations. Your Mahālakṣhmī principle is not working. Then you go on. It's like a complete derailment,

I should say, a kind of a slope on which you just go on falling on to that.

So all these conditionings we should watch out, in ourselves and in others, how we have got these problems that we slip out from the central path. Imagine a train is going on a proper railway track and suddenly it starts moving this way or that way.

So, where will it end up? Into destruction. But you have a way of arranging that this derailment can be brought back to the middle path.

So in a very detached way if you look at yourself like a witness and see for yourself, not about others! Even when I give lectures people start saying, “Oh Mother is saying about somebody else." No, I am saying about you, yourself.

So you watch out that, `Are you in the center or are you going to the left or to the right?' First of all, those who are in the center should not have any physical problems. Should be able to completely cure themselves. If not others, they should be able to cure themselves. Secondly, a person who is in the center is a very peaceful person. He's never angry. He might put up a show that you are angry but he doesn't get involved into anger or any emotions whatsoever. He just watches and he can act, he can act to be in that feeling of temper, also lust, greed, anything, but just to act. Because sometimes this acting is needed so he can use it. But you should be sure, first of all, that you are completely detached.

So first of all, before acting, you must become a master of acting and, for that, you have to become your Self.

If you become your Self then you are a master and you can see where are you going. Now the difference between a Sahaja Yogi and a Sahaja Yogi who is like this, as you say, is this, that he is capable of going to the left or to the right. They are not solidly Sahaja Yogis and they go on like this and there's no progress.

Imagine any airplane which is wobbling like that will be on the ground only. Nobody will be able to put it up in the air, because god knows when will it fall down.

So for any machinery, we have to fix it up properly first, before we start working it out. To fix up our Mahālakṣhmī principle, you have to see that your physical being is all right, is normal, no problem. I am not meaning the modern ways of looking at health but that you should feel healthy and happy. You should feel that there is no problem with your physical being.

But if you are a complaining type, `I am here paining, I'm paining there,' then there is something wrong with you. This is the first criteria that you are in the center. Then your attention should be more towards nature, how the nature is, how it is blossoming, how it is working out. It should be towards the sky, stars and things. Just to enjoy all the creation that is around you, just to enjoy it. That is an enjoyment which is really so surprisingly deep. When you see something, beautiful scene or something, you go to a very beautiful place, then a kind of a joy that pours in from your Sahasrāra, that also you must experience. Also you must experience your thoughtless awareness, that is when you look at something beautiful you should suddenly become thoughtless. Just start seeing it. The whole joy will start pouring on you.

Then another thing is that you should not differentiate between religions. You should not condemn any religion. But the people who are stupid and call themselves religious, they can be condemned, because they are stupid. They have not followed the principle of religion at all. They are not realised Souls and that's what they are making a mistake.

So that's all right. For example churches can be condemned, but not Christ, not the Bible, not at all, never.

So, when you see to the roots, roots are all right, but now as I said, that these flowers have been plucked by people and they are fighting.

So you should never condemn any incarnation, any religion, any prophet. I mean you will not condemn. It's not question of I saying, `Don't do it.' You'll not just do it. You'll respect all of them automatically, because now you are born into it. If you, say, are a Christian, you will respect Hindu scriptures. If you are a Hindu you will respect an Islamic Quran. That has to be there. If it is not so, then please know that you are not yet a Sahaja Yogi.

There should be no malice about any religion whatsoever. No religion has done any wrong so far. It's the people who follow them in a wrong way, use it for money, use it for power and also are stupid. For them it's different. But for you, every religion is your own religion.

So we cannot be fundamentalists. We cannot fight for fundamentalism. Vishwa Nirmalā Dharma which is based on the Mahālakṣhmī principle is the essence of all the religions, the truth of all the religions. And we seek with our pursuits what are the common points in all these

religions. We try to neutralise which are not common points and find out with our research pursuits that this one was not the correct thing, but is not in the religion [just] people are following in them.

There are so many things you can find out. If, in the Bible, if you remove Paul you will cleanse most of it. If Paul is not there, I tell you, most of the Christianity can be cleansed out, because he started confessions, he started all this nonsense, he started making people feel guilty, I mean, treating women as nothing. All Mister Paul has done it and he had no right to be there in the Bible because he never knew Christ. He was an epileptic and he saw some cross in some sort of a... I don't know how far it is truth.

But he said he saw a cross.

So what? Seeing the cross doesn't mean you become the cross. Also he wanted to jump on the platform. Nice platform is made, all right, for you and he has powers and he wants to have powers so, he jumps on the platform. Then he organizes Christianity. All his mistake.

Never in the Bible is said, never Christ said, that you should organize Christianity, nor has He said that you should confess or you should feel guilty. All the time He has been talking of forgiveness. In that short time also, He has given the truth to us. But I mean, if somebody wants to interpret, then it goes wrong.

So the another point of a Sahaja Yogi is, whatever I say they don't have to interpret, they know it exactly what I say. If they start interpreting, then there is something wrong with them. Their brains are not all right, they are not normal. You cannot interpret Me. Whatever I say, I

say in a very simple English language. I do not use Shakespearean language or something like that. I modulated My standard of English up to the normal common peoples language and if you start interpreting it that means something definitely very, very wrong with you. There's nothing to interpret. I am saying straightforward thing which need not be interpreted. This is a very important thing. But many Sahaja Yogi's who are half baked, I should say, start interpreting Me, because they think they have brains to interpret. You have no brains of that calibre that you can interpret Me! There are no interpretations. Whatever I have said, I have said it and there is no need to interpret. This is one of the signs that you are not in the center.

Either you have been possessed or you have become egoistical.

So, one, to keep yourself in the center, to be solidly Sahaja Yogis, first of all there should be no interpretations of what I say. If you think that I am meaning something else, you can write to Me, but don't interpret and start a big organization against Sahaja Yoga. This is the greatest mistake that people do it.

I have told many people that you should not give lectures about Sahaja Yoga because once they start giving lectures, also sometimes, they get into derailment. Either they get egoistical or they say things, as they say, out of their hats, which I have never said, which are not to be said.

So unless and until you are a solid Sahaja Yogi, I think you should not talk about Sahaja Yoga. Best is to give realisation. Though you are half-baked, you can give

realisation. That's one point for sure. And those who will get will remain Sahaja Yogis. I have seen people who have given realisation to others are gone cases, while those whom they have given are perfect.

Now when somebody gives you the realisation, he is not your Guru by any chance. He is not your Guru and have no sort of a awe or an obligation towards that person who has given you realisation. If you do that way, then the ego of that man wouldn't go away and you will have conditioning. You'll always stand by that person though he has done wrong. Though he is absolutely not a Sahaja Yogi, you will stand by that person. With him you also move to the direction in which he has moved.

So in Mahālakṣhmī principle, one has to be careful, absolutely, to see where are we going. Now the group system starts, also with the same. There is a big fraternity of `bhoots', I must tell you. If you go to the left, all the leftist will join you. If you go to the right, all the rightist will join you. Then they'll fight amongst themselves and get out of it! Now for Sahaja Yogis, who believe in fighting back, in grouping back, they should know, they have derailed. Maybe they were very intelligent, they thought they could do that, maybe, but none of them are above the Divine intelligence.

But when you start moving out of Mahālakṣhmī thing, you become like a common person, even worse than a common person, I would say.

So then you are grabbed by the negative forces which are around us.

Just like all others are grabbed, you are also grabbed. There are conditionings, which also you should see do we

have. Say a Western person must see Western conditionings very clearly, what are these conditionings, because we are seekers of truth, we do not belong to any country we belong to the universe, Vishwa Nirmalā Dharma. We do not belong to Australia, we do not belong to Brisbane. You see this belonging becomes so small and so mean, that ultimately it will become, we belong to this street and then we belong to this room and we belong to this bathroom. Start going down, down, down, so much. While it is Vishwa Nirmalā Dharma, means it is a universal religion. We belong to the universe. We are part and parcel of the universe, not only belonging to one place or one location. We cannot. Now we have gone into eternal life. We have gone to something that unlimited.

So we belong to this universe.

Once you realise that you belong to this universe, you should also know what conditionings are still sticking on to us from this country, from this culture, from this place, from this household, from this family, like a little lotus that comes out of the mud, slowly, slowly it throws away all the mud that is sticking on to it. Ultimately it comes out, a very clean flower. From the mud it gets to the water, cleanses itself and comes out as a beautiful flower, absolutely fragrant and then it spreads its fragrance all round, so that, that mud also gets fragrance. That's your job. That's what you have to be, because you are not seeker of truth for yourself but for the whole world because you belong to Vishwa Nirmalā Dharma.

This Mahālakṣhmī principle is not for you alone, but it is for the whole world and you have to give it to the whole world.

So now you are here forming a new kind of a race, a new kind of a society, which is enlightened, which is standing on the truth and love. Of course, you must understand that there should be compassion.

[Child crying.] Look at that child, my God! That is another condition of the children here. They must do something to get hurt. It's very common. All the time, they do things that will hurt them. They cannot sit quiet.

It's very surprising. In India you find children will sit quiet for three hours, four hours, as long as the Pūjā runs. Now here the children are, I don't know but I am going to find out a solution for this. They just cannot keep quiet. And now in America, they are suffering from over-activity, is a disease, it's a disease now. They don't know what to do with the overactive children, they're overactive. But I think I'll be able to find out some solution for that. But as far as you are concerned, you are your own solution, you can watch yourself. You want to be people who are spiritually very well equipped. For that equipment you must see yourselves, where are you, what are you doing? What's your style of life? A solid Sahaja Yogi or a Yogini everyone knows all over the world. They are solid. Nothing can deter them. And you can also know about yourself. It's not that you cannot know. All of you can know yourself very well because now you are quite sensitive and you have your own centers enlightened by Mahālakṣhmī principle.

The Kuṇḍalinī has definitely enlightened your Mahālakṣhmī principle.

So you can always make out where are, what my Chakras are, how are they catching, where are they catching. Instead of avoiding that, you just work it out, what's the problem, where is the problem? Once you work it out then you will be surprised that, as soon as your desire goes inward, the Kuṇḍalinī itself will rush through and She will cleanse your Chakras.

As I was telling you, we do not know our powers. Only one thing you have to do is to desire. You have to desire that, let my vibrations be all right, let my Chakras be cleared out, let me be in the center, in the balance. Just you have to desire. I mean it's such a simple thing to desire. But that also we cannot do.

Our desires are something else, not what we have to be. Just you have to desire that `Let me be a clean Sahaja Yogi, let me be a solid Sahaja Yogi.' There are mediocres who can never be. I am not talking about them. But so many can be very high up, can be very high up in Sahaja Yoga, but their desires are not yet being fully manifested, there's a damping effect of so many things I have told you about.

So if, supposing, you have to catch the plane, then you don't get down on the way somewhere and stay out. In the same way, when your Kuṇḍalinī has to rise, you can see everything that's happening, but keep yourself aloof, because you have to reach your point and that is through this Mahālakṣhmī principle. It is a principle that is so detached. It is the nourishing principle within us, which nourishes our centers, which nourishes our characters,

which nourishes our religion, that is Vishwa Nirmalā Dharma. It nourishes everything. It nourishes our brain, our intellect, everything it nourishes, this Mahālakṣhmī principle, above all it is the balancing. It balances you.

If you are over-doing something, then it gives you a kind of a push. If you are not doing anything, again it works in such a manner that it balances you.

So this is the guiding factor for you, this Mahālakṣhmī principle, which works out everything, you can say, that is balancing, the equilibrium and the wisdom. As the light of Mahālakṣhmī principle starts, the wisdom dawns upon you. But the greatest of all is the love, love for God, love for truth and you thrive on that love. Just you are there. I mean, I asked him, “Why so many are here?" They said, “For the Pūjā." Why? This is a sign that you are great Sahaja Yogis, that you are here because of Pūjā, that you understand the value of Pūjā and that you need the Pūjā, that you enjoy because it is nourishing to you, is a very good thing because that shows that you are very much there. You are very much understanding the importance of right things and you want to do it at any cost.

All these desires are significant because they show that you are in the Mahālakṣhmī principle and you want to keep on that one.

I would say, there's a simple one that you can do is just to be on My Kuṇḍalinī, If you can, just try to be in My Kuṇḍalinī, on My Kuṇḍalinī. Just put attention. You can, all of you can. Any problem, just put your attention on to My Kuṇḍalinī and you will be all right, you will just become thoughtless, because there is no thought. This is the best way to do it. Is to just solve all problems by putting

attention on My Kuṇḍalinī and by that your ego will definitely dissolve, because then you will know that Mother is doing everything, I am doing nothing, so why should I be proud of it. Also the conditionings will dissolve because My Kuṇḍalinī is absolutely pure. It's not attached to anyone, it's not even attached to Sahaja Yoga. It's not attached to anyone. The job it has got to do is to nourish everything. If it can nourish, well and good, if it does not nourish, well and good. It depends on what do you want. You want to be nourished, all right, so the Kuṇḍalinī is there, the Mahālakṣhmī principle is there, it will nourish you.

But if you don't want, nobody is going to force you in any way. Nobody is going to jump on you or form some sort of a formidable oppression. Nothing of the kind. It's just like a river Ganges, you can say, which is flowing. Now if you want you can fill up your pitchers. If you don't want, She's not going to enter into your pitchers. She is not going to come in your house and get into your pitchers.

So there has to be a desire to get it and that is what is called is `Bhakti '. Bhakti is the desire, the devotion to get the joy of Bhakti . It's such a beautiful thing. I wish, I could do the Bhakti to someone, but I can't do. Because I see you, when you are in Bhakti , you just get lost into it.

So much you enjoy, such an enjoyable thing. Then you don't think, you just enjoy the Bhakti . And that's what is the most coveted, highest state where you are just one with the Divine and just swimming in the ocean of joy.

So this Mahālakṣhmī principle is to be preserved and has to be always watched and looked into. And the blessings of Mahālakṣhmī are so many that, I tell you, I cannot

even tell them in one lecture. I'll have to give at least ten lectures. But you yourself know what are the blessings of this Mahālakṣhmī principle is. The greatest is the complete self-contentedness, absolutely self contented. You don't want to grab something, you don't want to run after something, it's so self contended. You don't want any publicity, you don't want any comfort, nothing. You are comfortable in your Spirit. This is the greatest blessing of this Mahālakṣhmī principle and if that is so, then why not we look after our Mahālakṣhmī principle and forget about the rest.

Last of all, when it enters into your brain, then the Virāta is manifesting and you become collective, absolutely collective. Is such a beautiful thing is to be collective. There was a girl who went to Sicily and she was in a restaurant eating something alone and then she looked at somebody else and that girl also looked at her. And this one got up and came to her and she said, they were not wearing badges. They said, “Have you been to Shri Mataji?" “Yes!" “Have you been?" “Yes!" “We are Sahaja Yogis?" “Yes!" And then they just embraced each other with such joy. In a far fetched place somewhere in Sicily, in some restaurant, imagine! They just got lost. The feeling of oneness, the brotherhood, the friendship is so great and so joyous. You don't then consider from what country you are, from where do you come, what is the colour of your skin, or what is the religion you had followed what your parents are. You just enjoy meeting people.

This friendship, this joy comes from the same Mahālakṣhmī principle, when She enlightens your

Sahasrāra. In the Sahasrāra you get this feeling of the whole and the feeling of the whole is something so great. Individualism, people talk, but it is against the principle of whole. Who do not know the whole you see talk of individualism. This individualism which has worked all kinds of dangers for us now, we have to know that we are one with the whole. Of course, we are individuals in the sense that we have different, different faces, different clothes, different living, different relationships, but we belong to the whole and this Virāta's feeling that we are part and parcel of the whole gives you complete peace and complete protection. You never feel that something can happen to you, never.

Some accident will take place, all right, will take place, but nothing will happen to me, I am a Sahaja Yogi.

So many people have gained like this by allowing themselves to be completely looked after by this Mahālakṣhmī principle. Just surrender to the Mahālakṣhmī principle means that you give up your ego and you give up your conditionings. You give up both the things. Just surrendering to your Mahālakṣhmī principle. That's why Mahālakṣhmī is so important.

May God bless you all.

Contents: 1992-02-22 **Talk to Sahaja Yogis, Airport, Brisbane, Queensland, Australia**

You shouldn't go in the sun, in the daytime, I must say. It's a worse sun than in India I tell you. It's all right in the morning, about nine-ten o'clock and in the evening, after six. It's a very bad sun and then you get all these problems of the skin, you see these days, they are

developing, what do you call, cancer of the skin, very common.

So one should never go to extremes, go up to this and then stop it. The whole of Brisbane was empty, they all had gone to the, beach I think. Even now, it's very hot. Little later it might be. Best is the morning sun.

Now there's a very big trend according to the newspapers, that people are taking to alternate religions now, they are fed up with the Christianity. They are going to Buddhism and other things.

So one has to talk to them, that Buddhism, what Buddhists have got? Nothing. They are so much *[UNCLEAR]*.

Islam also is taking roots.

So we have to move and we have to talk to them, otherwise... You see once you get this Islam nonsense, you can't get out of it. Is the worst of all. You have to talk to people about it all somehow. I don't know, how do you stop. They are fundamentalists. Absolutely. And they say that if anybody wants to get out of Islam, then they try to kill that person. It's so dangerous. Look at this Salaman Rushdie how they got after him. This is very dangerous to have Islam *[UNCLEAR]*.

But I say also Christians are responsible, because Christianity is going from Christ, so they think that if they go from here to there, will be better. Is nonsense. Is like conversion. That's not going to help.

You have to have transformation. Yesterday's speech was good, Mine, on that point. You've made a tape *[UNCLEAR]*? You have the tape.

So, will you bring that tape with you, to Sydney? Make a copy. That was a good tape when I have talked about all the religions. What was missing in them. Like Bombay [Mumbai] is the climate here. [Hindi.] It's very unusual to have such a rain, isn't it? Continuously you don't have this kind of rain here in Brisbane.

Contents: 1992-02-23 **Śhrī Mahāsaraswatī Pūjā, Modern Art and Literature, 24 Pukenui Road, Epsom, Auckland, New Zealand**

I see many more New Zealanders. Very happy to see all of you here.

Today I thought we should have Mahāsaraswatī's Pūjā, would be a good idea. Because we did Mahālakṣhmī, let's have Mahāsaraswatī's.

So, Mahāsaraswatī Principle is on the right side as you all know. First is the Brahmadeva's Principle, which is the Saraswatī Principle and then this Mahāsaraswatī takes you to the principle of Mahābrahmadeva called as Hiranyagarbha. Now this Hiranyagarbha Principle, is very important for Sahaja Yogis.

First of all, those who think too much or those who create too much without realisation, those who express themselves in poetry or in literature or in music, you can say, in paintings, in all kinds of arts; if they are not realised Souls, then they go to the left to the extreme or to the right.

So for example if there is an artist, if he goes to the right, gradually his paintings will become extremely violent expressions. Would be very much showing something very violent and also rather, I would say, he would be a

man who would be inexible. He'll have his own style, he can't move into another style. He'll use the same style and he will not get into any other style. Kind of an austere nature he develops in his productions and then when he gets tired of it, then he will take to something, you can say, like abstract art. But without realisation the abstract art can be something very absurd and funny.

I have seen the extremes of it that, I've seen people who put big canvases on the ground and pour lots of oil paints one after another and roll over it. Is supposed to be a painting! They say this is spontaneous, because they fell on it or they rolled on that so is spontaneous painting that's come out.

Now this spontaneous painting [laughs] should come from a spontaneous personality. Not by rolling on thing or something, I mean, all sorts of things they do! But there's no end to it to which nonsensical things they think of. And they think they have achieved a lot and they've done a lot. And also they sell it to people who have too much of right side. They like it.

So, they put in lot of effort to create this kind of a painting.

Also the today's pop music, also, which is very aggressive, is from the same outcome because you cannot ascend, so you move to your right. And this pop music then starts now it's becoming so horribly noisy, I don't know what to call it. Absolutely it can deafen your ears if you listen to it and the whole thing is, the whole gestures and all that are so ugly and so aggressive as if they're going to eat the mike sometimes I feel the way [they] go on with the mike and things. And see then

these people also impress such people who are very right-sided and so they become popular. But the popularity is not the sign of real success. It will come and go away.

All such artists and painters come and go away they have no standing. They are there for a short time.

And then the history talks about them those who have been in the center never about the people who went to the extremes. God knows how many must have come and gone. And those who are today also painting or singing in that way tomorrow they will not be known. One after another, you see, the craze comes in. One comes and goes away [then] another.

So they are crazy people and they create a craze.

And the crazy, like them, enjoy the craze.

So it amounts to something that is just wasteful. Creates no impression in the history.

So this is the right-sided nonsense that comes out of the right side movement of the sympathetic going too far with your creativity and also your writing.

Like, there were many writers in English language, you know from Shakespeare, you can start, who showed the futility of human endeavour. Like we call an `avadhūta', the one who has reached a very great degree of development in his spiritual life. He can see the futility of human endeavour and then he brings them to the point that they have to rise above these stupid and human endeavours and take to some sort of an endeavour, which will bring them something higher and, also, will create something of an eternal value.

Then also we have, I think, in English language I have said, say, up to Somerset Maugham and all that.

They're very centrally placed people. Also Cronin was I would say. But then this Hemingway came and he started moving towards the right. Now I don't know. I don't read, now, modern novels, because all full of filth! So it moves to the right.

So one is which moves to the right and talks about all kinds of violence, this, that. That also is absolutely not palatable to human consumption I tell you. But still they write and people like it. People want to read about Hitler, they want to read how people were killed, war stories, this, that. They want to see pictures which has full of violence, who are killing this and that.

So that their own desire to be violent is satisfied in seeing those things in films and in, otherwise also, reading such books of that kind.

On the left hand side when they move, you see, these artists then, same about musicians, as I said, that, the musicians become sort of a absolutely suffering from Greek tragedy all the time. They go on crying and weeping and saying that this is sort of, we have been very sad and this sadness and the tragedy of life. I mean they go on crying and make you cry also.

So there's no hope for them and they just go on doing such stupid things.

Then we have, you see, many artists also of the same kind. Specially French! French writers as well as French poets also and French painters, if you see, they are very left-sided because they drink a lot. If you go in any France village after seven o'clock you can't find even one

person on the road and even if you want to find out the road and you knock at the door and request them that you would like know some road and all that, they're all drunk already at seven o'clock.

So with this thing they become extremely overromantic type and they sing songs of romance, have no romance in their life, you see, they just, some sort of a imaginary romance they have and they live in that imaginary world of pain and sufferings and they have their own ideas about their own romantic models that they have formed in their heads, you see, with their left side.

So the poets and the writers go to the left side like that and in, say, for example, in our India we had those Muslims who used to drink a lot. Then they started a thing called as ghazal and that ghazal is nothing but crying. Even in certain poets, you see, we have this kind of a thing in the other places where there were many poets who were seeking God and were crying, “Oh God, when will I meet?" and in separation they are singing, not in the meeting, not in the Yoga but in separation they sing, “When will I meet You, oh God?" and all that. And all such people who are still seeking like such songs going on.

Up to this much is all right but then you get lots of grotesque type of writers, also, who write such horrible things that you feel you are in hell the way they describe things are horrible. And in Sanskrit called as vivatsar. They create a vivatsaras. And it's the description of very filthy things which were never before, even in English language. Never I saw that. But now some books are full

of filth and dirt and horrible sex descriptions that you just can't bear it.

So all this comes with the left side movement that, because you see society also moves from sometimes to the right sometimes to the left.

So when it moves to the right they like right-sided things sometimes they move to the left they like left-sided.

So also there are people with two types of temperaments so that's how they start appreciating these things and unnecessarily they believe that they are tragic.

As you know about the Greek tragedy which is a very, sort of a, fundamental thing, I would say, for a Western literature, is a Greek tragedy. Where a woman marries a man but she doesn't love her husband so she loves somebody else and the tragedy is there. I mean it's artificially created tragedy that shows that you have married to some man and you should be happy with him. Of course, I mean, if the man is very bad and troublesome and all that, then you can give him up. But what's the use of pining for another man, living with one other man? Sort of a thing, as you must have heard, about Tolstoy who was another great realised Soul. He's written `Anna Karenina' and ultimately he saw that Anna Karenina commits suicide, because what she was doing [was] a wrong thing, you see.

So he brought the whole thing so beautifully out and such an introspection all the time, you see, going on and also the futility of this kind of a romance that was there.

So all this shows to us that there are people, at the same time, who are in the center I would say, in French writers also, Maupassant was one of them whom I would put in

the center. He showed both the sides and he showed the right side also.

So we have had Goethe. We had many, sort of, people in Europe and England. Also in English language. Because I am talking about English language. But also same in Sanskrit, in Hindi, in every language we have the same type of people but more in Sanskrit we don't have many people with this right or left side. The reason is, for literature there are some rules and regulations. It's not the Western idea, in India, that we should be abandoned people. That's not accepted.

So even in literature there is a kind of a restriction [regarding] what is a literature. Sahitya, it's called as `sahit', means which will be benevolent. Sahita means which will be benevolent. If it is not benevolent then it is not sahitya, it's not literature. Then it is trash.

So that restriction you see, which is there which is given to us by great saints and seers, is still accepted.

Of course, some people deviate a little bit, little bit they deviate, but once they deviate it goes out of the society, people just don't read it. Say for example some people must have written this Karma Sutra or something long time back. But we never knew about it, we never read about it. Till the Germans came and made such an ado out of it, I mean, we never knew that there are such books. Even now I don't know who wrote it or I've never read such a book, I've never seen it with My own eyes but we have heard about it that people wrote such things. But actually if you ask a ordinary human being in India who is maybe a scholar also, he will say, `What's that? I've never heard about it.' But the Germans or the

Japanese [are] very particular on these things, you see, they want to find out all such things.

So these creations of ugliness, I should say, or of vulgarity, all these, are a compensation for people who are very right-sided also, because a right-sided man will always take to drinking. Because, you see, he wants to compensate so the right-sided man also will like such horrible things, just to quench his thirst for power, you see. He's so mad. And then he would like to, little bit, neutralise that movement in such a way that his right-sided behaviour is, little bit, compensated by the left side.

So the people who are right-sided take to drinks very much. You will see people will work very hard and two nights, Saturday and Sunday night, they're just drunk. Then Monday they'll come out with a hangover. You see, it's very interesting to note how human being are. For five days they will slog, slog, slog, slog, slog and then two days they'll just go into a kind of a hibernation, as they say and absolutely lost to the whole world. Whether they are doctors or professionals, they don't care.

So whatever they earn in five days they'll spend it in these two days in drinking and finish it off.

So that's how the total gain in all that creativity comes in.

Now, when these extreme things start showing results and then the artist gets just fed up with this kind of thing going on all round [that] he sees and all that, then, within him rises a subtler attitude towards creativity, towards art, towards books and all that. And then he starts, in that, reading about the True Knowledge, Pure Knowledge. He wants to see paintings or he wants to

listen to music which sings of Divine or divinity. Whole [of] that madness makes him really think that now we should start doing something better and then the Mahāsaraswatī Principle starts working out. But in that also, when they start thinking of God, they fall into traps.

Like, you see, somebody might fall into some sort of a religion. Now, as you know, these religions so-called are just money-oriented or power-oriented. They are not at all, in no way, spirit-oriented. That's the reason when they are not spirit-oriented what they give people is a kind of a personality which is all mental. You ask them about Upanishads they will cite verses after verses. [For] Gītā they'll give big lectures on that for hours together. For this Chinmoy you see if you hear him, he speaks for hours together on Gītā you get tired and bored stiff with his lectures. He can speak about it but nothing inside. Nothing inside and whatever they speak has no effect on others also because they are not awakened people, they are not connected with the Divine and whatever they do is just mental.

So when the Mahāsaraswatī Principle is awakened you start seeing it clearly that `This is mental, this is not the truth, there must be something higher.' They read about all the spiritual works in their own religion in which they are born, then they start moving out and reading about some other religions also.

Then they think that every religion says the same thing. Then it comes to the Āgñyā point. When it comes to the Āgñyā point only there then suddenly they realise that there is something wrong, that people are mentally only accepting this religion and there must be something

beyond this. At that point if somebody gets the realisation, he just sticks to it.

But this Mahāsaraswatī Principle has to be awakened in all the people who are musicians, who are artists, who are this and that and that. And those who have reached that state, then suddenly they can get realisation very easily. I've seen some people, very great artists they are, today. But when they came to Me first [they] were not at all well known or anything. But when they came to Me, while singing, only, they got their realisation. Just singing! Or there was one gentleman who was just playing tabla before Me, I mean, not so good, alright. And then I was in Pune where I saw him and in Pune he was playing very well and I said, “He's the same fellow." But somebody said, “No, no, Mother, he's not the same, he was not such a great player." I said, “All right." I had taken some flowers for these musicians so I sent it. He came running and touched My feet. “Mother, have you not recognized me or what?" I said, “I have, that's why I brought you some flowers." I didn't know what to say. But the way he had improved, now he is a world famous tabla player. World famous! It has happened with many others also the sarod people with the sitar people, so many people have achieved a lot. Musicians they after coming to Me they have asked Me that “Please, do something that we should be able to enhance our creativity." I just said, “Take to Sahaj, that's all." And when they were awakened, very surprisingly, today, most of them are very well known musicians and very famous in India. Of course, the Western musicians, I don't know where to lay My hands because I don't know, till

they... the way they are screaming these days, I think their throats will be out, maybe something then they might come to Me.

But on the whole My own idea is this, that, those who have reached Mahāsaraswatī level, through reading or through creativity, or through writings or anything, when they reach a certain state of Āgñyā, then either they get disappointed, go to the left and absolutely think that this is all useless, or else, if they get realisation, they become really very dynamic artists, very dynamic writers and people who are creating something of an eternal value.

So many Sahaja Yogis who have never spoken on the stage, who have never been on the stage they said, “We had a fright for the stage” they all, surprisingly, now have become great orators and speak very well and know so much.

So this is the Mahāsaraswatī Principle. Now, this makes you, a person, much subtler and you start becoming aware that the gross understanding we had about our art or our creativity has to be subtler and we have to be subtler people. And then such writers only appeal to people who are subtle. Like William Blake was regarded as a mad poet. I mean in India I never read about him. I did read on My own but in the colleges, university they never had William Blake or in any book as such there was no William Blake.

But when you go to these people and talk to them, there was one called Monroe fellow, he has translated Gītā into English. It's a very wonderful person. He is, actually I think he is a Italian [Spanish: Juan Mascaro, from Mallorca whom Shri Mataji visited]. Now he is no more. He lived in,

near Cambridge. I went to see him, he was very anxious to meet Me. And when I went there you'll be amazed, he did My Ār.ti and he said a mantra in Sanskrit that “Oh God, You have come to my house! What have I done in my previous lives that You are in my house?" Such a beautiful poet, you see and he said in Sanskrit language, he was a master of Sanskrit.

So I asked him, “From which book you have taken this couplet?" He said, “I've composed it myself." So beautiful he was. And then he said certain things from Gītā and all that. And he said, “Mother, I don't know You might be..." He was very old that time. He was eighty years of age. He said, “Mother, maybe You might be able to change these English, but I don't think I've done anything." Even when I translated Gītā they are just reading only. Reading Gītā, that's all.

So what's the use of my translation? Just like Bible. Now they are reading word by word Gītā.

So, finished! What's the use of doing this work?" And he was so disappointed with the whole thing.

So he said, “What will You work out? How will You work out?" I said, “All right, I'll try." He said, “Of course, You are there. You are an Incarnation." He just recognized Me. “I know You'll work it out." And wrote a very nice letter to Me also and then he died. But such a nice man and he suffered a lot. Nobody tried to understand him. He said, “I talked to so many scientists and things and they're absolutely useless and very superficial.

So I don't think in this country of England You'll be able to do much, is a very superficial country." There were at least twenty English Sahaja Yogis with Me sitting there

listening to it. He said, “They are extremely superficial, this language is superficial, they don't know about anything about Spirit or anything about Kuṇḍalinī." And he was a very well read man very deep person.

And he told Me that, while he was studying, gradually he felt this Mahāsaraswatī Principle. The way, he didn't say Mahāsaraswatī but he felt there must be subtler knowledge, subtler knowledge.

So he took to books like Gītā, this, that and then, suddenly, he felt that it's all reading again. It's just the same like translation and specially when he translated Gītā he was amazed that people were just reading it like Bible then.

Then he said that “Mother, I don't know how but one day I was praying to Mother Mary and to the Holy Ghost and I got my realisation." So he was a realised Soul and he saw Me in dream, you see.

He said, “In dream You came and gave me realisation." It's surprising. He saw Me in dream and he got it. There's another few people who have got it, but specially him, I was so surprised.

So when I arrived in his house he recognized Me immediately.

He said, “I saw You in my dream. You came and gave me realisation, You awakened my Kuṇḍalinī and You gave me realisation." So you can imagine that this gentleman was so beautifully placed.

So subtle he was, that at the Āgñyā point he just got the dream and he got realisation.

And he said, “All the knowledge is now revealed to me so much more." And then he sat down with Me. And he said, “Can you stay for some time?" I said, “I am now going away." But at least for five hours he was talking to Me. He was not tired, he would not leave Me. Such an old man was sitting at My feet.

I was telling him, “You sit on the chair." “No, I'm very good. I'm very much all right You sitting there." So this is what happens with this Mahāsaraswatī Principle developing within us. But we should allow that to grow within us.

So in Sahaja Yoga we are not told that we are not to read any book, not at all. We have to read, but in that book we have to see the subtle points and see for yourself. I don't read any scriptures, because I don't need to read. But when I started reading the, you see, these intellectuals, what they have to say, I was amazed that they are saying the same thing, there's nothing new. What I know, what I say, that's what they are saying. There's nothing new about it, there's nothing special about it. Just what all the scriptures have said, they have said the same thing and these people are saying the same thing. But by saying these things, how are they going to propagate? Nothing! It will be just again something that will happen outside and it will drop out. It doesn't become part and part of yourself, so it has to become innate. That's only possible if your Spirit comes into your attention. There's no other way out.

So luckily you all are realised Souls and your Mahāsaraswatī is very much there, but I would say you

must read. Read books of value and understand how it is absolute Sahaja Yoga there, how it is there.

Anything you take up you'll be surprised that all these books are talking about Sahaja Yoga. May not be all of it, but part of the Sahaja Yoga is there. All of them talk of some part of Sahaja Yoga but not the whole of it, because they came at different times. And now the Sahaja Yoga is the time when you have to know the complete, integrated knowledge of this religious thought that was there. Complete integrated.

And that's how you understand that all religions are integrated.

So one should, in Sahaja Yoga, after you come, people don't take to any reading. Is a wrong thing.

They should read and understand what others have said, where have they gone wrong. But not these nonsensical people. You shouldn't read these nonsensical people which you know are nonsensical.

But so many, the other day I got this book of the Christian Science. It's all Bible nothing special about it. They are saying you should not do this, you should not do this and all that. It's all written in the Bible. What new things are you telling? Nothing. You don't need a science for that. It's just there. But they are making money out of it by explaining and this and this. No explanation [is] needed. Because that has to come within yourself is the point, which is not there.

So now, this Mahāsaraswatī Principle is awakened within us and we have to read and see the subtle side of this growth of thought, how it grew up and how it became

subtler and subtler and how so many people in the world have contributed to it.

So many artists, so many musicians and so many, we can say, writers, who have really contributed to the central path of Suṣhumnā because they became realised Souls.

They were realised Souls.

Some were born and some became and then they completely wrote about the Yoga. For example Rabindranath Tagore, in the beginning he writes, “When will I meet you my friend?" and all that. What you call the separation song, viYoga and then after some time, suddenly he gets his realisation, because he becomes subtler and subtler and subtler. Then he writes about his meeting, his meeting the Spirit. And he writes about it.

So these things work out in such a manner for some people that by their subtleties they arrive at a point of realisation.

Same thing happened with Buddha. He did the same thing. He renounced everything, renounced His family went out, read Upanishads this, that. Everything He read and ultimately reached Gaya where He was sleeping under a banyan tree. And while sleeping only, He was so tired and fed up, He got his realisation. And that's what is very important. But for the Buddhists what He did before going there is important.

So they also want to also renounce this and become Sannyāsīs, this, that. But by becoming that, nothing is going to happen. It's going to Gaya and sleeping there also won't happen. It has to happen because He was a pure seeker, true seeker and that's why it happened. But for Sahaja Yogis, they don't have to do anything of the

kind they just get it, realisation. Because I think most of them in their last lives have crossed most of their problems and have known that it's nothing, it's all nonsense in all these things. Or maybe in this life also they must have realised ki [that] it's all nonsense. And then they must have come to Sahaja Yoga.

So it's a very great luck for you that you are here and you've got your realisation and that you are enjoying yourself.

May God bless! Another side which I have left over is the political side, on the right side, you see. Even in politics, the growth becomes subtler and subtler. Like in say, we can say, in Russia when it was such a power-oriented thing. It's not money-oriented. The Communism was so power-oriented. It reached a place that person like Gorbachev was to be born who would put it in a proper sense and he came on a central path. He didn't want complete democracy as it is in America, it's a demono-cracy, but he wanted a balanced thing.

So far he has not been able to manage, but I'm sure one day he will be managed, but he will be known all over the world for his great, great thought and great work of reducing the pressure between the two great, or say between the two ideologies. And he's done such a good thing that now there's no war, going to be no war, as I mean not a very big world war but could be little bit here and there. That also is coming up which is a problem of fundamentalism, is not due to political but fundamentalism.

So now the problem today is fundamentalism and that also comes from the right side, absolutely.

Fundamentalists are all right-sided people and this right-sidedness takes them to any extreme of violence could be or, in some cases, it's really crazy and madness.

But a new disease has started now those who go too much to the right is called as a yuppies disease where the whole conscious mind goes out of order and you become like a reptile. I've seen people being carried like big fishes on the shoulders, you see and put in a seat and they just know everything by brain, is all right, but they understand everything, they can talk well but they cannot move their hands, cannot move their feet if they want to. Unconsciously they may, but consciously they cannot.

And this disease is the one which is a warning to everyone.

So we have be careful in Sahaja Yoga also, we should not go too much to the right is also very dangerous, to go.

Some people become very fanatic and start teaching Sahaja Yoga in a very fanatical manner and sort of, you see, make a... I don't know what to call that. But sometimes I see some people speaking in a manner that one should never speak that way because we are Sahaja Yogis.

The main theme is love, compassion, which is a living force and must be done everything, with that force, which is a beautiful, living force which creates these flowers, which does all kinds of beautiful constructive things. It should not be in any way a oppression, domination or in any kind of command.

You should not do like this and organization, nothing of the kind. It is something so spontaneous, so beautiful.

Just works out. But as these trees have to be embedded in the Mother Earth, in the same way you should be embedded in the principle of Sahaja Yoga which is compassion, love and Divine Grace.

If it is not there, then you'll have problems with leadership and you'll have problems with... Anybody who's a violent person cannot stay in Sahaja Yoga. He has to disappear. Either he should change himself entirely, or he has to disappear. It doesn't work out with people who are violent.

So one has to understand that you may be in any position, you may be anywhere, you may be a very poor person, you may be very rich but makes no difference for a Sahaja Yogi. The best thing to judge yourself is that, whenever we are doing anything for anyone or saying anything, is it benevolent or is it violent? Is it for our self-propagation or holier-than-thou sort of a principle or it is for the goodness of others? Once you start judging like that, you'll be amazed that, your whole system will change, your way of talking, your way of working it out.

For example, today, you see, there was a lady who wouldn't allow Me to talk at all. She was talking all the time about something which was not important. But still I was working it out because I knew that there's no need to talk now. With this gentleman I can work it out.

So it is always so that you should try to see the whole thing as a complete play and take a very, a witness state, in a witness state you should watch. If you watch everything in a witness state then you can handle the whole situation very nicely, even if you do not talk, if you do not say anything still in a witness state you become

very powerful and in that witness state you can easily solve lots of problems.

So, may God bless you all.

Contents: 1992-02-25 **Talk to Sahaja Yogis, Religion is Within, Christchurch, New Zealand**

So I am very very happy to come to Christchurch and this the first time I'm coming here. I am happy there are so many people already who are Sahaja Yogis, and, who are deep seekers. In the beginning we have certain labor pains as they say and one has to be very, patient with people who are coming. Now after My program there will be many others who will be coming. The other day when I was speaking to them, they're surprised that we do not charge any money and they asked a question: “Why don't you charge the money?" you see, then some Sahaja Yogi answered: “That it's so invaluable that what will you pay for it you see it's a living process, so how much are you going to pay?" Then the person kept quiet.

So all sorts of questions they will ask you, and, you are not to get disturbed by that or angry with that. But you must understand that, you are not the same as they are. You have reached a certain height compared to them and they don't understand you, like Kabīr has said [Hindi]. “How am I to explain when the whole world is blind" but not now, not the whole world is not blind quite a lot of them have got now eyes to see the truth. But when they approach you we have to be little careful, as not to upset them by our, achievement.

People have problems, they have, past ideas past memories and they want to condemn themselves for that

also sometimes, so all has to be stopped and to be said that present is present, past is past. That's a very common problem with the people who come. And, they shudder sometimes to think that they can be purified so easily, but it is already there built in within them, which you have to show that it is built in. Now we have got many things Sahaja Yogis have got to convince themselves. You've got Photographs, you've seen the Kuṇḍalinī pulsating. You have seen rising of the Kuṇḍalinī. Through your own fingertips you have felt that you can make the Kuṇḍalinī rise and you can feel the different centers. All this is, sort of has now become part and parcel of you. It's no more a miracle for you not at all. You've just taken it, because it's there and you know it but it is a miracle for people who are coming for the first time.

So to begin with we should not tell them much about it but let them experience for themselves and they'll see themselves and gradually they'll grow. I'm sure that, this will happen with a great, depth I felt in this place, is a deeper place I must say than Auckland, definitely. Maybe that the people here are, more living in a, natural surroundings I don't know why, but I felt that people are deeper here, and, deep seekers also. And I don't know if you have here all these TM and all that working out in Christchurch do you have? This TM, is there? My God. What else is there the Hari Rāma? That is there too. The young people are busy with that quite a lot, or few? With Hari Rāma? Not much. They are? And what else Rajneesh is there? Sahaja Yogis: I think so. TM is very strong here.

Shri Mataji: Ah now TM is. Now for TM I can send you some pamphlets from London, about this gentleman but specially that we know about TM is horrible.

So we are thinking of making a complete, exposure of these people. What they did and how they worked out from the very beginning, say one bulletin like that can be sent to you and it can be then given to these people and distributed. Or if you get paper cuttings, some newspaper can publish it also. TM is horrible because the people who get out of TM, most of them settle down but some of them do not.

We have one gentleman from England, I have not been able to settle him. He is all right but still, I would say, no one wants to marry him, and, he has funny ideas I think I don't know what happens to him and people feel very, heat from him coming all the time, sometimes some Chakras catch.

So this fellow has been there for quite sometime but still they think that he is not all right. His name is John Pearson, you must have seen, John Pearson. But surprisingly he is working with a very big company, making a big money out of it and he has lots of money. Though most of his money that he had earned before was taken away by the TM. After coming to Sahaja Yoga he's earned lot of money, but still he feels the Viśhuddhi very much and headache and all that.

Then we have another one in Italy also, he's also same type and he was married twice and his wives who were Sahaja Yoginis ran away, they said: “Mother, he's I don't know." They become little queer and weird type people and the vibrations are very bad.

Some of them have become recluses also, absolutely recluses. They go and stay somewhere in a closed room, in a group and just are suffering very bad.

So so many seekers are like that ruined. And you know the story about them, what they did about the mantras and all that. All this we can write it down clearly and we can put it out in their sessions or something whenever they are going down there. And epilepsy is a common disease that they have epilepsy, it's another horrible thing that they do.

So we have to save these people from these calamities. But it's surprising the way they advertise the way they, because they have money so they advertise. Money begets money you see so when they advertise more people come to them. All this advertising has paid them dividend in different countries like, England America, also France but now they are thrown away from there, so they are moving this side, towards Australia and New Zealand. This is now, because they failed there. Lots of things have appeared about them especially about this, their Guru. Horrible things about him, that he was a smuggler, used to smuggle drugs, all kinds of things are there. All that can be, I don't know if your newspapers are willing to publish it or not but it's there, published already in the newspapers.

Now Hari Rāma people are just like beggars, beggars now they have, no money nothing so, they are selling those *[UNCLEAR* nitara] and all that and they are earning [Hindi] that money living on that. It's a funny way of, first of all they talk of Sannyāsa, then they get married they have children and, they are supposed to live like

beggars. While Śhrī Kṛiṣhṇa, whom they worship is a Kubera, is the God of money, can you imagine. These people are dressed up like a beggar and name... It's really an insult to him that they should dress up like this and beg for money all over and, they shave their heads and those things that they put here we call it as shindi in Marathi and they call it as bodhi, that hair thing. That is, now you can get it in a supermarket. It's such a artificial thing but they're all stupid people I must say they are not, intelligent. They all join them. But it spoils the Viśhuddhi it spoils, also the center Heart.

Some people came to Me who had, cancer of the throat from this group there. There about four five people like that, came down who had cancer of the throat. But normally we do not accept them, normally, because, they are very funny. They'll come to Sahaja Yoga and just talk about Gītā then, they won't allow you to talk they'll be talking all the time, something and if you say anything they'll say Hari Rāma Hari Kṛiṣhṇa Hari Rāma Hari Kṛiṣhṇa so nothing goes in the head. All craziness on the road to stand and sing with those dhotis, how to beg in the streets of Southall, so Indians think: `Oh look at this white-skinned people so poor,' so they give them alms and food and they're begging on the street.

So all this kind of thing is going on.

But most dangerous I think is TM now. Most dangerous, this TM and Rajneesh, they are the worst.

I think Rajneesh are the worst people. And, once I was having a program in Delhi, they came down to the program. I told Yogi not to bring them to the program but they just came, three of them and they were about

hundred feet away from Me, more not less and suddenly, they fell down. They looked at Me and I looked at them and they fell down. Fell down.

[Aside:] You were there for that program? Like stones.

So all got very angry with Yogi `Why did you bring them here?' Took them half an hour to take them with a kind of a, we have, something called *[UNCLEAR* bahar] we call it. Is a kind of a big rod of, steel. With that they were thrown out you see just like a stone taken away. And then the program started after half an hour, it took them half an hour to do that.

So he wrote in his ashram, *[UNCLEAR]* ashram he has got in Dharamshala that no Rajneesh disciples are allowed.

So they're very aggressive, so they invaded. They said “Why not?" There were four-five of them. They said: “All right come along." And they brought in. He put My Photograph and said: “Put your hands like this." They all started shaking so then they ran away.

So this Rajneesh's disciple are the most difficult.

But so far in My whole memory I think there are only two persons whom we have saved, so far. One of them is, I don't know if you have met Robert, from Belgium. He's now finished his Ph.D. thank God.

And another Richard, Richard is still all right but, I mean he was a professor but I don't know what he did in Rajneesh's. That's how we have all these false people, plus we have Anglicans, this Vaticans. Vatican is really, there's this book you should get it, `In the Name of God'. These books are not here?

Sahaja Yogi: Yes, Mother it's in the shops.

Shri Mataji: I mean he has, in a way said that this pope killed, the first pope and after that fourteen people were killed by him, just to hide it. But every week there's something appearing in Italy. When I was there, so many things came out but that, they counterfeited these, nine million dollars and distributed them through Vatican, bank. Can you imagine. Counterfeit, through the Vatican bank and when it was published everybody withdrew their money from the Vatican bank. Got such a fright. I just thought they were money-oriented but also there is violence, because there was one fellow Calvi, who was from this Mafiā I think and had something to do with this, or he was with them. But he was the man connected with Mafiā. Then he was murdered, in London and was hanged by that Blackfriars, you must have heard, Bridge. He gave a confession that he did, one gentleman gave a confession that he murdered him, but, the money was paid by this pope.

So all these horrible things are coming out.

And the other day I read an article about it that, pope asked Mister Bush to send him all kinds of weapons and ammunitions and other things to Poland and it was all smuggled out there and an underground thing was worked out, for Mr. Pope there and the whole thing, was another I can't understand how can pope can be so much interested in politics of, Poland and that he wanted to trouble the Russians and it is, one of the pope's strategy was to exploit the situation in Russia and today's problems that are coming up are because of him, the interference he created.

But the pope has now lost, his hold in Poland somehow, because this gentleman Valesha, who was actually a stooge of pope has lost his elections and people don't want him there anymore. Whatever it is they all get exposed no doubt and all this untruth will have to go. People are getting aware, they are finding out that this is untruth and they're working it out. But despite that, we have to understand that, there's little time we have to work out to save them. Because once they're lost too much into it, then it's very difficult to salvage.

Like in Sahaja Yoga I've seen people will just `Oh Mother he's TM', `Mother he is Rajneesh' like they don't want to do anything with that person then. `Mother please you see this one is Hari Rāma' like that.

Sahaja Yogis develop a kind of a brahmanic character, they don't want to have anything to do with `Oh Mother he's TM he's still TM,' it's very difficult. In Delhi we got a very good fellow from TM only but he came back and told Me all that he has gone through and still he has problems. But the other people have seen: `Mother he is TM see.' So what? `But you know we catch from...' `Doesn't matter you must put him right.' So you have to exert quite a lot, if they have been TM. The best is to have precaution that you tell them that: `All right it is TM you have done, finished with it and come to Sahaja Yoga.' But immediate results are not possible. You have to work out because it's terrible. And they do get all kinds of pains they have all kinds of troubles.

So once they know that all these troubles can be, somehow or other, taken away from their body, they will be very happy to join.

So you have to tell that: `Many TMs have come and have benefited.' Of course that's a fact also.

So many have. But they have only worked on My Photographs.

The Sahaja Yogis have not worked on them out of you know that, again that attitude.

Anybody used to: `Mother he is a TM.' Before Me they'll bring him. As if like a sick person they'll bring him to Me: `So this is a TM. This is this thing.' So as we can help the, people who are poor in health we can also help people who are poor in their Guru principle, we should. And we should just tell them how to do it with the Photograph. I mean we should be concerned after all, they are also seekers and out of ignorance they have gone there.

So if you develop a proper attitude towards the people who are coming to you, new people and understand that there must be some sort of a conditioning on them.

So you shouldn't touch their conditionings but try to explain to them what is what. Would be much better than to just, say something, like he has a bhoot or he's this you see suddenly. That upsets people very much.

So now if you have any questions you can ask.

Sahaja Yogi: Mother the people are doing funny things like coming to the Ashram and putting flowers on the front step and doing some funny things, they've been to TM. Should we still try and do the same thing with them, if they are doing things that are crazy?

Shri Mataji: They are doing flowers.

Sahaja Yogi: Bringing flowers, all kinds of funny things, bowing at the front door a little bit weird type of character.

Shri Mataji: You see because they want to be saved.

So you should not get rid of them. You should call them give them some Photographs. Tell them how they can do it must be they must be suffering, that's why they come. You have to help them now. Where do they do that?

Sahaja Yogi: At Burwood.

Shri Mataji: Really.

Sahaja Yogi: We had one gentleman's been to TM and I spent two hours with him. At the end of the talk: “There's a problem with the world with plastic bags" was his comment.

Shri Mataji: Plastic bags? What was it?

Sahaja Yogi: There's a problem with the world which is plastic bags.

Shri Mataji: He came with that, idea. They go mad you know, with all that.

Sahaja Yogi: Like that he's mad like that. What to do with someone like that.

Shri Mataji: Give him the Photograph tell him come after one month. Work it out.

Some of them are really mad I tell you, really mad. I don't blame them also. I don't know what are they possessed with.

I think one fellow had Indian bhoots in him. He used to go to Indian restaurants and eat like a glutton you know. He came to Me later on.

So I said: “I've seen you somewhere." So he says: “Do you go to Indian restaurants?" I said: “Yes we have to go for My husband's work." “Oh then you must have seen me there, I always go there and all the..." So we treated him.

So one day he came with us I mean somehow he drove us down and he came inside the restaurant so the restaurant fellow said: “Oh is he with You?" I said: “Why?" “Oh he eats half of the things that we make here." So I said “There must be some Indian bhoots in him." But then his, the whole thing changed after that he became quite normal.

Sahaja Yogi: Shri Mataji these are, the people who came to the first programs that we had here in October and are still coming. This is Margo and Paula and Linley they're the three ladies there and Rex here and Keith and also about the same time Phillip came here and then Robin and her husband Ken here and Les. This is Dorothy and where's Glen and Glen there. They're the daytime, we have a daytime program as well and Glen and Dorothy both come to that.

So these are the sort of...

Shri Mataji: Oh it's very good.

Sahaja Yogi: So these are the first people who have discovered You here in Christchurch.

Shri Mataji: Good. Very good. I mean so many senior people you see. We really sometimes want some senior people otherwise, especially in Australia. If they are not senior then the people don't care for them. We've been looking out for leaders who are senior and this and that and it has been problems, about it. Because even in

these modern times I think people respect age, in Sahaja Yoga.

So if you have a very young leader then they don't care much for you. Is Adelaide we had that problem. Melbourne we had that problem. I hope things would work out all right now in these two places. I just don't understand their, mentality about the leader also.

For example if he's a bad leader, who is just oppressing them, using them exploiting them making money out of Sahaja Yoga they know that, they will never tell Me anything about it. They'll go on, but if there's a good man, then they try to oppress him and now this leader doesn't tell Me. I mean, something I can't understand I'm always available why don't they tell Me.

Some sort of a, I think historical background that makes them think: `Better not tell Mother.' But without telling Me how will I solve the problem because I'm so busy with other things. How if My Attention goes there I definitely know that something wrong there. This is how it has been going on so, what I have to tell you if you find anything wrong with your leader, you must write to Me. Just take My address absolutely without any fear, without any problem you must let Me know what do you think wrong and what should be done, it's very good isn't it? Otherwise you see when I come here they will tell: `Our leader was like this,' or I might find something with the leader. Now same to the leader if he finds anything wrong with the whole thing, you must tell Me you must inform Me, is very important. Because one should know that, everything can be rectified everything can be corrected and just because you don't tell then, things

remain like that and something very dangerous can happen, to the whole organization.

So you all should write to Me whenever if there's any suggestion or if you think something wrong, or something has to worked out there's no harm in writing to Me. Maybe I may not answer but answer will be there, in a way. Anything else?

Sahaja Yogi: I'd like to ask you Mother about the apostle Paul. Brian and I were talking one day at his place and, I was saying to him that I'd never trusted Paul, he seemed to be anti-women and Brian told me that You had views on Paul too.

So I thought if I ever got to meet You I'd ask you about it.

Shri Mataji: About what?

Sahaja Yogi: It is about Paul.

Shri Mataji: In the Bible.

Sahaja Yogi: Paul in the Bible. She has never trusted Paul and so...

Shri Mataji: Very good. The other day very clearly I said, that he is like a squatter you see. He was very clever, was never with Christ. He had nothing to do with Christianity. He actually killed one disciple of Christ whose name was Steven. Then he was epileptic. And he says he saw some cross.

So what? This is supraconscious experience is not Spiritual experience, whatever he might say. But he thought that it's a very good platform for him and because he is a, person with a, administrative capacity, he was an officer, with the Roman Government.

So he thought it would be a nice now idea that he should jump on the platform and he should take over and that's how because he was like that you see they were fishermen, Matthews and all these were fishermen so, he started dominating. And he said I'll organize Christianity.

I'll do this.

And he gave his own colour to Christianity and they, really the way he talked about Christ his Mother and all that, was such that nobody can say definitely that they were Divine personalities. He also didn't like to talk about the Immaculate Conception which was a fact and Thomas ran away from there because, He was surprised the way he was trying to twist everything to his advantage. And He came down to Egypt where He wrote all His treatise and put them in a jar there and then He came to India. Now about fifty years back they have discovered that jar and found it out it's known as the Gnostic knowledge.

He used to call them Gnostics `Gn' word means knowledge as you people are Gnostics, `those who know' you see. Not mentally but you know it, on your central nervous system. There's a word in Sanskrit for that is bhod, from where the word Buddha has come, to know on your central nervous system and another is veda from where the word Veda has come.

So he ran away but, I read the history of that place is that, that when people started telling them that: `We are Gnostics,' and this thing, for days together I mean not it's only during his time but even, three hundred years after that, anybody who said that he was a Gnostic and he had the knowledge of these things, anyone anywhere, was murdered and killed by these bishops you see.

So the whole religion went into the hands of these bishops and, also you can call them the people who were appointed by the pope.

So it became hierarchy and priesthood and this and that without any Realisation.

So the religion became absolutely a superficial thing. That's why they may be Christians anything. There is a, religion not within, it's without. No experience of it. That's why those who are Christians can commit any sin, Muslims can commit any sin they talk the same thing because whether you read Koran or Bible it's just the same, not much of a difference any one of these books. But when it comes to explain they're very good at explaining, but to their private lives it has done nothing. It's all in the Bible you see. As they say: `The Saying of Purānas are in Purānas.' They don't go inside. Only after Realisation these things you can absorb and you understand and then automatically you become that. You don't have to be told do this do that, is not necessary.

So Paul is absolutely... but the whole Christianity is based on Pauline methods and all that. Everything.

It's all intellectualisation and ultimately there was the bishop of Durham, who declared that there was no Immaculate Conception, it's symbolic and all that and about Christ that, He was a human being, something.

So many faithfuls were against it and they really wanted to beat him. He was running up and down and hiding himself. But then this archbishop of Canterbury of all the persons, honoured him in a church, there, near Durham and, they said that the, after that the, lightning came and lot of lightnings on all the sides was looming around the

church and then it burnt it completely. But look at the shamelessness of it they said that the God's grace was there that the lower part was not burnt.

And they have gone really so much astray now these Anglicans also, that in England people had made a film showing that Christ was homosexual. And also that he had relations with His own Mother, can you beat that. It's such a horrible thing to say. They cannot understand, purity. But then the queen thank God, see, she put down her foot and she said this will not be allowed to be made. English made that.

Sahaja Yogini: Mother, Brian and I were also talking, it was the same day, about Mary and I was saying to Brian about the Goddess type of thing and I said to Brian that I wondered whether Mary would have been, a form of the Goddess.

Shri Mataji: Of course She is Mahālakṣhmī. She is the Incarnation of Mahālakṣhmī and this Paul didn't want to have anything to do with women, he has put them down and he said She was just a woman.

I don't know what to call him but just look at that. And She was, the Incarnation of Mahālakṣhmī of a very high level at the Āgñyā Chakra. It's a very big thing. I don't know why Paul did that about Her, but, there's one sentence of Christ on the cross He said: “Behold the Mother." Might be He was about Me saying or might be about Her, whatever it is.

But you see She was called as Madonna all over, because there was another religion before that, where they believed in Gods and Goddesses and all that called as Pagan religion. And they said this that: “We'll call Her

Madonna." Not in the Bible at all. In the Bible they wouldn't allow. This fellow this Paul wouldn't allow Her to be called Madonna. They called Her Madonna.

So the word Madonna has come from the public not from the Bible. That's not the word given to Her at all, is the public calls Her. But everywhere She's called Madonna, `Madonna and the Child' as the public crowned Her you see. They felt She must be a Madonna. Everywhere. Italy same thing. Now they can't help it. But still, they want to play Her down very much everywhere, Woman they call Her I mean, just imagine.

Sahaja Yogi: Paul was quite insistent that no woman had any place in the church at all and of course Paul is being quoted now, in the defense against the ordination of women in Australia.

Shri Mataji: Well why don't they say that: `How is he in the Bible, he was not with Christ?' Why don't they say it's very easy to say. Why do you quote him? Why not Christ? When did Christ say so? See we should listen to Christ. Who is this Paul? Why not ask. This is what the women should say.

But what is this ordination also, it's just headache you know, so priests are, just briefed *[UNCLEAR]* people and they have to say something. It doesn't go inside is the point you see.

So you may say anything, doesn't go inside. Like the priests in Austria. There was one priest who confessed and he told about other priests also they also confessed, that they were having keeps, who were married women and they used to go on their bicycles in the daytime to these women, stay with them and also run away. They

have children from them and the men believe that they are their children but they are not.

One fellow discovered it so, discovered that his wife had some other relations, so he bought a at for her she was kept in that at and, he confessed it all through.

So people asked him why didn't you, when he was caught he confessed it and there's a book about it.

So they asked him: “Why didn't you, marry her you should have married." He said: “We are not allowed to marry." “Then why, are you allowed to do all this?" “Yes we are allowed." So when he asked that he would like to marry, maybe the pope or maybe whosoever authority was said that: “We don't want to pay widow's pension." It's all money-oriented, money-oriented or power-oriented, it's not spirit-oriented at all. They all know that they are doing all these things.

Then in Canada there's another book, how these, priests and the high priests, they were running schools and abusing boys. Terrible stories terrible. Can't read it even five pages if you read you'll really faint. It's published all these books are there. Protestants are also, have now so many things of, they have Seventh Day Adventist, Pentecostal. Their Pentecostal is absolutely hundred percent bhootish, you see they say the Holy Spirit, only the spirit is blessing. And parallel to that in your, Catholic thing is charismatic.

Charismatic is the same, as their Pentecostal. Then this Seventh Day Adventist is all another nonsense.

You must be knowing I was born in a Christian family so I know so much about the Christians. Also I know lot about the Hindus.

But one of My, cousin you see, he had daughters and these three daughters were simple girls and they became Seventh Day Adventist, because one of them was used to type very well.

So one English man adopted her as a daughter and took her to England. And so she called these two girls also and that gentleman was a Seventh Day Adventist.

So he made them also Seventh Day Adventist.

So they were told: “You cannot wear any bangles gold bangles you cannot wear any gold nothing you don't have to wear this around." So they took out everything. The other girl was very clever she brought it and gave it to Me. But these two took out all their ornaments and everything and next it was all lost. Is a common experience of everyone there. It's thuggery that's what it is. It's no religion.

So we have to now be, aware of all these things after all, what will our children say to us. What will they do? Also the children's side is so bad because education system is... I can't understand this education system in Australia or here, where you are not supposed to say anything to the child, you're not to guide them and let them express themselves. It's not the way. You have to look after your children you have to guide them. It's absurd. They will all became brats I tell you the way they are developing. We have started a school in India, so these boys came there and girls. They are so wild, so wild that we don't know what to do with them. They run out to the street, or they go to the markets. They go up where there's construction going on.

So till the construction is on, we are sending them back to this, Dharamshala where at least there's some restriction on them. I mean they don't want to sit down and study. First time they met Me they said: “Mother we don't want to study." So why are they here? They don't want to sit on their tables nothing.

So we have made very interesting things for them so that they may take some interest.

But it was such a headache the first month. Everybody wanted to give up. Now what I found out that the training that they had has not been of, not that people don't pay attention, but not of understanding what to do at what age for children what to do.

So now the next work I have to do is to write a book about the training of children before twelve years of age. Nothing like training to them, you cannot say anything. This Savita was telling Me that even if a child can come and punch you or do what he likes, you cannot slap that child. He can slap the teacher but the teacher cannot slap. Let them express themselves. Then why do you have teachers and why do you have parents? The children should hang from the tree, that's much better. What's that?

Sahaja Yogi: Mother please will You accept a little gift from us here in Christchurch.

Shri Mataji: No but you see there's no Pūjā nothing no occasion what is it?

Sahaja Yogi: I know but this is just a little non-Pūjā gift.

Shri Mataji: Oh. What a thing I tell you. One is sufficient. It's too much you should not have spent so much money.

Sahaja Yogi: New Zealand pottery is not really so expensive, even though there is gold leaf it's, not so expensive, it's quite remarkable.

Shri Mataji: But it's gold.

Sahaja Yogi: Yes.

Shri Mataji: It's very beautiful there. [UNCLEAR... sixteen]. Very well done. I wish our organization there for women can do something like this. It's very beautifully done look at that.

Sahaja Yogi: This is similar Shri Mataji, this is similar to a plate that was offered to You at Christmas time in India. It's by the same potter.

Shri Mataji: I see.

Sahaja Yogi:... that Janie and Hugh took to India. And so it seemed a nice idea that this should be these...

Shri Mataji: That didn't have this design but style maybe. It's beautiful, it's really beautiful. And it's very advanced, very advanced in its expression.

Sahaja Yogi: It's a very... the man who makes these is a very sweet man, quite humble.

Shri Mataji: Very beautiful.

Sahaja Yogi: He enjoys very much doing this sort of work.

Shri Mataji: Very creative it is. Very beautiful very beautiful. See all Gaṇeśhas he's thrown out from one source you see, these are all Gaṇeśha's these four corners and back side also. It's very beautiful. All right so thank you very much. Thank you. Of course I mean I won't be able to take them. Thank you it's really beautiful. Have you seen it, please have a look. We should see this pottery man tomorrow how he does it.

[Hindi.] Very difficult. It's done with hand I mean the, every piece it seems like that. That's painted with hand.

Remarkable. Thank you very much thank you. You say something if you want to.

Sahaja Yogi: No no no I was just wondering if You'd like to go back to Your room now Mother. There's a movie tonight, Shakespeare movie.

Shri Mataji: [Hindi.] We'll see the movie. What Shakespeare?

Sahaja Yogi: It's Henry the V. It's quite a new version quite a new film version of...

Shri Mataji: All right let's see.

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I bow to all the seekers of Truth.

At the very outset we have to know that truth is what it is. We cannot change it, we cannot transform it and we cannot know the absolute truth at this human awareness.

So we have to become something subtler.

As Christ has said you are to be born again. Doesn't mean we can brand ourselves as born again but is a happening of becoming something else than what you are. And that something else is the Spirit.

So whatever we are going to tell you today about this mechanism within you and the way you reveal the truth, you should not accept it with blind faith but as scientists keep your mind open. Take it as a hypothesis.

If you think it is all right when you have experimented with it and you have experimented and whatever I say

comes true, then as honest people you have to accept it, because this is for your benevolence, for the benevolence of your country and the whole universe at large.

It is to be understood that we are created as human beings from amoeba to this stage; it's not the ultimate. If it was there would have been all these problems not created by us. Start from ecology, to political, to economic, to all these problems; are the creation of human beings.

So we have missed some point somewhere that's what we have to find out, what is that we have to be.

If you look at the development of the civilization, of this modern civilization, you can easily find out that we have really outgrown ourselves without any sense of proportion and limitation. As a result even in science we have discovered horrible things like atom bomb, hydrogen bomb; all these horrible things which are just destructive.

So somehow or other, whatever we try, whatever is the mental projection of human beings it boomerangs back. Whatever we go up to a point, comes back to you and is destructive.

So what is the reason why we cannot reach that point where we are at the best and then stop there? This cannot be worked out because at a human level we always go to extremes. To understand yourself first of all you have to become the Spirit. We do not understand ourselves. We think we know ourselves; this is not true.

Because we are made up of these seven centers which are subtle within you and unless and until you know

about these centers you cannot know yourself and you cannot know others as well.

Now then many people who are fed-up and are seekers; I mean this is a special category of people as William Blake has said that, there will be men of God who will become Godly and make others also Godly.

These are the seekers. Seekers which are trying to find out why, when we have done everything that is prescribed, we have acted according to what is written down, still why is it we haven't got the satisfaction and the joy of life, which has been promised? There is nothing wrong with Bible; there is nothing wrong with Koran; nothing wrong with all these great books, no doubt. But why it is not going into our heart? It's all mental. When we read about Koran, I am surprised. I was reading a book about Koran written by some intellectuals like this Christian Science or even other books in Indian philosophies, is all a mental process. Ādi Shañkarāchārya has called his as “Shabda Jalam", meaning: the net of words. You get lost in the net of words. But there is no experience of it and that's why whatever we may follow. We like to follow. Everything that is given to us: all right, follow this, follow that, follow that, follow that and then what? Anybody who follows any religion, any religion whatsoever which are absolutely all right, can commit any mistake, so they don't follow actually. That shows that it has not gone inside them. It's not ingrained; it's not innate with their being.

So what is the reason why we cannot have it? Those who were saints in any country; take it Lao Tze, you can take from Socrates onward this side Mohammed Sāhab,

Nanak Sāhab; all of these people. You'll be amazed to find that all these people behaved in such a manner that we cannot find faults with them. I mean if you want to find, you may with your ignorance. But the kind of life they led; how is it that they were like that? What was so great? It was the Divinity which expressed. While we all have this Divinity within ourselves, we have all these powers within ourselves, only thing, we have to use those powers, we have to manifest them and for that manifestation it is important that we have to become Self-realised in the sense that you have to get your second birth.

In Sanskrit language for a realised Soul they use a word called Dvijaḥ, means twice born. And also for a bird, they call it the word Dvijaḥ meaning twice born; first is the egg and then it becomes a bird.

So our freedom is also limited. We do not have full freedom because we lack in our confidence in our wisdom, because the wisdom has also not manifested and has not shown us how it asserts in the right way, so most of the time we are living in the relative world, not in the absolute world. What one has to understand that there is something missing and that missing point we have to find out.

Now let's see what is the truth? The truth is, the first and foremost truth is, that there is an All-pervading Power of God's Love, which is called as BrahmaChaitanya in Sanskrit, Rue in Koran and in every, every scripture it is described. Now this All-pervading Power resides, which does all the living work.

We see beautiful flowers all over; I saw the beautiful trees you have in the Botanical Garden, you have such nice things there, we never even think how this miracle has taken place; how this Mother Earth has done this job. How she got this power to sprout a seed? We just accept it. We don't think it's a miracle, we just accept it and without thinking about it, it becomes just a part and parcel of our life. Look at your eyes.

Your eyes are also absolutely a miracle; they are such a camera. Look at your brain; it's such a computer, but we just accept it, accept our human life also just as if it's nothing great. Even the miracle to become from amoeba to human beings by any law of chance you would not have become a human being. But we just accept it and we don't want to think that there could be any power that could have achieved it. This is what one has to little bit project and see for yourself that there must some power and if I say there is a power you have to feel it; we have to know it.

The second truth is that you are not this body, you are not this mind, you are not these conditionings, Ego and your emotions, no, you are the pure Spirit. This is the fact. That is the Divinity within you.

Unless and until you become that, no use reading books; by reading books you become fundamentalist.

Absolutely fundamentalism has the basis in the books, because the book said so; so I say so. Everybody tries to read the books and just want to use it as a norm for oneself; is not true. Whatever is written in the book, whatever you have read in the book has not gone inside your heart and so there is a problem that today we are

having the first problem not so much of political because thanks to Gorbachev who is another realised Soul, that one problem is over; the second problem is of fundamentalism.

We look at the Islam as if they are Moslems. Moslems and Islam are very different, as Christ and Christians are. One has to understand that the life of Christ was of sacrifice and great penance for us. He did such a great penance for us. But what about the Christians; they went all over the world to conquer everything and to kill so many people. How can they be the people who are following Christ; without any compassion, without any mercy? Same about Hinduism when it is said that in everybody's heart resides the Spirit. If so then how can you have caste system? How can you justify caste system? But caste system is very strong among them and they will also become fundamentalist if they just follow what ever written in the Purānas or in their scriptures.

So this is what we are now, after this political and also economical things that we had on our heads; now it is coming to fundamentalism and it is taking charge.

I was amazed to read in the newspaper that now many Christians are leaving the church and joining Islam and Buddhism. It's nonsense. It's just the same. What is the difference? Going from as they say that: from one end to another end, reaching nowhere. And that is what one has to understand, that the religion is within us. It is like a valency. As carbon has four valencies, we have ten valencies, which are, we know as the Ten Commandments. Unless and until they are awakened

within us, unless and until we become innately enlightened by them, we cannot, cannot behave in the manner that the scriptures wanted us to behave, but not only that but this. Religion that is within us when it is enlightened, you become absolutely aware of what the mistake people have been committing, what the mistake you have been committing and that this God's love how it works. Also you become a witness; witness of the whole play. When the Kuṇḍalinī goes through this center of Āgñyā, you just become a witness. You start seeing the whole thing as a drama.

If you are standing in the water and there are waves in the sea, they come up and go and you are frightened of getting drowned, but supposing you are in a boat then you enjoy the waves and supposing you know how to swim you can jump back and get so many people on the boat. This is what happens to you that when you get your realisation you reach a state of self-awareness meaning not selfishness but the awareness of these centers, awareness of your self and awareness of others also. You can feel the centers of others on your fingertips, so you become collectively conscious. Then who is the other? You can feel anyone on your centers so easily.

It's a fact that through this Kuṇḍalinī awakening many people have been cured automatically by your own power which is there, residual, waiting for you. Because when She passes through these centers, She penetrates through them and She puts them right. For example supposing, this is the left and the right side and we are using too much of right side, then it is pulled on this side and the centers become very constricted. But supposing

the Kuṇḍalinī passes through them, She puts them right like this and nourishes them. Now cancer is caused when this union is broken like this by some sort of a jerk. Now supposing the Kuṇḍalinī can go through this and this like this because She understands everything then cancer can be cured and we have done that. There are three doctors in Delhi University who have got their M.D. after doing M.B.B.S. through Sahaja Yoga. One of them is blood cancer subject, another I think is epilepsy and the third, third one, is asthma. These three doctors have got their M.D. in Delhi University and they know of many cases which have been cured.

So now not only the health; also the mental *[UNCLEAR* health]. People are really these days under stress with schizophrenia all kinds of mental problems. Most of them can be cured if you really get your realisation and fix your connection with this All-pervading Power. If it is fixed then you don't have to go to doctors, you don't have to take to medicines and you yourself can diagnose people and you can cure people. But first you have to get to your self and establish your connections with this All-pervading Power so that you become collectively conscious and you can definitely help anyone who needs help from you.

The third thing that happens to you is very interesting that you, you become the joy. You become the source of joy. Joy is not happiness and unhappiness but joy is an absolute thing and you jump into the ocean of joy. And when you jump into the ocean of joy you just start enjoying everything and the state that you achieve is first is thoughtless awareness. You are aware but without

any thoughts. The thoughts will not bombard you. If you want to think you can think but if you don't want to think you can stop it.

So the thoughtless awareness comes to you as a blessing first and then the second awareness is called as the doubtless awareness. This is all described in the Haṭha Yoga that you get into Nirvichar Samādhi and then Nirvikalpa Samādhi.

This old science is not only from India it comes from everywhere as I told you Confucius knew this, Socrates knew this and also many people like William Blake and C.S. Lewis all these people knew about it but nobody could put it through to people because I think people did not want to accept it. Like Kabīr has said how am I to explain when everybody is blind? He was quite frustrated about it but today we have so many people who are really seeking honestly the truth and they would like to find it out and it is a remarkable thing that so much is happening even in Christchurch. I am very happy to come to Christchurch to see that you still have lots of English traditions. I have known England for so many years and it has so much changed now in this like twenty-five years. It's all gone into another kind of a wasteland I think the way people are lost into the maze of this modernism, hippism, all kinds of funny things going on there and I don't know what will happen to it if it doesn't stop. For about twenty years what will be the situation of England? In the beginning I had to work on about seven Sahaja Yogis, who were hippies actually and I took four years to give them realisation.

So I said the English have hard nuts but once the nuts are broken they are very good Sahaja Yogis but immediately after that they went to libraries and to all the places and they found out everything about Kuṇḍalinī. I mean they're very scholarly. They were all professors and teachers, very well educated, scientists; they all had become hippies you see.

Some sort of a fashion of hippism started; they all had become hippies. Can you imagine a professor of physics in Cambridge University was one of them and he was an Australian but I don't know, he is lost after that because they said he is no more. He was quite an old gentleman, he came here and I think he is no more. Whatever it is but it was quite a hard time for Me but I found out that they were very, very, good Sahaja Yogis and they are the foundation of Sahaja Yoga in the Western countries.

It can work out very well but we have to understand that we are seekers of truth and honestly if you are seeking the truth we should keep our minds open. Of course you can't pay for it because it is a living process. You cannot pay for living processes anyway. See the Mother Earth: how much do we pay to her for giving us these flowers? How much do we pay to our heart for pulsating? How much do we pay to our intestines for digesting our food? It's all done free. In the same way this has to be absolutely free.

Another reason why religions have failed because they are either money oriented or power oriented. They are not Spirit oriented.

So because of that you should not blame them but it was a wrong deviated line they took and that's why it has failed.

Now as it is, I am here only for one day. I am happy Brian has agreed to be here and he is going to work out something I am sure. I would of course like you to ask Me some questions if you have before we start our Self-realisation. But of course we cannot force it on anyone. It cannot be forced. It has to be asked for. It cannot be done by force.

So if you have any questions you can ask Me and I am quite good at it I must tell you. For the last twenty-two years I have been doing this job of just answering questions, but this is just a mental feat and this mental feat is not going to guarantee your awakening but if you have any questions you better ask otherwise at the time of Kuṇḍalinī awakening your mind will come and tell you, oh you didn't ask this question. [I don't know throat has gone out today. I've been speaking everyday for hours.] Question: What happens, Shri Mataji, if you have realisation without understanding all about Chakras and the subtle energy system?

Shri Mataji: That's the best, if you could do. I mean see, now there are so many lights here and if you have to put on the light you just have to go switch on, finished. But those who don't believe in it you have to say there are lights, you see this electricity was discovered at this time; you have to talk of all these things. There is no need at all, you can just put on, because it is all built in, it is all built in within you.

There is no need at all to know about Chakras or anything but later on when you have to talk to others, because you can't enjoy it yourself you have to give it to others. Look at Me. I don't need Sahaja Yoga but I am travelling at this old age all over the world.

So you can't, you see, help it. It's like capitalist like Me who has the powers and can't live without giving like a real communist. I am going around the whole world you see so you won't be able to rest.

So then you have to know about these things, but for getting realisation you need not know. At all.

Question: You mentioned quite a lot about the spirit, Shri Mataji, but nothing about the soul.

Shri Mataji: Spirit and soul. You see in this small lecture how many things can I tell you? But spirit is the one which is enveloped by the subtle causals of elements which have made this body. That becomes the soul.

Question: God says we must live abundantly. What is your attitude, Shri Mataji, about money which is necessary to abundance?

Shri Mataji: Of course you will have; lot of it.

So many people have got it and some of them did get lost because it is a temptation also but I have seen people say who were taking drugs, this that, they were completely cured. Their attention is all right, they have started working, they are getting good jobs, so you see once you are a normal person and all your capacities are expressing. Like there some artists who came to Sahaja Yoga and now they are world famous artists. In India lots of them are world famous and some of them were

Muslims and they are world famous today making, minting money.

Question: Is there a connection between the body and the spirit? Are they connected or are they separate?

Shri Mataji: No, connection in the same way as a mirror has the reflection. Body is the reflector of the spirit. Without the body you cannot have spirit and if you have the spirit which is enveloped as I said in a soul that also contains a kind of a body in the *[UNCLEAR]* in a subtler way.

So the spirit can only be expressed in a body.

Question: Do you put more emphasis on the spirit side of things than the soul side of things?

Shri Mataji: Of course.

Soul is not so important because you see those people who have, everybody can have a soul, say a criminal can have a soul, a person who is frustrated in life when they die the soul comes out you see.

So depends on the person what sort of a person he is, what sort of a soul he has. But supposing if you your get your spirit, means your spirit shines in your attention, means all your elements are enlightened and you are an enlightened soul. There are two types of souls we can say, minimum. One is enlightened, one is unenlightened but amongst the unenlightened there could be criminals, there could be horrible people, could be very, very horrible people some of them hang in the limbo I think and some of them hang around us also sometimes to possess us.

Question: What are your views, Shri Mataji, on reincarnation?

Shri Mataji: Oh reincarnation is only possible for the great souls or absolutely devils; is not done for young people. You see sometimes I hear that people had said about their previous lives and all that but it is a possession; it is a possession of some spirit which is hanging around, takes over and talks. But that's not any reincarnation means the same soul coming in developing into another. That's only possible if you are a realised Soul or if you are saint, you are a prophet, or if you are an incarnation or if you are a devil; one of the two things.

Question: Where do animals come into all this, Mother?

Shri Mataji: Animals are under the bondage of God you see, so they haven't got the freedom as we have. A tiger will be a tiger, a lion a tiger, a snake will be a snake, but human beings you cannot say.

They can be a tiger at the same time they can be a snake. They have the freedom to be anything.

Question: Reincarnation you said, Shri Mataji, was for the great souls. What happens to the rest of us?

Shri Mataji: Why are you worried so much about this, the future? You have to be in the present.

Future doesn't exist, you see and we should not waste our time about the future so much. What we should think about the present because that is the reality. In the present you exist and in the present only you can grow in your spirituality. When you are meditating, you get into this state of thoughtless awareness because one thought is from the say from the future, maybe another from the past, it comes and falls, again another thought comes and falls and we are jumping on the cusp of these, either future or past. But there is a space in between two

thoughts. That is the thought, that is the time that you are in the present and with realisation that space starts increasing and when you are thoughtlessly aware, means you are in the present. Then your memory becomes so clear-cut, like a photogenic memory. You are in the present, you see someone, you see someplace, anything, it just goes into your mind like a photo. Whenever you want you can think of it. I mean you really become so dynamic with that because you live in the present.

In every way you become extremely alert and immediately you understand the depth of every problem.

It's a very different human being you become that people start *[UNCLEAR* “wanting to"] understanding that how this man has come so intelligent. Actually it's not the intelligence but that state where your intelligence becomes so expressive, so manifesting and so absorbing.

Question: Some people have an understanding and a feeling on the Chakras. Does one have to have that feeling to understand them to develop? Have you got to understand the feelings that come from the Chakras at all?

Shri Mataji: Not at all, you don't feel anything; you just feel it on the finger tips if you are a realised Soul, but maybe, if you are going to some wrong type of people, they enter into you through your sympathetic and then maybe. Like they will make you stand on your head, do this, do that, jump and do all kinds of things, say mantras this that and then they are on the sympathetic, that is on these two things, left and right.

Like TM for example, take for TM: TM now is one of the most dangerous things I think because we had one

gentleman, long time back, from a place called Rannock near Scotland. He was the director of the flying academy, director. His wife was the granddaughter of a duke, he was himself was a diamond merchant and he had a friend who was his deputy director also very rich man and the daughter. All of them got epilepsy. They came to us and we had to cure. When we cured them they told us the whole story.

Is horrible story about it. You see they are all epileptic, absolutely suffering and they went to a doctor then he came and asked Me how did you cure these people? So what they do is to give you some sort of a mantra. Now the first thing is three thousand pounds they had to pay to get a mantra. The mantras were to begin with were three very funny ones. This gentleman, this so-called Maharishi, doesn't know a word of Sanskrit. He gave them three mantras. One was inga, pinga and tinga; these three mantras he gave them. Now inga means, not in Sanskrit but in local languages, means the scorpion bite. The pinga means when you get possessed you go round and round and tinga means when you show somebody like this. Now what do you see? And they are going on and on and on and concentrate and concentrate and keep the husband separate and the wife separate and all that and they develop all kinds of funny things, very unnatural. And when you go on concentrating on anything you see this center gets spoilt. They all got possessed. All got possessed.

After that they had a program for seven days for meditation in some remote hotel in Switzerland where they asked them to sit on some foams and jump. They all

broke their bottoms you know and they also filed suits against them and they got money, in America there is a case like that. But this gentleman, you see very nicely told them that you have to be very light. For that you have to take a course, of some sort of a diet, in which they had to have for six days the water that has boiled some potatoes and the seventh day some rind and the eighth day they have to take the potatoes. Can you imagine? And they paid six thousand pounds for that kind of a nonsense. But why do, people are stupid also, why do they want to fly about three feet higher, what is the need? What is the saving in that? I mean imagine already we are having traffic problems and this. It is also complete stupidity on the part of the people who are seekers who are seeking to fly about three feet high. What are you seeking? One should know. What are we asking for? That's how things have been going on. I mean I am just giving you one example. There are thousand and one. Thank God most of them are exposed and this TM is also exposed very much in Europe but it has not come up here I think. They will have to send all the pamphlets out. He smuggled from Philippines lots of drugs for people. It started with the drugs. It's a fact. And this is what it is.

What are we seeking? Whatever they promised why should we go there? We should find out what are the disciples doing. Where are they? Most of them are recluses. Just go and see. They can't even see a garlic. If you show them a garlic or a lemon they will run away. Most of them are like that because of what he does, he puts some sort of a spirit on them. That's what is called

as `preta Vidyā' we call it. Is the science of the dead and then they use those dead spirits on them and on one personality there are two or three spirits sitting so such a person for the time being becomes overactive and then is lost completely.

It's a very interesting thing that people don't know what they are seeking.

There was Rajneesh who was buying Rolls-Royces. Why should any Divine person care for a Rolls, I just don't understand. Why should they? Rolls-Royce, buying so many Rolls-Royces and then another fourteen year old fellow buying Rolls-Royces; for such a person they should be put to the dust of his feet.

Somehow or another I was born in a very rich family and also My husband is very well to do and all that, but I never care for anything like that. I can sleep here, I can sleep on the street, I can sleep anywhere, I have no problems. On the contrary if there is too much comfort I don't like it. I prefer My comfort of My Spirit.

This is happening to the Sahaja Yogis also.

Apart from that a great society has been created, a great society just like angels. We have people from all over the world, especially sixty-two countries Sahaja Yoga is working. Out of that at least fifty-two we have good centers, especially in Australia we have many and if you see them, they are so beautiful, so angelic. I have never seen them quarreling, fighting except for some places where some spirits have entered or some sort of a sabotage has been done, most of them are beautiful people.

So why not have that beautiful life and that promised society which is so kind and nice? We do not have these problems of marriages, we don't have problems of children, we don't have all these problems at all that you are facing; beautiful families, beautiful relationships all over the world, imagine.

The best are Russians, you will be surprised, apart from Indians of course, because Indians have this background, but best are Russians. In one village, Togliatti I had there told 22,000 Sahaja Yoga practicing and the embassy in, this Russian Embassy in India wants to honour Me and Gorbachev wants to meet Me; can you imagine, how sensitive they are, because they didn't have these conditionings, they are not materialistic people, they are very good seekers. There are about thirty, forty percent who are not, who are just doing menial works but most of them are scientists, this that and I was surprised the scientists, two hundred scientists, one of them who was the sputnik man, invited Me for their science conference and when I started talking about science they said Mother don't talk about science, let us know about spirit, don't want to hear, we have had enough of science; such sensitivity they had. Just with My photograph, I don't know how they can recognize. They are very introspective. Even if you read Tolstoy, or any of those writers, they are very introspective. When their heroes are introspective they do not take things for granted, they don't think end of themselves, nothing. They are never in a fool's paradise, I have seen.

They try to see what's wrong with me, why am I doing this? It's very interesting.

Have you read Crime and Punishment? Isn't it so, with the hero? It's very interesting. They have had the best writers, scholars, musicians, dancers, all kinds of things they had but still they are very humble; very, very humble. Even their media is so humble. They said, Mother we are nowhere in spirituality, how do you say we are sensitive to spirituality? Such humble people they are, extremely humble. No arrogance, no arrogance at all.

Unknown: Yes, there is some question.

Shri Mataji: The essence of this question I think is, Śhrī Mother, at the separation at the time of death, at the separation of the spirit and the body, what happens? What happens to the spirit? Again, you all seem to be quite infatuated by death I think.

You see when you are a realised Soul, then what happens you see that it is just another dress that you have to change. You never worry about death. Never and those who have written about death, Kabīr, has written beautifully. He says that, when my beloved left me, means my life, I didn't cry, I didn't say anything, I didn't fuss. I just asked my friend, I was nicely covered myself with a little sheet and I was lying down and just seeing my beloved left me. He said that all the doors were closed, but I don't know some window was opened must be the Sahasrāra, was opened, because he was a realised Soul, so the life went through that.

So you see the thing is this problem is always haunt you when you are not a realised Soul. Be so much worried about death, but after that you will know that death is just a change of life; it's just a change of life. Then

whenever you want to take your birth you can take if you are a realised Soul, but if you are not, I have told you, you may possess someone, or you may hang in the limbo, I don't know whenever.

Some people take birth just after thirteen fourteen days, again into another nonsensical place.

Whatever you'll earn now will show at the time of your death but if you are not earn any good deeds you call it, Puṇyas, then it will show at the time of your death whether you go to hell or to heaven. It is your choice, is your freedom. What do you what? You want to go to hell or to heaven is your own choice and your own discretion. That's very important.

Sahaja Yogi [summarizes a question]: He wants to know what your thoughts are on the teachings of Maharishi?

Shri Mataji: I have already told you, this Maharishi TM fellow, about him I've already told you.

Horrible what is he teaching? Nothing. What is he teaching? He is incapable, he is not a learned man, no way, nothing at all and he has no sense, he has no sense of culture or anything. He was actually used to giggle at people because he thought he was nicely befooling everybody and so he was called as the giggly Guru. He used to giggle at people because they were all befooled and so he used to giggle at them. What is his bona fide? He was a ticket collector, did all kinds of wrong things.

Sahaja Yogi [repeating a question]: Shri Mataji, what is the best quality we can develop to gain our Self-realisation?

Shri Mataji: God's realisation. That you will know gradually. You can develop all that, is very nice.

After sometime, like a drop becomes the ocean, you become the ocean that's all. That's a good idea, about the future, instead of death.

All right, now I think we should have our Self-realisation, all of us. Those who do not want to get their Self-realisation should leave the hall. They should not sit down and watch others.

The second thing is important that you all have to have full confidence in yourself that you will get your Self-realisation. Nobody should think that how can I get it, this and that, nothing of the kind. I assure you will be in the present; you'll be just in the present and know that you all are capable of getting your Self-realisation. No doubt about it.

This is one condition; the second condition is that you have to forgive everyone, without thinking about them. Now for some people it is very difficult to forgive but logically whether you forgive or don't forgive, you don't do anything. What do you do? Nothing. It's just a mental idea that I don't forgive. But as a result of that, as a result of that what happens; you play into wrong hands. Those who have troubled you, tortured you, now you are torturing yourself while they are very happy.

So what's the use of remembering such people? You don't even have to remember them; you have to just say in your heart with full faith in yourself, that I forgive everyone, everyone, in general.

The third condition is that none of you should feel guilty at all at this moment. Forget the past. At this moment

forget the past; not to feel guilty. This is another thing that has happened to us by conditioning, that we should feel guilty for everything, we should confess. Nothing of the kind, there's no need, after all you are human beings and only human beings can do mistakes. How can you not do mistakes, after all you are human beings. You are not Gods, you are not realised Souls, so doesn't matter.

So don't feel guilty at all. Please if you are feeling guilty, is also physically very wrong, because this center here between, in the corner of your shoulder and your neck, here, you get a catch of this left Viśhuddhi we call it; the left side of the center. As a result you get angina, or you may get spondylitis, or you may get very lethargic organs on the left hand side.

So is very important not to feel guilty, because this is also mental idea I am feeling guilty. Who has told you, you are guilty? No judge has told you. Why do you feel guilty? You have to enter into the Kingdom of God. For that you should be really pleasantly placed towards yourself.

In short you all have to be respectful, loving toward yourself and will be the best for Me.

So these are three conditions which are very simple and they are just your mental attitudes which must be, at this moment, must not be used. That's all.

So now we'll show you how you have to do the nourishing of your centers. It is absolutely spontaneous and doesn't need much effort, but I just want to show you the different centers on the left hand side, how you can nourish it. This has to be done only once. You don't have to repeat it again and again.

Now please take out your shoes if possible, because this Mother Earth helps us a lot to suck in our problems. Please take out your shoes.

You have seen these Australians singing Indian songs and one of them is a song sung about sixteenth century, you see sixteenth century they are singing, which says in the last one, that oh Kuṇḍalinī just rise and let us have the Yoga. Oh, Mother give us the Yoga, is the one they are talking about; the union with the Divine. But they just singing all these years, nothing happens to them, nor did they think what are we singing about? So from the sixteenth century, is going on in the villages of India. Of course this just has given them an understanding, that's all, but they are not seeking the Yoga, there is just singing all over in the village.

Also they can sing Sanskrit songs. I mean it is not easy thing for Western people to sing Sanskrit. You see the English were in India for three hundred years they couldn't speak one sentence of Hindi language, it's so difficult for them. They used to call it a tongue twister. If Hindi is tongue twister I don't know what they will call to Sanskrit, so but now look at these people, how they have become, they sing so well, in proper melody, in proper rhythm, everything. It's very surprising in such a short time they have picked it up and also the Indians now sing very beautiful English songs and everything. It's very surprising how it has become so easy for them.

All right, so please put your left hand towards Me as he will show you, just like this. Now the left is suggestive that you want to have your realisation, because the left side represents your desire, the left side, represents your

desire and you have to use your right hand because this represents the power of action; the power of desire on the left, the power of action on the right side.

So you have to use your right hand on the different centers on the left hand side which I will tell you later.

Now you have to know that this is a normal desire which is never fulfilled. You go on jumping from one desire to another and the pure desire is the power of Kuṇḍalinī. The pure desire whether you know or not is to be one with this All-pervading Power.

So you should have desire within you that you want to have your Self-realisation. That is important because I respect your freedom.

So put your left hand like this and with the right hand we put it on our different centers. In Sahaja Yoga you have to be comfortable, you have to sit comfortably, neither too much slouching or bending behind, but you have to sit straight and put your hand on your heart. First you put on your heart. In the heart resides the spirit. In the heart resides the spirit.

So if you become the spirit; you become your own guide, you become your own master.

So you have to put now your right hand in the upper portion of your abdomen, on the left hand side and press it hard. This is the center of your mastery; mastery over the knowledge, the Pure Knowledge, the True Knowledge of the Divine laws and also you become your own master.

Now you take down your hand in the lower portion of your abdomen on the left hand side, press it hard and

this is the center of your Pure Knowledge. This knowledge is the one which works through your central nervous system and gives you ability to work out the Divine Power which is flowing through you.

Now you raise your right hand in the upper portion of your abdomen on the left hand side, again on your heart, now in the angle which is created by your shoulder and by your neck and now put your head to your right, full right. Please put it. All right, now, you have to now take your right hand on top of your forehead and bend your head as far as possible by putting your thumb on one side and your fingers on the other. Press it hard and put down your head as far as possible. This is the center where you have to ask, you have to forgive everyone in general.

Now you have to take your right hand on the back side of your head and push back your head and here you have to ask forgiveness from this Divine power without feeling guilty, without counting your mistakes, just for your satisfaction.

Now the last center is very important, stretch your hand, stretch your palm. Put the center of your palm on top of your head. Now push back your fingers so that there's a good pressure on your scalp.

Now in the fontanelle bone area is the soft bone which you had in your childhood, there you have to put it, the center of your palm, push back your fingers, put down your head. Here now you have to move your scalp, not your hand so much as your scalp, with pressure, seven times clockwise. Seven times clockwise.

Slowly. That's all we have to do altogether. That's all. Now please remember to push back your fingers, is important.

Now you have to close your eyes. Please put both your feet apart from each other because these are two powers. If there is anything tight on your neck or in your shoulder you can loosen it. Now put your left hand towards Me like this, could be on your lap if it is uncomfortable. Now, please, put your right hand on your heart and now close your eyes. You can remove your spectacles and don't open your eyes please till I tell you. Please don't open till I tell you. Here now you have to ask Me a very fundamental question about yourself. You can call Me mother or you can call Me Shri Mataji, whatever you feel like.

Now please say it three times. Mother, am I the spirit? Ask this question three times within your heart.

Mother, am I the spirit? If you are the spirit, you are your master.

So now take down your right hand in the upper portion of your abdomen, put your fingers there and press it hard, not very hard, press it and again ask another fundamental question in your heart, three times. `Mother, am I my own master?' Ask with full confidence.

I have already told you that I respect your freedom, so I cannot force Pure Knowledge on you. You have to ask for it.

So now take down your right hand in the lower portion of your abdomen and press it hard. Here you have to say six times, because this center has got six petals, `Mother, please give me Pure Knowledge.' Please say this

six times, `Mother give me please, Pure Knowledge.' Say it six times. As soon as you ask for Pure Knowledge, the Kuṇḍalinī starts moving upward.

So now we have to nourish all our upper centers with our self confidence.

So now please raise your right hand into the upper portion of your abdomen on the left hand side and press it hard. Here you have to say with full confidence, with full self confidence, you have to say ten times, `Mother, I am my own master.' Please say with full confidence, `Mother, I am my own master.' I have already told you that you are not this body, this mind, these conditionings, this ego, emotions but you are the pure spirit.

So now please raise your right hand on your heart and with full confidence again you have to say, `Mother, I am the pure Spirit.' Please say it with full confidence, `Mother, I am the pure Spirit.' This All-pervading Power is the ocean of knowledge, is the ocean of love, compassion and bliss but above all it is the ocean of forgiveness and whatever mistakes you might commit can be easily dissolved by the power of this ocean of forgiveness.

So please forgive yourself and put your right hand in the corner of your neck and your shoulder and put your right hand as far back as possible and now turn your head to your right. Please don't feel guilty, this is a center very badly catching up, so please don't feel guilty.

Now here with full confidence you have to say, sixteen times, Mother, I am not guilty at all. Please say it with full confidence sixteen times, `Mother, I'm not guilty at all.' Please say it sixteen times with full confidence, `Mother, I

am not guilty at all.' I've told you that it is a myth that you cannot forgive anyone because you forgive or don't forgive, you don't do anything. But if you don't forgive then you play into wrong hands and it's very important to forgive at this moment because this center is very constricted and if you do not forgive then it won't open and you lose your chance of Self-realisation. As it is you have tortured yourself by not forgiving and now you shouldn't lose your chance of Self-realisation.

So at this point please take your right hand on top of your forehead, putting fingers on one side and thumb on the other and put down your head as far as possible. Here you have to say again with full confidence, not how many times but from your heart, from your heart, Mother, I forgive everyone in general, Mother I forgive everyone in general. Say it from your heart not how many times. From your heart you have to say it absolutely so that this center opens out.

Now take back your right hand to the back side or your head. Press it hard. Push back your head as far as possible. Here without feeling guilty, without counting your mistakes, just for your satisfaction, you have to say from your heart not how many times, Oh Divine Power, if I have done any mistakes knowingly or unknowingly, please forgive me. Oh Divine Power, if I have done any mistakes knowingly or unknowingly, please forgive me. Please say this, from your heart, not how many times.

Now please stretch your hand, stretch your palm, put the center of your palm on top of the fontanelle bone area which was a soft bone in your childhood, properly. Now please remember to stretch back your fingers, is very

important. If you don't stretch it back then it won't have a proper pressure. Now put down your head, here again, I cannot force Self-realisation on you. I respect your freedom.

So you have to ask for it.

So now moving your hand seven times, slowly, you have to say seven times, `Mother, please give me my Self-realisation.' Please say it seven times, `Mother please give me my Self-realisation.' Now please take down your hands. Open your eyes and you can put on your glasses. Now please put both the hands towards Me, like this. Now watch Me without thinking. Just watch Me without thinking.

Now put the right hand towards Me and put down your head and see for yourself if there is a Cool Breeze or a warm breeze, like waves coming out of your head. Now please put down your head and see for yourself, but don't put your hand on top of your head but please keep it little away and see for yourself. Now some people get it also very far, some people get it here. See if there is a Cool Breeze like waves coming in your head. Now could be warm also if you have not forgiven specially. Little bit behind, it is not on top of your head. Keep away, away from, still away, yes so you can see it. Now please put the left hand towards Me, put the left hand towards Me like this. Now please bend your head again, see with the right hand, now bend it, properly bend it and see for yourself. Keep away at least it should be three, four inches away, so that you can see. Three inches at least I think, some people might get it even further; maybe two inches some people, I don't know, depends on. They

didn't have the right hand towards Me. Now if it is hot then please forgive, please forgive everyone. Now put the left hand like this again last time, with the right hand towards Me.

Now you have to just put all your hands up there and look at the sky and ask a question three times, anyone of these questions; Mother, is this the Cool Breeze of the Holy Ghost? Mother, is this the All-pervading Power of God's love? Or Mother is this the BrahmaChaitanya or the Param-Chaitanya? Ask any one of these questions three times, putting up your head.

Now please take down your hands. Please. You can put your hands like this, you will feel the cool and very relaxed. Just feel. All those who have felt cool or warm or hot breeze out of their fontanelle, or on their fingers or on their hands, please raise both your hands, please raise both your hands. No? Just put it like that. Why it should feel. They are seekers. Thank God, all of you must. May God bless you. I bow to you all. Your saintliness has started now, but look after it. Don't leave it half way. It's like sprouting of the seed. After sprouting it, it must grow into a tree.

So respect it. Thank God we have Brian here and we have other people and I hope they'll be having a good center here and they'll be having a follow-on.

Look after your growth. Next year I'll be coming again and I hope to meet you all. Anything you want to know you can write to Me also.

Isn't it not working, this side? What's the matter with these three persons? Sure? Did you forgive? No, no it's not. It's from your head it's coming out. How can an air

conditioner be in the stomach? Then you'll start using this, then you will know what it is. When you will start enjoying it, then you will know what it is. Now better? You've been doing some TM or something? Is it? There are two people haven't got it so just have a look at them and it will be alright. *[UNCLEAR]*. Can I see you? Come along I would like to meet you let's see what's the problem, come along. I would like to meet you, yes. I would like to meet all of you.

Contents: 1992-02-26 **Talk to Sahaja Yogis, After Film Henry V, Christchurch, New Zealand**

If they take to modern writers, then they are really horrible and they just, very vulgar, extremely vulgar, very superficial. Sadly they are doing Shakespeare like this, *[UNCLEAR]* be successful. And you see how he has avoided all the pomp and show of the courts and all that, just focusing on them, with the light and the, Rembrandt style, too much of...

Sahaja Yogi: Mother, how did You cause the miracle? Would one of them be a realised Soul or what.

Shri Mataji: He was, he was getting realised you see, evolving. But miracle is caused because it's a Shiva's Island you see. He resides there. But the English never realise, that's the point is, I don't know when will they realise. They're very, arrogant, extremely arrogant and think no end of themselves. I don't know how they do it like that. The more they are helped the worse they become. Now of course, once Europe becomes one, they'll know what they are. They don't have any talents, as the other people have.

None of the talents. Just in their pride and arrogance, they remained in some sort of a fools' paradise.

Time has come for them to realise where are they. That's why they are afraid to join European community.

In no way. They are all mediocres, in everything. Everything they do is mediocre.

Sahaja Yogi: Today the Australian Prime Minister said we should become a republic in front of the Queen. The Queen was sitting there and the Prime Minister said, in front of the Queen, we should become a republic. And in all the English newspapers they're saying that the Prime Minister insulted the Queen.

Shri Mataji: Yes, what did they... You see now everybody is now breaking out of Commonwealth.

India has also broken.

So there's no harm. Also the Commonwealth is not such a, body that really looks after, the interests of all the countries in the same manner. It is you see this apartheid and all that, these things are going on and, I don't know, they are not so clear-cut. Of course they had a Indian, from, I think he was from East Africa who was the, President of that, but he's now gone and that's the reason they must be asking to be republics.

So it's no insult to her. I mean a declaration is not an insult. English are like that. They can insult anyone, but nobody can insult them.

Sahaja Yogi: The Prime Minister's wife didn't bow to her, didn't curtsey and that's a very big insult.

Shri Mataji: I didn't curtsey to her also. I never did. Actually she bent, thinking I was *[UNCLEAR]*, so I had to lift

her up. All too much of it, see now, they have these parties, this tea parties, means tea party, horrible thing. Then you are supposed to wear those dresses from that Moss Bros. And tight, sometime loose, they all look like Charlie Chaplins. And see then you have to walk in that wet lawn and some ladies with the heels, they just get pressed into it. It's a, mess of a thing. But you have to be there.

If you are not there they notice you and they'll tell you: `Why didn't you come?' But there's certain qualities in English which are to be imbibed. Is one of them, they always respect work and merit. Like they have respected My husband, it's very remarkable I mean, that's what they do. And secondly they have very good justice. Justice system is the best in the whole world. They cannot be corrupted.

And thirdly I would say, as far as the Parliament is concerned and the politicians are concerned they are very honest. Very little of bribery.

So all this things are there no doubt. But with this austerity of temperament you see you also develop that kind of a, dry nature, arrogance and domination and all that.

So they are fully on the right side, while they should be on the left because they are Shiva's disciples.

Their sense of humor, their scholarship, everything is fine but, the arrogance and living in fools' paradise is too much.

I mean as far as Shakespeare is concerned He was a realised Soul of a very high order so He tried to show the futility of human endeavour all the time and also the

miracles of God, as in this one. But I don't know if they have understood Him. And nowadays there's not even one play running in England, London itself. You have to go all the way, to Stratford-on-Avon to see His plays. We saw two of them there. And now the plays they are having, it's so horrible, that you can't see with your children, you can't see with anyone, it's, I mean you don't want see it also. It's very cheapish style.

So they should go back to their own past and get out something nice from that. That's why it has come out where. They must have learnt a lesson. In last year, no, last before that, they got *[UNCLEAR]* that time. They *[UNCLEAR* booked] all the films and condemned that as the worst, they wouldn't show it. Very very arrogant and insulting. Very arrogant and insulting people. That's a sin, to insult another human being. Racist. I think Australia also has this racialism in them. It's not so much now in England as, some of the families in Australia very racist, still. The way they troubled this Sandra. I mean in England nobody would do that kind of a thing.

But he was a good king, that's why he was helped by God. That they don't understand. This queen is a nice lady, very nice, very decent person, but she also can't get out of it, it's something that is, even her dress is decided by the Parliament. It's all right now, I mean I hope they learn a lesson.

Question: *[UNCLEAR]*.

Shri Mataji: The British were very nasty to us, very nasty and actually, they put Me on ice, they gave Me electric shocks, they did everything to Me. But still I know that English, if it goes to the English mind it will circulate. The

media in English, this Murdoch from here has gone, horrible fellow. No hope for England, cannot see sense, at all, on the whole. But, they take to French style sometimes, sometimes to Americans. They don't have their self-confidence. If they develop their self-confidence, they'll see the sense of Sahaja Yoga also.

Sahaja Yogi: Śhrī Mother, may we say Your Three Mantras?

Shri Mataji: Too many mantras already. See just see My Feet. Just see My Feet, how much swollen they are, it's with the mantras and things.

So it's better that, this Pūjā business is too much you see, continuously, I'm having, I had, how many Pūjās you know, this short time five. Tomorrow we can see that, while before the program these boys can see, when there are too many people. But with few people they don't absorb.

But it's nice that there was Pūjā so everybody could travel, come down, and, I agreed to it but you know only fifteen days [Hindi] in twenty days [Hindi] less than that. Twenty days these and then We are going there, five days... Twenty-five days really we had five Pūjās.

So five days a Pūjā is too much for Me. All right, doesn't matter.

So we'll do it tomorrow before the program. All right? All right, thank you very much for the nice film, it was really very nice.

[Additional quote:] He [Henry the Fifth] was a great soul and in those days you had to fight like that, for good and

for the right outcome. But of course we don't have to do that anymore.

Contents: 1992-02-27 **Talk to Sahaja Yogis, Arrival, Burwood Ashram, Sydney, Australia**

... but all of you are not here. It doesn't matter. There's a certain thing I'm discovering, that you people always say: `Mother said so, Mother said so,' and making a fundamental thing out of Sahaja Yoga. It's not proper. You should never say that: `Mother said so.' It's not needed at all, why to say? You all have freedom, you have absolute freedom. Because you are all Spirits, you can see for yourself and you know what is right, what is wrong; and if you commit mistakes, can be corrected also. But first thing is you should grow deeper into your Spirit, so you become absolutely free from conditionings and from egos that you have. And then, there's nothing to, sort of, limit yourself by saying that: `Mother said so, Mother said so.' And whatever I might have said, you see, also to be understood.

Like, the other day, somebody told Me that he used to meditate for half an hour, but then somebody said that: “Mother has said you should meditate for five minutes, ten minutes, so I stopped meditating for a longer period." So I said: “That's the minimum I said, the minimum, you should meditate for five minutes. That doesn't mean that you cannot meditate for half an hour." So you see that this is how people go on correcting each other: “Mother said so, in Her some nineteen hundred and seventy-five or something." That should not be. This is again, you will become fundamentalists, you see, that's what they do:

they quote Bible all the time or quote some book and create a fundamentalism.

So that should not be done. It is better that you for yourself understand what is written, what is said and try to relate it to your wisdom and then you will know.

So there's so many things like that. Also, I have said that we must look after the children and you must also do the needful for the children, they are all your children. But that doesn't mean that the mother or the father leaves the children with other Sahaja Yogis: `All right, you manage everything,' and now they come back from, say work and tired and here all the children are passed on to them: `Now come along, do this, do that.' It's not the way. They're your responsibility, children are your responsibility and you have to look after your own children. You should not put children on to other people like that.

Oh, Saturday, Sunday, it's a little bit they can play and do something, but it's not proper to put your children on somebody else who is a Sahaja Yogi, because he's staying in the ashram. It's not proper. Or say, supposing, tomorrow you will say: `All right, you clean my room because I've got children.' It's not proper. That's your responsibility to see that you look after your room, look after your own children.

And there are so many other things I have heard about that people just say that: `Mother said so, Mother said so.' I mean, it's going to become another, really, a fundamental religion, Sahaja Yoga? Not at all. You see, only the, it's like a spiral. Sahaja Yoga is like a spiral. Spiral has the beginning, but end is eternity. You have to

move on. If you go like this, delimiting yourself, what will happen? I don't want to delimit you, by any chance. You are realised Souls, you are saints. Assume your powers.

Only thing, you must go deep down into yourself first of all and see for yourself. You see, knowledge is so extensive. I never said: `Don't read any other book.' I never said so, there's a, they said: “Mother said that don't read any other book." How can I say such a nonsensical thing? I never said so. You should read and whatever is needed, you should be selective; and you yourself only see that whatever is good is there, you should have.

And I never said that all the pop music is bad, I said some pop music is very bad. That's My own opinion. But I am not, leaving it to you to decide what you like, what you don't like. You see, that is how you are going to judge yourself. All this kind of saying that: `Mother said so,' indeed it's another false-style behaviour, which one should not follow at all. There's, nobody has right to say that. Anybody who says: `Mother said so,' you should keep quiet. You can yourself find out. You see, Bible says so, everybody can read Bible, there's no need for somebody to quote it that: `Bible said so,' we'll see for Bible ourselves.

Otherwise, what will be the difference between you and others, other religions, where people have faltered with this kind of a fundamental things? So this is very important to understand and I came to know. Especially I have seen in Australia, people are very systematically unsystematic. They'll tell: `This is what Mother said, this is what Mother said.' I don't want to put you into any

compartments, nothing, no. You must grow your wings and now I've just embedded you in the roots and the tree has to grow.

You see, the tree has to grow with all the freedom and this one should remember, that all of you are intelligent, all of you are realised Souls, all of you have got vibrations.

Sometimes, of course, it can be some negative force can act suddenly and act on you and you might go astray. Then you have to consider and consult your leader. Blind-folded you consult your leader, or if not, consult Me. I am open to you. There are many people who have said that people have fear for Me.

I mean, I'm not that frightening, am I? You can always telephone to Me; if not, if don't you get Me, you write to Me. Why don't you write to Me? I get all the letters and practically every morning I go through them. I'm sometimes are delayed, but doesn't matter, I go through them and if something has to be done I immediately answer, or I work it out.

So one should not have all these inhibitions or those fears about Me at least, when I am with you. I'm your Mother. You can tell Me everything and I have to work it out.

Otherwise, unnecessarily Sahaja Yoga will completely be dissolved into nonsense, which should not be.

We have to be absolutely fearless. First of all, such a fear exists in Australia. Why, I can't understand.

You're not in jail. What is there to be so frightened about? Historically it has been there, but now forget it. Just be

very free people. I talk to everyone who wants to talk to Me or meet Me and all that.

So there is no reservation of any kind. But as long as you know that you are doing right and you're meditating, you are all right. And if there's any need I will definitely meet you or I'll definitely receive your letters.

I'll definitely answer, do everything that is possible. Because to Me you are very precious and you should never think on those lines, because I'm really amazed that this kind of a fear, I don't know. I am not a wrathful person at all, by any chance. I am extremely forgiving. But, of course, if some person tries to go to, say, do the Tantric thing and then tries to do the Tantric on others, naturally that is in the open I'll say that such and such person is not all right. Nothing secretly, I won't call them in the room and tell them that you are doing like this, nothing. I openly, I tell before you that such and such person is to be abhorred and should be given up.

Of course, you should not also cross your limits of just asking Me questions or saying things which are not necessary, just talking to Me too much; there's no need.

Sometimes they come out very good questions and even I may not have said those things I say, when they ask such questions, so it's nice to ask some questions also. You are all free to ask questions. I've never said: `Don't ask Me questions'; but questions that are sensible. Like the other day we saw one film, what was the name of that film? `Henry the Fifth', you see and it was a miracle how he won against the France.

So somebody asked Me: “Mother, how this miracle has taken place?" I said: “Because England is the country of

Shiva. Nobody can conquer it, that's a fact." But that doesn't mean they should all lose their heads. You see, Shiva blessed so many Rākshasas all His life, all His life, in the sense `lives'. See, Rāvaṇa was blessed by Him, so many people were blessed by Him, because He is such a innocent person, Shiva. He doesn't think what harm this person can do to others and that's how He has been blessing. And so many were blessed, so there are some Rākshasas also blessed, I think, were blessed definitely, in England. They conquered us and they tortured us and did everything in India, did it all over. But still that country cannot be conquered, because it is Shiva's place.

But that's how they have become more arrogant. But now so many things are coming, pinching them and I think they'll come round after some time. They are just under the protection of Shiva, they have a little bit become arrogant and forgotten what is Dharma is. That, they will have to learn.

While here it is the fear. I'm just bothered about this fear part of it. See, it's something I can't understand. One should have no fears. You can always tell your leaders, you can always telephone to Me, you can always tell Me about it. We are all open, open people, we have to open out our hearts. Of course, if you do anything wrong, then I have to say it. Because, you see, if you are doing wrong I can't ask you that: `All right, you go to hell,' I can't say that. I have to tell you: `This is wrong, you should not do this wrong,' and you should come round.

I'm of course, concerned about you, every one of you, if you have problems I try to find solutions and things, whatever is there; because I want you to be happy

people, joyous. Now you should have reward of all your Puṇyas of last lives, that's what you have got it. You must know ours is a different society than others is. Otherwise we'll be like Islamic fundamentalist or Christian fundamentalist, or Sahaja Yoga fundamentalist! So the freedom is there all the time. Also you can read books, why not now? That way Austrians are very, very much there. You see, they meditate very, every day they meditate in the morning time and I have seen they are the ones who are producing lots of good results. Like, they're finding out books, you see, about this Koran now. They are reading Koran, finding out what's in Koran and Bible, this, that, they are trying to find out what's wrong with this; who edited Bible, why this wrong thing was put there and they use Me as a model. I would never say such some things, that how could Christ say that? But that's how they are just trying to read books; and we have to be scholars, we have to be real scholars, read books; and it's not that you should be mediocre people.

We must also, whatever we are doing, so for example, we had Pat there who came out of the drugs and all that. I said: “Pat, you must get to something, seriously." Then he took to plumbing and other things.

I said: “Go to the end of it, you should be masters of this. You must have masterly knowledge about these things." I would encourage you as much as possible that you should not just be a mediocre, there should be no mediocricy. You must read more books, you must understand, you should have intellectuals who can explain Sahaja Yoga. Only one or two people can talk about Sahaja Yoga, the rest of them cannot.

It's not proper.

So open out yourself. All the time if you have fear that whether we'll be in Sahaja Yoga or not, you might be thrown away, then you will never prosper. You should have no fears.

So there are so many books you can read, find out from other books, find out from other things; and grow, you have to grow in that is. In anything you do, I was telling that if you are doing say art work or paintings or anything, so you have to become masters in that. Just mediocricy, is something you do, what is there so special? You all can shoot into a very higher atmosphere because you have powers to do that. You can do it, because you have got the awakening, you have got all the powers flowing into you. The more you'll use, the more you'll get it.

So why not do it? So it's a wrong idea.

So we'll have not only the fundamentalism, but also a static society, which doesn't grow.

So we are enjoying, but we have to grow, we have to learn more, we have to understand more, think more. There are so many things to be done, I mean. How many of you read newspapers, now raise your hands, let's see? Everybody must read newspaper and discuss the world problems. You know, what you think will work out. Discuss what's going on. You must read newspapers and understand what are the world problems today, what's happening where. Wherever your attention would be it will work out, it works out. That's why I read, you see, what's happening now in Israel and what's happening with Mister Baker there, all of them.

So you see, in the same way you should be well-equipped, you should know everything about what's happening where, what is what. Don't read scandals, that has no meaning, but read something substantial, their editorials and things like that. Also you should get hold of books. We really need intellectuals who will really face tomorrow's world to tell them what is Sahaja Yoga. But not to show off.

Some people have a habit of showing off they have this knowledge, they have that knowledge, just jump on the stage.

Not that. But it's a deep understanding within yourself. You must try to have deep understanding within yourself, whatever you are knowing. Now, you have to bring it to the pattern of Sahaja Yoga, what these people are saying, all right, this is the pattern of Sahaja Yoga.

Also in this Shiv Pūjā I'll tell you certain tricks about it. But whatever it is, you must take to writing, you must have books here in every ashram, you must have books, you must have reading, you must discuss among yourselves and talk. I told you I'd never studied English language, you see, because somehow My father put us in the vernacular and so I couldn't even study Sanskrit or English. But I was a reader and in My family people are like that. You see we had a huge library and then My father would just ask us: “All right, remember this chapter in Gītā?" Then he would discuss, talk about it: “What is this?" So the brain also develops and attention goes to something sensible. That's how it should be. You should all get out of this kind of thing. But not that: `Read Number One, the page, verse Number One,' then

you put your finger, then: `Now another one', not that way. But your light of the Spirit should fall on to the thought and you should see for yourself what is happening, how it is going to be brought to your Sahaja Yoga flavour.

So I want you really to be very, very bold. But those people who just want to show off and want to take the charge or want to take the stage and all that, I'll put them right. But you don't worry about them, you just see your own development, how far you are working it out. There's so much to be learnt, so much to be understood.

You should not feel guilty also, for nothing at all. I mean, whatever I say, you start feeling guilty. It's very wrong. I'm not saying it to punish you in any way! Just saying it that you should be really free of these fears, absolutely free of these fears.

You do not know, we are the creator of a new world, new age and a new society. We are very great people, not ordinary. It's a big revolution we are playing into. Like just now they told Me that from Austria, I told them that they can publish, they wanted to have a demonstration against Catholic Church. I said: “You don't do it. You just type something, publish it and put it in the, go to some remote village and distribute it there." So they did it. Nobody knew who did it, all that; and after that, now, there's going to be a demonstration from that village against Catholic Church...

...

So if you have any questions, anything, you can write it down and send it over to Me and I will see about it; if

there are sensible questions about. Also I am going to work out something for the children.

Something, how to make them more sort of contented among themselves and not to make them so wild as has been described, the `wild West' ! So I'll talk to you about the children, also, one day and I'll tell you what is to be done.

So now can I take your leave? Now I am getting afraid of you people!

***Contents: 1992-02-28*, Public Program, Newcastle, Australia**

I bow to all the seekers of Truth. At the very outset you have to know that truth is what it is. We cannot change it. We cannot transform it and we cannot conceptualise it. Also unfortunately at this human awareness we cannot feel the truth, so something has to be done, something has to work out in our human awareness in the evolutionary process. We have become human beings from amoeba. How did we become? And if we are human beings have we reached the Absolute State? We have not. If we had reached the absolute state then there would have been no problems because everybody would have seen the same thing, would have understood the same thing and felt the same thing but because we are living in a relative world we have all these problems. As it is, most of the problems are created by human beings.

If you see ecological problems, if you see economic problems, political problems, physical problems, mental problems, family problems, all of them are related to human beings.

So we have gone wrong somewhere, there's something that's a missing point which we have not realised.

The advancements we have made in our civilization, say in science, has reached such a stage that we had to create atom bomb, hydrogen bomb.

So all these mental efforts we have put in also boomerang on us and create our destruction. In every way we get frustrated and we start seeking what's the matter? Then we turn to religion and we find in religion also it just works worse and worse. Whatever is written in the Bible, same about written in Koran if you read it the Dampak Mahābharāta or Gītā everywhere is about just the same, there's not much of a change. But still we may follow any religion, so-called following I would say. Still a human being belonging to any religion can commit any sin, any sin. There's no binding force on him of that religion.

Why is it all these great religions, which were created by great incarnations and great prophets have taken such a deviated path and why we have not been able to achieve whatever they have promised to us? What is the reason why we could not achieve that? What has gone wrong? If you read Koran you will be amazed, the description of what was the vision of Mohammad Sahib is far away from the Muslims as they are. Same about Christians you can say. When Christ has said “Thou shalt not have adulterous eyes." Dificult to find Christians who don't have. In this way we have to realise on one side whatever mental efforts we are putting, or on the other side whatever physical or emotional efforts we are putting, have come back to us, destroying us. We can

see the result very clearly why all these problems are there.

Still we adhere to something which is not reality. We go on clinging to it because perhaps we are born like that. Perhaps we think that that's we have done now all our lives so why give up. And the forefathers have done the same, you are doing the same.

But now a new category of very honest people are there in this world who are seeking beyond. William Blake has called them men of God, those who will seek the truth and they will make other people also godly.

That's the time has come, this resurrection time has come we should say or this is the Last Judgment.

This Last Judgment is going to be done by this Kuṇḍalinī, the power within you. This is your own power which has to be awakened and once it is awakened it passes through these centers as told to you and let's you know that these are your problems. These are the problems of your Chakras. They may be physical, may be emotional, they may be, could be also spiritual and once you know these problems and if you know how to solve these problems you can be a very normal, sensible, balanced personality. That's not the only thing that happens when you get your Self-realisation.

Firstly what happens to you is that when the Kuṇḍalinī passes through your Āgñyā Chakra then you become thoughtlessly aware. If you see all the sciences they have created about religion, talks and the whole thing, it's just mental. It's not inside, it's not innate, built within.

So one thought rises, another thought falls. Another thought rises and falls down, some come from the future,

some come from the past and we are jumping on the cusp of these thoughts. But if you say now, this is the present, stop your mind at the stop, the point which is the present, you can't, you just can't do it. Between these thoughts there is a gap. This gap is the present, but it's so small, it's so small that you cannot find it. But when the Kuṇḍalinī passes through, then this center, then these two institutions as you see them, the conditioning and the ego are just sucked in. As a result you become thoughtlessly aware. Means there is no thought.

But you are absolutely aware, very much more aware. For example if you look at this beautiful hall with the thoughtless awareness, then the whole picture becomes clear like a photo in your mind, whole thing is stored up into every detail so clearly because present is the truth, past is finished and future doesn't exist.

So to come to the present you have to have this new awareness called as thoughtless awareness. But when She crosses over and pierces through your fontanelle bone area which is the actualisation of your baptism. Just people talk of baptism, “Come along I'll baptize you." It's not possible that way. It's just an artificial ritual. Try to understand, this is not going to render that actual happening within you which is going to make you grow spiritually.

So the actualisation of baptism takes place and you can feel also from your fontanelle bone area a kind of a Cool Breeze of the Holy Ghost coming in, you feel extremely relaxed. Secondly that you jump into another higher awareness which we call, as collective consciousness.

This means that not only that you can you feel your own centers on your fingertips, because these cool vibrations you can call them start flowing through your own hands, you can feel them. But also you get information about others as well as about yourself on these fingertips. Automatically you become like a person who is a computer. It starts working in such a wonderful manner that you can find out about any disease, any trouble without going through all the diagnosis or anything and if you know how to cure these troubles, physically, mentally, you can definitely cure yourself and also others if you have reached that state and have permanently achieved it. This is what has to happen to us. All of us have to achieve that state which is your right to achieve it.

Sahaja means with you is born. This Yoga means the union. The union with this All-pervading Power of God's love. It exists or not, we have never bothered to find out. We see these beautiful flowers, very beautiful flowers and everything around. When I came from Sydney I saw the beauty, the nature had just spread for the pleasure of human beings, we never even think how it has happened, what has worked it out, all these living things. We don't even think how this eye of ours is such a beautiful camera, how it has been made, how is it this brain which is such a great computer, how is it made. Who has made it? They may say it is autonomous but who is this auto? We have never tried to find out. That there is this All-pervading Power of God's love which has done all this living work and now for us it is to feel that, that is the Yoga is, the union with that Divine. It's not

physical, it's not mental, but it is spiritual where you start first time feeling this All-pervading Power. Then only you have to know how to use this power which flows through you. But it moves very slowly and people, you see this is not a plastic work that you can go on producing many and we don't have any organization as such, we do not organize people and we do not take any money at all, you cannot. How much can you pay for this Divine Work? How much do we pay to Mother Earth for what she gives us all these beautiful flowers? She doesn't understand money, so you cannot pay for it. But there are many, many organizations aoat, which are taking money, which are giving you mental heat and people run after them, they like to go on working out that yarn that they have spun for you.

One has to go beyond this mind to feel the spirituality. With this mind, that is human mind, you cannot understand it, you have to have Divine mind. But once you get your realisation your mind also gets enlightened and when your mind is enlightened, you can perceive, penetrate into every situation in such a deeper manner and the way you can improve it. I can tell you a simple analogy to understand.

Supposing you are standing in the sea and the sea is rough, you are afraid of the waves, very much afraid.

But supposing somebody puts you on the boat and then you can see those waves and enjoy them. But supposing you learn how to swim then you can jump in and save them. It is not any brainwashing or any sort of a bombardment of words, but it is something that happens to you. You become something as you have become

human beings, you become realised Souls as a result of this last breakthrough of your evolution. This is happening everywhere no doubt and it's working out very well in, I think they told Me, 62 countries but at least I know of definitely of fifty-two countries where there We have got very strong centers where it is working out.

Now whatever we are telling you here you need not accept blindfolded. Blind faith is of no use. First of all you must experience. Just like a hypothesis I am putting this before you, but you should have an open mind of a scientist. Just open your mind and see for yourself it works. If it works then you have to accept. If you are honest you have to accept. If it doesn't work. If it works with many, why not try and work it out. Most of the people do get their realisation. I have seen it.

It's a wonderful thing that is happening that masses of people can get realisation. Depends on also certain places like Russia I was amazed. Where they have not heard the name of God they have never heard the name of Christ. They were not allowed to read Bible or any book, they had no religion at all.

They believed in no religion. Where thousands and thousands come to My program and they all get their realisation. In a small place called Togliatti there are twenty-two thousand Sahaja Yogis practicing Sahaja Yoga.

Can you imagine it? I was so amazed. Same about Bulgaria, Romania, Hungary, Poland. I was amazed how these people, Czechoslovakia, how they have taken to Sahaja Yoga so fast, just like fish to water, how they realised it and nobody else, all these false people, could

not go there, nothing could work out. Only thing that has really worked out there is something that is genuine. That is Sahaja Yoga.

One has to realise that as we are not in the Absolute State, we have to reach to the Absolute State.

That desire should be there. If that desire is there it works out without any difficulty. It is your own power which manifests and gradually you can manifest them in such a way that you can do so many things like giving realisation to others, curing others and also enjoying it, because when the attention is filled with the light of the Spirit, it fills you up with complete joy and joy has not two sides like happiness and unhappiness. It's singular, it's absolute and you are then, they say they are swimming in the ocean of joy.

So beautiful it is.

This new race, we can call it. The new society, is already formed. It's there, they're angel-like people, beautiful. I never tell them, don't drink, don't smoke, don't take drugs, nothing of the kind. I don't tell them, it just automatically drops out because in the light they see the ignorance that they had. They see the darkness and they just drop it. We don't have to tell them anything, not to brainwash them or anything; it just works automatically. You don't have to follow any kind of a fundamental groups or things, nothing of the kind. You just know this is fundamental because you have got the light within you, then they see the goodness, then they see the oneness of all the religions.

So if you know the oneness of all the religions, why will you be fundamentalist? If you belong to one organization

or to another church or to another religion then you fight. When you get into compartments like this, then only you fight. Everybody thinks we are the chosen ones, that's how we have this fundamentalism now, knocking at our doors.

So to get rid of it the best thing is. First of all you have to become a universal being and this Spirit is the Universal Being. Once you become the Universal Being then you will be surprised to see it, that all these differences you saw because of complete ignorance. For example there is light you can see each other here, but supposing there is complete pitch darkness, you don't know who's sitting here, who is right, who is left. You don't know how to walk. You may trample over people, you may just get frightened, you may run helter skelter. But if there is light you see things so clearly. In the same way Sahaja Yoga works first.

Some people get not all the light I should say, but they do get a little light, a glimmer of light and then it starts expanding. And when it expands you will be amazed how things work out. Also I have seen people after coming to Sahaja Yoga, they become extremely intelligent, absorbent and a kind of a very dynamic personality comes in them.

Now you have seen these Australians singing Sanskrit songs. I mean imagine, Sanskrit, even these English lived in India for 300 years, they couldn't learn one sentence of Hindi language, leave alone Sanskrit, but the way they are singing with such clarity, even the Indians are surprised at how they are singing our songs in Sanskrit language. It is an impossibility, you cannot think of a

Western person singing like this with all the rhythm and the melody and all that and in no time they pick it up. There are artists and artists who have now got world fame in India after coming to Sahaja Yoga. We have got here also some artists who were painters and have become very, have got a good name for themselves. Everything changes. You become on top of the world but you don't become competitive, you start enjoying it. Such a brotherhood, such love, such friendship, that you become one drop becoming an ocean, microcosm becoming the macrocosm. We talk about these things but we have never achieved it.

Now the time has come for us to achieve all this. In this one lecture I know I can't talk much. Last year also I was here and Lord Mayor was here also to grace our Pūjā. I found him to be a remarkable person, the way he got his realisation. You are especially blessed people I think, Newcastle with this beautiful lake here and beautiful surroundings and I hope that Sahaja Yoga will work out here very well. Gradually it will take its roots and you can have a real good center in Newcastle.

May God bless you all.

Or course there are fifteen minutes more and you could ask Me some questions but should be reasonable.

I'm not come here to take anything from you. I've just come here to tell you what you have, what is your quality, what is your potential, what is your glory and what you can become, so if you have any questions you can just ask Me, it will be a very good idea. Any questions? No questions. Wonderful people they are. All gone into thoughtless awareness. They can't think of a

question, I think. It's very good. You see actually if you ask Me questions I am very good at it because you see now I have been doing this kind of a job for twenty-one years. Very good at it but it, even if I answer it, it's just a mental feat that doesn't promise that Kuṇḍalinī will be awakened in any way, but you ask the question I will be happy, because you should be free to ask.

Question: He's asking about the Void, Śhrī Mother, the light green area, the Void. He wanted to know a little more about it.

Shri Mataji: This is the area which we say is within us built up by the great prophets. You can start, say, Abraham, Moses, Socrates, Lao Tze; all these great prophets have built this area within us and this represents ten valencies like Ten Commandments. Carbon has got four valencies. We have got ten valencies and these ten valencies are our real actual human nature, which we can call is the religion within ourselves.

So when the Kuṇḍalinī rises she enlightens these valencies. That is how the religion becomes innate. It was quite a long story and I must have given at least twenty lectures on this part.

So you can get those tapes and know about it much more. But this is what is to be crossed over. Though if you move to the left you can become a person who is extremely ascetic, full of rules and regulations, get up at four o'clock in the morning and do all kinds of tapas and japas and this and that and ritualistic and you won't touch this person, you won't touch that person, sort of a very ascetic person. Or you can say very, also hot, extremely hot person who can curse anyone, or say, do

all kinds of such things and also people like Hitler were right-sided; extremely right-sided.

So they go to then to violence.

Then another one is the left-sided one where you become extremely indulgent into the Bhakti part, means the worship and then you'll go church, you'll go to church so many times, read Bible so many times, like absolutely getting into a left side where you might get possessed by the left side and you might get possessed by some sort of a spirit or something.

So both the sides are wrong. You have to be in the center.

In the center what happens to you is that you are in religion. Don't have to say anything but it just works within you, you just don't do wrong things. You just don't do it. You become a saint. Automatically you become righteous, automatically. You don't have to do anything. You don't have to work out. You don't have to stand on your head, or you don't have to do any sacrifices, or sufferings. Nothing of the kind. This is also wrong idea that you suffer for your spiritual ascent. It's absolutely wrong. At least for Christians must understand that Christ has already suffered for us. Why should we suffer? So many wrong conceptions are there, which I will be gradually telling you, which you will soon find out, that these wrong conceptions have really cut us out from reality. A person who is in religion doesn't bother, is not bothered about money. He is not bothered about all these things. Nothing can tempt such a person. He is beyond it. Nothing can tempt him. But later on you can learn much more. All right, we have some very good

Sahaj Yogis here who are well equipped and you can learn from them and then you can teach others also, because once a light is enlightened it can enlighten other lights. It's very simple.

Another question? It's beautiful. I mean these are the real seekers of what William Blake has described.

So very happy.

All right.

So now we'll have to have our Self-realisation. First of all I have to tell you that all of you should have full confidence that you can get your Self-realisation. Whatever may be your race, whatever may be your religion, whatever may, you might have done, whatever may be your age, anything, you all can get Self-realisation. That is first confidence with it, it is very important. Not to doubt yourself. In no way please doubt yourself. You are all ready just to get your realisation. But still there are, I must say, three conditions which are very simple if you understand.

The first one is that you are not to feel guilty at all. It's a fashion to feel guilty sometimes, sometimes we feel guilty. This guilt business is of no use, I tell you. After all you are human beings and human beings can only commit mistakes, you are not God.

So what is there to feel guilty? Are you feeling guilty because you are a human being? But it's very difficult for people not to feel guilty. It's something so much built in; especially in the West I've seen people feel too much guilty. Not in India. I don't think Indians know that style. There's nothing to feel guilty and those who tell you that you are a sinner, just think there is something wrong with

them. Nobody has business to say that. At present you understand that none of you are guilty in the eyes of God. Take it from Me. Believe Me.

So forget it and don't feel guilty about anything whatsoever you have done. Let the Kuṇḍalinī decide. You don't do it. But do you know that if you feel guilty then this center goes out of order? A very remarkable center this one is, on the left side. When it goes out of order what happens? You might get angina, you might get spondylitis, or your organs may become lethargic. Physically it has an effect. We always say in English language pain in the neck; see somebody must be knowing about it to say pain in the neck. You see this pain in the neck is nothing but feeling guilty. It's all mental. Try to understand it's all mental.

So this is the first condition you have.

The second one is that you have to forgive everyone without even thinking about them, in general.

This is another very difficult situation. But just see logically. Whether you forgive or don't forgive what do you do, logically? Nothing. What do we do? We are just torturing ourselves. When we don't forgive others we are just torturing ourselves. But the people who have troubled us are very happy, while we are playing into their hands and torturing ourselves. You'll feel much lighter if you just in your heart you say, `I forgive everyone.' In general. Don't think of them. Thinking itself is a headache.

Now the third one is also very simple as I've said. You should be very confident because you are a human being and on the whole you should be very pleasantly placed

towards yourself. You shouldn't condemn yourself. In no way you should try to say that how is it possible and everything will work out because it's all built in. Now supposing you come in this hall and you have to put on the lights, you have to just switch on because it's built in. But supposing outside only you start saying, it may not work, it will work, whatever. You just see if it works or not. Why not give it a full chance? So don't doubt yourself. It is going to work out. This is very important, I must tell you, because we have learnt to doubt ourselves, doubt others. There's nothing to doubt. You all have got this power within yourselves and it will work, I am sure it will work.

So should we have now our session of Self-realisation? But first and foremost thing is that I respect your freedom. It will take about ten, fifteen minutes, but those who don't want it I cannot force on them Self-realisation. It cannot work out. You have to ask for it. As Christ has said, “You have to knock the door." So if you are not desirous of having it you should leave the hall, but if you want to have it then please be seated and you will see the results. It won't trouble you at all. You will feel very much better and you will go all full of joy from here.

Now first we'll show you how we are going to work out for the first time but it need not be repeated again, how you have to nourish your own centers. Firstly you have to put your left hand towards Me like this, on your lap please. Just comfortably like this, towards Me. Now this left side as he must have told you is the power of your desire, general desire, while the Kuṇḍalinī is the pure desire.

So this power, when you put towards Me means you are desirous of having your Realisation and with your right hand which is expressing your power of action we will be nourishing all our centers. It's very simple now that you put left hand towards Me. You have to take out your shoes because the Mother Earth also helps us and you have to put both your, put both the feet apart from each other. Apart from each other.

Now, first of all you have to put your right hand on your heart. In the heart resides the Spirit, so that's the first thing we have to touch. Why don't you do it? Then you can't sit here, I'm sorry madam.

Nobody should see others. You must watch yourself. We have been watching others all our lives. Now we have to watch ourselves, all right? Now just try. It's very easy. Put your right hand on your heart. In the heart resides the Spirit. If you become the Spirit you become your own master.

So please take your right hand now in the upper portion of your abdomen on the left hand side. We are working only on the left hand side. Now this is the center of your mastery. Mastery of the art of handling this Divine Power. This is created as I said by great masters. Real masters, prophets.

Then you have to take down your hand in the lower portion of your abdomen and press it hard on the left hand side. This is the center of Pure Knowledge. It's surprising that when I say that, people get a shock that Pure Knowledge is here but later on you will know how it is converted for the use of the brain. This Pure Knowledge is the knowledge about the Divine Laws and

that starts working on our central nervous system which we have to achieve in our evolution.

Then we raise our hand again on to the left side of our abdomen on the upper part, then on to our heart, then into the corner of your neck and shoulder where I've told you you have problems because of this obstruction in this center. Then you turn your head to your right fully, fully you turn it to your right.

Now you take your right hand on top of your forehead across like this. Put the fingers on one side and your thumb on the other and press it hard and put it down as far as possible your head. This is the center for forgiving others, in general. You have to now take your right hand and put it on the back side of your head, back side and now push back your head as far as possible. Here without feeling guilty, without counting your mistakes, you have to ask forgiveness from the Divine Power without any restriction about yourself. Just to ask for your satisfaction.

Now stretch your right hand fully and put the center of your palm on top of your head and press it hard and push back your fingers as far as possible. This is very important to push back your fingers. The center of the palm on the fontanelle bone area which was a soft bone in your childhood. Push back your fingers now, press it hard and now you have to move your scalp clockwise seven times. Slowly the scalp has to be moved seven times. Push back your fingers, otherwise there won't be any pressure. That's all we have to do, that's all. But please remember to push back your fingers. Please remember.

Now we'll have to close our eyes. Before closing the eyes you should see that your two feet are apart from each other, that you are not bending in front too much or bending behind too much but sitting in a straight manner and you can take out your spectacles if you like, because you'll be closing your eyes. Until I tell you you don't have to open. If there is something tight on your waist or on your neck, you can, little bit loosen it. You have to be comfortable.

So you have to be very pleasantly placed towards yourself.

Now please put left hand towards Me like this, right hand on the heart and now close your eyes. Here now you have to ask Me a very fundamental question about yourself. Please ask three times. You can call Me Mother or you can call Me Shri Mataji. This question is to be asked, all these questions from your heart, not loudly.

So please ask three times, `Mother, am I the Spirit?' Ask this question three times.

`Mother, am I the Spirit?' Now if you are the Spirit you are your master, so please take your right hand in the upper portion of your abdomen on the left hand side. Press it hard and ask Me another fundamental question about yourself. `Mother, am I my own master?' Ask this question three times. `Mother, am I my own master?' Ask this question three times. Now please know that I respect your freedom and I cannot force Pure Knowledge on you; you have to ask for it. Please put your right hand now in the lower portion of your abdomen and press it hard. Here you have to say six times because this center has got six petals, `Mother, please give me Pure Knowledge.

Mother, please give me Pure Knowledge.' Please say it six times. When you ask for Pure Knowledge the Kuṇḍalinī starts rising.

So now we have to open our upper centers with our full self confidence.

So now raise your right hand in the upper portion of your abdomen on the left hand side. Press it and here you have to say ten times with full self confidence, `Mother, I am my own master.' Please say that. `Mother, I am my own master.' Please say it ten times. You have to know the fundamental thing about yourself, that you are not this body, this mind, these conditionings, this ego, these emotions, these desires, but beyond that you are the Pure Spirit.

So now raise your right hand on top of your heart and say with full confidence again, `Mother, I am the pure Spirit.' Please say it with full self confidence twelve times, `Mother, I am the pure Spirit.' This Divine Power is the ocean of knowledge and compassion. It is the ocean of love and bliss but above all it is the ocean of forgiveness, so all so-called mistakes you have committed can be easily dissolved in this Power of ocean of forgiveness. Please raise your right hand in the corner of your neck and your shoulder and put your head to your right and forgive yourself. Here you have to say sixteen times. Sixteen times you have to say, `Mother, I am not guilty at all.' Say it with full self confidence sixteen times, `Mother, I am not guilty at all.' I have already told you that you have to forgive everyone in general without even thinking about them because you are playing into wrong hands by not forgiving them. Now raise your right

hand to your forehead across and put your fingers on one side and your thumb on the other side.

Now please try to put down your head as far as possible. Now here with full confidence, without counting, from your heart, you have to say, `Mother, I forgive everyone in general.' If you don't say it now you'll be surprised that this center is a very constricted center. It won't open and the Kuṇḍalinī won't rise. As it is you have suffered so much by not forgiving and now you cannot give up your Self-realisation for this kind of a mental projection that you have against yourself.

So please forgive everyone in general. Very important it is.

Now please take your right hand on the back side of your head and push back your head as far as possible. Here without feeling guilty, without counting your mistakes, just for your own satisfaction, you have to say from your heart, not how many times, from your heart, `Oh Divine Power, if I have done anything wrong, knowingly or unknowingly, please forgive me.' Again, I say that from your heart, not how many times, you have to say, `Oh Divine Power, if I have done anything wrong, knowingly or unknowingly, please forgive me.' Now stretch your right hand. Stretch the palm. Put the center of your palm on top of the fontanelle bone area which was a soft bone on your childhood, but here you have to remember that it is the most important center. The last center. Now you press it back your fingers. Press it back as far as possible.

This is very important, stretch them backwards and put a good pressure on your scalp. Please put down your head. Here again I cannot cross over your freedom. I respect it.

So I cannot force Self-realisation on you.

So please press it hard and try to move your scalp slowly seven times saying, `Mother, please give me Self-realisation.' Say it seven times slowly, move it seven times.

[Shri Mataji blows into the microphone.] Now please take down your hands. Slowly open your eyes and put both your hands like this towards Me. Now watch Me without thinking. Can you do it? Can you watch Me without thinking? You can wear your glasses if you want. Now please put your right hand towards Me like this and put down your head and see for yourself if there is a Cool Breeze coming out of your head. It could be warm, it could be hot, but with the left hand you should see it which is little far away, little far away from the head not on top of the head and just see for yourself.

Some people get it very far but still you'll see for yourself. Move your hand and see for yourself if there's a cool or a hot breeze coming. If it is hot that means you have not forgiven. Please forgive. Please forgive at this moment. Don't miss your Self-realisation. Bend your head fully. Now please put your left hand towards Me. Again bend your head and see with your right hand if there's a cool or a hot breeze coming out of your fontanelle bone area. Now again once more, bend your head again, put the right hand towards Me and put the left hand on top of your fontanelle bone area and see for yourself if there's some Cool Breeze or a hot breeze like waves are coming out of your fontanelle bone area.

Now you have to put both your hands towards the sky like this, bend back your head and you have to ask a

question three times, any one of these questions three times in your heart. `Mother, is this the Cool Breeze of the Holy Ghost?' Ask this question three times if you like or `Mother, is this the All-pervading Power of God's Love?' or `Mother, is this the Param-Chaitanya?' Ask any one of these questions three times in your heart. Now please put down your hands. All those who have felt Cool Breeze, can move hands like this, felt the Cool Breeze in the fingertips or in the hands, or on top of the fontanelle bone area, cool or warm, anyone, all who have felt it, please raise both your hands.

My God. Just imagine. I bow to all of you, all the saints. May God bless you. It's really wonderful how so many of you, most of you have felt the Cool Breeze, except for one or two people here and there.

Maybe something is working in their minds. It's there. You all have got it and so now I bow to you, all of you who have got your realisation. This is the beginning, the sprouting of the seed as they call it but it will have to grow more and more.

I'll be coming next year again and I hope you'll all be great trees of spirituality in Newcastle. They didn't have program for Newcastle but I said you'd better keep it because I enjoyed the vibrations of this place very much and I did feel that this was a great place where there would be lots of real seekers and I have found that today. Thank you very much.

All of you should understand that this is beyond discussion, beyond argument. We have a very good center here. You all should come to our collective programs and respect yourself and your Self-realisation.

Now you have to little bit grow and that's very simple. You will be in meditation, means you will be in thoughtless awareness and you will be growing. And there are so many aspects of Sahaja Yoga which you will understand and we have people here who are very, very very good in Sahaja Yoga. I hope it will all work out very well for you. May God bless you. Also you are welcome to write to Me if you have any personal problems. Thank you very much.

May God bless you.

Chris Kyriacou: For those interested in following this up there are some follow-up programs starting this Wednesday evening at Charlestown Library, starting at 7 p.m. and they will be running for about three weeks. And following that we'll be running some programs in some local areas around Newcastle.

The location of the program and some details are located outside in some material, which you are welcome to. Thank you.

Shri Mataji: Those you have not got realisation also should not get worried. You see you should go and see him and things will work out. They all can give realisation and tomorrow you can give realisations to others.

So they can look after you. They can solve all your problems. They can help you out in everything and you can be empowered with the same powers.

So may God bless you. Thank you.

Contents: 1992-02-29 **Shivaratri Pūjā, We Have Become so Beautiful, Glenrock Lagoon, Newcastle, Australia**

It's very nice to see all of you here, so many of you from Australia, to worship Shiva, Sadāśhiva.

I think this is a very important occasion. Is important, because Sadāśhiva, the God Almighty, who is One, is expressed on your heart as Spirit, the Shiva. We have to understand that so many people came on this earth at different times, in different countries and they talked to different people about righteousness, that is Dharma, about how to elevate yourself and all of them have said that you have to be reborn, that is, you have to become the Spirit. They have all said the same thing because they knew, without the attention is filled with the light of the Spirit, you will not be able to understand spirituality.

You have the Spirit within you, which is all the time in a witness state. Why all the religions have failed? Because they did not get their Self-realisation. They did not become the Spirit.

So there's a tremendous difference between you and all others who profess something. It looks as if they are hypocrites. They intellectualise it as you know, they explain it very well, but you can see very clearly that they haven't absorbed spirituality. That absorption was impossible without Self-realisation.

This everybody felt. Buddha went to this limit and Mahāvīra both, to say that, forget about God, forget about God Almighty, you just get your Self, your Self-realisation.

So they are called as atheist in Idikshavadi, they don't believe in Īshwara, but they felt that the way people are just talking about God Almighty and what the books have said.

These books also speak of righteousness, except in some books there has been some sort of interference, but most of them speak of spirituality and what you have to achieve, what is the purpose of religion. All that is spoken very well, written very well. They'll tell you, `You have to be this, you have to be that, this is not good, that is not good.' So even the first state, where the Dharma has to be established, was not established: where people are not supposed to cheat each other, there has to be justice, there has to be collectivity, there has to be love and understanding, no jealousies, no hypocrisy; where it's a different race, a different community, we can call it a different civilization is to be created.

Everybody claims that they are the chosen ones, but they are just the same. There's a tremendous achievement of Sahaja Yogis that they have achieved this state of Spirit.

So now you can absorb Dharma without any difficulties, without any difficulties. You would not like to cheat anyone, you'd not like to kill anyone, you'd not like to be violent with anyone. You will stick on to the truth, the truth, very few people can stick on to the truth. Then you are not people who are going to rob others, you have no intention at all, doesn't come into your mind that you are tempted to take away things from others. First of all, which is the most important thing, that you have a rapport with God Almighty; that you are, in a way, in awe about God. There is awe, not I would say fear, because fear is all dispelled, there's no more fear for you, but you have awe for God, that He is God Almighty.

You won't cheat people, you won't cheat Sahaja Yoga for money, you won't fight for power or for something that is material. All your attention will be towards the expansion of your awareness in the light of the Spirit.

This is the vision of your Mother, because Shiva is just a witness, Sadāśhiva is just witnessing all this play. He doesn't have any visions about it, but now He must have lots of hopes after seeing the kind of people that are created out of Sahaja Yoga. Very unique, very beautiful, wonderful angel-like people have been created. Now only problem is that you have to keep to your angelic foundations; but I find that sometimes it happens, doesn't matter, that you fall and falter.

Again, you rise into your awareness and try to locate the new dimensions that are available to you, that you can find out.

All this is possible because now you belong really to the chosen ones' race. You must know also that you are very special people. It is not realised sometimes by Sahaja Yogis. They have no self-esteem as to what they have got. Once you have self-esteem, you will have the wisdom to understand what is your role in this lifetime. This self-esteem is only possible if you see other people who are lost in the mire of nonsense. Now you are a special community I said, you are the one who are going to create that great community. Now whatever are the Dharma's points, or we can say Dharma's aspects, you can imbibe them Sahaj. `Sahaj' has a very special meaning: spontaneously, you do not have to exert, you do not have to go into a penance or work it out. In a Sahaj way you can do it. `Sahaj' also means easy. You

can have it in your heart, all these qualities, without any difficulty whatsoever. It's the easiest thing for you to be righteous than to be otherwise. It's easier for you to be honest than to be otherwise.

So this speciality that you have got is the vision of all the saints, of all the prophets, of all the seers, of all the Incarnations, is you.

There are lectures and lectures people give, `You must do like this, you must do that way.' They think that by educating people into these principles people will be all right, they cannot. If you try to educate them, it will go as an ego into their heads, because you get educated only through your ego. Is not Sahaj, is not Sahaj sustenance, Sahaja dharana, it is something that is put onto you from outside, but for you it is very easy, that you can imbibe all the aspects of Dharma very easily. You don't have to do anything, you will not just do it. I've known people who used to take drugs, who used to abuse people, beat. There's one fellow, he said he used to carry a revolver always with him. He's become such a quiet, silent, beautiful person that unbelievable, but his wife tells Me that he was like this.

So now you are that special people and those people who have not got their Realisation cannot get to Dharma easily.

Then the second point which is very easy for you is to love another person, to care for another person.

Is very easy, you would love to do that. You would love to care for people who are Sahaja Yogis, also who are non-Sahaja Yogis. Sahaja Yoga is quite flexible. If you see somebody who is a non-Sahaja Yogi and also suffering,

you would immediately jump to see that that person gets help from you. I have seen people in Sahaja Yoga, very interesting they are.

One gentleman came to Me and said, “Mother I have no money, I want to go and do some work for Sahaja Yoga but I have no money, even I have no money for the household." I said, “All right, that's very good, you come tomorrow, I'll give you the money." Next day he never came. I said, “What's the matter?" He said, “There was somebody sitting with You that time when I was talking with You, if You remember." I said, “I don't remember so clearly." “All right, I also don't know him, as soon as I went out he said, `How much money do you want?' I told him, `At least this much.' Immediately he took out the money and gave it to me." So who haven't got something in Sahaja Yoga, who hasn't got money, immediately we run to help that person. Like you'll be amazed that there are these six countries like Romania, Bulgaria, Russia, Poland, Czechoslovakia, all these countries, even Hungary, have been helped by one country or other, even the East Asian countries are helped by Australians. I never told them, I never asked them, I never said that, `You have to help.' They just came forward that `Mother, somehow we have to help them, we'll arrange, we'll get to them, we'll manage this, we'll do that.' It's very surprising, how they could just think of helping those countries. Then they made tickets for them, they brought them to India. They looked after, Russians came to India, were looked after. Everybody was so full of compassion and love but without feeling they have done anything,

without feeling in any way that they have done any obligation to someone.

Nobody expected them to thank them and write letters of thanks or anything. Whatever is done is finished now, that's... Nobody ever asked how much money was given, how much was spent, how much we had to give, nothing of the kind. At that spur of the moment everybody come forward, they gave the money and the thing worked out. It was very surprising. For example France, France is looking after Romania. I didn't know they had done so much of work in Romania. I reached Hungary and suddenly I find hundred and twenty-five Romanians there. My heart was really filled with such joy. I said, “How are you here?" “French have arranged everything for us, Mother." “Really?" There were no French people there, no-one from France. And Romanians were singing so well that the Indians felt that, “Oh wah, what is this, a new group has started?" All of them and they never used books, without using the books they were singing, these Romanians.

So I said, “Where are you going to stay in the night?" “We'll stay in a garden Mother, it's all right." But I said, “How?" “We'll stay there, doesn't matter." How secretly they helped. If I had not asked them, I would not have known how they have come.

So this, to help the people who do not have, you can call them sort of a, you can say those who are poorer than us. I have seen also people, how individually they look after others and bring things for their friends, presents and beautiful things, just for their own satisfaction, not to oblige anyone or to later on say, “Oh I brought this sarī

for you." Nothing, just to see that sarī on another Sahaja Yogi. It's such a beautiful thing.

Imagine these countries like England, France, Spain, Italy, Switzerland, very aggressive, very aggressive people. When they went out, not to help anyone but to establish their empire or to destroy people, or to convert them or do all kinds of things in the name of religion, in the name of God. But, when you go to other countries, you just want to help, give them all the help that is needed. I am Myself amazed how it works out so spontaneous in your heart that you should do this and you should work it out. This transformation that has taken place within you has brought out all the beauty of your heart, of your compassion, of your love. And you give, want to give security to others, without expecting anything, without demanding anything. And you all enjoy it, doing that, living in a simple place like this, under a tent, sitting, listening to Me, you don't want any comfort, just seek the comfort of your Spirit and enjoy the whole place, the Nature.

Gradually I have seen also Sahaja Yogis are becoming extremely conscious of the ecological problem all over the world. They have started using things which are natural, which are artistic. It's something so surprising that suddenly they have taken to artistic things. I know of a gentleman who had arms, ammunitions in his house, everything like that, but now he has beautiful things. Of course the arms and ammunition are on one side but such beautiful artistic things he has collected.

So I said, “How did you get this?" He said, “Mother I was thinking that You would like to see them and You'll feel

happy, so I have bought for You to see and if You want You can take anything." I said, “I don't want anything, you can keep it to yourself." So this generosity, we'll call it adhari, is a sign of an Incarnation. But this generosity is among My own children now. They're extremely generous and they enjoy giving things to other, than to in keeping things to themselves. It has happened not only in Australia, it has happened all over the world. If you see the Sahaja Yogis, how they are sacrificing their time, their money and everything to spread Sahaja Yoga, to help others and to accommodate all kinds of things, all kinds of people within themselves.

Such wisdom, such collective wisdom is there. We don't have to take any consensus. We don't have to say that “You all must say this" or “What is your opinion? Will you vote for it?" Everyone votes for the same. If somebody says, “All right, we have to give some help to, say, Bulgaria” in Italy, immediately all the Italians brought out their ornaments, everything there. “Mother, how much should we send?" I said, “It's your lookout." And the Bulgarians are surprised also that, “What have we done for these Italians that they should come down all the way to help us out with money, every kind of thing?" So this compassion, this love, this feeling of oneness, as if they are part and parcel of us, we are not separate.

For Russia, you'll be surprised that they sent a television from America.

Now America had nothing to do with Russia, but must be the Spirit of Śhrī Kṛiṣhṇa trying to help the Spirit of right Āgñyā, must be. Such enthusiasm about Russia, it's unbelievable. They came in the buses, they came in the

trains, they went all the way to all these places, to far-fetched places and they've achieved tremendous results. It's not only in Europe they're working it out around their own cities, but all the way they are working in Turkey, they are working in Nepal and now somebody has gone to Japan.

He is actually not a Japanese, he is from Rio and he has gone to Japan, is a physicist, but he is using some sort of a pantomime show on the streets to attract the people and telling them about Sahaja Yoga.

He telephoned to Me three, four times, “Mother, You have been to Australia so many times. Why don't You come to Japan this time?" I said, “All right, next time I will definitely come to Japan” I promised him, “but this time I'm already programed you see, by Sahaja Yogis, so I can't help it. They have fixed Me up everywhere"; and I don't mind because it's so Sahaj, to Me it comes Sahaj. Many people ask Me, “Mother, You are travelling so much” they say. I never think about it.

Also, the collectivity you have now is tremendous. It's not only in Australia you have the collectivity, but the other day I telephoned to someone in India and told them, “I'm buying an ashram in Brisbane." They said, “Mother it's a very great thing. We are very happy." Now for an Indian, what is there to be happy if we buy an ashram in Brisbane? So overjoyed about it. To them Brisbane is the same as Bombay [Mumbai] or Delhi. The Heart has become so large, because Shiva is shining there, the Spirit is shining.

It has become such a large Heart that it encompasses the whole universe, I think, the way people look at it,

that's why you all have become universal people. You don't only read about Vishwa Nirmalā Dharma, you don't only know about it through your mind, you don't only try to follow it, but you have imbibed it within yourself, which is so Sahaj, which you are not aware of it, how in a Sahaj way it has come to you.

Now you know Australia was full of racialism once upon a time, nobody was come, allowed to come in here, might be fifty years back or so, but today in Australia what a change it is! Though they talked of Christianity and all those things, but they didn't think what Christ has said, they were just the opposite of what Christianity should be. Islam is the same, Islam talks of very great things, but it has to be confessed that the Muslims have nothing to do with Islam. Is absolutely from outside, if you see Christianity you have a very, very funny idea about it. If you ask any Hindu gentleman about Christianity they will say they are the worst possible people, very cunning, very aggressive and it takes them no time to kill each other. Imagine, disciples of Christ; but if you ask a Christian about a Muslim he will tell you, “Oh, these Muslims are the most quarrelsome, dirtiest people ever born, fundamentalist." They are all fundamentalist, whether it's a Hindu, Christian, Muslim, anyone, they're fundamentalist because they are reading one book and that too, just reading. The book also doesn't go, if the book goes inside they will realise that all these books are telling the same thing under different names, that's all. But that universal thing you have got, thanks to your Spirit, that was there quite intact and which has started shining within you.

So we have now a new community, a new civilization of people who are extremely honest with themselves, honest to each other. They are extremely righteous and good people, they are absolutely non-violent, absolutely law-abiding, very loving, affectionate, at the same time extremely constructive and at the same time very intelligent. They understand Sahaja Yoga, it's such a subtle subject. Sahaja Yoga is such a subtle subject, because you know everybody has failed to make people understand anything about truth. It's an impossible situation. But this was the trick, your Spirit. Once your Spirit is enlightened it goes into your head without any difficulties, absolutely Sahaj. You don't know how difficult is this subject of Sahaja Yoga. It is such a fulfilment for the desire of the Divine that your Divinity is now expressing itself.

When you are collective, you are more enjoying each other, you enjoy collective life. Individualism is against the spirit of the whole, but we have our own varieties. The way you live in other countries, in other atmospheres, with other traditions, that's how you are living. But among ourselves we have the same faith, the faith which is enlightened, which is not blind faith, enlightened faith, firstly that you are realised Souls, secondly that there is an All-pervading Power. We have the same type of worship, whether it is Christ, whether it is Mohammed Sahib or whether it is Shiva.

We all worship it the same way, we do not have a sort of a difference of opinion on that, like one church becoming ten churches and one Hinduism becoming ten Hinduisms.

It's not like that. We are all Sahaja Yogis and we have all got the same principle binding us in a Sahaj manner.

We don't have to say, `Oh we have to be principled, we have to be on this principle, we are Sahaja Yogis.' You have to be there, absolutely, because you have to be there. You just can't help it, because in your nature now the Spirit is shining.

Also, you are becoming archetypes, I should say, in the real sense of the word, for the people who are not in Sahaj. Such people are not available anywhere. When people will see you they will think that what a model it is, what a model of life. They don't drink, they don't smoke, they don't boast of it, they don't hate anyone, they love anyone, they are so dynamic, they are so creative, they are so constructive, they are so self-contented. They are not at all competitive, they cause no problem to Nature, they cause no problem to anything. They have become such beautiful people. Who are these people? Such beautiful people are the models.

So now, individually you have to understand this part, that we have to be models in this country of Australia. Model of good behaviour, good language, decent life, decorous life, not fighting with husband, fighting with wife, you see you open any television, just get a headache, I mean there's, there's no other thing but a husband fighting wife and a wife fighting husband.

There should be wisdom about it. Fighting among yourselves, you see if so many people have gather in a pub what will happen that pub will burst out. They can never sit silently. The mayor of Cabella told Me, “It

surprises me that in the church we are sitting for half an hour then we start nudging each other.

`How long is it going to take now? Better get out.' You get tired; and what are these people doing for hours together with You? How are they so spellbound? They don't feel tired. I think they are special people." I said, “They are, they are." “But what do they do?" “They don't do anything, they are just enjoying." He couldn't understand that once we had a Pūjā, Guru Pūjā, for about six hours altogether and they were surprised that how these people are sitting; and all the people they were, all the villagers, mostly they are elderly, they thought that these angels have come from somewhere, they are angelic people: they don't trouble you, they don't torture you, they look after you, they try to be kind to you, not only that but they try to bring joy to you. They were so surprised in that village. First they used to call Me `Princess'.

Then they started calling Me `Goddess', then they said, “You are Madonna." Whatever they could think of the best, they started saying all those things. They want now to come to Sahaja Yoga, but I said, “Let us see now." After some time, we'll work it out for them also. They are so nice now by seeing how the Sahaja Yogis are, because I seldom go out; but seeing the way Sahaja Yogis are, that the land behind the house was not even given to Prince Doria who was willing to pay lot of money, because he wanted to have a road that way; but to Me they rushed forward and at a very nominal price they gave Me that land.

They said, “It is for You only, please have it." The whole village is getting into transformation.

But the dedication you have is very remarkable, surprises Me, really surprises Me. I have never taught you much, but the way you are dedicated in everything! Everyone who is not a Sahaja Yogi will be charmed the way you are dedicated to Sahaja Yoga, to Me.

Sometimes I think, “What have I done? I have done nothing." You had your Kuṇḍalinī, you had your Spirit, that's all, but such a difference, with little distance you covered and such a difference! Can you imagine an Indian woman coming to Australia, finding this love, this affection and this dedication? Unbelievable! They all think that I must be mesmerizing you. Nobody can believe that you could be that dedicated, take so much trouble, so much care; I mean just imagine the flowers that you have brought, just imagine all this you have done, I mean just imagine the way they brought another big car so that your Mother should be brought here without any difficulty.

All this love, all this affection, this care, I never asked for anything. I could have walked down, if you had said we have to walk, I would have walked, I would never have said no.

I never expected all this thing. But the way you want to express your love to Me, this dedication is so much and you sacrifice so much for that.

Really you are sacrificing quite a lot, your time, your effort, to come all the way to this far-off place for this Pūjā. All the gain that you have from Pūjā is only possible when you are a realised Soul, otherwise it is useless to do

any Pūjā, any worship. People go to church, sing few hymns and come back. They are just the same and afterwards go to the pub, because they think pub is the only place where they can get some joy. One has to exert, one has to sacrifice, though I may say that Sahaja Yoga is the easiest thing.

You don't have to go to Himālayas to stand on your heads and all that, but still you have to sacrifice your time, your attention. Formerly you might be going to some rock music, you might be going to some pubs also, you might be enjoying all these things; but you have given up everything, without My telling you, just have given up and you are so pure now.

Your attention is so pure you can't enjoy all these things. Don't you think it's very remarkable that this has happened? This community, I don't have to tell you, I don't have to educate, I must say that all these things you have given up. Suddenly I find all of you have become so clean, so beautiful, your Chakras so clean. Is it that these are your purva Puṇyas that is working out? But still I would say you must know your self-esteem, that you are Sahaja Yogis and how can you behave like this if you are a Sahaja Yogi? You cannot. Now you are a Sahaja Yogi, so that dignity, that wisdom has to be there; the compassion, the love, the unity of purpose should be there. All over the world you have brothers and sisters, this brotherhood and sisterhood is everywhere. You have rakhi sisters, you have very pure relationships. Anything impure is just thrown out in a Sahaj manner. Those who do not fit into it just get out of it. We have now very beautiful families, very beautiful children, it's, just think

of it. Moses saved some Jews but what are they good for, nothing, what's the use of saving such people? Then Christ came and talked about this thing and this is what has happened to Christianity. Mohammed came and talked of very nice things, I must tell you. He never made it a rigid religion, never. It was very flexible and He said, “You must get the knowledge." So according to them, knowledge was to read the book and to interpret it and to be an intellectual.

After that came Guru Nanaka also, you know that. What has happened to Sikhs, where they have gone? `Sikh' means the person who has learnt, learnt the Divine laws. If I say you have to follow the Divine laws, how? You are not connected, you don't know what are the Divine laws are. Just follow: `We want to follow Divine laws.' Now you are hanging somewhere on this earth, the Divine laws are working there, how are you going to work out the Divine laws if you are not connected? But you know immediately what are the Divine laws; you are going against it, as soon as you go against it you know you can feel it on your central nervous system. You can feel it on your hands, that you are doing something against the Divine laws. Immediately you know and if you are alert you'll immediately try to change. You'll think, “That's not correct, this is the truth about myself." You start judging yourself all the time and you want to put yourself right because you don't like it that way.

So many ideas you have about your personal life are that, you see, there should be `a wife who should spoil me' or `a husband who should spoil me,' `my child should be like this,' and, all finished now. What do you

want? `I want a real Sahaja Yogini,' `I want a real Sahaja Yogi to marry,' and after that the marriage becomes a blessing.

How? How these flowers have come out, that's how. It's all innately built within you, all this beauty.

You just start showing, but it has to sprout, it has to come up. This penance, so-called, is no penance to you. They say “We are enjoying this place” I mean it's a place for penance only, the way things are here, there are not even closed bathrooms. People are finding it rather difficult to take a bath even. It's quite a penance to come to such a far-fetched place, or to travel in Maharashtra is another big penance.

But you enjoy it, I mean you were missing; they said, “We are missing our buses." I said, “Really? I thought you would be happy." “No, no, Mother we are missing." I mean it was an adventure for them, they liked the way they were jostled and they were given hiccups, they're very happy about it, that all this was, this was like an adventure. Everything which we call as tapasya or as the penance becomes an adventure for them and the way they describe is very interesting.

Like these musicians, they went to Russia and got lost and when they came back and they were describing the whole thing with such description, as if God was just taking them from places to places.

And how they were helped every moment, how they came to Italy sudden and how they came to Milan, to the ashram. The whole description is tremendous. Now think of what you have achieved, but you can't even think, you just achieve. Without thinking you achieve things, is the

blessing of your Spirit, blessing of Shiva. The Spirit is the witness and you develop that witness state. To you all this looks like a funny stage where people are doing this and that, politics, economics, you see as something absurd. I went down to Russia, there were so many Russians. I told them that there's a very bad shape the politics is here now and you are having very bad times with your food. “No, Mother, we have no problem with food or anything, but what do we care? We have got the spiritual food, let these people fight, do whatever, we are not bothered." They were least bothered as there was a coup or anything, least bothered. “Let them fight, let them do what they like, we are in a different situation." I said, “Which situation you are?" “We are in the Kingdom of God” they told Me, “We are in the Kingdom of God, why should we worry about these kingdoms and things, let them fight." Such contented people, so very beautiful. You have so many brothers and sisters there. Early in the morning I got up and they had, I don't know when, planted flowers on the road of My house there, flowers all along, rows after rows. I don't know when they came, when they did it and disappeared.

So sweet, I tell you, except for crying with joy I didn't know what to say. If this happens all over, what a world we can have.

There are of course some people who are exceptional, who are troublesome, who are not all right; it's all right, forget about them.

So now, you are the people who have understood what is God, what is Sadāśhiva. Now you have faith in Him which is not blind, you also know that His powers work, that His

laws work, all other laws are useless, only His laws works. You have seen, experienced in your lifetime how miracles are taking place, how things are working out.

A simple miracle I would say, it was desired that Shiva Pūjā should be around some hills, but they couldn't arrange, they were trying for some other place which could not be arranged, so you are here.

You desire and it works, as if your desire acts. But we have some people who are still mediocre, who are behaving in a mediocre manner, very dull, some of them are very dull people. They cannot understand Sahaj, they don't understand how much they can gain out of it.

So you shouldn't worry about them. Then you have to think about the whole collective which is good and one or two useless people, forget about them. If they come up well and good, if they don't come up, we are not going to force them. We'll be getting more and more people, more and more people. I'm sure it will happen. But the greatest thing you have got is the complete integration within your being: your heart, your mind, your liver I should say, your attention, are all integrated. There's no quarrel, there's no struggle between your heart and your mind, heart and your brain. Whatever your brain thinks, your heart accepts, whatever your heart wants, your brain accepts, whatever your attention is there, is completely integrated with your heart and with your brain.

You must see the other people, they don't want to do something but they have to do it because they're habituated.

So many people told Me: “We want to give up this, we can't." Once you have got the Spirit, you get that power

that you can surpass all the said temptations, not only temptations, also the differentiations that you always make: `This is that, this is that.' But you integrate, you integrate among yourselves, you integrate among different states, you integrate among different countries. The whole cosmos seems to be integrated, woven and governed by the Divine laws. This integration gives you a complete understanding of Sahaja Yoga, mentally, emotionally and spiritually. It's not by some sort of a brain-washing or bombarding, but just through the light of Spirit you have seen the truth and you have understood it.

Also you have so many powers. You do not want to exert, that's a different point altogether, but just try. One word of prayer from you is very powerful than hundreds of prayers of these people. One asking is much more powerful than thousands of these askings. You have never tried that; try that, you are extremely powerful, whatever you desire works out. You have other powers of giving Realisation, also curing, you have so many powers but most of the time you'll bring somebody to Me to be cured. No, no, there's no need. You have given all powers; you have all the powers, use them. Don't be afraid, use these powers and you will be amazed how these power work out and how you become more and more embedded in your faith, in yourself. Of course there are Sahaja Yogis who are made to sit on the throne but still they are begging, what can you do about it? You are so very powerful in collective and also individually. Whatever you want, you can have it. I am desireless because the Divine, the Divine power is working for Me,

everything, I don't have to desire, it knows. I don't desire anything, but you have to desire, you have to pray, you have to ask. And the wider you become your prayers will be wider, for a wider world, wider vision, not limited to your children, not limited to your family, not limited to one place, but unlimited areas you'll cover.

So we become very conscious and alert about whatever is happening in the world to put our attention there. We try to find out what's wrong with this and what's wrong with that. We are not just worried about a small little ashram, but we are worried about the whole world to find out what's wrong, what can we do, what can we desire, because if we have the power and if we can operate the Divine power, then why not we work it out ourselves? We can.

So your attention can go to any place. It can go to Nicaragua, it can go to Israel, it can go to Saddam Hussein, to any place that you want to work it out. It moves, it's mobile, it's universal. Just start expanding your heart, your mind and your attention.

Your faith in Me, I must say, is great. I am Myself surprised at that. I am quite a camouflage. It's not easy to understand Me, I don't understand Myself! On one side of course I'm Divine, no doubt, on the other side, I am very human. Even in a film, if I see somebody suffering, I start crying, can't bear.

I can't cure children because I can't see their sufferings. It's another aspect of Mine. I've made Myself extremely human and this Divinity of Mine also is just Sahaj. I've done nothing, I've been like this and I'm like this, I've not achieved anything. If I've achieved anything, is

understanding of human beings, because I always felt that all these Incarnations and all these prophets never understood human beings.

They never knew that they are not enlightened people and no use talking to them of these great things, it's all a waste. It's like a blind person, you explain to him all the colours and the beauty of the stage.

And so this human realisation, I should, that I had, is so beautiful. Now I understand what is the joy of Bhakti , what is the joy of gñyāna, what is the joy of Karma, because a person who doesn't do anything, who is Nishkriya, a person who has no Bhakti and who has no gñyāna is just wakened completely. I had to fill in Myself with all these things that I have to know the gñyāna, not the gñyāna of the Divine because after all that is, that is not difficult, because if I am that, I know that, but the gñyāna of the human beings, the problems of the human beings, I had to study for years the human beings to work it out. But once it has worked, that's what is said that there is Divinity in you has started expressing itself and such beautiful Divine lights are sitting before Me.

I bless you all from My heart where resides the Shiva, the Sadāśhiva and Sadāśhiva blesses you. He is a innocent personality, absolutely innocent. He is the One who is beyond any attachments, absolutely beyond any attachments. He is the One who is watching, watching all of you with such admiration, His joy knows no bounds, it's tremendous, as if He is dancing with joy. It's a great day for us to celebrate this Shiva Pūjā here. I hope all of you respect the principle of Shiva within you, that's the most important.

And look after your vibrations, which pulsates in your being, because the Spirit has awakened in your attention, in your central nervous system. That's the most important thing you have to do. The rest of it is Sahaj. The rest of it is absolutely Sahaj.

May God bless you all.

Contents: 1992-03-01 **Talk to Sahaja Yogis, the Day after Shivaratri Pūjā, Laguna di Glenrock, Newcastle, Australia**

I hope you enjoyed yesterday's Pūjā very much. Today I wanted to talk to you about certain, matters where people get quite confused. There are certain things we must understand in Sahaja Yoga.

First point there is no fundamentalism in Sahaja Yoga. Nobody should use My words or say: `Mother said so,' nobody should, that is how all this hierarchies have been built, in the churches everywhere everybody can read everybody can find out.

There is no way of controlling people by saying: `Mother said so.' That shows that, you are trying to use My Words, to tell people off, you are not in charge.

If I say something, in the, program of Sahaja Yogis, I say it because it is heart to heart talk between My children and Myself you see.

And it should not be just sent over, through your computers all over the world without consulting, without censoring, it by the leader. There's no haste in Sahaja Yoga.

So that should not be done. Now this I have said, definitely. Whatever I've said nobody remembers only

they use My Name, Mother said so in 1970. In 1970 I never spoke in English.

So all this historical, utterances, should not be used. We live in the present. That time maybe, the situation was such I might have said something, but today the situation is different. Maybe because Sahaja Yogis were just coming to Sahaja Yoga, maybe they needed some sort of a guideline.

It's a journey, first of all. It's a journey. You are passing, supposing passing through a slope, then you have to use a different type of method. Now you are walking on a plain, land, then you don't behave as if you are climbing a mountain.

So it's a journey, journey of Sahaja Yoga to our destination. The destination is, that we have to emancipate maximum number of human beings into Sahaja Yoga. But, that should not be taken over.

I again tell you, nobody should take over things from the leaders. I have appointed the leaders just to coordinate with you people, but you have a direct, always a direct relationship with Me.

So far all these people who believed in God had no direct connection, but now you have, so why not use Me? And if there are leaders, you have to ask the leaders. Nobody should take things upon themselves and start preaching people. We don't like, preaching. We have had enough of it. There's no need to preach other, if you have to preach, preach yourself, but not to others.

One has to understand that it's a living process. We can understand from a cell at the end of a root. It has

intelligence, it is completely in control of itself and it has a direct connection with the Divine Power.

So it moves, by itself, but the attention is on the collective, collective means the tree. It moves in such a direction, that there is no argument, there is no quarreling, in the sense there is no obstacle, moves.

Now supposing there is a big, obstacle, like a stone, it goes round it, encircles many a it times for the future tree that has to come.

So from the past, what do you get, is the relative idea as to where you have reached. And from the future you have to know, how far you have to go. This is very important to understand because these things creep into the Western mind very easily. They don't want to have direct relations with Me. That's how then you'll start forming groups. One person will stand up: `Mother says so.' Finished. One tent is raised. Another one say `Mother says so.' Somebody will use My tapes. Anything.

There's no need at all for you, to get to these things and listen to them. If they want to create something they should talk to Me directly and not to do it themselves on their own, which is a very wrong attitude toward Sahaja Yoga.

So first of all we must know it's a living process. You cannot put on it, artificial types of things, which will curb the growth of Sahaja Yoga. It's very important to understand. There where I find that people don't understand Sahaj Yoga.

You cannot mould, into any pattern. It moulds by itself. Works by itself.

So we cannot have any hierarchy, never. These hierarchies ultimately become, a barrier between you and Me, which I don't like.

All the leaders are told that whatever letters you get, whatever things you have, you should send it over to Me. I would like to see them Myself. But sometimes they do, some of the leaders, specially in Australia I had a very bad experience. But now you have a very wise leader here and a very sensible person. I don't think there's anything wrong with him. Only thing I think he's rather too mild sometimes with some people.

He should have told. Yesterday I had to suffer so much because of two ladies, because he never told them how horrible they were.

So I had to absorb all their nonsense quite a lot. Because if a leader is not mild you'll sit on his head. If he's little strict, you'll get after him. Only thing one has to realise, that everything is a living process and through some sort of a coordinator, Mother is trying, to work out, in a more simpler manner.

For example if everybody writes to Me, for a small little thing, I mean they write for everything I must tell you. Absolutely something so useless sometimes that I really laugh. There's no need to ask Me like: `Mother we cannot get Indian spices here.' All these stupid things.

Then second is about the husbands, or about the wives. Because you should not see those films or those televisions, which if you see invariably show the fight between husband and wife.

So if you go on seeing that you will learn, you'll pick it up. It's like a parrot you know. You pick up all the words

which are to be said to your husband, harsh words, or to your wife and then you work it out that way. And so many questions could have been easily solved. I think to work out the marriage is only, question of a woman not so much of man. Normally men don't want to marry, normally. Though they have no responsibility, they don't have to produce children anything. But still they don't want to marry.

They are sort of little bit afraid also, in the west specially, not in India. In India men want to marry because they get somebody who will spoil them, who will never answer them, listen to them, be humble.

So they want to have, see they marry. But here in the west I've seen men don't want to marry. One fellow I told him that you have to get married, he disappeared for three days.

So this marriage problem, we have to have marriages. But this marriage problem comes when women don't know how to adjust, many, I must tell you.

The first thing is you have to really spoil your husbands. Actually they should entirely depend on you for everything. Then what will they do? But in a loving manner. Not in an oppressive manner. Do not demand anything. Do not expect anything. Just be gentle, kind, express your love. Then they get used to it they can't live without it. These tricks should have told to you by your parents but they might have been the same as you are, so you don't know the tricks of the trade.

After marriage we have to say: `We are, we.' Shouldn't say: `I'. And also understand you see men are different from women. They are different. You are the preserver of

the society. They are the creator, but you are the preserver and you have to have much more patience and compassion. Which you have, no doubt. You must take to your feminine qualities and you'll be amazed that you are Shakti, for men.

You are the power for men. That's why men must respect women. If they don't respect women, not their romanticism and nonsense, but as personality. If they don't respect then, they suffer, every way. Specially materially. Materially they suffer and also, reputation wise.

Some women are extremely demanding and expecting too much. Perhaps maybe they see those pictures of Romeo, Juliet and things like that. But if you see Romeo Juliet you will see what Shakespeare wanted to communicate. He was an Avadhūta. He wanted to communicate that these are all futile enterprises.

Both of them died. They could never enjoy companionship. We had so many problems like this in England also, so I told them: “What books you read?" Most of them read books of romance all right, but romance before marriage. There are no books about romance after the marriage, can you imagine.

So naturally, there's a problem. After marriage is quarreling, before marriage romance.

So why marry? And when I said that, man is the head of the family, it doesn't mean that man should dominate a woman. Never. You interpret also, sometimes I think some of the brains are other way round. What I was saying that he is head of the family. Supposing I say he is your leader. That doesn't mean he should dominate you.

If head of the family start dominating, if the brain of the body starts dominating what will happen to this body? It's stupid to conclude like that. But you are the heart of the family. Brain can die, but heart dies the last.

So try to understand there should be a complete integration between heart and brain. And children are the attention, in the society of Sahaj Yoga.

So here how can you have, such an idea that if I say the head, then he dominates the heart. How can it? So they pick up few words from here and there and use it for justifying their own weaknesses in Sahaj Yoga. But this kind of escape is not going to help you to rise. You are going against yourself, is not for your benevolence. What I'm telling you, is that if you try to accept all these outdated ideas in Sahaj Yoga, you'll go down, you'll rot. No use coming to Sahaj Yoga. We are fresh, we are new and we are living. We don't accept these kind of ideas about men or women. But when I said that man is the head of the family, that doesn't mean that you dominate your wife and torture her. Nor does it mean that the, leaders should dominate, never. They should never dominate. They should use their wisdom, their love, compassion and guide you in a proper way.

I've received a letter which is very funny, that one leader's wife, not the leader, the wife forbid one of the Sahaj Yoginis not to come to the house and to the program because I could not go to her house. Can you imagine? This is absurd.

Now if I tell her, she'll be more harsh on that person. But by doing that she doesn't know how much she's missing points in Sahaj Yoga. I mean I'm a whimsical person. I

can go anywhere I feel like. But she should have taken the blame upon herself, if she thinks I did not go to her house, instead of on the another person. Also, there's a thing that: `This is my house.' This is the biggest nonsense. `Mother should come to my house.' With Indian specially, it's too much. `Please come to my house Mother. Come and have dinner with me.' Who are you? You are a Sahaj Yogi.

So your house is Mine, you are Mine, everything is Mine. What is there to come to your house? Then you separate.

This is also an Indian mind, I must confess. `My house.' This is nonsense, all your houses are Mine.

If I go there, it doesn't mean that I love you more than anybody else. Doesn't mean that. I have to go somewhere, you know. Like somebody asked Me “Why did you take your birth in Christian religion?" I said: “I had to take My Birth somewhere." But better was for Christians because Christians are absolutely fundamentalists mentally. Mentally they are absolute fundamentalists. Mentally. That's more dangerous. Muslims you can make them out they are fundamentalists because they do not have that finesse about them. Openly they are fundamentalists but Christians are very great fundamentalists. But they go into somebody's house now is becoming a problem for Me.

Because if I go to somebody's house that person gets the ego: `Oh She came to my house.' So again you are not to say that: `Mother this is my house, Mother this is your house.' If I go there well and good, if I don't go there well and good, what does it matter.

Now again I tell you, nothing has to be sent through your IBM or anything without the consultation and censoring by the leader. It can land Me into great difficulties and tomorrow I could be in jail. Why don't you understand? I mean you write whatever you feel like.

So this kind of irresponsible behaviour is I can't understand and things I never said also can be said. This shows immaturity. And haste. Such things should be consulted and use your discretion.

Main thing is discretion. What you need to consult, your leader which are vital, important. Specially things which are written down and published, things which circulate, is extremely important to be seen by the leaders. There is no hurry about it. Any book written, any tapes to be released, anything, should be done with the complete consent and understanding of the leader. I would say the leader must sign those papers. Then I can hold him responsible. But if you are arbitrary and start doing things, then it could be dangerous.

Simple things I'll tell you what, they asked Me: “Mother what do you think of starting a Vishwa Nirmalā Dharma in Melbourne?" I said: “All right." I didn't know that it's going to be an association.

There is going to be an election and all, nothing. Just I said: “All right, just to start is all right." Vishwa Nirmalā Dharma is everywhere, but they don't have any association nothing. It's just a kind of a society, which is just spreading Vishwa Nirmalā Dharma. There is, no sort of a, any organization about it. We only have Trusts and we don't want to have any electioning or all that. Again if

some wrong type of people get in, then Sahaja Yoga will be ousted completely.

So you can only have Trust and if you want to do something else you can form it separately, but it should not be Vishwa Nirmalā Dharma or Sahaj Yoga. Nothing doing. Because I said: “Yes" that doesn't mean that you should go that far with forming this that association and all that. It's a news to Me. All right what ever has been done, has to be rectified. Absolutely to be rectified. And we have to bring it down to a proper level and should be there people, who should be elected as, good people who are in Sahaj Yoga, who have so far have been doing everything in a straight forward manner and who have been very very sensible about it.

There's also a suggestion that we should project ourselves to outside things. If it means that we have to go to other organizations, is wrong. All these organizations are dead organizations they are not living organizations. But if they want to come to us, all right. But we should not go and break our heads with them, because you'll land up, not only with opposition but you will catch from them, negativity. Try to understand.

We don't have to grow that fast that we get all the lunatics in Sahaj Yoga. We have to be very careful.

You can only have Sahaja Yogis who are, seekers, who are honest, who are humble, who do not want any money or power, out of Sahaj Yoga.

It will grow. It has grown, just imagine. Two people came from Australia and see how many are there. It will definitely grow no doubt, but do not try to organize it.

You cannot organize. Once you start organizing, then the growth can be stunted.

Like you have seen bonsai. Bonsai when they cut it and organize it, it becomes a small tree but I haven't seen any tree which grows, if it is organized grows more, never. At the most you can nourish it, at the most you can water it, at the most you can see the needs of this, but you cannot just, make it, grow more. All organizations cut the growth.

In the beginning it may look that by organizing it, it has increased. We can say Christianity, what is this? Like a pumpkin, has no meaning. Absolutely empty hollow nonsense. Like Islam. Another nonsense.

I mean they admit that Islam is different from Muslims. It is being admitted now. What is Buddhism? Another nonsense.

So this kind of an artificial growth if you want can take to artificial methods. We really want substantial people, substantial Dharma, innate within ourselves. We don't have to take to these artificial things.

We are using lots of artificial manure now and people are revolting against it because they think that all these artificial things are harmful to us.

So allow it to work out through the grace of this Divine Power in a more natural manner than putting artificial organizations, artificial this and that. I think some of you must have been to Harvard or something to learn how to grow the business and that's how you try to grow, but ultimately comes to recession.

All those who had education in Harvard are responsible all over the world and all over the world there is recession. I think this university should be closed down. [Hindi.] So now, regarding your children. I have been really studying the nature of Western children. Now the nature of Western children is, that their attention is never on the right things. Not on studies. I should say not at all on studies. Now, on food yes. Like in England they asked for baked beans in the morning. Now these horrible tinned baked beans which you have been giving to them, are not at all suitable for Indian climate and they are no good. You see if you see a Western health of a person, I mean when you go to India you get diarrhea. You cannot stand heat, you cannot stand cold, anything that changes you feel so much, the sickness. Apart from that, all the time you are tired. You must introspect. Little bit you'll do and you are tired. I mean you see in the films or anywhere I've seen, even in the television they'll came and sit down, huhh. What work have they done God knows. All the time huhh. What is the reason? The reason is to think too much.

Same with your marriages. You start thinking: `What are my priorities, what should I do?' Start analyzing. Just do it what you want to do. This thinking too much is responsible, for your, susceptibility to diseases.

Of course Mūlādhāra is one of the most important Chakra, no doubt. If the Mūlādhāra is weak you can catch any disease, for example cancer, aids, schizophrenia, yuppies disease, also the secret diseases, herpes and all these things are very common in the west, but not in India, very few, because of a strong Mūlādhāra.

So now first problem is how to strengthen your Mūlādhāra? The second one is the kind of food you are eating here is not so fresh. Try to eat fresh food. At least in Australia you can get it, as far as possible. Take to more carbohydrates, if you are thinking too much, best is to take to carbohydrates. You are so much worried about putting on weight or this thing. I don't know why you want to be skinny, what is the need. On the contrary a person who has little plumpness absorbs vibrations much better. But do you know that vibrations sit on the fat, *[UNCLEAR* medheSthita]. They sit on the fat. And that's why they go, on the nerves because nerve is made of fat. Your brain is also made of fat.

So this new idea of having, mosquitoes around, sometimes you know I get frightened way, I think next moment that person is going to fall on the ground.

So whatever is pumped into your head you accept. That's why the entrepreneurs are, definitely controlling, you have no idea. Because we don't have that wisdom to see. Now they said: “All right, you shouldn't put any oil in your head, all right? Never, put any oil." So you become bald.

So they can sell wigs. All such things are there. You can put oil before, previous night just to make your hair grow properly you must give them nourishment why do you starve them? What's wrong with oil I just don't understand.

You must massage your body also with oil. It's very important.

Sometimes Saturday if you use oil, to massage your body, is a very good idea. Also massage your head, you must look after yourself. But just because there's a

fashion not to put oil, so you just not have any oil anywhere near. They all used to put oil if you see films about say thirty years back, they were all nicely... nobody had dry hair, all shining nice hair. They were supposed to be quite good-looking. And this bhootish type of hair, then when you have, all the bhoots will take over because they'll think: `This is the head for me.' So try to understand what is good for your body and what you should do. Massaging your body is a very good thing. I think without oil I cannot exist, really. Because My work is on Sahasrāra and if I starve My Hair, either I'll become completely bald, or mad one of the two.

It's very soothing, to massage your hair, very soothing for your nerves everything and you are realised Souls there's vibrations flowing. You should massage your head nicely.

Take about an hour, on a Saturday. Saturday is the day of shani is the day of Saturn, the day of Śhrī Kṛiṣhṇa, He is so fond of butter and oil. All these small small things should be understood.

Also you people are very fond of sun I can understand that. But I don't know why in Australia you are fond of sun when it is so much. But because it's a fashion in the west, we are all going to the sun to the sea and spoiling your skin.

Your skin cannot have the glow, while you see, if you do not use sun bathing as some sort of a treatment.

It's all right there's lot of sun, you can move about.

Indians used to wonder about the English and there was a saying that an Englishman and a mad dog in the sun, even a sane dog won't go. All such things should be

understood. Personal hygiene also has to be seen. Use lot of water to wash your hands and when you are using toilets, water should be used every time. Very important. Otherwise your Mūlādhāra can never be all right.

Your children I'm surprised they don't want to brush their teeth and if you tell them you have to brush, they start crying. If you tell them you have to have a bath they start crying. Imagine in that sweltering heat of India they don't want to have a bath and they smell. But when you tell them: `Our parents also smell like that.' Their mouths smell. In India at least twice we must brush, once in the morning once in the evening. Minimum. Evening time we all brush our teeth, in India. It's very important. Now these are such small small things which I think our culture in India has already taught us long time back.

I mean we don't have to tell anyone like that they'll say what are you telling us this nonsense. But they should be fond of doing this, so the way is that when your children are growing, you take them in the bathroom, make a fun out of it. Now let's see we'll brush our teeth you brush your teeth I'll brush my teeth now see whose are whiter, like that. Make a fun out of it. You are the one who can teach them good hygiene. Then bathing.

All these little little things are very important, for you and for your children.

So the hygiene part is very poor, personal hygiene. Of course your house is very very clean, absolutely. If anything falls on the carpet, immediately you'll pick it up, because this carpet maybe sold later on. Whatever is salable, you look after. Now your teeth also can be

salable, you need not neglect them, but you will not be careful.

Whatever is salable you're very careful, your house very careful, your carpets very careful, but whatever is not salable, is not worth anything.

Now in Sahaj Yoga, we should know that nothing is salable. Whatever we have and own, we'll keep it with ourself or give it to our children or give it as presents to others. You are not going to sell anything.

Everybody's a seller. House is to be sold, very particular about the house. If something goes wrong you'll shout at children. We were surprised that these children were more careful about nonsensical things like carpets than their teeth.

Something fell down on the carpet immediately they all rushed and cleaned the carpet so we started wondering what's the matter with them. That's not their job. That's the training they have. Whatever is salable they try to put right, so we must change our mind and say that: `Whatever we own we are not going to sell it,' or sometimes you have to sell the house all right, but it's not so important. In any way, whether the house is clean or dirty you'll fetch the same price, that's My experience. Whether you decorate or not on the contrary undecorated houses they like, because of their ego very surprising.

We had bought a house, in Hounslow and one side belonged to one of the Sahaja Yoginis one side to Me. I had no time to decorate or anything and she poor thing spent so much money to decorate it and all that and some people lived also of course she made little money

out of it whatever it is, but My house sold for a higher price than hers. Why? They said: “It's already done, we can't do anything about it." So also the ego is there, that we should be able to do something, in the house. And thus, it doesn't make difference, in anyway they don't pay for your carpets and pay for your thing. But people are so particular, about their furniture about everything.

So now this is what is materialism, is absolute materialism, that we try to get things just for selling off. On the contrary we have to look out what are the beautiful things made by hand. What can we have, whatever is made by hand by people. Can have few and that can be given to your children, to the progeny.

Also sometimes, the idea of antique...

Who is this child please take away. Who is the child? Who is the child crying? You must find out why the child is crying in My Program. Must be something wrong. Must be some baddha. If a child cries in My Presence or is afraid, that means there's some sort of a baddha, which you should try to remove.

So now we have to change our attitude towards ourselves. We are specially blessed people, we have to look after our body, look after our children, we have to look after things which are of much greater importance than material things, that is the spirit.

So ultimately we come to the point that the spirit which has given us all this beauty, which has given us such moonlight, in our life, such sunshine in our work, she has made us so sweet.

After all, what we have done for the spirit to satisfy it, to enjoy it? So the most important thing for us is our spirit

and we should seek the comfort of the spirit. The more you think about your spirit, the deeper you'll go and the joy you'll get will be also very deep and you'll settle down, very nicely embedded in spirituality.

So you have to, all the time think: `Am I doing this for my spiritual growth?' I mean in a place like England people get up at four o'clock to meditate. Nothing doing. This time there was a big number, I told so many English that you have been coming every time to Ganapatipule, can you not reduce your number? They felt very sad. “Mother we need it. We have to." But I said: “This time you can avoid, there are so many people coming if we have too many people” because about one hundred and fifty people came from other countries you see who were not even paying and who were not such Sahaj Yogis.

So I said we have to work it out with them. They said: “Mother but we can't help it. We have to be there. We can't do without it." So this kind of understanding I'm so happy that you all managed to come all this way, here and you are settled so well. You are living in tents and enjoying, this discomfort because you have got the comfort of your heart, comfort of your spirit.

So as it is we have suddenly come up, very high up and whatever I said yesterday was not in any way to pamper your vanity but the truth. I just told you the truth. It's truth for at least ninety-five percent people of Sahaj Yoga. But they should also go deeper and deeper and enjoy themselves and enjoy the collectivity.

Now in general I can talk to you about things, that firstly that you have to ask your leaders if you have to do anything extraordinary. Now is your discretion. And the

last but not the least is this, all the leaders complain that no one wants to pay, any money whatsoever for Sahaj Yoga.

Now you see actually as you know that, whatever money you give Me for Pūjās I buy silver for you and you are given the equal amount of silver as One would give to Europeans. But, as far as the Pūjā money is concerned, it's very low. First they used to just give Me one dollar. Of course that was all in coins which I have brought it back, but otherwise whatever is there is... I'm not using it for Myself I don't need it. I should normally, because it's given to Me, but I just thought, that instead of that, if I give you silver you will have silver for Pūjā which is very important and that, it will be very auspicious.

But the way people want to pay is, rather reluctant. I agree that you people are now, running into problem about money but maybe one of the reasons maybe that. Do you know you pay the lowest, in the whole world. No-one pays so low as that. At least they pay twenty-one and eleven, even in India.

Minimum.

So whatever it is whatever suits you, I'm not going to say anything, whether you collect less or more I'm going to give you the silver because you are so many people and I have to do that.

I always put the maximum amount between you and Europe. You are also a continent, as Europe is but, one has to understand, that at least, we should really think of doing something for Sahaj Yoga. What can we do for Sahaj Yoga? As you know very well, that I've used My husband's money quite a lot and again I'm going to work

out something in Australia, because I think in Australia it will be very good for people and I can involve My money with them. But despite all that, people don't understand why My husband allows Me to do that, because he knows it gives him all the blessings. He told Me many a times, he told group of people, he told openly to Sahaj Yogis that all these awards I've got because of my Wife, but She is working for God.

But I wanted to say also you donate a lot of money. It's the generosity and, if you donate then you get it also from another thing. But I don't want it for My Personal thing at all, but is a sign of your generosity.

That is a common thing from all the leaders. Melbourne leader says that nobody wants to pay, only they want to take advantage of Sahaja Yoga.

This is not a very good thing from Lakṣhmī point of view. Also one has to understand that, once you join Sahaj Yoga, whether you pay or not pay or anything, you think you are a liability, that's very wrong also.

For every small thing they want help. Of course they are to be helped. We try to help people who are, who haven't got money or who are... but they become sort of liabilities and then they expect so much, from other Sahaj Yogis, or from Me also, that One can't understand.

I mean, you marry someone, then that person becomes a headache, letters after letters, telephones after telephones. Is not proper. Of course some child is sick, all right you can inform Me, but a child is hot-tempered, is misbehaving, is on My Head. May be you have been hot-tempered, may be you are fighting with your wife or your wife is fighting with you, may be that. Why not correct

that part? Even the smallest thing they think should be done by Sahaja Yoga. Sahaja Yoga must look after this thing, Sahaja Yoga must do that.

So one should understand that to you Sahaja Yoga as a liability, not you are a liability to Sahaja Yoga.

That's the best attitude. Of course in a way you are a liability.

But what should be your attitude you're mature enough? When the son grows up and matures, then he looks after the parents. In the same way you have to look after the Sahaja Yoga, than Sahaja Yoga looking after you all the time and pestering, Sahaja Yogis about it.

This has to be understood very well, that Sahaja Yoga is not liable for you. You are liable for Sahaja Yoga. Sahaja Yoga has given you so much. God has done so much for you, what have we done for God? Always think like that. If you start thinking like that, the more work you put in for Sahaja Yoga, the more you exert your mind for Sahaja Yoga, in a proper living balanced manner, the more you are helped, the more you grow, the more you enjoy. It's like that.

And so, today's lecture is for all of you in a way, because I don't know what applies to whOm But you should not put it on somebody else, but take it for yourself that, we are not going to be liabilities on Sahaja Yoga but a support. We have to look after Sahaja Yoga, which is a very, very beautiful attitude.

That's My attitude is. I don't need Sahaja Yoga at all, not at all. Why do I need? I don't have to do Sahaja Yoga. But I am worried about Sahaja Yoga, about Sahaja Yogis. To Me they are all My liabilities.

I have to look after them, I have to worry about them, I have to listen to them. I receive letters and all that. I mean this kind of work if somebody has to do, nobody would accept. In every way I have to support, because My Spirit gets satisfied. It's for the satisfaction, My Own satisfaction, I'm not doing for your satisfaction, I'm doing for My Own satisfaction. Is selfishness.

So when you reach that Selfhood you will understand what this self needs and you'll put your mind to it and you'll be surprised that when you start doing something for others, for Sahaja Yoga, it's very much, rewarding and very much like a prayer. Everything is a prayer. In Sahaja Yoga whatever you do for Sahaja Yoga is a prayer, is a rapport. Is the oneness, with God. Is what we can call the worship. And once you start doing that, you'll not bother as to who criticises you what people say to you, nothing, but you'll feel such relationship and understanding.

I'm sure this Shiva Pūjā will definitely establish you, at a much higher level, I'm sure and you will know where you are.

I'm very happy about it, that a Shiva Pūjā was arranged here. Once it was arranged in Europe. It was all full of storms and snowfall and everything, but so many came to Rome for the Shiva Pūjā. They all asked Me: “Mother we should have one Shiva Pūjā." And the whole thing, was so surprising, that people came from Greece and everywhere driving down I don't know and there was always report of snowfall is there and flood is there and they were all there.

And suddenly I found a level, had risen, because here we are in direct contact with our spirit. Here we know about

our spirit, we are obliged to our spirit what it has done to us, we respect it. And that's how I've seen the certain change and a very great height, suddenly they achieved. And I am sure this will happen to Australians.

Now forget your small differences, fighting for power, fighting for money nonsense, try, to be all right.

There are some people who got caught up, because of this nonsense in Melbourne. They should all cleanse themselves out, put themselves right and look after themselves. All My blessings with you.

May God bless you.

So I'll be bidding you farewell. [Hindi.] At the parting I want to give something small for all the leaders because I want them to write, the diary.

So it is for other leaders, apart from our main leader, the National leader. This is for everyone.

Sahaja Yogi: John Henshaw, Melbourne.

Shri Mataji: Are you all right John? All right now, try to keep your blood pressure low by, not discussing, talking to all nonsense all right? And just put your right hand towards the Photograph and you know the right hand treatment. May God bless you. Brian Bell. It's only for the people where I visited and also, for the different states as you have, but you see your Customs are so funny, you'd better give them a bandhan, that I can't bring any presents for all of you.

That's the only thing I didn't like about Australia. Because they are very strict and really funny people. In every country presents are allowed except in yours.

So now [Hindi] then we'll have to go. I'll have to go back going back to [Hindi]. I'm going back to... I have to leave for Sydney now. [Hindi.] Oh, the children are reflected in it. It's a beautiful photograph I must say. I'm so happy with them.

Thank you very much, it's beautiful.

Contents: **1992-03-0x, Public Program, Selected Questions and Answers, University of NSW, Sydney and Wollongong Tour, Australia**

Sahaja Yogi: He says there must have been a state, in our lives where we were connected with this Power, how did we lose it?

Shri Mataji: We lost it long time back. That's it. You were connected that's true but, this Adam and Eve, that's the point when we lost God. We had to take to this course of evolution. They wouldn't accept, so we had to go through this long process.

Sahaja Yogi: She says she'd like to know a little bit more about the left side of the body the feminine side, she has pain in that area.

Shri Mataji: You want to know everything today only is it? You will know everything all right. But there's, for God, there is nothing like feminine and masculine. That's our quarrel. The Power of God is the Feminine. Without the Feminine, God is just a Witness.

So it's like the moon and the moonlight. Do we differentiate between the two? It's only human error that we differentiate like that. Between God and His Power there's no differentiation.

So this problem of feminine and masculine is our mental problem. Comes from both sides. But after Sahaja Yoga you know what it is. It's nothing, it's just a myth. India we don't have this problem, at all, much. Of course there are some men who are very oppressive and all that, but the girls are taught how to handle these men also. Because you see men are like children really and women have to be, more deft in handling household because they are the preservers, they have to preserve the society, they are responsible for the society. There's nothing wrong if a husband says do like this or do that. You see it's all right just like a child, after all, doesn't matter.

But the way things are now is, we don't know how to handle them and now we are lost a little bit.

Doesn't matter. In Sahaja Yoga you'll learn everything. Such nice relations we have, beautiful families, beautiful children. You'll be amazed to see this society. Once in a while of course there could be a divorce, once in a while there could be something wrong but mostly, mostly, they are wonderful people. Very loyal, very family loving, beautiful people. This problem gets solved because it's out of ignorance, we feel that way. All right?

Sahaja Yogi: *[UNCLEAR]* the Shakti power in...

Shri Mataji: No that's, it's now becoming a misnomer, Shaktipath. You see it's like a Shaktipath has become like a, dead spirit being put into people. Shaktipath means a person who is powerful. Through her power or through his power, you can awaken the Kuṇḍalinī, but it doesn't happen like that. It's always a spirit. They put a spirit on the person and the person starts, behaving like a mesmerized personality, gives away all his money, gives

away everything, he suffers bodily. What about TM, you see now TM takes such a lot of money. That is one of the worst type of exploitation.

I came to know about it because the director of the TM, of the flying, academy, came to Me. It's an absurd stuff and he, his wife, his deputy director and his daughter, all were suffering from severe type of epilepsy. Severe type. They got cured of course. Then they told Me the story, which was horrifying.

This gentleman was a diamond merchant and his wife was a granddaughter of a duke, very rich people.

Because it came as the first thing to them and big promises, they joined.

So in the beginning so many people, even barristers in England, so many people joined them, thinking that something new is going to happen to them. And this happened, in such a manner that they were all enamoured, by it.

So first, they said they'll be given mantras. They'd never heard the word of mantras or anything. Poor English you see, so many years they lived in India, they didn't know the meaning of mantra also. I wish they had learnt something. Would have not been so much deceit, by these people.

So they gave three mantras, one or the other, which were not Sanskrit, which were not mantras and they paid three thousand pounds, at the gate, for these mantras. Three thousand pounds. And the mantras were inga, pinga, tinga. Now any Indian would know what it is nonsensical. It's not Sanskrit. It's something a local thing. Inga means the bite of a scorpion. Then pinga means

when a person goes round and round and tinga means, you show like this. Can you imagine paying three thousand? All right, this was over. Then they said: `We can make you fly, about three feet higher than the ground'. I don't know why should you fly at that level what is the use? In any case you're flying. I mean if you want to fly you can fly anywhere in the world, but this three feet I didn't understand. Already we had a jam on the road and these three feet people flying there, what would have happened? So, I mean to English to be that stupid you know I can understand other people, but English.

So many of them went to Switzerland in a remote place and there, they were given some foam mattresses to jump on, with some mantras. They paid, they had to pay six thousand pounds, that time. And for six days they drank the water which had boiled the potatoes. Then the seventh day they ate the rind of the potatoes and eighth day they were given the potatoes. For six thousand pounds. And they were jumping on these, foams and they broke their bottoms many and then they put a case against TM and you'll be amazed that TM has paid them.

So every time they started a new stuff like Rajneesh you see from one to another, so ultimately now they are on ayurveda. Now why should you have TM for that? If you want to have ayurveda anybody can have it directly. All these stupid things they are doing and people go to them. Is absolutely wrong.

First of all you must see, before going to any one of them, what is the achievement of a person who has been there? What did he gain? First thing. This is first test and

second is, why do they take money? They have collected billions and billions of pounds and these Rolls-Royces, I mean what is the interest of a saintly person in Rolls-Royces tell Me? It is equal to the dust of his feet. This life I am sort of, born in a royal family and, married to a rich man and all that and he has cars and this. But it makes no difference to Me what car I use where I sleep, I don't have to seek any comfort, as long as there's the comfort of My Spirit.

It's very surprising that how you people really, fell into this trap. And the best part they would say: `But Mother, how could he tell us lies?' Oh Indians are very good at that, don't know. They have learnt it from English only. But very good at it. Telling lies is very easy for them. There are some who have to, at least tell hundred lies morning till evening otherwise they won't eat their food, that time.

So what is there? `How could you be that naive?' That's what I told them.

So many have now become just recluses because, all were mesmerized, they were all possessed, in a very bad shape. They couldn't even see a garlic, or a lemon. They shake. I don't know what sort of spirits they are, possessed with. Of course these people are cured now. That fellow became bankrupt so he has gone to South Africa. His wife is also there. It's a fact. He is writing a book.

Somebody tried to kill him also.

So one has to understand what do you want? And you are not to ask any questions just, you pay the money otherwise you can't get it. This is what happened with

religions also. They have become money-oriented or power-oriented, so they have deviated, from reality. I have to tell you the truth, because I am not here to collect anything from you, but to give you something substantial, that's your own. What's it you want to say?

Sahaja Yogi: Other people such as Satyananda and Muktananda and Yogananda have all taught Kuṇḍalinī techniques and initiated people into kriya Yoga.

Shri Mataji: If you ask Me Muktanand better, there is a very big article on him better read it and you'll be horrified, all of them. If you have got now see, once you get the Kuṇḍalinī raising, then you don't go into funny gestures and things. You become the most normal person and knowledgeable. You should know how to raise the Kuṇḍalinī. You should know what are the Chakras are, how they are working it. You have to become a Self-realised personality. Just because you brand something you don't become anything.

You must respect your... you must have self-esteem. What did you get out of it? Why are you retaining someone like that? Is important. Why should you stick onto someone? What have you got? Have you got powers to raise Kuṇḍalinī? Can you feel the Chakras of others? Can you feel your own Chakras? That's it. All right? So you should know your own powers. It's no use talking about these people, because I have got so many people sick from them. I just don't want to say but if you want I'll send you all the articles, that are published now against them. Horrible ones. What they have done. Specially this... Nityanand was a realised Soul. Muktananda.

Sahaja Yogi: In that case are their techniques false?

Shri Mataji: What did he say?

Sahaja Yogi: Are their techniques false?

Shri Mataji: [Hindi.] They are false. They have no techniques, nothing. They just put a spirit in you. Simple as that. We call it as Preta Vidyā, Shmashāna Vidyā, means the knowledge of the dead. That's what they do, mesmerize. Even your Charismatic is the same and this Pentecostal is the same. Is all the same. What powers you get is the point. What did you get? I'm a Mother, so I'll say: `My child, what did you get?' All right.

May God bless. Thank you.

Who else is there, yes gentleman.

Sahaja Yogi: How do you make the Kuṇḍalinī stronger?

Shri Mataji: Ahh that's a good question. First you'll get your Realisation, then you go to the collective and the Kuṇḍalinī will rise by itself and there are people, Sydney specially is a very good place, for becoming a master of Sahaja Yoga. It's very good place.

So we have already arranged they are very anxious, they'll do it all free of charge. It's not like one introduction is free and then come along give the money nothing of the kind. All free, they will work it out. They are not even aware, that they're doing all... It's all right for Me, but what about them? They are doing all this work for taking no money.

These Sahaja Yogis are not even aware of that. I might be the only One, crazy One doing that, but what about them? They are so anxious to work it out. They know how to raise Kuṇḍalinī they know how to strengthen Kuṇḍalinī. They know how to detect your problems and they are

there to help you, out and out. All right? May God bless you.

Sahaja Yogi: What is the difference between Sahaja Yoga and the other meditations such as Buddhist meditation, TM?

Shri Mataji: You see the Buddhism meditation, is the meditation that was followed at the time of Buddha, all right? That time you had to renounce everything and go to His stupas into places where to meditate. Now the time has come, that you have to get your Realisation. That is how He prepared the Buddhists to get their Self-realisation, all right.

So that was the beginning. Every religion, every religion said you must pray, you must balance yourself, every religion wanted to do that. That is at that stage, all right? But now, you have to get your Self-realisation for which you have worked. Because He has talked of the future Buddha known as Maitreya and also BodhiSattva So this state is there.

So that meditation is just the, ladder to reach the state where you can get your Self-realisation, all right.

So nothing wrong with that, but you have to go further with it.

Sahaja Yogi: [What is] Bhakti Yoga?

Shri Mataji: You see Bhakti also has no meaning without connection. What is the, supposing you have no connection on the telephone and you are telephoning. What's the use? Bhakti is only possible when you are connected.

Sahaja Yogi: He says there is a group of people he came into contact with in Canada that have...

Shri Mataji: About who?

Sahaja Yogi:... a Guru and they go into meditation and leave the body.

Shri Mataji: That's very wrong. Absolutely. Where is it described as meditation? It is the body is taken away by the spirit is a very wrong thing to do is very very wrong, absolutely. If your body is removed from your soul it's very dangerous, it may not sometimes return. And you know in many countries the children are being taken away by spirits like that, specially in Switzerland. The children are sleeping in another room and suddenly they die. Nobody knows because, the spirit is taken away and the spirit is kept away like that. It's a very bad thing to do is to remove the soul from the body. Instead of that you must give Realisation to the person so that his soul is enlightened. It's a very dangerous thing. Never try that trick. You see all those people who do like that, get into trouble, very much great trouble. I must warn you, because I had cases like that, all right. May God bless you.

Sahaja Yogi: At what age is it good for a child to get Self-realisation? 888

Shri Mataji: Any age. There's nothing, no limits on age at all, any age. Even when the mother is pregnant they get Realisation. There's not age limit or anything.

Audience: On the diagram, there is fire, flames.

Shri Mataji: No no it's not fire.

Sahaja Yogi: When if I meditate I get, a feeling as if I'm in the flames.

Shri Mataji: Oh that's not... Then the meditation, something wrong. There's something wrong with your meditation, definitely. It is just shown as your heart and to show the warmth of the heart they have put that colour it's not fire, just the warmth of the heart. They had to show this colour, just to show that it's not... it's on the contrary extremely cooling. In Sahaja Yoga when you will meditate, heart is the first thing that cools down.

So the meditation you are doing, is in a way not correct and you cannot do meditation, you have to be in meditation, that's the point is.

So when the Kuṇḍalinī rises She creates a state of thoughtless awareness. That is the state one has to achieve. Then you, are stationed in your present, not in the past or the future. I think you were not here yesterday I told about it, but in any case you come and see, just now only you will see you will have a very soothing feeling within yourself.

So there is no fire at all. It's a very, soothing flames, extremely soothing.

In the Bible is written: “I'll appear before you like tongues of flames." Now these tongues of flames if you see they are flames, look like flames but they are, very soothing, cooling. It's just the opposite what we know of fire.

Sahaja Yogi: How do you communicate with people who are bound by their dogma and belief?

Shri Mataji: Who are?

Sahaja Yogi:... bound by dogma and belief. They are rigid in their beliefs.

Shri Mataji: See love can melt anything isn't it? And there is a way. First you have to, logically talk to them. Divine logic is very convincing, but if somebody's a stone, there is no need to break your head with the stone, but logically you can explain and if they have dogmas they will melt, because you can ask them a simple question: `What did you get out of it? What powers did you get out of it?' A simple question should be asked and that's how the dogmas will fall. But mostly it happens like this I've seen, if there are, many friends and, or family everybody gets to Sahaja Yoga and they see the way they are, then automatically they come. Mostly dogmas are fashions, so it's a fashion and these people who have dogmas are, people who do not seek truth. But once they see also, sometimes they come. But we cannot guarantee that everybody will be there. According to John, He just said hundred and forty-four thousand, we have already crossed that limit, so I don't how many will be there. It's a question of one's own seeking and also, they have to deserve it, they should be worthy of it.

Sahaja Yogi: Can Sahaja Yoga help someone with mental illness like schizophrenia?

Shri Mataji: Yes it has helped many. Schizophrenia is due to possessions, which comes and goes. It has helped many people. First the frequency starts, enlarging and after some time We can get rid of it. It has helped many people I should say, specially in America so many people are suffering from schizophrenia.

It can be epilepsy, schizophrenia, these two we have tried.

Sahaja Yogi: There's three questions here on meditation Shri Mataji, is there any special position or place to meditate?

Shri Mataji: No, nothing of the kind.

Sahaja Yogi: How do you control the flow of thoughts as they keep flowing?

Shri Mataji: Yes that is what you don't have to do your Kuṇḍalinī will do it. Your Kuṇḍalinī will create that situation for you, you don't have to do it.

Audience: I have this friend with allergy problems, is there anything that you can base the Chakras on *[UNCLEAR]*.

Shri Mataji: Yes it is curable. This is due to liver, it's a liver problem, allergies are due to liver. But also it's triggering from the left side and so it can be cured, we have cured that. It can be cured, all right? Some people take more time and some people take less time, but I've seen most of them get cured, most of them. You may write to Me if you have any...

Audience: *[UNCLEAR]*. You were reported to have said homosexuals have problems with their brain...

Shri Mataji: Oh that point. Just be seated. I'll explain to you. You see, now in My, this work I have been working for twenty-two years all right and I didn't know this homosexual business at all, because in India we don't have this much. I mean at least if they have, is secret. We have never known I have never even heard it I never, on My ears and all My time in India I never did. First time

I came to know about it in London I must confess that I was quite ignorant about it to that such a thing exists, all right? Then people started coming to Me who were homosexuals and they told Me their problems and I felt that there's a kind of a possession on them and that's why the brain is under some pressure. But if that possession is removed, then they become very normal.

Audience: *[UNCLEAR]*.

Shri Mataji: Just a minute. Yes that's My experience I'm saying. That's My experience. Just a minute. Just a minute. That pressure is definitely there in the hypothalamus no doubt. But it is also in a possession it happens. Because you see it was a thing I had to discover it was what sort of a thing it is.

I'd never known a thing. I must admit I didn't know this thing. Even in Medical College We never learnt in India, We didn't know what it was like. All right so, this thing is there, with this kind of a thing and because I have tried with people. I must confess to you, that when *[UNCLEAR* Mem] came to Sahaja Yoga I must confess, you see My, London, two years I stayed in London I saw all these things.

So then I tried to study her because she started wearing dress like a man and all that and the relationship between the husband and wife was very strained.

So I tried to study her because also she was Indian. I told her: “You tell Me everything frankly what has happened and all that." So she said “I don't know but suddenly one day I started feeling that I should be like a man and I wanted to be friendly with women, not with men” I said: “Really?" “Yes suddenly it has happened to me and now I

cannot get over it. It's just that feeling and I don't know how to explain to my husband. It's just I don't want to have a man I want to have a girl." But I say: “What will you do with the girl?" I couldn't understand. She explained something to Me but I couldn't understand. You see she explained to Me, all right. But then I tried on her, Sahaja Yoga. I must confess that it took lot of time, but it worked and she became very normal and she felt like a little girl.

Sahaja Yogi: He wants to know a little more about what we mean by the Spirit and how that is related to our consciousness and how the two things are linked by Self-realisation?

Shri Mataji: It's a good question. Spirit is the reflection of God Almighty within us. It's said that, He has made human beings in His Own Image. Now we should not get confused with the word image.

Image means the reflection.

So we reflect God Almighty. We are not God but we reflect. Image is different from the actual thing.

So now, when you are, as a human being, then the Spirit is just a witness in the heart watching you and the seat of the God Almighty is here and He is reflecting in human heart. He's just watching, He's a witness, He doesn't come into your attention, He's watching you.

But when Realisation takes place when Kuṇḍalinī pierces through this, then it starts flowing into our attention, the light of the Spirit. Attention that we have is the consciousness. We have general consciousness a human consciousness you can say, which is, expressed through our central nervous system.

The conscious mind is enlightened, it becomes a dynamic force and gradually your beauty your glory starts opening and recording what you are on your conscious mind which is an enlightened one. It's a very good question, but it requires more time, but as it is I would say first you get your Realisation and gradually you will know how your conscious mind has become so alert.

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I bow to all the seekers of Truth.

At the very outset we have to know that truth is what it is. The absolute truth cannot be changed, cannot be conceptualised. Above all, unfortunately, at this human awareness we cannot feel it and we cannot understand it. Now, whatever I am going to tell you about yourself you have to take a scientific attitude and keep a open mind. If it is proved, then you have to accept as honest people because this is for your benevolence, your emancipation, for the emancipation of the whole world.

We have science, all faculties of sciences, but all these human endeavours have boomeranged on us in the way we have produced hydrogen bomb, oxygen bomb, atomic bomb on one side and on the other side a lot of artificial things which are dangerous for us.

So where did we go wrong? Why should it happen to us, because the mental process is linear? It moves in one line and after some time it gives way and turns down.

So, it has to be something beyond that mental process that should give us the wisdom and the balance and

that's how we have today so many people who are seeking the truth honestly.

Of course, some are identified with some dogmas or something and want to carry on like that. That's a different point. But there are some people who are intelligent enough to see that there is something wrong.

We have to find out what's wrong. And if you see all our problems, like ecological problem, political problems, economic problems, family problems and all types of problems which can be very secret also.

Physical in the sense, sickness. Why these problems are there when human beings are at the epitome of evolution. Is it that our evolution is finished? Or still we have to go one step forward, if somehow we can transform human beings into higher state of spirit, as all scriptures have said. All the scriptures have said, “You have to be the spirit." Then maybe some solution could be found out and it has worked out in many countries now that there is a power within you which passes through six centers and gives you what we call as Self-realisation. Can't hear Me, can you? All of you can hear Me? All right. Now the truth is that you are not this body, mind, your ego, your conditionings, intelligence, emotions, but you are the spirit.

That's the truth and that's what we are seeking, knowingly or unknowingly.

Another truth is that there is an All-pervading Power around us which does all the living work. I call it the All-pervading Power of God's love. This living work is done. You see it every day. You see these beautiful flowers here, but we accept them, take it for granted. We never

even think how these beautiful flowers are grown; how the trees are grown up to a certain height and no more; how they are kept in control completely. Look at our eye also. Look at our brain, which is such a great computer. The eye is such a great camera. We take it, everything, for granted. But is it that there is some power which is working it out our evolution from amoeba to this state? By law of chance you could not have achieved even a state of a reptile.

So how is it in such a short time you have been able to achieve the state of human beings? If you start introspecting it then you will understand that something we have not yet known which we have to know. And that knowledge is possible because the whole ocean of knowledge is within yourself. Only thing a very part of your brain is exposed which has no connection with your heart and has no connection with your attention.

Now so we turn to religion. Many people are becoming now fundamentalists. It can be Islam fundamentalism; it can be Christian fundamentalism, or Hindu fundamentalism. All these `isms' are coming up, because they are mentally trying to sort out the problem. But you take any Muslim, take any Hindu, Christian, Buddhist, anyone; they are capable of committing any sin. See Azerbaijan people are killed, one thousand, by Christians. Can you imagine? Christians following Christ. Not only have they done lots of things much more, much worse. Then there are Islam. They have killed so many people. There are Hindus who believe that everybody has the Spirit within themselves but they have caste system.

They can commit any sin whatever brand they may carry.

So there is no truthful *[UNCLEAR]* about it. They are just adhering to something because perhaps they are born in it or perhaps they have taken to it mentally.

It's all mental and all these mental ideas can drop out in no time.

We have not been able to absorb these beautiful religions which were created. There's nothing wrong with the prophets, nothing wrong with the incarnations and nothing wrong with religions which were primordially created. Of course, some people have meddled with that also, with the books also, but nobody has absorbed it. It has not become in innate part of your being.

So what has gone wrong with us is simple, that we haven't got that power to absorb it. We are still human beings and still our spiritual power has not grown which has to grow.

Now this is a mechanism within you which works out the last connection. Like this instrument is here.

It's all built in, but it has to be connected. Unless and until you are connected to the mains you have no meaning. Young people especially find it very difficult to find their identity; so, they stick on to this or to that, sometimes fundamentalist, sometimes to some sort of a group or something. But it is only because they want to belong to something. That's human nature. But to belong to reality and to truth is the best way to be a universal personality because spiritual is the universal being within us.

Now Sahaja Yoga has been working in about sixty-two countries, I must say I am surprised at it and there are fifty countries at least, or fifty one countries, who have lots of centers working it out. I was surprised at Russia. I never expected that they would be so sensitive to reality. Russians, whatever their governments were, whatever they did to them. One thing for definite, they are extremely sensitive to spirituality, extremely. Of course, I knew one thing. If you read Tolstoy or if you have read `Crime and Punishment' or any of these books written by the Russians you will find they are very introspective. Even the hero, if he falls in love with somebody, he introspects, `Why? Why am I doing this?' That quality of introspection is so great that even the scientists. Two hundred scientists were in the conference with Me and when I started talking about science they said, “Mother, no more science. We want to know about spirituality." I was amazed. In one place called Togliatti you will be amazed to know, there are twenty-one thousand Sahaj Yogis practicing Sahaja Yoga seriously, in one place. It's an industrial town started by one gentleman called Togliatti who revolted against Italy and went down and settled there and started a company for motor cars. They are not bothered as to what they are happening, their country or what is it. They said, “We have sufficient food to eat. It's just a, people are talking so much." They are very, very deep people. They are, somehow or other I think one day they will be one of the most powerful people in the whole world and extremely humble, extremely humble. It is surprising how they have developed this humility in that country because even the

media there, they came and saw Me. If you read what they have written it is very surprising the way they have discovered things about Sahaja Yoga. Apart from that they said, “Mother, we are so poor in spirituality. How can we come up to that?" Imagine. Also they now...

I must say this embassy in India, Russian Embassy, wants to honour Me for what work I have done there.

Many people were cured by, just by Sahaja Yoga. I didn't do anything by this Kuṇḍalinī awakening. In a big crowd of sixteen to eighteen thousand, people got cured just like that. And they came and said, “Mother, our sins are forgiven." I said, “Why do you say like that?" “Because we are cured." Now there are three doctors in Delhi who have got their M.D.; they did their M.B.B.S., M.D. in Sahaja Yoga. Three doctors. I mean, it's authentic. One of them is gone now in America. It's not some hocus-pocus or fraud.

After all, why should I do fraud? I don't take any money from you. I don't need any. Why should people do fraud in Sahaja Yoga? What is the need to do it? So the attention of young people should be at this evolution. When we were ruled by British it was the young people who fought it and got back their independence and if you really want to be really free in the real sense of the word, where you can rule yourself nicely also, you are in charge of yourself, then the best thing is to join the revolution which is silent, which is inner revolution, which is now the last step, I would say, in the evolutionary process. It works. I has worked with so many here. We have here some doctors.

Some very, very well-educated. A professor was a Sahaja Yogi. There are so many people who are Sahaj Yogis. They are all sensible people and they have achieved it. They have achieved their Divinity. That is, you are the Spirit. You have Divinity. You are glorious. You have to see your beauty. You have never felt it which you have to feel and understand. Just by reading some books or doing something here and there, it's not going to work out. It's a happening. It's a becoming that's important because it is a living process.

Like this Mother Earth, you have to sow a seed and it spontaneously grows. In the same way it's a living process for which you cannot pay. Mother Earth doesn't understand. It just grows spontaneously within you and gives you your Self-realisation. It works marvelously and miraculously but it's important for you to have an open mind. Don't adhere to any fundamentalism and try tricks with yourself and play games. Try to open up; after all, it is for your good. I have nothing to take from you, nor nothing to give you either. It's your own power which is going to work it out. When it is your own power, then why not do it? Now there are people, say, who are following Christianity, Buddhism, this, that, all kinds of things and they are worried that some people might shift from Buddhism to Christianity, Christianity to Buddhism, or to Islam to Hinduism. This is just the same. There is no difference between any one of them. Now what Buddha has said that there will be BodhiSattva. That's it. Missed the point. What is BodhiSattva? Very clearly is there, people will be enlightened and that they will contribute their enlight[en]ment to the whole society, to the whole

world. That is BodhiSattva. All the sufferings you have done is finished. Whatever you have tried is finished. Now step up. That was on the ladder you were crossing. Now you have to step up and come up to the stage where you are a BodhiSattva now, means the one who contributes to the society, to your country, to the whole world. We missed the points like this.

Every time if it is missed, that's how we find that people go astray. Either they become power-oriented or they become money-oriented. That's why religions have failed. They are not spirit-oriented. One has to be spirit-oriented. That's very important and all the religions have said the same thing, but sometimes when you look at the people who follow the religions they are poles apart.

So it is this All-pervading Power of God's Love that brings the truth to us and you really become a very powerful person. I can't think of any Sahaja Yogi killing any other by *[UNCLEAR]*, impossible. They are such beautiful angelic people now. They are really just like you all.

So beautiful you won't believe.

We have seminars in India, when people come from all over the country and such love, such brotherhood, such sisterly-hood. There's no lust and greed which spoils the society. They're so very beautiful and they do all this work for free. If I do it it's all right but they also do all this work free. Everybody wants that all the people should get realisation. That all. That's their desire, is because they are enjoying their Spirit they want them also to jump into the ocean of joy. It is important that Sahaja Yoga has to be taken in a very serious manner, but

actually it is working when you are pleasantly placed towards yourself.

When I say, “You are the Spirit” then I also say that you are the Master. If your Spirit is the guiding line then you become your own master, because in the light you can see everything. Supposing there's complete darkness and people are pushed together, there would be be stampede. All this happens because of ignorance. This ignorance has to go and how will it go unless and until there is the light of the Spirit.

It is a very simple thing to understand and these are the fundamentals of our being. These are the ones, these centers are the ones, are the energy centers which look after our emotional, physical, mental, spiritual being. If they are nourished by this Kuṇḍalinī they will be all right.

Now, as you are students I will be able to tell you something about what problems you might feel. It is very important that if you understand it, what problems a student can face when he is studying very hard and it is very important that he should study, but with Sahaja Yoga these problems won't arise.

Now there's a center here, the second center as you see, the yellow one is the center which has many functions to do. It has to look after your liver. It has to look after your pancreas. It has to look after your spleen. It has to look after your kidneys and it has to look after your bowels. All this has to be done by this one center. But the most important thing for it is to supply energy for the use of brain, because when you are using gray cells, these gray cells get worn out and to replace them with the energy you have to have some mechanism in your body and this

is the center that converts the fat cells from the body and gives it to the brain.

So you must know that the brain is made of fat. That of course you must be knowing.

So this conversion takes place and when this conversion takes place you will be amazed that how much energy you are spending in reading, studying and working. With this thing only we have been able, with this principle only, we have been able to cure so many diseases. If you apply this disease you can find out.

One of the persons who did work on asthma, one of the doctors, has used the same theory and it has worked wonders.

So many people are cured of asthma. Now, so what is the principle? We must keep an open mind as students. When you come in the university you have to keep an open mind but if you are already worked up it won't go into your head.

So please listen to Me. This center, of course these doctors do not know of course. I have done medicine Myself. They don't know this, but in a subtler way you can know many things. Now this center you use too much, all the time. After all, you are studying, working very hard, thinking too much. As a result you might develop a bad liver, a heated liver. The liver, you see, is the worst enemy of human beings because it absorbs, the liver absorbs all the heat of the body and releases it. That heat comes as poison into the blood stream. But supposing this liver is neglected because of the over activity of this center. For thinking people, for futuristic people, studying people also, this heat can start rising

higher. As a result of that, this center that you see on the left side of the heart gets heated up and that is the center which looks after your breathing and that's how one can develop asthma. This heat can even reach your heart and can really engulf the heart so badly that if there is a heart attack in young age it's always fatal, even the first one.

Supposing some people are working very hard as students, also playing very hard, because the right side is affected by too much physical and also by too much mental activity and drinks, plays tennis or some sort of a very fast games, plus studies, is very hard and puts too much pressure on his right side. Then what happens? Then this heat starts travelling to the heart also on the left side and completely gives you a massive heart attack and at young age these heart attacks are always fatal. You cannot save people from this. Very seldom it does happen. Another thing is this heat now travels to your pancreas. As a result the pancreas goes out of order and people get diabetes. In India, in villages, unless and until you put so much sugar that the spoon has to stand at a perpendicular angle, they don't think it is tea. They drink so much of sugar in the villages but nobody gets diabetes. Only the bureaucrats and sedentary people who sit and write and think too much and plan, plans which never come through and work out lots of this thinking and rigmaroles, they are the ones who get diabetes. Or the ones who plan too much. Even the housewife.

She is a big planner; she might get diabetes.

Then the third disease is even worse because of the spleen. Now spleen is a speedometer in our lives and it has a certain rhythm. Whenever we are in emergency the spleen liberates or creates lot of RBCs, means red blood corpuscles, for the use of emergency. But if a person is a hectic type, as our life is very hectic. Say, early in the morning you get up after a hangover maybe, I don't know how and then you start just somehow or other dressing up, getting into the car, you have not taken your breakfast or you are carrying breakfast, eating it at the same time. Then you see a jam. Then you get again upset. But if you read newspaper it is even worse.

So the whole system is in a jeopardy. Not only that, it's so hectic, the life is so hectic that this poor spleen doesn't know how to carry on with this crazy personality which suddenly starts becoming very emergent. Suddenly it demands more RBCs; so, it becomes vulnerable and any attack from the left side you can get blood cancer. You will be happy to know Sahaja Yoga has cured many blood cancer patients. Has cured. I'm not saying I have cured. It's your own Kuṇḍalinī and one of the boys has got M.D. in that subject.

So it is already recognized in India because this is an ancient science from India. This is the science of the roots while you have the science of the whole civilization. But you don't know the roots. We have to know the roots and if it is coming from India it doesn't matter. Not only in India it has been said, even in the Bible. Tree of life is mentioned and appear before you like tongues of flames. These centers look like really beautiful, very soothing tongues of flames. We call them as petals in India.

So then this heat can travel up to your kidneys and the coagulation of the kidney takes place. When the coagulation takes place they put you on the dialysis but I assure you nobody can be saved out of it. All your life you go on spending money on this dialysis. It's a horrible thing and after some time they have to die. It has to be accepted. Then the worst is the bowels. You get into a funny situation where you might get a bilious temperament where all the time you feel nauseating, you can't eat food and you vomit out some bile all the time. Your attention is never happy. Then the last one is this constipation because of the heat.

All these things are because of one center.

So it is very important that we should understand about our being inside and get into balance and must know how to get it cured and how to work it out. It's all our knowledge and is our body and we can do it without going through that M.B.B.S. course which takes you out like *[UNCLEAR]*. It's very simple to keep yourself all right. But with this you develop a new awareness which we call as collective consciousness and this collective consciousness gives you the complete indication of pure centers because of Selfhood and Self-knowledge on your fingertips.

So these are five, six and seven on the left side, five six and seven on the right side.

This is one, five and seven and you can feel it. Of course, in the medical science they do say that the sympathetic nervous endings are at the end of the fingers; that they say. But you can feel it. Even children.

You tie their eyes with some sort of a handkerchief or something and you ask them, `What's wrong with this center?' They will raise the same finger, or maybe two fingers. You ask this gentleman because it is decoded, `Are you suffering from this disease?' and he will say, `Yes, but how do you know?' `The children have told us.' So you can diagnose yourself. People can become mad without knowing they are becoming mad. People develop cancer without knowing they are developing cancer. All kinds of things happen to you without knowing what is wrong with you, but with this you will immediately know what is wrong with you and you can correct yourself. You can correct yourself and with this collective consciousness you can feel the centers of others also. But you have to reach a certain state which we call as Doubtless Awareness.

Is Nirvikalpa Samādhi as said in Sanskrit language. Once we have reached that state, in that state you can feel anybody's centers and most of the Sahaja Yogis here are quite capable.

The other day we had one gentleman who came from some newspaper. He was so hot they were just burning their hands and were very frantic about him. I was also feeling the heat, but what to do with this gentleman, how to tell him frankly, `You are so hot.' He was like a cancer patient, hot. I tell you, he was a terribly hot fellow. Must be very hot-tempered also. But we didn't know how to tell him, that he is, after all, a newspaper man and this media, you know how powerful they are. They can tell anything. They can lie anything. They have no fear.

So we were trying to work it out but all our hands were burning, especially of the boys were working on them. Their hands were burning. They were giving Me signals, “Mother, it's too much, too much." I said, “All right, all right. I just try to pacify him." So you can know about the other person, his centers and you can work it out. Sitting down, your attention is so enlightened that you can know about anyone, what are the centers that he is catching. Even if somebody is dead, you can find out. You can find out if somebody was a realised Soul or not. You can find out if this person was a man who came to preach the falsehood or reality, whether he is a devil or a Satan. It is very easy to make it out. You don't have to find out from his bio data. You just get it on your hands and you will know the person. And that's how you can really help the whole world.

So in Sahaja Yoga because we believe in all the religions on the principles.

Every fundamentalist has to be against us because they are sticking on to one thing. Is natural and we accept it. Because of ignorance they don't know that all these things the prophets came on the Tree of Life at different times and according to the time, is called the samayāchār. They solved the problems and did whatever was necessary and gave their wisdom to the whole world. They are like the flowers on the same Tree of Life and everybody plucked them. `This is my flower. This is my flower and fight.' But in essence, they are all expressing the same Divine Love, but when we have these ideas we think we are the chosen ones. This is all a misunderstanding.

First you must get your realisation and work it out and I am sure you will know what lies within yourself is beauty, is glory.

So I will say, may God bless you and you have wisdom and I hope you will come to our programs.

They have very nice program now and they will tell you all about it. Everything is real. It's not like this TM business that one introduction is free and the rest is all *[UNCLEAR* lynch]. All horrible people and they are giving horrible mantras which have no meaning at all and taking three hundred pounds and then six thousand pounds for flying. What is the need to fly in the air? I don't understand. Half way above three feet you want to fly and they are taking six thousand and nobody has own except for breaking their bottoms.

All these kinds of stupid things are going on and people are taking to it. Surprising because they know how to advertise in a big way, have a band show or something like that. But reality doesn't trick *[UNCLEAR]* but you have to be worthy of reality. You have to be worthy and honest about it. If you are not honest we cannot help you. Nobody can help you. If you want to cheat yourself how can anybody help you? So may God bless you. I am very happy to see you all here so many young people and many of your problems you can discuss with Sahaja Yogis here and you can always write to Me. I am always travelling and if you write to Me I will be very happy to answer those.

Thank you very much.

Contents: 1992-03-05 **Talk to Sahaja Yogis, before Departure, Burwood Ashram, Sydney, Australia**

So, the time has come to say farewell to all of you. I must say this time our Tour has been really very successful. There have been no obstructions no problems nothing, except for one stupid article, we had no problem and which they are going to look after. On the whole, we have learnt a lot this time and I think everybody has been feeling very much better because of Shivaratri Pūjā. I've got reports from other countries that they said Mother: “What did You do this time on Shivaratri that we all felt so much higher and better?" Now the, few things I have to tell you that, luckily you have a very good National leader here, who has brought you all round very wise person and he is a very gentle as well as very sensible person and who has done, such a good work that really I must say it's very remarkable and now I have decided to separate his work with National. See we Indians feel very hot anywhere. We have too much of sun within us I think.

So, there, one has to be thankful for that, that you have such a nice leader here. Now I have to tell all the people specially from Melbourne, that you should not take things into your hands and start another sort of an organization, arbitrarily doing something under some lady like that Trish. If you have any problems you can always write to Me I've told so many times, but Australians don't write to Me is My main complaint about them. And they should not start anything. I'm surprised that there are so many Indian girls in Melbourne and they also did not understand that they have to write to Me.

So, once you are caught up you get lost, you get vibrations in a very funny way so much so that I can't even really treat them in this short time.

So there is a list of people. Can you bring the list? I've made the list now, please write it down. Is there anybody from Melbourne here? Yes. Go and tell them, that you have to get all these people every day, to sit down, Sunday morning maybe and see what sort of vibrations you have. You can see it on the candle, there's not to go anywhere, just on the candle you can understand, what's wrong with you, and, you are getting caught up. I'm surprised that you are supposed to be Sahaja Yogi how could you not feel the vibrations of this woman Trish. It took Me not even a second to know that she is a bhoot.

But there's a fraternity I think, that's why such nice Sahaj Yogis beautiful Sahaj Yogis, got involved into it.

So this is a very serious thing and I hope this doesn't happen next time. Now the list is like this. I made the list. Can somebody read it for Me. Please, take it. It's a serious thing, otherwise you'll be lost, I'm telling you.

Leader: Michael Davies, Jackie Hodge, Peter Hodge.

Shri Mataji: Go slowly.

Leader: Mother shall we give them a photocopy of this?

Shri Mataji: Still you read it.

Leader: John Poulianakis, Fred Millar, Ian Lowry, Greg Bradshaw, Lyndon DeValle, Philip Noone, Martin Purcell, Colin Berry, Jeff Platford, Bruno Archello, Glen Pulolovich, Ben Flora, Savita Noone, Cheryl Bradshaw and Helen Platford.

Shri Mataji: They are all first class Sahaj Yogis I tell you, all of them. And it's really beyond Me, even when he's reading the thing I'm getting on the left, you just see, you'll feel it, terrible. Getting the pain here. Now how are they going to be all right? I'm worried about them.

Now also in Melbourne, I thought I'm sending a very very good sensible leader. But I don't know why people, got after him and formed a group outside. If I am sending somebody, I should know that I know what I am doing.

So you become anti Me or what? So please all those people, who have got, these problems, work it out every night, every morning on the three-candle treatment and you can go in the garden, sit down there, also say Gaṇeśha's mantras. It will take some time for you to be all right, I can tell you. Even taking their names you get left Swādhiṣhṭhāna, aren't you getting left Swādhiṣhṭhāna, the whole left. This can happen to anyone, because somebody like that comes up and starts her own.

Anything without the leader should not be done. They went to such a limit, that they have taken out the name out of the list of telephone of these people, can you imagine. This is too arbitrary, it's very dangerous. It should not happen anymore. People are very good at combining together when it is some sort of a, negativity. You see if you want to hate someone, immediately, fundamentalists will join together to hate someone.

Now for Adelaide I would say, Adelaide has one problem also people are very arbitrary, they have given Me lots of trouble before and if they want Me to come back, now I have asked Michael Sweet, because he's quite good at

organizing, to organize all the people in Adelaide. And please support him. Now don't get after his life now. That shows that the leaders who are unscrupulous, who are dishonest, are more appreciated and, can dominate people, while those who are good nice people, are to be dominated.

So please in Adelaide, unless and until you have an Ashram I'm not going to come there. Get an Ashram, all of you shift to the Ashram and work it out. If twenty-five people Sahaj Yogis cannot live together, how do I expect the whole world to be there? Just think of our vision.

Then Wollongong, another thing, the other day we had very nice people, I don't know how Sahaj Yogis are working out Wollongong. They have to have, a proper Ashram, no individual houses. Same in Newcastle. You all can have a big house. Now these are the best days when you can take a house on rent.

It's such a God sent thing now for us, that you can really get a house for a such a cheap price. Take a big house outside, outside the city somewhere, not in the city and sit down with your meditation. I hope you must have realised, that a very great work, we are doing in Sahaj Yoga, the greatest of greatest and you are all part and parcel, of that work.

So please try, to find out methods by which you all could be closer and understanding each other, loving each other. Also beware of Indian girls, in this respect, they have a tendency, that's what everybody's informing, that they always want to separate out and Indian boys also.

Otherwise they are all right.

But one of the reasons I know now why it is, that you see the girls, or the boys, from the west have led a different type of a life a very different culture and we can say it's not Sahaj and they try to tell them, what kind of a life they have led and that makes, them very miserable and they develop a nausea with that. Then they are frightened. We don't have to discuss these things with anyone, past is past is finished why do you want to talk of that, filth now? So, nobody has to discuss about the filth through which they have come out. Do you mean to say that when the lotuses come out, do they talk, or do they smell of the filth out of which they have come out. No. They spread fragrance. In the same way now you are lotuses, try to assume your powers. Even if you put somebody on the throne and make him king, still he is in a beggarish way. Everybody comes, he says, `Give me one dollar.' Then what to say? It's the same situation. Now you are out of it, finished now, so don't discuss these dirty things and filthy things, that's why these Indians are frightened. Because there is a cultural difference and they want to run away.

So if you don't talk about it, they'll be all right. Don't discuss. It's filthy it's dirty why to discuss it? I've told hundred times when you are getting married, not to talk about your past. There's no confession and all that in Sahaja Yoga, you know very well and people write to Me and you'll be surprised twelve pages fourteen pages, of their confessions. `I'm trying I'm trying.' I don't read even one word out of it because immediately I know the filth is there. Burn it off.

So no use writing to Me also, I don't want to know. Finished. I don't know what is the need for you to write all these things. There's no need to write.

All right? After all you are My children, how you are born, is important than from where you came is not important. You are all beautiful people. I've already told you what you are. Believe Me, you can check out whatever I've said is true or not. Also I've told you as I work without taking any money, you too work without taking any money don't you? So please don't discuss these things. It's not worth discussing talking, filth. If some outsider starts tell them now we don't want to talk about. It's finished now, it's gone.

That's how things are working out now properly. You see I depend on you very much for one reason that you are from Gaṇeśha's country. If you just know how to forget it, it can be worked out. You are Śhrī Gaṇeśhas in the sense, that you are now innocent. Innocence is born within you, there's a fragrance of innocence. Why do you want to remember those dirty things. Now I'm telling you again, if I hear from anyone, that anyone is discussing this, then we'll ask them to get out of Sahaja Yoga. Because why do they want to remember the filth? Again go back to the same filth then. All right? This is not to be done again, please.

So now we'll come to another point of schooling the children. I find that, still people are very money oriented, as far as the school is concerned. Very money oriented. Very. Now for Indian schools we have calculated, how much money will be needed and we have to also, spend some money for equipping that to equip, that school.

Nobody is eating money there, for heaven's sake. As soon as it comes to Indians immediately we'll say, he eats money. And when so many have eaten money in schools here, Australians, nobody even thought they will eat money.

So, try to understand, is much less the price that you are paying here, even for preschool. While, not only it's education, but also food, also other amenities they have to travel and this. There is some little profit if they get will be good idea so that we can equip them.

Now we have to build a high school. Who is going to pay for the building? Is school for your children, not for Indian children. Who is going to pay? So that is it. We have to have for, even for middle school that is after the sixth of seventh that, what you call this sixth class you call it or fifth class, we have to have computer. They have to learn about computer. Indian schools are not like this. They have to have a science laboratory. If you see the subjects they have to learn you'll be amazed. English they have to know grammar very well, they must have proper spellings, proper handwritings. This is the minimum, I'm saying the minimum of minimum. My grandson was studying in a school, it's a very well know school *[UNCLEAR]* School and they were paying much more there it's a very famous... We have private schools which we call them as public schools and they're all, somewhere away from the cities. He was paying much more. But when he joined another school in Delhi, which is a day scholar, he had to pay seventy-five thousand rupees only to enroll himself and every month he is paying ten thousand rupees when he is just a day scholar, in Delhi.

And this school is going to be much better, much more equipped, various things we'll be doing. But every time I find such a money orientation about schools. Same about preschool I've seen it. See we must understand that children are to be educated by us. The first thing is you should never doubt the teachers, no way. You must respect. This is what is lacking in your education here. That's why children have no respect for anyone.

I told you the story, again I'll tell you the same story. That My father, had a, generous habits of educating boys from poor classes. That all we do, if we have money we just don't put it for ourselves and indulge into it but, we always try to help our poor relations or poor people.

So he always had four five boys studying. They stayed in our house and they looked after them. One of them, did his matriculation then he was doing his intermediate. He felt little obliged and he said: “Sir if you allow me I would like to teach your children." He said: “All right go ahead." We had two, gates to enter the house one, which went through the, courtyard another through his office. One day I don't know why he came through his office and immediately My father stood up for him. Know he was extremely embarrassed you see, he didn't know, just thought, everybody got up. Who is this gentleman has come? Then he went inside and he told My mother that: “I touch your feet but tell Sahib not to get up for me it is too much I can't just bear it." My father came in and he said: “Why should you be embarrassed? If I don't respect you, then my children won't respect you." You must try to be nobler people, it's ignoble habits, should be given up otherwise your children will be ignoble.

Now whatever has to be paid to the teachers has to be paid. Apart from that sometimes, you must in the presence of children you must try to give them some presents or some flowers, respect them. That's what they do in India and why most of the rich people donate money. Absolutely if they have more money they donate, money to the schools, that's a sign of a noble person. For a Sahaja Yogi it is important. Supposing now we have somebody who doesn't have money or maybe not a job and he cannot educate. Now this is a good Sahaja Yogi who has been in Sahaja Yoga for two three years, has been giving realisations to people but he doesn't have a job. It's our duty in a way, to support his children to be educated. See when this hand is self-supporting is all right. I mean this is self-supporting is all right, but in case it needs the support of this, this has to give the support.

As we call scholarships or sometimes we call, now we have got at least five or six children in our school there, who are absolutely free, absolutely. Food, some of them I am supporting, some of them Yogi's supporting and some of them are absolutely free, absolutely hundred percent. Will not tell you the names. Their food their clothes everything and nobody knows. We don't want them to develop a feeling *[UNCLEAR* around].

So all the time, to be very calculating about things is bad. I've seen a complete, manifesto typed *[UNCLEAR]* I don't know what, about having a committee on top of this little preschool. That is not proper. It's conditioning, everything, even if you have to put these, balloons you'll have a committee. This committee on top of that another committee another. Trust, trust and trust. We have now

one committee I had to do it, is called as the finance committee all right. They are all audits, experts and accountants and they will be here in Sydney. That doesn't mean Sydney is dominating as someone.

Some subjects have to be central, as in any government. That you should understand and that these can go and see your accounts if they're all right or not. But nobody has to dominate in Sahaja Yoga, we have to help support and trust.

Now in this preschool I find there are only seven children of that age group who are studying. There are smaller children also. I have suggested to him that why not use this area for the school there's a school there. And I would like children to be in My Room than anybody else.

So use this. You save money like that and children will feel comforted. Everybody should see if they have time what can I do for children, can I come and help you. Instead of that, how much money you spend this that. You see there's no income tax in Sahaja Yoga, is there? We want to get rid of these kind of things. Everybody feels frightened and insecure, all the time. Forget about these things. Trust. You don't know how many thousands of dollars I've lost, by trusting people. Thousands. But we have to trust. What can you do? We have to pay for our principles. The main principle is trusting and not to ask about money where is what what is right.

The second is a very bad situation here is, because every parent can go and interfere with the teacher.

Because they think they are paying for it. You'll spoil your children completely. Should never never interfere with the teachers, never. With the school. I mean if you don't

have money all right. Again you can have a committee, to find out if they really don't have money or not. But if somebody says I have no money I have no job all right.

Somebody should help them. But it should not be a kind of a police force behind these teachers, or behind the school or behind the leader. Where is the money gone where is that gone this that? Those who worry too much of money will never have money I tell you. Though I lose money quite a lot, but I get double I tell you, never a problem. I never have a problem of money, never never never. One must trust.

I'll tell you one example, very nice example, which shows how Sahaja Yoga works out things. I went down to Rome and we wanted to start a school in Rome. We saw the land everything is very nice, but we had to deposit the money immediately. And Guido said: “Mother we need about sixteen thousand pounds worth of liras to deposit this." I said: “I don't know if I have that money with Me in the bank or not. I'll have to see, but doesn't matter." I reached the airport and I was leaving. Suddenly, Sandra came with a packet and she said: “Mother this I have saved for You." I said: “What is this?" “This is money, liras." I said: “But why I don't need I don't take any money why why do you give Me?" Suddenly it struck Me.

“How much it is? What is the value?" She said: “Sixteen thousand pounds." I said: “That's it." So I got that money from her. I said: “All right give Me give Me I'll take it and give it to Guido." I said: “Guido go and book your..." He booked that. Then it so happened that, the whole thing puzzled out and he got back his money again, like a bad penny.

So we were starting this Shudy Camps. I went there. Guido said: “Mother don't change your money.

I have got all these liras with me." All the things that I had to buy were bathroom fittings and all the, what you call the WC's and all that, plus the, all the marble and all the curtains and what not, every sort of thing. And do you know, in one day I did all that, for such a big place like Shudy, in one day, really. It was a fast movement. And after that, I told them that you pay them and send Me the bill what ever it is.

I also gave them hundred pounds more I said: “These curtains are very nice also get some more for Me maybe, because they're dark shade." And can you imagine when the bill came it was sixteen thousand one hundred pounds. Exactly.

So I had forgotten about hundred. I said: “How is it sixteen thousand, what have you done? Must be some manipulation." They said: “Mother no it's, grace of God it has worked out." I said: “Then this one hundred from where?" “It's Yours. You gave us. You forgot, this is Yours." Then we bought the land and sold it for double the price and now they have an Ashram.

But where people are stingy about money, think about money, things do not work out. And also worth knowing, when we bought these two very big Ashrams in Rome, I don't know if anybody has seen them, here, very big, two Ashrams we've got them. That too, I told him just be on the lookout.

So he said: “Mother there is one advertisement for a house, nearer the main road or something." I said: “Main road won't be good." “No no it's quite in the inside but

it's away from the main city." I said: “Have you seen it?" “No." I said: “I have no time now, you're telling Me now and I have to catch the plane." He said: “Mother I had no time to tell You." Luckily that day we heard that the plane was cancelled because there was some trouble. I said: “Very good, now we have got one day." I said: “Can you talk to the owner and ask him if he would like to show Me the place." The owner accepted and We went there about, three o'clock, reached there about three. My plane was about eight, to India.

So immediately I saw this and that amount which we had spent, I mean, for the buying of the land had doubled and we could buy both the houses. And it's such a big land. Immediately I said: “Buy it now." We bought it and I caught My plane and went to India.

Nobody will believe that in such a short time we got that beautiful, it's a very very beautiful school and also very beautiful area. Just see it worked out.

So I have a feeling that, when you start worrying about money it slips out somehow, nothing works out. To feel the grace is to leave everything to God, now you do it I don't know. You'll be amazed how things work out. It's beautifully, it works out and you're amazed because that's how you know that you have the blessings, how God has blessed you. Money is what, is the dust of His Feet.

So, I told you when I came these people Customs troubled Me I said: “I don't know what they are going to have now here in recession." But doesn't matter. It's not going to affect you at all, if you are in a witness state you can see all that and things will work out, everybody will

have sufficient money, but don't worry. And the more money people have, the more they are worried about money I have seen that. Those who have less in any case they know that they have less so what is there to worry, like Me.

But about school now, we have three classes and I've already talked to Stephan, let him solve the problem. If you find anything wrong, you can tell them, but no parents should go and disturb the teachers, absolutely. You have no right to do that. Even I would say, Indian school. Nicely all the people go, stay there this, in which school is it allowed like this? After this, all those who have to see their children have to stay in a hotel and see them only on a particular date which is being told that you have to see. You'll be disturbing your children all the time. It's not that anybody can go anytime live there nicely and interfere with the working of the school. We have to bring some system into it, otherwise your children will suffer.

Even the Dharamshala school was really absolutely there were a visitation, of all these bhootish people, they tortured the lives of these teachers there. This is never done.

So now next time, nobody is going to go there like this. I have told him, that if they're going to Dharamshala then they should stay in a hostel and the children can also stay with you, not hostel we can call it a kind of a, inn or it is a, can call it, what is it a, it's not a big hotel but a kind of a inn sort of thing. You can take your children there with you, but you should not go to the school all the time and sit with them, because even there they

have to study. The trouble is, Indian standards are very high. All the children, though they have holidays, only take holidays for one month and the rest of the time they are all studying. You'll see how your children will improve, they don't know even how to spell c-a-t cat. Because of the interference of the parents children are so bad.

So now if you have real love for your children allow them to grow properly and you'll see how they'll come up.

Another thing they have no immunity for anything. Like if there's any jaundice, they are the first to get it, if there's malaria they are the first to get it, if there's typhoid they are first to get it. While Indian children have that immunity, because I have seen here also, everybody is carrying the child. Don't touch the child all the time. Keep the child away from your body, has that, warmth which goes to the child also.

Yes sometimes you have to look after the child, the child must know you love the child, but all the time carrying the child like this, I have seen many ladies who are in My lecture also, doing like this. Why what is the need? You make the child so much conditioned and the child cannot remain quiet unless you do like this. Massage the child nicely. Massaging is very good. You should massage yourselves also, but at least the child. Let them learn how to take bath everyday. Everyday they must be cleansed, so that they develop the habit of cleanliness. They never wash their hands, they don't want to wash their hands and their hands smell, they just use paper. Whatever you tell them they'll use paper never wash their hands.

The hands smell, mouth smells. With all your development, children have no sense of personal cleanliness.

We have to know that they're born-realised children and that they have to have, a very different type of attitude towards life, as the same way as the parents have to have, a very different attitude towards the school. It's a very patronizing and you should be proud that you have such a school here. Thank God, they are not in the same mess as you have been. It's so much protection to them.

So change your attitude entirely about the schools, about the children and look after them as if you are their trustees. They are in your trust and also, they should know that you love them very much, as anybody else also loves them.

They must learn how to respect. They must have good manners.

This can be done when the children are here, because they don't know how to say Namaste, they don't want to say thank you, they don't want to say sorry, nothing of the kind. All the time they'll go on asking why, why and the Indian teachers start looking, Indian children would not. Here they have no right to ask.

They will all be brats here, I tell you all the children who are going to all these schools whether private or to the municipal schools. But the other schools that are where there's, horrible schools are there here I know. Because anybody who comes from those schools, we don't want to admit them. We have had three of them, we sent them back. It's cheaper all right, but we can't admit. Three children have been sent away. If you feel that you must

share your money with your children, then see that they get proper education, proper grounding. Of course I am going to make a proper complete sketch of how with the teachers, how to deal with the children, how to make them understand, how to put them into proper way.

But this is a very important age from three to five years I think. Till one year they should be with the mother and father. But mother should not too much also all the time, handle the child and should look after the child, in a way as if it is in her trust, massage the child, look after the child. I've seen some children just go on crying. I don't know maybe the mothers must have been very unhappy, when they were bearing the child maybe they had a bad time, with the mother-in-law maybe with the husband whatever it is. All the time crying. All right that can be corrected, but they are our property and we have to look after them. But again I say that doesn't mean, that a mother should expect others to give bath or look after them all the time it's not so.

So I hope you'll use your discretion now as far as your children are concerned. I am very much concerned about them.

Now the story goes about, people start talking like that. About the Indian school there's lot of criticism.

I would like to know how much you have paid for the school, to build. It's only your children studying there, nobody else's. How much money did you pay to buy the land? Nobody enquired. How much it has cost to build this school? Nobody enquired. But if you are sending about, ten dollars for their food and everything. Hundred and fifty dollars for four weeks, where they eat their food,

live there, they have all facilities, everything, plus their education. But that will be very much discussed. You have to know that it's a very big headache to teach the Western children in India because every money has to be accounted for our FERanies Foreign Exchange Regulations and every six months we have to give the report, to the Reserve Bank of India, how we are spending this foreign exchange. And they are experts. Despite all that, the people loose-tonguers [loose-tongues] are saying: `Somebody is eating the money there.' It's very difficult, you don't know, to manage the Western children in India, first of all as they are and then secondly, that the government is on top of our head, they're sitting.

Then third is about food. Your children are used to tinned foods. Like they'll say we want baked beans in the morning. We want this, we want that, every child wants something else. Now the people will go crazy cooking for all of them separately. You have agreed to such a thing, all right you want this habit.

You should not compromise: `No, better eat this.' He won't eat today, he'll eat tomorrow. Whatever is cooked for everybody in the family please have it. And these tinned fruits I am absolutely against it and I am sure you also don't want them to have tinned fruits. They want to have, fried fish and baked beans and potato chips. That's all they know about food nothing more, or less.

So don't send them any tinned fruits, foods, tinned fruits. I think you better not send them any food, is a better idea. Because if you send them chocolates, their liver will be spoiled. They are getting everything there, so please

if you have to give you can give them clothes or anything, but not something to eat.

Somebody brought lots of chocolates.

That's how they got this, problem. Chocolates should be avoided for children up to some age and also ice cream, but ice cream still is not so much fat, but chocolate specially. You can have lollipops and all those things they are perfectly all right, lollies [lollipops] are all right.

Be careful as to what habits you give to them. And tinned food should never be given to children. It's very bad. There's some preservation and for that preservation they put some chemicals and that's why the children are very susceptible. They have no immunity. It's easy to get fresh things here. Not difficult specially in Australia, you have no problem. Get them fresh things, fresh fruits, fresh food. You should give them. If you form that habit and not from restaurants and thing. See everything you get it in the market bring it home and just shove it into thing and give them. No. For children be careful. Once you spoil their stomachs it's difficult to make them all right.

So be very very careful as to what kind of food you are giving, even if you have to give something, then you should read what is in it you see. If there are anything artificial things please try to avoid. These are very precious children we have and we have to look after them.

Again and again I would request you, to be very kind, to Me by looking after them in a proper sensible manner, till they are with you. Also you have to give them some discipline. It's very important. By giving them self-

esteem: `You are Sahaja Yogis you are this.' If you give them, they have no self-esteem at all.

If you give them the self-esteem you'll be surprised they'll start behaving very well. By saying that see: `You are special children, you are Sahaj Yogis, you can't behave like that,' how they have to be. There has to be some discipline, otherwise at the age of six years you cannot start and even if you start it, it takes some time. It's exhausting, absolutely exhausting.

Some children are very exhausting.

So I hope you'll remember this. We have to be kind and nice, discreet, sweet to them, but first we should know what is going to be helpful to them, what is benevolent for them. And just some book comes about children, you read it, done. In Sahaja Yoga you don't have to read all such books. I'm already going to write and I've already told you these things. Just in a wider way, you use your discretion. After all you are all realised Souls and the spirit within you, can see in the light of that, what is good for your child.

But avoid tinned food as far as possible. Anything tinned is horrible and please don't take that for your children. I think you people all need not also have tinned food what is the need? This cancer and all that so rampant, in the west. In India, thank God at least what ever poor they may be they don't eat tin food.

We can't afford. In tin food is more expensive in India than fresh food, because tin is expensive, luckily.

All right, so now this is we have done, I have a little present for your, leader. You're an inch short of one pen, so I borrowed his and he said that: “Mother You have

already given me a pen." I forget. I hope I have never given you a watch. I never gave you a watch so you can't say anything. All right this is one and today is his wife's birthday.

So let us sing something for her and a little present for her. May God bless. What a nice day to be here when it's your birthday. May God bless.

Now last but not the least, very important thing is that the senior people in Sahaja Yoga should not be called by their names. We can say Uncle or something Uncle Tom, is to be done. It's very important and even I've heard some Indian girls calling somebody: “John." I said: “What? He's like your father.

How can you call like that?" “Our husbands insist." No, please, call them with some sort of a uncle and aunty. Shouldn't say like that, it's not proper, doesn't look nice. Or address to elders always: `Sir' is a better idea. Shows you have some culture. We are not brats, first of all. And also we are not people who are hippies, you see. We have to respect the elders. Very important, it is that we have to respect all the elders, that are within you. That's how you will be respected also. See to it that those ladies or gentlemen who are senior people always call them by, either `Mister' or `Uncle' or `Aunt'.

He was all the time with Me but I somehow or other sneaked out tying. Ah beautiful. Suits your hand very well. It's really very [UNCLEAR.] Very very *[UNCLEAR]*. All right, so on a very happy note we should end up now. Feel very sorry that I have to leave you all here and there are people waiting, as you know in the Eastern Asian countries for Me, counting every minute, so I have to go.

Leader: Śhrī Mother before you go. It's not quite over. We have a little presentation for You.

Shri Mataji: Ah no. You see you can't...

Leader: Although it is Your...

Shri Mataji: It's not My Birthday.

Leader: No Shri Mataji. But as it is the month of March Śhrī Mother we feel that we can celebrate Your Birthday in a small way but...

Shri Mataji: You have already given Me. Oh chandan.

Leader: First we would like to...

Shri Mataji: Oh mā. It's the, beautiful.

How can I blow so many candles. I think you'd better do it for Me.

Leader: It's a map of Australia Śhrī Mother.

Shri Mataji: Is it? Ah.

Leader: Including Tasmania.

Shri Mataji: May God bless you all. Thank you very much.

So beautiful it is.

So beautiful. Now come along, all the children, come along, do for Me. This side also. I'll be entering now My seventy years of age. This is beautiful. He will have to read it out. What's that supposed to be? Leader: This is the card. To Our Beloved Mother, it is You Who is our Shield. It is You Who is the Focus of our devotion. It is You who as Head of Your world wide Sahaja Family, draws us together envelops us with love and concern for one another. Beloved Shri Mataji, we your children of the great south land, wish you a happy, gracious and triumphant beginning to your seventieth year. On behalf of all your children I bow to Your Lotus Feet.

Shri Mataji: And the second part also. Very nice.

Leader: A little piece on the side. We vow to You to spread Your work, to live the precepts of Sahaj.

We vow to You to live as one, a great society of saints at large.

Shri Mataji: Thank you very much. Beautiful, beautiful. Children, you must see what Austrians have sent Me is beautiful things and they wanted Me to be there for My Birthday but I don't know how I'll do it. In any case you can have a look at the way they have wished Me. Oh, this is very beautiful.

Children have done it? Oh My. What's that? Leader: I'm not sure Śhrī Mother. I'm trying to find my way into it.

Shri Mataji: Prohibited.

So beautiful it is. It's too much, much too much. I don't know what to say because, pearls are, the Adoration of the Sahasrāra you know that. There are stones on different Chakras of which, every Chakra is made and the pearls are for the Sahasrāra.

So beautiful of you to think of that.

It's very kind. Thank you. Thank you very much. Now you've bought it but I'm now going to cancel also pearls from My list.

Leader: And one final thing Śhrī Mother You travel so much You have so many things to remember we noticed You looked at one of these and You thought it might be useful.

Shri Mataji: Ah. I'll need somebody to operate it. Just imagine. Budget planning period. What a joke. Now then this, morning meetings. As soon as You come out of Your

bed it starts. Then lunch engagements. Plan next meetings. Then interviews. Finished.

Leaders: Not for those Śhrī Mother but for telephone numbers and, all those sort of things that You have to keep somewhere.

Shri Mataji: It's quite a lot of things I must say. I am very bad at, but somebody has to look after it, because I don't understand, how will I work it out. [Hindi.] Two thousand five hundred ninety names and numbers and one thousand eight hundred and twenty scheduled appointments. Large forty character by eight line display. What are these characters are? Leader: We have one appointment to put in there straight away Śhrī Mother and that is for the early part of next year in Australia.

Shri Mataji: Oh My. And the best part is, that built in help, screens available, for major functions at the touch of a button but how do you find the button. You see these buttons are so soft You just touch anywhere, they work. All right so thank you very much I hope I'll learn something. Thank you very much thank you. What these are doughnuts?

Sahaja Yogi: Proffteroles. Proffteroles.

Shri Mataji: Oh. Oh My. Nobody has eaten so far I'm the only One. *[UNCLEAR]*. Thank you very much. I must thank you all for really making everyday new things for Me, taking so much trouble looking after Me so well. I feel very comfortable, all the time with My children and, I was driven around in a very comfortable car. I've really enjoyed. And I don't look as if I've done the tour already, I'm quite fresh.

Leader: Disappeared strangely Śhrī Mother none of us know quite how it came about but it's all bits of Australia. We thought You might like it. It's a calendar. Of the Snowy Mountains. Doesn't look real does it.

Shri Mataji: It's very nice. What colours, very colourful country. Just imagine. Unbelievable. Thank you very much, thank you. It's beautiful. Thank you very much, beautiful photographs. I will take your leave now.

Contents: 1992-03-06 **Radio Interview, Hong Kong, China**

Interviewer: Shri Mataji, from the information I've read about You, You were born in India, a Christian.

How was that?

Shri Mataji: I was born a Christian, that's all.

Interviewer: There can't be many Christian families in that country.

Shri Mataji: There are lots of Christians. Apart from that I was born a Christian.

Interviewer: Which part of India do you truly come from?

Shri Mataji: Just the center of India. Absolutely the center of India.

Interviewer: Is there anything specific about this being the central point?

Shri Mataji: It is the central point because I have to be in the center to do My job. That's why I was born in the center of India.

Interviewer: When You were a child, though, being born in the center of India, did that mean anything to you, as a young girl?

Shri Mataji: I did not know it was the center or anything to be discovered about it. I just knew what My mission was, what I was. I knew I was to be born at the right point. I took all these things for granted. I knew this was to be so. I knew this very well.

Interviewer: How old were You when you realised that You had this mission?

Shri Mataji: All My life. As you realise you are a human, in the same way I knew I had to do all this. I knew I was different.

Interviewer: And did You start fulfilling this mission ever since You can remember?

Shri Mataji: Yes of course. I knew I had healing powers and I knew I had curing powers. I knew I could raise the Kuṇḍalinī; all that I knew. But I knew I wanted to do something to know all the combinations and permutations of the problems of human beings. That's how I studied that. I wanted to find out a proper time [that] I could find out a method by [which] a mass happening could happen they could achieve it.

And of the 5th of May I was sitting near the sea there. I decided that is should happen and it worked out that the last center as they call it, the limbic area above, that resides the opening for the Divine, what we can call what we call in the bible as the baptism. The baptism we had was just a ritual. The real baptism is that when the residual force within us called as Kuṇḍalinī, when it rises and pierces the Fontanelle bone area, which is a soft bone you had as a child, that time is the real baptism and this baptism was to be achieved.

But I wanted to make a way by which we could make a mass happening, because, you see, if it happened to one person, say, Christ was a realised Soul, a great incarnation he was the Son of God no doubt, but nobody recognized Him. And when He tried to explain they would not understand because he was at such a height that they could not understand what He was seeing, what He was talking about and ultimately it was very wrong to crucify a man of that calibre. He was the incarnation.

Interviewer: So it was on the 5th of May, of what particular year?

Shri Mataji: 1970.

Interviewer: Let's go back to when You were a child. Was there anything about the way You were brought up that might have led You to?

Shri Mataji: Very much. From My very childhood I knew I was to be conceived by My mother. They told Me lots of things. What happened to My mother.

But one of the main things I remember now was this. She wanted to go and see a tiger when she was eight months pregnant and My father said: “That's funny that you want to go and see a tiger at this advanced stage of pregnancy." But she said: “No, I must go and see a tiger." And so My father was a big well-known hunter is those days and one of the Rājas sent a word saying there was, man-eater perhaps in the forest and we would like you to come and help us. “See now I've got a message and now I have to go." And My mother said: “Alright, if you have to go, I am coming with you." “How will you come at this stage?" “No, I must come to see the tiger moving." Then he went there and she also.

We use a kind of platform on top. They build it in a tree. And these villagers, you see, they drive the animal towards the hunter. My father and mother always sitting on top of the [platform] and suddenly the big, huge tiger appeared and My mother said he had never seen such a big one before, it was coming in the moonlight and walking very stealthily in his own grace and dignity. And My mother was so enamoured, you see, that she just looked at it. She was so happy as if her child has seen. She felt very happy, she said. My father wanted to kill the animal and mother said: “No, if you are going to kill the animal, I am going to jump. You are not going to kill the tiger." Then the tiger disappeared. They don't know where the tiger went.

So My father knew that it would be some powerful personality that is going to be born.

And My father, being a realised Soul, knew it was something extraordinary.

Interviewer: What about when You were actually a child? Did they treat you as something special and teach You some special things to help on this mission of Yours?

Shri Mataji: No it was not like that. You see it was a very free sort of an expression of a personality.

People accepted. I was very loving, compassionate and generous. I was a unique person to have as a child, but it was different; but only thing I would say that My father understood Me much better because he was a realised Soul. When grew up he told Me: “No use talking about it to anyone. First of all find a method by which people get en masse realisation. That is Your work. As you know, unless and until you find that, there's no use talking

about it. They'll create another Koran or Bible, what's the use? You must give them an experience or they will never understand." Interviewer: Did You continue this idea of Yours of trying to get this message going through Your work with Mahatma Gandhi?

Shri Mataji: No, that time it was very different. It was an emergency. In a small way I contributed.

He loved Me very much. He used to call Me Nepali. It is our face you see, because I have a broad face.

He always used to call Me Nepali. But he was a man born for an emergency and when India wanted to be politically independent. But there was this thing.

And a political leader needs not worry about Spirit and Religion, but he considered our country to be a land of Yoga. He always based his theories and philosophies and activities on the fibre of the people.

We are a very religious people and how to create an atmosphere of satisfaction in the people. He had that within him. But he didn't talk of Realisation and when I was a little child of seven years I used to play about with him and [he] was very fond of Me so I would make some orange juice for him and he would discuss with Me small things and remember once I told him: “Why do you make everyone get up so early? If you want to get up you can, but why do you make everyone get up so early? It's all right for Me, but why do you have to make everyone?" [He said:] “Everyone should be made to get up we are passing through a crisis. We have to fight the British and get our independence and if people are lethargic how are we going to do it? So we have to be disciplined and we must have discipline and it will be all right." And then I

told him: “We need to have inner discipline" and so he knew that I was a wise person.

And he used to love Me and respect Me in a very fatherly manner. He would discuss things with Me.

He impressed Me by many things. He had a sense of integrity within himself. He was absolutely honest to himself. That was something I appreciated. He never cheated himself. This is the greatest thing about him. In money matters, anything, he was so integrated. What he said he did, he criticised himself. But for him Realisation was not the problem at that time.

But after independence we should have taken to Realisation. That was the main problem. But after independence we had problems of, say, partition. And the diversion of the whole attention was on the wrong things. We had to solve this problem and nobody thought of Realisation at that time. It should be so.

Interviewer: How much do You think Mahatma Gandhi influenced the way Your Sahaja Yoga developed, Your way of thinking now, Your technique maybe?

Shri Mataji: You see it was no question of influence because you see this is another realm I am talking about. Sahaja Yoga takes you to another realm where these problems do not exist. These problems work out with Divine power, not with human powers. And Divine power is there and they work it out eventually in such a smooth manner that there is no need to used these human powers. But his main contribution, I think, was to establish balance in people. Balance in people was the main thing. And make them more Indian and to take out all the slavish mentality that had trickled down into us,

make us feel our own self-neglect all these things were there.

But the realm in which I was was different from his.

So the question of influence doesn't come in. But, I would say that certain things influenced by My choice, say, of different prayers. I told him according to the different centers within us. I said you do this one, then this one and he said: “All right, it's a good idea" and he changed. It was so smooth and silently done that it was not made obvious to anyone that we had any rapport on these things nor did he ever ask Me about Spirit nor did he ever meditate. He did not meditate because he was not realised. At that time he was not a realised Soul. His main attention was for this and he will be born again and he will be realised. He will be born realised because he was very, very great. He was a Great Soul, no doubt. He was extremely great as a human being. But Realisation is very different. It's another realm into which human beings go. His meditation was to ponder about things and to guide oneself, but not the kind of meditation where we become thoughtlessly aware. It's a different dimension in your awareness.

Interviewer: Is this then what Self-realisation means, what You mean as a realised Soul?

Shri Mataji: Yes, Self-realisation means when the Self, which is talked about in all the scriptures, starts emitting its manifestation in our conscious mind means that time when we become aware of it. To this extent our central nervous system starts recording the power of our Spirit, of one Self. And we start feeling the breeze-like

vibrations of the Spirit which is called in the Bible as the Cool Breeze of the Holy Spirit.

Interviewer: You're saying then that when a person is realised he feels some actual physical things?

Shri Mataji: Yes, the energy that's flowing through him he can feel it. It's flowing through his body.

Not only that but he becomes. It's not lecturing or any brain-washing. He actually becomes collectively conscious, means in his awareness he can start feeling another person's centers and also his own centers and he can start correcting it.

Interviewer: Is it like finding what one can, or what people have loosely described as the soul inside one?

Shri Mataji: Yes, but they are quite confused people. They don't know what is Soul, what is Spirit.

But these are all precise things.

Soul is the thing which is not only Spirit but is the body, the personality, except for the element of earth in it. We are made of five elements out of which the element of earth drops out; then you become the Soul, because you cannot be seen but you exist in another plane.

Interviewer: Was it before You decided to start, truly started, Your mission You also took some courses in medicine?

Shri Mataji: Yes, I did some medicine because I knew I had to talk to doctors and explain to them what is all this because I knew, but I didn't know what to call it because the names are given by human beings.

So I had to study. I also studied one dictionary on psychology because I knew I had to talk to psychologists,

doctors and scientists who have to know about it to say what they call it, you see.

Interviewer: The theory that scientists say that man came from a little cell from heaven knows where.

How did you feel about those?

Shri Mataji: It's a fact, it's a fact. He [man] came through a cell, evolved through a cell. How did he evolve? Why did he evolve? What is the purpose of his life? [It] is not all answered by science. What is the power that makes you evolve? Also, that is not answered.

So in Sahaja Yoga you know all that not only you evolve but with the same power you go higher.

Interviewer: What is Your theory about that then? Why are we here, or, why are we so long in the process?

Shri Mataji: You see, anything that you create, even human beings for example, you have created things. A beautiful lamp is to give us the light, isn't it, the power.

So that's how God has created us, to give His power to us that we feel Him and know Him in our awareness and understand and we emit His powers and enjoy it. To say in the words of Christ: “To enter into the kingdom of God." Interviewer: Are You talking about the same God as every religion talks about?

Shri Mataji: Absolutely, there's nothing else.

Interviewer: Is Sahaja Yoga a sort of new religion?

Shri Mataji: No, it is the integration, it's the Enlightenment that proves all the religions and all the incarnations and their integration.

Interviewer: How does it prove it?

Shri Mataji: So, in the sense that you can see, in the room there are many things. When it's dark you see this thing as something different and another thing and you say it is something different, [or] this is mine, this is mine, this is the truth, because you see that and another sees another thing. But in the light you see the whole thing belongs to the same. Sahaja Yoga just gives you that light of the Spirit by which you start seeing it's all just the same. For example, now, once you are connected to the Spirit you start getting those cool vibrations in your hand. Now, you want to ask: “Now is there God?" Immediately you start getting a lot of cool vibrations coming to you. The questions are answered like this. You start feeling them and every question. If you ever have a problem, you can ask and you can know because you are connected to the Absolute. All such questions you are asking. Say you are a realised Soul. You can get the answers on your hands and you can know if this is true. Whether Christ was. Now they say He was the Son of God. People challenge, I can understand that because they were not realised Souls, that's why they couldn't understand that time. But when you're realised, you just ask: “Was He the Son of God?" and you'll see that the vibrations will start flowing. You'll know who was really a real saint or a prophet, a fake one. Everything you can find out through these vibrations because a rapport is established now you are connected. Like this [microphone] is connected to the mains. Unless and until this speaker is connected to the mains it is useless. You are to be connected to the mains. Unless and until this instrument, that is created from amoeba to this stage, is

connected to the mains you will not know yourself. You are not going to know your meaning, neither are you going to know the function for which you are created.

Interviewer: Surely it's a matter of what stage of Your development that You can even start to question about these things.

Shri Mataji: No, not necessarily, because the time has come. There's no need to have a question. I find it everywhere. I find it has different styles. For example some countries have problems they are facing.

They are so speedy. Cancer is one of them which can be cured after Sahaja Yoga, otherwise you cannot cure cancer.

So many things are there. Developing countries have their own problems, they start thinking: “What about us? How are we?" For example, India, we have problems, they get so confused. They don't know how to solve these problems. They try to solve one problem, so they start thinking about it, now what is it, what's going wrong? You do not have the light. You are walking in the darkness. You are bumping at each other for nothing at all.

Interviewer: Will people be able to handle this Sahaja Yoga do You think?

Shri Mataji: Yes, by all means. You see once you are Self-realised you have to, a little bit, establish yourself that's true. You take about, at the most, one month or two months. Once you are established you become so powerful and so wise. The vibrations tell you and you just don't do wrong things. If you start doing it you don't like it because you start getting the pain in the fingers.

Something happens to you, you enjoy this, so blissful.

Interviewer: Don't You think that perhaps it might go the same way, say, for instance, if You talk about Christ teaching His love idea and how we should love everybody, that some people just didn't accept that.

Shri Mataji: It does not matter. But that may not be possible now because who cannot accept will have problems. They will have to accept or they will have problems. Gradually perhaps they have to accept it. This is because this is the solution to all of the problems; because you have problems you have to accept it, otherwise human beings are not easy thing to accept it. Christ, you see, at that time, didn't come for Self-realisation. He just came to prove that there is Spiritual power. Resurrection, which cannot be killed, is His message. My message is not Resurrection or anything. Mine if your Resurrection.

Resurrection of the whole human race, [it] is their Evolution. [This] is My message. This is My job.

Interviewer: How are You going to convince hard-boiled cynics that this is the right way to go about things?

Shri Mataji: You see, this nature will work it out in so many ways. These cynics are there. They are cynics because of certain reasons. There would not be so, but they are conditioned. You can find out because they must be having problems with that, mental problems, also problems with the family. Cynics will always have problems with the family. I do not say that they always have problems; some say that only those who are happy can come to Sahaja Yoga. Not necessarily so. There is a category of seekers.

There is a category of people who are seekers. First I have to worry about them those who are real seekers.

It's a category. And that's why they are unhappy because they are a different category. They will not be satisfied with anything. They will try everything. They will try to get some money, to get power. They'll try this, that. But they'll not be happy, because they're a different category. Then they will seek God, so they'll seek again, God.

They'll go to wrong people and spend money here, there. Do this, that. Everything they'll try and then they'll find out. Still they haven't found out what they were [seeking], so they'll come to Sahaja Yoga.

So, first, My attention is on the seekers. It's a category. As I told you these people know that William Blake has written about, he calls them: “Men of God." And these men of God, he says, will become prophets. And these prophets have a special power by which they will be giving Realisation to others and making them into prophets.

Interviewer: Are You saying then that William Blake was a realised Soul.

Shri Mataji: Yes, of course.

Interviewer: How can one be a realised Soul when You're here now? Shri Mataji [laughing]: You see, there were many realised Souls before also and it's the power [which] is all-pervading; is eternal, is all-existing. All of these great Saints like we can say John the Baptist was a realised Soul, Shakespeare was a great realised Soul. He was tremendous, the way he tried to show the futility of life. He definitely was a realised Soul. And this you will

know by feeling the vibrations of these people, whether they were realised or not. You can feel the vibrations that they were realised Souls. And these realised Souls [existed] thousands of years back. Like on a tree, there are only one or two flowers to begin with, then gradually the blossom times come and there are many flowers and there are many fruits for growth.

Interviewer: What does it take to be a realised Soul. Is it a mature person, or is it somebody who appreciates mankind for what it is?

Shri Mataji: No, it's not a mental status that's important. It is the desire within you, the pure desire to be one with God, to be one with beyond. This pure desire; it may exist, also the desire that you see it's not everything.

You get fed up. It's a drama and you get bored. You try everything, but you are not happy about it. You see, it's the pure desire, be one with your Spirit. You may not be educated; You may be a street urchin. You could be living in a remote place but still the pure desire may be in you completely existing and that works it out. But you are not aware of the pure desire, but it works out. But you are not aware of the pure desire, but that works it out because you do not feel happy with other things you feel frustrated.

And what ever you try, so what! It's an economic science. You see, in particular, you may satisfy a want but in general they are not satiable.

So even the matter teaches you.

Interviewer: Two very interesting thoughts come to my head at this point. One, is it through being realised that one gets knowledge of what's on the other side of death,

as it were. And, two, whether one really, through this Realisation, that one finds a little bit of God inside oneself.

Shri Mataji: That's the point. Second point is correct. You find God within yourself then your priorities change about knowing about things. You don't want to know what is beyond life because you come in the present. You are not worried about the past and the future but that also you know because gradually your vision improves. You start seeing what happens after death. You see the patients coming to you and you start seeing they are spirits and this and that and they are possessed by the spirits and then you talk and find out such a lot about them, what all that is.

So it comes to you as an experimentation with your truth that you have found out.

But the main thing that happens to you is that feeling that universality; just start feeling in the sense [that] it becomes a part and parcel of your awareness. Just a part and parcel of your awareness. As a human being you have a special awareness for flowers, a special awareness for cleanliness. Animals don't have. In the same way you go to the point where you just become aware of that you start feeling them around. You start feeling what is right and wrong. For example, if I start telling people, this is sin, then they will do it a hundred times. If I give them Realisation they will not just do it. They will se it. In the night, I am sleeping in this room and there is this snake up here and someone will say there is a snake and I say, no it's not there. I can't see it.

But if you put on the light I'll just know it's a snake and I will run away from it.

Interviewer: How does one know what's right and what's wrong though?

Shri Mataji: You see, because you have not found the Absolute that's why there's a problem. But if you have found the Absolute, you'll just know it. But it is not knowledge by your rationality, but in your being. You just feel it on your fingers. You just know what is happening to another person. You start feeling it. Just feeling it is not good. You know something is not right in this house. There's some centers catching on your fingers. You ask someone, you find there is something wrong.

Interviewer: You're talking about feeling things now through the fingers, a part of the body. How did you come about this particular idea, it is through the fingers that one has this knowledge of oneself?

Shri Mataji: I knew all these things beforehand. It is too [laughing] to say,... now, it is true, what to say now? I knew this. This is My knowledge, as you say. I knew all this.

Interviewer: You feel You are sent here by God or, say, as the next prophet in line?

Shri Mataji: I don't want to say all that because I don't want to get crucified for nothing at all.

No, I am quite wise. But there is something special, no doubt, something very great, according to human beings. But for Me, it's nothing great. It's just the same. Say the sun gives you light. What's so great about it? It has light, so it gives you light. Supposing I have this power, yet I

cannot do many things, I cannot even play My own radio. I am so hopelessly bad. But I knew Kuṇḍalinī. I know how to do this work. There's nothing to feel I am higher or lower. This is My job. I am here for that job, finished, that is all.

Interviewer: A lot of people in the last few years particularly have come up who have ideas along Your lines. A lot of Yogas, a lot of yogis. People have got this misconception about Yoga.

Shri Mataji: You see, Yoga, in simple words, means union with God, with Spirit. All other things are nonsense. You see, you stand on your head, you do this thing. It's a spontaneous process. It's a living process of the living God. It has to happen within you, like the sprouting of the seed. Now, if you stand on your head, can you sprout a seed? Can you turn a flower into a fruit; can you? By doing some sort of exercise? You see, this Haṭha Yoga was practiced in India thousands of years back when we had another system of life, where students were sent to the Guru, to the teacher and the students lived with the teacher in the forest. And some students were selected and they were given this Self-knowledge. But the first thing in the real Patanjali Yoga is you must have is Īshwar Pranidhan you must establish your God. If you have not established your God it is just people becoming actors and actresses, that is all. It is never so important. All these so-called exercises are just like different corrections of your different centers, physical corrections and they are to be used at a particular time [for] a particular trouble. If, you see, you have troubles, for example, of the neck, what is the use doing exercises for

the stomach. But the way people do this Haṭha Yoga these days is like taking the whole medicine box at the same time. By that, they thin down. And the thinning down they think is very healthy. And this thinning down is not correct because the kind of thinning down actually comes because they become dry people. Alright, you put attention because you are paying attention to your health. But health is not everything. They become very fidgety.

They become very nervy. They may be very hot-tempered or they can be terrifying, you see. Or very big bores. They could divorce their wife, beat their children. All kinds of things they can do. We had such yogis in our India in ancient times. They curse people to make them die. Is this the way to achieve Yoga? Interviewer: So this is misconception of Yoga, or malpractice? 911

Shri Mataji: No, this is not malpractice because, you see, I am a Mother. I will give them benefit of the doubt. They did not have the complete knowledge so they went on one side and another went on the other side. Like, you see, devotion dancing and singing in the name of God. They go mad with it. I have seen them go mad with it. That's another extreme. One extreme of this side is to be a sort of fanatic or an erratic and other extremes start. But God is in-between. He's not in extremes.

Interviewer: People, being what they are, tend to be distrustful and some people might say, well how are we to know She won't rip us off or lead us down another blind path?

Shri Mataji: Very true. I would be very happy if they would not trust people. If they are mesmerized they are.

Very much. If anyone asks for money then they are much more for [money]. There's a competition.

Recently we had somebody in India who has made two crores of rupees out of such people. It's not that they do not trust but they are stupid. They have always doubted the people who are real and always trusted people who are unreal. They are being stupid about it.

There are certain things by which we can judge a person if he's [real] or not. First and foremost thing is, you cannot sell God. You cannot make money out of God. You cannot sell your vibrations. You cannot sell these things. This is very precious. You cannot value it. It is invaluable. It is God's love.

So you cannot have a regular organized religion whereby you sell it in the marketplace. It is shameful and so insulting. It is so shameful. You do it because you love them. They are part and parcel of your being.

That is why you just cure them because they are part and parcel of your being. You don't say, if I cure this hand I'll give a little relief, do I pay that hand? Or do I feel any obligation. You just do it because they are part and parcel of your being so it has to be compassion. It cannot be money and all these things that are going around. People are more enamoured by these things.

And all the circuses will have the hypocrites and dress up in all kinds of dress. People are very impressed by that. You see, people care more for superficial things. If you, sort of, sit in a square and sit down in one loin cloth and the snow is falling, [they will say] “Oh, such a great saint has come." What do we have to do with ascetics when we are living in a household. If they are ascetics we

should not have anything to do with [them]. We are householders and householders are the best people for Sahaja Yoga. And those who have run away from their lives, let them go to the Himālayas and station themselves. They have no reason to come and live like parasites on our earnings. They are parasites of the worst type. Dealing in opium, [using] other people's money. That's what they are. And they have no self-respect.

Some of them are so cruel. They have made people so poor and they have taken away all the money. Not only that, there are smugglers, doesn't matter. But they have put such spirits into people, they are falling of epilepsy.

They have troubles, kidney trouble. They are having all kinds of trouble. These horrible people, they are Satanic.

Interviewer: You are devoting Yourself completely then to Your mission, mind, body and finances?

Shri Mataji: You see, I would say that I'm only one person. I'm not heart and soul and all that, so whatever I do, I do the whole thing. I'm not separated. There's no question. As far as finances are concerned I don't need much finances. And My travelling and all that, mostly My husband should not pay for their salvation. It's a bit too much. They will also become parasitic. Even that's to be paid. It's alright if they pay Me for My travelling at the most. My needs are very little and by Gods grace, in this life I am not a carpenter's wife. But I am a wife of a well-to-do gentleman. It's alright.

Interviewer: You are now on Your mission to try to inform more of the world about Sahaja Yoga. How many followers do You have presently?

Shri Mataji: I have no record. I have no record. I mean if you ask Me now, for example, this gentleman [points to a Sahaja Yogi], you met him here. I would never, says, I would never remember that he's one of them or something because I don't keep any record. You don't count every leaf you give light.

You just don't do it. You just like to give it, that's all; don't count. For what are you going to count? You don't want to take anything so why count? You take a person who just wants to give. Now these flowers are giving fragrance. Do they count how many people they have given fragrance? [Anyone who comes] will take fragrance from them. Their job is to give fragrance so they are giving fragrance. It's very simple.

Interviewer: Won't You destroy some of that giving factor if you put Yourself on a pedestal, which is probably what You might be doing if You start to approach a wider audience, a larger group of people?

Shri Mataji: I never think of these things. It always works out in such a way that I have managed so far. The other day we had a village of 6,000 people and they all got Realisation. Just like lightening! All of them. Can you believe it? They all got Realisation! So that's not the thing. You see, think of this Divine Power that converts flowers into fruits. Now the flower of a mango will become a mango. How these things are worked out? Into what details, how delicately? How every character is preserved? If I'm talking of that power, why should I ever [count]? Interviewer: This Divine Power, this God, why did He put us here?

Shri Mataji: Oh, He loved you so much. That's why He put us here. And in just a little transition you had to learn what is good and what is bad. That's all just to make you grow a little, that's all. In this you all got so frightened! It's... was nothing to be frightened. All He has given us is such a nice thing [but] you don't want to see. We don't want to see anything, you see, that's the trouble.

Interviewer: But why even put us in such a situation? Why not just create us like Himself, or Herself?

Shri Mataji: Or whatever it is. The thing is you have to grow, isn't it? Now, it would be like a little bird [which] is born to the mother bird. Now the mother bird has to teach the little bird how to fly, isn't it? Now she makes it fly by calling the little bird. And the bird says, `Why not make me like that as you are?' Then how will you learn? You have to master it. How will you do it? Unless and until you learn yourself, I mean, one can cook for you and put it into your mouth but you have to taste it. It is for you to taste. If you don't have any taste, how will you enjoy? Just develop your taste buds that He has to make.

You have to grow, is necessary.

Interviewer: What are we growing towards?

Shri Mataji: You are going to be the lights of God. Beacons of light of God's love that is going to flow in this world.

Interviewer: Are we eventually supposed to grow to be just like Him?

Shri Mataji: Yes, very much. He's made you in His image, of course, in His Collectivity and all that to become the ocean by not becoming the ocean, just falling into it.

Interviewer: How do we seem to grow, or do we really grow? After all these years we haven't learned very much about war.

Shri Mataji: War, I mean, whatever you say, we haven't learned about war. What we haven't learned, I mean, that's a very good situation that man has reached, that he has not learned very much because if God has told you before that you haven't learned anything you would not have believed it because you have freedom to decide. You haven't learned much. Now, we haven't learned, so now you settle down.

That's one of the styles of God, to make human beings learn otherwise they would not. If you had created an atom bomb, you would never have learned. What nonsense we have done by all our experimentation with science it means that it is like a Satan on your head.

So you know what you have done to your self, so you come back. All these shocks are important otherwise you may never go to God, never think of it, because this freedom gives you ego and people become so ego-orientated. There are so many people who just don't believe in God. They think it's trash.

Interviewer: Are we going to have so much freedom that eventually we'll destroy ourselves?

Shri Mataji: No, we can never destroy. You see God's creation. He has created you and He's not the one who is going to destroy His own creation. You don't do anything. You just don't do anything. You see, this is the wrong impression human beings have got. What they do is a dead work. Now see, the flowers are dead so you have

arranged them. The tree is dead so you have made the furniture, that is all.

Dead to the dead. Any living work can you do? Any living work? Nothing. Only after Realisation you can do it, by awakening the Kuṇḍalinī. Then you can do it. Then you are entitled to become the master.

Interviewer: Then we can create things?

Shri Mataji: Yes of course. You start creating. You start creating a new personality by raising the Kuṇḍalinī.

Interviewer: What is achieved once this awakening happens? I mean, why are we better for it? 913

Shri Mataji: You see like I told you we are like a light. Now when you are Enlightened what happens to you. You see the light. In the light you see yourself. All confusion is finished. You know the Truth and you feel so blissful and happy because you know everything. There is no chaos, no nothing. You are so relaxed and the power starts flowing through you all the time. It is never lost and you see in that light whatever is good and whatever is bad. And you understand everything so well. And when you become the light, what do you do? Is to give the light to others so that they should be Enlightened also. But this dead light cannot give light to others in such a way as that light can give to others. But you can, once you are realised, you can make others Enlightened. The whole confusion of disintegration, quarrels and political problems and these economic problems and religion, everything will subside. Absolutely, when you are Enlightened. Human beings have to be Enlightened because they are in darkness. That's why all these problems are there.

Interviewer: What the world as we know it cease to exist if we all become Enlightened in such a way?

Shri Mataji:... it will be flowering then. It would take another shape of beauty and enjoyment, happiness.

Interviewer: The heaven that is so talked about in religious books...?

Shri Mataji: Yes, that's it. That's promised is to be brought in. Everything they have said is to be proved. All that is the job Sahaja Yoga has to do. That's why it is the Mahā Yoga. It's the great Yoga.

Interviewer: Now long is it going to take to get us there?

Shri Mataji: You see it depends on human beings, how they work it out. That's all. It's for them to decide now. You see, they have to take a decision.

***Contents: 1992-03-07*, Public Program, Hong Kong, China**

Shri Mataji [after the, Public Program, in the car to Alex Henshaw who just moved to Hong Kong in 1991]: You've done it! You've done it! You've got the Chinese! This is the first time I've seen so many Chinese people.

Alex Henshaw: I didn't do anything. You are the doer.

***Contents: 1992-03-10*, Public Program, YMCA Hotel, Satorn Road, Bangkok, Thailand**

[In the car on the way to the venue:] Even if there are not so many people it is alright. It takes some time for the collective to grow and we should not be discouraged.

***Contents: 1992-03-11* Talk to Sahaja Yogis, Bangkok, Thailand (date not sure)**

[When given the gift of a wooden dove, Shri Mataji lovingly fondled the piece and then said:] Perhaps I should turn into a dove to convince you all that I am the Holy Spirit.

Contents: **1992-03-1x, Public Program, Kuala Lumpur, Malaysia**

Truth is what it is.....

Contents: 1992-03-15 **Talk to Sahaja Yogis, Kuala Lumpur, Malaysia**

You really need now a very big place, if the people yesterday you saw was, more than six hundred people were there and you'll have to, I don't know, at least if hundred come that place I don't know if you'll be able to manage but he says they couldn't get a hall. But I was also very happy that Sikhs have started coming because it's a very stronghold for the Sikh people here. They're very stronghold here, lots of Sikhs are here and they have a lot of hold with the government also, definitely.

So if the Sikhs are coming to Sahaja Yoga they will be of a very great help, so you must look after them.

Today I have called you for a special reason, couldn't have the Pūjā because of the, it was not properly prepared.

So next year I hope we'll manage everything and it will be done. And also suddenly Shyam Gupta had to, he got his ticket, so *[UNCLEAR]*.

Now so many people came, was miraculous thing has happened that so many people came and I think the maximum number here compared to other places like

Hong Kong or Taiwan, Bangkok. There were people, about three hundred and fifty or so. But here I think they were saying it was more than six hundred, so it's something remarkable it has happened and so now you people are the foundation of Sahaja Yoga.

And you have to be very careful as to how you talk. The first thing is that you people must come to collective, that's one thing I've seen that without collective you cannot be cleansed fast. Now we don't use any other method for cleansing and we do not do any kind of special meditation in the rooms or we don't go to the Himālayas, we don't stand and starve and fast, nothing of the kind. The only way in Sahaja Yoga you can improve is to come to the collective. And in the collective, somehow or other everything churns out and you feel better. That is very important. Even if you are meditating in the house, of course it helps you quite a lot but these can attack you back, so it is best is you must at any cost come to the collective, it's very important.

Now when these people come you must know that they are just now coming to Sahaja Yoga, you're all matured Sahaja Yogis, you know a lot, you've done a lot in Sahaja Yoga and you understand it. But they're coming for the first time so you have to be very careful that Sahaja Yoga is pure love and this pure love must be expressed in our relationships.

So first when we talk to them, we must talk to them in a very sweet manner and also try to convince them something that they will understand and not to sort of say, `You've got bhoots, you've got this Chakra caught up,' this, that. You shouldn't talk about this. Talk in such

a way that they feel relaxed, they feel very happy and they feel that they have come to real place of peace, love and joy.

So this is what first you have to establish, because first few days when they are just coming to Sahaja Yoga, this is the Kuṇḍalinī moves up and down.

So the establishment into Sahaja Yoga is only possible by you people Sahaja Yogis. I've seen many Sahaja Yogis who come to follow-on, then they disappear.

The reason is they find that nobody is sort of paying attention to them, looking after them.

Some people are treated in a different way, some are treated in a different way, somebody very official comes in or a rich man comes in then you look after him more and you don't look after others. That kind of a thing upsets them.

So now as we have lots of people here from all religions, they were also two Muslims, I saw yesterday.

So I think there's hope for Muslims here that they'll get their Realisation.

So it's a very big achievement for Kuala Lumpur that you have so many people and as you know that TM first started in Kuala Lumpur.

So it's a very old system which has ruined people here, quite a lot and you have to be very careful.

So even if somebody has done TM or has been to some Guru and all that, you should immediately say that, `All right, if you are satisfied with TM you go there, but if you want to get all right then you have to give up this,' in a sweet manner. Like yesterday that fellow said he has

been to some world master of Kuṇḍalinī awakening. I said, “You go to him, why have you come here? If you are satisfied with your Guru there's no need for you to come here and now if you've come here you should see that you adhere to something that is reality. You cannot just keep on with that." So they themselves will tell you, “We are getting this pain, we're having this trouble, we've this thing” and they themselves will tell, everybody suffers. Nobody is there, now doctor can tell you, everybody suffers isn't it? In TM.

Anybody suffers...

Yesterday they were telling Me about Satya Sāi Baba.

Somebody at Satya Sāi Baba and he had a heart attack.

So they all suffer, they themselves suffer, they know there's a suffering, so they tell you that, “We're suffering." Then it is better, you have to tell them, “All right, now you have to get all right." But let them speak, what I'm trying to say, let them speak, you don't put ideas into their heads and also there should not be much speeches done. What you can have is to have My tape or something for them to listen to, also you can tell them the photographs have vibrations. If they want they can take the photographs.

But slowly and steadily because they're conditioned, they're very much conditioned and you've to be very careful with them when you tell them something that, “See now this is your conditioning." Now somebody is a Christian, somebody's a Hindu, somebody's a Muslim or a Sikh or something they have their own conditionings and these conditionings can be very strong.

So try to see that you do not in any way hurt them and that they miss their Self-realisation. It is not that we need them, they need us but we have to be compassionate.

Then another thing, we're not fundamentalists in any way, so one should never say, `Mother says so, Mother says so.' Nobody should say that or should take My tape one word from there and say, `Mother says so.' Otherwise we'll become like fundamentalists. Nobody should say this, `Mother says so.' This should not be used. If you start using again you'll have another fundamental thing that, `Mother says so, this is in Mother's book, this is...' Under what circumstances, I might have said something. Like there were two children were horrible, they were just like devils, their father was a bad man, he had abused them and all that; the wife divorced. These children were staying in Shudy Camp and they were so horrid like Satan, they brought two needles, knitting needles and were trying to put in the eyes of a sleeping yogi.

Then they brought a dagger to put into him and all these things were happening and then the mother said, “What should I do with them?" I said, “At least slap them, you can slap them and say this is wrong.

If you don't even do that then they'll go on like that. It's not a very good thing that they're like this." And that sentence they picked up.

So one has to understand that you should never say, `Mother says so,' without reference to context and all that but gradually you can give them books and things to read and understand. Now even if you tell them `Mother is Ādi Shakti' they won't believe. `She's the Holy Ghost,'

they won't believe. It would be a shock to them that She's the Ādi Shakti. But the other way round one can talk like this that, `See, nobody has given en masse Realisation so far, she doesn't take any money, nothing, she has given en masse Realisation, she has changed the lives of so many people, everybody has got that inner growth within themselves, so how could it happen? She must be something, now it is for you to find out, we'll not tell you.' Put it on them, that problem will be solved very much. In this manner you can talk to them. But you have to be extremely soft and kind.

Sahaja Yoga has spread maximum in Austria. The reason for that is the people have become extremely gentle. Not only that they have become gentle but also they have understood how to deal with people, how to talk to them.

So I've seen in Austria if there's a program, after that those people who come never go away and there's so many now in Austria. And they're doing lot of positive work also in Austria.

Now you're all welcome to come to India and if you come by ship if there is time but ship is cheaper, very much cheaper than I think..., I don't know what is the price of ship is but if you want to come by ship you'll come to Madras [Chennai]. But from Madras [Chennai] the whole tour starts, so that's a difficult thing to adjust but still I'll find out if you can at least some of you on the whole tour there are few people we can adjust. We have a train for only five hundred people and we have to have at least some Indians to organize things. Let us see how it works out, I'll let you know. You're all welcome to come otherwise to Ganapatipule. It is quite easy from here to

go to Bombay [Mumbai] or from there you can be taken to Ganapatipule and it's about seven, eight, ten days about. Seven to ten days we're in Ganapatipule, so all the marriages take place, it's quite nice, those ones who go to Ganapatipule they feel very much better and very happy.

Now we have to look after people who are Hindus, we've to look after people who are Buddhists. We've to look after the people also who are Muslims and Sikhs. But Sikhs are very important and I know you can manage them because look at them, how nice they were yesterday and how they got their Realisation and everything.

So they're very near us and you can find it very easy to talk to them.

I'm going to write a book on it, in My book about Sikhism, also about Islam. Hamim I wanted to tell you, I've read some of the intellectuals of Islam. There are three, four of them, very good writers. They've written and they said that what's wrong with Islam is that the Muslims are very far away from Islam, they've said it. The reason is, according to them that they're not educated in Islam religion. That's not the point; by education you don't become all right. What you need is Self-realisation. You see, Mohammad Sahib has said you have to know. He does mean `know' means reading because he never read, he never went to university, he never studied, he did not know even how to write.

So how can he say that. When he says you should know is the same word as gnana, as we say, gna, English word is gnostics, gna. Because they say they're the people

who are knowledgeable. I was amazed there are four, five very great writers from Kuala Lumpur, one of them is a Chinese. I'll give you the names of these people.

So if you could approach..., he need not, but if you could approach these people, take their addresses, we can ask some people to approach them and talk to them that whatever you've written is sensible, no doubt but the missing point is you don't understand, knowledge doesn't mean words; you've to go beyond words and this is what you have to get your Self-realisation.

Unless and until you get your Self-realisation you cannot understand. And there is no fundamentalism once you become a Self-realised Soul, everybody's just the same. Every religion we worship, every prophet we worship, every incarnation we worship; so there's no fight, we finish all the fights of fundamentalism.

But these are very good writers I must say, I was so surprised, very enlightened, very good and they've tried to show how Muslims are so far away. They said there's poverty, they're like this... Now see, this Azerbaijan killed so many Armenians, so now the Azerbaijan[i]s are killed by Armenians. And they read Koran and they kill them and they read Bible and kill them.

So what is this going on. Same about Sikhs now Sikhs have gone mad, absolutely mad, they've finished that country which was so good, so rich. This Punjab was a very good country and the whole thing is finished by these Sikhs and they're killing even Sikhs.

Now it has become a sort of a, all the terrorists, that's all. They have nothing to do but sort of they want to kill

everyone whether you're Sikh, anything, Hindus, they're killing everyone. They've destroyed the whole of Punjab.

So also these people understand because they are Sikhs and they understand and yesterday when I told them they were saying that, “Mother you do something for this Punjab." I said, “Now you people first organize yourself." Once they get their Realisation you can do a lot with the Sikhs because they are the, I should say, the latest religion, that is the latest, Sikhs are the latest religion, as far as the religion is concerned. And many things were connected in Sikh religion like the book that is Granth Sahib was written not only by Guru Nanaka but all the realised Souls, even there's a Maharashtrian, Namadeva, he was *[UNCLEAR]*.

So all this was done at that time to show to people that what is the right path but as it is once the book comes in, book means they become bookworms. `This is written in the books.' `You read the book, finished.' But what is written in the book is the prescription, you have to take the medicine and they don't think of the medicine, they just think that all right, `This is the book that is written, so-and-so, all right,' that's how fundamentalism has started.

So now if you have any questions you ask Me, that's important. If you have any questions that you'll have to face. If you have any questions please ask Me, it's very important. About curing people. I think there's a book about it, how to cure people. You don't have to touch them, you take a bandhan before giving Realisation to anybody yourself. And give a bandhan to that person, then give Realisation.

Otherwise there could be complications. Also use the photographs. Photograph is the best because you don't suffer. Put person before the photograph, you stand behind and raise the Kuṇḍalinī. First see what's wrong with the person. Supposing his right side is hot then you have to raise the left put it to the right, at least seven times. Then his right side will be cooler. Then you raise his Kuṇḍalinī. Without giving the balance don't raise the Kuṇḍalinī, first you must give the balance and then raise the Kuṇḍalinī, is safer.

And also you can give this balance with very great ease if you first take yourself into bandhan. But don't touch them, just don't touch them. You can raise the Kuṇḍalinī standing behind them, there's no need to touch them.

I brought something to be given. Now we got some, not many but I think you gave them the badges.

There's a very good speech on Shiv Pūjā. I wish you could all listen to that. I was going to tell that they should listen to it, the speech that we have but it is on a video. You have to show then on a VCR but can be taped also, I wish they had taped it.

So these are some of these what you call the... Those who haven't it come and take it. These are some of them like this and some of them are lockets, so you can take whatever you feel like. Those who don't have.

So those who don't have...

Yesterday I made it very clear in My lecture that you may follow any religion, anything you may do but unless and until you've got Realisation you cannot become that; only you follow it outside which has no meaning, it's outside, inside there is no religion.

And also we have got badges for you. How is she? All right? Ask her to put both the hands like this.

Now who is the agent for Shipping Corporation here? There is a ship going to Madras [Chennai] or not. Which ship is that? It's not under Shipping Corporation? Who's the agent? You don't know. All right, because certain things we want to send, so they can send it and you can inform this Moorthy about it.

Ask them to ask the question. First you say theKuṇḍalinī is the reflection of the Holy Ghost, all right? And then you say, `Now you ask the question.' First let them have Realisation, then they will... But I've seen one thing about the Western Christians are very different Eastern Christians. You see the Western Christians are very alert about religion and they understand very fast that Christianity has not delivered the goods; they understand, very clearly, they know it but Eastern Christians are worse than Muslims in a way. Because they're so slavish and they've been told that, “If you do like this, you'll go to hell." The whole fright is there is absolutely, “You'll go to hell." “If you do like this, you'll go to hell." And they believe in it and also they don't know what Christians are doing abroad.

Like they had nine million dollars counterfeited and was distributed through Vatican. The first pope was murdered and there's a book called `In God's Name'. The conclusion that gentleman has reached is that this present pope has killed the first pope. I don't know how far it is true but like that you see now there's another book that has come out in German language in Austria that one priest confessed that he had wives who were

married women and who produced children and he has children also. But then he told about many priests who are doing like this. This is in every religion. The kind of life they lead, nobody wants to see. Even Hindu religion has the same problem, everybody has the same. But because these are organized religions the people when they came, same for India also. We haven't got one single Indian Christian in Sahaja Yoga, can you imagine, not one. They're so slavish, except for My brother and all that, it's different but otherwise there's not one.

And same with Chinese. Chinese Christians are impossible. They're told, “You'll go to hell, this will happen to you” so much brain-washed, can't even see anything wrong. And in Protestant religion also there's so many things which I can tell you. Like they said that Christ was a human being, it came to that point. Or something somebody said, so the Archbishop of Canterbury honoured, can you imagine? But they honoured him in a particular place near Durham, York. The church where they honoured him, they say that after some time a luminous type of this electrical charge from some sort of a lightning came and was looming around and then destroyed the whole of it, that church. But they're so shameless, they said that, “See, God was so gracious, He did not destroy the lower part." So this is what it is and now they are having homosexual priests and the Protestants are marrying homosexuals. They're actually marrying in the church. You have to talk to Christians, `Is it Christianity?' What about these people killing so many Azerbaijanis, you know. Azerbaijan is also created by human beings, whatever may be. And the

atrocities of Christians are known. In India they came with a Bible in one hand and a gun in another. And Islam also spread like that with fear.

In Algeria now they've banned fundamentalism. In Turkey they've banned fundamentalism. Iraq also but this Iraq of Saddam has really finished..., I don't know what to say. There's a big lesson, big lesson to Christians also because Christian nations helped Saddam to kill the Islamic fundamentalism.

They gave him ships, everything and actually the Americans were bombarding their own ships. And the Germans went and built all the bunkers for this Saddam. Christians are no less fundamentalist, terrible fundamentalists they are. And now we are facing them very much.

So it's with everyone.

Hindus also, in Hindu religion Gītā has written that everybody has the spirit.

So how can you have caste system? You cannot have. The one who wrote Rāmāyaṇa was a fisherwoman and also a dacoit and he wrote Rāmāyaṇa. The one who wrote Gītā, Vyāsa, was the illegitimate child of a fisherwoman, illegitimate child.

So how can that be? If the Brahmins were the highest, they were not Brahmins by any chance, the fishermen, outcastes.

So this system also was based on your aptitudes, the one who was seeking God was a Brahmin, the one who was seeking power was a Kṣhatriya, the one who was seeking money was the Vaishyas and those who are doing menial

work were the Shudras. But that was an aptitude, not, it was not a kind of a prenatal stamp on someone. But it is too much, among Hindus it's too much. What caste you are, what gothras you are, what is this and in the south specially ritualism is the worst and that's how you all became bhootish in the south, bhootish people. All kinds of ritualism, nonsense.

Now of course Madras [Chennai] has started getting good Sahaja Yogis because they saw five hundred white skinned people coming there. They have a great sort of a feeling for the white skins.

So they came to My program, they respected Me, did all kinds of things, otherwise they would never look at Me even, with the white skin. We all get dominated by them in the east, that's our common failing. And they're the ones who have ruined everything, see now, they went to Vietnam, they created prostitutes. Now in Korea same thing and these prostitutes are now suffering in Bangkok, they're victims. Wherever they went they have been a problem. Even the English, wherever they went they created a problem. It was just like a plundering, going to somebody's country, deceiving them and taking over. Even China, they went up to China, they drugged China with opium and took over. Not very straightforward, very cunning, too clever for us. And we started imbibing their culture now very much, you see newspaper, you see how their women are dressed, how the men are talking about nothing but horrible things. This is supposed to be Islamic country, here also if you see the newspaper it's horrible, absolutely horrible. They're not doing anything about it.

So dealing with Christians is not easy, they're so conditioned, take it from Me, doesn't matter, try other people. Buddhists are better. If you tell them this is Bodhi Sattva, this is the Maitreya. You see, Maitreya is three mothers, Mahākālī, Mahālakṣhmī, Mahāsaraswatī, Maitreya. Called him Maitreya, the Buddhist Sattva, the one who'll give Realisation, make you Buddha and also will create power in them that you can give Realisation to others, it's Sahaj. Buddha has said all these things but then you know there were two groups, Mahayana and this and that and they started, one started going to the right too much and they became very self-indulgent. And the other started going to the left so they became very sort of ascetic type.

So the middle path that Buddha has said, they forgot, it's very common to read their books or anything, immediately you'll find out how they got lost. They became power-oriented, to begin with and then they became left-sided Tāntrikas.

So the right-sided people are all the ascetic people doing all these kinds of asceticism; the left-sided are the Tāntrikas.

Some people criticise Islam saying that there is no talk of ascent, it's wrong, there is all the time talk of ascent, to know but that doesn't mean that you go to the university and learn about Islam and books, no, it means to know on your central nervous system. But this is the point they missed out. How can it be Mohammad Sahib could not say about this, it's impossible. Also he said, “Those who came before me are all right” and these people are saying that he put a seal, seal means it's just a, what you

call, a stamp, that he was a mahaGuru, that's all. But that doesn't mean that he cannot come back. If he had said that, then he again said there is a resurrection time; resurrection time means Kiyama and all these again should be observed till Kiyama and after that you become knowledgeable. Even he had said there you'll meet guls and gulis, guls means beautiful men and beautiful women, that you meet. But they won't have this lust and greed, it's the point, which we're good at. But nobody has said all these things, all nonsense they have preached. Imagine calling Christ as homosexual, it's a sin to say such a thing against a great incarnation. In the name of God, God knows what they're going to do more, already they've committed all kinds sins.

I've given Realisation to your father also but he doesn't care much. I wish I could talk to him and tell him. I would like him to talk to these people. There's one Chinese Muslim also, you can talk to him and tell him that this is what it is. You know that there was buying some books, remember now this is the book. This is the airport. Wanted to buy some books, this is the book I've picked up. It's nice because these are intellectuals, you see, read Koran, it's difficult because if you say this Koran they'll say you've misinterpreted, but these are Muslims.

So you can put them on their faces, let's see now. It's a very good book that one, Faces of Islam. The missing point is this that they don't understand knowledge means on your central nervous system.

So I was very happy for yesterday's program, very joyous and now you people have a special responsibility, try to understand. You have to be extremely kind, nice to them

and work it out, I'm sure it will one day be great. Any other question now? Question: *[UNCLEAR]*.

Shri Mataji: You see, it's a way of talking to them, be gentle to them, be kind to them, not to hurt them. To love is very easy, to hate is difficult as far as I'm concerned.

So try to be nice because they're coming for the first time; just little kindness helps a lot. For such people, these people you should cultivate; those who are offensive and troublesome you forget, give them a bandhan, leave them to God. Let's give them a bandhan and leave them to God, that's the best to do not to get worried about them, thinking about it, nothing of the kind. You have so many people to love.

Question: *[UNCLEAR]*.

Shri Mataji: Yes it's all right, church is not such a bad place, you can go to the mosques, churches.

You can go to the church, we believe in Christ, we believe in everything but this church was founded by Mister Paul, not by Christ because St. Peter was a man whom Christ has called as Satan, in the Bible, called him a Satan. And He told him, “You deny Me three times” He told Peter also. And how could He, by any reasoning give the keys to Peter? He would not. But Peter was an ambitious man and that's why he got hold of this fellow, Mister Paul who was a very big officer in the Roman regime and he wanted him to come down to Christianity to help him and also mutual help.

So this Paul appointed him as the head of the church, also tell him, `This is the rock on which...,' Christ never said that, how would He say, why would He say like that?

It's very unreasonable and the person whom He called Satan, how can He tell him such a thing? That, `You start building a church.' Question: *[UNCLEAR]*.

Shri Mataji: You cannot force them to come; they will see your own life and they'll change. They have to see your own life and then come, nothing can convince them, they're so, sort of, blasted, such a brain-washing, nothing will go into their heads. If this can work out we can get you some pamphlets about them from Austria, you can write to Austria to send you some pamphlets about the Christians. They're Catholics? Then it's much better.

Question: *[UNCLEAR]*.

Shri Mataji: You're all right, you're all right. You take a bandhan and don't worry about people who don't want to come, they're difficult words, we should first learn the simpler ones, doesn't matter they're Christians or anything. Now like Russia, thousands and thousands, so I said, “Now better work on Russia." What's the use of wasting your energy on stupid people. Because you feel attached, you should have a detachment, you can't help it. They're stupid, that's all we can say. No use fighting with them or argue with them, they never listen. Wife is also a Christian? Very difficult. Paulo's wife is a Christian and her daughter from first husband is a Christian; she's a thief, she's this, she's that, still she's very difficult.

Gradually they'll be. In India whatever is the religion of the husband that's the religion you have to have, so now yours is Vishwa Nirmalā Dharma. They will never understand, what they need are great shocks, your newspapers have to publish these things they're doing and all these, the Christians are doing. She's a Catholic?

You ask these people in Austria to send everything about the Catholics and show it to her, let her see. Let her also read these things, she will know what is this about. What is happening then gradually of course, if she's all right then you'll enjoy but she'll get it. Sahaja Yogis don't do all these things, they do not kill anybody, don't speak harshly to anybody, they're very different people.

So I think that should be sufficient, what else? Question [about Sikhism]: *[UNCLEAR]*.

Shri Mataji: Granth Sahib was written by Guru Nanaka. At that time they were not there and all ten Gurus were not of the same level. These Gurus became later on, till the time of Guru Nanaka they were not there. He edited it.

So that means Granth Sahib was not written by Nanak Sahib, might have been edited by him. [Hindi.] How can that be, you see, Nanak Sahib knew who to put there. No, no, because all these Gurus who were involved, I don't know about them much but I can tell you he's the last Guru who had to fight the people so much that the whole thing became like a military stuff. And I think that they cannot give it up that part, like Islam also they had to fight to exist and still that thing is lingering in their heads. What could they do because the situation, they had to fight. But that was the situation and the result of that they have become quite fighting type. Moreover at that time because of these fights, because they had to defend themselves they had to fight and so many people died. And very few men were left.

So Mohammad Sahib said, “All right the few men you marry, in any case you marry, you can have four wives, but marry, don't have extra marriage relations." So he

said, “All right you marry four wives, doesn't matter, makes no difference, you can marry four wives." But that doesn't mean compulsorily every Muslim should marry four wives, he doesn't mean that. It's a complete *[UNCLEAR]*. There's no addition in this and that.

Question: *[UNCLEAR]*.

Shri Mataji: This is the trouble with the books also, you know. And also they don't read the whole thing, they just read part of it. And then this problem is there, like supposing Koran has written about Kiyama, that means the time will come when you'll be saved, you see, Kiyama.

So somebody has to do that job. If he has sealed, he's the last one, then who's going to do this job of Kiyama, when your hands will speak, who's going to do Sahaja Yoga.

So just because these people want money, they are money-oriented, power-oriented, they just interpreted the way they wanted to have.

Question [on the difference between soul and spirit]: *[UNCLEAR]*.

Shri Mataji: Spirit is the one which resides in the heart and soul is the one that the spirit is enveloped by the causal of the five elements, causal, that is the soul. When a person dies then the soul comes out, means the spirit is there and this Kuṇḍalinī plus these five causals, causal means the causes of these. Like you have got Mother Earth, you've got fire, you've got five elements, that's the soul.

Question: *[UNCLEAR]*.

Shri Mataji: It is universal, you see, connection with this big power which is so communicating, so there's no question.

Question: *[UNCLEAR]*.

Shri Mataji: Depends on, supposing it's a ordinary person and he dies then maybe his spirit might come back after thirteen, fourteen days, immediately. But supposing there is an incarnation who dies then he comes after two thousand years. And same with the devils who are dying, they also come to face the incarnations who are there or anyone like that.

So there are categories; incarnations are born after two thousand years and devils also are born like that to fight the incarnations. And the ordinary people also there are types, some of them want to be born again very fast, some wait and realised Souls can decide when they want to have a birth. It's different birth for realised Souls; if they want to have their birth, immediately they can have it, if they don't want to have it, they need not. But some of the souls hang in the limbo as and then they attack people.

Question: *[UNCLEAR]*.

Shri Mataji: It is the residue of the desire of the person. Ordinary persons are not detached, so they get born. Supposing a mother dies in an accident and she's worried about her children, she gets her birth very fast.

Question: *[UNCLEAR]*.

Shri Mataji: You see, in Sahaja Yoga the Karmas are sucked in because the ego is sucked in. Only our ego thinks we are getting Karma, animals don't think like

that. We're the only ones who think of Karmas, now we are doing it, because we are engulfed like this, like an egg.

So we think that we are doing it, actually it's all not done by us but it's done by the Divine. Of course the Karmas are on the sides, on the ego, when the ego and superego both are sucked in, you're without any, your Karmas are forgiven completely, finished, that's a myth, that's a myth to feel that you have done this Karma, that Karma; only human beings feel that.

Question: *[UNCLEAR]*.

Shri Mataji: You can, you are a realised Soul, a realised Soul can... Any realised Soul can do it, without feeling the Karmas because he says, he talks like this, `Kuṇḍalinī is rising.' He never says, `I'm doing it.' Sahaja Yogi doesn't say that way. `It's not coming, it's not going.' So these questions are, they might ask you, they're not so important. You should tell them that first thing you take your Realisation, insist on that. But of course they might ask you, so you have to tell them that.

So should I take your leave now?

Contents: 1992-03-21 **Public Presentation, before Birthday Pūjā, New Delhi, India**

Followers of a great Sufi saint from Kashmir [pray for the eradication of terrorism from the valley:] Our Sufi saint `Nand Rishi' had also spoken about the Kuṇḍalinī and the Shakti. He had bounded the Hindus and Muslims with his message of love but today where the peace is? Kashmir has become a mad place where they are all fighting and fighting in the name of Islam.

Shri Mataji: It's not Islam. You cannot kill in the name of Islam. Nobody has the right to kill anybody unless and until he is attacked. Islam means surrender. When you surrender you become one with Divine and all the destructive habits drop out. Mohammad Sahib came to unite the people and not divide. For the resurrection of the human beings is the `kiyama' in which it is said “your hands will speak” you should feel the vibrations on your fingertips. Those who are really Muslims are those who are surrendered, their hands must speak; they must have vibrations in their hands. We have to create this new and beautiful world and are not going to allow it to be destroyed by the stupidity of a few people.

[Shri Mataji feels sad on how the message of Mohammad Sahib was being misinterpreted to divide human beings. His followers took to the letter of Islam and left its spirit behind.] [Shri Mataji promises to send some Sahaja Yogis to Kashmir and invited them the Pūjā in the evening.]

Contents: 1992-03-21 **Birthday Pūjā (Hindi+English), New Delhi, India**

[Shri Mataji talks in Hindi:] You have celebrated My birthday with so much love. You got your Self-realisation and the special thing is that you became something and gained something. I am what I am. I don't have to become anything. It is such a great thing that you got self-enlightened through your Spirit. All Sahaja Yogis have now become so good and Dharmic. If you see people who belong to other religions they follow their rules and regulations with great difficulty; they fast, go to the Himālaya stand on their heads and do various things

but still their Spirit is not enlightened. They will believe in some Guru or God, but do they try to become like that Guru? To believe means nothing when their Gurus' Shaktis and qualities have not enlightened them. No religion is bad in itself. It is the way people have followed them.

Some went into the right and some into the left.

The right-sided ones became ascetics. They made very laborious and complicated paths. They thought `if Buddha got enlightened through so much suffering and through a very difficult path, why should we not follow the same if not more laborious paths?' So many people became entangled in these paths. Eating only once, sleeping on the ground, living in cold weather with little clothing, staying alone etc. They completely suppressed what was given to them by nature. By suppressing their natural instincts and behaviour patterns one becomes very irritable and aggressive. Such people have a lot of anger in them. By suppressing anger it grows more. Such people sometimes go into the supraconscious. They may then gain such powers or siddhis by which they can dominate others. For example Hitler. Hitler's Guru was a Lama monk and he learnt from him how to control and subdue people. Buddha had created such a high Dharma on how to reach Nirvāṇa and that religion went into the right side.

Then the other type of people went into the left side and Tantrism was born. There are places in Ladakh where they will pray to the hand of a dead body. Even in Nepal the left side has grown so much that they do Tantrik Vidyā, bhoot and Shmashān Vidyā. Thus two types of

people were created in Buddha Dharma. Buddha has no connection with them and vice versa. The same thing is there in Christianity.

They wanted to gain some powers within so they crucified people and did all sorts of things in the name of Christ. Even now you will see in Armenia how they killed thousands of people in Azerbaijan. When they used to kill they would take the Bible in one hand as if God was with them and they think that only their religion is correct and the Muslims are bad. The Muslims do the same thing. Islam is beautiful and a tremendous religion. Even great Muslim scholars say that there is a lot of difference between Muslims and Islam. They feel it is because they are not educated. But education also creates foolish people. Like Kabīr has said “By reading the pandits have become foolish." Till the spirit is not enlightened nothing is going to happen. You cannot imbibe any religion within. It will not enter. It will just remain on the outside and then you will get lost. Either you become money oriented or power-oriented. But never spirit oriented.

When the Spirit gets enlightened then a person unexpectedly finds that Tattwa within himself. He does not have to struggle. This feeling comes within spontaneously. In Hinduism it is told that the same spirit resides in everyone. Then how can we have class and caste consciousness? One should think that the one who wrote Rāmāyaṇa was a robber and a fisherman. Rām did not write the Rāmāyaṇa. Rām ate the half eaten berries of Shabari who was a low caste woman. The Gītā was also written by Vyas who was the illegitimate son of a low caste woman. All this was done to show that there is

something lacking within ourselves that we have created castes and class. The one who is inclined towards God and knows Him is a Brahmin.

So then Valmiki was a Brahmin. Great incarnations came and refuted this again and again that you are a Brahmin by birth. Kabīr's Guru was a Brahmin and he accepted Kabīr a weaver as his disciple. Namdev was a great poet saint of Maharashtra who was a tailor. Namdev's poems are included in the Granth Sahib, the holy Book of the Sikhs. Guru Nanak recognized all this because he was an enlightened soul. The ones who reach there understand who is real and who is false. We should have compassion towards the people who are following these false things in the name of religion because we know they are blind. Like Kabīr has said “How can I explain when the whole world is blind." Some will say I am Christian, Hindu or Muslim. You are making yourselves separate.

In Sahaja Yoga you have understood that the essence of all religions is the same. When we believe in all religions then this fundamentalism which is spreading in the world will finish off. You should not only realise that all religions are one but it should be imbibed within. It should sink within. In Sahaja Yoga there are Hindus, Muslims, Christians, Sikhs and Buddhists. When you believe in one Vishwa Dharma then all the religious are in that one religion. This is the wisdom. And then you believe in all the incarnations and saints. You cannot make it happen by talking or intellectualizing. It happens by the light of the spirit which sinks deep within you, then you don't need to say. You are Sahaja Yogis so you just cannot tell lies, steal, torture or kill anyone. Now you cannot do

anything that is bad. You do not try to pull anyone down or get into competitions. You are sitting in profound satisfaction and meditation and know that everything is getting done. Even in your married life there is deep understanding between husband and wife and no husband or wife will look at other men or women even though there are many beautiful women and handsome men. This outer attraction which happens to others does not touch you. You have respect for yourself. Your eyes are steady now and even such thoughts do not enter your mind. Even other people are impressed by you. How you live in such peace and harmony.

People tell Me that I cure so many and do not take any money. But neither do you take money. You will not kill, steal or make anyone a widow. You cannot kidnap anyone's child. You do not smoke or drink or take drugs. You will not go to any dirty places or make obscene paintings or read dirty books. I don't need to say. You yourself will not do it. You do not listen to dirty nonsense because now you have become so pure. If you do have to go to some such dirty place you will go as witness looking at it as a drama. You have now got the witnessing power within you. There is lot of love for each other. You may go anywhere in the world and you will find Sahaja Yogis will look after you with so much joy. Of course some people take advantage and tell lies. Even then they are looked after. One person went to Madras and told them lies that Shri Mataji has sent him. He asked for a horse, for various things and they gave it to him with great love. Later on I got to know that this rogue had gone there on his own. I have seen that people

bear it even though they suffer, but will never complain. But I have seen that if someone says anything against Me you cannot bear it. An this is the proof of your love for Me.

You have given Me so much love and I have great faith that the dream I had of the whole world getting realisation will be fulfilled. Till this does not happen the world will not improve. We have all sorts of problems. Ecological, economic, political and family problems. The responsibility of this lies with human beings because they have created these problems. But when man changes and universal brotherhood enters within him then what would be the need to fight. Then all these problems will get solved by themselves.

Whenever you read the paper you should collectively desire that the Punjab problem be solved and it will be solved. The problems of poverty will not be removed by shouting `remove poverty.' We are in the middle of the river. Neither are we too rich nor too poor. When this current grows then the poor and the rich will both come in. And in this way our problem will be solved.

All your faces shine so much. The kind of love we have in Sahaja Yoga is not there in any society. The followers of other Gurus look like they are just about to enter into a hospital. That is why you should have self respect and there should be something special about you. You pray to Me and tell Me that you have benefited. But you are behind these benefficial Pūjās. If you were not like this you could go on praying and it would not have worked out. Are there less prayers or Pūjās in temples? But nothing goes inside.

They do so much offering to the Devī and Gods but still it does not go in. They are just the same. They go on committing sins and atrocities. There is nothing special about them. Now Sahaja Yoga has spread into so many countries. I never thought that in My lifetime it could happen. The dream that I had has really come true.

So we must remember that we are not just simple Sahaja Yogis but we are special. We should try to make as many people yogis as possible. Then only can the world benefit and we will benefit.

Today is My birthday but your birthday should also be celebrated. At every birthday you grow in age but with this growth in age if maturity does not come then it's no use. You are also growing in Sahaja Yoga but it is important that we grow in maturity. Once you are mature you will become like a large tree and benefit others. You all have these powers. And I desire that all My powers also come within you. A mother always thinks that all her powers come within her children and they all become great stalwarts.

You are sitting in such joy and taking the pleasures of Nirvāṇa for which many had to struggle. All this has come to you in such a Sahaja Way. This is your Puṇyas of previous lives. My blessings are always with you but this thought is always there that when I leave you My heart is wrenched. But when I think of the people in the other places waiting for Me then I feel that those are My children. I travel a lot but when I see you My heart fills with joy and I never have time to think of My age.

May God bless you.

[Shri Mataji talks in English:] I had to speak in Hindi language because most of them understand only Hindi language, not English.

Whatever I have said is very simple that because you have got your realisation you can absorb the essence of all the religions and once you understand that essence of all the religions is same and that we worship all the incarnations and all the saints there will not be any more fundamentalism left. It is the end of fundamentalism. Because we believe in all the religions. We believe in all the incarnations. With Sahaja Yoga the transformation of human beings has taken place so the problems which are ecological, economic, political and all that are automatically solved as soon as you get your transformation. Moreover it is very creditable for you to become something. I have not become anything. I am like this. I have been like this and I will be like this. But you have become something.

So it is very creditable. And moreover Sahaja Yogi does not know, how great he is. How beautiful he is. He does not know his glory. He is not like other people who shoot others, who kill others, who are thieves, who plunder others and in the name of God they murder others, make money, torture others in the name of religion. They are very unkind. You are not like that. You are changed completely. You cannot do that. Moreover people are extremely immoral.

They talk of God. They will go to church and temples while they will have eyes on other's women and they will have very immoral attitude towards life. And they will

deceive their husbands or wives and do all kinds of things.

But those who have come to Sahaja Yoga now have got very innocent eyes, very pure. Their life has become so pure now. You are not even aware of it. Many people say that I cured so many people and I don't take money. But I would like to tell you that you also do the same. You also don't take any money for doing Sahaja Yoga work. You spend your own money and work it out because you are enjoying it.

So what a great thing it is that you have become the spirit. These religions are not spirit oriented. They are power oriented or money oriented. They are no religions. They are nowhere near what they have been preaching about, nowhere near their religions and they call themselves religious. They are not.

So the fundamentalists are really anti-religion. While we are the people who have found the essence of all the religions, the same. And that's how we have finished this problem of fundamentalism. Once it happens we will have no problem at all, of these people, fighting each other. Like I was told that when these Azerbaijan people were killed by the Christians-Armenians, they used to read Bible first and do that.

And Azerbaijan had also done the same that they would read their Koran, do their namaz and then go and kill people. How can that be connected with righteous people, who believe in God and who believe in the Truth? The love also that is being told everywhere, the kind of brotherhood, that is also absolutely with you. Spontaneously you are so kind, nice and affectionate to

each other. I don't have to tell you anything. How nicely you organize everything among yourselves just as if it's one body that's organizing itself.

So beautiful it is and such understanding, such wisdom, such maturity. I am very proud of all of you, all over the world.

May God bless you all.

Contents: 1992-03-21 **Birthday Felicitation Program, Siri Fort Auditorium, New Delhi, India**

I bow to all the seekers of Truth. At the very outset, we have to know that truth is what it is. We cannot change it; we cannot conceptualise it. We have to know it. Unfortunately, at this human awareness level, we cannot know the truth. We have to become the Spirit. Whatever I am telling you today need not be accepted, no need to have blind faith because all of them have praised Sahaja Yoga so much. But keep your mind open like scientist and I have put before you this hypothesis and if it works, as honest people you have to accept it because it is for your benevolence and it is for the benevolence of the whole world.

I am so very joyous to see these flowers from all the countries where I have so many children. It fills My heart to see the harmony between these flowers, the way they are so harmonious.

We have people from all kinds of races, all kinds of religions, all kinds of nationalities, all kinds of political systems, but there is such a beautiful brotherhood and sisterhood among them. Without any effort, it has been achieved, automatically. They have become so beautiful

because there is between ourselves and the reality a very little distance. If we can cover that distance and if we could absorb the reality, then you'll be amazed how you are so fantastic, so glorious, so wonderful.

If we see the world, we have problems, ecological problems, political problems, economic problems, family problems, all kinds of problems, but the center point of all these problems is one: that's the human being. And if, somehow, we can transform this human being into a new awareness of universality, then all these problems can be solved. As we had saints in our country, as we had great philosophers in so many countries, all of them have talked about the Spirit. All the scriptures also have talked about becoming the Spirit. But in reality, all these religions, which were very great, which were very pure, were absolutely real, got into mess because people who followed them were either money-oriented or power-oriented. They were never spirit-oriented. They never bothered as to how to achieve this ascent. Take the example of Buddha, Mahāvīra, both of them did not want to talk of God almighty because they thought if you start talking of God almighty, people just start thinking they belong to this religion, that religion. “So let us talk about something which is formless", that is the Spirit and they insisted that you should have your Self-realisation. Without Self-realisation, they did not want to talk about anything. Same with Mohammed Sahib, Nanak Sahib, they all talked about the formless Divinity, reason being the same.

But whether you talk of the form or the formless, it is a talk. Like: if you talk about the flowers, you don't get the

honey. And if you also talk of the honey, you don't get the honey. Talks are talks. These are words. In Sanskrit, Ādi Shañkarāchārya called this as `Shabda Jalam', is the web of the words. How to go beyond the web of the words? Of course, Kuṇḍalinī awakening is not a new thing in this country.

Sahaja Yoga also is not a new thing. And it has been expressed in all the scriptures that unless and until you become the Spirit, unless and until you are reborn, you cannot know the religion. That doesn't mean you know it by your mental efforts. Mentally everybody knows what is their religion is, or what is their philosophy is, everybody knows mentally. But, as you see, recently, I was shocked to hear that so many people, Armenians, killed Azerbaijan[i]s because they are Muslims. But before going to kill them, they used to read the Bible. How can it be? Just imagine, Christians doing that. If you read also about Islam, it's one of the best religions, is so beautiful, is so good. But nobody has understood what Mohammed Sahib has said: that you have to know it. Now the `know' word comes from the word `gna', as in Sanskrit, means to know, `gna'. Early Christians were called Gnostics, because they knew. `Knew' means to know on your central nervous system. Not to know mentally, but to know on your central nervous system.

That's why, when as soon as this Paul took over, Christ's disciples ran away. And when Thomas came to India, he hid all the knowledge about reality in a jar in Egypt and then he came down. Why? Because he would have been persecuted by people who were interested in organizing religion, in making money out of it. As a result of all this

nonsense, people said, “Better not talk of religion. If you talk of religion, that means there's a quarrel, there's a fight, there's, I belong to this religion, you belong to that religion, so let us fight." As if religion means you have to fight. Killing people, murdering people, how can it be a religious act? Impossible. But it has become, because human beings are like that. They can make a mess of everything, if you allow them. And if they have made a mess of this, I am not surprised the way they have been killing people, they have been making money, they have been smuggling things... I mean all sorts of things which thugs and dacoits won't do, they are doing, in the name of God. But, that doesn't mean there is no divinity, there is no reality.

Now, this was a big problem.

Some people who got realisation, very few, at the time of Rāma, Śhrī Rāma's father-in-law was Janaka. And He gave realisation to one person, Nachiketa.

So, it was a very slow process. And the tradition in this country was to give realisation only to one person. One master had one person to give realisation to, among the Nath Panthis in the area of Maharashtra. But then, in the twelfth century, Gñyāneśhwara requested his Guru that, “At least allow Me to write about it." In his book he wrote, the sixth chapter of Gyāneshwari, he wrote about Kuṇḍalinī. But the people who were in charge of the religion said, “No, no, no. Don't read the sixth chapter. This is not allowed, `Nishiddha' [prohibited]." That's how people did not read that, nor did they try to understand because that was the only thing written in a local language. Of course, this is written in... about, I think,

fourteen thousand years back by Mārkandeya in Sanskrit, but a very difficult Sanskrit language. Then also Shañkarāchārya at... in the sixth century. But this was brought to the public by Gñyāneśhwara. But that also was denied.

In the villages of Maharashtra, they all sing Namadeva's poem saying that, “O Mother, give me the Yoga, give me the connection with the Divine Power." They are all singing. From ages they have been singing, not knowing what they are singing about. Then the development came through Guru Nanak Sahib, Kabīrdas, Rāmdās Swāmī, Tukārām. All these great saints in this country talked, specially Kabīrdas and also Nanak Sahib, very clearly they talked about Kuṇḍalinī, very, very clearly. But still people misunderstood because there was no way to know it.

So, in these modern times... only thing, if I have really done anything, if it is worth it, that I thought that whatever is a discovery for one person has to be for the masses, that people should know about it. Only one person knowing on the central nervous system cannot be accepted; he cannot be accepted. That's why they were crucified, poisoned. When they died, of course, then they built temples, they built big mosques, they built this, that, but till they lived, nobody accepted them.

Somehow or other I could manage a method by which you could raise the Kuṇḍalinī of masses.

So when the Kuṇḍalinī rises, what She does, She connects you to this All-pervading Power. Now this All-pervading Power is doing all living work. Look at these flowers, we take them for granted. Look at our eye, we

take it for granted. It's a big work, great work of a very delicate camera. What about your brain?, Which is another great computer, already programed. But we just accept it... or we just know it and do not want to know how it works. All the living processes we accept blind folded and we are not at all concerned as to know how, how these flowers have come out of the Mother Earth, how their heights are maintained, how their colours are reproduced, from a small little seed. All this comes to us because we do not know about it. But this All-pervading Power which they are talking about, pure love, that pure love is the one, that energy that does all these beautiful delicate things. Once you are connected with that, your Spirit gets enlightened, in the sense it is an enlightenment, but it enlightens your attention. As your attention enlightens, you become a different personality altogether. First of all, you become collectively conscious, means you know about others also; you know about your own centers on your fingertips, also you know about others, their subtle centers; what is their problem. Now these centers are the ones which are the foundations of our physical, mental, emotional and spiritual being. When you put these centers right, you are all right.

That's how you know he had... in Delhi we have two doctors and third one is coming up, who have got their M.D. in cures of Sahaja Yoga. Many diseases, which are supposed to be incurable, can be easily cured in Sahaja Yoga. Because this Kuṇḍalinī, when She passes through these six centers, She enlightens those centers, nourishes those center and integrates them, so in totality you are all right. It's not like, that one part of the body is

treated, another part is neglected, in totality, in the whole balance. And She puts you in the central path of balance. Of course, with this light you become, definitely, a very wise person because your mind, you can empty it any time, which we call as thoughtless awareness. At that time, you become absolutely peaceful. After little working out, this connection... when it is established well, then you become a person, which we call as full of doubtless awareness. Means you become so powerful, you can give realisation to others, you can cure people, you can talk about Sahaja Yoga as your own knowledge. It's true: I have guided whenever they asked Me questions and things about it. But so much has come from within and the enlightenment has...

I don't have to tell them, `Don't do, don't do.' All their bad habits drop out. I have seen one boy who came to Me, who was a drug addict. He couldn't see Me even. He was... you can say, half coma condition.

Next morning he gave up his drugs, completely. Now for drug you'll have this thing, that thing. I mean people are appointing military to fight drug. No need. Just awaken them. In awakening, in that little light, you see yourself, what's wrong with you and also you have the power to throw it away, so you throw it away in no time. I always give an example of a snake in your hand. If it is darkness, you might say that, `This is not a snake, but it is a rope.' And if you are obstinate, you'll accept that only. Anybody might tell you, but you won't listen. But if there's little light, you'll see this is a snake and you'll throw it away. That's how it has worked.

I must say in Delhi also... I must give My full appreciation and congratulations to the doctors. Here there are so many doctors who have done wonders, who have taken up Sahaja Yoga as a scientific system of the Divine. And they have brought it down to the level of the medical science of the parasympathetic.

I am amazed the way they are working out. Even in Canada we have another doctor who has worked it out how the dead souls act and all that is...

So beautifully. There are some scientists who have worked out the carbon and how the carbon is on Mūlādhāra and how it works. It's really remarkable how these scientists have taken it up seriously and are trying to work it out. Everywhere they are working. I am amazed at people. There are some Muslims who are now trying to write Koran Enlightened.

Somebody has written already Gīta Enlightened. All these efforts are done for no payment at all. Of course, I don't take any money, is all right, because after all, for a living work... how much money do we pay to the Mother Earth? Nothing.

So you can't pay for it. But all of them also: They don't take any money; they are working very hard; they are going all over the world to help us. We have one... another great doctor who has worked very hard in Russia. He is a gentleman from Australia, but parents are Russians.

So he went there. When I went to Russia, I was surprised how Germans rushed there to help Me. And I said, “How are you all here?" They said, “Mother, don't you think it's our duty? What our forefathers have done, we have to

rectify.", Such love, such attention. You can't believe these are Germans. They are so...

So beautiful; so delicately they handled all the people.

It is something so beautiful within yourself. It's so magnanimous, righteous; it's so moral. All that starts manifesting. That is how humanity has to emancipate. All this credit they are giving to Me, but I would say, also, credit to them because they are very honest and intelligent people. They could see the point, very clearly. In these modern days when people just talk of science and of technology, to accept the Divine technology is a very difficult thing. But when they see the results, they are honest to accept it and to understand it. That is how we are going to work out the problems of this world: specially the problem... political problems. Thank God, to Mister Gorbachev, that it is now subsided... quite a lot.

But now we have another problem, of fundamentalism. And Sahaja Yoga is the only way we can solve it because we believe in all the religions, in all the saints, all the prophets and all the incarnations and all the essences of it and we worship all of them.

So how can we fight? There cannot be fundamentalism.

This is the solution today for all the people who believe in one religion. The rest of them are all wrong.

This is how the second problem, which is facing us now, can be easily solved through Sahaja Yoga.

I am very happy... I am very thankful to all of those who have sent Me all these beautiful flowers reminding Me of their love for Me. Every airport I leave, I feel My heart is wrenched with all the people who are there and I start

thinking, `Now when will I meet them again?' And when I go to another airport, I see all of them there standing and singing... I said, “All right, I have to be here also." It's such a satisfying thing. I never feel, actually, My age or anything, no work. It is so satisfying. It is such a energy giving thing, so energy giving to see that so many people are enjoying their life, their children, their family life, their social life. We have to create this new world, a beautiful world. We are not going to allow this world to be destroyed by the stupidity of few people, but wisdom has to come to all of us. On this day I was born... and actually I did not know that I will achieve anything in My lifetime. Really, I tell you, My father, who was a realised Soul, used to always tell Me, “Don't talk about any reality. Don't say anything. Till You have found out the en masse evolution of people, just don't say a word because You will create another Koran or Bible or something, it is useless.

So You first of all see to it that You achieve that state for human beings." And, I am so happy that it is spreading so fast, not because of Me.

It is because of all of them, that once they get the light, they enlighten other people.

So, also, I thank you all very much for this celebration and in My heart I also celebrate the way you people have come up.

You have achieved so much. For your achievements, I congratulate you all.

Thank you very much.

They have arranged some entertainment for us here and I am sure you will all enjoy. There is something more I

would like to say that Romania, where they don't know any one of our languages. I was in Hungary and about hundred and twenty-five Romanians came by buses without arranging any hotel or anything and they started singing in Marathi and in Sanskrit and Hindi language, without seeing the book.

So beautifully they sang with the rhythm also with the proper melodies, I was amazed, it's not easy for non Indians even to say one sentence of Hindi properly, while these people are doing such a tremendous work.

I could not believe it.

So this is such a remarkable thing that has happened and I have seen people from India also can sing beautiful songs in other languages. This is just because they have become so creative, so absorbent. Not that they only absorb the beauty of religion but they absorb all kinds of arts and all kinds of creative work from other countries. Such a homogenous thing.

***Contents: 1992-03-25*, Public Program (Hindi), Inauguration of Dhyān Kendra, Ghaziabad, Uttar Pradesh, India**

[Due to traffic, Shri Mataji arrives late. Despite the long delay, no one left. Shri Mataji is very pleased and later on said:] Because they have recognized Me from their hearts, Sahaja Yoga would spread very fast there.

***Contents: 1992-04-03*, Public Program (Hindi), Satya Apni Jagah Adig Hai, Yamunanagar, Haryana, India**

[Sahaja Yogis from Punjab draw Shri Mataji's attention to the problem of terrorism in the name of Khalistan.] Guru

Nanak always talked of the Spirit. He said `know thyself' (apa chine). Only this is the teaching of Guru Nanaka, this is what is called `Sikh' (learning). But what people are doing? Without looking within and experiencing the innate energy, how could they follow the Sikh religion? Until one is realised one cannot understand this. Khalistan is out of question; it is not in My brain. Guru Nanaka always talked of Sahaja Yoga. Now Sikhs have started coming to Sahaja Yoga. When you read the newspaper you should collectively desire that the Punjab problem should be solved and it will be solved. The problem will be solved by the power of your pure desire.

Contents: **1992-04-xx Quote, Palazzo Doria, Cabella Ligure, Italy (month not sure)**

[In Shri Mataji's room an old Sahaja Yogi, who had found some Sanskrit names of the Goddess, reads them aloud to Shri Mataji.] All these powers which I have in My material body, are here, I don't remember all these powers. It is amazing, when you tell Me the powers that I have, then I re-remember that I have them.

It is My Feet, My Feet are more important than anything else.

Contents: 1992-04-18 **Talk to Sahaja Yoga, Evening Program, the day before Easter Pūjā, Rome, Italy**

It was really very enjoyable today, to see all of you, in such a happy mood. What happiness what joy Sahaja Yoga has brought to all of you. It's really, I could never have imagined, that people could be that joyous and, that relaxed, as you were this evening. Also it shows,

how much you have understood, the stupidity of this hypocrisy going on in the Name of God. Not only that, that you have understood, but, the way you have depicted it, showed also your great, art of acting, art of bringing out the salient points of all this hypocrisy. There are many people who can see this point, not that only we see, many people must be knowing about it also, but you have the power now, to, accept it, understand it and realise it, as the truth, that they are really hypocrites.

We have human beings, who of course, do not want to accept, do not want to see. They have closed their eyes, blind faith in all those hypocritical people, somehow or other, they lack reasoning, understanding, logic. But there are some who understand, who have this, full image of these people in different countries, in different, religions and all these Guru people. They understand it. But still, they cannot, go against it, they dare not say anything against it and even if they say, it will be in a very, hush-hush manner, not so openly as we did it today. Though it was very hilarious and very enjoyable, but behind all this comedy I felt the tragedy, because, there are so many, who are suffering, who are being looted, who are being cheated, who are being used, morally who have been crushed.

And I don't know how many, cruel things are going behind the scene in the Name of God. Such a tragedy that, is still going on in these modern times. But you are all very lucky and fortunate people, that you have dropped all this nonsense, all the shackles of blind faith and now, you are all enjoying the freedom of your Spirit. It's something I enjoyed the most. You have to

understand, that we are now in the Kingdom of God, so we can see the reality, very clearly and in the Kingdom of the God we are looked after, all the time by the Divine Power. How it works out, how it looks after us, is extremely remarkable.

As you saw one drama, the one after all these actors coming on the stage, we actually, saw ourselves a drama in India, without organizing, very spontaneous, just like it was today, but without any organization, a beautiful drama we saw which I must tell you, so that you will understand how much this Divine Power is working it out.

You remember we had a very bad time in Angapur [***1989-12-29***] when these people threw stones and so many were hurt, if you remember that night and we were in trouble. And we had filed a case, but the case was not somehow or other started and it was the date, something, where I could not be there, but still the case was there and we didn't know what was happening. There was one man who had come when we were having this program. His name was Anant Beransbe and he told Me that he's from the television and he wants to have his Realisation.

So I said: “I cannot just now I have to speak, so you can go on the back side and sit down and we'll see if we can manage your Realisation." When these people, you heard the story, that it was they who had arranged this man from television to come, those who had been throwing stones at us, these *[UNCLEAR* andar sadar molan] people. And we didn't know what to do, so, a son-in-law of our Home Minister, came to My house in Pratishthan and asked for Realisation. I was quite surprised this man

coming down for Realisation. And then I told him what is happening to us. He said: “No no you can go and see this Home Minister." Now this Home Minister is a great disciple of our aSatya Baba, imagine. I said: “It's really; I don't know how it will work out this stupid fellow, this disciple of aSatya Sāi Baba." So just see the drama. He was quite hesitant and with Me Rajesh Shah, Yogi Mahajan and one Nirvika who is from the same area as this Minister who had arranged this meeting.

So we went there [***1990-04-06***-].

So the private secretary had a great respect for Me, so he called the car inside, we couldn't understand.

Then he came and touched My Feet. I was quite surprised. Then I went and sat with this Home Minister and his wife came in and she touched My Feet. I was quite surprised and she said: “You don't remember me?" I said: “I think I've seen you somewhere." She said: “You've forgotten we had gone together to London." There was a, offer from Air India for people who have been doing social work, as a sort of a reward that we could go to England and come back.

So there were quite a lot of ladies who went and the Chief Minister's wife also came and she was, actually he's Chief Minister at that time and she's his wife.

They were very well known to My family. Actually their marriage was arranged by My father also.

So they were, all sort of, they were new this Western culture, very old-fashioned ladies, all old ladies you see, travelling with Me to London. There you see they were so shocked at the dance they saw and everything, they said: “What are these dirty people doing here? Why are

they showing us these dirty things and we are not dirty women." And like that you see they were. I had to tell them all right: “They have this kind of dances only. If you don't want to see we can go out." Went out and all of them started vomiting there.

So it was such a bad condition with them.

So they stuck on to Me in London, all of them and one of them was the wife of this gentleman and she said: “That if You remember we all stuck on to You." They were all older than Me, because they couldn't understand what's happening in these countries because they had never seen such dances, such women, such men. She said: “But why are these Air India people troubling us like this? Why do they want to shock us?" I said: “It's all right. That is their entertainment style doesn't matter and all." But inside I was laughing: “I said from where these old-fashioned women have come here and they can't stand all this nonsense. But this lady said that: `See how You supported us, how You helped us, otherwise we are all collapsing you see there." So this lady was very sweet and then she started telling her husband: “You know She was quite young but She was very wise and She looked after us and She did this and She was the youngest and all." Then suddenly one girl, now one by one on the stage, first of all the wife came in, then they announced: “There's a lady called Nirmalā Deshpande who wants to meet her." So they [she] said: “No no just now I'm talking to Shri Mataji. I'll see her later." “No” I said: “You call her, she knows Me very well." So this Nirmalā Deshpande was with Me in 1942 Movement, imagine the drama. She should come that day only, in the morning time.

Actually the whole, I mean our, interview was fixed for the previous evening but it was postponed for next morning and next morning one by one how these people are coming on the stage. First his wife and we are already given a nice ulta bandhan, the other way round, to this two photographs of Mr. Narakasura, lest he starts pouring some pribhooties from his photographs.

Then this lady this Nirmalā Deshpande she came. As soon as she saw Me she just fell at My Feet, she started hugging Me. She said: “How long we have... are meeting now this that." She even forgot the Home Minister was sitting there, nothing of the kind and they all started looking at her. “Oh you don't know her? She was our Leader, you see She was like a real Shakti how She faced the Britishers you have no idea. You people have become Ministers but this is the Lady who fought for the freedom." And all she gave a big lecture to the Home Minister and Home Minister, like this.

But this is not the end. Then, she wouldn't talk to him. She was just talking to Me and she said: “Oh You have been doing great work. I have heard about You. I've been longing to meet You, but just imagine, today I've come and You are here after such a long time. Oh you don't know what a loving Lady She is. She was so sweet to us. She was much younger to me in age and we were so many girls you see, boys, all of them She organized and She was so young and still She was so brave." And she was describing everything. I was quite embarrassed.

So the Minister didn't know why she had come there, then.

Then I said: “All right now I'm going." I told him the whole story, gave him all the papers and he couldn't help it, he had to sign all right: “Please do something about it or something." He wrote to the main man in Maharashtra. I told him about all these and how Rajneesh has planned this and all this was done by Rajneesh people, because we have proof of that. Then we came out. We came out and there was one lady who again touched My Feet, in the verandah. I couldn't recognize her very well. She said: “Have You forgotten? I'm the Mahārāni of Satara” where this incident had taken, you know Angapur is close to Satara. “Ah I remember." “You came in 1972. We had a nice meeting in our palace and my mother-in-law the Rājmātā invited You, she washed Your Feet." I said: “Yes yes I remember." “But You forgot us. You nev`er met us after that. Now You have to come to the wedding of my son. I've come to invite the Home Minister. You have to come to the wedding of my son." I said: `I'm going away tomorrow to Rome." She said: “No no no I'll take You. I'll do this.

So all right, at least You must ask this Home Minister to come. He'll listen to You, I'm sure he'll listen to You." I just kept quiet.

So, then you see there was a gentleman standing with her.

So she went inside. He said: “Shri Mataji” he touched My Feet, “I've met You before and You have given me Realisation." I said: “What's your name?" He said: “My name is Anant Beransbe." I said: “What?" “I met You in Angapur. I'm Anant Beransbe. I was there. You remember?" I said: `Yes of course. Why did you come to

Angapur?" He said: “Only a Sahaja Yoga brought me there." “But you were not brought by the *[UNCLEAR* andar sadar]?" He said: “No never, why would I come with these horrible people?" “So what happened?" He said: “Only four days back I was in Satara and the case started and they had taken me there.

So I told them that, I saw seven people being hit by these *[UNCLEAR* andar sadar] people. And they were all bleeding. And I was so upset with it that I couldn't bear it. I ran away from there. But one thing I must say: Mātājī was telling everybody: `Keep quiet, doesn't matter, doesn't matter.

Some stones are coming. Just keep quiet. Don't throw any stones. Don't do anything.' " He told there in the Court. Can you imagine this fellow, in our absence? And after one year I met him and then they started saying: “Oh Mātājī must have given him lakhs of rupees that's why he's talking like this." They thought he was their witness, just imagine. I said: “Really?" Immediately I told that private secretary: “Bring our petition." And we cut out all that was written against this Anant Beransbe, otherwise he would have been in trouble.

Imagine. And then said: “Really?" Then this lady came out she said: `Why don't You come in and tell the Home Minister to come to attend my son's wedding? At least he should do Mother." So I went with her and this fellow also came Anant Beransbe and I said: “This is that same fellow Anant Beransbe, but he's telling something else." And then he started telling them, how they hit and how they were this thing. He said this Doctor *[UNCLEAR* Tabuker] he's a devil. And all we had written against him

in that, imagine. Can you imagine such a story? This fellow, this Anant Beransbe, who was mentioned in that petition of ours, should be there on that morning there standing, waiting for Me. Then he asked him two-three questions, the Home Minister: “What are they doing?" “Nothing. They were hitting one after another seven people I saw and I got such a fright I ran away with my camera, couldn't bear it and Mātājī was telling them: `Don't hit, don't hit.' She was so quiet." So, the Home Minister was quite surprised at this.

So went we came out, despite that he was a disciple of aSatya Sāi Baba and all that, how things worked out that first his wife should know Me, then Nirmalā Deshpande comes in, then this Mahārāni comes in and then after that and the Mahārāni herself praising Me a lot, that I cured her mother-in-law and all.

And then comes in Mr, this Anant Beransbe and he told them the whole story and this Home Minister didn't know where to look. ASatya Sāi Baba and whole thing was finished into nowhere.

So see how the drama worked and we were so amazed at the whole thing. When we came out Rajesh said: “Mother it was Mahā Sahaja Yoga." So in Sahaja Yoga everything works out. You must know that it all works out. But you must also know that you must have faith in Param-Chaitanya. Also faith in yourself that you are in the Kingdom of God. I was very happy today the way you enjoyed all that and understood it but, one thing is there, that you all should, not that only enjoy this but feel it, as a responsibility. We have to, point it out to the whole world, how hypocritical they are, how they are using the

name of God and how they are ruining people, by their, tricks.

So today I don't want to tell you lots of things. Today is a day still the Christ has not risen as they say but I don't know at this time, He must have come out of His grave already, as it is because, He came out and He was standing outside when His Mother came and asked Him: “Who are You?" She couldn't even recognize Him. She couldn't even believe that Christ has risen. In the same way we also forget that we have risen and that we are completely transformed and we are free, absolutely free people. Nothing can dominate us, none of our conditionings, none of our ego, nothing can dominate us, none of our habits.

Everything has died out and we are free birds to fly and to enjoy our flights. This is what we have to realise.

May God bless you.

I've been telling you that you shouldn't give Me any prizes, nothing. It's too much. It is too much of presentations. I mean I don't know why you are giving Me all these things all the time, but you think that, that's only your privilege that so you have to do it.

So I have to have certain privileges, I can also give you presents.

So I have bought some very small ones for all of you, those who are here in Rome. For Cabella people I bought last time, but I'll also do it when they come there. And for other countries also I'll be giving them whenever I go there but just now it is for the people of Rome and the leaders. Leaders, I'm also afraid of them, because

sometimes you see, if they get angry they can form a union against Me you know.

So One has to be careful with them.

So there's little presents for all of them and I hope they'll accept it and so...

Contents: 1992-04-19 **Easter Pūjā, 12 Types of Sahaja Yogis, Magliano Sabina, Rome, Italy**

This is a great day for all of us to rejoice and to enjoy this Resurrection of Christ. The Resurrection of Christ took place to open our Āgñyā center because it was a very subtle center as you know, very complicated with the ideas people had from their conditioning and from their ego, were so much clogging the Āgñyā Chakra that Kuṇḍalinī could have been impossible to pass through.

So all the play of Resurrection took place and as Christ was nothing but Chaitanya, He was resurrected from death so-called. In this death of Christ, we have to also understand that we have achieved our resurrection. We have achieved our resurrection, also whatever was supposed to be the past has died, is finished now.

So, this repentance that we have, the conditionings we have are dead. But still it is very surprising that among the Christian nations, the ego did not subside as it should have been, perhaps may be that Christ was never worshipped in the right way. The ego in the West was absolutely, so dominating that nobody could see what they are doing and how far they are going. Unnecessarily they are repenting about something that is far fetched. But repentance was meant for our ego. It's very shocking sometimes, when you see how the Christian nations

invaded other countries, completely annihilated, completely finished and destroyed races after races. They were Christians, followers of Christ, taking Bible in their hand, can you imagine? Such a horrible things these so-called Christians have done in the name of Christ. Why is it, we have to understand, this ego worked so much in the Western countries or in the countries where they followed Christianity.

Anywhere if they are Christians they are extremely aggressive, extremely violent and they think that the whole world belongs to them. Even Hitler believed in the Catholic religion.

Sort of this great sacrifice of Christ never taught them any lesson, as if it was all obliterated from their memory, as if it has no meaning to them, it conveyed nothing to them and they became so violent. Not only that but they thought they have a right to rule the whole world, plunder everyone, destroy everyone. Why? Because they were Christians. What a contrast it is to the life of Christ who resurrected out of the so-called death.

But the ego still remained, not only but it blew up, blew up to such an extent that today we see the Christians have lost their sense of Maryādās completely.

The way the Christian churches are behaving. It's shocking. There is no morality of any kind left in them. They have no respect for law, no respect for God, no respect also for the chastity, which was the main point of Christ, main Guṇa of Christ. This shocked Me when I was a child, because I saw, I was born in a Christian family and I found the Christians in India were the most dogmatic, most dominating people. And it surprised Me.

How have they taken Christ for granted? And why are they using His name to dominate others? Unfortunately at that time we had the British ruling us. British also manoeuvreed the whole thing in such a manner that the Indians believed that Christ was born in England. They used to dress up like English, they called themselves Sahibs. They used to behave in a very arrogant manner and they had places in the government. They joined hands with government. Had no loyalties to Indians. Even when My father was arrested they threw us out of the Christian community. They threw Me out of the school when I was just a six, seven-year-old girl because My father was a Congressman.

So this side of Christianity so far nobody has seen, I personally think, that all the Christian nations have been extremely cruel, extremely dominating and they are today at the helm of affairs. This subtle ego has now, which was once the property of some monarchs, but has now in democratic countries have become very much available to all the ordinary people and all these countries we find are full of destruction.

It's not only that the European did like this, but even Americans are extremely dominating, extremely egoistical, to such an extent that they are idiotic. Imagine, they follow Christ, who was wisdom, the source of wisdom and His disciples should be so stupid and idiotic cannot be explained. Why it happens like that? So we have to see to the history of religion that is Christianity.

There was as you know, Peter. Peter was a very egoistical fellow and once Christ said that, “You are a

Satan." Said clearly. And also said that, “You will deny Me, three times." That's the time this Paul came up and he thought it's a very good chance to get hold of somebody who is a weak person, who is Satanic, who is in a way anti-Christ and he found Peter. He being a great bureaucrat wooed him, managed him and took him into his own confidence and told him that, “You join hands with me, so I will make you the main person." And then he told all the other disciples that, “You are not so educated. I'm a great educated man and I know what to write what not to write, so we shouldn't write all the things that you have written, we should edit it." He edited the Bible, this sinister fellow Paul. He edited the Bible. The whole work of Christ went into the hands of this devil. He started editing it and when he edited, if you read him you'll be surprised it's full of ego. His organizing is full of ego whatever he writes, absolutely. But he cut down many things which should have been there. Christ must have mentioned about Kuṇḍalinī I'm sure. But not a word about all these things, he avoided it, though that you are to be born again and all these things Christ said, Matthew's insisted. But he fought with Matthew's and he couldn't accept the Immaculate Conception.

He had no idea about the truth, about the reality, about the miracles that exist with Divinity.

So he denied, but still Matthew stuck onto his own Gospel. But John ran away. He started his own style which we call people as Gnostics and the other disciples, out of them Thomas went away.

So, he edited Luke's Gospel and Matthew's Gospel and with great struggle they could retain certain original things in that.

So this devil entered into the arena of such a great religion as Christianity and the whole thing became upside down. And that's how Bible, which they use now as authority has such words that people start thinking no end of themselves. The first one suggesting that if you become the members of a church, you are chosen. But first of all he saw, that it should be written that Peter will start this church and he will have the key, that's what Christ has said. And put him on a rock and he will start the church. Impossible.

Then put Me in the place of Christ. Will I ask the wickedest man to do such a thing? Will I appoint one person to look after the whole thing? This part of the Bible is absolutely blasphemy and that's how once he put it there, Peter got into his own ego, thinking no end of himself. It was just manoeuvreing and managing everything. This was all done with his bureaucratic brains but Peter played into it because he was a very weak disciple of Christ.

As you know in Sahaja Yoga also we have really twelve types of Sahaja Yogis. And some of them are very weak. They are weak because they have too much ego. They cannot carry on with anyone. They shout at people. They disturb others, they think no end of themselves, they're all always aggressive, they cannot be collective. They never show any love for each other.

So this type of Sahaja Yogis are there, which are one by one are showing their colours but some of them are

learning and are understanding that this is something is wrong, should not be. Christ had hardly three and a half years to work out all this, but I didn't know that out of these twelve, one would be such a sinister fellow that, of course one got Him caught also, but this Peter could be such a horrible fellow that for his own glory, for his own self-interest, he would put such words in the Bible and have a great authority.

It has happened also with Mohammed Sahib. Firstly, that Mohammed Sahib has said that there will be a Resurrection time. That means He talked of the future.

So how can it be that He was the last? If He was last then how are you going to have the Resurrection? But the Seal of Prophet, doesn't mean that it's sealed now, no prophet can come down. It means seal, means a kind of a brand you can call it and He was Ādi Guru so He called Himself, “I am the Seal." He didn't say that, “I have sealed” but crooked people take advantage of these little, little words and start using them for their own purposes because they are very self-centered.

So another type of Sahaja Yogis are extremely self-centered.

Some of them are quite self-centered in the sense that they know their own wives, their children and their house and this and that. To them it is very important to be busy with their children. You'll be amazed some people came to Bombay [Mumbai] with their children didn't come for the Pūjā in Delhi. What sort of Sahaja Yogis they are? So this kind of Sahaja Yogis exist that they are more worried about their children than about Sahaja Yoga, more about

their own emancipation, worried about their family, their household.

Some women are quite good at it.

They try to remove their husbands from the ashrams. They try to find out excuses how to get out of the collectivity.

We are judged all the time and you judge yourself, clearly. Now do not think of others when I'm saying this but put it to yourself. You must know that Christ was crucified. And who crucified them? They were not crucified by Jews, is a wrong idea. How can all the Jews who were just like slaves, could crucify Christ? It was the Roman Empire that time wanted to crucify because they thought He's becoming very powerful.

And when they tried to crucify, they didn't even think that Christ is crucified because Jews wanted it. The blame was put on them just to avoid the blame from the people who were rulers and the rulers can always do such a thing is to make crucifixion of anyone and putting the blame on anyone.

So the Christians, the early Christians were mostly Jews. Christ Himself was a Jew, so to say that Jews crucified Christ, how can it be? So the blame was put on the Jews and then Christians thought that they have every right to hate the Jews because Christ was crucified by Jews.

This is another idea which has worked out through Mister Paul because he didn't want to take any blame on the Roman administration.

So Pilate washes his hands and he washes his hands, there very significant, he washes his hands.

So he's doing it not with his authority but he's doing it with the authorities of the Jew, this drama was played. And then all the Christians were busy hating the Jews and thinking that they have crucified Christ, I mean imagine, those are thousands of years when it had happened. And in thousand of years, somebody crucified somebody, for that they are hated. I mean in that way all the white race must be hated, for generations together, if that is the criteria because they have not only crucified one man. Millions and millions they have crucified. Are we going to blame their children and their children? So this is third type of Sahaja Yogis we have, who try to blame somebody else all the time, not themselves. Such people when they start blaming others can never improve. They should introspect. But introspection is missing very much in the Western countries except in Russia, because there is no way out.

It's nowhere written that you introspect yourself. Only thing if you go to church and confess it to some deaf and dumb priest you are saved.

So nobody introspects. Let us face it ourselves, do we introspect or not? Or we are that kind of people, Sahaja Yogis who are not so much self-centered, but are self-opinionated and self-glorified, who do not want to find out what's wrong with them.

Now we have another kind, fourth kind, which is very interesting to see that they are worshipping Mātājī in the house but they can't come to collective. No they can't, because it's little far away. But if they have to go to meet their son they will go miles together. If they have to do something for their family they'll do it. Not only that but

supposing they have to do some business, they will travel. In Sahaja Yoga nobody is asked to give up their jobs, to give up their lives, lifestyles, nothing of the kind, but priority is to be seen. They are very busy with their work, with earnings, with whatever they are doing and they are just after earning a name, working very hard, doing artistic work, maybe creative work, they are very busy, they have no time for themselves, no time for God. This kind of people also, “Oh we worship Mother, before our creative work we bow to Mother, take help from Her and we want all the protection from Her for our work, for our creativity." And there are some Sahaja Yogis who still think that money is very important, still think. It is not.

In Sahaja Yoga we get money whenever we want.

Some of them, “I'm starting a business because.001 percent I want to give to Sahaja Yoga." And if you say, “Why are you giving?" “It's all Yours Mother.001 percent. It's all Yours. After all what are we doing, it's all Yours." This kind of attitude comes when you think that money is very important. Money is very important for such people who cannot see God beyond this, who cannot see subtler advantage of this money. They calculate every pai, meticulously, they don't want that their hard-earned money should be wasted about their spirituality. Or we have people who won't buy a book of Sahaja Yoga. Wouldn't buy a tape, they'll copy it, saving you know, save pounds or save dollars. They wouldn't buy something that is needed. They wouldn't buy a photograph but they would like to ask somebody to make a photograph out of it and we can have that. It's not that it is necessary to spend but the attitude of mind. If you

can save some money very good, if you can save some time, very good, but that this time that is saved is for Sahaja Yoga they seldom understand.

If you read any, I was reading the Buddhist religion and I was amazed, there are so many don'ts, that if I put even one to Sahaja Yogis you'll all run away. First is you cannot make any profit, no profit. You cannot buy any land. You can only eat your food once a day, you have to be vegetarian absolutely. You cannot kill anyone. I mean you may kill human beings, that's not written. But you cannot kill any animal, you cannot kill any fish, you cannot kill even a mosquito.

So this kind of religion is there which is, they say Buddha talked about, I don't think so Buddha could have said.

So all these people the followers of all these great incarnations, have done so much wrong to the people who brought beautiful religions to us and that's why we are absolutely deviated from the path of truth.

So those who really are honest and want to adhere to the path of truth, have to all the time introspect and find out within yourself, how far we are on the truth.

So now we have another kind of Sahaja Yogis also, who are, more sort of, I should say like, enjoy festivals you see, clubbing together, because we have a feeling of belonging, we should belong to something. We should belong to this group or to that group or to that group. Either you go to Christianity or to the Jews or to the Islam and other to some politics. Say for in England they'll ask you question, “What is your politics?" Asked Me what is My politics. I couldn't understand this question. Everybody must have a brand of a politics. I said, “What

do you mean by that?" Said, “Are you a communist?" “No, no I'm not." “Are you a conservative?" “No, no." “Are you a socialist?" “I'm not." “Then what are you?" “I am a human being." They couldn't understand I am just a human being, without any politics on My head.

So, the idea of belonging, I must belong to this cult or to this sect or to this so-called religions. Then you start getting involved into all kinds of conditionings, all kinds of rules and regulations and things and you start binding yourself and you're very happy, very happy. You ask some sects, “Why are you cleanshaven?" “Oh in our religion we are supposed to have a clean-shave head." “What is this?" Or something like that, stupid. Like you must have beard, or you must have mustaches, some sort of a clannishness, not understanding that reality is full of varieties. There has to be variety. That is how it is aesthetics and soundarya. If you do not have variety, how can you be a personality? How can be a person who is bound by this nonsensical outside ideas, be a person who has a personality? If religion cannot give you a personality is better to do away with such a thing. It gives you an inner personality and also an outer personality. And this personality, when you start enjoying, then only one would say you are a Sahaja Yogi, where you are not told not to steal, not to hit someone, not to be aggressive with anyone, not to be egoistical, never said like that, but a personality that watches oneself. But normally people watch others, not themselves.

This is also another problem of the West that you watch others, never watch yourself. But all this goes on and on

and on, till we really become slaves of our own ideas about a personality and we start projecting that personality through our ego and try to show that we are something very special. Just the opposite is Sahaja Yoga. Try to understand this very clearly. We are all a personality, you are all persons, you are all saints and are to be respected as saints. We need not have the same type of personality. Everybody must have to... I mean it has to be, different types of styles of talking, styles of delivering things, styles of expression of Divine Love.

So we do not form a kind of a regimental people, because we are free. We are absolutely free, because we have the light. We know how far we have to go, what is the right way, which way to go. Immediately you know what is correct, if that light is there nicely burning within yourself, you don't have to ask Me, ask anyone.

When such people come up, understanding that Sahaja Yoga is complete freedom, but, this complete freedom is there because you have the light. Without the light the freedom is nonsense, it has no meaning.

You hurt everyone, you trouble everyone, torture everyone, but with the light, firstly great thing happens to us that religions which are preached by these great prophets and incarnations just become part and parcel of ourselves. Here it is, the Japanese will say we are Buddhists and kill as many people as they like. Or the Christians as I said, are just the opposite of what they are.

So then you really became a real Christian and a real Muslim and a real Hindu. And then you realise all

religions are really like a part of the ocean and you no more identify yourself with any particular one but you just jump in the ocean of religion and you are, in a way, the real religious personality.

I don't have to tell you about your morality, you just see, watch, how you have dropped out so many of these wrong things which you were doing.

So many used to write to Me also, but I never read them, so I used to just burn off everything. I don't want to know about it. We are a free person. In that freedom, you see that you have imbibed all these religions. Before realisation no one, no one can be religious. They can profess, they can have a brand, they may say something but is all outside, not only that but they are just the opposite of the religion they are professing. Just the opposite. And they deviate, not only that, but pollute the basis of religion. And the basis of religion is the ascent. If the religion cannot give you the balance to ascent it's better to have no religion. Atheists are better like Russians, who have no religion, who are only worried about their ascent. That's why maybe that Christ and Mahāvīra didn't want to talk about God.

So then we have people who have the light and they worry about their own light and they want that this light should be there all the time burning and this light not only should enlighten them, but enlighten others and they work for it. They take up responsibility in a way. They do not sit in a jungle meditating.

No, you have to work, you have to work, in this world. You have to work it out, Sahaja Yoga for others.

You have to give them, this beautiful feeling of oneness with the Divine. You have to enjoy all that. Sahaja Yoga is not only for your enjoyment, like some drunkards sitting and drinking together. It is to fill up your cups to be given to others, to many others who are there.

So they take up this responsibility and the basis is the truth that they know about. They do not think that they are like a liability of Sahaja Yoga. They do not come to Me for small, small things, “How can I grow the hair of my father's baldness?" Sort of nonsensical question. They even write to Me such nonsensical things. I'm amazed what do they think Sahaja Yoga is meant to be a beauty parlor or what? Their vision is very different. The vision is of that great universe, the great universe that has to be enlightened. They are part and parcel of that. And this universal religion is to be brought into the lives of people through realisation, through awakening of Kuṇḍalinī. They work very hard, they spare no efforts to see that people receive realisation. But here also, a little of this ego subtly is there. That I am doing this, I am doing that.

So many people ask Me, “Mother You travel so much, You do so much, how is it that You manage at this age so well?" First of all I don't know what is My age is, I don't care. And secondly I don't do anything. If I'm not doing anything how can I be tired? I'm not doing anything whatsoever. It's all working out, I just watch and see and enjoy.

So they also think, “We are doing this work, we are doing that work." And become very conscious of it. Then again this Mister Ego, which is subtly still there flickering, flame becomes a big one. It's an anti-Christ activity, absolutely.

So the construction of the mind starts you see, this one is not working, that one is this, this is, they start criticising others. Still watching others not themselves.

Then there are Sahaja Yogis who do not feel that way. They realise that Param-Chaitanya is working everything and working through them. They are the instrument and sometimes of course, if it fails they start doubting. “Then how is it Mother this thing has happened like this? If it is so, then how is it Gorbachev had to leave?" I have to explain why Gorbachev had to leave politics, imagine. That's My responsibility. Of course we can ask God any questions. That's human beings think they have a right to ask any question to God, to curse Him, to say whatever they feel like to God as if He is a person who has taken your liability.

So this still lingers on a little bit when even they are quite surrendered about it still, there are certain doubts, in the minds.

But then there are people who do not doubt anything. They understand there is Param-Chaitanya which is helping. They know that behind all these miracles there is Param-Chaitanya. But above all of them, are the ones start realizing that we have got powers, definitely and that we are connected with the Divine. We have powers. Of course sometimes they also doubt, if we really have powers. I mean, I have known some people they said, I said, “Why don't you help there?" “Because I'm afraid my ego will come up." “Why don't you do this?" “Because my ego will come up." They are frightened of their ego so this ego follows very subtly and better not risk, not too much you see, it's too much. Let us go little slowly, not to

sort of believe that I have powers. But there are people, who know they have been blessed with powers and these powers can be discovered more and more within yourself. They have faith in themselves, they have faith in Sahaja Yoga and they have complete faith in Me and in this Param-Chaitanya. And they work out, very simple people. Extremely simple people they are, very simple-hearted innocent people. I've seen in the villages. I've seen many also here, there are many sitting of that kind.

So this is the twelve types of Sahaja Yogis I have described but, there's one, that is the one, which is fully empowered, also. They discover their own powers. In that introspection they see and they are sure about it, no doubts. That is the state of Nirvikalpa. They have no doubts about themselves. To have faith in Me, to worship Me, to receive something from Me, but know that I have made you also something great and that you have to develop your powers also. Don't only depend on the powers that I have. Just do not try to extract powers which are from your Mother, but try to rise onto the same levels. You can.

I wouldn't say how many will, but try. And for that, first and foremost thing, first and most important thing is complete humility. Of course, you are surrendered to Me so you are humble. Mohammed Sahib talked of surrender. I said surrender yourself to your Self. If your Self is the Spirit, why not surrender your self to your Self. But make that Self shine. Just become one with that light. Whole life should be a light, light of love, light of Divinity, light of beauty.

So you have to work out through introspection, you have got all these powers within yourself.

So many powers you have. Of course, depending on Mother is nice thing but now you grow, you have to grow. You have to grow and take up the responsibility without feeling responsible. The personality should be such.

I hope we have to go ahead of all the other disciples. Unless and until we do that, can we, possibly I don't know, we might drown Sahaja Yoga into another ocean of nonsense.

So we have to also develop our personalities, through our introspection, through our understandings, through our proofs of reality. I'm sorry today I have to tell about these things but I had no other chance to talk to you about it except for today that how the disciples of Christ were deceived by this Peter and Paul company and I sometimes think of human beings, how they are and how clever and cunning they are and how they can try to bring down Sahaja Yoga, which is so important today.

Today is the day of our resurrection. We have to pass through these twelve stages to reach the higher state and they call it the fourteenth stage is the highest, where you are just an instrument, absolutely insensitive about what you are, playing into the hands of Param-Chaitanya. Is a very good auspicious day today. This is what Christ has done. He accepted His crucifixion because He had to play that role. And, it was a terrible thing. But when He was carrying the Cross, they were worried about Him, then He said, “Don't worry about Me, you'd better worry about yourself." Despite all this mutilation in the Bible, lots of truths have been there still.

So we are not to hate anyone because they have crucified Christ, that's what they say, but hate that kind of an authority if it comes to us we should not try to crucify others. But the subtle ego that works, starts in a very funny manner and in the collectivity it starts showing up. Try to reduce it, try to reduce.

And you'll be amazed, as soon as this `I'-ness is finished, all the powers will start coming up. It's like a flute which has got hollowness within it, if there's any obstruction, it cannot play.

So all these ideas we have, all these conditionings we had, the worst of all this so-called ego that, “I am doing that” should go away, because you can never enjoy if you think that way. You cannot enjoy your work and you really cannot jump into the ocean of joy as long as in you that, “I am doing it." So also there are certain questions about the school they have been asking, but I've already told that it's a very big task to run a school and we have found out that the Western children have got a very poor immune system, very poor. Maybe they were given antibiotics or they have been given such food, tinned food maybe or maybe some sort of a protected things. I don't know why or maybe they have seen lots of these ghost stories or maybe the films or something that their immune system is very, very weak, with the slightest thing they catch. If something is wrong with another person they catch it. This is a new discovery we had. Also I think with the heat their brains start boiling because already they are on the ego trips.

So we have decided to take them down now from Washi to Dharamsala. Dharamsala you'll be surprised that Yogi

has donated ten acres of land. Also I have donated some land. Also lot of money has been donated by Indians and we are going to develop a school. You don't worry on that, what sort of a school we are going to have, what we are going to do there, you have to leave things to us. This is one thing. Accordingly because they were going to have the school in December it was not decided, it was discovered when the month April started, that children started getting sick. With little dust they would start coughing, coughing, coughing, allergies, all kinds. Then we decided that let them be in a cooler place, so they will be in Dharamsala and let them be there.

Now for all the parents they have to know one thing, if they want their children to come up properly they have to leave them to the school to manage. You are not going to interfere with that. Of course because according to the first plan there would have been three months holidays in the summertime and they would have been in Dharamsala, but now as they are taking up the same course there's no holiday for them and their school has started.

So please don't go to Dharamsala. Immediately parents are rushing.

Please cancel your tickets. Only you can meet your children in Sheri where they'll be there for three and a half months. You come and stay there during wintertime, that's the only time you should meet your children.

Apart from health their education is very poor.

So many of them even at the age of eight years don't know how to write properly. Absolutely they are completely neglected, pampered children.

So let the school look after them. They don't want to study, they have no sense of future. They have no sense as to why are they on this earth.

So let them handle. Please, some parents might not have gone for sometime maybe, but that doesn't mean as soon as you get money or a provision you rush there. Try to understand that you shouldn't disturb discipline of the school and the discipline of the children. Because if there's one parent coming or two parents coming, all the children start feeling bad and their attention is spoiled.

So the first thing we have to imbibe today the wisdom of Christ. Wisdom. Wisdom should tell you that, `leave the children.' We are trying our level best to do the best for them. We are not yet asking you for any help so far, we are working it out. It's very surprising how these children are very intelligent and they grasp things very well, but they just don't want to sit down anywhere. All the time they want to be out. They don't want to study.

So we have to find out ways and methods by which they have self-esteem that they think they have to do something in life. The parents first of all are in the West known to be very negligent about their children, they even kill their children and all that. But in Sahaja Yoga they just get attached like a glue. From one side they are left and they become glued, the whole family is glued, they can't get over it. And this kind of love is the death of love.

So, please try to understand that these are the children of Sahaja Yoga and they are looked after.

Everything is going to be worked out very well for them. And have the wisdom to enjoy this development of your

children. If you have any problems about it, you shouldn't trouble the people there. All your attention is on your child, is a very wrong thing. I think that person is not a Sahaja Yogi at all. Because you do not think that God is responsible for them. You think you are responsible then you are not a Sahaja Yogi at all, by any chance. You love your own children but you don't love other children. You're not bothered about their problems, their situations. Supposing one father, mother, go there, then all the rest of the children going to feel bad. Then why should you go? Then also sending presents, some people start sending presents, tinned fruit. Now anybody sends tinned food we are going to throw it in the sea. Chocolates. There's no need to send anything like that.

If you have to send something then send something that is good for them for the whole school. Otherwise just don't send. Only for your child please don't send. You are Sahaja Yogis, you are not like other people.

You are special people.

So if you have to send something, send for all the children but not chocolates or not things that will spoil their immune system as it is already in a very bad shape. Tinned fruit you should never send. Any kind of tinned food we are going to throw them out. And it's gone so bad, that we had to import tinned food for these children to eat. “I don't like it. I won't have it." So if you really want your children to be strong, healthy, wise, sensible Sahaja Yogis then you must have wisdom yourself, to be parents. These are all realised Souls born to you. Special blessings.

So be kind to them, be nice to them. The harshness is not only the harshness of showing anger to the children but also of showing too much love, also is a kind of harshness because it hurts other children, also it hurts your child. Because that child starts thinking, `Oh I'm something very special. I need not study. I need not do anything.' So there should be a balanced attitude towards the children.

That's what somebody told Me that you already are booked to go to Dharamsala. I'm sorry, please don't go. They are doing well, they are looked after. There's all possibility of their coming down with such beautiful personalities that you'll be proud of them. Try to understand. Try to realise that whatever effort Sahaja Yoga is putting for them should be fully materialised. I hope none of you are sort of, going to disturb them. And when you write letters always in the letter you must write, `I want you to study very well, I want you to come up very well. You are a good Sahaja Yogi.' Like this. Instead of that, `I love you very much, I miss you, I'm crying morning till evening for you.' This not the way. This is Greek tragedy.

So we have to be encouraging them and that you want to see your children to be like this. Give them some self-esteem, some vision of their own and you'll see that this will be very encouraging and the teachers will feel very happy. Because some of the letters when the teachers also read they start crying.

There's no need to say all these things to your children. I mean you are grown-up people. And one child brought a letter, “Oh my father and mother both are crying. What am I to do?" I mean he became the grandfather. With all

these happenings one has to learn that, we are changing the whole world, we are changing ourselves and our children are going to come up to help us.

Of course all the children cannot go because they think that it's an expensive school or whatever it is.

We can reduce the fees later on, not now. Because so many things are to be done for them. There's so much compulsion of teachers, compulsion of this. But, if you see that once these children are brought up all right it's an experiment, then we might be able to start some schools here somewhere in a proper way, where children could be educated, properly. But here the expense will be much more, that's it. In Rome ashram you have to spend more than you have to spend. They can't help it.

So expense-wise it will be the same.

So you have to be reasonable about it and if possible we should try to have some school somewhere.

I don't know which country will take the responsibility. Maybe in Russia would be good idea. Cheaper.

Let there be food first of all, then we can think about it.

So it's an experiment and you should all try to help, all the school people.

Now is there any other problem that I have to discuss with you, better tell Me.

So today we are talking about our resurrection through these fourteen planes that are within us. One after another. And then we burst through all these and come out as beautiful lotuses. That's what is Easter for, is suggestive of eggs being offered and these eggs are offered so that these eggs can became the birds.

Thank you.

May God bless you.

Contents: **1992-04-2x Quote,, Public Program, Italy**

Do not be afraid of the ego but witness it.

Contents: 1992-04-25**, Public Program, Cagliari, Sardinia, Italy**

[Shri Mataji was coughing since one week.] [After the, Public Program, at the hotel:] You see, My body is made for this work, when I was giving realisation there was no cough,because all the deities came to help.

Contents: **1992-05-xx Quote related to Palazzo Doria, Sahasrāra Pūjā Weekend, Palazo Doria, Cabella Ligure, Italy**

[When Luis Garrido cannot close the shutters.]

Shri Mataji: That's understandable, this place [Palazzo Doria] is so old, more than 2,000 years.

[Archaeological evidence points out that Palazzo Doria was built over the foundation of an Iron Age fortress more than 2,000 years ago.]

Contents: 1992-05-10 **Sahasrāra Pūjā, The Will of God, Cabella Ligure, Italy**

Today we are celebrating Sahasrāra day. Perhaps we have not realised what a day it must have been.

Without opening the Sahasrāra, God Itself was a myth, religion itself was a myth and all talk about Divinity was a myth. People believed in it but it was just a belief. And the science, as it was put forward, was about to

obliterate all the value system, all the proof of God Almighty.

If you see, in the history, one after another, when science established itself, the people who are socalled in charge of the helm of affairs in religion, in different religions tried to cope with the findings of science. They tried to show that: “All right, if it is said this much, is in the Bible and if it is wrong we should correct it." Especially Augustine did that and it started looking as if it's all a stupidity this, these scriptures were just mythical. At least the Koran itself, though, had lots of things which were describing the biology of today.

They could not believe that human beings were specially created by God. They thought it was a matter of chance that, one after another, the animals acquired a situation by which they became human beings.

Thus all the time Divinity was challenged and there was no way of giving a proof of whatever is said in the Bible or in the Koran or in the Gītā or in the Upanishadas or in the Torah. Any one of these things could not be proved because it was still just a faith.

Very, very few people got their Realisation and when they talked, people did not believe them and thought that they are just trying to say something which they are using to propound their own theories.

So the whole thing became a kind of dead science. There was no science of religion. People started thinking that, `What's the use of following these Ten Commandments or these strict rules of life, because by following that you gain nothing, you lose all the fun of the life and why think

of gaining some Puṇyas also?' And that is how all the time there was a big derailment of human value system.

Also these organized religions, this monolithic organized religions started taking to [a] course of gaining power, or gaining money, because they thought that's the only way you can control people and can go on. They were least bothered as to deliver the goods, whatever have been described in the Bible. Bible of course was tampered [with] very much and has been lot of changes in that. And a person like Paul and Peter, who joined together, tried to spoil most of the Truth. Though Koran was not so much touched but still it dealt with more the right side, with the reproductive system and all those things and so many things are still ambiguous.

Now simultaneously two things have happened, I don't know if you are aware of it or not. First thing that has happened is that now we have a new science of microbiology in which we have discovered that every cell has got a DNA tape, every cell has got a program in it. As we have in a computer a chip, every cell has got a tape in it, in a way, that it is programed and according to that program a development takes place. Now imagine the intricacy of the whole thing! So many computers are already programed and all these cells have these in them.

So a very mysterious sort of a thing has come up before the scientists and they cannot explain it. They cannot explain many things but one of them is this.

Now what Sahaja Yoga has done is that it has proved that it is the Will of God, it is the desire of God, the Will of God, which is doing all the work and it has been proved.

All these Chaitanya, Ādi Shakti, is nothing but the Will of God and Will of God is the One is working out everything very harmoniously. I don't know if some of you must have read My book, first book [Book of Adi Shakti], where I have described how this Earth was created. There was a bang, but it was very harmonious and how it developed is through the Will of God.

So everything was done in a way that God's Will was working it out.

Now, the Will of God, you are feeling it on your finger tips. After Realisation, now, you have discovered the absolute science, which is the Will of God, which is an absolute science. You people know that we have cured people through Sahaja Yoga. You also know giving bandhan and all that, things work out.

So many things work out automatically after Realisation that people don't want to believe. In the beginning people would not believe when the scientists told them something, but now it is, you can see, the science is always in the ux, all the time changing. One theory is again challenged, another theory's again challenged. But Sahaja Yoga has exposed you to that Great Truth of science which cannot be challenged, which is all there.

So anybody who comes out with any new proposal about defaming God, or saying that there is no God, we can prove, not [only] that there is God, but that everything, the creation of this Earth, the creation of human beings and everything was done harmoniously by the Will of God. If Will of God has done everything, the human beings should not take any credit for discovering some things which were created by God. Supposing this carpet

is made by somebody and we start discovering all the colours, what is so great? It is all there. You cannot create.

So it is not the creation part of it [that's] so much important but the fashioning of this world. Whole thing was done by the Will of God. Now if the Will of God is so important, it has to be proved and now through Sahaja Yoga, after the breaking of the Sahasrāra, you have now, for the first time, felt the Will of God, which is such an important thing but for us it is come to us so Sahaj that we don't understand.

We just give the bandhan and the things work out and we feel that the things have worked out, so it is bandhan which has worked out and we have managed everything, it's not so, it's much more than that.

We have now become part and parcel of that Big Computer of that Will of God, we have become the medium, or we can say the channels, of that Will of God. We are connected with that Will of God which created all this Universe.

So everything we can manage because we have got the Absolute Science in our hand. The Absolute Science which will work out the betterment of the whole world. We can prove it to the scientist that there is a Will of God which has done all this Creation. Even evolutionary process is the Will of God. Without His Will nothing could have happened.

So many people used to say that “not even a blade of grass moves without the Will of God” which is a very true thing. And you have seen now that the Will of God we have got as our own power, we can use it, so how

important it is to be a Sahaja Yogi! Perhaps we don't realise how important it is to be a Sahaja Yogi. Sahaja Yoga is not only for saying “Mother, I am full of joy, I am enjoying myself. I got purified.

Everything is fine." But for what? Why did you get all these blessings? Why you have been cleansed? So that this knowledge of the Will of God should be apparent in you, not only that, should be a part and parcel of you.

So we have to raise our level, we have to come up. For mediocre and ordinary people it is really useless to give them Sahaja Yoga because they are good for nothing. They are not going to help us in any way because what is needed is now, today, that we should have people who can really manifest and reflect the Will of God. And for that, you can understand, we have to have very strong people because this Will has created the whole Universe, the Cosmos, this Mother Earth, everything is created by this Will of God.

So now we are exposed to a new dimension and that dimension is that we are the ones who are channels of that Will of God.

So then, what is our duty and what should we do about it? As a result of Sahasrāra being opened out, one thing [has happened]: the illusions have vanished, what you call [in] Sanskrit is bhranti. Illusions have vanished. You should have no illusion as to the existence of God Almighty, the Power of His Will and the truth about Sahaja Yoga. You should have no doubts at all! Minimum of minimum should be like that. But while using this Power you should be aware that this Power is given to you because you are capable of handling it. This is the

Highest Power you could think of. Take any governor, take any minister, anyone, they can be removed tomorrow, they can become corrupt, they can become absolutely devoid of any knowledge of their own powers. There are many people who just get elected without knowing what they have to do.

So this is not just a conversion of people, it's not only even transformation, but it is a new fashioning of a new human being which has come forward and which is capable of carrying the Will of God further.

So as a result of your Realisation, what you have got? The first thing that has happened is that your illusions have gone. You should have no illusions about God Almighty, His Will and that He is omnipotent, omnipresent and omniscient. All His omnipotence has done this work and as a Collective Consciousness you should also know that you are also omnipotent, omnipresent and omniscient. Omniscient is the thing, that He sees everything, knows everything. Part of it, that Power, is also within you.

So to prove His omnipresence you have to all the time be aware that you are Sahaja Yogis. When I find, even now, Sahaja Yogis struggling about their wives, their children, their house, their jobs, I start wondering what is their level now? Where are they? When are they going to take up the role of what they have got? So the Omnipotent God who is everywhere, who has done all this, the Will of God that has worked it out, has to work through you people and you have to be very strong, very sensible, very wise, also very effective people. The more effective you become the more energy you will get. But still I feel

that the Sahaja Yogis are more, not taking the responsibility of understanding that they have to represent this God Almighty who is omnipresent, omniscient, who knows everything, who sees everything and who is potent, means Almighty.

If you understand that this is what has happened after opening the Sahasrāra, that you have now got the power which has these three qualities in it. Say now this big thing has to be supported by strong pillars, but supposing if they are not strong, it will fall down. In the same way such a Great Power which has come to you. For that we don't need very successful people, we don't need people who have a big name or those who have lots of money, what we need [is] people of character, people of understanding, of wisdom and of strength, that “Whatever may come I will stand by it, I will take to it, I'll cope with it, I'll change myself and improve myself." So now illusion has been dispelled: I hope you all have got rid of your illusions. Also you should have no illusions about yourself. If you have any illusions you should leave Sahaja Yoga. But know that you are chosen for this purpose by God's Will, that's why you are here and you have to take it up, the responsibility of understanding of this science which is absolute. And working it out yourself, for yourself as well as for others.

You have felt My love, but your love must also be felt, because God is love.

So your love must be felt by others. Other must feel that you are compassionate, loving, understanding, that all the time this Will of God is flowing through you. And you have to work it out in such a manner that people should

know that you are a saint, that this power is flowing through you.

Then the second thing that has happened to you is that, not the illusion about God and about yourself, second thing that has happened [is] that you have understood the integration, that in the world there is complete integration which is existing.

Normally if you see the children, they have their own natural, innate understanding. They know. If you see, normally, a good child would always like to share his things, would like to love another child, if there's another little child is there, would like to protect that child, naturally! It won't think whether it has black hair or red hair or blue hair. Naturally, innately a child feels that way.

Also if you take another child, supposing, who is a little baby, they know that one should be careful about the privacy of the body. Children don't want to be made nude before others. No child likes it.

Innately they know.

So all these innate qualities are within you. Children don't like to steal anything.

They don't know what is stealing is. They have no idea of stealing. I've also seen also children that, if they go to a place which is very beautiful, in somebody's house, they will always try to keep the beauty of that place, but if it is already shabby they don't mind.

So innately all these qualities are there. I think the countries which are supposed to be underdeveloped

have so many of these qualities within them, which are innately built within us. Innocence is innately built.

So the Will of God built up, first and foremost thing was, innocence, the auspiciousness. The first thing He did was to create Śhrī Gaṇeśha, or I would say, She, because the Will of God is Ādi Shakti. And all this was created first of all to make the whole world very beautiful. All these innate qualities were also placed within you. All those Deities were placed within you. [They] were specially made, human beings, that they should become saintly people, that they should have their saintly, innate sense.

But it happened in the countries which developed, that our brain was bombarded by all kinds of television, all kind of things and we became very, we can say, we became very vulnerable. We started getting into the ideas of others. Anybody who is dominating could dominate us. It's not only Hitler who dominated people. We also see today how much we are dominated, if you really detach yourself from this world. For example, fashions. Certain things that come up, people cannot give up at any cost, they cannot take to something that is sensible because it's a fashion. For example, nowadays there's a fashion, say to have such a small skirt. You can't get a long skirt anywhere. Everybody has to wear that kind of a skirt otherwise you are not `in', you are not in the madhouse! Now this kind of thing is bombarded on us morning till evening so, first of all, we become slaves of these entrepreneurs, whatever they give us. Now, I was told that in Belgium you cannot get anything fresh, you have to take everything from the supermarket, which is all tinned. Gradually what is happening to us, we are

getting absolutely artificial. The food is artificial, the dress is artificial, our whole attitude becomes artificial because we are so much bombarded by advertisement, by all kinds of outside influences that we just get lost and we forget what is our innate sense which is being dominated by all these modern things.

So adding up to the science also there is a a big progress in another direction, that we can call, the money became very important. Once money becomes important, then all your entrepreneurs become important, because they know how to make money and befool you all the time. Today you have this thing, tomorrow you have that thing. Today you change this and have this thing. But those people who are innately built, they do not change! They have their dresses of the same type, they do not change. On the contrary they find it very difficult to get out of their traditional achievements and they don't want to change themselves.

So, for Sahaja Yogis, it is important to see and watch if they are getting this slavery from the entrepreneurs in modern times.

Then, the thoughts: so many books we read, which gives you thoughts, which are some mad rambling, I would say, of some madman, like Freud. How could Freud influence the West? Because you have lost your innate sense and you accepted. You accepted that and that's how Freud became your, sort of a, Jesus Christ. He became the most important thing. Sex became the most important thing. I mean it's so simple, with little common sense you can understand that, at every moment, we are put into this kind of a domination by these few domineering people

who have certain ideas and they put [these ideas] forward.

Anybody puts any idea, for example, Sade [Marquis de Sade] or Sartre or anyone, [then] that idea starts becoming “Oh he said it." Who is he? What is his life? Just see for yourself what sort of a man he is.

With little common sense. But with your will that you have now, Will of God, which has fashioned the whole world, which has fashioned you.

Every cell within you has been fashioned by God Almighty and what you are doing is to play into the hands of these entrepreneurs. They have realised that these vulnerable people are very good for having as their disciples, I should say, to make money, to befool them. Now on this side, you have such a Great Power, you are chosen for a, such a great thing and on the other side you have this kind of slavery.

So try to understand that your innate qualities were lost. But luckily, by the Kuṇḍalinī awakening and by the breaking of the Sahasrāra, all these innate qualities which looked like lost, like your innocence, like your creativity, like your religion within, like your compassion and love for the humanity, like your power of judgement, wisdom, all these great qualities which we thought were lost were nothing but they were in a dormant state [and] they all got awakened one by one.

I don't have to tell you `Don't drink this! Don't eat this! Don't do that!' You yourself realise that this is wrong, you yourself know what is good for you and still if you want to do wrong you can go ahead. But already there is a light within you to see for yourself what is good and what is

bad. It has come because of this Sahasrāra being opened out to this, a new dimension of new knowledge. And this is not new, it is all innately built within you. Now all those innate qualities are manifesting and you are enjoying them.

So now you have to get out of your petty ideas and petty things. People are reporting to Me something very funny, I can't believe Sahaja Yogis can do like that, that they run away with the plates that I have bought, or they run away with the cups, they throw things here and there, all over the places they are throwing things. How can you behave like this? I mean this is so stupid and so insipid. If you do not have a proper discipline of life yourself, you cannot carry the Will of God, you cannot. But I'm not going to tell you “Do this or do that!" I respect your freedom and I just want that your own Kuṇḍalinī should awaken that wisdom in you, that greatness in you, that glory in you and you start understanding what is our innate quality.

So it will purify you. Once you are purified completely, like you see, if you have some gold which is not pure you put it in the fire, the gold is separated. In the same way, the fire of Kuṇḍalinī cleanses you completely, makes you absolutely clean and you start seeing your own glory, your own nature, your own greatness.

So the integration part comes to you easily. You start integrating.

First of all, we used to have Sahaja Yogis, say from, some from England, some from Spain, some from here. They would always have different groups, they would never sit together. You could make out this is English sitting here,

they are sitting here, they are sitting here and they would form a group but now it's not so, now I find they all are becoming integrated. The integration of human beings is the most important thing for Sahaja Yoga. That comes by understanding, not by your intelligence, but by innate understanding that all human beings are made by God, by His will and we have no right to despise anyone.

The second integration that has come within you is that all religions, all religions, are born on the same tree of spiritual life. That all religions are to be worshipped, all incarnations, all prophets, all scriptures are to be worshipped. There are defects, there are problems with those scriptures which can be corrected.

So gradually you start entering into the subtler side of Divinity, to understand that all these people have worked hard to create, today, the atmosphere for Sahaja Yoga and no religion is to be despised and no religion is to be attacked, which is a very, very, absolutely a unreal thing and you are working out a very unreal theory which doesn't exist in the Divine plan.

So this is how we finish all fundamentalism. Fundamentalists are the ones who believed that, “this is written in this book, this is written in this book” and that “we, because we read this book, we are something better." Anybody can read any book, what is so great? Same, I would say, in Sahaja Yoga people should not become fundamentalist. Be very careful! Because that's what you are, born like that, I mean, I don't know, it's not your innate quality but the way you are made that way, you have fashioned yourself that way, that you start also making Sahaja Yoga sometimes a fundamental. `Mother

said so.' Do not use Me anywhere! `Mother said so,' is a way you want to dominate others. You yourself say because now you have a right, you have an individuality in Sahaja Yoga, you can say what you have to say yourself, but don't say that `Mother has said it!' Because anybody can start it like that: `Christ said it!' A clergyman or, a say, pope can stand up on his own platform and say that Christ has said it, they can just arbitrarily use all these things.

So nobody has business to use Me arbitrarily. Whatever you have to say you say yourself but don't ever quote Me as that: `Mother has said it,' or, `In this book such and such is written, so this is the line, that is important.' You are not bound by any line [nor] by whatever I say. It is you who has to stand up and see for yourself what you have to say, because you have to use now your will and for that you have to develop yourself to have Pure Will, the Pure Desire of God Almighty.

The integration not only outward, but inward. Like first of all, whatever we did, our mind used to say one thing, our heart used to say another thing, our brain used to say another thing. Now what has happened that all these three things have become one, so whatever your brain says is absolutely acceptable to your heart, absolutely acceptable to your attention.

So you yourself, you have become now integrated.

Many people write “Mother I want to do it, but I can't do it” “Mother it was my desire to do it, but I can't do it." Not now! Now you are completely integrated and you can easily do the whole thing very well.

If you want to examine yourself, you should try to find out “Am I integrated or not? Whatever I'm doing, am I doing with my full heart or not, with my full attention or not?" I've seen that you do with full heart and full intelligence but full attention is not there. Still the attention, which is the first thing that was enlightened, is not fully used.

So the whole attention should be absolutely there, that, “I have to do this thing with full attention” otherwise, the integration is not complete, integration is partial.

So these three things have to be completely integrated.

So the integration of all the Chakras comes in. Like whatever you do has to be auspicious, whatever you do has to be with full attention, whatever you do has to be absolutely religious.

So like that, all these centers are being absolutely, one integrated power that you have.

So the whole life should be integrated.

Now, say somebody's husband is not that level or somebody's wife is not of that level, you shouldn't bother, you should just bother about yourself. Don't expect anything from anybody else. It is your duty which is important. You have to fulfil your duty and you have to work it out yourself. Unless and until you understand that it is your individual being which has achieved it and it's the individual being which has to realise it, is the individual being that has to become one, integrated with the rest of them.

If you start putting things, like many a times I've seen [that] if I say something people start thinking that I am

saying for somebody else, they never take it for themselves.

So, not we have to see what is my gain: `I've got financial gain,' say, `I've got physical gains, I've got mental gains, I've got joy, happiness,' that's not the only thing. That should not be the only criteria. But what you should have is the understanding of your own personality which is being specially fashioned [through] many, many lives for you to come in this life to get your Realisation, to do the further work of Will of God.

Every moment when you see a miracle taking place, you do realise that it's all done by Param-Chaitanya but what is Param-Chaitanya? Is the will of Ādi Shakti. And what is Ādi Shakti? Is the Will of God.

So, is all, whatever is done, is all `fixed entities,' we can call them, or these vibrations are like, we can say, DNA tapes, they all know how they have to fashion you.

See, today it's very sunny. Everybody is surprised how can they have.

So many things happen like this.

The other day, we had havan, it was absolutely sunny.

So the whole Cosmos is working for you. You are on the stage now and you have to see to it, but if you don't have faith in yourself, if you are not confident as to what you are, how can you help? How can you work out yourself and work out all the problems of the world, which are created only by human beings? So we have to absolutely overthrow all these dominations on us.

First from science. We can prove everything that Sahaja Yoga, whatever it has said about science, has been proved.

So, we can throw science which is just always, all the time, in the ux, it's changing all the time.

Then the so-called religions that we have.

So-called religions because people who have been Catholics, who have been Protestants, who have been Hindus or Muslims, or this and that, they all have got that thing on their heads. And this has to be thrown away. We have to become a new personality. After Realisation, as I said, you become like a lotuses from the mud.

So now you have become lotuses and the lotuses have to throw away all this dead mud, otherwise fragrance won't be there. That, one has to achieve, is to throw away all these shackles which are, which are killing you, which are of no use, but a burden. And beautiful lotuses as you are, you have to understand that the whole fashioning has been done so carefully, with such sweetness, with such delicacy.

So first of all we must have respect for ourselves, we must have affection and love for others and we must have respect, means we must have discipline. We have to have the discipline because if you respect yourself you'll definitely discipline yourself and you'll make it available.

Now as you can realise, that from My life itself, that I work very hard, travel a lot, much more than any one of you can do, because I have the will that, I have to bring this world to that state of enjoyment, to that state of

happiness, to that state of Divinity, where they realise what is their glory, what is the glory of their Father.

So I work very hard and I never even think that something will go wrong with Me, or `This will happen,' `What will happen?' I never have bothered you about My family life, about My children, about anyone.

Whatever problems I had, I am dealing with them Myself. But here I get such big, big letters from Sahaja Yogis, writing about their daughter, their son, this thing, that thing.

Another thing is attachment to family is the biggest burden on your heads and all the time you are worried about your children, you are worried about this, you are worried about that. That's not your responsibility. Please try to understand. That's the responsibility of God Almighty. You can't do better than Him can you? But when you try to take the responsibility He says “All right, look after!" and the problems start.

`Detachment' is the word one should understand in a proper sense. When I ask people why do you throw things here and there, they say “We are detached!", wonderful way! And what about your children? You cling on to them. What about your own things? You cling on to them. For a small little thing, they'll bother My head and when it belongs to Me or to Sahaja Yoga then they'll have a very nice time with it and throw it away wherever they feel like. I mean this kind of irresponsibility, how can you call them Divine? How can they be saintly people? Saintly people not only are responsible for themselves, but for everyone.

Very slowly, smoothly, sweetly, with great affection, I have brought you to this level. I didn't ask you to go to Himālayas or stand on your heads or to donate all your properties to Me, nothing of the kind. We have managed it in a very, very beautiful manner. Now, further, when you have to go further, then you have to understand that your duties are to be fulfilled by you and by nobody else. But these duties are done by you, are towards your family, towards your house, towards this, towards that. No duties towards Sahaja Yoga.

So when you were, before Sahaja Yoga, you were not attached to anyone, in the sense [that] you were only attached to yourself, self-centered. Now you have widened yourself a little more, that now you are attached to your wife, to your children. But that's just the same. That is also selfish, because they are your children, you think. They are not your children, they are the children of God.

I hope all of you are intelligent enough to understand your responsibility and work it out.

This is a very important thing that has happened to you that Sahasrāra has opened. Now you can prove the existence of God, His Will, everything, to the whole world. Nobody can challenge Sahaja Yoga.

Those scientist who will challenge can be told. Anybody, whether you're a scientist, economist, politician, anything, everything can be explained in the light of Sahaja Yoga and can be proved that there's only one politics, that is of God, one economics, that is of God and there is only one religion, that is of God, is Vishwa Nirmalā Dharma. It can be proved, there's nothing to be

afraid of or to worry about. This all can be proved to the scientist and to the other intellectuals and to some few people if they want to listen to us. If they don't want to listen to us, forget it because we are so powerful, why should you worry about them? But, if they are willing to listen to us, then is better that we tell them “Now we have discovered this Great Power” and if it works out, if this Great Power works out, then only we can really fashion the whole world in a new way.

I have great hopes from you people, but the seriousness with which you should take Sahaja Yoga, for example even meditation, people don't do. Simple thing like meditation, you people don't do, I can't understand. How will you grow without meditation? Unless and until you become thoughtlessly aware you cannot grow.

So you have to, you have to at least meditate morning, evening. There are many people who are not even collective by temperament. If they are staying in an ashram they just think that ashram life is no good. Such people should really get out of Sahaja Yoga because they have not yet understood what this Sahaja Yoga is. Without collectivity how will you grow? How will you assemble your power? You see, you know very well that in a Saṅgha, in a group, in combining together only, you can be strong. Is a fact that if you have one stick you can break it, but if you put many sticks together you cannot break it. But there are still people I know who are still not so much in collectivity. Shows how poor they are in their understanding of their own Self and they are telling Me that “Mother, we don't want to stay in the Ashram now anywhere more." So they should get out of Sahaja Yoga.

Without the collectivity, you cannot grow. Without the discipline of Sahaja Yoga, you cannot grow. It's better to have ten people of good quality than to have thousand useless people.

That's what is the Will of God.

So now, as you are today here, so many people, I am really enamoured to see so many people are there.

And we have done so much of our growth and grown out of all those nonsensical things that we were following. But today we have to take a vow that, “I'll now fashion my life according to the Will of God, absolutely and dedicate myself to that." No family, no other considerations. Just forget it! Nothing so important. Everything can be looked after by Will of God.

So if you just try to follow the Will of God, your children will be looked after, everything will be looked after, you don't have to worry for anything.

And that works. Just try to understand that you have problems because you don't want to give those problems to God, you want to keep it to yourselves, that's why you have problems. If you decide that “No, I just want to give these problems to the God's Will", finished! Also there are some who want to say that “We are not so capable Mother, we can't do it." Saying like this also is stupid. You test yourself, you see for yourself.

So first of all, one has to understand why do we say such a thing? Maybe that we are very money-oriented, that we want to have money to ourselves, or something like that. Or some people are there who talk of business also in Sahaja Yoga. There must be something like a money orientation, or some sort of a material attachment that

they say that “We are not capable, we cannot change." The second could be this mamatwa, as they call it, the attachment to your family, children, this, that.

Or, `This is mine, this is mine, this is mine.' This could be the second reason that you think that you are not bold enough or you are not strong enough to do Sahaja Yoga.

Thirdly could be that you are still playing with your old habits and that you are enjoying your life without virtues. There can be some reason like that.

So just try to locate, `Why am I behaving like this? Why am I not getting into the same beautiful path of my ascent as everybody has got it.' If we introspect, you'll find out that `There's something wrong with me that I think I am not capable of doing.' You are capable of doing everything! You just try this and enjoy it.

So, most important thing now [that] remains is that you should become a proper, strong, compassionate vehicle of God's Will.

So. Then, what is most important of course, I agree, that you do My Pūjā, because that helps you a lot, no doubt. But other things are not important.

So many other things you people tell Me is not of importance. Main thing is that you should all ascend higher and higher and compete with each other in getting into higher situation.

As it is, I think in such a short time we have achieved a lot, no doubt, but still we have to speed up and work it out. I am sure that this new science, or we can say, the, which is the absolute science will one day outshadow the

other science and tell people that: this is what it is. It is in your hands, you work it out.

So today is the day we are celebrating by which we have opened absolutely a new dimension, absolutely a venue of great Divinity, of the proofs of Divine. And this is something so great that we can really finish all the illusions they have about themselves, about their ego. We can manage them. That power you all have.

May God bless you.

[On the way back to Palazzo Doria:] I have so much to give but you have to be open to accept.

Contents: 1992-05-31 **Śhrī Buddha Pūjā, The Search for the Absolute, Shudy Camps, near Cambridge, UK**

Today we have assembled here to do Śhrī Buddha Pūjā. I don't know how many of you have read of Buddha's life and how ultimately He achieved His enlightenment. I don't know how many of you have really seen the Buddhists or have met them, those who call themselves Buddhist. As in every religion, all of them got lost into some sort of a fundamentalism, because none of them got realisation. And that's why everybody established their own style of religion, even you can say that Tao of Lao Tze also, or Zen of Viditama, all of them are offshoots of the same.

We have to see how He first felt that one has to seek something beyond life, once we are very much satisfied with whatever we have. Because He was a king's son, He had a very nice wife, He had a son and naturally anyone in that position would be quite satisfied. But He saw a

very sick man one day, He saw a beggar and also He saw a dead man and everybody crying for that dead person. He couldn't understand how this misery has come and what is the need to have this misery.

So He gave up His family, He gave up His luxuries of life, everything He gave up and went in search of the truth, as many of you have done.

He would have been lost also, I would say, because He read all the Upanishadas and He read all the books that were possible for Him to say what is the truth is. But He couldn't get anything. He took a complete Sannyāsa in the sense, as far as the food is concerned, as far as entertainment is concerned, everything He gave up. And ultimately He was lying under a banyan tree and suddenly the Ādi Shakti gave Him realisation, because He was so true and was one of the one marked for a special place in the Virāta. He had to achieve that. Of course, I need not tell you about His previous lives, perhaps in so many of My lectures I have already talked about it, what was His previous life and how He achieved His own enlightenment about Himself.

But what we have to see from His life is that He discovered and He found out that want is the reason, the desire is the reason of all the miseries. But He didn't know what was the real want, what was the pure want, what was the pure desire. And that's how He could not explain to people that they have to take to their awakening through their Kuṇḍalinī. As He had followed such a ascetic life, that became the code for the Buddhists. The other day I was reading about Buddha when I was in Thailand and I was surprised that the

bhikkhus, that means, the bhikkhu is, actually in Sanskrit it means bhikshus, means the one who asks for alms, or a beggar you can call it, but religious beggar.

So He used to carry thousands of people with Him, at least minimum of thousand, bare feet, without any provision for food, without any arrangements for stay, nothing and they were supposed to shave off their heads completely, no mustaches, no hair on the body at all. And moreover, they were supposed to wear only one dress, one long dress they had to tie up like this and cover themselves, whether it was cold season or it was a warm season, whatever it was. They were not allowed to sing or to dance, or to entertain themselves by anything. And food was just collected from the village, whatever they visited, whatever they got, very minimum. Whatever they got, that was cooked for them and they would offer their Guru first and then eat that food. Imagine, thousand people going like that, bare feet, in the scorching heat or in the mud, or in rain, in all season they used to walk, giving up all their family relationships. Even if the husband and wife, both of them joined the Saṅgha, then they were not supposed to live like husband and wife.

So to give up all other physical wants, mental wants, emotional wants was the way they tried to follow, because He said the want creates it.

But if you see the Buddhists, they do all these things. You'll be amazed, even if he is a king he does that. And many kings who joined at that time, one of them was Ashok, from India, he dressed up like that, he became like that, he started travelling in the same manner and tried to lead a complete ascetic life. Very difficult life it

was and they thought that by doing all that they will achieve their realisation.

They say that two of His disciples did achieve, their names are Moggallāna and Sāriputta [Pāli names].

These two people got their realisation.

But the whole thing was absolutely a life dry and insipid; it had no fun in it. No children were allowed, no family life was allowed.

So it became a very secluded, very harsh, I can say, very dry life. Though it was called as a Saṅgha, means the collectivity; but in that collectivity there was no rapport as such because they were not supposed to talk too much, they were not supposed to discuss anything about, say, politics or economics or anything. Only they could talk about meditation, of achieving the highest life.

So you can imagine what sort of life they had to lead to become enlightened and that idea continued in so many religions. Specially, it then started making people take away the money of the householders by saying that you have to give up everything. Of course, at the time of Buddha also they had to give up everything and join the Saṅgha; but here it was a genuine effort of Buddha to take them to enlightenment, to make them people who were knowledgeable about the absolute realities. But did not happen and that is the reason why we find that Buddhists have gone into different types of funny Buddhism. For example, now we have some Buddhism, say, in Japan, where it was not allowed to kill any animal.

So they said, “All right, we are not killing any animal but we can eat killed animals" you see. They found out a solution out of that. Then also, then they can, they could

kill human beings, because `it's not allowed to kill animals, but we can kill human beings.' So Japanese become experts in killing human beings, you see. How people find out loopholes, you can see this very clearly.

Then the second type of Buddhism came, where this Lao Tze taught about Tao. But Tao actually is, He's the only one who started talking about Kuṇḍalinī. Tao is the Kuṇḍalinī. But that, too, was too much for these people. They just couldn't understand what He was talking about. But the way He expressed Himself in paintings and other things, just to deviate from that kind of a harsh Buddhism. But somehow, despite that, it never took proper roots; and I have met people who follow Tao and absolutely don't understand how these people are following the path of Kuṇḍalinī.

There's a river called Yangtze by which, when you travel, you find variety of things. After every five minutes the scene changes, all the beautiful mountains take another form and you have lots of waterfalls and it's very interesting. That is the Kuṇḍalinī. Tao is that river. But it's said that you should not divert your attention to these temptations which are outside. You should see them, but move. And that is what is Tao, which He brought in. But they got lost because they started painting all those things and doing all kinds of, more into art. Basically, Buddha never thought of any art, He never wanted to have any art and He didn't want to do anything with art. He said, “Only thing is that you have to introspect and go within and deep down and find out what is the absolute truth." So the whole thing started deviating like this.

Then this Zen system was the same as mixed up with Kuṇḍalinī, which Viditama, one of His great disciples, who started in Japan. Now the Zen system is that they used to put, I mean, they sometimes hit also, on the back of the, what you call the spinal cord, on the Chakras and they would try to raise the Kuṇḍalinī; all kinds of horrible things. In the Zen system they developed very harsh methods of raising the Kuṇḍalinī. It went to such a limit that I have met people who have broken their spinal cords. Then Kuṇḍalinī will never rise in any case, if the spinal cord...

[Aside:] Please pay attention here. One lady walks out, then attention goes out. I mean, if your attention is so poor... Please pay attention here, do you understand that? If one person walks out your attention should not go; and please don't come inside to disturb. You see, the trouble is we must understand that our attention has to be steady. Any lady walks out, if your attention moves out, then understand that you have to meditate more. Please keep the attention.

So now, then this Viditama Zen also took a very different form. I met with the head of the Viditama Zen system and I was surprised because, they called Me because he was very sick, so they said, “Mother, please help him to cure." But I found he was not at all a realised Soul and did not know a word about Kuṇḍalinī.

So I said, “How are you the head? How is it that you have become the head when you do not know the meaning of Kuṇḍalinī?" So he said, “What is Kuṇḍalinī?" He couldn't understand anything. I said, “What is Zen?" “Zen is to meditate, Dhyān." I said, “All right, but what about it?"

“Yes, yes, there is." I mean, so confused he was. Then I asked him, “You are not a realised Soul, then how is it you are the head?" He said, “We never had any realised Soul for, now, ages. Only for six centuries we had some Kaśhyapas", they call them Kaśhyapas, “and after that we had no realised Souls at all." So just think, under what circumstances you got your realisation. Without sacrificing anything, without giving up anything, without working out any one of these tapasyas, penances. Because Buddha is the tapah. These three deities on your Āgñyā Chakra: Christ, Mahāvīra and Buddha, three of them are tapah.

`Tapah' means penance. You have to do penance. And penance now in Sahaja Yoga doesn't mean that you give up your wife or give up your husband, give up your children, give up your family; but here tapah means meditation. And for meditation, you must know when to get up, that should be the most important thing for a Sahaja Yogi. The rest of the thing automatically will work out and you'll understand.

To grow your depth you have to meditate, is a absolutely simple thing. You don't have to shave your head, you don't have to starve yourself, you don't have to walk bare feet. You can sing, you can dance; I mean, you can entertain yourself with music. There you are not even allowed to see a drama or a play or anything like that. I mean, so many things, if you see the list you'd go really crazy: how could people exist? But there were thousand peoples with Him who were travelling with Him and they became so poor, they were just wearing rags.

Ultimately, a big trader was passing by and he saw them and he thought, `What poor people these are, just beggars. God knows, they are lepers or what are they?' And he had a great feeling for them. And he gave them some food to eat and everything and still he did not know that it was the tagata, means it was Buddha who was going.

So the Buddha's main thing, `buddha' itself means `bodh', from `bodh'. And the `bodh' means, `to know the reality on your central nervous system' is the bodh. You all have become now buddhas without giving up anything, because whatever He gave up was all nonsense. It was a myth. If it was a myth, what's the use of giving up the myth? What does it matter if you listen to music, what does it matter if you dance? It doesn't matter at all. But these ideas went so deep into these people that you really feel such pity and such compassion, that “look at them, where are they getting lost?" They don't eat their food, they have their food only once in a while and they are starving, they look like really worse than TB patients. But while you people look like really roses, beautifully all of you are enjoying life and everything is there. But still one has to know that we have to have that principle of Buddha within ourselves. And what is that principle of Buddha is that we have to do tapah.

Tapah doesn't mean, I don't say you starve yourself. But also if you have too much interest in food, is better to take to little fasting. I never said that you should not enjoy music, never. No question, you should. But then you should enjoy music which is for your emancipation,

for your awakening, for your ascent. I don't say `don't do' because yourself now, you are a buddha. Buddha was not to be told anything.

He told everyone, but He was not to be told. In the same way, I don't have to tell you. It is only you have to understand. But sometimes we are really bound by so many conditionings that I find very difficult for people to understand what is the spirit.

Spirit is boundless. It is a free expression of God's love.

So when it comes to the free expression of God's love, the compassion, the love, then one has to understand, do we do that or not? Even now there are many conditionings which are still working in us. For example, some of you are like this `that I belong to this nationality, to that nationality. I am this, I am that.' We are very proud of that. We cannot mix up with other people, we are too high for the other people, or something like that. You are now become a universal being; so you, how can you have these stupid limitations which are mythical again? So one must see, introspect and find out if you are having...

[What's the matter with her? Take her away.] Also with your children you must see, you see, very important how they behave, if they are aggressive or how they behave. Is very important because they are also buddhas, they are also realised Souls. But they have certain conditionings in them and they are behaving according to those conditioning. Now as it is, we can see there is light within us. What happens, that we start seeing what's wrong with us and we just drop it out. But even when you see that, if you cannot drop it out then must know that

you need more of power. Then you must learn how to raise your Kuṇḍalinī, how to be connected with the Divine Power all the time, so that you are in thoughtless awareness and that you grow within yourself inner depth.

I find the conditioning that is very much lurking still is `my and mine' in, still in Sahaja Yogis. Like before this what I had heard about, say, English or all Western people, because I am talking to the Western people here, that they didn't care for their family, their wives, their children; every third day they were divorcing, or fourth day they are running off with some other husbands or something like that.

Now I find they stick like glue. Wife becomes very important, husband becomes very important, `my house' becomes very important, `my children' become very important; and first they were not interested in children, now they are sticking onto children like as if with some glue. It's impossible for them, to tell that “See, children belong to the Saṅgha, to the collectivity." You don't think this is your child. Once you start thinking like that, then you are limiting yourself and getting into problems.

The countrywise also, the problems are reducing very much, I should say. Also we are, we don't like to be racist. I know people hate those who are racist, they want racialism to go away. As in India I've seen Sahaja Yogis want all the caste system must go away, because these are self-destructive.

So we start seeing in ourselves what is self-destructive: what will destroy me, then what will destroy my family, then what will destroy my country and what will destroy the whole world. All these ventures which are just the

opposite of your constructive life, you start seeing. You see your derailment, you see you are going towards destruction and you can stop it.

And that is very important, only possible if you try to introspect yourself and meditate and see: have I got this quality? Some of them are very proud of their certain temperaments, like “I am like this; what to do, Mother? I am like this." No more! Now all your beautiful qualities have been awakened by your Kuṇḍalinī. Shows that nothing was dead, nothing was finished, they were all there intact; and when the Kuṇḍalinī started rising, she just awakened all those beautiful qualities.

Apart from that, in the Guru Pūjā I'll tell you what all has happened. Of course, you must have seen in Sahasrāra Pūjā I told you about yourself, that what you have achieved, you have no idea as to what powers you have got. But in Guru Pūjā I'll definitely tell you what is the thing that is Sahaja Yoga. It's one of the most precious thing that a human being should have known long time back. It is not only talking about God, it is not only saying there's divinity within you, but the effectiveness of that.

So you don't need any science, you have any problem: all right, give a bandhan, finished.

So simple! If you want anything just give a bandhan, it's finished. You want to give realisation, you raise that; that's Kuṇḍalinī is raised. Everything that you can do with science, you can do with Sahaja Yoga. We are also computers.

Sometimes I say something, say, “Mother, how do You know?" I say, “I am a computer, no doubt." But you all are computers, only thing you have to develop your

depth. Now you are on the right lines, so we don't need this science which can destroy all of us. Everything can be done through Sahaja Yoga.

And this is what I'll explain to you in Guru Pūjā, how you become so capable.

So please have self-esteem.

You must have self-esteem and understand that you are a Sahaja Yogi now. First and foremost you are a Sahaja Yogi and as Sahaja Yogi you have to achieve that state where you become absolutely capable of doing whatever science can do, whatever anybody could do. This is the real siddhi, means you become a embodiment of all the powers.

There's some people who come and tell Me, “Mother, we can't open our heart." I mean, I don't say you have an open heart surgery! But `to open my heart' means just see what's wrong with you. Can't you feel compassion? But I've seen people having an open heart for a dog or for a cat, but they don't have open heart for their children sometimes. Now, how can you not have open heart in Sahaja Yoga? That's the first place where the spirit exists and it emits its light and when it emits its light that's the first place where you see the life of a person who is full of love.

So how can it be, there is this problem that `I can't open my heart'? This must be coming because you have only ego but no self-esteem.

So, Buddha is the one who is the killer of ego. He's the killer of ego. He is, as you have seen it, He is moving on your Piñgalā Nāḍī and comes and then settles down on this side, the left side. He's the one who is the controller

of our ego and how He has tried to compensate this right side. First of all, you must have seen the laughing Buddha. He's very fat; and a person who's right-sided is very thin. He's never laughing, never smiles even, even if you tickle, he may not! So they have shown Buddha as a person and He'll have many children sitting on His stomach, all over His body and everywhere and He'll be laughing.

So just see how they have shown the compensation of Buddha, the one who is the controller of our right side.

So, how He controls our right side, just laughs out of it. He makes fun of Himself, He makes fun of everything, anything they see. For example now, as He said, “Don't see any drama." All right. I say, “You see every drama." But in that you see with your enlightened consciousness, you can see the stupidity of it and enjoy the stupidity.

For example, this Elizabeth lady was married eight times, or something, nine, I don't know how many times she was married, I've lost count.

So these stupid people went there, three, four thousand, imagine, more than you people and were standing around and there were helicopters who were sending parachutes, you see, down and everybody was so much enamoured. And the parachuters were falling on the trees, sometimes falling on the people. And it was all in the newspaper, a big news for these Americans, you see.

So you should see the stupidity of that. If you could see the stupidity, then it's all right. But if you become one of those spectators and think that “Oh, what a thing is the, what a luck that I have been able to see this lady", such an inauspicious person, “going for her honeymoon” you

see. Then, you see, anything you see: now, say, I went to Rio and I, they showed Me the way they are having carnival, My God, I felt like vomiting, it's so repulsive.

So how you react to thing depends on your attention, buddha Chitta, means the one which is enlightened attention, how you react. Of course, if it is something Divine then you have a rapt attention. Absolutely you won't put your attention in there. To you it does not matter, whatever may happen in the whole world; a complete attention on that. But if it is something stupid you can see the essence of it, if it is something humorous you can see the essence of it.

So what happens with that attention that you see to the essence of the whole thing, related to reality: compared to reality, it is stupid. In the light of reality, it is stupid. It can be mythical, it could be false, it could be hypocritical; all kinds of things which are not reality. But if you are a Sahaja Yogi, you should be able to see that point and enjoy.

I've seen children do that very easily and they understand up to a certain age, then I don't know what happens to them. But, say, when I had My children, they used to go to see a Ramlila, you see. Very small they were, they were school-care students. Every day they would go with our servant to see. All the servants would have a Ramlila and they would go and see and they would come back and tell Me all the fun about it.

And they said, “Today Dasarath and his wife, you see, had such a fight and suddenly we discovered both were men in that fight, you know! They were fighting each other." Something like that and every time they used to

tell Me the fun of it. But My servant said, “Look at our...", this “baby" they call them, “the babies. See how they were enjoying! All the time they were laughing, they were so enjoying this Ramlila as we were enjoying." You see, see the difference? These girls were laughing at the ridiculousness of the whole thing, while this fellow was thinking that they were really enjoying it and all that whole thing.

So this is the understanding.

Same thing when you see what is your reaction. That depends on your Chitta, on your attention which is enlightened. An enlightened attention reacts in a very different manner than a stupid attention or a confused attention, or the attention which is full of negativity.

So, one has to judge how you react. Like I saw one funny punk fellow coming to Me and I said, “Why do you do like this?" So one Sahaja Yogi said, “Mother, You shouldn't say like that." I said, “Why?" “You see, after all, that's his religion." I said, “Really, this is his religion?" So the fellow says, “What's wrong?" I said, “Wrong is that you have no identity. You have no self-esteem, that's why you try to paint yourself and try to show that you are this and you are that, which you are not. Why don't you become what you are?" And that fellow became a Sahaja Yogi later.

And this is what we have to see, that we have to accept what we are and we are the spirit. If we are the spirit, then we have to live and enjoy and do whatever is necessary. But there are four things which Buddha has said very nicely, which all of you should say every morning, I think, to understand.

So first He says, “Buddham sharanam gacchāmi", “I surrender myself to Buddha": means “I surrender myself to my awakened attention, to my awakened consciousness." “Buddham sharanam gacchāmi." Is very important to know that He said it again and again.

Then He said, “Dhammam sharanam gacchāmi." That is, “I surrender myself to my Dharma." Dharma is not what is outside, these religions which are mythical and which are gone into some sort of a perversions, but the religion within myself, the innate religion. I surrender myself to that: which is righteousness, which you know very well what are the real things within us, which gives us all the value system.

Then the third thing He has said, “Saṅgham sharanam gacchāmi." “I surrender myself to collective." You have to meet. I'm trying My level best to get some place where you can all meet, even in the name of a picnic or anything, at least once a month. “Saṅgham sharanam gacchāmi" is very important, because then you'll know that you are part and parcel of the whole; that a microcosm has become the macrocosm; that you are a part and parcel of the Virāt, that you become aware of it. And that is how things work out very fast, that is how we help each other. That is how we discover a person who is negative, that's how we discover who is not. We discover a person who is egoist, who is not egoist. That's how we discover the people who are not at all Sahaja Yogis, claim themselves to be Sahaja Yogis and we just give them up, we understand.

Without coming to the collective, without being collective, you can never understand the value of

collectivity. It is so great. It gives you so many powers, it gives you so much satisfaction and joy that one must in Sahaja Yoga first pay attention to collectivity. Even supposing there's something missing, doesn't matter; you just become collective. While coming to collective you don't have to criticise others, you don't have to call names of others, you don't find faults with them. But you introspect yourself and know that “Why, when everybody is enjoying themselves, why am I the one sitting down and trying to find faults? Must be something wrong with me." If you can just pay attention to yourself as far as the defects are concerned, then I am sure you will become much more collective than when you start seeing the defects in other people. And no use, I mean no use seeing. Supposing I have a spot on My sarī, I better clean it. But if you have a spot on your sarī, what's the use of looking at it? I cannot clean it; you have to do it yourself. Is a simple thing, it's a very practical thing and this kind of a practical...

[Aside:] Can you hear Me, all of you? It's such a practical thing has to be done to understand that Sahaja Yoga is the most practical, is the most practical, because it is absolute reality.

So with all these powers, with all these understandings, with all this compassionate love, you have to be sure about yourself and know that you are all the time protected, guided, looked after, nourished and helped to grow by this Divine Power, which is all-pervading.

May God bless you all.

[Please, can you send somebody? They would like to come; they must be ready by now.]

***Contents: 1992-06-11*, Public Program, Day 1, Royal Albert Hall, Kensington Gore, London SW7, UK**

I bow to all the seekers of Truth. At the very outset we have to know that truth is what it is. We cannot change it. We cannot conceptualise it. We have to know it. For example, today science has become our God. But you can't know truth through science. It may solve some problems, one by one, but it is not conclusive. It doesn't reach you anywhere. It has created this problem, as you know, the conference in New York from where the Goddess *[UNCLEAR* a person's name] has come just now. *[UNCLEAR]* was telling Me the story that they don't know what to do, how to solve the problem. Then the violence. It cannot stop violence because it is amoral. It has no morality in it. It doesn't tell you how to transcend. It doesn't tell you that you are a spirit. He doesn't know we can say it does not know what the soul is. It does work out in a way, but I must say Sahaja Yoga works out much faster, in a much simpler way. And if you take to Sahaja Yoga you'll be convinced, despite all your conditionings and cynicism, that Sahaja Yoga is the Meta Science, is above science, above. With Sahaja Yoga, once you get your realisation automatically you get cured, automatically.

This Kuṇḍalinī which is your Mother, individual Mother, She rises, passes through these centers and these centers are the basics within us because when they are in your body you get all these troubles, sicknesses, cancer, all kinds of incurable diseases, all kinds of mental troubles and spiritual problems due to wrong seeking. I

have seen people in England itself, so many of them got rid of their drug addiction overnight with Kuṇḍalinī awakening. It is their own power which has worked it out. It does work.

There are three doctors in Delhi University who have got their M.D. in curing incurable diseases. We have people definitely suffering from all kinds of problems of muscular disabilities or cancers of various types, even AIDS, I would say. It has worked wonders with that. No doubt it works. How? There is another science beyond this science. There is another world beyond this world which we do not know, about which all the saints have told us. The vision of that great life is described by a great seer. We call it a *[UNCLEAR* Brachta], a great visionary, William Blake of this country. He said the sleeping Albion, the sleeping country, has to awake and arise. That was not imagination. That was his real penetration into the reality which he described. But science cannot go into that dimension. That exists for all of us but we are so conditioned that we cannot accept it that such a thing can exist. I don't know when it started the deviation, maybe Galileo's invention of a telescope, maybe. I don't know what happened that people started giving up philosophy and taking to science, to economics and now everything has become nothing but economics and money, everything. You can't find truth by paying. But one has to think there must be something else; otherwise are we all going to be destroyed by these unlimited endeavours we have in all kinds of destructive areas.

Science was all right to begin with but it has no limitation. It doesn't keep to that point where now we

have started derailing into our destruction. Where have we gone wrong? We have no control. We have no discretion.

So people turn, say, to religion. Now religion is also, as you know, is a farce because it is also money-oriented or it is power-oriented. It is not at all spirit-oriented. No religion is now today. Take any religion, whether they like it or not. Of course the prophets, the incarnations, the seers, the saints, sages, all of them knew the truth. They were absolutely there where we have to go. But later on people thought it is not reality; what we discovered through science is reality. If it is so, why such problems are coming to us? Why all our enterprises are boomeranging on us? We don't even realise that we are becoming now slaves of this so-called modern scientific world. We can't calculate two plus two.

Also it's very surprising that we do not realise how we are playing into the hands of entrepreneurs. My granddaughters were with Me in Italy and they wanted to buy some nice long skirts because they are still, you see, not so much sophisticated. And you'll be surprised; no shop had any skirts of that kind. They had now only of six inches and eight inches because somebody, some mad person, must have taken out this idea in Paris and we have to wear those dresses. Otherwise we are not in. People will laugh at us. If you wear long [short] dresses in this cold, imagine! Especially in England. What's the sense in wearing these short dresses? I can't understand. I can understand in a place on the Equator where it is so hot.

Nonsensical inventions come out and we think, “Oh, it's great because it is new." What are we going to do with these telescopes? What is the need to go to the moon? What did you achieve? Did you solve the problem of poverty in this... in our country? Wasted so much money.

So there is an inborn force in all our adventures which tries to bring us down, put us down.

Now the psychological problem is another. That's a force, inner force which is working out and teaching us. Sickness is another. When you do things which are not natural, go to the extremes, sickness comes in.

There is no discretion. There is no direction. We do not know what is our future is.

Now science has discovered DNA. Of course, scientist are quite shocked by that. It's a big question mark for them. But they'll go to DNA. They'll try to find out what was the origin of man. What is the need to know the origin of man? We should know the future of man now. If you know what is the origin, what are you going to gain out of that? Have you to become now animals? Or have you to become something higher? In this great country of England there have been great seers who have talked about, who have wrote about the great visions they had about the English, the Wales, the Scots. But they were considered as mad people because our conditionings are such that we don't think it is mad to become punk or to become a hippy. We don't think that way.

The other day I saw a gentleman with big holes in his pant. I asked him, “What's this going on?" He said, “It's a holy pant." “*[UNCLEAR* jailwai]." And I said, “But mister, this holy pant will give you some sort of trouble because it's a

very cold country." “No, we are having a holy pant." To dress up funny, to make your hair in a funny way, is that's the way you are going to change yourself inside? What is the reason? Why we cannot solve our ecological problem? Is the human being, he has to transform himself. And when he is transformed, the first thing which happens to him that he becomes collectively conscious. You start feeling others on your fingertips, you can feel others their centers, you can feel others and an upsurge of compassion, upsurge.

I went to Russia and I was surprised in Russia that so many Germans, Germans Sahaja Yogis flew to help Me out.

So surprised at them. I said, “You're given up your jobs or something?" They said, “No, we are taking a leave and come." I said, “Why?" “Mother, don't you think it is our responsibility? What our forefathers have done we have to rectify. We have to help them." We talk of democracy, this liberal democracy. Churchill himself has said that is the worst type of government is democratic, but I don't know anything of better; so better have it. All these things make you abnormal when you have so many choices. Choices of what? Choices of clothes, choices of food, choices of these stones and ashes. What about the choice of our future life? What about the progeny that is going to come? What are we going to give them? Plastics? Then some people intelligent, you have to have superior type of intelligence. Think about it. There must be some solution; so they become seekers. William Blake has said, he called them men of God and they will seek and they will become Divine and they'll make others

Divine. He has prophesized it. All his prophecies can be absolutely executed, can be manifested in this great country of Great Britain. But first we should get out of our conditionings.

The first conditioning is that anything which comes from East is stupid, while anything that comes from West is the best. Of course, one has to learn about science. One has to learn about so many things.

There are so many good things about West. But if in the East there is something good, after all we human beings only separate east, west, north, south, black, white, this, that. God does not.

So if there is something that is going to nourish our roots, whether it comes from east, north, south, anywhere, why not take it? Whatever is good for our benevolence, why not accept it? All right. Then people came out with these ideas and I am sorry to say from our India lots of horrible people were exported. And thousands and thousands joined these hypocritical people.

But for Sahaja Yoga, no. Because what is the basic difference in Sahaja Yoga and any other nonsensical thing like that is that here you cannot pay. You have to become. What is important is what you become.

You cannot become a member of Sahaja Yoga. You cannot. We do not have any organization like that.

You have to become yourself and there is divinity all within yourself. I verily say to you that, “Don't condemn yourself." By no means. You are at the epitome of evolution and what you have to get is just humble down and see for yourself that in your heart resides the spirit. And you have all the divinity, all the powers which are

above this science. For a diagnosis of a person, they will kill that person with that diagnosis in the medical profession. But in Sahaja Yoga anybody can tell you what's wrong with you on the fingertips. It's a fact. It's the truth. But how many years it's going to take for people to accept the truth? As it is I've been here for eighteen years; no, this is the nineteen year I am here. Whatever one may say what Marx has done, Marxism, one has to ask question. He could have been right in some ways and when I went to Russia I did feel that one thing he did was take out the attention of people from materialism. It's a fact. We always had sixteen thousand, twenty thousand people and in one place called [Togliatti] there are twenty thousand Sahaja Yogis practicing Sahaja Yoga. One day this Russia will be the greatest country, if not India.

If we have lost our soul, if we have lost our connection with that Divine Power which is the Power of God Almighty, then what are we going to be left with? What are we going to win? Drug addicts? AIDS? Homosexual? This nonsense? That nonsense? We should have our self-esteem. We must know that God has not created us to be wasted like this.

It's the first time I allowed them to show some of these pictures because I know the mind here is so clever that they can cheat themselves. They start saying, “Oh, this must be arranged. This must be organized." For what should we arrange and organize logically? We are well-off people. We have nothing to gain from you. We don't need any money. The people now who have come to Sahaja Yoga are angelic people; you'll be surprised. We

have no difference of races, no difference of religion, no difference of nationality and all these things that create problems. We believe in all the prophets and all the religions but we do not hate any religion. We are not fundamentalist. That's why all the fundamentalists are angry with us, because how dare you love all the religions, because they are all one. Fundamentally they are one, which you can understand once you get your realisation.

After realisation you can feel the truth on your fingertips and you can find out all these people who they were. Christ Himself has said, “Those who are not against Me, are with Me." Who are those? All this fundamentalism has created a problem today and that is the greatest problem, as good as ecological problem, I think. We have people from all the religions, as I told you and the compassion and love that they have. I've never seen them fighting, quarreling, hitting, violent, abusing. Such decent, beautiful citizen they have become. Honest. We all have to be like that.

Only thing you must know your own powers. You must know what you are. And the truth is that you are the spirit. You are not this body, not this mind. You are the spirit which you have to become. And the another truth is that there is an All-pervading Power which you may call by any name, like `Ruh', like the All-pervading Power of Divine Love, or BrahmaChaitanya. Call by any name, it's there. You have to just get connected with it. All the powers start flowing through you. Do you mean to say that all these great saints and incarnations and prophets were telling us lies? But not just reading their books, not

by reciting their names, not by being fundamentalist; but by becoming a realised Soul that you understand every one of them. You integrate within yourself and without.

Tomorrow I am going to tell you what the spirit works out in you when you get your Self-realisation and also we'll have a session of Self-realisation. Today not, tomorrow. First, you just don't be thinking about it, arguing about it. You cannot argue. It is beyond your mind. And it is not Aristotle did say that there is a world beyond the moon and one below the moon. We live in the below the moon. But there is another world beyond which we have to know. All of you have the right to know. And Sahaja means born with you. Is the right to get union with that All-pervading Power. Is your birthright and you all can have it.

So why not have it? Of course, there are many fundamentalists who may write against us, because they think we go against them. It's not a fact. They do not want you to change. They want you to belong to their clubs by which they could fight, denounce others. The whole world is created by One God. How can we fight in the name of God? Not only fighting. They are doing all kind of things. You know that. All kinds of horrible things they are doing in the name of God. But after realisation, we don't have to tell you anything. You just do what is righteous. You become that kind of a personality, so powerful as that, I assure you. Tomorrow, please, all of you come along again.

Today there was a bomb scare. Imagine! What a stupid thing people are doing wasting their life. For what did you come on this earth? To create bombs, scare, kill

people, murder someone? I mean, they are worse than animals sometimes.

Tomorrow call also your friends, everyone. First time in England we have spoken so openly about Sahaja Yoga, because they always said, “Mother, if You say something very openly, they will never understand.

You should not tell them. You should try to pamper their ego all the time and should not say much about Sahaja Yoga. Let them get their realisation." And you will be surprised; the reaction was that we may have people about, say, three hundred, four hundred, out of which two would come to the program. Even Indians here are, I must say. Not in India. In India thousands, thousands have taken to Sahaja Yoga, thousands. It is their heritage, but they have also lost their heritage and they are doing such a tremendous work. With Sahaja Yoga you can nourish crops; you can nourish your animals. In science you cannot do.

You have to play into the hands of organizations who produce seeds for you, hybrid seeds. In Sahaja Yoga none hybrid seeds can be vibrated and you can get much more crops than you get from these hybrid seeds.

Then we eat those hybrid seeds, hybrid animals and our attention also becomes hybrid. We are no more natural then. How it is done is very simple because once you are connected to the mains, for example, this is connected to the mains and you can hear Me.

How it is done? Because it is built in. It is built in within you, this power. It acts and it works. Only thing is that first of all this connection has to be little bit fixed. Of course, you don't have to pay for anything, one thing for

sure. We have tried and tried and tried in this country. And do you know that England is the heart of the universe? Whatever happens here circulates. It's a great responsibility on all the residents of this country to understand what is their work and they have to take to something which is so important in these modern times.

Thank you very much. Tomorrow I hope to see you all. Those who will be real honest seekers will definitely come, I am sure and bring your friends and invite them. There is nothing more is to be given, nothing higher to be given. It's the highest where you get your peace, joy, compassion and complete security. This is how you enter into the Kingdom of God which has been promised. All the promises are to be fulfilled.

Please remember that to doubt is a very good idea because that means you are free, but to get Selfrealisation is the best because you become absolutely a free person. Nothing can dominate you. Real freedom is only after Self-realisation.

I hope all of you will respect yourself and come tomorrow and I am sure we will definitely work it out.

We can see these people coming from different countries. They sing Sanskrit songs. They haven't sang today. Even the Indians can't sing like that. Ādi Shañkarāchārya has completely think that they can sing, how can they? I mean, I had never known English people speaking Indian language so easily. In olden days when they were there rahaj they had for one sentence, you know you had to break your head with them. If you have to say, “Open the door” they say, they couldn't say that; that is `Darwaja Khol Dey' so they used to say, “There

was a cold day." In English they would say this, meaning Darwaja Khol Dey.

It was so difficult. But look at their tongues, what has happened to them.

There are many musicians, artists who have risen very high in life after coming to Sahaja Yoga.

So for all the artists, musicians it's a kind of a temptation I am giving but that's just a temptation. Actually you have [just] to achieve that supreme position from where you can give it to others and you are in power.

May God bless you all.

Contents: 1992-06-00 **Bhajans on the Wish Fulfilling Day, Main entrance, Palazzo Doria, Cabella Ligure, Italy**

[After bhajans after midnight.] Just ask any boon you want and it will be granted.

Contents: 1992-06-21 **Śhrī Ādi Kuṇḍalinī Pūjā, Pure Love, Compassion and Morality, Cabella Ligure, Italy**

Today we have gathered here to worship the Ādi Kuṇḍalinī and your own Kuṇḍalinī, both of them, because your Kuṇḍalinī is the reflection of the Ādi Kuṇḍalinī. We have understood a lot about Kuṇḍalinī and also we know that through Her awakening only, through Her ascent only, we have ascended into a very higher realm of consciousness. It's not only that we have risen to a very higher realm of awareness but that it has granted us so many powers that, never before in the history of

spirituality people had this power of awakening of Kuṇḍalinī.

As soon as they got their awakening perhaps, they went more on to the left or to the right and tried to achieve powers which were not so much for the benevolence of others. Buddha has written clearly that, “When the incarnation of future Buddha, that is Maitreya, three Mothers put together, comes in, that time it will be used for the benevolence of people." This is one of the signs, “of the people” not only of Sahaja Yogis but of the people.

So how can it be unless and until those who are Buddhas, means those who are realised Souls know the science of Kuṇḍalinī? Those people who had very little knowledge about Kuṇḍalinī, who must have read in some scriptures or somewhere which is being described, started misusing it and so they became Tāntrikas. But Tantra, as you know very well, is the mechanism of Kuṇḍalinī and the yantra is the Kuṇḍalinī itself, is the machine. Today I think, as we know so much about Kuṇḍalinī, how it passes through different centers, how it rises, all those things as we know, we should find out how we can nourish our Kuṇḍalinī. That's very important to know.

First of all there's a big difference between you people and other people who got their Realisation. First big difference is this, that this power you have achieved Sahaj, easily. Others had to go to Himālayas, stand in the cold air for days together, so many died, live in the caves, eating fruits, sometimes nothing. Even Buddha's time they had to use only one piece of cloth to cover their body and they had to ask for alms in the villages

and somehow cook some food and eat it, whether it was cold or hot, no comforts. On the contrary, He taught them that you should give up all our comforts because you can live without comforts.

But none of them got Realisation and none of them could do the work of awakening of Kuṇḍalinī.

So the difference is too much, the way you got your Realisation, the way your Kuṇḍalinī, in a very Sahaj manner, was awakened and the way you are manifesting those powers that you have got. For example you can give Realisation to others, you can cure others, you can feel the vibrations of others, there are some Sahaja Yogis who can control rain, sun, moon, everything. Sahaja Yogis, some of them, have tremendous powers of prayers. Just by praying they have saved the lives of many people. And these powers were available to some of them, even to the rishis and great munis on those days, but their powers were not based on love and compassion. This is your special field because you have to work for the benevolence of the people. Their field was to protect themselves or to destroy.

So they developed powers of curses, like sharp, they could curse people. You haven't got that power; you cannot curse anyone. Very nicely that power I have cancelled. Nor do I curse, I can, but I never curse anyone, because our basis is love and compassion and tenderliness [tenderness]. They were very hot-tempered people, most of them, extremely hot temper and sometimes they used also terrible harsh languages whenever they spoke about the people who were not realised or who were troubling them. This was very funny

the way they were angry with the society, the way they described them.

Some of them did not look at the society, did not denounce the society, did not say bad things about the society but they were only satisfied with themselves or they wrote about the blessings that they are having. But you have a new dimension; you have to use your powers for the benevolence of the people.

So also, your Kuṇḍalinī was awakened so Sahaj; it is because of the love and compassion of your Mother.

So this time, we should say, your Kuṇḍalinī can only be nourished if you develop within yourself the sense of pure love and pure compassion.

First I've used the word `pure', that's My name also. That means you have to be innocent to begin with. If you are not innocent then you have certain problems, maybe with your lust. Maybe your love might be directed towards some person, only. Kuṇḍalinī is not like that. She rises, She goes to all the Chakras, She doesn't get involved into any, She tries to cure every Chakra, nourish that Chakra and She is only worried about Her ascent. In the same way a Sahaja Yogi should not get involved into any relationship as such. Is possible. You don't have to become like Buddha's disciples. For example, as I have always told you, the sap in the tree rises and goes to various parts of the tree and then evaporates or comes back.

So this passage should be kept open and once this passage is kept open the Kuṇḍalinī can rise very easily without any trouble. But this passage can be closed, in case you get too much involved into one thing, because

there are some people who get involved, say in their parents to begin with. All right, in the beginning I know, those who come in the beginning to Sahaja Yoga, will start saying, `Mother, my father's, sister's, husband's, this things, that, is sick, so will you please cure that person.' Very common.

They'll write long, long letters describing the relationship and I really lose the connection, who is this one? Without writing the names they will give all the connections that they have. These are all artificial connections. Tomorrow some calamity comes on you, these relationships are of no use; on the contrary you'll find they'll take advantage of it. You cannot depend on these relations of yours, in what family you were born, in what religion you were born, in what country you are born, because now you are a universal being.

So you are no more related through these artificial relationships but you are related through your spiritual relationships. Unless and until we establish that within ourselves, that doesn't mean you give up your husband, give up your wife, give up your children, nothing of the kind; but that means that if we have to give up our conditionings we have to give up all these things. There are all kinds of conditionings we have. If there are some good conditionings, still we should give up in the sense they should not be conditionings but we should be master of them. For example Indians have one good conditioning, in a way, in their own country, that they must have their bath early in the morning. I used to do the same.

Then England is horrible for that. It takes its respite, if you do that in England, it's a cursed country, you just can't do that. You have to take your bath in the night otherwise give up bathing; and one has to change. But if you have that conditioning, then you will feel very sad, “Oh, oh, I've missed my bath, I'm feeling, I can't sleep now, I can't feel all right, I am not normal." It's a good conditioning but still it is enslaving you.

So whether it is good or bad, if it is a conditioning you should try to see it clearly, it's a conditioning.

That doesn't mean that you should go in the opposite direction, that, “All right I'll never have my bath” that's not the way. It is that, “All right if it doesn't suit in the morning I'll have it in the evening, also doesn't matter once in a while I'll miss it. The bath cannot control me, I'll control the bath." Nothing should control you, then the Kuṇḍalinī moves for us, because you must have complete liberty. If you do not have complete liberty then the Kuṇḍalinī won't move.

We have conditionings of our families, of our religion, of our country. These conditionings, as far as possible, is to be seen clearly that we have got it through our family. If you are born a Christian you'll always be more attached to Christ. Christ you have not seen, you don't know whether He existed or not, whether this Bible is true or not but you'll be more attached to Bible. Now if you are a Hindu, you'll be more attached to Gītā or to Vedas or something. This creates imbalance, because we must have the same attitude towards all the religions, towards all the scriptures; that's the sign of a saint.

So this conditioning has to go. In what country you are born is another conditioning which has to be fought out; very important it is. I don't want to discuss the conditionings of different countries but you know very well.

After Realisation when you rise higher than your society which is surrounding you, you start understanding and you start describing. I've come to know about the stupidity of all these countries through the people who belong to that country. For example a Frenchman will say, “Mother, this is typical French mind, he's a French otherwise born." Or a Hindu will say, “Mother, this is typically a Hindu man, he will do like this." So then you understand that you are not typifying that country, you are a universal being and you are living like a universal being.

Once you become the universal being then also you realise that this skin-deep complexion makes no difference in the world.

So then you don't start hating somebody who is darker than you or who is fairer than you; both ways it works. It's not only the people who are fair hate the darker ones, but `darkers' also hate equally. And mutually they believe that they are all absolutely wrong. If you ask a fanatic about another religion he'll say, that's the worst religion, his is the best. And you ask the another fanatic, he will say his is the best, the rest of it is the worst. That means all of them are the worst, in a general opinion.

Everybody seems to be the worst, all the fanatics are the worst, if you take a general consensus, you see.

Nobody will say that, “All right, my religion is all right and at least one another is all right” nobody.

If you ask an Englishman he'll say, “Mother, this is typically English, you can't help it." They get so angry, I've seen the English getting angry with the other English for misbehaving or doing something towards Me, but I don't, because they are blind.

So here the compassion should come within you, as a universal being, that by God's grace you have risen higher in the real sense of the word. It is not just you are certified, you are realised Souls, no. You are realised Souls, no doubt, you are, sākṣhāt.

So then, as it is now, you are absolutely certified by God that you are realised Souls. Naturally you must change everything. No use typifying yourself, identifying yourself with something that is now, you have given up.

For example, from the egg now you have become the birds. Now birds don't identify themselves with the eggs and settle down in only one place, they fly. Now they have become birds, they are no more eggs. In the same way we should accept our position. We should accept ourselves as realised Souls with self-esteem and understanding as to what is our purpose of life now; it is changed completely, entirely. Once you understand the purpose of your life, innately, not outside because I am saying, or is a mental process, but inside you feel responsible. You have got Realisation to spread it all over the world and to emancipate the whole world. Once you realise this point then automatically you take up responsibilities and the Kuṇḍalinī will rise. I know of many people who said, “Mother, we cannot speak, You know

we have a stage fright." All right, you just stand up, that's all. And they started giving lectures; I had to stop them. There are many who said that, “We cannot write any poems Mother, we are no good, we cannot sing." I know of a girl who used to sing so horribly bad that people had to tell her that you... because she would always go out of tune and very loudly she would sing; then they had to tell her, “Now you better keep at the back and don't sing now any more." Now she is the one who is sort of leading the group.

So all these beautiful things start manifesting which you should accept that they have come to you and give up all that you call as fear. All kinds of fear we have. These are all left-sided things as you have seen yesterday, left-sided man what he should do. But what a left-sided man has to know that he is now an enlightened soul and no one can touch him, leave alone destroy. No saint will be destroyed. Those who will try to destroy you will, in a very interesting manner, will be finished. Not destroyed but very interesting manner, very jocular manner. You'll laugh at that and you will enjoy the way things are working out.

Like there's a saying in Sanskrit, “vināsh kale viprīt buddhi” means their destruction will start by their own stupid methods. They'll become stupid. And at every stage you'll see they are becoming stupid and by that stupidity they are destroying themselves. You don't have to worry about that part.

So that's why you don't need any destructive powers. It will all be done by this All-pervading Divine Power.

So that part you have to give up. You just forgive that person. As soon as you forgive, the responsibility from you shifts and then Kuṇḍalinī rises. You don't have to carry any malice, anything against him, but just laugh because they are blind, because they are stupid, they are foolish. What do we do if you see an idiot? We may not laugh in his presence but we do, isn't it, at his back, because he's an idiot.

So they become idiotic and you see them becoming idiotic and then you just start. You see that's the humour of Sahaja Yoga, you have to have some humour also, isn't it? And then you start seeing these jokers you see, behaving in that manner and the whole circus they do is nothing but jocular.

So there's nothing to have any fear from any human being; same about organizations or anything.

Naturally you have to know one thing: that as you are realised Souls, you have seen the truth, you are in the light so they are going to oppose you, they are going to oppose you. They did this, isn't it, to others; everybody suffered so much. But now no more sufferings to you, only thing you can enjoy the humor.

Just understand this point, that nothing will destroy you, no one can touch you but they are there just to supply some humour for you. If you take such a light attitude towards them, all this fear and left side will go away. What are these baddhas and what are these bhoots and what are these Tāntrikas? Nothing. You are so powerful. Just with one glance you can see them dancing on their heads, the other way round. As long as you'll have fear Kuṇḍalinī won't rise because She doesn't rise for people

who are cowards. Cowardice She is not going to support. If you are a coward She said, “All right." You are walking on the street, normally people are afraid if there's darkness, afraid that somebody might attack, but a Sahaja Yogi does not, if he's a real Sahaja Yogi, because he knows there are ganas and there are angels around him. No one can touch him and the one who will try, these ganas will make such a fool out of that person that you'll have a nice chance to laugh at him. Now you watch and see.

So this left side or this fear should go. Once this fear will go all your slyness, all your intrigues, all your jealousies will just disappear. That's how the Kuṇḍalinī will rise very well.

Then another problem is for the awakening of the Kuṇḍalinī, is your ego. That's tremendous, I must admit, rather too much for people who follow Christ, is very surprising and those who follow Buddha, because they are anti-Christ, because they are anti-Buddha. The one who on the cross said that, “Oh Father, forgive them for they do not know what they are doing"; if you are following Him how can you have ego? Now the forgiveness should be absolutely spontaneous within. There should be no ripple even of anger because you are so powerful. What can anybody harm you? But if you catch on your Āgñyā, only you are harming yourself. If you want to harm yourself nobody can help it.

So this anger, which comes from liver and settles down in your Āgñyā, has to be looked into. That's a very important thing where Kuṇḍalinī stops, in the West specially. Because this whole culture here has created

two problems. The first one is acquisition instinct, what you call as greed. The more greed you have the more these machines can run and you can have industrial development of plastics and then have a conference against ecology. In Spain I saw, I don't know, there must be three, four car factories because every car had only one driver because it had to be there. And so many cars that you just don't know how to move. For your program also is impossible, you must start two hours earlier when you can just take fifteen minutes. In France is another thing, Paris. Paris, if you want to go somewhere you should start at four o'clock in the morning, otherwise you cannot reach that place. Same about Milan and same about Rome. The worst is Switzerland, I don't know what to say about Switzerland, the name itself is rather, very dangerous, because they are making all ugly money, they are doing all these things, I mean every kind of sin they have got in the name of acquisition. For them nothing like sin, taking somebody's money nicely, keeping that there, extracting money from poor countries, keeping, they don't feel there's anything wrong, I mean, they have become immune.

So this acquisition instinct that we have and which has been very much fanned and has been made into a big sort of a quality in the West, we should try to see it clearly. In the olden days in the same European countries this was used for creating art, for producing artist, for supporting artist. Even in our country, artists were supported by the kings and all the big empires that we had. These days there's no question, no government is

willing to support the artist. You know that Mozart was called by the queen herself to play before her.

So the governments were not only looking after the collection of taxes but they were looking after the artists, musicians, painters and people who did creative art. Like in France you can see how their queen collected beautiful artistic things and encouraged artists to do artistic work, spent her money in that and now, you know that she was killed by people. By killing her they have killed the art of France. And now the French themselves have become bourgeois, those whom they condemned, they have become that.

So acquisition instinct has to be taken to the acquisition of art. That also should not be plastic otherwise tomorrow we might start buying plastic artistic things. Genuinely made, hand made things. Or the music also which is very deep, classical, singing the songs of the Divine; not the cheap type music which just makes you mad or makes you full of lust and greed.

So this is one of the problems of your culture which gives you this kind of a ego. I mean, people if they have say, a Rolls-Royce then of course nobody can talk to them, their brain has blown out of their hats, completely. But even the driver of the Rolls-Royce who doesn't own the Rolls-Royce, he drives it, his head is off. He has a different gait, he walks in a different way, he talks in a different way.

So this acquisition instinct gives you so much of ego. I mean, you go to somebody's house, like some stupid Indians who are now in England, I went to their house;

they're sardarjis, means following the path of Guru Nanaka where drinking is not allowed.

So as soon as you rise he shows us a pub in his house. “My God” I said. I went back three, four steps, you see. He says, “See my pubu” as he says and from the pub he takes out a soda thing and shows us how it pumps out the soda, just imagine and he wouldn't talk, you know. And when we said, “We don't drink” he thought we were sinners of the worst type, that we don't drink.

So this acquisition instinct is now ending up into something which is very cheap, vulgar and immoral.

The fondness for showing off is so much that you are sometimes shocked, the way people try to show off.

Like a American lady came from America and she asked Me, “Mrs. Srivastava, how many pubs You have seen in London?" I said, “None." “Oh, You are good for nothing, useless, absolutely. You haven't seen any pub. The best houses in any village, any city in England is a pub." I said, “From outside I have seen." All right, just to satisfy; I thought she's artistic. “No, no, no, no. Do You know the best pub in London?" She gave Me the list, you know. I said, “Which one is the best?" “There was one called Hermit's Pub." I said: “What is this supposed to be?" “You know, the man who was living in this house died and nobody knew that he's dead, so for months together nobody went in and the whole place was filled with that stink and lots of cobwebs were there. Then they removed that dead body from there and the stink is still there and the cobwebs, absolutely intact, you know. You have to be careful that you don't break them. And there, that is the

best pub, for which you have to pay quite a lot. And I have seen that." So proud.

So where does it end then? This acquisition instinct ends in where? In rottening things, in putrefying, you may call it fermenting. It has to end up because the reaction of the ego comes and you start enjoying things which are rotten. Like cheese of France, never eat that, I tell you, you'll burn your finger, you will burn your throat and you'll burn your stomach. It is very rotten and the more rotten it is the better.

The wine, the wine is the rotten grape juice, absolutely rotten, you can't take it, it smells, I've seen smells like a rotten cork. I asked somebody, “How does it smell?" He said, “It's very fine." I said, “Does it smell like rotten cork?" “I've never smelt a cork." That's why I said, if he had smelt a rotten cork he would never have taken to wine; so all things that are rotten. You know the discovery of cheese, what had happened, how it started, do you know that? There was a big snowfall and milk was left in one cave.

So because of the snowfall everybody forgot about the milk, it was left there, then summertime the milk became rotten, then it became more rotten, more rotten. After twelve years or so, somebody went and saw this there. Thank God I have not taken My food today. And so they took that milk, they called it cheese. In India cheez is used in Urdu language specially, for something which is, something special thing, something very special and also as you know in music they use it for some special composition, cheez. But here the cheese is the most rotten milk which no human beings or animals should

eat. Worms may, so they gave it to worms and I know in Holland and also in Sweden I think, yah, they had cheese with worms and they were eating the worms; can you beat it, it is true; not only the cheese but also the worms.

I mean see where we have ended up into our acquisition instinct. The wine has to be hundred year old, certified, that's the best. Such rotten things we are eating, they smell, I tell you, they smell of it.

That's why, once I was surprised that, they go to the bathroom, don't even wash their hands. We get such horrible smells, they don't get because if you take that cheese you cannot smell anything rotten. Even if you put them in the gutters they won't feel anything rotten because it's all that dirty smell, they are used to. Is the filth, I mean even if they go to hell they won't feel bad because the smell will be the same.

So where should we put them? They are so immune to that dirty smell which is absolutely subhuman.

So this acquisition instinct in any elite society, once upon a time French society was regarded as elite, so the most elite society was the French society was most diplomatic in every way. Their food was made with wine, everything was wine and this diplomatic society once upon... ruled the whole diplomatic areas. But they never realised that the whole culture was nothing but eating and drinking. Nothing else but eating and drinking. And later on maybe little politics started. But this eating and drinking went to such a limit that now they have gone out of diplomatic areas; no one wants them because they never think in the right way. Any diplomat, French diplomat is anywhere, people say, “Is he French?" “Yes." “Then

better not call him for this meeting, you know, he'll put his own ideas." They went out.

So now that eliteness is shifted in America.

So the most elite are taking to drugs. What is it after all? Drugs is creation of this acquisition instinct only. Why should you blame Colombians or anybody else? They are making their money, all right as you are all making, but the one they are feeding is America and America is the main thing now in acquisition instinct. And what are they acquiring? I have been in that society, they only talk of drugs. All right, drugs they talk not only that but it's like a shopping of drugs.

They all know where you get drugs, all these so-called ambassadors and these people and their wives.

With all their dresses have become simpler now, they do not dress up the way formerly the ambassadors' wives used to dress up. I will not be surprised if they come in holy pants.

So this acquisition instinct you can see in the elite society has ended up into drugs and if not, into Gurus, false Gurus. Those who got fed up with this went to false Gurus because they have no discrimination to know what is right and what is wrong. See, step by step, how it has gone into the rotten state, this ego, in the West.

So this is the first point, is the acquisition instinct you have. In that then somebody's wife is good-looking, then every man has a right to look at her. Or some man is good-looking, maybe anybody's husband, every woman has right to look at him. Not look at her own husband but another man, what's the use? I've never been able to understand, “What's the use of looking at another man

who is not your husband?" This acquisition instinct has gone into complete immoral life, immoral society and they have lost sense of respect of their age. A ninety-year-old woman having a love affair with a grandson who is eighteen-yearold; just think of that, such stupidity, such nonsense. How is it possible unless and until we have some sort of a perverted acquisition instinct? Even art has gone into perversion, everything has gone into perversion, because the curse of the Western society is that there is no Maryādā. And Kuṇḍalinī rises in its own Maryādā, it brings back your Maryādās, it keeps you into your Maryādās. You are a human being, don't live like animals, even worse than animals. You have no right to do that. God has not created you to be subhuman but to be superhuman being.

So, this is how it works out. You can now think about it, how far it goes this acquisition instinct, about things. But the second very bad curse of the Western acquisition instinct is that they want to acquire, aggress, others. Aggression, the aggressiveness. They think they have a right to aggress other countries, I mean they aggressed our country for three hundred years. Why? Why did they aggress? We are not bad people. Because we had gold, we had diamonds, we had pearls, we had lots of things which were just material things for which they aggressed us and they didn't take any spirituality from India.

So the French aggressed, these aggressed, all the time aggressing. Japanese are also following you. This aggression then moves the whole society into a very destructive force. You can see every day the wars are going on, this is fighting that, that is fighting that, they

want this, they want that. And this aggression has also penetrated the developing countries, the third world also.

So, nicely the disease is on.

But Kuṇḍalinī kills that acquisition. How? By giving you joy. You enjoy everything. You are sitting in a jungle, you are enjoying, here in uncomfortable conditions, you enjoy because you seek the comfort of your spirit, because that gives you joy, ultimately that's what you get out of everything. You think you get joy by acquisition; you do not. But through Kuṇḍalinī awakening you get that joy and in that joy you don't want anything, you don't ask for anything; you just enjoy yourself; you are the property of enjoyment. Sanskrit they say, “Ātmānyeva Ātmāne ahrushta", “The Spirit is satisfied by its own spirit." So into small things you must see joy and you must watch it, the whole universe, with that thing. I mean when I am travelling I'll ask, “What is this tree?" “Mother, we don't know." “Well, you lived here for so many years, you don't know?" “No Mother, we don't know much about trees." I say, “What are these flowers?" “We don't know." I mean what are you doing, what have you been doing, you don't know what are the trees, every day you watch them; you don't know what is the tree is? But if you ask them, “Where do you get this wine?" they will know. “Mother, this is the place where they produced the best wines." “All right, I'll see to it." And next year they had no fermentation.

So, this is the acquisition instinct which is very, sort of a, which becomes a political asset that you go and aggress other countries, aggress other people and use all kinds of things; and that really is killing.

So the whole attitude of human beings changes, they think we are the Lord, we can hate anyone, we can aggress anyone, we could be arrogant with anyone, we can demand anything, we can take away anybody's wife, take away anybody's child, take away anything, we can kill our children. As a result the love is lost; no question of compassion. Love is lost, compassion is lost; no love. And with that you also developed `my' and `mine', sense of `my and mine', is that this is my child, this is my country, this is... As you know in Yugoslavia what they are doing. I don't know who gave the name of Yugo, Yugo means Yoga.

This is the Yoga people, fighting among themselves. This has come from the same root that, “This is mine, this is my country." Why? How is it your country? You can't create one leaf, so who are you? You can't create little mud, can you? How do you say, “This is my country?" How dare? This all belongs to God. He has created, or you can say Ādi Shakti has created. You have not created even so much; how do you say, “This is mine and I should have it?" So the `my' and `mine' thing also develops, very strong. And the same thing happens with, sometimes, Sahaja Yogis, very much. `My children,' this is the first curse.

`These are my children, my wife, my family,' it starts growing like that.

Then the heart shrinks. For a large-hearted man the whole world is the universe, the whole thing is within, the whole thing is yours. When such a heart you experience within yourself then Kuṇḍalinī just shoots off because, as you know, the Sahasrāra is the Heart Chakra. No

question of Sahasrāra catching if you have a large heart. And to keep the Sahasrāra open, is just develop that sense, that wisdom, that: `Nobody's mine, everybody belongs to God. Who is mine? Whatever God wants, let Him do.' So get out of this small feeling. Sahaja Yogis do, I must say, I have seen it. They get confined to their families. “My son hasn't got Realisation, my brother hasn't got Realisation, my this thing." After that it moves, when they get Realisation, “This is my son, my brother, my sister, this thing." This `my' has to drop, which is very, very subtle thing and that's why the Sahasrāra catches. Everyone is yours because the Kuṇḍalinī of Sahaja Yogis is made of love, pure love. The pure love has only pure desire, is to love, love everyone equally. When you say it is difficult that means you are not trying Sahaja Yoga. Enlarge your heart; you'll never feel lost. To Me, when I was leaving England I was really, little bit, I mean happens like that, like a moon sucks in the sea, you see, I felt My heart was just pulled out, but I reach here, again I see My children waiting for Me, so it's over, finished. It's there I felt, now here I feel that pull of My heart was released. You are also My children here and they are also My children. For a Mother like this, how can I say, `Oh, say this is Mine, this is Mine?' So like this, try to break away from this conditioning.

First, in the West people don't care for family; they'll divorce ten times and advertise it, “I am tenth time divorced lady." Now they don't divorce but so get attached with their family, with their husbands; like glue I tell you, like glue.

Sometimes I start wondering, “What have I done to make them like this?" So now it is important to see these points and ultimately the heart is the Sahasrāra, or you can call the Brahmarandhra, then we have to come to heart. Do not reason out, do not argue it out, don't work it out mentally from books or anywhere, but through your heart, if you work it out, you'll understand that nothing is more important than to love someone. And the highest thing is to love everyone equally.

Of course in love you might have to say something to a person. The other day I had to say something to some Sahaja Yogini, so My husband said, “Don't say, she'll become Your enemy." I said, “Let her become My enemy, it doesn't matter. It's My duty to tell her that this is wrong, otherwise I become her enemy because I don't... told her the truth and she will suffer." So this is what it gives you discretion; and love is truth.

So to this Kuṇḍalinī, which is nothing but, is the river, as yesterday they described nirvaj, which doesn't accept any compensation. The river of that pure love which has awakened us with such love, kindness and tenderness, we should try to use that power within ourselves to be like that because our job is, She has given us Realisation for the emancipation of the whole world, not only our own.

So everyone has to give Realisation to others otherwise their Kuṇḍalinī will settle back. Talk about Sahaja Yoga. Sahaja Yoga is not part time, it is not a side issue, it should be always with you. Wherever you get a chance you have to talk about Sahaja Yoga, you have to work it out, you have to give Realisation, otherwise no use.

May God bless you all.

Contents: 1992-07-00 **Hindi Song: Vinati Suniye**

[On a morning with harmonium.] Chorus: Vin.Ti Suniye Aadi Shakti Meri (x2) [Oh Ādi Shakti, please listen to my request] Pūjāṇkā adhikār. dijiye (x2) [Please give me the authoruty to do your Pūjā] Sharanāgat. hai hriday. Pūjāari [Your worshipper is surrendered to You from the heart.] Stanza I: Guru charanaṇki lagi lagan. Hai (x2) [Now we have got the Divine attachment to the Lotus Feet of our Guru] Tav. charanaṇme utara swarg. hai (x2) [All the heavans have come down at Your Lotus Feet] Parmeshwar. hai mangal. kari (x2) [God id giving the welfare to His devotees] Khoye sadak. par. utari [She gives realisation to those who are lost] Stanza II: Preet. bahe arivat. nayanaṇse (x2) [Oh Mother, the love is flowing continuously from Your eyes] He hridayeshwari bhava bhaya bhanjaṇ(x2) [Oh Victorious Mother, please destroy all our fears] Ma aisi shubh. Shakti dijiye (x2) [Oh Mother give us that auspicious power] Sab. me jage Ānand. vihari [by which in everyone this spirit will be awakened] Stanza III: Aur. kahu kya antar.yami (x2) [Oh Mother, what more can I say because You are Antarayami (the One who knows everything)] Ātmā bodh. anubhooti ki datri (x2) [You are the Giver of the Self-realisation and Self-knowledge] Ādi Guru Guruon ki Mātā (x2) [You are the Mother of all the Gurus and Primordial Gurus] Is. vineet ko Gurupad. dijiye [Please give the status of Guru to Your humble devotees.] [Sahaja Yogis at the door are left in and Shri Mataji explains the essence of what She has just finished composing.] The

Gurus are very strict but I cannot be like them. I am your Mother and love you from My heart.

I do not want to hurt your feelings in anyway but you could make My task easier through the humility of your love. This prayer asks for the Guru Pada which is the state of a Guru. It is not a status but an innate state. Status is external whereas the state of Guru has to be evolved within. You should pray to imbibe the qualities of the Guru, love, humility, sweetness, forgiveness and above all, the tenderness of a mother.

1992-07-00 Original Manuscript, Part of Vin.Ti Suniye

Contents: 1992-07-01**, Public Program, Day 1, Hotel Artemis, John M. Keynesplein 2, Amsterdam, Netherlands**

I bow to all the seekers of truth. At the very outset one has to know that truth is what it is. You cannot change it. You cannot conceptualise it. You have to accept it as it is. Unfortunately, at the human level you cannot know the truth. You have to become the Spirit. It is not just saying that you have to be the Spirit, but you have to become. It is an actualisation for which there is a mechanism beautifully placed within you. And it's the culmination of our evolution now.

I see you all here as seekers of truth. This is a new category of people. As William Blake has described; “Men of God will be born on this earth and they will know God, they will know divinity; and they will have the power to give divinity to others." And this is the time when one has to get to your Self-realisation.

When I see Western people seeking, I find that there is a basic reason why there is such a strong desire to seek, because we are born with a faith within ourselves. It is there, innately built in. We have faith in our future and innately we have the faith that there is something Divine.

While in the East we have so much talk about the ascent; but in the West, when science challenged your faith, you did not know how to cope with it. Also religion could not provide the answer and people started asking questions. This mental process made them struggle to use some means by which they could resolve this struggle between their faith and these challenges. And they had no alternatives.

So when such a market started expressing itself, people from the East and also from the West came as fake masters. Because you were not aware as to what is to be sought, what is to be achieved, they just made money out of you and didn't give you anything that they were claiming. Like all the religions, they were money-oriented or power-oriented.

Because of this deviation all the religions became fundamentalist. They could not see that all religions are born like flowers on a tree, the tree of spirituality, at different times. But they plucked the flowers and started fighting among themselves with those dead flowers, that `This is mine, this is mine.' And if you talk to a Muslim he thinks Jews and Christians are hopeless cases. And if you talk to Jews they will say that the Muslims and the Christians are hopeless cases. And if you talk to Christians they will say that all the Hindus and all the

others are absolutely hopeless cases, we are the chosen ones.

But those who follow any one of these religions, whether Hindu, Christian, Muslim, or any type, can commit any sin. Muslims can do the same, Christians can do and Hindus can do, anything. And then you see horrible things being done in the name of religion. Then you start losing faith in religion and also in God.

But there is God and there is truth within ourselves. This divinity is within all of you and it is trying to manifest. If you do not allow it to manifest, it will always keep you in a struggle. But the conditioning is so great in our minds that we think that by fasting, or by starving, or by suffering, we rise higher. That means that all the people of Ethiopia must reach God's kingdom! So logically, one should understand that there is something more that has to happen to us, to achieve that state of spirituality.

Sahaja Yoga means `born with you'; `saha' means with, `ja' means born. Born with you is the right to have this union with the Divine power which is all-pervading. You have not yet felt this All-pervading Power. You may call it the Cool Breeze of the Holy Ghost. You may call it the All-pervading Power of God's love. Or you may call it `BrahmaChaitanya'. Whatever you may call it, this All-pervading Power does all the living work.

See these beautiful flowers. We take them for granted. Especially Holland is known for flowers, but we never even think how a little seed can produce such beautiful things. We don't even doubt... look at our eyes, such beautiful cameras they are and our brain is a big computer, but we never think who does this job.

In medical science also it is very ambiguous to say that it is the autonomous nervous system that runs your heart.

So who runs your heart? Who is this `auto'? For this you have to rise above this human awareness. Once you get your Self-realisation you will be amazed that you go beyond science. It is metascience.

Not only that you feel peaceful, healthy and joyous, but you really become what is known as `the witness of the play'; and you become empowered to raise the Kuṇḍalinī of others. You can feel the centers of others on your fingertips. You can do the diagnosis of a person only on the fingertips just like this.

Medically, if you have to do diagnosis, you have to go through hell! You can give vibrations to these flowers, to these trees, to the crops; and you are amazed, the multiple of the crops come up, everything comes up in a very big way. You don't have to use hybrid seed, you don't have to give artificial manure, just your hands; it starts flowing through your hands.

You have all this within yourself. It is your own power. The only thing is that you should get your Self-realisation. You must get this `Yoga', this union, with the Divine power. Then the energy starts flowing through you and then you really become righteous. Nobody has to preach to you, you become your own master. Of course you don't have to pay for it. How much did we pay for our evolution as human beings? God doesn't understand money, banking; that's your headache. Of course, for this hall you may have to pay, but not for your Self-realisation. This is how you can cancel out all the false people, because they are interested only in your purse.

They are not spirit-oriented. They just talk big and give nothing.

We have people now from fifty-five countries coming to Sahaja Yoga and in Russia we have thousands and thousands of people who have got their realisation. Bulgaria, Romania, Poland, in all these Eastern Bloc countries are such great seekers.

Now after so many years of freedom you have become aware of materialism and this materialism has given us a big problem.

So much of our energy was wasted in choosing what sort of a bathroom we should have, on a choice of this and a choice of that, all kinds of choices; and by that we have wasted our energy.

But they didn't have to choose anything, luckily, so their energy is quite preserved I think. But after that, because of you being seekers, you have realised that you have to go beyond materialism. There is something beyond and that is what we have to do, is to achieve a state which is called Self-realisation.

In this short lecture it is very difficult to talk on that subtle subject in detail. But tomorrow definitely I'll tell you the nature of the Spirit.

Now luckily we have three doctors in India who have got their M.D. in Sahaja Yoga. They have shown that certain incurable diseases can be cured through Sahaja Yoga and one of them has been called in America. Of course in Russia we are going to have a very big conference of doctors and scientists. Because they accepted science as religion and they want to go beyond it now. They don't want to hear anything about science. Because, firstly,

science is amoral; there is no morality in it. It is not conclusive. It just gives certain solutions one after another, but the theories always change. Even if you get a telescope and even if you get a good kitchen out of science, you can never be satisfied with that. What you need is your Self to be expressing, manifesting your own powers.

For that, as Christ has said, that the meek in heart will inherit the earth.

So the people who are extremely successful, or extremely appreciated as great, may not take to Sahaja Yoga. I was Myself surprised that this Hemlata took to Sahaja Yoga. Because apart from anything she was a seeker and she has done all kinds of nonsense in the name of God. And such a lot of money she has spent on Gurus. And I was surprised at Ravindra Jain, who is such a famous composer and he is a poet, a music director. He is a very well-known man. He is blind, absolutely blind. He met Me only twice, got his realisation and this poetry, all these poems, he has written. It is very surprising how things happen.

And you have seen these miraculous slides which are many; numerous. But that is not of importance.

I never allowed them to be shown before because the Western mind is so skeptical that they can never believe anything.

But it is a thing; you must have faith in yourself to begin with. And you should not also have blind faith in Me. Till you get Self-realisation you can consider Me to be just like you. But keep your mind open and humble and I am sure that you can all get your Self-realisation.

Once this sprouting takes place, after that, you have to look after your Self-realisation and respect it.

Some people have this connection a little loose, I must say, so they have to fix it up. But for all this you don't have to pay. And all the knowledge about yourself and about divinity, the absolute knowledge, you can know through your Self. You can verify everything on your fingertips. You will have the proof of everything, but for this you have to have your Self-realisation.

Last time we had a program in the Royal Albert Hall in London and we had lots of people. And it became a little late because there was some bomb scare, so it was very difficult for people to come.

So I promised them that if you come tomorrow, I'll give you realisation and it really worked wonders.

So today I think we'll do the same thing. [Laughter.] Of course it takes only ten to fifteen minutes; but I would say that, let us postpone it till tomorrow.

If you are genuine seekers you will come. This is meant only for genuine seekers. You cannot force this on anyone. This has to be accepted with an open mind; otherwise you cannot force people to do it. And I know that you have some questions also, I can see that. I would say that if you can write your questions and bring them tomorrow, definitely I'll answer them.

Now I have been doing this work for the last, I think, twenty years, actually twenty-two years by now, in 1970 I started, twenty-two years and now I am going to be seventy years old Myself; and I hope to do it for some more time.

So it is more important that you must have a genuine desire to get your Self-realisation.

Only there are three conditions. Firstly, you should be all confident that you all can get your Selfrealisation, all of you. Don't doubt yourself.

Now the second point is that we always feel guilty for nothing at all. I don't know from where it has come. The Catholics are the worst. I do not know from where they get it. Like My granddaughter is going to a convent and she seriously asked Me, “Grandma, what sort of sin do I commit? Because in my school they say that you have to confess. Now what am I to confess? The only thing is that I sometimes eat too much ice cream." [Laughter.] So this feeling guilty is nonsense. You are seekers and you are welcome in the Kingdom of God, very much; so in no way condemn yourself, please. When you are going home, tell every tree that you are not guilty at all! And do you know, when you feel guilty, this centre catches on the left side. As a result you get spondylitis or you get angina and your organs become lethargic.

So this idea of feeling guilty is absolute nonsense.

And the third condition is that you have to forgive everyone. This means that whether you forgive or don't forgive, you don't do anything. On the contrary, if you don't forgive, then you play into wrong hands. Those who have troubled you and have tortured you are having a nice time, but by not forgiving you are torturing yourself.

So another thing that you have to tell on your way back home is that, “I forgive everyone." And also don't think about them individually. Don't think about them. In

general, you have to forgive. Even thinking about them is a headache.

With these three conditions tonight you sleep and tomorrow I promise you, you'll have your Selfrealisation.

[Laughter.] So don't be miserable any more.

When I went to France for the first time they said, “Mother, you look so happy. People will think you are an ignoramus." So they said, “It is fashionable to look very miserable." [Laughter.] So I started My lecture with `Les Misfierables'. [Laughter.] Now they have changed. You should meet the French Sahaja Yogis, they are wonderful people. But not the French I would say, they are still waiting for doomsday.

So that is what I want you to have, very sweet feelings towards yourself. Forget whatever mistakes you have committed or wrongs you have done, forget it, because this All-pervading Power is the ocean of forgiveness.

So you can't commit any mistake, which cannot be completely dissolved by this ocean of compassion.

I hope tomorrow I'll have more time to talk to you and give you Self-realisation. You have to inform your friends and get them here, I am here only for tomorrow and also I'll meet you individually. I hope you are not very unhappy about it. [Quiet laughter.] All right. May God bless you.

They have already got it. You can put your hands and see for yourself, if you are feeling the Cool Breeze or not. You don't have to go to the Himālayas. [Laughter.] Feeling it? Just forgive, just forgive, because your thoughts are there that is why. Just forgive. Forgive everyone.

All right? Are you feeling? Good. Now put your hand here and see, through your fontanelle bone. You are getting your baptism. All right? There will be heat coming out at first, then the cool. All right? Now put your right hand towards Me, let's see. Just bend your head, it might be better. Ha, see, better now? All right. How many of you have felt the cool or the hot breeze coming out of your head or in your hands? Please raise both your hands, both the hands.

You have already got it! [Laughter.] But tomorrow please come along because we have to establish it.

Now you ask the question in your heart, `Is this the Cool Breeze of the Holy Ghost?' You can put your hands up and ask. Put up your heads. And ask the question, `Is this the Cool Breeze of the Holy Ghost?' or you can ask, `Is this the All-pervading Power of love, of God's love?' You can ask this three times, any one of these. Put your heads up. Now, all right? [Laughter and people saying they can feel it.] Apart from that you can watch Me without thinking. Now, just put your hands like this. Just in a play you got it! Just in a play! Now don't think. This is the first state that we call `thoughtless awareness' meaning `Nirvichar Samādhi'.

Now, it's alright for today. Tomorrow get your friends, more people and we have to work it out. You have all now started a new life. I bow to all of you as saints.

[Shri Mataji leaving, talking to some people and laughing.] May God bless you all.

You are very good people. You are real seekers. That is why you got it so easily.

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At the very outset we have to know that truth is what it is. We cannot change it, we cannot conceptualise it and also, at this human level, we cannot feel it. That means at [the level of] human awareness, we have to humbly accept that we have not reached that stage where our awareness can feel the truth. Once we realise that something more has to be done, something more has to happen, if we are seeking the truth, then you jump into a new category of human beings; and this category of people are called the seekers of truth. And yesterday you saw how so many of you felt the truth.

So what is the truth? Firstly, the truth is that you are not this body, this mind, this ego, these conditionings; but you are the pure Spirit. And the second thing is, that there is an All-pervading Power of God's love which does all the living work.

So when we talk of Yoga it doesn't mean standing on your heads. But it means your connection established with that All-pervading Power. Like this instrument was made beautifully, but it has to be connected to the mains, otherwise it has no meaning.

That is what people start thinking when they cannot find the truth, that `What is the meaning of their life? What is the purpose of their life?' They bang their heads here and there; try every sort of thing, feel frustrated, but they have to know that there is, already placed within us, a proper system. Just like every seed has got a primule, in

the same way every human being has got this connecting power, which is the Kuṇḍalinī.

Now when the questions are, `What is the practical advantage of getting Sahaja Yoga, or getting your realisation?' All the world's problems are because of human beings and all human being's problems are because of their Chakras. If your Chakras are put right and are integrated, then there can be no physical, mental, emotional or spiritual problems. And above all, if you are connected with that Divine power, you get enlightenment on your central nervous system, which means that your central nervous system itself gets a new dimension which is known as collective consciousness. That means not only that you can feel your centers, but you can feel the centers of others.

Now what happens inside is very important to know. The Spirit gets into your attention; the light spreads into your attention. The Spirit is the reflection of God Almighty in your heart. As the Kuṇḍalinī rises and gives you realisation you become a beautiful reflector of God Almighty.

This Kuṇḍalinī is your Divine Mother. She is your individual, Divine mother. She knows everything about you and with great delicacy she rises and gives you your second birth. We can say that a human being is completely closed and can be compared to an egg. He has mental capacities, emotional capacities, but he cannot go beyond that. That is why, in the Sanskrit language, a realised Soul is called `Dvijaḥ'. A bird is also called Dvijaḥ, which means born twice.

So when in your seeking you mature, this egg opens out and you become a free bird.

Now the nature of the Spirit also manifests within you. The first nature is that it enlightens your attention. Our attention is still confused. We do not know how to discriminate between good and bad, between nourishing and destructive. But once this light comes in, you can feel it on your fingertips, the truth; the absolute truth. Supposing you ask, when you are realised all of you, `Is there God?', immediately you'll find this Cool Breeze of the Holy Ghost starts flowing into your hands, `Yes, there is.' Now supposing you put your hands towards someone and you start getting pain in this finger; that means that the person whom you are facing feels very much guilty and he might have spondylitis also.

So all these fingers denote your physical, mental, emotional side, but they are to be enlightened so you can feel it. Also the power with which you are connected starts flowing through you. With this power you can raise the Kuṇḍalinī of another person; you can give realisation to others.

Now this enlightened attention makes you innocent. The eyes which are full of lust and greed just become innocent. As we have got divinity within us, the innocence within us is never destroyed. Whatever one may try, it's there and once you get your Self-realisation it manifests.

Christ has said, “Thou shalt not have adulterous eyes." But in most of the Christian nations whatever I have visited I was surprised, there's no innocence in their eyes. But it automatically happens, for that we need not

read the Bible. It spontaneously happens because your Chakras get cleansed and your eyes become very powerful. Their power is such that, such a person when he looks at someone even then, he can just create peace in that personality. Even with a glance you can cure people.

Such a person, who is a realised Soul, when the Spirit expresses itself, as I've told you that you get collective consciousness, means who is `the other'? You become part and parcel of the whole. A drop becomes the ocean. Like if this hand is in trouble, the other hand immediately feels it and tries to help it.

Somebody has asked Me, “Why don't we help each other?" Because of ignorance. Once you become one with the whole, automatically you help each other. You lose these boundaries of a small drop because the nature of the Spirit is that it is a universal being and that it is the peace within.

Many people talk of peace. I've seen they have got peace awards and things like that. They have a `Foundation of Peace' and big, big things, you see, but there is no peace within. It's just an outward show.

You can only achieve pure peace by Self-realisation, because you go into the state of peacefulness, into a new state.

It is like this, I can give you an example, like a wheel. When you see a wheel there is also the axis of the wheel which is absolutely peaceful. If your attention is on the periphery of the wheel you are moving all the time, but supposing your attention jumps onto the wheel then you are at peace and you watch the whole thing as a witness.

Otherwise another example could be that when we are watching, say, a drama we get lost in it, but when the drama is over, you know that it was a drama.

So the whole thing then starts becoming like a drama, like just a play. This state is called `Turīya', which means the fourth dimension.

In the West we have grown like a big tree. That was good, but we must find out [about] our roots and Sahaja Yoga is the knowledge of the roots. And once you get to your roots, you can nourish this life with spirituality.

So the first thing is that your physical being gets completely alright because of the nourishment of your centers on the physical level.

So many people suffering from schizophrenia, mental depressions and other mental disorders have been cured in Sahaja Yoga. Many of them have been possessed and destroyed by false Gurus. Many have been destroyed by drugs, we can say. They all not only get rid of these problems but they get cured and they can cure others. These are your powers [which are] within you as potential.

It's not anything to do with your age, or nationality, or your race; it's every human being can get it. But one has to know that we have to get it.

There is no organization in Sahaja Yoga. There is no membership. You have to become a Sahaja Yogi, it's the becoming. Like a seed has to become the tree, you cannot just certify that you are a realised Soul or a born again [person], you cannot. As a Sahaja Yogi you manifest your powers of tremendous love and compassion. You get Divine discretion and tremendous

creativity. The kind of wisdom that you have makes you your own master and you can tell others with great conviction what you have found.

So this is the last breakthrough of our evolution. Human beings are at the epitome of evolution and this breakthrough has to take place. You cannot pay for it. You cannot put in efforts. Like some people think that they can starve for one year or one month and they will reach God. No, they will just die that's all. Or somebody was saying that if you go to the Gobi Desert you will reach some sort of a `nirvāṇa' and people believe it. There are so many who went to the Gobi Desert and they all died.

You cannot get your Self-realisation when you are dead. You have to get it when you are living as a human being.

So all kinds of funny ideas people give you, but nobody so far, I know, has shown how we can achieve truth. Because they are fake, they are just making money, that's all.

Now another quality of the Spirit is that you know the absolute truth. Because we do not know the absolute truth, that's why everybody has a different idea. Now I'm sitting before you, you can see Me sitting here, so all of you know that I'm sitting here. All of you know the same thing. There is no quarrel about it; there is no argument about it. By realisation all of you know the absolute truth.

Like one gentleman came to Me and asked Me, “Why is everybody asking me, what is my relationship with my father?" I said, “I would also ask the same question, because they are feeling the same Chakra in you, so they will ask the same question." If there are ten children who

are realised Souls and you tie up their eyes and ask them “What is this gentleman suffering from?" they will all raise one finger like this [index finger]. That means this gentleman has trouble with his throat.

So you ask him, “Have you got a problem with your throat?" He'll say, “How do you know?" So you go beyond science; you become the master of science. Your brain becomes like a Divine computer and you can predict, you can say what's wrong with another person. And all of them will say the same thing.

Now if you want to know about say somebody who is claiming to be a great master, whether he is real or not, even his photograph, even his name, you just put your hands like this and ask, “Is it a real genuine master?" Immediately your hands will start burning if he's a fake person. You may even get a little blister, but just indicatively and then you'll know that he's a devil.

So all of you know the absolute truth about religion, the incarnations, the prophets and the seers.

You realise that all religions are the same. They are like flowers on the same tree of spirituality. Thus fundamentalism is finished. No-one says that this is my religion and it is the best. As it is nobody follows religion they just have a brand. But after realisation you become righteous, you become. I don't have to tell you. I don't have to tell you the Ten Commandments, you just become.

For example, supposing you are holding a snake in your hand and it is complete darkness, you can't see anything and somebody tells you it's a snake, you will say, `No, it's a rope.' But if there is a little light you will immediately

throw away the snake because you will see the snake. That is how you see the evil.

And you see yourself, I don't have to tell you. You yourself know what is wrong and what is right.

So in your light you ascend. You get a direction and a complete understanding of your being and of the being of others.

As it is, we start seeing how we have been conditioned, we see it very clearly and how we are enslaved. For example, we are enslaved by entrepreneurs all the time. Say the fashion starts that ladies should wear only six-inch skirts.

So the entrepreneur saves money and you have to pay more! That's how he makes money. But we feel we have been very much `in', in the fashion. As a result we develop varicose veins, so the doctors get the money. Then we have problems with our feet... I mean it can go on.

So the weaknesses in human beings are exploited and one after another we start succumbing to them and we start losing all the money, all the control over ourselves. For example they started a new thing that you should have a `punk head'. I asked him, “Why, what is the need?" They said, “What's wrong?" I said, “How much did you pay for this punkiness?" He said, “Only fifty pounds." “But do you know that by applying this kind of a thing you may become blind?" They said, “No it's very sexy." or something sort of a thing out of the blue.

Whatever ideas they put into you through the television, through all this advertising and all that, we just start absorbing and [we develop] such a slavish mentality that

we cannot think for ourselves. But as a realised Soul you become absolutely free and if anybody tries to tell such things you say, “All right. Get lost!" You won't accept anything that is nonsensical because you develop Divine wisdom. Do you think Christ could have ever accepted this punk business? No, because he was wisdom personified. [It's] as if you all become saints.

Apart from this, the special quality of the Spirit is that it is the source of joy. Joy is not happiness and unhappiness. If our ego is pampered we feel happy; if the ego is a little bit disturbed we feel unhappy.

But joy is an experience which has no duality. You feel joyous about anything.

Supposing there's a beautiful carpet here, if it is beautiful and I'm not realised I will say, `Now, what a nice carpet. Can I steal it?' [Laughter.] Or I may think, `Where can I buy this?' If this belongs to me it's a greater headache because I'll be worried that people will spoil it, or I must insure it and all kinds of headaches with it. But if I am a realised Soul, then I see this carpet without any thought, in thoughtless awareness and I enjoy all the joy that was put [into it] by its creator. This joy becomes like an abstract thing, it just relaxes completely, it flows down like that.

So this idea of possession, `mine' and this and that just drops out. With the Divine discretion you know where to go, where to get good things, where to meet good friends, just you know, you are guided.

You can feel the persons who were really realised Souls in the past also. Like Abraham Lincoln was a realised

Soul, you can feel it. Mozart was a realised Soul, you can feel it.

So many of these people were realised Souls but they were lonely. And the saints were also lonely. That is why they were tortured.

Sahaja Yoga is not a new system. Śhrī Rāma's father-in-law, Sītā's father, gave realisation to one fellow, Nachiketa. The only difference is now today, in modern times, that you can get masses realisation `en masse' realisation.....

[GAP] Like in Russia where we always have to hire a complete stadium because about sixteen to eighteen thousand people come and so many are waiting outside and they all get their realisation. If somebody asks Me how many Sahaja Yogis there are in the world I really cannot tell you. But it depends on the conditionings of the people.

There is a question somebody has asked, “Is it because of this or because of that, or because of that?" But I think the modernism is very much responsible; and this so-called democracy, which has become now a `demonocracy', also has made us mad. Of course I am absolutely against communism because it's a forced conditioning. But after Sahaja Yoga you become the capitalist because you have all the powers, you also solve your financial problems I must say, but at the same time you become a communist, because you cannot help it, you want to give it to others all the time, to share it with others all the time.

So these theories of communism and capitalism really take their substantial meaning in a human being.

But this is the time of the last judgement. Not after death, before death. If you want, you can go to hell. If you want, you can enter into the kingdom of God. All these false Gurus and false ideas of fundamentalism; all this is there just to test you. They create evil but still you want to go there, you go that way. Nobody can be forced in Sahaja Yoga. You have to ask for your realisation. If you are arrogant I can't give you Self-realisation. You have to be humble about it. Then it works. It is the meek who will inherit the earth, not the so-called rich or the so-called successful people. They will inherit because they are so pure and reflecting Gods love.

There will be so many miracles in your life that now people say, “Mother, in Sahaja Yoga [the word] miracle has lost its own value and its meaning too." I said, “Alright, you are writing every day that this miracle has taken place, that miracle has taken place." So I appointed somebody that “You write all the miracles that all these people are sending [letters about]." After a month he told Me that the [piles of] miracle papers had gone up to his head on both the sides of the table. “What should I do? How can I choose? I mean, I cannot write volumes." So I said, “Forget it!" Now these lights that you have seen are very interesting; to Me these cameras seem to be something miraculous also. It is all worked through this Divine power. Once we had a festival on Christmas Day and the Madonna appeared before Me in her form. Of course I can see that, but other people can't see. But the cameras did record it, so many. It's very surprising how these cameras can catch this very subtle light.

So all these things that are being produced by science, are going to help us very much to give the proof of reality.

I am really surprised that there have been very few questions and that people are... One question was a little funny, “Can one find truth in Sahaja Yoga?" What else are you here for? That's what Sahaja Yoga is, that you become the Spirit and you can feel this All-pervading Power. Not only that but it manifests through you and you can handle it and you can know everything about it. And that you can become your own master.

Do you think there are some more questions? Alright, please.

[Shri Mataji reads a question.] It's a very good question. It's quite personal. Now I have to tell you one thing; that everything that is born has to die. Death we have to take as a change of clothes. And once somebody is dead he is in the other world and we should not try to keep contact with the dead. Firstly, once we are in contact with them we are also in contact with the collective subconscious which is a dangerous area. All right. About these things you will know in Sahaja Yoga, completely.

Also, we have to be in the present because whatever is dead is finished and if we try to contact the dead we are also not allowing them to have their freedom.

So whatever may be your feelings, one must understand that the first feeling should be, say it's your father, you have to tell your father, “You can take your birth, I'm alright. Don't worry about me." So he gets his freedom. This prayer is the best way you can really give freedom to those who are dead.

Also the future doesn't exist. But we have to be in the present. It's difficult to be in the present because we are either in the past or in the future. The thoughts are coming either from the past or from the future and we are jumping on the cusp of these thoughts. Only when the Kuṇḍalinī rises these thoughts get elongated. We can see the thought rising and falling we do not see. But when these thoughts are elongated, the space between them is called `vilamba' which means pause.

So now your attention is in that state of pause, so you are thoughtless but you are aware, thoughtlessly aware, in the present. And when you are in that state, only in the present, you grow spiritually. It is very easy to establish that state. One should not doubt oneself.

So today again we'll try now to establish the realisation you got yesterday and those who have come for the first time also will feel it. But one has to remember that Kuṇḍalinī is the power of pure desire. All other desires are impure. You know in economics that desires on the whole cannot be satisfied. Once you have one desire that is fulfilled, you want to have another desire, another desire, so that means it is not a pure desire.

So whether you know it or not, whether you are aware of it or not, there is this pure desire within us to become one with the Divine Power. And this pure desire is within you as Kuṇḍalinī. She is the reflection of the Holy Ghost. The Holy Ghost is the power is the Primordial Mother, of God Almighty; is the pure desire of God Almighty and this power is the Primordial Mother. In Greek they call her Athena and in India she is called the Ādi Shakti.

So this power rises and connects you to the mains as well as it connects you to the Spirit. The Spirit is the reflection of God Almighty and the Holy Ghost is the reflection of the Primordial Mother.

So the Primordial Father is God Almighty and the Primordial Mother is the Holy Ghost.

In the Bible they have tried to make it very ambiguous. There is the Father, there is the Son and the Mother is missing. She is a dove! How can a dove have a son? Perhaps, I don't know, they must have done it with a purpose, because if you tell that there is a feminine Divine power, people don't like it.

So they must have said it is better to say it is a dove.

I was Myself born in a Protestant Christian family and I was surprised at many things. One of them was Mr. Paul being there. He was not Christ's disciple. He only killed so many Christians. He also killed a disciple of Christ, Stephen. How was he there? And Kahlil Gibran also has said the same thing. I asked My father, “How is this Mr. Paul there?" Because My father was a great realised Soul himself. He told Me he was a squatter! You see he was a bureaucrat and I know bureaucracy very well and when he saw such a good platform for himself, he wanted to jump on the platform. And he wanted to use someone very weak and he found Peter. Peter was the weakest disciple of Christ. Imagine Christ telling Peter of all people that, “You will form your Church on the rocks." I mean Christ, who was wisdom personified, how could he do such a thing? Also he said, “Satan won't enter your gates." Somebody asked Me a question that, “Mother, Christ said so and how... Satan has already entered the

Catholic Church! So was Christ wrong?" I said, “No, Christ never did that. He never appointed him. He could never have." Because this Paul organized the religion: the Christian Religion, you cannot organize religion and so the whole idea of ascent, of a higher life, was lost. Also Paul fought with Matthew and Thomas ran away to India. But if you read Thomas' treatise, you will be surprised, he has talked of Sahaj only, everything about Sahaj.

He [Paul] didn't want to talk of Immaculate Conception and Matthew insisted. You see he is God.

One must understand, he is God Almighty and he can do anything. He is not a human being. He can have Immaculate Conception, he can have anything. How can we judge God with our limited intelligence? So like this, even poor John suffered a lot and he wouldn't write anything, his treatises, he asked somebody else to write. But still, I must say, despite all efforts, though it was edited, the Bible, lots of truths are still there, lots of truths.

So you should not judge Christ by what the Christians are doing, or by what the authorities are doing, no. And don't judge Islam by the Muslims. All these religions came to establish balance within you and the righteousness and the indication of an ascent.

So we should not get upset whatever has gone wrong with the people. They were all great incarnations, great prophets and great saints. We have to now become real Christians, real Hindus, real Muslims and real religious people, within ourselves. It is very easy. Sahaj also means easy.

So now I think we can have our Self-realisation all of us.

At the very outset, as I told you, there are three conditions. The first one is that you must have full confidence in yourself that you can get your Self-realisation. All of you! That is the first condition. Then the second condition is that you should not feel guilty and think of the past. To feel guilty is nonsense.

If you have made any mistakes alright, you are human beings after all. Only human beings can commit mistakes, not the Gods. You are not God. You can correct your mistakes but you should not feel guilty all the time to nourish that mistake all the time.

As a result of feeling guilty I told you that you develop this centre on the left hand side of your throat.

It gets so badly spoilt that you might get spondylitis, you might get angina and you might get lethargic organs. That means you should be pleasantly placed towards yourself. You should not condemn yourself for anything because as I told you, you are at the epitome of evolution. You are going to enter into the Kingdom of God. How can you be guilty? Now the third condition is very simple; is to forgive everyone.

Somebody has asked Me a question; “How do we control the anger?" You don't have to control anything. As soon as you get realisation you become a peaceful personality and the anger disappears automatically. It becomes a joke. And that is how you just forgive because you know it is ignorance, it is stupidity. That's how it works, beautifully. But you don't have to think about these people also whom you have to forgive, because that's also a headache, as I told you yesterday.

Later on you will know how these Chakras are responsible for different types of manifestations. All the knowledge you'll get free. It is not like this is the introduction, it's free and then when you come you are charged money. [Laughing.] You cannot market it.

Alright, so here we are just with these three conditions, which you please accept. Can I ask you to take off your shoes, if you don't mind, to take the help from this Mother Earth? Now I will teach you how we can get realisation ourselves, by ourselves. There's no obligation on anyone. It's your own right that you are getting your realisation.

May God bless you all.

So many of you have felt it.

Some have not felt it, it does not matter. They might have come for the first time also. It does not matter. It will work out.

So now you have felt this Cool Breeze, which is the All-pervading Power. Now only you have to grow.

Sahaja Yoga today is a collective happening. It is not individual.

So you have to come to the collective, otherwise you will never grow. I have known people who say, “Mother, we are doing all this at home." It doesn't work out.

So you have to come to the collective.

All those who did not get realisation today will also get it. All of you can get realisation. All of you can become masters. I'll definitely come next year and I want to see all of you grown as big trees of knowledge.

Luckily we have very good Sahaja Yogis here who would like to help you very much and guide you. Don't doubt them. They say, “When you find water in one place, dig the well there." But Sahaja Yoga is not in the least a Guru shopping.

So please respect your Self-realisation. Have your self esteem. You are all capable of rising very much higher in life; because Sahaja Yoga is not only for your benevolence but for the emancipation of the whole world.

Now if some people want to meet Me, I can meet them individually. If some people want to meet Me, it is quite late, but those who want to meet Me, can meet Me. I think I should go down, it would be better.

[Hemlata sings while Shri Mataji works on people who come to meet Her.]

Contents: 1992-07-04 **Śhrī Viṣhṇumāyā Pūjā, Viṣhṇuāyā's Powers, Ashram, Everbeek, Belgium**

It's a unique opportunity today to do Viṣhṇumāyā Pūjā because She entered into this house [laughing], we have to worship Her.

First we should know who is Viṣhṇumāyā. It's very important to know because in the Devī Māhātmyam She is only described as the Incarnation of the Goddess, Viṣhṇumāy'eti shabditā. She is called as Viṣhṇumāyā. But let's see who is She, after all, this Viṣhṇumāyā is who? So Viṣhṇumāyā is the Kālī, We can say and is the daughter of Mahākālī. She came on this earth and killed many, many devils and many Rākshasas to save the saints from their aggression and She always acts in that manner to

kill all the negativity of the world. She is very quick at it, I should say and She knows where is the negativity and She tries to burn that negativity as fast as possible.

Now the origin is like this that this Viṣhṇumāyā was the daughter of Mahākālī who was created by Mahākālī Herself to fight these demons, but also She was given special weapons to do this work.

But at the time of Śhrī Kṛiṣhṇa She was born as the sister of Śhrī Kṛiṣhṇa and instead of Śhrī Kṛiṣhṇa being killed by Her uncle, as you know the story is, She was exchanged, She was actually the daughter of Yeshodā, exchanged for Śhrī Kṛiṣhṇa. And this girl, little girl was killed by the uncle of Śhrī Kṛiṣhṇa, who became the lightning in the sky and announced that "Śhrī Kṛiṣhṇa has already incarnated and your destiny is in His hands and He is going to kill you" She told Kamsa.

So this is the Viṣhṇumāyā.

Then again She took Her birth at the time of Śhrī Kṛiṣhṇa when He was the King of Dwarika and She married, I should say, these five Pāṇḍavas. Because She was Draupadi. There's a significance in that, that this is the one which joins five elements. And these five Pāṇḍavas represented that five elements and so She joined them as one wife because She's the one who joins all the five elements that have created this material universe.

Thus, we have a relationship established with Śhrī Kṛiṣhṇa and Śhrī Kṛiṣhṇa as you know that, treated Her as a sister.

Now once when you know that they tried to insult Draupadi by pulling out Her sarīs, it was Śhrī Kṛiṣhṇa who helped Her because She was His sister and such a

powerful lady. She's also responsible for the Mahābharāta. She's the one who brought forth, She's the one who told that, “You have to fight these Pāṇḍavas." She absolutely told them very clearly that, “You have to fight the Kauravas and in such a way that they should be defeated not only but they should be destroyed." Because the chastity of woman is very important and in India anybody who tries to molest the chastity of woman is to be cursed, is to be destroyed. And this was a very great message of Mahābharāta that only because She was insulted so much, all the war took place and all of them were destroyed.

So this is the story of Viṣhṇumāyā, but as all the Deities are now in Ādi Shakti residing, She is on your left Viśhuddhi, reflected. And the left Viśhuddhi is very important because we have problems of our Ego.

And you really need someone to remind us that we should not have this Ego to oppress others.

So this reminder comes to us maybe from our conscience or wherever it is, you may say, from our upbringing and settles down in our left Viśhuddhi as the clouds of guilt. Also, as you know, Catholic Church and all these people, every religion start saying that “You are a sinner" and all this settles down in the left side of your Viśhuddhi Chakra.

So the guilt is there. Now the guilt is there, then it is there, She is sitting down. This guilt when rubs against each other as the clouds in the sky, Viṣhṇumāyā gives you a feeling of burning, She burns the bhoots there, She burns our guilt and also She removes our doubts about ourselves with Her light.

But in the beginning in Sahaja Yoga, as you've seen, when the Kuṇḍalinī rises you feel always the left side, very clearly, the pain or sometimes the burning. And sometimes people say, “Mother, why am I feeling such burning here when the Kuṇḍalinī is rising?" Because is the Viṣhṇumāyā, She's trying to burn them out. This is one of Her capacities, to burn.

Some of them, like we can say, the water element can dissolve, then the ice can soothe you down, but Viṣhṇumāyā is an element like electricity, which really puts you into proper shape by burning away your negativities. Is very surprising that this power of Viṣhṇumāyā is of the left side and despite that it has that fire in itself that it can burn away the, I should say, the negativity bhoots on the left hand side.

Now let us see how we develop these left hand side bhoots, it's very interesting, because as we are dealing with Viṣhṇumāyā we should cooperate with Her and should not have any more pains upon us.

It comes to us specially in the west, I mean in India I don't think anybody feels guilty about anything.

It's something that very surprising, I've never seen any Indian feeling guilty. The reason is that, if they have done a mistake in India, as it is, you know, the culture is such that this is bad manners, that is bad manners, like that. Now if somebody by mistake does something, then he can bear a grunt [grudge] against that person but he'll never feel guilty that, `I've hurt that person,' or `I've said something wrong,' or `I should not have said that,' because in the whole culture there is nothing like `sorry' and `thank you'. It's funny culture Indian is. There's

nothing like saying `sorry' and so much `thank you' also they don't say.

And all the time saying, “Thank you” and “Good morning” “Good evening” I mean all the time, it's more sort of a artificial thing for us. Even in Maharashtra the women never even say `Namaste' except to the Goddess or to God or to Incarnations, or in the temples. They'll never say to some man, `Namas-kār' like this, just like this or they might just smile, that's all.

So it is because we have to only bow to God.

Why should we say `Good morning' to everyone, `Good evening' to everyone? We should we say, `Good morning' only to God. You see that's the situation, [laughing] it is the way it is being done.

Now if you have done anything wrong, say in the East, I mean in India, as it is, if you have done anything in a way that you should not have done.

So there are only two ways they deal with it, either they will confess it and go that person, that `I have done this wrong, now you can cut my throat, do what you like. Whatever punishment you give me I am willing to do.' This is the first thing, they'll admit it, that `If you think that I have done wrong you can slap me immediately, I can pick up the slap.' Supposing you say something rude to your father. It's not to be said, is bad manners because he is elder. If any elderly person has been insulted then it is wrong, then you will go and touch the feet of that person and say, `I am sorry, I've said this and I hope you forgive me.' So the other person says after that, `I forgive you.' I'll give an example. We were in Russia and a little problem started between two persons.

One was much younger and one was much older, Sahaja Yogis.

So the reaction I'm telling you how it was.

So the elder one came and complained at two o'clock in the night that this man said that, “You don't know what I'm capable of." I said, “Really. That's, he should not have said such a thing to you." So I called that fellow, woke him up at about 2:30. [Laughter.] I said, “Why did you say such a thing to him? You should not have said. He is your elder, you cannot say like that." “Because he said that, Mother, he talked to me as if he would talk to his own servant. He didn't talk to me in the way he should have talked to me, so I said this." But I said, “Despite that you cannot say this to your elders, you cannot say like that." “Yes, of course, I know I made a mistake and actually I was not sleeping, I was not awakened, I was not sleeping, I was thinking I should tomorrow morning go and ask for his forgiveness and finish it." I said, “Just now." Immediately he got up and got hold of his feet and he said, “Now forgive me, because you were also too much of it." He said, “I agree, that was my mistake so you also forgive me." Finished! And in the West, formerly, it was not so bad also. What they used to do supposing there's a quarrel between two men, they would use their boxing, box each other nicely and everybody will box each other.

Finished! [Laughter.] Nowadays you cannot box anyone, you cannot ask for forgiveness and it's too much of prestige, this, that, all these artificial things have made you feel guilty because you are supposed to do that. If anybody, it's natural, if anybody has said anything to

you, you'll just go and box him and say, “Why did you say such a thing to me?" and that fellow will box you back and finished. [Laughter.] Was a very common style, you see in all these old American pictures you see all this, I've seen it all the time.

[Laughter.] [Aside:] [Hindi.] But this guilt business has come because of sophistication.

I used to think, `Why do they feel guilty for everything?' First is sophistication, first reason is. Because you cannot go and say somebody, `Oh I'm sorry I've said this and please forgive me,' and another person may not even forgive. This is due to sophistication and no communication. There's no communication. I mean in a country like India people will fight and next thing you'll see them hugging each other. It doesn't last long, very much.

But if there is any, sort of a very big problem between the families or someone something, an ancient one then they'll keep it up. They will not talk to that person, they'll keep their distance, they'll keep it all the time. But here it is not so. Superficially they'll meet everyone. Superficially they'll talk to everyone but inside they have that guilt.

So because of this superficial sophistication what has happened that we suffer from this left Viśhuddhi and then Viṣhṇumāyā gets angry. That's why most of the people in the west, I have seen, have left Viśhuddhi and even I have got it from you all. It's like that.

So it's nothing, it's artificial, it is mythical, nothing to feel guilty about. After all even if you have done anything wrong you would have been in jail.

You are sitting here, so how can you be guilty.

So this guilt business has killed our growth in Sahaja Yoga very much, I know that.

So first of all, how to overcome your ego is the problem. Ego is there and when you see your ego and you cannot say that you are egoistical, you have to put the result of that as a left Viśhuddhi *[UNCLEAR* problem].

So the first thing you have to do is to see that you have ego. All right, then you stand before the mirror, separate yourself from your reflection and start telling off your own reflection, `Now what do you mean by having ego in yourself? You are a Sahaja Yogi, you have no business to have any ego.' But if you have the guilt you will never see you have the ego. You will just feel the guilt but never see you have the ego. And that's how ego remains and the left Viśhuddhi also remains. Both things can be easily conquered if you face yourself, just see yourself. `This was my ego? Yes. Why should I have ego?' Now there are ways of removing all these imbalances within ourselves through Sahaja Yoga. It's not difficult. And has been removed.

So you know right side, left side, it's so simple. Sahaja Yoga is just movement of your fingers and hands, that's all. It's not a thing diagnosis, where they take out your blood, take out your tongue, take out your eyes and declare that you are healthy. It's not that way. It just, you can feel it, that you are all right, you are in balance. Once that balance is established there is no problem with Viṣhṇumāyā.

So this Viṣhṇumāyā who was the sister of Śhrī Kṛiṣhṇa and later on came as Draupadi and all that is today also existing in this light and in your left Viśhuddhi.

But people do not want to see what's wrong with them. This is the big problem.

Like in York they had a church where a bishop of Durham, useless fellow, he declared that Christ was an ordinary man and he could have been a homosexual., Can you imagine, such a thing to say, I mean, even to hear is too much!, And we should make some experiments, we should find out through some discoveries. Can you imagine such a hopeless thing he should say in the church.

So when the whole thing, the ceremony he said it, then our Archbishop of Canterbury, who is another one, was so enamoured by the new discovery of this fellow that he honoured him in a church in York. And then after the thing the whole working was about to be over or something they saw lightning looming round the church, around it. When the all the people were out this lightning completely fell on that thing and destroyed the whole of the church, except for the lower part. Now instead of seeing that what they did was wrong, what they said that, “See, look at the grace of God and the grace of our faith that the lower portion of the church was not burned." [Laughs and laughter.] Such an explanation to be given! So then explanation come.

I've seen is very common here, because mind is very intelligent here: `I did this because I thought like this, I thought like that.' Always there is an explanation for everything that you did wrong. `I thought like this.' But

why did you think like that is the point nobody wants to hear. If you think, `Why did I think like that?' So this is an escape from the assertion of your ego that has harmed others or also it has harmed some Gods. It's just an explanation and people wriggle out. Actually there are so many wrigglers I have seen like Mr. Waldheim, they just wriggle out of all these, all the problems they have created, all the bad things they have done, I mean, somehow or other they know how to wriggle out.

Because this method they have developed is to just to say something that would somehow or other give them a little capacity to escape. But they don't want to face it.

So now, we have to understand that we must face it and I know of Sahaja Yogis also, say there are certain, whom you tell them now, [`What right have I?'] `I thought...' But why did you think? You should have seen the vibrations. You are not on the thinking level, you are now on the vibration level. Why not use your vibratory awareness? `I thought.' Once this `I thought' comes in your attention is on something that is mythical. The reality is that you have committed a mistake, all right admit it's a mistake and is to be corrected.

Now take a car, now there's a car. If the car gets out of order or something, the car doesn't think, `I thought,' does it? [Laughter.] And we also don't think that the car thought, never. What we do is to correct the car, finished! If we have to drive the car we correct the car.

In the same way this mind which says `I thought' should on the contrary correct itself.

So this sentence of `I thought' should be out of the language of Sahaja Yogis.

So we don't think, you know, we are in thoughtless awareness.

And then things work out, properly. When you start thinking that, `I think I am responsible' finished.

When you start thinking, `I am not responsible,' it's all done by God, `I'm not responsible for anything.' If some mistake is done it's God's mistake, let Him have this left Viśhuddhi. [Laughter.] But I haven't done anything wrong. But when I say `I thought' means I take the responsibility and I create My own problems.

So to take a decision you should be in that state of thoughtless awareness.

Many times I see all these things happening like a drama around Me. I keep quiet. I say, “All right, all right, everyone all right." I take the consensus. But whatever has to be done is done according to God's will.

But it doesn't amazes people now, it used to once upon a time, because it corrects people, it is fruitful, it achieves results. Ultimately now they have accepted that whatever Mother decide is the best. But I don't decide, actually, to be very frank I don't do anything. But I see it so clearly, so evidently that this is the right thing one should do, so why do wrong things? That's how you have to develop yourself, to get over this problem of Viśhuddhi. But Viṣhṇumāyā has to be worshipped, has to be really remembered every day, because that is a common failing in the west.

Now if your Viṣhṇumāyā is bad, angry with you, then what happens? You go on adding guilt after guilt, guilt after guilt, guilt after guilt. But all the time if you are alert and keep your Viṣhṇumāyā intact then what happens?

That She looks after you, She doesn't allow any guilt to come in. And then the enjoyment of your Spirit is maximum. With the guilt it's a dent in it. You see, “Ah, I am so happy Mother, happy, very happy I am rejoicing” but suddenly what happened? “Oh, I did that wrong." I have seen people getting upset for small things, I mean, of course I have another life also, a very sophisticated world.

One gentleman was eating all right and suddenly, “Uh!" “What happened?" “Oh, I was supposed to telephone to that person and I did not telephone." “But now you eat your food, now. Why are you worried about that?" [Laughter.] “No, I should have." “But what is going to happen in any case? You have not telephoned so you have not telephoned now. It's all right, now you better have your food and telephone." Then he finds out that the man was not there at all, he could never have got him.

So all these things are, sort of, have created a kind of a norms in our life and these are so artificial norms. Now I was supposed to be there, say at this time, I am not there, so what? I should have been there, but if you are not there what's the use of feeling bad about it? I should have reached the place.

You'll be surprised, the planes will wait, the man will wait, everything will be there even if you reach eight hours later. [Laughter.] It would all happen that way.

But first you must get in tune with this All-pervading Power, with Viṣhṇumāyā. If you are tuned with that, attuned with Her then you will never find, it's all in front of you. It's just there because remember now you have

entered into the Kingdom of God, just test it. But on the contrary you are all the time using your human ignorance and then you get deceived.

Try to know that you are enlightened people, that you are not any more ordinary. But unless and until you use your powers what's the use? It's like some beggar, you put him on the throne. And when people come to Me, begs, whatever, all right. You are made the king, why are you begging? So not to feel guilty is our religion. Not to feel guilty. We have to face it. If we have done any mistake with open heart we should accept we've done this mistake, go and tell the person, do the thing or correct it, or attend to it, instead of making a capital out of it and putting it down on your Viśhuddhi. It is a very big problem in the west and I was surprised that it is very much on the increase and they are very proud, “Oh, I'm so guilty!" [Laughter.] Better go to jail.

All your pleasant temperament, all your joyous temperament absolutely gets poisoned by this guilt which has no meaning. Neither it can help you nor can it help anyone. I'm telling you with such earnestness, because I know it's a, in the beginning of course, all the Sahaja Yogis whom I've met in the west had this guilt.

Also Catholicism is another one. In the Catholic Church you are supposed to confess.

But I have seen Protestants very badly guilty. Protestants are no less. But in India you take any Catholic or a Protestant, nobody is guilty there.

As I told you the other day a story My granddaughter asked Me, “Grandma, what sins You think I am committing?" I said, “What?" “I didn't commit any sin, but

can You tell me if I am committing any sin?" I said, “I don't see any sin in you." She said, “But You know in our school they asked me to confess my sins, so what should I confess?" [Laughter.] I said, “What will you say?" “Oh, only thing I ate two ice creams." So I said, “Go and tell them." [Laughter.] So it's so stupid as that. If you see the point it is very stupid and this stupidity you should, Sahaja Yogis should not engulf. Keep yourself happy, makes no difference whatsoever.

And sometimes I make mistakes, like suddenly, I don't know why, Aristotle I confused with Tolstoy. I don't know why, Tolstoy came into My mind, though I don't think Tolstoy was anywhere near Aristotle or Aristotle was any near like that. But I did commit mistake and I've been thinking, “Why, why it was so?" Still it is very important. Even these people, you see, when they are described like, you see Aristotle had no influence on Tolstoy at all, is a fact. He had no influence. Aristotle was a man with politics and all that and he displaced all the philosophy on one side. Here is Tolstoy who tried to show how a person can resurrect.

I don't know if you have read him or not, but I think he is one of the great writers of those days. And the other day only I was comparing both of them and I said, “Look at this man, he is absolutely different from Aristotle, absolutely, two ends of the thing we can say and how is it that he never read Aristotle? He was such a learned man, he never read Aristotle." Then I just felt it's a Russian mind and Russian mind is extremely introspective and this introspection was missing in Mr. Aristotle, was taking out everything out of his head, the

yarn and putting people on the other line altogether of this politics.

Plato was even in a way worse than him, but this one is another.

So Socrates was finished and Aristotle became everything. But because I have been judging both of them on their merits, then how is it Tolstoy? Because Tolstoy was a born realised Soul.

So he saw life very differently. If you have read Anna Karenina there they have shown this lady, Anna Karenina, carrying on with another man, when she was a married lady and her husband very tolerant, working very hard and all that and could not give her sufficient time so she thought she has a right to be romantic. And then at the end he proves that she was never happy. But her husband was very peaceful, very forgiving, but she was never happy and ultimately she had to commit suicide. I mean these are old writers, used to write like this, specially those who were realised Souls. But if you give the same thing to somebody who is a modern writer he would show that the husband committed suicide, not the wife.

And that's what now we are in the modern times and that's how we are, that we feel guilty for none of our faults. Here is a wife carrying on with another man and the man feels that I am guilty because I am not so attractive that's why she's carrying on with another man and he commits suicide. It's not so.

It is the wife who is wrong, not the man.

So also there is a shift of guilt or wrong from one to another by our perverted thinking.

I have seen some men who are just like cabbages before their wives, specially in America. Just cabbages! I said, “Why are you such a cabbage?" So they say, “Mother, You see it was our guilt, the way we suppressed women." “But why do you allow your women to suppress you? That's also wrong." So they allow their women to suppress them because they think their forefathers suppressed the women.

I mean, doing the same thing, I mean, you are imbalancing yourself. Because you feel guilty. For whom? For your forefathers. I mean they are dead and gone, you are different.

Like that we try to make ourselves guilty, it's a fashion, you know, like dressing up in a funny way. All the time try to find out what wrong we have done is a typical Western mind. And then you become `Les miserables'. How can you be happy people? All the time you start blaming yourself, putting yourself down. All these theories and all those things that have come to you have just made you miserable people, without going to jail you are in jail.

Now this I was telling you about the dresses. There's a six inches skirts have come. Now girls feel guilty if they don't wear six inches.

So actually it is wrong to wear that, but they feel guilty that they are not wearing. Because these are funny norms we have created that whatever the entrepreneurs take out we should be slaves to them. Immediately we should start throwing away all our clothes, take new style, another style. It is in Paris something comes up everybody should wear. On the contrary if India anybody

starts such tricks, we'll never accept. `Get lost! We don't want all this nonsense.' So by that we throw away all the tradition which has grown us to this level. All our traditions we lose, because these entrepreneurs are working on us, we are playing into their hands and all these people are putting their yarns every day, all kinds of theories coming up from all over, we start accepting. If we do not accept we feel guilty.

It's very surprising how people accept nonsense.

There's a very painful experience of Mine when I went to America once and there was a little child of eight years and she said, “He takes drugs” the mother. I said, “Really?" I felt so shocked I just took the child to My Heart and I said, “Why do you take drugs?" He looked up at Me. He said, “My mother never hugs me like this." I asked her, “Why don't you hug your child like that?" She said, “Because I'll develop a guilt." I said, “How?" “According to Freud it would be a guilt." Now Freud is dictating that it's a guilt to hug your child, so you develop a guilt.

So from where is it coming this guilt to you? It's from these books that you are reading, these useless people who are guiding you, they have no character, they have no sense, they have no idea of reality and that's what you accept as Bible, then naturally you will be guilty.

If a little coffee spills in a party, “Oh My God!" then I think you are worse than a criminal. Or if somebody's carpet is spoiled then of course, I mean, you should go to jail immediately. [Laughter.] More on very superficial things these norms are made, on very superficial behaviours these norms are made and then you start feeling guilty.

You don't feel guilty that you are a racist, you don't feel guilty about the things about which you have to feel guilty. That you aggress people, in America killed thousands and thousands of people, millions of people there, nobody feels guilty about that. Or you dominated the whole world, nobody feels guilty about that. You feel guilty about things which are extremely superficial.

But for Sahaja Yogis, they are so deep, so deep that if they have to feel really bad about anything it is, I have to find out now what they have to feel bad. [Laughter.] So I've found out a simple solution if you feel bad please pull your ears, finished! Or if you feel guilty just pull your ears and the Viśhuddhi will be all right. It's a very simple method just pull your ears like this, finished! But sometimes I find people all the time walking before Me like this [laughter and applause], then I think what have I done to them? [Laughs.] Even while dancing they'll do the same. [Laughter.] This is bit too much for Me to see these people feeling, so I mean, in Sahaja Yoga is not such a hard and fast rule about anything. I mean you are absolutely free people and you have to use all the freedom, absolutely. You are not to sort of be guided by some hard and fast rule that all the time you keep your ears pulled down like that. Just to overcome this nonsense of your guilt I said, “All right you can pull your ears." And every time I see people just pulling their ears.

Yesterday one girl was wearing a big earring and she was pulling her earrings, you see, I was quite worried it might... [Laughter.] Sahaja Yoga is just a play, just an enjoyment it is not this kind of hard and fast laws and regulations as you see. Because you are now innately

religious, you've got your Spirit to see. What mistakes can you commit? But where you have to be careful you are not. For example, I say that before going out please take a bandhan. It's a kavach, we call it a kavach. Means, kavach, in English there's a word for that? Sahaja Yogis [suggest]: Protection.

Shri Mataji: That's rather, protection is abstract, but this is a protection of the Mother is a concrete stuff, you see, kavach.

So you take the kavach. Kavach is something you can say that people wear those armor, inside, you see that sort of a thing, is kavach.

So you must take that before going out or talking to somebody. That you don't do. Then I find there are, I said, “From where are you coming?" “Oh Mother, I went to see my, I went to a cemetrey." I said, “For what?" “Somebody died so I went there." “So did you take your kavach?" “No." And you can see all the bhoots dancing here on the head. [Laughter.] This is the thing is that and then you pull your ears, what's the use? It's just a simple thing, take your kavach when you are going out. It's so simple, I mean, in Sahaja Yoga we don't have to do horrible rituals that people do, nothing of the kind. Just take your bandhan in the morning when you are going out and if somebody is argumentative just give a bandhan. Anything little bandhan can work out so many things but we forget that we have entered into the Kingdom of God and all the Saints and all the angels and Ganas are at your disposal.

Now you have to believe in yourself. How am I to tell you that believe in yourself now? So this human nonsense of

feeling guilty should vanish from every Sahaja Yogi. That's why today we are having this Viṣhṇumāyā.

Now you see, for example the Viṣhṇumāyā entered into this house, because it's a new, dilapidated, old house and it was a brewery. It was wrong to have the Havan outside they should have had it inside.

Not to feel guilty about it, but again, I think they will also [laughs and laughter].

So, but this was wrong.

So Viṣhṇumāyā saw that you had committed a mistake She Herself came and cleaned out everything.

She didn't think that you should feel guilty, She thought, “These are children, still don't know anything about it, they don't know how many bhoots are inside. Better I go and do the job." And She cleansed it.

That's all, there's nothing to feel guilty about it. She knows better than you, naturally, so She's done the job.

So, a Sahaja Yogi is not like a person who looks as if somebody has died in his family. See like a very serious, he can't smile, even if you tickle he won't smile, you see, so much above everything, that sort of a person he is not. He's always bubbling with enjoyment and love and understanding and friendship.

Everything he enjoys, that's what he's a Sahaja Yogi. If you ever feel guilty, now of course better pull your ears, that's I would not cancel, because then it might be much more there. But ever feel guilty you said, “Why I'm feeling guilty?" Just introspect. And this is the difference between Aristotle and Tolstoy and yesterday I just realised that why I thought of Tolstoy instead of Aristotle.

Now our Viṣhṇumāyā principle is to be always kept very alert because it helps us in many ways. First of all it helps us to pass the messages from your heart to your head. It is the one by which we integrate.

Our heart and head is integrated by the Viṣhṇumāyā principle more than the Viśhuddhi on the right side.

Viśhuddhi on the right side can create collectivity, can create understanding with each other but on the left side it helps you to keep a complete integration between your heart and your head.

If there is a guilt you just think of it and analyze it. It means that there's a struggle between you in your heart and your mind, isn't it? Simple as that. If it was integrated you would not feel guilty. And that is why all these artificial theories that have come, all these artificial yarns that you have read and all that, you forget it.

You are a Sahaja Yogi and you have entered into the Kingdom of God, enjoy! That's all you have to do. But you have to get to that state of enjoyment and understanding that you are above all. Even you can't say that you should not be like Buddha who's sitting silently. Nothing of the kind. Buddha was sitting silently only when he was doing meditation. Otherwise you have seen the fat Buddha with all the children and laughing Buddha. That means Ego must laugh at itself. That's how this filth of this guilt won't be there. Just laugh at yourself. How I did like this. Laughing at yourself is a very good way of understanding yourself. Try to find out what nonsense I do. How I behave.

Like there's a lady, she always feels responsible for everything, know? I call her *[UNCLEAR* Ghivdhari], means

the one who held the mountain Govardhan in his hand. Like that she thinks she's responsible for everything. And I try to outwit her in all her responsibilities, just to make her understand that she's not responsible. And when she feels she's responsible she's all the time accumulating this guilt in her. Because firstly she's not responsible and secondly being responsible she's definitely going to commit some sort of mistakes and then she's going to take the responsibility of the mistakes and feel guilty. Then Viṣhṇumāyā gets angry and if She gets angry then you'll have problem of the left side.

And left side is so important that it doesn't show, it doesn't express itself but it is painful to you. Left side is your own, it is painful to you, is troublesome to you.

If there is ego others are troubled but if there is left side you feel bad.

So don't feel bad for anything, I mean, some people feel bad because they were late for Pūjā, doesn't matter. That's the time you had to come.

Some people feel that they couldn't bring something for Pūjā, doesn't matter. I never say, “You didn't bring this, you didn't do that." I have never said anything about the Pūjā, never, even once. That you did this wrong, or you should not have done this wrong, should have got it.

Gradually you all have learned. What was the need to tell you otherwise there would have been another big well of this guilt in your heads.

So you have to learn, you have never known Pūjās before, you don't know what Pūjā means, you don't know anything of that kind, how it helps you.

So, whatever was done, you are growing, after all children when they are growing they'll do mistakes. Only My job is to protect you and that I am doing.

But now don't try to destroy yourself by feeling guilty. That's why we are today doing the Pūjā of Viṣhṇumāyā. She is Kālī who is the sister of Śhrī Kṛiṣhṇa and who was Draupadi. Who is the one who is all the time for our protection and for telling us that we should not feel guilty at all and enjoy life.

May God bless you!

Contents: 1992-07-19 **Guru Pūjā, Guruship in Sahaja Yoga, Cabella Ligure, Italy**

Yesterday, you had asked Me for the status of a Guru. It's a state. It is not a status because status is external, can be bestowed upon anyone and anybody can say that, “This is your status." For something external merit, or something, you can give a status to a person. It is a state. `State' means the innate being, evolved to that level that you become the master. Of course you have to be your own master to begin with. No doubt about it. If you are not even your own master then how you can achieve that state? Now as I say it is innate. Then one starts thinking, `If it is innate, in a Sahaj way, how do we achieve it?' There are certain faculties which we have to develop to begin with.

The first faculty is if you can become thoughtless. In meditation you can become thoughtless for a short time. Gradually this short time should go on increasing, that you are without any thought. This happens also as we can say is a state, but how do we achieve that, again?

Because human beings cannot understand that anything can happen spontaneously it has to be done somehow, something has to be done.

For that, in Sahaj, we have something very, very simple, that you have got a mantra as `Nirvichar'.

So now you watch anything saying the mantra, `Twameva sākṣhāt Nirvichar', then you'll start seeing that, witnessing that, without thinking. Just see, witness. Just seeing itself creates that state within us the first state, is very important that you become the witness, the `Sākshī'. As soon as you become the Sākshī, the whole thing whatever you are seeing gives you a complete idea, subtle as well as gross, of that thing. You see it and you know it and, as a Sahaja Yogi, it becomes your knowledge. We can say, in the modern terminology, that you see something, it gets recorded in your mind and it manifests joy, it manifests knowledge, it manifests compassion, whatever may [be] the situation. Because now you have many dimensions which you have to develop, these dimensions are to be developed.

Now supposing you go and meet someone with whom you have to deal. He's talking, talking, talking.

Just become thoughtless.

So now, what is the thing that will happen as soon as you become thoughtless? First his thoughts, his bombardment will not touch you because you are in a different realm altogether.

But in that realm your power will manifest: it may cool him down, it may shut him down or maybe he may just feel tremendous love for you.

So the word `Guru' means gravity: that the Mother Earth has gravity. In the same a person who is a Guru has to have the gravity. But how do you develop this gravity? Some people just artificially become very grave and sometimes show that they are very serious or something like that. Gravity is within yourself.

In the second state, we should say of Guru pada, is your gravity [which] must manifest. As you become the witness your gravity starts expressing itself. It will not show as temper or seriousness or anything like that. But it will manifest in a way that the whole thing will become extremely dignified and majestic. It will just manifest by itself.

So the state in which you rise, now becomes effective. Before this it was not.

You had to all the time manipulate, say this, say that. But in your silence you can manifest your gravity and this gravity is extremely [magnetic]... it acts like a magnet.

As you know there's a magnet in the Mother Earth. That we call as the gravity, by which people are attracted. We are resting on this Mother Earth because of Her gravity. Everything is attracted to Mother Earth because of Her gravity.

So you get a magnetic temperament, magnetic character, magnetic personality. And this magnetic personality that you develop, immediately shows that it is manifesting its power. Try to understand. Like the light now is coming on Me: it's just giving light, but it is not manifesting anything. We can see the sun's rays, is the best example. Sun's rays when they fall onto the leaves, the rays, which look simple, manifest their power of

making it into chlorophyll. In the same way, when you are at that height or at that state, then without saying anything, without doing anything, even [with] a glance, you manifest but not only that, but you record everything.

So many people must have noticed that I seldom forget things. Like once I was travelling and I saw some red stones near Sangamner and when I said that, “Why not we have some red stones for Pratishthan?", they said “But there are no red stones in the whole of Maharashtra." I said, “There are." “Where?" I said “Go on the way you'll find them near Sangamner." They said “We have travelled so much, we'e never seen." I said, “I don't know what you are seeing you know, what you are watching, I have definitely seen." When they went there they saw mountains and mountains of these red stones and they never noticed it even! So now, when you start witnessing something without thought there's no obstruction for absorbing the knowledge about that thing because there's no thought. It's complete absorption takes place. And then it manifests. This is how the Divine Power works within us.

So with our gravity what we do is to touch that depth within us, which can carry the Divine Power and manifest. Unless and until we touch that depth within us, Sahaja Yoga is like `Hare Rāma Hare Kṛiṣhṇa' [cult]. Nothing better than that! And that's why I find so many Sahaja Yogis, sometimes, really go off their rails suddenly. Because they have no gravity to go down into their own being and to feel the beauty and the glory of their own being and to use that gravity for manifesting

Divine Power. We could say that, supposing there is a vehicle, which is very weak, which is not yet properly fixed, cannot be used for something substantial. And the most substantial thing in your lives is this Divine Power, which looks very light; you never feel the weight of this Divine Power. You'll never feel the pressure of this Divine Power. But if you are not clean, if your channel is not clean, then this Divine Power cannot flow properly, it cannot manifest.

So when we say that we are the instruments of God Almighty then, like this instrument [the microphone] we are; now we are connected to the mains. If this instrument is not all right then it cannot manifest whatever it is supposed to do. But we are much above all these ordinary instruments, even the most complicated [ones], even the most advanced and developed by science. Because we reach a state where we ourselves become the science. Science of Truth, an Absolute Truth.

So what is needed for a Guru is self-esteem. This is a very important point [which] people don't realise: the self-esteem. To achieve the self-esteem we have to introspect and know that, `Today I am not what I was before. I am a realised Soul. I have got powers. Of course I have powers. Powers of love, powers of compassion, powers of grasping things, powers of creativity, powers of giving realisation to others.' Nobody had these powers! But somehow or other in Sahaja Yoga you are not self-conscious. And we should not be self-conscious because that can give you ego, but we should have self-esteem. `I am a Guru. I'm a Guru. I am not an ordinary

person. I am not on the street. I am something special. I am on the shores of Truth.

I have to salvage the people who are blind, who are mad,' all kinds of things.

In the most chaotic conditions this world is today.

So at that time a kind of a silence will come within you. When there will be any such crisis, immediately you will become extremely silent. But this is again a state I am telling you [about].

So now, if there is something that makes you upset or makes you unhappy, try to reach that point, that axis which is just silence. And this silence will make you really powerful because this silence is not only yours. When you are in that silence you are in the silence of the cosmos, silence of the cosmos. And the silence of the cosmos works for you. You are in connection with that Cosmic Power we can call it. But it's more than that, is Divine Power I should say: Divine Power which is working all the cosmos.

So, if you just become silent within yourself, know that you are sitting in the Kingdom of God.

It's like this: when, say, you get the great honour of becoming a king then you walk up to a throne and you sit down and look around and you feel the silence of the state that, now, you are the king. This silence is the sign that you are definitely, definitely you are now in contact with the Divine. You are silent because the Divine is going to look after everything. You don't have to do anything: just keep silent. But not forcibly. It's, again, a state.

You see, if any turmoil takes place, any problem takes place, suddenly your attention will jump on to that silence and once you jump onto that silence you [are] being in contact with this whole All-pervading Power. And when I talk about All-pervading Power we still don't understand what it is, what it means, this All-pervading Power of love. Is it some sort of an energy floating around? Or is it some sort of a river? Or some sort of a ether? It is the complete, the totality of Reality. Complete totality of Reality, is this All-pervading Power. Other things are unreal.

And the reality is so efficient. [The electricity stops working and Mother touches the mic to check it's working.] It is so efficient; it never fails, like this mic. It's such a tremendous, we can call the intertwined process; which we cannot even imagine with this human understanding, how it controls, how it works. I mean, for example [if] you see the trees. A rose bush will give rose only, it won't give apples. It will grow up to a certain height, it won't grow like a coconut tree. All the character of this nature is maintained, nourished, looked after, controlled absolutely at the right time, at the right seasons that's why in Sanskrit this is called as `Rutambhara Pragñyā *[UNCLEAR]*. `Ruta' means seasons and Rutambhara Pragñyā means the One which looks after the seasons, that knowledge which is enlightened: simple definition [laughing]. But still it doesn't explain because it is so complicated for a human brain that they cannot understand how it works.

Now all the miracles you have described I have seen, I mean there are so many still to be recorded, is just a play

of this Power which thinks, understands, cooperates, coordinates and loves and looks after you. [It] is at your disposal, at your disposal. Wherever you go the connection is maintained. It's like a governor travelling, you see, the security travels with him.

So they are all around. Not only with Me but with you also. You are already booked there. And They know you are the one they have to look after, They won't look after anybody else. They won't do anything for anybody else but for you people. Now try to understand the self-esteem part! You are Sahaja Yogis, means you are such special people that this Divine Power, wherever you may be, whether you are sleeping, you are walking or you are sitting under the tree or in your house, wherever you are, that connection is maintained. Like a talkie-walkie you can call it, at the most. But you don't have to talk, you don't have to say anything, you don't have to command, you don't have to request. Nothing! It is at your disposal. Because already you are one of the governors in the Realm of God.

So all the protocol that is yours. Anybody who tries to insult you or trouble you has to pay for that kind of an action.

So you should never worry. You should never think of those things on the mundane level. On the contrary I would say, better forgive, because God knows what will happen to that person who misbehaves. It is not only compassion, also It is wrathful, It is wrathful. You are special people; only thing you have to have your self-esteem and you must try to maintain your balance.

Once you come in balance, the job of a Guru is to give balance to others.

It balances everything. It will balance the nature, climate, atmosphere, society, human beings. It is there to balance you. And that balance comes from the Guru Principle which balances you. If you have Guru Principle in you, you get into balance, automatically. Automatically you become a balanced personality. Nobody has to tell you `Now you balance,' you are balanced.

So now, how do we develop that balance? Of course in the ancient times they had very severe methods, is not to eat much, to starve yourself and go to Himālayas, stand on your heads and do all kinds of things. This will bring great imbalance. If you become an austere personality it will make you such a dry person that nobody would like to stand near you; I mean you'll be burning absolutely.

So the ascetic ideas, I don't know from where it has come, whatever it has come. Maybe because they wanted people to pay more attention to their Spirit.

But a Guru is not ascetic by nature. But he's so detached that he's ascetic. He may be the king or he may be a beggar or he may be a big personality somewhere or he may be just an ordinary person, if he is a Guru, then in every state he is in complete balance. Nothing can disturb him. Supposing you put a crown on his head, so what? Whether it is a cardboard crown, silver or gold or diamonds or anything, it can never impress him and he can never go into imbalances. Food for example; food is one of the weak points I think. A Guru who might eat quite a lot, may not eat at all; may like something to eat,

something not to eat. Whatever it is, but nothing can dominate this Guru.

So the symptom is that you are in balance and you cannot be dominated by food or by power or by wealth or money or anything, nothing can dominate you. You are above all these things. And once you know that you are above these things then you are not afraid. No more you are afraid. Fearlessness comes into you, you become absolutely fearless. Nothing can put you into imbalance. Nothing can dominate you.

Nothing can weaken you. Nothing can make you an addict. Nothing is tempting. There's nothing like temptation left anymore.

When you reach that state, beyond temptation, beyond any greed, beyond any lust, then there is no problem, nothing. Nothing can really bring you down. You may wear ordinary tulsi [Indian basil] garland or you may wear pearls or diamonds or anything. That doesn't touch you. But you don't run away from anything because when you run away from something you become an ascetic artificially. Asceticism is within yourself, innate.

So nothing can hamper you, nothing can matter. That state we have to see, but mostly what happens with people [is] they'll say “Mother I don't think I'm a Guru." I said, “Why?" “Because what symptom you told me, all they are there. I still want to eat this food, I still [do] this thing." You are going the other way round! You shouldn't try to weigh upon what I am telling you or try to judge yourself. Don't judge! You just gradually rise, appreciate yourself. And gradually you rise and settle down on the position that you have achieved.

Instead of that you'll feel very deānt and you will feel very much depressed if you start judging, “Oh, Mother has said that we must have this, Mother has said we must have this." If you all the time start judging yourself: this will not help you. You are self-assured. You are sure about yourself. There is nothing to judge, yourself or to tally.

Sometimes I see some people go on saying, “Mother said so!" I might have said, might not have said, out of reference, whatever it is. What is it? Now, I have said so. What are you saying? Because this is a very good way of troubling others “Mother said so." “What did She say?" “That you should not take your food every day." I never said it. But somebody can start something like that, stupid. Supposing even if I have said it, doesn't matter, what do you have to say? So you even outgrow into your own experience what is good.

You wouldn't believe that as a human being I am useless. Really it was very difficult. Actually My father used to tell Me so many things about human beings. What sort of things they are and how I should appear. And it is very difficult [for Me] to be a human being, very, very difficult. First I didn't know why the reactions are like this, why people behave like this and what to do with them, how to mange them.

It's quite difficult. You can say even William Blake had the same problem.

But when you reach that state then you're just enjoying yourself. For you, you have a greater enjoyment than Mine. Because you are already human beings so you know about human beings; and then you see your ascent

and is much easier for you to appreciate [that]. For Me it is... I don't know, because I have never known temptations, I've never known all these qualities that you had, so I don't know how to judge what is coming out of it, you see. If you don't have any problems, if you never had any, say, temptations, as you were you are, what is so great? But from something human you have come to a higher level, is very creditable and you can enjoy much more than I could enjoy or Christ could enjoy or Śhrī Kṛiṣhṇa could enjoy. Because the one who has risen, has grown now feels the fragrance of his virtues and qualities and greatness. Then he enjoys himself.

“So what? I am sitting here” he'll say, “alright, I am sitting here, why are you bothered? I am alright!" To him a proper understanding of this change comes and he understands other human beings much better who don't have your capacity, your knowledge, your depth, your gravity. Because you have been a human being, now you are Divine. Because you have been a human being you understand other people.

So a Guru like Me, I don't know, it's a very different situation here because I am a Mother and I have seen these Gurus, the real Gurus; they are very harsh people, I must say. I couldn't understand how they beat people, how they thrash them, how they hang them on the [water] well, do all kinds of things. I couldn't understand why do they do it. But they have come out from the human level, from struggles and fights, so they think that, `Why should others get it so easily why not they also have the problem?' But you didn't get it on to all these problems. You are different from those Gurus. You

got it Sahaj, in a very simple manner. You didn't do anything. Sahaj you got it, absolutely Sahaj. You didn't do anything about it.

So your role as a Guru is different from those Gurus who struggled so much to become a evolved soul.

So your attitude towards things has to be more compassionate, more understanding, more loving.

As you got it Sahaj, others can also get it from you. Don't have to do something horrible, don't have to shout at them.

Some people who met Me told Me and which is very sad, that some Sahaja Yogis said something harsh to them so they had to leave Sahaja Yoga. A Sahaja Yogi should never say anything harsh to anyone; he has no right to say. Because without saying anything to you, you got you realisation, absolutely free. Without doing anything you have got your realisation and if somebody is coming to you for realisation you must do it in the same manner. You didn't get it through some sort of a austere, we can say, training.

So this attitude must be changed. And I have seen that if you have this attitude then you could be a Guru but not Sahaj.

So now try to understand there is a difference between a Sahaja Guru and a non-Sahaj Guru. They are very hot tempered, very. And a Sahaj Guru has no business to be hot tempered. Everything so nice, so beautiful we have, all enjoying this beautiful atmosphere. Such love, such compassion, such respect for each other. No competition, no politics. Just if you understand one thing that you have got everything in Sahaj manner and in the same

Sahaj manner you can give it to others and you'll respect others [in] the same manner. I think you will be able to...

There's a gentleman who's taking photographs, see who he is, he is not supposed to take photographs of all these things. Without permission he should not take. Rel margunya tenchya basna. Te reel margunya [get the film reel from them]. These are mischievous people you know.

So now we are in a Sahaj style. You all know that you got all the powers, that you are all Gurus, that you have achieved so much, you can do so much. Then you have to be Sahaj. You got it Sahaj, so you have no business to be harsh, horrible, hot tempered or strict Gurus. But it crawls up! I have seen sometimes quite a lot of military business starts in Sahaja Yoga also. Military sort of treatment, that cannot be. No disciplining is needed. They'll be disciplined by themselves. They are Gurus, who can discipline a Guru? And then they are Sahaj.

So your style is very different.

None of these Gurus knew how to even give realisation. I am telling you frankly. They never knew that Kuṇḍalinī can rise with their hands. Very few people historically have given realisation, so far. But you people are giving left and right to anybody who comes, you know. Just now I said: “Alright, come along, look at this person.

So all of you sit dow, this is it, this is it." You have crossed the limits of science now. You have become science yourself of the Divine and you know each and everything about it, `This Chakra is catching, that is catching, I am catching, you are catching.' But the way we deal with others is the Guru pada: kindness,

sweetness, concern. That's what your Mother has given you, concern. The concern that flows about each and every person. You have to have concern. But these Gurus [say], “No you go, die! Kill yourself, eat grass!" No, not that way.

So you also have to be a motherly Guru, a sweet Guru, extremely sweet, kindly and understanding, forgiving. Because what is the purpose, what is the purpose? The purpose is to spread Sahaja Yoga.

That's the main thing we miss out: that the purpose of our realisation or of our birth is to give realisation to others, to spread Sahaja Yoga, to emancipate others, by that to emancipate the whole world. It's our responsibility. If you are responsible then how do you behave? So no more we have priesthood, no more. Nor that one person says so, that person says so, this has happened, Nothing of the kind. What you have to say you say to that person. And you yourself will see how you are reflecting your personality on another person, how he reacts and he, how he behaves.

Gradually I have seen our collectivity is learning all this. Gradually I find all those horrible dominating people have run away from Sahaja Yoga. Also I find that people are extremely loving and kindly to each other and also to others because you are embodiment of goodness, embodiment of righteousness, you are embodiment of patience, compassion, love and concern.

So it is not how you can do it, you are all ready.

But you shouldn't just give up. I said: “Just look at something and watch." Nobody can do that, but you all can do it.

So the self-esteem and then assumption. Assume your powers. If you are a Guru then assume your power. You do not assume you power. You still think, `God knows if I have the powers or not.' This, that.

That means you are just the beginners still. `No! I am the Guru! Aright.' We do say, “Mother I am my own Guru” that's all. But is just saying from the lips. Not only that you are your own Guru but of the whole world. It's a collective `Gurudom' we have, I should say, collective. And nothing can escape us now, we are formidable, absolutely formidable. Nothing can escape us.

If this is understood that we have to assume. Here now, they elect somebody who is a very cruel man, put some clothes on him and say he's the pope. Alright he's the pope. But he's not, he's just acting but inside he's not. That he's infallible! He's fallible, a hundred times. That is not with us. We have all these things within ourselves. We've got them, they are there, we are the possessors of that, only thing you assume.

Once you start assuming, all badhas will run away, everything will run away and you'll be surprised.

Who can stand a person who's a Saint, who is a Guru and who knows he's a Guru? Nobody can stand.

They'll run away. But you have to have introspection to see that your self-esteem is completely correct.

It's not just [that] you are thinking you are a Guru. I have known some real Gurus and I would never allow you to go to them because God knows if you can come back in one piece or not! And I have told them, that they are real Gurus, I know, but don't go near them. Because what they lack is this compassion, this Sahaj style. Because

they think they have worked very hard so why should these people not work very hard.

You may be anything. You can be doing this work, that work. You may be educated, not educated.

Makes no difference. Whether you are rich, poor, makes no difference at all, as long as you know that you are the Guru and you assume your power. In that assumption as if any talent, if you know music, you know you know music. If you know how to cook, you know how to cook, if you are an administrator and if you know administration, you know administration. But that could be also not totally absolute. But you are already Absolute Totality of Reality. The reality is at your disposal. But you assume it, you are not ordinary at all. You can say you are extraordinary in ordinary.

In that you will just drop out all that is nonsensical, just drop out. Others will see you and be surprised: What sort of people these are, what sort of a life they lead, how nice they are, how kind they are.

And the knowledge is so subtle and so great and of such a highest degree. But you never feel bloated up with ego. I have not seen any Sahaja Yogi who says, `Oh, I know all about Chakras and this and that.

How dare you say like that!' With the mustaches upward. [Laughter.] No! With all this knowledge you bend down like the tree, which is laden with fruits bends down. And that humility, that simplicity and that humility gives you the special edge which can pierce into any heart.

Thus you became apostles of Truth. You can become prophets like William Blake. You can.

So many things you'll be manifesting and you won't believe yourself. But believe, you are one with that Great Power which is God Almighty. They were discussing for ages I think about the immaculate conception of Christ. Such stupid people I have never seen. But He's God! He's God Almighty, he is not a human being! He can do anything! How can you judge Him and judge his powers and his working, how can you? To discuss about God, have you got his brains? I mean, it's something, a person like Me discussing about banking! [Laughter.] After say one or two sentences I go off. In the same way when you start discussing God you must know you do not have that capacity to discuss about God, what His relations are, how He got a Son, this and that. Who are you! What's your own position that you can discuss? And then in that humility you realise: It's God Almighty, He's Almighty. He can do anything! Then that faith [comes in], not blind, but a real faith in that feeling that God is Almighty and that now you have become the messenger of that God Almighty, gives you all the strength, all the courage, everything and his compassion, his love, his attention and his understanding.

So this faith should be absolutely one with you.

Once I went to meet one real Guru. Oh he was a very horrid fellow otherwise! He has slapped so many people, thrown so many people down from the hills and all that kinds of things he has done, no doubt.

But still for Me he has tremendous regards. I went to him, so he just started talking to Me as if you talk to a Goddess. He said: “How do you find these worldly people here?" I said: “Alright, after all I have created them!"

[Laughter.] “Ah but” he said, “still but, you are God, with Your power why don't You change them a little bit?" I said: “That's what is the problem. I have given them freedom." I have said, “Alright it's freedom to you. You can choose if you want to get transformed or not, I cannot force [you]." He said, “But God Almighty You are, You can do anything." I said: “I can do everything but I do not want to do certain things; and one of them is to take away the freedom from them. That is their freedom to choose. That's given to them because, if they are to have the ultimate freedom, they should have this little freedom intact." So he was quarreling with Me about this, he said, “But when you are God Almighty there could be some other method these horrible people, what to do?" I said: “Your concern is all right and I understand because you are a Guru, but when I am God Almighty supposing, then, My style is different. I can't be like you." Then he said, “That's true, You can't be like me." That is what I have found in him. He was talking to Me only as if I am God standing before him. And then he told all the disciples, “You see, you praise, you praise the Lord, praise Her, `suti kara', because God is fond of praise." I said: “Really." “Yes! [Laughter.] If you praise the Lord then He gives you everything, I have seen that. I always praise Him.

Whenever I want something to be done I just praise Him and He does it for me." So, I said: “It's true, I must accept it because He's Bhakti Gamya." You cannot get to Mother unless and until you have really Bhakti from your heart. Is all already sort of a built in restriction. What can

you do. If you don't have Bhakti you cannot get to Mother, no, you cannot.

You cannot get to God. But if you have Bhakti then you can get to Mother. Is written `Bhakti Gamya'.

If somebody says “All right. Raise my Kuṇḍalinī!" I cannot raise his Kuṇḍalinī, not [only that] but for seven lives he won't have realisation! But if somebody says “Mother will you please give me realisation." Once! So not only humility but Bhakti . And Bhakti is only possible if you have your faith. That's the thing is the faith which is challenged nowadays by all kinds of stupid people; intellectuals, these horrible people who are taking out yarns out of their head, or also by science and this so-called `Catholic Church' and this Church and that Church.

So your faith in God has to be absolutely, absolutely untarnishable. Nothing can disturb that. That's very important. You have seen all the miracles of God. You have seen how you're working out His powers.

You have known all these things. But still the faith in God is missing. The person who has complete faith on God is called as the one... is God himself they say. Is called as Param-Chaitanya. The Guru is called as the one who is himself BrahmaChaitanya.

So when this faith in God is absolutely established in you that, “There is God Almighty. He's Almighty and that I am the messenger of that God." Just this understanding, when it becomes absolutely firm in you, then you are in the Guru pada.

I bless you today that all of you achieve that state that you reside in that Guru pada state. And wherever you are, whatever may be your position, whatever you may

do, the faith in the God Almighty that is so truly within you will express itself. Not only [that] but that it will manifest, it will act; just like God.

So many things can be said. I have said so many things before. And so many can be said later on also but today we have to remember one thing that we must have complete faith in the Kingdom of God and in the powers of God Almighty, complete faith and then in ourselves.

May God bless you.

***Contents: 1992-07-21*, Public Program, Day 1, Polyvalent Hall, Bucharest, Romania**

[Big Applause at the entrance into the Hall.]... It has to happen to you. It's described in all the Scriptures that you are to be born again and every human being is born with this potential faith in Divinity.

Whatever one may try to attack it, it exists there all the time.

So, potentially you are all Divine and the truth is that you are the Spirit. But gradually how our faith is challenged, in these modern times there are so many ways our faith is challenged. First of all, there are many false prophets called as Gurus from every country, specially from India. They have destroyed not only your faith but also possibility of your achieving your ascent. These are the special times, when you are born. This is the time of Last Judgment.

You have to keep your mind open like a scientist because this is the time you are going to enter into the Kingdom of God. This is your special privilege. Whatever you might

have done, whatever mistakes you might have committed, your spirituality, your divinity is intact.

Second attack you can say is from the so-called religions, because these religions are not spirit-oriented, they are money-oriented or power-oriented. Take any religion, it may be a Hindu, Muslim, Christians, any one, everybody is capable of committing any sin. It has not created those special people who are described as evolved souls. On the contrary, they are all fundamentalists and fighting with each other. They do not want to see the good in others. Today, the main problem is fundamentalism. It has mesmerized people.

They have achieved nothing but still they are sticking on to this old-fashioned nonsense.

Of course, I'm happy you are saved from lots of the European problems. Recently I was reading a book called as `Fraudulent Freud'. He has been a real fraud from the very beginning and I've been telling about this for the last two years, but people didn't like it. One side was this Catholic Christianity which says that there is original sin a human being has created. And even they were discussing if Mother Mary was a person born out of sin or not. For generations they did this nonsense.

In the original Bible there is no mention of the original sin, there is nothing like original sin. Otherwise, why should Christ attend a wedding? Did He want to promote original sins? That means all great incarnations like Śhrī Kṛiṣhṇa, Śhrī Rāma, Mohammad Sahib, Nanaka, all of them were sinners.

This suppression by the Catholic Church made all these horrible people like Freud to prosper. They took one from

one extreme to another extreme. And what is the result today? We have AIDS, we have all kinds of serious secret diseases and is estimated that sixty-five percent people, whites in America will die within ten years time.

So between these two, European countries were lost. But the path of ascent is in the center, neither in this extreme or that extreme. We have to understand that God Almighty is the greatest organizer. Also the second truth is that there is a All-pervading Power penetrating into every living work. You see these beautiful flowers here, we take them for granted. We don't even think how they have come out of small seed. Look at your eye, it's such a beautiful camera, who has made it? Your brain is a computer, what a wonderful computer, who has made it? So that we have a kind of a confused ideologies all over.

There is no definite authority to tell us that what is the absolute truth. Within you lies the Spirit, which is the source of that absolute truth. That absolute truth has to manifest in our attention. But if you are still carrying on with all kinds of nonsense, this ascent is not meant for stupid fools. Like a bully boy shouting at Me, “Jesus, Jesus." He doesn't know what he's talking, through his hat. If you call Him “Jesus, Jesus" will you meet Jesus? Or saying “Rāma, Rāma" will you meet Rāma? How many people have been doing that? They have even developed cancer of the throat doing all that. You have to be connected. Like a telephone has to be connected, otherwise what's the use of ringing? You are to be connected, to ascend into a new realm of spirituality. This is what is the second birth. Not just to certify that

`I'm born again.' By this certificate you are deceiving yourself. If you are born again you have certain powers.

I'm sorry I'm here only for one day and I won't be able to say much about this subtle system, which is built within us. But I would like to tell you what is this nature of the Spirit. You should not believe Me blindfolded, but keep your mind open as a scientist, because it is for your benevolence; it is for the benevolence of your country and the world at large. Like one gentleman in England wanted to ask a question about these photographs, but at the end of the program he got his Self-realisation and in his own photograph, he got lights coming out of Me.

So, this is not any trick. For what? I'm not coming here to take anything from you; I have come here to give you what is your own.

So far, all the people have been misled even by the medias, by telling lies. The reason is they are paid for it. It's all money. Only thing is how much you are willing to pay.

How many people there are who are really honest in this world? Unless and until you are honest, you cannot talk about God Almighty. And this honesty can only come when your Spirit comes into your attention. Spirit is the reflection of God Almighty in your heart. But before your ascent, it is just watching you, it's a witness. And this power, which is within us, called as Kuṇḍalinī, is the reflection of the Holy Ghost. If you ask anyone what is Holy Ghost, they don't know. Now, we have a Father, God Almighty; we have a Son who is the Son of the Almighty and we have no Mother. Why this Mother is missing? It's a dove. It's ambiguous. And we believe in it.

In the West, everyone believes in this kind of a story. We must use our brains. In India if somebody says that Holy Ghost means a dove they'll say, `Get lost.' They said if Freud had come to India and told these dirty stories about his mother's love, he would have been beaten up and thrown in the Arabian Sea. The intelligence here is not on all the people who call them as intellectuals. The intellectuals have taken out some yarn out of their head and you all follow it. I used to say there is no scientific basis for this fraudulent Freud and now it's proved by a very well, know doctor. And he says psychoanalysis is hocus-pocus. Now, after so many years, when it has done its damage to the culture and thought of people.

Third curse you do not have of the democratic countries, of entrepreneurs. In Paris they decide what everybody has to wear. Recently they have said that only six inches of skirts should be worn by women, six inches. Imagine what will be their situation. In the cold of London wear six inches of skirts, they'll develop varicose veins.

But people here believe into all these things. Anything comes from Paris is treated as Bible. I mean immorality oozes out of France. I mean they have no sense of morality and immorality. Even a housewife can become a prostitute, by law there's no prohibition. They are using little children, abusing them, doing all kinds of things. And they think they are very developed people. Thank God, Indians are not so rich to be stupid. And you, also. Thank your stars that you are not very rich. You also could have become equally stupid.

In America there's another stupidity, all kinds of stupidities going on. It is becoming a demono-cracy

there, not democracy. I don't know how to describe one after another. Only best way is to... I will be describing in a book all out I've seen the stupidity.

So the ascent is not meant for stupid, it is meant for the sensible ones. You have to be meek in heart. Christ has said, “The meek in heart will inherit the Earth" and not the arrogant, not the cunning, not the ones who think themselves to be very successful.

But the innocent. Like children.

Now, the nature of the Spirit I'll try to tell you in a very short manner. First of all, when the Kuṇḍalinī rises into these six centers and pierces through your fontanelle bone area, you start feeling the Cool Breeze of the Holy Ghost out of your fontanelle bone area, you feel. This is the actualisation of your baptism, actualisation. As a result, these centers are nourished, are integrated and put in contact with the All-pervading Power.

So, the world problems are due to the human beings and human problems are due to these fundamental centers. If they are corrected, if these centers are nourished and also integrated with this Divine Power, all our problems are solved.

So all our physical, our mental, emotional and spiritual, all powers get solved.

In India there are three doctors who have got their M.D. in Sahaja Yoga from Delhi University. They have theirs in subjects like cancer, blood cancer, epilepsy and tensions and blood pressure. But here, don't get influenced by the way the Western people have gone headlong into something that does know it suits.

This is the knowledge of the roots.

So, the first thing happens that you get rid of your physical, mental, emotional problems and secondly you become a powerful personality which does not keep any addictions. People have given up drugs overnight. Overnight many people have been cured. But that's not so important. More important is what you get. First of all your attention becomes enlightened. For example you pay any attention anywhere, that attention acts. Such a person has such innocent eyes that even a glance of such a person can solve the problems because through their attention this Divine Power flows. They feel this Cool Breeze on their central nervous system. That means they can feel this All-pervading Power on their fingertips. You are all capable of feeling that. You feel it on your fingertips, your own centers through Self-knowledge and also the centers of others through collective consciousness.

This is the new dimension you acquire in your awareness. Thus, you can help so many people. Means you can raise the Kuṇḍalinī of others. With your hands. It all happens spontaneously. You don't have to pay for this. This is just evolution. Why did we evolve? Because God Almighty loved us. He wanted us to enter into His kingdom. And now it is going to happen spontaneously. You can't pay for it. You also must know you can't work it out yourself. It works spontaneously, like a seed sprouts by itself. As the seed has the built-in power, built-in power, to sprout, you too, you have the built-in power to achieve that state. But as the Mother Earth has to do the job, somebody who is a evolved soul has to do it.

The second great thing that happens to you, that you know the absolute truth. Supposing you say you don't believe in God, all right, after Realisation you just you put your hands and ask a question, `Is there God?' Immediately you will start getting a Cool Breeze, sometimes a big wind proves it. Also all about these bad people if you ask them, you will get horrible heat or sometimes even a little blister. Even small children, if you tie their eyes and if they are realised Souls, all will tell the same thing, what the other person is suffering in front of them. But if you want to live with falsehood go ahead, nobody can force you because you are free to choose truth or falsehood. If you want to go to hell, go ahead. Or, if you want to enter into the Kingdom of God, you're welcome. It is your choice, you will judge yourselves, not Me, not God. And the compassion that you feel is active because this is the light of compassion. And for no money, for no gain, you want to help everyone. First time when I went to Russia there were twenty-five German Sahaja Yogis arrived together.

I was surprised, I said, `How come you came here?' They said, “Mother, is it not our duty that we should do something to undo what our forefathers have done?" For example, your country was ruled by French and today the French are taking such a interest. They are the one who came here and started Sahaja Yoga and they are all the time worried about you. Such compassion, such love. It is without any lust or greed. Fills your heart and you become a personality of dynamism with compassion. It is absolutely energy-giving, untiring task.

I'm Myself seventy years of age and I'm travelling every day from country to country. In fifteen days I'll be visiting about twelve countries. By God's grace, I'm very happily married and family, very good family, but I can't live without giving this love. And My family also understands, they pay such a lot, they have paid much more before. This compassion acts, as I said that if you just put attention, this compassion acts and gives such remarkable results, that you cannot understand.

So this is metascience, above science.

For diagnosis, if you have to go to some doctor, he'll take out your eyes, your nose, everything and say that “You are perfectly all right." You might be dead with pain in the diagnosis itself. But with Sahaja Yoga, one can easily say who has got what disease. And science is not conclusive. Today they find one thing, tomorrow they find another thing, third day find anything but doesn't attack a total issue. And whatever made out of science, may take one to extremes because they have no limitations. It reacts. But not your Spirit. Spirit doesn't move in one line, it spreads all over. And the light moves, penetrates and enlightens every part of your being and the part of others so you see your beauty and your glory because you get into a state where you are in the present. Either you are in the future or in the past. But by ascent, you can remain in the present, in a state of thoughtless awareness. In that state, you grow spiritually and then you and become your own master. Your wisdom is your light. Above all, you get the experience of joy.

I asked them, “What is Bucharest?" They said `Bucur' means joy. If this is the state of joy, you can very easily

achieve [it]. And the state of joy, it hasn't got duality, it is not happiness and unhappiness, but it is just absolute joy. In that state of joy, you just enjoy your Spirit, you don't need any physical comforts, physical joy. But you do not become an abnormal personality. You don't have to go to Himālayas. You have to stay here, have normal food, normal family life, everything normal. There are many great souls who want to be born, they will be born to you once you have your Self-realisation.

Now whatever I've said can work out in no time. It will take hardly ten to fifteen minutes. But one thing I must tell you very frankly, that it cannot be forced on you and you have to be humble in your heart. If you are arrogant, then it won't work out.

So those who do not want to have Self-realisation should please leave this hall. It will be very civil of them.

There are three conditions, which we have to fulfil, which are very simple. The first one is that you should not feel guilty at all. Means that whatever wrong you have done, forget it. This Divine Power is the ocean of forgiveness and whatever wrong you might have committed, it can dissolve all your mistakes.

And after all, you are all human beings you are not God.

So, please forgive yourselves entirely, not to feel guilty at all. If you have done any mistakes you should face it and finish it. But at this moment none of you are guilty. I verily say to you that you are seekers of truth and you will find the truth.

So please forgive yourselves entirely.

The second condition is, is even easier to forgive everyone. Many say that it is difficult to forgive, but logically whether you forgive or you don't forgive, you don't do anything.

So, when you do not forgive, you play into wrong hands. Those who have troubled you are enjoying the lifestyle and you are torturing yourself.

So you just have to feel that, understand that and you have to just say that `I forgive all of them.' You don't have to think about them individually, but in general you have to say, `I forgive all of them,' because it's a headache to think of them. If you don't forgive, then this center between the optic chiasm[a] becomes, you see like this... and when you forgive it opens out like that. If you don't forgive, then the Kuṇḍalinī won't rise. As it is you have tortured yourself and now you want to miss out all your Self-realisation? So please, you have to forgive in general everyone.

Third condition is that you all should be self-confident that you all will get your Self-realisation wherever you are seated. You should not doubt it. And I'm sure it will work out. One thing I have to request you, if you could take out your shoes, not those who are sitting, can take out the shoes and put your feet apart from each other, not those who are sitting on the ground, can take out the shoes, that's all because this Mother Earth sucks in our problems.

So please take out your shoes.

All of you will have to do what I tell you. If you don't want to do it, please leave the hall. It is not civil to watch

others while you are not doing anything. Taking photographs afterwards if you don't mind.

During meditation please do not disturb others by photograph or by walking out. This takes hardly any time.

Now, I don't know how far they have told you about the subtle system but you will know each and every thing once you go to the collectivity. Modern Sahaja Yoga is a collective happening, it cannot work out individually.

So, after getting your Realisation, you must have self esteem, respect your Realisation and attain the highest in life.

So, also know that there's no charge for knowing all this Divine Knowledge.

You don't have to pay anything, but of course little time you have to give for your ascent. In short, you have to be placed very... towards yourself very pleasantly. Whatever may be your age, whatever may be your past, forget it.

Now, there are two sides, left and right sympathetic nervous system, that work within us.

So, the left side is symbolic of our mundane desire, but Kuṇḍalinī is the pure desire.

So, you should have pure desire that you want your Realisation. And the right is the power of action.

So, please put both your feet, those who are sitting on the chair, not otherwise you are all right, away from each other.

Now, please put left hand towards Me, on your lap comfortably, comfortably on your lap. Like this, He can show you. That means you want your Self-realisation. Now, we have to use right hand for action.

So, please put your right hand on your heart. In the heart resides the Spirit. If you are the Spirit you become your own light, your own master.

So, you put your right hand in the upper portion of your abdomen, on the left hand side. This is the center for your mastery, which is created by all the great prophets.

Now, please put your right hand in the lower portion of your abdomen, on the left hand side. This is the center of Pure Knowledge. Now raise your right hand again in the upper portion of your abdomen.

Then, on your heart. Now, in the corner of your neck and your shoulder and turn your head to right. This center when is in trouble, you get diseases like angina, spondylitis and lethargic organs.

So what's the use of feeling guilty, because when you feel guilty you catch this.

Now, please raise your right hand on top of your head. Now, put down your head. Here, now, is the center to forgive everyone. Now, take back your right hand on the backside of your head and push back your head as far as possible. This is the center where without feeling guilty, without counting your mistakes, just for your satisfaction, you have to ask forgiveness from the Divine Power. Now, we do this later on, after closing eyes, just now we are showing you how to place it.

Now, this hand is to be stretched like this and now put your center of your palm on top of the fontanelle bone area. And now, push back your fingers as far as possible and now put down your head as far as possible. Now with a good pressure on your scalp, move it clockwise three

times. Press back your fingers please. This is the last center. That's all we have to do.

Now, you have to be placed pleasantly towards yourself. Now please put the left hand towards Me and both the feet away of each other. You have to now close your eyes. You can take out your spectacles but you need not open your eyes till I tell you. Now close your eyes and put your right hand on your heart, please. Here, you have to ask for a very fundamental question about yourself, three times. You can call Me `Mother' or you can call Me `Shri Mataji', whatever you like. Please ask three times in your heart, `Mother, am I the Spirit?' As you become the Spirit, you become your masters. Please put your right hand on the left hand side, the upper portion of your abdomen and press it with fingers. And here, you ask again three times fundamental question, `Mother, am I my own master?' I've already told you that I respect your freedom and I cannot force your knowledge on you.

So, you have to ask for it.

So, please put your left hand in the lower portion of your abdomen. Here, you have to ask six times, because this center has got six petals, `Mother, please give me Pure Knowledge.' As soon as you asked for Pure Knowledge, the Kuṇḍalinī starts rising.

So now, you take your right hand in the upper portion of your abdomen. Here, with full confidence you have to ask ten times, `Mother, am I my own master?' Now as you have asked this question, you have to say ten times with full confidence, `Mother, I am my own master.' I have already told you that the truth is you are not this body,

this mind, these conditionings, this ego, but you are the pure Spirit.

So, raise your right hand on your heart and here you have to say twelve times with full confidence, `Mother, I am the pure Spirit.' As I told you that this Divine Power, though it is the ocean of knowledge, ocean of bliss and ocean of joy, it is the ocean of forgiveness.

So forgive yourselves and take your right hand in the corner of your neck and your shoulder and put the right hand, your head on the right side. Here, you have to say sixteen times, with full confidence, `Mother, I am not guilty at all.' Why don't you do it? This gentleman. You can come later for your questions, please. Get out. Better leave now. Thank you.

All right, You do it. Close your eyes. Put your head to your right, please. Now, I've already told you that you have to forgive everyone in general and if you do not forgive or forgive, you don't do anything.

But if you forgive you don't play in wrong hands.

So raise your right hand, now, on top of your forehead and bend your head and here please say with confidence, from your heart, not how many times, `Mother, I forgive everyone.' It's very important that you forgive in general, don't think about them.

Now, take your right hand on the backside of your head and push back your head. Here, without feeling guilty, without counting your mistakes, you have to ask forgiveness from the Divine Power. Now, here, you say not how many times but from your heart, `Oh, Divine Power, if I have done any mistakes knowingly or unknowingly, please forgive me.' Now, please stretch

your hand, your palm and put the center of your palm on top of your head, on the fontanelle bone area and push back your fingers and put down your head. Here, again, I cannot cross your freedom, which I respect, so you have to ask for Self-realisation. I cannot force on you.

So, here, move your scalp seven times, clockwise, saying seven times, `Mother, please give me Self-realisation.' Now, please take down your hands. Please, open your eyes. Please, put both the hands towards Me, like this, little higher. Now, with right hand like this and the hand bent down, try to see if there's a cool or a hot breeze, coming out of your head, with the left hand. Please, do not put your hand on the head but above it, it can be quite far away also sometimes we feel. And do not doubt it. It's not from the air conditioning, but from your head. Don't feel guilty, some are still feeling guilty. Now, please, put your left hand towards Me and with the right hand and bend your head and see for yourself. Now, if you have not forgiven, also you get hot breeze.

So, please forgive now. Just have to say it. Now again with the right hand. Please, bend your head now. Please forgive.

Now, please, put both hands towards Me like this and watch Me without thinking. Now, please raise both your hands towards the sky, push back your head and ask a question three times, anyone of those.

You can say, `Mother, is this the Cool Breeze of the Holy Ghost?' or you can say three times, `Mother, is this the All-pervading Power of God, God's Love?' Now, you can ask another question if you want, three times, `Mother, is this the Param-Chaitanya?' Now, take down your hands

please. Please, put your hands like this. All those who have felt Cool Breeze on their fingertips, in their hands, or hot breeze on their hands, fingertips or their fontanelle bone area, please raise both your hands.

That is Bucharest.

These two people didn't get it because you didn't do it. You are the only two people who didn't get it. All of you got it. I bow to you all, your saintly lives have started. Please, achieve the highest. I'll definitely come next year. And you are all welcome to Italy, to see Me there, in the month of October.

Please, develop yourself. It will solve all your problems.

May God bless you.

Now, you have achieved it without thinking so do not discuss or argue. This is a state beyond the mind, because Divine intelligence and Divine discretion, which you must respect.

Contents: 1992-07-21 **Conversation with Sahaja Yogis, likely after, Public Program, Elisabeta Palace, Bucharest, Romania**

Dan Costian: Shri Mataji, did Lord Jesus really die on the cross?

Shri Mataji: Yes, He died, indeed, then He resurrected.

Contents: 1992-07-22 **Talk to Sahaja Yogis, Visiting Sahaja Yoga Exhibition, National Museum of Romanian History, Bucharest, Romania**

Very happy to meet all of you again here. I'm sorry I'm here for a very short time, but I have to travel to many countries. You people are something very unique type of

Sahaja Yogis. Everybody is impressed the way you know all the songs by heart and the pronunciations also are so accurate. I hope you understand the meaning of these. To hear the last song, it is recent, very recent.

Mister Costian: It was the top on the Indian tour, Vishwa Vandita.

Shri Mataji: Yes, it was. It is written by a blind poet, very famous. And he has written also, he has composed and written poetry for Rāmāyaṇa, epic film. It's a... I can't understand this man, because he just met Me three times and he has seen such things very deeply about Me that really I was amazed. He has described Me in such a manner that some people have not seen those points which he has seen. I think you have got the complete tape of Vishwa Vandita. Also you seem very much in tune now.

Something remarkable.

Now, we have to meditate. You must find some time. Not now. I mean, unless and until you meditate, you cannot grow in Sahaja Yoga. Not only individually, but in collectivity. Then only you grow well.

Really, I don't know how to express My joy after seeing you all. It's such a surprise, such a surprise to see you all here. Any problems you have, you can tell on My photograph, then it will work out. You are very powerful people. You will be surprised how miracles work through you. Just assume your powers. Like, supposing we ask a person who thinks he is a beggar to sit on a throne, then he still begs. But forget it, you are now really sitting on the throne. Now you have become.

So now you become the citizens of God's Kingdom. Just assert your powers.

May God bless you all.

Also, you will develop confidence. Don't be afraid, don't be shy. Just take a bandhan before doing that. That's the protection.

May God bless you all.

Contents: 1992-07-22 **Shopping afternoon ending with Street Self Realisation, Bucharest, Romania**

Seekers [on the street]: Are you the Holy Ghost?

Shri Mataji: Put your hands and ask yourself if I am the Holy Ghost.

[Seekers humbly kneel to Her.]

Contents: 1992-07-23**, Public Program, Zala Festivalna, Sofiā, Bulgaria**

I bow to all the seekers of Truth. At the very outset we have to know that truth is what it is. We cannot think about it, we cannot conceptualise it, but you have to experience it. This is the time specially for you to get that state in which you can feel the truth, the reality. These are the most confusing times and in these times only you will find the truth. But you have to be honestly seekers of truth, because it is for your benevolence and for the benevolence of the whole world. We have come up to a state...

Sorry... We have come up to a state, which is a human but is not absolute, it's a relative awareness we have. We do not know what is truth, what is reality. We do not know why are we on this earth.

Every human being whatever country he may belong to is born with a faith within himself. This faith is in the Divinity or any such thing which is higher that is above human awareness. All of you have got this Divinity potentially and nothing can change it. It is only clouded because of conditionings. This faith is challenged. There are so many things that challenges the faith. First we go to religions. Then we find that one may follow any religion, they are capable of doing anything wrong, anything sinful.

So the religion is also mental. Moreover the religion that we see or these religions, they are money oriented or Spirit oriented. And that is what makes us doubt those who started the religions. But all those incarnations, prophets, all of them were absolutely real. But from childhood we are bombarded by false ideas and we got lost.

For example we'll take the case of Christ. Christ was The Son of God but His followers fell into a trap.

This Paul who was a bureaucrat and a very cruel man thought that this is a very good platform to use for his own fame and he got hold of the weakest disciple of Christ, Peter. While Christ has predicted that: “You'll be taken over by Satan." These two put together tried to harass other disciples. One of them ran away to India, Thomas. Mathews had to fight and John could not give his part of the story. There is simple thing to understand that how could Christ ask Peter to form his church? That is how they edited the Bible and put wrong ideas. I was Myself born in a Christian religion but I was shocked. I didn't know how this Paul was there and I asked My

Father who was a realised Soul and he said: “He's a squatter." The first wrong idea he started was that of original sin. How can it be original sin when He attended the wedding? How can marriage be an original sin? He attended the wedding that means, did He want to encourage the original sin? That means all those who got married have been committing original sins: Śhrī Rāma, Śhrī Kṛiṣhṇa, Mohammed *[UNCLEAR* Sāb/Sahib], Nanak *[UNCLEAR* Sāb/Sahib], Lao Tze; all of them got married, they were all sinners. On absolutely wrong premises. And then you should see the way the priests are. In Canada there's a very big book that has come out where priests were abusing small children, twelve to fourteen years of age. Christ has said: “You'll be calling Me Jesus, Jesus. I won't recognize you." These are the people who are just trying to make money.

Once I was in Honolulu and at about eleven o'clock we came back from the program and we started seeing the television and I've never seen such a blatant program. There was one evangelist standing with a hundred dollar note. And he was saying: “You must release these hundred dollars and then God will give you everything." He said that: “One lady had collected hundred dollars for her grocery and she released it to us and next day she got all the grocery in front of her house." Only Americans can believe such stories, I tell you. Even the Indian false Gurus have given horrible stories, which now they have confessed. You shouldn't believe into what they say. Even the media is mischievous. Anybody who pays them money, they want to publish that. These people who are standing on falsehood are afraid of Sahaja Yoga. It is very

sad that they don't understand their own benevolence. They have to understand that so far they have not achieved their salvation.

So what's the use of doing that thing again and again? Christ has said: “You are to be born again” but that does not mean that you put a certificate `we are born again' and think you are born again. In Sanskrit language a realised Soul, a born again soul is called as `Dvijaḥ'. This `dvija' means born again, twice, born twice. Also a bird is called as `Dvijaḥ' because it is first born as an egg and then it becomes a bird. In the same way we are born as human beings and then we become a realised Soul, a evolved soul.

But you cannot call an egg as a bird. Bird has its own powers. This divinity is within you this power is within you. You do not have to pay for it because you cannot pay for it. It's an evolutionary process, which is a living work. Why should you be identified with anything, which had done no good to you? He has already told you about the subtle centers we have within ourselves. This is the tree of life described, but so many things in the Bible are ambiguous because there was very short time Christ lived.

And I feel that many things that He must have said were edited by this Mister Paul. He has clearly said: “Know thyself” clearly. Do we know ourselves? He has said: “Thou shall have not adulterous eyes." Do we have those innocent eyes? Then that means something more has to be done.

These religions are not at all Spirit oriented. They are making money all the time they are worried about

money. And also they mesmerize people, I think. The another wrong thing is that you must *[UNCLEAR* this/thus] confess. This has made people suffer so much. One girl, little girl she goes to a government school, asked Me: “Do I commit any sins?" I said: “None." But she said that: “In the school they asked me to confess. What should I confess?" So we are still... we should understanding it, what Christ has said has not been achieved at all. We have to get to our salvation and that is very easy. It will take no time for you to get your Realisation because you have the power. There's another thing which surprises Me, that they said there is the Father, the Son and the Holy Ghost is a dove. How can you have Father and a Son and no Mother? This Paul was a hater of women. And also for Christ's Mother he *[UNCLEAR* said/says]: “Woman” he never said Madonna, he never used the word Madonna for Her. And five generations of popes were discussing the sin of Mother Mary. Such unholy things to say. They questioned the Immaculate Conception.

After all that is God Almighty. He can do anything, He's not a human being. Who runs your hearts? Look at these eyes, they are such a good camera and look at this brain, it's such a computer. Who has made these? It is God Almighty. We call Him Almighty but we don't understand that He can do anything.

Nowadays we have a new type of an atmosphere that has started in these modern times. In India we say this is Kali Yuga means these are the worst times for human beings. But before the age of truth comes, there is another in between age, which we call as Krita Yuga.

So the All-pervading Power of God's Love becomes active within that time. It has become active and that is how you are going to get your Self-realisation. These miraculous photographs you have seen, they are also the work of this Divine Power.

So what is the truth? The truth is that you are not this body, mind and conditionings, ego but you are the pure Spirit. The another truth is that there is All-pervading Power of Divine Love. We see these beautiful flowers and we take them for granted. We do not even think this miracle, just imagine. Who does this living work? This All-pervading Power of Divine Love.

Patanjali has called this as Ṛitambhara Pragñyā. It is known by many names. Is the Cool Breeze of the Holy Ghost.

So who is the Holy Ghost? Holy Ghost is the Primordial Mother. In the Bible She's called as the Holy Ghost or the Cool Breeze, which the disciples felt, but nothing more. But the Greeks call this Athena. Atha means primordial. That is how one has to understand that this Kuṇḍalinī, this Power is the reflection of this Holy Ghost within us. And the Spirit is the reflection of God Almighty. First you have to have your Realisation and then only you have to know what you are, about everything, that's all.

It is all built in within you. Like in a seed it is built in to sprout and the Mother Earth it is built in that she can sprout. This happening when it takes place, all these centers get nourished. All world problems are due to human beings and all human problems are due to these Chakras. If your Chakras are put right, all your problems can be solved.

So the first thing that happens to you that you get your physical, mental and your emotional being absolutely into balance.

People of cancer and many other incurable diseases had been cured of Sahaja Yoga, with Sahaja Yoga.

There are three doctors in India who have got their M.D. in Sahaja Yoga where they cured incurable diseases. But media in India is very sensible and wise. They don't believe in scandals.

So all the big newspapers and weeklies have written articles and articles about Sahaja Yoga and Indian people have taken to Sahaja Yoga very easily because we don't have intellectuals like Freud in India. Recently I was reading a book called `Fraudulent Freud'. It is all hocus-pocus. I used to say this, for the last twenty-two years I've been saying and people didn't like it. Now there's a very well known doctor who has researched and he said there's no scientific basis for his theories, no scientific basis. What he says it has already got a very malignant effect on the culture and thought of the Western mind and it cannot be repaired. I think he doesn't know about Sahaja Yoga.

In Sahaja Yoga with your ascent everything that is stupid, harmful, distractive just settles down.

Overnight people have given up drugs, overnight they are leading a very moral life. Look at these people singing Indian songs, which are very difficult to sing, specially the English, such hard *[UNCLEAR* times/snag/nug] and they are so good. I can't imagine how these people have become so creative.

So we should know the nature of the Spirit. Spirit is the universal being within us.

So what happens to you that you become an universal being. In the light of the Spirit you see that all religions are branches of the same tree. They are the beautiful flowers on the same tree of life. But we have plucked the flowers and we are fighting: this is mine, this is mine with the dead flowers.

So because we believe in all the religions as Mahatma Gandhi did, fundamentalists don't like us, they want to fight us all the time.

So be careful about them. Even they can purchase the media. We have to be very careful. Even same type of things, the early disciples of Christ had to suffer, because they had the real knowledge. They were called as Gnostics. The word gna comes from Sanskrit. That means Pure Knowledge. This Pure Knowledge is your own. You don't need a big degree or anything, because it is so innate. Just as you can see Me sitting here you can feel the truth, the All-pervading Power. But when the light of the Spirit comes into your attention it starts flowing on your nerves and you can feel, actualise, you feel the All-pervading Power. You don't have to go and ask somebody else, you yourself know and you can find out anything whether it is true or false with these cool vibrations you get. You don't have to believe into anything blindfolded, you just put your hands and ask a question: `Is there God?' and you start getting the Cool Breeze quite a lot. You ask a question: `Was Christ the Son of God?' Yes, you start getting the Cool Breeze in your hands.

But if you want to know about Hitler or Stalin you might get little burning, maybe blisters also. Even the children can tell.

So you know the absolute truth. It is not relative. Everyone knows the same thing and knows for definite.

So why will there be any fights, wars, anything? But the first thing that happens to you that you come into present. You live into future or into past but by this happening you come into present and there is no thought, complete silence, complete peace. This state is called as thoughtless awareness. In Sanskrit it is called as Nirvichara Samādhi. This can be easily attended and in this state only you grow, spiritually. Then the second state is where you become absolutely doubtless that is you become doubtless about yourself, doubtless about all this power. But it's not mental, it's a state. You can raise the Kuṇḍalinī of others. One man can give Realisation to thousands. You can cure people, you can solve so many problems, your own and others'. And you become dynamic, at the same time extremely compassionate.

When this attention becomes enlightened into your eyes you get those eyes that Christ has described, innocent eyes without greed and lust. And wherever you put your attention it acts, this attention acts.

You become that powerful, you can control rain, you can control the atmosphere, but above all you become absolutely righteous, virtuous and no way egoist. It's such a satisfaction you derive from the Spirit.

So you know the absolute truth, your attention becomes enlightened and thirdly you enter into the realm of joy. Joy is not duality like happiness and unhappiness. But is a

state, again, that you become a witness of the whole drama and you enjoy yourself and enjoy others. The miseries are over. This has been promised that you are to enter into the Kingdom of God and this is the time when you are going to enter. You are so fortunate to be born at this time and I am so fortunate that you are born at this time, that there are so many seekers. William Blake has said, a great poet whom the English called as mad man. He has said: `The men of God will be born and they can make themselves Divine and make others also Divine.' This is not a sermon or a lecture, you have to just understand that this is your own power and it has to be just awakened. This is the actualisation. People mislead because they want to make money out of it or they want to have power out of it. But if it is for your good, for your benevolence why not have it? And when it is your own, what is the harm? Tomorrow there is going to be the greatest age of enlightenment and you have to be just entered into that. In short I've tried to explain, because I'm here only for one day. I was [enamoured] the way you people from Bulgaria have taken to your seeking. You are very wise people, I must say. Also the people in Romania, they *[UNCLEAR]*. But not in America, they are absolutely stupid. They have too much money so they have taken to false Gurus and to drugs, all destructive things. I'm so happy to be here and I promise next year I'll be here again. But one thing must understand that Sahaja Yoga is not an individual happening, is not that one person can sit at home and do Sahaja Yoga. Of course you have to meditate at home for a short time but you have to be collective because it's a collective

happening. As you become part and parcel of the whole, as the whole body, you see if there's something wrong with one finger the whole body looks after it.

The whole world, wherever Sahaja Yogis are, are your brothers and sisters, they are your real brothers and sisters. Any problem they'll run up to. I must tell you when I first went to Russia twenty-five German Sahaja Yogis came rushing. I was surprised. I asked them: “Why have you all come here?" They had tears in their eyes and they said: “Mother don't You think it is our responsibility to rectify what our forefathers have done?" You will not believe these Germans have become the softest people you could think of. They are so compassionate, so loving. Just imagine a stone has become like a flower, like a lotus, which is fragrant. That's what it is, they are all so beautiful within and you all have to get it. You have to have little patience with yourself, that's all.

So I think we can have now the meditation. It is for ten, fifteen minutes more and you can enter into the Kingdom of God. Those who do not want to have their Self-realisation should leave the hall because we cannot force it. We respect the freedom of human beings. You have to ask for it, ask for Pure Knowledge and ask for Self-realisation. There are three conditions, which are very simple. The first one is that you all have to have complete confidence in yourself that today you are going to get your Self-realisation.

Secondly you have to have full understanding that this All-pervading Power is the Ocean of Forgiveness.

And whatever mistakes you might have committed can be easily dissolved by the Ocean of Forgiveness.

So please forgive yourself, forget your past and know that you are no more a sinner. Have full faith in yourself. In short, you have to be placed very pleasantly towards yourself. Thirdly you have to forgive everyone without thinking about them. You may say that is difficult but logically if you forgive or don't forgive you don't do anything. But if you don't forgive then you play into wrong hands. Those who have troubled you are very happy while you are the one who's suffering.

Moreover the center, which is formed by the optic chiasm[a], is like this, very, very constricted. This center can only open like this if you forgive everyone. Otherwise you will miss because Kuṇḍalinī won't rise.

So please forgive everyone without thinking about them because it's a headache to think of them. I hope you will forgive, you'll feel much lighter. These are the only three conditions. I would request people sitting on the chairs can remove their shoes and also those who are sitting on the ground please remove your chairs. Because this Mother Earth helps us a lot, She sucks in our problems. Those who are sitting on the ground are all right but those who are sitting on the chairs have to put their both the feet on both the sides because there are two powers, left and right. The left power is the power of ordinary human desire and the right is the power of action. But the Kuṇḍalinī, which is your Mother, individual Mother, is the power of pure desire.

So please have the pure desire in your heart that you should get your Realisation.

So now you have to put your left hand towards Me like this, which is very symbolic that you want your Self-realisation and with the right hand you have to nourish your centers on the left hand side. This only you have to do today, not all the time.

So before you close your eyes we'll tell you how you will nourish your centers.

So please put you left hand towards Me like that, comfortably and put your right hand on your heart.

Everybody should do it. Those who don't want to do it should go away and not watch other people, it's not very civil. If you don't do it you will not get your Self-realisation and why miss it? For what? When you are entitled. Please sit down, please be seated. Better sit down, be comfortable. In the heart resides the Spirit. If you are the Spirit then you are your guide, your own master.

So take your right hand in the upper portion of your abdomen on the left hand side. This is the center for your mastery. This is created by great prophets within you. Now take your right hand in the lower portion of your abdomen, on the left hand side. This is the center of Pure Knowledge, the Divine knowledge. Take back your hand again on the upper portion of your abdomen, then on your heart. Now in the corner of your neck and your shoulder and turn your head to your right. This is the center you catch when you feel guilty. But with this you get diseases like angina, spondylitis and lethargic organs.

Then you have to take your right hand and put it across on your forehead like this and now please put down your head. This is the center where you have to forgive

others. Take back this right hand now to the backside of your head and push back your head as far as possible. Here without feeling guilty, without counting your mistakes, for your satisfaction you have to ask forgiveness from the Divine Power. Now the last center is important. Stretch your palm fully and put the center of your palm just on top of the fontanelle bone area, which was the soft bone. Now push back your fingers and put down your head. This you have to move round your scalp, pressurizing, scalp, seven times clockwise. Push back your fingers, push back... Seven times. Please do it otherwise you won't get your Realisation. You see, if you make fun, you'll be left behind. If you have come here to make fun you better go away. Stupid people cannot get Sahaja Yoga, anything. That's it. Now that's all we have to do. These two ladies should be asked to go because they are all the time troubling. They have no brains, I think.

Now, please put your left hand towards Me like this and have your self esteem that you are all going to get your Realisation. Please put your right hand on your heart. Here you have to ask a very fundamental question about yourself. You may call Me Mother or you can call Me Shri Mataji. Please *[UNCLEAR]* put your both feet away from each other, those who are sitting on the chairs. You can take out your spectacles because you'll have to close your eyes and please don't open them till I tell you.

Now, the first question is: `Mother am I the Spirit?' Please close your eyes now and ask a question: `Mother am I the Spirit?', three times. If you are the Spirit, you are your master.

So now please take down your right hand in the upper portion of your abdomen, on the left hand side and press it hard. Here you have to ask another fundamental question, three times `Mother...' Please keep your eyes shut. Here ask a question again three times: `Mother am I my own master?' I've already told you that I respect your freedom and the Pure Knowledge, the Divine knowledge cannot be forced on you.

So now take your right hand in the lower portion of your abdomen. Here you have to say six times because this center has got six petals: `Mother please give me Pure Knowledge.' Now raise your right hand again on to the upper portion of your abdomen on the left hand side. As soon as you ask for Pure Knowledge the Kuṇḍalinī has started rising.

So you have to now nourish your upper centers with your self-confidence. At this point you have to say ten times with full confidence: `Mother I am my own master.' Now, raise ten times left side, ten times.

I've already told you that you are not this body, this mind, these conditionings and ego but you are pure Spirit.

So now raise your right hand on your heart and here you have to say with full confidence, twelve times: `Mother I am the pure Spirit.' This All-pervading Power is the Ocean of Knowledge, Ocean of Compassion and Ocean of Joy but above all it is the Ocean of Forgiveness and you cannot commit any mistake, which cannot be dissolved by the Power of this Ocean of Forgiveness.

So now raise your right hand in the corner of your neck and your shoulder and turn your head to your right. Here,

with full confidence you have to say sixteen times: `Mother I'm not guilty at all.' I've already told you that if you do not forgive your Āgñyā Chakra won't open out and logically it makes no difference whether you forgive or don't forgive. But if you don't forgive then you play into wrong hands.

So now raise your right hand on top of your forehead across and put down your head, fully. Here you have to say from your heart, not how many times: `Mother, I forgive everyone in general.' You do not have to think of them at all, just say it from your heart: `Mother I forgive them fully.' Now take back your hand, back side of your head and push back your head as far as possible. Here you have to say, again from your heart, not how many times: `Oh, Divine Power, if I have done any mistake, knowingly or unknowingly, please forgive me.' Please do not count your mistakes. Now just stretch your palm nicely, put your right hand on top of your head and push back your fingers. Please put down your head. Now please push back your fingers, very important. And now move your scalp seven times, but you have to know one thing that I cannot force Self-realisation on you. You have to ask for it, you have to ask for it.

So now move your scalp seven times, saying: `Mother please give me Self-realisation.' Press it hard.

Now please take down your hands. Please put both your hands towards Me like this. Now don't think, you can do it. Please don't think. Now put the right hand like this towards Me, bend your heads and see with your left hand if you are feeling the Cool Breeze out of your fontanelle bone area. It could be also hot, hot breeze if you have

not forgiven, but you can feel it. Now please put your left hand towards Me and bend your head and see. *[UNCLEAR]*.

Some people get it far, some people get it nearer. Then again put your right hand towards Me and see with left hand if there's a Cool Breeze or a hot air. Now please put both the hands towards the sky like this and push back your head and now ask a question, anyone of these questions three times: `Mother is this the Cool Breeze of the Holy Ghost?' or `Mother is this the All-pervading Power of God's Love?' or `Mother is this the Param-Chaitanya?' Please ask three times from your heart anyone of these questions. Now please bring it down, put your hands *[UNCLEAR]*. You'll fell very peaceful and pleased. Don't think about it. It's beyond mental, it is beyond mental.

All those who have felt Cool Breeze or hot breeze in their hands, fingers or out of their fontanelle bone area please raise your both the hands. Again, loudly. Oh, the whole of Bulgaria! I bow to all of you. Your saintly life has started. Have respect for yourself and for your Self-realisation. Please, remember that you have to come to the collective to grow. You don't have to pay for it. In your own right you have got your Realisation.

So please respect it and grow. Your problems will be solved like miracles. May God bless you! [Aside:] That's all right. Everyone got it. They are all in silence.

Next year again I'll be here. We have to just know what we are now and you'll enjoy your own glory and your own beauty. Now to protect yourself only you put your left hand like this and move your right hand like this, every

morning like this, three times. Just to protect, from negative forces. And now enjoy yourself.

***Contents: 1992-07-24*, Public Program, Salle Gaveau, France**

I bow to all the seekers of Truth. At the very outset we have to know that truth is what it is. We cannot think about it, we cannot conceptualise it. Unfortunately at this human level we cannot feel it, we cannot know it. We have to be the Spirit to know the truth.

Whatever I am going to tell you today you have not to believe blindfolded. But as scientists, keep your mind open and treat this as a hypothesis. In case it is proved then as honest people you have to accept it because it is for your benevolence, it is for the benevolence of your country and it is for the benevolence of the whole world. All world problems are due to human beings and all human problems are due to these subtle centers which are within you. When these centers get blocked, then you have physical, mental, emotional as well as spiritual problems.

But all of you, believe Me, were born with a innate faith of divinity within you. This innate faith within you was there but it was challenged later on and you got confused. This challenge could have come from various sources. One of them, surprisingly, is coming from religion. Many people who have come to Sahaja Yoga have told Me that they were very much disappointed in their religions because these religions are money-oriented or power-oriented. They are not spirit-oriented. The second challenge comes to you from science.

Science is something which is not conclusive, nor it is a solution of totality. It does not talk of your ascent. It does not talk of higher life.

So from religion if you turn to science and say that we do not believe in God, we believe in science, it is not going to take you to reality because science also moves in a linear direction and after some time it cannot sustain itself because there is no reality and it is coiling back and coiling back or boomerangs on you. Specially in the West in the modern times they have produced lots of intellectuals like Freud. Last twenty-two years I have been telling that he is a hocus-pocus and don't believe his theories, it has no scientific basis. Now there is a very good book written by a very well-known expert doctor who says the same thing and he has clearly shown how Freud has ruined the culture and the thought of Americans, I think of the whole world.

So when people following say, a religion like Catholic religion, who lived with funny ideas of original sin could not bear it any more because it was so unnatural, so they fell for thing like Freud very fast.

William Blake, a great poet from England, has said that this idea of original sin has been invented by some devil. According to this, everybody and every incarnation like Śhrī Kṛiṣhṇa, Śhrī Rāma, Mohammed Sahib, Nanak Sahib, Lao Tze, everybody is a sinner. Such an absurd thing that was put forward and because it was a very dominating religion, was the official religion behaving like a juridical king, people had to accept. Those people who did not believe in it were boiled, were roasted in the huts. In the name of religions, how many people have killed? Not only

Catholics, all types have been killed in the name of God. And in modern times they are all busy collecting money somehow. They are cavorting with the politicians, or with the kings, not with the saints. The original sin was such a ridiculous idea that they discussed the Immaculate Conception of Mary for generations. They wanted to find out Her virginity and the virginity of all Her ancestors. That shows they had no idea of God. He is God Almighty. He can do anything. Nothing is impossible for Him. It's an absurd thing to sit down and discuss about God when you have no connection with reality. This is how they are all preparing for hell for themselves. It is easy to talk like this but you must remember, it's a wrathful God.

While Mohammed Sahib has talked so much about Mary, not even in the Bible they have not talked, they have just called Her a woman. Even the idea of Madonna has come from the pagan religion, it's not mentioned in the Bible. Khalil Gibran has said that, “I don't know what is this Paul is there in the Bible; what is he doing?" He has written a complete chapter about this Paul. I Myself was surprised, I was born Myself in a Christian family, to see this gentleman Mr. Paul in the Bible so prominent. He, he was not the disciple of Christ. He killed a very great disciple of Christ, Stephen and he was a epileptic fellow. We have proved in Sahaja Yoga epilepsy comes to people who are possessed and he was very clever because what he did very nicely is to select the worst disciple of Christ. Christ has told Peter that Satan will take over, that means, supposing among the Sahaja Yogis who's the worst Sahaja Yogi, will you give him the key of the church? Mister Paul thought it was a good platform to come on to

and to manage all the people and put all the blame on the Jews and he got hold of this weakest disciple of Christ, Peter and completely changed the essence of Christ's life and we are slavishly, blindfoldedly are not understanding that Christ's life was for salvation, not for killing people, not for destroying but for giving them salvation He came on this earth.

But there is no talk of salvation, no words to talk of ascent. It's not only in Christianity but in every religion this is the situation. One has to remember very clearly that these are special times. Modern times are called as Kali Yuga in Sanskrit and it will be followed by Satya Yuga, means the Age of Truth.

But in between these two eras is called as the Krita Yuga. It's a very special one. In this Yuga, the All-pervading Power of God's divinity is acting and it is said that everybody will get their Karma phal, means their awards for what good or bad they have done. Paul has described it as polarity. If you do something wrong to someone it reflects on you and at this time it is well to work out because this is the time of Last Judgment. All these false people, false Gurus are there for you to judge who is the real and who is not. The falsehood will be exposed, but those who will still identify themselves with falsehood, will be punished. The only solution is to ascend, to get over it. Those who want to ascend, this Divine Power is the ocean of compassion and love. Not with the people who are identified with false things like fundamentalism: that is how you separate people from one to another. That is how you are fighting with each other in the name of God.

It is time for all of us to awaken and to introspect. We have already wasted a lot of our time on nonsensical things. When are we going to understand what is reality? In the name of Self-knowledge so much nonsense has been done, even by intellectuals, as if a kind of slavery which is brainwashing us all the time. To add to it we have entrepreneurs, especially in Paris. They said last year they decided to have six inches of skirts for ladies, six inches and everywhere you cannot get longer skirts, you have to wear six inches only, you have to buy only six inches. All longer skirts are thrown away and now six inches they are buying. In the cold, in the wintry time they are buying these six inches of skirts. I just don't know what has happened to their brains. Have they no intelligence of their own? Have they no personality of their own that they take to all kinds of nonsensical things without even thinking how destructive it is? He was, Paul was, a hater of women. He never respected them. But now in Greece, in Greece, Athena is the primordial Mother. They talked of God Almighty and His Son and no Mother. Mother is missing, She is a dove, not in Greece, in Greece Athena is the primordial Mother. In India She is the Ādi Shakti, also in England She was the white Goddess. She was, she was not mentioned as Madonna but as a woman.

Big controversies. Madonna is accepted by people who are faithful, they could feel.

Now this Kuṇḍalinī that you have within you is the reflection of that primordial Mother and the Spirit is in our heart, is the reflection of God Almighty. You have to have the actualisation of Self-realisation.

Sermons and lectures and all that we have had enough of it. Now the time has come for you to ascend and to achieve reality. The truth is, first one, that you are not this body, this mind, these conditionings or ego but you are pure Spirit. And the second truth is that there is a All-pervading Power of Divine Love which works out all the living work. You see beautiful flowers? You take them for granted. What a miracle! Look at our eyes. What a miracle, what a camera! Look at our brain. What a computer it is! Who runs our heart? Who runs our heart? They say it is the autonomous nervous system. Who is this auto? We take everything for granted.

So the second truth is that there is a Divine Power of love which does all these things and that power has become now very powerful in the sense that it has become acting now, it is acting because also this is the Last Judgment. It's nonsense to say that when you will die you will be called and you'll be judged.

Dead bodies are not going to be judged. How can you believe these things? Only you will be judged when you are living. Mohammed Sahib has said clearly that, “When the resurrection time will come your hands will speak." This is exactly what Sahaja Yoga is. They want to call a sect, Sahaja Yoga. Sect means, in English language, I don't know French, but in English language, it means that you separate, that one body gets out of another body but in Sahaja Yoga we have the synthesis of all the religions. We believe in all the religions, in all the races, in all the nations. We have so many Jews who worship Christ and we have so many Hindus who worship Mohammed.

It is impossible to understand how you can find faults with something which is absolute falsehood.

Christ has said one thing which is very important. “The meek in the heart will inherit the earth” meek in the heart, humble, humble in the heart will inherit the earth. Now who are meek? Anglo Saxons? Who are meek people? That's a good idea. If you think you are meek, then please try to understand I have met them. They live in places where are developing countries. They live in the countries like Bulgaria, Romania, in Poland, even in Russia. They live in South America. They are humble people, they are not arrogant. They do not think that, `We are the best, we are the grand people,' no and there where Sahaja Yoga is working the best because in Sahaja Yoga we do not take any money, but in the countries all kinds of false Gurus, all kinds of false religions are prospering because you think you can purchase God, you can purchase ascent and a seat in the Heaven by paying money.

Only the people who are humble in heart will inherit the earth. This arrogance is not going to help and this kind of domination also is not going to help. Is the humility to achieve the ascent. Ascent is not meant for arrogant people at all. When arrogant people will face God, He'll say, `Your place is not here.' Their place is not at the Lotus feet of God Almighty. Look at Jesus Himself. What a humble man He was and He said, “Thou shalt not have adulterous eyes." I would like to see how many Christians have those innocent eyes. I'm here to assure you, whatever you have done, whatever has gone wrong with you, you shouldn't worry. All your divinity, all your

blessing is within yourself, is absolutely safe. It is of eternal value, nothing can destroy it, whatever you might have tried. It's all within you, this power is within you, this mechanism is within you and you are the one who are going to ascend.

Nothing is destroyed within you. You don't have to confess anything because these are eternal things built within you by God Almighty and you are going to get your reward. Have faith in yourself but, as I said, you have to be humble and you have to have pure desire to ascend. After you get your Self-realisation, the manifestation of Spirit is a miracle. First of all you get a power to give realisations to others. You become a real saint, you can cure people. You become virtuous, righteous automatically. I don't have to tell you because you are so beautiful within. This Kuṇḍalinī is your own Mother, individual Mother.

When She ascends, She cleanses you completely and all your goodness start coming in a very victorious way.

Now Sahaja Yoga is working in 55 countries and it is surprising how some people have understood the Divine laws so well, because it is innate within us. All these centers, once they are innately awakened and nourished, you become a very different person, absolutely free from all weaknesses as human beings. I have seen people have given up drugs overnight.

So many things have happened that I call Sahaja Yogis as angels. Of course, we have had very few funny people also and we had to ask them to get out. We don't want to force anybody because Sahaja Yoga is what you say, whatever is your precept has to be the practice. It's not

like this that you call yourself Hindu, Muslim, Christian and all kinds of things and you all can commit any sin. You have brothers and sisters waiting for you. You have to enter into that realm which is the kingdom of God. It is for you to achieve it, to get it.

In this short time, I'm sorry I won't be able to tell you all about Sahaja Yoga. When you come in this room you have to just switch on one light and everything works out because it is built in. In the same way it is built in within you.

So what's the use of talking about the theories and things? Better actualise it, better get your enlightenment that you deserve. Sahaja Yoga is not meant for people who do not want their salvation. It's meant for people who really want their salvation. There is no fees for it, there's no payment, there's no effort. You do not have to starve and fast and go to Himālayas to stand on your heads. You have every right to get it here on your chairs. Please believe Me, all of you can get your Self-realisation. But those who do not want, we respect their freedom. They should leave the hall and be civil to others. It will take hardly ten to fifteen minutes, so just desire that you want your salvation.

This is something that will happen tonight, but you must know that it is a collective happening. You cannot say that, `I'm practicing it at home.' You have to be in the collective like a drop becomes the ocean, the microcosm becomes a macrocosm, like this finger is hurt the whole body feels it. In the same way everywhere there's a Sahaja Yogi is part and parcel of the whole. If you want to

know the reality, you have to become the Spirit. There is no other way.

Now those who do not want should leave the hall, please. Will all the people who are standing, sit down, you can come and sit here also. Come in front, please, anywhere. You can come here also. Oh, better take the dog out, whose dog is this? Better be seated. He'll be in meditation also!

Sahaja Yogi: The lady is blind.

Shri Mataji: Ah?

Sahaja Yogi: The lady is blind.

Shri Mataji: All right. Also those who are standing there, please come.

Some Sahaja Yogis are standing there. I think some of them are Sahaja Yogis. Please be seated. I'm sorry the hall is rather small.

You could come up here, some of you can come up here. There's a lot of space. Good. I'm very happy.

That's very nice. Anybody who can say, God bless you. Anybody, you can come from the other side.

So many seekers of truth.

I must tell you that there are three conditions which are very simple. The first one is that you all have to have complete confidence in yourself that you all will get your Self-realisation tonight. The second one is that you should not feel guilty about anything. After all, you are human beings. Only human beings can commit such mistakes. You are not Gods. What God can do is to forgive and He is the ocean of forgiveness.

If you are seeking your ascent, He forgives everything that you call as mistakes. That means that you have to be very pleasantly placed towards yourselves. I must say that when I first came to France, they told Me, “Mother, You are such a joyous person. But French don't like it. They think you are ignoramus." So I started My lecture with `les miserables'.

So now forget those imaginary miseries. And the third very important but simple condition is that you have to forgive each and every person. Many of you would say that it's very difficult. But it's logical *[UNCLEAR* illogical]. If you forgive or don't forgive, you don't do anything. But if you don't forgive, then you play into wrong hands and torture yourself.

Now the center at your Optic Chiasma in your brain is like this, absolutely constructed like this and if you don't forgive, it won't open and you'll miss the chance of Self-realisation. First you have tortured yourself and now you want to miss out. But if you forgive, it opens like this, so nicely.

So please believe Me, just with your heart, you've just to say, `I forgive everyone of them.' Don't even think about them because that's a headache. In general you should say, `I forgive everyone.' Immediately you feel lighter.

Now if these conditions, if you follow, it will be very much easier for you to ascend.

All right, now those who are sitting on the chairs or sitting on the ground, all of you have to take out your shoes because this Mother Earth is very helpful to us. All of you. Just help the gentleman, he needs.

Just help him. He's taking out his shoes. Those who are sitting on the chair, sitting on the ground they're all right, have to put both their feet apart from each other, but those who are sitting on the ground are all right because the left and the right represent sympathetic, two sympathetic nervous systems, left and right. Left side represents the power of desire, ordinary desire and the right side the power of action.

So first please put your left hand towards Me very comfortably on your lap. Sit comfortably, comfortably, the Shavasana. You do asanas? Shavasana is spread out, comfortably spread out. Now put all right. This is symbolic that you want your Self-realisation, is your desire. With the right hand only today you have to do nourishment of your centers yourself.

So please put your right hand on your heart. In the heart resides the Spirit and if you are the Spirit, you are your master, your guide.

So then you put your right hand on the upper portion of your abdomen on the left hand side. We work only on the left hand side. Now this is the center of your mastery created by great prophets. Now, then you have to take your hand in the lower portion of your abdomen on the left hand side. This is the center of Pure Knowledge. Again you raise the hand in the upper portion of your abdomen on the left hand side. Then you raise your hand again on your heart. Now in the corner of your neck and your shoulder and turn your head to your right. This is the center gets into trouble when you feel guilty and then you develop diseases like spondylitis, like angina and lethargic hormones. Now please take your right hand on

your forehead across and put down your head as far as possible. This is the center for forgiving others. Now take your right hand on the back side of your head and push back your head as far as possible. Here without feeling guilty, without counting your mistakes, just for your satisfaction, you have to ask forgiveness from the Divine power.

Now, last center, very important. Stretch your palm fully, push back your fingers and put the center of your palm on top of your fontanelle bone area which was the soft bone in your childhood. Now push back your fingers. That's very important.

So there's a good pressure on your scalp. Now you have to move your scalp slowly six, seven times, clockwise. That's all you'll have to do. Now we start by loosening, if there's anything tight on your neck or on your waist, can loosen a little. In short, you have to be comfortable, but you should not bend nor should push back too much but sit straight.

So now we start our journey.

Please close your eyes and don't open them till I tell you.

Now put your left hand towards Me and right hand on your heart. Now you have to ask a very fundamental question about yourself three times. You may call Me `Mother' or `Shri Mataji'.

So please ask three times in your heart, `Mother, am I the Spirit?' Loudly. As I told you, if you are the Spirit, you are your guide, your master.

So please take your right hand in the upper portion of your abdomen and here please ask Me another question:

`Mother, am I my own master?' Three times. All right. I've already told you that I respect your freedom and I can not force Pure Knowledge on you. You have to ask for it.

So now please take your right hand in the lower portion of your abdomen on the left hand side and here you have to say six times because this center has got six petals, six times, `Mother, please give me Pure Knowledge.' As soon as you ask for Pure Knowledge, this power of Kuṇḍalinī starts rising. You will not feel anything till it reaches and pierces through the last center.

So now raise your right hand in the upper portion of your abdomen and here with full confidence you have to say ten times, `Mother, am I my own master?' I've already told you that you are not this body, this mind, these conditionings, this egos, but you are the pure Spirit.

[To translator:] Loudly, you have to speak otherwise they can't hear you talk.

So now please raise your hand on your heart again and here you have to say it with full confidence, twelve times, `Mother, I am the pure Spirit.' This All-pervading Power is the ocean of knowledge, ocean of compassion and bliss, but above all it is the ocean of forgiveness.

So whatever mistakes you have committed can be easily dissolved by the power of this ocean of forgiveness.

So completely forgive yourself and put your right hand in the corner of your neck and your shoulder and put your right hand, head to your right side. Turn to your right. Here now you have to say sixteen times with full confidence, `Mother, I am not guilty at all.' sixteen times. Now I've already told you that whether you forgive or don't forgive, you don't do anything. But if you don't

forgive then you play into wrong hands. At this time if you don't forgive, your Āgñyā Chakra won't open, your center won't open.

So now raise your right hand on top of your forehead and put down your head as far as possible. Put it down on top of your forehead. Now here you have to say from your heart, not how many times, `Mother, I forgive everyone in general.' Now please take your right hand on the back side of your head and without feeling guilty, without counting your mistakes, push back your head. For your own satisfaction, you have to say, `O, Divine power, if I have done something wrong knowingly or unknowingly, please forgive me.' It's from heart, not how many times, from your heart. Now last center. Stretch your palm fully. Put the center of your palm on top of your fontanelle bone area which is a soft bone in your childhood. Now here put down your head. Put it on your head. Put down your head. Again, I respect your freedom and I cannot force Self-realisation on you. Push back your fingers, push back your fingers and here now you move your scalp seven times clockwise, saying, `Mother, please give me Self-realisation.' Put down, put down your head.

[Shri Mataji blows into the microphone seven times.] Now please take down your hands. Please put both the hands towards Me. Please put the right hand towards Me. Bend your head and see for yourself if there is a cool or a hot air, like breeze coming from your fontanelle bone area. See with your left hand. Please don't put your hand on top of your head and don't doubt it. It's not air conditioning from your head coming out. Now please put left hand towards Me and again bend your head and see

for yourself if there's a hot or a Cool Breeze coming out of your head.

Some people get it far away. Don't put your hand on the head but little away. Now if you have still not really forgiven it will be hot coming out. Now please put your right hand again once for all and now put down your head and see for yourself if there's a Cool Breeze coming out of your head, or a hot breeze.

Bend your head, bend. Now raise both your hands, put them up like this and push back your head.

Here you can ask any one of these three questions three times, firstly `Mother, is this the Cool Breeze of the Holy Ghost?' or, “Mother, is this the All-pervading Power of God's love?" or, `Mother, is it Param-Chaitanya?' Any one of these questions you can ask three times.

Now take down your hands, please. Please put your hands towards Me. You'll become thoughtless and relaxed. This is the first state, where you become thoughtlessly aware.

Contents: 1992-07-25 **Śhrī Durgā Mahākālī Pūjā, France on the Verge of Destruction, Paris, France**

Today's Pūjā we have arranged of Durgā or the Kālī. That is the destroying form of the Goddess of all the evil and negativity. This we had to do it in France, because I feel very strongly that day by day, in general, France is going down and down and down. While you people are coming up, the rest of the France is in the most pitiable condition. Firstly, as you understand, is the Catholic church, which, perhaps you are not aware of, perhaps

maybe, because you don't read any other languages, you just read French compulsorily by this country.

So you have no international views or international news that this Catholic church has done so many horrible things in the past, that is unbelievable that they have anything to do with God.

They burnt many cardinals in the heart, roasted them.

Not only that, they killed so many people who ever tried to utter a word about them. They were much worse than Muslim people. They went to other countries like South America, America, all these places they're all Catholics, even our country. And they killed millions and millions of people.

Now as this is Kruta Yuga that has started, one of the things as I said yesterday is that: you will have to pay for whatever you have done, on mass scale or individual scale. If that is the case, then one must know that France has to pay a lot and this Catholic church has to pay more. Catholic church has just taken out yarns out of their heads and started a theory of original sin. That's how to condemn every other Incarnation, every other Prophet, that they were all with original sin. And even they said Mary was born with original sin, for many popes they were discussing it.

This shows that this whole hocus-pocus religion of Catholic church had to establish itself by forcing people, by torturing them, by taking all their ideas into their own control, give them funny ideas like original sin. Another is that you must confess, giving them the left Viśhuddhis. They treated women as nothing and to Mother of Mary

they called Her a woman. And this Paul, as I told you yesterday, is a fact.

Now it's necessary for Sahaja Yogis to understand how this Catholic church is so dangerous and has been doing such harm. As there has been so many books about it, that you people don't read, because it's not in French. There are English books from America, you must learn English. It's very important now I feel, that all the French must know English, they must read English. French will not give you the international personality that you are supposed to acquire. You had some scholarship, not much. The real scholarship comes from England and also from America in English language and also from India. One gentleman who tried to translate all these things in UNESCO, he was thrown out by your media. Your media is taking full advantage that you don't read any other newspapers; they are doing whatever they feel like. All kinds of scandals, all kinds of sensationalisation, whatever they want to write, they write in free press. On one side there's suppression of natural life of human beings, let them to go to Freud.

Freud is the dirtiest man you can think of, who has put his ideas into your head. But as if you are already brainwashed people that you accepted all that. How could you accept Freud? If Freud had come to India, they would have killed him in no time! What happens is that, somehow or other, I don't know what is the reason, I don't know where to place it, but the wisdom is not there. There is no maturity, there is no wisdom. America I can understand because it is only two-three hundred years old. But what about the French? They have not been able

to mature but they have become extremely frivolous. Maturity is finished.

One of the reasons could be that they want that you should be always young. In India, young people are called as stupid: you call it gadha pachisi, means in twenty-five years they are donkeys. They are never regarded as sensible people to be followed. And gradually by this movement from Catholic church to Freud, what has happened that you haven't got your own personality to understand what is right and what is wrong.

Of course I must say Sahaja Yogis must have done lots of Puṇyas and must be very courageous people to be born in this country. Otherwise I don't know how you could have taken your birth here. The law is so funny that they said it depends on the mood of the magistrate. [Laughs.] You see the magistrate doesn't know the law. Such a stupid country in modern times I've never known. Nowhere in the world there's such a stupid law as it is here. Of course in America, there is no justice, they do what they like. But here is so-called modern people. What is their condition is that they have no sense of law. If you ask them, “What is the law?" They don't care. It's the mood of the magistrate. Now supposing he has had a big drink in the last night, second day he comes with a hangover, so finished. And then he will be very much biased towards the drunkards only.

So here it is becoming such a horrible society that Indians would be shocked, beyond doubt, but nothing but prostitution. To see and to be seen. Why? Every woman has to dress up in such a way that she should be

attractive, for what? Is she a prostitute? All kinds of bathroom cultures developed. For example French bath, you know what it means, all over the world. It's a very dirty habit of laziness, it comes because of drinking. If you drink too much, next morning you are so lethargic that you take just a French bath and go.

So, please try to remember as French Sahaja Yogis, that your task is much more difficult than the task of other countries, because it lacks complete wisdom. Neither you'll find in your institutions, nor in your government, nor in any education. It's lacking wisdom completely. And to have wisdom, according to these Freudian people, is that you are egoistical! They have such funny ideas from the yarn of Mister Freud that no sensible man would accept. But people have lost their senses and like blotting paper, whatever is filthy, destructive, horrible, subhuman they try to absorb. Supposed to be Christian nation.

Please, all Sahaja Yogis must understand: You must get hold of books and find out, where are we? I worked very hard in France, you know that very well. I used to think, this is the gate of hell. But it is much worse than that, it's a mire of filth and you are born here and you have become like lotuses, so fragrant and beautiful. You'll have to fight it out: I am always with you, all My powers with you. But remember that you have to fight the society, you have to save so many people, you have to rescue them.

Children are given liberty, `Do what you like.' They have no sense of liberty! Supposing there's an aeroplane, which was not fixed properly and made to fly. What will

happen to the aeroplane? If the children are given liberty without the right sense of their duty and the right sense about themselves, what will happen to them? Why children are born to parents? It is, to get spoiled, to have liberty or to get some guidance? You cannot guide your children. They are so rude, they are so arrogant. They have gone off, completely. You know for one month we had to struggle with these Western children and we had come to the point of urge of closing down that school because they were really violent children, as if coming from some jungle. Even the jungle animals have some sense.

So you've to think about your children. What's going to happen to your children? What is going to be their situation? If they are going to live in the same manner in this dirt, these children will turn out to be waste, just a waste! They will have no education, no character, no personality, they'll end up with AIDS or with drugs or something like that. I do not see any future for the children of France, no future.

And you have to fight that, `We want to have future for our children, we don't want them to be ruined.' And you must have courage, to fight it. It's very important to have courage. If you do not have the courage, you cannot fight it. And today's Pūjā is to give that courage in your hearts. See it all around you, what's happening? You are all nicely enjoying yourself in the realm of God, [smiling] you have entered into the Kingdom of God. But what about the rest of the people? The majority of the people, where are they going? What is going to be the future of this horrible Mūlādhāra place? Now Freud has been

discovered as a fraudulent man and now there are books after so many years, when he has already ruined the people all over the world. But the worst of all they have ruined here.

It's a responsibility specially of the women I think, because they are responsible for the society. The society of France has gone to dogs and for you to now take up upon yourself to talk against this kind of anarchy that is working out the destruction of your families. If the women decide, I am sure, they can very, very easily work it out. Instead of asking for liberation nonsensical, you better ask for the ascent of this country.

I know I've worked very hard and you are all there. I am very happy to see that you all are there to fulfil the desires of the Divine. Because now you should know in a very big way, masses of masses of people will be destroyed. Not from without but from within. Suddenly you'll hear so many millions disappear with this disease.

Also you must protect yourself, all of you: always give yourself a bandhan; always lead a clean life.

There are certain hygienic rules of Sahaja Yoga, please try to follow them. Do not neglect it. If somebody gets AIDS, you'll not have him in Sahaja Yoga, whatever may be the conditions, whatever may be the reason. You have to be very careful, also I would say never treat a AIDS patient. Like the one yesterday who was arguing with Me, actually because they have only two types of people: one who are arrogant and another one which always think that it's better they should die. They have no will to live.

So there are only two types of people, either right-sided or left-sided. And they can never ascend. We have tried,

we have tried, of course one first one is living for the last seven years, but still. He has no faith in himself.

Maybe next generation might be better on, if they come back. But as far as this generation is concerned, you should know your responsibility is very great. All the Sahaja Yogis must take a vow that they'll fight this society and try to save their country and their countrymen from a complete disaster. There is going to be no war, only they will fight themselves and die. It's a very serious matter.

For that, we decided to have this Pūjā of Durgā today that all negativity should be destroyed.

So many Deities build up the body of Kālī. Every part of Her body was created by a Deity, looked after by a Deity and is also, later on, is reflected in you all.

So they say that God has made human beings in His own image, I would say, I've made you in My own image, all the Deities at your disposal. They're all with you and they have created you, if you see it minutely, it is the Deities who have brought forth all the beauty that you had. They have made all this beautiful congregation, beautiful transformation and they have created such angelic people out of you. They are always working it out, but one thing you have to do is to have the drive. You had pure desire to ascend, but for what? You want to have the light, but for what? You want to become Gurus, for what? To save people, for their salvation. Only through your channels I can work out Sahaja Yoga. If I could work out Myself, I would have. It's not question of killing one Rākshasa. God knows how many there are, Rākshasas

and Rākshasas. And they are everywhere, even within you they were. Now they've gone out.

So you have to do full justice to Sahaja Yoga, that's very important. I knew the Pūjā would be very late, because Kālī's Pūjā is always done in the night, after twelve.

So it had to be this way. Though last night I slept at four o'clock and I, tonight, I don't know what am I to do, it all works out. It's all worked out. But you have to have deliberations and you have to think, `What can we do to change this?' Why not write some books, why not write some experiences? Get them published in French only. Let the French know what's happening outside. Get some of the books translated, some American books, some English books. At least give quotations from there. How they are unaware. First this Catholic church has to go away. It will, no doubt, I am sure about it. They are literally frightened of us.

And we have to now really show them what we are capable of. And the funniest thing is that a president has chosen his lady-friend as the prime minister. I mean, it's not possible in any sensible country. It's never heard of. I must say, English are thousand times better. They are really very good. At least, as far as administration is concerned, as far as their parliament is concerned, the justice is not stupid like this, it's based on law, not based on the mood of a magistrate. How you are still continuing with such stupidity which are really even before medieval age: primitive, people are absolutely primitive to accept such laws.

At least you can write a book about the strange laws of French, one title. How it has harmed. There is a very nice

book `Fraudulent Freud'. Please read that and see how Freud has ruined the French, how their brains are twisted, how they have twisted ideas. You are also intelligent, clever people.

So if not with the sword, Kālī has to work through the pen.

I never knew it was in that bad shape, though I knew it was.

So this is a challenge for all of us and let Me see what you can write, all of you, put together your experience: how the French parents behave, how the grandparents behave, what's happening in this country and all that.

They are living in fool's paradise. They don't know how destruction is just hanging over their heads.

Though you are all saved, but you have to think of others, that is what Sahaja Yoga is, that is not only that we care for the bhaktas, like Kālī just wanted to protect the bhaktas, the sādhakas. But you have to protect many, many more people. You have all the powers, just assume them and use them. You can do it. Your media is the worst of all and we can start the newspaper also calling it anti-media. What can they do to us? Or some sort of an independent name, we can give it. And it should be open for people who are suffering from media sensationalisation. They can write: how the media is harming them, how they are giving false reports and things. We can! Why not? I am sure it will work out. Think it over what you can do with your pen. Whatever you have gained, whatever you are enjoying: beautiful music, all the Pūjās, everything. But think of others. They are already drunk and tossing their heads on their pillows.

Think of them. They, when will they feel this joy? I simply feel pity for them that they should have taken to all these bad things, because of the suppression of the Catholic church. It's the Catholic church which has suppressed them, that's why they have come to this. No other way, reason why they should accept this kind of thing.

In Sahaja Yoga, we do not do all these things, we're in the center. We do not have this kind of problems, because we don't suppress anyone, nor do we go to the other extreme of indulgences. I think the whole Europe can be divided into two types of people: one are Anglo-Saxons and others are Latins.

Anglo-Saxons are right-sided and the Latins are left-sided: they cry, weep, miserable, they indulge into dirt and filth. Just these two types they are. Now unluckily you are in the Latin side.

So here, Catholic church is prospering. Now, if you see to the Latin side and understand to what extent they have gone to the left side and getting to the left side what diseases you get, very nicely, make a list of them.

So what I said will work out in France: the left-sided incurable diseases. As it is, you walk on the street, you find at least three, four mad people, lunatic people walking, you'll find. Very simple it is. Don't have to go to the lunatic asylum, on the street! They'll be all talking and saying things, but it's all there. That's why they drink, that's why they are miserable. I do not know what are the statistics of the diseases.

So the problem is extremely grave, very grave. And you have to work it out, with the gravity of your Gurupada which you have asked Me the other day, you asked for

the status of a Guru, for ladies as well as for men. And I said, “All right, start!" I hope you all have heard the song I've made, for asking.

[Aside in Marathi.] All right once they will sing that song.

[Aside in Marathi.] They will sing that song to you. There are different request from the Mother and in this the last one is that: “Mother, now you give us the Gurupada, the status of a Guru." But every Guru has a duty: to cleanse the society in which he lives. It's his duty, he has to fight it. Christ fought it alone, so many saints fought it alone, they were treated very badly, put in jail, given poisons, things, but they fought it. In the same way you stand on Truth and you have to fight it. Because you are saints.

May God bless you! [Sahaja Yogis sing: `Vinati Suniye Ādi Shakti Meri'. Shri Mataji speaks aside in Marathi.] They'll repeat it twice, so you can also. I don't think all of you have heard it, because those who came to Guru Pūjā must have.

***Contents: 1992-07-26*, Public Program, Linz, Austria**

I bow to all the seekers of Truth. At the very outset we have to know that truth is what it is. We cannot change it, we cannot think about it and we cannot conceptualise it. And at this human awareness we cannot feel it.

So to know the reality we have to become a subtler personality, the spiritual personality.

That means we have to become the Spirit.

Now whatever we are telling you here need not be accepted blindfolded, but should be accepted as a hypothesis, with a open mind like a scientist and if it is proved, then you have to accept it as truth.

Because it is for your benevolence and for the benevolence of your country and the whole world. Most of the world problems come from human beings and most of the human problems come from these centers when they are somehow or other disturbed.

This is a very special time, I call it the Blossom time.

Some people call it Last Judgment or in the Koran it's called as Kiyama, means Resurrection Times. Also some call it as Age of Aquarius. According to Indian scriptures these are Kali Yuga. And this scripture says that, “At this time human beings will be very much confused and they will find the reality." Now every human being is innately born with Divinity within himself, in a potential state. This Divinity all the time gives you a faith in a higher life. But this faith gets challenged later on as we grown on. The first challenge comes when we see that the religions are money-oriented or power-oriented. And they are not spirit-oriented. They want to collect money or to collect power.

The second challenge comes to us through science. Science goes to a point to say, `There is no God, there is no Divinity, there is no spiritual life.' Science itself doesn't talk of ascent. Science is not conclusive.

It goes on changing all the time and solves very mundane materialistic problem. Even science when it goes to the extreme it boomerangs on us.

So through science we have created lots of problems. We have created atom bomb, hydrogen bomb, these ecological problems, but still we believe in science because it is so visible. Of course there is science but it

cannot take you to reality. It cannot give you that jump to breakthrough through your evolutionary process.

The third challenge comes, specially in the West, through the so-called intellectuals like Freud. About, since at least twenty-two years I've been telling that this Freud theory is very dangerous. Now a book has come out, a very scholarly book written by a very scholarly doctor and he says that all this is hocus-pocus. He has discussed the malignant effect of Freudian, he calls him `Fraudulent Freud'. But it's too late now, according to him also people are already finished with it. Let us see how Freud became so important and worshipped like Christ, in the West.

Can you hear her there? Can you hear her? The first thing was the idea of original sin. William Blake, a great poet said that this idea has come through the head of some Satan. According to this theory everyone of us is a sinner, all the incarnations like Śhrī Kṛiṣhṇa, Śhrī Rāma, they were sinners. Prophets like Mohammed, Nanaka, Lao Tze, all of them were sinners. When this kind of an artificial idea is pushed onto your head then natural things start coming out and that's how they took to Freud. That is how Freud became a very great person. Now what he has given us according to this book is AIDS and all kinds of secret diseases which are dangerous. Thus we have to introspect our society. Child abuse is so common, *[UNCLEAR* in-sex/insane] relationships are so common, because of this free love business. And I don't know why people accepted him. I mean, if he had come to India he would have been killed. Nobody would have listened to him. [Laughs.] Because Indian culture comes

from saints, from seers. And they would not listen to all such nonsense.

The fourth domination comes to us from entrepreneurs. Like recently in Paris they said that ladies should wear only six inches of skirts, [laughing] and nobody could wear long skirts. This kind of idea people immediately accept, without even thinking how it will harm us to our body. In England a fad came out for Punks. All started painting their hair and they became blind, some of them. Every month they were paying fifty to a hundred pounds to paint their hair. And when I asked them, “Why do you do it? You are all becoming blind." They said, “What's wrong in becoming blind?" So this is how we are playing into the hands of these people who are not interested in our benevolence but interested in exploiting us.

In addition to that we have other problems which are very serious like drugs. They said that in Amsterdam one million people take to drugs and thousands are killed with AIDS.

So we should find out at least if there is a solution? Solution to this problems. Are we going to get destroyed completely? Are we created only to get destroyed? There must be a purpose in our evolution. And the purpose within us is to ascend. To ascend into a realm of God's Kingdom.

There is a complete system built in within us during our evolutionary process which has been already explained to you.

So there are two truths which you should know. One is that you are not this body, this mind, this ego, these conditionings but you are the pure Spirit. And the second

truth is that there is a All-pervading Power of Divine Love, which does all the living work. We see these flowers so beautiful, we take them for granted. We don't even think, what a miracle they are. Look at our eyes, what a miraculous camera. Look at our brain, what a great computer. Who runs your heart? They say autonomous nervous system. But who is this auto? So the first thing you should have is Self-knowledge. You should know about yourself not only mentally but innately. And how do you know? Is a very simple thing. Innately within you this beautiful system is built in. And whatever you might have done, whatever so-called mistakes you might have committed this system is absolutely intact, nothing is lost. Your innocence is intact, your Divinity is intact, because it is eternal. Nothing can destroy it. Is all within you. And these are the special times when you have to know it.

What is the Nature of Spirit? First of all let us see what happens when this Kuṇḍalinī rises through these six centers and pierces through your fontanelle bone area. She is your individual Mother. She knows everything about you and when She rises She nourishes these centers. She integrates them. Thus your physical, mental, emotional and spiritual being comes into balance. It is nourished and it starts manifesting its nourishment. No doubt, by the ascent of the Kuṇḍalinī people have been cured of very serious diseases like cancer, blood cancer. And once you get established you cannot get any diseases easily. Because this Kuṇḍalinī attaches you, which is Yoga, unites you with this All-pervading Power. And this All-pervading Power starts

nourishing you with all vitality. As this instrument should be connected to the mains we are to be connected to the mains. Many people say that, “We pray to God but it is of no avail." But you are not connected. If your telephone is not connected how can you get connection? This connection is what we call Yoga, means the union. It is not standing on your head. In the Patanjali Yoga is a very wee part which we can also practice sometimes. When there is a physical problem on the spinal cord we may also little bit use it.

But the Kuṇḍalinī is awakened spontaneously, means Sahaja. Sahaja means born with you. As a seed sprouts spontaneously this Kuṇḍalinī also is awakened spontaneously. You can't pay for it. It's a living process as in the seed there is a built in quality to sprout. And as the Mother Earth has the built in quality to sprout the seed. It works spontaneously. You don't have to read anything. It's very simple.

Also it has become very much simpler, because as I said this is a Blossom time. As many of you have to ascend into that realm of complete reality. We live in the relative world but when we get connected with this absolute power we know the absolute truth. You start feeling a kind of a Cool Breeze of the Holy Ghost as this power. You can feel them on your fingertips. And if you know how to decode what you are feeling on your fingertips you know what they mean. It's an innate knowledge. You know about yourself, about your centers and also you know about others. Thus you jump into a new awareness what we call as collective consciousness. Sitting down

here you can find out what's wrong with the Chakras of anyone.

Even anyone who is dead.

So thus you know about yourself. Now if you know how to correct your centers you are all right! And if you know how to correct the centers of others then there is no problem.

The Spirit is the universal being within us. And we experience that all the religions were created on the same Tree of Spirituality. Then you respect every religion. Thus fundamentalism is finished. There is no race problem, no boundaries because you become a universal being. Sahaja Yoga is working in 55 nations and they are all become your brothers and sisters. This is the state that we call as a saint. But you become a saint, it's not that you are forced into it, you just become. You become righteous, you become dynamic, at the same time extremely compassionate.

This happening is so simple without any trouble. This power is your own. As just one light can enlighten another light, you can also after your enlightenment enlighten other people. Your attention becomes active. That means when you put your attention to something, then it acts there. Because it touches the universal cosmic power. Like the ether. And you are amazed about the miracles that you can create. You are amazed at your own glory. And you cannot believe it, you cannot believe it that you are performing all these beautiful acts. The best of all is that you jump into the Ocean of Joy. Joy has no duality like unhappiness and happiness, it is absolute.

I agree that so far very few have felt the reality but this modern Sahaja Yoga is for en masse Realisation.

Apart from India, in Russia we get people sixty thousand to eighty thousand. And they get all their Realisation. You all should have full confidence that tonight you are all going to get your Self-realisation.

I know some of you are overly read, they have read too much and they have so many questions in their heads.

You see these beautiful lights here. You have to just press one button and all the lights are coming, because it is all built in. If I start telling you about the history of electricity and then how it was brought to Linz you will be bored stiff.

So the best thing is to have the lights on. Of course there are thousands of My lectures which you can listen to, but just now I think best is to have your Realisation. In this one visit this Ocean of Knowledge cannot be expressed. But when you become the Spirit you jump into the Ocean of Knowledge and then you know what is the truth and what is not, because you develop a Divine discretion.

But one thing I must tell you that Sahaja Yoga cannot be done individually. It is a collective happening like a microcosm becomes the macrocosm. Like you become part and parcel of one whole. Like if this finger has a problem the whole body helps it. In this collective happening you are all the time helped, looked after and is a thing of concern for everyone.

So today, tonight those who want to have their Realisation should stay back. It will take hardly ten to fifteen minutes at the most. But those who do not want should leave the hall because I cannot force it on you, it

cannot be forced. Because I respect your freedom. To achieve the ultimate freedom I have to respect your freedom. You have to ask for it otherwise I cannot force on you.

All those who have questions in their mind can also write it down and tomorrow in Vienna we have a program I'll answer them. For the time being try to get your Self-realisation.

The first state you achieve is called as thoughtless awareness. We are living in the past or in the future, but we cannot live in the present. All the thoughts are bombarding us from left or right, from the past and the future. After Realisation there's a place in between the past and the future and you stand in the present. At that time you are thoughtless, but completely aware. Now whenever you want to think you can think, whenever you don't want to think you are in silence. Thus you attain peace within yourself.

There are so many things that you have to experience, you get vitality. Now you won't believe I am 70 years of age and I'm travelling every day. When this energy is flowing all the time, what is there to be tired? So now again I will request those who do not want to have Self-realisation should leave the hall and not to disturb others. It will give you no trouble, no problem.

I'm so happy to see that in this place there are so many seekers of truth. And if you are genuine and honest I'm sure you'll all get your Realisation.

So please have full confidence.

We have three conditions before we start. They are very simple conditions. The first one is that you have to be

absolutely confident about yourself. The second one is not to feel guilty about anything whatsoever. If you have done any mistakes after all you are human beings, you are not Gods. And if one makes mistakes you should face it, what's the use of being guilty and torturing yourself? Moreover physically defects, it gives you spondylitis, it can give you angina, it can give you lethargic organs. Because this is the center on the left hand side gets completely ruined. Don't believe people who call you sinners and all that. You are seekers of truth and you have every right to find the truth.

The third condition is even simpler. The third condition is that you must forgive everyone. Forgive everyone in the sense that logically we can understand that whether you forgive or don't forgive you don't do anything. But when you don't forgive then you play into wrong hands. Those who have troubled you are very happy, but you are torturing yourself on their behalf. Now, the center on the Optic Chiasma inside the brain is like this, absolutely like a constricted cross. Constricted. Now if you don't forgive it won't open. And the Kuṇḍalinī won't go through it. As it is you have tortured yourself by not forgiving and now you'll miss your Self-realisation by not forgiving. But if you really forgive, it will open like that. Also don't think of them, because it's a headache to think of them. You must forgive in general. Not to think of anyone, forgive everyone of them. It's not worth it.

So now first we'll show you how you have to nourish your centers yourself. Then you'll have to close your eyes and the Kuṇḍalinī will, I'm sure, will connect you to the Divine. It will pierce through your fontanelle bone area

and you'll get the actualisation, actualisation of baptism. I'm saying again actualisation, not just a sermon lecture and somebody putting his hand here, no, it's actualisation.

[Aside:] Better to open the doors on the sides, because it's very hot for them, I think.

Now you'll have to take out your shoes if you don't mind, because this Mother Earth helps us a lot.

Not only She helps us in farming but She helps us in our ascent. She absorbs all our negativity.

Now as he has told you the left side and the right side we have to know that we have two powers. Left side is the power of desire, ordinary desire. And Kuṇḍalinī is the pure desire. And the right side is the power of action.

So those who are sitting on the ground are all right, but those who are sitting on the chair should put their both the feet apart from each other.

Now you have to put your left hand towards Me like this. This is symbolic that you want to have your Self-realisation. That it is your desire. Then you have to use your right hand for nourishing your centers.

So you have to use your right hand in a way that you first put your right hand on your heart where resides the Spirit. If you become the Spirit you become your own guide, your own master.

So please put your right hand in the upper portion of your abdomen on the left hand side. This is the center of your mastery, which was created by great prophets in the past.

Now please take your right hand in the lower portion of your abdomen on the left hand side, lower most. This is the center for your Pure Knowledge. Pure knowledge of Divine power which works through this center surprisingly. Now, again you raise your hand in the upper portion of your abdomen, then raise your right hand on your heart.

Now please put your right hand on your heart and then now in the corner of your neck and your shoulder and turn your head to your right. I have already told you that this center catches when you feel guilty. Turn your head to your right please.

Now take your right hand on top of your forehead and put your right hand on top of your forehead and bend your head as far as possible. This is the center where you have to forgive everyone.

Now please take your right hand on the back side of your head and push back your head as far as possible. This is the center for you to ask forgiveness from the Divine power without counting your mistakes, without feeling guilty, just for your satisfaction.

Now take your right hand and stretch it fully. Now the last center. Put the right hand, the center of your palm on top of your fontanelle bone area and put down your head as far as possible. Now put down your head as far as possible. Now you can move your scalp with a pressure seven times.

That's all we have to do. That's all. Please remember to push back your fingers so there's a good pressure on your scalp.

All right. Now you have to close your eyes, but you can take out your spectacles and don't open them till I tell you. Now again please put both your feet apart from each other and put the left hand towards Me. We are only working on the left hand side. Now please put your right hand on your heart. Please close your eyes. Here you have to ask Me a very fundamental question about yourself. You can call Me Mother or Shri Mataji.

So ask the question in your heart three times, `Mother, am I the Spirit?' I've told you that if you are the Spirit you become your master.

So now please take your right hand in the upper portion of your abdomen on the left hand side and press it hard. Here you ask another question.

Three times please ask in your heart, `Mother, am I my own master?' Now I've already told you that I respect your freedom and I cannot force Divine Pure Knowledge on you.

So please now put your right hand in the lower portion of your abdomen on the left hand side and press it hard. And ask Me six times because there are six petals, `Mother, please give me Pure Knowledge.' As soon as you ask for Pure Knowledge the Kuṇḍalinī starts moving upward, so you have to open your upper centers with self confidence.

Without doubting yourself please put your right hand in the upper portion of your abdomen on the left hand side. Here you have to say with full confidence ten times, `Mother, I am my own master.' I've already told you that you are not this body, this mind, this ego, these conditionings but you are pure Spirit.

So now please raise your right hand on top of your heart. And here with full confidence you have to say twelve times, `Mother, I am the pure Spirit.' You have to know that this All pervading Divine Power is the Ocean of Knowledge. It is the Ocean of Compassion and Bliss, but above all it is the Ocean of Forgiveness and whatever mistakes you might commit can be easily dissolved by the power of this Ocean of Forgiveness.

So now please raise your right hand in the corner of your neck and shoulder and turn your head to your right. Here now with full confidence you have to say sixteen times, `Mother, I am not guilty at all.' I've already told you that logically whether you forgive or you don't forgive, you don't do anything, but if you don't forgive then you play into wrong hands. And we have to forgive so that our Āgñyā Chakra opens.

So now please put your right hand on top of your forehead and put down your head as far as possible. Here you have to say with full confidence from your heart, not how many times, from your heart, `Mother, I forgive everyone in general.' Do it from your heart.

Now you have to take your right hand on the back side of your head and push back your head as far as possible. Here again from your heart not counting how many times please say, `Oh Divine Power, forgive me if I've done anything wrong.' Please do not count your mistakes and don't feel guilty, is for your satisfaction you have to say, from your heart.

Now, please stretch your hand fully, your palm fully and put the center of your palm on top of, on your fontanelle bone area. Please put down your heads. Now push back

your fingers, please push back your fingers. Don't hold your head, push back your fingers so there is a good pressure on your scalp. And now please move your scalp seven times. But here again I cannot take away your freedom, you have to ask for Self-realisation.

So please say seven times moving clockwise, `Mother, please give me Self-realisation.' [Shri Mataji blows into the microphone.] Now please take down your hands. Please open your eyes. Put both the hands towards Me like this.

Now watch Me without thinking. Like this, like this, not higher like this. Watch Me without thinking.

Now please put right hand like this, bend your head and with the left hand see if there's a Cool or a hot Breeze like waves coming out of your fontanelle bone area. Don't put your hand on top of the head but away from it, some people get it further. Bend your head.

Now please put your left hand towards Me, again bend your head properly. And see with right hand if there is a cool or a hot air like waves coming from your brain, from your head, feel it with the right hand.

If you are not forgiven, it will be also hot.

So forgive now.

Again once more put your right hand towards Me, please put down your head and see with the left hand.

Now you have to put both your hands towards the sky like this and push back your head. And ask one of these three questions, anyone of them three times which I'll tell you. One of them is, `Mother, is this the Cool Breeze of the Holy Ghost?' The second one is, `Mother, is this the

All-pervading Power of Divine Love?' And the third one is, `Mother, is this the Param-Chaitanya?' Ask anyone of these three questions.

Anyone of them three times.

Now please take down your hands. Please put your hands like this. You will feel very relaxed and thoughtless, thoughtlessly aware. All those who have felt Cool or hot Breeze on their fingertips or through their fontanelle bone area or on their palms please raise both your hands.

Those who have felt Cool Breeze out of their head or on their fingertips or hot, hot or cool, please raise both your hands. Both your hands.

I bow to all the people who are here from Austria, you have entered into the Kingdom of God. Your saintly life has started, enjoy your peace within. We have a very nice center here and people who know a lot about Sahaja Yoga. They'll tell you all about the Divine knowledge, every aspect of it. This is your own. There is no obligation of any kind. Please respect your Self-realisation.

May God bless you! [... after working on seekers individually for more than one hour...] When I was coming here to this beautiful place, I tell you, I was amazed. We have come to the most beautiful place I could expect. Such wonderful seekers.

May God bless you! Very nice, beautiful. It's too much, can't believe it. Austria is such, I mean, everyone is a great seeker, everyone.

So humble in heart, so beautiful. Maybe they are close to the Mother Earth, they are farmers, maybe. Even the elderly ladies, so beautiful [UNCLEAR…] I must say.

May God bless you! May God bless you! What a place to come to! May God bless you all! May God bless you! Thank you for the music! I am sorry I have to go to Vienna now, I was to stay here. I am sorry I have to go to Vienna.

Look after this place, wonderful people there are, I *[UNCLEAR* don't know]. *[UNCLEAR]*. They are tremendous, even elderly ladies are so beautiful.

Some of them went away, but the rest is so beautiful.

Sahaja Yogis: Bolo Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī Ki Jai!

***Contents: 1992-07-27*, Public Program, Kongresszentrum, Hofburg, Vienna, Austria**

I bow to all the seekers of Truth. At the very outset we have to know that truth is what it is. We cannot imagine about it, think about it or conceptualise it. Also unfortunately, at this human level we cannot feel it. We have to become a subtler being to feel our subtle being. We have to be the Spirit. Otherwise whatever we think about it is not reality. Reality has to be known by ascending to another state of Spirit.

Now, let us know what is the truth. The truth is you are not this body, this mind, this is not your conditionings, nor your ego, emotions, but it is pure Spirit. The second truth is that there is an All-pervading Power of Divine Love, which does all the living work. We see these beautiful flowers, it's a miracle, but we take it for

granted. Look at our eyes, which is a miracle itself, it's a camera. Look at our brain, which is such a computer. But we take it for granted and do not think about it. Who does this work? Who runs our heart? We call it in medical terminology that autonomous nervous system runs the heart. But who is this auto? All this living work is done by this All-pervading Power of Divine Love.

Whatever I'm telling you, you need not take it blindfolded. But you have to keep your mind open like a scientist and treat it as a hypothesis. And if you find that it is true then you have to accept it as honest people. Because it is for your benevolence and for the benevolence of the whole world.

So now, within us is based this mechanism, which has been shown to you and about which they have told you. And there is this power which is going to connect you to this All-pervading Power of Divine Love. We are all born with that Divinity within us in a potential state. And it is quite intact. Whatever you might have done, whatever so-called mistakes you might have committed, this faith of Divinity is also within us. We had this faith from our childhood, but gradually we lost it. We had faith that there is something beyond and that's what we have lost it. All we are misled. We have to understand that this Divinity is absolutely there, untarnished, without any problem, because it is of eternal nature. Like clouds, maybe some of the actions in our life might have covered it. But you'll be amazed to see that it is there, alive.

Now, the second problem we have to understand that all world problems come from human beings. And all human problems come from these fundamental centers within

us. When these fundamental centers go into problems we get all kinds of physical, mental, emotional, social, political and also spiritual problems.

And economical and social.

So, if these centers could be corrected, nourished, made healthy all the problems will be solved. The time has come for us to achieve that state of Spirit. Is a special time, I call it the Blossom Time. In the Bible they called it the Last Judgment. In the `Purānas" also it is described as “Satya Yuga". And in the Koran it is described as “Kiyama", meaning Resurrection time. It is fortunate that at this time you are all born and that you are seekers of truth. Sahaja Yoga, `Saha' means `with you' is born the right to achieve the state of Spirit. `Ja' is born.

So, this right you have, all of you have got that right. And you have to achieve that state of Spirit.

In short I'll tell you what is the nature of the Spirit. Spirit is the reflection of God Almighty.

So, it is a universal being. It exists as a witness in our heart. It watches whatever we are doing. But when it manifests in our attention then we can feel our centers and the centers of others. Thus we get Self-knowledge, Selfhood. And also we develop a new dimension in our awareness called as Collective Consciousness.

When you can feel the centers of others. If you can understand and master the art of Divine working you can cure your centers and you can cure the centers of others.

When this Kuṇḍalinī pierces through your fontanelle bone area it connects you to this All-pervading Power of Divine Love. Just like this instrument [microphone] has got this

connection with the mains, in the same way you get connected with that power. Once this connection is fully established all the time this dynamic energy starts flowing through you. You become dynamic, at the same time extremely compassionate. You become very wise with Divine discretion. On your fingertips you can feel your centers and the centers of others. Everybody feels the same. If you want to know this is wrong or right you can feel it on your fingertips. Thus you know the absolute Truth. If everyone feels the same way, then how can there be quarrels? How can there be wars also? So, this is a new awareness, a new dimension, which manifests within us. And it takes us much beyond mental activity, where your thoughts cannot overpower you. Thoughts come from the future or from the past and we are dancing on the cusp of the thoughts. But with this happening we enter into our present.

In between these thoughts there is a space where there is peace and we enter into our peace. In this state you become thoughtlessly aware. When you start growing in your spiritual being then the second thing that happens to you is that you become one with reality. All kinds of falsehood start dropping out. And you know that you have become a saint. And you become extremely confident with your knowledge.

The Spirit is the source of joy. And you'll jump into the ocean of joy. Joy has no duality. It does not have happiness and unhappiness. It is absolute. All this is your own. You have to just get it. It's a very easy thing, it's very spontaneous, it's a living process. For this process you don't have to pay. You don't have to put in any

efforts, it's spontaneous. It spontaneously sprouts, you have to only look after it like a gardener.

Whatever I am telling you is not a sermon or a lecture, it's the actualisation of the experience. And actualisation of your baptism. Because you feel the Cool Breeze of the Holy Ghost coming out of your head. Kuṇḍalinī is the reflection of the Holy Ghost. And Kuṇḍalinī is the Primordial Mother. This is what is reflected in you as your own individual mother. And she gives you your second birth.

Christ has said, “Humble in heart will inherit the Earth." So one has to be humble. If you are arrogant about it your own Kuṇḍalinī won't rise. Moreover this Kuṇḍalinī knows all about you. She does not give you any trouble. And just spontaneously She manages to connect you to that All-pervading Divine Power.

And for the first time you start feeling on your fingertips this All-pervading Power as Cool Breeze.

I respect your freedom and your Self-realisation cannot be forced on you. Those who really want it in a humble way can have it. Those who do not want are not forced, cannot be forced. All such people should please leave the hall. It will take about ten or fifteen minutes to get your Realisation. In this short time you should appreciate I cannot tell you everything about his vast knowledge, but if you get your enlightenment you'll understand this subtle knowledge very easily.

So, those who do not want can leave the hall. It will hardly take ten to fifteen minutes.

[Aside:] The lights are very dim, I can't see the people.

I know, some of you have questions, just now keep them away from yourself. And you can write them down and we'll try to answer them later on.

[Aside:] Can't see them.

There are three conditions which are very simple. The first condition is that you all have to have full confidence that you will all get your Self-realisation tonight.

Second is you are not to feel guilty about anything whatsoever. This idea of sin, please take it out of your mind. This gives you a guilt, which makes your left Viśhuddhi here, this Chakra, very weak. And this causes a disease called angina, spondylitis and a lethargy of the organs. If you have done mistakes it's all right, after all you are human beings, you are not God. And if you have done mistakes you should face them. Instead of putting them as guilt here [left Viśhuddhi] and torture yourself. In short: forgive yourself and be very pleasantly placed towards yourself, because you are going to enter into the Kingdom of God. This Divine Power is the Ocean of Forgiveness. And you cannot commit any mistake that cannot be dissolved by this Ocean of Forgiveness.

The third condition is also very simple. Third condition is that you have to forgive everyone. You have to forgive in general, you don't have to think about each one of them. Logically, whether you forgive or don't forgive you don't do anything. But if you don't forgive then you play into wrong hands. Those who have tortured you, or troubled you are happy and you are torturing yourself on their behalf.

So, what's the use of not forgiving? Moreover, the Chakra which we call as the Āgñyā Chakra in the Optic Chiasma

is closed like this, constricted like this. It won't open unless and until you forgive. But once you forgive it opens like this. You have to just say, `I forgive everyone of them.' Don't even think of them, because it's a headache.

These are the only three conditions. If you really accept them it will work out very fast. You have to cooperate with Me.

Now we have to take out our shoes. That will help us a lot, because this Mother Earth sucks in our problems.

Now, they have already told you about the left and right side. And as they are two powers we have to put both the feet a little away from each other. You don't have to stay in yourself, you have to be comfortable, only thing, don't bend yourself too much or don't stretch yourself too much till I tell you.

You have to be very comfortable. You don't have to go to Himālayas for that. And you don't have to suffer. Christ has suffered for us already. Just have faith in yourself. Don't be doubts about yourself. I assure you, you all can get your Self-realisation tonight.

So, now we'll show you how we'll nourish our own centers, you will nourish your own centers. Please put your left hand towards Me like this. This is symbolic that you want your Self-realisation, because left side is the power of ordinary desire. All of you have to do it. Those who don't want to do should go away.

Then we have the second power, the power of action on the right hand side, with which we'll be nourishing our centers. Third is the power of Kuṇḍalinī which is the power of Pure Desire.

So, all of you should have Pure Desire in your heart that you should all get your Self-realisation.

So, just put your left hand towards Me like this, very comfortably on your lap or on your legs, resting like this. Now, with the right hand we'll be nourishing our centers on the left hand side. First we'll show you and then we close our eyes and the process will start. Please put your right hand on your heart. This is the center where the Spirit resides. If you become the Spirit, in the light of the Spirit you become your guide, your master. Then you put your hand on the upper portion of your abdomen on the left hand side.

This is the center of your mastery. This is being created by great prophets. We have to just enlighten it. Now, please take your right hand in the lower portion of your abdomen on the left hand side. Lower, lower, lower here. This is the center for Pure Divine Knowledge.

Again we raise our hand in the upper portion of our abdomen. Then we raise our right hand on our heart. Now we raise our right hand in the corner of our neck and our shoulder and turn our head to our right. This is the center as I told you, I told you this center gets in trouble when you feel guilty.

Now, please take your right hand on top of your forehead across and put down your head. This is the center where you have to ask forgiveness, where you have to forgive others, I am sorry. This is the center where you have to forgive others. Now please take your right hand on the back side of your head and push back your head. Here without feeling guilty, without counting your mistakes,

just for your satisfaction you have to ask for forgiveness from the All-pervading Divine Power.

Now, the last center which is important. Please stretch your palm and put the center of your palm on top of the fontanelle bone area, which was a soft bone in your childhood. Now, very important is to push back your fingers, that there is a good pressure, there should be a good pressure on your scalp. Now, please put down your head. Here now you have to move your scalp seven times clockwise.

That's all we have to do.

Now you have to close your eyes. And till I tell you please don't open your eyes. Put both the feet away from each other.

Now please take out your spectacles.

Put your right hand on your heart.

[Aside:] It's terrible, such heat I'm absorbing from all of them. Terrible heat they have. All right, doesn't matter.

Please put your right hand on your heart. Here now you have to ask Me a very fundamental question, three times, `Mother, am I the Spirit?' You can call Me Mother or Shri Mataji.

I've already told you that if you become the Spirit you become your own master.

So, now please take your hand in the upper portion of your abdomen on the left hand side. Here you have to say again another question. Three times please ask, `Mother am I my own master?' I've already told you that I respect your freedom. And I cannot force Pure Knowledge on you. You have to ask for it.

So, please take your right hand in the lower portion of your abdomen on the left hand side and press it hard. Here you have to ask six times, because this center has got six petals. Please say, `Mother, give me Pure Knowledge. Please Mother, give me Pure Knowledge.' Six times.

As soon as you ask for Pure Knowledge your Kuṇḍalinī starts moving upward.

So now, we have to nourish our higher centers so that Kuṇḍalinī can pass easily through them. It has to be nourished with our self confidence.

So, now please take your right hand in the upper portion of your abdomen. And here you have to say in full confidence ten times, `Mother, I am my own master.' Please say it ten times.

I've already told you that you are not this body, this mind, this ego, these conditionings, but you are pure Spirit.

So, now please raise your right hand on your heart. And here with full confidence say twelve times, `Mother, I am the pure Spirit.' The All-pervading Divine Power is the Ocean of Divine Knowledge. It is the Ocean of Compassion and Bliss. But above all it is the Ocean of Forgiveness.

So whatever mistake you have committed can be easily dissolved by this Ocean of Forgiveness.

So, now please raise your hand on to the corner of, between your neck and your shoulder and turn your head to your right. Here now with full confidence please say

sixteen times, `Mother, I'm not guilty at all.' Please turn your head to your right.

I've already told you whether you forgive or don't forgive you don't do anything. But you torture yourself and play into wrong hands.

So. Please take your right hand on top of your forehead and put down your head. Here you have to forgive everyone in general, not how many times, but from your heart.

If you do not forgive then you will also miss your Self-realisation, because Kuṇḍalinī cannot pass through the constricted Āgñyā Chakra.

Now, please take back your hand on the back side of your head and put it up as far as possible. Here without feeling guilty, without counting your mistakes, for your satisfaction you have to say, `Oh Divine Power, please forgive me, if I have done any mistakes.' Now, this has to be said from your heart, not how many times.

Now, please stretch your palm fully. And put the center of your palm on top of the fontanelle bone area.

Push back your fingers.

Why are you not doing, madam? Why is she not doing it, this lady?

Sahaja Yogini: She wants to listen only.

Shri Mataji: Then let her go away. She should go. She should not try to be arrogant like that, not proper.

All right. Now put your right hand on your fontanelle bone area and please put down your head. Here now, you have to move your scalp seven times clockwise. But here

again I cannot force Self-realisation on you. You have to ask for your Self-realisation.

So while moving your scalp seven times you should just say, `Mother, please give me my Self-realisation.' Seven times please.

[Shri Mataji blows into the microphone.] Now please take down your hands. Put both the hands like this towards Me. Open your eyes. Watch Me. Watch Me without thinking, you can do it.

Now please put right hand towards Me. And put down your head and see with your left hand if there is a Cool or a warm Breeze coming out of your head. You shouldn't put your hand on top of your head, but away from it.

Now please put your left hand towards Me. And now bend your head and see with your right hand if there's a Cool or a hot Breeze coming out of your fontanelle bone area. Now please put your right hand towards Me again and with the left hand you can see it again.

Now raise both your hands towards the sky and ask a question, one of these three questions, anyone of them, three times. Push back your head and ask the question, `Mother, is this the Cool Breeze of the Holy Ghost?' Or ask the question three times, `Mother, is this the All-pervading Power of Divine Love?' Or ask the question three times, `Mother, is this the Param-Chaitanya' ?' Please take down your hands.

[Aside:] It's hot.

All those who have felt Cool Breeze or hot Breeze from their fontanelle bone area or on their fingertips or on their palms please raise both your hands.

The whole of Austria. May God bless you all! May God bless you! May God bless you! Vienna! I bow to you all. You have now started your saintly life. Now respect your Self-realisation.

Sahaja Yoga is a collective happening. You cannot do it individually. Of course, at home you can meditate, but you have to come to collective to grow. Like this finger, if it is sick, the whole body runs for the help of this. In the same way now you have become the whole. The microcosm has become the macrocosm.

You'll have so many blessings and so many miracles that you may not believe them even.

And you'll be amazed how fantastically you are so glorious. But you must learn how to use this power.

You'll hardly take a month to master it. You don't have to pay for this at all. No one is going to pay for it, only thing you have to give little time for your Self-realisation.

May God bless you all! [Aside:] Such beautiful people there! Now, would like them to meet Me? [Sahaja Yogis take turn in helping Shri Mataji work on the new people until 1 a.m.] Yours [this help] is a relay race, whereas Mine is a marathon one.

***Contents: 1992-07-28*, Public Program, Budapest, Hungary**

I bow to all the seekers of Truth.

At the very outset you have to know that truth is what it is. You cannot think about it, you cannot imagine about it, also at human awareness you cannot conceptualise it. Also you cannot understand it through books, because it's all mental. For that you have to enter into another

realm of awareness, which is spirituality. That means you have to become the Spirit.

You have been already told about this mechanism that's within you. But you should not blindfolded believe in it, but keep your mind open like a scientist and treat it like a hypothesis. If it is true, as honest people, you must accept it, because it is for your benevolence and for the benevolence of the whole world.

The truth is that you are not this body, mind, this ego or conditionings, but you are the pure Spirit.

And the second truth is that there is an All-pervading Power of Divine Love, which does all the living work. We see these beautiful flowers, we take them for granted. It's a miracle. We see our eyes, which is a wonderful camera, a miracle, this brain, which is a computer. We take everything for granted. Who has created them? Who runs our heart? They say it is autonomous nervous system. But who is this auto? So far we had no Self-knowledge. All world problems are because of human beings and all the human problems are because of their Chakras, centers. It means that these centers can be put right then there should be no problems. Moreover at this human awareness we do not know the absolute truth. That it is why we are fighting with each other.

Some people believe that this kind of government is good, some believe that kind of government is good, because we do not know the unity that exists within us.

Now the greatest problem which we face, it is fundamentalism, because fundamentalists want to say their religion is the best. And they want to keep many religions, they want to keep many religions. And when we

say that all religions were got on one tree of spirituality and there should be only one universal religion they don't like it. As long as there will become fundamentalism, there will be wars, there will be violence, there will be [claim]. We have to find within ourselves what are we. The nature of the Spirit is that it's an universal being. As it is, outside, we laugh the same way, we cry the same way, we feel the same way. We are feeling from inside the same, all of us. We are not different people, only outwardly we may look different.

So unless until we understand that we are universally born, we cannot get over wars.

For that you have to become the Spirit.

First thing that happens to you when this Kuṇḍalinī rises that your physical, mental, emotional problems will solve. It is a fact that there are three doctors who have got their M.D. in curing incurable diseases, by this Kuṇḍalinī awakening. This power is the reflection of the Holy Ghost. And the Holy Ghost is the Primordial Mother. Those who do not believe in Primordial Mother are not understanding that She is the One who has created all these universes. In the Greek mythology She is called as Athena. I also saw a statue of Athena here, in Budapest and as Ādi Shakti in Sanskrit language. Even Mohamed Sāb has said that paradise lies at the feet of the Mother.

In the Gospel of Thomas he writes authentically Christ said, “This is the Mother who has bore Me in Her womb but I have another One with a great M capital." So this is the reflection of the Primordial Mother in your triangular bone, as you see there. She is your individual Mother and She knows all about you. And She is the One who gives

you your second birth. As your Mother took all the problems when you were born, She looks after you. And we do not get any trouble whatsoever.

On the contrary you can correct it with this All-pervading Power. As this instrument is connected to the mains you also get connected and then you have a meaning to your life, an identity to yourself. But it's a living process, an actualisation; it is not just putting hand on your head and saying that actualisation or baptism has taken place. It's actualisation. And you feel the Cool Breeze of the Holy Ghost coming out of your head, your head. Also for the first time you see, feel this Cool Breeze of the Holy Ghost or the All-pervading Power of God's Love on your fingertips. This actually happens to you. It is an experience.

As soon as this happens to you, you develop a new personality, which we call as collective consciousness.

You become collective. It is not just saying you have to be collective, but you just become. And you can feel the centers of others also on your fingers tips. You can feel your own centers, you can feel the centers of others.

Now if you know how to correct these centers then you solve the problems for yourselves and for others.

But you take the power to raise the Kuṇḍalinī. It's you, your own. You always have this power potentially within you and whatever you might have done, whatever mistakes you might have committed it is all there.

This Divinity is of eternal value. It's all the time there, existing. And only thing It has to be awaken to manifest Itself. Another thing that happens to you that you become thoughtlessly aware, means you become

thoughtless, but you are aware. That means you become one with the present and in that state you grow spiritually. Whenever you want to think, you can think, whenever you don't want to think you can switch off your mind.

Thus you jump into your own peace. It's not just artificial. I've known many people who have got Peace prizes, International Peace prizes, but there is no peace within. Is just they are certified, without any peace within. Thus for the first time we know the reality and we enter into the Kingdom of God.

Of course we become extremely dynamic and the same time very compassionate. In Austria they have found out that ninety five per cent people who came to Sahaja Yoga gave up drugs completely without any difficulty, spontaneously. There are so many advantages of becoming the Spirit because that's the last breakthrough of your evolution. But one thing is there one cannot force you. Your freedom is respected, because you have to get your ultimate freedom. Nor can you pay for it. What do we pay to Mother Earth for creating these flowers? Nor do you have to put in any effort like standing on your head. Christ has said: “Humble in heart will own this Earth." So we have to be humble about it. Is not meant for people who are stupid or arrogant. For people who are seeking the truth, it is their right to have it.

In this short time as you know it's very difficult to talk about this ocean of knowledge. But that is what you are. It's just take ten minutes, fifteen minutes to jump into the Kingdom of God. But as I said I cannot force on you.

Those who do not want to have, I cannot force. Such people should leave the hall.

But those who want to have it, will have it. I know some of you have lots of questions in your head. I'm quite clever; I can answer all your questions. But just now if you can keep your questions on one side and I came down send it over, we'll try to answer them nicely. Better to get your Enlightenment.

Now there are three conditions. The first one is that you have to be absolutely confident about yourself that you all will get your Self-realisation tonight. This is one condition. Secondly not to feel guilty at all.

You are all human beings and if you have committed mistakes it's all right. You are not Gods.

So the most important thing is to understand that if you feel guilty, it's an artificial idea. If you have a mistake better face it. But if you feel guilty then the center on the left hand side this Viśhuddhi gets caught. And as a result you get diseases like angina, spondylitis and lethargic organs.

So why to feel guilty? That means you should be very pleasantly placed towards yourself. You have to enter into the Kingdom of God.

The third condition is very simple. The third condition is that you have to forgive everyone.

So many say it is very difficult. That's the most easy thing if you understand that logically whether you forgive or don't forgive you don't do anything. Those who have troubled you are quite happy and you are torturing yourself on their behalf.

So best is to forgive and don't even think about it because it's a headache. That it really make you feel very much lighter. Also the center here, in the brain as you see there, in the optic chiasm[a], crosses over like this and is such a constricted one. Now if you do not forgive, it will not open.

So you have to forgive to open it like this. That's all. It's very simple.

So I said it will take hardly ten minutes more. You should not see the watches and nobody should get up to disturb others.

So now we'll tell you how we are going ourselves to nourish our own centers.

Firstly it would be better to take out your shoes because this Mother Earth helps us a lot. You have been told that there are two powers within us of sympathetic nervous system: one is the left, another is the right. The left side is the power of desire, of common desire.

So you put your left hand on your lap comfortably symbolizing that you want your Self-realisation. This you have to do only today. You need not remember also. Then your right hand is the power of action with which we will nourish our centers on the left hand side. Kuṇḍalinī is the power of pure desire.

So you must have pure desire that you want to have your Self-realisation.

So now we put our hand on our heart, right hand on your heart and both the feet are kept apart from each other. In the heart is the reflection of God Almighty as Spirit. If

you become the Spirit, in the enlightenment of the Spirit you become your own guide, your own master.

So now please take your right hand in the upper portion of your abdomen, on the left hand side, which is the center of pure mastery.

This is the center created by great prophets. Now please take your right hand in the lower portion of your abdomen on the left hand side. This is the center of Pure Knowledge. Now raise your right hand in the upper portion of your abdomen on the left hand side, please. And now raise your right hand on your heart again.

Take your right hand in the corner of your neck and your shoulder and turn your face to your right.

I've already told you that when you feel guilty this center gets spoilt. Now please take your right hand on top of your forehead across and please put down your head. This is the center where you have to forgive everyone in general. Now take back your right hand, back side of your head and push back your head.

This is the center where without feeling guilty, without counting your mistakes just for your satisfaction you have to ask forgiveness from the Divine Power. Now last center, very important. Stretch your palm *[UNCLEAR]*. Stretch your palm. Put the center of your palm on top of the fontanelle bone area, which was the soft bone in your childhood. Now please bend your head. Now very important is to press back your fingers so that is a good pressure on your scalp. Here, you have to press the scalp and move it slowly, seven times, clockwise. Don't move your hand, move your scalp by pressing out your fingers.

Now please take down your hands and now you have to close your eyes. Please see that both your feet are apart from each other and there's nothing very, very tied on your waist or on your neck. Now please put your left hand on your lap. Now you have to close your eyes. Please don't open them till I tell you.

You can take out your spectacles. Please now put left hand towards Me, on your lap and right hand on your heart. Here you have to ask a very fundamental question about yourself. The question can be asked, you can call Me Mother or Shri Mataji, whatever you like.

So please ask a question in your heart, three times:" Mother, am I the Spirit?" If you are the Spirit, you become your guide, your master.

So please take your right hand in the upper portion of your abdomen and here you have to ask another question, three times:" Mother, am I my own Master?" I've already told you that I respect your freedom and I cannot force Pure Knowledge on you.

So you have to ask for it. Please take your right hand in the lower portion of your abdomen, on the left hand side. Here you press it and ask Me six times because this center has got six petals:" Mother please give me Pure, Divine Knowledge." As soon as you ask for Pure Knowledge the Kuṇḍalinī starts rising.

So please take your right hand in the upper portion of your abdomen on the left hand side. Here now you have to nourish this upper center with your self-confidence.

So you have to say with full confidence, ten times: `Mother, I am my own master.' Ten times. `Mother, I am my own master.' I've already told you that you are not

this body, this mind, this ego, these conditionings, but you are the pure Spirit.

So now please raise your hand, right hand on your heart and ask here with full confidence, or say it that `Mother, I am the pure Spirit.' Please say it ten times.

I've told you that this Divine Power is the ocean of knowledge, bliss and compassion. But above all It is the ocean of compassion.

So now raise your right hand in the corner of your neck and shoulder and turn your head to your right and know that whatever mistakes you might have committed can be easily dissolved by this ocean of forgiveness.

So now here you say sixteen times: `Mother, I'm not guilty at all.' Now raise your right hand, sixteen times you have to say, put it on your, in the corner of your neck and shoulder, turn to your right properly. I've already told you whether you forgive or don't forgive, logically you don't do anything. But if you don't forgive then you play into wrong hands. Here you have to say with full confidence, not how many times, from your heart `Mother, I forgive everyone.' You put your right hand on your head, on your forehead across and put down your head. Put down your head. Here you have to say: `Mother, I forgive everyone in general.' Say it from your heart.

Now take this hand, right hand to the backside of your head and push back your head as far as possible.

Here you have to say again from your heart, not how many times, without counting your mistakes, without feeling guilty, for your own satisfaction, please say: `Oh, Divine Power please forgive me if I have done any mistakes, knowingly or unknowingly.' Now the most

important, last center. Please stretch your palm fully, please stretch your palm fully and put the center of your palm on top of the fontanelle bone area.

Press back with your fingers. Please put down your head. Here again I cannot cross over your freedom, I respect it. You have to ask for Self-realisation. I cannot force it.

So now please put down your head and move your scalp slowly, seven times, clockwise saying: `Mother, please give me Self-realisation.' Now please take down your hands and open your eyes. Put both the hands like this towards Me, like this. Now, please put your right hand towards Me like this and with the left hand see if there is a cool or a hot breeze like waves coming out of your fontanelle bone area, see with the left hand. Don't put your hand on the top of your head. Please bend your head you'll see better. Now please put your left hand towards Me and put down your head and see with right hand if there's a Cool Breeze coming out of your fontanelle bone area.

Some people get it close some far away. If it is hot that means you have not forgiven. Please forgive. All right.

Now, put your right hand towards Me and put down your head and see with your left hand if there's a Cool Breeze coming out of your fontanelle bone area, or above this. Now, please put your hands like this and watch Me without thinking. Now raise both your hands towards the sky like this and look up. Here you have to ask anyone of these three questions, three times. Please ask three times `Mother, is this the Cool Breeze of the Holy Ghost?', or `Mother, is this the All-pervading Power of Divine Love?', or `Is this the Param-Chaitanya?' Ask

anyone of these questions three times, anyone. Now please bring down your hands. All those who have felt cool or hot breeze on their fingertips or on their palms or out of their fontanelle bone area, please raise both your hands.

I bow to you all saints. Now you have started your saintly life. Please look after it. We have very good center here where you all can meet and we have to grow into spirituality. Within a month you can become masters. Sahaja Yoga is not an individual movement, but a collective movement. You cannot just practice it at home, alone. You have to please come to the collective. All the subtle knowledge of the Divine you can master. But you must give little time. I hope you'll respect your Self-realisation and grow.

Now Sahaja Yoga is working in fifty-five nations and people have become masters. Spirit is the source of joy, so just enjoy yourself.

May God bless you all!

***Contents: 1992-07-29*, Public Program, Rudolfinum Theatre, Prague, Czech Republic**

I bow to all the seekers of Truth.

At the very outset we have to realise that truth is what it is. We cannot think about it, we cannot conceptualise it, we cannot imagine it. And at this human awareness, this state, we cannot know it. We have to become a subtler being; we have to be the Spirit.

So it is important to understand what is the truth. Here I am telling you about something which you should listen to with an open mind of a scientist.

And if is true and it works out, then as honest people you have to accept it. You should not accept anything blindfolded.

So the first truth is that you have to be the Spirit. Actually you are the Spirit. You have to become the Spirit. And the second truth is that there is All-pervading Power of Divine Love, which does all the living work. We see beautiful flowers and we take them for granted. It's a miracle.

[Aside:] Little louder. People can't hear it. Little louder.

It's a miracle. What about our eyes which is a miracle, it's a wonderful camera? What about our brain which is a miracle, it's a computer.

[Aside:] Tell her not to take My photographs while I'm speaking! But we take everything for granted. Who runs our heart? We say it is autonomous nervous system.

But who is this auto? We all have got this divinity absolutely intact within ourselves. It is in a potential state and it is indestructible. Cannot be destroyed. Whatever you might have done, what your mistakes so-called you must have committed your Divinity is absolutely intact.

In the beginning we are aware of it also sometimes. We believe that there is something higher, a force, which is looking after us. But this faith gets challenged. This faith gets challenged. The first challenge may be coming when we discover that the religions, which are talking of higher life are only money oriented or power oriented. We all want to believe in something. Now you have been in a communist regime. At least there is one nice thing has happened that you did not take to fundamentalism. But as soon as you give up your faith in one thing, you'll jump

on to another and maybe you might take to fundamentalism.

Is a very dangerous thing. All the fundamentalists believe that there cannot be a universal religion. They have to have different religions; they have to have. And as long as there will be different religions, there will be wars, there will be fightings and no end to our struggles.

We have to now understand that there is innate religion within us, which is a universal one, because the Spirit is the universal being within ourselves. As it is universally whatever country we may belong to, whatever race we may belong to, we all laugh the same way, smile the same way, cry the same way. Our whole body is made inside the skin the same way. Also all of us have got...

[Aside:] You don't have a chart here, didn't have a chart. All right. Is this one? There is one. All right.

All of us have these centers within us universally the same thing. All of us, all of us have the same power Kuṇḍalinī within us. There is no difference in the construction of this universal mechanism within us.

But when you become the Spirit, then you realise that all the religions are born out of one tree of spirituality. They were born at different times, were created by great Incarnations and prophets. These religions have the same principle behind it that we all have to become the Spirit. Otherwise we do not get into our ascent. The second challenge comes to us from science. But the science is not conclusive. Up to a point is all right, but when we go to extremes it boomerangs on us. It cannot give us our ascent, it cannot give us truth, it cannot give

us reality. Please listen to what I'm saying. That is much more important than photographs.

And the third one is a challenge from intellectuals, like Freud. Now they have discovered that Freud was a fraud. Freud was a fraud. And that it has created such a malignant effect on the culture and thought of the Western people. By his stupid ideas he has given us AIDS and so many other diseases, which are secret. Actually he has created a very complex personality, devoid of any wisdom. But people worshipped him more than they worshipped Christ. This might be because of the Catholic Church, which talked of the original sin.

So people from that austerity jumped into another mess of Mister Freud. William Blake, a great poet in London has said that this idea of original sin has come from some Satan. And they discussed and discussed about the sin of Mother Mary. And also then we find a kind of a reaction to it. That means all other prophets, all other incarnations were sinners.

Once when you get your Self-knowledge, you will know that none of you are sinners. The eternal quality of spirituality is quite intact within you. All these dogmas and all these theories are, I think for frightening people and also for making money out of them. Our ascent is a natural process of evolution for which you cannot pay. You cannot put in an effort. As a seed sprouts by itself you get your ascent, absolutely spontaneously. You don't have to stand on your head, or you don't have to starve and fast and go to Himālayas.

And tonight we are going to, all of us, going to receive Self-realisation. As a result of this happening the

Kuṇḍalinī, which passes through these six centers, nourishes them. All the world problems are because of human beings. And all the human problems are because their centers are not all right. If these centers could be put right, all problems can be solved. But with this happening you achieve a state by which you become powerful yourself and you can give Realisations to others. As one enlightened light can enlighten many, once you get your enlightenment, you can enlighten many. This is the age of Blossoming Times.

This is the age that we call it as the Last Judgment. You will have to judge between the truth and untruth. You'll have to find out who are the false people and who are the real people. Even in Koran it is said that at the time of Resurrection, Kiyama, your hands will speak. Is exactly what happens to you, that you can feel your own centers and the centers of others.

Now, if you know how to correct these centers, you solve the problems. This Kuṇḍalinī is like this connection, which is connected to the mains. Unless and until you are connected to this All-pervading Power we have no meaning, no identity to ourselves. You may call yourself by any name, but it is all artificial, for you may be a Christian, Hindu, Muslim. You can commit any sin, you can do any wrong.

So, all these stamps that we are carrying has no meaning at all inside.

Something has to work out inside. And this is what is what we call as Self-knowledge. But once you get Self-knowledge, you also get the knowledge about others.

So, you develop a new dimension in your awareness called as collective consciousness. Also when Kuṇḍalinī rises, you become thoughtlessly aware.

The thoughts are coming from the past or the future and we are jumping on the cusp of the thought.

There is a little space in between these thoughts, which is the present. And when the Kuṇḍalinī rises, you stand in the present. At that time you become absolutely thoughtless. But you are absolutely aware. And then inspiration start coming to you.

As you know very well and I also admire the art and the aesthetics of Czechoslovakian people. This beautiful creation of this say hall or anything in your country is coming from some, definitely from some realised Souls. After Realisation you'll be surprised how creative you become, in every field of art. You become a very peaceful personality. You become extremely dynamic but at the same time you are extremely compassionate. In the light of the Spirit you become your own master. These are all your own qualities, which start manifesting.

This is not a sermon or a lecture, but it is the actualisation of the spirit-hood, is the experience of the All-pervading Power you get as Cool Breeze on your hands. Cool breeze of the Holy Ghost. In the Bible they are ambiguous about Holy Ghost. They have the Father and the Son, but no Mother. And the Mother is the Holy Ghost. She is the Primordial Mother. In the Greek mythology they call Her Athena; in India they call Her Ādi Shakti. Even Mohamed Sāb has said that there is paradise at the Lotus Feet of the Mother. In the Gospel of Thomas, He tells about Christ who said, “This is my

Mother who bore me, but I have another Mother with the M capital who is the Mother of the whole world." So now this Primordial Mother is reflected in you as the Kuṇḍalinī in the sacrum bone. And God Almighty is reflected in your heart as the Spirit. You may not believe in God, but once you feel the experience of the truth, then you can easily find out if there is God or not.

So now we will have the experience.

[Aside:] Loudly, they can't hear. That's why so many are going out.

It will take hardly ten to fifteen minutes. You can't pay for it, you can't think about it. It's a spontaneous happening, without any trouble to you. First you will feel thoughtlessly aware and then you will feel this All-pervading Power for the first time. You'll also feel the Kuṇḍalinī coming out of your fontanelle bone area. You can feel It, as Cool Breeze. Is very simple. I know some people have some questions in their mind. I would say there are so many of My lectures about it, because it's the ocean of knowledge.

In this short time I cannot explain to you everything. But first, best is to get your Enlightenment and then you can think about It. Before we start I must tell you that it cannot be forced on anyone. I respect your freedom.

Only those who really want Self-realisation should be in the hall, otherwise they should leave the hall.

No doubt all of you can get Realisation, but as Christ has said that humble in heart will inherit the Earth.

So, we have to be humble about it. If you are arrogant, the Kuṇḍalinī won't rise. You have to ask for it, because Kuṇḍalinī is the power of pure desire.

So, you should have pure desire to ascent. There are three conditions before we started. The first one is that you all have to be absolutely self-confident that you all are going to get your Self-realisation tonight. But you have to be little attentive. The second condition is that you are not to feel guilty at all. If you have committed mistakes, it's all right. After all you are human beings, you are not Gods. If you have committed mistakes, then just face them and don't put them as guilt in you. Because if you feel guilty, this center on the left side gets absolutely into trouble and then you can get diseases like angina, or spondylitis, or lethargic organs.

So, why feel guilty? Forget the past! In short you should be pleasantly placed towards yourself, if you have to enter into the Kingdom of God.

Forgive yourself.

Now, the third condition is to forgive everyone in general. Many people say it is difficult to forgive.

But logically, whether you forgive or don't forgive, what do you do? You do not do anything. On the contrary when you don't forgive, you play into wrong hands. Those who have tortured you, those who have troubled you are nicely enjoying themselves. And you are torturing yourself on their behalf. Also the center on the optic chiasm[a] is like this, very constricted. If you do not forgive, it won't open. And the Kuṇḍalinī won't get through and you'll miss your Self-realisation. As it is you're torture yourself all your life and now are you going

to miss your Self-realisation? So if you forgive, it opens like this.

These are the three simple conditions which if you fulfil I'm sure you all will get your Realisation tonight. All of you should be seated, would be better not to stand, but please be seated. You all have to be comfortable. You shouldn't bend, nor you should stretch yourself too much, but sit comfortably. Those who want to go and don't want to do should leave the hall, now and should not disturb later on. Now we'll show you first how you are going to nourish your own centers. As it is there are two powers, one is on the left, one on the right.

So, will you please put both your feet away from each other? But before that, please take out your shoes because this Mother Earth is going to suck our problems. Please put both the feet apart from each other. Is very simple. All right.

Please put your left hand towards Me, like this. This is symbolically suggesting that you want to have your Self-realisation because left side is the power of desire. And the power of pure desire is Kuṇḍalinī.

Now, right side is the power of action.

So we'll put our left hand on our lap comfortably and with the right hand we'll nourish our centers.

So, now please put your right hand on your heart. Left hand towards Me and right hand on the heart. You don't have to do this again. In the heart resides the Spirit as I told you.

So if you become the Spirit, you also become your master, your guide.

So, you take your right hand in the upper portion of your abdomen on the left hand side. We work on the left hand side.

This is the center of your mastery. Then you take your right hand in the lower portion of your abdomen on the left hand side. Now, this is the center of Pure Knowledge, Pure Divine Knowledge. Now, you raise your right hand in the upper portion of your abdomen. Again on your heart. Now in the corner of your neck and shoulder and put your head to your right. I've already told you that when you feel guilty this center goes into trouble. Now, please take your right hand on top of your forehead and bend your head.

This is the center for forgiving everyone in general.

Now, please take your hand on the backside of your head and push back your head as far as possible.

This is the center for asking forgiveness from the Divine Power, without feeling guilty, without counting your mistakes, for your own satisfaction. Now the last center: stretch your palm fully. Now put the center of your palm on top of the fontanelle bone area. Now press back your fingers. Please put down your head as far as possible. Stretch back your fingers because there should be a sufficient pressure on your scalp.

Now, please move your scalp seven times clockwise slowly. Press back your fingers otherwise there won't be any pressure. That's all we have to do.

Now we start again and we close our eyes. Please close your eyes. Here you ask Me a fundamental question about you, three times. You may call Me Mother or you may call Me Shri Mataji. Now ask a question in your heart

three times: `Mother, am I the Spirit?' I've already told you that if you are the Spirit, you become your own guide, your own master.

So, now please take your right hand in the upper portion of your abdomen on the left hand side; press it hard. Here you have to ask another fundamental question, three times: `Mother, am I my own master?' I've told you that I respect your freedom and I cannot force the Pure Divine Knowledge on you. You have to ask for It.

So, now please take your right hand in the lower portion of your abdomen on the left hand side and press it hard. Here, now ask six times, because this center has got six petals: `Mother, please give me Pure Knowledge,' six times. As soon as you ask for Pure Knowledge, the Kuṇḍalinī starts rising.

So now we have to nourish our upper centers with our self-confidence.

So now raise your right hand in the upper portion of your abdomen on the left hand side. Here with full confidence you have to say ten times: `Mother, I am my own master.' [Aside:] Loudly.

I've told you that the fundamental truth about you is that you are not this body, this mind, these conditionings, this ego, but you are the pure Spirit.

So, now please raise your right hand on your heart and with full confidence say twelve times: `Mother, I am the pure Spirit.' This Divine Power is the ocean of knowledge, compassion and bliss. But above all it is the ocean of forgiveness.

So whatever mistakes you might have committed can be easily dissolved by the Power of this ocean of forgiveness.

So now raise your right hand in the corner of your neck and your shoulder and turn your head to your right and say it sixteen times with full confidence: `Mother, I am not guilty at all.' I've already told you whether you forgive or you don't forgive, you don't do anything. But when you don't forgive then you play into wrong hands. You do not have to think about these people, but raise now your hand on top of your forehead and bend your forehead. Here you have to say from your heart, not how many times: `Mother, I forgive everyone in general.' Now please take your right hand the backside of your head and push back your head as far as possible. Here you have to say without feeling guilty, without counting your mistakes, just for your satisfaction: `Oh, Divine Power please forgive me if I have done anything wrong knowingly or unknowingly.' Say it from your heart, not how many times. Now, the last center, please stretch your palm and put the center of your palm on top of the fontanelle bone area. Now push back your fingers as far as possible. Now please bend your head. You have to, now, know that I respect your freedom and I cannot force Self-realisation on you. You have to ask for it.

So now please bend your head and push back your fingers and move your scalp slowly seven times saying: `Mother, please give me my Self-realisation.' Now please take down your hands. Put both the hands towards Me, like this. Watch Me without thinking. You can do it. Now put the right hand towards Me like this and put your head

down and see with your left hand if there's a cool or a hot breeze like waves coming out of your fontanelle bone area. Don't put your hand on the head, away from it.

Some people get it far away. Do not doubt it. It's coming from your head. Now please put your left hand towards Me and again put down your head and see for yourself if there's a Cool Breeze or a hot breeze coming out of your fontanelle bone area by the right hand. If it is hot that means you have not forgiven.

So, please forgive everyone. Now, take your right hand and put down your head. Please put down your head. Like this right hand and put down your head again and see with your left hand if there is a cool or a hot breeze like wave coming out of your own fontanelle bone area.

Now raise both your hands towards the sky, like this and push back your head. Here you ask a question three times, anyone of these. Ask a question three times: `Mother, is this the Cool Breeze of the Holy Ghost?' Or you can ask three times: `Mother, is this the All-pervading Power of Divine Love?' Or you can ask a question three times: `Mother, is this the Param-Chaitanya?' Now please take down your hands.

Put your hands towards Me like this and don't think. It is beyond thinking. All those who have felt cool or hot breeze on their fingertips, or on their palm, or through the fontanelle bone area, please raise both your hands. Everybody *[UNCLEAR* does] do it please.

I bow to you all. Your saintly life has started. Very few people did not get it, but all of them can have it. There is never a doubt about it. You must know that this is a collective happening and only you cannot do it

individually, that you become part and parcel of the whole. And you must know your brothers and sisters in fifty-five nations. Please, within one-month time I'm sure you'll be all masters for which you don't have to pay, but you have to give some attention and little time. I hope you'll respect your Self-realisation and grow into it. All such Sahaja Yogis who have achieved a certain depth are invited to come to Cabella where I live, in Italy, to celebrate `The Festival of Lights'. You don't have to pay for your stay there.

So you can meet so many people from other countries. It will be only for three days.

Thank you very much.

This gentleman with the camera didn't get it so you can give him Realisation.

So thank you very much.

I'll come next year again to Prague.

Contents: 1992-07-30 **Shopping, Glass Factory and Four Glass Shops, Novy Bor and Kamenicky Senov (120 kms N of Prague), Czech Republic**

[At lunch Shri Mataji rests under a lime tree (sacred to the slavic people). There She explains that it's possible to take a miracle photo every 27th second. This is the gift of Sadāśhiva who wishes to show people who Shri Mataji is.] [To the ants climbing on Her feet smiling:] Don't worry, in your next life you will become Sahaja Yogis.

Contents: 1992-07-31 **Airport Events, Prague, Czech Republic**

[Being late, security lady starts shouting at Shri Mataji. Wolfgang Hackl has tears in his eyes.] See, your tears become the rain now. Because of your love the sky reacts.

[Later on when Shri Mataji gets to the plane, to Wolfgang:] You know this plane will never leave.

Contents: 1992-07-31 **Arrival, Airport, Warsaw, Poland**

[Upon very late arrival, Shri Mataji felt terrible for having Polish Sahaja Yogis wait for so long.] Sahaja Yogis: [We were lost in Paradise.]

Shri Mataji: Sahaja Yoga would spread very fast in Poland because your hearts are so open!

Contents: 1992-08-00 **Quote on Environmental Problems, Warsaw, Poland**

Shri Mataji: [asks about Patrick Anslow whereabouts].

Grazyna Anslow: He has gone to establish new centers and give realisation in South Africa for two months and then he will start his studies of Environmental Sciences in September.

Shri Mataji: Tell him to come and work in Cabella, all environmental problems can be solved with vibrations.

Contents: 1992-08-06 **Bhajans, before Departure from the Shores of Volga, near Togliatti, Russia**

Dr. Valentina: Mother, it is like Ganapatipule.

Shri Mataji: No, it is much more... I feel so fulfilled.

***Contents: 1992-08-06*, Public Program, (Valeriy Lobanovskyi) Dynamo Stadium, Myhaylo Grushevs'kyi Street 3, Kiev, Ukraine**

I bow to all the seekers of Truth.

At the very outset we have to know that truth is what it is. We can not think about it, imagine about it or change it.

[To the interpreter:] Your's microphone is a more sort of a echoes, echo, little. Mine is all right. [Then they change their microphones.]... level also we can not feel the truth. We have to be subtler, to be in the state of Spirit to feel the Truth. And to become the Spirit there is a complete machinery within us which works it out. Already built within us during our evolutionary process. Now, it is the time, a special time, when you all can have that state of Spirit. This is your rebirth. As it is said that you are to be born again. But it is not just a certificate that we are born again but something has to happen within. And for that happening you are all absolutely ready. Within us lies the sense of faith in something. We had this faith that there must be something beyond. But it has been challenged or diverted.

So we started seeking truth in areas where it does not lie.

For example the first attack came to us we can say in Ukraine through communism.

So we had our faith in communism. It has done one thing good that it did not allowed you to have faith in fundamentalism.

But today the greatest danger is that there is a vacuum in Russia and also in Ukraine and we may jump into some

sort of a fundamentalism. I'm told there are people who have come to convert into Hinduism. They are giving food and trying to entice as the missioners did in India. By conversion you do not receive truth.

You have to have your transformation, not conversion. Any fundamentalism whether it is Christianity, or Hinduism, or Islam are very dangerous. There is a universal religion within us. Because all these religions were born on the tree of spirituality at different times. On the same tree of spirituality. Then people pluck these flowers and started saying, `These are mine, these are mine.' They are fighting with these dead flowers. As long as there will be one following, one book to be followed, then there will be always quarrels.

In the name of God how many people were killed in these fights? This kind of just a feeling or a kind of a concept that we are the chosen ones is extremely dangerous. We have to now understand these are the most important times of spirituality. I call it a blossom time. But it is said that these are the Last Judgments. That means you have to use your wisdom to judge what is right and what is wrong. Whatever is false is not going to help us at all, it has not helped any one so far. What is going to help is your own ascend.

Another challenge comes to us from science. Sahaja Yoga is Meta science. Because it is conclusive.

It gives you the exact results. It is absolutely veriāble. And that you become enlightened to verify it yourself. And you know all the modus operandi means how to operate. You get all the knowledge about yourself. You have within yourself such a beautiful machinery. Now

whatever I'm telling you, you have to accept it as a hypothesis and open your mind like a scientist and see for yourself if it is true. If it is true then you must accept as honest people. Because it gives you solutions for all problems. All problems, world problems are because of humane beings. And all humane problems are because of their subtle centers within themselves. I wanted you to see the picture of this machinery but unfortunately there is light so you can not see there's lights [It was an open-air meeting and the bright sunlight did not allow seeing the pictures projected on the screen], but later on they will show you.

So there are seven centers within us placed at different places in the spinal cord and in the brain. They are responsible for our physical, mental, emotional and spiritual activity. If somehow we can correct whose centers then all our problems can be solved. But at the base of the spine there's a triangular bone called as sacrum. That means the Greeks knew that it is a sacred bone.

So this Kuṇḍalinī is a power, which is residing in that sacrum bone. This is like a primula in a seed. If it is awakened it passes through six centers and pierces through your fontanelle bone area giving you the actualisation of baptism. Actualisation means it is a happening. Kuṇḍalinī is the pure desire of God Almighty. And is reflected within us through the reflection of the Primordial Mother, the Holy Ghost. Holy Ghost is the Primordial Mother. Paul did not want to talk about women because he hated them, saint Paul.

So he said that it is the Holy Ghost is a dove. They talked about the Father, the Son and the Holy Ghost which is a dove. You have a Father and a Son. And what about the Mother? The Mother is the Primordial Mother and Greeks called this as Athena.

And in India it is called as Ādi Shakti. In the pagan religion they called Her as White Goddess. In every religion there is the mention of the Primordial Mother. Thomas, Saint Thomas's Gospel had described how Christ has said that, “I have another Mother." So now the proof is that we have the Kuṇḍalinī in our triangular bone. In some people we can see it pulsating if there is problem in the higher centers. But in most of the people it just shoots off and pierces through the fontanelle bone area. And thus we get the Cool Breeze of the Holy Ghost. When this Kuṇḍalinī rises you don't feel anything that hurts you. She integrates all the centers, nourishes them and ultimately She connects you to this All-pervading Power of the Divine Love.

So the Truth is that you are not this body, this mind, this ego and conditionings. But you are the pure Spirit.

The second thing is that there is All Pervading Subtle Power of Divine Love. We see these flowers; it's a miracle how they have grown out of small seeds. But we take it for granted. Our eyes are beautiful cameras, it's a miracle. Our brain is a computer and we just do not even think about it. Who runs our heart? They say it is the autonomous nervous system, the doctors will say, “Autonomous nervous system." But this `auto' who is he? So now we come to the point how do we get this Kuṇḍalinī awakening. Now there are two more channels

of sympathetic nervous systems, which are manifested by two other channels, the right and the left.

So now what we have to correct are these six centers and these channels.

So the whole problem is reduced to twenty one points at the most. Now supposing you can feel the centers of others on your fingertips. Then you know what's wrong with you and you can know what's wrong with others. Supposing you know how to correct these centers then you can solve your problem. Because Spirit is a universal being you also develop a new awareness, you develop, you become aware of the centers of other people through collective consciousness and new awareness that you develop. It is becoming, it is not just a lecture or a kind of a sermon. It happens and if you know how to correct your centers and the centers of others you can solve all the problems. Now we have in India three doctors who have cured some incurable diseases and they have got their master of I mean what you call the doctorate in medicine. And there are seven doctors in England as well as in Australia, Thailand or Taiwan who are making record of people who have been cured through Sahaja Yoga. Yesterday only in a program a lady who was suffering from arthritis and could not walk without crutches completely got all right in five minutes.

Some people ask Me, “Chernobyl problem, can it be solved?" Why not, we have helped some people definitely, no doubt. It can be easily corrected.

So you become the Spirit. And when you become the Spirit, then the first thing happens to you that your thoughts stop, you can stop your thoughts. That means

you are thoughtlessly aware. And at that stage you are in the present. You are not in the future or in the past. But you are in the present. Thus you find your peace with yourself. Many people who have got Peace Nobel Prizes have no peace within.

Say, this instrument. If it is not connected to mains it is useless, it has no meaning. In the same way if we are not connected to the Mains we have no meaning, we have no identity.

So it is very important that this should happened to all of us. Of course you can not pay for it. Also you don't have to put in any effort. Only thing you have to give some time. You have to respect your Self-realisation. Also it is a collective happening. It can not be worked out at home; you have to come to the collective.

So please remember that there are many anti Christ in the name of God. Also there are people like Freud who just without understanding any foundation of science started giving ideas of free love. For the last twenty-two years I've been telling that he's a fraud. Now there is one doctor who has researched it and he calls it a `Fraudulent Freud', he's given a book like that. Now this free love is a very dangerous thing. It has given AIDS and lots of secret diseases to people. The family system is ruined. And the children have become orphans. I was shocked the other day in a program a sixteen year old girl came and told Me she has some venereal disease. And she said, “There are many like me." So one has to understand that once you become the Spirit in that light you will know that what is righteousness, what is holiness. These intellectuals have taken advantage of our

ignorance and have misled us into complete hell. Then we have our own personality and wisdom and we can judge them better. But in Sahaja Yoga you have to grow. Today of course you'll all get your Realisation, no doubt. But you have to grow later on.

I'll now tell you the nature of Spirit in short. The Spirit when it enlightens your attention, your attention becomes active. Attention, when you put attention onto someone or on any question you can definitely help. Without doing anything. Also it gives you the full idea as to what sort of a person you are dealing with. Because you start feeling on your fingertips your centers and the center of others. And when you start feeling the centers of yours or anybody else's you know for definite what is the situation.

Thus you know absolutely the Absolute Truth. You can ask the question and you get the answer on your fingertips.

So this is the time of resurrection as described by Mohammed Sahib Kiyama. He said that at the time of Kiyama your hands will speak and will give evidence about yourself.

So this time is here and you all have to get your Realisation and I'm sure you'll all get it tonight. If all of you know the truth as one how can there will be quarrel, how can there be discussion? Also with the Spirit the experience you have is of joy. Because it is the source of joy. Joy is not a duality like happiness and unhappiness, it is just pure joy. And as we enter into the Kingdom of God we get all the blessings of that.

So many miracles take place that we do not know how to even write them in a book because they are piling up.

All these things that I'm telling you can happen tonight to you. But you must have pure desire to get your Realisation. It will take about ten to fifteen minutes. But whose who do not want to have their Self-realisations should really leave the hall, leave the stadium. Because I respect your freedom. If you choose to be the Self-realised personality you could stay. But those who do not want I can not force Self-realisation on them. And such people should not also force their presence here on others.

So I would request all of them, such people who do not want their Self-realisation to leave the hall. All of you should sit down somehow because standing up it will be difficult. Please be seated. There are also some seats I think for you to sit down. It will not take more than fifteen minutes.

I have told you that there are two powers within us, left and right. Left is the power of desire, of common desire. And the right is the power of action. But Kuṇḍalinī is the power of pure desire. Now there are three conditions, which I will tell you, which are very simple. The first one is that you have to be absolutely self-confident that you will get your Self-realisation. Wherever you are sitting, wherever you are. You all will get your Realisation if you fulfil the conditions. The second condition is that you have not to feel guilty for anything. Please believe Me there is nothing like what you call this `original sin'. This is not even in the Bible. But they have started it just to frighten people.

So don't believe that they tell you, `you are a sinner and you have to confess.' You do not have to feel guilty at all. You are not guilty at all. If you have committed mistakes it's all right because you are a humane being. You are not God.

So if you have committed any mistakes you just forgive yourself. You have to face yourself and correct the mistake, instead of that you feel guilty. Thus you put the guilt in the center on the left side here. And that is very dangerous. If this side of the center is blocked then you can get a disease called angina. You can get spondylitis or lethargic organs.

So please just now forgive yourself and don't feel guilty.

Now the third condition is even simpler. That you have to forgive everyone. Even not to think about them. Logically, whether you forgive or don't forgive you don't do anything. But if you don't forgive then you play into wrong hands. As it is those who have troubled you are happy people. But you are torturing yourself on their behalf.

So there's no sense in it. No wisdom. Moreover, the center which is in the optic chiasm[a] gets closed like this, absolutely *[UNCLEAR* constricted]... As it is you have tortured yourself.

And if you now do not forgive then you will miss such a great thing. And you should not think about those people because that's also headache. These are the only three simple conditions.

Now I would request you to take out your shoes because this Mother Earth also helps us.

[To the interpreter:] Are they already sitting without shoes? Interpreter: Yes.

Shri Mataji: Now those who are sitting on the chairs are to remember that they put both their feet away from each other. But sitting on the ground they are perfectly all right. This Mother Earth helps us a lot.

So now you have to put your left hand on your lap like this. And we will show you how to nourish your own centers and awaken your own Kuṇḍalinī; this is to be done only today. Please put your left hand on your lap, which is symbolic that you want to have your or desiring to have your Self-realisation. Now with the right hand we have to nourish the centers on our left hand side.

So first you have to put your right hand on your heart. In the heart resides the Spirit, which is the reflection of God Almighty. And the Kuṇḍalinī is the reflection of the Primordial Mother. You have to sit comfortably but you shouldn't bend too much or bend backward but comfortably in a relaxed way.

So in the heart resides the Spirit. And if you become the Spirit then you become your guide, your own master.

So now please take down your right hand in the upper portion of your abdomen on the left hand side. Which is the center of your mastery, which was created by all the great prophets in the past. Now please all of you do it otherwise you can go.

All of you should do please. Now take your right hand in the lower portion of your abdomen. This is the center left side; this is the center for pure Divine knowledge. This is the center, which works out all the Divine laws.

So now raise your right hand again in the upper portion of your abdomen on the left hand side. Now raise it again to your heart. Now raise it into the corner of your neck and your shoulder. And turn your head to your right. I've already told you that this center gets block when you feel guilty. Now raise your right hand on your forehead across. And now bend your head as far as possible. This is the center where you have to forgive everyone in general without thinking about them. Now please take your right hand on the backside of your head and push back your head as far as possible. This is the center where without feeling guilty, without counting mistakes for your satisfaction you have to ask forgiveness from the All Pervading Divine Power. Now the last center, which is very important. Please, stretch your palm fully. Now take the center of your palm on top of your head. And now put it down, your head as far as possible. Push back your fingers so there is a good pressure on your scalp. Now please move your scalp seven times clockwise. That's all we have to do.

Now you will have to close your eyes. Don't open your eyes till I'll tell you. You can take out your spectacles. If there's anything tight on your neck or on your waist please loose it a little bit. You have to be comfortable. Now, just have the left hand on your lap and the right hand on your heart. Those who are sitting on a chair should remember to keep their feet apart from each other. Now please close your eyes. And please don't open them till I'll tell you. All right.

Now put your hand on your heart and here you have to ask Me a very fundamental question. Please, ask a

question about yourself, you can call Me Mother or Shri Mataji, whatever you like.

So now ask a question in your heart three times, `Mother, am I the Spirit?' If you are the Spirit you are your guide, so take your right hand in the upper portion of your abdomen on the left hand side and press it. Here you ask another fundamental question, `Mother, am I my own master?' I've already told you that I respect your freedom and I can not force Pure Knowledge on you. You have to ask for it.

So now please put your right hand in the lower portion of your abdomen on the left hand side. And here you ask a question or you have to ask six times because this center has got six petals, `Mother, please give me Pure Knowledge.' As soon as you ask for Pure Knowledge the Kuṇḍalinī starts rising upward.

So we have to open our higher centers with our self-confidence.

So now raise your right hand in the upper portion of your abdomen on the left hand side and here with full confidence say ten times, `Mother, I am my own master.' I've already told you that the fundamental Truth is that you are not this body, this mind, this ego, these conditionings, but you are the pure Spirit.

So please put your right hand on your heart and here with full self-confidence say twelve times, `Mother, I am the pure Spirit.' This All Pervading Divine Power is the knowledge, is the ocean of knowledge, is the ocean of compassion and bliss. It is the ocean of forgiveness. And whatever mistakes we might commit the power of this ocean of forgiveness can completely dissolve it.

So please forgive yourself and put your right hand in the corner of your neck and shoulder. Now turn your head to your right and you have to say sixteen times, `Mother, I am not guilty at all.' Say it with full confidence.

I've already explained to you whether you forgive or don't forgive you don't do anything. But if you don't forgive then you play into wrong hands.

So also the danger is that if you do not forgive the Kuṇḍalinī can not pass through this center of Āgñyā. Because it is a constricted center.

So now raise your hand to your forehead and put down your head as far as possible. Here you have to say not how many times but from your heart that, `Mother, I forgive everyone in general.' Say it from your heart.

Now please take your hand on the backside of your head and push back your head as far as possible and here you have to say without feeling guilty, without counting your mistakes, for your satisfaction you have to say, `O, Divine Power, please forgive me if I have done any mistakes.' Say it from your heart, not how many times.

Now stretch you palm fully and put the center of your palm on the fontanelle bone area, which was the soft bone in your childhood. Now please put down your head. Here again I can not cross over your freedom, which I respect. I can not force Self-realisation on you; you have to ask for it.

So please move your scalp seven times saying seven times, `Mother, please give me Self-realisation.' Please put down your heads, please. Please push back your fingers. Don't hold your head but please push back your

fingers and put a pressure on your scalp and slowly move it.

[Shri Mataji blows into the microphone seven times.] Now please take down your hand. Put both the hands towards Me like this. Little higher. Now please put the right hand towards Me and bend your head and with the left hand you see if there's a Cool Breeze or a hot breeze like waves coming out of your head. Bend your head, bend your head. Now please put left hand towards Me and bend your head and see for yourself if there is Cool Breeze coming out of your fontanelle bone area; it could be also hot. If you have not forgiven it will be hot. Also those who have not forgiven may not get at all.

So now please now forgive.

Some people will get it little higher, much higher and some get it closer to the head. Now again put your left hand towards Me. I'm sorry, right hand, right hand towards Me and with the left hand again see if there's a Cool Breeze or a hot breeze like thing coming from your heads. Please bend your head, please. Now, raise both your hands above your head like this. And you have to ask a question, anyone of these three questions, anyone of them three times. Put back your head completely looking at the sky. Ask a question either, `Mother, is this the Cool Breeze of the Holy Ghost?' Ask this question three times in your heart. Or else you can ask a second question three times, `Mother, is this the Cool Breeze of the Divine Love?' Or you can ask this question three times, `Mother, is this the Param-Chaitanya?' Now, please put down your hands. All those who have felt Cool

Breeze on their fingertips or on their palm or out of their fontanelle bone area, please raise both your hands.

[Whispers:] O, Mine. O, Mine.

I bow to you all. Now you saintly life has started, your saintly life has started. Is the proof that you have got your Self-realisation. And please have respect for your Self-realisation. Beware very careful about bad influences, negative forces. Everywhere in Russia I found people suffering from these people who have been doing extra... What you call it?, ESP, yes. They develop boils all over body or they had a crooked joints, it's horrible. Of course it is curable. But why go to these negative people, for what? When Sahaja Yoga can give you all the blessings.

May God bless you.

I hope you people will look after your Self-realisation and will come, come up next year, when I come, as great trees of spirituality. You have to use this power, then only you will know what it is. And you'll be amazed how it helps you. It is beyond your mind, so do not discuss, argue with anyone. But just work it out.

May God bless you all.

All of them got it, even there they got it. It's very surprising. Even the children there, the people who are sitting there they got it. And here up to here they got it.

[The audience is going to sing.] They are going to sing? Well, I want to judge them. Your people are going to sing? After all, I've never heard them.

Contents: 1992-08-10 **Talk to Sahaja Yogis, Garden, Nittykummun Ashram, Espoo (18kms W of Helsinki), Finland (other date 08-11)**

You are becoming *[UNCLEAR* kids], I don't know why. The getting your presents was the problem.

Sorry for late. We are searching your presents.

Beautiful place you have! Sorry we took so much time. We were busy locating your presents.

.....

It is your duty to look after them. The programs should be such, that you should work them out inside Helsinki, as well as you should go out into smaller cities. And one thing is very important, how you *[UNCLEAR* deal/leave] with the group. It's very important. You must get rid of your ego, first of all.

And in Sahaja Yoga you should never say, `You are a bhoot,' or things like that. Or, `You are possessed.' Just talk on Chakras. That Chakra is caught, that Chakra is caught.

Also you should cleanse yourself at home. And also in the collectivity. All the ladies, specially, must know everything about Sahaja Yoga. Men know everything, but women are the... They are more emotional.

You must know each and everything. Which Chakra is where, on the feet where they are, on the body where they are, inside where they are. What are they, everything.

So you could have a course like that.

You will have to be very gentle, compassionate and not to say things that will hurt them. That will really make

them feel that these are different people. Moreover, Sahaja Yogis should never contradict among themselves. But when it comes to argument, better not have it with others. But somebody is aggressive, then you all should join together. Do not support the other one, because he is negative.

Support your leader, always. Support the leader. If I find anything wrong with the leader, I'll remove him. But you don't fight with your leader. *[UNCLEAR* Stackily/Luckily] you have a very good leader, I would say. Any problems, anything, you can always write to Me.

And you should try to cure people, but don't touch them, use the photograph. You can give balance, you can give Chakras bandhans, but don't touch them. The most important thing is taking a bandhan.

Very important. Before going out of the house, before sleeping, before addressing the people. Or treating someone. When you are treating somebody, take yourself a bandhan, give that person a bandhan and then do it. That will help you.

Now for example, if her sisters are doing like that [the Sahaja Yogi who is translating says that they are going to a wrong Guru], you take her name and give her a bandhan. It will work out. You have one sister only?

Sahaja Yogi: Two sisters.

Shri Mataji: Instead of arguing, let's just to give bandhan.

Now, there are some little presents I could manage to bring. [Was] travelling of six countries all around and just sharing five [pieces]. I've been able to save some things.

Sahaja Yogi: Shri Mataji, this is all too much...

Shri Mataji: No, no, no. It's is a just I... just little small.

.....

Shri Mataji [getting a present]: Thank you very much.

Sahaja Yogi: And then, Shri Mataji, Thou said in Kuṇḍalinī Pūjā, when we were giving that silver kumbha as the Pūjā present and there was a duck. Thou said that, “In Finland there are lot of ducks and even the ducks could not have that much discrimination." After this, we have got this much discrimination that we are willing to give Thou... [Sahaja Yogi gives a swan figurine to Shri Mataji.] Here are You!

Shri Mataji: You have swans!

Sahaja Yogi: Yes.

Shri Mataji: You['ll] have the maximum number of swans.

So the *[UNCLEAR* nishang] [detached way of life] should be much more. The swans are known. [UNCLEAR... 's say?] There is a couplet in Sanskrit.

Beautiful! [Shri Mataji looks at the figurine.] What a balance. What a balance. And there is a couplet.

Very good. “Hansa ha kshkad ha, bakha ha kshkad ha." In Sanskrit. “Hansa ha hansaksh, baka ha baka ha. Ko bhedo hansa bakayo ho." The... what is that bird which... which stands on one foot?

Sahaja Yogi: It's `haikara' [stork in Finnish].

Shri Mataji: So the stork is white and the swan is also white. What is the difference between the swan? Hansa. Hansa is... is swans. Hansa. The Haṁsa Chakra. Hansa are swans. And bakaha are the stork.

But I can't remember the name. It's other [`crane' according to the talk ***1988-07-10***-].

So they are all white. But what is the difference between them? The difference is: “Needa ksheeram bhedu." If you put water and milk together, the swan will just take the milk. When the discretion between the water and the milk is to be done, then “Hansa ha hansa, ha baka habka." Then hansa remains hansa, “baka ri baka." When it is the discretion between water and milk.

That's why it's swan. Swan is in India respected very much. Because it is Divine bird. It has discretion.

It can separate the water from milk. And that's why I told him that, `It was fine discretion. You should look at Finland!" [Shri Mataji had said that probably to some other Sahaja Yogi before.]

Sahaja Yogi: What is... ?

Shri Mataji: You should look at Finland for Divine discretion. It's a Haṁsa Chakra in it. It's a Haṁsa Chakra.... Aa!

Sahaja Yogi: What?

Shri Mataji: It's a Haṁsa Chakra. [Ida nā?]

Sahaja Yogi: You know, I thought this is Āgñyā.

Shri Mataji: Ha? No, no, no, no, no. Āgñyā is only in Russia and China. But this is Haṁsa Chakra.

[A Sahaja Yogini brings something to Shri Mataji.] Marion, you got something [to Me]? Oh... ! [After talking about many things, Shri Mataji shows Her left leg which was really swollen:] See, this is the Finnish left Viśhuddhi.

[Raine Saito's right hand trembles when he puts it on Shri Mataji's back Āgñyā:] It is not easy to touch My back Āgñyā, you have to be a good channel to do that.

[At one moment, a young man who was not much in the collective reads his poem on how Shri Mataji is like the Mother Earth and the Mother Earth is green. Shri Mataji is overwhelmed:] See, I am wearing a green sari today and it is because of Johnny's love for Me that I put this one on. I didn't know which one to choose and I just picked this one and it was because of his love for Me.

Contents: 1992-08-11 **Stopover, Airport, Copenhagen, Denmark**

[In the airport, while other Sahaja Yogis are working on tickets, Katie Headlam sits on the floor next to Shri Mataji's chair.] Shri Mataji [to Katie]: Come and sit next to Me. [Shri Mataji pats the chair next to Her.] Katie Headlam: Thank you, Shri Mataji, for that talk about left Viśhuddhi.

Shri Mataji: You see, sometimes people can be so cruel. Why try to please others? Why not please your Self? [Later on when Shri Mataji has tea and the Sahaja Yogis have Coca-Cola, Shri Mataji insists to pay for everyone:] I am the eldest here.

[Referring to tall people around:] You see, this tallness, it is just a reaction of ego in the people.

[At the end:] Didn't we all have fun?

Contents: 1992-08-16 **Śhrī Kṛiṣhṇa Pūjā, Collective Conditionings, Cabella Ligure, Italy**

Today we have decided to have the Pūjā of Śhrī Kṛiṣhṇa. We have many a times done this Pūjā and have understood the essence of Śhrī Kṛiṣhṇa's advent, which was six thousand years back. And now, what His

manifestation was, what He wanted to be accomplished has to be done in this Kali Yuga. As it is, this Kali Yuga is going into a new realm of Satya Yuga, but in between there is Krita Yuga where this BrahmaChaitanya, or we can say the All-pervading Power of God's love, is going to act. At this time, what is going to happen with Śhrī Kṛiṣhṇa's powers, this is what we have to see.

Śhrī Kṛiṣhṇa, as I told you, was the incarnation also of diplomacy.

So He plays around quite a lot and ultimately He brings forth the untruth and the falsehood; but in doing that He judges people.

So it's very important that Śhrī Kṛiṣhṇa's powers of His diplomacy were to be manifesting at this time, when it is the Last Judgment.

So now whatever we have done wrong before, whatever Karmas which have been done in ignorance maybe, or maybe deliberately, all of them will be paid back. Those Puṇyas which you have done in previous lives, this life, will be also rewarded. This is all done through Śhrī Kṛiṣhṇa's principles of collectivity, where He collectively sees the situation.

For example, as I told you last time also that Columbus luckily went to America; luckily, so we were saved, otherwise we would not have been here. And then these Spanish people, bullfighters, they went and started fighting the poor, unarmed people who were just very simple owners of that land. But they went and occupied those lands and killed every one of them.

So in America you can't find anyone, no doubt, but even in South America you have to go to Colombia or to

Bolivia, to great heights, to see some aboriginals there; otherwise most of them are finished.

So now in Krita Yuga all these diseases have started cropping up. But the best part is the drug addiction. These drugs are made, for your information, in Bolivia and in Colombia. You drove them down there, so now you have the drugs and very nicely you are very welcoming them. People went in Nicaragua to help them and brought back all these horrible drugs to Washington; and in every elite society they are just discussing which is the best drug, where is the sale on and where should they buy the drugs.

So the all of America is now worried how much drug they can import and kill themselves and destroy themselves.

So this destruction has started from inside.

Then in addition to that, when I went there first I told them not to indulge into these Freudian practices but keep to morality, otherwise you'll have problems.

So they had first AIDS, secondly now yuppie's disease and all kinds of secret diseases they have. Among ten people there would be at least one person who is suffering from that and among twenty people there'll be at least one person who must be suffering from schizophrenia. Because they made every person, every other country nervous, so now they are getting schizophrenia.

Like this we can see even in England. Now in England they came to India as traders, ordinary traders and plundered us completely, no doubt, ruled us for three hundred years, as I say, it's gracious hospitality they had and then they left us in three pieces. And now in their

own country there are problems, all kinds. First of all nobody wants to call themselves as English; they all call themselves Welsh or Scots, or specially the Irish. And there is always a bomb scare in London, every time and for our first program also there was a bomb scare.

So you can imagine these English who tried to divide us are automatically divided among themselves and now fighting each other. But there are other problems also like AIDS and immoral life, everything like that.

Same with the French. French tried to sell their wine all over and bring their horrible bathroom culture everywhere. Now they are suffering from it. For example, most of the time they're drunk and they have lost all moorings, I mean, they have no sense left in their heads. Like a housewife could be a prostitute, allowed by law. All such things are happening. Now they are paying and the worst that they are paying, all these countries who think no end of themselves, are recession. This is also Śhrī Kṛiṣhṇa's power, because He's Kubera. He's the one who is the power of wealth. He gave lot of wealth to all these countries and now they don't know what to do with themselves. We can see in these fifty years how many things have happened, but specially these twenty years have been really remarkable. All over the world you can find out there has been some sort of a complete change, or an exposure. Even in Italy you see every day this Vatican is here exposed, or some Mafiā connections are there, or this what you call, people from the government are exposed. I am doing nothing, I'm just sitting here, but it is working out that way. Since I have been here I don't know how many people have gone to jail, God knows.

[Aside:] I don't know if she's not brought My throat pastilles. I had a bath early in the morning, so a little bit... This is, Śhrī Kṛiṣhṇa is trying to fill Me up! We Indians are also suffering, because our past deeds, like we had a caste system.

So now the caste system has become the greatest headache for us in India, that's the greatest cancer for us. Like that, everywhere these twenty years or twenty-one years have been...

[Aside:]... I don't know, because morning. Also reaction on Me...

So like that in every country, you'll see gradually, every country will have to face for what it has done.

Also Śhrī Kṛiṣhṇa's own style was that He can never believed in caste system. He Himself was born in a caste which is a, what you call is a milkman's caste and then He became a king, of course; but to begin with and He lived like an ordinary person. He used to take the cows outside, look after them and bring them home. Now if you see His life you'll find He is absolutely very human, the way He used to tease His mother, tease other ladies. All this is extremely human and childlike and extremely sweet. But behind that also there was a great significance. For example, Śhrī Rādhā, as you know, She was Mahālakṣhmī and as Mahālakṣhmī She used to put Her feet, take bath in the river Yamuna and the ladies would take water from the same river, carry on their head the pitchers. Now Śhrī Kṛiṣhṇa wanted to raise their Kuṇḍalinī, so He used to hit them from the back so that the water falls on their back and that vibrated water

would raise their Kuṇḍalinī. This was His childish trick, but it had a meaning.

Another one, when we see Him in ras, `ra' means energy. Rādhā: `ra' is `energy', `dh' means `the one who sustains it', so it is Rādhāji who had the energy. `Sa' means `with', so when they played ras, was nothing but to play with the energy. And that's how He wanted to have a collective awakening of people, of Gopa and Gopis and He did it. But then He had to leave and fight this Kamsa. In His own lifetime, as a child or grown-up, He punished all kinds of devils and women devils who were like Pūtana and all that. He did it and in this Kali Yuga also He's active. We have seen how gradually He has finished so many false Gurus, one by one; somebody who called himself Śhrī Kṛiṣhṇa, somebody who called himself as God, something else, something else. He finished them all, exposed them nicely and now we have very few people in the arena left for us to fight. They themselves are trembling and they are quite frightened of us, because we are standing on truth.

So now, when we have to think about Śhrī Kṛiṣhṇa who is residing in our Viśhuddhi Chakra. Many people have this problem of left Viśhuddhi. That is because we are more sort of very social people. Now in the Western society, the social system is so rigid that anybody can collapse with that, or used to be; now better because of the, maybe the revolt, anti-culture. But otherwise if you could put one spoon from here to there, then you are finished. If you start your food with, say, not with the fish knife but with an ordinary knife, then you're finished, you are no good. And these French have made even much worse by

using a big science out of alcohol. For this alcohol this is the glass, for that alcohol that is the glass and all that.

So the whole collective was made so rigid. It's much more rigid than in India. I used to think Indian collective is quite rigid because of certain conditionings we have, but after coming to the West I was surprised that it is such a conditioning in the heads of the people, that some of the conditionings you cannot remove, say from Catholic Church, you might say, or from wherever it is. But when it comes from somebody like Freud who was absolutely a devil, they just give up all these conditionings and take to that. I cannot understand any country where there is Catholic Church so predominant, they are following Freud.

So this collective rigidity, which was then because maybe Śhrī Rāma was a very formal person, because of Him maybe the collective rigidity might have been in India. But in the West it is all mental, it's absolutely mental. If you make this kind of hair then you are all right, if you put oil then you are absolutely lunatic: all kinds of funny ideas were given and people started doing like this. If you don't put oil at all you'll become bald. If you become bald, then they will have a business of their wigs.

So the whole thing was money-oriented and everything was made so fixed that you had to do it so that they could sell their things. England was, as you know, is tailcoat: you have to wear a tailcoat if you have to see the Queen. I don't know why you have to wear a tailcoat to see the Queen, but it's compulsory and if you don't wear then you are not allowed.

So they have to borrow these tailcoats and all that from one shop, which can be tight, which can be loose and everybody looks like Charlie Chaplin to Me! They can't walk straight.

So this kind of stupid rigidity that came into the West has really made them very nervous. People are so nervous here. If you tell some lady that `I am going to come and have food with you,' she will collapse.

God knows what she thinks, I mean, it is caring for the public opinion, or her own conditioning. But in an Indian, a housewife, if you tell her you are going to come, she'll be the happiest person. She'll be very happy that you are coming to her house for dinner. But here even if you say, `I would like to come and see you in the evening,' they'll say, `All right, come in the pub.' Because they're so nervous, they're not sure of themself; and this has come, I think, perhaps from these norms that there have been created in the West.

In India also we had lots of these ritualism that came up very serious. Like we had people, Jainis who'd pick up their hair with their hands. They are not supposed to use any knives or any scissors or any barbers, so they were supposed to pick up their hair on their own.

So from their beard, from their this thing, they would pick up all the time. That went to such a horrible conditioning that they would say that if you, even if you breathe then you can, you might consume some animals.

So they would put some sort of a cloth before their mouth and all kinds of nonsense they did.

At that time Śhrī Kṛiṣhṇa came in. His own cousin was a tirthankara, you'll be surprised, Neminath.

He became a tirthankara and that made Śhrī Kṛiṣhṇa think about it, that this kind of stupid ritualism that we have. Like in the morning women will get up, in their sleep they will go, put some water for tulsi, do this thing, that thing, throw water here and there. And also the untouchables and touchables; and you can't take water from this, you can't eat this, you can't move like that, all kinds of restrictions, timing, everything. This time is not good, that time is not good, this you should not do, that you should not do, to such an extent that the whole movement of our country was round these rituals.

I had nephews who used to come to Bombay [Mumbai] for their work. Every time they went to Lucknow, they would come with shaven heads. I said, “What's the matter?" He said, “There are many people in our family who are old and when they die we have to shave our heads." So every time they went there somebody died, so they came with shaven heads. Like that such horrible rituals existed and even now in the South India there is a lot of rituals are there, terrible rituals and they cannot get out of it, they're frightened. If they get out of it then they might be sinners, or they will go to hell.

So the Indian conditioning was, as far as these rigidities were concerned for religion, to be on the right side in such a way that we should not be caught up without doing this.

So early in the morning they'll get up and do the rituals, just without even thinking about what they're doing. But in the West the lifestyle is nothing but rigidity, the whole lifestyle is; there's no freedom anywhere. And all that then was rewarded by these hippies and other people

and all of them and they fought it and that thing went to another extremes.

So from one extreme to another extreme they went.

Now, how Śhrī Kṛiṣhṇa's advent changed it. When Śhrī Kṛiṣhṇa came on this Earth, He said this is all a leelā, it is just a play. Because you are involved into it, you cannot see the play. But if you ascend, if you are in the water you are afraid of the water, but if you get into the boat you can see the water and if you know how to swim you can even save the people who are in the water.

So He says that if you develop a witness state, sākṣhi swarūpata, if you develop that state then you see the whole thing as a drama. Nothing affects you. Nothing matters, you don't worry about anything, you see the problem above; you are and you see the problem and because you are out of it, you can solve the problem. This was His great advent, I would say, that has taught the first step towards the ascent, is that you have to become a Sākshī. You have to become the witness.

Now let's see in Sahaja Yoga. In Sahaja Yoga there are different types of people come from different areas, from different cultures, because the door is open to everyone. Now if an Indian comes in, he will be all the time watchful about others and will say that “Mother, this man is not doing this, this man is not doing that. He should have done foot-soaking." He'll find faults with others, all the time saying that this man is not doing like this and you know.

But in the West they start finding faults with themselves. And I receive letters, ten to twelve pages sometimes, confessing what wrong they have done. Who is

interested to know, what wrongs you have done? I mean, if a lotus is born, nobody wants to know how many filthy things are inside the pond. You are now a lotus. But it's so common that they think we must confess, we must tell Mother what wrong we have done. Every moment you are changing, so what is there to confess? And the life is so formal, as I told you, that people suffer from guilt for anything. Apart from the influence of this Catholic Church has conditioned you so much that even if you are not a Catholic, you're a Protestant, still you have guilt and as a guilt you develop this left Viśhuddhi.

So then this left Viśhuddhi is Viṣhṇumāyā, means what? Once you have this left Viśhuddhi you develop all the problems of the Viṣhṇumāyā and one of them is the heart. Because Viṣhṇumāyā is an active thing, She is like electricity; and if you have Viṣhṇumāyā problem, then you become lethargic. `Oh, I'm so guilty.' You become depressed. That Viṣhṇumāyā Principle disappears from you. She's the one who's quick, fast and She gives the light and announces to the whole world what Śhrī Kṛiṣhṇa is. While what happens with such people, Sahaja Yogis who come in, who feel guilty, they say, `Mother, You know, we thought that if we do this then our ego will come up. If we do any work outside and work in some fields or in some villages, then our ego will come up.

So we don't want to do it.' This is absurd. It's like you give light to some light and the light says that `I don't want to give the light, because maybe this light might develop an ego.' It is absurd. But such absurd things Sahaja Yogis tell Me.

For them one has to understand, to get out of this left Viśhuddhi is to become absolutely dynamic in Sahaja Yoga, go all out into Sahaja Yoga. Otherwise they can't get rid of their left Viśhuddhis. Left Viśhuddhi is a thing that's a very depressive action on the whole being and a person who has left Viśhuddhi is always a very slow person to do anything for Sahaja Yoga. You have not been given light to hide it.

Christ has said that you don't put light under the table.

So you have been given light to work it out, to be dynamic, to think what to do, how to arrange, how to organize. But if you are guilty, then you will all the time say, `Oh Mother, it's very difficult, You know, this...' Always you'll find the other side of the whole joke, just to avoid.

Now for a Sahaja Yogi is to witness himself, first of all. That is the introspection. He should see for himself, `Where was I and I have come here.' Don't indulge too much in the past, but see the distance you have crossed in such a short time. Now you have come into the Kingdom of God, you have all the powers. I don't tell lies, it's a fact.

I'll give you an example, if Wolfgang allows Me to say that. Wolfgang was with Me when we were travelling from Prague to Vienna and the plane, you see, he told Me that the plane is at ten-thirty, but it was at nine-thirty; it was a mistake. It's all right, there can be mistake, of course, that also is Śhrī Kṛiṣhṇa's style. You can always do mistakes, doesn't matter.

So we reached, I mean, why all these things happen, see, to create an event, a ghatna.

So he was very upset about it that he told Me a wrong time and I reached there about fifteen minutes late. And there was a ground hostess, horrible, she started shouting at Me, saying all kinds, “It's not fair, You don't know” this, that and everything. I just didn't bother about it because I knew that it was out of mistake we've done it. And they could have taken away their plane instead of shouting, but they kept the plane and shouted at Me, because she wanted to shout, you see. Then the plane was filled in with people and it would not leave, so I asked the engineers. They said, “It has been like this for the half an hour. We are trying to correct it. It's like this." So it's all right. He said that “We'll have to wait till we put it right." But because she shouted at Me, Wolfgang was full of tears, you see; just look at this German having so many tears in his eyes! Then Alga was telling him that “It's all right, doesn't matter. It's not your mistake." He was feeling so sad that Mother has been insulted like this by this lady, because of my mistake 068, I mean, it's love.

Now the power of his love was so great. At the same moment there were so many, to about fifty people, Sahaja Yogis standing on the balcony watching us. We also felt and they also felt, but they felt a tremendous Cool Breeze like a big blow came to them and blew upon them vibrations and they just got enamoured. And suddenly when they opened their eyes what they find, the whole sky was filled with clouds. There was not a single cloud. In one second, in one second from where the clouds came, God knows. It was all completely filled

with them. Then they asked us to get out because they could not do anything.

So when we came back it started raining.

When we came in, he got after that lady. He said, “Now, whom are we to shout? We can't catch our planes now." And then they announced that all the flights are cancelled.

So see the power of his love for his Mother that the whole sky couldn't bear it, you see, the, his eyes became the sky. And in a second they said, “Mother, we have never seen such a miracle, that there is not one single thing and the whole thing was filled with this." So you must know your powers. That is what is, first of all witness yourself, is the introspection. See for yourself how many powers you have got. Now with your left Viśhuddhi you will always conclude, `Oh, how can I have any powers? After all, I have done this, I have done that.' Even if you give somebody hundred pounds and you tell him that now you go to the market, buy something, he'll say, `Oh, what's the use of this hundred pounds?' this, that. Use it! As simple as that. But then Sahaja Yogis start saying that `No, no, no, no. Mother says, but how can I have? How can I have these powers, after all? It's not possible. I'm no good.' Because that left Viśhuddhi's all the time telling that you are good for nothing.

It's like a leaking hole in your brain that takes away all the sense and you accept it.

So first thing is to introspect yourself and see for yourself how many powers you have got.

Like in the beginning no Sahaja Yogi would give realisation, in India. Nobody would even touch anyone.

It so happened that My car failed and I was late two hours, luckily and there was a big meeting and they didn't know what to do, so they started giving realisation to people. And then they realised they can give realisation; otherwise they would not touch anyone. Now you know that what you can do. You also know that whatever you say happens. Whatever you want you can get it. Try, try, try! But if you don't do it, then you'll be all the time half-baked. Take the experience of your powers, see how dynamic you are.

Don't have formalities about it, just use it fully and you will be amazed that you have so many powers.

Somebody told Me that “Mother, You have given a siddhi to Guido." I have given siddhi to all of you.

I never discriminate; but it's only he is very brave, he's used it left and right. He uses left and right. If you do not use your siddhis, what can I do? I've given you all the siddhis, no doubt about it, so try.

Like in the beginning Baba Mama told Me that “How can I write a poem? I feel like writing but I am rather frightened, because I could not even write an essay." I used to write essay for all My brothers, you see, when they were studying. I was very good at languages. But that's what he said and now look at him! I told him, “You go ahead and write whatever you write." He said, “I may write something wrong." “It doesn't matter. Write it." In the same way, somebody wants to paint something, one should not think how they will criticise or anything, just paint. If you want to sing, just sing. If you want to do anything, any manifestation, just do it boldly. Go in a big way. You'll be amazed at yourself how you have achieved

it and how you are doing it. It has worked with so many artists, you know that. That day Debu told you about himself and in so many they can tell you that this has happened to them.

So now the first thing is to know that you have powers. Now believe in them. Have faith in yourself.

If you have left Viśhuddhi, this Viṣhṇumāyā won't work out. But be like Viṣhṇumāyā. Just give up this guilt. `No, I am a Sahaja Yogi. I'm not an ordinary person.' People sometimes talk to Me and I say, “Do you know what you are?" “What, Mother?" “You are a Sahaja Yogi." “Oh, I forgot." “Now go and do it." And the another style of this left Viśhuddhi is this, which one must understand, that it tries to give an explanation. As I told you many a time, you tell somebody that telephone to someone. First they will say, “He may not be there, Mother." “Baba, you telephone! First find out if he may be there or may not be there." But they would not. They would just avoid and that is another thing. Viṣhṇumāyā never avoids, you have seen that. Once She has to shine She shines, wherever She is, whatever She is.

So in the same way we have to be like that. We have to know that we are special people, we are chosen, we are angelic and that we have entered into the Kingdom of God and it will all work out. Sahaja Yoga is not meant for useless people.

As I told you, in Marathi, Tukārām has said, “Yerya gabalyache kām nohe." It's not meant for lunatics and lousy people. It's meant for somebody who has tyala pahijet jatiche. You need people of character.

I know that there cannot be many like that, but there is no place in God's realm for many people, for all these useless people. It's only for something special. These seats are reserved and you have got your realisation now, somehow.

So now try to understand that this Viṣhṇumāyā Principle has to be expressed and has to be shown and you introspect yourself: have I done that or not? Don't be afraid that they say that `But our ego will come up.' Doesn't matter. You will also see your ego. This is the second part of Śhrī Kṛiṣhṇa's play, that in this Krita Yuga you see your ego.

There was a lady who was rather not very kind to some Maharashtrian ladies.

So I told her, “You have got right side." She wouldn't believe. She came to see Me in Rome and she fell down on right side, completely. Then she realised that her right side was not all right.

So to know that, whether you have a right or a left, there's a very good method, is of meditation.

Now the third situation is that you must accept whatever is wrong with you. If you do not accept, then you have not been kind to yourself. That is the central part of it, that you must accept, `Yes, this is something wrong with me. I have gone in this part I'm wrong, of my Viśhuddhi, or that part I'm wrong.

So now I have to improve.' Now, right Viśhuddhi people will always try to correct Me. I've seen it. It's very simple for them. If I say anything, `No.' First words. Different types `no's' there are.

Sometimes, `No!' Sometimes it is `No, no, no, no, no, no, no, no, no, no, no, no, no!' They will contradict Me or try to put their own idea and then they discover that it was wrong; they should not have said it.

Say for example, if I say, `I saw these things lying here.' They said, `No.' I said, “I saw with My own eyes and once I see something, you know, it's registers, it's there." “No." I say, “All right, just try to find out." “It's there. How is it we didn't see?" I said, “Because your `no' was written on your eyes, I think, you couldn't see anything." And then they'll pull their ears, that's the best. But if you see that `This is a habit I have of saying no to things.' So first of all, I also test you. Supposing I say it is just now nine o'clock in the night, you just say yes; let's see what happens. Try to see. You see, I test you many a times like this and then I see that some people, if I say so, all right, if it's so, if Mother has said, it is so. And then it starts building up their faith very well. I can see they're, clearly how they are coming into the realm of real faith and there when I say something absurd they'll just smile. They know it is Mother is just testing us, you see, so they just smile. They wouldn't do anything, but they'll just smile. And then if it is so and if they don't know, they'll say, `Yes, it must be. Mother must have done this or said so.' So your testing time is there. You have to test yourself. As Mohammed Sahib has said, that your hands will speak and they'll give witness against you, so on your hands you will know. Now these hands are the blessings of Śhrī Kṛiṣhṇa. They come out from the same Viśhuddhi and as you know the pelvic nerves serves it on all that. And there are two Chakras of one Lalitā, another

Śhrī Chakras, all on these both sides; they also play into the hands of Śhrī Kṛiṣhṇa. With these hands we can feel the vibrations.

Now if your right Viśhuddhi's too strong you may not feel, if your left Viśhuddhi's too strong you may not feel, but that doesn't mean that you haven't got realisation. You have got. You just work out your hands.

Now for working your hands, you have to see that you don't use them for useless things. That's very important, because you have special hands. These hands are the ones with which you spread the collectivity. Now for example, Italy example this: here the people when they talk, they'll go on... They don't know anything what they are saying, they only know their own, all their gestures and they only can depict. For a person who doesn't know them, on they'll go on like this, like this, all the time.

So this should be reduced. There's no need to use your hands so much all the time, like this, like that. Little bit, but while using the hands also it should be decent, it should be regulated, it should be very indicative and useful. Just showing off your hands is not good. It is some sort of a theory came out, I was told, that you must put your gestures into your hands and speak. Is all right for people like Hitler, but not for us. For us we should be decent. We should, whenever we have to say, now for example, you want to point out something to someone, shouldn't say `do this.' This is Śhrī Kṛiṣhṇa's finger, you can't use it like that. Let them do, means supporting everything. This looks better.

These hands are to be used for collectivity. See, we say `Namaste' when we meet others. To thousands of people

we can say `Namaste'. But I don't like the shaking hands business because it's no good. Shaking hands doesn't create any collectivity. On the contrary, you might get all kinds of pins and needles and all kinds of problems from others. But when you talk to people also, with these hands only you can feel them; with these hands only you can care for your children; with these hands only you can suggest your softness, your sweetness and also with the mouth, which is of course is a part of the Viśhuddhi, that's different, but specially hands. Your gestures and everything should show very heartfelt emotions and then only these gestures have some meaning.

Now in Sahaja Yoga as you know, you hold each other's hands and the vibration starts flowing among yourselves. And you can also hear the tabla on your throbbings, so that shows that they are the communication.

So these hands, which are really the beginning of the collectivity, most important, I would say the most important things are the hands, which act for your collectivity. As far as you are concerned there are many other angels and other ganas who are standing behind you. They also, they extend their help to you whenever you want to communicate something, they also do your jobs very well.

So whatever is expressed in your hand or through your hand, they immediately pick up.

As you know that Viśhuddhi has sixteen petals and all ear, nose, throat, eyes, all are guided by this.

Also the sub-plexus of this Viśhuddhi is this one, is the Haṁsa Chakra.

So we have these eyes to see, eyes to communicate. The pure eyes communicate pure love, purity. With the pure eyes you can cleanse people, with the pure eyes you can help others, you can bring peace. The purification of the eyes takes place through your Viśhuddhi and Āgñyā. Here both things have to work out. The nose is very important. Nose has to be pure, in the sense that you should be able to discard whatever is smelling badly and you should be able to accept whatever is fragrant. It's very important, because nose is the speciality of Śhrī Kṛiṣhṇa, I would say, in the sense that He's the Kubera and the Kubera has given the nose to the Goddess.

Some people have a bad habit of moving their nose just to show disapproval or something like this, they go on doing like that. This is very wrong, because then you are insulting yourself, you're insulting your Kubera power.

So you have to keep your nose in a dignified manner. It should be a dignified nose. It should not be used for doing something which is undignified, or which expresses contempt.

Then your teeth are very important. You have thirty-two teeth, see: sixteen of Kṛiṣhṇa's powers divided into, you can say, thirty-two. These are your teeth on both the sides. The right side is on top and the left down below. That is one thing we neglect very much in the West, I must say. In India it is not. It is very much we neglect and that's what we have to look after. The reason for neglect is that, I would say, is laziness, must be the laziness, but at least twice or thrice you must brush your teeth. Is important, that I need not say, but more important is to change the brush. Also you have to use butter, or salt

and oil to rub your gums. If you rub your gums properly, you will never have problems with your teeth and your gums. Moreover, every time in the evening you must again brush your teeth. I've seen many people who come to Me in the evening in the program, such a horrible smell from their mouth comes out. It is not that it's a disease but it is, only thing is that they have not cleansed their teeth. Also there are people who will not even brush their teeth and start eating breakfast. I don't know, it was another theory started, I think, that you can eat your food without brushing. Teeth are very important and one must look after them. On the teeth it depends all the qualities of your Viśhuddhi.

So one has to look after the teeth in a proper way and should never clench and never show temper with the teeth. It's a very bad habit. Also here is a gesture I have seen that if they don't like something, they just go on like this. It's a very wrong thing. One should avoid that kind of a gesture and it's very dangerous for your teeth.

So today's lecture is more sort of medical, I must say.

A person who is spiritually endowed has an expression which can never be aggressive. He may not be good-looking, may not be very, a sort of a attractive personality, but the expression on the face is absolutely saintly. That is also the blessings of Śhrī Kṛiṣhṇa. I have seen people after one year of realisation and I was surprised how their faces were changed, that I could not recognize them who they were. The whole thing becomes absolutely mild, soft, peaceful and very joyous. All the qualities of Śhrī Kṛiṣhṇa can be expressed on your face. You can be sometimes mischievous to look at.

So many expressions there are which come on the face and give you a very sweet feeling.

But some people have a habit of looking in the mirror all the time, which is very wrong, because it gives you a kind of a funny ego. Is better to look at Śhrī Kṛiṣhṇa's photograph than to look at your own faces, so that your face will become like that of Śhrī Kṛiṣhṇa; instead of you start looking in the mirror all the time. What will become of you, God knows, because maybe if you go to your past, God knows what you'll become.

So also I'm thankful to psychiatrists that they don't like narcissism. But it's very dangerous to all the time watch your face in the mirror, very dangerous. It creates a very funny personality, that you start telling yourself, `Oh, I'm Napoleon.' So you become Napoleon and start behaving like Napoleon.

Next day you find one Napoleon walks out of the bathroom! So one has to be careful not to pay so much attention and importance to your own self, but to your Self which is within, which is your spirit. And if you look after that side, then all these things will happen in such a beautiful manner. Also the hair are looked after by Śhrī Kṛiṣhṇa. Now you see, you know that He's very fond of anything that is like butter, so you have to put either butter or oil or something in your hair. If you don't put it you'll become bald. What can, I mean it is after all a Karma phala. If you don't put oil, you'll become bald.

So you have to put oil and oil was put always before in the West. I see all these old films and all that, they're all oiled people. But now of course, if you don't want to put

oil in the daytime you can wash it off, but at least once a week you must oil your head.

Śhrī Kṛiṣhṇa's star is Saturn, Shani. They say that if He gets after somebody, then nobody can be saved. If Śhrī Kṛiṣhṇa gets after someone, then nobody can be saved. In the same way, if Saturn gets after someone then that person is finished, so we say it's for sometimes, it is seven years He's after you, or sometimes two and a half years after you.

So this Saturn of Śhrī Kṛiṣhṇa is a, it's a quality within us that, supposing if somebody troubles us or does something, we don't have to do anything. Now this Śhrī Kṛiṣhṇa policy, this, we can say, the Śhrī Kṛiṣhṇa's nature will work it out. It will inform this All-pervading Power and through that this man or this woman, or this party or this organization which is trying to trouble us will be hounded, while we'll be just sitting doing nothing. They'll be just hounded till they jump in the sea. Automatically it will happen. But you have to know that you have the powers of Śhrī Kṛiṣhṇa by which, if He gets after someone, then nobody can save them. He's the last one who plays around, but He doesn't forgive. He doesn't believe in forgiveness. He says, “Now, you had enough of it." He gives a big, big long rope to hang yourself, but He never forgives. One thing for definite, He never forgives. As you must have seen in Mahābharāta His own judgment of things, you see, He doesn't forgive. He says, “You have to pay. You have to pay for it." Except when, when you transcend. If you become a Sahaja Yogi, if you have transcended Viśhuddhi, then He cannot do anything

like that to you. But if you have not, if there's no ascent you cannot be saved, you cannot be saved from Him.

They say once Mohammed Gajani came to loot our country, I mean, it's a story about the village folk.

And there he's looted Somnath, a big temple of ours, which had lots of gold, jewelry, everything in it.

So these brahmins were, you see, taking money from all these people and looting them and putting them in the temple and using them and the rest of the people were very poor.

So it was sort of a reaction in them and the story they tell like this: so this Mohammed Gajani looted Somnath, is the temple of Mahādeva.

Now Mahādeva never needs any ornaments or anything, but they had put this there.

So Hanumāna saw that Mahādeva got out of the temple and was running, so Hanumāna ran after Him. Then at one point Mahādeva sat down and Hanumāna came.

He said, “You are the God of Gods. Why are You running? What are You afraid of?" He said, “You don't know this Mohammed Gajani?" He said, “No I don't know." “All right, hide behind a tree." They hid behind a tree.

So this Mohammed Gajani came and sat down, this is the folklore I'm telling, folk people tell, sat down under that tree. And turning to Śhrī Kṛiṣhṇa, he said, “This horrible thing, if He gets after someone, who can be saved? Under my nose these brahmins were making money and all that, putting it in Somnath temple, which was not to be done. I couldn't do anything, so He came and with this fellow after me I cannot be saved either, so I am running

away from the temple." So this is the story given by the villagers, but which shows that if Śhrī Kṛiṣhṇa is after somebody, then nobody can save that person, he has to run away; because He has so many tricks and so many styles that you can't get out of it. He'll use His brains in so many manners and that He'll put that person right who is trying to trouble you.

So you must have complete faith in the powers of Śhrī Kṛiṣhṇa which is within yourself, which is being aware now. And also if you have ascended fully out of this, then He will not trouble; but if you have left Viśhuddhi He will trouble you, definitely. If you have left Viśhuddhi Śhrī Kṛiṣhṇa will definitely trouble you and be careful.

So get rid of your left Viśhuddhis now. That's very important. Because then Śhrī Kṛiṣhṇa will take your test and will make you so miserable that you will not know why. “Mother, You see, I did this, I did this Pūjā, I did this till, let's see now, this is the situation in my family. This is what happened." “All right, are you a Catholic?" “Yes." “Feel guilty?" “Yes." “So have it." What can I do? Śhrī Kṛiṣhṇa cannot be controlled by anyone. He does whatever He thinks proper and He is meant to really punish much more than the Mother, I can tell you. They say that She's Ādi Rudra, Ādi Saumya: She's the one who's very hard and also very, very soft, but up to a point. He is not. Nothing can convince Him. Once you get into His control, that He'll see to it that you are put right, left, right, any way He'll make you all right.

So one thing is there, that you should be sure that you should have your Viśhuddhis all right, first of all and also get Śhrī Kṛiṣhṇa manifesting on others. You don't have to

do anything. He'll look after you, everything and work it out. But left Viśhuddhi is a disease of the West. I also feel so much from you all that I sometimes feel like running away to India, because in India nobody feels guilty. They don't believe in feeling guilty. `What is there? We have not murdered anyone. Why should we feel guilty?' Here it is a disease with everyone, `I feel guilty.' I don't know who has introduced this idea, maybe this Catholic Church, but carried too far.

So then we come to the Virāta's point, is here. Before that we have to cross the Haṁsa; without that you cannot reach the Virāt point.

So Haṁsa is as you know very well, is the discretion, Divine discretion, which must be within you. Once you develop that, then you don't commit mistakes. You never commit mistakes, mistakes in the sense you don't do things which are again pushed back on you, or for which you have to pay. It's just a very straightforward life. `It's so? It's so.' With this discretion, absolutely you have a complete understanding as to what has to be done and what not to be done. And if that is established, a discretion is established. In many Sahaja Yogis, I must say, discretion has come even with their left Viśhuddhi. Even if they have left Viśhuddhi they have this discretion, they know what is right and what is wrong. With that Divine discretion, the first thing that happens is that people get impressed by you.

It's real collectivity, it impresses the collectivity. A person who has Divine discretion, people immediately see the wisdom of that person and think, `See now, this man, how could he be? He's so young, how could he be? He's

such a child, how could he be?' So this Divine discretion which is the, here, Haṁsa Chakra's speciality, when it starts manifesting then automatically you impress, automatically you impress the collectivity. This is a very important point one has to know. While introspecting yourself, you just see if you have developed this quality of Divine discretion or not. For example, there are many I have seen when they come to the program, they come and tell Me, “Mother, some Sahaja Yogi told me that `You have a bhoot'. Have I got a bhoot in me?" I said, “Not at all. How can there be any bhoot in you?" He may be having, but the Divine discretion is not to tell him just now, but to remove it.

So Divine discretion gives you a complete understanding what is the way to handle another personality, what is the way to handle a collective, how to talk to others, how to impress on them the right things. It's a very, very expansive manifestation in so many directions. If you have no Divine discretion, you'll start speaking what you should not speak, you'll start saying at a time when you should not say. I mean, you'll have no sense at all of any direction.

So to have Divine discretion is very important, for which as you know, Haṁsa Chakra physically as well mentally and also spiritually must be kept all right. In My Haṁsas, we had one Pūjā where I talked about it.

The last is the Virāt: that is the state you have to reach. Is the Virāt is here in front, as you know.

And I was surprised when I went to Nepal, which is a temple of Shiva there: despite they were worshipping Shiva they were putting all the kumkum here.

So I thought that they don't know why they are putting, because even if you worship Shiva you must also worship here, the Virāta. They don't put it here, here; because they're absolutely hundred percent only Shiva worshippers, so why should they put it here? Because somebody who knows, who was gnostic, has told them that this is the place of Virāt.

Once you get into Virāta, then all your ideas of separating or differentiating goes away. You do not have any more ideas of races left, of nationality, of your city, of your village or anything. At that stage you don't belong to any place. You belong to every place and you don't belong to every place. Such a situation comes in when you don't hanker after any particular food, you don't like any particular type of people, you can adjust yourself into any circumstances, into any families, into any kind of people. You can live with drunkards. I mean I have lived with drunkards, `lived' means I have shaken hands at least with so many of them. You can be with any kind of person. Nothing bothers you because you are in the Virāta state; because everything is absorbed by the Virāt and you do not feel anything. Whatever sort of person may be, you do not feel it. The Virāt has to suffer, not you and that is what is the best state where I want all of you to reach and to become absolutely free. Nothing can impress you, nothing can influence you, nothing can dissuade you, but you stand on your self-esteem and understanding about yourself, that you're a Sahaja Yogi and that you are connected with this power and you are a citizen of Kingdom of God.

At the Virāta state there's no doubt left about it, no doubt, because you become part and parcel of the whole, absolutely and you can affect anywhere. If this finger is hurt, then this finger can feel it. In the same way such a person is felt everywhere and not only that, but that person can be effective everywhere.

For that state of reaching to Virāt, one should try to slowly, gradually, “Ya neti neti vachanaih nirgama avochu" say. You have to go on saying, `This is not my sister. This is not my brother. They are all my brothers. They're all my sisters. I love them the same as my sisters and my brothers. This is not my family. The whole Sahaja Yoga is my family.' The whole attention should move like that. `This is not only mine, it is everybody's. It belongs to everyone. Everybody has a right.' That sort of a thing, when it starts growing from individual, what we call is the “vestiti tu sumestiti" in Sanskrit, they say “vestiti tu sumestiti” from individual to collective. And such a personality then is the most effective one for any kind of collective work.

I think for today it's quite sufficient for you to know about Viśhuddhi Chakra. I mean, I have talked about it thousands and thousands of times and now this is one of the sides which I wanted to say, because I find that still there are people who do not understand that they have to rise above Viśhuddhi. Otherwise, if they do not ascend over Viśhuddhi they can never be proper Sahaja Yogis, they'll be always half-baked.

So we must try to rise above the Viśhuddhi, the discretion part. Then at that point we can never doubt

Sahaja Yoga, can never doubt and that's how the doubtless awareness can come to us.

May God bless you.

All right. Śhrī Kṛiṣhṇa Pūjā is very small that way, not such a long thing.

Contents: 1992-08-23 **Talk to Sahaja Yogis, Ashram, Givrins, Nyon, Vaud, Switzerland**

Better to give them [children] chanas instead of chocolates.

Contents: 1992-08-24**, Public Program, University, Geneva, Switzerland**

It's all right, it's, I don't need, I don't need. It's all right.

[A Sahaja Yogini translates every sentence into French.] You can ask them, all of them, to sit; I think there are chairs here and there. Standing, what you can see here also? On the, on the, they can come on the stage. It's a big stage, you know. They can come here, on the stage. Please come.

I bow to all the seekers of Truth. At the very outset, at the very outset, we have to know that truth is what it is. We cannot think about it, we cannot read about it and we cannot conceptualise it. And also unfortunately at this human awareness we cannot feel it; we cannot know it. One has to rise above your physical, emotional and mental side. We have reached a stage of this human awareness through our evolution, but we do not know the absolute truth. This is the reason why there are so many theories coming up, so many dogmas and there are fights, wars, all kinds of problems in this world.

Thanks to Mister Gorbachev that the political wars may not take place. But fundamentalism is the biggest problem today. And we do not know how they work out their fundamentalism on our minds. It is very important now to understand because this is going to be the greatest problem for us and for our children. To get over the fundamentalism, the only way is your ascent. Then you will realise that all these great incarnations and these prophets all were born on the same tree of spirituality. They were born at different times but teaching the same principles of a universal religion. But the fundamentalist do not like to have, accept, the religion which is one in the whole world, which is a religion which is innate, which is within us. You may be a Christian, Hindu, Muslim, anything; you can commit any sin. What have people achieved by following a particular religion, I don't understand.

Let us take the case of Christianity. I was Myself born in the Christian religion and I was surprised to see Mister Paul in the Bible. He was not the apostle of Christ. He had nothing to do with Christ and he is occupying such an important position. He had killed a disciple of Christ stealing and also he was epileptic. We can show that epilepsy comes only through possessions. But when he saw such a good platform for him, he decided to use it for his own fame.

So he wanted to find out somebody who would be weak enough to join him in doing all kinds of wrong things. The weakest disciple of Christ was Peter.

Christ *[UNCLEAR* has/had] told him that a Satan will take over and it did happen that this Paul took over him. And

he made such an ado out of him, saying that Christ gave him the keys to build the church.

He made a big ado out of him to say that the Christ told Peter that, “You build your church and I give you the key." Now see the logic: how can Christ ask the weakest disciple whom he had said that Satan will take over, appoint him as the head of a church? Between these two persons, they decided to [re-edit] Bible. Of course, they had done lot of wrong but despite that there are lots of truths also in the Bible.

They *[UNCLEAR* opposed mad things/opposed matters] for Immaculate Conception.

Thomas had to run away to India because he could not bear it. He wrote his treatise and put them in Cairo which are now found out and you'll be surprised to see that Bible that he *[UNCLEAR* had/has] written is very, very different. He has talked about the Primordial Mother. Also he has talked about Sahaja Yoga in a way that *[UNCLEAR* which/this] has to be a spontaneous experience. Then poor John, he wouldn't write the treatise.

So they made somebody else to write. They made somebody else write, but also there is lot of truth in what he has written.

So now when these fundamentalist say that there is no place for women, they are absolutely wrong.

In the Bible they showed no respect for Mary, for Mother Mary. She was born Madonna, by the religions which were before that, like pagan religions. They, too, were describing a Goddess and that is why they called Her Madonna. And She was Goddess, much higher than all these popes put together. But it was denied. They had

God the Father and God the Son. No Mother. They couldn't accept a feminine, who could be a Divine personality, who could be God.

Another nonsense they wrote was about, was the original sin. Christ went to attend a wedding, in that short period. Was he there to support a original sin? And He did not make the wine; he touched the water and it became grape juice. It can be done. And you know very well that wine means it has to ferment and *[UNCLEAR* rot/rotten] for some time. A very great poet and a great Divine personality in London, who was very well-regarded as a mad person in those days, is William Blake. He said, “A priest has cursed me on my fontanelle." Same about Hindu scriptures. In the Hindu Scriptures it is described that everybody has the spirit in their heart. If everybody has the spirit, how can you have caste system? Even Śhrī Kṛiṣhṇa has said very clearly that this, they write it, *[UNCLEAR* did/hint] that, you see, it's such a, that it is prenatal, the caste is prenatal, means you are born with the caste. How can it be? Because the one who wrote `Gītā' himself was an illegitimate child of a fisherwoman. She was not a Brahmin. He was not a Brahmin. Same with `Rāmāyaṇa'. Rāma's episode was written by Valmiki, who was another dacoit who became a good man, transformed himself and wrote `Rāmāyaṇa'. He was a dacoit.

So, even Koran was not written by Mohamed Sahib. For forty years it was remembered by his friends in their brains and afterwards they couldn't, again, they couldn't put it down because they did not know how to write.

So they told their children to write it down, after forty years. Still Mohammed Sahib was a great incarnation.

They all have talked of second birth, of Self-realisation. When Christ has said, “You have to be born again” clearly He said it.

So some people take a brand, `We are born again,' `We are Christians,' `We are Hindus.' It's just a brand. It has nothing to do with that.

In Sanskrit there is a word for `twice born'; is Dvijaḥ, means `twice born'. A bird is called Dvijaḥ, also a person who is a realised Soul, because bird is born as an egg, then it becomes a bird; actually becomes a bird. Also a human being is born with a limited awareness. Then he becomes unlimited. That is the second birth. But you are satisfied with some kind of a brand on your heads. Go ahead. That is not going to give you peace, contentment and the joy of the Divine. One has to achieve that state of Self-realisation.

Sahaja Yoga is a very simple method of attaining that state, by which you become the spirit. Before realisation your spirit is a witness of your behaviour and after realisation then your spirit comes into, manifest into your attention. When it manifests in your attention, then your attention itself becomes active. For example, a person who is a realised Soul, his eyes become pure and innocent. Christ has said, “Thou shall not have adulterous eyes." It's very difficult to find a Christian with a, not adulterous eyes, very difficult.

So, these eyes which are all the time filled with lust and greed, suddenly [quieten] and they become pure, innocent and powerful. This is the power of Divine Love.

When such a person even glances at someone, he can raise the Kuṇḍalinī of that person. He can give satisfaction to that person. He can give the meaning of life to that person.

So the truth is, you are not this body, this mind, these thoughts, these emotions, these conditionings, but you are pure spirit. And another truth is that there is an All-pervading Power of Divine Love, which does all Divine work, all living work. See now we have beautiful flowers here. We take them for granted.

It's a miracle. We don't even think. Look at our eyes. What a camera! Look at our brain. What a computer! But we just take it for granted. For us these are not miracles. Who does this work? Doctors say that our heart is run by autonomous nervous system. Who is this auto? Who is the one who does all this living work? All the genes who produces? There must be some power. After realisation, the Kuṇḍalinī connects you to that power. Like this instrument, if it is not connected to the mains, has no meaning. We have no meaning unless and until we feel that All-pervading Power.

It is not a mental thing, but it's a happening and it is also becoming. And that becoming, if takes place, then you all have the power to raise the Kuṇḍalinī, to cure the people, to do so many things, that I think I cannot describe in this short lecture. Those people who have now ascended have solved all their problems. We have three doctors in India who have got M.D. showing how some of the incurable diseases are cured by them. Sahaja Yoga definitely can cure cancer and many other diseases which cannot be cured.

You'll know on your finger tips all the problems that you have in your centers. All the world problems are because of human beings and all the human problems are because of these centers. If you can know, if you can find out how to cure these centers, you have solved your problem and you can solve the problem of others.

Sometimes it acts very fast. I've seen people getting rid of their drugs and other habits overnight, overnight. And for all this we don't have to pay. You can't pay it. God doesn't send money to Swiss Bank. He doesn't know banks. You don't have to pay for it because it is a living process. How much do we pay to Mother Earth for creating these flowers? It is built-in, in Her nature, built-in in the seeds that you get the results. Why all the religions have failed? Because they became money-orientated or power-orientated. They were never, never spirit-orientated. With this kind of an approach, how can you reach the state of spirit? You may have money, you may mint money, you may counterfeit money, but you cannot counterfeit the spirit.

So the interest of people who are thinking that there must be something beyond is to seek the truth.

There are many seekers of truth; in Russia especially, I was surprised, in thousands. They know their main problem is now because they have now no faith in communism.

So they think they will fall into fundamentalism. And also many communist Arabs have approached Me that, “Now we have lost faith in communism and we don't want to fall into fundamentalism to fight with this Saddam Hussein." We have had the freedom, so-called, in the

democracies. Freedom without wisdom is very dangerous.

I've met a lady in a very elite personality, in one of the parties and I asked her, “Why are you now taking to drugs?" So she said that, “It is new. That is why I am taking drugs and I'm free to take it." Same with Freud; people took to Freud headlong. He was the greatest fraud ever born. There's an organization called [ADFI], which is a fundamentalist organization, that is, they are Catholic Church, but they consult Freudian, what you call, psychologist, is Freudian. And the Freudian believe in freedom which is anti-Christ.

So what a contradiction it is. Where there is Christianity they accepted Freud and it became way of life. It became the style of life and it has created such a malignant effect on the culture. I've never ever thought. There is a very nice book, after so many years, has come out about fraudulent Freud. Can you believe that this kind of a theory that he started and had psychoanalyzes has no scientific bases at all? He himself was a possessed man and he was possessed by someone that he had relations with his own mother.

One gentleman said, “Thank God that he did not come to India. Otherwise we would have made pieces out of his body and throw him in the sea." How dare he say about the holy relationships between the son and the mother? There is no wisdom in this kind of nonsense, that we accept everything that comes. It is complete slavery. Like in Paris they have six inches now of skirts.

So in the cold weather also they're wearing six inches of skirts to get varicose veins. You can't get long skirts,

even in winter. They say you are Turkish if you wear long skirts; can you imagine? All kinds of nonsense that starts, people just accept it.

Perhaps daily I think too much of television and bombardment on our heads. Our heads are becoming absolutely empty. Not only in this, but also in so many respects our freedom has been ruined our society.

Also I think the effect of Hollywood.

Translator: Hollywood?

Shri Mataji: I mean, they're all right for acting, but as far as brains are concerned they are stupid people. Ninety-year-old people going for a dance from Hollywood, shake dance. They're already shaking.

Even art, so vulgar, because they have no artistic talent, so vulgar. In Russia I met so many foreigners who came from Europe to see Rembrandt, because there are twenty-six Rembrandts in the Hermitage, twenty-six. Just to see Rembrandt which is bigger. Even today Mona Lisa is so popular. But what about this modern artists *[UNCLEAR* who are doing/working] all vulgarity? Where will it take you tomorrow? So one has to understand that *[UNCLEAR* there's/if] something *[UNCLEAR* you/we] are missing *[UNCLEAR* even/is] our own personality. How could we accept all this nonsense, all these? The only way we can now really have our wisdom is by ascent. We can get out of all kinds of ignorance only by our ascent. Firstly, you know absolute truth. Now here there are many Sahaja Yogis. You ask them about one person, what is he suffering from, they'll all say the same thing, same thing. No question of dispute or argument. They have been all, in these, all these problems, but they have become like

angels. It's not Me; it's they. Their own power has made them. All of you have this dignity and this innocence in you, absolutely intact.

If you are really seeking the truth from your heart you will find it. It is not a sermon, it is not a lecture but it is a promise to you, that today you will find it. Then you just jump into the ocean of joy. You become extremely dynamic and extremely compassionate and very powerful. Now I am seventy years of age and I am travelling every day.

So that's what happens. You feel that you have now no problems, no worries, nothing. And you start looking after others. It's like one candle can enlighten another candle.

You can enlighten thousands of them.

I'll say that Geneva is like the sternum bone where the Center Heart is, where the immunity system is built in and where there are all the antibodies created. Surprisingly, from Geneva people have gone even to South America, like Argentina, Peru, Colombia, Brazil, from Geneva. Even to Russia and to all the places, people have come from Geneva. They got their realisation here and they went. They were mostly foreigners. Swiss were less, I must say also. But now I see lots of Swiss and I hope they will understand their responsibility living in Geneva and it will work out.

In this little time I can't tell you everything about Sahaja Yoga. Only in English language I must be having about four to five thousand tapes. I've not yet written any book because book means again you become book-worm.

So, one has to just get the enlightenment. See these lights on top of your head: you have to just switch on.

One switch and they all come, because it is all built in. But if I have to tell you everything about electricity, how it has come till you are, it will be very boring.

So the best thing is to ask for your enlightenment. I said “ask" because I cannot cross over your freedom of choice, because I respect your freedom. If you have to have the ultimate freedom about everything, then your human freedom has to be respected.

So it will take about ten to fifteen minutes for you to get your Self-realisation, but after that you must remember that this is a collective happening. That means it's like you become part and parcel of the whole. The microcosm becomes the macrocosm. You have to come to the collective and work it out, your connection, in such a way that it is established. And then you'll be amazed how many things you know and how deeply you can understand this subtle subject.

At the very outset I have to tell you that those who do not want to have their Self-realisation should please leave this hall and not to disturb others. I was told that there are some people who came outside just to disturb our way. They can take a hall and talk. We don't do that. We don't go to this cheap type of obstructions. This is, this is hooliganism. If you want to talk about yourself or to propagate your ideas, you can take a hall and do it and see how many people come. But what's the use of coming like football hooligans and disturbing people who want to have their realisation? So those who want to have their Self-realisation should be here, because I respect your freedom. But during the time of realisation, please don't disturb others. And all of you have to do this

process. At least you will yourself nourish your own centers. You have to nourish your own centers and that can be done very easily.

The difference between Russians and Europeans is so great that I am really shocked at that. I mean, they would not have those *[UNCLEAR* Gurus/Rajneesh]. They would not have these fake Gurus, none of them. No [Guru] and they, you will be surprised that they have never heard My name, nothing, first time I went to Leningrad. And the hall was for four thousand; it was all full and outside there were five thousand waiting. And they all got realisation. But the outside ones still sitting out. I said, they said, “What about us, Mother?" I said, “All right, come tomorrow in the morning and we'll have it in the grounds here." And those five thousand sitting outside and four thousand sitting inside, all of them came with more. And they all sat on the ground and got their realisation and they are all there. I was quite surprised because I said, “How is it you have accepted Me so fast?" They said, “We have, we have sensitivity to spirituality." Also, they're very introspective, very introspective. And in Russia also there is freedom, but it is not a lifestyle.

Freedom is allowed, but it is not a lifestyle at all. The whole of Eastern bloc and Russia, you won't believe, the people are so sensitive. In one small place called Togliatti there are twenty-two thousand Sahaja Yogis practicing. I've been only there thrice and Geneva, I don't know, sixteen times I must have been or maybe more. A day may come that this Eastern bloc will take over. It looks like that. They have a very good Divine discretion. It's very remarkable.

All right.

So now, first, I must tell you there are three conditions. First is that you all should be confident that you will all get your Self-realisation and that too, tonight. Now do not have any melancholic ideas about yourself. Now do not feel guilty. This is a Catholic Church blessings, that you feel guilty.

Nobody has to feel guilty just *[UNCLEAR* calm/now], because this All-pervading Power is the ocean of forgiveness. Whatever mistakes you might have committed can be easily dissolved by this ocean. Do you know, when you feel guilty the center here on the left side catches and you get diseases like angina, spondylitis and also lethargic organs. Also Kuṇḍalinī won't rise because the Chakra will become completely constricted. To feel guilty, it's just mental. When you think you have committed mistake just face it and finish down. Don't put it here. Also is a fashion to indulge or to enjoy, indulge into sort of a tragedy or what you call the Greek tragedy. Now we are entering into the Kingdom of God.

So please I request you not to feel guilty at all. After all, you are human beings; you are not Gods. If you have done mistakes, it's all right.

So just forgive yourself and have full confidence in yourself.

The third condition is even simple[r], that you have to forgive each and every person, without thinking about them, in general. Actually, logically whether you forgive or don't forgive, you don't do anything.

But when you don't forgive, then you play into wrong hands. You torture yourself for nothing at all.

Those who have troubled you are very happy and you are torturing yourself *[UNCLEAR* unendingly].

Logically it is nonsense. It is just a mental, mental thing we are *[UNCLEAR* torturing/tortured]. And also don't think about them; it's a headache. Moreover, if you do not forgive, this center of the Optic Chiasma is like that, on the Optic Chiasma in the brain, is like this, is very constricted, very constricted.

But when you forgive it opens like this, opens like this and also you will feel very light, when you forgive all of them. If this center doesn't open the Kuṇḍalinī will not piece through the fontanelle. As soon as She pierces through this Āgñyā Chakra, then you become thoughtlessly aware. And then the air comes out of your head and you can feel the Cool Breeze of the Holy Ghost coming. Because Holy Ghost is not a *[UNCLEAR* door/dogma]; it's a Primordial Mother and She's reflected in us as Kuṇḍalinī. Is the pure desire, which once awakened, you become one with this All-pervading Power. This Kuṇḍalinī is your individual, your own Mother. She knows everything about you and She is very anxious to give you realisation.

So these are three conditions. If you follow, then it will take hardly any time for you to get realisation and your lifelong search will be over. You have to have pure desire. It is not meant for arrogant people but for humble people. Christ has said that earth will be owned by the people who are humble in heart.

All right.

So now we have to take out our shoes. It helps a lot. This Mother Earth helps us a lot. Now you have to be

comfortable. Don't have to go to Himālayas, don't have to fast, don't have to do anything.

It's just within you.

Now we have, I don't know if you have been told that we have three, three channels, right and left.

The left channel is the one that is the power of desire, of ordinary desire and the right one is the power of action.

So our left and right foot we keep apart from each other. We sit comfortably, straight, neither slouching on behind. Put your left hand towards Me; that symbolically means that you want to have realisation. Please put your left hand left hand towards Me like this, comfortably on your lap. If you like you can put it on these benches or you can, on the bench is all right. And the right hand is to be used for nourishing your centers.

First we put our right hand on the heart, because in the heart is reflected God Almighty as spirit. If you become the spirit you become your own guide, your own master, your own Guru.

So now we put our hand, we work only on the left hand side, on the upper portion of our abdominal on the left hand side.

This is the center of your mastery. Now you move your right hand in the lower portion of your abdomen on the left hand side. This is the center of Divine knowledge, of Pure Knowledge.

All right. Again we take our right hand in the upper portion of our abdomen. Then we take our right hand to our heart. Now in the corner of our neck and shoulder, as I told you and we turn our head to our right. Now we take

our hand on top of our forehead across like this and put down our head. Put it down. This is the center to forgive everyone. We do it later fully. Just now I will tell you how to do it.

Then we take our right hand on the back side of *[UNCLEAR* our/the] head and push back our head as far as possible. This is the center where, without feeling guilty, without counting mistakes, just for your satisfaction, you have to ask for forgiveness from the Divine Power.

Now stretch your hand fully, all of you. Please do it. Why don't you do it? Stretch your hand. Put the center of your palm on top of the fontanelle bone area. Right hand, right hand, not the left, right one.

Now push back your fingers, nicely. And please put down your head. Now here you have to move the scalp with the pressure, clockwise, slowly, seven times. Please move it. Push back your fingers; push back. Put down your head; put down your head. Seven times, move it, one, two, like that. Not the hand, as the scalp, more. That's all you have to do.

Now we have to close our eyes and please don't open them till I tell you. You can take out your spectacles. Now, please put your left hand towards Me and both the feet apart from each other. And now put right hand on your heart and please close your eyes. Here, I've already told you, resides the spirit.

You can call Me Mother, or you can call Me Shri Mataji and ask Me a very fundamental question about yourself, three times.

So ask a question, `Mother, am I the spirit?' Ask three times this question, in your heart.

I've told you that when you become the spirit, you become your own master.

So now, please take your right hand in the upper portion of your abdominal on the left hand side and press it. Here again you have to ask a question three times, in your heart, `Mother, am I my own master?' Now I cannot force Pure Knowledge on you. You have to ask for it, because I respect your freedom.

Now please take your right hand in the lower portion of your abdominal and push it, put your fingers inside. Here you have to say six times, because this center has got six petals, `Mother, please give me pure Divine knowledge.' As soon as you ask for Pure Knowledge, the Kuṇḍalinī starts rising upward.

So we have to nourish our upper centers with our full confidence.

So now raise your right hand in the upper portion of your abdomen on the left hand side. Here you have to say with full confidence, ten times, `Mother, I am my own master.' I've already told you that the truth is, you are not this body, this mind, these conditionings, this ego, but you are the pure spirit.

So now raise your right hand on your heart and with full confidence, please say, twelve times, `Mother, I am the pure spirit.' This All-pervading Power is the ocean of compassion, love and blessings, it is the ocean of knowledge and joy, but above all it is the ocean of forgiveness.

So whatever mistakes you might have committed, it can be easily dissolved in this power of, ocean of forgiveness.

So forgive yourself and raise your right hand to the corner of your neck and turn your head to your right. Here you have to say sixteen times with full confidence, `Mother, I am not guilty at all.' I have already told you logically, whether you forgive or you don't forgive you don't do anything. But if you don't forgive then you play into wrong hands and you torture yourself.

So now please raise your right hand on your forehead across and put down your head. Here you have to say from your heart, not how many times, `Mother, I forgive everyone in general.' If you don't say and if you don't forgive, then this center won't open. The Kuṇḍalinī won't enter into your brain.

Now take your right hand on the back side of your head and push back your head. Here, without feeling guilty, without counting your mistakes, just for your satisfaction, you have to say, `Oh, Divine Power, if I have done any mistakes, please forgive me.' Say it from your heart, not how many times.

Now take your right hand and stretch it and put the center of your right hand, right palm, on top of your fontanelle bone area. Now put down your head. Please put down your head. Push back your fingers, very, very important. Now move your hands seven times, clockwise, but here again I cannot cross over your freedom. You have to ask for your Self-realisation.

So while moving your hand please say seven times, `Mother, please give me Self-realisation.' [Shri Mataji blows into the microphone seven times].

Now please take down your hands. Now put your right hand and left hand, like this, towards Me. Open your eyes

and now put your right hand and left hand like this and watch Me without thinking. Like this, not like this, like this, not like this, this way. Now please put down your head and see with your left hand if there is a cool or a hot breeze, like waves, coming out of your fontanelle bone area and right hand towards Me. And also the right hand towards Me. Now please put the left hand towards Me. And now bend your head again and see with your right hand.

Sometimes you get quite close to your head and sometimes far away.

If it is hot coming out, that means, if it is coming out hot, that means you have not yet forgiven.

So please forgive. Now again, once more, right hand towards Me and bend your head and see for yourself with left hand. Bend your head is important. Now, good, now please put both your hands towards the sky, push back your head and please ask a question, any one of these questions, three times, any one, `Mother, is this the Cool Breeze of the Holy Ghost?' or `Mother, is this the All-pervading Power of Divine Love?' or `Mother, is this the Param-Chaitanya?' Any one of these you can ask, three times.

Now bring down your hands, just put like that. All those who have felt Cool Breeze on their fingers or hot breeze on their fingers or on their palm or through the fontanelle bone area, please raise both your hands. That's Geneva. I bow to you. Your saintly life has started. Please come to the collective and know all about it. I will come after one year now. But I'm sure you will all grow like big trees of spirituality.

You don't have to pay for anything, whatsoever, but you have to respect your Self-realisation.

May God bless you! It's your own. May God bless you all! [Aside:] So many people, I must say... already eleven o'clock... There were so many, I can't still imagine.

If you have any questions, you can write down the questions and bring *[UNCLEAR* it to/in] the collective. But please go to the collective, I am telling you. Otherwise you will lose your vibrations. You'll lose this feeling. This is the first time you have felt this All-pervading Power.

Contents: 1992-08-26 **Conversation with Sahaja Yogis, Indian Spices and Ingredients, Breakfast, Palazzo Doria, Cabella Ligure, Italy**

[SYNOPSIS!] [Shri Mataji blessed us with these instructions on the use of some Indian spices and ingredients.] [Coriander seeds: good for teeth, liver. Coriander leaves: act as natural regulator of body fragrance.] [Cumin: teeth, liver. (Jira, coriander and ajwain prevent gases).] [Turmeric (Haldi): skin, liver.] [Ginger: liver.] [Garlic: high blood pressure, heart problems. (Garlic came from ambrosia; therefore it is good for the heart. On the other hand, its a perfect horror to bhoots and the like.)] [Basil (tulsi): Viśhuddhi. (It is a universal plant, used all over the world. Śhrī Kṛiṣhṇa likes it a lot.) Roll a black pepper seed into a fresh basil leaf and take once a day and you won’t catch a cold.] [Pepper: gives heat.] [Garam masala: gives heat (garam=hot). (Garam masala is a mixture of more than a dozen spices.)] [Chili: vitamin C; remedy for constipation.] [Onion: vitamin A; heart.] [Lemon: vitamin

C.] [Dried fish: remedy for constipation. Sardines (but be careful with the liver).] [Manjeny flowers: very cooling, like Kailāśh Jivan.] [Silver leaf: cooling.(Shri Mataji gave us cardamom seeds, each rolled in silver leaf. Immediately the whole right half of our bodies cooled down.)] [Cardamom seeds: extremely cooling (the shell should not be eaten). Used a lot in combination with other hot spices to give a balance; like in garam masala, curry, or with black tea (chai), etc.] [White cheese (fresh cheese like mozzarella, cottage cheese, paneer, etc.): Very good and light. It would be better for the liver if we could get used to these instead of our yellow cheeses. (At that point Shri Mataji gave a bandhan that cheese like mozzarella be produced and brought to market in Austria, Germany and other countries. This is because in most European countries we get only very expensive, imported Italian white cheese.)] [Yellow cheese (like Emmental, Gouda, cheese Chester, etc., but without fungus): ll right, but take care with the liver!] [Rotten cheese (things like Camembert, Gorgonzola, Rochefort, Quargel, etc: all types of smelly cheese): an absolute no. Very bad for the liver and the Mūlādhāra.] [Yogurt: In the West it's too sour, it's `dangerous for Viśhuddhi.' Yogurt may be condensed a bit by gently boiling it. Then it should be beaten with some sugar in the blender. (Stirring by hand does not fully dissolve the sugar.)] [Oil, fat (use pure vegetable oil or pure ghee). To be used sparingly. For cooking, ghee is best.] [Tomatoes : OK, but not for elderly people, as the seeds can help the production of stones.] [In summer cook more sour, tart food (e.g., food with gravy or sauces); use green masala

which is a mixture of fresh green coriander, mint, green chilies, garlic and ginger.] [Another method says heat kills heat. We can see that in all hot areas the people use a lot more chilies and hot spices; they increase perspiration and help to cool. Despite the heat, these people generally have a better liver than Westerners.] [Shri Mataji went on wondering how it is that we are so weak on the liver. She mentioned that we consume most things from tins these days, nothing fresh. These processed foods (tinned or frozen) are a clear disadvantage compared to what is used in an Indian kitchen. Deep frozen foods are all right, but fresh foods are to be preferred.]

Contents: 1992-08-28 **Talk to Sahaja Yogis, About Russians, Evening Program, Friday before Śhrī Gaṇeśha Pūjā, Cabella Ligure, Italy**

It is remarkable how our children have understood Sahaja Yoga.

Contents: 1992-08-30 **Śhrī Gaṇeśha Pūjā, You Must Go Out and Speak, Cabella Ligure, Italy**

Last time you had asked Me for Gurupada and you should know that the essence of Guru is Śhrī Gaṇeśha, the innocence. You must be knowing the story of a very devoted wife, faithful wife of a Satī, her name was Anasuya and she was so religious and so dedicated that they say that the wives of all the Gods, Brahmā, Viṣhṇu, Maheśha, got very jealous of her.

So they told her husband that, “You must go and test her, if she is really a woman with chastity or not." So all

of them came down as Sādhus, dressed up like Sannyāsīs. And she said she wanted to serve them, give them something. They said, “No. We want to have food." She said, “All right, come and sit down." She cooked food for them.

So they said, “No, we will not have the food unless and until you take out all your clothes. We will only have the food if you take out all your clothes." She said, “Is it so?" They said yes.

So she made them into little, little children, three little children and then she became nude. Because innocence doesn't understand anything about.

And then she joined them together, their three innocence was joined together and they got their Gurupada.

That's how the Ādi Guru was created.

So the first thing is, that if you want your Gurupada you have to be innocent. Innocent is a very vague term, very vague and difficult to really understand what is innocent. But what is the nature of innocence, that we can understand from Śhrī Gaṇeśha's innocence. First of all he's endowed with wisdom and he puts wisdom into us. It's a nice thing now, in modern times, we have discovered genetics and genetics determine our behaviour and our races. It is he who puts genetics in us. He selects and puts it within us, our genetics and when he puts wisdom in us, then we are wise. There is definitely a genetic of wisdom which is lacking, as we can see very clearly, in many races; they have no wisdom. They do things without wisdom. They do things just for their destruction, destroying their society. They may call themselves the highest society, highest races, whatever

it is, you may brand yourself with anything, but you can see from their behaviour that they have no wisdom at all.

So He is the one who puts that wisdom in us.

In some people who are not yet evolved, certain races are not yet evolved to that extent, this wisdom is lacking. Apart from that, this wisdom gives us the sense of freedom.

So we keep aloof from all kinds of intoxicant, all kinds of bad habits, we don't like to look at nudity; it can never become the lifestyle of people who have wisdom, never. We don't indulge into extramarital nonsense. Whatever is absolutely in the center, which is Dharmic, we accept.

So we can see that the seed of wisdom put into us makes us Dharmic people when we grow, automatically. We are automatically Dharmic. We don't kill others, we don't aggress others, we don't torture others, we do not occupy anybody else's land or house or take away anything, another's property or another's things. This wisdom comes to you through Śhrī Gaṇeśha. In short He makes you absolutely ready for Self-realisation. It is He, only, ultimately who looks after us at the time of our Nirvāṇa, at the time of our Realisation, because He stops all other activities of excretion, when you are ascending into new realm. Now you have seen I am sitting here for nine hours, ten hours, once I sat down for eighteen hours together, didn't go at all, even to bathroom, because it is He who stops all these activities, even when Kuṇḍalinī is rising, it stops.

So this wisdom is innate, just happens that when the Kuṇḍalinī is rising He becomes, manifesting in us, I mean I should say, He makes us like a child. And that's what

Christ has said, that you have to be like children if you have to enter into the Kingdom of God. You become the child, at that time you become a child. And with the Kuṇḍalinī rising, that wisdom comes into your brain. Because He is sitting on the Kuṇḍalinī itself, He's the power in the Kuṇḍalinī. He gives wisdom in the brain, once you get that wisdom you drop out all bad habits, all your attachments which are wrong, all adharmic things that you do, everything drops out. He changes, your genetics are changed. The genetics of Sahaja Yogis are all them will be the same, about the same, I would say. And the genetics of other people will be different, maybe Indians might have closer to, it because Indians normally are very wise people. They won't, I mean I would say, if you see the superiority of races, from wisdom point of view, Indians are very wise. They won't just do some nonsensical things at all, no question. Even the children I have seen, children from the west, when they go to India, they went for this school, they are doing all kinds of destructive things to themselves, nobody could understand. Once they jumped into a dirty pond, they got malaria. Then they ran out of the house, of the school and came out and went to the roads, went to the shops, so they put a gate. When they put a gate the newspaper is criticising us. There's no sense in it. Every school has a gate.

So these all unwise stupid things they do because they lack wisdom. A child who has wisdom is extremely cautious, he understands the importance of his life. He respects his parents, he respects everything; automatically, you don't have to tell them. Automatically

they know what is Dharma is, you don't have to tell them.

That wisdom this great deity of Gaṇeśha gave. He took His form as Jesus Christ and you all accepted Him as the Lord, which is true also, but because your Gaṇeśha principle was not so much developed in these Western countries, people took to stupid things. This pornography and this kind of an interest in nude women shows that there is no wisdom in them, there is no Gaṇeśha in them. Though they follow Christ it's just a lip service, going to the church. I don't if the church also has any Gaṇeśha in them.

They have no Gaṇeśha. The way they lead their life, nobody can say they have any sense of holiness and auspiciousness. As soon as you get wisdom you understand holiness and auspiciousness. Before that you just call, `holy father,' and holy father is doing all kinds of things which can create holes in the organization, who takes money, bribes, creates bombs, have women, I mean everything. How can he be holy? So this wisdom part is so important and that's what we should ask Gaṇeśha, to make us like children.

Children have basically wisdom, but not all the children, this is the thing is that children in which Śhrī Gaṇeśha has activated, has put this genetic of wisdom, it is there. This is one of the greatest things we have to think about, `Is it wise, is it sane?' It's not to be logical, logically, if you believe in something then you can go wrong, because there is no strength from within. But innately, if it becomes that, you won't it at any cost. Now you know yourself all the Sahaja Yogis are so different, they behave

differently, they stand differently, they talk differently, they think differently, they, everything is different. Suddenly has become, they have become like that. And you can't understand, `How is it we have become like this?' They were drinking, they were smoking, drug-taking, everything they did. But how is it suddenly you changed? Because Śhrī Gaṇeśha has put this wisdom in you.

Now if you see His character, it is very interesting to watch. He's a child and He is entirely dedicated to His Mother, He doesn't know any other God, anything else. Complete dedication. But is it so with us? There also sometimes I find some of the Sahaja Yogis are lacking. They lack sincerity, loyalties and I'm shocked sometimes at the periphery, they are like that, that means they have to ascend still. People who have worked with Me, I have always tried to pay them sufficiently. There's no need to pay, because after all I have done so much for your building, your body, why should I pay you? But I always pay sumptuously. I look after them, give them..., My loyalties to you and love cannot be challenged. But I find them being very selfish sometimes, extremely selfish. They'll do half the work, run away, sometimes they're ex. Their problems, their own problems are much more important, or they just try to find some excuse.

So many Sahaja Yogis are also like that, they're not sincere. Sahaja Yoga has given them so much. We have to always find out are we sincere to Sahaja Yoga, what are we doing for Sahaja Yoga, what have we achieved and what are we doing. On the contrary, they become

liabilities on Sahaja Yoga. Gaṇeśha is never a liability on His Mother.

For example, someone becomes sick. Alright, Sahaja Yoga can help you. Maybe, may not be. May be cured, may not be cured. If they are not cured then they will say that, “See now, I was not cured, I am going to leave Sahaja Yoga." Then one has to say, “Please leave." With the slightest thing they'll go off, not understanding what is important. Then their liabilities, like somebody gets married, comes here, `I don't like this wife, now do what you like.' The wife sits on my head and the husband also. All kinds of liabilities come in. `My husband doesn't do Sahaja Yoga, what should I do?' You solve the problem with your husband, you solve the problem with your children. You have the power to do it. Have patience, work it out. They'll put us into cases, this, that. It is only Sahaja Yogis who can harm Sahaja Yoga.

Can you believe that? Nobody else can touch it; unless and until a Sahaja Yogi misbehaves, nobody can touch Sahaja Yoga.

So we have many cases like that. I mean they have seen My photographs, they have seen miraculous photographs, they have had Realisation, everything happened to them, they have been so many times helped, but, suddenly they say, “I want to leave Sahaja Yoga." Very good. I say those who have to leave should leave immediately. As it is there is very little space left in the heaven and no place for such half-hearted people. They have to leave, they should leave.

You have to have Gaṇeśha as your ideal. It should not be that, `I worship Gaṇeśha.' That way you are worshipping

Christ, worshipping this, worshipping that. But what has come inside you?, is the point. Have you got Śhrī Gaṇeśha within you? Are you following Śhrī Gaṇeśha with the same devotion, dedication? But you are made after the pattern of Śhrī Gaṇeśha. Śhrī Gaṇeśha was made with immaculate conception. You are also made the same way. Your Kuṇḍalinī was raised, was given you the Realisation and you got your second birth and now you are Sahaja Yogis, all these things have happened to you without having a father. If I had not told you that you have a father you'd never have known. Like other Gurus, you see, they don't want to give credit to anyone.

So this actually has happened with you, you are being made in the same manner as Śhrī Gaṇeśha. Of course you must be having something in you, otherwise I could not have made, that's also true. Supposing the Kuṇḍalinī was missing, what could I have done? If not missing, if it was absolutely crooked, if not crooked, supposing there were some Chakras which were horribly damaged.

So you were also people just ready to have your Realisation. That you were seeking it truly, that you had the pure desire to become Sahaja Yogis, no doubt. Still, when the growth is taking place, you must watch, you must see how much sincerity we are giving, with what dedication we are working out. Now we have people who must have gone for postering somewhere, some places, not now, it's a long time back, so they charged Me for their coffee also. I said, `All right." Thank God they were not smoking otherwise they would have charged Me.

So, from that level, now we are very much changed and some of them have become perfect Sahaja Yogis. But still

we have people on the periphery and they get nervous at the smallest thing. Yesterday there was a storm. Has to be a storm. You don't know, when Christ was carrying his disciples, there was a very big storm and then He stopped it. Yesterday, when you started singing the songs, then only the storm stopped, just to prove that these songs have such power. If such things don't happen, how will you know that these songs have the power? You think you are just singing just because you are singing. No, it has a power, these are mantras, these are all awakened songs and then it stopped. They were saying, “Should we say mantras." I said, “No, nothing." I didn't say anything what you had to do. Suddenly they thought of singing and it worked out. Because if every time if I have to suggest then when will you use your power? All such incidents take place. Now it was Śhrī Gaṇeśha's special trick. He's the real judge for you, you must know, because you have seen in Sistine Chapel He's standing there and moving you left and right.

So there is a testing point also. In Sahaja Yoga the door is open this way, but there is a bigger door on the backside to throw out people. And the judgement is not done by Me so much as by Gaṇeśha. He judges you and then you are thrown out. And then to come back is very difficult. Even if you come back you are suspicious of yourself and others are also suspicious of you.

So, see, what you have to understand is that this is the judgement point. Introspect yourself, find out, `Am I wise? If I am doing this am I doing wise things? Is it wise for me to do? Is it all right for me as a Sahaja Yogi to do it? Should I do it or not?' At every point you should say. I

mean, you know that I don't want any money and I don't want any presents, I've said a hundred times, but you won't listen. Now they're saying that, “Mother if you stop giving us presents, we'll stop." I said, “You stop first then I'll stop." But despite all this quarrel and fight there's one thing definitely, there's love. And you want to express it. But love here is not attached, is detached love. When it flows to its greatest extent, takes all the responsibility. Tells people... there are people who go on criticising other Sahaja Yogis. I've seen, it's very common. That's the sign of a very low type of a Sahaja Yogi, because he doesn't see what's wrong with him. He's trying to criticise others, does he see what is wrong with him? There are other kinds of Sahaja Yogis who do not realise that they are like ganas, they are like ganas and imagine the Ganas, how quick they are. The Gaṇeśha is creating those ganas and they are in the sternum bones first and then they go all over the body. As soon as this center Heart, the Mother's place, starts little bit vibrating, they get alerted.

So we have to be alert. It's very important that we have to be alert. For about twelve years of your age these ganas stay there in the sternum bone and then they go to the whole body because they are mature enough. They are kept there till they are completely matured to fight the enemies. And they know what kind of enemies there are, they know everything. What kind of fighting is needed, what kind of opposition is there. They will just select and they will appoint themselves, who should fight whom, who should do this. But they just don't sit all the time in the Mother's house.

So we have to go to the people, we have to go into the Virāta's body, we have to move out, we have to go all out, without having any fear you have to fight them. Not to sit at home crying like a baby, now you are all grown-up people.

So this is what is written in the Buddha's future life that He becomes Maitreya, means He has three mothers in Him, Maitreya. But also that He goes all out in the society. He goes out everywhere and He changes people. When you asked for Gurupada you don't know you were in trouble.

Guru doesn't sit at home. He has to go all out, meet all kinds of people, tell them about Sahaja Yoga.

Not to be afraid. You have to live with the society, you don't have to have exclusive society where we enjoy bhajans and things, that's over now. I mean, of course we'll always have bhajans, it doesn't mean that, but you have to go beyond. Not only to be involved only in your own problems, which are being now solved, so only in Sahaja Yoga, but... Sahaja Yogis, but you have to go all out, meet other people, tell them about Sahaja Yoga. The best is to wear badges so people ask, “Who is this?" Then you can talk to them, your friends, your society; you don't have to give up anything, don't have to give up anything.

You are detached, you just go and see for yourself this is wrong. Like yesterday they showed all kinds of things, also disco dance they showed. You should go to the disco and give them the pamphlets. Show them, `What are you doing? Are you mad?' Or do this kind of a disco move there, so they'll say, `What's wrong with them?' Then

you'll say, `We're copying you.' That will put them down, you see a lady who is, say, smoking and this and that and standing with a pose; go and stand before her with a pose and smoking like this. She'll stop it.

So by copying them, one way. Showing them what they are. Another, writing.

You must start writing. It's very important to write and answer. I must tell that there's a very nice article which has come now with Me and the English Sahaja Yogis should take it from Me and answer the gentleman. It's very important. It's in My room, I'll give them. You must know what's happening all around. What's happening in Bosnia, what's happening in Italy, what's happening here. You should read newspapers. You can see television also, now, when you are matured; otherwise if you see television you'll go mad like other television people have.

So what's the use of seeing the television? But if you see the television with a detached mind, you'll immediately get the point, where you have to hit. Otherwise you are sitting in the house, nicely covered up, `Mother, Mother, Mother, Mother, Mother.' That's not so.

Gaṇeśha gives powers to these ganas and they fight. That's why He's called as Gaṇapati. If you want to call Me Gaṇapati then you have to like ganas, you have to be like ganas, who go all out and work it out in so many ways. There's so many tricks which you can play on these people and try to bring them to Sahaja Yoga. And with you is this All-pervading Power. You should not shun them. For example, laws of your countries are so horrible.

Some of the laws are so horrible, the peculiar type, you should write.

There's no equity, there's no sense in so many laws that you have which are money oriented, say in France they have very, very funny laws. And they never maintain the law, they don't believe in it. There's no morals, there's no laws, you write to them. You must go and see newspaper people and tell them about it.

Try to now assert yourself. Unless and until you do that nobody is going to get to Sahaja Yoga. You might get very great people out of that. You can invite some people, you can call them. The modus operandi of these Gurus I have seen. They write very nice letters to all these big, big Johnnies as soon as the go to some house, then they seek interview, go and see that person, talk to him. They carry, you see, sort of a, you can say, a kind of a, negotiations, you can call it, or a some sort of a panel will go and see them. It's all that level. And then they show them books, `Now see this is happening, why don't you take to it? We don't want money.', this thing, that. You might get lots of people. But you have to invite them because unless and until you invite them, they'll not come to you.

So you have to invite them and you have to tell them that, `We want to meet you. This is it'. Out of at least hundred, if not, at least twenty will reply.

They would like to meet you. You should say, `We found out this, we found out that.' So now today as Gaṇeśha's ganas you have to do this special work. It's to understand now you are matured enough, you have to go in the society. Now if you get upset, `Mother I went there and

this happened and that happened.' Doesn't matter, you are not going to be crucified, you're not going to be murdered. And do you know there is all the time My protection on you. If you want you can see a photograph we have, it's Him, you can see that. Complete protection. It follows you. You have seen light on your heads. You are the marked people. You are already sitting in the Kingdom of God, why should you be afraid? Why should you not meet people? Then also I said, make some music. Like yesterday's I liked the way they were singing. At least, you see, whatever they were singing, may not be pop music sort, or something, but it was clear. The message should be clear. You can use pop style, doesn't matter, but the message should be clear, it should not be, I can never understand what they are singing.

So every word should be clear-cut. We can go all out to have real publicity but for that we need people who are really matured enough, otherwise with the slightest provocation they get upset, start fighting, finished. Also we should not say that, `You are intellectual, you cannot understand.' You say that, `Mentally you can also understand, we can explain to you.' Prepare yourself. We can even have some sort of seminars, or classes, where we can discuss about these things. In the Pūjās you can have some sort of a, morning time is always free, some sort of a seminar, or a discussion or they call a `brain trust', or whatever it is. And there you can discuss things, how we can proceed, what we can do.

Now the time has come, is over, all this preparation is over. You prepared for it, now you have to go all out. Tell people. You know these people from this Brahma Kumari,

what they tell. “Now the doomsday has come. You are all going to be doomed." Openly. “And so that you give us money, you'll be saved." So now you have to say that, `This is the Last Judgement, you take your Realisation, otherwise you'll be doomed. Unless and until you take your Realisation, without your ascent you cannot get out of your genetic problems. All these genetic problems can be only solved if you get your Realisation.' So you have to tell others, `Get out of your personal problems.' `Mother, my wife has no children.' Doesn't matter.

There are so many children in this world, you are doing a good work by not having a child. And if you want to have a child you can adopt a child. Then, `My child is like this, my child is like that. My child.' So much attachment to children I've never seen. Before marriage, if they have children, I've seen people treat them better. But if they're married, they kill their children.

So many people kill their children and abuse their children, do all kinds of things. But once they are Sahaja Yogis they, from this end to that end, they just get glued to their children.

So there should be a detached attitude towards everything.

And no attachments; then only you'll be free. But that doesn't mean you are not doing your duty, your nourishment that is needed. You have to give love to everyone, you have to care for everyone, but you shouldn't get attached. I have seen people, they get attached even to Sahaja Yogis. One Sahaja Yogi misbehaved and went out of the Sahaja Yoga, ten Sahaja Yogis went away with him. They're no attached to Me but

to that stupid Sahaja Yogi. He went to Nepal, he learnt some Avidyā, he came back and they went away with him. That shows you have not developed your personality. How dare anybody influence you and say that, `Get out of Sahaja Yoga.' If you have a mature personality and responsibility, you'll say, `I have to do Sahaja Yoga work. That's the main thing I have to do.' You must know that though you look ordinary people, but God has chosen you. If any one of you do not do Sahaja Yoga work, who will be blamed? In every aspect of life one should understand. You see, I don't say that you give Me money or that. I don't want anything from you. As it is you know how much I am spending. But definitely if money is needed somewhere you must go all out to help with money, also.

People will spend money in, say, races or spend money on some sort of a pub. All that money's saved now.

You don't have to go to a pub, nothing.

So, if money's needed, you have to spend. Then another thing is people just start asking, “Why so expensive? Why this? Why that?" In Sahaja Yoga everybody knows accounts, everybody has accounts. There's nothing secret. Where money goes, what we're using for. How do you have this tent? How do you have this land? How do you have Daglio? Just think, nobody thinks like that, “From where Mother gets money to do all these things?" I don't need such a big castle, do I? For what? I've already bought another house in London from My own money. Why? There's already we have spent so much money for this Shudy Camp, it's giving no money at all. I don't need Sahaja Yoga, it's you people who need it. And if you start

saving money on that also, then I don't know what to say to you. It doesn't mean like in the church they say you must give money and all that. But your dedication.

If you have the dedication then you will yourself think, `That is my responsibility.' On the contrary you'll say, `Oh you need money? All right.' Now school has to be built. Who has built Washi? Who has built this Ganapatipule? Who has built such a big ashram now you'll see in Delhi? Who has donated money for Sahaja Yoga, so far? You all have prospered in life. You all have got sufficient money, but what are you doing? So in this aspect is, you have to see that you do your level best for Sahaja Yoga.

Another side is your creativity. There have been very great artists who came out of Sahaja Yoga. If they have to give any present, they'll give the smallest possible, the cheapest possible. The most expensive one they'll keep with themselves and sell it. If they could give even one piece like that we can sell it in the market, just for Sahaja Yoga. But they'll give something very cheapish which cannot be used, it's just adding up to My personal archives. But if they give something sensible it can be sold. The musicians who go abroad they can give some, their programs and things can make some money and also, if it is needed, that money can be used. Do you know, we, I just asked once that; collect some money for India projects, one year, in Sahasrāra. You must know that there were only five thousand pounds collected and I was so ashamed that they are still there, as it is, in the bank. How can I send five thousand to India? What will they think of you? Even the school for you. It is for your

children, not for Indian children. But still it will be built by Indians, I know that, or by Me. Thus you should realise that if we are wasting some money somewhere, we are, we can utilize some money for Sahaja Yoga, we should have some money for our organization. Otherwise this is how whatever we save on food or anything, that's very little amount.

But still we are managing. Every Guru takes money outside first and then come to the Pūjā. Outside.

And that too for real sumptuous work. I don't need any money. Even your Pūjā money, everything, you know, it goes into silver, because you cannot have Pūjā with plastics.

So to understand this you have to have auspiciousness, holiness. Now you call Me Holy Mother but are you respectful like that? Do you know what I am? Gaṇeśha knew. Once His Father said that, “Whosoever goes around the Mother Earth first, I'll give that person a present." So another brother, Kārttikeya, He had a nice Vāhana, a nice vehicle, was a peacock, while Gaṇeśha had just a little rat, a mouse. He could never have competed with Him.

So He said, “Who is greater than My Mother? She's the greatest of all.

What is this Mother Earth, or anyone. She can create so many Mother Earths like that." So He just went round Her and He got the prize and this Kārttikeya was still flying.

So that is what it is, to understand the auspiciousness. I mean, though I must say I am a Mahāmāyā, no doubt. It's not easy. You will never know Me fully, never. That should not be, because then you won't sit here. You'll all

run away. But despite that try to understand, as Gaṇeśha has understood His Mother, you have to understand. That extent is rather difficult, but still try, that this is the Power sitting before you. How we behave, how we talk, how we take decisions, what we do is all wrong. If this doesn't penetrate into your brains, that means Kuṇḍalinī has not come there. People could not raise even one Kuṇḍalinī, one person's Kuṇḍalinī. Even this artist who came she said, “How can it be possible. I am not so, I've done nothing, I'm not a person who is a saint, how can I get Realisation?" She was telling Me like this. “How can it be, Mother?" But you all got it, no doubt. You have, none of you have doubts about it. And not only that it's happening through Me, but you also can do it. Now who can do this kind of a thing in the history of spirituality? But I keep a kind of a image of Myself. I joke, I make fun, I do everything just like a normal mother, but that should not give you liberties, that should not.

Some people have written very rude letters to Me, I must tell you. Be careful. You can't write rude letters to Me. Better not. When you suffer, then you'll say, `Mother this has happened, that has happened.' You have no business to write rude letters to Me.

And though I read them and I forgive, no doubt, because you are ignorant, but you must have knowledge.

You must understand this, that whom are you writing and what you are writing.

This side is of course, we have to see that Śhrī Gaṇeśha has also a parashaya in His hand. He is one of the most strict deity, very strict. Others may little bit hesitate, but He cannot tolerate. That is why Christ has said that, “I

will tolerate anything against Me but nothing against the Holy Ghost." Clearly He has warned. Clearly. Because He has a parashaya in His hand and people get punished, no doubt.

So this is another thing one has to understand, that Śhrī Gaṇeśha has this parashaya and you too all have this parashaya in your hand, which you don't know. Anybody who will try to trouble you will be in trouble.

But what is missing is the faith. Not blind, but enlightened faith. If you have enlightened faith, then it works. There's one gentleman working in London airport. He's an Indian, but I think he was looked after by some Western foreigner people. Very good man.

So he cannot come to programs, very busy and all that, you know. But, if I'm in the airport, he knows I'm there.

Some people tried to trouble him.

So he said that, “Don't trouble me, my Mother is very strong. You know, don't trouble me." They wouldn't listen. Three of them and three of them next day lost their jobs. He said, “Why?" They said, “We don't know. The boss told us, you get out of jobs. We don't know how we lost our jobs." And still today they haven't got jobs. He said, “I had told you." They said, “Who is your Mother? Let us meet Her also. You see if this is what has happened to us, sorry we said this to you." But nothing works out now.

So you must have full faith in Sahaja Yoga, in Me and in yourself. Those who do not have faith in themselves, how can they have faith in others.

This is another one thing you must understand, that you have tremendous powers, tremendous powers, if you have faith. You just pray, “Mother, I want this gentleman to be cured, or this lady to be cured." It will be cured. You don't have to even touch that person. But your faith. Like yesterday they brought one lady. I was very busy, I was talking, doing this. These are the only two, three days when I have to really work very hard with other problems and I couldn't see her. I said, “Why don't you go and cure? You can cure." Why should any Sahaja Yogi suffer from anything when there are other Sahaja Yogis. Why should I cure any more? You all just put your hands and see if you can cure or not. Even your prayers are so powerful, you have no idea. Just pray. You have got the parashaya in your hand and nobody can harm you. And you have got the hand that can bless others. You have got that. You start your generosity and see, the Lakṣhmī will flow. But if you are not generous, calculating each and every pai, finished. Why should you? The Lakṣhmī will serve you. Know your powers as Śhrī Gaṇeśha knew it very well, He never bothered, even with an elephant head He managed so many things. With human heads you should manage much better, or you need elephant heads? Then another thing that He has, that He's a satisfied person, extremely satisfied. What He eats is a modak, they have given Me just now, here. Is a modak He eats.

So that means He eats something which is substantial, which has got all the dried fruits and everything in it, that's what He eats. And that is one capacity that He has to eat, because you can please Him by giving Him things.

Mine is just the other way round. I can't each much and you want to give Me. I don't know, He has taken all My capacity to eat, I think. But He can eat well and whatever you eat, if you think of Him, “Śhrī Gaṇeśha, I offer you this food, also." You'll never find dearth of food at all, never. Anything you want, like the other day it was very hot. They said, “Mother, let's cool it down." I said all right. As soon as I cooled it down, left to the right, Śhrī Gaṇeśha comes up.

So He came with full force. He cooled it down and rained and rained and rained, brought water also, because there was no water in these streams. You had to do your foot-soaking, so water came also. And what a testing, in one thing how much happened. He tested you, He saw you, nothing happened. Even a little tent was not blown off. It was all fun. This is what is, that you are also a testing ground for others. Immediately you will know what sort of a man he is. You are so powerful.

Use your powers, use your powers. But what happens if your attention is on other things, it's not pure.

Attention is on other things. Keep attention on Śhrī Gaṇeśha. Keep attention on Me. Everything will work out. Why should you work when He is there to work out everything for you? His ganas are there to work out for you.

So put your attention in such a way that you know you are alert, daksha, you are alert.

You know where is your attention and then you see the attention, how it works. I never expected that I'll mature you so fast but you have matured.

But unless and until you know yourself fully, what you have got, how am I to give you certificate? Even if I give certificate you won't believe. Like they say, “You are graduated." You are not only graduated, but you are masters; otherwise I would never have told you to ask for Gurupada. You're pravīṇas now.

Praveen means a master. Use your mastery, but still you're sitting at home, this, that, “My father is sick." Go and treat him. You're a master. Like Śhrī Gaṇeśha, such a little thing like that is the master, you are also masters. The ladies should also know they are also masters, instead of getting involved into smaller things and bric-bracs and all of that. Fast.

The another great quality of Him is that He uses His teeth to write. Teeth come to you from Śhrī Kṛiṣhṇa, wisdom was Śhrī Kṛiṣhṇa, which becomes the Virāta, the brain.

So He uses the teeth to write.

He wrote Mahābharāta with His teeth.

So it is said that you must use your brain with the enlightenment of Śhrī Kṛiṣhṇa and write and write and write and produce it into books. All these Gurus have been successful because they created books. And these books were read by people and they were so much impressed because anything black and white becomes something great. You can also make nice dramas as you had made, you can approach the televisions and things that, “We have a nice drama for children." Now think about going in to people, live in the society, live with them. Deliver to them what you have got. It is your duty; it's not only that but it is also, it's a special privilege to you.

I mean for today, as it is we had to delay and I've tried to give you some points about Śhrī Gaṇeśha.

I think, even if you give Me hundred lectures I cannot finish it, it's so great. It's like an ocean to Me.

So I hope you'll understand the essential, fundamental principles of Śhrī Gaṇeśha and what is innocence is.

First is wisdom.

May God bless you.

So today only the children will come and unmarried girls because today is; I mean, She was married but She's the virgin, She is a virgin when She created Gaṇeśha.

So we'll have unmarried girls as Gaurīs.

***Contents: 1992-09-08*, Public Program, Theatre, Manhattan, New York, USA**

At the very outset we have to know that Truth is what it is. We can not change it, we can not transform it, we can not describe it. But Truth is that you have to feel this All-pervading Power of Divine Love on your central nervous system. Another truth is, a very fundamental one, that you are not this body, this mind, this emotions, this ego, this conditionings. But you are pure Spirit. This is what you have to become. You have to get to your Selfhood.

.....

Now please put both your feet on both the sides away because as I told there is a left side and a right side. Left side is the power of desire, of the mundane desire. And the right side is the power of action.

At the very outset, again I have to tell you, that's is very simple, easy, will work out without any difficulties, don't have any doubts about yourself.

.....

Contents: 1992-09-13 **Śhrī Haṁsa Chakra Pūjā, Heritage Valley Camp Site (110 kms E of Vancouver), BC, Canada**

Today we are going to worship the Haṁsa Chakra.

So far we have been always worshipping a Deity and this is the second time you are worshipping this center of Haṁsa. Now this Chakra is, it is, you know, placed between the two eyebrows and two eyes represent the left and the right side.

So this center is very much guided by our eyes, by our ears, by our nose, tongue, teeth, throat. Is a very important center because the Viśhuddhi, which has to look after sixteen petals, which, sixteen petals, which look after all these ear, nose, throat, different, different organs within us, also it has to communicate with the Virāt.

So it has to pass through this center of Haṁsa Chakra.

Haṁsa Chakra is the very pivotal center, which expresses auspiciousness in our awareness. That means, if this center is alert and awakened, then we immediately know what is auspicious and what is not auspicious, or we can call it, we get the Divine Discretion.

I think it is a part of the genetics that people have discretion between good and bad, destructive and constructive. It is basically, has to be there, but we can easily spoil it by all these organs which are collecting the

conditionings and the ego from outside. That's why this center is very vulnerable. Other centers are not so much connected outside as this center is connected and receives all the information from, all these organs.

For example, the eyes, now, we have. Eyes are very important because, they say it, this is the window of the Spirit. And you have seen that when Kuṇḍalinī rises and Spirit starts shining, there is a dilatation of the pupils and you look like an innocent child and there's a twinkle in your eyes. But the way that we play with our eyes all the time, the way we use it indiscreetly with our lust and greed we can spoil this center very badly.

Once we start taking to destructive things in our life, we immediately become akin, or we start accepting, whatever is wrong, whatever is destructive, very easily. I feel this is some sort of a genetic defect because, in certain people, they will not accept anything that is stupid, idiotic or destructive. But in certain people they're very prone and very easily can be taken to things which are absurd, which are stupid and which are definitely destructive.

This can become a very collective acceptance also and once it becomes a collective acceptance, it starts penetrating throughout. It does not only have the effect of absorption, but also it has an effect of affecting other things. Say a person whose eyes are what we call flirtish or roving eyes, such a person, if he goes to one group of people who do not know what flirting is, do not know what roving eyes is, with very steady eyes, he can influence those people and can make some of them of the same kind.

So what happens, really, is this, that, this is a very good door for all kinds of bhoots to enter, entities to enter and when you start projecting it back, the same bhoots can pass into another person and can create the same kind of vacuum or same kind of vulnerability in the Haṁsa Chakra of other people.

So that's why eyes have to be very, very clean, innocent. Another, you can see, is what you hear.

Some people, if they hear something nonsensical, they'll just put their hands to their ears. They don't want to hear anything. But there are some people who like it and go on enjoying it. Ultimately, they become servile or, we can say, conditioned, that they like all these horrible things that normally a human being won't like. Now, also you must have seen that people who, like French people, I think they have no discretion of smell. They smell so awful, but they eat all rotten food, rotten cheese, rotten, absolutely rotten wines, but they never smell it. Anybody in their company can smell it. Even their hands smell of their rotten cheese, you can't just [bare to] smell it. But they have lost the power. In the same way, in our country we have a caste called sweepers who do all the cleaning of dirty things with their hands. They have no sense of smell. They have lost the sense of smell. The nose has lost that smell sense. They cannot smell anything dirty. That's how they can do their work.

So if you start also not being alert to fragrance, I've seen also there are certain things people use made of tobacco, they are supposed to be very good, very famous brands of perfumes like `Tabac' and all that.

So once they start liking that kind of a thing, then they have other things like `poison' and other horrible things, which, it's horrible smell in it. Apart from that, first [thing] you smell is alcohol, is a spirit! But they don't mind because they see in that a very congenial type of a pleasure. But these pleasures, ultimately, can kill all the cells of the nose and afterwards one may even lose the sense of smell.

One of the joy-giving organ is the sense of smell. When the Kuṇḍalinī rises in many people they get a fragrance of many things.

Some people get of guggul or sometimes they get a fragrance of sandalwood or something, which is a very natural essence of flowers or maybe of some woods.

But these unnaturally made things which are actually destructive to your cells of smelling, that is what they start using and once you start using these kind of things then what happens is that you don't feel any bad smell anywhere, like animals. But so many animals can smell, if not they don't call it bad or good, but they can smell. Even that sensitivity of good and bad smell which we human beings have got is lost.

So whatever is our ascent, as human beings, at what a level we have gone, start completely disappearing, gradually, one by one.

Then same with the throat. If the throat is using bad languages and is being used for abusing people, showing temper on people or anything of aggression or sometimes people take things which can also spoil the throat by their destructive qualities, like alcohol; specially the smoking. If you smoke then the throat gets

vulnerable and the sweetness of your voice is lost. Then they speak with a hoarse voice. But this is all external. It starts becoming external. Mouth smells with that and also the teeth react to all such things, which we take without discretion about it, because that's the fashion, because it is marketing well, because it is advertised! That means we have not got our own wisdom, our own personality. But when this center is awakened, then what you develop is a discretion.

As I was telling them yesterday how the word Haṁsa has come for this center. Because there's a Sanskrit, very beautiful, couplet, which says that a swan is white and a crane is a white bird. What is the difference between the swan and a crane? The answer is that when you mix milk with water, the swan will just suck in the milk while the crane has no discretion, no vivek.

This discretionary power, once we start losing, we start becoming just like robots, I would say, because we have no personality. Anybody can brainwash us and the more they tell us about our discretion we listen to them. That explains why people, so many thousands of people, go to all these false Gurus. Thousands of people, why did they take to homosexuality and got into AIDS? Why thousands of people have taken to drugs? It is unbelievable! Incredible! Why people have taken to all these things [and] are destroying their life.

They see a man going into the pub, coming out and falling down on the ground with all his purse being emptied. But they go with the purse, see that they have sufficient money to go inside the pub, again come out to fall down on the street.

Whatever idiotic or nonsensical [things] other people are doing, when you see they're idiotic, you pay money to become idiotic. One pays money to destroy oneself, go out of the way. It is so unnatural for anyone. I mean even a dog or a cat, or any animal, knows where is the danger is. They can smell the danger and they run away because they have to preserve their lives. They think their lives are precious and they must live and live well. But this ordinary, common sense starts missing and they will say, “What's wrong? What's wrong in this? What's wrong in that?" That means the genetics of the Haṁsa are missing.

Now you should see there is no Deity on the Haṁsa Chakra, but it is the formless energy of so many organs which are looked after by Buddha, Mahāvīra, Christ, Śhrī Kṛiṣhṇa, four of them, managed by Śhrī Gaṇeśha.

So these genetics are put by Śhrī Gaṇeśha because He is the source of the Wisdom.

So first, once they spoil their Mūlādhāra, the wisdom is finished: [the] basis, the fundamentals, are finished. That's why immoral life is very detrimental to our life because we lose our discretion, the discretion is lost. Then if you can awaken Śhrī Gaṇeśha in the Haṁsa Chakra, then suddenly you belong to the higher race of Sahaja Yogis.

It's surprising. I've seen people overnight give up their drugs, very immoral people become extremely moral because of this Chakra being suddenly awakened and the light of the Spirit is best expressed through this Chakra in everyday life, in the collective life also. One starts then seeing the point, as we say.

Like now, in Sahaja Yogas, we have different problems, also. Say, when people first come to Sahaja Yoga, they start watching other people and starting finding their faults, what's wrong with them. They never see what they are here for. They are not here to find out faults with others, but to correct your own defects.

So they say, “Oh, this man is no good. That man is no good. This is wrong." They start creating problems, you see. They'll talk to each other, saying, “Oh this man is not good. That man is not good” try create groups and things. They're here to offer what? Or create a politics or for your ascent? Some of them, if they do not do all this, then they think we should start to make some money out of it or some sort of a thing, or some start criticising others about something, which is not their concern.

So they forget because they are just now coming to Sahaja Yoga and their genetics are not established of their wisdom. They start worrying about things, which are not their worry, which they should not bother about. Then some of them start thinking, `Oh, I am the leader!' or `Why am I not the leader?' So they start finding fault with the leadership.

Sometimes leader also can feel, `Oh, I am the leader. I can be very stern, very disciplinary and I can control people. I can do this.' They have come here to learn how to love, to be compassionate, to be tolerant.

The sense of leadership and also of obedience, both are discretionary. If somebody says something to you and if you obey that person for your benevolence, you will subtly understand that it is for your good. If some leader says that `This is wrong with you,' try to see if it is

wrong, instead of feeling hurt about it. `Yes, it is wrong with me.

So what should I do? How can I improve myself?' Ask the leader or you can write to Me or do anything. But no! They will not do it. Immediately they will write a letter to Me saying, `This leader is such-and-such, bad fellow. He's so this thing. He ate that money. He ate that thing!' and all kinds of things. Or else they may tell people, `Oh, Mother listens to this fellow. He's no good. He's just telling Mother stories and Mother listens!' Mother is not such a fool. She knows about everything.

So all these things that we have gathered from our previous life, even after our second birth we carry little bit. Like an egg becomes a bird but still lots of things of the egg are hanging on to his body, so you have to cleanse it.

So, at this point, when you have got your realisation, the first discretion should be, `How am I going to achieve that state of Spirit?' The Pure Spirit! Instead of that, also, people get lost because they have no discretion. With this enlightenment, first thing that happens, I've seen with people: Their eyes are fixed.

They don't rove their eyes much now. They have very innocent eyes. Otherwise they are really mad, those people who go on looking at everything like this. There's no difference between madman and him. You put one madman, he does the same and a person who is like that does the same. And it's such a crazy thing to do, but immediately... I mean, it is such a spontaneous thing. It's like the light coming in the room. It is so spontaneous that you start seeing things clearly, `No, no. This is not

good!' Before in the garden, you would go and collect all the thorns and put them in your body. That was the situation. Never looked at the flowers. And suddenly, after realisation, you will be amazed, you just see flowers and don't bother about thorns, or if you find you take them out.

There is joy even before realisation and after realisation, but there is no capacity to enjoy. That capacity comes to you after realisation and the main thing that happens to you is the discretion. Then, like the swan, you just take the milk of everything. At everything your attitude becomes very different, you start seeing things in a different angle.

Like once we had to go to one very ancient temple to see some art. Me, My son-in-law and My daughter, we were walking up up, we had to walk for miles, up the hill and they were very tired so we went into one temple and just laid down ourselves. They were so tired. At that time I said, “See these elephants, see how beautiful they are, every one has a different type of a tail and a different type of a trunk, the poses are different.

So many of them are like that." My son-in-law said, “Babā! We are so tired. How are you looking at these things?" Because attention didn't go to My tiredness but to those beautiful things. Same thing, you start sucking in the milk.

There is joy but you cannot feel the joy because the power, that subtle power of Divine Discretion is not there. Once that comes in, you start enjoying everything. It's just the same, [your] life is just the same, nothing has changed: same house, same family, same city, same

environment. But you start enjoying because the sensitivity of your Haṁsa Chakra is now only for Divine Discretion and you immediately know and then you don't want to do anything with the thorns, only want to gather flowers and you know how to gather flowers and you are in joy.

So the light of the Spirit, which shines through your Haṁsa Chakra, gives you wisdom. Wisdom doesn't mean that you know how to argue things or you fight with people. No, it doesn't mean that! Wisdom means how you take to the good side of everything, to enjoy it, this is Wisdom. And that you avoid all destructive things and take to something constructive. Now you are going, say, on a road and is written there, there's danger. Before realisation they will say, “All right. Let's see what is danger." They'll jump into it and say that, “We have got nirvāṇa" by killing themselves. Such explanations! But a sensible man will say, “All right, danger? Go back. What's the harm, after all?" He preserves himself. He respects his life because he knows now [that] he has become the instrument of God.

So Wisdom comes to you automatically, but through experience. Then you know this is the right path.

Through experience you start understanding. Nowadays I am telling all these things to you. Say, if, twenty years back, I never talked of these things to them, [it was] because I knew if I start talking, they'll say, “Oh, She's talking something out of the blue. God knows if it is true or not." But once the wisdom becomes transparent and you start seeing through it, everything, very clearly, makes your mind absolutely clear then, anybody who

then tells things of wisdom, you never feel bad about it, on the contrary, you thank that “I'm so lucky that I can hear about these things, such a nice things!" And also those sayings start giving you joy.

So, with the ear you hear so many things. Used to hear the same things, might [be] hearing so much music, everything, before also, but never gave you joy. Now, because of this transformation, the same music, which you heard before, now makes you feel as if you are in the seventh heaven. It gives you ecstasy.

The poetry, which was quite mundane, ordinary, people told Me, “Mother, it was such a headache to read William Blake in those days. But now we love it. We read it like Bible!" Because now you have developed new sight, new hearing power. All these are called in Sanskrit `atindrya', means `the organs which are subtle organs within us.' So eyes have a subtle organ, ears have a subtle organ and these subtle organs then start emitting such responses to all the surroundings that you just gather whatever is beautiful.

Say it is very dark. Normally, you'll be frightened. But if it is very dark, you say, `Oh, it's very good.

How we are enjoying here na? It's such venturesome thing!' You'll go slowly, slowly holding each other's hands. Supposing it is very hot: Then maybe somebody would say, people may start, I don't know what they would do! Another would just say, `It's quite nice day, you see, it's nice sometimes to also have hot.

It's also very good!', like that. If it is cold, the other way round.

So, thus you start enjoying every aspect which is supposed to be very, very bad for others, [but] to you, you know the aspect of that, what is to be enjoyed, that part which is to be enjoyed and once you know how to do it, then you say, `We are swimming in the Ocean of Joy.' The Ocean is the same, but now you just achieve those beautiful drops of ambrosia which are in that Ocean and the rest are worried of getting drowned. Same Ocean! Same world! That's why they say it's a māyā. But after this discretion is shining there's no māyā, you start enjoying.

It's like this, supposing you drop somebody in the ocean, he'll be so frightened and he'll die before even he's sunk really! But supposing a person there is, with all his things to watch and he is the one who is going to see all the beauty of the underworld. He's very nicely secured. He's got big, beautiful glasses and all that and he's wearing nice paddles. He doesn't have to bother. He just goes there, nicely enjoys everything, takes photographs. The ocean is the same for him or for the one who is dropped in the ocean.

But the one who is secured, the one who has all the equipments, the one who knows what is to be seen is enjoying it. In the same way, you are equipped with wisdom, with security and you know what you are doing and the same thing starts becoming so very beautiful and enjoyable.

I have seen how Sahaja Yogis enjoy everything. Even if somebody is shouting or saying something in a hall, I've seen all the Sahaja Yogis start laughing, laughing, laughing, you know. He's, poor man, trying his level best

to condemn everything and here all the Sahaja Yogis, just laughing at him, doing nothing and that fellow runs away. It is something so... I mean they're enjoying his stupidity.

So the whole attitude of life is so changed because of this Haṁsa Chakra and you are not even aware that you have developed that Wisdom... automatically! Then you start also consolidating it and making it your own enlightened faith because every time you see [that] whatever you believe in just works out. You see, suddenly you find that things are brought to you without your knowledge, without any effort, which you have been trying to get. People suddenly meet you and you are helped.

So many things happen.

Recently, somebody came from India and he had said that, “I would like to meet somebody at Milan station." So we sent somebody, but he was wearing a very small, little badge so this gentleman couldn't see and he was watching for somebody there. Suddenly, he saw one gentleman standing, like a Sahaja Yogi, very relaxed, watching everybody, not running, not upset. He went and asked him, “Did you come for me?" “Yes, yes, yes. I was wondering. I thought it is you only who has come." So, you make them out because their styles are different, their standing methods are different, their talking is different, the way they behave. It's all, you see, is a miracle the way the whole life and personality is changed.

Once My husband had taken a Sahaja Yogi to a library, a British library and people are very rude there.

So they were late by about one or two minutes and it was closing time. The fellow just started shouting at him.

So the Sahaja Yogi said, “Yes, I agree. You see, we are late, but these traffics don't understand any laws that this library closes at this time, you know. They don't understand, the traffic, you see. They wouldn't listen to us. We told them the library's closing, you see” fellow started looking at them! “But they wouldn't understand it.

So important. You know, the traffic was stopping us and we are sorry we are here so late, but next time we'll not do like that." The fellow got absolutely so flabbergasted and the whole thing melted away. He said, “All right, come along." He opened the library for one hour after that.

So the wisdom of handling people, wisdom of talking to them, wisdom of handling your jobs, everything starts working out. And if it doesn't work, you don't feel bad. You think, `What to do? The other fellow is not a Sahaja Yogi.' You tried it's... what can be done? Like this time, when we were coming, there was a nice gentleman who is something like a manager in the KLM and all that.

So he came and told Me, “There's a little difficulty that there's no seat for others. Only three persons first class can go. It's impossible. He's a friend of mine. He just can't help you." I said, “All right." I went and sat on the chair.

I did like this [bandhan] only I think, three times must have. “Oh, there are six seats already there! From where did they come up?" So then you start seeing one point very clearly ki [that] there is this All-pervading Power which is very active, which is watching us. All the great saints are managing things. Or sometimes you feel as if

the angels are with you, how they're guiding things, how they're helping us, how they're there, how it is working out. Then you start seeing all that, then you start knowing it and believing in it, then this discretion settles down. Till that state it is settled down, it's quite possible that Sahaja Yogis might slip out of Sahaja Yoga.

I have known many that, they come to Sahaja Yoga and just slip out on small, small points like that.

Some other Sahaja Yogi, of their style only, can say something harsh to them and they slip out. Because on the periphery we have all kinds of people and on the periphery if you stop and somebody says something to you, then they drop out because they have not reached that state of discretion that, “This is the right place I'm in. If another is wrong, he'll get out. Why should I get out?" The growth is only possible when your Haṁsa is put right. Without that till you are completely there, it's very difficult. But once the Haṁsa is established, I have seen people become really very dedicated. As you know, it is very big organization we have, all over the world. I have no secretary, I have no organization, I have nothing like an office also. But everything, everybody's My secretary, everybody's working it out on their own. They're identified with it. They are responsible for it. I don't have... I'm like a plug, they put Me here, alright, there, there. It's all right wherever they put! Only this much of discretion, that they're My children, they'll not do anything to harm Me, they'll look after Me.

Sometimes, of course, it could be quite hectic, could be very fast movement, whatever it is, but I don't mind because they are doing so much for Sahaja Yoga and

they want to do it more and more and they are so responsible.

So I respect it.

Sometimes people say, “Mother, what a horrible schedule You have. We can't bear to see it, you see, it is too much. How will You do this?" I can do it! Because I have absolute faith in their identification with Sahaja Yoga. They are not cheats. They are not hypocrites. They're not doing for their own being, own self, but they're doing it to help Sahaja Yoga, to help others.

So the identification that you develop with other wrong things just drops out, then you start identifying yourself with beautiful things because you start getting the fragrance of the beauty. Then you start enjoying that beauty and your heart starts opening out.

All this joy and all these things are not possible if your Haṁsa is still infected with ego or with conditionings. We have so many conditionings like Hindus, like Christians, like this, like that. These conditionings are so much. Such false things we are following. But once we give up all these conditionings in the faith that we are doing it for our benevolence, this Āgñyā, this Chakra opens out very well. Without this, Āgñyā cannot open. I mean, you see, it's an entry to Āgñyā, it's the entry to Viśhuddhi, it's the entry to all the Chakras of your head, the Pīṭhas that are there.

So it's so important to keep your Haṁsa Chakra clean! I've also told lots of things that can keep the Haṁsa Chakra clean, which you all should use, I mean on the physical level. Also on the mental level I've told you what you have to do: is to steady your mind, see the beauty of

anything and not the vulgarity of it, not the utility of it, but the beauty. Slowly, slowly you'll find your eyes will become cleaner and cleaner. People are now so much in Sahaja Yoga because of their depth maybe, because of their seeking maybe, because of their Jan.mas [births] maybe or whatever it is.

But this Haṁsa Chakra does the greatest thing about which, I do not know if you are aware or not, that, whatever are your Karma phalas [fruits of your actions] are finished. You are not responsible for your forefathers Karma phalas, your country's Karma phalas your own personal Karma phalas. Whatever wrong you have done is finished, as if you are cut off from your past completely.

Once this is established, then all mistakes, all wrongdoings, not only of you, of your relations, of your forefathers, of your family, of your country, of this world, anything, doesn't touch you. You are aloof from it. And in this Krita Yuga where this BrahmaChaitanya is trying to expose and to punish people for their past Karmas, collectively also, countrywise also, will not be able to even touch you because the light of this center is extremely powerful and you will be redeemed of all the fears of whatever you have done before. You'll just be beautiful like lotuses, which are come out of the mire and you'll emit beautiful fragrance all around the world.

May God bless you all.

***Contents: 1992-09-16*, Public Program, Los Angeles CA, U.S.A.**

[Introduction by an Australian Sahaja Yogi.] [Shri Mataji asks all the Sahaja Yogis to sit on the floor on front of Her.] [Miracle slides are presented.] [Short but very inspired sitar performance by Debu Chaudhuri accompanied at table by Somnath Mukherjee.]

Contents: 1992-09-20 **Śhrī Viṣhṇumāyā Pūjā, Stop Feeling Guilty, Shawnee, Pennsylvania, U.S.A.**

We are going to have a Viṣhṇumāyā Pūjā. In this context, one has to know who is this Viṣhṇumāyā and what is Her, you can call it, mythological, but a historical relationship. I have told you that America is the country of Śhrī Kṛiṣhṇa and He's Kubera, as well as He's Yama. Because He's Kubera, people have got their affluence, they are rich people, they have money, more than anywhere else, but if you do not remember that you have to have balance and that Śhrī Kṛiṣhṇa's power is of Mahālakṣhmī.

So Mahālakṣhmī Principle is such that where seeking is important, Viṣhṇu Principle is there when Śhrī Lakṣhmī is His power. After getting the Lakṣhmī up to a certain point, then you jump into a new awareness or a new sort of a seeking which is the seeking of the spirit where the Mahālakṣhmī principle starts, the central path.

That far, of course, in America it started, the Mahālakṣhmī Principle, but people did not know, they had no discretion to know which way to go for their seeking and so many got enamoured by false advertisements, but all kinds of promises, claims and things and I came here long time back at that moment where I knew that the seeking now is showing results and that all the people from all over the world will try to come down here

because there was a market for them and their marketing will start in such a manner that these people who are used to marketing will fall into it. I came, I tried, I told them.

So this is exactly what happened in America, that I came here, I think I was the first to arrive. I warned them. I told them names of the people who'll be doing all this kind of work. Also I told them what were they in their last lives, what kind of a thing they did, what kind of work they did, what are their negative powers and how they tried to manoeuvre it, but nobody would listen to Me. Because these people found out that the weaknesses of Americans, if you can pamper them, pamper their ego and tell them that this is something very important, that you should do something that is very superficial, but something looks fantastic. As I told you that they say you can fly three feet height and the Americans took to it. All such absurd ideas, they took to it because they thought it was something new, something different and they wouldn't listen to Me because I said I won't take money and they told Me very clearly that “Nobody will understand you if you don't take money." So I said how much will you pay Me which is so invaluable? How much money are you going to pay Me?" And they had no answer.

So those people who were still money-oriented, so that the Mahālakṣhmī Principle was not in them to understand that if you have to seek the truth, you cannot pay for it. They couldn't understand that and that is how they had to go through all this circle of facing all kinds of false Gurus, all types, all superficial things.

Ultimately now, I think first year I feel everything has come up very well, but one of the Chakras of this Viśhuddhi is, as you know, very important is the left Viśhuddhi. And the left Viśhuddhi is the center, if it is caught up, you get angina, you get spondylitis and also you get lethargic organs.

So this left Viśhuddhi has been a sort of a fashion with the Western people maybe because of Christianity where you had to confess and you have to say you're a sinner and you're a born sinner, an original sinner all kinds of things.

So, as you are branded as sinner, you see, always felt guilty and that guilt was built-in in the left Viśhuddhi. I think this is one of the greatest drawbacks even today that people in America feel extremely guilty for very small things because they have no confidence in themselves. Firstly, they think that `We are a very young nation. We had no tradition, basically.' They may look arrogant, they may look to be very show-offs, but basically inside they feel that `We have had no tradition. We are a very young nation.' Like they think that the English are too over sophisticated or the French are very sophisticated and we are not, compared to them. `We are primitive.' This kind of funny ideas they have. And because of this, you see, they try to make up. To make it up, the path they follow ended up into all kinds of things and it built up a very huge left Viśhuddhi in them. That's why Americans are having so many problems of the left Viśhuddhi.

First of all, this center catches when you do not want to face your mistakes. `I've committed this. All right I've

committed it, now I'm not going to do it.' And why commit it and why it happened, just face it.

They don't want to. They will feel guilty that we have done this *[UNCLEAR]*. Like they go on amassing it, like very black clouds of guilt.

Then this Viṣhṇumāyā, who is the thunder, we can call, who is the electrical charge, which is liberated by the friction of these black clouds, which actually is a catalyst for rain. It is a catalyst for them. This starts acting on such people, that is they suddenly get a shock. They become extremely sensitive people.

They get nervous and this nervousness can makes them think `Why are we nervous? What's the problem?' Like the exposure of their guilt comes through the Viṣhṇumāyā Power.

Now I have to tell you about also the origin of Viṣhṇumāyā, which is very interesting. Viṣhṇumāyā was the sister of Śhrī Kṛiṣhṇa, who was born after Śhrī Kṛiṣhṇa was born. Actually She was not His own sister, but She was a daughter of Nanda and when Śhrī Kṛiṣhṇa was taken over and was put in the care of Nand and Yeshodā they gave their own daughter in His place and the father of Śhrī Kṛiṣhṇa brought it back.

So when Kamsa came, you all know about the story, to ask about the eighth child, they said, “This is the child." He said, “But is not a man. This is a woman." He took the child in his hand and did like this and threw it in the sky. And there She went and there She announced that Śhrī Kṛiṣhṇa is already incarnated, He is living and He is your killer.

So She is the announcer. She is the announcer of the incarnations. She is the announcer of something good that is going to happen to you. Also She's the one who can burn things, which are not spiritually all right.

At the time of Mahābharāta, She was born as Draupadi and this Draupadi was the sister of Śhrī Rāma and when, as you know in Mahābharāta, all of you know the story of Mahābharāta, I need not tell that, Duryodhana tried to take out Her clothes. Then She called for Kṛiṣhṇa. First She said, “Kṛi." She had put Her teeth like this. Till She had said, “Kṛiṣhṇa” it was there. Because She was thinking if She said `-iṣhṇ a', the thing will fall down and She will become exposed. As soon as She said, “Kṛiṣhṇa” the thing fell down and that's the time Śhrī Kṛiṣhṇa came all the way from Dwarika and Tulsidas has here described it very well in Hindi language, “[Hindi]." “In Dwarika there was a big", big noise, you can call it or what I don't know. “[Hindi]", tremendous what you call the “thunder” you can call it, because She was the one who's responsible for thunder. “*[UNCLEAR* Shanka Chakra garda Padma Garuḍa lasitari.]" “With the shankar, the Chakra, with Garuḍa, with Padma, all of them, He came on with them. With all His weapons, He came on a Garuḍa to help Her." He started supplying the sarīs to Her and this Duryodhana got absolutely, *[UNCLEAR]* did that, got absolutely tired and he fell on the ground.

So now here, Viṣhṇumāyā is the one who is the virgin. Not only that She is the virgin, but She exists in all the five elements as shown that She married five Pāṇḍavas and that this power of virginity in Her used to expose

people to the dangers of these horrible Kauravas who were going to rule and destroy the Dharma.

So She stood back and She is the one who said that “You have to fight. You have to fight for Dharma, whatever may happen" and Kṛiṣhṇa always supported Her.

So as a brother, Śhrī Kṛiṣhṇa supported Her, so the relationship between brother and sister are very important in India. Also should be with Sahaja Yogis because we have Raki Bandhan. You also have what you call the *[UNCLEAR]* where on Diwali day we tie up a Raki to the Brother. Now this Raki is nothing but the Viṣhṇumāyā's power, which protects the brother. Actually, there the brother protected Her and now the sister's love protects the brother.

So the relationship between brother and sister is much more important than any other relationship because it's so pure, it's so protective, it's so loving and also it is of an equal age.

For example, between the parents and the children cannot be that or say between the grandparents and the children can be quite imbalanced also, but between the brother and sister they're of the same age group, same understanding and this relationship is maintained by this Viṣhṇumāyā.

We have a very good incident of that in India, which I must tell you how this Raki Bandhan or this relationship between brother and sister is respected. I mean nobody will believe because in these countries where there is no relationship, which is respected, you won't understand. But when Alexander the Great came to India he conquered our country quite a lot. But there was one

king Kuru who defeated him and put him in jail. Alexander had married an Indian lady, so it was a day of this Raki *[UNCLEAR]*. She put one rakhi in one plate and covered it up and sent it to this king.

So they said a rakhi has come.

So the King said, “All right, tie up the rakhi." He didn't know whose rakhi it was and it was tied. He said, “Who's rakhi it was?" “It's your sister's." “Who is my sister?" “She is the wife of this King Alexander." “Oh, my God! How could I do such a thing? He is my brother-in-law." He immediately went to the jail and prostrated before him. He said, “I'm sorry. Whatever I..." This is the graciousness, you understand. “How could I be, how could I be so stupid as to arrest you?" Alexander was flabbergasted. He couldn't understand this reaction. He said, “What's this going on?" And he said that “Now, I ask for your forgiveness and please come out." With great pomp and show, with ornaments for his sister and all that, he sent the brother-in-law home. Now this Alexander could not understand. He went in and his wife was smiling. He said, “What's the matter? How am I here?" She said, “Do you know, I have saved you with one thread?" She showed him a rakhi. “With this thread you saved me? How?" She said, “You know what is today? Is a day when a sister can tie this to a brother and the brother has to do what sister wants.

So I said I sent it to this *[UNCLEAR]*, the king and he has released you." Alexander thought, `What sort people these Indians are. On one thread they release such an enemy like me. How can I rule this people? They'll put me out any time, so symbolic they are.' He said, “All

right, I am sorry." He took one fellow called *[UNCLEAR]*, took him down, he was a poet, with him and he said, “Now, you write poetry because Indians are very subtle people." He said, “I can't understand. How can they release such a horrible enemy like me only on a thread?" Such trust, such understanding of a brother for a sister and the sister has to be the trust also.

So now when we go deeper into it and see for ourselves our Viśhuddhi problems is this that we always try in the West to feel guilty and get out of our mistakes. For small, small things feel guilty people because the norms in the West, Western life are so rigid, like if you put a spoon on the other side, finished. I mean what does it matter? You can take it on this side and eat it. If you spill some coffee, then that guilt will last all your life. After all coffee is to be spilt. If it is hot, it can happen.

Some accident can take place and the guilt business is so great that nobody corrects oneself, just go on feeling guilty, guilty, guilty and all the subtleties of life you start missing. In Sahaja Yoga, specially, to feel guilty means all your left side is caught up. You cannot feel the vibrations properly because this is the cervical nerve on which your guilt is sitting and it's just clamping it. You cannot feel the left side. You start catching on the left side till you receive some sort of a horrible disease, then you realise.

The subtler part of this Viṣhṇumāyā is that She knows the truth. When She shines you can see everything in Her. Even for a short time, She exposes in the darkness everything. In the same way, when Viṣhṇumāyā starts acting on you, then She exposes the truth to you. But supposing you continue with your left Viśhuddhi too

much, then She just disappears. She's not there to correct you, to help you in any way or to expose you. Then you don't feel anything. You become numb on the left side, absolutely numb on the left side and the left side is, know, is the indicator of all kinds of left side diseases. This is one of the reasons that we have the maximum number of left-sided diseases in the West than in India. Indian diseases are from right side while the left-sided diseases come from this left Viśhuddhi.

So to feel guilty, itself is wrong and is a mythical thing.

Now you feel guilty for something, what's the use of feeling guilty? It's just a myth. It's an empty thing you are carrying upon yourself. No use feeling guilty. If you think you have done something wrong.

Just face it, that `I have done this wrong and I will not do it again.' But if you feel guilty, then, you see, it's like a stored up stuff there and then again you do the same mistake. Again you do the same mistake and you become immune, immune to your development. Then you start not even feeling that it is wrong, you know. People do wrong things even without thinking that it is wrong. Even that consciousness or, you can say, that alertness is finished. Then you think, `What's wrong?' For anything, this is a very good answer, `What's wrong?' It's like a drunkard, he starts drinking. First he feels, `Oh, I should not have done.' Then he starts little bit more, then little bit more, little bit more. Ultimately, he says, “What's wrong? If I'm drinking is perfect." Anything of that kind starts with left Viśhuddhi because we do not face the mistake. It's not true that because your tradition has been very short or anything, it's only thing your attitude.

Because it is Kṛiṣhṇa's place, especially for Americans, it is very important to face their mistakes and to admit, “All right, I have done this mistake and I'm not going to do it." So because they do not want to admit, they put up this arrogant behaviour. I know underneath this arrogant there's somebody who is very great. They are, actually, here very collective, also, very collective in the sense they will be worried about Vietnam, Korea, everything. Anything happens in the world they are worried about. They are, they are the ones who started U.N. and every sort of thing, you see.

Everything is there but despite all that this guilt business makes them very insensitive, very insensitive to things which are reality.

Anything, which is negative, they should face that thing as negative that they don't face. They will support a country, which is despotic despite the fact they are democratic country. All such things, not only in politics, but also in day-to-day life. Then the whole thing becomes such a lifestyle. It becomes a lifestyle. The whole thing becomes collective. Nobody ever can come and say that this is something you are doing wrong and we should stop it. If somebody says that or they say he's mad, he's no good.

For Freud, I was telling you that Freud was denounced by many people and people gave some papers, everything happened, but nobody would listen to them. And the same thing happened with Sahaja Yoga also. They would not listen to Me because they have developed a immunity against reality. In everything, whatever is real they become immune to it. They do not want to face it.

`That's too much, much too much for me.' With this kind of an attitude, they had to work out something else and in that they have gone to the right side. With that they have developed all kind of machinery, science, all this, everything.

But science is not conclusive. It cannot give you the totality. It cannot give the reality.

So this Viṣhṇumāyā shows Her strength. She does lots of things by which people are frightened. She can enter into any, any element. She can permeate. Supposing She enters into a water element, She can create a typhoon. She can create a... any kind of disasters. She can enter into Mother Earth and She can create earthquake. She can do anything because She has a power to enter into anything. You know that She can enter into Mother Earth very easily. She can enter into water very easily and when She gets into it, She becomes the catalyst and all these problems that you are facing today in America are because of left Viśhuddhi, because of Viṣhṇumāyā.

I'm happy today's program has been arranged for Viṣhṇumāyā because this is the power which you Sahaja Yogis should be able to harness and should be able to worship so that she sees all of you there and She looks after you and She maintains your life and looks after you.

Now the most difficult thing is to convince people in America that money's not everything. You may have any amount of money, you may have any amount of so-called pleasures, everything, but still, you can never be satisfied and you can never be at peace with yourself and you cannot generate peace. Money cannot replace reality. It's just there.

Now the problem is that people become so addicted to this money that all value systems start going down. I was surprised I knew somebody here who took his own sister for prostitution.

So I said, “What's this? What are you doing?" “What's wrong? We'll get money." So whatever can get money, they indulge into.

So there's no chastity, which is the basics, which is the foundation of human beings. As a result, when you insult this virginity of Viṣhṇumāyā, then the Māyā, means the, Her play is that you get AIDS, you get all kinds of other diseases which are incurable and which are what you can call as the secret diseases. Because She's the virgin and because She respects the virginity and those who go against, not that virginity is meant only for women, also meant for men because everybody has here left Viśhuddhi. Here the idea is that only the virginity is word used women only. It's not. Even the Men who do not respect their virginity, their chastity are attacked by Viṣhṇumāyā in different ways. I'm not surprised that Los Angeles, they say, is in danger all the time because of your cinemas you produce, all these things you produce.

I mean, of course, I mean now with the Sahaja Yoga being established very well in Los Angeles, thing may be averted, but still it's very dangerous. It's one of the most powerful Shakti is this of Viṣhṇumāyā because She plays the illusion. She creates the Māyā also. Also She breaks the Māyā and She can burn anything. Your forest is burning now. Sixty-five hectares of land is burning. Who has done this? Is nothing but Viṣhṇumāyā. Nobody has to take any matchbox for that. She can burn anything and is

Her burning gives you the feeling that if there's an electrical charge, as if burnt with electrical charge. This is very true in so many cases I've seen. Those who came to Me with problems of left Viśhuddhi, that they said that “We think that there's some electrical charge coming out of here" as if it's the burning of an electrical shock. This is Viṣhṇumāyā's doing and She's the one who is the corrector. She corrects. Don't feel guilty. Face your problems. It's sort of when we hide our mistakes in the name of guilt, when we try to camouflage it, She's the one who exposes it on individual level, on collective level, on national level, international level because She can permeate into anything and this permeation of Hers gives Her such subtleties, but people cannot relate disaster to their mistakes. They cannot. They don't understand why such a disaster has taken place, what has happened.

There was a big typhoon that came, came up to a point and suddenly turned towards Kauai. Now what was the reason for that, to go and hit Kauai? In Kauai there is a Swayambhū of Shiva. It's a fact.

People are making money out of it, quite a lot of money and deceiving people. There's big business going on in the name of Shiva.

So Kauai was hit, not Hawaii so much as Kauai and it turned suddenly, no one can understand that.

So all these thundering things that are coming from nature, anything, whether it is earthquake or it is landslide or it could be floods or it could be typhoon, anything is the work of this Viṣhṇumāyā or we can say all natural catastrophes are brought about by this

Viṣhṇumāyā. She has this power to do it. This is the only way they can shock people, but despite all that shocking people have to relate these disasters to their mistakes they have committed and have nicely kept it here, not facing it.

I've heard from some Indian students that when they came to America some boys asked them to take drugs and do all other things also.

So they wouldn't do. They said, “You are goody-goodies” this, that.

You know, they just pumped it into their head that you have to do it. “You are cowards. You cannot do it." And all that.

So some of them said, “All right, we'll try” but what surprised them that they knew it was wrong while those who were telling them never thought it was wrong. They thought they have been great martyrs or they have been liberators and they have got liberties. They couldn't understand this.

This kind of liberty that they were boasting of was so destructive. They'd never understood that this is destructive.

So once your left Viśhuddhi is absolutely jammed, you lose complete discretion of the Chakra here, which we call as Haṁsa Chakra and then you do not know what is destructive, what is constructive.

You start accepting mostly the destructive thing if your left Viśhuddhi is bad. Escape. `So what. What wrong?' That is how violence has come. That is how all kind of cheating, corruption has come. What's wrong? Because if

you do anything wrong you put it there. Finished. There's no wrong. Again, you do anything, you put it there and till you become absolutely immune to all destructive action, you go on.

So to get out of it, what to do. To get out of this horrible state where you do not feel anything wrong, what is the thing is only is to take to Sahaja Yoga in the right fashion. First of all, you must face yourself. If you start facing yourself, you'll realise that you have committed a mistake. `So this is the mistake I have committed. Doesn't matter. I am not going to feel guilty about it. If I ever have to do this, I will not do it and I'm not guilty for whatever has happened. It's the past. Finished.' With this faith in yourself, you can definitely get rid of your left Viśhuddhi. The problem is, even if I tell you something I am worried that you start feeling guilty about it also. I mean, I am telling you for something for your correction, then you start guilty that, `Oh, I, Mother is saying, so you see, I did this.

And...' That you did. At this moment what I am telling you, never to do it again. And face it. Whatever you did is finished and gone and is forgiven completely, otherwise Viṣhṇumāyā will take over. This is very important because one side is the Leelā, it's a play and it is “all the world is beautiful." Another side is the guilt.

So we think that by just feeling guilty, we are solving all our problems and this side we are enjoying ourselves and this, the guilt part, is just like a storehouse of a garbage we put there. But we never think this garbage what it is wrong, it is doing to us and this is what it is that Viṣhṇumāyā has to burn this garbage, then She works in

Her own ways, in Her own Māyā ways and so many things happen.

Like there was a lady and she was very right-sided. She used to dominate everyone, but nobody dared tell her that because, if you tell her, she would come back on you.

So nobody wanted to tell her what's wrong with her. They said, “All right. Let it be." But I told her that “you see you are very right-sided.

You are dominating everyone. Everybody's frightened of you." So she said, “No, Mother, I'm not." I said, “All right I'm telling you. You better believe Me or really you are in for trouble." And that very day she was getting down from the staircase and she fell from top to bottom she did and all her right side. She came to Me, “Mother, you see." Her right hand is broken. “My right leg is broken. This is broken. That is broken." I said, “Then you know what happened." “I now know why it has happened." Then I cured her. She was all right. But what I am trying to tell you that she wouldn't listen to Me.

So the right-sided people have a special capacity to put everything here.

So I always say that it is the by-product of ego.

Those people who try to dominate, who try to be angry, try to control everyone, they put it down there and then the whole thing works against them. This is to be understood in a very serious manner, that feeling guilty is not that you are harming yourself, but you are harming all others.

Also this Viṣhṇumāyā gets very upset with two other things. One of the things is smoking. If you smoke too much, then this Viṣhṇumāyā gets very angry. She is the one who then causes cancer. She can spoil your throat. I mean, all kinds of ear, nose, throat problems can come in with the smoking because She doesn't like that smoke. She, once, twice, thrice, but once you start smoking and after some time, `Oh, what's wrong?' They will quote such and such man who is eighty-three, he still smokes. See, quoting like this, they have ideals like this. Then you have also some cinema heroes. `Such and such man, see, he murdered his wife. He's not, see, he's going along.' So we should also murder. We should also smoke.

So the all ideals, which have destroyed themselves, become our ideals and we start exactly doing what they are doing without knowing that how they are destroyed, we'll be also destroyed.

So this understanding about Viṣhṇumāyā's powers should be there with us. That if we try to continue with our mistakes and putting them here, then first thing we become vulnerable to all kinds of diseases.

With that if you are smoking, you can become also very much vulnerable to cancer of the throat. Another thing, which people do not know, is the mantras. If you go on saying any mantra, I mean in India there are people who will every day, morning get up and say some mantra for about, say, hundred times, some say it at least three hundred times, five hundred times. They go on measuring, mantra, mantra, mantra, mantra, like that. Now She's the Māntrika. She's the one who gives the power to the mantra.

Now if you are not connected to this Divine Power, then there's a short circuiting takes place and if you go on saying this mantra, you develop all the troubles of the throat, throat cancer. You can develop also stomach; in the stomach problems because it is Kṛiṣhṇa and Viṣhṇu are the same. You might develop also the problem of Virāta. Because you are reciting a mantra like this, you see, a telephone, if it is not connected, I go on using it, the telephone will go out of order.

In the same way, if you are doing wrong mantras in the sense that the mantras which are said before your connection with the Divine, then they can spoil your left Viśhuddhi, like this. This is the style they use in India. Supposing you are a businessman in India. Now a big business man, you have made a lot of money, now you feel guilty about it because you have made by bad means, also by all sorts of black-market and all that sort of things.

So they'll make a big temple of Viṣhṇu, not Viśhuddhi but they'll make a very big temple of Śhrī Viṣhṇu and they will create a kind of a image that they are great religious people or they'll have *[UNCLEAR]*, means they will distribute food to people or distribute some things to people and feel satisfied. Here you go on committing any amount of sins, any amount of nonsense and then out of that money you make a little contribution to Śhrī Viṣhṇu thinking that Śhrī Viṣhṇu will be very happy and will not punish them. But He's Kubera, what can you give it to him? He's the Kubera. He gives you all the money. He does everything.

So how can you give anything to Kubera who is Himself the Lord of wealth.

It's a very common thing in India, like there was a buddhan thing, I knew of a man who was very corrupt, very bad person, I mean really, he was really very, very bad man and he had taken away so much land from the poor farmers and all that.

So he gave one land to Mahatma Gandhi and this land, this buddhan land was no good, it was I think *[UNCLEAR]*. This land was so bad that you could not put even cactus there and he was telling everybody, “I have given so much land to buddhan. I have given so much land to buddhan." So trying to sort of justify himself for taking all the land from the poor and inching them and then to do this kind of a generosity.

So this is another escape people have, that do what you like and ultimately be generous. This kind of gracious covering of your mistakes can be very misleading. It doesn't work with Viṣhṇumāyā. She knows you out and out and if you try all these tricks with Her, She will show Her own powers. I would say all our left side problems come because of Viṣhṇumāyā power. She punishes you, as well as She exposes, as well as She gives you light, as well as She corrects you.

With all these powers of Viṣhṇumāyā, we should be very thankful that today we are celebrating Her special Pūjā because I think it is one of the curses of the West, especially of Americans to feel guilty.

So today you all have to promise in your heart that the mantra is, now She also understands English perhaps, you can say that `Mother, I am not guilty at all.' That's

all. If that is said, She will be very happy. `I'm not guilty at all. I'm not going to feel guilty.' Once you stop feeling guilty you will not do wrong things because how will you manage. Because you are not doing, you cannot put it as guilt, so what's the use of doing anything wrong. If you do wrong, it comes on your head, you cannot put it in your left Viśhuddhi, so you won't do anything wrong. You will immediately understand that if I have to do wrong, I have to face it. But if there's a space here, kept where you can put your guilt for your wrong doings available, then you don't mind so much. Supposing somebody has a small house, no place to store, then somebody brings something. Says, `No, no, no, no space here. I am all ready very full.' It's like that.

So the best thing is to have no guilt at any cost. I will have no guilt. If I have done mistake, all right I'll admit I have done the mistake and I'll have no guilt at all about it. I'll face it. You'll be surprised.

You'll stop doing wrong things. Definitely you'll stop because there's no space left.

So this is very important today to do Viṣhṇumāyā's thing and I am sure now very happy with the tour of America. This time I'm really happy because I think it has worked in most of the places very well and, if it has not worked, one should not feel guilty, but face the problem, why it has not worked and the problem lies with Sahaja Yogis and nobody else. You shouldn't blame anybody else for it. Just see yourself, what mistakes you must have committed. Could be a small or big mistake. Whatever it is, face it. There's no harm in saying, `I have done

mistake.' But if you say, `Sorry,' means it goes straight off.

No, `I have committed a mistake.' To admit that is very gracious, very beautiful and very kind to yourself for your benevolence.

In Sahaja Yoga it's one of the biggest mantras for all the Western people. They should all the time say to all the trees, all the nature around `I am not guilty.' Your ecological problem will improve because then you won't do wrong things to spoil your ecology, you'll be careful because you spoil it and you'll feel guilty, `Oh, I should not have done this. Oh, I should not.' But why did you do in the first place is the point.

So now, next time you are not going to do it.

So many of our problems will be solved if you face them and correct them boldly. It's possible for Sahaja Yogis because you are separated from your being; you're away from it. You can see your body, you can see your mind, you can see your ego, you can see all of those things and you know how to put them right. You are not that, you know, so you are the spirit and with the light of the spirit you can correct all these things, but this guilt is something where it stops you completely from correcting or doing anything better about it or bringing any constructive thing to your own mind.

This will solve many problems for America, as well as for all Western world. Same with the Indians, that they should not think that if they are generous a little bit they can get rid of their mistakes. See, they have to face it. It's a different style. Indians are very clever, you know, they know how to find excuses and escapes, but, after

all, it is Viṣhṇumāyā. She will show you that there is no escape, just face it. There's no need to condemn yourself, no need to, in any way, degrade yourself or to feel inferior, but to be superior as the spirit, `I see *[UNCLEAR]*.' Like I would say, `All right, Mātājī Nirmalā Devī, I see you very well now, you did this.' Separate yourself from yourself. You can talk on the mirror. You can go to the river and talk there or you can go to an ocean and tell them that `See, I've done this mistake and now I'm not going to do it.' You can make promises to all of these elements.

Once you make these promises, this Viṣhṇumāyā will receive the message and She won't enter into any one of these elements to disturb you.

So you have to go and tell the ocean that `All right, America is not guilty for whatever they have done.' Say like that. If you say is all right, not other people because I told your genetics are changed. You are different people. Whatever you say, Viṣhṇumāyā will always believe in and everything will work out very well.

But this is a special time, as I told you before where we call it is the Krita Yuga, where between the Kali Yuga and Satya Yuga this time is so important that whatever mistakes we have committed, we have to pay for it. Is a *[UNCLEAR]*. It won't work out by just putting it here.

So one has to get to realisation, change the genetics completely and then you can go and tell the nature that `All right, we are not guilty now. We've got our realisation.' And it will work, I am sure.

So many of catastrophes of this country can be avoided by you Sahaja Yogis.

May God bless you.

Contents: 1992-09-27 **Navarātri Pūjā (1st Day), 10th Position or Divine Knowledge is the Reality, Cabella Ligure, Italy**

Today is the first day of Navarātri. And when I found that the rain was there and all kinds of problems and Viṣhṇumāyā was suggesting some things, I just consulted the calendar and you will be amazed to know that in the calendar it is written that till five forty-five it's not auspicious, it's inauspicious. After five forty-five only the right thing starts, so just imagine, by calculation how it was correct that five forty five we had to have this Pūjā, after five forty-five. That is, the first day of Navarātri starts in Italy or in Europe after five forty-five.

So it is something one must understand that the Chaitanya is working out everything and it is giving all the suggestions; because I had not at all seen the, what you call the tithi, but I just felt that, I said that we'll have it in the evening. And when I said it, I said “Let's see this” and there it was.

There's so many things we have to see, that whatever has been revealed to you, you can verify it. For example, I had said long time back that Mūlādhāra Chakra is made out of carbon, carbon atom and if you see it from left to the right, right to the left, left side you see nothing but a swastika.

So, now you see from left to the right, then you see Omkāra; and once you see from down below upward, you see the alpha and omega. Now see, Christ has said that “I am the Alpha and the Omega." So this swastika

becomes Omkāra, also becomes Christ. You can see it very clearly. Now we have got a beautiful picture of that, we have a tape and I wanted to see you all that, but I don't know how we can manage here. But I wish you all could see it, it's so clear-cut.

So alpha and omega, also these mathematical things have come to us from inside, from the Divine.

This is not we have created. This was found out by some mathematicians who were realised Souls and they used this alpha and omega. It's surprising how it shows so clearly that swastika becoming Omkar and Omkar then becoming alpha and omega.

So everything in Sahaja Yoga is tangible and can be verified.

Now you are worshipping today the Durgā, or all the nine forms of the Goddess. She came nine times on this Earth, according to this, that She fought all the people who were destroying the seekers, who were trying to make a mess of their lives. And these tortured saints, when they prayed to the Goddess, because none of the Gods could do anything and Sadāśhiva is never interfering with what the Goddess is doing, so they worshipped the Bhagavati and then the incarnation of Hers came nine times, according to the need of the time.

So every time you find Her confronting people who are extremely arrogant, self-opinionated, thinking no end of themselves; and the bhaktas are tortured by these self-opinionated horrible Rākshasas.

Now, in India when we cast the horoscope of a person, we have three categories of people: one are the devas, they're called dev; the second ones are the ones which

are manavas, means human beings; and the third ones are Rākshasas.

So I think I have got all of you from the dev categories, because you could not have taken to Sahaja Yoga that seriously unless and until you were there. After all, why should you believe Me also that when I say that there was the Durgā and there was this thing and She did this and did that? It's not that from one faith you have come out and now you are jumping onto another faith; it's not like that. It is actually been proved, you can feel. For example, when you are raising the Kuṇḍalinī on the center Heart, you can feel that on the Center Heart if there is a catch, you have to take name of the Jagadambā. Unless and until you take Her name it won't open out. Also when I am clearing out your center Heart, I have to also say, “Now I am in reality Jagadambā” and then the Jagadambā within you awakens.

So now you have verified it much more than the scientists have done. The scientists are going from outside and they are not conclusive at all. Now if you have one problem, they will work it out; another problem, they work out problems, but they don't know the basics, what the problems are and where lies the solution.

While you can see that once the Amba, this Kuṇḍalinī who is the reflection of the Holy Ghost, of the Ādi Shakti within you, when She rises through these different Chakras, She gives them power because She's the Power, She's the Shakti. She is the desire power of Sadāśhiva. She is the complete power of Sadāśhiva.

And so She gives the power totally to every Chakra, by which all these Chakras are enlightened and all the

deities are awakened. Supposing we have no power of life, we'll be like dead people.

So these centers when they receive this power, thisShakti, then they are awakened. Now you have seen it, you can do it yourself. It's all tangible, you can verify it. I have told you that She resides on the Heart center. Now see how Heart center is placed, also very interesting to see. While She is Jagadambā; but the Amba, means the pure form of power, resides in the triangular bone, like Kuṇḍalinī. But Her form which is Jagadambā, where She is the Mother of the Universe, She resides on the Heart center.

Now this Heart center is very important. When, I have already told you this, that when a child is about, till the twelve years of age, this center produces the ganas. Ganas are the workers on the left hand side. They are like, we can say St. Michael is their leader, but their king is Gaṇapati, Gaṇeśha.

So first She has done is the ghatasthapana. `Ghatasthapana' means, you have done here now, this is the ghatasthapana. This is the kumbha. Now this kumbha She has established first: that is the triangular bone. Now this is Her first work, that to establish this, your Mūlādhāra.

So She established within you is innocence. She established innocence within you to begin with.

So She has put this ghata in which She is staying as Kuṇḍalinī now.

So the first is that to establish the Kuṇḍalinī in the triangular bone and then to establish Śhrī Gaṇeśha. This is the first work, by which whatever She is going to

create now, all the universes, the Earth, everything, whatever She is going to create has to be filled with innocence.

Now if you see the stones, they're innocent. If you hit the stone you'll get the hit, otherwise it doesn't come up and hit you. They're innocent. If you see the rivers, they're innocent. Everything that has been created as matter is innocent. It is not cunning, it is not manipulating, it is not aggressive, nothing of the kind.

They're innocent, means they're under the complete order of God Almighty. They do not have their own free will to do what they like. Whatever is done is with the absolutely under complete command of God Almighty and so they are, we can say they're innocent, because they have no free will to do what they like.

So then if you see to animals also, they also are innocent, except for very few. Most of them are innocent, innocent in the sense that they are called as `pashu', means they are completely under the control, pasha, of God Almighty.

A tiger will behave like a tiger and a snake will behave like a snake. But in human beings somebody will behave like a tiger, tomorrow like a snake and third day like a worm. There's no steadiness. For this you cannot say that this gentleman is today tiger, so tomorrow he will not be a snake.

They have no free will to change their individuality. They are left alone.

So that is not the job of the Shakti to bother. That's already been created, they are there and they are existing. They have a purpose, that's why they are there;

and the purpose is only one, is to support human beings, because you are at the epitome of evolution.

So She has created all these things just for you to be created and ultimately to get your Self-realisation; to have meaning for your life, to get connected to this All-pervading Power, to enter into the Kingdom of God. All is Her work.

So we can say nine times She came and the tenth time She is supposed to give realisation to all of you.

But at the tenth time, all these three powers are joined together, that's why it's called Trigunātmika.

That's why Buddha has said `Maitreya', means three Mothers put together.

So this Power when it starts acting, it has the complete control over all your three channels and seven centers, complete control, as if without the permission or without the taking the name of this Power, you cannot achieve anything. Is a fact and that is where human beings fail, because they have a free will and they don't know why to obey anyone or why to listen to anyone and why to accept anyone. That's why, though you have to be given Self-realisation, the task is very difficult; because you are not used to a way where you don't have to use your free will. Specially in the Western countries, people have choices even for their cereals. I was told that in America there are 126 types of cereals. This kind of nonsense if you are doing, your ego definitely bloats out and you think that `We have a right to decide for ourself.' And you cannot accept somebody who can tell you that this is not right and this is not right.

So the same Power has now been awakened in the Param-Chaitanya. Now, this awakening into the Param-Chaitanya is doing marvelous work, which you can see clearly. Firstly, you have seen My photographs.

You see My photographs, you are stunned, you are surprised. I mean, I Myself don't know what is this Param-Chaitanya is busy with. It is so activated that all the time it is working out to convince you people about the truth. If it was so active at the time of Christ, would have been much better. But it had to be this way, because human beings are the most difficult things to manage. They have been given freedom; that too, you'd be amazed, that the freedom was given to Adam and Eve, but how it was achieved, we should understand this.

In the Gnostics Bible it has come out what I've been saying, that Adam and Eve, both of them were like pashus, under the complete control of God, no free will. They would have lived in the nude in the garden of Eden, would not have even thought of knowing anything more than that, but to eat, live like animals. They were just like animals. Then it is the Shakti itself took the form of a snake and went and told them that “You must have the fruit of knowledge." She wanted to evolve. That was not the idea of God Almighty, because it's quite a headache, you know, to do such a thing. He thought, `What is the need to have such headaches around Me?' But Shakti knew Her own style. She knew that She is capable of lots of miracles and She can make these human beings understand the knowledge and She can really make them knowledgeable.

So She said, “You must eat this fruit and you must try to know the knowledge." So a new type of human race started, which wanted to know what is the knowledge. You have seen that we had all kinds of primitive people before. Then they started evolving, evolving.

Now, I have to say that the first creation which took place before that, there were other higher creations which were planned by Ādi Shakti to plan out the whole thing.

So She created Brahmā, Viṣhṇu, Maheśha and She created their lokas, their atmospheres or you can say their areas. In that all the planning was done, how we can achieve this to make these animals realised Souls, from animal to human beings and from human beings to realised Souls. It was a very big problem. That's how they created, you see, as you know that Viṣhṇu had His own loka, Maheśha had His own loka and Brahmadeva had His own loka.

And they decided among themselves how best we can do it. Because these three channels were created in human beings later on. Out of the three channels came out these three Shaktis: Mahākālī, Mahālakṣhmī, Mahāsaraswatī. They produced two children, one Shakti and one the brother and then intermarriage and all that took place, in a way, marriage not in the human way, not in the human way we should say, but they were, the energy was given to the potential man.

So the woman, who was the energy representing, was given to a man. All these things happened and they chose to work it out in human beings.

It happened like this, that the first working somehow or other was very effective in India. Or maybe they chose

India because Indian climate is so good. I mean, you know definitely there are six seasons.

It's not like this anytime, like this irrational rain comes in, like London you have to play football also with an umbrella on your head! So there are exactly six seasons in India and they are so well balanced.

That's why this Param-Chaitanya is also called as `Ṛitambhara Pragñyā' in India, not here, we cannot say. `Ṛitambhara Pragñyā' means the one which is the knowledge, Pragñyā, means the one enlightened knowledge, of the one which makes seasons. Because here Ṛitambhara Pragñyā is in a doldrum. It's not at all understanding, because of the human beings as they are. They are so much scatterbrain, I should say, that even the nature has become scatterbrain here and cannot understand how to deal with such human beings, is a fact. But in India it is the six seasons are there and these six seasons are absolutely known.

One has not studied the astrology of India, but they have their own astrology, of course, I don't believe in it. But the, at the level of a human level you can see how they depict and how they can exactly say when it will rain, when it will not rain; what will happen, that will happen. Even about the stars, that such a star will be coming. Now this has been done in thousands of years back. They will exactly say what time which star will be coming nearer, what star are today governing, tomorrow what will be the star there. In those olden days they had studied all these things.

When I see here, I don't know what was the situation at that time in these Western countries, whether there were

human beings or not I don't know; but historically I think it was not such a developed place.

So then all this arrangement was made and human beings were made to understand that there is God.

The saints were respected, I'm telling you in India, real saints were respected and they made different observations. Now when I read say, Ādi Shañkarāchārya, I am amazed how he knows so many things about Me. He knows how My knee looks like, he knows how many lines I have on My back, how many, I mean, it is very amazing how this man knows everything about Me. That means through his meditative power he could envisage Me, he never saw Me. The description and everything is so clear-cut. Now if you say the thousand names of the Goddess, thousand names of the Goddess are so precise. I mean, you can verify them in Me, I am just like that. Whatever it is, good or bad, whatever is said about Me is there, is a fact. And it is the knowledge of these people is most remarkable: how did they know that a Goddess is like that? Certain of My things which I also don't know, but they are there and they have described. It's very surprising.

So their meditative power in India was great. The reason was, our seasons were disciplined, people are disciplined. In India most of the people get up early in the morning, do their Pūjās, everything, take their baths and they go for work, come home, be with the family, have their food and then sing some songs and bhajans and then sleep off, normally. Very disciplined. They don't go on holidays, they don't get into drinking and things like that. Normally in the family, no question, if somebody drinks he's

thrown out of the house. He's condemned as a leper. He's called as a daruda, means he is a drunkard. And even nowadays some people are drinking, but they too, they hide their drinking. Nobody drinks in the presence of others. I mean, I don't know, their influence might increase and people will start openly drinking, but normally they don't.

So because of these six seasons being absolutely in discipline, we knew what to do when and how to do it. Now, people could live in the jungles. Like in England, if you have to go out it takes fifteen, twenty minutes: you have to wear your shoes, socks, your coat, your under, this thing, that thing; otherwise you can't get out. And you start from one place; reaching another place you'll find it is raining heavily, you have nothing, you get drenched. But this is not so in India. It's so balanced that when you come, all of you come in wintertime, you have seen it. It doesn't rain suddenly, it doesn't happen like that at a wrong time. You can stay outside as long as you want.

So these people could live in the jungles, in the sense we didn't have so much idea of comfort at all. In a simple little hut they could live: a little protection from the sun and protection from the rain for rainy season, that's all.

And they had very little needs of life. And we didn't use plastics, I mean, there were no plastics that time, or even now we don't use plastics. And we used to have few thalis and things. In a small family also they'll have just thalis, which were just permanently with the family.

Now I find that such a difference there is. You see, in simple living what happens, that you do not take out all

the wealth from the Mother Earth. There's no ecological problem there. But by having as you are saying so many glasses for this, so many glasses for that, all this kind of thing that you produce has no aesthetic value and has no durability.

So then you have mountains and mountains of these huge big plastics which cannot be burnt, which cannot be thrown away, if you throw away in the sea it floats and such problems are there.

So this Shakti that was working in those days was in them to make them seekers; because they didn't have to do anything else, you know. It's all right, you have food to eat, you have place to sleep, finished, not much to be done, living so happily. With all these comforts in the way that so little a demand on your time. They had time, lot of time. And with that time, what did they do? They didn't go, say, for that, for a swimming or ballroom dancing, or nothing of the kind. With that time they meditated. And when that time meditation started, then they started realizing what is the Divine Power, what is Divinity, what is God.

For example I'll tell you, here people discuss even the private life of Christ and say all kinds of things; I mean, it's impossible in India, nobody does that. It never comes to their head that how Kṛiṣhṇa had sixteen thousand wives, must be some reason, He is God after all. God is God, you are a human being, how can you know about God, because you have come through Him? They don't discuss such nonsensical things, must be that. And now when I told them these are His powers, sixteen thousand, they said, “Yes." Then, the five wives were the five

elements, “Yes." They are God. Nobody discusses these things. God is, how can you understand God? Can you understand Me? You can't. Try, you can't understand Me.

Very difficult.

So you can't understand, you can't understand God. Please understand one thing, that for to understand God is an impossibility. But you can be in connection with God, you can be in the company of God, you can be blessed by God, you can be looked after by God, you can know lots of things about God; but you cannot understand.

This is another thing one has to know, that you cannot understand why God does these things, why He does this, why He does that. You cannot understand, you cannot explain it. I mean, somebody can even say here, `Why did He make swastika?' Then, `Why did He make Omkāra?' I mean here the people are so arrogant that they can even ask God, `Why did You exist?' They can go to that limit, you know, there's nothing surprising.

So this arrogance, this ego has blinded us from God. We think no end of ourselves, we are very self-opinionated and we do not know much about it.

So this Power, this Shakti is the one which has given you Self-realisation, will also give you Godrealisation; but still you will not understand God. You have to go above God to understand Him. How will you understand? Supposing there's something below you, you can understand; but something above you, how will you understand? Supposing somebody is down below in Cabella and wants to understand about My house, will he understand? He has to go above the Cabella to see My house.

So the Source from which we have come, we cannot understand that. We cannot judge, we cannot say why; that is God's wish, God's desire, whatever He does.

So what we have to say: whatever His wish, we'll be happy with that. And the power that is within you is Amba, is the desire power of God itself.

So whatever your wish is, means that His wish is that you should enter into His Kingdom.

Now you enter into the Kingdom of God. Then the Shakti makes you sit on different beautiful positions and some are sitting in the Heart of God, some are sitting in the Sahasrāra of God, in the Kingdom of God.

Now you should assume your power. On Navarātri now, you should understand that it has now crossed the limit and now we are on the tenth position, where you must assume. I have told you many a times, now believe that you are Sahaja Yogis. Believe that you are, you have entered into the Kingdom of God. You cannot judge God, you cannot say why She does that, why She does that, why He does that. You cannot say that, that's different. But when you sit there, then it is not an assembly, it is not like a politician fighting, no; it is that you have entered into the Kingdom of God, blessed by God, looked after, protected, nourished and made knowledgeable.

But still this arrogance has to go down, that we can understand why it happens. That humility is very important for us; otherwise this power cannot take you beyond. Now as it is, it has crossed the Sahasrāra, now this power has to go higher and higher. For that, first you should be humble. `Humble' doesn't mean that it should be something artificial humility of a businessman, or a

politician. It is a humbleness is within your heart, that `Oh God, we don't want to understand You, You are too great. But let us know ourselves.' And then you'll be amazed that He has made you like His own image. That means He has given you all the powers. He has made you. When He has made you, you cannot make Him. He is the Source, you cannot make Him. He has made you in His own image. Now, what you can do is to make others in His image.

These powers are with you. But the first thing you have to have, the discipline within yourself, that is missing. People cannot discipline themselves, means if they cannot control themselves, how can they control anyone? No discipline means you cannot control yourself.

So the discipline should be that first you must see that you control yourself, because now you are in the Kingdom of God.

Have you seen a film called `Mister Bean' where they show a stupid man, you see? So what happens that when you are now come to the court of the Goddess, when you have entered into the Kingdom of God, you are made to sit on your throne in a dignified way. But you start behaving like Mister Bean, you see. You don't know how to sit on your seat, you want to sit on the sides, you want to sit on the wall or do all kinds of things. There's no discipline. You have to have the discipline. Where are you sitting? You are sitting in the Kingdom of God.

So you should have that dignity, you should have that affection, you should have that compassion, you must have that love and the dedication.

But if it is not there, then this power is useless, because you are the vehicle of that power. Supposing I have to take water, I have to have glass which is emptied inside. If it is already full with ego, what can you put inside that? Or if it is a stone, you can't drink water out of that, you'll have to dig in the space for putting the water.

So if you are already filled with your own ideas, with your own conveniences, with your own progress or whatever it is, only that, then you cannot rise very high. You have to surrender fully, to say that `Mother, whatever is Your desire, that... we do not want to have any our individual desire.' Then the desire of God will work.

You want Kuṇḍalinī to work for you which is the desire of God, not your desire, which is independent of your desire, but is the one which will fulfil your complete so-called desires, without even your knowledge.

Miracles after miracles will happen, so many miracles that now we do not know how to compile the book even on miracles. But these miracles are coming to you because you are realised Souls. Your attention should be all right, you must see and introspect yourself. `I am sitting in the Kingdom of God, now what is my situation? Is it worth it, am I worth it, am I behaving in the same manner, or still I don't believe?' If you don't believe, how can you rise? `Believe' means that you have seen something, you have known something which is tangible, you have got the experience of it. Still you are not surrendered. If you surrender to the will of God, then everything is taken charge. It will never let you down, no question; and everything, all things which look like mountains of difficulties and obstructions you will

surpass, just like an aeroplane goes over it. You won't have any problem whatsoever.

So one thing today, I am very happy that this Pūjā is done by the people from a country which is discipline is very important, that is, Switzerland. But their discipline is for bad things, not for good.

For example, they have a military: who is going to go to that far-fetched place, you see, to attack? No one. Why do they have military? And compulsory military, do you know that? Because they have looted other people's money and kept them there, like thugs.

So all that money is in their banks and they are worried that any time, you see, any person can come up and demand the money and may start using the power of destruction on us.

So, because they are doing wrong, that's why they have a military, out of fear, just out of fear.

There is no need to have any military there. But everybody has to go to military and join the military, because they are thieves of the worst type.

Then secondly, they have also very much slavery of the watch, which human beings have made, God has not made them.

So the watch is important, because they are making watches. If they are making watches and if they do not slave under the watches, who will buy their watches? They will say, “What's the use of you all have watches and the way you are." So they are very disciplined. Not only, they also are, I mean extremely as they've shown yesterday, they're really too much of cleanliness in them.

Some of the girls who were married, I must say I'm sorry to say this, but it is a fact, were married from Switzerland and the reports have come that “Mother, they must have been maidservants or barmaids." So I said, “Why?" “If something falls down somewhere, immediately they'll pick it up and keep there. If something even, it's just like, like in the guests, you see the guests are sitting and they have no time to talk. There's no question of talking to each other, there's nothing; all the time they are worried about this thing, this is getting dirty, that is getting dirty, like maidservants." Can you imagine? This has also come from the same horrible disciplining that they have. This disciplining is not Divine disciplining. Nature is not like that. If you see the nature, see how the nature is beautiful, the, you'll never find any smell there.

Ha, but if human beings go and live there, then all smells start. But there is no smell. Nature looks after itself, it cleanses itself, it does everything.

So for everything there's a time, it must be done with a little leisure. I mean, once if you have to clean the house, so clean the house. But all the time if your attention is cleaning this, cleaning this, make this clean, put this right, you are good for nothing, you are like a Hoover machine! And who can love such a woman who's just a Hoover machine all the time? But again as the, you know the Devī has the, all the extremes, so this is one extreme. And the another extreme is that absolutely lousiest people, that in England, absolutely lousy, very lousy. They can live with all kinds of lousiness and that is going too far.

So this is in between one has to be. Cleanliness is for us, we are not for cleanliness. You are not paid for that, you are not maidservants.

So cleanliness has to be there. We like it so we'll make it clean, but it should not be that everybody should be panicked about it; to be in a situation that you have no time to talk to anyone, to be nice to anyone, also no time even to meditate. Even meditating they will be seeing round if something is falling here, “Oh my God!" and they will go and pick up. I wouldn't be surprised that even in the church they start doing that! There's no discipline of meditation, discipline of meditation, of Divine work, discipline of following the will of God, that's not there.

Unless and that discipline comes in, what you are doing is something so mundane and stupid, useless wastage of your life, have no dignity for yourself.

So now as Sahaja Yogis we have to have that discipline of meditation.

Then the Power, this Amba, She knows you so well: She knows your past and She knows what sort of a person you are.

Once you start introspecting and seeing it within yourself, `what is wrong with me?' and to reach that state of complete equilibrium, `what have I to do?', is to first of all, you have to meditate. There is no way out, I must tell you, there is no way.

Somebody said, “Mother, I have given up eating this, I have given up eating that", nothing. “Mother, I do this and I stand on my head", nothing. You must meditate and the meditation should be little bit in the morning and little bit in the evening. And don't see your watch when

you are meditating. The time has to be kept for meditation, whatever it is. It takes hardly any time. I mean, even I have seen women take so much time to get ready that even one tenth of that time if you can give for your meditation, you will be, you'll not need much make-up. Your skin will improve, your hair will improve, your face will improve, everything will work out. You don't have to use anything, don't have to use any perfumes or anything whatsoever, your body itself will be full of perfume. Everything will be supplied.

So what we have to do is to first of all see a surrender to the will of the God. For Sahaja Yogis it's very important. Once you surrender, all your problems will be solved. You surrender your problems also.

“I leave it to You. God, You solve the problem. You do this." It is such a precise, such an effective, such an efficient Power. And above all it loves you, cares for you, it forgives you. Even if you make mistakes it forgives, “All right, it will be all right." It is wanting you all to be properly seated in your thrones, enjoying your power.

So whatever is needed is done with great care.

So Navarātri's, now, the tenth day of Navarātri, which is the most important for all of you, is where this Param-Chaitanya has become active. And by its activity you should know it is become very powerful and that now anybody who tries to be nasty with you, tries to trouble you, “I don't have to worry at all." It will take care of it.

All wrong things you have done, all bad Karmas you have done, you will be rewarded for that, no doubt.

But if you are a realised Soul, finished; you are not on that level. Like we can say that ordinary people can be

charged with criminality, but supposing you rise to a higher status of kinghood, then nobody can charge you. You are above the law. In the same way, it has happened with you that nobody can touch you, nobody can destroy you and nobody can hamper your progress. Only it is you who can do it.

And nobody can harm Me, no rākṣhasa can harm Me and has never done so. But it is you who can harm Me; because in this life I have taken you into My body and I am working it out in My body, everything, your cleansing, everything, which is a difficult task. But in the beginning only, this Power went to Adam and Eve and told them that “you must have the knowledge." So that promise has to be fulfilled and that has to be done, though it's a very hazardous task. Specially in the West I find it is very hazardous to make people understand that they are the part and parcel of the whole; it's a very difficult task. They talk of big, big things. I have seen people write articles nowadays that nothing is substantial, this science is so limited, it has not solved our problem. All these big, big books they are writing. But if you write to them now that we have found out something, they don't want to see you. They don't want to meet you.

They have nothing to do with it.

So I don't know what sort of seekers they are, with such a big ego balloon in front and they are seekers.

What are they seeking? The ego, the balloon, supposing you have a big balloon and you drop in the water, what will happen, the balloon will take here and there and there and here, you have no destination.

In the same way they are without any destination, saying that “we are seeking, we are doing this, we are doing that", without any destination, without any understanding, without any meaning to their life, absolutely useless people. They are worth nothing.

We have to try as much as possible how many we can save; but those who do not want to come, there's no need, there's no need for us. They have to ask for it, they have to humble down and they have to say that “We want to come to you", then only we'll have. I never write any letter to anyone, `Please come to My program.' All these Gurus used to write to all the actors and musicians and all that; I never write.

It's just I am advertising Myself, if you want to come you can come. This advertisement also I was not willing.

So you can imagine that we have now brought to the fruitfulness of the promise given long time back, that you will have the knowledge. And you have the knowledge. But with this knowledge you should be identified and you should know that you have this knowledge and that this knowledge can be given to others. And we can transform this world into a beautiful world and fulfil the vision of Ādi Shakti.

She created you for this purpose, brought you out from human level to the superhuman level for this purpose and that is what you have to do it. And if you are today worshipping Me as the Jagadambā, then know that the Jagadambā itself is nothing else but Ādi Shakti.

And unless and until you people rise to that level of disciplining yourself in Divine way, like some people are still smoking, `Oh, it's all right, you know, we are

ordinary people, we can't do it.' All right, get out. Don't worry about such people. They'll be left behind, useless people, where will they go? They'll be, I think, hanging in the limbo, because there isn't much place now left even in the hell, so what is going to happen to them? But all this is available to you; only thing you must know how to control yourself, control your senses.

In small, small things also we cannot control ourselves.

If we cannot control our own horses, how can we reach that stage where we have to reach? So in all these small things don't waste your energies. Just think, you have to meditate, you have to rise and you have to give it to others. This is very much possible if you really love yourself.

If you love yourself, then you have to understand that `See my body, see my mind, everything is given to me by God. How beautiful it is. And now it's such a beautiful one and it will be used by God for such a great purpose.' You are molded, you are made like that up to this point; but now it is your free will and with this free will you have to rise. With this free will you have to understand what is to be done and how to achieve that state.

It is nature's reaction to things. Always nature reacts to human beings. Nature has no free will but God reacts and when the reaction of the God comes in then we find all these things happening. And I wish you could listen to My tape on Viṣhṇumāyā, which is very, very well explaining why all these calamities come, why people die of these calamities.

It was a very good lecture, I hope you all will listen to it and listen to it again and again.

My lectures should not be just for nice one evening, but should be something you should try to understand. Now whatever I am saying is the truth, is absolute truth and is a subtle thing, which none of them have said so far. Because you have got your realisation, because you are Sahaja Yogi, I can say this to you.

May God bless you.

Whenever you call a brahmin for the Pūjā of the Goddess, he always denies, he doesn't want to do it, because he gets into fits and something happens to him.

So we have to have the status to worship the Goddess, you see. That's why this song is there, “Pūjānka adhikar dijiye", means, “You give us the right to worship You." See, so it's not an easy thing to do the worship of the Goddess and there is a testing going on.

Now please put full attention on the Pūjā and don't worry about what is happening outside. You can't do the Pūjā them you have to be relaxed, otherwise you can't do Pūjā, absolutely relaxed.

Contents: 1992-10-00 **Advice to Pregnant Ladies, Barcelona, Spain**

from The Divine Cool Breeze, Vol. 7, Issue 5 (June 1993), p.11

During the last month of pregnancy, pregnant ladies should not do any work or physical activity. They should rest as much as possible. This is also advisable for the forty days after the birth when all attention should be on caring for the baby. During the pregnancy a little housework is all right and ladies can go for short walks [on the level]. Pregnant ladies should not sit on the

ground during the first two months of pregnancy or when the belly is large. Because of this so many spontaneous abortions happen. Calcium and folic acid [iron] should be taken throughout the entire pregnancy. Pregnant ladies should never work on anyone, but can massage their own children until five years old. This should always be the case; that is, that mothers should only massage their own children and not other children. Purest, extra virgin, olive oil is the best for massaging children.

Contents: 1992-10-00 **Mantra for Sahaja Yogis attached to Lord Jesus Christ, Spain**

from The Divine Cool Breeze, Vol. 7, Issue 5 (June 1993), p.11

Mother, you are the Holy Spirit who Christ announced would come.

Contents: 1992-10-01 **Śhrī Mahālakṣhmī Pūjā (5th Day of Navarātri), Barcelona, Spain**

Today we have gathered here to do Mahālakṣhmī Pūjā. Mahālakṣhmī principle is a very important principle within us. When in the countries or in the families or in individual lives, we find...

Somebody must translate, I think better because they don't understand.

So this Mahālakṣhmī principle is the most important thing for our ascent. This principle is within us but is not awakened before we have achieved a certain amount of situation where we find that we are not yet satisfied with our life. Like in the West now, you had blessings of the Lakṣhmī principle, in the sense there is affluence, people

are alright, everybody has food and are sufficient in their every day to day life. But countries which are very poverty stricken or who are in very bad shape, like you can say now Yugoslavia these days is like that, in a very bad shape, or a country, Somalia, which is very, so poor and they have no spiritual background either.

So for them, this life is just meant for somehow or other to survive, just to survive. Like this is a life of crisis they have, they have still to exist in their lives, you see, so it's a crisis for them. But in the affluent countries, it so happens that people start feeling that now, we have got this money, we've got all the comfort of life, but still it's not giving us the joy of life. Like India is a country who has a spiritual background from the very beginning and it's a Yoga Bhūmi and people know that your have to ascend, that's the thing that you have to achieve. You don't have to tell an Indian that, `What is the aim of your life?' He'll say that, `I want to achieve Self-realisation.' They won't mind poverty or any kind of so-called dearth of things, because to them, that's not so important.

It's most important thing is that they have to get their Moksha, they have to get their realisation, that's the most important thing.

So, India was a country [which] was very rich once upon a time and so many people invaded that country and it became poor. But they still, despite all that, they still did not bother about what there is lost is lost. The most important thing is that their Spirit is still intact and that's what they have to find out, the Spirit. But you see, the politicians everywhere are funny and you should never

judge any country by the government, but by the common people.

So the urge to find out new things through science, or to go into other countries and invade and dominate, all that was there in the Western countries. Like Columbus went to America and, I mean, killed so many people. The Spanish killed so many people. But then after some years we should say, people started thinking, `What was the use of all this, what did we get? We have food to eat, we have clothes, we have houses, there is science, but nothing is conclusive.' And then, the basic principle questions: `Why am I on this earth? Is it just to be born and make some money and then die?' When such questions start coming into the minds of the people, then this Mahālakṣhmī principle gets awakened and the seeking starts and they become sādhakas, means seekers.

So this principle cannot be forced on anyone. It is something just as innately it starts manifesting.

When you try to find what is beyond, after all, what is the purpose of my life? Because you start respecting yourself. Also you see around yourself people who are indulging into pleasures of life, but there is nothing joyful in them.

So this kind of thing, that is your atmosphere you can call, your national life, your family life, everything starts giving you questions. That questioning itself, you see, all the time, makes you seek the answers to these questions. Then you start reading books, you hear from somebody that you can get spiritual training, you go to that place, I mean, you just turn to those things.

Now is the West, you see, the biggest problem was Christianity, because Christianity, what Christ gave to people was completely twisted by Paul and he got a very nice platform for himself, he was a bureaucrat, so he wanted to jump on the platform. He was not a disciple of Christ. He had never met Christ, nothing of the kind, and, he thought the weakest disciple of Christ is Peter. Christ has said that, “A Satan will take over you." So, he edited the Bible and in that he put it that Christ told Peter, it's absolute falsehood, that, “You will form your church." That's how Christianity started and there are so many things he brought in: for example, he didn't want anything to be mentioned about Christ's Mother, about Madonna, or about the Primordial Mother.

So when with this Mahālakṣhmī principle, people went to Christianity and found that it was absurd, they had no answers, they didn't know what was Holy Ghost. To such a limit that there was one Pope, I have read recently, who was asked, “Supposing you make somebody a saint after his death, then does he feel the divinity just when you make it, in the grave?" So this Pope said, “Yes of course, as soon as we make him the saint in the church he can feel it in the grave." Then the second Pope which came in, he said, “No, no, it's not true. Even if you make them the saint, they have to wait for the Last Judgement and at that time all these dead bodies will come out and they will feel the Divine." [Laughter.] By that time, only the bones will be there in the grave.

So the idea of reincarnation also they did not accept.

The worst was the idea that there is a original sin. In this Pūjā at this time, I told them about the original sin. I don't

know how many of you were there for this Pūjā, this last Pūjā, Navarātri Pūjā.

Xavier: There was only one person Mother, Fernando.

Shri Mataji: So I'll tell you what happened really. That all the animals are called as `pashu', means they are under the complete control of God Almighty and they have no awareness.

So idea of the Father was to make human beings, alright, who would not look like animals, but who would be completely under His control. Because it's a headache you know, to give freedom to your children. But the Primordial Mother thought that this is not alright. The children must know the knowledge.

So She became the snake and told them that you better eat the fruit of knowledge. Otherwise if She had not told, we would have been less [more] like animals. By that, human beings got their freedom. Of course they make mistakes.

They have made lots of mistakes in their choices, doesn't matter, but they all can get their realisation.

So this is the culmination of that desire of the Primordial Mother, that people should get their Selfrealisation and they should know everything. That is how you are all Sahaja Yogis now. But if this had not come into your head, that there is no answer to many questions in Christianity, or in any religion, you would not have taken to Mahālakṣhmī principle. And [with] the Mahālakṣhmī principle which started manifesting in you, you started seeking the Truth.

This principle was very active from the last fifty years, I should say and a new era started, that is the Kali Yuga and now it is the Krita Yuga, means this All-pervading Power of Divine Love, which is the power of the Primordial Mother, became active, simultaneously with the people who suddenly became aware that they have to seek, so many of them.

So this Kruta Yuga has started and it is doing many things which were never done in any incarnation.

The first thing is during this time everybody will get their `karma phalas' [fruits of their actions], means whatever they have done wrong they will have to pay for it. Phala means the fruit. Only through Selfrealisation the Karma phalas can be completely finished.

So now we have collective, also, Karma phalas.

See now for example, so many Americans killed the poor, simple people who were in America, like Red Indians and these poor things, you know, they're completely, completely destroyed, devastated. They could not fight the guns of the white-skinned Anglo-Saxons and the Spanish.

So, as a result of that, some of them just ran up to the hills, like Bolivia and all these places, hid there.

So now in Bolivia they have discovered this drug [cocaine] and this drug is now coming to America and people are dying. They have to pay for their sins. Why Americans are so fond of these drugs? Why are they smuggling so much drug and why of all the things, from Bolivia it is coming? Because they are paying for their sins. Also the drugs are coming mainly to Spain, to begin with and they are distributed from here all over. Like

that, all these Karma phalas are to be paid for whether it is collective or individual. Like now Indians, we had these English people. For three hundred years they stayed in our country. They came without any visa, without anything and now if any Indian goes without a visa, they arrest him. And they divided our country into three parts. But now their country is divided into four parts. Every day there is a bomb scare and they don't know how to manage these four countries which are saying that, “We are not English." One has to pay. Very surprisingly they were very, very insensitive people who came to India, because they never bothered to find out about spirituality. Doesn't matter, now one has to face it! In the same way our individual Karma phalas also we'll have to pay now. You see AIDS are coming, 65% [of] people are supposed to be nervous wrecks in America. You see so many divorces and the way the society is ruined, the way the women have become so funny. It's very, very sad that all these beautiful people have taken to a destructive life. They are taking to destruction. Nobody tells them, but they just, if they see, this is the best way you can destroy yourself, they do it. If anybody gets some money, he'll immediately go to a pub. Or else he might buy drugs. Or he may start the business of drug.

So all the time they are thinking of how to destroy your body. They will take to smoking, or to drinking or to drugs and all such destructive things. In Spain before this, people used to, I mean even now, kill a bull. Now they are killing themselves by taking all these nonsensical things and running after all these nonsensical things, they are killing themselves. By

leading an immoral life they are destroying their own children, their own family, their own wives.

So why do they take to all these destructive things? They see somebody who is going to the pub and comes out and he falls down, again they go and pay money to become like him, again you come out and fall down. They don't even think that, `We are paying money for this nonsense.' So, this is a sort of a reaction I would say, a Karma phalas, that whatever sins they have committed are coming to them. They tried to destroy other countries, so now they are destroying themselves. Like I went to China, sitting next to the prime minister's wife. She asked Me, “What about the English, how are they?" I said, “They are alright." “But, what about drugs?" she said. I said, “That is too much because in the south of London there are children of twelve years, who are two thousand, who are taking drugs, at that time." So she said, “I am quite happy, very good, because they drugged us with opium. Now let them all have drug and nicely sleep off." And it's, really speaking, these overactive English now have become extremely lethargic and lousy.

So when you see all this then suddenly you start thinking, `No, I don't want to be part of this society.

It's something funny.' So then you take to, say, anti-culture, like the hippies did, but that was very superficial. It was just a way how to dominate others. They said they were primitive, becoming primitive, but their brains were modern.

So then, we come to a point where we understand that all this kind of hypocritical behaviour is of no use.

Because whatever you may try, whatever you may accept, unless and until you feel that joy within yourself, you are seeking still.

So, as it is, you are here because there was Mahālakṣhmī principle which was awakened, also you are here because you are Sahaja Yogis and thus now, you have powers to raise the Kuṇḍalinī of others, to give realisation to others, to cure people and you have Self-knowledge. You know everything about your own centers also.

But we must understand how to keep our Mahālakṣhmī principle intact. The first thing is that we get our realisation so easily, that we don't understand the value of it, how tremendous it is, how glorifying it is. But supposing if I had asked you to go on the Himālayas, fast for one month and then die and come next life, might be, you might have felt just the right thing! But My style was that no, no, no, let them first have little light in their Mahālakṣhmī principle and with a little light only they can see what is wrong with them. I don't have to tell them, they themselves can see.

So this Mahālakṣhmī principle within us only, in the Suṣhumnā Nāḍī, has managed to show you what is wrong with you, because you discover what Chakra is in problem about yourself, then you don't like it and you want to get it corrected also. If I tell somebody that, `Your Āgñyā is catching,' I mean to say it is ego, but I don't say that way, I just say `Your Āgñyā is catching.' Immediately that person will say, `Yes, yes, I know, Mother, I have my Āgñyā is very bad.' So with this knowledge you can keep your central path opened. For that, one has to have balance, balance means

moderation. Say whatever was your previous life, some of you might have been very much interested in sports, or maybe in food.

So with the advent of Sahaja Yoga, now you can see yourself where you are going wrong and what should be done to put it right.

There are very few principles which you have to accept in Sahaja Yoga. One of them is to forgive everyone because this forgiveness is at a very crucial point of the Āgñyā Chakra. Now, if you don't forgive, your Kuṇḍalinī won't rise, you have seen that.

So your Kuṇḍalinī itself works out all the problems of your Chakras.

So what a blessing it is now that we know about ourselves, also we know how to cure ourselves. This is a very big insight we get and that's how we start introspection. And we don't feel shy that we have to see, ourselves, what's wrong with us, we don't feel shy about it. Because with this Mahālakṣhmī principle, you have ascended to a state of your Spirit which just sees, which knows and when you just see things then you understand what's wrong and how you can help it. You understand also other people. To keep yourself aloof or undisturbed by the problems of others, you know how to protect yourself. But still I would say ego is a very big enemy of a Sahaja Yogi. It is to be understood that if we cannot get rid of our ego, we can never rise into the Sahasrāra.

So through your meditation, through your dedication, you can keep your Kuṇḍalinī in the central path of evolution. You have to watch, you have to be really watchful, as to what is the thing that is in me is lacking, what is it that is

conditioning me? So the Mahālakṣhmī principle which is for your Ascent, has to be used mainly for your Ascent. It is to be understood, that we are going to keep our Mahālakṣhmī principle awakened. Because it's this principle which has brought you to Truth, to totality and if you want to really go ahead, really if you want to go ahead with your Ascent, then please remember that the most important thing is to look after your Mahālakṣhmī principle. When you realise that Mahālakṣhmī principle is the most important thing for you, you neglect all other things. Then, to you, the most important thing is Mahālakṣhmī. You always try to keep your centers clean, you meditate nicely, you put the Kuṇḍalinī up on the Fontanelle bone area and all the time you are watchful about yourself. With this kind of understanding about yourself, you can perfect yourself in Sahaja Yoga, alone. It is not necessary for you to give up anything to renounce anything to run away from your family, nothing! But you have to grow yourself, so powerful in your compassion and your spirituality, that there will be no obstruction to whatever you want to do.

In the Mahālakṣhmī principle, there are certain cautions we have to take. One of the cautions is that when you come to Sahaja Yoga you should not think that, `Why shouldn't I be a leader,' you see sort of, `Why shouldn't I be something great?' And this competition then starts and you are brought down from your Mahālakṣhmī principle to some sort of a power game.

So this development, the strength within, when it starts manifesting, you have no doubts about yourself, you have no doubts about anything whatsoever.

So you reach such a pure state of consciousness where nothing can spoil your consciousness. And you become so original about everything, you become so dynamic and so original, whatever you do or whatever you say, people are impressed by that.

So, all the principles of Mahālakṣhmī must be understood fully, well. Also, I have to say that once your Mahālakṣhmī principle gets alright, everybody in the family, or in your circles, everybody feels that this is some sort of a different personality. All your gestures, all your behaviours, everything automatically changes. I don't tell anything anywhere, it just changes automatically and then you develop a personality which is very congenial with Sahaja Yoga. What I mean that you select things which are congenial to your Sahaj living.

So this Mahālakṣhmī principle is the one that gives you the ascent and the Kuṇḍalinī is kept up there.

But when, again, the Kuṇḍalinī sometimes goes down, you should know that there is something wrong with your Mahālakṣhmī principle, that's why it's coming down. Of course the collective helps you, of course all Pūjās help you, but it's your complete understanding which is very important. Because it's a very subtle body within you. It can get disturbed by any small thing. When I meet some of them I am surprised that there's a little thing that has come in between like, the father had a Guru, or some sort of very small thing and it spoils the... Say now a little thing goes into your eyes, you cannot see anything.

It's a very subtle thing.

So you have to be watchful: `Why, why my vibrations are not alright? Why do I feel my Āgñyā or my Nābhī? Why?'

And logically you must find out, what's the matter. I mean of course it is for your benevolence, for your joy, for complete transformation, everything, the Mahālakṣhmī principle is there. But something small is not there and that is why you are not getting your doubtless awareness.

For example, once your have your doubtless awareness, you know that you are just like a barometre and if you are catching it is just giving you information and you are not identified anymore with doubts about it and most important thing, to you, becomes the flow of vibrations all the time, that's the most important thing.

This is the state where I say you are doubtlessly aware, where you have no doubts about yourself, about Sahaja Yoga, about the knowledge of Sahaja Yoga. But in some people this ascent is very fast and they keep it, they have maintained it, but in some people it's very slow, they get disturbed by small, small things. Like some Sahaja Yogi, supposing has money in the bank and pesetas have fallen, immediately he becomes as if something, the whole earth, has fallen down or God knows what happened. That time one should know that, `No, I am not yet a Sahaja Yogi. I am not on doubtless awareness,' because such a person will just laugh you see `Must be something in it, must be I was playing with money and doing all these nonsensical things, that's why.' That is the sign of a Sahaja Yogi who is doubtlessly aware and everybody knows that he is like that. You don't have to ask for a certificate; everybody knows that this man is now a gone case in Sahaja Yoga.

In that state, then you find everything works out, works out just.

So many miracles, so many miracles that you are amazed how these things are working out. And these miracles go on happening to you and then you start thinking that `See now, why should I worry about anything, after all, everything is worked out for me by the Divine Power, why should I worry?' You meet the right person at the right time and the right things happen. But when you forget that you are a Sahaja Yogi, you still go on fighting, saying bad things, cannot adjust in collectivity, all kinds of nonsense. You just don't know how to manage your principle of Mahālakṣhmī.

So the principle of Mahālakṣhmī is that you are very gracious. You are forgiving. You are not disturbed.

But you are very anxious to help others. You are never tired doing good to others and you never ask for any reward. You don't watch your watches. Time is at your feet.

So you go beyond time, you go beyond your Guṇas and you become a personality which is something so unique, which not only gives joy to yourself but to everyone.

Now see the beautiful Nature around you, it's so beautiful that I am getting meditative all the time.

It's so joy giving. If you can see and absorb that joy that is in the nature, it's like a picture, beautiful, then you are nourishing your Mahālakṣhmī principle. In small, small things you should see the beauty and the joy. And in small, small things, what others are doing, you should find joy. It's a kind of a very beautiful mind which is as if creating joy. Now when I came here, I saw this one, I felt

very joyous to see even this [Pūjā pandal in the nature], I don't know why.

Once I had gone to a place called Paritana which we had to walk for miles together up on the hill and My son-in-law and My daughter both were absolutely tired and fagged out. And there were many temples, just empty ones, marble temples. They just laid down there. But I saw beautiful elephants with different, different tails, you see, every elephant had a different tail.

So I said, `See, what beautiful work they have done, every elephant's tail is differently twisted.' So My son-in-law said, “Mummy, we are dead. Where are you going to see these elephants?" So this is the difference, that you never feel tired. In every leaf, in every grass-blade, in the sky, all around, you feel there is joy and when you are alone, you are enjoying yourself. You are never bored and you never bore anyone. But if you are not alright with your Mahālakṣhmī principle, then such people are very difficult. I feel sorry [that] we have to ask them to get out of Sahaja Yoga and this and that. I don't like it, but what to do? So, please, we must remember that we have to nourish our Mahālakṣhmī principle, which has given you the seeking, which has brought forth your realisation, because the Mahālakṣhmī, only through the Mahālakṣhmī, the Kuṇḍalinī rises. In the temple of Mahālakṣhmī, in Kholhapur, I asked them, “Why are you singing the song of Jogawa, of Amba?" They didn't understand, they didn't know. You can understand that it is in the Mahālakṣhmī temple of yours, the Amba is the Kuṇḍalinī which rises.

So your Mahālakṣhmī temple is not limited to yourself but is the whole universe. If you can enter into the essence of that Mahālakṣhmī principle of everything, the whole thing is nothing but joy.

Today I am very happy that in Spain we are having this Mahālakṣhmī principle, by which people will now divert their attention from material nonsense to spirituality. Like every man has one car and still he wants to have another car and wants to have another car and there's no room now for anywhere to keep them. They'll have to put them on their heads.

So these things are never joy-giving. You know the principle of economics, they are never joy-giving. They are never satiable.

So we turn to spirituality and where we find complete satisfaction. Everything is vibrant with joy, but if the instrument of your Mahālakṣhmī, Suṣhumnā, is not clear, your heart is not clear, then there is no music. As you know that through this only you get your creativity, everything. Your poetry, righteousness, your peace, everything you get through your central path of Suṣhumnā.

So it's so important that Mahālakṣhmī came on this earth, first as Sītā, then as Rādhā, then as Mother Mary and that the joy of Motherhood they give you, that you are protected, you are nourished, you are loved by your Mother which is the Mahālakṣhmī. Ultimately, in the brain, She becomes Virāt-āñgana, Virāt-āñgana She is called as, means the power of Virāta.

So many things I can say but, about Mahālakṣhmī principle, I think for today that's sufficient. I hope you will

meditate on that and keep your Mahālakṣhmī Tattwa expanding.

May God bless you.

Contents: 1992-10-02 **Talk to Sahaja Yogis, before, Public Program, Ashram, Madrid, Spain**

They [the Catholic Churches] are quite afraid of us, not against anyone else, only us. I think they have recognized Me, that I am the Celestial Mother. That's why they tell people Sahaja Yoga is dangerous. It is, for them.

Contents: 1992-10-02**, Public Program, Theatre, Madrid, Spain**

[After the, Public Program, the new people go up to Shri Mataji. One woman shows Her some stones she was wearing as sort of protection and asks Her if they are good.] Stones are dead, you don't need them!

Contents: 1992-10-03 **Talk to Sahaja Yogis, late night before Pūjā, Room, Hotel, Sasaima (78 kms NW of Bogotā), Colombia.....**

These people [scientists] go to the center of the jungle looking [to plants] for the cure to cancer without knowing that everything is inside ourselves.....

Contents: 1992-10-04 **Navarātri Pūjā (8th Day), Wood Room, Hotel, Sasaima (78 kms NW of Bogotā), Colombia**

The divinity is manifesting in you not in the Western countries.

Contents: 1992-10-05 **Travel from Bogotā to Medellin with a stop in Ibague, Colombia**

[The journey was supposed to be in a medium sized plane, but it was changed to a small one.] [In a playful mood:] My family would not have allowed Me to travel in this mosquito plane! [During the flight very dense clouds appeared and Shri Mataji was giving bandhans on Her hands and to the pilots, because we were very close to them. Then the clouds opened just in front of us, as if a giant were blowing some smoke.] I hope they have noticed it.

[When we landed two of us asked Shri Mataji Her permission to translate the Devī Māhātmyam into Spanish.] [Answer with a broad smile:] Of course! It describes Me very well!

Contents: 1992-10-05 **Talk to a Journalist, Airport, Medellin, Colombia**

Journalist [who was at the airport by chance]: Welcome to our town. We are expecting You because we need your blessings and your counsel. Please enlighten our town and bestow upon us your protection.

What message would you like to give to Medellin and to the country?

Shri Mataji: Tell all the people of South America that 500 years after the coming of Christopher Columbus, I have come for the spiritual liberation of this continent.

Journalist [so amazed]: [asks if he could introduce the program tonight].

Shri Mataji: Yes.

***Contents: 1992-10-05*, Public Program, Medellin, Colombia**

Introduction by the Journalist: This lady is absolutely extraordinary and you have to listen to Her. The message She brings is absolutely unique.

***Contents: 1992-10-06* Interview, Bogotā, Colombia (other date 10-07)……**

Use your own products. Use what is made in Colombia, use what is handmade…….

***Contents: 1992-10-13* Press Interview, Officina Creativa School, Salvador de Bahia, Brazil**

Only a realised Soul can understand another realised Soul. Gandhi asked Me not to speak of the spirit until I had found a way of offering Realisation of the spirit on the level of the masses and this is the moment.

***Contents: 1992-10-14* Śhrī Mahākālī Pūjā, Salvador-Bahia, Brazil**

It is so nice to be here in Brazil in Salvador. I met one gentleman a long time back, from My husband's office, from Brazil and his wife was suffering from terrible black magic. And she really was cured of that trouble.

So he told Me that, you have to go to Brazil because it is full of lots of negative things specially the black magic, so you must go there somehow. And so it was My great desire to come here and that's how I came, few years back. Also Duilio was here and, I mean, things were arranged somehow, Sahaj, so I came here.

So the problem of this country is more, is this black magic that is brought by the people from Africa.

So I have thought today, we, let us have Mahākālī Pūjā.

Mahākālī is the left side power in us.

So, actually she is Ādi Shakti. Only when she enters into the left side of the Virāta we call her Mahākālī, but she is the power of pure desire of God. Then she establishes Śhrī Gaṇeśha herself. Then she goes to the right side as Mahāsaraswatī and then she enters into the center [navel] where she is Mahālakṣhmī. That is how Ādi Shakti takes three forms. But Mahākālī is the pure form, because she's not yet deep in *[UNCLEAR]* I mean from Ādi Shakti, she's Mahākālī.

So first thing she, before creating this universe or anything, she created Śhrī Gaṇeśha. And first to spread, manifest not only holiness but also auspiciousness and purity.

So before anything was created, these spiritual forces were created, to protect the creation that was to follow.

So this Mahākālī force was specially in the purest form to protect people from the negative side.

Now when any thought enters our mind, any reasoning concept of our mind, it is thrown on the left side by this Mahākālī.

Sahaja Yogi: Throw out?

Shri Mataji: So goes to the left side.

Sahaja Yogi: Ah?

Shri Mataji: Subconscious.

Sahaja Yogi: Every bad thought? No.

Shri Mataji: See whatever thought comes to us.

Sahaja Yogi: Ah, whatever.

Shri Mataji: Today is the support now, just now, that goes to the left side, has.

And then that is how the present becomes the past, goes to the subconscious. Now the subconscious also has many layers which are on the left side in a parallel way, not horizontally, but parallel. There are seven of these layers and the seventh one ends up into the Collective Subconscious.

So whatever is dead, in the past and was discarded from the evolutionary process, is thrown into the Collective Subconscious.

Now when, say for example, lives which were thrown out of the evolution, microscopic animals, whatever, viruses, then also human beings, animals, everything that was thrown, like mammoths and all that, these animals were thrown out of the evolution, are.

So the people who are living more in the past, if by any accident or by any unhappy incident in life, are thrown towards that, they catch some of this Collective Subconscious.

So also, this lifetime, whatever conditionings we have, also pass into our, they pass into our subconscious mind. For example, a person is sitting in the darkness alone, suddenly starts feeling the fear. Then he is, with that fear, he's thrown towards the left side and he can catch something, what we call as `bhoots', you see, what we call bhoots is some sort of a dead spirit and then he becomes a different person.

Also, somebody who is too much right-sided, is always active, thinking too much of the future, his attention moves to the extreme, say, to the right side. Then suddenly if some shock or some fear, or whatever it is, this pendulum like thing, can move to the other side also.

So all the people who are very right-sided can get into problems of possessions

Sahaja Yogi: Of subconscious?

Shri Mataji: Of possessions.

Sahaja Yogi: But, of subconscious?

Shri Mataji: Subconscious also. Also people who are extremely meticulous, extremely futuristic, can catch on the right side also Collective Supraconscious.

Sahaja Yogi [translating]: Collective Super Conscience.

Shri Mataji [corrects him]: Supraconscious. Right side, it's the right side. Futuristic.

We have to now understand Mahākālī's powers. Now Mahākālī's powers are such that she is the Holy Ghost.

So firstly she can cure any diseases that come from viruses, like say from AIDS.

You can start from Mūlādhāra up, all Mūlādhāra diseases, then all Swādhiṣhṭhāna diseases, all these diseases. Left Viśhuddhi of course, is a combination, because when a man is too right-sided to balance his ego he puts it here in the guilt.

So it could be a combination of both right and left. But all other incurable diseases are left-sided.

Like you have cancer now. Now see this is the left side center and this is the right side center, they look like this and in the center is the center. Now supposing even if

you have a [thing]... of the right side, it is too much, the energy is driven to the right side. But suddenly something may happen, some accident, some sort of unhappiness and this little bit can break like that, from the left side.

So the virus can start flowing into the right side also. Now when this virus enters into the right side you have no connection with the whole, because it's broken now.

So this right side starts working on its own and that's how you develop this cancer where the cell itself becomes the ego, it gets the ego and it starts multiplying, multiplying.

So this virus can give you any kind of disease, which cannot be cured by medical science because medical science deals with the right side of the physical *[UNCLEAR* side/science]. But the mental side is dealt with by Mahākālī power, mental side. That is how in Sahaja Yoga we have been able to cure many incurable diseases. By using candles, because the light when it is shown to these viruses, or to the bhoots, they go away.

So by three-candle treatment you can cure any one of these incurable diseases, even AIDS.

But when this trouble starts above the Viśhuddhi Chakra or from the Viśhuddhi Chakra, then people become mentally handicapped, like they become mad, they get epilepsy or they get what we call schizophrenic.

Now what they do when they do black magic, we should understand. In India we call it Preta Vidyā, Shmashāna Vidyā. Preta Vidyā means the dead, knowledge of the dead and Shmashāna Vidyā is the knowledge of the cemetrey.

So the way they do it is that when some evil genius is dead, when they know that somebody is dead, then these people go there and try to wait until everybody disappears. They burn the body in India and when the brain is opened it makes a sound. After that people go away, so they [preta Vidyā people] are still there. And then they take the skull of that man, or some part of the body with them, maybe some bones, so that the spirit, which is hovering there follows them.

And then they give some names to these bhoots who are following them and then, somehow or other they tie them up, imprison them. And then they use these bhoots to entice someone, to mesmerize someone and these bhoots can get more bhoots also with *[UNCLEAR]* if these people want, just because they are now captured and they are evil geniuses.

So this is what the false Guru do, they put these bhoots in people, mesmerize them, through their eyes these bhoots come in and then these people start giving all their money, all the property, everything to them, even the women give up their chastity.

So this is how they try to mesmerize. Also they can use these bhoots to kill somebody or beating somebody, putting somebody into trouble, all kinds of things.

So also they try to sort of put ideas into people, make them violent and make them very bad people, dirty people. This unnatural sex relationship, like homosexuality, you know, is also from bhoots. That is they do everything that is anti, you can say, Mahākālī.

And that is how they may bring inauspiciousness, unholiness, violence, all kinds of problems. Now

supposingly these bhoots are, say, drunkards, then they make people drink too much. Or if they are, say, cheats or people who have been making money by wrong methods, they can also enter into the heads of people. Like here I think the politicians, they have entered into their heads, so they are like mad people.

And this is how the Dharma is not there any more, there is no Dharma, there are no Maryādās, nothing and they do what they like.

So the hundred and eight names of the Goddess or the one thousand names of the Goddess are mostly for Mahākālī, on the left hand side, because she killed so many Rākshasas. She destroys also viruses and all kinds of things which are inflicted on human beings. Also she cures many things like conditionings, say for example, of the Catholic church, which has given a conditioning into human beings that they cannot ascend, because of this Catholic church conditioning.

So even if you believe in someone, supposing there is a Sahaja Yogi and you believe that this Sahaja Yogi is God, then also you can catch. Because if you believe in anybody who has no authority it is unauthorized Śhraddhā [faith], then you get into trouble.

So in Sahaja Yoga nobody should consider somebody as Guru because he has given you realisation or something. He is not your Guru *[UNCLEAR]*.

A very good mantra for the left Swādhiṣhṭhān is to say `Mother you are verily the Pure Knowledge.' But for Christians it is better even to say Mother you are the Holy Ghost as Christ has said.' It is very easy to get rid of these things. Just decide that `I'm not having any more of

them.' I mean these bhoots are so stupid, that, supposing someone may come to My house, take off their coat, put some other shawl on them, make them wear something else, when they go the bhoots can't recognize them. They are so stupid.

So this is Mahākālī's great work and I have already told you how she works it out. Now today we are going to worship her, I'm sure she will become very powerful here and she will see to it that all this black magic is finished. It is Mahākālī's powers you will start seeing and so, once she starts manifesting, your politicians will improve, everything will improve, because it is under these wrong powers you see that they are doing these things.

Also all these bad things like violence and all kinds of bad things people do is only under the influence of negativity. Even if they know it is wrong, it should not be done, they do it compulsively. Now a new disease has come where people have compulsive habits, like washing their hands all the time, like somebody's brushing their teeth three hundred times, washing their hands, somebody very particular about everything, all the time cleaning, cleaning.

Some women are like that, if anything falls off, they must run and clean, they have no time to sit down for five minutes. They can't help it, they can't help it. Ultimately they get out of society because they are absolutely useless.

So I have now tried to tell you the various things that, in the absence of Mahākālī, can manifest.

So Mahākālī's manifestation is so important for a country where there are so many negative things. And I hope

next time I come it will be very much reduced... we'll have a much cleaner place. Now you people also now know how to cure left Swādhiṣhṭhāna. Always check up the left Swādhiṣhṭhāna and try to cure it.

May God bless you all.

This song *[UNCLEAR]* [was composed] by a very famous music director, who directed the the epic of Rāmāyaṇa in Rāmāyaṇfilm. And he is a blind man. Now this blind man I don't know how, he met Me only thrice and then he wrote this song. And he says that in the many names that are not even in Her one thousand names.

First is Vishwa Vandita: The word Viṣhwa means the Universe and Vandita means worshiped, worshiped by the whole world. Now I am convinced because is a fact Sarva Pujita means that everyone does her Pūjā.

Sarva means everyone is doing her Pūjā.

Brahma Swarūpini means She is the form of this BrahmaChaitanya.

This is a new one, now, Yoga Nirupini is not in the thousand names. Yoga Nirupini, means she explains and proves the Yoga.

It's not in the thousand names, this a new name again. Shubadham Varadam namo namaḥ, meaning: She is the one who is the giver of auspiciousness and She is the one who is giver of blessings. Varada, Varad means blessing.

Namo namaḥ, you know means, means I worship Her.

Jagata Janani Mātājī Nirmalā Devī, means She is the Mother of the whole world.

Moola Prakṛiti Akileshvaraki: Akileshvara is the God Almighty and She is the basic nature of God Almighty.

ParaShakti Parameshwari: She is para means, even beyond the power of God Almighty.

Viṣhwa Dharini Mangala Karini: She is the One who sustains the whole world. Viṣhwa Dharini.

Mangalakarini: and She makes benevolence of all them.

Then again Shubadham Varadam namo namaḥ, means giver of auspiciousness and also of blessings.

Alright.

Now Sahaja Yogini Mātājī Nirmalā Devī: She is a Sahaja Yogini Herself. She has got her Yoga in a Sahaj way, means spontaneous way. She is Sahaja Yogini.

Nirashraya Sarveshwari: She is supportless, without any support. But She is the Goddess of everything, Sarveshwari.

Premamurti Bhakta Vatsala, She is the image of love and She is very fond of Her bhaktas, devotees.

Premamai Mateshvari: She is full of love and the Goddess of all the Mothers. Mateshwari is the Goddess of all the Mothers.

Bhakti Pradāyinī Mukti Pradāyinī: She is the giver of devotion, Bhakti . She gives Bhakti . And Muktipradāyinī: She is the one who gives you salvation.

Then again Shubadham Varadam namo namaḥ, means the same thing, giver of auspiciousness and of blessings, we bow to Her.

Now Pragata Saguṇa Nirguṇa; She is; She, the formless has become manifested in form through Her.

Formless. Nirguṇa is formless.

Ridhi Siddhi ki Dhatri hai: means She is the giver of Siddhis. Siddhis means by which you get powers, to give

realisation to people, to cure people, to manifest all the Divinity, Siddhis. And Riddhi is by which contentment, peace, joy. Means that you grow into that, Riddhi.

Saumya Sarala Mahāmāna, She is a very gentle person and a simple, innocent person and very gentle, Saumya. Mahāmāna: She is, She is the greatest mind.

Patanjali Guṇapatri hai. She is the possessor [of] all the qualities that Patanjali has spoken about.

Ghataghata Vasini: Ghata means here, is actually the Kumbha, but here it is meaning She resides in every body's heart.

Ātmā Vikasini: She expands the Spirit.

Shubadham Varadam namo namaḥ, again the same thing. Giver of, She is the giver of auspiciousness and also of blessings, I bow to Her.

[UNCLEAR].

Shri Mataji: Have you got the complete tape of it?

Sahaja Yogi: Yes Shri Mataji.

Shri Mataji: I'm really surprised now he has described so many things, which are not even in the one thousand names of the Goddess.

Contents: 1992-10-18 **Long Shopping, Rio de Janeiro, Brazil**

[After hours of shopping, once back at the Ashram Shri Mataji calls Duilio Cartocci to Her room to give him money for what he had spent. But Duilio does not want Her to pay him back for this and wants offer all of it as a present to Her.

So Duilio does not reply when She calls him and remains outside the door, hidden from Her face. Shri Mataji again calls him and again no response, Duilio thinking that She, not seeing him, would perhaps think he was busy somewhere else.] Shri Mataji [calling for the third time]: Duilio, come in, because I know you are behind the wall and you can hear Me. Have you not understood that I am Antarayami and I know everything about you? Duilio [going to Her]: Yes, You are Antarayami.

Shri Mataji: [Replied that Duilio should know that because that was one of Her names in the bhajan Binate Suniye, which She Herself had composed and taught us personally. Śhrī Antarayami is with Her and knows everything, because She resides within us. She knows everything that we do and where we are.]

Contents: 1992-10-25 **Diwali Pūjā (Diwali Day), Olympia Sports Hall, Timiffsoara, Romania**

So today we are celebrating the Diwali Pūjā.

I think you all can try to learn English which is a very simple language and would be better. I just want to say that you all can learn English language, it's not difficult from My tapes. Of course the language of love is universal for it has no script, that's the problem [laughs] and no words and no words.

Russian Translator: Shri Mataji, I am sorry, I am so full of emotions, too full of emotions, can't catch your words you see... everything, all languages in my head, may I ask someone to translate, I feel I can not catch your words.

Shri Mataji: No it'll be all right, come along [laughter and applause]. I don't know how to express, I am also full of lots of emotions. It's such a beautiful gathering we have here from all over the world. We are all bound together in such pure love and Russians also have arrived, luckily, they had to go through some tapasya.

The significance of Diwali is spread out in about five days and they are all together somehow, these five days are all put together.

So they have different aspects, but in every aspect there's one common point is that the Goddess plays the main role. Now the first day is the worship of the housewife where you have to buy some sort of a utensil for the kitchen or for the use of the wife or could be a present for the wife, but is said that woman must be respected, but they should be respectable. If they are not respectable how can they be respected.

Now I have to warn you all people to be careful with the Western influence. In the Western influence money has become everything. The morality, the character, all the value system is all finished, so we as Sahaja Yogis have to stop all that. Now the first thing we have to understand that the society is completely dependent on the Gṛuhalakṣhmīs, that means a housewife has to be a very lady of great character, respectability and dignity.

Society is her responsibility, she is responsible for creating peace, understanding and for giving full idea as to what is love.

I think her responsibility is much more difficult, subtler than that of men and she is the Shakti of the family so she should not try to behave in a manner that is not

dignified or matured. Say for example every woman wants to become the Mother, but in the Western country many woman don't want, especially in America because they think by that their body will be spoiled or something will happen that their husbands may not be attracted towards them.

So there's all the time the mad race going on between husband and wife. Husband is running after many women and many woman are, the woman are also running after men or they dominate their husband, in this mad race the children are neglected, the household is neglected and there's always quarrel going on between the two.

So women should not try to be so subservient about this kind of mad race, they should keep their dignity, they should keep their character, they should look after their children not bothering about their husbands. Now the worst thing that is very much accepted is a divorce and so they are afraid that men will divorce them and they will be left in the lurch, but always in the west there is a provision, if a husband marries some other woman or something, children and the Mother are given sufficient money to look after them. Under such circumstances the women should try to correct their husbands and fight for it but if they do not come round they should get completely detached. If the husband wants to go to hell let him go, why do you want to do the same. After all you have your Dharma, you have your own life and you should just worry about yourself and if he doesn't understand you forget it.

Such an irresponsible and a stupid fellow should be just pitied but one should not follow the footsteps of the

husband because you have a much wider responsibility. One should not try to look younger and just all the time make your life miserable by trying to keep your husband attached to you because by that you will lose your powers, your Shakti, but if your husband is a man of character then you must respect him and support him in every way and tolerate him as far as possible.

Yesterday I saw many ladies have cut their hair, please do not play into the hands of these entrepreneurs, they know how to befool you. I have seen horrible things happening because these entrepreneurs try to entice by advertisement. Recently in Paris they said we should have six inches of skirts and nowhere we could get long skirts. Imagine in all these cold countries so many got varicose veins. They start styles for hair, for body, for faces, they start all kinds of nonsense but Sahaja Yoginis should understand what are they up to, you should not fall into their traps at all.

So you are the Goddess of the family, you have the Shakti and you have to be very careful. Moreover you are Sahaja Yoginis so you shouldn't allow your Sahasrāra to be touched by anyone and your power comes from your chastity. Thousands of women in India committed suicide because they didn't want any man to touch their body. Now you are in Sahaj Culture and in Sahaj Culture we have to behave in a very dignified mature manner. When you are small girls you are also Goddesses, that time you are innocent, then you get married, it's a very big thing that you are a married woman is very auspicious. Then after marriage you have children, is even greater honour for you because you are mothers. We are not actresses,

we are mothers and you should be proud of being a mother and you should be proud of your children.

Then you become grandmothers, I think this is a very great achievement and you should feel very proud of your age that you are a grandmother. If you will go on struggling for looking young you'll look very old.

You see your Mother is seventy years of age and I don't look My age, that's what they say. I have never bothered about My looks, I have no time, I have so many children and I am very proud of My age also.

With age you grow, you mature, you are wiser, then you have all the assets of your personality. If you really respect your age people will come to you for advice, help and then you can spread Sahaja Yoga.

There are so many complications with these entrepreneurs the way they try to exploit women.

On a Diwali day I don't want to talk about that so I'll try to tell you about the Lakṣhmī, the symbol of Lakṣhmī. Śhrī Lakṣhmī is the symbol of the completeness of womanhood, she brings wealth, prosperity, auspiciousness, she brings in understanding, generosity, peace and joy, she is the giver of all the blessings.

The symbol of Lakṣhmī is that she stands on the lotus which is pink in colour. Pink colour is the warmth of her Motherhood. In India even a small girl is called as Mother.

So in the various aspects of Lakṣhmī, the symbol is that first she is a very warm person, also in one hand she has the lotus which is also pink in colour, that also suggestive of her warmth.

Even a funny type of a moth with all kinds of thorns attached to his body enters into a lotus, he finds a place where he can rest, she makes all the guests to come in her house and have the best bed and the best food. Normally the men bring in a guest and the wife receives him and looks after him.

So it is suggestive that we have to look after any type of a guest who comes to our house and should completely devote ourselves to the looking after of the guest who is from outside. She is standing on the lotus and wearing also a pink sarī, that is you have to have balance to stand on a thing like lotus because she is surrounded by water and there are many animals around it, beast like people who try to entice her so she has to have a complete balance, also she has two hands with a lotus and with two other hands she is giving and with another hand she is blessing. This one means that she should be generous, she should be giving always to others not for herself. She should not spend all the money on herself and nothing for the children or for the guests or for others.

So it is the Lakṣhmī who has to give, who has to be generous.

I have seen those people in Sahaja Yoga are generous, their wives may not be and then they suffer a lot but if the wife is generous she's rewarded, the whole family is rewarded hundred times. Generosity is like this that you have one door open through which everything is coming in and you open another door by giving, so there's a very good circulation. I enjoy My generosity the most, if it is generosity and you all should enjoy this generosity and generosity is so rewarding, so rewarding that it is

unbelievable how the Divine forces help a person who is generous.

I'll give you an example, I had a friend who said she wanted a sarī from the foreign countries, these imported sarīs and I had two of them and I told another lady who was very miserly that I would like to give away these two sarīs to her.

So she said you have only these two left now why do you want to give her this sarī, she was miserly type. We were talking in the kitchen but somebody rang the bell and I opened the door, he had brought two sarīs from Africa because some lady who had gone to Africa had sent them.

So I said “why did she send Me sarīs?", he said “because you had given her sarīs when she went so she has sent you these" and when I opened the sarīs they were exactly the same the ones I had with Me so I took out both the sarīs and showed her, see, this is the example.

This is how it is, always, everything comes back to you when you are kind to others or if you are generous to others. You will find later on yourself and so many have already found that just money flows to them. They can't understand from where the money is coming. Just it works out that you get money, whenever you want. You should not worry about money, just forget it and it comes to you.

People who are meticulously counting their money all the time, every morning, are never satisfied and also they haven't got the blessings of any kind but if you just keep the worry of money to God everything works out.

So what do we understand that it is all in the hands of God almighty. After coming to Sahaja Yoga you don't have to worry about anything, leave it in the hands of God and everything will work out.

There is no need for you to go on telling people that oh I am so much worried, I have no money, I have no money. That shows that you are not yet Sahaja Yogis.

So if you have to improve those who are your neighbours or your friends or your country, first of all you have to be very mature Sahaja Yoginis.

So the Lakṣhmī is already awakened within you. She resides in your Nābhī Chakra.

So with your Lakṣhmī awakened why should you worry about money.

So then this last symbolic hand says that those who are under your protection you must look after them. That means you have to bless everyone who comes in contact with you and you have to worry about all the people who are under your control.

So the Lakṣhmī symbol is not only for the ladies but more for the men.

A man who is in the business has to respect his wife and his wife should be respectable, if she is not then auspiciousness will not come in that family.

So you get all these blessings of Lakṣhmī if your housewife is a good person. This symbol of Lakṣhmī is expressing a kind of a personality that is expected of a woman or a man who have got the blessings of money.

So that is the, I was telling you about the first day what is it, second day what is it, but main thing is that on a Diwali day we have to worship the Lakṣhmī.

So today when we are worshipping Lakṣhmī the men also have to know that they have to have a complete balance in life, that they should be generous and look after the people who are under their control.

So there are, as I said many aspects, but one of them very important is that Śhrī Rāma killed Rāvaṇa on ten days before they say and was crowned on the..., I mean today he was crowned today.

So his wife was Sītā, she was also made the Queen and in their life it is shown how she remained absolutely dedicated to him.

So in Sahaj Culture we have to be special people, we cannot be like other people who are just running after money and doing everything just to ruin themselves.

So that in Sahaj Culture we have to meditate, get our satisfaction about everything within ourselves and also we have to be like the Lakṣhmī children, the children of Lakṣhmī.

So there are two aspects of this thing we have understood is that Lakṣhmī fulfils all our monetary needs plus also she gives us all the balance, all the joy, all the bliss in the family. Now the problem is with us that unless and until we meditate, unless and until we reach that state of satisfaction we cannot see the work of this Divine power. If all the people from Eastern countries could worship the Lakṣhmī or you can say worship their own Kuṇḍalinī then whole of this problem of money will be solved and such a change will come that those countries

which today appear to be poorer than the rest of the European world will become quite rich by the blessings of Śhrī Lakṣhmī.

Now I have to take you to a very subtler side of life and that subtler side is that with the blessings of Śhrī Lakṣhmī or Mahālakṣhmī now you have achieved your Self-realisation. The Mahālakṣhmī principle has given you this ascent and the Mahālakṣhmī principle is that you rise much above your mundane life into the realm of Self-realisation.

So by her blessings you become like lotuses yourselves. Now you become another aspect of Diwali which means the rows of lights.

Śhrī Rāma's crowning or any other aspect of Śhrī Lakṣhmī here now becomes your own crowning, that is now you have entered into the Kingdom of God and once you are there then automatically as the citizens of Gods Kingdom you are blessed and as you become the lotuses then you start spreading your fragrance all around. Now you do not keep this joy to yourself but you become generous about it and you go all out to give it to others. Generosity at another level, at a lower level is transformed into this universal love. Whatever you gain, whatever joy, satisfaction, vibrations, knowledge, all that you want to give it to others. You want to spread it because now you got the reality and you don't want to keep it to yourself, you think it is very important that everyone in the world should know about reality.

This is significant in putting these lights, that now you are the lights. It is the darkest night today, tonight is the darkest night, in the same way these are the darkest

days, this is the Kali Yuga and it is the core Kali Yuga, the worst time where the worst things are happening, human beings are going to the worst level and at this time we have to put Sahaja Yoga before them. You know what is the ordeal one has to go through to break the hard nuts of the brains of people, but it is working, it has clicked already, it is working, it has already clicked, it has happened.

Now you have to enlighten many lights, we call it Dīpawali, Diwali is Dīpawali, means the rows of lights and by celebrating this Diwali with so many of you I'm sure we'll have such a torch of light which will go around the whole world. Just remember you are not a small drop, now you have become the ocean and you have to spread. Now you are sitting on your thrones and assume your powers. You have all the powers within you, you have to just manifest it. You have to just feel yourself, understand yourself what is your responsibility. You have been asking for light now you've got the light, you have become the light, now give light to others.

So achieve a state where your light is on your head, on your Sahasrāra and that it is in your heart, you are not ordinary people, never think that way, actually in Sahaja Yoga only so-called ordinary people will come. Christ has said meek in heart will inherit the earth.

So you are meek in heart and you always think you are ordinary because you are humble but the extraordinary now is manifesting so accept it and the extraordinary is that you have all the powers and you are absolutely humble people.

Now the celebration of Diwali should be that we carry the light all over the world and enlighten people as many as we can. None of our private things, none of our own problems are important, so that is what it is that we have to realise that we have got a certain position which no one has in this world.

So once you understand, your own esteem goes up and you see for yourself what you have to do.

So then everybody should today decide and take an oath that we'll do everything to spread Sahaja Yoga with humility.

So now we'll have the Pūjā and in this Pūjā you all should promise to yourself that you will create a Dīpawali in every household in every country in the whole world.

May God bless you all.

Contents: 1992-10-26 **Talk to Sahaja Yogis (Diwali Padwa Day), the day after Diwali Pūjā, Ashram, Vienna, Austria**

I'm sorry it was so such a late time I had to come here. I had to make the food and just after dinner I came and I think the ashram is also very far away. I have to just tell you that we have had a very, very successful tour of South America. And as you must have seen the people of Romania, the people there were extremely surrendered, very surrendered people. And everywhere we had two to three thousand people and everywhere we had more than five hundred people for follow on.

So you can imagine, in this short time, this is only the second time I went to Colombia and we already have got six hundred Sahaja Yogis there.

So they are very surrendered people and though there is so-called poverty, in their heart they are very good, very surrendered and they are very fast for accepting Pure Knowledge. While in the West, as you have seen, they are very slow to accept Pure Knowledge and also go on doubting till some time.

I don't know what is the reason for this. Why is it that people from countries, which are not democratic to this extent, some of them have been just despotic and quite poor. Even Rio was quite a poor country I would say, where I went. Brasilia is another one, which is coming up. And I was amazed that in Brazil the President of the Senate himself invited Me, got his realisation. Apart from that, not only the President of the Senate, but apart from that we had the secretary, the chief secretary of the Cabinet, who got his realisation and he might become the President now, because in Brazil, the President was impeached by people. I mean, they are very alert in these things. Of course, there is poverty and people have problem with the water and all that. But somehow or other I have a feeling that they have some sort of a absorption power by which they understand Sahaja Yoga. It's not such a mental feat that goes on in the West, to think about it, to understand it with your brains. You cannot. Because it's a Divine Power, it is beyond your mind. And this creates a big ego in our heads, when we start thinking about it and judging it; it becomes a kind of a big barrier, because with your judgment you cannot understand reality. With your reasoning, you cannot understand truth. You have to go beyond your reasoning

and that's what I find in Europe is very difficult for people to go beyond thinking.

So if we have to take to reality, we have to understand that so far we do not know anything and we do not know through our brains, whatever is a human brain is.

So we have to go beyond and that `going beyond' you have achieved, I'm not saying that you have not achieved it, but you have to struggle a lot, because your mind, English language `mind' is funny, but I mean your heart and your brain were all the time quarreling with each other. And that's why this has happened.

So now surrendering means that keep your brain on one side, your reasoning on one side, your discussion on one side, it cannot be discussed.

Though Sahaja Yoga is absolutely the truth, is the reality, not only that, but it is absolutely conclusive and it is tangible, you can verify it and you can find out. But if you want to do it through your reasoning process, you can never do it.

Now as you all have got realisation, now you have come up to that point, what they say is you have to have now an enlightened Bhakti , enlightened surrendering. Now what do you surrender? What do I take from you, nothing. But to enjoy it fully, you stop your thinking. You see when this case of Marcus came in I was surprised that people suggested that there are some Sahaja Yogis, who are dwindling. I was surprised. You can see he is a fraud, he has been a fraud. And just how many fraudulent things already which we may have not exposed him. And still you start dwindling means what do you think about yourself. You have to think that you have

to achieve that spirituality, that height, that greatness, which is absolutely rare. You may pay any amount of money, you may live in the best houses, you may have the best cars. But you cannot achieve that state, that higher state. And I was surprised at these people how they have developed to such an extent, such ordinary people, in say, Romania. Such ordinary people have siddhis.

They said, “Mother, whatever we desire, we get. Whatever we want, it happens." So they have grown so much. Why? They are also professionals, they are also doctors and engineers and all that, all very well-educated people. But they could not develop their ego, because they didn't have this so-called freedom to develop it. And with that they have achieved a state in which, when they tell Me I was surprised, they tell Me so many things, which I was really surprised.

Now, they know all the songs by heart, how they can do it, I can't understand. Now, nobody has taught them any music, nothing. And some French tried, so French themselves do not know [as they shouldn't have, they know]. They know all the words in Sanskrit, what to say where. It's very surprising how they have dedicated themselves to achieving knowledge and vocabulary and how to explain it to others.

So that now they are going from villages to villages singing songs and bringing people up.

But still we do not have that surrendering. I think so to Sahaja Yoga, so if you want to be benevolent to yourself, now try to understand that so far we never achieved anything. What we have to achieve is this great thing.

Now for that, if there is any ego, please remove it. It's very important. You must have seen how they were surrendered. They know I am Holy Ghost, they know. Now supposing I'm Christ and I'm before you. If Christ is there then what? You would just fall. But I'm the Holy Ghost, no doubt.

Christ didn't give realisation to anyone, did He? How long did He live? Only thirty-four years and just went away. I have to continue till you people understand Sahaja Yoga, till you take over.

Also we have to now decide that we have to be collective no doubt, we have to be collective. And secondly, that we have to go all out to give realisations to others, to go to villages. Everybody must take it up. You have been granted such a great position and now if you do not use it, it is useless.

So you have to go and meet people in villages. Everybody must take up responsibility. And in the villages of Austria it can be done very easily I think, because the people are already getting fed up with the Catholic Church and all that and so many things are coming now, this Pope is also resigning. He's also going away; he's got cancer of the prostrate.

So now, you have much better chances and you have to work it out.

Another thing is that what I told them in the airport that I would like tell you also. One of the things, which is ruining west is that we are all the time playing into the hands of the entrepreneurs. We should not, as far as possible, purchase anything, which is suggested as a fashion, by any chance. They are befooling us. Try to

understand. Take to something that is just made in Austria with hand. Even clothes you should have, which are traditional. No use taking things made in America, made in this place. They are having recession and sending all their junk to you people and you are buying them. Just try to think about it.

Now, the hairstyles also, see. I met one fellow from Colombo, who is doing hairstyling.

So he asked Me, “Why don't You come for Your hairstyle?" I said, “I don't want you to do My hairstyle.

I'm all right as it is now." So he said, “No, no you better come for your Hairstyle, I'll do this..." I said, “I don't want to look like a bhoot." So he said, “No, no, no these are bhoots after all." He told Me, “But don't you know that they are mad people here." I said, “Really?" “Yes. Now we have started a new type of a thing that you put a kind of a wax and pull out the hair like this." So they are *[UNCLEAR]*. Now with this wax all their hair will be finished and there won't be any hair and then they'll become bald. “Then I think it is very bad that you are doing." “No, then we can sell them wigs." So, I would suggest that now you look after your hair, because I feel that you will become one day bald, if you don't look after your hair. Don't make them starve for oil, must use oil and once at least on Saturdays, please use oil and your hair should be shiny, if you use oil and wash it once. There should not be any sort of a nourishment less for your hair, which is very important. Otherwise, some time we find all the bald-headed Sahaja Yogis going around.

So again and again I've requested that please put oil every Saturday, is for your good. Quite a lot of it and

wash your hair properly and next day it's done, it's clean. But you must put oil for one night, this is very important, because we have to have a decent appearance, not indecent as in these days people are having indecent appearances. We should have very decent appearance, dignified appearance and for that please try that you look after yourselves.

Now these casual clothes that these Americans are making, they are extremely shabby dresses. I don't like them at all, they are extremely shabby. These coats and things that you have, better you donate them to someone. It's useless, they become dirty, they smell. Why not have your traditional dresses that you had. They look so nice. And the traditional dresses that you have got in Austria must have come since long and they must be absolutely good, absolutely all right for this climate of yours. Otherwise, why will they have these dresses? They must have tried everything traditionally with this trial and error and error and trial. With that method, they must have got these proper dresses for you.

So better take to it. But why have these horrible plastic things and plastic clothes? We are Sahaja Yogis, I'm not saying you wear those orange clothes, I'm not saying that. But we should be decently dressed and not indecently that you wear something casual.

In America when I went, they were all asking, “Are You foreigner, are You a foreigner?" I couldn't understand why are they saying that and so then doctor Worlikar told Me that you have to wear casual dresses whether you go to office, whether you go anywhere you have to be casual. One should not, because dress gives you a

feeling. Now, supposing, if I'm going for the Pūjā and I'm wearing a casual coat. Well, how will I look like? Everything has a purpose. Everything has a meaning.

So you must understand the dignity of your personality that, if you are going, say, for office work, if you are going for your work, then wear a decent dress. This casual dress, I don't know which is the place you should wear, because in the night when you sleep you wear sleeping dresses and these casual dresses are really good for nothing. Moreover in Cabella, we discovered at least hundred of these coats, ladies' and gents' and we didn't know what to do. They were all smelling. They just threw away here and there and there.

So better to have something good, which will last for you at least ten years than to have something that will last you only for three months.

So this American idea of every time buying something new is nonsensical, which you should not do. We are not Americans nor we are stupid.

So buy something that is lasting. With that, what will happen? Your ecological problems are solved. If you have something, which is, say, one coat and pant, whatever it is, for ten years or for, say, five years. And if you have these casual dresses, you will have ten casual dresses equal to this. Now then throw away these casual dresses. You have a pile and pile of these dresses, of pile and pile of these plastics.

So we should avoid using such things, which are easily disposable. Clothes disposable, plates disposable, everything disposable. Tomorrow we'll have noses disposable, we might get another nose to put in. You can

change your, you see these entrepreneurs can find out. Anything is possible, already they are having eyebrows, they are having these eyelashes, everything they are having. They are having lips also.

So now after some time you will get noses. If you want to change your Austrian nose to that of Arabic one you can get a nose.

So will you start changing your noses also to please these people and to fill their pockets? I would like to see Austrians dressed up as Austrians. It's nice to see the variety. Otherwise, everybody looks the casual American, smelling awfully with the same foot wearing hundred times and then throwing away.

So this is what it is. We have to dress up in a decent manner, not a casual manner. We are not casual people, we are serious people. We are doing serious work. We are not casual, we are not living casually, we cannot afford. We are Sahaja Yogis. Our life has a purpose, we know why we are here, what we are supposed to do.

So we cannot wear casual dresses. And this is something, it's so new, it has come, these casual dresses has come new, there was no need to bring them in, but it came only, because they had to run their machinery. Every day you should change, that is their idea. Americans go on changing everything every week. They change cars, it's a fashion.

When I went to Seattle, My husband told Me he has been there twenty-five years back.

So My husband told Me that it's a paradise. I said, “Let's have a look at the paradise after twenty-five years." So I went on top of the hill and like cattle there were cars,

cars, cars, cars, cars. Anywhere you saw were cars, cars, cars, cars, thousands and thousands of cars. “My God” I said, “what has happened to this paradise? It is so much full of cars." They said, “Mother, this is a market. As you have cattle market, like that it is a market for cars." I said, “Really?" “Yes. Because Americans are like this, they are changing their cars." Now they are in recession, they can't buy one car from that market. This is how recession also comes.

Where is your money going here? You are spending on buying today this cloth, tomorrow that, tomorrow that. This is not the way.

See now Indians, Indian women have sarīs. Now sarī as you know is very useful thing, may not be for you, but for us. Because it's a very hot country so we get all the air nicely and the sarī need not be tailored, so we don't play into the hands of tailors. We don't pay to the tailor, but we pay to the sarī.

Now this sarī will last Me, My life, maybe three lives more. Then this is used for various purposes, it has multipurpose things. Now if somebody says that you wear some other kind of thing, like in India they brought some mini-sarī up to Bombay [Mumbai]. The mini-sari was up to the knees, you see, for modern ladies. But even the modern ladies would not accept; they said, “No, no, no. Get lost, we don't want this." They gave lots of explanations. They said, “Oh, this is economical, this is very good, this, that." All this going on. I see they wouldn't accept, because traditionally we have found out that sarīs are very suitable for Indian culture and Indian life.

So, “Get lost!" Nobody can work it out. Our hair, nobody. Except for few women who have been abroad. They go to the hairdressers, they remove their hair, put new ones. Do. Normally we don't. On the contrary, people are frightened.

One lady told Me, “Never go to these hairdressers. I went to one of them and my hair became grey." I said, “How can that be?" “Yes, she had put something on my head, she said, `Very good for you.' Next day I get up, my hair has become gray." “What did she do?" I said, “Why do you place your head in the hands of somebody like that?" So this is what I wanted to tell you that now let us start on a traditional trend, new fashion. In a more sober clothes, lasting clothes, lasting dresses, lasting consumption.

Also paper, too much paper we use. I mean I was surprised in America every drawing room has a wastepaper basket. Can you believe that? Even the drawing room has a wastepaper basket. Every drawing room has a wastepaper basket, imagine, in the drawing room, everything, cleaning, cleaning, cleaning with the paper. Also so much cleaning I would say for ladies is madness. Like somebody whom I wanted to marry some Swiss girl.

He said, “These Swiss girls I don't want to marry." I said, “Why? What's wrong with them?" He said, “They have no time to talk, they are all the time cleaning. You are sitting there, they are cleaning.

Anything falls down, they are cleaning, they are busy cleaning. They have no time to talk about Sahaja Yoga. They are only cleaning." So according to this gentleman

they must have been some maid servants in last lives, all the time with the broom. They have no time to settle down and sit down and talk. The house is a cosy place, it's not a hospital. The husbands also must be getting upset, because if you sit there, “Don't sit like this, put your chair like this, sit there." All the time this kind of thing if it goes on, this is compulsing nonsense. See, let the house be little untidy, it doesn't matter; you can clean it, but all the time to get after cleaning, cleaning house. After all what is left out of it, it is nothing but a house, which we are going to leave.

But this cleaning business is too much; that should be reduced, cleaning the house, cleaning the windows, cleaning this, cleaning that, cleaning husband, cleaning everything.

So one should not get involved into these mundane things, because now you are Sahaja Yogis. Sahaja Yogis have a special value, special people of a special quality; they have no time for all this nonsense.

Somebody told Me that “Mother why don't You go for a slimming thing for three months somewhere?" “I don't get even three days." I said, “Where am I going to go for three months? I have no time. I'm busy with My children. I have to work hard. I have no time for this jogging, this, that. Let it be, I can manage." So you do not have to do the same things that other stupid people are doing here. And you have to look after one thing is that your own Self-realisation and giving Self-realisation to another. You have a very special life, extremely special life. And once you realise what a special life you have, you will definitely start expressing it yourself in such dynamic

manner that one day we might get the whole of Austria, because Austrians are one of the best Europeans I should say, they are very sensible people. But if you do not have your own assessment, then you may try to follow others. And you may suffer from inferiority complex and you may just do things, which are not necessary.

So I think you can give a very good lead to other Europeans also by becoming, accepting what is good for you, for Sahaja Yoga and for this great work. We must realise that it is such great work, it is metascience, it is beyond science something we have discovered.

So now, what is our duty is to dedicate ourselves fully with mind, with our thinking, with our emotions, what we can do to increase or expand this awareness through out the world.

All the world problems can be solved and that's why I accepted when Amir asked Me to come here that I would like to tell them separately about it that it is very important that you realise your value, realise your position in the European countries. It is a new race full of wisdom and compassion. We belong to another race, which is full of wisdom, which cannot accept nonsense, which is going on in the world.

So you see, everything very clearly. I was happy today, when you all got one bottle of brandy and wine and you started laughing at it. See at least, otherwise if you were not Sahaja Yogis you would have immediately opened and drank the whole thing, but you did not. On the contrary, you were laughing as if there's stupidity going on. Now that shows wisdom is there. We have got the wisdom and compassion.

By compassion, we'll spread Sahaja Yoga everywhere.

So we must have that.

As I've always said that the Western culture is to see and to be seen. You must see others and others must see us. What's the use of this joyless pursuit, nonsensical. All your attention is wasted. It is only some entrepreneurs, who want to make money out of you, have put these ideas.

So you have to be very careful as to take to this kind of economic exploitation of modern times. And you people being so wise, I'm telling you this, that you have to give lead to others about it and tell them that this is all nonsensical that we have been doing, we are not going to do that anymore. All this nonsense has started only about twenty years back, twenty-five years back, when they said, “Anti-culture!" Because they had gone too far with the tail coats, this, that, of course that is also not necessary.

So as a reaction to that they became hippies and from hippies the improvement is only that they are casual people. What have the hippies achieved, nothing. And what are we going to achieve by being casual? About Sahaja Yoga also we become casual. I've seen people become very casual about Sahaja Yoga.

There is one girl, who had problem of the glands here. And I told her, she's an Indian girl, that you must take your three-candle treatment. I tell if she had taken only one week she would have been cured. But she did not. What she did, she took only once and after that they went to the doctor. Doctor operated it one after another.

After two operations and now they are giving her medicine, which is killing her liver.

If you have faith in Sahaja Yoga, you must take your full treatment with Sahaja Yog. And she could have gone to the doctor, but she should have continued with three-candle treatment. Now that poor thing, she is suffering so much. All such things happen when we become arbitrary and we start doing things without asking the leader or without asking Me also. Now we are going to India and I'm so happy, so many Austrians are coming. But with your dignity, with your wisdom and with your understanding about life as I have told you, you have to show to others how they should behave and how they should be collective.

It's surprising that in Austrians' collectivity there is such a good understanding. And this is for which I really congratulate you. Otherwise, in every other place I find there's a quarrel going on, fighting going on, this is going, that is going on. But here it is something so sensible. This is so important.

So as you have learned something from Romanians, people have to learn from you and that's why it's important to accept goodness, accept dignity and to become that, you have to be the leaders like that. One has to do it yourselves, then others will follow. If I cannot keep awake, if I cannot travel, how can I ask anybody to keep awake or travel? So we have had nice time, we enjoyed, because we are in the ocean of joy, but what about others? For others, I think we should really little bit change our attitude towards our personality and we should assert our personality in a very quiet manner. But

one of the things is because so many people told Me that Sahaja Yogis dress up in a very casual manner, you see and we don't understand them much. Because, you see, if you have to approach the people, who are, say, the cream of society, then you cannot be in a casual dress. If you have to appear before the students or young people, it's all right.

Because also there is madness that you all want to look young, why? What is the need? I would like to look really very old so that I can impress all of you very well. Because sometimes I don't look so young, people start taking advantage. I've seen it. But if I look old, you dare not. This is something we should be proud of our age, everything and we should not try to look young for what? I mean, one should be very, very lucky to grow old with wisdom, but if you are childish like Americans are; at eighty years also they want to do shake dance, when they are shaking themselves.

So all these stupidities of Americans I don't want you to take. And you'll be surprised that in the whole of America we have only hundred Sahaja Yogis. I don't know from where also they appear, poor things. They must be all crushed in that stupidity and idiocity that Americans have.

So we have nothing to learn from idiots and from unwise people. On the contrary, we have to teach all of them our wisdom, our compassion, because we are at a state, which is much higher than they have.

They may say they are the higher race, whatever they might, have their own ideas about themselves, but something missing in all of them. They are extremely

cruel, quarrelsome and also very idiotic. We understand who are sensible, who are wise and we are the ones, who have been given wisdom by Śhrī Gaṇeśha. Śhrī Gaṇeśha has changed your genetics, [I see]. Different people you are.

So now, we don't have to do anything to please others. At the most, at the most to please others you have to impress them by your dignity, kindness, well-mannered behaviour, talking sweetly. It's very important, you must respect yourself. And in respecting yourself you will be surprised how you can improve in every way the condition of Sahaja Yoga all over the world, which is very important. After going to America I was thinking, `How many years I am going to go so far away, travelling every day, how many years now?' Didn't know what should I say, but we have to be responsible.

Like we have Duilio surprising Me. He spent all his money when they started two ashrams. I mean these two ashrams. He started Sahaja Yoga in Brazil. He impressed the President so much that the President had to invite Me to see him.

So we have to go all out to see how we are helping Sahaja Yogis and how we are creating Sahaja Yogis, how we are going around. It's a special request to all the Sahaja Yogis from Austria, because you are the astras, I've told you, you are the astras and they can do a lot.

So I hope now you take My words very seriously and work it out.

Thank you.

Contents: 1992-12-22 **Talk to Sahaja Yogis, after Concert by Ajit Kadkade, Evening Program, Ganapatipule, India**

I was very much impressed... [sustained and loud applause interrupt Shri Mataji.] I was very much impressed by the expression of your love. Sahaja Yoga is just God's Love.

Contents: 1992-12-24 **Christmas Pūjā, Express Christ in Your Life, Ganapatipule, India**

I must have said lots of things about Christ before and how Jesus Christ is related to Śhrī Rādhāji, that he is the incarnation of Śhrī Gaṇeśha who was the son of the Ādi Shakti to begin with but then he was given to Śhrī Rādhāji and Śhrī Rādhā created as Mahālakṣhmī, as Mother Mary this great incarnation of Christ.

Now for the Western mind it is impossible to understand how there can be a immaculate conception because they have no sense at all, no sensitivity at all to spiritual life. We Indians can understand it, is very easy for Indians to understand because we had Śhrī Gaṇeśha created that way. We just believe it we don't doubt these things. Whatever is said about God is not to be doubted with this limited brain, that's not done in India.

But in the west, from the very birth of Christ they have had arguments, arguments, arguments, arguments with this limited brain they had and the whole religion in the name of Christ is just a perversion, such a horrible things have been said that it's unbelievable.

His purity, his holiness, his auspiciousness is never understood in the west I think. Those who follow

Christianity, how can they be so debased in their moral character. They're all right for their political, their economical you can say, their legal side but their moral sense is absolutely missing. Is very surprising, those who are the followers of Christ should have the greatest amount of morality.

He has said that thou shalt not have adulterous eyes, such a subtle thing, even the eye should not have adultery, should not have lust and greed. Such a subtle thing he has said it and just think in the west people could not follow it because the whole religion got perverted under the influence of Paul and Peter.

It's a very serious thing they have done against Christ, It's still going on.

Still this Catholic church, though being exposed so much, is still going on, in India also all over, is stupid this Protestant church also is going on everywhere. What good name have they brought to Christ? One should see. The first and foremost thing he has said that you must enter into the Kingdom of God, that you must be born again.

So it's all mental, you are born again, you have a certificate, you are born again, finished.

So this mental attitude of the west is responsible for killing the great incarnation of Christ, I think is another crucifixion. Mentally you cannot understand spirituality.

So they were telling your brain trust, brain trust, I said brain trusting, I can't understand in Sahaja Yoga. In Sahaja Yoga what is the brain trust? Where is the brain? In thoughtless awareness where is the brain? So this brain trust business might be all right for any other place

but for Sahaja Yoga, I still don't understand what do you do in brain trust. Because some people want to come on the stage and speak you see, they have a kind of a madness, they can't get over it.

So they might be coming to the brain trust maybe, but it's not brain, it's the heart, is the heart which has to be opened out because with the brain what we do is all kinds of materialism.

All kinds of nonsense has come from human brain only, not so much from animals brain. You can see if you go to any forest it's clean, nice smelling, so well but put one human being there and you will know that this filth, dirt has come from some human being.

So as it is, they have made a mess of all the great incarnations but worst is done to Christ and I feel what a waste it was.

So we must understand Christ in the right sense, he is the eternal child, he is the innocence itself, He's the source of innocence and he is the bestower of all blessings in all Chakras.

But that doesn't mean that you are Christians, you should be very proud that, oh, She's talking about Christ. Many, I've seen, Sahaja Yogis are still identified with Christ while they have nothing to do with Christ at all. Now one has to understand that how Christ in his miraculous life has shown so many miracles. First of all his birth was immaculate.

So now they are discussing the birth of Mary whether it's immaculate or not. For all incarnations every kind of birth is immaculate, they are beyond sins, they are special people. They may come as human beings, they may

come as angels, they may come as anything, they are Divine and we should understand that this little brain of ours cannot discuss about them and talk about them but is to just surrender and worship them. They are much beyond us.

So for the Western mind it is important to understand that the life of Christ was such a blessing for them that they have lost it, they have wasted it and they have never understood how to respect it. The whole thing became like a political, economical, nonsensical fraud.

I have told you long time back that how we can prove that Christ was Gaṇeśha and he was the logos, he was the what we call is the Brahmanat, the first sound. By looking at your left side from the right side, if you see the Mūlādhāra you will see swastikas because it is made of carbon atom. If you see from left to the right you can see Omkāra and if you see from down upward it looks like Alpha and Omega.

In those days Christ has said I am the Alpha and I am the Omega and now we have made the animation, we have no arrangement to show you there, I don't know if you could arrange it somehow, but you can see it clearly, what I have said can be proved.

So as you worship Gaṇeśha you must worship Christ in the same manner for all those who worship Gaṇeśha. Because I have seen that Hindus, they are stuck to Gaṇeśha and Christians are stuck to Christ, even after coming to Sahaja Yoga they carry those traits. Gaṇeśha is all right up to a point and then it is important we must pray to his incarnation that is Christ. In the same way

those who worship Christ must also worship Gaṇeśha because he is the source, he is the potential of Christ.

All this was in the Divine plan, done with Divine discretion, everything was done so beautifully but as I told you human beings are good at massacring anything that is beautiful and that's how it has happened.

It's very, very sad and on his birthday today we have to decide that he has to be born within us again, in a proper way, that he is the Alpha and the Omega.

At that time of his time I didn't know that anybody knew about these symbols. These symbols also must have come from unconscious to some of the great mathematicians in long time and that's why these symbols are used exactly like Alpha and Omega, you see him clearly. It is so clear-cut now in Sahaja Yoga, we can prove so many things all tangible; how Christ used to cure people, what did he do, it's all tangible, we can prove it now in Sahaja Yoga, how it works out, how these powers work out, but we have to first of all cleanse our lives, we have to lead a very honest, powerful and pure life.

I've seen those stalls outside, I told them not to put up any stalls here because they are making profit for themselves not for Sahaja Yoga. Once Christ saw like that and he took a hunter and hit all of them, now I can't do that. One should not encourage these people, it's not a shopping center, you have come for meditation. Is all right if you need anything we have bought things for you, if you buy them, there might be little profit, may not be, but that will go to Sahaja Yoga, is not going to be used for any private purpose. But these people from outside

come and put up a stall and you all run about means you are still hanging around with that thing, you have come here for what? One should be all the time meditative in Ganapatipule, all the time you should be in a meditative condition and shouldn't get to these mundane things which you always do outside also. But these people know that you still have those weaknesses, that's why they have put up the stalls.

Leaders should stop all this nonsense, I've told not to eat outside. Last time all of you suffered because of that but still the stalls are on, that means see they know there are some culprits who would like to buy things from them and get sick and bring bad name to Sahaja Yoga.

So the first thing of Gaṇeśha is that wisdom and that wisdom we see in the life of Christ, from the very beginning, he was so confident of it that at the age of twelve years he went and talked to these parses, means the people who were priests, we still have priests and mullahs and these burgees and all of them, these so-called Dharma-martandas, all over, but he went and argued with them at that young age and he was just saying what are you doing here. What is this? What are you talking, all lip service. He was discussing and talking to them but his parents were perhaps, were frightened that these people might kill him so they brought him to India, he came to India for wisdom.

I don't know where is that wisdom missing now from Indians, but must be this country was full of wisdom when he came and stayed in India and we have lots of memories about him, even the King Shālivāhan met him, is described in his book that he met a man in Kashmir

who was very saintly and he asked him what's your name? He said, “My name is Isa” see now imagine, Isa. I [pronounced like e] is the word used in the Vedas for the Ādi Shakti. Sa means with.

He said, “My name is Isa” he said, “from what country do you come?" He said, “I come from a country which is foreign to Me and this is My country." So this India, the Bharat, the Hindustan was the country of spirituality and one should not try to compete and feel inferior to other countries who have gone up materially higher, you don't know where they are, but we should be spiritually higher, that's what Christ said. “This is My own country” is clearly written, that means Christ recognized that this country of spirituality is His own.

So we belong to that country of spirituality and not to the materialistic or to the mundane or the baser type of life.

In his life time which was so very short, whatever he has said, every word is great but as I told you that this Paul tried to completely change, re-edit the bible and he's put lots of things in there, whatever weaknesses he has, he has put them nicely.

Now recently I've got a book which was hidden in a jar in Egypt for about, till fifty years they discovered it and this book is called as the Library of [Nag] Hammadi. The place was called Hammadi were it was discovered and what Christ has said, what Thomas has written, when Thomas was coming to India he put all these things there, is very interesting.

About drinking, he said drinking begets debauchery, it's a bad word to use and while Christians don't know. On the contrary they think that drinking is allowed in

Christianity, very nicely. Was he mad to allow drinking? How can he allow drinking which goes against your awareness, but they thought it was nice and that's what people have been using as a big attraction that you can drink in Christianity.

So in the other religion, like Catholic religion, you could have only once the Marriage.

So they have one marriage and ten keeps, is all right, allowed, in the bible is written, only you can have one marriage you cannot divorce, do what you like. No sense of morality and everything came like a derailment towards themselves and they accepted one after another, all kinds of nonsense and the basic thing of Christ's life is morality.

He is on the left side as you can see he's from Śhrī Gaṇeśh and then he establishes himself at Āgñyā, but morality is the essence of his life, what we call in India language his character. Our character is how we lead a life of purity. We indulge into all kinds of nonsense, I mean if you go to the west you'll be amazed what things they do. I mean you cannot even believe it and I cannot even mention it to you, you won't believe that these so-called advanced countries are advancing towards God.

Impossible we cannot conceive it even, such an impurity, such a horrible, destructive immorality and I don't know from where it comes, I think it's something wrong with the genetics, from where do they get these ideas. One after another it's impossible to believe these people doing all these things and then nicely dress up and go to church on Sunday, pray to God and come back.

Now it is for you to decide, you have to pull out all these people in your own countries and you have to tell them this is all nonsense in the name of Christ, in the name of God, you have to come up and talk about it, same about Śhrī Gaṇeśh. I have seen in Poona, I was surprised, there was Gaṇeśh... everybody was drinking nicely, the horrible dirty songs, some Western songs, some horrible cinema songs put up there and everybody was using as a disco in front of Śhrī Gaṇeśh.

Sahaja Yogis should go and object to this kind of a nonsense they are in that how could they drink in the presence of Śhrī Gaṇeśh. No wisdom of Śhrī Gaṇeśha, no respect for his auspiciousness. Now not only drinking, doing all kinds of things. Śhrī Gaṇeśha has been shown by these Tāntrikas as something so horrible which is also done by so many psychologists, so-called, in the west. Thank God one of them is Mister Freud is exposed now.

So the another quality of Gaṇeśha, is shown in Christ's life, is a devotion to Mother. In that book the, Mary is telling them about knowledge, but this Paul objects to it and she says that this is what you have to achieve. But he doesn't want to, he is arguing with her. But then Thomas said that what Christ has said on the Cross “Behold the Mother." She is the Mother of Christ and how dare he insult her. But just the opposite, Paul never respected women, so he appointed, I mean he called her as just a woman. No respect for Mahālakṣhmī, no respect.

Can you imagine, just a woman and a big controversy going on, on these so-called advanced people whether the women should be ordained as priests or not. We

think we are very backward but I think they are so backward in religion, nonsense. We had... such people here and we respect the Mother as the Ādi Shakti, she is the one we call her, the one who has created us, she is the one who looks after us, for us she is important, Shakti is important, they don't call her Shakti but a woman and supposed to be very advanced people and all other nonsense they do in the name of advancement. It's impossible to tell, My words fall short, feel so ashamed in the name of Christ.

Today now when we are celebrating the pure life of Christ, he came on this earth. They can't believe that he could have been so pure. A criminal cannot believe that others could be non criminal.

So we have to within ourselves see if we have developed that purity of mind that expresses through our eyes.

Eyes have to become innocent, otherwise they have no effect. If you are hankering after attracting other people and charming other people and all that, you are not a Sahaja Yogi, there's no need. Once the light is within yourself, people will know. As Sahaja Yogis you have to have the light of Christ in your own life.

He was a young man who came on this earth and how he lived. He had nothing to do with Mary Magdalen, who was a prostitute, but he stood by truth and when people started stoning her he stood up and said “those who are not committed any sin can throw the stone at Me." What a strength of truth.

So not that only he was a pure personality but purity also is expressed in truth and his compassion and love. Such

compassion he has expressed, such compassion. I think Śhrī Gaṇeśha got a little transformation.

Śhrī Gaṇeśha is definitely very compassionate to people who are worshipping him but those who go against them he hits them hard... they have to suffer, aids, this, that, everything comes.

But those who are pure people, Śhrī Gaṇeśha protects. But Christ is compassionate, he forgives because he believes that there could be a transformation. At the level of Śhrī Gaṇeśha he thinks is better that let them be killed and be born again because they're so impure but Christ had hopes that he can transform people, but he could not, they crucified him. What wonderful people they must have been to crucify Christ.

Brainless we should call them, absolutely without any understanding about spirituality, very insensitive to True Knowledge.

So for Sahaja Yoga, only the wise can follow. It is not meant for stupid idiotic people nor it is meant for very smart ones.

Some people think they are very smart because they are successful in life, they can say some smart sentences, they can say something very, outstandingly very sharp, it's not meant for that.

For that Christ has said meek in heart will inherit the earth. Meek in heart, not those who think too much of themselves but for meek in heart will inherit the earth.

Among Sahaja Yogis also only those who are meek in heart will inherit the blessing of Mother. You have to be meek, you have to be wise and with wisdom you'll

become meek because then you will see where are we into this great cosmos, that, you will feel that you have entered into this Kingdom of God, for what? How? How have we come here? How have you entered here? So many tried, thousands of years sacrificing this sacrificing that, standing on their heads, fasting, how is it suddenly we got this blessing? How are we there? When we start looking at this we become meek. Is the blessing, is the grace. It's not through our ego, through our conditionings but is just the grace, the compassion, the love the Sandra Karuna and then you enjoy your transformed life, the new dimension of spirituality which is in reality. Now you know reality, you know totality, you know everything but those who have not known themselves have not become Sahaja Yogis.

TukāRāma has said in very simple words... the one who has known himself is the last one. You can judge the Chakras of others but you can't judge your own Chakras, you can introspect others, you can judge others but you cannot judge yourself. You know everything about others but about yourself you don't know anything, then you are not Sahaja Yogis. First thing you must know yourself. What sort of an ego stuff I am doing. What sort of a conditioning I have got. Even now people have so many conditionings.

So there's a new discipline of Sahaja Yoga, in the new discipline you have to be meek, humble and you have to be wise. Every step of yours, every talk of yours, everything should express wisdom and the Sahaj discipline which automatically stops you from doing wrong things.

Now say I'm walking down and some lady suddenly falls at My feet without even understanding that I am just walking, I may fall down or catches hold of My feet, is all self oriented. I should see Mother, I should go and meet her, I touched her feet, is all ego. A Sahaja Yogi stands in the back, real Sahaja Yogi is at the back from there he can enjoy because he knows I am everywhere. He doesn't want to see Me, nothing, just like this, standing. He doesn't force his way in any way. Mother is here.

But this is what it is Christ has said, meek in heart. There's a very big word `meek' and people don't understand meek because in the west if you are meek people say you are weak, you have to be aggressive.

If they have to praise somebody they'll say, oh he is very good, he is very aggressive. I think their genetics are little lower than normal, must be some animals in them otherwise how can they think that to be aggressive is being something higher. It's impossible, how can a person who is supposed to be a higher person, could be like a devil. How could Hitler say that he was a higher race when he was himself a devil? Is very nice for a devil to say I am a higher race.

So in dealing in Sahaja Yoga, the sweetness of natural meekness not artificial of a businessman but a natural one that makes you shine with your great, great spirituality. Nobody can touch you, I have told you, except for you. You can only fall down but nobody can touch you, you are all protected from every angle but if you want to hit yourself I can't help it.

So again we come to TukāRāma saying, as Christ has said “Know thyself." First and foremost thing of

introspection is know thyself. What you are doing, are you trying to look at yourself or not? He has also said that we see a big beam into the eyes of others, then it's all right, but the beam is in your eyes and you start seeing the beam in others eyes and that's *[UNCLEAR]*.

So in your meditation you have to sit down and first of all introspect `Oh Christ, oh Śhrī Gaṇeśha please give me wisdom to see myself and understand what's wrong with me and understand where do I lack all the qualities of a good Sahaja Yogi.' Just to meditate and you feel so happy, so joyous, because virtue within you gives you joy. But you don't say I'm virtuous, you don't say that, but the virtue within you when you discover, that gives you joy and not your bad qualities and your hankerings, your lust and greed, no it does not.

So we must really concentrate, even coming to Sahaja Yoga people think how I can use it for say fame, leadership you see is another myth. Then they sometimes think why not use it for making some money some how.

Some sort of a business they start. Don't do any business with Sahaja Yoga or Sahaja Yogis, I've told a hundred times, if you do it you'll be in trouble and then don't come and tell Me the trouble.

Sahaja Yoga is only Gods business, that's all. Everything that you are doing is for God and that's why you are doing it for your self.

So introspection is very important, criticising others should be less and criticising yourself and laughing at yourself is the best. I laugh at Myself many a times and say many things like that, if you have noticed, that

makes life so interesting. That will kill your ego. How I am trying to assert myself and where is the meekness that Christ has talked about. It is a natural goodness within us.

Once it shines and shows, you become so beautiful, so lovable. Whether you are sitting here near Me or there I know who is that kind. My heart just opens for such a personality. I know who they are. But even if I know I will never tell you, it is better that you know yourself. “Know thyself" is his message, in the real way not with deception because you are deceiving yourself, whom are you deceiving, know thyself without any deception, without any lies, with full concentration, see where is your attention going, that's how you are going to rise, you are not going to rise by seeing the defects of others but you are going to rise only by seeing your own defects. Exactly this what Christ has said, I am telling you in very, very simple words. T hen he has said love thy neighbour as thyself which is a very, very big thing to say. Now is only possible in Sahaja Yoga because you are collective, those who are not collective how can they love their neighbour. I mean who is the neighbour then, nobody's the neighbour, they're outsiders, but as soon as you become collective, see today there are fifty five nations, you are all so collective, so moral, so beautiful, no complications, nothing, I am so overjoyed to see that but to make it perfect we should introspect.

Socially, collectively you people have improved a lot but also individually within yourself you have to improve for your own goodness.

So on this great occasion, we have to celebrate because really such a great amount of work was done by Christ though neutralised by these horrible priests, which is done in every country, in every religion but now we should take a vow to save others who are taking the name of Christ and doing something just the opposite. If it could be done, if it could be achieved through your lives Christ's work has been done. You have to now express Christ through your life, this is what it is.

Through your life you can express it, through the purity, through the meekness, through the compassion and the wisdom of Christ. Absolutely fearless was he and that's why you have to be fearless because you have to be only afraid of God and nobody else, that's all and if you have done nothing wrong then there's nothing to be afraid of God also because he loves you very much.

So be clear-cut about everything, be understanding, you are all lovable people no doubt but you should be such that you can adore yourself and love yourself because of the virtues you have.

May God bless you all.

Contents: 1992-12-25 **Talk to Sahaja Yogis, Evening Program, Ganapatipule, India**

[The front rows is left vacant and everyone happily recedes to the back. Shri Mataji is pleased and asks the backbenchers to come forward. Little by little, the distribution of presents starts. She gives presents to the last ones first and to the first one's the last.] [Suddenly an excited Sahaja Yogi jumps on to the stage. The volunteers drag him away.] Shri Mataji [reprimands

them]: There is no need to be so strict. Perhaps he had some problem and wanted My attention. I do not mind if any one wants to sit on the stage. If at all he had to be removed, it could have been done with compassion. No doubt a certain amount of self-discipline is necessary in a large gathering of ten thousand people but it should come out of compassion. I do not like any military style discipline imposed anywhere in Sahaja Yoga.

Contents: 1992-12-30 **Śhrī Mahālakṣhmī Pūjā (English+Hindi+Marathi+The Universal Love, Kalwe, Maharashtra, India**

[Shri Mataji talks in English:] I would say those who have been worrying and all that should go into great meditation and understand that you are insulting yourself. You are saints. Why should you worry about what plane you are going to get, what you are not going to get? Shows that your level is very low, definitely. All those who have worried you have come here under My protection and you will go back under My protection! I got so sick this morning that I was thinking we'll not have any Pūjās. You must know that you are all part and parcel of My being, I have put you into My body and you have to behave yourself.

On such an auspicious day, when we have all come here, to do this special Pūjā. I would say this should be called as a Mahālakṣhmī Pūjā, because it's something to do with the industry of this country and of the whole world.

Unless and until all the human ventures are connected with God, they cannot get their perfect stage and their status. That's why we have problems now in the West.

Supposed to be very clever people, very smart, very well equipped, well educated, we are having recessions and things, because they have no balance! They don't know that there is God's power which works everything. And when we neglect that, this is what's happen to you.

Now, for any venture that we do of this kind, first of all, we have to use lot of material from the Mother Earth. But if it is taken for a proper purpose, for constructive things and for helping others, with a balance, then Mother Earth can think, She can produce more and more [than] all this She has produced before. She can produce for people who are sensible, who are in tune with God, not just making money for themselves, or for their own purpose, but are thinking in totality, thinking as to what we can achieve by doing this and that is how an industry can grow.

Now you've seen in Japan, so much industry has grown, but no spirituality; they are not at all happy people, their children are suffering, families are suffering, money cannot get the total well being of a human being.

So a balance has to be drawn. Specially in our country, thank God, we didn't have such a fast industrialisation and that's why we are saved of lots of problems that the Western people are suffering, about which the Indians are not aware. They think you are all living in a very comfortable life there.

Industry has to go hand in hand with the handicrafts and the industrialists have to, also, look after the artists. Because otherwise who will look after them? How will they bring forth the balance between the art and the industry? And art is such a soothing thing for these hard

working people. They work the whole day, then there is some sort of music, art to console them, to give them peace, to relax them and the balance.

So, I would say that, all industries must take to some artistic ventures also, or they should also produce things after... I was telling Rajesh many a times that he should try to produce something artistic out of the steel scrap that is left over, will be a good idea and they have tried something like that.

But industry should not be looked down upon, as it is looked down upon in our country. I mean as if industrialists are the greatest thieves and all the politicians are saints, saints in this country, is the other way round, I think. It should be treated with respect and should be understood that it's very important.

And the industrialists, if they become also enlightened, they can do a lot, not only to their own country but also to the people whom they are looking after.

So in the Mahālakṣhmī principle, Mahālakṣhmī has various mudras. One of the mudra is that She puts Her right hand like this. Now, this right hand is to give protection to people who are under the protection or under the service of some rich man or the industrialist we can call it. In India, if you call somebody a rich man, it is like abusing him, I mean nobody likes it, because the rich are always shown to be the worst people, which is not so. In My own experience, it is not so. If there is a poor man also, he could be terrible. We have had very bad as experiences now in Ganapatipule of very poor people, how they behaved in a very funny manner, supposed to be poor! So it should be a proper balance. It

should be brought to a proper balance between the understanding of the poor and the rich and the rich and the poor. After some time you will find that people will not consider poverty or riches as so important, but the richness of the spirit will become very important. That is what is going to be the Sahaj nations where the richness of the heart, the spirituality, oneness with the Divine will become the greatest boon for everyone.

But still we are struggling to be on that state, many are. And still we go into materialistic Tantrums or some sort of a stupid worrying fall. All these must be carefully watched.

If you can keep this chariot of new progress, progressing faster, we are going to create a new world of complete harmony, complete peace, joy and love. But for that, you are the ones who have to do it. I cannot do it. If I could have done it, I would not have asked you to join Sahaja Yoga. It is like the horses and the charioteer. Horses are to be driven, charioteer doesn't drive the chariot.

In the same way, you must understand your responsibility, that this is the greatest work we are doing.

It is not only the industry, or the labour and the capital I am talking about, but I am talking about the totality of well-being. Of course, all this is a part and parcel of that, no doubt, but the balance should be with the totality.

So we have to think of a total well-being. Once you start thinking of a total well being, then first thing that should come to us, `Are we capable of bringing up that total well-being? Are we? Have we got the total well-being within ourselves or not? Have we?' We are still worried if the plane is coming or not. I mean we are so mundane,

so little, so small. With one bandhan, you can control any plane, any atmosphere and here you are, I mean, still worried about things which are absolutely under your control.

So this totality has to be thought over, `What is it this totality that Mother is talking of?' In this totality, a world has to be created of people, by the people who have no fear. This fear has to go! Behind all this nonsensical nervousness, is fear.

So for that, what She does is to give Aavedan, under Her protection. You are beyond fear, you are protected. But if you don't want to believe in yourself and you don't believe into Her protection, then nobody can help you, because everything is mythical for you.

In every venture that we take up, we should not have any fear, because God is with you. Is a fact, is the truth. You just try, but when you try through your ego, you fall into the trap of fear. I have seen egoistical people are the most frightened people and panicked, because they panic others and so they think they can be panicked one day.

When the English were here, first of all, in India, we were all frightened of them. Now I see that, in England, every English family is frightened of others. They'll only open a chink of the door to see who is there and shut it! They're so frightened. I am surprised they are the same English who ruled us here and we were so peevish before them and now they are the ones who are frightened of us, because when a person who is egoistical tries to dominate others, he sees himself in the mirror and thinks that the other person will dominate. That's how this fear

creeps in, into our minds and we start getting all kinds of these stupid Tantrums out of this mythical fear.

The fear is created by our ego only. A person who has no ego, he'll have no fear because he has not harmed anyone, why should he have any fear? And such a man or such a woman will be looked after by God because God takes over. When you surrender your ego to God, he takes over, but those who have ego, He says all right, go ahead, use your ego, try to protect yourself, cut your throat! That's what it is.

So when I talk of total benevolence, I am talking about your own total benevolence.

So first is the fear, which should go out of your mind completely if you believe in the Almighty God. We'll say `You are Almighty God, You're Almighty this thing...', is all lip service. If you believe that God is Almighty and you are connected with God, then why should you have any fear of anything? But when we say don't have fear, another extreme comes up. `We don't have fear, we can do what we like, we can perform everything ourselves, we need not tell anyone.' You have to tell God, whatever you are doing, you have to take permission, you have to inform in his darbar, in his court, that, `Sir, we are thinking of doing such and such thing.' But you think you are God! You are not! And that's why the another part of non-fear is this kind of an arbitrary behaviour which is very dangerous for Sahaja Yoga, for yourself and for everybody else.

The second fear, I mean I have, is that if I tell you anything, 99% of you understand is for your benevolence, is for your good. But there is 1% of people

who can just react because they have too much ego and they won't take it, because they don't think of their own benevolence. They don't understand that if I am telling them anything, it is just to give them completeness, totality. But on the contrary, they take a very wrong attitude, this is another nonsense.

So now, one has to develop a kind of indifference to this kind of people who unnecessarily go to the other limit of their own destruction and don't want to see what is the point in everything that I am telling. Only I can tell you, who else? I have to tell you what's wrong with you, what you have done wrong and then you must change it. This is another style of reaction, one gets. Means they are not interested in their own benevolence. They are not interested in the benevolence of their children, they are not interested in the benevolence of their country or the whole world. Then why have you come to Sahaja Yoga? Just ask one question.

Of course for you to ascend, but ascend for what? Supposing we bring one tube light, for what? We have to take the tube light but for what we have to put the light? But this tube light doesn't give light, nothing of the kind.

So what's the use of having this tube light? In the same way, what's the use of coming to Sahaja Yoga if you cannot become the light of the Divine? So all of you, each one of you is not at all a small person. No one, but you don't realise what you are.

You still have those funny conditionings by which you think you are no good. All of you can come up and see so many people, if they take to total benevolence within themselves, it will manifest itself outside.

Absolutely, is a fact! Then the attention is very important. The attention should be on your own perfection and on your total benevolence. This is also another point people miss, that they start finding faults with others, instead of finding faults with themselves. As a result, if you look at others, what will you get out of it? I just don't understand. If somebody is wrong, is doing something evil, is bad, even if you put attention to him, what will you do about it? But if you have something wrong, you have every right, you have every control and you can correct yourself. I say this is specially Indian quality, is to find faults with others. They'll never see that, what's wrong with us? All the time the attention is involved in finding faults with others. Then how can we improve? On the contrary, if you start seeing faults, you get faulty much more. It's a copycat nature of human beings. They see somebody doing like this, `Oh Mother he's a Sahaja Yogi, he does like this so what's the harm if I do?' But who says he's a Sahaja Yogi? So Sahaja Yogi is not a brand, it's not a certificate, it's not a kind of a organization. But it is your own status that you have achieved. Anybody can say `I am a Sahaja Yogi.' After all, I cannot stop him from saying. I am not such a... Even some I have seen, some mad people they are Sahaja Yogis. For years together they are mad but they are Sahaja Yogis. But you have to see for yourself, `Am I a Sahaja Yogi or not?' before certifying yourself. Why don't you find out? But despite that I must say such a satisfaction. I never expected that so many people will get their realisation to begin with. Never! I mean I knew that it was a en masse modus operandi I have developed

but I never expected. But it has happened. And even now, I have to expect that all of you will achieve the highest, highest positions, the Paramapada as they said. Like the north pole, or like the Meru. Absolutely Atalha, which cannot be disturbed.

So that's My hope and I am sure you will all comply with it.

[Shri Mataji talks in Hindi: MISSING.] [Shri Mataji talks in Marathi: MISSING.] [Shri Mataji talks again in English:] I'll tell you in English. I have told you many a times about Namadeva and Gora Kumbhar, how Gora Kumbhar, when he saw Namadeva. Namadeva saw Gora Kumbhar was kneading the clay for his potters, pottery. He just went and stood before him, stunned and what he says that, “I have come to see here the formless, that's the vibrations, but the formless is in a form." This the appreciation one should have, one Sahaja Yogi should have for another. Every Sahaja Yogi's a gem. Even the thought of a gem should bring Joy to you, in every life, every style in every area, every dimensions, one should have this kind of a feeling. Muslims, Hindus, Christians, we do not accept. For us, we are all Sahaja Yogis and we have faith in all the religion. Not samabhava! We have faith in everyone. As well as we worship Rāma, we worship Mohammed Sahib also. Same way! No less. As we worship Brahmadeva or as we worship, let's say, Dattātreya, we worship Zoroaster. There's no difference at all! Same way! There's a big difference in having just the same, what you call, the same respect. It's not that. But we worship the same way.

So there's no question of differentiating each other, nor on countrywise, nothing. And whatever defects we have we see to it that it has come from our country, which I see, many Sahaja Yogis tell Me, “This is typically English, this is typically French, this is typically Italian." They themselves tell Me. But, main thing one has to understand is this, that, in Sahaja Yoga we have lost all these boundaries. Nothing is there. We have reached that state where we are all One. And the idea of any Sahaja Yogi whatsoever and any individual Sahaja Yogi, or a group of Sahaja Yogis, should fill you up with Joy and a kind of a wave of Joy which is continuously coming. Because there are in the form of Joy, Peace. If this appreciation is reached, then only one can say that you are Sahaja Yogis and that is one of the tests I have seen. You love Me very much I know, all of you. But unless and until you love each other, how am I going to be happy? So today specially, this Mahālakṣhmī principle, when it is awakened within you, then you get out of a Lakṣhmī principle which makes a little selfish, maybe self-centered and you get into a new dimension of searching. Of searching the higher value system.

Something beyond. Without any limitations. And that Mahālakṣhmī principle is really nothing in essence if you see, is nothing, but you are seeking the Universal Love. In the essence it is that. We don't love people because they belong to some country, because they look like this and this is this, nothing! We love them only because they are our part and parcel, we are One with them.

So those who are today worshipping Mahālakṣhmī should see how many worshippers of Mahālakṣhmī are there and there are all our own. It's such a great feeling.

Otherwise in Maharashtra specially I must say, was horrible, one Sahaja Yogi goes to preach in another district, the district leader [microphone screeches] starts fighting. Just like this sound! `Who are you to come here? I am the leader.' Instead of respecting him and making him a welcome guest, asking him what can you help, there's a big fight! I mean, it's really surprising how can it happen.

When Namadeva went to Punjab, Guru Nanak Sahib respected him. Not only that, but he told him that you write now in Punjabi language also. I have seen such a big book written by Namadeva, can you imagine! He included all the great saints of Maharashtra in his Granth Sahib, because he knew that these are realised Souls, they are higher souls. But the Sikhs are only reading it, nothing goes into their heads, what can you do? So at that time, if the saints could love each other, could express themselves in such a manner, why not we the Sahaja Yogis from all over the world? So I would say now that, let us see. There's a very nice program of Ras we'll be having when all the Indians and the foreign Sahaja Yogis are going to be together and are going to dance together. All such things are there.

So don't sit in groups, but mix up with others, know them. And this is what we are going to know, each and every Sahaja Yogi of the whole world.

It's very important for Me that you should love each other. It will really soothe Me the most, will give Me the

greatest Joy, the greatest achievement and the fulfilment of My life. If somebody is really, definitely wrong, you just write to Me and I will know, because immediately I'll know from vibrations.

Nobody can befool Me, there's one thing for sure! Some people say that “Somebody has told this to Mother." Nothing can be told to Mother, you don't know. I'm too cunning for all this. Nobody can tell Me anything, I know each and everyone, but I play around a little bit. But I know each and every person. I give them a chance to hang themselves for a time being. But never believe that anybody can befool Me and tell anything. I listen to everyone and you can try that too.

If you love another Sahaja Yogi, this loving process, itself, is so joy giving. When you first saw Me, this time on the stage, you felt that way, because this process of loving is the greatest joy giving thing.

So be happy, be joyous. If some people are missing the plane, well and good, you will live with other Sahaja Yogis here. After all, you are somewhere in the world. You are not lost! Even if you are in the sea you are there. On the plane you are there. What does it matter? Why is it so important that this plane must be reserved and you must worry about this plane. `I must get out at this time!' There's no need.

Wherever you are, you are with Sahaja Yogis, so why worry? You are, that's the point.

Like many people ask Me Mother, you travel so much, how is it you don't get tired? but I never think I am travelling, I just think I am. That's all. Whether in the

plane or here or there, I am just there. I have to tell Me I'm travelling, then again I forget.

So you are. Whether you are here, or in England or anywhere, you are here. Or you are there.

So why to worry? Specially in the plane, I think there's something wrong with the Western genetics. The plane enters into their Kuṇḍalinī I think and they go so bizarre with the aeroplanes.

Something I've never been able to understand. I've given them so many lessons to show that, don't do all this nonsense, but still they go on doing it! But if I tell them, they feel guilty, but again they do it. Next time if your plane is 8 o'clock, go at 9 o'clock. The plane will wait for you till 10 o'clock, take it from Me. It has happen, so many can tell this.

So many experiences are there. I mean we haven't written them down but people know how planes have been delayed for us. I have never missed a plane, all My life and when I missed it, it was with a purpose, it's, big thing's happened.

So it is important. It's a drama. The worry should be one: `Why can't I love everyone as I love myself?' I tell you only this Universal Love will give you that confidence and that higher status. Why these saints suffered for you? Why did Christ suffer for you? Why Mohammed Sahib suffered for you? Why anybody talked to you about Dharma? Why Gñyāneśhwara wrote Gyāneshwari? Why? What did they get? This satisfaction of their expression of Universal Love. All the great poets, William Blake or anyone, whatever they have done is just because they have this Universal Love and they want to express it.

Then why not you do it? So if you want your Mahālakṣhmī principle to be all the time burning, then please see that you love each and every Sahaja Yogi. That's the message today, I hope you will understand that.

May God bless you.

I would request that, you see, the foreign children, or foreigners get so many Pūjās, you must know that. But the Indians, they get hardly one Pūjā here and one Pūjā there. Also the children don't get a chance.

So this time, let the Indian children come forward. All right? and Indian ladies. Thank you.

Contents: 1993-0000 **Hand Written Message for the Sahaja Yogis of the greater Toronto few weeks before a Visit to Toronto, House, London, UK (year not sure)**

Sahaja Yoga is a revolution and the revelation of the Absolute Truth. All of us must be aware of the great importance of Sahaja Yoga in our times.

All my love and blessings Your mother Nirmalā

1993-0000 Hand Written Message for Sahaja Yogis of Toronto, few weeks before a Visit to Toronto, House, London, UK (year not sure)(picture)

Contents: 1993-0000 **Advice to the first Indian Sahaja Yogini who Married a Colombian Sahaja Yogi, Pratishthan, Pune, Maharashtra, India**

[After the marriage in Ganapatipule, to Maneesha Shanbhag-Cruz while she is offering oti:] Colombia is a

very beautiful country, people there are very creative and have open hearts. You will like it and you will enjoy it. I know it is very far away, but you have a computer background and you will easily find a job there. Work and then you can travel to India more often. Try to learn their language and try to go as soon as possible. Find a flight where you can stop for one or two days in Spain. You can stay in the ashram in Spain and I will tell the Spanish leader that you will be going there. In Colombia, I have just bought an ashram. It is very beautiful. Always live in an ashram because it is cheaper and you are protected in the vibrations. I know and have seen, that you can do it.

Contents: 1993-0000 **Quote, Palazzo Doria, Cabella, Italy**

(year not sure)

[To all the Sahaja Yogis in Her room:] You all promise to Me that you will not do to Me what you have done to other Incarnations. You all will not divide.

Contents: 1993-01-00 **Conversation with a Seeds Expert from New Zealand, Pratishthan, Pune, Maharashtra, India**

Seed Expert: We flowe our survival to the Mother Earth and yet we indiscriminately exploit her. She is our Mother and we are a part of Mother Nature. Please save her!

Shri Mataji: If the farmers were taught how to vibrate the seeds and irrigate the soil with vibrated water, India's food problem could be solved.

Seed Expert [takes her permission to approach the Ministry of Agriculture and Members of Parliament.

He begins drawing plans and his rational mind quipped:] We must have a proper organization, Shri Mataji, you do not even have a secretary! Shri Mataji [smiling]: You are all My secretaries. You are the light of My eyes. You are the pillars of My Temple. Your Kuṇḍalinī is self-organizing. I don't need any other organization.

Seed Expert: [argues that some people were making money at the cost of Sahaja Yoga and it was necessary to keep at least an accountant].

Shri Mataji: Sahaja Yogis are My accountants! If you try to play tricks with Sahaja Yoga, immediately you are pushed out; in your awareness, in your Nābhī Chakra. You may make thousand rupees here, but you will lose ten thousand rupees!

Contents: **1993-01-xx Conversation with Organizers of the Pūjā in Shere, Pune, Maharashtra, India**

(other month February) [Shri Mataji selected a beautiful spot for the Pūjā in Shere outside Pune. Organizers do not agree and organize the Pūjā in the heart of the city. Electricity breaks down and nobody can hear Shri Mataji's talk.]

Shri Mataji: Sahaja Yoga is self-organizing and self-balancing. All of you are cells in My body, but if any cell troubles Me, My whole body reacts.

[Shri Mataji reveals that when the Sahaja Yogis connect with their Kuṇḍalinīs, they function in harmony with Her collective Being and nothing could trouble Ner. No negativity could ever enter Her body.

Negativity could only penetrate through Her children who stay apart from the collective. Each Sahaja Yogi is a cell

in Her body. If the cells became malignant, naturally the body suffers. Conversely, if the cells are in harmony, they spontaneously singularize in Her Being.] Organizer [protesting]: But there could be a difference of opinion.

Shri Mataji: As there is no duality in collective consciousness, there is no question of difference of opinion. Fences arise from the ego. Through your Kuṇḍalinī you collectively conscious and know the Absolute Truth. In the Absolute Truth, there is no duality.

Contents: 1993-02-19 **Shivaratri Pūjā (Hindi), Mumbai, India**

Shiva Pūjā is a very great and special Pūjā. The ultimate aim of human beings is to attain the Shiva Tattwa [the essence of Shiva]. Shiva Tattwa is beyond the brain. It cannot be known through the brain.

Till you have got your Self-realisation you cannot know the self, Ātmā or the Shiva Tattwa. Too much falsehood, myth and blind faith has taken place in the name of Lord Shiva. Till a person is Self-realised he cannot know Lord Shiva because his nature is such that to know him, a person has first to attain that height where all the great virtues themselves enshrine within.

He is said to be the innocent Shañkara. Now a days many intellectuals have come up and write all kinds of nonsense that comes from the flight of their intellect and consider the innocence of Lord Shiva of no importance. The more cunning and manipulative a person is, the more famous he becomes, so how can the simple innocence of Lord Shañkara be understood? In modern times an innocent person is considered to be foolish. But

the innocence of Lord Shiva is such that He is everything. Supposing a wealthy person becomes detached, people may steal his health but he is not effected by the loss. People may find his innocence strange but when he got detached, the importance of wealth lost its hold on him. He basks in the joy of his own innocence.

Where everything is happening and activating by itself, what role has Lord Shiva to play, He witnesses everything innocently. The Shakti created the universe, all the Gods, Deities and their roles, the role of Lord Shiva is only to witness. In that witnessing everything happens. On whosoever his glance falls, such a person is redeemed. Wherever His attention goes, it blesses. Everything is a play, He does not have to do anything. Like play is for children, similarly it is a play for God. He witnesses.

There is another aspect of His innocence. When an innocent, truthful and upright person sees an evil person trying to hustle him, then he gets very angry. His wrath is terrible. A clever person is able to divert his anger and appease it, but an innocent person keeps laughing knowing that no one can effect him. This is a quality of Lord Shiva which should definitely come into Sahaja Yogis.

We keep thinking of petty things. How to overcome them. Like Lord Shiva has left everything to the Shakti, in the same way you can leave everything to Her. But that is a state which has to come. The innocence has to come within. Innocence means that no negativity can penetrate you. If a snake is there, let it be, there is

nothing to worry. The one who is absolutely pure can not be effected by anything.

The one who is in the center, his Shakti protects him. These Shaktis reside within us through the Shiva Tattwa. To attain the Shiva Tattwa Self-realisation is essential. Kuṇḍalinī is the Shakti and the Chakras are the steps. One has to ascend all the steps to attain the Shiva Tattwa. This is the revelation of all the Gods and Deities. This is their job and they are completely absorbed in it. Unlike human beings they do not think about themselves or their rank etc. They are a part and parcel of Lord Shiva. To facilitate human ascent to the Shiva Tattwa is their nature. They need not be lectured or told anything, they are completely submerged in their task. They work in a Karma. They do not think they are doing anything.

They are thoughtless and unmindful for their powers, like sugar gives sweetness to food, but is unaware that it is sweet. Similarly when Sahaja Yogis act they are not aware of the Shakti within which is behind their actions. If the consciousness comes that I am the doer, I am a leader, etc. then you are not a Sahaja Yogi. Through Sahaja Yoga one becomes a karmi. He keeps performing without even remembering that he is doing anything.

He does not even realise that he is loving though others find him very loving. We should understand what is Self-realisation. One is what you are and the other is your reflection in the mirror. The third is the act of witnessing the reflection in the mirror. Thus you are moving in three dimensions. First is the witness, second is the object of the witness and the third is the act of witnessing. All these three can dissolve. How? If you yourself become

the mirror then you can keep witnessing yourself. You can know your own self. Thus what Tukārām said that if you know your self then nothing else needs to be done.

When all the three dissolve then you get established in the self. When this is established completely then Shiva Tattwa can be said to be established, because it is eternal, immutable and indestructible. When you are established in Shiva Tattwa then you will not feel that you are doing anything. You are basking in yourself. Then you don't think that I have to do anything. A lot of people feel bored because they are unable to see themselves. I enjoy My own company the most. After you have drunk this nectar innocence comes within.

We should know that if we are saints then nothing can destroy us. But this faith is difficult to accept.

After Self-realisation you become a Sahaja Yogi but to become a Shiva yogi you must have paramount faith. During crisis you forget that as a Sahaja Yogi, you are protected by all the Deities, Ganas and doots. The moment your faith falls all of them ee. Doubts still enter our minds because we are in the human level. That is how insecurities form in our mind and because of them, our faith is shaken.

Secondly, it is not so that we do not commit mistakes. We commit mistakes and because of that a kind of fear comes within us. The nature of Lord Shiva is that he is forgiving. He is the ocean of forgiveness. He forgives all your mistakes so there is no need to have fear. Lord Shiva is fearless. You should be fearless.

He has no army. There is no need of any money or wealth for the worship of Lord Shiva. There is no need of

any gold or silver offerings in his Temples. He is completely free. There is no force in anything that can enhance His power. There is no worldly thing however precious, that can be of any worth to Him.

It is very important for us to imbibe this Shiva Tattwa. Today in our society we value money more than necessary. Everything is measured and valued in terms of money. People are willing to sell everything for a price. Money can be destroyed, used for evil purposes, but the person basking in the Shiva Tattwa has no desire for anything. He is desireless. His Ātmā is content within itself. He is not worried about the comforts of the body. The body can sleep anywhere, offered or not offered anything to eat. When such a state comes then one has a command over everything. Such a person may not be given anything to eat but with one glance he can feed thousands of people. His body may be without comfort but where ever his attention falls, that person is blessed with abundance. His glance is so benevolent.

What is the Shakti through which benevolence acts? It is the Param-Chaitanya, which Shañkarāchārya described as vibrations. The power of vibrations flow from the body of such a person and whoever they touch, is blessed. The earth on which they fall becomes fertile, reaping in abundance flowers and fruits.

The woman who comes in contact with these vibrations can become very wise and mature. Vibrations is such a power that is always benefficent. A person who comes to attack or harass you can be transformed.

We have to understand the power of transformation potent in vibrations. That is why you must forgive

everyone. Why do you seek vengeance? There is no need of it, you are Sahaja Yogis, leave everything to vibrations. They understand, think and organize everything. You have attained this power, it flows from you, but have you experienced how many benefits arise from it? Those who want to understand it with the brain cannot know it. You have seen its miracles, its intelligence is so acute, deep active and powerful and it is always helping you. You are able to command it.

We should realise that this great Shiva Tattwa is in everything, it can work in the complete environment.

Today the pollution in the environment has created a great crisis. As many Sahaja Yogis there will be, the purer the environment will become. It will cleanse spontaneously.

To rightfully direct vibrations we have to realise that we have transcended from human level to Deva [celestial] level. Therefore we should shake off the shackles of human weakness and follies that dominate us and drag us back to the human level. There is a constant conflict between matter and the Ātman. As we are made of matter it keeps trying to pull us towards itself. That is why in olden days people used to renounce everything and go to the forest to do austere penance to free themselves of material attachments and thus try and attain Self-realisation. Whereas in Sahaja Yoga, first you receive your Self-realisation.

First the pinnacle (Kalsha) of the temple is built and then its foundation. This is the only way if the masses are to be given Self-realisation. Today people have received their Self-realisation without leaving their family, going to

the Himālayas, or facing any other hardship. Now the Kuṇḍalinī is doing its job, you are also feeling the power of vibrations but you have to do one thing and that is to witness first.

When you have become the mirror then witness yourself. First the focus should be on yourself that am I living like a decent, good person. The bad habits of drinking, smoking, bad language have gone and my nature has also become peaceful. Even the countenance bears innocence. But what now? Can I witness myself? Can I keep myself happy within myself or do get bored? Do I feel joy within myself? Why not.

You should introspect on this. If even now I am caught up with this, that or the other, then I will go on getting caught. In any case you may not achieve what you are hung up on, on the contrary such a hang up will pull you back to the mundane human existence. But if you can witness on what you are caught up then by just witnessing it, it ceases. If you have to create a beautiful new world with a specially evolved generation as desired by all the saints of yore, then the Shiva Tattwa has to be attained...

You have to understand the various dimensions of Shiva Tattwa. By becoming a Hindu or a Christian you do not attain Shiva Tattwa. Appearance of any religion is misleading. When you attain the Shiva Tattwa then you worship both Śhrī Rāma and Mohammad Saheb. The worship of each incarnation is equally important. He is Rāma and he is Rahim. He is Akbar and He is Viṣhṇu. Then the inner feeling will thus blossom that the fragrance of Dharma will flow from you. But for this

actualisation I see no other path except Sahaja Yoga. Till there is Sahaja Yoga how will people be able to worship both Śhrī Rāma and Mohammad Sahib? In Sahaja Yoga we worship Śhrī Rāma, Mohammad Saheb, Ali, Fātima, Lord Buddha, Lord Mahāvīra and other incarnations because they are worshipful. We are nobody to judge who is greater or smaller. When you dissolve in the ocean of Shiva Tattwa then you know that these are part and parcel of Lord Shiva. All of them reside within us. Till this dawns upon us, the growth of Sahaja Yoga could be slow. But Sahaja Yoga is the reality, the truth. All other things are transient, hackneyed and talk.

The strange thing is that Sahaja Yoga has spread so fast abroad. They are deep people. They meditate and introspect daily. We should learn from them. Apart from Jesus Christ they had never heard of Lord Shiva or any one. In a place in Russia where they have not even heard the name of God, 22,000 people have come into Sahaja Yoga. How did they grow so deep compared to us who have been going to temples, doing rituals, etc.? What is our shortcoming because of which we are unable to grow deep? The reason is that we do not witness ourself daily. First witness yourself. Focus on yourself. From where they developed such a focus I don't know. They never ask what will become of their family, money, jobs, etc., their only concern is their ascent. When they attain this Tattwa, all their problems resolves themselves. The power of Shiva Tattwa is such that it resolves all the problems spontaneously. All sorts of lost people, drunks, etc. have risen out of their mire and are now shining

forth. But we people are still going round and round in some Chakra. The Chakra should be finished.

Today is Shivaratri, you should attain the Shiva Tattwa. He will bless you with all the virtues. Shiva Tattwa has such qualities that Dharma will dawn upon you in Sahaja Yoga. In Sahaja Yoga you will get all the enlightened wisdom, knowledge, sweetness and boundless virtues. But first in all humility we should know that we have not attained Shiva Tattwa yet.

Secondly, all the powers will flower in you spontaneously. You would not have to do anything. You should witness yourselves' and not worry about your relations and others doing Sahaja Yoga or not. You cannot force any one to do Sahaja Yoga. Witness yourself, know thyself, this is the meaning of Sahaja Yoga. By looking at your example others will take to Sahaja Yoga. After attaining this great Tattwa you will become so powerful that so many people will get transformed by you and the world will change. This world is for transformation.

Some people find fault with democracy, the fault does not lie in democracy but in human beings. Anything you will bring will get spoilt, because the quality of deterioration is latent in it. We may take great care to preserve pickles yet after awhile it starts spoiling, the same is the case with human beings. Whatever you make will spoil because negativity is latent in it. Till there is negativity in human beings whatever seed he will make, it will bear that negativity. It may run smoothly for a while like the Gandhian program worked for a while under Gandhi and then collapsed under the weight of its faults.

But that program was necessary for the freedom of the country. But what is happening after gaining the freedom? They even want to stop the song `Vande Mataram' [Glory to the Mother] which was on the lips of every freedom fighter. My father faced the bullets but he unfurled the national flag singing this song. The language in which the song is composed does not matter. In how many languages is My Ār.ti said? They won freedom but they do not know the instrument of the self. The attainment of deep, noble qualities within us is the Shiva Tattwa. Lord Shiva is the bestower of that love which resides in our heart and flows out embracing others. He gives us the power by which our love is enthralled (Alhadāyinī). Like singing `Vande Mataram' entrails us to a joyous height.

Today while singing the praises of Lord Shiva the same feeling comes. This Shakti has been given by Lord Shiva that is why He is called Anand Dayak. There are several constituents of this joy like, Nīrānand, Ātmānand, Alhad... these resonate with our emotions as a flower resonates with fragrance. In the same way the pure, beautiful, noble feelings in our hearts towards something is `Alhad' by which we are enthralled. Then there is no desire for anything else. The power that ignites, manifests and expresses this at the appropriate moment, is Lord Shiva. He gives it through the medium of vibrations. Even if you take the name of some great realised saint, all My hair ends stand and the vibrations start flowing.

The ties of love that bind Sahaja Yogis together is Shiva Tattwa. The deep concern, the pull, the feeling of one's own that Sahaja Yogis have for each other also comes

from Shiva Tattwa. This cannot be attained from anything else, therefore we should attain the Shiva Tattwa.

In Bosnia thousands of Muslims are dying of starvation under inhuman conditions but no one shares the feeling of one's ownness with them. Even the Muslim countries with so much wealth do not rescue them. The day that Shiva Tattwa is established in the world everything will be alright. Everyone will embrace Vishwa Nirmalā Dharma and become Sahaja Yogis, all problems will be solved. It is prophesied that this will happen in the next 8-9 years. May the world be transformed through the light of your Shiva Tattwa and all the crisis created by human folly end.

Today we have to pray to Lord Shiva to establish our Shiva Tattwa within us. Many people have achieved high positions, amassed wealth, written books, etc.; the movement of today is the revolution of human transformation. This will solve all world problems. For this no sacrifice or penance is needed.

Everything will work out spontaneously. There is no need to worry.

May you attain Shiva Tattwa, this is My blessing.

Contents: 1993-03-11 **Talk to Sahaja Yogis, New Dimensions in Sahaja Yoga, Pratishthan, Pune, Maharashtra, India**

Quote: Whatever donations are collected for a project, should be spent on it and not diverted elsewhere.

[SYNOPSIS!] [Now we have to become active in Sahaja Yoga. We have all got vibrations and you know what the Chakras are. You know how you can keep good health.

You know how to live a very balanced life. What is the purpose of getting all these powers and why has God given you these powers? You should think of it. When are you going to execute them. We have to think, what we are going to do about Sahaj Yoga.

Spreading Sahaja Yoga is alright but it has to show some practical results. Unless and until you show some practical results it is not going to have any effect on other people. Let us see on which grounds we can go and what we can do?] [What is the basic problem which can attack Sahaja Yogis? The Western culture is coming so fast on your heads and another thing is that very low level creations are developing. Like drama, cinemas, books and newspapers. What should we do about it? One way is to criticise them. But we do not want to do that. Then what should be our attitude? Take the children to see such good dramas. Now in Bengal you will not find such cheap things. Their character is such. They cannot bring down their level. Of course dramas can be humorous. Mostly Marathi dramas are with music. In our times every drama we saw was a class drama. And people were so particular about music. They knew all the songs. In the same way cinemas which are good, which have a deep meaning should be found out and prescribed. Gradually you will find a change in the cinemas. Secondly, it will have a very good effect on your children. If our children see all kinds of useless cinemas they will be finished. We should not accept anything which is not good and does not convey anything sensible or constructive. Once you are disciplined you can discipline others.

My parents used to see every play which we were supposed to see. If they found it was alright then we could see.] [In Maharashtra our sangeet is Natya Sangeet. If we cannot appreciate Natya Sangeet then what are we going to appreciate. All of you should try to understand classical music. It is very important because as I told you that this music has come from Omkāra. Look at the Western Sahaja Yogis. They cannot stand any other music. These things should now become part and parcel of your understanding and they would not have cheap music which is absolutely sickening. We have to develop our music through ragas.

You must listen because through vibrations you appreciate music better and get much more joy, through the music vibrations are flowing. If the foreigners can appreciate our music so much then why cannot we Indians? For our children you must from now only make them listen to classical music and also Indian music, which is based on some such classical tunes, because it is the pure music. We have to find out what are the good films and we should support these films. Films which give you good ideas, constructive ideas, we can decide another committee who will decide which are the good films. Killing, violence, our children will learn that. We have come here to get realisation, peace and joy. If the children become so turbulent and violent, how do you expect them to create peace and joy.] [The third attack comes to us from the media. We should also certify which newspapers we should read.

Anything we find good, statistical, that is going to help us. Anything which will help to spread Sahaja Yoga, you

all should try to preserve the cutting. I am writing a book about the problems of the west and I was writing about criminality in the west. In one of the magazines I found all the statistics about India.

But India is the safest country. Violence is the least here, compared to the Western countries. Despite that their police department is very good still such a lot of criminality is there. Why? Because they do not talked about Dharma. What is your Dharma towards your country? We in India have a Dharma towards our parents, wife, husbands, etc. It means how a human being should behave; how a human valency should act towards the surroundings, towards the relationships. We find that the children who are born in Sahaja Yoga are mostly born realised children. If you feed them proper nourishing ideas, one day you will have a race of people who will be very sensible and can lead the whole world. For example in the Western life there is no idea about morality. In democracy, as it is there is no attention at all to your morals. Science is immoral. It has nothing to do with morality. Who is going to work out this path of morality. This is what you Sahaja Yogis have to do. Jointly, understandingly you have to do it. This moral standard has to be set so that people should see that as a group we are very strong and moral. Individually you people are very moral. You do not smoke, drink, tell lies, but when it comes to groups there are problems.] [Another things is to find out all the good books written by different people. Sahaja Yogis must respect themselves. You are saints. Again and again I say so. You have to respect yourself. You should not get into some sort of a mad fashion which

comes along. What is fashion? It is nothing but the entrepreneurs.

They are making fools of us. Today they will say you dress like this and tomorrow they will say dress like that, because, they have to make their machinery and business run.

So you will have piles of dresses and you will say I have no dress to wear. Once you decide that this is the kind of clothes I am going to wear and I am not going to pay too much attention to this. If it is something artistic or ethnic then young people should wear it, because they should also support the artist. Even the sarī is also a very artistic thing. Eighty percent of our villagers depend upon what they make out of their spare time. I do not want it to be regimental, that every one wears the same type of dress but try to make a model. Variety makes you beautiful. But in that one thing should be there that you should be decently dressed, because you are a Sahaja Yogi. You must not behave or dress in a manner which is indecent or try to attract attention of others. You must stand on your self respect. Once you start respecting, you will know how to behave. Discipline comes to you from self. Immediately you will know I should not have done this or that.

Respecting yourself is one of the most important things in Sahaja Yoga. We should not by any chance indecently expose our body. Supposing, there is some Sahaja Yogi who wears funny dresses you have to correct them. We should wear our Indian dresses. Our dresses are beautiful. There is one thing about Maharashtrians, that they must fight. They must pull down each other.] [You

must put down in the magazines all such beautiful experiences of Sahaja Yogis which have taken place amongst you.

Some of the experiences are really unique. In the field of science and art also, Sahaja Yogis should step in. In Australia there are such artists who have got international prizes. In money matters whatever the money comes for it should be spent on that only. I put the money for various purposes in envelopes. You must think that the way of Sahaja Yoga is that for whatever you have received the money it should be spent for that only. Whatever happens you should not spend it for anything else.] [In the Washi hospital many people will come. Many will come go back. There should be a committee formed in the hospital where they keep a register. They should note every point of the patient. When he gets alright then he will have to write that I have recovered. We need some volunteers and some doctors.

We can pay a salary to the doctors. We need nurses. The money will be arranged.

So we will not take money from outpatients but those who stay in the hospital we will have to charge them for their rooms, air conditioning, food, etc. We should charge only that much money by which the hospital will run. First write a letter and send a photo and then they will tell you whether they can accommodate him in the hospital or not. We are thinking of making a research centre in this hospital. Many doctors can get their M.D.] [People tell Me that you have cured thousands but you have not made a list.

So you make, at least of the people you have cured. Like we have many photographs. We are making a collection of these photographs in Washi. Whoever gets a photo like this they should send a copy first and then send the negative. All such miracle photos should be sent to Washi where we are making a library. Also books will be kept in a library in Washi. We will put some people there who will make a list of the books lent and who all have benefited. All centers should keep a list of Sahaja Yogis and their addresses and telephone numbers. We should go to the schools, universities and talk to the boys and girls. Like this there are many fields into which we have to go. Lots of dimensions are there. We should look into the problems of the young Sahaja Yogis.] [Criticising each other when you have all become saints does not mean anything in Sahaja Yoga. Even if someone has some fault then by looking at the faults goodness will not come into you. Look at your own fault and see the good points of others.] [Especially in our country the women are very big Shaktis. If they start getting involved in such nonsensical things then that is the end of Sahaja Yoga. Women should be very careful, because they are the Shaktis. If they want they can destroy the whole world or if they want they can enlighten the whole world with their light. Women must remain in the background. If the time comes, then they can become the Rani of Jhansi. We have had at least 700 marriages in Sahaja Yoga and four-five marriages have been such problems and the Indian women have been the cause of it. It is amazing that the foreigners instead of finding fault say that does not matter, they will get alright. There should be a

committee for the already married people. They should see why the marriages have failed, why are there quarrels between husband and wife. Many marriages have become alright. If there is something which cannot be solved, then divorce can be done. Sahaja Yogis have a problem where the husband is a Sahaja Yogi and the wife is not, or vice versa. It does not matter. Sahaja Yoga is your own thing.

So why fight over it? It will get alright by itself. But if you fight then the husband or wife will never understand Sahaja Yoga. They will understand it through your love, understanding and peace. You cannot force Sahaja Yoga on anyone. You have got Sahaja Yoga because of the Puṇyas of your past lives. Only those who have the Pure Desire can get Sahaja Yoga. Many people come to Sahaja Yoga to get their illnesses cured. Please do not treat anybody's illness.

Why do you have to do? My photo can do everything. You can make them do three-candle treatment, or water treatment but do not touch. No matter how close that person is to you, do not touch them with your hands, If that person is unable to do himself and cannot sit, then it is a different matter. Normally do not touch him with your hands, otherwise, you will get caught or you will get some fault in you.] [You can cure simple illness, learn the method of curing, which are the Chakras and their science.

But there is no need to put your hands on them.] [One should eat less sweets and fried things should even be less than that. Do not eat `postman' oil in Sahaja Yoga and one should not eat groundnut oil. One should cook in

less oil. Men should see that their wives are making the right kind of food. One should reduce the intake of chillies. Maharashtrians eat too much chillies.] [Nobody can tell Me any thing. I know everything.

Some of the Sahaja Yogis are so horribly against each other. Maharashtrians have a special sense of saving money.

Some people complain about price of tapes, etc. for poor people. If you are so much worried about the poor people then buy one tape for yourself and another for some poor person and help the poor. Because this money goes for Sahaja Yoga. I do not need your money. In any case God is free, vibrations are free, everything is free. But if you have to publish a book they have to spend money. But this is the attitude. Especially the Maharashtrians. Even in Ganapatipule it is the same. We pay lakhs to get the musicians for you people. Who is going to pay for them? To the Gods there will be no dearth, but you will have less of money by this attitude. Whatever you have is because you are Sahaja Yogis.

So you have to serve Sahaja Yoga. If you are miserly then you will not get the Lakṣhmī Tattwa. Every one should daily ask themselves what have I done for Sahaja Yoga? When you fall sick Sahaja Yoga cures you. Your Kuṇḍalinī cures you. Whatever benefits you have got, have all been because of Sahaja Yoga.] [You have to understand that there is a very big revolution which is going on. There are fifty five nations where Sahaja Yoga is going on. In one town alone there are twenty two thousand Sahaja Yogis. I meet them only once a year. They are there up to Siberia. Now your thinking should be that I have to now

do something for Sahaja Yoga.] [I would say that you all Indians have to know Hindi language. You must know it. It is your national language and you all must know Hindi. We should all know our Sahaja language. In Sahaja language we talk of our Chakras. We do not talk that a person is good looking or bad looking, who is dressed up like this. It is all superficial. We talk about Chakras. This Chakra is not alright. But we say that this Chakra within me is not alright. For others we need not know. This is very wrong to tell others that there is a bhoot on you. First of all the new comers who come do have problems, bhoots etc. according to Sahaja Yogis. You can learn Hindi if you read Sharat Chandra. There are twenty-six books of Sharat Chandra. He was a realised Soul. There are so many realised Souls in all the countries of the world.

So we have to be literary people. The whole atmosphere has become so materialistic that we cannot talk about literature. Sahaja Yoga is not only for your individual self but it is for the masses. It is for the whole world. How will you transfer it unless you have that medium of very balanced thoughts. Especially Maharashtrians must know that Marathi language has got words from Parsee, Arabic and every language, including Urdu.

So we can have some people who can encourage these kinds of things. There are many Sahaja Yogis who are writing beautiful thoughts of other people. First you start doing it, then even the masses will do it. For Sahaja Yogis it is very important to read. The personality becomes much better. For getting people into a literary atmosphere we will have libraries, but then our Indian

conditioning are such that you borrow a book and never return it.] [Never try to exploit another person. In Sahaja Yoga if you start exploiting you will be exploited, because now you are in the kingdom of God. This is something very much characteristic in us. We Indians are very clever and cunning people. Instead of talking ill of others, we can say how generous this person was. All these qualities which have been talked about, should be visible to others. They should be enlightened. If they do not get enlightened then why do Sahaja Yoga? All of them have great love for Me, but they will do nothing for Sahaja Yoga and they do not even try to make themselves such that people would say, these are Sahaja Yogis.

So we should now do something by which we can relate that such and such person has done this great thing and the other person has done this great thing.]

Contents: 1993-03-19 **Press Conference (Medical and Scientific), Meridian Hotel, New Delhi, India**

It would be such a great thing, a Puṇya, if you [media] used your power for the right things.

Contents: **1993-03-xx Message related to Sufi Saint Nizamuddin Auliya, New Delhi, India**

He was a realised Soul and it would be auspicious to offer a chaddar [shawl] on his Mazar.

Contents: 1993-03-20 **Talk to Sahaja Yogis, Birthday Pūjā Felicitations and Seminar Opening Address, Scout Camp, New Delhi, India**

Stephan Taylor:..... What are the seven T's of Her seventies?.....

Dr. Szpiro: [MISSING.] Guido Lanza: [MISSING.] Gregoire de Kalbermatten: [MISSING.] Rajesh Shah: [MISSING.] Romel Varma: [MISSING.] Dr. Valentina: [MISSING.] Dr. Amjut: [MISSING.] Dr. U.C. Rai: [MISSING.] Ashish Pradhan: [MISSING.] Rajesh Shah: [MISSING.]

Shri Mataji: After listening to all these beautiful reports about Sahaja Yoga, I Myself start wondering how it has worked out so well and what must have happened that in those days of Kali Yuga it has not only worked out, but it is tangible. Scientifically, we can prove it.

Of course, the health of a person is the most important thing and that has is to be brought to a normal condition is the basic of Kuṇḍalinī awakening. But still, the way it has spread, the way it has worked out is more the credit to you than to Me. Because these are special times, as blossom times and so many of you who were seekers before, seeking truth all over, going to Himālayas, standing on your heads, fasting, doing all kinds of renunciations, everything, now have taken birth and are normal people, householders.

This was all promised that such thing will happen. Only with such people Sahaja Yoga will work out.

So, I would say, whole thing is a plan which has worked out. You all took your birth at this special moment. Even if you see the position of stars and all that you can see clearly how everything has clicked together. It all a Divine plan, but, in your case, it is your own decision because we are human beings and you have been given freedom to choose. It's your own decision to take to

Sahaja Yoga. This is the time when there are billions and billions of seekers. Seekers are banging their heads all round. When I listen to the stories of the Sahaja Yogis who came to Sahaja Yoga, I am really astounded the way they were at it, the way they worked hard, the way they did everything, whatever the false Gurus told them, whatever the books told them they ransacked the libraries, everything and were so desperate for it. This has come from your last lives, that you are seekers, but you have been seekers also of the same type in your last lives and you took birth now, at this moment, with your decision that you have to come to this Earth. Maybe you are not aware of it. But the second decision that you take is to come to Sahaja Yoga. Normally, if you see, there is market about these Gurus all over. They have a life, an ascetic type of a life. They wear saffron clothes or, I don't know, they wear also some horns or something to impress people. They have so many ways of publicity, so many ways of collecting people, mesmerizing and so many are lost. Specially for the people from America and all rich countries, you see, it was more alluring that you could pay for it because they told Me that if you can pay for it, then you are sure you know what it is going on. With that kind of a background which came to them in this lifetime that money is the one which gives you validity.

And Sahaja Yoga started in a very small way, as you know, with one person. And I used to cure people one ofter so many people were cured, but still they would not come to Sahaja Yoga. No commitment, nothing. They never felt any responsibility that they should help others,

but on the contrary they would collect so many if I cured one person, he would collect ten more and bring it to Me. Like an agency evolved. Also so many Sahaja Yogis in countries started curing people. They found that all people who were cured were useless, were no good for Sahaja Yoga.

So I told them, Use My photograph. Best is to use My photograph, then you won't catch and they will develop that Śhraddhā, that sort of a dedication, at least for the photograph. Then, gradually, they'll come to Sahaja Yoga.

So the second choice that you have made a decision that you are committed to Sahaj Yog. You could have done it, as others have done it, thousands, who just got cured and out of it or who had some help and got out of it. But no, you are committed. You are committed to it. Now this sense of responsibility, this commitment is a sign of a higher awareness. Otherwise, what is there to gain in Sahaja Yoga, if you see from material point of view? I would also say for doctors, you see, it's easy to tell them this happened, they got cured. They must be getting frightened that, If this Sahaja Yoga is going to cure everybody, what are we going to do? How are we going to earn? After all, we've studied for seven years, spent so much time and now this Sahaja Yoga is curing everybody.

So, what are we going to do about it? And they could be quite frightened and they could be thinking that, whether or not I have anything to do. I know of one doctor who himself has no practice, but he's after Sahaja Yoga because he thinks all doctors may have to starve. Is not

so. Of course, Sahaja Yoga is definitely curing people. Even en masse, it can cure, no doubt. Still there are so many left for the doctors to cure them, so they shouldn't worry about that point. But one thing is definite, if you are a doctor and you know Sahaja Yoga, you can easily help the patient to be all right without going into diagnosis or other procedures you have. They're very, very simple. But, I tell you, it's a business now. Medicine has become a business. When we were studying medicine, we had to remember each and every prescription, every word of it and the doctor had to prepare it and the compounder had to make it and the doctor was responsible. But nowadays there are industries which are creating these medicines. Like these antibiotics are prohibited to Sahaja Yogis, but for anything they'll give you antibiotics and it's a very, very dangerous, very dangerous thing to take antibiotics. But for doctors it's very easy to just prescribe antibiotics and take the fees for that.

So the whole thing has become so industrialised. Everything is an industry. Even if you have to buy seeds for your farm, you have to go to some industry. In the same way, medicines have become like that and naturalness by which some of the things would have worked out, very easily, very cheaply, you cannot do it because for a doctor, unless and until he prescribes something, very high potency type of a medicine, he's not regarded as a great doctor.

Under these circumstances, we are now Sahaja Yogis. I would say the Sahaja Yogis must have full faith in themselves. First of all, they must practice Sahaja Yoga

at least for ten, fifteen minutes and there is no need for you to go to any doctor. No need to purchase any medicines. No need for you to get diagnosis done. Like the other day we had a doctor who is having a hospital, a kidney hospital and he's doing dialysis.

So, this doctor came to Me. He is now having a kidney trouble. I said, Doctor, I'll cure your kidney on one condition, that you stop dialysis because you know that by dialysis you are not going to cure anyone. He said, I know that, but before person dies dialysis he must become absolutely a banker, absolutely a banker because he has to pay for that dialysis, no money for his children, no money for his wife and he just dies as a bankrupt, giving all this money to that dialysis machine.

So he said, “How can I do it?" I've bought all these machines here, so expensive and now what can I do with it. I said, You give it to somebody else. At least, you get your money back. No, no, no, you see, I've invested so much money.

So, you see, the thing has no become an investment.

As Sahaja Yogis, as Sahaja Yoga doctors, we have to think how we can reduce the problems of this world. If you start everything weighing in money, then it won't work out. If the doctor just thinks that, I have to cure this patient, he cures that patient Just, say, without taking money. It's very difficult, but supposing he does that. Without taking money he cures that person. Now what happens? He might think, Mother, how can I earn? You have to believe that this is Divine Power. Now, still we are sometimes on this mundane level. This is Divine Power and the Divine Power provides you with

everything. Now believe Me in that. You want money, you'll have money. No problem. Which way you'll have, you can't say. Any way. Suddenly, you will have money, as much you like. Whatever you need money for, you will at least have that provision.

So this faith has to be very strong. What Rajesh has told or these people have told is true, but they have a complete faith that this Divine Power will give everything.

So, once you have that deep faith within yourself I mean I cannot say you can just bring the faith and put it in a heart, but the thing is that it is to be inculcated. You have to meditate and inculcate this faith within your heart, that we can do all these cures without taking any money, without anything, but there will be money, money for your use. You won't become a rich man like Ford or anyone, but you'll be a sensibly paid fellow. You don't have to worry about money because you are a Sahaja Yogi and that How can you work, Mother, when I have no money? You just try. I tell you, they have told so many miracles of health, but about wealth, if I have to tell you it will take at least hundred days, somebody was writing miracles about wealth and the whole thing came up so much on My head. I said, Forget it. You cannot publish it. It's so much. Everybody has gained. You know that.

Somehow everybody has gained a lot a lot in wealth also.

So health and wealth, but above all is your spiritual wealth, which is the one which gives you joy. Why do you want money for? Money for getting joy. But if you get joy, why do you want to have money? It's a headache going to the bank, signing the cheques, making mistakes, income tax on your head. If you take that kind of an

attitude, I can tell you, assure you, you will have no problem. But I have seen, after coming to Sahaja Yoga also, people start worrying about money, too much. Then sometimes they get into troubles, I know. You should not worry. There are so many things in which we get involved, like they come to Sahaja Yoga, the first thing they do, Mother, my father's uncle's wife is sick, so will You cure. They'll bring her down.

Somebody, my daughter, my father, my brother or someone is sick. First thing that goes into their heads, Now, this is a lady we have found out can cure. All right, how can we use her.

So where should we plug her? You see.

So they bring all kinds of sick people. That's one thing. Then the second problem comes in, Mother, I have this problem, financial problem, financial problem, financial problem. Afterwards, very late, sometimes, with some people, they start a saying, Mother, my vibrations are not there. I would like to have my vibrations. I would like to feel the vibrations. I would like to be one with the Divine. If it is the other way around, everything'll work out. First you should say, I should have my vibrations. I should feel the Divine Power. Once the Divine Power is in your hand flowing, what do you want? So now this where we lack. I'm not saying you should have blind faith, but you should have Śhraddhā, is an enlightened faith within you where you should see that something has happened, this has worked out, so why not the other thing will work out also? This, once is established, you will really find that all your so-called problems will dissolve into something. There will be no problems. No problems at all.

So for Sahaja Yogis it is very important that they should meditate for ten, fifteen minutes when they are in Nirvichara, in thoughtless awareness, where they will grow spiritually. Once you grow spiritually, then the rest of the things follow. Like, you see, somebody's begging on the street. All right. Then somebody's running after some minister, new minister.

Somebody is anxious to buy a car or something, a house or something. But supposing there is somebody who can give everything. Everything, you can get it.

So why not get that? If you can get that thing which gives everything, then why not get to that and immediately you will see that, as soon as you fix your attention onto that, you will see that all problems will puzzle out, absolutely. But that kind of a faith is I have seen that is rarely there, but now there are so many who have found Sahaja Yoga so miraculous, who have come up to it and it works.

Like I know of a lady and she was told by doctors that you have developed cancer. She's an impossible.

I cannot *[UNCLEAR]*. I am a Sahaja Yogini. How can I develop cancer? Said, “Don't want to believe it." “No, I don't." She went to another doctor. You have no cancer. Only saying that has cured her.

How can I have cancer? Only saying this thing with complete faith in herself has saved her. It might have because cancer disease is all the time coming, going within our body. Is not something is like our mosquitos, I must say. But when she says, No. It cannot be. It cannot stay. Not Me. It's just finished.

She came and told Me this, I was amazed at her. She said, “Mother, I just don't." And it worked out.

If you have faith, cancer can be worked out, only with prayer also. Any disease can be worked out with prayer. But this faith part is very important. What Rajesh said is correct. I know of another fellow, Mister Sharma from Bombay [Mumbai]. His wife was suffering *[UNCLEAR]*, his mother was suffering from cancer *[UNCLEAR]*. He was in Bombay [Mumbai] and he received a message saying she's going to die within three days. It's all galloping, you know and this happened and he went to Rotha. He saw his mother dying, felt terrible and he just prayed, Mother, cure my mother somehow. She wouldn't even talk.

They said, Three days she will die. After three days she was out of hospital. He brought her to Bombay [Mumbai]. They took her to the cancer hospital. They said, She has no cancer. Now she was not a Sahaja Yogini, but the faith of the faith of this man. Because now you know there is, there is God. You know it.

It's actualisation You know it. It's not just telling you, There is God. There is this. Nothing.

Now you all have become realised Souls, you have become wallis, you have become Ātmāsākṣhātkaris, so now only thing is have faith in yourself. That's all. All great people, like we are sitting here with Nizamuddin here, such a great incarnation I would say, a great realised Soul. I came here first before coming to Bombay [Mumbai]. I came here and after that many people started recognizing, many Sahaja Yogis came here. Now what was the difference between him and you was that he had complete faith that he was one with God. He had

complete faith. That's the only point sometimes missing in Sahaja Yoga which you should try to have. Once you have that, will solve all the problems of the world. All these conditionings, all this ego will drop out like that.

So try to understand that such a great responsibility is on you people. There were only few here, one in *[UNCLEAR]*, one Kabīra, one Nanak Sāhab, one here, one there. But now you are so many and the responsibility is to transform the whole world and to help the whole world is on you. And a simple thing is to have faith. Trust yourself and have faith. I am sure one day you all will be able to cure many, to help many, give realisation to them, transform them. As it is, I'm seventy years of age and now you all have to come out and give realisations to people and transform this world. It's very important by which we solve all our problems. It is very important to understand.

May God bless you.

Contents: 1993-03-20 **Conversation with a Muslim Priest and Sahaja Yogis (Hindi), Visit, Nizamuddin Shrine, New Delhi, India**

Shri Mataji: We worship Mohammad Sahib, you do not do Pūjā but we do Pūjā to Mohammad Sahib.

Muslim priest: Wah [wow].

Shri Mataji: We do [worship] Ali, Mohammad and all other great souls. We worship and believe them all. We worship them, we believe them all. Also Rāma, Śhrī Kṛiṣhṇa, Isa Masiah [Jesus], Mahāvīr, Buddha. They [referring to Sahaja Yogis] worship and pray all because they have understood that all are flowers of the same tree. All these

flowers [referring to incarnations and saints] have come from one tree only, but we pluck these flowers and then now are fighting for these dead flowers. The flowers that are alive that is what we need I know of. Let us see now we have Hindus, Muslims, Jew [talks to the priest] the doctor that said he is a Jew, these are people [Sahaja Yogis] from all countries, there are Japanese and from all countries from 56 countries. In Russia we have such people in thousands. Now they [Sahaja Yogis] all have become Sufis. Until this does not happen there cannot be harmony and peace and we will not get any peace or happiness. This hatred is not going to benefit anyone, whether be a Muslim or a Hindu. Everything else is useless.

Priest: Yes, that is true.

Shri Mataji: And this is what we are doing. Now only few have come here, only few chosen group have come here. Otherwise in each country there are thousands such people [Sahaja Yogis]. Because they are `bande' what you call [bandey is a terminology used for a seeker in suff]. They are `bandey' who are seeking. First there is a question within with which a person seeks. Then there is `bandey' that means who has the answer.

So now these all people are bandey and have received it because they know what is and what is not. Now we have to understand everything. People do not understand all that is written in the Quran at all. My father has done translation of Quran-e-Sharif in Hindi and it is written over there that there is only one and we have to become one together and live in harmony and peace. We need to think what will happen to our children. There should be

only peace and harmony. There is no profit in fighting within and with each other. It is all useless. Now look at us, there are thousands. [To the priest:] You have seen it now, they have come. No one is fighting with anyone, all are peaceful, husband and wife do not fight, no one looks at other's wife, others children. All have clean eyes. Normally one does not see such things in foreign lands. We might have that here in Muslims or so. But these people have managed to get out of that dirt from there and have landed here, themselves, because everything is inside us. Islam is also within us, everything is within Priest: The whole Qayanat [universe] is within us.

Shri Mataji: Yes, everything, everything and when this happens then there nothing left for a man to think.

Priest: Yes, he [God or Mohammad] says “first you become mine and then the world will becomes yours."

Shri Mataji: Yes, you are right.

Priest: When you cannot understand our self, then how can the world come to you? We do not know even ourselves.

Shri Mataji: We do not know our `self', we have to know that our `self'. For example, there is a mirror.

So one fact is that you are the one who is looking at it, then secondly, the *[UNCLEAR* person/reflection] that you are seeing in that mirror and the third is the `act', the action itself of seeing: these three things, people are struck between these things three things. But if you understand that you are the mirror itself, then there is no fight, no reason to fight. When you find yourself, then there is no fight. Look at them just by *[UNCLEAR* singing/coming here] they have become Ali. You can also

do it. Just open your hands. Try this. You have not experienced the `Ruh' in true sense. You will start feeling very cool, your hands and your head will become cool.

Sahaja Yogi: You can turn the fan off.

Shri Mataji: yes if you want you can turn the fan off. You are feeling it.

[Referring to the person in the front:] Muslim feel it very fast. I have seen that Muslims get and feel it right away. Like that. But they don't come in [Sahaja Yoga]. Now see here, how do they realise the essence of Nizamuddin' place, they do not know him so well. But once they feel the coolness in both the hands, they know it. That's it.

Sahaja Yogi: Mother the hands have turned as cool as ice.

Shri Mataji: Until we do not open our eyes, we will stay in darkness. In the darkness, like holding a snake when there is no light in the room, everyone tells the person, it is snake but the person does not listen because he cannot see things clear in dark, he says, `no this is only a rope'. And once the light is one, he himself will realise and throw the snake away. Now these people have stopped drinking alcohol. I did not tell them to do so. It just happened. They do not drink even little. In fact Muslims will drink but they will not. No smoking. Nothing. Look how are they standing having left all these things. Overnight they have stopped drugs. You have listened to the doctors today no? They have treated so many people.

This should happen with all. We are hoping that this realisation comes to all.

Priest: This is about me [gives something to Shri Mataji].

Shri Mataji [looking at the pamphlet]: You look smaller in this photo than now. [Smiles.] All *[UNCLEAR* are/look] smaller in front of a Mother.

[To a Sahaja Yogi:] This is his photograph. He looks young there.

[To other Sahaja Yogis:] there are other such places, like Sāi Nāth also.

[Another person from the group talks something in reference to Lalit Bandhari and his dedication to coming to this place regularly while others try to get some water for Mother.]

Shri Mataji: Yes, all I tell them [Sahaja Yogis] to come and visit this place. [Looking at the elder priest:] So there are many Sufi people here.

Priest: Yes, suff are many but believers are only handful. The one who see self can see all.

Shri Mataji: It will be nice if Sufis realise it. [A Sahaja Yogi tries to give more vibrations to the priest and then says he should feel on the head also.] Priest: It is about connection. I know that, we are connected.

Shri Mataji: That is it. Only one truth.

[Elder priest shares his experiences about what a Fakir is and his experience of outside world as mad house and shares that but for a Fakir (seeker) his place is higher than a Bādshah (emperor). As he gets louder Shri Mataji calms him down. Shri Mataji then tastes the freshly cooked sweet from earthen pot and leaves the Shrine.]

Contents: 1993-03-21 **Birthday Pūjā, Satya Yuga, New Delhi, India**

[The new song `Happy Birthday from Our All Countries'.] It is very difficult to speak even for Me. To see so many Sahaja Yogis sitting here with such shining faces from all over the world, as if My vision has taken its form today. I see in you the saviours of tomorrow who are going to save this world from all the Kali Yuga calamities that are surrounding us.

It is coming from all sides, while you people have really taken your second birth from this pond of Kali Yuga and have really become beautiful lotuses of different colours, hues, fragrance and beauty. Instead of you celebrating My birthday, it is better I celebrate your birthdays! [Applause.] As I told you the other day, that it is you who are such great seekers, seekers of truth, of love, that it could work out; otherwise it would have been impossible.

To even transform one person is very difficult, but you were so sensitive and so deep that this subtle knowledge, I do not know how it penetrated your being. It is unbelievable. I cannot believe Myself what great people have taken birth in this Kali Yuga. No one can believe that there are so many saints sitting before Me, so many walys, so many nablis are sitting before Me.

In the history of spirituality, it has never happened. Even in the heavens there are few Devatās and devas, not so many, one better than the other. Such beautiful heart, such brilliant brains and such active attention. Really I thank you all that this 70th birthday I could see so many people which I never expected.

You know Sahaja Yoga was started with one person and then those who came also out of them some were power oriented, money oriented. All kinds of people created problems for us. One after another, so many problems came and also there were many who were of a very low level seekers.

But I find today they have all come up beautifully. I cannot distinguish one from another, the way it has happened and the commitment you have to Sahaja Yoga is the greatest blessing for this world.

I could not do it alone. You know that, if I could do it, I would not have needed you. You are the channels and you have to work it out further and further.

It is really remarkable the way Delhi people have organized everything [applause]. First of all, everybody was very much keyed on to the 70th birthday. I do not know what was the reason, but whatever it is.

And the Delhi people said: “This time we are going to celebrate, Mother, Your birthday in Delhi." I said: “Everybody is on it so be careful, it is not going to be easy. It will be a big headache, so many will be coming down." But they did not expect so many, I am sure. People are coming, a hundreds are coming from there a hundred from there, I said: “Are you worried?" “No, we are very happy about it!" I saw their enthusiasm, their organization, the way they have done it.

The best part of it is that Delhi is a place where all kinds of politicians live, have groups and politics and all that. But in Sahaja Yoga, in Delhi, there is no politics [applause]. There is no quarrel, there is no pulling each other's legs. It is a very remarkable thing to happen in a

place like Delhi, where every day what you hear is that even in our Parliament they are beating each other. Perhaps in this hell only this goodness was to be born and to be manifested by Sahaja Yogis.

The knowledge of Sahaja Yoga, as you know, is extremely, extremely subtle and it is not easy to penetrate into the so-called people who call themselves intellectuals or who are absolutely bowed down to their conditions.

So to one side we have the masses who are ignorant and to the other side the classes who live in the frame that they have made out of their brains: both ways, I think, they are extremely gross.

But the way they have absorbed this subtle nectar of divinity is something unbelievable. Nobody can comprehend even that there were so many born after My birth on this earth, or some maybe before also, very few. Just after My birth they were born here in this world to get to Sahaja Yoga.

But when I saw the world I was shocked, more shocked than Kabīra himself. I said: “How will I talk to anyone about it?" My family members, I did not know how will I open the subject to them. It was impossible, so much was the darkness of ignorance. “How will they believe that there is really Divinity, there is totality waiting for them?" They all believed into some sort of a religion which had no connection with reality and it was impossible even to envisage the method by which I could talk to them.

I remember the first incident when we went to Nargol where I had opened the Sahasrāra, the first person who got realisation was a Gujarati and a jeweler. Immediately

all the others, there were hardly about thirty-five, they started saying: “Of course he is a rich man, he is a jeweler.

So Mother has given him realisation." I think it was the first and the last time I really got angry: I started shouting at them, I said: “You are good for nothing, useless people you can never take to Divinity and I have really thought to stop it now. Then I should take another life, another time where you will understand what is Sahaja Yoga." But after that, suddenly people started feeling the Cool Breeze in their hands, immediately after My shouting, imagine! And they said: “Mother, you know, it is working, it is working in us, it is working out of us." Thus we got twelve people and one lady whom I had given before also. She was the fourteenth.

Thus first we had only these fourteen Sahaja Yogis for whom it was something out of the blue. They were all flabbergasted, they did not know what it was and then surprisingly, in one of our programs, a lady who was possessed by some brahmin came and started saying: “Jagadambā, Jagadambā". They could not understand. I never told them what I was. Never. I never told otherwise also.

So then, she recited a poem from Saundarya Lahari in Sanskrit language and she was just a maid servant and in a man's voice.

So everybody was shocked that the bhoot should say all these things and then she went away. After that these people started probing into it and they wanted to have My Pūjā first time in My house itself.

Still people were not very sure they were doing the right thing. Even the brahmin they called, they said: “This SaptaShakti [Pūjā] is a very difficult Pūjā and something will happen to us." But after the Pūjā they said: “Nothing happened. We are so much better." They all felt the Cool Breeze and the entire atmosphere changed. They started understanding that Sahaja Yoga is the Yuga-dharma, is the one of this Yuga, this Kali Yuga, so the Sahaja-dharma became the Dharma of this Yuga.

This Yuga is very difficult, no doubt, but only in difficulties do we become intense seekers and that is what happened with all of you. That you found out that, everywhere, people were following whatever they were following, they were not reaching any point. Like in a cocoon, they were hitting their heads here and there.

They got their realisation so quickly and when they told Me how they were seeking and what was happening to them I was amazed, how this seeking was working within them and push them towards Sahaja Yoga.

So, in the meanwhile, I must say, so many got lost into the clutches of false Gurus.

Despite that, today we have so many Sahaja Yogis. You are just representing your country but there are many more in your countries. Even in India we have many more. You have just here come to represent them.

So a multiple of this number, I do not know how many would be there.

So many ask Me: “How many Sahaja Yogis there are?" I say: “I do not know." “So, you do not know?" I say: “No, we have never kept any record." So they can't understand. I say: “We have no office, no record, I have

no secretary, I do not know how to type, I do not know how to write even My cheque!" They can't understand: a person like Me existing in these modern times.

But everything gets done, somehow. Despite all My modern ignorance, everything gets absolutely done, in the most perfect manner, like a remote control. Now, this whole thing, I never said a word about it, I must tell you. Nothing. Never I gave any idea as to how it should be. I did not even tell them how many we are expecting. But see how spontaneously everything has worked out. Because all of you have commitment and that commitment gives you all these organizing capacities.

So many things you have seen get organized because also this Param-Chaitanya has come into Krita Yuga where it is working it out, it is active and this activity also is absolutely supportive for you.

For example, the police people told us that: “There are Muslims living here and you might have some danger from them, they might do some harm to you." I said: “Which Muslims are they?" So they said: “Nizamuddin Auliya's people are here." I said: “They will never harm us." I said this because he was a Sufi and he was a great realised Soul and the people who are allowed there, must be, most of them at least, believers of Sufism. How can they harm us? So I said: “Tomorrow, early in the morning, you go and put a chaddar [at his Dargah], as they call it, all of you." And they were so impressed that, you saw in the evening, they came here all the way, morning time and they were so respectful. Then they called Me, they gave Me another chaddar, this, that and they said that: “We are yours!" And this and that, all

kinds of things. And his disciple was Amir Khusro, another very very great Sufi gentleman and I always have admired his poetry. And also the way Nizamuddin led his life of dignity and divinity.

All these Muslims, who were there, put hands towards Me like this and they said: “We are feeling the Cool Breeze!" I said: `This is Rūh." “Ah, this is Rūh!" Once these people start getting Rūh, they will all become Sahaja Yogis very soon and you may have to have... [applause].

There are so many Sufis all over the world and we are going to take their addresses and we are going to meet them.

Then, you might have to have another big pandal, double pandal I think may be triple [applause]. You Delhi people, are not quite frightened about the sizes. I think again we will have to have it in Delhi only.

Also, contemporarily, Delhi is in a state of turmoil and we should be here to pacify it, to quieten it, to give wisdom to those people, who are supposed to be at the helm of affairs. It will work definitely, it will work, with all these Sahaja Yogis emitting such beautiful vibrations. See on top of your head this cloth is moving up and down all the time. Though there is no breeze outside; the leaves are just steady, but from your head, you see, is moving all this.

So, I am sure these vibrations will cool down and will bring peace to our politicians and to the people who are at the helm of affairs.

At this juncture, when in the whole world, there are so many things going on of uncertainties. Say, in Russia there are uncertainties, Bosnia there are uncertainties, in

England there is recession, America there is recession, Spain there is recession. Everybody is suffering from the pangs of some sort of an extreme behaviour they went into.

So I am sure this polarity that they see now will correct their behaviour towards materialism and I am sure that a balance will be struck. With your good wishes, with your prayers this world will be so beautiful, so enchanting that in the history people will describe that the world itself became a lotus, full of fragrance of Divinity [applause].

You are the petals, you are the corona, you are the colour, you are the beauty, you are the pollen of that beautiful lotus which is My vision of this world.

I hope today you all will decide to work for Sahaja Yoga, to spread Sahaja Yoga and work for yourself also. The only danger is that one should not allow ego to sit on your heads. That is the only horse, if you could ride yourself and not allow the horse to ride you.

You will progress very fast, beautifully. Thus I am sure Sahaja Yoga will spread. Every birthday we have to take a vow. I do not know what vow I should take. People have told Me that I should not work so hard, I am working very hard, but I have taken a vow that I will work double hard. [Applause.] In the same way you also, all of you, have to take a vow today that you will go all out in the commitment of working for Sahaja Yoga, will think about it.

There are scientists who should produce books, there are doctors who should produce books, writings, go round, talk to their colleagues, organize meetings, seminars with your colleagues. There are architects and other

professionals, who could call their colleagues and give them realisation. Even the people who are dealing with finances should take to Sahaja Yoga. It is very important because financial problems can only be solved by the Divine power. Nobody else can solve them.

So every one in this world, whether it is law or any other field, all of you, should take to Sahaja Yoga and also to creative work.

Then also you have to take Sahaja Yoga to your surroundings, to villages, to cities wherever it is possible, wherever you can organize, you have to spread Sahaja Yoga everywhere.

As far as curing is concerned, I would advise that you do not have to touch anyone. Please use only My photograph. That is how you will get more Sahaja Yogis and less sick people. Also people will be cured and all of them will become Sahaja Yogis.

We have also agricultural field, in which we have done something. But, much can be done about agriculture. One should see the Government and tell them what agriculture can do. You can form a committee and go and see them. And talk to them, that how agriculture can be helped by Sahaja Yoga.

We have to help our children, we have to look after them, because you know what sort of future is surrounding them, what sort of atmosphere is crawling, even in India.

So we have to see that our children properly grow in Sahaj Culture. It is very important, because they are tomorrow's Sahaja Yogis.

So many of them are born realised, so we have to discipline them properly and we have to make them Allah, Allah *[UNCLEAR* Dairha/Dirtha], Sahaja Yogis, as described in the qawwali.

It is also our family life, which is very important. Is shocking that family life is, nowadays, becoming a kind of a stupid thing. No one understands the importance of it. In Sahaja Yoga we have to understand: small quarrels, fights, should be given up. Harshness must be given [up], cruelty must be given up and there should be a proper rapport, between husband and wife, to begin with.

So there is a companionship and the children, also, see that companionship and enjoy it.

In our dress, in our life, we have to be dignified and decent, respecting our body, it is very important.

We should wear whatever suits us, in whatever country we are. I mean, imagine in Samarkhand, somebody wants to wear three-pieces suit, what will happen to him? Whatever suits us, whatever fits our culture.

One should try to wear decent clothes, traditional clothes.

Specially for women is very important to wear dresses that will make them look more dignified. Also another point I would like to say, that ladies specially, must take to reading, at least newspapers. If your attention is on the problems that are in this world, it is very effective because, you know, your attention is active, it works.

So use your attention. You see the newspapers, you watch; I know it is horrifying sometimes, you can give a

bandhan, but you must see what is happening, where. It is very important.

Also men should not just read something sensational, but read something that is happening and also think what are the solutions? How can you people as Sahaja Yogis help in a collective way and in an individual way? We have to solve many problems of this modern world. Also one has to read good books, good films one has to see and have your reflection on them, keep your mind alert. There are many beautiful poems, I have read recently coming out of some people were never expected they will write poems. Beautiful, very high class.

So this poetry also, we are going to collect. We are going to collect all the miraculous photographs from everywhere. They are trying to systemize and now, in this system, if you can all help spontaneously, it will be a great achievement because, so far, we have not been able to collect all these data and keep it with us.

Now, the best is that you all must meditate and all have to meditate. Only in meditation, you are in present and you grow in your spirituality. I have said this many a times, but people just do not do it.

About ten minutes if you can meditate before sleeping, it is of a great help to you. No doubt you will really grow very fast.

Immediately I know this man is meditating, the way he has changed. And then, once you get used to it, you will never give it up. It is a very simple meditation, you have foot-soaking, or something like that. And in the morning you should beat your ego. That is all. It is not that you have to do one lakh *[UNCLEAR* japas/tapas] or something,

nothing of the kind. It is very simple. But this, you have to do it for yourself, to respect your Self-realisation and your growth in divinity.

We have lots of advantages over others, but one thing I have to tell you: those people who are not prone to seeking, please do not talk to them about Sahaja Yoga. Do not waste your energy on such people, discussing and arguing, because it cannot be discussed much. You just forget them and leave them alone. I will look after them, you just take to simple people, good people, who are seeking the truth. I do not want you to break your necks with those people, who are just believe in discussions, arguments and `shabda jalam'.

Today the Sahaja Yoga culture is manifesting so much that people, once they see you, they immediately know there is something special and that you have something very unique qualities among you which you seldom find with normal people.

All these things you should understand, have come to you spontaneously from within, but you must preserve them and you should never feel shy of them. You should never be shy of your virtues. And whatever people may try to tell you that: `You better do this, better do this.' If it is wrong, you should never do it, you should just say: `I do not want to do it.' Because now, you are very powerful and you have to lead the people and people do not have to lead you. Fashions do not have to lead you, but you have to create fashions. You have to create a path for them. It is not that you have to trod on the path that they have made.

Try to understand that your own personality is of a level where you can see so many subtle things and you are so powerful that others do not see, then you have to, automatically, take up their leadership. Do not get ideas from them and do not get frightened when they try to tell you something against yourself or against Sahaja Yoga. Be sure, be confident. That it is how it is going to work out. Now I am just a woman and a housewife but I was so sure about Sahaja Yoga that it worked out. I did not have to, sort of, think whether I should do it or not, I just started it. Although, in the family, it was not so much respected, not so much agreed to, it doesn't matter. I started the whole thing on My own, worked it out on My own, because I had complete confidence in the truth, that if I am standing on the truth, it will help Me and it will help all those who will come to it. It has happened.

So, for you, it should not be difficult at all, all of you should first of all see that you are not a conditioned person and do not have an ego. And then, you should go ahead with it and you will be amazed how things will work out.

Today's Pūjā is a very short Pūjā, that is why I gave you a long lecture. There are so many things which I cannot, at this time, which is short, tell you, but if you sit down, you can easily make 1, 2, 3, 4, 5, 6, 7, 8 yourself.

So now put your mind to it in a way that you are the organizer. Then what should you do? What can you do? What are you going to achieve? Please try and it will work out. All of you can do it. I think best is to make a diary for yourself and write it down in that: what you have done, how many people you have given realisation,

to how many got cured, what do you think about them. But now, if there is no diary, Sahaja Yogis can say: `But Mother, we have no diary, so we will start it tomorrow!' No, you start it today. The only trouble with Sahaja Yogis is that they take things a little lightly. Of course, that is their character, but not Sahaja Yoga. Other things you can take lightly: if somebody shouts at you, somebody gets angry with you, somebody even slaps you, take it lightly. It does not matter, makes no difference to you, because you are the Spirit, nothing can destroy the Spirit [Sanskrit].

But when it comes to Sahaja Yoga, your attitude should be different. If you are relaxing on one side, another side you have to be dynamic and that side is where you have to put forward the theories of Sahaja Yoga and you have to talk to people, you have to organize a press conference; whatever sort of things you want to do, at whatever level you want to work it out, please make a proper plan about it and just do it.

It will all work out I am sure it will work out. With all these ideas that I have, you have many more and I hope, by next year, you will see the manifestation of those.

I hope many people will write books like Desira *[UNCLEAR]* has written. I am sure books can be written by every doctor. Doctor Desira has worked single-handed, everything has done single-handed.

So beautifully he has worked it out.

So everybody can publish a book with their experiences, with their understanding of Sahaja Yoga which will help Sahaja Yogis also, but it should be honest, a very honest book. I am sure such a book will be very much

appreciated in Sahaja Yoga and we would like to publish that book also. All those who have such ideas, should make an effort to create some new books, some new ideas, some new creations. It is very important, because in these modern times, people want to do something new, something novel. Under these circumstances, I am sure you will all work out.

So, all the time, you have to think about Sahaja Yoga and jot it down whatever ideas are coming into your mind and then these can be properly put together, making a beautiful book of Sahaja Yoga. Ladies also have lots of chances of doing so many things for Sahaja Yoga. This is a very opportune time.

I think Satya Yuga is starting from tomorrow. [Applause.] And what will be the symptom? That now, the Satya will be victorious, Vijaya. Whatever people may try ultimately, Satya will be Vijaya, “Satyam-eva Vijayate" [“Truth alone triumphs" from Mundaka Upanishad]. That is going to happen and you are responsible. [Applause.] For this I congratulate you, again and again and I hope you will have the commitment to do that.

May God bless you.

Contents: 1993-03-24 **Advice on Gudi Padwa, New Delhi, India**

Today is the first day of Satya Yuga [Age of truth]. Nature will tell you that Satya Yuga has started.

Sahaja Yoga has brought forth Satya Yuga. You are Self-realised, you should have confidence and faith in yourself. You should have faith in the working of Sahaja Yoga. What work is being done in your enlightened faith?

There should be complete faith. Look at Me. I have spread Sahaja Yoga by Myself.

Just have faith in `Param-Chaitanya'. If you have any doubt, ask Me. Param'ātmā [the supreme Spirit] is not here right now, however I am here to speak to you. Therefore, Sahaj Yogis should be doubt free now.

1. The leaders should be very careful. They should be without ego. They are merely a medium to pass on the message just like to post a letter I have to put it into an envelope. They should beware of being master-like.

2. While planning anything, our attention should be on the most important thing. Your priorities should be clear.

3. If there is any negativity, tell Me and I will sort it out.

4. Often, organizers start worrying about money. In Sahaj Yoga, money will always be available. But if you worry about it, then it will not be. Money is not that important.

5. We should use our discretion for each other.

6. You should not have any fear. This is only a play that is going on. There is nothing to worry about.

If you say that you are fearful, then what am I to say? If you commit any mistake, even then it doesn't matter. I can say to you that this is wrong and you should not feel bad about it. If there is something to improve, I will improve it. If you are fearful, then your ego will become a hindrance and I will just pierce it. You should not be scared of Me at least. We learn from our mistakes. We should not be scared of making mistakes.

Contents: 1993-03-25 **Talk to Sahaja Yogis, Inauguration of Sahaja Yoga Temple, Noida, Uttar Pradesh, India**

First thing he owned the land and then built the whole thing with his own money. It's very, very creditable.

It is something very unique: this has not happened before anywhere in the world that a Sahaja Yogi has got the land and built an ashram like this, so beautifully.

So give him a hand! It's a very good beginning and I'm sure people in every country will try to achieve this kind of relations, so it's easier for us to spread Sahaja Yoga. This is a very nice locality: you already, you know that we are also building a house here in Noida and you are now in Uttar Pradesh, it is not Delhi anymore, which is the place where there is My, I should say, father-in-law's place is across this road.

The people here are extremely generous and very helpful. Only the Sahaja Yogis have to learn from them as to how they are participating in Sahaja Yoga, also financially. Of course, you don't need any money for Sahaj Yog for awakening the Kuṇḍalinī. I don't need your money at all, nothing of the kind.

But if you have to build the ashrams, if you have to build buildings, it requires money. And if you desire, it will work out. One has to just desire and it works out.

To the principle of Lakṣhmī, as you know, She has four hands, out of which one hand is like this, perpetual giving. If you do not give for such an important work, then you are missing the point. This is a very good chance that we can express ourselves, our dedication to Sahaja Yoga. It's a very great and important part of Lakṣhmī Tattwa. For example, if you do not open the second door, only open the one door through which you want the air to come in, it won't. You have to open two

doors: one by which it flows and another one by which you receive.

Sahaja Yoga is absolutely above board and nobody is to be lynched, nobody is to be forced to do anything. It's also spontaneous and whatever you do spontaneously is the... I think this is the first time I'm talking about money to you. Because I've never had problems, somehow money came, somehow everything worked out. And I am sure we'll never have problems like that. And we never take money from outsiders. This is through Sahaja Yoga only we have worked it out like that...

So, the way you are giving Me presents is also too much. I've been requesting you not to give Me presents. Now we have a third house here, because whichever houses I built, they're filled with things, so I have to go on building new houses! So best thing is not to give Me any presents, but you make ashrams and you make meditation centers, will be much better. Actually, I've been telling this for so many years now, but somehow nobody listens.

And this time they promised that they'd not give Me any legal present, but two tables they've built, I don't know where to keep them.

So this ashram also may be filled with that; then where will you sit? There's a very, very good set that Mister Gupta has given, really. I'm so enamoured by that. I wish you all could think about it. When you think of collective, then it comes to your mind that Sahaja Yoga has done so much for us, it has solved so many of our problems. It has blessed me. It has given me knowledge, which is so difficult. Otherwise, you have to go to Himālayas, stand

on your heads, give up your wife, family, your money, everything. Here, with nothing we have got it.

So now we have to also think, what have we done for Sahaja Yoga? There's some times people think they are postering: all right, this was a great work also, postering is a very big work, no doubt and such things people are doing, that kind of physical work. But also financially we have to be a little generous at least, so that we can build ashrams, only for your convenience, for your meditation, for your collectivity.

As you know, in Sahaja Yoga there's no corruption of money at all and people are extremely honest, meticulous; everything works out so well. Everything is accounted for. And we trust. Of course, maybe sometimes we pay it, because could be moneyed people who might be... trouble us and think no end of their money. They pinch some money also possibly, doesn't matter. But the trust is important in Sahaja Yoga. And by trusting only we have built up. Even in India I've seen, people do not take any money in the underhand ways. It's very systematic and everything is veriāble.

Now many people believe in India that if you part with some money for God's sake, God gives you mountains of it. Maybe it is, maybe it is, but don't do it from that angle. Just... otherwise it will be a business record. But you have to do it spontaneously, feeling the joy, being not conscious about it. Just the joy and it could be very enjoyable for you and for everyone else.

I've told so many I'm going only today back and tomorrow.

So I must thank you all for coming here on My 70th birthday. I never expected, never, that you all would come to celebrate this birthday, which expresses your love and it's impossible to express, thanks so much.

Delhi people here said that “This time Your birthday should be in Delhi” and I said, “All right." And when I heard all of you [are] coming, I said, “Now have their heads also!" But they were so happy, amazed at it, everything. They were boasting of it: “These people are coming, these people are coming!" without feeling in the least how they would organize, how they would do it.

So to the organizers of this also you must give a hand! Also it was a very unique experience with the musicians. And the musicians told Me that they never felt like this, as if whatever they were singing was absolutely in complete accord with the Sahaja Yogis, who were so many in numbers. And “How they listened to us and understood us, you can never feel for such a oneness!" And they asked Me to thank you again and again for that.

It is a, really such a wonderful thing that has happened, this 70th birthday. There's so many things which are to be noted as something suggestive of this new age coming. There are more things are waiting for us in this new age. You'll have lots of miracles, lots of blessings, complete understanding and complete maturity in Sahaja Yoga. The new atmosphere will change so many things. Even the people who are opposing us for no fault of ours will also subside and things will start working out.

All the problems of the world will have a solution, a solution of a very miraculous type and you'll be amazed how things have been corrected in every way. In the

beginning maybe you might feel a turmoil and an unsteadiness and you might also feel that there is no hope. But after the turmoil is over, you will see the peace that is manifested through your vibrations and it will be effective, it will be acting and you'll realise that.

So many nice things to look forward and that's maybe the reason you might have intuitively felt that 70th birthday is important. I never said that after My 70th birthday this Satya Yuga would start, but somehow I think you people did have an intuition. That's the reason you came here to celebrate the beginning of it.

So for the time being, I'll say goodbye to you; and all the Sahaja Yogis would like to say goodbye to you. From all over India so many Sahaja Yogis came and it's an all-India effort that has worked out the whole thing so well, so harmoniously.

I hope to see you again in Rome for Easter Pūjā. But this time don't bring any presents! Your own resurrection is enough. Really I tell you, please, it will give Me great pleasure, please don't bring any present. Just you come along and I want to meet you. It's the day of resurrection and you should celebrate it because you all are resurrected also and a great day which is promised a long time back.

May God bless you.

Contents: 1993-03-25 **Medical Conference, Meridian Hotel, New Delhi, India**

Here we have many doctors who are Sahaja Yogis. The common point in all of them is that they have concern and compassion. They were not completely money

oriented and definitely felt that they could help some people of the poorer class who cannot achieve benevolence from medical science. Another quality I find that compassion has led them to think about Sahaja Yoga. Sahaja Yoga is holistic in every way.

Today if I put a hypothesis before you as Scientists, you must keep your mind open and as Indians, it is your heritage. It's not coming from abroad. It's coming from your country from ancient times. To say that I have founded Sahaja Yoga is not correct. Sahaja Yoga has been there since long and everybody has talked about it. But now in modern times Self-realisation can be given en masse to thousands of people at the same time. There is proof about every discovery. You have electricity today; first it was available only to one person. Unless and until you make it collective it has no meaning. In the evolutionary process it is the last breakthrough of human beings. There is a higher awareness in which all these things the Sahaja Yogi doctors have described is absolutely possible.

As we can understand that medical science has not been able to solve any questions or answers.

Especially the para sympathetic nervous system we do not know anything about. What you can work out is your sympathetic system at the most. But in Sahaja Yoga you can master your para sympathetic and you can work it out.

So what happens is that for example this microphone is here.

Somebody says speak loudly people won't hear but if you use this instrument, it will work out. For a lazy person its

just a funny sort of a thing how can it work? But once its connected to the mains it works. In the same way unless and until we are connected to our mains we are not understanding ourselves and that's why there is so much difference of opinion.

It is very important first of all to be connected to that all pervading power, which is God and the Divine Love. When I say that, you need not believe. I am putting something like a hypothesis before you, that there is an all pervading power. For example, the foetus is placed in the womb of a mother. Anything foreign that enters into the body is thrown out. But the foetus is kept there, looked after and at the right moment is thrown out. Who does that? Here we see these flowers of different varieties come out of different shoots. Who does all this work? Who does this living work? If we ask these questions there is no end to it. These all can be answered when you have realised yourself.

This connection takes place because in the triangular bone which is called sacrum means sacred, there is an energy within, in 3½ coils. You can even see the pulsation of this energy with the naked eye in some people. When this power passes through this Fontanelle bone area it connects you to this all pervading power. It is the vital power, it has electro-magnetic force in it. It has got Prāṇa, it has got the power of the mind, it thinks, it understands, it organizes, above all it loves.

The second truth about you is that you are not this body, mind, intellect, ego, superego, because you always say my ego, my heart, my body. Which is the `1=4' the `auto'? There is something about that is the spirit, What

you are is the auto, is the spirit. We have the knowledge of the tree. If there's something wrong with the leaf you treat the leaf, something wrong with the branches you treat the branches. That's not going to cure the whole of that tree. You have to go to the roots. It means that you have to become the spirit. In that the whole body gets alright.

Another hypothesis, I put before you is that there are seven main centers which are within us. One of them is below the Kuṇḍalinī and six are above, ShatChakra it is called in Sanskrit. These are centers, the basic, which look after our mental, emotional, political, social, financial and also spiritual side. All the problems of the world are mostly because of human beings. All the problems of human beings are because of their Chakras.

Somehow if you can cure these Chakras or put them right, all our problems can be solved, its as simple as that.

On the medical side these centers are the plexuses, in English language. The right side looks after our intelligence, thinking etc. The left side looks after emotional side. I will tell you about one Chakra, which is Swādhiṣhṭhāna which moves around the void. This is the one which is responsible for producing or manufacturing the aortic plexus that's only in the physical side. When we think the energy we use in our thinking is used up. We are using our brain all the time. What is replacing it is this centre. You know the brain is made of fat cells. This centre converts the fat of the stomach for the use of the brain and that how those who think too much go into imbalance. Futuristic people are planning all the time.

This poor centre which has to do other jobs like looking after liver, pancreas, spleen, kidneys, intestines, so with a right-sided futuristic person the first problem can come is with the liver. In the medical science I don't think they have much knowledge about liver. Its a very important organ in the body. The function of the liver is to absorb all the poisons of the body and convert it into heat which passes through the blood stream. When you start thinking too much you neglect your liver and then the poor thing does not know how to do this job.

So the whole is saturated in the stomach. The person has heat here, then the heat starts passing upwards through the right Heart. It creates problem and that problem is called Asthma.

Then this heat passes to the throat which creates a kind of a cold where you will sneeze twenty times in the morning.

There are two types of liver. One is lethargic liver and the other is over active liver. I am talking about over active liver, where a person develops cold, sneezing, temper, anger, acidity and tension. Then this heat passes over and can go to the heart at a very young age. Supposing there are boys who are playing tennis or exercise of a vigorous nature and drinking this might effect and can cause a massive heart attack at a very young age. The same heat when it passes to the throat we develop throat trouble, hoarseness etc.

When it moves down to your pancreas then the poor pancreas is also suffering because it has no energy from the centre. Then a person develops diabetes. Too much of thinking gives diabetes. People think too much sugar

gives diabetes. In Maharashtra people drink tea where the sugar is so much that the spoon stands up. Nobody gets diabetes because they are villagers, living simple lives, not thinking of tomorrow, how to do this or that. Only the people who are sitting on their seats, planning, thinking, worrying get diabetes.

The third thing which is even more dangerous is the speed. Nowadays life is so funny that it cannot be congenial to the working of the spirit. What happens in the morning is that one reads the newspapers, horrible news, Bombay blast, etc., the spleen starts wobbling. Then you don't eat your breakfast properly.

You rush to work, cursing the people on the way because of the traffic jam. This craziness makes it vulnerable to blood cancer. The spleen doesn't know how to react to this craziness. Then a shock will happen on the left side because you are working on the right side and then it fails. The connection with the whole is lost. The brain cannot control any more. Then this trouble of leukemia comes in. Then it goes to kidney. You cannot pass urine. Then he is put on dialysis and poor man dies bankrupt. Dialysis has not cured anyone so far. It just makes them live longer and longer.

Sometimes you don't feel hungry because of the liver plus you feel constipated. Constipation can be of the worst kind where all their lives they have to take enemas. These are the common diseases faced by over active people.

Another is paralysis. Now the left side of the brain is very different from the right side. The two channels cross over

at Optic Chiasma and right channel goes to left side of brain and vice versa.

The Optic Chiasma is a very important centre which is called as Āgñyā Chakra, near pineal and pituitary glands. When they cross over they form a gap which is the limbic area and this limbic areas is closed by these two balloon like structures of ego and super ego, or by over activity or by over traditions. The Kuṇḍalinī goes up to this Āgñyā Chakra, sucks in these two and pierces through your Fontanelle bone area. Thus you become one with the all pervading power. There is no question of getting tired. I am now seventy years years of age. I travel such a lot. People ask Me how I do it. I say I do it because I don't do it. I am just sitting there, I never think I'm travelling. I never think and that's the best part of it and everything works out because you are in connection with the Divine Power which is the most efficient brains, intelligence. It works so fast. It is instant. Its so quick. It understands.

You all have this Kuṇḍalinī within you and she is your individual Mother. All what you are she has recorded within Herself like a tape recorder. She is very anxious that you should get your second birth.

She manages the show. Just like a primula in a seed. How it pierces down? Suppose at the end of the root there is a very small little brain or cell which knows. It will go into the soft corners and if it is hard, it will ground it. It tries to establish anchorage for the future tree. In the same way this Kuṇḍalinī passes through the Chakras, which are under nourished she pushes them down, nourishes them, this is only the physical side of it. On the mental side lots

of mad people have been cured. Even Aids has been cured.

After taking to Sahaja Yoga, you will never get into trouble. If you get it there may be some reason but it can be easily detected and cured. You will feel very energetic, healthy and also very sweet tempered.

The best part of it is that you start enjoying life, enjoying others. I had studied medicine just to see what doctors talk about. Then I saw at that time even that all these terminologies were not there. There was so much ignorance. How was I to talk to them? How will they listen to Me. They see everything just superficially. Now we have doctors from all over.

There were 300 Russian doctors. I started with medical science and they said no more medical science, we've had enough of it. Tell us about the Divine science. They are so introspective. They have realised that the end of these things have come and we should get something new.

It is your heritage, its your own and takes hardly any time to get your Self-realisation. There are so many seekers born in this Kali Yug. In Russia in every program we had nothing less than 16,000-18,000 people. They are such beautiful people. I was told that doctors might be worried that they may lose their jobs. But percentage wise there are very few people who come to Sahaja Yoga so doctors don't have to worry. Sahaja Yoga in India is such a blessing. You know what is happening in our villages. Sahaja Yoga has many other dimensions. It improves so many fields, like agriculture, etc. You must know that it is all within you. You have not come on this

earth just to waste your time, but to enjoy the Kingdom of God.

May God bless you.

Question: I would like to ask Sahaja Yogi doctors whether they are using Sahaja Yoga exclusively in their practice. Secondly have they used this practice for the management of myopia, etc., because I see large number of Sahaja Yogis wear glasses.

Shri Mataji: I have worn glasses for the last five years [since 1988], because for My programs, for hours together they put heavy light on My eyes. Short sight can be very easily cured. You see Sahaja Yogis become very negligent about themselves. They take it for granted. But if they can pay attention to themselves they can get cured. Dr. Talwar had detachment in both the retinas and had four eye operations, cataract removed. Ultimately doctors told him there are changes taking place and he would land up with blindness. This was ten years ago. Sahaja Yoga has benefited him and now he drives his car at night. He wears glasses because he had cataract done. Cataract is dead tissue. Sahaja Yoga is a living process. In a living process you can undergo changes to revert them to their normalcy. One very important thing is that we have to accept our age. We all cannot be sixteen years old people. This is all American Ideas. They are breaking their necks and waist with that. We are proud that we are old and mature. Because of the atmosphere, the pollution, all these things affect your eyes. My grandfather never used glasses but My father did at a much later age. The reason is that the whole place is full of fumes, etc. specially the people who live in the city.

Many things we have to do as we grow old and that should be accepted. It's not as if we are getting old we are some patients. We live very good and healthy lives. The main thing is that you do not suffer from any serious thing. Wearing spectacles is not a disease by any chance.

Question: Do you only advice Yoga or you also prescribe some exercises like Haṭha Yoga, Prāṇāyāma, or some precautions to be taken or is it simply the control of the Chakras?

Shri Mataji: First of all we have to see if someone has a heart problem whether it is a lethargic heart or an over active heart. Lethargic heart is this angina, etc. Massive heart attacks are due to over activity of the heart. It is very simple. They will feel you in our centers. We suggest it according to the nature of a person. A person who is over active, thinks too much, should have more carbohydrates and a left-sided person should take to proteins.

Even heart gets cured easily. Mr. Rahul Bajaj had a very massive heart attack. I treated him for 5-10 minutes. And told him he has alright. He would not believe. He went to doctors and they told him you are perfectly alright. Still he wanted to do his tests.

So he went ahead and saw Dr. Puri who was so angry for wasting his time when nothing was wrong with him.

Question: What about Skin Disorders?

Shri Mataji: It comes from liver. Certain types of oils, etc. you should avoid.

Question: How do you practice this Sahaja Yoga?

Shri Mataji: You can go the centers. You need not be a doctor to know about Sahaja Yoga.

Question: There are so many patients, young people dying and are on dialysis.

Shri Mataji: If you come to Sahaja Yoga before dialysis, you can be helped. Supposing you are a right-sided person and you are getting treatment for the left side, how can you be cured? So far I have not known anybody who has died because of doing Sahaja Yoga. Of course every person we cannot guarantee that we can cure.

Some are not cured.

One thing you must understand. We are not here to cure people. We are here to give you realisation.

Supposing there is a patient.

So what do we do? At the most we can give that person realisation and tell how to look after that patient. Just by giving realisation once, you are not cured. This is the point. As you take medicine you have to take to Sahaja Yoga meditation. That meditation hardly takes ten minutes.

But because it is free and so easily available, people just don't do it. They don't take it seriously. But for a doctor you have to take it seriously. Otherwise you fail. Once you fail you know what it is. I have seen people whom I have cured they again get sick. Today I cure one disease tomorrow another disease comes up. If a doctor gives a medicine they will take it religiously.

I had cured six cases of Aids. They were perfectly alright. Then two of them went back to the same style of life. two

of them said we don't want to live!' Only two of them are there, one of them is living for eight years.

He has put on weight. But when he goes to the doctor they say there are still some dead cells there.

Sahaja Yoga is very easy. Nothing to be paid. People don't take it as seriously as they should and that's how they get back.

Sometimes they do not get cured and sometimes even if they get cured they get some other disease. I know someone who I cured eight times. But she would not do meditation.

We are either thinking of the future or of the past. But supposing I say you stand in the present.

Between the thoughts there is a little space called vilamba. But it is so short that we cannot catch onto it. We jump on the cusp of these thoughts.

Sometimes in the past, sometimes in the future. We are never in the present and the present is the reality. The past and the future don't exist. How to come to that point? When the Kuṇḍalinī rises she pushes these thoughts on the sides and makes the vilamba much bigger.

So the first stage you reach is thoughtless awareness. You are completely aware but absolutely without thought. This is what the meditation is.

You rise spiritually `Adhyatmik Pragatee' happens only in reality, which is the present. For example these flowers. A human being will think of the price of flowers and all kinds of thoughts will pass through his mind, while a realised Soul will just witness, Sākshī, the beauty, the joy

in that creation. That joy will start flowing down and he will feel so relaxed, that's what the meditation is. If people don't meditate, then we can't help. When people start meditation then they don't give it up because it is more than taking a bath. It is more than any energy giving, joy giving source. Then you enjoy yourself and reach another state, the Nirvikalpa state. One has to reach that state and then it works. We are not here to cure the patients. But we want you to be perfect on this, to control the para sympathetic and so you can really help the patients.

Contents: 1993-03-26 **Meeting with a Doctor, New Delhi, India**

[The Doctor that questioned the night before at the very end, brings all his patients to Shri Mataji.] Shri Mataji [encourages him to attend to their problems with the power She had bestowed upon him last night]: So what will happen, the burden that is now on Me will be shared by you and by that you will grow and prosper.

Contents: 1993-04-04 **Śhrī Mahāvīra Jayanti Pūjā (Hindi), New Delhi, India**

Śhrī Mahāvīr resides on our Iḍā Nāḍī and rules it. All the conditionings (Saṁskāras) that we have in us are corrected by him. He has defined and explained what is hell. What happens when human go to hell and what and how they suffer in hell, he has explained this in very detail. Buddha and Mahāvīr were contemporary (samkalin) and both of them had a life of penance. Both of them were prince. But still both of them dedicated

themselves in tapasya. And they found out that when human make mistakes and go to the left side then how he goes in hell and how he suffers. Hell has to be experienced in this world.

Human can stop this before his death. If he is very sinful and he in committing lots of sins and does not run away from it and does not understand that it is wrong.

So people like this in today's modern time will be destroyed by themselves from inside. For this no outside energy is required. Because they get so much of false wisdom (buddhi).

So they themselves prepare to destroy themselves.

Sometimes they think they are very well and think who could touch them.

So all of these will be destroyed and only these humans who will not raise themselves from the human awareness. I don't know how many of them will be saved.

There is so much of demonic powers that is active and they are attracting humans and they are entangled in it.

So it is very difficult to be saved from it.

Sahaja Yoga is the only way from which you could be saved and you could take yourself to a higher level. You can also pull along many others with you and you can save their lives. What ever Mahāvīrji explained, I don't know how many Jains understand it. They have only done (Vidambana) unexpected to him. This has happened with all the incarnations.

So if people do the same with Mahāvīr, so we cannot say anything we cannot blame anyone.

In Sahaj we very much respect and understand Mahāvīrji and we also accept that he is the incarnation of Śhrī Bhairavnath and not only this he took birth many times and later also came as Hasan and Husain.

In Bible Bhiaravanthji is addressed as saint Georg and some refer him as saint Michael. It is very surprising that London which we understand as Heart has Saint George as its angel. That is! They accept Bhairavnath so it's correct. Because if Shivjī resides in heart then having Bhairavnath is important. There are so many things which if we read with understanding then they are all interconnected and how is there relation automatically established. In Sahaj Shakti you get overwhelmed and you enjoy it and this makes Me happy. God has created this universe for you so you should enjoy it, what else do you want. In you there are many powers and you use them and you have also shared it with others. In this way the family of our Sahaj should grow. We should save as many possible, most important our children. We should take care of them because a wrong type of culture has started and the children are getting affected.

So we should pay attention to it and to them and take care of them. When they are established in Sahaj then they will not go around. In Delhi's environment Sahaj has very nicely established this is a very nice thing. Sahaj is very much required here in Delhi because here is the politics and governance.

Slowly slowly through your means the Param-Chaitanya will be activated. I am sure when I come next year then many people would have taken to Sahaj. There are so many Sahaj Yogis but I don't know them by face but I can

easily make them out by face but not by name. I don't know them so you should make a photo album of them. I usually have time in the morning and I like to see the album. I have received some albums from Maharashtra and other places. I have provided for you a album so please give a photo and detail when did you take your realisation. It will be very good. Everyone is requesting that next year also we should celebrate by Birthday here. But it should not be celebrated in such a big way. It is too much.

Sahaja Yogi: We should make the celebration in much bigger way than this, Shri Mataji. [Everyone claps.]

Shri Mataji: Many miracles happened in the celebration, it was very nice and many other nice things happened. I was already thinking that how should we progress in regards to our Art. I have given a note to Yogi Mahajan. What we have achieved in Maharashtra we can do it here also. This way we can develop creativity and our artistic vision should develop, like theater and many other things. I have showed them.

We should work in different fields. Sahaj Yog is not just for you. It is meant for the whole world. It is not just for spirituality but to establish spirituality into this world like Kabīr Das has said “Mann mamat aye" i.e. left side and I will mix the five elements into right side. The five elements are the right side and left i.e. “Mann mamat aye" I will mix it.

So all our feelings and our art I will mix it into the five elements.

So all the art and feelings that we have and to express it we should try different ways. This will be a very special

achievement. In Sahaj Yog when we do anything then it has a special meaning. i.e all the big artists of the world were realised Souls and if they were not realised Souls then there art would have not prosper till date. Any art which was not created by a realised Soul has been destroyed, stopped or nobody has respect for it.

So there is no field [direction] in which we cannot achieve or enter. Where ever we have interest, we all should think what can I do for it and how can I bring spirituality in it. It is very important to bring spirituality into it. In this world spirituality is not confined to a single person but it belongs to the whole world.

So we should see the presence of spirituality in all. And I am sure in the coming years it will be seen in our daily walk of life in our speaking and in every aspect the existence of Sahaj has evolved.

When this effect has established inside us then people can easily see that it is a different thing. With this Sahaj notion inside us we can see how miracles happen, this is not limited to just us but we have it and make it happen everywhere in all the dimensions and show it and this is very easily possible. You can see they are themselves making the music, composing it. And if you take this to the villages like say today bhajans are going to happen then people will come, then sing in front of them. There is no other better way of spreading Sahaj.

In Maharashtra all the spiritual spreading is via music.

So like this every Sunday take a group [party] of people to Villages and make bhajans, theater and like this people will understand what are we and what we are doing. In this matter the foreign yogis have prepared

very nice theaters and have also played very nice music. Specially they like very much Indian music and they are no longer interested in there music.

They make very high standard Indian Music.

So we should also prepare such a high standard of music that we can show it to public. Slowly slowly your creativity will also show its growth and creativity. Look these people who are preparing music theater are also normal human beings but we are Sahaj Yogis and we have inside us many Shaktis with which we can explain and show, introduce people about spirituality.

So today I am saying this, that this left side which is music, art which has this emotions (bhavana) shows it.

Even though Saraswatī has created all the Swaras, so what! but the emotions it contains, the Bhakti it contains it is due to the blessings of Mahāvīr. Mahāvīr has really worked hard for this because he scared people that if you go to the wrong way, you go to hell and on taking this correct way you will be overwhelmed and you all are actually witnessing it. Like this we all should increase our Bhakti and growing Bhakti in the work of Mahāvīr. I am happy that on this day of Mahāvīr Jayanti you all are doing Mahāvīr's work.....

In Sahaja Yoga we recognize Lord Mahāvīra as the incarnation of Śhrī Bhairavnath. He also incarnated as Imam Hussein. St. Michael is the same who is also called St. George [the Guardian angel of London].....

Contents: **1993-04-xx Committees Assigned, India (month not sure)**

All centers may pursue these objectives.

1 PARENT COMMITTEE NATIONAL Purpose: To oversee the functions of all the committees and their modules

2 POLLUTION COMMITTEE Purpose: 1. To eradicate pollution and maintain ecological balance.

2. Plantation of gardens, trees, forests.

3. Cleanliness of: a) Surrounding b) Personal c) Collective.

4 Use of natural and handmade things. Avoid Plastics.

3 AGRICULTURAL COMMITTEE Purpose: 1. To increase agriculture yield though vibration application.

2. Research.

3. Starting Agra-Industries.

4. Recording and conducting agriculture experiments.

4 HOSPITAL COMMITTEE Purpose:

1 To look after the hospital at Washi.

2. Research.

5 ILLNESS ERADICATION COMMITTEE LOCAL Purpose: 1. Nobody should personally try to cure a patient. The patient should work it out in front of Shri Mataji's photo by using the prescribed Sahaja Yoga treatment.

2. To keep a record of all the patients cured with their case history.

3. After a patient has been cured his statement that he was cured by Sahaja Yoga should be recorded.

6 MARRIAGE COMMITTEE (NATIONAL) Purpose: 1. To scrutinize marriage application forms.

2. To verify credentials of applicants; they should be at least two years in Sahaja Yoga.

3. To keep information and progress of children from Sahaja Marriages. How many children per marriage.

7 PERSONALITY DEVELOPMENT COMMITTEE Purpose: 1. To look into the behaviour, mannerism and dress habits of Sahaja Yogis.

2. The dress should not be funny. Indian dress is recommended for office wear Churidar and jodhpur coats can be worn. Jeans are banned.

3. Ladies should not wear Western hair styles or loud make up. Yogis should look dignified and respectable.

4. To see that every one follows the norms of Sahaja Culture and social behaviour.

5. Everyone should know the language of Sahaja, the language of English and Hindi should be known.

Those living in Maharashtra should learn Marathi.

8 LITERATURE COMMITTEE (NATIONAL) (Including Poetry) Purpose: 1. To promote literature which gives noble inspiration and nurtures mankind, which brings out inner subtle realities, which promotes moral values and generosity which revels Divine thoughts and uplifts the spirit.

2. To build up a library of such books in Washi.

3. Sahaja Yogis should read all such books and inculcate literary tastes.

4. To approve the bringing and publishing of Books. No Book or magazine should be published without the permission of this committee.

9 CINEMA COMMITTEE 1. To evaluate and recommend decent cinema which projects high moral values, rich heritage and classical, historical stories.

2 To ban cheap, low, vulgar cinema.

3 To keep videos of films which give constructive public message.

DRAMA COMMITTEE (LOCAL) Purpose: 1. To promote classical drama specially natya sangeet. This can be translated in Hindi afterwards for north India. This should commence from Bombay then travel to Pune, Srirampur, rural Maharashtra under the patronage of concerned Sahaja Yoga centers. It would be compulsory for the yogis to attend this.

2. To evaluate and recommend class dramas and encourage the artists.

NEWSPAPER COMMITTEE Purpose: 1. To recommend newspaper, periodicals, magazines which give fair and correct news, articles of Dharma and human valencies.

2. To compile useful information and statistics in the following: Currencies Economy Agriculture production Geographical phenomenon Ecological phenomenon New discoveries and research information Relevant international situation 3. To decry yellow journalism.

4. To identify positive and non corrupt journalists.

5 Give special awards to honest journalists. Note: Each year award should be given. Each main centre i.

e. Bombay, Delhi, Calcutta, Madras should identify the candidate in the Regional and National language.

While Regional main centre should contribute for the award once a year, Delhi should contribute for the National language award in Hindi or English. The award should be given on Shri Mataji's Birthday. Shri Mataji has suggested the 1994 award to Arun Shourie.

AUDIO VIDEO CASSETTES (NATIONAL) Purpose: 1. To record and sell videos and audios of Shri Mataji.

2. To record and sell videos and audios of Sahaja music.

FINANCE COMMITTEE Purpose: 1. To look into the contributions for Sahaja programs and projects as under: Individual Collective from Shri Mataji. Each centre should nominate such a committee which should collectively examine all financial records and pass them.

ANTI-CORRUPTION COMMITTEE (LOCAL) Purpose: 1. To remove corruption.

2. Yogis should not take bribe nor give bribe. If some one gives bribe or asks for it, fight him collectively.

COMMITTEES FOR PROPAGATION IN EDUCATION INSTITUTIONS Purpose: To spread Sahaja Yoga in schools, colleges and educational institutions.

HANDICRAFT AND HAND MADE PRODUCT COMMITTEE (NATIONAL) Purpose: 1. To promote and encourage handmade, artistic crafts using natural materials.

2. To find out the sources of the various products and compile this information to coordination centre at Pune.

3. To encourage and sponsor artists and artisans.

LEGAL COMMITTEE (NATIONAL) Purpose: 1. To assist local centers in problem.

2. To oversee Sahaja Yoga litigations.

3. To scrutinize legal documents.

BHAJAN AND DRAMA COMMITTEE Purpose: To spread Sahaja Yoga in the villages through Bhajan parties.

1. Each centre should develop a party of singers who would visit the villages on weekends and propagate Sahaja Yoga.

2. Centre committee should compile the text of all the songs which can be printed after the approval of the local committee.

3. No song Books/Tape should be made by any individual without the approval of the committee.

4. To stage Dramas projecting Sahaja Yoga.

HISTORICAL COMMITTEE Object: 1. To visit Historical sites and identify places with vibrations.

2. To compile information about Historical sites associated with the Goddess.

3. To identify places of Swayambhūs.

Contents: 1993-04-11 **Easter Pūjā, Faith, Magliano Sabina, Rome, Italy**

We all have today gathered here on top of this beautiful mountain to celebrate the resurrection of Christ.

It's very significant for Sahaja Yogis to understand the great event of His resurrection by which He showed that the spirit does not die. He was, He was the Omkāra. He was the Logos and He was the Spirit and that is why He could walk on the water.

And also, now we have made a film where we have shown how the Mūlādhāra, which shows the carbon atom as clearly, if you see from the right to the left, you find a proper swastika there and left to the right we see Omkāra. But when you see from downward upward, what you see if alpha and omega. That proves beyond doubt that Christ, as He said, “I am the alpha and I am the omega” shows clearly that He was the incarnation of Śhrī Gaṇeśha.

It's a scientific proof you have now with us and that's how we can tell people that it's a fact.

I don't know, at the time of Christ this alpha and omega was known to the mathematicians, but definitely to Him when He said, “I am the alpha and the omega." His was an incarnation very remarkable and very important for our ascent. If He had not resurrected Himself, we could not have achieved our ascent at all.

So it's a great contribution. The resurrection of Christ is evident now in your own life, what you were before and what you are today. It is such a change, such a difference, such a transformation. It is His own sacrifice on the cross and His own beautiful resurrection has created a way for all of us to get into this new transformed state. In this state is a different story for human beings and a different for Christ. Christ was Himself, was Holiness or Purity.

So His resurrection is nothing but just a physical happening, we can say, because He did not need transformation. He did not have to go through any cleansing. But what happened in His case was that He became resurrected from death. Symbolizes the life of human beings without spirituality is like a death because they do everything without any understanding about the totality, about the reality, about the Absolute Truth. Whatever they do ultimately takes them to their destruction.

Even the religions which are established by these great incarnations are absolutely on a decline. You do not find any trace of religious life with all those people who claim

that they are the ones who can represent those incarnations.

If you see, in a subtle way, it's very painful also that in the name of all these great incarnations the kind of work people are doing, the activities that they take to is something impossible because they have no fear of God. In the name of God they're doing all these horrible things all over the world.

Of course, here you can say Catholic Church has been exposed. Everywhere people are seeing all these false things have been exposed. But these false things they have used under a guard of God, spirituality and beauty. That's the best way you can hide. All the cruelty, all the violence, all the ugliness, this is how they have worked it out. And it has gone into such a state that you do not find the slightest, even tinge, of religious life among these people. Like all the thieves of the world, all the great crooks of the world and all the intriguers of the world have taken over.

It's only because what was written in all the books and all the scriptures that you have to seek yourself was never done. `You have to know yourself' was never done. How many times Christ has said, “Know thyself"? He also said that you are to be born again.

So immediately they take a certificate, `I am born again' and start taking advantage of that kind of a certificate. But they don't think that actually what benevolence it has given them. At the most, they might have made some money. At the most, they might have had some superficial powers, but it has done nothing if you see from innate nature. One must pity their insanity, the way

they have taken to Christ's life or to anybody else's life of such a noble and a higher value system and are doing all very low-graded things.

In Sahaja Yoga, now, you have transformed yourself. I would say your Kuṇḍalinī has done the job, but still the difference between Christ and you is this, that you are coming from that environment, that style of life, that kind of thinking which was all for your destruction. Everything, if you see now, is for your destruction.

So, when you're coming out of it, still, these things hang over. Still, you get affected by them. Even when you're rising higher and higher, you find suddenly you are again pushed down to some sort of a funny situation, to some sort of a, degrading things. Of course, sometimes you are shocked at yourself.

Sometimes you accept all that.

So, for a Sahaja Yogi, it is very important that, after coming to realisation, he has to be very introspective.

Instead of seeing the bad of others, he should try to see what is bad in within himself. It's very important that you have to know how far you are going towards your spirituality because Christ did not need this. He did not even have to introspect himself. He was something which was beyond any corruption and for Him it was just a physical transformation on the sense that from He died and then He resurrected Himself.

But for us, it is very different. We are now Sahaja Yogis but we were ordinary human beings. We had no light within us. Now the light comes within us and we see the light then what do we become? We have to become the light, itself. Christ was the light. He did not have to

become. We have to become the light. And now you have to guard on the way this light might get disturbed, might be reduced or maybe completely extinguished.

So carrying on, yourself, with this light, first thing you should know that if you see the light is not proper, means you are not the light. You have to become the light. When you are the light, then in that light you can easily see how your mind works, what ideas it gives, what affects your mind while you're ascending. Is this the worry or is this the responsibility that you have? Or is this from the bad habits you had, that there is an impediment in your growth as a spiritual personality? So you have to guard yourself all the time and see for yourself how you are progressing. It's a very beautiful journey, very, very beautiful journey. Yesterday I was very much happy to hear the song of the Russians who describe about the journey, the journey of Kuṇḍalinī.

This is true, no doubt, that you are a realised Soul. Basically, you were not a realised Soul, but now you are a realised Soul. You're an evolved state. Now, what is missing is the idea that we are absolutely all right and nothing can harm us, nothing can bring us down. If you develop such an egotistical idea it's not going to help you at all. What you have to do is to all the time introspect yourself. That's what is meditation for, to see for yourself how you are keeping up your spiritual ascent. No one else can do it. It's your own individual work. Of course, if you go to the collective, immediately they will know what Chakras you are catching, no doubt. They may not say. They will not refer it, but they will know definitely that such-and-such Chakra is catching and this person has

this problem, but they will know themselves what they are catching, what is their problem is.

So, if somebody tells you that, `I think this Chakra is catching in you' you should never, never feel bad about it because by keeping that Chakra intact you are ruining your own life.

So what you have to do is to see that if somebody tells you that, `I think this Chakra is there something wrong,' you should thank that person, `Thank God you have told me.' Like a mirror, if you see in the mirror there's something wrong with your face, you can immediately correct it. In the same way, if somebody points it out to you, you have to be mature enough that you should know that it's a great blessing that such thing has been pointed out to you.

Like the other day, there was some quarrel between the two leaders always. There are two leaders, always there are quarrels. There should not be. It's like two eyes never fight. Two hands don't fight.

Two legs do not fight. But if there are two leaders, there's always a problem. You have to always have one leader, otherwise big problem.

So they were arguing among themselves, you see, two leaders arguing among themselves and they came to Me. Immediately I saw one of them was absolutely caught up. I said, “You put your hands towards Me." When he puts his hand towards Me, immediately he pushed it back. “What happened?" He said, “I'm getting burning sensation, Mother." “Now, do you know what's wrong with you?" He says, “I'm very hot tempered, now I know. I'm very egoistical. I should not have behaved like that."

But, at the same time, he could have felt very bad because I said it to him. But he did not because he's a Sahaj Yogi and he knows what is benevolent for him, what is good for him. He did not feel bad at all. On the contrary, he was so thankful to Me that “Mother, because of You, I have been found out, otherwise I was hiding it within my heart." Now, the problem with us is that we have achieved lot of development within ourselves and we have consolidated it. Also, we have a great collective force, I can see, in every country. We can give realisations to so many and we can really establish all these great truths in our lives. We can do it. All the time we should establish them. But there is one point on which one should be very sure that you have absolutely reached the last truth. You have to be careful on this point very much. I have seen people who go very high in Sahaja Yoga, come up very high and suddenly they go down very low. It makes Me very sad, extremely sad. The reason is that they have no faith, faith in themselves and faith in Sahaj. This is the faith which is missing. You have to have faith in yourself and faith in Sahaj.

Sahaj means there is the Divine Power. And this All-pervading Divine Power is looking after us. It is now felt also. You have felt it. It's not only by saying is there. You have known it is so. But even knowing that, it has not become such a faith within you, but this is the faith about Christ has talked. This is the faith with an enlightened mind, not the blind faith. And with the blind, you might make mistakes. Why with the enlightened one, if you have faith, you become extremely powerful, extremely

powerful. There cannot be any problems if your faith is enlightened.

So now, you see in Sahaja Yoga, many people who are very steady, who are upright, who are very valuable, they are like the people who know they are standing on the rocks. But those who are not yet so steady are the people, they think they are still dwindling on some sort of a funny waters of this life. The rocks are big there, standing on the rocks and also that has come out of faith, that nothing can disturb us, that faith, nothing can trouble us. As far as Christ is concerned, naturally, I mean, He knew everything, so He was sure about it. He never bothered. He never dwindled. He never doubted. He knew that, that He is the son of God. That was the fact that He knew very well and He never challenged it, He never doubted it, nothing. It is so and that's why He, I say, was standing on the rocks while the other people, even Sahaja Yogis, have to become like Christ, as far as the faith is concerned.

This faith is to be understood. This is an enlightened faith. Like Christ, He went into crucifixion. He went into all kinds of things just because He knew. It was just a drama and He was doing all this just in a drama, play and there's nothing serious. Nothing is going to matter and that is going to resurrect Himself. He played a drama.

To Him it was nothing very serious. He saw people making fun of Him, mocking at Him. He also, in his heart, knew everything, that these people who are mocking don't know what I am. But at the same time, He was the embodiment of faith, faith in Himself and in this All-

pervading Power. This all let's you down, but for that you have to have absolute faith.

Supposing I have someone on whom I have faith. Naturally I will give him all the work. I will trust everything. I'll keep the keys with him, or the money with him, never doubt such a person. In the same way, if you have faith, faith in yourself, faith in Sahaja Yoga where you are established. You will be surprised how things will work out, how life will improve and you will be standing on the rocks. You'll feel that way. You'll have no doubts. You'll have no problems, no diseases.

So, this is such a state, only with faith. But now, this faith, how do you get? The problem is how to get to this faith. There's no course about it. There's no literature about it. There's no lecture about it, but there is an awakening within you which will ask this “What am I?", this awakening, “What am I? What have I achieved?" See, this will question, “What is it that I have achieved? What have I got out of Sahaja Yoga?" All these questions will come to you. But if you have faith, not the blind, but the enlightened, which is established by many miracles in life, many things in life. Small, small things you'll find, there have been miracles, small, small things. There have been miracles even in big things, in so many things where you never expected this will happen.

So now you know very well settled that you are now very nicely in Sahaja Yoga. For example, it starts raining. Half of you would get worried about it, very silly, but they will know there is a very beautiful roof. Nothing can happen. Let it rain as much as it likes and then you have faith that it is not going to rain. It's not going to drench us. In the

same way, this faith within us has to be absolutely solid and that makes you extremely strong and makes you responsible for the resurrection of thousands and thousands and thousands and thousands of people.

This kind of life that we have, that only by our own establishment, by our own understanding, by our own observation that we settle into ourselves, we settle into Sahaja Yoga. It's something very remarkable.

It has happened, it is happening and should happen to all of you. You all should have the chance to know your spirit and to know your self.

So one has to have faith in one's self. I've seen some Sahaja Yoginis always come and say, “Mother, I am no good. I am useless. I am doing no work. I'm absolutely a lazy lump" or whatever it is. It's all right, you think that way. Ask for it. What do you want? Even if you don't ask, it will work out. Even if you don't ask. Even, you just think about it, it will work out. Even if you pay attention, it will work out Because this All-pervading Power is the only real power. All the rest of the powers are useless and it's so very efficient, so compassionate that in the split of the second it can work out things.

The other day we had somebody from Australia and he was deceived by someone and made him buy a land and a house at a very exorbitant price for which he had no money and this fellow said it doesn't matter if you don't have any money. They will not say anything to you. He believed him. Had wrong faith, I should say. And then he said, “All right." He paid all the money that he had just to reserve it.

Somebody went there. There was a Pūjā so so many went there.

So many Pūjās, you see and things happened and so many people came and saw and this. But this fellow was so upset, so upset he could not understand, “Why it has happened to me that I am placed in such a difficult situation?" And he was deceived and he was, I mean, absolutely flabbergasted. He had no idea as to how he will get out of this mess. He had put in all his money there. Everything was involved and if he doesn't pay that money he would have been in jail. I just wrote to him, “Have faith in yourself." That's all. Have faith. And what a miraculous thing happened that somebody else offered a much higher price for that. And that fellow said, “Of course, I'll pay it, whatever you have promised I'll pay you back and I'll pay all the more that I'm going to pay." Is something unbelievable.

So many went there, so many wanted to solve the problem, did this, met the fellow and told him that he cannot pay. Nothing worked out. Nothing. Only his faith. And can you imagine now he's going to become a rich man. He was suppose to go to jail. Now he's going to become a rich man.

There are many miracles like that that happen. This is just the financial side of it, but I know you know that there are so many other miracles happening to you. After realisation, if you do not have faith, that shows, I mean, you are a very poor personality. After realisation, at least, you should take to faith.

That really is something surprising that people get their realisation and everything, still they do not have faith in

themselves. Those who have had, have really achieved so much.

Now, the difference between us and Christ is that faith was part and parcel of His being. It was not that He had to have faith. He was faith. Now we have to have it. We have to believe in ourselves.

There's so many incidents I can give you, which you can tell Me, so many incidents where just the faith has helped. If you were in Romania, I think it happened, one lady came on the stage. She couldn't walk. They had to bring her on a wheelchair and she said, “Mother, I know You can cure me. Nobody can cure me. I know you can cure me." She said it three times. I said, “So, you believe that I will cure you." “Yes." I said, “Then get up." She just got up, walked out. And then she started running all the way and everybody started laughing. They said, “Mother, she's not a Sahaja Yogini." I said, “See her faith." Because when there is faith all the deities take it up. They're challenged. They have to do it. They have shown faith in that person. As I've told you always, in Sahaja Yoga we trust people. We trust. One among hundred might be deceive us. Doesn't matter. We trust. That faith you put in that person works in his mind also, that they have put so much faith in Me. But what about deities? You show faith in them, they work. Immediately they work out. Like Guido told Me that “Mother, that they said there will be heavy rains for these two days." I said, “All right. Don't worry." Where is the rain? It disappeared. You can control anything if your faith is under control. And when we talk of faith, you know, is the challenge to this All-pervading Power which organizes, which knows

everything, which is so intelligent, efficient. Above all, it loves you. And then you show faith.

The resurrection in Sahaja Yoga is that your faith is solid. This you have to achieve.

Solid faith. They don't feel then bad. Supposing I may not meet them. Supposing I may say, `All right, come this time I may not be with them.' Nothing matters, you see, whether Mother meets us or not, whether this thing happens or not. Everything is for our good, for our benevolence. Suppose you are lost on the way, know that it has to be that way.

If you have to look at the life of Christ, He was to be crucified. He had to carry the cross. He had to do all these things. It's all right. Whatever. “It's fated. I'll do it." He never grumbled. He never grudged. He didn't want anybody to share His problems. But this faith in Him gave Him such a tremendous powers.

He could have done anything. He could have killed all these people who were trying to persecute Him, easily. What's the harm. Just one glance could have killed them. But no. He knew He had to go through all that. He went through it. Ultimately, He's the one who's victorious. He's the one who won everything.

In the same way, a Sahaja Yogi has to look at one's own life. It's very precious life, very precious in this world, these days, there how many there are, Sahaja Yogis. In the evolutionary process, how many will become Sahaja Yogis, I can't say. And once, look at the world, then you start feeling that most of it is going to be destroyed or finished. Most of the people are not going to be there. Not that we are not available, but because they are not

fated to come to Sahaja Yog. They're not meant to come to Sahaj Yoga.

So, you're so fortunate that you have got your realisation, your resurrection, but now have faith in that resurrection of yours. In your resurrection, that is your being now and with that you will know how precious you are for the whole world and that what you have to do is not to think of material gains, physical gains or some emotional gains, but spiritual gains.

What have we done for spirituality, our own and of others? This is the only thing that you have to think about and you'll be amazed everything is organized, everything works out, everything in its own time shows its own results.

Now, I am sure, at least eighty percent of you believe in what I am saying. Maybe, say, ninety percent.

There could be about ten percent who still think that, “All right, Mother says so but then why it happened, why that happened?" Like the other day I had a journalist, a very well known person, he said, “I can't believe in God." I said, “Why?" “Because how can there be such miseries in this world? How can there be a blind child? How can this and how can that?" Then he started giving Me instances. “All right now” I said, “Have you told Me everything?" “Yes." I said, “Now, supposing we say that you are sitting in the realm of Congress government or your Andreotti government or whatever you call it.

So the situation is explainable. You have not yet gone into the realm of God. If you go to that state and if you achieve it and if you settle down, then, tell Me, have you any problems?" “None." I said, “Why do you see to the

negative side?" Now if you say there is a way out and that there is a solution and that a time can come when in this race of Sahaja Yogis there will be no diseases, no troubles, nothing, no problems.

So why not see this? Why do you want to see one boy who is blind? But why don't you see that the blind become all right? So this kind of negative attitude, also Sahaja Yogis can have. I've seen them.

Somebody's sick. They'll say, “Mother, he's sick. I must bring him to You. You must see them." There's no need at all. You can cure. Your faith can cure. You know about somebody who's uncle was sick who was not a Sahaj Yogi. He went down there to see him and his wife said that, “You are capable of praying to Mother, why don't you tell Her to get my husband all right." He was a cancer patient on death bed. He said, “All right." He just bowed down and he prayed: “Mother, please cure my uncle." Third day he was out of hospital and now he's roaming about all over the world. Though he's not a Sahaja Yogi, still it has worked because now a Sahaja Yogi saying that, the deities have to work it out. Though he's not a Sahaj Yogi, doesn't matter.

It's the deities who stood by it. And this one has to believe in one's self, fully, that if these powers are with us, why we not use it? Why not we develop that complete faith, that we are now Sahaj Yogis, we are in the kingdom of God and that this power is going to look after us. Then we'll have no choices. We'll have no hesitation. We'll not bother if you have to go to Singapore or you have to go to Africa or go anywhere.

So what? We are still in the kingdom of God wherever we go. It's perfectly all right. And no worry of any kind. We are slaves of so many things, of our watches. We are slaves of conditionings, things like that. Everything drops out. Doesn't matter. What does it matter? Nothing is important. As long as you are with yourself, everything is all right.

Like people tell Me, “Mother, you travel so much. How do you do it?" I said, “I never travel. As I am sitting here in the chair, I am sitting there in the chair. That's all. Only the seat is changed. I never think I'm travelling. Nicely sitting down, settled in my seat I'm all right so I am not tired." So when you have complete faith in yourself, then you don't bother. Many people will find out whether, `I go there, there'll be a bathroom or not or will there be a place to sleep or not.' Nothing. You are looking for the comfort of your spirit. If you get, well and good. Otherwise you can sleep anywhere. Nothing can bind you. Nothing can pull you down. No habit can come back on you because faith will purify you completely. It will enlighten you. It will nourish you.

This faith is not something that can be put into your heads or can put into your hearts. Cannot be.

It's a state which you have to achieve and which you can achieve through Sahaj Yoga. That's how our resurrection will be completed, would be established, would be effective and for the whole world will be a model.

May God bless you all.

Contents: 1993-04-26 **Śhrī Pallas Athena Pūjā, Sahaja Yoga Center, Athens, Greece**

It's a very great day for Me to see so many Sahaja Yogis here who are from this country, Greece. When first I came to Greece, I told My husband that this country is full of vibrations and there have been many evolved souls in this country, but perhaps the people have lost their heritage, but the vibrations are in the atmosphere and one day Sahaja Yoga should prosper here very much. And somehow, we met some bureaucrats who were Greeks and the experience was not good with them and My husband said that “If You said the Greeks are really religious people, then look at these people. What are they doing to me?" I said, “They may be bureaucrats and, all over, bureaucrats, you can't say what sort of people they could be." But, on the whole, the vibrations were very, very good, no doubt and I went to all the places in here, like I went to Delphi, I went up there to see Athena's temple and everything. To all the places of interest, they took Me round, specially Me, because he was busy with his conference, so they took Me round. And everywhere I felt, even the sea I felt was so very beautiful. This was about, I think I came here at least about fifteen years back, maybe fourteen years back. And I find now the vibrations are coming back now through you people and the whole place is again vibrating.

Now, you have to understand now that you people have a very big responsibility because you're strategically placed in Greece, you see. Greece and Italy, I mean Turkey, both are very important. First of all, you are the bridge between the Eastern side and the Western side and everybody is interested in, somehow or other,

managing and controlling these two areas so that they could control Eastern and Western side.

I mean the Western countries specially.

Now the greatest danger that you have now is that this Western culture may try to grab you and which is very dangerous. To understand it, you have to know that you are people coming from a very great tradition, ancient people of ages just like Indians and there is so much you can do to improve the culture of Europe by your own behaviour. Like these people we have coming here, tourists are coming and they see the behaviour of the Greeks and they see that they can influence very well the Europeans, think that Greeks can be very easily influenced by their culture, by their cheap life.

So, as you being such traditional people, down to earth and so many, so many good things you have known in life, it's very important to understand the historical background of your country, first of all. For Sahaja Yogis it is very important to be educated that way because tomorrow you'll have to talk to other people and you'll have to tell them about Athena, about your traditions, about your background and how it is connected to Sahaja Yoga, connected to Mother Mary, connected to Christ and all those things. For this, it is very necessary that we all should try to understand the historical background of this country and educate yourself in a way that you can talk about Sahaja Yoga.

As it is, you know, Athena has the Kuṇḍalinī in Her hand and you can see that clearly that She was the Ādi Shakti. Actually, in Sanskrit language `atha' means `primordial'.

So She was the Primordial Mother.

Because there was no connection left between the Greeks and the Indians, this, I mean, translation was not there and they didn't know what to meant by `Athena'. But Indians know that it is, this is the place for the manifestation of the Ādi Shakti because in the `Devī Māhātmyam', if you read, you will find out they have described Greece as the Maṇipūr dvīpa. Means the island in the Maṇipūr. Maṇipūr is this Nābhī Chakra.

So in the Nābhī there's an island where it is Greece, where the Goddess resides. Maṇipūr Chakra is where She resides.

And so, this Athena has been described, then when I went to Her temple I found that there was a little temple for the child of God. That was Śhrī Gaṇeśha. And then, when I went to Delphi, also when I went there, I was surprised to see, they showed Me a mound, said, “This is the Nābhī, navel of the whole universe." I said, “That's correct." But when I turned round there was lots of vibrations and what I find is a Gaṇeśha statue there. When Gregoire came here he took photographs and everything and he saw that.

So now you are the Nābhī. You are sitting here in the Nābhī of the whole universe.

So how important is Nābhī? You know that very well, that Nābhī Chakra gets spoilt the whole life becomes miserable for a human being.

So, on the right side of the Nābhī, as you see, is the liver and because, of course, we had lots of philosophers, they used to think a lot and they created lots of tragedies, you see Greek tragedy's well known, where marriage system was little bit challenged, that there was, say, two men,

one woman or maybe two women, one man and never they felt happy with the marriage.

So the left Nābhī was under attack, throughout. To have such a tragedy, they wrote so many, I would say, so many dramas and they played them here and so many plays were there showing that there are two men and one woman or two women and one man and no relation between the husband and wife which was pure. And that was the tragedy. It's known all over as the Greek tragedy. It's all imaginary and people, you see, became very left-sided to begin with. They started thinking, “Oh, this life is a misery. It's a tragedy. What should we do? Why should we, why should we try to show that we are happy? We are very unhappy people." And all these things started here to begin with.

Then came these, your Orthodox Church. Now this Orthodox Church is another one, which, of course, is really, doesn't treat women very well and treats them as if they are all the time unholy. Certain times they cannot go to church and they cannot touch people, all kinds of nonsensical ideas they had. That also made women very left-sided. Then, on top of that, all this was happening with these tragedies and all that, suddenly the economic problem came up and people felt very, sort of, disgusted about that.

So the left side became very, very prominent here and that is how I think many of these left-sided, bhootish organizations started and many Gurus came who made you feel miserable. But the worst that was done by the Greek Church, which made you, feel so guilty.

So you became very left-sided.

Now this left-sidedness was later on counterbalanced by people who started to becoming overactive, thinking too much, working too hard and all those things. But still, I think that they don't work very hard as they should work. They're on the lazy side, the Greeks are. They're on the lazy side. Of course, the Sahaja Yogis are not. The Sahaja Yogis have worked very hard, I can see all that very clearly, but otherwise, So, now to bring out Sahaja Yoga in Greece, is important, first of all, to know what is our historical background. The second *[UNCLEAR]* should be very well equipped with the knowledge of Chakras and centers and how to improve these centers. If you do not have that knowledge, you cannot face people. It's not that only men should know; women also should know everything about it. What is the Chakras are, how they work out and what are their results are, how do we suffer because our Chakras are in danger. All this knowledge is free to you. You don't have to pay for this knowledge. Only thing, every day-to-day life, when you start working out Sahaja Yoga, then you'll find out that what I'm saying is absolutely tangible.

You can verify it. It is so. It's not something in the air. It is absolutely there. We can prove everything that we believe in and we can show others also that this is the Truth. Is an absolute truth. We are not here to spread some sort of a fanaticism or racialism or anything like that, but we are here to combine the whole world together under one understanding that we belong to one universe and we have one universal religion.

Now, people will ask you then, “Have you to give up our religion?" You don't have to tell them that you have to

give up your religion, don't have to say that. You don't have to be hard with them at all. On the contrary, “No, no, no, nothing has to be done. You just come and take to Sahaja Yoga and take to your spirit. Gradually it will start opening out." It has happened with all of you that first when you came to Sahaja Yoga you were in a different shape. Now gradually, you started opening out, you matured and you understood Sahaja Yoga very well. In the same way, you must teach others in the same manner, with the same understanding, compassion and love. Otherwise, normally people think that somebody is to be condemned all the time. Of course, some are people who are under bad influence and you cannot get along with them, but most of you should know that we have to get more people into Sahaja Yoga through our compassion, love and also lot of understanding about others' feelings.

I've found that even countries where have been Sahaja Yoga for so many time, suddenly someone comes up and starts giving trouble and becoming bhootish sort of thing, you see and misbehaving. Suddenly, it happens. Such a person, you know, if it is informed, we can take him out of Sahaja Yoga. We can cleanse him. But all of you must know one thing for definite that you all have these powers to cure yourself, improve yourself, to help others. You can do everything yourself. You all have these powers, but the only thing is you have to be sincere and honest. If you are not sincere and honest, it will never work out. On the contrary, it will boomerang.

So, in Sahaja Yoga, it's very important is the sincerity of purpose. You must have complete sincerity of purpose

that you are here to achieve your own self-emancipation, first. And secondly, you are here to help others. The people all along in the whole world now require help. There's so many problems, so many catastrophes, so many horrible things we everyday know going on.

So now we need people who are solid, who are balanced, who are peaceful, who understand what is right and what is wrong. But apart from that, you should know that you have now entered into the Kingdom of God. Many people will say, “All right, we were so religious, we were praying to Christ, we were praying to this one, praying to that one.

What did we get?" You cannot get it because you are not connected. You have to be connected. Once you are connected to that, then you will find that things start sorting out.

But sincerity is very important and faith in yourself. You must have faith in yourself that you're quite capable, quite capable person and you can achieve a very high degree of awareness by which you can work out many things. It doesn't matter from what sort of background you come in. It doesn't matter what sort of country you come in, race, anything. You all can do very well and we have seen this happening in so many countries where we had no hope at all. For example, a country like Russia, imagine, they never worshipped any God. They didn't know about God. They were not allowed to know about any religion, anything, but suddenly I went there, I don't know, they recognized Me, suddenly. They just recognized Me and just with My photograph I find them there. I was amazed that the first time I went to

Leningrad there were two thousand seats in the hall, but outside they were all standing. I said, “Why are they standing outside?" They said, “All the seats are full, Mother and these are extra people. There are more than two thousand outside." So I said, “This is too much." And so they said, “Mother, what about us?" I said, “All right, let Me finish the program." Went inside, did the program, everything happened and you'll be amazed when we had the program, the people who were outside were still waiting. I gave realisation to people and they were waiting, waiting, waiting. When I came out I gave them. I said, “Now, what to do? I can't give you realisation just now." So they said, “All right, what can we do?" I said, “Tomorrow morning can you come?" They said, “All right." So all those who were inside and those who were outside, all of them came and came and sat down in that open ground and I gave them realisation.

So this is the first beginning, but now in Moscow or any place we have to reserve a huge, big stadium.

Fourteen to sixteen thousand people are there and realisation is being given. But they are so quick to accept Sahaja Yoga, so quick to accept Me, too *[UNCLEAR* so] quick to understand Sahaj Yoga. I just can't imagine how these Russians have got this capacity. No question of there going back, no question of their sincerity being challenged. There is no question of their doubting themselves, nothing. Just there and so much so, so much that I sometimes feel this democracy has just harmed us. Because of democracy, of course, we could do Sahaja Yoga all right, but where the people are, absolutely sometimes very idiotic. Like in America, I find there's

very idiotic people live there and they were only busy choosing their bathrooms and their curtains and their *[UNCLEAR* soaps/soups] and all the time they will choose, only busy with all these nonsensical things. They are so idiotic, while the people in Russia are so sensible, so deep, so introspective and even the artists and the scientists.

I had a conference with the scientists. There were about three hundred of them and I started talking to them about science. I thought, better start with science. They said, “Mother, no more science, no more science. Tell us the science of God." Such open-minded people. We have two hundred doctors in Russia who are practicing Sahaja Yoga and it has spread up to Siberia. Now, what's the use of this democracy, which doesn't take us to God. It doesn't give us sense that we should seek God and we should be humble towards God.

So what's the use of having this kind of a democracy and this kind of freedom, which has made us mad and idiotic? And that's very true about any democratic country because you must know that democracy is money-oriented. And you know Greeks are very money-oriented people also, as well.

Of course, they're not as bad as Americans, but they are quite money-oriented. Also, Italians are very money-oriented, but the worst is the corruption. Now Italy is getting exposed. I'm sure your country will also get exposed. All these countries are to be exposed. But, first of all, the Sahaja Yogis have to be firm people. They have to be very, very firm and they should know that Sahaja Yoga is only spirit-oriented, nothing but spirit-oriented,

that you have to have your spirit enlightened, that your spirit has to work everything, that you are not this body, this money, this position, these powers, nothing. But you are the spirit. This is what one has to know.

I was told it is very difficult for you to come for Pūjās to Cabella and you all cannot join, but one week, supposing you take during Guru Pūjā, I think. You can come by boat or something like that, would be easier for you to come to Genoa by boat and then we can organize your coming down. For Guru Pūjā, you all should come. You see, Sahasrāra Pūjā and Guru Pūjā are very important and if you could come for Guru Pūjā, it would be a very nice idea. I think it can be arranged and organized that you can come to Guru Pūjā. I know it's, wherever I am, supposing if I have it here, then for all the rest of the people it will be far away.

So I just thought of Milan being quite in the center that it would be nearer to England, nearer to other European countries. *[UNCLEAR]*, the Americans and the South Americans find it very difficult, so this time we had to provide all tickets, everything to South Americans to come. But they're very deep people. I was surprised in Colombia, they are such good Sahaja Yogis, very beautiful Sahaja Yogis. Very simple-hearted, very good, well educated. Three, four of them were got married in India and they're very happy...

[Aside:] It's all right. Forget it. It doesn't matter.

So, now for that, two things have to be done. Firstly, is that you should come to collective. It's very important. You all should come to collective and put your, please put your attention Me, not to them.

Please put your attention towards Me. Don't turn your attention very much. You have to keep your attention all right. It's very important.

So you have to, one thing is to do, is to come to the collective and watch out for your attention. Where is your attention? Where are you looking? Are you turning your head too much or are you putting your attention straight? It's very important that you must keep your attention absolutely wrapped and towards the meetings that you have here for your collective. In that way, when your attention is fixed you'll find you'll definitely rise into thoughtless awareness, a state where you grow spiritually. You have to rise up to that state of thoughtless awareness where you grow spiritually. If you're not in thoughtless awareness, you cannot grow in your spirituality.

So it's very important to see where is your attention. Where are you putting your attention? If the attention could be controlled then things will be all right.

[Aside:] She's crying. The child is crying too much, I think. You can send it out a little bit. It's feeling hot, I think. It's all right now with the mother.

So the first thing is to be in the collective. Now is a very sinister, also idea of some people is to always break the collective, to create problems, to disregard the leaders. As a result, leaders also get so fed up, they give up. They don't want to have anything to do.

So they put up their own ideas, they try to trouble the leaders, they create problems for them, they just try to show off everywhere, as if they know everything. All such people also create groups.

So beware about them. You should stick on always to the collective and not to anyone who tries to create a kind of a group at all or who troubles or who makes things difficult. You must understand those who are collective only will grow; those who are [not] will not grow. Because like a nail, if it breaks, then it doesn't grow. In the same manner, if you keep out of this thing, by any chance, if you have any problems with the leaders, you can write to Me, you can tell Me, I can work it out. But all the time, to go on like this and grouping like this will break and there will be someone who'll do that. There will be some negative person who'll try to do that.

So, you have to be very careful not to get out of the collective. You must always support the collective, must help this collective and must nourish it.

As you know, I was telling him also that he, if he has problem with money, we can give money from Cabella because before that I used to travel on My own. Even to Greece, I came on My own, paid for everything.

So, see also, then Stamatis [Boudouris] *[UNCLEAR]* had to pay something, which I didn't like very much. He was paying so much because we had such a small group. But now, as you have a big group, you feel responsible; you want to pay for it. All right, doesn't matter. But not to pay for your Sahaja Yoga, not for your realisation, not for knowledge of Sahaj Yoga. This is there. And so people will start putting ideas into your heads that why this, why that and all that. Such people you should keep out because you are here to develop your spirituality and not to listen to these stupid people who have been troublesome.

So best is to keep to your own, own development and own nourishment. It's very important.

So it is in a way collective, but also individual, because what you're gaining out of the collective you should be on the watch out, you should see for yourself what you are gaining out of the collective.

Then secondly, at home, you must every day, every day, every day, again I say, not to miss it out, in the evening before sleeping you must have meditation. You can wash yourself up, like, what you call, the water treatment or anything then sit down for meditation for ten minutes. You must give fifteen minutes to yourself and then sleep off. Supposing you can't do one night, doesn't matter, but try to do it every night. If not possible. If you don't do it one night, you can do it in the morning. But it's very important.

I can easily make out a person who does meditation and who does not do meditation. It's a difference, such a difference. Immediately know a person who is meditating everyday, in his health, in his face, in his behaviour, in everything he's very different. And those who do not do any meditation will find not only that they are funny, but their children are funny, their relationships are funny, everything is funny.

So the meditation is a very important part for you because also the women who are pregnant, when they, if they do not meditate their children turn out to be very troublesome and very funny. It's a thing like that. It affects everything. But your character of meditativeness, your character of Sahaja Yoga helps everyone, your children, your family your society, everybody and

everybody can make it out what sort of a family you are, what sort of a people you are, what sort of a personality you are. And from you they take to Sahaja Yoga.

So is important in individual life also just to meditate, nothing else. You have to come to a state of thoughtless awareness.

So the mantra is, as you know, `Nirvichara'. You should use the mantra of `Nirvichara' for coming to the state of thoughtlessness and try to increase this area, this space of thoughtless awareness and that is how you will find you will be growing very much. Now as you get lots of powers, as you get lots of people being realised by you, curing by you, sometimes maybe it might affect your ego.

You might get into ego things. For such people, I have to say that you have to be introspective and see for yourself. You face the mirror and ask now how much ego you have. Laugh at yourself. Once you start laughing at yourself, your ego will drop out and you'll understand that it was false to have this kind of ego within you.

There are so many ways and methods of finding out about yourself. Put yourself into bandhan and put your hands towards the photograph, immediately you can feel what Chakras are catching and you know how to clear it out. Also sometimes you feel it inside. If your Chakras are catching, you can feel it inside and you can feel it, the different centers on your fingertips about yourself.

So it is about yourself you will know. About others, you know, you should just talk on Chakras. You should not say, `He's bhootish,' or `He has ego.' Nothing. But you should say, His Āgñyā is catching” means he has got ego.

You can say, `His Nābhī's bad. His this thing is bad.' So the language is to change now. We have to talk in the language of Sahaja Yoga. It is to be understood that now we are Sahaja Yogis. We've got the powers, we have got vibratory powers. But if you don't use these vibratory powers, what is going to happen? We have to use them, that's the point. We always forget. I've seen, the other day they couldn't open something. I said, `Give a bandhan.' Gave a bandhan and immediately it worked out, you see. Small, small things also you'll be surprised that if it doesn't work out, you have to just give a bandhan and it works out. It is important to know that you are Sahaja Yogis, you are saints and that you can do lots of things and you shouldn't forget it. You shouldn't forget it that you are Sahaja Yogis.

Now you are no more ordinary people. You are saints now and you can do a lot.

All this, when it works out, you'll be amazed at yourself, how, how you have achieved all these things.

And, I tell you, people tell Me they look like roses, all of their faces shining, they look so beautiful and they can make it out that you are Sahaja Yogis. I've seen at the airport also many people say, `Who were those people looking so sweet and beautiful, shining. Who were those?' So if I tell them that they're saints, they won't believe that there could be so many saints, but there are and we have achieved that all over the world. All over the world there are so many Sahaja Yogis that I can't even say how many there are, in thousands and thousands.

So, I again tell you that Greece is a place where you can do a lot. First of all, you must establish yourself in Sahaja

Yoga and you have to know what you are, all the time to remember what you are. You are a Sahaja Yogi. Even to children, you have to say, `You are a Sahaja Yogi' so they also develop that personality by which they behave properly and they behave in a manner that a Sahaja Yogi should behave.

So all these things are just the preliminaries of Sahaja Yoga, but I am sure you must *[UNCLEAR* best] be getting My tapes from Cabella and I'm sure you must be knowing about all the deeper things about yourself and about Sahaj Yoga. It's a new age that has started. The other day I said the Satya Yuga has started now.

So it will start exposing all that is ASatya, which is whatever is false. All those who are false people will be exposed and you'll be amazed at the way things will work out. And it's such a great time you are born and it's such a great thing that you have come to Sahaja Yoga and that you have got your realisation and that you are one of those who have to lift the whole of this universe into a higher awareness. Of course, we can't say how many will be saved. It's another point because what I know about this that in the evolutionary portion, supposing we came from chimpanzees, many were lost in between, you know and there are so many chimpanzees now left and there's the middle, the people were lost. In the same way, many human beings may be lost because of their stupidity, because of their self-destructive habits that they have formed. But your responsibility is very great. Don't think, `I am just mediocre. I'm good for nothing.' Never. Never think like that. You are all saints and you are capable great things.

May God bless.

Contents: 1993-04-27 **Interview on a Greek TV with Vagianatos, Marriage is Important, Studio Alfa, Athens, Greece**

Journalist: Good evening, it's very strong a feeling that so many time although we are in our own country, tonight we have the opportunity of really make a long travel. A long travel in wisdom, in distance, in space, in our hearts, in truth. This is all the elements that are concentrated in the presence of our Holy Mother that we have invited here and we are grateful, that we have you, all the way from one of the oldest civilizations. In a way we are very proud that we are the members of very old civilization and rarely we realise how other civilizations shine in other places around the world.

So we do welcome you here along with the truth you carry for us. We would like to ask you about this truth in the way you see in the same world, this other countries that is every country, which is in our heart.

Shri Mataji: We have to know one thing, what the truth is? The truth is actually we are not this body, mind, intellect, emotionals [emotions], ego, but we are the Spirit and in our evolutionary process we have reached the stage of human awareness and beyond this there is a little break through by which we have to become the Spirit. That is very simple and can be done very easily for people who are seeking the truth.

Journalist: How would you describe the system of your thought, the system that you have brought to our hearts and mind?

Shri Mataji: You will be amazed to know that in Greece people called a bone sacrum, which is the triangular bone and that means they knew there was something sacred about the bone. Now this bone has got within itself a residual power which is for our connection to the All-pervading Divine Power. All the scriptures has talked about the All-pervading Divine Love and everything, but we have never felt it before. It is a surprising thing that we take all living things for granted, for our heart beats, but we do not know how it beats? The flower grows, we don't know how it grows? But if you understand that there is some power which is doing all this living work, then the time has come for us to know it, to feel it, to understand it and also to use it.

Journalist: How do you think that people have arrived, in so many conclusion that they call religion and what is the connection between this way of approaching ourselves and the truth which is one and your old tradition in your country which I assume is India?

Shri Mataji: Now in all religions it is written that you have to transform, you have to be born again.

Every religion has said that. This is not only that any particular religion has said it. Even Islam has said that you have to become a Wali. Even Christianity has said that you have to be born again. I mean there is no religion which has not said that, but it is not just a certificate. You cannot take just a certificate that `I am born again'. It is something that actualises, by which you develop a new state, a new state of your mind, state of your being by which you become the Spirit and there are powers of the Spirit which you manifest. It is not just

talking and giving sermons and lectures, but it is something that is an actualisation and it is a living process.

Journalist: I think we Greeks belongs to the world what they call the east part of philosophy of religion.

This is a system which is mostly esoteric, this is a Greek word. It is a seeking inside and it is quite relevant and close to the very ancient Indian tradition.

Shri Mataji: Of course, of course.

Journalist: Now how close is the Indian old religious system are! I am talking about the Pagan. Our own ancestors before the Christianity and even the Jewish or all the Hindu Goddess to the best you know?

Shri Mataji: This is specially in Greece you had the ancient system of worshipping the Goddess Athena. Now in Sanskrit Atha means the primordial, to us is the Primordial Mother, that we call in our language as Ādi Shakti, the Primordial Mother. She has, you must have seen a snake in the shield and also in her hand, that is the symbol of this power within you, which lies dormant in your triangular bone called as sacrum.

So the Greeks knew about it, no doubt, because otherwise they would not have called her Athena and she must have been in our scriptures, she is described as well, not only that, but Greece is called as Maṇipūr dvīpa, that is the navel of the universe.

Journalist: Certainly it was a surprise for me to see that you come here to preach our own ancient Gods.

Shri Mataji: Yes, it's true.

Journalist: What you are telling us about Athena, is that the serpents with Greek gods are very familiar creatures.

Shri Mataji: Yes, but it is suggesting.

Journalist: and the medicine and others. Now what is the message of Athena coming from you again nowadays?

Shri Mataji: [Gentle laugh] Athena is the one that, she is the one who was trying to push her spear into the fontanelle bone of Zeus, you see. Now that is exactly what Sahaja Yoga is. We think, or not: we believe and that we have proved also, that this power which we call as Kuṇḍalinī, because it is like a serpent going into coils, Journalist: Yes.

Shri Mataji: Because it's an energy which moves like a serpent, you see, more symbolic, it is not the serpent actually.

So this is the power which is the reflection of Athena within us and when she rises she goes and hits here and opens out the fontanelle bone and that is the actualisation of baptism, as described in Christianity. By that, then you are connected with the subtle energy which is the All pervading. For the first time you start feeling that Cool Breeze in your hands which is described, it's the Cool Breeze of the Holy Ghost. The Holy Ghost is the same as Athena, but I think Christians could not connect it with that. She is the same.

Journalist: We see that all these sanctities along history come and repeat themselves and transfigurate [transfigure] themselves into traditions of people.

Shri Mataji: Of course.

Journalist: Now you have referred to Yoga and of course in this part of the world we are more or less familiar. Now for those who are less, I would like you to found what we are talking now in this Yoga and give us some ideas about the wide spectrum of the work, you would call Yoga.

Shri Mataji: You see, Yoga is where you unite, is the union between your Self with the Divine, is Yoga. That's the real spiritual Yoga. All other Yogas, like physical Yoga and all that, is a wee part of what one Patanjali wrote. I's a very wee part that to cleanse your body and all that, is there. But, there is no need now to do all that. First in the modern times, what if I've done any work is this, that people used to get Self-realisation, alright, but one Master had only one disciple. Gradually it started in a way that they started talking about it. From I think,12th century it became more open. But it has been there years together. Now when they started talking about it, they could not give amass Realisation. They could give only to one person.

So only thing I have done is to workout the permutations and combinations of human nature by which I have understood that how to give amass Realisation. That is the only achievement of modern Sahaja Yoga. Sahaja Yoga is an ancient system in India. Also must have been here because the way the sacrum bone is there and she is having all those things. But the practice of that may not have been so open, might have been secret even those days, where they have been giving Realisation to people and it is ancient times, thousands of years back so. But in India we have still maintained all those

traditions and things and still we respect and worship the Mother Goddess Athena we respect. She's called as Ādi Shakti, name is different and she is the Holy Ghost according to us.

Now this workout is in everyone, it's your own power within you and it works out and it rises and pierces through your fontanelle bone area. It does. It actualises the experience which is described and that's what one has to feel, otherwise it is just talk talk, talk, talk.

Any religion has become nothing but talk, you see, people are now fed up. They think what is this promising, claiming and nothing happens to us, we are just the same.

Journalist: Hum, hum.

Shri Mataji: Our forefathers were such and we are just the same. But now the time has come, it's a new age as I say to achieve that state, a new state, where you become. Firstly you become thoughtlessly aware, means you live in the present. Thoughts come to you from the past and from the future you're dancing on the cusp of thoughts. But when this happens the thoughts are separated and in between the thoughts, there is a space which we call as the present, which is reality. Present is the reality because the past is finished and the future does not exist so you live in the present. When you live in the present, you start growing spirituality. And that's what happens to you, first that you become thoughtlessly aware.

The second thing happens to you that you start feeling the Cool Breeze on your hands. Medically you know that

these endings [shows the finger tips] of the sympathetic nervous system.

Journalist: Hum, hum.

Shri Mataji: So what happens that when you get your Realisation, you start feeling this Cool Breeze all along and you start feeling those things on your finger tips. Now supposing if you have a problem in any one of these centers, there are seven centers [demonstrates in Her hand] five, six and seven. Immediately you feel it on your finger tips. You don't have to go to a doctor to diagnosis, immediately you know.

Now if you know how to cure, then physically you can be cured, mentally you can be cured also all our human problems or I should say all the world's problems are because of human beings. All our human problems are because of centers which are within us.

So when this power rises, She nourishes them, She integrates them and corrects them so we get physical, mental, emotional problems solved and there you achieve your own peace within yourself, but the second thing which you achieve is a new awareness which is a collective consciousness. That's where you can feel not only your own centers but also the center of others. Now when you grow spiritually by sitting down here you can feel the centers of any one, sitting down here you can correct the centers of the other people, but you have to grow. But in the beginning you start feeling the Joy of your being because in your heart resides the Spirit. Spirit is the source of joy. It is the source of absolute truth.

So you know of the absolute truth. You can feel on your finger and ask any question say, they might say was

Christ the son of God? Alright ask the question, immediately you start getting tremendous vibrations. Surprisingly Athena is also called Pallas, Pallas means vibrations, you see she give vibration. These vibration tells you the absolute truth. We live in relative world that's why we are fighting, once we are in absolute truth, there is no fight, no problems. When this happens you become collectively conscious and who is the other? Everybody is within your body. You can feel everyone within yourself so you become a universal personality. This is the character of your spirit, because the spirit is the reflection of God Almighty within you, which is in everyone. But it is just a witness till you are a realised Soul but once you become a realised Soul then its start [it starts] manifesting. It manifests and you can also raise the Kuṇḍalinī of others. You can give realisation to others. It is like if you enlighten one candle that candle enlighten other candle.

So that's how it spreads.

Journalist: This is very interesting. While you are talking I am writing down certain things that coming in contrast with what we are used to the so-called the Western world. I am wondering this split between body and mind that we suffer. That is something you do not suffer. It's wonderful how people in the far east and of course then spirit is not schizophrenic. How do you explain? How can people come back together with either mind and body, because now in this part of the world, people who live for the bodies or those who live for their minds?

Shri Mataji: They are ignorant. That is why they are in darkness you see. They think the body is very important

but I know of people who have very good body is also coming to Me, saying “Mother please, give us peace, you see give us joy." So nobody is satisfied.

Journalist [interferes]: That is the other part which is missing.

Shri Mataji: The whole thing is integrated in your body, mind, your lives, ego everything and the ego just disappears. You become egoless. You don't think you are doing anything. You think it is happening, it just happens.

Journalist: There is another idea that this sort of deep research brings you to the state of absolute and may be in absolute monastic idea, if you are by yourself or the whole world is yourself. Now listening to you I get the impression that is exactly the opposite, That you communicate with everybody and that s more of a communal approach than being lonely. It is a miracle now by coming into yourself you reach out everybody else. Now I think that you would agree with me, it is wrong to think of orient is something mystic as something which cut off with the world.

Shri Mataji: No, no it is universal. We are working in 56 nations with Sahaja Yoga. Specially in Russia surprisingly we have thousands and thousands of Sahaja Yogis.

Journalist: Very recently.

Shri Mataji: Ya very recently about three years. Within three years we have got thousands and thousands of them, you see. I think in the democratic countries we have too much time to waste. You see in enjoying all kinds of problems for nothing at all. While they are, they have given up all these nonsenses. They thought whatever is available is available, like, so there is no

solution, So give it up and that's how they are very introspective I think. Russia also the Eastern Bloc people coming in thousands, who got realisation also. Of course India they know it. We have thousands. I must admit that but so many countries like Austria, Italy specially is now so fed up with all this is going on in Italy, that they have taken to Sahaja Yoga. Very strongly and all kinds of people are coming.

So it is something that has to happen and has been predicted. It is been promised.

Journalist: Now tell me we were referring to countries with very strong tradition in religion, say Italy is very strong Catholic country, Russia has orthodox past. How about the very different systems like Africa, like South America? You know this is the new world and there is a sharp difference in the approach of thinking in the new world. How is your message delivered here?

Shri Mataji: You see actually all these incarnations whether it was Christ, Rāma, Kṛiṣhṇa, Mohammed, any one of them *[UNCLEAR]*.

Journalist: You call all of them incarnations!

Shri Mataji: All of them were incarnations. See they were born on the same tree of life of spirituality.

All of them like beautiful flowers at different time but people plucked the flowers and now they are fighting with the dead flowers.

So you see that there is though the religion is within it's just outside. Christian-you go to, Mosque-you go to, Temple-you go to, you can do anything.

I mean, there is nothing inside the religion, but with this inside religion is awakened and you become righteous, really become an angel, I tell you.

Journalist: So tell me, you become an Angel, but still you live in the world.

Shri Mataji: Live in this world.

Journalist: And you know, there is something that we are used to referring in, what about religion and I am wondering whether we can refer to this way of approaching the truth and viewing the world as we already know and I am trying to refer to certain fixed ideas. Religions has effects, have code of living, codes of how you behave, how you make love, what is a sin? what is not a sin? Now what is you approach to these things.

Shri Mataji: My approach is such that, they all have failed completely, nobody does that. You see it's a fact we should face it. Actually when it is within you then you become your own master, you yourself know. Like, I would say an example: supposing I am holding a snake and its darkness, I can't see. Now, you tell me it's a snake. I will not accept, no it's not a snake, I am holding a rope but if there is a little light I will immediately leave it. You don't have to tell me anything. In the same way when you are enlightened you see for yourself. We have seen people overnight giving up drugs, overnight giving. Once they get their Realisation just I don't have to tell them. They themselves do it because they have their own light and their own power.

Journalist: What is a sin or a failing person, for your way?

Shri Mataji: You see it's our ego which tells us this is a sin and this is not a sin.

Journalist: It's our ego.

Shri Mataji: And also conditionings. You see both things are there, that they say this is a sin. For a Muslim, this is a sin, for a Hindu, this is sin. How can there be different types of sin? Sin could be, has to be universal, isn't it? After all if it is a sin.

So when you get your Realisation, you realise that you are now above everything else and you just don't do anything wrong, just you don't do it. You don't like it, just don't do it.

Journalist: But you see we have created a world that we have constructed this wrong, I mean, say, you are a Muslim, you have a right in marrying two women or four women and in our system is not accepted, now how can you know whether it is correct or not?

Shri Mataji: Now see at that time you see when Mohammed was there, you see he was attacked: it was a tribe and tribes were attacked all the time. And all the young people died and I mean there were very few men left and he didn't want prostitution.

So he thought the best is, now let men can marry women who are without marriage, so he believed in marriage and he said: “You should marry." Now there were some young girls also, they couldn't get husbands he said: “Still you should marry” otherwise they would have become prostitutes.

So to get rid of that thing, he said alright. It is what we call in sanskrit `samayāchār' according to the time, the incarnations act.

For example at this time of Mine, My work is to give Realisation, that's all. My only job is to give Realisation to people.

So I've to do that.

So this is the time every, like in the growth of the tree, you see, first there are roots and then there are shoots and then gradually it grows and it comes to a point when it becomes, say the flowers, so I call it the blossom time because so many flowers are becoming fruits.

So the time has come. It's a time which is ripen for this new age to come in and without that we cannot solve the problem of the world.

Journalist: I think it's a very pragmatic and human way of approaching the life and you are right but let me insist on that I have front of me a Holy Mother with the signs of the way, say the men treat the women you have very obvious sign you were married. Does this way of approaching, does it effect the relationship between men and women? What is the opinion.

Shri Mataji: Marriage is very important. This year we had 86 international marriages.

Journalist: What you mean international! OK mixed ok.

Shri Mataji: Marriage is very important. Different countries. You have one Greek lady is married to a French man.

So their children are realised Souls, most of them are very surprising very beautiful children they get. But one of these marriages we should say one or two percentage, there is problem still.

But otherwise successful marriages beautiful marriages and they enjoy it. That's a part of life one has to marry all these nonsense of not marrying and doing all these things I don't believe in it because it's a natural thing whatever natural has to be there.

Journalist: Do you think say the way that people get married in the jewish tradition is different, than the way marriage in Methodist tradition now would you then accept all these methods that the people have or people used to or born in How people get married?

Shri Mataji: Of what? Journalist: How people get married according to your lifestyle?

Shri Mataji: In our lifestyle what we are doing now, supposing somebody want to marry somebody it's alright, they come and tell Me “Mother I want to marry somebody" it's alright but we see the vibrations and things also there should not be too much disparity and all that but as we say alright but supposing they want that we should select for them, what we do one month they are together in a tour we have, we see their vibrations. We see their attitudes, we have forms to say what is your aptitude, would you like to go to another country, what country you like What is your hight, ideas, what is your education and where have you been before for seeking, so we get the complete bio data of that person and then we suggest that such and such a person will be alright. In one month they see the person they see that it suits if not they inform and they have another choice and whichever way they like but is not a random. We little bit guide them because they should also know the

background of the person what sort of a person is just you don't fall in love like that, so again get into trouble.

So are we it has worked out very well because it is such an understanding that they are marrying a person whom they know very well and also they are marrying a person who has got angelic qualities, so they don't fail.

Journalist: And when the actually realises after all this training for the hard time you give them for their and for the sake of their happiness that they suit each other. How do *[UNCLEAR* theet] married according to their own tradition or according to Hindu tradition.

Shri Mataji: No we have Sahaja Yoga style of marriage.

Journalist: There is a mystery as we call it.

Shri Mataji: No there is no mystery in Sahaja Yoga. We talk about all the centers, take the name of all the centers, all the deities on the centers then by theses centers you have to be married and that s how they have to promise that they will look after their life in a way that should be righteous and that's how they get married. We have open system. There is no mystery in Sahaja Yoga, No mystery.

Journalist: You see it's very tempting the way that you approach the world because it gives you no doubt because there is nothing in darkness now let us take another phenomenon which is very old but very very modern. Could I give love in people and matching each other there is two men who want to live together and we call them homosexuals, what is the way you approach?

Shri Mataji: I think it's rather unnatural. Also I have seen people who had this kind of problems, they came to Me

and they were possessed. A man was possessed by a woman so he wanted to have a man but once the possession went away he became very normal, Men are very easy they take to married life very easily. Women I think they are homosexuals it takes sometime to get alright I don't know. May be emotionally they feel disturbed whatever it is! The men are absolutely alright.

Journalist: How would you describe normal and natural?

Shri Mataji: Normal person is that a man wants to marry a woman is normal. In India we cannot even conceive, I have never known this kind of problems.

Journalist: Do you think it does not happen or we don't know about it?

Shri Mataji: May be in India they might be doing something. But we have ever known anyone like that, I was in the medical studies also, I never knew that.

Journalist: I am sure you now go around the world....

Shri Mataji: After coming to the west then we discovered all this.

Journalist: I mean it not only among the men also happening among the women as well.

Shri Mataji: Ah yes. But I think, you see, may be some reasons, I know of a gentleman who is the homosexual because his wife was very nasty, she tortured him very much.

Journalist: So You think there is always an explanation that something bad happening.

Shri Mataji: Yes, so he thought it is better to have a man, you see, no problems, no quarreling.

That's how he became, but when he came to Sahaja Yoga He got completely cured, transformed. He is got a nice wife, he is having children, he is very happy.

So I think it is abnormal conditions and problems that people take to this, sometimes. There are many reasons for that but it can be corrected if they want to. If they don't want, you cannot force it. You cannot force Self-realisation on anyone.

Journalist: But you can accept them as people who try to achieve purity.

Shri Mataji: Yes if they want to, but when they come to Sahaja Yoga they change automatically.

Journalist: Can they remain unchanged in these aspects?

Shri Mataji: so far we didn't have anyone like that.

Journalist: I see.

Journalist: Now tell me about confessions. It is something that we are familiar in Christianity. There is some one like, automatically when you hear Holy Mother for instance there comes a hierarchy. Now how is the hierarchy between the mortals in....

Shri Mataji: We don't have anything like that, You see they come to Sahaja Yoga mostly the Christians Catholics and all that and they send such letters describing what all wrong they have done and. I never read it, Just burn it off. It's not important.

Journalist: You should return it to them.

Shri Mataji: No it's no good. It's not important, past is past, finished now, forget it why it's over.

Journalist: How can they not repeat. If they are not aware that this is wrong. There is something that they should pay attention to.

Shri Mataji: It's all a game of the ego and conditioning What happens you see the ego goes on telling that you did this wrong, that wrong, they feel guilty all the time. There is no need to feel guilty or anything. It just works out, see you are a human being and after all human beings can commit mistakes, you are not Gods, what is there to be so much angry with yourself for that just you should know that you can become the spirit which is the pure thing. Like we say in the pond, you see, in the pond there can be worms and all sorts of things but when you become the lotus you are fragrant, you are about it, nothing can spoil you, you get life, eternal life.

Journalist: That's right. But who tells you whether you are right or wrong.

Shri Mataji: You, yourself.

Journalist: But *[UNCLEAR]*.

Shri Mataji: Because you feel it yourself that goodness within you, you feel it yourself.

Journalist: You mean when you are right you feel it and even when you are wrong you feel it.

Shri Mataji: Wrong you will not feel normally, right and wrong are different concepts. It's like that you feel when you get this, you feel within yourself that you know the absolute, because you can use, supposing there is somebody suffering from cancer, now you put your hands towards that person, what happened is the Chakras are catching. Immediately you know that the person has

cancer. He may not know! The doctors may not know, but you know. Then you ask the question about yourself. Is it alright? You can ask because you are now with absolute.

So now there is no question of anybody telling you about it. You just do it and know. Like people will come and tell Me see Mother this Āgñyā Chakra is catching and this center of Christ that means that person is suffering from ego. Normally.

Journalist: Specially from ego. You don't.

Shri Mataji [laughing]: No one say that.

So what happens when you come and tell Me that my Āgñyā is catching means that you have ego, alright you can be corrected.

Journalist: It can be corrected.

Shri Mataji: Of course.

Journalist: Now we are dealing with teaching of consciousness and health. Now what is a miracle to you.

Shri Mataji: What is a? Miracle? Journalist: Does it mean anything or it's just?

Shri Mataji: I don't think there is any miracle.

Journalist: It's just one thing among others. It is a way to absolute, it's a way your evolution.

Shri Mataji: First they say we were chimpanzees.

Some chimpanzees became human beings, other human beings, all that human beings are no more. Now we are there, there is a big gap between us and the chimps. Like us who are realised Souls and human beings there is a gap. Now how many human beings will become the spiritual beings? You can't say. They should. According to

John 144 thousand but we are more than that I think we crossed the limits.

Journalist: According to John!

Shri Mataji: John the disciple of Christ.

Journalist: You quote the Apostle? I see...

Shri Mataji: So this counting was wrong. May be we have crossed that limit [laughing]. Whatever it is when you become the spiritual being then these people are left behind, how, you see how we are destroying ourselves otherwise. This AIDS business. You go to America you are shocked people are so nervous they are schizophrenic, this disease, that disease and all kinds of destructive things listening to this horrible music now they are deaf, they loose their hair all kinds of things are happenings but always they take to something destructive. Everything like a man sees somebody going in the pub and coming out and falling down. Another one goes pays to fall down. He can't see that it's destructive. But after a realisation you see what is destructive and what's is constructive so a person realised starts moving much higher and the person who is not realised and there is at first like that and a big gap. I find there is but in one months time he can change.

Journalist: In one months time.

Shri Mataji: He becomes an expert.

Journalist: That's a very quick progress.

Journalist: Now tell me in all religion there are different stages, grades, as you grow up. Is there any education for small children? How are they introduced to this system of Yoga? 222

Shri Mataji: Who? Journalist: The young children.

Shri Mataji: See, young children, if they are born realised, they immediately know Me. I don't have to....

Journalist: So they can do that at what age?

Shri Mataji: You see, even little babies.

Journalist: Really?

Shri Mataji: They see Me they start smiling and just talking to Me, it's very sweet.

Journalist: Alright.

Shri Mataji: On the whole, children are very good for Realisation because they are pure souls, they are innocent. They are the best. I mean, normally, you see, nowadays of course, we are getting very much worried about children, because they are getting spoiled and this and that, but when they come to Sahaja Yoga, they become excellent children. Now we have a school also in India now, on the Himālayas, we have a beautiful school for children and everybody says that they are so matured, so wise, so sensible, so respectful, it's really worth seeing them, the way they behave and talk. Because, you see, their spirit starts manifesting.

Journalist: Hum, hum. Now would you describe certain practice of prayers or anything else that is a must for some of your disciples?

Shri Mataji: No there is, there is no prescribed things as such, but according to your centers. Now if someone center is in jeopardy or there's a problem with any center, then you should know how to cure it and correct it. And there are few things you have to do, by which you can correct it. It's very simple.

Journalist: It is.

Shri Mataji: Yes, extremely.

Journalist: Well, I'm sure there is a plenty of time for you to meet the people around the world as you travel non stop. Now tell me...

Shri Mataji [laughing]: You can't say. But at the most, two three four days, I am at home and then I travel.

Journalist: You travel.

Shri Mataji: Yes, but India, I'm there for about two months, with My family. They also come down here sometimes.

Journalist: Now how did this all started? Now you are something of a...

Shri Mataji: Seventy.

Journalist: An approchal. What is the inspiration for you to do all this? Do you consider yourself as the founder of this way of approaching the truth?

Shri Mataji: That's what they say but you see, actually Sahaja Yoga is an ancient system. As I told you, it was only for one person they used to use. But as what you say, if I'm the founder of this amass movement, I am. But it is all there already. It was there, all these things were there. Only thing, if I've worked anything, it's the permutations and the combinations as I said about human beings, why is it that they cannot get amass Realisation. Any discovery, whatever it is, if it cannot be used by masses, is useless.

And I worked it out and it's done, that's all.

Journalist: It is the system that approaches people. Now how do you, tell us about your life now.

You are really someone who preaches a new message around the world. How is it accepted?

Shri Mataji: Very much. Because this is a time, special time, modern times, called as Kali Yuga in India. It's the worst times, you see. And all kinds of sins will be done, all kinds of things, they describe horrible things for this. But at the same time, there will be a category of people who are seekers of truth and so many of them. It's already prophesied. William Blake in England, you see, he has written about it, that there will be men of God, who'll be born in those days and they will have the capacity to become Divine and make others [Divine]. This is clearly described.

Journalist: So him, in another part of the world, with his own education, reached with his means what you reach in other ways.

Shri Mataji: Yes.

Journalist: Do you have relationship and do you meet people like leading figures of other religions.

Shri Mataji: Rather difficult [laughs].

Journalist: Why?

Shri Mataji: Because you see they have set ideas and most of the religions are either power oriented or money oriented they are not spirit oriented.

Journalist: Well that is very serious.

Shri Mataji: It's a big problem you know, if they were spirit oriented, I would have to meet them and talk to them, but they are not. You see it's a big problem.

Journalist: And would you say you consider the people who follow you live with you as a church.

Shri Mataji: I was born in a Christian family Myself.

Journalist: I see well do you think it is as easy for a Christian or anybody else to reach out and find this way.

Shri Mataji: Christians abroad are alright because they started thinking that they should have more than the church. The church is not sufficient like now they are closing down all the churches. There has to be something to be found out. But in Christianity is some places like India are no like that they are not seeking. They think that the Christians abroad are saintly people. That some of them believe that Christ was born in England! Can You believe it? Journalist [laughs]: Well I am sure that appears in a British Gentleman. The system we have made out of him he is not Palestine at all and you realise there is a twist anyway?

Shri Mataji: It is ignorance. Complete ignorance about even Christ. It is there. But after Sahaja Yoga you realise who he was, what was his greatness. Really you know what important work he has done without him I could not have managed. All of them are very necessary and he is the last gate, we have to open and that's what he has done. But how contradictory we are? Like we say he suffered for our sins, still why should we suffer now anymore. It's very contradictory that we should suffer for Christ. Why? No father would like you to suffer. Why will he like you to suffer? So this sufferings and all this is not necessary.

Journalist: Can you tell us how the group of people who live the way you explained to us in Greece what do they do? How do they live among them I would like to know.

Shri Mataji: Oh they are very dynamic. Yes, dynamic people. They are doing very well in life, most of them very much improved in health and in every way their married life has improved of course or two cases, some of them are orthodox people who try to trouble them Most of them are very happy and doing very well.

Journalist: Seem to think that a healthy if not wealthy group do you address as poor people or miserable people, people who are desperate as well.

Shri Mataji: Oh the good people are the middle class people are better. The poor people they don't have money just now and they want eat and then they don't think of the spirit so much. Once the spiritual life the middle group they have them they go to the poor because there is free health services also then the vibrations give tremendous amount of more food the crops improve. The cattle improve so that's how you help your farming that's how it works out. But rich are not difficult they say we are alright they have everything, But money has problems and they also come. Even politicians come but I must say that they are rather slow bureaucrats politicians.

Journalist: They are slow they think world is not spinning enough. Now how do you deal with young people who has loud music, speed....

Shri Mataji: You see this is the Meta Modern, talking about Modern era where people will not have any violence because its compassion and love. You feel the love for another person. There is no question of violence. In this meta modern era. There will not be racialism no

fanaticism. Fundamentalism all issue will drop out because isms are conditioning and ignorance.

Journalist: Isms are schisms.

Shri Mataji: Isms they are ism. Sahaja Yoga there is no isms. It is being in reality.

So you don't have this problem. After this you have people from all over the world and I never see them quarreling fighting of course pull each other leg. They are very humorous and they enjoy life, just enjoy. We are not bothered to what their jobs are but they are telling Me so many results out of the is here only they told Me some of them Photographers got 1st prize for the photography.

Some musicians got very high salaries and things like that, so it knows that you are one in balance and peace you can achieve much more than when you are disturbed.

Journalist: So you come in a category which has the idea of homogenous total population that all belongs to one ethnic group, race, one religion. This is very useful for us in this country to realise that it's not so. There are people who think different to approach the truth the same life in a different way, Now what will be the message for the people who will be meeting you tomorrow apart from all that you told us today.

Shri Mataji: Here for the people here? Actually they have to know the heritage. This is their heritage.

I am talking about you see, they cannot learn anything from this Western people, You have to teach them your heritage is here because you are very traditionally bound people. But somehow it's lost. I don't know why if you

can comeback to it the whole world can learn from you. It is so important. It is a great discovery. Once you discover what you are how purified how great you are and the whole self esteem comes with you, You become very eminent, dignified and a beautiful person.

Journalist: You see we have been listening to the wise voice that reminds us of our part own tradition of the country of the other country and reminds us how different we can be in seeking the one and only truth in very many different ways. Good Night, Thank You.

Shri Mataji: Thank You very much.

Contents: 1993-05-09 **Sahasrāra Pūjā, Cabella Ligure, Italy**

Today we are here to celebrate Sahasrār Day. It was not very difficult for Me to open the Sahasrār because there were so many seekers in this world: because, of course, I had studied also, the permutations and combinations from which you all are, in a way, suffering. Also, the time had come. I felt [that] horrible Gurus, who are really devils, are trying to capture all the seekers. I thought it's high time that Sahasrāra should be opened out.

It was not like Christ's crucifixion by any chance. In those days one had to do lot of tapasya and that's what He went through. But in these modern times, what you know is much more important than what you do.

It is such a universal awareness now because of maybe, medias, because of communications, because of travelling, that a human mind knows a lot. It knows so much sometimes that its brain cannot even bear it. It is so overloaded with ideas and also the human mind is all

the time anxious to grasp, absorb and retain whatever he thinks is knowledge. But he lacks discretion, so all kind of things are accumulated in his brain in the modern times. Specially with the advent of all this media like television, computers. Not a media, but it's quite a complicated brain again... the man had to know the technique of all these things very much. And this technique, if he understood, he could do many things, many more things than your forefathers could do. Thus, materialism started taking its own development in the minds of people.

So the curse of human beings, at that time, was materialism: when I felt that Sahasrāra must be opened out.

Before that, people were just simple, innocent: they all believed in God, they never doubted and they didn't even seek the Truth. This materialism created such a competition among human beings, such hypocrisy, that people started finding out that: this is not honest, materialism is not joy-giving, you can't get peace out of materialism. Just it started developing into their awareness that this is not the end of our achievement, this is not what we have to know, this is not what is going to give us joy and peace.

Specially after war, this awareness started growing very much among young people. This is also because, now, the human awareness had reached the state of the brain. That's how they started knowing better, absorbing better and retaining better. You take a little child of today, he knows much better than you would have known when you were even twenty-five years of age; because he's supposed to know about everything.

And thus, there was no movement towards knowing what is the Truth. But, as this awareness grew more and more, lots of seekers were created on this earth.

So many people, who never knew they were seekers, suddenly became seekers. It's a atmospheric effect, I should say. And thus, a new category of people were born, became aware, that they have to find out the Truth.

So, it was all simultaneously, according to the time, that Sahasrāra was to be opened out. And thus, this happened. For us Sahaja Yogis, of course, Sahasrāra is the biggest event. Or we should say, whatever work all the incarnations have done, all the seers and saints and prophets have done, this is the culminating point. They did it for individuals, but to do for masses, that it should go to every nook and corner of this world, is the ultimate end of all spiritual growth all over, in every religion, through every great incarnations and prophets.

What They indicated about future, what They talked about, what you are to know yourself, that you have to find yourself, that you have to become a realised-soul, that you should have Ātmāsākṣhātkar, that you should be a wali. All these indications... Even the Buddhists know that Maitreya has to come.

Ma-treya. `Ma' is Mother. Three times. Trigunātmika. Even the Greeks had Athena with three powers in Her.

So, all of them have been predicting about this time. And that time came and that's how I call it the blossom time and the fruits that are you people.

So it is all so much, we can say, in the cosmic cycle of different seasons, [that] this beautiful time has come

and, like the wheel of time, has to turn and go further, [that] Sahaja Yoga started. Of course, in a very small way, but has now grown so big all over the world.

Here now, there's another thing that has happened, which is rather remarkable, that so far, people used to meditate alone and maybe one of them might get realisation, but there was no phenomena of en masse realisation, nor of en masse meditation in those days. They all used to disappear into some nook and corner of a quiet place where they would sit down and meditate. But this en masse realisation, en masse meditation, en masse understanding and learning about your being was not even imagined by Me: that it would go to such a limit, to such an extent, with leaps and bounds. This year specially, it has taken a very new dimension, I think, everywhere and all that is negative is being exposed in most of the countries.

So this is how, when the Sahasrāra opened, the Kuṇḍalinī started moving towards this Divine Power, getting connected with It and was all the time flowing within you, when the Nirvikalpa state came. Now when it is coming through the Sahasrāra, one has to know that the Sahasrāra has to be clean, so that the flow of Divine Power is going, penetrating, without any obstacle, without getting impure, without getting into any kind of problems.

So, to get to that level, to that state, all the Sahaja Yogi, I am happy to know, are trying to work it out, their own individual meditations also, so that this growth should take place.

Thus, you get enlightenment in a full way. But then one must ask why, for what? What's the purpose? What's the aim? The aim is: your aim is lost. You don't seek for aims at all anymore. This pandal was built with such great ability for which we didn't pay anything. Everybody was working here day and night, in the rainy season and I was quite worried about them. I said, “What's the matter?" they said, “We are enjoying, Mother. We are enjoying!" “What enjoying?" “We're enjoying the rain." All right. “We are enjoying the cold". All right. “Enjoying everything, lifting all these heavy things, everything we are enjoying." I was quite surprised at them. Nobody had any complaints, but everybody was just on the warpath, building this tent for you.

So what happens? Once your Sahasrāra is clean, this flow of joy doesn't allow you even to think that you are exerting or you are working. Normally, if you tell somebody that this is to be erected [they say] `Aāāah!' Some would faint and some would say, `Ah, this will take at least one year.' Then they'll start giving excuses. `This pole is no good. That is no good. It won't stand that. There's nothing, there's nothing...' Ultimately, you'll find nothing is done. It will lie like this for years together. `You better get another person. You better buy another one.' Everything is postponed all the time and nothing is done.

But here, you don't feel you are doing anything. When you don't feel you are doing anything, how can you say then, `Why?' Because I'm not doing anything, in any way, so I don't ask question `Why?' Do I? And in any case, I'm not doing anything. That is the state where you are

working in the Divine Plan. You are doing lot of work, but nobody feels they are doing anything. They all think, we are absolutely just enjoying ourselves, doing nothing. This kind of a state is the blessing of Sahasrāra because only in your brain you think all these things; labour-saving devices. I mean, you tell anybody, “You go and telephone to this person." Immediately, if it is a modern man, he'll say, “He may not be there. God knows. What's the use? Telephone may not be all right." “Baba, you see! Why don't you see if the telephone is all right or not?" Before that only he will give this hundred and one explanations that it may not be all right, it maybe something may be wrong and just labor-saving, first. That is one of the tricks of the brain.

Then this intelligence cheats you all the time. It gives you rationality for everything. Like a person kills his father and you ask him, “Why did you kill?" “Why not? He was so old. He was suffering and I wanted to have all the property, so I thought better kill him". Like Queen Victoria became very old, so her son was to think that “I'll never become a king if this lady goes on like this!" So, the brain starts giving lots of explanation and cheating, because rationality. It gives rationality and rationality is nothing but ego or your conditioning. Your ego tells you, “No, this is no good” so you stick on to that point, “This is not good." Then another can ask you why it is not good. `I think it is not good, so I think.' Or, like some say, `I believe,' but why? But in Sahaja Yoga answer is simple, `Why do you do it?', `I enjoy it.' What's the next answer? `Why are you worried? I am enjoying it.' Now the people who also say like that, because of

their conditionings, `Oh, I am enjoying it.' Somebody will say, `I enjoy my drink.' Somebody can say, `I enjoy my going to the church.' Sometimes I say going, something else, you see, like that. They are enjoying something, which, according to Sahaja Yoga, we too can never enjoy. But that enjoyment is not collective. That is not supported by anyone. For example, somebody says, `I enjoy drinking.' Nobody has erected any temple or any statue of a man who drinks.

Have you seen anywhere in the whole world? So, though he may say that, `I enjoy,' it has no sanction from the society. People can say, `I enjoy stealing,' people can say, `I enjoy killing,' but it is very arbitrary, it is very individual and never supported by the society, even by the modern society and there's always reaction to it.

But Sahaja Yoga is not like them, when you say, `I enjoy,' you say it because you have no ego and you have no conditionings. It's a different situation because now the Sahasrāra is opened out.

So, on one side, your ego has gone down, another side, your conditioning is finished. You are no more conditioned. Like you talk to a Catholic...

So I started talking about Christ. Immediately he said, “Mother, now please." I said, “I am talking about Christ, not about Catholicism. Talking of Christ, why are you frightened about?" “Mother, we shouldn't become Catholic again, you know. That's why we are worried about." Babā! Christ never started Catholicism.

So much so, they have developed a kind of a deconditioning of their minds, that they start seeing that whatever these people have done so far was wrong and

that “Whatever I have done so far was absolutely wrong and I'm not going do it." It's a very common thing. I have seen the people who have worshipped Christ prefer to worship Gaṇeśha and those who have worshipped Gaṇeśha prefer to worship Christ. [They are] just the same, the name is different, but just the same, but they like it: because [to them] Christ means the priest, the confessions, rosaries and also cemetreies.

So they don't want to have. These conditionings, itself, start showing their own forms, like devils and Sahaja Yogis want to avoid it, or have nothing to do with them.

I remember in the beginning, we had about six, seven hippies from England and they had come to Rahuri. We were having a program and there were five, six real hippies. These were hippies [who] became Sahaja Yogis, real hippies came to the program. I was just sitting like this and suddenly they said, “Ooooh nooooo!" I said, “What has happened?" I started saying; as if some snake has entered or what has happened? They were hippies, but with this deconditioning of the conditions, they just couldn't bear those same hippies, that they [once] were, coming inside. Because you start seeing clearly, very clearly, that all these conditionings had blinded us completely and misled us into a wilderness.

Of course, about ego, in the West people are extremely conscious. There was a leader's wife. I said, “Why don't you help your husband?" She said, “Mother, I'm worried about my ego." I said, “Why?" “If I start doing some work, this ego might develop again, so I'm rather worried." They are so conscious of it, that this ego should not come back. One fellow who came to Me and I was talking to

him, then he just ran away. I said, “What happened?" So he said, “No, those people who go close to Mother always develop very bad ego.

So I don't want to be there close with Her." So, is a such... [laughing]... such a mind that sees madness, that sees insanity, that sees immaturity, it sees vulgarity, it sees deceit, hypocrisy, everything so clearly: and in that state, he gets confused and quite upset, wants to run away from everyone.

Then we have some Sahaja Yogis who have such problems, who come to Sahaja Yoga with problems.

Then, these people see them with these problems they are still continuing. Now the Sahasrāra doesn't want to accept it. “It's terrible. I was like him. No, no, no more. Me, I don't want to be like that." So, they abhor the person who was just like them; they just can't bear him, they just can't tolerate. Then I would say still you have to grow. You have to grow, your Sahasrāra has to be cleansed out at such a speed, at such a level and stage that, like soap cleanses everything, it should cleanse everything else, should not be afraid of anything, should not have any worry about the conditionings of others or ego of others: that is the state now we have to reach.

Today is the Sahasrāra Day, is the 23rd Sahasrāra Day and I shouldn't expect much, I don't want to say anything much about it: but I wish and I hope that all the thousand petals of your Sahasrāras will be so cleansed that you will never catch from anybody; you will never be frightened of anybody. You will be masters of all kinds of curatives and also you will be the one who can give solace, peace to others; you will be the one who'll be organizing

programs outside, you will the one who will be responsible for Sahaja Yoga. And when that happens, then we can see that these thousand petals of the Sahasrāra have opened out.

These thousand petals are not yet awakened. They signify the different thousand powers of the Goddess, minimum of minimum. These thousand ones you can open out yourself by introspection, by looking at yourself, making fun of yourself.

“Know Thyself" means know yourself with all the defects you have and also the potential you have and all the good points you have.

So as far as you are concerned, when you are looking at yourself you should just see to the defects that you have. “Why do I behave like this? Why do I assert so much? What's the problem? Why can't I see myself clearly?" With that transparency of your Sahasrāra, you can see your heart, you can see your mind, you can see yourself fully, clearly, what's wrong with you. This transparency can come only if you have really the pure desire, Shuddha Icchā, to be of that level. Now, there is no competition between A and B. We don't say that, `You got the first prize for coming out of the Sahasrāra' [laughing] or we don't say, `You have the second prize.' There's nothing like first, second in Sahaja Yoga, because we are not running the race.

There's no competition between us. Whatever we are doing is for our own satisfaction. Now think of something. There are five people who are running. Now they have to think, out of these five people, who goes first. Here it is the other way round: The five people are meditating; now

everyone individually has to see for himself if he satisfies himself or not, nobody else is going to give you a certificate. It is you who has to give certificate to yourself, honestly. It's a very different position.

It is you, your Sahasrāra and your attention and you have to see, within yourself, `How far have I realised my own powers, my own compassion, my own personality?' You'll have to test it yourself. It is you are the one who decides. When you are the one who is running, it is you are the one who decides without running, then what is the question of competition? The whole thing disappears into nothing.

As I told you the other day, an analogy that, if you are looking at the mirror, then you are the one who is observing, your reaction is the one that is observed and there is the action of seeing, so you are in three dimensions. But supposing you become the mirror yourself, the whole process is reversed: You see yourself. You don't have to see because you are seeing it all the time, it's just spontaneous. In the same manner, when it comes to Sahasrāra, it is your Sahasrāra itself gives you the full idea as to how you are.

The diagnosis comes from your own Sahasrāra. Your own Sahasrāra tells you what centers are catching because all the Pīṭhas of these seven centers are in the Sahasrāra. As if the Sahasrāra is now watching yourself and reporting to you, `See, this is wrong with you. This is wrong with you, this is wrong with you.' So, Sahasrāra being the best well-wisher that you have, gives you the right information about yourself, so the best is that you correct yourself.

So then, achieve that perfect state: that is what you have to do. But once you have achieved the perfect state, you have achieved your aim, you have no aim left. Like the lights now, till you have to make the lights, you had to work hard, make the lights, put them right, do everything that is necessary. But once it is made and the light comes into it, then the job of the light is to give the light.

So the first function is over.

Now the second function is to give it back.

You reach your aim, your destination. For example, I had to come here. Alright? So I come all the way from My house, come in the car, walking and come and sit down here. Now it's finished that part, over.

Now I don' t have to walk, otherwise I'll be all the time running.

So, all this mad race of this brain stops.

For what should it be used now? For enjoying the peace, for enjoying the joy, for enjoying the collectivity.

So, the labour or the hard work or you can also say the planning of the future finishes off. Only thing now you have got it, so better enjoy it.

It's like you are coming from outside, you are running, you are very hungry, you want to reach home.

Once you reach home, then the food is served to you. Now what's your aim? Nothing, but to enjoy the food for which you were running. But after that also, if you start running, then one should say it is absolute stupidity! But the capacity of enjoyment only comes when your Sahasrāra is absolutely open.

Otherwise the capacity to enjoy is much less and you become like a person who is running all the time after something which you never achieve. There are many like that. All their lives they're like mad, you know. They are working morning till evening, everyday, achieving nothing! Next day again get up, again running! All their lives running like this till their foot is in the grave, they are still running.

But after getting to Sahaja Yoga, you stop all these activities and leave it to your Sahaja Yoga to work, to your Sahasrāra to work it out. And it works out. You don't have to rush. You don't have to be so competent. You don't have to write down everything. You don't have to think of planning everything.

Just everything works out and it works out beautifully. The only thing that one has to do is to accept whatever is happening for our good. Even in small, small things. For today's delay in the Pūjā, is the desire of some people who wanted to give you some sort of a... I shouldn't say that, but some secret show was going to be there and they didn't want any light.

So they were thinking, `What will happen, the Pūjā will be over by about five, then by six o'clock they'll eat their food, but the sun would be there till nine o'clock, then how can we show this?' All right, so have it in the night.

In every small thing you will see.

Some people were coming from India and they had to bring My two boxes from there and they wouldn't allow these boxes, they said it is overweight, overweight.

So they didn't know what to do. They thought that they should send them back and later on it can go till Guru

Pūjā or somewhere. But they thought that there must be some plan, must be some drama. The plane was late [by] nineteen hours, so they thought there must be some drama; and then they were put into some sort of a tourist hotel for that night. Next morning they met two other Indians from, Sahaja Yogis, from Poona, two boys. That settled it! My luggage, they could put it in their name and that's how the luggage came in. But they never felt bored: nineteen hours. “We had nice time, Mother, together. We were enjoying and talking” finished! Nobody feels the time is passing out. Otherwise, anybody else would have eaten up all the airport personnel and would have broken all the telephones. Waiting for nineteen hours, “My God, what is this!" Would have given it in the newspapers. Everybody... this is the greatest crime! While these were enjoying life nicely.

So, we have lost now the sense of aim. We don't have any aims. We just want to enjoy. It's a very, very big thing that has happened because, as you know, the joy in the Sahasrāra is Nīra-ānanda, Nīra-ānanda.

Of course, Nīra is My name also, but it means pure absolute joy. Nīra-ānanda. And that Nirānanda, that joy has no other hues. It's just pure, pure joy. Without thinking, it just pours into it. After all, every activity is for what, for getting some sort of a pleasure, sensation and also, some people believe, for joy.

It's not.

Only after the opening of Sahasrāra and the cleansing of it, then you will know what is joy.

You can't explain it, how you can spend hours together like this. People don't understand. Like even our mayor

was telling Me that, “We can't sit in the church for more than fifteen minutes. And how people are sitting here for so many hours. Fifteen minutes we cannot sit, but how these people are sitting for such a long time. What are they doing there? What is their entertainment? How can they sit for hours together, without saying anything, without dropping even a pin, they are just all the time there.

So what have you given them? What is happening to them?" This is very surprising and remarkable that these people, who are not even Sahaja Yogis, can see clearly that you people are least bothered, you are absolutely enjoying life. Whatever you may be doing is not important, what is important is that, whether you are working in the office or outside, you are full of joy, enjoying everything. This is the most important thing in life, which you can have only through Sahaja Yoga, because your Sahasrāras are open, because they are opened out.

There is now one more thing I have to tell you, that is very important for all of you to remember: that, while living in this Ocean of Joy, we have to remember that there are many who have not yet jumped into it, so we have to bring them in; and it's such a pleasure, such a joy to give realisation to someone, extremely joyful.

So we need people who would come and say that “We'll definitely come for this [work]." I mean, they should really come forward and, once they come forward, you'll be amazed how things will work out. There are many, I know, who are going all over, everywhere and spreading Sahaja Yoga.

So is very important for all of you to know that you have got the light to be given to others. Come forward. Don't have fear of your ego, conditionings, nothing. Come forward. You have all the strength, you have everything within yourself and you will do everything with such happiness and joy. Everywhere, in every country people are doing that, but some of them are doing, some of them are not doing. All of you are quite capable of doing it, so please come forward and see for yourself what you are capable of.

First of all you should have faith in yourself. If you have no faith in yourself, you cannot do anything. Have faith. You should have no fears of any kind. And also to introspect, to see within yourself what's going on. To be very frank, I find My brain absolutely empty. What I talk from this emptiness, I don't know. You will also find your brain absolutely empty and still with that empty brain, you will be achieving a lot.

It's very remarkable, as you have seen, that from the candle you get Cool Breeze. How you can get it from the candle, Cool Breeze? You do get.

So, is important to recognize yourself as a Sahaja Yogi and to recognize, what have you done for Sahaja Yoga? Without doing for Sahaja Yoga, you cannot enjoy life. That was your aim and that aim you have reached. Now, if you don't... supposing I have to come and sit on this thing and I don't sit on this thing, then what's the use of coming here? I came here to tell you something about Sahasrāra and if I don't tell you, then what's the use of My coming here and celebrating Sahasrāra Day? In the same way, when you have reached that state now, what

you have to do is not to use for your own purpose. You have used it, quite a lot, for your health, wealth, everything. Now what are we doing about Sahaja Yoga? What have we done for Sahaja Yoga? After some time, you will do a lot and you will never know you have done anything for Sahaja Yoga. Very surprising, it happens to so many of you and should happen to all of you. I hope all of you will realise that your Sahasrāras are cleaned, completely. You are perfectly alright.

You don't have to worry about it and you can really go ahead with spreading of Sahaja Yoga.

May God bless you all.

Contents: 1993-05-16 **Evening Program, Sufi Music in a Sufi Quarter, Istanbul, Turkey**

I have come to light that candle in your heart and to connect the void in your soul. Sahaja Yoga is for giving joy and that's what Rumi has spoken about. I thank the Sufis of Turkey for paving the way for Sahaja Yoga and that is how Sahaja Yoga will spread very fast in Turkey.

Baba [the leader of the Sufi group recognizes Shri Mataji]: This lady is Fātima Bi. Nay, She is more than that.

Contents: 1993-05-18 **Śhrī Fātima Pūjā, Movenpick Hotel, Istanbul, Turkey**

[It's all right. I hope you can hear Me all the way, can you? Come forward a little bit, perhaps.] Today is a very joyous that all of us are here in Turkey, to celebrate the Pūjā of Fātima's. As you know about Her that She was the daughter of Mohammed Sahib and was married to Ali and

She had two children, Hassan and Hussein, who were ultimately killed in Karbala by the fanatics, who were that time called themselves Sunnis. All this happened because there were fanaticism and the fanaticism that makes person thinks always that they are on the right and they have every right to be angry, to persuade, to convince another party, another person. And these fanaticisms grew since long, it's not a new thing.

It is so obvious now that our main problem in this world is of fanaticism.

Fātima lost Her two children and She was the embodiment of Gṛuhalakṣhmī. She resides in our left Nābhī.

So for all the diseases that are connected with the spleen, all the problems that are connected with your left Nābhī can be only corrected by Fātima.

So you have to keep Fātima awakened within yourself.

That we are here in the Islamic culture, we can say this is place of Islamic culture; and in the Islamic culture a housewife was given a very, very important place.

At the time of Mohammed Sahib there were struggles and fights and wars going on between different tribes. As a result many, many young men were killed. Only quite old people survived and also so many women. This is the reason why Mohammed said that “You can marry four wives, five wives; but you cannot allow them to remain unmarried or they will have extramarital relationships. That will be the greatest fall for Islam, for that religion." So He understood that unless and until women are kept absolutely chaste, absolutely pure, there cannot be the Kingdom of God. In Sanskrit there's a saying [in

`Manusmriti'], “Yatra narya[sty] pujyante, tatra ramante Devatā" meaning: “Where the women are respected, are worshipped and they are worshipful", not that they are to be worshipped, but they are respectable, “there only exists the Kingdom of God." So, so much responsibility is on women.

So from Fātima's life we have to know that She did not go out of Her house and She remained a housewife and She made Her two children grow up in such a manner that they had to fight the war against fanaticism. Her husband also was there. This is how a woman of a housewife is shown to be so powerful that though she's in the house, though she's, looks to be just a mother, but how powerful she is! But these days a new type of ideas have come up. Men also have been very nasty and very aggressive with women. As a result we find there's a big opposition to men and a kind of a big rift has been created between men and women. Also the men, the way they started becoming licentious, perverted, going to bad women, the good women also thought, “Why not we also become like that?" and they also started doing wrong things which they should not have done. That's how the whole society crumbled down.

Now, the men are responsible for the politics and the economics and also the nation as administrators, but women are responsible for the society. Whether she's in the house or she's outside, whether she's working in the house or outside, she is responsible for the maintenance of the society. And there it looks as sometimes to a woman that she's dominated, that her husband dominates her, that the husband's family dominates her,

but it's the quality of a woman that brings up the level of the society, not only the level, but also in the family she is then respected. It's a very important role as a housewife; perhaps we never realise it.

Now we see so many lights here, electricity is there running. But what is the source of this electricity? Is it not much more important than these lights? So men are nothing but, we can say, the kinetic energy, but what is the potential is the woman of the house. But these days it's becoming a very funny situation. I was surprised when I went to Italy also that how women have made themself cheap. And they want to look attractive to every man. What is the need? It's a joyless pursuit into which men are going and women are making themselves absolutely cheap. This cheapness of women is not going to give them any strength or joy. I know one feels very unhappy the way men treat them, but you must have your own personality, you must have your own understanding that you are a woman, you are Shakti and nobody can suppress the Shakti. But if you do not keep to your own personality or to your chastity, then you cannot achieve your goal in life. And your goal in life is to give power to your son, to your husband, to all the society the woman gives power.

I'm also a woman, as you know and I also have a family. With all the powers that I have, I never showed them that I have those powers. I always listened to My husband, obeyed him though sometimes he was very unreasonable also. And he also came from a society which was more islamic-oriented. But that was just a joke for Me, because I thought, “He's just like a child and I

have to be very patient with him." He always says that because of My powers he earned everything in life. Always, in the presence of everyone he says so. I don't know that part, but definitely I feel very satisfied with My own married life.

I never think the way other people think that we must try to dominate the husband, we must fight him, we must have a right to do this. Our right is within ourselves, within our powers.

Also the men must realise that they have to respect women. I mean, not to such an extent that she tells you to do something wrong and you just get lost with this, that's not the way. That's slavishness.

Men have to be men. It in no way means the women are dominated by men, I don't treat it that way; because if you have your own powers, ultimately whatever may be the husband, he'll have to come and understand what you are. He'll have to know what you are. I have seen it many a times in My own lifetime that it has done that way. I would never say anything. Supposing he gets angry, I would keep quiet. All right. After all he has to fight outside and he has to take out temper on Me, that he couldn't do: if he does this to others they will beat him, so it's better he takes out temper on Me. And I never, never felt that way that he's dominating Me. Only thing I thought, he's taking out his temper.

But I've seen that whenever I said something to him, he thought about it. In his lifetime I've taken eleven decisions; and all these decisions he still remembers one by one and knows that it was very, very important. Other things I never tell him what to do. Whatever was most

important is the principle. Now, he also realised that I have a very important mission.

So he gave Me money, he gave Me time, gave Me all freedom. But first I had to establish Myself as a very sensible, devoted wife.

The men as a whole are very different type, you must understand. They are extroverts and whatever the women care too much for, they could not do. It's all right; because women and men are complementary.

Like Ali was there outside working everything out, while Fātima Bi in the house, home, who never went out, but he knew his source of energy from where it was coming. Because women were never respected as Shakti, they started getting drifted into this Western modern ideas that “we have to fight men, they are problematic, they are troubling us and we should take revenge." That's how society cannot work out.

Responsibility of the women is much greater than that of men. Men have to just go to offices, work it out something, come back. Women have to lifelong generate the energy for the growth of the children, the protection of the husband, for all the sensible things that she has to do. That's why in India we say, “A woman is to be absolutely respected and she has to be respectable." Moreover it is not only in India, I've seen it all over that women are always respected if they are housewives.

For example, I go with My husband to some function. I'm respected as much as he is respected. For example, his deputy won't be respected as I am respected, his secretary won't be respected, no one. I, as his wife, is respected the same way because I'm his wife. Nobody

looks down upon Me because I'm somebody's wife. Is all over it is like this.

I'll give you a case of a lady I knew. She used to think she's a very smart person, you know, always looked after her body and just to be thin and all that and she wanted to attract all the men and all kinds of things she would do. She would wear, you see, jeans and, you know, quite old lady. And her husband was a big man, he was a chief cabinet secretary, very senior to us.

So one day we were all invited for a dinner.

So she was not there.

So many asked them, so many people, “Where is your wife, where is your wife?" He said, “I don't know where she is. She was to come here." I was also thinking where is she, where is she gone, because there was a seat for her, a special seat.

So before sitting for the dinner I went for, I went into the bathroom. And there the poor thing was sitting on one corner. I said, “Why are you sitting here?" So she said, “They made me sit here. I don't know what to do." So I brought her out. I said, “Why did you make her sit there?" And she was thinking she's very smart, she's done her hair nicely, she's looking like an actress. “Oh, is she the wife?" I said, “Yes." “Oh, my God! We thought she's the secretary.

How could she be? She has no dignity of her own, the way she was dressed stupidly. How can we believe that she's the wife? She has no dignity as a wife of a Indian gentleman so highly placed." And poor thing was sitting there for half an hour, smoking. They couldn't believe it. Then they asked Me, “Are You sure she's his wife?" I said,

“Yes, I'm sure." I mean, she came to the table, nobody got up for her. And they still thought, all the rest, she's the secretary who has come. Then we had to tell them “that's his wife." She was thinking she's a smart young lady, you know; at that old age behaving stupidly.

So even in the West a woman is respected if she's a good housewife. Anywhere, she is respected. I was surprised also that I knew somebody very highly placed, a minister in the cabinet of England and he was supposed to be little wayward and nobody would take notice of him. Nobody would. “Don't look at him!" I was not so good at the scandals that they had in the all diplomatic circles, but I said that “Why don't you talk to this man?" “No, not worth it." I said, “Why?" They said, “He's horrible. He is not a good man." “Yes, but why? What has he done?" They said, “He's a flirt and he is looking at other women and he's doing all kinds of things” and they told stories about him. My God! Such a big man like a minister, why is he behaving like this? Like a stupid donkey, he is going about... Nobody would shake hands with him.

Even men would not look at him.

Now, of course, a new society is forming of all these stupid people. That's different. But one Sahaja Yogi who will visit these places will be amazed how stupid they are. They can make it out. All of them catch on their left Nābhī, whether they are women or men. But it's more dangerous for men if they have a wife like that. Now, the left Nābhī if it catches, what happens? What diseases you get? The first and foremost is blood cancer. With the left Nābhī you can get blood cancer. Women think they can dominate their husband, they can do this to their

husband, they can put them right, but they don't know they are causing a serious disease like blood cancer.

I know of somebody who was suffering from blood cancer, but we cured him and then we discovered his left Nābhī was still bad. Again and again he was getting relapse. Then we found out it was his wife.

She was such a dangerous woman for him. And he wouldn't leave her, wouldn't leave her.

So I told him, “I will not treat you again if you live with that woman. Better throw her out or you send her somewhere else, yes. But if you are going to live with this woman, I'm not going to treat you." He also called her and I told her on her face that “You're a very dominating, horrible shrew woman and if you try to torture your husband, he cannot be cured." But she went on. And then, the end result was horrible, horrible, horrible. He developed a big spleen like that, all of it was taken out and doctors told that “within six months you'll be finished." So on both the cases, I would say, the wife tried to dominate the husband and husband getting attached to that wife still. It's recent case I'm telling you.

Now, we are husband and wife because we love each other, we are complementary: woman is a woman, man is a man. Men should not expect women to be like you, very fast; and women should not expect men to be like you, very, I should say, noble. They are qualities of a woman and the qualities of a man.

But the greatest power of a woman is her chastity. If her chastity is disturbed, then she is a dangerous person, very dangerous. She can not only harm her husband, but also her children, her society.

We come from a culture which is very akin to Islamic culture also. Indian culture is like that. In the Indian culture women respect their chastity more than anything in this world. They can give up everything, but not their chastity. And once... There's a story I must tell you, very interesting, about a very beautiful woman called Padmini. She was the wife of a king. And there was a horrible Muslim king who wanted to see this woman, because he heard she was very beautiful. See, this is, was a funny thing.

And she came and he came to that kingdom and he said, “I must look at this lady, otherwise I'll destroy the whole kingdom." Now people said, “This he can't do, she's our queen. She can't, he can't see our queen like that." She just thought, “All right. He need not see me, but he might see my reflection." So she stood before a mirror and he saw her reflection. Then he became even more mad and he said, “I must have this woman. If you don't give her to me, then I'll destroy all of you." Imagine a king doing all this nonsense for a woman, shows what a useless fellow he was.

So he brought all his army, everything and settled down near the fort where these people were and sent a message that “if you don't send this lady to me, then I'm going to attack." They were not prepared, didn't know what to do, so they said that “Let us go and fight him. We cannot allow our queen to be given to them. This is a question of our prestige." They took a hundred palanquin. Do you understand palanquin? They took a hundred palanquin. Now in those hundred palanquins there were four warriors sitting with these arms and their

machines and there were two who were carrying them. And they said, “All right. The queen is coming with her hundred maids." The Muslims that time were, the Muslim king was having his drinks and things, very happy that the queen is going to come.

So these people went there and came out of their palanquins and started fighting. They had told these women that “In case we win, by five o'clock in the morning we'll lit a fire and you will see the fire, then you'll know that we have won the case. But if we do not win, then you should know for definite that we have not won the battle." They were only, say, four hundred people or six hundred people and thousands were with this man and he had guns and cannons and everything.

So they started fighting. In that fight that Muslim king won because he had so much of power and most of these people died. Even the king was killed. There was no fire lit at five o'clock, so these women saw there's no fire lit.

So they made a huge big platform, a pyre, they climbed down to the pyre and lit the fire and they all died. Three thousand women died, because they didn't want other men to touch them.

Any other man coming and touching them means their chastity is finished.

There are many, many stories of this kind in India.

So, how they respected their chastity! It's easy, you see, to fall to some sort of a, another temptation, but if this is your power, why you should submit yourself to something which is so useless? In Sahaja Yoga we have to realise. Men also must know that if their wives are so chaste and so good, they must respect them. They

should also realise that they have also rakhi sisters, which is that we are very chaste. We respect the chastity of a rakhi sister and we do not want to in any way to comply with anyone who does not respect the chastity. Then the men also become chaste. When the women are chaste men also become chaste. And this chastity is your main power, is, this chastity is the one is the power of Śhrī Gaṇeśha. And when you get this Śhrī Gaṇeśha's power, you know how powerful you become with the innocence that is awakened within you.

So without the chastity the women cannot achieve anything in Sahaja Yoga. One has to give up all the past ideas, all the past things and also the way there is bombardment from the newspapers, from the media, from everything. Recently I read a beautiful book, so big as that, has come out that `Media Versus America.' In that they have said that how this media has put ideas into the heads of women and men, decrying the utility of married life, how they have killed the married life. They marry, then divorce; they marry, then divorce. The same thing goes on all the time.

In Sahaja Yoga, of course, it's not that bad. We had eighty-six weddings this time. Eighty-six, out of which one was about to puzzle out; that also is established. In Sahaja Yoga it's much better. People understand the importance of married life. It's a drama, but also it is tapas: it is a tapasya with which you understand your own powers. I would say a man is like the sun, but a woman is like the Mother Earth. The difference is like this: that the sun shines, gives light, it gives also nourishment to the Mother Earth in a way; and the

Mother Earth gives everything, she bears so much of things, she bears all our sins.

So a housewife is like the Mother Earth. She gives joy to everyone, to her husband, to her children.

She doesn't think about herself. She doesn't think, how I could achieve great things through my beauty maybe, through my body, through my education, through my powers that I've got, no, she doesn't. What she thinks: how I can make others powerful, how I can give them power, how I can help them. This is the typical ideology of a woman. If it is not so, then she's not a woman. I mean, she feels, if somebody says, “I want to come to your house for dinner” she feels very happy. “Oh, that's very good. Now then, what should I cook? What should I do?" This is a woman's attitude. Once we had a group of people, about twenty-five of them had come to see Me. I was sitting with them in an open space and then I sent word to My daughter that they are here and it might be late, so better prepare dinner for them. After the thing I said, “There dinner is for you extra." They said, “How?" I said, “All right." She was so overjoyed, My daughter. She had prepared all kinds of things; her friends also came to help her. And they were surprised, all these foreigners, that “How, Mother, she's so happy about it? If I tell my wife", that's the beginning of Sahaja Yoga, “that even three persons are coming for dinner, she'd go round and round and round..." I said, “Why?" “... and she'd grudge and grumble and she'd show all her temper with the people." I was quite surprised. See, in Sahaja Yoga that's how we live. We want to give love and men have to appreciate that love and enjoy that love; whether you are

a brother or a husband or a son, any way, the woman's love is for you. And she gives you that love that makes you absolutely, not only joyous, but also religious. Because it's a relative thing. If a woman starts misbehaving, that's the worst for the society: men also start misbehaving. Men, as it is, are extroverts.

So to control them, to put them as householders, the women must know how to keep them. It's not easy to run a house, it's not easy to run your family, it's not easy to look after your children, very difficult. And those who have those qualities are the best women and they really achieve it.

I mean, you can think of your mothers, how much they loved you, all the men and the women. Why? Why do you think of your mother so much? Because she sacrificed everything, but without showing that she was sacrificing. She did so much for you, so you could be a woman. Woman's potential to love is tremendous, tremendous! And this is what we have to learn from Fātima. She gave Her two children to be killed. She knew, because She was after all Viṣhṇumāyā; She was the incarnation of Viṣhṇumāyā. She knew Her children will be killed, but still She sent Her children, “All right. Doesn't matter. Even if I know that they are going to die, it's all right." Such bravery, such courage, such understanding of the duty of Her children.

Today we remember them as Hassan and Hussein. Supposing She had said, `No, no, no, no, don't go for the war. Stay at home.' And if She had forced them not to go, then they would not have gone. We would not have talked about them today, isn't it? In any case, they would

have been dead some time, but the death of a hero they got because of their mother. Of course, they were also a kind of incarnations, but the way She gave them absolutely complete encouragement, “Go and fight for the right thing” because these fundamentalists were trying to bring their fanaticism.

So today is a day I have to tell men also that you must learn to respect a woman who is chaste. Please understand, if your wife is a chaste woman, then you have no right in no way to trouble her. Not that she should be respectable, she should, but you should see that everyone respects her, nobody insults her, should stand by her, be identified with her. But if she's not a chaste woman and if she is that kind, better keep out. I do not have that much courage to say that “All right. Go ahead with her and I'll look after." It's very difficult. I don't know what complications might come.

With all these experiences one learns one thing for definite, that woman is much more inward, she has much more powers, she is much more wiser than other people are, if she keeps to her chastity. That's the point on which all her movement rotates, all her personality rotates. She may be anything. We had women, like there was a lady who was only seventeen years of age and she became a widow. Widow she became at the age of seventeen and she fought a very horrible king called as Aurangzeb and she saw to it that he got paralyzed; and her name was Tarabai.

We have women in India of different, different, say, characters in a way, quite in different, different ways, but

they were first and foremost they're housewives. All their powers were there as housewives.

So do not look down upon the housewife. When I'm travelling in the plane, they ask Me, “Mother, what is your profession?" “Housewife." My profession is housewife. I'm a housewife of a very, very big family. I'm looking after My children, I'm loving them, they love Me and this profession is the best, I think, because it is so joy-giving, it's so beautiful. It's love. It's so energy-giving. And at this age also I never feel My age, because I am the Mother of so many of you. And it never comes to My head that I'm old now and I must do so-and-so, I must take rest and I must not do this work again. Because this feeling of love for My children: I have to nourish them, I have to look after them, because all My powers I have to give them.

I never try to show off My powers to you in any way. It's only you who should imbibe all My powers.

That's the only desire I have, that you should be as powerful as Myself.

Of course you discover it that I have powers, that's different; but as far as I am concerned I want that you should forget as to what powers I have, but you should yourself have all these powers within yourself, so that you can save the world. That's the only thing I want to give you. And I want to assure you that you all can have everything that I have; only thing if you can retain, simple thing in life, that we have to be righteous people. We cannot play about, we cannot misbehave. Nowadays so many things are coming up, things that men are doing and women are doing; we are not doing.

In the evolutionary process, as we may say that there were some monkeys, chimpanzees that became human beings. But no, in-between there were some other human beings that came in, which vanished.

So, very few people will become Sahaja Yogis, who will be saved. All the rest will be not there: they'll be neither monkeys nor human beings, finished. These are all self-destroying things which kills the family, which kills the chastity within us and then we are left high and dry. We are nowhere. We have diseases, we have troubles, we have problems.

So be careful, very, very careful. And this special Pūjā for Fātima Bi is Pūjā to Viṣhṇumāyā. Also the guilt that works on the left Viśhuddhi can be cured if you develop your chastity. You'll never feel guilty, because that's such a virtue you have. In that virtue you will never, never feel guilty and you can stand up to any nonsense because you are standing on the truth of chastity.

Today it's special day, I would say, when we are worshipping this great ideal of chastity that is Fātima Bi.

May God bless you.

Right, so now we have very few children... How many children we have? Come along, come along, come along.

Let's sing the Gaṇeśha Stuthi.

[Later on in the Pūjā:] All right, you can sing the Gaṇeśha Stuthi. Let's say the Gaṇeśha's mantra and then we'll sing the Gaṇeśha Stuthi and after that we'll have the hundred and eight names...

[Later on in the Pūjā:] This stone, feroza, comes from Eilat and Fātima used to wear quartz, no doubt about it.

This one is called as a quartz; it's called as feroza. And full of it, it's there in Eilat, so many. She used to wear this feroza, it's absolutely correct.

[Later on in the Pūjā:] Also this, for your information, this... also come from Eilat, also from the same place that She was.

So just see the coincidence, exactly, at this time, to come from Eilat. May God bless that... and may there be peace.

[Later on in the Pūjā:] There's another suggestion that everybody cannot go to India, so people can't get married, you see.

So we're thinking of also organizing marriages, when, during Diwali Pūjā. But you won't have such a wide choice, that's the point is. Doesn't matter. Those who want to get married should send Me forms filled in and send it to Guido. And another thing is that we can't have it in the same elaborate way as we have it in India. We try, but still you know it's very difficult: it's a different country.

So we're trying to find out things that can be worked out. In any case we'll organize the marriages, because you don't want another type, just a simple type, you want to have Indian style.

So I'll go to India before Diwali, try to organize things for you.

May God bless you.

[Later on in the Pūjā:] Thanks very much for everything. I'm sorry I couldn't get presents for all of you this time.

Contents: 1993-06-06 **Śhrī Ādi Shakti Kuṇḍalinī Pūjā, Incarnation of Divine Love, Cabella Ligure, Italy**

Today we are all going to worship Me, first time. It has always been the Pūjā of an aspect of Me or a part of Me. Now, one has to know very clearly what is Ādi Shakti.

As we say, it is the Pure Desire of God Almighty, of Sadāśhiva. But what is the pure desire of God Almighty? If you see your own desires, come out of what? Not out of the Divine Love but out of carnal love, out of material love, out of power love. Behind all these desires there is love.

If you do not love something you will not desire it.

So, these mundane types of love that you have, for which we spend so much of our time uselessly, actually they do not give you satisfaction, because that is not true love that you have. Just infatuation for the time being and then you just get fed up with it and from there you jump to another thing, to another thing, to another thing.

So Ādi Shakti is the embodiment of God's Divine Love, is God's pure love and in his love what did He desire? He desired that He should create human beings, who would be very obedient, would be sublime, would be like angels. And that was His idea: to create Adam and Eve.

So, angels have no freedom, angels are made like that. They are fixed, they don't know why they do it. Animals also don't know why they do certain things, they just do it because they are bound by nature, they are bound by God Almighty. They say Shiva is Pashupati, means He controls all the animals, he is Pashupati. He controls all the animals, So all the desires from animals come in, but they don't repent, they don't have ego, they don't think that: “This is wrong or that is good." They have no Karma

problem, because they have no ego, because they have no freedom.

At this point, Ādi Shakti, which was pure love..., so think of a Father who has put all His love into one personality, then what is left in Him is nothing! He is just watching. Then what does He think? He is just watching the play of His desire, of His love. He is watching it, how it is working out. And when he is watching that, then he is very careful, because he knows that “This personality that I have created is nothing but love and compassion." And compassion itself is of such a noble variety that he cannot bear anybody challenging that compassion, troubling that compassion, or also in any way demeaning it, lowering it, insulting it. He is so alert on that part and He is very watchful.

So a rift has taken place, we should say, from Him, from His own desire of love. Now this desire of love was also given a personality, means ego and this ego has to act on its own. It became sort of a very independent personality, which was free to do whatever un it liked. I mean, we cannot think, in our mundane life, that a husband and wife are absolutely free to do what they like, because there is no cohesion, there is no understanding, there is not that oneness, that rapport. But it's like a moon and moonlight, sun and sunlight. It is such a cohesion that, whatever one does, the other enjoys.

And in that beautiful rift Ādi Shakti decided to change His plans. She is known for Her Sankalpa Vikalpa Karoth: anything you try to decide too much, She will make it break, like today's eleven o'clock Pūjā.

So when this Adam and Eve business started, She thought that “They will be just the other animals or angels... what's the use? They must know what they are doing, they must know why they are doing it, they must have the freedom to understand what is the Knowledge. Fixed machine like life that animals are having, why should they nave?" So in Her arbitrary power, which was considered of course, She is the one who came as a serpent and told them [Adam and Eve] that “You taste the fruit of knowledge." Now, for people who are not Sahaja Yogis, you cannot tell this, they'll be shocked, But this serpent [that] came to test them and then to tell them that “You better taste this fruit." This serpent told the woman, not the man, because woman is supposed to accept things easily. She may even accept bhoots, she may even accept nonsense, but she is the one who accepts. While the man doesn't accept easily, he argues, he discusses. That's why he came and told the woman...

She came and told the woman, I should say: this Holy Ghost actually is a feminine and so nearer to a woman. This feminine force came as a serpent and told that: “Better you taste the fruit of knowledge." Now it was the job of the lady, Eve, to convince her husband, because women know how to do that.

Sometimes they may convince them wrongly, tell them something which is very wrong, very sinister, as you know in Macbeth what happened.

So many places we are seeing women have misguided their husbands.

But men can be misguided, or could be guided, or could be emancipated if they have a proper wife.

So, he had all faith in his wife, believed in it and they tasted the fruit of knowledge, under the guidance of this e Holy Ghost, who was a feminine personality of God. This cannot be conceived by the people who are just getting a glimpse of Christ, or a glimpse of Mohammed Sahib, or a glimpse of Nanak Sahib; they cannot understand. We just had a glimpse of them. If they had told, people would have said “Bah! What is this?" They wouldn't have ever listened to it.

So at that time, the way the attention was, the way the reception was, they told about Dharma, about ascent.

But in India people talked about Kuṇḍalinī since long ago and [they know] that she is the Ādi Shakti, reflected within us. Now you see she has already read it out to you that I will be in every one of them.

Now understand that this Ādi Shakti is the Power of Love, of pure love, of compassion. There is nothing else she has: only the pure love within her heart. But this pure love is so powerful, is so powerful! That is the love She has given to this Mother Earth. Because of that, this Mother Earth, [in spite of] the amount of sins we may commit, we may do anything, is pouring out her love through these beautiful things to all us. Now, we have also this beauty expressed in every way of her love, through the galaxies you see, the stars you see. Now, if you want to see it from a scientific way, then science means... it has no love in it there's no question of love. Even people talk of Yoga but they don't talk of love and compassion.

When there is no love and compassion, there cannot be any Divine spark in that person. Everything is non

completely submerged in this Divine Love. Everything that is created on this earth, everything that is created in this universe and universes and universes, is all because of the love of the Divine Mother.

So this Ādi Shakti's love is something so, so subtle, is so subtle. You cannot understand sometimes. I know you all love Me very much. It's tremendous love for Me and when I get the vibrations from you, it is like the ripples that reach the shores and again they return back and lots of little, little sparkling drops are there, on the shore also. In the same way in My heart I feel your love echoing the beauty of this Divine Love... which I cannot la explain to you the experience that it creates. The first thing that it creates is that tears come into My eyes, because it is the compassion which is Sandra Karuna, is Adra, it's not dry. Like a father's compassion could be very dry: “Alright, do this, otherwise I'll shoot you, I'll do this." Mother will say, but she will not say something that will be that hurting. She will have to say, sometimes, to correct you, but her saying is very different from the father's, because she has got Sandra Karuna, Adra, Adra is that which is not dry. And this kind of a heart she developed because of this Divine Love that she was carrying.

So every part of Her body, everything is created out of Divine Love. Every bit of it emits nothing but Divine Love, vibrations are nothing but Divine Love.

Now, I have told you before also that this incarnation had to come. The time had come, it was all seen that the time had come. But there is difference between fixed time and time which is Sahaj. Fixed time is such that you can say that “This train leaves at this time, it will arrive at this

time." You can say that some machinery is producing something, in such and such time it will produce so many things. But living things, which are spontaneous, which are Sahaj, you cannot say that. In the same way this process of freedom. You have the maximum freedom.

So one could not say what time this will happen, that people will be available to receive this subtle knowledge of Divine Love.

Knowledge also could be very dry. We had terrible people in India, who were busy with reading and with recitation of mantras, this, that. And they became so dry, so dry they were, just bone structures they were, just bones left; and so hot-tempered that they looked at anybody, that person would become ashes. I mean, is this the way you have come on this earth, to do all the tapasyas, everything, just to make anybody, somebody into ashes? But that is how they thought that they were very great, because they looked at somebody, that person disappears or becomes ashes, bhasmisar they call it. But there was no idea of benevolence in their heart.

So the first thing that is achieved through this Divine Love is your benevolence. Now, `benevolence' itself is also a kind of a very misguided word. `Benevolence' means whatever is good for your Spirit. New, as you know, the Spirit is the reflection of God Almighty.

So when the Spirit in you starts reflecting itself in its full beauty, then you become the giver, you are no more a person who has to take anything, you just become the giver, you are so fulfilled! Now this advent came at a time which was judged, what time it should come. As I

said you had freedom, people were going amuck, doing all kinds of things.

So if you see that, just before this, we had a big problem of people working out their power. Like people would go to India to occupy the territory of India, or to China, or they decided and went up to Africa and all this places. Even Americans went to..., so-called Americans, went to America and occupied it.

So this was the time when they were using their freedom for power only. That was not the for the Ādi Shakti to be born.

They were the people who were power oriented. Not that today we don't have, we have, but these were seeking only power and also these territories, which is not important.

So it could not be at that time. At that time one had to fight for your freedom, for getting out of the clutches of these imperialists and people who were trying to overpower. Now gradually it changed. It changed and changed in such a smooth way! It's very surprising, I saw the change coming up Myself; it worked out. As you know, I Myself took part in the freedom movement of India, it is important. India started, in India it started; first to have freedom from imperialism and then gradually this freedom from imperialism started spreading in every country, people started thinking about it, they started understanding that “No use having colonies and all that, better come back to your own position." So when this happened... I mean, this happened in My own lifetime, I must say. First, people who tried to have freedom in our

country died, so many were killed, you know, we had people like Bhagat Singh.

In every country all the revolutionaries were thrown out, were ill-treated and killed. It's not a question of India only. But that one had to go through.

So their freedom was tested. Now they thought: “This was nonsensical thing we did, this was no freedom." Because, after all, doing all that, then they started repenting and developing a kind of a fear and a fright from others and kind of a... what you can call a very disturbed left Viśhuddhi started. They felt very guilty, that they have done very wrong, they should not have done it.

Of course so many saints carne and they talked of nobility, of forgiveness, of unity, of oneness, everything they said. Big seers were born, they also reached that point to talk about it. But still people were not prepared so much. Gradually, I think, they had teachings and all that, started working in people. But the biggest problem came with these so-called religions that they started. These religions, all religions got derailed and they formed kind of puddles, you see: Muslims here, Christians here, Hindus there, this is this, this is this...

So you really needed this River of Life to fill up all these puddles and make them One.

It is complete ignorance, sheer stupidity to think that one human being is higher than another, You can only say one thing: that you are at a different state.

Some are at a different state, some are at a higher state, but in general you cannot condemn somebody that he is no good, this society is not good, that society is not good;

in general. Individually you can say, in general you cannot say, But this ignorance was so dark, because it became collective, it's a collective ignorance, collective ignorance. They all joined the hands together collectively to say that “This is the religion that is the best, we are the only ones which are the saved ones." Another said “No, no no, no... These are absolutely condemned people. We are the best” and under the name of religion, under the name of God Almighty, they started this nonsense.

So now Ādi Shakti had to assert, put the complete force.

So, the first thing. She realised that one should know what la a family. A child grows in the family. If the children do not get the proper attention from the father or mother, we can say if they are also spoiled, or if not spoiled, if they are overindulged, or they are neglected, then the child does not know what love is. If a child doesn't know what love is... love does not mean that you spoil the child or you give him lots of toys to play and get rid of him; it means that all the time your attention is on your child. And that attention is not indulgence, but an attention for the benevolence of the child.

So all the time you are seeing that there is benevolence. And thus I thought the family life has to be, first of all, substantiated. Very important. Because these days also, under the name of religion, they started nunneries and then priests and then Sannyāsīs and all kinds of Babas are there. They are so dry! And they are so misleading to people that people started taking to this kind of Sannyāsa, getting out of their running away from their wives, their children.

So, the first point, I realised human beings cannot have love who haven't known what love is. And this love is more effective if it is collective. You must have seen that in India people really love each other in a family. I mean, so many relations we don't know how we are related to them. Be just call them brother, sister, this, that. We don't know what is the relationship, whose father was who, whose sister, nothing.

But we just feel “This is our brother." And if you are asked “How is your brother?" you wouldn't know how your brother is. The reason is we had a joined family system.

The joined family system is just like a collective family system.

So nobody, knew who was a real brother, who was his step-brother, who was his cousin, nothing. They all lived together as just relations.

But then this also broke, this joint family also broke, because of economic reasons and things like that, whatever it is.

So now, at this time, *[UNCLEAR* when/see] this very crucial time it was when the people had to know love and the family had started breaking in every country, specially, say Western countries.

For men and women never realised the importance of family life, they never had faith in their family life.

So it became such a shifting thing for poor children! They were on shifting grounds and they couldn't grow properly.

So they, created a generation of violent, horribly possessed children. This generation, then, vent into warmongering. They don't know, they feel like fighting, I have seen children fighting with a tree.

I said “Why are you fighting?" “It's nice to fight, you know." But “Why are you fighting?", they don't know. The reason [is that] there's no love.

So everything that you see you detest; “I don't like it, I don't like it." Detest everything. You try, out of your frustration, to destroy anything that you see.

So a new trend started. Apart from the war, when it was over, naturally the value system dropped down. People felt: “What's the use? You see, we had all these values, so what did we get? War and war, what is the war for? War has just killed all our societies, they have killed our children, everybody. And what is so great about these wars also?" So the mind of the people, on the whole, was that “You see, somehow or other, you must fight." Like the fittest man is the best.

So the one who can dominate, the one who can come up is the best.

So the domination of these imperial style of government was over but individually it became a process of domination. With this process of domination, ego started developing. Even to children they used to give an education in such a way that children became very arrogant, very artificial, extremely arrogant and artificial. It was impossible to understand why these children were not at all controlled, were told that “This is wrong." Because the parents also took a very, very defensive attitude. They would not face their children and tell them

what is wrong. They were so attached to their idea that “These children will leave us" that they decided “All right, do what you like but stay with us." Under these circumstances even human beings as such were dwindling between a good family life and divorces arid a funny society, which believes in sharing women or sharing men and all kinds of things.

So what a terrible situation was there for Ādi Shakti to assert Herself! Then also there was a very big problem about these religions asserting themselves, their own ideas, their own conditionings on people and absolutely blinding them.

So it was a turmoil, it was a turmoil and at this turmoil state only, Ādi Shakti had to come to establish the Dharm. She had to work it out, to establish the Dharma. It was a very shifty place, very shifty sciences were there but, when I was born I was shocked the way people were.

At that time I do not think I met many setters. Of course I met one or two realised Souls, but mostly they were worried about their insurance, their money, their this... that. And if you talked to them you would not know where you have come, into some wilderness or what. We didn't know what to say to them: how could we start telling them about Divine Love when they were not seekers even? Then, gradually, I felt confident. First I thought “I have come a little early, I should have waited slightly more, would have been better, because here the people hate everyone and every individual is against another individual and they are cheating each other and they are also very jealous of each other and also want to have higher positions and this and that over others. They

want to pull everybody's legs so maybe it's not yet time for Sahaja Yoga to start." But then I saw all these horrible false Gurus also throwing their own charms on people are trying to control them. That made Me really, really think that “Now I'd better stop worrying as to what the atmosphere is, worrying as to what sort of people there are. Let's start!", And that's how the first Brahmarandhra *[UNCLEAR* chidra/chedan] [opening of the Brahmarandhra] took place, in India, that 5th of May. [And] 1970, 5th of May, in the morning time. Of course there were acme, also some events which made Me hurry up to do it. I was quite ready, I knew what was the problem of human beings but I thought that maybe they may never accept that they can get their Self-realisation.

Now, this incarnation is really a very unique type.

So many incarnations came, they came, told you everything and said “This in good, this is good, this is good..." Some people who were enamoured by them followed them, but nothing was inside their heart, whatever they heard “Alright, it's a sermon, it's a lecture, it's a Gītā, that's all." And the life of such a person did not have that spark of the Divine Love, within that person. We have had lots of good people during this short time, if you see. If you see, Mahatma Gandhi was there, Martin Luther was there, all kinds of people you see all over, Abraham Lincoln was there, George Washington was there, [we have] William Blake was there, we had Shakespeare.

All this style, you see in the literature, in every way; Lao Tze, then we had Socrates, if we start from Socrates to today, we have had lots of philosophers, lots of people

who talked about a higher life. Despite that, people were thinking “These are some absurd people, there's nothing in it, too much to understand" would read anything about, say, Guru Gītā they would not. They would think, that “What's this nonsense? What's the use? It's all humbug going on” like that. With this attitude, you see, you find all around, when I looked I said “Oh, how am I to tell them what they are and what they have to find?" And it was really My desire that there should be some keenness in people, just a little bit. “If they give Me a little chance, this Divine Love is so subtle, it will just penetrate into their hearts." But they would not, they were just like stones. You could not talk to them, you could not tell them about anything. And they thought no end of themselves, that is the worst part of it.

Under these circumstances Sahaja Yoga started and there I find that the powers of Ādi Shakti are much greater than the problems you see. I saw it very clearly Myself: because these powers are awakening the Kuṇḍalinī. I knew I can awaken the Kuṇḍalinī, no doubt, I knew that and I also knew I can do [it] en masse realisation, but I could never think that people whom I awaken will come back again, because, you see, they are ignorant people. I never thought that “They'll come back, they'll practice Sahaja Yoga" or “They'll go to this level” never, never, never, never thought. If somebody had told Me I would have laughed at that person. Exactly what happened was that, when I gave the first lecture, anywhere, that hall would be finished, everything would be finished. I had nothing to do with that hall, I was

staying somewhere else, the hall was taken on hire and for the follow-on of course very few.

So I thought that, you see, “Doesn't go into their heads, just goes over their heads I think, they don't want to understand anything." They did not understand anything. Under the great pressure, you see and the family problems, this, that, It was not so Important. The most important thing was that `How to penetrate into human beings?' So the only solution was to raise their own Kuṇḍalinī, to create that little light in them, because if I go on sitting down, with the idea that “They will come round and ask He for Kuṇḍalinī awakening and then I will awaken them” was the wrong idea. I could realise that.

So en masse realisation started and this really surprised people. It was no magic, it was not storytelling but it was the Truth. They could feel it on their fingertips, they could feel it out of their fontanelle bone area.

The actualisation of Sahaja Toga has worked wonders. Otherwise it would have been impossible. All these wonders that you see today are because of your reaction, because of the way you reacted, the way you received it, otherwise Ādi Shakti is what? Good for nothing. If you do not accept [it] I am nothing. Actually it is again, I say, your wisdom, your sense, your seeking [that] has brought you to Sahaja Yoga. I never write letters to anybody, I never call anybody, that, you know, all Gurus do that: as soon as they go to any city they write down the names of all the important people and then they send them letters and get about two or three at least for such programs. But without doing all that, you see how we have managed this en masse Kuṇḍalinī awakening, by

which people started understanding Sahaja Yoga, it started penetrating into them.

Now for that I have to raise My own Kuṇḍalinī like that: every time in a Public Program I raise Mine also. And in My Kuṇḍalinī itself I catch all your problems. It is painful, that is why after Pūjā I become very, sort of... like a stone I should say, for a while. [The] reason is I'm absorbing all that is within you, like I have put you all in My body. You are part and parcel of My body. Every cell that I have is for you, for your abode and you have to be that subtle to understand that if we own something or if we have something to be done about Sahaja Yoga, anything, if we want to start an ashram, or anything, immediately I know. How do I know is because you are inside Me.

Most of the things I know very clearly, but some of these things T do not know that clearly because of one thing: the relationship between you and Me is of course very intimate, that you should be in My body. But if you people are not meditating, it is very mundane thing, I must tell you, Dhyāna gamya, if you are not meditating then I have no relationship with you. You are not My relation, you have no right to Me, you have no question to be asked “Why is this happening, why is that happening?" So, if you do not meditate, I always say “Meditate, meditate", I have nothing to do with you, you are no more there for Me. There is no connection with you, then you are like all other people.

You may be Sahaja Yogis, you might have got your Sahaja Yoga degree from your leaders, maybe, I don't know and maybe [that] you are regarded as something very great, but if you do not do your meditation every

day, evening, morning or evening, you will be really not any more in the realm of Shri Mataji. Because the connection is only through Dhyāna, through meditation. I know people who do not do meditation, then they suffer, their children suffer, then something happens, then they start coming and telling Me... but I see clearly that the person is not meditating, I've no relationship with him, he has no right to ask Me anything.

In the beginning of course meditation take some time, but once you [will] know what meditation is, how you enjoy My company, how you are one with Me, how we can have a rapport with each other, there is no need to have anything else in between like writing letters or maybe some sort of a special connection, nothing of that kind. Only thing that is needed is the meditation. In meditation you grow, in that spiritually you become higher and when that happens you start In a way, I would say that... when you reach a state of that, I should say, maturity in Sahara Yoga, then you do not to give up your meditation, because at that time you are absolutely One with Me.

That does not mean that for three or four hours you should do meditation. How much intensely you are with Me is important, now, it is not how much time you are with Me. Then I am responsible for you, for your children, for everyone. I am responsible for your ascent, for your protection, to save you from all your negativity.

So it's not like a father who will directly punish you. It is not that, but it is just “Alright, you are not My relation, I am out." That is the only thing that can happen, If you

ace not meditating, alright, I cannot force you, I have nothing to do with you.

You may have other relationships outside, outward, but this inner relationship by which you get your benevolence you cannot have without meditation. I have been telling all of you “Please meditate, please meditate every day." But I think people also do not understand the importance of what I am saying, because they tell Me “Mother, we don't meditate." “Why?" “Now we are realised Souls, so why should we meditate?" Now this instrument is fully made, but if it is not all the time connected to the mains, what's the use of having it? In that meditation you will feel the love, the Divine Love, the beauty of that Divine Love.

A complete panorama changes, A meditative person has a very different attitude, a very different temperament, a very different life and he lives always In complete satisfaction with himself.

So today, as being the first day, as you say, of the Advent, [say] we can say that it is the first day when the Advent took place, as we are worshipping today. Of course it was not today, but still, we can say that it that is so, if it has happened, it has been helpful to you, it has been a great blessing to you, then you must know how to preserve it, must know how to enhance it, must know how to enjoy it. You should not just get satisfied with one, we can say, one nice drama, one this thing, one that, but you should have a full oneness with the Divine, full oneness and that is possible only if you really meditate, which is quite an easy thing to do, to meditate.

Some people say “Mother, we cannot get overtime” “We are all the time thinking something” or “At that time we want to see the watch." In the beginning you may have a little, little problem, I am not saying you may not have, you may have, but that's only in the beginning. But gradually you will be alright, gradually you will master it, gradually you will know it so well that you would not like to have anything else of a cheaper type, you wouldn't care for such things. You see, so to get to your beauty, to get to your glory, to get to your own great personality, which is now exposed, the only thing you have to do really, religiously is to meditate. That is not that “Tonight I came very late so I did not meditate, tomorrow, you see, I have to go for work so I cannot meditate." Nobody wants to know the excuses, it is between you and yourself. It is your gain, nobody else's. It is for your gain everything is happening.

Now one has to know that we have achieved a certain height of evolution and from this height you might go up to here, up to here, up to here. I am not saying it is not possible to do that, but, the first and foremost thing is that whatever you may be, you may consider yourself to be a very high-class Sahara Yogi, you have to be humble about meditation. This meditative quality even when I am talking to you I am just getting into it, it is so joy-giving, you just jump into the ocean of joy. First It will be difficult, but after some time you will know that this connection that you have with Shri Mataji is the only connection that you are looking for.

Also there is another point people get lost with, which I have seen very common with some people who get lost.

They meditate individually very much, it is very correct. Individually they will meditate. And they will sit down, meditate, will do Pūjā but collectively they will not meditate.

So this is another point one has to remember, that you have to be collectively meditating, because I am a collective being of all [of you] and when you meditate collectively you are really very close to He.

So even if you have a program or something, you must do some meditation: always have meditation as the priority for any program.

You sing the songs. It is over, everything is done, then you meditate. If I'm insisting on something you must know that this must be the truth I am telling you, absolutely the basis of it, though it looks rather mundane, but it is very important.

Now for us to worship Ādi Shakti... I don't know also because there have been no prayers or anything about Ādi Shakti. Up to Bhagavati they have gone, but beyond Bhagavati they have not gone, so I do not know what sort of Pūjā we will have, but let's try something. Maybe, I think the meditation is the best way we can really achieve something so we can go into meditation for about five minutes. Please close your eyes.

[During the meditation Shri Mataji blows into the microphone.] Eleven Rudras are awakened and they will destroy all that is negative. Now, ignorance is the greatest negative force and I am sure they'll destroyed this ignorance of people.

May God bless you!

Contents: 1993-07-04 **Guru Pūjā, Understand Your Own Value, Cabella Ligure, Italy**

Today we are going to have Guru Pūjā.

I'm supposed to be your Guru, but I feel sometimes that the idea of a Guru is very different from Mine.

Normally, a Guru is a very, very strict person and has no patience of any kind. Even, say music, there are Gurus who teach music in India, so all the disciplines have to be absolutely followed.

I know about this great musician, Ravi Shankar. We had been to Maihar where he came and My father was very much respected by his Guru, Allahudin Khan.

So he asked him, “Why don't you play something." So he didn't tell him anything that time. Then he showed a big bump here. He said, “Sir, do you see this?" He said, “What?" “My own tanpura, he broke on my head because I was little bit out of tune." Otherwise, he was a very nice man, I must say. I knew Allahudin Khan Sāhab, but when it came to teaching, it's a tradition I think that you have to put all kinds of disciplines on the students, but still the students stick on to the Guru. They look after all the time. They're bothered with the Guru. He wants this thing, they'll run. If he wants this, they'll do.

A Guru goes on taking different types of tests of the disciple. Like Shivaji's Guru asked him that “I would like drink the milk of a tigress." So he said, “All right." If my Guru has said it, it is his lookout.

So went to the forest and he saw a tigress sitting there. She had already finished giving milk to her cubs, so he bowed before the tigress and he said, “See, my Guru

wants your milk. Will you please give some milk for my Guru?" And the tigress understood it. She stood up and he took out the milk of the tigress for the Guru.

So, in this, one can see in the obedience of the Guru, one achieves even the impossible things. Another time his Guru said that he has got a big boil on his leg and that it is all right and anybody who will suck it, so has to be my disciple and my disciple, when he sucks it, I will be all right. Everybody was so averse to a thing like that. Shivaji Mahārāj said, “Of course I will suck it." He bend down. And he started sucking it from the bandage that was there and it was a mango.

So there are two, three types of tests are all the time taken of the disciple. Firstly, how much they obey you. But, as you all have got Realisation and you are your own Gurus, I don't put that condition on you.

I leave it to your freedom. I tell you earnestly, in all the way possible, what I think good for you, but I don't compel like these Gurus used to do. I mean, they used to beat. They used to hang them on the well.

They were so very strict with their disciples and I've had an experience of this. They never used to smile.

No question of laughing. And would never show any kind of weakness of kindness for the disciples. This is about the spiritual Gurus I am telling you, but those who wanted their ascent, wanted their Realisation would go on passing through all kinds of tortures that they put on them.

Some of the Gurus who didn't like some disciples, they would tell them, `All right, you now stand on your one leg all the time.' So they're standing on one leg like a crane.

Another one, they would say that `you stand on your head.' The way they used to treat their disciples was rather difficult for Me. I can't do it. All the time the compassion becomes the tears in My eyes. I find it impossible. I may just say it in a way, sometimes also, say it in a way that looks like little scolding, but to be a Mother and to be a Guru is the most difficult thing.

I do not know what comes first, but, of course, every mother wants her child to be good and the Holy Mother wants Her child to be a holy person. The first thing is the holiness. Now for that, how can you compel someone? Only thing that makes you understand is this, that if you don't become holy, how will you get your ascent? We have to be holy. What discipline one can put for making a person holy? What can you force? What can you get angry for? Only method I use normally is to forgive. Maybe the forgiveness is the highest quality, I think, for teaching people. When they know that they have done wrong and they confess it, then you have to forgive. Like in the life of Buddha, there was a man who was abusing him without understanding and when he finished with his abuses and Buddha had left, people told him, “Do you know whom you were abusing? It was Lord Buddha." Got a fright of his life. He said, “Where is he gone?" “He has gone to another village." So he went to another village and he said, “Sir, I am sorry for what I said. Please forgive me. It's all wrong and I should not have done it. You can punish me the way you like." Lord Buddha said, “When did you do that?" He said, “Yesterday." He said, “I don't know yesterday. I know only today." You see, even you tell these things, how great one feels, isn't it? So

your greatness, your nobility will definitely influence people. It's not by fighting, by quarreling, by saying harsh things it is going to work out.

Also the Gurus used to control the children very much, the disciples very much, absolutely control. You have to get up at four o'clock, sit down for meditation. If you have not got up, they would beat. I can't understand. Sahaja Yoga is very different from all other Gurus that we believe in the power of love. Power of love teaches you how to be forgiving. It makes you noble. It makes you very balanced.

So the Gurus who were there for Bhava-sāgara to establish Dharma in the human beings, first thing, they had to balance themselves against all practical things, as they call it. They think it is not practical, but they said, “No, for us, this is higher, nobler and important." So they would balance people because they had this power of love within themselves. All these Ādi Gurus and their incarnations, if you see them, they always had balance and always praised the love of God.

When we talk about Realisation, one has to know, first of all, that we have to have patience with ourselves. I know some people don't feel so good, some people still have sicknesses.

Some people don't even feel vibrations sometimes. Have patience with yourself. When you become your own Guru, first thing, as the Guru has patience with his or her disciple, you must have patience with yourself. In that patience, you will learn that you can tolerate so many things without any trouble. They say one person who goes on grudging, `Oh, this is not good. That is not good'

because they have no patience with themselves. If you have patience with yourself, everything you'll accept. Wherever you are, you are with yourself because you're realised Souls.

So you won't frustrate, you'll not get angry and also you'll not go on grumbling and grudging because you're enjoying yourself. Even if there's a mattress, all right. If there isn't, you can sleep on the grass. If there's no grass, you can sleep on the stone. And also you need not sleep like last night, makes no difference whatsoever.

The first thing I find with people, they have no patience with themselves. Firstly, maybe, because they're conditioned. Say, if you have a left Viśhuddhi, by any chance you have been a Catholic or TM or something, then all the time you start pitying yourself, thinking no end of your miseries and troubles and always try to condemn yourself. You are a realised Soul and you have no business to condemn yourself, no business. Like a person who's getting drowned, has been saved, has come to the shore, now is doing nicely, has got his second life and there he's still trying to express his agony, as if he's getting drowned.

So you have to awaken yourself. `No, no, no more I am there. I'm finished. It's gone now. I am different. That was somebody else. I am not the same person.' This is how you have to tell yourself very clearly that `I am not going to condemn myself.' It was your right to get Self-realisation. You got it. And then you cannot enjoy it because you have these conditionings, especially in the West to be miserable, it is very fashionable. There are miseries of people who have no miseries.

So, for such people who have imaginary miseries of the past, which do not exist in reality, they cannot have the joy of reality. They cannot.

So, for a Sahaja Yogi, it's important that he should have joy within his heart. It's like an ocean. It's like an ocean which is there all the time to give you such thrills. Even little drops of this ocean, when they trickle down in your being, it is so soothing. The experience can be only experienced. It's all waiting within yourself. And such a person also makes others joyous. He cannot see another person unhappy, in trouble. Himself is full of joy and spreads joy all around. You can get joy from small, small things because you have the ocean and a little thing that drops into the ocean creates such beautiful ripples. They touch the shores, not only of your own being, but of others. Very, very small things make you so very happy and that all the time you are just like a surfing, as they call it these days, on this beautiful lake or a beautiful ocean of love. Love is joy-giving. It's not carnal love. It is Divine Love.

So, as Sahaja Yogis and as Gurus, we have to love ourselves and understand our own value. I think Sahaja Yogis have not yet understood their value. How many people in this world can give Realisation? How many know about Kuṇḍalinī? How many have seen people being resurrected all the time? You are made so powerful that even looking at people, you can give Realisation.

In ordinary love, in carnal love people have fear. They're afraid that their beloved might depart or might get sick, might happen this and they might all the time be under fear, resist enjoying. But, for you, you are with your self

and you are always protected. If your attention is bad for a second even, immediately you know you are going wrong. You protect yourself from yourself. As soon as you get some physical problem, you can feel it. You know how to cure yourself. But again, one has to have balance.

If you're off the balance, then you don't even feel vibrations, you don't even feel what's wrong with you.

You don't know which direction you are moving, whether you are getting destroyed. And this balance has to be established by all the Sahaja Yogis.

These imbalances come to us because we still think about our past or maybe about our future. We worry about these things. What is there to worry when all the angels and all the ganas are working for you? You just have to order, that's all. But it's like sometimes a person is made a king and is put on a throne, but before that he was a beggar, so anybody who comes to bow before him, he says, “All right. Give me one pound." You have to know that you are all realised Souls and that you have all the powers within you.

Only thing which is very important is the balance. In Sahaja Yoga also people get into imbalances. How? Like I have seen people who are, say, afraid of these worldly laws. They don't know there is such a powerful energy all around you. Nothing can stop you. Nothing can arrest you. Nothing can find faults. But when you start doubting, like yesterday's doubting, when you say, `But, but.' When you start thinking about the man-made laws, then the God's laws fail. Otherwise, nobody can punish you, nobody can arrest you, nobody can do anything to you. You are absolutely protected.

So the main difference between the old style of Guru and the modern style of Guru is this that the old Gurus used to you must suffer. All right, you have to be arrested is very good. If they give you poison, take the poison. If they want to slap you, take slaps. Whatever they want to do, you should accept because is your suffering. Not in Sahaja Yoga because your Mother is sitting here. How dare anybody touch you. No one can harm you. You have to believe Me when I say that. No one can harm you, but you must have that faith within yourself. Nobody had Ādi Shakti as the Guru. Ādi Shakti, the one who has all the powers of the world.

So who can harm you? Who can torture you? Who can trouble you except for yourself? If you want to torture yourself, nobody can harm you.

So the greatest difference between this disciple of other Gurus and yourself is you don't have to suffer.

You are not to suffer and even, you see, if there's somebody who has some negativity, that person, some Sahaja Yogis still carry on poor things they cannot help it they have been to wrong Gurus or something.

So they'll meet with an accident, maybe they might face something terrible, but suddenly they'll find they will get out of it. Maybe the negativity of somebody else, some relations, some brothers, sisters or maybe of the nation. But you'll get out of it.

It is a very remarkable thing in Sahaja Yoga that there are people who catching. Mother, my heart is catching. My this is catching. That is catching. But once they want to give Realisation, just moves, Kuṇḍalinī moves. Whatever you may be, whatever may be your problems,

but you raise your hand and Kuṇḍalinī moves. I mean, any instrument which is spoiled, say, supposing this fan is spoiled, it won't work. But not Sahaja Yogis. They work out, of course, if they don't practice Sahaja Yoga or if they don't give Realisations to others, then, of course, it can be a junk then. Supposing you don't use your car, may be very good and you don't use it, it becomes a junk.

So you have to give. You have to give Realisation. All of you, whether it's women or men. Whatever country you may belong, you have to give Realisation, you have to allow this energy to go and work, otherwise it will suffocate. I've seen many Sahaja Yogis who have not done anything like that. They are very nice to you. Mother, we worship you at home. They suffer also from arthritis or other kinds of things, spondylitis' sometimes they will have or they may have cellulitis or all kinds of things they can have.

So you have to use your energy for giving Realisations to others. It's all right, in protocol, if you don't understand, you are forgiven. Anything you might do out of innocence or ignorance is forgiven. But knowingly, if you want to do something, then I don't know repercussions because the area where you are is safe, but if you want to get out of that area, then all sides there are horrible negative forces working and you are captured into that. That's not a mistake of Sahaja Yoga. To find faults with Sahaja Yogis or with Sahaja Yoga is another mistake we commit sometime. Say there are ten disciples with a Guru, very good excellent Guru, if they complain about any one of them, immediately the Guru will say, `You get out.' They

have no business to complain about each other. On the contrary, like this hand is paining, then this hand doesn't complain to the brain, but tries to soothe it.

So Sahaja Yogis are Gurus who belong to the collective. They move in a group, as described by Gñyāneśhwara, that you move now like the enlightened forest, which gives whatever people like, want to have, kalpatarus. And he said you move like oceans and talk about God. It's not one single man standing and saying something. We saw yesterday in drama how a single man had to suffer. But you are in a group and all of you move in a group, together, with one understanding. Such a powerful group it is. They bring ambrosia to the people, according to Gñyāneśhwara.

But this power of collectivity that one feels is the first judgement of a person. Those who cannot be collective are not yet Sahaja Yogis.

Some people think that they have served Me, they have looked after Me, they do My Pūjā or something, so that they have a right to scold others, to get angry with others, shout at them, tell them work, do all kinds of thing. It's not so. You are a Sahaja Yogi when you are absolutely collective. Otherwise you are not a Sahaja Yogi when you are not collective. It's so simple.

That ego, the conditionings of ego or conditionings of the past may keep you away from others and there is no connection to the Divine any more left. Those who are not collective people have no relationship with the Divine.

You have understood now what is collectivity is. Most surprising thing is for Me that by giving Realisations to

you, I find it very easy to talk about subtlest of subtle things to you. All these things I don't think any Guru could have talked. Not possible. It would not go into their heads. Very subtle, it is.

You have become subtle and the subtleties have their own beauty in expression, in talking, in behaving with others, in understanding. It's so sweet and so beautiful. The collective feeling is something like a little particle of clay thinks it is a mountain, like a drop becoming the ocean. But if there's one drop who says, `No, no, no. I can't be collective. I stay on the shore.' All right, the sunshine will evaporate. `But, Mother, I worship you. I do this. I do that.' With all that, if you do not develop collectivity, better not worship Me.

For that, how a Guru should act with the collective? In Sahaja Yoga nobody should feel that you are some hierarchy or a higher personality. If you start feeling like that, then at that point, you must know that there is some possession on you. What is the highest in the water? Nothing. Everything is just the same. It's the way it is there. It has to be used for its own purposes. And the cruelties sometimes people indulge into is unimaginable. How can this kind of satisfaction be there if you are Sahaja Yogis? I don't know. They say so, that Gurus used to beat and they used to do all kinds of things. There must be bhoots.

No. A very angry Gurus. You cannot afford to be angry. Cannot afford. Anger means imbalance.

You get attached to, say, your family, start talking like that and no more. Attachment to anything shows you have no balance. Those who are balanced have to be

detached. Otherwise you get attached to somebody. This is my daughter. This is my son. This is this. Then you don't see the truth.

So any kind of attachment, if you feel and you know that you are not in balance. Also I've seen people get into a kind of a pride, pride that we are Sahaja Yogis. We have become Sahaja Yogis to save the whole world. It's like I see so many government servants who think no end of themselves. They're servants of the people.

They may be called officers, but officers to serve. In the same way, we are in this world to serve God and the purpose of your service is to save the world, save the people. But if you have pride, false pride, how can you do that? The way you'll talk, the way you'll behave, nobody will come near.

You cannot be jealous of another person, cannot be because jealousy means that you are trying to harm yourself really. I don't know what jealousy is so much. I see people getting jealous, but I don't know what it is really, jealousy. The funny stuff, isn't it? It must be coming from animal kingdom maybe, I don't know, because what is there to be jealous. I mean, you are realised Souls. How can you be jealous of anyone? Say, supposing you are a diamond and another one is a diamond. Very good. Both put together will become even more brilliant. Now, supposing somebody is no good and you are very good, then there is nothing to feel jealous of the man who is no good. Or also somebody who is good, to feel jealous, what is your gain? If you think that gentleman is good or that lady's good, better try to follow

what she is doing, how is she good, how she has got this goodness. It's better to study.

I really enjoy the most when Sahaja Yogis start expressing their feelings about other Sahaja Yogis.

`Mother, he's like that. Mother, he's like that.' So, they see the goodness of others. They see the greatness of others, the nobility of others and when you start seeing that, you start becoming. If you feel jealous, I mean, I don't know what sort of a thing it is, as I told you. But you are condemning yourself permanently.

Today you are jealous of somebody because he has black hair. You are jealous of somebody because he has grey hair. You're jealous of somebody because he has got a long nose, jealous of somebody because he has got a short nose.

[To a Sahaja Yogi:] What is happening? What happened? Ha? Are you a Sahaja Yogi? You are a Sahaja Yogi. Then you know the protocol. Let Me speak. All right? You can ask Me later on. This is not the way. This is not a parliament here. I know. I know that I don't force any discipline, but this should be self discipline. You should be self-disciplined. I'm speaking just now. Listen to Me. Maybe I might answer you in My speech.

So the relationship among yourselves cannot have anything to do with jealousy. Cannot. Because it kills your joy. Now, as I told you, that you get rid of your fear. You get rid of your jealousies. You get rid of your pride, false one. And also you get rid of your impatience. You must have patience. This is another style of Guru who has patience, tremendous patience. Nothing to get angry, nothing to get upset. And gradually, you will see,

without telling people, they will discipline themselves. It is you have to discipline yourself.

In the system of Sahaja Yoga, we never had so many disciples. Imagine till Śhrī Gñyāneśhwara, there was only one disciple and some of them never had any disciple, like William Blake, I don't think had any disciple. Perhaps, they must have thought that nobody can come up to this level or understand.

So many of them had no disciple. Sāi Nāth had no disciple. They came on this Earth or maybe they might be thinking useless people, what's the use of having disciples? But, for you, it's so great that we are so many of us together now, so many. We understand each other. We know each other. We know all about Kuṇḍalinī and we are so aware about everything. We know what's happening in this world. We are not just sitting in a cave in Himālayas and just we are doing, taking the name of God. No. We are in the world. We are not running away from the world. We are in this world. We are facing every day, every problem that is there. But we are in reality and they are in ignorance. That's why we know, we know the solution, we know the problem and we can solve it.

Now, you have to just experiment with your powers, of course with humility that I have to warn some people. See, they just sit on the horse, immediately I say that. First of all, you must know that you are a store of knowledge, complete store of knowledge about everything, except for bank, I would say. That's the problem for Me.

So you should have projection towards that source of knowledge. For example, everything can be interpreted

in the Sahaj language. Everything. You see this pandal. It's standing there because supported by this, just like Sahaja Yoga. We are supported by our Dharma. Very simple thing like that. Everywhere you'll find the comparison of Sahaja Yoga with everything else that you see. This is very important. That will give a double joy.

The other day I was coming back and in the airport it was I was perspiring, perspiring absolutely.

And the Sahaja Yogi who was with Me, he said, “Mother, You are sucking all the heat of this place, the negativity." It was a fact. But only a Sahaja Yogi can see. Everybody was sitting nicely. I was the one fanning Myself. Everybody was so comfortable, feeling the cool from Me and I was fanning Myself.

One day it happened, I was going to a shop, all the Australian Sahaja Yogi following Me, in a Chinese shop. I don't know what these Chinese do. Climbing up was feeling so hot and exhausted. I was just trying to soothe Myself. And they're saying, “Mother, such cool coming from you." I said, “Very nice." I'm the one consuming all the heat and giving you all the cool. But that is what My job is, to take all the heat from everyone and transform it into something cooling and soothing. When people shout, scream, this, that, be peaceful and listen to them and then you can pour water on them completely and the whole heat can go away.

So this absorption is very important. Not to be afraid of absorption. But, for that, I would say one should take care and the care, as you know, is a very simple thing, this Kavacha, is this bandhan that you have to take.

For all this, whatever I have said, there's one Guru mantra, to remember that we are Sahaja Yogis.

Just remember this. We are Sahaja Yogis. And once you know you are Sahaja Yogis, this projection will start. What happened to William Blake? If you see, he started projecting his imagination and he reached the point of knowledge.

So anything that you see, anything you do or others are doing, try to relate it with Sahaja Yoga and project. Then you will also reach the Ocean of Love. Once you have that, then what? Who can disturb you? Who can trouble you? Who can make anything that is difficult for you? Because you are sitting in the ocean, the fellow is sitting outside somewhere, how can it come into the ocean to trouble you? So this is what is to remember that you are a Sahaja Yogi. Take a bandhan morning and evening. It's so simple. Even to say on the `my', it seems stupid to Me. But, I have to say because people forget. You forget that you are realised Souls. Use your vibratory awareness for at least protecting yourself because there is negativity sitting next to you.

So be very careful about this, to remember that `I am a Sahaja Yogi.' Once you say that, you will know how you have to behave, what is the protocol, you will know what is the discipline you have to follow, you'll know how to love others, everything. This is the essence. How many have been Sahaja Yogis before? Poor things, all these Gurus suffered so much. You are not to suffer, not to go into any kind of a misery anymore, no more. But don't forget you are Sahaja Yogis, that's why. That will give you complete confidence in yourself and you'll be

absolutely secured. Try to establish the state that you are Sahaja Yogis. Thus, you become Gurus of yourself and of others.

May God bless you.

Contents: 1993-07-11 **Śhrī Mahākālī Pūjā, Desires and Illusions, St. Denis, Paris, France**

Today we have decided to have the Pūjā of the Devī. This time we are not talking about Ādi Shakti, about Kuṇḍalinī or about Saraswatī, Mahālakṣhmī. We are talking about the Mahākālī. That's the Goddess which is the first one, which comes first and establishes Śhrī Gaṇeśha in the form of Gaurī. She's the complete form of Mahāsaraswatī and Mahālakṣhmī. Out of Her only these energies emit.

So She's the one who is the power of desire of God. Within us also She creates desires. These desires within us start emitting outside and we develop a kind of a reaction to all our desires. The first and foremost desire, as you know very much, the most primitive, is to feed yourself. And this is given to us by the Goddess. She gives us the desire to feed ourselves. Now if we don't feed ourselves, then we cannot survive. We have to have food. It is very important that we should feed ourselves sufficiently enough to exist on this Earth. And also we have seen that when this kind of desire grows very much more than normal, then you become slaves of this desire and any amount of food cannot satisfy you. All the time you think of nothing else but food.

I have told you many a times that the French are very particular as to what they should eat. You see, they take at least forty-five minutes on a dinner table to decide

what they will eat. Ultimately, it's just the same. I mean, I don't understand how can you need forty-five minutes to decide what you want to eat? But this desire starts acting through your ego.

So it satisfies you. And also those people who are manufacturing food or who are supplying food in hotels and all that know how to satisfy your desires.

So they bring it in a way, show it round and then place it before you, so that you approve of it and when you approve of it then they serve. They know how to befool you and you feel quite happy, `Oh, it's very good.' Even the wine is given for testing first of all and, whether you like it or not, you have to say it's very good and you better show that you like it.

So this desire gets completely controlled by your ego and when it becomes a kind of a collective desire and a collective ego expression, then we become like gluttons, you see. I would say sophisticated. They're sophisticated, but we are gluttons. Now with that, other things also people want to have, like proper sort of a table lying and linen, this, that. Of course, if ego is not there, then people would like to see to please others by feeding them. This desire reacts. And then the new desire comes in through the blessings of the Mahākālī that you like to see others eating the food. You enjoy when others eat the food cooked by you, served by you, given by you. Just want to watch. That gives you satisfaction. But food, to any extent you may go, you will never be satisfied. Today you will ask for this, tomorrow for that. This, that.

Now, in the Western life today, it has become very important to ask a child every day, “What will you have?"

In olden days the food was cooked for all the family. Everybody would eat the same food. But now you must ask the child, “What will you have?" Then the child has to say, “I'll have this." Now, supposing you don't have that in your fridge, you are finished. Early in the morning there will be no shop open, nothing. How will you please that boy in his ego because he wants a particular thing? So gradually we build up even the ego of our children. We have to say, “This is cooked, this is nice and you eat this." Is the duty of parents not to allow children to grow their ego by what they want. You should know what they have to have. Then it starts growing and growing and growing till they become quite grown up, but very primitive.

So, actually, the blessing of the Devī on this point is that She gives you a desire that you should serve others. Also you then get concerned about people who are starving, want to find out why they are starving.

The another extreme of this could be that some people think we should not eat so much, a kind of a sacrificing nonsense. Whatever one has to eat, one should eat. Then they say, “Why should we eat so much, Mother. After all, there are people who are starving." By your eating less or more, you cannot save those who are starving, can you? So there's no wisdom in this kind of austerity. And when the people enter into this kind of austerity, then they have sufferings and troubles and such people become extremely, I should say, ascetic and hot-tempered and you should never go near to a person who is of that kind without a barge pole. God knows when he will jump on you.

So a person who is hungry is as bad as a person who is overfed. I think hungry is worse.

Now if you look at yourself, the second desire that comes to you is that everyone should love you. This comes because that makes you good person. You know that everybody likes goodness.

So people try to be good to others, nice to others, say a hundred times thank you, do all kinds of things to please others.

By pleasing others, they think others will like us very much. But then it develops again out of bounds and then all the time you try to please others so that you become absolutely slavish. You become so artificial that people can make out that it's nothing natural with this gentleman. He's just trying to please us.

Now, with that, the pleasing behind is some sort of an advantage out of it. If you please another one with a detached mind, not expecting anything, that should be done for you or that could be achieved through that pleasing. It's very pure pleasing and it's very good. That makes you really righteous and good. But supposing you try to please others only just to take advantage of that person, then you develop hypocrisy, hypocrisy of the worst type. And you get lost. People mock at you, laugh at you. They're never pleased. They know that you are a hypocrite and you're doing it for some sort of an advantage or an exploitation. You are not doing it because you want to be good really, to be nice.

A person who is good, automatically pleases others. But he doesn't try to please. He's just, his nature is such, his temperament is such that he just pleases people. This,

when taken over again by Mister Ego, then really you can't beat it. Then they become diplomats. You see, could be politicians, all these doomed classes they become and they cannot get out of it. They get so much used to it, that they cannot get out of it.

Now what does the Devī do? She brings the truth before them. She shows that what you have been doing for a particular exploitation doesn't work out. After a point it does. She exposes them. The exposure starts and with that exposure, they're surprised, “How am I exposed? How am I caught, how people know?" This is the job of the power of Mahākālī. She exposes all that is wrong, all that is falsehood, that is untruth, She exposes.

Then the third desire people have is to possess material things. From which materialism has come.

But there's no end to it. End can never come because they have no satisfaction in getting one thing.

Supposing today I want to have this carpet. All right, I'll get this one. Then I want to have another one.

Then I want to have another one. Then I want to have a car and then I want to have a helicopter, then an aeroplane. I don't know what I want to have then.

So it goes on and on and on and on until you reach a time where people start thinking, “What's the matter with him?" And you cannot enjoy anything that you get. This is also a human failing and this human failing creates economics, you know that. Economics is created because wants, in general, are not satiable. They are not satiable.

So what happens? We go on from jumping from one to another to another to another and another.

So then you become slaves of entrepreneurs so much so, that you lose your individuality completely.

For example, an entrepreneur produces a funny kind of a dress, one year.

So everybody wants to wear the same without thinking if it is necessary or not. Then he brings in another form. Next year everything is given up, buy the another one. Third year another one.

So pile of all these clothes are there and nicely the manufacturer has become a great man of designs, his very good designs, how to befool human beings.

He has become a rich man and you have become poor with all this kind of clothes which has no meaning for you anymore.

About the same thing, about everything, something is fashionable. That means you have no individuality.

We talk of individuality, but we want to do things which everybody's doing. I mean, you know that all kinds of absurd things people have done in the name of fashion and specially people who are traditionally bound, who have had no traditions like Americans, I would say. They go on changing after every six months. Every year you go, you find a new type of people there, new type of clothes. It's very surprising how they change so fast without even thinking whether this will suit me or not.

Somebody says wear tight clothes, they'll go with tight clothes. Then they develop varicose veins, so they wear with the holes. Then they develop some other problem,

then they wear another kind. Nobody wants to think, “Why should I change my dress?" Like, say, in India we wear sarīs, finished. Nothing there. No problem with the tailor, nothing doing. Whatever sarī we like, we'll buy. And a sarī came called as mini sarī in India, which was up to here maybe, I don't know, not six inches, but at least up to the knee. It came for about, I think, eight, seven days in Bombay [Mumbai] and went back. People said, “Get lost. We don't want it." So this headache of all the time getting into a fashion like horse without any sense in the head has to be understood properly. Why people do it? Because they have no brains. They're brainless people. They're not intelligent to see that we are befooled every year. But, for Sahaja Yogis, the Mahākālī power works and She teaches them that “All right, this dress suits you. Have this one." And it's the best for you. Once for all, your lifelong problem is solved. With this kind of blouse, I started wearing from the very beginning perhaps and I've been wearing it and now I find everybody wears the same style.

Why to waste your energy in changing every day this blouse starting from here to here, to here and going back again like this, you see. It's such a waste of energy, such a waste of cloth. And we make ourselves so cheap running with the race of reducing the sleeves, reducing this, reducing that, all increasing. Is all a desire to impress people that we are very up to date. Who wants to know? Who wants to find out that you are up to date or not? And we have no courage to keep to our own dress that we have purchased.

Why to waste so much money? We don't even think. Go on changing, changing, changing for nothing at all.

So this is desire is there to impress others with our outside things.

So many thing like dress there are, which wee try to impress.

Now, hairstyle. I read an article. They said that these hairstyles are responsible for many divorces. I was wondering, “How can it be hairstyles responsible for divorces?" Because they had made a survey. A man had liked a hairstyle of his ānce and then she changed her hairstyle, so he divorced her. And the other way round. When it is so cheap way of disposing of such a deep relationship of husband and wife.

Now certain facts start. I also saw one documentary about a lady who'd said that it was in one of the advertisements, something, sort of a thing appeared that your legs should be of this shape and what you should do.

So poor thing spent so much time, energy, ran up and down to make the legs. I mean what is the importance of these legs, except for walking? So she went to make the shape like that. She used to measure it, would be always something missing here and there. Then many people joined. They had a class for it. And a group joined to make legs like that. And, ultimately, they found out that that leg was made out of wood. And they spent so much money, so much energy to make legs like that. For what? What is the purpose? If anybody says, “You run like this” they start running. They say, “Jump like this” they start jumping. But why? Have we gone all nuts in our heads

that we should accept whatever one said, we should do that. What is the purpose? So this kind of stupidity comes in our heads when we start using our ego. With the ego a person becomes absolutely stupid. Because he'll say, “What's wrong? What's wrong if I have just a little hair here? What's wrong? If I just try to wear a very short dress here, what's wrong?" The wrong is why are you wearing? Why don't you ask a question? Why are you wearing? If you ask a question to yourself, “Why do I have this kind of hairstyle?" “Why do I do like this?" It is really difficult to tell people to do right things, but wrong things people take to like that. For example, I told everyone that you put oil, if not every day, just before bath, a lot of oil in your hair and wash. Now I find many people getting bald.

But they didn't put the oil. What can I do about it? But such a simple thing they won't have. Such a simple thing they would not believe, that you need something for your nourishment. But they will do something which is absurd, nonsensical without even thinking, “What is going to harm us?" Here the Mahākālī, what does She do? She punishes you. Your body is punished. If you wear very tight clothes, you develop problems of your legs. If you wear holy pants, then you get cramps. Anything you do abnormal, you have to pay for it. First you have to pay for doing it and then you have to pay for it physically.

So many things can be avoided if we just had a simple life, decide once for all that “I will have this kind of dress for this lifetime, finished." Every day to change, itself, is a headache. But that satisfied the ego, not your Self.

So the Mahālakṣhmī Principle in us raises higher and higher. Despite that, we are pulled down. Then this Mahākālī, She comes forward and shows what wrong we have done, how we have gone wrong, how we have missed the point. Instead of thinking what is wrong, She teaches you, “It is wrong." Then another thing She does, which is a very beautiful thing She does, I think sometimes, that She creates an illusion to test your intelligence, to test your sensibility. She creates an illusion. Bhranti rupena samsthita. She makes a bhranti in your head. Illusion.

So you become illusive or others become illusive or a situation becomes illusive. And you are lost in it. Then you really understand that it's wrong thing I have done.

It's a very nice story about Nārada. Nārada was under an impression about himself and ultimately he became ego-oriented and he started saying, “Oh, look at me. I am never enticed by any woman. Even Shiva was enticed by Cupid. I am never enticed. I am the highest, of highest, Brahmachari." So Viṣhṇu sent two gandharwas to entice him.

So they met him in a forest and told him, “Oh, Nārada, you are such a handsome man, such a beautiful man and all your beauty's wasted. You must test your beauty. You must see how beautiful you are. You're so handsome." He said, “Really?" “Yes." He [They] said “There's a very simple way of testing you." “It's how?" He [They] said, “There's a wedding coming up of a very beautiful woman. She is the princess of the beauty city, is called *[UNCLEAR]* and you should go there and see how she will appreciate you." So he, in his ego, became so stupid that he went

there. And he was sitting and lots of people were coming, big big Mahārājas, rājas, all of them were witting and he was thinking, “Oh, I'm the best among all of them. Who are these? The princess will just garland me, no doubt about it." And these two were putting that illusion in his head, bhranti. With the Āgñyā, you get bhranti. This princess came round. She looked at him and she laughed aloud. She couldn't control herself and she moved on giggling. He couldn't understand why she laughed at him. She didn't garland him or nothing but she just laughed.

So he couldn't understand, “I'm such a handsome man” this thing.

So these two gandharwas told him, “Oh, it doesn't matter. You see, she doesn't understand. She'll come back” this, that. Then they went out and near a lake and he sat down to wash his face and looked at in the water his reflection. He looked looked like a monkey. He looked at these two and he cursed them. He said, “I look like a monkey." Said, “To us, you look like very handsome." “But I really look like a monkey." So this bhranti, this illusion was created in his mind by his ego. But this power, itself, Mahākālī's power, She puts this ego right by creating illusion, bhranti. And this is responsible for many illusions we run after. It's a mirage, running after it, running after it. Once we are satisfied within ourselves, then we don't run after mirages. This illusion, if it would not be created, people would be so egoistical that whole world will be finished.

So this is the great work of Mahākālī Power within us, that She creates illusions. Many people talk of māyā. `This is Mother, māyā. This is māyā. That is māyā.' Is the

work of Mahākālī. She wants to test you. She wants to test you. But in Sahaja Yoga it's not such a strong one.

For example, you know Abraham had a son. One son he had after a long time. And God asked him that he should sacrifice his son. His wife said also was feeling terrible that he has to sacrifice his son.

So he went down to the place where the child was to be sacrificed. He made a fire, everything and was about to put the child on that pyre of fire when the voice came. This is Mahākālī, that you don't have to sacrifice your child.

We have many such stories in Indian mythology also where they were tested.

So to test Sahaja Yogis also, this Mahākālī helps you. There was a gentleman who was very egoistical, so I told him to come to Delhi because I didn't know how to do it here. He came to Delhi and he told everybody, “See, Mother told me to come here just to cure Her." I said, “All right." He came. I said, “What's wrong with Me?" He said, “Mother, Your Nābhī is very bad." I said, “Really? Acha, you put a bandhan to yourself and now see for yourself." “Oh my God, you see, what's happening to me here?" I said, “That's My Nābhī." So this is how the illusion corrects you. If there is no illusion, you would not ever be corrected directly.

Supposing I say, “Don't do this." You may not like. Of course, mostly you like, but sometimes you don't.

And then the illusion works and then you realise, “Where was I and where am I now? I should not have done this. How is it I have landed into this problem? What has made me so stupid?" So this is something which She does.

Another is She's the one who relaxes you completely. When you are tired and fed up, when you don't know what to do, then She makes you sleep. She's the one who gives you sleep. All day's work you do, ultimately the Mahākālī power acts on you as sleep. She makes you sleep, sleep like a child. You know, at that time, all that wrong we have done to ourselves and to others are forgiven. In Her lap we sleep nicely, quietly and all our problems are solved. In those dreams, when you are, She brings forth solutions to you.

I know so many people told Me, “Mother, you came in my dream and told me that this is the medicine you should take. You came in my dream and You told me that this particular type of life will suit you." They see Me clearly coming, but there it is not whole of Me, but I think the Mahākālī Power acts. Into very deep sleep you are, it is called, at the Sushupti. There She appears. One lady came to Me and she said, “Mother, You came in the dream and you said that I'm here in Bombay [Mumbai]. Nobody told me." So, so many things happen like this. In the dream She guides you and tells you. Now what happens sometimes, people tell Me that I had such and such dream, which is all falsehood, I know. They never dreamt like that. They never saw like this. But, just to impress Me, they tell Me that, “Oh, I had a dream” this, that. I just show complete ignorance. I ask, “Must be?" Then they are put into again bhranti, means illusion. Gradually, they realise that it was wrong to tell lies to Mother.

So the correction part takes place, but the greatest thing that She does is to give you the sense of chastity and

security. When the children are born, they have sense of chastity, shame, decency, decorous behaviour. But gradually, when they start others misbehaving, they start misbehaving. To them, decency becomes a bondage. But, naturally, She's there to tell you that `This is indecent. You shouldn't do it. This is wrong. This is not the proper thing to do.' But gradually, you grow up and mature, then you go, “What's wrong?" You start disrespecting your chastity and you start becoming like immature, stupid people.

All this, if is understood through meditation, the Mahākālī helps you a lot. In meditation, She helps you a lot because She's the one who creates the proper passage for Kuṇḍalinī to rise. Mahākālī is the same as the Kuṇḍalinī because She is the residual energy of Mahākālī Power, full of it there. But the function is different. The function of Mahākālī is to protect you, is to guide you, to give you wisdom. And the function of the Kuṇḍalinī is to cleanse you, to clear it out, not to play about with you, to forgive you and help you to grow properly.

Now in your life, as Sahaja Yogis, you will see how Mahākālī helps you in every way. It is so interesting to watch Her work, how She brings forth all kinds of satisfactions to you. The greed goes away. The temptations go away. The temper goes away. All these things disappear. The most helpful thing She does, that you get rid of your bad habits. Absolutely. Automatically, in the light of Mahākālī's power, you just do not want anything destructive to be practiced. If you have been practicing anything destructive, you try to get rid of it. Just you stop it. `I don't want to have it.' I never tell you,

`Don't do this. Don't do that.' It's the Mahākālī power within you which is awakened, does all these things. And She has made you so beautiful, so angelic. She has, by Her corrections and by Her illusions, She has made you like this.

So you don't get so much attached to money, to greed, to lust, all these things which are responsible for putting you down. Also possessiveness for children, possessiveness for husband, possessiveness of matter.

You just start understanding that the joy is in sharing. You want to share everything with others and that sharing starts when these Mahākālī Powers start giving you blessings of joy, of sharing, of being collective, of being pure. These blessings come to you from the Mahākālī Power.

So today we are going to worship that Mahākālī power.

May God bless you.

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I bow to all the seekers of Truth.

At the very outset we have to know that Truth is what it is. We cannot conceptualise it. We cannot change it, we cannot transform it. We have to feel the Truth. At this human level, we do not know the absolute Truth. That's why there are all kinds of different opinions about everything. Absolute Truth is for everyone the same.

So, what is the absolute Truth? The first is that you are not this body, this mind, these conditionings, this ego, but you are the pure Spirit. Then another Truth is that

there is an All-pervading Power... of Divine Love... which does all the living work. We have these beautiful flowers we see there all around. It's a miracle the way from little seeds how they have come out in different colours in their own personalities. We take it for granted. Who runs our hearts? Doctors will say it is our autonomous nervous system. But who is this auto? Who does all this job? We should at least put our attention as to how these things are happening in this world.

There are no answers given in the science. It cannot give. Because science deals with dead things. It has nothing to do with the living work. Also it is amoral, it has no morality behind it.

Some of the calamities that have come to us are by science only. That is to keep your mind open to what I am saying. In case it is proved, then you have to accept as honest people. Then you will be amazed that all Divine laws are more tangible than sciences. They are absolute and eternal in nature. But we have not yet felt that Divine Power. This All-pervading Divine Power is called by various names.

Some call it as the Divine Love, some call it as Rūh and some call it as Param-Chaitanya.

So before being connected to It, whatever we think is only mental. And whatever we try to solve the problems are on a mental level. And every mind thinks differently. They do not think absolutely. And that's why we are astray. When we think that science is not going to give us any answers, we turn to religion. All these great prophets and great incarnations were born on the same tree of life. On the same tree of Spirituality. But people

plucked it. And said this is my flower, this is my flower and they are fighting with dead flowers. This is why we cannot find answers and we do not find that understanding about the Divine.

But we have to know that God Almighty who has created us, will not leave us to our stupid ideas. He will not allow us to destroy ourselves, how can it be? He has created us with such great difficulties, with such delicacy, how can He completely allow us to have free hand to destroy ourselves? He is a great Creator and a great Planner.

So now I am going to tell you about the subtle system that is within ourselves. This system was know to all these great prophets, to all these great incarnations. But they had no chance to talk about it. They did not have people around them to whom they could talk. They were not so subtle.

In that short time that they lived, under their struggle, they have put ideas of how to keep a balance.

But it has not been properly understood by human beings. Now the time has come, this is a special time which is the time of resurrection, this is the qiyamah. It is the special time of Last Judgement. Where you have to judge yourself. Even Christ did not have so many people who asked that what is the Truth.

Mohamed Saheb never had so many people to support him. Their lives were full of struggle and that's how the whole exposition of their inner being was not given. This exposition I am going to give you today was known to Indians thousand of years back. They have described even Mohamed Saheb as Mahāmeda.

It means the greatest enlightened soul, a master.

So to understand all these things, one should not think that it is coming from the East this knowledge.

In the eyes of God, there is nothing like East and West, it is just the same. Only we human beings think this is Eastern, this is Western. The Western civilization has grown so big, like a big tree. The tree which is not connected with roots cannot prosper. And even if it prospers, it cannot exist for long.

So this is the knowledge of the roots. Within us lies this beautiful power. It is the power of our ascent. In the triangular bone known as Sacrum. That means that the Greeks knew that this bone is sacred. You can see with you naked eyes when it starts pulsating like a heart, this bone and this Kuṇḍalinī, this power rises and pierces through your Fontanelle bone area. It is the actualisation of baptism, it is not some priest puts his hand on your head but it is the actualisation of your baptism. That means you get connected with this All-pervading Power. Like this instrument, if it is not connected to the mains it has no meaning. Human beings have no meaning because they are not connected to the mains.

Once you are connected to the mains, you see the light and the darkness disappears. As a result of this happening, your Spirit starts manifesting. You start feeling this All-pervading Power on your fingertips.

And that these are, as you know in medical science, are our sympathetic endings.

So you start feeling this on your fingertips and they become enlightened. In the Koran it is clearly said that at the time of your resurrection [qiyamah] your hands will speak and will give witness against you. For example if

this finger is burning, that means you have got too much of ego in your head. Or if this finger is burning on this side, that means something wrong with your heart. That is how you learn from these five, six and seven centers on your fingers, on your hands, what's wrong with you. Everyone knows the same thing. Because it is absolute.

So what is there to quarrel, or what is there to argue? So all these centers are for your physical, mental, emotional and spiritual well-being. All world problems are mostly because of human beings, you have to admit. And most of the human problems are because of these centers. Take any incurable disease, cancer, aids, all kinds of diseases can be cured by awakening this power within us. Today some Sahaja Yogi came from Australia and told Me that one fellow is cured from aids, for the last eight years he never had aids. This is on the physical side.

Also on the mental side where people are crazy, they are suffering from schizophrenia; you see what is happening now in America, 65% person may get schizophrenic. All these problems can be cured, if this power could connect you to the mains. Now the emotional problems we have, we have also problems of habits. There are so many destructive habits we take to. We always take to something destructive. I have seen people who are dying of taking too much of drug or alcohol, but others who see them die want to do the same. All the affluent countries specially like Switzerland then all the Scandinavian countries, the young people are competing among themselves who is going to commit more suicides. That means there is no happiness, there is no joy. All the value system is absolutely finished.

This frustration comes into people who wants to know what is the reason. They are the seekers of Truth. William Blake, a great poet from England has described them that men of God will take birth at this time and they will find the Divine and also they will make others Divine. These were great seers who saw this clearly this will be the future of the world. Of the people who are seeking the Truth. Of course it is not meant for stupid people. Also it is not meant for the frivolous. But it is meant for people who want to know the answer of what is happening to the whole world and why we are in a mess. Now the nature of the Spirit we have to know. The nature of the Spirit is that it is the source of absolute Knowledge. There is so much knowledge within ourselves, we only know like the tip of an iceberg. This knowledge starts revealing itself and letting us know what is the Truth. The same thing is with the attention. Such a person who gets his connexion with the Divine and the light of the Spirit shines on his attention, he becomes, his attention becomes extremely active. The attention itself becomes Divine. Sitting down here you can feel the vibrations of any person. Whether dead or alive. If you know how to correct these problems, your own and others, then all the problems of the world can be corrected.

There is only one God who is reflected in our heart. Which is the Spirit. And when the Spirit is enlightened, we jump into a new awareness. Because the Spirit is the collective being. We jump into a new awareness where we become collective. Not that we can feel our centers, but we can feel the centers of all the rest of the people in

collective consciousness. Also you develop powers to raise this Kuṇḍalinī of other people. Suddenly you develop a new type of a culture, we call it a Sahaj Culture, it means a spontaneous culture. You don't have to tell them don't do this, don't do that, they just don't do it. And a new race in a new age is coming up. They have no physical problem, they have no mental problem, they have no emotional problem. And such friendship, such love, such understanding. Sahaja Yoga is working in 55 nations. When I see these people I am amazed that there is no quarrel, there is no fight, there's no argument. They are all in the ocean of love and joy. There is no State, there is no Government. I don't even have a secretary, you'll be surprised. I don't even have a typewriter. With very little money and no effort at all. It is so spontaneous. Because all of them realise how important it is today. To get into this collective consciousness. The second thing that happens to you is very remarkable. You are all listening to Me just now, but if I say that you get into the present moment, you cannot. We either live in the future or in the past. We are jumping all the time, our attention on the thoughts of future or past, all the time the thoughts coming to us. In between these two thoughts, there is a little space. Which is the present.

There is no thought there.

So the first thing that happens to you is that you come to a state, higher state of thoughtless awareness.

That is the state of Peace. We may talk of peace, you know I have known people who talk of peace, have organizations of peace, awards of peace. But no peace within, they are so hot tempered you know. You have to

go near them with a barge pole, anytime they might jump on you. And they talk of peace! Peace is within ourselves. And when this peace is established, you reach a state from where you see everything like a drama. You have seen a wheel which is moving and the axis is steady. Our attention normally is on the wheel. And we get disturbed. But supposing our attention goes onto the axis, we are steady. Or as we can see like this when the waves of these thoughts are there and we are getting actions and reactions, we are disturbed. We are afraid that we may drown by these waves. But if by chance if you can jump on a boat you can see all these waves and enjoy them. But supposing you learn swimming. You can jump in and save many of them. This is the state that Christ has said that you are to be born again. But it is not a certificate I am born again, you see just taking a self-opiniated certificate I am born again. But what powers have you got? You are just born again, you are this, you are that, but nothing in you, you are just the same like any other human being. This is what is a nabi or a wali as called in the Koran.

So you will all have to become wali and the time has come. In sanskrit it is called as Dvijaḥ. And a bird is also called a Dvijaḥ. Because the bird is first an egg and then it becomes a bird. In the same way human beings are in the egg shell. They have to mature and then the shell breaks and they are born again as free birds. But this freedom is blessed with wisdom. With compassion. With love for everyone. It is so much different from every day to day life. See for example, you see a problem, you get disturbed, but you cannot solve it. But once you get out

of it, then you know how to solve the problem. But the greatest blessing of the Spirit is that you enter into the ocean of joy. Joy is absolute. It is not like this happiness or unhappiness. Joy is a state which is to be experienced. Then you transcend all these races, all this fundamentalism, everything and you are one with that All-pervading Power of Divine Love.

So you will be surprised that in Sahaja Yoga we have Jews who worship Mohamed Saheb... Worship! And vice versa. Everybody worships all these great prophets and great Scriptures. Because they understand the unity between them. They don't have to read, they just know it is so. You can ask on your fingertips. I said Mohamed Saheb never said that He was a Divine person. I also said the same thing for quite some time. Because if you say you are Divine, everybody will jump on you. But He was sent by God, He was definitely Divine and a Master. Master of Divine. But the societies at the times are so horrifying that you cannot tell the Truth to them.

So they had to use analogies, parables, you see, in a subtler way they told them. But I am going to tell you everything frankly. In these modern times, nobody can crucify Me or give Me poison, thank God! And they were all people of a very different realm. Christ has said those who are not against Me, are with Me. He has predicted about Mohamed Saheb, that I will send Him, He will be coming on this Earth, He predicted in the Bible. But nobody wants to see this point.

Everybody thinks they are the chosen ones. It is a very sad affair, but thank God to these modern times.

The situation on human levels is so expugnating, is so much telling upon us, the tensions are so much that they have to find out the solutions. And the solution is your Self, your Self-knowledge, your Spirit. The Self which is the collective being within you. And when you know that, not as a knowledge of the brain, but on your fingertips. On your central nervous system. Part and parcel of your being. That you become one with that Akbar, that Virāta, as in sanskrit It is called. And then you realise what you are. Then you are fantastic. You are glorious. You are very powerful. You are tremendous. All these things, when you know, you are amazed, but above all, you are humble. You are humble now. Islam, Islam... is to surrender. You surrender, you surrender, really you surrender, it's not just lip service or outside. Because you can feel the reality now. All hypocrisy, all nonsense drop out. This is the state everybody has to enjoy.

Sahaja: saha means with ja means one, born with you is.

So you have got the right, born with you is the right to get this Yoga, union with the Divine.

So all of you have got this right, this birth right to get this Divine ascent and this connection, Yoga, with the Divine. Do not condemn yourself. You don't have to suffer also it is a wrong idea. God, the Almighty, is the Father of all the fathers. Why will He make you suffer when you are seeking God? If you are seeking God, really, you don't have to suffer, that's wrong.

He is just waiting for you. He is the Father, who is nothing but love.

So please, don't suffer; if you have to suffer, suffer for something else, but not for God. Which father would like his child to suffer? It illogical.

It just happens to you because you are just there, it is all built-in within you. You take a seed, put it in the Mother Earth and it sprouts by itself. Sahaj. How it happens? Because the Mother Earth has got the capacity, built-in, to sprout and the seed also has got it.

So you too have this capacity. I know there are so much of falsehood, so many people came from India, also they came out of jail and came here, became great... I don't know what to call them... False Gurus. The other day I saw some young people saying some mantras, chanting some mantras. By chanting like this, am I going to get connected with God? If your telephone is not connected, what is the use of using the telephone? You have to get connected! All other things are mental problems. You cannot solve them mentally, because everybody has very big big brains, they go like this, you see. It is the light of the Spirit, which will solve all of our problems. And we will bring credit, we'll fulfil the messages of these great incarnations and prophets. Otherwise people doubt if they were really true. They were, no doubt. But for blind people, what's the use of telling about colours? Nowadays I find people are much more open, much more alert, much more asking and it is working out in thousands.

Surprisingly in democratic countries it does not work out that well. But in communist countries, it does, wherever there has been, the communism finished. Maybe we don't understand Freedom. And once they get the

freedom, they jumped onto their spiritual ascent. Of course, communism was never pure communism, neither democracy is pure democracy. Everywhere some cunning people manage the rest of them. But I hope people from Paris, as they are today here so many, will understand that it is very important that you are born at a very important time. And if you do not understand the value of your own life, which is very important also. You will be a person who will be supporting the destruction of this world. If you really want to save it and if you want to be part and parcel of that, just get your Self-realisation. Of course, you cannot pay for it, it is a living process. You can never pay for it. You can pay for the hall, you can pay for electricity. But not for your Self-realisation.

So please understand how important you are. And take this opportunity to get your Self-realisation.

I know you have questions also in your minds. I have been working like this for the last, I think, twenty-two years and I am quite an expert, I can answer all your questions nicely. I become very clever. And I know all the questions. But it is a mental acrobat. No use doing all that.

See there are beautiful lights here all over, see so many of them. Just to get he light, you have to just switch on. One switch and everything comes up. But if I go on telling you about the history of electricity, how it came to Paris, how it came into this place, you'd be tired and bored.

So best thing is to have your lights. It is already built in. It looks very fantastic. But I say you are fantastic. You don't know what you are. You have to know yourself. That is

what Christ has said: “know thyself." Many a time He said know thyself. But this part, nobody bothers to say. Because now the religions have become money oriented and power oriented. They are not spiritually oriented. They don't talk of Spirit. But it is your luck, your chance, I should say your great good deeds that your are born into these special time. And I hope all of you will make full use of this power.

May God bless you.

Now, please put your feet apart from each other. Your hand on your left lap. Sit comfortably and put your right hand on your heart. Here now, you have to... please close your eyes, please close your eyes, don't open them. Till I tell you, please don't open them.

Here you have to ask Me a very fundamental question about yourself three times. You may call Me Shri Mataji or you can call Me Mother. Ask the first question three times: `Mother, am I the Spirit?' I have told you, if you become the Spirit, you become your Master.

So now please bring you right hand on the upper portion of your abdomen, on the left hand side. Here you have to ask another fundamental question three times: `Mother, am I my own Master?' I have already told you that I respect your freedom. And I cannot force Divine knowledge on you. Yu have to ask for Pure Knowledge.

So now please take you right hand to the lower portion of your abdomen, on the left hand side. Here you have to say six times, because this center has got six petals, six times you have to say: `Mother, please, give me Pure Knowledge.' As soon as you ask for Pure Knowledge, the Kuṇḍalinī starts rising, you may not feel it at all.

So now we have to nourish our upper centers with our self confidence.

So now, please rise your right hand to the upper portion of your abdomen on your left hand side. Here you have to say with your full self-confidence ten times: `Mother, I am my own Master.' I have already told you that you are not this body, this mind, these conditionings, this ego, but you are the pure Spirit.

So now please raise you right hand on you heart again. And here you have to say again with full self confidence, full self confidence that: `Mother, I am the pure Spirit,' say it twelve times.

This Divine power of Love is the Ocean of Knowledge and Compassion. But above all, it is the Ocean of Forgiveness. And whatever mistakes you have committed, they are completely dissolved by this Ocean of Forgiveness.

So, first forgive yourself. Now raise your right hand in the corner of your neck and your shoulder and turn your head to your right. Here again with full confidence, you have to say sixteen times `Mother, I am not guilty at all.' I have told you, logically whether you forgive or you don't forgive, you don't do anything. But if you don't forgive, then you play into wrong hands. Thus you have tortured yourself. Now, at this special moment, please forgive all of them, in general, from you heart, not how many times. Please say: `Mother, I forgive all of them in general.' Say it from your heart. Not how many times.

Now, just for your satisfaction. Not counting your mistakes, or your guilt. Not feeling guilty at all.

You have to ask forgiveness for your own satisfaction.

So now, please take your right hand on the back side of your head and push back your head. Now, here you have to say, again from the heart, not how many times: `O, Divine power, if I have done any mistake, knowingly or unknowingly, please forgive me.' Now the last center is important, very important and you have to stretch your palm fully and put the center of your palm on top of your Fontanelle bone area and put down your head. Push back your fingers, please. Now, I cannot force Self-realisation on you, you have to ask for it.

So please push back your fingers, put down you head and move your scalp with pressure, saying seven times: `Mother, please give me Self-realisation.' Please take down your hand... Please open your eyes. Now put both your hands like this towards Me.

Watch Me without thinking, you can do it. Now, put your right hand towards Me like this and put your head down and see for yourself if there is a cool or a hot breeze coming out of your head. Don't put the hand on top of your head, a little away, some people get it very far off.

We would like to present a Qawwali to you in honour of, we have got a great personality [Ayatollah M.

Rouhani], in his honour we want to present a Qawwali. A Qawwali... it says that God is limitless. And you don't put Him in the limits. It is a beautiful Qawwali they will sing to you.

[Hindi.] Aside [to Ayatollah M. Rouhani]: How are you? [Qawwali starts.] [Shri Mataji reads aloud the letter to Her by Ayatollah M. Rouhani. Most likely the letter is 1903 0000.] [At the workshop on the new people:] You work on this one, you work on that one. You must be

thoughtless when you are working on somebody. You must be completely thoughtless and say My mantras and be on your Kuṇḍalinī. And once you are on your Kuṇḍalinī and you are working on that person, it clears out very quickly.

[To Sahaja Yogis at the end:] Look at Paris! After so much time, they have come...

***Contents: 1993-07-16*, Public Program, Grand Hotel Krasnapolsky, Dam 9, Amsterdam, Netherlands**

I bow to all the seekers of truth. At the very outset, I have to tell you that truth is what it is. We cannot change it, we cannot transform it, we cannot conceptualise it. Truth has to be known, through our evolutionary process, on our central nervous system. It has to be tangible. When we are seeking the truth, we have to know what we have to seek. Whatever I want to tell you today, you need not take it for granted and you should not believe Me blindly. But you have to be a like scientist with an open mind and see for yourself if it is true. Then, as honest people, you have to accept it because it is for the benevolence of yourself, your country and the whole world at large.

These days we see so many problems in our life all kinds of struggles going on. On one side you see our family life is breaking; our society is breaking; people are becoming materialistic and have no place for love and affection. Everybody seems to be starving for affection and compassion. These are the worst times for peace also. There is no big war on but every country seems to be on the war path with each other.

People take to all destructive measures automatically. As a result we have people who are suffering from all kinds of diseases which are incurable. There are people who are taking to drugs and heavy things which are just to destroy themselves. In the most affluent countries of Scandinavia and Switzerland, the young people are trying to compete in suicide.

So this so-called affluence has not helped us. There is something missing in us that we cannot come to a common point.

All these problems come to us because we do not know the absolute truth. We are following some sort of blind faith or some sort of a dogma or some sort of an artificial theory. And we believe through our rationality that whatever we are doing is good. It has not helped anyone. If you go to science, you'll find out that science is amoral. It deals with matter, but what about the living process? So I have to tell you what the truth is.

The truth is that you are not this body, this mind, this ego, these conditionings, but you are pure spirit. And the second truth is that there is an all pervading power of Divine love that does all the living work. Now you see all these beautiful flowers all over, especially Holland is known for its flowers, but it's a miracle that out of one seed a particular type of flower comes up. But we take it for granted; we don't even think how it works. We take everything for granted; our heart is running, how? What is the remote control for this heart of so many people? The doctors say it's the autonomous nervous system. But who is this auto? So we turn to religion and many religions there are, but we have found that religions are

only power oriented or money oriented. They are not spirit oriented. Thus we get lost there also. And out of these beautiful flowers of these great incarnations and prophets what has come out are these beautiful religions.

They were born on the same tree of spirituality. They preached, of course, according to the time but people plucked these flowers and are now fighting with the dead flowers, this is mine, this is mine. Thus we have fundamentalism and all kinds of problems arising out of ignorance.

All these problems come to us from human beings. And all these problems in human beings come to us through these centers which are in our subtle system. When this subtle system is out of gear, we get physical, mental, emotional and spiritual problems. Now by any chance, if you could put these centers right and we could be one with this all pervading power of Divine love, then all problems can be solved.

Like this instrument, if it is not connected to the mains, it has no identity, it has no meaning.

When you are not connected... that is the Yoga, it's the union. Sahaja means born with you, `saha' means with, “'ja' means born. It is born with you the right to become one, `Yoga', with this all pervading power. This is the resurrection. This is the last judgement. This is the last breakthrough of our evolution which we have to achieve. It's a living process of evolution. Our creator was the greatest planner. He has made beautiful instruments within us to achieve this last breakthrough of our second birth and when it happens, you can feel on your finger tips this all pervading power for the first time.

The first thing that happens to you is that you live in your present. We live in the past, which doesn't exist now anymore, which is finished or in the future which also doesn't exist. The reality is in the present.

But we cannot stay in our present. A thought rises, falls off, another thought rises, falls off and we are jumping on the cusp of the past and the future thoughts. But when this power, which is in the sacrum bone, rises, awakens, both these thoughts separate and in between these thoughts there is, what you call, the present. There you do not think but you are absolutely aware. If you want you can think; if you don't want you need not think. You can stop your thinking completely. And spirituality grows in the present.

As a result you develop a new dimension in your awareness which we call thoughtless awareness.

Then you start feeling this all pervading power on your finger tips. It enlightens all these five, six and seven [centers] on both the hands, fourteen points. And on these fourteen points, you can decode what they are saying.

So you can feel your own centers, what's wrong with you.

So there is Self-knowledge.

Also you can feel the centers of others.

So you develop a new dimension in your awareness called collective consciousness. You can feel it on your finger tips, of anybody, far away or dead. But if you know how to correct these centers, sitting down here, then you can solve the problem. All these powers are within you.

Now the spirit is the source of absolute truth. Spirit is the reflection of God almighty in your heart.

So in all of us, when it is reflected, it is the collective being.

Now you can ask any question after realisation, for example, you can ask the question; “Is there God?" And you start getting absolutely a Cool Breeze of the Divine power on your finger tips. Now there are many people who are false, who talk about God and have nothing to do with it. They just want to make money out of you.

So you ask the question “Are they Divine people, do they have anything to do with God or not?" You'll immediately feel, especially this here, a kind of pins and needles, maybe a little burning.

From an individual to anything you can ask the question. You all will get the same answer.

Because we are not standing in reality there are fights and quarrels and nobody thinks the same way as the other thinks. There are arguments, discussion; all kinds of things but without any results. But then you don't quarrel, don't fight, nothing. You know the truth; all of you know the same truth. In the present you have peace within yourself. You become peaceful in the present state. That peace is also within yourself.

I have met people who have got, you see, great awards for peace and big, big money, just as calling them symbols of peace, I have met them. But they have no peace within. Actually they are extremely hot tempered people.

So you can find out what is real and what is unreal. And also you get the power to be one with reality because of absolute knowledge. Supposing I'm holding a snake in my hand and I'm ignorant and you tell me there is a snake in your hand and I am very adamant, I'll say “No, it's not a snake. It's a rope” I'll go on saying; “This is a rope." Till the snake bites me, I'll go on saying “No, no, this is a rope." But if there is a little light, I'll just throw away the snake.

So you don't have to be told “Don't do this, don't do this” you just don't do it, whatever is destructive. It happens automatically.

Also when your attention is enlightened by your spirit, it becomes innocent. We should know that our innocence cannot be lost, cannot be destroyed; it is all there, intact. Only we can say there are some clouds. But as soon as this light comes into us, our eyes become innocent, our temperament becomes innocent. And a person of such a calibre, even paying attention to anyone, can do a lot.

As I told you that these centers are responsible for your physical, emotional and spiritual being, so believe Me that your physical problems are cured. You'll be amazed to know that many incurable diseases are cured by Sahaja Yoga. A lot of research has been done in India, as well as in England. Also there is nice book that has come out now by a doctor who was the head of a department. But if you get your realisation, after that you don't suffer from any physical trouble. May be there is some dormant sickness but it can be cured. Many mental cases have also been cured with Sahaja Yoga because you are

connected with that vital force which nourishes you completely and your centers are absolutely integrated.

In short you become a saint; but you don't have to give up your families, you don't have to sacrifice and suffer. You have done all this nonsense in your last life. How can you suffer when your father God Almighty is nothing but compassion? Which father would like his son to suffer? Christ has already suffered for us. Are we going to suffer more than him? But I think this theory is there because people want to frighten you and make you suffer. I can't understand.

So actually this is the time for you to enter into the Kingdom of God where there is joy, an ocean of joy. Joy is not happiness and unhappiness; it is absolutely singular; absolute joy. We have not known ourselves at all and our brain is only active like the tip of an iceberg. Actually people become extremely dynamic and extremely compassionate. There are many artists who suddenly have become world famous after coming to Sahaja Yoga.

Now also I was surprised that in Paris, I discovered that there are many Muslims, who do not want to be fundamentalist, who have joined Sahaja Yoga. Because they say whatever I am saying is also in the Koran; and also in the Bible, that you are to be born again. But we give ourselves a certificate: “I'm born again. I'm Christian. I'm Muslim. I'm Hindu." This is all a brand. It has not helped anyone so far.

Unless and until you are connected to God, how can you even pray to him? It's very misleading and no wonder people are now giving up the idea of God. But there is

God Almighty. Everything is tangible in Sahaja Yoga. It's not a blind faith.

The most surprising thing is that in countries where there was communism once upon a time, Sahaja Yoga is spreading like fire. They had no conditionings and though their government was no good, people were very introspective. I'm in no way for communism, but what is democracy? It's a “demono-cracy".

There was no proper communism, there is no proper democracy. If you are going to America, you can't even wear your wedding ring. They may kill you, even for your wedding ring; where it is supposed to be the height, or the greatest type of democracy; and tremendous slavery of a very subtle nature.

Like a fashion starts in Paris for six-inch skirts [mini-skirts], so all over Europe and America you can't find any sensible skirts. We talk of individuality, but there is nothing; they are like herds, everybody is wearing the same dress. Now some clownish dress starts, everybody wants to wear the same clownish dress. Where is the individuality? There is such a slavery of materialism; all kinds of stupidity also. That they could not do in communist countries. Like this actress Elisabeth Taylor marrying nine times or eight times, I have lost count; and grown-up people going to see her honeymoon; four thousand people waiting in front of her house and ten helicopters hovering over; and the parachutes coming down taking photographs and they fell on the trees and on the people! I'm sure the Dutch would never accept such a thing. It's so stupid. Also I saw a film where eighty-year, ninety-year-old actors and actress, dressed

up in very dazzling dresses, were going for a shake dance; very seriously. And while getting down from the car only, they were shaking. What was the need for them to go for a shake dance? Such stupid things they do.

In America I was really shocked because the problems they brought to Me were so stupid. I said have they lost all their wisdom? They have no maturity of any kind. Because there is freedom, freedom to the media, they can publish anything and people take it without even thinking. They are ashamed to be mature. They do such stupid things, unbelievably absolutely subhuman.

So what is our development? In America they have birthdays of dogs and celebrate it in a big way. This stupidity, idiocy that has come through our freedom, we should really be a little careful. And they feel they have no identity. In a free country why should people think they have no identity? So they start all kinds of fads.

Sahaja Yoga is not meant for idiots and stupid people. Only such people can be exploited by some false Gurus or something. I mean in Boston they asked Me “How many Roll Royces do you have?", the media.

I said, “I have none. I have only one car that My husband has." So they said, “We are not interested. You are not in the business." The greatest joke is like this. There is a place called Togliatti in Russia where we have twenty two thousand practicing Sahaja Yogis, twenty two thousand. And I went there only recently after Gorbachov declared the freedom and I have been going to America for years.

So we had a meeting in Togliatti and one gentleman asked an American; “How many Sahaja Yogis you have?" So he said “In America we have fifty-six." So the Togliatti

fellow says “O my God, you are fifty-six thousand, we are only twenty-two thousand!" So the America which is the epitome of development, this is the growth of their brains.

Now we have to stop and think where we are going? What is our future? What have we to achieve? It's all within you. It's your own power. It's all given to you. Your evolution is freely for you. You cannot pay for it. No effort is needed. No suffering, no mantras, nothing. You are awakened as easily as you put the seed in the Mother Earth and she sprouts. Because the seed has the built-in quality and the Mother Earth also has the built-in quality to sprout.

So it is for you to know the value of your life. Not to waste it clinging on to this organization, that organization; no! Try to understand what you can achieve yourself. You have all the Divine powers within you. You can give realisation to people, you can cure them, you can give them peace; you can give them joy. It's all your own. The fragrance is within you which has to manifest. But we have to have respect for ourselves and concern about yourself. But if you are conditioned and don't want to open your heart, it's going to be difficult because this power of Kuṇḍalinī, which is in the sacrum bone, is the power of pure desire. This bone is called sacrum, means the Greeks knew it's a sacred bone.

I know you all have some questions in your heads and now I have become quite clever, I can answer all your questions. But it's mental acrobatics. You have to go beyond the mental.

So it's no use answering questions. See in this hall, there are so many lights and you just have to put on one switch and all the lights are there, because they are built-in. But supposing I have to tell you all the history of electricity, then how it was brought to Holland, then to this hall, you'll be all bored stiff.

So why not get your enlightenment? Because it is built-in within you. Tonight, I am sure, you all are going to get your Self-realisation. But if you are still attached to some organization or you are attached to some sort of idiocy, then it may not work. But if you are desirous of getting your Self-realisation, you will get it.

So may God bless you.

It will take about, because we are also slaves of this watch, ten to fifteen minutes or so.

So many slaveries, you see.

So if you don't want to have your Self-realisation, I would humbly request that you can go because it is not civil to disturb others.

At the very outset, I have to assure you that if you want your Self-realisation, all of you will get it tonight. You must have full confidence.

The first thing, or we can say, the first request I have is this, that you should not feel guilty about anything whatsoever. If you have committed mistakes, you should face them that's all, but what's the use of feeling guilty. I must tell you that when you feel guilty, this centre here on the left side gets out of gear completely. And as a result, you get a horrible disease called angina, or you get spondylitis, or else you might get lethargic organs.

Also it's a fashion to feel guilty. Like in Switzerland one lady told Me “I'm feeling very guilty for Afghanistan." But what have you done? I mean, you have nothing to do with Afghanistan. People even feel guilty if they put the knife and fork in the wrong way. Can you imagine? All stupid types of norms that human beings have found; we start feeling guilty. All this matter, all this world is for your enjoyment, you are the masters. But if you feel guilty and this centre is catching, which I know is very much catching here, then this Kuṇḍalinī won't rise, she'll stop here.

So just tell yourself “I am not guilty at all” tell yourself absolutely you have done nothing wrong. After all you are not God, you are human beings and human beings have to commit mistakes.

So why feel guilty, I can't understand.

So the second request is that you have to forgive everyone without even thinking about them. Logically whether you forgive or you don't forgive, you don't do anything. But if you don't forgive, then you play into wrong hands. But this centre inside the brain is like this with the optic chiasm[a] and unless and until you forgive it won't open.

So there's another hurdle. But you have already tortured yourself quite a lot for others, now why do you want to miss this point? Many say “We can't forgive." Just say it. When I tell you; in general, don't even think of them, it's a headache.

The third condition, or request, I would say, is that you have to be absolutely confident about yourself.

Whatever you have done, whatever so-called mistakes you have committed. This all pervading power is the ocean of forgiveness.

So be absolutely confident that you will get your realisation. Otherwise you would not have come here. I hope you will comply with these three requests of Mine and achieve your Self-realisation.

Now this is how it sprouts but you have to look after the growth of your spirituality. Sahaja Yoga is a living process of a living organism. The microcosm becomes the macrocosm.

So you cannot just say I am doing it at home or I am doing individually. You have to come to our collective. Also you have to know that our door is open to everyone, it is free; so all kind of crazy people also might come in. You should not worry about them. These crazy people also get alright.

So you must have patience with them and compassion for them. It's a collective happening, like if a nail is cut out, it doesn't grow, so you have to belong to the body which is a living organism.

This is how you transcend all races and fundamentalism and all kinds of nonsense, because God has created one world. And all the wars and strifes can end up. It is a very silent revolution and at this important time, you should join hands with us. We'll have our follow on; please all of you after realisation come to it. You won't have to pay at all. But you have to give some time to yourself and respect yourself.

In the West My experience has been horrifying. For My program there will be five thousand people and for the

follow up hardly three or four. While I must say in communist countries, there will be two thousand in the hall, two thousand outside. And if you say that we will have the program outside, there will be six thousand the next morning. And all the six thousand will get to it. It's very surprising; those who have never known about God are taking to reality. And gradually these countries might become very powerful, even financially.

So let us be serious about it.

First we'll show you how to nourish your own centers. Keep your eyes open and see for yourself; and then we'll close our eyes and your ascent will take place.

So now you have to be very comfortably sitting in your chairs. We don't have to go to the Himālayas and stand on our heads. In your chair you get your realisation.

So first of all place your left hand on your lap very comfortably. Everybody must do it; left hand. Open it out. Please put the left hand; your left hand; not right. Tell him the left. She is alright.

He is... the gentleman. Put your left. It's correct. They speak Hindi language? Now put your left hand.

Now this left hand is symbolic because the left side is the power of desire, mundane desire.

So it's symbolic that you desire your Self-realisation. Now the right side is the power of action.

So we use the right hand for nourishing our centers, only on the left hand side. But we have to understand that whatever we are doing is only for tonight. I'm sorry to say but it is better you take out your shoes because this Mother Earth also helps us a lot. There are people who

don't even want to take out... they left because of the shoes, I am surprised. It doesn't matter.

So... a very small sacrifice is to take out your shoes, isn't it? Alright, now please put both your legs apart from each other. That means there are two powers.

Now you have to put your right hand on your heart. In the heart resides the spirit, I have told you. If you become the spirit, you become your own master, your own guide. There is a centre for your mastery which is created by the great masters; masters and prophets. Please put your right hand on the upper portion of your abdomen on the left hand side. This is the centre of your mastery. I respect your freedom and I cannot force Divine knowledge on you. You have to ask for it. You'll be amazed to know that the centre for Pure Knowledge is at the lower portion of your abdomen on the left hand side. Again raise your hand, right hand, on to the upper portion of your abdomen. Then raise it on your heart. Then raise it in the angle of your neck and shoulder and put your head to the right. I've already told you about this centre. Now raise your right hand on your forehead across and please put down your head. This is the centre for forgiving everyone in general. Now please put your hand on the back side of your head and push back your head as far as possible. At this centre without feeling guilty, without counting your mistakes, just for your satisfaction, you have to ask forgiveness from this Divine power. Now stretch your palm fully.

This is the last centre. Please put the centre of your palm on top of your fontanelle bone area which was a soft bone in your childhood. Now the most important thing is

to push back your fingers, so there is a pressure on your scalp. Now please put down your head again, fully. Now move your hand, with a pressure on your scalp, seven times clockwise, slowly. That's all we have to do.

There is a gentleman sitting there, he is not doing anything, he should leave the hall. I would be thankful. Please leave the hall, that's very kind of you if you can leave the hall. What is he saying? He is not leaving? Why? Henno: He is arguing.

Shri Mataji: We can argue later on, just now they want to have their realisation. You are the only person, will you please go out. Yes, we'll argue later on. Thank you. By argument what can you get? Nothing! So now we put our feet apart from each other like this. Take down your hands, take down. Put the left hand like this, on the left hand side. You can take off your spectacles because you have to close your eyes and you need not open your eyes till I tell you.

So please put your right hand on your heart and now close your eyes. Here you have to ask a very fundamental question about yourself to Me. You can call Me Shri Mataji, or Mother, whatever you like.

So the first question you have to ask three times: `Mother, am I the spirit?' I've told you if you are the spirit, you become your own master. [MISSING.] Now put your right hand on the upper part of your abdomen on the left hand side and press it. Please ask another fundamental question here three times; `Mother, am I my own master?' I've already told you that I respect your freedom and I cannot force Divine knowledge on you. You have to ask for it.

So please put your right hand on the lower portion of your abdomen and press it hard and ask six times, because this centre has got six petals; please say six times; `Mother, please give me Pure Knowledge.' As soon as you ask for Pure Knowledge, the Kuṇḍalinī starts rising.

So we have to nourish the upper centers with our self confidence.

So now raise your right hand to the upper portion of your abdomen. And here you have to say with full confidence, ten times: `Mother, I am my own master.' I've already told you that the truth is that you are not this body, this mind, this ego, this conditioning but you are the pure spirit.

So now raise your right hand on top of your heart and here you have to say again with full confidence, twelve times: `Mother, I am the pure spirit.' This Divine power is the ocean of knowledge, love and joy. It is the ocean of compassion and bliss but above all it is the ocean of forgiveness. And whatever mistakes you have committed are easily dissolved into this ocean of forgiveness.

So now please forgive yourself and put your right hand in the corner of your neck and shoulder and turn your head to the right. Here you have to say it with full confidence sixteen times: `Mother, I am not guilty at all.' I have explained to you already that logically whether you forgive or you don't forgive, you don't do anything. But if you don't forgive then you play into wrong hands.

So raise your hand onto your forehead across and put down your head as far as possible. Here you have to say, from your heart, not how many times: `Mother, I forgive

everyone in general.' Don't think about them. This is very important.

Now take back your hand on the back side of your head and push back your head as far as possible.

Here without thinking about your mistakes, counting, or your guilt, just for your satisfaction, you have to say; `Oh, Divine power, if I have done any mistakes, please forgive me.' In Sahaja Yoga, you get the actualisation of your baptism and the Kuṇḍalinī is the Holy Ghost. The Holy Ghost reflected as the Kuṇḍalinī which is actually the primordial mother. Now please stretch your palm fully and put the centre of your palm on top of the fontanelle bone area which was a soft bone in your childhood. And now bend your head. Please stretch back your fingers; please stretch them back so there is a good pressure on your scalp. Here again I respect your freedom. I cannot force Self-realisation on you.

So you have to ask for it and so please say seven times, moving your scalp seven times: `Mother, please give me my Self-realisation.' Please bend your heads forward.

[Shri Mataji blows into the microphone seven times.] Now please take down your hands and open your eyes. Put both your hands like this towards Me and don't think. Watch Me and don't move, just keep it steady. Now put the right hand like this and bend your head and see for yourself with the left hand if there is a cool or a hot breeze coming out of your fontanelle bone area.

Some people get it close by, some far away, but don't keep your hand on the head.

Now please take your left hand like this and put down your head again and see for yourself if there is a cool or a

hot breeze coming out of your fontanelle bone area. You have to move a little, see for yourself.

Bend your head, bend your head it's easier. Now once again, put the right hand towards Me and put down your head again and see for yourself now if there is a cool or a hot breeze coming out of your fontanelle bone area.

Now please put both the hands towards the sky like this and push back your head and ask Me one of the three questions which I'll tell you now. Please ask three times: `Mother, is this the Cool Breeze of the Holy Ghost?' or `Mother, is this the all pervading power of Divine love?' or `Mother, is this the Param-Chaitanya.' Ask any one of these three times.

Now please take down your hands. You'll feel relaxed and all those who have felt a cool or a hot breeze on their fingers or in their hands or out of the fontanelle bone area, please raise both your hands.

Wah, wah, the whole of Holland is now flowering. It's the blossom time! This is the first time you have felt it. [Applause.] This is the first time you have felt the Cool Breeze of the all pervading power which is called also as `Ruh'.

So now you have to grow more and I hope you'll definitely come to the follow on and in the collective. If you have any problems or questions, you should write to Me, later on.

May God bless you.

Now enjoy yourself. Should we have some music? [Applause.] They want to sing one song to you.

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I bow to all the seekers of Truth. We have to know at the very outset that Truth is what is is. We cannot conceptualise it. We cannot change it. It has been, it is and it will be. But we have to know the absolute Truth.

So far whatever we know through our human awareness is not absolute. That's why there are so many differences, so many different ideologies. This Truth we have to know on our central nervous system.

It cannot be just a sermon from Me or a kind of a lecture to you. It has to be tangible. And the time has come for all of you to know the absolute Truth. But you have to be the seekers of Truth.

Now the main problem with us human beings is that we are born into some sort of a community, some sort of a religion. And we accept whatever is told to us blindfolded. But the Truth is to be know as said by everyone, that you are to be born again. It is not just our own certificate that we are born again, that you become that.

But it is another dimension of our awareness by which we know the Truth on our central nervous system.

Whatever we have achieved in our evolution is known to us on our central nervous system.

For example, a dog cannot feel the filth and the dirt. But human beings do.

When we see so many different types of ideologies, we start wondering why, when we are all human beings, why

we should have different types of ideologies. It comes because of blindness and ignorance.

Artificially we cannot say that you are baptized. It is the actualisation of the experience which is very important. And for that this is the best time, I call it the blossom time.

Now whatever I am telling you, you need not accept blindfolded. But if you experience it then, if you are honest, you'd better accept it. Because it is for your benevolence, for the benevolence of your country, for the benevolence of the whole world. You should have an open mind of a scientist. Again I say: an open mind.

The first truth about yourself is that you are not this body, this mind, these conditionings, but you are the pure Spirit. And the second truth is that there is an All-pervading Divine Power of Love. Which does all the living work. For example you see these flowers so beautiful her. Who runs our heart? They say it is the autonomous nervous system. But who is this auto? It's all a miracle. There are so many questions we cannot answer in the medical science. Unless and until you reach that higher state of awareness, you cannot answer all these questions. All this power is within you. It is your own power. Greeks knew that this bone is sacred, that's why they called it a Sacrum bone where this power is resting.

But afterwards, the whole thing was treated as myth. And so many spiritual things were just buried under the ground. Everywhere it has happened. We have seen as a result what is happening in our democracies. What's happening to our children.

In America you cannot go even with a wedding ring, it is so violent. Today while coming I really saw one girl, her purse was snatched by someone, in the car I saw, I was surprised and the man was running away.

Why this insecurity has come within us? If there was God's blessings on us, then there should have been no problems. When we see all these problems around us, all kinds of violence, all kinds of diseases, drugs, we get frightened with it. Then we take to religion. But religion has reached such a state that it is just money-oriented or power-oriented. Formerly they had Inquisition when they use to brand somebody as a witch and used to torture. But what is happening in Bosnia? Christians are starving Muslims, because they are Muslims. The people who are starving them are Christians. Think they are the disciples of Christ! I don't think they know Christ at all. If according to their theory, the one who suffers will go to Heaven and the one who make others suffer will go to Hell, then all these Christians will go to hell directly! In every religion you find there's nothing but fundamentalism. They call us as cult. Because we are not fundamentalists. Because after knowing the absolute Truth, we believe in all the religions. And we worship all the incarnations and all the prophets. Actually they were born on the same tree of life. With the fragrance of spirituality. But we have plucked the flowers and we are saying this is mine, this is mine and without the fragrance, we are talking about God.

I was Myself born in a Christian family. And My father told Me, he was a realised Soul, that the fundamental

Christians will never listen to You. Because Christ has said I'll send you the Holy Ghost.

What about that? But Muslims are better. Because Koran talks about Nābhīs and wallis, It talks about it. Even Christ has said those who are not against Me are with Me. He was given hardly 3-4 years of public life. How much could He say? He has even predicted about Mohamed Sāhab.

I feel the curse of Christian religion is Paul. He was persecuting Christ, he was Christian, he killed disciples of Christ like Steven, such a nice disciple. But he was a bureaucrat so he thought it was a very good chance to jump on the platform to take over. He was epileptic and also the other day, I read in a book that he was homosexual.

And the worst disciple of Christ was Peter. He denied... He denied Christ three times. And Christ said that a Satan will take you over. And this is how Paul came in and he edited the life of Christ completely in a very methodical manner. The worst thing is there is no respect of the Mother of Christ. Because he was a hater of women. And this hating of women is responsible for today's insecurity of women in the West.

Paul thinks they have to all the time try to please men by showing their body, by pampering their ego.

Supposing in India a husband does not care for the wife, the whole society will be on top of his head.

And the woman won't care for husband at all, she'll say go to hell if you have committed sins. Their power is their chastity. As the chastity of the Mother of Christ. In the Bible, She is not described, not at all as Madonna. But

just a woman. Just still on the cross, Christ said “Behold the Mother." And even in Koran, Mohamed Sāhab says that all the Heavens lie at the lotus feet of the Mother.

Among them, among Muslims there are Sufis... Who are realised Souls and also accepted in the society.

The other day I met somebody in Paris, a very high person in the Islamic world and he accepted Sahaja Yoga. He said it is described in Koran that there has to be qiyamah, the Resurrection, we believe in Resurrection. Also it is for Christians or Hindus, everybody, they have to be resurrected to a higher state.

It is just for money and power are some people who are trying to mislead others, keeping them away from Resurrection, I must say they are committing the greatest sin against the Holy Ghost. Christ has said “I'll tolerate anything against Me, but nothing against the Holy Ghost." After this ascent takes place, very surprisingly the Jews, the Hindus, the Muslims all worship Christ as the Son of God. They also know that He is the way and He is the Gate. I don't have to convince anyone.

It is on their central nervous system, they can ask questions. And they get absolute answers. Christ was the Son of God, it is not a blind faith, it is a fact. But if you do not allow people to know the facts, then who can save him? Also there is another mystery created I don't know how, Christ must have talked about Kuṇḍalinī, but with this Mr. Paul, it must have been gone underground... might have... Otherwise how could He say that you are to be born again? He said it because also in our Sanskrit language, we call a realised Soul as a Dvijaḥ, means born

twice. Meaning first you are born like an egg and then you get another birth, that's why a bird is also a Dvijaḥ.

If you really want to get rid of fundamentalism and all the quarrels of fundamentalisms, the best thing is to know the Truth, the absolute Truth. Thanks to Gorbachev that communism threat has gone, but the greatest threat today is fundamentalism. Because I think they are not afraid of God. There is a book about... In the name of God which says that ten billion dollars were counterfeited. And were distributed through Vatican Bank, what do you say to that? And now so many things are coming out of this about Vatican things that they are doing, how can they do it? They are not afraid of God? We have no bank, we have no organization and they call us a cult. Specially in France, the lawyers told Me that the Catholic Church's eldest daughter is France. You cannot expect any justice. One side is the Church, which is built inside the Palace of Justice. How can you be a secular State? You cannot be! And the other side, they follow Freud. How can you follow Freud if you are Christians? Christ has said thou shall not have adulterous eyes. We are deceiving ourselves and deceiving others.

Thousands of Muslims have come to Sahaja Yoga. And many thousands Christians, many more Hindus, now the greatest hope for Me is that the communists have taken to Sahaja Yoga. It is surprising how in these communist countries Sahaja Yoga has spread in thousands and thousands like fire. Perhaps they did not have this stupid freedom and also they did not have this blind faith. Their government was not alright, but the people were very introspective, this I noticed a long time ago when I visited

Russia with My husband. Russians told Me it is written, predicted that the Wisdom will come from India. Even the Chinese believed in it. We were ruled for three hundred years by these Britishers, 300 years! India was the richest country. They took away all our diamonds, emeralds, gold, silver, clothes, everything, they cleansed us completely.

So now we are a poor country. But they could not take away our wisdom.

For a saint there is nothing like east or west, north and south. Now we see in the West is grown so big the whole civilization. Without any spirituality. But there are so many seekers of Truth in the West who want to know their roots. Without knowing about you roots, how can you maintain this great civilization of yours? As it is, is showing in your recession, in you family life, society, the collapse. But when you get your ascent, then a person becomes absolutely innocent. Your innocence is not lost. It is covered with some clouds, but it is all there intact. With your ascent, you see that you transcend all these barriers which are artificial between one man and another. This ascent I have seen which is really remarkable that people have given up drugs overnight. Such beautiful families are there. We seldom have divorces. There's no quarrels between Sahaja Yogis from Russia and Sahaja Yogis from America. There's no argument, there's no aggression. They have become like angels, I think.

So pure. Kalis as they call it in the Arabic language. Even Guru Nanak has said there will be people who will be Kalis. The great English poet William Blake has described

that in those days people will be born who will be the God's people. And they will have powers to make others Divine. This is exactly what is happening in Sahaja Yoga.

They respect their parents, they respect their country, they respect their laws. They are not materialistic, they are not dealing in hanky pankies. All the beauty that they had, all the greatness they had is now manifesting. You don't have to pay for it. It is the last breakthrough which you all have been looking forward to. I have told you that this is your own power. The whole subtle system has been described in Koran and also in the Bible, as the tree of life.

So we have to understand that the time has come for all of you to get to your ascent. The first thing that happens to you is that you start feeling this All-pervading Power, the Cool Breeze of the Holy Ghost.

For the first time, you feel It. Second thing that happens to you that your fingers, all these five, six and 7, these right and left centers of the sympathetic nervous system get enlightened. These represent your centers on left and right. Now this Kuṇḍalinī is the reflection of the Holy Ghost in you. We have Father the God and Son the God, but we don't have Mother, how can that be? In every religion, there is the Primordial Mother, even in the Greek's, they called Her Athena, the Chinese, in every religion there is the Primordial Mother, except in Christianity, it is a dove! Symbolically good because doves ascend... An God Almighty Himself, there is one God, is reflected in our heart. But he has His apostles which are all placed on these centers.

When you get your Realisation, on these fingertips you can feel the centers of others. As you can feel your own centers. All the world's problems are mostly because of human beings. And all human problems are because of the centers in your body. Your physical problems, many incurable diseases have been cured definitely by Kuṇḍalinī. We have proof of that. Your mental problems, many people who have been suffering mentally have been cured with Sahaja Yoga. The modern disease of stress and strain is cured by Sahaja Yoga. Also spiritual problems which are coming from following wrong paths, as there are many false Gurus also. *[UNCLEAR]* are cured by Sahaja Yoga. Then, the second awareness that you develop is of collective consciousness by which you can feel others. Then another awareness that comes to you is thoughtless awareness. The thoughts rise, fall, again rise, then fall, again rise and then fall. And these thoughts are coming either from the past or from the future. Now if I say you be in the present, you cannot. In between these thoughts, there is a small space. When this Kuṇḍalinī rises, She suppress these thoughts. And you are in complete silence and peace. If you want to think, you can think. But if you don't want to think, you can be in thoughtless awareness, it is called as Nirvichara Samādhi in sanskrit language. At this stage, when you are thoughtless, you become the witness, witness of the whole drama going on. You are no more in the problems, you are out of it, so you can solve your problems very easily.

And also there is God Almighty, you enter into His Kingdom. And the bliss of Divine Love starts looking after

you, protecting you. They use to write to Me about the miracles that they have had in their lives and I just felt it is too much for Me, so I asked somebody to write these miracles. Within months he wrote to Me that “Mother, all these miracle stories have come up to my head, so which one am I to select and write, tell me." All these miracle stories also were supported with proofs.

So the Spirit starts manifesting, you get enlightened and in the light of the Spirit you know the absolute Truth.

Now supposing I am holding a snake in My hand and it is all darkness. And I am a fundamentalist and I am very sure about Myself. And somebody says it is a snake in your hand, you would not believe... I would not believe, I would say no, it is not so... until it bites me. But if there is little light, I'll just throw it away. This is how Sahaja Yoga works. It is very hard to believe for you that you are so fantastic. But I say you are! Don't believe in people who call you sinners. Have full faith in you. You are seekers of Truth! And Sahaj means with you is born the right to get united with this All-pervading Divine power. But only a seeker of Truth has this right. Not those who are bound by some sort of conditionings. This revolution has started in a very big way all over the world. Christ never had so many seekers of the Truth. And His own people crucified Him. But it was the government at that time that crucified them, not the Jews. And the way we have tortured Jews all the time saying that you have crucified Christ is also absolutely very very cruel. It is not behold for any Christian to be cruel.

So that today you all are here with this, your Kuṇḍalinī ready to sprout. Have full confidence, if you want to have

your realisation, yo all will get it. I cannot force on you, because I respect your freedom. Immediately we'll know those who are not capable of knowing the Truth.

All such people should leave the hall. It is not civil to disturb others if they want to have their ascent everybody has this right, legal right. If you want to miss your own ascent, you can go ahead, you can chose, the choice is yours, this is the Last Judgement. And with this Last Judgement, you have to judge yourself. In the Koran it is very clearly said at the time of Resurrection, your hands will speak and will give witness against you. There is a very big chapter on Resurrection, but the fundamentalists don't want to look at it. They believe their religion is the best. But what would it has done to anyone? It is so much misinterpreted...

So much misinterpreted. Like Christ went to a wedding, that means he supported marriages. He did not want priests and nuns and things like that. This all unnatural. And in Canada the priests are abusing children, the high priests are abusing children, can you believe it? In Austria, the priests are having keeps and having relations with married women. Naturally, if you make human beings unnatural, they will do all these things, I mean it is natural. It has gone too far against Christ. But His blessings are there. And Sahaja Yoga is working out very well. Those who want to have Self-realisation, I've told you, should stay here, otherwise the rest must go. There was one gentleman who said he wanted to argue. It can be argued out, but is is all mental. This mental projections have created problems! We have to go beyond the mental aspect of ours. If you believe that you

have to do something about the solution of this disturbed world, then please try to understand. You cannot pay for your ascent, not a single pai. How much do we pay to Mother Earth? For giving us these flowers? The Mother Earth has got the built-in quality to sprout and the seed has the built-in quality to sprout. That's how you have built-in qualities to sprout.

So I give you about two minutes more, for those who do not want to have their ascent should leave the hall. It is a serious matter. And they should not force upon us.

It is very easy to criticise others. But one question you should ask yourselves: what have you got so far? What have you given to others? What kind of world we have created? We should introspect. Everybody will have to ask. We have to understand that Sahaja Yoga works spontaneously, no doubt. But, we have to nourish our own centers with our self-confidence. That's all for tonight. Then once you feel this Cool Breeze of the Holy Ghost all around you, you must know it is the Ocean of Forgiveness. And one condition is there, that you should not feel guilty for anything whatsoever. You don't have to confess anything, that doesn't help. You have to know that this All-pervading Power of Love and Compassion can dissolve all our mistakes. It will absolutely, completely make you free of this mythical guilt. Now if you feel guilty, then the center here on the left hand side catches; it is a fact, we have proved it. As a result you get a disease called angina. Also your organs become lethargic.

So you should not feel guilty. In My lectures if I have said something to make you feel guilty, please, please, forget

it! It is just a myth that we feel guilty; if you have done mistakes, you must face it, after all you are human beings. You are not God. To err is human. I mean to say you must have a very pleasant attitude towards yourself.

First time when I went to France, they told Me: Mother, You are such a happy, joyous person, they won't like You because they are all very miserable.

So I started My lecture with `Les miserables'. I said after every third lamp post there is a prostitute standing and after every fifteenth lamp post there is a pub, what else will you have? He made water into grape juice. I also did it. But alcohol is a rotten grape juice, rotten. It has to rot and rot. The more rotten it is, the more expensive. And I was surprised that in Vatican, they make a thing called Benedictine, which is alcohol, I was surprised. Before I start, I will tell you a nice story. I went with My husband to Russia before all these things had happened. Though they said: “What do you want to see?" I said: “I would like to see a church, because after all the faithfuls, simple faithfuls have built the churches in the glory of God." So Me and My husband both went to a church of the Greek Orthodox... black, black... What do you call it? After seeing the church, we went to see the high priest. And I was surprised that this gentleman told us that these are our fasting days and we cannot eat meat, but we can drink. And he started drinking, drinking, drinking. We were supposed to be VIPs, you see, but he forgot about us. He drank so much that he fell on the table and we were very embarrassed, you see.

So we came back and these officers who were accompanying us, the Russians, were laughing.

They had no respect for the Church, I was surprised.

So they told Me the story. They said a long time back our tsar wanted to have some religion here in Russia. And he sent for the Islamic people. No, no, first he sent for Catholics, I am sorry! So the Catholics said: alright, you can have drink as much as you like, drink vodka, do what you like. But you have to have only one wife. They say it is not possible, we have to have many.

So they cancelled Catholic church. Then the Islamic. The Islamic said: you can marry as much as you like, but you can't drink. The tsar said: how can we live without vodka, what are you telling us, we don't want this religion. Then these Orthodox Christians came. They said you can drink, you can have wives, the only thing, you should pay us as well.

So they said to us: we are innocent people, we don't know what the religion is, this is what religion is! So now those again who do not want to have realisation should leave this hall, but those who really care to have realisation are welcome. But Sahaja Yoga is meant for intelligent people. Not for book-worms, or people who have degrees, but who are really intelligent enough to see the point. It is not meant for idiots. And the stupid people. It is meant for people who are simple and who see the point that we have to ascend.

So we have to understand that this Mother Earth is very helpful to us and we have to take out our shoes. She is the One who sucks in our problems. We have to put both the feet apart from each other. And we have to be comfortable. You don't have to go to Himālayas to stand on your heads. In you own seat you will get your

Realisation if you are a seeker of Truth. But if you are clinging onto falsehoods, it will not work. Now you have to put your left hand on your lap, like this. Because the right hand is responsible for your desire, mundane desire. And right hand is for your action. You need not believe Me, but after Realisation you can find out whatever I am saying is The Truth.

There is one condition, I told you, that you have not to feel guilty at all. The second condition is...

To forgive everyone, in general. Logically you forgive or don't forgive, you don't do anything. But if you don't forgive, then you play into wrong hands. Moreover the center, or the gate, where Christ is, is like this... closed completely. It is placed on Optic Chiasma.

So it controls our ego and our superego. Through pineal body and pituitary. When you forgive, it opens out like this... But if you don't forgive, then this center will not open and the Kuṇḍalinī won't rise.

So I would request again and again, please forgive everyone in general. Don't also think about them, because it is a headache to think about them. Now the third condition is that you have to be absolutely self-confident that you will get your Self-realisation. But as I said if you are stupid and idiotic and you are laughing at the whole thing, you can't get it. Christ has said: you have to knock at the door. You have to ask for it.

So it cannot be forced on you. But the condition is that you have to be absolutely totally self-confident that you will get your Self-realisation.

Please do not condemn yourself. But be very pleasantly placed towards yourself. You are human beings and at

the epitomy [epitome] of evolution. It is all arranged within yourself. But if you are arrogant and obstinate, you will miss the point.

So one has to be humble.

May God bless you.

Contents: 1993-07-21 **Śhrī Gaṇeśha Pūjā, The Source of Wisdom, Berlin, Germany**

Today we are going to worship Śhrī Gaṇeśha. As you know in the whole of Europe, America, England they have lost faith in Śhrī Gaṇeśha. Nor do they care for His powers and for His blessings. As result all His blessings are not on these countries. The first blessing of Śhrī Gaṇeśha, which is, I think is the highest is the wisdom. That we learn what is good for us and what is bad for us, what is constructive and what is destructive, what should we do to achieve our Self-realisation. Those people who have got wisdom are very lucky people. But wisdom comes from no source but your own understanding of life. When a person starts thinking: “Why am I doing such and such thing? What is the effect of my doing it? What is the result of my behaviour? Is it good for me or bad for me?" Then wisdom comes. Even if some people know that this is bad for them, still they do not have power to control themselves. Still they do lots of bad things which they should not do. The reason is the power of wisdom is not there. A person is wise who does not only know what is right and wrong, but also he knows very well his own power not to do something wrong. He just does not do it. Wisdom is a complete power within ourselves by which we try nothing. It just spontaneously works through us

and we do things which are proper and right. In this wisdom, many people have risen very high in life, for example, we'll take the example of Kabīr. Kabīr was born to a weaver, they say they don't think he was born to him but he was found by a weaver, whatever it is and he belonged to Muslim family. But he realised that the Muslims as they are practicing their Islam, is not going to give him what he wants. He has to seek his self. He has to know himself.

So what did he do is to go on the bank of river Ganges in Benares and he stayed there waiting for a great realised Soul called Rāmānand. Swāmī Rāmānand. When this Swāmī Rāmānand came back after his bath, he immediately caught hold of his feet. After bath if somebody catches the feet of any Brahmin, he would shout at him.

But he was a saint, he was not a brahmin. He said my son what do you want? He said: “Sir, give me initiation. I want Self-realisation." And Swāmī Rāmānand immediately agreed. All the other people said: “Sir, he is a Muslim. He is an orphan brought up in a Muslim family, how can you give realisation. He'll not accept any of the principles which look like coming from Hindu religion." Rāmānand looked at Kabīr, he could see a great seeker there. He said “You don't know him, I know him." And he took him with him and Kabīra became a great saint after that. He is accepted by Hindus and Muslims, because he had that power of wisdom. He went to a man who was not belonging to his religion, who may have not accepted him, who might have just thrown him in the river. Also possible. But he knew also through his wisdom that this

man is the one who will love me, because I am a seeker of Truth.

So this power of truth works, not only that you know what is right or wrong, again I say, but that you just don't do something that is wrong.

Now one may say: “Mother, what is the source again, of this Wisdom?" The source is Śhrī Gaṇeśha.

The source is Śhrī Gaṇeśha which is the giver of Wisdom. Once Śhrī Gaṇeśha is insulted and he disappears behind the clouds of ignorance, then people start doing things which are unwise. This happens with many things. Supposing these days in the democratic countries they are not supposed to say anything about the morality, about how people should behave, what should be their relationships. They don't try to look after the society because they think looking after the society is not our job. It's a private affair. It's a private thing. As a result people take freedom into their hands and start insulting Śhrī Gaṇeśha. When Śhrī Gaṇeśha is insulted, complete blockage takes place in a human being. I think. He becomes an idiot, he becomes a stupid fellow. He doesn't understand how to go on further with Wisdom. Without Wisdom, whatever steps one takes is destructive.

So this is the first quality of Śhrī Gaṇeśha that he gives us, bestows upon us wisdom.

So we have to respect Śhrī Gaṇeśha within us. Is very important, specially for all these democratic countries which are now going to dogs. Their families are destroyed because their lifestyle is so horrible. Their children are ruined. In every way they are in a big jeopardy. This wisdom can be easily brought back if we

awaken their Kuṇḍalinī. If the Kuṇḍalinī is awakened, this Gaṇeśha can be awakened.

Because without his help Kuṇḍalinī cannot be awakened. And if Śhrī Gaṇeśha knows that Kuṇḍalinī is to be awakened, he forgives everything, forgets everything and comes to assist you to support the Kuṇḍalinī's ascent. At every Chakra he is there to support you. Till you get realisation, he is there to help you. In all these countries, the missing point is their wisdom. And that's why you find so much of destruction, so much of nonsense going on and you can't understand why people are so stupid.

The another power that Gaṇeśha has is, he generates innocence within us. We respect our innocence, we respect our chastity, we respect a lifestyle which is decent and decorous. In every scripture is written that we should dress up in a way that is decent and decorous and that our body should not in any way express indecent feeling or indecent behaviour on our part. This is the reason why in Sahaja Yoga we have to be particular about how we dress. I think Sahaja Yogis have realised it that our dress should be decent, should be dignified and that we should in no way try to show our vulgarity. Because if innocence is the most important thing a human being should have if that is the complete decoration of a human being then one should look after one's own chastity and one's own morality. In some countries of course they think that chastity is only meant for women and not for men. But is not true. That's what the Islamic people believe. It's very wrong. It is meant for

both of them. Like a person who is trying to force the other side.

Like the men trying to force the women to be chaste and themselves are not chaste, the women will not be chaste. They may look, appear. They may try to be out of fear, but if they get a chance they will take to life which is wrong. Because they see the other party, the men, trying to dominate them. Then they think, “What's wrong? If they can do it, why not we do it?" So the whole society has to take to very decent life and to a very very decorous, dignified lifestyle. It's not only in dress but even day-to-day life it is important. Otherwise a kind of a insecurity starts working among men and women and too much complications, too much complicated lifestyle starts.

The third quality which I am saying today is that a person who is innocent should not fear because God looks after innocent people. They're always protected. If anybody tries to harm the innocent, God protects them. And that's how you have seen many children who fall from from high stories they are saved and so many things happen. But also we see many children are being killed by people who are extremely aggressive. Of course, that is very very cruel and wrong to do to kill the innocent children, but when these children are killed, actually nobody's killed as you know very well, the whole world gets shaken up.

Anything happens to children, the whole world gets shaken up. And then the whole world start protecting the innocent. If some people, men are killed or something happens to them, nobody is so much bothered, but even

one child is in difficulty, all the people combine together to save that child. It's so important. It's not the child, but the innocence of the child that generates that feeling that we have to save that innocent little thing which is having a problem.

That's why in the whole history you find that wherever there have been description of children being killed or where innocence has been attacked, the whole society, historically also, has revolted against it. And this revolt comes from Śhrī Gaṇeśha's power that he can definitely create a feeling of detest for people who try to be unkind to children. If you see in the newspaper also, they will show how the children are suffering. What is the problem of the children, what they suffer. It's a very very touching thing to hurt the children. In Sahaja Yoga we have now children who are born realised and we understand their innocence. We try to keep them out of bounds from all those horrible things that are happening today in the world. And we are trying to look after them so that they grow up into children who are not only born realised, but will save others from the dilemma of getting themselves ruined and by not respecting their innocence. This respect of innocence once is developed through such happenings, through their own children, through their own relationships, then the whole nation can be saved.

Another way is to worship Śhrī Gaṇeśha which comes from the Mother Earth. The principle of innocence.

The Mother Earth is so innocent. Whether you are good or bad, she gives you fruits, she gives you *[UNCLEAR* tree], she looks after you. Whether you are telling lies or you are deceiving people, still she does it, of course up to a

point. And after that she may bring forth some sort of a calamity like an earthquake or something like that. Now, the earthquake mostly is expected suspected always in the Los Angeles and practically every year there is a shake up there. The reason is the media of cinema is in Los Angeles and they are generating all these funny ideas about insulting the Śhrī Gaṇeśha within us. This is the reason why all the time there is a complete danger for these people who are living in that area, who support that. Also, America seems to be quite in danger as far as the nature in concerned. The reason is from America all these ideas ooze out and people accept them blind folded. I don't know why they accept these ideas. These ideas have come to us say we can say Freud has brought them. Now Freud could not prosper in Germany. He was here, he was in Austria, he could not prosper here, people didn't listen to him. But when he went to America, he got all the support and with that support, he prospered. He got that support because he opposed completely the idea of leading a chaste life. And he said this all absurd, this is all nonsensical and one should not listen to all these things. And he started the whole theory on a very very demeaning principles. And people accepted them. Then same Germans, same Austrians, same Europeans accepted Freud blindfolded. Because somehow, when it comes from America it becomes collective. Because as you know, America is the country of Śhrī Kṛiṣhṇa, who is for the people, who is for collective. And that's how whatever comes from America becomes collective and if it is poison it spreads very fast and it really paralyses the whole world.

So now we have to be wise to see what is destroying us and what is destroying our inner being. For Sahaj Yogis it is very important. Because if say, there is a cloth or a sarī which is blown off by the wind, even if you can hold it on one corner, you can hold it and after some time the whole thing can subside.

And this is what has to happen actually to the world when Sahaj Yogis will hold the sarī we can call, or this Universe with their wisdom and firm faith in Sahaja Yoga. Otherwise they can be blown off also.

If they are not rightly placed, if they are not grounded, if they are not fixed to their own enlightened faith of Sahaj Yoga, they can be blown off with this wind which is there to torture the whole world, to destroy the whole world.

So the responsibility of Sahaj Yogis is very important that their Gaṇeśh principle should be alright. If it is not all right then the whole of Sahaja Yoga movement can collapse. For ladies and for men I have to make a humble request, that they should try to put their Śhrī Gaṇeśh in a very respectable position in their lifestyle. That should be the highest, the most important and also every day to be remembered that we are very much blessed by Śhrī Gaṇeśha to get our Self-realisation.

There are so many qualities of Śhrī Gaṇeśha, which I have described. One of them is that he is a child and he is very humble. He is very playful, he's very interesting and he's extremely humble and despite his weight, he is very lightweight because he can sit on a small little mouse. He doesn't try to show off. He doesn't have his Vāhanas as great as Viṣhṇu's or anything. His Vahana is very simple, the simplest or we can say the smallest

creature, which can really crawl is a mouse. And he uses his mouse. With this mouse, he expresses his own power that he doesn't need any other vehicle. His vehicle is his simplicity, he moves, he penetrates and he affects the lives of people through very very simple sweet methods.

In Sahaja Yoga we have to realise how do we impress others. For example, nobody will be impressed in Sahaja Yoga if you have a very great car or anything or if you have a very wealthy expression of your life. Nobody feels impressed. I have seen that. What impresses people is the simple expression of your love through certain gestures, through certain presents, through certain behaviours. I have seen people who are very sweet, who just express themselves in such an innocent, simple, childlike manner that goes into the heart of the people. And when they describe to Me sometimes, the Sahaja Yogis, other Sahaj Yogis it is very surprising how they express their appreciation of other Sahaja Yogis. It is very very sweet and extremely loving, delicate. All that is like a child. How a child plays around, how he amuses you and how a child tries to do things for you. Like I know My grandchildren, they would be sitting outside when I was having My bath. They were all born realised.

So when I came out, what I find they are sitting there with the powder to be put on My feet, with the scent to be put on My hands. I mean, all such things they would be there. And I never told them. Nobody told them. But they would be sitting there. If I am lying down, then they would come and cover Me up and all the time trying to see how they can look after Me like as if they are My parents or they are bigger than Me and also to guide Me

in a way for example if I am walking, then if there's a stone or something, then they would put their hands nana you don't come, there's a stone here. You be careful. Go that way. As if I have no eyes to see, they are the ones who are My eyes, who are telling what to do.

So sweet in their... I've seen in their childhood how careful they were and they knew what I like, what I don't like.

So sweet and so assuring that they were all the time trying just to understand Me.

That is what is the other quality of Śhrī Gaṇeśha is that he always tries to please his Mother. He doesn't want to do anything that will make Her unhappy. He doesn't say `no' to Her. Is, some Sahaja Yogis have a bad habit. If I tell you, they say “no, not that!" This is not to be done. The respect of the Mother one has to learn from Śhrī Gaṇeśha. In that I find, people are a little over smart. Say, if I say something, immediately they'll correct Me: “no, not that!" This smartness is not very helpful I think because if I say something, if I may say also that today just now it is morning time, supposing, I say, you will immediately go, no, no, no it is not morning time, can't you see it is evening time.

So, what have you achieved? I know it is evening time. But why did I say, it is morning time? Just to see. You don't achieve by that, by saying not that, this was not so this is so. This is smartness. But with this smartness you outsmart yourself.

So what did you achieve it? You see, what you have to show see, what did you achieve by doing this comments or saying like this or talking like this, what did you

achieve? Nothing. But you are tested all the time. In that testing you find out what's wrong with you.

It's very important for people who are more close to Me to understand that if I say something, do not take it very literally, because I am Mahāmāyā also. If I say something, it may be just to test you. Then you wanna know, not this, not that. It's the mind which is just absorbing, even the testing. It's taking the testing, Then only you will know that you are being tested and that your testing is just to see how far deeply you understand Me. But there are also some other people who misinterpret Me. I have seen it is very wrong to do that, but it comes because they are not wise enough. They misinterpret. They want to say this Mother said, that Mother said, this is not good, that is not good. They try to show off themselves by saying that we have understood Mother very well. It s not easy to understand Me. I must tell you very frankly. You cannot understand Me very well. Only thing, try to understand yourself. I am like a mirror for you.

So when you look into the mirror, what do you say? You cannot understand mirror, but you can understand yourself.

So whenever you look into the mirror, you try to understand yourself. You don't look into the mirror to understand the mirror. Once you try to understand the mirror, the mirror will be broken and finished. And your image will be also finished.

So this is a very simple thing, but quite subtle.

And that's what is the quality of Śhrī Gaṇeśha, that he knows what this Mother will like. Each and every thing.

And He does everything that is good for him because by that he is pleasing his Mother. His complete dedication is to the Mother. Is not to any other thing. Not to any other deities. He fought with all of them. He is not bothered about who others are. He goes to all of them through the understanding of the Mother and respects them through the understanding of the Mother. But some people I've seen still cannot do that. They still stick on to some sort of a Deity they have been worshipping.

Some sort of an ideology they have been having. Then they are not fully in connection with Me. And that is what is. He is just in connection with his Mother. To Him She is everything. She is the source of knowledge, she is the source of joy, she is the source of truth. He doesn't have to look to anybody else. Now, it looks very egoistical to say these things in modern times. A woman saying like that, that you all behave in that manner.

But you can understand that if you have to gain anything, if you have to achieve any knowledge within, if you have to ascend higher then you have to learn from Śhrī Gaṇeśha, what he does and what is his relationship with this Mother, which is purifying, nourishing and result oriented, that the result is that you ascend gradually. As I was telling yesterday to some people that I have not said everything from the very beginning, all the subtle things. Gradually you have grown and accordingly I have talked. If you were like Śhrī Gaṇeśha, from the beginning I would have told you everything. But Śhrī Gaṇeśha doesn't even require to know everything. He already knows. He is a very matured person. Or we can say the most mature deity is Śhrī Gaṇeśha. Now what you have done is that

with wisdom you have grown and I have told you many things. But I did not talk of many things. Like the genesis, like the beginning of our life, how we came. I have said it in a way, in a very very gross way, but all in subtleties I have not said much because I don't want you to get into any discussion or to any point which cannot be verified by your vibrations. Whatever you can verify by your vibrations becomes your knowledge. That is what gradually is told to you.

You should not interfere or you should not indulge into those books and things which talk of the origin of the earth, the origin of this and that, because your mind will be diverted. You will take to knowledge which may not be knowledge and then you will start thinking I don't know this part, I don't know that part. What you have to know is very simple, is what are you. You are the Spirit and the light of the spirit will tell you everything gradually, as much as you can bear. It will not tell you something that you cannot bear. It's a very good analogy when we say that you are the light, but the light which you are carrying is very different from this ordinary light. This light is, doesn't understand, doesn't think. Now the light you are carrying understands, thinks and it gives you only that much of light whatever you can bear. It won't ash. If it will ash, you'll be shocked. It won't dim down. It will be absolutely in relation to what you can understand.

Sometimes the Deities emit too much of vibrations in Pūjās, I've seen it, but if you cannot bear it, they won' enter into you. Then they trouble Me but won't enter into you. One must understand that it's not important what you know about this and know about that and know

about that. Is not so important. What is important is what stage you have reached. At what maturity you are in Sahaj Yoga.

Now, there are so many qualities of Śhrī Gaṇeśha as I told you which I think there is no time today to talk about it, but gradually I've been talking about all his qualities and all of them can be expressed and manifested in your being, if you are really respecting Him. Absolutely, that's the only way one can manifest his qualities.

May God bless you.

***Contents: 1993-07-22*, Public Program, Hamburg, Germany**

I bow to all the seekers of Truth.

At the very out set we have to know that truth is what it is. We cannot change it, we cannot conceptualise it, at this human state.

Whatever I want to tell you today, you are not to accept it blindfolded, but you should have an open mind of a scientist and if it works, then you have to accept, as honest people, because it is for the benevolence of every Individual and for the benevolence of your country and for the benevolence of the whole world.

These are special times when we are born. I call it as a blossom time, where many seekers of truth are born, but they have to know first of all, what is the truth.

First thing is that you are not this body, this mind, this intelligence, this ego, these conditionings, but you are the pure spirit.

The second truth is that there is a subtle, All-pervading Power of Divine Love and this power does all the living

work. We see these beautiful flowers and we take them for granted. We don't even think that it's a miracle, how from one seed these flowers have come, also who runs our heart.

Doctors will say autonomous nervous system, but who is this auto. We have science but it cannot give us answers fully. It cannot answer, why are we here on this earth. It cannot answer what is our purpose of life. It cannot tell you about totality.

So we take to religion. It's very disappointing to see that all these great religions are only power oriented or money oriented and they are not spirit oriented.

Every religion, every scripture has said that, you are to be born again. They have talked of your resurrection.

Some people just brand themselves as born again but they are not. They are just like us.

Any religion, now for example Catholic religion we can take. It is absolutely unnatural to make nuns and priests who cannot marry. That's why there are problems. There are priests, there are nuns, but they are having women and the nuns are becoming pregnant.

It is also true that when we are not connected with this All-pervading Power we are slaves of all sorts of ideologies. An entrepreneur can enslave us, see for example he starts very tight pants, so every body loses his personality, his identity and starts wearing the same. Till, they develop very close mates.

Also the new styles every year coming up from Paris. Now in England to wear six inches of skirts is absolutely dangerous, but we accept it, because we have to be in.

All of us lose our identity and we start taking to some sort of a idea which is just put through medias to us.

So in the democratic countries the freedom that is given to us really makes us slaves. Now the worst is America, they also produce some sort of a stupid idea. For example, recently now they are celebrating the birthday of dogs, if that is not so now they have teddy bears which have got birth dates and very seriously they believe in it.

Such idiotic things if we are doing in our freedom, where is our wisdom? For example, a lady marries eighth time or ninth time and there are four thousand people, more than you, four thousand people watching her going to honeymoon and there are ten helicopters which are hovering around and they are parachuting down with the cameras and they fall on the trees or they fall on people.

America is supposed to be the greatest democratic country, if you go there you can't even wear your wedding ring. The people might kill you for that.

So where are we going? There are diseases like aids and schizophrenia, all kinds of diseases and nobody has any solution. The children are becoming murderers, drug addicts, what's going to happen to us? Is this the reward for our freedom? Are we really free? Freedom without wisdom has no meaning at all.

We take to all kinds of destructive things very easily. For example, Switzerland, which is very affluent as you know, making money out of the third world, is having people who are committing suicides and other Scandinavian countries who are affluent again, are competing with them in committing suicide.

All this is happening, we see it every day in the newspaper and we are shocked. What is the reason? We should find out, what is the solution. The main problem is that we are not yet fully evolved. We have not yet become the spirit. In our evolutionary state we have become human beings alright, but there has to be something more. The last break through, by which we get our wisdom and we relate it to reality.

So as you are told, this subtle system is within you which works it out. It's within all of you. It was placed in the triangular bone, which we call as sacrum. That means the Greek knew it's a sacred bone.

So there is already placed within us a power by which we can ascend and become one with this All-pervading Power.

Now in the west the whole civilization has grown big, very big, but for this big tree we should know our roots and the knowledge of the roots if it comes from East why should we mind. For a saint, East and West doesn't exist.

The solution lies in understanding what we are and that is very simple. Very easy to get it. Sahaja, means born with you, is the right to have this Yoga, meaning the union with this All-pervading Power of Divine Love. Like this instrument here, if it is not connected to the mains it has no meaning. It has no identity.

In these modern times even to talk about God is out of date, but now the time has come to prove the existence of God. Sahaja Yoga is meta science. Where, when you get connected with this All-pervading Power, you can feel the absolute proof on your fingertips.

Even children can feel the same, because spirit is the source of absolute truth. You have been already told there are five, six and seven centers on the right and five, six and seven centers on the left hand. These are sympathetic centers which get enlightened. When this power rises through six centers. She emerges through your seventh here, center which we call as the fontanelle bone area and you get actualisation again, I say, actualisation of baptism. It is not that somebody puts the water on your head and say you are baptized.

There is no difference between a Christian, Hindu, Muslim, anyone. They can commit the same sins, but once this connection takes place, you start feeling on your finger tips the Cool Breeze of the Holy Ghost as they call it. Then you know also what's wrong with you.

Most of the world problems are because of human beings and most of the human problems are because of their subtle centers, because these centers look after your physical, mental, emotional and spiritual being and if you know what's wrong with you on your fingertips, you have the Self-knowledge of your being. That means instead of going to the moon, you go within your self.

Now as a result, your physical being is cured. Means many of the incurable diseases have been cured by Sahaja Yoga. Also mental troubles and spiritual troubles which have come by going to wrong places all have been mostly cured. All this curing takes place by your own power and it's your own doing, your own understanding which gives you this Self-realisation.

Then the second thing that happens to you, that on your finger tips you can feel the centers of others.

Say, if you think of somebody who is dead or somebody who is far away and just put your hands like this, you can know what centers are in jeopardy. Thus you develop a new dimension in your human awareness which you call as collective consciousness.

Now when we are thinking, we are thinking about the past or about the future. Past is finished and future doesn't exist.

So if I say you have to be in the present you cannot be, but when this power rises she separates these thoughts and between those thoughts there is a space and this space is the present.

So you develop another dimension in your human awareness, which we call, as thoughtless awareness.

That means you are aware, absolutely alert, but you are thoughtless. If you want to think you can think if you don't want to think you need not think. Because of this bombardment of thoughts, you get stress and strain, but then you open out and all your problems are sort of dissolved.

For example, if you are in the water, you are afraid of the waves, but somehow if you can get into the boat, then you can see the waves. You are not disturbed by them but somehow if you learn how to go back jump into the water and swim, you can save many.

This is how Sahaja Yoga works. One person gets his realisation, they get the power to give realisations to others. Like one candle is enlightened can enlighten many candles. This is the purpose of our life and the destiny is that we enter into the Kingdom of God. The life is filled with blessings then. You are completely

protected, you enjoy every moment of your life and suddenly you find all over the world you have lots of friends, your own relations.

Because, Spirit is the source of absolute knowledge. Absolute truth. In the light of the Spirit you understand what is right and what is wrong for you. I don't have to tell you. For example I am holding on to a snake and there is darkness and somebody will say it is a snake, throw away. I will say no it is a rope because I am obstinate. Till the snake bites me I'll not give up. But supposing there is little light, immediately I'll throw away. That light, when it comes into you, you know what is constructive for you and what is destructive for you and effortlessly you get transformed.

The Spirit when enlightens your attention, the attention becomes active. Suddenly you find your attention has become innocent. Believe Me, innocence cannot be destroyed what ever you may try. Maybe, there may be some clouds, but these clouds once removed you'll find your innocence completely intact and your attention becomes absolutely innocent. Such attention is so powerful that wherever you put the attention things work out.

It is benevolent, it is compassionate and it's very intelligent. The Spirit is the source of joy. Joy is not happiness and unhappiness. It is absolute. In this state of joy, you become the witness. The whole thing looks like a drama and you enjoy your own spiritual powers. Then you don't develop your ego, because you start talking in third person. For a Sahaja Yogi will say `Mother, It's not working, it's not going.' They won't say `I can't do it.'

Thus you become an angel. It all sounds very fantastic I agree, but you are fantastic. You are glorious.

You don't know yourself, once you know yourself you will be amazed. Only thing you have to not blindly refuse Me or to blindly accept Me. The only problem is that I cannot force Sahaja Yoga on you. I respect your freedom. You have to ask for it and if you have the pure desire it works. It works in every one. Also there's a big fashion to feel guilty for nothing at all. Now if you have done any mistakes you just face it, why do you feel guilty. After all you are human beings, you are not God. And to err is human, what is the use of feeling guilty.

If you feel guilty then this center here on the left goes into problem. Physically it causes a disease called angina, also it causes you spondylitis maybe, lethargic organs, so why feel guilty. Please don't judge yourself. This power within you will judge you.

It will hardly take ten to fifteen minutes for you to get your Self-realisation. But you must be pleasantly placed towards yourself. Not to condemn yourself for anything what so ever. At this moment you are perfect, because this All-pervading Power of Divine Love is the ocean of forgiveness.

So you have to forgive your self fully. This is the first condition and the second condition is that you have to forgive everyone. Logically, whether you forgive or you don't forgive, you don't do anything. But if you don't forgive then you play into wrong hands and you torture yourself.

If you understand it's a myth, so please don't even think about them because it's a headache to think of those people and in general you forgive.

We have a center on the Optic Chiasma which is just like this it is closed completely, crossed like this, if you don't forgive it won't open, but if you forgive it opens and that's how the Kuṇḍalinī can pass through.

If you don't for give yourself the Kuṇḍalinī will get stuck here or if you don't forgive others it will get stuck there. I request you again and again please fulfil these two conditions and the third condition is that you all be very, very confident that you all will get your Self-realisation. After all you are Human Beings.

Human Beings are at the epitome of evolution and the journey is hardly three to four feet.

So why not? Of course you cannot pay for it, it's a living process. Like we put a seed in the Mother Earth and she sprouts by itself. Because it is built in, in the Mother Earth and built in, in the seed that they sprout.

In the same way it is built in within you and whatever is built in within you, works automatically. You don't have to go to Himālayas to stand on your heads, no you don't have to suffer. It's a very strange idea that you should suffer to get to God. Absurd. If God is the person who is your Father, he is the most compassionate. Which Father wants his son to suffer? So how can the Father of all the Fathers would like to do that? So there's nothing to suffer here on your chair so you can get your Self-realisation. I promise you but, have faith in yourself. Have confidence within your self. It is working out because the time has come and because you are seekers of truth, it's not

meant for idiots and stupid people. It is meant for only seekers of truth. It's not meant for arrogant people or people who are conditioned and glued to some sort of an organization. First you have to be free to be absolutely free. This is what it is as in Sanskrit they call it a realised Soul as dvija means twice born.

Even a bird is called as dvija. First a bird is like an egg, then it becomes a bird. In the same way Human Beings also become realised Souls. I had come to Hamburg about year of 1965 and I had that time only the feeling that Germans are the first who should understand Sahaja Yoga and I'm really surprised how they are sensible to see the point.

That is how not only that you get your realisation, but, you give it to the whole world or surprisingly, very surprisingly it's in Russia that Sahaja Yoga has taken off. Perhaps they never had any time to waste on choices. I'm not for communism, I'm not for this kind of democracy, but I was amazed the way they were introspecting and now we have thousands and thousands of Russians who are Sahaja Yogis.

It's a joke, we had a meeting all of us were there in Romania and one Togliatti Sahaja Yogi from Russia asked an American one, “How many Sahaja Yogis do you have in America?" So he said “We are fifty six." So this [Togliatti] fellow says “Oh my God, we are only twenty one thousand you are fifty six thousand." So something has worked out and should work out even in Germany I think because you are quite people in the center and have been seekers of truth since long.

I know these Germans when they came to India they were just seeking about Kuṇḍalinī, about the truth, they didn't bother about our diamonds and emeralds and all those things. They didn't bother. And lastly I have to say that you all must be having some questions so I've now become an expert on answering any question what so ever, because I have been doing this for the last twenty three years now. But it is just a mental acrobat. Now for example these electric lights are here, beautiful ones. To put them on you need only one switch, because they are built in, but supposing I have to tell you about the discovery of electricity and how it came to Hamburg and how it came to this hotel. Half of you would leave the hall.

So the best thing is that we get our Enlightenment first.

It's very simple, very, very simple. Now, there's only one request I have to make, that you have to take off your shoes because this Mother Earth helps us a lot. Again those who don't want to do it can leave the hall.

All of you can come and sit here there is room for you. See these gentleman, there's room here, on this side. [Pause.] The first thing you will enjoy is your own peace. It'ss something so innate within us. I have met people who have got peace awards you see, but they have no peace with them. They are very hot tempered, if you have to go near them, better take a barge pole.

So all this hypocrisy finishes. You jump into reality.

Alright it is very good now. Just you be all seated as you are very comfortably, a little straight not too much of backward or forward, but a little straight. You have to put both your feet away from each other. I don't know if you

are told or not, that there are two powers, left and right. These are sympathetic powers and, by left you desire and by right you act.

So, we have to put both the feet away from each other and put the left hand like this towards Me which is symbolic that you want your realisation. Just to put like this. The left hand. On your lap. Now use your right hand for nourishing your centers. You have to do it yourself. Only here, later on you don't need. Now, this right hand you have to put it on your heart. In the heart resides, the spirit, if you become the spirit you become your guide, you become your master.

So, you put your right hand on the left hand side of your abdomen on the left hand side. We are working only on the left hand, upper portion of your abdomen. This is the center of your mastery. Was created by great prophets. I've already told you that I respect your freedom and I cannot force Pure Knowledge on you.

So now please take your right hand in the lower portion of your abdomen on the left hand side. This is the center which gives you, the pure Divine knowledge, which passes into brain and gets distributed. How it happens, you will know everything later on.

You have to know that this is a collective happening. It's like a collective organism. The microcosm becomes the macrocosm. Like a drop becomes the ocean.

So if a nail is cut out of your body it doesn't grow, so to grow you have to come to our collective.

For knowing this Divine knowledge, you don't have to pay anything but it becomes your innate knowledge.

Only thing, you have to spend little time for your ascent. Ascent with complete maturity.

Alright, so now please raise your right hand in the upper portion of your abdomen on the left hand side. Here, I've told you that is the center of your mastery. Now raise your hand on your heart, now in the corner of your neck and shoulder and turn your head to your right. I've already told you about this center. Now please take your right hand on top of your forehead across...

[GAP] Forgive everyone in general. Now, take back your hand on the back side of your head and push back your head as far as possible. Now here, is the center where you don't have to feel guilty, you don't have to count your mistakes just for your satisfaction you have to ask forgiveness from this Divine Power. Now please stretch your right hand. Stretch the palm and put the center of your palm on the fontanelle bone.

Now this is the last center.

Now please put down your head, here you have to move your scalp, not your hand so much as your scalp, seven times clockwise, slowly, that's all we have to do. Now we have to close our eyes put your left and right feet away from each other. Please put your left and right feet away from each other. Please put your left hand on the left lap and the right hand on your heart. Now hear you close your eyes and please don't open them till I tell you.

Better to take out your spectacles because maybe your eyesight might improve. Now, here is your Spirit.

So ask Me a very fundamental question about yourself three times. You can call Me Mother or you can call Me Shri Mataji whatever you like.

Ask please, three times, `Mother am I the Spirit?' Ask in your heart, not aloud please. I've already told you that if you become the Spirit, you become your own master.

So now please put your right hand on the upper portion of your abdomen, on the left hand side and press it. And here you ask Me another fundamental question about your self. Three times, `Mother am I my own master?' I've already told you that I cannot force Divine knowledge on you, you have to ask for it.

So now please take your right hand into the lower portion of your abdomen on the left hand side and ask six times, because, this center has got six petals. `Mother please give me Pure Knowledge.' Please say it six times.

As soon as you ask for Pure Knowledge, the Kuṇḍalinī starts rising, so we have to nourish our higher centers with our full self confidence.

So now raise your right hand in the upper portion of your abdomen on the left hand side and here with full self confidence you have to say ten times, `Mother I am my own master.' I've already told you, that you are not this body, this mind, this ego, this intelligence, these emotions and conditionings, but you are the pure Spirit.

So now raise your right hand on your heart and with full confidence please say twelve times `Mother, I am the pure Spirit.' This All-pervading Divine Power, is the ocean of Pure Knowledge. It is the ocean of compassion and bliss, but above all it is the ocean of forgiveness.

So whatever mistakes you might have committed get easily dissolved into this ocean of forgiveness.

So now raise your right hand in the corner of your shoulder and your neck and turn your head to your right. Now forgive your self and with self full confidence please say it sixteen times. `Mother I am not guilty at all.' I've already explained to you that whether you forgive or don't forgive you don't do any thing. But if you don't forgive then you play into wrong hands. All your life you have tortured yourself and at this moment if you don't forgive, the center won't open and you will miss your chance of Self-realisation.

Just forgive, just forgive everyone. Raise your hand on top of your forehead and put down your head and now forgive every one without thinking about them.

Now please take your right hand on the back side of your head and push back your head as far as possible. Here without feeling guilty without counting your mistakes you have to say for your satisfaction `Oh Divine Power if I have done anything wrong please forgive me' and this you have to say from your heart without counting how many times.

Now for the last center you have to stretch your palm fully and put the center of your palm on top of your head. On the fontanelle bone area which was the soft bone in your childhood. Now please put down your head, here again I cannot force Self-realisation on you. You have to ask for it.

So press your scalp, push back your fingers, this is very important to push back your fingers.

Here you move your scalp seven times clockwise. Say `Mother, please give me my Self-realisation' seven times.

[Sound of Shri Mataji blowing into microphone seven times.] Now please take down your hands. Now please put both your hands open your eyes towards Me like this. Now watch Me without thinking. You can do it. Now put the left hand towards Me and put down your head see with your right hand if there is a cool or a hot breeze coming out of your fontanelle bone area. Now if you have not forgiven your self or forgiven others it will be hot breeze.

So now please forgive.

Forgive everyone and forgive your self.

Now please put right hand again towards Me and see with left hand if there is a cool or a hot breeze coming out of your fontanelle bone area. On top of it. A little higher, don't put it on top. A little higher.

Now please put both the hands towards the sky like this and push back your head, close your eyes and ask a question three times. Anyone of these three questions, first one is `Mother is this the Cool Breeze of the Holy Ghost?' or `Mother is this the All-pervading Power of Divine Love?' or `Mother is this the Param-Chaitanya or Rūh?" You see they are different names for the same thing.

So you can ask anyone of these questions three times.

Now take down your hands, please put your hands like this towards Me and feel your peace in thoughtless awareness. All those who have felt cool or a hot breeze on their fingertips or on their hands or out of their fontanelle bone area please raise both your hands.

The whole of Hamburg, may God Bless you all. May God Bless. My God.

Now again I have to tell you one thing that it's a collective happening.

So you have to come to our collective programs. It's a very big revolution going on and now you are the part and parcel of that spiritual revolution, which takes humanity to reality and it's benevolence. You have to be mature in this, otherwise it would be like the parable of Christ where some seeds got sprouted and got lost. Of course you don't have to pay anything I tell you again and again but, you have to spend some time for your Self-realisation.

You don't know what you have got. Say if I have German money I don't know what it means, I have to spend it. In the same way what you have got it's so precious you will know how precious it is when you will mature and you will give it to others.

So may God bless you.

Contents: 1993-07-24 **Shopping, Prague, Czech Republic (other date 07-25)**

[Shopping in a big carpet store, the shopkeepers start getting upset after showing twenty plus carpets to Shri Mataji. Sahaja Yogi gets also upset with them.] After all they are also My children.

Contents: 1993-07-28**, Public Program, (Valeriy Lobanovskyi) Dynamo Stadium, Myhaylo Grushevs'kyi Street 3, Kiev, Ukraine**

I bow to all the seekers of Truth.

At the very outset we have to know that Truth is what it is. We can not think about it, we can not change it and at this human awareness we can not know it. We have to know what is the Truth. The Truth is that actually we are not this body, this mind, this ego, these conditionings, but we are pure Spirit.

We say, “My body, my conditionings, my ego” but who is this `My'? You see all these beautiful flowers, we do not understand or not even think that this is a great miracle. It is a miracle, that from a small seed these flowers have come out. And the different flowers from different seeds so beautifully. Who has organized this? Who runs our heart? The doctors will say, “It is the autonomous nervous system." But who is this `Auto'? All these questions start coming into your mind.

So we take to various things and try to find an answer. Science also has its limitation. And we should understand that it can not answer many questions. One of them is, “Why are we on this Earth?", “What is our purpose?" If science could answer that question, it could talk about the Absolute Truth also. But it can not give these answers.

So now we have to look into ourselves and see for ourselves how are we here as humane beings.

We have come they say through evolutionary process. But is this the end of our evolutionary process? Christ has said that, “You have to be born again." All the religions have said the same. But it has to happen. It can not be just a lecture from Me but it is a happening, which should take place.

So now today you are all here to know about the subtle centers, the subtle system that is within you. But you have to keep your minds open like scientist. And if it is proved then you have to accept it. If you are honest you will accept. Because it is for your individual benevolence, it is for the benevolence of your children. It's a benevolence of your country and of the whole world. Because most of our problems come from humane beings. And all these problems come to us when our centers are out of order. If somehow we can manage to correct these centers, then all our problems are solved.

So when this Kuṇḍalinī power, which is resting in the sacrum bone, triangular bone, is awakened, it passes through six centers, ultimately through the fontanelle bone area and connects you to this All-pervading Power, which does all the living work. Thus your physical problems are cured. Definitely Sahaja Yoga has cured many incurable diseases and there are many doctors who are following Sahaja Yoga. There is a scientific explanation of everything. In Russia we have about two hundred doctors following Sahaja Yoga.

There are other problems which are mental within us. And these are coming out of our over worries and also too much thinking, we get into stress and strain. And many people are also trying to do things, which they should not do and they get into lots of mental problems. People become schizophrenic or they become lunatic, all kinds of mental problems are there, which can be solved through Kuṇḍalinī awakening.

The third problem comes to us is spiritual. Because we are seeking whether we know or not our Spirit.

So there are many people nowadays who have come as false and they are trying to mesmerize people. This morning one young boy came in My room and he started talking like a mad man. I was really surprised how this young man is mesmerized. But there are people who try to mesmerize because they want to earn money out of you. How much money did we pay to Mother Earth for these flowers? How much money is required to run this body? To whom are we going to pay? It is spontaneous, Sahaj, means “born with you." It is built in in this flowers that they should sprout and built in in this Mother Earth that they should sprout.

So it is built in in you also. This is your power, this is your right to become the Spirit, solve your physical problems, mental problems and spiritual problems.

That's not the only thing that happens. We are humane beings and we always try to get to habits, which destroy us. All these habits drop out because we get wisdom within ourselves and this wisdom cures us. Like, supposing, if I have a snake in My hand and there is darkness, I can't see and I'm obstinate and if somebody says, “There's a snake!" I'll not give up. Till that snake bites Me I may not give up. But we, some or other, there is some light and I see in the light, it's a snake, I'll throw away Myself, nobody has to tell Me. Because you become your own guide, your own master. You see, this is enlightenment, as we call in Sanskrit [UNCLEAR, bodha], from where Buddha word has come, Buddha. That means you have to feel this Reality, this All-pervading Power, on your central nervous system, that you should know everything about it. It is not something secret. There is

no secrecy in Sahaja Yoga. Everyone knows everything. They know how to raise the Kuṇḍalinī, they knows where the Chakras are in problem, they know everything. That is how a one person can give Realisation, enlightenment to thousand people.

This is the time of enlightenment, of the Last Judgment. They call it *[UNCLEAR* Kiyama] in Koran, where it is said that your hands will speak and they will tell you all about you and about others. This exactly what happens that on your fingertips you can feel your centers and you can feel the centers of others.

Thus you develop Self-knowledge and also you become collectively conscious. That means a microcosm becomes a macrocosm. Means a drop becomes the ocean. Then in the whole world you don't know how many brothers and sisters you have. There are fifty five nations where Sahaja Yoga is working and you have brothers and sisters all over the world. It's like anything happens to your one finger the whole body caters to it.

So anything will happen to a gentleman in Ukraine, people may come from America or Germany or from India, anywhere. Because you know the absolute Truth. Even small children can tell you what's wrong with you. They can also give Realisation. They are more soothed I think. They are more soothed, children are.

But we have to know that our innocence is never lost. It is eternal. Only by our mistakes we might have covered it with some clouds. But after you have established your connection with this Divine Power then you are amazed you become an innocent person. You develop your own sensitivity inside to your own peace. You become

extremely peaceful and that peaceful nature of yours will bring forth the future of a new age where there won't be any wars. Family is improved, children improved, every way we find people like angels. Your attention becomes innocent and very effective. Wherever you pay attention it works.

Your powers are great, which you do not know. And also the knowledge, which is a Pure Knowledge within you, that starts manifesting.

The whole thing looks fantastic, but you are fantastic. It's like if you take a television in a very remote village of India and say that, “You can see films and this” they'll say, “This box, how can we see in this box all the films?" In the same way we also think we are just boxes. But we are not. You'll be amazed how dynamic we'll become, how compassioned we'll become.

So all this is for you and you can have it tonight, this ascent. Of course you can't pay for it and you don't have to do anything about it. It's just all there.

After getting Realisation then of course you will have to spend little time in the collective and learn all about it. And you have to master it. Anybody can do it. If you are educated or uneducated makes no difference. But it's not meant for idiotic people, or stupid people, or for people who are very arrogant, or for people who are mesmerized, or who are involved in some stupid organizations.

So I have to tell you that this will take hardly about ten minutes. But I can not force it on you. You have to ask for it. You have to have pure desire about it. Because I

respect your freedom. Those who don't want to have should really leave this place.

Now there is such a lot of knowledge which I can not tell you in one lecture. But like these lights you have to just put one switch and they are on. But if I have to tell you the history of electricity, then how it was brought here to Kyiv [Kiev], how it was brought here, will be bored stiff. It's better to put the lights on. Because it is built in.

There are three conditions, which you'll have to fulfil, which are very simple. The first one is that you are not to feel guilty at all. After all you are humane beings and only human beings can commit mistakes.

You are not God. If you have committed mistakes you should face them. But don't put it as a guilt because it spoils this center here. And this center is very dangerous because it gives you a disease called angina. Also it gives you spondylitis and lethargic organs.

So it is a myth, to feel guilty. You are humane beings at the epitome of evolution.

So please do not in any way condemn yourself but forgive yourself.

Because if this center is not all right the Kuṇḍalinī won't rise. The second condition is very simple is to forgive everyone. Logically whether you forgive or you don't forgive you don't do anything. But if you don't forgive then you play into wrong hands. You play into hands of people who want to trouble you while they are quite happy. You are torturing yourself for nothing at all. But if you forgive then you'll fill much lighter.

So please forgive everyone. Even not to think about them. Just forgive in general. I tell people that, “Tell all the flowers, all the trees that we have forgiven everyone." Now the third condition is that you have to have full confidence in you. Please do not condemn yourself.

Please be very pleasantly placed towards yourself. Don't believe people who tell you, “You are sinners." We'll prove that you are not.

So have full confidence in yourself. And the confidence that you will get your enlightenment today, your Self-realisation today. First it will happen that you will become thoughtlessly aware. Means you will be aware but there will be no thoughts. That is the state when you will be in present. We can not be in present; we are always in the future, in the past. There you will be in the state of peace. And present is the Reality. The past is finished and the future doesn't exist.

So you have to be in present.

So first thing becomes is thoughtless awareness, a new dimension in your awareness.

Secondly I have told you that you become collectively conscious. You can feel this All Pervading subtle Power on your fingertips. And you can feel the Cool Breeze of the Holy Ghost coming out of your head, of the Kuṇḍalinī coming out of your head. Everything can be verified, is absolutely tangible in Sahaja Yoga after Realisation.

So now I've to request you to take out your shoes if possible. Those who are sitting on the ground are all right, but they should take out their shoes in any way. But those who are sitting on the chairs and benches

should put both their feet apart from each other because these are two powers, left and right.

So now please...

[Aside:] Somebody should come up to show. Please see what you have to do, how to nourish your own center, you will do it to yourself, you will raise your own Kuṇḍalinī. Can you all see him? Interpreter: Yes, Shri Mataji.

Shri Mataji: Now, please put your left hand on your left lap and sit comfortably. You don't have to go to Himālayas and stand on your heads, it's very simple. All right.

So now put your left hand on your lap. This is symbolic that you desire to have your Self-realisation. Because the left side is the power of desire. And the right side is the power of action.

So we use the right hand for nourishing our centers.

First you please put your right hand on your heart. Here resides the Spirit. Those who are standing if they sit down would be better for them. Please, here. Now in the heart resides the Spirit. If you become the Spirit you become your guide, your own master.

So take your right hand in the upper portion of your abdomen on the left hand side, we are working only on the left hand side. This is the center of your mastery. Is created by great prophets. Now take down your hand in the lower portion of your abdomen on the left hand side. This is the center of Pure Knowledge. Now we raise our hand again in the upper portion of your abdomen on the

left hand side. Then we raise our hand on our heart again.

Then we raise our hand in the corner of our neck and shoulder and put our head to our right. I've already told you that this center goes into trouble when you feel guilty. Now please take your right hand to your forehead across and put your hand on it and put it down, your head. This is the center for forgiveness.

Now take back your hand on the back side...

[Aside:] Will you please stop photographing at this time. Just later on Take your hand on the back side of your head and push back your head. This is the center where without feeling guilty, without counting your mistakes, you have to ask forgiveness from this All-pervading Power. Now please stretch your palm fully and put the center of your palm on top of the fontanelle bone area, which was the soft bone in your childhood. Now push back your fingers and put down your head.

Pushing back is very important to put a proper pressure on your scalp. Now move your scalp seven times slowly clockwise. Push back your fingers. That's all we have to do.

Now you have to close eyes. Please close your eyes.

[Aside:] This gentleman can stop it now would be better.

Please close your eyes.

[Aside:] I mean it's all right if the film is going on, is all right. It's all right, try to put the ash. Not to ash.

Now please close your eyes. Put your left hand on your left lap and put both the feet apart from each other. Now

put the right hand on the heart and close the eyes. Please don't open them till I'll tell you.

At this center you have to say or ask a question, which is very fundamental, about you. You can call Me Mother or Shri Mataji. And ask a question three times, `Mother, am I the Spirit?' I have told you that if you become the Spirit you become your master.

So now please take your hand on the upper portion of your abdomen on the left hand side and press it. Here ask Me another fundamental question three times, `Mother, am I my own master?' I've already told you that I respect your freedom; I can not force Pure Knowledge on you. You have to ask for it.

So please put your right hand in the lower portion of your abdomen on the left hand side.

And here you have to say six times because this center has got six petals, `Mother, please give me Pure Knowledge.' As soon as you ask for Pure Knowledge the Kuṇḍalinī starts rising.

So we have to enrich our upper centers with our full self confidence.

So raise your right hand in the upper portion of your abdomen on the left hand side. Now here you have to say with full confidence, `Mother, I am my own master.' Say it ten times.

I've already told you that you are not this body, this mind, these conditionings, this ego but you are the pure Spirit.

So raise your hand on your heart and say it with full confidence, `Mother, I am the pure Spirit.' This All-

pervading Power is the ocean of knowledge, of joy and bliss. But above all it is the ocean of forgiveness and whatever mistakes you have committed can be easily dissolved by this ocean of forgiveness.

So please forgive yourself and raise your right hand in the corner of your neck and here you have to say sixteen times with full self confidence, `Mother, I am not guilty at all.' Please put your head to your right.

I've explained to you that if you forgive or don't forgive you don't do anything. But if you don't forgive then you play into wrong hands. As it is you have tortured yourself. You have tortured yourself and now if you don't forgive this center is the most constricted center will not open and the Kuṇḍalinī also won't pass out. Now please put your right hand on your forehead across and put down your head. This is the center where you have to say from your heart not how many times, `Mother, I forgive everyone in general.' Now you have to take your right hand on the back side of your head. Here without feeling guilty, without counting your mistakes, just for your satisfaction you have to ask forgiveness from this All-pervading Power.

Push back your head. Please say from your heart again not how many times, “Oh, Divine Power, please forgive me if I have done anything wrong knowingly or unknowingly." Now last center, which is very important, you have to stretch your palm fully and put the center of your palm on top of the fontanelle bone area, which was a soft bone in your childhood. Here please stretch your fingers well so that there's a good pressure on your scalp. Now please put down your head. Here again I can

not force Self-realisation on you so you have to ask for it. Now move your scalp slowly seven times saying, `Mother, please give me my Self-realisation.' [Shri Mataji blows into the microphone nine times.] Now please remove your hands. Open your eyes please. Put both the hands towards Me like this. Put the right hand towards Me like this and put down your head and see with the left hand if there's a Cool Breeze coming out of your head. Put the right hand towards Me.

Sorry, put the left hand and see for yourself if there's a cool or a hot breeze coming out of your head. If you have not forgiven it would be hot breeze. Now put the left hand towards Me. And put down the right hand on top of your head, bend your head and see for yourself there's a Cool Breeze coming out of it.

[Aside:] Who is this man who is taking photographs? Is he from some? He's not a Sahaja Yogi? He's not a Sahaja Yogi. No, you can't take photographs. Not allowed. Who is he from? No, without permission how are you taking photographs? Take out his film. No, you can't take. You might take My permission.

Only Sahaja Yogis are allowed.

All right. Now put your right hand towards Me and again see with the left hand...

[Aside:] Please take out the film. He has already taken lots of photographs. He can not do it. Can not do it without permission you should have." Just see with the left hand.

Now put both your hands towards the sky like this and ask a question, `Mother, is this the Cool Breeze of the Holy Ghost?' Or second question is, `Mother, is this the

All-pervading Power of Divine Love?' and the third question is, `Is this the Param-Chaitanya?' Ask anyone of these questions three times.

Now please take down your hands. Now put your hands like this towards Me. And don't think. All those who have felt the Cool Breeze in their hands, or hot breeze in their hands, or in their fingers, or on top of their head, hot or cold breeze, please raise both your hands. Just turn the lights, I want to see the others also. Can you turn the light there? Oh! This side also.

May God bless you.

Now you have to come to the collective and really master it. I know that there will be no more troubles and diseases anymore and you'll all prosper very well in life. You will see the blessings every minute, miracles all the time. Thank you very much.

I will come next year again to Ukraine. But till then I want you to be great Sahaja Yogis. And everyone must give Realisations to others. And throughout Ukraine you should give Realisation. You all have that power now.

Thank you.

Contents: 1993-08-01 **Radio and TV Interview, St. Petersburg, Russia**

Your country had such great Saints and the blessings of the Saints are there. You can see in the Russian people, the heart. I read Tolstoy and many others and I felt its a very introspective country. When I came with My husband here I felt that the human material is of a very great quality, very evolved. Tolstoy's novels always had the sense of introspection and also idea of resurrection

that human beings can change and transform. People always introspect. When I came here, I saw the people in general were extremely sweet, beautiful and respectful.

I am surprised the way Sahaj Yoga is accepted in your country. I must thank Gorbachev for changing the country's national policy that I could come here and talk about it. It is all Divine's help that this country could get Sahaj Yoga. Now I find that Russians are much more spiritual than even Indians. They are very deep, not all, they have grown very fast. People in the West get Self-realisation, but it takes time.

They rationalise, etc. Here they just jump into it. In a way it was such a clean state. They were not materialistic. Most of them were just ready for it.

The Tāntrikas in India are the perverted class of people. They talk of Kuṇḍalinī but do all kinds of Black Magic. It started in the 6th century. People used them for mesmerizing. Even Hitler, Dalai Lama used them to brain wash people. The main interest they had was how to make money. They said Kuṇḍalinī can be awakened through sex. That goes against all religions. Christ has said that “Thou shall not have adulterous eyes." The Saints were tortured in India because the kings were controlled by Tāntrikas. Even now a days we have lots of them in our country and abroad. A Saint can never be interested in your purse, wife or anything like that. He is only interested in the benevolence of the person, of society and this country and also the main interest of a Saint is to make people religious in the real sense of the word, not hypothetical. A Saint has to be a detached personality. He may be a king, a beggar or anything, but

in his temperament, he is detached. The main course of this activity is love and compassion.

I will explain to you how by Sahaj Yoga, you can cure people affected by ecology. The principle is that we get physically, mentally, emotionally sick, when the subtle centers in our body get affected. These are energy centers. We have different plexuses in our body. On the physical side these plexuses different, though are nourished by para sympathetic and the energy of these centers is limited. The left and right sympathetic meet to form the parasympathetic. We can use the sympathetic energy if we want to. For example, if you want to increase the heartbeat, you can run. But it settles down by the parasympathetic activity. We have no control over para sympathetic activity. When we use it for sympathetic purpose we believe and we know that the left and right sympathetic systems are two different systems altogether and also in the brain both sides are absolutely complimentary. Supposing in the brain there is paralysis of the left side, then the right side feels the paralysis. These two sympathetic nervous systems cross at the Optic Chiasma.

The pituitary body acts on the left side and pineal body acts on the right. Though they are placed the other way. The pituitary is the one which gives us the power of action, by which we think and take physical actions. The pineal looks after the left side which looks after our power of desire. The left side is the one which has accumulated within itself the conditioning and as a by product we develop the super ego on the right side of the conditioning. We call it Mānas in Sanskrit and the power

of action on the right hand side develops a system we can call it by product like a balloon called ego. Either we are on the right side or on the left side, because we can't go to the parasympathetic. Beyond the left side is all that was created since our creation. All the part, all the virus, bacterias, which come from dead plants, dead microorgan[ism]s which have gone out of the evolutionary process.

Some of the diseases that come to us like mental diseases, schizophrenia, come from the left side because we get possessed by the dead spirit.

In the medical science, people don't believe in it.

Once we get affected by this left side we develop disease which are incurable by human beings. The second centre called as Swādhiṣhṭhān comes out of the solar plexus. It manifests in aortic plexus outside.

It nourishes our liver, pancreas, Kidneys, upper part of our intestines and also the lower part. It moves round the void. But has another important work to do that is to give energy and replacement of our grey cells in the brain when we think. Medical science doesn't know what replaces our grey cells. This is the most important work this centre has to do. By thinking too much a person becomes futuristic, so he moves to the right. By that he starts using the right side power too much. The centre becomes constructed and our liver is neglected. Liver is very important because it expels all the poison from our body, but it becomes non functionable because its overactive. It cannot expel the heat so this heat rises upwards to the centre of right Heart which looks after the lungs. This heat goes and collapses the lungs and affects

that centre, thus we get asthma. In Sahaja Yoga asthma is absolutely curable. Then it moves upwards and can give you a kind of a cold because the lungs are not working and the phlegm melts. Then you develop allergies, or you start sneezing too much, or you get hay fever. With the result it becomes more engrossed within brain activity. Also apart from liver your pancreas suffers and you develop diabetes.

Only people who think too much develop diabetes and not by sugar. People in the villages drink a lot of sugar but they don't get diabetes, because they just work and sleep. They don't think of the future.

When it comes to the spleen, it is neglected. In modern times the life is so hectic and very speedy. The spleen is our speedometer. If there is any emergency it produces RBC [Red Blood Cells]. But with this modern life you are so hectic. In the morning you read the newspapers with horrible news. You get upset and so the spleen gets upset. Then you rush to office, you are nervous because you will be late. You are slaves of your watch. You become absolutely a hectic personality. This poor spleen doesn't know how to react. It becomes crazy. This is the vulnerability for blood cancer. At this time if your attention moves to the left by any mishap, or accident or depression, you get a catch. Many leukemia patients have been cured by Sahaj Yoga.

The Swādhiṣhṭhān also looks after the kidneys, which are neglected and the heat of the liver goes there and may stop urination and may have to be put on dialysis. Nobody gets cured by dialysis. They only become bankrupt. This also gets cured when you put this centre

right. The heat comes down and makes the intestine stiff so the digestion is not good and you don't feel hungry and such a person gets constipation. These are all the diseases which are very common for the modern man. The most dangerous is when too much heat goes up because of too much activity and thinking. Supposing a man is a drunkard and he spoils his liver and he plays tennis. All the heat created, goes up and affects the heart. At a very young age he gets a fatal heart attack. Another very big problem is that he can get paralysis of the right side.

As in the car we have an accelerator and also a brake. This is to give a brake. Thus we can cure with Sahaj Yoga. This Kuṇḍalinī, which is the residual power rises and nourishes this centre. She puts them right and connects you to the all pervading power and this power all the time nourishes your centers.

When you are connected with that power it works out for everyone.

Contents: 1993-08-03 **Śhrī Shakti Pūjā, Camp on Volga, Togliatti, Russia**

Today it is such a great day for Me to be with you, all again this year. It's so very joyous and full of fragrance. Today we have decided to have a Pūjā of Shakti that is the power, that is the Devī. You know within us there are many powers of Mahākālī, Mahāsaraswatī, Mahālakṣhmī, Kuṇḍalinī.

All these powers are there for us to ascent. If these powers are properly used and understood, then your ascent can be permanent. Once you achieve your ascent

and enter into the kingdom of God, all these powers get enlightened. And these powers which are enlightened are absolutely filled with Love. Enlightenment, we have to understand that we get completely enlightened by Love.

So after enlightenment, after realisation we use only one power which is of Love. Śhrī Rāma had two sons: one was Lav and one was Kush. One of them, Lav, came to Russia. That's why you are called as Slavs, means `with love'.

So Russian people are already quite full of their heart with love. But once you get your enlightenment you realise that your love becomes a beautiful ocean of joy for yourself.

This love is not the same which you had before enlightenment. It's transformed into a new dimension, into a new form. Before enlightenment you are attached to yourself, first of all, very much: to your body, to your mind, to your conditionings, to your intellect, to your ego. And that is how you develop darkness of many horrible things within yourself. If you are too much attached to your body then you may eat too much or you may not eat at all or you may exercise too much or you may work it out for a particular form of your figure. But when you become enlightened and you understand that your body is the temple of God, then you keep your body clean and also you try to avoid all that is destructive for your body.

The another attachment we have is very limited, say for your own family, for your children, for your wife, for your husband, something like that. Despite that a human being can be extremely selfish and could only bother about himself and first of all him and then the rest. Also

he may spoil his children or spoil her husband or his wife in any way just to pamper their ego.

Some people might indulge into alcoholism or drugs or all kinds of things. Also to help their families they may draw other people because they are very self-centered and their vision is very narrow.

Sometimes they discover that for those people for whom they are doing wrong things, do not actually bother about them.

Then there's enlightenment and they see for themselves that whatever I'm doing is neither good for me nor for my family, nor my relations. After enlightenment you think collectively. Also when you think about your wife and your children, your family, you think what is the right thing for them to do. Immediately you become attentive to their problems and to their destructiveness.

Then this power of love changes the whole atmosphere. In the family people see how sacrificing you are and how noble you are. This nobility is seen very clearly among Sahaja Yogis. In that noble understanding of life they try to be extremely patient, sweet in the family and try to bring them to the right path.

Because of the enlightenment there's detachment. And the power of detached love is the greatest. It's like the sap in the trees which rises from the Mother Earth, goes up into the smallest of leaves and then it is either evaporated or goes back to the Mother Earth. It doesn't stay in one flower because it likes it or in one leaf because it likes it. It nourishes every part of the tree, whatever is need and is not attached.

But supposing it gets entangled or involved in one flower or in one leaf, the tree will die and that leaf or that flower will also die.

So detached love only gives, doesn't expect anything. It is complete prosperity and the goodness of the tree. In the same way a saintly person, who is a Sahaja Yogi, behaves towards his family, towards his friends, towards everything. We have used only the power of hatred so far. In the politics, especially, one country believes that they must hate another country, they are born for that. Because hundred years back some quarrel took place or a war took place, so the children are still fighting among themselves. You'll be amazed that when I first came to Russia, twenty-five German Sahaja Yogis rushed to help Me there.

Instead of bearing that malice in their hearts, as their forefathers had killed so many of Russians, they felt it was their greatest duty to go and do some service for the Russians.

So all the hatred changes into this powerful Love. This power of Love is the greatest power and after Sahaja Yoga we have to use only our power of Love. It's the most powerful, effective weapon that we have. Because this is Divine Love.

We are getting the source of Divine Love from the All-pervading Power of God's Love.

They say that God is Almighty. Then who can be more powerful than God? And if we are connected with God Almighty, who could be mightier than us? In His Love He protects us, He gives us whatever we want, He blesses us

and He makes us enjoy ourselves. His government is the most efficient one and is very quick and very fast.

Today only when I was coming, one of the Sahaja Yogis came and said, “Mother it is very cloudy, it may rain." And when I came out after five minutes I found the whole sky is cleared out.

So all these five elements also are at the disposal of the children of God. Even the cruelest of the cruel person melts down and comes to the humble understanding of this power. No one can harm you. And anybody who tries to harm you becomes melted away.

There are so many miracles that in this short speech I won't be able to tell you all of them. But you'll find it in your life itself, how this power of Love, that you have within your heart, has protected you. I have seen people who are very hot tempered, who are angry type and who are all the time making other's life miserable, become extremely beautiful, nice people. With this Light of Love you love yourself in the right way and give up all that is wrong, all that is immoral. This Love is eternal, is very powerful and gives you a confidence in the collectivity of human beings. Because it's the Spirit which enlightens all your power. And the Spirit is the source of collectivity and love for every human being in the world.

When your attention goes to all the people who are in trouble, who are suffering, who need help and with this attention, which is so enlightened, you can solve their problems sitting down here. With such people there's no need to have any wars, no need to have any weapons, no needs to have any boundaries.

If Russians go to India, they feel India as their country, if Indians come to Russia they think Russia their own country.

So who will fight? There's no one to whom you can really say: “He is my enemy” because everybody is part and parcel of your being.

These are the special times, I call them the Blossom time when too many flowers are there who are seeking the Truth. And their fragrance is their Love. And they have all to become fruits now. And this is what is going to happen as these times are very, very important. In all the religions they are described.

We don't hate anyone because we believe in one religion or another religion. On the contrary, we believe in all the religions. This is the power by which a drop becomes the ocean and individual becomes the collective.

So all your powers that are there are enlightened by the All-pervading Power. It transforms you and it has such a beautiful, delicate way of handling everything. The only thing that is needed is faith in this power and to have Love for others and this enlightened Love is going to give you whatever you want. And there is such a power, All-pervading power! There is no doubt about it! And we have to just accept it with our open heart that it fills it and makes us a great personality.

So there's no competition, there's no ambition, there's no jealousy, nothing of the kind. The only desire then left is that I am enjoying Myself, let others also enjoy. People go out of the way to spread Sahaja Yoga. They work very hard, travel with very little money, they try to convince people, do all kinds of things for no monetary gain. But

the greatest joy is when you see that you have raised the Kuṇḍalinī of another person and given him Self-realisation. That light of your faces I have seen many times. Let this Love grow more and more! They asked Me, why of all places I came to Togliatti. Not for Volga, not for these beautiful houses you have but for My children who are here.

May God bless you!

***Contents: 1993-08-06*, Public Program, Stadium, Moscow, Russia**

..... Unless the transformation comes through, you cannot get over your weakness. Your problem cannot be solved.

***Contents: 1993-08-07* Medical Conference, Moscow, Russia**

[SYNOPSIS!] [I Call Sahaj Yoga as meta science because the method of science is not employed in Sahaj Yoga, e.g.

in the medical science when we want to search something then we take a hypothesis. We think possibly this might be the solution of a particular disease. Now it is so diverse and so specialised that for a person to start research he has to be studying at least for fifteen years and even then he does not have complete information as to what is happening where in the whole globe. Supposing you say that I have found something now then other might inform you that they already found it in Australia.

So all your effort is wasted.] [You are known by discoveries you make, in also the application of it. In any research, first you try on rats, then on monkeys then on pigs and then on human beings. You find it fails. Its a very dangerous, sometimes to some people some medicines act as poisons because every person is made differently and has different combinations or problems. Unless we know what are we made of and what is our inner being and how these diseases are caused, we will not be able to do some thing accurately. Specially allopathic medicines are very heat creating.

So we have to take something to neutralise the heat that is also another blind alley, Sahaja Yoga is a meta science. Here you do not have to research anything. It is already researched and we do not have to go working hard for it for years or to experiment on monkeys, rats etc.

Also there is no specialisation.] [For example now there is doctor for one eye and another doctor for another eye and sometimes you have to empty all your purse. In the mean while they might remove all your organs etc. This kind of blindness in medical science attracted Me towards medical science.] [I thought, I should know their terminology and also their problems. Now one has to realise this world is full of diseases and there are many people in the world who cannot afford to take allopathic treatment.

Most of the doctors in West don't want to take to Sahaj Yoga because they are thinking that they may not get enough money because if the patients are cured without medicines.] [The medical field has become a big industry. With that marketing people believe in it and take it.

I do not want to market any thing nor do I expect anything from you. I would just like to awaken the nobility of a medical profession where we work not for money but out of compassion. I find people who come to Me can be easily cured by any Sahaj Yogi.] [There are seven Chakras and there are three channels so 7 x 3 = 21 problems could be there basically but could be a combinations. The diagnosis is on your finger tips. In Koran, Mohammed Sahib has written that your hands will speak.] [Basically there are three types of problems. The problems from the left or the right or from the centre.

If you ask a Sahaja Yogi he will say its left side or it is right side, that's all what it is, the simple thing is to nourish the left or the right side. If there is Kidney failure doctors take it for dialysis. Everyone knows that you cannot save the patient all his life he has to take dialysis. Unfortunately a Dr. who is very famous in Department of dialysis got kidney failure. He said I don't want to do dialysis because I know it is life long. I can't afford to do it and people die with dialysis there is no use because there is no money left.

So I asked this doctor. Doctor, Doctor, I tell you Sahaj Yoga will cure you 100% but you promise Me that you will not use dialysis again and you will use Sahaj Yoga to cure people. He promised and he was cured. But he is still using dialysis. I said why are you using dialysis now? Because he said we have put lot of money in buying these machines and if we do not earn that money what will happen to us. We will become bankrupt. I said in any way you have made many people bankrupt.

So for a change it is better that you become bankrupt.

So this is the mentality.] Question: Shri Mataji, we doctors, do we cure these people or do they cure themselves. What duty then we, as doctors, have in Sahaj Yoga?

Shri Mataji: What is the greatest purpose of life is to be the instrument of Divine and also in your practice you will know much more faster than anyone else. If your purpose is to cure the patients, but if your purpose is to make money then you are not a Sahaj Yogi. Making money is alright. There are many whom you can cure even after you come to Sahaj Yoga. But there also you will be better off. I have seen many surgeons who have become successful, because you get the knowledge from the totality of the person so even in your practice you become an expert. Of course you should earn your living.

Some Sahaj Yogis who are doctors are doing very well. One of the doctors who did M.D. in India is getting research Scholarship in another country.

Contents: 1993-08-15 **Śhrī Kṛiṣhṇa Pūjā, Śhrī Kṛiṣhṇa and Dharma, Cabella Ligure, Italy**

Today we have gathered here to do Śhrī Kṛiṣhṇa Pūjā. We have to understand clearly that Śhrī Kṛiṣhṇa is a very, very important deity within us because He is the Viṣhṇu, who resides in the Void, in the Nābhī.

He is the one who generates Dharma within us.

When you got your realisation I didn't tell you, `Don't do this. Don't do that.' I never told you that `This is not good. That is not good.' You just did it because Śhrī Viṣhṇu was awakened within you. He is in the Void and if He is awakened He brings you to the light, removes your

ignorance, removes your darkness and you start seeing that whatever you were doing was destructive for you and that's how the Dharma is established. Of course, the Dharma was established also by all the ten Gurus who came on this earth, the prophets, who taught us about Dharma.

[Close this first one. And keep it moving if you like.] So this combination of Śhrī Viṣhṇu and the ten Gurus is to establish Dharma within us. Now this Dharma is taught by prophets, as you have seen everywhere. They have said, “Don't do this. Don't do that." They have talked of Ten Commandments. Every prophet has talked about Dharma, what is to be done, up to a point when Christ also had to talk about it and He says, “Thou shall not have adulterous eyes." But Śhrī Kṛiṣhṇa is the one who says that “I come on this earth when there is a glani, means demise, of Dharma." When the Dharma becomes weak then He comes on this Earth and then He destroys the people who are responsible for bringing Dharma to this level of doOm The second thing He says, that “I protect the saints. I protect the saints and I kill all those who are devils or who are Satanic, who are destructive." These are His promises which He gave long time back as Śhrī Kṛiṣhṇa. As Viṣhṇu we know Him only as the one who is the giver of Dharma, mainly. But all His potent qualities really were expressed when He came as Śhrī Kṛiṣhṇa. At the time of Śhrī Rāma also these qualities could not be expressed in that way.

So Śhrī Kṛiṣhṇa's first half of His life He spent in Gokul and Vrindavan where He showed His beautiful expression of His character, as He made it, what He calls as leelā,

leelādhara, the one who said that you become a witness; you witness the whole world like a drama, Sākshī swarūpa. And then once you see the whole world as just a child watches, in a child-like mirth and joy, you enjoy life. That has happened to you people that you have become like citizens of Vrindavan and Gokul, the way you are enjoying yourself, enjoying each other's company, enjoying the bliss of God. Then He showed also by killing Kaliya, by killing Pūtana and other people, that if anybody tries to trouble such joyous children of God, He is the one who will definitely protect and kill all such evil forces which are troublesome.

But later on He becomes the king and when He becomes the king He uses His powers in a different way.

First of all, if you see His own uncle, His own relation, His own uncle, mother's brother, was Kansa and was such a bad man.

So Śhrī Kṛiṣhṇa didn't spare him, He killed him. He killed so many people. Before becoming the king, He killed so many people. Now what does that mean, that His own uncle He killed? One quality that He has, which Christ had, we can say, or so many saints had, is forgiveness. He did not believe in forgiveness. He's the only one who said that, “I have to punish." We have to have somebody who should punish also.

If you are like Shiva, then Shiva used to even love Rākshasas and in His innocence He used to give them also blessings. But Śhrī Kṛiṣhṇa did not believe in forgiveness at all because it was important that there should be somebody with a very stern mind, with such a

stern understanding that a devil is a devil and devil must be killed.

He has done in His lifetime, if you see, killing of so many people. That doesn't mean that we have right to kill anybody. He was Śhrī Kṛiṣhṇa; we are not. We have to forgive because we are human beings. Once we forgive we transfer all our anger, all our attitude of taking revenge, to Śhrī Kṛiṣhṇa. He takes over.

Once you say that `I forgive,' then He takes over, because He does not forgive. He will immediately take over from you and if it is justifiable, if it is necessary He will punish the people who are torturing saints, who are destroying the Dharma.

Now it is very surprising that whatever is preached by the person, that area becomes just the opposite of it. Is very surprising. Like we said that Christ said, “Thou shall not have adulterous eyes." Christians are the worst as far as their eyes are concerned. In the same way, in the Hindu religion it is said that everybody has the spirit. Still the Hindus believe in the different castes and communities and fight with each other. Everything that was preached, just the opposite of it is followed.

If you read even Koran, in the Koran, Mohammed Sahib has all the time said about rahmat, means compassion. But you don't find it anywhere. He has not said about Shariat, He has not said of many things which are being practiced by Muslims, just on their own. He never said that women should cover their face or cover their heads, but it is practiced and not practiced but vengeance.

So what it shows to us is this, that whatever is preached, just the opposite of that people try to do. And when such things happen, the Dharma goes down.

Now as you know that Kṛiṣhṇa, His country is America. He rules over America.

So it is a rich country because Śhrī Kṛiṣhṇa is Kubera. He is the Lord of wealth.

So, He has given wealth to America. Then He is Vachana, means communication. His another quality is that He is the one who communicated. It was He who danced with Gopis and Gopas. It was He who transferred His powers to them.

So the communication part is one of His greatest qualities that is working in America.

So they are going just the opposite way that if there is a war, say, with Saddam Hussein, so America is going. If there's Korean War, America is going. Everywhere there is any problem, America has to go. I mean, one can ask question, “Who are you? Why, why are you bothered? Keep to your own country enjoying yourself. Why are you sending troops all over? Why are you looking after everyone?" Even the formation of U.N. and all that is done under the guidance of the Americans. They play a very important part in the formation of this United Nations and one world and peace and all sorts of things. But actually, if you see, the main thing that Kṛiṣhṇa had taught, they are missing. They are all right for communication. They are all right for establishing relationships between countries. But the worst thing they have done is that there is no Dharma, no idea of Dharma, no morality. Democracy without morality. To talk of

morality in America is something out of the blue. They cannot understand anyone who talks of morality. Now, of course, the pangs of their doings is really torturing them. And also they are realizing, some of them, that because of immoral behaviour they have come to a point where sixty-five percent people of that country who are Americans may suffer from some disease or may just die out at a very young age.

When it is coming as a starking information is a shock. But despite that, despite all this, they are still going on with it and thinking that “No, no, no, it's all right. It's not for us. What is there to worry?" Now His punishments have started, which they don't realise how the punishment has started. Now supposing somebody is leading an immoral life and as a result he develops some disease. Now this disease is not curable. They try everything to find out the ways and methods of curing these diseases which are coming out of immoral living. They cannot. It's an impossible task for all the medical sciences of America to find out how to cure these particular diseases which are coming out of immorality. But the worst part is that they cannot even say that immorality is wrong. They cannot even openly admit that immoral behaviour leads to these things. And this immorality is completely neglected in a country of Śhrī Kṛiṣhṇa where He was born, always He says, just to establish morality. Artificial morality, that is there, like the Islamic talk about or the Christians talk about or Hindus talk about, is artificial, where they are hypocritical. They follow one code of conduct and another they have for themselves secretly adopted. But

America is an open thing. Whatsoever they are doing they are not hiding it. They say, “We don't believe in hypocrisy." So they are not hiding it. And this has led this country, such a vast, beautiful, rich, prosperous country, into such a ditch that I do not know how it is going to recover unless and until it takes to Sahaja Yoga.

Now another thing what Dharma does to a normal person? A Dharmic person is the one who is always introspective by nature. He tries to see, “Am I doing things all right? Is it correct?" He doesn't allow his mind to justify wrong things. That is one of the signs of a real Dharmic person. He may not be a Sahaja Yogi. But he will ask himself, `Is it right or is it wrong?' But that capacity is completely gone in America. They never try to introspect themselves. On the contrary, they always say, “What's wrong?" Those people who go on like this will definitely fall into a mess of things that will have no moral conductor, moral guidance. It is introspection which gives you a awakened conscience. It's conscience which tells you, `This is wrong.' They may be guided in one part. For example, you see, they might say that `We are all right in administration,' maybe, or, `We are all right for, say, our railways, our shipping, our other things, or maybe other economic banks or whatever it is.' But all these things are extremely superficial for human beings and they are outside. The inside is all managed by the conscience and also through moral inspection of yourself. People say, “Mother, what is this conscience is?" This conscience is there. It is there all the time, but a person who has to be conscious about it. `I have a conscience.' And this conscience has to answer. That conscience that

is within us is, is the light of Śhrī Kṛiṣhṇa within us even before realisation.

As you know, the ascent takes place, of Kuṇḍalinī, through the Suṣhumnā which is guided by Mahālakṣhmī.

She is the power of Śhrī Kṛiṣhṇa. By listening to your conscience you develop a proper channel of Mahālakṣhmī within yourself. But the people who have no conscience, in a particular line it's not so; it is in every line, in every way. Otherwise, one Chakra will be all right, another Chakra will be in jeopardy.

So the conscience has to be referred to, which is beyond rationality. It is not rationality.

Something may look like rational to kill somebody or to snatch somebody's money or to grab somebody's land. May seem.

But conscience will tell you that this is not right.

At a time when people invaded so many countries and tried to overpower them, it was America which was the only country, you must understand, never went out of their bounds to become empires. Very surprising, what kept them there. Because at that time when all this nonsense was going on all over the world and that era when people didn't mind subjecting other people, taking away their lands and becoming this thing, America had stopped at that time. Before doing that, they had done once for all.

They had occupied the area, they became the landlords, they became this. Of course they were foreigners.

But after having done that, the era when the people started expanding their empire, they did not do it.

Now what is the reason? Why they didn't do it? We should ask a question: when others were expanding their empires, why did not America do it? The reason is very simple.

At that time some great people with great conscience were born in that country and they guided that country. Like, you can say, Washington was there. Of course, there were so many people, whom if I name there, there will be a big list of those people. But if you see their character, their life, the way they lived.

Abraham Lincoln, if you see his life, full of conscience, full of conscience. And they didn't allow the nation to be drifted away to the ambition of gathering other countries and making them their slaves and... This they didn't do.

So in the first place when the, when, I should say, Columbus went there, conquered them and tried to... actually, he didn't do much. But Spanish and then others and then Anglo-Saxons, all of them, when they conquered that country, once they settled down there, as if that era was over for them once for all and then they started talking about freedom, of democracy, of higher values. But the Karmas of their past, the way they killed so many aboriginals, so many Red Indians, will not be forgiven by Śhrī Kṛiṣhṇa unless and until now they take to Sahaja Yoga.

Despite that time when they did not try to overpower other countries and to spread their empire and do all kinds of cruelties, like Hitler, they didn't do that. And they always stood for something that is justice... tried to, I mean, at least. Then they became hypocritical also but on the whole, on the face of it, they tried to show that

they are for uniting the whole world. They are against racialism, against fundamentalism, all these, I mean, just some sort of an idealism they propagated. But despite all that, all these ideas of self-destruction started working in them.

So I would say it is nothing but their Karmas are working against them. And that's how the violence is so much rampant there.

So many diseases, so many things, it is very remarkable that all these troubles have started very, very recently in America, because the exposure is coming up. To add up to that, we had lots of false Gurus who went there and captured innocent, simple people who were seeking the truth. We have lost so many of them in America.

Also there, I would say, in the atmosphere where these curses of the people whom they had killed, which reacted and they took to something that was wrong. Why should they have taken to wrong things as far as their personal life is concerned? Freedom was given to them but they thought freedom is there also to ruin themselves or to make a mess out of their lives. This is a wrong idea which worked in them. Then the whole idea became collective. When it became collective they found out that people like all those things that are destructive.

So, we have Hollywood there, we have all such organizations and musicians and big, big, we can say, destructive forces which have formed groups and militant organizations which openly say that “We are that?" For example, only in America we have Satan's, Satan's organization, devils' organizations. Then there's witchcraft. Openly. Openly, they are registered

organizations in America, when nowhere in the world you can have such a thing that this is a black magic organization, this is a witchcraft organization, openly they are registered there.

So to such an extent they have gone; and accepted collectively. The reason is the punishment. That's why America is the most difficult place for us, for Sahaja Yoga.

One must have real sympathy for them. They are now passing through the phase of punishment, because their forefathers did all kinds of wrong things and they, too, never accepted Dharma as a principle of life. They thought that Dharma means killing your freedom; Dharma means it takes away your personal, private life into the hands of something else.

So to establish Dharma in America, what can we do? I've been to America at least ten times more than I've been to Russia and I want to really somehow or other bring to their notice that `You have lost your Dharma.' But this will never appeal to them because they are very egoistical. If you tell them like that, then they'll be very angry. On the contrary, those who tell them, like Rajneesh and all these people, “Oh, this, no Dharma” their weaknesses, their egos are pampered. Then they are very happy.

So it's a difficult task in that country to make people understand that you are under punishment, that this punishment you can only overcome if you become Sahaja Yogis.

With Sahaja Yoga their Dharma will be awakened and all their punishments and all their curses will be over. It is America which needs Sahaja Yoga much more than any

other country. My concern for America is for the same reason. I'm not saying so much about South America but more about the North America.

But even in South America, what I found is that it is a kind of a nation where they have no guidance at all about Dharma, no guidance. Openly they are doing carnival, this, that. I mean, how can you do it in a country, all those things? They are following the footsteps of North America. Like in North America they have that Halloween nonsense. I mean, imagine openly on the street doing Halloween nonsense.

So they are following carnival. To them, “Ah, what a thing it is to go to Rio” as if there is a very big achievement and going into that carnival from all over the places. From Australia people are coming down. All this is working against them very much.

Their situation is so bad in so many ways that it is not easy to explain why they are going to that limit. Like thirteen-year-old girls are made into prostitutes in Brazil. Openly. All their trees are cut in Amazon. Openly. Whole smuggling is done, openly. Their politicians are corrupt. There, I mean, so much of black magic there, so much of black magic. Openly that. They are just following the footsteps of North America. The Dharma is like this Catholic Church is there. What is it going to teach them Dharma, this Catholic Church? So they go to church, they do everything and they come back home with same ideas that they have. There are countries and countries which are so very poor.

So that shows that Kubera's attention is not on that country. Normally, poor people are Dharmic, normally.

Because you see, money gives them these ideas to do all nonsensical things and ego. Normally, the poor people are Dharmic but there it is different. They indulge into black magic too much. They were telling Me that it is the black magic which came from Africa and they have accepted. But so much it is developed in South America that it is impossible to understand that how they have accepted this nonsense so easily to curse themselves.

Now, we have to understand that these problems also exist within ourselves, on our Viśhuddhi Chakra.

If we have to keep our Viśhuddhi Chakra all right, we have two sides as you know, is the left and the right.

So the right side is the Viśhuddhi Chakra which is speaking, which is talking about Dharma, which is on the aggressive side, we can say.

Now those people who are aggressive, who talk in an aggressive manner, who are, say, trying to dominate others by their talks, are the people who are right-sided. I've seen people, those who really do wrong things.

Say, a person, a servant steals something. You call him, he'll be so rude to you that you'll be amazed. This man is so rude. How can he, how can have been able to steal something? He's not afraid; he's answering you back so nicely.

So those people who are right-sided can cover up any sin that they have committed, any wrong they have done, any murder they have done, by their talk. It could be a talk which is very aggressive, blatant. People might think, `Oh, how can that be? This man is telling so loudly everything,' and you just, you are stunned and you think, `No, it's not possible. How can a person who says this

thing...?' In this way we, too, as ordinary human beings, indulge into all kinds of nonsensical things and then we try to justify it by talking, wriggling out of it. You know as many criminals, war criminals, have come out of it by just talking, by creating stories, by showing something like that. That also is with all human beings, they have this capacity to say something by which to hide whatever wrong you are doing. But it is never realised by them that whatever harm you have done is not going to be forgiven and will be less forgiven when you talk like this, because Śhrī Kṛiṣhṇa is finished. If you start justifying, rationalizing all your wrong things, then you will be punished and you will be punished very badly in so many ways that you will not know how to get it out of it. Physically, mentally, emotionally, every way you'll be.

So our right Viśhuddhi we have to have a temperament, a culture, a style, a behaviour which has got the quality of Śhrī Kṛiṣhṇa, which is called as madhurya, means melodious, melodious. We should talk in such a manner that it should be melodious. The person who listens to you, listens as if he's listening to the flute of Śhrī Kṛiṣhṇa. The voice of a Sahaja Yogi should be sweet like that. When you talk to someone it should be melodious. It should not be aggressive, at all, but on the contrary it should be melodious. It should not be sarcastic; it should not hurt another person. Any word that hurts others cannot be coming from the proper type of right Viśhuddhi.

So in no way one should hurt. I wish all the Sahaja Yogis develop that melodious voice of Śhrī Kṛiṣhṇa as their Viśhuddhi is awakened. Madhurya, in his behaviour,

madhurya is, you see, while talking to someone there are so many gestures by which you can express your madhurya.

For example, specially in Italy and other places, I've seen people use too much of their hands. This is also Śhrī Kṛiṣhṇa's style.

So they use their hands in such a way that sometimes you don't understand what they are meaning. And sometimes it can be quite aggressive also, the way they use their hands. Now, the hands must be used in such a way that it should create madhurya.

I've seen this in Russia or specially in Eastern blocs where people, they have to express their love...

[Aside:] just put like this, it's cold.

... if they have to say Namaste. The whole expression is so sweet and also their heart is very full when they see Me.

So they don't know how to express it.

So they just put their hands like this. Or they feel shy, they do like this. Very, very sweet things they express through their hands, through their eyes. It is the tears, you see, that really create such clouds of, I should say, very dense clouds of compassion in My heart when I see their eyes expressing their love for Me. Everything, the tears, everything, that's the face, the eyes, the hands, all these belong to Śhrī Kṛiṣhṇa.

So in their behaviour, in their talking, how they express themselves. You can use the same eyes for showing your temper and getting angry. Many people use eyes for controlling others. They'll put their eyes like this, stare at

someone, try to control. They may use their eyes also for condemning someone. Also sometimes they use, sort of spit at someone or try to show the tongue to insult someone.

So in the behaviour also we must have a kind of a sweetness.

Like when I went to, went to England first, I was, you see, I learnt English in My own way. But when I went there newly they said, “Now, if you have to say word like `thought' you must say `thought.' " I said, “What?" “You must take out your tongue and say `thought'.' " I said, “Is absurd. Why should you take out your tongue?" He said, “Unless and until you take out your tongue like that is not something, proper expression." So I said, “This is English. You have developed some nonsensical things, to show tongue at it, everyone." Even a child, you know, when he gets angry automatically he shows his tongue.

So you see all these expressions are and making faces now, as they say that `stiff upper lip', you see. You must have heard about that, with a nose like that, you see, snooty nose or a face where you just make your faces and make a crooked face just to tease someone or to make an expression out of your nose. Also people do it like this, you see, to show as if you are sneezing at that person. All these things, expressions, are coming out of Śhrī Kṛiṣhṇa's grace, but the power of that is madhurya, is the sweetness, the melodiousness; the rapport should be so sweet that that rapport should create tremendous joy and tremendous happiness.

As you have heard the song of Baba Mama's on My eyes: only I looked at him, I say with that glance 303, that generated that beautiful music in him.

So, as far as possible, as far as possible, try to put your eyes on the greenery; that's the best. Then it soothes down and also you develop the soothing quality of the greenery. I always tell people that “Better see the greenery around, how it soothes your eyes." In the same way you should try to soothe the other person when you talk to that person. The person must melt. Instead of that, if you start arguing and fighting with that person, that person will never melt. On the contrary, you'll be adding fire, more fire to that person. That was the quality of Śhrī Kṛiṣhṇa, is the madhurya and that it is expressed in His lifetime how He beautifully managed to say things in His own sweetness, specially in His childhood.

The another quality which Śhrī Kṛiṣhṇa has, which we can express through our right Viśhuddhi, is diplomacy. But there are two types of diplomacies: one is genuine; one who is artificial. In the genuine diplomacy you do not have to take to a certain standard or you don't have to read some books to know what is diplomacy. Is a genuinely it comes to you. It, the whole thing works very sweetly, in such a genuine manner. I, I have used it many a times Myself and you all can use it also many a times. That's only possible if you don't get angry with them; not possible if you are angry.

Now, there's a story I've told you about some, this Gagangiri Mahārāj. I went to meet him and he was very angry because he could not stop the rain. He was supposed to stop the rain. And I was all drenched.

And he was so angry and he said that “Is it my ego You are trying to control?" and like that he started little bit fighting with Me. I said, “No, that's not the reason." He said, “Why? Why did You not allow me to stop the rain? You are all drenched." I said, “Because you are a Sannyāsī and you bought a sarī for Me. I would not take a sarī from a Sannyāsī.

So I had to get drenched, for your sake." The whole thing finished off. The whole anger, temper, finished off. This is how we have to melt people. The diplomacy is not convincing anybody with his intellect or by temper or anything but it is to melt away another person by your goodness, by your good words, by your sweet words, by your forgiving nature. This quality He had and He tried this on many people. It worked on some; it did not work on some. He didn't feel it's a failure. It's the reaction of the another person which is important to be seen.

So this quality of right Viśhuddhi you should have, is to talk to others and melt them away. I hope in America people develop this quality and try to improve relations with each other. Actually, to talk to they are very sweet, I must say. They get very friendly with you. You give them any number of presents, they'll be very happy but they'll never give you any present. You call them for dinner, anything, they'll ten times they will come to your house for dinner but they will never call you for dinner. You see, they are very friendly as long as you are doing anything for them. But when it comes to returning it they find it difficult; they don't do it.

So, you see the whole thing amounts to be a very sweet exploitation of another person. This is what is to be

understood that by sweetness you are not going to exploit anyone but by sweetness you are going to melt that person and bring him to the level that he can understand what is goodness.

Now, about South America, I've already told you that they are extremely simple and innocent people.

They are very poor, simple, innocent, but what has entered them into is this black magic and which they are now realizing, luckily, that this is black magic which is troubling them. But somehow they have depended on it so much, on the left side. They feel very guilty about it; they feel very bad. All the time you find them absolutely guilty. Their whole behaviour is that as if they have done something wrong but they do not know how to correct themselves.

So for us is important not to feel guilty about anything. We are all Sahaja Yogis. How can we have guilt after all, when we are the spirit? Spirit cannot have the guilt.

So this guilt has to go away. But by guilt what do we do, what we lose is the witness power, because when there is a guilt we put it here, the guilt is there. But we cannot see. We cannot witness what's wrong and we do not want to face the difficulty, our mistakes or the difficulty we have. Just put it as a guilt here, finished. Is stored up there nicely, guilt.

But we do not want to face it. For example a man, say, or a woman is very cruel by nature. Then suddenly she realises that she has been cruel or whatever it is.

So she puts it down there, “Oh, I've been very bad. I've been very cruel, this thing, that thing." But she doesn't face it. Facing means she should know, “Why was I cruel?

What was the need for me? I should not have been cruel and now I will not be cruel anymore." That finishes off. But, `I'm very guilty about it. I'm very guilty about it,' doesn't help.

On the contrary, you know, what are the problems are of the guilt and the same problems are today faced by South America.

When I went there I was surprised that in Brazil the man who was the topmost there talked to Me in a manner, “Oh, we are, we know we have lots of defects. We know we are no good” this, that. What I just say, why doesn't he correct? If he knows this is the mistake, this is the thing, why shouldn't he correct? Then he told Me that “You write to me all the things You found wrong with us." And it was really very sweet of him.

So then one journalist came and we told him. And now I think they are doing something about it. They are trying to improve it and things will improve definitely.

But on the contrary I found that Russia is very different. In Russia they never said, `We are guilty,' or anything, nothing of the kind. They never said so. They said, “That time is over now. We are in the kingdom of God. Finished.

So that is over. We are now in the kingdom of God. Finished it.

So that is over. We are now in the Kingdom of God and we have to enjoy life." Everything positive. Never talked of their past, of their governments or this happened, or Stalin or Lenin or anyone. They were not concerned.

They were above it. “So why should we worry?" They said, “Why should we worry? Let them fight. Let them do what they like." They don't want to know anything about their politics, about their problems or anything. They think, “Our problems are solved. We are now realised Souls. We are enjoying ourselves.

Let us enjoy." Very straightforward way of understanding Sahaja Yoga.

But I've seen people, they write to Me ten pages of their confessions as if I am a priest, Catholic priest, you see, all about their, what they have done, this they have done and I don't want to read it. Just throw it or I burn it off.

So they try to confess. There's no need to confess. There's nothing to say. And not to dwell upon what wrongs you have done, but now enjoy what you have got it. It's like this: supposing a beggar is made a king, all right? Then he should enjoy his kingdom, should behave like a king. But still he remembers his past more, so anybody who passes by he says, “Give me five rupees or five pounds." It's like that. Once you are in the Kingdom of God, know that you are in the Kingdom of God.

But this black magic business is very, very dangerous and it can act through anyone. It can act through your relations, act through your friends, act through anyone.

So one has to be very careful that you do not become, because of your guilt business or whatever it is, you become vulnerable to black magic. It can ruin you. It can ruin your families. Even if you are a Sahaja Yogi it can ruin you.

So this guilt business has to be given up completely. You should not be guilty. Guilt is put into you.

Somebody can say, `Oh you are so bad. You didn't do this for me. You didn't do that,' or something like that. They put ideas. Then you start feeling, `Oh, I should have done this for them. I should have. It was wrong on my part,' or something and then the guilt starts. Instead of doing something for that person or instead of understanding that this all nonsense, they go on brooding on that, brooding and then suddenly they find they are in the trouble of getting possessed or being affected by black magic.

So one has to forget it and get into the atmosphere where you know that you are now in the kingdom of God.

For Śhrī Kṛiṣhṇa, whatever is to be said is less than what He's said always, I always feel and that His main work is through our brain. That is Virāta. He works through our brain. And as Shiva works through our heart, He works through our brain. And after Sahaja Yoga, after enlightenment, all the subtleties of the brain and the knowledge starts manifesting and expressing itself.

But the greatest thing that happens, that integration takes place in your brain. It's not that your heart wants one thing and your brain wants another thing. The integration takes place. And when that integration takes place it's so easy to lead a very Dharmic life. Even without thinking about it, without reading about it, you just become Dharmic. You are not to be told that you have to be Dharmic. Innately you become Dharmic because your brain, which normally is used for rationality, for justifying all that is wrong, becomes Dharmic, becomes Divine.

This is the greatest thing that Śhrī Kṛiṣhṇa does to you is to make your brain, brain itself Dharmic. It becomes a vehicle of understanding Dharma, of leading a Dharmic life and of standing firmly on Dharma.

It's the brain; it is the brain which really, mostly, takes you away from Dharma, apart from black magic.

But once your Sahasrāra is opened out, Virāta is expressed. Then you are amazed at yourself. The one who was indulging into everything thinking, “This is pleasure. This is my right. I should have done it.

Who else can tell me?" and all that, suddenly you become a prophet. This is the greatest blessing of Śhrī Kṛiṣhṇa that He is Virāt and the Virāt is your brain and the brain of God Almighty is Virāt.

So this is what one has to realise, that after realisation a person gets ideas which are always constructive and if they are not, then you are not yet a Sahaja Yogi. Constructive and Dharmic, that is very, very important for us to understand, where is our mind going? Is it contradicting, it is telling something else than what it is? We have to just keep a watch and you'll be amazed to see how your brain has changed its ways. The upside brain has become normal. This you can get very easily if you just meditate every day and see for yourself how the expression of your Sahasrāra is penetrating into your being and is acting in your life.

Then all the powers of Sahaja Yogi will be manifested and you don't have to anymore doubt yourself and others will never doubt you.

May God bless you.

Contents: **1993-08-xx Arrival, Heathrow Airport, London, UK**

[While waiting at the luggage pick-up belt, Shri Mataji, seated, turns to Gerald Lim who was on the same flight.]

Shri Mataji: So you are from Singapore I saw you at the [Śhrī Kṛiṣhṇa] Pūjā. Did you enjoy it? Gerald Lim: [replies afirmative].

Shri Mataji: We tried before in Singapore, but it didn't work out. But don't worry, they will get their realisation.

Contents: **1993-09-0x Treatment with Berries and Paprika for the Liver, Poland**

[One afternoon She went for shopping and Polish ladies were cooking some food for Her.] [The door between the kitchen and hotel's corridor was widely opened, it was a great thing because if it would be shut we would never hear any knocking or any other noise or voice from outside.] [And suddenly we heard Mother's voice, She was coming back with all Sahaja Yogis who went with Her, chatting and laughing. And She was so quick, in a second She literally materialised Herself in the middle of the kitchen and started looking into pots asking what are we cooking and all that.] [After a short conversation She sees a small container of black berries (not those small wild ones from the forest but those big ones form gardens, in Poland we call them `American black berries') and asks what it was. We answered.]

Shri Mataji: This is sour.

Sahaja Yogini: No, Mother, this is not sour.

[Shri Mataji takes one of these berries to Her mouth and said nothing more about it. The Divine visit of Shri Mataji

in the small kitchen proceeds for a while and soon is over. Shri Mataji goes to Her bedroom and Sahaja Yoginis serve Her a meal. When after some time a Sahaja Yogini takes one of these berries it is so sour that she never tasted such sour black berry in her life!] [At the evening Christine from Austria come to the kitchen to take some olive oil, Shri Mataji asked for it because She had a pain in Her gums after tasting this berry. The Sahaja Yoginis in the kitchen pull their ears and are sad.] [She asks the Sahaja Yoginis to mix a red paprika (not chili but the big sweet one) with these black berries and some sugar and some salt. Sahaja Yoginis did this, we chopped paprika but we didn't have a blender so this mixture war rather `coarse' and when we brought it to Shri Mataji, She tries to squash it with fork what was rather difficult. And then She asks for more *[UNCLEAR* salt/sugar].] [And then after some time of preparations Shri Mataji is satisfied with the mixture and She gives a plate with it and a fork to Mathias:] This is for your liver.

[Mathias is very thankful and takes the plate and a fork from Shri Mataji's hand and starts eating, assuming that it was prepared for him.] Shri Mataji [after a while]: Why don't you give it to others? [Everyone enjoys is.]

Contents: 1993-09-00 **Quote on Bandhan, Warsaw, Poland**

But do you know what it means when you do the bandhan? It is like when you make a circle in the water and it goes deep, like [a] turbulence. And when you do this on your hand, you do the same in the Param-Chaitanya. It's acting immediately.

Contents: 1993-09-05 **Departure, Airport, Warsaw, Poland (year not sure)**

[Shri Mataji asks Aparna, a sixteen years old Sahaja Yogini, to learn Indian classical dance.] Mr. Hāge [the father of Aparna while driving to the airport]: Shri Mataji, my daughter was never away from me for a long time.

Shri Mataji: When My daughters were small, they always tied My sarī to the chairs to be sue that I would be home when they come back from school. Now, they are married and with their husbands.

So Hermann, marriage or education, just enjoy separation.

Contents: 1993-09-07**, Public Program, Polyvalent Hall, Bucharest, Romania**

I bow to all the seekers of Truth. At the very outset, we have to know that Truth is what it is. We cannot change it and we cannot conceptualise it. It has to be felt, on your central nervous system. As an evolutionary process, whatever we have achieved, we can feel it on our central nervous system. In Sanskrit the word is Boddha. It cannot be understood by mental projections or by reading books. As we know, there are problems and problems in this world today. These problems are caused mostly by human beings.

And most of the human problems come from the sick Chakras, the centers about which they have told you.

If we, somehow, correct those centers, all our physical, mental, emotional and spiritual problems can be solved.

Now whatever I'm telling you today, you do not have to accept Me. But you have to keep your minds open like

scientists; and treat My saying as hypothesis and if it is proved then you have to accept it as honest people. Because you're born in any religion you call yourself belonging to that religion. And whatever our misunderstandings or wrong conceptions which are mental, you start fighting for it. But in every religion it is said that you must get your enlightenment. In every religion it is said that you are to be born again. Despite all that, people are not understanding what's wrong when they follow a particular religion. All these religions now have become either power oriented or money oriented.

But they are not Spirit oriented. They don't understand that they have to become the Spirit. And that is why we find all over the world there are fights going on in the name of God; in the name of religion.

So just by mental understanding, even knowing about other religions, you cannot get rid of this fundamentalism. In the evolutionary process, we have become human beings. But we are not yet perfect and we do not know the absolute truth.

Someone says this is the truth, another says this is the truth; another says that is the truth. And mentally believing into these things, they start fighting. But there is a way to know the absolute truth.

Our Father, our Creator who has created us, is not going to allow us to destroy his Creation. He has made all beautiful arrangements within us, beautiful machinery within us, by which we can become the Spirit.

So the Truth is, you are not this body, this mind, this mind or these conditionings and these emotions, ego, but you are a pure Spirit.

And the second truth is that there is All-pervading Power of Divine Love. You see these beautiful flowers, all over, it's a miracle. From one seed how many beautiful flowers have come out? Who runs our heart? Who runs the whole digestive system? Doctors say its autonomous nervous system. But who is the `auto'? This question we never ask.

We take everything for granted. Thus, we have forgotten that there must be some power that works it out. Now this All-pervading Power of Divine Love has brought you to this stage of human awareness. And now you have to be the Spirit. You have to have Self-realisation. As a result, you know about yourself, you know about your centers, also you know about the center of others, because on your fingertips you can feel the Cool Breeze of the Holy Ghost and you can feel the centers also, yours as well as others. Now if you can cure these centers, then you solve your problem and solve the problem of others.

So you become collectively conscious.

So who is the other? The microcosm becomes the macrocosm. Also, when we see ourselves we live either in the past and in the future. We cannot live in the present. Thoughts come from the past and sometimes from the future and we are jumping on them. In between these thoughts there is the present, which is silence, which is silence, which is peace, which is thoughtless.

So you achieve another dimension in your awareness, where you become thoughtlessly aware and you are in the present. Thus peace is established.

People have very big peace conferences; they get I've seen awards for peace, all kinds of things. But they have no peace within themselves. How can they create peace? How can they talk about peace? All this happens when the power of Kuṇḍalinī about which they have told you, awakens and connects you to this All-pervading Power and in her journey, she nourishes all the centers and not only the centers but also absolutely fills you with joy. You feel the Cool Breeze out of your head, coming out, out of the Fontanelle bone area. All this is your own. You have the power. It's your own power that works it.

That's why I call it Sahaja, because it is spontaneous and Yoga is the union with this Divine power.

It is not standing on your head and all kind of physical exercises. As it is, they told Me to come after 8 o'clock and just to give you your Realisation.

So there is no end to these lectures. I don't know how many thousands of lectures I have given so far. It's just a mental understanding. But something has to happen. Unless and until this happening takes places, actualises, you will not feel this All-pervading Power. Then you can give Realisations to others, you can cure others, you care cure yourself, I mean, it is a very different life, it's the life of a saint.

There are so many things that happen that in this short lecture I won't be able to explain everything.

But in this hall, see there are so many lights, for which I don't have to tell you all the history of electricity, how it came here. Only there's a switch which has to be put on. Because it is all built-in within you; only thing you have to have faith in yourself. You have to know that you all can

get your Self-realisation, tonight, here. And of course, after that you have to come to the centers and find out, how you should grow? For this you can't pay. You can't pay for God; because He doesn't understand money, He doesn't understand bank. That is human headache. And also you don't have to pay for attending our centers where you will get all the Divine knowledge free.

Romania, it seems to be a very auspicious and a holy country. Ramana in Sanskrit means `The one enjoyment in the bliss of God.' We have at least one thousand very good Sahaja Yogis here, which are very outstandingly great, everywhere in the whole world we have 55 nations; they all respect Romanian Sahaja Yogis.

So I am very happy to be with you all here and we'll have now the session for Realisation.

For this I have to just request you to take out your shoes, that's all. This will take hardly ten to fifteen minutes but if you want to leave, you can leave now, but please don't disturb in between. Moreover, I cannot force Sahaja Yoga on you; also we cannot force Self-realisation, because I respect your freedom.

You also must respect us so that if you do not want to have your Self-realisation, please leave the hall.

But of course those who want can easily get it.

You have to have desire to get Self-realisation. Now there are three conditions; the first one is that all of you have to have complete faith in yourself, absolute faith in yourself that you all will get your Realisation.

Please don't have any doubts. The second condition is that you are not to feel guilty for anything; not to feel

guilty in any way. If you have done any mistakes in the past, you should have faced it instead of carrying it with you all the time, the guilt. But when you feel guilty you catch on the left hand side of this center here very badly. As a result, you get diseases like angina, spondylitis and lethargic organs.

So what is the use of feeling guilty? And torturing yourself for nothing at all. The third condition is very simple, [the third condition is], that you have to forgiven everyone. Now, many people say that it is very difficult to forgive. Whether you forgive or don't forgive, you don't do anything. But if you don't forgive, then, you play into wrong hands and torture yourself for nothing at all.

So, please forgive, just to say, `I forgive,' that's all, `I forgive everyone,' you don't think also about those people who have troubled you. On the contrary, just forgive all of them, in general.

These are the three conditions. I would request everyone to be seated. Those people who are standing there, please be seated, please don't stand. There is seats here, you can sit here. Now, please pay attention this side. They have already told you that there are two powers, two Nāḍīs, one is the power of desire and another is a power of action.

So please put your left hand towards Me, like this. Comfortably, very comfortably. Keep it on your lap. You don't have to go to Himālayas, stand on your head. Here you will get your Realisation.

Now, with the right hand, we have to give vibrations or we can say the nourishment, to our different centers. Your both feet should be away from each other, because

these are two powers. Not for those who sitting on the ground, they are alright. Alright, first we put our right hand on our heart. Please everyone should do, otherwise please go away Sir.

Now, in the heart resides the Spirit. If you become the Spirit, you become your own guide, your own master.

So please take your right hand, on the upper portion of your abdomen, on the left hand side.

This is the center of your mastery. We are working on the left side. This center has been created by great prophets and great masters; we have to just awaken it. Now take your right hand in your lower portion of the abdomen and press it; this is the center of Pure Knowledge.

Take your right hand in the corner of your neck and shoulder and turn your head to your right. This is the center I told you about which catches when you are guilty. Now, take your right hand on top of your forehead across, like this and bend your head. This is the center to forgive everyone in general. Now please take your right hand on the backside of your head. And push back your head. This is the center where without feeling guilty, without counting your mistakes, you have to ask forgiveness from the Divine Power of Love. Now, stretch your hand, palm like this, now this is the last centers, put the center of your forehead... palm on your onto your head, onto the Fontanelle bone area, which is the soft bone. Now, bend your head. Here, push back your fingers, very important.

So that's a good pressure on your scalp.

Now move your scalps, slowly, clockwise seven times. Bend your heads, bend your heads. That's all we have to do.

Now again, please put both your legs away from each other and you have to close your eyes, put the left hand like this and right hand on your heart. Please take out your spectacles because now you have to close your eyes and please don't open them till I tell you. Please, now, close your eyes. Here now, you have to ask Me a very fundamental question about yourself, three times, you can call Me `Mother' or `Shri Mataji'. Please ask the question, `Mother, am I the Spirit?' Ask this question three times; three times. I've told you that if you become the Spirit, you become your master, your guide.

So take your right hand in the upper portion of your abdomen on the left hand side. Here you have to ask another question, fundamental question about yourself, `Mother, am I my own master?' ask three times.

I have told you that I respect your freedom and I cannot force pure Divine knowledge on you, you have to ask for it.

So please take your right hand in the lower portion of your abdomen and press it hard. This is the center where you have to ask for Pure Divine Knowledge.

So please ask six times, because this center has got six petals, `Mother, please give me Pure Divine Knowledge.' As soon as you ask for Pure Divine Knowledge, the Kuṇḍalinī starts rising, so we have to nourish the upper centers with our self confidence.

So now here, you raise your right hand in the upper portion of your abdomen, on the left hand side. And say

with full confidence, ten times, `Mother, I am my own master.' I've already told you that you are not this body, this mind, these emotions, this ego, but you are the pure Spirit.

So now, raise your right hand on your heart and say it twelve times, `Mother, I am the pure Spirit.' This All Pervading Divine Power is the ocean of knowledge, ocean of joy, ocean of bliss. But above all, it is the ocean of forgiveness. And whatever wrong we might have done, it can be easily dissolved in the ocean of forgiveness.

So please forgive yourself and put your right hand in the corner of your neck and your shoulder and turn your head to your right. Here, you have to say with full confidence, sixteen times, `Mother, I am not guilty at all.' I've already told you, whether you forgive or don't forgive, you don't do anything. But if you don't forgive at this moment, then your center of Āgñyā will be completely closed and the Kuṇḍalinī won't rise, so you will miss your Self-realisation.

So please, forgive everyone in general by putting your hand on top of your forehead across and bending your head. Please say from your heart, not how many times, `Mother, I forgive everyone in general.' Without feeling guilty, without counting your mistakes, you have to ask forgiveness from the Divine Power just for your satisfaction.

So now please take your hand back, on the backside of your head, not the neck, but the head and put it up, put back your head like that. Now, here you have to say from your heart, not how many times `Oh, Divine Power, please forgive me if I have done any mistakes.' Now the

most important is the seventh center and for that you have to stretch your palm fully and put it on the Fontanelle bone area, which is a soft bone in your childhood. Now push back your fingers.

And bend your head fully. Here again, I cannot force Self-realisation on you. You have to ask for it.

So move your scalp seven times, clockwise slowly, saying seven times, `Mother, give me my Self-realisation.' Now please take down your hands and open your eyes please. Now put both the hands towards Me, like this and don't think. Watch Me and don't think.

Now, put the right hand towards Me like this, bend your head and see with the left hand if there's a Cool Breeze coming out of your Fontanelle bone area. Please don't put hand on your head; it could be hot or cold. Now, please put left hand towards Me and now bend your head and see for yourself if there is a cool or hot breeze coming out of your head. If there is hot breeze, then please know that you have not forgiven.

Some people get it close and some people get it far away, so now you forgive everyone, again you put the right hand last time and with the left hand you see. Now please put both your hands towards the sky like this and your head backwards like this and here you have to say, out of these three questions, you have to ask one question three times `Mother, is this the Cool Breeze of the Holy Ghost?', or `Mother, is this the All-pervading Power of Divine Love?' or `Mother, is this the Param-Chaitanya?', ask any one of these questions three times. It's tremendous.

Now take down your hand, please. All those who have felt cold or hot breeze on their fingertips, or on their hands, or out of their Fontanelle bone area, please raise both your hands.

This is Romania. What to say, you all have got your Realisation. Now only thing you must know, what is this? You must know what is this power. You must know how to use it and how to enjoy. Within one month you can become masters. May God bless you all. I can't meet so many people, I'm sorry, I wish I could but I'm sorry, I can't meet.

Contents: 1993-09-08 **Śhrī Mahālakṣhmī Pūjā, National Palace of Culture, NDK, Sofiā, Bulgaria**

Today is a great day when we are celebrating Mahālakṣhmī's Pūjā. You must be knowing that today is the day of Mary, mother of Christ, who was Mahālakṣhmī.

Mahālakṣhmī's incarnation is very important for Sahaja Yoga. First She establishes our Dharma by which we become righteous, we become religious in the real sense. After the light of realisation we cannot do anything that is not Dharma. As you know what is Dharma is and the Maryādās, the boundaries of our behaviour. This transformation takes place automatically. I don't have to tell you, “Don't do this, don't do this” like ten commandments. You, yourself, establish your Dharma and you enjoy your virtues. This happens, as you know, already has happened to all of you, with the grace of Mahālakṣhmī. Then She starts bestowing blessings on you.

First the blessing is of physical well-being by which your parasympathetic nervous system gets into proper shape and a balance is established, as if the Mahālakṣhmī principle holds the reins and you cannot cross the limits, you cannot go too much to the left or to the right.

By this principle you realise what is wrong with the outside religions, you realise also that inside all the religions are born like flowers on the same of tree of spirituality. And automatically you start worshipping all the prophets right from Abraham, Moses, Confucius, Lao Tze, Mohammed Sahib, Nanak. You worship them! It is not that you have respect, but you worship and thus you lose the barriers of fundamentalism.

By the ascent, with this principle, you achieve a personality by which you become a universal being.

You understand the problems of your country and of your race and you transcend to see what's wrong with them and how to correct them.

When the Mahālakṣhmī principle is awakened we realise that outside we may be different but inside we are just the same. All the masters and prophets are just the same, whatever religion they might have been born.

Now this Mahālakṣhmī principle goes out of gear because of left or right side movement of our attention.

Even people come to Sahaja Yoga and they start going either to the left or to the right. One has to keep a proper watch, because you have come to Sahaja Yoga to ascend.

Now, if you move to the right side then you start fighting with your leader, finding faults with the leader, and, as

Christ has said, you become `murmuring souls', you start talking ill about your leader. I have appointed Myself the leaders and I know what's wrong with them or what's not wrong with them.

They are in close contact with Me, so you don't have to judge them, by that you are hampering the progress of Sahaja Yoga and your own.

Then there are other people who try to find out new methods. Such people are extremely difficult because their ego, conditions them so much that they don't see what's wrong with them and they don't know they are doing anti-God activities. They are not creating problem for themselves but for others also.

Anybody who starts like this suffers a lot, there is no joy on their face, they just try to show off and it is very, very dangerous! I have seen people who have tried all these tricks and fallen into lots of problems because Sahaja Yoga has it's own culture, it has it's own methods which are absolutely approved by Me.

There is no need to start some new methods, if so they should get out of Sahaja Yoga. This is the worst type of ego! And one should not have anything to do with such people. Already everything has been researched in Sahaja Yoga. All the knowledge is already there, but this comes from a kind of a ego which doesn't feel the vibrations very well and then you try to push away from the Mahālakṣhmī principle.

The left side people, when they move, they fall into the trap of other type of Gurus or other type of readings, even in Sahaja Yoga.

Sometimes people who'll get too much attached to their wives, to their children, to their family, too much attached, they become very left-sided. They have no joy and they don't want others to enjoy. Such people also should go out of Sahaja Yoga. Till they have overcome their attachments they should not be in Sahaja Yoga.

Mahālakṣhmī principle is extremely helpful, extremely nourishing and is the only way we can achieve our realisation and enlightenment but one has to have proper balance.

In the beginning Mahālakṣhmī principle incarnated on this earth as the wife of Śhrī Rāma, Śhrī Sītā.

Then came the second incarnation at the time of Śhrī Kṛiṣhṇa as Rādhā, `Ra' is energy, `dha' is the one which sustains. And then came the incarnation of Mahālakṣhmī, is the Mother of Christ. The Christianity has failed because they did not recognize the powers of Mary. This Paul was a hater of women and showed no respect to women. As a result of that, the women who are following so-called Christianity became very insecure. Of course in Catholic Church, as you know, a woman is not, cannot become, a priest and also in the Protestant Church they don't want to accept women as priests, big, big fight going on! Even in the Orthodox Church they treat women as dirt. As a result women in the West have become extremely insecure. The way they accept to be nude, to expose their body, to sell their body, because they are so insecure, they have no identity.

If supposing in India a man tries to have relationship with another woman, the wife says “All right, you go to hell, I don't care. You are committing a sin, all right, go ahead, I

have nothing to do with you” and the whole society will support that way, but in the west the position of woman is really, really very, very low, absolutely primitive. They are mothers, they are sisters, they are grandmothers, they are daughters and wives. I didn't understand why the women in the West are so anxious to attract the men. In India if any man looks at the woman she'll go and slap his face.

This insecurity is so much that I have seen in films women becoming nude everywhere, they have all kinds of nude clubs and all that, but men never become, men never. That I've seen films where women will become nude and show vulgarity, everything acceptably nonsense, while men were never take out their clothes. As if the body of men is something special and the body of women is not to be respected. It is [a] very primitive idea. I can't understand this, because it is the Ādi Shakti who has created this Universe not Sadāśhiva. Even if women are not respected and they are not respectable the Gods cannot reside in that country.

So, we have to understand that women should have their own dignity and they should not yield to the pressures of men where they try to debase them. But at the same time they must respect their husbands, their menfolk and they have to be extremely loving and compassionate.

Now, in the Western thinking they can't understand a Immaculate Conception, they don't understand God. It is God and Divinity can do anything! As you know Śhrī Gaṇeśha was created by Pārvatī Herself, without Her husband and Indians do not doubt it. After all He's God and She is Ādi Shakti. Now you see so many miracle

photographs have come, for you to see for yourself that there are miracles created, not in the photographs [only but] otherwise also you have seen so many miracles happening in Sahaja Yoga.

When I told that Gaṇeśha is our Lord Jesus Christ, people would not believe it.

So I said [that] symbolically, if you see from the right to the left, you will see Swastika on the Mūlādhāra, which is made of carbon atom. And if you can make a photograph of a carbon atom and see it from right to the left, you do see the Swastika. This is the fact, is established and if you see from the left to the right it is Omkāra, so thus what I've said is verified, scientifically. But if you see from down below upward, then what do you see is the Alpha and Omega. Now Christ has said, “I am the Alpha and I am the Omega." I do not know even at that time [if] there was talk of alpha and omega but now it is scientifically proved.

There are many other things about soul and everything, now we have scientifically proved it. Also now they are working on genes and they have found out that a person who is evil, who is wrong, who is not normal is because of a bad gene. That is what is the bhoot.

So this how, you see, science is coming closer to Sahaja Yoga, but scientists find it very difficult to accept Me. They can't understand that I could be the source of Divine power. Till you have vibrations, how can you feel, how can you understand? Despite that, now Sahaja Yoga is spreading in 55 countries, but the most important thing is to keep your Mahālakṣhmī principle clean and open.

That is, a woman who is Mahālakṣhmī is a very good housewife, very good queen, Rājalakṣhmī. There are ashta Lakṣhmīs, there are eight forms of Lakṣhmī and these eight forms of Lakṣhmī are to be expressed, manifested by a Sahaja Yogini. And the men must respect this Mahālakṣhmī principle within them.

First of all they have to be Dharmic and the basis of Dharma is respect, must develop respect and dedication. If you cannot surrender and detach, you cannot enter into Mahālakṣhmī channel. Either you will be money-oriented or power-oriented.

So, you have to be detached from money and power, then Mahālakṣhmī principle starts working and you become a seeker.

On every Chakra Mahālakṣhmī gives you Her blessings, but at the Sahasrāra She gives you the collective consciousness. She makes you deft in Sahaja Yoga practice and also understanding. I have seen, gradually, Sahaja Yogis have become very subtle and I can talk to them on a very subtle level.

I am so happy, today, we are here to celebrate Mahālakṣhmī principle at the time of Mother Mary's birthday. She passed through the greatest ordeal to see Her son being crucified but She knew what was the purpose of His crucifixion and She accepted. I can't see a cross, if somebody is wearing a cross I said “Take out cross!", because the message of Christ is resurrection and not crucifixion. But perhaps the Christians, specially Paul must have thought that he should use cross to make everybody feel guilty. This Paul has really done so much harm that, only after reading a treatise of `Nag

Hammadi', I found out that Thomas had to run away to India to tell the truth.

With this Mahālakṣhmī principle our attention should be on our virtues and we must enjoy our generosity. We must enjoy our purity. We should enjoy our innocence and chastity, even men have to do that. We should enjoy our detachments. All this is already within your reach.

I've felt these people, when they were dancing, that they are all from Kashmir in, from, India and Ādi Shakti incarnated first in Kashmir. I find Bulgarians very close to Indians. And also Romanians. Your talent in music I've seen and that's why you all can sing Indian music so easily.

I bless you, all Sahaja Yogis, that you develop a proper sense of balance and that you spread Sahaja Yoga all over Bulgaria, making everyone joyous and happy as you are. We have to change the world. It's a tremendous task, is the greatest event in the history of spirituality and you are the participant of that, so you have to understand that your purity is very important and your surrendering will definitely help you to ascend, faster and faster.

So may God bless you! [Seekers queue to meet Shri Mataji until midnight.] Look at the devotion of Romanians!

Contents: 1993-09-19 **Śhrī Gaṇeśha Pūjā, Cabella Ligure, Italy**

Today we have gathered here to do Śhrī Gaṇeśha Pūjā.

The first deity that was created by the Ādi Shakti was Śhrī Gaṇeśh because it was necessary first to create the

deity of principles, the deity of principle in the sense that whatever is created, whatever is there has called `bhava', whatever has been so far created up to human level. Everything had to be through the implanted mechanism of energy, otherwise nothing could have been created. If you go into the matter, say sulphur dioxide, then sulphur and oxide, go on deep into it till you reach the state when it is a molecule, then you see these atoms of sulphur and oxygen, they oscillate. They oscillate with a frequency. There are three types of frequencies they use.

Now imagine in the molecule, think of it, in the molecule of a substance there is an energy which is acting. Now one may say that why should be in matter there is energy. One can ask a question, why there should be energy in matter. If there was no energy in the matter, how can you have all chemical compounds? Who pushes them? Say, you have sodium chloride.

Sodium and chloride are attached to each other, but if the chloride has to go to some other atom, then who does that? There has to be some energy which is absolutely inbuilt into matter.

Now, we may say that “What about water?" You know water has energy. That's how we have hydro electrics *[UNCLEAR]*. Even coal, even stones, all of them have got energy within themself and it is all controlled by the principle of Śhrī Gaṇeśh.

So, though He's such a small, little, tiny, little child, how great is His work and how much He has to work out.

Now from matter, you move, say, to living plants, then to animals, then to human beings and everywhere His

energy works. At the level of matter, they might call it electromagnetic, but potentially it is the energy of Śhrī Gaṇeśh, which is electromagnetic at that point. Then it starts evolving, growing. That's how we have different stratas of energies that we see in different growth of the evolution. In the human being it exists, as you know, as auspiciousness, as purity, mainly the innocence.

So the power of innocence is such a guiding factor now. There's a difference between ignorance and innocence. If you are innocent, then to you, nothing is important except for love. For an innocent person who is not conditioned, who is not egoistical, who is not so-called mature, it is the love that it understands.

It doesn't care for any wealth, any power, anything, but the love that it can feel, the pure love of a person.

Innocent person has no understanding of gaining anything out of the love he receives or he gives, no sense at all. Innocence is the basis of all the Dharmas. If you have no innocence you cannot follow Dharma because if you are Dharmic, it is maybe your mental attitude, maybe egoistical, maybe because you are born in a religion, because somebody has told you about it. It's going to be very superficial. Unless and until it is embedded in the quality of innocence, Dharma has no meaning. In that state you are Dharmic.

You are beyond any thinking about it, of any deductions about it, but you are Dharmic. You cannot be adharmi. You cannot be, as if the manifestation of innocence is morality.

Once Śhrī Gaṇeśha is awakened, I hope He has been awakened in all of you and if you respect Him, just

respect Him, then automatically you develop a sense of morality. I don't have to tell you. I don't have to explain to you. You just become moral. People who have seen you are quite amazed and said that, “How is it that their eyes are fixed, so innocent, without any lust and greed?" Is the light of Śhrī Gaṇeśha from the back Āgñyā, front Āgñyā, is Jesus Christ, who is the manifestation of Śhrī Gaṇeśha. It is impossible for Western mind to understand that Jesus Christ was purity. They can't understand and they have criticised Him and said horrible things against.

Somehow He's forgiving them, but one thing about Śhrī Gaṇeśh is that, that He worships His Mother. Motherhood is very important. Motherhood in the women, motherhood in the father and also in the children has to be accepted as the mainstay of family life and society. The ordinary life of a human being, very simple, innocent, simple people revolves around the mother. It revolves, but the mothers have to be mothers. As Śhrī Gaṇeśha is so much surrendered to His Mother and who is Mother? Is Ādi Shakti. He does not know anybody else, just knows His Mother.

This is extremely important in Sahaj Yog.

As we say, there is immoral human beings, there are. They're doing immoral things because they're committing sin against the Ādi Shakti. Committing sin against Gaṇeśha, it may be forgiven, but committing sin against the Ādi Shakti, it encompasses a very big area where we start seeing how we are committing the sin against the Ādi Shakti which, ultimately, Śhrī Gaṇeśha punishes, ultimately. Actually, the Ādi Shakti doesn't punish anyone, the Deities only punish them.

First and foremost thing that is to be understood, that innocence should be respected, looked after, nourished and protected. That's why I'm very particular about the children. Children should not be exposed to the public. We should not try to make photographs out of our children and expose them in the newspaper or give them for advertisement or anything there. Is a very wrong idea to expose your children to gain some money out of them in any way, in the smallest way also because we are selling the innocence, the innocence which is invaluable, writ large on the children. Many children I know who have been advertised and all that, specially in India have died Also we have to look after our children with great care. But we go to two extremes, I have seen.

Some people are only worried about their own children. If anything happens to them, just get upset. That means you are respecting your child because he's your child. But if you are respecting him because he carries innocence with him, then you have to respect every child and understand every child, what they talk, what they say, how they behave. Luckily, you all have got children now who are born-realised. It's such a great thing, such a blessing.

So on one side, we have to see how innocent they are and how they talk. I'll give you an example.

Bohdan, no, this Wolfgang was very serious and his wife told Me that we were taking him to the hospital, so this doctor says, “Why're you taking him to the hospital. There are no Sahaja Yogis there. How will they correct his Chakras?" Innocently said the correct thing and they couldn't do. Doctors didn't do anything. I'll have to cure.

“Take him to Mother. Why are you taking him to the hospital." They see the right point and say the right thing because they're innocent and innocence means they have pure attention, pure attention for anything you need.

Say, music, for art, for anything you have to have pure attention and that comes through your innocence.

Say a person who Is an artist and who's very money-oriented, say for example, a person who is doing some paintings and all that. His art cannot become eternal art. Cannot. That's why we see in modern times whatever art is created, it just comes and goes. It has no eternal value. Same with the modern music that they're having. The same thing is happening. It comes and goes and no one knows where it has disappeared. Behind it is money orientation and that money orientation results into a kind of a creation which is not perfect.

All creations which were dedicated to God in the olden times are being today very much respected and people pay a lot of money for that. Maybe, at that time, the artists must have suffered, but they understood, innocent artists understood, very much that if we have to express, we must truthfully do it, not to please, not to please the people, not to please anyone, but to please God. As you know that Michelangelo had a big fight with this pope here because he couldn't tolerate nonsense that was coming from the pope. All the artists always have been fighting, real artists.

So this innocence also gives you a power of self-understanding. You know where you stand. A person who is innocent knows very well that he is standing on the

pedestal of virtues. He should not give in to all kinds of nonsensical things which are very popular, may be fashionable, may be accepted. For what? For what are we going to sacrifice our innocence? What is our gain? Maybe some people are too brilliant and they may try to show off with their brilliance for a short time but they don't remain in the eternal history. They go as egoistical people or as very dishonest people. Nobody respects them.

So there is a big attack on the innocence of people. Big attack. First it comes from children. As you see, this nonsense that is going on which we hear about, I mean, I can't even understand why they do it. They do it on children, these funny attacks of abuses. It's just because they want to kill the innocence. Perhaps those who do it have no innocence in them and they don't want the children to have any innocence left in them. Otherwise, in India is something we can't understand. Really, we can't understand, but it is becoming much more prevalent, much more fashionable now because there is definitely an attack on innocence, not only on children, but even on people who are innocent. Because those who have deliberations in criminality, in all kinds of sinful act will never, never try to protect innocence. Never because the juxtaposition is there. They are doing something which they think is the best. I don't know if they think that way, but I don't know what justifies their behaviour like this is to attack the innocence of children.

In so many ways, you'll find this innocence is being attacked. If your children are doing well, if they are studying well, somebody might try to catch hold of them.

If some person defined is an innocent person, they will try to put him into trouble. The innocence is sort of, is, itself, is such a power that it challenges the hatred, the abusive nature of people.

First of all, we should see that how our conditioning takes over our innocence. It makes you extremely ritualistic. Even in Sahaja Yoga, I've seen, I've heard also, that people are extremely, extremely ritualistic.

Now the ritualism is like this: that you have to say something three times, you say it three times, seven times like tied up people. I've seen some some Sahaja Yogis like that and some Sahaj Yogis, I think they must be bhootish, get frightened with Me. What is there to be frightened of Me? Because they're bhootish, they are getting frightened. Otherwise, why should you? I love you all and you won't find more, a greater, mild Guru than Myself. I don't think so, but they're afraid. Even if you look at them, they will not smile.

They'll be afraid. What wrong have you done? You have become Sahaja Yogis. They're so ritualistic in everything.

So one should understand a difference between a protocol and ritualism. An innocent child knows the protocol. I remember there was a child who came to see Me in Austria and I said, “Let's go upstairs." So it was a small, little staircase of wood. He said, “What? Is She going to go up without a red carpet?" This came into his head, you see.

So for children, you see, innocent children, the worship, everything is not ritualistic. It is heartfelt.

You feel it from the heart, how to do the worship, how to show your love. Is very sweet way an innocent person

does it, while a person who is very ritualistic, he may even beat another person because, “Why did you do this? You should not have put camphor in it? Why did you put the camphor so. It's very wrong." There's nothing wrong. If you do it with your heart, with your open heart, innocently, anything is all right. It is the open heart which is necessary, not the closed heart, `Why did you do it? Why didn't you do it. Where did you sit? What happened?" Nothing.

Now you are in the kingdom of God and here there are no such rules and regulations that you should be ritualistic. But everything has a double, has a double style. Now I say, you need not be ritualistic. Once I went into an ashram. I found everything was just like a pigsty. I said, “What's this? Is this an ashram or what is it?" So they said, “Mother, you told us that you have to be innocent and you don't have to be ritualistic, so we thought, `Throw all the things wherever you feel like. What is there to be ritualistic?' " Is a very common thing with all the ashram people, leaders tell Me that Sahaja Yogis have no sense at all of looking after the cleanliness of the ashram. They're least bothered. If it is their house, they look after, but if it is an ashram they do not. It's very surprising and I have seen, or I have heard, that ashrams all of bhootish and false Gurus are absolutely spick and span. Really. Is very surprising and, even here in Cabella, people were telling Me that they're living like animals. I said, “Animals are innocent, you know." You go into a jungle, now, I don't know, we are going to take you this time into a jungle, you'll have no smell, no horrid things to see, nothing. It's very clean, spick and span, all the

time but you put one human being, you will immediately know that there has been a human being. They have their own systems of keeping things clean. Even the tiger, who is an innocent thing, up to animal stage you are innocent, he has his own styles. I don't know if you know about a tiger or not, but a tiger will kill an animal because he has to eat, after all. He suppose to only eat animals. He doesn't eat grass. What to do? He's not a vegetarian. God has made him like that.

So he accepts. Now he goes and kills the cow or anything. Then he leaves his kill there for the blood to ooze out. Nobody will touch that, nobody, because he's really the king, not out of fear, but of protocol. Then next day he goes. He eats, then his family eats and all that.

Then finished for the whole month. They come out. Then the lower animals start going there. Like you have, don't know what you call them... I miss in English. I don't know if they have, leopards, leopards.

Leopards and all these animals come out and they start eating. And then even lower and lower till the birds. Still the crow, they stay back. Last are crows. Can you imagine? Such a system, they are. They go all the way from Siberia to Australia. How do they manage? Think of it. What gives them direction is innocence. And the innocence is magnet. It's a magnet. It's actually, it's a magnet. In a human being you do not find a magnet because it has now evolved so much, but it starts just like a magnet.

So they know which is north, which is south, east and west. Even a little bee, you find and put a mark on it. It goes to the place from where it has come. How does it

find its own way? Is the innocence, is like a magnet, acts like a magnet. Even in the fishes. Just imagine how fishes have direction. We don't have, I mean, human beings can be lost, I mean many a times I am lost with so many drivers I've had.

So many times I've been lost, but animals never. You know, if you take a dog and you don't want the dog, you leave him about, say, fifty miles away, he'll come back. How does he find the way? So their qualities which are built-in within them, through their innocence, are actually the qualities of electromagnetic force and also Praṇava; that is when electromagnetic force is charged with Gaṇeśha's Principle. That's why they're so systematic. They are so clean. They are so sensible, but they're not ritualistic. They're not ritualistic. Whatever God has given them, they have accepted. They're bound by that. They're bound and they live with that boundary. Even if you go up to the stage of animals which live with human beings, they, too, are very affectionate. They just want love. Nothing else. See, one day if you do not care for your dog, he'll just not eat his food, not eat his food. He wouldn't care for the food.

It is so remarkable, even I have seen among children how they just want love. They don't accept anything else but love, but as soon as they start growing up, you see, specially in a materialistic world, then the whole materialism comes in.

So the second way we kill our children's innocence is putting materialistic ideas into their heads. Of course, the media is there which is selling nowadays a teddy bear which has a birthday. Teddy bear has a birthday. Can you

imagine? So everybody's buying teddy bear with a birthday. Because the parents don't want to be in the company of children, so they get some sort of a toys, this, that, one or two is all right and put them with the toys, with the television on. “Now, sit down." Children start becoming naturally materialistic. They'll start asking for things and for demands of such kind that sometimes one is surprised. You take a Western child to the market and you had it. But you take Indian children, they'll never take anything. Really, it's so difficult to make them. At least, I have seen my own grandchildren and other. You take them, it's a headache to buy even another pair of shoes for them. “No, but we have one. Why do you want to buy another?" “... That will give way." “No, we can come here." “How?" “We can come in the car or else we can walk." “But you'll have no shoes. Nothing." “One is all right. Why to have two?" You give them money, they'll buy one small little thing and come You see, it is the whole tradition of materialism which has brought this innocence to a stop. Then a child starts growing in the same materialistic way. He starts judging people like “How many cars you have?" You see, they're so stupidly materialistic that I went to Boston and the television people asked Me, “How many Rolls-Royces you have?" I said, “I don't have any." They said, “We are not interested. You are not in the business." This is what is now the mind of people in the West who have grown up. But even the children, today they want this, tomorrow they want that. All the time there's a competition for materialistic things, asking for this, asking for that. Just imagine what a race will be there after some years when

there'll be just people who'll be only worried about collecting things and buying things. I mean, buyers and sellers, nothing else.

So you have to be very careful with your children that you do not pamper them, do not get too much worried about them, do not keep them on materialistic level. Find out. If they are going on a materialistic level, bring them down. It's very simple to do that and one has to work it out because we have to save our children and their innocence.

Now for the other Sahaja Yogis who are grown up and who are very mature. They are very innocent, I must say. I must admit that. They're very innocent compared to the society that is around. No doubt.

One has to really admire the way they have become so innocent, the way they're understanding this Divine music and all. That's really creditable. But still, this innocence, if it is not spread, if this innocence doesn't work out, then it will rust, will not grow. Your I.Q. will be less than the others, I can tell you this much. They are growing in materialism all right. Their I.Q. is growing in materialisms, but your I.Q. will not grow unless and until you spread this innocence around. Now you know how to do it. It is the power of Kuṇḍalinī with the help of Śhrī Gaṇeśh. He helps you at every Chakra. I have written that He's the Vice-chancellor of every university, where He has to stamp. He's at every point, but you have to understand that this has to spread. It has to become collective. It has to flow.

So to become that, what should we do ourselves? That we should try to organize programs. Why, people will be

enamoured by your innocence, no doubt. They will be surprised, how are you so innocent.

How can you be so nice in these modern times? No doubt about it. But, in that doing, that sort, try to be innocent yourself. Should not be cunning. You should not be smart. You should not try to show that you are very brilliant or anything because the ego might, in between, come and try to put ideas into your head. It's better to show that you're innocent and to be innocent inside. The whole inner being can be really charged with the energy of Śhrī Gaṇeśh, no doubt and the outer life becomes innocent. Becomes innocent. I mean, I don't know banking. I don't know money. I am quite bad at everything, all right, at worldly things, but I'm not cunning. I'm not, sort of, smart, as you can see, but still things are working out because of the inner power that one has.

So depend on your inner power and manifest it outside. Inner being which is Gaṇeśha is the same in all of us. The whole system is the same in all of us. Chakras are the same in all of us. Only thing, we have to keep our innocence absolutely free of all this worldly nonsense, like a fashion, this, that. Immediately, you'll find that your being will manifest. Being will manifest.

Now just think of simple thing like that. I am an Indian, I mean and nobody knows Me, but whenever I have My lecture, I have at least five to six thousand people. How? How do they come to My lecture like that? Anywhere in the whole world. Minimum.

Sometimes you're much more. What's so special? So when handling the people, we are Sahaja Yogis, we are saints, we have to talk to them like saints.

We have to behave like saints and they should in no way feel that we are cunning or we are interested in something else.

So, once you start doing that, flowing your innocence, you know, all the Gods and Goddesses will help. Your creativity will be thousand times more than normal. Everybody has to think how we are going to spread it. Like I was happy to know that in America, of all the places, they have got hold of these senators, very good idea. Let us see if it works out.

So we have to find out all the ways and methods and all the styles which will behove a saint, not a politician or, these days, of course, all the sports people are heroes. I mean, if you want to become a hero, you become a sportsman. Not like that, but like a saint and saintliness is respected, whatever may be the situation, whatever may be the situation, whosoever may be facing you. Recently when I was in Kiev, the leaders wife told Me that, “Mother, we had that old car of yours, which we sold and we got so much money that we could buy a new car. Then we went to the factory to buy the new car." And they bought it.

So outside the factory there is a Mafiā. Nowadays I think the Sicilians have reached there.

So the Mafiā was standing outside and they said, “You have to pay so much money to us." In thousands.

So they said, “We have no money." “Why? What do you do?" This was his wife. She said, “We meditate." “Really.

So you have no money." “No." “What about those children?" “They also meditate." She's so innocently, she was talking to them, they said that “We saw their faces melting down." They said, “All right. Go." They forgot that they were suppose to get money out of them. Or they take the car, they confiscate the car or take the money. They said, “All right. Go." They told Me this story.

So your simplicity always help you. Your innocence always helps you and it has such an impact, such an impact. I tell you that a personality, what we call in Sanskrit is a `vigraha'. Vigraha means a personality which has a coefficience. The person who is innocent has such a great coefficience that he can charm anybody. But, first and foremost thing that we have to be innocent, not to so much worry about money, not to count everything, not to worry about food, but this is not to be done with deliberation, but innocence. Where you sleep, what you do is not important to a saint. It lives the way one has to live because his nourishing point is innocence and he doesn't get angry. He doesn't shout at people. Nothing.

Of course, at bhoots it may be that he has to shout like Christ did, but otherwise, he is a very peaceful, joyous, happy, humorous person.

So today, at this Pūjā, I would bless you with all the qualities of Śhrī Gaṇeśha, except for His anger.

May God bless you.

Contents: 1993-09-29 **Message related to the Public Program (nirakar), Austria Center, Vienna, Austria (date not sure)**

Sometimes My attention works out better, Maybe the Divine does not want Me to travel that much.

Contents: **1993-10-xx Quote on Weather Control, U.S.A.**

Just give the Sun a bandhan. The Sun is being very obedient.

Contents: 1993-10-03 **Meeting with Mr. Mohammed Naseem Hassan (Vice-President of the Islamic Circle of North America), U.S.A.**

..... Mr. Mohammed Naseem Hassan: [Asks the permission to do and say namaz in front of Shri Mataji].

Shri Mataji: You will get your realisation while saying your namaz. [And asked him to direct his prayers to Her Feet.] [He got his Self-realisation and after a while Shri Mataji asked him to sit by Her Feet to work on him.] Mr. Mohammed Naseem Hassan: This is where I wanted to sit as I entered the room. I don't know why they gave me a chair! [He bowed to Shri Mataji before he left as a transformed man whose eyes were glistened with joy.]

Contents: 1993-10-03 **Meeting with Terence Zaleski (Mayor of Yonkers) and his family, U.S.A.**

Terence Zaleski: How do we achieve the balance? How do we sort out all the mess?

Shri Mataji: I'll tell you. I've been waiting for an American politician to ask Me that question.

***Contents: 1993-10-04*, Public Program, Hall, United Nations School, 45th Street, Manhattan, New York, USA**

I bow to all the seekers of Truth.

At the very outset, we have to know that truth is what it is. We cannot change it. We cannot transform it. We cannot conceptualise it. Truth is to be felt as you can feel hot and cold. Whatever we have had so far through our evolutionary process, at this human awareness, we have known it on our central nervous system.

So, we have to know the truth on our central nervous system. Otherwise, it is either emotional idea or a mental idea, which has limitations.

We think of science as if we have achieved a lot. In one area we might say we have, in the sense, we have explored many things about matter. We have knowledge about the outside world quite a lot, but we don't know ourselves at all. We haven't got the knowledge of inner being.

So much of science has created such a big civilization around, but it does not know its own roots. This is the reason why today we find that there is no solution for many things which we are facing. We have big organizations; we have conferences, arguments, discussions, everything, at mental level. But the whole thing is not result oriented.

If you see the human problems, we cannot say why are we here. What's the purpose of our life? That's why many people try to find their identity, which I think is a real thing, one has to do is to find your own identity, why are you here on this earth. Science cannot answer this

question. Why are we on this earth? What are we doing on this earth? What is the purpose of human life? What is the purpose of evolution? These questions cannot be answered by science.

So then we start looking into religions. The religions that are in a mess, as we have seen today. I mean, if you want to know about religion, say ask say a Muslim about a Jew and ask a Jew about a Muslim and ask a Hindu about a Muslim. Ask anyone of them and they will tell you all the worst things that they know about themselves. Thus, in the idea that one God has created this one earth, one Universe, we have so many religions, they are fighting among themselves, killing each other with the faith that they are fighting in the name of God.

The absurdities of certain beliefs also are to be understood. One of them is the belief that there will be a resurrection time or the Last Judgment. And at that time, people will come out of their graves and they will be all judged. Now, can you believe such a story, I mean at this modern times? What remains inside a grave, is I don't know and all our forefathers, dinosaurs and all of them are going to come back on this earth from their graves and then they are going to be judged. And those who will die in the name of God, so-called, will be resurrected. I mean, I was surprised at the Muslim who was fighting some sort of a Jehad. I asked him why do you do it. He said, now, see, if we die now, we will be resurrected. This kind of a funny idea, I don't know from where it has come.

Some people have tampered with the scriptures, I am sure about it. And I have tried to bring all nonsensical

ideas to people, who, somehow give up all their intelligence, all their logic and believe it.

So when an intelligent man looks at all these things, he becomes an atheist. Even by becoming atheist, one has to know why are you here, what is the purpose of your life, why are you here. What is the goal of your life? Is it just to waste your time or to be here for a short time and finish off, to insure yourself and then die? The worst thing that has happened to human beings, I think is that materialism has taken over. By materialism, we have really become very gross, extremely superficial. And not bothered at all about spiritual life. Those people who did bother, whom I call as seekers, people of special category, were caught up by false Gurus and lots of false things. Because, they realised there is a market of such people and such people must be somehow or other captured and used for their own purposes. Only purpose is making money, it's marketing.

America, I came in the year 1972. And I was shocked at the spiritual awareness of human beings. They are willing to take anything that was selling in the market. They didn't like Me because they thought that I don't take any money, so there must be some hocus-pocus about it. This is the effect of materialism on their brains. I got so disgusted really with the whole thing. They accepted a fourteen year old Guru who put some red liquid in a cannon and blasted fifty thousand in this New York, were his followers and then they said he became a Yankee, married an American lady and settled down. He was wiser than others. Others went on till they were

completely exposed and destroyed. But this fellow was wiser, he is somewhere here, I don't know.

So, this is how one has to know what to seek. What is the truth? The truth is that you are not this body, this mind, this ego, these conditionings because you say my conditioning, my ego, my body, `my'.

But who is this `I'? Who owns all these things? So, you are the pure spirit. And the second truth is that there is a All-pervading Power of Divine Love, that does all these beautiful things like creating flowers, evolutionary process. Who runs our heart? If you ask the doctors, they will say it's the autonomous nervous system. But who is the auto? If you have an automobile, then there is a driver sitting there. Who is this driver? If you start going only into the question, who am I, then you are a seeker of truth. Why am I here, then you are a seeker of truth. Without the truth, you cannot solve any problem of this world.

All the problems of the worlds mostly are caused by human beings I think who are blind and who cannot see the truth. And all these human problems come to you because of your Chakras in jeopardy.

We must say our Creator has been a greatest planner. If you see the periodic laws of chemistry, you will see how He has organized all the matter, how He has categorically divided and in the same way, He has planned within us a beautiful system by which we can become one with this All-pervading Power of Divine Love. Once you become that, then what they call, you become a saint. Means, you become yourself.

So, what do you get? The first thing you get is the Self-knowledge. You know about your own centers. You know about what's wrong with you and you don't want to have it. Because you don't like it. Overnight, people have dropped alcoholism, drugs, overnight. I never say `don't do anything' because I know half of you might go away. But it just works that way. Like a snake in your hand and you are in darkness.

Supposing you are obstinate, somebody says “See, there is a snake in your hand, in your hand, please leave it." If you are obstinate, you will say “No it's a rope. What's wrong?" That's the mantras these days. Tell something to somebody, they say “What's wrong?" Till the snake bites the person, he will go on holding.

And, when a little light comes in him, he will just drop it. That's exactly what happens to you when you become the Self. The light of your spirit shines in your attention. And you see the things in proper light.

Now, whatever I am telling you, you need now believe Me at all, because blindfoldedness has taken us to lots of problems. But whatever I am saying to you, if it works out and if you get your Realisation and if you feel the All-pervading Power, then as honest people, you have to believe Me. You have to just keep your mind open like a scientist. Once you start feeling this All-pervading Power on your finger tips, you have to use it and see for yourself what it has done to you.

So, the first thing happens to you is your Self-knowledge on your finger tips. The inner knowledge, which is very important, because that is the fundamental on which every human being stands and also, you know the

centers of others. You can feel the centers of others because a new dimension comes into your awareness which we call as collective consciousness.

Who is the other? You can feel everybody on your finger tips. And when you grow, you find that, sitting down here, you can feel the vibrations of another person. The vibrations of this All-pervading Power is like a Cool Breeze, as described in the Bible, “Cool Breeze of the Holy Ghost." And once you master this art, some people don't take much time, at the most, some people take one month, you become a master yourself, you become your own master. You can give realisations to others. And you can solve their problems.

Now this is to be absolutely free, because it is living process of evolution. How much did we pay to Mother Earth for these flowers? The seed was sown in the Mother Earth and it sprouted, because the seed had the built-in quality to sprout and the Mother Earth had the built-in quality also to make it sprout.

It's already built-in within us, as already Steven has told you. Is all within you. It looks miraculous. It looks fantastic. But, don't you think these flowers are also very miraculous and fantastic? The way they have come out of one seed. It's all in you, it's your power. It is something so much your own, this force is in your triangular bone and just it rises. Is your own that you achieve your own self. You don't have to get into any kind of an involvement in it, because you become that. It's a question of becoming, it's not lecturing. As you know, My husband has been with the U.N., I have attended so

many conferences and so many lectures. And I've known all that rigmarole.

What we have to achieve is a real united world. In reality, not artificially. Now, Sahaja Yoga is working in 55 nations and you find these people extremely loving, extremely compassionate, so joyous, they have entered into the kingdom of God. Last time I was in Russia, when the coup was on.

So I asked the Sahaja Yogis, there are in thousands in Russia, “Aren't you worried about this in your country, what's happening?" They said, “Why, Mother, we have entered into the kingdom of God, why should we worry about these Russians?" All this has to happen so easily to all of you and all of you have to have it. But I don't know what makes people shudder from it, from reality, from love of God.

I think today you are very few people, we can have some questions and answers. Would be a good idea, what do you say? And then I'll give you Realisation.

Gentleman: Do you know who I am?

Shri Mataji: Myself? About you or about Myself? About you? You are the pure spirit. I know you all are. But you don't know. That's the difference. Once you'll know that you are the pure spirit, then the whole thing will be transformed and with this transformation only we are going to change the world, not by lectures and conferences. No. This transformation has to come from within.

Lady: Why does this spirit take different forms and what is the special significance of this spirit taking the human form?

Shri Mataji: Different forms of human spirit is, now, God believes in beauty. And He wants to create every leaf differently to create variety. To create beauty. Otherwise we would be like robots, all of us moving about like military people. It won't be interesting to live with such people, will it be? Lady: No, my question was a little different. What I was asking is, when spirit takes the human form *[UNCLEAR]* from animal form, what is the special significance of spirit when it takes human form?

Shri Mataji: That he has to now become the spirit. Now the last breakthrough is only possible for human beings. That breakthrough is the one you have to achieve. That's why you are a human being.

Now you see here, they have shown the brain like that. But actually it is like a pyramid. Only human brain is like that. And because of that, all these things work out.

So you have to reach a certain stage of your evolution, from where you have to jump onto that form where you become the spirit.

Lady: Can one ever lose Realisation?

Shri Mataji: No, one cannot. You see, actually it's like a connection. Now see, this instrument is connected to the mains. All right? If it is not connected, it has no identity, no meaning. Isn't it? But, supposing it's a loose connection, then it may drop out.

So best thing is to make the connection perfect.

And which is very easy.

Lady: Once we achieve Realisation, do we go out to give it to others and do others come to us?

Shri Mataji: No, no you should go all out. Imagine, at this age of Mine, 70 years, I am travelling all over the world. You cannot enjoy it alone, so you want to give it others. And then only you enjoy. Giving Realisation is the greatest joy.

Lady: Why do we human beings have fear of death?

Shri Mataji: Because you are in ignorance. Suddenly, the lights go off, you will be frightened, you are ignorant. There's nothing like death. It's just transformation from one life to another. After this you are not afraid of anything. Nothing. And you are all the time protected. You can feel it. You are protected.

Actually you feel it. It is absolutely miraculous the way things happen and people have written to Me, how they were protected, how they were saved, they could not believe it, because all the angels are with you. But, if I tell you this, you won't believe in these modern things of science, but now many things are also discovered in science like quantum theory. You can't explain it.

Gentleman: Shri Mataji, if someone has had a brain tumor and kist partially removed, will giving that person Realisation aggravate their condition or would it help to improve it?

Shri Mataji: Will it get aggravated? It will improve. You see, any disease which is there actually gets cured. And I was recently surprised there was a gentleman with a brain tumor. You must not believe Me but you should see for yourself. And he wrote to Me that Mother, I have got brain tumor, they are saying they cannot locate it, we don't what to do.

So they are going to use a new scanning method by which they are going to say there is a brain tumor. I said, you just go to our center, let us see what happens.

After some time, a fax came saying that the doctors are saying, you have no brain tumor. Because, this Kuṇḍalinī which rises, it nourishes your centers. And these centers which look after every function, physical, mental, emotional and spiritual of your being. If they are integrated, if they are nourished, if they are enlightened, how can you suffer? That's how many people have been cured.

I must say, blood cancer has been cured. No doubt, we have so many patients who are living now for six to seven years who were told you are going to die within one month, doctors are honest you see. They tell honest thing. You will die after one month, finished. And they are still living. Many heart patients, many diseases have been cured. And, even AIDS, I must say has been cured. But the AIDS people are little bit psychologically different. There are two types I have seen, one are very arrogant and they are martyrs, you just can't talk to them. And the second ones are who don't want to live.

So we got about five patients in Australia and we treated them. Out of them, two are married, they are all right and two took to the same style of life and they got it back, only the one who has really completely cured is there, he is very healthy, he is the healthiest man we have now in Sahaja Yoga. If we have to carry any heavy luggage, we call him. But their psychology is so funny. I don't know how to deal with them, because they think they are nothing wrong with them, are perfectly all right

and then what can you do with such people who think they are all right, how can you cure them? Gentleman: Why did Peter and Paul alter Christ teachings and why is the Catholic Church against reincarnation? Wasn't Christ resurrection a form of reincarnation?

Shri Mataji: All right, I'll tell you the truth. You know this Mister Paul, when I saw him in the Bible, I asked My father “Who is this gentleman?", so My father told Me he is a *[UNCLEAR* squatter].

And he was the man who killed so many Gnostic Christians, early Christians; he also killed a disciple of Christ, Steven. And this Paul says that he saw a cross, I mean it's never that way you see Realisation, it's a supraconscious experience, you will find that very soon. And that he met Christ is all nonsense and then what happened with this man that while doing all these sinful things, he discovered that... he was bureaucrat... it's a good platform for him to jump in, Christianity. Now, what is the best way to handle it? He found out Peter, as the worst disciple of Christ. Christ has said that the devil will take you over, He has said it about Peter and this was the devil and he told him that I will edit all the Bible. And it was he who wrote about Peter because he couldn't write about himself that Christ gave the keys to this Mister Peter whom the devil was going to take over. That's how the Catholic Church started.

Despite all these things, he wanted to edit Bible and big fight between Mathews and him. Thomas ran away to India and then he wrote his treatise and they were kept in a jar in Egypt about fifty years back, now decoded, called as the library of Hammadi, which is a big book and

people have probed into it and found out, it's all Sahaja Yoga. He talks of experience and nothing else.

So, John also decided not to write himself, somebody else wrote for him, but lots of things are there, many things there are which are today can be verified, despite all the effort of this Mister Paul, I don't think he was intelligent enough to manage the rest of it. But whatever he tried was very, very dangerous. One of them was to say that this church is to be formed by Mister Peter. And despite that, I must say there have been very great good Catholics, this Luciano, another Pope who came, he was really a man who was shocked by the way things were happening and he died. But they say he was murdered.

So all these things happening in the Catholic Church today are because they are money oriented and power oriented, they are not spirit oriented at all. That's why they don't want to talk of Self-realisation. While Christ has said that “You are to be born again. You have to know yourself." He said the same thing. Christ lived actually for four years with those mad people there. And He was crucified. In four years, what can you do? When My husband got a job in England, for four years I was struggling with hippies, very well educated all of them, professors *[UNCLEAR]* hippies, seven of them for four years, I couldn't break their shells for four years, what could Christ do with all these people? And that's why it has become like that.

Even in Quran, I think Abu Bakr has taken something from the Bible as far as this resurrection part is concerned. Mohammed Sāb did write about resurrection, but this part that you'll all come out of the graves,

Mohammed Sāb could not have written. And it is also coming from Jews that you'll come out of graves, I just don't know from where they got this idea. They cannot accept the Immaculate Conception which we accept, not only accept, it's a fact. Even Mohammed Sāb has said, very clearly, “Respect the chastity of Mary." He has paid much more respect to Christ's mother than Paul. Paul hated women, he hated them. And the way he has said about Christ's mother was “She was a woman and all that", this hatred for women, putting them down was so much, that's why I think that in the Western countries, women are very insecure. Very insecure. Only I have seen in films and things anywhere, only women are made nude, not men, as if they are sanctum *[UNCLEAR* sanctorum/sanctorium]. And poor women have to show their body, or do this with their body and sell their body and no sense of chastity they should have, all the time trying to please the lower self of human beings. I mean, in India, even now, despite American influence has come in the city, but despite that, any man looks at a woman, she'll go and slap him, “why are you looking at me?" It's a very different culture we have come into, because of this kind of a disrespect for women and I think it's very primitive.

Like in England, a country which is supposed to be very developed, they have been fighting if a woman would be a priest or not. Imagine. In India, a woman is the power, the Shakti. She is your mother, she's your sister, she's your daughter. She cannot be your priest. This is the worst that has happened, but not that it was not so that women were not respected at the time of George

Washington or all those places. I have read all those books of those times, it was not so bad, but gradually it has come down to this level that women have to sell their body, somehow. It is very surprising that women are not respected. And I would blame Mister Paul for that. He has never shown any respect for any woman whatsoever.

Now, we are at a point to understand that morality is the basis of religion and morality is the basis of human existence. Last night only I was watching your TV and I was looking at the University program. I was shocked, the filth they were talking. I can't believe it. How your children are going to live in this filthy circumstance? And there was the dean of the faculty of Harvard University who said that homosexuality is not prohibited in Christianity and the priest agreed with it. Poor things, there were about twenty-four, twenty-five very sweet boys standing said “we don't believe in it" and they were saying Lord's Prayer.

So now, in England a *[UNCLEAR* cannon] has said that extra marital relationships are to be allowed in Christianity, otherwise we'll not have people in the church. Openly. Because church has to run. These priests are to be paid. And if there are no people, who is going to pay, it's a market. It's in every religion, I'm not saying it's only with Christianity, but at least the Christians have realised all these things. In some religions, they are still fundamentalists. They don't see the bad points. It is something so remarkable that on one side, these are the developed countries. And here, as far as spirituality is concerned, they are so primitive? This materialism has done this harm and one has to be careful. Thank God

there is recession, so people are now looking at themselves. Recession has done lot of good in every country. Maybe it's the after effect of so-called democracy, the demono-cracy. It is a Divine working out. Like people ask Me why there was such a big earthquake after they worshipped Śhrī Gaṇeśh? What is Śhrī Gaṇeśha, is the symbol of innocence, of auspiciousness, of purity, of holiness. I have see in Poona and other places, whenever they have nowadays, somehow we Indians have taken to American lives. When British were there, we were very much more Indian, but now we are having discos in front of Gaṇeśha. They get drunk, wear funny dresses, do funny actions, sing very very vulgar songs in the presence of Śhrī Gaṇeśha. I saw this and I was saying, they should be careful, what they are doing is a sinful thing. And if Śhrī Gaṇeśha gets annoyed, this Maharashtra can be destroyed. Imagine this Maharashtra where Śhrī Gaṇeśha is respected so much, worshipped so much, every household will have Śhrī Gaṇeśh and that's what they do every year for ten days.

So, these things will happen.

Somebody asked Me about Missouri and Mississippi. Why there were floods. Perhaps you may not be knowing because, I am quite an old woman, I know many things. Much more than *[UNCLEAR* U.S.].

You see, these people living, the white skin, were called as red necks in Missouri Mississippi. They killed indiscriminately many black people, put them in the river. When some crime was done by Englishmen, they would involve somebody who was black. They were called as red necks because they had a red neck here,

the Viśhuddhi. But I saw them running away from the river with all their red necks this time.

In the Bible, it is written such destructions will be there. We have to take to moral life. Immorality cannot pay. But force morality doesn't work out. Once you become a realised Soul, then what happens? You become righteous, you become. You cannot do wrong things. You become the source of compassion, love, dynamism, good health, everything.

Source of joy. And that's what has not happened to us. Once it happens to us, we just don't do wrong things. We just don't do it. We are not meant for that. Immediately we start seeing what is right and what is wrong.

Gentleman: What do you think of the power of the human mind?

Shri Mataji: Is limited. At the most, you can mesmerize people with your power of mind. You know this Satya Sāi Baba, so-called. I have a tape. He used to mesmerize people and do all these miracles.

But it so happened that our great Prime Minister and also our President when enamoured by our Home Minister, who comes from the same place as Osmanabad, he was elected from there, he took them down, all these people, great, you know. Because he believed that he is miraculous. Why should God give you gold and diamonds? No logic.

So these poor things went there just to please the Home Minister. But with them went four cameras and the cameras starting taking photographs. Now you cannot mesmerize cameras, isn't it? And it's so clearly you see, a man passing the gold necklace to him and he does that

and gives it. Clearly. And it all came out in the newspapers. Also, I've got a tape. And many people have this tape now with them.

So this is what it is. With the mind you can mesmerize others. You can mesmerize the weak minds.

And, I was told that somebody was making the pendulum move with the mind. What is purpose of moving a pendulum? What you get? Are you here to waste your time moving a pendulum? Is that the value of your life? Another nonsense is that you can fly in the air, about three feet high you can jump.

When already we have traffic problem. What is the sense in doing all these things? What has happened to human beings? Why can't they understand that what is the sense? What is the value of these things? And the man from this TM came to Me one day. He was the head of the Flying Academy in Scotland, suffering from epilepsy, his wife suffering from epilepsy, his director suffering from epilepsy and his daughter also. And then he told Me the whole story, so horrible. How do you get impressed by these things? So what did he tell Me? That he was a diamond merchant. His wife was the grand-daughter of a Jew. Lots of money. And they took to this TM and he said “Why don't you go and start this flying academy?" So he started a flying academy.

So many have come to Me from TM. And what he did was just to break their bottoms. That's all. They didn't achieve anything, it was all falsehood. He confessed it to Me that his Guru told him that you go to America and just say that I came to America without any visa, just in my meditation. And Americans believed it, can you beat

that? They believed it that he came with the power of his mind without the visa. It's a fact. If you believe in stupid things, then what should we say? And today that man is bankrupt, has gone back to South Africa, of course, I cured him, his wife was cured, his child was cured and that director was cured, no doubt. Now they have gone back, he's written a book, but nobody wants to publish it. Because they are saying, if you publish it, these people will kill you. That book is with Me. I can tell anyone. I am not afraid.

Somebody tried to push him down from the train also.

And now, new marketing has started about Ayurveda. That too I think is not at all done scientifically.

For Ayurveda, why should you go to TM? What is the need? The other day they were saying that they pour hot oil on the Āgñyā. Hot is very bad for the Āgñyā. Absolutely, you will know yourself. You will find out yourself. What's wrong for what Chakra. But because, Americans have never known black magic, have never known all these kind of crooked people, they believe them. And they are minting money. Rajneesh came here, he minted money, everybody comes here to do that and then what happens to the nation is recession. Where is the money gone? Into the ashrams of all these...

So we have to be sensible, logical.

If you have any power of the mind, then try to see that this is not the truth. Try to see this is nonsense.

That is the real power of the mind that you can discriminate.

Today only, I met a lady. She had been to many Gurus and all that and she was in a mess. She said “But I didn't stick on to them. I could find out that they are all false and I ran away from there." But she is hurt very much.

So I told her that “All right doesn't matter. You can be cured, you can be all right." And amazingly, what she said “Mother, I see your disciples who are so knowledgeable, who know so many things, they are telling you about my Chakras. I have never seen that anywhere. On the contrary, all of them are fighting in other organizations." That's the good point of falsehood that people fight. I have to really warn you that this is the most important time in the history of this Universe. And this is time when you are all going to get your Self-realisation. Don't be enamoured by nonsensical things. These nonsensical things can only be appreciated by stupid and idiotic people. And Sahaja Yoga is not meant for idiots. It's meant for people who are alert and aware and who want the truth.

And this is what one has to understand, that all these wrong things that we have learned like Freud, Mister Freud, when I first came here, I just denounced him. Said all nonsense he's talking. And I openly said it. And they didn't like Me, because Freud has become Jesus Christ, our Lord Jesus Christ Mister Freud.

So you couldn't talk to them about it. You couldn't say anything to them. And now you know the result today, where are we. It was Freud was another devil who ruined this country. And now there are books, I have seen, `Fraudulent Freud', another one is the `Fall of Freudian Empire'. Now, after so many years I see that now. And

that time the same people, they were just worshippers. Oh Freud! Very nice man. He was the one, if you want to go to hell, take two running jumps and go there, it's like that and he did it. No respect for your private life. No respect for yourself. No respect for this human body which God has created with such delicacy. No respect for your own personality. It's such a great thing that you are human beings. And you have to love yourself and respect yourself. Because you are the ones who are going to become saints.

Lady: Do you think that marriage helps in the spiritual growth?

Shri Mataji: Of course.

Lady: In what way?

Shri Mataji: In every way. If you are unmarried and you say I'm not going to marry and you are a very big tapasvi, better be aware, if you meet someone like that go with a *[UNCLEAR* barge pole], it's so unnatural that he is full of temper and anger. You see bachelors, if they are chronic bachelors, cynical people, very hot tempered. Marriage gives you the balance. It gives you the balance; it's the way we really understand the truth about life. Of course, there are problems in marriages, I know. There are many cases of unhappiness also. But not in Sahaja Yoga. Every year, we marry about eighty to eighty-five people internationally. Hardly, one person divorced. And they have beautiful children; all of them are born realised. Because there are so many who want to be born and they can only be born to people who are realised Souls. Beautiful children.

So, many people who are married earlier, they come back and marry in Sahaja Yoga. It's a real marriage. And so beautiful to see how they live happily with each other.

Somebody is marrying from Colombia, to England or from Russia to America, perfect. Because their wavelength of spirituality is the same. Those who don't want to marry, I'm sorry, I can't give you Realisation.

Lady: About the Kuṇḍalinī, have we reached a special time, why it can be given now to so many people?

Shri Mataji: Of course, that's what I am saying. It's a very, very special time. I call it a Blossom time. Because, so many people are here who are just flowers, are about to become the fruits. I call it a Blossom Time. As called as the Last Judgment. As called as the Kiyama. Is also called as the Resurrection time. Uthan Samay. All kinds of names have been given. But this is the time. The modern times, the Kali Yuga as they call it. The worst time for human beings, when they seek.

Gentleman: What is the cause of suffering?

Shri Mataji: Ignorance, My child. Ignorance. That's why you suffer.

Gentleman: Ignorance of what?

Shri Mataji: Ignorance of reality. You don't know realities. That's why. You see, supposing you are sitting next to the water and there is darkness and you can't see it. You are crying, “I want water, I want water." Water is here. “I am suffering, I want water." The water is here. It's ignorance, the darkness of ignorance. But reality is very beautiful. Those people who tell you to suffer, don't listen to them. There's no need. Christ has already suffered for

us, isn't it? But this is the way also people make money. You must suffer. Give all your money, all your house, your children, everything to me and you suffer now, you fast.

In India, all the Brahmins will tell you, “You fast now for so many days. And last day will come; you give us five kilos of sweets for your fasting." And we do, Indians do. Even if they will have a *[UNCLEAR* Homa] for the home, they will give money. But one day I discovered one gentleman called Morari Bapu.

Somehow or other I went there.

Somehow. Sahaj. I was amazed. He had arranged the marriage of Śhrī Rāma and Śhrī Sītā. Small little Śhrī Rām, small little Śhrī Sītā. And he was asking all the ladies to give something for Her *[UNCLEAR* truce]. And they were taking all their gold and diamond bangles and everything, giving it to Her. And they were doing it. Indians are also quite Śhraddhāvan as they call it.

Such stupid things they do, in the name of God.

I went to a village and they were coming and they all touched feet of a saint.

So one lady brought ten naya paisa. She gave it to Me.

So, they said “Mother doesn't take money." “All right I'll give one rupee." They cannot imagine that a person who is a saint will not take any money. Even in the mandir they will go, they have to pay money.

So, in India also there is lot of stupidity, you can't imagine. But, once you start talking of Sahaja Yoga, it spreads like fire. Because they know, that's the last thing. That much they know.

Lady: Is the suffering because of Karma?

Shri Mataji: Now, I must tell you this Karma theory was all right when Śhrī Kṛiṣhṇa was there.

Today it is not. Today, it's this center; you see here, the Āgñyā Chakra. This is the Chakra bestowed upon by the grace of Christ. If Christ is awakened there, then both these things, you see, on this side and that side, one is the ego which you think you are doing the Karma, another is the conditioning, both are sucked and that's how your Kuṇḍalinī rises.

So you fall into the category what we call is Akarma. When you are doing something, but you don't think you are doing it. Akarma. It is said that He died for your sins. Didn't He? When He is awakened, He sucks in. This philosophy was all right at that time, not today.

Lady: How do you learn to forgive?

Shri Mataji: Now, this is the logic apply. Whether you forgive or you don't forgive, you don't do anything, what do you do? Nothing. But, you do one thing. When you don't forgive, you torture yourself.

So the person who has troubled you is quite happy. And here you are torturing yourself, playing into the wrong hands. All right? Why you should you torture yourself? Leave it to God.

Lady: You spoke of morality as being the foundation of spiritual life. And I'm wondering if we need to have a certain morality in order to receive the Self-realisation and if so, what is that morality? You also spoke of being married as a moral act or wanting to become married.

Does that exclude homosexuals or people who would rather be single?

Shri Mataji: I have to tell you the truth again. Homosexuality is not a sin, but is ignorance. When you get possessed. I have cured many people who suffer from it. I have seen a man gets possessed by a woman. And then he behaves like that. I had never heard of such a thing in My life time. Only in the West it is more. I used to think from where it has come. I feel the way so many Indians were killed, maybe their spirits are catching. It is absurd, it is unnatural, it is nonsense. It so happened in Greece, I was there.

One of the Sahaja Yogis, Michael, who had arranged My program, told Me that there is a television, but the man who will interview is the chairman of the gay people. I said, all right, doesn't matter. But, at the right time, when he was interviewing, this happened about a month before; I just forgot that he is the chairman of that. I just forgot, automatically. And the poor fellow, he asked Me many nice questions, he was quite intelligent and then he said, “But what do you say if a man has feelings for another man or a woman has a feeling for another woman?" I had forgotten that he was the chairman, so I said that “It is absurd. It is unnatural. When you get possessed only it happens like that." He said “Really?" “Yes” I said, “it happens like that." “So, do you correct these things with Sahaja Yoga?" “Yes, it gets corrected with Sahaja Yoga, no doubt." But men are easy, they are very easy, they take to really a proper, normal life. But women are difficult, because they mentally, something goes wrong, they find it difficult. “So, the men are all

right?" “Yes, yes they are cured." “Oh, so there's some hope." I couldn't understand why he is saying so. Actually, he was wanting to get out of it, he was the chairman of this nonsense. And when I asked them about how they got it, it is really a possession.

Now, this disease of schizophrenia, I have never seen in India, anybody getting sick for a short time and then he is normal. Only here. Very common. Must be these people who have been killed here in thousands are possessing. I went to Argentina; I wanted to see a Red Indian. They said we have none.

Went to Chile, they said, we have none. They took Me to the museum to show. And even in the museum, the gentleman who was made like that, the statue, was not a Red Indian, but a white man. Because they must have used the model for a white man only.

So they all ran up to the Colombia above. And, do you know one thing? It's a Divine way of working out, I think, the way you are taking drugs. Where is it made, do you know that? And how is it you have taken to those drugs? Think of it. Why people took to drugs? From those countries where people have ran away and hid themselves, they are the ones who got the cocaine. These are the Karmas. These are the collective Karmas. But, after Realisation, nothing.

One has to pay even for collective evil we have put on others, one has to pay. In those days, they never had any idea of aggressiveness or the domination of others. It was after Hitler just they felt that this is a wrong thing. Before that, no. It is very surprising. Even in India, people came for three hundred years, nicely. Hospitality of

Indians they accepted, three hundred years. But now if one Indian has to go to England, they will kill him. Did they come with any visas to India by any chance? See in a wider aspect, how human beings have been cruel, how they have been killing. Every time I come to America, in Immigration they trouble Me, when I have a diplomatic passport. Every time.

So the people who are troubling Me, I said, “You are all immigrants also, from where do you come?" So this is a new sin they are committing. New sin. This world is so great that no population will be more. But one must understand the balance. One must treat this world as one and see how you can help each other. This is one body, one organism. It is working out, you don't know, secretly or maybe, with recession now, you are consuming all the goods from the developing countries and they are coming up to a level. China has done that. Balance has to be there. The Divine is at work, but one must understand that for our wrong doings, we have to pay collectively.

But after Realisation, you are out of it, absolutely out of it. I have always seen people like today only a Swiss Sahaja Yogi rang Me up and said “Mother, Swiss are the most hypocritical people you will meet." A Swiss is telling Me about the Swiss. And after Realisation, if you ask Americans, they will tell about America, if you ask the Indians, they will tell about Indians, if you ask the Russians, they will tell about Russians, they start seeing what's wrong with them. They never criticise others, I have seen. They will criticise their own people. Always, it's very surprising how they start seeing that how in ignorance we accepted certain things which were wrong.

Because the light of the Divine comes within us and such compassion, such love. One fellow got sick because, I don't know why, he jumped into an ice cold water for swimming. From all over the world, letters, telephones, fax, they said not for one minute the fax was quiet.

So worried about it. All over the world. My heart was filled with such joy. We have never used the power of love, the power of hatred always. It's time now for you to be the source of that Divine Love, you can be, all of you can.

So now, it's time we all should get our Realisation today. It will take hardly about ten minutes for you, not more than that. Only ten minutes and it's very simple, nothing can happen to you that is dangerous or in any way troublesome. Only thing there are three conditions we have to follow. The first condition is that you have to have full confidence in you that you will get your Realisation. Now don't think I'm a sinner, don't be guilty. You are not a sinner of any kind.

So, first of all you have to forgive yourself. At this moment, forget the past, you have to be in the present and you will be in the present by this happening.

We are either in the future or in the past, but in between, there is a very little space of present which expands with this happening and you become absolutely thoughtlessly aware.

So, this is one condition.

The second one is that you have to forgive everyone. Don't think about them also. It's not worth thinking about them. Just forgive them. Forgive everyone without thinking about them. In general, you have to say, I

forgive everyone. That's all. In general. Thirdly, not to feel guilty at all. I have said it before and now, again I say, not to feel guilty at all, because if you feel guilty then, this center on the left catches.

Viśhuddhi. And when this center catches, you can get Spondylitis, Angina, lethargic organs; all kinds of problems can come if you feel guilty.

So, why feel guilty unnecessarily? If you have made any mistake, just face it that moment and finish it off. But don't keep it here, that guilt. That's not going to help you.

Specially for the Catholics. One has to understand that this confession was not written in the Bible at all, never. Nobody confessed anything to Christ, nor was it written that you should confess to this priest, they also become mad, you also become mad.

So, these are very, very simple conditions. We have to now just take out our shoes, if possible, it helps.

You have already taken out, all of you. This is Mister Steven must have done it. Just to take help from Mother Earth, because She sucks in our problems. As I told you, it happens spontaneous like a living process, you don't have to do anything. But the finger tips and the hand, here, we have the centers of the sympathetic nervous system, the left side and the right side. Left side is the power of desire; right side is the power of action.

So what we do is to use our left hand like this, you put it on your lap, very comfortably like this. This is suggestive of your desire to have your Self-realisation. Now with the right hand, we have to nourish our centers on the left hand side, ourselves. This you have to do only today.

Only for today, or tonight. Also, remember that left and right are two powers.

So put both your feet apart from each other, like this. Be sure that you are all going to have it, don't doubt yourself by any chance.

Put your right hand on your heart. In the heart resides the spirit. I have already told you that if you become the spirit, you become your own guide; you become your own master.

So you take your right hand in the upper portion of your abdomen on the left hand side which is the center of your mastery. Then, you have to have your Pure Knowledge of the Divine and to awaken that, you have to put your hand in the lower portion of your abdomen on the left hand side. This is the center of Pure Knowledge of the Divine. Now, I have to tell you that I respect your freedom and I cannot force this Pure Knowledge on you nor your Self-realisation, you have to ask for it. Now raise your right hand in the upper portion of your abdomen, keep your eyes open, it's all right. See for yourself, I am showing you. Then on your heart, then on the corner of your neck and your shoulder. On the left Viśhuddhi, as I told you, put your right hand, head to your right. This center is catching very much here.

So, please don't feel guilty at all.

Now, raise your right hand on top of your forehead across and please bend your head. This is the center when you have to forgive everyone without thinking about them; in general. Now, take back the right hand on the back side of your head and push back your head as far as possible. Here, without feeling guilty, without counting your

mistakes, just for your satisfaction, you have to ask forgiveness from this All-pervading Divine Power of Love.

Now, stretch your right hand palm fully. Put the center of this palm on top of the fontanelle bone area which was a soft bone in your childhood. In Sanskrit, called as tālavyam, in Hindi is called as Tālu. Now, bend your head as far as possible. It's important now, push back your fingers, otherwise there will be no pressure on this scalp. Push back your fingers and now, move your scalp clockwise seven times. Push back your fingers, bend your head. Now, that we have to do with our closed eyes. That's all.

Please see that both feet are away from each other. You put your left hand towards Me, right hand on the heart and close your eyes. You can take out your spectacles. Don't open them till I tell you. It's better to take out your spectacles.

Now, put your right hand please on your heart. Here you have to ask Me a very fundamental question about yourself, you can call Me Shri Mataji or Mother, whatever you like. Please ask a question in your heart, `Mother, am I the spirit?', ask the question three times. I have already told you that if you become the spirit, you become your own master, so please take down your right hand in the upper portion of your abdomen on the left hand side and here you have to say three times again and ask a question, very fundamental about yourself, `Mother, am I my own Master?' Now, please take your right hand in the lower portion of your abdomen on the left hand side, press it hard. Here, I have already told you that I cannot force Pure Knowledge of the Divine on you, you have to

ask for it. Now, this center has got six petals, so please ask six times, `Mother, please give me pure Divine knowledge.' As soon as you ask for the pure Divine knowledge, the Kuṇḍalinī starts rising and we have to nourish our upper centers with our self confidence. Now raise your right hand in the upper portion of your abdomen and here with full confidence, you have to say ten times, `Mother, I am my own master.' This center has been created by great prophets and great seers within us.

Now, raise your right hand on top of your heart. I have already told you that you are not this body, this mind, this conditionings and your ego, but you are the pure spirit. Here you have to say, with full confidence, `Mother, I am the pure spirit,' please say it twelve times, `Mother, I am the pure spirit.' Say it twelve times.

This All-pervading Power is the ocean of knowledge, ocean of bliss, ocean of joy, but above all, it is the ocean of forgiveness.

So, whatever mistakes you have committed are easily dissolved in this ocean of forgiveness.

So please forgive yourself and raise your right hand in the corner of your neck and turn your head to your right. Here you have to say with full confidence, sixteen times, `Mother I am not guilty at all.' Please say it with full confidence. Put your head to your right please. I have already told you that when you forgive or don't forgive, you don't do anything, but if you don't forgive, then you play into wrong hands.

So, now please raise your right hand on top of your forehead across and please put down your head as far as

possible. Here, you have to say from your heart, not how many times, `Mother, I forgive everyone, in general.' Please say it from your heart, just say it, `Mother, I forgive everyone, in general.' Still you think that you cannot forgive, so better ask forgiveness from the All-pervading Divine Power for not forgiving also.

Now take your right hand on the back side of the head and push back your head. Here, without counting mistakes, without feeling guilty, you have to say, from your heart again, `O Divine Power, if I have done any mistake knowingly or unknowingly, please forgive me.' Say it from your heart, just for your satisfaction, you have to say.

Now, stretch your palm and put the center of your palm on top of the fontanelle bone area. Here again, I cannot force Self-realisation on you. You have to ask for it.

So, now stretch back your fingers, put a good pressure on the scalp and please put your head down as far as possible. Now, move the scalp seven times, clockwise, slowly saying, `Mother, please give me my Self-realisation.' Saying seven times. Bend your heads please, bend your heads.

Now, please take down your hands. Please open your eyes. Put both the hands towards Me, like this.

Now, bend your head and see for yourself with your left hand if there's a cool or a hot breeze like vibrations are coming out of your own fontanelle bone area. Now don't put your hand on top of your head, but away from it. And just try to see, move your hand a little bit and see if there is a Cool Breeze or a hot breeze coming out of your head. If it is hot, that means that you have not yet forgiven.

So again, please try to forgive, forgive and forgive.

Now, please put left hand towards Me like this. And with the right hand, please bend your head.

Bending your head is important. See for yourself, if there's a Cool Breeze or a hot breeze coming out of your head. And now forgive. Forgiveness is very important; because this center is very constricted and if you don't forgive, the Kuṇḍalinī won't rise, so please forgive.

Now, again, once more with the right hand, please bend your head and see with your left hand on the top of the fontanelle bone area, if there is a cool or a hot breeze coming out of your head. Don't get upset if it is hot, it will cool down.

Now, please put both your hands towards the sky like this and push back your head. And now ask a question, any one of these questions, three times, `Mother, is this the Cool Breeze of the Holy Ghost?' Or, `Mother, is this is the All-pervading Power of Divine Love?' Or, `Mother, is this the Param-Chaitanya?' Ask any one of these questions three times.

Now, take down your hands. Now, watch Me without thinking, you can watch Me without thinking. It is the first state where I said you become thoughtlessly aware. All those who have felt cool or hot breeze out of their fontanelle bone area or on their finger tips or on their palms, please raise both your hands.

Practically, the whole of America. My God, you represent it. May God bless you. You all have got it. It's so great. Madam, you didn't get? Don't doubt, it is there. No you will get it, ask for it, `Mother, come in my head.' Just ask it, it will be there. I am at your disposal.

You feel very peaceful. But this is just the beginning, the sprouting. As I said, the connection must be properly done, connection must be established. And we have a nice center here; I don't know when they meet. We have very good Sahaja Yogis. When do they meet here? Friday. You will know everything about it, because the knowledge is like an ocean. In English language, I must have given at least four thousand lectures, only in English language, so many in others.

So you can come here, listen to My lectures and become experts and enjoy. That's the message. Enjoy yourself. Nothing has to be done but to enjoy yourselves and enjoy each other.

May God bless you all.

Contents: 1993-10-05 **Quote, Departure, La Guardia Airport, New York, USA**

Be prepared. There will be too many coming and try to arrange another program for the Indians.

Contents: 1993-10-05**, Public Program, Toronto, ON, Canada**

[Seventy minutes introduction by Geoff Godfrey with a slide show and an impromptu question and answer session.] Shri Mataji [to Geoff]: What did you tell them? Geoff Godfrey: Everything!

Shri Mataji:..... you cannot change it, you cannot transform it, you cannot conceptualise it, unfortunately, at this human state you cannot know it. Whatever today I'm going to tell you, you have to listen to it, please don't believe blindfolded. Keep your mind open as a scientist. If

it is proved, then as honest people you have to believe, because it is for your benevolence, it is for the benevolence of your country, it is for the benevolence of the whole world.

So, what is the truth? The truth is that you are not this body, you are not this mind, you are not this ego and you are not these conditionings. Because you always say this is my, mine, it is my body, my conditionings, my ego. Who is this my, who is this I, who owns all these things? So the truth is you are not these things but you are the pure Spirit. The second truth is that there is an All-pervading Power of Divine Love which does all these miraculous things like creating these flowers, out of one seed. All the living work is done by this All-pervading Power of Divine Love. In Sanskrit we call it as Param-Chaitanya, BrahmaChaitanya, in the Koran it is described as Rūh. In every religion it is describe that there is the All-pervading Power of Divine Love.

We have never felt it in our human awareness. We have reached up to a point of human awareness, but still in this evolutionary process, we have to move and break through has to take place by which you get your connection with this All-pervading Power. Unless and until you are connected with this All-pervading Power, you have no relations with Divine or with God Almighty. There are many people who tell Me that, Mother we pray every day and we do this, we do that, still we are so sick, still we are so suffering; what's the problem? I say, you are to be connected. If the telephone is not connected, what's the use of telephoning? On the contrary, the telephone gets into jeopardy. Same see, this instrument

is here it is a very good example that unless and until it is connected to the mains, it has no meaning, it has no identity, it does not know why it is there. In the same way, we have seen the science growing so much all over, such a big civilization has grown out of science. But it does not know its roots. It is amoral. Science is amoral and cannot answer many questions like: Why are we on this earth? Why we came as human beings? It cannot answer.

So we have to turn to something deeper and greater and that state is what we call as Self-knowledge, the inner knowledge. We have not known the inner knowledge of our being. Whatever we suffer or whatever are the global problems are mostly because of something wrong with our centers, as they must have explained to you. These centers are there, they are subtle centers of energy and when something goes wrong with them, we'll suffer physically, mentally, emotionally and spiritually. If by any means we can put these centers right, we should feel all right. Apart from that, we should achieve the state which is of Self-realisation, of Self-knowledge.

Is promised by many scriptures that such a time of resurrection is there, that is today and many are to be resurrected. It's a very funny idea, which was I don't know why it was put forward in many books that at the time of resurrection, we'll all come out of our graves. I mean imagine, what is left in the graves is maybe some few bones. Is not so. It's actually at this special blossom time I call it, at this time many will be born, many, who are seekers and who want their realisation. Many people will be born, again their souls will take forms. That's why

we have population problems in some countries and in some countries we have minus. I mean, the population can never grow to such an extent that it will outsize this world.

But despite that we are worried about population. This population is there mostly because these are very important times and at this time people are going to get their resurrection.

This is all promised that people will get their resurrection. In Koran they have described that Twelve Mahadhi will come and he will give realisation. In the Hindu scriptures it is written, Indian scriptures, that there they will be a Kalaki who will give you realisation, who will resurrect you and all kind of books there are, in the Bible also we have this.

So, one has to realise that if it is such an important time and at this time we are born, we should understand our purpose of our being here at this time. But human beings are really lost into lots of illusions, Bhranti they call it. Because that's the specialty of this times, also, that at this time, people will get into illusions and will be confused. Confusion will be there as a result of that they will start seeking. But in this confusion sometimes we completely lose our logic and we start falling into wrong things.

For example, Toronto, they were saying that, people come, Mother, just to meet You and after that they don't come. I said, “It is very surprising, they come to meet Me but they must grow, they have to grow. They have to understand what they are. They have to learn what is so important. Not only that but they have to be so mature

that they can use their power to enlighten other people. Is the responsibility of every person who gets his realisation to mature and to give realisations to others." But I was told, I was surprised, that some people come here, as Gurus from India or some sort of evangelist and all that and people get enamoured by them. First of all you cannot pay for your evolution.

You cannot. God doesn't understand money. He does not understand banking, he doesn't, you cannot pay. Anybody who takes money you should shun that person. The other day I happened to be in India, I don't know by chance, in a place of one Mister Morari Bapu and I was amazed. He had created one Śhrī Rāma, of seven, twelve years of age and about seven years of Sītājī and he was saying they are going to get married now, so you all should give the trousseau.

So all the ladies, Marwadis and Gujaratis started taking out their bangles of diamonds and this and that and gave it. I started wondering, what's the matter with these people, have they no brains, how could they give money to a man who is marrying some fake Rāma and Sītā? Another time, I mean, today I have to tell you because, I was surprised that in this place which I find very evolved and intelligent, people are following such nonsense which they have stopped in other places.

Then another is this TM business, the other day somebody was ask Me what about the power of mind, it is limited and he makes one pendulum move, you see, with the mind. Are you here to move a pendulum? Is that your value? Is that what you are here on this earth? Have you no respect of your being that you go to such stupid

people and listen to them and pay it. How can it be? Just think, moving the pendulum you paid three hundred pounds. In any way you can move it. All kinds of stupid things are being done.

Now this is Mister Satya Sāi Baba recently has been completely exposed by cameras. And they saw him getting this gold chain, I have got the tape also, chain like this and moving like this. Why should God give you gold chain? Or diamonds? Is that what God wants you to have? Those who have diamonds are all godly people? How could people take to such stupid things, I can't understand. And it is still on, on and on. Must use your brains. Then somebody has a home or a havan; this is Indian nonsense.

So they must give they are so... I mean, I dedicate it to God. Now, in the name of God, this home, let's pay.

Who are the people who are doing? What have they achieved? What is their private life? How do they live? What is their bona fide from where have they come, they might have come from jail? And wearing those dresses are just befooling you. Any nonsensical thing comes in if you want to accept.

Then, Sahaja Yoga is not meant for stupid and idiots, I can tell you this. It is meant for people who have some sense in their head, to understand what is the value of their life. Why are they on this earth? This is the category of people whom I call as the people who are seekers. Whom William Blake has called as the men of God, who will come on this earth and they will become Divine and they'll make others Divine. You want to be make people Divine, you want to be Divine; you don't want to waste

your energy on such stupid things. You have done it, so many years. All kind of things you have been doing in the name of God.

Why, even Catholic Church you know that they counterfeited nine hundred, nine million dollars or something like that, counterfeited from their own Vatican bank that distributed it. Is this the job of any saintly person? They are raping women; they are doing all kind of nonsense. How can it be? There's no divinity of any kind. On the contrary, I think they are like devils. Now also in England, I was surprised, the Canon of the Protestant Church, I was born in a protestant family. I'm amazed that he says that you have to allow extramarital relationships, because people are not coming to church, because people must come to church and pay these priests. If they had something substantial, if they had something valuable, they wouldn't have to go to this, then they will say, now you must allow child abuse, drug addiction, everything, why not? For getting cheap popularity.

It depends on our understanding and on our seeking. What are we seeking? We are seeking our second birth, our transformation. We have to have our inner knowledge, we have to know ourselves and we have to grow into it, this is the value of your life. That's why you are born today, you might have forgotten your previous lives, your struggles, your seeking; whatever you might have forgotten, but I am telling you today, verily, verily, that you have taken birth on this earth to become the Spirit and to grow into it. As a result, what happens? When you become the Spirit, first of all, your attention

gets enlightened, enlightened. In the sense that with your attention you can feel the centers of all the people, also you know about your own centers. As I told you that, most of the problems are coming from these centers. Now if you know how to correct these centers, you solve your problem and you solve the problem of others.

So we say that in your awareness, which is human awareness, first of all you develop the consciousness or what we call as boddh, means on your central nervous system you can know the absolute truth.

Now supposing somebody as I said coming from India, from jail just now, he said, “Better let's go to Toronto with a funny dress, I'll say that I am such and such Guru coming from Himālayas." If he thinks like that and if he comes here, how will you make him out? How will you know whether he is a thief or not? Absolute truth. Many people who are atheists, who don't believe in God, if they ask after Realisation is there God? They get the blessings of this All-pervading Power and they start feeling Cool Breezes in their hands. You can make out the diseases of other people on your finger tips, because your fingers are the endings of the sympathetic nervous system and they can feel what's wrong with which one. Guru Nanaka has clearly said, I have a big chapter about it, that there will be such and such time we called Spanjarao.

I can't understand that, what are we seeking and what are we at? We are seeking to be the Truth, to be reborn, to be Ātmāsākṣhātkari, to be yogis. That is, united with this All-pervading Power, not the physical Yoga in which you have to stand on your head. Many people think that if you stand on your head, you will get connected to God,

but there are many like that also. I mean, it is some times if you hear the way people believe in things, you sometimes feel you are in a lunatic asylum. We have to really raise ourselves and see that our purpose of life is very, very great.

This is the most historical times. At this time you are born here, you have to become the Spirit. Your attention gets enlightened by which you know on your fingers tips your own centers and the centers of others. You know the absolute truth, but, that is not the end of it, you discover your peace within yourself.

If I say now, you stand in your present, you cannot. We live either in the future or in the past.

In the center, between these two, there is the present. A thought rises within us, from say from the past or from the future again goes to another thought.

So we are jumping on the cusp of these thoughts, but when this happens these thoughts elongate and we are in present. That's what happens that we become thoughtlessly aware, in Sanskrit it is called Nirvichara Samādhi, thoughtlessly aware, without any difficulty, without any problem, you just become thoughtlessly aware and you become peaceful.

People talk of peace, I know, I've met many who have got awards of peace, but they are such hot tempered people, I tell you, that if you are to talk to them, keep a barge pole in between, it's terrible, how can they get peace awards, I can't understand? On what grounds they get peace awards the person who doesn't have peace within themselves? How can they have peace award? But they

have, they get it, somehow or other this is modern world, you know.

So the peace within is established and you watch the whole world as a drama, as a witness.

You see the whole world as just not to be involved with, supposing you are in the water, then you are afraid of the waves, but supposing you get into the boat, then you watch and enjoy the waves.

But supposing you know how to swim, then you jump in and save others, these are the two stages into which you pass. First you get your thoughtless awareness and the second one is the stage which we call doubtless awareness. Now some people may say, how many days, how many times? Some people jump in immediately, some people takes, some time, but within one month I've seen people becoming experts, absolutely experts.

So you become your own master and you become the complete master of the Divine laws. You understand how they work, it's very simple, has to be. It is so vital today it has to be extremely simple, like breathing. If you have to breath and go read books or pay money to some Guru, how many will survive? Extremely simple, it works spontaneously, means the living process. Like one seed is put in the Mother Earth it sprouts because the seed has got the sprouting power built in and the Mother Earth also has the sprouting power.

So it is spontaneously, it's your own power within yourself is there built in which is awakened and once you have mastered it you can awaken other people like one candle which is enlightened can enlighten other candles. It's like that, as simple as that.

But people can't believe anything so simple in modern times. I mean if I say you can eat your food like this, they say why not this way? All right, go ahead, nothing wrong with that, but this is a simple way. In the same way, one has to understand, that if it is within us, is our own power and we can all get it, why not? All right, they get it, I know, in My program many will come; always I don't know why they come to My program. I don't know, maybe some sort of a thing, but, they come to My program but they don't grow; they are just the same; they don't grow because you have to come to the collective. It's not an individual happening, all right Mother am I at home, I do meditation. It won't work out. Of course you have to meditate a little bit but mostly you have come to collective. If you come to the collective it works because it is a collective happening, it is one collective organism.

For example, if My one nail is cut out and keep somewhere, it won't grow. It has to be connected with the whole body, it's logical. Absolutely try to understand it's logical; and if you think that you cannot come to the collective, only you'll come when I am coming, you will never grow, you'll never fulfil your mission, you will not know why you are here. In a humble way one should come to the collective, learn everything, it is very simple to learn.

Even children know, even children understand, they are better sometimes, because they haven't got have such conditionings, they are very simple and they know how to do it.

So I would request you that after this program, when there is follow-on, I hope you will all come and grow so next time when I come I'll find all of you very much grown; not only that but all of you have given realisations to others. I know of people, one person, giving realisation to twenty-two thousand people. But that's another area where it has worked. It's growing like fire, in many countries like Russia, Bulgaria, Romania, Poland, everywhere, Hungary, also in India, also it is growing very much in Europe. There are fifty-five nations altogether where Sahaja Yoga is growing.

So, if you understand the value of your life, value of this time and what you have to achieve I am sure you'll take it up seriously and grow, that's all I want. I want you to have all the powers of the world, all the powers that are within you, must be expressed. You see My age, I'm quite an old woman, must be the oldest amongst all of you, who are sitting here, but I don't feel tired, I just enjoy. When I was leaving New York I felt sorry, little bit I felt, because there were so many Sahaja Yogis, I'm a Mother after all.

But when I came here and I saw all other Sahaja Yogis here from Cincinnati and from this place, again, I felt all right. That's how life is and I hope you all understand what I am saying about respect yourself.

May God bless you.

The last thing which is promised that you will enjoy yourself, you'll be never bored. You'll enjoy yourself and you'll enjoy everyone. Such friendship, such love, such affection, such understanding, that you cannot believe that such a race exists. I hope you all want to have your

Realisation, those who don't want to have, I cannot force, it cannot be forced, because you have been given your freedom and if you want to have I can of course work it out by your own powers, but those who don't want I don't want to force them, I respect your freedom.

So those who do not want to have Self-realisation should leave the hall and should oblige Me and others. But those who want to have should know that it takes hardly ten to fifteen minutes, such a short time and for them I have to tell that there are three conditions. Again I would request those who don't to have should leave the hall please.

The first condition is that you have to have full faith in yourself. You have to have full confidence that you will get your Self-realisation, I promise you, you all can get. Please have complete confidence in yourself.

So the second condition follows, that you should not feel guilty for anything whatsoever at this moment.

Not to feel guilty, if you have done mistakes, all right, after all you are human beings you are not Gods.

If you have done mistakes it's all right; for these mistakes I would say you should face them at that time and finish them. But when we people feel guilty, what they do, they take the guilt and put it here in the left side of this Viśhuddhi, which is a very, very dangerous thing to do. As a result of that, you suffer physically, you might get spondylitis, you might get angina, you might get also lethargic organs; so why to have any guilt, what's the use? Like a little baby, you are looking after the guilt, which is so troublesome.

Now people do tell you that you are sinners, I know that, all kind of nonsense that way, it's not true.

Who are they to judge you? You shouldn't judge yourself either. Again I say respect yourself.

This Kuṇḍalinī is your Mother, your individual Mother. She knows everything about Me. She has everything recorded in Her inner coils just like a tape recorder, you can say. She knows everything and She is very anxious to give you your Realisation. She is the reflection of the Primordial Mother, the Holy Ghost and She's just waiting for this time.

So you leave it, the judgment to Her, you don't judge yourself. This is very important because if by this Chakra, this Chakra gets blocked, the Kuṇḍalinī won't rise. Now the third very important and the simplest condition is that you should forgive everyone in general. Meaning you should not even think about that, not worth thinking. Now, what's the logic, what's the logic for it. The logic for it is this, that, if you forgive or you don't forgive, you don't do anything. What do you do if you don't forgive? Nothing, it's a myth. But when you don't forgive then, mentally you torture yourself all the time.

So you are playing into wrong hands. Supposing, somebody has tortured you or troubled you or put you into difficulties, then he is enjoying himself or she is enjoying herself. While you are all the time bothering yourself with this kind of a feeling that, I hate that person and I will do this to that person. Just forgive, just forgive.

So this mental torture will be over but the main point today is that there's a center of Āgñyā on the optic chasm, which is very constricted, extremely constricted, like this, you can say, it is like this and Kuṇḍalinī won't

move unless and until you forgive. But when you forgive it opens and then Kuṇḍalinī will move.

So all your life you have tortured yourself for somebody else and now at this great moment why do you want to lose your Self-realisation? I'm telling you again and again because this is one of the worst centers people have. They just can't forgive. *[UNCLEAR* It's something], “I can't forgive" I mean what, just you have to say, “I forgive everyone" finished, that's all. At this moment you have just say, “I forgive everyone" finished. Any thought comes to you say, “I forgive." That's all, isn't it simple? So, let us have some love for ourselves and some mercy.

As a result of this you'll be surprised, many diseases have been cured, of course cancer and all kind of diseases have been cured, no doubt about it and you don't get diseases. If you happen to get something immediately will know you are going to get it and can cure yourself. It is that simple. It looks fantastic. I know it looks fantastic, but now supposing you take a television into a remote village and tell them, from this television you can see all kinds of films. They'll say what, this box, what are you telling us? We also think we are just a box, but once you are connected, like the television you will see how fantastic it is. You are extremely fantastic. You don't know your powers, you don't know yourself, that's the main thing, you don't know yourself, so you have to know yourself, that's all. Is said by all the saints, all the prophets and all the incarnations that you have to know yourself.

Of course, I mean if you are trying to do Sahaja Yoga also going to somebody else and to somebody else, then it is

like you are one foot is in the mouth of the crocodile and one on the boat. It's difficult. It is better to take to crocodile and spare the boat, all right.

Now, they want that before I start it you should ask Me some questions. Will be good idea.

Moderator: If you have any questions for Shri Mataji...

Audience: My name is Chief Agada from Nigeria, I came to Canada six years ago. My sister came four years ago, after that. The first time she came in to a country that she never knew before, having that problem, she get organized with Your organization, she was so happy that Your organization turned her life, up, up, up, that today I am proud of her. She had a dream that You're coming, that is why I brought her. I am proud You Madam, I am, sincerely proud of You. And because of that I am putting two hundred dollars cash.

Moderator: He wants to give You some money, Mother, he wants to give You some money.

Shri Mataji: For what? Moderator: For helping his sister.

Mister Agada: My sister loves You more than anybody. My sister is over there.

Shri Mataji: That's very good. May God Bless.

Mister Agada: And she is here. She had a dream You're coming. We just came in.

Shri Mataji: I'll have to go to Nigeria now. All right. Now, anything else? Mister Agada: My question is... what makes You so powerful? Why You are? Moderator: Why are You so powerful, Mother?

Shri Mataji: Who? I? Because I am a mother.

Mister Agada: Can I be as powerful as You? Because I want to be the richest black man ever to live on earth.

Shri Mataji: Why not, why not, I would love for you to be as powerful as Myself, that's what Mother wants. That's My love is, you can be. This is no power. This is power of love. We have know how powerful it is. We have never used power of love. What we have used is power of hatred. This is power of love. We don't know how powerful it is, the power itself is powerful. All right, May God Bless.

Mister Agada: Excuse me Mother, [can't You take two hundred dollars].

Shri Mataji: No, no, My child, it's all right. When I will need money I will let you know, all right.

Mister Agada: Mother, can You do me a favour? Can You do me a favour? The only favour I want from You, can You see my sister, face to face, she is proud of You, she is proud of You, she die for You.

Shri Mataji: I am also proud of her *[UNCLEAR]*.

Mister Agada: Can You see her, this is just like You, see her.

Shri Mataji: Of course I will see her, why not? Mister Agada: OK. Let her come up.

Shri Mataji: She can come after the program, I will see her. All right? Mister Agada: God bless You, Madam.

Shri Mataji: May God bless you.

Moderator: Any other questions? Audience: Pardon me for asking this question, but, earlier You talked about the resurrection and You mentioned about the scriptures, where like in the Hindus scriptures they talk about the

Kalki Avatār who will come for the resurrection and for the Christians, I know they talk about the return of Christ and all the religions talk about this resurrection and the belief in the coming of the Messiah so I just want to know since You say You are going to give the resurrection to us, what is Your station?

Shri Mataji: In Russia? Audience: And are You the promised Messiah then?

Shri Mataji: Are you? I see now, I am not going to tell you anything about Myself, to be very frank. Because see Christ said He was the Son of God and they crucified Him. I don't want to get crucified.

You have to find out, when you become the Spirit; you will know what I am. I don't want to say anything about Myself. Even Mohammed Sāb did not say. He said positively I am not Divine. How can it be? He just told because if you say you're Divine, everybody will jump on you. That's what the human beings are like.

Moderator: Any other questions? Audience: I have two questions, first of all I have problems, you know I'm a follower, I'm a seeker for a long time. Can I eat meat or fish? In some group meditation programs they say I cannot even eat egg, nothing.

So on the other hand when you breath in and out there we kill many bacteria. Now where do we draw the line? The second question is do You believe in reincarnation or not.

Shri Mataji: First question is how to make out a person whether he is genuine or not. Simple question.

Nanak Sāb said Sat Guru ohi jo Sahib mili he, the one who makes you meet God is the Sat Guru, not just talking. But is very meticulous way is this.

First you must meet the disciples. What do they do? How much knowledge they have of inner being? What powers have they got? Are they compassionate or aggressive people? What is their bona fides. How do they talk? First, you must see the disciples and then acceptable. It's like in the market when you go.

It is a marketing. These people are marketing.

So you first find out. What is this particular thing is? And is selling for so much and so much and what effect it has given others. But another very simple method is that you cannot pay for it, it's the main thing. You cannot pay for it. All right, at the most you can pay for this hall, all right. But for your own power for your evolution you cannot pay. What did we pay to become human beings? Money question doesn't arise. All these Gurus and all these religions are nothing but money oriented or power oriented.

Nobody is spirit oriented; this is the best way to judge a Guru. Thank God in India we have had many great Saints and they have written about it, how a false person is and how a real person is. Of course some of the Gurus may not be as compassionate and loving as Myself because I am a Mother, but they are truthful people.

Sometimes they used to throw stones, I know that and hit their disciples. But why go to them? You can get it yourself.

So, I am your Mother, I am not your Guru, I am your Mother.

One more question? All right.

Moderator [confirms question from the audience]: Do You believe in reincarnation?

Shri Mataji: Ah. The second question is do You believe in reincarnation? Of course, it's no question of believing it, it's a fact. Yes Madam? Audience: I'm Heather, I just can't let the men get away with this, there's all men. My question is, there's lot of talk about having a living master and that you can't do this stuff without a living master, I would like your opinion of that?

Shri Mataji: Why do you want to have masters? I'll make you the master.

Audience: I already am the master.

Shri Mataji: You will become the master. You will know everything yourself. You will become the master. There is no need to have a master. Why this slavery? Audience: That's my opinion, but there's a lot of talk about you need a living master. I just wanted your opinion, thanks very much.

Shri Mataji: You know there are all kinds and so far I've met only one who is a real master, but he is a horrible fellow. He beats people and all that. I don't want you to go to him, at all. He does all kinds of horrible things which I don't like, so, I mean he is a real master, but he has not giving Realisation to anybody because he says he gave it to one who became a bad boss who doesn't want to give to anyone.

So he says, You are a Mother, do what you like, so that's what it is.

So why should we have masters? We are all masters, you all can become masters. These are all masters, what do you think them to be? These masters who feel shy, who are humble, who don't dress up with a new kind of a expression but are just like you.

And thirdly you are to forgive everyone in general. Now I've to tell you that there is left side and right side, we have and the left side is the power of desire, the right side is the power of action.

So what we do is to take our shoes out to take help from the Mother Earth. Mother Earth is sometimes very helpful we take our shoes out and put the feet on the Mother Earth little away from each other because these are two powers.

So, now we put our left hand on our lap, very comfortably, you have to be extremely comfortable, that does not mean you should be slouching. Comfortably, comfortably sit straight. I mean, now we don't have to go to Himālayas, stand on our heads you see, just be comfortable in your chairs. All right. In short, we have to be pleasantly placed towards ourselves, pleasantly placed, not to have anger or any kind of contempt or depression.

Now please put the left hand towards Me like this and right hand we are going to use for nourishing our centers, only for tonight, just for tonight, you need not remember anything about it. Just for tonight we have to use our right hand.

So please put your left hand on your lap on the left side and please put now your right hand on your heart, inside the coat. It's all right. In the heart resides the Spirit and if

you become the Spirit you become your own guide, your own the master.

So we take down our right hand the upper portion of our abdomen, upper abdomen, upper portion, we are working only on the left side, upper portion of our abdomen and press it. This is the center of our mastery, this is created by many prophets, seers and Saints which we have to awaken. Now we take our hand down onto the lower portion of our abdomen on the left hand side.

This is the center, you'll be surprised to know, is for the Pure Knowledge of the Divine.

Of course I cannot force this knowledge on you; later on I'll tell that you have to ask for it. Now raise your right hand to the upper portion of your abdomen, this chart is showing what is to be done, then onto your heart, then onto your angle between your neck and your shoulder and turn your head to the right.

Now this is center where you feel guilty as I told you and it's quite bad in this congregation so please remember not to feel guilty at all. Now, please take your right hand on top of your forehead across and put down your head slowly as far as possible. Here you have to forgive everyone in general, this we will done later on, now please take your right hand on the backside of your head and push back your head, here without feeling guilty, without counting your mistakes, you have to ask forgiveness from this All Pervading Divine Power just for your satisfaction push back your head.

Now stretch your palm fully and put the center of your palm on top of the Fontanelle bone area, which is a soft bone in your childhood. Now please put down your head,

please put down your head, now the important thing is to stretch back your fingers, so there is a good pressure on your scalp. Now, move your scalp seven times, slowly, clockwise. Please bend your heads, bend your heads. Push back your fingers and move it slowly. Now, that is all we have to do, altogether.

So please see that you put your both feet apart from each other and put your left hand on your lap and please put your right hand on your heart, you have to remove your glasses also because it might help.

Now close your eyes, you shouldn't open your eyes till I tell you. Keep your eyes shut. At this center you have to ask Me a very fundamental question three times. You can call Me Mother, or you can call Me Shri Mataji. Please say three times, ask a question, Mother Am I the Spirit? Ask this question three times.

[Audience begins to speak out loud.] Ask in your heart.

Moderator [interjects]: If ask the question just to yourself, inside, that's fine.

Shri Mataji: Now, please take down your hand in the upper portion of your abdomen on the left hand side and press it and here again you have to ask another fundamental question to Me about yourself, three times, `Mother, am I my own master?' Now, please take your right hand in the lower portion of your abdomen on the left hand side, here is the center of Pure Divine Knowledge, I've already told you that I cannot force on you, so please ask six times. Mother, please give me pure Divine knowledge; ask six times, because this center has got six petals. As soon as you ask for the pure

Divine knowledge, this Kuṇḍalinī, this force in the sacrum bone, starts rising.

So now we have to nourish our upper centers, with our full self confidence.

So raise your right hand, in the upper portion of your abdomen on the left hand side, press it hard and here say with full self confidence. `Mother, I am my own Master,' say it ten times. I have already told you in the beginning that you are not this body, this mind, this ego or conditioning but you are the pure Spirit.

So raise your right hand on top of your heart and here you have to say again with full self confidence, twelve times, Mother, I am the pure Spirit. This All-pervading Divine Power of Love is the ocean of knowledge, ocean of bliss, ocean of joy. But above all, it is the ocean of forgiveness and whatever mistakes you have committed are easily dissolved by this power of ocean of love and ocean of forgiveness.

So please forgive yourself.

Raise your right hand in the corner of your neck and your shoulder, push it back your hand, as far as possible and now turn your head to the right. Here you have to say sixteen times with full confidence, Mother, I am not guilty at all, please say it sixteen times. I have already told you that whether you forgive or don't forgive, you don't do anything. On the contrary if you don't forgive then you play into wrong hands and at this moment you have to open your Āgñyā Chakra by forgiving, so please forgive everyone in general so that you don't miss your Self-realisation. I have to see that you get your Realisation

but you have to forgive. I can't do that for you, please forgive.

So now raise your, raise your right hand on top of your forehead and put down your head as far as possible and here you have to say with your full confidence, not how many times, but from your heart. Mother, I forgive everyone. From your heart, not how many times, just put your hand on top of your forehead. Put down your head.

Still, if you feel that you cannot forgive then I cannot help you. Please forgive. Now take your right hand back, on the back side of your head, without feeling guilty, without counting your mistakes, here you have to say or you have to ask forgiveness from the All-pervading Power, by saying. Oh, Divine Power, please forgive me if I have done anything wrong, knowingly or unknowingly. Please ask forgiveness, just for your satisfaction. Please turn your head up, towards the sky. Now stretch your palm fully and put the center of your palm on top of the fontanelle bone area, now please put down your head and push back your fingers. Here you must put a proper pressure on your scalp and move it, move it slowly seven times, but here again I cannot force Self-realisation on you. While moving your hand you have to ask for your Self-realisation. Mother, please give me Self-realisation, you have to say seven times, when you are moving your hand, seven times. Please bend your heads, bend your heads, bend your head. This is very important.

Stretch back your fingers. Stretch your fingers. Please bend your head.

It's most important center is this last one, this is the actualisation of your baptism. Now, please open your

eyes, put back, take down your hands and put both of them towards Me like this. Please put both the hands towards Me like this, little higher. Now, here you push your right hand towards Me and put down your head and see with your left hand if there's a cool or a hot breeze-like vibrations are coming out; breeze-like from your own head. Move your left hand. Now if you have not forgiven they will be hot, please try to forgive at this time. You shouldn't put your hand on top of your head, little away, some people get it much more further, so please move your hand and see for yourself. If you are getting any cool or a hot breeze on your head, from your head. Bend your head, it's the best, now again please try the left hand towards Me. Now bend your head nicely and with the right hand. Now you see for yourself with the right hand, you see for yourself if there's a cool or a hot breeze coming out of your Fontanelle bone area, the soft bone in your childhood. Just see if it is coming out. Raise your hand.

Now, try with right hand again. Put the right hand towards Me and put the left hand on top of your head. Now bend your head again and please see for yourself, if there's a cool or hot breeze is coming out of your head. Now this is what is the Kuṇḍalinī coming out and is connecting you to the All-pervading Power. Now, please put both hands like this and watch Me without thinking; just see if you can do it, just put both the hands towards Me and watch Me without thinking. Now please put both hands, like this and push back your head, here you have to ask one of these questions three times: One of these questions three times.

First question is, `Mother, is this the Cool Breeze of the Holy Ghost?', the second question is, `Mother, is this the All-pervading Power of Divine Love, the Rūh?' and the third question is, `Mother, is this the Param-Chaitanya?' Ask any one of these questions three times, push back your head. See upward and ask this question.

Now, please take down your hands. All those who have felt cool or hot breeze on their finger tips or on their palms, or through their fontanelle bone area, through their head, please raise both your hands.

Just image, most of you have got it; why Indians haven't got it I can't understand; they must be having some Gurus or something. Must be. All of them. Just imagine.

May God bless you.

Now you are for the first time feeling this All-pervading Power of Divine Love, for the first time, but now you have to learn how to use it. You'll feel the peace and you'll feel the joy. You may feel you are on the top of the world but that's not enough. You have to grow and this connection has to be fixed.

I'm sorry some Indians didn't get, what's the matter? Normally Indians are very good at it if they come. All right we'll see then. In any case, May God bless you all. Thank you very much. I am going tomorrow. I will be coming back again after one year. Tomorrow I'm going to Vancouver in the morning.

I'm very happy to see you all getting your Realisation. Now you have to grow and those who haven't got also should go and see for themselves what's wrong. Why didn't they get their Realisation? And I'm sure it will all

work out, they are all experts here and it will all work out and you will all have your Self-realisation.

May God bless.

Moderator: There are weekly meetings much like this where you can actually go and further establish and learn more about the meditation.

Shri Mataji: Hello, they want to sing a song to Me, if you don't mind if you can wait for one more song, they want to sing a song.

Moderator: So we are going to have one short musical piece and just to tell you a little bit about music.

A lot of people, music seems to communicate with lots of people in different ways, it is very inspiring and one of the things with the music which is produced by the Sahaja Yogis is that as they are connected, the music itself has vibrations so perhaps if they play something you can have your hands out and you may feel the Cool Breeze as a result of the of the music.

We find that the music is one of the easiest ways to enjoy, so we have lots of people playing music.

We are going to have one song, I'm not sure if it will be in Hindi or Marathi and one of the things we find even the Westerns can very quickly master at least in singing in foreign languages and then we'll have an English song as well.

[Two music pieces followed.]

Contents: 1993-10-08 **Talk to Sahaja Yogis, Ashram, Abbotsford (70 kms SE of Vancouver), BC, Canada**

[Shri Mataji mentions that She already exceeded John's prophesies in the Christian testament.] Yet where are all the people? They get cured but they don't come back and settle down and deepen, so why bother? [Shri Mataji continues saying that God doesn't give the light to those who aren't going to use it to enlighten others, only to those who wanted to help transform and save the world.] The Kuṇḍalinī gets raised then it drops down again. God gives to those who want to help. People just come for curing; and compassion sometimes runs ahead of wisdom. They are not good lights and it is better to repair lamps able to give light to others.

Contents: 1993-10-09 **Iranian, Public Program, 11301 Olympic Bulevard, Los Angeles, CA, U.S.A.**

I bow to all the seekers of Truth.

I am very, very happy to meet you people from Iran, because the first country I visited was Iran, at the time of Shah and I found there were many people who were seeking the truth. And they had freedom to do that and we had very few people because I was staying with My brother and we didn't have a program like this, but at least twenty people came to My brother's place and got their realisation. After that, you know what happened in Iran and I lost completely contact with them. But even now there are some people who are in Iran and who have got their realisation.

So I think Iran is a very old country of great culture and before it became Islamic, it had Zoroastrians living there, who had great philosophy also. Then these Islamic people also took to Islam in a very serious way. I don't

know but before Islam came, the people used to make art with human figures and after that they started making things of this kind, where there were only flowers, or cubes, or geometrical drawings.

It happened that I went to Shiraz and I went to Persepolis also.

So all the places are full of Divine vibrations. That means there have been, even before Mohammed, five times Zoroaster came. And then came Hazrat Mohammed, who did such a lot of work for all of us. But I think there was a little problem which took place, with that people have twisted many things by which we are put into trouble for nothing at all. Koran was not written by Mohammed Saheb, you know that, because He did not know how to read and write.

So He told about it to His friends who also did not know how to read and write.

So then, the children of these, if you say, His friends, they were educated and after forty years after the death of Hazrat Mohammed Saheb, you can say, the Koran was written.

At that time, before that, a big problem started. Because you are all Shias, I am quite happy to tell you about what happened. That Abu Bakr became the head of the Islam, Abu Bakr and he was a fundamentalist. Actually it was Hazrat Ali who had to become the head. Ali had to become but somehow or other Abu Bakr managed, he was very ambitious man, to become the head of the Islam. Is a history, I am telling you. Now, when he became, he tried to argue with Hazrat Ali and he said that whatever written in the Koran is alright and he

added his own things also to it. Now Hazrat Ali you know had a fight. I know the whole history about it, because My father translated Koran into Hindi language.

So I have read Koran also, quite nicely.

Now, what happened, it's a history, where the turning point took place. As you know Hazrat Ali became head but later on he was killed and his two sons were killed. And the wife of Mohammed Saheb, Aisha, was told that you will go and fight against the truth and you will know it when the dogs will bark.

So when she went on the other side, it is called as hadath, it happened and dogs started barking but still she didn't listen. And she went and told the other side of the people that whatever is Abu Bakr is saying is alright, you listen to Abu Bakr.

So the rift started that time and as you know, later on Hassan and Hussein both were killed in Karbala. That's how Shia and Sunni, two parties started.

I must say thank God you are Shias because Shia believe in many things which are the truth. One, they believe that you will become a wali. You have to become a wall. We have Hazrat Ali, who was Himself, according to our Sahaja Yoga, He was an incarnation as Mohammed Saheb was. We worship Mohammed Saheb, Hazrat Ali and Fātimah. For us they are much more than you know in Koran, which later on you'll find out how they are related to India. They are very, very great souls who came on this earth and because these fanatics didn't understand them, they killed them.

So then these Shias started feeling sad and having the ma'atam [mourning], you know, for that they started

wearing black clothes and having ma'atam. But the time is over now.

In that, most of the Koran was written according to Mohammed Saheb, but I think something more was added by these people who read Bible. In the Koran Christ has been praised, His Mother has been praised, Moses has been praised, Abraham has been praised and said that there have one lakh wallis before Myself. And when He said also that, “I am the seal” it has double meaning. It doesn't mean that He was completely finished, after Him nothing will happen, but it meant that He was the stamp of a wali, He was the stamp of a prophet. But Mohammed Saheb never said that He was Divine, because He knew that if He said He was Divine, they will attack Him and kill Him also.

So He never said He was Divine, but not He was Divine but He was the incarnation of a Primordial Master.

Now the only thing where we have gone wrong is one place where we talk of Kiyama. Kiyama is the resurrection. Resurrection time is described according to Bible. You don't know how much Bible has been ruined by John. John who is, I'm sorry, not John, by Paul. Paul is the one who came into Christianity just to use a forum for himself. He was a political man and just wanted to use it so he gave own ideas.

And the most absurd idea he gave about Kiyama was this, that when the time of Kiyama will come then the bodies of the people will come out of the graves and they will get their resurrection. This is absurd.

You know very well that in the graves what is left of a human being? Nothing. His soul goes away and his body

is there which decays, decays and only the bones are left.

So, it's absurd idea that people will come out of the graves after so many years. And our forefathers also will come out of the graves. Is impossible.

You see, religion is logical. It is not absurd, it is not nonsense. It is the greatest sense, but we should understand how these things have been brought in.

So the idea of Kiyama was ruined I think by Paul, first to begin with and these people must have taken from there something of that, because it's an absurd idea. On the contrary, as Mohammed Saheb has said, there have been one lakh of wallis, means there have been incarnations before.

So the idea of Kiyama in the Indian scripture is much more sensible in a way because it says that all the souls which are dead which are hanging in different states will take birth when the Kiyama time will come, when the last judgment will come and it's happening.

That's why you see these days, there are such nice people, there are saints, they are such beautiful people and also at the same time you find there are such horrible, cruel, immoral, all types of people are born, some of them look like animals also. Worse than animals.

So all these souls are now taking birth and these souls are here for their resurrection. Now this is your resurrection time, no doubt. This is the time when you have to be resurrected. And this resurrection takes place luckily en masse. Here we have few Iranians sitting. But in say, I went to Russia, we had never less than 16,000

people, never less, always in a big stadium. Because it is the truth you have to know.

So far if we had known the absolute truth there would have been no quarrel, no argument, no war.

Everybody will think the same way, isn't it? If it is one truth then why should you think separately? Why should you sing separately? Everybody thinks the same way.

So this is what has to happen to us, is to know the absolute truth, to know the absolute truth. What has to be done, because at human awareness we cannot know the absolute truth, at human awareness. If we had known, there would have been no problem. Everybody thinks differently.

Somebody thinks this is true, somebody, I mean if you ask a Christian, according to him the Muslims are the worst people, if you ask the Muslims, according to him the Christians are the worst people, if you ask the Jews, they'll say the Muslims are the worst. They all think they are the best. Is a wrong idea. Is absolutely wrong.

So to understand it fully, what we have to do is to know the absolute truth. And the source of absolute truth is your Ātmā, is your spirit, is your Rūh and that is what one has to know. Unless and until you feel the Rūh, unless and until you are connected to Rūh, you cannot know what is the truth. It is like this, you see, instrument, if it is not connected to the mains it has no meaning, it has no identity, it doesn't work, it is useless, it won't carry My voice. In the same way Namaz is very great, but Namaz is nothing but for your resurrection, a kind of a movement where you should get your resurrection. The other day I had a Muslim gentleman who came to Me

because he had angina and all kinds of physical problems.

So it was at Namaz time, so I said you do your Namaz now. He did his Namaz and he felt the Rūh at that time. He felt it. In the same way you have to first feel this Rūh which is around us.

So what is the truth? The first truth is that you are not this body, you are not this mind, you are not these conditionings, these feelings, this ego, but what you are, you are the pure spirit. That's the first truth. Because you say my ego, my body, my mind. Who is this my? Who is the owner? Who is this I who calls himself my? So this one is the spirit which is within ourselves.

The second truth is that there is an All-pervading Power of Divine Love which we call as Rūh. It's all over. Now we see these flowers. It's a miracle. It has come out of one seed. Every one is different, every leaf is different, every colour is different. Who does all this living work? Who runs your heart? You ask a question to a doctor, he'll say it's autonomous nervous system. But who is this auto, who runs your heart? You have to find out who runs this heart. And then we come to the point where we say we don't know.

Then if you go to the science, the science cannot answer many questions. First of all, science is amoral.

There's no morality about science. It deals with matter. But when you ask a question, “Why are we on this earth?" science cannot answer this question.

So we have to find out why are we on this earth. What is our purpose? Have we come here just to live, earn some money, pay some insurance and die? Is that our value?

Have we got something more that we have to achieve? So we have to find out that the purpose of our life, why we are here.

Now you'll be amazed. Understand that this all is done, as he must have told you, through a power within us. Now this power is your individual Mother. Everybody has this Mother and this Mother is knowing everything about you. She is the power of Mother. Also Abu Bakr didn't want to talk about women. He fought with Aisha. And also later on he fought with everyone and he said that women do not count. That's how they put the women on the other side. But Mohammed Saheb respected women out and out. If you see that despite every effort, there is so much of truth in the Koran.

First of all, He said that a woman should be married. At that time there were lots of wars going on. You know, as they were tribes, they even gave poison to Mohammed Saheb. Horrible times. I don't know, He must have a great courage to venture into these Arabic people because they were very, very hot tempered. But He said one thing.

So many young people are dead and with these so many young people dead what should women do? They will become prostitutes, there will be no family life, so doesn't matter.

Have five wives, but marry. He didn't want women to become prostitutes and that's why, to establish the sanctity of married life, he said alright at that time to marry five wives, you can.

But there are so many rules and regulations about it. It is not compulsory because you are a Muslim, you must

marry five times. Now people have misused all these things to a very great extent, that I'll tell you in India we have a problem that women, we have a separate law for Muslims.

So their men marry sometimes four times, have eight, eight children. Eight children, so many children. And suddenly they'll say, “t.alāq, t.

alāq, t.

alāq", finished. These three poor women they are thrown out of the house and the meher [dowry] is nothing.

So just thrown out of the house and they are on the streets, absolutely living on the streets.

One day I was travelling; I had gone to one place and I saw on the, our car had stopped because some problem, there was one tap and women were coming to fill the water. Absolutely very poor. I mean in India I have never seen such poor people, extremely poor, their children absolutely bones. In such bad conditions, they were, just couldn't bear it. I mean I felt that an ocean of compassion for them and I asked them, “What is this? How are you like this?" Then they told Me the story, “This is what has happened and we have in no way help from anyone." So these nonsensical ideas have brought so much of brutality and cruelty to women also.

Now we have to understand that whatever Mohammed Saheb has done is for our good, for our benevolence.

All this He told us, to be moral people, because we have to be moral people. If we are immoral then our humanity goes away. But He said you have to have Rahimmath, Rahim, all the time He talked about love. Now so far we

have used hatred in the Name of God. Everywhere, we have used the power of hatred. But now the time has come to use the power of Love, of Divine Love. Because you can feel it, it's all around you and you can feel it. If this realisation takes place you can feel it on your fingertips. This is what, in the evolutionary process, now you are human beings and then, just a little jump, just a little breakthrough and you can feel it on your fingertips.

We have so many Muslims from different countries, like Algeria, also from France. As you must have heard about Rouhani Ayatollah, he was surprised the way I gave realisation to thousands of people in Paris and they were of different races, different religions and different nationalities and he was so sweet. I told him, “Now you don't have to wear black, those days are over. Now you have to think of resurrection." So he agreed. I had taken for him a white tunic and a white turban, so he wore it very sweetly and made Me wear his turban also, very sweetly. He was very, very sweet. And then he was to go to Algeria because there were fundamentalists who were really very cruel.

So he asked Me, “Mother what should I do?" I said, “See now you are protected, you'd better go. Nothing to it." He went there and I am told he was very successful and he tried to control the fundamentalists and told them the Kiyama time has come, take to your Kiyama. That is how we solve the problem.

So now we have to live in peace. No more fighting. Look at our children. In the Name of God. These are some people who are interested in making money, or getting power and making everybody fight. Now these Bosnia

people, I feel so sorry for them. One of them I met, happened to Me, So I asked him, I said, “Why are you fighting? Forget it now. Just accept whatever is there and these horrible, these Croatians and these Serbs are terrible people. You just now give up and don't starve and die." They are not only starving, but they have nothing to eat. They are just frozen. It's worse than gas chamber, because gas chamber is a short time. But fifteen, twenty days they starve and die. Just imagine. Only because they are Muslims, they are dying.

So the reason he gave Me was very bad because he said, “Now you see we are dying in the Name of God and we'll be resurrected. If we die in the Name of God we'll be resurrected." Absurd. Of course not.

One should not care for this land, this, that. One should care for oneself and for the well being of your own children. This fighting, fighting going on, thank God Arafat had some sense, it's little bit less now.

But still, still I would say that people have to take to peace. Understand that we have to live in complete joy and happiness.

Now this Sahaja Yoga is working in 55 nations. I have never seen these people quarreling with each other, fighting with each other, saying bad things to each other. Of course, I mean, they pull each other's legs, you see, joke and all that, but that is different. It's lot of humor, all the time they are laughing and enjoying. When I was in Russia they had this problem of the coup. And I asked them, I said, “Aren't you worried there is a coup on?" So they said, “No, Mother, we are in the Kingdom of God, why should we worry about this Russia?" It's like that.

So all this is within your reach, you can get it and really this will happen. God wants you to be happy.

He wants you to be in the Kingdom of God. He has created you to give you all the joy and happiness.

You know a father, how he treats his son. Does he make him suffer? No.

So God is the Father of all the fathers. Why will he make you suffer? Think of that. Is impossible. It's a wrong idea that for religion you have to suffer. Not at all. On the contrary, be kind to yourself. You are human beings and you all can get your realisation in no time. Only thing is, it is not meant for stupid people and idiotic people.

There are many idiots also. I was surprised, from Egypt we had some people, I was telling them the story. They were communists and they were eight people who came and they said, “We want to have a conference on anti-racialism and anti-fundamentalism. And thirty persons can come. You look after our food, everything, put us up in the hotels and we'll have a conference." But then I just thought that this will happen automatically if you become the spirit, automatically, because you transcend, you become a different person altogether.

So what's the use of this? I said, “Alright, I'll say we'll have a conference on Self-knowledge, or Self-realisation, or Kiyama." They felt it with that word Kiyama because they were communists you see.

So I said, “Alright, let us have it on Self-knowledge." So what they told Me, that if this is the subject then only seven people will come and You have to pay for their travel also.

So I went to Budapest and I asked, “What is this, why do you want Me to pay for your travel and only seven people will be coming?" So you know what they said, this is the stupid part of it. They said that the idea of Self-realisation is Yours, so You must pay. The first one was our idea.

These are Egyptians, imagine. I must say, Iranians are much better. I have never seen such people. That it's Your idea to have the Self-realisation, so You pay for our travel, this was too much. This was not the way that I would like to do this, you see, so I gave up, I mean, I say I gave up. It's primitive. I mean, You have no idea at all what religion is and what you have to have. How can you say such a thing, I mean it is absurd. And this absurd idea they gave Me, then I gave up. I said, “Finished with the Egyptian communists. I don't know from where they have learned this thing there, that on principle You must pay." This is what it is.

You can understand. I know Iranians are very wise people compared to all other Muslims. But the problem is this fundamentalism that has gone into their heads. Iran is in very bad shape. We have Indo Iran shipping company. My husband was Chairman of shipping corporation and he used to go to Iran, come back and there's a shipping company working. Then he became Secretary General of the Maritime Organization of the U.N. and that's how we came in contact with lots of Iranians and lots of people who were living there. Among all these, I think, they are the first ones because they are also very ancient, very traditional. They will be the first one to take to resurrection, I have no doubt. And it has worked.

I think, I am so happy to see you here. I was always hoping that I'll meet you and this is your own that you should have. This is your own power, is all your own and you all should have it. They are very beautiful, nice people in Iran. I have very good experience of them. But only maybe after coming to this country, you might have become very materialistic. You were not so materialistic there, that much I know, but I don't know because coming to this mad country everybody becomes materialistic, you see. It's such a materialistic country and people become very superficial, that's also true no doubt. But even Indians have become materialistic here, you know. It's a funny country, but still you have emotions, you have feelings for your families; it's not that bad as it is with others. But I must say this country is quite, mad in so many ways.

You see, for example, some things you will never do. I mean we Indians can never do some things that they do, like this lady Elizabeth Taylor getting married eight times you see, it's alright. Then on top of that she got married and there were people, four thousand people, went to see her honeymoon. She married a very young person and there were ten helicopters hovering on her head and there were people who were coming down with parachutes to take her photograph. I mean this kind of a madness, I tell you Iranians cannot do, we Indians cannot do. It is beyond us. I mean first of all, if she has divorced eight times nobody will go and see her because it is inauspicious to see such a person.

So it's such a mad place. It's alright, but are also very nice, sane people. I mean here lots of Americans are

sitting who have got realisation and they don't mind because they are the ones who told Me all these, what stupid things they are doing here.

You see it happens. After realisation they start finding their own faults and they relate to Me, “Mother we are like this, we are like this." So you start seeing, you know, clearly.

Now of course I think you can ask Me some questions and then we can have realisation. But this subject is very great, it's like an ocean. The knowledge is like an ocean. Now when you come in this room, when you have to put on these lights, you just have to put on a switch and all the lights come. But if I have to tell you all the history of electricity, how it came to this place and how, this, that, it is a headache.

So better is to put the lights on. First put the light on and in that you can know everything. In this short time, actually this meeting was arranged very ad hoc. And despite that, I am so happy you all could come and I could meet you, because it was My heart's desire to meet you and it has worked out.

So at this time I may not be able to tell you much about it, but if you have any questions you can ask Me. But as I said, first of all we must have the light, alright. Come along.

A person from the Iranian community [welcomes and thanks]: Just have a comment. On behalf of the Iranian community here I'd like to welcome you here and thank you for really bringing this information here. I've been studying metaphysics for several months now and we're here by no accident and I'm really glad to see someone

here in the Iranian community taking a stand and helping us with this kind of information. Thank you very much.

Shri Mataji: Alright. It is very promising, you see, young people saying this. I don't know how to thank you. To see, young people saying these things is extremely promising because you know what is the condition of young people here, what's happening to them. They are going to dogs absolutely and young people are to be saved today, it's very important. They must have right values, right understanding.

Do you know that in Sahaja Yoga, people have given up overnight, overnight they have given up drugs? Overnight alcoholism. I never said `don't'. If I say `don't', half of the people will go away.

So it's alright.

I just say, “Take your realisation." The case is like this, that supposing there is darkness and My eyes are closed, or may be opened, but darkness and I have a snake in My hand. I am obstinate person.

Somebody tells Me, “You have a snake in your hand." I'll not give up. I'll say, “There's a rope. Why do you say it's a snake?" Till the snake bites Me, I'll go on holding.

So you have to have little light. Immediately, you leave that snake without anybody telling you. This is what has to happen, that you all should have that and then you will realise how fantastic you are, how great you are, how glorious you are and what a great work for you to work for God. It flows through you, this Rūh. Is something, such a great happening. And you just become like an enlightened person, like one candle which is enlightened

can enlighten many candles. You can give realisations to so many people.

Only thing, you have to little bit practice it and understand it.

You go into three stages, as I told you, that first of all you become thoughtlessly aware, you come in the present, you don't think, but you are aware that you are in the present. The second state is where you are doubtlessly aware, where you have no doubts. Then you start giving realisations to people, curing people. As a result of this happening, this Kuṇḍalinī, your centers, get corrected. They get integrated, nourished and also they are enlightened. These are the centers which are our fundamentals and they look after our mental, physical, emotional and spiritual being.

As a result you get cured also. I must say that we have, we've seen people being cured of cancer, of lunacy, epilepsy, asthma, even AIDS, even AIDS. And after getting this, you don't get sick and if you get sick, you know you are getting sick. It's something, is the Self-knowledge you get first of all, you know about your self, about your centers and also you know the centers of others because you develop a new dimension within you, the collective consciousness. When we say `Allah hu Akbar', Akbar the Great, when you say that, you just say it with a lip, but then you become part and parcel of Akbar. You can feel others.

Who is the other, then? You can feel others on your fingertips. Now if you know how to correct these centers, you can correct others and also you can correct yourself.

Now there are many doctors who are doing research on that. We have one very great doctor who has come here from London, he is looking after seven hospitals. And we have got some doctors who have got their M.D. through Sahaja Yoga, who have shown epilepsy, asthma, all these diseases, these diseases can be cured. It's all tangible, it's all tangible. It's all your own power and you become that fantastic thing.

It's like, say you take one television set to a remote village in somewhere where they have never known electricity and you tell them, “From this box you can see lots of films and things." They'll say, “This is just a box." That's what we think about ourselves, we are just a box. No, we are not. Once we are connected, then we are so fantastic that we start wondering how is it I never knew all these things, that I have all these powers within Myself.

Thank you very much for saying nice thing.

Question: God bless You. We enjoyed Your words. Very nice. Question I had for You, we were talking about spiritualism and being in your spirit as well as your body and realizing that spirit is within you.

I see more and more of this spiritualism spreading all over, even more than, I mean it's been around for thousands of years but all of a sudden you see more and more of it and I think the mass consciousness is demanding the light and that's why it's happening tonight. Where do You see us evolving after everyone is consciously aware of their spiritual being? Of course we're going to be in the body as well as in spirit.

Where do you see us evolving from there? I'd kind of like to get Your idea of foreseeing what's going to happen to humanity.

Shri Mataji: Well, you become the medium of God. You become the medium of God. His powers start flowing through you. And once you know the laws of Divine, laws, then you become a saint, you become a wali. That's what it is. And once this light, when it was not enlightened, you see, it was needed the light, once it got the light, it is giving the light. That's what happens.

Question: Do we need our physical bodies still?

Shri Mataji: Of course. This is the body which can only reflect the Spirit. You see, the idea that in the air you will be, no, no. This body is very important and this body is needed, because in the body is this mechanism and in the body only this will be reflected.

So it is very important. Not only, but after realisation you need it more. Now see, I am seventy years of age, Myself. And still I am going strong, because this body is needed for people, I think, so it is going on and on and on. When I travel, all the time I am travelling. It's alright.

Question: Are you going to have a permanent center here?

Shri Mataji: We have. We have a very good center in LA [Los Angeles], very surprisingly and the leader of this center is sitting there and he is the one who is looking after this place. But I don't know the address exactly where we are. One thing is, you cannot pay for it. You cannot. It's a living process.

As you do not pay to this Mother Earth for giving you these flowers, you cannot Day for it. God doesn't understand money. Please remember this.

He doesn't understand money, he doesn't understand bank.

So all these people who are collecting money in the name of God and spirituality, know that they are hypocrites.

Alright. Should we have realisation? Question: A lady spoke who has been practicing Sahaja Yoga for three and a half years in Iran. In Teheran, there are people who are doing. And how many people you have who are doing Sahaja Yoga there? Answer [from someone]: Ten women and one man. If I go back I want to have a good news for them.

And I would like to know that is it possible we have a proper center in Iran and when, when will we see You, meet You in Iran?

Shri Mataji: You see, all My attention is there and all this nonsense must finish. It's in a terrible mess, Iran, I know. People are in terrible conditions, they are fighting. It's terrible, because I know a first-hand news from there. We have the, I told you, the company, Indo-Iran shipping company is there.

It's so sad, even the children are in a bad shape.

All My attention is there and I'm sure within one year's time something should happen. It should happen. Everywhere something is happening. Maybe they all should understand what this Kiyama is and give up this

nonsense of fighting. Even the children, children are fighting, they are carrying pistols and all that.

[Question read by Shri Mataji from a card.]

Shri Mataji: Now, he has asked Me a very nice question, “What is your religion now?" To be very frank, My religion is a Universal Religion. This is the religion that Gandhiji, Mahatma Gandhi preached.

That we don't only respect, but we worship, we worship Mohammed Saheb, Hazrat Ali, Fātimah-ji, all of them. Worship. Also we worship Christ, we worship Moses. Also we worship Śhrī Kṛiṣhṇa and Śhrī Rām.

Because they are all flowers of the same tree of spirituality. At different times they came.

So what we have done, we have plucked the flowers, plucked the flowers and we are fighting with the dead flowers.

Once you get your realisation, you will know that what I am saying is absolute truth. Now can you imagine there are Jews who are worshiping Mohammed Saheb, they are worshiping Christ. Can you believe this? Because it's a truth.

When the truth is there, you know on your fingertips.

Some people don't believe in God. Just ask them the question, “Is there God?" Three times they ask, they start getting the Rūh on their hands. That's how you make out the truth. You were born, say in Islam religion, so you are Islam. Supposing you were born in a Jew, then you would have been a Jew. It's just a chance. But once you are a realised Soul you understand that they are all one. We are the ones who are fighting.

So, we believe in a Universal Pure Religion, which is within ourselves.

Another thing is, say a Muslim for example. I was in Riyadh with My daughter. And I was coming from Riyadh and we got into the plane, to London I was going. And I had gone off to sleep. When I woke up I found all different people. Ladies were wearing skirts six inches, smoking. I said, “Who are these ladies?" And the men were very dandyish type. I said, “Who are these men?" They said, “They are the same." I thought the plane has landed somewhere else. “No, no. They are the same." That means Muslim religion is just lip service, nothing inside.

So a Muslim can do any, any crime, a Hindu can do any crime, a Christian can do any crime, but after realisation, you become really a real Muslim, you become a real Christian and real Hindu. Because you just don't do wrong things, you become righteous. It is the becoming. You become religious. We have religion, our religion is outside, absolutely outside, but it becomes inside. Innately.

So this is the innate Universal Religion, which is pure religion. We follow and we respect every one of them. Alright.

That's a good idea.

[Shri Mataji reads aloud the following questions from a card:] Do You believe the Pope and Iman Khomeini? No, not at all. They are just the same, useless people. Not at all. How can I believe? There's no truth about them. If you want to know, I'll tell you a hundred things about them, how horrible they are.

Useless.

Question: Do you believe in Imam Zaman Mehedi? Twelfth Mehedi.

Shri Mataji: Of course. You will find out who is that, alright.

Question: Do you believe in Baha'i?

Shri Mataji: No, no, no, not at all. B'hai is not correct. No, it's not correct. He was not a prophet.

Question: Are you a new prophet?

Shri Mataji: Now, this I will not tell you. You see, Mohammed Saheb did not tell that He was Divine.

Of course, that I cannot deny because you will know very soon that I am Divine, but I don't say anything about Myself. You see, Christ was the son of God. Despite that, they crucified him. Mohammed Saheb was a prophet, they gave him poison. I don't want to get killed. No, I don't want to tell anything about Myself, alright? Because people are so stupid. If you tell them, “I am a prophet” tomorrow they'll be there with the swords cutting My throat. Now you have to find out. When you find out, then believe.

You should not blindly believe in anything, because you blindly believe in everything and what happens? Now, first get your enlightenment and then believe. Not before that. Nobody should believe Me blindly.

It's no use. Alright? So should we now, have you finished, or you are asking some question? Question: Can You explain the culture and tradition which is important to You?

Shri Mataji: Culture, you see, should be natural and moral. But all the culture that we follow is according to the Rūh, the vibrations. Supposing, you see, we have stupid cultures all over. But what is good and what is bad we cannot discriminate normally, so on vibrations you can ask. But automatically people become, you know, religious. I don't have to tell them. Now you know in the West, Christ has said that, “Thou shalt not have adulterous eyes." What a subtle thing. Even the eyes should be without lust and greed. But look at these Christians. All their eyes are moving like this, like that, all over.

So, after Sahaja Yoga, eyes become innocent. Your attention becomes innocent. Not only that, but the attention becomes active. It's the becoming. Again and again and again I'll say, it's not just talking and sermon and lecture, but it is becoming of you that is important. You become that. Alright. You become religious.

Is there any other question or should we have our realisation? Question: I believe personally that there is a purpose to everything that happens to us, not only to us, to everything. There is a purpose in everything that God does.

So what lesson are we to learn from what happened in India a few weeks ago, twenty, thirty thousand people in a manner of seconds [died in an earthquake]. What is the lesson in that?

Shri Mataji: Now see, first what I have said, that we have to have the light. Then I don't have to teach you any lessons, you become your own master, your own prophet. In the light you know everything.

Of course, if you ask Me, I will tell you. But you see, you become so wise yourself, suddenly you grow.

So I'm not going to tell you do this, do that, nothing. I just say, “Take your realisation." That's all to begin with and then you will know what is to be done.

Question: I'm sorry, madam, I don't know Iranian.

Some words I knew, also I have forgotten now. Do you believe in dreams and nightmares? I don't believe in them but they are there, no doubt. Do they come true?

Shri Mataji: Not necessarily, not necessarily. That, different types of dreams you have and they come from different sources. This all you will know in Sahaja Yoga, alright? Now you will have no nightmares and very few dreams after realisation. No fear, nothing. It's finished. No worry, no tension, nothing.

So it's your own.

Question: The lady in the front who was speaking Persian was asking about Karma, about the destiny of each person. Everybody has a Karma.

Shri Mataji: Karmas. Alright. You see, all these Karmas come to us through our belief that we are doing something. Alright? Now here is the, you see here when this center in the Optic Chiasma here, you see when it opens out and the Kuṇḍalinī passes through it, it sucks in both the things. One side is your Karmas, another side your conditionings. Both are sucked in, then what happens, you go into akarma, means you don't think you are doing anything, it's just happening, it's happening. You talk in third person. You don't say, “I did it." Because we believe that we did it, that's why we think we have

done the Karmas. But if the `I' is not there, then no more Karmas, finished. Alright. That theory was eight thousand years back. Now today it's over.

So, should we have our realisation? Question: Why do You say Baha'i is not correct?

Shri Mataji: Because B'hai has not done any resurrection work. It's just making money and building big, big Baha'i temples, that's all. Are we on this earth to build temples and mosques and this and that? We have had enough of that. What have they done? You see, we should see the work they have done.

What work have they done, nothing. Just somehow or other they make money, I don't know how and they build very nice big, big temples, that's all. That's not going to achieve anything. There's a saying that the one who meets You, God, is the real master. The rest is all nonsense. What is there in building this place or that place, you see. In India one king build Taj Mahal.

So what? We can't call him godly person or a religious person. Alright, he built a big Taj Mahal, finished. Or there's leaning tower of Pisa.

So what? We don't call them godly people. Alright, they are building nice buildings, alright, good idea.

But they are not religious people. It's logically, logically when you reach that point, you will understand that first thing is that it has to be spiritual. And spiritual doesn't mean talk, talk, talk, talk. Spiritual.

People talk too much you see, talk has been too much. What have they done to human beings? I tell you, once I

was travelling by plane, there were two Baha'i sitting, one this side, one that side.

Both were emitting such horrible heat from their body that I had to get up and go to another. And both were fighting. You must see the disciples. You must see the people who are following that person. What sort of a life they lead, are they moral people, are they good people, what have they done, what have they achieved, isn't it? Question: Do You believe in life after death?

Shri Mataji: Of course, of course. There is life after death, but we should worry about the present, not what will happen to us. Alright? Once you get your realisation, you'll just play with your death. It's nothing. Just a joke.

So this is it.

Question: Do You believe in paradise?

Shri Mataji: Of course. You have to enter into paradise, means the kingdom of God, which you will enter. Alright.

Question: Do You believe religious and political mix?

Shri Mataji: No, but once we have the people who are religiously enlightened, then the government will be also religiously enlightened automatically, isn't it? Just now this mix-up is no good.

Question: Who is last prophet in this world? That I will not tell you. Because this has created lots of problems. Are You vegetarian or do You eat meat?

Shri Mataji: No, I do eat meat. I cannot be vegetarian. And try to understand, what's the use of saving chickens? Am I going to give realisation to chickens or to goats? This is all fad. Vegetarianism, this, that. In India we are vegetarians, such hot-tempered people they are. Though

they are vegetarians they are good for nothing, useless absolutely. Quarrelsome, fighting. Whatever suits your body you should eat. But eating is not so important after Sahaja Yoga. You eat whatever you get, you just enjoy yourself.

That's all. You never get bored. It doesn't become so important.

Now. Are there more questions? Yes! This is the last one. The one dollar says here, “In God We Trust." Question: They all talk like that. This is a political dollar, government dollar. American dollar. All the money, they have we trust in God. What is the meaning of this?

Shri Mataji: You better ask them.

Question: I ask You. This is advertising to Christian people to remember the God in America, or in the war?

Shri Mataji: You see, it is true. I tell you, they do it everywhere like this. In God we trust. Alright, trust then. Is alright. If God is one, what is there to fight? You see, your God is the same and their God is the same. This is what they don't realise. There is no Christian God, Muslim God, Hindu God. Only one God.

Question: You eat meat. Do You kill animals?

Shri Mataji: I don't kill. I don't kill. But they are killed by somebody. And there's no harm. But we are killing human beings, first stop that. We are more worried about animals than about human beings.

You see, I am not going to give realisation to animals. If you eat animals it's not going to do harm to them. On the contrary, evolutionary process, they improve.

Question: Is it alright that you cause them to suffer pain?

Shri Mataji: Actually they don't know the pain part, but there are ways by which you can reduce their pain also. There are ways of reducing pain, but we need meat, it's important. You see, those people who are eating too much meat should eat vegetarian, because they are very aggressive people. Those who are not at all eating, like Indians you know, they don't eat so they should eat meat I think, because they are very weak people. Supposing an Iranian slaps an Indian, he'll just go at on the road. Not only that you eat meat, but you have almonds and you have everything in your country, so you are much healthier people, no doubt.

So if you stop eating that will be alright for you. Doesn't matter. It's a balance. We must have a balance.

[Question read by Shri Mataji from a card.]

Shri Mataji: Now this is a long subject which has been asked, that where does the Spirit go, about Spirit and power of God and the body and where Spirit goes and all that. I have given many lectures on this subject, which you can always hear, alright? And just now I said you worry about the present, not about the future. Alright.

So that's what it is. But this is important to know, which you will know.

I have many lectures on this subject. In English language, at least four thousand lectures must be and I know many other languages. You can imagine I have been lecturing, lecturing all the time. That's what it is. But it is not that lecture that is important, what is important is your realisation.

Alright, now should we have the realisation? Now My question. Should we have the realisation? Audience: Yes!

Contents: 1993-10-10 **Śhrī Virāta Virāt-āñgana Pūjā, Camp Whittle, CA, U.S.A.**

Today, we are going to celebrate the Pūjā of Virāta and Virāt-āñgana.

North America and South America, as you know is the Śhrī Kṛiṣhṇa's center of Viśhuddhi. And it is very important to know also that all the communications, all the relationships with the whole creation has to be established through this center of Viśhuddhi. Viśhuddhi, as you know is the most important center in your ascent, in a way. Because Sahaja Yoga is not only meant for your ascent but for the ascent of the whole world and only through Viśhuddhi you can achieve it. Even if you get your Self-realisation and you get all the powers, unless and until you use your Viśhuddhi, it won't work out. Look at My Viśhuddhi also, talking, talking everywhere, keeping communications, Viśhuddhi goes out! Also, this Viśhuddhi Chakra being so important, it is under attack. Attack of the negative force.

Today we are going to worship Virāta and Virāt-āñgana. Virāt is the ultimate, the complete development of the Viśhuddhi Chakra is Virāta. And as you know the Chakra is here, here at this point. If this Chakra is not all right, you are not collective. You behave in a manner that is not collective. You cannot communicate with other Sahaja Yogis. You cannot be friendly and loving and one with other Sahaja Yogis unless and until the center of Viśhuddhi is all right. And it's part of Ekādaśha. Viśhuddhi is the center of the Ekādaśha Rudra.

So one has to understand that Virāta Shakti is spread all over. We have communications. Mean I could telephone form here to anyone and they told Me they don't charge much. You see something also from Śhrī Kṛiṣhṇa's blessing, I think. Because you telephone from anywhere else it is very difficult and very expensive. Also, most of the communications vehicles like computer, like television, other things also, all those so many of them were developed in this country.

So it is the subtle of that Ether which communicates us to other worlds. That is one power of Virāta. That he is the subtle of that.

The second power which we have of Virāt-āñgana we can say because Virāt is the kinetic force of but the source is Virāt-āñgana, is everything that brain can do. All thinking, all creativity, all compassion, all kinds of looking after other nations. The other day somebody asked, “Why should we be policemen of the whole world?" You jolly well have to be, because, you are Virātas.

So you have to look after the law and order of the whole world. You have to look after all the people who are suffering in this world. You have to look after all the suppressions and the wars and all the civil wars everywhere, is all your headache, because you are sitting in the land of Virāt.

So He's the Father, He's what you call Jehovah. He's Akhar.

So on the brain level when Kuṇḍalinī reaches and enlightens your brain then this science that you know becomes logical not only that but you know meta science because the brain which was just knowing science now

knows the source of science. The whole thing it can see, clearly. Like you climb up a hill or a mountain, the higher you go you can see the whole vision of the place. In the same way whatever is created out of your brain, anything, you start getting the whole vision of it what they have created. Not only that but you also see what has created that. Now they created United Nations. It had to be here, why? Why in America? Why is America so much worried about United nations? What is it's responsibility? No country will do that. It's a headache. But they'll go to Vietnam, they'll go to Korea. Now they are busy with Bosnia. Everywhere, Somalia. It's your responsibility because all these things are created by your brain.

The human brain has created different nations.

So above all we realise that all these nations belong to all one world. Once you rise above you see that this was created by us, by our own thinking, by our own projections we have created.

So when you go above this you start thinking of one world, because you see that it was one world. It is one world. You start seeing God has created beautiful rivers and beautiful mountains, He never divided. I mean He wanted to create beauty for you. But then we started thinking that, “This is my land, that is my land." Most of the Americans have come from the outside and the real land owners I don't know where are they hiding. I seldom see them. Now the responsibility is coming in their heads that we have taken this land and we feel that this is our land but it belongs to the whole world.

Whatever they have done now is coming back. Once you rise higher you start seeing the vision. Whatever you have done through your mental projections. People don't even realise in many countries that this is one world. Mental projection is on another level is that you have created a materialistic world. With this materialistic world you have reduced everything to the level of money. Religion is money, everything is money. Nobody has any respect for anything but for money. And then material things. One starts seeing matter as a source of wealth and source of dignity and a source of great positions, powers. But when you rise higher into Virāta's power you see the stupidity of materialism. What is matter after all. Matter is for making the place beautiful, giving you joy and this matter is also for expression of your joy to others.

When you give them some present, some material thing beautifully made.

Then you start thinking also how God has created this beautiful world and you start creating beautiful things in art, in music, drama, even films, everything. But at the material level and at the mental level the projection is linear, it moves like this. As a result it falls down.

So everything, the standard of our expression has fallen down. I know films in the twenties and thirties and forties from the same Hollywood were very different from what they are today. You can't even see some of them. Then in the same mental projection we see the dramas and the novels and the art, everything has come down, is deteriorated, is not at all joy giving but it is destructive. It is destroying itself, first of all and so it is destructive. As a

result we are moving our mind and moving on that decline also and we also take to things which are destructive.

Our standards in everything have gone off. Morality also is an innate blessings to human beings but he starts putting it on a mental level. When you put it on a mental level people like Freud become Christ and you start following them and you become nothing but a sex point. In every direction if you see there's a big decline and you get upset. You don't understand, how there is such a decline in human nature, how there is a decline in art, decline under treasure, decline on human relationships, in everywhere you find this decline. With money certain things may appear to be smart, fast, like tennis you can say. People used to play tennis for joy, never for money. But now they play for money and after four, five days we find he has gone down, or four, five years he is finished.

So the speed has come also into sports because of this money.

This money has been like a big load has brought down all the beautiful things in its own level. They are not the same level at which they are created. If it was on the same level, Sahaja Yoga would have worked very nicely in America. But it did not, because here is the maximum load on all our creations of our mind of our mental projections.

Whatever direction you will see you will find there is such a decline. We know of lawyers who would be so honest and who would work out something for the person for whom they are fighting. But today you can bribe the lawyers. You know the doctors which would go all out to

cure patients they have lost their sense of ethics. Everybody has lost their sense of ethics. First is this materialism, money and above all I think at this time there is a big growth of people because this is the resurrection time. And many types of people are born. Thousands and thousands of them are born who might be like animals or some sort of absolutely idiotic type or maybe some stupid stuff. At this time we have to do resurrection work, means what, that our Virāta Shakti has to be enlightened in our brain.

So in Sahaja Yoga when you rise into Virāta Shakti you go up and see all these declines, all these falling mental projections from that height.

And also you see yourself. That you had gone into all these nonsensical things, but now you feel that you have come out of it and now you have become like a lotus. Especially the ego part. Ego is extremely strong in modern times. It was never so. It is, I think the birth of many fighting cocks has come on this earth and also some of the jungle creatures are also reborn. Because you can't talk to them. If you say anything they just jump on you. You cannot criticise them, you cannot tell them what's wrong with you, they'll just sit on your head, if you say anything they'll start hitting you. They never want to see what's wrong with them. It's impossible to communicate to them because of their ego and this ego has come because of certain declining nature of the modern time. For example, from childhood a mother starts scolding her child for spoiling her carpet.

So carpet becomes more important.

So the next day the child gets very angry, he gets the scissors and cuts the carpet to punish the mother. Then they see that the child wants money for something and they ask him for what. “Because I have seen in the television there is a bear which has a birth date." So a new type of devil has come up they are entrepreneurs and through their mental projections they take out novel ideas, see like a teddy bear which has a birth date, can you imagine, such a stupid idea. And all the children wanting to buy that. Now if one child buys another must have.

All kinds of things these entrepreneurs do. And people start becoming slaves of them. Like in Paris they started a fashion that you'll have six inches of skirts.

So all other skirts were thrown away. The six inches skirts started. Imagine in that cold, they would wear socks and six inches of skirts. Everybody looks the same. What is so beautiful about it. Whatever they want the entrepreneurs so-called, they are called as artists, also as designers, but their designs are just to kill your freedom, just to make you a slave. And all kinds of monkey tricks they play, which you accept. Once you start accepting those monkey tricks, then you don't also realise that how you have become a slave and there is no individuality about it. Hairstyle they will start particular hair style.

So everybody goes about with the same hairstyle. Or you go to a hairdresser. [GAP] So when you rise into your Virāta Shakti by the enlightenment of the Kuṇḍalinī, the Virāt-āñgana is the power which gives you a complete vision of the decline into which every mental projection which was idealistic, beautiful has fallen. For example,

Abraham Lincoln gave a great idealistic idea about a state, about democracy. But now many people say that it is demono-cracy. Those people who were in Russia, of course they were wrong, but still they had an argument that we don't want to become democratic because look at America. Nothing is safe, nothing is normal, so what's the use of becoming democratic country.

[Aside:] Can you hear Me there, it's all right! It's all right.

After all we are on a picnic, you see [laughter]. And we cannot have any problems because I told him whatever is here is here and whatever is not, is not here.

So if you have any problem, we can't help it.

So you rise to that level, gradually, gradually, first, I don't know what you see. But you start seeing what's wrong with your society, what's wrong with your relationships. Ultimately, you start seeing what's wrong with you, how you are wrong. That I would say is the higher state where you reach and you start seeing `This is wrong with me.' After that you start understanding that you have got powers, Virāt āñgana's powers. You have got powers in your brain itself, you have got powers by which you understand the Meta Science, science above science, the meta art. The vulgarity of art. Discrimination starts working, you start understanding what is really art, what is not. You start enjoying that art. And the enjoyment of Nīrānand, you get it when you rise above and see the whole thing in a different perspective. First of all you see it as a drama, as a witness. And you laugh, you see. I was telling a joke about a lady who was interviewed for doing some art with a mehndi on the hand. She's an Indian lady from India.

So the interviewer asked her, “What about the foreigners, how do they react, the Americans, how do they react." She said that “they ask very funny questions." “Funny questions?" “Yes, they ask me, `What is this?' So I said, `This is my Suhāg, my husband's symbol.' " So they said, “What about extras?" You didn't follow? “What about the extra husbands if you have?" [Laughter.] Now you all are laughing, you all Americans are laughing, but at that time point you would not have laughed, because very common. In the same way, everyone, even India or any place where they do absurd things it becomes very obvious and you start seeing it very clearly, very-very clearly that what are we doing, it's all absurd. But this is not only on mental level. This is what I am going to tell you. It is not just you see the vision, all right, still mental level, then you understand it is wrong, still mental level. But you just don't do it. When you become part and parcel of Virāta. When you become part and parcel of Virāta then you don't have to even think, you just see it, then you laugh. You just see and you know it is wrong. It is all absurdity.

We went to see one temple in India and there were some Pūjāris, doing Pūjā.

So the Indian Sahaja Yogis ran out. I said, “What happened?" “Mother, they are all hypocrites, they are horrible vibrations, how can they do Pūjā, they have horrible vibrations, all bhoots." That's how we become so powerful, I would not say you are like a light, because light doesn't see the light does it? But you see, you are light and you see light.

And the third thing that happens to you with this Virāt-āñgana that you humble down. You humble down. You become extremely sweet, obedient, just like children. And you don't mind anything, anything you don't mind. That is the state you achieve not as a slave, not out of domination, but it just works in you, it penetrates into your brain, you become that. I've seen people who are horrid absolutely and after some time you can't even recognize them. How do they change. How do they get the change. What happens to them? Is the brain is enlightened, has become the light and you know you have the light, That is doubtless awareness. You should have no doubts about yourself, that you are a Sahaja Yogi.

Some people falsely have. They are bhoots but they say no we are Sahaja Yogis. That's not the thing. The discretion power becomes so beautiful of the Haṁsa Chakra, because they are all connected, the Viśhuddhi, Haṁsa and Virāta. They are all connected centers. It is not only that the Virāta improves, but the Viśhuddhi improves and Haṁsa.

So now what happens that you jump into collectivity. Collectivity is the blessing of Virāt-āñgana. She teaches you how to love each other. She teaches you how to enjoy other Sahaja Yogis.

She teaches you how to have Bhakti in your heart. But that teaching is like innate. If I say She teaches, means you are the disciple and She is the teacher, No, No. You become Virāt-āñgana yourself. And the love and the affection and the understanding that you have for each other is remarkable, is very enjoyable and very beautiful.

So all that happens absolutely happens in your brain. That's how your brain, which is the one which receives all the information and creates all the information, creates all the mental projections becomes a new vehicle to create a dimension which goes higher, not declining.

All of you are part and parcel of that, all of you are part and parcel of that and all of you are important.

All of you have to support that, all of you have to raise it. It is very important, you all should understand your own responsibility.

So between South and North America we have to at least have 16,000 Sahaja Yogis. Kṛiṣhṇa was very clever, He created his 16,000 powers into ladies. Then these 16,000 women were taken away by one king and he just kept them.

So Śhrī Kṛiṣhṇa went and defeated that king and brought all the 16,000 powers to himself, very nice. He could do all those tricks, not Me. I have to have 16,000 children who are human beings and who get this power within them. Not like My own powers I manifest.

What is the use. You can't give realisation to others, you can't communicate to others you can't do anything with them.

So Śhrī Kṛiṣhṇa only told Gītā, finished. They were clever people, they didn't want to face the problem. It's very difficult. You people have a bad Viśhuddhi, I get it. You people have a problem, I get it. It's just collectively to work out. To take you inside My body as a cell and to cleanse it, it's very very difficult task but one has to do it. One has to do it and one will do it. I'm sure one day when you all will be completely aware of Virāt-āñgana power

within yourself, I don't know what will happen to this country. As it is I find it is just bubbling now, about to break. It's a big breakthrough I find this year, among Sahaja Yogis as well as among the other people.

But there was another quality of Śhrī Kṛiṣhṇa was diplomacy, is to be diplomatic. With others you have to be diplomatic. You should not just jump on them and try to oppress them, or in any way try to show them that they are nowhere compared to you, No. You should say that we were like you, worse than you. Then people are happy. But see now we have changed.

Somebody says that `I was smuggling drugs you should say no I was smuggling even arms.' Then their ego will not be hurt, if their ego is not hurt then it's easy.

So diplomacy also you must learn. Also Diplomacy is a mental projection at a lower level. At a higher level diplomacy is where your charisma, where you attract people, where you capture them. The way you talk to them how you talk to them, how you behave towards them. And also have a compassion, because you are now sitting on the Himālayas, but what about these poor people. In that way if you see the whole thing I am sure you will not feel so much that you are doing this work and that work.

Śhrī Kṛiṣhṇa's whole philosophy is like this. That you should get your `Ghyana'. Ghyana is Ghy means Gnostics, you have to be Gnostics means on your central nervous system you must know it. That's the first thing. The second thing was because Arjuna was so half-hearted, still he asked him questions.

So he said, “What about Karma? Everybody talks of Karma." Again diplomacy. The whole Gītā is full of diplomacy and normal human beings can't understand.

So he said, “Yes of course, you must do your Karmas, but you have to surrender your Karmas at My Lotus Feet." No not possible. Very clever because as long as you have, “I am doing this, I am doing that idea” how can you put your Karmas onto the feet of Śhrī Kṛiṣhṇa. That means you should get your realisation where you know you that you are not doing anything. When that happens that you know you are not doing anything, at that time the Karma becomes Akarma. And how you talk, I've seen people raising Kuṇḍalinī saying, “Mother, it doesn't rise, it doesn't work." You don't say that, “I am doing it." You just say, “It doesn't rise, it doesn't work out." in the third person. Another is about Bhakti , because now we have lots of these Hare Rām's, Hare Kṛiṣhṇa's spoiling their Viśhuddhi.

So for Bhakti He has used only one word. He says, “You give Me flowers, you give Me water, you give Me leaves, I'll take them." But while giving what does He say? “But you must do `Ananya Bhakti .' " `Ananya' means when there is not the other, when you become one with Me, when you are connected. On `Ananya' word he has danced the whole thing and these stupid people don't know that they are not connected as yet and they are talking about Hare Rāma, Hare Rāma, Hare Rāma. That's how they are not connected. They don't understand that they have to be connected. And this is the trick he has played with all the people that “All right, all right go on saying Hare Rāma, Hare Rāma we'll see." So the

diplomacy part in his case because He had to bring them to the point that No, No, this doesn't work out, No this doesn't work out.

So then `Ghanya'. Now what is Ghanya is they start reading books, No, No. It means both, on your central nervous system you have to go.

So how gradually he brought them to that level. In the same way when you are dealing with others you have to work it out that way.

And once you work it out that way, you can spread Sahaja Yoga much faster. You'll be a very light person, everybody will enjoy you and you'll have no temper, nothing. We get into temper because we don't know how to handle the situation. If we know how to handle the situation we'll never get angry, on the contrary use the anger of another person for your own benefit. All these things you learn through the power of Virāt-āñgana. Virāt-āñgana gives you the full detachment from every subject of worry. She sucks in all this and throws them in the air. It is Her great power that has really given you such an understanding about life, about yourself. Your own value system has changed. If you see what a change it was for you, all this transformation, everything is the power of Virāt-āñgana. And ultimately what She gives you is `Nīrānanda'. Is the joy and nothing else but joy.

May God bless you.

I must give full credit here to Gregoire because he came and struggled and fought and like Arjuna you see, he felt very desperate and went away. He had to go also in any way. And suddenly as his gone.

I find here is everything so sprouting, so well and people have started taking over the responsibility of working out Sahaja Yoga. But I still remember him at this time because he was really very desperate and absolutely fed up with the American style of thinking. But now we'll give him a very good news that how America has improved. We have many Sahaja Yogis in America who have been very dedicated despite all kinds of negative forces and everything. With all the nightmares they have gone through, they are stuck on to Sahaja Yoga and I find that their efforts are now showing results. I will not take their names because you know them very well one by one. But I must say that Steven has done a great contribution. I never asked him to come to America. But he himself decided and he himself came here on his own and he has really contributed a lot to Sahaja Yoga by coming here. May God bless you.

Of course, your leader is there and all the leaders in everyplace have been really working very hard and I just see how things are prospered in one years time. It's very creditable. We never had so many people for the Pūjā. I am quite surprised as all of you being here.

Thank you very much.

Contents: 1993-10-11 **Conference-style Live Radio Interview for the Talk Show Gary Nill (broadcasted at noon in New York), Los Angeles, CA, U.S.A.**

..... Question: [about Shri Mataji's background].

Shri Mataji: What was the background of Christ? [After this the host refused to interview Shri Mataji and disconnected the lines.]

***Contents: 1993-10-11*, Public Program, Los Angeles, CA, U.S.A.**

I bow to all the seekers of Truth.

At the very outset we have to know that Truth is what it is. We cannot change it, we cannot transform it, we cannot conceptualise it. Unfortunately at this human awareness we cannot know it also.

Whatever I am going to tell you today, please do not accept it blindfolded. We have harmed ourselves very much by accepting everything blindfolded. But if it is proved, then as honest people, you have to accept it. The Truth is that you are not this body, this mind, this ego, this conditionings, emotions, but you are the pure Spirit. And the second Truth is there is All-pervading Power of Divine Love which is called by many names, which does all the living work. For example you see.....

***Contents: 1993-10-11* Meeting with four American leaders from the Gabrielino/Shoshone and Tongua Nations, Los Angeles, CA, U.S.A.**

[Shri Mataji receives gifts from these nations, including a sage plant that is considered sacred and is used in ceremonies of the American Indians. Shri Mataji says that, when She was the first time in America, She desired to see the locals. They took Her to museums, but even there She found only white faces:] The bureaucracy must be rejected [opposed]. All people in America are immigrants! [She looks at the guest directly, saying:] This is your country, you are the locals that should be made known throughout the world! [Later on:] These

intruders are cruel and aggressive. Why did they leave their own countries in Europe? [All present joined in, also. That the invaders have come with Bible, gun, sword and cross. Shri Mataji is informed that the Europeans used Indians as slaves to build their missions and to work. Had they worked freely [made free], they were given no right to a piece of land! They had no right, title, nor any certificate. Shri Mataji suggests that the country should be returned to the Native Americans, or else the immigrants will suffer even more because of their Karma:] The land shall require as did the Indians! [Ihr sollt das Land verlangen wie es die Inder taten!] [The guests explain their philosophy modes: they want to be the stewards of the land and to use the land as it did their ancestors. For example, the Council of Elders of the Land did not ever make a decision before it considered the impact on the next seven generations!] Basically, the immigrants are racists, they are dominant, aggressive people. Their ego is too big. My attention is on you. There's so much land, I am sure something will happen. You should act, should say, “We want justice, we want the truth!" You should demonstrate repeatedly. The aggression was always subtle, the Earth is plundered [wird beschnitten], plants destroyed, in the Amazon region and everywhere else too. You are a very natural people.

[Thereupon Shri Mataji says that, as the Catholic Church forced itself upon the indigenous peoples and asked them: “Are you following this [theirs] religion?" The answer was a clear-cut: “No!" The Catholic Church will be destroyed, because there is no doubt, there are terrible

people. The Catholic Church is in trouble. Materialism and money. These people have no respect for Mother Earth. They are rough, physical people. Tell them: “You are not spiritual people!" They have ruled 2,000 years without principles, without commandments, neither in their own lives, nor even in their society.

So you can tell them. You do not understand us, our spirituality, you see only materialism and money. Far more important to us are other things. You have no respect our land and atmosphere. You are only power and wealth-oriented materialists. You provide the speech! (Stellt sie zur Rede!)] Guest: They do not respect their own people, how they can then accept others? 200 years ago we were 10,000, now we are 300!

Shri Mataji: You have to take them to task loudly [Ihr mat sie lauthals zur Rede stellen]. Americans are not able to feel spirituality.

Guest: If it is possible that the Jews get the land that had been promised in the Bible, then what about us?

Shri Mataji: Your proposals should go in all directions: magazines, messages, letters. You have to fight the evil. You should start a very deep dimension movement. You have all My blessings and love. In India's freedom struggle, there was no other way but violence! I am with you always and also My strength and you are My medium and My channels.

Thousands in America have so much compassion, thousands in America have so much concern and thousands in America have so much guilt. They feel inside they have done something wrong. You just start,

you'll get money; money is never a problem for a good cause.

American leader: How do we come together, so many dispersed peoples, now we are so few? 369

Shri Mataji: Hold out your hands. Feel, easily you just get it. You are very close to God. Since you were sitting here, I was just enjoying. You are a very ancient people.

[Then Shri Mataji tells some stories that illustrate the power of bandhans and the very effective Divine Power of Love:] You have to take the help of God to claim back the lands [Anspruch nehmen].

***Contents: 1993-10-14*, Public Program, Masur Auditorium, National Institute of Health, Clinical Center (Building 10), 9,000 Rockville Pike, Bethesda, MD, U.S.A.**

At the very outset we have to know that truth is what it is. You cannot change it, you cannot conceptualise it and unfortunately at this human awareness you cannot know it. Another thing, whatever I'm going to tell you today, please do not accept it blindfolded. We have accepted many things blindfolded and we have suffered. But keep your mind open as scientists and if this hypothesis is proved, then you have to accept it as honest people.

First of all, I'll tell you what is the truth, you are all seekers, but you must know what is the truth you are seeking. The first truth is that you are not this body, this mind, this ego; these conditionings but you are the pure spirit. You always say this is `my' body, `my' conditionings, `my' mind, my... When you say `my', who is this `I' to which all these belong? The second truth is

that there is a All-pervading Power of Divine Love; which does all the living work. You see beautiful flowers and beautiful trees, they are all miracles, but we take these miracles for granted. Who runs our heart? If you ask the Doctors, they will say its “autonomous nervous system” but who is the `auto'? Who runs our heart? Look at our eyes, which is such a wonderful camera and this brain, which is such a perfect computer. Who has made this and who runs them? We never ask this question, we take it for granted. This is all done by this All-pervading Power of Divine Love.

We have always used the power of hatred. Any organization you find, there's some sort of a separation from the rest, describing that “we are trying to do this kind of a work, even saving the children against something." This is against nothing. In totality, you have to see this world, the whole universe and human way. About these centers and the Chakras and this power below, you've been already told. This power that is in the triangular bone is in the sacrum bone, that means the Greeks knew it's a sacred bone. Greeks knew a lot of things, like they call Athena `Athea', `athea' means Primordial; they call her a Primordial Mother. In all the Scriptures, there's a mention of the Primordial Mother and if in some of them it is not, because they just didn't want to say anything about women. This power in the triangular bone is the reflection of this Primordial Mother, which in the Christian religion they call it as Holy Ghost. They have the Father, the Son the God and no Mother, it's the Holy Ghost, a dove.

It's Paul's doings, I think he hated women and he didn't want to mention any feminine divinity. That has really made I've seen in the West women very insecure. Also in such an advanced country, of course Catholics can never accept it, but even in England where there's not Catholic influence, up till now they've been struggling if the priest would be a women or not, *[UNCLEAR* I mean] it's very primitive idea. But otherwise she is considered as Shakti; as the power and this is the feminine power within us which gives us our second birth. She's your own power. She's your own individual mother and She knows everything about you, just like a tape recorder. She knows all our past and She is extremely anxious to give you the second birth. As when your mother gave you birth, she took all the pains upon herself, this Kuṇḍalinī does that job. While some people have described that Kuṇḍalinī awakening means such and such thing and nothing of the kind. I've being doing this job for the last 23 years; I've not seen anybody getting into trouble.

I came to Washington in 1972 and there were only four people in the hall, I am so happy to see so many of you here. After that I didn't come I must say. Even to America I came only after nine years, because I was so disappointed. The materialism has taken over so much that at that time people asked Me very funny questions, like in Boston they were wanting to do some sort of a television show and the first question they asked Me “How many Rolls-Royce I had?" I said “I've none" so they said “what do you mean” “you are not in the business?" I said, “No there's no business, it is, but it's spiritual business" then they said “we are not interested in you, if

you have no business of money, we are not interested” the television, I was so shocked. And that time I had warned about all the false people who will be coming here and how they will cheat you, what they will do, but nobody was willing to listen to Me. They said if you don't take money you are hocus-pocus. It was impossible to tell them that you can't pay for your spirituality. It's a living process of your evolution, the last breakthrough and this has to be achieved not by payment, you cannot. God doesn't understand money; He doesn't understand banking or your economics, nothing of the kind, because he doesn't have these headaches. But I think they used to think God must be a person who is doing a lot of business, or something. It was impossible to tell them about it.

Now I am very happy to see, as I am seeing you here, so many seekers of truth are here to get their Realisation. Sahaja Yoga, as you know means `Saha' is with, `ja' is born, born with you is the right to get this union with this All Pervading Divine Power. It is your right to get it. Every human being who is existing today has to get it. This is a special time, I call it `Blossom Time', because many flowers are there who have to become the fruits, but it is also called as `Last Judgment', it's called as `Resurrection Time', in the Koran it is called as “Qiyamah” and their funny ideas. I met a Muslin from Bosnia, it so happen, I asked him “why are you killing yourself, why don't you accept whatever is available, after all, you life should be there" so he said “no, you see, if we now die in the name of resurrection, in the name of God, resurrection we'll get." I said “what is this

idea?" The idea is that at the time of resurrection all those who are dead in the graves, will come out of the graves. Image what are the remains in the grave are, I mean should be logical and they will get their resurrection. Even Christians believe that way; I think the Jews also believe the same way. But think that after so many years, all our forefathers who have died, dinosaurs [should it be changed for dinosaurs] and all those will be coming out of the graves with their bones, I think and then, we'll have to give them resurrection.

That way, I think the Indian philosophy is the most sensible and *[UNCLEAR]* also Chinese, that at this time, people will be born, the souls will take births, many souls will take their births at this time and they will get their resurrection who are seeking the truth. That's why we have such a population problem now, there's such a population problem but it is to be understood in the right perspective, that this population problem has coming [come] because all kind of souls are taking birth and that's why we have all kinds of such stupid people, idiotic people, violent people, all kinds of funny, queer people, who just don't understand how are they human beings, the way they behave. They cannot understand many things which are so natural, which are so normal and sensible.

So, all such people are born today and we get very upset I find, in Washington specially, people are very upset, that children are killing their parents, they are using all kinds of weapons and this and that. I'm not surprised, because if these children are born out of some sort of animal instinct, or the parents are born out of some

animal instinct, it's alright, they are doing what they have been doing before, supposing a tiger is born, he has to kill human beings, but even then, all these things can be cured, all these souls can be saved and they can all become higher people; above all these problems they can rise, through this Kuṇḍalinī awakening.

Absolutely true, I tell you, because now I've faced all kind of people, all over the world and I'm amazed, how this work is showing it's results, in these horrible times, we call modern times Kali Yuga. All these have been described already, that there will be people who will be very much under illusions. This is a special time and this is the time because they'll get frustrated, they'll be tired and they will take to their resurrection. It's already described. Only thing is, if I have done anything is this that, I have found out a way to give en masse Realisation. Formerly, it was one master could have only one disciple. Till the 12th Century, it was so even in India. We had *[UNCLEAR* peace everywhere], Sufi's were there, so many poets I have read, American poets and English poets, they were all realised Souls. But, also in India, where we call it a very Spiritual country, we had very few realised Souls. One master would have one disciple, chosen for this.

Thus it continued till the 12th century, when a very great poet called Gñyāneśhwara, he started in a way writing about Gītā, he requested his brother who was his Guru, Nivrittinath that please allow me to write about Kuṇḍalinī because in the Gītā it is not mentioned, we must write about it.

So he allowed and he wrote it in the 6th chapter of that Gyāneshwari but people said, the people who were in charge of the religion that time, said “this chapter is something to be condemned” because they didn't know how to awaken the Kuṇḍalinī, this has to be absolutely condemned and nobody should read this one, nishida is the word, not so bad a word as condemned, nishid, is not to be read, thus all this knowledge of the inner being was kept in the darkness and this knowledge of the inner being, not known to us, created the problem.

The civilization that has grown so much as we see, is like a big tree, but you do not have the knowledge of your roots, if you do not have the knowledge of the roots, this civilization is going to be finished and that's exactly what is happening today. Whatever we have done so far, whatever we have achieved so far, is just a mental projection. Science is amoral, it doesn't give you answers to many questions, like a child when it is born, at a proper time, one can ask a question to a doctor “that you are not aware, are you not aware, that a foreign body was growing into this body and a foreign body when it enters into the body immediately it is thrown out, that's the system, but is not thrown out." Today My throat it thrown out, absolutely I have been speaking every night and the pollution; I think Washington is full of pollution, alright.

So the child is borne in the system for nine months, it is not thrown away and thrown away at the right time, how does it happen? How is it retained and then [thrown away] after exactly after exactly nine months. The doctor won't be able to answer you this question.

But science cannot answer you one question: Why are you on this earth? What is the purpose of your life? What is the goal of your life? We are now facing a problem that people say “we have no identity." This instrument supposing is not connected to the mains, how will it have its own identity, how will it work? What's the use without this connection? In the same way, it happens to us, when we are not connected to this power which has created us, we have no identity, we have no real purpose. We do this thing and do that, we don't understand. We are born here, just make some money and die. There isn't any purpose that we can see clearly. Only after this connection is established we can know what is the purpose of our life is. And the purpose of our life is to enter into the Kingdom of God. That is the purpose.

We have become human beings, up to a stage and now, we have to enter into the Kingdom of God, where you know the absolute Truth, everybody knows the same truth, if God is one, then why should there be so many truths, somebody says “Capitalism is good” somebody says “Socialism is good” somebody says “Communism is good” I mean all kinds of things and they fight, on that point. But nobody knows the absolute Truth. And once you know the absolute Truth, then there is no discussion, no argument, no fights.

We have conferences after conferences. I have known people who have got awards in Peace, I mean known very well, they're so hot tempered, I tell you, after getting the award they become even worse, if you have to talk to them, take a barge pole in between, otherwise *[UNCLEAR* they is/they're] dangerous.

These people are given awards; I don't know why, whatever may be the reason; what happens really is this: that there is no peace within and big discussions, big arguments, quarrels, sometimes even beatings and what comes out of it is nothing that is really the peace. Peace is within yourself. Peace is a state in which you have peace. When you are connected to this All-pervading Power, first thing that happens that you feel a Cool Breeze on your fingertips, now the five, six and 7, these are seven centers which you can feel and five, six and 7, these seven centers you feel, on the left side that you feel is the emotional side and the right side is the side of your physical and mental, mental meaning thinking, so we have these two sides which are enlightened, actually doctors know that these are the ending of the sympathetic nervous system, but when they are enlightened, immediately you know also what's wrong with your centers, also the Cool Breeze comes out of your Fontanelle bone area, this is the actualisation of your Second Birth, what you call the baptism, you can feel it, from your head it comes, you can feel it on your fingertips, you verify. It's so absolute that even children can diagnose a person, for example they say “this finger is catching” that means something wrong with the heart, you ask the person “Have you have any heart trouble?", they'll immediately ask “how do you know?" you can know it on fingertips, English language is *[UNCLEAR]* fingertips, we know it on our fingertips.

Thus, you know about your Chakras, your centers and it is Self-knowledge. People till they die they don't know they are going to die with cancer, or any diseases. Once

this Kuṇḍalinī rises, She passes through these centers which are responsible for our physical, mental, emotional and spiritual being. She corrects your physical side; She corrects your mental side.

It's a fact, I tell you, we have three doctors in Delhi University, who have got their M.D. in Sahaja Yoga curing incurable diseases, one of them is asthma.

So you cure yourself, you do the diagnosis; you know what's the problem is and you cure yourself. It's so simple, that it is unbelievable that how you can cure yourself like this. Most of the global problems are because of human beings and most of the human problems are most of them, are because of these centers going into jeopardy. If you somehow other cure these centers, you can solve physical, mental and emotional problems. Now we've seen many people who suffer from all sorts of depressions, schizophrenia, all such kinds of things. They don't have to psychiatrist, who will blame the mother or the father, nothing of the kind. You get cured, yourself, no questions are asked, nothing of the kind and you just get cured of these troubles because this Kuṇḍalinī connects you to the mains. She on her way, nourishes these centers, integrates them and enlightens them, this is Her job and She does it very well, only thing you have to support her, now again I say, this is your own power and it's your own Mother.

We are all seekers, I know, they have been seekers all over, but what we have to seek is our evolution.

We do not know the totality, we do not know the reality, we talk of peace, it's not there. We are all the time thinking about the future or the past. We are jumping on

the cusp of the future and the past all the time. But we cannot be in the present; I say “you be in the present” you cannot. The thought rises and falls, another thought rises and falls, in between these thoughts, there is a little space, very little space, which is the present. Present is the reality but you cannot be in the present.

So when this Kuṇḍalinī rises She elongates those thoughts, by this the space of the present increases and you become thoughtlessly aware, thoughtlessly aware, you are aware, but no thought, that is the state where you are peaceful. At that time you are growing spiritually. With a disturbed mind you cannot, but with this peace you start growing spiritually.

The second state that you achieve is doubtless awareness. There's Sanskrit names for this, one is Nirvichara Samādhi and the second one is called as Nirvikalpa Samādhi. In the second state, some people achieve it both the states simultaneously, but some have to little bit work it out because this connection has to fixed, sometimes it is loose with people.

So, you have this second state where you have no doubts, you know you have powers to raise the Kuṇḍalinī of others, you know how to cure others, your whole value system changes, here when this Kuṇḍalinī rises, into the first, through this first center, or we could call the Swādhiṣhṭhāna, it is call the second center otherwise, you become extremely creative. I've know people who have never known how to write any one sentence in poetry, they have become poets. There are musicians who today are famous in the whole world, they are all Sahaja Yogis, they don't tell, they may not tell, but they

are all blessed by their Kuṇḍalinī. You become great painters and artists. And with the second center as you know that, you become righteous. We talk of religion, you may be Hindu, Muslin, Christians, anything, you can commit any sin, the religion is not within yourself, it's outside, you go to church, or you go to a temple, or anywhere, but here you don't have to go anywhere, you just become, you become a saint, you become an angel. You just don't do wrong things and you enjoy your virtues; you enjoy them. This happens to you automatically.

I don't tell anyone “don't drink” don't nothing of the kind, it is very serious. I never tell, because if I tell half of you will go away. But only thing is that if you are enlightened then it works automatically. I'll give a simple example. I am holding supposing a snake in my hand, it's darkness and I'm an obstinate, egotistical person, supposing; so somebody tells Me “Madam, there is a snake in your hand." I won't give up; I'll say “no, it's a rope." Till it bites me I'll not give; I'll hold on to it. But supposing there is little light, I'll immediately throw it away. No use telling anything to anyone. That has never worked. Best is put some light into them and they themselves become alright, they become their own guide, they become their own masters, they become their own Guru. You don't have to tell them anything. It just works automatically. Because once it is awakened within you, it works that way.

You have this, another center, which is extremely important, which gives you sense of security and this center when disturbed, you get all kinds of troubles and

diseases and I would say that, it gives you all kind of problems. This center is nourished then you have antibodies awakened, who are enlightened and who fight your diseases very well you don't know how, it's a fact.

Cancer has been cured through Sahaja Yoga. All kinds of diseases have been cured by Sahaja Yoga.

Naturally, you'll say, what about AIDS. AIDS also can be cured, but I must say, I don't know My experience may be wrong, but there's are only two types of AIDS patients. One are who are martyrs, you see, marching to prove that AIDS is something, I don't know what it is. And another type are people who don't want to live, they have decided to die, but we have got hold of some people who were in between and it has worked, it's very difficult area; for other diseases I can tell you any kind of a psychosomatic *[UNCLEAR]*. `Psycho' the left-sided, the `somatic' the right-sided, both works out, because it is a `psychosomatic', doctors can't do it, never, nor a psychologist, because as you know it's a specialisation, we have one doctor for one eye and one doctor for another eye. Here we are talking of totality; there's no specialisation, totality. If you cure one thing, another thing comes up. It's not like that. It's the total balance that comes into it's own shape and you don't have any problems as far as your health is concerned, of course some doctors were worried, “what will happen to our practice?"; see now, simple is “how many will come to Sahaja Yoga?" Now in this New York City, there's so many people, the other day I saw one person driving one car; such an affluent place with so many cars, with so many people, how many are here? How many will come to

Sahaja Yoga and out of these, how many will grow? So doctors should not worry, there will be thousands and thousands left for that, so they should have no worry about it. Now, we have this center, is this the center is your America, is this center in the Universe and whenever I come to America I get problems with this center, because of this center is the center of collectivity and the responsibility, that's why you will go to Somalia, you'll go Haiti, you'll go to Vietnam, to Korea, everywhere, they have to jolly well go.

Whatever you may criticise but it is basically your responsibility; this is America.

In that way, they are very responsible I would say, but I think, because of materialism, the people have become rather superficial and coarse. The affluence has brought forth a kind of a personality which doesn't bother about spirituality, but I think this session and so many problems might awakened them, but if you see this country is destroying itself from within, how many types of diseases are cropping up here? Every time I come a new kind of a disease is there. How many this schizophrenia I've never heard in India. We've never heard of so many things that are done in this country, it's very difficult why human beings take to destructive things for? Because the mental projection is there, with the mental projection it goes in a linear way up to a point, but it falls, because it is not substantiated with truth, it is not substantiated with morality, so it falls down and that's why you find decline, in every sphere you'll find decline, say we had films. Well, I'm an old woman so I've seen very good films, American films were very much appreciated at

time, but for the last thirty years I don't know what has happened, one by one, now you can't see them, even the language goes on `quack, quack, quack', you don't know what they are talking about.

They use to speak very good English and very beautiful films they had, suddenly, this decline started, started and I don't know which film one should see and they get awards for doing horrible things. This appreciation of also horrible films, also is the decline of the mind. To get out of it, one has to realise the responsibility towards yourself and towards the whole society, which is not there.

That responsibility the government has to impose, but in democracy this is your private life, do what you like. If you want to shave off yourself, you can shave off, if you want to cut your nose, you can cut it. Government is not bothered, that's your private life. But whether the private life is respected or the private parts are respected is not the point. The point is this is your private life. You do what like, if you want to go to hell, you can go. Because it is democracy. Only you have to work. That's all. It doesn't go further than that.

So this is the situation we find in democratic countries, I just wondered, what's the matter with them? Like there was some thing called Punks in England, some boys came to Me, they said “we are getting blind” I said, “Why do you put this colour, is not good for your eyes” “What's wrong?", “But you will get blind” “So what's wrong” I said “what's wrong, you want to get blind?" “What's wrong?" I was surprised at their stupidity that God has given them eyes and they have no value for them.

In the same way, we have so many kinds of horrible false people coming here.

Somebody says that you can move a pendulum, if you say certain mantras. People will pay any amount of money to that. Now are you here to move the pendulums? Why are you here on this earth? Or they give one stupid mantras, for that they will give any amount of money to that man. I mean even a donkey can give you a mantra, what is there to go to these people, what happens to the IQ, why not we use that and understand what we have to achieve is the transformation within, what did you get out of it? So many people the other day, somebody was telling he's Buddhist, but also bankrupt. I said “Why?" because I have been giving money, money, money, now I am bankrupt and a Buddhist. Shaved his head also, like Kabīra, I said “by shaving your head if you go to heaven then all the sheep who are shaved every year, should go there much faster." It's like that, it's so absurd, all the absurd, somebody says you will fly half way, three feet height you can fly, alright.

So people are willing to pay $6; 000; but why? There's already jams in the roads and these three feet high people moving, what will happen? Why do you want to fly three feet high, I can't understand? What is the common sense? Why can't we understand a simple thing that we don't need all that and they broke their bottoms and they charged them and now they have been refunded, some people. All kinds of absurd things are marketed in America. They are very good at marketing, I know they have employed people who are very good at marketing, I know, they should find out and then the market in

America is the best place, all of them are exported, not only from India but from all over.

In America, you have evangelist also, that's another surprise to Me, that I've seen it, one film is very nice, but I have seen one evangelist showing a hundred dollar note. “If you give this, release this” he says.

So that you will get many more and he gives the story of one lady, release this, so she got all the groceries in her house and the groceries started falling from the sky and Americans say “ahhhh." What's wrong, how could you believe such nonsense? It's absurd I know, absolutely absurd, but people say “alright” you had these suicidal squads, all kinds of things. Even so-called religions are showing their teeth to now to us and very well. You can't believe this priests behaving like this. Is absolutely ridiculous to do such things in the name of God. It's ridiculous. They are not afraid of God, at all. They don't know what is the wrath of God is and they are befooling people for money, because you have money and they think money has a power, they are trying to extract money from you. For Sahaja Yoga, you cannot pay. You cannot purchase Sahaja Yoga. As I've told you already, you must know it is so invaluable that you cannot pay for it. It is to be understood, that it is not something like a shop. I belong to another society so-called “elite” and the talk is about Guru-shopping. Have you meet particular Guru this one? No, no, why? Oh, he is cheaper now, now on sale, you can get it cheaper value. Really, it is crazy. It is something like your supermarkets, walking into the name of God.

Now, please use your IQ which you have used so much for sending from here all these things to moon and now another one is coming out, from somewhere else, please use your brains for going inside. What's this of going to the Moon, what did you get? Such a lot of money was wasted? Why not getting inside and know yourself, what is inside, what's wrong with me? But that's not possible. For that, they won't listen. I know in America there have been so many seekers, we have had people like Abraham Lincoln, all kinds of great people have come here and we have to know our own value system. On what foundations do we stand, firmly? We talk of family, you cannot bring in family life now anymore, because you worship Freud as Jesus Christ, now you are after so many years, you are saying, “enough” he's `Fraudulent Freud', there's a book, then another book I've seen is the `Fall of Freud's empire' but it has gone into the brain of the people, into the families, into everywhere. You go to any Freudian, he'll tell you “something wrong with your mother" and “something relationship wrong" I mean, *[UNCLEAR* this is] absurd things they tell you, I don't know how you can believe it.

I met first time, a child about twelve years of age. His mother came and said “he's taking drugs” I felt terrible about a, twelve years' old child, taking drugs.

So I just took that child hugged him and kissed him.

So he said “my mother never does it to me” I said “she doesn't do to you?", “No, no she never does it to me” I asked her “will you never hug your child and kiss?", “No, because I will have guilt” I couldn't understand the philosophy at that time, a mother having a guilt if she

has to hug her own child. It's all Mister Freud, oh, very much respected, but also he prospered in America, you'll be surprised, not in his own place, Austria. When I talked against him they all clapped very happy and they were saying that “he brought a bad name to us” but how these horrible things prosper here, we should watch out.

Now of course Freud has gone out, he's no more there, but Freudians still there and people who believe in Freud are still there, it's gone into their brains. Now how will you create a sensible society? Only way is to get out of it, just get out of it, all these nonsensical things are there, but you have to just, somehow other get out of it and it's only possible through your awakening, through your Realisation, otherwise there's no way out. But once the Americans get out of it, I can tell you, they are the best people, I trust them more than anybody else, but they have to get out of it, bit difficult, to get them to the program and make them sit throughout the lecture is also difficult. Now how many have gone out? You see, I didn't count, but this is not done anywhere else except in America. `Cause their freedom.

In Russia you'll be amazed, they're so sensitive to spiritually, very sensitive, because they didn't have this kind of a freedom. Here the freedom is there, for everything. A rich man, I went to his house, he carried Me in his car and he had the handle in a funny way and he told Me, “If you have to open the handle, you have to turn it this way." But I said “why?" “Oh, It's my individual invention, I've done it” but anybody who doesn't know how to get out of his car will die, if something happens to him. We got into his house, he told Me “this is my

bathroom, but don't put on this switch, otherwise You will just jump into the swimming pool." I said “My God! What is this suppose to be for?" “Oh, that's my invention" I said “you give Me some ordinary bathroom; I don't want all this nonsense." Then he had a bed. “You can press one button, your legs will go up, your head will come up” I said “I don't know which button to press, there are very clean buttons." “You just have to touch." I said “I am not going to touch, I'll sleep on the ground, what sort of a thing is this nonsense, nothing is going to happen to Me if I sleep on the ground, but supposing I touch this here, suddenly I find..." and this I find and this is how they spend their money in their free[dom]. *[UNCLEAR]*.

I don't know, but false Gurus are also very rich people and some of them had so many of Rolls-Royces and this kind of, that kind of, brainless, useless people, they were, I tell you, most of them. But, it happens, I don't know what impress them, anybody from India, if he is released from a jail, he has no place in the society, he wears those orange dresses and comes straight to America. Settles in some square or somewhere and next year you see he has a big palace of his own. Whom are you helping? You have to help yourself. I am a Mother; I always ask them, “What did your Guru do for you?" Better look after yourself. Better know yourself.

So thus you get your Self-knowledge and also in the another dimension of your awareness, you develop collective consciousness. Collective consciousness is that you can feel others also on your fingertips. You can feel them very clearly and you know what's wrong with another person, if you know how to cure that person, you

can cure them. You don't have to go to the doctor; you don't have do any diagnoses or anything. You can help that person; you can cure many people like that. There's no fees to be paid, no hospital, nothing *[UNCLEAR* needed].

Now we have our Sahaja Yogis in 55 nations. You must see when they meet. They have transcended all barriers of their countries, races, everything. Such love and such affection, such oneness, it's like one organism they were, if somebody's sick, somewhere, the whole body like a body of Sahaja Yoga worried about them. They'll write to Me, telephone to Me, “Mother please look after that person, he's sick." So many relationships of this kind I've seen. We have always used as I said, the power of hatred, but this power of love, which is pure love, absolutely pure, you'll be surprised there are people who are very beautiful, handsome all kind of things are there; but I have never seen anybody flirting, they don't flirt, I have not seen them any man running away with somebody's wife, I mean you come home and find your wife has gone away with somebody else, it's never like that, this idea does't comes into their head, because their attention has become pure, attention has become innocent, it is without any lust and greed, is such a beautiful thing to happen that your attention also become extremely active. After some time, you just pay attention to someone and you are in communication with that person, immediately if he's sick, if he's in trouble, you see, it so miraculous and the government of God, is so efficient, so quick, it is really worth knowing yourself, because you are fantastic, you are extremely beautiful inside.

You are so extraordinary that you do not know, you cannot be aware of it, unless and until you are connected to the mains; you don't know what you are. It's like this; if you take a small television box to some remote place in a village, they'll say “what is this box?" say “oh, you'll see lots of films in it." They'll say, “How can that believe this, this is a box?" that is how we think of ourselves, we are a box.

But, once this box is connected to the mains, you'll see, what this box is, because it is all built-in in you, like you take one seed and sprout it in the Mother Earth. You don't do anything, what do you? Nothing.

Because in the seed it is built-in that it should sprout and the Mother Earth also has quality to sprout.

It's spontaneous. Sahaj. That explains everything. This happens, Sahaj. You cannot manipulate it, or do anything about it, just works out, effortlessly, absolutely beautiful and this happening is so simple and so easy, that you'll be amazed how you get it.

Now, I have to tell you that we'll have this session today, by which you all will get your Realisation.

I promise you, I promise you. It will hardly take ten minutes once you close your eyes and take your Realisation. For that, only there are three conditions, very simple.

The first condition is that you should be fully self-confident that you'll get your Self-realisation, fully self-confident; all of you. Whatever may the problem, whatever may be the past, whatever *[UNCLEAR]* so the second condition comes out of this. That you are not to feel guilty at all. If you have committed mistakes, it's

alright, you are human beings and you are not God. Don't judge yourself and if some mistake has been committed, cure it at that moment or try to face it, what you do is to when you commit some mistakes you carry that guilt and put it here in the left Viśhuddhi, it is a very dangerous thinking.

I know people go on worrying: “Oh, God, that day, I split some coffee" so it doesn't matter, that fellow must have cleaned his clothes, it's alright, it doesn't matter, he'll go on thinking about it all his life “I've split the coffee, he split the coffee." Our norms are so, so funny, so funny are our norms, we have made them and we go on worrying about them.

So first of all you should know you are not guilty at all about anything, if you feel guilty what happens? You develop a disease called angina, which is a very serious disease of the heart. It's a fashion also, to feel guilty, it's a fashion you know, if it becomes fashion you can't help it. Anything can be a fashion. They are individual as far as their bathrooms are concerned, but as far as dress is concerned and fashion is concerned, you can't understand them. They'll playing into the entrepreneurs. Like an entrepreneur says, “alright, six inches of skirts” in the winter of Switzerland, you'll find ladies with six inches of skirts and then they get varicose veins, because that's the fashion. In that you don't have individuality, because the entrepreneurs have bombarded you with their advertisements and everything, they're all inside you head. But this becomes also a fashion as I said, to feel guilty.

English language itself is full of “sorry, sorry, sorry." We never use to say that, you know. On the phone we use to say, I mean, I'm an old woman, at that time when we rang, “I beg your pardon” finished, instead of all the time saying “sorry, sorry” for what? In the way, you see, this all feeling of feeling sorry or depressed is very, very wrong.

What you have to do is to face your mistakes and forget it. Otherwise you develop angina, spondylitis and lethargic organs.

So what's the use of developing this, also arthritis, so what you are doing is to feel guilty and create a problem for yourself. It's a myth, to feel guilty is a myth, so please don't feel the guilty, forget the past, in short you have to be pleasantly placed towards yourself, because you are human beings, you are at the epitome of evolution.

I cannot give Realisation to chicken and to goats. Only human beings can be given Realisation. Now the third condition is even simpler, is that you have to forgive everyone in general, don't have to think about people whom you are to forgive. No. Please don't remember whom you are to forgive, it's a headache.

Now, logically whether you forgive or don't forgive, what do you do? Nothing! But when you don't forgive, then you play into wrong hands. See logically, the person who has troubled you or may be hurt you or whatever it is, is nicely enjoying himself and you are sitting down here and hating him and doing all kind of cures, all this and what you are doing is torturing yourself, for nothing at all. That's why I said, that don't even think about them. The worse part is that at this time, this center if it is

because of guilt, has become constricted, the Kuṇḍalinī won't rise, if you do not accept that you are not guilty, it won't rise.

Then this center which is on the Optic Chiasma, if you don't forgive it is constricted like that, it won't open. The Kuṇḍalinī won't rise. All your life you have tortured yourself, for not forgiving. And now again at this important moment your Kuṇḍalinī won't rise, you'll miss the great opportunity of getting your Realisation, so please forgive all of them, I request again and again, because I've seen in the West people take time to forgive, they say “we can't when we want” I are just to say you are *[UNCLEAR* have] to forgive everyone, that's all.

So, we have to be pleasantly placed towards ourselves and respect ourselves, because we are human beings. We are not animals, above that, we are seekers of truth. These are the three conditions and another thing I must confess, that I cannot force Self-realisation on you, you have to ask for it. You have to desire it, because this is the power of Pure Desire. All other desires are impure, that's why they are not satiable in general, but this is the Pure Desire you have of which you may be aware or not, after getting this, the complete satisfaction of your being is manifested.

So many things happen I must tell you, you drop down at least your twenty years of age. I'm 71 years of age and every night I am having a program, here, there, there, there, travelling, it's alright. In the same way you also become very dynamic and also very compassionate. Discretion, everything comes to you so beautifully, you

really become so wise that you understand, you understand yourself and you try to correct yourself.

So now, we'll take about, as I told you, a little time for that, first we'll have to take out our shoes, because this Mother Earth is very helpful in sucking out our problems. Again, I cannot force, so those who don't want to have [their Self-realisation] should leave the hall. Just take out your shoes so the Mother Earth is touched by your feet. You can push back your shoes, I think.

Now, whatever we are doing now is only for tonight you don't have to repeat. Just for tonight. After that, it will happen I know you all are going to get Realisation. Who didn't want it have already gone, so it's alright, all the people who are going to get it are here. After this, only thing I have to say that you have to grow. You'll feel very nice after this, you'll feel “I'm in the seventh heaven" and all that. But still, like a sprouted seed, you'll be left behind. If you have to grow, you have to attend our centers which are very humble and simple centers, like a nail, if it is cut out of your body, it will not grow at all, by any chance.

So please remember that after this it's a promise to Me also, you will all attend to the follow and then go to our centers where they will tell you all about it, now, in English language, at least minimum, I have given at least 4,000 lectures, minimum. In other languages, so many.

So you will be able to see the knowledge, the ocean of knowledge that is within you and they will tell you all about it, everything, again I have to tell you, you don't have to pay anything, but you have to pay attention to your Self-realisation and some respect to yourself. Please

respect yourself, that's the only thing I have to request you.

Now, we'll tell you how you are going to nourish your own centers tonight. First of all, understand that left side is the power of desire; right side is the power of action.

So please put your left hand towards Me, be comfortable, don't strain yourself, on your left lap, please put your left hand and put both the feet apart from each other because these are two powers, that means symbolically you are desirers of Self-realisation. You have to be comfortable. But that doesn't mean slouch, little straight, you don't have to go to Himālayas and stand on your head for nothing at all, on your seat you will get your Realisation.

That's My promise and your promise should be that “Mother, we'll grow” grow into spirituality and try to save others, that would be very gratifying for Me.

Now with the right hand we are to nourish our centers.

So please put your right hand on your heart, inside the coat would be better. Sweater is alright, sweater is alright, but coat *[UNCLEAR]* whatever you can do easily. Here resides the Spirit. Now, if you become the Spirit, in the light of the Spirit, you become your own guide, your own master. Please Madam, do it, or you can go, you can't sit like that, alright please, it is not civil to do that, if you don't want to do it you can go. What's that? So why are you here? Alright. Please do it, I'm not going to kill you, please. It's helpful.

So you become your own master.

Please take your right hand, in the upper portion of your abdomen, on the left hand side. This is the center of your mastery, created by great prophets and great seers. You take your hand now in the lower portion of your abdomen on the left hand side; this is the center of Pure Divine Knowledge. H yow, that we'll tell you later on, but it is. We are working only on the left hand side. Now raise your right hand in the upper portion of your abdomen. Then on your heart, then in the corner of your neck and shoulder and turn your head to your right. I've already told you about this center. Now, please take your right hand on top of your forehead, across and please put down your head, bend your head downward, this is the center where you have to forgive everyone in general without thinking about anyone, now, take back your right hand on the back side of your head and push back your head as far as possible. Now, please stretch your hand, stretch your palm for this last center. And push the center of your palm on top of your Fontanelle bone area and push back your fingers, please put down your head and move your scalp with pressure on it, seven times, clockwise, now push back your fingers, push back, with a pressure, please bend your heads, please bend your head, push back your fingers and move it seven times clockwise, clockwise. That's all we'll have to do, that's all we'll have to do.

Now, put your both the feet apart from each other, put your left hand on your lap, right hand on your heart, you can remove your spectacles, because now you'll have to close your eyes and don't open them until I tell you.

Please don't open them till I tell you. You can take out your spectacles; it might help your eyesight also.

Now, here in the heart resides the Spirit.

So you ask Me a very fundamental question about yourself, in your heart you have to ask, you may call Me Mother or Shri Mataji, whatever you like. `Mother, am I the Spirit?', ask this question three times, `Mother am I the Spirit?' ask this question three times. Now, if you become the Spirit, you become your own master.

So please take your right hand, on the upper portion of your abdomen on the left hand side and press it hard. Here you have to ask another fundamental question about yourself three times. `Mother, am I my own master?' ask this question three times.

Now please take your hand in the lower portion of your abdomen on the left hand side and press it hard. This center has got six petals so you have to ask six times, I cannot I'm sorry, I cannot force Pure Divine Knowledge on you. You have to ask for it.

So please ask six times `Mother, please give me Pure Divine Knowledge.' As soon as you ask for Pure Divine Knowledge, this Kuṇḍalinī starts rising.

So we have to enrich higher centers with our self confidence. Now raise your right hand in the upper portion of your abdomen on the left hand side and press it. Here you have to say with full confidence, ten times, `Mother, I am my own master,' I've already told you that you are not this body, you are not this mind, but you are the pure Spirit.

So please raise your right hand on top of your heart and here you have to say with full confidence in yourself, `Mother, I am the pure Spirit.' This All-pervading Power is the Ocean of Compassion, is the Ocean of Knowledge, is the Ocean of Bliss and Joy but above all it is the Ocean of Forgiveness and whatever mistakes you might have committed, it can be dissolved by the power of this Ocean of Forgiveness, so please forgive yourself and raise your right hand in the corner of your neck and shoulder and turn your head to your right...

***Contents: 1993-10-15*, Public Program (1st Day of Navarātri), Philadelphia, U.S.A.**

I bow to all the seekers of Truth. This song that you are listening to has been written by a poet called Namadeva about sixteenth century and what he's singing there is, “Oh, Mother, give me my Yoga." Yoga means the union with the Divine.

I said I bow to you all because you're seekers of Truth. At the very outset, one has to know that Truth is what it is. You cannot change it. You cannot transform it. You cannot conceptualise it. And, unfortunately, at this human awareness, you cannot know it, whatever you may try.

If once we humbly understand this, that we can go up to our mental projections and not beyond that, Truth has to be known on your central nervous system. In the evolutionary process, whatever we have known, we have known it on our central nervous system. For example, if you bring a dog or a horse and he sees this beautiful hall,

he won't understand. If you take him through a dirty lane, he won't understand.

He can just pass through. But, while we human beings have developed a kind of a sensitivity, sensitivity to so many things. Also, we should have developed sensitivity to spirituality, but sometimes we miss the point.

Now, whatever I am going to tell should be taken as a hypothesis, but you should have an open mind of a scientist. If it is true, you should accept it, if you are honest and, one must know that it is for the benevolence. Your benevolence as well as the benevolence of your country and the benevolence of the whole world. But, to understand this, I have to tell you it's not meant for idiots and stupid people. You have to have some amount of I.Q. to understand that we have to achieve our Selfhood, our spirit hood.

What's the matter with both of you? Why are you laughing? Will you please go out. There's nothing to laugh. Will you please behave yourself.

So one has to understand that evolutionary process is absolutely free, without any effort and you can't pay for your evolution. It is spontaneous. Like you have this Mother Earth and you put the seed in it, then it sprouts by itself. What do you do? Nothing. It is spontaneous and that's what exactly happens to you, that spontaneously you achieve that state of the spirit.

When we say, “This is my body. This is my mind. This is my ego. These are my conditionings” we're all the time saying `my, but who is this `I' to whom all these things belong? We have never questioned this. This `I' is the spirit.

So the first truth is that you are the pure spirit. And the second truth is that there is All-pervading Power of Divine Love which does all living work. For example, these beautiful flowers. We take them for granted. Who runs our heart? We never ask this question. If you ask a doctor, he'll say, “It's an autonomous nervous system." Who is this auto? If you ask them, they won't be able to answer.

So science cannot answer many questions and one of them is that `Why are we on this Earth? What is the purpose of our life? What is the goal of our life? What is our identity?' This question is not asked and, if asked, they cannot answer. They cannot answer this simple question, `Why are we on this Earth?' But one has to know that we are on this Earth to become the Spirit, to enter into the Kingdom of God.

This is our purpose. That's why we are here and then to be the instruments of that Divine Power, which is all-pervading.

This Divine Power has been described in many ways. Patanjali has called has called it as Rutambhara Pragñyā. In the Bible it is called as the Cool Breeze of the Holy Ghost. Also it is called as the All-pervading Power of Divine Love. In the Koran it is called as Rūh. In the Indian scriptures it is called as Param-Chaitanya.

The civilization in the West has grown very big. It's like a big tree outgrown its size, but we must find out our roots. I do not make difference between East and West.

So we must find out our roots, whether it comes from East or from West. The knowledge today I'm going to tell you about is the knowledge of our roots. We [You] have

been already told about the centers and about this power that is called as Kuṇḍalinī.

This power is placed in the triangular bone which is called as sacrum, which means Greeks knew about this center. They very well knew about it, that's why they called it sacred, sacrum. In many countries there has been a manifestation that they know about this particular power. I happened to go to Colombia where I collected an authentic antique copy of the antique necklace. The necklace had at its bottom a Kuṇḍalinī and even the earrings had the Kuṇḍalinī, but, surprisingly, it was from the Indians of America, found here with the Indians of America, though it is now kept in the museum in Colombia. It was in America that people knew about Kuṇḍalinī, definitely, absolutely in three and a half coil they had done this pattern very well. Is very surprising that it was done even before Columbus came here.

So this knowledge was known to people, I think, all over the world, but then gradually it subsided.

Especially in India, till the twelfth century, it was kept as a tradition just to give realisation to one person, one Guru and one realisation. There was not a sort of a mass realisation, or anything and they didn't even talk about it. They kept a secret. But in the twelfth century one great poet called Gñyāneśhwara, he wrote in his book, `Gyāneshwari', sixth chapter about Kuṇḍalinī. He took the permission of his Guru and he wrote it, but still they denounced it and they said that this is something not to be read because they didn't know how to do it. They didn't know how to raise the Kuṇḍalinī. They didn't know how to give realisation.

So the people who were at the helm of affairs said, they denounced it, “Don't read this chapter." Then in the sixteenth century we had many poets in India who have written about it, Guru Nanaka, Kabīra, Rāmdās, so many of them have written about this Kuṇḍalinī awakening. Many then Tāntrikas came up who'd write to misuse the word and misused the whole thing and deceived people by telling them false things.

There are so many false people who came to your country and I feel ashamed about them, those who came in this country, but also you people are to be blamed in a way, because you should have used some discretion. When I came first, you'll be surprised in '72, they asked Me funny questions. In Boston, I was there for an interview with the television and they asked Me, not on the television, but before that, how many Rolls-Royces you have?" I said, “I've no Rolls-Royce." So they said, “Are you not in the business?" I said, “This is no business. This is something else." So they said, “We don't believe in a person who has no business and we'll not give you any chance on the television." People were so materialistic and they said, “You are not taking any money, so it must be something hocus-pocus." So superficial they were. I was very disappointed and I said, “I'll never come to this country" and I didn't come for nine years, till some people who were here who got interests and they told Me, “Mother, better come now. Is going to be better than what you found it in 1972." So I came here.

So one has to understand that it's a living process and you cannot pay for it. There's no guarantee.

There's no guarantee, but if you desire all of you can get your realisation without any difficulty. It's a very simple thing that happens to you. When this Kuṇḍalinī passes through these six centers, it nourishes it, it integrates it. Also it enlightens them. By that, our physical, mental and emotional, spiritual problems are solved. Most of the global problems are because of human beings and most of the human problems are because of these Chakras or these centers within us.

So, if you can cure these centers, you can definitely cure human beings physically, mentally, emotionally and also spiritually. But then it is connected. The Yoga takes place with this All-pervading Power and the light of the spirit shines in your attention. Then so many things happen that you are amazed how fantastic you are. These are all your dormant powers, will start manifesting.

One thing one should know that there cannot be any gimmick about Truth. There cannot be any sort of a false pretenses about it. It has to be straight forward and simple, but I have known people who have been doing all kinds of things, like people paid three hundred pounds for a mantra. I mean, this, in India, nobody would do, but thank God we are not so rich to waste our money. Three hundred pounds for a mantra, you don't need any Guru for that, a donkey can do it also. And then, after that, somebody says you can raise yourself from the grounds and about three feet you can fly. Already there's jam on the roads. Why do you want to have such people flying at three feet? They'll be hitting all the cars, I think.

But people paid six thousand pounds for such a nonsense. They broke their bottoms and had all kinds of problems and they have been to Me with epilepsy.

So all such stupid things people have done without even thinking.

Now there's a new thing they have started, showing a pendulum can move with your mind power. It's nothing but mesmerism, simple. But we have to know [what is] what is our value. What are we here for? What, are we here just to move pendulums or to fly in the air? Why are we here? That's why at the very outset I said that Sahaja Yoga is not meant for idiotic or stupid people. It's a complete logical thing which is tangible. You can find out. For example, I said that physically you are cured.

Yes, of course, there are three doctors, one of them is here, who got his M.D. in Sahaja Yoga, which showed you can cure incurable diseases like asthma, epilepsy and also physical fitness. Three doctors got this. And there are many doctors who are doing this research all over the world. You'll be surprised that in Russia there are two thousand doctors who are practicing Sahaja Yoga. I must say, for your information, Russians are tremendously sensitive to spirituality. They threw out all false Gurus, everything. I don't know, maybe our freedom has lead us into a mess like this. Freedom without discretion can be very dangerous. That may be the reason we are now finding lost, as far as our society is concerned, as far as our children are concerned. In every way, we are confused.

But there's a way out from all this which is very simple and the way out is that your Kuṇḍalinī is to be awakened.

That's very simple, I told you, because it is built in. It's your own power that is going to work it out. No obligation. There's no commitment, nothing. As far as you are a human being, that is sufficient because you are at the epitome of evolution. We do not know our value. We don't even think why God made us human beings. We just accept ourselves as human beings, but there are so many problems and so many confusions that we don't understand what's going on.

One of the reasons is that we do not know the absolute Truth.

Somebody says this is right, another says that is right.

Somebody says this is right and they're fighting. They believe in it. They believe that this is right, that is right and they fight. All kinds of wrong ideas have been managed to exploit us, to befool us and to lead us into the path of destruction. We are getting destroyed from within, if you see. All kinds of diseases, unknown diseases are coming up. Our children are getting ruined. Families are getting ruined. What is the reason for this decline? Within these thirty, forty years only such a decline has come.

What is the reason? The reason is, one of them is that our indiscrete freedom. And a second one, I think, is materialism.

As I told you, they asked Me for a Rolls-Royce because they can't understand anything without money.

This is the most absurd thing that they believe that spirituality also can be bought with money. You can purchase your Guru. You can retain him. You cannot.

So what happens to you when you get your realisation is first you feel a Cool Breeze on your fingertips.

Also you feel a Cool Breeze coming out of your Fontanelle bone area, which is the actualisation of your baptism. It's actualisation. And Sahaja Yoga is becoming, it is not just a lecture or explanation or a sermon. It is becoming. Means you become something that is already described that you are to be born again. Now, if you just certify yourself as born again, you are not. It's just a false certificate. If you are born again, you have certain powers and you become a saint. You have to be a saint if you are born again.

You become a Sufi, but if that doesn't happen to you, you cannot just certify yourself as born again. Any certificate are like this. It's just a brand. For example, it might be a Hindu, Muslim, Christian; any one can commit any sin. It's just a brand. It's nothing inside.

So what happens to you that you become a righteous person, you become you can't do wrong things.

You cannot do things which are irreligious. You just don't do it. You don't get tempted to do anything.

On the contrary, you enjoy your virtues. Your attention becomes absolutely innocent, without any lust and greed. And such a person, even a glance of such a person can bring peace.

The source of all this is this All-pervading Power of Divine Love.

So you are connected with that power.

Once you are connected with that power, it starts flowing through and when it starts flowing through you, you can

feel it. Then it makes you grow. As a result, you know the Absolute Truth on your fingertips.

Even children can know the Absolute Truth on their fingertips. There are people who don't believe in God. They come to Me. I say, “All right, ask the question, `Is there God?' three times" and they get the Cool Breeze. Then I'll [say] “Just say, `There is God.' " Then they get a tremendous stream of Cool Breeze. Thus, you can make out also your own centers, what's wrong with your own centers. Is there any problem in your center? Immediately you can find out on the fingertips.

Many people who are about to go for a heart attack or for some sort of a serious cancer, do not know they have. But a Sahaja Yogi will immediately know that on his center is catching and immediately he knows also how to correct it.

So you can have Self-knowledge about your own centers and you understand.

Today only, one gentleman came and told Me, “Mother, my Āgñyā is catching. Means that I'm egotistical." Nobody would say that, “I'm egoistical” but he just came and told Me, “Mother, my Āgñyā's catching. Please correct me." That means yourself knows that this is happening within yourself and you know how to correct yourself, so you become the doctor, you become diagnosis and you become the medicine. It sounds very fantastic, but it's a fact.

Then the second thing happens to you that you get the knowledge about other's centers also. You know about others. Sitting down here you can find out what are the centers of any person. Immediately you can find out.

Once you find out the centers, if you know how to correct them, you can correct also others.

So who is the other? The microcosm becomes the macrocosm.

Then we have another problem always that we live in the future or in the past, never in the present.

If I say come to your present, you cannot come. It's very difficult for you to come to your present.

So what's the reason is that we are thinking of the future and the past. One thought rises and falls down.

Another thought rises and falls down. In between these thoughts there is this vilamba, is what we call the present. When the Kuṇḍalinī rises, she elongates the thoughts and this space increases and you become thoughtlessly aware, thoughtlessly aware. You become, again I say you become. There are no thoughts, but you are absolutely aware which is also described by Jung that after realisation you become thoughtlessly aware.

That is the time you are absolutely at peace with yourself and with everything else. That's the time you are peaceful in the real sense of the word. I've seen people getting many awards, peace awards, of peace conferences and all that. I know them, but, surprisingly, they're extremely hot tempered and if you have to talk to them, also you have to take a barge pole in between because they have such a temper.

I don't know how they got these peace awards and things like that, but you find them all around, such people who have got peace award without any peace within.

So you have to have your peace within yourself and this you achieve through thoughtless awareness.

Then another thing happens to you that you become the witness, the witness of the whole drama. Say, if you are in the water and there are waves, you're afraid of it. But supposing you get into the boat, then you watch these very carefully you can watch them. Also, you can enjoy them. But supposing you know how to swim, then you can jump and save many people.

So like this, into two stages, you rise. The first one, when you rise into the boat when you are thoughtlessly aware and the second stage, which we call is a doubtless awareness, which is called as Sanskrit language it is called as Nirvikalpa Samādhi the first one as Nirvichar Samādhi and the second one as Nirvikalpa Samādhi where you have no doubts about yourself. You know that. You know all your inner knowledge. You know about your inner being and you know about the inner beings of others.

This knowledge we have to know and it takes hardly any time for you to know, hardly I would say, even one month is sufficient. But what I've seen that people have to be deep to go into it. Normally, once they get realisation, they feel extremely relaxed, peaceful, then finished. But it's like a seed being sprouted.

It has to grow into a tree. They get lost first some disease they have is cured, then they come out with another disease second year I come back.

So one has to be determined about it in the beginning. Then you cannot leave it because you enjoy it so much. You know that you are now in the Kingdom of God.

When I was in Russia there was this coupe going on. I asked the Russians, I said, “Aren't you..." [GAP] The another thing that happens to you, that you jump into the Ocean of Joy.

So far we have never known Joy. We have happiness and unhappiness. Whatever pampers our ego, we'll feel happy or which gives us some emotional satisfaction, we'll feel happy and then we feel unhappy.

So we jump from one to another. But with this, we are in the Ocean of Joy.

Now we'll [you'll] be surprised that Sahaja Yoga is working in fifty-five nations. I'm sorry, to Philadelphia I have come for the first time. I wanted to come, but I was so disappointed when I came here in '72. We are only four people for the program. Such a big hall and four people sitting there, so I said, “Better not go to Philadelphia. May be the same style." And these out of these four people, the other day one gentleman came and told Me that, “You cure my father's eyesight in 1972." I said, “Maybe, I don't remember all that” but he was one of them who came.

So you can imagine how now the awareness for spirituality is growing. You see so many people now.

So many people that I'm amazed Myself this year what has happened suddenly that where only we were getting only four or seven people, suddenly we have so many people. While they use to go to all kinds of false Gurus, pay them money and get injured or get into recluseness or all kinds of things would happen to them. But this time I was surprised, all over America there's a kind of an awakening and people are becoming more alert about it.

All these things happen to you for which you don't have to pay. For all the knowledge, you don't have to pay. You have just attend our collectivity, means we have our centers, so please come to our centers and where they will give you all the knowledge about it. You can master it, maximum, within one month's time. You just become masters.

Now you may say, `Mother, it is very fantastic to hear about ourselves,' but you don't know how fantastic you are. Like you take a small little box of a television to some remote village. All the people will say, `What is this? It is just a box?' Why, you tell them that there is going to be you can easily see lots of films in it. They won't believe. Once it is connected only that they'll be amazed at the television, the way it is showing all kinds of things because it is built-in and also it is built-in in you. All this is there which is within you, which you can easily verify it. It's absolutely tangible and then you know the value of your life and then you know the purpose of your life.

This is what it is. In this short time, I don't know how much I can tell you about it. Now, you have here beautiful lights and beautifully they're lit up. You have to use only one switch. It all comes up. If I have to tell you the history of electricity, how it came to this country, then to your city and all that, it would be very boring. But if it is built-in, why not have the light? So, I would say that you should have the light and you should know what you are. First you get that light and then we will see about the rest of the knowledge. That you can easily get when you go to our centers and they will give you. I have

to confess that we don't take any money, so we do not have elaborate places like Taj Mahal to have our programs. It's simple abodes and in simple places you have to come with a simple mind to achieve your spiritual life.

That's what it is today. I do not know that what it is to, that we are now in the blossom time, as I call it, because many flowers are born and they are to become the fruits. This is the resurrection time, which is described in all the scriptures. But it's not like this, the way they had described us, something wrong with them, that all the dead bodies who are in the graves will come out of the graves. I mean, how much is left out of them, God knows. Must be some bones or maybe some skulls there.

So they'll come out of the graves and they will get their resurrection. This is a very wrong idea.

Once I happened to meet a fellow, a Muslim from Bosnia and he told Me “I want to die for my religion, for God's sake." I said, “But why? Who told you to die?" He said, “Now, if I die in the name of God, I'll be resurrected." I said, “It's all wrong. That's not the way it is going to work out. Resurrection is going to work out this way. That at this time, all these souls will take their birth. All these souls will take their birth and they will be resurrected as human beings they'll have to come." That's why we find all kinds of funny people these days, all kinds of cruel, criminal, all kinds of idiotic, stupid, I mean very queer, weird funny ideas which find such, such a variety of people and such a tremendous population that we should understand they have to have their chance of resurrection. But how many will come? That's the point.

How many are going to come? Now, see, in your Philadelphia there are so many people. How many are here and how many are going to get realisation and how many are going to settle down? Depends on their wisdom and depends on their understanding of spirituality. If they don't have, you cannot force on them. You cannot force Self-realisation on them. Never. It has to be accepted. In their own freedom, they have to ask for it. It cannot be forced. This power that you see is a power of pure desire. If you don't have pure desire, it won't rise, all other desires are such that they're never satiable in general, so this desire that you have within.

You may be aware of it or you may not be, but it is there and once it is awakened, such a satisfaction settles in you. You are very satisfied with yourself and life becomes so beautiful. And the friendship [and the] because I heard this is a brotherly and a sisterly place. I was very happy to hear that. That is what exactly Sahaja Yoga is, such love.

Now I told you there are fifty five nations which are following Sahaja Yoga, but when you see one Sahaja Yogis meeting another one, I mean, you really feel, “What is this? How it is happening? How they are achieving it?" It's not easy to understand such love, such pure love. We never had any case of flirting or any case of any woman running away with some another husband or something. It's never seen that.

They're so innocent and so simple. Just like children they become and the way they behave towards each other is beautiful to see. This is a new race of angels. My husband always said that, “I know You are an angel. You are

something great. But I don't think you can make others." He was sure about it. Now he says that “I have to believe" and I have to say, yes, it is so because if you have to be honest, you see those things. You all can become *[UNCLEAR* that]. Just have self-confidence about it, that you all can become that, all these powers are within you and that nobody can take away these powers from you.

Now, I don't know, I find people who like to ask Me questions. I don't mind answering any number of questions, but I must tell you for the last twenty-three years I have been doing this job. I know how to answer all questions. I am quite an expert. But it's a mental acrobat. What's the use? It's a mental acrobat. If you ask Me questions, I'll answer, no doubt. I'm quite good at it. But the best thing is first to get the light. After getting the light, then you see for yourself and understand that it is all there. But if you want, should we ask them to ask questions? It's better. About fifteen minutes are still there.

Yes, please.

Gentleman: Did you advocate meditation?

Shri Mataji: No, please be seated. It's very good question. You see, meditation cannot be done. You are in meditation. When you are thoughtlessly aware, you are in meditation, otherwise we say we are doing meditation. You can't do it. You have to go beyond the mind, then you are in a meditative condition.

So, there is meditation, but where you have to become thoughtlessly aware.

Gentleman: *[UNCLEAR]*.

[A Sahaja Yogi speaks to Shri Mataji in Hindi.]

Shri Mataji: Oh, very good. What a nice question. That's a seeker. That's a seeker. Yes, Sir.

Gentleman: *[UNCLEAR]*.

Sahaja Yogi [explains]: He's talking about the channel of desire. Channel of desire. Go ahead.

Same gentleman: *[UNCLEAR]*.

Sahaja Yogi: He wants to know about the different types of desires, the desires that relate,

Shri Mataji: The different types of? Sahaja Yogi [continues]:, the worldly desires and the spiritual desires, how would you differentiate? [The gentleman continues to speak.]

Sahaja Yogi: He's mixed up.

Shri Mataji: All right.

Same gentleman: And how is this related to Bhakti ?

Sahaja Yogi: He's asking about the relationship of desires to Bhakti .

Shri Mataji: Desires to...?

Sahaja Yogi: Bhakti .

Shri Mataji: All right. Please be seated.

So I'll answer your first question, the second question first Bhakti . We are doing Bhakti now, of God.

Without connection, what is the Bhakti ? It's like a telephone. Without connection, you're telephoning to God, He doesn't listen to you. Many people come to Me. They say, “Mother, I have done so much Bhakti of Śhrī Kṛiṣhṇa, but my throat is bad and I've got cancer of the throat. If you say Śhrī Kṛiṣhṇa looks after the throat, why

is it?" Because you're not yet connected. If you're not connected, what's the use of doing Bhakti . Simple thing, extremely simple.

What was the first question?

Sahaja Yogi: The different types of desires, the worldly desires and the spiritual desires.

Shri Mataji: All right. Now people are saying that you must give up this, you must give up that.

There's nothing to be given up. If you give up, still you'll stick on to that. I've known people who are very much stuck, but they think they have given up. Like, I'll tell you, some people came to see Me. They wanted to use our ships for some purpose and they said that “We have” they came in an ascetic dress and they said, “Mother, you are suppose to be a holy person, but you are sitting in all luxury and all this.

How are you a holy person? We have given up our houses. We have given up our cars, given up this, given up that." I said, “All right, in this house or anything which is with Me is equal to the dust particle of God Almighty, of His Feet. You can pick up anything, but should be equal." They started looking around.

They have not given up anything. They have given up stones. A detachment develops within yourself.

I don't know if you have heard the story of Rāja Janaka, whose Guru was *[UNCLEAR* Ashtabhakar].

Rāja Janaka was the father-in-law of Śhrī Rām. This Rāja Janaka was a king and all the saints use to bow to him, so one fellow asked his Guru, “Why is it you bow to this king? He is a king and what is so great?" He said, “He's

the only one who can give realisation and he's so high." So he sent one of his disciples, his name was Nachiketa to Rāja Janaka. Rāja Janaka told him, “No, you can ask anything, but I'll not give you Self-realisation." He said, “No, Sir, I must have it. But I want to know about myself." So he said, “All right." So first he took him with himself to have a bath in the river. I mean many tests he took, but lastly. And there he was having his bath while people came and told that “Sir” he was meditating. He was in thoughtless awareness, just enjoying himself. And they came and told that “Your palace is on fire." Still he was meditating. Then they came and told him that “Now all the family is running away from the palace." Still he was meditating. Then they said, “The fire is coming here and will burn everything that you have." Now this fellow ran out and he clutched his clothes because he thought, “This will be all burned." But he was still meditating. And then when he opened his eyes, he saw nothing has happened. “I know nothing has happened. And it's nothing important to me." So the detachment is within. It's not without. You don't have to announce it. It is within. It's something that you do everything. As I knew, I am a grandmother, I'm a mother, I'm a wife. My husband was holding a very big position, all that. I did everything, but there's a kind of a detachment about it and this detachment can only be possible if you develop your spiritual powers. When your spirit shines, you see everything is useless and fruitless, but by giving up things, by renouncing things, you're just pampering your ego by saying, “I have given up this. I have given up that." The other day I met a Buddhist who was a seeker.

He was all shaved off. His hair was shaved off. And he said, “Mother, I am not only shaved off, but I am now a bankrupt." I said, “Why?" “Because I was giving all my money, everything to this Buddhist organization and now I'm bankrupt and I don't know what to do with myself." I said “how can you pay?" God doesn't understand money. No." He doesn't understand banking. It's your headache. You have made money. You have made banks. You have made these houses. What is there if you give up or don't give up? What difference does it make? It's your doing. All right? So the detachment must come from within and that is so automatic. It's a state which we have to achieve in our evolution.

[Shri Mataji speaks to a Yogi in Hindi. Another question is asked by a man in the audience. It concerns his wife and a mantra she was given by a false Guru. The wife also gets burning sensations on her fingertips... The question is translated to Shri Mataji.] If she's saying mantras, she should not say. You see, mantras, please be seated, I'll tell you. Mantras are, there's a science about it. You must know what center is out of gear, which mantra to be said for which center. It is not at random like you take out the whole Pandora box and start taking all the medicines.

No. You must know everything and if her fingers are burning it's not a very good sign and I wish she would had come here, I would have seen to her. But where is the...

[GAP] Is it on the left hand or right hand? The man answers: *[UNCLEAR]*.

Sahaja Yogi:... she's asking was the burning on the left hand or the right hand? The man answers: I don't know. I cannot,

Sahaja Yogi: He doesn't know. [He speaks in Hindi.]

Shri Mataji: You see, I don't want to say anything, but something wrong with the Guru himself, I think. I'm sorry. [Hindi.] Yes? A woman asks a question: *[UNCLEAR]*. [Hindi.]

Sahaja Yogi:... She's praying for his enlightenment and vision...

Shri Mataji: All right, very good idea, but I have so many children here. Alright? Good.

Gentleman: Would you further explain this thoughtless awareness and is it the same as mindful awareness of the Buddhist philosophy?

Sahaja Yogi: The difference between thoughtless awareness and mindful awareness.

Shri Mataji: It's the same, but you see, Buddhism is very confused as every religion has been, very much confused and so I do not know what they are thinking about it, but it's the same thing. Is the same thing as thoughtless awareness, should be the same thing and also many things Buddha has said have been misused and have been, I should say, quite twisted also.

So to understand Buddhism, you take to Sahaja Yoga first. Once you get your realisations, Sir, you'll understand Buddhism much better in the sense that it should not be Buddhism, but it is Buddha's Bodha. `Bodha' means to know on your central nervous system. You become a Buddha, yourself. You become, yourself, an enlightened person. Alright? Now, what's it?

Gentleman: Could you please say what the dangers are associated with Kuṇḍalinī meditation.

Sahaja Yogi: He's asking about any dangers of Kuṇḍalinī meditation.

Shri Mataji: No, no, No, no. Not at all, not at all; She's your mother. She's your individual mother, who gives you your second birth. She knows everything about you. She has recorded everything and she does it very gently. See, when you were born, your mother took all the pains upon herself, isn't it? And in the same way, this Kuṇḍalinī does the job. But people are frightened because perhaps maybe they don't want, it's an evil force I think, those who are frightened against Kuṇḍalinī because they don't know how to do it or maybe they don't want people to achieve their realisation. I can't understand.

Those people, as I was telling you today, in the sixteen century Guru Nanaka, then Kabīra and all these others, Rāmdās, TukāRāma, all of them, nobody has said it's dangerous. On the contrary, Rāmdās was asked, “How much time does it take for Kuṇḍalinī to rise?" He used the word in Sanskrit, “Tatkshana, that's the moment, that moment” he said. “Tatkshana, that moment." So, “But” he said, “there's a condition. The one who wants should be anxious to have it and the one who gives should be an authority, not an authority from some university or anything, but authority in spirituality." Yes.

Gentleman: [concerning the position a person must be in order to get Kuṇḍalinī awakening].

Shri Mataji: What is it? [The question is repeated to Shri Mataji by a Sahaja Yogi.] No, you see, it is all right. You can do it, but why do all that? You have to be

comfortably sitting in your chair and you'll get your Realisation. You don't have to go to Himālayas to stand on your head. Just simple way. Yes, sir.

Another gentleman: What does the process entail? [Question is repeated to Shri Mataji in Hindi.]

Shri Mataji: It's Sahaj. It's spontaneous. Is like any living process. Alright? Gentleman: Why is there so much heartache and grief when you fall in love?

Sahaja Yogi: He says, “When we fall in love, why is there so much heartache and grief?"

Shri Mataji: Because you fall. [Laughter.] You should rise.

What's another? Behind that.

Somebody else.

Gentleman: What happens after death?

Sahaja Yogi: Life after death he is asking.

Shri Mataji: Yes, that is all right. You see, I must have given lots of lectures on that point also.

You'd be amazed. I must have spoken I don't know how many times, but at least there are four thousand tapes of Mine and this subject also I have dealt with, but what I'm saying today is let us be in the present.

Why worry about the death? All right? Is there anybody else? Yes, please.

Gentleman: What is the connection between sex and Kuṇḍalinī and would you say something about AIDS?

Shri Mataji: Now, here you see this red Chakra is the Mūlādhāra Chakra, is the first Chakra, is of our innocence. Our innocence is never lost. We may do anything what we like. It is covered like a sky can be

covered with lots of clouds. Kuṇḍalinī is placed above, you see.

So it has nothing to do with sex because this is the last center, the seventh center or the first center, whatever you may call it, is the center of excretion, of sex and everything. It has nothing to do with sex. On the contrary, you become innocent like a child. When the Kuṇḍalinī is rising, all these actions of excretion stop completely and all the force of our innocence helps the Kuṇḍalinī to rise. It has no relationship at all, at that time.

But I don't say there's something wrong in all these things, but there has to be some sanctity about it, should be some sense. People become extremely sensible after marriage, even about sex life.

AIDS have been cured with Sahaja Yoga, no doubt, no doubt. But the patients of AIDS are of two categories I've seen. One who think they are martyrs, they have achieved a great, you see, some sort of a big country or some sort of a thing like that. They feel very enthusiastic about it. And the another kind are the ones who don't want to live, absolutely, just they don't want to live.

So there are two types of people who suffer from AIDS mostly. Very few you find they are in between.

So we got cured of five of them, somehow, in Australia. Out of them, one was a married couple who got all right and one fellow who got all right this is nine years back, he's still all right. But two of them, again went to some funny habits or I don't know what they did. The father of one of them told Me that, “Mother, You just forgive them." And I don't know what happened. They again got back their AIDS.

So it's a very difficult area in which one has to work because they cannot be convinced that they can be cured and some of them think that, “What's wrong?" You see, this is the greatest mantra of the West, “What's wrong?" You tell them anything. “What's wrong?" These punks were putting some sort of horrible colours or they are becoming blind. I told them, “Why do you put these horrible colours on your head because you are becoming blind?" “What's wrong?" I said, “You'll become blind." He said, “What's wrong?" I mean, I just don't know how to answer these people. Very queer, isn't it? They are bent upon destroying themselves. They like to destroy. You see, the people just want to destroy themselves. I don't know from where this idea of destruction has come. Instead of constructing yourself, enjoying life, anything, looking to higher goals, they always see to something filthy, dirty, something that is absolutely inhuman, subhuman. I don't know how these tendencies have grown.

Cancer, of course, many types of cancers have been cured. We have blood cancer.

Some of them were told that you'll die within one month's time because doctors are now honest and they give a certificate you are going to die after one month. This happened about with one gentleman at least eight or nine years back. He's still all right and there are three of them like that who are perfectly all right. There's so many who have been cured, so many.

So this cure takes place, but also if you see, if God has any common sense, why should he cure people who are not going to give light? Most of them they want to get

cured and get lost. They are cured to give light to others. We don't repair lamps which are not going to give light. But in compassion, I think God does that.

[A gentleman starts to ask a question.]

Sahaja Yogi: He wants to get realisation.

Shri Mataji: All right. Now, there's somebody else. Now, one more. Now, one more question. Now...

[A lady asks a question.] 389

Sahaja Yogi: She is asking about the psychic phenomenon, one thing. And she says when she is in nature, she is more at peace with herself, her relationship.

Shri Mataji: That's, you see, nothing so great. If you are in nature, anybody can feel peaceful. Or it's like when you have everything fine, you enjoy it, isn't it? But when you are in Philadelphia, you should feel peaceful. Or in New York. It's also more difficult.

Lady: When the Kuṇḍalinī arises is it in a state which stays with you all the time.

[Sahaja Yogi repeats the question to Shri Mataji in Hindi.]

Shri Mataji: That's a good question. You see, it is like a connection as I said.

Some people, once they get connection, they are connected and they grow faster and faster. But some people have a loose connection also.

So is best is to get your connection done properly. From that distance, all right.

Lady: *[UNCLEAR]*.

Sahaja Yogi [asks the lady]: What's the difference between...? [The lady continues.]

Sahaja Yogi: Who are Hare Kṛiṣhṇa? Oh here, Sahaja Yoga and Hare Kṛiṣhṇa.

Shri Mataji: Tremendous.

You see, in India everybody says to each other, when they wish, `Hare Kṛiṣhṇa' or `Hare Rām.' Are they all going to go to God? Just understand, these are words. Get out of the webs of words. Shabtah ja alam. Get out of the webs of words. All right? Also, get out of books. Too much reading books, also makes you mad. I tell you, it's really true. Kabīra has said Pari, pari pandita mura... *[UNCLEAR]*, means “By reading too much, even the learned became stupid." Now, one.

Lady: How do you know if your center is blocked?

Shri Mataji: What's it?

Sahaja Yogi: How do you know if your center is blocked?

Shri Mataji: I or you?

Sahaja Yogi: No, you. She.

Shri Mataji: You will know on your fingertips. Alright? In English language there are certain things very good “on your fingertips." But also English language is little limited for spirituality because spirit is `Ātmā', is the Spirit I am talking about. “Spirit" is a dead spirit, dead body. It is also alcohol, you see.

Out of these three, I am talking about which spirit people ask Me.

So but fingertips you know.

Lady: *[UNCLEAR]*.

Sahaja Yogi [repeats the question in Hindi]: The number one Chakra is weak.

Shri Mataji: It's a little private question. I'll answer you privately. Alright? Who else is there?

Sahaja Yogi: Yes, go ahead and ask.

Shri Mataji: Now, so many are there still.

Gentleman: If you, yourself, have a question, what question would you hope somebody would ask you that nobody ever asks you? Sahaja Yogi [repeats the question in Hindi]: He says, if you had a question that nobody else had asked you, what would be that question?

Shri Mataji: I didn't follow.

Sahaja Yogi [to the gentleman]: What are you trying to...

The same gentleman says: I can ask a different way.

Sahaja Yogi: Yes.

Same gentleman: If you are in the light, what question do you think the light...

Sahaja Yogi: He's saying, “If you're in the light, what question would the light have?"

Shri Mataji: Light has no question. It has to give light. How can it have question? You are already enlightened, so better give light to others. Yes, please? Another gentleman: *[UNCLEAR]*.

Sahaja Yogi [repeats the question]: How can we improve our psychic or spiritual experience? 390

Shri Mataji: That's what I'm saying. That's what I'm saying. First you get your realisation and then you have to go to our centers and you'll be amazed. We have many here who are realised Souls. They look like you, but you can see the glow on their faces. You see, now this Marathi song is such a difficult one, even a Sanskrit song.

How can these people from America sing it? Just tell Me. Yes, sir? Gentleman: *[UNCLEAR]*.

Sahaja Yogi: Shri Mataji, is the spiritual heart and the physical heart the same?

Shri Mataji: Yes. In the physical heart resides the spiritual heart.

Now, I think we have had too many. You want to ask?

Sahaja Yogi: Do you have a question?

Shri Mataji: She has already asked. Now, who else has not asked, can ask. Please.

Lady: *[UNCLEAR]*.

Sahaja Yogi: What is the soul?

Shri Mataji: That also is another big question for which I have a big tape which you can go through and see for yourself. It will take another lecture, all right who else? Gentleman: *[UNCLEAR]*.

[Sahaja Yogi repeats the question in Hindi.]

Shri Mataji: Cataract ne. One person has been, but, you see, this cataract is something dead. If anything that's dead, we cannot do it because it's dead. But anything that is living and in a jeopardy can be cured. All right? One *[UNCLEAR* killed], but he was a child. He was a child. Madame, you've asked a question, all right. Now what's that? There.

Gentleman: *[UNCLEAR]*.

Shri Mataji: No, no, no. Not you. She's there at the side.

Lady: *[UNCLEAR]*.

[Sahaja Yogi repeats the question in Hindi.]

Shri Mataji: Ah, of course, of course, of course. Schizophrenia, all kinds, epilepsy, lunacy, yes, of course. Depression. Of course. Yes, yes, yes. Works out, works out.

Gentleman: *[UNCLEAR]*.

Shri Mataji: You've asked a question already.

Gentleman: *[UNCLEAR]*.

Sahaja Yogi: Person who have birth defects, who don't have complete bodies, can they become whole?

Shri Mataji: Yes, some can be. Not all. But it's not important, you see. It's not a hospital. I'm just a, it's not a hospital. With your own power, you cure yourself. The main attention should be on the spirit, not on the body so much.

Some people have definitely have been cured. His sister-in-law was spastic. She got cured, but some are not because they just don't do it. They don't follow it and what important thing is that don't put your attention to the physical side *[UNCLEAR* so much], or to the mental side. Just now, we have to achieve our spiritual goal. Yes, please? Gentleman: *[UNCLEAR]*.

Sahaja Yogi: He's asking a lot of questions are relating to suffering and then he's asking about Jesus, how He suffered and rose again from the dead.

Shri Mataji: Sufferings are because of ignorance. That's all I'll say in a small sentence. All right? And if you want to get out of it, you get the knowledge. Knowledge on your central nervous system.

Sahaja Yogi: Shall we have the realisation now?

Shri Mataji: Now, I think we should stop it because you have asked too many questions and I've answered them. Actually, you see, as I told you, it's a mental acrobat and I can answer most of the questions very well, but it is of no use as far as Sahaja Yoga is concerned. Mostly I've seen people who ask too many questions walk off. They just come here to ask questions and then just walk off.

So, again, I request you to put your attention on yourself and on your own spirit and on your own benevolence. Now don't think of anything else. You might have read a lot, you might have known a lot and it's all right. You are worried about the whole world. It doesn't matter. Now, please this is a time, you give some time to yourself and you worry about yourself.

So now we can have our Realisation.

Those who don't want to have Realisation should leave the hall because it's civil. Others who want to have, please be seated. You're welcome and I'm sure it will all work out.

Another request is that you have to take out your shoes for a short time because this Mother Earth helps us a lot.

Now, whatever we are going to do it, that is for only tonight. You don't have to repeat it again, so there's no need to write, there's nothing to worry, just you have to see that it works out.

Only thing, I have to make a humble request that during meditation don't walk out or don't disturb.

As you know, there are two powers, one on the left and the right, two sympathetic nervous systems.

So we put both our feet apart from each other, left and right. Left is the power of desire.

Please be seated. Will you please be seated? No, you have to sit down, please. [Hindi.] All right. Left hand towards Me on your lap. I've again said that you have to be comfortable, but you should not slouch. You have to be comfortable. Please put left hand towards Me. If anything tight on your stomach. [Hindi.] If you don't want to attend you can go out.

Now, you have your left hand towards Me, which is symbolic that you want to have, or you desire to have, your Self-realisation. That you have to keep all the time like that. If you have anything tight here or tight here, little bit loosen it. If you are comfortable, it is all right, if you are comfortable. Main thing is you should not be uncomfortable with anything.

Now, we use this right hand for action, means nourishing our centers. We have to nourish our centers ourselves.

So now, put your right hand on your heart. You can put it under the coat; need not be under the sweater, but under the coat. Now, in the heart, just now keep your eyes open so you can see what you have to do. In the heart resides the spirit. Now, if you become the spirit, in the light of the spirit, you are your own guide, you are your own master, so take your right hand on the left hand side of your abdomen on the upper portion, we are only working on the left hand side. This is the center of your mastery created by the great prophets.

Now take your hand in the lower portion of your abdomen on the left hand side. This is the center of Pure

Divine Knowledge. Surprisingly, it is here, pure, Divine knowledge.

Then raise your hand again on top of your abdomen, the upper portion on the left hand side and press it hard.

Now raise your hand again on the heart.

Now put your hand in the corner of your neck and your shoulder and turn your head to your right.

This center goes into jeopardy when you feel guilty. I'll tell about this later on.

Now raise your hand on your forehead across and put down your head. This is the center for forgiving everyone, even without thinking about them.

Now take your right hand on the backside of your head. Push back your head and here you have to ask forgiveness from the Divine Power for your own satisfaction.

Now the last center is, stretch your palm and put the center of your palm on top of your Fontanelle bone area which was a soft bone in your childhood and put down your head. Here push back your fingers this is very important so there's a good pressure on your scalp.

Now, please put down your head and move your scalp seven times; clockwise slowly. Please put down your heads. Put down your heads. Can do it better. Put down your heads and push back your fingers, very important it is. Push back. Now, put down your head and push back your fingers so there's a good pressure on your scalp. That's all we have to do.

Now, there are three conditions which I'll tell you, which are very simple ones. The first condition is that you all

have to be absolutely confident that you'll all get your Self-realisation. Please take down your hands. You all have to be absolutely confident that you will get your Self-realisation tonight. That means that you're not to feel guilty at all. That means forget your past. Whatever wrong you have done, whatever mistakes you have committed will be dissolved by this power of Divine Love because it is the ocean of forgiveness.

So you have to forgive yourself and you don't know when you feel guilty what happens. If you have committed mistakes, it's all right. After all, you are human beings, you are not Gods. You face the mistakes, finished of them. But what you do, you carry that here onto this center here. Thus, you get spondylitis, cervical cancer, angina or lethargic organs.

So what's the use of carrying this with you all the time? For something that happened long time back you are carrying still. Please know you are not guilty at all. At this moment you are not guilty at all. I assure you are not guilty. Let the Kuṇḍalinī judge you. You don't judge yourself. Alright.

The second condition is that you have to forgive everyone without even thinking about it. You have to forgive everyone. Now, many people say it's difficult to forgive. Whether you forgive or you don't forgive, you don't do anything. What do you do if you don't forgive? But when you don't forgive, then you play into wrong hands and you torture yourself, while the person who has troubled you or hurt you is happy.

But you are torturing yourself all your life.

Now, at this moment, this center is very important because if it is not all right the Kuṇḍalinī won't rise. And also the center between the optic chiasm, which is like this, is absolutely constricted. It won't open, but when you forgive, it opens.

So, as it is, you have tortured yourself all your life by not forgiving and at this important moment you lose the chance of your Self-realisation.

So, just forgive everything, everybody, everything, even without thinking about them. We can say forgive them in general. Alright.

In short, you have be pleasantly placed towards yourself. Because you are human beings, you are at the epitome of evolution. You don't know what you are.

So please don't condemn yourself. Don't, in any way, get angry with yourself. It's a very simple thing that will happen to you and you'll be amazed at your own greatness.

So now, please put your left hand on your left lap and also both the feet away from each other.

Now, please put the right hand on your heart and now close your eyes. You can take out your spectacles also because your eyesight might improve. Now please put your right hand on your heart.

Here you have to ask in your heart a question which is very fundamental. You can call Me `Mother' or you can call Me `Shri Mataji'. Please ask three times, `Mother, am I the Spirit?' Ask this question, `Mother, am I the Spirit?' three times. I have told you when you become the Spirit you become your guide, your master.

So now, please take your right hand to the upper portion of your abdomen and press it hard. Here, you have to say, again three times, ask a question which is very fundamental, `Mother, am I my own master?' Ask this question three times.

Now please take your right hand in the lower portion of your abdomen. Here the center has got six petals, so you have to ask six times. I must say, I cannot force pure, Divine knowledge on you. You have to ask for it.

So please ask six times, `Mother, please give me Pure Divine Knowledge,' in your heart, everything to be asked in your heart, `Mother, please give me Pure Divine Knowledge.' Now, as soon as you ask for Pure Divine Knowledge, the Kuṇḍalinī starts rising.

So we have to nourishes the higher centers with our full self-confidence, so now raise your right hand to the upper portion of your abdomen, on the left hand side and here you have to say with full self-confidence, `Mother, I am my own master,' say ten times `Mother, I am my own master.' I've already told you that are not this body, this mind, this ego, this conditionings but you are the pure Spirit, so please raise your right hand on top of your heart and here you have to say twelve times, with full confidence, `Mother, I am the pure Spirit.' Do not say any mantras or anything and don't try to concentrate, just leave your attention free, the Kuṇḍalinī will push it, so you just have to put no efforts about it. This All-pervading Power is the ocean of compassion, is the ocean of knowledge, is the ocean of bliss and joy and above all is the ocean of forgiveness, so whatever mistakes you might have committed are easily dissolved into this

power of ocean of forgiveness, so please forgive yourself and raise your hand in the corner of your neck and shoulder and turn your head to the right.

This is the center which is very bad today, I think that you feel guilty, so please say with full confidence `Mother, I am not guilty at all,' please say it with full confidence, sixteen times you have to say, I've already told you logically, wherever you forgive or you don't forgive, you don't do anything. But if you don't forgive then you play into wrong hands, especially at this moment, you have to forgive because the center of Āgñyā is very constricted and won't open and your Kuṇḍalinī won't raise, so it is very important now that you have to forgive, so raise your right hand on top of your forehead across and please put down your head, here you have to say from your heart, not how many times `Mother, I forgive everyone in general,' don't think about it, just say it, please put down your head.

Now, please take your right hand to the backside of your head and push back your head, here, without feeling guilty, without counting your mistake, just for your satisfaction have to say `Oh, Divine Power, please forgive me if I have done any mistakes knowingly or unknowingly,' `Oh, Divine Power, please forgive me if I have done any mistakes knowingly or unknowingly,' say it from your heart, not how many times.

Please say it from your heart. Now, please stretch your palm on your right hand and put the center of your palm on the Fontanelle bone area, which was the soft bone in your childhood. Now, this is important that you push back your fingers, so there's a good pressure on your scalp,

now please put down your head, here again I cannot force Sahaja Yoga on you, I cannot force Self-realisation on you, so please move your scalp seven times, clockwise, saying `Mother, please give me my Self-realisation.' Now, please take down your hand, open your eyes, wear your glasses. Put both your hands towards Me, like this, little higher. Now, watch Me, without thinking, just watch Me without thinking.

Now, put this right hand towards Me, like this, bend your head and see with your left hand if there's a Cool Breeze coming out of your Fontanelle bone area, please bend your head; or maybe hot, please see that there's a cool or hot breeze coming out of your Fontanelle bone area, please don't put your hand on top of your head, but away from it and now see for yourself if there is a cool or hot breeze coming from your head.

Now, put your left hand towards Me, like this and again bend your head and see with your right hand now if there is a cool or hot breeze coming out of your head, sometimes it comes very far, some times closer. If it is hot, means your have not forgiven or your are still feeling guilty, so please do it. All the heat is coming out. Now see for yourself.

Alright, now right hand towards Me, now and with the left hand you'll see for the last time, put down your head properly and see properly if there is a cool or hot breeze coming out of the your Fontanelle bone area. Now please put both the hands towards the sky and push back your head, here you have to ask any of these three questions, three times, `Mother, is this the Cool Breeze of the Holy Ghost?', or `Mother, is this the All-pervading Power of

God's Love, the Rūh?' or `Is it the Param-Chaitanya?', just ask any one of these questions three times. Now, please put down your hands. All those who have felt cool or hot breeze on their fingertips or palms, or in their hands or out of their Fontanelle bone area, please raise both your hands.

***Contents: 1993-10-16*, Public Program (2nd Day of Navarātri), Auditorium at NY Society of Ethical Culture, 2 West and 64 Street, Manhattan, New York, USA**

I bow to all the seekers of Truth.

At the very outset I have to tell you that truth is what it is. You cannot change it, you cannot transform it and you cannot conceptualise it. Unfortunately at this human level with your awareness, you also cannot know it. There's something more has to happen to us to know the truth. In the evolutionary process, we have come to this stage where we are human beings and whatever we have got in our evolutionary process, we can know it on our central nervous system.

For example, this beautiful hall, when we are here, we can understand the beauty but a dog or a horse, cannot. A dog and a horse can always pass through a dirty lane, but human beings cannot. Thus, we have to understand that there are many things we have come to know through our central nervous system in our evolutionary process.

You've been already told about this subtle system that exists within you. Whatever I am going to tell you today, please do not take it for granted, nor you should believe

Me blindfolded. We have already done these things and we have suffered. But if it can be proved, then as honest people, you have to accept it because it is for the benevolence of your being, for the benevolence of your country and for the benevolence of the whole world.

It is to be accepted, that though the civilization has grown so big, this big tree has grown, but we do not know our roots. We have no knowledge of our inner being and this big tree cannot sustain unless and until we know about our roots.

I do not think about East and West. It's like a tree and its roots are just the same. In the same way if this knowledge has to come from the East, we should not shirk it and we should not say, “Because it is coming from the East, so we are going to be suspicious about it." There has been, I know, many people from India, lots of false people who came to this country. Also you have lots of false people in this country and many other countries who are trying to extract money from you.

Even when you turn to religion, you find that they are either money oriented or power oriented. None of them are spirit oriented. But also it depends on us, to find out what is the truth and the person who is trying to tell us about the truth, how far truthful he is, how much right he has got to say that.

It is very easy to deceive people in a country like America, because materialism has taken over, with materialism we become superficial and our depths are lost. Anybody who comes with some sort of a gimmick, we fall a prey for that and we accept all these things even without thinking. Today I'm here to tell you that one

thing is for definite, that for your evolutionary process you cannot pay. How much did we pay for becoming human beings? And how much are we going to pay for this new breakthrough? Now, the truth is that you are not this body, this mind, this ego, or these conditionings; but you are the pure Spirit. You always say this is my body, my ego, my conditionings, my feelings, my emotions. Who is this `my', who is the one that owns all these things? That is the one, is the Spirit.

Another thing we have to understand that, the truth is that there is an All-pervading Power of Divine Love. We see these beautiful flowers and such beautiful trees all over, we take them for granted. It's a miracle, it's really a miracle that a seed can produce such beautiful flowers or such great trees, or we take them for granted. If we ask a question, `Who runs our heart?' The doctors would say it is the autonomous nervous system, but if you ask them, `Who is this auto?' they can't answer. Look at our eyes, it's a beautiful camera, who has made this, this brain of ours, is the best computer that you could think of, who has done this job? Is this All-pervading Power which has given us evolution and that today we are here as human beings.

Now there's a little breakthrough, little journey for us to have the new breakthrough, where you are going to be connected to that All-pervading Power of Divine Love. Without that, we have no meaning, we have no identity. Like this instrument [pointing to microphone] if it is not connected to the mains, it has no meaning. You won't hear Me, in the same way, unless and until this connection is established, this Yoga is established, we

have no meaning, no identity and we run here and there to find our identity.

These are special times, like I call them `Blossom Times'. Because many seekers of truth have come on this earth at this special time, like flowers and they are to now to become fruits. But it is also called as a Resurrection Time, as the Last Judgment or as Qiyamah in the Koran. Now, the idea of resurrection is rather absurd, that it is said that our dead bodies from the graves will come out and they will all be resurrected. It's absurd, because for so many years people have been kept there in the graves and there's nothing left there, there's, but just some bones might be there and you can't give resurrection to bones.

But the Indian idea about it is correct, that, in those days, at the last judgment or we can call it as the resurrection time, that time, many people will take their birth, their souls will take their birth and will come on this earth and they will be resurrected.

We find today there are so many people born and we are worried about the population. But these are all the souls who are taking birth and they are to be resurrected. This has been predicted in many books in Indian scriptures and also in Indian philosophy. These people will be born to get their Realisation and also to be judged. That's why we sometimes these days find horrible things happening, horrible type of people we can't understand how could such human beings exist? After all, they behave worse that animals and it is impossible to understand how even small children, how even people who are talking about religion and God are becoming so stupid and so filthy,

that it's not possible by any imagination that human beings would go to that level. I might be the oldest woman here, I don't know, but I think when I was born and for quite some time there were very nice people. But after some time this decline started and it's so fast moving that people don't even feel the impact of this decline, which is really shocking.

So now, by talking about it, by having lectures, by having seminars, by doing this, it's not going to work out. You have to transform human beings. Most of the global problems are because of human beings.

We have to admit, humbly. Now, these global problems are depending on human beings and the problems of human beings are because of these centers. When these centers are out of gear, because they are our foundations, we suffer physically, mentally, emotionally and spiritually.

So, our main concern should be to get to these centers and find out, how we can correct them and how we can have the correction of our being. As I told you they are responsible for our physical, mental, emotional and spiritual being.

When this Kuṇḍalinī rises She passes through these centers and She corrects all these centers not only that She integrates them and ultimately She breaks through this Fontanelle bone area. Now, first thing you feel is this All-pervading Power of Divine Love, which is like a Cool Breeze, we say Cool Breeze of the Holy Ghost. This is the reflection of the Holy Ghost that you see, is your own Mother. Now I don't know why Mister Paul didn't want any mention of the women in the Bible and he didn't

even mention the Primordial Mother, though he talks of the Father, God Almighty, His Son and no Mother, it's a Holy Ghost, or a doe. What about the Mother? In every country, in the ancient times, like Greece has Athena, Ath means Primordial, Primordial Mother, China, any country you go to, they all believed in the Primordial Mother. But in the Bible they have removed that. Even in Judaism there is the mention not only mention but quite a description of the Primordial Mother. Now, after that, even the Islamic thing, we see that Mohammed Sahib did respect, very much Mother Mary, but in the Bible there is no respect for Mother Mary. This is one thing I find in the Western society that women are really very insecure.

This insecurity is so much, you see so evident, because every woman has to be like an actress all the time trying to pamper the man's ego, all the time struggling to be attractive and all those things. In that, how far they have gone I don't know. But you are the power; the women are the power, the potential power behind the man. If once that is accepted I tell you lots of problems can be solved. Women will be respected and this struggle will be finished. It's a fact. Even in England, supposed to be such an advanced country, they were finding it difficult to appoint a woman as a priest. It's so primitive I think. In India, always they think a woman is a Shakti; this difference has brought quite a lot of problems for our ladies in the West.

Now, you have to understand that in the realm of God, there is no difference between a woman and man, they're on the same level and they all have the same rights to achieve their spiritual ascent. It's the wrong idea

to put down 70% of population into jeopardy while the 30% are something highly placed.

I've seen your films and things. Of course modern films sometimes and I'm shocked that only always they should try to show the women as nude. Men never become nude as if they are sanctum sanctorum or something like that, On the contrary a woman needs her chastity, her power is in her chastity. I'm sorry I have to say these things might be now out of date maybe in this country, but I am your Mother and I have to tell you the truth.

This Kuṇḍalinī is your Mother, your individual Mother and She is waiting for a chance to give you your second birth. You are to be born again, but born again is not a brand, that I'm `born again.' It is something that happens, it's an actualisation of happening that takes place by which you become a realised Soul, become a saint.

It's a very different thing from branding yourself that, `I'm a Christian, I'm a Hindu or a Moslem.' Anybody who is a Hindu, Christian, Moslem, can commit any sin. If these religions are complete, then why is it happening? I believe they are complete, why is it happening, because the human being has not got that yet, that power to sustain it.

The reason is once he is absolutely one with this All-pervading Power, then he has not only the power, but he becomes righteous. He becomes a real person, it's a something like in the darkness or in the ignorance we are afraid to do many things and we do many things thinking that nobody will find it out.

Actually there, whatever is outside is inside and a person becomes so transformed he becomes absolutely fearless.

You have seen the example of Christ. Christ had nothing to do with Mary Magdalene, nothing to do.

It's a different character, this is a different character.

There are many people who are waiting outside and these people are getting up and walking out. I just, have some patience, this is, I can't understand, really. I think those who are to go out, can go now and don't disturb later on. There should be certain amount of depth. I am telling you of something which is so important to you and to everyone. You have no idea what you are missing.

So those who have to go could go out; but don't disturb otherwise, it's not proper, it's not civil. Half of the people are waiting outside because they have no room.

So now, at this time, at this juncture, when we call it the Modern Times, according to Sanskrit description it is the worst time, what we call is the Kali Yuga, where it is the worst time, all kinds of illusions will be there. People will be living in all kinds of illusions; they will suffer and all kinds of horrible things they will try to do; which you would never expect them to do. It is a description which is so precise.

So many details are there, in that, that you are amazed to see how it was seen long, long time before that such a time will come. But the beauty of this is one; that at this time only people who are seeking the Truth, who are seeking God will find and that's what it is today; we have to have our Self-realisation.

The Spirit which is within you is a collective being and once you are awakened into the light of Spirit, you become a collective being. That means, on your finger tips you can feel the centers of others also as you can

feel yourself. By knowing yourself you know the Self-knowledge, the inner Self-knowledge and by knowing others you are in collective consciousness.

Now if you know how to correct these centers, then you solve the problem for yourself, but also you can correct the centers of others. You can even raise this Kuṇḍalinī, you can give awakening and I know of people, one person, in Russia in Togliatti, gave Realisation to 22,000 people.

But Russians are very different, I must say. They didn't have this kind of a freedom and so they were very introspective, very introspective. While we used our freedom for something not so important, not so useful. As I was telling you that, last time when I came, first time, I stayed with a man who was very rich person, very, very rich and he told Me that when I got into his car, that his handle of his car is made in such a way that, it opens the other way around. I said, “But why?" he said “It is my individualism, my own creation, it's my." I said, “This is wrong, because supposing somebody gets into your car and he does not know to open, he will die, you see, so why make such a thing?" Then, when I went into his house, he told Me about his bathroom, he said, “Be careful if you press one button, You will jump into the swimming pool” I said “Why?" He said, “You see, it is my genius, you see, which has worked this, see now." I said, “But I don't want to jump into your swimming pool, you give Me a simple, very simple bathroom, you see, I am used to a simple bathroom." Then he tells that, “This is my bed, you press this button, your head will come up, you press your feet, your feet will come up." I said, “I can

put My feet and head up Myself; it's absurd. I mean, supposing I touch some button and I suddenly find standing on My head?" So this is not the way. I said, “I'd better sleep on the grounds, this is safer." So this is how I thought this man spent his money and his energy and his all education. Everything he had different. The tiles are different, this is different, that is different. And the dress he was wearing like anybody else. I said, “What dress are wearing?" He said, “This is the fashion." Like a fashion starts say, in Paris. six inches of skirts.

So in the cold of Switzerland also, ladies are wearing six inches of skirts. I mean, use your brains. I don't know; these entrepreneurs have blinded you so much with their bombardment of advertisement and all that. That it's impossible to get of out of it; even small children. The other day I met a child and he said, “If you are going to America then you get me a teddy bear with a birth date." I said, “With a birth date?", “Yes." So anything they start nonsensical works out; these entrepreneurs have really enslaved our brains and whatever they put up in the market, they know they have money, they can put more big business out of it; advertise.

So people go in for that and now I am happy to see that many are getting exposed; but they are like mushrooms, again some of them after will come up and bring some new ideas and new ventures.

For us it is to understand what is good for us and what is not. Mostly nowadays, it is happening that the things that we see is very dangerous because most of them are destructive. We are getting destroyed from within. The reason is first, we have no knowledge of inner being. We

don't know ourselves. We have to find out ourselves. Christ has clearly said, “Know thyself." Every scripture has said, “Know thyself." Of course, in the Indian language, that is Sanskrit, is called a person who is enlightened as he is a `dvija' means is twice born, a bird is also called as `dvija' means first he's born like an egg and then he becomes a bird, in the same way first we are born as human beings and then we become enlightened people.

Now, this enlightened business has been very much here in the shops I think, quite a marketing has been done and they are very good marketeers, I can tell you, they are so good at it that really, anybody could be befooled by their tricks and gimmicks.

So I am not surprised at that; but what I am surprised at that how people believe all these gimmicks.

First of all, how can you pay for your evolution? That's first thing I tell you, secondly you should find out what are the disciples doing, what sort of a life they are leading, how much knowledge they have, what do they talk about, what sort of a life they lead? Without that, without using any discretion if you jump, then look, there is a market of it; and people are really doing Guru shopping. I told about this when I came in the year 1972 in America. In New York we had a program and we had also in New Jersey. There were hardly ten to twenty people and Washington we had only four. The other day, in Washington, somebody told Me of course now it's all full, he told Me that I had cured his father, out of the four he was one of them.

But now at least, please try to understand, that your value system is to be raised higher and try to understand that you are not so cheap, you are not so useless. You are human beings; you are at the epitome of evolution.

So value yourself, understand how important you are.

Unless and until you understand this, I don't think we can have any transformation, because for a human being he is just nothing, mostly. Like if you take say a small box of television in a remote corner, where they have never even seen electricity and tell them, `You will see some nice films in it,' they'll say, `What, this box, how can it show any films?' In the same way we think we are boxes. We have no value for ourselves, even when we are seeking, we don't know what we are seeking and that's the reason so many I know, so many good seekers have been mislaid and have suffered and have become recluses or have died and are suffering from all kinds of diseases.

This is one of the reasons one has to understand why we have been in a wrong line and we have to now correct ourselves.

I know some people may not like if I tell them that it was Freud. Freud, now of course they are writing about him, `Fraudulent Freud' and also I have read another book, is the `Fall of Freudian Empire' and all that. Now, when he has already ruined people by his ideas. He was worshipped like Jesus Christ; I couldn't believe. When I came here in '72 there was a lady who came to see Me with a little child of twelve years. Very sweet child; and she told Me this boy has taken drugs. I said, “Drugs, this little thing?" I couldn't bare, I just took the child, put to

My heart and I said, “My child, why are you taking drugs?", I kissed him, he looked at Me like this, he said, “My mother never does this to me." I asked the mother, “Why don't you do it?" She said, “I will have guilt." First I could not understand, what is the guilt is. I mean, even in India, I mean a big boy will come and hug his mother and kiss her. How these ideas have been put into our heads and we are trying to do things, which, which cannot be explained why they are doing all these things? But when I read Freud, I understood, that this man has put very false ideas and now of course there must be some people who must be doing psychiatry and all that and blaming all the parents for all the wrongs you are doing, as suggested by Freud and some people may not like it, but I must tell you that it's a wrong thing to do.

You must understand that he has talked of things which are very unnatural, which are absurd, which are absolutely have no substance in it. Such a man was accepted, but he was more accepted here than in Austria from where he came. When I told them about it, they all clapped and they were very happy that I was criticising him. But not in America; they are some sort of wedded to him.

So again I have to tell you, that you have to understand that this kind of nonsensical ideas if people put it, you should first judge them and find out how these ideas have settled down in the society.

I'm really concerned about Americans, really concerned, because what I feel that there are beautiful seekers here, so many seekers of truth are in America and they are nowhere so many and how much they have been mislaid

by this kind of a Freud business or another is some sort of a cult, or some sort of a evangelist or some sort of a nonsense, they're all being entangled as if some sort of an attack of the evil forces on them.

Our children, I feel, I'm surprised how the children are going into this kind of a turmoil. They are to be saved; our progeny has to be saved. We talk of having a good family. You can't. You can't, unless and until you get out of it, completely, because the society is such, the whole ideas are such that you can't get out of it, there's such conditioning.

So the best way is to get your Self-realisation.

On this map you can see, one side is your conditioning and on the other side is your ego. Both these things are like this, touching on your brain, when this Āgñyā Chakra, which is on the Optic Chiasma, gets awakened by the Kuṇḍalinī, these two pouches are just sucked in and you really become a real free person.

It's a fact that people have given up drugs, alcoholism, all kinds of destructive habits, all kinds; I don't want to tell them, because half of you might leave.

So I don't want to tell you what habits that they have given up, but they become so pure; so beautiful, so angelic.

I can understand Indians because their culture is such that they are really frightened to do anything wrong, but in a culture where there is, freedom, do what you like, what's wrong, you ask anyone, “Why are you putting this red stuff on your head?", it's very bad for your eyes, those punks, they'll say, “What's wrong?", but it spoil your eyes, so what's wrong? This kind of a very arrogant

freedom which doesn't give any clue to our benevolence, we have to look after ourselves, we have to know what we are and we have to understand that we have to play a very big role, very big role, especially Americans, have to play a very big role.

The other day some question was asked, “Why should Americans be policeman everywhere?" They have to be jolly well, because they are placed in this center here, in the Viśhuddhi, this is the center for collectivity, this center, is for collectivity, for responsibility, for communication. This center is very important and if you are born in America you have to be responsible for the whole world; whether you like it or not.

The defects of this center causes many diseases also, but also it makes a person a very artificial. He says something does a lip service, but nothing from the heart, no sincerity inside, just outside he says and just gets lost with it. As a human being, we cannot be insincere, we cannot. But after Realisation you cannot, because you become a sincere person, you become, just can't help it. You become very honest, you become fearless; above all your attention becomes very pure without any lust and greed.

I have not seen, now we have 55 nations who are following Sahaja Yoga, I have not seen anybody flirting or anything. We have never had any case where a man has ran away with somebody's wife or anything, nothing of the kind, they're very pure people; such purity. It happens because of your attention, but this attention becomes so active and so powerful that if you pay

attention to someone, this innocent attention can correct that person, can also emit peace and joy.

We are thinking, a thought comes up and goes down, again a thought comes up and goes down, we are jumping on the cusp of these thoughts, which are coming from the future and the past, but we cannot be in the present, if I say, `You be in the present,' you cannot.

So what happens when this Kuṇḍalinī rises, these thoughts elongate and the space between the two also increases and you become absolutely peaceful, no thought, thoughtlessly aware, Nirvichara Samādhi, thoughtlessly aware. Then, you watch, now this is a beautiful carpet, I watch this in thoughtlessly aware state. Then I don't want worry about it, supposing it is mine, I'll be worried somebody will be spoiling it and I'll have insure it and all that. Suppose it belongs to somebody else, then, I will think how much it must have cost; I should have one and all that. But in case when I am in thoughtless awareness I just look at it and the joy of it's creation, itself, in a formless form just starts pouring down My head and soothes Me and absolutely relaxes. It happens like that, so one reaches that state we call as thoughtless awareness. This thoughtless awareness state is the state where you are at peace with yourself and with everyone; actually that is the state of your peace.

Even so, we have seen in the world there are people who have got how many awards and things and peace conferences, this, that. Now I've met those people, somehow it happened, My luck was such that I met such people and I found them to be extremely hot tempered

people. I mean, if you have to meet them, better take a barge pole sort of people and they have got all these awards and we are very much enamoured, oh, they have got peace awards. It has no meaning, because they have no peace within themselves.

If you don't have peace within yourself, how can you give peace to others? You have to have that peace within yourself. You are the source of that peace and you are the source of that joy, but you haven't yet reached that state, which is within you. All these powers are within you, is your own; this Kuṇḍalinī power is also your own; and that whatever is going to happen is going to be a light by which you will see the knowledge yourself.

So it has to work out in such a manner that you should be empowered, you should have the power, you should know what's wrong and what's right, I don't have to tell you. I give a simple example, that if there is a snake in my hand and I'm obstinate and very egoistical and somebody says that, `There's a snake in your hand, it's darkness,' and I'll say, `No, it' s not a snake, it's a rope,' till the snake bites me, I'll be going, I'll be saying, `No, this is not a snake.' But if there is little light, then immediately I leave it, nobody has to tell it, because I'll see it.

In the same way, when this enlightenment takes place, you see yourself, what is destructive to you and what is constructive, you see for yourself and immediately you do it, whatever is needed to be done.

It's very surprising, how it works out so spontaneously. I've seen overnight people changing like that, overnight.

There was lady who came, I didn't know, they said, “Mother, she's a prostitute." I said, “Let her be, let her sit down." As soon as she got her Realisation, she started crying. She came to Me, “Mother, said I am very sinful." Forget it, past is over. Finished; doesn't exist now any more. Now you have become, like a lotus out of the pond; you are so beautiful, forget it. That's how it works out.

So in this short time I don't think I can tell you a lot about yourself, first you should get your light. Like this room has got so many lights and when you come in you just have to put on the switch and you get the light. In the same way, you are all built in with this power. I don't have to do anything, it's all built in, very beautifully and it works in no time.

Only thing you must have determination to grow, many diseases have been cured, I know, there have been cured. There are three doctors who have got M.D. in Delhi University and also we have so many people here who have been cured with Sahaja Yoga, cancer, all kinds of diseases have been cured with this.

Now, in this short time I would just say that as the light is easy to put on, it's very easy to give you Realisation. But if I have to tell you about the history of this electricity, how it was brought here and how it was put here, you'd be all bored stiff and it's good for nothing.

So best thing is you get all your enlightenment and then we can know everything about ourselves. It's so beautiful, you don't know how fantastic you are, you have no ideas, because you have no idea of your inner

powers and of your inner self which is sustaining your life, which is your being.

But one thing I have to tell you, in modern times, it's a collective happening. Like the whole body, if anything happens to it, the whole body jumps, put attention to that part. But if a nail is cut out, it doesn't grow. In the same way, you have to please come to our centers and learn everything about it and grow into it. At the most, will take a month, at the most, to master it.

Some of them get it without any difficulty, the second state also they get it, which we call as the Nirvikalpa Samādhi, where there's no doubt.

You are absolutely empowered, you can give Realisation to anybody, you can cure any person, you know each and everything. That state you can achieve within month's time because the time has come and you are special people who are seekers. William Blake has said that at that this time, people of God will be born and they will know about the Divine and they will make also others Divine, that's the stage.

It may appear to you something very out of the blue, but it's not.

Now, New York, I've been here before, I've told you, but in other countries, it is spreading like fire.

Because I think they didn't have so much of freedom and so much of indiscreet permission to do whatever they liked.

So they are understanding the wisdom behind it. It's so important and they're working it out.

I'm sure the people in New York also will try to understand how important you are and that you should not only get your Realisation but you must grow into it and become great Sahaja Yogis.

It will hardly take about 10-15 minutes for you to get your Realisation. It doesn't take much time but in any way I don't mind for fifteen minutes if you have some questions to ask Me. But ask questions which are relevant and sensible, only about 10-15 minutes because if you go on answering, there's no end to it. Moreover I have been doing this kind of work for the last 24 years and I'm now quite an expert in answering questions. Whatever questions you may ask I'll be able to answer, but I tell you it's a mental acrobat, that's all and it is of no use because it doesn't guarantee your Realisation.

So if you have really, genuinely any problem, please ask Me a question, it's all right, because you have freedom to ask... Yes Please? Question: *[UNCLEAR]*. [Summary: Is it possible to remain enlightened in a stressful environment?]

Shri Mataji: When I told you that you reach the state of your peace, actually you become a witness.

You become the witness of the whole drama. See the whole thing as a drama. It's like this, when you are standing in the water, say in the seawater and there are waves coming up, you are frightened of the waves.

But supposing you are put in the boat, then you enjoy the waves, all right. But supposing you become an expert swimmer, you can jump down and save people. It's really like that happens, you never develop the stress or anything. Now as you know I am a very old woman and

I'm travelling all the time, but I never feel the stress I don't know what sort of a thing it is. I'm asking people what happens when you get stress, what is it? I just can't understand because a hole is made, I would say, the whole stress and all this passes out.

Question: *[UNCLEAR]*.

[Moderator confirms to Shri Mataji.]

Shri Mataji: Of course, of course, it's true. That's true.

Moderator [confirms]: She wants to be helped with her medical problems.

Shri Mataji: Yes, yes, you will be, definitely, 100%, you'll have to come to our centers and they will tell you. It's very simple. They will tell what is to be done and you can be cured, all right? Question: *[UNCLEAR]*.

Moderator [confirms]: She wanted to be helped with her medical problems.

Shri Mataji: She wanted to be helped in her personal medical problem.

So I told her she has to come to our center where they'll tell you how you can cure yourself and actually with Kuṇḍalinī awakening itself you get cured, but if there is something left out, they will clear it out for you, it's not difficult.

Audience: I have two small children and I'm running a home and I have a lot of anger towards men, my husband and I find it is really interfering in keeping the family balance and the things that you mentioned earlier are things that are causing this anger and I want to be able to move on.

Shri Mataji: No, no, no need. Sit down. You see, anger comes from our liver. See, our liver is heated up, then we get very angry. Also, with your husband also; he must be an angry person also. But, you see with this, what happens your liver gets cured. You cool down, you become a peaceful personality, your husband becomes a peaceful personality. Now, every year we have at least about say 90 marriages, minimum of 90 marriages, international and out of that one percent also will say, fail, sometimes and they have such beautiful children.

So, it's something wrong with us, that's why we get angry and once this works out, you're so peaceful, that you really start enjoying each other.

Now, your wife and your husband, they are here for enjoying each other isn't it? Not for fighting, quarreling, or anything; they are here just to enjoy. After Sahaja Yoga I've seen, I've really seen Sahaja Yogis how gentle they are with each other, how kind, how concerned, how sweet. It's really, the real romance you see after; you see them in Sahaja Yoga.

So for all of you I would say, it's a very beautiful family life you can lead, but one has to understand that there's something wrong with us also and we need a transformation.

Question: *[UNCLEAR]*.

Moderator [confirms]: He wants to know how spirituality and reality go together, because he has to make money, has to pay his bills, etc.

Shri Mataji: Of course, you will pay your money better. Yes, you see, because, your attention becomes very penetrating. Your intelligence sharpens, your creativity

increases, you are so relaxed. I mean from every side you become a very, very superior person. I've seen now, in London see there are so many people who are going out of jobs but not a single Sahaja Yogi is out of job. Suddenly and also, if you may understand, blessings of God; it's so blissful. Things work out so fast that you are amazed how it works out.

Only the other day we had a problem with our old leader who was getting old and I had to appoint somebody else as the leader in Los Angeles. And he said, “Mother, I'm in Hawaii how will I manage?" “It's all right." Next day he got a very big call from a very big company to join them in LA [Los Angeles], now it's miracle. There are many miracles, so many miracles have happened that they write to Me and I told somebody that, “You'd better compile them, it's too many." So they started compiling, after a month he telephoned that, “They all have reached above my head, on both the sides, now tell me, what should I do?" I said, “Now, cancel it. Let it be." What to do? So you don't know how miraculous it is, to be in the Kingdom of God. It is such a blessing, from every angle.

Please get up and say I can't hear.

[Moderator explains question to Shri Mataji.]

Shri Mataji: I said which scripture has written that? Which one have you read? Moderator: Which scripture?

Shri Mataji: It's not true. It's not so. No none of them; none of them; they cannot write such absurd things. I'll you what, in our country we had a system of giving Realisation, since long, from ancient times and Sahaja Yoga, I would say if I've done anything, is that it's an en masse Realisation system I have found out. But there

were natha panthis who used to do this job all over of the world. For example, Rāja Janaka had a Guru called Ashtvhakra and if you read his Gītā, you'll find how clearly he's describe about Sahaja Yoga. But that time it was only one disciple and one Guru, that was the parampara or that was the tradition.

But in the 12th century Gñyāneśhwara asked his Guru who was his brother, Nivrittinath. He asked him that “you just allow me to write about this Kuṇḍalinī." Because he wrote Gyāneshwari and in Gyāneshwari he wanted to write about this Kuṇḍalinī, just to little talk about this secret power within us. His Guru allowed him and then he wrote it. But in the 16th century, 16th century, we got lots of Gurus; we can say poets they were, who have been doing this kind of work. The Guru of Shivaji was Rāmdās. They asked Rāmdās how much time it will take for the Kuṇḍalinī to rise.

So he said, “Tat kshana", that moment.

But the person who has to have it has to have that earnest desire and the one who has to do it has to have the authority." Now, this person, I mean if you want to have a Guru, you can call Me `Guru', because Mother is the greatest Guru, isn't it? But Mother is a very soft Guru also, that's the trouble, that's why people don't accept Mother as the Guru, but if you know your first Guru is your Mother.

Question: [About homosexuality and morality.]

Shri Mataji: I mean this question I'm not going to touch. You see, because they are very sensitive on this point. It's a fact. I had warned them. You see sometimes it shocks people if I talk about morality, they don't like it,

so best is you have your light and you will know what is morality, what is immorality.

Better is that you have your light and your enlightenment. That's the main point is, `If you have your enlightenment then you yourself will know what is good and what is bad.' Moreover I would say whatever has happened, has happened. Forget it. Whatever you have done, just forget it. Even if you have been to false Gurus or anything, just forget it. Yes? Question: *[UNCLEAR]*.

Shri Mataji: It's good. I'm very happy you don't know. You see, see this gentleman, you know if you know, Ādi Shañkarāchārya has called it Shabta jalam means these are webs of words and they just get lost. You see some escape they find, if you have a book then you find an escape, I'm here to give you Self-realisation, better take it.

So it's good you don't know, I'm very happy, the less you know the better.

Question: *[UNCLEAR]*.

Shri Mataji: It's true; you see that is the trouble. This is the main trouble. You know, every year I've been coming to New York. We never had more than 200 people, no. I don't know, there are so many people on the street, you can't even walk. But they won't come. You see, it is a judgment of yourself. You judge yourself, if you want to come and enter into the Kingdom of God, that is open for you, but if you don't want to come, nobody is going to force you, your freedom is respected;...

So many hands.

Question: *[UNCLEAR]*.

Moderator [confirms]: She's been enlightened, she'd like to make a transformation, how do we do it?

Shri Mataji: That's very good question. Very good, I'm very happy to see that you are wanting it, May God bless you. We'll do that. Sit down. Now...

[Audience interaction.]

Shri Mataji: Is correct: the question you are asking is correct, by God's grace I come from a rich family; Myself, all right, My husband is extremely generous, in the beginning I use to spend all My money coming here, reserving all and all that, but now, we have so many Sahaja Yogis and they feel ashamed that I should pay for this hall and everything so they pay for it. But only we take money from Sahaja Yogis who have been in Sahaja Yoga for four years. They collect, I don't know, I never touch money, they collect and do it, because they think that America must be saved. They work it out. It's not too much money; you see. Actually, I come once in a year, now this hall doesn't cost so much and some of them have given us free halls; luckily they think that we are making no profit so they give us free halls also.

Question: *[UNCLEAR]*.

[Moderator confirms in Hindi.]

Shri Mataji: I know, that question is there. You are a seeker, I must say, but I will tell you, that even in New York or any city, once you get your Realisation, you can settle down. Nothing matters, it's all right.

I am practically travelling every day, last night I was in Philadelphia, before that I was in Washington, I travelled

in the night, came here, that also I did, but I don't travel, I'm just there.

Question: *[UNCLEAR]*.

Moderator [confirms]: The people in this hall are real seekers, when they leave they will be enlightened.

Shri Mataji: Of course, of course, I'll tell you, `Sahaj', `Saha' means with `ja' is born, is the right to have this union. It's your right, everybody has this right, but how many are going to exercise, that I can't say. Now, let us see this lady.

Moderator: I think we'll us make it the last question, a lot of people want to have *[UNCLEAR]*.

Question: *[UNCLEAR]*.

[Moderator confirms question to Shri Mataji.]

Shri Mataji: Aw, you must have heard that radio program. That gentleman seems to be a fundamentalist to Me. He didn't want to listen to anything. You see, what they were telling, that once you are in Sahaja Yoga, you realise that all the essences of all the religions are the same, right? And that all these prophets and all these incarnations are real and that in Sahaja Yoga we worship all of them. We are not tolerant, we have to get rid of fundamentalism, we have to get rid of racialism, so you transcend all these nonsensical ideas.

He is, I don't know, he started giving a big lecture, I can't understand him, because there was no need to give such a big lecture as if he was trying to save some people, so the afirmation are so many, just now you'll have one, right? You see, the actualisation is the working of it, first time you'll feel this All-pervading Power. But he did not

even talk to Me. I think he got nervous, first question he asks Me, “What is My background?" Why a background, I am sitting before you? And I said also that the people who are spiritual they have no backgrounds, they are that. What was the background of Christ, what was the background of Mohammed Sahib? He didn't even know how to read and write, Christ never went into any university, though I did, but I mean that's no background for spirituality; it's very different.

Question: *[UNCLEAR]*.

Moderator [confirms]: She is very happy that You came here today for program; she said she heard You say that You have been working for 24 years and she can see from Your face that You don't have any stress or any problems; she wants to know if You have any disappointments in life?

Shri Mataji: I'll answer her. She wants to know if I've had any disappointments. I mean, I have no appointments and disappointments. You take everything in a stride. Everything in a stride. Now if there are four people, all right, work on four people. See, you just take it in a stride, you don't start judging or you don't start because, when you fix your attention to something, it should be like this, then you are disappointed; all right? Moderator: I think we should have a Realisation; a lot of people are impatient.

Shri Mataji: Now, you see those who have asked questions should not ask again, because they are all anxious to have their Realisation. All right, one more question, now, lady here, come along.

Question: Who is Babaji?

Shri Mataji: You see, now, don't bring their names, it's controversial. What has he done for you? First, finished. What has he done for you? What have you got? A somebody was saying that you can move a pendulum, but paid 445 pounds for that, imagine, now are we here to move pendulums or to fly about three feet height, see already there's jam on the roads, see all such stupid things and silly things, they sell mantras for 300 pounds, an inga, pinga, tingas sort of mantras they give you, they have taken such advantage of your ignorance, all these big, big names means nothing. What have they achieved? What powers you've got? That's what I've said, when you talk of any Guru you should go and find out what powers he has given you, anyone, or just making money. You have to become your own Guru, that's what I'm saying.

What does a mother want, that her children should have all her powers, everything, that's her greatest achievement, isn't it? So now again, I have to again tell you, that if you want to go out, please go, but when we are going to meditate, you should not disturb.

Secondly, as I told you, I cannot force Sahaja Yoga on you, I cannot. I cannot put enlightenment on you. No, mostly the Indians will go away, that's one thing, let them go away; the reason is [Hindi].

I think you can all sit now, they've all gone away. Actually Hindustani [Hindi] not disappointed, no, no, I was just telling them, this is your heritage, you see that's what is what I was trying to explain to them, this is your heritage, take to it, I'm telling Indians here because they have come here and also lost little bit, so I'm just telling

them, this is your heritage, this is the greatest thing you have got to give to others, that's what I was explaining to them. I didn't want them to feel embarrassed, that is why I spoke in Hindi language. It's all right.

You see in India, Sahaja Yoga is growing very fast, very fast. Of course, I am not surprised, because they know all about it. But in Russia, in Russia we have to always book a stadium and never less than 16,000 people and so many waiting outside. Here also some of them I've met Russians, they're very different people and I am surprised because I am not the One who made any big advertisement there, or anything and thousands came. Just seeing My photograph, such sensitivity to spirituality, such sensitivity to spirituality. And all other these Gurus they've thrown away even [such unclear] people have been thrown away from them. This time I didn't see even one. They are very discreet; very discreet. But it's all just a little film of ignorance and it works.

I would say when Americans get their Realisation, they are tremendous, very tremendous people, no doubt; but they should get and they should ask for it, this is the difference, all right.

So the first request is to please take out your shoes if possible; that helps a lot. I think if you sit on these benches would be better, or whenever, you have to sit down, you shouldn't stand, somehow you should all get seated, you have to be comfortable, you don't have to go to Himālayas and stand on your head. Just you'll get it here. I just say I've done the cooking and if you are hungry, you'll eat the food, that's all.

There are three conditions, which are very simple.

The first one is that you all have to be very confident that you'll get your Realisation; all of you.

Absolutely be confident, don't have any doubts about it. You all are going to get your Realisation. The second condition follows from the first: that you should not feel at this moment you are guilty for anything.

You are human beings and it's only human beings who commit mistakes; to err is human. Even when you've committed mistakes, you should have just faced them that time. But people go on carrying those mistakes all their lives as guilt and that is placed here. It's a fashion also, to feel guilty, I think, must be a fashion, because for small, small things they'll feel guilty. If they put spoon this way or that way also they feel guilty. Let the Kuṇḍalinī judge you; you don't judge yourself at all.

As a result, when you put this guilt it goes into this center on the left hand side. We call it left Viśhuddhi and you can get say spondylitis, could be angina, which is a heart trouble, or cervical cancer or also lethargic organs; so it's a very important thing at this moment; please don't feel guilty, whatever has happened has happened. Forget the past; just don't feel guilty at all. Those people who tell you, “You are sinners” forget them, something wrong with them that they feel that way. In short, you have to be pleasantly placed towards yourself; don't condemn yourself, don't just now start counting your mistakes or anything.

Because this All-pervading Power is the ocean of forgiveness and whatever mistakes you might have committed, this ocean of forgiveness can dissolve everything.

So, please do not feel guilty, is very important, also if this Chakra is constricted, Kuṇḍalinī won't pass through.

So you'll miss the chance of your Selfrealisation.

Now, the third condition is even simpler, that you have to forgive everyone even without thinking about them, in general.

How many would say that's very difficult. Now, logically, whether you forgive or you don't forgive, you don't do anything, you don't do anything. But you live with that myth and when you don't forgive you play into wrong hands. Those who have troubled you or hurt you are happy people, definitely, while you are torturing yourself, but at this moment specially. This center, here, on the Optic Chiasma is like this; absolutely constricted if you don't forgive, it won't open and the Kuṇḍalinī won't pass, it's very important for you now to forgive everyone, also don't think about them because it's a headache. Just say in general, `I forgive everyone.' You'll feel lighter, half of the stress will go away if you say, `I forgive everyone.' Now, you have been told that there's a left and right, two sides. The left side is for our desire and the right side is for our action.

So please put your both the feet apart from each other, here, comfortably.

Now, you have to put the left hand on your left lap, like this. This is suggesting that you want to have, you desire to have, your Self-realisation.

With the right hand we nourish our centers, on the left hand side, but this has to be done only tonight, this is not repeated again so you don't try to remember it or write it

down, please pay more attention to this happening. Everybody should be seated, will be better.

Everyone should be seated. First we'll show you how you are going to nourish your own centers. Please put your right hand on your heart. This is the center where resides the Spirit, I've told you that if you become the Spirit; you become your own master, your own guide, your own master.

So now take your right hand in the upper portion of your abdomen on the left hand side and press it hard, this is the center of your mastery, created by all the prophets and all the saints.

Please keep your eyes open and see what he's showing you how to do it. Now, please put your right hand in the lower portion of your abdomen on the left hand side; those who are sitting on the ground need not worry about their legs; just sit on the ground is the best, all right.

Now, this is the center is for Pure Divine Knowledge. Now raise your right hand in the upper portion of your abdomen, on the left hand side. Now on your heart and now in the corner of your neck and shoulder and turn your head to your right.

I've already told you about this center what happens when you feel guilty. Now raise your right hand on top your forehead across and please put down your head as far as possible. This is the center where you will have to forgive everyone in general.

Now please take your right hand on the backside of your head and push back your head. Here without feeling guilty, without counting your mistakes, just for your

satisfaction, you have to ask forgiveness from the All Pervading Divine Power.

Now, the last center is very important, stretch your palm, right hand palm, you stretch it fully. Put the center of your palm on top of the Fontanelle bone area, which was the soft bone in your childhood, called as talavir. Now push back your fingers as far as possible, push back your fingers, now please put down your head, please put down, push back your fingers, because it will have a good pressure on your scalp.

Now move your scalp slowly, seven times clockwise. Push back the fingers, like that, backwards. Now put it on the soft bone here. Now, put down your head and move it seven times. Please put down your heads, yes and now, move it. Push back your fingers, important is to push back your fingers, so there is a good pressure, now move it, seven times, clockwise. Now, everyone has to do it. Please, everyone do it.

Now, we'll have to close your eyes when I tell you, before that please see that your feet are apart from each other and that your left hand is on your lap. You can take out your glasses; it also helps your eyesight, sometimes.

Now, please put your right hand on your heart, please close your eyes and don't open them till I tell you. Here you have to ask a very fundamental question about yourself, to Me, you can call Me `Mother' or you can call Me `Shri Mataji', please ask three times, in your heart, not loudly, `Mother, am I the Spirit?' Ask this question, `Mother, am I the Spirit?' I've told you that if you become the Spirit, in the light of the Spirit, you become a master; of yourself.

So now, please take your right hand in the upper portion of your abdomen on the left hand side and press it. Here you ask another fundamental question to Me, about yourself, please ask three times, `Mother, am I my own master?' Ask Me a question. Now take your hand, right hand, on the lower portion of your abdomen on the left hand side and press it hard. This center has got six petals, so you have to ask six times. I am sorry I cannot force Pure Divine Knowledge on you, you have to ask for it, it manifest on your central nervous system.

So please ask six times, `Mother, please give me Pure Divine Knowledge,' in a humble way, you have to ask, `Mother, please give me Pure Divine Knowledge.' Six times. As soon as you ask for Pure Divine Knowledge, the Kuṇḍalinī starts moving upward, so we have to nourish our higher centers with our full self confidence.

So please raise your right hand in the upper portion of your abdomen on the left hand side. Here you have to say ten times, with full confidence, `Mother, I am my own master,' please say that, ten times.

I've already told you that you are not this mind, this body, this ego, this conditionings, this feelings, but you are the pure Spirit.

So now, raise your right hand on your heart and please say with full confidence, `Mother, I am the pure Spirit,' twelve times, `Mother, I am the pure Spirit' say it twelve times.

This All-pervading Power is the ocean of compassion, is the ocean of knowledge, is the ocean of bliss and joy, but above all, it is the ocean of forgiveness and whatever mistakes you have committed, can be easily dissolved by

the power of this ocean of forgiveness, so please forgive yourself and raise your hand in the corner of your neck and your shoulder and turn your head to your right This is the worst center here tonight, I find people really are unnecessarily feeling guilty. Please say now, sixteen times with full confidence from your heart, sixteen times, please say, `Mother, I am not guilty at all.' I have already explained to you logically, whether you forgive or you don't forgive you don't do anything whatsoever, actually when you don't forgive, then you suffer and torture yourself, play into wrong hands.

At this moment it is very important that you should forgive, because this center of Āgñyā is extremely constricted and unless and until you forgive you cannot allow the Kuṇḍalinī to pass, because this will not open.

So please try to forgive everyone, don't think about them, but just forgive everybody in general.

So now, raise your right hand, on your forehead across, please put down your head, here say from your heart, not how many times, but your from heart, `Mother, I forgive everyone in general.' Don't think about them.

Now, please take your right hand on the backside of your head. Push back your head. Here, without feeling guilty, without counting your mistakes, just for your satisfaction, you have to say, `Oh Divine Power, if I have done anything wrong, knowingly or unknowingly, please forgive me.' Now, the last center, please stretch your palms and put the center of your palm on top of the Fontanelle bone area, which was a soft bone in your childhood. Now stretch back your fingers, that's important and put down your head. Here again, I cannot

force Self-realisation on you because I respect your freedom, so move your scalp seven times, clockwise, saying seven times, `Mother, please give me my Self-realisation.' [Shri Mataji blows into the microphone.] Now, take down your hand, open your eyes, you can wear your glasses. Now please put both your hands towards Me like this.

***Contents: 1993-10-17*, Public Program (3rd Day of Navarātri), Gaṇeśha Temple, Queens, New York, USA**

[Introduction by Philip Zeiss.]..... You have been worshipping Me and your ancestors have been worshipping Me for ages, now recognize Me.

***Contents: 1993-10-17* Departure (right from the, Public Program), JFK Airport, Queens, New York, USA**

[To Graciela Vasquez-Diaz who was coordinating Sahaja Yoga programs in Manhattan:] Manhattan has taken off.

***Contents: 1993-10-24* Navarātri Pūjā (Dussehra Day), Reintrospect Yourself, Cabella Ligure, Italy**

Today we have gathered here to do the Pūjā of the Devī. The Devī has many forms, but is the embodiment of the Shakti. Ādi Shakti gives Shakti to all these embodiments and so there are many Goddesses we have.

At different times they came on this Earth and did all that was necessary for the ascent of people who were seekers. Especially the one we know of, Jagadambā, the Durgā. She was trying to protect all the seekers of Truth

and to destroy all evil forces, because without the ascent of human beings they do not know the Truth and that's why whatever they try to do is a mental projection and this mental projection, if it is not substantiated by Truth, by Dharma, it declines. In Sanskrit they call it glani. When this glani takes place, then incarnations are born, to solve the problem.

In all incarnation of the Goddess there have been very much incarnated the Satanic forces, they had incarnated and She had to fight with them and destroy them. But this destruction was not for the destruction's sake that the evil forces are to be destroyed, but evil forces always try to put down the seekers, put down the Saints, try to harm them, sometimes even destroy [them]. All these destructive forces do not come at the same time, normally. At different times, is easy to handle.

But the aim of the incarnation is to save, to protect the people who are seekers because they are the most important people in the realm of spirituality. All others are nothing but dust, good for nothing, useless. If they are not seeking the Truth, in the eyes of God they are just useless lives that have come and will be finished. They have no value and they have no dignity, they have no understanding of anything.

So in the judgement of the Divine Love we have two types of people: one who are Seekers of Truth and the another who are not. They may be good people, they may be nice people, they [may] be doing a lot of good work, social work, this work, missionary work, every sort of work they might be doing, but if they are not seeking

the Truth, then they do not come to that category where God has to incarnate.

So try to understand the preciousness, the importance of seekers. And that's what you have been seeking. Very few persons. If you take the percentage of seekers, is very, very wee bit. But it's very important because, say a... one little part of gold is much more valuable than mounds of steel. In the same way a seeker is much more valuable in the growth of spirituality. The whole universe was created, whole atmosphere was built, all the evolution took place for what? That human beings should know the Truth.

But in the modern atmosphere is a very big curse, I think the greatest evil than all the Shumba, Nishumbas and all that, the worst of all is materialism because materialism makes you gross. In your seeking also when you are rising, subtly that materialism catches you. I've been noticing this! When people come to Sahaja Yoga alright, they are going deep into themselves, they are understanding what I am saying, all the inner knowledge they want to know, what is called as Ātmā gyaṇĀtmā Gñyān means two things: the knowledge about the Spirit and knowledge about yourself. All this they find out and they know what it is.

This state is the state for which people have been doing all kinds of things, going to the Himālayas, meditating in the cold without much clothes on them, living in the caves with some fruits. All kinds of tapasyas they would do because the seeking was so deep, so urgent and they could not get out of that force of seeking. But in the modern times, materialism retards that hankering, that

dedication. It's maddening for people when they are seekers. I've seen, before coming to Sahaja Yoga, people spend [a] lot of money, go to various places, go to Himālayas, go to Nepal, go to Japan, all over the places they are moving. But after coming to Sahaja Yoga, after they have become the Spirit, for the growth of your new awareness, the progress is retarded. Also one should understand that after so much of running about [when] you find something so precious, so you settle down with it and you feel very satisfied about it. That part is alright.

But what later on? Your growth should not stop and that stops, because, because of one of the main reasons is materialism. Because of materialism your faith in yourself is also less.

Now as you have seen that the Gods pray to the Goddess and She came and killed all the negative forces. The reason was the earnest desire of the Gods compelled Her to take incarnation. Such sincere desire to ascend that they could not get sometimes food even water and they worked so hard for their ascent which was disturbed by negative forces.

So their call was so from the heart, so desperate and genuine and sincere that the Goddess had to take birth on this Earth to save them, to protect them, to look after them.

But as it is we see, once you have reached a destination, you feel, “Now better settle down." Now, what do we settle down with? If, after getting realisation, you are complete, you are in Totality, you are absolutely one with Reality, there is nothing to be done, you become a saint. And a saint does not need any advertisement, does not

need anything. His message spreads, people see him and know he is a great saint.

So many Saints did not even leave their houses. A very common saying in India: your `takiya' you should not leave, that, the pillow on which you are resting, you should not leave. That was a criteria of a Guru. Those who have to seek should come to the Guru's and climb up at least six, seven miles up and then the Guru doesn't meet anyone. He may slap you, he may hit you, he may drop you from that high mountain. He'll take your test by so many ways, ultimately he may select one person to give Realisation.

So this hankering, this desperate effort was all the time there.

Now, so we come to Sahaja Yoga in these modern times.

Sometimes I feel that, not only Sahaja Yoga is very easy, also it is extremely pampering. You know that you have got Realisation, you all know that you are better than others, that you have got rid of so many problems and that now you have become master of your own. Then the responsibility that you have towards yourself and to your fellow men reduces because you feel very satisfied with yourself.

The other day some Sahaja Yogini rang Me up. I mean they ring Me up for everything. She said that “I went to the doctor and he put radiation and they found I was pregnant, so what should I do about the baby?" For such a small thing they will ask Me. “What should be the name our son? What is this, what is that?" I mean I have to do much more work than any priest has to. Little, little things they are worried about. Alright, that part is alright,

that I have to tell you what is to be done at such a point or what should we do. If they miss the train, they will telephone Me, “Mother we have missed the train, now what to do?" So I have to tell them, “Alright, give them a bandhan." That also I have to tell them. Or supposing their father is sick, he has a heart trouble, then they'll telephone to Me “My father is sick, he has a heart trouble, he's not a Sahaja Yogi, what can you do about it?" So Mother has to put attention to his father who is not a Sahaja Yogi. Small, small things they write to Me, such small things that you can't imagine how they do not understand what I am here for? Still I've never said that this is a stupid thing to ask Me, you should not waste My time. Never.

But it's to be seen now, that if you do not value yourself as realised Souls, you cannot value My time also, or what is Myself. This incarnation can be wasted completely because of this materialistic attitude.

In this modern times, I don't know what's gone wrong with human beings because the most important thing in your life is to ascend and to grow. Take a big vision of the whole thing, why this Universe was created, why you were created as human beings, what was the need to do all these things, for what is it done. If you have a very big vision of the whole thing, then try to locate your position, “Where am I?" And then, how the Divine has selected me and now I have become a Sahaja Yogi.

So now, `What is my responsibility?', that, one has to see.

But on the contrary, I've seen people who are saying “I have a transfer." So they'll telephone and ask “Mother,

should we take our chair or not?" That shows that they have no value about themselves and no value about Me. Both ways. Because they ask in such small things, such silly things, that it is impossible to understand how could Sahaja Yogis ask such questions.

In the perspective we can see, of the Goddess, She comes on this Earth in different forms, at different times, to save the seekers of Truth and to work out the ascent of the seekers of Truth. Can you imagine! A very big difference in the incarnation of the Goddess before Kali Yuga. While now, it's a very different thing, that you have come on this Earth to become the Sahaja Yogis. You have to have a body, a mind, feelings, everything, which is just charged with spirituality, charged with your spirituality. Should be normally. Because how many years in the past you have been seeking God? Then, that you came here, what a coincidence! Then what is it? When you have such a great advantage that you have come to Sahaja Yoga because of your seeking and now you have found the satisfaction out of it, what is the responsibility that you have? That the incarnation itself has come on this Earth, not only to protect you, to nourish you and to kill the demons, no! She has come on this Earth to tell you about everything that is subtler inside and to tell you what should be your relationship should be outside as well as inside.

You were never connected with Truth, you were never connected with this All-pervading Power, you were never connected with God Almighty.

So one has to understand that what a great thing has happened, that out of Me only, this Kuṇḍalinī has come

out and She has touched these higher centers. How? This was not done before, no, they were just protected, they were just looked after. Nowhere it is written that the Goddess has given realisation to people, nowhere! She is responsible, She can give. One of Her names is that, I mean, not one but at least ten names are: that She gives you your nirvāṇa, that She gives you your Freedom, that She introduces you to liberty. All these things are written but what's happening now is that people have not yet been able to grasp the value of their life in the modern time.

See the way people ask questions, see the way people, the enquiry is on, the way people are worried.

`Now my child is big, what should I do?' `What should you do? Child is big, put him to school, do what you like!' `Mother, will you please tell where to put the child?' Then you put the child, `Have you seen the school Mother?' `No I haven't!' `Then you go and inspect the school!' Imagine Kālī Mātā doing that! She would have given two nice tight slaps, I tell you [for] anybody who would have said that. What do you make out of it? But to that detailed extent a Motherhood has to work out. You wouldn't do that for your own child, I know. But when it comes to children what are they doing? Still materialistic.

Today especially it's a very great day of Dussehra we call it. This is the day when, as you know, Rāvaṇa was burned. Efigies of Rāvaṇa are burnt all over the place. When Śhrī Rāma came this was done. His victory. But in His victory, it was not that He made Sahaja Yogis or He gave realisation, No! His victory was that He killed Rāvaṇa. That was done that time for today's preparation,

for today's happenings. It was done long time back that these days will come when people will have a proper value system of the victory of Śhrī Rāma. But it doesn't happen, it doesn't happen, because this incarnation of Mātājī Nirmalā Devī is very different, is very illusive, Mahāmāyā.

So you are left to yourself, do what you like. Whatever you like you can do it! So they will ask Me “Mother, we have a problem” I said “What?" “We don't know which kind of chairs we should buy?" For every small thing they will refer to Mother, but for important things never.

Sort of a funny use of the whole thing, has started. [That] which is so great, so important, is used for something absolutely nonsensical.

So see the difference between the incarnations. One incarnation comes on this Earth to save the people, to bring them out of the mire of Māyā. But another incarnation which has come is not only just to talk about it, but to give you your Realisation and then to look after your small, small things.

So when this lady telephoned and asked Me “What should I do? Please Mother cure me." It's a very different attitude between the bhaktas of those days and the bhaktas of today. There is a very big difference! I said “You never asked Me when you did all that! Doesn't matter. Now whatever you have done it's better I see the child, look after the child put the child right, everything, but you come along." But then I realised ki [that] this women is so attached to her child. And I telephoned to the leader and he said “It's terrible attachment. It's a terrible attachment to the child!" So now from one

nonsense to another nonsense! This incarnation has such a variety of jobs to be done.

I mean, even the 64 kalas, the 64 expertise of Śhrī Gaṇeśha is not sufficient to solve this. Why is it so complicated? After giving Self-realisation it should be a straight forward march towards your goal and towards your growth. But why is it that such a complicated nonsense is all the time bothering you? What do you want now? We should ask, `What do you want?' `I want a child.' After Sahaja Yoga you should not want anything. Why do you want to have a child there are so many children. You can look after them.

`I want' goes away, should go away from your mind that, `I want this and I want that.' This wanting is over now. What you wanted your Self-realisation. After that, what has happened is now, what I want is more important. I mean, [what] I want that you should become really detached from materialism. That doesn't mean that you should become like `Hare Rāma Hare Kṛiṣhṇa' [people], no, no no! They are not detached. They're very much attached people. But detachment is a state where nothing can bind you, nothing is important, most important thing is your spiritual ascent. Nothing can attract you more than this purpose. This is what exactly is wanted today, that Sahaja Yogis should understand.

Compared to Sahaja Yogis, what people have gone through, I mean, when I read it, really I feel terrible.

Here everything is convenience, convenient, come along enjoy nice food, nice company, it's a festival going on! Everything is properly done. And if something is missing I'll be the one who will tell the organizers “What is this?

You should have done this, you should have done that." Now we come to a point where we have to understand what do we want. What's the use of killing Shumba Nishumbas? What's the use of killing this Catholic Church? What's the use? Because you are static, you are glued in one place, no progress.

So what's the use of doing all these things all the time and destroying all that negativity? What is the purpose? It's too arbitrary everybody says, “Mother, You have given them permission, You have given them license, so now they are doing the way they are." The other one girl came to Me, her child was very sick, I asked her “Do you Meditate?" She kept quiet. I said “I can make out that you don't meditate because I know what it is. That you don't even meditate!" So today's main thing is this, is a Dussehra day, when the people go cross the boundaries of their villages and bring gold for the parents. That's the story it is, like that. Now what you have to do is to cross the limits of this materialism, this nonsensical `dwarfy' force that is working on you and you have to transcend and bring what I said gold, that is untarnishable thing, from the borders of Sahaja Yoga. How many of you really are in the field of work? How many of you are telling about this to people? What are you doing about it? Why I'm talking to you and not to Indians this way [is] because their attitude is different, their attitude is not materialistic, it's spiritual. They want their spiritual ascent for which they suffer a lot, they'd go out of the way to do things just to get to that state where they could be easily surrendered. This surrender state has to come.

For example, you have a problem say, you have no holidays and you want to come for Pūjā, say for example. I'm just giving an example. Now if you want to come to Pūjā, you just come. Not only you'll get a job, but you might get promotion. But you have no faith in your ascent, you have no faith that you are the chosen one. This is what is missing because of materialism.

Recently in America, we have a very great Sahaja Yogi, Dave Dunphy. I told him “Dave you better take over as a leader for America, because this gentleman is not alright and you better take over." Immediately he said “Alright Mother." Now he lives in Honolulu. Our programs and everything are done through LA, Los Angeles and it was, it looked quite strange that I should ask him to come down and work there.

Now, where are we? We are the people who have been blessed with all the powers. You have been blessed. But we don't want to practice, we don't want to find out what powers we have. Worried about our own children, worried about what sarī we are going to wear, or worried about who is the leader and what should we do about the leadership. All these things are not going to help us. You're not here for that! Try to understand. You are here for becoming the Spirit and then to spread the light of the Spirit.

Nothing [else] matters! Once you start doing that, you'll be amazed the faith works. It's not blind faith, it's not blind faith.

You don't have to tell Me even, it just works. It's a matter of few days, you might get many results of what you have been hankering after. I don't say material,

superficial things, you might get [those]. But the question remains.

Somebody, say, wants to dedicate his life, so-called, for Sahaja Yoga, then what do you do? What do you do if you dedicate? First thing is your faith. You must know how is your faith into anything. You really believe in it or you do not? If you do believe in it, what have you done about it? So at this stage you have to introspect. What are you doing? What are we to do? How far do we have to go? It's a very, very important time and you are extremely important souls here sitting down, but, if you don't value your own systems and your Self, why should God worry about you? Why should God try to give you ideas? Why should He try to take any interest even in you, persons of that kind? So now, I have to just tell you that, on this day of this Pūjā, it's such a combination that it's the Dussehra, I am here and also you can call it the last day of the Devī Pūjā. We have to see within ourselves, introspect `What have I done for Sahaja Yoga? Except for looking after my children, cooking for the husband, that's all?' Men can also think the same way, `What have we done? What have we done for Sahaja Yoga?' Just `I want to meet politicians, just I want to meet this person, I want to meet that person.' For what? They should come and meet you! But your faith in yourself is very weak. I think that's the main reason for all this fall, is faith in yourself. This faith is such a thing that you know it is so.

You have seen My photographs, you are convinced about it. There's nothing to be convinced! But this faith is not one with your heart. It is not just with your being, it's outside. “Alright Mother will do that, Mother will solve

this, Mother will do this." But whole thing is now to Me it looks like that, I have to compulsorily tell you to do some sort of a tapasya. You ask somebody, `Do you meditate?' `No, Mother.' Very plainly! `No Mother we don't.' `So what are you doing here?' `There's some pain in my knees, so I have come to you.' Alright! `But I don't meditate, I am very honest, I don't meditate. I just have pain in the knees, please cure it, I don't meditate.' How many of you really meditate every night? Guido said that, “Mother, if You tell like this, they'll say, `All right, in the night we'll do but not in the morning because Mother has said do in the night.' " There's no earnestness, there's no... expected any kind of a enthusiasm about it. `Alright, if not today, we'll see tomorrow! Mother says like that, it's not necessary, it's not important, it's alright!' So you satisfy yourself! But who is the loser? Not Me, I don't need Sahaja Yoga. Do I. I'm doing all the tapasya for your Sahaja Yoga. What about you people doing some tapasya about it? So now what I'm trying to say [is] that, you have got your Realisation, now you have reached that great state of understanding, also of the inner knowledge and also about your connection with the Spirit and with the God Almighty. All this you know now, many things you know! Despite that it is not yet what it should be from your heart, from your earnest desire.

It doesn't help, at all, anyone, to deceive oneself, never! So I am not saying something for x, y, z. I am saying for all of you. Don't try to cheat yourself. You are here with such a great purpose, this purpose is collective and is the freedom of our minds from all these nonsensical

destructive forces and then to spread it all over, talk about it.

My own conviction is this, that, something has to happen to Sahaja Yogis to realise how important it is to work out something that is within us, which is potential, which is just about to bubble out. It's this responsibility, whether you are a Jew, a Christian or anything makes no difference it is all outside.

But what you have to do, that you have come into a new realm of awareness, into a new realm of a higher life where you know all your inner Self, you know all about what is good and what is not. Everything, after knowing all this, also, if you do not grow, then who will you blame? So now we come to a point to understand the importance of this Kali Yuga, where your Mother is here to help you and also to look after you very tenderly, sweetly to tell you everything. Actually I cannot get angry with anyone for more than one minute.

So to explain to you sweetly what you should have done and which you can do and which you have to do. All these things I would have really, would have been telling you, all the time, I have been bringing you round very sweetly and explaining to you and telling you that this is your own power which is within you and which you have to look after and raise it and also you have got so many books or ways of understanding that.

But this inner knowledge which you have is something like this, that, I have an inner knowledge about, say, how to build these things, but I don't do it. It's as simple as that. I just don't do it! I have the inner knowledge, alright! I am a Ph.D. but I'm mad, it's like that! So many

people are mentally very well equipped in Sahaja Yoga, I know, but as far as the following of Sahaja Yoga is concerned, they are not.

So I am warning you now! It's like Christ has said, “Some seeds which are sprouted fell on the street and dried out and died." Now the judgement is going on all the time.

When I'm talking to you, it's all the judgement is going on.

So every night you have to meditate and you have to then think about what have you done tonight, today, the whole day, what have we achieved? But so calculating they are! `Supposing that I go there at 5 o'clock then I have to be back at 7 otherwise I will miss the point. I'll not see this person, that person.' So, everything works like that, with the time, with the importance of nonsensical things. But what has to work is your faith that, `I am going to do things which are truthful, which are sensible, down to earth and I am going to keep myself absolutely extremely free and I'm going to look after, not only my inner being but the inner beings of others.' Today's special Pūjā is really of, more of right side I would say, Dussehra is a right side Pūjā because you worship Śhrī Rāma and his bow and everything. But think of this incarnation. Fourteen years He went to jail. For a particular reason He went there. I mean, if somebody has go even for one year it's an headache. It's not a jail but it's we can call a, in forest that He went it was like a jail to Him. He was a king's son with no place to live, to sleep. Everywhere He went He had to built his own little hut.

So He went there.

So He had to do that! Why did He do it? Because He had faith in Himself. He is Śhrī Rāma and He has to jolly well do these things. He had faith in himself and He had faith in God Almighty that whatever He's doing, He's doing as a will of God. And that is what I have to do, finished! `I don't care whether I have to face Rāvaṇa or I have to face this or that. I don't care! I am a Sahaja Yogi, I don't care. My job is to spread Sahaja Yoga, alright. My job is to cleanse myself up and know myself! This is my work, my job and this is what I have to do. I'm not bothered if I get admission in the school or not. I'm not bothered if somebody has to go by plane so he gets the ticket or not.' You just won't believe that you show your faith in yourself, you'll get the admission, you'll get the ticket.

Whatever you want is there. It's all there. You don't have to strive for it, you don't have to bother for it, it's just there. It is, I mean, all My life it has been happening. Of course, My faith is like, solid like Gibraltar, I mean, no question, because I know what I am and I know what I am supposed to do.

So for Me I have no problem. I have all the faith and I know everyone and I can say that I can make out a flying bird. [I] may not show that.

Sometimes I may say `Alright, this is good, this, that.' But I know for definite what I am and what I have to do! In the same way you have to know about yourself because it is a different category of people you are.

You are not the ones who need protection from God, who need protection from the Mother, no! You have to give protections to others. You see, you have to give light to others, you have to show them the path.

So you are here for that purpose, not for getting a house or what you call income tax concession.

You are not for that. All that nonsense you forget. Jolly well, they'll have to give you concession! I live like that, absolutely.

I'm not bothered when I am travelling whether there's a ticket or not. Whether there is a seat or not.

I'm not bothered, I'm not bothered at all. Alright, I'm travelling, I don't even think I'm travelling. I just think that I am there, that's all.

So many things I say which look so bombastic and look so ego-oriented.

Like I said that this Catholic Church is about to finish. I said that... if it was somebody else they'll say Perhaps... maybe...? Now, so one has to change one's own language, the style and our understanding should be that we are a rough people. We are rough as far as ourselves are concerned, with others we are kind, tender and sweet.

But as far as we are concerned we are rough! Once it happened [that] we had a transfer and we went into a house, very big house though, but there was nothing to sleep upon. There was one bed quite small one, My husband was sleeping [on it]. He just can't do like that it. I said “Alright, take a challenge!" I slept on the ground. Next day, I had pain in the body. I told My body “Behave yourself! Must learn how to sleep on stones also." And for one month I was sleeping on the ground, still.

So you have to be harsh with your body, you have to be harsh with your mind which gives you ideas of

materialism or of retarding your progress in spirituality. Now, escapes and escapes they find out.

Ultimately you come to the last point where you do not think about say material life and you don't think of mental life or so-called these spiritual lives or anything. But you think that it's alright, you are free from it and now you have become a very, very free person and you can do what you like. Supposing you reach a state like that, then you just sit down, `Oh, I've reached that state, finished.' But how are we to believe? What's the proof that you have reached that state? You must show! It doesn't show! But they say `Ahh! We are Mother.' There is a myth also in Sahaja Yoga, that senior. `He is a very senior Sahaja Yogi.' I mean I don't understand, what is this? How can there be seniority in Sahaja Yoga? Cannot be seniority, no question! Somebody, say, enters into the sea, some are there for ages standing near the edge of the sea holding on to the earth because they are afraid to swim and some people who have come only yesterday might be jumping and going ahead and enjoying the sea.

So how is it he's the senior? We do not have this seniority business in Sahaja Yoga! There is no seniority. Then also there is also another myth, maybe this is an excuse, I don't know what to say, but it is a very common thing to say that `He's a senior Sahaja Yogi' or `He's after all, he's a senior Sahaja Yogi.' [I] Can't understand, It's like saying, `This donkey is senior, another donkey is not.' Then another thing that we suffer from very much, very common [laughing] is this, that “Mother said so." Anybody will say “Oh yeah, Mother said to me, She called me and she said it." What did she say “Oh! You are a

very great Sahaja Yogi, you are this, you are that you are the other." Now there are two possibilities. One, I might have said it just to befool him, I am Mahāmāyā, or maybe I must have said all this just to see that, pamper his ego so he gets to Sahaja Yoga and does something substantial than to eat My head.

So “Mother said so. Such a great Sahaja Yogi, I'm such and such!" Very bombastic words! Very bombastic language he would use. Then people [say] “Ahh! What a Sahaja Yogi!" So the judgement [laughing] of a Sahaja Yogi doesn't come from what he claims but what he achieves.

I've seen some Sahaja Yogis are extremely arrogant, also. Extremely arrogant. Think no end of themselves.

All that is there.

So many Sahaja Yogis I have seen of that kind, that, they are very very arrogant and that they try to make a big show out of what great people they are, Humpty Dumpties as they call it.

Alright, but what [about] a Sahaja Yogi, who is not like that, what is his style is? He'll just watch, he'll witness the whole thing, just enjoy and laugh at what is happening. `What is this man talking like this.

What's the sense of he is talking like this.' A person who is a Sahaja Yogi, is a gem, a gem and gem for which you take him to anywhere, to any place, people will say “He's a gem." My own style is this, that when I see a person or a Sahaja Yogi anywhere, first thing I go inside Myself, first thing, I don't know if you can do that but I can. And then I see that person in a very different perspective and understand. Because all these powers are with you also.

It is not My powers only, you all have these powers, but only difference between you and Me is that I have all faith in Myself and you have no faith in yourself.

So we are at a crossing roads where we have to understand who will go higher and who will go lower.

We have to find out who is the one who is going to achieve something and where am I compared to that person? It's said that you have to suffer, you have to do this and you have to do that, nothing of the kind, by God's grace, nothing of that kind.

So, now, what is it? What will happen to a Sahaja Yogi? How will you know who is a Sahaja Yogi? How will you know who is just putting a lip service? Only way is that you evolve, you become like a mirror and you see for yourself what sort of a person he is and also you see yourself, what you are.

Today's lecture is more sort of is actually, absolutely inspired lecture! And it is the one that should tell you that, all that we have done today is this, to understand our own values, about our own life. We should understand why are we on this Earth, what is our purpose and what we have to achieve.

You see this... I give you My all blessings from My heart and I want you to accept My blessings to be the great lights of God's desire.

Try to understand what important time you are born and that you have become such good, beautiful people of God.

May God bless you!

Contents: 1993-11-11 **Arrival, Airport and Dacha, Moscow, Russia**

[After arival by car at Dacha.] I know that all My children have ben building this house. No matter that the work is not finished. I will not go to any hotel, don't worry, I will stay in this house because it is My children's house.

Contents: **1993-11-1x Quote related to the Backdrop for Diwali Pūjā which Appeared in a Photo Taken during the Navarātri Pūjā, Moscow, Russia**

What we think is a miracle, is really a play of the All-pervading Power of God's Love to convince us!

Contents: 1993-11-12 **Talk to Sahaja Yogis (Naraka Chaturdashi Day), Announcement of Marriages, Evening Program (Music and Drama), Moscow, Russia**

I've come here to wish you a very Happy Diwali. See, actually this is celebrated always with the family and see, My family is so big.

So, I've come here to celebrate this Diwali with you. They told Me it's going to be very cold here but in this cold see the warmth that you have shown, warmth of love. It is such a fortunate thing for Me to be with you at this time because you are passing through a crisis. You all should support democracy. I'm not a politician but I know for one thing: that if I have to come here it has to be democratic country. But don't think that wherever there is democracy there is all peace and joy and happiness. It's full of violence, all kinds of immorality, diseases.

Today, according to the calendar, is the day when a devil called Narakasura was killed by the Goddess.

And that's why we have to know that what is Narakasura in these modern times. It's the devil that takes you to hell because he is the king of devils who reside in hell.

So, we have to understand what takes us to hell. Everything that is destructive is responsible for our decline. Anything that goes against our awareness is responsible for our destruction. There's a special blessing of this Pūjā will be that you will all become prosperous. Prosperity has to be balanced otherwise you will become like other Western countries, like America which is on the way of its destruction. In Sahaja Yoga, as you know, morality is the most important thing.

Now the first day was yesterday was the day where a celebration of the family is performed. All the newly married couples and all the old couples, they all meet and celebrate their weddings. And also they buy some sort of utensils for the household, for the family. As you know that in Sahaja Yoga, family is very, very important. We don't believe actually in divorces, but in case if it is absolutely impossible then they are allowed to divorce. But out of, say, hundred marriages, one or two are like that every year.

So today we are going to announce the marriages of the people for this Diwali Pūjā. And you have all the freedom to say no if you don't like the partner. For three days, now because tonight, tomorrow, day after, you try to decide.

Also, we had a problem in selection because very few men had applied. Ladies were three times more.

So, also the boys were of a very young age while the girls were of a much older age. Now, you will be happy to know that all over the world: America, France, Italy, Australia, anywhere, even India, they all want the Russians, Bulgarians, Romanians. I mean, all the Eastern Bloc and Russians, Hungaria [Hungary], everything, Czechoslovakia. They think that you are very great, devoted Sahaja Yogis and of a very high quality. And, they have had very good experiences of some Eastern Bloc people and Russians who have gone to America and other places.

So, we have decided to keep the younger people still in waiting, maybe next year, because all other people want you to go to their country.

So, you see, we had to request the people who are choosing that keep the young people for next year because otherwise there may be not sufficient people.

Especially this year America came out with new colours. I mean, I was surprised that people were standing outside the hall so many of them they couldn't get places.

So we were surprised how they have joined us now. Even France, even Germany, even Italy, even Austria, everywhere. It is such a big upsurge or awakening of people that next year we'll have lots of brides and bridegrooms from outside.

So they think you have very large heart and that you are very, very highly developed personalities.

So, the younger people should not feel disappointed. We have got their forms intact. I think today we are going to have a very long program from you all and I want to enjoy all that.

So the announcement we'd like to do now or afterwards? [Entertainment program begins.]

Contents: 1993-11-12 **Diwali Pūjā, Lakṣhmī Principle, Moscow, Russia**

It is so very gratifying to see so many people from all over the world have come to Russia to worship the Goddess Lakṣhmī. When you cannot explain everything intellectually then you take course to arts to express yourself; and then you take to symbols to express what you cannot say verbally or cannot express rationally. This is what an artist does, also a poet does that he extends his imagination to such an extent that he creates a symbol. But this mind is limited and it can only go up to a point and when it is not substantiated by truth and reality, after some time it falls. The whole linear movement falls down and there is a decline. That is what we find in every area today specially that everything which was sublime has declined. This decline takes place and people start accepting it. But after Self-realisation when you have become the Spirit, your imagination touches the reality. Then the symbols which were perverted, which was misrepresented, drop out. And you touch the reality of the symbols. This is exactly what has happened everywhere. For example, we had in India the Goddess of wealth as Lakṣhmī and this symbol of Lakṣhmī was described by saints and seers in reality. But later on people did not understand the symbol and the reality behind it. And they thought that the symbol of Lakṣhmī is money, is wealth, gold, silver, diamonds, riches. And they started worshipping money. That is how

the symbol of wealth, Goddess the Lakṣhmī, was perverted.

People don't understand that when they have money why they start doing wrong things. Even in India nowadays people are so perverted that if you give hundred rupees to a poor man, he will go to a pub. He will only think of self-indulgence and not of others, not his family, not his children, not his country, but himself. But the symbol of Lakṣhmī is very different. Firstly the one who has Lakṣhmī has to be a mother, like a mother, must have the love of a mother who loves her children. She has to be a woman and woman stands for something very sublime. Mother is the source of all the energies but she has patience and she has love, compassion.

So a man who has money cannot be happy unless and until he is compassionate. He uses this money for giving it to others. But what has happened today in the countries which are supposed to be affluent? They have gone all out to destroy themselves with the money that they have. Also they have used money to express their anger and their lust, their greed. Also they have wasted their money in trying to show off that they are something very individualistic. Like in America, went there and I met a very rich man. And when I got to his car, he told Me that, “My handles of the door open the other way around." So I said, “Why? What is the use of this kind of a thing? Anybody can get locked up in your car." So he said, “It is my individuality, is my genius, you see, which has created this something not so common." And then I went into his house, he told, “You be careful this bathroom is very special." And then he said, “If you press

this button you will just jump into the swimming pool." I said, “I don't want to go into this bathroom." And then he took Me to his bed and he said, “This bed is special if you press this button your legs will go up, if you press this button your head will go up." I said, “I don't want to do these acrobats the whole night, I'll sleep on the ground." [Applause.] So now the Eastern Bloc people sometimes think that Americans, or the Europeans, or the people who are so-called affluent are very happy people. They are not because they have no wisdom. They go on wasting money like this, they are bankrupt, good for nothing. One day they'll be moving in a Rolls-Royce, tomorrow they'll be on the street begging. Because there is no Lakṣhmī in them, it's just money.

So the symbol of Lakṣhmī you should try to understand is very important. Because, if the Lakṣhmī resides in your Nābhī and if She is satisfied, then only the Mahālakṣhmī principle rises means then you start seeing beyond. Now these people had so much money that they didn't know what to do and they thought now this not sufficient, we have to seek further. Then they took to drugs and all kinds of things. If you find anybody in England or America, any place with torn clothes, know that he is a rich man. This is the condition of perversion where everything is perverted.

Now the Lakṣhmī principle is like this, that as I said, She is a Mother. In two hands She has got pink lotuses. Now the pink lotus means a flower which is come out of the pond and allows even a thorny insect to come inside it. That means a rich man, or a man with Lakṣhmī, must have a house, or a whole household, or a estate which is

very beautiful like the lotus, pink in colour, means in white, welcoming everyone, all kinds of guests. Now this insect with all the thorns in it comes in and sleeps on the corona of that lotus very beautifully and in the night the lotus covers it, so it doesn't feel the cold.

So the man with the money, or man with the wealth, is not a Lakṣhmī Pati, he is not the one who has the blessings of the Lakṣhmī. But the man with wisdom and who has money we can call has got the blessings of the Lakṣhmī.

So like the lotus is so hospitable, so anxious to get guests in his own being and to look after. In the same way a person who has money, who is supposed to be blessed by Lakṣhmī should be the same hospitable, of the same hospitable personality.

But the surprising thing is all those nations today who look to be affluent have been parasites. They looted all the countries. They formed empires. Like in India now as you know we had for three hundred years the English, the British three hundred years as our guests. Without any visa, without any immigration they came. But now if an Indian has to go to England is impossible situation. And those who go there also are treated not on the same level as they treat their own people.

Same with America. Thank God Columbus was coming to India and I think Śhrī Hanumāna took him down to America, thank God. [Applause.] Otherwise all the Indians would have been finished and I would not have been here. They killed all the Indians there, all the Indians and took away all their lands, all their lands. And now they are supposed to be rich. And the sins they have

committed have to come back on them, isn't it. And you can't go to America easily as if that is their own land. All of them do not belong to that land.

Then we can see about the people who think they are higher races because they can make more money.

I mean they have killed people in gas chambers, did all kinds of things. How are they higher race, I can't understand. Is that the sign of being higher? For us if Christ is the symbol of higher personality then what were His qualities? He was the noblest man you could think of, the greatest personality as far as morals are concerned and such forgiveness, such magnanimity, such glory. He would, was the One who was blessed with Lakṣhmī. He was a satisfied soul. He would not do anything wrong, whatever money you might give Him. Nobody could purchase Him.

So after coming to Sahaja Yoga is important to know that you are blessed by Lakṣhmī. With the one hand She gives, She gives to others that is Her nature, to give. Like if one door is open the air won't come in. But if you open the other door then only it will circulate.

So to be satisfied is one of the qualities of a Sahaja Yogi.

Some of them do ask for money miracles. That's not the way your attitude should be.

You are now the Spirits. And the Spirit doesn't care for the comfort of body, mind, but for the comfort of the Spirit. Many of you have become Spirits, no doubt. But you are not aware, some of you, of your own status. You have to be aware about it. With the other hand She gives protection. Protection to all those who worship Her. All those who work for Her.

So anybody who has money has to give protection to people who are employed by him or working for him.

We have now transcended into an area where you have no fundamentalism in your head. But you worship all the great incarnations, all the great seers and all the prophets.

Most of them did not have any money, but they were blessed by Lakṣhmī because they were satisfied soul.

So this is the quality of a Lakṣhmī that She should satisfy. You know that in economics desires are not satiable in general.

So what is the desire which is satiable is the pure desire, which is the Kuṇḍalinī.

When you are absolutely satisfied and you know that there is no sense in hankering after money, power and all nonsensical things, then the Mahālakṣhmī principle is awakened within you. And this Mahālakṣhmī principle gives you seeking. Then you become a special category of people whom William Blake has described as men of God. Then you don't have these conditionings of your childhood, of your nationality, of your so-called outside religion, no conditioning. But you rise higher and you become the Spirit.

That is the time when you understand the Lakṣhmī principle within you. The Lakṣhmī principle is that you enjoy doing for others. In collective consciousness you want to do for others. If you are still worried about yourself only, about your own comfort, about your own earnings, about your own glory, then you go into imbalance. Lakṣhmī is standing on a lotus, completely balanced. Moreover She doesn't assert, just standing on

a lotus She doesn't assert Her power, that She is money or She is the Goddess of money. She is absolutely contented with Herself. If you are not contented that means you don't know yourself. You are yet a half baked Sahaja Yogi. A Sahaja Yogi is a person who is absolutely contented within himself.

Because his self, his Spirit is the source of all the absolute knowledge. Is the source of enlightenment for your attention. And is the source of joy. Joy is not happiness and unhappiness, which depends on ego, but it is absolute.

So such fun after Realisation you feel that you don't care for money you don't care for anything. If you have it, well and good, if you don't have it, well and good. You are completely detached.

Lastly, I'll tell you a story of Rāja Janaka who was the father of Śhrī Sītā, who was the wife of Śhrī Rāma. He must have existed six thousand years back and He was a king.

So He had to wear all the ornaments and all the dresses that a king had to wear. But all the saints of those days used to touch His feet.

So one disciple of one Guru said, “Why do you touch His feet after all He lives like a king and dresses up like a king?" So he said, “You have no idea as to what He is. If He has mercy on you He might give you Self-realisation." So this disciple Nachiketa went to the king and said that, “Sir, I have come to get my Self-realisation." He said, “I'm sorry, I can't give you Self-realisation, I am sorry. You can take all My property, everything, but I cannot give you Self-realisation. Because yet you haven't got

that personality." So Nachiketa was disappointed and he said, “All right, Sir, I'll wait till you are ready to test me and see if I could get Realisation." So He said, “All right, let's go and have a bath in the river." When they were having a bath, the people from the palace came and told Him, the king, that, “Sir, your palace is on fire." Still He was meditating. Then again they came and said, “Now all the people are running away from there, all your relations, all your family." Still they were meditating, He was meditating and this Nachiketa was looking at Him. Then they said, “All the fire is coming here, now all your clothes will be burnt." Still He was meditating. But Nachiketa ran out and he picked up His clothes. Then he realised how detached this man is about His money, about His wealth, about His family. And look at me, I'm worried about these small things like this. He has to dress up like that because He is a king.

So he surrendered himself to Him and he got his Realisation.

In those days it was very difficult to get Self-realisation, even to give Self-realisation. But these are special time, the blossom time. They call it the Last Judgment, you can call it the Resurrection Time, you can call it the Qiyamah, as they call it in Koran. It is said that people will come out of their graves and will get their resurrection. I mean what is left to the graves is nothing but a few stones and a few bones. No.

All these souls which are dead will take their birth, take human body and take their Realisation in these special times. This is a sensible thing to say and is also happening.

So now you have got your Realisation because of your good deeds you did in last previous lives, as we say purva Puṇyas [past good deeds]. But you must respect It and you must understand what you have got is so great.

You have to know you are the Spirit now. You are special people. You are going to solve the problems of your country, of your community, of your society, of your families. You'll be solving the problem of the whole world. You are the one who are going to bring peace on this earth. You are the one who are going to create a new world of beautiful Divine people.

So have faith in yourself. This faith works very fast.

Because not a false faith, is a fact. And grow in Sahaja Yoga. Don't be a dwarf. I am happy to see the collectivity now in the Eastern Bloc and also Russia, other countries which are here today.

So now you are asking for the blessings of the Lakṣhmī.

So the first thing you should ask is the satisfaction. Then the generosity. A person who has the blessings of Lakṣhmī cannot be miserly, cannot be. He is, he is a diseased person. Trying to save money here, trying to save money there. This doesn't exist in the mind of a person who is evolved. I am very happy I could come to Russia and that at this juncture will be able to create the atmosphere which is very good for your country. And all other people who have come from other countries also will carry this atmosphere to their own countries.

Now you know that you have no Karmas left. It's all finished. And now you are beautiful, new people.

The blossoming time has brought you as fruits now.

So don't pay attention to yourself, to your maladies, to your troubles. And things will improve, things will improve, things will improve definitely.

Somebody was telling Me they have got pain in the knee. I just felt I get so many times pain in the knee. I have pain here, because I absorb from you. But I never think about it. I never bother. Because I see My body, all right. Like this machine if it is spoiled, we should cure it, finished. But all the time if you are thinking this is paining here, this is wrong, I haven't got money, I've got to do this business, that business, finished.

So now we have to rise into the realm of super-consciousness. I can go on speaking about everything which is so sublime, so beautiful. There are many lectures which I have given. But lectures are nothing but words.

These are the web of words.

So you must get out of it. You have to go beyond the mind. That's what is My own vision. And so many of have fulfilled it. I am always yours whenever you want. Whenever you want Me to come I will come. That My love is more than My own will. But you also must love yourself and love your Self-realisation. May God bless you.

There is one thing we have to know that in the Nābhī resides the Lakṣhmī and you have reached the state where She is a reality within you. She is not a symbol anymore.

So today after the Pūjā this Lakṣhmī principles must be awakened within you and should spread all its light in the Nābhī center.

May God bless you.

[Pūjā begins and Shri Mataji says:] All have become Nirvichara.

So first of all we say Śhrī Gaṇeśha. He's the symbol, for you is the reality of innocence, of purity, of wisdom.

So He was the One first created before the whole universe was created.

So first we'll worship Śhrī Gaṇeśha. The children will do that worship, because they are the symbol of that innocence.

[Pūjā continues and Shri Mataji does not address the Sahaja Yogis anymore.]

Contents: 1993-11-13 **Press Interview with Prof. Yu. A. Voronov, Moscow, Russia**

[SYNOPSIS!] [Shri Mataji began Her talk by talking about Skid Gaṇeśha, the lord of innocence, who is the eternal child and who stood for purity, innocence and auspiciousness. It is He who later incarnated as Christ.

She said that there is an interesting story of how he got a head of an elephant. In meditation, His symbol was seen by people on the Mūlādhāra. But it was Shri Mataji who told the scientists, how He is there on the Mūlādhāra which is made of a carbon atom; and it was only when carbon was created, that we had organic chemistry, (and later on came the amino acids).] [Then Shri Mataji talked about how the carbon atom which has four valencies, was photographed by scientists under Her guidance. She said that when it was photographed from the left, its right side, they found the symbol of `Oṁkār' which is the primordial sound. When they photographed from right,

its left side, they saw the symbol of `swastika', because it is thus that the valencies move. When they photographed from down upwards, they found the letters of `alpha and omega'. Shri Mataji said that it is this what is meant when Śhrī Jesus Christ said that `I am the Alpha and the Omega.'] [Shri Mataji further spoke about the Soul, which you can see in the sky, after realisation. They appear as long ribbons and they are the Souls of the dead, which are hanging around. Scientists have found out that there are receptors in cells. Shri Mataji said that there is a receptor in every cell and that the soul sits on the back and it sits on every cell as a remote control. Now the scientists have found this out, of what Shri Mataji had told them a long time ago as to how they are affected by dead spirits; and how the soul itself gets possessed; and it gets reflected on the genes in the chromosomes; and thus it affects all the cells by remote control.] [Talking to a world authority on Neurology, specializing in and Synapse and Nerves. Shri Mataji further talked about four areas of consciousness, found in human beings.] [(1) The conscious, which is the `present' within us.] [(2) The subconscious, which is the `past' within us and covers the past of this life, the past of previous lives and also the collective subconscious which has everything that is dead from our creation.

All bacterias, viruses, dead spirits, possessions, reside in this area. The subconscious area lies to the left of our left Sympathetic Nervous System (Iḍā Nāḍī) and hence if our attention moves to the left, we get caught up into various types of psychosomatic diseases such as cancer, aids, muscular myelitis etc. The people with a predisposition to

left side are always crying, clinging and thinking of past; and it is them who are prone to such attacks. At a lower level, such people tend to get rheumatism and suffer bouts of depression. Epilepsy is due to the possession of spirit and can be easily cured. In India, one doctor has got his M.D., on such a cure for epilepsy.] [(3) Supraconscious: which is the `future' within us and the area is situated on the right side of our right sympathetic nervous system (Piñgalā Nāḍī). The right-sided people are very ambitious, futuristic and always planning things. When such persons die, they go to these areas and to fulfil their unfulfilled ambitious, they possess living souls. The right-sided people thus get various physical and mental diseases.] [(4) Super-conscious is the consciousness above the present human consciousness and the area where it is situated is above the Brahmarandhra.] [Shri Mataji talked at length about the `liver' and other organs, which are nourished by the second Chakra of `Swādhiṣhṭhāna' and how this Chakra had a lot of functions to perform. This centre has an important role to supply energy to the cells of the brain, because in order to think, we need the energy.

Futuristic people who plan too much, use up a lot of energy; and the Swādhiṣhṭhāna has to overwork to supply it; so that the organs which also fall within the purview of this Chakra, get neglected. The energy which has to be distributed between the liver, pancreas, spleen, kidneys and intestines, thus is syphoned off for one function.] [Shri Mataji stressed on the function of liver which has to absorb all the poisons of the body as heat and put it in the blood circulation. Now, when the liver is

neglected the heat starts collect and it starts flowing on both the sides.] [When this heat starts travelling down and affects the intestines, one gets the problem of `constipation'; and when it affects the kidneys, it tends to get coagulated and then you have lots of problems. The doctors then put people on dialysis and they get bankrupt and die. When the heat from the liver rises up, it affects the lungs; (which in terms of Sahaja Yoga, called the right Heart); that a person gets asthma.] [Again stressing on diseases triggered by the Swādhiṣhṭhāna Chakra Shri Mataji talked on diseases like diabetes. Shri Mataji, said that it is a wrong belief, but diabetes has nothing to do with intake of more sugar. She explained how an average Indian villager who takes about 3/4 teaspoons of sugar per cup; but who leads a simple uncomplicated life; never suffers from diabetes. She said that diabetes is normally a disease of bureaucrats, politicians and thinkers, because their `pancreas' which are responsible for sugar absorption; are neglected by the Swādhiṣhṭhāna Chakra, which is busy supply energy to their brain which is overworked.] [Talking about blood cancer, which can be easily cured by practice of Sahaj Yoga; Shri Mataji explained how `spleen' which has a function of attending to emergencies, gets erratic because of our hectic and speedy lifestyle, leading to blood cancer, if there is a sudden attack of virus from the left side; to a right-sided person in the shape of any mishap or disappointment. Sudden swings from right to left, lead to this disease.

Shri Mataji said that many such documented cases of those who were medically certified to die, have been

cured by Sahaja Yoga.] [A young athletic man who is extremely right-sided; and who is also addicted to drinking, can suddenly get a massive heart attack at a very young age and die.] [Another grave disease which can be triggered by non-function of Swādhiṣhṭhāna Chakra, is the paralysis of the right side (left side in brain). Shri Mataji said that if once the fundamentals are known and one knows how to set the centers right, then any diseases can be cured easily.] [Talking to a professor of a Literacy Institute geared for Spiritual Life, Shri Mataji talked of the greatness of earlier Russian authors and how they have contributed to the habit of introspection which they have cultivated among the Russians, which has today made them sensitive, ready and ripe for Sahaja Yoga. Shri Mataji said that She had read Leo Tolstoy in Hindi translation, in Her youth and how much She had enjoyed it. An Indian lady has recently translated `Anna Karenina' in Marathi, with Shri Mataji's help.] [Speaking to the President of an institute `Peace through culture', Shri Mataji explained how each Chakra is officiated by different deities and that the Swādhiṣhṭhāna Chakra, which is a very important one is presided by Saraswatī, the Goddess of learning. Then, Shri Mataji talked a bout Maitreya which means the three Mothers, Mahālakṣhmī, Mahāsaraswatī and Mahākālī and that how Śhrī Gautama Buddha had talked of the future Buddha, who would come in the form of Maitreya.] [One of the participants then told Shri Mataji that according to the Russian tradition, Maitreya is considered to be the Holy Ghost and when he referred to the Holy Ghost in the masculine gender. Shri Mataji corrected him by telling

him that the Holy Ghost is not a man, but a woman. She is Athena of the Greeks.] [Talking about organized religion, Shri Mataji pointed out the danger in such a step, as those who organize it, tend to put in their own ideas. She explained that God and the Divine, cannot be organized, as they are much beyond human mind.] [Talking of Śhrī Jesus Christ, Shri Mataji showed the point in the centre of the brain at the Optic Chiasma, which is the Āgñyā Chakra and it is there, that He incarnated as Christ. He is the King and He presides everywhere.] [Shri Mataji said that once you get your realisation you get all the powers and this power is of love; which makes you unafraid. She explained this power by an example of Śhrī Jesus Christ, who was moved by the state of Mary Magdalene, a prostitute, who was being led for execution. When he saw people throw stones at her, He asked only those who had never sinned, to cast the stones.] [Powers can be of many types, but Power of Love alone cures and heals. She talked of how in Russia, Rasputin also had powers, but they were evil powers and how later on, he was born in India as Rajneesh.] [Shri Mataji then explained that Kuṇḍalinī is the reflection of Holy Ghost within each of one of us.

She said that Paul did a great wrong in removing the Holy Ghost, who is the Primordial Mother, from the Bible.] [Talking of America, Shri Mataji regretted that the Americans were very primitive people, as far as spirituality was concerned and that the majority of them were idiotic. Compounded to that, many of them chased false Gurus, judging them by the material wealth they had. She said that years ago, when she explained them

the hazards of leading immoral lives and how they should do away with problems like homosexuality; they did not heed Her. Even top academic institutions like Harvard University granted their consent for such permissive life, styles and to top it all, the laws of the country and Catholic Church endorsed it.] [Shri Mataji then warned the Russians in categorical terms, that they should not think that the roads in America are paved with gold. They should not look up to them, for they are all going to hell.] [She said that they did not even heed Christ who said such a subtle thing as “Thou shalt not have adulterous eyes." Today, there are hardly any one there, who do not have them.] [Talking about Confucius and Lao Tze, She said that all these Masters talked to people, in the language suitable for the times. Whereas Confucius came to teach about humanity, Lao Tze talked of Tao, which is nothing but Kuṇḍalinī. When Shri Mataji was sailing down the Yangtze river, She remembered how Lao Tze had described this river as Tao. This river is so beautiful on both the sides, that all inspirations of Chinese Paintings come from there: In his poem, Lao Tze has described Tao as that there are beautiful things on the way, but one should be on the move, should not get attracted, but be a mere witness. When the river (Tao) gets near the ocean, it becomes quiet and it is only then that it enters the Ocean.] [Shri Mataji said that Zen system of Japan is also another great thought; but that today, the Japanese are heading to their disaster. In Sahaja Yoga chart, She referred to Japan, as the right Heart.] [Talking about the Heart Chakra, Shri Mataji said that the centre heart is blessed by Jagadambā, the Mother of the Universe who

grants security. She explained how in a child, till the age of twelve years, the antibodies are created and later on they spread to all the parts of the body, but the remote control is sulfated here. At this level, human beings commit two kinds of sins: against the father and against the mother. Sin against the father is not to believe in him, challenge him, be aggressive and cruel. Sin against the Mother are those of immorality. All the psychosomatic diseases are fought with the `ganas' which are the antibodies. In women, if their motherhood is challenged by a roving husband or childlessness, they tend to develop breast cancer. In America, where this problem of insecurity is acute, the incidence of breast cancer is very high.] [Talking on the problems faced by science. Shri Mataji said that it is very one-sided. It has made a lot of discoveries about material things, but that cannot solve all problems. It cannot answers questions such as “why we are on this earth." It cannot give a picture of totality. Shri Mataji felt that the worse thing about science is that it is immoral. Unless and until the scientists become moral, we shall have inventions like atom bomb.] [With the help of a chart, Shri Mataji went on to show how ego and super ego, the two balloon like structures are created at the ends of two channels. She said that because of this ego, it is only the human beings who feel that they are the doers; and hence it is only they who have the problems of `karma'.

Animals are under bondage and they have no Karma problem. She explained how Śhrī Buddha (the Maitreya) who is St. Gabriel, is situated at the ego point and how Śhrī Mahāvīra who is St. Micheal, is situation at the

superego end.] [When the Kuṇḍalinī rises, She awakens the Christ on the Āgñyā and as a result, these two balloons get sucked in. When there is no ego, there is no Karma and this is what is meant by Christ dying for our sins.

Shri Mataji stressed that the message of Christ is resurrection and not the cross. By resurrecting Himself, He showed that all can be resurrected.] [Talking about Śhrī Rām, Shri Mataji said that He was the benevolent king, as described by Socrates.

He was so tuned in to the feelings of his subjects, that he had to send Sītā, his wife away, because she had stayed with Rāvaṇa, when she was kidnapped by him. Shri Mataji spoke about Lay and Kush, the twin sons of Śhrī Rāma, who were born and brought up in an ashram. About 6,000 yrs, ago Lay came to Caucasus Mountains to Russia and today his descendants are known as Slays. Kush went to China and his descendants are called `Kushans' today and in Indian language, Chinese are called the Kushans. Shri Mataji then joked that Russians and Chinese are like twin brothers.]

Contents: 1993-11-14 **Marriages, Moscow, Russia**

[Applause.] Thank you very much. [Applause.] I don't know how to thank you, Sir, for saying such beautiful things. [Applause.] We have some scientists with us but they were never very sure that scientists will ever think of Sahaja Yoga. One scientist started writing a book for the science with the quantum theory and everything.

So he said without transformation the scientist will not understand Sahaja Yoga. Just on a mundane level as

human beings they cannot crossover, to crossover the mind. After meeting him now I feel so confident. A gentleman of his calibre, if he can understand Sahaja Yoga and also understands the necessity of transformation, I think My job is done now. Because scientists are like Gods in every country.

Especially in developing countries, they are regarded as the last word. But the way he has understood Sahaja Yoga and the necessity to have Sahaja Yoga for the betterment of the world is so remarkable, so joy giving. I have no words, you see, to tell you how I feel now.

Of course, we have very highly placed people who have accepted Sahaja Yoga. But no scientists of this calibre and this will really give us such a help that I cannot explain. Especially people think that those who are not scientists are scatterbrains. And in India some people said that this is all blind faith. There's nothing like Kuṇḍalinī, there's nothing like transformation. And, they threw stones at us and hurt many Sahaja Yogis. Now, we can present him before them, now see, who is a real scientist. Because he has an open mind, that's the sign of a scientist. And this is how our problems are going to be solved because of you. [Applause.] I'm going to announce about it openly in India that scientist of such a calibre has understood Sahaja Yoga. [Applause.] I feel it's a Divine miracle. Absolutely. Because they are never convinced about anything. Such close minds.

[It seems that Russian scientist is saying: It's true, it's true. Very difficult.] But now the picture has changed. The colour has changed, everything is so much better. I would request you next time when I come here please

arrange My meeting with the scientist and also I will get the Sahaja Yogis who are scientists from all over. We have the power of love. It is not electromagnetic and it is. It has all the powers in it. And this power of love has never been used before. It was always in imbalance.

But now the power of hatred is finished. [Applause.] And the Divine power of love will rule the whole world. Only thing, you all must meditate and grow. You are My channels. I cannot do it Myself alone.

[Applause.] When they will see your beautiful life and your characters, your personalities, all the others will be enamoured and surprised. This is how Sahaja Yoga will spread. Not by lecturing, sermoning, not that. But by your personality.

I bless you all who are married today especially. Please remember that these marriages are to be respected. Absolutely you must understand your responsibility. For the whole society you are the people who can transform.

So, I bless you from My heart and assure you, you will get many realised children who will give you lot of love and when they will grow you will know what saints they are. Give them a peaceful, blissful, joyous home and respect them. May God bless you.

Contents: **1993-11-1x Quote in connection to Groups, before Departure, Moscow, Russia**

When I see a person I go inside of Myself, then I see that person in a very different perspective and understanding. Your Kuṇḍalinī records everything. By putting My attention on your Kuṇḍalinī, I know your problem.

Contents: **1993-11-2x Cotton Lesson to the Tour Coordinator, before the Beginning of the Tour, New Sahaja Temple, New Delhi, India**

[Nigel Powell is wearing a cheap khadi kurta-pyjama. Shri Mataji looks at it and laughs.] What are you wearing? Come here, come here. Oh yes, this is cheap, cheap khadi. You should get decent kurta-pyjamas.

[Shri Mataji proceeds then to show him how one can tell the difference between the different types of cotton by pulling the threads apart with Her fingernails.] [Touched the sleeve:] See, that's thin. You can tell it's not very good because if it stays together when you pull it apart with your fingernails, then that is very good cotton.

So next time buy better cotton.

[Two weeks later while dancing around the bonfire, Shri Mataji burst into laughter and points to the same kurta which has a whole at the back.]

Contents: 1993-12-05 **Śhrī Gaṇeśha Pūjā (Hindi), New Delhi, India**

[SYNOPSIS!] [First thing after the creation of this earth, Śhrī Param'ātmā Śhrī Ādi Shakti thought that purity and holiness (Pavitrata) should pervade and it is only after this that the Chaitanya will be activated in the atmosphere. Now this Param-Chaitanya is present everywhere but it can be active only if it takes a form within you.] [If you are not pure or your thoughts are not pure or you are on a different plane, then you cannot go deep into your being. This `subtlety' which you have received in a very Sahaj way, is the handiwork of Śhrī Gaṇeśha. Śhrī Gaṇeśha is the donor of Param-Chaitanya

and it is He who is present in Chaitanya form on every Chakra. It is impossible for the Kuṇḍalinī to rise, unless and until all the Chakras become pure and holy and even if it manages to rise, it will keep on falling down again and again.] [There is a Mother and son relationship between the Kuṇḍalinī and Śhrī Gaṇeśha. All of you know this story that when Śhrī Pārvatī had gone for a bath and as She scrubbed Herself, from the dust which was full of vibrations, She created Śhrī Gaṇeśha, who was made to sit outside. Śhrī Gaṇeśha was created by Śhrī Ādi Shakti alone and Śhrī Sadāśhiva had no hand in it. From this you will easily understand how St. Gabriel came to Virgin Mary and told her that from your womb, “the saviour of the world" is going to be born. Ordinarily, people feel that the unwed woman is a greatest sinner, if she is carrying a child. But for Indians, who can easily accept the story of the creation of Śhrī Gaṇeśha by Śhrī Pārvatī alone in the absence of Śhrī Sadāśhiva, this is not difficult. This is how, even Śhrī Jesus Christ was created. For the Foreigners, to accept and understand this is not easy, because they equate all men with human being and even today they are deep in controversy about what they refer to as `Immaculate Conception'.] [Sahaja Yogis have seen a lot of miracles, performed by the Chaitanya and its effect has rubbed off on you and your attention has been raised to the world. The world that we see today is `Māyā' (illusion), but also that there is a world of Truth (Satya) beyond it. They can know the truth on their fingertips that Śhrī Gaṇeśha is present.] [When I went to Greece, I saw that the Primordial Mother, the Ādi Shakti had incarnated there as `Athena' and that they had built

a temple for Her in Persepolis and outside it they had inscribed that here present is a `Child God'. No one knows about this, as to who this `Child God' is since so many years have passed.] [Invaders destroyed all their heritage and traditions. Then we went to place where there was a loose circular slab of stone (like a Nābhī), from where there was a flow of strong vibration and behind it we found a Swayambhū of Śhrī Gaṇeśha.] [Yet, after this some people did come forward who had their attention on religion and they felt that religion should be re-established in the world and that they should be brought up to the level of purity, that when it was time for their salvation, they would be ready for it. That is why, they had so far paid more attention on such things. They had earlier received the ten commandments from Moses and by obeying them, they wanted to keep themselves in such a condition as to be ready for Self-realisation. In our country also, Guru Nanak and other great Gurus worked hard for the same thing; that mankind should observe Dharma and get their balance and that they should earn only merits (puṇyas) and not gather sins (pāp).] [Śhrī Gaṇeśh's work was different. By dent of his own powers, He observes purity. His greatest power is that of `innocence'. His head of an elephant suggests that He has no ego and superego. He is a child, an eternal child. Jesus Christ wasHis incarnation in this world. With the help of science, we have been able to prove this, that Śhrī Gaṇeśh is a power, an energy and when He takes a shape, it is in the form of Śhrī Gaṇeśh. It means that only in a heart which is pure, gentle innocent, simple, full of faith, that the power of Śhrī Gaṇeśh can be

awakened. Without the help of Śhrī Gaṇeśh, Kuṇḍalinī just cannot be awakened. Kuṇḍalinī is the Gaurī Shakti and at every moment of its ascent Śhrī Gaṇeśh is there to protect it. Not only that, but after the Kuṇḍalinī pierces through each Chakra, it closes that Chakra, so that the Kuṇḍalinī cannot slip down again. Now, within us Śhrī Gaṇeśh is situated at the Mūlādhār Chakra. That is the reason why many people have made this mistake, because in Mūlādhār which is triangular in shape, only the Kuṇḍalinī resides and it is under this, on the Mūlādhār Chakra that Śhrī Gaṇeśh is present and you all are aware what are his different functions.] [You have seen some of My photographs in which Śhrī Gaṇeśh is standing behind and above Me.

Similarly, He stands for other Devatās. In India, most of the people are aware about the power of chastity of Śhrī Gaṇeśh: and they realise that they should also observe chastity for themselves. The foreigners however do not think that way. For them desire of sensuality is important. Indians are aware about this and even if a few of them do not observe the purity and chastity at least they act that they do. By this, there is one advantage that at least the cancer of immorality does not openly spread in the Society. In foreign countries, they feel that they are doing some great work, some sort of a adventure and are quite proud about it. According to Indians, it amounts to foolishness. If you go to America, you will see that Śhrī Gaṇeśh is conspicuous by His absence. It is only after the destruction has set in, they have started to realise that they should observe chastity and that too this is felt only among the Sahaj Yogis.] [The

greatest quality of Śhrī Gaṇeśh is that he is innocent. When you are innocent, you become simple and pure being. Christ has said that when it will be your time for salvation, you will become like a child.

Besides the other powers of Śhrī Gaṇeśh, it will be the power of innocence alone, which will work at the time of Self-realisation.] [The intellectuals cannot understand why Śhrī Gaṇeśha is our special Devatā. The problem is that until and unless they become subtle they cannot know that all the deities are within us. Now Śhrī Gaṇeśha has four hands and carbon atom has four valences. When you see the carbon atom from the left, you see the Swastika: from the right you see the Om kār and when you see it from downwards, you see the sign of `alpha and omega'. Jesus Christ has said that, “I am the alpha and the omega", alpha means the beginning and omega means the end. The symbols of alpha and omega (as they are written) are found on the atom.

When I told all this to the foreigners, in all earnest they started to do research on this. They took the photographs of the carbon atom from three different angles and found this exactly as I had described. From this it is proved that Śhrī Jesus Christ who said this is verily Śhrī Gaṇeśha, verily the Omkāra, verily the Swastika.] [Even Hitler used the symbol of Swastika. Now the Swastika which is clockwise (where it moves in that direction) stands for innocence and progress, whereas the Swastika which he used had its movement an anticlockwise direction and that stands for destruction. Thus, when the energy moves anticlockwise, it causes a lot of problems and such a person can get into various types of uncurable

diseases. Yesterday there was a man who came here with the disease of muscles which had started working. Slowly the muscles become weaker and weaker and this is known as Myelitis. This problem is caused when the energy of Śhrī Gaṇeśha starts moving in the opposite direction (anticlockwise). Same was the condition of Hitler, when he tried to use the power of Śhrī Gaṇeśha by using the symbol of Swastika. A stencil was used to prepare this symbol and so long as it was used properly, he met with success, but later on, as soon as the stencil which was used, was turned the other way round and made the Swastika move in an anticlock[wise] direction, he encountered his downfall. It is truth that it is this wrong use of the symbol, which is responsible for his complete disaster.] [In Pune, I have publicly told the people three or four times to respect Śhrī Gaṇeśh, do righteous work before Him. He does not like any wrong doings, anything which is not pious. Tilak had started the worship of Śhrī Gaṇeśha which spreads over ten days. But what I saw in Pune, truly shocked Me.

Before the worship of Śhrī Gaṇeśh, they play vulgar songs and perform vulgar dances, women dress up indecently, there is a flow of liquor and excessive use of cigarettes etc. Śhrī Gaṇeśha has the vehicle of victory and so (Jaydul Vahan) I told them that you should fear the wrath of Śhrī Gaṇeśha. I had also told them in My lectures that this is the meaning of earth element and if you do not observe protocols there will be an earthquake. That is exactly what happened. On the day of Ganpati Visarjan, all those who were dancing, in their drunken frenzy found that all their lands had sunk. We

think that all this is happening in the West, so “What is wrong?"; without realizing that the force of destruction that sets in is all powerful, the destruction starts from within an individual. Sitting from here, we cannot fathom the strength of this destructive energy. More than 65% of people are suffering from uncurable diseases.

Diseases like Schizophrenia and other unheard of diseases are so widespread that we cannot even imagine about them. Here, we have all sorts of bacterias, viruses, germs; dirt and grime, but the human beings are clean. To go against Śhrī Gaṇeśha, means to do sin against the Mother. All this started when dirty people like Freud, came and spoke against morality and replaced Jesus Christ, in the minds of the people; who started to worship him. It is besides the point that he died a horrible death, suffering from cancer.] [By putting your Śhrī Gaṇeśh right, all psychosomatic diseases which appear incurable, can be easily cured. He is a symbol. When things cannot be expressed in words then a symbol is created. Today, some feel that when the symbols are made, they are made by imagination and then one gets lost in them and tend to think in that way, but in Sahaja Yoga, we can prove that these symbols are a reality. A human being has a limited mind and vision. He has to accept that he has to change his stand, if he has to perceive reality as it is and experience what he has not experienced before. In his limited human consciousness, he cannot see the truth. That is why, it is important to know and worship Śhrī Gaṇeśha. Till Śhrī Gaṇeśha is established in Delhi, the problems, especially political, cannot be solved. Forth's we need pure simple people with child-like

innocence. People say that how can such people carry out administration, where are such people now? Today there are such corrupt people at the helm of affairs, they cheat at every step, because they are basically insecure people, they do not realise that the real wealth is his God Almighty.] [If you are Sahaj Yogis, you must meditate daily, first on the left channel, then on the right channel and then on both the channels. Fort he left side elements make use of light element which is Gaṇeśh Tattwa and its work is to remove the darkness. With that our food intake and our digestive system will work well.

More than the way we take care of our external body by working it and tending to it daily; it is necessary to remove our dirt from within and after cleansing our interior by looking at it as if in an mirror and by introspecting, we should invite Śhrī Gaṇeśha to preside there, not only at the Mūlādhār Chakra but at all Chakras. His kingdom extends up to the Āgñyā Chakra. Jesus Christ has said, I am the Path, I am the way." But He has not said that `I am the destruction.' He has left it to the Ādi Shakti (Holy Ghost) to go further.] [All religions they all stress on purity and chastity, which is the main power of Śhrī Gaṇeśha. When a human being does not observe Maryādās or does not respects this purity in himself, he lands himself in grave difficulties, because the power of Śhrī Gaṇeśha recedes from him. He faces lots of ailments and diseases. Sahaja Yogis should always invite Śhrī Gaṇeśha, think of Him and whenever faced with bad thoughts, should pray to Him for his power and help. With His hard work and purity, a human being can scale such great heights that it appears like a dream to him.

Those who saw Śhrī Gaṇeśh in Mūlādhār Chakra, mistook it and thought that this was Mūlādhār, the abode of Kuṇḍalinī. Because of this, the Tāntrikas created a lot of problems.] [Purity and Chastity are our heritage and we should treasure it. `Marriage' as an institution is an offshoot of that heritage. Those who tried to preserve our `Dharma' (the ten masters) have done a lot of work for this. For example, Mohammad Sāhab, who had three wives and many talk about this. But this was in accordance with the times (Samay-anusar). At that time, so many young men had perished in the wars, that if he had not shown this way, many young women who had no means of livelihood would have gone a wrong way, because of in-availability of grooms. Marriage as an institution is pure and that is why, Mohammad Sāhab had to marry so many times to preserve the sanctity of the women. We have to understand this. Even Śhrī Kṛiṣhṇa had 16,000 wives besides the other five wives. Now the 16,000 were his powers and five were the elements (Pañch Mahābhootas). To keep these with Him, He had to give a sanctity to these women by making them His wives. Since, He was a man and hence people could easily cast aspersions of Him. I am the Mother and I can have children, so no one can put Me in that situation.

In order to avoid this controversy, He had to make them His wives. Thus, we have to learn to understand why these incarnations did what appears strange. They are the part of Param'ātmā and whatever they did was for the interest of the Society. Śhrī Gaṇeśha was fully awakened in them.] [We have to realise that Śhrī Gaṇeśha cannot be obtained by doing His Pūjā, singing

his praises, giving lectures about Him, but that we have to awaken Him within is. In all of you He has been awakened, but it is unsteady and when it is so, even your attention become shaky. Such Sahaj Yogis are half baked, situated at the periphery, not yet in the midst of it. Each one has to maintain honour of his own character.

He should maintain the privacy of his own being and not make an open exhibition of it or put it up for sale or by his eyes destroy its sanctity. These are all wrong things, one should know that, that one does not realise by such a behaviour, one's attention gets totally disturbed. Then the attention can stray anywhere and you can suffer from any disease or any problems. Anything can happen.] [To do this Stuti (worship Him), there are different forms. Mohammad Sāhab also in His Stuti of Jesus Christ said that he is `Nishkalaṅka' (without blemish) in every way even we have to see that we become more and more without any blemishes from day to day. To achieve this state, we have to make our attention so pure that we just do not do anything wrong. It is not necessary to involve our mind in this.

Once we get steady in this state and realise that we just cannot do as wrong, then no amount of evil, dirt and squalor or temptation can touch us anymore. That is why I say that it is easiest to become innocent and pure and simple like a child. Today I find that in the West, children are under constant attack of negativity, as if some destructive force is on them. We have to be very alert that such a force does not come here. Our Indian culture is so very rich and good, that here the children can really flourish well. It is your responsibility to remain alert and

keep a watch on your children and yourself. Children have to be told not to do certain things and reminded that they are Sahaj Yogis. Today, people feel that if you stop children from doing things, you are putting a spoke in their wheels. In West, the children do whatever they want to do. Why did you give them birth?] [What is your responsibility? What have you to do? You have to correct them, `That this what you do is wrong, we would not help you, we won't give you money.'] [Otherwise our society will also go the same way. Nothing good from there is taken in, but all the bad things we still absorb. I sincerely hope that all of you will realise that the work of Śhrī Gaṇeśha is `Sahaja'.

He is the one who gives you Self-realisation, helps to keep your Chakras pure and clear, gives them light and keeps you and your sight always moving towards the light. You have to realise this one thing from deep within, that we shall not insult Śhrī Gaṇeśha in any way.] [I Hope that after this Pūjā, within all of you here in Delhi, a new Dharma will be established, a Dharma of auspiciousness (Shubh). For a person who is `Shubh', one glance of his is enough to make others alright. As they say the glance is “Kataksh, Kataksh Nirikshan", means that with every side, one glance gives full “Nirikshan". Your memory will improve. All left-sided things will be destroyed by the awakening of Śhrī Gaṇeśha. Now this is not something that can be got from outside, but it has to come from within.

I hope all of you acquire this and get enlightened by its light, may the awareness of this power spread in the whole Brahmānānd and the people come to realise it.

These are My blessings to you.] [Talking about Śhrī Gaṇeśha, is one gets into meditation and the attention goes deep within. It is like the presence of a child amidst the grown-ups and how everyone gets attracted towards the child. It is a kind of Vatsalya Rasa (essence of affection). This `Vatsalya', I hope that all of you will put this into practice.] [May God bless you.]

Contents: 1993-12-09 **Quote on early Morning Hours, Kurukshetra, Haryana, India**

Śhrī Kṛiṣhṇa transformed only one person, Arjuna, whereas I have come to transform all humanity!

Contents: 1993-12-10 **Talk to Sahaja Yogis, after, Public Program and before the Bonfire Night Dances, Yamunanagar, Haryana, India**

I'm so *[UNCLEAR]* enjoying the cold of this place.....

Contents: 1993-12-11 **Śhrī Kṛiṣhṇa Pūjā, Yamunanagar, Haryana, India**

Today we are going to have the Pūjā of Śhrī Kṛiṣhṇa.

In Śhrī Kṛiṣhṇa's life the river Yamuna has played a very great role. Yamuna River is a very deep river and the water has a blue colour, which they say Śhrī Kṛiṣhṇa also had. While the River Ganges flows faster and much shallower than this. Next year, maybe, we might go to Allahabad, might be able to see the two rivers meet.

The whole of Haryana has been a very, very historical, mythological place. You must have known about it that Pāṇḍavas and Khauravas fought in Kurukshetra and also, all this area has been used, since long, for meditation.

Mārkandeya, whose name you have heard many a times, meditated in this area. First he was in Maharashtra, where you have seen the Saptashringi and, after that, he came down here and meditated and wrote his treatises. Everywhere you find a place of a Pīr [saint]. Also they are realised Souls who have been respected till today.

To begin with, we have to say that this is the area of great spirituality, because Śhrī Kṛiṣhṇa lived here.

And in those days there were no cars, not this transport, so He has vibrated all this land so beautifully.

Very fond of playing near the river Yamuna. Of course, His childhood was not spent here, but later on, when He became the king, He used to visit this place many a times.

We have to understand His character in a very special way. First we had the incarnation of Śhrī Rāma.

The Viṣhṇu, as you know, took the birth of Śhrī Rām. But Śhrī Rāma forgot His divinity. He was made to forget His divinity and He lived like an ordinary person, became a king, like Socrates has described The Benevolent King. And He had to also sacrifice his wife. That's very symbolic, no doubt. The other part of North India, we'll be able to see His vibrated areas, where He moved, but Maharashtra He went without shoes, walked and walked and walked. Thus this whole country is really vibrated by great saints and by great incarnations.

Śhrī Kṛiṣhṇa's one side was that He was that He was like a child and He wanted to create an atmosphere of mirth, of joy, because at the time of Śhrī Rāma, after Him, the religion was taken very seriously and people started doing very serious type of religion. The same incarnation

again reappeared, Śhrī Kṛiṣhṇa and Śhrī Kṛiṣhṇa wanted to show that spirituality is not serious, it's leelā, it's a game that you have to play and in His lifetime He showed [that]. People don't understand Him at all because from Śhrī Rāma's concept they cannot condescend to come down to the, sometimes, to the level of Śhrī Kṛiṣhṇa, which was, I think, was much higher because He had to show that all this, all this world is just a joke, is māyā and, beyond that, is Joy.

His whole style was very interesting. That time they couldn't have such beautiful pandals, they couldn't have so many disciples, so He tried on his own style and his style was, when He was a child there were many milkmaids, whom they call Gopis. They would be taking their bath in the River Yamuna, not here.

He would just break their water pitcher and the water would flow on their back. This Yamuna River was vibrated by Rādhāji. Ra-dha. `Ra' means energy. `Dha' means the one who sustains. Ra-dha.... Ra-dha.

And He didn't know how to tell them about Kuṇḍalinī, so He used to throw stones, small stones at those pitchers and the water would flow down their backbone, thus giving them the blessings of the Kuṇḍalinī.

His style was extremely, extremely simple, playful, mirthful and nobody understood why He was doing all these things. Also, when He was a very small child there were ladies who were taking baths, so He was trying to raise their Kuṇḍalinī and He hid their clothes. He vibrated them.

So, many people don't understand. A little child is so innocent. And He was teasing them and tried to show

that life is nothing but joy. And he then, he gave them those clothes.

Later on He grew up, then He became the king of Dwarika. In our country there are many westernized intellectuals and they try to say that there were two Śhrī Kṛiṣhṇas. I mean, they want to analyze everything without understanding spirituality, what is the subtle thing behind it. There was, He had sixteen thousand wives, as they say. They were His powers. You see, for men, I am a Mother. I can have thousands of children, boys, girls, men, women. Nobody can say anything about My Character. But for men, it is very difficult.

So he got all His Powers born as women, who were married to some king, not married, actually He had abducted those women and put them in jail.

So He saved them from there, brought them out and married them. Now the, if you see, the accent is on marriage. He married them. These were his sixteen thousand powers. As you know, He is sixteen petals and one thousand of the Sahasrāra, sixteen thousand powers, which He married. Then He had five wives, for which people also have objection. Only Kṛiṣhṇa can do like that. Five wives are the five elements. The essence of them, the essence of them, the causal of them came as his wives and He married them. But He was such a detached soul.

There's lot of stories about His detachment. There was one great rishi, *[UNCLEAR]* a saint, a sage, who had arrived on the other side of the River Yamuna. This was in Dwarika. And there was no Yamuna River, but there was also, there was *[UNCLEAR]*. And they wanted to go and

serve the sage, so when they went near the river, they found that the river was all flooded.

So they went back to Śhrī Kṛiṣhṇa and said, “See, we are going to worship this sage and the river is all flooded." So He said, “All right, you go and tell the river the truth. By that truth it will go down. What's the truth? That Śhrī Kṛiṣhṇa is a Brahmacharia, is a celibate person." He had five wives. They said, “How can we say this?" “This is the truth” He said. “You go and tell him. Tell the river and river will understand the truth, the power of truth will put down the floods." So they went and they said that, “Śhrī Kṛiṣhṇa is a Brahmacharia." And the river went down and they were surprised. “How it can happen. This fellow is our husband and how can He say that He's a Brahmacharia?" So they served the sage, served him well, gave Him food, looked after him and when they came back there, they again saw the river was in floods.

So they were quite worried how to cross the river now.

So then went back to the sage and informed the sage and informed the sage that, see, we have to go back and there's the river is in *[UNCLEAR]* and we don't know how to cross over. He said, “It's very easy. If you want to go, it's very easy." They said, “How?" “How did you come?" They said, “Kṛiṣhṇa told us like this to tell that... `I am celibate and the River, she is, Yamuna is also a celibate river.' So the river went down." “All right, then you go and tell the river now that I didn't eat any food. Nothing I ate. I'm just fasting." They said, “This fellow ate like a glutton and telling us a lie like this. And how are we to believe this man?" So they went to the river and to the river they said

that “This sage didn't eat any food. He's on a fast and please go down." And the river went down.

So they were surprised, “How this fellow has eaten everything and, despite that, when we told such a big lie, this river has listened to this lie." So they crossed over. The point is, those people who are at that level, even when they eat, they don't eat. Even they are married, they are celibate. It's a state. It's a state in which you are completely detached. Absolutely detached. You don't feel the attachment of the work you are doing or the life you are leading. I cannot say how one should become detached. Of course, with the Kuṇḍalinī working out and you meditating, all that and fixing the Kuṇḍalinī properly, it will work out. You'll be amazed how you'll become detached about things and how you can manage things without feeling that you are doing it, how you can work out so many things without feeling even tired. It's a state and that is the state one has to achieve.

Now for that, whether you are at that stage or not, first thing you must notice, “how many times I use the word `I', `me'?" “How many times I said, `I saw this, I enjoyed this, I this, I that' or `This is my child, this is my house', something like that?" When you start using `I' too much, then you are not detached. Try to introspect. “How many times I say, `I have got this work to be done, I've got to do this, I must furnish this, I must achieve this, this is the goal of my life'?" These are all words of illusion. Once you get detached, it's a state again, I say.

I wouldn't say that by standing on your head you'll get detached or anything like that. It's a state into which one has to grow.

So Śhrī Kṛiṣhṇa's message all his life was complete detachment. Even when He went with Arjuna for a war, He said, “I will be just the driver of your chariot, but I will not raise any weapons, I will not fight.

I will be just your charioteer and if you agree to that condition, I'll be there." Actually, when Arjuna had a question, “How can I kill? These are my relations. These are my Gurus. These are my close people, my friends. How can I kill them?" And he became very depressed. When he became depressed Kṛiṣhṇa said that, “Do you know that they're already dead? Anything that is born has to die.

So you have to kill them." Now people can say that Kṛiṣhṇa was preaching violence. No, not that, but what He said that those people, who are adharmis, who have no sense of Dharma, who have been so cruel, who have been very much against the tradition of Dharma, they have to be killed. Whether you kill them or not, they're already dead because they have committed so many sins, they're already dead.

So you should not think that you are killing. But it's a Divine which is going to kill them, so-called killing. And so the war started.

In the Gītā also, people have very less understanding as to what He wanted to communicate. The first thing, I mean the war is on and He's talking about philosophy, can you imagine the detachment of a person. The first thing He told him, that you should take to ghyana *[UNCLEAR]*. `Ghyan' means `bhod' *[UNCLEAR]*. Bhod, as you know, is only possible through enlightenment.

So He said you should take to ghyana, to bhod, which is enlightenment. But people don't understand ghyan. They think that by reading books, by reading all kinds of, there are so many criticisms of Gītā, reading, all that, or understanding *[UNCLEAR]*. There are many in this country who are giving lectures on Śhrī Kṛiṣhṇa. In their own lives, they are horrible.

So, He first, He told the best thing to be done, that is the only thing to be done. He was a, not a businessman. The businessman will tell you first something which is not so good, then better, better, better *[UNCLEAR]*. But He said, outright, that that is the one by which you become Sthita-pragñya *[UNCLEAR]*, means Sahaj Yogi. He said clearly. But Arjuna said then, “If it is so, why do you want to me to go on war, to do this Karma?" That is also very much misunderstood. Only after realisation, you can understand what He meant by doing Karma. He has said it very clearly. That you “do your work, Karmas, your whatever you have to do, your action and put it at My Lotus Feet” which is an impossible situation, as long as you have the sense that you are doing something, *[UNCLEAR]* that due to ego, you might call it, as long as you have this feeling within you or maybe when there is still that `I' is existing within you, you may think that, `I'm putting it at the Lotus Feet of God,' but you don't. Because Śhrī Kṛiṣhṇa knew after Arjuna asked the question, that human nature is not straight forward, they won't understand in a straightforward way, so He was diplomatically, He told them, “All right, put everything at My Feet which you cannot do." So people tried that. Ages

they have tried and they have found out, it doesn't work out that way. “Whatever we do, we feel responsible for it.

So why should we think that we are putting at the Lotus Feet of Śhrī Kṛiṣhṇa?" For example, some people who were murderers, they would say, `All right, we have murdered, all right, but we have put it at the Lotus Feet of God.' This kind of a delusion happened.

I mean there were horrible people in this country who used to kill travelers in the name of Goddess. All these misunderstandings, we *[UNCLEAR]* them, they started doing it.

So He said that, “Your Karmas should be at My Lotus Feet." It's only possible after your realisation, when you really feel that you're not doing anything. We ask a Sahaja Yogi to give realisation to somebody.

He tells Me, “It's not going. It's not working." He talks like a third person. He becomes a third person.

He never thinks that he is doing it. He is raising the Kuṇḍalinī himself with his own hand. He doesn't say, “I am doing it" or he'll just say, “It doesn't work out, Mother. Doesn't work out." “What's the matter?" He would just say, “This Chakra is there. This problem is there” but he would never say that, `I am doing it.' So this Karma, this action becomes akharma, means non-action. Though you're acting, doing everything, still you don't feel you are doing any. That's why he said: “Normally, people wouldn't take to Self-realisation, so better to give them this condition that whatever you do you put at the Lotus Feet of God." Then He asked about Bhakti .

So for Bhakti , He said, “All right." Very clever. You know, I am not that clever as He was. I am telling you everything straightforward. Because He knew that human beings are too clever and if they had to be convinced, they cannot be convinced just by telling them straightforward things.

So He says, “All right, whatever flower, water, fruit you give it to Me, I'll accept." That's the Bhakti part. But, this is now the trick, the Bhakti is to be done when there is not the other, ananya.

`Ananya' means `there's nobody else. You and Me.' That means you should be connected to Me, then only you can do Bhakti , but nobody understands, nobody understands the meaning of the word ananya or they don't want to understand. Ananya means `where there's not the other,' means you are a Self-realised Soul! That's the Bhakti I will accept.

When I get these Hari Rāma people suffering from all kinds of troubles and they say, “Mother, how is it we are suffering from Śhrī Kṛiṣhṇa's troubles?" So I tell them you have no connection with Śhrī Kṛiṣhṇa.

You're not connected. Supposing this is not connected. This won't work. And there's a protocol. Śhrī Kṛiṣhṇa is an incarnation. Even if you have to meet the chief minister here and you go on calling his name, you'll be arrested. But He's almighty. How can you take His Name so cheaply, as if He belongs to you or He's in your pocket? So there's a protocol. But they were told that you must take the name of Śhrī Kṛiṣhṇa or of Śhrī Rām or the name of God. You must pray that you should not forget God. That's the reason. But it's not the way. Like mad, people

are going on with it. That's how the Kuṇḍalinī gets spoilt. I've seen they have Viśhuddhi problems and they never feel in their hands anything. They'll go on telling you, “Mother, we don't feel anything, this, that." They're Śhrī Kṛiṣhṇa bhaktas.

So their Bhakti is also wrong. But Śhrī Kṛiṣhṇa, whatever He's told, you have to understand it, written in small lines, what He's trying to say. His mischiefs, his childlike pranks He used to play. All were so sweet and beautiful, you create a feeling for the innocence, respect. I mean, an Indian if He sees a child, he develops a kind of a feeling which *[UNCLEAR]*. Is a feeling of great love and affection and protection for children. But in the west, I am surprised the way they are under attack, children are so much under attack. I don't know why are they are doing it. There's no feeling of vatsalya *[UNCLEAR]* at all. It's something so cruel. I don't know if they're possessed or there's kind of an influence of their previous lives or what it is. It's very common with them, the way they attack the innocence, small children. Impossible to understand how can human beings do that.

So Śhrī Kṛiṣhṇa's child-like behaviour, so beautiful, that that makes you feel that love and affection, protection for the little child [GAP]... and she thought I might forget, you see. Śhrī Kṛiṣhṇa had a sister, as you know, Viṣhṇumāyā and She's the electricity. We have seen in Cabella, in Canada the miracles of Viṣhṇumāyā. When I went to Canada, it was said by the aboriginal people, that when the Holy Mother will come the whole sky will become with lightning and the lightening started. Next

day, even before it was daytime I saw the sky red like this, completely red.

So many people saw. But there were sixteen thousand lightnings, sixteen thousand lightnings in the newspaper appeared It was going on, dum, dum, dum, the whole night. Then I said, now I'll go and sit in the bathroom so it will stop now. And then it stopped. Otherwise, going on like that.

So this electricity [GAP] Now there's another thing where how He was connected with the Pāṇḍavas. Draupadi was also his sister.

So Viṣhṇumāyā was born as Draupadi. Also His Mother was there, Yeshodā and when Rādhāji was the Mahālakṣhmī, Mother Mary and She gave birth to Śhrī Gaṇeśha, that was Lord Jesus Christ.

In India nobody would doubt the Immaculate Conception, nobody would doubt. But for others it is too much to believe in the Immaculate Conception or they are all arguing and saying all kinds of nonsensical things. Because Gaṇeśha was created like that and also Christ could be created like that. *[UNCLEAR]* Āgñyā.

So Rādhā, She was Mother Mary and it is surprising, if you read the Devī Māhātmyam, in that, it's clearly written who was Christ, that He was the support. He was Mahāviṣhṇu. He was the support. That's the Mūlādhāra. He was the Support of the Universe. All these were all related people, but we are stupidly fighting because we do not have the Knowledge of Reality.

So Rādhāji wanted to give him the name Irashoda *[UNCLEAR]*.

So He called Him Jesu, in Hebrew it is Jesu, also in India, Yashodā is called just as Jashoda *[UNCLEAR]*. Many people call it Jesu. That's how He became Jesus. You can verify what I'm saying on your vibrations.

So they are all related to each other. And latest thing is they are Divine People. We cannot understand them, we cannot analyze them, we cannot pass remarks about them. Is a sign of human arrogance.

Because his knowledge is so limited and, with that limited knowledge, he wants to talk about Divinity which is beyond the brains, beyond human intelligence.

So only thing we can do is to be humble and to be surrendered. That's how Islam came, which means surrender. Where are they surrendering, God knows? Or Christians, where are they following Christ. Hindus, Where are they following the principle that everybody has the spirit in their heart? How can you have caste system if everybody has the spirit? Now, thank God, so many people in the whole world have become Sahaja Yogis. We are transcended all these artificial barriers in our Divine life. How can Divine divide people? Some higher, some lower, cannot be. Only thing is, you have to achieve that state in which you see the whole world as a drama, as Śhrī Kṛiṣhṇa has said and you are the witness, the Sākshī of all that. I had to tell all the story about Śhrī Kṛiṣhṇa because this River Yamuna reminds Me of all those beautiful things He did and also I was happy yesterday, they way you're dancing, the way you're enjoying, which is very, very significant. And the one's who did this before, were not saints. They were ordinary people whom Śhrī Kṛiṣhṇa wanted to hold hand. They're

called rās. `Ra' means energy. `Sa' means with. They all were holding hands, so with the energy of Rādhāji everybody was getting enlightened. All these things, as in all religions, have lost their own meaning, have lost their own form and they have become very corrupt. This is because it's a mental attitude. If you have a mental attitude, it has it's own limitations and, after some time, there's always a decline of all these mental adventures that you take because there's no strength of truth in it. That's how you find decline in arts, in music in everything, there's a decline coming. But now you people have found the Truth, so please try and understand that the Truth is the one which is eternal and the Truth is Love. Truth is Divine Love and this Divine Love has no consequences. It doesn't blame anything, doesn't want anything, just wants to love. And when you see this All-pervading Power being kind, everybody here has had some sort of a miracle and most of them have told Me so many miracles that “Mother, this happened, that happened, that happened. It's all done by this All-pervading Power of Divine Love." And also to convince you it is doing so many things interesting of showing different types of My photographs, this and that, but the best was this time in Navarātri. I mean, My photograph I saw a background which was rather very different, like something round was there and there was a curtain and somebody peeking through that, like the sun peeping out. But when I went to Moscow, I was surprised the whole scene was behind Me there.

So it was before it was even made or conceived. It was seen there in Navarātri Pūjā.

That means all these things also that you are conceiving are suggested by the Divine. Otherwise, how can it be possible that one month before we got that kind of a photograph, which I was wondering, how can that be behind Me? And that was there when we went to Moscow everybody saw this. It's very surprising.

So all kinds of tricks He's playing. Even when I'm not there, He shows that I'm there and it's working out in so many ways that one has to understand that what we think is miracle is a play of this All-pervading Power. I hope you have enjoyed your stay here and we have still a big tour to go on.

I hope more people are coming now, so you are all comfortable here. After realisation, actually I have seen people don't care for physical comforts. They just care for the comforts of the spirit. People are very deep and you have met the people of India. They're also very deep people, very good humble people. We are all part and parcel of One Body and that's what one has to remember. I hope you're all right, all of you and tomorrow, you don't know, it's a very, very cold place they say. Let's see. As the sun has come here, maybe the same sun will help us there.

May God bless you.

Contents: 1993-12-12 **Departure and Travel by Car, Yamunanagar, Haryana, India**

[While passing the foothills of the Himālayas:] I have worked so many years in the villages of Maharashtra and they got their realisation because of their Bhakti .

However, they did not sustain it because in their innocence the false Gurus easily befooled them.

Contents: 1993-12-12 **Meeting with Mr. T.N. Seshan, Night Train Trip from Dehradun to New Delhi, India**

[The Chief Election Commissioner of India, Mr. T.N. Seshan travels in the adjoining compartment. He falls at Shri Mataji's feet and worships Her with verses from Śhrī Ādi Shañkarāchārya.] Mr. T.N. Seshan: Mother I am so worried about the plight of India, I cannot sleep. Every morning I wake up at 4 a.m. and worry what will become of my country.

Shri Mataji: I am very proud of such a great son as you. Now you do not have to worry, I have activated the power of Kalki. But you can help Me in the task by fighting corruption Corruption in the government has eroded the sense of morality They think they can pay for God. God men have set up shops, an people are flocking to buy God.

[He volunteers to give up his job to serve her mission. Shri Mataji dissuades him and said her style was different; she wants everyone to keep to his or her job and family commitment while doing Sahaja work.] [In the middle of the night the train makes an unscheduled stop at Haridwar railway station. Shri Mataji is fast sleep. Suddenly She wakes by a chorus of jai jaikaras. From the window She sees thousand of Sahaja Yogis on the platform with flowers. Their love draws Her to the platform to receive their flowers.

Shri Mataji regrets the inability to visit Haridwar and says that their devotion is so deer that She is bound by it and

so the Param-Chaitanya found a way to facilitate Her darshan in such a spontaneous manner.]

Contents: 1993-12-18 **Śhrī Gaṇeśha Pūjā (English+Hindi), Chhindwara, Madhya Pradesh, India**

[On a hot day, the Sahaja Yogis were assembled in Shri Mataji's presence at the house where Shri Mataji was born in Chhindwara.] [Shri Mataji talks in English:] I'm sorry I was delayed. We're suppose to see the collector and the *[UNCLEAR]* as they call him.

They have done so much for us, so much they have organized, all the way in the, officially they have done so well that I had to wait for them to thank them very much. I think it's not very much hot for you. See the wind was blowing, can you imagine and, if you see there's no leaves, leaves are not moving.

You always used to go and sit in the sun, so now here it is. You better have some of it.

I hope you all enjoyed your stay in Jabalpur and the visit to Jabalpur. It was quite interesting.

Some people have not yet arrived. I'm sorry to say they haven't been able to arrive from Bombay [Mumbai]. I think they are more Bombaytes [Mumbaiites], not from the foreign countries, but otherwise I think all of you are here.

It's very unusual thing to happen like this, you see. This, My father built this house about eighty years back. He was very imaginative and fond of guests, so he also put up guest bedrooms and guest bathrooms, such and it

was a hill station. Now, of course, because of crowdedness, very cold and hill station.

So people used to come, his friends used to come from Nagpur, so he had made arrangements for them. There were no hotels or anything.

So they used to have and people of this place are extremely hospitable, very hospitable.

So, it was his idea that he should have a house here where his guests would be. His brother had a big house, but it was joined and he couldn't receive his guests, so he thought it's better to build the house here and behind was a huge, big compound bigger than this, which I've seen. I was only four years of age when we went away from here, but I remember each and every thing about this house and everything about Chhindwara. You know, My memory is unusually very, very sharp. I mean, I remember even My birth, is to that extent.

But I never knew that there will be so many saints coming to visit this place of My birth. I never expected that there would be so many people who will take to Sahaja Yoga in My lifetime because when I was born, I found people were so blind. I thought, How will I talk about Sahaja Yoga? What will I do? How will it work out? It's very difficult. My father knew about My Mission and he told Me that You'd better find out a way by which you can give realisation en masse. That was important because even if you give realisation, one person is of no use. Also you should not write anything because You don't create another Bible, Gītā, Koran because books also bind them.

So best thing is that You should take to search of human beings, why they can't get their en masse realisation because now You have come for that purpose.

Somehow I worked it out and really it was surprising, I was really, was not thinking to open Sahasrāra, but I was literally forced into it and it worked out.

It's working out. You can see all of you are here. It's very amazing thing that can happen to someone like this that in the lifetime only you have come here to see this birthplace of Mine. It was such, such vibrations that My Sahasrāra became completely jammed with vibrations. It's so cold. Inside and outside was so hot that I didn't know what was happening.

So I'm happy all of you could come and see this place and a very humble house it was, but in those days it was the most, I mean well planned house as such and was very much appreciated by people. And after that four years I was here and then we went to Nagpur because we had, My father had a big practice in Nagpur. He had to go many times down, so they thought it is better to go. There also he had many houses and Baba Mama is going to take you round to see those houses. He says he'll find out time to see wherever I have lived. But Nagpur also is very vibrated place. You can feel it. People are very quiet. It's a very quiet place.

So this is a very novel thing. I don't think it has happened in the lifetime of any one of the incarnations who came on this Earth. Even for *[UNCLEAR]* are fighting even today.

So you can imagine. Thank God we have got this place in a way. It's not yet ours, but in a way we are there and maybe with your good wishes we'll own it very soon.

Today's Pūjā I thought was best to have Śhrī Gaṇeśha Pūjā in a short way because the first Pūjā here and I was born here, so is better that we should have a Gaṇeśha Pūjā. It would be a nice thing to start with and we have a doctor here. They are all Sahaja Yogis and they are going to help us to do the curing.

Actually, I always thought which is the place where people will get cured, so now we'll send all of them here to get cured.

It was a jungle here. All around was jungles, hills, but I think all that's finished and broken now and we used to get tigers and things. A little far away from here is a place called Tamia where they could see tigers, but now they are there, no doubt, but they are saying that nobody's now going that side. They all go to some reserve places which you have seen yourself, also Kanakisli.

I hope you enjoyed. How did you enjoy Kanakisli? And the River Narmada I was told also you enjoyed very much. I'm happy this has happened. It was a little circuitous and quite different from all the tours we have had so far but I am happy you all have enjoyed it.

I have said so many things about Śhrī Gaṇeśh, I don't know what to say now, anymore. But all of you have seen that place. Now see this breeze is coming from where? I don't know. You are sending breeze to Me, instead of I doing it.

[Shri Mataji talks in Hindi: MISSING.]

Contents: 1993-12-19 **Marriage of Baba Mama's Son, Outdoor Garden, CP Club, Civil Lines, Nagpur, Maharashtra, India**

[Sahaja Yogis come forward to Shri Mataji to ask Her something.] If you people want to have a collective meeting [in the center] on a Wednesday, then have one.

Contents: 1993-12-23 **Talk to Sahaja Yogis, Evening Program, Christmas Pūjā, Ganapatipule, India**

It was a such a pleasure and enjoyment to hear beautiful songs full of devotion by all kinds of people from all kinds of languages. All of them, though they sang in different languages, we all felt the beautiful vibrations of their heart. I always said that we should venture into all kinds of types of music and I told people.....

Contents: 1993-12-24 **Talk to Sahaja Yogis, About Marriages, Evening Program, Christmas Pūjā, Ganapatipule, India**

..... Marriage in Sahaja Yoga is not a joke. You are very, very fortunate that this marriage is taking place in My presence in Sahaja Yoga. You must have done a lot of Puṇyas to have this marriage. Apart from that, the children you will get and the full blessings you will get will be very unique and you will be surprised you will always feel what Mother has done for you. Then even after marriage, some people try to torture the wife or the wife tortures the husband. This is not Sahaj. In Sahaj, one should not torture anybody else who is a Sahaja Yogi. You are not allowed to say even a harsh word to somebody who is a Sahaja Yogi.

Somebody who calls Me a Mother and later on tries to trouble Me, nothing happens to him. He goes on troubling, troubling, nothing will happen. But if he is not a Sahaja Yogi, immediately this Chaitanya punishes.

So I keep the Maryādās of My love. In the same way, try to understand it is a very holy thing you are doing and do not go about misbehaving in a way that all the Deities will be angry with you. You can never rise. But if you do not like something, please tell. That is much better because there are so many conditionings you have got. We also have done it in a great hurry the whole thing.

So maybe, I do not say that we could not have made mistakes. We could have made there some mistakes.

So in any case, take a very, very relaxed attitude towards it.

.....

Unfortunately, always the women are more than men. We find it difficult.

So, one should not feel disappointed. I am sure it will work out, later on.

May God bless you.

Contents: 1993-12-25 **Christmas Pūjā, Ganapatipule, India**

Today we are going to celebrate the birth of Christ. At a very crucial time we are doing that because there are some anti-Christ who have become in charge of the Christian religion and are talking against the birth of Christ. They have no authority. They are not realised Souls. They have no idea of the Divine, nothing.

And they're saying that it is all falsehood, that She was not a virgin and that Christ was not born that way. Who told them? Did Gabriel come and told them? What right they have got to talk these things? So because they are anti-Christ, now they have become in charge of Christianity. Even Pope is like that.

So in Satya Yuga they'll be all exposed, have to be exposed, but some people who are here can write to this man [Pope] to ask, “What is your authority to say? Have you felt the All-pervading Power of God's love? Have you any divinity in you to challenge Christ like that?" They must be some `incarnations' of Paul perhaps. They cannot understand Divine. They don't know what Divine can do. They have no idea at all how miraculous it is. You all have felt the blessings of the Divine. You all know that it is a miracle. Every time there's a miracle produced.

I will narrate one simple example. In the Navarātri Pūjā we had some photographs and behind the photograph some sort of a scene came which I was wondering what it was supposed to be. The scene was that the Sūrya was moving a curtain. There were eyes for the Sūrya, mouth, nose and He was smiling and moving a curtain like that. I said, “What is this? What is this indicating, in the Navarātri Pūjā?" But when I went to Moscow, I was surprised that they had painted the background just like this. Exactly like this, there was the background.

So Navarātri Pūjā which took at least one and a half months before, the Param-Chaitanya painted it there. It's very remarkable, how things work out miraculously. And there are thousand and one miracles you can talk about. When we were in the aeroplane going to Moscow, they

said the temperature is minus twenty. We got down, they said it is minus fifty. Next morning they said it is coming down very fast, is touching about minus twelve. And after noon, they said it is minus four. But next day it was plus ten. I mean, as the time passes, it has to be cooler and cooler. This time My husband was going to Moscow, he says, “Very cold there, now minus twenty." He sent word that I said, “Don't worry. It will put it right." He said when he arrived it was only minus two.

So all these things show that all the elements are helping us. All the other problems, minor, big, anything get solved in no time. You are sometimes amazed how things get done.

So, then they question, “Then why Christ had to be crucified? Why could you not save Him from crucifixion?" He was crucified because that was to be done in his case, that He had to pass through Āgñyā.

He had to establish Himself in Āgñyā and the cross, He had to pass through that.

So the message of his life is not, never the cross, but the message is His Resurrection. He resurrected.

That was one of the things He did very great, so that now you can be resurrected also. In every Incarnation in the evolution, every Incarnation did something very, very unique. At the end of it Christ did the resurrection part and He did it because He had to die. Otherwise, how can you resurrect yourself? So there are lots of things which look mythical, which are not. Tomorrow they'll say that Christ never resurrected Himself. And actually, he died later on in Kashmir. There's a proof of it, but still the people don't want to believe and they just wanted to

spread Christianity because they know that if you have majority of people then they can rule. The same trick now is tried by politicians. But this kind of a majority is not going to bring any solace or any benevolence for people. Christ's Mother, Herself, has been challenged by this man and he said all kinds of nonsense about Her. On the contrary, Mohammed Sahib in Koran says, nobody should challenge the chastity of the Holy Mother, of Christ's Mother. He has respected. Why there's no respect shown to Mother Mary in the Bible? No respect. She's called a `woman' because of Paul, who was a horrible anti-Christ, who came over, who took over Christianity, tried to spread Christianity and, with that, what he wanted to put his own importance and he used Peter, who was the worst possible disciple of Christ, whom Christ has told that Satan will take you over.

So now, they're telling people that It's impossible, how can it be that Christ was born to a virgin.

We Indians worship Śhrī Gaṇeśh. Śhrī Gaṇesh is the same as Christ. And we believe that the Mother, Herself, created the child, without, as a virgin, as a Gaurī. Not only believe, but we, it's our faith, while the faith in the West is all rationality. They go on thinking like that and they go on producing yarn of falsehood. What was the need for newspapers to publish this nonsense of this Durham fellow? And then he was honoured, honoured by the archbishop of Canterbury, who's another anti-Christ. He honoured him and just after that, that church where he was honoured was completely burnt by Viṣhṇumāyā. She was looming round it for one hour and then She burnt it completely. Only the lower portion was left

because they were also very beautiful paintings, maybe. Now the stupid fools are saying that it is God's grace on us that they saved us from this Viṣhṇumāyā, the lower portion. But why did it burn? So you have to understand that rationality can never make you understand Divinity. Can never. It is so limited, so conditioned, full of ego. How can the rationality tell you what is the truth about Christ's life. But we have proved also, scientifically, so you must be knowing that I told them that if you see from right to the left, you see a swastika, because of carbon, the way it is made. If you see a carbon atom, you see a swastika from left to right. We have made a big model out of it. And then you put it in other way, means you see it from left to the right, then you see Omkāra, no doubt. And then you see from down below, you say Alpha and Omega. Christ has said it, that “I am the Alpha and Omega." At that time I didn't know if these symbols were there or not. Whatever it is, He did say, “I am the Alpha and the Omega." Also it has another meaning, that “I am the beginning, I am the end." But Alpha and Omega, the way He said it, you can see it clearly, symbolically, clearly, if you see it from down upward.

So the Omkāra on one side, swastika on another side, joined together, when they ascend and incarnate they become Alpha and Omega. But all this doesn't go into the heads of these anti-Christ. They're all anti-Christ and they cannot understand what Divinity can do. You got your realisation, your second birth just sitting here. How did you manage? How did you get your second birth? And the way these people talk is definitely for their doom, for their complete destruction. It's too much of daring. As

you know that Śhrī Gaṇeśha is a very powerful deity. Same Christ. He has said that if you say anything against the Holy Ghost I will not tolerate. And also against Christ I will not tolerate, a word even. Only on that point I'll have to see to it that all these horrible people should be destroyed completely.

On this occasion of his birthday, we have to realise that Christ was born from the same things as Śhrī Gaṇeśh.

So He was wisdom, source of wisdom. He said few things because they didn't allow Him to live long, at the most three, three and a half years, He could lecture to people. But whatever He said is so truthful, so correct and so wise. Of course, they might have tried to dabble with that, but still lots of truths are left in the Bible, no doubt about it. And His lifetime, He spent in just telling them what is the truth is. He's the first one who talked so clearly about God.

On His level, we have three other people in the area of tapa, which is here [forehead]. One is Buddha, another is Mahāvīra. Now both Buddha and Mahāvīra were born at a time when they saw that ritualism is taking place the reality.

So they said, “We'll not talk of God", anisharwad. “We'll not talk of God. First we'll only talk about the Chaitanya." That everybody did. Even the Guru of Janaka, who was Ashtāvakra, only talked about the vibrations. Even Nanaka did that. When Namadeva went down to Punjab. He told Him, “Don't talk about God. Don't talk about Hari. Better talk about Param-Chaitanya first of all because one can reach only Param-Chaitanya to begin with and then they will say, `Where is God, after all?' " But it's only

Christ who talked about God at that time when it was more that they didn't want to talk about God Almighty. He was a daring person, was never afraid of anything, no doubt, but His childhood has not been described anywhere, which is very sad. We have got the beautiful description of Śhrī Kṛiṣhṇa's childhood and also Śhrī Rāma's childhood. Except that once He was in argument with some Pharsees [Parsees] and how clever He was and they were all flabbergasted at His discretion. That's all.

Nothing more. But later on, though they had shown no regard for Mary, the people couldn't help it. They said, “There has to be some Devī, some Goddess. How can Christ take birth from Her?" So they named Her Madonna and that's how this Mother Mary was called as Madonna, means maiden, means virgin.

And this Madonna was then started occupying the place of churches everywhere and people regarded Her as a Goddess.

It is the people who said, not in the Bible, not in the Christianity, but the people started calling Her Madonna and from that Madonna level that people started seeing the Mother and the motherhood. She was Mahālakṣhmī. We know that very well and we worship Her as Mahālakṣhmī. She was Rādhā. Rādhā also had a son and He was like an egg. And a half of the egg was Christ and half of the egg was Śhrī Gaṇeśh. But when this child was born, He started crying for His Father. Father was Śhrī Kṛiṣhṇa. It's in the, if we read Devī Māhātmyam it is there.

So always He puts His hands like this, towards His Father.

So one is, as you know, is Śhrī Kṛiṣhṇa's finger, another is Viṣhṇu's. And She was `Rad-dha'. `Ra' means energy, `dha' means the one who has sustained the energy. And She is the one who called Him Jesus.

Actually in the Hebrew, it is `Yesu' and also in the, thank God, I read the Bible in Marathi, which was directly translated from Hebrew, Yesu is the name. Yesu is the name of the Mother of Christ, Mother of Śhrī Kṛiṣhṇa. `Yesu' means, as we call Her, Jesu or Yesu from Jeshoda or Yashodā. From that She called Him. And Christ word comes from Kṛiṣhṇa.

So She called Him Krist and Yesu or Jesus. We, too, call Yashodā sometimes Jesu or Yesu.

So She called Him by that name and that is how She put the link for us to understand how close He was to Śhrī Kṛiṣhṇa. Śhrī Kṛiṣhṇa came only, incarnated only in India because He would have been too lenient a person to be incarnated in America. As it is, they have no limitations, they have no Maryādās, they have no idea of Dharma. There's very great adharmis.

So only a person like Christ, who is absolutely pure, wise and does not believe in the leelā part of Śhrī Kṛiṣhṇa, Śhrī Kṛiṣhṇa said that this is all leelā, to overcome the strictness of Śhrī Rāma. But Christ did not say so and, despite that, all over, wherever Christianity is practiced, they think it's all leelā, adharma is leelā. Whatever wrong we do is leelā, after all, all innocent.

It's surprising. Their logic is so funny, I've never been able to understand their logic. All self-destructive, nonsensical logic they have.

So, for us Indians, we should know that we have full idea of Dharma. We know what is wrong and what is good. But more credit I would give to Christians who are from such countries where they have no idea of Kuṇḍalinī, have come up so much and have become such great Sahaja Yogis. Now is the blessing of God. Because they were genuine, they're sincere, it is Christ who brought them to Sahaja Yoga. Without Him it would not have been possible. Here Śhrī Gaṇeśha is just a symbol sort of a thing. He resides in the stones. But there He incarnated and He told people what is Dharma is, which they're supposed to follow, but they never follow. They never follow. They are extremely money-oriented people. Is very surprising what things they have done in the name of God. The most symbolic thing is his birth. He was born in a manger. Just imagine, in a manger, full of straws assembled together, this child was born, where there were other animals used to be. See the way this great incarnation took birth. He was not king. He was not a big, rich man. He was born as a very poor person and in a place which is something very much below the human standard. This message is that you don't need palaces, you don't need huge places to be born.

You can be born anywhere if you are a pure spirit. If you are Christ, such a great personality was born like that.

Now the other way round, people go. They're extremely money-oriented, very materialistic, I mean, to such a limit that you can't understand what are they up to. They are destroying themselves with whatever money they have made. They have no sense. They have no proportion. This is what is happening in the West and we

are trying to follow them. We are trying to follow their destructive methods and we are trying to think that we are very advanced. Advanced towards doom, that's what they are. We have to be very careful with our children, with our relations that we don't go to their dirty things and take to their dirty ways which they have created in the name of God, in the name of God. Now this group that we have here is quite a large group and we are Sahaja Yogis. We are all blessed people, we know what is Divinity is and we know what Christ is. Whether you are born a Hindu or anything makes no difference because Christ is universal. He's the support of the universe. That's what is written in Devī Māhātmyam. “He will be the support of the universe." So one has to understand that we should never ridicule anybody if he is following Christ and that we should worship Him with the same affection, with the same devotion, with the same surrendering as we worship Śhrī Gaṇeśh. Because I don't think Christians have any faith about Christ. No faith. They are, “We believe in Christ. We believe in Christ. Cure my father. Do this. Do that." But a Sahaja Yogi's faith works. Your faith is enlightened faith and it works, but you must have faith in yourself, in Sahaja Yoga and in the life you are leading. Unless and until this happens to you, you shouldn't call yourself a Sahaja Yogi. I see, still, there are people on the periphery. Then you don't know what to do about it. You don't understand in a mental way, but you just float into the immense love of God and you want to give this love to others. But still, materialism becomes subtler with some people. They're still materialistic. They're materialistic in the sense they still

think of earning, in a bad way, some money or something. Maybe that is not so common, but I feel they are now suddenly started getting attached to their children. This attachment is very wrong. You see, children belong to Sahaja Yoga. You have no right on them. Because they straight away want their children to come back home and not to come to Ganapatipule. They are the children of Sahaja Yoga. They have to come to Ganapatipule, no question, but they wanted to take away their children directly. Everything there is directly done. Is not, children are not here for that. They are here to grow in Sahaja Yoga. If you don't want your children to grow in Sahaja Yoga, better take them away. But this is not the way to behave, arbitrarily, to take the children away from the school when everybody's coming to Ganapatipule. And I'm sure children don't like it. They would love to be here.

So the materialism, in the sense of children, also saving money part, is working out. And this is something shows the materialism which Christ never, never clung to. He never wanted it. This one we have to understand. To pay respect to Christ, the best thing is to get out of these materialistic ideas. All right, you have materialistic ideas as far as, I don't say that you go to Himālayas, I don't say that you practice asceticism, I don't say take away, give up your children like Buddha did it, nothing of the kind.

But your detachment should work. Let's say a bird is there, flying over the ocean of water. It will never drink the water of the ocean because it is saltish. You are there. You are in this world, but you must develop your detachment. In the beginning it was all right. “My father

is sick. My mother is sick. My child is like this." All this nonsense goes on, but not now. Now the speed of Sahaja Yoga is very fast and those who'll be left behind will be left behind.

So be careful. Do not get entangled into these materialistic ideas. And for Indians, specially, they don't like to stay in ashrams. Indians want to have their homes so they can dominate their wives, have their special type of food, this, that and work out all their ugly tastes all the time. I would say that must be the reason people must have said that Indians must fast, to get rid of their tongues' desires. They will even when fast, think about food. What's the use? Christ fasted for forty days and Satan asked Him that “You should give up your fast and do this and do that." He never listened.

So materialism works out in two types. First of all in the West now is the materialism is `My house, my wife, my children.' And in the East is `What sort of a food I eat, what sort of a house I should have, what sort of a family I should have.' All these things are still lingering as your ascent has become subtler, they are also becoming subtler and subtler and they're holding you back. There are all kinds of things.

For example, I know of Sahaja Yogis who want to make business out of Sahaja Yoga. There are. Like these people here, outside, they want to sell their things to us and to make money out of us. There was a demand that there were no sarīs. I said, “All right, take sarīs." But you are not to buy from outside.

Also they will go to some shop here and have something to drink or something to eat and then suffer from

something. What is the need? Can you not control your thirst? Can you not control your appetite? It's very easy. Did He not do it? Christ did it. You have come here to worship Him. Try to control these things, are very important and once it happens it doesn't matter if you get food, doesn't matter if you don't get some good place to live in. You can live anywhere. Anywhere, as far as I'm concerned. You know that very well. I have no demands. I have, I mean My body doesn't demand anything. It's such a good body. It never demands and that's why I've seen that I never feel tired. I'm here with you and in the same way I'm anywhere. If you make Me sleep here, I can sleep the whole night. My body never says anything.

On the contrary, I have seen the experience is very different. Once I travelled by train, I think from Pune to Hyderabad or something and the train, I was on the wheel and the thing was jumpy, jumpy, jumpy all the time. I slept off and what I was thinking, I was feeling that I'm going from one star to another star.

Moving from the whole universe. I never felt the jump. I felt the other way around, that the whole thing is going, the body is moving from this star to that star, from here to there. I mean, somebody would be absolutely angry for a thing like that. On the contrary, I was enjoying nice jumping from here to there, to going to this star and to that star and moving from one place to another. It was very interesting.

So the reaction is very different. Reaction is different. If there's a crisis, suddenly I become thoughtless, completely thoughtless and a kind of a tremendous peace starts pouring out of, if there's a crisis. And this is

what you all can achieve very simply, if you all get detached. See, I have children, I have grandchildren.

I never telephone to them. I'm not bothered. If they telephone well and good. I never telephone to My husband also. I always think that it's a waste of time, of telephoning here and telephoning. I have got all telephones within Myself. I know everybody's all right, so why to telephone there? But unless and until you develop that kind of status it won't be. Then another thing I've noticed about Sahaja Yogis, that they become suddenly very violent and there were reports that some people were hit. That's not being a Sahaja Yogi now. I have never raised My hand against even My own children. Is not allowed. Nobody has to raise the hand or touch somebody's body to be violent. It's absolutely, such a person will fall very deep down into Sahaja Yoga without doing anything. You're not to get angry. You're not to shout. Nothing of the kind is going to help you. You have to be absolutely peaceful, calm, compassionate. If there is a wrong type of a man, just tell Me, I'll manage. You don't have to handle such situations and misbehave because you are still attached and that attachment will pull you down.

So be careful not to be angry. Look at Christ. He was angry with the people who were selling things near the church and at that time it was not the church, but they called it the tabernacle. And He was very angry that in the temple of God, these people are selling things outside and He took a big hunter and hit them hard, but He was Christ. But, at the same time, when He was crucified, He said, “Oh God, My Father, please forgive

them because they don't know what they are doing." This is what is, one has to understand from Him, His character, how forgiving, how loving He was, how He looked after the people, how He helped people for their emancipation. In those days of complete chaos and anarchy, He stood up and talked about Truth and about such things like Spirit, like ascent. I mean, they were all blind people.

They didn't know what it was He was talking. And He talked about it. There's lot of myths that exist in the Bible and one of them is that when the resurrection time will come, your bodies will come out of your graves.

It is not only with Christianity, but also with the Muslims and also for the Jews. Now think of it, after so many years, what remains in the graves? Few bones and these few bones, if they come out, how can you give them realisation? Think of it. It's a big myth. One should understand. Logically, it's not proper.

So, what is the thing? I must say, `Nal Damayanti akhyan,' in the Indian philosophy they have given a clear-cut idea that when this Kali Yuga will come so many great seekers who are seeking God in the hills and dales, mountains will be born again and they will be given their Self-realisation. Their Kuṇḍalinī will be awakened. This is what is said and that seems to be a very logical thing because we are doing that and today's population growth is also because so many have taken birth. I don't know how many will get their Self-realisation, how many they are going to get it, but those who have got it have to establish themselves. Establish themself. And there also,

I find there's some sort of a very subtle type of attachment with people.

So for the time being, I feel that you should all surrender yourselves to the qualities of Christ which are immense qualities and the greatest is that He cannot tolerate anything against the Holy Ghost. That is the only time He's going to come out and work it. I tell you, if you are a Sahaja Yogi and you misbehave, He allows you to some extent. There's one fellow in America, wanted to talk to Me on the telephone and discuss about Sahaja Yoga, but he found Me bit too much for him, perhaps and he started talking to Sahaja Yogis and wouldn't, he didn't talk to Me. And everybody was very angry. I said, “Forget it." The other day I received a message that he was doing a program, same type and he collapsed because he got paralysis.

So, he's not a Sahaja Yogi. I'm not responsible, but if somebody calls Me a Mother, then the Param-Chaitanya respects that and you have no business to hit anybody or to talk to anyone rudely in any manner, those who are Sahaja Yogis. Of course, if you want to tell somebody off, there are ways how this should be done like a Sahaja Yoga way and not like the violent things. It's very, very wrong and I'm very upset to hear that people suddenly become violent, even now in Sahaja Yoga. This comes from liver I know. You can go in for liver treatment, improve yourself, but don't think that you can get away with it. You cannot. Is better such people fast for two days and punish themselves. Temper is the worst thing and Śhrī Kṛiṣhṇa has told that temper is the worst, from where everything starts.

So we must control our temper and understand that Christ was the embodiment of forgiveness, embodiment.

We are worshipping Him today. How He forgave people. Those who crucified were not the Jews, actually. They were the Romans. The Roman authorities crucified Him, but Paul decided that we should try to condemn the Jews, so the Jews have to pay. Jews have not done it and they condemn Jews forever.

With this kind of an attitude, people hated Jews and they troubled them and they were tortured. The Jews also had a reaction. They are equally the same.

So it is not the Jews, because it's never done that you ask a multitude, magistrate asks the multitude whether you should crucify a thief or this man. Is never done. They have to take their own decisions. It's never done.

So this is just to bring a curse on the Jews, this Paul has done the greatest harm. But now thank God, we have many Jews and we have also a center in Israel. It's working out all over. We have lots of people from Iran who have come to America who are also Jews and who are also Muslims. They all have taken to Sahaja Yoga.

So it is something that's happening and also the Sufi people from Turkey I hear are joining us and also Sufi people from India, we'll be able to get them.

So, thus, it will work out and it will work out for everybody's good, but first of all we should understand how Christ was and how his life was and how He loved the world. He came on this Earth to be crucified.

He knew He was to be crucified and He did it. The way they have given his picture is not correct. He was a very

healthy, hefty, tall person. He had to carry that cross. Those people who paint Him like a TB patient should know that if they have to carry the cross, can they do it? So all sorts of things they have done to harm His Personality, to assassinate His Character, but you, being Sahaja Yogis, should know about Him and must have full respect, full faith in Him and He is your eldest brother. As Śhrī Gaṇeśha is, He incarnates as your elder brother. He's there to look after you in every trouble, in every kind of turmoil. He is going to help us in every way, all the time and only way is to surrender, to forgive. That is the quality of Christ we have to imbibe.

May God bless you all.

Contents: 1993-12-27 **Talk to Sahaja Yogis, Taking Care of Children, Money, Responsibility, Evening Program, Ganapatipule, India**

Ah, today I'm feeling rather sad. I had to say something, hard things yesterday and you know Mother is like that. You have to correct your children, you have to tell them something, but you don't like it and you have to really put up yourself, that point, that you can say something to your children. And effect was good they said, but I didn't want them to cry or weep. I want them to be corrected, to understand the responsibility that they have. We have to understand that we have a responsibility towards Sahaja Yoga and that is what, if you understand the first responsibility is that, you have to be very good Sahaja Yogis to begin with. That's the greatest.

I've seen some petty, little girls also are very show-offs. They'll be the first to sit further. They'll be attracting My attention, doing these things.

So they have to be told to behave themselves. There are so many things like that which are to be told to your children also. Like today so many leaders came and they also told Me what is happening in India now, specially in Maharashtra, but I think it is all over, that the they're taking to Western life, sitting before the mirror, all the time dressing up, thinking about their beauty, this, that. I mean, it was never done before and the mothers allow them to do because they don't want to face them. And then they see bad pictures and bad films and things like that and then they have a bad effect of these bad films and they try to follow. At the age of sixteen years they want to fall in love or something like that.

All this nonsense is coming, I know that this filmmaking is a very dangerous thing these days. They're making all kinds of films to show that sixteen year old girl and eighteen year old boy run away from the house because they're in love and what do they understand of it? No maturity of any kind to have a good married life.

But, you see, for a born-realised children it is different. They're very different because I have seen the reaction of My own grandchildren, how they react.

So, like one of them said to Me, Can you imagine, Grandma, that in our gardens a one young man running and another young woman running after him, dancing in the garden and kissing. Is it possible? The stupid things they do in films, they make fun of all these things. Once the youngest one, she came once to Cabella and there

was some film made of one actress, *[UNCLEAR]*, Mundakini or something. She's a Muslim lady, but she calls herself Mundakini.

Never see her films, she says. Very bad, very bad. I said, “What happened?" No. What she did she went into the River Ganges with very thin clothes and she came out and she insulted all of us. We don't see her film. I said, “Really?" “But must be” I said, “the director." Yes, that horrible Raj Kapur. He's the worst. Thank God he's dead now. Imagine.

Little, little, even when they were young, you know, their reactions were like this. Even I've seen My elder one, she was engaged. She wanted to I mean, she was thinking she'll select her own. She wanted to marry somebody and she only stuck onto one fellow to see him, but to the end she was saying, I don't want to get engaged till I see this man thoroughly. I've not seen him. I mean she never gave in fully.

So I was we are never bothered about it. Whenever they are they behave in such a manner. Like another one in Delhi I asked her, Why do you wear these khadi clothes all the time? Can't you wear something better? What will people think, that we don't give you any money? She said, No, it's better. Nobody looks at you. You know, it's a very good idea.

So this is a sign of a really born-realised. I have studied all of them, My grandson and three children.

There's no question. They're so moral, so moral and these half I mean, we never told them these things, never told them that this is good or that good, I should not do this. They, themselves Then My sister's grandson

the other day we met is only five year old boy, five year, born realised.

So, you see, in Sahaja Yoga we don't eat pāns, you see.

So My sister, another sister he calls as all of us as grandmas she ate the pān. He just started fighting, Why do you eat pān? Dirty thing. Throw away. I will have nothing to do. I have *[UNCLEAR]*, means I'm now finished with it. Five year old. He protested and then he suddenly started crying. I said, Why are you crying now? All of them are eating pāns. They're all bad people. I don't want to have them here. I mean, the marriage, they were eating pāns. He said he made everybody throw away their pāns, you know.

So I told him, There are people who don't eat pān, don't take cigarettes and don't drink and they are with us. They are called Sahaja Yogis. I'm a Sahaja Yogi, he said. I'm a Sahaja Yogi. Well, why do you tolerate, Grandma, all these people? Tell them off. They have no business to eat pān. I was surprised, a five year old child. Maybe, you might say, it's My relationship or My blood in them or whatever it is. They are really remarkably moral people. Remarkably for their age. Also they're moral not only for themselves, but also their friends and everyone. They're extremely moral.

If you they don't have, say supposing, they don't like people sitting before the mirror for hours together.

Never. They said, they must be bhoots. We had a lady who was working in our house. She said, She doesn't clean my bathroom. She's just looking at the mirror and looking at herself. Said, Isn't she frightened of herself? You see, all kinds of things. They make such fun of all the

films, such films, you see, they have seen once there was one film which My daughters had seen five times, making fun of the whole thing.

You know they really make fun of all that.

So once My husband had to see that film with other relations in Calcutta [Kolkata]. He came back. He said, Never see that film again. Never send those children to that film. They'd already seen it five times. But such a reaction, you know. They never take to modern ideas, answering back `why, why is it?' to parents and I'll do what I like. I this. Why? Why don't they do it? And to Me they're absolutely subservient. If I'm having the bath, they'll put on the radio. If I come out, they're sitting there with a towel and powder for My Feet. All the time they're worried about Me. Why? Not about their parents, so much as they're worried about Me. This is because they're born realised and the children who are not these are half-baked children they're like that. They get impressed by this Western thing and all that.

So the parents should see and tell them, What is this nonsense? So many things I can tell you about them. I've been studying them and I was worried that if these children were not born in My family, what would have happened to them? They don't like to hear any funny songs. Nothing. Once, early in the morning, My daughter was playing some guzzles.

So she got up, came in the room. She said, What's this going on, early in the morning, crying, crying? What is this? So I said, This is guzzle. What a guzzle, early in the morning, to make everyone weep. You see, these Lucknow people and all those are very guzzlely, as you

see, only in the mind. They never love their wives, never do anything for them, but they're romantic type, you see. And these girls know about it. And we *[UNCLEAR]* Lucknowvas. We don't want to marry these. They're just romancing in their heads and they don't love their wives and the wives also don't love. It's a big going on all the time.

So this is what it is. I mean, they're so mature. These two were studying in Putnow and they had only one chappal left with them, which was half broken, half *[UNCLEAR]*.

So I told, All right, come along with Me to Delhi. I'll buy good chappals for you. I took them there. They wouldn't buy another one.

One chappal is only one chappal and one chappal. I said, Why have you come all the way just to buy only one chappal? Yes, when this will break we will buy another. And the clothes nothing. I forced on them their clothes. They wouldn't take it. No, no, no, no. There's no need to spend. Why do you want to spend? Already we have got so much loan on our head, of our parents. And why do you want to spend more money? Even grandson. He said, “My school is so bad. All the girls want to talk to me." And now he's head of the class, school also. They're so wise, so sensible.

As an example, before you to see that your children don't take to stupid things of so-called romance and all that. They don't believe in all that. Today I have to tell you because I have got reports of some girls who have been misbehaving, sitting before the Why? Why so much? I don't know. I can't face mirror for more than for two minutes at the most, not because I think I have

something wrong with Me, but the vibrations, you know, start hitting Me. I don't know how I look or what. Why should you worry so much? We should be confident, have self-respect. All is accepted, dirty, filthy, from the West. And in Sanskrit, as you know I have told you, they were called as malicchās. Malicchā mala-icchā. They want all dirt and filth. That's what. Icchā is the desire and they take to it. Even in the Muslim culture that is there. That's why Lucknow and all that. I used to get suffocated the way people were romantic. No sense of proportion. But, thank God now, Lucknow has changed so much. I'm really amazed how these people just looking at women every woman they must see, turn their head at every woman. I mean, their necks might break one day. But in the West I've seen, all women look at the men. *[UNCLEAR]*. First I didn't understand what is going on. All the time like this, like this, like this. And then they end up in a lunatic asylum. What will happen otherwise also.

We are Sahaja Yogis. We have our own traditions. We are people of very high families. Why should we take to these dirty things? So I would request you to tell your children not to be impressed by this dirty, horrible culture that is evolved. It was not so bad in the West. I tell you, it was not. It is now ruined the whole place They have no idea as to how filthy it has become. If you are real Sahaja Yogis, you will be very quiet, unassuming, dignified, mature, as well as you will be very moral. You have to be very and you should only like people who are moral. This is not to be taught, but to be shown to the children, how you yourself live. If the mother is all the time busy with her beauty and this and that, the child also takes it.

All this filth and dirt should not settle down, at least in Sahaja Yoga.

This is what today I wanted to tell you. These people really I got worried. They have no sense of music. They don't understand music. They have no sense of Sahaja Yoga. Nothing. They're suppose to be your children. Tomorrow the same children will definitely cleanse the whole world, but what is your attention is? You are giving money to them to do what they like. You are not putting your any attention.

Parents are there to correct their children. They have to. And if they argue give them two tight slaps and they'll be all right. In the West, also, the children are horrible, absolutely horrible children. They'll go on asking question, “Why? Why?" Once I was travelling with a child like that and the mother said, “What to do with this child?" I said, “Ask him, `Yesterday what I answered, do you remember that? Tell Me what I answered you.' " Since that day he stopped `why'.

Children shouldn't talk so much. They have no, you see, understanding of anything, still little babies.

How are they to talk as if they're wisdom personified? This is all Western new method of educating their children. Let them be whatever. They're free.

So what. With this method, no artists has been produced.

No musician has been produced. No composer has been produced. The whole quality has gone down.

First you need some discipline in life to become something. But also is very money-oriented in the West, that if the boy has to clean the car, you pay him two

pounds. No Sahaja Yogi should do that. He has to do that. He sits in the car, so why shouldn't he clean it? He should feel, `This is my responsibility.' And very big problem you will face if your children turn out to be such horrible ones. Of course, I'm trying to make a school here for the Sahaj children, but the parents should not spoil them. Same with the Western people. Now they have got their children. They're so attached to their children. They think it is their own property, they can do what they like with them. We made the school. We paid for the school. We collected everything. Did all that. They are very nicely coming here to take away their children to their own countries. They cannot think even that they are Sahaja Yogis. They have to be in Ganapatipule, if you are not. They're not going to be like you that, for some time, take all advantage of Sahaja Yoga and then just become the same stupid fools.

So they decided to take away their children, this, that. I said to Yogi, Why are you sending away the children? He said, The parents are Who are the parents? Who are the parents? So this idea should not be there. Children are to be involved in the mainstream. They should be in the mainstream. They should be here. Otherwise, we have nothing to do with you and your children. Get out. Now, I have to take a strong view of the whole thing. I find, specially in Australia, they're becoming extremely secluded people.

Some of them are having, in the ashram, their own rooms, their own television, their own this thing, their own cooking. This own business has to go away. Throw away all such people from the ashrams. I'm surprised at

Australians. They got out of the jail and again want to go into the same jail. Next time all the children have to come to Ganapatipule, next time and nobody has to We have booked their seats. We have done that. I told them put them into trouble. Tell them we can't send the children. Let them pay for that then they will understand.

Now the last and not the least, is the way still we are attached to money. Sahaja Yoga is free, agreed.

Your realisation is free, but this time, can you believe, the sixteenth of November, sixteenth of November, I telephoned from Russia to find out how much money was collected and there was very little money there and such a big program, such a difficult program and such an expensive program we had done. At the right time they let Me down.

So I had to borrow money to have this program. Can you believe it? They don't feel responsible that they're troubling Mother like this. I was not sure how many are coming, how many are not coming. First they only they said only two hundred coming, then three hundred are coming, then I heard there were six hundred. Have you got a big bank account here that you can just do what you like? So they are not responsible. Next time if you do not pay money till the end of October, you are out of the tour, anywhere. I cannot go on borrowing money like this every time. And then I have to return that money to My husband. It's a fact. Everybody knows. Money matters also, we have not yet been able to be real Sahaja Yogis.

Now this Shyamji has bought these sarīs on a little concession and he thought that he will sell those and whatever concession he gets it, he will give to Sahaja

Yoga. He's a very honest man. But because some sarīs were a little less in price they are not Sahaj Yogis, nothing and they were artificial sarīs. People went and bought sarīs from him and none of them bought sarīs from Shyamji. They're very mean type.

Whatever is the little profit that he will have, he gives it to Me. We have so much extra expenses, you have no idea.

Same about presents. The money, you people, you gave Me about the presents also is so delayed. Just now we have taken thirty-five thousand pounds extra for the musicians, which is not yet paid back. Here is people, you can ask them. They're dealing in the bank. I paid for this Chhindwara house four lakhs of rupees already. Not a single pai has been given so far, paid for. We have to do so many things. But so many Sahaja Yogis there are. I tell them all, “Don't give me any presents. I don't want any presents from you." But you must pay for all these expenses which are incurred.

Today's the first day I'm talking about it because this time you really put Me out completely. Absolutely, I was. I didn't know what will I do. I never borrow money. Partly I got from Italy, partly I borrowed. Partly, quite a lot. After all, everything needs money, you must understand.

So, you see, next time if you do all these things I'll cancel the tours. Please, by the end of October, remember all your money should be there. It's not proper to say all these things to you, I know, but you should also know what trouble I'm going through. For doing what? For your realisation, for your tours, for your everything.

I don't need Sahaja Yoga, do I? Also, the last thing is this, as I have said, money is needed just now, but maybe, might be, something might work it out when you won't need so much money. May. It will only work out if you people are sincere.

So many things are to be done here, also. Of course, I've given a lot of money here. In these four years, I have been able to save a lot of money, I must say, compared to previous years when you people were managing the money. Since then I have saved because money doesn't have legs to walk out. If you don't spend, it is there. My children, my wife, my house, my everything. What about my Sahaj Yoga? It's your responsibility now. You need it, your family needs it, your country needs it, everybody needs it, so it is your responsibility. Please understand that you have got Sahaja Yoga because you are special people, but the speciality has been that you are responsible for the whole world. Spreading Sahaja Yoga is all right, but to be responsible.

On the whole, of course, it has been really a very good working out, I agree, but still these are things that are missing, which must be somehow or other be corrected by the leaders, by the world leaders and coordinated. It should be done. After all, you know My age now. You don't want to trouble Me. This is the only kindness I need, not to go on postponing things, not to go on being irresponsible. That's all. I've been telling you for the last fifteen years, I don't want any presents. For presents, for sarīs, everybody's anxious. Now this time every country wanted to give Me sarī. Just imagine. I don't need that. I don't know what I will do with it. But full attention to

yourself and to the collective work and to the global work if I stop this work, it's very easy, but you don't want that. Even few are coming, whatever is definitely you tell Me so many are coming, finished. It's hardly two, three years more, at the most it will continue.

Cannot go on forever. We'll have to think of something else and My own style is that whatever you give for My Pūjās, I keep it for Sahaja Yoga only, for the buying of silver, this, that.

So much of silver I've given, so much gold that is here is My own. Everything, most of the ornaments are My own. What else I should do? Not that I want anything from you, but you should be responsible and understand. All of you should, please. If you can really think that this is so important. Twelve disciples of Christ worked out Christianity, only twelve and they're fishermen. How they did it? All right, so everybody's telling Me that, Mother you must talk to them and tell them about it, so I've told you. I've done My job. Now it is for you to think what is good and what should be done. Sahaja Yoga is your own, is for your children. It's for your family. Is for the country, not only for the whole world, where you live. You are such a great people who are realised Souls. Where are the realised Souls here? So have self-esteem, then you will feel responsible. You know, I am responsible.

Thank you very much.

May God bless you.

Contents: 1993-12-28 **Talks to Bridegrooms and Brides, Ganapatipule, India**

[Advice to Bridegrooms] This time we have the maximum number of people who are getting married. Still I don't know the final number.

At the last moment some people come to Me that I should tie their dhotis. Different thing in Sahaja Yoga doesn't matter. Whatever it is, There is one thing I would first again ask. Those who don't want to get married with the people whom we have selected and you accepted should immediately tell Me today.

Now there's still time. If you have any doubts, any one.

The purpose of these marriages is this, that we should have international understanding about human beings that after coming to Sahaja Yoga we transcend all the barriers, all the barriers of race, religion, *[UNCLEAR]* and nationality. We have to create this homogenous world and make it peaceful by removing this disease of national identification or racial identification. We are all created by God Almighty. Our differences are only skin deep. Culturally we are different little bit here and there but basically in ourselves we are all spiritual. And the religion that you have is innate built in within us which is an part and parcel of us.

By these marriages we want to achieve a very happy and a very enjoyable married life. In the marriage one has to know, nobody should dominate anyone... that's a wrong idea. But we have two wheels of the chariot, one is big and one is small, then the chariot will never move forward, it will go round and round.

Both are equally the same, equal sized, but they are not similar. The left cannot be the right and the right cannot be the left.

So men and women have to be men and women in Sahaja Yoga. They cannot be unisex people. They cannot be. That's very important. The man has to protect the wife, love her, give her all the security that is needed. And woman has to nourish the husband and give him all the love and affection she has.

So here we are on the threshold of entering into a new life where you have a companion of your own.

She will be your wife. Not because only she is in Sahaja Yoga that you have married her but she's your own.

So try to prove it to her that you love her very much and that she is your wife and you have all that is yours is for her. This is very important in the very beginning of it.

Now there's another thing I have found out in My experience sometimes that they get married, I don't know what happens, they are swayed into it and they get married. And after they go back to their own country they start saying “Mother we know we cannot manage, we have to work it out. This, that." Marriages are now worked out. Spontaneously it happens. But in India you see we are all the time prepared for a good married life. The wife is told, the husband is told all the time.

So normally when they get married they think this is what it is for us. They don't have love affairs before hand; they don't have friends and things.

But even if you had your past, now it's finished. You don't discuss, don't tell, don't talk about it, do your best. That's absolutely wrong because the past doesn't exist, what exists is the present.

So enjoy the present, forget it, forgive yourself. Many people also have this big problem that they cannot forget their past and go on telling their wives that I was like this. There is no need to confess anything. They think it is honest. There is no question of honesty or dishonesty at that time is but to enjoy full joyous mood of marriage. That's in the head. Otherwise what's the use of marrying and then telling stories.

Or some people have very bad habit of telling him how bad the mother was, the father was or may be that how miserable he is or how he has gone through struggle... there's no need to talk of this. At this moment you are married, she is your wife and you have to express all your love and all your attention to her so she feels secure and happy. This point please try to note. Nothing has to be talked about your past.

Then we are Sahaja Yogis. I have seen some Sahaja Yogis, very great Sahaja Yogis who are married, very very ordinary men, very ordinary, ordinary looking superficially. Or can say some of them could be called as ugly.

Some girls are like that, some men are like that. I mean from these norms that you have about beauty and all this nonsense. But when you see a person full of vibrations, she gives you such tranquility, such joy.

Don't disturb it by having your premarried [premarital] ideas about your wife you see. The reality is this is your wife and you are her husband. Take the reality into consideration. Not some imaginary image you have about your wife. Your wife is before you, she's your wife. What's the use of having imaginary ideas you will never

enjoy your married life, I mean if you have imagination, then you should not even marry: marry your imagination is a better way. Why to ruin somebody's life, why to make somebody miserable? They are all intelligent and good Sahaja Yoginis. We have seen to it they are all very good Sahaja Yoginis.

But once you try to misbehave with your wife or try to create problems for us, naturally we don't want you any more in Sahaja Yoga, because it is getting too much and you know as it is not easy to marry you, to get your visas, to take you down there it's quite a lot of work one has to go into it.

So now don't think that you have been forced into any marriage, you have been asked into any marriage, please. If you give up this kind of an imaginary ideas about this marriage, again and again I am telling to you today now and this time also, this present moment, all those who feel that way should immediately tell Me, I will be extremely happy.

There is another third thing that I have seen about the Western people is that they are literally frightened of marriage, literally frightened.

First is they may live with a woman for ten days or twenty days or ten years, but as soon as they get married they go for a divorce, very funny *[UNCLEAR]*. For this I think the law is responsible, because the women think they will get money out of their husbands may be or the husbands think that they will get money out of their wives. In Sahaja Yoga if you want to take the divorce later on, which I don't like at all. We have only 1% divorces, then I would not allow you to extract money

from the other, never and nor the girl should extract money from you.

Last but not the least is important that, once you are married, now the girls may not be able to go immediately from their various places because of visa problems, but don't give them money to be sent to their families, that is not allowed in Sahaja Yoga. The girl should not send their money to their parents that's not allowed and trouble the husband for that.

Sometimes if you want to send is alright, but there should not be regular remittance all the time and this is sometimes comes to My notice which I do not want to encourage. As far as that part is concerned you should not give any money for sending it to the relations of your wife otherwise it will become a money oriented marriage and people would marry because they can extract some money from it.

All these things should be kept in to it, that we are now married, we are stupid if we want to have a divorce, stupid. And I don't like divorce at all. Though I allow because sometimes I find horrible things happening. But rarely I would allow anybody to have a divorce, rarely, so this idea should be given up and one should not be selfish...

But from the very beginning if you try to be very kind and nice, I am sure things will work out. We have to prove to the world that marriage is a Divine institution and by this Divine institution if you have been put together it's also a Divine plan. And through this Divine plan many things are going to work out.

So those who are getting married today are helping Sahaja Yoga very much.

I have already told you there are many saints who want to be married. And nowadays that you see this world full of horrible people. We need so many saints to be born and so the saints will be born in case you have good married time, happy married life and enjoyable life.

I think all this lecturing is of no use unless and until you start enjoying your married life. There are such sweet things I need not tell you. I was surprised that there is no book in English language which describes the romance after marriage, I was surprised, no book, can you imagine? and in India you won't find any books which describe the romance before the marriage.

Nowadays they have started doing some sort of stupid things but normally no question.

So now it is for you, enjoy your married life much more than you have enjoyed your childhood, your youth or any other times in college, schools, anywhere.

So be prepared. Make yourself friendly, [UNCLEAR... open I], open your heart. Don't try to find faults in your wife. I mean some things she doesn't know, some things you don't know. Doesn't matter.

All the time trying to find faults makes you faulty. Don't find faults.

If you see somebody doing something wrong, suppose if you find that person is trying to do something.

All right, you just do it your self or don't tell. Gradually she will learn from you what is the right way is. And one should make fun of these moments, for example I don't

know how to do any banking, write a cheque. I am very bad at many things you see, can't even open a television, I can't even the air conditioner.

So many things I just can't do. Doesn't matter. My husband also equally the same.

So we enjoy each other.

All part and parcel of Sahaja Yoga. One unit here, one unit there, one unit there. But they are in the same ocean of spirituality.

So any Sahaja Yogi who comes to your house or any one, especially Indian women you will find, they will look after the guests very well.

And then there is some sort of a thing called jealousy comes out... it's very absurd. Indian women will not have anybody else as their husbands but their own. It is then worked out.

So don't have these funny ideas that she is very friendly, she is looking after other people, this and that. This kind of a nonsense should not be there. In Sahaja Yoga we don't have those things, we have become very pure, their eyes are pure.

So don't have any doubts about your wives. Same with the wives I will tell you. This will make your life very much more happier and confident. If you have any problem you can always write to Me directly, need not even. Tell through your leaders you can directly write to Me if you really have problem. But I think you are all intelligent people, you should be able to sort out everything.

[Advice to Brides] Now I have been already with your āncfies and I talked to them. I have praised you a lot.

Now first thing we have to know that this marriage ceremony that we have organized with a purpose.

The first purpose is that regard marriage is very essential for Sahaja Yoga. If somebody doesn't want to marry, we say alright you get out of Sahaja Yoga. It's alright. Now why marriage is important, because a marriage is like a big Yagñya, it's like a big Tapasya, you can call it, or it's a great experience. How to achieve balance, how to become a witness and how to become a spirit. It's very important.

Now the first and foremost thing we have to know [is] that he is your husband and nobody else is your husband. Nobody is more important than he is. See men are very easy to be controlled. If you can make them feel they are the most important people for you, then you can manage them very well.

But the first foremost ambition should be or the idea should be that I will make my married life extremely happy. Because if the married life is happy you will be happy.

Now men have a habit of sometimes losing temper. Doesn't matter that's their habit.

So you shouldn't immediately become the same type. But you can little bit in a womanly way try to put your sweet device of smiling it or laughing it out or little bit *[UNCLEAR* showing you nice] somehow. But not to make it serious. It's very important.

So how to handle the men. Especially your husbands is an art and that art you will achieve gradually when you start seeing. But if you start finding faults with the men and start saying you can't do this, you can't do this, you don't know how to drive or how to do this, or this things. Then you are finished. You must say you are the best driver. You are the best. That's the way you have to deal with him. But not that you are befooling them. Because you say this because you love. And love is the basis between you and him. Nothing else. Not Money. Not what you have got for him or he has brought for you. Nothing of that.

All these things are not materialistic. They have nothing to do with matter.

Love is something which you can express also through matter, sometimes by giving some nice presents or nice food or something. But the most important thing is your heart. You should not cheat. In anyway you should not be hypocritical and you should not try to do something that is not pure.

So in Sahaja Yoga, the purpose of these marriages is to have you connected internationally.

So you all transcend all the barriers of your nationality, the barriers of our racialism, barriers of caste, barriers of so much materialism.

So you should not compare your husband with anyone. He is Your husband and you shouldn't expect too much from him. He's not given me this, he has not done that for me, he's like this. This is not necessary. You must always think what I have done for him.

Also what's wrong with me? Now some people, especially in the west it's very common, that after marriage they think that they have to work out marriages, no working out. You see like they think that as you work out your kitchen or work out your things. It's not like this. Spontaneously between the two human beings who are realised Souls. It is not that you are working out anything, but spontaneously you are going to enjoy, spontaneously.

Now if you become extremely critical and try to show you are very brilliant and this. It's not going to work. To be humble. Keep quiet. Those who are really intelligent always keep quiet and watch things.

But those who are not, are bumptious. The more you are in Sahaja Yoga, the more you will be respected by him and by everybody. Apart from that, there are so many saints who want to be born. Once you have very happy married life among yourselves, those saints will be born to you and it will be such a blessing and joy for you.

So try to understand not to boss your husband or try to put him right or do things and in a very.

I have seen some ladies who are extremely tense, very tense type. They can never give joy. They are themselves not in joy, how can they give joy, are themselves not in joy.

So the tension should not be there.

At all of any kind. Be relaxed. You are the other side of SahajaYoga, which gives peace, joy, nourishment and also complete tranquillity.

In the family you are responsible for tranquillity. Even if husband is angry, children are fighting, if the mother is tranquil you can control all the situation.

So the situation has to be controlled in a way that you make life happy for everyone.

Sometimes women feel very angry when I tell them that first feed your children, your husband and then you eat yourself. Because that is the job of a woman. Like a man should go, earn living, do what he wants to do, job and all that. But the woman has to really look after the husband, look after the family, look after everything.

Also you will find our Indian husbands not so good, as far as gardening is concerned, or you can say, they don't know how to mend anything like cars or your plumbing, they don't know.

So doesn't matter, take it easy. Gradually they will pick up and they'll learn and they'll do it. But don't become impatient with them. Just make fun of it, you see, just make fun. That the best way to manage it and that don't expect too much, that they will do this nicely.

Sometimes they cannot clean the utensils properly, they don't know how to do it.

So alright. Just make fun of it and just enjoy it because they have *[UNCLEAR]*. You see in England or America I have seen anywhere, they have no servants at all. While we have servants here so all these boys are spoiled by the servants.

So they are absolutely good for nothing as far as these things are concerned. But if you just try to teach them and help them, they will definitely go all out to do it.

So the only thing you have to do is to love them with a clear heart. And all the time forgive and let them know that that she is the only one I have in the whole world apart from the Holy Mother.

Of course, I'm not against divorce, but I'm not for it. In the sense that I don't like people when they divorce. But when things are impossible and difficult and one has to go in for such a thing, doesn't matter.

Sometimes one has to do it. But it should be very rare. One should not think of a divorce at all. People think of divorce in the west mostly because of the laws, because the wife gets the money or the husband gets the money. But in SahajaYoga if you are marrying, all these things even if you are divorced, I will not support.

Moreover, another thing is that the wives should not take money from the husband and send it to her relations. Never. It's a very very wrong thing, is to support your family through the money of their husband Absolutely not allowed. That should not be done. They… you should not put the pressure of your family on your husband. You see there has to be a clear-cut understanding for all of you. That you will not take. You must keep your self respect. Don't ask for anything. If he gives you anything *[UNCLEAR]* well and good. But don't ask, don't demand. That means you are not a Sahaja Yogi. If you are a satisfied soul why should you ask for anything? Or somebody gets something, she has got this, she has... Nothing of that kind. You be satisfied and this is how some girls nag the husbands very much.

Most important thing is that you should not talk about your past, at all. Because past is finished.

Now you are Sahaja Yogis. You are all realised Souls.

So you don't have to say a word about your past.

Even if husband starts talking you just stop and tell him we are to live in the present. Don't tell us about your past. I don't know why people think that they will look more attractive if they talk about all the past nonsense they did. Or say that my mother was so bad. All psychological nonsense. Not to put your parents into jeopardy by saying that they are very bad, they are no good. This, that. Just forget the past and live in the present because in the present resides the reality and the reality is the ocean of joy.

You should not nag him for anything. Supposing he didn't like something, you shouldn't do it. Whatever he doesn't like, small things, you know like, I was married in a family which was culturally very different, very different. And they don't wear flowers. You see and in India all the married ladies, I mean down south, I'm saying in My community, all wear garlands around their buns and *[UNCLEAR]*. Always wear. My husband said no better not do it. Because you know here in our community only the bad women wear that to attract man. Since that day I have never worn it. Doesn't matter, not important.

So, also you must understand now you have to take to the style of life of your husband. He is fond of entertaining, look after that. Women should be entertaining, they should look after. They should not mind if somebody comes to stay with them or lives with them. They should not try to show. On the contrary they should be happy they are able to look after someone who is a Sahaja Yogi.

So, for the Sahaja Yogis, you must keep always your heart open, your house open.

There are so many things which I would like to tell you but in this short time, I have to just say that it is the responsibility of the women to make their marriages happy. Depends on their intelligence and on their dedication to Sahaja Yoga. It's your responsibility. And if you see in a wider sense the responsibility of making a good society is that of a woman. Even if she has to suffer she can. She is like this mother Earth. She can suffer anything She never feels she suffers. She is so great. You are Shaktis.

So as Shaktis if you have to suffer, you don't mind. And what you have to feel is that we are responsible for making our Sahaja Yoga society a perfect society. That's our responsibility. All your greed, all your ambitions, everything should be directed towards making a very very happy married life.

I wish, I wish all, all of you, a very happy and prosperous married life.

Contents: 1993-12-31 **Śhrī Mahālakṣhmī Pūjā (Hindi+English), Gaṇeśha Temple, Mukand Steel Factory, Kalwe, Maharashtra, India**

[Shri Mataji talks in Hindi: MISSING.] [Shri Mataji talks in English:] I've told them only the pangs of materialism. How you people are suffering and how everything is salable, everything becomes salable, chastity is salable, goodness is salable, everything is salable. Then what happens that, you just have the money, so-called, for a

very short time. And actually the people are bankrupt, healthwise, mentally, they are really bankrupt.

So, this materialism is to be understood.....

May God bless you.

Contents: 1994-0000 **Message for Sahaja Yoginis, Kitchen, Pratishthan, Pune, Maharashtra, India**

Girls these days like to roam about, go to college, but they don't want to learn good cooking which is so important for them.

[The next day the ladies cook all morning with that feeling of melting into the Mother Earth. In the evening Shri Mataji calls them inside Her room:] I'm your Mother, so if I don't scold you and don't teach you, how will you become good Lakṣhmīs for your husbands and your collectives? [To Yoggita Singh:] Yesterday I scolded you, but why didn't you tell Me that your family is vegetarian and that you never learnt non-veg cooking? Yoggita Singh [in her heart]: Mother You know everything.

Hāh... that's the point! Annapūrna's ashirwad.

[Shri Mataji blesses them and promises that She will come and teach us how to cook and this takes place the very next day.]

Contents: 1994-01-15 **Quote related to Faith, Bangalore, Karnataka, India**

As one seed has all the 1,000 trees it is going to produce, in the same way you are capable of giving realisation to thousands primulas. But what one needs is faith.

Contents: 1994-01-17 **Talk to Sahaja Yogis, Chennai, Tamil Nadu, India**

[SYNOPSIS!] [Today we are lost in the Shabad Jalam. We say mantras, we read books, there are Shaivaites and Vaishnavities. All these things to us have been important also because we thought by following these methods, we will achieve our moksha, our last goal. This way I must say that Indians are very alert and basically spiritually minded. They also know what is wrong and what is good. They also know what is Dharma and what is not Dharma. They will do wrong things. They may take to things which are absolutely against their spiritual life, but in their heart of hearts they all know that this is wrong, but they can't help it.] [We have to understand that we are specially blessed by people who were our forefathers who were great seers, saints and incarnations and who gave so much time for the emancipation of our spiritual life.

To them material life was not so important. Specially in the South [India] I feel that people are deeply rooted into Dharma. I read about Shālivāhana who met Christ once in Kashmir. Christ told him that “I come from the Country of Malekshas." Mal-icchā means desire for filth. Their desire is towards mal not towards purity and I have come here because you people are absolutely Nirmal, Pure. Shālivāhan told him “Why do you want to come here, You should go and work for those people who are malekshas." We are different type of people even today. Even in this Ghor Kali Yuga at least 70 percent people believe in God, have faith and fear of God.] [All this that we have is nothing but a kind of awe, a fear of the

unknown. We don't know that God almighty is the ocean of compassion and love. We human beings have to achieve a state to know Him. We don't know God. We don't know ourselves. First we have to know ourselves. Once we know ourselves, then only we will know God. I have seen ritualistic behaviour in the South [India] very much. I was surprised how people were doing everything with their heart, but they did not know why they were doing it. They have such Bhakti but such a blind Bhakti that it will lead them no where. I used to think that when will I be able to tell them to be beyond this. You have to have Śhraddhā and Śhraddhā is enlightened Bhakti . Unless and until you have your enlightenment the Bhakti has no meaning. Like this mike if it is not connected to the mains it has no meaning. Unless and until you connect it to this All-pervading Power of Divine Love which we call as BrahmaChaitanya. Our Bhakti has no meaning because there is no connection like telephoning to someone without the connection. The simple thing is that this connection, this Yoga has to take place. You might have read lots of books or may know so many things like Vedas.

So what? It's like you have a headache and the doctor suggests a medicine. He writes the name of the medicine. You are reading the name of the medicine but are not taking the medicine, When are you going to take it? Unless and until you take that you are not going to achieve by any chance whatever is promised to you, because it is such a deep ignorance about all these ideas we have learnt and has penetrated into us. Such a lot of ignorance. That ignorance is really like a ditch of no

return. I have seen people who have read books after books. There are people who do one lakh mantras, fasting and reach nowhere. They are the most hot-tempered people or they have no joy in their heart. They leave their families come out of it and think that they have done a great sacrifice. God does not want all this nonsense. Why will God who is your father who is so compassionate and loving personality want you to suffer?] [Why should you suffer? By suffering how will you gain moksha is beyond Me. If you take it the other way as Kabīr has said “By starving if you are going to achieve your mokṣha then already there are many people who are starving in this country so they will all get their moksha." He says “if by shaving your head you are going to get moksha then the sheep which is shaved every year should be there before you are there." They all have made fun of them. They have all said all kinds of things for you to know that all these outside things are of no help. Of course you do it genuinely, because you want to have your liberation, your enlightenment. As a mother, I tell you, you don't have to do all this. Please don't do it.

First of all if you want to upset your mother you always say I will not have any food.

So why do you want to do it. There is no need.

So much importance is given to food. You get up at 4 a.m. and go on chanting something and the whole house is up.] [Apart from that the other influences are of false Gurus. Madras is full of them, everybody seems to be some sort of Guru slave. But worse is Calcutta. Everybody is a dikhit [received diksha from a Guru] and Tāntrikas, when you have these bad Gurus they create

such negativity that they cannot prosper. The Lakṣhmī Tattwa goes out. Because of that the poverty will never go. Unless and until you get rid of all these horrible Gurus, We have them everywhere in India. But here the people are so simple and hero worshippers.] [As the Muslims have Jehad we are having Jehad against ourselves. We are killing ourselves, don't eat food, don't do this, do that all the time after our lives. God has created this world for your comfort and enjoyment. Why did he create this world if you had to go through such hell.

In Sahaj Yoga you know your identity. You understand how glorious you are once you are connected to the mains you know what powers you have. How beautiful you are within and you start respecting yourself. You don't have ego but you have a right idea about yourself. I'm so happy, I see so many people here who are willing to take to Sahaj Yoga, who are in Sahaj Yoga. Of course it cures people, it has cured many people. Apart from that it also gives you mental peace. Emotionally you become a very balanced person, but above all you get the power to give realisation to others. First you get your Nirvichar Samādhi and then you get your Nirvikalpa Samādhi. You all get it as soon as you are connected to the mains. It's a very remarkable thing. A Sahaja Yogi in Bangalore told Me he was doing tissue culture. Only 50% is successful. But I am a Sahaja Yogi. I just stand here and give vibrations, they pass through the bottles and my success is 100%. He is a farmer he does not know even English but he says, “Mother, there is such knowledge within myself I can feel it." This is what one has to know that

what you are not. This is very important to know that we are not ordinary human beings. First of all you have come to this program because you are seekers. You are special human beings. Then you get your realisation. You get all your powers. You need not be a Ph.D. etc. You need not be a big successful person. Those who think they are very successful will never get realisation, because they are lost to normal common sense, like bureaucrats, ministers, are very difficult.

So how do they get it? They get it when they have from inside innately thing desire to achieve it. Just to feel that way. It is a such a remarkable thing that everything is tangible. Even the small children can tell you what's wrong with you, which Chakra is bad. It's such a great discovery which we don't realise, may be because we have no sense of our spirituality.] [When I went to Russia, the oldest University in Leningrad, St. Petersburg University gave Me a big award. They made Me one of the ten members of the University. I looked at the award and said “I'm just a housewife. I'm not a Scientist." One of the recipients of this award was Einstein. They said “What has Einstein done. He has just managed the material side. He worked on matter, while you have worked on human beings."] [Things are going to work out. You should all move out from all this kind of darkness and get into the light. See for yourself. What you are. First of all to be born in this country means you have really something special. Such a blessing, it is you have no idea. This Mother Earth, nowhere you will find such a Mother Earth in the whole world. But you have to have your realisation otherwise you cannot value it.

That is why I want you to understand that even if you get your realisation, try to understand that you have achieved something exceptionally in life which you could not have had. It's tangible, you can find out on your finger tips about anyone, or yourself, theirs and your Chakras.] [Such a big gift is there and I would request that you should utilize this gift by gifting it to others who have not received it. That's the greatest thing you are to do and you will be joining into a very very big global group which is the living organization of Sahaj Yoga. All over the world you will have friends. All over the World they will know you. As you are here in Sahaj Yoga you have to understand that all your customs, relations anything is respected. Nobody will say don't do this or don't do that. But you yourself will become your own Guru, because there is light in your attention.] [May God bless you.]

***Contents: 1994-01-18*, Public Program, Chennai, Tamil Nadu, India**

[SYNOPSIS!] [At the very outset we have to know what is truth. What it is, we cannot think about it, understand it, describe, or conceptualise it. Truth is to be experienced. This is the reason why as human beings we cannot feel the truth. Whatever I'm going to tell you today you need not accept it blindfolded. Blind faith has not helped us at all. You should have a very open mind of a Scientist and treat all this as a hypothesis and incase you find that it's true that you have experienced the truth, then you have to believe it as honest people.] [What is the Truth? The Truth is that you are not this body. You are not this mind

or emotions. You are the Pure Spirit. The second Truth is that there is an All-pervading Power of Divine Love which is the Truth which does all the living work. We see beautiful flowers and trees, but we take it for granted. It's all a miracle. Look at your heart. Who runs the heart. The doctors will say it is the autonomous nervous system. But who is this auto? So many things we know, we know from childhood. Who does all this? Who controls the growth of human beings, the growth of tree, flower and all living things. We have no answer for that, Science also cannot answer many questions. Firstly science doesn't teach any morality, which is so important for human life. You have to understand that if you have to know the truth then you have to become the self. You have to become the spirit, You have to become Ātmā. Also you have to feel this All-pervading Power of Divine Love within you.

Some people called it as Brahm Chaitanya, some call it as Rooh, Patanjali has called it as Ritumbhara Pragñyā.] [Unless and until you are united to that force, to that power you have no meaning, no identity and you will be floating in the air projecting your mental processes which is not substantiated by Truth, totality or reality. This is the main reason why we have problems that we don't know the absolute Truth. Whatever truth we know is relative. Relative truth creates problems, discussions, arguments and wars. But if we all know that this is the truth, then there's no chance in indulging in all these useless ventures into which human beings have beeb wasting their time. To find out your spirit in this great country of Mahā Yoga people have done lot of research.] [Today's Sahaj Yoga is only one advancement. If you read

Mārkandeya, who was 13,000 years ago, he was only sixteen years old when He wrote about the Kuṇḍalinī. Macchindranath, Goraknath and Ādi Shañkarāchārya have described it.] [In Madras I heard that there are great learned people who know everything by heart. What's the use? As Shañkarāchārya said that this is all Shabad Jalam. He tells the Holy Mother “please take me away from Shabad Jalam." Like Kabīra has said, “Parhi parhi pandit moorakh bhaye." I couldn't understand how could pandits become stupid by reading. But I have met many now. You go on telling them about the truth. It has to be experienced, it is an identification. It is the becoming, like a seed becomes the tree, an egg becomes the chicken. It is the actualisation of your second birth. That's what is to be achieved, no use reading, no use doing all kinds of these stupid penances. Every country has its own problems.

For example the Western people were called as Malekcha. The King Shālivāhana met Christ in Kashmir, Christ told him “My name is Isa and I come from the countries of Malekchas, to your country because this is the Yoga Bhūmis." Shālivāhana said “A person like you should be among the Malekchas, to improve them." Malekcha, means Mal-icchā, The Desire is towards mal. Their whole mind goes towards mal. You don't know how much Dharmic, we are, how much we all care for purity. In their culture, the whole thing is how to become impure. It's all self-destruction. People are taking to things which will destroy them, their families, society and nations. West is all right in machinery, etc. But they are not good as far as the wisdom is concerned, as far as

their own emancipation is concerned. They will always take to people who are befooling them, who want to make money out of them. All these greedy people have moved down there and those who are living here are also getting exposed.] [We have to also understand that this is a country where there is so much of knowledge. This Kuṇḍalinī awakening was done by so many great people in this country. It's not My knowledge. It's the knowledge which was discovered by so many saints and seers. In the west we find such a civilization grown outside like a big tree but the roots have to be nourished, otherwise they will collapse. How are we going to exist without any sense of moral values. If you understand that to be born in this country itself we need Puṇyas of many lives. In the sensible and wise way there is no need for renunciation, or get into all kinds of ritualism. Just so simple if you have to see the modern Sahaja Yoga the difference is that in these modern days thousands of people are getting their Self-realisation. It's an en masse emancipation. I don't take any credit for that because the time has come. This is a special blossom time. The same which they call as the last judgement. This is the resurrection time as described in Quran. They call it the `Kiyama'.

Mohammed Sahib has clearly told that at the time of Kiyama your hands will speak, but because of the conflicts they had, most of the religions have deviated from the right path. They are either power-oriented or money oriented and that is why we are so disappointed. We have this power within us in the triangular bone called Sacrum. That means the Greek knew that this is the sacred bone because they called it as Sacred. Athena

is the word. `Ath' in Sanskrit means Primordial. Athena was the Primordial mother and described in our Sahasrār[a]s as Maṇipūr. Dvīpa which was Greece. The whole of this mythology was discarded by intellectuals. If it has become just a mythology then Śhrī Rāma, Kṛiṣhṇa is also a mythology.

Jesus is mythology. Every intellectual has so much right to say whatever they like about the subject which they know nothing about. This kind of intelligence is not only going to mislead them but is going to mislead others and it is the sinful act to talk about something about which they don't know. Unless and until you have discovered it, how can you talk against it? How can you describe it? It's very unscientific that you can talk about anybody you feel like. First find out what it is.] [Kuṇḍalinī is your own mother. She is the reflection of the Primordial Mother, the Ādi Shakti. She resides in your triangular bone. She is the one who is anxious to give you your Self realisation. Your second birth. She knows everything about you. She knows your pursuits and mistakes, but she's your Mother. She is a very kind Mother. Very gently she gives you Self-realisation. It's like the primula in the seed, the aṅkura, how it comes out when it is put into the mother Earth. In the same way it works out.

It is all there. You have the whole machinery within you. Everything is your own. It is your own power which is within you. This power works and gives you your Self-realisation. Are we to believe in it or not? People believe in Śhrī Chakra. What is Śhrī Chakra. What are these Chakras, how do they work out. You can prove scientifically now that there are Chakras.] [When the

Kuṇḍalinī rises, she nourishes these Chakras. By nourishing these centers she gives you physical, mental, emotional and also spiritual benefits. It's a fact through Sahaja Yoga, cancer has been cured. All kinds of diseases, mental and physical have been cured. But we are not here to cure anything.

We are here to make you your own doctor. To make you your own Guru. To know about yourself and to cure yourself. Once you rise above them, then you can cure others. First the state in which you achieve is Nirvichara Samādhi meaning, thoughtless awareness. Thoughts come and fall. Another thought comes and falls. In between these thoughts there is a little space, that is the present but it is so small that you never feel your present. You cannot be in your present. You can be in the future or in the past. If I tell you be in your present you cannot. If I tell you take your attention you cannot. When this Kuṇḍalinī rises she elongates those thoughts. We are jumping on the cusp of these thoughts all the time and we drop into that state where you are in the present and in the present there is no thought. It is reality. That is where you grow spiritually, not by saying mantras etc. You have to be silent within. That's the time you are peaceful. You become the source of peace because you have reached it. Such a peace has to be within us.

We have to feel that peace. People talk of peace. We see people having organizations of peace, etc. and many people getting awards of peace. Most of them are very egoistical and hot tempered. How can they spread peace when they have no peace within.] [It happens, it is not a question of just lecturing or sermonizing. But it just

happens that your Kuṇḍalinī just reaches that spot by which your thought elongate and you feel within yourself. All these problems these days of people getting into tensions all disappear. The first thing you feel is the Cool Breeze coming out of your own head. You can feel the Cool Breeze on your finger tips, Christians call it, the Cool Breeze of the Holy Ghost. It is the Param-Chaitanya that you feel on your finger tips. All these finger tips are nothing but our endings of the sympathetic nervous system and you start feeling it. `Feeling' which means the Bodh. That's what Vedas call `Vid'. You have to feel it on your central nervous systems. Whatever we have achieved in our evolutionary process we can feel it on our central nervous system. It's not a makebelieve at all. If you want to take a dog or horse through a dirty lane, it will go. But a human being cannot because he has achieved that state of Bodha where he knows what is dirty. We have achieved so many things much more than animals and what we have to do now is to do just a little more journey upward.

That's the last break through of our evolution. Once we jump into that area then we just grow spiritually.

Then you develop a second state which is called Nirvikalpa Samādhi, means Doubtless Awareness. You become, it's not just lecturing. It happens because it's all within you. It's your own flow. It happens like when you put a seed in the mother Earth and it sprouts because the mother Earth has got the capacity to germinate and the seed has the capacity to germinate. For example this microphone was made nicely.

Till it was not connected it had no meaning. As soon as it is connected fantastic. In the same way we are fantastic people. If you take a television to a very remote village where they have not seen electricity and tell them you can see films in this, they will never believe you. We also think you are just boxes which you are not. Only you are to be connected. Once you are connected you will be amazed to see what capacity and powers you have got. Then you can give realisation to others, you can cure people and remain absolutely peaceful. You do not feel tired. You become so dynamic because the vital force is going through you. At the same time you are extremely compassionate. You become a different person. You become a saint. You become an angel, which you are in a dormant state. When it works you are amazed at yourself when you become the spirit, for you become a witness. Your attention becomes a witness of the whole thing. You watch everything, You don't get involved, you don't get into trouble. Supposing you are in the water and there is a turmoil in your mind because the waves are passing over, but supposing you get into the boat then you can watch the waves. But supposing you learn how to swim you can jump down and save many people.] [In the same way your life becomes very easy. Of all the things your attention becomes pure. The greed and lust drop out. Your eyes become steady. Women in the West are anxious how many men are looking at them and vice versa and that's the end of their life. They do all kinds of dirty filthy things. They do not understand that they are going to the world of Satanic forces which will take them to hell. We should be very careful.

Sometimes we don't see what is behind all this. As our life is it is good but should not be too ritualistic. Either we are so-called stupid intellectuals or we are ritualistics. What is the need to fast. You can fast for your health, but why for God, your Father. Do you fast for your own father. He is the Father of all the fathers. A Mother cannot be happy with a person like that. If you want to displease her you will say, “Mother I am not eating my food." In the name of God, to fast, to give up your family and do all kinds of nonsensical things, is in no way helpful for our spiritual ascent.

Some people might say Buddha did that, Buddha searched and searched. Also he needed people to work for him so he said take to Sannyāsa. That was the time of Tapa. But there is no need today. Just get your realisation, that's all.] [The greatest thing that happens to you is that you jump into the ocean of joy. Joy is not duality.

It is not happiness or unhappiness. This you get from your ego, when ego is happy or unhappy. It is a state of joy which cannot be described. It is to be experienced. This experience fulfils you completely.

This power of Kuṇḍalinī is the power of Pure Desire, Shudh Iccha. All other desires are not pure, that is why they are not satiable in general. That's the principle of economics. You want a coat, then you want a bicycle, then a car, then you want a house. Whatever you get you are not happy. Once you get your realisation and settle down with it your connection is alright. You are satisfied. You enjoy that. It is not that the riches will make you happy. The rich people come to Me and tell Me “Mother

please give us peace." They have no peace or joy. With all the riches around them. You cannot purchase that. You cannot purchase Me. How much money do we give to Mother Earth for giving these flowers? How can you pay for God.

So many people have been ruined because they have been paying to the Gurus etc. There have been real Gurus also, but in these modern times there's a Guru shopping going on. A person who is one with the Divine doesn't understand much of money or banking. God doesn't understand banking.

That's your headache, money is your headache; but the blessings of Lakṣhmī are there.] [Sahaj Yoga it's a new world that has started in this new age. We have to humble down a little bit. We have to know that so far we have not found it and today I am going to get it. You have to just have Pure Desire for it. You have to enter into the Kingdom of God. These are not stupid miracles like someone gives you a diamond. The miracle is how you are helped so many times. How you are saved, guided into the right path. How you meet the right person. How you were blessed by so many securities in life.] [You cannot pay for seeking. It is effortless. It is all within yourself. You got your freedom, you will get this. But Indians take time to settle down in Sahaj Yoga. It's very sad. But in the West it is very quick. How is it where there is so much of Dharma, where people like Ādi Shañkarāchārya lived, how is it that we are not so deep as we should have been as far as our spirituality is concerned.] [You must take your Self-realisation seriously. You may say that I am doing it at home. It

won't work because it is a living organism. For example a nail of mine is cut and put there, it won't grow, Sahaj Yoga door is open to everyone. You might find some funny people also coming in, doesn't matter. You should not worry about them. You should just worry about yourself and you should find your own way. There's complete freedom too, but this in a way limits Sahaj Yoga, that you're free. If you want to have you can have, if you don't want to have it nobody can force you. Your freedom is respected.] [May God bless you.] Question: What is the reason for man's existence?

Shri Mataji: To be an instrument of God and to enjoy His blessings.

Contents: 1994-01-19**Working on New People, morning at Residence, Chennai, Tamil Nadu, India**

[Long before the crack of dawn a long queue of patients lined outside her house. Shri Mataji shows Murthy the various combinations and permutations to clear their Chakras. Between treating patients, attending long distance phone calls and issuing instructions, She narrates amusing anecdotes to relax the patients and serves them refreshments. Within a short time Murthy is exhausted, whereas She continues to work on the new people for six hours without a break.] [Smiling:] It is love; it gives you lots of energy.

[Murthy saw the point that he was fatigued because he got lost in the doership. Putting his attention on Her, he plunged back in the battlefield. As evening drew closer Mrs Murthy tried to draw Shri Mataji's attention to lunch. She said she had not bathed yet. Shri Mataji finally skips

lunch as time was running out for the inauguration of the Rāmāyaṇa Epic at Kalakshetra.]

Contents: 1994-01-21 **Śhrī Rāja-rāj'eshwarī Pūjā (Hindi), Hyderabad, Telangana, India**

Vishwa Nirmalā Dharma is not an outside Dharma [righteousness] like we are Hindus, Muslims or Christians.

It is the Light from within and in this Light a person emerges as a great Light..... One may say that the Rāja-rāj'eshwarī Shakti is moving up in him. She is urging him to distribute the tremendous Shakti he has in him. You cannot count it with money. Rāja-rāj'eshwarī Shakti is the one that looks after everyone everywhere. She gives Benevolence, Peace and Joy to everyone. The same Shakti is within you also. You can take it to the greatest heights..... The woman has always been thought of as embodiment of Shakti..... The woman is the Shakti... It is an inner Shakti and this Shakti should show in your behaviour and speech.

Contents: 1994-01-27**, Public Program, New English High School, Tilak Road, Pune, Maharashtra, India**

[After Self-realisation, a false Guru declares:] If I had the powers of Shri Mataji, I would have been the king of the world.

Shri Mataji [is not amused]: If you have desires you cannot have powers also. [The audience burst in a thundering ovation!]

Contents: 1994-02-16 **Talk to Young Presidents and Chief Executives of Companies, Conference**

`Spirituality in the 21st Century', February 16,20, 1994, Goa, India

I bow to all the seekers of Truth.

At the very outset I would like to point out that truth is what it is. You cannot change it, you cannot conceptualise it and you cannot describe it. You have to be the truth yourself, otherwise it's just a talk and talk. Whatever I am going to tell you today I would request you not to believe it blindfolded. We have suffered a lot by believing in things blindfolded. Please keep your mind open like a scientist. If it works out and if you find out, that is the truth. If the experience of the truth is actualised in you, that you understand the absolute truth on your central nervous system, then only you have to believe, definitely.

Then, you have to believe because you are honest and to know that this is for the benevolence of your person, your individual being, your family, your country and the whole world at large.

So the truth is, that you are not this body, this mind, these emotions, these conditionings, this ego, but you are the pure spirit. That's why at this human awareness, you cannot know, unfortunately, the truth.

In our evolutionary process, we have come to this stage as human beings and there is a little breakthrough left, which has to actualise. It's not just giving big claims and big things, but it has to actualise. And if it actualises then you will know the second truth is that there is a very subtle power of Divine Love. You see these trees, you take them for granted. How from one coconut they have come out. We never bothered because this is living

process. Who runs our heart? The doctors will say its autonomous nervous system.

But who is the `auto'? We never question whatever is living because we cannot answer it. This is the living process of our evolution which takes place spontaneously.

At the very outset I must tell you that you cannot market it. It's sinful to market it. It's hypocritical to market it and for that people have to pay individually and collectively. That's one thing that you cannot market. Because, it's your own power which resides within you which we call here as Kuṇḍalinī, because Kuṇḍalinī is a coil. It resides within you and it is awakened effortlessly, Sahaja. `Saha' means born with you, `ja' means spontaneous. There are so many things which are today in these modern times, that I start wondering how many will have the discretion to choose the truth? The first thing you must know who are the disciples? What are they doing? What is their knowledge? What powers they have got? Because if you become spiritual, it's your resurrection complete. All your powers are awakened.

Of course, after realisation, or we can say after the first germination, you have to practice it a little deeply and work it out, your connection with this All-pervading Power. This connection is the only Yoga, where you are united with that All-pervading Power. United for ever! That's the new birth as they call it, that a realised Soul, in Sanskrit language is called as Dvijaḥ, means born twice and it means also a bird. Bird which is an egg then becomes the bird and becomes free and learns to fly. In the same way a realised Soul is born again. First as a

normal human being and then as a realised Soul. You don't have to certify, you don't have to have an organization, you don't have to pay for it. It is an experience of this All-pervading Power, which is, we can call it in the biblical words, is the “Cool Breeze of the Holy Ghost." In Ādi Shañkarāchārya's book of revelation, he has called it “Salām Salilam” means the one which is a very cool, soothing breeze. Then you feel the Cool Breeze on your Fontanelle bone area. This Fontanelle bone area is called `Brahmarandhra', because this All-pervading Power is called as Brahma Chaitanya.

`Randhra' means the whole, so the whole thing comes out and you start feeling the Cool Breeze out of your own head. Then you relax. Your wrinkles start vanishing, your worries start vanishing, the stress and strain that you all people have goes away, permanently, because you can call it an opening here. And you become a relaxed person.

Now let us see the problems of the young presidents. One of the greatest problems of the young presidents is that when they work they get into stress and strain, it's very common. Because you think you are working, you think you are doing something. When it happens you never think you are doing. The first state we call it we are doing Karmas, our ego is built up, so we are very happy. When it is pampered we are happier, but when it is punctured we feel unhappy, there's no joy because joy is not a dual state, it's singular.

So what happens, that when it is connected with this All-pervading Power, which is extremely alert, very intelligent and extremely communicative. The way it

communicates is very surprising, that you feel you are in bliss. Because whatever you want to do is just before you and you are surprised how you have developed this or that. Even in business, you want to meet somebody, immediately you will know what sort of a person he is. You will also know how to treat him, then you will also know what sort of a challenge to take, what to discuss.

The light of the spirit enlightens your attention. All of us! There would have been no quarreling, there would have been no fighting, there would have been no theories, no dogmas, no different religions.

Because, everybody knows the same thing. As I am sitting before you, you can see it clearly. If you know the absolute truth on your fingertips, why should you quarrel, why should you have wars, why should you kill each other? You see, the first thing happens to you, that you become absolutely clear-cut about the whole totality. You know the whole reality, what it is. Just now we are in darkness, because that breakthrough has not taken place.

Secondly, we talk of religion because people always ask Me questions, “Mother, why these religions are so troublesome? Why they are fighting?" Because they are in darkness. Whether you are Christian, Hindu, Muslim, anything you can commit any sin. There is no compulsion. The religion has to be born inside you. It should make you righteous from within, it's not from outside. Then there is no problem about that only. The opportunities to expand are vast.

So potential is your being. Perhaps you do not know how glorious you are. You don't know also, what you can do,

what powers you have got. We are not aware of it. We are not aware of ourselves. That's the only problem you are facing today. Once we've managed to know ourselves and the complete working of this machinery, the science of Divine Love, then the whole life changes like that.

There are some people sitting here who are today very big people. They once had problems and problems. But, after coming to Sahaja Yoga they have become absolutely dynamic. At the same time they are compassionate. At the same time they think of collectivity. In India the Goddess for wealth is Lakṣhmī. She earns for you when She is awakened in you. You make money and wealth. But it's not still the Lakṣhmī. You may have a big car, you may be doing wrong things. But, then you don't do all these things, you become really righteous and the Divine power helps you to get what you want. You don't have to worry to play some tricks or intrigues, nothing. The whole thing is done by this Divine power. It looks after you. You must have faith in yourself, of course.

Then, secondly when you look at Śhrī Lakṣhmī, She has two lotuses in Her hand. That means such a person has to be extremely warm. There should be warmth, you should want your children, your wife, neighbours, everybody. With small little things you should try to give them this Śhrī Lakṣhmī. Little, little things, even a flower. But with heart, not superficially.

If a young boy of twenty-five is playing tennis in his tournaments say. Now everything is so money oriented that, I mean the way they play is shocking. Then he also drinks, thinks too much. He can get a massive heart

attack, which is absolutely fatal. Then, for also elderly people who think too much, who do all kinds of plannings. One day suddenly you find they had a heart attack.

Sometimes, they get one just to give them a warning. Second, another warning, third finished. Heart is a big problem these days. It's not that their hearts are made of stone that they break. But the main problem is the way they are using their energy into one direction of no value.

But now I am seeing another phenomena that is people are getting paralyzed suddenly. Diabetes plus too much thinking can give paralysis at a very young age. This is not to frighten you, but to give you hope that you can get over it permanently. It can be done, is done and will be done, but how many miss it out, I cannot say. It's a business which is a Divine business where you have to get to it, establish it, understand it and work it out. When you start giving realisation to others, because this is another power of the spirit, that you can give realisation to others, you can save so many lives, you can save your children. You can do such a lot of work without taking any money for it. And, it's so joy giving, you can't understand the joy of saving somebody without doing anything.

If you don't have the pure desire I cannot work it out, nobody can work it out. If you put the stones in the Mother Earth, will it sprout? No. But if you put the seed, it will. Because the seed has the built-in possibility to sprout and the Mother Earth has the capacity to sprout. It's just built-in, it doesn't have to do anything, it's

spontaneous, it's Sahaja. It's as simple as that and this is a special time when it is working out.

Materialism that has just got hold of us and is taking us to recession has to be understood in proper way. It is just a reaction of an action. Childishness with which we have done overproduction. There is no proper wisdom to understand what we should have done.

This time in Delhi, I wanted to buy some big bangles because our hands are a little softer than that of the Western people.

So, I asked them for big bangles. And I was surprised that they said, “No, we are exporting to America and to England." I said, “For what, why are they asking for bangles?" They said, “The men have decided to wear bangles there." In India, if you give bangles to somebody he'll be shocked because it's an insult to his manliness. If somebody becomes a coward, they give bangles to that person in India.

All this kind of craze, it starts like children have crazes. But, children will play for a while, throw away.

Like that they have a craze and throw away. Another craze, throw away. If you ask them, why do you do it? They will say, “What's wrong?" They used to put some red oxide in their head to make the head look red, I don't know what is the need. I said, “Why do you do it?" Because they started losing their eyesight. “What's wrong?" I said, “Wrong is your eyesight, you are losing." So, “What's wrong?" I mean how to tell them now. It's stupidity, idiotic. But, I will call it a childishness. The maturity is not there to understand why should we do it.

And such another craze is to become young. To look young. You have to be proud that you are old. In our country, the old are respected very much. They have a say in every matter. Now, My granddaughter is getting married, without Me and My husband no decision will be taken. Because, they think we are wiser people. But, if you start behaving like children. Who will take our decisions? If you don't show dignity, why should children take any instruction from you.

The other day I saw a documentary, there the ladies and gentlemen from Hollywood of about 90 years, were having a big party. They were going to do the shake dance, but all of them when they were getting out of the car, were shaking already. I said, “What's the use to have another shake dance?" We also shake at certain age, isn't it? But, we have kept our dignity and we have shown them the right path. But, not in a way to shout or anything. But at the age of sixteen years they say you must treat your children like your friends. But first you must develop them up to the 16th year. You should keep them company.

Here the women are also working. Also, Divine plan was like that, that I should do it after My daughters were married. Supposing, at a young age I had started, no woman is safe in this world.

So, as an old woman is all right, you are very safe.

I started My work when I was 47 years of age and the first country I visited was Iran and second was America. But, I found it already full of all kinds of marketing Gurus. They said, “Why don't you take money?" I said, “You cannot pay for it, I'm honest." I went to Boston, you'll be

surprised, they asked Me, “How many Rolls-Royces you have?" I said, “I have none." “You're not in the business?" “No, no, it's not a business." “Then we don't want you." They canceled Me completely, would not take Me on the television.

San Diego was even worse. They wouldn't even publish My advertisement. I said, “Why?" He said, “Because you say homosexuality can be cured. Why do you want to cure homosexuality?" “Because, it is abnormal." “No, we don't want." I said, “All right, you don't want, doesn't matter, but publish My this thing." “No, no we will not." Because, the person who was taking the advertisement he said, “I'm homosexual, my editor is homosexual, our president is homosexual." The whole place seemed to be homosexual.

So I said, “You need Me most." They didn't publish. I was so shocked, because whatever is filthy, unholy, the Christians should know. Because Christ has gone to such a subtle extent to say, “Thou shalt not have adulterous eyes." I've yet to see people there who don't look at women, whatever may be their age.

With Sahaja Yoga, your eyes become extremely pure and innocent. And the attention you pay to anyone is affected. He gets peace, balance, not only that but he can even get realisation and cured. Such an eye of innocence and love which is a pure love which is Niraj, without any demand it just loves and enjoys the love. The state of joy. You enjoy each and everything. Every leaf how it has turned. How these trees, have come up and how they are turning this way, though they should go towards the sea. Everything becomes such a cosmic

integration, you start seeing the whole thing in such a beauty.

In America I have known of some great poets. William Blake in England and everywhere we have great poets who were all realised Souls. Mozart and Strauss were realised Souls. But you can make it out only when you can feel the vibrations. The cool from them. Mona Lisa, you just can feel.

Some beautiful things like Notre Dam itself, has got vibrations.

So many things have got vibrations, which only you will know when you are a realised Soul. How will you know whether this man is a thug or has come from a jail or he is a real person? Relatively, a person who has got cancer, immediately you can feel it on your fingers. You don't have to go to the rigmarole or the whole grueling of hospitals. The one who is getting it also knows. He also knows that he is going to get his heart attack. He walks up to the hospital and says that I'm getting a heart attack, please look after me. Such a person, becomes extremely patient, loving, caring and a personality of a very different nature. Actually, it helps the most to people who are thinking of the future. Because, it gives you wisdom and Divine discretion. But, above all, it gives you a complete sense of reality and, the power to face it. Because if you are in the waves and you are afraid of the waves but somebody takes you out and puts you on a boat, you can see, you can enjoy the waves. But, if you know how to swim, you can jump in and save many.

This is all potential within you, it's there and the time has come to happen. It's for your good, for your business,

health, everything. As a mother I would say that you don't have to pay. There's no problem of Kuṇḍalinī. Also, there are some books I have read where they say the Kuṇḍalinī burns you up. I've never seen anything like that. It's just there and it's your own and you get it.

In all the Western countries now we have our centers. Excellent people, such deep people who are working it out. It's very amazing how these people are so much deeply involved in their seeking. How far they have gone to seek the truth. You don't have to give up anything, you don't have to fast, don't have to give up your family, nothing. It is something eternal that happens and you get the knowledge what is within.

I have come here just to announce this great news to you. To give you this message that you can save yourself, save the whole world today, from it's destruction. Not by talking about peace. I've met many people who talk about peace. You can't go near them. The way they are hot tempered. How can they be talking of peace? They get awards of peace by other people who are equally the same. Peace has to be within.

When this Kuṇḍalinī rises it stops these thoughts, you are in the present, you are fully aware into thoughtless awareness and there you grow spiritually. Then all the thoughts that come to you, mostly, are from inspiration which are full of wisdom and truth. But, firstly you must have full faith in yourself that you can get it. Not to feel guilty. I mean, especially in the West all the time sorry. It's nothing to feel sorry. You have done nothing wrong. Not to feel guilty. You should know that you are a human being and it is your birthright to get your realisation.

Firstly, not to feel guilty. It's very important. It is very simple if you just say I'm not guilty at all. If you were guilty you would have been in jail. How are you here? I mean, after all you are not God, you can make mistakes, so it's all right. But there's nothing to be guilty, you just face it and finish it off. But you carry it all the time here on the left side and what you develop is an angina or a spondylitis. Everybody carrying a dog collar around, because they're feeling guilty. If I tell them they don't believe Me, but it's a fact.

Question: When the Kuṇḍalinī rises can it rise in many ways and also through the left shoulder and also is there any danger associated with the rising of the Kuṇḍalinī?

Shri Mataji: There is no danger. First of all, She is your Mother, your individual Mother and She has been with you since long. From your last lives. She has recorded everything that you are up to or whatever are your own qualities. She knows you very well and She is anxious to give you a rebirth.

So there is no danger. When your Mother gave you birth She took up all the problems upon herself. She didn't give you any problems. She is a very loving Mother who knows how to rise and how to give very smooth birth to you. But some people do have problems in their Chakras.

So She may stop, She may just a little bit, create heat, that's all. But I've not seen anything going wrong with it. There's only one way it can rise, through the middle path as Buddha has described.

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Lady: [complaints about her husband who is lecturing too much].

Shri Mataji [smiling]: Put a beetle nut in his mouth, then he won't speak so much.

Lady [with a serious expression]: What should be the size of the beetle nut? [Big laughter.]

Contents: 1994-03-14 **Shivaratri Pūjā, Surrender (English+Hindi), New Delhi, India**

[Shri Mataji talks in English:] It's a great pleasure that from all over the world people have gathered to worship Shiva. Actually we should say it is Sadāśhiva that we are going to worship today. As you know the difference between Sadāśhiva and Śhrī Shiva. Sadāśhiva is the God Almighty and He is a witness of the play of the Primordial Mother.

The combination between Sadāśhiva and the Primordial Mother Ādi Shakti is just like a moon and the moonlight or the sun or the sunlight. We cannot understand such relationship in human being, among human marriages or among human relationships.

So whatever the Ādi Shakti's creating, which is the desire of Sadāśhiva, is being witnessed by Him. And when He is watching this creation He is witnessing all of it into all details. He witnesses the whole universe and He also witnesses this Mother Earth, all the creation that is done by the Ādi Shakti. His power is of witnessing and the power of Ādi Shakti is this All-pervading Power of love.

So the God Almighty, the Father, the Primordial Father we can say, expresses His desire, His Icchā Shakti as the Primordial Mother and She expresses Her power as love.

So the relationship between the two is extremely understanding, very deep and whatever She's creating, if

She finds, if He finds there is some problem or there are people, human beings specially who are trying to obstruct Her work, or even the Gods who are not the deities are trying to express their egos, He is the one who brings forth their destruction.

So He is the one who is responsible for the destructive power.

He is reflected in the hearts of human beings, among all the creations He pulsates. But that pulses, pulsation is the energy of the Primordial Mother. And He can destroy anything that goes against the plans of the Ādi Shakti. Ādi Shakti is love, She forgives and She loves. She loves her creation. She wants the creation to prosper, to go up to the same level for which it was created. She wants human beings to go to that level where they enter into the Kingdom of God, Kingdom of Sadāśhiva where there is bliss, there is forgiveness, there's joy.

All this is only possible if you have seeking, that you have also a innate desire to be there. This desire within us is reflected as the reflection of the Primordial Mother. Now this desire is there and other mundane desires are also there which stop the progress of your ascent.

In Sahaja Yoga we have never tried to overcome the desires by taking Sannyāsa or running away from the house or for all kinds of things that has been suggested. The first thing that is done is that you get the light of your spirit. Spirit is the reflection of Sadāśhiva. In that light He shows, He is just showing the path. The spirit is just like a light which is burning and which is showing the path. In that path you yourself become so wise that you

walk in the light of wisdom, that you walk in the light of righteousness.

Because whatever is destructive is seen through the light of your spirit. You start giving up all that is destructive. Nobody has to tell you that give up this, give up that. You yourself realise that this is wrong and we should give up. This was, I should say, My own understanding of human beings because these are the days where people are in complete illusions. They are in a conflict all the time struggling even to exist. Under these circumstances, everything would have failed if you had started with taking a Sannyāsa and then going to Himālayas and all that. If you have to do this for the masses, something has to be done radical and luckily I've been able to find out a way by which you can get your sprouting, your Realisation.

Now some people who get Realisation have to understand certain things because as you know there are many people who have got Realisation. I don't know how many, I don't keep count. But what is lacking in them is surrendering. It's embarrassing to say but is a fact. This is the only condition of modern Sahaja Yoga that you have to really surrender. If you start using your brain, if you start using other methods to understand Sahaja Yoga, you cannot. You must surrender and as Islam is nothing but surrender, Islam means surrender. And if that surrender is not there it is impossible to establish anyone in the Kingdom of God.

Surrender is not that you should give up your family, give up your children, or give up your houses and homes and your properties. Surrendering is here: give up your ego to

begin with and then give up your conditionings. For example, the other day I met one gentleman and he is suffering a lot.

So I asked him, “Who is your Guru?", so he gave Me one name of a Guru. I said, “He's not done any good to you, will you give him up?" He said, “Tomorrow." I said, “Why not today?" He said, “Today, but I have to throw away all his things.

So tomorrow morning I will do it." I said, “All right, do it." “What should I throw away Mother?" I said, “Then all the things with which you worshipped him, throw away, throw away." Then he went around the whole house, found out whatever was there which was used for worshipping him, everything he gathered together, threw in the sea. And then he told the sea that, “I am sorry I have suffered a lot because of this man, now you please don't suffer." So this kind of a very penetrating intelligence if you don't have you cannot give up. One sticks to that. I know of so many who find it so difficult to get rid of their conditionings. That's more difficult than ego. Mundane conditionings and condition schemes that you have. We have first conditioning that supposing you are born in India or England or any place. After Sahaja Yoga I've seen most of the people they suddenly start seeing what's wrong with their countrymen, what's wrong with their country, what's wrong with their religion, what's wrong with the books they were reading. Immediately they start seeing it clearly, that this was the mistake, this is wrong. They all make fun of them. I've seen people all over the world. Nobody says that `No, no, no, no, because we are English we are the best, we are

Russians so we are the best, or we are Indians we are the best.' Immediately they find out what's wrong with them and why these people are not getting Realisation.

On the other hand they feel such compassion that `Mother so many people haven't got their Realisation.

Why shouldn't we try to give them Realisation?' This is the double action of this light. Firstly you know that there is light and that you have become the light.

So wherever your attention goes you start seeing reality and then you understand that this has been the conditioning of our country, of our society. And then they abhor all that is wrong, they never identify with it.

But first thing as I said, is surrendering. In surrendering actually you develop a kind of a state where I would say you become a Sannyāsī, from within. That means nothing can dominate you, what is a Sannyāsī is a person who is above everything else. Nothing can stick to him. He just, looks at things and he knows what it is. He may not say, he knows everything and he doesn't do whatever is wrong. He's so detached, that in that detachment only he can see what's wrong with him. He starts seeing his family people, he starts seeing other surroundings, everywhere he starts seeing what's wrong. And he does not identify with them, is very surprising.

I have seen it, I mean, I went to Turkey. In Turkey I met one gentleman who was running a big Swiss hotel and he came himself to Me and said “Mother give me Realisation." I was surprised because I didn't see this in Switzerland such a anxious personality would ask for Realisation, very surprising that in Turkey he should ask for Realisation. And I gave him Realisation and

immediately he said, “I am not going to go back to Switzerland." Just imagine! It's, you see, it is so clear-cut that this light definitely gives you tremendous wisdom and balance.

Supposing you are walking and you can't see the road, you may fall down. But if there's little light also you can see it. And this is what Sahaja Yoga has done, is given you very little light. That little light itself has been sufficient for you to give up so many things.

Now the other side of it is the ego part. Ego is very subtle stuff with human beings. I don't know how they gather it, but they do and some of them have such a gullible ego that with the slightest thing it shoots off. And they get very angry for small things or if they find somebody whom they can dominate, they can dominate also that person. Now this ego when you start seeing it, you just start laughing at yourself and think that, what's wrong with me.

Ego is not like conditioning which is coming from outside but ego is something that comes from within.

It can come from anything. Human beings have ego of all kinds of nonsensical things. One day I met one lady and she was very proud and was not even smiling. I said, “What's the matter with this lady, what is she?" So they told Me, “She knows how to make dolls that's why she's so proud." I said, “Eh, to make dolls, she's so proud!" “Yes, you know, she can make dolls, so she's so proud." I said, “What is there, anybody can make dolls, so what is so great?" “No, but she thinks she is very great because she makes dolls." So a man becomes stupid and stupid. That is first sign of a egoistical person. He is so stupid

that when you are talking to him, you just get flabbergasted that without paying anything you have got a buffoon before you who is showing all joke, jokes of his buffoonery. Is, eh, something very surprising, I mean, you meet any egoistical person and you just watch him: “I did this, I am, I, I, I..." Then you start seeing the person, what's the matter, he's not even ashamed to say things that should not be said. Then it goes even to the sinful life they lead. They lead a very sinful life, they fond of women, they drink and this and that. Then they start boasting about that also: “I drank that day so much; I had five women around me." They start boasting of that also.

So, for a egoistical man there is nothing like shame. He'll go on telling about his nonsensical things and everybody will say `My God with whom are we talking?' And then, whatever they do they justify. I asked one fellow, “You had such a bad heart attack why do you drink now, give up drinking." He said, “But even this person Kirloskar", we have one in Poona who is now, I think, 95, “he drinks." So I said, “You are not Kirloskar and even if he drinks, what's the use, what is he gaining by that?" “No, no, you see he's very good, because, see, he drinks and he's so successful." “Is he successful without, because of drinking?" But even ordinary reasoning is not there, ordinary reasoning. And in the general way if you see, even if you see the greatest drunkard countries, I have never seen a statue of a man who died of drinking, never.

I've not seen in any country people are praising a man because he had ten women or he died of drinking.

So far! I don't know how far human beings can go in their ego.

Now this ego is spreading very much in modern times where they start saying, “I like this, I don't like this." “What, what you don't like?" “I don't like this kind of a sarī, I don't like this kind of clothes, I don't like this." But who are you, you are not going to see yourself, others are going to see.

So what difference does it make whether you like it or not? But is very common with young people, to talk like that “I like." And this is a sign of complete destruction.

Because ego is not only, is, makes you stupid, you see all these days the way people dress up and we find they are very stupid because “I like it, so what?" Anything they like it, you know, if they want to walk on their heads “I like it, what's wrong?" All kinds of stupidity can be explained through ego.

So those who get Realisation somehow or other, thank God, see it: This is my ego talking. Then they start laughing at themselves, making fun of themselves: This was my ego.

But also in Sahaja Yoga there are people, I said, “Why don't you go and organize?" “Mother because my ego will come up." I said, “What's this?" “My ego will come up so I don't want to organize." How can your ego come up? If you see your ego, supposing you see, er, something is burning, you see it there. How can you get that burning onto yourself? But this is a very subtle type of, er, avoiding work of Sahaja Yoga to say that “No, I'll get into ego." I said, “All right you get into ego, I'll see to it, get in, what happens." So all kinds of things there are which

makes a person quite idiotic and stupid. I mean, I don't know how many things I can tell you today. But also I've seen in marriages this is very common. They'll say that, `Mother, I married this girl at that time but now I don't think I should have been married.' Bah, bah, what, that time, what had happened to you, why didn't you marry at that time? I have to tell you these things because I've been facing all kinds of problems of this stupid, idiotic ego. One has to see it clearly, how this ego is working in me and how it is keeping me down.

So when we talk of ascent, we talk of a higher life. We have to become Sannyāsī like the lotus that comes out of the pond and no water can stay on them. Even the leaves of lotus, no water can stay on them. Just like that we have to become. We don't have to wear Sannyāsīs dresses, nothing of that. But from inside, a kind of a detached attention is there which immediately locates the problem, within you and without.

And also in Sahaja Yoga, you know how to overcome that. It's a very effective, efficient system. But for that again, to achieve that you have to become Shiva within, means detached. As Shiva is completely detached, you have to be detached. And that detachment will give you the same wisdom as Shiva has.

Shiva sees, we should say, Sadāśhiva sees the work of Ādi Shakti, silently. He doesn't get proud, he doesn't develop a kind of a ego `Let me see now what my Icchā Shakti is doing,' nothing, he's just watching. But when it comes to destruction, he sees that this part is going to destroy the work, immediately he destroys, removes that portion. In the same way we have to be, we have to see

our life itself is a big field. How do we consider ourselves to be? I have seen people talk, “Oh, so what, I am a Sahaja Yogi!" You can't talk like that if you are a Sahaja Yogi. With folded hands you have to say, “I am a Sahaja Yogi." In your behaviour, in your talk, in everything, you have to be a person who is extremely humble. If that is not so that means Sahaja Yoga has given you double ego. As it is you know that Shiva is known for his innocence, for his simplicity, his forgiveness. He forgives. He forgives Rākshasas; he'll forgive everyone that is his quality.

But anybody who goes against the Primordial Mother, he doesn't spare.

So this is his, the quality one has to understand, surrendering doesn't mean outside things to be surrendered. What is there, these are all stones, what are you surrendering? Surrendering means cleansing yourself completely, getting completely detached. Detachment is the only way you can rise.

Some people get sick, they make such an ado out of it: “I am sick, the whole world should know I am sick, sick, sick, sick, sick." But if you are a Sahaja Yogi, if you just watch, how so, I am sick, all right, let's see. Just like a sport. Just watch. I am sick.

So, what's happening now? The temperature is coming nicely, now is going down, just sort of a playful, mirthful attention. Ah, when I came I had temperature, but nobody believes I had temperature. I was so tired in the marriage they said, “You don't look tired." I said, “All right, I'm not tired." In the same way, life also is to be played. It's just a play and that play has to be seen

through the light of wisdom. Nothing is so serious, for Sahaja Yogis nothing is so serious. But he becomes very serious and he makes too much ado about himself.

There are lots of things which we have to learn. When we worship Shiva, we praise him. You are this you are that, you are that. When you worship Me also you praise Me, you are this. I am not aware of all that that you say. But you say all right, if you say so, it's all right. You are this you are that, the thousand names of Shiva, thousand name of the Goddess, thousand name of Viṣhṇu. These are their names you are worshipping, what about you people, how many names you can have? Actually in the Pūjā when you take the names of these Shaktis they also get awakened within, no doubt. After Pūjā you do feel that way but you don't utilize them.

So many people I've seen have come in the Pūjā and they have got that power within themselves, same powers. But by the time they are out, it's finished, it's gone.

So, surrendering has another side: assumption. Assumption that I am a Sahaja Yogi and I can absorb all these powers within myself.

So one side is surrendering. Why to surrender? To absorb. Automatically when you are surrendered you absorb. But once you have absorbed, then you should retain and assume within yourself, know that you have these powers. There, where Sahaja Yogis fail more. First time it happened, no Sahaja Yogi would touch anybody raise anybody's Kuṇḍalinī, this thing, that thing. We had at least fifty Sahaja Yogis by then. I said, “Now what to do, I have prepared these channels and nobody is even

raising their fingers. How am I going to work it out?" Very difficult! But once it happened we had a program in Nasik Road and I was staying in Nasik. It's about, I think, thirty miles from there.

So, we reached halfway and our car failed and nobody no other car was coming, nothing, no support, nothing. I didn't know what to do. But these, all the Sahaja Yogis had arrived there and such a big crowd. They started saying, “When is Mātājī coming? When is Mātājī coming?" Such a pressure! So they said, “It's all right, we'll give you Realisation, sit down." And they gave Realisation.

That's the first time the Sahaja Yogis started knowing that they can give Realisation, they can do this, they can do that. They all started after that.

So assumption should be there, that I have these powers, I am not going to waste them, I am going to use them, I am going to look after others, I am not going to just keep to myself. This assumption has to come.

Once I was travelling by ship and one fellow got caught up in the freeze room and he got pneumonia.

So the captain came to Me `That see this boy has got pneumonia, we have to get some doctor by helicopter.' I said, “Captain, I've given you Realisation, you are a doctor." He said “Who, I?" “Yes, you." “If you want, I can go down." “No, no, no, but tell me what to be done." I said “Just go and put your hand on his heart, finished." “I" he said. “Yes, you!" Went down and put his hand and the fellow got all right. He was amazed. He met Me now in the wedding and he was amazed at himself. “This I can do to anyone?" “Yes, yes, you can!" But if you do not

assume and just sit down meditating, meditating, surrendering...

what's the use? So, you have to do, now after achieving Shiva state you have to start doing the work of Ādi Shakti. You should get this desire that we should spread Sahaja Yoga, we have to work it out.

But be careful sometimes you might be conditioned, you might be egotistical, watch yourself. With watching you can, I'm sure, you can achieve a lot. We have done, some people who have taken it upon themselves have done it, everywhere, in every country.

So the first thing of surrendering is important to reach the state of your Spirit, of Shiva and Sadāśhiva.

But the second state is that you have to now think of others. First it is as they say in Sanskrit is vyashti, means individual gain, you get the individual gain. And then it becomes samashti, means the collective.

You have to work it out on collective. People who never even got Realisation, nothing of the kind, have been doing so much organization and this and that. While you have got it, so now it is important that you should now extend this light to others.

[Shri Mataji talks in Hindi:] Version 1: Sorry I had to speak in English as there are a lot of foreigners which has never happened before. All of you know a lot about Śhrī Shiva. You know all the stories about Him but what is His sar or Tattwa, you should know that. For Śhrī Shiva is that, nothing touches him. Anyone can say anything to him and later ask his forgiveness, he will say you are forgiven.

Why was it said to Ādi Shakti that you should create this and that. He can do all that but He said No. He said that there is one patha, which is Shiv patha. You must reach that patha, shiv patha, where you will be fully be complete (nirche). Then you can come manage anything.

Now you see, some places people are saying that there is this man in Sahaja Yoga, who is eating money.

I don't understand this. Is this what coming to Sahaja Yoga is. Teaching... eating money...

Some are showing their ego, `suckta', something or rather crazy thing like this are being shown even after coming into Sahaja Yoga.

Something must have got attached to them. Which is possible. These things should be left behind because if you have come into Sahaja Yoga then you have come to Shiv patha. This means that you are fully (nirche) `complete'. In that you have to be totally complete. Once you are complete, you can come into Shiv Shakti. Shiv is that Shakti that it is fully `complete' that no effect comes onto it. There is no pride or any type of following.

He comes to his wedding on a bullock-cart and has his two feet in front like this on the bull and running and he holds on to that and he came. When he reach there, Pārvatī also felt a little embarrassed, why is my bridegroom coming like this... laughter... but he does not care, sitting on horse this or that. The grooms entourage are people with one hand, the teeth has fallen off or something like that. He is taking people who are like this because he isn't aware about things like these *[UNCLEAR]*. Who is who, who is wearing what, where the person eyes

is, how the boulare is coming, some are coming like stupid people.

He doesn't think of things like these, he is sitting in a `nirche' complete state. As he is going along he gets them to come along, without ever thinking of what should be worn *[UNCLEAR]*.

What sarī she was wearing, you want to meet the human being so you should reach down to the sara go to their place and find out what a human being is. That is left a side but what was being worn, what was in the house, this and that.

So much of looking and `opreet' way of looking is Shiva's way. Just look at his life, he went and sat in the Himālayas, he was not bothered with anything, who will say what to me or how I should live or this to happen or that to happen... nothing.

When his first wife passed away, *[UNCLEAR]*, who would do something like that... nobody will. All his methods are special because he is special. About anything, he doesn't feel that it should happen this way or in that particular way... but in Tattwa... in Tattwa it can be seen that, in whatever he thinks is right, he think it is right and whatever he thinks is wrong, he thinks it is wrong. This is his Dharma.

That means to say that he even gave his wife to Rāvaṇa. Now people will say what scene is this, took his wife and gave it to Rāvaṇa. He knows his wife is a Devī, what will Rāvaṇa do with her. He can give her to anybody because he knows she is a Devī and she will straighten Rāvaṇa out.

So our prabutiahah that we have and this right eyes of ours that sees. And as it gets weaker the eyes within us will begin to open. Any type of human will think of himself, live properly, talk properly. But what kind of human he is, try to understand his Tattwa and how is he inside.

There are some Biharis, they say at times they talk roughly.

Some talk like this and that. And you get stuck on that. You should think that, `that is their way and let it be good.' You should not feel bad by it. Now there are people who come and they will speak beautifully for you to have a seat, you will later discover you have lost your valuables.

So what ever is made beautiful outside is actually to fool you.

So to look at outside things and being attached and seeing it, is the wrong thing to do.

Now these days the way things are happening, you are seeing that in this world especially in India.

The outside teaching that is coming in, it has influenced people. If it did not then people won't remain like that. There was poor Gandhiji, who wore his dothi and reached London. Now people will say to go to London you must wear three piece suit and go. Who want to say let them say it. In that it can be said that some people wear it to act.

But when from inside a human is free then he doesn't feel anything for the outside but for the truth.

To believe in the truth. And this is what Śhrī Shiva's teaching should be. When his teaching is understood then you can begin to realise Ādi Sakti's. You want to realise Ādi Sakti but don't understand Śhrī Shiva's first teaching. Who is going to be effected by this. You are! Shiva also kriah that you are doing, how beautiful it would be. That's why it's said, even insulted or what ever done, so what! It's `wiahkiah' is Śhrī Kṛiṣhṇa's Sthita Pragya. Shiva siddhi, that whatever is happening let it happen.

Why should someone say anything. But whatever you feel inside should be clean.

The inside Tattwa should not be wrong. Even if it is wrong in others never mind. You can cure that.

You will say bad about others but never to yourself, you can never be cured. This noise say's that whatever is inside us, should be cleaned, cleaned and cleaned (tiag) at the end the true syrup... your spirit. With it's grace only you will feel peace. And it will completely make you so smart, so smart that you will be surprised from where this knowledge come from.

Today, Shivaji's Pūjā should happen and is happening and all of you should sit down quietly. And the second part of knowledge, in which all of us have got that we are the Guru's and we are one in a million.

This blessing and prayer we have got and we have to do much giving and get to do. You should try to gauge that.

As it... beyond My understanding. I never thought, how much togetherness [love] can come into a human. I never understood it. By that count, it has become so together that in wishawah has happen. And it is of great

understanding that people who were standing on the very wrong path who being completely destroyed, they have stood up and are here with us today. It is such a big thing that Shiv's blessing is on us. Spirit life, this is his great blessing. And from this blessing you all know it has increased with patience and share it equally. This is not for one human being or one place. This is for all places where today God has stood up, we have to save from that. Save it properly and this is your responsibility who are Sahaja Yogis. In who's life and in them and see only in Sahaja.

My blessing to all.

Version 2 [SYNOPSIS!]: You know a lot about shiva. But what is the Tattwa of Shiva you should know that. Nothing touches Shiva. Anyone can say anything to Him and then ask forgiveness, He forgives, Honor, dishonour, happiness, sorrow, nothing touches Him. He is far from all these, which Ādi Shañkarāchārya has said, “Shivoham, Shivoham." In Ādi Shañkarāchārya's time he spoke of Shivoham, that I am Shiva to achieve this state, individual effort and after that the next state is to be active like the Ādi Shakti, otherwise if these two states don't meet then what is the point of setting the status of Shiva. If Shiva could do everything then why did He work to create everything. He said one state is the Shiva state. You have to reach that Shiva state where you become completely desireless. Then if you go into anything it will not affect you.

People have told Me that there is a Sahaja Yogi who is eating money.

Some other is showing his ego, some are showing their importance. Even after coming to Sahaja Yoga people are showing such madness. If you have come into Sahaja Yoga then you should first get your Shiva state, means that you are completely desireless. For that surrender is important.

After complete surrender you can come into Shiva and Shakti. Shiva is untouched by anything. He has no ego, or Saṁskāras. He came for his marriage on a bull, even Pārvatī felt ashamed that what is this my groom coming like this. But he lives in his own understanding. His marriage party comprised of all kinds of funny looking people, one-eyed moustes, one legged because he does not feel who is what, what clothes they are wearing, what they look like. These things don't strike Him. He is sitting in desirelessness. He is innocent because useless thoughts don't enter His head.

Many people go to someone's house and disdainfully criticise his carpet etc. But have you come to meet the carpet or the person.

Some lady will remark about the sarī of another. You have to meet a person, meet his or her Tattwa and base. Get to know what is a human being. To look at others from the outside is not Shiva's way. He is not concerned with anything as to what will people say or how I should live, this should happen, or that. When He lost His first wife, he carried Her dead body on his back, who will do this? All His ways are unusual. But if you see the Tattwa, then what he considers right and what he thinks wrong. He even gave his wife away to Rāvaṇa. He knows that

His wife is a Goddess. What will Rāvaṇa will do with her? Instead she will put Rāvaṇa right.

Our tendency is to look out worldly at everything. As and when the outer eye becomes less, the inner eye will start opening. You should try to understand the inner worth of a person. Now some village people talk in a gruff manner. People have different tongues, so you get annoyed with that, you should think this is their way. There is no need to take offense, how some very Tahzeeb-cultured people came and you got so lost with their style that you have lost everything. Anything that is made out worldly very beautifully is to deceive you. That is why to put so much attention on outward things is wrong.

In the world specially in our country we see how the Western culture is coming here, we see how outward the vision of people are. Gandhiji went to London in his dhoti, where you had to go in a three piece suit.

You have to see whether people are wearing it to create attention. But when a man becomes free within and all these things are not so important to him except for reality. To recognize reality!, is the first Tattwa of Shiva then only we will be able to do the work of the Ādi Shakti. If someone said something, abused you, so what? Whatever is happening let it happen. How does it matter? But the Tattwa within should be clear and if it is spoilt in others, so what. You can put it right. You will condemn in others but not yourself then you will never get alright. To be surrendered means that whatever there is within you, you keep giving up. In the end, the pure and clear form, which is your Ātmā, you will be joyful by it and it will

make you completely capable. Today is Shiva's Pūjā and you are sitting here with a feeling of surrender.

The second part of surrender which you have is that you are realised Souls. You are one among lakhs, this blessing we have got and how much are we able to do, you should think about this.

Contents: 1994-03-20 **Talk to Sahaja Yogis, Before the Ballet by Kala Kshetra, Birthday Felicitations, Nazrul Manch, Kolkata, India**

[SYNOPSIS!] [Here, where the River Ganges meets the great sea, there has been such a big manifestation of artists and art of very delicate nature. Firstly, Bengalis are extremely emotional, lovable, loving people. They are not materialists. They care more for human beings and for the human feelings. As I've told you always, the greatest novelist I've ever known was Sharat Chandra Chatterjee who was the one who would just touch your heart and make you understand. Every subject he has dealt and his art of writing is so beautiful, as if he understands human beings and their problems and how with love, you can solve it.] [Sahaja Yoga is very close with any art, because it is the expression of the heart. When the imagination of an artist reaches the reality then that artist becomes Sahaja automatically. We have had many artists and poets like that who have through their imagination reached the depth of reality and that's how he brought on all the essences by which they can cure many things which they cannot cure with anything else; social problems, political problems, which looks so formidable are shown through their delicate brush or

their delicate writings. You can solve these problems through the suggestion they have given through various arts, is something very remarkable.] [Drama plays a very big part in our cultural life. It's coming from ancient times. They say that the drama, the Natya Shāstra started in India, when Arjuna was going for war, his wife asked him to bring a puppet.

So this is the first sign that in this country there were artists who used to act like pantomimes or dramatists. This Natya Shāstra started in our country long time back.] [The greatest thing of Bengalis is that they are very patriotic people and culturally they are very Indian. They cannot take to any other culture very easily. Where the women are respected as Mother, even the little girls are called as Mā. This Saṅgham that has come here is really a very big venture for the upliftment of an artist. Otherwise we are taking to the very cheap type of artistic impression in our country. We have taken to something that requires no art, some sort of an acrobatic show that we have on the stage, by which we think that we have made the stage very active. All this kind of a nonsensical stuff is still coming in our big cities and films. This nonsense has to be outwitted by real art.] [I am very happy such a Sangam has been established which will definitely give (at least our children), the real sense of the expression of our manifestation of joy and happiness and all the things that they have to face in life.] [This `Jatayu moksha' is a very nice subject, it suggests a bird, a condor fighting Rāvaṇa who was such a mighty person. But he went and fought to save Sītājī. His way expresses a person who believes in truth, honesty, respect of

women, who fights such a mighty person. He knew he would be lost, but he fights and he gets very badly injured but he is not bothered about that. That injury was there till Śhrī Rāma gave him moksha, shows that all his sufferings were finished once he got moksha.] [In Sahaja Yoga you don't have to do all this. You don't have to get injured, or fight. But in a way there is a big fight within yourself and that fight is that when we try to see ourselves as something very great, very egoistical and then we start fighting with our ego. Like Jatayu which is the feeling of righteousness.

This righteousness gets injured many a times. How Sahaja Yoga has come to show that you don't have to fight. You have to just ask for your realisation. It is the time that has brought this for you. I don't know I should have any credit for it. Anybody could have done it who would have been born in this time, it has happened.

So you have to know that already the moksha that so many Sahaja Yogis achieved, they will enjoy the drama much more than anything else, because they will realise that they had struggled. They had to struggle with themselves for their seeking. Ultimately they got their realisation. This will definitely give you greater hope that we can spread Sahaja Yoga all over.] [Art is a part and parcel of a human being, is the potential of a human being. We have to develop art because Sahaja Yoga is nothing but to enjoy the Kingdom of God and if you do not have art, what will you enjoy. But it has to be pure art. Purity is important and in Indian culture purity and respect is maintained even till today.]

Contents: 1994-03-20 **Talk to Sahaja Yogis, Birthday Felicitations, Nazrul Manch, Kolkata, India**

So much has been said about Me that I really start wondering what is all going on. Actually, I am not at all aware how things are working out. How Sahaja Yoga is spreading all over the world? How you people have come to Sahaja Yoga? It is a very special time. It is the blossom time and I was happy that in the beginning, the `Shuddha Vasanta' was played, suggesting this is the blossom time. And in this blossom time, it is all organized that this should happen. I am just a medium I think and not aware as to how things are working out? Only thing, My heart was filled with such feeling of gratitude to you that you have taken to Sahaja Yoga. It's very difficult because it's a very subtle knowledge [Sookshma] and in this gross world where it has become worse during modern times [Kali Yuga] I never hoped that I will create even twelve Sahaja Yogis. I know this is the time but I didn't know that it will be such a time that people all over the world will take to truth and truth will prevail.

So much falsehood all around in every walk of life, in every dimension of our personality. We accept all kinds of illusions. In this condition of illusory expectations that there should be so many people who want to know the truth is the most remarkable thing. To Me it's a surprise. In Calcutta [Kolkata], first time when I came I must tell you, in a big hall, only one person was sitting. Only one! And also he knew Me.

So he came. Just to oblige Me. And the road was all crowded. When I inquired, “What's going on?" I was informed that there is one Tantrik who is beating himself

with a big hunter and people were thronging to that place. I was so disappointed. I said in this place of the Goddess, why people were taking, specially Kālī's worshipers, how could they take to this `pret Vidyās', `Shmashān Vidyā'? And all kinds of Tantrik nonsense. The very intelligent people, very artistic, extremely loving, what has happened to them? I couldn't understand.

Then second time I came. Everybody who came, said, I am already `dikkhit', means `dikshit' means they had already been blessed by some sort of a Guru. Most of these were Tāntrikas, most of the ideas were so wrong. I could not open My mouth at that time and tell them that it was all wrong. I said all of them put together will throw Me out permanently. I don't know how the change started moving one after another. I used to think, who will look after Bengal. It was very important. Bengal is the place from where the greatest patriots, greatest writers, greatest artists have come out. It's a proud place for all of us. The whole country is proud of Bengal. And what has happened is, that it's full of `Kālī Vidyā', about which Nanaka had written so clearly against it one full chapter is there in `Grantha Sahib'. And when I saw this being so much, amass spread out, I felt, somebody must come up.

Somebody who should really shoulder the responsibility of Bengal.

And then, I found, I must say Jalan, who is from Rajasthan, but he is out and out a Bengali, in every way. And he told Me, Mother, they will all change, you come again and again. And really it is something very

surprising how Bengal, how Calcutta has changed. Two years they waited for Me, I know.

But the amount of change and transformation that has taken place in Bengal is remarkable. Wherever there is this black art, there will be poverty. Like Kerala has black art, here it is black art. As soon as this black art goes away, because not only that they do something to you physically, mentally, but to your Kuṇḍalinī also they harm and also they harm you very much, financially. They take money and really people have become very poor. But then somehow this love for the Mother, these Bengalis have. Here a little girl is also a `Ma'. Once a minister came to see Me, who was a communist. He said, “Mother I am sorry. I got delayed because I had to go to the Kālī temple to worship." I said “You are a communist, why do you worship at the Kālī temple." He said, “How can I forget my mother [Kya ma ko bhool jayenge] because I am a communist? I will better give up communism. My mother is everything." I was surprised at him. Though he was a communist he believed in Mother.

So the motherhood is very much worshiped in Bengal and that is the basis of their very loving nature and they are extremely tolerant people. Moreover when I was born, My mother said a Bengali girl has been born in our family. I looked very much like a Bengali. And any where, even now, I go, if there is an Indian they ask Me, “Are you from Bengal?" But I can look like anyone. But somehow or the other it works out. You don't know, how a mother feels proud of her children. It's not easy to express. It's a very deep feeling of your own growth, your own achievements that your children have come up so much.

I mean all those people, who today spoke I never heard them, some of them before. But I can tell you about Rajesh, who never used to step on, to the stage. One day we were in a big mess and this whole program had started and the minister had come and this had come and nobody was there to compere.

So I pushed him and said, you better start now, immediately. And now look at him, how he has mastered it.

So many poets, so many orators, so many musicians and all areas of human endeavour, businessmen and every area, bureaucrats, I am surprised that how they have accepted Sahaja Yoga so well, surrendered completely and have shown such results, such results as if somebody has sparked them. Recently one of My nieces had come. Her husband was suffering from arthritis and he got well.

So when they went back, they told their son about it.

So he started worshiping Me. They told Me, our son is no good in studies, what to do with him and all that? And you will be surprised, that within one year he has topped the list of U.R. boys in matriculation. The one who was not a good student.

So this power of Kuṇḍalinī is within you. It is there. Only we must utilize it. As I told you in Shiv Pūjā, what covers it is your ego or your conditioning. Allow it to grow and it will really show you how great and glorious you are. It is not Me who is doing it. It is your Kuṇḍalinī which is working it out.

One thing, she knows Me. That's all. And the way this transformation has taken place, also shows your `poorva

Jan.ma's Puṇyas' and your intelligence, the way you have accepted, it is too subtle and even Kabīra got lost and he said “Kaise samjhaun sab jag andha." All of them got fed up and they said, better take a Samādhi because these people are not going to take to this `sukshma' knowledge. But today, what do you find it spreading. This is the blossom time. And to Me, it's the pleasure of the mother, the joy of the mother, of seeing this world changing.

So many people think about it, that they want to have this kind of world.

Buddha said the same, Mahāvīra said the same, Christ said the same, Kṛiṣhṇa said the same, Rāma said the same, Lao Tze, you find everyone, the Zen, everybody said the same thing that we have to achieve that world, that we have to enter into the Kingdom of God. And how it has happened to yourself, I am really surprised Myself, very much surprised and also so much gratified that you people have taken to it, so seriously and you are working it out in every country. If I could do it alone, why should I convert you to Sahaja Yoga. It has to have channels. And channels as pure as yourself. Otherwise it cannot work out. That's how it's spreading. You have all the powers. Please try to assume those powers. This I have been saying. Like a beggar is made a king, suppose. Then he sits on the throne and is still begging. Then what's the use of making him the king. It's like this. Now you have entered into the kingdom of God.

Have faith in that. And that you are all capable of transforming this world. You are the people who are really chosen.

So responsibility is great and for that you don't have to do in Sahaja Yoga, you don't have to do anything. You don't have to pay, you don't have to stand on your head, you don't have to fast, you don't have to give up your family. Nothing. Only thing you must have is pure desire. `Pure Desire', which is the power of Kuṇḍalinī and keeps your connection intact, be collective and always think of others who haven't got it. Have mercy on them. Don't get angry with them. You must have patience. Have mercy on them and with that mercy you will be surprised you can get so many people to Sahaja Yoga. I mean this hall is already not sufficient. I don't know, next birthday what's going to happen.

Another surprising thing is that in the West, the people have become so innocent. Phillip, who is a German. We used to hear the name of German and used to run away. He is the gentlest person you could think of. Extremely gentle. I am surprised, all this gentleness in Germans, if it is awakened then what will happen. You will establish the Kingdom of God on this earth. There are people who are really surprisingly have become so sweet, so mild, so beautiful, so dynamic, so affectionate, at the same time such compassion, such understanding. They are all of such a high quality, angel-like people that I look them and I wonder how this has happened. This was all there, it was all there, only they got it.

So, I have to congratulate you, instead of you saying this to Me because whatever I am, I have been for ages now.

Whatever you are, if you are that, what is so great. Nothing great. I have not achieved anything. You have achieved it and that's why I congratulate you all and I am

very much thankful to you, Sir [General Joshi, Chief of the Army Staff], for coming over to this function because you are placed in such a position where people can see that a man of this calibre also can understand, then this is something very great. As Rai Sahib has also said that he wants to do something in holistic medicine and in Delhi we are thinking of starting a research center where I hope, we will be able to prove many diseases which we have cured no doubt we have cured; blood cancer, madness, Aids, heart, that is the biggest One fellow had a bypass about ten years back. Then the doctors said, your bypass had gone old, you have to change it.

So they were making him ready for the thing. He went and prayed and said, “Mother please I don't want to have an operation." When the next he went to the hospital, they found that his old `aorta' which was clogged, had opened out and he had become a normal person. I didn't know Myself that he was cured. But when I went to his house, I found that he was doing gardening. I said, what are you doing? You are not so well." He said “Mother, I am now normal. I am playing tennis." I said, Oh! My God. Sahaja Yoga is such a surprise. Our third doctor is getting a M.D. I came to know very recently. I didn't know that she has got it. She is not a Sahaja Yogini. Even Doctor Sethi is not a Sahaja Yogi. Otherwise they will say, you are giving false reports. You see these days, everything is false so they think that we are also false. But it is happening everywhere. People are getting cured, their mental health is better, their family life is better, their jobs are better, their business is better, relationships are very good. But one thing is always there.

We must keep `Shuddha Icchā'. Means we must meditate. Very important. Really I have no words, as I said what you are telling about Me reminds Me, once, Ravindra Nath Tagore, our great Gurudev, wrote a poem. The poem was so good that everybody sent comments about it.

So he read it and said, “I never knew all this I wrote." People are sending Me all these reports and I don't know. But this is it. It's not that what I do is not so important, it is how you receive it and how you reciprocate, that is important.

And that has happened in this Kali Yuga. I have to thank you again and again and I thank you very much for all this. Moreover, I must say that I have never known that Bengalis are so systematic and so organized, I never knew. If this organizing capacity has come through Sahaja Yoga, then My hats off to Sahaja Yoga. Whatever I knew about Bengalis was that they were never organized, they were this and they were that, but I was surprised that such arrangements they have made and what nice beautiful cards and things. Impossible You cannot believe it that such things can happen in this Calcutta [Kolkata]. And has happened, that means that you are in for a very prosperous and beautiful life in Bengal.

May God bless you!

Contents: 1994-03-20 **Lunch with Indian Army Staff General B.C. Joshi, Kolkata, India**

Shri Mataji: There is too much drinking in the army.

General B.C. Joshi [protesting]: But it is necessary to boost the soldiers on the war front

Shri Mataji: Shivaji's army also fought many great battles but there was no drinking. They were men of great moral character. They were inspired by their spirit and not liquor. Liquor weakens the spirit.

[Shri Mataji narrates the story of Tanaji who fought for Kondana Fort.] The ills of the Indian Army are a legacy of the British Rāj. The British legacy is completely alien to the Bharati ethos. We need to do away with it and establish our own innate values as exemplified by Shivaji Mahārāj. When they get their realisation, their Kuṇḍalinī will inspire them.

Contents: 1994-03-21 **Birthday Pūjā, Mohan Began Ground, Chowrangee, Kolkata, India**

Every year we have birthdays of various people and every year we make a vow that this year I will not do this or I will not do that. This is a very good way of seeing how far we have come in life. Many people who really have achieved a very great height in their spiritual life did not need a birthday, but every day they felt it's a birthday to start, to go ahead, to understand, to learn. Every day is a new year for them.

In our own life we see that our surroundings change very slowly.

Sometimes it is shocking; sometimes you are surprised how the surroundings are not changing. But, in a subtle way, there is a tremendous change that is happening within us and without.

The whole atmosphere today is governed by human beings. I don't know how far Param-Chaitanya works it out, but it is for us to open ourselves to new dimensions in our lives.

For example, if we find we still have... through our introspection we locate that we have these old, subtle, nonsensical things still hanging around us, we don't have to vow for it. You have to just witness it and the destructive path it is taking you to. Immediately you will give up. You don't have to worry as to put a vow upon yourself, because now you are `samarth', meaning now you are absolutely empowered.

Whatever you think is wrong, your attention itself on it will slowly, gradually remove the doubts about having those problems, those connections, conditions and ego that are lingering still. Definitely you will drop them. With your attention, it will run away.

Then you will realise that every day your attention is getting purified, getting powerful, getting compassionate.

Normally, whatever reaction you have in your attention just disappears and you start witnessing the whole thing and your power of attention, through that witnessing force, acts and it works. It works not only on you, but on everything that surrounds you.

Firstly, through your meditation, in that state of meditation, you expand within yourself. You stay in the present. The other day, somebody asked Me, “Where was Your last birthday?" I just forgot where it was. Otherwise My memory is very good, like an elephant. But this I forgot. Perhaps, every time, every day, you live in the

present and you grow, so you forget when and where this growth has taken place.

My own growth has been like this, that every time I go to a place, I find very nice new people coming in and some of the horrible ones from the old lot disappearing. It's something like, when the tree grows, the leaves go on falling and new leaves start coming. But in Sahaja Yoga, it's something different I find, that on the tree of Sahaj Yoga very few, very very few leaves fall off and you sometimes face a lush garden of beautiful people.

To Me, it's like a miraculous fireworks. It starts like a small line and then opens up into several beautiful patterns. It is impossible to envisage or to visualise what will happen to us, to Sahaj Yog and to all of you. I have never learned to imagine things, but the vision that you see is really remarkable, it's very remarkable, that I see all Sahaja Yogis drenched in Divine Love and expressing themselves in a very beautiful and very deep manner. This, when comes in, that really makes your attention absolutely enwrapped in such Divine Bliss that you forget that moment.

One of those moments are when you celebrate My Birthday. I even forget how many years I have lived on this Earth.

Sometimes I say I am seventy-three, sometimes I say I am seventy, I just don't know.

Because, as I told you, it does not leave any mark of time, of date, of years, in that blissful state. As if sometimes you can think that you went to see something very beautiful, like Taj Mahal, without knowing what it is and suddenly you find such a beautiful building

unexpectedly. You just get blindfolded, as they say. In Hindi, say “awak". You don't know how to express. You become speechless. And invariably you'll find, that time you'll forget the time. You will forget how you came there. All the story behind all that finishes off as soon as you see the reality of the vision.

This reality of the vision is something beyond even My thinking and imagination. I cannot, even now sometimes, believe that there are so many Sahaja Yogis who have got this subtle knowledge. I never knew that there are so many seekers, to begin with. I never knew that there are such subtle people on this Earth. All over the world, wherever I went, whether I went to Nepal or to Brazil, suddenly I find facing so many beautiful seekers. If you ask Me, “When did You go to Brazil?" I won't be able to tell you the dates. I have very bad memory for dates for the same reason, I think, because every time I see a vision.

And the time also just stops for that moment. It doesn't express itself. Nothing is recorded, except for the experience. And this experience is in an abstract form. You cannot describe it. It is beyond words and beyond any description. At that time you really become thoughtless and that is the time we have to really enjoy.

The greatest curse of modern times is the watch, all the time that we keep. And all the time we are just seeing the time, what time it is now and after two seconds again also you want to see what is the time. We have crossed the limits of time, “kalatīt". Try to understand why we have crossed, because time moves according to us. You can experience it. The other day I was coming from Delhi

and in My household everybody seems to be very particular about time.

So they were after My life, “Come along, come along. Getting late, getting late. Now, you can't just get into the plane” this, that. All right. And when I reached there, they said that “the plane is still waiting. It's not... it's not necessary for you to hurry up. It will take at least fifteen, twenty minutes for you to go." So, also this name of `airport' makes people really jumpy, I should say. They have to go to the aeroplane means as if some war is there or I don't know what it is.

So far, luckily, I have never missed a plane, never missed a train in My lifetime.

Though I travel, I think, quite a lot. I have every time found, invariably, that the plane itself is waiting for Me. It won't leave. Like, I'll give you a very interesting example today, if you are relaxed.

We were in Prague and we were supposed to go to Poland Via... again same thing happens to Me with experience I had... Via Vienna. And we had a very great Sahaja Yogi with us who told Me that the plane will be leaving at eleven o'clock. And from the airport he rings Me up, “No, the plane is leaving at 9:30." If I want, I can be ready in five minutes or I can take two hours, depends on.

So I was ready. I just jumped into the car. We reached the airport, but we were late by fifteen minutes and the ground lady started shouting at Me at the top of her voice, “You people, you are VIPs, you are this, you are that." All kinds of things she said to Me. And this Sahaja Yogi could not bear it. And he felt that it was his mistake

[that] he told Me a wrong time, that's why this lady is shouting at my Mother. He couldn't bear it. He was very unhappy.

So, we went into the aeroplane with this lady shouting behind and we saw that the pilot and engineers, they were busy with some correction of the machinery. They said, “It is little bit out of order. It will be ready." So we sat down.

Now this Sahaja Yogi could not bear it and his tears started rolling down his eyes. Another Sahaj Yogini, she said, “Brother, it's all right. Don't cry." They were sitting behind Me. I just turned round. I said, “It's all right. Don't worry." He said, “No Mother, because of me she could say all these things, you know. I can't bear it." And he couldn't stop crying. Within one minute, the sky which was absolutely open was covered with big clouds like huge, big elephants walking into the whole area, very big. All the Sahaja Yogis who were standing also, on the other side, on top of the airport, saw it happening.

The whole thing became absolutely jet-black. “Oh, My God” I said. “See, the tears of this gentleman has such powers." And then the airport people told us that this plane is out of order, so we have to get down.

So we got down. We came back; then he went to this ground hostess and told her, “Now, whom should we shout at? Now the plane is not going, should we shout at you? How dare you shout at my Mother and all those things?" But all the people there at the airport, who were still in... under the same regime style, got such a fright.

The manager himself walked to Me. He said, “For your plane there's still five hours and if you want out we can

give you permission, all of you can go out." And he took Me by a special way. I couldn't understand this reaction.

So I went out and we did some shopping or something and when we came back we were surprised. All the airport was rather stunned by us. And when I walked, that was the only plane that was leaving. All the traffic had stopped except for this plane. And when we walked down to board the plane, the gentleman who was there said, “Mother, can you help me?" I said, “How?" “I have got a terrible back pain." I said, “How can I do it?" Then one lady walked in to say, “Mother, please, I have pain in my shoulder. Can you put your hand on that?" I just put My hand on her shoulder and she said, “I am feeling all right." She started lifting her arm. Then I went, I thought I'd better now take to the aeroplane. When I was walking, the same gentleman came to Me. He said, “Why not put hand on my back?" I said, “I have to board the plane." He said, “I'll walk with You. You just put your hand on my back. I'm sure I'll be all right." And we walked together about two minutes or so. He said, “I'm all right." The whole atmosphere changed. It was such a tremendous effect on these people who have been under a regime and have been really military-like and the whole treatment was so funny. The whole thing changed in such a short time and I was amazed how the tears of this Sahaja Yogi has worked this wonder.

Now, imagine a moment when tears started rolling his eyes, that moment just manifested a big drama.

And, ultimately, what you find is that the people at the airport became extremely humble and respectful.

So when we start thinking of time and time and time, we have to understand that time is our slave. We are not slaves of the time. There are thousand and one stories I can tell you how, by delaying in a place, by getting late in a place, by not caring for the time, I have seen such beautiful manifestations, such beautiful dramas, the art of the Divine Power, that I was amazed how people worry so much about the time. If time is really necessary, if we are all watching our time every year, as our birthday and if you think that time is very important, it is in a way. In these modern times, we really need the time for meditation, for collective meetings and for Sahaja Yoga.

I know when there was the war of independence in this country, where My parents fought with all their `tana' [body], `mana' [mind], `dhana' [wealth]. That time I remember how they never cared for anything.

They went all out, because it was very important to get this country freed from the clutches of the Empire.

And this was so important. They had to meet somebody at such a point. That man, supposing, is escaping from the jail, or there's some sort of a thing on. They could not afford to miss the time. They could not afford to just neglect that important time, important meeting, important discussion, because everything had become an emergency. For them, nobody told them, nobody gave them lectures, but for them, from inside. They were all legendary people, I should say, the way they fought for their freedom.

This is, today, the same situation. It is an emergency, a very subtle emergency. That nothing is more important than spreading Sahaja Yoga. If some people will miss it,

will not know about it, we will be responsible for that. At the time of Christ, Buddha, Mahāvīra or any one of them, there were no aeroplanes to travel. There were not these loudspeakers, also other communications and televisions and all those things. All these things have come now. That has been manifested now. It is the work of Param-Chaitanya. Through scientists, through other knowledge, all this manifestation has taken place.

Also, these people didn't have to face people, so many, nor did they... were supposed to give realisation to people in such a big number.

So all these inventions, all that you see today as modern ventures which we have got, they are all for Sahaja Yoga. Without Sahaj Yog, you cannot imagine what would happen to this world.

The first and foremost thing is we have no peace within our hearts. We talk of peace. I know of people who have got awards in peace, have no peace within their heart, no peace at all. Unless and until we human beings have peace, there cannot be peace in the whole world. It is we who create wars. It is we who do all kinds of violence. It is we... we ruin the possibility of people getting into the Kingdom of God.

So, peace can be only achieved by establishing peace in the hearts of the people.

And that is only possible, that you achieve the state of thoughtless awareness. You remain in the present. And there, where you'll be amazed, you will be standing like a rock, because you will have reality in your hand. You can work out the way you like.

Actually, I don't work out anything whatsoever, really. You may say, “You do this and You do that." I don't. It's the Param-Chaitanya, which works it. In the same way, it will work for you also. But you must have faith in yourself and absolute faith in Sahaja Yoga. Absolute. That's the only way we can achieve this, that many, many, many people, most of the people of the world, I wouldn't say all of them rather difficult to say that, but may be possible, should enter into the Kingdom of God with us. That's the most important thing, more than all these worldly things and more than all these nonsensical things.

So the attention should be, “How many people we are going to bring to Sahaj Yoga, how many we are going to save, what are we going to do about it?" When you have to think about it every morning, how can you remember the time and date? When you are in emergency now and you know that this emergency has to be fulfilled, then how can you just pay attention to all worldly things, all worldly achievements? That will take its own course. You don't have to worry. That works out automatic, automatically. Only thing where you really need your own diversion, or your own focusing, is Sahaja Yoga, in and out. If we really want peace on this Earth, if we want really progress for ourselves, if we want all kinds of physical, mental and emotional problems being solved, all for our good, why not we come to Sahaj Yoga, where we don't have to do anything except for raising our Kuṇḍalinī, except for meditating for it for very little time and to achieve that state of joy.

Today My feelings are really full of joy, full of joy, because now I can see how things are happening, how

one person can produce thousands and thousands of Sahaja Yogis.

I saw one miracle, I told once that one seed has all the thousand trees it is going to produce and when I saw a new technique of tissue culture, I was amazed that on one little seed there were so many little, little primules who had come out.

In the same way, you are all capable and you all can do it, but what is needed is faith in yourself and also complete sincerity about Sahaja Yoga. If that happens today, you have really celebrated My Birthday. If you think that My Birthday's important, that for Me very important is that everybody gets their spiritual birthday.

May God bless you.

Contents: 1994-03-22 **After Birthday Felicitations, Kolkata, West Bengal, India**

This was a song composed by Gurudev Rabindranath Tagore, so many years back, when He had a vision of our Ganapatipule seminars, where He describes that people from all the world will come, from different countries will come. Also, the Hindus, the Muslims, Christians, Sikhs and all kinds of communities will get their awakening on the bank of the sea. `Sagar' is the sea.

So beautifully every detail He has described.

He was a seer and He could see the future where many people, who are seekers, to become `mahamanav' they come. And it's very surprising how these seers have seen the future. Like, as you know, C. S. Lewis is there and also we have got William Blake, so many others. And I feel today, in Bengal, when I have come here in Calcutta

[Kolkata], that His dreams are fulfilled. His spirit would be so happy to know...

So, as you know that we get all kinds of people, all races, all religions together in Ganapatipule and where you all enjoy the bliss of God, where you feel that there's an awakening. Also He says that the great Mother has now risen and She is awakened and She is going to awaken you.

So clearly He has seen the whole thing.

It's remarkable how these seers can see things and reveal, to our amazement. I am very happy that we have such nice company of Baba Zaheer and his other brothers, who are Qawwals and his sons also, who are Qawwals.

So, this is such a great thing to understand that these people have felt the same awakening within them as you have and that they have really become Sahaja Yogis now and they sing from their heart.

Some of these poems, I think they made later on after going from Bombay [Mumbai] because I see that they are all new songs. And, they are singing what you would like to say; they are singing what you would like to express. And that's why you feel so joyous and happy that you are saying what we wanted to say all these days.

It's remarkable how in the collectivity the thought... thought works in a very different manner, that we all want to say the same thing. For everyone, that is the truth and you all feel so joyous about it and so happy about it. It is something, a kind of a rapport between one realised Soul and another realised Soul. Only a realised Soul can understand the bliss and the joy of this

expression. Of course, so many things have been said about Me, it's quite embarrassing. I don't know what I do. I really... I don't think I do anything; it's all working out, it's all grace of the... this All-pervading Power which is working out everything so well. Today is the concluding day for us and to have such a nice program of Qawwali here was really remarkable. I am sorry that half of the people have left because they didn't know there was a program. Today we had to make some arrangements, in that it was lost. Doesn't matter. Those who are lucky have listened to them and have enjoyed them thoroughly.

I bless those Qawwals from My heart and I always think there will be more people who will appreciate their music and understand and so many Muslims... as yesterday Illal *[UNCLEAR]* said, “Mother, when will the Muslims know about You?" So, these are the people who can spread the news all over and can tell that now the time has come of `Qiyamah' where you will have to get your Self-realisation. They're very important, I am so concerned about the Muslims now because they are in quite darkness and the way they are killing people because they are Muslims and they are killed...

So many places, while they also kill. It's a very violent, nonsensical thing, which was never preached by Mohammed Sahib. He was the one who was for love and love and love. He is the one who had to fight because they were so aggressive on Him.

But otherwise, if you read Koran you'll be surprised how much He has praised the love of God. And that's what is so misleading these days that we don't understand. I am

happy at least the Sahaja Yogis understand Koran and understand Mohammed Sahib and are in devotion to Mohammed Sahib as they are to any other Guru. It's very creditable for you people to accept. Because you have seen on your vibrations that Mohammed Sahib was an Incarnation of a Master, so you cannot deny it. And these conditionings have gone into complete negligence now and most of the Sahaja Yogis have such a respect for Mohammed Sahib and for Koran.

I wish all the love to these people that they propagate this idea and try to bring peace on this earth by telling people that what Mohammed Sahib has said and what are we doing. In the same way, for all of us, to whatever religion we may belong, we have so many conditionings and wrong ideas.

So we should try to correct them and see for ourselves that all of them came to spread spirituality. As I always said, they were like flowers on a tree, same tree of spirituality they came. And whatever they had to do at that time, `samayāchār', they did it. But we have plucked the flowers and now fighting with the dead flowers.

So, as Sahaja Yogis, when you are awakened in knowledge and you know what knowledge is, then you have to really understand that we are all on the same path of spirituality. There's no difference at all.

May God bless you all for enjoying this Qawwali and for coming all the way to Calcutta [Kolkata].

It has been really a tremendous task, I must say. All My thanks are to these great organizers who have organized such a big thing in this place and we had, yesterday, the whole thing filled up, you see. And the way it was

conducted and worked out was so remarkable. All the leaders who came here were amazed at their organizing capacity. And they told Me, “Mother, we have to learn a lot from them. We can, of course, not surpass them. But whatever they have done is such a eye-opener that we have to now dedicate ourselves fully to proper understanding of Sahaja Yoga, its spreading and all the organizing should be our first priority. Unless and until people take interest in that, we cannot achieve what these people have achieved." The collectivity of the Bengali people and Marwaris and all types of people who are here from every part of our country, is so remarkable. There's no quarreling, no discussion, no argument, is done so beautifully. Unbelievable how they have worked it out.

So, we have to remember that we are one, part and parcel of one being. And once we really realise that, we'll enjoy each other's company very much. All Sahaja Yogis enjoy each other's company. And also, all of you, from the whole world, who have come here have seen how marvelously they have organized everything. I am thankful to you for coming here to celebrate My birthday and I don't know what to say now because every birthday you discover such nice things and such nice people.

This birthday was really remarkable for its all organization and the way it was worked out so smoothly.

I wish we all learn from this. We are all thankful to the organization of Calcutta [Kolkata], for organizing this so well. Give them a hand. Yes, I know it's so overwhelming that we cannot even stop clapping. Also, we have to again and again thank these Qawwals, who have come

here all the way from Hyderabad and have given expression to your feelings.

Also give them a hand. They are really religious people and that's how they got to Sahaja Yoga so easily and now the way they feel confident about life as you people all feel confident.

In the kingdom of God, there's nothing to worry, nothing to bother about future or past but to enjoy the present and that's what they are doing and you were doing too. I enjoyed the rapport that existed between you.

Thank you very much.

May God bless you.

Contents: 1994-03-00 **Quote, Australia**

(could be be 0400) [While Pavan Keetley is driving the car:] Lord Gaṇeśha will take you to the heart and Lord Hanumāna will take you the rest of the way.

Contents: 1994-03-27**, Public Program, Octagon Theatre, Perth, WA, Australia**

I bow to all the seekers of Truth.

At the very outset I have to say that truth is what it is. You cannot change it, you cannot describe it and you cannot conceptualise it. It is, it has been and it will be. Now whatever I'm going to tell you today, you need not accept it blindfolded. We have had enough of trouble with blind faiths, but you must keep your mind open, like a scientist and if it proves to be alright, if it proves what I am saying, as honest people you must accept it, because it is for the benevolence of your being, for the

benevolence of your city, of your country, of the whole world.

Now, I would like to tell you what is the truth. The truth is, that you're not this body, this mind, this ego, these conditionings, you're not that. But you are the pure spirit. This is the first truth about you.

And the second truth is, that there is a All-pervading Power of Divine Love. I hope you are all hearing Me alright. Are you alright? There's a All-pervading Power of Divine Love. Is called by various names in the scriptures. For example in the Bible it's called as the Cool Breeze of the Holy Ghost, also All-pervading Power of Divine Love. Is called as “Ruh" in Koran, in Sanskrit it is called as “Brahma Chaitanya" or “Ritambara Pragñyā” by Patanjali Yoga Shāstra. Names can be anything. Means the same thing. That there is a subtle power, very dynamic power of Divine Love which does all living work. For example see these beautiful flowers here. It's a miracle, these flowers have come out of a small plant and the plant has come out of a little seed and every flower is different, every type of a flower is different.

Then who runs our heart? We never ask this question. It's a living process. Who runs our heart? The doctors will say it's an autonomous nervous system. But what is this autonomous nervous system? Who is the auto behind it? Everything that is living we take it for granted. Even the scientists don't enter that area, because they know they can't find anything there.

So how this living process is done, is a very miraculous thing which we accept without knowing about it, but is this All-pervading Power, which is very subtle and does

this. In every living action it is there. Also it acts on the matter, in a way, like vibrations we know isometric, symmetric, all these vibrations are there.

Now to say that God doesn't exist is very easy. To say that. But it's not proper, it's not scientific, because you have not found out if there is God or not God. Without seeing that without finding it, if we just say that there is no God, then I think is not proper. There is a way to find it out. Very simple way is as Stephen has already told you, we have this kind of a mechanism within us built in, during our evolutionary process. In the evolutionary process we have become human beings. But we do not know the absolute truth. We don't know. That's why the problem.

Some say communism is good, some say capitalism is good, some say Christianity is good, some say Islamic is good. All kinds of things people talk. That means everybody has a yarn in the head, which they start putting before us. It's just a mental projection. It is nothing to do with the Absolute. If it was absolute every would have... everybody would have agreed to it or accepted it. Now, I am sitting before you. Is a fact. You know it for truth, so nobody's going to say that I am not sitting here. In the same way if you know the absolute truth, then there cannot be any quarrel, fights, any arguments, no wars.

This is the state we have to reach now where we all know the absolute truth. And this is the absolute truth which I have told you already, what you are. As a result of this happening, when you get connected through the awakening of this Kuṇḍalinī, this power is called Kuṇḍalinī

because `kundal' means a coil. It's a Primordial Mother, expressing Herself as a reflection. We have a concept of a Father, alright. We have a concept of a Son, alright. But we have no Mother. That's the Holy Ghost. Has to be. But in all other religions except for Islam and you can say the Jews. Jews also have the concept of the Primordial Mother.

They have Motherhood but they, I don't know why they evaded the problem of talking about the Mother, the Primordial Mother.

So this is the reflection of the Primordial Mother in your triangular bone which is called as sacrum. That means the Greeks knew that it was a sacred bone why would they call it sacrum of all the things? And I found out it was so.

Now, the whole religion also the concept of religion becoming mental, it has gone astray. Religion is within. You may be a Christian, Hindu, Muslim anything, you can commit any sin. If religion had anything in it, everyone who follows a particular religion would have been sinless. But they are not.

So that means that religion has to be awakened within us. It has to be an innate religion. Whatever religion it is it should be innate, which is not innate. And that's why whatever religion we may follow, we do not fall into line with what is said in the religion. Now, Sahaja Yoga, he must have told you `saha' means `with' and `ja' is `born with you', this right to become one with this All-pervading Power. We have no idea at all how glorious we are, what properties we have, what powers we have, what is in us, we have no idea at all I would say, what we are capable

of. Because we are still not one with that All-pervading Power.

Once this is awakened it passes through all these six centers, nourishing them. Now the centers, the energy centers are our fundamentals. The problems of the world if you see most of them come from human beings. Those who have no peace within how can they have peace without? In the same way there are so many things which are said, which are not there. We know about priests in every religion are, about immoral, about.

Some are less some are more. How can you be? You are a priest, you are teaching something nice and inside you are immoral. It is in every religion. It's nothing new. That means they are just preaching, it's just like a radio, something coming out but nothing inside. And that's why many people feel that religion is useless, God is useless. That's what they felt in communistic countries.

When we don't know ourselves how can we talk about anything? Like we say this is my house, this is my car, this is my wife, this is my husband. Everything `my' but where is this `I' to which all this belongs? So we have to go within and how can we go within, is the point. To go within is impossible. If I say that: `Please take your attention inside,' you cannot take it.

So this happening takes place that this Kuṇḍalinī rises. By that happening your attention is pulled inside and when She rises, She pierces through this fontanelle bone area and you are in contact with this All-pervading Power. First thing happens that you start feeling Cool Breeze coming on your fingertips. You start feeling Cool Breeze coming out of your own head.

You are amazed at it but the experience is very peaceful. You feel extremely relaxed and the eyes start sparkling. As a result of this happening the first thing happens to you that you become peaceful.

Absolutely. How? See actually we are thinking, all the time our thoughts rise fall, rise fall. In between these thoughts there's a little space. When we are thinking we are thinking about the future or about the past, not about the present, we cannot think.

So when this Kuṇḍalinī rises then these thoughts get elongated and this space increases and that's the place where you become thoughtlessly aware. You are aware but you are thoughtless. That's the place, where you are in the present and you are peaceful. And that's the state where you grow spiritually. You cannot do meditation, you have to be in meditation.

Of course, you can't pay for all this, is something, I don't know how many times I've told people, you can't pay for your living process. How much did we pay for our evolution? How much, do we pay to Mother Earth for sprouting the seeds? So you can't pay for it and it has been so. I don't know why people were so enamoured by people who were taking money. I went to America, they said: “You don't take money so we don't believe you." I was surprised. What sort of a logic is this? “How much should you pay Me?" I said. The whole concept is that, everything is money, God is money, even your ascent is money, everything you must pay. And such funny ideas they had that, we are what we are giving him metal or something, we are giving him nothing but a Rolls-Royce. But he gives us the spirit. What spirit is he giving you? He

is mesmerizing you. That's what he's doing. You are not free. You are mesmerized and under mesmerism you don't understand what he's doing to you. And now thank God, ninety-nine percent of them are getting exposed. But now new are coming up like mushrooms but still, if you understand that you can't pay for your evolutionary process, you have understood Me very well.

Now what happens when you get your realisation as I told you, the first thing happens that you become thoughtlessly aware. Is a state. In Sanskrit called as Nirvichara Samādhi. The second state is doubtless awareness. When this connection is in the beginning little loose, so, you have to work it out a little bit.

Once you have worked it out and the connection becomes really, permanent, then what you find is a complete flow of that power within you. A new state another a new dimension in your awareness comes in. That on your fingertips you can feel your centers, means Self-knowledge. You know where what's the problem is. And on the same way, on the same fingers you can feel the centers of others.

So you are collectively conscious. You know about others. You don't know what sort of dress they are wearing, what sort of complexion they have, what race they come from, but what you know is what's wrong with their center, which center is in jeopardy. Now, if you know how to correct those centers, your problem is solved and the problem of others also you can solve.

In that enlightenment, what do you see? You see yourself away from yourself in the sense that you start seeing, yourself as sometimes as a stupid fellow.

Sometimes could be you might think, see that you are doing such wrong things to yourself. You are destroying yourself. In Sahaja Yoga we never say: `Don't do.' We never say because half of the people will run away.

So we say that alright let's have the awakening. Once you have the awakening then in that light you see. I'll give an example. Supposing I'm very obstinate and think no end of myself and is carrying the snake in my hand. It's darkness and somebody tells me that this is a snake and it will bite you. I say: “No. What's wrong? Let me have, but it's a rope." They said: “No, it's a snake, please throw it away." No. Nobody will listen. But if little light comes *[UNCLEAR* in that] room or in that hall or wherever it is immediately you throw away that snake.

So you become your own guide and you understand yourself and you just give up all these things.

Without doing anything you just give it up.

In England we had great experiences of very terrible drug addicts. Overnight they gave up. Overnight.

It's very surprising. All these problems, in the world today are because of ignorance. Once you have the light you just give up all these things, without any difficulty, because you find they're destructive. One doesn't have to tell you don't do it don't do it. It just happens. You are empowered. That you can control yourself and you know how to be with yourself. But in the same way you can have an effect on others.

Supposing two persons are quarreling and a third person who's a realised Soul goes there, suddenly the peace descends on them and suddenly they give up fighting.

So the power that is all-pervading you should understand, is such a dynamic power, is the ocean of compassion, is the ocean of knowledge, but above all it is the ocean of forgiveness.

So, when we feel very guilty, after realisation you get rid of all these troubles.

People have all kinds of problems incurred upon themselves. But in this light you see it so clearly and it manages. It just disappears.

Now what is our problem now of this world is? A scientist came to argue with Me. I said: “Answer only one question. Why are you on this earth?" He didn't know what to say. Madly he is finding out one thing, then another thing and another thing. But I said: “Why are you here? Just to find these things or is there something more?" Couldn't understand. I said: “If I tell you, you'll be happy to know, you have to enter into the Kingdom of God, to enjoy His bliss, to enjoy His love, to enjoy His bounties. This is why you are on this Earth." This is what it is, it answers this question this way.

The second thing that happens to you. That you know Absolute Truth. Now supposing, somebody comes from India from jail. And wears a cloth of saffron colour and starts saying some sort of Sanskrit words. He'll become a big Guru anywhere. Because he shows off like that you see, carries a drum of that kind. He'll become a big Guru. How will you know whether he's a thief or not? What you have to do is to just put your hands if you are realised Souls. Immediately you will feel, the burning of this fellow.

Immediately you'll know what sort of Chakras he is. How cunning he is. Immediately. And after some times you don't even have to put your hands towards him. Immediately you'll know what sort of person he is, what are his centers in danger, what is happening to him. Thus you can cure also physical ailments of yourself and of others.

You are so relaxed. Now see, I'm seventy-one years of age. I've been coming to Perth, I don't know how many years I've been coming here. And I'm travelling like this, I'm quite all right. Because, you don't worry. You are so relaxed. I mean people say: “Mother, you are travelling so much." I say: “I never travel, I'm just sitting in the aeroplane, that's all I know." If I start thinking: `I'm travelling, I'm this.' I never travel. I'm just sitting nicely, I'm sitting here in the same, in the drawing room, I'm sitting there. What is there like travelling? What's so special.

Like that you see you become so relaxed, in your peace, that you don't feel, your age, you become so dynamic and you become so compassionate. You become extremely compassionate. You become a very different person, very beautiful person. I've seen who are married in Sahaja Yoga, people, are such good husband and wife. Hardly any divorce. One per cent maybe. And they have beautiful children, who are born realised. In your Perth also you have some of them. You should meet them, you'll be happy to meet them. And so many problems which are so superficial also pass out. Children become so dynamic. I know one of My relations had some problems so he came to see Me. And he got cured. When

he went back he told his son that I got cured because of this.

So he said: “Alright, now I'm going to do Sahaja Yoga." That boy, they had complained he's not good for studies and he stood first in the whole of Uttar Pradesh State, such a huge place, millions and millions appear for that matriculation of theirs. He stood first. In our whole family nobody has come first. We have first class, first many. But not in the whole of UP [Uttar Pradesh, India], something so remarkable. And the parents are surprised this boy never used to study much. Now he's taken life so well, he's so matured, he's so sensible. This shows that all your capacities get enlightenment.

I've known, of very great artists coming out of Sahaja Yoga. In your Sydney also you have one girl who's gained a very big name out. Then there are musicians, small children who are becoming great musicians. There are artists, there are musicians, there are poets, orators, authors. Suddenly, all their capacities start expressing themselves. There's a fellow who is a chartered accountant, he said I've never know any language very well. I'm a mathematician. He writes such beautiful poems. That is surprising.

How does he write? Now the last song that they sung was written in the sixteenth century by a tailor, who got his realisation and is the song says: `Oh Mother, give my Yoga', means this union with the Divine.

They are singing in the villages, everywhere in India, but nobody knows what it means. They don't know what it means. Because of Western education we have given up all that is our, old knowledge, everything.

And we never bothered, to know what we have in our country. This Western life has increased so much, it has grown so big. Like a tree that becomes very big. But it should seek its own roots and it must gets its nourishment. If this is the knowledge of the roots, why should we deny it. Is very important. As we learn science, from the West, the West must learn, the knowledge of the roots. And if it can be proved then why not? Now there are three doctors who have got M.D. degrees for Sahaja Yoga. One has done on epilepsy, another has done on physical fitness, third one has done on cancer or something.

So now they have got M.D.'s. And there's the fourth one who's doing some other research. Asthma. And they are very successful. You don't have to pay anything. No medicine, nothing. Just it works through your own powers.

About which you have no knowledge. You don't know what this power is like. What it can give you.

So your attention itself becomes enlightened. You pay attention to anyone after you have achieved the state of thoughtless awareness, doubtless awareness, then you will know what's wrong with that person. Even of the dead, you will know what's wrong with that person. Physically you will find out what's wrong.

Mentally you will find out and spiritually you can find out. And all these three dimensions in us can found out by ourselves and can be improved. In the same way we can improve others through our attention.

So dynamic, are our powers within ourselves. And that's what I'm saying we have to know our glory.

For example this instrument, if it is not connected to the mains it has no identity, it has no meaning. In the same way if we are not connected to this, All-pervading Power we have no meaning to our life.

So people are trying to find identification by colouring... colouring their hair, doing all kinds of things they do for identification. Thank God it's over now, all those. Most of the fads are over. Otherwise they used to always say one mantra: `What's wrong? What's wrong?' When you are wasting your energy, time: `What's wrong?' Thank God recession has put them down a little bit and they are not doing all these horrible things they used to do.

So now the attention is more introspective. I think so. Of the young people especially I was shocked the way some of the young people in England were doing this, what do you call that I've forgotten, with the red hair business and wasting fifty pounds for that kind of a hairdress which was quite funny you know and, they started becoming blind.

So I said: “Why do you want to put this horrible colour, you are becoming blind?" So they said: “What's wrong? Nothing wrong." Even if you say they are going to die: `So what's wrong? In any way we have to die.' I mean the whole brain had taken a recession into itself.

It would not understand anything sensible. But now somehow or other, people are maturing and trying to understand that identity is within ourselves. Like now take a say a good television set and take it to some remote village in India, where they have never seen electricity. And you tell them that from this you can see films and things they'll say: `Oh, now you are telling us

stories. It's just a box.' That's how we think we are just a box.

Unless and until we are connected, we cannot know how great we are. And that's how we start condemning ourselves, suffering from depression, this, that frustration. These are all artificial. And they just drop out once you know what you are, what is your capacity, what you can do, what are your powers.

So that, you get awakened and you can awaken others also. This is another power you get that you can awaken other people. You don't have to ask Me to do that. Anybody who is enlightened can do it. Like one candle which is enlightened can enlighten hundred candles. In the same way you can also do it. And once you start doing it the joy is tremendous.

Here in Perth we have many people who are Sahaja Yogis and they are doing this work here. When I come only once a year here. But I find that gradually they are maturing very well. And they have all the knowledge. All the knowledge about yourself, about your antaratma is called, the inside. You should know everything about yourselves and about others. Not the outside. But the inside of it. What is it? Why? Why do I behave like this? Why do I accept this? Why I don't accept like that? You see your ego, you see all your conditionings, you see everything clearly and you understand what is good for you and you have power to give up what you want to give up. You are not powerless. You are not under any habit.

All the habits drop out.

The best part of it, best part of it I would say that you know absolute truth. Also you can help others because in collective consciousness you are there. Your attention is enlightened. But the best is that you jump into the ocean of joy. Joy is singular. It is not like happiness and unhappiness. Supposing somebody pampers our ego we are very happy you see.

Somebody punctures it we are very unhappy. But with joy you become a witness. You see the whole thing as a witness. And you are in a state where just you enjoy everything. Everything is so enjoyable, only thing little bit, your vision is marred. Once you get that, that joy, then nothing can make you miserable. If you see a problem of course you face it. You face it bravely.

And you are not bothered. And you are surprised that how you are helped by so many blessings. If you have to believe in yourself the blessings come to you.

But you have to have faith in yourself. Because also there's a tendency: `Oh Mother, I'm a sinner. I'm this that.' You see there's nothing like that. It's all nonsense, people talk about sin, sin, sin, sin. After all you're human beings. You are not Gods. If you have done mistakes, so what? What does it matter? After all, this great power is there, which is the ocean of forgiveness. Ocean of forgiveness. You don't have to really torture yourself and go on saying as this is wrong with me that is wrong with me. Just have faith in yourself I'm telling you and I'm sure this will work out tonight.

Of course I must say, that I respect your freedom. It cannot be forced on you. It cannot be. I respect your

freedom. And as a result it is you who has to say yes. I cannot force on you.

So those who don't want to have their realisation have to go away. It helps you physically, mentally, emotionally. I assure you it does. Also spiritually it helps you a lot. It works. It's your own power. No doubt. And there's no complication with it, at all. No complication of any kind. But if you don't want to have it, how can I force it on you? It cannot be forced. It's a living process, of your choice, the last breakthrough of your evolution. That's what I request you, that you should just decide on this point yourself.

All religions have talked about it. Christ has said: “Know thyself." In the Bible it is: “I'll appear before you like flames, like silent flames." You do see those Chakras like that. Every... Buddha has said it, everyone has said the same thing. Even in the Koran it is written that: “At the time of resurrection, qiyamah, your hands will speak and they'll give witness against you." I mean He has said it, much more clearly than anybody else.

So all the religions have said that you have to know yourself. No doubt about it. But no religion has... outside religion has tried that. Nobody has tried to tell people you have to know yourself. They all have become either power oriented or money oriented, not spirit oriented. That's the problem is.

So I would request people who don't want to have realisation to go away, because it won't work out. If you are not there it won't. It doesn't work for people who are adamant, who are arrogant, also for people who are idiots you see, it doesn't work out. I'm sorry to say. If you

have some problem, physical, mental, emotional, even spiritual then maybe, it might be delayed but everybody gets it.

So far I've seen anybody who has come to Sahaja Yoga has got it. And got it very well.

So, I would request you... I know you all have some questions also. To be asked. But I would say that, it is better that you write them and send it over to Me. Because just now the whole atmosphere is built in and I think people should get their realisation first. Then you'll have no questions. Because questions you see now, I've been working for about twenty-three years, I know all these mental acrobats, I know. I can answer every question very well. Make you laugh also. But, the main thing is realisation and if you have this mental diversion then perhaps maybe, you might miss the point.

So the best thing is that you get your realisation which is your right and then, we'll talk about it.

Now what one has to do is to take out the shoes that's all. It's not a too much of a thing doing this.

Because this Mother Earth takes away our problems.

So now we are on our way, to know how fantastic we are and to enter into the Kingdom of God.

So we have to be very kind to ourselves. See actually, I think, we must really have respect for ourselves. Very important.

There are three conditions. The first one is, that, you have to forgive yourself. Just forgive yourself.

Means you should not feel guilty, at all. Perhaps you don't know if you feel guilty what happens is on the left

side this center catches and that gives you spondylitis. It might also give you angina and maybe lethargic organs. It's a terrible thing to have this center caught up.

So what's the need to feel guilty? I mean in anyway you are punishing yourself for nothing at all.

So please don't feel guilty. I mean people feel guilty for all kinds of nonsensical things. Like somebody spilled, say coffee. Finished. All his life he'll remember: `Oh my God, I spilled the coffee on the carpet.' It's nothing important.

So please don't feel guilty. That's one point. That's very important because if this center is caught up the Kuṇḍalinī won't rise.

Now the second condition is, that you have to forgive everyone. Now some say it's very difficult to forgive anyone. Logically whether you forgive or don't forgive you don't do anything. What do you do? Nothing. But actually you play into wrong hands. The persons who have harmed you or troubled you or made you unhappy, are happy. While you are torturing yourself. Logically.

So why torture yourself for nothing at all? Don't even think about them. To just say in general: `Mother, I forgive everyone.' Just say it. And it will be done. You'll feel much lighter, I tell you. Must forgive. There's a way to understand that, at this moment you have to be free from all this nonsense. Why? Because this center is, like this, Āgñyā. The Optic Chiasma goes like this. [Demonstrates:] Like that it is. If you don't forgive it won't open. Now, it has to open like this, if the Kuṇḍalinī has to pass through it. Now if you don't forgive, this will

remain like this. All your life you have tortured yourself and at this moment you'll miss the point.

So why not forgive? Just forgive. Forgive everyone.

And third. The most important. Is the condition that you all should have confidence that you all can get your realisation. Whether you belong to Australia, India or Timbuktu. You all can get your realisation tonight. This is very important. Have confidence in yourself. Moreover, you have to know that this is not an individual happening. It's not that you are getting your realisation and another isn't. It's en masse.

That's the new thing is an en masse realisation. Say in Russia sixteen thousand people get realisation.

How it has worked out? We should say God alone knows. But it has worked out.

Now, once it happens, to you, you cannot sit at home and say: `Oh yes Mother, I'm meditating.' No, no. You have to come to the collective. You don't have to pay anything. No, no, no. It's not that this is introduction letter and then your purses are polished off. It's not like that. It is, it is just you have to attend. You have to go for meditation with others, collectively. It's a collective happening. Supposing a nail is taken out of your finger. It will never grow. In the same way it's a collective happening. And Sahaja Yoga is working in sixty nations. And the thousands and thousands of people who are Self-realised.

They are all your part and parcel. If one person gets into trouble in any place, all of them will jump at it and try to see that that person is saved.

So you have so many brothers and sisters. Real brothers and sisters I should say. They are not only blood relations but they are spirit relations.

So, I have to request, that please don't finish it here.

Stephen told Me he has a funny experience of the Australians but it's common with everyone I must say. That some people get it a very high experience so they forget it. They just enjoy it for while, till after one year they come down when You are here and they are not bothered. But those who get little bit they just come and say now what's in it. I'm getting burning here. I'm doing this. Why? But those who get it in a big way should, become easily doubtlessly aware people and they have so many powers. And they should do a lot. Why? They should help others who are feeling little bit less.

So it is something, human nature I think, the way it acts. But it's not Divine nature. Divine nature is when you become Divine, then you want to give. You have the light. You want to give. Till this candle was not enlightened it was alright, it was trying to get enlightened. Once it was enlightened it is giving light. When you have the light you have to give it to others. And that's what is the most enjoyable thing. For that you don't have to pay, again. But you have to give some time to yourself, some respect to yourself and some meaning to your life. You'll be amazed how it will give you such a joy that you can do all these things.

May God bless you.

Now, I've told you again three conditions. And I hope you have understood My three conditions are very simple if you look at it because all these things are there because

of a myth. It's a myth. That to feel guilty is a myth. Not to forgive others is a myth. And not to have confidence is another myth.

So we should get out of this and we should have full confidence that we'll get our realisation. You all can get it I promise you. All of you. I hope you have taken out your shoes.

As Stephen has already told you there are two powers, left and right, we have to put both our feet like this on the Mother Earth. Alright. Now, please take out your shoes that's all. Now you have to put both the hands towards Me like that. Keep your eyes open. For the time being. You should be comfortable.

Very comfortable. There should be no discomfort in your body. Now please put your left hand towards Me, on your lap you can put it or sideways wherever you feel comfortable and the right hand on your heart.

Keep your eyes open because just now I'll tell you what is to be done. This we have just to do that you should know how we are clearing your centers. Now we are working only on the left side with your right hand and the left hand is towards Me which indicates that you have a desire because this is the power of desire, that you have a desire that you get your realisation.

So please put your right hand on your heart now. In the heart resides the spirit.

Now you take your right hand upper portion of your abdomen on the left hand side and press it. If you are the spirit you become your own master and this is the center of your mastery which is created by great masters and prophets. Now please take your right hand in the lower

portion of your abdomen on the left hand side. This is the center of Pure Knowledge. Means the knowledge about the laws which are Divine. Surprisingly the center is so low as that.

Now raise your right hand in the upper portion of your abdomen again. Then onto your heart. Now raise your right hand in the corner of your shoulder and your neck and put your head to your right. This is the center I've told you when you feel guilty gets into jeopardy. Now please take your right hand on top of your forehead across and put down your head. This is the center where we have to forgive everyone which we'll do later on. I'm just telling you now. Now please take your right hand on the back side of your head and push back your head. Just for your satisfaction, here you have to ask for forgiveness from the Divine Power. Now the last center. Is very important. Stretch your hand fully and put the center of your hand on top of the fontanelle bone area which was the soft bone on our head.

So now put down your head a little bit. As far as possible if you can put it would be nice. Now press it hard by pushing back your fingers and move your scalp. Move your scalp more, clockwise. Seven times. Please move your clockwise hand to move the scalp, seven times. Put down your head please. That's all you have to do. That's all.

More than sufficient.

Now, you can call Me Shri Mataji or Mother, whatever suits you. Take out your spectacles will be better because, it might help your eyesight also. Now close your eyes. Please close your eyes. Put left hand towards Me,

right hand on the heart and put both the feet apart from each other. Be comfortable.

Now, here you have to ask Me a very fundamental question about yourself. Ask a question: `Mother am I the spirit?' Ask the question in your heart. `Mother am I the spirit?' Ask three times. Now, as I told you if you are the spirit you become your own master. Now please take your right hand, on the upper portion of your abdomen on the left hand side and press it and here you ask another question three times: `Mother, am I my own master?' I've told you that I respect your freedom and you have to ask for Pure Knowledge. I cannot force it on you.

So please take your right hand in the lower portion of your abdomen on the left hand side. Here now press it hard and ask another question: Again six times because, this center has got six petals. Ask six times for, Pure Knowledge: `Mother please give me Pure Knowledge.' Ask six times.

As soon as you ask for Pure Knowledge the Kuṇḍalinī starts rising.

So, we have to open our upper centers with full confidence. Have full confidence in yourself. Now please raise your right hand the upper portion of your abdomen, on the left hand side. Here, with full confidence you have to say ten times: `Mother, I am my own master.' Please say this ten times. `Mother, I am my own master.' With full confidence.

I have already told you that you are the pure spirit. You are not this body, mind, emotions, egos, conditionings. But you are the pure spirit.

So now please put your right hand on your heart and with full confidence you have to say, twelve times in your heart: `Mother I am the pure spirit.' Please say it, with full confidence. I have already told you that this All-pervading Power is the ocean of knowledge, ocean of blessings but above all it is the ocean of forgiveness.

So please forgive yourself and raise your hand in the corner of your neck and your shoulder and, on the left hand side and turn your head to your right.

Here you have to say with full confidence: `Mother I am not guilty, Mother I am not guilty.' Please say it, sixteen times. I have already told you, if you forgive or don't forgive you don't do anything. But if you don't forgive then, you play into wrong hands and at this moment it's very important that you forgive because this center of Āgñyā is very constricted and has to be opened out.

So please help yourself. Now, raise your right hand on top of your forehead across and please put down your head as far as possible.

Here, it's not how many times, but from your heart you have to say: `Mother I forgive everyone.' Not how many times but from your heart: `Mother I forgive everyone.' In general. You don't remember each and every person. You don't have to think about any one of them. Just say in general from your heart. This is very important.

Now, only for your satisfaction, without feeling guilty, without counting your mistakes, please put your right hand on the back side of your head and push back your head. Here, again you have to say from your heart, not how many times: `Oh Divine Power, if I have done any mistakes please forgive me.' Just say that for your

satisfaction. Don't feel guilty about it. From your heart please say: `Oh Divine Power, if I have done any mistake knowingly or unknowingly please forgive me.' Please push back your head.

Now the last center. Please stretch your hand fully, your palm specially and put the center of your palm on top of the fontanelle bone area, which was a soft bone in your childhood. Now, push back your fingers, very important, that will give a nice pressure, now put down your head. Here again I cannot, cross over your freedom. You have to ask for your Self-realisation. I cannot force it on you.

So please try to move your hand clockwise, seven times so that the scalp moves, nicely, with the pressure and here you have to say, seven times: `Mother, please give me my Self-realisation.' [Shri Mataji blowes into the microphone.] Now please take down your hands. Open your eyes slowly and put both the hands towards Me like that. Now, put the right hand towards Me and put down your head and see with your left hand if there's a cool or a hot breeze coming out of your fontanelle bone area. Don't put it on top, above, above it.

Some people get it close and some people get it very far.

So just try to see if there's a hot or a cold breeze coming out of your head. This is the heat coming out of you. If you have not forgiven the heat will be there so please try to forgive now. Now please put left hand towards Me. Now bend your head again and see for yourself. You have to see yourself, nobody's going to certify. Please see if there's a hot or a Cool Breeze coming out of your head. Again I would request you to forgive everyone so that heat goes away.

Ultimately it will become cool, very cool. Now lastly, with the right hand.

Now raise your both the hands towards the sky. Push back your head and ask one question, one of these questions three times. You can ask: `Mother, is this the Cool Breeze of the Holy Ghost?' `Mother is this the All-pervading Power of Divine Love?' Otherwise: `Mother is this the Rūh, is this the Param-Chaitanya?' Ask any one of these questions three times, any one. Now put down your hands, please. Now put your hands like this towards Me. You can wear your glasses also. Put your hands like this. And don't think, just don't think. Watch Me, don't think. You can do it.

All those who have felt the Cool Breeze in their hands please raise both your hands. Just raise it like that, otherwise I can't see. It's very good. Imagine. Perth. I bow to you all. Really. Bow to you. You've received your connection. No doubt. I'm getting Cool Breeze from you. And now only thing is you have to grow.

Some people haven't got it so we'll have to look at them, what's the problem is. May be some problem there. But most of you have got it. Those who have got it or not got it, please you must come and attend our follow-up places. They have got some sort of a program after this where they will explain to you everything. And you will achieve your ultimate goal, is to know everything about it. Everything. I promise you, you will get it. But give some time to yourself.

Contents: 1994-03-28 **Talk to Sahaja Yogis, About Christian Habits, Perth, WA, Australia**

Yesterday I was really enamoured there are so many people you see and all very deep and sensible people.

First time I see such a group, all of them and none of them was making any fun or funny remarks, nothing.

Except for all those who came on the stage most of them had Āgñyā. I was quite surprised because when I asked them they said we are Christians and I said how can you have Āgñyā, I said to have Āgñyā for Christians? But maybe after thinking I feel that when we do against the teachings of Christ and claim to be Christians then Christ himself gets angry with us, that's very important to understand for him character was the biggest `sheel'.

`Sheel' as they call it in Buddhas philosophy it was called as `sheel' and also we have Mahāvīra on the same level who talked about it, so at this level what is the level of tapasya, the level where you have to go through penance, this area important thing is `sheel' is your character how you build it, your moral sense how you develop it. This is very important to understand that Christ stood for moral sense much more than all the prophets. They talked about Dharma, they said you must have, you shouldn't do this, you shouldn't do that, all those things, but Christ made it subtler and he said you must have innately built in `sheel' is character and when you find that is missing or something going wrong with you on that point then I think this Āgñyā catches though they are Christians. I mean in India Hindus are not Christians, they'll catch on Nābhīs, they catch on other things but they never catch on Āgñyā, I see this is very surprising they follow Christ in a way better and you follow Moses in a way because Moses didn't talk so much

about `sheel' as Character but don't do this, don't do that. His style was created out of the franticness he had, he saw the people were so decadent absolutely ruined, so he had to take a very strong measure and he is the one who has given this Shariat.

Now this Shariat surprisingly is followed by Muslims and not by Christians, or who we can say the Jews for whom it was given, it is the Muslims who are following the Shariat.

So it shows that Muslims also took over many things from others and the worst is that they have taken this from Paul which is responsible for todays fanaticism everywhere. I met a Muslim from Bosnia and I asked him why are you mad? Why are you trying to kill yourself like this, forget about the land, your life is more important. He said “no it is written in Koran." I don't think is written but he said so, today I have not seen that, that if you die in the name of God then you get your resurrection, same the Hindus follow the same, same the Jews follow and the same the Christians follow. I don't know if St Paul has done this question that if you die in the name of your religion and buried, not burnt, buried, then after your body comes out 500 years or 1,000 years and that gets resurrection what comes out of the grave, after 500 years what comes out of the grave is nothing but what you can say some bones maybe some skull if everything is not eaten up by the worms.

So how can you give resurrection to these bones. But in the *[UNCLEAR]* Indian philosophy you can call it given up a much better explanation. That all those souls which are searching God in the hills and dales will be born again

with others because a last judgement will come and people will get their resurrection. They will find God.

The soul is alright because the soul never dies, but the body can be buried just because out of the body, the, I don't know what will come out which will get resurrection. But this kind of a nonsensical idea started by I think Paul must have been taken over by Muslims and might be the Jews have also said something of this kind because they had no idea of what happens when a person dies and you bury him. This is the reason so many people think that they must die in the name of God so that they get resurrection, never, how can they get it, nothing will be left out of their body. What they have to have is the soul and that is what Christ has very clearly said, that the soul must be saved. Mohammed Sahib has said it much more clearly. I should say because he came later and they explain more and more. Like after Mohammed Sahib came Guru Nanaka, he talked actually about Kuṇḍalinī, he gave the name of the Kuṇḍalinī, he said there are three channels, everything.

So they started saying more elaborating, explaining because people had improved a lot in their understanding.

And now today what we find people are much more easy so you can talk to them about this subtle subject in a very clear-cut manner. Its very very clear-cut, you don't have to sort of go into explanations and things, you just see clearly and everything is tangible and whatever we say in Sahaja Yoga is tangible. This is a very big thing. And yesterday the experience I felt that we always try to follow the religion in the opposite way, for example now

yesterdays stage showed that they are not following Christ at all they have caught Āgñyās. Now the Hindus are told that in everybody resides the spirit then how can you have a caste system? This is something, it is so surprising like the Jains were told that clothes you should not pay so much attention to, but in India cloth merchants are also and their women are very particular about their dress, their matching and all that.

So I cant understand all that. Same about Buddhists, Buddhists were told to be non violent and to have character, now if you go to Japan you will be shocked, they don't have character and they are absolutely joyless people by nature. Even Chinese are, I wouldn't call them anywhere near Buddhists, so this shows that people instead of following the religion they just move in the opposite direction, so in the same way Sahaja Yoga should not.

In Sahaja Yoga you have to be Sahaja, everything should be done in a Sahaja manner, not to force something, not to be hasty, not to be you can say expecting something, whatever happens happens for good because you are in the kingdom of God. This faith must be completely embedded in your heart that now you are in the Kingdom of God. Of course you can't do anything wrong, you cannot do anything bad, that goes without saying because now that Gods religion has been enlightened within you, but at the same time you have to be very compassionate and relaxed and give up all this greedy atmosphere that we have created in the West. The culture, the Sahaja culture is very beautiful and I see now how you people have taken to it so easily, because it is

very akin very close to our nature and Sahaja Yogis are so happy so joyous that shows that there is something about this Sahaja Culture. You don't have to be so externally alert but internally alert it is better, gradually I am sure we will work out for the better.

So I wish luck for this place to be built, I don't know, we miscalculated or something like this, but it is alright in Sahaja Way it will all come out I am sure, we will be able to do something.

So thank you very much for organizing this and I am very happy to see yesterdays response. But you look after them in a Sahaja manner means you don't tell them “don't do this, don't do, you are a bhoot, you are this” nothing of the kind, we were all bhoots before we entered into the Kingdom of God. But you should not shock them by any chance but sooth them, Sahaja means sooth and speak to them very sweetly, smilingly and they should know you that you are very happy people and they can also become very happy.

Thank you very much for everything.

What's that? [Sahaja Yogi handing Shri Mataji a present.] Oh he's going to... It's My birthday or what? [Problem with a candle or something.] I am sorry it has burnt out or something. Oh what's that? Oh my God, it's so sweet, alright you can keep it with Me and should I see it now?

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: I'll go and see them nicely because your artists are to be respected, I had a very big birthday already and in one year how many birthdays you can have?

***Contents: 1994-03-30*, Public Program, Camberwell Exhibition Center, Melbourne, Victoria, Australia**

I bow to all the seekers of Truth.

At the very outset, I have to tell you that truth is what it is. You cannot change it; you cannot transform it; you cannot conceptualise it. It is what it is; it was what it was and it will be what it will be.

Whatever, I want to tell you today, I have to request you, to keep your mind open, like scientist. You need not believe into what I say. We have had enough of problems with blind faith. But keep your minds open in case this proves; then you have to believe, believe in it. If you are honest people, you have to believe in it. Because it is for the benevolence of your individual self, for the benevolence of your city, your country and world at large.

Most of the problems of this world come from human beings; humbly we must admit. There something wrong somewhere that we create problems. And these problems come to human beings when there is a problem with these centers here as explained to you.

Now these centers do exist. These are energy centers within you. And when they are...

[Aside:] Thank you, *[UNCLEAR* Lawrence] thank you, it's cold, I don't like, I like, just ordinary...

[Aside:] Glass of water.

... these centers, when they go into jeopardy, we have this problem of human beings behaving in funny manners.

When this power, which is within us, which is in three and a half coils; that's why it is called as Kuṇḍalinī; `Kuṇḍalinī' means a coil. It's a mathematical thing. It rises like a primule in a seed and rises upward against the gravity and pierces through your fontanelle bone area, which was the soft bone in your childhood.

[Aside referring to the glass of water:] Thank you very much, thank you.

Now the truth is that you are not this body, you are not this mind, you are not this ego, you are not these conditionings. What we say, “This is my house, this is my car, this is my wife, this is my husband, my children" but who is this `my' which owns it? So that `my' which owns it is the `I' the `Self'; is the `pure Spirit' within you.

The second truth is, that there is All-pervading Power of Divine Love, of love, which does all the living work. Now you see beautiful flowers all over since I've come to Australia. I've been seeing all kinds of flowers, beautiful flowers. Who does this miracle? They're different, of a different shape, different colour.

“Who" does that? Who runs our heart, we never ask this question to ourselves. We take all living work for granted. We never bother to find out who does that.

The third question that should come to us really, which cannot be answered by anyone: “Why are we on this Earth? What is our purpose of coming to this Earth, to be born as human beings, to be evolved as human beings, what is the purpose?" Is it just to insure our self and die? Is that? What is the purpose of life? What is our identity? And when we start asking these questions, we find that nobody has been able to answer this question.

Science cannot answer this question. Science has its own limitations.

So this All-pervading Power, which does all the living work, we have never felt it. We have read it in Scriptures that there is All-pervading Power of God's love, there's the `Ruh', is there. They call it Param-Chaitanya or also they say it is the Cool Breeze of the Holy Ghost.

But where is that? Nobody has felt it, nobody has known about it.

Another problem is this that our civilizations grew too big in the West, even in Australia, everywhere.

Like a big tree but what about the roots? If you do not find the roots, the result is as you have now recession; this problem, that problem.

So where are the roots? If the knowledge of Science comes from West, this knowledge comes to you, say from India, or from East, what's the harm. Because it is important that we should know our roots. And these are the roots, this is the knowledge of the roots that is within us.

When there is problem outwardly, we should know there must be some problem inside us and we don't know anything about ourselves; nothing. What we know; about outside. But we don't know what's wrong with us; where do we go wrong? So it is very important to understand that if there is a way of going through the last breakthrough of our evolution, if there's a way that we can find out our identity, if there's a way we can know our inner self fully, why not do it? For which you don't have to pay. You can't pay; it's an evolutionary process. It's a living process! For example, how much do we pay

for these flowers to Mother Earth? Who's done the job? It's built-in in a seed, to germinate and built-in in the Mother Land that it will germinate. We don't pay for that. It's already built-in there. In the same way if it is built-in within you, you can't pay for it.

One thing, if you realise that you can't pay for your evolutionary process, for anything that is Divinity, for anything that is pure; half of the problems will be solved of this Guru shopping that you have been doing all these days. Because if you are not going to pay for it and these people are asking for money, that means something wrong with them! You cannot market it! Thus, we reach a point where we realise that something spontaneous living process has to take place.

And that has become very, very easy in modern times.

Because it is described already, prophesized in the Bible, it is the Last Judgment and otherwise in the Koran it is “Qiyamah", means the Resurrection. Even in Indian scriptures they have described about these special times when people who will get so much disillusioned in the illusion, they will be born and they will be disillusioned that they take to reality and this thing will happen. It's already predicted and this is the time, such a fortunate time when we are all born. And it has to work out. It is your own power. It's your own Mother, it's your individual Mother and She knows everything about you. It's all tape-recorded. And She is anxious to give you this Second Birth. She is anxious. And She does it very beautifully. I've read some books which says that Kuṇḍalinī Awakening is very dangerous and all that. I can't understand! It has never happened before like that. I've

been working like this for the last, I think, I don't know how many years now; at least twenty-five years and I've never seen anybody being harmed.

On the contrary, everybody's helped; physically, mentally, emotionally.

Now there are three doctors who have got M.D. in Delhi University for Sahaja Yoga, in various subjects.

Now there's a fourth doctor who is trying on blood cancer and all that.

For medical science, if you ask them who does all these things they will say “autonomous nervous system." But who is this `auto', who is this `auto' that does this work? They can't answer; they're honest; they can't answer.

So this autonomous nervous system, which is parasympathetic and sympathetic, the parasympathetic nervous system will take over and we can control our parasympathetic through this.

Of course, I don't know how far the doctors here are sensitive to a subject like that but in Russia I was surprised. There are two hundred doctors who are practicing Sahaja Yoga in Russia.

Russian people are not so materialistic because they have never known materialism much. About 30% of them are funny type. They'll ask for Marlboro cigarettes but 70% are so sensitive to Sahaja Yoga. I was amazed the way they took to Me and threw away all absurd Gurus from them. Not one person could prosper. And no religion is allowed to be practiced there where they have now started taking to Sahaja Yoga.

It's very amazing how these people who don't know even English, who don't know about God; they were not supposed to know about any religion, they're so clean, like a clean slate and they have taken to Sahaja in such a big manner; I'm surprised. In thousands and thousands of people, so sensitive, so open-minded and scientifically so equipped.

There were 300 scientists, I think maybe more, who invited Me. Started telling them about I... I thought, better start from science.

So they said, “Mother, no, don't tell us science; we know everything about science. No we don't, You tell us the science of God." Such eager, intelligent, educated people.

Now, this democracy of ours `so-called', today also in the newspaper. I read the same thing: “so-called democracy." Because it looks sometimes like a demono-cracy you see, like you go to America; you can't even wear your wedding ring. They might take away your wedding ring also and kill you for that. That's supposed to be democracy! You have to be extremely careful. I was surprised in Perth. We were going in the night for about thirty-five kilometres. No gangsterism on the way, I was surprised. How this country is still saved.

But it happens that this kind of democracy without being in connection with that All-pervading Power can take you to anything.

Same with religions. You take any religion, whether you are Hindu, Christian, Muslim, anything. One can commit any sin. What's the use of denouncing others; everybody does the same I thing; no difference.

All are only convinced they are something excellent but they are not, in no way! And so many things like this, when we start seeing, we get disillusioned and we start thinking, “Where is the truth, where is the reality, what are we doing?" At this time, I see; I call them `the seekers of Truth'. These are special category of people, as described by so many poets. And when it works out, they are the ones who jump into themselves. Jump into this beautiful era, of what we call the New Age. It's a happening. It's not just branding yourself New Age; somebody calls themselves by some other name, it's not that. It's another Christian, Hindu, Muslim branding. But something that has to happen and that happening is awakening of the Kuṇḍalinī.

William Blake has said that men of God will be born in those days, men of God. And they will become Divine and they will have powers to make others Divine, exactly that is Sahaja Yoga.

Moreover it's such an internal happening that, all outside things are not needed. For example, some people go to Himālayas, stand on their heads. Or they starve themselves, fast, do all kinds of things. And they find nothing. They can't understand how it happens. They go on telling Me; Mother we did this, we did that and we never found anything within ourselves.

So first you are to be connected to that All-pervading Power, this is the power that's extremely dynamic no doubt, but it's the power of compassion.

So you also become very dynamic. I know poor people becoming very rich suddenly.

I have seen people who are sick becoming all right.

We have a very nice place in Perth, where a boy who was already married, had children, two children.

He was in an accident and whole his brain as if came out; a terrible condition.

And doctors gave it up that he will die. Not that he was saved, but he is absolutely normal now. I was in tears to see him so beautifully cured.

So this All-pervading Power, which is the Ocean of Bliss, Ocean of Knowledge, Ocean of Compassion, is the Ocean of Forgiveness. This power starts flowing through you. You become a vehicle of that power. And once you learn how to make others the same way, how to raise their Kuṇḍalinī, you can create thousands of people who are Self-realised.

Surprisingly, in Australia many children are born who are realised Souls, very surprising. Maybe because in other European countries children are killed by the parents.

So maybe they are taking to you people who are kind to children and your government is also very kind to them.

And these children are not understood by parents sometimes because they're very different. And they are very moral.

So all the problems that we have created out of our ideas of sort of modernism or any kind of thing. And that we see that our children are going to dogs is all stopped through this awakening.

It's like this, that if I tell some children don't take to drugs, they'll never listen to Me. If, supposing I'm carrying a snake in my hand and there's darkness all over, I can't see anything and somebody says, “you have

a snake in your hand” I'll never give up if I'm very obstinate, I will never give up. I'll say, “No, it's just a rope." But when there's little light I will myself give it up. In the same way it happens; it works this way that you yourself become powerful. Throw away all that is destructive, all that is to be given up.

I don't have to say “Don't do this"; the Ten Commandments we don't talk about in Sahaja Yoga, but only in you, the religion is born. The innate religion, which keeps you religious, righteous, compassionate and dynamic. You don't have to change your dress, you don't have to change your lifestyle, you don't have to give up your wives and children, but you get it just where you are. It's so simple, made so simple. I would say, if you are hungry, you can have it. Like, if I've done the cooking and if you are hungry and you will say otherwise “mother just let's have the food." But if you are not, then you will go on discussing, arguing, this, that. These are all mental feats. I mean if you want to ask Me a question, you can ask Me any number and I am quite an expert now twenty-five years I have been facing all of you and I can answer you, but it's all a mental feat. It doesn't give you realisation. You are here for your realisation, by which you are helped so much that physically, mentally, emotionally and spiritually you become all right.

Firstly, you become peaceful, absolutely peaceful. The peace within you, you achieve. How? You live with your thoughts. The thoughts rise, fall, rise, fall and in between these thoughts, there's a little space.

Mostly, you are thinking about the future or the past. You cannot be in the present. In the present, there is no thought. You are with reality.

So when the Kuṇḍalinī rises, these thoughts elongate and the space in between, of the present is established. When that space is established, you become peaceful, absolutely peaceful within yourself.

I have met many people, elite people, I should say, very elite, who have got Peace Prizes. They're so hot-tempered people, I tell you, that you have to touch them with a barge pole. I mean you cannot go near them. It is horribly hot-tempered people and they have got peace awards I don't know how. No peace within. At the slightest thing, they just shoot off. No patience, nothing. And then I realise that it's so outside; the whole thing is. They don't understand if you don't have peace within, how can have a Peace Award? Well you can. That is our life.

Now this peace is established within you and you become, it's a new dimension of existence, where you become `thoughtlessly aware'. You are absolutely aware, but no thoughts. Just in peace. But you are aware; you are not fainted down or you are not in some sort of a trance. You are absolutely aware and very much more aware because, you are in Reality.

Then the second dimension you achieve is that you start feeling on your fingertips this Cool Breeze of the Holy Ghost.

Sometimes you feel it hot, also. On these fingertips are your sympathetic centers. And these Sympathetic

centers are from left and right. They join together to make the Parasympathetic.

So we have the left side and the right side within us and these left and right side, indicates on our right and left side.

On the left side we get our emotional and the right side our mental. I mean English Language, `mental' means something different, but I mean whatever we do with our brain. And also you receive your physical problems on the right hand side.

These problems are indicative on your fingertips. Said it by Hazrat Mohammed that at the time of Qiyamah your hands will speak and will give witness against you; means they will tell you what's wrong with you.

But not only that; they also tell you what's wrong with others. Now somehow if you know how to correct these centers, you're all right and correct the centers of others you can also make them all right.

It's so simple, it's all within you, all the mechanism is within you. It's all there. Only thing you have to understand the importance of it. Without that you can never be happy.

This power, which is there, is the power of pure desire. All other desires are not pure. Today we want to have say; some flowers. Tomorrow we want to have a house; the day after tomorrow we want to have helicopter. I don't know; we go on and on.

So every desire, which is fulfilled, is never satisfied! Once we get it, it's finished. Then again of course, it's a law of

economics also, that in general, wants are not satiable. It's a fact.

But this desire, whether you know it or not, is within you. Whether you are aware of it or not, is the desire to be one with this All-pervading Power. And all the powers that you have within you start manifesting. You have no idea at all what powers you have. I always say about a television taken to a very remote village in India where they have never seen electricity. And if you tell them that in this box you can see some films, they'll say, “What, this is just a box! What are you telling us stories?" We also feel we are just a box, nothing more than a box. But do you know what powers you have within yourself? What you can do for this world? What can you do for yourself, to your family, to your children? How you can really be a great force of reforms and transformation without troubling anybody? Because, after this you know the absolute truth. You know them on your fingertips. If a man from India comes from the jail, he'll directly come either to Australia or he will go to America, wear a dress of a what you call this saddhu Baba dress in saffron colour and go and sit in any place and become a big Guru. Earn a lot of money. How will you know if this fellow has been to jail, or is he a real person or not? So on your fingertips you can find out the absolute truth. A new dimension in you, that on your fingertips you know not only your centers, but the centers of others. Everybody feels the same way, knows the same way. Then where is the quarrel, where is the argument, where is the war? Now we have in India sometimes, people coming from sixty nations because Sahaja Yoga is now

practiced in sixty nations. I've never seen them quarreling, fighting, of course they pull each other's leg and have a little humour about it, but never have I seen fighting, never! No question, no question of argument.

Because, you do not know the absolute truth, so somebody says that Christianity is good, somebody says this Islam is good, somebody says that is good or democracy is good, or communism is good. How? How do you know that? Because you have got yarn in your heads and that's how you're formed your own ideas and you're all fighting with each other. It's all mental, which is all limited.

But, with this, you know the Absolute and is tangible. You can diagnose people. One fellow went to Huston and he said “Mother, I was half dead with diagnosis only." But I said, “You don't have to do anything in Sahaja Yoga like that. You can diagnose about yourself, you can diagnose about others.

There's no need to go through all that." This is what it is that you have to have your own powers manifesting. And you must have the full knowledge about it. It should not be half way. Your attention becomes extremely innocent and powerful.

The attention, when it is diverted everywhere; you see you get confused and people get schizophrenia, this, that; all that.

But here the attention is very innocent and such a person, even if he radiates or even if he looks at or glances at somebody; he can give peace; he can give redemption; he can do so many things, he can do, because his attention has become enlightened.

Sitting down here you can know about anybody you want to know. You can know about the people who are dead, or the people who are very far away. You can find out sitting down. This is what we can call as `collective consciousness'. A new dimension of consciousness comes to you about which Jung has written, collective consciousness.

So you develop this collective consciousness within yourself. For that you don't need any education, you don't need anything. Even villagers can do it. Even small little children can do it, because they know this power. As all of us have the power to see something, as you all can see Me sitting down here, in the same way you can know about others; know about yourself; without doing any acrobats.

So simple as that, all these powers are your.

But above all, you jump in the Sea Of Joy. The whole problem is taken over by this All-pervading Power of God. We say we leave it to God, all right, leave it to God. But you are not connected. When we pray also we are not connected. You know a telephone, which is not connected, you go on moving it, it will get spoiled but you are not connected. After realisation, even to, just a problem comes to you and it gets solved, because you get out of your problem and you can see it clearly and the Divine helps you.

There have been so many blissful miracles of Sahaja Yogis that now we have given up. We wanted to print them, but in one month they became so much high and we didn't know what to do.

So, all over we have to not believe in God, but you have to feel the bliss of God; how He looks after you. It's not just a talk or a sermon, but it's a happening and the happening has to take place; otherwise our attention, which is outside, will not be taken inside.

It's a question of understanding our own value, respecting ourselves. And it works. As you all are here I know you are all seekers. Otherwise you would not be here. And it is your right to get this realisation.

Sahaja means `born': `sah' is with you; `ja' is `born'. `With you' is `born'. This right to get to this Yoga, means the union with the Divine. And is your right and you should assert and all those who will ask for it have to have it. It is their right. The whole thing has built in our evolutionary process. And now, the last bit has to happen and it will work out.

I have to tell you one thing more; that it is not an individual happening. It's a collective happening.

It works better when there are many people. Also when you have to know about it, learn about it, take advantage of it, you have to come to the collective.

It's not like other organizations where they have an introductory lecture and after that they start marketing it. You cannot market it. For definite, you cannot market it. It is Divine Love. And love you can never market. In the same way this is Divine Love; how can you market it? So, if you have respect for yourself, if you really love yourself and you care for yourself, you are not self-centered because after all, you are a human being; epitome of evolution.

So, only thing you have to give some time and come to the collective and progress in Sahaja Yoga. It's not difficult at all. Nothing is to be done as I told you; it's not to stand on your head or anything. Just wherever you are, you'll get it.

It's so simple. Because the time has come. And you are not obliged to Me buying for anything. It's just happening, happening all over and happens to everyone.

So I would request you to pay attention to it.

And once you get your realisation, you should really come to the collective because it would be like what Christ has described as sprouted, seeds which were thrown somewhere and were lost, so you have to grow and that growth is important. Once it happens, if you have any concern for your country, for yourself and for the world, you should try to keep to it and understand. It's as simple as that.

So the last thing as I told you, jump in the ocean of joy. That is, when your ego is pampered you feel happy and when the ego is punctured, you feel unhappy. It is joy, has no duality. It's just a witness state in which you witness everything like a drama. And you lose your age very much. You feel very dynamic; at the same time very compassionate.

As you know I'm seventy-one years of age and I'm travelling practically every third day. And it's all right. People said “Mother, don't you feel you are travelling too much?" I said, “I'm not travelling, I'm just sitting everywhere. Where am I travelling?" In the same way, it happens to you. And the aging and all that never comes into your mind. You just live; live in the present. And you

just enjoy life; enjoy the company of all other realised Souls. All over the world you have relations. Wherever you go they'll be all there to help you, to look after you.

Something happens to one person, all over the world they will try to help, the doctors will run to that place, people will pray and I mean they will see to it that the person is saved.

It's such a big family, such a beautiful family into which I would request you to join.

May God bless you! Now, I cannot force Self-realisation, cannot be done, because I respect your freedom. You are given freedom at a human level because you have to ascent with your own, with your own desire, I cannot force on you anything. As you have to accept it that you want to have it. I would request people who don't want to have it, they should leave the hall and leave others, but those who want to have it are very welcome and they can have it. Even the knowledge they can have it without any difficulties.

So all those who want to go away should leave the hall, please, I will be very thankful, because it cannot work on people who do not want it. On the contrary it doesn't help others also to have such people among you who don't want to have it. It will take hardly ten minutes and I would request you not to disturb others when we are in the process of it. Actually it happens spontaneously without anything but as there are little problems on the centers, you have to nourish your centers yourself as I'll tell you, it's very simple and will show you how we do it.

Contents: 1994-04-02 **Talk to Sahaja Yogis, before Concert on the day before Easter Pūjā, Bundilla Scout Camp, 6 Baden Powell Pl, Winston Hills (35 kms E of Sydney), New South Wales, Australia**

I'm very happy to see all of you here and that now we have so many Sahaja Yogis in Australia.

I think Australia has got the second position in Sahaja Yoga. Of course the first position if you exclude [GAP] in the sense that if you exclude Russia and the Eastern bloc, then I would say maximum number of Sahaja Yogis we have now in Austria and the second is in Australia.

Today I was late because a phone had... phone call had come from Austria and they were trying to talk to Me and I was just wondering how it's such a coincidence.

Now, we have started in a very bumpy way, I should say to begin with Australian Sahaja Yoga, we had funny leaders and lots of problems were there. But somehow or the other, now we are settling down and we have a very nice group here and that people understand the value of Sahaja Yoga.

One thing about Australia is that it's a very far off place, a very exclusive place and it was surprising to Me that how Sahaja Yoga prospered here so fast and so easily.

Perhaps maybe one of the reasons that you are little far away, sometimes I don't know something that I should know and I know something I need not know.

So the Australians always write very, very long letters [laughs], so long that I cannot really read the whole of it. As you know, your Mother has... is very, very busy, so-

called and since morning I start reading, it doesn't finish till the lunch time.

So one thing I have to tell you, that whatever you have to say, you should say in short. [Laughter and laughs.] Whether you make it long or short, I can understand it, what's the problem is, even with vibrations I can.

Moreover, most of them are concerning themselves, all the time concerning themselves like `I'm sick, my daughter is like this, my father is like this, brother is like this' [laughs]. All regarding themselves. Very exclusive again.

Now, I would like to know more about what you think of doing Sahaja Yoga, how you would like to go, how you would like to proceed, what is the best way of doing it.

In that case also sometimes I find people mostly write about what schemes they're have to make money, how they want to involve Sahaja Yogis into that money-making propositions, this that.

So I'm surprised that Sahaja Yoga is very different thing and one has to realise that we don't have to make money out of Sahaja Yogis or their collectivity or anything. Of course, you need money very well, but it should be done on a collective basis and not on an individual basis.

So we are trying to plan out something for you. Maybe work... may work out later on, that you might be able to sell some things here and make some money or if you need some. But actually in Sahaja Yoga, I've found, we don't need much money. If all of you, who are so many, they said there are thousand Sahaja Yogis in Australia. A thousand is a very big number.

With a thousand Sahaja Yogis, I was discussing that why do you have problem of money. You should not have any problem of money.

So maximum how much do you spend? They said, “Maximum we spend twenty-five thousand for the tour and all organizing" and, all together they said “we spend about sixty thousand." It's very simple.

I said, “Everybody, if they pay six dollars per year, you can work it out." Sixty dollars, I'm sorry, per year. It's not much, it's about five dollars per month. And I said, “Is is it too much, five dollars?" I mean, I've seen here the flowers costs you so much.

So on this point, they said some are very generous, but some do not pay a single pai. This is going too far.

You see, also it's a Lakṣhmī Principle, must understand. If you try to save... save such a little amount as that, how can you expect Śhrī Lakṣhmī Principle to work out in you.

You see, you must know what a unique thing is Sahaja Yoga, how it has redeemed you, how you have transformed you and you have landed into such a beautiful area in, of God's kingdom.

Now this money is not for something that we use, say, for absurd things, but is for propagation. I come here nowaday[s], now I've decided to come every second year, so even this is too much for you to arrange My tour, then I will give up, if you think it is too much.

Some of the people are like that, very miserly and is a reputation I don't know whys about Australians they're a very miserly people. They're not. On the whole they are not. On the whole, some of them are extremely generous

and some of them are very miserly; who somehow or other confront other people and a very bad reputation is established.

So all of you have to be little generous, otherwise you, others who are generous suffer the consequence.

As a mother, I have to tell you that you have to be generous.

You know, in the beginning I was paying all the money for everything, because My husband also realised that he should really contribute to this noble work so that he is blessed. And this is where I think Australians are failing compared to all others though they are very many in number. Now count your blessings. First count your blessings and try to understand that what you are doing is no good for Sahaja Yoga in Australia. Those who don't pay at all are really people who have not understood Sahaja Yoga.

In Sahaja Yoga of course I don't need any money, I don't want any money. And also somebody told Me that the money was misplaced in Australia before, that's why people are afraid. That's no reason.

You know that now we are handling the money ourselves. There's nothing like that and we've done a lot of work since I have taken over.

So one has to understand that this is a very low-level behaviour towards Sahaja Yoga; because Sahaja Yoga has given you so much, so much and you just count what Sahaja Yoga has given you, then it looks very low-level that you can't even contribute six pounds or five pounds or five dollars, I'm sorry, five dollars that to Australia.

For your recession, who is responsible? How will you progress? This is a very delicate subject. I didn't want to talk about it, but if Australians are known to be like that, I think it's better to have a proper image. Actually the main, heavy things that are paid like building ashrams, building schools and all that do not come from your money at all, not a single pai, from your money nothing comes out.

It comes out of International Funds, out of people who are extremely generous and also partly from Me and if some money is left over with the tour.

So this one I had to talk to you today's Saturday is all right, not on Easter Day I wouldn't stop all these things. But today is the day when you should know that Christ was suffering and this is the time we have to understand that you are not in the suffering any more, you have come out.

But the way you treat Sahaja Yoga is just a side issue, like buying a magazine sort of a thing. It's not good. You're not paying due respect to Sahaja Yoga. It's of course your dedication is important, meditation is much more important, but little money you must keep for Sahaja Yoga. There is no need for you to pay like the way you pay for these Gurus and all that, nothing of the kind. But a little money you should learn to take it out with respect, with dedication because after all we have to pay in some places.

I should not talk about these things and I have told Steven to circulate a letter of requesting them, telling them what's the problem is. It is a, I mean in India,

they're anxious to pay for Sahaja Yoga and in every country I've seen they are anxious to pay.

So this kind of an atmosphere and this kind of a beautiful gathering that we have, we should also think what we can do for Sahaja Yoga.

The second thing you have to do that as you have got your Realisation, others also should get it.

So you have to form groups, go round the cities, go round to the smaller places and try to spread it.

Some people do it. Definitely, some people do it. But there are thousand Sahaja Yogis, if they do it every year they can increase and multiply like anything.

If you can really always think that we have to do something for Sahaja Yoga, you can go out on Saturdays, Sundays, form your music groups or anything and try to establish Sahaja Yoga outside.

You are duty-bound to do it. Like when this light was not there, it was all right, but when it has got the light, it has to give the light, that is the duty of the light, it's the nature of the light. That's what you have to do, is to spread Sahaja Yoga as much as possible.

The third thing I feel, that I should point it out, that when it came to going to America nobody wrote to Me. Nobody told Me that people are going to America. Is very wrong, because in America Sahaja Yoga is not at all established. There are very few Sahaja Yogis.

Secondly, you just went there for a holiday or some sort of a thing I don't know what. I have already told you that America is hell. Why do you want to go to America? There are other places you could have gone. You could

have worked there, but you put pressure on those people who were there. Not only that, but you caught all kinds of funny things from that horrible land of America.

Americans as you know are very, very immature. They don't understand Sahaja Yoga. All kinds of Gurus are there. There are witchcraft, legally accepted things like that.

Of all the places why should you go to America, I can't understand. And people just went there to America, was a very wrong thing to do, without even telling Me, without even informing Me, they went there, otherwise I would have stopped it.

The another difficulty came up for Me very much, that because you had not decided to go for a India tour, this is the last time we'll have such a tour which was so expensive.

But it was all thought that all Sahaja Yogis will enjoy in the same amount that you have been paying.

We started this idea, everybody knew about it, but at the last moment when I went to England, to find out there was no money at all.

So I had to borrow money and do the business. This is very-very troublesome and you don't want your Mother to be troubled for nothing at all. And then suddenly so many came.

You see, how you understand that supposing you have to take this place, you cannot just last moment come and say, `Oh no, we want to take this place.' You have to organize all your travel by train, by buses, by this, by that.

How much Indians work. They organize everything throughout. This time they really got absolutely upset because some people just came to Delhi, some people came through the Hariyana tour, some went to another part. But the worst is some of them just came after Poona [Pune]. They said, “We'll do half." You better not come. If you have no money, you need not come. “Mother, give us half” then onefourth, then one-fifth. I mean, there's no bargain about it. The money that you give is for the full tour because we have to organize it on that premises. For example you go anywhere now. There's a, they'll say, `Now, there is a train available if you have five hundred passengers.' So we take the whole train. All right, now you only say three hundred people pay, then all the two hundred who is going to pay? It is something you are away from the rest of the world, sitting down here, enjoying Sahaja Yoga. You don't understand that all these things have caused lot of problems and a defficit, big defficit.

I don't know what has happened, I'm now going back to Cabella to sit down and find out about the accounts, which I am very bad at. And the more you'll care for such things, the worse it would be.

I have to tell you that it's... there's no planning needed as such, but anywhere in modern times, if you have to go, you have to do it beforehand. It's not just you reach there and say, `All right, Mother, we are here now. Do what you like.' All these things have really upset the Sahaja Yogis in New Delhi and in Bombay [Mumbai]. And they have sent Me word that “Mother, please tell all the Sahaja Yogis all over the world, specially, specially

Australians that they should take a decision before at least a month." So if you could decide in October it would be better and send over the money because if you borrow the money from the bank, you know you have to pay interest also.

So, I know children sometimes don't behave properly, but you don't want Me to have trouble of this kind and a Mother has to tell the children what are her problems are.

On the whole, there are some Sahaja Yogis in Australia who are tremendous. They are doing so well.

They send such beautiful cards to Me. They write such beautiful poems that really I don't know how to thank them. But first of all you have a duty to spread Sahaja Yoga.

Secondly, it is for you to enjoy Sahaja Yoga, but also to see that by your behaviour you don't trouble other Sahaja Yogis all over the world.

Sahaja Yoga has so much progressed here. It's a very, very surprising thing. We had a very bumpy start, I told you.

I used to think that Sahaja Yoga in Australia will be disappearing into Indian Sea or something.

But we have now people who understand what is Sahaja Yoga and also you have very-very good leaders practically everywhere. Also they understand Sahaja Yoga very well and they think it's a very important thing and try to think how important is Sahaja Yoga. With all those things, you see, a very-very simple understanding should be there that we belong to one family.

When I come here I feel a joy of a Mother who's come to meet all Her children, Her family and, if we are in a family, we bear a responsibility. I don't want to put any pressure on you, on money, which is not reasonable. But you should be also reasonable about it and try to think in a serious manner that whatever Mother is doing, whatever She's trying, we should not put a burden on Her.

So for one thing I must congratulate you that all the collectivity has come back to normal. Even in Melbourne I was surprised how the collectivity has come back and is helping everyone.

Leaders, all of Australia I talked to them one by one and they only say that “They're all right. For Pūjās, they are very good. They're good for other collective things we do. But as far as working for Sahaja Yoga, you'll get handful of [GAP]." When it comes to working for Sahaja Yoga, very few will be available.

Most of them think it's a sort of a by-the-way job. `I'm busy with this. I'm busy with that.' But that is not the way.

You are really showing your sense of gratitude. If you want to show the sense of your gratitude, then you must run to ask, `What do you want me to do? What should I do?' Now, in Poona [Pune] when I went, I was so surprised, the Yuva Shakti, the young Sahaja Yogis, they came to receive Me, six of them, all in a turban and a very classical dresses with a big bugle [musical instrument] and all kinds of things to receive. All the way on the road, they had built about twenty-five to thirty big gates for Me on the way. And also had advertised all

over, all over Poona [Pune]. And I was amazed we had a hundred thousand people for the program. Can you believe it? And then second time, when I went to Bombay [Mumbai], I was surprised really. We have a park called Shivaji Park and there always had been big meetings of Mahatma Gandhi, Jawaharlal Nehru, this, that.

And I was amazed that they all said, “There has been never such a big number of at least 125,000 people." All done by the people, everybody working out, anybody who knew this one, he brought this, he brought that. And by doing that, you see the expenses were much less and they never put a pressure on Me for money. Never. I've never seen these people. They are not so rich as you are. You are very rich people.

But they have never put any pressure on [Me]. To them Sahaja Yoga is their life, Sahaja Yoga is their aim and Sahaja Yoga is totality.

So with all this, I have to tell you that your... I've told the leaders to make a list of people who do not pay money, also to make a list of people who do not help in the work; not the ones who help, but those who do not help, so I'll put a bandhan on them and let them feel that it is important what we have to do.

Last but not the least the problem of certain marriages which crop up very much here, I am surprised.

Men, you are to be married, you are given full chance to decide whom do you want to marry. And after marriage it goes off. Mostly it is the mistake of the women here, I'm very surprised, because always it's the woman who dominates, see she wants this, she wants that, like that. Now, you have to know that women are very important

for society. Your problem is not so much of political problems or economic problems, as such. It is always common like that in every Western country. But the main problem you are facing is your society.

You know what's happening in your society, what a terrible society it is, how the children are harmed, how the women are tortured, how so many things are happening in our society and all kinds of filthy things are happening which cannot be called as anywhere near advancement. All these things we see around us and we see our children suffer with that.

So what, who is responsible for the society? Women. Women are responsible for the society. They have to do it. I'm also a woman and I understand that to Me society is so important. I should not Myself do something that is wrong. I should not allow My children to do something wrong.

Now, if children are not meditating, they are not foot-soaking, I was told that nobody can corrected anybody else's child. If somebody says something to somebody's child, they'll be angry. Even Indian ladies, I was surprised, don't like anybody correcting their child. It's not in India. Never. If one woman does that, she'll be discarded from the society. Anybody can correct [a child] and parents thank that person. Say, when we were young, supposing on the road we are laughing, say there could be a joke, we are walking. And somebody informed My mother, she would shout at us, `What business you had to make jokes on the street and laugh like that? It's very cheapish.' But she would never shout at the person who reported. That was not done.

So this is another thing I want to tell you very frankly, that no parents should feel bad if somebody corrects the child. Should thank that person because your children need too much of correction, you have no idea.

When we started the school, just after two month they gave up, said “These are not children. These are coming from some jungles and they bite us and they hit us and they take out all our belongings and throw them." They were so horrible hooligans. For two months they tried and gave up. They said, “Close this school. We can't have. We'll have Indian children." I told them, I gave them one ebony rod, so big as that, black. Said, “You show them this. Say this Mother has given. Anybody who tries to misbehave, we'll touch that person with this." And they were all right. [Laughter and laughs.] They started behaving all right.

Otherwise this school would not have been there. You don't know how terrible they were. They were use, they used to threaten that “We'll jump down the cliff" or they use to climb over the trees or on top of the roof also, like monkeys. Just like monkeys, without any discipline, without it.

So your children need much more correction than anybody else. Not only Australia, I mean any one of the foreigners, they need.

So it's better that you allow others to correct your children. And I'm surprised at Indian ladies object to it.

They are also learning bad things from here I think. This is never in India.

Nobody does that and that's why Indian children are much better.

You will not... you have, you must have noticed Indian children in a group there, how they behave, how quiet they are, how sweetly they are listening to everything. Very nice.

The reason is they are disciplined not only by parents, but by the whole society. And the idea is that everybody loves your children. They are the children of the whole society. We live collectively. We are not individualistic. And if they find anything wrong with the child, they should correct.

Of course if you find somebody who is doing it just to show their anger or temper, then you can report to the leader, but normally it should be treated.

After all, you are all parents and you know what is good for such children. I was amazed that children are not allowed at all to be corrected by anybody else because, you see, a child, you must know, is a big responsibility and only the mother cannot control, only the father cannot control. The whole society has to control and discipline the child.

So the idea of good mannerism, this is not good manners. These are not good manners. You see, we should know, these are not good manners. One should feel very shy about it. I remember once My granddaughter we had taken her to Brighton and she wanted to go on a ride, they have what small, small trains.

So they went round and came back. Still she wanted to do it again and I said, “No, no, you can't do it. We have to go now." Then she looked at her mother and started crying. Mother said, “Whether you cry or anything, you

are not to go again. That's what it is." She must have cried for about, say, five minutes and then she felt so ashamed she put both the hands on her face.

So she was very young, so must be about four years. I said, “Why are you hiding your face?" “Because I misbehaved." These are not good manners. From very childhood, you must tell your children what are bad manners and what is their position.

They are Sahaja Yogis. Put them up. Tell them what is their dignity, how they are, they... how special they are, how much God's work they're going to do, they're in the kingdom of God, they can't behave like this. Anybody who tells you should not mind because it's all for their good.

It doesn't, in no way harm your child, but this shows your, what you call, mamat you say that you are attached, `It's my child. That's his child. That's his child.' Nothing like that. In Sahaja Yoga every child belongs to everyone and that is what we have to show in our life.

Even our things in the West I have seen, people if they think belongs to somebody else, they'll just spoil it. If it is theirs, they'll keep it very carefully, not to be touched.

That's not Sahaj Culture. Sahaj Culture, I'll tell you what, like supposing if there's a spoon from somebody's family has come in the house, everybody will be telling us, `Is it there or not? Have you returned it [or] not?' Even a spoon, they'll eat us off. I tell you this not only with Me but any Indian family.

Not that all Indian culture is all right, but quite a lot is needed to compensate for this kind of a culture where everybody is free, do what you like, live as you like.

So also you have to train them up, how they should live, how they should keep their things. For example, in Cabella we had children and we had parents and they were putting them in their own rooms.

I said, “No, there's no need you to, there's so many rooms. We make one room for the children. And let them feel that this is their room, they have to look after it." I was so surprised. The same children who were spoiling their parents' rooms all the time started with their little, little hands carrying their blankets, little blankets and everything and putting it up nicely, keeping it clean and “Mother is going to come” so they put up some flowers. I said “So sweet." I said, “The same children about whom the parents were saying, `Mother, they're hopeless. Every day we have to spend so much time on their thing, they put this thing here and put there.' " So to make them responsible. And iso sweetly they did it. They are all below five years of age, from two years to five years, imagine.

So sweetly they did it and for Me also they made a seat and wouldn't allow the adults to do anything.

So I was surprised, the same children how they have changed. Only by getting a dignified place for themselves and a... an understanding that they have to do something.

So too much of protectiveness is not needed and abandonment is also not.

You have to be in the center, tell your children how to behave and what is the good manners are. They should know, `These are bad manners. We just can't do it. We just can't do it. Bad manners.' And this, if you tell, they

will understand because we must face our children. We have to tell them. Whatever is wrong we have to tell.

I'm sorry today I took too much time and I hope your leader will forgive Me for this [laughs and laughter]... because... [laughs and laughter]... I'm just trying to use this time for something really very much needed.

I never get a chance to talk to Sahaja Yogis in this way. When it's a Pūjā time, it's so auspicious that You don't want to say anything that will make people little unhappy.

So I have a feeling of a Mother who loves Her children very much and who wants Her children to enjoy life fully in the Kingdom of God.

So I hope you don't mind whatever I've said and whatever I've done is all for our good.

May God bless you.

There's some more time you can give Me, the leaders [laughter].

This is the first time I saw everything so organized according to time and this is first time I've let you down. [Laughter.] This a, you know because of your customs, you know what is the situation is, you cannot bring too many things but whatever I could I got it for the leaders and all that, so I will just now read the names and you can collect it from Vinay. This is a... for all the leaders here [Shri Mataji reads the names:] Mr Steven and then John, then Michael, Ben, Hugh, what's the name? Albert., Albert, then John Henshaw and who? Robin.

Sahaja Yogi: Robin Reed.

Shri Mataji: Robin Reed.

Then also for the ladies, according to leader's wives [Shri Mataji reads names:] Marylin? Marylin and we have Sue, Jo, Savita, Brisbane, who is from Brisbane, Albert's wife and Jennie and *[UNCLEAR* Gulsha] what's kind of a name? So this is, these are the names of the people who are leaders, Savita because she really worked hard for Me.

So that's how we have presents for them, very small presents, I hope you can them from Vinay. I have already touched them, blessed them, so it's alright [laughter], we can save some time [applause].

Also they wanted to bring some sarīs.

Sahaja Yogi [in Hindi]: Sold it.

Shri Mataji: Sold it!

Sahaja Yogi: Yes.

Shri Mataji: I hoped you liked them. [Laughter and applause.]

Contents: 1994-04-03 **Easter Pūjā, Sydney, New South Wales, Australia**

I'm happy to know so many of you have come here and I feel this is a very important Pūjā, not only for Australia but for the whole world, because it has the greatest message which we have actualised now in Sahaja Yoga.

I was reading the newspapers today, I was surprised where they are all saying one by one that, “I reject this part of Christ that He was born with Immaculate Conception. I reject that He was resurrected. I reject this and I reject that." Who are you? Because you can write, because you have a air, how can you say such things? Just without finding out. You are a scholar, maybe you are very well read, maybe that you think you are capable

of saying whatever you like about any subject, but [the] subject of spirituality cannot be dealt by people who are not even Self-realised.

Because it's a very Divine life, it's a very different life. It's an area where your mind cannot enter. It is beyond the mind. And so the poets or artists, all of them who have worked on Christ's life and have tried to say things about him, mostly were realised Souls and, if they were not, they could not do any justice to His life.

It's very surprising that I should be celebrating this resurrection in Australia. You know this is the country of Mūlādhāra and Mūlādhāra itself then expresses itself or manifests in the Āgñyā.

So such a great connection you have that first of all [it] is the country where Mūlādhāra is established, was established I should say and later on that it was manifested in the life of Christ on the Āgñyā center.

I must say that you have really created some very great people signifying this beautiful manifestation because, as you have Doctor Bohdan who is an Australian, in the sense that he lived here and then he went back to Russia which is the right Āgñyā, where he worked.

In the same way, as Sahaja Yoga has prospered here to begin with, among all the European countries, or we can say among all the countries which were not Indian, maximum growth took place in Australia.

And the maximum growth now first took place in the Eastern bloc, in Russia.

Now the other part of the Āgñyā is China and it is you people only, out of you only some people have to look

after that. And as it is you are all looking after Taiwan, Hong Kong, Thailand. All these are Chinese races. Apart from that, they worship Buddha. It's very interesting. Buddha, as you know, is on the left side of your medha, as they call it, this is the Medha plate, is the lower plate of the brain.

So the Christ is in the center and we have got Buddha on the left side, or you also are looking after the countries which are influenced by Buddha. It's all working out like a plan.

Perhaps you are not aware of it, that we are all people belonging to one Virāta and that our needs or our work, all of them have great significance and connection.

About Australia, there's a myth in India that there was a big saint and he was very good, but somehow he made some mistakes or maybe lots of mistakes.

So God cursed him and said: “You better go away from India." It was connecting India and Africa.

So the land was brought down to this point.

He gave him the land, God and He said “Now you resurrect this land and make something out of it." And this star is called as this Trishaṅku, which is your Southern Cross. This Southern Cross is called as Trishaṅku, as is mentioned in our Purānas as this saint who became like that and God made him into a star which is hanging. Trishaṅku is hanging on top of this land and is working out the building up of this country. He was told that “You go there and make a heaven for the human beings." This has so many mythological and historical backgrounds.

And there are some very good points also I have seen about Australia, which are very surprising because they believe in the multiracial society and they preserve it. They try to help the people through justice if some people are troubled and tortured. It's a very bold attitude towards progress that we should have multicultural society. And this comes, again I would say, after resurrection of political thought. America is multicultural society, full of it and as a result of that, as a result of that they have progressed very much financially. But they didn't learn anything from the multicultural society.

For example, Spanish went there. Spanish, as you know, are bullfighters. They went and destroyed all the cultures of the ancient times and the new people who have gone they don't have any rapport with them. Like Indians have a separate identity, then we have other cultures like Islamic and all that, so they don't keep any connection with them.

The original aboriginals are also kept out as something very low-level.

But here I find people have a curiosity and also knowledge about the other cultures which are around them. That shows the sense of collectivity is within your genes, we can say, that it is working out in such a way that this country believes still in the multicultural society.

All these are manifestation of Śhrī Gaṇeśha's quality. See, if you have, say, a group of even ten people with husband and wife and they don't have the purity of Śhrī Gaṇeśha they cannot exist because there will be always a very great conflict between husband and wife, also not

only the conflict part, but people will become extremely superficial.

Like in America a woman would marry a man because he wears such and such dress, or a woman is appreciated because she has a particular type of hairstyle. If the hairstyle changes the man can ask for a divorce.

So superficial they are. The fight is with the husband that, “You didn't buy a particular coat which I liked” so there's a divorce. It's so superficial.

So the relationship between husband and wife is established by Śhrī Gaṇeśh and He gives you the pure idea about how to enjoy your married life. Why people like Freud become so important, they start replacing Christ and people become enamoured by that.

Because human beings, if they know that in potential state they are all Divine, they all have to become Divine and not to go down to the level of animals, even worse than that. If they realise it that their main object of life is resurrection, that they have to rise above all these so-called temptations of life. If they know this potential, then they have to believe in it also, so that they do not have these absurd ideas about life.

As a human being, Christ came. He came as a human being, but he was not a human being. He was Divine. Absolutely, He was nothing but Omkāra. That's why He could walk on the water.

There was nothing materialistic in Him, you can say, no matter in Him. If there was any matter, He could not have walked on the water. But if people start discarding all these facts, about His birth, about His walking on the

water and all that, then what is left of Christ, I can't understand.

Now this message of His resurrection is very important, but what you find that, as you get three days holidays, people are just doing what one should not do. They have gone to some places, maybe with their wives, may not be with their wives, with anybody, into some sort of a rubbish and they enjoy things which cannot be enjoyed by anybody who is a realised Soul.

So we have to know ourselves that now we have got our realisation. We got it. Not that it is in a potential state, but it is in a kinetic state.

So, for us Christ should be a model, what kind of life we should lead.

In those days of Christ, there were no aeroplanes, there were no cars, nothing. But He went from places to places and talked to them about spiritual life. The people were not yet evolved. They were not mature enough.

So He could not give them realisation, but He talked about Dharmic life. He went to the extreme of the ten commandments, that He said not only that you should not do adultery, but you should not even have adulterous eyes.

Pure eyes. Now, how is it possible? When you see Christians and Christian nations, they suffer from this disease of not having at all clean eyes. There's a kind of a lust and greed in the eye and they are not ashamed of it.

Thank God, Sahaja Yogis all over the world have changed so much, transformed so much. They have become so

beautiful that this problem we don't have. And if somebody has it, we want that person to get out of Sahaja Yoga till they cure themselves and come to normal.

The main problem of the Christian nation is that they have become too much mental. Even sex they do mentally, in the sense they flirt. The eyes are so much all the time looking at something and reacting to it. They cannot witness anything. Anything they'll see they start thinking about it, react to it. Then the reaction, because they are not evolved, can take them to any level of bestiality. Worst than beasts.

For example, an innocent person sees something, he goes into thoughtless awareness and he just enjoys the beauty of that, but a person who is full of lust and greed can never enjoy anything. On the contrary, he would like to possess that thing or would go beyond limits of his authority and enjoy somebody else's wife, somebody else's husband.

It's a very subtle thing which we should understand when we make friendship with others, what do we enjoy in the friendship, what do we see in that friendship, as realised Soul, how your friendship should be.

The friendship should be pure, nirvaj. That is, you are friendly with somebody because just you enjoy the pure friendship, where there's no sense of possession or also the sense of destruction. Such a friendship is a Sahaja friendship.

I have seen people all over the world, when they come to Ganapatipule, the way they laugh, the way they enjoy and I feel so happy there's this new world of such

innocent people has been created on this Earth in My lifetime.

You should also realise that you belong now to a very higher type of people, very higher type. There's no justification for any Sahaja Yogi to indulge into such dirty stuff because he is beyond it. He has developed a new sense of beauty and cleanliness. He cannot bear anything which makes him look like a person who goes towards all kinds of filthy things.

This is a speciality which you have got it, which was potentially within you and despite the atmosphere in which you lived and saw, you just got out of it and became like beautiful lotuses in the pond of filth.

And these lotuses themselves can give such beautiful fragrance to others that they can make the whole pond fragrant and beautiful.

So the responsibility on you is much more than, I would say, on Christ because Christ was Divine. I was asking them to get Devī Māhātmyam if possible, in that He's described as the son of Lord Kṛiṣhṇa and Rādhājī and that He has been given a special power and is called as a Support of the Universe.

Just imagine. Mūlādhār. He is the Support of the Universe. And the birth is described in a beautiful way, that first He was created like an egg. This purity, this auspiciousness was made into an egg. That's why during Easter you people give eggs to friends.

Now this egg was nicely also kept for ages and then it was broken into two. The first one became Śhrī Gaṇeśha and the second one, which evolved fully like an egg when

it is evolved and is fully mature, the second one was Christ.

You may say that how is it one egg has two forms? I must say these are Divine happenings. They are very different from what we see in the mundane world.

Now, this egg, the second part of it, became a child and He was crying for his father. All His life Christ talked for His father and when He knew He was... will be crucified, He prayed to His father saying that “Oh, Father, save Me from this cup of crucifixion." He prayed. And if you see His two fingers, these two fingers are always out, expression of His blessing.

This is the one which stands, as you know very well, for Śhrī Kṛiṣhṇa and this one for Viṣhṇu.

So always He showed these two fingers.

There are so many things by which we can, as Sahaja Yogis, find out how Christ has been ruling throughout. He is not dead. His body might have been perished in Kashmir, as they say, but He was the Spirit and the Spirit that was in Him was a living, eternally living, great personality.

We may say that He might have had little bit of, we can say the human aspect to camouflage Himself, after all Spirit just cannot come in and that might have been dead, that part, that camouflage that He was using.

In Divinity, as Gaṇeśha is pure, He is absolutely beyond any kind of contamination.

Other incarnations who came on this Earth, they had to do many things, like Śhrī Kṛiṣhṇa had to go in the war of Mahābharāta, Rāma had to go in the jungle to deal with

people, same with Christ, we can say, that He did go to all these places, but He never behaved like a human being. Others did. Śhrī Rāma cried a lot, wept a lot for His wife. Then Śhrī Kṛiṣhṇa married so many times because they were His powers so He married them.

So, though They were incarnations, They had to very much do the things which human beings do.

Christ was never married. He never wept, as far as we know, except when He was praying to His Father.

He just asked that, “If you could remove this cup from My mouth I'll be very happy." So it's shown in his character that He came on this Earth as a Divine Personality, lived as a Divine Personality and died as a Divine Personality. I think that way it is much easier to be because you are a Divine Person, you come, give some sermons, lectures, this, that and just go away.

He didn't take the responsibility of giving realisation to people, which is the greatest headache I think, to give realisations to people. Because, if you give them the resurrection, if they get their realisation, Christ accepted His resurrection as a natural thing because He knew all about it and that He didn't have to change, He didn't have to transform Himself. He was the same as He was because He did not need any resurrection. He just tried to show in His life that we, human beings can have our realisation and we can be resurrected.

His message is not the cross but the resurrection and this resurrection, if you understand, then one can understand also one more thing, that we are now resurrected from ordinary human beings to the Divine level.

It was easier for Christ because He didn't have to face any problems, while you are coming out of that human life to a such a higher life. Suddenly, it is too much, I agree. It is too much to accept. But, because you go beyond your mind, it's not difficult because your mind stops thinking. Otherwise, normally people would have been thinking, `Now, I am resurrected. All right.

So what should I do? What should I drop out? What things should go away? What is the goal?' All these ideas of human beings would have followed you slowly. But no. You just felt, “We are there.

Now what to do? We are there." You became conscious of your qualities, of your virtues, of your greatness and those who were conscious became very confident that we have these values already existing within us, we have these powers which are manifesting and these powers are flowing through us.

Nobody doubted it.

Some did, but very few. As you grew up, immediately you knew that the Divine is acting through you. Is there. Everything is tangible. You know everything about your inner being.

Gradually, you start spreading out your self, spreading out your personality. And then you don't have the weaknesses as human beings have.

We had some funny people, no doubt, I know, that people start thinking about how to make money out of Sahaja Yoga and that's still a human nonsense going on, or how to show your powers, how to show how your powers can assert, how to sort of use your ego to put down people.

All these are human style of lives and it existed for some time, but now I find you all are washed as if through this Kuṇḍalinī has just washed you completely.

You all have become very beautiful people, extremely beautiful and even people, they see you at the airport and they think that “These are some unique people." Even in this area when we came, they were telling Me that the gentleman who is a caretaker was saying that he has never seen such a group. “They don't fight, they don't argue, they don't make money, the children are so sweet. It's remarkable, such a society in these modern times, never existed anywhere and how is it, it is existing here?" They were quite surprised as, also you should be, that you have achieved this without any much effort or any penance or going to Himālayas. You got it here because it was all there. It was all there and you found it. Our marriages are, ninety percent are successful. We have problems from the parents sometimes, from the society, but it's too little to be mentioned. And it makes one sense to Me, that we can really change this world. No doubt about it.

If you remember that the message of Christ is resurrection, that has already happened.

Now after resurrection what? Your attention should be there. If it is still on your job, on your money, on your car, your house, this, that, then you are still a human being. You have not yet lost that attachment.

Or on your children and your spouses and all. That is all being still absolutely human.

But a person who is Divine has all the relations but doesn't get attached and involved into.

I've given many a time a very good example of the trees. See in the tree the sap rises, goes to various parts of the tree, either it is evaporated or it goes back to Mother Earth. It never gets attached to anything.

As long [as] you are attached to your children, attached to this, attached to that, then try to understand that divinity has not fully manifested. That detachment is not neglect. Never. On the contrary, it is the most pure detachment which really nourishes every area of your life. Wherever you go it nourishes.

So you have to test yourself. Nobody else has to do it. `How far I have been kind to others? How far I have been helpful to others? How far I have been collective?' I have seen glimpses of this many a times and it has given Me great joy. Like once we had a program of Sahaja Yogis and the gentleman had invited Me alone for dinner.

So the program was there and I just thought that how can all these people eat in his house, you see? So I waited till they disappeared, all the Sahaja Yogis disappeared.

This gentleman came to say: “Mother why did you ask them to go? I had cooked for all of them." See this made Me so happy. He had a small house. I don't know how he cooked for all of them. And so much food he had cooked already and he was waiting all of them to have some food and I just thought that it is too much for him to feed so many people.

In the same way, we have to have this feeling that we are all collective and we have to help each other.

It is, say in the body, if I have any problem in any finger, any hand, anywhere, the whole body runs for it, the whole body suffers for it, whole body knows about it.

In the same way in Sahaja Yoga there should be a common feeling all over the world.

If something happens here, one person is affected, the whole world should know. Not only that know, but they should make efforts.

If one person is suffering the whole world will suffer for that and this is what is the culmination of our collectivity. Those who try to keep out of it you see in the collectivity cannot grow also.

About many things I have to say, but specially I would say that when we see somebody in difficulties, say financial difficulty, at that time we should try to suggest or try to help that person as just a part and parcel of the whole. Then that person will realise that, “I have so many people here. I am not alone." Somebody might get more, somebody might get less, makes no difference. But the activity of the collective should be such that you should feel that oneness, that innate feeling for another person, innate.

You not have to think about it, but is innately you should feel attached to that person and you should feel that you have to do something about it. “After all, why should he not have the same joy as I have?" So the first thing that you will do, of such people is normally, is to help him in his Chakras, help him in his endeavours.

It is very easy now to do Sahaja Yoga. In the olden times it was very difficult. If you had tried Sahaja Yoga, say, in the early time of Christ you all might have been crucified.

Could be. What did Christ do after all? Why was he crucified? But nowadays that's not so. Then you, like others say people in India, “Thousands of years” they said, “We have been meditating. We started our meditation when we were nothing and now years after years our different births after births, we have worked hard to get to this situation, that now we have got realisation." You don't have that problem. There's no problem at all, except for one, that you have to have full assessment of yourself, that you are the pure Spirit and that you are in the Kingdom of God. Just like Christ, it did not matter to Him. He had to oppose something that was wrong, he did it. When He had to support something was destroyed and saved, He did it.

He had nothing to do with Mary Magdalene, but when people started stoning her, He went and stood before her and He said, “Those who have not committed any sin, can throw stone at her." See this courage, this confidence was in Him because He was a Divine Personality, because of divinity, but you have become Divine. In a way, you know better about life than He knew, because He never touched all these points that you have touched, from what problems you have come up.

So, you should have much more understanding for people who are not in Sahaja Yoga or who want to come to Sahaj Yoga.

Like, as soon as they come to any program, you should not start saying “You are a bhoot, you are that." You were a bhoot before you came here [laughter]. Quite a

big bhoot, if you ask Me, I can tell you [laughter and laughs].

But when you realise what is your importance, now you have become qualified.

You know everything about it. When you know that this has happened, then try just to follow few rules about Sahaja Yoga.

It's very easy for you to follow because you are Divine. No problem. No problem. You can follow it very well, but don't yield to human pressures that still linger in you or may be in the society.

You keep to your own style, to your own behaviour and you'll be amazed that the rest of the world will worship you, not hang you, but worship you.

In your lifetime it's going to happen, but try to understand that you are [have] being resurrected for a purpose and that purpose is to transform this world into a beautiful place for which all of you should with full attention, with full understanding about yourself, about your responsibilities, should jump into it.

Australia has a special responsibility, as I told you some of you are so overresponsible and some are not at all. I can't understand why it is so, why is it happening like that.

I see people who are so attentive and some whose attention is still not all right, moving like this, moving like that.

So you should try to follow people who have reached a certain height. Try to follow their life, their lifestyle and

then you will be amazed that you can do it very easily because you are mature.

It's like, I have said that we are like an egg and it has to be hatched once you are mature, but some chicks come out and just start walking nicely, with little, little legs you see them very nicely walking towards the mother [laughter]. And the others are still there covered with all kinds of filth on them and not able to walk; and then these ones who can walk just bring them, you see, they poke them with their beaks and say, “Come along, come along, come along" and they bring it to the mother. It's very interesting. You must watch them.

This Easter has a great meaning that we are now newly-born chicks and we have to now follow a new path. It's a very simple path, but still we have conditions so we are afraid maybe, or we have an ego, whatever it is.

So drop out all these things. Just humble down and just start walking on this path of Sahaj and one day Australia should be able to cover the whole world, I can't see why not, after all you are the Mūlādhāra and the Mūlādhāra must play its own role as the wisest people.

Wisdom is the power that you get from Śhrī Gaṇeśh.

So you have to be wise, absolutely wise and know that you have been seekers. You didn't get it because I asked you or we paid you or anything, but you were seekers struggling to know the truth and that's how you got it and once you have got it, you should establish it fully in your life and also in the lives of others.

Let others also feel, `See, this gentleman is very unique' or `This lady is very unique, she's very different, she's not selfish, she's not cunning, she doesn't manipulate,

but somehow by her character, by her nature she is trying to create light for us and enlighten our path, enlighten the path of others.' May God bless you.

[Hindi.] Of course, today we must have Śhrī Gaṇeśha's Pūjā for doubly reasons: because of Australia and because of Christ.

It's very important that our Gaṇeśha must be beautifully fixed and that His light should really emit in our day-to-day lifestyle and also it shows on our face, in our eyes because you know the eyes are governed by Christ himself; and where the light comes in, you see, when you get your realisation, the tingling [twinkling] in the eye comes because of His awakening within us.

So, we have to today really pray that we should have that magnificent character of Christ which was expressing Gaṇeśha's or manifesting Gaṇeśha's qualities.

[Aside:] Attharvasheesh karna chahiye. To per dhulva do [Let's do (Gaṇeśha) Attharva Sheesha.

So get the feet washed].

Now children have to come up here: I think, say five to 10, the children can come up.

[Śhrī Gaṇeśha's mantra is recited.]

Sahaja Yogi: Say the Gaṇeśha Atharva Sheersha.

[Gaṇeśha Atharva Sheersha is recited. Then `Gaṇeśha Sthuti' and `Jay Gaṇeśha Deva'.] Sahaja Yogis: Our Father, Who art in heaven, Hallowed be Thy Name; Thy kingdom come, Thy will be done, on earth as it is in heaven.

Give us this day our daily bread and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

For Thine is the Kingdom, the power and the glory, for ever and ever.

Amen.

[Ladies go on stage to perform Devī Pūjā. Bhajans `Namo namo Maria' and `Polorum Regina'.]

Sahaja Yogi: Sanskrit songs page 8. `Mahalakṣhmī Stotram'.

Sahaja Yogi: Marathi page 36. `Tujhya Pujani'.

Hindi page 63. `Jago Savera Aya Hai'.

Hindi page 67. `Vishwa Vandita'

Sahaja Yogi: Bolo Śhrī Ādi Shakti Mātājī Śhrī Nirmalā Devī ki! Sahaja Yogis: Jay! Ki Jay! Ki Jay!

Sahaja Yogi: All the intrastate leaders and any foreign leaders please come to the stage. Any foreign representatives.

Shri Mataji: It's alright.

[Ār.ti, then Mahāmantras are recited.]

Sahaja Yogi: Bolo Śhrī Bhagavati Mātājī Śhrī Nirmalā Devī ki! Jay! Ki Jay! Ki Jay!

Sahaja Yogi: Should take the prayer for Mother's good health.

Sahaja Yogis: Shri Mataji, we all the Sahaja Yogis of the world, desire Your good health and long life.

Shri Mataji, we all the Sahaja Yogis of the world, desire Your good health and long life.

Shri Mataji, we all the Sahaja Yogis of the world, desire Your good health and long life.

Jay Shri Mataji!

Shri Mataji: May God bless you all. May God bless you all. May God bless you all.

Contents: 1994-04-05 **Talk to Sahaja Yogis, Picnic at Lane Cove National Park, near Sydney, New South Wales, Australia**

What a beautiful place to come to, isn't it? I have been here before also. You have such nice places on the outskirts. On the outskirts you have really very nice places in Sydney and this picnicking has helped you to make your collectivity better. That's how they started having picnics and in the picnics they develop the collectivity, which is very beautiful to be one with the nature, see the bounty of the nature and the variety that they have.

Is a innate feeling inside always that you should be one with the nature, that you should enjoy the nature. I mean it's maybe because they say we have evolved from animals so we like nature. But it's so much *[UNCLEAR]*, so much your temperament, everything when you see the nature and start seeing it, how it obeys the laws which govern it. Now see, if you see every leaf, any leaf, is not comparable with another leaf, if you put it under microscope they' ll be all different leaves.

The variety's so much in the nature, but still how they abide together and the greatest thing they have is that always the desire to get the sunlight and every leaf, every branch tries to give chance to another leaf and

another branch, that they all get the sunlight. If you have to see collectivity, really you see in a jungle or in a place like this. How they live together and with such happiness, with such unity. They are all under the complete control of the Divine laws, no doubt and they are so much enjoying.

It's only the human beings who have got this freedom, the will, `free will' as they call it. If you want to go to heaven, you can go to heaven. If you want, you can go to hell. And that is what we are facing now in modern times, that if we do not take course to sensible things we may be all wiped out of the surface of the Earth. I've been telling since long that it affects our genes. Supposing a father is an alcoholic, the son also gets it in his genes.

So many things, most of the vulnerability that you have or what you can call the susceptibly is coming from these genes. And the susceptibility to do something wrong, always to take to something bad, whatever is destructive, comes from the gene and it was said that the Asians have two genes which protects them, bars them for doing something wrong. Might be a culture research, I don't know. And the Aboriginals and the people who have lived in the nature have only one gene that protects.

But for white skin, there's no gene to protect. Can you imagine? They're left to winds. Whichever way the wind blows, they start blowing.

So, it's such a big problem with the white skin, also they think they are the higher race, but they're not according to the biological process, you can say. You can see the Germans, what they did. I mean, killing children in the

gas. How could they do it? I mean, I just, unimaginable. The way they have killed people in all the African countries also, specially in America, the Spanish. Unimaginable. The way they have treated other people everywhere. Cruelty comes to them first. Very easily they can become cruel.

They take to bad things very easily. There are some Sahaja Yogis who came to Sahaja Yoga, stayed in Sahaja Yoga for so much and again they have taken to their bad life.

So now it is very much to be understood that you have to be very careful and cautious. The bhoots will first catch you. That's why so much schizophrenia everywhere. If you, schizophrenia is so much true in America.

So much. All kinds of horrible diseases they have. I can't understand how they got it.

So one has to be very careful that after coming to Sahaja Yoga you must stick on to your sublime Self, to your glorious Self, otherwise it is dangerous. When one thing about Sahaja Yoga I was amazed that how it cleanses the gene. Actually, gene in a Persian language is called like a `bhoot', you know Jin, but this whole theory is now showing that white, skinned people are more vulnerable to all kinds of things and I think they are the ones who have suffered a lot because there must have been a big fight within, that `What is this nonsense we are doing? Why should we do it?' And that's why so many of them started seeking, so many of them. The seeking is so much suggested in Indian culture, everything, but no body did that the way that you people were seeking is creditable; because you realised, perhaps, that this is a

terrible life you are into. `Why are we here, so unprotected?' and that's why so much of, we have so many Sahaja Yogis all over the world who have taken to Sahaja Yoga and are steady themselves and are progressing beautifully. That means the genes which we are not protecting have become protective, one thing and those genes which make you vulnerable to things also become clean and you cannot get to those things. They said the people who get AIDS are the ones who have genes like that. They're vulnerable to AIDS.

So, this new dimension that science has exposed before us tells us two things, that by living like a white country, people saw the hell itself and that's why they have taken now, with such a big jump, to Sahaja Yoga and your duty is to see that you get more out of all that hell. Around you, if you see, I mean, when you read the newspaper you're shocked. It's not the accident by which people die, but all kinds of diseases, murders, this, that going on. God knows, such violence. Specially in America, you'll be surprised that I can't even wear My wedding ring there. My husband doesn't allow Me to wear My wedding ring, even mangal sutra. And what goes wrong with them, I don't know, that they take to violence without any difficulties.

We had one gentleman who came from America. He had already murdered his brother and murdered his mother also, mother and brother, both. I said, “How could you do that?" And so many you will find in England who have killed their children and the children, when you see them, nothing but, you develop a kind of a special sweet feeling, isn't it, very sweet. It's a in Sanskrit called as

`Vatsalya'. In our all Indian languages we use that word, Vatsalya, when the feeling that you get when you see a little child. They have described Śhrī Kṛiṣhṇa as a little child. They have described Śhrī Rāma as a little child.

Also Christ as a little child has been described in the Indian churches. Beautiful, very beautifully He has been described. One song, one poem was there, written very beautifully that Christ as a child, who can turn the whole universe with His own finger, was putting His own finger in the mouth as a child. Such beautiful poetry is written about children, how they behave, but not so much in the English language, Spanish language. They go more for this love affairs and things like that. But what about children? They never describe children, how beautiful they are. I think I have read hardly about ten or twelve poems.

One of them I remember is `The Toys'. There's such [GAP] Poet says that he got very angry with his child and he beat him and the child was crying and then the child went off to sleep with the little doll maybe or something and when he saw him sleeping like that he says to God that maybe I might do lots of mistakes and you might punish me, but when I'm dying, then you must forgive me as I have forgiven my son. That is a very beautiful song was written by him.

But still, the description of a child, how when he runs when he runs, when he jumps, when he walks it's a beautiful songs about Śhrī Rāma. Thumko atta hai who, Thumakat chalat Rām Chandra, atta hai kya? [In Hindi:] Do you know the song Thumakat chalat Rām Chandra...

[In English:] Now these words are such that we cannot explain in English, but when they walk, you know, with, started walking, so their body, you know, moves in a way that's called `Thumakna' in Hindi language.

So described by Tulsidasa, as Śhrī Rāma is walking in that way. Thumakat chalat Rām Chandra. And His anklets are singing and then He's looking round and every pebble on which He's walking is reflecting Him, like the souls in which He's reflected.

Even Śhrī Kṛiṣhṇa's childhood is described very well, His mischiefs, everything. All these things have been described and this is called as one of the moods. As we have, you see, nine moods described, one of the moods is vatsalya, vatsalya rus. Or `rus' means, kya kahengey usko? [what we will call that?], rus means the essence of a poetry where that gives you a feeling, is rus. This is not there in the Western idea, you see. They just think of romance only, nothing else.

So they don't have rusa in their mind. We have nine rus, out of which this vatsalya rus is the best. We have Bhakti rus when you have Bhakti for someone.

Also we have shringar, but shringar is only between husband and wife and also just before marriage, once marriage is settled or you know you are going to marry such and such. That's a shringar rus.

Like that, we have also vibatsya means *[UNCLEAR]*, see something very ugly, described the death or something you describe the vultures eating, eating the corpses. All this is also described as Vibhatsya.

So we have nine ragas, Mother corrects nine rusas and these rusas are, you must have seen in some dances

they must have shown. One is also of anger and when a person gets anger, you see how his anger is expressed and, in words, but then later on this thing, this anger is also depicted and all these rusas are depicted in the form of dancing, dancing also which is a very, very fast, we can say, fast movement. And these fast movements are also shown very, these all nine rusas can be shown in one dance. See how one changes from one to another and then to another.

So it is a very deep understanding of human beings, but as far as the children are concerned, I think Indians love them the most. They love them, but, on the, though because of their love, they discipline. If you love your children, you must discipline them.

Today I just wanted to tell you that the children are to be brought up in a proper way. That means you shouldn't spoil them, firstly. Now, we have problems of children who came to see Me and they're telling that these children cannot fit into the pattern of our Sahaja Yoga school in Dharamsala.

So one child is a very adamant child, extremely adamant and you tell him something he goes on more doing the same thing and if you say, `I'll punish you.' `All right, don't give me food. Don't do this.' He is so adamant and he's developed this kind of a funny situation.

Now definitely such a child, we should say, is possessed. He's not a normal child, the possessed child and one has to deal with that child in that manner. Another child could be who is a back-number in the class, can be. Now the back-number child is the child which, which is also

possessed, maybe in some depressive mood he must have felt something, he lost his brother or something.

So he's become depressive.

He's depressed and when he's depressed then what he's doing that he is always sulking and he cannot pay attention to his work and he's not so good.

Thirdly, there are children who are not disciplined at all. Maybe the father is not disciplined, the mother is not disciplined. They're not at all disciplined and you cannot discipline them. It's very troublesome and they make such problems. They go on answering.

The fourth category of children that they have reported are really very violent type, extremely violent.

They want to bash this, break that and every sort of thing. It is impossible to understand why they do it, but My own theory is this: that if the children are told all the time that this very important, carpet is important, `Don't spoil this,' all material nonsense we talk to them, then these children sort of develop an kind of an antagonistic, you can say, or a kind of a opposition to that kind of a suppression and then they want to destroy everything that they see as a possession.

So how should we manage these things is a big problem. The last and the least is the most horrifying thing is that they start taking to sex life very early, very early. They'll enter into the teacher's bed or into some friend's beds and that's horrible. And for this, I don't know whom to blame, but maybe that, again we can say gene. But the newspapers, the media, all those things are teaching children all these things. Horrible films we have. I mean, they're, they come to hell, born into hell.

So they learn these things sometimes, I don't know how and it's very difficult to get these things out of their mind. There's no innocence at all. At a very, very young age they do it.

Some people say that because children are sometimes molested or something, so they develop this in their childhood and they go on developing it more and more and more. But still, I just don't know what is child molestation is suppose to be. Why such stupid feelings come into people's mind? They also ruin their own children.

So if you see the whole thing is, there's one point is missing and that is, we don't love our children as we should. We should punish them in case we find they're not all right. It is our duty to teach them discipline, not only for their good, for the good of the whole society. There's a story in India that there was one thief and then he murdered people. He did this and he did that.

So he was to be hanged. They asked him, “Have you any desire before being hanged?" He said, “Only one. Please call my mother." So they called the mother and he went and bit her hard on her hand. Say, `Why are you doing this?' He said, “Because when I did the first crime, you didn't say anything to me. You tried to hide it and you didn't do anything to me. That's why now I am being hanged.

So it was your duty to correct me at that time, whichever way it was possible, but you did not do it." So, the love of a person should not be such that it should spoil people. Say now, if I'm your Mother, I love you very much, you know that very well and you also love Me, but if I have to

correct you, I must have courage to correct you and tell you what I want you to do. You need not get into temper or anger. I seldom, I am think very seldom, I really get angry with people. But you have to tell them.

So you start now as you are Sahaja Yogis, your children are born realised and Sahaja Yogis the other way round. `That you are all Sahaja Yogi,' you tell your children, `You can't behave like that.' Put the dignity into their mind. Tell them that this is the way you have to behave, otherwise you are not Sahaja Yogis. Give them the credentials, I would say of Sahaja Yoga, that you are Sahaja Yogis, you are born realised, you cannot behave like that. But I have seen some people try to fight with others for their own children, which is absolutely wrong and immature behaviour. If somebody says something to your child, it's all right and you should try to accept it very well. See that at least somebody has told you about your child and you must correct, is a real loving father or mother who are concern about it, not only to protect him and protect all the vices he is developing.

Now as it is, in the Western life there's such an attack on innocence, I can see this, such a lot, because why should they kill their children? Well, I've never heard of such a thing in India, that anybody's killing their children. I had a washerwoman. She was staying in our house, in our [GAP] We had quarters for them and she had eleven children and I had gone away to Lucknow. I was building a house and in the meanwhile, you see, these people they cook, what do you call that?, starch in the house. And in a big pot they cook it. And this, by mistake you see, then she had so many children that this child

crawled up to it and died. I mean, he got into it and he died. This lady had ten children left.

She was like a madwoman, crying, weeping, not eating. When I went back she had not had her food for twenty days. She had not even taken water or anything, so much she was crying. I told her, “There are ten children you have got. Now one child God has taken away, so why are you crying for that child?" She couldn't get over it. She it, took her months to get over it, that she has lost one child out of the eleven.

But when I hear of people who kill their two children who are there and, now the children are killing the parents. Can you imagine? There was recently a case in England, two boys, I think eight and ten, got hold of one little child in the supermarket and killed him and put him under the railway track. Imagine.

This sweet age of eight and twelve, what nice things children can do. What nice things they can do too, instead they went and killed one child. Why? We should introspect. We should find out.

I wouldn't blame anybody here, but I would say that we should understand why children do like that.

Firstly, they must get affection. They must know somebody loves them very much and dearly and, secondly, the respect. They should know that they are very much respected and they have to be respectable. Thirdly, they should know also that they belong to a very prestigious family of Sahaja Yogis. They can't do all this. Their attention also is to be such that they understand what they are doing. In the West children don't have that attention, I tell you. Normally, what attention we have in

the East, we don't find it, that children, even if they're realised Souls, they have the same attention. It has to be brought in.

I remember My Mother always use to, “Where is your attention?" all the time. She said, “Where is Your attention?" I was quite a philosopher, you know, so I use to go into meditation.

So she use to say, “Where is Your attention?" I said, “Inside. It's all right." But I never minded. Nobody minded it, when she said, “Where is Your attention?" Attention is very important thing, where it goes, what it says.

So when, say children are describing something, tell you something, they're very sweet. You should ask them questions. You must see that you ask them questions and they answer you very sweet sweet things, they answer. But in that, you should see where is their attention, what they are describing and what they are saying to you because they're realised children and the realised children always talk in the third person also. Like you tell them, `Now, you better go home.' So they'll say, `This boy will not go.' I tell you, he doesn't want to go home. `This boy will not go,' meaning this boy is different from the one which is speaking.

So they speak like that and the way they speak and the way things they say, it's beautiful things they say and one lady tried to write down certain things the children had to say about politics, about politician and then she wrote a book and the book was sold within one week's time. It's so sweet.

I mean, innately, all of us have the same type of sweetness for our children, except for some, I don't

know, what sort of people are they who have a different reaction, but for Sahaja Yogis, you see in collectivity, you must try to bring your child in a manner that he doesn't feel that he belongs to you only. There should be no competition. You should also praise other children you should and never try to praise your child. It's not good manners, I tell you. It's not good manners to praise your child, `My child is like this. My, my.' Nothing. But you praise others' children first and the child will see that also and he'll also praise others' parents, not his own. If he learns that, then the collectivity improves that you start seeing good things in everything and now, as I was telling you, it's a very dangerous situation when you read about the genes and the no protective genes because I remember once, one student who had gone to Cambridge. He came back and he said, “What surprises me, he, they take to drugs like a venture. They take to anything bad like a venture, while for us, we are frightened, you know, we think this is wrong. All throughout, we know it is wrong and we are doing wrong, knowingly." So he said, I don't, he told Me, “I don't know how they get over this protectiveness." They just go headlong into it, anything, you know, a love affair with any unknown girl, they'll sleep with anyone. How can they do it? They don't even think whether it is right or wrong. That's what is true, that to introspect and see for yourself whether it is good or bad, is very important.

Now also we have some national problems. Different nationality has different problems, but in Sahaja Yoga I think we are washed of all these things. I've known some people who were drug addicts. The first seven who came

to Me, out of them four were drug addicts and they told Me they couldn't see Me. They were just lights coming out of Me, that's all.

Some sort of a miraculous photographs they had become, I think and they couldn't see Me in one person. And one came and just was there like a coma, she was sitting like this.

So difficult and one of them was a professor of physics from Australia. I don't know where he has disappeared. This fellow, he was a professor of physics from Cambridge and so much in the drug that I asked him, I said, “What's your name?" So he went on, “Ah, ah." I said, “I asked you what's your name." `Ah, you asked me my name?' I said, “I did ask you." “My name, You said what is my name?" I said, “Yes, I did say what is your name." Went on for five minutes. He could not come to terms with his name even. I said, “What sort of this drug addiction is there?" *[UNCLEAR]*. It's too much. But then he got all right. He improved a lot and he was just dying with liver, but he got all right. I took him home, treated him. He was all right.

So, you see, with such dull brains, you think this drug definitely harms, really definitely harms the brain cells because the way I have seen, after coming to Sahaja Yoga, they got Realisation, very intelligent people.

Some were Ph.D.'s. I call them Ph.D.-M.A.D.'s, you see. And all of them, these Ph.D.'s and M.A.D.'s, were so much harmed, so much harmed. I asked them, “You're such intelligent, educated people, why did you take to drugs, for experience of what?" “Experience of spirituality." I said, “Who told you?" Some Guru told them or somebody

told them, but I said, “In India nobody would think that these drugs can give you spirituality." He said, “No. Such and such Guru came from there and he told us that you take to, drugs and you'll be spiritual." I mean people like Rajneesh who try, means all these Gurus knew that if you tell them something that are the weaknesses of human beings they'll take to it, easily. Not in India. If Freud had come to India, I tell you, I don't know. He would have been cut into pieces perhaps. Nobody would have tolerated a nonsense like that, the way he was talking about the mother's love.

So all such people have been accepted blindly, all over. See you, not only in America, but also in this thing, UK, there was one boy who came to Me who was the disciple of this fourteen year old gentleman, Guru Mahārāji and he was actually on potato diets.

So I said, “Why are you on potato diet?" “Because my Guruji has said that if you give me a Rolls-Royce, then only I come to England." He already had, I think, fifty-three or something. “So we have to give him a Rolls-Royce, so we are on a potato diet. We are saving money." I said, “Why are you doing that, saving money for potatoes? Out of potatoes, how much are you saving?" He said, “We are saving quite a lot and we are sure at the end of this year we'll have lots of money to buy a Rolls-Royce." “Wah, Wah." But I said, “Why are you doing it? You see, why do you want to give him money? Why do you want to give a Rolls-Royce?" He said, “Because, you see, this Rolls-Royce is just metal, but he's going to give us the spirit." “Which spirit?" I really, this fellow was ultimately died, you see. This one died

because I don't know what harm they do to people, but Rajneesh was using all kinds of dirty tricks and people took to it and that is why I want to tell you that you should all be very careful. Also among Sahaja Yogis we had some problem in Melbourne.

Somebody came from Portugal and he learned certain things from Nepal and he did some tricks there.

So, among us also, maybe somebody who thinks that he should show that he is a great Sahaja Yogi, take to some so-called spiritual life and try to create problems.

So we should not have groups. We should have no groups. Nothing should be a secret. Everybody should know what everybody is doing. That is how collectively will be all right. Because supposing somebody comes and tells you, `All right, I'll make you something special and for that this is to be done.' It has happened before with your leaders also, that they use to tell them in their ears that, `Mother has told me to do this. Mother has told me to do.' Never listen to such people. You've got leaders whom you can ask what is good and what is bad. If not, you can even write to Me, but don't listen to such people who are telling you things just to destroy, destroy Sahaja Yoga, destroy the only hope for the whole world. You have to be very, very careful about it and if you are careful, I am sure, you have now the insight, you have now the powers, you have now the authority. Everything is there, no doubt, but vulnerability is the problem I sometimes feel. For that you have to be very, very careful because now, as you see in Sydney, it started in a very bad way and now we are so many sensible people sitting here who are My children of whom I'm very proud,

very proud, but, at the same time, please try to understand that you are surrounded by vultures actually and the whole atmosphere is full of such things because I see your newspapers, I see your media and I am really shocked. Much worse than you could see in India, though in India also these things have come now. The Western life is coming there and many people are taking to it, no doubt, but only in big cities and very few people who're suppose to be very rich or elite, they try to do all this. This will all go away, I'm sure, one day.

Then another point is, apart from your family, your children, where normally people are glued into, you are Sahaja Yogis. You are not only for your family, for your country, but for the whole world. Then attention should be on all such things. For example, I read about what is happening in Johannesburg or in Natal and how the people are massacred there and what they are doing there. I was very disturbed, couldn't sleep, very disturbed and I decided this year I must go to South Africa.

Also Yugoslav is another problem where these stupid Muslims are killing themselves. All their funny ideas are working out in such a disastrous way that they must die now in the name of God, so after the Qiyamah comes in, the Resurrection time comes in, they'll come out of their graves and they'll get Resurrection. Such stupid ideas are also for Christians, for Muslims and also for Jews. Now, imagine those who die five hundred years back, what will come out of their graves? But the sensible idea is from Nav Damyan Vyakhayan that all the souls will be born again and there will be population problem, but they'll be born again.

Souls will take forms and they will seek their Realisation and many will get Realisation, which is a very sensible thing to say that the souls, not the body, from the graves and that's why they were occupying such a lot of land all over, that in Spain, what they do is to put the dead bodies in rocks like this. They cut a piece and push it there, one after another. They go on pushing all these coffns inside a rock like that, all over. I was wondering what is this made like this, like a drawers, you know. In these drawers they put it and they push it in. They're all dead there and they're all going to come out when there will be Resurrection time and all of them are going to get their Realisation. That's why these people, Muslims in sarī jagaha [everywhere], you can call it the Yugoslav, Yugoslavia, they are killing themselves, stupidly. Also they have no wisdom to see that this is wrong. How can it be that our dead bodies will come out? [Aside.] So now our attention should be global. If Sahaja Yogis put their attentions, you see, global, you don't know your powers, how important it is. Just put your attention now, say, to South Africa in the Natal where they are having all these problems of suppression. It will help, very much help, you don't know.

Things will subside because through you this All-pervading Power, Param-Chaitanya, will focus itself there.

You are the one who can focus. You should have your global attention there and you should see for yourself very serious problem. I'm doing on My Own whatever is possible. For that you must read newspapers, but not all the nonsense of the newspaper, but see where is the problem is, what is happening. Because you're in Sydney,

but you're responsible for the whole world. Wherever you are, you are responsible for the whole world.

Now there's a very good thing that has happened in Russia. I don't know if you have that paper with you? Russian paper? No. You have that? And see the Russian University of St. Petersburg which is the oldest in Asia, perhaps oldest in the whole world, has got now only ten people as member of their Academy and one of them is Me, I'm surprised.

So, so when they applied, you see, they applied for My membership, they wrote, I can't read it, it's too much for Me. They wrote, you see, this application and why, I mean, saying that I should be appointed as one of the members. Einstein is one of the members, can you imagine. I was surprised that they have put Me with Einstein. And I was quite ashamed, though it was done.

So they said, “What? What is Einstein? What has he done? He is just working with the matter, but You have worked with human beings, You see." So, can you read it out? [A gentleman reads the letter:] “This is addressed to the Presidium of the Peter's Academy of Arts and Sciences. It's the official presentation of Shri Mataji Nirmalā Devī for election as an Honored Member of the Academy.

Mrs. Nirmalā Srivastava, Doctor of Philosophy and Medicine, a Distinguished Authority on the fields of Religion, Philosophy and Science, by Her noble activity does very much to promote happiness and friendship of Indian and Russian peoples and all the nations of the world. She was always regarding our land as a center of the world's spirituality and morality, center of

rapprochement, people of Western Orient, the center of the revival of sublime ideals which have been put forth by Russians and many other nations of Russia.

Being the founder of the elevating teaching of Sahaja Yoga, Mrs. Nirmalā Devī Srivastava absolutely, reliably connects physical and psychic health of a man with the mode of his life and morality.

Shri Mataji Nirmalā Devī was born in 1923 on the 23rd [21st] of March in Chhindwara, central part of India in the noble Christian family. Having revealed Her extraordinary abilities already in childhood, later She got the high medical education and took an active part in the struggle for the National Independence of India. In 1947 She married Mister Srivastava and now They have two daughters.

Sir C.P. Srivastava for sixteen years occupied the post of General Secretary of the International Naval Organization of the United Nations, having been unanimously elected for this post three times in succession, now he is the honoured General Secretary of this agency. During the elections to the Prime Minister of India, Sir Srivastava held office of General Secretary. He was rewarded by thirty-four awards of different countries. The Queen of England marked his retirement, granting him honourary title of Knight Commander of the Order of Saint Michael and Saint George.

Mrs. Shri Mataji Nirmalā Devī and Mister C.P. Srivastava, considering the Russian people to be spiritual and pure, see in our Motherland the center of spiritual revival of the world.

Being absolutely sincere from the bottom of my heart, I recommend to the Presidium of Peter's Academy of Arts and Sciences to elect Shri Mataji Nirmalā Devī to be an Honored Member of our Academy." And this was spoken by the Vice-president of Peter's Academy of Arts and Sciences, Mister Voronov.

[Talk restarts from here:] Very nice man. He even came to My Pūjā. Can you imagine? He did the Pūjā and gave Me some very nice present also and I told him that I have never graduated in science or philosophy or anything, so he said, “That's why You are so great." I said, “Why?" “Because none of the discoverers have ever been to colleges, or university." Very nice person, very nice and he's willing to come to India any time you want.

Then I met another personality who is called as Ayatollah, means the person in charge of Religion.

His name was Rouhani Ayatollah and Rouhani Ayatollah is a gentleman, Rouhani. `Ruha' means this All-pervading Power or spiritual.

So he was in charge of Religion when the, there was this rule of the King and afterwards he had to run away from there and he came to Paris and settled down there. Now, his younger brother is also an Irani, is voted for becoming the new President of Iran.

So this old one, the one who is a very strict and, you can say, a very fundamentalist type, he arrested those six families which supported him and took a affdavit from them saying that `No, they are not going to support him.' But, if you all put your attention to it, he might be, he might be elected and if he's elected that's the saving of the Muslims there because they're Shia people and this

Rouhani gentleman is so wonderful. He touched My Feet and he danced when he got his Realisation.

I mean, some things are happening which are so much of a joy. Even in My country I find, India, that there's a big recognition of Sahaja Yoga and which is so obvious that people are recognizing the purity of Sahaj Yoga.

Let us see how far we can go. But in Brazil also they have, the President of the Senate called Me, got his Realisation, he was very happy. He called his secretary, everybody, asked them to get their Realisation and then they sent, you see, they said that Brasilia is what they have selected, is the one is depicted by some philosophers as this center of spirituality. And when they came, he called all other people also and their Vice-president was there. The President was already impeached.

So this Vice-president, I never liked him. I said, “Funny person he is." And then he was arrested.

So, so many things, like Italy also, lots of things are happening. Maybe all this might just change the atmosphere. You know about Marcus who was in Vienna, who troubled us so much, did so much against us in the newspaper and all that? This Marcus fellow, I don't know what has gone wrong with him or he's come round. Now, he's saying that you can live in this Ashram for two years without paying any rent. I'll also give you money that you can purchase a land. Afterwards, you can leave the house and he says, “The māyā was too much for me and I got lost. I hope I'll be back again in Ganapatipule." Can you imagine.

So all such things are happening and it's tremendous because you can't expect a person like Marcus coming around like that, you see.

So Sahaja Yoga is showing its own success and you all can add to it.

You have seen among, among yourselves only, there are so many beautiful people who come out of lot of troubles. All troubles can be overcome. There's no problem about it. Only thing, one has to be sincere and attached to Sahaja Yoga. You may be a family man, you might be a father, mother, anything, but first and foremost thing, you are a Sahaja Yogi.

I tell you about Myself also. You know I have a family. I have My husband and all that and whenever, you see, it was needed, I always said, “Sahaja Yoga first." Even moneywise, I would say that, if you have to spend any money, then spend on Sahaj Yoga.

So the first thing was Sahaja Yoga. All these are secondary, all your art, all your business, all your music or whatever line of life you take, is a second. The first and foremost thing is Sahaja Yoga and you get in that everything, but should do it very sincerely, respectfully.

If you think you are not in it, then you better understand that if you're not in it, you cannot be there.

You have to be fully into it, you see.

So either you are in the sea or you are outside. It's like that. And this will give you the greatest pleasure, the greatest fulfilment of life. I can see that's happening now and I'm very happy and, as I said, I'm very proud of you. It should happen everywhere and with all My love I bless

you that you all should really become great Sahaja Yogis, very, very great Sahaja Yogis and you'll be all known all over the world.

May God bless.

So thank you very much.

***Contents: 1994-04-06*, Public Program, An Ancient Knowledge, Town Hall, Sydney, New South Wales, Australia**

I bow to all the seekers of Truth.

I'm very thankful to Mr. *[UNCLEAR]* for addressing you and introducing Me to you. That's very kind of him. It is one of the very rare occasions where I'm seeing people in authority have understood My work and have tried to help Me. Whatever he said is really very remarkable that all these greater people like Lao Tze who started Taoism, Buddha who was teaching Buddhism, all of them talked about the oneness of human beings with the nature.....

***Contents: 1994-04-07* Talk to Sahaja Yogis, Helping Each Other, Farewell, Burwood Ashram, Sydney, Australia**

So, thank you very much for the greetings on this day. It was a Easter Monday when I got married that day and also My baptism took place on Easter Monday. But you know our Easter Monday always changes according to the Monday it comes.

So it was quite a big venture for Me to marry. Actually, I did not need it at all. But as you know in India, they won't spare any girl from marriage and they have been after My life since I was about eighteen years of age.

So somehow I managed. But I was in the medical college Lahore and suddenly the disturbances broke out there, of a very serious nature. And I came back and there was no possibility of My going back. Then the whole thing, planned, I think Divine planned it for My marriage, because I had to accept them. And as My husband was there, there were many proposals also, which they chose this one and I was married. In a way arranged, because I had never talked to him about it, he had not talked to Me, but he had seen Me once before.

So, for Me it was all right because everybody's so much worried in My family about My marriage all the time. But all throughout I feel that I looked after My husband's relations, family, though he had none.

He had only one sister whose grandson is Vinay. And all the rest of the family, all those relations of his, I really looked after them. And he was counting, he said, “You have looked after thirty-five nephews” only nephews and how many nieces and how many... Because it was nature, you see, of compassion, which all they were this time, worried about all these people.

My mother's family was always well off. They didn't need any help anywhere. These people were big landlords, once upon a time, all My husband's relationship and suddenly this was removed, all landlordship was removed from them, suddenly. And they became absolutely lost, their children became lost, you see, because they were used to such luxuries, this, that and they had silver, gold, everything. And as soon as they lost their lands, they lost, only fifty acres were allowed for every family.

So they had to sell out all their silvers and everything and they had to be really adjusted now to a much poorer strata. The whole situation came as a very big shock to all of us and it was My husband only who was well placed in life because he had never bothered about his lands and things.

So he was well placed, he was in the government.

So I took the responsibility of all these people and tried to help them in their education, in their finding jobs and things like that. It's all worked and they are all very well off now.

So very happy to see them. They all came for the wedding of My granddaughter and also of My daughters and showed their gratitude. Out of them very few have come to Sahaja Yoga. Actually, the relations are always like that.

They are so close that I tell them there's a black point, you know, where everything dissolves into zero.

So they are so close that they cannot see what is Sahaja Yoga. They have tremendous regard for Me. They have tremendous respect for Me. They'll do anything, specially My husband has spent lot of money in the beginning of Sahaja Yoga, quite a lot. And doesn't ask for it; or never mentioned it also. And we have spent so much of his money because we had a joint account; he never questioned Me, nothing of the kind.

Very sweet of him.

[Aside:] Suddenly it comes up, I don't know why. I've been talking too much.

So the situation is better now. They have faith in Sahaja Yoga. They try to meditate also. But they are not seekers, in a way, because they are so close to Me. As you people have an advantage, great advantage you have, that firstly you are seekers from ages and you understand how important it is to get your Self-realisation, because you feel lost without it. You think that if you don't get your Self-realisation, you should commit suicide and there are many letters I have got saying that “We were mad. We were seeking, going to this person, going to that person." Such big, big letters I got from them how they were cheated, how they were tortured and how they were... spent money and how they were completely lynched by these Gurus.

Some of them had to sell their houses and children were removed from schools and everybody became extremely poor.

So this was in London much worse. Later on I found that every country has this problem, they became drug addicts and all that.

Despite all that now we have so many people who are Sahaja Yogis all over the world, not only in Australia. But Australia has quite a lot of Sahaja Yogis, I must say. And quantity is very, very large and good and people are nice, but we have had, as I told you, a very bumpy start. Because of that, certain conditionings are built up in people. But now we have to see that our quality has to improve. Quality has to improve and the test of quality, I think, is that they are very anxious to do whatever is possible for Sahaja Yoga. Whenever it's possible, whatever is possible, they are anxious to do it. And also,

they run a very good family, children, household. This is the sign that you have really developed in Sahaja Yoga.

But if that is not so, then you will never enjoy the progress Sahaja Yoga is making.

I have seen people, one person can give realisation to one thousand. But there's one person who has been in Sahaja Yoga, say, about twenty years, has not given realisation to even one person.

So we have two types, two extremes, I should, two extremes, from one to another. Now some people believe that they are very old Sahaja Yogis. This is another mistake we commit. They believe, “We are the senior." There's nothing like seniority, juniority in Sahaja Yoga. I find sometimes very new people are such great Sahaja Yogis. Very new. They just go down, absolutely, into the essence of themselves and of Sahaja Yoga. Maybe their previous lives must have been so great, possibly, or maybe this life they have achieved something great maybe from the parents or from somebody. But some of them are really very, very deep.

One of the things I have seen in, mostly in Sahaja Yoga, that they are more concerned about themselves, about their families, about their children, at the most. But look at Me, I'm not... I never bother about My health. If anybody asks Me, “How are You?" I said, “I am first class." I never bother about Myself for anything, for My comfort, or for anything, food, anything. I have no sense at all to divert My attention inward. But if somebody else, say, is in trouble or has something, I just, just feel I must help that person.

I must do something about him, I'm very concerned.

Sometimes also, My family people said that “Even if You have one thousand concerns that You have for others, You'll be better off." But that's why nothing, nothing can harm Me because I am always worried about your progress, about your problems, about your quarrels and fights and this and that. It's such a tremendous concern it is, such a full-throated, you can say, absolutely all My attention just goes focused on these problems.

As soon as I see person, I know what the problem the person has, why is he not progressing, what is the problem he has with others. Everything I know in no time. But even if I know, I need not bother; but I really get very much bothered about them, as if, they are, as it is you know, part and parcel of My body, but the amount I worry about them, sometimes. People have always remarked about Me sometimes that “Mother, You need not worry so much about them. Why are You worried? Let them go to hell. Let them." If you have once called Me `Mother', then I really forgive. I've forgiven all the people who have troubled Me and have insulted Me and given trouble in Sahaja Yoga. I've forgiven all of them. I have no time to worry about not forgiving.

I should be an example for you, for you to understand that the more attention we pay to others, not finding their faults or criticising them, but doing things for others; small, small nice things if you start doing for others, immediately, you will be surprised, your attention will sharpen. It will have a very great effect. Sahaja Yoga will spread through you and you will, yourself, will be very different person. You won't criticise other Sahaja Yogis, you won't criticise this, that. I mean fundamental

things, if there's something wrong, you have to tell Me. That's different. But that seldom people tell Me.

So first we must extend our attention outside, towards others, not towards ourselves. Then the same about our children, our house, our this, that. Just extend your attention outside.

Now see, I am a housewife. The last twenty-four years I have been travelling. And in a way you can say I am neglecting My family. But if you ask My family people, they'll say, today they telephoned to Me to thank Me that I have completely built up this family. I don't know when did I give time to them, but they feel that way, very much. And everybody thanked Me, every one of them said, “This family has been built up only by You, without You nothing could have been possible." Because of My attention outside is so easy to work out anything that is needed to be done. Whatever needed to be done is done.

I'll give an example. You may call it a miracle. My grandson wanted to go to a university, good university in America. But they said, “You have to appear for SAT and after that only we'll admit” and he would lose one year for that. I didn't want him to go to America before doing SAT, because I thought that, see for six, seven days he goes there, he won't be able to do much. And we left it at that. All right, he was preparing for SAT. I had told one Sahaja Yogi there, Paul, that “You see if you can help us." But nobody would talk to him in the university, when he went there, they wouldn't even say if they have received the form of My grandson.

The other day they rang up to say that he's got admission already. How? God knows. The information has

come that he's got admission. Nobody in America can be admitted without SAT exams. Without any condition he got admission and they told Me. I said, “Maybe Paul must have done something." So I telephoned to Paul. He said, “Mother I did not go to that university. I didn't ask anybody, they wouldn't talk to me. They said you better not ring here, get lost." And somehow, they don't know how, they admitted him. And he was a last minute person who sent the form to this.

But only thing, one thing had happened, he told Me that “If I don't get admission in a good university, I will not go to America. It's too much waste of money." Very wise boy.

I said, “All right." That's the only time I gave bandhan. And see now, he's got his admission. His elder sister also got admission in John Hopkins Institute without any condition. Though when she went there, she found the atmosphere was no good for her, she ran away. But on the whole, that unconditional, they are saying, Gregoire told Me, “Mother, not possible. How can she get it?" I said, “There's a letter." Without putting any pressure, without doing anything, it happens. It's a miracle. I must say it's a miracle. But something works and that is this All-pervading Power.

With one idea if you go about, it will not help you. If you want...

Someone said, “Mother, we wanted to get this house, we couldn't get it." Because you had only one idea, to get the house. But if you had the whole idea that if we get the house, then we'll do these things, we can work it out better, this, that, then you get it.

So, you should project yourself towards other things which are more important than yourself.

Then suddenly you will start growing. It's like some trees grow higher, some do not. Why? Because they aspire the sun's light and they want to be more nearer to sun. But that's not possible, you cannot be nearer the sun by just growing few feet. But they aspire.

So they are taller than others. In the same group, you'll find, some trees grow taller, some don't.

So, one aspect is that you have to meditate, no doubt.

So, one thing is to develop quality you have to meditate. That I said. But you must know what is your problem. You are right-sided or left-sided. It's very important to know whether you are right-sided or left-sided. Now some people have problems which are left-sided. All right, they start doing water treatment. There was doctor in Delhi, Doctor Nigam, you must be knowing him. He had, I had cured his paralysis. I was surprised that his left hand was still not working out properly.

So I asked him, “What sort of a meditation you do?" He said, “With the light and with the water." I said, “What? You are doing both?" “Yes." I said, “What, what's wrong with you is right side... left side.

So you should just do candle treatment.

Just drop it." I said it to him. Just when I said it to him, his hand started opening out. I said it only; becomes like a mantra I think. Started opening, he has opened his hand.

So about treatment also you must understand what treatment you must take. Now some people are left-

sided. They should take left side treatment only. There should be no confusion.

So I said, “Who told you this?" He said, “Everybody said the same thing." I said, “What did they say?" “That you can take this." In Sahaja Yoga there are certain rules and regulations of the Divine.

So now if you are suffering from the left, you just take treatment for left. No water treatment, at all. Now you are suffering from the right, then don't take the candle treatment at all, at all. These are two sides which are to be corrected, then you are in the center.

When you feel you are in center, you can use both the things. But that is normally very few, I've seen. Normally you find very few people who have this central point. If they have, they should do this treatment. But there is no need to do treatment once you are in the center. But you have to meditate.

So you can sit before the photograph. But to take out all your conditionings and things, or may be the day's problem, you can sit before the photograph with a candle as well as water. But the ones who are not, should not. And one should not feel also bad if the leaders tell them, “You are left-sided or right-sided." The problem is that in Sahaja Yoga there are leaders. It's a myth. It's a myth. It's not something so seriously to be taken. But these leaders are there because I cannot communicate with all of you.

So, they are there. When it came to talk about the leaders, nobody told Me anything. Very surprising. Never they told Me the leaders are doing like this. I had to discover it every time I came here. You should have

written to Me earlier that our leader is like this or it's happening here. There's no harm in writing that.

But they did not, none of them. Till I came here, I discovered the kind of people they were. Actually, they dis... I discovered them only in Europe. I did not know that they were doing all these things.

Then they were developing also some funds and raising some sort of a money, nobody told Me. Even when they came to India they collected money. But nobody told Me that they were collecting money for this or that. I mean, at least you should have told Me.

Somebody should have told Me. That's how they became sort of absolutely fascists. They thought, “We are the lords, we can do whatever we like." But for other nonsensical things they'll write such letters, but never about something which is very, very good, essential and needed. And anybody who writes Me like that, I'm very much thankful to that person.

Not just to criticise but to give exact trouble, or exact problem that is facing. I'll be very happy if you people write to Me truthfully, not what is troubling you, but what is troubling everyone.

So I can solve the problem much better, isn't it? Now the another thing we had to tell about, that what should be the relationships of husband and wife. Now I've already had many occasions to talk to them. Now you are married by Me. It was not such an arranged ma... arranged marriage, you were given time to find out till the end. And even if you did not like the person, you could have told Me and we would have finished the marriage. But even when it is registered, you've stayed

with the lady for so many years, or with the man for so many years, you have had children and after that suddenly you come up that “Mother we cannot cope." But this is going too far with yourself and with the whole society of Sahaja Yoga. If you don't like somebody, if there's a problem you should find out in the beginning. I'll be the last person to force you to marry anyone. Even if you are married and just after say three, four months you let Me know, the marriage can be broken. And I have told Yogi now not to register them for about three months and see for yourself.

Now you must understand that marriage is not an institution well-practiced in the West. Till they are married, they are happy. As soon as they are married there's something goes wrong in their heads. Maybe the reason is there's a legal bondage in the marriage. If you are married to somebody, you see, your money will be shared or anything, that kind of a fear is there. For the same reason I have asked so many times that you don't get married to somebody till you are normal. But many people who are sick, have diseases, have problems, have some sort of funny ideas, just they marry, as the Americans say, for the heck of it.

And then it's such a troublesome thing for Me. Firstly I get concerned, secondly it's a very bad example for other Sahaja Yogis and brings a bad name for all of us.

It's not difficult to enjoy your marriage because mostly we really examine and find out properly what's the matter with what and who is capable of carrying on with whOm We, we try our level best, but there are

sometimes four hundred, five hundred applications of various types.

Sometimes you do miss, do miss certain points. But you people can understand that, sometimes and you should try to help Me by understanding that what is it after all? What is so important? There was a Sahaja Yogi, very good Sahaja Yogi from England. He had a wife who was really beautiful wife, very well educated, this, that, very smart. He came to Me, he said, “Mother I want absolutely to divorce this woman." I said, “Why? She is so good looking." He said, “No I don't want. I want to divorce." He was after Me. Then I talked to her. She said, “I also want to divorce." “All right, divorce. Divorce is allowed in Sahaja Yoga." So they divorced each other.

Then, we were showing him different photographs and things that “Now tell Me, which one would you like to marry?" So he chose a girl who is not well educated, who is not by any means good looking. She is very dark with very thick lips and all that. But I love her very much. I like her very much. She is very lovable person, extremely sweet.

So, he chose her. I was surprised.

I said, “What?" “Yes Mother. See her vibrations." Still I said, “You see her first." So when we went to Ganapatipule, “Yes” he said. “This is the one I want to marry." I was surprised, you see, with all that how could he say that “I want to marry this girl?" I said, “Be sure." “Yes, yes, I'm very sure, I want to marry." What he told Me that “She's tranquility personified. I feel so tranquil." She is full of vibrations, like bag of vibrations. I know that. But I didn't know how this fellow has felt it. He has

just fallen in love with her, I tell you. And he says, “She is the most beautiful person I have met." He doesn't see anything else that is outside. Later on My own sister said, “What have You done? What a match!" So I looked at that girl and then I started seeing these points that she's not good looking, she's not this, but what he said, she's tranquility. She is just tranquility. He went to her village all the way and he met all his family and everybody was surprised, such a handsome looking Englishman of all the things.

And she said... he said, “Mother, she has neutralised all my nonsensical points. She's so beautiful." And he's really in love with her.

So that is a sign of a very deep Sahaja Yogi that they don't go after superficial things. She cooks South Indian food, he loves it. Whatever she does he loves. He cares for her very much. And she is neither left-sided, nor right-sided, she is in the center.

So both of them match each other because spiritually they are on the same level, very deep and that is what we have to be. If we are not spiritually matched, then the problem comes in. We have to have proper matching of vibrations.

Of course, we see to it when we marry, I mean can you imagine, ninety-nine percent marriages have been successful. And some of the marriages were mischievously done I know, there were some mischiefs.

But still they have worked out. Still they are happy people. But some people are bent upon making their marriage a problem.

Some of them, extremely egoistical, think no end of themselves and start making everybody miserable. What makes them so much full of ego, I don't know. And they just spoil their marriages. They become unhappy themselves and they make others also unhappy. Now My husband has never been a Sahaja Yogi, never. Even now, I wouldn't say he is a Sahaja Yogi. Even now. I don't know.

But I knew how to handle him and how to work it out. And I've managed very well and he also knows.

Always he says, `You are very moral person; You are a very noble person.' All those things he says to Me.

And all, you see, his saying is like this that “You are, but You cannot make others." I said, “I can, why not?" First he could not believe that I could transform people. And now he knows I have transformed. He said, “They have become angels." And so that you are now angels.

I am not very happy with the creche you have here, not at all. It's a mess. And I don't know but it's a, the children coming out of this school are racist. Very racial ideas they have, that's the report Yogi gave Me. Not about Rome. It is so.

So I would say we should teach, change the teachers, is the best way.

And the children are very aggressive when they come, very harsh. I would say, put some Indian teachers there instead of some Western teachers. Maybe they are racist or maybe something wrong there. This is the report I have got about your children, Australian children create more problems and it's very difficult and they are racist. But there are hardly any Indian children there, you see.

But if there's one even, they aggress. There are, I think, only three children who I think are Indians only, or one may be a Negro, I don't know. But all these children just jump on them when they go from here. Takes time to change their ideas.

If you are racist you cannot be in Sahaja Yoga, you understand that. We don't believe in race and religion and all these things which are separating human beings from one to another. That is our ideal, that we cannot have this kind of a nonsense in our society. And be careful. Watch your children, how they react to black people. Specially for Australian children it is being pointed out.

So I think there's something wrong with some people here. They should just try to find out if we are by any chance trying to teach them that white skin is better than the black.

As I told you in the lecture, I hope you have listened to what I said about the genes. That it is now found out that two protective genes that Asians have the white skin don't have at all. One of them is the right side, another the left side.

So a white skin will take to a violence much more easily than an Asian.

Asian actually means now Indians and Chinese. Culturally they are the same. Now that means, after coming to Sahaja Yoga, your genes have been transformed and you have protective genes within you.

And one of them is, as I told you, is the right-sided, hate people and kill people, be violent, this racialism, which is now coming back again because they will take to it easily

because there's no protection against it. Now you can see in My own family, we had eleven children.

Some were fair, very fair; some were dark.

We never knew what is racialism is because the skin is so, I mean, is skin deep as they say.

So, you see, the... you are now confronted, you must understand that, with these two horrible genes, by which, one that will take you to violence, take you to temper, will take you to this kind of racialism and hatred and fundamentalism and the another one is indulgences, laziness or serious things like sex and this and that and all these habits you develop of drugs.

So you have to be very careful now. By just announcing that, Germans announced that “We are a white race” you see, “we are higher than anyone." How are they higher? Just imagine. They killed little, little children, small little children into a gas chamber and saw them being burnt. Can you imagine anybody who is a evolved soul, or who is a higher race, will do such a nasty thing like that? But this is... they have sort of self-proportioned values and virtues, which they don't have. They were so horrible that they took the fat from the dead bodies in Poland, Warsaw and they had bath with it. Like a soap, they used.

So grotesque. Whole thing is so horrifying. And they think they are very, very great races. Even Max Muller wrote like that, you see. He said it's the Germans who came to India and wrote Vedas. Their forefathers cannot write Vedas.

So now try to understand that what we are facing basically. What I feel, in the arrogance of this white skin, these people crossed over their limitations, their

Maryādās, the forefathers. Like the way the Spanish went to America. You can't find one aboriginal person there, not one. I wanted to see in Chile, in Argentina, in Brazil, not even one. Where are they lost? They all went to the hills and some of them are preserved in Bolivia and all that. And the revenge has started. From Bolivia all these horrible drugs are coming. And the whole of America is just crushed with that. There's no wisdom, just to think you have fair skin. All right, go ahead. Where are you going? You see these. What about the Americans? Where are they going? Now they are concerned, little bit. But sixty-five percent people may get schizophrenia in that country. Now how can you be satisfied with yourself when you see all these things happening, because you have just a white skin? So first thing you must try to understand that even if there's a trace of racialism in you, better throw it away. On the contrary, I think this country has really, real justice for racists. Justice-wise you must say Australians know to be really a multicultural society and they understand the value of it: what you have gained through multicultural societies. There's so many things to be learned, that they are very clean, outside, not in personal life. They'll keep the house very clean, the carpets very clean, everything very clean, but as far as themselves are concerned, they are not so clean. Of course, now with Sahaja Yoga you are changed, I am not saying.

But I know of English people, they would not take bath for months, months, they used to smell like hell.

And when My husband was there we used to shake hands and the hands would smell for days together.

We used to put scent, attar, this, that, but still. Using paper, paper, it's all right because it is very cold, but it's not that cold. We have lived in England for so many years. We always use water and running water. In the same tub, three, four people take bath, to save pounds. The only mantra they know is `save pounds'. Same here, people are extremely money-oriented when they have so much money compared to others.

So, for Sahaja Yogis, is important that you should be frugal and you should not be miserly. You need not. But you should be clean inside. That's very important, not outside so much because see all these diseases are coming, these things are coming, one has to be very careful.

Secondly, you are so protective of yourself, I mean you are always thinking about yourself. Extremely protective.

So you do not develop any immunity to anything. If you have to travel like Me, you would get sick within one month's time. Firstly you can't eat anything, you get hepatitis. If you smell something you get hay fever. You do that, I mean all these things are coming because of overprotectiveness. You must make your children to play in sand; you must make them go about. No, so protective of your children! So when they grow they cannot stand anything which is absolutely not completely, we can say, covered.

But Indians don't get it. We are full of parasites, full of mosquitoes, full of this. Australian children, when they got bitten by mosquitoes, they got malaria. But the whole city was there, nobody got malaria. Not one person. Now they were surprised, how is it these boys and girls have

got malaria? So in childhood, we should not make our children sort of all the time extremely delicate. You look all right. I mean, might have good muscles to look at. But you are very, very vulnerable to any disease. You can see from your children. I'm not saying about Australians. All the people from the West, whether they are Americans or they are Europeans or they are this. But I've seen Russia, people are very, very good. They don't catch much. They don't suffer from all this.

So this overprotectiveness and also there are books and books. Today they'll write a book about children, `You must give them feed at the right time.' Then they will write next time, `No, no you should not do that way. You should allow them to eat whatever they like.' Then thirdly they'll say that `You should not give this to your children, that you should not give, that should not happen.' With all this knowledge, people are not aware that they are making their children like the dolls in the hands of these writers. Whatever they say, whatever they do, there's no sense in it. We know what is needed for the children in Sahaja Yoga. Actually these are people just selling their books, you know, whatever knowledge they have, they have a air to write, they write it and you accept it and you get into problems. And this is a very, very common thing. They protect the children too much which they need not. But whenever it is necessary one should.

My main thing is that before the children how we should behave. There are differences in husband and wife, not that there are none. But they should not be exposed. Children should not be exposed to your differences, to

your fights, to your angers and fits. They get it; they are so, I am again saying, they are so protected.

So much protection is given to them. These protected children take these things very quickly.

If mother says to the father something, father says to the mother, they'll repeat it later on. You will be surprised, same thing. When the father does something, they'll say same thing.

So you are spoiling their whole attitude towards life. Must understand, children are much faster than you are in picking up things because they have to learn, they are growing up.

So your relationship between you and your wife should be of respect, should be of love and understanding and caring. But there should not be something of...

Some sort of a scene that is not good for them. I mean, that doesn't mean that you behave in a funny manner before the children. That is for the bedroom, all right? Thank God, you have bedrooms separate. We don't even have that. In India, very few people have bedrooms closed. In the day time, if they close bedrooms, people think, “Are they mad or sick?" So this is the attitude that one has to take that before others, before other people, before the children and everything, we have to behave. Now if you want to find faults with each other, you can find it in the bedroom. That's not a very good game I think, why should you find? It's always better to close the chapter at the end of the day and sleep well. All this I am telling you that you should not miss the point of joy and happiness. This is how you will really enjoy your children, your husband, your wife, everything.

In this, as I have always said that the wife has to be very wise. She's the one who has to be very wise.

But not to such an extent that she allows her husband to do what he likes. She has to keep a control, in a way, that he doesn't disturb the society of Sahaja Yoga.

About other things, like we have about, they said, I didn't know that you are paying some money for the school and all those people who are not even having children in the school are paying. I didn't know this. School has money, no doubt. There's no problem on that because they are not spending much. But now you change the pattern. I'll talk to your leader and see. And also you can have a proper house on rent, separately and get all the children there to study and nobody should act arbitrarily. And it should be done properly. I'll talk to your leader and tell him. And the children should be seen, even by the leaders, to see that they don't become racist or they do not become violent. And I think Indian teachers would be a better idea, because you see they, they are mild people and it would be better. And I have also discovered you have two girls who can work, Indian girls. It's better that they should look after the children.

And lastly I have to say, I really enjoyed My stay in Sydney. Really. I don't know why this was called as Sydney, what was the reason and also in the West they don't have meaning for every name. But it's a very beautiful place where so many Sahaja Yogis are there. And I really feel very happy in your company.

I love you and you all love Me. Whatever I want is your happiness and joy. And please remember that we are here to enjoy, all of us.

So don't do anything that makes you unhappy, like having big, big plans, this, that. Not necessary. There's no need and if you want to have you please let Me know. I'll tell you exactly whether you should do it or not. Because I don't want you to land up as bankrupts, or this and that, like madcap people everywhere.

So this is, you have to be careful, you just inform Me. You let Me know. You can write to Me that you have such plans and all that, I'll tell you.

Now this idea of this artist business is, now that doesn't go into My head, I must say. They have told Me that they want to get all the artists together of the world and this and that. It's a very one-sided attitude to form, you see. Just a few artists are there, then they invite them and they invite here and a conference start. That sort of a thing should not be. If there are artists, all right, there are artists abroad, everywhere they are. And wherever you can meet them, you can meet them. But you cannot separate a body like that, artists are separately, musicians separately, then you'll have politicians, then economists, you see.

So that's not Sahaj standard. That's not Sahaj Yoga, that's the way people live, you see, they have separately some sort of a thing, or if not, they can have a organization of, say broomstick women, something like that.

So we are Sahaja Yogis and we are Sahaja Yogis and Sahaja Yogis. If you are artists, is by the way. If you are musicians, is by the way. We are Sahaja Yogis and Sahaja Yogis. This is one has to remember. Like this the groups will start. And this clubbing system has been there in the

human nature, has been there through out. We have been clubbing with anything. You know, if there's somebody like the French, they put their spoon the other way round, you see, spoon and fork like that.

So I said, “Why?" “Because we're French." I couldn't understand this explanation, “These are French." And then the English put it this way. Now if you just put it the other way round, I mean, you are a gone case, then you are no good.

So we have to know that this kind of clubbing was in the human nature because it comes from the animal instinct. You see animals also club together. You are from Brisbane? All right, we sit together. You are from here, we sit together. It's a animal instinct. Because of some sort of a fear maybe, that they club together. This clubbing, clubbing has come to human race also. For everything you have a club, you know that.

For you it is not necessary because you have come out of that state of animal instinct to higher instincts.

Yes, you are an artist. All right, you are an artist.

So another is an artist, all right. But don't club together as artists, as musicians, as this, as that. As long as you have to say sing together, you can practice, again finished. It's very important point. Try to understand. Clubbing is not at all a human quality. Clubbing is a quality of animals.

So when we are all Sahaja Yogis, why should we club together? What is the need to club? And this clubbing has brought so much problem to us. This politicians, then this religions and all this nothing but clubbing, that separates.

So anytime you find there's a clubbing system working anywhere, just run away from there. You belong to a very big community. Now say in My hand, these fingers start clubbing, what will I do with them? I'll have to make a club out of it. But still going on. I mean when they come to Ganapatipule there had clubs going on there also. I've been informed about them.

Australian club and north Australian then south Australians, then east, west and southeast, southwest, so all that has to be given up. One has to understand that we are all Sahaja Yogis, all over the world, wherever we may live, whatever we may eat, whatever we may wear. We are inside all Sahaja Yogis and all connected to All-pervading Power. If you become great artistes because you have got Sahaja Yoga, all right, enjoy that. If you became great musicians, all right, enjoy that. If you become an orator, enjoy that.

But you don't club yourself with another person on those grounds. That is something not at all Sahaj. In Sahaj you are one with every one and with all of them.

See now, My life if it is anything, you should understand that I am extremely a Sahaj person, extremely Sahaj.

So wherever I go, I can't understand. I go to Russia, all these Russians, they had never known about Me, they have never heard about Me, they came to listen to Me. Anywhere I go. I mean later on the follow up may not be that good, but wherever I go there are in thousands of people. After all what is so great about Me? See this is it. What you have to learn, I am so Sahaj and also when I tell you about, you don't feel bad. Because you know, you know I am telling you out of compassion and love

and that is important. You understand that because first thing is compassion and love. And when there is compassion and love, you cannot think of clubbing at all, never. You can never club with anyone. You will love each and every person and be kind and enjoy your compassion, the virtue of your compassion, virtue of your love.

And that is, that shows on your faces, you shine compared to those born again, who were never born again. They were looking so hazard and horrible, very harsh faces, with such a young girl, she had all the wrinkles you could count on her face, going round and round and round.

So I told her, “You are not born again, I am sorry." She said, “Are You?" I said, “I am. Look at your face in the mirror. You will know, you are not born again." So the greatest advantage of Sahaja Yoga is that you can enjoy everything. That is the greatest advantage, whether it is art, architecture, music, or a lecture, or studies, education, family life, everything you should be able to enjoy fully. Then you are a real Sahaja Yogi and that you have achieved that state.

Sometimes there are problems, here and there, something happens, doesn't matter. Have faith and you will be surprised at the miracles that you get. One after another, so many miracles, but listen to Me and also try to follow what I say.

First of all, no temper. Temper if you have, you must know that it's a serious thing in the West because there's no controlling power over temper and schizophrenia is the only ultimate result of temper.

So temper should not be justified. All ego, temper should be brought down. One should not try in any way to get angry with others because of jealousy, because of complexes, because of anything. If it is so, please introspect, `Why do I get into tempers?' Śhrī Kṛiṣhṇa has placed temper as the worst disease of all, He said from there it rises everything. But I don't agree with Him because, you see, it must be, He was, for Him it's a leelā, the whole world is a leelā, but not for everyone. Temper can come from Mūlādhāra, can come from Swādhiṣhṭhāna, can come from anywhere.

So one cannot say that the source of temper is going to be the source of all the problems, can be from anything. One can really get destroyed by anything, but temper is one thing that is the worst of all.

So, if you find anybody who is hot tempered, if you find yourself to be hot tempered, then please see to it that you overcome it. I used to tell before, I don't know now, there must be My tapes that if you are very angry, then stand before the mirror and say all kinds of things. Or else you take a pillow and hit it hard when you are in temper. Close the door, hit the pillow and then go out. You may have to spend for another pillow, doesn't matter.

So you develop a very, I should say, a pleasing personality. That's very important. You must have a very pleasing personality. But that is not acceptable in certain countries because it's said that you should not show your, any pleasing personality, because others will think you are weak. The strength is your joy. Strength is your virtue, strength is your pleasing personality. That is your

strength. And this artificially, some people say that if you become very pleasing and this and that, then others will think you are weak. If they think, let them think like that. That is their stupidity.

So you should be happy, joyous, pleasing.

I must say in Sahaja Yoga some people have come up so well that I really feel very proud of them, very proud. And also, I never expected this to work out so well in My lifetime, I never expected because I started it very late, deliberately.

So it is very heartening to see so many Sahaja Yogis coming up and listening to Me so nicely without taking any objection to what I say and then imbibing it in their lives so that they can enjoy themselves very well.

This time I had to meet people separately and in one room and all, but next time I think I'll discuss certain problems openly. If you people are doing something stupid which, let us, all of us know.

So that there'll be some fear of people who are doing wrong things. For example, I don't know is he here, Peter Patten, is he here? He's not here? Peter Patten from Adelaide. He has been very funny and he has to get out of Sahaja Yoga I think, for some time.

Then there's one Mark, is he here? Where is he? Just call him.

So you see, he doesn't realise what's wrong with him. And he is trying to force himself on to others. Is not a very good idea. You all take a bandhan, I think you see, it's all right. Where is he? So we will have a open talk about it, so you will realise what's wrong with the person.

Extremely right-sided is, the whole thing is burning. Where is he? What's the matter with you? Why do you want to meet Me? Mark: I was just going to get some directions from You, Shri Mataji.

Shri Mataji: What direction? Mark: Just about what I should be doing, as far as more involvement in...

Shri Mataji: I mean, just think of it, if I have to talk to each person like that, what will be My situation? Mark: Yes Shri Mataji.

Shri Mataji: So why should you force your way like that? You could have written a letter to Me, I would have known whatever you wanted. You see, now try to understand what's your problem is. Your problem is right side. All right? Sit down and remove it. That's your problem. You can find it out very easily, what your problem is and which you can solve. You can also talk to the leaders but you have to be humble about it. You should not be aggressive. “I must meet Mātājī, I must meet Mātājī." You see, supposing you all want to meet Me individually, what will happen? And you will be amazed only in Sydney I meet people like this. Only I have been meeting and meeting and meeting.

For that, now I would say that you should tell your leaders first. Let them scan you out, let them write what are their problems are. Then if I want to see, I'll see. I should have that much freedom. You can't force things on Me, can you? I have not taken a contract with you or anything.

So all of you who want to see Me, should not talk to Vinay, because he's now fed up. He's so tired, he doesn't know. Everybody is pressurizing him.

So now please tell your leader. Leader has to give Me your problems. Then I'll see, if I want to see or if I don't want to see. We have to stop this. There's nothing special, nothing great that you cannot tell the leader. The leader can solve your problem. Because I have to go from countries to counties, you know that. Even in Australia, I travel from cities to city, which I do not do in anywhere.

Even in India, only two places I go to or only the capital. But I feel concerned about you. You have gone through bumpy areas.

But try to understand that there's no contract with Me. If you have come to Sahaja Yoga, doesn't mean that you have right to do what you like. No. I must cure, I must touch person, I must see. This is too much. What have you done for Sahaja Yoga. Ask this question, `What have I done for Sahaja Yoga? How many people I have given realisation?' I've been just fighting with others, having family problems, this, that or `Have I done anything which is constructive to help Mother?' As you know, My age is now seventy-one, I don't know how far My husband will allow Me to travel now, also. Whatever it is.

You have to take over. You have to take the responsibility. You have all the powers, you have all the knowledge. You are quite all right now for Sahaja Yoga spreading.

So go ahead. You are wise enough to understand that now we should spare our Mother.

So nobody should be aggressive like that. All right? If I have to see somebody, I will see. But first of all you must tell your leaders and give them the full reason why you want to see Me and if I think it proper, I'll see. This much

freedom you should give Me that if I want, I'll see you. There is some sort of a protocol is there for people that they should understand that you cannot just ask to see Me just like that.

As you love Me, you can feel for Me also and understand that what is important is you should go deep down into yourself and I am there. I am there, absolutely. I am everywhere. You need not see My face or see Me. I am there. Just know this fact that I am there with you all the time whether you write to Me, whether you inform Me or not. There are people who have developed such, such tremendous faith that Mother is everywhere, that just by praying they have saved the lives of people. Just from praying. There are many like that. And really, it is worth seeing these people, how simple they are. I won't even see them normally, anywhere. But they are there. And they told Me how they have achieved so many things so easily. It is very remarkable.

There was one fellow whose mother was sick in Rohtak and he was in, I think, Bombay [Mumbai] and he received a message that she is sick and she will die very soon.

So he rushed to the place and they told him that within three days she will be finished. His mother is not a realised Soul nor she's a Sahaja Yogini, she has never even seen Me. He said, “Mother I couldn't help it. I just went on my knees and I just prayed, `Oh Mother, please can You save my mother?' " Within three days the lady got all right.

They said it's a galloping cancer. He flew her to Bombay [Mumbai] and took her to the Tata hospital to find out if there is any cancer. They said, “There's no trace of

cancer." He said, “This is the last time I have asked You for anything." I just, I just, it has happened with many.

So it is your faith. Faith is not blind in Sahaja Yoga, you know for definite what is Sahaja Yoga is. You have seen miraculous photographs. You have seen all the miracles happening.

So now your faith should be completely, entirely in it. And it will work out. I promise you if your faith is deep enough to reach Me, you don't have to see My face, even not to have My photograph, nothing. Wherever you are, you'll find Me. That's why I always say, “Develop your faith, develop your faith." May God bless you! May God bless you! So thank you again and again for all these flowers and for all the nice time I had here. Specially the food was marvelous. I must say I can't do justice to all this but I enjoyed it.

Contents: 1994-04-10 **Śhrī Mahāmāyā Pūjā, We Are All in Her Body, Ashram, 24 Pukenui Road, Epsom, Auckland, New Zealand**

Today is first day, New Year's Day, according to the Shālivāhana Calendar, who were My forefathers and in the whole of Maharashtra it is regarded as the New Year Day and the best day to start anything.

So today I've decided to have Mahāmāyā Pūjā. I have never talked about Mahāmāyā, as it is not to be talked or told, it's a secret, as they say. Is the basic of Sahaja Yoga, I should say because is described when the Goddess comes in the Sahasrāra, the Shakti, She is Mahāmāyā. “Sahasrāra hai Mahāmāyā” already described. She has to be the Mahāmāyā means She

should camouflage Herself fully. Nobody should be able to know Her as the Goddess, to begin with and even if they get realisation they should not reach to the end of it. There are many reasons for that.

The first thing, the job. The job of Mahāmāyā was to give realisation. Now, if I had come on a tiger with a sword in My hand nobody would have stood near Me. You all would have run away from Me. In any other form, if the Goddess had come, She could not have done what She was supposed to do. Moreover, only if She had come as the Mother of Christ or Śhrī Sītājī or you can say Fātima, they all ended their lives. They had to go away from this world so early, I mean.

They couldn't do any work whatsoever. Now this work, difficult work of giving realisation to others is very intricate. It has to work out in such a manner that nobody feels that it is done by some great personality or with a great awe or fear.

So the Mahāmāyā incarnation has to come, that people can come closer. Also, it has one advantage, very great advantages, that when a simple person who's just a housewife starts giving realisation, people are flabbergasted. Also they think, “If she can do it, why not we do it? After all, she's just an ordinary housewife.

So, it's all right. If she can do something, we can also do it." So they have self-confidence and, being a Mother, She does Her loving part, Her compassion, but the greatest is the patience. You see, none of them had so much patience, all these incarnations who came. You see how they disappeared from this Mother Earth quickly, I'd say, by some excuse or other. But I had to stay, I don't

know how long, but it has to be done up to a point, this work of giving realisation.

The third thing was that you have to be identified into My Body, into My Cells of My Body, but this is a more difficult task because supposing one of you becomes stupid, becomes foolish, quarrelsome, anything you do, any small thing, it hurts Me. It has to, but I don't think about Myself. I always think about you.

So it's an indication to Me that something has gone wrong somewhere.

Somebody is doing something wrong to somebody.

Some Sahaja Yogis are being tortured.

Some are sick. Anything like that, I work it out very intensely and intimately.

Recently, today only, they told Me somebody has got meningitis in Australia. Immediately, I gave bandhan. I'm sure such a person should be cured if she has any faith in Me and she's in My Being. Or somebody is ill somewhere, they tell Me and such a person is saved. They call it a miracle. It is not a miracle. It's not a miracle. It's again the Mahāmāyā's blessings are like this. You can't see how you are inside Me. You can't see your reflection within. You can't see. This is Mahāmāyā. This is the secret part of it that you don't know and then when I feel the pain and if I try, look at it, because I have power to cures, so you get cured. You don't know how it happens.

Collectively, whatever you feel, I get it in My body. For example, collectively, if you have a left Viśhuddhi, I get it. If you have, say, right Viśhuddhi, I get it. Any Chakra that you catch, collectively, I get that problem and I have

to solve it because it troubles Me, so I solve it. It's a compulsion that I have to solve it. Now in doing so, you see, you might think, “Mother, we are troubling." You are not. It's My doing. I have taken you into Myself. You haven't.

So you don't have to worry as to, as if you are troubling Me. It's My own doing work. It's My own work. It's My own responsibility. And if I have done it, it's done it because I am supposed to do it. That's the job I have to do.

So there's nothing to feel bad about it.

But now, what is the purpose? As I told you, is that I could come close to you and I need not, sort of, fill you with fear or oddness, or even a feeling that I am not a human being. I behave exactly like human being, I react exactly like human beings and all these powers are hidden within Myself. Unless and until you are a realised Soul, you won't understand. Whatever you may do, you won't understand. Or maybe in the previous life you had your realisation or maybe also you have done such tremendous Puṇyas that you can recognize. There are people like that who have done it. But to make it more, sort of, congenial to you is to become absolutely a human being.

So I married, I have children, I have grandchildren and I do shopping, as you see. People are surprised how I take Coca-Cola. I'm not supposed to take Coca-Cola? Or I eat popcorn. They're surprised. But I have to be just like you. But inside I am not. Outside I am.

You see, My attention is such that it penetrates into everything and I remember each and every thing very well. My memory's very good, even at this age.

So, you see, this attention itself is very penetrating and when it penetrates it carries with it all the powers that are required and acts. It's a tremendous machinery, I should say, which is very subtle and works wonders.

So you start telling Me that there is a miracle that has happened, miracle that has happened Nothing is a miracle because if you're all in My Body and if My Body is Divine, then what is a miracle? It's all the communication, as this hand can communicates with this hand, I communicate with you.

But one thing is definite, that you should not get lost with this rūpa of Mahāmāyā. It's a very dangerous thing because once you get lost, “Oh, Mother” after all, you see, like that, then it doesn't act, it doesn't work out. It's not a casual thing, but I want to live very casually Myself to show that I'm casual, but I am not. While you should not pay your attention casually, that won't work out because you are in My Body. Say, every cell in My Body is aware and every cell has a reflector. I don't know about, you know about it, but there is a reflector in us, which works on remote control.

So it works on remote control on your attention also. If your attention is not all right, it corrects.

It puts, that's the best way we could evolve human beings. There was no other way out because the attention of the people is, on the whole, in the whole world, is not yet on the Spirit. But suddenly, they get a glimpse that there must be something beyond.

So many religions have come, so many have talked about it.

So, they may say about it, they may talk about it, but still the consciousness that we have to be the Spirit is among very few people and they are the ones called as the Seekers of Truth, while the rest of the people are not. They are busy with this or that. “Oh, I'm very happy. I'm very happy with myself.

You enjoy my holiday. I'll enjoy my holiday." Like that they talk.

So under these circumstances, one had to come in a camouflage, enter into like, you see, they are like enemies, enemies of God's Love, so you have to enter into them like a spy, camouaging yourself, you see and make them dance here, here and there. Let them get lost a little bit here and there. Let them see for themselves because with Mahāmāyā, you see, She allows you. Now, there are some Sahaja Yogis who left Sahaja Yoga, went off. I said, “All right, if they have gone, very good. Good riddance of bad rubbish. Doesn't matter." And then they again come back. “Mother, this happened to us. That happened to us.

Somebody got this.

Somebody got that. We met with an accident, then somebody got the sickness.

Somebody is very unhappy. We broke our marriage." All kinds of things and when they say like this, I mean, they do like this, I just smile.

So it's a bad coin. All right, doesn't matter. Again they come back to Sahaja, but they are left behind the others. They come up, but slowly, because they have suffered, so they have come. In a way, there's a good example for others that we don't want to suffer any more.

The sufferings do not come from Mahāmāyā, by any chance. On the contrary, once you have called Me the Mother, you see, there is a protective attention on you. Then you misbehave, you cross all the limits and things, then it acts on you. This action has taken place in many cases.

Some of them have come back, some are still hanging around and are doing wrong things because they have done terribly wrong things and they know they'll be found out.

Now the worst thing that happens in Sahaja Yoga, that people try to make money out of Me because they know I don't understand money, I don't understand banking and I'm very bad at it, but I'm not. I know everything. I know everything about everyone. They tell Me lies. I know that they're telling Me lies, but is allowed. Do what you like in Sahaja Yoga. You, yourself, will have to pay for it. It's something so great with this Mahāmāyā rūpa, that, directly, I don't have to say anything. You don't even know that it's done. When it happens, they come rushing to Me, “Mother, it has happened." Now, I have not done anything directly, neither indirectly, but once you go out of the protection of your Mother, there are all negative forces all around, which also you don't see because you are partly blind. You couldn't see your Mother and you couldn't see these negative forces also. Then you fall a prey to their talk, things, whatever it is or maybe into some paradoxical culture, as you have here. You may fall a prey to that. There's somebody I know in Sahaja Yoga who has gone now and he's now drinking a lot and he's doing all kinds of things.

So such a person gets lost because of his doings. I am not doing anything to him.

If you are with Me, if you are in Sahaja Yoga, you are protected, you are looked after, but you have to stick on, you have to have faith and even if there's any problem, it gets solved. But those who have gone out of it, who go beyond My reach, then they suffer.

So, even indirectly, I would say, I'm not in any way harming them because I've decided not to harm anyone. That I have decided on. Especially those who call Me Mother, I don't want to harm them, but they get harmed. No doubt, they get harmed very badly.

So, if it has happened, just take it up, “All right. Doesn't matter. Mother forgives everyone. It has happened, has happened. This is a lesson for me. It was something because of it happened and, now, I'm back." And then you become sometimes a better Sahaja Yogi than many of others.

This kind of happening is very common in every country. But you see, this whole culture, I feel, is so paradoxical. Whole culture is so paradoxical and what is paid for is something that is ugly. What is paid for is something that is sinful. Whatever that is filthy, dirty is paid for and accepted. It's very paradoxical because it goes against growth of spirituality. One side, you are spiritual, you want to be spiritual, another side you have this paradoxical culture, which takes you down to hell. It's like a story once Baba Mama told Me. Very interesting story it is. He said that some people did lots of Puṇyas, so they were taken to heaven, but they saw everybody was meditating, nicely enjoying. He said what is this, “We did

this also with Sahaja Yoga. What's the use of doing it here again. We should have something else, so let's have a look at the hell." So they went down to see the hell and outside they were having all these paradoxical culture of nude women and nude men dancing, shouting, screaming, dirty filthy things going on.

So they said, “This seems to be different, you know." So the people who were doing all these acts, they asked, “Why are you here?" They said, “We've come here only for seeing the hell." “Oh, all right. There are peepholes. You see through them." So they had big, big holes, out of which they started seeing.

So in one hole they saw people being put into some sort of a filth, a pus and this, another into faces, this, that, another into a sort of a mire out of which they could not come out, shouting. Then there's another one where they were boiled in the boiling oil and some were beaten up. There were snakes and scorpions and this. They said, “What is this all?" “That is hell you wanted to see. That is hell. You want to go, you can go there." So they said, “What are you doing here?" “This is publicity department. For hell." They ran back to heaven and asked forgiveness that “We don't want, we don't want this hell, had enough of it." So, like that, you see, the whole world is a camouflage. If you see, this is an anti-Mahāmāyā.

So they say that this māyā is created by God. No. Māyā that God has created is this world, this whole universe and all that but this illusive life is created by human beings. Absolutely, through their projections of their brains and mental capacities, they have projected

because money is everything. If money is everything, by hook or crook, if I have to get money, then do what you like and every day you read in the newspaper, I mean horrible stories about how people want to make money, how they want to sell their daughters, how they want to sell their wives. Anything is all right as long as you have money. If you can make money, nothing matters.

So this is one of the illusions that human beings have created is what you call is money māyā and, in that, comes also the wealth, possessions, materialism. Everything is created by human beings and this creation of materialism then boils you down to a personality which is involved in all sinful act. Anything is all right because if money is all right, materialism is all right.

For example, the way people went down to America, Spanish and killed so many aboriginals there, then also English went and all kinds of people went there in America. The way they have tortured is something, is you cannot think how human beings behave like that towards ordinary people who are just simple people living in the jungles? How can you do such a thing to them, such horrible, you can call it genocide? It's really a terrible thing, they did it. We know more these Germans, the way they behaved recently, but even in those days they did all kinds of things and the Nature, which is a Māyā of God, which how it takes respite. There were people in America, Central America, near River Mississippi in Missouri. They're called as rednecks long time. He must be remembering it. And because they were called rednecks by the blacks used to kill so many blacks, they used to hang their children on the tree, they used to

throw their bodies in the river, sometimes get them drowned, did all kinds of things to the black people under the name that they were white people and they're superior and something like that, behaving worse than animals. Now, you know their floods came in, terrible floods came in and those floods drowned these rednecks beyond their necks and so many were dead. One would say that how could it happen. It is. Another example I give you is the, you see, the way Americans were treating all these Bolivians and Colombians that they would buy everything from them very cheaply and like wheat and everything, very cheap. Just the minimum profits they had and they would sell it at a double price and make money. All this was really criminal to do from any point of view, but they were doing it.

I went to, I don't know what year it was, 1978 or so, into Colombia and there was one man came in the party, I was with My husband. He said, “I've heard you are a great, saintly person from India.

Can you give us some blessings that we really hit these Americans nicely and see them off because the way they are exposing us to our poverty and things, they're horrible." I said, “Why do you want to hit them?" “No, they require it, otherwise they'll not be all right." It's just in the party. I didn't want to discuss it.

“All right." And, you know, this cocaine came up there and if you go and see now that place I've been to, Bogotā, with My husband, it was like a shanty town, absolutely like a shanty town, made of tin and this and that.

Now, big, big buildings are there and you have escalators and everything. They used to bring petroleum with the donkey's cart. Can you imagine? In such a short time it has become such a big country and not only that, but now the whole America is afraid of them, even Australia. The drugs are taken by Americans themselves. In Washington there is such a lot of storage of drugs that they don't know what to do and even the senators are taking to drugs. Can you imagine? I wouldn't be surprised one day Mister Clinton lands up with some drugs. The way it is such a fashion, it is such a fantastic thing for them. You go to any party of elite people, which I have to some time, they only talk about drugs. “You see, you want? Which drug do you like?" I said, “I don't like any drug." “No. If you want, you can get it cheaply in this, if you go there and get it there." They discuss it in the elite parties. Also about Gurus, you see, which Guru you want. “There is a sale on of such-and-such Guru. On a bargain you can go." Like that. You know, it's all so stupid, I tell you. I said, these people are so immature, worse than children. They are not grown up, only in age. They have done good maybe in mechanism and all those things, but that has nothing to do. It's your personality growth and that's why I find them just like dwarves the way they have attitude towards things. And everyone practically must have taken drugs, everybody except for Asians may not have because now I have learnt that there are two genes which protect the Asians, but the white skin has no those genes which is to protect.

The other day in the lecture I told them that there are two genes which are protecting found only among

Asians, means Chinese and Indians. All the rest of the people don't have those genes, which should protect them, so they are so vulnerable to all these nonsensical things that are going on and they take to it easily. I used to wonder how these educated, good people, I mean people of My husband's ranking also were stupid like that. Every time they would bring a new wife. One day they brought, one of them, brought a wife who was hardly about twenty years of age. This fellow is at least seventy. I didn't know.

My husband pinched Me. He said, “That's his wife. All right? Don't call her a granddaughter." I used to drop bricks after bricks there. Such absurd people coming and a seventy year old man coming with a lady who's twenty years. I mean, you can never think that she could be his wife. At the most a sister-in-law, at the most, but I thought she was the granddaughter so he pinched Me and told Me that “Don't." This is it, you see. It's such a paradoxical world that if you come from Sahaj to this, you see what's going on. What are they doing? What's the matter with them? Now, taking out clothes, is it something great to take out clothes? See. In Switzerland, which is such a cold country, I was wearing My sweater, My coat, covering My head, wearing warm socks, everything because they said let's go out for, just for a drive.

So, we got down. There's one lake called Lausanne. Lausanne, there's a very big lake.

So, as usual, Gregoire ran up to see how is the situation there. He came back with a double speed. He said, “No, no, Mother, you can't go there." I said, “Why?" “No. You

can't. I am sorry. You can't. Let's go." They were all topless woman sitting there.

You know, this, in Australia they had and even New Zealand, they had cricket match. They're supposed to be very good cricketers and when we opened the TV, the women were sitting topless. We closed it. We couldn't see that, but I was told now they're losing in cricket. They will, definitely, compared to Indian spinners, who are young innocent boys, you see, very young, twenty, twenty-one. They have to be because there's no innocence, there's no chastity, there's no respect. The women are sitting topless.

How can they win? They're insulting the Goddess there only. How can they win? They cannot win and a game like cricket is something sensible. Even, I doubt know, in any game if they can win because if this, distract attention complete. But why do they go like that? Are all women trying to become prostitutes? What is the sense in it? I can't understand. And this is something they don't understand. If you tell them that You see, I was told that Mrs. Thatcher openly said that in this culture women must expose their body. There's such a paradox. Can't understand. There show here Mother Mary as the sublime personality and they show here women as the, women who are nude. They want to become Mother Mary or what do they want to become? And people like this, horrible people like this. Michael Jackson, he is that, are so prominent making money. I mean, just see the paradox. Can you say that this is an advanced country when the ideas are so, so low? How can it be? After coming to Sahaja Yoga, you can see for yourself, but [you

must get] these protective genes established in you. This is the thing in Sahaj Yoga. And suddenly, you people have given up all that nonsense. You don't want all that now. Actually, if you see it, properly from any logical point of view, you see, without the Māyā of this nonsense, if you see it, you can logically understand that it is wrong.

You see, why do you feel jealous of another man or woman? You feel jealous. That means you want just life, isn't it. People have murdered, women have murdered men or women because they were jealous. If it was natural and normal and joy giving, you should not have felt bad about it.

All these things should logically be understood that why we don't like this happening. Or this happens to your own daughter, you may not like. Nowadays there are people who like it, also, to the daughters. But, now going to that limit of things, like there's one person, say, he has something to do with the daughter and the whole society's against it, today, but maybe tomorrow, with this Māyā, this horrible devil Māyā, which is anti-māyā, will work out and maybe that nobody will mind it. It may be. If you people do not hold it right into your hands, the culture side of Sahaj, I don't know what's going to happen. If you read newspaper everyday, you feel really dizzy, you don't understand in what Māyā these people are lost.

So it's an anti-māyā. Because Mahāmāyā has come, so anti-māyā has come. Fifty years back or sixty years back, it was not that bad, I can tell you. Once in a while people used to do something nonsensical, but now it is rampant.

But it now has become a fashion. It's worse than that, is that accepted as a fashion and if you're not in it, you're out. You have to be in the madhouse. You should see this clearly because now you have come into the Māyā of God. Māyā also means love, the God's love, and, in that, your eyes should open out and see. What horrible things this that they are doing. What is this disco? You know, in India they brought the disco and, of course, some boys who were Muslims actually were rich and they carried young girls because in disco law was that you must bring a partner, young girls who were adults, maybe not be adults also and started giving them alcohol, drinking and they got lost.

The parents wouldn't accept them. They had to go to brothels or they were sold out or I don't know what happened to them. But that is the reaction in that country. It may be one day they'll be accepted. One day we'll have the same thing because it has such an overpowering effect and that's why the Māyā of God is such. This, all these beautiful things are there so you can get lost with it, you can see it, you can picture it, you can paint it. But no, they are not, they're not interested. They'll make this also ugly. They'll make every picture ugly. They'll make every face ugly.

So this is the anti-māyā that is there and, for that, you need a Mahāmāyā to correct it and to solve the problem.

The complete working of the Divine depends on you people, wherever you are. How many you are is not the point, wherever you are, how intense you are, how you want to work it out, how you want to put your attention to. It's very important how you are going to do it because

you people should understand the responsibility. This world is getting drowned and I feel that at least eighty percent people will be finished. Ten would be hanging in between in limbo I think, really and ten percent will be Sahaja Yogis the way it is moving in the West. Maybe in India may not be. I can't say. India is very fast moving Sahaja Yoga. Also Russia and all these Eastern Bloc people are just jumping into it. I don't know how they have discovered Me so easily. They say My face is evident. I don't know what makes them think. The another Māyā is of power and the power of money. If they can avoid, then they try to have power over territory, of the land, this, that. That also made them mad quite a lot in the past, but now they're all fighting for some nonsensical land which will never belong to them. It stays here permanently, eternally, but the fights are going on. Then, in the name of religion, they're fighting for this area, that area or they're fighting for, say, just for changing their religion or getting more people in that religion. I don't know what is their idea of religion is. Is religion meant for that? Just think of it. Nobody thinks like that. What is it meant for? So here, again, the Mahāmāyā has to work and the Mahāmāyā works this way, that She integrates all the religions. She shows that all religions are the same, have the same spirituality, is on the same tree of spirituality, they have grown. Instead of making people spiritual, they have made them money-oriented or they have made them power-oriented. I mean it's the other way round. It's like the tree underneath or something, something absurd that you cannot explain and that is the thing is that

illusive. That illusiveness is called Māyā. And this illusiveness appeals to many people. Appeals, that's the point I'm worried about.

Some things is illusive, then they go on running after that like a mirage and ultimately they are destroyed.

So what you see, a picture just now is that at least so many ten per cent people will be saved, at the most. But this is a very sad affair because it has taken so much effort to make human beings, to make them all right, to make them sensible and now what you find is that they are going to be all finished. It's too much to bear, too much to believe in, but it is going to happen if you people do not take it up seriously and work it out.

I'll give you the example of My grandson now because this time we had a big Māyā on him. He was, I told him that “You should not go to Cambridge at all." I said, “They don't give admissions normally and, moreover, it's more sort of theoretical things, not such good for you. You'll be bored stupid there, so don't go." He wouldn't listen to Me. Then he agreed, “All right, if I get admission in these, these big universities in America." But he didn't try. Nothing of the kind. Last minute we sent him a application and he sent that application. Last minute. They said, “You cannot come. This is that. You have to prepare for this exam, SAT exam, that exam" and then he got a fright. You see, he learnt. “My God, I thought so easy to go to America. It is not." Even if you certify money it is not easy. Then he started thinking that “What was I thinking about Cambridge so much? This is the same, equally the same difficult thing." Until then he wanted to go for SAT, there to sit for an exam, but

actually the appearing of the examination was only after six days and I thought, “How can he go? Six days he cannot prepare even." So they said, “You cannot come for SAT here." Now he was settled down in India. He didn't know what to do. Still he was saying, “I'll try for this Cambridge again and this." I said, “Now, forget it." He wouldn't listen to Me.

Then he was very disappointed. He telephoned to Me to say that “I think that if I have to go to America, I'll go in a good university. Otherwise, no use going to a cheap university. I can get better education *[UNCLEAR]*." So I said, “All right." Then I gave a bandhan because he wanted to go abroad and learn something. It's all right.

Can you imagine, it has worked like a real miracle. The university wrote to him that he is admitted unconditionally. Nobody did anything. Nobody wrote anything. Nothing. They have said it. None of them can understand what has happened, how did they get unconditional admission.

So, you see, it's a miracle, but before that this Māyā was to be played, otherwise he would never have seen the importance of it.

So, in your lives also, such a Māyā plays. When you do not want to do the right thing. All right, do it. You do this. All right, do that. Do that. Ultimately, you learn a lesson. I don't say no, if you say, “Mother, I want to do it." “All right, go ahead." “I want to do that." “Oh, go ahead, whatever you want to do." If I find you congenial, I may tell you that better not do, it's not going to help you. But then when they get a complete disillusionment, then they take to the right decision, come to the right things

because, see, let them try with their own freedom, but then they realise that “What Mother said was right. I should have done that." All right.

So this is it. The Māyā is like this, that it allows you to do what you like. You use your freedom. You go places to places. Do what you want to do. Whatever you think it proper, you do it.

All right, this is a part of the Māyā, but Mahāmāyā is that which brings you back, brings you back to normal, brings you back to reality, to understand. It is at that point when you understand Mahāmāyā.

Like I would say Russians did. How they understood that I'm doing greater work than Einstein. “See, what is Einstein? He is just working with the matter. You are working with human beings, do you realise, Mother." To them I am higher than all of them, greater than all of them, which is a fact also, I must say. It's fact in a way that the way work is done, but doesn't mean that it's something to be ego about it because if I am made like that, I am doing it. What is so special? I will like this, so I'm like that. What is so special. One gets the pride and the ego only when you think you are doing something more beyond you. It's all there. I've already got it. Now, see this tent is meant to give shade. Now if it is giving shade, should it have ego? Sun is meant to give you light. If it is giving light, is giving light because God has given him the light to be given, so he's giving light to you. Should he have ego? But you, you see, assume that you have got something special about you, then you have to do that, whatever special you have. Now, the flowers are so beautiful, they're so special, so charming. I

mean, I couldn't take out My attention from them. They're so beautiful. All right, but if they are so, they are so. What is there? They're not going to have ego about it, that we are so good, we are so beautiful. No, none of that.

So this ego comes when there is again the Mahāmāyā part of it, that you are in the Māyā of your own understanding. Now you're Sahaja Yogis. You should be very proud. You should be, I don't know. Look at these horrible people who are not at all connected with God. They have nothing to do. Yesterday that lady, she gives Me a lecture that “Why don't you praise the Lord” you see. She's giving Me a lecture.

Māyā should give you enjoyment. That's the best thing that this Māyā can give and you can enjoy it so much. I think it is a very beautiful atmosphere created by this Mahāmāyā.

So you can enjoy each other, you can enjoy My company, you can enjoy nature. Such a rapport, such a beautiful understanding between everything else is there. Nobody is bothered as to who is higher, who is lower, what is the position. How much money he has got or what he has got. Nothing, just you're all enjoying. If somebody has a talent, he enjoys because he has a talent and the others also enjoy because he has talent. No jealousies, no rivalries, nothing.

Somebody sings better, all right. They'll tell Me, “Mother, you know, he sings very well." There's one fellow in Paris and is, I think he's a black, from the black side, because he has very curly hair, a very nice boy.

So, suddenly, somebody came from Italy. “Mother, do you know he dances very well?" “How do you know?" “I've seen him dancing." “When did you see me dancing” he asked. “You came to that program. I saw that." In a group he saw him. He just told him, “Better dance before Mother." Was so much, you see, so joy-giving, this kind of thing He saw him in some sort of a program where they were at least two thousand people dancing. He picked him out. Now, he's from Paris and he's from Italy and how his eyes picked him up and he brought him. “Mother, you better dance before Mother. Must. You are very good." And he was. But I might have *[UNCLEAR]* or whatever it was. *[UNCLEAR]* I might not have asked him, but this fellow went down there and he got hold of him and he out put him before.

I mean, these things are so joy-giving. It is otherwise, in the normal course, what one would do, come before Me and start dancing, whether know or not and try to show off, normally. But the one who knows never brought like that, “Now, come along" and in such an impersonal way he saw him and brought him.

It makes no difference whether they're from Russia or from America or from India.

So all these differences which are skin deep are finished and I find everybody appreciates everybody's talent, everybody, how he speaks and suddenly, you'll find someone say, “Oh, he's such a gem." “When did you meet him?" “No, I've heard about him." You see, all this appreciation and all this beautiful feeling for others, you see, is only possible through Sahaj. No jealousies, no rivalries, nothing. These come because of ignorance,

which creates the Māyā about yourself, also. `I am this. I am that.' And then the I come down like that.

So all conditionings also can create a Māyā. Many conditionings are there that `I am from such a family, I am from such a thing.' That all has to be stopped.

So today's special day is this of New Year's where they said, “Now, today's the most auspicious day to start something new and this Mahāmāyā's dissolving has to be started." Gradually, you should try to understand. Many people ask Me, “Mother, how do you do it?" Forget it. It's Mahāmāyā. Forget it. How did I do it? Just forget it. That part you need not go into. Just enjoy. Just enjoy that you are in that māyā and you are enjoying it. It's the best way to enjoy this Mahāmāyā. And today, for the first time, we have this Pūjā of Mahāmāyā. Because of Gudi Padwa, I thought something unique must be done which encompasses everything of Sahaj Yoga, everything of Sahaja Yoga. It's not one incarnation, it's not one Nāḍī, it's not one Goddess, but all of it is there.

Sometimes I say like a film is audio, visual, everything is there, drama, music, also acting. Everything is there in a film now. I mean that far, everything integrated.

In the same way, I think Mahāmāyā has everything in it, every part, as you tell Me, everything that you enjoy, everything that you discover. Everything is in that vision of Mahāmāyā, which has been created for you.

Contents: 1994-04-13 **Talk to Sahaja Yogis, before Moving to a Hotel, Wamuran Ashram, Queensland, Australia**

... And who do not see the point, but the children if they develop this kind of a funny psychology, such a paradoxical thing to live in, all sorts of things we hear about rape, this, that, you are shocked, I mean the way the whole society is doing and is accepted by everyone. They have to accept. There's no way out, as if that's a pattern of life. They said that they did some resistance, they put some resistance, but it didn't work out and the laws were such that these children were left out saying that they were innocent or something. And also the three ladies who were of their husbands also are left out because they gave explanation as to how their husbands were treating them just like Doctor Jekyll and Mister Hyde style.

And all that, you see, shows that there is too much violence apart from money. Then money begets violence, I think, because if you want money, you don't get it, you feel frustrated. The whole thing is logically boiled down to the point that `Why shouldn't I have it?' and they go into violence. They think it is some sort of a injustice to them.

Everywhere you find this kind of thing. Another is the power-orientation like now in South Africa. Of course, these white people have already tried their level best to begin with to teach them how to divide.

That's very common. And also the people, the native people are stupid, like in our country also, that they started fighting. Muslims, you know, it's very easy to excite.

So now they have two lines separated, you can call it as Pakistan and another, now is Bangladesh. Also we have a land called Ceylon, Burma. They were all connected with

one country. All these countries have become very poor and there's no democracy, very corrupt. I mean, compared to India, they are no where. What was the advantage of separating them? Nothing. But it was the British idea that they should divide.

Somehow they divided people to rule and when they divided, the division went very deep into it and when they left also this division existed.

It's very difficult now to understand the, even India is very precariously...

[Aside in Hindi.]... is so precariously placed that now we have people from Bangladesh who have come to our country.

They're settled down nicely. They have become voters and also they are like a fifth column. As yesterday or day before I read that there was another explosion in India.

So is going on like that. I mean, it's a violence is there and one has to pay for it.

The worst is South Africa, where My attention is now, is bad, very badly affected, very badly affected.

All the people are killing each other and the also the whites are in danger and their running away. I mean, they over-did it. They should have gone from there long time back, but first they divide and then they depart at a time when both or three or four communities are at dagger's end. That's the time they leave.

We had such a bad, Pakistan was created when I was in Pakistan and I saw in My presence a person being stabbed. It's very, very mad, mad ideas people have that they can kill now the, anybody whom they call as enemy

and how the enemy comes in is the problem, how they become enemies, on what grounds they become enemies one can't understand.

So is not only religion, but also race. Races, this race is better, that race is better. All these funny ideas they had. Sahaja Yogis have to understand that whatever races you were, now you have come up high. Now you are in the Kingdom of God and here you are Sahaja Yogis. You are no more any special race. We are Sahaja Yogis. We have really ascended higher and higher and I've seen when a student once in Purwant *[UNCLEAR* Purwah], all right, so when they go to that height, that level of achievement, they have to know, the Sahaja Yogis have to know, that we are here to cure this world.

We have come here at a time when it's really in a mess. Now if you are with your ego and this you cannot see this. You will not be concerned, you know. You'll have some special ideas about everything.

You'll not have a natural concern for what is happening in the world. “Where are we going?" Human beings, as a whole, you cannot think. If you have ego, then you think, “Oh, this is nothing" and you can get over it. Nothing can touch you. Whatever is happening, whatever is so dangerous and, also, whatever is your responsibility. You will never, never have the feeling, the concern because you're covered with ego and you have certain ideas.

So what I felt was that the Sahaja Yogis have to get rid of their egos, very important, otherwise they cannot grow, see the sensitivity has to move towards everything, not only towards nature, towards beautiful things that are in the world, but also the ugly things that are happening,

one has to be sensitive to see now what's happening. What's going to happen to our children? Are they going to take to drugs? Are they going to take to alcohol? Are they going to take to bad ways of life? Also are they going to be rude, unkind and ego again? Are they having ego in them? Because this progeny is the one which is going to say, so attention should be that our nonsensical ideas should go away.

Now this racialism has brought so much sin on this world, can see it when you go to Argentina or you go to Chile or to these places. You can't find one aboriginal there, not one. Only if you go to Colombia and you go to Bolivia. They are there and they're such nice people, such innocent, simple people. To think that millions were killed by these stupid white people. I mean, I can't understand and these sins are now working on them, especially Americans, the way they are consuming their drugs, from where? Bolivia.

All this ego that we advance so much, you know, what is the advancement? Taking to drugs? This is your advancement? Taking to diseases which are absolutely incurable, very low level. This is so many funny diseases that are in America that I really don't know how to combat it and it's coming through their ego. `What's wrong? What's wrong?' They go on saying like that. `What's wrong?' This ego business has to be somehow or other tackled. If you cannot tackle your ego, you cannot grow in Sahaja Yoga. It's very important that you have to grow in Sahaja Yog, but for that, this Mister Ego must be controlled. Well, let's see how the ego comes in. Is the reaction. It's from your conditionings only you react. Now

you are told from childhood supposing, “You are great and you are white and you are this." That goes into your head. It doesn't come to you that what these whites have done. Then can be that like in India, you see, we have caste system, which is absurd. We cannot have caste because said that in everybody resides the spirit. It has been shown by so many that Śhrī Rāma took fruits from a lady who was an aboriginal, who was, who had tasted all of them with her teeth. And He enjoyed them.

Śhrī Kṛiṣhṇa's life was were written by I mean Vyāsa was a illegitimate child of a fisherwoman.

So how could they believe in caste system? It's disappearing in a way, but it has entered into now politics.

Other things are, you see, which are more shocking to Me is this: that women in the West or men in the West think they should be attractive to hundred men or hundred women. What's the need? I mean, just think of it, you're walking on the street. Maybe people are attracted towards you or something, may be some bhoots, you see, mutual attraction maybe, most of it. But even if you are attractive, what does it matter? What's the use? Wasting so much time, so much money, so much everything and people feeling that we are very attractive? What's the use? I still don't understand. You go on the street. You are very attractive. All right, so that ten people looking at you, so what? So what? You're like a show. You are like a showroom that's going about, but, at least, showroom is better because there are things to sell.

What have you got? Nothing. This concept itself shows such stupidity. Thing, mind that they think they are advanced. I think that they are absolutely retarded.

So much money is wasted, spent in the shops, this, that and what do you get? Women will have no time for children and their husbands have no time for their wives, all the time wasting their energy in stupid pursuit. I still don't understand, if you look at the nature you feel so satisfied. The best thing is to look at the flowers or the children. They're so sweet. Why should you raise your eyes higher than three feet, I don't understand. What you enjoy is the beauty and the beauty with innocence are the children.

If you see the children, you see the beauty. You see in them the innocence child. Instead of that, you are looking at everyone. How many are looking at you? I mean, there's no ticket even for that. You don't get any money out of it. What is the use? This is beyond Me. I can't understand.

But, the other day I was reading in the newspaper that it's difficult to define the best man. He should be attractive to all the women. He should be this and that. I said, “Is that the quality of a best man? And what will they make in life, you see? Are they like Mahatma Gandhi? Are they like Christ? Are are they like Buddha? Nothing. What are they going to contribute to the society? What are they going to contribute to anything whatsoever except for stupidly moving like a very handsome or a very beautiful woman.

So what?" And something is going to happen to all of them. I tell you, this Michael Jackson now is fallen into

trap and, you know, our Doctor Wells has treated it. I don't know what Doctor Wells must have told you. And this Elizabeth, this, all of them. They are worth nothing. They have done no contribution to the society. They have done no contribution to their family, to their children, to no one.

What have they done? Given bad ideas to others, given wrong ideas to others. They have misguided, the people. The media is like that. The newspapers, worst. But worse than that is television. And worse than that are these so-called celebrities, you see, stupid things as they are. They're so stupid, these cinema actors and actresses. There's nothing to know about their life. It's all right like a radio They are good at acting, that's all. What have they got? But they bring the fashion. They bring everything and we start following them. They are your ideas. What are they going to be? In America, say for example, they say George Washington. We have so many people like that. But what have they done? This is what we have to find out the criteria and what are we going to contribute ourselves. The best way now is to see that you reduce all these false ideas about race, religion, beauty, this, that and bring it to reality. Whosoever meets you or you talk to them and who is related to you in any way, wherever you are, you have to show them that there's nothing in this kind of an ugliness that is within us. Is real ugliness.

See, Abraham Lincoln was such a great man, who created this theory of freedom and of democracy, but he was a lanky-panky man and not so good looking, his wife hated him because he was not a good looking man or something, but what he has done for the whole world.

Even Gandhiji would call him a very ugly looking man. All kinds of people would call him only ugly. There's no beauty inside them. Then they call themselves beautiful and those who have beauty inside are called as ugly. It's the inner beauty.

This inner beauty gives you the shine, the everything on your face also and also your work what you have achieved, what you have done.

So we come to Sahaja Yoga to see what we have done for Sahaj Yog, how much we have been able to help Sahaj Yog, only just we think about ourselves and some of them married life is not all right, this thing, that thing. I mean this is something one has to understand. You are a person who Divine has chosen to do something extremely noble, extremely important. Why what are we doing? We are again getting into this mad world which is so paradoxical, which is so stupid.

So you should see where are we.

I'm not saying you all should become Sādhu Babas and go and sit in the Himālayas, not that. But you should be sensible, logical and see for yourself what you've got. You've got so many powers as Sahaja Yogis. And you should never yield to all these horrible things that have existed and are still existing and they're worse.

So you can pull the whole society. You can really save this society. It's a big responsibility. You are intelligent people. You understand things, but sometimes I feel you do not assume your powers because of your ego. Don't assume. First thing is to be humble. If you'll humble down then you will start seeing yourself clearly, what's wrong with you. Once you start seeing yourself then you will

know, This is not Sahaj. This is not Sahaj. Everything will change once you get to it.

So, first thing is to humble down.

But people will say, `How to humble down?' I mean, it's even easier than brushing your teeth, I tell you, but I don't know how to tell them how to humble down. First of all, there should be no anger or temper.

I never get angry, never. I have to make up Myself before and tell them I have to be angry, of which I have to be angry. I have to say this, say this. I try Myself and tell Myself so many words that I have to say, this, that. Forget all of them, most of them. That's why I do it. I mean I don't know how to shout and scream and call names and abuse. I've never abused anyone in My lifetime.

So this is what one has to understand. Like somebody said, `But, call the spade.' Spade is to be called a spade. Why are you calling? That person who is should know. Why are you calling him spade. Are you all right? So it comes by our attention outside, not inside. We don't see ourselves. If we start seeing ourselves, we humble down and humility is a very beautiful quality, is a very beautiful expression of one's will. Of course, in modern times people might think, Oh, they are weak, this, that. Let them say what they like.

You enjoy your virtues. You enjoy being that. It's not humility means you start crying, weeping, anything like that, but it's the greatest way of enjoying life is through humility. In this you can achieve just by introspection, that, What am I proud of? What have I got? Why should I be proud? Why should I be rude? What is the need?" Just

go on asking questions to yourself and it will be very easy for you to find out the answer.

So I've come to this beautiful place here now and I just watch how the nature has grown so beautifully.

Place is given to every leaf, every tree has got its own spaced out area where it stays and it receives the blessings of the whole nature, the rain and everything. It's so beautiful and there's such a big rapport with the nature and the Divine. Plus we can also have it, only thing, you have to know that we are the instrument of God. When we are the instrument, we should not have our angularities. We should not have these wrong ideas. Might be your parents might have got. Might be somebody must have given the society, but no use saying, the society has given me the thing. No. You belong to the new society of Sahaja Yoga, which is worldwide. It's so beautiful, so loving, so kind and you should feel relaxed, absolutely relaxed because you belong to this great community which is all over the world.

Only thing one has to think, how much I can do for Sahaja Yoga? What can I do? What have I done so far? Have I worked it out or not? In the same way as people think about making money, making this, making that, you have to think about making Puṇya, good deeds. That's very good because that is the one that is really blissful and it works out.

I must say the Param-Chaitanya is really working very well. It is really making everything so smooth and nice and helping. I mean, I'm really surprised at the way it communicates. Like the other day some girl was sick in

the hospital and they said she had meningitis. Today she's out. It all works out. It works out because Param-Chaitanya is now active. It is Krita Yuga or, I should say, the Satya Yuga is coming. But you are the people who have to nourish it, to give assurances that, “Yes, we are working out." Otherwise, if even there's a big potential for everything and there's no channelizing, it will not work.

So you must meditate. Meditation's very important. Every one of you should meditate, five minutes in the morning, ten minutes, fifteen minutes a day. And then what you can do, after doing all that meditation and everything, try to keep your attention in the center. When you see something like this, you should be able to go in thoughtless awareness. There should be no thoughts. What should we think without thinking.

So joy-giving it is to be in thoughtless awareness.

So try to establish that thoughtless awareness within yourself and I'm sure you'll become very dynamic, very compassionate and you can all achieve such a great manifestation of Sahaja Yoga.

I'm expecting in this realm that Sahaja Yoga will spread. They were saying there should be a house.

All right. This should be done. That should be done. It's not important. What is important is you are the house of Sahaja Yoga. You are the ones who can do it. You don't have to have a house, as such, but what you have to have is the establishment within yourself of the idea that you are responsible. You are responsible for Sahaja Yoga. It's not only to be have a membership or we could have a big group of people.

It's not like that. In actually case, we all can work it out.

I wish I could stay for longer and, little bit, you can if you have any questions, you should ask Me. It's better. No questions?

Sahaja Yogi: Shri Mataji, could you say something about the right Heart? Right,

Sahaja Yogi: Heart. Right Heart.

Shri Mataji: Right Heart is the outcome of the liver, mostly, but also it can come from your wife, the way you treat your wife, the way you behave towards her or if your wife is very dominating woman and she's caught up is something you can catch it.

So right Heart could be coming from that and, as you know, Śhrī Rāma resides there. How much He loved His wife, went all the way to Sri Lanka to bring Her back and how He treated Her, then how He had to give Her up because of the collectivity, means the country or the public and He gave her up. All the times She went away, He use to sleep on the ground and He lived like an ascetic. When She came back also She gave him.

So the drama is beautiful, to show how husband and wife, though they love each other, still they only care for the collective and that's the sacrifice for the collective, but in that both are in coordination with each other. That's the sign of Śhrī Rāma's love for His wife, as a husband, as a benevolent king, as a son, as a father. She has shown a path of a ideal man, how he should behave in life.

So in the same way, husband has to think about his wife. But also I have seen the in the West it is more the

women who are extremely dominating and have funny ideas about it. I don't know how they get it. To them, if I tell them that let the men eat first and then women can eat, that's the greatest insult.

See what is there if the men eat first? On the contrary, if you tell Indian women you eat first, `Ah, what?' They love to make their husbands eat first. They love to cook for him. They love to do things. They don't think it is being dominated by a husband, but it's, it's such a privileged, such a privilege.

For example now, say, I went once to Rahuri and one lady came and said, “Mother, on your way, You are coming through our village and would like you to have breakfast." I said, “What? We are so many people. How will you give us breakfast?" She said, “No, no, no, no, we are very, very much for it and we'll get you the breakfast. Don't worry." I told her in many ways that don't plan on this, but she wouldn't listen, so to My amazement, when I reached there, they had taken out from every house all the chairs they had, all the benches they had. Everyone of them joined together and they got up at two o'clock in the morning, cooking for us. See and they cooked so many things. They so happy, not a trace of tiredness or anything, very happy serving to us. They had got those banana leaves and everything and really all attering Me.

So full, Myself, I couldn't eat their breakfast. It was so much done with love.

So that's kind of a woman's sheer personality, where she wants to show her love, she wants to express it and her style is such that it works out and if that the deities are happy. Deities are never happy with a woman who tries

to insult the husband for nothing at all or nags him or gets after him. Husband is also another sort of, she's in charge of the husband as she's in charge of the children. Such women also make good families, otherwise they cannot and then the society.

So the Western idea of equal rights, what is it? I've told you many a time, like a chariot has two wheels, right and left. The right, if it is become small, then it goes round and round. If the left becomes small, then again it goes round and round. But if they're similar, they're not equal. They're different. If the left side gone to the right and right side brought to the left, it won't work out.

So the women should not feel bad. On the contrary, I think to be a woman is much better because you have to please only one boss, but men have to please so many. I mean, such comfort it is to be in your own house, you see and not to worry about so many things that men have to worry and actually they get upset when they go out. Naturally. They have to face all kinds of funny people.

So the job of the wife is to soothe them because she's sitting at home, but she's also very ambitious. Now, I was told that in Spain the ladies are learning to be matadors. They'll be facing the bulls you see.

With such foolish ideas, we lose our own personality because we are meant for something. It's like the tree, it's suppose to give shade, but it says, `No, I'll have equal rights as the roots and I'll go down and I will not come up.' Roots has its own job and the tree has its own job. Woman has her own personality.

Man has his own personality. Enjoy it. There's no domination, nothing. Of course, men also dominate very much and think no end of themselves. That is also there, no doubt, but that should not be done. As a result of that, then woman come up, you see, just like vampires and they put them down. The three ladies killed their husbands and they said that our husbands was dominating us so much and they killed it and the justice was in their favour.

So this is a sign of imbalance.

So if a wife is dominating and stupid, then a man can catch right Heart very much. Right Heart he gets and this right Heart, I don't know, I have really shouted at such women, done everything, very much. I made up a big stories, everything, to frighten them, but nothing works out.

Some of them are really, really dominating. I don't know what to say about that. That's how you catch on your right Heart. You have to take the name of Śhrī Rāma, put right hand towards the photograph.

What else also you can put? Ice on your liver. Also ice here will help.

How are you Keri? Are you alright? How are you feeling? Much better.

So put your hands towards Me, what's the matter with your hands? That's it. You think too much. I told him not to allow you to think. You stop thinking now. Are you alright? I am asking her. Are you better now?

Sahaja Yogini: Yes, I am.

Shri Mataji: If you start thinking I am sick, I am sick, you will get sick. What is there? If you start thinking I am alright, I am alright, you will be alright. Now better now see. That shaking is gone from your hand. Put the hands like that. When it's a, it's big problem to convince you that you are alright.

Actually, also I've seen in the West they talk too much about alcohol all the time. That's not a very good thing to talk about all the time. They're all frightened. This water, this thing, that thing, that thing and overprotected. Then they come to India they get something, hepatitis, this, that. We don't get. Why? We are not so protected here, immune to everything. You must develop some immunity. When you come to India, you get sick. Why should you get sick there? But here, it is for Sahaja Yogis to know that you are already immune. You have got your vibrations. How can anything trouble you or torture you? Put right hand like this.

See, again you start thinking. Stop thinking. Do your right side meditation. Now no more left side.

Left is all right. Better now? They go on thinking and wrong methods *[UNCLEAR* methods]. There's a nice story Jerome has written that one fellow went to the doctor and he said, “I've got every disease but the housewives' knee." So he said, “How is it you don't have housewives' knee?" He said, “I'm not a housewife." So doctor said that “All right. I'll examine you" and he gave him a letter. Then he gave him a medicine. He said, “Now, in this is the medicine, but you go away from here at least ten miles, go in a jungle and then you take this medicine there." So this fellow drove down and he opened it and

opened it and opened it, paper after paper and the last paper came out and it was written that “You are a stupid fool. Now don't read `Materia Medica.' " So this is the thing. And this is how you read about oh, `I must be having this disease, I must be having that disease,' so you have it. You start thinking like that, it works. Automatically.

So just, again, it is the attention towards yourself, `I have this disease. I have that pain. I have that.

Going to die. This thing.' As it is, the Australians, if you ask them, they'll say, `I'm going to die.' I said, “Why are you going to die?" “Going to die" means “I'm going today." Nobody's going to die, nothing will happen. If you understand that, then you won't suffer so much as you did. Put your left hand like this, left hand. Now, don't see any doctors. No use. Absolutely absurd for Sahaja Yogis to go to doctors and hospitals and doctors and hospitals. That means you have no faith in yourself and poor faith in Sahaja Yoga.

Sahaja Yogini: Shri Mataji, Shri Mataji.

Shri Mataji: Come here.

Sahaja Yogini: I was wondering if you could please tell us a bit about meditation, about how to improve our meditation and if meditation is connected to our heart. If if I feel that my heart is closed.

Shri Mataji: Of course.

Sahaja Yogini:... if that is a problem for my meditation?

Shri Mataji: Of course. See, firstly, you are a liver patient. You are very right-sided. Take treatment for your liver and just open your heart. Open, I don't know. Just see

now, this is how you can open your heart and you put Me in your heart, one thing is good. If you can, look at the photograph, say “Come in my heart." I'm such a big person that you'll have to open it, otherwise you can't get Me in.

All right, so first, open your heart, “Mother, please come in my heart." All right, you say that. It's better. It's very simple way and I'm at your disposal.

You see, it happens because of the past, because people have been unkind to you, maybe that you have not forgiven them. It can happen with anything and that makes you feel so closed, isn't it? Because of the experiences you have had of other and you cannot forgive them. If you can't forgive them, then you become like that, your heart is closed, you can never be happy, you are very critical of others. All these things come with a closed heart. You cannot feel happy yourself. You don't make others happy.

Now how do you open your heart is just to feel for everyone, think about others. See now, when I travel I always buy presents for people here, there and. Went to Poland and there was one shop I use to always buy things from there for all the Sahaja Yogis and the third time I went the lady said, “You are a very, very noble person and *[UNCLEAR]*." “Why?" “You don't buy anything for yourself. You buy only for others all the time. Never for yourself." I never think about Myself, but you people think for Me, I don't think for Myself. Wherever it is, whatever it is, is all right. To Me it doesn't matter where I live, how I live, what I eat, what, I don't care. There's no time to think well, they're thinking of others, you have no

time to think about yourself, Isn't it? That how it works out. You think about others, immediately now, a very small thing like that, you see, I'll tell you, once I'd gone to a shop to buy some things for ladies and I was buying some sarīs. [Hindi.] Alright. There I was buying sarīs and I bought these sarīs and took the sarīs out of the, I bought these sarīs and I was quite happy about it, nice sarīs are there and I had to distribute to whom should I do this and do that. I was just thinking. I just forgot that I have to buy a sarī for Myself because there's a Pūjā. Just forgot about it completely now and later on it came into My head, “My God, now there's no sarī for for Pūjā. Now what?" I was quite worried about it and if I and I always, it never comes to Me that “I, have I need this" or “I need that. I need food." Unless until you say, `Will you have food?' I will not say bring food. It doesn't come to Me. And you'll be amazed that when I reach the place, you see, it was a Diwali celebrated in Switzerland, I opened the thing and there was a sarī which I'd bought before, sometimes, an absolutely new with everything, so surprised. I said, “How did I have it? How do I have it so?" Just couldn't imagine it, what happened, that sarī there because it was left somewhere *[UNCLEAR]*. It is quite amazed. How did I have the sarī? Isn't it so absurd? There is no other sarī in the world. Here it is.

So when you think about others, you see, Divine Power thinks about you. But when you thinking about yourself, you are extremely miserable, horrible person. Nobody likes you. Nobody wants to talk to you and have anything to do with you because you're so much concerned about yourself and but when you think about others, small,

small things, very small things. Another thing happened that once I went with My daughter to a shop and I'd like some sa... one sarī very much, I thought it's good for the evening we have Pūjā program, but I'm rather miserly about Myself, so I said it's rather expensive why to buy it, so I came and it was all right. Then after some time, you see, I think it was some occasion, so My daughter brought the same sarī and she gave it to Me. And I was very much touched. You see, because I didn't buy because I was feeling, I'm a miserly person that way, so she bought it for Me and she gave it to Me and she said, “You see what is this sarī?" Said, “Oh, my God” I said. How, I mean, it's very subtle understanding of expression of love. I can afford this sarī, she can also, but the way she went at the same day when I came home, she went and bought the sarī, kept it because she thought that it would be sold out. Because she would like the sarī, so she bought it.

That's how you can suggest. Like once we had a big dinner in our house and My another daughter had given Me a sarī as a present. They give sometimes.

So that day I wore that sarī and she was in tears.

She said you have so many beautiful sarīs, of all the things, you wore this sarī. “Because, I said, you are coming for dinner, so I thought it's better to wear it." “How do you remember, Mummy, that I gave you this?" It's just a subtle, now see, this is just matter. Sarī is a matter. You see, it's just a matter, but through that matter how you can express love.

I always give a simile of a glass mean applied with metal [UNCLEAR...]. It becomes a mirror. In the same way, if

you can apply your feelings to any matter it becomes like a mirror. Anything. You see, in My case, as you know, anything I wear has vibrations, everything I do has vibrations. The other day Brian Bell tells Me I was walking down the escalator in the airport. `That, Mother, all these railings are going to be vibrated now.' I said, “It's true. It's true." So with that feeling of...

... just because you want to do it, then it takes of vibrations. I think it touches your heart. Small, small things like that touch your heart. There's a way of understanding. Now, you're not doing it just to take anything out of that person or to chart that person little bit. We are just doing it for love, to express your love, pure love.

In the same way, in our married life, if you have pure love, then you can enjoy husband and wife's relationship, but if it is impure, then your eyes are moving here, there looking this, that. What's the use? You must have purity, specially love when it is pure, it's so joy-giving.

So now, you can open your heart. May God bless you. Everywhere, you see, I've seen people like, now, say there's a tree here or some sort of a plant is there which is not being watered. And, some people will immediately go and water it, but more than that is the nourishment of others. It's your love which do good which, if you don't do, then you are miserable creature, absolutely good for nothing. You have not used your own capacity to love others, nor have others loved you. It's like this and you are a miserable creature all over, so what's the use of being like this? As Sahaja Yogis, you have to be extremely lovable and filled with pure love, filled.

May God bless you.

Shri Mataji: Mark, I wanted to talk to you. How are you? Alright.

Sahaja Yogi: Yeah! Very well, thank you Mother.

Shri Mataji: Quite happy.

Sahaja Yogi: Fine.

Shri Mataji: They want you to come and work here for sometime. I told him he is very dynamic, so you think he's *[UNCLEAR]*, I think quite a lot. We are going to buy more land now there to put up a big hangar for our meditation.

Something *[UNCLEAR]* is done planning. Let's see, what works out. It's a wonderful place. This is another wonderful place. Isn't it? Beautiful place it is.

Sahaja Yogi: Shri Mataji, I want to ask something on behalf of collective in general. After we have a Public Program in Sahaja Yoga and new people come is there anything more we can do to help them establish in Sahaja Yoga, to look after them?

Shri Mataji: Yeah, yeah you see, first of all, you should not quarrel among yourselves. You should not try to correct each other. Now, supposing somebody's telling also wrong, what's the use, he is in Sahaja Yoga. Don't say “Don't. No." Nothing. Slowly you can wink at them, look at that person and say *[UNCLEAR]* mistake and then you can tell, but not in their presence directly. Then you have to show our innate unity that way, innate understanding. You should not try to show that this is wrong.

You should not have said that you should have not. Then, among ourselves, we should show respect to each other, pure respect. See, some are well off in Sahaja Yoga and some are not, but those who are really well off understand this. But those who are not, they don't. Like this they try to, `No, no, no, no. What you doing? Sit there. Do that.' The language itself should be very sweet and convincing. And among yourself they should see the pure love. Your character will influence them, nothing else. With Me you see, wherever I go, thousands will come, they know. I don't know how, but when they come to these program they run off.

If there is any person dominating or anything, you better tell your leader and throw them away. They should not be there. There are some crazy *[UNCLEAR]*, a lot of crazy. In New Zealand I think there are four five people who are schizophrenic. Poor Hugh is having a bad time. He was saying, “Mother, what to do with them? What should, what can you do to them?" You see, I have to really work it out and they will be definitely there, to say they are Sahaja Yogis.

So you can tell that to another people, now they are not Sahaja Yogis, they are just people who are there, so that they understand that these are not Sahaja Yogis. These are so mad and crackpots. You see, the door of Sahaja Yoga is open to everyone and everyone comes in, so there are some schizophrenic also, some mad-pots, crack-headed, all kinds of people coming. They call themselves Sahaja Yogis, but they are not. On their faces, you see, they can make out, you see, this is a Sahaja Yogi. Then some very rustic type of people can

come and use very funny language, talk in a funny way. First of all, when you are having a follow-up meeting, then only people who are sensible or good Sahaja Yogis should look after them.

So the leaders should see that all these nonsensical people are not there. Everybody should not be allowed to be there. That's much better because if you allow everyone to be there, then you'll have bad time.

So is best not to have all kinds of people there, but people who are definitely solidly Sahaja Yogis, who are certified to be good.

So this is very important, how you behave, how you are, what sort of an organization you are. If you are a living organization, then will be very much impressed. Then, everybody should not talk. Let someone who knows how to talk, can talk. The rest of them can help them with the vibrations and all that.

Mostly I've seen people who are very forward type. They just oversmart, you see. They'll go and talk to this person, that person, do this, do that. It's not proper. One should wait and see whom leader says you have to see and all that. It's better that you show your patience, your dignity, your poise, then by talking to them also. Now, with the same kind of people, those who have no balance, you'll say, `Oh, you are a bhoot.' I mean, a person who's coming there, you just tell him you run away, isn't it so? So, how you deal with them is also, to be really practice *[UNCLEAR]* and see that you talk to them properly. They should feel, after seeing you, that this person is a humble, good-natured, compassionate

person. Otherwise, as soon as they see your face, they will know that he is like any other Australian.

So how you treat them is important. I said also offer them some tea or something. There's no harm in offering something which is non-controversial. If you start giving them Indian food, they'll say, `Oh, what they give us Indian food.' Don't give them any particular style. You see they come with their conditionings, some of them come with curiosity and some of them come just to harm us.

So you have to be very careful if they have a Guru, if they have gone to another person. You just not tell them at that moment. But later on you can say that `I've been to the same Guru. I know what it is.' Better not. You see, gradually, but that is very important to understand, how to gradually bring them to Sahaja Yoga.

I must say that in India it's working very fast, very fast. I don't know how to cope with it. And also in Russia, but Russian individually are very good. Even Indians are very good, but also, I think, the organizers are very good, very good organizers. If you're pure, I mean Yogis, they'll make you out in no time. They're quite intelligent, they'll make you out. No problem in that. And the way you show them all the things joined together, you see. That's one thing one has to learn, how to join together, which is rather difficult in the West because they're very individualistic. Everybody wants to say something of their own to show off. That's not good.

So, I'm sure it will work out. Why not? After all, they are coming to see Me, so why not they should come to see

you all. Because it's a miracle, that so many are transformed and realised Souls.

[Hindi.] Are you better now, Kerry? Much better? Now will you please forget that you have any disease.

Alright. You are torturing yourself for nothing at all. You are such a healthy person. When such a horrible disease is cured, this is nothing. This is just your own, do some Gaṇeśha's thing. Alright? Sit on the ground and sing Gaṇeśha's mantra. Also on My photograph sing Gaṇeśha's mantra.

***Contents: 1994-04-15*, Public Program, We Have to Know the Absolute Truth, Town Hall, Brisbane, Queensland, Australia**

I bow to all the seekers of Truth.

At the very outset, I have to tell you that truth is what it is: you cannot change it, you cannot conceptualise it, you cannot know it unfortunately at this human awareness. A little bit more of our evolutionary process has to take place.

You have been already told about the centers that we have within ourselves and how we get our Self-realisation. Regarding this I have to say that you should not believe Me, whatever I have to say, blindfolded. We have had enough of problems with blindfolded faiths. But you must keep your mind open like a scientist, because whatever I say is proved, then you have to accept as honest people, because it is for the benevolence of your being, benevolence of your family, benevolence of your city, of your country and the whole world.

Today the problems you are facing, all kind of problems are due to the jeopardy of these centers. When these centers go into trouble, we have problems at human level. And the problems of the world are mostly because of human beings. If, by some means, we know about this, we become aware of it. Knowing is not, just in a lecture, but to be aware of it. And if you know how to correct it, then you are all right physically, mentally, emotionally, spiritually you are all right.

So the truth is that you are not this body, this mind, these emotions, intellect or your ego, your conditionings, but you are the pure spirit. This is the first truth about you.

Secondly we see here beautiful flowers all over and we take them for granted, we never even think that it is a miracle, the way these flowers are produced of different varieties by the Mother Earth; is very surprising, we never think about it.

Another thing is that we never ask the question who runs our heart and, if you ask doctors, they will say is the autonomous nervous system that does it. But who is this auto, we never ask this question. It is very surprising that we never ask questions about living processes, how it works out, how the living process works out. And that is the essence of human life, life at large anywhere.

This happening has been described to you of this power within you; is very easy, Sahaja. Saha means `born', ja means `with'; I mean saha means `with', ja means `born', Sahaj means `born with you' the right to be one with this All-pervading Power which does all the living work.

So there is a subtle power which is extremely dynamic, which is described in every scripture, is described as the Cool Breeze of the Holy Ghost. It is described also the All-pervading Power of Divine Love, it is described as Rūh, it is described as Param-Chaitanya. Patanjali had described it as Ṛitambhara Pragñyā.

All the scripture have described this power which is subtle, which we have never felt before.

So the second important truth is that there is a All-pervading Power of Divine Love, which we have no felt to far, to which we have to be united and this is what is Sahaja Yoga: is born with you is the right to be one with this `Yoga', the union with this Divine Power. Which does all widely work. It is the ocean of knowledge. Actually we know very little, as you know that our brain is limited. Is the ocean of compassion, ocean of blessings. But above all is the ocean of forgiveness.

So we torture ourselves sometimes feeling guilty, also sometimes by feeling the anger and not forgiving people. We torture ourselves. But as this is the ocean of forgiveness, we have to know whatever we might do can be forgiven, by this ocean can be dissolved.

I have to tell you that this is your own power, this is your own, innate, within you. It is there your own power and it is in this triangular bone which is called as sacrum. And surprisingly Greeks knew it was a sacred bone, they called it sacrum.

So this sacred bone contains in every human being this wonderful power, which is a reflection of a primordial power, that we call as the Primordial Mother.

As we turn to our science, what we find it cannot answer many questions. For example, science cannot say why we are here on this Earth, what is the purpose of our life and we are seeking our identity. The other day they told Me that people tried to commit suicide to have in newspaper. All kinds of things are done for identity. They were all kinds of dresses, they were all kinds of funny *[UNCLEAR]*, going about for identity. What is our identity is that we are the spirit and that is within us, every human being has that power. And once we achieve that state of spirit you understand things which you could never understand otherwise.

The first and foremost you understand that you become part and parcel of the Divine Power, that you have blessed by it, that starts running through you, you can feel it and you are empowered to do things which you could never do.

For example when it starts flowing in your fingertips, you can feel the different centers within you for Self-knowledge and also the centers of others.

So you develop a new dimension that we call as collective consciousness. That your awareness is very mundane and superficial, suddenly becomes collective and you start feeling on your fingertips the centers of others, thus you know what wrong these others is. Then you do not talk about the dress or the face, but you say that this Kuṇḍalinī, this gentleman has these centers which are out of gear and they are to be put right. And once you understand that, how to correct them then you can also correct others' centers.

It is such a blessing for us that a human being who does not think much of himself, that is why he tries to find identity. I always give an example, supposing you take a television set in a very remote corner of India where they have never see something like that; and tell them that this box can show you some films from abroad, they will say “This box?" in the same way, we also think about ourselves, ourselves we think we are just ordinary boxes. We are not. We are very glorious, very powerful and we are the ones who can change all that is dangerous, destructive.

But for that, you have to develop correct vision and a proper understanding of what you are.

So when you become the spirit, the first thing that happens to you as I told you, that you become collectively conscious. The second thing that happens to you that your thoughts, which are all the time coming from the past and the future. If I tell you go to your present, you cannot. You cannot enter into your present.

So these thoughts which are coming from the past and the future are all the time disturbing you and you are jumping on the cusp of these thoughts. But when this Kuṇḍalinī rises, she elongates those thoughts. In between is the area which we call as the pause, vilamba, where your attention goes and you become silent. No thoughts, but you are fully aware.

So achieve a state that we call as thoughtless awareness, about which Jung has talked. Thoughtless awareness, where you are without any thought, in the present, that is reality. Present is the reality, not the future, not the past.

So you stand in that area, which is peace for us.

So in that area which is peace within ourselves, when you arrive, you become absolutely peaceful. All this stress, strain of life finishes all and you become absolutely peaceful and this peace comes to you so beautifully, you drop so many years of your age. You become dynamic, you become compassionate, you work very hard, you travel, but it does not show, it does not work on you, it is just outside that you witness, see it as a witness. Like a drama, as you see, the witnessing of a drama of this world, nature, all kinds of things that you see is a drama.

Thus you become extremely peaceful. I know of people who have got rewards of peace, foundation of peace, all kinds of things, but they are horribly hot tempered, horribly. If you talk to them, you have to approach them with a *[UNCLEAR]* pole. Otherwise is very dangerous, extremely hot tempered people, you cannot talk to them. I do not know how they have become people who are supposed to have become symbol of peace, but those who do not have any peace within, cannot emit peace outside.

So this area, which I call as a area of peace, exists within you. Once it is established, you will be amazed how many things can happen to you. Firstly what happens to you, you can sleep very well, you are always fresh and also your memory improves. That is the greatest thing that happens that your memory improves.

Then your relationship with others also improves, your relationship with others also improves because you are so peaceful. Another person who comes to you sees your peace and enjoys it.

Now it is very important to understand that we have that peace within ourselves and this state of Nirvichar Samādhi as they call that was very difficult once upon a time to achieve, people had to go to Himālayas, stand on their heads, take up a Guru and one person could get realisation. A Guru will give only to one, I mean a real Guru, because we have lots of false people all around these days marketing everything.

It cannot be marketed, one must understand. It is spiritual awakening which is spontaneous, it is a living process and you cannot pay for it. How much you pay the Mother Earth to create these flowers? So we cannot pay for it. Of course you can pay for the hall, that is different, but you cannot pay for your Self-realisation and for achievement in your spirituality. People have forgotten that they are spirit, they do not believe that they are spirit, they just think that they are this body and that this body has to vanish one day. That is not true. This body is guarded, is looked after, is nourished, witnessed by your spirit.

So once you get this realisation, you get your attention enlightened. Now Christ has said “Thou shall not have adulterous eyes” I mean is a very subtle thing to say. In the Christian nations, how many people you can find who have such eyes? Very seldom. And really with this happening people develop those subtle innocent eyes which are very powerful: even a glance of such an eye can bring such peace *[UNCLEAR]*.

Also it can cure people, it can help them.

So what Christ has said, can be today brought in that our eyes can become innocent. Such a troublesome thing

eyes which are rolling all the time here and there, it really kills your attention, kills your attention.

By the time you are fifty years you are a gaga person and if not at 60 you will be; because attention is going all the time from here to there to there to there, of no a way, it is just a mad race.

Now all our paradoxical culture that we see around, which is really tremendous, because I do not know how we can tolerate all this, everyday you read on the newspaper the husband kills the wife, wife kills the husband, children kill the parents, the parents kill the children... I mean, what is going on? It does not even happen among animals. Why should we become so violent? Why should we be so unnatural, devilish? Some of the things are really devilish. And persons who are good, who are righteous are shocked, by the things that are happening around; they cannot understand how these things are taking place and all the time they suffer from a sense of insecurity. All these things happen because of these Chakras being out of gear. We will be amazed that they have gone so far, that, I do not know if you allow these things go on, there will be a complete, complete destruction.

It is said that, it is said that in ten years 65% Americans will become schizophrenic, can you imagine? This all comes from where? They said it comes from modern life, modern times, but who has brought the modern times? We have brought the modern times. It is our creation. We can say the media has done it... we can blame anyone we like, but the effect is that and a very dangerous effect

of violence, of hatred, all kinds of horrible things are happening in this world.

Now what we have to see in this paradoxical culture is what is missing, is we do not have the idea of truth, they do not know, we have to know the absolute truth. If we all know the same truth, there will be no quarrel, no fighting, no argument, no violence, nothing. But we do not know the absolute truth.

Somebody says this is right, another says this is right, another says what is wrong? What is wrong if I kill my mother? What is wrong? How can he say what is wrong? All sorts of absurd things really are justified by this brain, human brain at any level.

So one has to think about it, why it happens.

Now when we look at anything, I am sitting before you if you can see I am sitting before you, there is no question, there is no argument, there is no discussion about it. In the same way, if you can know the absolute truth, all of you the same thing there will not any problem either.

Now how will you know is on your fingertips, you see English language is very good for that, to say on your fingertips. There are five, six and seven sympathetic centers, five, six and seven sympathetic system.

Right hand is for our physical and for our mental; I mean mental is a very [distant] word in English language. I should say for our intellect and whatever work we do through thinking and brain. And the left side is for emotions.

So we have two sympathetic nervous systems in our body, which are shown here clearly and they are related

to our right side and to our left side. This action through this sympathetic nervous system takes place only during emergency and we live with emergency, all the time in modern time we live with emergency, thus we develop all kind of diseases.

If we could some or other pacify our nerves and if we really could be in the center, where we are neither in the future or in the past, we can really enjoy every moment of our life.

So the second thing that happens to you is that you know the absolute truth on your fingertips, means you know what centers you are catching.

Somebody comes and tells Me “Mother, my Āgñyā is catching” is this one on the Optic Chiasma. Now if you want to know what that means, that means “Mother I am suffering from ego" But nobody would say that. Unless and until you can see your ego, you will never say “I am suffering from ego” a man who has ego... I mean, Hitler would say that? “I am suffering from ego" He would not.

So you have to see yourself very clearly and once you start seeing yourself very clearly you understand what is wrong with you and that state comes to you very easily and has an absolute truth. You make one person sit before ten children who are realised Souls and tie their eyes and ask what is wrong with this person, they all will raise the same fingers, same fingers, that means they are all telling the same thing, the same truth, the absolute truth.

Sitting down here you can find out anyone you want to know, you want to find about anybody who is dead, you can know on your fingertips what is wrong with him. You

know about yourself and you know about them. And if you know how to correct it, you have corrected yourself and you have corrected them.

It looks fantastic, it appears something out of the blue and for people is something they cannot understand, but you are that, you are that. As I told you that we always think we are just a box, it is not so. You have all these qualities within you, but too much of ego, too much of conditioning and also too much of mundane superficial life that really makes it very much low and you just see the superficial things. That is not so.

God almighty has created us to be very happy, very joyous people, to enter into His kingdom, not to make us miserable, not to make us unhappy and to divide us into different levels of mental projection, no.

It is actually in reality, we are all part and parcel of one Divine Love.

But that is only possible when you become the spirit, otherwise it is just a sermon or a lecture, by that you are not even connected to the All-pervading Power and you cannot find out what is wrong with you, what is wrong with others and what is wrong with the whole world. For that knowledge to be innate within you, whatever knowledge we have is only bookish knowledge and we really get involved into the web of words, words words words words. They go on reading books after books and you do not know what to do with them, they cannot see between the lines what is written; and they do not want to know, because they are quite satisfied with what they are reading, according to them is the best *[UNCLEAR]*. But are you peaceful? Are you all right? Are you above

illnesses? Are you full of compassion? Are you relaxed? No. There is something missing, why should not we have that? And that is because we have to seek and we seek the truth.

But once we seek the truth, we find it, it is necessary first to find the truth and then to talk about it.

Before that it is just a mental projection and has no meaning, just a mental feed going on. I have seen people sitting down, round the table, thousands of them had such kinds of experiences and discussing this and that and finding nothing.

So something has to happen within us and the happening is the awakening of this Kuṇḍalinī, this force. She has to ascend to these six centers and pierce through fontanelle bone area and to be connected to this subtle force; as this instrument [the microphone] has to be connected to the mains otherwise it has no meaning, in the same way we have no meaning unless and until we are connected to that force.

And this is what we have to do, it is something so simple. It has to be, because it is so vital. Supposing for our breathing we had to go to libraries to read about breathing, what would have happened to us? Today is so vital that we should have this happening within us and that we should know ourselves, by which we should know the whole world.

By knowledge I do not mean the knowledge through books, but I am meaning the knowledge on our central nervous system. For that, in Sanskrit there are two words. One is Buddha, boddh, from where the buddha has come; boddh is to know everything on your central

nervous system. And the second word is vidh from which Veda has come and the first words of Veda is that “by reading this book, if you do not get your Self-realisation, it is useless to read Vedas." All essence of Vedas is put there.

So what we have to do is now, just to know that we have this power, it is within us and is all going to work out. A part from that, what happens you enter into a mere miraculous world of blessings, such blessings that you cannot explain. People write to Me, “Mother this happened, that happened such a miracle how I got rid of this problem or that problem." So I told somebody, “Why don't you try to record them?" In within one month, he said “they have come up to my head now, I do not know which one, do you want to please, Mother, read it and tell me what to do." I said, “Baba, I have no time, travelling travelling, I have no time, will you please give up the idea of writing those miracles?" So that is what happen and you jump into the ocean of joy. Joy is not happiness and unhappiness. You see when we have ego, it is pampered, we feel very happy; when it feels punched we feel unhappy. But this is joy, that you are eternally in a state of enjoyment and everybody can find out. Then you realise what is wrong and what is right, you develop a Divine discretion and you just drop out whatever is destructive.

You will be amazed we are fighting drugs at this level, that level. Nothing to be done, you just get you realisation. In England will be surprised, so many of them, just after realisation, over the night they forgot about drugs, forgot completely, give it up. Alcoholism,

this that, all these things they dropped without even thinking about that. I did not tell them, I never tell `don't, don't', I never tell them Ten Commandments, because if you tell in these modern times nobody will seat here.

But once they see for themselves what is wrong, they just stop it. In the seeing is the being, you become. I give an example of the snake in the hand, when is darkness, you cannot see it; the person *[UNCLEAR]* will say `Oh, it is not a snake, is just a rope I am holding on to.' Till the snake bites, it will go on like that.

But if there is a little light, then you see the snake and you just drop it out by yourself, nobody has to tell you. You become your own guide, your own master and drop it. You do not need anybody to tell you, you just drop it yourself. Thus your life is on the proper lines and you move on the proper lines. We have to be sensitive about it, this is the main point I find, because of this paradoxical culture again I say people are very insensitive. We think people are very advanced, but they do not know. All this advancement, all this pomp and show of cultures has no roots, is a [rotting]. We have the knowledge of science, this that, but we have not got the knowledge of the roots and this is the knowledge of the roots that we have to have if we have to save ourselves.

As you know very well that Sahaja Yoga is working in 62 nations, especially in Russia and Eastern blocs. Of course in India it is because they know about it, but Russia and Eastern bloc people I was surprised, because they are no so materialistic. They are not so much worried about material things, they are, 70% of them are very spiritual, it is very surprising. They are very introspective and they

threw away all the false Gurus who prospered everywhere in the west; they gave them away, they threw them out. No one of them could be successful. I was surprised how they were sensitive to Sahaja Yoga, which I know is the real thing.

And all this falsehood has taken people away. Like this time I went to America, they were complaining about one Mister Pradeep, something *[UNCLEAR]* that he had taken so much money from them, the children had gone out of the houses, we now do not know what to do. First, when I went there, they were telling Me about TM, this and that, all these Gurus, Rajneesh this that; but I said, “why did you go to him?" I cannot understand. “Because, you see, he was claiming this..." I said “Whatever one may claim, first of all you must see the disciples, how they are, how they are behaving, what sort of a life they live. Are they righteous people? Or they are the gangsters and you think the Guru is great because they have become gangsters?" So many people have lost their houses, have lost their children, I mean horrible things have happened with false Gurus and I am sorry to say this has come from My country, India.

Not all, but so many of them are still going on everywhere. And the other day I met some of the `born again', horrible looking people, shouting, screaming, I do not know and all wrinkled.

So I said (young people) “So are you born again?", they said “yes” I said “I do not think, you are not. See your faces look like hoax, how can you be born again?" Your faces show that you are not born again, is just a label you have got as you have got a label that I am a Christian, I

am a Hindu, I am a Muslim. This is the worst, because you have taken a certificate saying as you are born again, but if you are born again then you have powers. You behave like hooligans here, how can you call yourself born again with such hoax like faces that you have? There not peace, there is nothing, nothing of Christ in you, you are not connected to Christ, you are not connected to God, you have to be connected to Him, otherwise you will not know what you are doing.

Everybody thinks if they go to church, I was also born in a Christian family and I was surprised how they believe that they are Christians. You have to be connected and He has said it, he has said it many a times that you are to be born again.

So you get this kind of `born again' all around the places doing nothing and just making lots of money, I do not know what they are doing. It has to be genuine.

If it is genuine, it should show results, it should show results in the disciples, how they are, how they behave. Are they humble people? Are the righteous people? Are they people with character? Do they respect their chastity, which Christ has very clearly said? But that is not so. We have seen all smugglers in India are disciples of all these Gurus, How can you be smugglers if you belong to some spiritual movement.

Spirit makes you clean, washes all your sins, it washes off all your, I should say, the evil ideas that you have and you become a beautiful person, because you are beautiful. It is like the sun covered with the clouds: once the clouds are removed then you are shining like a sun.

And this should happen tonight and I hope it will happen to all of you.

Today is My last day in Australia, I am going away. Every year I come here. We have very good, strong Sahaja Yogis, even in Brisbane we have, very good people. They are not showing, they are not wearing funny dresses, nothing of the kind, they are just like normal people. And they are intelligent, they can talk to you about Sahaja Yoga, they tell you about it, without any ego, without any aggression. If you want you can have it, so your freedom is respected. If you want to go to hell, all right; if you want to go to heaven, all right.

It is your want, it is your desire, because this power is the power of pure desire. If you have the pure desire to ascend, then only it will work; all other desires are not pure. You want to have, say for example you want to have a house, you will have a house; you want to have a car, then an airplane, I do not know what else. But nothing satisfies, because all these desires are not pure. Whether you are aware or not, you are having the desire to be one with this All-pervading Power which is the pure desire and I am sure it will work out tonight with the people, as I see you here so anxious to get your Self-realisation. I know you all are very anxious as well as there are some who have questions and they would like to ask questions.

Now, what I would like to tell you that I have been doing this for the last twenty-five years. You know My age is now 71, might be twenty-six years, I should say. And what I find that I know all kind of answers to all kind of stupid questions. I have mastered it now. But what just a

mental things, why wasting energy on that, you see? You should better get realisation first and after ask Me questions, I do not mind. First thing is to get to the light, to know yourself, this is the thing for which you are here. You are not here for some sort of a party or something, but to get to know yourself, which is so important from every angle.

I would like to tell you, there are four doctors in Delhi who have got their M.D. with Sahaja Yoga.

Different diseases they took one each and they have shown that Sahaja Yoga cures people. It does, it has cured so many people, it has helped many people who have been going astray, who have been doing wrong things in their life, it has brought them to right path. And if you want to save your life, you have to think about it seriously what have you been doing so far, see if has not helped you, has not answered anything.

So, those who want Sahaja Yoga, those who want to become Self-realised are requested to stay in the hall, but those who do not want I cannot force.

So if you do not want, it will not work and it is just a waste of time and energy.

So I would request you to leave the hall so that others do not get disturbed by you. If you want to have your Self-realisation then you are welcome, very much welcome to stay here.

It will hardly take ten minutes and you are all capable of getting it. But of course you cannot give realisation to a mad man or to an idiot, you know? There are many mad people nowadays going around.

But of course for anybody who is a normal person, you can get it.

There are three conditions. The first condition is that you do not to have feel guilty about anything, at this moment. It is a fashion to feel guilty, is really a fashion. What so feeling guilty, people feel guilty because they spill their coffee or something like that. Just torturing yourself for nothing at all.

So you have to respect. I would say, you have to be pleasantly placed towards yourself. As in Sanskrit we call prasanna chit.

Know that you are a human being, you are at epitome of evolution and why should we all the time, because we have freedom to do whatever we like to ourselves, go and feeling guilty for this and feeling guilty for that? It is a myth.

Second myth we carry is, if I say that you have to forgive everyone they say it is very difficult. Now logically, just think about it, whether you forgive or do not forgive, you do not do anything. What do you do? Nothing! But if you do not forgive, then mentally you play into wrong hands, you torture yourself.

In the first case, when you feel guilty this center goes out of order, this one here on the left and you develop diseases like angina, spondylitis, lethargic *[UNCLEAR]*. With the second one, when you do not forgive, this center on the optic chiasm, in the brain is like this [crosses Her fingers], absolutely like this, absolutely constricted, but when you forgive it opens out. Because it is another myth with which you are torturing yourself; as it is you are tortured yourself, for others who have troubled you are

very happy people, but you are troubling yourself by not forgiving. And by not forgiving you will not allow this center to open and Kuṇḍalinī will not pass through, so you will miss such a great chance of becoming the Self.

So just do not think it is difficult, it is the easiest thing at the moment to say that I forgive everyone, now do not think about them, because even to think about them it is headache.

So best, in general, to say I forgive everyone, you will feel much lighter, I tell you.

Now the third one is even easier, because I assure you I verily say that you all should have self-confidence, full self confidence that you will get your realisation tonight, today now. Please have that self-confidence, it is very important. Now do not think that I have committed that sin, that thing, all these ideas have come to you from human beings, not from Divine, why believe them? I have committed this sin, that sin and those and I am such a great sinner and go and confess the sins. All nonsense. You are a human being, respected by the Divine and you have to enter the Kingdom of God; so please understand, do not try to condemn yourself, but be full confident.

These three conditions are there which are very, I think, are simple, logical and very much needed for your realisation and if you value yourself then please do that. You have no business to devalue yourself.

Let the Divine decide, let the Kuṇḍalinī decide, why are you bothered? If this is the last judgment, let the Kuṇḍalinī decide.

I think this is the blossom time, where I have seen thousands and thousands blossoming and then becoming the fruit, I have seen.

So that is how what I have to assure you to all get your Self-realisation, only have your self-confidence.

Last of all we have to know that it is not an individual thing. Now you will feel very much better after realisation, I know, you will feel very happy, on top of the world, but this connection has to be fixed, for that I would request you that you should come to our collective. Now it is not like lecture, introductive lecture, free and then you charge money... it is not like that: you will not be charged any money. For all this knowledge you will not be charged. Please come to the collective and then grow into it and then master the whole art within one month time, maximum. You can become your own master, you can master the art of Sahaja Yoga by which you can give realisation to others and achieve that last state which we call as Nirvikalpa Samādhi, where there is no doubts about your Self; and you know all these powers and you know how to raise them and you know how to give realisations to others, like when one enlightened light (when enlightened) can enlighten other lights. In the same way you can go on giving realisation to others and enjoy this great gift you have got. It is all there, just to get it, but you have to come to the collective in a humble way, because we do not have big palaces for meditation, no we have simple places; and then you will be surprised how to be in meditation, not to do meditation. But we have to be in meditation, where you are silent, you are in the present.

In this small lecture, whatever possible I have tried to tell you, but is full of knowledge, I think there must be four thousand tapes of My lectures in English language, a part from other languages.

So you all can make avail of it and enjoy it. It is all available to you. Look at these children, you know to an Englishman to teach one word of Hindi was headache, they could not tell them, they could not pronounce them properly. But look at them, they are singing Sanskrit songs, Marathi songs, Hindi songs, with all the tunes and everything and everything, rhythm, you will not believe that if the Indians hear they would be surprised, in India happened and they were so shocked.

So many artists said, “Mother we must touch their feet” I said “why?" “In such a short time they have learned." It is the power of Spirit. You become so dynamic, so creative, so wonderful, there are so many things that happen.

I would say it is a temptation of the mother, like in England no Sahaja Yogi is unemployed, [there are millions non-Sahaja Yogis that are unemployed], not one. Everybody has gained because your attention becomes all right, you become so dynamic. You see with this attention which is so enlightened you can decide, you know everything and you can manage things.

So every way you are helped, every way.

So again now, about I was saying that sometimes it is, people do not like when I tell them that they have to take out their shoes, it is not too much to take out the shoes please, because this Mother Earth helps us a lot. If you do not mind. [Pause.] I have to make a request that for

about ten minutes, until we have this procedure... because I am going to tell you how to make your Chakras activated yourself. During that time, please, nobody should leave the hall disturbing others. If you want to leave, you should leave now. In between is very... is a bit... it's not courteous, it's not fair.

So please see that if you have to go, you can go. That's no need to bother about it, it's alright. Nobody should come inside or outside because that will disturb others.

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Contents: 1994-04-17 **Talk to Sahaja Yoga, Departure, Airport, Brisbane, Queensland, Australia**

[Before leaving, Shri Mataji turned towards Sahaja Yogis, did namas-kār and said:] Remember, always meditate.

Contents: 1994-04-19 **Quote, Car Trip to Haneda Airport, Tokyo, Japan**

[On the way to the airport, Shri Mataji is looking out to through the left window of the car.] Look at the leaves of the trees on the left side, they are shaking, vibrating even when there is no wind.

It is because I am looking at the left hand side that they are moving. They are saying goodbye to Me.

[Leaves on the right hand side of the car do not move; but when Shri Mataji starts looking out through the right window, they start to vibrate.]

Contents: 1994-04-19 **Talk to Sahaja Yogis, Car Trip from Airport to Hotel, Taipei, Taiwan**

[SYNOPSIS!] [Shri Mataji showed a picture that was taken at Wamuran in Queensland. To the right there was a rainbow, to the left a cloud formation in the form of Madonna with child, just like a sculpture from Michelangelo. She said that the programs in Japan the day before were very successful with 600 people in attendance. This crowd came with postering only as they could not afford newspaper advertisement. She then talked on the beliefs of Muslims and Christians who think their bones can be resurrected, a reason for their desire and willingness to suffer:] Logically, think of it, how is it possible? [On mentioning the JAMA article on the sacrum bone that was found by the Australian Sahaja Yogis, She remarked that the old greeks knew about Kuṇḍalinī and that the orthodox church was responsible for wiping out this old knowledge. Shri Mataji then related how in Delphi She first found Gaia (the Mother Earth) and then, surprisingly Śhrī Gaṇeśha beside Her. Gregoire went later there and took pictures (that was before Sahaja Yoga started in Greece).] [Shri Mataji then touched the topic of genes (She has spoken on that in Canada and Australia already before). There are two human genes. One protects from the sin against the Mother, one from the sin against the Father. Both are much prevalent among Eastern people and are missing in the white race. Kuṇḍalinī awakening can repair the genes. Shri Mataji remarked on the bad living conditions of common people. She pointed to a shabby apartment house in touching distance of the freeway and was asking if this was a factory. Shri Mataji then blasted the double standard of industrialised countries who export polluting technologies

but then want to put duties on goods made by those technologies.] [Shri Mataji once got antibiotics and got very sick from them, like Śhrī Shiva drinking the poison (which got him the blue throat and the name Neelakantha). Since then She has given up eating sour things. (We should not serve anything sour to Her).] [Shri Mataji then related that She was made honourary member of the Academy of Science of St.

Petersburg, an honour that was put also on Einstein. The vice president had remarked in his speech, that Einstein was working on matter, but Shri Mataji was transforming human beings. Russians understand Shri Mataji very deeply.]

***Contents: 1994-04-19*, Public Program, Day 1, Alumni Hall, National Taiwan University, Taipei, Taiwan (could be or Day 2)**

I bow to all the seekers of truth.

At the very outset you have to know that truth is what it is. You cannot change it, you cannot conceptualise it and unfortunately at human level, with human awareness you cannot know it. Now whatever I am going to tell you today here you should not follow it blind-folded. We have had lots of problems with blind faiths, but if it is proved? So, treat it like a hypothesis and if it is proved then you have to accept it as honest people. Because it is for your benevolence, benevolence of your family, benevolence of your country and benevolence of the whole world.

Most of the problems, if you face, come from human beings in this world. We create the problems.

And these problems, unfortunately, come from the subtle centers, from these Chakras. If these centers are in jeopardy then you have physical problems, emotional problems, spiritual problems and collectively then you have political, economic and other problems.

So we have to know what is the truth. The truth is that you are not this body, mind, your emotions, your intelligence, but you are the Pure Spirit.

You see these beautiful flowers and we don't know that this is a miracle. We take all living work for granted. In the same way if we ask a doctor, `Who runs our heart?' He will say, `It's the autonomous nervous system.' But who is this `auto'? So there are many things which cannot be answered through science, because science has its own limitations. It cannot answer the question, `Why are we on this earth?' It cannot answer the question, `What is the purpose of our evolution? Why have we become human beings?' For this one has to know that our human awareness is also limited.

So something more has to happen to us in our evolutionary process. Moreover we do not know what is the Absolute Truth.

Somebody says, `This is good', somebody says, `That is good.' And there are so many discussions, arguments and wars.

If we are all human beings, the same and our brains are the same, why should we have different ideas? And why should we fight? Why should we kill each other? This is not understood because we do not know the Absolute Truth, it's all relative. We live in a relative world.

So, when this subtle system works out and this power rises up and becomes one with this All-pervading power, which, this is the power, which does all the living work. When we get connected with this All-pervading subtle power around us then we know the Absolute Truth on our central nervous system. This is known in Sanskrit as Bhod from where the `Buddha' word has come, Bhoda, to know on your central nervous system. It is not just our mental idea, it is actualisation of reality.

As you all can see Me sitting here, there is no doubt in your mind that I am sitting here. In the same way you'll know the truth on your central nervous system. Whatever we have achieved in our evolutionary process we have felt it on our central nervous system. For example, if a dog or a horse has to go through a very dirty lane it can go easily. But human beings cannot, because they have a subtler awareness.

So, the second truth is that there is an All-pervading power of Divine Love. In every religion it is described. In Koran even it is described and it's called as “Ruh." In Koran it is written that, “At this time” which He calls the `Kiyama', means Resurrection time, “your hands will speak." Even in the Bible we have `Last Judgment'. Of course, in the Indian scriptures it is described as *[UNCLEAR* Uthar], means Resurrection time. This is the Resurrection time when you and people will have the spiritual awareness.

Now the Spirit resides in your heart and the ruling, we call the God Almighty, you can call it, resides here on your fontanelle bone area.

So when this Kuṇḍalinī goes through these six centers it nourishes it and also it integrates. Then you start feeling a Cool Breeze-like sensation of this All-pervading power. It's described in Indian scriptures as “cool-cool, salilam-salilam." It's described in the Bible as Cool Breeze of the Holy Ghost. The time now has come for you to know all the realities.

So first you know about your centers, means you get the Self-knowledge. When you feel on your fingertips the different centers you know what's wrong with you and what is to be corrected.

You'll be happy to know that in India we have three doctors who have got their M.D. in Sahaja Yoga.

So it is tangible. If you have ten children and cover their eyes and ask them, `What's wrong with this gentleman?' They are realised Souls, then they will tell you only one or two fingers like burning they'll show you. Supposing they show you this finger, that means the person is suffering *[UNCLEAR* cruelties] of diagnosis. You don't have to take medicines which react, which give you other troubles. Now they are even condemning antibiotics completely. Antibiotics they condemn.

So, what we reach a point that whatever treatment is there available now, is still relative. But this is absolute. If the diagnosis is done, is absolute. And treatment that is given is also absolute. Maybe it may not act on about 10% people because of various reasons, but it acts at least on 90% people.

So, we have to understand that it is done without any money, you can't pay for it. It's a living process. How much did we pay for our evolution? How much do we pay

to the Mother Earth for these beautiful flowers? This is your own power. And in the `bone sacrum', that means the Greeks knew it's a sacred bone.

[Aside to the translator:] Sometimes you translate so short and [at other times] [laughing]. All right.

So, now to understand that: `What are we?', we have no way out.

Another great thing happens in Sahaja Yoga, that you achieve your present. We are all the time thinking about the future or the past. And a thought rises and falls off, another thought rises, falls off.

And we are jumping on the cusp of the thought. We cannot be in the present. The past is finished and future doesn't exist.

So we are not one with reality.

So we are not one with reality, because that is the present. Present is the reality.

So when the Kuṇḍalinī rises She elongates these thoughts. And in-between the thoughts there is a space, the pause, which is the present. Now, that is the time you have no thoughts, you are in the area of your own peace. That is how you are in meditation, you cannot do meditation, but you are in meditation. This we call as `thoughtless awareness'.

Jung has described about it, Jung.

So, when you become thoughtlessly aware you become the witness of the whole play. You see the whole thing, whole world as a play. Now supposing you have problems, it is like you are in the water and afraid of the waves.

[Repeats for the translator:] You have problems and you are afraid of the waves.

Waves in the water, as if in the water you are standing, you are afraid of the waves. But somehow, if you can come in the boat you can see the waves. And if you can swim, you can jump and save others also.

If you can swim you can do it. In the same way you see your problems, you witness your problems. You are not in it and you can solve it. And also you can solve the problem of others. It sounds fantastic. It sounds fantastic, but you are fantastic. You have all so many powers, only thing: you are not aware of them. Like a candle which is not yet enlightened, but when it is enlightened it gives light.

I give an example of a television. If you take it to a remote village in India, where they have never seen.

And if you tell them that, `In this box you can see films,' they'll say, `This is just a box.' In the same way we do think that we are just a box. But once you are put to the mains you are fantastic, it's all built-in within you. If this instrument is not connected to the mains it has no meaning. That's why people have no identity; they don't know what to do with themselves because they think they have no identity. And in England and America they cut their hair, they do this, they do that, just because they think they have no identity. Your identity is that you are the Pure Spirit.

And then this witness-state grows within you and you become a personality with an attention which is absolutely pure. Christ has said, “Thou shalt not have adulterous eyes." I've been to all the Christian nations, I

haven't seen anybody with that pure attention. But this pure attention, when it is glanced at somebody, that person also becomes peaceful and can be cured. You develop another great dimension of your attention, where you can feel the centers of others on your fingertips.

So you become collectively conscious, collectively conscious. That means you can feel others on your fingertips.

Now if you know how to correct your Chakras and to correct the Chakras of the others you solve the problem.

So, all this stress, strain and all that, with which you suffer, goes away. You become an extremely dynamic personality and at the same time you become extremely compassionate. Thus a new race is created of people who are very wise, who are peaceful and who are very efficient.

[Repeats for the translator:] Very wise, efficient and compassionate.

And you know everything. All the subtle knowledge, which was not known to you. Then you can understand Tao of Lao Tze, you can understand Buddha, Zen, Viditama, Christ and all other incarnations.

You get connected to them. And that is how you achieve this power.

Above all you jump into the Ocean of Joy. You enjoy yourself, you're never bored. You enjoy others without any lust or greed. You give up all that is destructive.

[Repeats for the translator:] All that is destructive you give up.

It is like this, if, say, I have a snake in My hand and there is darkness and I am very egoist and adamant person. If you tell me, `There's a snake in your hand.' I'll say, `No, this is not a snake, this is a rope.' Till the snake bites me I will not give up. But as soon as there is a little light I'll throw it away.

In the same way you'll be amazed that people in London gave up drugs over night. Drug addicts gave up over night.

Because you also become very powerful. Nothing can destroy you and you cannot destroy yourself. It happens also, as I told you, you jump in the Ocean of Joy. Joy is not like happiness, unhappiness. It is absolute. When your Ego is pampered you feel happiness. When it is punctured you feel unhappy. But in selfhood you are all the time in joy.

Now you know I am a very old woman of 71 years. First when I came to Taiwan it was like a shanty town, absolutely. But today, what you see is such a prosperous country. But what you need is spiritual prosperity. Otherwise you cannot enjoy anything. I am sure tonight all of you will get your Self-realisation.

I know also you have got questions. You must know I've been travelling like this for the last 24 years. And I have answered all kinds of questions. I'm quite an expert, very clever. But it's just a mental acrobat. You have to go beyond your mind, into `thoughtless awareness'. And into the second state we call `doubtless awareness'. Where you get all the powers by which you can give Realisations to people. You can do marvelous things after that and you are amazed how fantastic you are. Only

thing is that you have to be very confident, all of you, that you'll get your Realisation tonight.

It's very easy, Sahaj. `Saha' means with, `ja' means born.

So born with you is the right to get this Yoga, the union with the Divine. Yoga is not `standing on your heads' and all that. That is just a wee bit; it is not mental. You don't have to give up anything, don't have to go to Himālayas and stand on your heads. It's within you. It's your own. This Kuṇḍalinī is your own Mother, individual Mother. She knows everything about you. And She is your Mother who is anxious to give you your second birth, the Self-realisation.

Now you might find people saying, `I am twice born.' It's not, it's just a label. Like Christian, Hindu, Muslim, it's just a label. Because you may be Hindu, Christian, Muslim, anything, you can commit any, any sin. And these organizations that they have formed in the name of religion are just money-orientated, can't you see that? They are either social institutions, social clubs or they are power-oriented.

[Repeats for the translator:] They are power-oriented.

None of them are Spirit-oriented.

So you shouldn't blame the religions but the people who have done this. In Sahaja Yoga you will know that all these religions were born on the Tree of Spirituality, one tree.

But the people took out the flowers, they took out the living flowers and now they are fighting with the dead flowers.

I'm sure, today you all will get your Self-realisation. But there is one thing, I respect your freedom.

If you don't want to have it I cannot force on you. I would request you, that in that case you should leave the hall. It will create no problem, it will not harm you and you will get your Realisation. It's like the sprouting of the seed. But then you have to attend our collective, in the sense, our programs, which are follow-on. You don't have to pay for that also, for the whole knowledge, nothing is needed. You can pay for this hall, but not for your Self-realisation, [no way].

Please understand that this is a living process and this is the Holy Knowledge, the Pure Knowledge of the Divine and you can't pay for that. Moreover it cannot be forced on you. Of course it is not meant for idiots, you see, that's [all] and for arrogant people.

[Repeats for the translator:] Also for arrogant people.

You have to be humble about it. You don't have to give anything, but you have to receive something.

There's no obligation of any kind. It is your own power which will manifest itself.

So I would request again, those who want to go can go, because it will take about ten minutes. But when we are doing the process I don't want anybody to be getting up and walking out.

There are three conditions, which are very simple: first one is that you should not feel guilty at all. If you have done some mistakes, just face it, but why to feel guilty? It is a myth. Now, if you are feeling guilty you don't know what you are doing to yourself. If you feel guilty then this

center on this side goes into problem. Then you get a disease called `angina', spondylitis, spondylitis. Lethargic organs, lethargic organs. And cervical cancer.

So why to feel guilty and get these diseases here? If you have done any mistakes you should know one thing, that this All-pervading power is the Ocean of Forgiveness. It is truth, but truth is love, it is love. It is Divine Love and it wants you to become spiritual. As they say, to enter into the Kingdom of God.

So please don't feel guilty at all at this moment.

Then another condition is that you have to forgive everyone. Now some of you may say it is difficult, but whether you forgive or don't forgive, what do you do? You do nothing. It is a myth. But if you don't forgive then you play into wrong hands and torture yourself. And if you don't forgive then the center on the optic-chiasma is like this, absolutely constricted. If you forgive it opens.

So, all your life you have tortured yourself.

[Aside:] Can you go and tell them to close the doors, because that's why I'm feeling hot.

So.

So, what's the use of remembering people who have hurt you? You better forgive all of them, even without thinking about them. You just have to say, `I forgive.' Because if you don't forgive you'll miss the chance again of your Self-realisation, as you've already tortured yourself. Now the third condition is that you all have to know that you all can get your Self-realisation tonight. Whatever may be your condition.

But this condition is such that if you doubt yourself you will not get your Realisation.

So, I think these conditions are acceptable to you. Now there's something small I've to tell you, that we have to take out our shoes because this Mother Earth helps us a lot. You don't have to close your eyes just now. We'll show you how you are going to nourish your centers, yourself. There are two powers on the left and the right, you tell them about it. Left is the power of our desire, while the Kuṇḍalinī is the power of Pure Desire. All other desires are impure. Because whatever we desire, we are never satisfied with it.

So this pure desire that is within us, of which we may not be aware, is the pure desire to be one with this All-pervading Divine Power.

So you have seated, sit comfortably, not bending too much or slouching, but comfortably in your seats. And you people need not write just now, because this is only to be done tonight.

All right, now please put your left hand towards Me, like this. Most important thing is to get Selfrealisation.

So please put the left hand towards Me, like this and the right hand on your heart. In the heart resides the Spirit.

So now you should know, if you become the Spirit you become your own guide in the light of the Spirit.

So you become your own master.

So now take your right hand in the upper portion of your abdomen on the left hand side and press it. Please take it down, all of you! Please take on *[UNCLEAR]*. Just see there.

This is the center of your mastery, created by great prophets and masters. We are working only on the left-hand side. Surprising, you put your right hand in the lower portion of your abdomen on the left-hand side and it is the center of pure Divine Knowledge.

So now, raise your right hand again on the upper portion of your abdomen; on the left-hand side. Then on your heart. Then in the corner of your neck and shoulder, the center about which I've told you. Turn your head to your right. Now, please take your right hand on top of your forehead across and please put down your head. This is the center where you have to forgive everyone in general, without thinking about them. Now, please take your right hand now on the backside of your head and push back your head. Now, this is the center where you have to ask forgiveness from the Divine Power without feeling guilty, without counting your mistakes. Now, the last center you stretch your palm, please. And please put the center of your palm on top of your fontanelle bone area, which was a soft bone in your childhood. Now push back your fingers nicely, so there's a nice pressure on your scalp. Now, please take down your head. Put down your head. Put down, very important.

Now move the scalp seven times slowly, seven times slowly clockwise. Please put down your head, put down. Put down your heads, otherwise it won't. Put down. Yeah. Now, press it hard, push back your fingers and move it very, very slowly, clockwise. Now, put down, put down, put down. Now, that's all we have to do.

Now, please put your feet apart from each other, because these are two powers and left hand towards Me.

And be, I would say, pleasantly placed toward yourself, pleasantly placed. Not angrily, put pleasantly placed toward yourself. Now, put the left hand like this, left hand; and the right hand on the heart. You can take out your glasses, it will help you a lot. Take out your glasses. And you have to close your eyes now. And please don't open your eyes till I tell you. Don't say any mantras, anything, no prayer, nothing, just leave your attention free. Do not concentrate it anywhere; the Kuṇḍalinī will look after it.

In the heart resides the Spirit. You have to ask a very fundamental question about yourself three times in your heart. Please ask three times. If you want you can call Me `Mother', or you can call Me `Shri Mataji'.

Now, the question is, `Mother, am I the Spirit?' Please ask this question three times in your heart, `Mother, am I the Spirit?' I've told you, if you are the Spirit, you become your master.

So please take your right hand in the lower portion of your abdomen on the left hand side and press it hard. Now, here ask a question, fundamental question about yourself three times again. Ask a question, `Mother, am I my own master?' All right? I've already told you that I respect your freedom. And I cannot force pure Divine knowledge on you; you have to ask for it.

So now, please put your right hand in the lower portion of your abdomen, on the left-hand side. And here ask six times, `Mother, please give me pure Divine Knowledge!' Six times because this center has got six petals.

As soon as you ask for Pure Knowledge the Kuṇḍalinī rises.

So now, raise your right hand in the upper portion of your abdomen, on the left-hand side. We have to open all these centers with our full self-faith, or we can call it the confidence. Here you have to say ten times, with your full confidence, full confidence, `Mother, I am my own master.' Please say it with full confidence.

I've already told you, at the very outset that the truth is, you are the pure Spirit.

So please raise your right hand on top of your heart and again say it with full confidence, twelve times, `Mother, I am the pure Spirit.' This Divine power is the ocean of knowledge and bliss, but above all it is the Ocean of Forgiveness and it can dissolve all your mistakes.

So forgive yourself and raise your right hand in the corner of your neck and your shoulder. And here you have to say, please turn your head to your right. Here you have to say with self-confidence sixteen times, `Mother, I am not guilty at all.' All right. I've already told you, whether you forgive or you don't forgive, you don't do anything. But if you don't forgive, then you play into wrong hands and torture yourself. At this moment, please forgive all of them without thinking about them in general.

So, now please put your hand on your forehead across and please put down your head. Please put down your head. Please raise your hand to your forehand and please put down your head. Here you don't have to say it how many times, but from your heart, `Mother, I forgive everyone in general.' Say it from your heart.

All right.

You have to ask forgiveness from the Divine Power, without feeling guilty, without counting your mistakes, just for your own satisfaction. Now, please take your right hand on the backside of your head and push back your head as far as possible. Here you have to say, `Oh Divine Power, if I have done any mistakes knowingly or unknowingly please forgive me.' Say it from your heart, not how many times.

All right. Now please stretch your palm fully and put the center of your palm on top of your fontanelle bone area, which was a soft bone in your childhood. Now, push back your fingers, please, so that there's a good pressure on your scalp. Now, please, please bend your head. Again I have to tell you that I cannot force Self-realisation on you.

So you have to ask seven times, `Mother, please give me Self-realisation.' When you are moving your hand seven times clockwise slowly. Please put down your head, please.

[Shri Mataji blows seven times into the microphone.] Please take down your hands, open your eyes. Now put your hands towards Me, higher. Now put the right hand towards Me and put down the head and see with left hand if there's a cool or a hot breeze-like sensation is coming out of your fontanelle bone area. Bend your head. Bend your heads, otherwise...

Now please put your left hand towards Me. And now bend your head and see for yourself there's a cool or hot breeze-like sensation is coming out of your fontanelle bone area. Now, once again. Please try with the right

hand. Now put down your head. Please put down your head.

Some people get it far away, some people get it close. And if you are getting hot means you have not forgiven, so please forgive.

All right. Now, please put both the hands towards the sky like this and push back your head. Here ask one of the three questions three times in your heart, `Mother, is this the Cool Breeze of the Holy Ghost? Mother, is this the formless Divine Love?' Or, `Mother, is this the Param-Chaitanya?' Ask anyone of these questions three times.

Now, please put down your hands. Put your hands towards Me like this and watch Me without thinking.

All those who have felt Cool or hot Breeze on their hands, on their fingertips or out of their fontanelle bone area, please raise both your hands, both.

[To the translator:] Again you tell them, they didn't hear you.

Shri Mataji: May God bless you! You all have felt it, most of you...

Contents: 1994-04-21 **Talk to Sahaja Yogis, Taipei, Taiwan [... various voices, inaudible...]**

Shri Mataji: My God, it is very nice in this country, very nice. You can open the door, yes. But that door should be closed because otherwise it is...

Sahaja Yogi: Yeah.

Sahaja Yogi: Yeah, this side.

[A Chinese voice, some whispering.]

Shri Mataji: Now the two ladies, the sarīs for the ladies. This you should give to the artist because she really learned it better. And this for another lady. This sarī...

Sahaja Yogi: Both are not here, all gone. How did she did?

Shri Mataji: Now she's here.

Sahaja Yogi: The baby also.

Shri Mataji [gives presents]: May God bless you! May God bless you! She is so emotionally touched, eh? I hope you like it with more artistic work, all that. The hands and *[UNCLEAR]*. This is the, this is the end of it. Very good, when she... Because it is such a hot country I bought something, like this, is also very cool, very cool. Ah, see that.

So, yesterday was a very, I must say, a very heartening program for Me, more than successful.

[To the translator]: Can you translate? Because the people who were there were quite serious type, I felt they were listening to Me with great concentration. And it was first very hot, very, very hot, because the heat was coming out, I think. But later on it subsided and it became very cool when they got their Realisation. I could feel their coolness even sitting down there. That shows, you see, that these people have problems because of their fast life they have here, the speedy life they have. And they have a kind of a, what you can say, a stress and strain. And they have taken to this modern life, modern culture, which is not suitable for Chinese or Indians. It's not suitable for anyone whatsoever.

So, in the Sahaj Culture, you see, we take it in a very balanced way. I find, on the whole, Chinese are the same culture as Indians have about.

So, you see, it is easier for Chinese to take to Sahaj Culture.

And the attitude, Sahaj attitude, of witnessing everything, keeping in the center. I feel yesterday, that people have very bad livers or diabetes here. Because they think too much, very money-orientated.

So, first of all, when they come you should try to give them Realisation, move their left up and right down, like that, from the backside. That will really help them, but also the liver treatment of ice. Also you can put ice on the left hand side of the head and on the backside for the eyes. For your eyes also if you put the ice on the back.

This glasses you may not need at all, may not need at all. Because you eat fish too much, in India also Bengalis are the same, they eat too much fish.

So, they were very short and they were wearing glasses, that's they are. Same style: great artists, very good at delicate work, music very delicate, everything, the same way as the Chinese. And so many of you look like Bengalis: high cheek bones, small eyes, exactly the same. If the Bengalis come here you won't be able to recognize them. [Laughs.] Now, you see, they have improved also, the Sahaja Yogis. Their eyesight has improved.

So, what you have to do is to take out the heat from the body. You can take out from the liver, you can take out from the pancreas, from the brain and from the backside *[UNCLEAR* Optic Chiasma].

So, you can take out from everywhere, putting the right hand towards the photograph. If you can get an ice; do you get here ice?, Ice, hot water bottle, they have an ice bottle also.

Sahaja Yogi: They can also buy ready-made ice in plastic.

Shri Mataji: That's good.

So that, you see, once your health improves, your eyes improve, everything, then others will also see it.

You see, it's a proof of Sahaja Yoga. Also there is pollution problem., Pollution.

So, with pollution it is affecting lungs. But with this treatment of cooling down your system, even the lungs will improve because there is a right Heart will be affected.

As I told you, we have three medicines in Ayurveda which cools you down.

So, when you are coming there we'll get you those, how many people need it she will tell us. These three medicines should be taken for a month, of August. I mean, it should be a very, you can call it a liver-diet month, liver-treatment month, August.

I don't know if he'll send them to you from India, if you have any problems with customs or anything.

Sahaja Yogi: No, no, Shri Mataji. No.

Shri Mataji: Medicines, so, we can send it in your place, somehow... We'll ask somebody to send it because I won't be there, but we can.

So, in the month of August you plan up, all of you, treat your liver, that's the best.

Even, I mean, I must say, despite the heat and all those things your livers are better than the Western people. [Laughs.] Western people have really horrible livers, no doubt. [Laughs.] So, once you feel better with your livers, you can do much better with others also, because they all had yesterday liver very hot.

So hot it was, I was perspiring all over. But for liver-people they should never use the candle. No sunlight.

They can sit in the moonlight, but not sunlight; and should look after their Āgñyā by forgiving.

[Aside in Hindi.] Now our whole thing is, how you people are, they will see. For them I am something beyond.

So, that's always so.

So, one should not also frighten them, like he was telling Me he just said that, in Sahaja Yoga nobody is a sinner, they are half run-away. [Laughs.] They wanted to be sinners, you see. [Laughs and laughter.] But best is to make them sit before, you can take the tape and play it, translate it, slowly, slowly.

So that they settle down with a tape. Then ask them to meditate. And then ask them if they are getting Cool Breeze or not. Just ask them. And then raise their Kuṇḍalinī. Don't touch them. Raise their Kuṇḍalinī. But don't tell them that you have to do this or that. Just it will clear out.

Now, supposing that their left Viśhuddhi is catching, than you just ask him, “Do you feel guilty all the time?" You should not. But for Christians, if you tell them, “You are not sinners” then they are finished.

Because now the Church always says so. Now, they say a lot of things. [Laughs.] [Aside:] Now you'll be able to translate it.

And it's a very important work now. You see, only by this you can transform people. I felt yesterday they were all sitting there with big stress and strain on their heads. I felt that.

So, don't say anything, that would disturb them, but sooth them, it's the best, soothing down. Now, they see us like this, they are being convinced that they are sinners now.

So, they just can't get it into their heads that, “We are not sinners." You see, “how can that be, how Mother is saying we are not sinners?" You will notice I seldom use this word `sin'. Because it has happened like that, that they think they are sinners, there is no redemption, so, what's the use of becoming good? “In any way, we are a sinners." [Laughs.] And also you should not laugh at their stupidity; sometimes they can be very stupid.

So, the way they asked him questions was, “How to do meditation?" I said, “You don't have to do it; you have to be in it." So, the Mantra is for that is, “Mother, You are thoughtless awareness." That will remove their thoughts and they will be peaceful. And they will meditate better. Because so far, you know, with these religions all over... and their conflicting effects. They are so conditioned and also confused. They were telling Me about Shinto religion, where they worshipped their, their, what?, ancestors.

Yesterday, a boy came and he told Me very interesting thing, that he is possessed by bhoots, by spirits.

And there are two other boys, or other people, one girl and one boy, who are possessed. And they, the bhoots, they moved things from here to there, there to there. And they are talking to them in their ears. These are the devils which Christ took out, you see, sort of thing. But this fellow's thing was very interesting because he said, “We wanted to commit suicide. And we could not” he said, “I could not get cool because I did not forgive those bhoots, those devils. And they talk to us and they tell us, `We are Gods.' " I'm sure these are the ancestors, which are following them.

Otherwise, why should they go once, once *[UNCLEAR]*. And why should these children be caught up? So, that shows that these ancestors are catching. They are interested in these children. They were very young, twenty years of age, imagine. And they were just shaking before Me like this. Then we took out the bhoots and I asked him [to put to My hand that side], right hand, left hand towards Me. With a candle, they run away. He said, “They are gone now, they are no more there." So, I asked him to cover himself up with something else; and then go, so they won't recognize him. They are stupid fools, you know, these spirits also. I mean, these spirits [laughing], such stupid fools. I've done this with many and I have seen that it works. And the Kumkum on the head. That also the bhoots run away.

So I have told him, that you take the Kumkum vibrated and put it on the gates of this cemetreies. The bhoots won't come out. [Laughs.] That would be a nice idea.

And I don't know the Buddhists because Buddha always had a light. He always had Kumkum. And Sahaja Yogis

went to this, caves we have near Bombay [Mumbai], [called] Elephanta. And there is a very big statue of Shiva. And when they entered in they said, “We were surprised, that there was light here." As you know we have had lots of miraculous photographs. Of course, one was there when in Ganapatipule this Madonna was standing before Me like a light. Also there is, My face is not there, there's only the sun.

That is the sign was given to Jews and Kalaki, described like that. Kalaki has no face. And Jews also, they knew the one who is going to redeem them.

But you see, those people who are dull, who have no purpose in life, who do not seek, such stupid people, even can doubt everything. [Laughs.] They cannot believe that some miracle can take place. But now I want to show you one photograph that was recently taken in Brisbane, where appeared a rainbow.

And I was there and somebody took the photograph and very surprisingly, there is the photo, there is the painting upwards to Me.

[Hindi.] Kalki. [Hindi.] Is amazingly in some painting, I don't know, may be of Michelangelo, or anything, of the mother and the child is in the sky. Very clearly. Now, this Param-Chaitanya is doing all kinds of things, I don't know what to say. [Laughs.] Unbelievable this one. Leave it to them. But the non-believer cannot grasp it. You see, it's a kind of a growth and entirety of a person, which can achieve it. Who is a seeker. It has to be that growth, otherwise it cannot...

[Aside:] Show them also! Show around. Show everyone.

You also see? It is sometimes conditioning, it's sometimes ego, but it is going too far because there are so many, so many miraculous photographs. There is one in which Gaṇeśha is standing behind Me, with His big, big eyes. One is on My body, it is absolutely Gaṇeśha. Only you can see the sarī down.

So, these are living Deities, they are not just imaginary.

And also the Shinto religion they have those Gods, they are all the same. But I don't know what they have made of them... [I don't know, something.] Now, for the Buddhist you should ask them to ask one question, it was future Buddha, is described as `Maitreya'.

So `Maitreya' is three Mothers together: Ma-treya.

So you just ask the question, “Mother, are You Maitreya?" That's all. It answers, it's, your body starts acting like a computer. Just answers all the questions, even if you are not a realised Soul.

The sensitivity, I don't know, is much more among Russians because they are not so materialistic, perhaps. They are so sensitive! Doctors, lawyers, professionals, above all, the scientists. 250 scientists are there in Moscow and 300 doctors, what do you say to that? And they don't want to here anything about medical science, “Tell us about parasympathetic all the time. Tell us about the Divine." [Aside:] You can do it *[UNCLEAR]*.

Shri Mataji: When, once Gregoire was in Austria, I think, there the doctors told him, he had pain in the thing, that they have to remove the whole thing from here to here. [Laughs.] That's it. He said, “Mother, what should I do?" I was in America, luckily. He said, “Now they are going to take out my whole gums and everything from here. Then

I am going to loose the whole of it." About what sort of doctor it was given. He showed it to many, but all of them said the same.

So he said, “What to do, I have no leave also." So he said, “Gregoire, now you have to tell some lies. Of course, it is not a lie also, that you should say that my friend has telephoned to Me, that there is an expert doctor in America and I want to have leave to go to America, let me try that." They had to say yes.

So he took leave and came to America to the expert doctor. And God cured in fifteen, twenty minutes. Otherwise they were going to remove him his gums. Imagine, Gregoire without gums.

Recently, I was in Brisbane again and somebody told Me that one Sahaja Yogini has been admitted in the hospital and the doctor was saying that she'll die within one hours time because she has meningitis. I know *[UNCLEAR* Aradhana]. I said, “All right, she's not going to die at all." After one hour she was perfectly all right. She went out of it.

But you must have a quality of faith. Seeing everything, even if you do not have the quality of faith it doesn't work in you. That's only, I think as William Blake has said that, “These are a special category of people. A special category of people, men of God. They will become Divine and they'll make others Divine." Hundred years back He said it, hundred years back. Because it's a special category of people.

With all these things also you must know that people are very conditioned.

So gradually, once they'll grow in Sahaja Yoga this quality of faith will become all right, because everything is tangible.

So telling all these things can be just a fairy tale and they may not accept you; but if you raise their Kuṇḍalinī, if you give them Realisation and if they become one with this All-pervading power then, you see, the quality of faith improves. And that quality of people only can be saved. Others, Divine does not have any interest.

So we should also not worry about such people.

[A telephone is ringing.] It's a phone calling on the line here.

Sahaja Yogi: Hello? Yes hello? Yes.... Yes, I am on the phone... I know... mhh... excuse me....

mhh... Kuanin? Kuanin?... Ha?... You come back? You come back?... *[UNCLEAR* late]... Yes....

Ah, Shri Mataji? Yes, yes.

Shri Mataji: Now you have any questions? Because Sahaja Yoga is complete freedom, you have to ask Me questions if there's anything in your mind. I'm surprised that Canada has taken so much interest.

Sahaja Yogi: Yes, Shri Mataji.

Shri Mataji: One, one has sent this Gaṇeśha.

Sahaja Yogi: Yes! They just asked the people at Easter Pūjā, if they want to give something and than they put it together, they are very quick type.

Translator: Shri Mataji, Mister Yang has a question.

Shri Mataji: Yeah? Translator: Mister Yang has a question.

Shri Mataji: Yes, yes, please! Mister Yang: [Says something in Chinese language, all laugh.] Translator: He

said he has been searching for a long time but he couldn't feel the Cool Breeze.

Sahaja Yogi: He cannot feel the vibrations. He cannot feel...

Shri Mataji: He is not feeling?

Sahaja Yogi: Only a little.

Shri Mataji: [You can be in India.]

Sahaja Yogi: But also he didn't... Do you meditate at home? Do you meditate? Do you meditate at home?

Shri Mataji: Yes, meditation is it, otherwise you [do not improve.]

Sahaja Yogi: Do it at home in the morning, everyday two times. [To Shri Mataji:] He said, at home he does meditate.

Shri Mataji: Eh?

Sahaja Yogi: At home he meditates, he says, but he doesn't come to the meetings.

Shri Mataji: Oh, that happened! As I told you, if a nail is cut out of the body it doesn't grow. You must come to the collectivity, it's very important. Did you go to some Guru or somebody?

Sahaja Yogi: He was in TM.

Shri Mataji: That's it. You can see. For TM is more necessary, because to get out of TM is not easy.

Horrible, TM is the worst, I think. That's why I said why he is catching in the left. Left Swādhiṣhṭhāna is, Translator: He asked, what shall he do? [Laughter.] What should he do? What to do? 590

Shri Mataji: With a TM?

Sahaja Yogi: He wants, what he can do now? Treatment or meditation, what does he do.

Shri Mataji: He has a left Swādhiṣhṭhāna, so he has to use the candle, no doubt. And the TM is to be really sort of beaten up with shoes, I think something. It's horrible.

Sahaja Yogi: And he is keeping still in contact. Last year he was going to America to meditate with TMs still.

Shri Mataji: They are very... they grip you like that. You see the people who have been to TM have lost their houses. Their children are removed from schools, they are just on the streets. And they were jumping, you see, on the mattresses and they broke their bottoms. And they demanded, you see, they demanded money for that and these people got the money. Their bottoms were broken. There was one fellow who was running their flying academy, Peter [Pears].

[To the audience]: Sit down all, sit down.

Why do they want to go around at about three-feet level? [Laughs.] All right, that failed.

So now, new marketing has started: Ayurveda. [Poor catches] talking about that. And also there is one [perhaps Prabir Chopra] who is going down mesmerizing people. Horrible. Very troublesome.

Sahaja Yogi: Shri Mataji, there's also this [Guru Māyā] with Sitar courses.

Shri Mataji: She came here?

Sahaja Yogi: Yes, Shri Mataji. All of the TM people who came to Sahaja Yoga went then to this Guru-Māyā afterwards.

Shri Mataji: Aach! And now they will be caught, very badly, they will suffer a lot. Because, you see, she is the devil absolutely, she sells vibrated shawls. Her father, she is an illegitimate child of [Muktanand], she and her brother. And her father had diamonds one-six-hundred crores. Crore is hundred thousand, hundred hundred thousand, of pounds.

[Aside:] It is going very hot soon.

You can feel the Cool Breeze? You just come closer. Like a fan. There is a failure... more on the right, less on the left... left is catching, really, left is a problem. Put your left like this and right on the Mother Earth... *[UNCLEAR* Put it close... Very sole].

Sahaja Yogi: Shri Mataji, they also have a thing, they go to sauna everyday.

Shri Mataji: He?

Sahaja Yogi: They are going to the sauna every day. Sauna, hot, hot, hot steam.

Another Sahaja Yogi: Sometimes, not every day.

Shri Mataji: Sauna, sauna is *[UNCLEAR]*. [Laughter.] Sauna bath is all right. For him heat is good. Sunlight is good. But now TM has to go away. Are you feeling the cool?

Sahaja Yogi: Yes, Shri Mataji.

Shri Mataji: Are you feeling fan-like thing? All right.

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: Worst! They are going round from one to another, to another, to another, I mean marketing is sometime. We have a Rajiv Kumar in the government, he is a very high official and he said that the secretary of

one of the departments put all these into TM and they are all suffering.

Translator: He asked, from now on, what he should do?

Sahaja Yogi: He asked from now on, what he should do.

Shri Mataji: I am just telling him that he should take the left side treatment and beat TM with shoes.

Sahaja Yogi: Shoe-beating, shoe-beating. And don't go to the *[UNCLEAR]*.

Shri Mataji: And if he has any books or anything, you should throw them away. Ah, better now.

Better? Is this the sarī you have to give Me?

Sahaja Yogi: This is the Pūjā sarī for Thee because of...

Shri Mataji: Pūjā. That you have to give Me in Guru Pūjā.

Sahaja Yogi: Guru Pūjā.

[Several Yogis are talking and also Shri Mataji.] 591

Sahaja Yogi: We wanted to ask this.

Shri Mataji: *[UNCLEAR]*. It's all right, get it laid, get it. She can, all right. Give it to Me at Guru Pūjā. It's a very nice sarī, they could all see it.

[GAP]

Sahaja Yogini: Mother, I feel the Cool Breeze, but I always feel a tension inside and.

Shri Mataji: She feels the Cool Breeze?

Sahaja Yogi: Mother, she feels tension, she feels the tension inside.

Shri Mataji: Tension. See, Ekādaśha, you have a problem.

Sahaja Yogini: Inside of the Nābhī.

Shri Mataji: You see, it is your liver again.

Sahaja Yogini: Liver?

Shri Mataji: Very bad. It is on Ekādaśha, is showing here, it's serious.

So, left to the right you have to put it like that, to take out the tension. You don't feel Cool Breeze in the head, do you? See? But still it's the liver.

Sahaja Yogini: Mother, may I have a name?

Shri Mataji: What is your name?

Sahaja Yogini: My name is Elisabeth.

Shri Mataji: Elisabeth. One name of the Goddess is Priyamvadha. Priyamvadha, but you can call her Priya. Priya. Priya is the *[UNCLEAR* girl], but Priyamvadha means the Goddess. Her Quality is to speak something that pleases you, which is learnable. Priyamvadha. And the short form is Priya.

Sahaja Yogini: Shri Mataji, I also would like to get a name.

Shri Mataji: Yes, say it!

Sahaja Yogi: Gerlinde, she also said, it is Gerlinde Ringhofer, she also liked to have a name.

Shri Mataji: She is...?

Sahaja Yogi: Her name is Gerlinde Ringhofer and she wants also a name.

Shri Mataji: Gerlinde?

Sahaja Yogi: Gerlinde.

Shri Mataji: Gerlinde?

Sahaja Yogi: Gerlinde, `ger' means a spear...

Shri Mataji: Ahh! [Laughs.] Lakṣhmī, Lakṣhmī is all right. Is easier. All right.

So, now we have to go also. It's time.

Young

Sahaja Yogini: Mother, may I have a name?

Shri Mataji: Yes, you say.

Sahaja Yogi: He wants a name.

Young

Sahaja Yogini: May I have a name?

Sahaja Yogi: He wants a name.

Shri Mataji: Name?

Sahaja Yogi: Both of them want a name, I think... [Laughter.] Both of them want a name, Shri Mataji. The girl wants a name and she wants also a name.

Shri Mataji: See, I, these days I don't give names, but I will now, this time, but it... Now, a better name. The name of `Kamala', means the Lakṣhmī again, Kamala.

Sahaja Yogi: For the girl?

Shri Mataji: Minakshi. [Laughter.] Yours is Minakshi then.

Sahaja Yogini: But [my friend] is also called like this, Kamala Minakshi *[UNCLEAR]*. [Laughter.]

Sahaja Yogini: Minakshi! Translator: Mother, she felt a Cool Breeze on top of her head, but she has a problem in the Nābhī.

Shri Mataji: You went to some Guru, or somebody?

Sahaja Yogini: Before I met You. Rajneesh.

Sahaja Yogis: Ah, Rajneesh. Rajneesh.

Sahaja Yogini: Ah! But I gave up, *[UNCLEAR]*.

Shri Mataji: Put your right hand on here and put your left hand towards Me and you have to say: `Mother, You are my master.' Or: `I am my own master.' It's better. `I am my own Master,' again.

Sahaja Yogini: I am my own master.

Shri Mataji: Again.

Sahaja Yogini: I am my own master.

Shri Mataji: Again.

Sahaja Yogini: I am my own master.

Shri Mataji: Again.

Sahaja Yogini: I am my own master.

Shri Mataji: Again. Don't cry.

Sahaja Yogini [weeping]: I am my own master.

Shri Mataji: A master cannot cry. All right, say: `I am my own master.'

Sahaja Yogini: I am my own master.

Shri Mataji: Again.

Sahaja Yogini: I am my own master.

Shri Mataji: Again.

Sahaja Yogini: I am my own master.

Shri Mataji: Correct, again.

Sahaja Yogini: I am my own master.

Shri Mataji: Again.

Sahaja Yogini: I am my own master.

Shri Mataji: Better now?

Sahaja Yogini: Yeah!

Shri Mataji: You know, there is nothing to feel bad, because you are a seeker. As a seeker you always get lost, but if you come back it's all right. Once you have come back you are there, all right? Better now? You get it, Cool Breeze, in the left hand? All right, this is your mantra.

Translator: Your mantra: `I am my own master.'

Shri Mataji: He was here, Rajneesh? No?

Sahaja Yogi: I don't think so, Shri Mataji, no.

Shri Mataji: But still there must be some organization.

Sahaja Yogi: There is an organization, they are selling books.

[Various voices inaudible.]

Shri Mataji: That organizations get this?

Sahaja Yogi: I don't know, Shri Mataji if it is existing. But maybe a specialist is selling too. Rajneesh still in Taiwan? Is there an organization? Rajneesh has still an organization in Taiwan? Sahaja Yogis: Yes! Yes!

Shri Mataji: Still there?

Sahaja Yogi: Yeah!

Shri Mataji: Because lots of Japanese are now working. *[UNCLEAR]*.

Translator: His book is published in Taiwan.

Sahaja Yogini: They were publishing.

Shri Mataji: They were published here? Translator: Right, with translation.

Sahaja Yogini: And a tape; and they give you the tape, music tape.

Shri Mataji: What did she say?

Sahaja Yogini: Music tape. They also show music. Music.

Translator: Rajneesh tape, music and books. They are publishing in Taipei.

Sahaja Yogi: In Chinese? Sahaja Yogis: In Chinese, in Chinese.

Shri Mataji: Why shouldn't we publish our books here also? Is it cheaper to publish here? 593

Sahaja Yogi: Ah, it is cheaper. It is not expensive.

Shri Mataji: Ah? Not cheaper?

Sahaja Yogi: No, it is cheaper! Sahaja Yogis: Cheap! No, very cheap!

Shri Mataji: Then we should publish our books here. You have publishers who do that?

Sahaja Yogi: Yes, Shri Mataji.

Shri Mataji: In time. In what language? Translator: It's in Chinese language.

Shri Mataji: Somebody must have done it. [Who did translate?] Some of the smaller books. Horrible! In the program in Japan I felt his vibrations were there.

So I started talking on him, that he died of AIDS.

So, one bhoot got up. She was looking like a bhoot to Me, dressed up like a bhoot, “No, he did not!", I said, “He did." She went out.

Translator: Mister *[UNCLEAR* Ku] has a question also.

Shri Mataji: Ah? Translator: He has a question.

Shri Mataji: What? Translator: Why he has a heart catch?

Shri Mataji: Yeah? Very right-sided.

Sahaja Yogis: You are right-sided.

Shri Mataji: Yes, you see the heart catches from the right side. Put your right hand on your heart, then come forward. May God bless you! You just have to say, `Mother, come in my heart.' Twelve times, `Please come in my heart.' Sahaja Yogi [six times]: Mother, please come into my heart.

Shri Mataji: Again. Again please say it.

Sahaja Yogi: Mother, please come into my heart.

Shri Mataji: Again.

Sahaja Yogi: Mother, please come into my heart.

Shri Mataji: Again.

Sahaja Yogi: Mother, please come into my heart.

Shri Mataji: Again.

Sahaja Yogi: Mother, please come into my heart.

Shri Mataji: Again.

Sahaja Yogi: Mother, please come into my heart.

Shri Mataji: Again.

Sahaja Yogi: Mother, please come into my heart.

Shri Mataji: That's it. You are all right now? [Sahaja Yogi sneezes. Shri Mataji is laughing.] Whenever you say, I am available. You say, `Come into my head!' I will be there. You say, `Come in my stomach!' I will be there. Anywhere you say, I am there.

Translator: Now he says, when he is meditating, the vibration is easy and Cool Breeze is easy, but during the day...

Shri Mataji: Yeah, yeah.

Translator:... it is very difficult.

Shri Mataji: Then you should just close your eyes and think of Me. That's the only thing I can say.

Translator: He says, “It is very easy to catch."

Shri Mataji: Eh? Translator: Very easy to catch, sometimes.

Shri Mataji: Then before going out you should take a Bandhan. And also meditate and before sleeping also take a Bandhan. Put your attention to Sahasrāra before sleeping, it's better. Gradually, you see, it purifies you completely. You have to have patience, that's all.

Sahaja Yogi: He tries to cure people.

Shri Mataji: Ah?

Sahaja Yogi: He is trying to cure people. He is trying to cure other people.

Shri Mataji: Aya... he should take Bandhan and he can do it, but don't touch them. Best is to give them photographs. That's all. Them also a Bandhan. Yourself and to them also. Yes, and, you can give photographs, it's the best. And tell them to meditate. Don't touch them, because they are quite complicated to begin with. [Shri Mataji gets a present.]

Shri Mataji: What's it? Oh, you have done it! [Laughter and applause.] O My God, it's done so beautifully.

Sahaja Yogi: Looks nice. [Laughter.]

Shri Mataji: I am not so beautiful like this. [Laughter.] Very sweet. Thank you very much! You should write your name here. They are artists, I must say. Such a little girl. Better now! Are you better? Is he better now! Are you better now?

Sahaja Yogi: Much better.

Shri Mataji: Are you better now? Better. Now sit with a, never sit with a locked gate, with an Asanas. With a Sahaja Asana, like him. Sahaja Asana. Sahaja Asana, like this: Sahaja Asana.

[Many are talking, also Shri Mataji.]

Shri Mataji: Not to lock up. Now it's better, now.

Translator: Mr. Yang says his left hand is cool.

Shri Mataji: Right hand on the Mother Earth.

Translator: Right hand put on the Mother Earth.

Shri Mataji: If it is a right hand problem, then put the right hand towards the photograph and left hand upwards. It's very simple, Sahaja Yoga.

No, no, no, no. Left hand towards the photograph, in your case. Photograph. Towards Me, now. And the right hand on the Mother Earth. Because left side goes in the Mother Earth; and right side goes into the ether.

Sahaja Yogini [silently]: Mother, Mother, Mother, You mentioned this birthmark can be cured by Sahaja Yoga treatment. [Laughter.]

Sahaja Yogi: She is a very little, very little kind of a nevus, very little for the colour change of the skin and she is worried about the daughter about that.

Shri Mataji: What is less?

Sahaja Yogi: Come, come on.

Sahaja Yogis: Birthmark. Oh God! Birthmark.

Sahaja Yogis:... *[UNCLEAR]*. She is worried about the birthmark... *[UNCLEAR]*.

Shri Mataji: Let's see that go away. You tried something for that? Nevus.

Sahaja Yogi: Because I told her, she shouldn't worry about it, because she is a beautiful girl. She shouldn't worry about that.

Shri Mataji: Ha ha! She does. But Haldi is very good for her. You get in India something like Turmeric.

Sahaja Yogi: We have here Haldi, Shri Mataji. We have...

Shri Mataji: That cools Me also. [They doubt], they get in England, [they doubt]. These are all [itching] things, but let's try.

Sahaja Yogi: Like in the marriage ceremony you put it, you make it wet and put it in?

Shri Mataji: It's, get a tube.

Some are going to send Me these medicines, on the Diwali. I asked somebody to send it from Poona.

Sahaja Yogi: Shri Mataji, can you repeat the names please first?

Shri Mataji: All right, write it down! The first one is Chandanas. This you have to take one spoon after breakfast. One tablespoon, or maybe small spoon. To begin with, let's start with one, yes? Then one tablespoon. Then you have to take another one which is called as Oudumber, Oudumber. O-u-d-u-m-b-e-r, Oudumber-water. That you should take after lunch and after dinner.

The best start, it is the easiest to send a Sabchasi, s-a-b-ch-ai, Sabchasi. They are very cheap. Now, you soak sabchasis in the water, before sleeping. And early in the morning, just after brushing your teeth. This is also one teaspoon full, you have to soak. Brushing the teeth you take that water.

So much of water we do. Drink the water and also eat the sabchasis. Which get swollen up. This is for liver.

Also some people have vomiting sensation and all that, in that case. Or migraines. This, you can take it in winter: is ginger, which is mixed with lemon and salt. You could eat ginger, raw ginger.

Sahaja Yogi: As a powder, or fresh ginger?

Shri Mataji: No, no, no, not powder. Ginger. Raw ginger.

Sahaja Yogi: Raw.

Shri Mataji: With food or something.

Sahaja Yogi: Yes, they cook a lot with ginger, the Chinese.

Shri Mataji: Yeah. But also powder of ginger, you can take early in the morning before anyone else, with sugar. For example you press a spoon. I will show you: a little bit should be taken first of all the powder. And should be covered with vibrated sugar.

Sahaja Yogi: Shri Mataji, can we offer some Kumkum to vibrate it?

Shri Mataji: Ah?

Sahaja Yogi: We want to offer some Kumkum that You can vibrate it with *[UNCLEAR* Your feet].

Some Kumkum, please.

Shri Mataji: Yeah! Not only Kumkum, otherwise I also have to vibrate water. You have that water; you have your Kumkum, all right. Now we should have salt, sugar.

Sahaja Yogi: Salt and sugar please.

Shri Mataji: Actually, your wife is very right-sided, she has a liver then [very terrible]. Better tell her that at least, bring your liver all right. What is this?

Sahaja Yogini: This is Kumkum, Shri Mataji.

Sahaja Yogi: It's Kumkum.

Shri Mataji: So much? [Laughs.] All right. Austria will have the Sahasrāra Pūjā, do you know that? [Laughs.] [Hamid, you know, Hamid wants.] Hamid's idea. He wants to have My birthday, imagine, 21st March! What will be the temperature? [Laughing.] [Aside:] How many things like that?

Sahaja Yogini: To drink?

Shri Mataji: It's all right. It is all vibrated.

Sahaja Yogini: Mother, Mother can I ask some vibration water for the *[UNCLEAR]*.

Sahaja Yogis: Yes. OK, we have it....

Sahaja Yogi: She wants to have vibrated water.

Shri Mataji: Eh?

Sahaja Yogi: She wants to have vibrated water. We have that.

Shri Mataji: Yeah.

Sahaja Yogini: To clean the house.

Sahaja Yogi: Yes.

Shri Mataji: That's very good also for liver. What you can do: put the vibrated water; add up more of your own, shake it nicely. If you don't touch these things with your hand it's the best. Use spoons always. And I have to change My sarī and I think, I hope to see you again, very soon.

Sahaja Yogis: Jai Shri Mataji!

Shri Mataji: Try to come to India, if possible it's good. Was there any concession given to you last time?

Sahaja Yogi: Yes, Shri Mataji, there was a concession.

Shri Mataji: What concession?

Sahaja Yogi: We were coming for the whole tour and about, I think, four people got it for the half price.

Shri Mataji: For the whole tour? [Telephone rings.] 596

Sahaja Yogi: For the whole tour; and this tour already ten people came to Ganapatipule and we took the half price, to people who need help. *[UNCLEAR]*.

Shri Mataji: Half price... And for the whole tour also? Just for the Eastern people they are doing like that. *[UNCLEAR]*.

I am going to make free for the leaders now. [Laughter.] Translator: Shri Mataji, the jewelry store, they bring some samples to show, Mother.

Shri Mataji: Ah, he is here? Translator: Yeah.

Shri Mataji: All right, so I'll see him, better, it is so anxious.

Translator: Yes.

Shri Mataji: All right, very good idea. Thank you very much; thank you very much! Ask him to keep it in My purse. Give it to Me, give Me that. You get there, [keep it closed.] May God bless you! Hello.

Good bye.

Contents: 1994-04-24 **Talk to Sahaja Yogis, Attention Should be on Collective Things, Peninsular Hotel, Hong Kong, China**

So liver should be treated. And next time when you come to India we are going to get you all the medicines of liver. If they are very fat then they are left-sided. Try to bring them to the center with the three-candle treatment. But first of all test it what is the situation.

Sometime they developed the puffy fat that is alright. They will become alright. That is how you should look after their health. Then also look after their behaviour. Tell them how to behave.

So I have seen in west the children are not properly brought up because parents neglect them. I want blame the children. Parents neglect them it should be loving,

kind and at the same time you should must tell them what is discipline is. It is very important.

Then Keep a watch on them. How they are? What they are doing? Of course we have school but it has limited seats there. Whatever it is, they are going to adjust as a many as possible. Even then supposing you have any problem, do not go arbitrarily in to it. You many ask your leader or you may write to Me and inform Me. Among you somebody might become very ego-oriented, may start his own organization, I will do this. Let him say you get out and he will suffer. You do not have to worry. Alright you get out. Anybody who is arbitrary will not work out. Suppose one finger start working more than other means it is cancer that is malignancy. We can not have malignancy. All of you should work together with understanding, before others as well among yourselves. It is very important to understand.

Now, Sahaja Yoga has worked out in so many countries. In such a big way in some and in such a small way in some. But wherever, Sahaja Yogi have to be something special. Even the Children have to be something special. You have any other problems which do not want to discuss, you say with your leader and then you can write to Me directly, no harm. Either If I answer well and good and if I do not answer also well and good, it will work out. But attention should not be all the time about yourself. Me, my family, my children, my house, my job, No. As soon as your attention on another people it works fast. It helps, very much. But on your self, I am sick; I have this problem that problem, nothing. You are now at the stage when you can absolutely solve all the problem but first

and foremost thing is if your attention on yourself it want work out. Attention should be on others. And if it has to be on yourself, attention then just find what is wrong with me. But some people in that also go too far. Mother my Āgñyā is caching, Mother my this is caching, it is nonsense. May be you are caching from other people, possible.

There are some nice books, now already in Sahaja Yoga translated in Chinese luckily and also My tapes could be translated also. But you have to keep My voice as I told you because that is mantra, isn't it? And you can have subtitle would be better if you could do it. That is a very good idea that you can have subtitles, really. Specially, for Russian if they could do in Russia.

Now if you have any question you can ask Me.

So it should be always like, if you are Chinese, then you should not only deal with Chinese. They should all come to the collective. Supposing you are Indians, you should not only deal with the Indians, but they should come to the collective. Because unless and until they come to the collective they will not know what the problem is? It is not that you can organize separately a group, another group separately.

It has to be one group. Of course you could have two ashrams or three ashrams, makes no difference.

Any other question?

Sahaja Yogi: is the Camphor treatment is for left side?

Shri Mataji: What?

Sahaja Yogi: Camphor treatment? The Camphor treatment?

Shri Mataji: What?

Sahaja Yogi: He is asking if the camphor treatment is good for left side.

Shri Mataji: What? No no no no. No need. Camphor, only once in a while. Do not do camphor.

But you have done all mixed up thing, you see. Just do left side treatment and you will be alright, just mixed up. And you can not earn money on the name of God or Divine work that is one thing. You can not organize like that. No Never. Because once you start getting like this left-sided bhoot will come into it. That is the part of Sahaja Yog. We can not. Also if you have any Guru's photograph and all that it is better to put them in the sea. Because this keeping any photograph, any book about them creates problems.

So religiously search out and put them in the sea.

[Shri Mataji looks at something.] No no no no no no no'. `No no no.' Don't do all that. They will work on the photograph. If you want to help somebody, you see some other people who have come, who want to raise, do not touch them. Take a bandhan yourself and give them a bandhan. Put them before the photograph and you just raise the Kuṇḍalinī. But be careful. Because you are still, you see, not that sort of thing that you cannot catch.

You Might catch.

So Among yourselves also you should not do that. Do not touch. If somebody says I have this problem alright. Put him on the photograph. Take a bandhan yourself. Ask them to take a bandhan. You also give a bandhan and

then raise the Kuṇḍalinī. Be careful. Even if there is somebody who has came now, who is sick man.

So you can give them a photograph, it is alright if they are willing to do it. But somebody in his family is willing to take Sahaja Yoga, who is a healthy person he should bring. Otherwise don't get after sick person. You will have many sick, in thousand, to begin with. Do not worry about sick. If they are sick tell them to take the photograph and work it out if they are left-sided or right-sided. Then the faith grows it improves. But you do not touch the sick. No no. Not at all. You are not here to cure sick. But we are here to give realisation. May God bless you.

Sahaja Yogi: For technique, if you have a problem on one side, you have balance in left side is weak *[UNCLEAR]*, do you raise Kuṇḍalinī on this side and give bandhan to the other side?

Shri Mataji: Supposing you are right-sided then you have to put down the right side, remember that way it is much much better. Then you raise your left side and put on right side if you have right side problem. If you have left side problem so you have to put down the left side. It is easier to remember this way.

So there is no confusion. But tying of Kuṇḍalinī you should be done after you have moved out left to right or right to left, which ever way and then raise your Kuṇḍalinī and tie up and take a bandhan, it is the best way.

I would request you all of you to take photograph of yours and make an album, write it down below that what

is your name, date of birth and of Self-realisation. Send it over to Me because I go on seeing that sometimes.

So, I know you better and also I will allow My attention on you, of children and as well as of bigger people.

So I will talk to you and talk to him because you have little individual problem, both of you.

So what about you? Are you reconcile? Ha? I am going to get her. *[UNCLEAR]*. He came here to do Sahaja Yoga and not to disturb a family. He is been very wrong. I am going to be very angry with him. He is an old Sahaja Yogi, he should have behaved himself. *[UNCLEAR]*. You have such sweet beautiful children. I will never support you in nonsense, I must tell you. And your husband is very good man and if you behave alright he will come round to Sahaja Yoga. I am sure. You can not be a Sahaja Yogi if you have no Dharma *[UNCLEAR]*. Shield? As Buddha has called. As we called As the Your character, your morality is the most important in Sahaja Yoga. If you are not moral it has no meaning at all. What you need is morality. This is happening everywhere, nonsense. We have to imbibe it in ourselves and we have to generate it for others also. Whole world is full of immoral people. Very very few who are standing for morality? It was the greatest ornament we have, Alright? Don't go after. This will never help you? It was very wrong of you and also for your children. Now go back and behave yourself properly otherwise you cannot be in Sahaja Yoga. Ha, If there is something wrong then it is alright. We have divorce in Sahaja Yoga. We allow divorce in Sahaja Yoga. But there should be substantial reason for that. “Or to sub thik hai." What we do? May God bless you all.

I am sorry you had to come so late in the night.

[Further talk with Sahaja Yogis.]

***Contents: 1994-04-26*, Public Program, M.P.P.J. Hall, Kuala Lumpur, Malaysia**

I bow to all the seekers of Truth. At the very outset we have to know that truth is what it is. We cannot change it, we cannot conceptualise it, we cannot describe it and unfortunately, at this human awareness, we cannot know it.

Something more has to happen to us and at that stage, what we call as Self-realisation, knowing the Spirit, that we can really know the truth.

Whatever I'm going to tell you today you have to know it that your blind faith is not going to help you. We've had enough of problems because of blind faith.

So you have to just keep your mind open like scientists and see for yourself. Treat this as a hypothesis and if you find that it is true, what I'm saying has been proved, then as honest people you must accept it. Because it is for your benevolence, it is for the benevolence of your family, of your country and the world at large.

Most of the human problems that come to us are because of these centers. When these centers are in trouble we get the human problems and all the world problems mostly come from human beings.

So what do we find that if a human being is all right within we can make the whole world all right.

At the outset I have to tell you what is the truth. The truth is that you are not this body, this mind, these

emotions, but you are the Pure Spirit. You're not this ego, intelligence but you are the pure Spirit.

This is the first truth about you. And the second one is that you see all these flowers so beautifully placed before you, they are a miracle in a way, because we can't explain how they are different, grow at a different temperature, how they're different in their heights and colours and fragrance. How these are happening, we never think. All these living things, for example, who runs your heart? So doctors will say that autonomous nervous system, but who is this `auto', they can't answer.

So the science cannot answer this question. Science is limited, it cannot answer, it cannot say why are we on this earth, why have we come on this earth? So the second truth is there is a subtle living power which is the Divine Love which does all the living work. All the religions have talked about it, all the religions have said that you must get your Selfrealisation, your second birth, in different, different ways. And all the religions have said that there is this subtle power of Divine Love which is formless. But as it is, religions were not so much spirit-oriented; they were either money-oriented or power-oriented and fighting among themselves. In the name of God they're fighting because if they are the Spirit they won't fight. Because then they will realise they're part and parcel of the whole, they're all one, all these religions were born on the same Tree of Spirituality, but we have plucked the flowers and we're fighting with the dead flowers. All the people who created these great religions never treated them separately. We have done a mistake by not understanding the unity we're having.

We'll be happy to see all the people sitting here are coming from different races, from different religions, from different countries. Sahaja Yoga now is working in sixty countries.

Mostly what's wrong with human beings is that, that he does not know where to find satisfaction.

Sometimes he thinks that in money he'll find satisfaction, sometimes he thinks in power, sometimes in some sort of a love or sometimes in the family or some sort of very limited, superficial things. But it's not, because you know that according to economic laws wants are not satiable in general; means, today you want a house, so you'll buy a house. Then you won't be satisfied. If that was a pure desire you should have been satisfied. Then you want to buy a car, still you're not satisfied. Then you want to buy furniture, then the carpet, then the aeroplane, I don't know what, but whatever you may buy you're not satisfied with what you buy. That means this is not the pure desire.

Now what is the pure desire within us, if you're wanting to know, I will tell you. Whether you're aware of it or not, there's only one pure desire we have, is to be one with this All-pervading Divine Power. Like this instrument if it is not connected to the mains it has no meaning. In the same way, we have no identity, we have no personality, we don't know why are we on this earth because we're not connected to the mains.

Sahaja, Saha means with, with and Ja is born. Is born with you the right to be united, Yoga, with this Divine Power. This is Sahaja Yoga. You don't have to leave your family, you don't have to go to Himālayas standing on your

heads, you don't have to fast and do all kinds of monkey tricks. It is within you, it is within you. Like Guru Nanaka said, *[UNCLEAR]*. But who does that? What he said, we just go on reading, reading, reading but do we do that? We have to know ourselves, we have to have Self-knowledge.

In the ancient times, fourteen thousand years back in India, Mārkandeya wrote about it, that we have a Kuṇḍalinī within us and she's to be awakened. But that was in Sanskrit language, so many people did not know. Then in the sixth century Ādi Shañkarāchārya very clearly wrote about it but that was also in Sanskrit language. In the twelfth century only Gñyāneśhwara himself wrote it very clearly in Marathi language in his book Gyāneshwari but the people in charge of religion said, “Don't read this sixth chapter” where they described the Kuṇḍalinī. But in the twelfth and sixteenth century, we had great, great saints in our country who wrote about. Like Kabīra said, *[UNCLEAR]*. He says here on the Fontanelle bone the sound of AnāHaṭha you can hear, ida, Piñgalā, means three Nāḍīs he described. But nobody understands him, nobody understands, nobody understood Ādi Shañkarāchārya, nobody understood Kabīra. He says, *[UNCLEAR]*. All these things were said so clearly, in all the languages whether you take Tamil, you take Sanskrit or you take Marathi or Punjabi or any other language, Bangla. All languages it was described in our country, what we are doing is our heritage, is the heritage of the Indians.

Also, Buddha has talked about it, also this Mother Mercy that they worship, Chinese, they too have, to describe

about it, like Tao. Like Tao has talked, Tao means Kuṇḍalinī, can you imagine, Tao means Kuṇḍalinī. Zen system has talked about Kuṇḍalinī.

So there's no place where I find, even two hundred years back we had William Blake in England, he has talked about it. But we don't want to know, we just avoid it, but what a thing to avoid. This all our property, it is all within us. All these powers are within us and we're missing it out.

By the raising of the Kuṇḍalinī, what happens? First of all she nourishes all these centers and these centers look after your physical, mental, emotional and spiritual being.

So first thing that happens to you is all your powers of creativity, powers of religion. We talk of religion, Christian, Hindu, Muslim, Sikh and all that religion, but anybody can commit any mistake, any sin. They may say we're this, they may be fanatics but everybody is capable of committing sins of killing each other or doing something wrong, nobody is awakened, because the religion is not awakened within them. Once the religion is awakened within the personality you become a saint and a saint can never do wrong.

That is the chance you have now, the time has come, this is a special time, we call it the blossom time. And the Christian religion describe as the Last Judgment. In every religion, Islam has talked about Qiyamah.

So clearly Mohammad Sahib has said that “your hands will speak." This is exactly what happens. In Sahaja Yoga that on your hands you can feel this All-pervading Power, you can feel the Cool Breeze coming out from your

Brahmarandhra, from your Tālu, what you call the Fontanelle bone area.

You can feel it yourself and this is your own power, again I must tell you that there's no obligation.

It's like one enlightened light can enlighten another light. When you're enlightened, you can enlighten other people. Also one must understand that you cannot pay for living work. Nobody can pay to Mother Earth anything for giving us these beautiful flowers, she doesn't understand money.

So you cannot pay for it, you can pay for the hall but not for your Self-realisation. It has to be absolutely away from this money nonsense. God doesn't understand money, it's human headache.

So those people who go on asking for money, there're many we had, false people who came from My country and from other countries, making money, minting money, teaching dirty things, there's nothing to be taught. You have to have the experience, experience of your spirit and experience of this Divine Power. Once you have this experience then you'll be surprised to know that how all your problems get solved. First you become in a state which we call as the peaceful state because the thoughts on which we jump are coming from the future or the past but nothing from the present. When the Kuṇḍalinī rises, She elongates these thoughts and we are placed in the state of present which is reality and no thought. It's called as Nirvichara Samādhi in Sanskrit language. T he second state where we reach is called as doubtless awareness. This is the first one is the thoughtless awareness, the second one is doubtless

awareness. This comes to you in no time but you have to be honest and you have to have faith in yourself. It works so fast, you'll be amazed how many blessings people have got out of Sahaja Yoga. Everyday they're telling Me, “Mother we've got this, this happened, that happened” endless. Because this All-pervading Power is the ocean of bliss, is ocean of bliss. We talk of bliss, now the time has come for us to experience the bliss. We just believe in God but we are not sure.

Here you can experience the Divine, you can feel the Divine and you will know that it is that. Gradually you'll be amazed at yourself that your attention will become absolutely pure.

Christ has said, “Thou shalt not have adulterous eyes." How many people are like that in the West where the Christian religion is followed. You won't find many. This happens to you, just happens to you.

Get rid of all your bad habits. I will never say, “Don't do this” and “Don't do that” because half of you will go away. But it will just happen. You'll be amazed that I've seen so many people give up their drug addiction overnight. Of course, physically you'll improve. There have been many cases of blood cancer and all that have been improved and there are three doctors, I'm sorry, four doctors in Delhi who have got their M.D. in Sahaja Yoga. They were M.B.B.S. doctors, they got their M.D.

So now scientifically it's been proved.

As I said it is your own power. You have to just know how to keep it up and how to use it for your own purpose, for the purpose of the whole world. That's all if you know it works out. Above all you jump into the ocean of joy. All

this is said, I mean, I'm not saying anything new. Only thing is now it is the experience, the proof, that's all I have. You drop into the ocean of joy. Joy is not double-faced like happiness and unhappiness. When your ego is pampered you feel happy, when it is punctured you feel unhappy. It's not like that. Joy is the state in which you become a witness, Sākshī, you start seeing everything as a Sākshī. You see the whole thing as a drama and you enjoy it. Such dynamism comes to you, at the same time great compassion.

You see, My age, they must have told you I am seventy-one years of age, I'll be seventy-two now. And I'm travelling practically every third day. How do I manage? Because I never think I travel, I never think I travel. I'm just enjoying every part of it and that's what you become. You become great artistes. You must have heard of Amjad Ali, you must have heard of other great, many people who came to Sahaja Yoga became great artistes. Musicians, not only musicians, artists, painters, all kinds of things, architects, people have achieved so many things in Sahaja Yoga. But they're humble people, they don't talk, they don't boast. This is what it is. It's a very simple thing that should happen to you, it takes no time, no money, no problems.

I'm sure it is going to happen here, only thing I've to tell you that you have to have full faith in yourself, just faith in yourself, that's all, nothing more is needed and it will work out in no time, I can tell you this. This will give you such peace that you'll never have stress and strain and all these modern diseases that people are suffering from.

Every disease and all that can be easily controlled through Sahaja Yoga.

We have patients who had very horrible diseases who are absolutely cured without going to any doctor or anything. The best part of it that you all can feel the same thing on your finger tips. Supposing if you have ten children who're realised Souls and they, put before them, close their eyes, put before them somebody and they will tell, “Oh, he has the same problem." If they say, “This finger is burning” means he has a heart problem. You ask him, “Have you got a heart problem?" “Yes, how do you know?" The children know.

Everybody starts seeing the same thing, this is the point, knowing the same thing. Because you know the absolute truth. If you know the absolute truth there is no relativity left, what is there to quarrel about then. Here you have this theory, that theory, that another ism and this ism and this ism, no, you all know the same absolute truth.

Like that in sixty nations we have now, specially in Russia, Sahaja Yoga has brought the best. They have thrown away all false Gurus and everything but America which is a very materialistic country is a poor show, now they're coming, after hit by Rajneesh and this and that, they're coming to Sahaja Yoga.

Doesn't matter, whatever it is, we have to say that we want the truth and those who don't want the truth I've nothing to do. I'm not here to give you these diamonds, so-called and this vibhooti and all that. That's all nonsense and now thank God one fellow has been exposed completely. And it has been in the newspaper that this man was giving vibhooti from the Shmashāna.

All these tricks are Preta Vidyā, Shmashāna Vidyā, you know very well, all of them you know this and this should not be done at any cost. I was told that Malaysia is full of it. It's very surprising. You're all intelligent people, how could you accept this nonsense of bhoota Vidyā and Preta Vidyā. What you have to ask, the one who talks about God and God-realisation and Self-realisation is the only one who is the real Guru. Otherwise those who are making money and showing you tricks are not. Try to understand. It's something artificial you're running after and then you suffer so much.

I'm here to tell you that you have to be honest about yourself, that's all. And it will all work out. I know you all have questions, doesn't matter, whatever questions you have you can write to Me and we'll answer you. Only thing about Sahaja Yoga is that it is not an individual growth. You cannot grow in your house, you have to come to the collective, you have to be in the collective. Like if my one nail is cut out, it won't grow. Whatever is the place, whatever is the area where you have to go, you have to go there, all of you and you have to grow. It would be something like sprouting the seed but the seed has to grow and it should not be that a sprouted seed is wasted. You must have respect of yourself, of Self-realisation, of yourself and you must grow into it. Then you will understand whatever religion you're following, then you will understand the greatness of all these prophets, Gurus, satGurus and the incarnations. Without that you cannot understand the unity that exists within them. Like, to understand histology you have to use microscope. In the same way to understand all these

great people who have created beautiful religions for us we have to use Sahaja Yoga.

I'm very happy that so many of you have come here but I hope you will not just come listen to Me like, you see, Guru-shopping, listening to Mother, then next time there and then there. This kind of people cannot achieve anything. But I know people have achieved a lot in Sahaja Yoga. I'm very happy to see people from all over, from Madras [Chennai], also from Kerala, also from Punjab. I've been all over there and I was amazed everywhere such a response, such an understanding was there. Of course it's growing much more in Delhi and in UP [Uttar Pradesh, India], also Haryana has taken over very much. I don't know, I never expected that it would grow like that because I was busy outside, working out but I started only three years back really in the real sense of the word and the north has taken over. The south is still little ritualistic, I would say, it is not compared to the north, they have taken it. They'll sing the songs of God, Goddess, Devī, they're Devī bhaktas or they're this and that. But to take to Sahaja Yoga you have to understand that no ritual is needed, no ritual, just you get it within yourself, it's within you. And that's what you have to get it.

I hope this will work out tonight. If somebody doesn't want it, I respect your freedom, you should go away. It cannot be forced on you, I cannot force on you.

So those who do not want should go away. It will take hardly ten minutes for you, but those who do not want to have realisation, it cannot be forced, I'm sorry to say.

So it is important that those who do not want should go away, go away from the hall.

Will be very civil of them to do so. It will not harm you, it will not trouble you by any chance, these are all wrong ideas which have been spread by people who don't know how to awaken the Kuṇḍalinī and who don't want people to have their Self-realisation.

So don't believe them.

There are three conditions which are very simple. First of all you should not feel in any way guilty.

You should not feel, “I've done this wrong, I've done that wrong." At this moment you should not feel you're guilty. When you go on feeling guilty what happens that this center on the left goes out of order.

And when it goes out of order you get a disease called angina or you may get spondylitis, you might get cervical cancer, you might also get very lethargic organs.

So why to have guilt? It is a myth. If you have done any mistake just face it, but why do you carry on with a myth like this to ruin your health and at this juncture when the Kuṇḍalinī is rising if this Chakra is caught up it won't be able to pierce through.

So please don't torture yourself with the idea that you are guilty. You're not guilty in the eyes of God, you're human beings. Only human beings can make mistakes, you're not Gods, so please be pleasantly placed towards yourself firstly.

Second condition is this that you have to forgive everyone.

Some people say it is very difficult to forgive.

But just see logically whether you forgive or don't forgive, what do you do? Nothing. But if you don't forgive then you play into wrong hands and torture yourself while the person who has made you unhappy is a happy person and you're torturing yourself.

So what's the use of feeling guilty, or what's the use of not forgiving? Best is to forgive all of them, don't even think about them, it's a headache. Just in general you have to forgive. I'll tell you how to do that.

Now this center here on the Optic Chiasma in the brain is like this, very constricted. It's called as Āgñyā Chakra and if you do not forgive then it won't open, but if you forgive, it opens. That means at this important time you should really forgive so that it opens and you get your realisation.

Third condition is request from Me and believe Me that you must have faith in yourself, complete faith that you'll get your realisation tonight. You shouldn't say, “How can I get” you will get it. You have to get it, just have faith in yourself that you'll get your Self-realisation. It's very important. This faith is extremely important and it will work out, I'm sure it will work out.

There's something very simple is, I hope you people don't mind if I request you to take out your shoes because you know this Mother Earth helps us a lot. If you tell to English people they'll walk out. They don't want to take out their shoes.

Now as I told you, you're going to get your Self-realisation here on your seat but you have to sit comfortably, should not be uncomfortable, not very much bending behind or in front but comfortably and have faith

in yourself. Now please put both the feet away from each other.

Those who have to go should really go now and when we're doing this they should not move about, please.

Now, there is a left and a right side, Iḍā and Piñgalā, two Nāḍīs are there. These are two powers within us, one is a power of desire and another is the power of action. That's why we keep both the legs apart from each other like this. You have to put your left hand towards Me like this. That is to suggest symbolically that you desire to have your Self-realisation, on your lap. Just keep it on your left lap. Now with this you desire to have Self-realisation and with the right hand you act, in the sense you nourish your own centers. You need not remember it, it's only today, tonight we're doing it.

So please put your right hand on your heart. In the heart resides the Spirit. If you become the Spirit, in the light of the Spirit you become your own guide, your own master.

So you put your right hand in the lower portion of your abdomen on the left hand side. You're working only on the left hand side. Everyone has to do it. This is the center of mastery which is created by great prophets and great masters which we have to awaken. Now, please take your right hand in the lower portion of your abdomen on the left hand side again. Put your left hand and right hand in the lower portion. This is the center surprisingly, is the center of Divine knowledge, so low as that. Now raise your right hand in the upper portion of your abdomen. As I told you this is the center of mastery. Raise your right hand now on top of your heart.

This is the center of where resides the Spirit. Now please raise your right hand in the corner of your neck and your shoulder. And turn your head to your right. This is the center, as I told you already, goes into jeopardy when you feel guilty. Now please take your hand, right hand on top of your forehead across and please bend your head back. This is the center where you've to forgive everyone in general. Now, please take your right hand on the back side of your head and push back your head as fas as possible. This is the center where, without feeling guilty, without counting your mistakes, just for your satisfaction, you have to ask forgiveness from this All-pervading Divine Power. Now, the last center is very important. Stretch your palm fully and put the center of your palm on top of the Fontanelle bone area and bend it, bend your head. Now, bend your head. This is the place where the Kuṇḍalinī has to pierce through. Now you've to move your scalp slowly, scalp, not hand so much, scalp, seven times, slowly. That's all you have to do.

One thing, you didn't bend your heads, some of you, you should bend your heads. Now this is what we have to do. You can take out your glasses because you have to close your eyes. But before that you can put both the feet away from each other, both the feet away from each other and put your left hand on your lap, that's all.

Now, please close your eyes and don't open them till I tell you, please close your eyes. Put you right hand now please on your heart. Here you've to ask a very fundamental question about yourself three times. You can call Me Mother or Shri Mataji. `Mother, am I the Spirit?' In your heart, ask this question three times.

`Mother, am I the Spirit?' Now, please know that if you become the Spirit, you become your own guide, your own master.

So now please take down your right hand, upper portion of your abdomen, on the left hand side and here you ask another fundamental question, press it hard. `Mother, am I my own master?' Ask this question three times again. Please don't feel guilty, don't feel guilty. As I told you I respect your freedom, I cannot force pure Divine knowledge on you, you have to ask for it.

So take your right hand in the lower portion of your abdomen on the left hand side, press it and here you ask six times, because this center has got six petals. `Mother, please give me Pure Divine Knowledge.' Ask six times `Mother, please give me pure pure Divine knowledge.' As long as you ask for Divine knowledge the Kuṇḍalinī starts rising.

So now we have to nourish our higher centers with our full Self-knowledge. Please, now take your right hand in the upper portion of your abdomen on the left hand side and press it hard.

And here you have to say ten times with full self-confidence, `Mother, I am my own master.' At the very outset I've told you that you are not this mind, this ego, this body, emotions, but you are the pure Spirit.

So now raise your right hand on your heart and ask twelve times, `Mother, am I the pure Spirit?' This All-pervading Power is the ocean of knowledge, ocean of compassion and bliss but above all, it is the ocean of forgiveness and it forgives whatever mistakes you might have committed.

So please forgive yourself and put your right hand in the corner of your neck and shoulder and put your head to your right. Here you have to say sixteen times with full confidence, `Mother, I am not guilty at all.' Sixteen times you have to say with full confidence, `Mother, I am not guilty at all.' I have already told you whether you forgive or don't forgive you don't do anything, but if you don't forgive then you play into wrong hands, specially at this time it is very important to forgive, so that this Āgñyā Chakra will open.

So now please take your right hand on top of your forehead and bend your head. Here you have to say, not how many times but from your heart, `Mother, I forgive everyone in general.' Don't think about them, say it from your heart.

Please bend your head. Now please take your right hand on the back side of your head. Without feeling guilty, without counting your mistakes, for your satisfaction, you have to say again from your heart, not how many times, `O Divine Power, if I have done anything wrong, knowingly or unknowingly, please forgive me.' Say it from your heart, `O Divine Power, if I have done anything wrong, knowingly or unknowingly, please forgive me.' Push back your head as far as possible. Now, please take down your hand and now stretch your palm. Put the center of your palm on the soft bone, Tālu, which was in your childhood the Fontanelle bone area. Put the center of your palm. Now important is to push back your fingers so that you get a good pressure on your scalp. Here again, bend your head again, bend your head properly,

that's very important. Here again, I cannot cross over your freedom. You have to ask for Self-realisation.

So move your scalp slowly clockwise seven times, saying seven times, `Mother, please give me Self-realisation.' Saying seven times, `Mother, please give me Self-realisation.' Now please take down your hands, open your eyes. Now put this left hand towards Me and right hand like this. Now with the right hand towards Me please put down your head and see with the left hand if there's a cool or a hot breeze coming out of your head, right hand towards Me, please try to understand, right hand towards Me, right, right hand. And bend your head, now see, bend your head and see if there's a cool or a hot breeze-like sensation coming from your head. Now don't doubt, there's no conditioner in your head, so just see. The hand should not be on top of the head, it should be away from it.

Some people get very further, some nearer the head. Try to move your hand and see for yourself if you're getting any cold or a hot breeze-like sensation. Now, put the left hand towards Me like this, left hand. Now put the head again down and see for yourself. If there is hot, means you have not forgiven.

So you please forgive, you'll get it cool. Bend your head properly and see for yourself if there's a cool or a hot breeze-like sensation coming from your head. Now, again once again, please put your right hand towards Me. Bend your head and see for yourself if there's a cool or a hot breeze-like sensation coming from your Fontanelle bone area. Put both the hands like this towards Me. Keep your eyes open just like this, above, little higher and now,

don't think, you can do it, watch Me without thinking. Watch Me without thinking.

Raise both your hands, all of them.

May God bless you.

You all have reached saintliness. This is what it is but you have to keep it up.

Some people did not feel, doesn't matter. You have to come to the collective and you all can feel it, it is your right. You were doubting yourself, I think, most probably that's why it has not worked out. But there's nothing to doubt, nothing to doubt. You are born at a time which I call as blossom time. It's a special time of resurrection when these things were to happen and it's happening to you.

I hope you'll continue with it, work it out collectively and try to make a very collective, beautiful organism of human beings. This is the new race that has come up and it has to be, we all have to be united, we all have to be one and I'm sure they will all see the point. You'll be surprised there are so many Muslim leaders now who are coming to Sahaja Yoga. There's one called Ayatollah Rohani from Iran. His brother now elected as the premier there, he's coming to Sahaja Yoga. Our commander in chief has come, India, has come to Sahaja Yoga.

So they have to come because there is no peace, then how are they to exist without peace, without joy. What everybody has said, even Mohammad Sahib has said that you have to be a wali, you have to be a realised Soul. All of you have to be that. That's the last breakthrough of our evolution, it should happen to all of us.

Thank you very much.

May God bless you all.

Contents: 1994-04-26 **Talk to Sahaja Yogis, after, Public Program, Kuala Lumpur, Malaysia**

So today we had so many people there and I'm sure there'll be many who would be coming, maybe many, many more. That's a very good beginning, I think but as I told you before that you have to be yourself so dedicated that they understand it.

The first question somebody asked Me, what about going to temple. It's all right going to masjid or temple, it's all right. But problem is, you see these are all money-oriented or power-oriented places. In the temple what these pandits are sitting there and taking money and doing all these things, what do you get there? And the statues are also, those are there are not swayambhū, means they've not come out of the Mother Earth.

So made by somebody just to make some money.

So best is to make your heart a temple and when it works out then you'll be amazed you'll rise. But going to these temples is just, I don't understand, it's very ritualistic. It has no atmosphere for meditation, nothing.

So the first thing to do is to meditate; if you do not meditate, you are not with Me. If you're meditating you're with Me. Meditation means morning for at least for five to ten minutes; you stand before the photograph, you put both the hands towards the photograph and then see what Chakras are catching. There you can say, `Mother come in my heart, come in my head,' whatever is the problem. And also then you have to take a

bandhan. Before going out you must take a bandhan. In the night try to find out what sort of a personality you are. Are you right-sided or left-sided, or you are in the middle. If you're right-sided, say, for example, then you have to take the right side treatment which you know very well all of you, how to take it. Especially here it's so hot it is very easy to take because you have to put ice on your liver, right hand towards the photograph and ice here. That will cool you down. And then you have to go for a liver diet and take sugar which is vibrated. Also I hope we'll be able to send you some medicines after Ganapatipule, from India. Thus you try to cure your liver, that's very important.

And when you have to put down something, say you have a right side, then you have to put down the right. If you remember like that then you'll remember that you raise the left and put down the right, seven times. Now supposing you have to put down the left then you raise the right and put down the left. Then before sleeping if you do meditation according to whatever is needed then you must also understand that give a bandhan to yourself; put your attention to your Sahasrāra and sleep. That's the best way you will be doing for the...

So when you start going you'll be surprised there are so many letters have come, “I have this problem, I have that problem." All these can be corrected very easily. If you take to Sahaja Yoga and meditation gradually they all improve and benefit. But if you're not sincere, if you're not coming to collective and if you're not doing meditation you will carry on with your problems, then how can I help you? So you have to be in the collective

and you have to be meditating; that's the only way we can have connections with the Divine. And gradually you'll be surprised so many problems of the people have been solved completely.

I didn't even meet them, I didn't even talk to them but they write to Me that, “This problem was solved, Mother you did this for me, you did this for me, thank you very much." If you ask them, “What did you do?" They just have been meditating morning and evening, that's all. Takes ten minutes in the night before sleeping, about five minutes in the morning time. And always whenever you are in trouble try to become thoughtless. That time the mantra is Nirvichara, `Mother you are Nirvichara.' You'll become absolutely Nirvichara, your Āgñyā will be solved.

So that is important to be in Nirvichara, means thoughtless awareness as many times as you can.

Whenever you see something nice, witness something or there is some sort of a problem, then you just get into Nirvichara. Gradually you'll find yourself so beautifully equipped with vibrations, knowing everything how to do it, how to correct it, how to work it out. And it is so simple, so very simple.

I was very happy because so many people came today. Again and again I've to tell you that you have to tell them in such a way, `We were also like you'. They will say, `I have this problem,' first they'll have money problem, mainly. Money problem is eternal everywhere, to begin with, because money is so important. Whether you are rich or poor they all have money problems. I would say that if you don't pay attention to your money problem it

will be solved. But if you have some serious problem you should let Me know and if you don't tell Me also you can tell the photograph.

So whatever such problems you have which are useless. You see money is something whatever is necessary you'll always get it, never a problem with that, it is always solved. But if you're all the time thinking, `I have no money,' problem, even if have, say hundred dollars you'll have money problem, you'll have five thousand dollars, still money problem and even ten thousand dollars still money problem.

So that problem you should completely neglect and don't think of it at all.

So the second problem is of health. You know that with Sahaja Yoga health can be improved.

So you should find out what is your problem as far as the health is concerned and then it will work out; it's a modern world, problem we never used to use for this kind of thing, health problem. Problem was only used in geometry when we were young, you see but now when we have gone old everybody has a problem. `This is the problem, that is the problem.' So all this can work out, please meditate. I'm only responsible when you meditate, otherwise I'm not and you have to be collective. If you're not collective I'm not responsible because you're not in connection.

So don't go to wrong things. There are some people who have Gurus, have Gurus, this thing, somebody who has, say Satya Sāi Baba, they can't give up, not easy. Please know that he is a gangster, he's a horrible fellow. I wouldn't say this for Shirdi Sāi Nāth or anybody else but

the one who is a gangster has been found out now, people have noticed, I've a tape that how he used to mesmerize people but there were four cameras, they could mesmerize, so the cameras have got everything.

So you don't run after all such things; what you have to know is to be in Sahaja Yoga.

Also don't allow anybody to touch your forehead because your Āgñyā will be ruined. Like in a temple they put something on your forehead, don't take it. Don't allow anybody to touch your forehead at any cost, specially Indians, be very careful. And you are now people who have become Brahma. This is all Param-Chaitanya, you have become one with that, you're saints.

So you must know how to talk, how to behave. The whole thing should change. It will transform you, no doubt, but take it easy, have confidence, don't get angry with yourself and you'll be amazed how things will work out.

Questions, any you have? You have any questions? Question: *[UNCLEAR]*.

Shri Mataji: I didn't follow, just a minute. Of course, meditation is the greatest; medication can be stopped. If it is some mild sort of thing, it's all right, but not severe type. What is it? For heart you don't take any meditation please, medication, no no no no. What work you do? Advertisements. It was a massive heart attack? Or angina? That means you have a liver problem, means you're right-sided.

So you treat your right side, heart will be all right. The right side will feel very much better once you've done right side all right, see the whole heat will go away. You

had it after Sahaja Yoga or before? Any other question? Question: *[UNCLEAR]*.

Shri Mataji: Better not. They're so stupid, one stupid idea. One fellow who came from this Bosnia Muslim..., he came, he met Me.

So I asked him, “Why are you doing all this nonsense, why are you killing yourself for this land, people are eating your body, why are you doing like this?" So what he old Me is true for Christians and Jews, they all follow the same. Is that he says according to him in Koran, but it's not in Koran, I know that, that if you die then you must bury your body because when this resurrection time will come, this is today that is there, that time your body will come out and you'll get resurrected.

But you must die in the name of God, `So that's why it is going to help us, because we are dying in the name of God in jihad, so our body will come out.' Imagine after five hundred years which body is going to come out.

So they believe in it still.

So I said, “What will come out after five hundred years, supposing." He said, “Whatever comes out will get resurrection." But that way, you see, Indian philosophy is much more sensible because it is coming from sages. It says that the souls will be born, souls will be born and there will be a population growth and with a population growth there will be this last judgment which is very sensible, that souls cannot get destroyed. It's the body that gets destroyed. But I don't know from where did they get this idea of burying the body, dying in the name of God, burying the body and the body coming out after five hundred years.

Luckily we have now somebody, a very important man as I told you. He says he will go and talk to them, let him manage. I don't know why they're so fanatic, they can't see the point. Of course we have many Muslims now in Paris, we have many in Iran also, in America, also we have Austria we have Muslims.

But they are not telling anybody that, `We're Sahaja Yogis.' They said, “Our throats will be cut if we say that we're Sahaja Yogis." So with such fanatic people why should we meet and why should talk to them about it? Some of them will come to Sahaja Yoga but they'll be quite in danger all the time, poor things, you know. They'll have to leave this country just like that, it's very bad, situation is very bad. Gradually after seeing you they might... I think there were one or two Muslims today in the group, is there anyone here? No, very difficult.

Question: *[UNCLEAR]*.

Shri Mataji: All nonsense. Rādhā Swāmī we call them `badha swāmī' because they give heart attacks to everyone. Anybody who is going to Rādhā Swāmī must get a heart attack, very severe type. You know they have big, big *[UNCLEAR]*, this fellow doesn't talk. He has big, big boxes, sewa, you see, you have to go on putting money there and he sits on a, with a seven steps up there, he doesn't talk, only people go and put money, that's all. Rādhā Swāmī is a place they've created for liaison, you see, like if you have to have a bribe then you go to Rādhā Swāmī. There another fellow will also go on give you the bribe, liaison office, Rādhā Swāmī.

And these Bahais, they talk that Bahai was an incarnation and all that. They're only money-oriented, extremely

money-oriented, always worried about money, making money, this, that. All of them. I have yet to come across anybody who is really doing good work like Sahaja Yoga. There some *[UNCLEAR]* who I think will come round maybe Sufis might come round. But they too have funny ideas. You see, if they are realised Souls then only it will work out. There're so very few realised Souls even for Sufis to guide them.

So those Sufis who are without a Guru sort of, they have a Guru who is not a realised Soul, so they are going astray.

Nobody knows much but in Sahaja Yoga the amount of knowledge which you have about yourself is tremendous, is complete and intangible. Only people who are sensitive can feel it. Russia, you see, in St.

Petersburg is the oldest university, they gave Me a very big award that I'm one of the ten members of that university, royal member of that university. One of them is Einstein. I asked them, “Why are you giving Me this, I'm not Einstein." They said, “What is Einstein? He just worked with matter, you are working with human beings, who is he?" To them, you see, this is sensitivity to understand the importance of worth and that award was given to Me and the application for that was so beautiful that they said that there has never been such a philosopher, such a great scientist, such as this thing, praising to the highest.

Because Sahaja Yoga is tangible, whatever we say can be proved. I must learn to smile also, not to be serious all the time, all right. Nothing to be serious, it's all a play, māyā.

Question: *[UNCLEAR]*.

Shri Mataji: Horrible. Ours is akriya. You don't have to do anything. Now, you see, supposing your car has to be started. As soon as you start the car all the machinery starts working, built-in like that.

Theirs is the other way round, you first move the wheels, then you move the steering wheel, don't start the car. They cut the tongues of people. Earlier there was a Self-realisation organization and so many doctors from Bombay [Mumbai] had their tongues cut, wagging like dogs, they couldn't talk even. Because they said, “We have to move this center, for that we have to do an exercise which push back this tongue here." This is supposed to be Kriya Yoga.

You should know from the disciples what have they got. Have they got any powers? Can they raise the Kuṇḍalinī? Do they know about Sahaja Yoga? Anything, even not Sahaja Yoga, Kuṇḍalinī. They talk of Kuṇḍalinī Yoga is nothing, another money making. They don't know a word about Kuṇḍalinī.

Some of them did record My lectures and all that, they talk but they can't raise the Kuṇḍalinī, that's the point.

They may say the same thing what we're saying that we are looking after the Chakras, we're doing this, but they can't raise the Kuṇḍalinī. The proof is this that you can raise the Kuṇḍalinī.

Question: *[UNCLEAR]*.

Shri Mataji: This is a very multi-racial society, you must understand, very multi-racial. People even from India, from different, different places, everybody from

different... Now there are Buddhists, they would like to know what Buddha has to say. They're Christians, they would like to know what Christ has to say. Like that it goes on.

So to bring them round, you see, you must know how to deal with each type of a person. Supposing there's a Buddhist.

So they have to ask a question on the photograph, `Mother, are you Maitreya?' Is the future Buddha. `Ma', `Treya', three mothers together. Then it works out. Because problem is that they are born in that, conditioned like that and, you see, racialism is there, all these things are there.

And the whole thing looks so contrasting and some people believe in many Gods, some people believe in one God. And Buddhists don't believe in God, so how to make these three things combine is this.

Firstly Buddha did not believe in God because he said, “First of all let us have Self-realisation." If you start talking about God people will become all of them, `I'm God.' I also didn't talk about God for four years, that's one thing. Second thing is that some say there's one God. Of course there's one God but He has many aspects. He's not like Rock of Gibraltar, only standing there, but He has many aspects and these aspects are described, so that's how we have many Gods.

So we should try to explain to them. They haven't seen one God, two Gods, nothing they've seen.

But somebody's told them from childhood there's one God, so finished, there's one God. And so many misunderstandings about Muslims also. They said that

Mohammad Sahib said that, “I'm the seal." Seal means the stamp, seal doesn't mean that he's sealed, now nobody can come after that.

So this is how they also try to avoid but who is the loser? They're the losers because they cannot get their Self-realisation.

So many Muslims have died, they will also die. What will happen, what will they gain? They're not going to gain anything with that kind of fanaticism. And then if He was the seal why did He say that, “I'll send send the twelfth Mahdi and there will be resurrection” why did He say so? If He was the last why did He talk of the future? Same about Christ. If He was the last why did He say, “I'll send you the Holy Ghost." Thus you can ask them questions but these fanatics, very difficult people, don't argue with anyone, it's not mental, you have to have the experience. If you go on arguing they'll make you mad. It's no use because they're not seekers of truth, if they're seekers of truth then one question if you ask, `Have you found out the truth?' `No,' then all right, `I have found it. Would you like to listen to me?' If they want to listen to you, well and good, otherwise forget it. You cannot, you see, argue with it because you'll say something, they'll say something. In Gītā this is said, somebody will say, `I'm Brahma, I'm this,' what can you say? They start talking like that, what can you say to such stupid people? They're stupid, that's all.

You see, that's the unfortunate thing about this judgment is that, that yourself you will choose right or wrong. But we are quite a lot, I think here and there will be quite a lot and if you can ever come to Ganapatipule you can see

there's quite a lot. You'll enjoy the collectivities, they're from all countries and later on also Russia. We went to Russia, we, it was such a lot of crowd there, I should say. Only one village has got twenty-one thousand Sahaja Yogis so we had our Pūjā, very dedicated, very dedicated. We had our Pūjā in jungle, we couldn't find any hall for all of us.

So we have so many of us, we don't have to worry about stupid people. I have everyday experience of that, I don't know what to do, I can't even control My laughter, so difficult.

So now, best of luck, I hope to come next year again, yes? Question: *[UNCLEAR]*.

Shri Mataji: I didn't follow. All bhoot energy, it's bhoot energy. First of all you should know. See, supposing you're a doctor, it's all right because you know the thing and you can operate but you are not a doctor, don't know anything about it and if you're doing like that, that means you're doing just at random.

But Sahaja Yoga is not like that. Sahaja Yoga, you know exactly where is the problem is, you know what is to be done, how to correct it. It's not just holding somebody's hands. You see, if you do like that, what happens, these are the bhoots, they make you cure on one side and they make you something else. They try to show that we are there because they want to possess you, not a very good thing to do and it's very troublesome later on in life also.

Question: *[UNCLEAR]*.

Shri Mataji: What I'm saying, you cured your finger, which finger you cured? Which one was cured, the finger, but what does that denote? What was the problem? What is

it due to? You don't know? It's a left Nābhī, all right? It's a left Nābhī problem. By holding it you have absorbed left Nābhī, she's cured.

There's a bhoot in her left Nābhī, you got it into you because you don't know what you are doing, you don't know how to protect yourself, you don't know what is to be done, whether you should touch her or not or how you should cure her. You don't know anything. You have to know it, you have to be an expert, you should know everything whatever you are doing, it's not like blind person holding somebody's hand and gets cured. Maybe you're getting the trouble into yourself, all right? So whenever you try to do something you must know what you're doing, you must protect yourself, you must know what you're doing, what you're supposed to do. You just don't do like a blind person. Maybe you might develop this arthritis tomorrow, how can you say. You might have absorbed it. It's a bhoot, left hand.

So what I'm saying, unless and until you know everything why should you try to cure anyone? You're not a doctor. Even doctors can't cure as we can cure because we know what exactly we're doing, we know what's the problem is, exactly; what is to be done exactly and how to protect yourself. It's not just at random or somebody says, `Say this mantra,' you go on saying, you don't know what mantra it is, is meant for you or not; it's all a big science, just don't do it, like that, don't listen to people.

You're Sahaja Yogis, you've to protect yourselves. You've not come here to cure people but to give realisation, to be very frank, all right? Because curing is what? I've met so many *[UNCLEAR]*, what you call them, wrestlers, they

come and tell Me that, “Mother give us realisation." So what's the use of getting the whole world, health, anything, wealth. Still you want realisation.

So one should not do anything haphazardly. Like somebody was telling Me that this Satya Sāi Baba's photograph, there is some vibhooti is falling. I said this is bhoota Vidyā. How? Because the other day I was in Taiwan, Taipei. One boy came after the program, very much shaken up and he said, “Mother I'm shaking” this thing. “What happened?" So he said, “Three of us have caught up with the bhoots, spirits and they tell us that we are actually gods." “Where did you catch them?" They said, “We had gone for a ceremony to the cemetrey, there we caught it. And since then we are so upset because they're telling all kinds of things and three of us try to commit suicide." I said, “What else do they do?" They said, “Now you sit down here, we'll show you, they'll take the glass from here to here and put it like that, we don't see them and they try to impress us. But we can't sleep, we have such bad headaches, this, that and we don't know what to do." But those are Shinto people, so they worship their ancestors.

So their ancestors must have caught them because that boy was hardly twenty years of age, twenty years and the two others are even younger to him studying in the college. Poor things and they were caught up with these bhoots.

So one should know each and everything, what is it, what is left side is, what is right side is, how the left side works. Left side is very dangerous, it gives you all psychosomatic troubles.

So please first of all learn everything with humility because you don't know yet what is it. You have to be humble. Learn everything properly, understand it and then you will know that it's absolutely correct and tangible; then you won't doubt it.

So all these tricks one should not fall to because you're special people, you're seekers of truth, you don't want to be guided by something nonsensical.

Question: *[UNCLEAR]*.

Shri Mataji: No, no, you take a bandhan, that's all, they'll run away from you, they always run away.

We had three great Sahaja Yogis, they used to on in the night after program on their motorbikes in a village. There were some bhoots who were sitting on the trees there, so they entered into some lady and started telling that, “Tell these three persons not to go from there, why are they disturbing us, we are not disturbing you” all kinds of these things.

So they started going from there.

So they said, “All right now they should not come to this side, we're going to go to another side, they should not go from this side." So it's a marvelous thing that happens with these bhoots also.

Question: *[UNCLEAR]*.

Shri Mataji: You see, they have no connection with the ancestors, this is just a story but if you go in the cemetrey be careful, take yourself into bandhans. Ancestors you must respect, no doubt but the way they worship, it is I don't know from where this idea has come into their heads, is to worship their ancestors because

the ancestors might have become bhoots. Like this boy, you know he told Me the story.

They want to keep them satisfied so that they do not become bhoots, that's the point is, is the reason they do it. Because supposing they're not satisfied they might become bhoots and come on this earth.

So that's why they go on doing pleasing them.

In India also we have a custom that after the death of a person we always have a music playing while going to the cemetrey also because no bhoot should come, they don't like good music, so... And after tenth day we give a big dinner to everyone; so the fellow feels satisfied there that we have been generous. You see, Indians are very proud that they are generous, so we try to show that, “All right, we'll do this." Even when you burn the body and all that, three four days, I think, later, they will go to the cemetrey and put some rice there and they think that the crows are the messengers of Yama, is the God of death.

So they will ask him, “Now please what are you worried about, please tell us” to the crow. “You want your daughter to be married, all right we'll marry her." Or something and at certain point that crow will come and eat it, so that is the point they think they have said, “Yes." So they have to take it, you see, thing that keep them pleased otherwise they might come to us as bhoots, that's the point is. What they do is, there is some sense but to go to such an extent if you are afraid of them then they'll catch hold of you.

Question: *[UNCLEAR]*.

Shri Mataji: They have to come to Sahaj, there's no way out. You see, everybody has this problem.

I think Christians also will go to the cemetrey, women will go to the cemetrey, Christians also, Jews also, Chinese. But only the Indians I think know more about bhoots, their women don't go, children don't go.

They come back they have to have a bath and they will not even cook food in the house, somebody else will cook and send it.

So the bhoots will not get into the food also. Like a lady came to London and she went to a church, very beautiful it is, so she said, “You also come with me." I said, “All right” I went with them.

So she was walking like this, I said, “What are you doing?" She said, “What, there are graves everywhere, how can you walk over the graves?" So Indians are that way very sensible. They'll never have cemetreies, first of all, only for the saints, only saints are buried and non-saints are all burnt. And they're burnt in a very far off place, it is never near. People even if they see some cemetrey they close their eyes.

Indians, I think must have known this because they're ancient people who must have been possessed many a times, I think.

So they know how to be cautious with these horrible people.

Question: *[UNCLEAR]*.

Shri Mataji: This putting the bindi, all married women have to put it, now the modern women don't put it but we are all supposed to put. No, no, that you should not allow. You wash it off and put a proper kumkum, all right? It also looks after your Āgñyā, it's good. If you have

vibrated good kumkum then those people who don't sleep I tell them that put it on and they can sleep, in the night. Good for the protection of the Āgñyā. Formerly everybody used to put in India but now they have become very modern so they don't put anything.

Question: *[UNCLEAR]*.

Shri Mataji: In Sahaja Yoga we do, we don't accept widowhood in Sahaja Yoga, nobody's a widow in Sahaja Yoga, neither men nor women. This is all just to suppress women, they started widowhood.

Śhrī Rāma married the wife of Rāvaṇa [Śhrī Mandodari] to Vibishana; She was a widow.

So this was not a custom, this was started later on just to suppressed women.

Question: *[UNCLEAR]*.

Shri Mataji: Rāja Yoga, that's right-sided, that's why you're so thin.

So now do Bhakti Yoga; just sing songs of Mother and finished, you don't need anymore.

Question: *[UNCLEAR]*.

Shri Mataji: Of course, why not? Ashram is a very good way. In Sydney city we have twenty-two ashrams, in one city, twenty-two ashrams. Even house they'll take, about ten people will live there, call it an ashram.

So that there is some regularity of meditation, some discipline. In Sahaja Yoga you have to have discipline of meditation, very important. It's good and..., but I think Indians are not good for ashram, they... We made a big ashram in Delhi, nobody was willing to stay there.

So we paid somebody, “Baba, you stay” they ran away! Because they want to have their own house, dominate the wife, special cooking... They can't get out of it, even in Sahaja Yoga. But ashram is the greatest blessing, they can live in ashram.

Question: *[UNCLEAR]*.

Shri Mataji: Why don't you bring them to Sahaj? It's very surprising, mostly I've seen Chinese, the men will be more in Sahaja Yoga but in India we find ladies are more in Sahaj. They're much more sensible than Indian men, I think so. Here also see, more Indian ladies are there. But Chinese ladies are not so good for Sahaj; they always stop their husbands. Chinese, English; English are big problems. Now it's working out slowly.

Question: *[UNCLEAR]*.

Shri Mataji: But not so much like the north, I was surprised. These people, all the time, `Shiva, Shiva, Shiva, Shiva, Hari, Hari' and when comes Shiva there they don't recognize, you see. That's surprising about south Indians really but in north, they don't have all this but really they have taken to Sahaja Yoga just like fire, so fast you won't believe, in thousands and thousands and thousands. In no program less than sixteen, seventeen thousand, in no program. It's surprising, because here they're conditioned, south Indians so conditioned, morning till evening they're going on like this, isn't it? It's too much, it's too much of conditioning. Then they'll cut the hair of women, drop water on them, they'll go round the temple and you can't even see that, all stupid things. You just go and stand outside the temple, see what things are happening. You see people are so faithful,

they're doing faithfully everything very seriously and the Pūjāris are horrible people there, horrible.

They used to have *[UNCLEAR]*, this, that, in the south. Also that was a ritual. Even a prostitute had to go to a temple, can you imagine such a place. You don't know, a prostitute had to first initiate herself in the temple. Then a procession was taken, then she becomes a prostitute. Even now *[UNCLEAR]* system is still on, how can it be, how can you combine something which is unchaste with God. And the worst is your this new thing that and I heard about it *[UNCLEAR]* that they wear black dresses and go up that, in Kerala, what's the god? How can that be? Absurd, how can that be? How can Shiva and they put together, produce a child. Are they mad? Homosexuals they are, isn't it? Such an insult of God and they all go mad, I tell you we had two persons from there, they were all mad and they're cured now, thank God. Thank God they're cured. He was a bank owner, he lost all his money, everything, now he's come to normal. There's another fellow like that. They were holding big posts, they lost all the posts, they were going to that place.

Question: *[UNCLEAR]*.

Shri Mataji: That's why you got the heart. After the heart? How can you do such a thing? How can you say such a thing? About God; He's God Almighty you must understand. It will come as curse on people and that is one of the curses, I think. In Malayalam, Malayalee people they have this curse all right.

Question: *[UNCLEAR]*.

Shri Mataji: I didn't hear. More Madrasis [Chennaiis] than Malayalees but Malayalees bury their dead in the house

so the bhoots are just there inside. I went down to Travencore and I was in that place where near the sea they have a sea resort.

So this tourist department invited Me. For the foreigners. And I said I must also go to the villages. I said, “What is this? So many bhoots here, what sort of a village is this?" Then they said that they bury their bhoots there in the house only. Can you imagine? You're from where? You don't know that? No, no, every house, every house. I don't know about that part, I've never been to Bali but could be, anything possible with Indians. You can't say what they will do.

Like in Maharashtra we have that Pandharpur, you see where Śhrī Kṛiṣhṇa is there and they all eat tambaku, you know tambaku is tobacco and go to Kṛiṣhṇa's temple singing, `Viṭṭhala, Viṭṭhala' and all the time eating that tambaku which is against, absolutely anti-Śhrī Kṛiṣhṇa. And they wear these torn clothes, crying like that, this Hare Rāma style.

So what can you do? And another group is, who go to *[UNCLEAR]* where Gñyāneśhwara was born. They take a big pot of tulsi with all the clay, everything, on the head and walk for one month, it's madness. Why will Gñyāneśhwara ask you to do such a nonsense? Such a sensible man like that.

Question: *[UNCLEAR]*.

Shri Mataji: Please put your hand up and I can hear. You know these are all bhootish things, they'll hang themselves by the tree and also they will walk on the wall of fire. All these tricks, you see because there's not

one book for Hindus. They can do what they like, they can worship a bhoot, they can anything.

And those who have one book are fanatics, which one to choose? Those who have one book like Bible, Christians are the worst, worst fanatics. They are intellectually fanatical. Then another is Muslims, one need not say anything about them. Anybody who has one book, Sikhs, another is Jews, they all are fanatics. If you've one book, finished. If you have many books everybody is a Brahma. Too much freedom but ritualism is too much in the south, too much. And the women are the ones who are observing all that ritualism, too much. I've seen very well-educated, even men, they just become stupid, absolutely stupid when it comes to ritualism, absolutely stupid. You ask them, “What do you do?" “Why? Why are you asking me such a question? We're doing but why?" They don't know why they're doing it. You should be logical.

So now you have come out of all that ignorance and now you have come to light it takes to absorb truth. Truth is underlined in every religion, absolutely. No religion has taught anything nonsensical but human beings have made all this on top of that so you just don't worry, just keep to yourself and to collectivity.

Very nice meeting you all. May God bless you.

I've to make one request now that all of you should take out small photographs, write it down your date of birth, your name, date of realisation and please send it over in an album to Me. For Ganapatipule you can bring it if you like because I would like to go through that, I always do it

in the morning time, sit down and I'll have attention on you people.

Contents: 1994-04-28 **Shopping, Narayana Phang, Bangkok, Thailand (date not sure)**

[In an ordinary restaurant after hours of shopping.]

Sahaja Yogi: What do you want to eat, Mother?

Shri Mataji: Whatever you want to give Me, whatever you think is good.

[When Sahaja Yogis wanted to pay for Shri Mataji's consumption:] No, no, you cannot do that you cannot pay for Me, there is no way you can pay for Me. Because you see, I am so much older than you, I am your Mother.

Contents: 1994-05-06 **Talk to Sahaja Yogis, Evening Program, Friday before Sahasrāra Pūjā, Cabella Ligure, Italy**

All the Incarnations spoke about the future but I did not talk about it. The future or the past does not exist. They are a myth and have no meaning. Now we have only the eternal present.

Contents: 1994-05-08 **Sahasrāra Pūjā, Mahāmāyā Swarūpa, Cabella Ligure, Italy**

Today is a unique combination of Mothers' Day in many countries and Sahasrāra Day for Sahaja Yogis. I think this is the most important day in the history of human evolution because all other events, incarnations and ventures in the spiritual atmosphere have been of no avail. On the contrary, they have gone into a kind of a cocoon which has no door, banging themselves against

the walls, creating problems out of something very auspicious and extremely, beautifully spiritual. It's not possible to find faults with the incarnations in whose names all the religions came in, but this cocoon is the Mahāmāyā, I think. Cocoon is the one which is ignorance. We can say that Mahāmāyā does not create it. This cocoon is created by the basic ignorance of human beings and their misidentifications.

So the human nature is such that it identifies itself easily with untruth. Anything that is truthful, human beings find it very difficult to compromise. The trouble with the truth is that it cannot compromise.

So all kinds of ignorance, all kinds of falsehood, all kinds of destructive forces gather together, somehow or other, to attract human mind. It is perhaps the ego of man that makes him feel so attracted to those things because they all pamper his ego. As it is, the most difficult center that we have to cross is this center of Āgñyā. This center is the one which takes us out to either to the left or to the right if we try to push it too much. Thus, we'll land up into the hold of ignorance, which is being looked after by Mahāmāyā. They say that at Sahasrāra, when the Goddess will appear, She will be a Mahāmāyā. Is it possible to be anything else, as the world is today, to come on this Earth? Any other type of incarnation would have been in great trouble because human beings, in their ego, are the highest in Kali Yuga. Highest, so they are quite stupid and they are capable of doing any harm, any kind of harm, any kind of violence, to a Divine personality.

It is not at all possible to exist in this world as anything else but Mahāmāyā. But it also acts upon the people who are seeking. It has many facets. By one facet, it covers your Sahasrāra. The seekers are tested.

If you are more enamoured by people who show something odd, who wear off dresses, who show odd things, as so many false Gurus have done, or absurd or something very cheapish, that attracts the attention of human beings because of Mahāmāyā, or we can say that it is the Mahāmāyā which judges a person.

Mahāmāyā is like a mirror. Whatever you are, you see yourself in the mirror. Mirror has no responsibility.

If you look like a monkey, you look like a monkey. If you look like a queen, you look like a queen.

It has no power or no intention of giving you wrong ideas or giving you something that is false. It is there, whatever is the truth.

So in a way, to say that Mahāmāyā is the one which deludes us is wrong. On the contrary, when you look at the mirror, you see yourself as what you are. Now, supposing you are a person who is a very cruel person, your face in the mirror will look like a cruel person. But the problem comes in when the Mahāmāyā acts, you don't see your image. You turn your face away from it, don't want to see it, don't want to know. You look at the mirror, you see something horrible, you just turn face and you deny the truth. “How can I be like that? I'm not like that. I'm very good, nothing wrong with me. I've done nothing wrong. I'm perfectly all right." Then the third aspect of Mahāmāyā is that you are again attracted towards it, in a sense that you again see your mirror. You

go on seeing that mirror again and again and you see the whole world also in that mirror. As a result, you start getting a feeling, “What am I doing here? Who am I? What is this world? Where am I born?" And this is the beginning of your search. You don't feel satisfied with it, so it is a very great help of the Mahāmāyā.

I have seen people who come to Me for the first time. If they see Me taking water like this they, “Ah, how can She be something? She just needs water?" Or if I am taking, say, Coca-Cola, as you all take, they'll say, “Ah, how can She take Coca-Cola? She should never take anything like that, She should only take nectar." So the another aspect of Mahāmāyā is, say people come to see Me, some of them start shaking like this, so they think, “Oh, we are great energy. That's why it's happening to us." It has happened with many people.

So they get wrong impressions because of their own reactions to it. There reaction is “Wah, we went there, got all the energy. We were shaking, shaking, shaking, so we are something great." This kind of a happening makes them more egoistical, but, on the contrary, if they see somebody else shaking, it has happened and ask them who you are, so they will say, “We are certified mad from such hospital” then they will start relatively thinking, “Oh, God, we are also mad or what? Why are we shaking? We should not shake. If they are certified mad and they are shaking and we are shaking?" then they start relatively seeing things. One one side there's a mad, certified mad shaking, another side you're shaking, so there's something wrong definitely with you also.

So the relative understanding helps to overcome that kind of a curtain that you have that you do not want to face the truth.

So, once it starts happening to you relatively, you see compared to other people. Yesterday, as you saw in the drama, compared to other people, we are really a sane, wise, sensible, matured people. Once you see that relative ascent, then you start settling in Sahaja Yoga.

Mahāmāyā is very important. Without that you cannot face Me, you cannot sit here, you cannot talk to Me, you cannot get into the same car which is driving Me and also you cannot drive Me. Everything would be impossible. I would be hanging in the air somewhere, you'd be all air and it would be a big mess.

I don't need to travel by train. I don't need to travel by car. I can just fly out *[UNCLEAR]*. I need not before you. I can be just here in Nirākāra, in formless form, but how to communicate? How to have a rapport? For that, one has to come in the form of Mahāmāyā so that there's no fear, there's no distance and one can come close and understand because if this knowledge has to be given, if realisation has to be given, people have to at least sit before the Mahāmāyā. Otherwise if they all run away, what's the use? So to create that human, extremely human personality in the Sahasrāra, She comes as Mahāmāyā.

Sahasrāra is the most powerful Chakra because it is the seven Chakras combination and many others. With the Sahasrāra you can do anything. You can manage the sun, you can manage the moon, you can manage the Earth, you can manage the temperatures, everything. But,

through Mahāmāyā, things work out very normally, very normally and they should work out normally. For example, somebody can say, “Mother, there is atmosphere full of all these horrible ecological problems. Why don't you clear them?" If it is cleared, people will go on producing. It is the problem of the human beings and if it is corrected by Me, they'll take it for granted. They have to face those problems. They have to change their habits. They have to understand that they are the ones who are destroying themselves. Otherwise, if somebody's there just to cleanse it out, they will never change. Also, miraculously, one can do lots of things. One can say, “Mother, as You solve the problems of Sahaja Yogis, why don't You solve the problem of others?" No. To solve their problem is not the end of My work, nor is the purpose. But to make them equipped so that they can solve their own problem, that's what I have to do.

As I have said that you have to be your own doctor, you have to be your own Guru. Without Mahāmāyā, you cannot do it because She knows how far to go in correcting, how far to go in controlling because human beings, at large, have their own freedom. Sahaja Yogis have not that kind of a stupid freedom, but they have the freedom of the spirit.

So to solve their problems is perfectly all right because they must have more freedom and more freedom. But what's the use of giving freedom to other people who are going on and on and on without realizing what wrong they are doing to the whole world? So, for them, it is necessary to come to Sahaja Yoga and that's why it's a Mahāmāyā Swarūpa. Maybe if I had come as Mother Mary

or Rādhā or somebody like that, they would have been all here nicely singing songs and all that. That's not the point.

Now, you have to mature, you have to be something, you have to grow. For that, it is important that you have to come to Sahaja Yoga first of all. Then you have to grow in Sahaja Yoga. Otherwise, this Mahāmāyā will go on acting and playing tricks with you.

[Takes a drink of water.] Again taking water.

[Aside in Hindi.] So they also once said so, that “Why does She need water sometimes? She should be living on the air or something." It's a big play. Sahasrāra, as you know, is Virāta's area Virāt and Virāt-āñgana. Virāta is Viṣhṇu, who became Rāma, then became Kṛiṣhṇa and then Virāt.

So His is a Leelā. He's Leelādhara.

It's a play and to make the play all right one has to be in the form of Mahāmāyā. But there are so many loopholes also sometimes. People can discover things very easily. One of them is this Param-Chaitanya.

This Param-Chaitanya acts, shows My photographs, exposes Me in all kinds of unbelievable manners which has never happened. I am Myself amazed the way it thinks of exposing Me all the time.

This time when we were in Brisbane, they took a photograph of a rainbow outside, outside the ashram and what appears there in the sky is very remarkable. It's going to come that photograph, too. Is a painting which I have always liked of Mother and child, Madonna and the child, in the sky, that painting.

Now, can you beat that? How does it know that I love that painting and all that? And it was in the sky.

So this Param-Chaitanya is trying to expose this Mahāmāyā Swarūpa just to make you understand what is Mahāmāyā. It is trying to express itself. I have not in any way told or asked this Param-Chaitanya to do any such things, but it is doing it because it thinks that even now the people who are following Mother are not of that level as they should be.

Some of them do falter horribly, surprisingly how far they can go, I cannot believe. After coming to Sahaja Yoga, after seeing all My photographs, after everything else, they still can go to any limit of stupidity. That's a fact.

So this is going on. I don't know how far this Param-Chaitanya will spontaneously acting like this, but it shows one thing for definite, that it wants you to be perfectly settled down in your faith, which is not a blind faith. But most of these photographs can be challenged. Anybody who's an intellectual can find out some ways and methods that can challenge, that “you must have done this” but, as Sahaja Yogis, you know that we have done nothing of the kind and it has come out.

So what is the purpose? We don't show them to outsiders. We only show this to the Sahaja Yogis.

So what is the purpose? That Sahaja Yogis should now try to understand that they have to grow.

Now this growth has to be two-sided. One is, yourself. “How much time do I spend thinking about Sahaja Yoga and how much about my personal life, my education, my business, my duties, my jobs, my family?" Because it is important, as the brain has to think and Virāta is there.

So in Sahasrāra, how much energy do we use to think about Sahaja Yoga? How can we spread Sahaja Yoga? What should we do? What should we work it out? “How much I should support, in which way? How it can be my every moment living? How I look at everything, I see Sahaj working in it? What is the Sahaj Culture? Am I in the Sahaj Culture? How much I'm impressed by other cultures and fashions and things? And what have I to gain to grow in my mental capacity to be a Sahaj?" For example, a person who is a Sahaj personality, in everything he sees Sahaj, in everything, whether it is flowers, it's carpets, lights, statues, pandal, anything, it sees the Sahaj. How now? See, these pillars are standing at an angle. Just imagine, to support it you had to bend on one side. What do we do in Sahaj? We have to bend towards Divinity. Like that, all ideas go moving towards Sahaja. The whole thinking is Sahaj. Such a married life also between husband and wife I have seen. If both are Sahaj, they all the time talk of Sahaj, no frivolous talk, no useless talk, but only about Sahaj, “How it is Sahaj to be husband and wife, what is the relationship that's the most interesting in Sahaj." Like that, you see, everything that you do you think on Sahaj way.

So now then you can judge yourself in this Mahāmāyā. How far do you care really to think about Sahaj? But all other worries would be like this, “How much I will get money out of it? How much business I'll get? How much pleasure I can get? How much physical problems can be solved?" All these gains are nothing compared to your maturity in Sahaja Yoga. But the mind takes over. It starts thinking and thinking and it goes on wandering on

various things. Maybe your wife, your children, your house, this, that. But if you think, in a Sahaj way you think, “I should do something that my children should be Sahaj. I should make a house which is useful to the Sahaj. I should behave in such a manner that I am Sahaj." The maturity in you should grow in such a way that you can feel it.

Firstly, is the peace. When a person is not peaceful, his mind is like a wobbly instrument. He cannot think properly, he cannot see properly, he cannot understand properly. You tell him something, he understands something else. Now the whole world today is wobbly. Whole world, here the old party has dismantled the other whole party in politics. It is this one is to be dismantled now. Everything is going upside down. That, too, is through Mahāmāyā. One has to admit that the way the world is in turmoil. It's not war. It's not cold war, but it's a kind of a funny type of a warfare which cannot be described in words. Now, what will you say to what is happening in Italy today? What will you see to what is happening in Bosnia or any other place where you find stupid problems coming up and people killing each other, no peace, no sense of security. You find in the world, you open the newspaper, we had an English newspaper, today I couldn't read, so many women were raped, so many men were killed, this thing happened, *[UNCLEAR* individually also]. President doing nonsensical things, like that. I mean, all sorts of things you see today is absurd. When we were of your younger age, we never heard of such things. People were dignified, sensible people.

So now what has happened is they are just shattered. There's no peace in their mind to see what they're doing, where are they, what is their responsibility. Horrible things are being expressed Media is taking to all horrible things. It was never so. We have read beautiful articles of beautiful things in the media itself, but today it was very different.

Then it is a very materialistic world, extremely materialistic, marketing this, marketing that, marketing human beings. Then they are taking away children, taking away women, they're selling the children, selling the women, all kinds of things going on, marketing God, marketing spirituality, marketing I don't know what to say, but their own children. This kind of a perverse world is today for that is needed, Mahāmāyā, by which She shows that you have to pay through your noses for what you are doing. In this lifetime, say, a man who is very wayward, destructive, who drinks, smokes, goes away with women and all that, within two years he's bankrupt.

So the reward is already there. Whatever he was doing is there to see. Another man, `What's wrong? What's wrong? What's wrong?' goes on with nonsensical things. He get AIDS or he gets other diseases of a very incurable nature. We call it drakula Devī. Means cash payment, cash payment. The Goddess who gives cash payment. “You do this, all right, have it. You have done this, all right enjoy this." Like that. It is really this Mahāmāyā, specially, who is now very much sort of active.

Sometimes I get a fright from Her for the way She is punishing people is a bit too much. But it is so. If you do rash driving. “Oh, I'll enjoy rash driving." “All right.

Finished." You end up with a limping leg or a broken hand.

So the laws, the Divine laws, at work through Mahāmāyā. It was not that fast before, as it is today.

Even the president of America, such a big position. I mean imagine. He's being challenged by any thirdrater from the street. How is it possible? Nobody could do that before. Because Mahāmāyā is using all Its freewill to check the freewill of human beings. The so-called freedom that we are trying to enjoy is brought to an end. People start thinking, “What is it?" Big people, you know. There was some boxer, very well known, people use to run after him, now he's in jail. Another fellow who was doing this Grand Prix, *[UNCLEAR]* always, died suddenly. Now people, he's a hero, this, that, but nobody will now do that, all right. One hero is sufficient. That means I'm not going to take to this Grand Prix business, I've had enough of.

So, though one hero is created, but the fear of doing this kind of a nonsense, then they go for, what is that skiing. Now in the skiing also somebody died and somebody got a lame leg. I think in the royal family something happened, so now from England, very few people are going for skiing. Now only the Swiss have to learn a lesson, I think.

It's something, you just keep your eyes open. Today you read somebody boasting very much about himself, tomorrow you find him in the jail, you know. It was very surprising, there was some minister in Italy who wanted Me to meet and I said, “Bye-bye, I don't want to meet

him." He's a very bad past. He's in jail already, so I can't meet him now.

They are falling into their own traps. This trap is Mahāmāyā. She creates from your own, it's through your own because you don't want to face yourself. You don't want to know the truth, you want to evade the truth.

So this is the aspect of Mahāmāyā that immediately you have to face yourself. How many things have happened? Think of it. These big, big tycoons are in jail. Very famous people from, say, drug, great, rich people. They are in jail. All such things are happening. Why? Because this Mahāmāyā is the one who wants to teach a lesson. By teaching a lesson to one person, it shatters at least thousands because that person sees the point, as death comes to it or whatever comes to it. Maybe he may not learn the lesson, was already dead to learn anything any more, but others are. How it spreads.

So, in a way, the media also, that always gives bad news, in a way does not know how much good it is doing through Mahāmāyā.

Now, for your information, many things we are saying about, say, smoking is already going out. Drinking will also go out. What did the Sahaj do? Nothing, but a Mahāmāyā. They get cancers. Doctors have got the idea now, they have got cancer and they have asked people that now don't smoke otherwise you will get cancer.

So the Mahāmāyā creates that kind of a, I should say, an incident. A single incident is sufficient for people to be extremely cautious. Moreover, it is such a panicked world, so insecure today. Suddenly you find the cows are giving poison in their milk, there's something else

happening, the water is getting polluted. Then suddenly you find there are needles which are infected.

So everybody is so nervous and thinking about saving their lives, so they start thinking about it. But in Sahaj, if you come, none of these things can trouble you because this is the aspect of Mahāmāyā, that She protects you. She protects.

Nobody can destroy a Sahaja Yogi, unless and until they want to be destroyed. It's their desire. Nobody can touch them.

Now when they talk about miracles. Like the other day, one boy from Australia, a new Sahaja Yogi, was going on a motorbike and suddenly he was at a great speed and from both the sides two trucks came and they hit him. But instead of getting hit, he was just pushed out like a shuttlecock and he fell on the other side and he was not at all hurt and he got up and they were surprised. His bike was shattered, everything and this fellow's perfectly all right. They couldn't understand how this boy has saved himself.

There are so many, so many stories like that that shows how this Mahāmāyā is protecting Sahaja Yogis, protection, very caring. Also in dreams, She protects. It's very surprising how people get dreams and how they get their medicines, how they get their treatment, how they understand about the dangers that are there, how in dreams they are told about how other people are, how they behave. You don't have to know it in conscious mind, but into the very, very deep Sushupti state in dreams, you know what is good for you, what is bad for you.

Somehow they know. And it is that knowledge, which intuitive, we can call it, comes through Mahāmāyā. She's the one who gives you this intuitive knowledge, what to be done, what is to be done, how to get out of problems. And you do. Whether you manage it or not, you get out of it.

There's so many examples of this, thousand and one. One of them I'll tell you. It comes to My mind now. In Australia there was a very, very nice Sahaja Yogi, very great Sahaja Yogi, very learned one, but a simple man. And another horrible one told him that he should buy this particular land and particular thing called Lilydale and “We can start Sahaja Yoga there. We can do this and we can do that." So whatever earnings he had, he put it there as a, to begin with and the bank said, “We'll give you money." But in that report he had written that “We have Sahaja Yoga property, my properties, anything, that this is there, available in case we fail." When I saw this, I thought, `Ah, it's too much.' So I asked the lawyer.

He said, “It is better that you leave it in the newspaper, otherwise nobody can take your land or anything or your property, but one thing is for sure that you will have to go to court for years together.

So best is to give in the newspaper that you have nothing to do with this Lilydale, not Sahaja Yoga has anything to do with it." Now this gentleman got very upset because the bank would not give the money and then the people who were selling it put a suit against him. He was already a bankrupt. He didn't know what to do and very much in trouble. I said, “Don't worry. You're under protection" and you'll be amazed that despite all kinds of fears people

had that he might be arrested or, God knows, whatever house he has will be sold out, everything. On the contrary, that Lilydale, somebody offered money to purchase it at a much higher price.

So he got a higher price. And so he sold it. But you have to have patience and you have to have faith and courage. He said, “Mother, I know nobody can destroy me." And this is how the protection of the Mahāmāyā. The first part of Mahāmāyā was to make this man expose this bad Sahaja Yogi to all the people. There was a big following for him and he [was a] good speaker, this and that. Then all they dropped out.

So it works also on the collective side. There's someone who tries to trouble the Sahaja Yogis, all right, the Mahāmāyā allows him to trouble up to a point and then suddenly She acts, so the people are amazed, Sahaja Yogis are amazed how this man has become like this.

This Mahāmāyā is always like My sarī, as you say, is protecting you. She's beautiful. She's very kind, caring, compassionate, affectionate, delicately She handles you. And She's very, very angry and kills the people who try to spoil the work of God, like Rākshasas and devils and keeps you clean, out of all these bad hands.

Another very good aspect of Mahāmāyā is that She transforms you. Everything is in the brain for human beings. If you are a crook, you're a crook in the brain. If you are a person who hates others, it's all in the brain. If you are addicted to something, it's all in the brain. It's a very complicated conditioning in the head.

So this Sahasrāra is very important, no doubt, but the power of Virāta and Virāt-āñgana can only be effective if

there is Mahāmāyā rūpa. And She, in Her own sweet ways, opens, dislodges all these conditionings which make you ugly, which make you horrible, which makes you hot tempered, non Sahaja Yogis.

She's the one who really, like the Mother Earth, gives all that She has to make you really very joyous, happy, so that you enjoy Nīrānanda, nothing but Ananda, nothing but joy. And this is what is the Sahasrāra. But it's only possible when your Brahmarandhra is to be opened out, otherwise, you cannot enter into the subtleties of Divine Love, compassion, of that ever flowing Mahāmāyā.

From the outside I have told you what She is, but from inside, when you enter, penetrate into Her, through the Brahmarandhra, then this Mahāmāyā, which is an incarnation, as you know, of this All-pervading Power, becomes very different. On one side She tries to teach you lessons. She tries to destroy that [which] is evil, all that is harmful, all that is destructive and on the other side She loves you, protects you, very delicately guides you. Her love is without any expectations. She loves because She cannot help but to love.

So, in that love you are drenched. You enjoy it. Everybody knows that they are close to Her, absolutely close to Her. Whenever they want, they can always ask Her help, wherever they are, they are supported by [Her].

So the Sahasrāra is very important because, through this only, we react. Through this we accumulate all kinds of nonsense. In the world of this nonsense that we are living, we have to be something like the lotuses, who cannot be tarnished, who cannot be affected by all the

ills that are going on. This is what is the test, is the pareeksha, that at this time, at this difficult time, we can blossom and create fragrance and get so many others to this beautiful atmosphere. It is a kind of a beautiful, playful war, I can say, against what is supposed to be negative. What is the power of this negativity? What is the power of these conditionings? What is the power of this stupidity that anybody can see? So you develop the sight, the vision.

So clearly, you understand so clearly that you are the ones who are responsible, you are the cells of this Sahasrāra, of this brain and you all have to act.

I was yesterday enamoured when you said that these lights have to enlighten many lights. This was really a great promise to Me.

So coming to Sahaja Yoga is not just for your personal, limited personalities and their problems, but, as I said, it's you, on one side, has to grow and, on the other side, everyone has to grow through you.

So this is the second side which you should look after.

Today, of course, I am very happy that in My lifetime I could see the manifestation of Mahāmāyā. It's such a beautiful one, that this door that is opened is now just able to enter into the Kingdom of God and to enjoy the heavenly bliss and the protection. But have faith in it. Have faith in it. Do not get disturbed by small things and I am sure it will work out in a very great way. If you get that complete faith and a complete surrendering, I am sure it will work out very well.

May God bless you.

So we will have a little Gaṇeśh Pūjā and then a Sahasrāra Pūjā.

Contents: **1994-06-2x Quote on Marie Antoinette, Ashram, Belgium**

Shri Mataji [To Trupta de Grāf]: Why did you [the French] kill Marie Antoinette? Trupta de Grāf: Because of jealousy.

Shri Mataji: Yes that's it.

[Shri Mataji says that they didn't have to kill her and this was very serious as she was the daughter of Queen Marie-Theresa of Austria, an Incarnation of Śhrī Lakṣhmī.]

Contents: 1994-06-26 **Śhrī Ādi Shakti Pūjā, Seekers, Ego, Women are Shaktis, Cabella Ligure, Italy**

Today you all have decided to have the Pūjā of Ādi Shakti. There's a difference between doing the Pūjā of Kuṇḍalinī Shakti or Ādi Kuṇḍalinī and Ādi Shakti. The difference is like this: on one side the Kuṇḍalinī is reflected in you by Ādi Kuṇḍalinī; the second side is the power of Ādi Shakti which is Param-Chaitanya.

So in totality, if you see, it has two sides. One is Her power as Param-Chaitanya and also reflection in human beings as Kuṇḍalinī. The third work that Ādi Shakti had to do was to create this whole universe.

To begin with, as you have seen yesterday also how the cosmos was created and then how this special planet of Mother Earth was created. Now what I have told you about Adam and Eve, we have found out, said by also John in his Gnostics book. It's very surprising. They

always told you that Christ must have told you many things, but they are not in the Bible.

So if you understand that this Ādi Shakti came as a serpent, the Ādi Kuṇḍalinī part of Her and told the Adam and Eve, especially Eve, that she should ask for the fruit of knowledge to be eaten. The reason I gave you is exactly written there, that the Mother power, the feminine power, didn't want Her children to live like animals without understanding what is the knowledge of the higher realms, not giving them chance to rise higher through their freedom and then to higher and higher awareness. It was the concern of the Mother.

So there were two types of worlds were created, one was a Divine, another one started evolving. To look at it, looks like very tremendous task, thousands and thousands, billions and billions of years have passed for this kind of a work to be done, but, if you see, in modern age we are going to the moon with such a small effort and also with such a little time you reach there. Nobody could think that we'll ever be there. All this is happened through the human brain.

Now what is the human brain after all? Human brain is not at all anywhere near the brain of the Virāta, nor is this used fully. It's not used fully. It's very little bit is used by human beings by which they have achieved this kind of flight to moon. Of course, there is no purpose in it. I don't know why they are doing it, but they did it.

So the whole nature was created by Her. Whatever you see today around yourself is all created by Her, is all Her work. That is there. You'll be amazed, just now I said I was going to wear a very heavy sarī and I said, “It's very

hot so I had better change to a simpler sarī." So I changed and when I came out, I found it had become cooler.

So the nature knows everything and who informs the nature is this Param-Chaitanya. Param-Chaitanya was never that active. It started since My birth, I should say, when Krita Yuga started.

At this time, you had to have your realisation. That was decided by the Divine Collectivity, you can call it. All the Gods, Goddesses, all of them decided to put this work on somebody whom they thought to be very capable.

So they said, “We all will be with you, entirely with you. All our powers will be with you, but you take up this job now in this Kali Yuga to transform human beings." In a way, human beings are more difficult than animals because they have their own freedom and they have been given this freedom to achieve their final freedom. In their freedom, the way they behave is something very surprising, how they go completely out of control and try to do things which are so destructive. Of course, in Kali Yuga it was predicted in India but I think they could not predict what would happen in America or what would happen in the Western countries where people have freedom just to destroy themselves and they're finding new methods of destroying themselves. This tendency cannot be curbed, cannot be stopped by Ādi Shakti or by God Almighty because you have been given the freedom to ruin yourselves, spoil yourself and to go to hell. That cannot be controlled by any Divine Power. Divine power also respects your freedom.

So the Divine Collectivity thought, “Are we going to completely ruin the creation of Ādi Shakti? Are we going to completely destroy whatever She has created and then recreate something better?" This was the discussion going on and most of them were so fed up with the human beings, especially with the Western freedom, that they said, “These people want hell and why should we give them the heavens? It's not proper." So first thing Ādi Shakti did was to create a seeking in them. She created this desire to seek and so these people belonging to this culture, which was so destructive, started seeking and when the seeking started also, as usual, in the market there were many others who came forward to give answers to their seeking. They had to go to various cults and things and false people and all that because they had no way to know, but if they [the seekers] had read some books of enlightened people like Kabīr, like Nanak, even Gnostics, their scriptures, anything like that, they would have understood what is the truth and where to find it and how to find it.

It is a big step, I find, between the people who are seekers and those who are not at all seekers. They don't want to know and they can never be seekers. I can assure you that some of them will never think of seeking. They'll get possessed, they'll have diseases, they'll have earthquakes, they'll have anything, they will never seek. Even if they get diseases, they'll say, “Oh, we are martyrs. We are doing great work." Such stupidity has come into their heads that they think by doing these wrong things we are going to be saved and this stupidity comes through the perverted brains and this perverted

brain acts when people are free to use. I just don't know. Why don't they see around and see for themselves what is happening? So to expect that the whole world will go to heaven is absolutely not possible. It's not possible. It cannot. They have tried all kinds of things. I have seen people, drugs and alcohol, this, that. There is one fellow who got his Ph.D. on writing how he got his spirituality through drinking and they gave him Ph.D.

So even at the helm of affairs, in the universities. I don't know how such stupid people came up, from where, out of which creation? It's impossible to understand. How could they think that this kind of destruction will lead them to their salvation? They see it every day. They watch it every day. They know it is happening, but still they cannot see *[UNCLEAR]*. But those who are seekers are so ardently seeking that they will all have to be given their Self-realisation. Now this is, of course, My job, I agree. I have come on this Earth for that job. I am supposed to do it. I am trying My level best and no incarnation has lived like I have lived for so many years and such compassion of Mine which really makes Me live, that I feel we have to have many more Sahaja Yogis. We have to have big salvation. With that compassion and with that love, one can take to any measures, anything. I do not think those who are not seekers will achieve it.

Now why is it some are seekers and some are not? One may say that Ādi Shakti, if She has created all the human beings, all of them should have seeking. Because in freedom they have lost their way. They are seeking something else and they think they're right. They have a right to think that they're right.

Even a stupid fellow, even a mad person thinks he's right. If you tell him that “You are mad” he will say, “You are mad." And this seeking, though put into them, they are not yet capable.

So many of them are achieving it in the proper way because for that one has to surrender, not one's freedom, not one's intelligence, but the ego that is developed in human beings. With this ego, even I've seen people who are possessed, they want to keep the ego intact and, through the ego, they want to use the possessions. Can you imagine? There are possessions of negative forces. Such people want to keep that intact so that they can use that for their own purpose. They don't hate it. They don't want to get rid of it, but they want to keep it just because they can use these possessions for their use.

So the category of seeking is much less there. But there are many who are nowhere near seeking, who are really, what we call them, the evil people and they never want, never never would want, this world to change. Our media is dominated by these evil people. They don't want world to change. They don't want to show anything that is good. They don't want to see the point what is going to help, what is benevolent for human beings.

So on one side you see such collective negativity. Another side we find seekers who are real seekers.

There are some who we can call as half-baked and some are pseudoseekers. If, in the name of seeking, if they have done, we can say, some sort of a sacrifice, for them they are very great. Also they get involved with people who are claiming. Because I have never claimed

anything, they're not impressed by Me. I have not changed My dress. I live like a housewife, so they're not impressed by Me. I have not developed two horns to show something great about Myself, so they won't be impressed. But on the other side, if you see, this is Māyā, this is Mahāmāyā where Ādi Shakti, you see, does everything like human beings do, everything. You won't be able to find out that She's Divine. My family people could not find out till I started this work, none of them except for My father and mother. Nobody could find out that I had any powers even.

Such insensitivity to Divine can be created by Mahāmāyā power of Ādi Shakti which is very important.

Otherwise you cannot judge, you cannot understand. Despite that, I have many times misjudged people because they know how to camouflage for a little while, but then I discover. If the seeking is ardent and they are seeking really the Truth, they will find it, they will find it, no doubt because the whole creation is for them. The whole universe is for them. All deities are for them. All angels are for them. They are all looking out for them.

This is important that we have so many Sahaja Yogis. Nobody had so many Sahaja Yogis in their lifetime because we have to have channels. I have to have channels and these channels have to be very clean, have to be beautiful, innocent and benevolent. If only they surrender to this fact, that we are here as the instrument of God Almighty and that we have to give benevolence to others. I tell you at least seventy percent of work is done. But, even if they have got realisation, like a [bird] comes out of the shell, some of the birds still carry the part of

the egg and some of them are not even grown-up to be birds.

Now, we have to judge ourselves. We have to understand ourselves. Another thing you know that I'm a very mild person, very mild. People think I'm very forgiving. I know everyone, not that I don't know, but I allow, “All right, go ahead as far as you can go." Experience is the only way a human being can understand, no doubt. If you tell him something he will never understand. Experience of Self-realisation has made you understand, but again I would say that we cannot give realisation to the whole world. We cannot. They are like stones, absolutely horrible people. Whatever is happening is that those who are false are getting exposed and everybody is noticing that, that they are getting exposed. This exposure, of course, will save them from these horrible people, but I don't know if they would come to Sahaja Yoga or if they would take their realisation.

This I am telling you because, now, I too have experience of human beings and all these years I have been working, I have seen that there are people and people and people. Out of them the seekers are extremely proud of their seeking.

So some of them don't want to give up their seeking. It's kind of a job, can call it a hobby. They are seekers. Now, they have a certificate of being a seeker. They will wear funny clothes, have funny houses, funny hair, everything. Recluses, they could be, aggressive, anything. “We are seekers." They take a certificate upon themselves, “We are seekers." This is another quality of seekers also.

For them, it's a kind of their lifestyle, “We are seekers." and wherever they have to go, they will go for seeking. They'll go to ten places or twenty places. Every time they have argued with Me that, “Mother, there must be some more ways of?" “Yes, maybe. I don't know of any. You can go." Now, the main job of Ādi Shakti today is to give realisation to people. That's My main job. All the rest is looked after, is already managed, I should say, is like a computer. I don't have to worry. It's a reflex action. Whatever is happening is in a reflex action. I don't have to worry about these things. Like people might say that, “Mother, I prayed to You and how is it You help me so much?" It's all reflex action. At that time maybe that thought may come to Me, thought, but it's a reflex action. I really don't do anything. Actually, I am Nishkriya, not doing anything whatsoever, the laziest person you could think of, Me. [Laughs.] Really, because if there's a complete organization working for Me, why should I work? Nothing necessary, but one thing is there, I'm witnessing and when I'm witnessing, that acts on the reflex. That works out the Param-Chaitanya because if that is the power of the Ādi Shakti, then whatever I witness gets reported to that power. Is the other way round, like see, we have electricity power somewhere.

So, something goes wrong here, it is not reflected to that power. It is not.

Something goes wrong, it finishes off here and here. But the other way round, that if I witness something wrong, I don't have to do anything, I'm just witness, I'm just watching. The whole thing acts through this tremendous power of Param-Chaitanya. Now this power you do not

know. You know Kuṇḍalinī. You know all about Chakras, this, that, but this power of Param-Chaitanya is in every particle, into every atom and it acts in such a manner that it directs, it pushes you, it takes you to the path of benevolence.

Sometimes people say, “Mother, I wanted to buy this shop. I couldn't get it and all that." It is for your benevolence you didn't get. Thank God. After ten days they'll come and say, “Thank God, I didn't get that." So gradually through experience, you start understanding that we don't have to worry. If you are lost on the way, normally people get very upset, but Sahaja Yogis don't. “Oh, very nice. Must be something here that God has brought us here." This action slightly then changes. I would say the person who is overactive starts thinking, “Now surrender. Islam. Surrender. Give this problem to this Param-Chaitanya." And it works. Such tremendous things have happened in this world just by bandhans that it is unbelievable how these things are happening.

Even, supposing you find, there are so many murders, this thing has happened, that thing has happened.

This is also just to express presence of Param-Chaitanya. It's `Kruta' [accomplished, done]. It's a working out, the way it works. `Kruta' means the one which is done. Then you start realizing that this power you can achieve through your Kuṇḍalinī.

So when your Kuṇḍalinī rises, that is also a reflection of Ādi Shakti, like we can say, we see one part of moon, then another part we don't see. In the same way, this power, when rises within you and touches this Param-Chaitanya, then you become empowered by that. That's

how you are Sahaja Yogis, but you are not God. The incarnations can say, “I am God." You are not incarnations, but none of the incarnations have ever said that they are Ādi Shakti, cannot. This power of Ādi Shakti, which we call Param-Chaitanya is the power that loves you, has complete control of the nature. It understands. It thinks. It knows everything. Everything about you, it knows. It works in every angle, in every walk of your life. It is with you entirely as if, supposing you fall into a river which is flowing fast and you cannot swim any more, you cannot use your hands any more. You start flowing with it and then you realise that flowing with it is a better thing than to try to get out of it. But just flowing with it. Just enjoy it, all the nature around you. You don't get drowned. On the contrary, you feel you are elevated and you're flowing with it and then you understand, “What am I to do about something when it's done by Param-Chaitanya for me?" But, then it should be given to your Kuṇḍalinī which has worked it out, has put you onto that shore, has put you onto that beautiful, heavenly Kingdom of God. Thus, you understand there are two things that have happened, that first, your Mother, your Kuṇḍalinī which is in you, which is your own Mother, which has been with you throughout, has given you this birth. And then it has taken to that power, which power you can use yourself. You're empowered by that.

You'll be amazed how this power helps. I mean, you see, I'm, I shouldn't say that you can have all the powers. I shouldn't say that, but today, you see, they were complaining about somebody. Immediately, I told them the name of the person. Now, you'll say how I knew. But I

just know. That's all I can say. I just knew. Supposing you are dealing with carpets. All right.

So you know what pattern is this, what pattern is that, from where it has come, everything. You know. Isn't it? If you are there you know everything. If this power is everywhere, one has to know everything. The connection is such. If you want to know, you can know anything.

So, they have called also Buddha as Sarvalokiteshvara, that He sees all the Lokas. How does He see? Sarvalokikteshwara because His ego, what we call is the Parama-ego you can call it Mahat'ahaṁkāra, knows everything, while your ego doesn't know anything. Because it doesn't know anything, you are enveloped by it. If he had known, if the ego had known what is the truth, you be free birds, absolutely free, but you don't want to surrender your ego. You don't want to allow yourself to flow into the river as Tao *[UNCLEAR]* He said. No, you don't want to enjoy. You want to have your own speciality.

Individuality is very different from having a kind of an ego within yourself that I am this, I am that.

So this differentiation must start. After realisation, in the light of realisation, you should start seeing things.

Now, the first and foremost thing is to tell your ego to sit down. “Keep quiet. You don't mind." And also in the modern times it's a fashion, you ask somebody. “I don't know." You ask somebody, “What's your name?" “I don't know." He doesn't even know his name. And to be stupid is a fashion. To show that you are very stupid, they think they are showing they are very innocent. It's not. It's stupidity. This stupidity I don't know which animal has.

Still I don't know what is the source of it. Still, I'll have to find out who is the animal which has generated this stupidity in the, But I know one thing. It is our ego. Ego makes a person absolutely stupid. In Marathi, you see, thank God language is so rich that anybody who starts showing off his ego, they say he's climbing on a bush. There's a little bush and he's climbing on that.

All this ego comes through your own so-called ideas, achievements. But what are these achievements? You don't know anything and this is what today I have to tell you that if anything is working out today is your surrender of your ego. If you know how to surrender your ego, you'll work it out.

Another thing which surprises Me sometimes, in the West specially, that I think the women are the power, the Shakti, but in the West I find women are not using Ādi Shakti. No. Firstly, they are still very much possessed by their emotions and by their ideas and things like that. One side is man, who is with the ego, but even women are very egoistical. Very much. It's very difficult. For example, you marry some girl, Western girl to somebody. She'll be very happy jumping, taking all the presents, congratulations, wearing all dress, everything. After ten days she'll come and say, “Mother, I'm confused." “Confused? How?" “I'm now confused." “You're confused now? Or before?" “I'm now confused." “All right. You'll return all your ornaments. Everything." “No, no, then let me think." This is not the level of a Sahaja Yogini. Sahaja Yogini is the Shakti and she has to take up challenges. “I'll show you. I'll do it better." On the contrary, I find them extremely dominating. I was amazed. Why should

Shakti dominate? If she's Shakti, she'll not dominate. Those who are not will dominate. Like, you see, you go in India to any collector's house, the collector would be humble, but the constable would be dominating.

In the same way, I find this domination business is very common and also a kind of a temperament like a nun. They'll dress up like a nun and behave like a nun. They won't smile. What is it? Are you Sahaj Yoginis or what are you? Are you nuns? Then better join nunnery. Why I'm telling you, we're talking about Ādi Shakti so I'm talking about Shakti. How the Shakti has to come up? I was surprised that women were not spreading Sahaja Yoga.

Somebody told Me that leaders don't want women to spread Sahaja Yoga. I said, “Wrong. If the leaders says that, it's not proper." But first of all, the Sahaja Yoginis have to be real Sahaja Yoginis because so far I have seen anybody, you try to give any lady, try to give her the position of a leader, she just finishes off with it. Not all, but some.

Now, the duty of a Sahaja Yogini is to develop herself through meditation, through understanding oneself and through self-esteem that I am a Sahaja Yogini. I am the one who is Shakti. I'm the potential of that. I'm the potential Myself. What do I do? Nothing. I didn't direct this. I didn't put this on, nothing of the kind. I'm nicely here talking. But potential I am. Am I the potential? This is what the Sahaja Yoginis have to decide. Otherwise they are possessed, they are daydreaming, thinking no end of themselves. It's very difficult. I want some nice Sahaja Yoginis to be the leaders, I really want, but as

soon as they become leader they are on a horse, running so fast.

So humble down yourself.

Unless and until there is a big space in the pitcher, what water can flow into it? Have a very large heart. Anybody comes to your house, you don't like it, don't want to do anything for other Sahaja Yogis, looking after them. It is, really, I say again and again, in the West that women have to take up Shakti into themselves and Shakti doesn't mean dominate your husband and make a fool out of him. No, it means give him powers. You are the supply of power of the whole family and this is our family. All this is My family. I am so concerned about everyone, even the little thing I am bothered about. I am never satisfied that, `I have done My job now and now tonight I'll go off to sleep and I'll not think of anyone.' Never.

Concern about this and concern about that, all the time it's flowing, this power and My concern is power that works because My concern is genuine. I'm not concerned about Myself, never.

You'll be amazed when I see all these women doing all kinds of things to preserve themselves, I am surprised. What is needed is the concern and once you develop that concern a genuine, loving, compassionate concern about others. Even about children, I've seen that they never look after each other's children.

They never help others.

Somebody had to go for taking out the tooth. She had to caring the child with her. I mean this is too, If you don't have concern, then you will not have collective mind, you'll not have the collective power and is important that

you all should try to be very collective, look after each other.

Now, I shouldn't say this. I was going to tell to Cabella ladies, that this Cabella is an ashram and those people who come from other ashrams, even from Australia are surprised that they are all living here just like a hotel. They're paying for it. We all pay, but we have gardens. We look after the gardens, We look after outside. Here nobody is bothered. They're using everything, not bothered. Surprisingly, why, when I am living here they are like this. You go to any place in Australia, you go to America, anywhere, wherever there is an ashram, they all work on Sundays. Here I have no seen. They all disappear. This is your ashram. You are staying here and is now, today I had to tell this because I feel that Sahaja Yoga is missing out itself on their Shaktis.

Some of them do not know how to smile any more and some of them are extremely dominating. I have to tell you this because you are so important, but for Me, no man would have done this job. No man incarnation would have done this job. Nice, they get crucified at a young age. Very nice, get crucified at such a young age, then another one takes to poison, another one is killed by somebody. It's like that. They all died very young. Nobody wanted to do this work. Nobody was, I mean, they got fed up. They got fed up. We had Gñyāneśhwara who went into Samādhi at the age of twenty-three years. Can you imagine? He must have been fed up with the people.

Now, it is for you people, the ladies, have to develop that patience of your Mother, that affection, that love and

then you will see how your Shakti will work out. I, again and again, always have talked about this and, at Ādi Shakti point, I have to say you are in your family like a Shakti and you have to be wise, you have to be sensible, you have to understand your husband, you have to understand your children, you have to have patience.

On the contrary, they spoil their children. That is to be understood, that you must know first what is good for their benevolence. Today, for example, if I say the children, if they go to a school, they should not be removed. It is for their benevolence. What are the people going to gain out of it? So somebody says, “No." All right, get out. What can you do? Such attachment to your own children shows you are a powerless person. You must love all the children. You must look after all the children. You must enjoy all the children, take interest. But what I find, that they're only interested in their own children. We are a joint family relations. We all live together. We have to share everything. It is... This kind of insensitivity to your collective behaviour is going to also spoil your children.

So what you're going to transmit to the whole world is this Sahaj living and the women make the society. If Indian society is good, the credit goes to the Indian women and to their wisdom. Our men are stupid in India. They have spoiled politics, economics, everything, but society is still maintained and they are very, very still, say, on the right path. This only comes because of the wisdom of the women. If the women are busy dressing up for hours together, thinking about their clothes, what they are going to wear, finished.

This is a day of worshipping the Kuṇḍalinī, who is the Mother. She is the Mother and you are the Mother. You must know each and everything about your child.

Somebody comes and tells Me, “My child is now a drug addict." How can it be possible? In India children don't become drug addicts because all the time the mother is on their head like a hawk. She knows where he goes, what he does. She loves, but she knows where he goes. I mean even when we were in college, even when I'm married, if I went home My mother would ask, “Where did you go?" We dare not say anything. “Come back by six” even when we are married. And we are supposed to tell her. That was the mother's work, the child, where does he go and then to say the child doesn't listen to you. Because why? The children do not listen because you do not discipline them.

Here the atmosphere is very bad, agreed and the children are very bad, agreed. Everything is there, agreed. But if you are a strong mother in your love, your children will not go. See, even now, as you know that all the time they are, all these leaders are hovering around Me and what is it, I have no honey with Me or anything. They are just sitting there, just sitting next to Me, all the leaders. But this is after realisation, but even all My nephews, you see, they would all come and sit next to Me, all My daughter-in-laws they would all sit next to Me. They would not leave Me and people used to ask them, “What's wrong with you? You're all the time sticking onto your aunt. What is it?" The concern. And they understand it is for their benevolence that you are telling them, but yourself should be all right. As a mother, one has to be

tolerant, one has to understand, but when you have to tell them, you have to tell them. If you think you can tell them sharply or maybe in a proper way but the child should know that you love the child and that you love all the children. It is very subtle.

Like I've seen, once I took a child of one Sahaj Yogi with Me to the market and he was asking, “I'll buy this. I'll buy that. I'll buy that." Everything he wanted to buy. I was wondering what is wrong with this boy. But, say, if I take My own grandchildren, they wouldn't buy. Nothing. Even if you want to buy two pairs of shoes. “No, no, no, one is sufficient."... They'll never ask for any. It is a kind of self-esteem.

They don't want anything. Same with the wives. Wives never ask for anything from them. No, nothing.

Nothing. The husband will go on asking, “Please ask for something. Ask for something..." “No. We don't want any." That is going to be a Sahaja Yogini mother and a wife and a Shakti. She has no demands.

Nothing she's asking for. The one who is a giver, what is she going to ask? The one who is a supplier, what is she going to ask? So I feel sometimes that the left side, or the women's side, in Sahaja Yoga is a little bit going down and they have to come up. First meditation, respect of Mother, teaching the children how to work out Sahaja Yoga, talking to them about Sahaja Yoga and not only about food, of cleanliness, of being nice to others, how to share things and telling children about good stories that you have heard about, telling them what is Dharma is, talking to them, having a rapport. This is what you have to understand to make Sahaja Yoga very

strong. You are the Shakti of Sahaja Yoga, take it from Me and you have to work it out that way instead of worrying about small, small things.

Sometimes I receive letters from the ladies is something, really it pains Me. Can't understand how they are Sahaj Yogis. Our whole system of Sahaj has to be a model system, that others should see and understand that what we have achieved in our day-to-day life. Ādi Shakti works in day-to-day life, the smallest things to the highest. And all the time you have to learn. All the time you have to learn whether you are a leader or not a leader. All the time you must know what you have to know. “I have not known this. I have not known that." Unless and until you develop that kind of an attitude that, “I have to learn” that humble attitude, that humility, “I have to learn, I have to learn, still I have to learn", this ego will never come up. Because of this ego you are satisfied with yourself. That's the sign of a ego. You don't know how much you are torturing others, what you are destroying, nothing, but you feel extremely happy with yourself. Such a happy-go-lucky personality sometimes is living on air. “What have I done today for somebody else? How have I talked to somebody else? What have I given to somebody else? I need not give you presents. There's nothing. Why should I give you presents?" But I give you presents because of My own satisfaction. And if I take presents from you, it is for your own satisfaction.

So, what we have to do in what we find satisfaction. What do you find satisfaction in? Just think about it. What do we find satisfaction in? “My house should be all right. My husband should be all right.

My children should be all right." My, my, my. Unless and until this `my' shifts to another person, you are still in the realm of Māyā. You have to learn this, is to think every day or to write, all of you should write diaries, “What have I done for others? What have I said to others? What will make or please another person?" Small, small things can make the life so beautiful and also very big things there are for you. If you do not think you are very big, all these big things are also for you. It's like this, this whole sky can be covered by one leaf. If you see the leaf against the sky, the leaf shows its existence. In the same way, this whole vision of Sahaja Yoga can be completely covered by one person who stands with this great expanse, one person here and one person there. It's so remarkable. With such a lot of Sahaj Yoga, there are people who are here, there and there.

So remarkable that if you take their names also, I just feel I am drenched into the Ocean of Joy. Only one person, then what about you? Why can't we do that? When Ādi Shakti is with you, reflected, when all Her Powers are with you, how much we can do? In this expanse of My Vision, I want to have more and more people who will be of some visions themselves, but not small people who just think of their children, think of food. No, no, they are not wanted. Useless, they will all drop out.

I hope you have understood where you are, what you have. What is created within you is this Kuṇḍalinī which has given you all the knowledge, everything, but there are so many, I know, they don't even know what is this Chakra, they don't know, I mean going to that limit of

ignorance. You have to know all these things. You have to understand what is it because this is for you, all for you, all this knowledge and the greatest of all is the faith, not a faith which is blind but enlightened faith that you are now one with that Divine Power. This should really settle you completely.

This, I think, is one of the most important Pūjās because, so far, Guru Pūjās have been there, so many people were worshipped as Gurus, or maybe My Birthday, as you think it to be. It's all right. But, I think to understand your own powers of Kuṇḍalinī and your powers that are available to you, through the working of Param-Chaitanya, is very important. That will give you confidence, that'll give you compassion, that will give you a vision and that will make you a very great personality, very great personality.

What was George Washington? They said he was great. What was Abraham Lincoln? He was great.

But you are all having your Self-realisation. You have to think of the whole universe, the whole expanse.

Unless and until that brain develops in you, I'm sure, very sure that the progress of Sahaja Yoga, within and without, will be less.

So understand these powers are with you. You have to utilize them with humility.

May God bless you.

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At the very outset I have to tell you that truth is what it is. You cannot mold it, you cannot change it. It is always the same. It has been the same, it is the same, it will be

the same. But to say that we know the truth and that we have the truth is really a self-deception. If you had known the absolute truth there would have been no problems and everybody would have said the same thing. There would be no discussions, no arguments, no fights and wars. But when we don't know the absolute truth then we can find out our own mental conceptions as the truth. But this mind is so limited. How far can you go with it? Even science cannot answer many questions. It cannot say why are we on this Earth. It cannot explain why we evolved to human beings.

So far this answer has *[UNCLEAR* returned] to religion and to reason *[UNCLEAR]* that truth is mental. It's such a frustration when you see in the name of religion, in the name of God, what people are doing is something we never expected. The religion has to be spirit-oriented, but it is only power-oriented or money-oriented. In the original scriptures, or we can say in the origin of this religion was the truth. And all these religions bloom on the same play of spirituality like beautiful flowers at different times, but people have plucked it and now they are fighting with the dead flowers.

And then they say, “There is no God." They believe there is no God, some say, “We believe there is God” some say, “We believe in one God” some in many Gods. They call each other heathens. But by this we don't solve the problem. They have been always told has to be internal mechanism which is within us. Sahaja Yoga, saha means with, ja born, with you is born the right to have this Yoga.

So what is the truth? Of course whatever I'm telling you, you need not believe it. We have had lots of problems

with blind faith. But if it works out, then as honest people you have to accept it. The truth is that you are not this body, mind, these emotions, intellect, ego, superego, but you are the pure Spirit.

You see these beautiful flowers all over. We don't even think it's a miracle. We take them for granted.

Who runs our heart? If you ask a doctor he'll say it is autonomous nervous system, but who is this auto? There is no answer for it. All these living works, who does? There is an All-pervading Power of Divine Love that does all this Divine work, which is living work. Our evolution also was performed by that power.

Now what we have to understand: that this All-pervading Power of Divine Love we have never met.

In the Bible it is described as Cool Breeze of the Holy Ghost. And to that, in all the scriptures: Koran it is described as Rūh, in the Indian scriptures it is described as Param-Chaitanya. Patanjali has called it by another name, which is very interesting, Ṛitambhara Pragñyā.

So all these beautiful names mean one thing, is this All-pervading Power of Divine Love. Now when you are connected to this Divine Love, to this power, then Yoga takes place, union takes place. This is not a new theory I'm telling you. In ancient times specially in India people had become seekers of truth and in many other countries also and there were many seers, great saints who knew that this union is the only way, is the last breakthrough of our evolution. This power, Kuṇḍalinī, is your own mother. She is your individual mother and She knows everything about you and She is very anxious to give you your

second birth. With this happening, so many things you achieve that you are amazed at yourself.

Firstly the Kuṇḍalinī rises and She solves your physical, mental, emotional and spiritual problems. In Delhi University there are three doctors who have got their M.D. in Sahaja Yoga and there is a fourth one who is doing something on cancer. It's a fact that Kuṇḍalinī awakening has cured many incurable diseases like cancer. Because all human problems, physical, mental, emotional, comes from the centers that are within us and these problems expand as they become collective.

So we have then economic problems, political problems, social problems, because basically the human being is not in proper shape.

So that if you are thinking of improving the world problems today is better that first you know yourself.

I've known many people who have got peace awards, peace organization, no peace within their heart.

Also I've seen people who say they are very religious, they are this, they are that, but when you see their life, you don't believe there is anything to do with religion.

So first of all we have to be honest that we have to be our *[UNCLEAR* selves]. All the world problems, most of them, come from human beings and all these problems come to us from our centers, our Chakras. Now if you can somehow try to correct these problems, then automatically everything is corrected.

First of all your attention gets enlightened and this attention, when it is enlightened, becomes very powerful. It becomes very innocent and such an attention, even a

glance of such a person can definitely improve the conditions around him. Now in this enlightened attention you know the absolute truth. How do you know? On your fingers. These five, six and seven centers on both hands are the endings of the sympathetic nervous system. And your hands start telling you, speaking, what's wrong with your centers.

In the Koran it is written clearly that at the time of resurrection, Kiyama, your hands will speak and they give witness against you. Meaning they will tell what's wrong with you. Now that time has come, what we call as a Last Judgment. This time is a special time; I call it the blossom time. Because there are so many seekers of truth, genuine, honest and it's so very *[UNCLEAR* important] to give them this Yoga, this realisation.

I have actually done nothing, I would say, because this is the tradition of My country, except that I have been able to find out a method by which en masse realisation can be given. Now Sahaja Yoga is working in sixty-five nations, but *[UNCLEAR* place in the shelf] I should say, of course India I shouldn't say, because India knows all about it. Seventy per cent people are very intelligent and they are not bound, not bound by any dogma. They are like a clean slate.

French, you see, is a language where there are many words missing, I think. I was told there is no word for awareness. There is no word for fun. Can you imagine there's no `fun'. They are all *[UNCLEAR]* miserables.

So now one has to understand that something more has to happen to us. To know what we are.

To be the Spirit and to have this Self-knowledge, knowledge about our centers and knowledge about our *[UNCLEAR]*. Once you are a realised Soul, then you grow into it and you develop tremendous powers.

First of all you become extremely dynamic, your creativity knows no bounds. *[UNCLEAR* And not the English state slowly], but a fact. But at the same time you are extremely compassionate, extremely compassionate and you compassion acts. You can cure people; you can help people in many ways which are miraculous. All these powers are within you, they are your own powers. There's no obligation at all.

When you put the seed in the Mother Earth it sprouts by itself. In the same way when your Kuṇḍalinī rises and passes through these various centers automatically, spontaneously, it nourishes all the centers, it integrates all the centers. Even I've seen children who were very bad at school have become brilliant, but at the same time they are humble.

Now by knowing absolute truth you understand each other much more. That means a collective consciousness, a new dimension in your awareness. You can feel others on your finger tips and if you know how to correct your centers you can help them. Then who is the other? The microcosm becomes the macrocosm. It has to happen. It is for our benevolence. God, who has created us, has made every arrangement that we should enter into His kingdom. I can see the future of this world which looks full of turmoil, full of problems, is driving into a new era of truth, where there will be pure love.

I've seen Sahaja Yogis have from all over the world gathered together, we have never heard of somebody running away with somebody's wife or such nonsensical thing. There are never fights or arguments, but of course they'll pull each other's legs and have lot of fun.

So life is very beautiful, but of course it's like a drunkard wants everybody to join him, we also want all of you to come to this beautiful era of enjoyment.

Then you'll know your beauty, then you'll know your glory. You understand what you are. Of course you can't pay for it. It's your own, it's a living process. It's your own that works it out. Then you get over all these stupid barriers that we have created. You don't get into some *[UNCLEAR* destitutions] or some sort of a reciting of the mantras and all that, but you are the most normal person. You don't have to give up anything and go to jungles, there's no need to do that; you have to live in this world. There is no need to escape.

Your old habits that are destructive just drop out. You'll be amazed how many people who have taken to drugs have come to Sahaja Yoga have given up overnight, overnight.

So many alcoholics have been cured. There's no end to the story. *[UNCLEAR]*. You jump into the ocean of joy. Joy is a singular experience. Is not like happiness and unhappiness. When your ego is *[UNCLEAR* oppressed] you feel unhappy and when it is pampered you feel happy. But joy in itself is an experience of tremendous joy that goes through your being and makes others also joyous. These hands start emitting cool vibrations because the vibrations... but actually is called as phun, by Ādi

Shañkarāchārya, phun, means throbbing. With these vibrations we can improve our agricultural *[UNCLEAR]*. I've seen such a big sunower, so many of them of this size *[UNCLEAR* treated by vibrations].

So many things are there for you to see which are miraculous from the normal point of view. But we don't know our selves, we don't know our powers, we don't know our glory which we have to see. And Sahaja means also easy, spontaneous. It has to work out in the special times for you to achieve it.

I'm sure tonight you all will get your Self-realisation, but it's a collective happening. Now you get your realisation, then you'll feel on top of the world, you will get lost. Then again you come after one year say, “Mother, I've got this struggle that's *[UNCLEAR* how/why]." But you have to come to the collective where you get all the knowledge that is necessary. Within one month you become your own master and you become real Guru. Not a false one, but a real one. It is such a pleasure to see so many of you in this beautiful hall and I'm sure as this hall was created, all *[UNCLEAR]* will be also one day show its results.

It will take hardly about ten minutes for you to get your realisation, but before that I have to tell you that there are three conditions which you have to fulfil. No money involved any time.

But the first one is that you must have respect for yourself that you must have full confidence that you will get this Self-realisation. That means one thing particularly: that you are not guilty. It is a fashion to feel guilty. If you have committed any mistakes, that's past. You should have faced it at that time. But if you feel

guilty then this center on the left side catches very badly. Then you develop a very serious disease called angina, you'll also develop spondylitis, also your whole system becomes lethargic. Every day I'm giving lectures.

Now the second condition is very simple: that you have to forgive everyone. Now many would say, “How can you forgive? It's very difficult." But whether you forgive or don't forgive, you don't do anything.

It is a myth. But because of this myth you play into wrong hands. Those who have harmed you are happy while you are unnecessarily *[UNCLEAR* killing] yourself. There's no love in it. Moreover at this time if the Kuṇḍalinī is about to rise, this center goes out of gear, it won't rise, it won't be able to bear the fruit.

And then if this center, which is for forgiveness... if you don't forgive, that is such s constrictive one, that it won't pass through either.

So what is the use of not forgiving? Just you have to say, “I forgive everyone in general." You don't even think them *[UNCLEAR]*.

The third condition as I told you that you have to be extremely confident, absolutely confident about yourself, forgiving yourself, that you will get your Self-realisation. In no way try to condemn yourself.

As I respect you, you also respect yourself. At this moment specially we have to be in the present. You cannot, you cannot be in the present because we are jumping on the cusp of the future or the past, our mind is always there. One thought rises, falls down, another thought rises, falls down *[UNCLEAR]* and you are *[UNCLEAR* simply] either in the future or the past. In between these

is a little space, which is the present. In the present you are completely aware, but there is no thought.

So first thing that you will feel will be thoughtless awareness. When this happening takes place you'll be surprised, you become absolutely silent and peaceful within yourself and you will start seeing everything like a witness and you witness a drama. You are witnessing it outside and nothing will disturb you.

So the first state what we call is thoughtless awareness. In Sanskrit is called Nirvichar Samādhi and then we have another state, which some people achieve at the same time called as doubtless awareness.

Thus you have a Samādhi which is called as Nirvikalpa Samādhi. In fact, feeling the Cool Breeze in your hands for the first time you feel this All-pervading Power. Also you feel the Cool Breeze out of your own being, out of the fontanelle bone area, which was the soft bone in your childhood. Then just if you use it you will know what the value of it is.

It is very, very simple. Please do not put concentration or pressure, or anything. Just leave it. Attention itself will be pulled in by the rise of Kuṇḍalinī and when She pierces this last, fontanelle bone area, which we call as Tālu. Then you get your actualisation, again I say actualisation of baptism.

So we have to actualise the experience firstly and secondly we have to become. I don't know how many lectures I've given you, English language, at least four thousand so far and in these short lectures I don't know how much I can tell you about it. When you see all these lights, no use telling you about electricity, how to make

electricity and the whole thing, you just put on the light first. In the same way you should take your realisation and look after it and grow into it. Life will be full of blessings.

I told *[UNCLEAR]* about their miracles, why don't you come *[UNCLEAR* fight] Me? Within one month he said, “They have come up to my head, above my head.

So you better choose now." I said, “I have no time." This *[UNCLEAR* life] is there for you *[UNCLEAR]*. But one unfortunate thing is that I cannot force it on you. I'm sorry. I respect your freedom. If you don't want it, you better leave the hall.

Nothing will happen to you, on the contrary you feel much better, brightened, relax, but if you don't want it, it's impossible.

[UNCLEAR] I'm seventy-one years of age and *[UNCLEAR]* every day what's going to happen to us Now we have to take out our shoes if you don't mind. In England in the beginning I tell, “You have to take out your shoes” half of them walked out. It was too much for them. All right. I don't know if she has told you that we have two sympathetic systems, left and right.

The left one is for your desire and right one is for your action. But Kuṇḍalinī is pure desire, the power of pure desire.

So you have to put on your lap, very comfortably sitting, your left hand like this. This shows that you are desiring of having your Self-realisation. All right. Now with the right hand we will have to enrich our own Chakras. We'll be working on the left hand side. The Spirit resides in the heart, so put your right hand on your heart. If you are the

Spirit, in the light of the Spirit you become your own guide, your own master, your own Guru. Now you take your right hand in the upper portion of your abdomen on the left hand side. This is the center which is created by great masters, prophets for us, as the center of our mastery. Then you please take your right hand in the lower portion of the abdomen on the left hand side. This is the center, you'll be surprised to know, is of pure Divine knowledge. Now then we take back our hand in the upper portion of our abdomen on the left hand side. Then we take our right hand on your heart.

Then in the corner of your neck and shoulder and turn your head to your right. I've already told you that when you feel guilty then this center catches very badly. Now today I think quite a lot here.

So please don't feel guilty. I don't know why should we feel guilty at all. Now place your right hand on top of your forehead across and put down your head. This is the center where you have to forgive everyone in general.

Now please take back this right hand on the backside of your head and turn your head up. This is the center, without feeling guilty, without counting your mistakes, you have to ask forgiveness from the Divine Power. This is only for your own satisfaction. Now stretch your palm fully, push back you fingers and put the center of your palm on top of your head. Push back your fingers. It's very important, it gives a good pressure. Put down your head and now move your scalp seven times slowly. That's all we have to do.

Now as there are two powers we have to put our left and right foot away from each other. Put the left hand

towards Me. You need not become very overstrict like that or slouch like that, just sit comfortably.

Now you have to close your eyes but you can take out your spectacles as you don't have to open them till I tell you. Please put your right hand on your heart. Now close your eyes. Not heavily, but just close your eyes. Here you have to ask a very important fundamental question about yourself today. Please ask in your heart, you can call Me Mother, or you can call Me Shri Mataji. Ask a question in your heart three times, `Mother, am I the Spirit?' I told you that when you become the Spirit, you become your own master.

So please take your right hand in the upper portion of you abdomen on the left hand side and press it. And here you ask another fundamental question about yourself three times to Me. Please ask, `Mother, am I my own master?' I've already confessed to you that I cannot force Self-realisation or Pure Knowledge on you. You have to ask for it.

So now please take your right hand on the lower portion of you abdomen and press it hard. Here you have to say six times, because this center has got six petals. Please say in your heart, `Mother, please give me Pure Divine Knowledge.' As soon as you ask for Divine knowledge Kuṇḍalinī has started moving upward.

So now we have to enrich our higher centers, to open them.

So take your right hand in the upper portion of your abdomen on the left hand side. This is a center of your mastery. Here you have to say, again with full self-confidence, ten times, `Mother, I am my own master.' At

the very outset I told you that you are not this body, mind, ego, superego or conditionings, but you are the pure Spirit.

So now raise your right hand on your heart and here you have to say with full confidence twelve times, `Mother, I am the pure Spirit.' You'll have to know that this All-pervading Power is the ocean of knowledge. It is an ocean of love and bliss, but above all it is the ocean of forgiveness and whatever mistakes you have committed can be easily dissolved in this ocean of forgiveness.

So now please raise your right hand in the corner of your neck and shoulder and turn your head to your right. Here again with full self-confidence you have to say sixteen times, `Mother, I am not guilty at all.' Please say it. I've already explained to you; whether you forgive or you don't forgive, you don't do anything, but if you don't forgive then you torture yourself and play into wrong hands. At this time if you do not forgive, then this constricted center won't allow Kuṇḍalinī to pass through. Thus you will miss the greatest event of your life.

So please forgive everyone. Place your right hand on top of your forehead and put down your head and here you have to say again with full confidence, `Mother, I forgive everyone in general.' You must forgive at this moment. Just forgive at this moment.

Just say that you forgive.

Now please take your right hand now on the backside of your head and push back your head. Here you have to say without feeling guilty, without counting your mistakes, just for your satisfaction. Ask for forgiveness from the Divine Power. Please say, `Oh Divine Power, if I

have done anything wrong, please forgive me.' It's from your heart now. You need not count how many times. Even forgiveness that is your forgiving, you need not count. Just say it from your heart.

Now the last center is very important. For that you have to stretch your palm fully and put the center of your palm on top of your fontanelle bone area, which was a soft bone in your childhood. Now please push back your fingers so there is a better pressure on your scalp. Now please put down your head. Here again I cannot force Self-realisation on you, you have to ask for it.

So move your scalp clockwise seven times slowly saying in your heart, `Mother, please give me Self-realisation.' Now take back your hand and open your eyes slowly. Please put both the hands towards Me like this *[UNCLEAR]*. Now put left hand towards Me like this and right hand like this and now bend your head and see for yourself on the left hand if there's a cool or a hot breeze coming out of your fontanelle bone area. Now take your left hand like this and with the right hand *[UNCLEAR]*. See for yourself, you have to *[UNCLEAR]* yourself.

Some people might get it hot. It means you've not forgiven. Please forgive.

Sometimes some people get it far away, sometimes very close. Now please put your right hand towards Me and put out the left hand on your fontanelle bone area again, not on top, but away from it. *[UNCLEAR* Bend your head, bend it, bend it].

Now please put both your hands towards the sky like this and ask a question, any one of these questions.

Three questions, you ask one of them three times. First is, `Mother is this the Cool Breeze of the Holy Ghost?' Or second question is, `Mother, is it Rūh?' The third question is, `Mother is it Param-Chaitanya, All-pervading Power of Divine Love?' Ask anyone of these questions three times. Now please bring down your hands. Put your hands towards Me and watch Me without thinking, thoughtless awareness. You'll feel very peaceful. All those who have felt cool or hot breeze on their finger tips or on their palms or out of their fontanelle bone area, raise both your hands.

I bow to you now. You are *[UNCLEAR* saint enlightenment...]. Practically the fourth of Geneva.

May God bless you all. Look after your Self-realisation. I know some people didn't get it because they have some questions in their heads. All of you should come to the collective in a very humble way, Because we don't take any money, we have very humble centers.

So please humble down in your hearts and come.

I know all of you will grow and come after a year here again. I want to see you grown like big trees. I assure you, you don't have to pay for anything. You cannot pay for the Divine Love, it is invaluable.

May God bless you all!

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[UNCLEAR]. We cannot change it. We cannot transform it. We cannot conceptualise it. We have to know it on our central nervous system. This is what is described in Sanskrit language as Budh or they call it Bodh from

which the word `Buddha', means enlightened personality. Also, it's called as *[UNCLEAR* Veeda] from where the word Vedas come from. Also, the word `gna' as `gn' used in Sanskrit language means the knowledge, means the absolute knowledge. The same word again was used in the talk of Gnostics. These were the people who knew the absolute knowledge long time back. John's Revelation is a very beautiful book which is much more than what it is in the Bible. And he has talked about the Gnostics who lived in those days and were tortured by the people who were supposed to be in charge of religion.

So this is the knowledge we are talking about *[UNCLEAR* our ascent]. *[UNCLEAR* In the Zen] *[UNCLEAR* Sahaj] *[UNCLEAR]* and our inner being. We have to realise that our Creator was the greatest organizer and the centers that you see here, the seven centers were created within us during our evolutionary process. These centers are formed by the left and right side of the sympathetic nervous system like this, forming the central part which is described as *[UNCLEAR]*. We have in our triangular bone, the sacrum, the power which we call as Kuṇḍalinī, which is coiled three and a half coils. And this Kuṇḍalinī is the power of pure desire within us. All other desires are not pure. According to economics desires in general are not *[UNCLEAR* satiable/satisfied]. You take to one desire, you want to have say a house, when you get it, you are not satisfied, you want to have a car. But when you get even your car you are not satisfied. Like this we go on jumping from one desire to another desire. That means, we are not satisfied with any desire which is fulfilled. But we

have within us, dormantly placed, the pure desire which is the power lies in the sacrum bone. That means that Greeks knew that it is sacred bone, because they called it sacrum. Now when we are sometimes fed up in life or are born with this pure desire of seeking the truth, then this power can be awakened. It passes through six centers and the seventh center is below the sacrum bone. This seventh center looks after our excretions, that is also sex.

So for the awakening of the Kuṇḍalinī, this center stops its activities and supports the awakening of the Kuṇḍalinī, that shows, that means that sex has nothing to do with the awakening of the Kuṇḍalinī. When the Kuṇḍalinī is rising, you become like a child and when you become like a child, you become very innocent. That's why Christ has said, “You have to be like children to enter into the Kingdom of God." Now to tell you about the seven Chakras will take too much time and when you come to our centers, you will know all about it. Thomas told Me that he just talked about Me and nothing about Chakras.

Doesn't matter. I want to just tell you that when this Kuṇḍalinī rises and passes through these centers, it nourishes them, she nourishes and also she pierces through the seventh center here, or we can call the first center in the fontanelle bone area and becomes one with the All-pervading Power of Divine Love.

So the truth is that you are not this body, this mind, this ego, this emotions, intellect, but you are pure spirit. And the second truth is that when we see these flowers, we take them for granted. But how they have come out like

this, it's a miracle. We never even think who does this miraculous things. If you ask a doctor, `Who runs our heart?', he will say `It is the autonomous nervous system.' But who is this auto? This is done by this All-pervading Divine Power. All the living processes are done by this Divine Power.

Also, our evolutionary process are done by this great power of Divine Love.

So, now, we are at a point where we have to move little further to achieve our Self-realisation. Science does not know why we are on this earth, it cannot answer many questions. But when the Kuṇḍalinī rises and connects you with this pervading power, you start feeling this power within yourself. You start feeling the Cool Breeze of the Holy Ghost. Holy Ghost is nothing but this All-pervading Power. And this power is the power of the Primordial Mother. It is very surprising that, in the Bible, they have a Father and a Son but not the Mother. It may be because of Paul. Because he never met Christ and also he was never given any initiation by Christ. And he hated women.

So he called it a Holy Ghost. How can there be a ghost? This is how we have such a big problem today that they cannot think a woman can become the priest.

But according to Indian scriptures which is very ancient, a woman is the power, is the Shakti. And this Kuṇḍalinī is your individual Mother power, because She is your own and She knows each and everything about you. She is full of intelligence, understanding and the greatest thing is that She loves you. And She is very anxious to give you the Selfhood, that is Self-realisation. Christ has said, “You

have to be born again." And She is the Mother who gives you your second birth.

So *[UNCLEAR* this is all destined].

And it is now working in 65 nations in a big way. This knowledge was not only known to Indians, but also to *[UNCLEAR]* and also to *[UNCLEAR* John]. It was restricted knowledge and only one master would have only one disciple. But this is a special time. I call it a blossom time when there are so many flowers who are seeking and they are about to become fruits. But, definitely there is going to be a judgment, final judgment, this is the time of that judgment. You have to decide whether you want to choose the truth or falsehood. By just believing that I know that truth, you don't know the truth.

So when this Kuṇḍalinī rises, the first thing that happens to you is that you start feeling the Cool Breeze of this power on your finger tips. Now there are five, six and seven centers on the left side and same way seven centers on the right side. Now each centers, you can feel them on your finger tips. In the Quran, it is said, “At the time resurrection, that is Kiyama, your hands will speak." And there will be witness against *[UNCLEAR]*. This is the time of Kiyama, of resurrection. I don't know from where this idea of resurrection came among Jews and Muslims and Christians, that if you bury yourself, your dead bodies will come out after five, six hundred years and then you get resurrection. For five, six hundred years, if a body lies in the grave, what will come out? It should be logical. That's not reality. But according to the Indian scriptures, it is much more sensible where it says that your souls [will take birth] and you will have population

[control which is a fact]. At that time, the people who were seeking God in the *[UNCLEAR]* and mountains will be born and *[UNCLEAR]* and they will find their realisation. It sounds sensible to Me.

So the souls which were *[UNCLEAR* sick] are born again. William Blake has said, “Men of God will be born in those days." Hundred years back, he said so, hundred years back and they will find divinity in themselves. When they have this divinity, then they will be able to give it to others. This is exactly what happens in Sahaja Yoga. You feel from your fontanelle area, a Cool Breeze coming out of your fontanelle bone area. That is the actualisation of baptism. It is not that somebody puts water on your head and you are baptized, it is artificial.

In Russia, they make the naked women to get into water for their realisation. Everything should be logical isn't it? Can't understand this kind of a nonsense by making them naked, I don't know what they achieve. In Sahaja Yoga, you don't have to give up anything. You don't have to go Himālayas and stand on your heads. It is something that is internal which works out. It has nothing to do with these outward things. Like Kabīra has said, because some people shave their heads. He said, “By shaving your heads if you are going to go to heaven, then what about the sheep, they are shaven everyday." All kinds of absurd things they did. Last time, when I was here in Basel where five, six boys from one group somebody and they are just chanting like mad. They wouldn't listen to anything, they didn't want anything, it was like mad, you know what, they were hypnotized or what I don't know, they were chanting. All kinds of stupid ideas have come

out in these modern times of Kali Yuga which I can't believe how people digest it. For example, the same people getting you jump in a range three feet high, what is the necessity? And so many people broke their bottoms and they became bankrupt. Every time they are starting a new marketing.

In India, they cannot work out because they are too wise to take to such nonsensical thing. As such we have traffic jam, what is the need to be on three feet height floating about, I can't understand. All kinds of nonsensical *[UNCLEAR]* in the name of God. They are not afraid of God, *[UNCLEAR]*. Money making is the main proposition. Even the religions are money oriented or power oriented. They have lost their brains I tell you.

We have to understand, what do we get by doing any kind of Yoga or transcendental or any nonsense, what do we get. We start *[UNCLEAR]*. America is the stupidest, I must say. There is one fellow who has come from TM marketing and he says “All right, I can teach you now how to control other people's mind." So he called somebody from the audience *[UNCLEAR]* with pendulum in his hand. He hypnotizes, I think and he said now move the pendulum and he goes on moving the pendulum. Why I am telling you, because, so many of them started telling Me, “What sort of Indians there are, they told us to move the pendulum, we lost all our money, houses, children are taken *[UNCLEAR* out of] the school." *[UNCLEAR]* stupid people. Have you come on this earth to move a pendulum? What is your worth? What is your value? Another one is Dalai Lama. He went to Canada and half of those people now have only one cloth left with them.

He is the greatest beggar ever known. He just accumulating gold there, what is the need to give him so much money? And so many are there like this in this world, specially in your country I am surprised they are all here *[UNCLEAR]* Switzerland. You have to see the disciples and find the truth.

You cannot wait for Divine to come. It is invaluable. Try to think, that how much did you pay to the Mother Earth for these flowers? You cannot sell God in the market. Once you realise this, then you are safe in Sahaja Yoga. Those, who are real seekers will find the ultimate truth. But you have to be honest and you have to be intelligent. Sahaja Yoga is not meant for idiots.

Frankly try to understand, why are you on this earth? Sahaja, `Saha' means with, with you is born the light, to have this union with the All-pervading Power. This is your right and you can't pay. When you realise what you are, what is your glory, what is your beauty, on your finger tips you will know the absolute truth. On your finger tips, you will know about your own centers. On your finger tips, you will know the centers of others.

So who is the other? When a drop becomes a ocean, who is the other drop? When a microcosm becomes macrocosm, where is your identity but the whole universe? I can tell you that you have so many powers within you which are not yet discussed. With this happening, your brain opens, your heart opens and you start becoming a great creative personality. Our health problems also comes to us of this centers.

So many people have been cured by Sahaja Yoga. By your own power. For diagnosis if you have to go to

America be careful, half of your time will be finished and half of your energy will be finished. But in Sahaja Yoga you don't even take even two minutes to say what's wrong with you. You can feel it on your finger tips, only thing you should know how to correct those centers. That's all, you can cure yourself.

And you are so much full of dynamic energy that you don't feel tired. Can you imagine I am seventy-one year old woman and I travelled *[UNCLEAR]*. When somebody says “You are travelling” I say, “I don't think I am travelling, I am just sitting in the aeroplane, what is there?" Because you enter into the realm which we call as thoughtless awareness. They are all the time thinking of the future or the past, we cannot be in the present. We are jumping on the thoughts of future and the past, but in between lies the present.

So when Kuṇḍalinī rises she separates the thoughts and your attention now is in thoughtless awareness in the present. All your stress disappears, all your worries disappear and you see all your problems, you see clearly. Like you are in the water, you are afraid of the waves, but if you get on top of the boat, then you can see all the waves. But if you know how to swim you can save others. This is the state where you are absolutely at peace with yourself, at peace with everyone. This state exists within us. I have known many people who have got peace awards, but they are so hot tempered, that you better reach them with *[UNCLEAR]*. I don't know why they create this peace award and how. Peace within us and unless and until we achieve that state of peace, how are we going to stretch peace within all? When you get your

Self-realisation, you become the Spirit. And your attention is enlightened by that spirit. You become a witness of the whole world like a drama. This enlightened attention is a very powerful means of spreading Divine vibrations. You see eyes of such person becomes innocent, absolutely innocent.

We have to know that there is one thing that is our innocence which never destroy. It is covered with clouds *[UNCLEAR* maybe with our will], but never destroyed. And you regain that back your innocent state within yourself. At the same time you are so dynamic but you become extremely compassionate. You don't have fears, You don't have any grudges, you are absolutely floating in the beautiful atmosphere of truth. If you have read the Bible, the first chapter of Mathews this is what they have described *[UNCLEAR* Christ has described], where He says that “Thou shall not have adulterous eyes." You become so *[UNCLEAR]* and at the same time, extremely innocent. You don't have to *[UNCLEAR* accept], your own personality becomes *[UNCLEAR]*. Then the greatest thing that happens to you is that you jump into the ocean of joy. Now joy *[UNCLEAR]*, it is not like happiness or unhappiness. When your ego is pampered, you are happy, when it is punctured, you are unhappy. But the joy *[UNCLEAR]*. It is a state which is to be experienced. And you start using your vibrations and raising the Kuṇḍalinī of others, because this power you get. From the first stage of thoughtless awareness, you jump into another state called state called as doubtless awareness. And a tremendous transformation takes place, you will be amazed, there are at least thirty percent of Sahaja Yogis

have been drug addicts, thirty percent. And they gave up drugs overnight.

I never said, don't do, I never said. [Ten commandments I don't say]. Because half of them will go away.

But automatically, in the light of the spirit they just give up because you become your own guide.

I have told you that Sahaja Yoga is working in sixty five nations and so many of them come together in India. They have become angels, they never quarrel, they never fight, no arguments. Of course, they pull each other legs and have fun. Their whole life becomes fun. It is a fun actually and you just understand why. Everything is happening that, because now we are entering into the age of truth. Do you think our creator will allow us to destroy his own creation? Is He not powerful enough to tell us and to give us that unique state which is required to us? So then, please understand that you all can get your realisation tonight, but you must have pure desire.

If Germans take to Sahaja Yoga, the whole world can be transformed much more. Because, they are the Germs, is the essence if they take to destruction they can destroy, if they take to construction they can construct. It's now the time for us to construct this world into a beautiful palace and show that it will appeal to you and you take your realisation and you will go deep into it. You are best in mechanism producing Mercedes and beautiful other things. Now you have to learn the mechanisms within ourselves and the power of Divine Love. I am sure, one day Germany will come forward very much. Though today I must say Russia is doing very well. Surprising, seventy percent of Russian population, I never expected,

the way they have reacted to Sahaja Yoga. They were just like a clean slate and in one *[UNCLEAR* village only Kaliali] we had twenty one thousand Sahaja Yogis. I asked them why did you *[UNCLEAR]* all the Gurus and accepted Me. In a joke they said Mother we didn't have dollars. That's fine.

In this short lecture whatever was possible I tried to cover but I have given you four thousand five thousand lectures in English language only. I would request you that you shouldn't worry about lectures so much. Because this is beyond your mental state. It will take hardly ten minutes to give Self-realisation.

If you have pure desire in that. But there are three conditions which I must tell you. First condition is that you must have full confidence in you that you will get your Self-realisation. And that you should not feel guilty or condemn yourself for that at all. This guilt business is of the past. You have to be in the present. Why worry about the past? But this left hand center gets into trouble if you feel guilty.

So we don't feel guilty. People don't like when I told them. Because they think it is religious to feel guilty.

So you are not going to condemn yourself for anything. As I respect you, you should respect yourself, The second condition is even easy that you have to forgive everyone which is difficult for some. But again I will say logically. Whether you forgive or don't forgive what do you do? Nothing, its myth. It's a myth. But when you don't forgive you play into wrong hands. The one who has tortured you and troubled you is enjoying himself and you are *[UNCLEAR]* yourself. But the worst part is that when you

don't forgive you catch in a very constricted center inside your brain on the Optic Chiasma.

So if you have this center caught up with guilt then you get Angina or spondylitis. And at this moment if you still feel guilty how the Kuṇḍalinī will pass through. Also in this center at this moment you should forgive because you have tortured yourself all you life and *[UNCLEAR]* you are closing this center by not forgiving.

So these are the two main conditions and the third one is even simpler that you have to take out your shoes. *[UNCLEAR]* how we are going to nourish both the centers.

I have told you there are two powers, left and right. Left for your desire and right for action.

So first you see we will show you. Put your left hand towards Me like this on your lap. This is symbolic that you desire to have your Self-realisation.

[Aside:] You can remove the fan because people can't see properly.

Now the right hand we are going to do for nourishing our centers which you don't have to do it again, only here.

So please put your right hand on your heart. In the heart resides the spirit. If you become the spirit you become your own master.

So please put your right hand in the upper portion of your abdomen on the left hand side. We are working only on the left hand side. You will be amazed to know that the Pure Knowledge of the Divine, the center is here in the lower portion of your abdomen on the left hand side.

So we go upwards again on the upper portion of abdomen on the left hand side. Then we go on our heart.

Then in the corner of our neck near shoulder and turn around towards right. I think there are people who are really feeling guilty [because this is catching very well]. Please don't feel guilty. If you have done anything wrong you would been in jail, So please respect yourself. All right, now take your right hand on top of your forehead across like this and put down your head. Now this is the center where we have to forgive everyone in general. Don't have to think also of them because *[UNCLEAR]*. Now please take your right hand now to the back side of your head and push back your head slightly. This is the center without feeling guilty without counting your mistakes just for your satisfaction you have to ask first from the All-pervading Divine Power.

So now the last center, please stretch your palm. Now put the center of your palm on top of your fontanelle bone area which was the soft bone in your childhood. Now stretch back your fingers.

So very important, stretch back your fingers. Put pressure on your skull. Now please bend your head. Here you have to move your scalp with the pressure seven time clockwise *[UNCLEAR]*. Now that's all we have to do.

But now we have to close our eyes.

So you can take out your spectacles. Put both your feet apart from each other because these are two powers. Please put your left hands towards Me. And put your right hand on your heart. You can take out your spectacles and close your eyes and please don't open them until I say. Now please keep your eyes closed. Here on the center of heart you have to ask a fundamental question

about yourself to Me in your heart. Here you have to ask, you can call Me `Mother' or `Shri Mataji'.

Please ask three times `Mother, am I the Spirit?' I have already told you that when you become the spirit you become your own master. The center of mastery is on the left side of your abdomen *[UNCLEAR]* please put your right hand on the upper portion of the abdomen on the left hand side. Put your right hand. Here you have to ask another fundamental question to Me about yourself three times. Here you have to ask `Mother, am I my own master?' three times.

I respect your freedom. I cannot force Self-realisation on you. Also I cannot force the pure Divine knowledge on you, you have to ask for it.

So please take your right hand to the lower portion of your abdomen and press it hard. Here you have to ask six times, because this center has got six petals.

So please ask `Mother, please give Pure Divine Knowledge.' As soon as you ask the pure Divine knowledge, the Kuṇḍalinī starts rising. But we have to nourish our center with our full self confidence the upper centers. For that, you raise your right hand to the upper portion of your abdomen on your left hand side and press it hard. Here you have to say with full self confidence ten times, `Mother I am my own master' I have already told you that you are not this body, this mind, this intellect, this emotions, this ego and your conditioning but you are the pure spirit.

So please raise your hand on your heart and say with full confidence twelve times `Mother I am the pure Spirit.' This All-pervading Power of Divine Love is the ocean of

knowledge. It is the ocean of compassion and bliss. But above all it is the ocean of forgiveness. And whatever you take too much you must know it can be easily dissolved by this portion of forgiveness.

So forgive yourself and put your right hand at the corner of your neck and shoulder and put your right hand, press and your head towards the right. Here you have to say again with full self confidence sixteen times `Mother, I am not guilty at all.' I have already told you that whether you forgive or don't forgive you don't do anything. But if you don't forgive then you play into wrong hands and *[UNCLEAR]*. At this moment forgive everyone because this center is very constricted.

So raise your right hand on top of you forehead above and put down your head. Please put down your head and it say from your heart, `Mother I forgive everyone' without thinking about them in general. With from your heart not from *[UNCLEAR* your tongue]. Now without feeling guilty without counting your mistakes just for your satisfaction you have to ask forgiveness from the All-pervading Divine Power.

So now please take the right hand left side and push back your head. Here again you have to say from your heart *[UNCLEAR* not from your tongue] `Oh Divine Power if I have done any mistakes knowingly or unknowingly please forgive me.' Straight from your heart. Now the last center is very important. Please stretch your palm and put the center of your palm on top of your fontanelle bone area. Here again I cannot force Self-realisation on you, you have to ask for it.

So here you bend your head stretch your fingers and put pressure on your scalp and move it seven times clockwise saying Mother please give me my Self-realisation.

Push back a little. It is important to push back and put gentle pressure. Please take down your hands.

Put both your hand towards Me like this. Not like that, like this. Put it like this first. Without thinking, put your hands without thinking. Put both your hands like this. Now you see with your left hand bend your head see if there is a cool or hot breeze like vibrations are coming out of your fontanelle bone area.

Now please put your left towards Me bend your head and see with your right hand. If there is hot breeze is coming then please forgive. Don't put your hand on top of the head but away from it.

Some people get it very far away.

So move your hand and see for your self. You have to certify. Now raise the right hand.

Now raise both your hands towards Me and push back your head. Here you have to ask anyone of this question three times. You may ask `Mother is this the Cool Breeze of the Holy Ghost?' or you can ask `Mother is this the All-pervading Power of Divine Love?' or `Mother is this the Param-Chaitanya?' Anyone of this question you can ask three times. Now please take down your hands *[UNCLEAR]*. Tremendous, now all those who have felt, please open your eyes. All those who have felt cool or hot breeze or vibrations on their fingers or on their palms or out of the fontanelle bone area please raise both your hands. I bow

to you your saintliness. I don't know what to say. I am so much enamoured. That's your power of truth.

Now only thing you have to come to the collective and master this out.

Some people get it very fast, at the most in one month you will be masters. All the knowledge will be *[UNCLEAR]* all the knowledge.

You don't have to say anything against *[UNCLEAR]*. Only you have to respect your Self-realisation. On little time, All of you can go to *[UNCLEAR]* and know that *[UNCLEAR]* one from that you will grow in your Self-realisation. You have to change the world. It is our responsibility now. With all My love all I will [ask] you is please look after your growth. Next time when I come I want to see like great trees.

May God bless you! Tremendous vibrations. Basel seems to Me something unique.

Hello, have you felt it? Not much. Alright put your left hand on your liver. Left hand on your liver.

And put your right hand on lap. If you put some ice there. Put some ice. It is because of liver.

[Music starts.]

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I bow to all the seekers of Truth. At the very outset, I have to say that truth is what it is. We cannot change it, we cannot transform it. We cannot compromise with it. It is what it is, it has been what it has been and it will be what it has been.

So it doesn't change. What is needed is that we have to change.

So, what is the truth? Truth is that you are not this body, this mind; you are not these emotions, intellect or conditionings. Nor you are ego.

So what are you? You are the pure Spirit. All the scriptures have said this. If you are the Spirit, that is the truth. We say, “My body, my intellect, my emotions." Who is this my? So we have to become that truth.

The another truth is when we see these beautiful flowers, we don't even think what a miraculous thing it is to have them.

So beautifully planned. When you see the nature, you are amazed how every leaf gets the sun. Who looks after nature? Who does these living works? If you ask the doctor who runs your heart, he'll tell you it's an autonomous nervous system. But who is this auto? Who does this? They cannot answer. Science cannot answer many, many questions. Specially it cannot answer: Why are we on this earth? What is the purpose of our life? These answers only you can get when you have the Self-knowledge. You need not believe Me blindly, because blind faith has been very troublesome to us so far.

So if this happens to you and that you can feel this All-pervading Power of Divine Love which is doing all the living work, as honest people you have to believe in it. And if you become the Spirit and if you have the powers of the Spirit from within yourself, then you'll have to believe in it.

Now, this is the special time for us to get our Self-knowledge, Self-realisation. I call it a blossom time. But

different scriptures have described them as the last judgment, or resurrection time, or all kinds of things. You have been already told about the centers that we have within ourselves. All the global problems, most of them, come from human beings. And all human problems come from the jeopardy of these Chakras, centers. Whether it is physical, mental, emotional, any kind of problem comes because these Chakras or these centers are not in a healthy mood.

But if you care for your own benevolence and benevolence of your country, benevolence of the whole world, if you really care, then this is the only way you can achieve it.

So, let us see what happens when this Kuṇḍalinī rises within you. In the Bible there's a mention of God Almighty and His Son and no Mother. Mother is the Holy Ghost, the Primordial Mother. It was avoided completely, that there is any feminine power in the primordial form. This is how lots of problems are being created for women.

Now, here you have this in the triangular bone you can see the power that connects you to the Divine Power. Just like this cord which has to be connected to the mains, otherwise it is of no use. You have no identity unless and until you are connected to this power which has created you.

This power is coiled up into three and a half times and is your individual Mother. This individual Mother knows each and everything about you. Also knows what mistakes you have committed so far and what are your aspirations. She is your individual Mother who is anxious

to give you the second birth. She rises through these six centers and pierces through the sixth center here which we call as Brahmarandhra in Sanskrit. This is a happening. This is an actualisation of your baptism. It's not just a talk or a sermon.

And when it is connected to the All-pervading Power, the Spirit in your heart gets enlightened. First thing that happens to you, is that you feel a Cool Breeze on your fingertips. It is described in the Bible as Cool Breeze of the Holy Ghost. In all the scriptures, even in Indian scriptures is described as a Cool Breeze. In the Koran it is described as Rūh.

Now this All-pervading Divine Power is there, existing, we have to just get connected to it. You also start getting the Cool Breeze out of your fontanelle bone area on top of your head. Now you have to certify yourself, nobody is going to certify you. You have to certify yourself. Are you feeling this Cool Breeze or not? Are you getting this Cool Breeze out of your fontanelle bone area or not? It's a physical happening.

Then you start feeling all the centers on your fingertips. You can feel your own centers and then you can also feel the centers of others. Then who is the other? You become one with the ocean. Then all this world you feel is your own.

There are many who do not believe in one God, who not believe in, say, God. There are many who don't believe in God. But when they believe in something, they have not seen it. How can you say there is no God? It's not scientific. You should first find out if there is God or not. By just saying that there is no God, there is one God,

there are ten Gods, how do you know? So first you have to get to a point from where you can know the absolute truth. Then once you have this connection, you can ask: is there God? And the vibrations start flowing much more. Because that's the absolute truth: there is God. Many people have become atheist, given up religion, to them it's all a myth. To them it's all nonsense. Also when they see in the name of God so many horrible things are doing, they get, ah, they get absolutely disgusted.

So you have to first make them the instrument which can feel the truth. In Sanskrit we call it boddha.

Meaning that you should feel it on your central nervous system. From where the word Buddha has come, the one who can, who is enlightened. Another word they've used is vida. Vida means to know on your central nervous system. From where the word veda has come. Now if this knowledge was so ancient, ten thousand years back people knew it in India, there are certain reasons for that. In India, the climate was such that people don't have to worry about going out or about looking after the nature. They, nature is very kind to them. You could live in the jungles, you can live wherever you wanted. There is no restriction, because the nature is so kind. As the result of that, people become introspective. They started meditating. And they found out that there is this Kuṇḍalinī Power which, if it is raised, you can get your Self-realisation.

If any knowledge is coming from the West, we accept in India, isn't it? But if any knowledge is coming from India, why should anybody avoid it? Because it is for the benevolence of people. It has nothing to do with outside

religions. It is something inner, knowledge that was there. Also we had lots of people like Lao Tze, like Zen system, we had people also in England, like William Blake.

So many of them had talked about this inner knowledge. And they were all saints. I was surprised that in Colombia, they had the knowledge of Kuṇḍalinī. And they used to make ornaments like Kuṇḍalinī.

So if you open your eyes and open your heart you will find everywhere there was this knowledge about the ascent of man.

It was in the tradition of awakening that time that only one master will give it to one disciple. Gradually, it started appearing in poems and scriptures. But nobody really talked about it in an open way. We had also lots of Sufis all over the world who knew about it.

Now we have to understand the time has come for thousands to get Self-realisation. For example in Russia, we have in one village twenty one thousand Sahaja Yogis. Twenty one thousand! Because they are not conditioned. They are a clean slate. I don't say democracy is not desirable, very much desirable.

But one must have knowledge how to use freedom.

The second thing that happens to you, that your inner religion is enlightened, inner religion. These Chakras are created by great prophets. They have talked of religion in the real sense of the word. But they do not follow religion. You may be Christian, Hindu, Muslim, anything, you can commit any kind of sin.

But once you become a saint, you do not. Nothing can tempt you. For that you don't have to leave your houses, families, nothing. It's inside yourself.

We talk of peace. And we... I have met many people who have been awarded peace awards. But they have no peace within. How can they spread peace? With these awards, can you spread peace? All the religions are the signboards to enter into the Kingdom of God. But if you are just standing at the signboard and reading the signboard, will you enter in? You have to leave the signboard and come up to this center where resides all peace, joy and happiness.

We find very difficult sometimes to follow any religion whatsoever. I've known people where it is prohibited to drink, they drink like fish. And all such things. The reason is they are not hypocrites, they are human beings. They are ordinary human beings.

So if they are drinking, there's nothing wrong in that. Just by branding yourself as something, you don't become that. But once you become, then nobody has to tell you “don't drink” you just drop it.

I always give an example of a person carrying a snake in the hand, in the darkness. And the person is very obstinate and conditioned. And he won't accept that there is a snake in his hand. It's darkness.

He'll say, “This is a rope” till the snake bites him.

So the light has to come. Once in the light, he sees the snake, he just drops, himself, nobody has to tell him. That means we all need enlightenment: one step forward from this human awareness to a higher awareness.

Once you are enlightened, you don't do wrong things. You don't take to wrong things. Then you start understanding all these prophets, all these great incarnations, you start understanding what they were.

Then you understand that all these religions have come out of one Tree of Life, which is spirituality. And we have plucked these flowers and we are fighting with the dead flowers. There's no life in it.

How many things have been said in the scriptures, are followed by the people who are supposed to be Christian, Muslim, Hindus? By just talking to them, it is just a lip service, you cannot convince them.

Now this actualisation gives you that power, that you become a personality which is confident, because you start using these powers. By that you can cure people. You can bring peace wherever you go. You feel absolutely protected.

So many miracles. Endless. I had so many letters coming to Me of the miracles they had, how they were saved, this, that. I didn't know how to answer them.

So I asked one gentleman, “You better compile them." In one month he wrote, “I've got up to my head so high, all these things now, which one am I to compile?" He asked Me I should see those and I told him, Forget it." All the miracles that they have seen is a wee bit. You don't know how miraculous is this God Almighty.

Then you become extremely dynamic. You don't get tired. As you know, I am seventy-one years of age and I'm travelling every day, practically every day. But I never think I am travelling. You become extremely compassionate. Just can't help it. You can't bear any kind

of sadness or any kind of malady of another person. And you have to just attend to that person, show your attention and that person you can help. Then you know the meaning of your life. That you are the instrument of God. And when you surrender to that Divine Power, then you are amazed, how things are done by you. Everyone will say, “You have done this, you have done that." You'll be amazed, “When did I do?" We are all going to enter into that Kingdom.

Then another thing is that once this Kuṇḍalinī rises, She does something very miraculous also. For example I say, “You pay attention to yourself inside” you cannot. And we are thinking all the time about the future and the past. One thought rises, falls off, another thought rises, falls off.

So we are jumping on the cusp of future and past. But in between those thoughts there's a little space that is the present. The past is finished and the future doesn't exist.

So what exists really? Reality is present.

So when you stand in the present, you become thoughtlessly aware. And this state is the first state you achieve and this is the state where you become absolutely peaceful within yourself. The peace is so great that you enjoy your peaceful existence. Not only that, but you become the source of peace. Wherever you go, you emit peace.

We talk of peace. It is not possible without Self-knowledge to establish peace, I can tell you this [much]. Now as you must have heard that Sahaja Yoga is working in sixty-five nations. Of different creeds, of different nations, of different races, of different religions. But I

have not seen anybody quarreling or fighting, or arguing even. They pull each others leg for fun, that's all right. Because they all know the same truth, it's absolute. Whether you are a Mussulman or you are a Hindu, or a Christian, or anything, if you know the same truth within yourself, then what is the fight? When you see the greatness of Jesus, greatness of Hazrat Mohammed, you see the greatness of Śhrī Rāma, you understand that They are all together, we are different. Christ has said clearly, “Those who are not against us are with us." So who are those who are with us? So in the realm of the Divine, you will find out that all these great incarnations, prophets came on this earth to establish human beings on the right path.

So that they can enter into the Kingdom of God.

This Sahaja Yoga that we are talking about is the last breakthrough of our evolution. Firstly you know the absolute truth, you know. All of you know the same truth. Not mentally, but in the heart. It is beyond mental. And that is what... as you know I'm sitting here, is a fact. In the same way, you know the absolute truth.

So what is it after all, all these United Nations, this, that you have, I know all of them very well. There is no truth about it. It's all a sort of a job seeking place, I think. What you have to do is to get people who have the absolute truth at the helm of affairs. I haven't seen anyone in Sahaja Yoga who cheats, who is dishonest, who tells lies. I don't have to tell them, “Don't do." No commandments. If you talk about commandments, half of them will leave the hall. And our sympathies without Self-realisation go to wrong people. Actually we are confused.

So the aim of our life is to get Self-knowledge, Self-realisation. Now what happens that our attention becomes enlightened. Attention. The eyes become innocent. There is no greed, there is no lust. And these innocent eyes are very powerful. If you glance with these innocent eyes, you can do so much good, so much benevolence to other people. And sitting down here you can know about anyone you want to know. You don't have to go anywhere, telephone to anyone, just sitting down, you will know what is the situation of the Chakras of this and this person. Because this Power which is all-pervading, is the most efficient communication powers than anybody can think of. It is so alert, so attentive, so precise that surprisingly it works in split of a second.

So many examples can be given. And then you become so confident because you are protected. You know you are protected.

In this small lecture, I cannot tell you much more about it, but one thing I want to tell you, that above all you jump into the Ocean of Joy. Joy is singular. It is not like happiness and unhappiness. When your ego is pampered you are happy. When your ego is punctured you are unhappy. Now you become like a witness of the drama that's going on. When you are out of that drama, you know how to solve the problem. If you are watching something, a play, you sometimes get involved with it and think that you are the one who is inside there. But when the play is over, you know you are here and the play is there.

In the same way you see the whole world.

Now the time has come. You must know one thing: the God Almighty Who has created us is the greatest organizer. He's not going to allow us to destroy His creation. And I must tell you that this Divine power is so anxious now to give Self-realisation. Like I was surprised that in Russia I have to always organize it in a big stadium, the program. They get their Self-realisation and then they settle with it.

But in the West it is, they get Realisation, then they feel very happy, then it goes round, they don't get to it. The conditionings are much more in the countries where there is democracy. Because somebody is following this religion, somebody is following that religion or somebody has these ideas. It's so mental, everything's so mental.

Now, say the Ocean of Love, Ocean of Bliss, Ocean of Joy is just there within you.

So why should we not accept it? You have to little bit work it out; little bit you have to work it out.

Sometimes the connection is loose as they say.

So sometimes you have to see that the connection is permanent, of eternal nature.

So first you have to be the Self, otherwise we are still half-baked. Tonight I hope all of you will get your Self-realisation.

They told Me that in this month, all the Paris people are out of Paris. I said those who are seekers, I'll meet them definitely. It is so hot here, what is the use of going to Spain to burn your skin? There is no wisdom, but they do it, because they are so conditioned. In the West, people are very conditioned.

Some fashion starts in Paris, everybody does that. I mean they are like sheep. There are piles and piles of clothes in every house. Indians are not like that. With tradition we have learned that this is the dress will suit us.

Specially the ladies. We had one mini sarī coming to Bombay [Mumbai]. Came up to Bombay [Mumbai] and disappeared in eight days. They said, “Get lost, this is not for us." Because traditionally we have understood that this kind of a dress is all right. Now why change every day, just for these manufacturers? And this free media that you have, media, has also ruined you. Because every time they are showing you something and even the children want that which is shown on the television. It is such an enslavement, I tell you, that sometimes it's shocking that in America the dogs have got birthdays. They have teddy bears which have got birthdays. This speciality expertise in marketing has really conditioned us completely. And media doesn't think they are doing anything sinful. As long as they are money-oriented, finished. Money.

If money had brought every kind of happiness, you'd have found the world very much better.

It's only the spiritual wealth that gives you that joy, for others and for yourself.

So let us now decide to have our Self-knowledge, because this power of Kuṇḍalinī is of pure desire. All desires that you have are not pure. Today you want to buy a car. Once you have the car, you don't enjoy it, you want to have a house. Then you want to have helicopter, then an aeroplane. If your desires were pure, you would

have been satisfied, but you are never satisfied, because matter cannot give you satisfaction.

So this is the pure desire we have within us: the desire to be one with this Divine Power, whether you know it or not.

So it's very important that all of you who are here, I hope you are all seekers of truth. If you have come here to criticise Me, nothing would work out, I must tell you. Of course it is not meant for idiots and mad people. You have to have a capacity and desire. I must tell you there are thousands and thousands these days who have that. Last of all, you cannot pay for it. It is a living process. How much did we pay to the Mother Earth for these beautiful flowers? It's invaluable. Money is the headache of human beings, not of God.

It's your own right to have your Realisation, it's your own right.

So there's no obligation of any kind.

Before giving you this Self-realisation, I have to make a humble request. That's: who don't want to have it, I cannot force on you, because I respect your freedom. If you want to remain as you are, all right, I have nothing to say. But please leave the hall. Really I tell you it's not possible to give Self-realisation to people who don't want to have it.

All right. Now there are three conditions which are very simple. The first one is, you should have full confidence in yourself, that you all will get your Realisation. That means, you should not feel in any way guilty. People tell you, “You are a sinner, you are doing this." I tell you, you are not a sinner, you are a seeker. And that's why you

have every right to have your Self-knowledge. That means you should not feel guilty at all. Very important. You feel guilty and you catch on this center here. And I catch from you. There's so much here now, feeling guilty, it's a fashion, I think. Please, be pleasantly placed towards yourself. As I respect you, you must respect Me... You should respect yourself.

The second condition is even simpler and very logical: that you must forgive everyone. Now many would say that “We cannot forgive, it's very difficult." But it's a myth whether you forgive or don't forgive. What do you do? You don't do anything. But when you don't forgive, then you are playing into wrong hands.

That means you are torturing yourself, while those who have troubled you are quite happy.

So this center which is in the center of Optic Chiasma is constricted like that [shows how the center constricts with fingers].

And if you don't forgive, it won't open. But if you forgive, it opens like that. You must not even think of those people, because it's a headache. In general you should say here today that `I forgive everyone.' Then I have to tell you about this center. That this center when you catch by feeling guilty, you get disease like angina, spondylitis and lethargic organs. And at this moment, if you don't forgive... if you don't feel guilty, it will open out, this center and you will get your Realisation. But this center [points to Āgñyā] is even much more constricted. And if you don't forgive now, then it will never open and you will miss the great chance of having your Self-knowledge.

So all your life you have tortured yourself and at this important moment you will also miss the most important moment of your life.

So now, in general, forgive everyone.

Third condition is very simple: you'll have to take out your shoes. Need not to take out socks, but shoes I think. As I don't know if he has told or not that we have two powers left and right within us which are expressing our sympathetic nervous system left and right.

So the left side is the power of desire and the right side is the power of action.

So you put your left hand towards Me like this, on your lap, just like this, expressing your desire to have Self-realisation. And also you should know that left and right side are expressed also in your feet, so keep them apart from each other. The right side we use, the right side we use for action, so we use our right hand for nourishing our centers.

So please put your right hand on your heart. Because in the heart resides the Spirit. Now if you become the Spirit, in the light of Spirit you become your own guide, your own master.

So you put your right hand in the upper portion of your abdomen which is the center of your mastery. This center is created by great prophets and masters.

Now please take your hand in the lower portion of your abdomen on the left hand side. Now this is the center of pure Divine knowledge. Now please take your right hand upward in the upper portion of your abdomen on the left

hand side. Now please put your right hand now on your heart.

Then in the corner, in the corner of your neck and shoulder. Now put your head on the right side.

Now you have to take your right hand on top of your forehead and put down your head. Here you have to forgive everyone. Now please take your hand on the backside of your head. Head, head. Backside of your head, not neck. This is the center, please put back your head, here you don't have to feel guilty, you are not to count your mistakes, but just for your satisfaction you have to ask forgiveness from this Divine Power.

Now last center which is very important. Stretch your palm fully. Put the center of your palm on top of your head. And push back your fingers as far as possible. Push back. And now move your scalp slowly.

Seven times. Clockwise. That's all we have to do.

Now, we start it now in a way that you close your eyes. You close your eyes and don't open them till I tell you. You can also remove your spectacles and... because you don't have to open your eyes till I tell you.

Now, please put your right hand on your heart. Here now, you have to ask Me a very fundamental question about yourself. Please ask Me three times in your heart. You can call Me Mother or Shri Mataji.

Ask the question: `Mother, am I the Spirit?' Ask this question three times.

Now, I've told you that when you become the Spirit, you become your own guide, your own master.

So please, put your right hand in the upper portion of your abdomen, on the left hand side. Press it with your fingers. Here ask another fundamental question to Me: `Mother, am I my own master?' Ask this question in your heart. I cannot force on you Self-realisation, as well as the pure Divine knowledge.

So, please take your right hand in the lower portion of your abdomen on the left hand side. Here you have to say six times, because this center has got six petals: `Mother, please give me Pure Knowledge.' Now raise your right hand in the upper portion of your abdomen. As soon as you ask for Pure Knowledge, the Kuṇḍalinī has started rising.

So now here you have to say with self confidence, to open these Chakras: `Mother, I am my own master.' Ten times, because this center has got ten petals. I've already told you that you are not this body, this mind, this intellect, emotions, ego and conditionings. But you are the pure Spirit.

So now raise your right hand on your heart. Here, you have to say twelve times, with full confidence: `Mother, I am the pure Spirit.' This Divine Power is the Ocean of Knowledge. It is the Ocean of Compassion and Bliss. But above all, It is the Ocean of Forgiveness. And whatever mistakes you have committed in the past can be easily dissolved with the power of this compassion.

So now, forgive yourself and put your right hand in the corner of your neck and shoulder. And turn your head to your right. Here you have to say with full confidence, sixteen times: `Mother, I am not guilty at all.' I've already told you whether you forgive or don't forgive, you don't

do anything. But if you don't forgive, then you play into wrong hands.

So at this moment you have to forgive everyone in general without thinking about them. Now please, put your right hand on top of your forehead across and put down your head. Here, you have to say with full confidence, from your heart, not how many times: `Mother, I forgive everyone.' Now please take your right hand on the back side of your head. Here again, not how many times, but from heart, please push back your head properly. You have to say: `Oh Divine Power, if I have done any mistakes, please forgive me.' Say it from your heart.

Now the last center. Stretch your palm and put the center of your palm on top of your fontanelle born area which was a soft bone in your childhood. Now press it hard. Push back your fingers and move your scalp slowly, seven times. Put down your head, put down your head. Now, I cannot force Self-realisation on you, as I told you.

So by moving your scalp seven times clockwise slowly, please say: `Mother, give me my Self-realisation.' Bend your head, bend your head.

Now please take down your hands. Please open your eyes. Now please raise your hands like this. Please watch Me without thinking. Open your eyes and please watch Me without thinking. Put the right hand towards Me like this. And bend your head and see for yourself, if there is a cool or a hot breeze like vibrations coming out of your fontanelle bone area. Now, please put left hand towards Me. Put down your head and see for yourself again with

the right hand, if there's a cool or hot breeze like thing is coming.

Now don't doubt it, please don't doubt it.

If you have not forgiven, it will be hot still, but please forgive. Now, with the right hand now, we have to see again, with our left hand, right hand towards Me and left hand on top of fontanelle bone area, where you can see.

Sometimes it comes close, or sometimes away.

So move your hand and see for yourself.

Now please put both your hands like this. Now put both the hands toward the sky like this and push back your heads. Now ask anyone of these three questions three times, anyone. First one is: `Is this the Cool Breeze of the Holy Ghost?' Or, `Is this the Rūh?' Or, `Is this the Param-Chaitanya?' Ask any one of these questions three times in your heart.

Now, take down your hands. Now put your hands towards Me like that. All those who have felt cool or hot breeze on their fingertips, or on their palm, or out of their fontanelle bone area, please raise both your hands. [To someone in the audience:] No you didn't feel it? You should.

My Goodness. This is Paris, I can't believe it.

May God bless you! Now your new life has started. You have entered into the Kingdom of God. Be sure that you continue with it and grow well. In this Paris when I came first, they told Me: “Mother, You look very happy, don't show your happiness." So I started My lecture with the `Les miserables'. Today I see so many of you. Really, it's so gratifying. But you must grow. It is not an individual process. But it's a collective happening.

So you have to come to the collective. As we don't take any money, nothing, so we don't have very elaborate places, very humble.

So you have to come to the collective, because it definitely helps you to grow very fast. But if you are individual, then slowly, slowly, I find people go down. All those who haven't got also Realisation, should come to the collective, you are all welcome. You'll get all the knowledge, all the books, whatever you need.

But I really don't like people reading books much. Because it is not a bookish knowledge. It is the knowledge of experience.

So when you are in the collective, you must know that you will suddenly widen your knowledge. Luckily we have very good Sahaja Yogis here, who know a lot about Sahaja Yoga. They are very humble and sweet and I'm sure they will help you very much. Of course you don't have to pay for anything. If you have any problems, you can write to Me. You can write to Me even in French, I don't mind.

Thank you very much.

Now the message is: enjoy yourself.

May God bless you!

Contents: 1994-07-13 **Śhrī Viṣhṇu Pūjā, The Basis of Dharma, Paris, France**

It is such a great day today that the French got their liberation on this day. But what is this liberation for? I don't know. In no country where they had freedom and liberation, I have seen, it has not worked something very much that was expected. Say in France...

So the liberation through anger, when it comes, hatred is the basis of these revolutions and these so-called achieved liberations. If the liberation takes place within yourself, so that you are no more slave of anyone of these horrible destructive forces and negative forces, then it's a real liberation. The second thing that has happened in France, first time in Europe, it has been recognized as Dharma. It's a very big thing and give a hand to it. [Lots of applause.] It is recognized that Sahaja Yoga is Dharma. It is. But today it was recognized. This is a very big thing. I must say credit goes to your leader and to all the Sahaja Yogis of France who have worked so hard to get this sanction, this kind of a position. It's a very great thing.

So, today I was thinking that we'll have the Pūjā of Śhrī Viṣhṇu, who was the basis of Dharma.

So far we have never worshipped anyone who were the basics, except for Shiva. We only worshipped the incarnations because they became as incarnation; Gaṇeśha came as incarnation, the Goddess came as incarnations, Rāma, Śhrī Kṛiṣhṇa, Gurus, Christ, Buddha, all of them came as incarnations on this earth.

And we worshipped the incarnations who came on earth specially. But today, as Sahaja Yoga is established as Dharma, we have to know about Śhrī Viṣhṇu who is the basis of Dharma. Later on He came on this earth as Śhrī Rām, then as Śhrī Kṛiṣhṇa and ultimately as Kalki. It is a beautiful evolution of Śhrī Viṣhṇu.

So, one has to understand what is the basis of Dharma. If you know, in the matter they are eight valencies. They are negative, positive and neutral. But in human beings

there are ten valencies and these ten valencies are created by Śhrī Viṣhṇu, within us. They are protected, looked after and nourished by Śhrī Viṣhṇu. And whenever He finds human beings falling down in their Dharma, He takes His birth on this earth. Ultimate stage is the Virāt. At that stage, this Viṣhṇu principle divides into two: one goes to Virāt, another to Virāt-āñgana. But the third principle is what you call as the Mahāviṣhṇu, which incarnated as Lord Jesus Christ.

So all these three principles act, at this time, in Sahasrāra mainly.

So, the Virāt is the principle in which you can see that the message of inner Dharma is spreading all over the world. Not only that it is said in modern times that you don't do this, don't do that, don't, don't do that... no. No ten commandments. These Ten Commandments have to become your own nature. You are to be completely identified with this nature.

So, in the evolutionary process if you see... well, it was the job of the Guru to establish these Dharmas into you and by these establishments you were made a person who was Dharmic. But if you see in the world, whatever is told, written down, explained verbally, becomes a lip service. That's why we see all the religions, who preached about the same things and they all have gone in different lines.

Some are money oriented, some are power oriented, some are violent and some are absolutely false.

So when you see this, you are amazed how this principle of Dharma has been ruined by human beings. Why could they not accept Dharma? I have to say that there are two

genes within us, which are meant to protect us from committing sins against the Mother and committing sins against the Father. Those two genes get into mutation and then people start doing whatever they like, there is no control over them. And this is what happened during our evolution. I would say in India, traditionally, people are Dharmic, very Dharmic. The reason is for ancient times we have talked of Dharma, we had saints and then there was a kind of a tradition built-in for thousands of years. At that time we had also Egypt with us. But in Egypt and also in Greece, something went wrong with them that... We'll take the case of Greece, where they make all the Gods look like human beings. They brought down the level of Gods from Dharma to adharma. And in Egypt, because of the kings of those countries, who were very much interested in the death, in their... what you call... graves, in building pyramids, all such things, not building up inside the Dharma. This is a reason why in Egypt also the Dharma went down very much and ultimately, now, Islam established there. Islam came because people were adharmic. Also, in Greece they accepted Orthodox Church because people had become adharmic. But these religions themselves were adharmic. They could not instill Dharma within themselves, so how could they instill Dharma into these people? And this happened very much in these countries and Viṣhṇu's avatharan, as they say, as a Narasimha came very near, very near Greece and very near Egypt, that is in Peshawar. In Peshawar these things happened, so it was very close also to Egypt and to Greece. But they became

very much against Viṣhṇu, because they thought their king was killed by them and all that.

So all these Rākshasas entered into the area in Afghanistan and then they came to Egypt and to Greece and tried to bring all the Gods and Goddesses to the ground. Long time back, must be at least ten thousand years back, when Prahlada brought in the incarnation of Śhrī Viṣhṇu. These Rākshasas went into their... called as asuras, Assyrians they call, but asuras they were. And if you go to Egypt you'll find the Sphinx there. Just the opposite of what Narasimha was. The man is in upper part and the lion is in the lower part. But Narasimha is just the opposite. Narasimha is the lion in the upper part and the man in the lower part.

So they created this kind of a image which was just the opposite of Viṣhṇu. Because, just to show that we have another kind of a big incarnation, which is just the opposite and can fight Viṣhṇu very well. With these Rākshasas entering into these people, they developed a very aggressive nature. Fighting nature, aggressive nature, they developed their muscles in Greece very much and the whole of history of Greece if you read, it's really maddening. One fighting another, another fighting another, they were killing each other, they were... I mean, there's no end to it. Till Alexander came to India and he saw a culture which was Dharmic and he was quiet surprised. How these people lived with symbols and all that. He said: “All right I had enough of it." He went back. But in Egypt also they could not understand Dharma at all. Because, they believed in the dead, all kinds of black magic and all that.

So when the Islam came, they accepted Islam.

So here came Christianity and there came Islam. They say in Russia, Tsar wanted to have some religion.

So these... out of these, he asked the Christians; first he asked the Catholics to come and make them, all of them, religious. Because he wanted to have some religion. The essence is Viṣhṇu.

But these perverted Viṣhṇu swarūpas were there. Now they went into Russia, one by one.

So first came the Catholics and Catholics said, “You can't have so many wives. You can only have one wife." So they said, “This won't fit us." Viṣhṇu had only one wife. Ekapatnivrat, one wife. Even in Rāma's life, same thing. Then, they called for Muslims.

So Muslims said that: “Alright, you can have many wives, but no drinking, no vodka." So they said, “How are we to live without vodka?" In all these religions there's a little, you see, part of Dharma. In the first one, only one wife; n the second one, Islam, no drinking. They said: “No, no, no, we can't live with that kind of." Then they sent for Orthodox Christians. Orthodox.

Orthodox is the word. And the Orthodox said, “You can have as many wives you like and you can drink as much as you like." They said, “This fits our Dharma." And they accepted.

So any kind of restrictions you put on human beings, any kind, without realisation, they will do exactly what is destructive. I have seen the Muslims now, for example. Once I was coming from Riyadh, going to London, I went off to sleep. When I got up I saw all very fashionable

women with all exposed bodies and very fashionable men with bow ties and all that. I said, “What has happened?" So I asked the air-hostess, “Where did we stop?" She said, “Nowhere." I said, “From where these people have come?" She said, “They are the same." In Riyadh, they would cover their faces; they'll cover themselves with this. My son-in-law told Me that, “I can't say I'm travelling, I am going with You who is my Mother-in-law. I'll be arrested." Even a mother-in-law, you cannot go. Only she should be your mother. Thank God our surnames were the same.

So nobody arrested us. Such stupid things you know. Keeping women away, men away, then telling the women, “You can't do this, you can't do that." And men doing all kinds of things. All this results into a very bad hypocrisy. Same with Christians. If you read Christ, what He has said is so tremendous that for everything He said... For example, He said... They say there should not be any adultery, but He says: “Even you should not have adulterous eyes and it should not even come into your mind." Can you imagine what He said? Now, tell Me about Christian nations where women are becoming nude, naked, this men are looking at them and there's a nonsense going on everywhere. Can you believe that these are Christians and then on Sunday, wear your hat and go to church? How can you call them Christians? There is no Dharma at all. Going to church is another hypocrisy. And the amount of licentiousness that has come in the Western countries is the limit that one can reach. They do it in such a way that even animals won't do. The whole lifestyle is such: how to find our

destruction. They want to destroy themselves. Why it doesn't happen in India so much?, Because they know it is sin, they know it is sin. But then you have such things here, that a priest is abusing children. How can you? You are a priest. Have some shame.

Even in India there are priests like that. But not to this extent. That in the colleges and schools you find the higher authorities of the Catholic Church are doing. Look at this Catholic Church. What sort of a Catholic Church it is? Catholic means sanatan, is from the ancient, coming from the ancient. Sanatan, it's coming the first. Where is it? How can you... call themselves Catholics? They are the most modern gutters, that's what they are. What good thing are they doing? When I read about this Catholic Church, I think these people should really disappear into Arabian Sea. Because they are killing people, all right: then they are making money, then they are one with the Mafiā, they are bestowing awards on the Mafiā leader. Is this the Catholic Church? Is this what Christ wanted? So juxtaposition. Christ is here and this is in juxtaposition, absolutely a different thing. Whatever was Dharma is not there at all.

So where do we go? If you think that becoming a Buddha, Buddhist, you are all right, absolutely you don't know how Buddhists are. They are the greatest beggars and the greediest people. Very money oriented. I know how many people have lost all their property because of this Dalai Lama.

So now, where is the Dharma? Dharma is within and that is why this Viṣhṇu principle is to be awakened within yourself. And this principle then expands into many

ways. Because Viṣhṇu is the one who is, the one who cures. We call Him a Dhanvantari, means a doctor. He is the one who cures because He is our preserver; He is the preserver of human beings.

So if He preserve your Dharma, then you don't get sick. And if you get sick, it is Viṣhṇu who will preserve, who will cure you.

So He is the one who is, we can call, Dhanvantari, is a doctor. Also, He is Yama. Yama means the one who is responsible for our death. Of course, the Shiva, the... we can call, the principle of existence... spirit has to go first and then Yama comes to take charge of the body. It is He who decides: Where should you go? Should you hang in the limbo? Or should we send to the hell? Or if you can go to heaven? All decision is taken by Him, with the help of Mahāviṣhṇu, that is Christ.

So His job is to come when there is a dead body lying, to take away the spirit and judge the spirit and put it in its proper place. Now a person who is an adharmi, supposing... Such a person He takes him out and puts him into hell. But before it is done, sometimes, these black magic people arrive, take away the skull of such a dead body, because when you are burned, the skull is still left, or the bones and try to control the spirit. Before Yama enters onto the scene. Thus, they utilize that person, his spirit and manipulate it and use it to harm others, or to entice other; they control them.

So, this is the greatest adharma. This is the worst thing that one can do, is to take away the spirit and use it for mesmerism or enticing. But at the death of such a person, such a Tāntrika, Yama gives him most horrible

death in the sense that the spirit doesn't go out easily. And such a person suffers, suffers and wants the release, but he cannot get a release and it's a very big ordeal for that person to die.

It's a punishment of being such a horrible Tāntrika that you have tortured so many lives.

So the idea of sin came through Dharma and adharma. We have idea of sin which is very superficial sometimes. For example, when Arjuna was fighting in the war, He said, “How can I kill these people? They are my brothers, they are my sis..., my relations, uncles, how can I kill them?" Śhrī Kṛiṣhṇa said, “They are already dead. You are not going to kill." So... how are they dead?, Because they are on the side of adharma.

So they are already killed. But you are on the side of Dharma and if you fight for Dharma, then even if you die, you will be saved. Now this is stretched too far in many scriptures also. Which is very absurd. Like saying that if you die and bury yourself, it is no soul they talk of, bury your body, then from the body after five hundred years, your body will come out and you will be saved. After five hundred years, what will remain of the body? Such absurd ideas there are in these three religions: Christian, Jews and Muslims.

That's why they bury people. Now burying people means you are occupying the land and also keeping the bhoots there. Like in... I was surprised, when I first came to Paris, that in the center of Paris they have got such a big cemetrey. Naturally, people drink here, because most of the drunkards are sitting there inside the graves and they are inciting them to drink. It's very surprising that in

the West they have such absurd ideas that when you'll be buried, then you'll be resurrected like Christ. Just imagine... Christ was resurrected between three days. He died on Friday, resurrected on Sunday morning. Not even three days.

But if you keep some body for five hundred years, who is not even Christ, if Christ's body, is different, what will come out of it? And so they are burying people. Only realised Souls should be buried, not every common person. Because they still have their desires, their... they still want some things, their souls might be hanging around there... you see... that body.

So, why should you keep the body in a place for years together? Then, after sometime, they'll dig it up and make houses there. And all the bhoots must...

coming in the house.

So to understand Dharma, we should also understand how we are going to deal with the death of general people and the death of Sahaja Yogis. Only if you are Dharmic, it is not sufficient.

There are many people who don't do anything wrong, they're very austere type, something, but they are not in balance, normally. They're very hot tempered. If they are not hot tempered, they're absolutely recluses, sit in the Himālayas, like that... But those people who are Dharmic, in the real sense of the word, once they ascend to the state of Virāt, then only they are the people who should be preserved, their body should be preserved. Because the Dharma from the Nābhī goes to your brain and brain supplies to all the nerves the energy of the spirit.

So the whole body of a realised Soul is full of vibratory awareness.

If such a body is buried, you can even get fragrance. And from a distance you will know that there is some saint being buried here. If you remember, there are seven photographs of Mine, where the light is falling on Me. That was a village called Mia ki takli. They told Me then, “Mia, one Sufi saint, died in this place.

So He is buried here." Immediately, I felt the vibrations. And when I was sitting on the dais, I saw Him in the form of light and He started throwing light on Me. And I was very happy; but when I stopped, He stopped it. He didn't become a bhoot. No, He did not. He became the light. And wherever it was necessary, He showed His presence.

So, we are following some Dharmas. In Sahaja Yoga you are supposed to follow Viṣhṇu principle. You have to follow Viṣhṇu principle. You cannot say that, “Mother, we cannot do it." For example, Viṣhṇu doesn't like smoking, tobacco, He doesn't like. He doesn't like alcohol. He doesn't like these drugs.

He hates drugs. He doesn't like many medicines that human beings are producing. For example these antibiotics, if a Sahaja Yogi takes, he'll vomit, If he's a real Sahaja Yogi. Whatever maybe the quantity, whatever maybe the quality, so many medicines he cannot take.

So, automatically you become like a Brahmin who avoids: “No, no, not this." Then you won't go and have food in a place where there are people who are against Sahaja Yoga, or who are not Dharmic at all. You won't like it. I don't have to tell you that don't look at the women, you

won't. You won't look at, automatically. Your eyes, out of Dharma, will become steady. Nor will I have to tell women that they shouldn't run after men. Very few are like that who are struggling still. But most of you just drop all these bad habits and come to a state where you just automatically become Dharmic. Because when the Kuṇḍalinī rises and occupies your brain, then you understand what is right, what is wrong; through your vibrations you will not take something that is not good. Food, you will see vibrations is not good, you will not eat. Anything that is not suitable, you will just say, `No.' I don't have to tell you: “Don't do this, don't do that." You will never kill anyone; you will never commit any sin, automatically. I don't have to tell you: “Don't do this, don't commit this sin, don't commit that sin." Of course, if you are not yet a matured Sahaja Yogi, then maybe. But with maturity, I don't think you will take to wrong things. And you'll enjoy your virtues.

The things that are called are virtues, are Viṣhṇu principles. You say: “This man is virtuous” is very limited. In the mundane language `he his virtuous' maybe: he is good at drawings or something; nothing more than that. But, if you say: `Virtuous', it means he's a Sahaja Yogi. Now, Christ has gone so far, that if somebody slaps you on your left cheek, you turn the right to that person. Now think of it: How subtle He's gone, In patience and tolerance. Now think of the Christian Nations, which went all around the world and plundered. Spanish went to America, killed all these people there; English came to India, killed so many people there. Then some French also went to various African countries and finished them

off. These are supposed to be Christians? By what means are they Christians? Not only that you have to... not to aggress, that's not the only point. If somebody aggresses you, then you turn your another cheek to that person. This was said by Christ. Every ten... every commandment He has tried to bring down to the level of Sahaja Yogis. How the beauty of Sahaja Yoga will shine through you. And how you will express your spirit, it is in the Matthews, I think second chapter. Where “the blessed are" written down, after that. It's clearly written down what you should be, How tolerant, how patient, how compassionate, how loving. It is remarkable how such a great incarnation of Lord Jesus Christ was brought to such a low level by Christians. They have no business to call them Christians. They are the greatest heathens I could think of. The way they have ruined their culture, everything.

What about Islam? Islam... as in the Bible, Paul has done all the mischief, I don't know, he must be another Rākshasa. Islam, also Koran was written by a very horrible fellow. Mohammed Sahib never knew how to read and write. And there was one fellow called as Mohayya. He was such a horrible fellow; he authorized Bible [Koran], just like Paul. In that he put this Shariat. Now Shariat was meant for...

for irmaia what you say in English?, Jeremiah. In Jeremiah... Jeremiah has written that when Moses came, Ādi Guru, He came with the message of ten commandments from the hill of Tur, He found these Jews going into complete decadent society, which we see today around ourselves. And He was so angry, that He

said that: “For you, these are the punishments." But this was Moses, gave to Jews, at that time.

Not for today. But the Muslims are using that left and right among themselves. And they have become so quarrelsome that they are fighting among themselves and I think they'll kill each other and finish off.

There is no Dharma of love; there is no Dharma of compassion. The one who is not a Muslim is to be killed somehow and the one who is a Muslim is also killed, because any Muslim cannot change his religion, he cannot. If he is a Muslim, he's a Muslim. He has to die as a Muslim. If he tries to do anything else, he'll be killed. If he runs away from the Islam, he'll be killed. It's a prison. It's a prison and in that prison, one has to live. You are not to question anything; you are not to ask for anything. The other day I was watching the Hajj and there was one fellow from Sudan. He was really like Hitler, talking like Hitler and I asked someone to translate it, the Arabic. And he was just pouring poison. He was calling everyone as heathens: “They have no truth with them, we have the truth." What sort of a truth you have? What are you... what good are you doing anywhere? What truth you have got? And he said all these nonsensical things that `we should kill all those who don't have the truth,' this, that. And I was looking at it. And a question came to Me, he is saying all these things in My presence, I don't know what's going to happen to all these people. And second day, there was a stampede of thirty thousand people, who had gone for Hajj.

So these stupid people in charge of religion will kill all the Muslims this how, finish them off and think that we have achieved a lot.

Then, about the Jews, Jews have been waiting for a saviour and all that. And they didn't like Christ.

But they didn't kill Christ, I must say. They didn't kill; this was the idea of Paul, to put it. But the Jews never realised what the Dharma is, Because Moses just gave them such a horrible Shariat. They never realised.

So they shut the Shariat, `All right. Nothing doing. We will not have.' And they became extremely money oriented. Miserly, money oriented. They lend money to somebody; that fellow goes on paying the interest, interest, interest. Then he cannot pay, so they'll confiscate his house, sell it out. They became very, very, very, very cruel people and also licentious, very cruel.

So, one Rākshasa called Freud was born in their society. Freud was a Jew. And people... you see, he understood what is the weaknesses of human beings are and he was accepted in that stupid America, very much.

So much so, that they lost all sense of Dharma. When he said all these nonsensical things about the mother, how could there be any Dharma? Now they are writing, `Downfall of Freudian empire, fraudulent Freud,' and now there are so many books coming. As a result of this, what has happened is, because you were not so traditionally bound and this kind of stupid religions came in the West, through these destructive people, you lost faith.

Lost complete faith, `it's alright, go to Church, come back home, what is there?' Is talking like that...

The priests, the mullahs and all these leading such a horrible life. Completely, people lost faith. And when they lost the faith, they lost their personality.

They lost the personality and I am surprised how people follow fashions, as I told the other day.

They followed fashions. Anybody says: “You should have skinhead” they'll cut off their hair. Tomorrow somebody says: “You cut your nose” they'll all cut their noses. “You dress up like this” they will dress up like that. Said: “Torn clothes” all right, torn clothes... One person starts it, that is the entrepreneur and everybody follows. Traditionally, if you had found out that this dress suits you, should have kept to it.

But these entrepreneurs, whatever they tell you, you take it up. As if you have no brains. As if you have no capacity to understand. But for a Dharmic person, he'll say: “Get lost." He won't, he won't change.

`Why should I waste my money? Accumulate all these nonsensical things?' So, when I started Sahaja Yoga, I was reluctant, but I told everyone that you better put some oil in your head. You can wash it next day, but in the night put some oil. Otherwise, after sometime I'll see all men baldheaded and women wearing wigs. I am a Mother, so I am going to tell you the truth. With great difficulties, Sahaja Yogis agreed. I said: “You can wash it next day." It is necessary for you to have, is a simple thing like that, because the hair grow on oil. Is a very simple thing, I told them that you do like this. And they would not agree. They would not change it.

But thank God, now, some sense has come. And they are doing few things, very few things have to be done, for

Sahaja Yogis, to get alright in their health and also in their wealth. They don't have to do much because they are standing in Dharma. And they are in the Kingdom of God. They are under the protection of Virāt. But still, there are certain things you have to do, certain things. I didn't say that: “Don't smoke." You just gave up yourself. The alcohol, all these things you gave up yourself, because you have the light. And despite the fact that you come from a culture where there is no personality, people are like sheep, now you are not. Now you are individualistic. To be individual is impossible in the West.

Because you must dress up the way everybody dresses up. If they are punks, you'll all move like punks; if the one woman has this kind of hair, you make the same style. Specially on the hair, I don't know why.

Maybe it is the power of Virāt. It acts mostly on hair. Then the clothes and everything... you have realised that chastity is a part of Dharma. Is not only women, it's not the chastity of women, but the chastity of men and women is their power, is Gaṇeśha's power.

This is the Dharma, which you have accepted. I never told you anything, but you have accepted. And you have imbibed and you are enjoying it. Now if they accept us as Dharma, what is so special? We are the only Dharma. The rest are all adharmis. They call themselves Dharmic; they have no Dharma in them.

Unless and until you have Dharm by which you get a balance, wisdom, you cannot ascend. But if you ascend even without Dharma, Sahaja Yoga is so great, I've seen, people who were quiet adharmic and all that just got

realisation. If you ascend, then Dharma trickles down; they become Dharmic.

So many try to write to Me about their past, I just tear it off, finished. Now you have become lotuses, why are you telling Me about something I am not interested in? So, once you get your realisation, this is the best way and I just thought of this. Specially when I saw the situation in the world that was coming in this Kali Yuga, I thought, in this chaos, `Unless and until you raise their Kuṇḍalinī, Dharma cannot be established.' This... If I have done anything, I have done this. Is to find out the method en masse, giving realisation and the problem will be solved. You don't have to tell them anything, `don't do, don't do,' nothing. Just they'll do it. It was successful, I must say, very successful. Among you, I find My vision being established. Whatever concern I had, whatever worry I had about this Paris is over now, finished. I used to come three times in a year. And everybody would say: “Mother what is this? Why do you oblige them so much?" So I said that: “This is the gate of hell let Me go." And now this has become the gate of heaven. [Applause.] So, for us not difficult to establish Viṣhṇu principle within us, But to recognize that we have those.

You see, suddenly I find Sahaja Yogis become extremely humble. And they don't want to know what they have. You can cure people; you are a Dhanvantari. You can give realisation to people. All Viṣhṇu principles are now awakened within you and you must utilize it. I wish we had Viṣhṇu [Shri Mataji asks someone there in Marathi if they had Viṣhṇu Sahasrānama, the 1,000 names of Śhrī Viṣhṇu]. Now there are thousand names, which I would

not like you to say, but at least some names of Viṣhṇu if you can say, you will understand how this Viṣhṇu principle is awakened in you, to such an extent that somebody said: “Mother, no, I don't want to work in the public." I said: “Why?" “I don't want to have that ego back in me." They are so sweet. They're afraid of their ego being coming. No, no, no, no... It won't come back now, because here sits the Viṣhṇu as Virāt. He'll look after you and you have that Viṣhṇupad in yourself.

So much could be said about it. But I think you should read the one thousand names of Viṣhṇu and you will know how many qualities you can have.

May God bless you.

Contents: 1994-07-18 **Talk to Sahaja Yogis, Arrival, Airport, Vienna, Austria**

I'm very happy to see you all here. It's really nice to meet you all like this, because in Cabella I never get a chance to talk to anyone. I'm sorry I've had some very bad reports which I must tell you. It's very important. I always used to praise Austrians very much that they are so many and so good, very good Sahaja Yogis. But the reports I have are horrible. Other people from other countries have told Me that, “Mother, You are praising them, but You better warn them. Because they are not taking Sahaja Yoga so seriously as they should have done." Moreover some people who come to Cabella go on talking against some other group. And they told Me there are groups formed among these Sahaja Yogis who are influenced by these groups and their grudges and their

complaints. They've become very mental, they want to solve their problem mentally. This was a very big shock for Me. And they went to such a limit to say that, “Mother, this time You shouldn't allow them to have any Pūjā." I said, “All of them are not like that." They said, “But still. Quite a lot of them indulge in such cheapish things that we are surprised." I must tell you one lady came all the way to Taiwan to complain against Hamid. And she told Harald, who is a very sensible Sahaja Yogi that she has some physical problems, so she wants to see Me.

So Harald said, “All right, you can go and tell Her." But all that she did was to tell Me what was wrong with this one or that one and how Hamid was and what did happen. I was really surprised, I said, “You come all the way to Taiwan to tell Me this?" Then Harald got angry with her, he said, “You told me a lie, you told me that you have some physical problems and here what are you telling Mother?" This is the best way to destroy Sahaja Yoga and yourself. Sahaja Yogis never talk ill of each other behind their backs. I don't know, this, maybe, I think, this *[UNCLEAR* E] started this group, or maybe, I don't know how this group business has started. She was the first, who told Me that there are many, who are against the leaders. It's only here I find all this, why should it be? You are people of great heritage. I could have understood this from Germans, but no, they are absolutely, absolutely perfect Yogis, those who are there. I cannot understand how Sahaja Yoga gives you time to do all these things. If you are busy with Sahaja Yoga you will have no time even to talk ill of anyone. But the pressure was so much

on Me that I thought I better talk to you people about it and tell you very frank. You cannot be mental. If you become mental you'll be destroyed, completely. As soon as you come on your Āgñyā you lose your vibrations. You start judging things, you start analyzing things. In Sahaja Yoga you are there just to experience the joy.

To be happy, to be one with yourself and everybody else. It's such a bad tendency to talk ill about other Sahaja Yogis or form a group. You cannot have a group, you are completely integrated with the whole world. How can you have separate groups in a small place like Austria? When you are one with everyone.

Even in America the news has gone that *[UNCLEAR* they've created]. For one *[UNCLEAR* E], for one woman if you are going to ruin yourself I have nothing to say. She is a very self-centered, stupid woman.

She never asked Me what she was doing. She went on her own, her everything. And she has no business to do this. But she has created this thing in you. Most surprising thing is when you had a horrible leader like *[UNCLEAR* M], who turned out to be a devil later on, you were quite all right, you were very normal.

That means you need a Hitler or what? It's very surprising.

All this topic started when Hamid and Wolfgang took over. And that's how Hamid got sick, actually.

You know how much he was identified with you? I think I was, you brought Me from there, Budapest, I was in Budapest absolutely tired at the end of My program. And he pleaded with Me, “Mother, please come at least for one day." I said, “For what?" “Please come, they are all

waiting for You, better come." I was very tired. He drove Me down, I came here. And he brought at least twenty sick people to Me, I was so tired, really. I was surprised why he was so much identified with these Sahaja Yogis. Just to cure them he brought all kinds of sick people. I told him, “I'm tired, very tired, I want to go back." But he was so much trying to please you people. I was amazed. And he is the one who is criticised. I just don't understand.

Now, money-wise also. Of course I gave money to have the Ashram and the money was lost. It just was lost because of the, whatever was the cause, maybe the pound went down, or whatever it is. Of course they should have written it clearly what had happened and all that, but nobody told Me. It was not so kind, because they had to explain to My husband, he didn't understand what had happened. Whatever it is. I don't mind that, it's all right. We always go on losing money like this, doesn't matter. But for that people criticised. If I have to say something I can say that it *[UNCLEAR* pity] Me and the leaders. But because nobody listens to them they don't know what to do. Now for example, this Mister [M], without asking Me he said, he collected a lot of money. But this still I can't understand. And then Guido told Me that he collected money from us.

So I said, “Why did you collect the money without asking Me? For what did you give us the money, for what?" He bought a machine to reprint, or machine to record, or whatever it is, to reproduce, make copies, whatever it is. And we wanted to give You a surprise. And the surprise he gave Me he said to Me that, “Mother, now I am sorry, I

cannot give You royalty." I never asked for royalty, for at least sixteen years I had no royalty. But it was all [arranged] and everybody said, “You must have royalty. And what is there and Mother must have some royalty." While Paul W. was making all the money I was not bothered.

So let it be. And then he started this thing saying that, “I'm sorry, they are making so much of research and this is that and this position. I am sorry we can't give You any royalty whatsoever." I kept quiet. But all other leaders jumped on him and said, “What do you mean? You collected the money from us, saying that you will be giving royalties to Mother and now you are saying like this." Then the machine he brought was another absolutely useless thing. All these trickeries if you play with Me or with Sahaja Yoga you will destroy yourself. What can happen to Me? I'm like rock of Gibraltar. And what can happen to Sahaja Yoga? But he did it, he did it that way. And he told Me plainly, but everybody got after him and they said to him, “If you can't give royalty better shift everything away." Now all this happened, still I didn't say anything to you. I said, “All right, let's see." Then this whole thing came up. His wife, the great French lady, she went to France, brought us into trouble. I was telling Yogi not to have the school but everybody forced on him and he started school. In the beginning you had problems, but you should be happy to know that in the same France, because of their unity, because of their respect of their leaders they have now got Sahaja Yoga as a religion. The first country in the whole of Europe. [Applause.] And still I don't understand why you people in

this country are against each other. Why? Why do you always see false of others and not their qualities? You don't know how Wolfgang is a very powerful Sahaja Yogi, very powerful. I've told you the story about him, how his tears were powerful. And you go against a person who is so good. You are committing a sin, because you are saints. A saint never talks against a saint. I don't know if you don't understand Sahaja Yoga. You are overintelligent, I think and think no end of yourselves, because you are all professionals, educated and this and that. In Sahaja Yoga it's not your education, your degrees, all your profession matters, no. On the contrary it is decadent, sometimes, because you get very mental. It's very troublesome and you are impressed by people who were mental also. In Sahaja Yoga what counts is your clean heart, clean. If you have a crooked heart it won't work out. Now think of it what you are doing. Sahaja Yoga is for the whole world, not for you alone.

Even in America, whatever Sahaja Yogis we have, very few, are excellent people, they never quarrel, never fight, never talk ill about each other. There was one fellow who was funny, has gone out. But only one, they have no groups. It's like a cancer. I would like to know what do you have against each other that you form groups. I can't understand it, of the integration of everything I am talking. Integration of your mind, your heart, your liver, everything.

Somebody asked Me what is, really mental nonsense, what is consciousness, what is awareness, what is this, what is that? I said, “All is one." These ideas come through your mental bhoots.

You are all one in the sense that you have now become like a drop in the ocean. Everything has become one and you have to just experience the joy of Sahaja Yoga. If you enjoy this kind of nonsensical talks like the cheap women do, or cheap men do it, you can't be Sahaja Yogis. You should know how to enjoy yourself and others.

The other day I met the Prime minister of Iran, who ran away from Iran, though he was the first Prime minister at the time of Khomeini, because of Khomeini. And he said that Koran also teaches about love, Divine Love. “It doesn't teach it” I said, “it doesn't do." Muslims are known to cut their sisters' heads and their fathers' heads and everything. What's the use of talking about love when you are killing your own people? They form groups and things and hit each other. And very proudly I told him that we have Sahaja Yoga in 65 nations. And I haven't seen anybody talking ill about anybody else, no jealousies, no hatred, no arguments, no questioning, no wars anymore. He was amazed. I said, “It's true." But this Austrian thing I can't understand. How it is crawling into you, this kind of a mental attitude. If you try all these things you'll be denied in the Kingdom of Heaven, take it from Me. Your education, your degrees, you leave them here and so-called knowledge. What upsets Me that Sahaja Yoga has been so kind to you.

So kind. And what you are making a mess? Do you know what's happening in the world? Children are killed, there's no families, they've destroyed so many things. In this country also you have so many drug addicts and all that. You are all saved from this and brought to this beautiful land of Sahaja Yoga.

Now everybody must think, “Mother is saying to me. And am I doing such a thing?" Not for others.

Think for yourself. Please try to understand, Sahaja Yoga doesn't need you, you need Sahaja Yoga. I don't need Sahaja Yoga, you need Sahaja Yoga. Try to understand what are you up to? Again big problem about royalties came up, I don't know why. This tradition of handing money in a wrong way is still going on. We couldn't understand, if you had not said that you'll give Me royalties, I am not bothered. I don't care about these royalties. But you people decided you give the royalty and now it's going on in such a bad way.

So now I have decided to cancel it completely, everything from Austria, for the time being. In the sense that we have the camera kept in Cabella. And we'll be doing master them.

And I've asked Philip to get the copies done in Germany.

For the old audiotapes, it's very surprising, old audiotapes they asked Me that they have to buy another machine for 25,000 and 50,000, can you imagine? Have I got a tree that I shake it and take out the money for something like that? But I went to England and I said, “We want to look after these old audiotapes, they've gone wrong, something gone wrong with them, you have to preserve them." They said, “Mother, very easy." Ray came forward, he said, “Mother, I'll do the whole job. And there is Pascal, who has got a digital [tape recorder]." “How much will it cost, altogether?" “Only 2,000 at the most." Can you imagine? I was so shocked! 25 to 50,000 they were asking for this job, which is going to cost Me only 2,000. You can't do business in Sahaja Yoga. Do you

know how careful I am? All the money you pay Me, even for *[UNCLEAR* tooth] I've made good out of that, for whatever is saved. I need not, even if I take all your money, all your properties, all right, it's all Mine already. But, why am I so particular? Every pai is counted and kept in the bank in a proper way, even the Pūjā money.

I'm sorry that *[UNCLEAR* X] became mental. He started talking big. You know, people first teased him and then he started talking big. He said, “Now you should forget about this. You should concentrate on the higher Chakras. You are God, I am Ādi Shakti” he said. What do you say to such stupidity of ego? I discovered, nobody told Me, they were frightened. I discovered that this stupid fellow is talking like this, through his vibrations. Another one like this now is in lunatic asylum.

So, don't make it mental, you cannot understand through your human awareness, I've told you hundred times, through your limited mental capacity, Sahaja Yoga. Open your hearts. Surprisingly these people, Germans, who are supposed to be closed minded are much better, they are straight forward. They don't do like this, asking 50,000 pounds from everyone.

And money-wise also, I'm told, you people are extremely miserly. Very surprising. With so many people last time I had to stay in a house where I was not very comfortable, I should say, because there were others staying, same bathroom [we were sharing]. Because you people would not even pay for My stay in a hotel.

In every country they are collecting such a lot of money for programs, for everything, everything. I don't want your money, all right. But what about the programs?

What about other things you have to do? It's [pedant] attitude that you don't trust anybody, because you don't trust yourself. You have no faith in yourself, how ca you have faith in anybody else? I'm very sad, very, very sad, that the people whom I love the most in Europe have letting Me down like this. You have to grow in Sahaja Yoga. Not your mental projections, but you have to grow in Sahaja Yoga. But people told Me that, “Mother, their vibrations are not so good." So many of them indulging into cheap talks. Because you think you are well-educated, you have got jobs and you have this and that.

It's better to have people who are uneducated, without any jobs. They will enter into the Kingdom of God.

Christ has said, “Rich cannot enter into the Kingdom of God." But I would say now, “The intellectuals won't enter." In My experience the intellectuals won't enter. Because they are going with their brains against reality. Try to understand. As soon as you come out your Āgñyā be careful, you either go to the left or to the right. Unless and until you understand that you have to grow beyond your mind. With our mind if we could have understood or if you could have got our ascent, it would have been the easiest thing to do. But no, everybody has a brain of limited projections.

So somebody goes this way, somebody goes that way, somebody goes that way. And that's how we have the problem of wars. We have the problem that everybody has a different attitude. Now see, they started having a, say, Europe. I must congratulate people in Austria that they have done European Community. But they are all fighting. There are so many points on which they are

quarreling. With all difficulties now they got this. And think, they are suspicious, they are not trusting each other, because they are on a mental level. This is something is a curse, I think.

Human mind cannot be superior to the Divine Mind. And you'll stop at Āgñyā. You don't know what will happen. Because I have seen people entering in lunatic asylum, that's all. They talk big, they fight, they find false.

What is the false of this lady who told Me, because Hamid was angry with one Sahaja Yogi.

So, what's the harm? That means he is finished, what is a leader for? He's there just to do your Ār.ti? He's there to correct you. If he says something to someone that means it's a very big crime, he cannot say anything to them. But I tell you, *[UNCLEAR* X], when I told him he told his *[UNCLEAR* sarena], “Thank God, Mother has saved me. I was going mad." That humility you must have, at least, to understand. It's like a political movement going on, this group, this group, this group, imagine. We've had enough of politics. In Sahaja Yoga there is no question.

No question of having any group together. On what levels you are forming groups I can't understand.

Have you seen in the sea there is a group of water here and a group of water there and a group of water there? You have jumped into the ocean now, try to understand. I'm really very, very unhappy to hear nobody wants to be your leader, this is one illusion.

So the next thing you can do is to play a football match, I can't understand. What else you can do? You cannot hate anyone, how can you.

I don't know, with a saint's heart this compassion flows. Such beauty and how you praise each other.

And how you love each other. Is the biggest thing. To love someone is the greatest joy. Without any greed or lust. Freed from all this nonsense you love each other. Not because you have a group that loves each other. You cannot achieve anything in Sahaja Yoga. If you have these tendencies better leave Sahaja Yoga.

I didn't say this to anyone, so far. They all came and complained and complained and told Me that their levels are [going down]. They are becoming very different people. *[UNCLEAR]* I was very unhappy, I really wept. And they have not understood My compassion, My Love.

You are My children, children who are Divine, who are so special. Here we are to save the whole world.

And what are we doing? Is that a stupid case. I know the leaders. I know them better. I made them.

[“Let us” they've said without case,] “our leaders are like this, they are doing like this." We had to change him because his health was gone and he was fed up the way people attacked him. I hope now you will understand what I feel and what I feel about the leaders. One day can happen that a letter had come and, “The negative forces are spread very much. That this leader is very bad” and all that and at least they were *[UNCLEAR* denouncing] leaders. I said, “You all leave Sahaja Yoga!" I don't mind if there is one person who is there. You all leave. I don't want you. There's no quality in you. One leader is sufficient for Me. In the case of *[UNCLEAR* M] nobody opposed him, nobody told Me anything against him, nobody saw the game he was playing. Gregoire is so

simple hearted, he thought that he will do better organization than him, he told also, “Mother, You didn't like him, but he organized everything." He was a crook! And he could organize you. I can't understand. And if there is a simple man who is a Sahaja Yogi, Sahaja Yogi has to be a simple person. And who cannot understand a person, who is simple, who is good, his powers, this crookedness of the heart you do not imbibe from this man, *[UNCLEAR* M].

We have to change the whole attitude. You have to pay wherever it is necessary. I'm in charge, I know everything. What you are paying, how much you are paying, I know everything. And now we have to buy some land there, who is going to pay for that? Russians have very little money, but they'll give their life for Me, anything. I was surprised once I was told they have sold all their antiques in their house, just to come for one of the Pūjās. I said, “No money will be taken, no, nothing." There were people like this before, very dedicated. Even in India you have seen Ajanta built by ordinary people, dedicated their lives for eleven centuries. They had never seen Buddha, they never got Realisation from Buddha. You see beautiful, your churches being built. By ordinary people. With such care, with such art, such difficult task. Just for devotion. Just for devotion. They didn't get Realisation. They didn't get anything. Just for devotion for Christ they did it. It's very surprising what people are doing just out of devotion.

One in Sahaja Yoga we don't need anything as such, but if you cannot grow in Sahaja Yoga what is the use of becoming Sahaja Yogis? You all must meditate, clear out

your Āgñyās and don't listen to anybody who talks against your leader. Don't take any of these groups. If they are talking just put your hands like this [closing the ears with Her hands], I don't want to see, I don't join any groups, nothing. If anybody talks of groups, you just say, *[UNCLEAR* `There are no groups']. Understand that negativity has become collective, then what will happen to us? Be alert! Be aware! Thank God that everybody notices your centers and they told Me and I also felt the same. I hope in this visit of Mine all of you should clear out your Āgñyās, absolutely. You should use the mantra of Nirvichara, of forgiveness. I'm sure it will work out. Sahaja Yoga is not a thought, it's an experience. It's not a thought. Enter Nirvichara Samādhi, only you can grow, otherwise you cannot grow.

It's true that there may be very few who are doing all these kind of tricks but you should find them out *[UNCLEAR* and name them]. Avoid such people! Naturally they'll go out of Sahaja Yoga. I do not want to take names, but you should know I know everything, I know everyone.

So, please understand that the whole of this country depends on you. If you want to destroy it you can destroy, if you want to raise it, to awaken it and bless them, it is in your hands. If I could do it I would not have asked your help. I need all of you very much. But not the way you are. It has to be the way a Sahaja Yogi should be. A proud Sahaja Yogi, who is proud of this Sahaja Yoga. And is self-sufficient, doesn't require any help from these so-called group leaders. That's one of the reasons so far you have not been able to have a proper, big

Ashram. You all [can donate] money and can have an ashram of your own.

You are so many. If Swiss could do that, if French could do that, if Spanish could do that, Americans could do that, even Italians have done so much, why not you? It's a challenge.

I'm not saying that, “This time you are saving” *[UNCLEAR* what, I don't know, anything].

So, those who really ardently believe that we have to do something, we must have an Ashram of our own.

That is how Gaṇeśha will be established, you have to have. I must say, Italians didn't have much money, but the way they have started the school is very remarkable. Spanish had no money, very few Spanish.

But they have two Ashrams of their own. In England now they will have Ashram of their own.

So instead of wasting time in all these nonsensical things, if you just become humble people and worship your Nābhīs you will get money. You have to be generous, that is the minimum for Sahaja Yogis. Look at Me. I suffer from My generosity sometimes, but I enjoy it.

You started very well, but I don't know what has twisted this, what has gone into your heads? How it has happened that some of you have started forming groups? So now put up your hands, who don't want to have groups at all, I would like to see. Put up your hands, both the hands. No more groups! And anybody who creates groups you will stand against that person. Thank you! Thank you very much! I feel much better now. I had such a burning, you don't know. In the plane also I had a

terrible burning. But thank God I now feel better. *[UNCLEAR* And you are relieved and...].

As you are giving your flowers also give your hearts to Me. As I will give My heart to you.

May God bless you! It really hurts to say things I had to tell you. But you can't reach such a level, that I had to talk.

So, I hope you forget all this and be what you were before.

Let them now give the flowers.

You could keep it here.

Germans also have sent you flowers.

[Shri Mataji is laughing.]

***Contents: 1994-07-19*, Public Program, Vienna, Austria**

I bow to all the seekers of Truth.

At the very outset, I have to say that truth is what it is. You cannot change it, you cannot transform it and it cannot compromise with you. It is, it has been, it will be the same. Whatever I have to tell you tonight you need not accept it blindfolded. We have had already very big problems with these blind faiths. You should have an open mind like a scientist and treat this talk as a hypothesis. But if it is proved then you have to accept as honest people. Because it is for your benevolence, it is for the benevolence of your country, it is for the benevolence of the whole world. The truth is that you are not this body, this mind, these emotions, intelligence, ego or your conditionings, but you are the pure Spirit. We

see beautiful flowers around us, it's actually a miracle. But we take it for granted. If we ask a doctor, `Who runs our heart?' he will say, `The autonomous nervous system.' But who is this `auto'? This they cannot answer.

And who does all this living work? Who brought forth our evolution? There is no answer.

The second truth is that there is a All-pervading Power of Divine Love. It is a subtle energy which does all this living work. Now, unless and until we evolve more than what we are today, it's not possible with this human awareness to feel the existence of this All-pervading Power. And if you have to have this ascent, then you have to just have pure desire for it. The pure desire is a desire from our mundane desire is very different. According to economics, wants are not satiable in general. Today we want to have a house, then a car, then a helicopter, goes on like that. But the pure desire of which you are not aware is this that you want to evolve and to feel this union with this All-pervading Power. To feel this All-pervading Power, to be in union with it is the Yoga, spiritual Yoga.

Sahaja means `born with you'. Is this right to get this union, this Yoga.

So, the time has come for all of us to use this right.

So when this Kuṇḍalinī, this power, from the sacrum bone rises like a primule of a seed, it passes through six centers. Most of the global problems come from human beings and most of the human problems come from their centers. By any chance, by any method if we could improve or nourish these centers, all our physical, mental, emotional and spiritual problems will be solved.

It's a fact that through Sahaja Yoga many diseases have been cured. Cancer, also many incurable diseases have been cured. It's your own power. It is waiting for this moment, is your Mother, anxious to give you your Second Birth.

So when you say you are born again you have to have powers with it. For example, in Sanskrit language we call a bird as Dvijaḥ and a realised Soul also Dvijaḥ, meaning twice born. That means you are completely transformed, physically, mentally, emotionally and spiritually.

When this Kuṇḍalinī rises and She pierces through the sixth center, becomes one with this All-pervading Subtle Power, you also become subtler. On your fingertips you start feeling your centers. And if you know how to correct your centers you are all right, problems are solved. But also you can feel the centers of others. It's like microcosm becoming macrocosm, it's like a drop becoming an ocean. It sounds fantastic, but you don't know how glorious you are, how fantastic you are. You don't know yourself at all.

You have no knowledge of your inner being.

So you feel sometimes frustrated as if you have no identity.

But once you start feeling this All-pervading Power then you understand that you have many powers. You can cure yourself, you can cure others. You can raise others' Kuṇḍalinī, give them Realisation.

When the Kuṇḍalinī comes in this part [Void], She enlightens within you your religion which is innate.

That means you become righteous. Like people who are, they may be Christians, Hindu, Muslims, anything, it's just a brand, they can commit any sin they want. But after this happening you become really a righteous person. Christ has described it in the second chapter Mathews. He says, “Thou shalt not have adulterous eyes." Means innocent eyes without any greed, without any lust in the eye. Actually your eyes become like that. Innocence cannot be lost. It is covered with clouds because of our wrong doings, but it cannot be lost. It cannot be destroyed. And you become so powerful that even a glance of such a person can create beautiful peaceful atmosphere.

Then, when your Spirit comes into your attention, you know the absolute truth, about everything.

Supposing you have ten children who are realised Souls and tie up their eyes and ask them, “What's wrong with this gentleman?" And all the children will say, take out one finger, say this finger supposing. You ask that gentleman, “Have you got heart trouble?" He'll say, “Yes of course, but how do you know?" You get the diagnosis on your fingertips. You can say what's wrong with you, what's wrong with others and you speak the language of centers, Chakras. Absolute truth means everybody sees the same truth.

Now, we are human beings, we have freedom to think the way we want to think.

So one thinks like that, another thinks like that, another thinks like that and that's why the problem.

Some think they are correct, another think they are correct, some think this is the best and they fight. If you

know the absolute truth, there's no question of fight, quarrel, of course no war. Now, we have this Sahaja Yoga working in 65 Nations and I've not seen, even if they are 5,000 together from different countries, ever fighting, quarreling, even using a bad word. They just enjoy each other. The families in Sahaja Yoga are really excellent families and so many realised Souls are born to them. It's a new race of angels I feel. For all this you don't have to pay a single pai. It's a living process. When we put one seed in the Mother Earth, how much do we pay to the Mother Earth? She sprouts the seed because the seed has the built-in mechanism to sprout and the Mother Earth has the power to germinate.

So the first thing we have to know that, you cannot pay for your spirituality. I know there have been many who tried to exploit all over the world, but they are mostly now exposed. I would say it was your mistake because how much did you pay to Christ? Now, one has to understand that I'm talking about Divine Love. They all talk of love, all right, but it's the actualisation of that Divine Love. It is the becoming which is important, not just talking about it. There has been lot of talk, we are this, we are that.

So you become extremely dynamic with this power, at the same time extremely compassionate. You don't have to suggest, you don't have to think, you just, you become compassionate. The compassion just works. Then another thing is that we think about future and past. The thought rises, falls, another thought rises and falls and we are jumping on the cusp of future and past. We cannot be in the present, which is the reality. Present is

the reality. The past is finished and the future doesn't exist. When the Kuṇḍalinī rises She elongates those thoughts and establishes in the center where there is complete thoughtless awareness. And spiritually you grow in that thoughtless awareness which in Sanskrit we call as Nirvichār Samādhi.

The second state we call as Nirvikalpa Samādhi means doubtless awareness, when you become your own master. Because in the light of the Spirit you know what is the truth is. What is destructive for you and what is constructive for you. And you just disregard all that is destructive. I don't have to tell you, “Don't do this, don't, no." If I say that, half of you will go away. It's like this, supposing I have a snake in My hand and I am very adamant and it's darkness and somebody says that, `There's a snake in your hand.' I will say, `No, it is a rope.' Until the snake bites Me I will say, `It's a rope.' But if there is little light immediately I will throw away the snake. Nobody has to tell you. This is how your attention becomes enlightened and you become a very wise and sane personality. And then you understand your value, your identity. Then you know you have become the instrument of this Divine Love. It's a pure love.

Like a sap rises in a tree, it gives whatever is needed for every part of the tree, ultimately it evaporates.

But supposing it likes one flower, gets attached. Then the tree will die and the flower will die also.

So this detachment comes from within. It's not to wear these dresses of renouncing or to shave your head, that's not needed. It's an inner happening. You don't have to give up your families, you don't have to give up your

jobs, you have to be absolutely normal. But when you become thoughtlessly aware, the peace is established within. I have known many people who have got peace awards, this award, that award, they have no peace within, I don't know how they got it. Actually most of them are very hot tempered.

If you have to reach them you have to take a barge pole, somehow. You establish your peace within and then the whole world becomes like a drama. You get out of your problems and see them clearly. Like if you are standing in the water you are afraid of the waves, but if you get into the boat you can see the waves. But if you know how to swim you can jump in and save many others. This is how Sahaja Yoga works.

Your attention can go to any limit, you can find out about anyone dead or alive in any country. When we see television, we know about the ether. But I am talking about the subtle of the ether, which is so efficient, which is so fast, which is so active and which is so loving. You find your life so blissful. People write to Me about the miracles they have had. I asked somebody to compile them and in one month he told Me, “They have come up to my head like that, now what am I to do?" They said, “You better sort it out, Mother." I said, “I have no time, all right, forget it." Then you realise how glorified you are, what great thing you are.

Now, you are at the epitome of evolution. Little more advancement and you are there in the Kingdom of God, absolutely protected and loved. The time has come, this is a special time. I call it the Blossom Time.

In Indian prophecies, they have described this time very clearly that, “So many souls will take birth and there will be increase in the population and they will find themselves, they will know the Self-knowledge." It's not that the body will come out of the grave, after 500 years what is left of the body in the grave? Muslims believe, Christians believe, Jews believe, I think there is something wrong. It's the soul which is going to take birth. Above all you jump into the ocean of joy. Joy is singular. When our ego is happy we become happy, when it is punctured we feel unhappy.

So we move from happiness to unhappiness and happiness to unhappiness. But joy is an experience, which has no alternative. You can enjoy everything and you can find solutions to everything.

Today as it is you know, world has come to a point of great shock. They are talking about breaking families, they are killing children, I mean, unbelievable things are happening. But at this time it is predicted that, “You will be seeking the truth and you'll find it." Only thing I have to tell you that if you don't have desire I cannot force on you, I respect your freedom. The experience is not mental, it is beyond mental.

So if you don't want to have it's better you leave the hall. But it's your right to have it if you desire.

In this short lecture I cannot tell you everything about it. Also lecturing is also a mental acrobat.

So it will take hardly ten minutes to get your Self-realisation.

So those who don't want to have should leave the hall first.

All right.

There are three conditions. First one is that you have to be absolutely self-confident that you are going to get your Self-realisation. That means you should not condemn yourself for anything. You should not feel guilty. Guilty at all about anything that has happened in the past. At this moment the past is finished. Unfortunately if you feel guilty, then this center catches very badly and you get disease called angina, also spondylitis and also lethargic organs. It's a fashion to feel guilty. I mean, some people feel guilty for their forefathers, some feel guilty, say for Rwanda people, you can't help these things. It's a myth. And at this moment it's important that please don't feel guilty, because the Kuṇḍalinī will stop at this center. All your life you have tortured yourself and now at this important moment you should not feel guilty, so the Kuṇḍalinī doesn't rise and you miss your Self-realisation. In short you should be presently pleasantly placed towards yourself. As I respect you, you must respect yourself. As I love you, you must love yourself. That's all I want.

The second condition is that you have to forgive everyone in general, that means you don't even have to think about whom you have to forgive, because that's a headache. Logically, whether you forgive or you don't forgive you don't do anything. It's a myth. But if you don't forgive then you play into wrong hands and the center on the Optic Chiasma is like this, constricted. At this moment, if you don't forgive it won't open like this and you will miss your chance, such an important thing of Self-realisation.

So please forgive, in general I say.

Now, the third condition is you have to take out your shoes. Because this Mother Earth helps us. Many people don't like the third condition sometimes. [Laughter.] In England, first time when I asked them to take out their shoes, half of them walked off [laughter], very seriously.

Now, somebody will show you. First you should see what we are going to do. He must have told you that we have two channels, left and right which are opposite to each other but are complimentary. They look after the sympathetic nervous systems, left and right.

So the left one is for the power of desire, by which we desire, mundane desire and in the right we have the power of action.

So you have to put your both feet apart from each other. And put your left hand on your left lap like this very comfortably. This is suggestive and symbolic of your desire to have Self-realisation.

So we use our right hand for the action.

Please be seated, we have room here for you. All of you have to sit down, please, be comfortable. You don't have to go to Himālaya, stand on your head, shave off your hair, nothing of the kind. [Laughter.] Be comfortable.

So, now we put our right hand on our heart. In the heart resides the Spirit. Now if you become the Spirit, you become your own guide and your own master. Now take down your right hand in the upper portion of your abdomen on the left hand side. We are working only on the left hand side. Here is the center for your mastery. Mastery over yourself and mastery over the knowledge,

the pure Divine knowledge. It's created by great prophets and seers, which is to be enlightened. Now take down your hand into the lower portion of your abdomen on the left hand side. Surprisingly this is the center for pure Divine knowledge.

Now raise your right hand on the upper portion of your abdomen. Then on your heart. Then in the corner of your neck and shoulder and turn your head to your right. Oh. It is there, that means you are feeling guilty. Please don't feel guilty.

Now, you have to ask for forgiveness or forgive everyone. In general without thinking about them. Now take back your right hand on the back side of your head and push back your head as far as possible. This is the center where without feeling guilty, without counting your mistakes for your own satisfaction you have to ask forgiveness from the All-pervading Power of Divine Love. Now, the last center is very important, stretch your palm fully. Now put the center of your palm on top of the fontanelle bone area which was a soft bone in your childhood. Now push back your fingers, it's very important, so that there's a good pressure on your scalp. Now put down your head and move your scalp slowly seven times, seven times, clockwise.

Now, that's all we have to do. But please remember to push back your fingers. All right.

Now again, see that your both legs are apart from each other and the left hand is on your left lap.

You can close your eyes and take out your spectacles, please don't open your eyes till I tell you.

So now, put your right hand on your heart and close your eyes. Here you have to ask Me a very fundamental question about yourself, you can call Me Shri Mataji or Mother. Please say three times, `Mother, am I the Spirit?' Say in your heart.

As I told you, when you are the Spirit you become your own guide, your own master.

So now please bring your right hand in the upper portion of your abdomen on the left hand side and here you ask another fundamental question about yourself, three times in your heart, `Mother, am I my own master?' I have already told you that I respect your freedom and I cannot force Self-realisation or pure Divine knowledge on you, so you have to ask for it.

So now, please take your right hand in the lower portion of your abdomen and ask six times, because this center has got six petals, `Mother, please give me Pure Divine Knowledge.' As soon as you ask for the pure Divine knowledge the Kuṇḍalinī starts rising within you.

So we have to nourish our upper centers with our full self-confidence.

So now raise your right hand in the upper portion of your abdomen on the left hand side. Here you have to say with full confidence ten times, `Mother, I am my own master.' At the very outset, I told you that you are not this body, this mind, these emotions, this intelligence, these conditionings and the ego, but you are the pure Spirit.

So raise your right hand on your heart and say with full confidence again, twelve times, `Mother, I am the pure Spirit.' This All-pervading Divine Power of Love is the

ocean of knowledge, is the ocean of bliss and compassion, but above all it is the ocean of forgiveness.

So whatever mistakes you might have committed can be easily dissolved by this ocean of forgiveness at this moment.

So please forgive yourself and raise your right hand in the corner of your neck and shoulder and turn your head to your right. Here you have to say sixteen times, `Mother I am not guilty at all.' Say it with full confidence.

I have already told you that logically, whether you forgive or don't forgive you don't do anything. It is a myth, but you are playing into wrong hands and torturing yourself. At this moment, if you do not forgive, the center of Āgñyā won't open and the Kuṇḍalinī won't rise.

So please, please forgive, forgive everyone in general. By raising your hand on top of your forehead, put down your head. And here you say, `Mother, I forgive everyone in general.' Now without feeling guilty, without counting your mistakes for your satisfaction you have to ask forgiveness from the All-pervading Divine Power.

So please take your right hand on the back side of your head and push back your head. Here you have to say, `Oh Divine power, please forgive me, if I have done any mistakes, knowingly or unknowingly.' Please say it in your heart, not how many times.

Now the last center you have to stretch your palm fully, put the center of your palm on top of your fontanelle bone area and put down your head. Here again, I cannot force Self-realisation on you, you have to ask for it. Now, push back your fingers, put a pressure on your scalp and

move it seven times saying, `Mother, please give me my Self-realisation,' clockwise you have to move.

[Shri Mataji blows into the microphone.] Push back your fingers and move the scalp clockwise. Please bend your heads, bend your heads.

Now, take down your hands and please open your eyes slowly. Put both the hands towards Me and watch Me without thinking. Now put the right hand towards Me and put the left hand on top of the fontanelle bone area and see for yourself if there's a cool, or a hot, breeze-like vibrations are coming out of your own fontanelle bone area. Bend your heads, bend your heads.

Sometimes it comes very close and sometimes far away.

Now please put your left hand towards Me. And now see with the right hand if there is a cool or a hot breeze-like vibrations coming from your own fontanelle bone area. If it is hot means you have not forgiven.

Please forgive now, at this moment.

Now, again with the right hand once again. Please bend your head.

Now raise both your hands towards the sky, push back your head. Here you have to ask one of these three questions three times. First one is, `Mother, is this the Cool Breeze of the Holy Ghost?' Second is, `Mother is this the All-pervading Power of Divine Love, is this the Rūh?' The third is, `Mother, is this the Param-Chaitanya?' Ask anyone of these questions three times.

Now, take down your hands. Please put your hands to Me. All those who have felt the Cool Breeze on the

fingertips or on the palm or through their fontanelle bone area, Cool Breeze or hot breeze, raise both your hands.

My God! May God bless you all, you all have become saints now, I bow to you.

Now respect your Self-realisation. Still you have to grow. We have to understand that this is a collective process. You cannot do it alone anyway.

So you have to come to collective. Of course, you don't have to pay at all for anything. But you have to give some time, some importance to your Self-realisation.

So please, make it a point to come to the collective. Very surprising, you don't know Me, I am not an Austrian, but when I come always the halls are full, but when I go away they don't follow up, I don't know why. Only in Russia, I have seen people have gone very deep, they are so deep people, very deep people.

Once they get Realisation they just get to it. It's very surprising.

So I have to make a request to you that though you have got it everything so easily you have to grow into it. You have to have the whole knowledge. I must have spoken only in English language at least, there must be 4,000, 5,000 lectures. But they are only indications to know what you are and to experience it. Sahaja Yoga is an experience. In Sanskrit, we have a word called bodha or Vida that means to know the knowledge on your central nervous system. From bodha the word Buddha has come. From Vida the word Vedas has come.

So this knowledge is your own. It was the ancient treasure, but now is available to all of us.

So please try to understand the importance of your being. I always come after one year and I hope to come back to see you all.

May God bless you! [Applause.] Thank you very much! May God bless you all!

Contents: 1994-07-24 **Guru Pūjā, Mature and Achieve the State of a Guru, Cabella Ligure, Italy**

Today you all have gathered here to worship Me as your Guru. I must say that I lack many qualities that a Guru should have in the sense I cannot be strict with you, I cannot be stern with you and I really don't know how to punish you for doing wrong things. This may be because, normally I think, the Gurus have problems with their disciples, who are mostly not realised Souls. As they are not realised Souls, the Gurus find it difficult to communicate or talk to them about the subtle problems that they have. I know of many Gurus, even in modern times, who've been really very, very strict and also they told Me that they have achieved their realisation by working very hard and by suffering under the strictness of the Gurus.

Sometimes I was really filled with great compassion for such disciples, who haven't yet received their realisation. They had Gurus who were really realised Souls and they never had their realisation and a Guru was extremely strict with them.

There was one gentleman I met in Kolhapur and he got realisation in one minute.

So he told Me that “his Guru had told me to go for fast every month, at least for eight days." “All right." “Then

he asked me to build a temple of Dattātreya in his village" and every day he must go and worship Dattātreya in the morning time and in the evening time. He spent so much money and still he didn't get realisation. And while you hardly took two minutes to give me realisation, Mother, what is this? How You have been so gracious to me.

So, I didn't know what to answer him. I didn't want to talk against his Guru because I know he is a realised Soul. Actually, most of these Gurus and incarnations were very helpless with human beings. Perhaps they didn't have such beautiful disciples as I have. Perhaps at this time, all the good people who were seeking divinity are born and they are here as Sahaja Yogis. I never had to work very hard on them. Of course, once in a while, we do get a person who tries to trouble us, who tries to create problems. But modern times are so special, I think, that it's very easy to give realisation to people.

At the time of Moses, he had made laws because of the decadent society of the Jews at that time and that one was very hard, very very hard, which we know today as `Shariat', was taken over by the Muslims and, even now, the punishments according to so-called Koran are so hard that you can't believe it and most of the pressure of all the Dharmic laws are on the women. Whatever it is, even in the Bible, if you read Christ, He has said that all those Ten Commandments are nothing. You have to go beyond them.

And He says, “If your one eye is mischievous, is committing sin, take it out." What's the use of the whole body getting contaminated by that? Or if your one arm is

doing something that is wrong, you better remove it. Because of one arm, the whole body will suffer. He said that it is said that you should not be adulterous, but I would say that you should not have eyes in which for any woman you have desire, you have committed a great sin and you will all go to hell, all those people who do it.

So you should not have adulterous eyes.

Another thing He has said, that if somebody slaps you on one face, you should turn another cheek towards that person. When I know about these laws, I said. “How can you have such people in this world?" It's a very subtle thing. And the last of all which was very, very good was that you should be righteous, righteous, more than all the scribes and the Pharisees, mean the priests and all this. You have to be much more righteous than them. I mean, in early age when I read it, I thought, “Where can you find such people who can be called anywhere near Christ's description?" It was inconceivable at that time.

India is one place, as I told you, people are Dharmic by their own, we can say, by their own genes, you can call them or you can say they are extremely Dharmic because of the traditions, brought up like that. In My time, in the south India and Maharashtra, I think we were very Dharmic family and it was very Dharmic atmosphere. Still, these things that Christ has described were not there. For example, anger was regarded as a great asset. People used to boast, “I'm very angry with that person." They used to say that. Very common. Of course, I don't think in India anybody can say, `I hate you', because is regarded something sinful and stupid because to hate somebody is being adharmic. But, of

course, they did say so many things that were not at all permissible by the laws of Christ.

And then came Mohammed Sahib, who just found that nothing works out, so I think they adopted Shariat, but not Mohammed Sahib, but they had adopted already the Shariat. He accepted. He said, “All right. This Shariat can be worked out." But it is so inhuman and has no balance because only the women have to suffer, nothing to men. If a woman did adultery, then she was punished, but not the man. Even, I don't know what is the law here, but in India if a woman who is married does adultery, such a woman has to be punished, but if the married man does adultery, there is no punishment. All these things, I know, cannot be forced on anyone. Whatever Christ must have said, He must have said in His own meditative mood. He was surrounded by people who tried to kill Him and they killed Him ultimately. And the kind of people they were, specially at that time, the Romans, extremely cruel.

So how can He say that if somebody slaps you on one cheek, you turn another cheek to that person? Very angry, hot-tempered people were there.

Kṛiṣhṇa, of course, said it very clearly, that “Krodha vijaya disamoha." Krodh is the worst thing. Anger is the worst sin, according to Him. Only from anger everything comes out. But He didn't say how the anger comes in. He didn't talk about it, that the source of anger was your liver and also your upbringing.

These two things give you horrible anger. Unless and until you witness yourself, your realisation has no meaning. You should separate yourself from yourself and see for yourself what is really wrong with you.

Now, supposing somebody is a very hot-tempered person, instead of taking pride in it or using that temper to control others, he should try to control himself. How? First is the Krodha. Anybody who wants to be a saint should know that anger, this Krodha, should have no place.

How do you do it? You, first of all, witness yourself, how you behave. For example, I would say, artificially you become angry, artificially and stand before the mirror. See your face, how you look like.

You'll be surprised, looks like a face of a monkey or a tiger or I don't know what animal you must have been in last life. And then you are amazed that you are still carrying the traces of that previous life that was whatever was the animal. Then the second thing would be, take out the anger upon yourself. As we have in Sahaja Yoga, we write down our own names and beat it.

But it is, should be that if you get angry with yourself, then you will see that you have won over your anger because angry people only torture others, they don't torture themselves. Of course, sometimes they feel bad, later on they feel, `I should not have done this'. They develop a left Viśhuddhi. But, mainly, if you start getting angry with yourself, `Why should I have done this? Why did I do this? Why should I get tempted to this?' You'll be surprised. Your temper will go down and also physically you should see, you have a liver problem. With that, you just face yourself and tell that `I am going to get rid of this liver problem. How dare it become my enemy and stop my ascent in spirituality?' So the first, the witness state has to be developed. For a Sahaja Yogi, it's very

important to develop a witness state, but normally what happens, that Sahaja Yogis develop a witness state for others. Now you know, in Sahaja Yoga, the door is open to everyone.

Some mad people also walk in.

Some funny people also walk in.

Some very bad-charactered people also walk in. All kinds of things have happened.

So now, you should see what are you worried about. Are you worried about people who have problems, who are no good, for whom you cannot say that they'll be Sahaja Yogis, or you are enjoying the people who have got Sahaja Yoga? This temper sometimes has made people really mad, I tell you, can go into your head and can make you mad and we have some mad people in Sahaja Yoga. We have still, but they have become so mad that now they are no more angry, they are no more troublesome. They're just mad, that's all. For such people, you shouldn't worry. There's no need to witness others. Witness yourself.

And I sometimes feel that anger comes through too much austerity, too much of extreme nature, also.

Some Sahaja Yogis are extremely austere, austere about everything. It's maddening. In Sahaja Yoga, everything is Sahaj, is spontaneous. You are not to be austere. You should not be particular. I said now it's not better not to wear a black sarī or something, if I say so. Then it doesn't become a sentence from Brahma. Supposing then somebody's wearing a black sarī and coming, you will all run away from that person, or black clothes. It's not that. You are Gurus, yourself. Why should be afraid of any kind

of person who comes to you, whether it is black, white or any type? Why should you have any fear.

The another side of temper is fear. A man who is hot-tempered always has fear because he sees himself in others, he sees that another person also must be having the same kind of temper and he'll attack.

So he's always on the protective. In a Sahaj manner, what we do is to live without fear. It's said that wages of sin is fear. But I would say wages of anger. Those people who were very aggressive, say for example, develop frights, all kinds of frights, those countries who have invaded other countries and rule other countries and have got experience of their ego, of their anger become extremely frightened people, specially the soldiers who go on the war, kill so many people and come back and they are frightened. I asked one of them in America, I said, “What are you frightened of?" He said, “I feel I have killed so many people, now so many will kill me." “But” I said, “Why do you think like that? Why should anybody kill you?" “This is because, why did I kill others? Why did I kill others? Because I killed others, so anybody can kill me, isn't it, without rhyme and reason." Logically, I agreed, but his fear was so much, but when he came in My presence was just shaking. The whole body was shaking with fear.

So whatever aggression we do boomerangs on us and we become very frightened about everything. In Sahaj you witness yourself as a separate identity. All your past is finished, gone, you are not bothered and you remain in a state which is fearless. This state has to be achieved through Sahaja Yoga, very easy once you know that you

are protected, you'll have no fear and, as you'll have no fear, you will not have also temper. It works vice versa sometimes. It's a very common thing I've seen. A very aggressive person will be described by a psychologist as a man of insecurity. It's nice to say that, but it's not true. He makes everybody insecure, then how can he be insecure? If another person feels insecure with that person, that means this man is not insecure, but he is oversecured. If you tell him that, then only he will improve. But if you say, `You have insecurity,' then he thinks, `Yes. My condition is pitiable. Even if I kill somebody is all right because my condition is pitiable'.' Such arguments work out in such a manner that you become convinced about yourself. But if you see, as a witness, you see, `What have I done so far? Have I been able to conquer myself?' Sahaja Yoga is not to conquer others or to control others, but to conquer yourself. If you have not done that, you can be self-certified, `Oh, I have been a Sahaja Yogi. I have been so great. I have been this,.' That makes no difference. Have you completely transformed yourself, changed yourself and now, in your presence, do people feel secured? If they feel insecure, then something wrong with you or if you feel insecure, also there's something wrong with it. Now, this excuse to give that `Mother, I am insecure,' then you are not a Sahaja Yogi, as simple as that. Giving explanation like that shows you are not even a Sahaja Yogi.

So now, to become the Guru, first of all, you should have a great sense of forgiveness, so much so like Buddha's. Once Buddha was giving a lecture in a village and suddenly somebody came in and started abusing him,

saying all kinds of things all that. Then somebody told him, “What are you doing? He is Buddha, the one who's enlightened one. He's trying to help us to be good and you came and shouted at Him." So he was repentant. He went to see Buddha, but Buddha had gone to another village so he went to another village second day and he went and fell at the feet of. Lord Buddha. Lord Buddha said, “What's the matter? Why are you falling at My Feet?" He said, “Sir, I must say that I was really, I didn't know you were the Enlightened One. I just shouted at you, said things. I don't know what happened to me, so please forgive me." He said, “When did you say this to Me?" “Yesterday." “Where?" In such place.

He said, “Yesterday's finished now. What is there to forgive?" Now he came begging on his forgiveness, repenting. Immediately He said yesterday is over. That is one of the greatest qualities Sahaja Yogis should have.

To call yourself a Guru you must also have maturity and the maturity part is some times very, like yesterday in the drama, I was surprised when it took some time, some people came in and they were giggling just like children. It shows no maturity, no respect... Of course, one can laugh when the enjoyment is there. But shows such childishness, there doing some drama making fun of them. Very common. With Sahaja Yogis, I've seen, specially ladies, they laugh at things where they should never laugh. I'm sitting there and you are watching something. What is there to laugh? Shows complete immaturity.

Another thing I've seen is in small, small things, especially in money matters, it's very funny. I have to tell

you this, Turkish people, our Sahaja Yogis, have no money. Everything was stolen away from.

So I said, “All right, you send some shirts here and we'll sell those shirts and extra money you can take it" because they would not take money from here.

So when they sent the shirt here it was, they said, “Mother, I don't know marketing." They said, “Mother, it should be twenty-one dollars, twenty-two dollars." Many of them said, “It is expensive." Then I said, “All right, collect money from everyone, twenty-two dollars each without giving any shirt, finished. For Turkey." But a false Guru takes money from you, you don't mind.

Sahaja Yoga is free, of course, no doubt, but you have to contribute. How are we to run this Sahaja Yoga? There's no sense of donation in you, at all. For a Guru, one must know how to donate. I am surprised sometimes. There is no sense of donation. We got something, say terra cotta from India to help those people and I was surprised that this Belgian women are so funny that they were telling everybody it is expensive. If they don't want to buy, they need not buy it. Others were willing to buy, but they, these women, were telling that these things are expensive. Where do you contribute for Sahaja Yoga? Now, we had to have this pandal. We had to have all kinds of things. What do you contribute? This attachment to money can never be good for a Guru. I have no attachment at all. If you ask anyone, they'll tell you. Even My husband will tell that, that from inside I'm absolutely detached. I don't know, also I don't know banking. I don't know how to keep accounts.

Somebody keeps accounts.

Somebody does that.

But this attachment to money in Sahaja Yoga, I won't say like Christ that you'll all go to hell, but you won't rise much higher. You have come for your spiritual ascent. I don't say you go to Himālayas, stand in the cold, stand on your heads, nothing of the kind. But another defect they call in Me is that I never tell them that you must contribute. It is to be done with pleasure, with happiness, that you can contribute something to Sahaja Yoga. In any case, whether you give it or not, I'll have to contribute for Turkey, no doubt. I'll do that.

Now this kind of a thing, as a market, is there. `It's very expensive. This is cheap,' this, that. This is just an excuse because I know you can never contribute even twenty dollars for anything, so I bring their clothes. All right. They have stitched the shirts, sent it here and now I am surprised, but if the free presents are given, it's very much acceptable and nobody sees how expensive it is.

So now, I would say, that on money matters, a Guru has to be absolutely detached and giving and generous. You'll enjoy your generosity but the problem is you are not generous at all. You think Sahaja Yoga is another marketplace where you are coming.

So, the generosity part is so much missing and is very surprising. They ask Me that “Mother, please we need some chiffon skirts and blouses for this summer." You stitch them for them, bring all the way, nobody wants to buy. It's all lying there. There's no shopping here.

So I'm going to tell you that as long as all these things are exhausted, I am not going to ask any country to send anything here for sale. To believe that you are Sahaja

Yogi, you're sadly mistaken. Your attention, so much, will go to hairdressers, you'll do all kinds of things, but for Sahaja Yoga, you have no money. Today, as everybody has said, “Mother, you should be little stern, you must tell", I am telling you this. Your progress will be very slow.

Secondly, you have to introspect to find out what have you done for Sahaja Yoga? How many people you have given realisation? You have powers. These Gurus never had powers, though they were realised Souls. You have powers to give realisation. How many have done it? And once you start doing that, you get about ten people, twenty people from somewhere, you become great masters and you start talking about your great mastery and that you know everything, that you are the Guru, you are the Ādi Shakti.

This is *[UNCLEAR]*. As soon as you reach the Āgñyā level, you get this into your heads.

So many, of course, have done so much for Sahaja Yoga, otherwise it would not have been possible to see this today.

For all those who have not done anything, I must tell you that you are just standing at the same steps.

Your Kuṇḍalinī has risen but you have done nothing, nothing to give it to others. Unless and until you give it you cannot grow. There are many I know who don't want to give because they think, `We'll catch,' don't want to look after others because they think they'll get egos. This is not the way to be in Sahaja Yoga.

You have to do something which is very important to spread Sahaja Yoga. We are talking of global peace, of

global transformation and what are we doing for it? First, improve your quality and that improvement can only come through sincere, honest introspection and also witnessing yourself every moment, how you behave.

I must tell you about Myself, that from My very childhood I was like a grandmother. I would not tolerate anything nonsense, any stupid jokes anything like a grandmother. And now I am a grandmother also and this maturity has to come in you. To talk cheaply is all right.

Some people have that habit. They are no Sahaja Yogis, but the ones who follow them and talk like that shows that they have no maturity. If they were mature they would change all these people. Wherever there are mature people, they definitely transform others and their own behaviour, people are surprised how they are. This may be exceptional, may be very few like that, but only thing why I am pointing it out to you, that when you find somebody like that, then please try not to listen to such a person, not to follow such a person. But such a person is extremely forward type and everybody becomes sort of a follower of such a useless Sahaja Yogi, so-called.

So we have to mature. Now how do we mature? Many ask Me this question. We mature by meditation, by Nirvicharita. You have to be in thoughtless awareness to grow, otherwise you cannot grow. Now, you should practice this thoughtless awareness, otherwise also, say you are walking on the road, suddenly you see a beautiful tree. You should become thoughtless. Creation of Divine, how beautiful it is. You should become thoughtless.

In thoughtless Sahaj works, otherwise it does not work. You plan everything, you do everything, it won't work out. If you leave it to Sahaj, it will work out. But that never means that you should be lazy about it, or also unsystematic. No. You have to be alert, extremely alert because if you are not alert, you will not see how the Sahaj is helping you. I'll give an example. Supposing you want to meet somebody.

Now that person said I will meet you at eleven o'clock say for example. You have to be alert. He said he will meet you at eleven. By some chance you are late, supposing.

So you should be alert that you are late for the gentleman. At that time you should give a bandhan or raise your Kuṇḍalinī, do something so that you meet the person in any case whether you are late or not. But normally, you should not be late. If you just give a bandhan and say, `I must be there at eleven o'clock,' you'll be there. Sahaj will help you.

But you even forget to give bandhans. You even forget to raise your Kuṇḍalinī. You even forget to give vibrations.

So to mature, first of all you should know you are now Sahaja Yogis and that you can control the whole situation if you are one with this All-pervading Power. It's very simple. It was very hot. Everybody was saying it's very hot. All right. I got up. I said, “I'll make it!" Within fifteen minutes I made it cooler. I say I made it. `I', but it's not I. My connection with this All-pervading Power has done the job. But the connection has to be sincere, strong, honest and all the time in your mind you should know that you are connected. This situation is very simple to achieve,

this state where you all the time feel I am one with the Divine. Because you are not alert, you don't want to see the miracles of this great power which you are in connection. You are busy with other things. Your attention is somewhere else. You're looking at other things and then suddenly you say, “Mother, how is it I am such a Sahaja Yogi, I could not do this and that?" What's going on there? Even when I am speaking, I see people are busy with something else.

So what you call is to mature through your meditation in Nirvicharita, in thoughtless awareness. Unless and until you enlarge the state of thoughtless awareness, you cannot mature because only in the present you can mature and present is thoughtless awareness. And I have seen what is happening that people are only expecting all kinds of miracles from Sahaja Yoga, all kind of help from Sahaja Yoga, but they never think what help are we doing. What are we achieving? Where are we? So at the Āgñyā, again, you people have to be extremely, extremely careful. Now this is for men. If you have not crossed your Āgñyā and you start spreading Sahaja Yoga, then you can become really a funny person, not a Sahaja Yogi. This leadership business is a myth and this myth must be seen as a myth.

Whether you're leader or not leader makes no difference, but the maturity has to come.

Now, I am telling all this because I have to decided not to punish anybody in this lifetime so that you see for yourself. Yourself, you understand. Yourself, you realise. I know you very well, all of you, somehow, but I want you to realise yourself, `What are we doing wrong? Where are

we doing wrong?' And don't judge Sahaja Yoga on what merits you get out of it. If you are not getting merits, there's something wrong with you. If you can really understand this, then you will become subtler and subtler and all your gross attachments will become absolutely negligible. You may have concern, but you won't have attachment.

From inside, this complete detachment has to come in and that can come, as I told you, getting rid of your anger first. Secondly, getting rid of attachments to material things by generosity. It's nice to give something to somebody. You enjoy your generosity. You really enjoy. Generosity is to be enjoyed and once you start enjoying your generosity then you realise that your love, your compassion has now started flowing to others. Little, little things are there.

I've seen you all love Me and you do want always to give Me presents, presents, presents, presents.

All right, but this love must spread to everybody else. You must know about others also, what they need and what you have to do. If somebody needs something can you get for that person? Can you love that person? Can you give it to the children of other people something that you have. If this generosity could be just maybe, I don't know because I don't have to force Myself to be generous. Everybody says, “Mother, You are too generous." In My family everybody thinks I am very generous and a gone case, but I don't have to generate, but perhaps you people, through introspection, will definitely become generous and this generosity will start flowing. I've known people who have lots of money, lots

of things, but not one single pai they'll give to Sahaja Yoga, not one single pai.

This sense of generosity comes when you understand what is your purpose of life, why you are here, just to fulfil yourself with Sahaja Yoga or to be able to do something about it without feeling that you have done something. In this, Christ has said, very nicely, I mean that He has said it, but where do you find this, that your left hand should not know what your right hand has given, should never trumpet, `I, I, I, I, I'. What Christ has said to achieve that, you had to have realisation, no doubt. But I would say fifth chapter of Matthew's you read. Such things, so subtle He did that you'll be surprised that how this religion, in the name of Christ, has gone on the other side of it.

Now people want to be Gurus because they think you have powers, that you can overpower others, you can say whatever you like to others, you can torture anyone you feel like. That has been before. I know.

Gurus have been very, very, very, very cruel to their disciples also, I know that. Once I went to Ambarnath and one gentleman came to see Me. His name was Swāmī Jagannath and he said that, “My Guru has told me that Ādi Shakti's going to come to Ambarnath and I will try to come at that time." I said, “Who is your Guru?" So he told Me some name. He was a realised Soul, no doubt.

So he came down. He said, “Mother, should he come to You or You will go to him?" I said, “See, I am a mother. I am not a Guru." The Gurus don't leave their places. Can you imagine? They call it takhia. The Guru should not leave his place. He should sit there and everybody should

come to him. I said, “I am the Mother. I will go and meet him." So I met him and the fellow who had come, this Jagannath fellow, I said, “What's the matter with you? Why don't you open his Āgñyā? He's in so much pain." He said, “Who opened my Āgñyā? Why should I open his Āgñyā?" I said, “You are the Guru. You are the master". “So what! My Guru never opened my Āgñyā. I had to fight my ego all the time and that's how I've got everything all right." “Ha” I said, “It's so easy to open the Āgñyā. Why can't you open?" So I turned his Āgñyā and opened it. He was very happy. He said, “You are a mother. You do what You like. We are not going to do this. If you don't make them work hard for their realisation, if you don't make them work hard for their development, they will never be all right." These human beings are like this. I said, “Not for Me." He said, “All right.

You are a mother, so you forgive them. You do what you like. You try to transform them, help them, but not me." I said, “All right” but you know, he came at My Feet and all that and he said that “You must praise, She's Ādi Shakti. You must praise Her." I was there for a short time. Then we were coming home, then this Baba Jagannath tells Me, “Mother, thank God, you have opened my Āgñyā." So I said “What happened?" “My Guru, when I came, he gave me two slaps on the face. I was running his ashram, suppose to be the Guru. Two slaps and put me upside down on the well and all the time my feet were tied up to the rope which he used to lower down, again pick me up.

So he put me again and again into the water seven times, then he pulled me out." I said, “Baba, why did he

do that?" He said, “I must tell you that I have been smoking some times for that." I said, “He never gave you Realisation. You wouldn't be smoking in any case. That's it." “He wants me to give up all these bad habits with my Āgñyā on. Now you have opened my Āgñyā, I'm all right." So I felt that the behaviour of that Guru was very surprising. He said, “He beats us. He always beats us for anything. We have to work very hard." I also know how some Gurus of the music also do that and I met so many of such people who have been to very great Gurus and the way I got the report was so shocking to Me that why don't they tell them directly that, “See, this is wrong with you and this is how you should be." But the Gurus say that if you tell them like that, they'll never listen. They only know beatings. I said, “Ba! What do you say, they only know beatings?" “Yes." So the whole attitude towards the disciple is not of compassion, definite. There are, of course, other Gurus also who take a terrible test of their disciples like, as you see, Śhrī Rām does. This was nothing compared to what Rāja Janaka did.

They will test the person and then only give realisation and, out of thousands, to one only. That is how we have got so many false Gurus also because they were all discarded by these realised Souls.

At this point, we have people who have got realisation when the real Gurus are like this. I met another one. He asked Me, “Why are you giving realisation to all these useless people?" I said, “Why?" I said, “There are some Sahaja Yogis." He said, “How many can give life for Shri Mataji?" I said, “Why do you want to ask for their life? I don't want their life." He said, “This is the first question. I

have many who will give life for me." And he has not given them realisation.

So now, at this juncture, when we have people who are seeking, who are going to these Gurus, of course, false Gurus you forget, but even real Gurus, they do not get their realisation. Now you are capable of giving them realisation. Just imagine. They have big, big ashrams and things like that. They cannot give realisation. While you can, all of you, can give.

Now, it's like this, that if you put little light in a lamp and it is just giving light to itself, nothing else, supposing. Now you have to give light to others. You have powers. You can do it. You can really change people, you can cure them, but you will not. You will bring all these sick people to Me, “Mother, You cure." Even for realisation, I have seen, they bring people to Me. What is the need? You all know how to give realisation, how to cure a person. All of you know. Now why is it that you people cannot do it? Firstly, you may not be matured enough. But even if you are mature, you are not assuming your own powers. You don't believe in it. Humility is all right, but you must know what power it is. Supposing somebody is a king, say and you put him on the throne. Now, if people are coming and instead of they touching his feet, he goes and touches each, everybody's feet, this is no humility. This is nonsense. Whatever position you have, you should try to do with humility, means through compassion. The maturity is this, that you should know that you have these powers, you should know how to preserve these powers, you should know how to grow in peace and then, when you meet people, you should assume, inside. I may

be a housewife cooking for My grandchildren, doing this, doing that, but once I am sitting on the chair, I know what I am. You may be anything. You may be a clerk, you migh[t] be a dishwasher, you may be anything. That makes no difference, but once you are a Sahaja Yogi, you are a Sahaja Yogi. Then you must show your dignity and not thrive on your weaknesses. You are much better than all these realised Souls who have achieved their realisation in thousands of years because you have so many powers. But their self-confidence and assumption is not with you.

Some people say, “We are afraid of ego." How can you have ego? It's finished now. Even if you do some mistakes, doesn't matter. “Mother, I touched my left foot. I touched my right." Makes no difference. Because of no self-confidence you become austere in Sahaja Yoga. If you are self-confident, then why should you be austere? It all goes together. First, you must mature, with that you must have self-confidence and, without fear, you should spread Sahaja Yoga.

Some have fear about themselves and some have fear about others. Also it comes from your conditionings, from your upbringing.

So today's Guru Pūjā is, in a way, very important because everybody said, “Mother, you should be stern. You must tell them." I said, “All right. I'll tell them." But in no way to put you down. No way. But to tell you what you can achieve, to tell you how far you can go. You, so many, are more than sufficient to transform at least ten globes, ten worlds. More than sufficient. But you are still involved in yourself, worried about yourself, only your children,

your husband, this, that. Doesn't work out. As much as you want to grow, this power can give you that power, but problem that lies with us is that we don't know ourselves and we don't want to know ourselves.

Today's Guru Pūjā should give you the state of Guru. If you want, it can work out. The All-pervading Divine Power of Love is absolutely working it out. More than you, the Divine wants this world to change, wants to transform the whole universe. Now, you are the instruments and, if you try to cheat yourself, who can stop it? Just to enjoy music or to enjoy the company or belonging to some club or to feel that it's a nice festival or, at the most, you seek the security of your children and family and all that. It is not satisfying. It will never satisfy you. It will only satisfy you when you will become the lights to give it to others, to work for others. And you have these powers, what I'm trying to tell again and again, you have these powers by which you can introspect yourself, you can witness yourself and you can surrender because, mentally now, you are convinced about Sahaja Yoga. Emotionally, you are convinced that Sahaja Yoga has given you such sense of love and compassion. Physically, you are convinced that Sahaja Yoga has given you good health and confidence about your health. Now, spiritually, you should be convinced, spiritually, that you are really spiritual people selected by the Divine, that your last lives have been of great seeking. That's why you were born now and you are getting all these blessings." So assume. Assumption of your personality is important. You must meditate. You should go into thoughtless awareness and all the time keep your attention alert.

That is very important. When, what is the need, when something will come, how we have to react, all these things come to you when you are alert and aware of this All-pervading Power all the time, every moment. I don't worry at all, never.

Everybody is surprised at Me. I don't worry. Why? My worry is taken over. People say, “You travel, travel." I never travel. I am sitting here or I am sitting there. What is it? Where am I travelling? So you don't think on those lines.

So thoughtless awareness is the first beautiful state you have to achieve. That will give you peace and a witness state to enjoy the drama of life, to enjoy the different varieties of people while you will be growing within yourself. For a Sahaja Yogi, it is important not to see the faults of others, but your own faults and correct them. I get so many letters regarding some lady or some leader or somebody like that, that “Mother, this leader is troubling me, that leader is troubling me” this that. I am surprised. I will change the leader as soon as I'll find something wrong. I've always done, who's not suitable, who is in problem.

Is always done. But the way you put your attention to the leader is, perhaps, the jealousy part. If the leader says, something wrong with you, you should thank him. Who is there to tell you? I am very proud of you.

I am very happy that never such disciples existed for any Guru. If I am a Guru, I should say, I should say, “Now, done. Finished. Overjoyed." But when I see that you people don't realise what you have achieved and you don't want to work it out, then I think of the parable of

Christ, that some seeds fell on the rock. All your affection, all your love, I know it is impossible to express what I feel about it, but you don't know why you got realisation, why you are here, what is your speciality, what you have to get, you don't know that. And that is what you have to know. I don't say, like Christ, that “take out one eye" or “cut out your hand." Nothing of that kind. You be intact. Your body should be intact. Nothing is to be taken out, beneath this body, but in a subtle way what he was saying that whatever part of your body is doing wrong, you should try to negate it, in a subtle way. In the same way, in Sahaja Yoga also. If there is jealousy, try to find out why you are jealous, why are you against the leader. The leader says a word to somebody, they immediately write to Me. Why is he a leader if he has not to tell anything? Today, I think for the first time, I have been able to tell something to you which I was hesitating always, that let it be, just now they are still little babies, it's all right. But now, after this, you have to grow. Grow in every way.

I just can't understand. Those who got realisation without the power of raising the Kuṇḍalinī are doing such a lot of work and, while you all have this power to raise the Kuṇḍalinī, to cure people and, also, to talk about Sahaja Yoga, you're so sensible. Still, where is your attention? I don't understand.

Today's lecture should not really, in any way, hurt because I don't want to hurt you at all. Whatever is the situation, I accept, but if you don't want to accept that situation, what you should do, I've told. This will definitely, suddenly raise your spiritual height. Definitely.

No doubt about it. It's very important to see for yourself what's wrong. After all, you are all seekers of Truth for ages and now you've come, you have found the Truth.

So try to identify yourself with Truth, that's all and with Reality. If you identify yourself with Truth and with Reality your Sahasrāra is absolutely open. No problem. Truth is in your Sahasrāra. And when the Truth comes in, you are surprised that Truth is Love and Love is Truth. Pure Love. It's very, very joy-giving and all the Nīrānanda you want to have, you can have if you understand this simple equation, that absolute Truth is absolute Love.

I have no expectations. I must tell you, I am oversatisfied. As far as I am concerned, I think I have done My job. But now this has to be taken over, you have to be responsible, you have to work it out. I was so happy. This time, every place I went to, all the leaders said that “Mother, You need not travel now. We'll take the responsibility. We'll work it out." But all of you must support your leaders and do something about it.

Sometimes leaders are really, can't understand why people are having their own ideas about everything. You must go all out. For example, in our country, when we wanted to remove the slavery, everyone joined together to achieve it. While there are people who are trying to cut down the leaders, put them down, make fun of them, form groups. Is this the way we are going to work it out? You should all support the leader. You should all go all out to do what the leader is telling. If something is wrong with the leader, I'll talk to him, then I'll put him right. I promise you. But you don't try to find faults. As it is, all the leaders ask Me before doing something, so you just

try to follow the leaders, whatever the leader is saying, absolutely put all your effort because the complaints are that you people don't listen to them. I am really surprised.

Yesterday, you saw he was playing sitar. You should have asked him, what about his Guru. His own father was his Guru and he used to beat him and then his grandfather also, but with such desire to learn something, to be something that they didn't mind anything. “Beat me. Do what you like. Put me in jail but make me a good artist." In the same way is Sahaja Yoga because there is, if you may call it a defect, Sahaja Yoga is not a military thing. It's just plain, simple, Mother's Love. And of course every mother wants her child to be great, to have all her powers. She wants that. No doubt. How she does it, how she works it out is her own problem. But how you take it and how you use it is your own problem.

I always bow to you people who have got realisation because I think so many saints were never there on this earth. But the saintliness has to be complete. Without that, you cannot help even your family, leave alone your country and no question of the whole world.

So what is needed now is to raise your awakening, to raise your spirituality, to go into a realm of complete support and surrender to the movement of this spontaneous movement of Sahaja Yoga.

May God bless you all.

In short, you must worship yourself.

***Contents: 1994-07-30*, Public Program, Grand Hotel Krasnopolsky, Amsterdam, Netherlands**

I bow to all the seekers of truth. At the very outset, you have to know that truth is what it is. You cannot change it. You cannot describe it. Unfortunately, at this human awareness you cannot know it. Moreover, truth is not going to compromise with anything.

[Aside:] Speaking everyday makes your throat...

Now the... whatever I am going to tell you, you have not to take it for granted; because we have had lots of problems with blindfolded faiths. But keep your mind open as a scientist. And treat it as...

[Aside:] Come along, sit here.

And treat it like a hypothesis. And if it proves, then you have to accept it as honest people, because it is for your benevolence, for it is the benevolence of your country, your countrymen and humanity at large.

The truth is that you are not this body, this mind, this intellect, these emotions, your conditionings and your ego: but you are the pure Spirit. We say: my emotions, my feelings, my intelligence, my ego.

Who is this `my' which owns...? The second truth is that there is an all pervading power of Divine love which does all the living work.

We see these beautiful flowers, it's a miracle. In Holland you get so beautiful flowers. We never even think how they are coming out of the Mother Earth of different shapes so beautifully.

So the second truth is that there is a subtle power of Divine love which does all this living work. If you ask a doctor; who runs your heart, he'll say it's the autonomous system. But who is this `auto'? They'll say it's the

parasympathetic nervous system. But doctors know nothing about parasympathetic. There are so many things that science cannot answer. It can only tell you about whatever things are there, but not about things which do not come in the range of our senses.

They cannot tell you why you are on this earth. And so many people nowadays feel identity problems.

They are not satisfied with what they have and they think that they can have something more than this.

These are special people called as seekers of truth. Like William Blake has said, “Men of God will be born in those days and they will discover their divinity, will also give the divinity to others." But these seekers of truth are lost in many ways.

Some think by reading books they will achieve the truth. I met one girl just now who was selling Gītā and saying “Hara Rāma, Hare Rāma." I told her, “What is written in this book is that you should have your Self-knowledge. That you have to have Selfrealisation." It is like any signboard that says, “You do this, or you will get that." Like somebody has a headache, you say “Take aspirin." and you'll go on reading the prescription, “Take aspirin. Take aspirin." You'll have more headache.

Kabīra has said, “Pari pari pandita mouraka baye" meaning “By reading books, even the learned have become stupid!" I could not understand. How can that be? But now I have met many like that.

Also like Christ has said you are to be born again.

So some people take the brand: `born again'. How do you become born again suddenly? Actually in Sanskrit

language a bird is called as `Dvijaḥ', meaning twice born and a realised Soul is also called as `Dvijaḥ'.

So the person who has his second birth, is a transformed personality. Supposing you brand an egg as `bird', will it become a bird? But clubbing is a common nature with human beings I think, anything absurd they want to club with.

When we are fed up with all the chaos of modern times, people take to religion and to seeking. But all these religions also, are either power-oriented or money-oriented. They kill people in the name of God. And they make money in the name of God. How can God understand money? Does he understand banking, which is our headache? Does he know economics? If he had known, it would have been better I think.

So any intelligent person has to understand that if these religions were created, it was for our balance, for our moral life. And why moral life, because for your ascent.

It is a very difficult thing. If you read the Bible, fifth chapter of Mathew, Christ has described what he expects a Christian to be. It is impossible for human beings to do that. He says, “Thou shalt not have adulterous eyes." Even in your mind there should not be adultery. In all the Christian nations, you cannot find one person like that. And they say they are Christians. I was also born in the Christian religion.

But he says that if somebody slaps you on your right cheek, you turn your left to them. But in India missionaries came with a gun in one hand and the Bible in another hand. Christ never understood what sort of human beings he was talking to. It is impossible that he

is asking, very difficult. Up to the point, he said, if your one eye is bad, doing bad things, take it out and throw it away. And if one arm is doing something wrong, cut it off. This is like Sharia inflicted upon yourself. [Translator doesn't understand.] Like Sharia of the Muslims, inflicted upon yourself, not on others.

Christ could crucify himself, he was such a great incarnation. He never understood human beings, I think they all never understood. All these religions were born on the same tree of spirituality at different times. We plucked these flowers and now we are fighting with the dead flowers. None of them now, are spirit-oriented.

When I started seeing this, I felt something else has to be done about them. They are completely in darkness and very badly conditioned. If some light comes in them, they will see for themselves, they will become so powerful themselves that they can really transform their lives.

Sahaja Yoga; `saha' means with is born, with you is born this Yoga, the union with this Divine power.

It is your fundamental right to have this Yoga. Nobody can deny it. But only thing, you have to ask for it. You have to desire it.

Now this power, in the triangular bone that you see, it's a little minute for you, [indicating Chakra Chart] but there is a power they have shown in the sacrum bone, meaning the Greeks knew that this is a sacred bone. But they told Me that, after this Orthodox Church came in, they said this is all nonsense.

They had Athena. `Atha' in Sanskrit means primordial, primordial Mother. And they worshipped her as the primordial Mother. In India we call her Ādi Shakti. It is

described that she incarnated in Greece. “Maṇipūr he diwipe." But unfortunately, in the Bible Mr. Paul, who hated women, never had any primordial mother. He had the Father, the Son and the Holy Ghost, that too a pigeon, white pigeon.

How can you have the father and the son and no mother? That is how the women I find in the West are really not treated well. And all the time they have to please men. They have to expose their body, otherwise men cannot be satisfied with them. If you ask an Indian lady to expose her body, she'll slap. To her, her chastity is her power.

So everything went upside down with this kind of thing. Like Mr. Paul coming in and for the Koran there is a fellow called Mohaya who authorized the Koran. He killed three khalifas. He killed Hazrat Ali.

He killed his two sons, Hazrat Ali's two sons and his mother ate the liver of one of the khalifas. At least, even Hitler never ate somebody's liver. Such a horrible man like him has authorized the Koran.

And the Sharia that they have has come actually from the Old Testament, from Jeremiah. He has written about it, what Moses gave to these Jews. It was meant for the Jews but was taken over nicely by the Muslims. It is very sad the way they have made a mess of the whole thing.

So let us... because I think I am talking about it because there is some theologist sitting here. Now we have to read another book of knowledge which is within ourselves, he's there, see!, which is within our being, which is created in our different evolutionary processes.

All these incarnations came at a different stage of our growth into spirituality. Our creator is the greatest organizer.

So he made this beautiful central path for your ascent. This Kuṇḍalinī is your own mother, your own individual mother. She knows everything about you. She knows your mistakes and your aspirations. Above all she loves you. And she has been waiting for a moment when she could be awakened.

This knowledge was known not only in India but in various places. But in India they had mastered this knowledge. But the only thing was that in tradition one Guru used to give realisation to one disciple in his life time. This lasted until about the twelfth century when one of them published in his book, Gñyāneśhwara, he published in his book, in the sixth chapter, about Kuṇḍalinī.

It's a... we can say, an exposition of the Gītā. But this Gītā which was written, not by Śhrī Kṛiṣhṇa, Vyāsa, he wrote what you have to become. Just like what Christ said. Just like what the Koran says.

So when everybody said the same thing, it was never told how to achieve it. That is how this knowledge was not given. Till the sixteenth century in India we had lots of great saints, like Guru Nanaka, Kabīra, Namadeva, so many of them; in Maharashtra like Rāmdās, Tukārām. They also said that it's the Kuṇḍalinī which gives you realisation, clearly. But people didn't give any attention to it. Like Kabīra has said that, “How am I to make them understand when the whole world is blind?" Now the situation is different. These are special times of the Last

Judgment. These are special times according to the Koran, `Kiama'. It means resurrection time. “At this resurrection time” Mohammed Sahib has said “your hands will speak. And they will tell you about you, they will give witness against you." I mean they will tell you what's wrong with you. They all have described it in small pieces, I must say. But the time has come.

Of course in the books, they have written something funny. That those who will die and will be buried, their bodies will come out and get resurrection, in the books like the Bible, in the Koran, also the Old Testament. It is absurd, after 500 years, what part of the body is going to come out of the graves, occupying all the lands with the dead bodies. In Italy they make even houses for the dead bodies. But according to Indian philosophy, many souls who are seeking will be born and there will be an enlargement of the population. This one can understand, which is a fact also. [To translator:] You said it? I don't know how many languages I have to learn! Alright, so. The good news is, now the time has come. You can have en masse realisation. And it has worked out.

So, what happens when the Kuṇḍalinī rises? If you see today's world problems, they are mostly because of human beings. And most of the human problems are because of their centers. Physical, mental, emotional, even spiritual problems are because of these centers going out of order.

You'll be amazed to know that Sahaja Yoga can cure cancer and many psychosomatic incurable diseases.

We have three doctors now who have got an M.D. in Sahaja Yoga and there are many others who are now

trying to make a chart, so-called research. But in Russia they have invited Me to a program for 15th of September where three thousand scientists and doctors are going to come.

The Russians are something special because they haven't got our conditionings. At least 70% are not materialistic at all. Their government said you can have your ats, own it. They said we don't want to own anything, it's a headache. Now they are the ones... I mean I was amazed that St Petersburg's oldest university gave Me an award which they have given to only ten scientists. Einstein is one of them. And I am the tenth one, just imagine. I said, “How can you give Me like this, like Einstein?" They said “What? He has just worked on matter, but you have worked on human beings." And their religious Patriarch, there are only two patriarchs, one in Moscow and St Petersburg, he himself has invited Me. Can you imagine? Will ever our Pope think of meeting Me? I could cure him. [Laughter and applause.] So we come to the point where we understand that this Kuṇḍalinī nourishes all the centers, integrates them and you get a complete integration of yourself.

So your physical, mental, emotional and spiritual problems are solved completely. Now the light of your Spirit comes into your attention.

Spirit is the reflection of God Almighty in your heart. But it just watches, it doesn't interfere nor does it come into your attention before realisation. But after this happening, the attention gets enlightened by the spirit. And the throbbing you feel in the heart starts expressing

itself on your finger tips as Cool Breeze. That is the Cool Breeze of the Holy Ghost.

So this Kuṇḍalinī is the reflection of the primordial mother, the Holy Ghost. That means that you feel this Cool Breeze which is actually the... you can call as `Param-Chaitanya' in Sanskrit. Param-Chaitanya has been described by Ādi Shañkarāchārya the same as *[UNCLEAR]* `Sa leelām, sa leelām' means cool and cool and cool, soothing.

Firstly, we are as either Christians or Hindus, we have to be born in some religion. And we carry the brand on our head. But whatever maybe our religion we can commit any, any sin.

So it has no meaning. But after realisation you become spontaneously righteous. Overnight I have seen people giving up drugs. Overnight. They give up all that is destructive for them. I never say “Don't, don't." like Ten Commandments. No, no. Otherwise half of them will leave the hall. It is best if they can see it in their own light. And they should understand what is destructive for them and what is constructive for them.

Your attention becomes absolutely innocent, which Christ has described. You should know your innocence can never be lost. It is an eternal thing within. You might have spoiled it, there might be some clouds. But everything gets cleared out. And you just become like a lotus coming out of a dirty pond. It is because you are that. You are very glorified.

And your attention also becomes very powerful. A glance of such a person can bring such a solace, such a peace, such a blessing to the atmosphere. You can feel

anybody's vibrations sitting down here, dead or alive. Of course you can feel your own vibrations, your own centers, sitting down here.

Now if you know how to correct your centers, you can correct yours and correct of others also. That's how Christ cured so many people. But in America I cannot cure because the doctors have made a law.

Anything done by non-doctor, he'll be arrested. Even if Christ was there he would be arrested.

Americans also, less said the better. They have had only two hundred years history, two hundred years.

Three hundred years, English were India. Only thing they did is to divide us into six, seven parts.

So proud of themselves, they never learnt anything from us.

So these Americans are now... they have no family system, they have no tradition of family system and now they are coming out with new ideas. You should not marry. You should not have families. Throw the children on the streets. You will be surprised their Coca-Cola culture has spread up to China even.

Now we have to understand that within us lies all these powers, which can be easily awakened and we can become our own masters. Above all what happens is that we jump into the ocean of joy. And joy is singular. When our ego is pampered, we feel happy. When it is punctured, we feel unhappy. Now, in this case it is just a witness state where you watch everything like a drama.

Actually with our mental projections we either live in the past or in the future. With our mental projection we can

produce something from this side, another produces from that side and then they'll start quarreling thinking they know everything. All problems are because of mental projections also.

So we either think of the past or of the future and we are jumping on the cusp of the past and the future.

But if I say `You be in your present' you cannot.

But after this Kuṇḍalinī passes through she elongates these thoughts and the centre part which is the present, you can feel it as `thoughtless awareness'. Where you are aware, but no thoughts. You are in the present which is the reality, because the past is finished and the future doesn't exist.

So you stand in the situation, in reality where your spirituality grows. Your hands start speaking as Mohammad Sahib has said. You can raise the Kuṇḍalinī of others. You can give Self-realisations to others. You can feel the centers of others, even the children can feel and you can diagnose the disease.

The second state we call it as `doubtless awareness'. Then you can start curing people. It's a state which is achieved very easily. You don't have to go to the Himālayas, stand on your heads in that cold.

No, sitting in your chair. Because you all deserve it. They had to go to the Himālayas because they never deserved it, I think. I don't understand what is the need of becoming a Sannyāsī and giving up family this and that. It is too much. It is all inside, nothing outside. Whether you shave your head or you wear some scanty dresses or some colour dresses, what will they make a difference? With this you become absolutely normal. All your

angularities drop out. All your frustrations drop out. I met one gentleman who had tied all his hair here. I said “Why are you doing it? He said “I am so frustrated that I am going to tie up my hair to something so that I get my realisation." Another very learned man I met him he said “I every day stand on my head." I said “For what?" He said “Because of gravitational force the Kuṇḍalinī will come to my head." In a seed the plant comes up. Also the fire also goes against the gravity. How can Kuṇḍalinī be awakened if you put your head down? Because his Guru told him, I think.

These Gurus are all making money. Why can't you see? Very simple thing, how much money you gave to Christ? If you just cancel out the money part you'll find out the Guru very well. I feel ashamed as an Indian but also now there are many Americans who have come up.

But now we are going to have our Self-realisation. I must confess in this short lecture I cannot tell you everything about it. In the English language itself I have given thousands of lectures which you can get later on. Also you will get books later on.

In this hall there are beautiful lights. You have to just switch on one switch because it is all built in.

In the same way it is built in in you. What is the use of telling about the history of electricity, how it came here and how it was brought here? You'll be bored stiff. Actually there is no need to give this lecture also.

First is to give you realisation. Which is your right, which is very simple and you all are going to get it. But you must have full self-confidence in you that you are going to get it. Firstly you don't have to doubt yourself. Now

those who don't want it, I cannot force on them, because I respect their freedom. If you don't want to have, it is very civil for you to leave the hall. But if you want it, you are welcome.

This Kuṇḍalinī is the power of pure desire. While our desires are not pure. You know the laws of economics that wants are not satiable in general. Today we want a house, then we want a car, then we want a helicopter, then an airplane. I don't know, it goes on like that. Whatever we want never satisfies.

Whether you are aware or not aware, this power is within you which is of pure desire. That is to become one with this All-pervading Divine Power. But there are three conditions.

The first one is, as you have to be very self-confident, you should not feel guilty at all. If you have done any mistakes in the past, it is finished. You should have faced it at that time.

So please, know that if you were guilty, you would have been in jail, not here. If human beings can find faults with you, God cannot.

Because he is the ocean of forgiveness. He knows you are human beings, you are not Gods. And if you have committed mistakes, it's all right.

So have to forgive yourself.

The second condition is even easier. You have to forgive every one. They say it is difficult, they can't forgive. But logically whether you forgive or don't forgive, what do you do? You don't do anything. But if you don't forgive then you play into wrong hands and torture yourself.

So what's the use of going after this myth of not forgiving? The easiest thing is not to think about them and to say with full heart “I forgive every one of them." Now if you feel guilty, then this centre catches here on the left. Which gives you angina, which gives you spondylitis; it gives you also lethargic organs.

So why to feel guilty? If I say don't feel guilty, they run out of the halls. But if I say give Me your confessions, I'll have letters up to My head, condemning themselves. You have to respect yourself as I respect you and you have to love yourself as I love you.

Moreover if this centre is caught up at this moment how will the Kuṇḍalinī rise? And especially this centre on the Optic Chiasma is like this, absolutely constricted like this. And if you don't forgive, it won't open. If you don't forgive, it won't open. As is it you have tortured yourself by not forgiving all your life and now you are going to miss the point; the most important thing of Self-realisation. This is the last breakthrough of your evolution. That is what you are going to miss.

Third one is very simple that you have to take out your shoes. I request you because in England the first time I told them you have to take out your shoes, half of them walked out.

[Silence.] The last thing I have to request and to tell you, that Sahaja Yoga is a collective happening. You cannot do it at home. You have to come to our centers. But it is not like other Gurus where they give one introductory letter and then they start asking money. No money. We have very, very simple centers but very good Sahaja Yogis who can tell you all about this inner knowledge. But

if you don't come, after next year when I come, you will tell Me “Mother, I have cancer, I have this, I have that." You have to grow, that is important.

It will take hardly ten minutes. And I assure you, you will all feel this All-pervading Power. And the heat will go down. Can I request all of you to come forward here and sit in front, please. Those who are standing there also please. Please come forward. Come forward please. Yes, please. Please be seated.

The children won't trouble you. They are more sensible than anybody else. Most of them can feel the vibrations.

[To translator:] Did you tell them about left and right side? Translator: Not so much.

Shri Mataji: Not so much. But you did.

Alright so we have this left side and right side as you have seen. The left side is for generating the power of desire. Right side is for your physical and for your mental activities. Or we can say for action.

Alright.

Now, so you have to put your left hand towards Me like this. And please know that this is symbolic of your expression of desire, mundane desire to have your Self-realisation.

So now please use your right hand for the action to give nourishment to your centers on the left hand side.

So we put our right hand on our heart, in the heart resides the Spirit... if you don't want to do it you can go out.

Put your left hand towards Me and your right hand on your heart.

Left hand like very important, this towards Me.

You think too much.

All right, in the heart resides your Spirit.

If you become the Spirit, then you become your own master. Your own Guru.

So please take your right hand in the upper portion of your abdomen.

Which is the center for your mastery.

This is the center created by great prophets and great sages within us.

Now you have to take your hand in the lower portion of the abdomen on the left hand side.

Now this is the center for your... please sit down...

This is the center for your pure Divine knowledge.

It can be explained to you later on.

Left hand towards Me, madam. Yes please.

Then again you have to raise your hand in the upper portion of your abdomen.

Now on your heart.

Then in the corner of your neck and shoulder.

And turn your head to your right.

This is the center I have told you about. It is out of gear when you feel guilty.

It is quite lot in this hall today.

So please don't feel guilty.

Take your hand on top of your forehead across and please bend your head.

This is the center, is for forgiving everyone.

Now, please, take your right hand on the backside of your head.

And push your head as far as possible.

Here without feeling guilty, without counting mistakes just for your satisfaction you have to ask forgiveness from the Divine force.

Now the last center is very important, stretch your palm.

And put the center of your palm on top of the fontanelle bone area.

Through which the Kuṇḍalinī breaks through, comes out. To press it nicely you have to push back your fingers. And please put down your head. You have to move your scalp, clockwise, slowly seven times.

Bend your heads please, bend your heads. Press it hard and move it seven times.

Self-realisation.

Now it's over, that all we have to do. Now we have to close our eyes. You may take out your spectacles and please don't open eyes before I tell you. Before that those who are sitting on the chairs have to take their feet apart because those are two powers. And you have to place your left hand on the left lap comfortably. Put the right hand on your heart and close your eyes. You can call Me Mother or Shri Mataji, whatever you like.

In your heart you have to ask a question three times. This is a fundamental question about yourself. You have to say: Mother, am I the Spirit? Please ask. Now, if you become the Spirit you become your own master.

So please put your right hand on the upper portion of your abdomen on the left hand side. Here you have to

ask another fundamental question to Me. You ask Me: Mother, am I my own master? I have told you that I respect your freedom and I cannot force pure Devine knowledge on you. You have to ask for it.

So please take your right hand in the lower portion of your abdomen and ask six times, because this center has six petals. Please ask six times: `Mother, please give me pure Devine knowledge.' As soon as you ask for Devine knowledge the Kuṇḍalinī starts rising the primule of the seed. Like the seed, the primule start rising.

Now you have to [laughing]... starting so fast. Enrich your centers with full self confidence.

Raise your right hand in the upper portion of the abdomen on your left hand side.

Here, you have to say with full self confidence ten times. Mother, I am my own master.

I have already told you at the very outset that you are not this body, this mind, this emotions this intelligence this conditionings the ego, but you are the Spirit.

So raise your right hand on your heart.

Here you have to say again with full self confidence twelve times; Mother, I am the Pure Spirit.

You have to know that this all pervading power is the ocean of love and compassion.

It is the ocean of knowledge and bliss.

But above all it is the ocean of forgiveness and whatever mistake you might commit can be easily dissolved in the ocean of forgiveness.

So please forgive yourself at this important moment and raise your hand into the corner of neck and shoulder.

Turn your head to the right and here you have to say with full confidence; sixteen times; Mother I am not guilty at all.

Now. I have already told you that it is a myth if you forgive or don't forgive.

But if you don't forgive then you play in wrong hands And at this junction, this important time, if you don't forgive this center won't open.

So please raise your *[UNCLEAR]* from your heart now not from your heart.

Mother I forgive everyone in general.

Now, you have to take your hand on the back side of your head and turn your head upward.

Here you have to say, `O Divine power, if I have done any mistake knowingly or unknowingly please forgive me.' Now the last center is very important please, stretch the center of your palm fully and put your hand on the fontanelle bone area.

Please stretch your fingers backwards so there is a good pressure and please put down your head.

Here again I cannot cross over your freedom, so move your scalp with the pressure seven times clockwise; `Mother please give me my Self-realisation,' seven times.

Please bend your heads.

Please bend your heads.

[Shri Mataji blows into the microphone.] Now please take down your hands, open your eyes.

Just put your hands towards Me like this, higher.

And watch Me without thinking.

Now please put your right hand towards Me like this, put down your hands, you can see if there is a cool or hot breeze that is coming out of your fontanelle bone area.

So people get it high and some people get it low.

Now with the left hand towards Me you see with your right hand if there is, bend your head and see if there is a cool or hot breeze that is coming out of your fontanelle bone area.

If you have not forgiven you'll get hot breeze also you should not doubt yourself.

Again with the right hand you can see if there is a cool.....

[Silence.]

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I bow to all the seekers of truth. First of all you should know that truth is what it is. You cannot change it. You cannot describe it. And the biggest thing to understand is that it cannot have any kind of reconciliation, or compromise with untruth. Truth is absolute. It cannot be different. People talk of different things, there is definitely something wrong there.

So one should know first what this truth is.

Truth is that you are not this mind, body, not all your thoughts or your emotions. You are the true spirit.

Unless you become one with the spirit you cannot get any satisfaction. Your search may never be over.

So let us desire to become the spirit. People explain numerous things to you. Do this or that. Do penances, do fasts. You have done it all in your previous birth. This birth is to achieve the truth. And to get the truth, the right time has also come. It is very beautifully described in the `Nal Damayanti Vyakhyān' how this time had to come. Once Nal caught hold of Kali and wanted to kill him, because Kali made him part with his wife. Nal said it is good for Kali to die. It should be his end. Kali said, “Let me die, but first hear my Māhātmya [significance]." “What is your Māhātmya? You only put confusion into the minds of people" asked Nal. He replied, “When I rule, the people of Kali Yuga will go into bhrānti [confusion] and many people will put other people also into confusion. Their search for truth will be very strong at that time. And those who have been looking for God, who have been doing penances for ages in forests and mountains, they will all come into the world as common folk and they will get their salvation." Similarly, many people in our country have talked about and discussed about this particular time.

Now all of you have left India and come here. But you people have retained many of your traditions.

I am surprised how you all still understand Hindi so well. It's pretty amazing [really surprising] that even in this culture you have saved your culture and you have also read some old books. But what should be the purpose of all this hard work that we do in the name of religion? It is only for salvation. And this salvation has become very easy nowadays. I have also contributed in making this happen.

In earlier days, one master had only one pupil. This system lasted for thousands of years. Then these Nathpanthis came and they gave boons to a few people. You all would [must] have read about Rāja Janaka who had only one disciple Nachiketa, who was also given realisation after many tests. Now there are some great Gurus in India who are mostly hidden. They tell Me that today's human beings have nothing to do with realisation. They are lying in the middle of worldly affairs. They chase money and women. They run after false Gurus. Now we must understand the Divine has nothing to do with money. Those who ask for money from people, who come as masters, we must see what good they are doing. Are they filling their pockets? This understanding is much needed. And your children will see that the people, who are teaching religion, are not religious themselves. And then they can also take to the wrong path.

Especially in this country of yours, people have created many problems. They do wrong things that your children will do tomorrow. As your culture cannot control them, they will ask, “Tell us, why you do all this. What have you gained?" So Sahaja Yoga is very important. Especially you all have come from British Guyana and from other places also.

So you have to understand the purpose of your culture. Till now I never kept contact with Indians abroad, mostly.

Sometimes, even if someone tried, I did not notice.

That's because few people who were coming to our program, would sit in front and would leave half way through the program. Finally these people said, “Mother,

we will not let the Indians come. They come and leave halfway through the program. It does not look good. We will not let them insult you. They have no respect for anyone." So I thought OK, so be it. But then someone said that it is not right. Wherever Indians are they have to know you and respect you and they should also have the innate advantage of Sahaja Yoga. After all, why should they be left out? I said, “Yoga cannot be forced. Those who really want it can achieve it." It is surprising that all the work is so spontaneous in Sahaja Yoga. This energy called Kuṇḍalinī resides within you. Maybe you have heard about it. It is the ancient knowledge of our scriptures. According to them, by awakening this power settled within you, you become saintly. You become a saint, an `Auliya', a realised Soul. Kṛiṣhṇa has described it as the path of liberation. You become established in this state, called as `Stith Pragya'. All these things happen on their own, because all the powers are within you, in a dormant state. As they are awakened you can see how much you have changed. Where you have reached! To achieve this, people used to face so many hardships.

With this happening, first and foremost, you get physical benefits. As soon as this power rises it gets connected to the all pervading power of Divine consciousness lying all around us. We all know that. It's not something I need to tell you, that there is a Divine energy in this world that does all the work of the creation. All the living work is done by this energy. It's like flowers, it is no surprise to see them, but it is such a miracle! Similarly, your heart, if you ask the doctor, who runs it, then they will say it is

self operated. Who is this Self? It is autonomous. Auto who? But they do not have answer to these questions. Science cannot give answers to everything. If you ask them why we came into this world, there is no answer.

So this search, this seeking for inner knowledge is very much in India. And a few other places too. It would be unfair to say it is not there in any other place.

But like it happened in all religions it also happened here. Vivekananda used to say that our own religion is only `Brāhamanachar' [Principles of conduct for me] and `Striyachar' [principles of conduct for women].

But only the one who knows Brahma should be called as Brahman. We call him `Dvija' in Sanskrit language. Dvija means born again. A bird is also called as Dvija. The bird is born twice. First it comes as an egg and then it becomes a bird. There is a total change, a big transformation between the two states.

So Dvija is the one, who is reborn. No one becomes a Brahman by wearing a sacred thread. And without knowing Brahma a true Brahman cannot be satisfied either.

So whether you are Brahman or not, you may be of any race, but unless you get to know yourself, unless you have recognized that pure spirit, unless it is in your consciousness and shows up in what we call the `Majja Sanstha' or the central nervous system, until then you have not found anything.

Buddha also comes from the word `Bodha'. Bodha means to know something on your central nervous system. Similarly Vedas, `Veda' has come from the word `Vid'. Vid also means the same thing as Bodha.

The first verse of the Vedas says that, even if you have read the whole Veda but still have not realised your Spirit, then it is useless for you.

So you may try to explain it in many words, but unless and until you experience it, there is no point.

When this experience happens you will see that your Kuṇḍalinī rises up the spine, through the six Chakras and then flows from your Sahasrāra, which we call as the fontanelle bone. In Sanskrit it is called `Tālu'. When she's out of this Tālu, the integration with the cosmic energy takes place. Now this Divine energy is known by many names, Muslims call it `Ruh' and Christians call it `The Cool Breeze of the Holy Ghost', we call it `Param-Chaitanya'. It must be called vibrations, Divine vibrations, which we feel; it is the power of the Goddess. It's also called as `Spanda'. People have written a lot about it, worked a lot on it, but they have forgotten the real and got lost in the hypocrisy game. And all these hypocrites, they only make money and give you all kinds of fake explanations. People accept everything in the name of religion. Many of you are from UP [Uttar Pradesh, India] and Bihar and in UP [Uttar Pradesh, India], Bihar there is so blatant hypocrisy, you know. Now, Kabīra has called Kuṇḍalinī as `Surati'. And there tobacco is called Surati. What can I say? Kuṇḍalinī is your Mother; she gives you your second birth.

People started to call it tobacco! “Give me some Surati" they say. Surati, Zarda etc., so they have named it. What stupidity! It's like calling the Divine a monster.

Thus many wrong things happened in our country and people don't even know. I talked to them in Bihar about

Kuṇḍalinī. They thought I was talking about `kundalee' that is horoscope. I had to tell them, no it is the Kuṇḍalinī energy, which is within you.

So now we've forgotten everything that was our real knowledge and are running after everything else which is illusion. There are so many fake people, someone does magic, someone gives diamonds and someone gives ash. Where have you seen God doing works like this? Is this God's work? We have to ask for the real from God. But our attention is always on the fake things. That is the reason so many such fake people have mushroomed. They will tell you that I will tell your future, or I'll do ill of another man, or I will make him better. All these things don't exist in God's Kingdom. God is purity. And you should also get this purity. Unless and until you are pure, you cannot enjoy it.

This can happen only in Sahaja Yoga. Now you'll be surprised that in Delhi University three doctors have received their M.D. in Sahaja Yoga. And I can tell you for real that with Sahaja Yoga we have cured many diseases like cancer. And those who got cured were told they had only a month to live. It's been more than nine years now, they are still alive and are doing very well. They are great artists, great architects and no ordinary people. They are happy, nice human beings, just that they had such terrible diseases especially blood cancer. And they were cured without any medication by their own inner power.

Thus you can yourselves treat many diseases, spontaneously. You can. You know on your fingers which centers are caught up. You know your centers and also of

others. The collective consciousness is now awakened in you.

So you are now collectively conscious. You get this new dimension, that you can see what is the trouble of others and also your own. If you can see it and also know how to fix it, you can do it for yourself and also for others. Because who are you and who is the other then? All are in the same ocean. When a drop becomes the ocean it understands everything about the ocean. In the same way you know about everyone and there is no `other' left. Now you know about everyone, so if they desire, you can surely improve their heath at least. Secondly, many people now have mental problems also. People even go mad. Many people go mad. And these mad people can be cured by Sahaja Yoga.

Now here I have seen this madness in the Hare Rāma Hare Kṛiṣhṇa people. In our country, everybody greats each other by saying, `Rāma Rāma' or `Hare Kṛiṣhṇa'. Will that lead you to God? And will you get your salvation? And then they keep begging from everyone in the name of Kṛiṣhṇa. When Kṛiṣhṇa is Kubera! Should you beg from him? They go begging especially on the main streets of London. And the Indians there feel great pity for them. Let's give some money to them. Every Saturday they go to Southall begging around and everyone gives them money, rice, etc. Did Kṛiṣhṇa ask these beggars to leave their households and go begging like this? Kṛiṣhṇa never said any such thing that you keep begging on the streets. And then they sell books. What's the use of selling books? Even what's the use of reading books? In our country Kabīra has said, “Padhi padhi

pundit murkh bhaye" [Too much reading makes you a fool].

So I used to wonder how come priests become fools by too much reading. Now I have met many. They only see what they read and write. Who will practice what you have read and written? Who will do it? Like I said, if you are told to take medication for headaches, you are given a prescription. But if you keep on reading that prescription and go on saying, take the prescription, take the prescription; will your headache go away? If you want to heal the headache then take the medication. Like it is written in the Gītā and also in The Rāmāyaṇa it has been written that you have to get your salvation. Become one with your spirit. It remained so, just written there. What have we done about it? Only we've increased other meaningless things unnecessarily.

So much so that there are these Devadasis, now it's getting over because some rules have been formed lately. Then these Kutches had this thing that their `Mahants'. They used to have relationship with every new bride. They used to call it God's relation. This has also been caught now. In Hinduism at least this is good that the malpractices they have, government fixes it. They have done things for the women. Like earlier only the boy used to get all the money, now it's equal between boys and girls.

So in Hinduism, at least corrections can be made. Not in Muslim religion. You cannot change even a little bit. Even if you talk about a little change, people are ready to kill you. There is no freedom. But this freedom also, people take to any limits. Once we saw, the place of

Gñyāneśhwara, its called Alandi, there women go with a pot of basil full with soil and walk for miles. Now they are dizzy, have trouble getting and going. They faint in between but still continue no problem! What's in it now? What is the need of Basil to Gñyāneśhwara? And what's the need to get this heavy pitcher filled with soil and water? Such odd things. Pandharpur in Maharashtra has even more strange things. People go on pilgrimage to Pandharpur. They are called `Warkari'. They have to go there by foot and should walk for a month. A complete month and that also with torn clothes, they call it `Lattar' in Marathi. And when they reach, there are these people who are called `Badwe' who are the Brahmanas. And they break their skulls like coconuts. And then these people go crazy and these Brahamanas say they have reached the `Unmanee dasha', a very high state of being.

So many odd things exist here. Now this Vishwanath temple in Varanasi. I went and I saw there, that these Panda people are robbing all the money.

So I told them I will not come to your temple unless you stop all this money business.

There was a hidden door and the women wearing jewelry, etc. were pulled from there. They would rob them of their jewelry and make them prostitutes. Varanasi has many prostitutes. This type of life, how can it be religious? Those who speak of religion, how can they have interest in money? How can that be? How can they have interest in women? Or how can they fight for this land and that land? Now Śhrī Rām Chandraji was born in that place its right. And it's also true that the mosque

was created at the birthplace. For this land they created such a brawl, because no one knows the truth.

Someone asked Me, “Mother was Śhrī Rām Chandraji born here?" I said “Yes." He asked Me, “How do you know Mother?" I told him I know because of this Divine consciousness. It is Śhrī Rāma's place. Then he said that the mosque was made to fall in five hours. And it is a fact that even seven bulldozers working for five days is also not enough to do that.

So how did this happen? Now if you ask Me I would say it was Śhrī Hanumāna. You may not agree but there is no doubt that Śhrī Hanumāna did it. But if you tell this to anyone in India, then it finished. Either the Muslims or the Congress people will come and kill you. No one understands one small little thing. Śhrī Rām is called as Yugpurush even in our constitution. And so, if it is his birth place then why should this not be done. I am not in favour of any religion. Hindu religion is a secular religion. It accepts all religions, all saints. Now we believe in Shirdi Sāi Nāth, he was a Muslim, Kabīr was a Muslim. We do not think of their race or religion. Kabīr was a saint, we believe in him and then Jhulelal was a great Muslim scholar also. Similarly Nizamuddin Ji, people in Delhi always respected him. His disciple, Amir Khusro, he wrote many beautiful poems in Hindi, they are songs, we sing them in weddings and we believe in them. Moinuddin Chisti Sahib was similar, we believe in him. Wherever there is a saint we believe in him. Think about Haji Malang, he was a Muslim. And I am surprised in Bombay, there is this Mr. Thackeray, he recognizes Haji Malang. He goes and prays at his tomb. The greatness of this

religion is that if there is any saint in any religion then he is respected. It's only us who are well aware of this. But now it's different. Like people follow a lot this Sathya Sāi Baba. You can well make out from his face what a man he is. I wonder why we do not find out about someone. However, now the cameras have exposed him. They have found out it's all a fraud. But earlier many people used to believe in him. Especially Indians abroad followed him a lot. Are you looking for diamonds or Spirit? Only people who are looking for diamonds will go to such places, such wrong places.

Especially I've seen this man's disciples, either they have heart attack or they become blind. All big Johnnies got robbed. Going to a wrong man you are bound to get hurt. But whatever is done is done.

People used to believe so much in Rajneesh at one time. Such dirty things he used to teach and people believed him. At least in our country we should not believe in these things. But the Gujaratis used to follow Rajneesh a lot. Then came this Muktanand another man, people also used to follow him a lot. He was a scoundrel. He had diamonds worth 600 crores with him. Those who believe in such people, those who walk on such wrong paths, they should at least see if they have got anything from such a man.

Except that he looted money, looted everyone, what did he give you? And how can you charge for real giving? It is priceless. And the one, who gives it, does it in love and deliverance, not to take something from you. We have to save the world today. Surprisingly this is in countries where so much is talked about God. And there are

countries like Russia which are amazing. They don't have any such religious background. You will not believe, they don't allow anyone except Me in that country. They drove out all these so-called Gurus. No one can enter there. And I was invited and also given a huge award. It's surprising that their university has given this award to only ten people till now. One of them was Einstein and one of them is Me. I said what have I done? They said Einstein only worked on matter, you transform human beings. They honoured Me so much. This time 3,000 scientist and doctors are all coming and going to do a big conference. And there's the Patriarch of the church, he called Me. But here you cannot do that. It cannot happen in India because there are so many fake people. They are all false and consider Me also the same and keep My name in the same league. I am telling them since 1970 about all false people and that they are all monsters, but still the press never takes the side of truth. Now some change is definitely coming. Many things are now written by Indian Express, but with restraint. I can openly talk against them, dare anyone say anything to Me. Because they are all thieves you know. And if you call a thief as a thief what can he say? But you should have the courage to say it. In our country there are so many of these thieves, I can't tell you. But you should not cheat in the name of religion. You cannot steal in the name of God. Do what you want in any other field. Be it politics, economics, but not in religion.

Thankfully our country still has the speciality of its culture, because of which our society is still very good. Women are still respected, men also and family is very

good. It's a special thing and nowhere else it is like this. I would say it is the Indian woman who is responsible for this. Our woman is highly intelligent and very tolerant. She has made her country and her children by suffering and tolerance. But this is a wrong thing and men should understand, they need to change slowly. But the woman here has her own internal strength and has suffered a lot. But she has maintained her society and I'm so glad to see that you people also have tried to do the same here. Woman is the base of society. For us woman represents the strength, the energy. Energy which is not manifested. We have so many electrical connections everywhere but you cannot see the electrical energy. It does not manifest. It is hidden. Woman also keeps her power hidden in India. The biggest thing is respect. This is because our society and culture is very deep. Even the Muslim women, Sikh and Christian women have such depth and gravity. They are themselves very stable. And because of them society is fine, even today. You must have heard of Lal Bahadur Shastri, our prime minister. My husband was his official secretary.

So we got to know them. His mother was not at all educated. But I was surprised to see how much depth she had inside her, so much understanding in her.

You could listen to her for hours. She was completely one with the essence of religion, even though she was not educated. Shastriji was also a very religious man. Not only that, one should say he was a realised Soul. Now in our country there are very few men like these, Shastriji was one I should say and Gandhiji.

I was with Gandhiji since childhood and I used to tell him to start Sahaja Yoga. He used to say let us get our freedom first and then we will begin Sahaja Yoga. And I helped him in writing his Bhajnavali. I was seven years old then and he had great affection for Me, everything was there, but sadly he was killed after freedom.

So our country suffered a lot and many negative people also came. They caused a lot of harm to the nation. Hopefully things will improve gradually. Our CNC Sahib is now in Sahaja Yoga and I have also given realisation to our Prime Minister. Still they run after false Gurus. These days so many such Gurus come in London. Murari Babu is one of them. I accidentally went in his program once. That day I was going by taxi and the taxi driver took Me there.

So he was performing the ritual of Śhrī Rāma's marriage.

So Śhrī Ramchandraji and Sītājī were getting married. A little boy was made Śhrī Rāma and a little girl was Śhrī Sītā. And then he was asking for dowry for Sītājī from his disciples and all these ladies were taking off their bangles and giving for Sītājī.

So this Murari Babu, then this Dongreji and then Athavleji.

All are the same.

In Maharashtra where so much has been talked about religion, where so much has been said about who is real and who is fake, where such great saints like Rāmdās have come, there such false people are mushrooming. In Bombay, especially with the Gujaratis there is lot of following. I can't understand why they run after all wrong people. But surprisingly Sahaja Yoga has settled in Delhi

very nicely. Also in UP [Uttar Pradesh, India], Lucknow, Ghaziabad, Meerut, Moradabad, Dehradun, Haridwar. It has spread everywhere. It has also started well in Patna. Generally I see people have very less interest in religion.

But surprisingly in these places people have gone deep in Sahaja Yoga. It's easy for them because their traditions are deeply rooted in them. For the people here, I have to work very hard. But once they get it they settle deep in it. They know so much about Śhrī Gaṇeśha, Śhrī Viṣhṇu, even you people may not know. They will tell you every little detail about them. They told Me that people think we know a lot Mother. I said they are all book worms; books cannot give you real knowledge. Come to the Kingdom of God first and then you will know. An educated man can be the most stupid.

So you should explain to them that we actually have got to know the reality and now you can also know. What good are books to you? What are you going to get from reading books? If you want to know something, know the real.

So they said that we will try to explain to the Indians here. They are very knowledgeable people and also very humble.

We in India feel we have read everything. One gentleman came to visit Me and asked Me, who is a Hindu, Mother? So I asked him what happened. He said there is no Hindu here. Not a single Hindu in Bengal, I asked him. He said Mother, if you ask them, someone says, I am a Brahma samaji, or a Hare Rāma Hare Kṛiṣhṇa, or someone says I am Brahma, but nobody says that I am a Hindu. I said, really.

Mother, they talk of all other things! Because you have complete freedom to do what you want. Who will teach them Hindutva when they don't even want to call themselves Hindu? In Bengal if this is the situation then you can well imagine other places. I said, if you want to find out Hindus then find out who all have their bath everyday in the morning. The one who takes his bath everyday consider him to be a Hindu.

Now this Hindu word has come because of Alexander. We were first `Bhartiya'. We were known by the name of Bharat, the son of Dushyant. Later when Alexander came to India he had to cross the Indus River. People told them that the name of this river is `Sindhu'. They could not speak the letter `s' so they said `Hindu'. Since then we became Hindus.

So there was nothing like Hindu before, it was only `Bhartiya' [Indian]. And `Bhartiya' is a very great and independent thing.

But there was one thing good because of this independence, that we had no fanaticism. There are few fanatics in Hinduism too, but not many. Not as much as in Muslims and Christians. They believe in a book. And you cannot go beyond the book. And even if there are some faults in the book you still believe in it as that is your only evidence. This book is not written by Isa and not written by Prophet and neither written by Moses. It is written by someone else. Still it is the evidence. On the basis of this evidence they kill people. If you ask them about the dead bodies in the graves, they say that this body will rise and come out and shall be resurrected when resurrection time will come, of which I am talking,

which the Muslims call as `Qiyamah' and the Christians call as `The Last Judgement'. Now tell Me what is going to come out of the graves after 500 years. They listen to all stupid things. They bury people everywhere in acres and acres of land. Nowhere in the world they understand about death as much as we do in India. Like if someone dies in our country, we play `Shahnai' so that no bhoot should be there. Also we do the memorial service for the person, very properly, call people for dinner so that no repressed desire of the person remains unfulfilled.

So we try, somehow that all is worked out and there are no dead souls remaining. Here it is upside down. In England if someone died they open a bottle of champagne. I said if someone dies do you open the champagne? We were both so surprised.

So, we went to the funeral there and then he said “let's go home, we have great lunch." We both were so aghast; he thought we were sick or something. He was a very dear friend of My husband, we were obviously feeling very sad and these people were into champagne and everything. We were completely shocked, we did not know that English are such funny people that they blow away champagne when someone dies. There is no culture at all. If someone dies in our country not a grain is cooked. You all must know all this.

So we know a lot of good things. Now we have come abroad so that does not mean that we should forget the main purpose of our culture. The purpose of our culture is only to know our true self. And realise this Divine consciousness. It is our purpose and we must not forget it.

You must have seen many funny things here. And they are all crazy people. Lifelong they earn and then they run everywhere for holidays. They do not have a penny left. They go out and come back with skin cancer. It's stupid to go to such hot places. Then they say now tell us any place in India where it's very hot. It's best to put them in the oven I say. Why you want to go to such hot places? It hurts us so much in the heat and these people I don't know what drives them so crazy! Quite insane. If one person would have hair like this then everyone wants it like that. Anything new comes out everyone gets after it and starts imitating. Women also wear similar clothes, will have hair in the same way, they have no personality of their own. They will do whatever everyone is doing. They pretend to be the same. Everyone should have some personality of his own. They told Me that here women are told to expose as much as they can. In our country if you say this then you shall be slapped. If a woman is asked to expose, the person shall be exposed with a slap! These people are crazy you will be surprised to see them. But you also have to be special, otherwise why will they listen to you. They will say that you are another type of crazy people, ringing bells in temples, have strange marks on their forehead and keep roaming here and there and nothing else. It's not like that. You are great people. The greatest thing is that you have come from India. They say you have to do many penances and good deeds to be born in India. And you are Indians so you are special.

So you should receive this special blessing within you. You have so many miracles in life are so blessed by God.

Till now very few Indians have remained here and I hope that you people will get it and stay. Get it and then grow in it. don't leave it midway. Like today, you hear My lecture then you go to another Guru then to third. These people drive you crazy, its better you leave this craziness. Go deep within yourselves. If you have to quench your thirst then you go deep at one place or do you go on digging at ten places? So deeply understand this thing and get it. If this happens in you, then these people are really eager to help you. See how they are singing to welcome you. They sing in Sanskrit for you. Even we cannot sing in Sanskrit as these people sing it so clearly. They have made the tune themselves and go and sing in all countries. We should understand that our culture is spreading all over the world and where are we? What did we achieve? We are still busy with age old customs and rituals. And we are continuing with the same stuff. Now we have to achieve this thing, that which is our own heritage since time immemorial. And if we don't achieve it then it shall be proved that these people have more understanding of religion and are more righteous. And we are still not achieving it and are still stuck in age old rituals. It's something we should really understand, though I often say that it's not required to work very hard with the Indians, they get it very easily.

So all of you please take off your shoes. You know that while praying we take off our shoes. We do so in any prayer and temples. For these people I have to explain differently, but I don't need to make you understand. When I said this for the first time in England, half of the

people actually left the hall and went away, as though I asked them to commit a sin! [In English:] I am sorry I had to speak in Hindi Language and see I must say Hindi is better than English for such kind of a subject, I am sorry to say. Because for spirit you see, in English language you have, spirit is the alcohol, spirit is the dead body and spirit is also the `Ātman'. It's a very confusing thing you see. On spiritual subjects, the best is to speak in Sanskrit, Marathi or in Hindi language. But I have never studied English before; somehow I never studied it because I was a medical student. But I think it is the easiest language to follow and there must have been thousands of My lectures in English language, also in Hindi, Marathi. But the problem is, you see the whole basis of our traditions and our we can say the culture, is moral, culture is for morality. If there is no morality in culture, that culture is foreign to us. Because we are ancient people and also the climate in India is so good, that you need not sort of worry about going out or anything. People live in forests just to find out why we are on this earth. Just to get an answer for this question. And they discovered it, long time back they discovered it, long time back they discovered, 14,000 years back, Mārkandeya has written about Kuṇḍalinī, can you imagine! So like that it has been there this knowledge, but it was not exposed to general public, so far because they thought they are not yet ready to take it, if they get a little bit, they may try to misuse or something.

And out of this great knowledge, you see this, now in these modern times, somehow I have been able to achieve something little more, that you can get your

amass realisation. That means it's not necessary for you to go to Himālayas, stand on your heads, do anything fasting or anything. You just get it within yourself, because it is your own power, it is within you, it's your own Mother and she is anxious to give you your second birth and you just get it. There's nothing to be done about it. It is Sahaja, means born with you. In India you will be surprised I don't have to tell them, do this or do that. But in the west it is not possible, you have to tell them. Perhaps Indians are blessed as far as religion is concerned. They have a proper understanding. One boy who was in Cambridge told Me, that I was surprised that these people do things they don't think it is wrong. Like they take drugs, they think this is their challenge.

Anything is a challenge to them. But for Indians you see, they think this is wrong, we should not do it.

So why is it that the people from India think like that? Because, for ages together we know what is right what is wrong. Quite a lot and it's so traditional. Now after coming in the west I have discovered, some Indian girls were in France, where they said Mother these people are mad. I said why? What are they doing? They eat banana and then drink water. Then they come from outside from heat and just drink water. And they will drink coffee and drink water. I mean, we Indians all know. I don't know the Indians here, but Indians in India know that this is all absurd because this will create problem, to have something cold after hot, we all know. Whether you are a Muslim, Hindu, Christian, or anybody.

So this is what is to be seen that the whole culture was for health, also for your morality. Morality is the main thing.

And that's what has kept this country aoat. Despite we don't have good politicians we don't have good economics. 300 years these British lived in our country. You can imagine, without visas or anything. And looted us completely, no doubt. But even after that we are surviving. And we are aspiring to come up.

Nowhere in the world, had they ruled for 300 years. They ruled for 300 years and so many are still there.

Doesn't matter, India has accepted not only people, but also languages. There are so many words from other languages in our country. And it's so open; they are so open and innocent, that we lost our country to English. We believed them. We couldn't be that cunning to understand their cunningness. That's how we were under 300 years imagine, domination of English. And English never learnt anything from us. Very surprising. On the contrary we used to say that always a mad dog and an English goes into the `sang'. The way to regard something as madness. The way they were living.

So they were actually treated just like some foreigners, some different people of a different race, of different ideas. It was really very surprising how we lived with them. But when they went away, I found they went without any idea of the great treasure we have. The other day, I met a Chinese cultural Hitachi and he said now I know what treasure you have in your country. Because always people used to say, don't become enemies of India. Because they have some hidden

treasure of spirituality with them. When I told him about it he was amazed. He said, really! And I had also met their Prime Minister.

So he said, I'll talk to him and I am sure you will be called there with great honour as it is in Russia. But I was surprised that these are our neighbours and they knew all about us that we have some treasure with us, as far as spirituality was concerned, which was hidden. But English never discovered it. They never, they thought we are very low type of people or something.

So you see, you need a very subtler personality to understand the depth of spirituality. To understand what Indians are.

Now I am very happy the Indians here have kept up their traditions and also the culture of our country.

And they also know the language. It's very surprising. I mean our Indians who are even educated abroad, they forget their language. How these people have maintained it, it's extremely remarkable I must say.

And I really congratulate them for this.

So may God bless you all. And now we will have a little session for our realisation. Later on you must come to our centers. That is very important. You must come to our centers and become masters of this art. This is very simple and you can do it. But you have to be humble. Forget all your so-called knowledge. As Surdas has said after writing Sur Sagar, “Surdas ki sabhi Avidyā dur karo nandlal" [Take away all the AVidyā of Surdas, O Kṛiṣhṇa]. [In Hindi:] This is all AVidyā, please take it away, he prayed to Nandlal, who is Śhrī Kṛiṣhṇa. Similarly we also have to pray that all this, that we have read should be

finished and we have to know the reality. It is very easy for Indians.

[In English:] [Are you] getting Cool Breeze in your hand? Otherwise other people are all Sahaja Yogis, or some people who are new, who have come for the first time. No, no, I am saying other than Indians.

[In Hindi:] Yes, is it coming? Shanti Prakashji please tell if you are feeling in the hands or not? It is coming! Good! This is the specialty of Indians.

Now put the right hand towards Me. Like this. And keep your hand on your fontanelle bone and see if you can feel the coolness or not. A little above, like this. Is it coming? And if it is not coming, [in English:] if you are not feeling it on your head, say, `Mother, Please come through my head,' three times.

[In Hindi:] It is coming! Happens by asking! Whatever you say! Now put the left hand towards Me. Now check with your right hand. Check if you can feel the Cool Breeze from the head. don't touch your fontanelle bone. Try to feel that which is coming out of the head.

Is it there? Those who are not feeling should say, `Mother please come in my head.' Check a little above.

For these people it is hard. You have to tell them to forgive everyone, forgive yourself. You people don't need to be told anything. You feel it, right? It comes higher, much higher. Now check again with your right hand. [In English:] Please bend your head and see for yourself whether there is cool or hot breeze might be coming. See with the Indians. [In Hindi:] All have got it. Yes! [Hindi.] [In English:] Please put both your hands [In Hindi:] towards the sky and please push back your heads.

[In English:] Please push back your heads. [Hindi.] Please ask a question, `Mother, is this the all pervading power of the Divine love?' Ask three times. Now put down your hands please. Now put your both the hands towards Me, like this and don't think.

So the first state of thoughtless awareness, Nirvichara Samādhi, is established. [Hindi.] [In Hindi:] Please look towards Me and try not to think. You will feel thoughtlessness. Is it happening? Keep your hands like this towards Me. Yes! [In English:] All those who are feeling cool or hot breeze on their fingertips, centre of their palm, or out of their Fontanelle bone area, it can be cool or hot breeze; if you have not forgiven then it will be hot breeze, please raise both your hands.

[In Hindi:] You did not feel? Raise your hands. Good! [In English:] I bow to you, all of you. Your saintly life has started. [Hindi.] Ankur, the primule is coming out of the seed, as you can say. But it has to grow into a tree and so you have to know that this is a collective happening. [Hindi.] [In English:] You have to come to our centers. You have to respect your realisation. [In Hindi:] You have to know your real self. After this you don't have to pay anything. Neither here nor there, nowhere.

Please come and grow yourself. If you have done well, the next year when I come, I would be able to see lots of Indians who have reached good states. Your illnesses would be finished, your questions shall be gone and you will be astonished to see what you have got. You can't pay for this; there is no need of money. Divine does not know money. This is a headache of humans.

So I bless you all and I hope you all will take to your Self-realisation, completely. You have lot of powers which shall be awakened. You will be astonished. And also Goddess Lakṣhmī, who resides in all of you, shall be awakened. And lots of questions of people, which are still not answered, shall be finished completely.

So you have all My blessings.

So when I come here next year, I hope everyone would have worked hard on themselves and would have grown.

I was very happy to see your desire to get your Self-knowledge. Please tell about it to others and make yourselves such that you can help others in their salvation.

You can awaken the Kuṇḍalinī of others, you can cure others of their illnesses and you can do a lot.

But first, you have to grow and establish yourself in Sahaja Yoga. For that you should come to the centre, it does not take a lot of time. Not at all. You should stay with these people where they take a hall. They will respect you a lot and will take care of you. They invite you with love. You will always feel respected.

But come with humility and try to learn. You have all My blessings.

[In English:]*[UNCLEAR]* can sing one song `Vishwa Vandita'. [In Hindi:] There is still time. [In English:] They can sing one song `Vishwa Vandita' [Hindi].

[In Hindi:] I should tell you who has written this song. He is a blind singer and poet. His name is Ravindra Jain, who worked for Rāmāyaṇa also. He only met Me three times. I call him the blind Surdas.

I don't know how he wrote these things about Me. I was astonished. He really recognizes and appreciates Sahaja Yoga. He has written this song that you will listen.

What was the name of that song? `Jab se hum Sahaja Yogi bane'? Yes!

Contents: 1994-07-31 **TV Interview for National Indian TV (Hindi), Varikstrāt Ashram, Amsterdam, Netherlands**

Question: Shri Mataji, can you give your introduction in short?

Shri Mataji: Introduction is such that, I belong to the family Shālivāhanas. Both My father and mother were great disciples of Gandhiji. And My father was a member of the Constituent Assembly and also the parliament. My mother was honours in mathematics. I have a brother who is a cabinet minister.

But spiritually it was My parents who recognized Me, that I had something special in Me. Then I got married. At that time I was studying in a medical college in Lahore. Then there was trouble in Lahore in those times, so I had to leave My studies and I got married. My husband is Dr. C.P. Srivastava and he is a well known person. Later he was chosen as the Secretary General of a UN Organization called IMO, International Maritime Organization. He was chosen unanimously by 134 nations. Now he has taken retirement. I have two daughters. One of them is married in Bihar. They are related to *[UNCLEAR* Rajendra Babu].

Question: Mostly we see that there are yogis coming from India, but they are mostly men. You are the only woman. Do you see something special in that?

Shri Mataji: Yes, because only a woman can do this work, not possible for others. Śhrī Rāma came and had to go to exile. Śhrī Kṛiṣhṇa came and he had to leave soon. And when he used to get angry he would use his Sudarshana Chakra. Jesus Christ came and he was crucified. Prophet Mohammed came and he was poisoned.

So the way of handling children is something that only a mother knows. And that is what we call patience, that you have to bear patiently with children, is something only a mother knows.

Question: How do you work these days?

Shri Mataji: So I go to every country and tell people about Sahaja Yoga. And in these are special times that in every country people are seeking in thousands. Whether they seek God or they seek the Truth, it is the same. But there is no one to show them the way. Everyone knows that there is a market now, so everyone is into making money. Fact is, that to get the truth, you cannot give any money. You cannot buy truth! It is the light inside you that gets awakened! Question: We know about Karma Yoga, Gñyāna Yoga, Bhakti Yoga, Tantra Yoga. You have talked about Sahaja Yoga. What is its importance?

Shri Mataji: The importance is that it is the gist of all Yogas. In Karma Yoga Kṛiṣhṇa said that “Do your Karma." But Kṛiṣhṇa was a diplomatic personality. He didn't say it clearly. He thought if people are not so clear themselves yet, so let's tell them in this unclear manner.

So there was special in what he said, that “Karmanya Vadhikaraste Ma Faleshu Kadachit." That “Do your Karma but don't desire for results." And the second thing he said was, “Whatever Karma you do, surrender it to Me." This we cannot do! Because we have ego; whatever we do we never think that, let's surrender it to God. Tomorrow someone will do a murder and will surrender that also to God.

There is a way of it, that is, that you first get connected to God. And then you will see. You will do Karma in a way that it will be akarma. Whatever you will do, you will never feel that you are doing it.

All you feel is that it is happening. When this state comes in you, is when this is possible. This is what he spoke about. And on Bhakti He said, “Flowers, fruits, leaves, whatever you give Me I will accept." But what can we give? On such things are his words. He said that [GAP] Question: We know about Karma Yoga, Gñyāna Yoga, Bhakti Yoga, Tantra Yoga. You have talked about Sahaja Yoga. What is its importance? [Same Question again.]

Shri Mataji: The importance is that it incorporates all Yogas. That is to say that till you don't get connected to God through Sahaja Yoga, all Yogas have no meaning for you. Kṛiṣhṇa made Karma Yoga, Bhakti Yoga. In both these Yogas he indicated that “you should have a connection to Me." First he said that “whatever deeds you do, surrender them to Me." That we cannot do. That can only be done after Sahaja Yoga. Then he talked about Bhakti . `Ananya Bhakti ', which means Bhakti when there is no other.

This also happens only after Sahaja Yoga. Because till the time you are not really connected to God, whatever deed you do, you will hold yourself responsible for it. Then there is Tantra Yoga.

So in this we use the Tantra. Tantra means the mechanism inside us. That is the mechanism we use in Sahaja Yoga.

And the so-called Tāntrikas, they don't know anything about it. They do all wrong things.

So it's not so-called Tantrism we are talking about, but the knowledge of Tantra, our inner mechanism. The seven Chakras and the three Nāḍīs, that is what we are talking about.

Now no one has written on this, but they have all said, “Sahaja Samādhi lago" [Get Sahaja Meditation].

Both Guru Nanak and Kabīr have mentioned about it. Kabīra has said a lot about it. “Iḍā Piñgalā Sukhmana Nāḍī re." [Iḍā, Piñgalā and Suṣhumnā are the three Nāḍīs]. “Shunya shikhar par anahad bāje" [The continuous pulsation beats at the epitome]. Everything! Now `Anhada', Ādi Shañkarāchārya has called them `Spanda' [Pulsation].

So all this that has been told, the complete explanation and experience you have after Sahaja Yoga. Till you have no connection, it's like you have a telephone without connection, who are you calling? Question: Are there things like asanas and Prāṇāyāmas, in Sahaja Yoga?

Shri Mataji: No. In Sahaja Yoga the Kuṇḍalinī inside you gets awakened and rises through six Chakras and comes out of your fontanelle bone area and gets you connected

to the all pervading power of the Divine. But if you have a physical problem, say your spine has some problem, then we can tell some asana to him. But [the idea] that asana [physical Yoga posture] has to be done by everyone is like saying that everyone should take every medicine from a medicine box! Everything has a system and discipline.

Till now I haven't told any asana to anyone! Question: You are talking about Kuṇḍalinī.

So what does a seeker do, if he does not do asanas, does not do Prāṇāyāmas?

Shri Mataji: It's Sahaja, spontaneous. You don't have to do anything. Just settle in it. Just as you sow a seed and Mother Earth sprouts it spontaneously and a tree is formed. Similarly in your seed, the Kuṇḍalinī is the sprout. And after getting awakened, it finds its own way. And when you start doing something, you come into imbalance. You don't have to do anything, but try to get into thoughtless awareness. The first state is of thoughtlessness, which you can achieve.

[EDITING done here.] If you think, you either think of what has happened or what will happen.

So we live either in the past or in the present. And both the things do not exist. The past is finished and the future is not there.

So to get into the present this Kuṇḍalinī works out. No thoughts, you are in thoughtless awareness state and you grow.

So many powers inside you get enlightened.

Question: I have read and heard in other Yogic practices, that one should be careful of Kuṇḍalinī Shakti, it can be dangerous also. It can hurt the seeker or even make him mad.

Shri Mataji: This is a very wrong notion. It can never happen, because Kuṇḍalinī is your individual Mother. She knows everything about you. When you were born all the pains were born by your Mother.

You did not take any pain, did you? This is a very wrong statement. Those people who do not know about Kuṇḍalinī talk like this. Or those who do not want that people should go towards truth.

Question: How can Sahaja Yoga transform the life of a person?

Shri Mataji: I all ways. One his physical state becomes completely alright. Now I have told you I am 71 years old, but I travel so much everyday. There is no problem I am just fine.

So your life also becomes very empowered and many things which cause you trouble, those illnesses, they get alright. We have even cured cancer. Many types of illnesses have been cured. This is about physical health, but you also get mental health. Many people have depression, epilepsy, lunacy, all this can be cured with Sahaja Yoga. And then your innermost desire as a seeker, that he should attain God and attain His Shakti, You attain that.

So you transform physically, emotionally and also mentally. I have seen children who were very week in studies, they started coming first in class because when Kuṇḍalinī enters your intelligence, it enlightens it.

So your intelligence becomes sharp. Your attention becomes steady and integrated. And also very innocent.

Question: A Sahaja Yogi is always practicing alone, or can this be done in groups also?

Shri Mataji: He has to practice individually also, but it is in collectivity that he grows the most.

Because the give and take between each other happens automatically.

So collectivity is very important.

Its just like when the drop becomes the part of the ocean, it becomes the ocean itself. Then you flow with the ocean. The drop cannot move independent of the ocean. But you also have to meditate at home on your own. Say for 10 mins. Just like a bath.

So he also takes a bath with which the internal cleansing takes place. All this is the work of the pure energy, that is Love, that makes a man absolutely pure. What we call as `Khalis'.

Question: In modern society we see, there are all kind of problems. Like people are dying of hunger in the world. Or there are wars. There is so much discrimination. What answer can Sahaja Yoga give to the world?

Shri Mataji: Sahaja Yoga has a huge effect. First of all man forgets discrimination of caste and creed because universal brotherhood comes in him. He starts to think, who is the other? There is only one.

Now we have marriages in Sahaja Yoga. Every year some 80 to 90 marriages take place. They are all international and they all live in peace. They have very nice family lives. They have beautiful children and very pure inside.

They have left drinking, smoking, I never said anything to them. Spontaneously everything drops out. Like in the darkness you can sit in your hand with a snake. And if a light comes in, you just drop it. Just like that these people have become pure! And all these problems you have are because of man. All these political problems in the world are because of man.

So when man is alright all these problems will also be solved.

Question: But these problems are so many. And if I see it, I just heard yesterday about Sahaja Yoga.

Shri Mataji: No, No. I don't know why you were unaware. Its avery old word. And also it is a very old thing. It used to be kept as a secret before. May be that's why you did not hear about it. Sahaja means spontaneous. And if you know hindi, it also means born with you. It is your right. You have to get it.

Question: In our language I think `Sahaj' means easy.

Shri Mataji: Yes, that is true. Its the same thing.

Question: And there are many problems in the society. Like people go mad. Or they run too much after materialism in Western countries. There are a lot of family problems. There is divorce between husband and wife...

Shri Mataji: But now a new race is getting ready. A new kind of people who are away from all these problems. They don't have family problems, or society problems. Because man is the cause of all these problems. If every individual human being is corrected and that individual if he becomes collective and one, then where is any

problem? Now look at us. All this is happening in 65 countries. And these people when they meet together, they four to five thousand people together at a time. I have never seen them fighting, or having any arguments. They may tease each other, but for fun. They all are in joy! Question: You being a women, can you give some message to our sisters here, who are moving forward every moment.

Shri Mataji: My message for women is that our society has put always a lot of burden on them. They have taken care of our religion, of their households, their children and their husbands. That's why we can still say, that the kind of society we have in India, you will not find it anywhere in the world. They may belong to any religion, Hindu Muslim, sikhs or Christians. They all have peace in their lives. This has been maintained by the women. This is the work of women. A woman is like Mother Earth. She tolerates so much and still nurtures everything. And man is like the sun.

So to tolerate the heat of the sun and then to nurture and produce nature, is the task of the earth. Similarly women are very powerful. And Indian women specially are respected all over the world. Its also said [in `Manusmriti'], “Yatra narya[stu pujyante, ramante tatra Devatā" [The Deities only reside where women are worshipped.] Question: We Indians in the west, we are forgetting our own culture. What would you say on that?

Shri Mataji: That is happening everywhere. In India also. It's called Coco Cola Culture. But it will change. Because when they will see its negative effects, then people will change. I recently met the cultural *[UNCLEAR]* of China. He

was also saying that this coco cola culture was a lot in china also.

But its changing now. But we have something steady inside us in our culture in the roots, that there we cannot change. Its very steady.

Question: What is the importance of our Indian culture?

Shri Mataji: The biggest thing is that it is based on Dharma. Dharma means, morality. That man has a lot of moral bindings. Morality is a very important thing. And this morality is left out here in the west.

So what is their culture? And in our culture morality is the most important thing. There are a lot of such examples based on morality in our culture.

Question: Shri Mataji what is the importance of Indian culture? [Question repeated.]

Shri Mataji: Importance is that our Indian culture is based on morality. Morality os very important.

Immorality is not accepted in our society. But here morality and culture are two different things. There is no talk of morality in culture. Like, I was talking to this lady, she was very educated. And I was surprised when she told Me that it's in our culture that we expose our bodies. And I thought what kind of a culture is this? So like this they don't have any morality in their culture. The first thing is that if something doesn't have morality in it? Then what kind of a thing shall it be? So Indians need to know that they hold on strongly to their morality and their culture. Because in the end everyone is going to take to that.

So why should we give in. Now these Sahaja Yogis you see, they are living completely like in our culture. And in their own freedom. Because the culture has a part of the pure spirit in itself. It is based on the light of the spirit. The origins of our culture is to do with great seers, great saints, the real ones. And where has their culture originated from? Whatever Christ told them, they don't follow even a bit of it. All that he has talked is the explanation of Sahaja Yogis. You shouldn't have adulterous eyes. This is what He said. And these people in the west, specially the Christians, what do they know? Question: But we see in Western countries, these people are moving towards Indian spirituality. What is your opinion on that?

Shri Mataji: That's so because, we Indians we think, we know everything. But these people they see that they are drowning and this spirituality is the only thing that can support them. And they are ready to do anything for spirituality. Many got lost in it also. Because many crooks also came from our country and befooled them and made a lot of money here. But I see that with what depth these people understand Sahaja Yoga, we Indians do not. And also Indians outside India, they also don't hold on to Sahaja Yoga. I don't know what is the reason.

Question: One last question. I have read that people believe you are an incarnation. How do you see yourself?

Shri Mataji: I shall not say. I don't want to say. There must be something. Otherwise how is all this working out? The thing is if you say something that I am this or I am that, people run after you to kill you. I am not here to die. Christ said I am the son of God and they crucified

Him for that. They poisoned Mohammad Saheb. In our culture they have tortured saints endlessly. In your Bihar, Kabīra was born, Buddha was born. What a land it is! Mahāvīra, the founder of Jainism was born. And there have been so many saints. Now Kabīra called Kuṇḍalinī, by the name of Surati and these people in Bihar, they name Tobacco as Surati! Now what should I say? The way they have done the juxtaposition of whatever these great saints said and did, I think I better not say anything. I would rather say, first you get your Self-realisation and then know Me from your subtle vision. And what is the need for Me to say anything? I am a woman, I am a Mother. All this is Me.

Question: Thank you.

Question: We have people from Surinam here in Holland.

So they also get entangled in the problems of west, like divorce, growing stress and people are running after materialism. What is your opinion on that?

Shri Mataji: The solution to all this is Sahaja Yoga. Because when Sahaja Yoga happens, you realise that you are not alone. With you everyone is enjoying this nectar. Everything in this creation is for joy. I you get that joy, why will you run after material things? You have nothing to do with materialism. But the quality of materialism, is this. Like if people come to you and you want to show your love to them, so you offer them things to eat and drink. Or give them some presents. This is real materialism. This is the beauty of matter. The other thing is art. Whatever is matter how can you make it beautiful and decorate it. That is esthetics. You can create beauty out of matter. But when matter becomes money, then

everything becomes ugly. But the realisation of this happens after Sahaja Yoga. Like these things made out of Ganges *[UNCLEAR]* are very good for Sahaja Yogis. Because the vibrations flow from them.

Something that has vibrations is what we consider beautiful. Like the picture of MonaLisa, it has vibrations. Its in many places, like this chapel, here, it has vibrations. Where there are vibrations flowing, there is beauty. And then what is the need to possess it. Just enjoy it! For example, if this is my carpet then its my headache that I have to get it insured and this and that. But if its yours, then it's good for me, I am enjoying it! So attachment goes away. You shall be surprised to know people in Russia have no attachments. The government asked them to take their own ats and to take care of them. And the people said we don't want anything, we don't want to flow anything, you keep it. And what are we going to own. Its all going to be left here. But this can only happen after Sahaja Yoga.

Question: Thank you.

Shri Mataji: All problems, now you have these poor people..... I can tell you..... Now see, our country is a agriculture based country, what we call as farmers, they are more in our country. With the help of Sahaja Yoga, sometimes the agriculture produce is ten times or twenty times. Such big sunowers, with the help of these vibrations. And lot more can be done.

So a Sahaja Yogi is no more poor. Because he has the best seeds, the best agriculture produce and he is better off the other people.

So the countries which is agriculture based economy, for them Sahaja Yoga is a great thing. And cows. Normal cows give around four to five ser [litters] milk, now she gives around twelve ser [litters]. And we don't need to buy hybrid seeds. Just vibrating the normal seeds solves the problem! So you don't need to be a slave of any company.

So the problems of our country, specially our country, can be solved. There are many such things. In Sahaja Yoga you can understand. Which are the special things we have, that can be sent abroad. You get a subtle understanding. And you all will also prosper in all ways, once you get this subtle understanding.

Man when he is one with the whole, all his hidden qualities, start manifesting, start getting enlightened.

There are great musicians in Sahaja Yoga, great artists in Sahaja Yoga. Our Commander in Chief, he is also in Sahaja Yoga.

So this is such a thing, that as soon as a human being gets it, he achieves his `Parampada' [Highest state]. He goes in that state. We always pray for `Parampada'. This is `Parampada'.

Question: Thank you.

Shri Mataji: Hope I have answered all your questions.

Contents: 1994-08-27 **Talk to Sahaja Yogis, after the Evening Program, the day before Śhrī Kṛiṣhṇa Pūjā, Cabella Ligure, Italy**

[Shri Mataji is speaking with the Indian musicians in Hindi.] So, I have to thank these too great musicians who are here. You, of course, know them very well and they

have been coming here before also. This time it was just the last minute working out, we were not very sure if they'll be here or not and it all worked out in a Sahaj way. And we have to really thank them very much, `cause today we are celebrating Śhrī Kṛiṣhṇa's Pūjā and he used to play this bansuri [bamboo ute] what you can call the flute. This was, his style was such that, what we saw about the Colombian's though and the philosophy, is to balance, to balance everything. The way he stands you see, he puts the bansuri on this side, [on the right] but his right foot is on this side [on the left] so just to balance the music. And with this music, he used to balance the all cosmic forces.

Of course, description about his flute was that when he played *[UNCLEAR* chita bata se] means they became just like, we can say, pictures; even the cows, they would not move, even the birds, they would not sing, every thing. And the people also just enrolled completely by his magic. And they would be just like pictures sitting stand and that's what I found today also. I must say the music was so beautiful. And may Śhrī Kṛiṣhṇa bless you both, so that the rhythm of Śhrī Kṛiṣhṇa and his Mur.lī [flute].

It's a great occasion for us, because according to Sahaja Yoga, America is the Viśhuddhi Chakra where resides Śhrī Kṛiṣhṇa, whom we call Akbar in Urdu language.

Now his style is so special that he communicates with everyone. In the same way, you see music, our Indian music can communicate with every one, it has that capacity, because it is a spiritual music and that can really enroll people, the way it was happening tonight was so very overjoyed. Because we started the all

program rather late because we had some problems with the customs, this, that, always happens like that, something, but despite that, the all night, we had very, very nice time.

So I have to also thank the Americans, North and South, Canadians, for bringing such a nice entertaining show of a quality: the music was wonderful, also the drama was very beautiful but above all I thought I felt, the film was really done professionally and very beautifully done.

So now I can think that we can also make a film for Sahaja Yoga. I must try to script. [Applause.] The blessings of the Divine are such, that it not only creates artists, but it gives a special type of a dimension to an artist and his very great power to express the creativity that is bubbling in him. And we saw this little boy, who's such a small little thing I tell you and he played so well, I mean he is another banding artist you know, tomorrow...

[To the musicians:] he might become your disciple I think. [Laughs.] But it has a magical power as I told you that his grandfather and his father, both were, are, his father is still there and he is, they are all very well known artists. And now he is becoming a genius I think now, it's all becoming so nice. And about the other gentleman, I must say, every time I hear him, it seems that sort of Divine percussions are coming into his head. The way he played today was also so remarkable, I can't believe it. The same person I met before has become so engrossed in the practicing of this, you see, what we call `rias', must have done lots of things before also, must have leant. But in Sahaj, it started expressing itself, whatever they must have leant from their Gurus just started

coming out. Normally they are afraid to play, but I have seen in Sahaj, the hands open out, you see. And every time I meet, even a new artist, I'm surprised that they start playing such wonderful things.

The other day we had an experience in Germany. We had a musician and also everybody was rather apologetic about him. I said: “Let's see." And when he started playing I tell you, he was supposed to be Ravi Shankar's disciple, at a time. But, I mean, I forgot Ravi Shankar, every one, the way he started playing, just, what music coming out! He's a young fellow, wonderful! And then he just, after finishing, he said: “It is an experience to play for Shri Mataji". I said: “It's an experience for us also!" It was so sweet and so beautifully, delicately rendered, the all thing was so beautifully done, as we saw today also.

So I hope some artists will come out Sahaja Yogis who are here and will work out lots of things of art. We have seen also the art in other ways, paintings and we saw the drama and the film and everything, shows a lot of art is developing now in Sahaja Yoga.

But I must tell you also I've seen some very beautiful poems being written. Apart from that there are people who are writing very well about Sahaja Yoga. There's one gentleman in Romania, who has written such a tremendously deep book. He has consulted, I think, all the religious books because there's Koran, there's Bible, every thing, he brought it to Sahaja Yoga.

So, it's all coming up now. We have to just understand that we have to pay attention to ourselves and meditate and I'm sure all the creativity will definitely manifest and will go on, showing better and better results. It is

absolutely evident now. But it is for Sahaja Yogis now to take it up, in a serious way. Whatever is your talent, may be music, may be art, may be film making, or may be writing also. Whatever comes up, you should really now devote some time to that talent that you have. And it is going to work out, I'm sure, very well.

I was happy today we all could be here and could enjoy all this music. Actually, it was becoming very difficult till some time, because we were worried about this customs nonsense. But it is over now and people are here. It s a very also surprising that the newspaper has published a report from Cabella, praising you all, that, even if there are fifteen hundred people, we have never seen them quarreling, fighting, they don't smoke, they don't drink, they don't take drugs and they are wonderful people, you see, all this praises coming, so this is a description that I think, once upon a time, people must have given of *[UNCLEAR]* great race of heavenly people. And that's how they have described the all thing. It was very amazing how things are working out in Sahaja Yoga, because of you people, because you are so dedicated and you are so much understanding what you have got within yourself.

So now, you see, with this music, I have to say that the music within also is very great. If you enjoy this music, then you know that you enjoy also the music of your Spirit.

May God bless you all.

Sorry for today's delay of course, but I bless you all from My heart. And My God give you greater and greater creativity so that you express and manifest, through your life, Sahaj.

May God bless you.

Contents: 1994-08-28 **Śhrī Kṛiṣhṇa Pūjā, Śhrī Kṛiṣhṇa and the Paradoxes of Modern Times or Dharma and the Befooling of the Intellect, Cabella Ligure, Italy**

Today we are here to worship Śhrī Kṛiṣhṇa. As you know Śhrī Kṛiṣhṇa is the incarnation of Viṣhṇu. And Viṣhṇu is the one who is the preserver of this universe. When this whole world was created it was necessary to create a preserver also because this world would have been destroyed and completely if it is left alone without a preserver, then the way human beings are, they could have done anything to this world.

But so, Viṣhṇu is the preserver. He's the preserver and He's the only one really incarnates. Of course, sometimes Brahmadeva also incarnated, but He only takes forms. In our evolutionary process He has taken different forms. He came on this earth in different ways.

But still He had, as you say, twelve, up to twelve was Śhrī Rāma and up through ten He was there.

So He created also an atmosphere of the many great prophets around Himself so that they could preserve the Dharma of this universe.

So the basis of preservation was Dharma, which has got, as you know, the most important basic foundation for spiritual life. In this Dharma whatever was to be established was to be established balance.

Was a habit with people to go to extremes in anything.

So He created a balance within us. The first principle of Dharma was to create balance. If a person doesn't have a

balance then he cannot achieve his ascent. As simple as that. If you don't have a balance in your airplane it cannot ascend. If you don't have a balance, say on a ship, it won't move.

In the same way, first the human beings had to achieve the balance.

But they are born with different capacities, with different capabilities. As said that, “Ya Devī sarva bhooteshu Jhati rupena samsthita” means the aptitudes are different. They are born with different aptitudes, with different faces, with different colours, because variety was to be created. If everybody looked the same, you see they would be looking like some robots or something.

So everybody was created in a different way, according to the country, according to the parents. All this was organized by the principle of Śhrī Viṣhṇu, that He created this world in different varieties. He gave variety and Śhrī Kṛiṣhṇa is the master of it.

At the time when Śhrī Kṛiṣhṇa came, people were extremely serious type and had become very ritualistic.

The reason was that Rāma came and He talked of Maryādās and these Maryādās made people extremely, extremely austere type.

In that austerity people lost the sense of joy, sense of beauty, sense of variety.

So the Śhrī Kṛiṣhṇa's incarnation came as we call it the Sampūrna, it's complete because He has sixteen petals. As the moon has sixteen kalas He too had sixteen petals so He's Sampūrna and He is what we call is the Pūrnimā, is the full moon. With this completeness of His

incarnation, of Viṣhṇu's incarnation from Viṣhṇu to many other incarnations He came as the complete incarnation; the total of Śhrī Viṣhṇu was manifested.

So whatever was lacking in Rāma's incarnation, He brought it forth.

As you know that on the center, on the right Heart you have twelve petals. With this He showed so many things which people miss completely, because, unfortunately, Gītā was written down. When Gītā was written down, people started following the book word by word, not understanding. And in the Gītā His message was never for peace. He didn't say you should be peaceful. It was something like Jihad. That He said that to Arjuna, “You have to fight. At this time you have to fight for Dharma, for the truth and you have to fight." Then He said, “I can't kill my uncles and I can't kill my grandfather and I can't kill my relations." He said, “Who, who are you killing, they're already dead." Because they have no Dharma. If you have no Dharma then you are already dead.

So what is there to kill or not to kill and that is what today we see in modern times, especially America which is the country of Viśhuddhi. They have no Dharma so they're already dead under dope or whatever you may call it, under fear of all kinds of diseases. They are already dead and whom are you going to kill? And this message was in Kurukshetra He gave to Arjuna.

But then he said, “You have asked me to kill these people because I have Dharma in me. I am killing them, alright, but what beyond this?" What is beyond that? So He describes Sahaja Yoga. Beyond this was Sahaja Yoga. Was, first He describes in the second chapter who is the

Sthita-pragñya, is the man who is balanced. Then he says that such a man is never angry. He doesn't get angry. Inside he is absolutely at peace.

So what He described later on is really the modern times, or we can say our Sahaja Yoga in which He said how a person should become. He didn't write, or He didn't say how to become that, but the description is just like Christ I think where He says that if you somebody slaps you on one face you put the other side of the face.

All this is actually description of Sahaja Yogis of the future. Not at that time when Khauravas were fighting the Pāṇḍavas. It was not at that time. During that fight He told him that if you become a Sthita-pragñya then you can transcend all these problems, all these understandings that you have and you become absolutely peaceful with yourself.

So on one side He said you have to fight. Now in modern times we do not have to fight Kauravas, there are no Kauravas. The five Pāṇḍavas have to fight the Kauravas.

So now what are these five Pāṇḍavas? They are our senses or we can call they are the cosmos, divided into various elements. One side. They have to fight, they have to fight the Kauravas which are within us.

Now there are hundred Khauravas, not one. It is, if you extend it then we can say the nature has to fight something that is against the nature. Now people will say anger is natural, getting annoyed is natural, to be aggressive is natural. It is not. Anger and all these things may have been natural, but now we must know that we have the natural capacity to ascend. Is natural to go higher.

It is natural to be Sthita-pragñya. It is natural to be Sahaja Yogi. This is also built in us, in us. For example a seed is a seed. When it is seed we call it seed. Alright, naturally is to be seed, but then it sprouts and becomes the tree.

So it is also natural in a seed that all that future, all the thousands of trees it is going to be is also in that seed. And now as you know they're experimenting that in one seed you can get thousand minimum of thousands of little, little sprouts in one seed and which can be made all of them into trees or plants.

This is a new thing that has come up.

So when He said that you have to become a Sthita-pragñya *–'established in wisdom'* what He was trying to say that you should achieve your balance. Now this He told, there was a war on. When they were warring, alright, you have to do it. If you have to war with people, if you have to kill them it's all right. But afterwards, once that is over then what you have to do is to build up your spiritual sense.

Now the building up of the spiritual sense is our work and that's what we have to do. Not only Dharma.

Many Sahaja Yogis think that they are going in Dharma so they are alright. They are working in Dharma, they are living in a Dharmic life. They are. I'm very surprised and happy that they are doing it. But that's not the end of it. That's the balance part where you are balancing yourself.

Now, what you have to do is to go ahead and build up your spiritual self and spread it. This is the work of Śhrī Kṛiṣhṇa also because He's the one who communicates all over. As you know America is communicating

everywhere, in a wrong way, but it is. It has got computers, it has got this, all communication things it has done because it is innately built in them to communicate. But because they don't believe in Śhrī Kṛiṣhṇa, neither in Dharma, so the basis itself is wrong and with this wrong basis they have started spreading. With this very, very wrong basis they have started spreading all kinds of filth and dirt and I don't know what to call it, which is against human beings, which is against our ascent, which is against God. And they are doing all this. Why? Why are they doing which they are not supposed to do? I think is the intellect. Their intellect which is also, I should say is the brain, which is the seat of Virāt. Can you imagine? Is the seat of Virāt. And with their intellect, what do they do? They say it is natural. It is natural to be adharmic. It is natural to be aggressive. It is natural to be money oriented.

Everything that they have is all natural because according to them with their intellect they have somehow or other managed to convince through your rationality that this is the correct thing to do. Without this you cannot exist. I mean this is supposed to be their culture now. Now if that is the culture all over, it's not only in America all over, this sort of a nonsensical culture is accepted because of the intellect. They are much more intelligent.

You see a person who always thinks of money, this, that, naturally becomes very intelligent in the sense he becomes sharp. He becomes smart. He becomes smart in a way, something as if he knows everything.

He starts thinking he knows everything, whatever he's doing, he is right, whatever the way he is behaving he is right.

So, these Pāṇḍavas which he has got within himself, these elements that he has got, he uses them for a purpose which is destructive, absolutely destructive, anti-God. And he is not aware because his intelligence always justifies. Whatever he's doing is justified. And he has given also so much of brains to these intellectuals that they also try to go against what is Dharma.

For example, even Śhrī Kṛiṣhṇa's life they try to depict by saying that Śhrī Kṛiṣhṇa Himself had five wives and He had sixteen wives later on. Actually these were His power. But without understanding what Śhrī Kṛiṣhṇa was, because intellect is such a gross nonsense that it doesn't take you to the right thinking; always to the wrong thinking, It moves you because you want to justify everything and this justification makes you live with yourself. Otherwise, normally, you can't live with yourself. It is very difficult to live with a life which is adharmic, which is aggressive, which is, what you can call, a war, mongering type.

But they live.

So, all that is expected of a human being, just the opposite of that, juxtaposition of that, is being done in all these Western cultures. You can see it clearly how they justify. Immorality they can justify. One Mister Freud came in. He replaced even Christ.

Of course, I mean, he had to because Christ was even more strict than Mohammed Sahib who said anybody does anything with one eye, with the eyes, he should

take out one eye and anybody who's hand is spoiling him, he should cut his hand. I mean most of the Europeans and Americans would have been without one hand I think, according to Christ. Thank God they didn't follow Him to that point. And, also Mohammed Sahib thought that Christ has done so much for the men, why not we do something for the women also, so He made something for women. Both of them are too much for human beings. They didn't realise it. Who's going to take out one eye for that? They have intellect. Now, if they are looking at many women, there's a justification, is natural.

Have you seen any animal behaving like that if the animals are natural beings? We are worse than animals. And what a mess we have created with this kind of understanding through these intellectuals who are trying to tell us something and we accept.

So this is one of the problems is if there's an intelligent man, he dominates.

Now, for example, some fashion starts. We all take it. It's a fashion. But why are you taking it? It's a fashion.

So, the intellect of an entrepreneur can really befool you completely. But not with people who are wise. They will say, `Get lost, we have had all this.' This is about morality part. That is the worst practiced in the West and worse than animals I should say. And that's how they are suffering today. They are suffering with so many diseases, so many troubles, this, that.

Second thing which we always justify is violence. Now there is no war going on in Kurukshetra. But you see violence everywhere. In America it's terrible. When My daughter went she took out all her ornaments, put it with

Me. She said, “Mummy, I can't carry this." Nothing was given to the girl. All artificial things were given because you can be killed for it. I'm not saying it's only in America, it's everywhere. Because everybody's Guru is America. It starts from America, the Gurudom and people just follow blindly.

So the violence is now entering into our films, Indian films also, but now they have taken some objection. Maybe it is too much for us.

But this kind of thing that you can kill anybody, so if you go on like this, you see if that is the criteria of greatness then Rwanda people should be placed highest in the evolutionary process. Killing somebody is not allowed. Thou shalt not kill. Muslims are killing. Everybody's killing everyone.

The other day they killed a very nice man in India for nothing at all. This idea of aggressiveness ultimately takes you to the killing part. You can't even create one ant. How can you kill human beings like that? Of course, this killing business is taken to the highest limit, like Hitler believed that he was top of the world. This is same, that you just forget what you are and you start assuming through your ego that you are something very great. Also, in Sahaja Yoga I find recently there are some people who are saying they're gods, they're deities, everything.

So this ego business is actually taking energy of your intelligence and the greatest enemy of a human being is, is his intelligence, I think, because it's so limited, it is so conditioned and it is so arrogant and it is so blind.

Wisdom is a different thing. Wisdom you don't get in colleges, schools, universities, nowhere. Where do you

get it, the wisdom? You get it through your Spirit, which gives you a complete idea as to what is right and what is wrong. Whatever is wrong will be accepted by intellect, always. Intellect is not wisdom one must understand. They're two things, wisdom and intellect. Now Kṛiṣhṇa was known to be the diplomat. He had Divine diplomacy. That means what? He was very intelligent, no doubt. Without that you can't do. I've met some people who are very highly placed who don't have much intelligence even, but I have now seen that this intellect is a dangerous thing.

So Śhrī Kṛiṣhṇa, He used His intellect. He is all powerful. Nothing can dominate Him. Even his intellect cannot dominate Him. He used His intellect. Difference between the two you should see. You should be able to use your intellect and not to be dominated by your intellect.

So He used His intellect by which He solved many problems. His whole diplomacy was to use His intellect and use it for the purpose of Divine. All the time the Divine in Him was helping Him to use His intellect.

So the difference is that we are slaves of our intellect and He is the master of His intellect; not only, everything. His conditioning He is master, His emotions He is master, His body He's the master.

He's master of everything. And when you master it you see your intellect very clearly, oh, this is what it is suggesting. This is not.

This intellect can give you very so-called positive ideas that you are the lord of the whole world. It's supposed to be positive.

Or the same intellect can give you ideas that you are nothing. This intellect plays on top of you. Now you are not to be guided by your intellect, but by your wisdom, as you are Sahaja Yogis.

So, you have a very good instrument of feeling it, through your vibrations you can make out what is good and what is bad. And you can see sometimes as being human beings, there are some intellectual effects also coming in. But with Sahaja Yoga you can judge, what is this intellect telling you.

Because the intellect that you have has come out of what, is the main thing; should go to the subtle point how this intellect has come to us.

This intellect has come to us because our brain became active very soon. I've seen some children extremely intelligent, but they have no wisdom. If your, only the brain develops too much, could be a mother is a very intelligent woman and, father must be very intelligent, inheritance would be great, so they get it. Or maybe the circumstances, like if you are born in a particular country you suddenly become very intelligent. I've seen Americans, they read all the time. All the time you see them reading. Even English they read. But what is the outcome of all that reading I don't know. Every book they will read.

If you ask them what is a computer, they know the computers, this thing, that thing, that thing, all these... I don't know how to even put off My television. If you ask them about television they will know they'll... anything you want to know about mechanical things they will know. Anything about politics they will know, who's

father was that and they will tell you that, `No, no, no, no this is like this, this like that.' All this is Avidyā; is not knowledge. It is non-knowledge.

So they think they're very intelligent because they know everything, about everything. Now, with this intellect, as this consciousness comes in they start creating very intellectual ideas. Especially in America I have seen they have got for children all kinds of funny things just to extract money.

For example, there is a golliwog or something which has a birthday. Can you imagine? A birthday is there and sometimes, you see even the, people have big parties for that. Then they started, `Let us have birthday of the dogs' so they are having birthdays of the dogs.

Anybody who puts ideas into them. Then there are organizations where they say, `All right, when you are going to die, you tell us what suit you want to wear, what tie you want to wear, what shoes, what clothes, then what, in what kind of a coffn you want to go, plastic, or wood, or this and that.' I mean...

So it is to be prescribed to such an extent that some people say, `Put us in the ice, you see, so we'll be there.' The worst thing, I think, especially in Europe, is that they have nicely advertised and marketed the thing of going for a holiday.

So, in Italy supposing a person doesn't go to holiday, he'll say, `There's a crisis in my life.' `What?' `I couldn't go to holiday.' Then they said you must go there, tan your faces, stay there in hotels so, so many hotels have come up. Everybody has to go out. Especially I was surprised

the whole of Milan is closed for one month. Nobody you can find there.

See, I think if they all go and live in jungles would be a better idea. They will learn much more than to waste their time on the seashore. They're spoiling all the seashores. They have no respect for the sea which is their Father. They have no respect for each other. The women try to slim down and to look very nice so that they could become nude there. The whole industry is so bad. I mean if, somebody says would you like to come to the seashore, I would not go. I would hate to go to a place to see so many stupid ladies in the sun busy trying to tan themselves. Now this stupid idea how could you accept if you are intelligent? There are so many ideas prevalent today, mostly coming from America, I must say, that you people follow. As I said that America is the Guru of all the Eastern, of all our European and English and all these people.

Now, then another thing happens. You see the atmosphere in which you live. Especially in England I have noticed. They may be nothing, you know. There was a garbage cleaner who came to our house and we had that time with us a president of the Hague high court, imagine, the world high court.

So, I told him, “You have to clear out all these things." “It's too much!" As usual, you see they are very, I don't know what to say, but, stupidly proud about themselves. “You don't understand." I said, “How much do you want?" I gave him ten pounds. In those days ten pounds was a big thing. He said, “You don't understand the laws, you see you are all Indians, niggers, this that." Then this

gentleman who was in our house he came out and he asked him, “Why are you shouting here?" “You nigger, you don't understand any laws." He is the chairman of the world high court and this stupid Englishman talking like that. The English are really, in a way, they are really dumb people because their intelligence never told, tells them that you are nothing. What are you proud of? Such dumb people they are. I don't know it might have come frozen with the cold or anything, but they think they are very intelligent. Their scholarship was all right, but I was amazed that in the beginning of the scholarship that they had, they said that the black people are like beasts. There are so many books written about it and they accepted that black people are like beasts while these people were living, like I don't know what, at the time when Black were much more advanced.

So, this kind of an idea when they have I see here also. I can see this that English have, they think no end of themselves. But they don't understand they don't know anything. They have no wisdom. They lived in India for 300 years. They never learned anything from India. Can you imagine their wisdom part? Their scholarship, some of them, but still ambiguous. Say Bernard Shaw I think was very ambiguous. I place him as a very great writer, but ambiguous.

And then comes the French, God save. Now how have they denied Śhrī Kṛiṣhṇa you can see very clearly in French people. French wanted to become the highest in diplomacy. They lack diplomacy completely.

Useless people. They made our telephone in India the way they have spoiled it.

So, they started a cult of drinking. Now can you imagine Śhrī Kṛiṣhṇa drinking all these things? They have a dictionary on drinking, on everything. There's books after books written. I mean you imagine how could any evolved people accept this kind of a nonsensical culture that you must know what to drink, what to buy, what to put in, what sort of a tumblers to be put? They are all tumblers, nothing but tumblers I think. How could they accept such a thing which is so stupid, is a social acceptance? Prostitution is another social acceptance. Morality-wise they have really denied completely the principle of Śhrī Kṛiṣhṇa.

The way they have been ruining their people and to beat up everything is racialism.

Can you think that for the skin you separate people? On the contrary I would say the Black, especially in India, they're much more evolved than all the white skins put together, because they have wisdom.

They are wiser people. But these white skins, they are going to, I mean, how did they get America also? They dominated so much, they conquered it, they settled down there.

You saw yesterday, from Sierra Nevada you saw how people believed in wisdom and how they lived.

They took away all their lands. Everybody, you see, is now nicely the owner of America. How? You are squatters. You came from another country, killed thousands and thousands of people without feeling guilty about it. That means they are not even human beings. And nicely settled as Americans. I don't know how this

word `America' has come, but if it means `amar' they are not. It means `a mericas' they are not.

Both ways I don't know how this word has come and some sort of a, meaning they attach to it, but their intellect grew much more. Why? Again, because of money orientation. I don't understand economics and the way they have made this economics from their yarns which came out of their heads has landed all the countries into recession, all kinds of fraud and also Mafiā. That is the outcome of this so-called economics they have.

Sahaj economics is very different. We are not bound by all these nonsensical ideas that are prevalent as economics. Is nothing but exploitation. Is marketing. Is how to impress people, how to sell things, how to do this, how to do that. All this is nothing but, I would say, financial aggressiveness.

What about Śhrī Kṛiṣhṇa? He was the king and He lived like a king. But also, He lived in a very humble abode in Gokul. He was not attached.

So the first thing is that the way they're attached to money, any justification for getting money is all right. Once we went to a hotel in India.

So we had some American friends and as usual, I mean, you can't eat like Americans can, you know is, Indians can't compete. Can eat a lot.

So they were eating, eating, eating and, but we couldn't cope with them, really, to be very frank, I mean, we're no good. After some time they said, “Have you finished?" I said, “Yes." “All right...” they called the waiter, “Pack this out." I said, “What? Want to pack this for what?" “We

paid for it." “So you paid for it, but I mean... In India nobody will eat a food which somebody else has eaten." “No, you pack it." And they had no shame about it; so shameless. I said, “We don't do this in India." Said, “Why not?" I said, “These are bad manners." “But we've paid for it. Once you've paid for it then there is no bad manners." I said, “Ah, we don't want this to pack." “We'll have it. We'll have it in the night. We'll have it in the evening." I was surprised that such miserly people are saying that they are very rich and they think no end of themselves; extremely miserly. Americans are superficially nice, must tell you.

On My experience is they are not like English that they look down upon everyone. No you don't feel that way with them. But they are very superficial. You give them ten presents; they won't even give you one. They have no sense at all; no shame about it. Why? Because the whole thing is, “We paid for it." I mean you go to any place, any restaurant there or anything, you'll be amazed. They pack things for you if something is left over in America. They do. To that extent they can go in their miserliness without any shame about it. And miserliness is out of Sahaja Yoga. You cannot be miserly. You have to be generous.

You have to be giving. You have to feel for others. Is this the only way we can express ourselves. All this generosity is not to create a big sort of a hero out of you.

But the worst and the worst and the worst is the Hollywood. Is the film industry. Under the name of industry you can do anything. Now this Hollywood is creating such horrible films, but the worst is that they get

awards for these worst films. There's one film they showed, I've not seen, I can't see it. They told Me that a man is a cannibal and he is eating the flesh of human beings and they have shown and they enjoy. Very, very famous. Apart from that, not only famous, but they got awards for the best film, the best actor, the best...

You must get a director from there and make him eat the flesh of human beings. It's the only way, I think this horrible thing... Then they are producing other pictures. I've seen another one for a short time where they shows all dead bodies hanging you see. Horrible! Why these people like to see such horrible things? What is their character? Where have they gone? Why do they enjoy things which no human being who is a human being will enjoy? And then it goes further. Their halloween business, I saw a film, I said, “My God." This is a hell in which they thought it was like the wrath of Śhrī Kṛiṣhṇa.

So it was Kṛiṣhṇa consciousness I think that was working there. There are thousand and one things which can shock you in America and also in England, also in Europe. I thought Austria was something better, but in Austria when you walk on the road in the night after the program you must take darshan of many horrible women there on the way. I mean this is no where... you know they're, we're forced into it. And they can't do anything about it as if it's a matter of right, you see, what you call that a human right to see such women and a human right for these women to be on the street. All horrible things are happening around, so Sahaja Yogis have to equip themselves much more with the Śhrī Kṛiṣhṇa principle.

The first principle is communication. First principle is how you communicate with others. Start it at home with your children, with your wife, with your husband, how you communicate. Are you gentle? Are you kind? Are you dominating, aggressive? Just try to find out. It can go to any limit this aggressiveness, either of the women or of the men. Here more women I must say, I'm sorry to say. But in My experience I've seen the women are very dominating. In India men are extremely dominating, but here I find the women are.

Now the basics as human beings should have good manners. I don't find good manners, except that they wear good dresses, maybe the... they might be wearing those special type of dresses and all that.

All manners are in dresses, but when there are people together they talk nothing but scandals.

I mean, unbearably horrible scandals they discuss. This is something one has to understand that Śhrī Kṛiṣhṇa never talked of scandals. How can this, the country of Śhrī Kṛiṣhṇa and all other these European countries are just very equipped with all the scandals of the world? I just can't understand what is the interest people have in the scandals.

So to top it all is your media which is absolutely anti Śhrī Kṛiṣhṇa because they have to make money. It's such a hand in glove business that the people like to hear all this nonsense, so they have scandals in the newspaper.

At least about thirty years back you could never hear such a thing and all such books were completely banned. And now, suddenly, the whole thing has flowered so well that any magazine, anything you take and you can't

understand what are they preaching. They are preaching the cult of destruction completely.

And people take it and like it and work it out. They are using the women for their own purpose and stupidly women accept it. Of course they dominate, on one side feel very happy that they are dominating.

There was a lady who was boasting in one magazine that she has had four hundred men in her life. Can you imagine? Now there is no place for hell for such a woman even. Where will you put such a woman there? Now I don't know; that's another problem.

So this movement, which is absolutely against the principle of Dharma and of communication.

Now how you must communicate, decently, with very tender and very beautiful mannerism you have to talk to another person, talk to other Sahaja Yogis, talk to anyone, is in a very sweet manner you should talk. I do not mean the French style, you see, bending your body and all artificial stuff. Not that. I'm saying that if you are naturally talking to somebody, you should talk with decent language, with decency, with humility and need not go on jabbering all the time and talking too much. There's no need. But, on the contrary, this was the style was Śhrī Kṛiṣhṇa. In short, His power was madhurya; is the sweetness, like the honey. When you are worshiping Śhrī Kṛiṣhṇa you have to know that you must talk in a manner that will please another person.

[Aside:] [Hindi.] I got a present for him. If he's sleeping is better give him. [Hindi.] So, while talking to anyone you can talk very sweetly, very nicely and in a way which will please that person, not to provoke, not to say things

which are hard. But some people have a habit of saying all the time something which is very provoking, which is not at all good. But some people are, when it comes to their business are very sweet, but when it comes to something else they are very harsh. We have a Jain community in India. I've seen many Jains. When they are for their business they're the sweetest you could know, but when it comes to something else like donating some money or something, they're extremely hard.

They will only donate for stupid things, but not for something sensible. They'll work for something extremely stupid, but never for anything sensible. We have another community called as Sindhis. I think they are under the influence of the West. Same with the Western people. If you show that you have some business with them, suddenly you know, they change. Suddenly they change. You can't understand what has happened to this man. Or, if they find out you are something in life, they change.

Śhrī Kṛiṣhṇa was just the other way round. In His lifetime, He was always a guest of Vidura who was the son of a Dhasi, is the servant. Maidservant's son was Vidura, but he was a realised Soul.

So He used to go to his house, stay in his house, a very humble abode, Vidura's and eat food there, very simple food.

But He would not go to the palace of Duryodhana.

The other way round. I mean, somebody thinks that you have a palace, they'll be extremely kind to you, very nice, you know.

But they say he lives in a hut, then he's nothing. It's such a money orientation in subtle way. Śhrī Kṛiṣhṇa never, never cared for money and never bothered about it. You can see His case in which He has shown complete detachment about His throne, or His kingdom, or money part of it. Once you are attached you have all the pangs of money. Naturally, if you are catching hold of a snake you'll always be having the pangs of the snake, don't you? But supposing you are detached. Then the same money you can use.

Once you become slave of that money, that money sits on your head. Now, you know very well that to have money also is dangerous these days. The whole reaction is building up and this is where the whole, all the elements are reacting against you.

You have seen the wisdom of these people from Sierra Nevada and what they said is true that when we try to acquire more money, go on acquiring, go on acquiring and getting a idea in our head, then there are looters who come round. I think the worst are those who have got names as entrepreneurs. For example, they'll say, `Now, if you have a designer's watch,' then everybody ran for designer's watches. The other day I went to Italy, no, to Istanbul and I found out that the T-shirts are made there and sold in France as if they are French. They are not. They are A to Z, they are made in there, which is Istanbul and the name is on that Lacoste, this that and all that. And people pay any amount, but not in Turkey. Whatever surplus is left we can get it for seven pounds. Now the stupidity is that they can befool you. Pierre

Cardin, then there's another one, I don't know, Armani, that's in Italy only, but in America there are many.

Even, I mean, they come to you, to your house. England is much worse. They're so unmannerly, they'll come to your house for dinner and they'll turn the plate to see where it is made. Really. Openly. And they'll discuss from where the cutlery has come.

So, though they think they're very rich, stupidly they are being exploited by this kind of a nonsense that you have this watch, you have this thing.

Now, in England we have something called Saville Row, so that they put it outside, you know, outside the coat, Saville Row. Can you imagine? Branded. See, everything is made into a big ado.

So on one side they are very intelligent to understand this is the business, this is the fashion all that. The other side they don't know they are fools, being befooled all the time by saying this is the special thing, that is the special thing and that it has a name and it has, what you call, the, a great organization behind it.

Sahaja Yogis should understand this is all befooling and stupid thing. And they wear, all of them will wear like that just to show off. What is it? Why should this impress anyone? Think of it. Now, intelligently think why should it impress you, these befooling things that are going on? Nothing special.

They are just the same.

They told Me in Istanbul that they make ordinary ones and then they put on top of this mark and the ordinary ones are for, say, six dollars, so with this thing is for

seven dollars. There's nothing special, but this special trickery, I think, is coming from England and America especially, maybe also from France, but France are, you know, queer people. Now they have something, I showed them today, So stupidly made thing, which cost five hundred pounds, but people accept because they have no wisdom. Now see the difference between the intelligence and wisdom. Why to show off, first of all and to show off something which has no meaning? It cost only one dollar in Turkey to put that thing on and stupidly people are showing it. Is it that we have intelligence, but which has no Divine Power? Anybody can befool you to do what you like. Now six inches of skirt started. All right, everywhere six inches. You couldn't get one with the seven inches even. That's not in the fashion. That's not in, means `in' in madhouse? Now just look at Śhrī Kṛiṣhṇa's style, so wise, witnessing everything, how He plays around and how He wins over. Now, supposing He was attached. He could not have done it.

So to get over this, first of all, you detach yourself from this anti-Śhrī Kṛiṣhṇa culture. It's very important. This is the fashion. That is the fashion. And all these fashions are extremely, extremely destructive.

Now, not to put oil in the hair and end up with bald heads. All right. Then there are specialists, you see, again designers who make wigs, designer's wig.

So you carry a wig on your head and write it down, `designer's'. My idea is to see how stupid human beings can become with their intellect.

Today I don't want to describe the qualities of Śhrī Kṛiṣhṇa because you know them. But how you people

have gone away, in the West, from Śhrī Kṛiṣhṇa's styles, His methods. Whatever He did was to destroy the evil, to destroy the negativity and to bring forth the joy, which is Ras, He started. `Ras', Ra is energy with that. The Ras is the energy, which you have and that's how you play the Ras, with that energy and enjoy.

He brought it Holy. Of course now `Holy' can be anything, but very sensible Holy he brought just to express your joy in mirthful, playful ways, because that was lacking in Śhrī Rāma's life.

So He said just allow yourself to enjoy, but this was only for Sahaja Yogis. Not for others. Others, you know that they go to the pubs and what happens. We have a certificate here that we are very peaceful, very good people, this and that.

This is what Śhrī Kṛiṣhṇa said and has done, that we have to enjoy everything, but in a Dharmic way. We should not be adharmic. The Dharma should give you Joy. Otherwise, if you are Dharmic, you know what happens, that you become absolutely austere person, joyless person and sometimes cynical because you think others are adharmic and this and that. But Śhrī Kṛiṣhṇa's ways were that you should be mirthful, you should be joyful and this joy will communicate with others. Without this joyous nature you cannot be communicator. But, as you know, when I went to French, they told Me, “Mother, you look so joyous, you should tell you are miserable." I said, “But I am not." “If you don't tell, then they won't believe you." I said, “Why?" “Because they are all miserable and they think they are very unhappy people." So I started My lecture with `Les miserables' and I told them that at

every fourth lamppost you find a prostitute and every tenth one a pub. And I see so many people sitting on the pavement, so I asked them, “Why are they sitting here?" Said, “They are waiting the whole world to be destroyed." I said, “Really?" After drinking, these ideas come in, that let the whole world be destroyed because maybe they don't have any more money to go to pubs. I don't know why. Now, think their level, just think of their level.

Where are they compared to you all? So He's the one, as Virāta, puts light into your brain. In that light you see what is stupid; what is unwise. This is the blessing of Śhrī Kṛiṣhṇa.

And He gives you the nirānanda because if you don't have the light you cannot enjoy the joy of your mind or the joy of your brain. You cannot. And it is through His light that we see ourselves as something full of joy and we don't know what to do with it and how to do it; how to express our joy; how to express our feelings. Because it's too much.

This another fashion to say, “It's too much." Anything you tell them, “Mother, it is too much." Because the brain is full of nonsense, so you tell them anything, nothing can go in their heads. “It's too much." So the wise person, as Śhrī Kṛiṣhṇa is, wisest of wise, He's the source of wisdom, has to be Sthita-pragñya. Means, he has to be in balance, he has to be in Dharma and, above that, he has to be in joy.

Now, you are not only in joy, but you know the truth. You know the absolute truth. And this absolute truth is the one that makes you understand what is right, what is wrong and you develop your wisdom, not your intellect

so much. You then see your intellect misbehaving sometimes, telling you negative ideas, sometimes too much of aggressive ideas. You can become a witness, Sākshī and that's why Śhrī Kṛiṣhṇa has said, “I am the Sākshī of the whole world, the witness of the whole world." See, you can go on talking about Him, but what we have to see, where are we going wrong and how can Śhrī Kṛiṣhṇa save us? Not by singing, `Hare Rāma, Hare Kṛiṣhṇa', like that. By becoming, day by day, wiser person. Wisdom gives you definite ideas as to how you have to be. If there is still this thing going on. See, in the Western way they show like this. Ask them, “How are you?" “I'm like this." Means what? “Like this." If that is still there, then Śhrī Kṛiṣhṇa is not awakened, but if it is that you know what it is, you'll have the same smile as Śhrī Kṛiṣhṇa had. I know. I know that.

Now we have to understand that our Viśhuddhi has to be all right. I get Viśhuddhi because I know what it is. This is America, should be all right, otherwise My Viśhuddhi will never be all right. I think so. But for Viśhuddhi, there are so many things we have in Sahaja Yoga which very few people do.

At least if you Sahaja Yogis keep your Viśhuddhi all right, I'll be much better off, But you never try to keep your Viśhuddhi all right. Continue with it. Continue with it. Even the president of America has the worst Viśhuddhi I've ever seen, so you can imagine what good is he going to do. What wisdom will he have? Now you are a new race, blessed by the Divine and you have Śhrī Kṛiṣhṇa within yourself awakened.

In His own glory, in His own light, you should know what is to be done. One must communicate. That you have to do, but what I've seen that people don't even meditate. Even if they meditate, they don't want to communicate. And sometimes when they communicate, they think they have become Gods. It's very difficult. Human beings is very difficult commodity to handle.

You have to communicate with complete humility the way Śhrī Kṛiṣhṇa did. In His ras, He spread the energy of Rādhā into all these people by holding hands.

So His childhood where He killed so many people and did all that is over. Then even His adulthood, where He had to kill His own uncle, is also over.

So He becomes the king. When He becomes the king then what does He do? Is to communicate. Most of His, expressions of His qualities are seen after He became the king. Before that He was busy killing, one after another, all these horrible people. After that He built, built up people. He built Dwarika and He tried to communicate with people.

Now your duty is to build up yourself and to communicate with others with all the sweetness, madhurya, of Śhrī Kṛiṣhṇa, all the beauty of Śhrī Kṛiṣhṇa, with full understanding as to what stupid things are going round and around. Once you understand that, you'll not take it because you will become wise enough not to take to all these nonsensical things that are going on. And it is so much, I mean, I, in this lecture, I cannot tell you, but now if you become the witness of the whole thing you'll see what is happening.

Now we have to stop them from going to Hell. And we have to really develop a very, very good personality of a Sahaja Yogi. All of you. Now, there are many marriages that take place, then suddenly they decide to divorce. Divorce is allowed in Sahaja Yoga, but this American style of nonsense I don't want to have. Women are can be very dominating. One fellow ran away to Russia. They have no idea of a marriage. They don't know how to work it out. All the sweetness of the marriage is finished. If the husband is dominating, the wife is dominating, this happens, then you divorce. What is the achievement? So we have to work out everything within us because we are conditioned, we are in an atmosphere. I would request all of you to try to understand these subtleties of Śhrī Kṛiṣhṇa's personality. Try to become like that, extremely peaceful, extremely kind, tender, helpful. And in humility, He had no consciousness of money. Nothing. And also, as you know, He was a dark person for some reason, but the way He led his life should be an example for us.

I'm sure, now, when you go back to your countries you'll see all this nonsense. Please note it down.

Write it down what these nonsensical people are doing and send it over to Me. That's what it is.

So today is the Pūjā of Śhrī Kṛiṣhṇa. I need not tell you how many qualities He has, as I told you, but the greatest quality He has that He is the doctor of doctors. Now, in His name you will know how many qualities He has and you will understand. Try to understand that we have to have these qualities within us also.

Whatever qualities are described or said, try to see how many we have. That's the way the introspection will

start. Once you start introspecting yourself and understanding yourself, the wisdom will grow, not by seeing faults in others, putting blames on others, but on yourself. That is how the things will work out.

Though Kṛiṣhṇa didn't have to do that because He was Sampūrna, He was complete. But we have to do all this to see that we also become complete.

Thank you very much. May God bless you all. May God bless you.

There's another point I wanted to mention about Sahaja Yogis, that we introduce classical Indian music for you people, because I think it helps for vibrations. But as the nature is of Western people, anything they take up they must go to the ultimate end till they are completely lost.

So what I find now all of them are buying tapes.

Some tapes... [Hindi to a child who has come on the stage before Her].

Now some of them are buying tapes, I was surprised, of very unknown people, just mad. Once I was travelling with a lady in America, was a disciple of Muktanand. She said, “I have a very nice tape” and she played the, the lecture of Muktanand. Rajneesh's people will play the lecture of Rajneesh. But here now they've all gone to one side, so this one, that one, all kinds of music they have got. Tomorrow, we start telling you that you must understand Indian dancing, so all My videos will be replaced by Indian dancing from A to Z. You are Sahaja Yogis. It's all right, I am also fond of music, but it's not the way.

What is the main thing of your life? And I was surprised how people are lost in the music. I mean there should be some occasion. They're all already in the another world with the music. Don't do these things. You go to the extremes of everything.

That's not proper, even Pūjās, anything, you go to extremes.

To go to extremes, you won't be in the center. You will not be in the place of Śhrī Kṛiṣhṇa, where you have to be. On the contrary, you will be just in another imaginary world.

So, as a matter of habit we create a world like that; somebody has music world; somebody has dancing world; another one has, world, I've seen with Sahaja Yogis who think no end of themselves. `We have a special relationship with Shri Mataji.' Is a very common thing. But I cannot have any special relationship.

Sorry, nobody has any special relationship with Me. This I would like to tell you very clearly and you should not claim that and then become, some people say, `We are deities.' I mean this is something to be, horrible. I'll speak for two minutes in Marathi if you don't mind...

[Marathi.] Now I want to talk to the Maharashtrian girls. You have been married to the Western men and got rich husbands. But as soon as you came here you've started sending money to your parents. Does this happen in India? Can you send money to your parents from your in-laws' house. Secondly is ornaments.

You've started making a lot of ornaments. I asked a Sahaja Yogi husband why don't you buy a shirt for

yourself. He said I can't afford to since my wife is spending all the money on ornaments.

This greed for ornaments does not behove a Sahaja Yogi. This is a very serious matter. Recently I learnt that all the Indian ladies have made ornaments after marriage. Thus there is no money left with the husband. Those husbands who used to support Sahaja Yoga before the marriage are unable to do so after the marriage. They say that there is no money left with them. What has happened to you. Remember that you've come here from the land of saints. Shivaji Mahārāj had a great respect for Śhrī Saint Tukārām and he took some ornaments for his wife. His wife must be somebody like you since she immediately accepted the ornaments. Why should one be so much fond of ornaments? Even being a Goddess I am not fond of ornaments, then why should you be so much fond of them? Since they compulsorily offer Me the ornaments that's why I accept them.

So even when she accepted the ornaments Saint Tukārām said what is the need to have the ornaments for saints like us? So he returned back all the ornaments.

Know that you've come here from land of saints and this attitude of yours is a sign of misery. You've been sending money to your parents and I cannot explain to you how far this has gone. You've not come here to misbehave like this. You've come here to help Sahaja Yoga and not for making ornaments. If you do them once in a while it's all right but if you put all the attention on ornaments you might lose your husband and he might leave Sahaja Yoga. This will be the good Karma that you'll be doing.

Henceforth nobody should make any ornaments without My permission.

We'll have the Pūjā now.

***Contents: 1994-09-02*, Public Program, Sala Polivalentā, Bucharest, Romania Please be seated.**

I bow to all the seekers of Truth.

At the very outset we have to know that Truth is what it is. You cannot describe it, you cannot transform it and you cannot give a sermon about it. You have to know it on your central nervous system.

In Sanskrit the word used is `bodha', meaning `to be enlightened'. [Again], another word is known as `Vidyā' from where the word `Vedas' have come.

So, you have to know the Truth not mentally, not emotionally, because this will condition you.

So, to know on the central nervous system is to become the Spirit. Because you are not this body, this mind, these conditionings, these egos, these emotions. Because you say `my body,' `my emotions,' `my intelligence,' it's all `my', who is this `me'? So, the first truth you have to know on your central nervous system [is] that you are the Spirit. Then we see such beautiful flowers here, it's a miracle, it's a miracle. But we take it for granted. If we ask who has created these flowers from a seed, we can't answer. You'll say `the Mother Earth', but it's a living process. Also, we cannot say who runs our heart. The doctors may say that it's autonomous nervous system. But who is this `auto'? Who is this Self? That is the Spirit. You have to become the Spirit.

This is an actualisation of the experience of baptism. It is not anybody can come and put his hand on your head with little water and you become baptized. If it was that simple, it would have been very good.

But those who are at the helm of affairs of religion are not authorized by God. They can be anyone of us.

They are not enlightened people.

So, one has to realise that to be a good Christian, to be a good Hindu, to be a good Muslim, you have to have Enlightenment. Because all those who are carrying these brands on their heads can do anything, commit any murder, commit anything.

So, there is no truth in it carrying this brand. I think they have told you about the inner subtle system that resides within us. Now, you must not believe Me also blindfolded.

This blind faith has created all fundamentalists and all kinds of conditioned people. They think God is in their pocket. And they misuse their organizations for anything. For making money, for deceiving people, for doing laundering money, they can use it for that, for murdering... in short, they can become even Mafiās, secret Mafiās. And poor simple people go on believing them.

So it is necessary for us to open our eyes and feel our Spirit. Whatever you have done in the past, in the search of the Truth, forget it. The past is over. You have to be in the present. Because future doesn't exist. But if I say you stay in your present, you cannot. You can jump from past to future, future to past.

Between these thoughts is the place of present, very little. This present you can only achieve when this power which we call Kuṇḍalinī rises within us and creates that space between the thoughts, which is the present.

The second truth is that all this living work is done by the All-pervading Power of Divine Love. In the Bible it is described as the All-pervading Power of Divine Love. Also in Koran as Rūh. And in Indian scriptures as Param-Chaitanya. Also, Haṭha Yoga, Patanjali has described as Rutambhara Pragñyā. They have all become experts, you see the way they say, I can't believe it! Specially Romanians are really remarkable. The Indian musicians, very great musicians, were really ashamed of themselves to see these people learning so fast. While Indian musicians took so many years to learn and sing like this. It's really great, I'm really enamoured.

I think Romania is a place where people are genuinely seeking the Truth. They are not so materialistic, they are not hypocritical. With hypocrisy how can you achieve Truth? So now, what happens to you when this Kuṇḍalinī, the power in the sacrum bone rises? The sacrum bone is called by the Greeks, means they knew it's a sacred bone. Also, they had a proper concept of Athena, Atha, `Atha' means `primordial'.

So they believed in the Primordial Mother. But in other religions I don't know why they avoided talking about the Feminine Power of God. It is very sad. Because of that women have no respect, as they should have, as the feminine power, the Shakti. I am sorry to see how the women in the West, also in your countries, have to work

so hard to attract the men's attention. All the time to be slaves to men's wishes...

Now, in America is the other way round, I think. Every action has a reaction. But woman is the potential power of man.

But in the case of Divinity, She is the kinetic power of God Almighty. God Almighty is just a spectator.

He's just a witness. He's watching the work of the Primordial Mother. But if anyone tries to trouble the Holy Ghost or to Shakti then He takes care of that.

So when this power, this power which is the reflection of the Primordial Mother within you, rises, then it passes through all the centers and enlightens them. By that these centers which are the basis of human body, just get transformed. All the problems of this world practically come from human beings. And all the problems of human beings come from their centers. When this Kuṇḍalinī Power rises She enlightens, She corrects and She integrates all the centers. And ultimately connects you to the All-pervading Power. That connection gives you many blessings. The first blessing is that you become absolutely peaceful within yourself. It is like the axis of a wheel which is moving, your attention jumps to the axis, from there it watches the wheel. Or, if you are standing in the water, you are afraid of the waves, but if you get into the boat you can enjoy the waves. And if you know how to swim you can jump into the water and get others who are drowning in the water. This is what exactly happens to you, that you become at that stage, in the present, thoughtlessly aware. There is no thought, but you are completely aware. The whole mechanism is

absorbing everything of the present. And you develop a photo memory.

So many people talk of peace, they have organizations of peace, they've got awards of peace. But they're very hot tempered, I met many of them. They never smile, they never laugh. And if you want to approach them, you have to approach them with a bargepole. Now, if such horrible people are given awards, I don't understand, how do they get peace awards, for what? They have no peace within. The second thing that happens to you it is very miraculous, that your attention becomes enlightened. I say becomes, is not mental. That means you can pay attention to anyone and know about his Chakras. And you can know about your own centers, that is the Self-knowledge.

So, you know about yourself and you know about others. You don't know how they dress up, how they look, but how their centers are.

So, if you know how to correct those centers, you can correct yourself and you can correct others. I tell you, so many people have got cured from Sahaja Yoga, of very, very incurable diseases.

There is going to be a conference in Russia, of the doctors. And the Patriarch himself has invited Me.

I wish they do it here also in your country.

So now, the time has come for us to get our transformation. By this transformation you pick up the power within yourself, you are no more a weak person, nor you are aggressive, you become very dynamic, at the same time extremely compassionate. You don't feel your age. You don't feel tired. And whatever work you do is for

your benevolence and for benevolence of the whole world. It is such a blissful state you reach, that whatever work you do is also blessed by the Divine. Spirit is the source of absolute Truth.

We live in the relative world.

Some say communism is good, some say democracy is good, some say this religion is good, some say this religion is good... this we do with our rationality or with our conditioning.

But the Truth is one. And when you know the absolute Truth, everybody who's enlightened knows it.

If everybody knows the same Truth, then where is there to have any quarrel, discussion, argument and war? So these mental projections which are fighting each other just dropped off. You know about others, what's wrong with others, all of you know the same. It is very surprising that in India we have seminars where there are at least three, four thousands people from sixty five nations. There is no fight, there is no quarrel, just fun. They enjoy each other, whatever country they may be, whatever race they may be.

Because you are not limited, you transcend your limitations. That has to achieve and can be achieved Sahaj, means spontaneously.

Now, the greatest thing that happens to you, that you jump into the Sea of..., or Ocean of Joy. Now, the Joy is singular, it is not like happiness and unhappiness. It is not that one time you feel happy and then you feel unhappy, because if your ego is pampered you do that. If the ego is pampered you feel happy, if it is punctured

you feel unhappy. But joy is something so innate. And that is a state one has to achieve.

In that state you become doubtlessly aware. The first state, thoughtlessly aware, is called as Nirvichara Samādhi. And the second one is called, which is doubtless, is doubtless awareness, is called as Nirvikalpa Samādhi.

Now, if this deep knowledge is coming from India, why should you resist? After all, the science has come from West, which we have accepted. But science it is amoral and it has its limitations. But with this happening you become moral. You're not to be told “don't do this, don't do” nothing of the kind.

It just becomes. It's a thing I always tell, that there is a snake in my hand and I am obstinate and I am standing in darkness. And somebody tells me it's a snake. I say “No, it's a rope." Till it bites me I'll hold it. But if there is light, I'll immediately leave it. In the same way, when you become enlightened, you give up everything that is very, very destructive. It's so simple, that I've seen in England, people gave up drugs overnight, overnight. Because the light of the Spirit, when it penetrates into your attention, you just become an enlightened personality.

Can you think of Lord Buddha killing somebody? Can you think of Lord Jesus Christ killing somebody? And if these, these incarnations, if they had to kill, they will only kill the people who were devils.

So you can see, there is such a glory within you, such a great personality within you, so compassionate and dynamic! Whatever talents you have, can be very well manifesting. This is your own power. You are not obliged

to Me. It's your own power which rises and gives you your Self-realisation. Like the Mother Earth, if you put a seed in the Mother Earth, it sprouts by itself spontaneously. Because Mother Earth has got the built in quality to sprout and the seed has built in quality to get sprouted. In the same way, in the same way, you have the potential to achieve this state.

I know there are some thoughts going on your mind and that you want to ask some questions also. It's a very deep, subtle subject. Only in English language I must have given at least four thousands, minimum four thousands lectures. And maybe many more in other languages. You can all listen to it, but after you have achieved a proper state. Because by reading we get conditioned. Kabīr, a great poet, has said “by reading too much even the learned became stupid." Because books are just an indication where to go, what to do. By remembering these books by heart will not take you to the Kingdom of God. You have to become. Becoming is very important.

As the bird in Sanskrit language is called as Dvijaḥ, born twice, also a person who's enlightened is called as Dvijaḥ. But by putting `born again' on your head you don't become. You have to be really born again. And then you have powers. The first is you can give Realisations, not to one, but to thousands.

You can cure people, you can cure yourself, you can make everyone peaceful. Also, all your desires are fulfilled. But now, the desires also change, they are also very different from what they were before. You are so surprised how things work out so well.

So many people I've seen tried to remove our posters but they could not. I mean why should they be afraid of My poster, I don't know? Because they belong to some organization, to something and they are afraid that that organization might be exposed. But I'm not here to spoil anything, but to fulfil the promises.

Now, imagine, I know Mohammed Sāhab has been very cruel with women, they say. But look at Christ also, who can be a Christian? He's told in Matthew's 5th Chapter that those who have a bad eye, they should remove their eyes; those who have hands which do bad things they, remove their hand. Most of the Europeans and Americans would be with one hand and with one eye, I can tell you. It's not easy to follow Christ, I tell you, very difficult... These people didn't know what human beings were. They were too great. And I think Mohammed Sāhab must have thought that “Christ said all these for men, now let me say for women also." At their level they were all right, but not at human level. Imagine, everybody having one eye, one hand... And then [He] said if somebody slaps you on this, you put the other cheek, imagine, Christians, ha, impossible. Oh My God, they went to America, killed all the aboriginals, all of them. Thank God, Columbus went to America, if he was coming to India, we would not have been here.

Thank God! Because, you see, this idea of these people was right. But they said it was right. And Shariat was given by Moses to Jews.

So can you imagine, these three religions, how can you follow? These three religions they can't follow. Because

you'll have to either cut your eye, cut your hand, you see. Or Shariat is even worse.

Better is to become enlightened souls. Then we need not cut our hand and cut our eyes. Because you really become righteous people, really become. And you are surprised how you have transformed yourselves.

In this short lecture I don't think I can tell you everything and you have to know a lot, no doubt. After Realisation it's just the beginning like a sprouting of the seed.

So when the Kuṇḍalinī awakens and you feel the Cool Breeze of the Holy Ghost on your hands, on your fingertips, don't just get blown off with the experience. In the modern times it is not an individual happening. But it is a collective happening.

So I'm very happy that the collective of Romania is so great. They have transformed their lives, they are very beautiful.

I've gone to Russia when there was putsch and I asked the Russian, Russian Sahaja Yogis: “Aren't you afraid of these problems?" They said: “Mother, why? We are in the Kingdom of God, why should we be afraid of these petty politics here?" That's what it is. We have to feel secure with our Spirit being awakened.

And we feel absolutely protected.

So, we will have the session now for Realisation. *[UNCLEAR]*.

As we don't take any money, we don't have very big palaces for you to meditate, but very ordinary places where you have to go with all humility. We have to be humble, otherwise it won't work out.

So, I have to request that you all, when you get Realisation, should attend our collective programs. We have collective programs and then also seminars. Then you can write to Me also, if you want and also you can ask questions and you'll understand yourself much better. We have some very good Sahaja Yogis in Romania. I really enjoy being in the collective.

The another request I have, that I respect your freedom. If you want to have Self-realisation, then only I can give you. You have to ask for it. I cannot force it on you. Actually the power of Kuṇḍalinī is the Power of Pure Desire within you. All other desires come and go. In general they are never satisfied. But this is the only pure desire, whether you know it or not, within you, that you have to become the Spirit whether if you know it or not. If you understand this, that I cannot force it on you, I would request the people who don't want to have their Realisation to go out of this hall. It will hardly take ten minutes.

But those who don't want, I cannot force on them... They are all there... This is for your benevolence, for the benevolence of your family, for the benevolence of your country and for the benevolence of the whole world. Just now you don't have to think about anything, but one desire that you should all get your Self-realisation. From... think are all seated, all nicely.

I hope you'll all be seated down, not to stand, please be seated. There is... right side as well.

Some movement is there. Nobody should get up when we are going to start the Kuṇḍalinī awakening, you can

go now, don't disturb later on. Now, there are three conditions which are very simple, I must tell you.

Firstly, as I told you, you cannot pay for it. But the first condition is that you have to forgive everyone.

Now, people think that it's very difficult to forgive. But if you see logically, whether you forgive, you don't forgive, what do you do? But when you don't forgive, then you play into wrong hands and torture yourself.

And those who have tortured you are very happy.

Then, another simple thing is that at this moment you should just say that “I forgive everyone” don't think about them. The another thing is that you have to forgive yourself, that is not to feel guilty for anything. That's another myth. Whatever has happened has happened. What's the use of torturing yourself now? But do you know? By doing that you spoil this center here, on the left side. In Sahaja Yoga you don't have to confess anything. Your Kuṇḍalinī, who is your own individual mother, knows everything about you. She will judge. She will judge you. You don't have to judge yourself. And this center, if it is spoiled, then you get spondylitis, you get angina, you get lethargic organs. Horrible things can happen if this center is caught. Feeling guilty is worse than smoking. And if you don't forgive then this center which is on the optic chiasm, which is like this constricted, will not open at all.

So you have to forgive, so it opens out. It's a very constricted Chakra, center.

The third condition is not difficult; you have to take out your shoes. Those who are sitting on the ground are perfectly alright, they can take out their shoes and those

who are sitting on the chairs should take out their shoes and put both their feet away from each other. Because these are two powers, left and right. And they should be kept away.

Now, you all have to do few things which I tell you. And if you don't want to do it, you better go. To be civil to others, to be civil to others.

So, we put both the hands like this and this suggests that the left hand is for your desire power.

So, symbolically you are desiring to have your Self-realisation.

So keep this left hand all the time on your lap, on the left hand side, like this.

Now, the right side is the power of action.

So, you have to use this for nourishing our own centers with our self-confidence.

So we put our right hand on our heart. In the heart resides the Spirit. If you become the Spirit then you become your own master, your own Guru.

So please put your right hand in the upper portion of you abdomen which is the center of our mastery. This is the center which is created by great prophets. We have to just enlighten it.

So, now we put our right hand in the lower portion of our abdomen, on the left hand side. This is the center of Pure Knowledge.

Now we have to raise our hand again to the upper portion of abdomen, on the left hand side. We are only working on the left hand side. Then we raise our right hand on our heart. Then we raise our right hand in the

corner of our neck and shoulder. And we turn our head to our right. Then we take our right hand on top of our forehead across and bend our head. This is the center where we have to forgive everyone in general.

Now we take back our right hand on the back side of our head and push back our head as far as possible.

Here, without feeling guilty, without counting your mistakes, you have to ask forgiveness from the Divine Power. Now, the last center is, stretch your palm as far as possible and put the center of your palm on top of the fontanelle bone area, which was a soft bone in your childhood. Now, push back your fingers as far as possible and put down your head. Please press your scalp well and move the scalp, not the hand, seven times clockwise. Bend your heads, bend your heads. Move it. Now move back your fingers, move back your fingers. Press it hard. Now, that's all we have to do.

Now, you have to close your eyes. Before that see that both your feet are apart from each other. Now, please put your right hand on your heart. Please don't open your eyes till I tell you. You can even take out your glasses, your spectacles. Here resides the Spirit. You can ask Me a question three times, you can call Me `Mother' or `Shri Mataji'.

So, ask a the question here, three times, a very fundamental question about yourself. `Mother am I the Spirit?' Please ask the question three times: `Mother, am I the Spirit?' Ask three times. Voice doesn't go with this, yes is better.

So, now, if you become the Spirit you become your own master.

So take down your right hand to the upper portion of your abdomen and ask another question: `Mother, am I my own master?' Ask this question three times. I've already told you that I respect your freedom and I cannot give you the Pure Knowledge by forcing on you. I mean to say it cannot be done, it cannot be forced.

So now take down your hand in the lower portion of your abdomen and push it. This center has six petals, so ask six times: `Mother, please give me Pure Divine Knowledge.' Now, raise your right hand in the upper portion of your abdomen. Press it hard. As soon as you ask for the pure Divine knowledge the Kuṇḍalinī has started moving. But we have to open our higher centers with our full confidence.

So now, here on this center you have to say ten times: `Mother, I am my own master.' Say it with full confidence. At the very outset I told you that you are not this body, this mind, these conditionings, this ego, but you are the pure Spirit.

So now raise your right hand on your heart and say it with full confidence in yourself, twelve times: `Mother, I am the pure Spirit.' This All-pervading Power of Divine Love is the Ocean of Truth, is the Ocean of Knowledge. It is the Ocean of Compassion, the Ocean of Blessings. But above all it is the Ocean of Forgiveness.

So, whatever mistakes you have committed, will be easily dissolved in this great Ocean of Forgiveness.

So forgive yourself and put your hand in the corner of your neck and shoulder and turn your head to your right. Here you have to say again with full self confidence, sixteen times: `Mother, I am not guilty at all.' I have

already told you that whether you forgive or you don't forgive you don't do anything, it's a myth. But if you don't forgive then you play into wrong hands and you torture yourself. At this time, if you don't forgive, this center which is very constricted will not open and Kuṇḍalinī cannot pass through.

And you'll miss the opportunity of your Self-realisation which is the most important thing.

So now raise your right hand on top of your forehead and put down your head. Here you have to say from your heart, not how many times: `Mother...', please put down your heads, `Mother, I forgive everyone in general.' You don't have to even think about them.

Now, for your self-satisfaction, without feeling guilty, without counting your mistakes, you have to ask forgiveness from the All-pervading Power of Divine Love.

So please take your right hand to the back side of your head and push back your head as far as possible. Here again you have to say from your heart, not how many times: `Mother, oh, Divine Power, please forgive me if I've done any mistakes, knowingly or unknowingly.' You have to do this without feeling guilty, without counting your mistakes. Just for your own satisfaction.

Now, the last center is very important.

So you have to stretch your palm fully and put it on top of the fontanelle bone area which was a soft bone in your childhood. The important thing is that you stretch back your fingers, so that there's a good pressure on your scalp. You have to now bend your head. Here again I respect your freedom. I cannot force Self-realisation on you. You have to ask for it.

So now bend your head and seven times move your scalp, seven times, clockwise, saying seven times: `Mother, give me my Self-realisation.' Move your scalp, move your scalp, they are not moving.

Now please take down your hands. Please open your eyes. Put both the hands like this towards Me, lifted little. Watch Me without thinking. Now please put your right hand towards Me like this and bend your head. See with the left hand away from the head, little away, see that there is a cool or a hot breeze coming out of your own head. Bend your heads, bend your heads. Now, please take your left hand and bend your head and see for yourself with the right hand. Left hand towards Me, with the right hand you try to see if there's a cool or a hot breeze light thing coming out of your head. With the right hand *[UNCLEAR]*. Now with the left *[UNCLEAR]*.

Now put the right hand like this and bend your head and again see with the left hand. Good. It could be hot or it could be cold. Now raise your both the hands towards the sky like this and turn your head up. Here you have to ask any one of these three questions to Me. You can ask: `Mother, is this the Cool Breeze of the Holy Ghost?' three times... Holy Ghost, breeze of the Holy Ghost. Then now second question is: `Mother, is this the All-pervading Power of Divine Love?' The third one is: `Mother, is it Param-Chaitanya?' Ask any one of these questions three times. Now please bring down your hands. Now put both the hands like this. All those who have felt Cool Breeze on fingertips or on the palm or out of the fontanelle bone area, maybe hot also, doesn't matter, raise both your hands. Ha, ha! Romania, after all. May God bless you!

Again, here I want to see. May God bless you! This side? Oh... Can I see on the front side? May God bless you! You are all now saints and I bow to you. You don't have to give up families, you don't have to give up properties, you don't have to do anything nonsensical. You don't have to fast, you don't have to do anything to torture your body or mind. Just come to the collective and enjoy. Enjoy each other and enjoy your life. Enjoy the blessings.

May God bless you all!

Contents: 1994-09-09 **Arrival, Sheremetyevo International Airport, Khimki (29 kms NW from Moscow), Russia**

You [Russians] are the flowers of My garden.

Contents: 1994-09-11 **Śhrī Gaṇeśha Pūjā, Innocence and Love, Moscow, Russia**

Today we are going to worship Śhrī Gaṇeśha.

Śhrī Gaṇeśha resides in Mūlādhāra, on the Chakra, Mūlādhāra Chakra. And not on Mūlādhār.

In the Mūlādhār is placed the Kuṇḍalinī. She is the mother of Śhrī Gaṇeśh, we call her Gaurī. Yesterday you saw the picture, the drama, how Śhrī Gaṇeśha got his head of an elephant. All these things have happened in another world. There are many worlds of which we know of this world, is a question of our awareness. Now we are at a human awareness and we have risen to a higher awareness which is called as the fourth dimension. Without Śhrī Gaṇeśha it is not possible. As you know he is the symbol of innocence within us. This innocence never gets destroyed because it is eternal. But it may happen

that it will get covered with some clouds by our mistakes that we commit. But once you get your realisation, your innocence is re-established, it manifests. And you become innocent, your attention becomes innocent.

It is impossible to follow your religion, either Christ or Mohammed Sahib or Jews, if you do not have enlightenment. This is one thing they did not realise, because they were of a very high level people. They did not know what is the condition of human beings.

As in the Bible is written that if your right eye commits sins, means goes against Śhrī Gaṇeśha, you take it away. Or if your right hand does anything wrong against Śhrī Gaṇeśha, then cut it out. Just imagine, if Christians were really practicing Christianity, they all would have been without hands, without eyes. Because it is said that if you make any mistakes you better cut out, yourself. Christ said that you should do it and also for men he was very strict, not for women so much.

So Mohammed Saheb thought, that why not say about women also? Why not restrict them, why only men? So he made strict rules for women also. In this case he said that you should hurt the woman or hit the woman or should try to restrict the woman, that is on the husband. But to do so, the husband himself has to be an innocent person. If he himself committed such mistakes, then what right he has got to become strict with his wife or with his sister? And the worst thing was, were the Jews, when Moses brought the Ten Commandments, he found that the Jews were having a decadent society as they have now.

Nowadays we have this decadent society in America, in... everywhere. There are no morals and nobody talks of morality. I feel that Sahaj is the only way where human beings can become innocent.

Because Jews were given what you call the `Shariat'. Where it was, if you are a thief, cut your hands, cut your nose, cut this portion, cut that portion... it's very serious. I saw that it is impossible to follow them because they are too pure, too important.

If you are Christians, you can't have two eyes, you can't have your hands. And if you are Muslims, your wives and your daughters and your sisters are always in danger. And if you are a Jew then all kinds of punishments are written for them. On the contrary, only the saints have been punished. All the good people are punished. Because there are so many people who are extremely aggressive and sinful. And they also do not know that there is wrong with them, something very much against the Dharma, against the religion.

With Sahaj only, you get the light of the spirit. Śhrī Gaṇeśha is the spirit within us. And he incarnated on this earth as our lord Jesus Christ. But all kinds of things have been done against such great people.

And they made separate religions. None of these books have separated themselves from each other. For example, Mohammed Saheb has described about Moses, Abraham, Christ, Mother of Christ.

So he never established another religion, he was talking about all the religions woven together in one. But we have now people who do not believe that all the religions are born out of one tree of spirituality. They are not only

fighting with others, but among themselves. In the name of God they are killing so many people.

Innocence is the source of love. Like small children, when you see them sweetly dancing, you feel such tremendous love for them. When you see a little baby, very sweet baby smiling at you, you feel tremendous love for that child. If you do not respect your innocence, you can never be a loving person. And without love you cannot know truth. Only thing is that we feel rather sometimes awkward, sometimes frightened, to love the innocent people. The innocent are most harmless people. I do not like parents to beat their children at all. They are in innocence do something, so you must be really kind to them and understand them. Nowadays, in Russia also, there are many children who are born realised. Because you all are now enlightened and there are so many great saints who want to be born. But you have to be innocent yourself. The countries where the children are not respected, children don't want to be born there. There is a minus growth in those countries. But in a country like India, where there is so much love for children, they want to take birth in India though there is poverty. Children don't understand money and material things. They understand love.

If you don't have love in your heart, Śhrī Gaṇeśha cannot shine within you. Now the difference between a mother and a mother who is very angry with her children is this: the mother who loves her child, enjoys everything she has to do for her child, while the mother who doesn't love the child feels that she is doing too much, she can't do it, it's too much. If you ask her what's the matter, she will

say I have to wash this, I have to clean this, I have to look after this child, all kinds of stories. But a mother who is enlightened will love doing all that and enjoy it. She will have respect for her children and she will make them respectable.

There is no need to be harsh with your children. Children are very sensitive and intelligent. Maybe among thousands you might find one child who is not so good. But later on, they pick up things from elders, especially from parents and from the atmosphere and they start becoming troublesome.

That doesn't mean that you should not control and restrict your children and train them. Best way is to be yourself innocent and Dharmic. Gaṇeśha is the basis of morality. Moral behaviour, when it is lost in a society, that society becomes destroyed. Whatever maybe the economic advantages they have, or they have financial advantages, or political advantages, but, they get destroyed from within. For example, take the case of America, which is supposed to be an affluent country. Which is doubtful to Me that they are affluent, because they are indebted. But what is happening there? Small children of twelve years are killing and selling drugs. In some other countries in the west, so many children are killed by the parents.

Every country which is affluent has some sort of a specialty of immorality. They are absolutely violent people, arrogant and egoistical. Innocence, first of all, absolutely dissolves the ego. And when you talk to children they make such sweet comments, such intelligent comments, that you are amazed how they are

saying all these things. They are extremely affectionate and extremely kind.

I'll tell you a story of some friends went to see the grave of president of America, Kennedy.

So the child was looking at it, you see and everybody was very solemn. Then the child turned to his father and mother and said “Mommy, why should you put this president under the earth, all the worms will eat him up. Why this punishment?" There are so many things which you can see from these children when they talk, how they describe about other people. One day we had gone to the airport and one child was doing like that, like that.

So I said, “What are you doing?" He said, “I am trying to tie up these people, they are all off their heads." Like yesterday's Swādhiṣhṭhāna Chakra, they were.

So children see also the game and the whole drama is absurd. They are very innocent and so it's the easiest thing to give them good manners. In the case of Śhrī Gaṇeśha, you have heard about the story that they had given, the parents, the father specially, said that the one who will go around the Mother Earth, I'll give him some present. And Śhrī Gaṇeśha thought that look at this Kārttikeya, he can go faster because he's going on this peacock, which is a bird, which can fly, what about me? I'm just going on a little rat. But as he is the source of all wisdom, in his wise wisdom he thought, “My mother is greater than this Mother Earth." So he went three times around his mother and he got the present.

A person who is innocent is extremely humble. He doesn't try to show off. He doesn't know how to show off. For example, Śhrī Gaṇeśha has a little rat as his

conveyance. But if you see people who are show offs, they try to buy cars beyond their means, with big loans, just to show off that they are rich. This is a disease of people who are not innocent. And people take advantage of this very much in the world. Like in the west, you see, they have designers. And they put their stamp as designers. And one has to pay a lot for that.

So if it is on the coat written the designer's name, they always try to show like that, while going on the road. But nowadays, they are putting the sign here, of the designer. Is a very much in the west, not so much in Russia, but it will come. And the entrepreneurs take full advantage of it.

That way I must say Indians are very very wise. Not all, but most of them. And because they believe in Śhrī Gaṇeśha, they would not waste their money for showing off.

So thus the entrepreneurs take full advantage of the people who try to show off.

Innocent person is not bothered about his own body. About any fashions or about any additions to his body, like people wear things just to show off. I'm just telling you because all this nonsense is coming to your country. I hope you people will understand that the greatest quality of beauty of personality is innocence. When the innocence is lost, people play into the hands of these designers who make funny clothes. They make clothes for women which expose their bodies. And the more it exposes, the more it is expensive. And despite all the cold, they try to wear clothes which are very scanty. And you can't even look at them. But they think no end of

themselves. And all our films in the west are so horrible now that you just don't want to see. If they make some films out of children which are innocent, I tell you they can earn a lot of money. The foundation of Dharma is Śhrī Gaṇeśh. If you see children, they don't know how to tell lies, very difficult. And they say things sometimes which might be embarrassing. Like one mother was saying in the presence of the child to her husband that the man who is coming in the evening, he eats like a hog.

So this boy heard it and when that gentleman came and started eating, he was looking at him. And then he says, “Mother, he doesn't eat like a hog, why did you say that he eats like a hog? You should not tell lies." And the mother was so embarrassed.

So they minimize also, innocent person by his innocence minimizes the judgement of others and criticism of others. Because they don't see things which normally a person who is immoral can see. Or who is not innocent can see. I remember My own granddaughter once she saw a lady in a swimming dress. It was a picture.

So she said “Hey, you go and dress up properly, otherwise my Grandma will be angry with you." So when you see all these small little children talking, the way they behave, the way they are innocent, you really enjoy because innocence is the source of love. And it is the source of joy. Because if you do not have love, you cannot enjoy anything. And you start criticising and judging and wasting your energy on nonsensical things. Like the other day I was listening to some good music and the gentleman was singing with his hands, a little bit more of action. But he had closed his eyes and music

was wonderful. I really got lost into it. But there were some ladies who said what clothes he was wearing, how he was putting his hands, all these superficial things they were saying, not the essence. But innocence takes to the essence.

And the essence is love. Thus we have to understand that the quality of Gaṇeśha we must all imbibe within ourselves. His quality of innocence which is already there within us has to be manifested. Like I was with one Sahaja Yogi in his house and we had a meeting there of about twenty-five people. And the meeting was over, I thought that he had said that I'll have My dinner there.

So I just waited for all of them to go away. This gentleman was in the kitchen when they all went away. He came back and he said, “Mother what have you done? Why have they gone? I have cooked for all of them." And tears came into his eyes. I was so much overwhelmed by his generosity, by his kindness. And when the generosity is done innocently, you are not even aware of what you are doing. You just enjoy your generosity and you don't bother as to see what is the reaction of another person.

We have in our Shāstras description of such people. Like Śhrī Rāma, he went into the forest and there was a very old lady of, what you call, a tribal area. Very old, only she had two teeth left. Her name was Shabari. And she came before Śhrī Rām and offered him some plums, you can say, pears. And she very innocently told him, “See, all these I have tested with my teeth and those who are sour I have thrown away because you don't like sour ones. But they are all sweet." Normally in India people don't eat anything which has been touched by another mouth.

So Śhrī Rām says “Oh, I see, you have done this work, so please may I have all these?" But his brother Lakshmana was angry, what is this lady she has no manners? So when she started putting this pear into the mouth of Śhrī Rāma, he was getting even worse.

So she said “See how carefully I have done this testing and you are enjoying, otherwise you would not have enjoyed them." And here Lakshmana was getting angry, very angry.

So Śhrī Rāma says, “Oh, what wonderful fruits, I have never eaten such fruits in my lifetime." So his wife Sītā she said “Why don't you give me some?" He said “No, no these are for me, I can't give you." So Sītājī said that “After all, I am your wife and you have to share everything with me." So he said, “All right, as a matter of right, I am giving you." So he gave those pears, those fruits to her.

So Sītā said, “What? This is just like ambrosia, such beautiful fruits I have never eaten!" So she tells her brother-in-law, “See, what fruits, these are heavenly fruits!" So he got tempted.

So Lakshmana said, “Give me some to taste also." So Sītājī said “No no no, I am not going to share, after all, I have got it with great difficulty from your brother, I am not going to share." So Śhrī Rāma said, “All right, give him some." So this innocent old lady says, “No, I have some more, I can give him. You can have your share, I have some more, I can give him." And she gave it to Lakshmana.

He started eating and he really enjoyed, so much he enjoyed, he said “My god, I have never eaten such

beautiful fruits." Even Śhrī Kṛiṣhṇa, whenever he used to go to the capital of Hastinapur, he would not live with the kings there, with Duryodhana, but with Vidura, who was the son of a maidservant. Because Vidura was an enlightened man and he used to respect Vidura much more than anybody else.

But sometimes a mistake we commit that we get too much attached to innocent children. Give them too much importance. Innocence is like a river flowing, but if you try to stagnate it then the children get spoiled. They must be respected, but one should not try to make them look like something very exceptional. They are all just the same, they have certain various facets, but I have seen, children are just the same. Firstly, they never get bored. If you are innocent you will never be bored, you see beauty all the time and even if you are alone you enjoy yourself. It is only the grownups get bored. Now supposing you are in the airport and it's late and the plane is late. All the others, all the older people will be very upset. But children will start playing with something that is in the airport, anything, a railing is there, or a steps are there, they will go up and down, enjoy themselves. They don't want to make a sort of a life miserable by just bringing everything to some meticulous definition. I have seen in the airport many a times people just feeling very bored and terrible and while the children are running up and down and playing and enjoying and making friends with other children whom they have never met. Only by innocence you can transcend your limited ideas.

I have seen parents who are extremely racist. Their children take to other people in no time. An innocent person is like that. He just can carry on with any type of person without even thinking what sort of a colour he has, what sort of face he has, or what sort of hair he has done. These things do not matter.

These are superficial. But children do not bother about superficial things. They just want to see the heart of the person. If the person is loving, whatever may be the race, religion, anything, children will jump.

I've already told you that innocence dissolves the ego. Innocent person cannot be aggressive. And if the aggression is there that is also very loving aggression. Like a child would come and say that “Why don't you give my clothes to this boy?" And if you say, “Oh God, I paid so much money and you want to give it to this boy?" So he'll say “Alright, next time again you buy for me, but let me give this to this boy" innocently. Innocent children do not have sense of possession. Also they do not hesitate to share their things if they are innocent. But if they are brought up in a way that they show that “This is yours and this should be kept as yours" all the time put into his head that this is yours, then they start becoming possessive of their things.

The best thing to enjoy is to live with children. And to be like them. And to enjoy them. This is how our innocence gets nourishment. In Sahaja Yoga I have seen, people become really very innocent. Śhrī Gaṇeśha who is on the backside of your head also, who is Mahāgaṇeśha here, starts acting on the eyes.

The lust and greed from the eyes just drop out, because you become innocent in your attention.

So you don't have to take out your eyes as Christ has said. Nor you have to cut your hands. Because you really become moral. I don't know how many of you know that all of you have become saints. As Gaṇeśha was created, you are also created as innocent saints. Try to respect your innocence. That will make you feel young and happy.

Is a, in India, in Maharashtra, we have eight swayambhū Gaṇeśhas. And I have seen the people of Maharashtra are quite innocent.

Somehow, it's a very ancient country and in that area specially Śhrī Gaṇeśha is worshipped, so people have become very innocent.

They have a Gaṇeśha being established during certain time, now is the time, for ten days. Made out of clay and later on is put in the water, sea or river. But as this Coca-Cola culture has also come to India, in the presence of Śhrī Gaṇeśha they were singing horrible vulgar song and drinking in his presence. These were all public Gaṇeśhas, you see.

So I warned them in two lectures, that don't do this, because if Śhrī Gaṇeśha gets angry, you will get earthquakes. They would not believe Me.

So third year these people in a village, quite a big place, went to the Gaṇeśha resurgion, means where they put it Gaṇeśha in the water and they came back. And they were all drunk and they were dancing in the night. And suddenly this great earthquake came in and all of them were buried. Except for Sahaja Yogis and the Sahaja Yoga

Center which was there was not at all hit by the earthquake. And there was a big gap round the Center, so the people ran toward the Center that they can be saved. But they all fell in that big gap and died.

So on the other side, the innocence is very powerful. Anybody who tries to molest or to try to destroy somebody's innocence is ultimately very badly punished by Śhrī Gaṇeśha. Those people who do not worship Gaṇeśha in their heart can become right, sided or can become left-sided. If they become rightsided they get all kinds of diseases, which are more physical. And if they become left-sided then they get diseases which are psychosomatic. Which are incurable. We have had some horrible people in our country who preached that through Mūlādhāra Chakra, through sex, you can raise the Kuṇḍalinī. And they became Tāntrikas. People who were Tāntrikas did all kinds of horrible things in the temples they put erotics, insult to Śhrī Gaṇeśha. They are all now being destroyed.

So one should never try to challenge a person who is innocent, who has the blessings of Śhrī Gaṇeśha.

Only through enlightenment one can awaken Śhrī Gaṇeśha within yourself.

May God bless you All.

Contents: 1994-09-14 **Scientific Conference `West,East', Sankt Petersburg, Russia**

I bow to all the seekers of Truth.

I am so enamoured by this august gathering here and all this is because of Doctor Voronov who has done so much. I don't know how Doctor Voronov; I don't know how he

found Me. He came to see Me and I was amazed that he's a scientist and such a great seeker of truth. Also, I am so much surprised that scientists are talking of morality, it's something unusual. It's only in Russia people can do that. Because science is amoral and has nothing to do with spirituality. It is now this new step I find, you people who are so advanced that you want to know about spirituality. Spirituality is metascience.

The morality sense has come now to science and scientific research that they are realizing that there are genes in the human beings which get into mutation. I have told long time back that there are two genes especially, which look after our morality. With one gene mutation we do sin against the Mother. Sin against the Mother is that you indulge into things which are immoral, everything that is self destructive.

This self destruction is what we call immorality.

The second gene in the human being is, goes into mutation when you do the sin against the Father.

Against the Father the mutation takes place when we are aggressive, violent, we are thieves or do things which are improper in the legal way. These genes get into mutation and then person start doing all kinds of things. Either he starts destroying himself or he starts destroying others. Thank God they have now reached the state of genes in the medical science and I am sure they'll find out these two mutation bound genes in human beings. Only through traditions of moral life that these can be preserved.

In the democratic countries freedom was given, so they went absolutely haywire and these two genes have gone

into such mutation that people do not even know that they are doing something wrong.

In a way, science has shown that going beyond limits of science one can get reactions. When there is no limits of production of anything which is scientifically found out, people go on producing things like atom bomb, hydrogen bomb, all kinds of things. Then it recoils. Now there is a big movement to stop the production of these bombs. This aggressiveness which started with scientific advancement went too far. It dominated so many countries and destroyed so many people. And the second part which is the sin against the Mother, where people have now taken to drugs, alcohol, womanizing, all kinds of wrong things. In America you cannot talk against homosexuality because homosexual gave votes for Clinton to be elected and the AIDS are the reaction now to stop it. Now with this reaction what is happening is that they have now become like martyrs, they think it's a very big thing they have done. Because their ego now is hurt and they do not want to admit that they have done mistake, that they have got this AIDS, this horrible disease. But who creates the genes and who puts them into mutation? In the science yet there is no answer. Here you see within yourself, this is the mechanism.

They can see? All right.

This is a built-in system within us, very subtle built-in system within us. You are all scientist here so you should have an open mind. Whatever I am telling you today is before you some sort of a hypothesis. If it is true, then you have to accept it as honest people, because it is for the benevolence of you as individuals, for the

benevolence of your country and the benevolence of the whole world.

Here you see a triangular bone which is called as sacrum, which Greeks knew was a sacred bone. In this bone lies a power of pure desire. All other desires are not pure. Today you want to buy a house and a car, then a helicopter. You go on buying, you are never satisfied. According to economics, wants are not satisfied, in general.

So this is the pure desire within us. You may be aware of it or may not be. Now what is the pure desire? The pure desire is to be the Spirit. You are not this body, you are not this mind, you are not this intellect, you are not these emotions, you are not these conditionings, nor you are your ego, but you are pure Spirit. In the evolutionary state you have reached a state which we call as human beings, but is not the end of the journey. Even in science you find out something then somebody else comes in says, “No that's not so” and somebody else comes in says, “No that's not so." So we do not know the absolute truth. If we had known the absolute truth there would have been no quarrels, no fights, no wars. I said this is metascience but was known in My country thousands of years back.

If I have done anything it's this: that I have brought this knowledge to the masses. It's nothing great.

All right, so all human problems create world problems and all human problems comes from these centers which are our foundations. These centers act on the left and on the right. Like this, the centers are. The left side sympathetic and the right side sympathetic are not doing

the same work. They do two types, absolutely different. The channels which look after these two are shown here and in the center is the parasympathetic nervous system.

Again I say it is metascience. In the center is the parasympathetic nervous system. I need not tell doctors, they know that when you want to run you can increase the beat of the heart. In emergency sympathetic acts, but the heart is brought to normal by parasympathetic. Now in the brain, as you see on top of the brain these channels go and create from the left side you see this they cross over, in the Optic Chiasma about that time they cross and create a balloon-like thing. These balloons are created by the left side, this one, left side activity and you get your conditionings. This can be called as psyche but psyche is ambiguous I think.

Say a mother is nursing a child and the child is very happy, but she turns him round so he doesn't like it, so the second line of ego starts, then she scolds him, “Don't do like this." Then the first line of conditioning start. Thus we live either on ego or on conditioning. We see these beautiful flowers, but they are miracles, aren't they? Who creates these flowers? If you ask a doctor who runs your heart, he'll say it is autonomous nervous system, but who is this `auto'? This they cannot answer. Now this Kuṇḍalinī which is in the triangular bone is your Mother, is your individual Mother. She knows everything about you. She's a doctor also and also a psychologist and a scientist. She thinks, She understands, above all She loves. Everyone of you have this power. This power when awakened passes through six centers above. These six

centers are responsible for your physical, emotional, mental and spiritual being.

We can deal with one center today, it's a very short time. This center is the second center of Swādhiṣhṭhāna, which is on the physical side manifest as aortic plexus, aortic plexus. You see I don't know what you call that. All right, only we'll deal with one today and you'll be amazed how many diseases can be cured if this one center can be enlightened. The function of this center, because it moves like this, you see as you have got this thing, it moves and can also then contract. It's like a lotus.

So the function is to look after liver and so pancreas and spleen, kidneys and intestines, one center. Also it has another very important work is to convert the fat for the use of the grey cells, energy.

Now the scientists have not reached that point.

So a person who thinks too much, he is futuristic, he plans, such a person uses the energy of his grey cells, isn't it? So this center becomes concerned about the supply of the energy.

So all these organs start suffering from starvation. First attack is on liver. The function of liver is to deliver the poison from the body into the blood. I am talking in general. All right, now what happens that the heat accumulates in the liver. Such a person starts becoming thin because there is poison in the liver. He becomes hot tempered, he develops skin troubles. Then this heat can start moving to other organs, because the organs are also suffering.

So when it goes to the pancreas, people start suffering from a disease called diabetes. Diabetes can only happen

to people who are futuristic, who sit on the seat, plan things, only they get it. In My country the farmers take at least six spoons of sugar in one cup of water, cup of tea. They don't get diabetes because whatever they are, they spend and sleep off. This disease is more in the West. In the West people have insurances, all kinds of problems if they even have a small little thing. It's a mad race of insurance.

Now the other, spleen, is the most important. I don't know about Russia, but in the other Western countries the people sleep very late. They have to attend drinking parties, dancing parties, maddening parties. There is they get up very late.

Somehow or other they dress up hectically and start reading newspapers. Now our spleen is a speedometer. It creates red blood cells, as you know very well, when there is emergency. But the life is so hectic and then to read newspaper in the morning you get such a shock that this poor spleen starts working. Then they get into the car and there is a traffic as we had. I am sorry I am late but we started long time but there was such a traffic on the way.

So they get upset and go to the office and the boss starts shouting at them. They are just slaves of the time. Even if somebody's one minute late, you'll shout for fifteen minutes.

So this poor spleen doesn't know how to cope with this hectic personality that also become hectic and vulnerable to blood cancer. I must tell you that truthfully, that blood cancer has been cured by Sahaja Yoga, without changing blood, without doing anything.

Now third thing is the kidney. With this heat the kidney also coagulates, so you cannot even pass your urine.

So you go for dialysis and die bankrupt. This is a fact. Now this can also be very much cured by this Kuṇḍalinī awakening. There is no need at all to go in for dialysis. Then comes the intestines. The intestines also lose their movement and people get constipated.

Some develop terrible constipation at the end of the intestine, large intestine. Now apart from that, when this heat rises above it reaches the heart.

If there is a young boy who is drinking too much, who is playing tennis or something very hard game and who thinks too much, such a young boy can get a heart attack which is always fatal. Also heart attack people get it in old age because this heat goes and contracts the heart, so you get a massive heart attack, not angina, not angina, but massive heart attack. Then this heat rises even above and goes to the brain and constricts some arteries and you get concussion of the brain on the left hand side, left hand because it crosses over and one gets paralysis, on the right hand side. It's a reaction. There are diseases on the left hand side also.

I don't know why I am so thirsty here.

Now when it is on the left hand side, your diseases are of a more serious nature. I don't know how far you will believe Me. Left side gives you psychosomatic diseases. All incurable diseases. Right from muscular diseases, cancer, heart, angina, madness, lunacy, out of which psychosomatic are these diseases and lunacy is just somatic, I'm sorry, psychic or lunacy and all that. All others are psychosomatic.

They come from viruses. Now on the left side is all our past, since our creation.

So there are many dead vegetables which have gone out of the circulation of evolution, dead animals, dead human beings. Now these, like tomorrow, will become out of the circulation.

So when the attention starts moving towards the left, towards the past, or you get a shock or you start feeling sorry for something, then it goes to the left.

Russia has more left side I feel because of whatever was the political situation before.

So one has to be in the center because if you go to the left, then these viruses catch you or some dead animals will catch you, some micro animals might catch you or some human beings who are dead.

So the possessions take place. Now with the awakening of the Kuṇḍalinī your attention is drawn in the center, all the religions were created to create a balance, not to go to extremes. But why the balance? Because with the balance only you can ascend. As I said these flowers are created, all living work is done by All-pervading Divine Power. In the Bible is described as the Cool Breeze of the Holy Ghost, in the Koran as Rūh.

And also you say Rūh? Really? Good.

And in Indian philosophy is described as Param-Chaitanya. Ādi Shañkarāchārya said, “Salilam Salilam." Means, “Cool, cool." So you have to become one with that. That is the Yoga. Once you are united with that All-pervading Power, then you become empowered.

Our thoughts rise and fall, again rise and fall and we are jumping on the cusp of the thoughts. We cannot be in the present and the reality is in the present.

So when this Kuṇḍalinī rises on this center on the Optic Chiasma, She creates present in you, becomes silent, thoughtlessly aware. You are aware but thoughtless, so you jump out of your problems also. If you are standing in the water you are afraid of the high waves, but if you jump out of it into a boat you can see that, you can enjoy them, but if you learn how to swim you can jump in and save many, so you become into next state, doubtlessly aware.

You have so many powers potential in you, they are awakened. In India many artists have become world famous. Many painters have become world famous in Australia. It is a bliss. Actually you enter into the Kingdom of God. And all the time you feel you are being looked after, guided, protected. That is your right, we call it Sahaja Yoga. `Saha' means with `ja' is born. Means it is born with you, this right to be in this Yoga to union.

So you become Divine. Automatically you become absolutely moral, you become righteous, you enjoy all your virtues, you become your own guide in the light of the Spirit. Overnight, I have seen, people have given up their drugs. This is the last breakthrough of our evolution.

I am so very thankful to our professor for organizing this beautiful, augustus meeting for Me. Can you imagine Christ addressing you people like this? Can you imagine Christ addressing them? These are modern times that I have this chance to talk to you, these are modern times and enlightened people. They crucified Him. Christ was a

great Divine personality, very great. He didn't understand human beings, because He was so pure. What He has said that if your eye commits a sin take it out, if your right hand commits a sin, cut it. In the West everybody would have been without hands and eyes if they followed Him.

Then I think Mohamed Sahib thought that Christ had so much, He had said about the men to be that strict, you see, but women He didn't say anything.

So he said about women horrible things. It is too much. I just thought that first let them have little light. Now supposing I am obstinate, I have a snake in My hand and I am standing in the darkness, but you are adamant and I don't want to listen to you. I am adamant, don't want to listen to you. You go on telling Me there is a snake. I will not leave it till it bites Me. But if there is little light, immediately I'll leave it Myself. That is what I thought that human beings if they get little light they will immediately change and has worked. I never dreamt that I will be able to address such people in Russia, never dreamt. It is really thanks to you, Professor, really. Such a great honour for Me, I don't know what to say. It's really destined I think that such Divine people should be sitting before Me.

In this short lecture I am sorry I can't tell you everything about Sahaja Yoga. In English language only I must have given at least five thousand lectures. But lecture is just a mental acrobat. You have to go beyond it and achieve a state of enlightenment. Enlightenment doesn't mean any brand like born again or anything. It is a actualisation and the becoming. It's not just talk, talk, talk. It is also not

blind faith. This is an actual happening. This happening has to take place, for which you don't have to pay.

It is a living process. When you put a seed in the Mother Earth, it sprouts. How much does the Mother Earth take from us money? Because it is built in the Mother Earth to sprout and built into the seed to be sprouted. It's a living process of spontaneity. Nobody can explain why are we on this earth. Nobody can say why, when the foetus starts growing why don't we throw it away, as all the foreign things have to be thrown away out of the body? But it is preserved, looked after. Till it has to be thrown, it is kept in the womb. Who does that? The other day somebody asked Me, “Why am I on this earth?" I said, “To become Divine and to enter into the Kingdom of God." So he said, “What? Will that help me?" I told him, “First you enter. It will not only help you physically, mentally, emotionally, spiritually, but it will help others." On your fingertips you can feel your centers. On your fingertips you can feel the centers of others.

Otherwise half of the people die only during diagnosis. Only on fingertips you can find out the trouble.

They talk the language of centers. You can feel the vibrations of anyone, if they are dead, alive or far away.

Now if you know how to correct, you can correct your centers and correct the centers of others. Because, who is the other? You have become collective now, that means the microcosm has become the macrocosm, or the drop has become the sea. This is your capacity. This is your glory. This is what you have to have your own. No obligation. It's all love and compassion. The power is of love, of Divine Love, of pure love without any lust or

greed. We have never used, never used the power of love. Now the time has come and one day I'm sure this Russia will be the leader of the whole world. This knowledge is coming, say, from an Indian person, or India, but science has come from the West, so doesn't matter. If it is coming from the East, why should people think it's something low? All the wise people will realise that they are Divine. Of course it is not meant for idiots and childish people. I find Russians are very wise and very introspective.

First when I came with My husband, I told My husband that Russia will be the first in spirituality.

May God bless you all!

Contents: 1994-09-17 **Talk to Sahaja Yogis, Arrival, Airport, Borispol, Kiev, Ukraine**

I do not know how to thank you all for such a welcome you have organized for Me. Actually on Moscow's airport they where little non-corporative and I was worried because they said you can not go to Kiev.

All the prayers have worked and I am here with you. There are so many who have come with Me and everybody is so anxious to meet you here. They have had a big conference of the scientist. There were 2,000 scientists and about 10,000 people and they were convinced that morality is very important for medicine.

Without morality people can not keep good health. They contaminated diseases. And I was surprised this is only possible in your country either Russia or Kiev where people have enlightened mind. No one can think of such

[UNCLEAR] in another countries. You people are very advance in your wisdom.

Also you are very deep in understanding the spirituality how important it is. I don't know when will I learn Russian, as it is quite difficult language. If I would have come in My young age I would have learnt it. But I did not come at that time and I find even if I do not understand you[r] language but I understand by heart.

Some Indian have come and they said this people have very very large heart we cannot compared with them.

Even the English, the Germans, Australians all of them fill that about you.

So now we have a Diwali Pūjā in Istanbul and it is specially I have arranged there so it is easy for you to come there. We are going to have marriages there so I would like to have the forms filled by you.

So I hope to you see you in Istanbul which is not so difficult to go form here.

So May God bless you all, may God bless You.

***Contents: 1994-09-18*, Public Program, Ukrayina Palace (National Palace of Arts `Ukraina'), Kiev, Ukraine**

I bow to all the seekers of Truth.

At the very outset we have to know that Truth is what it is. We can not change it, we can not describe it and unfortunately at this humane awareness we can not know it.

Whatever I'm trying to tell you here you should not take it to blindfolded. The blind faith has created lots of

problems for us. But you must keep your mind open like a scientist. And if it is proved, than you have to accept it as honest people. Because it is for your good, for the benevolence of your country and for the benevolence of the whole world.

In the evolutionary process we have reached up to the point where we can called as humane beings. But we have not reached our highestly goal because we do not know the Absolute Truth. The truth about you is that you are not this body, this mind, this intellect, these emotions. Also you are not these conditionings and this ego. You say, “My intellect, my emotions, my body." It's all `my'. Who is this `me'? So this is what is going to happen now that you have to become the Spirit. Because you are the Spirit.

The second great Truth is that you see these flowers; they are all miracles of beautiful garden. We take them for granted; we don't even wonder how they have been created by this Mother Earth. Who does this work? Who runs our heart? If you ask a doctors, they'll say, “It is autonomous nervous system." But who is this `Auto'? So we have to understand that there is some Power, which does this. This Power is the All-pervading Power of Divine Love. In Koran they call it “Ruh." And in the Bible they call it as the “Cool Breeze of the Holy Ghost." Indian Scriptures it is called as “Param-Chaitanya." Patanjali has called [it] as “Ṛitambhara Pragñyā." Whatever name you may call It, but It exists all the time into every part and parcel of Creation. And does all the living work. We can not explain the living work. As you know science is very limited. It can not say why are you on this Earth. What is

the purpose of your life. What is your identity. Also it is immoral. Out of science people have created atom bombs and all kinds of things without any discrimination. You too have here this disaster, Chernobyl. All this is because of unlimited movement of science.

So then what should we do? Within us lies a power, which we call as Kuṇḍalinī. As it is shown there it is in the triangular bone called as sacrum. That means the Greeks knew it is a sacred bone. This Kuṇḍalinī is the reflection of the Holy Ghost. Very surprisingly there is no mention of the Primordial Mother. We have got Father, the God, Son, the God, but no Mother. They call Her Holy Ghost. This Kuṇḍalinī is the reflection of that Primordial Mother within you. She seated there to give you your second birth. She's your own Mother. And she is anxious to give you your second birth. In Sanskrit language an enlightened soul is called as Dvijaḥ. Means `born twice', `twice born'. Also the birds are called as Dvijaḥ. Because they are first born as eggs and then they become the birds. In the same way a humane being is born as a humane being and then he becomes an enlightened soul. This bird is very different from the egg. In the same way an enlightened soul is very different from this humane state.

So it is very important for us to become the enlightened ones.

Christ was a pure logos what you call “the first sound." We call it Omkāra. He was too pure to understand humane beings. And what He has said in the fifth chapter Mathew that, “If you eye does anything wrong, then take it out." “If your hand does anything wrong, cut it out." “If

somebody slaps you on this side, you give the another side." This is very difficult for humane beings. I think most of the people, in the West specially, would be without eyes, without hands. Because they have no value for morality.

But He has said that you have to be born again.

So some people brand themselves as `born again'. You may be a Christian, Hindu, Muslim, anything, you can commit any sin. Also this `born again' the same style, it's just a brand. There is no transformation. Mohammed Sahib came afterwards and he thought, “Christ has been very strict with men." So He got the Shariat which was given by Moses to Jews, for the Muslims.

Now, imagine this Shariat is so horrible that if you steal anything, you cut your hands. If you abuse anybody, you cut your tong. I think most of the Americans will be without tongs. Because at every sentence they abuse. But Mohammed Sahib gave this Shariat to the Muslims. And thought that the Shariat is very strong on men, so He also have brought some strictness for women. Both Mohammed Sahib and Christ were different people, absolutely above our grasp. It's very difficult to follow Them.

So you have to be enlightened soul if you want to follow Them. This is what Sahaja Yoga is. That your Kuṇḍalinī awakens and starts passing through six centers and comes out of your fontanelle bone area and connects you to the this All-pervading Power of Divine Love. We have so far used only the power of hatred, never of pure love. Love, which is devoid of greed or any kind of expectation.

Pure love without any lust. And this is the power, which is doing all the beautiful things for us.

So first thing that happens to you that you start feeling the Cool Breeze of the Holy Ghost coming out of your fontanelle bone area. This is the actualisation of baptism. It is not just some priest put some water and says, “Now you are a Christian" or a Muslim says, “Now you have become a Muslim” is not like that. It is an actualisation, it's a happening within you.

So when this Kuṇḍalinī rises, She passes through these six centers. All the problems of the world are mostly because of humane beings. And most of the humane problems are because of these centers because they are for our physical, mental, emotional and spiritual being.

So when the Kuṇḍalinī passes through these six centers She enlightens them, She integrates them and also She nourishes them. Thus many diseases are cured. Mentally, mental diseases are cured also. Even financial problems improved.

Emotional problems. And the person becomes extremely dynamic as well as extremely compassionate. We have many musicians in India who were not so good when they came to Sahaja Yoga and today they are world famous. This is nothing, there are so many things happen that people who have never been orators become orators, poets, writers. All kinds of potential capacities start manifesting. We are all the time thinking and the thoughts rise and fall, rise and fall. They either come from the past or from the future.

So we are jumping in the past or in the future all the time. But if I say, “Be in your present” you can not.

But when the Kuṇḍalinī rises, She elongates those thoughts and sets the little space in between, which is the present, which expands. And you become thoughtlessly aware. You aware, but absolutely thoughtless.

Then inspirations start coming. And you don't know from where they come.

We have six centers and they go into jeopardy because of our maybe wrong decisions. But the lowest center is for our innocence. Our innocence can never be destroyed because it is eternal. Only it can be covered with some clouds. But with the awakening of the Kuṇḍalinī the innocence comes back to us. Our attention becomes absolutely innocent and there is no lust and greed in our attention. It is very subtle that we can feel the center, our own centers on our fingertips. And whenever we put our attention on anyone we can feel his centers also. Because who is the other? The microcosm has become the macrocosm. A drop has become the ocean. You become a global personality and then you talk the language of centers. You transit all the limitations of racialism, nationalism, all kinds of `isms'. Your attention becomes innocent and it acts, whenever you put your attention it works. Above all you know the absolute truth.

On your fingertips you can know the absolute truth. Many people don't believe in God. They can ask a question, “Is there a God?" And immediately they get start feeling the Cool Breeze of the Holy Ghost on their hands because that's the truth. Christ was the Son of God, no doubt.

So you can ask the question, “Was He the Son of God?" and immediately you start getting Cool Breeze on your

fingertips. Now if you know how to correct your centers, you can correct your centers because you get the Self-knowledge.

And also you get the knowledge about others. You can cure others also. When you become thoughtlessly aware, you become absolutely peaceful. You become very dynamic, but you feel very young. I'm about seventy-two years of age now running *[UNCLEAR]*. And every day I'm travelling, every day practically. I don't think I am travelling. I'm sitting everywhere and that's what I feel. In the same way you all drop your age and become much younger and happier. You become so peaceful and wherever you go you manifest peace and joy.

Above all you jump in the sea of joy. Joy is the singular thing. But happiness and unhappiness are the two sides of a coin. If your ego is pampered you feel happy, if it is punctured you'll feel unhappy. But joy is singular. You become the witness and see everything as a drama and really you swim in the ocean of joy. Thus you enter into the Kingdom of God. This is the Last Judgment, it is for you to decide whether you want to enter into the Kingdom of God or you want to destroy yourself. And then you are surprised how blissful everything becomes. You are protected all the time. No Mafiā can trouble you. All Mafiā people will be destroyed when we'll have lots of Sahaja Yogis here. It has happened in Italy, the Mafiā of Italy is completely destroyed. And sixty percent dishonest people, politicians and others are in jail.

This happens when the Divine Power works. I'm happy to see you all in such good health. First time when I had come there were so many patients of Chernobyl. And last

year there was a negative force of this `White Order'. All such forces are now destroyed practically, everything.

But one thing I would like to warn you: the Western culture is coming, is the most dangerous thing you can think of. First of all you have to become absolutely stupid people. Like there is an actress who married eight times in America. And thousands of people went to see her going for her honeymoon with her twenty-five younger husband. And there were ten helicopters hovering around her house and they were parachuting down with their cameras.

So many of them fell on the tree, some fell on the people. Such stupid things they are teaching. They have only two hundred year old people. There is one fellow, Simpson, who murdered his wife, so now they are saying you should not have marriages, because people murder wives.

They followed this stupid Freud for years together where he said that there is a bad relationship between a son and the mother. There's no wisdom, they have no wisdom, they are not mature at all. They are good at making money and also because they have a country, which has lots of things. But they are now in recession, all over, everywhere in Europe they are in recession. And they are exporting all their junk to your country. And they get so much of your money. They make you absolutely poor. Like in Turkey people were so much under the influence of German television and they started taking all German things, buying all German things, even the food. They felt an inferiority complex. But they are great artists; I don't know how these people impressed such

matured, wise people. As a result that country has become very poor. They are also selling here lot of junk. And even in Russia they are having shops and shops of this junk. In India you can't find one shop with imported things, not even one shop. Only those who go abroad can bring some things, very little.

So you should not, really, buy anything from these shops.

Because these things are throwing away. They have overproduction and they don't know what to do with it, it can not fetch any money.

Also this modern music is very bad for the brain. The doctors have said, everybody said but nobody listens. Now they have got intoxicated. But you people are wise, take to wisdom. Not that stupid fashions.

Specially women have to be very careful. They started a fashion of exposing all the legs with the six inches of skirt. And all of them, all those women got varicose veins, pains, arthritis, all kinds of diseases. Then the fashion came where they had long skirts but open. In such cold countries why do the stupid things like this? But you people have lots of wisdom, now don't lose it. Specially the women. You have to preserve this country. And not to make yourself cheap. Women who are cheap are never respected. I am really worried about this point that if you start taking to Western culture you'll be completely lost nation. We have experience of this in India. And Mahatma Gandhi started a movement that nothing from abroad we'll buy. And the British who have ruled us for three hundred years had to go back.

So please I would request you all not to take to this junk and used. I'm so thankful to you for your love and for

your kindness. People of not only Kyiv [Kiev], but the whole of Ukraine are extremely lovable. I don't know how to express Myself, because I have Myself become like an ocean of love. I hope all of you get your Realisation tonight. It is your freedom I respect. If you don't want to have your Realisation, you may go. I can not force on you. As I told you this is the Last Judgment. Mohammed Sahib has said, “When Qiyamah will come”, means when the Resurrection time will come, “then your hands will speak and they will give evidence against you” means they'll tell you what centers are wrong in you.

So this process is only for ten minutes that you will feel this Cool Breeze, but those who do not want, should leave the hall.

It is spontaneous, it is Sahaj. `Saha' means `with', `ja' is `born'. It is born with you, this right to have this Yoga, means the union with the Divine Power. You can not pay for it. This is one should understand that you can not pay for your spiritual life. You can pay for this hall, maybe for the carpets, but you can't pay for Divine Love. We have no organization. There are sixty-five nations where we have Sahaja Yoga.

Specially in Russia in a place called place Togliatti we have more than twenty-one thousands Sahaja Yogis.

I have no secretary, nothing; it is all working so well because coming from your heart.

So I would request all of you to put your hands like this towards Me. Just higher.

All right. Now you have to bend your head and put your right hand on top of the fontanelle bone area and see if there's a cool or a hot breeze coming out of your head.

You have to forgive everyone. Also you have to forgive yourself, you are not to feel guilty at all. At this moment you are not to say anything about others or about yourself. No confessions. All right? If it is hot, that means you have not yet forgiven.

Now put the right hand towards Me and now bend your head again and see for yourself if there's a cool or a hot breeze coming out.

Now again with the left hand you try, bend your head and see for yourself if there's a hot or a Cool Breeze like vibrations are coming out of your head.

Now please put both the hands towards the sky like this and ask one of these questions. You can call Me Mother or Shri Mataji. Now please ask a question, `Mother, is this the Cool Breeze of the Holy Ghost?' Ask in your heart three times. Or else ask three times, `Mother, is this the All-pervading Power of Divine Love?' Or else you can ask three times, `Mother, is this the Param-Chaitanya?' Now please take down your hands. Please put your hands like this towards Me, look at Me and don't think.

Now, please those who have got Cool Breeze in the palm or on the fingertips or out of the fontanelle bone area, cool or hot, please raise both your hands.

[Laughs.] That is Kyiv [Kiev], I tell you. All of you.

May God bless you. Your hands are shining. May God bless you. May God bless you.

I bow to you, I bow to you, now you have started your saintly life. Now you have to grow. For that you have to come to our centers. You don't have to pay anything. But you will know everything about yourself within yourself.

Within one month you'll become masters. You can give Realisation to others. You can raise their Kuṇḍalinī and also you can cure people. In the center they will tell you how to meditate for ten minutes every evening. All your problems will be solved. Is the Divine Force that will work it out.

I bless you from My heart. I'll again come next year and I'll hope to see you all grown up much bigger than this.

Thank you very much.

They have to clap.

[The `Kiev bhajan group' is going to sing Vishwa Vandita and Shri Mataji asks the interpreter to convey it to the public.] And now enjoy your Self.

***Contents: 1994-09-23*, Public Program, Ballroom, 7th Floor, Hotel Intercontinental, Chicago, IL, U.S.A.**

[Bhajans. Introduction by Steven Wollenberger.].....

Only love and compassion are to be used no matter how the person behaved.

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***Contents: 1994-09-29*, Public Program, Think About Your Benevolence, Loews Santa Monica Beach Hotel, 1700 Ocean Ave, Santa Monica, CA, U.S.A.**

I bow to all the seekers of Truth.

At the very outset we have to know that truth is what it is. We cannot change it, we cannot transform it, we cannot describe it, we cannot purchase it. It is, it has been and it will be.

I'm so very happy to see so many seekers of truth in Los Angeles.

So whatever I'm going to tell you today, you are not to take Me for granted, nor you have to believe Me blindfolded. We have had lots of problems because of this kind of blindfolded faith. But whatever I'm telling you, you have to know that this is just a hypothesis I'm putting forth. If it is proved, then you have to believe in it as honest people because it is for your benevolence, it is for the benevolence of your family, it is for the benevolence of this city, it is for the benevolence of your country and it is for the benevolence of the whole world.

It is important that now we have to think about our benevolence. We have had lots of fun, pleasures, all kinds of enterprises in our life. But what do we seek in those enterprises is joy, Ānand. Whatever you want to have, you want to have it because you think by that you will feel satisfied and you'll have joy. But it is not so. Today we want to have, say, for example, a house, all right? Then we want to have a car. All right, then we want to have a helicopter, I think. Then it goes on like that one to another. We are never satisfied. If these desires were pure desires, we should have been satisfied when we got them.

Also economics says that in general wants are not satiable. Now whatever you have been told about this power which is residing in our triangular bone called as sacrum, that means the Greeks knew it was a sacred bone. They called it sacrum. And this bone has this power within us which is the pure desire and what is the pure desire? That is the truth about ourselves that you are not

this body, this mind, this ego, these conditionings, this emotions, this intellect. You are not that because you say my emotions, my ego, but who is this `my'? So you are not that.

The truth is you are the pure Spirit. The second truth is that there is a All-pervading Divine Power of love. This power of love does all the living work. For example, now you see beautiful flowers all over.

We take them for granted. We don't even think that it's a miracle. Who runs our heart? If you ask the doctors, they will say it is autonomous nervous system. But who is this auto? So all these living things are done by the Divine power of love. I say to you this, you need not believe it M. But tonight you are going to feel it, you are going to feel it on your finger tips this All-pervading Power of Divine Love which is called as Param-Chaitanya in Sanskrit language. In Koran it is called as Rūh, in the Bible it is called as the Cool Breeze of the Holy Ghost and Patanjali has called it as Ṛitambhara Pragñyā, which is rather a tongue twister.

So this power exists. You see the result, you see the result that living things are happening. Now if you go to the science, it has its own limitations. First of all, science is amoral. You can destroy Hiroshima, is all right with science after all. You can do whatever you want to do because you think you have mastered the matter, but that is not our job is to destroy people all over the world. This idea of destruction comes because we forget that we do not know the absolute truth.

First we have to know the absolute truth, then we'll know where are we. What are we doing? What we are

supposed to do? You are quite aware as to what is happening in the world, especially in America about which I am very much concerned. As you know, there are sixty-five per cent people are expected to be sick within ten years' time. It's not only a sickness of the body but of the mind and this destruction will one day create such a vacuum that we'll be all shocked why we are born as human beings and why we should be destroyed? After all, the Creator has created us with such understanding, with such love, He has evolved us to this position and now why should we be destroyed? The reason is: we must find out why are we on this earth. We are on this earth to become the Spirit, to be a channel of God's love and above all, to enter into the Kingdom of God. When I say to you it sounds rather impractical and people can't believe it. It's a fact. It's the truth, I'm telling you that the time has come for all of you to become the Spirit. It's a special time. I call it a Blossom Time. They call it the Last Judgment.

Some people call it as Qiyamah. Even in Sanskrit there are words, many words to describe it.

So now we have to be the Spirit, otherwise we should see with our own eyes the destruction of our fellow men and of ourselves. There's nothing in between. Either you become Spirit or all kinds of destructions will start. You've been already told about the centers that exist within you. On the medical side, we can say that they express themselves and manifest themselves as plexuses, but also they act on the left hand side as shown there on our mind.

So we'll take one center and I'll tell you what can happen to you.

Of course, Sahaja Yoga is a metascience. Whatever I'm saying you can find out and you'll discover that whatever I'm saying is the truth.

This one Chakra we'll deal today because I could feel what's the problem of Los Angeles. This center that we call as Swādhiṣhṭhāna, the yellow-coloured one. It comes out of the third center what we call the Nābhī Chakra, the solar plexus. But this one which manifests aortic plexus moves all over your abdominal viscera and gives energy to your liver, to your pancreas, to your spleen, to your kidneys, to your intestines one side. Another thing important thing it does, about which I think doctors don't know, perhaps, is that it transforms energy for the use of the gray cells. The gray cells in the brain we use when we are futuristic, we think too much, read too much, when we are very mental.

This energy is used and for that this poor center has to work very hard. Today's life as it is, you see, where it is so futuristic. Not only that but we have become really very mental people. We go on thinking, thinking, thinking and this thinking is done by the gray cells which require the energy.

So this poor center has to work for this only work when you are a thinker. Now it has to do other things also.

So it neglects all other viscera.

[Aside.] So all others are neglected. Now when the liver is neglected, it is a very, very important, extremely important organ in our body. It takes out all the poison from our body as heat and pass it into blood. It cleanses

through this process. But when this liver is neglected, it cannot do that work which it has to do; then the heat starts accumulating in the liver.

Such a person is quite a hot-tempered person, very hot-tempered can be. When he tries to control the temper, he gets even worse. That's not the only thing that happens. This heat consumes all the fats and such a person starts becoming extremely thin. He doesn't like food, he doesn't like people. I mean his attention becomes extremely disturbed and he thinks no end of himself. He thinks that all others are stupid fools; I'm the only wisest person. If anybody thinks like that then they should know they have a liver problem. Now thus a thing called ego starts growing. This is the white colour into the brain crosses over and you get a big balloon of ego.

That's on one side, doesn't matter. But what happens to your body? This heat of the liver then starts rising and when it goes to the pancreas, you develop diabetes. Is a very common disease of modern man is diabetes. Now can you imagine in India we have villagers, simple people. They don't think so much, you see. They earn, today, eat their food, sleep off. Next morning they are again up. They don't have to insure anything, they don't have to worry about it. But they take so much of sugar, sometimes four, five spoons, big spoons. The spoon must stand straight at right angle otherwise they think this is not tea at all and they take it three, four cups of tea. They never get diabetes.

It's a wonderful thing, you know, that you can have as much sweet as you like, you never get diabetes.

Now these villagers don't think but those who are sitting on their chair planning, thinking of the future all the time, they definitely get diabetes. Then what happens? Then the another movement of the same heat goes to spleen and now this is even worse. Spleen is a speedometer. It keeps our speed. Supposing we have eaten our food and then we want to run, get a pain here, because it supplies red blood corpuscles for emergencies. If the spleen goes out of order with the heat as well as the kind of life we have, a very hectic life. First of all, what I see in America is really terrible because they get up late, in the night sleep late first of all and get up late. Then early in the morning they have to go to work, so they are in a hurry.

They'll pull back their jeans and then I don't know. They don't eat at all, they don't even brush, get into the car, start brushing and then they have their food in the car, or call it the breakfast, so-called breakfast.

Here it is all the cars are honking and you're getting late and there's a jam, this that.

This poor spleen doesn't know what to do, because it's such a hectic life. It doesn't know how to cope with such a hectic person who sometimes needs this, sometimes needs that, so it becomes hectic. But then it is vulnerable to a very serious disease which we call as blood cancer, leukemia. On the contrary, if our life is a peaceful quiet life, we nicely get up in the morning, have our bath, don't go for jogging, that's also another thing. Jogging is right-sided. Jogging is all right for people who are lethargic, you see. Indians would be better. But not for Americans. Because this is the physical as well as the mental side, right side. And suddenly you get a shock or something

happens. Specially the newspapers. They believe in just giving you shocks.

So in the morning you read something. “Oh, what has happened?" And you get a shock. Now you won't believe the way they are describing now the calamities in India are not so bad. I've telephoned, I found out, it's not so bad. But why the newspaper are doing because they love to give you shocks and you also love them because they give you shocks, I think.

So in this shocking conditions this poor spleen of yours cannot cope and that's how you get this horrible disease called blood cancer.

Now I must tell you with Sahaja Yoga we have completely cured blood cancer, completely cured of many people. It's a fact. Without going to doctors, without going for diagnosis because in the diagnosis only half people die, but we know their trouble. They and we know what they are suffering from and it can be worked out. Just this Kuṇḍalinī is to be raised. She goes to this center and just pacifies, enlightens it, nourishes it and the whole thing changes. I'm not telling you a cock and bull story. I really tell you.

You should know that it is all happening, it's all happening today, everywhere.

Then the third thing that happens is that your kidneys get coagulated and you get kidney trouble.

Then you have to go for dialysis and you end up as bankrupts. I mean they do not cure you with dialysis.

No, there's no cure with dialysis. But the only thing that happens that you can become a bankrupt and then die.

Then it goes to intestines, creates problem. You never feel hungry and whatever you may eat, you get into constipation of terrible dimensions and that leads to then hernia and all kinds of diseases.

So with one center how many things you are suffering.

But that's not the end of it. Then this heat rises upward. There's a center we call it as right Heart.

Here you can see. When this center is affected, you develop asthma. Asthma is one hundred per cent curable in Sahaja Yoga. We have a doctor who got his M.D. Now he's in America for curing cancer, curing asthma through Sahaja Yoga. Absolutely curable.

So with the intestines, with the kidney, there are problems which seem, looks like, people say, is incurable, but not. These are the fundamentals we have and if you have to deal with the fundamentals, then the rest of it falls into proper picture.

Like supposing now there's a tree which is sick. Now if you start treating the leaves, you can't cure. If you try to correct it through its branches, you can't cure. You have to go deep down into the roots and the sap that rises will cure it. In the same way, these are the roots. This is the knowledge of the roots I'm telling you. I see Los Angeles every year is growing and growing and growing. America is growing very fast, no doubt. But when a tree of this civilization is growing so fast we must find out about our roots.

And if you do not find out about your roots how are you going to look after this huge big civilization you have created which is dry, which has no nourishment? So we have to go to our roots.

Another problem is that if this knowledge is coming from India, people have an objection. It should come from America or from England. Many people believe that Christ was born in England. Is impossible to say that all right, you have science, which we have learned; now we have something. Why shouldn't you learn, if it is for your good? It's only not I am saying that. We had poets in London like William Blake.

He has said for these days that the men of God will be born in those days and they will become Divine and they will have powers to make others Divine, said by an Englishman. I don't know if you read C.S.

Lewis or not. Another one, so many. There was also one poet. He was Englishman who came in here and lived here. I read them and I'm surprised that this has already been predicted.

So some people start thinking about it and they think, “Let's go to religion." Nothing wrong with religion as such and nothing wrong with the people who have created it, but I must say people like Jesus Christ or Mohammed Sāhab were really very, very great people, were very, very great people and they were so much evolved. They were so much evolved that they never understood human beings, what sort of things they are dealing with. I'll give you an example. Fifth chapter Mathews, Christ has said that: “If your one eye does anything wrong, take it out. Otherwise, take out the other one. If your one hand does something wrong, then you cut it or cut both the hands. If somebody slaps you on this side, you turn the other side." I have yet to see one Christian who has

cut his hands or taken out his eyes. Is impossible. He thought you were such, we were all such great...

I was born Myself in a Christian religion so I was shocked, how could these people follow these rules and regulations which are beyond human beings because they'll have to take out their eyes or they'll have to cut their hands? Then Mohammed Sāhab thought that such strictness was there for men, why not we have something for women.

So for women also, he said, “All right. If a woman is not moral, she should be put in the Mother Earth and should be beaten with shoes or with stones." Now imagine: What about American ladies here? It's a dangerous situation.

So then came the another one called Sharia, you see, it was actually given to the Jews by Moses when he saw they were very decadent.

So he gave them this, this is in the Jeremiah, who has written clearly that he said that if you steal something, your hand should be cut. All this Sharia was given to Jews, but Jews were wise. They said, “Baba, we can't do this. No, no." So the Muslims have taken over and they are putting on their *[UNCLEAR]*. I have yet to come across one Muslim who can be called as a real Muslim, or one Christian who can be called as a real Christian. It's none of their mistakes, after all, they are human beings and these laws and regulations are for saints. If the saints do anything wrong, then they should be punished. Not for ordinary human beings, it's too much.

But to us religion now has become a matter of fighting. And then you see people, they go on distributing.

Now like the other day a fellow came with a Gītā to Me. He walked up to Me. “You must buy this Gītā." I said, “I have many already in the house. But” I said, “Why are you wearing this dhoti here? It's Chicago, is a very cold place. You know, you should not wear this dhoti." He said, “My Guru has initiated that I must wear a dhoti." I said, “Do you think by wearing a dhoti, you will go to heaven? In India everybody wears a dhoti, will they'll all go to heaven? Try to understand now." Now shaven his head completely. I said, “Why do you shave your head?" He said, “That's what my Guru has told me that if I have to be spiritual, I must shave my head." Kabīra has said that if, by shaving your head, if you can go to Heaven, then the sheep is shaven every year, there won't be any place for you there! All the saints who were real saints were full of fun about all these things and they could see that this is all stupidity. The way people are trying to create this kind of fanaticism is all stupidity. It is, then we feel disappointed. Same about Hindus. Hindus, it is said that in every human being there is a Spirit.

Everybody has the Spirit in the heart. Then how can you have caste system? How can you have a higher race and a lower race? There are so many examples to show. For example, Śhrī Rāma ate the fruits from an old lady who had eaten them before to see that they are not sour. In India if somebody eats something you'll never eat that. But look at Śhrī Rāma and then He tells His wife, “Oh what fruits! I've never eaten like that." But the brother was angry. The brother said, “Why should she give you such fruits, it's not proper." So the wife says, “Please give me some. After all, I'm your wife." Then she eats

something and says, “Wow! What fruits!" Now the brother Lakshmana says, “Sister-in-law, give me also little bit." “No, you were so angry, I will not give you." The whole story shows the love, the compassion, the oneness, because of love. Kṛiṣhṇa also had food with a person called Vidura who was a son of a maidservant. He wouldn't go with the king and eat food but He would eat with this. Now why? Because he was a realised Soul, Vidura was. Every story of Christ or anything you see is nothing but love. But if you are bent upon taking something like Christ went to a wedding and He made wine out of water. That's the simple thing. Now I can also do that, not difficult.

But that's not the wine. That is the taste of grape juice. For wine it has to rot. Instantaneously who can make wine? How can you make wine just by touching water. You cannot. It has to rot. The more rotten it is, the better it is, they say. I've never tasted so I don't know, but smells horrible, I can tell you this much.

Now, so we don't know what to do because go to religion, there we find fanaticism. We find people fighting in the name of God, making big money out of, I don't know but I read a book about where it said the Vatican printed one million, no, nine million dollars, nine million dollars as counterfeits and distributed through their own bank. How could any religious man think of doing these things, I can't understand.

First of all, they have to be holy people. They have to be righteous people. If they have interest in your purses, then how can they be holy men? God doesn't understand money. It's your headache. Banking is your headache.

How can you purchase God with money? So I appeal to your intelligence, to your wisdom, to know that this your American country has fed so many false Gurus so far without even thinking what they are doing, without even finding that they are just making money. They are marketing some nonsense.

That's another problem. When I came here first nobody would listen to Me. I said, “Why?" “Because you don't take money, so what is the credibility?" They can't understand anything without money. All right, doesn't matter. Now the situation seems to be better. But the last thing that happens to you is, very serious thing with this Swādhiṣhṭhān Chakra, is that you get a heart attack, a massive heart attack, especially if you are young and you are playing, say, tennis and you are drinking too much, you get a heart attack which is very massive and which is always fatal. Angina is different. But this massive heart attack comes from this right side problem. Then this heat rises into the head and what happens, you get paralysis of the right side, minimum.

There are so many diseases out of one center you can get. Then you go to some Guru. He puts something into your head, I don't know what they do. Then you get cancers, you get incurable diseases, you get insomnia, all kinds of things you get and ultimately you realise, you have gone mad. I mean I don't know, a mad man doesn't understand he's mad, but others know. But wisdom should be there. When you choose a Guru, you must know anybody who wants money for spiritual work cannot be a holy person, cannot.

So at this juncture you have to know that when this Kuṇḍalinī rises, first thing that happens to us that our innocence starts manifesting. Innocence is eternal, it is not temporary, it is eternal. Whatever you may try to destroy it, it is there and it starts manifesting and then your eyes become innocent, absolutely innocent and very powerful and there's a glint of the spirituality in your eyes. Such eyes are so powerful that even a glance of such a person can settle down thousands. With this innocent eyes you understand that your attention has lost lust and greed completely and you have become a very moral person, very righteous.

Nobody has to tell you, don't do this, don't do that, no. Just it happens. Now how? It's like this, if I have a snake in my hand and I'm a very obstinate person and you tell me, `There's a snake in your hand, please leave it.' I'll say, `No, there's no snake, it's a rope.' Till it bites me and I'll go on saying, `It's a rope.' But if there's a little light, I'll throw it away. I'll know this is wrong. As a result of this happening, whatever is destroying within you, you may think it should be given up. You may not be knowing also that it is destructive but you just drop it out. Overnight. I must tell you I have known people who have dropped drug addiction. Here such a problem exists of drug addiction and can be completely cured with Sahaja Yoga, I can assure you. If this Kuṇḍalinī rises, then not only drug addiction but any kind of addiction drops off.

Then you know all about your centers on your fingertips. You know what's wrong with you on your fingertips. With this light you know where lies your problem. This is Self-knowledge. On your fingertips, means on your central

nervous system, in Sanskrit the word is bodh, from where the word Buddha has come, or also is Vida from where the word Veda has come.

You have to know the truth, not mentally, but on your central nervous system, on your fingertips.

So you know the absolute truth. Now there are many who came to Me who never believed in God. Atheists, they call themselves, especially in Russia, say Russians. But they took no time to get their realisation.

They are such a clean slate, I tell you. They have no conditionings, nothing. And you won't believe that we always have our program in stadiums. We cannot have in halls. We've got sixteen to eighteen thousand people in one place. What is happened with them? Why is it they are so sensitive? They have thrown away all false Gurus, one by one. They're not bothered. After all at least, I must say, sixty per cent people in Russia are so sensitive to spirituality, very sensitive. Most amazing thing is that they jump into it without any difficulty. I don't know how they trust Me so much but they do trust themselves first and then do trust that they have got Self-realisation. I don't know if you have told them or not that recently they had a conference of two thousand scientists. Their scientists are very highly qualified people where they invited Me to speak to them. In the conference I was the chief speaker and I was amazed. There were also ten thousand other people. The subject matter they gave Me, `Medicine and Self-knowledge'.

They all talked about morality, how important it is to preserve the society, to preserve the families, to preserve the whole society. And they were such great

surgeons, there was one surgeon ninety-year old who had operated on our prime minister Indira Gandhi, who is still operating. He's ninety years and the way he speaks you wouldn't make out that he's of that age and he has written a book against alcoholism and immorality.

I can't think such a subject can ever be talked about here where your Hollywood is so important. What harm they have done to you, you don't know. First of all, Mister Freud, who just was worshipped like Christ and he has ruined the people and brought them to the sex point only. He is from Austria and when I told this in Austria, they were very happy. They clapped, they said he's brought such shame to us. But here he was worshipped and now the whole country has been so much degraded by him. Now I read the book, `Freudian, Fraudulent Freud'. There's another book: `Downfall of the Freudian Empire'. But with that, how many have suffered? What has happened? Families broken. What nonsense he talked about.

The mother, that your relationship with mother is of a sexual nature. God knows he must be having something like that. I told this to an Indian, he said, “Thank God he didn't come to India, otherwise we would have cut him into pieces and thrown him into Arabic Sea." How could you accept such an unwise, nonsensical thing? Well, you did and so many people who thought it was big experimentation, this that.

It is absolutely a myth, I tell you. If you come to Sahaja Yoga, you will know what is a psyche, how it gets affected, where it is, how it works out the real knowledge about psychology, you will know. This is psychology or is

it child science? I don't understand. It has nothing to do with reality, everything imaginary. Jung, Jung was the one who got realisation and he did say that Freud was wrong. He was the one who said it and who talked of morality.

But I must tell you one story about Myself. They invited Me to a conference of the Jungians. It was International Jungians Conference. Me, poor thing, was supposed to talk about Jung and I told them where did Jung went wrong because he said the consciousness is vertical. No, he said it is horizontal which is not so and that was the biggest mistake. But whatever it is he talked of morality.

But next day the president, now he's no more, so I can tell you the story, came to see Me. Eighty-five year old, shaking, you know? He came to Me, said, “I have some private work." I said, “What is it?" “I have a keep [mistress] and my wife is dead. Can you please help me to cajole this keep of mine, to tell her that she should now marry me?" “What's the age of your fiance or whatever you call it?" “Only about thirty-eight years." I said, “Do you think I am supposed to do all such work?" Now this is a Jungian who is talking like this. If it was a Freudian, I could have understood. I was shocked and to come to Me for this kind of a nonsense. I said I don't know what's wrong with these people. They can't even understand that spirituality is holiness, auspiciousness, is purity. Can't understand how he came to ask Me this question.

I was so disappointed that nine years I didn't visit your country. I said, “How can I talk to them?" Today I have to tell you one thing. The time has come for all of you to get your Self-realisation, by which your attention becomes

enlightened, your health gets completely all right, your mental processes are sensible, but above all you stand in your present. We live in the past or the future and all the time we are thinking of past and future. We are jumping on the cusp of past and future. With this happening you become thoughtlessly aware because these thoughts elongate. Thoughtlessly, but aware.

And this thoughtless awareness is the time which is reality in which you grow spiritually. Then you get your inspirations. All your potential qualities starts manifesting.

You'll be amazed in India we have had many great writers, very great, we should say, poets, very great musicians who are now world famous. All of them came to Sahaja Yoga. They were nothing. Even Miss India that was this time Miss Universe. She is a Sahaja Yogini and she came to Me, she said, “Mother, is it all right if I go for this beauty contest?" I said, “What's wrong? You go." “I don't want to wear funny dresses." I said, “But you wear, after all, swimming dress, it's all right." She, she was not such a beautiful girl. She asked Me, “Mother, I'm going just now for Miss India." I said, “You'll be also Miss Universe.

Take it from Me." She became.

Because what is the speciality? It's not only the face, it's not only the features or anything, but it is the inner beauty, it's the balance, it's the poise, it's the wisdom, all these things put together make a personality. Not only just your face, how you look. That's not important. See, look at Mahatma Gandhi, how he looked like. I don't know I have seen him, I have lived with him in My childhood.

Such a bony structure, but even Samson would have been afraid of him, he was like that. Such a power of truth and honesty in his heart. It's not that his face was very impressive, but the inner power which was within him.

I know of another prime minister very well Lal Bahadur Shastri. I'm talking about him because both were born on the same date of 2nd of October. Another person, tremendously powerful, very short man.

So powerful he was and his realisation of such a high degree. He could easily make out who... [GAP] Of course, he respected Me very much. I used to be very shy, because he would not even sit before Me on the chair. Is what we call Self-realisation.

In Sanskrit an egg is called as Dvijaḥ, the bird is called Dvijaḥ and a human being, when he is realised, also called as Dvijaḥ, means born twice.

So first it's an egg, then it becomes a bird. There are two different things. In the same way, first we are a human beings then we are realised Souls. This is the new age, this is the new race which has come up. Is nothing, just put a brand here, one, like any other twice-born, like any other person you are behaving. Why? What is twice, twice-born? Or I am a Christian and a Hindu and a Muslim or anything. It's just a brand because anybody can commit any murder, any sin, anything.

So this transformation is your responsibility. You have to take to this transformation and you have to change people. If you have to save your country, now learn this: that you can do it. You can easily do it. Is very simple because is all built in within you. Now what do we do?

Just put a seed in the Mother Earth and it sprouts by itself. How? Because the seed has a built-in quality to sprout and the Mother has a built-in quality to make it sprout. In the same way, you all have this power, this glory is within you, just it has to happen. It sprouts and then you have to grow.

I don't know how people trust Me so much. I am an Indian after all. I could be an immigrant, or whatever. I could be anything. But they trust Me somehow. But later on, they do not trust themselves and they do not grow. It's a very sad thing, not in Russia, I must tell you, not in Russia. There's a joke. We had a seminar of thousands of people in Russia and there was one American Sahaja Yogi and a Russian Sahaja Yogi asked him: “How many do you have Sahaja Yogis in America?" So he said, “To be precise, it is fifty-six." So this Sahaja Yogi from Togliatti says, “Oh my God, you are fifty-six thousand? We have only twenty-one thousand here in Togliatti." They can't understand. They think Americans are very bright, very smart people. There must be at least 56,000. Americans are known to be very intelligent, very smart.

So they're taking to Coca-Cola culture now. Russians, forty per cent, because they think Americans, after all, you know, they take Coca-Cola, they go to McDonald. They're very smart people.

They're ruling all over the world and all your junk which doesn't sell here goes there and they are really trying to look like Americans, you know.

Whatever it is. Why I'm trying to say this, is the whole world is looking at you. They follow you. This Hollywood doesn't understand its own responsibility. The whole

world is following you and the way they speak also English is very surprising is just like American English. I take about two days to understand that. But now in Russia they are speaking the same English as you speak and it's a difficult situation.

So, you have to understand the second responsibility that, as citizens of this great country, you have to lead the whole world into righteousness, into morality, into constructive beautiful life. You have to enter in the Kingdom of God and settle there, whatever may be your race, whatever may be your religion, or all these nonsensical differences.

But it's very important and you'll be surprised, the first country I visited was America. I would say, first I went to Iran because My brother was there but after that I came to America and I was surprised.

How do they take to falsehood so easily? Even Indians who come here become stupid. I don't know.

Really. You won't believe, this there's a gentleman who is organizing the marriage of Rāma and Sītā. I mean they were married long time back. But he's organizing it in every place. Los Angeles one marriage, one in New York, one in Philadelphia. All like that he is organizing. And here there were ten thousand people who attended that wedding. The boy, means Rāma, was ten year old and the girl was eight year old.

So this kind of nonsense, even Indians, they would not do this in India. No, everybody will laugh at them.

The another example if I give, you'll be shocked. There's a lady, Mahārāni of Dhrangadhra. She's another mad woman and she has lost her husband.

So she has got one man, she dressed him up as a lady and she calls him as “the goddess" she worships. I was shocked at the whole thing that they are doing.

So I said, “But you don't have anybody who follows you." “No, no, we have many in Los Angeles." Can you imagine? This there is another one now who makes the pendulum move. The people who are lynched by him, I met them in Washington. They told Me, “Mother, we have sold out our houses. Now we don't know what to do. We have taken out our children from good schools. We have no money." I said, “So why?" “There was this gentleman from the TM, you see. Pradeep Chopra is the name." Pradeep, to have such a nice name, I don't know who gave him this name. What his mother must have thought.

So he said that, “Now, I can control the minds of others, I'll teach you how." So he calls somebody. “Stand here" and he gives you a pendulum in his hand. Now he says, “See, now he'll move the pendulum." He moves the pendulum and people have given up their houses, this, that, to this man.

So I said, “How can you come and tell Me this now? Have you come on this earth to move the pendulums?" I mean, this kind of stupidity, can't understand.

Then they said you can levitate three or four feet like this. Already you have jams on the road. Why do you want to have such people moving their three feet? Such stupid things they accept, such stupid things.

But the fellow of TM, the one who was their very big master, he got epilepsy, so he came to Me. By that time, he had become bankrupt. He told Me: “I went to America

and my Guru told me, your money is so much involved, so you have to tell then, I came without any visa, without any passport." His name is Peter Pierce. “And you have to tell them I can walk into the wall, through the wall." “Then?" I said. “I told them and they all believed Me." “They all believed you?" “Yes." “Professors, mathematicians, everybody believed you?" “Yes." How can they believe such nonsensical things? There is a saying by Guru Nanaka, “SatGuru wahi, jo Sahib mili hai." “The one who is the real master is the one who makes you meet God, who makes you Divine." And this is what you should expect. It looks difficult, is the easiest thing to be Divine. You don't have to jump, you don't have to waste money.

Nothing of the kind. It's all built in within you. Just have your awakening and enjoy. You don't have to do anything like running away from your homes, going to Himālayas, standing on your heads. Nothing needed. No austerities. You are already ready for it. You have done all this in your last lives. Now please don't do all these things. You just get your Self-realisation.

So you become collectively conscious. You can feel on your fingertips vibrations of another person, whether dead, living, or historical whatever it is. You can know. You know the absolute truth on your fingertips. But above all, because you become collectively conscious, that is, a microcosm becomes the macrocosm, because a drop becomes the ocean. Who is the other? You become the part and parcel of one.

So when it happens to you, it is very amazing how you realise what powers you have. You can give realisation to

people, you can cure them, you can enjoy yourself. You never get bored.

So many powers you have which starts expressing and when they start expressing, you're amazed at yourself. This is what you must expect and not moving of a pendulum.

I'm sure today I'm not talking to stupid people. Sahaja Yoga is not meant for idiotic people, I must tell you. The kind of idiocity that has come I can't understand, because I used to worship Abraham Lincoln, used to worship and he gave us such a great thing like democracy and how can this democracy be a demono-cracy? There are seekers, but misled. Above all that happens to you, the highest is that you jump into the ocean of joy... you just become joy. Joy is singular. Happiness and unhappiness are the two sides of one coin. But joy is singular that you become the witness the whole thing like a drama. It's fun and you get out of your problems and that's how you know how to solve them.

And above all, the bliss is there to help you. You'll be amazed how things work out. Meticulously in every way, even money-wise. There was a girl, lady from Toronto. She wanted to travel with Me, come here. She's very good, but she thought she hasn't got sufficient money and next day she got a check of $4,000 because she had paid some money somewhere a long time back. This is just a very, very minimum.

But the greatest thing is that you become your own master. You know what Chakras are there, you know what you are doing. You know everything. It is not just like standing and moving a pendulum nonsense but it is

you know what's wrong with anyone. Then you don't talk about his face, about his dress, how he walks but you talk about his centers, what centers are there and you can cure. All this is your own.

Last of all I have to tell you this Kuṇḍalinī is the power of pure desire and she is your individual mother.

She knows everything about you. It's all tape-recorded.

So you don't have to start judging yourself. She knows you and She is anxious to give you Self-realisation. She takes up all the trouble on Herself and gives you this beautiful thing which you call as Self-realisation and then you realise that you are endowed with the power of Divine Love.

You become extremely dynamic; at the same time you are extremely compassionate. You enjoy your virtues, you enjoy your love, you enjoy others, you enjoy everything. Such a state is not difficult. Only thing you must understand that you are here to become the Spirit. In this time try to say whatever is possible. I'm going tonight to New York. They always put Me like a shuttlecock from one place to another.

So I have to go. But I'm very happy I saw so many of you here. I hope you'll be all responsible and will look after your realisation.

Now I would request you that it cannot be forced on you, it cannot be, because I respect your freedom.

You have freedom. This is the Last Judgment: If you want to go to Heaven, you are welcome, if you want to go to hell, you are welcome. I cannot force on you.

So those who do not want to come for this or do not want to have it, I cannot force, so I would request you, those who do not want to have, can leave the hall.

Would be better for others and those who want to have it are welcome and I'm sure you all will have it.

No doubt about it. No doubt. It will take hardly ten minutes for you to get your realisation, ten minutes.

But you have to be little patient and you have to also know that it is your pure desire that is going to give you. Just your pure desire. I've already told you that Kuṇḍalinī knows everything about you and you don't have to judge yourself.

So there are three conditions, very simple, very, very simple. The first one is that you are not to feel guilty at all. Your Kuṇḍalinī knows everything. Why should you feel guilty? Leave it to Her. You don't judge yourself and please don't feel guilty. You don't know if you feel guilty, this center here, catches and if this center goes out of order, you develop angina which is a horrible disease of the heart. You develop spondylitis and also lethargic organs. Only by one this center of yours and it is always there when you feel guilty. If you have done anything wrong in the past, you should have dealt with it that time. What's the use of carrying it here all the time? Also is conditioning. For small, small things people start feeling guilty, specially with this Catholic Church, Christian churches. You have to know that we are sinners, we are not. We are human beings and human beings can commit mistakes. You are not Gods and at this juncture, if you have guilt, how will the Kuṇḍalinī rise? If you are really guilty, you would have been in jail,

isn't it? I don't know with this law here, if people can go to jail even if they have done something wrong, I have no idea. I, somehow or other, I'm very apprehensive about the Los Angeles laws you see.

They say it's very funny.

All right, whatever it is. Now God's laws are extremely pure and He loves you. He doesn't want you, to put you into any trouble. He loves you and loves you very much and He wants you to enter into His kingdom to enjoy. Now you're just ready to get it.

So the first condition is that you are not to feel guilty at all. I assure you, you have done nothing wrong. Is it possible to forgive yourself? Thank you.

The second condition is even easier. If you understand, logically. If, I mean, the second condition is that you have to forgive everyone, even without thinking about them. Just to say, `I forgive every one of them,' finished. Is very difficult but logically, I'll tell you, whether you forgive or don't forgive, what do you do? Do nothing. But if you don't forgive, then you play into wrong hands and torture yourself while the person who has tortured you, is very happy. You go on torturing yourself because you can't forgive.

So just you have to say, `I forgive everyone.' Don't think about them also because that will give you a headache. Best is to forgive everyone. Once you forgive, then the Divine takes over and works it out.

So now please forgive everyone. Is there any problem? All right.

The third condition is very simple is that you have to take out your shoes. That's all. You won't believe, in London first time I said, “Take out your shoes” half of them walked out. It's difficult.

All right.

So first of all we'll show you what we have to do to nourish our centers. Only for tonight, only for tonight. You don't have to do it. Later on, as I told you that our centers are here and all this is happening in a collective way. It's not single person doing something at home.

So you have to go there.

They'll give you every instruction, everything, every book, whatever you want. Free, absolutely free. But you must desire to grow and it will work out.

Some people get it immediately in such a big way and then they think they're on top of the world, but no. You have to grow and you have to know everything about yourself. You have to know about Sahaja Yoga completely in a full way. You have to be a master and I tell you hardly it takes one month to be.

You people are very intelligent and everything. Just put your attention, it will work out. All right.

So now we have to put our left hand on our lap just.

[Aside to someone in Hindi.] Just now. Left hand on your left lap, comfortably. We are not to go to Himālayas, do anything of the kind. We have to be comfortable, that's one thing. Here sitting down, you'll get your realisation. Left hand towards the photograph, we put here, because they have objection for that, but now you put towards Me, left hand towards Me which is symbolically saying

that you want your Self-realisation because the left side is the power of desire, mundane desire.

So you're desirous, so you are putting the hand towards Me, left hand, that's all. Now with the right hand, we have to nourish our centers on the left hand side. Now they will show you how to do.

First we put our right hand on the heart. In the heart resides the Spirit which is the reflection of God Almighty. If you become the Spirit then you become your own master.

So you take your hand on the upper portion of your abdomen on the left hand side and this is the center of your mastery which is created by all the prophets. You will know about it, everything. Everything will be told to you. You have to put both your feet apart from each other because these are also two powers on left and right.

Now please take your hand in the lower portion of your abdomen on the left hand side. This is the center for pure, Divine knowledge. Don't get disturbed with this, it's very simple, is the center for the pure, Divine knowledge to work out. Now you take your hand back to the upper portion of your abdomen, press it which is the center of mastery. Now please take your right hand on top of your heart which is the center of the pure Spirit. Now please take your right hand in the corner of your neck and shoulder and turn your head to your right. Now this is the center I told you about that when you feel guilty, this goes out of order and at this juncture you must keep this center open by not feeling guilty at all.

Now you raise your right hand on top of your forehead across and put down your head. This is the center where you have to forgive everyone. This center is extremely constricted and if you don't forgive, it won't open. All your life you've tortured yourself and if you don't forgive now, you'll have to miss this great opportunity of getting your Self-realisation.

Now take back your right hand on the back side of your head and push back your head. Here, without feeling guilty, without counting your mistakes, just for your satisfaction, you have to ask forgiveness from the All-pervading Divine Power of Love. That we'll do later after closing eyes, but I'm just telling you how to do it.

Now stretch your palm. This is the last center, very important. Stretch your palm and put the center of your palm on top of the Fontanelle bone area. Now please put down your head. They forget this. Please put down your head and push back your fingers as far as possible. Just push back, so there's a good pressure on the scalp. Now please move your hand in such a way that the scalp moves, clockwise, seven times. Do it very slowly. Put down your head, put down your heads. Please put down your heads. You must put down your head otherwise it doesn't work out better. Put down your head. Now push back your fingers. Pushing back your fingers is important. Push back your fingers outward, so that there's a pressure on the scalp. Now move it slowly seven times, clockwise. Don't hold your head, push back your fingers.

Please push back your fingers. That's it. That's all we have to do.

Now, again, we put our feet apart from each other. Put the left hand on your left lap and put the right hand on the heart. Now please close your eyes and please don't open them till I tell you. You can take out your spectacles, if you like. Now when you put your hand on your heart, you have to ask Me a question, very fundamental question about yourself: You can call Me Mother, or Shri Mataji. Here, you please ask Me a question, in your heart, three times. `Mother, am I the Spirit?' Ask this question three times in your heart. I've told you that if you become the Spirit, you become your own master.

So please take your right hand in the upper portion of your abdomen on the left hand side and press it hard and here you have to ask another fundamental question about yourself. Three times, please ask in your heart: `Mother, am I my own master? Mother, am I my own master?' I have told you that I respect your freedom so I cannot force pure, Divine knowledge on you. You have to ask for it.

So please take your right hand in the lower portion of your abdomen on the left hand side and here you have to say six times because this center has got six petals. You have to ask, please ask six times: `Mother, please give Me pure, Divine knowledge.' As soon as you ask for pure, Divine knowledge, Kuṇḍalinī starts rising upward.

So we have to nourish our upper centers with our full self-confidence.

So now please raise your right hand in the upper portion of your abdomen on the left hand side and here you have to say ten times: `Mother, I am my own master.' Please

say it ten times: `Mother, I am my own master.' At the very outset I told you that you are not this body, this mind, these emotions, this intellect, these conditionings, this ego, but you are the pure Spirit.

So now raise your right hand on top of your heart and here please say twelve times with full self-confidence: `Mother, I am the pure Spirit.

Mother, I am the pure Spirit.' This All-pervading Power of Divine Love is the ocean of knowledge. It is the ocean of blessings, it is the ocean of compassion, but above all, it is the ocean of forgiveness and whatever mistakes you might commit will be completely dissolved by the power of this ocean of forgiveness.

So please forgive yourself and put your right hand in the corner of your neck and your shoulder and turn your head to your right. Here you have to say sixteen times: `Mother, I am not guilty at all.' Please say with full self-confidence, sixteen times: `Mother, I am not guilty at all.' I have already told you whether you forgive or don't forgive, you don't do anything. But if you don't forgive, then you play into wrong hands and torture yourself. Specially at this time if you do not forgive, this center of Āgñyā won't open and the Kuṇḍalinī won't be able to break through.

So I request you again and again, just forgive everyone.

So now raise your right hand on top of your forehead across and please put down your head. Here you have to say, from your heart, not how many times: `Mother, I forgive everyone in general.' Please say it from your heart. Now without feeling guilty, without counting

mistakes, just for your satisfaction, you have to ask forgiveness from the All-pervading Divine Power.

So please take your right hand back side of your head and push back your head as far as possible. Here now you have to say again from the heart, not how many times: `O, Divine power, if I've done anything wrong knowingly or unknowingly, please forgive me. O, Divine power, if I have done anything wrong, knowingly or unknowingly, please forgive me.' Now the last center. Please stretch your palm fully. Now carefully put the center of your palm on top of the Fontanelle bone area which was a soft bone in your childhood. Now please bend your head as much as you can. Now remember to stretch back your fingers so there is a good pressure on your scalp.

Here again, I respect your freedom. I cannot force Self-realisation on you.

So you have to say seven times, moving the scalp seven times, you have to say: `Mother, please give me my Self-realisation. Mother, please give me my Self-realisation.' Now move the scalp seven times clockwise slowly.

[Shri Mataji blows into the microphone.] Now please take down your hand. Open your eyes, slowly. Now please put both the hands towards Me like this and try not to think. Now bend your head and see with your left hand, right hand towards Me, the left hand, you feel if there is a hot or a cold breeze, like vibrations, coming out of your Fontanelle bone area. Please put down your head. Now please don't put the hand on top but little away.

Some people get it further away.

So please move your hand and see for yourself if there's a cool or hot breeze, like vibrations, coming out of your Fontanelle bone area.

Now if they're not coming, you should say: `Mother, please come through my head. Mother, please come through my head.' Please say thrice. Umm. Now please put the left hand like this and with the right hand try to see if there's a Cool Breeze or a hot breeze like vibration coming from your Fontanelle bone area. Now if you have not forgiven you, or if are not yourself, or if you are not forgiving others, it will be hot. But now try to forgive. Forgive yourself and forgive others. It will cool down, I'm sure it will cool down.

Now once more only, please put your right hand towards Me and again put down the head and with the left hand, please try to see if there's a cool or hot breeze like vibrations coming out of your Fontanelle bone area. This is the actualisation of baptism. This is what is the Brahmarandhra Bheda that they call it. Now it's done. Don't doubt. Now please raise both the hands towards the sky and push back your head and ask any one of these questions, three questions, three times. First one is: `Mother, is this the Cool Breeze of the Holy Ghost?' Or, you can ask: `Mother, is this the All-pervading Power of Divine Love?' Or you can ask: `Mother, is this the Param-Chaitanya or Rūh?' Ask any one of these questions three times.

Take down your hands. Such cool is coming from you to Me now. Now don't doubt that it's air conditioning or nothing is not: air conditioning is not in your head, is coming out of your head.

So don't doubt yourself. All those who have felt Cool Breeze or hot breeze on your fingertips, on your palms or through your Fontanelle bone area, please raise both your hands. Aah! All Americans have got it! Aah! I bow to you, all saints. I bow to you.

[To a person:] You didn't feel, sir? What's the matter with you? You didn't feel it, the Cool Breeze? No? You're the only person. Why? Just put your hands; it will work out. Just put both the feet apart.

Now? Are you a doctor? [Shri Mataji asks a Sahaja Yogi to work on him.] Anybody can see that [vibrations] It's all right.

Now all those who have not felt, are there any? One, two, three, four.

[The audience was a large cross section of all different types of people. One person stood out from the rest. He was an African prince visiting Los Angeles, dressed in the traditional costume of his tribe with a large disk distending from his lower lip and a bone through his nose. He carried a large wooden staff.] African prince [After the program is over calls out to Shri Mataji]: Kālī Mā!, Kālī Mā! Shri Mataji [stops, turns around and asks]: Who is calling My name?

Contents: 1994-09-30 **Talk to Indiana Sahaja Yogis, Transit to New York City, Airport, Indianapolis, IN, U.S.A.**

Barbara Costian: [Americans are having too much fun].

Shri Mataji [becomes serious]: That's not fun.

[Shri Mataji compares America with Romania and asks Cālin Costian, Sahaja Yogi born in Romania, how comes it

worked out so well in Romania. Cālin says that the Romanian people were ready for Sahaja Yoga somehow and when Shri Mataji came they were just there ready to receive it.] All right, but why?

Contents: 1994-10-02 **Śhrī Yogeshwara Pūjā, Śhrī Kṛiṣhṇa and the Enlightenment of the Brain, Camp Vacamas, 256 Macopin Road, West Milford, NJ, U.S.A.**

Today we are going to worship Śhrī Kṛiṣhṇa as Yogeshwara.

As it is, you know that Viṣhṇu's first incarnation as a human being was Vamana Avatār. And then went till He came as Śhrī Rām.

So, the past of Śhrī Kṛiṣhṇa was Śhrī Rām. And when Śhrī Rāma came on this earth, He went into lots of austerities, to go to jungle, His wife was lost, whom He had to find out.

And to establish the benevolent king on this earth, He was made the king of Ayodhya. But all His life it was a struggle and austerities which He followed. As a result, the people who followed Śhrī Rām became extremely austere. They used to sleep on the grass because Śhrī Rām had to sleep on the grass for so many years. They used to wear wooden slippers. They would just wear very little clothes or one dhoti, just like Śhrī Rāma wore when His wife was out. All these austerities they did to show how a householder should be. He never enjoyed any other life as a man, but just lived like an ascetic when His wife was lost.

All these things were to establish also a very ideal personality for a man to be attached to His wife. He was a person with Ekapatnivrata, means: one wife. Though She knew She was Mahālakṣhmī, She was a Goddess, but still He was forced to do things because He wanted to show how a benevolent king should be.

In the second incarnation of His, when He came as Śhrī Kṛiṣhṇa, then He had to neutralise all these austerities He has put on people., Ha.

So, Śhrī Kṛiṣhṇa came on this earth. In His childhood He had to also face lots of problems which He surpassed and He went and killed His uncle, as you know very well, who was a Rākshasa. After doing all this, then He went to Dwarika, which He built, now they have found out where is Dwarika and He became the king of Dwarika.

To understand Śhrī Kṛiṣhṇa in Sahaja Yoga is much more subtler than the stories that they tell.

[Aside:]... move it, better. *[UNCLEAR]*.

The stories are there, but behind these stories, as being Sahaja Yogis, you have to see the subtle things about His incarnation.

So, the first one was, He was Leelādhara, means the One who said this is all a play.

That means you have to become a witness.

So, He said that your mind should become just a witness.

At Virāta stage He becomes Akbar. And at that stage He is the mind, the brain of the great primordial Being.

So, first He thinks that we have to become witness, witness of the drama and we should not get lost into the

Māyā. If you are a witness you can see the Māyā, how it works.

So the first, first subtle nature of Śhrī Kṛiṣhṇa was to create a Leelā to neutralise all the austerities created by the incarnation of Śhrī Rāma.

But the second great quality that He had is also to put the Māyā on people.

So, if He is the brain, our brain should become a Sākshī, should become a witness, witness the play. You should not take anything as something extremely serious. When you look at things as Sākshī swarūpa, as something that you are watching a drama, you may for the time being feel that you are Napoleon, you are the one who is acting.

But after some time the play is over, you know it's a play.

So, to reach that state, you have to become thoughtlessly aware. Because we think from our brain and this brain goes on thinking, thinking, creating a Māyā and playing into Māyā. Now, here it is when you are a realised Soul, you should see through the Māyā. Everything that I am doing or you are doing, should be understood very well if you are really the reflection of Śhrī Kṛiṣhṇa's brain.

So, in your brain, there should be no worry, there should be no stress, there should be no problem, because you are just watching everything in thoughtless awareness.

So, when you are thoughtless awareness, means when your brain is just in the state of witness, you understand everything that is Divine.

I'll give you an example, just now it happened. I got into the car and they didn't know where to go and we went onto wrong road, then I told him “Go this way." So he was wondering “How Mother knows?" I said “Vibrations!" Through vibrations I could feel we are ther[e], they are all there, sitting there, and we came round.

Unless and until you are thoughtlessly aware, you cannot grow, that is first thing. And secondly, unless and until you are thoughtlessly aware, you do not know the absolute Truth. Through your brain only you will know. You don't have to put your hands, you don't have to ask questions. But it's like a computer that works, it just gives you an answer. In that state you are completely one with the Divine and it just gives you an answer and you do that and you are amazed how it has worked out. Everything, every moment is computerized with Śhrī Kṛiṣhṇa.

But at the same time He tests you, He plays His Leelā on you. That one must know, because He's a diplomat. How He has played Leelā on you is very interesting to see, His style of Leelā.

Like He's told Arjuna that “I will not fight." Arjuna said: “All right, what will you do?" “I'll be your charioteer, I'll drive your chariot." Now it would look funny to anybody: “What is this, such a great man who calls me as His Guru, He says that He is the one who, I mean, He says that I am the best of His disciples, everything and here He just offers His services like a charioteer." In this, He is just trying a trick on Arjuna. As if He knows the future that's going to happen.

So, the whole Gītā was created because He was just a charioteer, because Arjuna said “I cannot fight my own people, I cannot fight my own grandparents and I cannot fight my relations." Now, if you say that Gītā is for peace, it is not. It is not for peace. But He says that: “They are already dead, whom are you killing? These dead people, if you are killing them what will happen? But if you now run away from the battlefield, people will call you a coward and what will you get? But if you fight for the religion, then you will get your resurrection, moksha." It's a big trick in all these things. Same was said by Mohammed Sahib and same by Christians later, same about the Hindus, that they all feel they are fighting for Dharma. In Arjuna's case, it was a clear-cut case that somebody was a Rākshasa and horrible people, they were adharmis, so He was fighting them, it's all right. But what about other people when they say that “We are going to die for religion"? I met a Bosnia Muslim who had just somewhere escaped and I asked Him “Why, why do you want to fight? Why do you want to fight for land when you believe in the formless God" He said: “It's written in the Koran that if you fight for religion then you will get your moksha." Exactly the same Śhrī Kṛiṣhṇa has said. But where is the mistake? The mistake is: what is the Dharma? Are you Dharmic? Are you in, standing in Dharma? Then this fight was in those days, were with weapons.

So, why did Śhrī Kṛiṣhṇa not take a weapon in His hand? This is the second. Firstly, nobody has Dharma, they're all adharmis, they may call themselves hindus, Muslims,

Christians, all are adharmis, they don't follow the religion.

And secondly, they are killing each other only, one adharmi killing other adharmi, or maybe in between themselves they are fighting: everybody is thinking “I am right and whatever I am doing is the right." So, the first condition is put that for Dharma you have to fight.

So first, one should find out: are we fighting for Dharma? But He was even subtler, He didn't take any weapons in His hands, nothing. He was just holding the reins of the chariot. Because Śhrī Kṛiṣhṇa is the mind, is the Virāt, is the great Mind, He doesn't need any weapons or such.

But what He did at that time, He used His mind for a very very profound knowledge, to explain to Arjuna. Imagine, in the warfield, He didn't make Him sit down “All right, you are my Shishya, you sit here, I am your Guru, I'll tell you", nothing. In the battlefield you see, when everybody was there to fight and they were about to start the war, He starts telling very patiently to Arjuna, at that time. Now, what is He doing there? He's not using any weapons, nothing. He is being counseling, counseling to Arjuna, telling him. Now, see His subtle brain. He introduces in the first chapter only that “You have to go higher then what you are." And then He gives him the definition of a person who is an enlightened person which is a Sthitha Pragñyā. I mean, normally, a businessman will start from one dollar, then hundred dollars, you see, the other way round. But He told him first thing that “You have to become a Sthitha Pragñyā, otherwise it's no use." Unless and until you become Sthitha Pragñyā you cannot have Dharma, this is the point. To understand

Śhrī Kṛiṣhṇa, you have to really have a very subtle brain, otherwise you cannot understand.

So, He tells that “You should give up this kind of a morose that has developed in you", Kaivalya I will call it, “and what you have to do, now take up the weapon in your hand and fight." So, then, He asked him about other things, “What about that: You are here telling me that you should become Nishkriya, that means `no work.' Your Karmas become akarmas. Now, talking like this and why do you want me to kill these people, that is akarma?" Now, how you see, slowly removes from one point that you should fight for Dharma. Now, it's a very subtle thing: are you in Dharma or not, first of all find out? You are not, so what Dharma you fight, first? Then, the second thing is Karma. Again, see, He is a brainy fellow, the brains of God, extremely tricky.

The second trick He plays on Him saying that “You are working, all right? But if you are a Sthitha Pragñyā, then you leave all the work at the lotus feet of God" or Him. *[UNCLEAR]* “Give up all Dharmas and follow Me." Now what is his Dharma? That problem is that people don't understand Him. It's all concentrated on Śhrī Kṛiṣhṇa and His own manifestation.

[Aside.] He says that “Do your Karmas. But you put them at the lotus feet of the Lord!", It's not possible unless and until you are Sthitha Pragñyā, unless and until you are enlightened. Now, when you are enlightened, when you have got your realisation, when you raise your Kuṇḍalinī or anybody's Kuṇḍalinī, you don't say “Mother, I am giving realisation." You don't say that, never. What you say: “It is happening” in third person you talk. “It's not

coming, it's not working or it's just moving on the side. This Chakra is catching, that Chakra is catching." You never say “I am doing anything” the `I' is lost. When that `I' is lost, than only you will put everything at the lotus feet of God.

So, first, it should be done in Dharma.

Supposing, somebody murders somebody and say “Oh, I have done it now, so it is my Karmas and I put it at the lotus feet of Śhrī Kṛiṣhṇa." Now, people can, I mean, people have special brains also to interpret Śhrī Kṛiṣhṇa and Gītā. But what He said for Dharma you should do it.

So, first of all, you should be a Sthitha Pragñyā, means an enlightened person and whatever you do automatically goes at the lotus feet of God, automatically, spontaneously, Sahaj.

Now, the third thing He did: What about Bhakti ? People said “What? We are doing Bhakti to God, this, that, then what is the reward for this?" There again He plays tricks. On one word He has made everybody dance, you know? He says “You do Bhakti , but it should be Ananya”, this is the word, Ananya, when there is not the other, means when you have become One with Me, means you are a Sthitha Pragñyā, means you are a realised Soul. Just imagine, on this word if people pay attention, they will give up all this nonsense of Bhakti and will first get their connection when they become Ananya and then do the Bhakti . Because Śhrī Kṛiṣhṇa knew human beings very well. I think, He knew them better than Christ, definitely, because Christ was straightforward. He said: “Take out your right eye, throw it away. Take out your left eye,

throw it away. Cut your hand, throw it away." Same with Mohammed Sahib.

Who will do that? So, Śhrī Kṛiṣhṇa was very clever, He said: straightforward they will not understand, so give them in such a way that they will go on doing and doing, we are doing so much Bhakti , so many people come into it. Even this Rām, Hari Rāmas, they are developing now throat cancers.

So, they are saying “Mother, why these throat cancer to us, we are saying the name of Śhrī Kṛiṣhṇa?" “Because you are not connected." Now supposing, I will even want to meet the president of this country. I'll have to go through such a protocol. I may not even meet.

But this One is the God of Gods. He is the President of all the presidents. If you have to take His name, if you go and take name of Lincoln, of Clinton and go on saying “Clinton, Clinton Clinton” they'll all arrest Me.

So, if you go on saying “Rāma, Rāma, Rāma, Allah, Allah, Allah, Akbar, Akbar, Akbar” you'll be arrested. You have no connection.

So, that Virāta Shakti which we call, which is of course in Koran described as Akbar, this power also plays tricks.

As a Mother, I have to warn you that nothing will work out unless [and] until you are a realised Soul.

Nothing will work out. Now, for realisation, He has said: “You have to become." But He didn't say at that time how you will become, what will work it out. Because you see, sort of, if you go to college, all the knowledge is not given in first year.

Something is given, then something in second year, then in third year.

Now in the seventh year, now Sahaja Yoga has come to tell you everything, totally. He is Totality, but He doesn't give total knowledge. The whole knowledge of Gītā is nothing but trick that He has played with human beings who were stupid and would never have understood Him if He'd told them about Sahaja Yoga. Even today I meet many like that, of course, but so many He could not have got at that time.

So, they didn't talk about Kuṇḍalinī this much, so far and that's all.

Same with other people. The kind of disciples they had, the kind of people they had, they could not tell them everything about their ascent, because they were not ready, they were not of that level, their brains were not that developed.

Now in this Kali Yuga, when I am starting this work, I find their brains are over-developed, over. And so much so that over-developed brains become stupid and that's really. Overuse of anything makes you stupid and they become absolutely stupid. Now, how can you tell them such a subtle knowledge who are stupid people? What is the way? If I talk like Śhrī Kṛiṣhṇa it would have been just a waste of My energy and your energy. Half of you would have gone off to sleep.

So I said, first of all, let Me connect them to Divinity. If I could connect them to Divinity, little bit even, little bit, then they will understand. Because that will enlighten their brain a little bit and they will know that there's

something more than what we know. And that's how it is going to work out.

So the subtle system of trickery of Śhrī Kṛiṣhṇa has helped a lot, no doubt, that people are realizing that there is something missing in it. Even of Islam, Islam means surrender, but surrender to whom? To mullahs, or to whom? The problem started when *[UNCLEAR* Hijak] he started like that. There are mullahs and there are this.

So, the surrender part became surrender to these stupid mullahs. I've seen most of them are absolutely stupid. And they take a cane in their hands in the other, you see they beat, even women they beat. You are supposed to do Pūjās five times and if you don't do them, Pūjās five times, they call it silla *[UNCLEAR]*, then they beat women. Every shop must be closed five times.

I tell you, they are such hypocritical people naturally, because if you are asked to do five times meditation, say, you will never do it, but you will just do it out of fear. Out of fear if you do something, what's the use? Now, whatever Muhammed Sahib has said or Christ has said, it is only for angels, I can tell you, not for normal people. And where are the angels? Very few there are: those are born-realised people who have come on this earth are angels. And they are told not to do something they will not do. Most of them know what is right and wrong. Where are those angels, very few? And those who are angels are treated just like, you can call it, like packed people or lunatic people, nobody believes them. One here and one there and one in some other place.

So this, what they preached was for the angels. Only the angels could understand. But Śhrī Kṛiṣhṇa thought that

these other people who are there, who are not angels, why not trick them? Many people come and tell Me: “We take the name of Kṛiṣhṇa every day like this and we haven't received anything." But first He said, “You have to be Sthitha Pragñyā." Sthitha Pragñyā: `Sthitha' means established, `Pragñyā' means enlightened, you should be enlightened personality, absolutely established. First thing, first thing you see, in a second chapter. First thing is it. After that He says all these things and that's why many people have misunderstood Gītā. But His idea was: in one life they'll misunderstand, second life they'll misunderstand, third life they will start thinking “After all, what is this?" First, He has said “You become a Sthitha Pragñyā” we have not become a Sthitha Pragñyā.

So, what's wrong with us?" So, some introspection will start. That was His idea, idea I should say.

But I have seen people who can give lectures on Gītā hours together, but their brains are closed completely. Now, to say that He didn't say anything about Kuṇḍalinī is there. That's why Gñyāneśhwara in the twelfth century took permission from his brother who was his Guru that “Allow me, at least, to say about Kuṇḍalinī." And that is how it was exposed a little bit. Of course, before that also, we have had people like Ādi Shañkarāchārya, the sixth century and before that also Mārkandeya. But they talked about the Kuṇḍalinī, that's all, praised the Kuṇḍalinī. But that She passes through six centers, how will It raise and all that. And not about the future, that this will happen one day.

So many have written, of course. But I would say that precisely the one who has written complete description

of Sahaja Yogis even is by Gñyāneśhwara in the poetry called Pasaydan in which he exactly said what will happen, how many people will get realisation and he said that “You the people, who are the forests of the trees, boon-giving trees, Kalpakaruna, boon-giving trees, you rise and give it to others." Then he says that “You are the oceans who are giving ambrosia talks." He has described you in such a beautiful manner that you should read the translation of Pasaydan and then you will know what you are, how you have been praised by him.

And he said that you will loose other relationship and the only relationships will be these. They will be your real relations. To say all these things, to have such a vision, he must be a great incarnation himself.

So, this is how in Gyāneshwari, which is a commentary of Gītā, he has put in the sixth chapter, now is a commentary on Gītā, but in the sixth chapter he said how you can get your realisation. About Kuṇḍalinī, how it will work out.

So, gradually it was all unfolded. And gradually people also developed their spiritual state to understand.

Supposing, I had started Sahaja Yoga even hundred years back, I would not have even one single disciple, one single Sahaja Yogi. The reason was, the people were all right, they were on value system, all right. Their life was very much satisfying, they were very peaceful. They were just interested in some horses or something like that. But now, you find people are so much disturbed, so much in trouble, so much in chaos this in Kali Yuga, it's the height of Kali Yuga now.

So much of immorality, so much of dissatisfaction in life that they have to now think where to go. Like a shock the future is waiting for them and now what should they achieve.

So, the whole this Bhranti, illusion of life starts staring at them and then they start thinking “What is this, what am I doing, what have I done, why is it so? Why everything in a chaos, why is it happening?" Then the seeking starts and with their seeking now, you know what has happened, that you all have got your realisation. Without the seeking it would not have been even possible for Me to talk to you at all about Sahaja Yoga. It is because you are seekers I can talk to you. And it has worked out, I am very happy that it has worked out in America.

Another quality, is a great quality of Śhrī Kṛiṣhṇa, is that He is Gujara *[UNCLEAR]*, means His element is firmament, what we call Akash and He penetrates into everything. He penetrates into everything.

He penetrates into the, what do you call that, anu, renu, paramanu, three things, atoms.

Into little atoms it goes and it shakes them. Now, if you ask any scientist, he'll tell you that there is an asymmetric, symmetric vibrations even in atoms. Now, how can this energy be existing there? Because He can penetrate into anything and because of this, He's so penetrating, that He encompasses everything: into matter, into animals, into human beings, into realised Souls He penetrates. In the matter it is just a vibrations, in the animals it is just a guiding force, it's tremendous guiding force.

Like birds from Siberia flying down to Australia: who gives them the sense of direction? We never think about it. There are so many things animals are doing. They have such a sense of understanding.

Like a tiger in the, say, in the forest: all the animals know that there is a tiger in the forest, they are all quiet, respecting their king. He kills, say one cow or could be some animal, they just respect him. The thing what he has killed is left for one day, nobody touches it. See the protocol: now when he comes back next day, he eats to his own satisfaction, then the tigress, then the children, they eat. Once they have finished with it, then one by one, in the order of protocol, all the animals eat that animal, the last of all are crows which are perhaps vegetarians, I should say. But the protocol is maintained. If a lion is sitting, you can make it out there won't be even a little sound anywhere.

So, it guides the animals and animals keep their character. They are not like human beings. For example, a snake is a snake and a tiger is a tiger. But human beings can be snake, tiger, leopard, anything together. They might be dogs, they might be small little worms, they could be anything. Combinations of so many things, because they have passed through these Yonis, as they call them, these species.

So, all these kinds of combinations, permutations, combinations inside of the past is existing. And if somebody can take you to your subconscious, I have seen this, people start barking like a dog and sometimes they behave like tigers, this can happen. All this is within us, the past, with all these complicated personalities.

Some are like flowls, always very serious, you know, hawk-like, some are like chirping birds. But there are so many combinations they have in them, that it is very difficult, you know, to make them little straightforward.

They are so much entangled. First to remove all the entanglement. And then to raise the Kuṇḍalinī.

The best part of the organization is, which is made, that consciousness is vertically placed. Subconscious and Supraconscious sort. Supraconscious right hand side of yours and the Subconscious left hand side of yours. And in the central the path is left on. This is the Suṣhumnā path. It is the Mahālakṣhmī's path.

It is the path, which leads you to the state of Virāt, to the state of your brain.

So now, the combination of three things work out. The brain is the Virāt, heart is Shiva and the liver is Brahmadeva. All these three powers are there. But at that time, when you are realised, then your brain surrenders to Shiva, to the principle of Shiva, that is the Spirit. Brain is surrendered, surrendered not by force or anything, but to absorb the power of the Spirit, the brain gets surrendered completely to the Spirit, so that the Spirit enlightens the brain. It is the enlightenment of the brain that gives you all this subtle understanding. It is to make your brain understand, there are so many blissful happenings, people are blessed: once, twice, thrice, then they are surprised, the brain starts thinking. “How did I get this blessing, how did it happen to me, how could I get my transformation?" So slowly-slowly they start trusting their heart, means they start trusting their Spirit, they start trusting their devotion. And this is how the

Bhakti is absolutely done without any desire, without any asking, without any obligation, just in oneness. Because the brain joins hands with the heart, we can say. Now, also the Brahmadeva becomes surrendered. As a result, what happens: that your liver is surrendered to your brain. When this happens, when your liver is surrendered to your brain, whatever you do is all enlightened work. Whatever you do: whether you sing, whether you're a government servant, whether anything, whatever you do with your brain, anything through the Swādhiṣhṭhāna or through the Brahmadeva, it is an enlightened work.

As it is the brain which is enlightened, which is connected with this All-pervading Power, whatever you are doing, whatever your ideas are, being absolutely enlightened means that you achieve them. Enlightened brain, whatever it thinks, it is thinking as well as achieving, both together. It's a thing to be understood that an enlightened person has the power to achieve anything. But at the same time his desires would be Divine.

Like the other day we had very few people say in Saritos, so all the Sahaja Yogis were extremely unhappy as if somebody has died in their family and worse than that. Why? Because this was their own work, which they could not understand why this enlightened mind of theirs could not produce the result, achieve the results. And they felt extremely unhappy. This shows what identification there is for the spiritual work, or Divine work and their own lives.

To them this is the most important. And everybody is not like that, of course. For some people, something else is

more important. They may use Sahaja Yoga for their own well-being or anything. But those who just think of Sahaja Yoga, that's again the brain which is enlightened. They achieve it. But it should not have any selfish motive behind it. It should not have any hatred behind it or anything, or for some sort of a publicity or some. But if it is just the thinking about the Sahaja Yoga work, it will be achieved, it will be achieved. One should never feel frustrated. That's what is said, that God is with you, He is your shepherd. And this is what happens when you become a surrendered lamb under the guide of this shepherd.

Then as a result of this brain becoming enlightened, you start having faith in yourself. Nirvikalpa, you become doubtlessly aware. As soon as you become, I mean the brain becomes doubtless. It's the brain that thinks, it's the brain that doubts, it's the brain that creates all conditionings, the brain that creates ego, one instrument doing all this nonsense. Hatred it will create, it will justify nonsense, it will criticise others, it will hate others, it will make fun of others. That is not the quality of Śhrī Kṛiṣhṇa, because He is the collective. That's why He never said: “You are a sinner" or anything like that. He didn't criticise anyone. After all, I have to criticise, He did not. Now, if there was Kamsa, all right, kill him, finished.

There are Sanda, kill him. Any Rākshasa, Narakasura, kill him, finished, no argument, nothing. “I have no time for this nonsense. Finish him." Straightforward. What is the use of criticising anyone, just kill them. That was as straightforward.

But by killing them, they again come back in this Kali Yuga.

So the best thing is to detach people from him, from these Rākshasas where they are lost. That's the best way. Now, one way could be that I put it in your brains that this is a rākshas. But they won't believe Me, they won't.

So, what happens when you go to them, you get all the kinks in your head. You start getting pins and needles on your fingertips.

This is all the activity of brain that it acts on your nerves and you can feel it. You start shaking. The other day somebody came and sat before Me for news just doing like this. “What is this, Stop it!" “So I can't, I can't, I can't” he was going on. I wasn't doing anything to him, it's the brain. In My presence, the brain acts. Because as I told you, He penetrates into anything, if I put My glance at somebody.

The other day, there was a boy, very naughty, beats people, he bites them, these things like that, very crazy. As soon as he saw Me ran away. He attacks every person but he ran away. Then you have seen people who are possessed, what happens to them? Just like this, they come to Me, they shake, they, sometimes I only worry that they should not faint in My presence in the program, otherwise it's a headache.

So, who acts in them, who acts on these people who are possessed, who makes all these gestures, is the brain. In the brain they have got these problems and Śhrī Kṛiṣhṇa makes them shake. It's the tremors that they feel, the

pins and needles that they feel, the heat that they feel, all this is central nervous system, run by brain.

So, after enlightenment, what happens that the brain is at peace, absolutely at peace with itself. It doesn't react as it used to react. Like I've seen people here so speedy, so nervous, so upset all the time, so jittery, irritable. I was reading the life of Mao and I was surprised: his physician, personal physician has said even. Absolutely like a tyrant and he used to keep up the faces very well. But according to this doctor, he was a cruelest man he had known. This is Mao, who obviously looked to be a very great reformer, he did so much for that country, this thing. But no, he was a hypocrite. How will you know somebody is a hypocrite or not, with your brain? Only if you are enlightened.

So, if Śhrī Kṛiṣhṇa penetrates into your brain, then you become an enlightened person, Sthitha Pragñyā and you become knowledgeable, you know everything, whatever is necessary. You may not know who is number one Wimbledon, maybe. You may not know who is the actress, what is her life, you may not.

You may not know who is the president of such and such place, maybe. But you will know whatever is necessary for you to know.

Otherwise people waste their energies. I know of somebody who knew the telephone numbers and the car numbers of two thousand people. What is the need? Something like that, all these stupid things is a waste of mental energy. But a Sthitha Pragñyā does not, he is concentrated onto his own knowledge, onto the Divine

understanding. He works really like a computer and such an efficient computer.

Today I just started talking about Kabīra. Immediately they said “Mother, vibrations!" Taking the name of Kabīra you get vibrations. But to a normal person nothing, Kabīra is nothing, another romantic fellow. If they don't want to understand something, they can say anything. But only the people who are enlightened, their nervous system is so charged that they can feel what is wrong, what is right, they can feel the Divinity, they can make out who are incarnations and who were not.

You don't know what has happened to your nervous system: a new dimension has come. Absolutely a new dimension in your nervous system has come, which is manifesting and this is also the blessings of Śhrī Kṛiṣhṇa. Because He is collectiveness within us, in the form of collectivity He works.

Unless and until this America is put right, Śhrī Kṛiṣhṇa is not going to leave My throat, I tell you.

So, as America, I say, is the place of Śhrī Kṛiṣhṇa's auspiciousness.

So, one has to understand what is Śhrī Kṛiṣhṇa's auspiciousness is.

They said He had 16,000 wives, these were His powers, 16,000 powers He has. And to work out His incarnation He wanted them.

So, they came on this earth as princesses and was married by a horrible king who married them and kept them in the jail.

So, He fought that king and got them out of them and He married them. It's the best part of it: He married them. Because, you see, with a man, whatever may be his age, if he has 16,000 women around him, people will never understand that he is Yogeshwara. Men have this problem. Not the women so much. Because women become mothers, you see, I'm a Mother, nobody can challenge My character. Because I am a Mother. But the fatherhood can be challenged.

So He married them. Then the essence of the five elements He married, as five wives.

But His real sense of morality is seen in the case of Draupadi. You know the story of Mahābharāta, when She was brought in the court of Duryodhana [who] asked Dushasana to take out Her sarīs. At that time Tulsidas's written what happened. She was holding Her sarī by Her teeth. She called “Kṛiṣhṇa” She could only say “Kri” `ṣhṇa' means full stop, goes wrong. She is holding on with only “Kri” and wouldn't say `ṣhṇa'. But as soon as She said “Kṛiṣhṇa” the sarī fell down. Then He describes, “Shanka Chakra gadha Padma Garuḍa *[UNCLEAR]*." What did He do? When She just said “Kṛiṣhṇa” there was a big sound in Dwarika, He was in Dwarika.

Immediately, with shanka, Chakra, gadha, Padma, these are His four weapons, He came on the Garuḍa.

The way it is said is tremendous, I mean, I feel really, it fulfils your heart with such understanding of Śhrī Kṛiṣhṇa. For his own sister He came all the way to save Her chastity. To Him the chastity of His sister was of the greatest importance. He could have said “No, no, no, I am a king, I have to look after this, I have to do that, I

have to", nothing. If Her chastity is in danger, He came flying on the Garuḍa and supplied that. And this fellow got tired pulling out Her sarīs. I think, he must have borrowed sarīs from Me because I have too many sarīs. One after the other, one after the other, he made a pile of sarīs and he got tired. He could not make Her nude. The chastity of Draupadi was of such a height. And how Śhrī Kṛiṣhṇa tried to save it is remarkable.

So, this Yogeshwara Śhrī Kṛiṣhṇa is also a Dhanvantari, means the doctor of doctors. He is the One who cures. You see, because it's all the brain and the vibrations which flow on the nervous system.

So, He cures people through His brain. Now, how? Say now, supposing somebody is having a problem, say on his heart.

So as soon as he puts hands to My photograph, so immediately he gets problem on his left finger here. The brain is working.

So in your brain, My vibrations go of Śhrī Kṛiṣhṇa and they start sending these messages. Because I am also Śhrī Kṛiṣhṇa.

So this computer acts and immediately you know what's wrong with that person is, he is a heart patient. You don't have to do any diagnosis, you don't have to do anything. Immediately you know. And who does this, it's the principle of Śhrī Kṛiṣhṇa in the brain of the Virāt. See this, also working for some people, I think. Now you are convinced about it, you know that it works, it acts like this, it happens like that and how it communicates through you.

So, this computer of Mine communicates. Now, in a computer if you go, you can just press the button, of course they are all man-made, but whatever it is you then get the result. Here it is not like that. It is the brain automatically gives the result, immediately, through the other person. And also the same brain tells you what is to be done to such and such person, how to work it out. The same brain is emitting vibrations and those vibrations are flowing through this brain and they are the ones who tell you what's wrong with this person.

So, all this work of penetration is done by Śhrī Kṛiṣhṇa, no doubt. He takes these vibrations, puts into another brain and then that brain, that central nervous system starts working and then you get the result. But instantaneously, it's not so much time it takes, another way I have described it, it just works immediately. As soon as they put their hands before Me, immediately! So how important it is for us to look after our brain, for Sahaja Yogis. I don't know in this America how far this brain is safe. Because if you open any television, wah wah wah, you look outside on the street, look out for the, some advertisements and you hear this music, it breaks your brain completely. Whole atmosphere is anti-Śhrī Kṛiṣhṇa. No purity of understanding, no sense of morality. The way they make pictures, things, horrible violence, horrible, I should say, immoral scenes, all sorts of things, all created here in the land of Śhrī Kṛiṣhṇa. The One who through His waves can completely purify, because He's Yogeshwara, because He is detached, absolutely detached, He cannot get attached to anything.

Only the brain makes you attached. Now see, supposing this carpet is here. This is a sarī, is here. I look at the sarī and what a nice is this one now. Now, if it is mine, I'm worried it should not get spoiled and where it will be kept, what will happen to it. Goes on worrying about things. Here is any more road you walk, there are shops, shops, shops, shops, shops, shops, shops., Attention goes there and in that attention this brain gets involved completely. It gets involved, it wants this and wants that and wants that and wants that, for what? So, the detachment from the matter is only possible if you know generosity. But many people are in Sahaja Yoga, but they are not. What is generosity now? Generosity is now if you like My sarī, you'll have it. That's the real generosity. Whatever I am buying is for you, supposing.

So you have it. If you have a generous detached temperament, then you can never get involved with matter. And whatever you are involved, it is love.

Say, I went to Russia and there was nice fish eggs they call as caviar. There's one doctor who likes it very much in London. I said: “Please, let Me have some." They said: “Why do you want to take this one?" “I want to." They thought of the doctor who needed it there who likes it very much and I felt very happy about that. And the doctor also was very happy: “Mother, you remember even such small thing like this?" So, the matter has a sense of giving very great joy to another person. If you do it with love, again, I say: “Do it with love” not with attachment, but with love which is detached. He's the One who is detached.

So, what is the love that is detached, I've told many a times: Like the sap in the tree rises, goes to every part of the tree and is not attached to any part. And if it gets attached, then the tree will die and that fruit, whatever it is, will die also.

So, what is it a detached love is? Detached love is the most beautiful thing. Firstly, by detached love you know what to give to whom, what will make people happy, what will make them joyous, what do they like., In love only you know these things, what do they like, what is their colour, style, what they want. Little, little things. As I told you yesterday the story of Śhrī Rāma, whatever is done with love, even a little thing that you know you would like, I would like to purchase, may look stupid. But I know you like it, so I'll buy that. In the same way, you also do that. All the time you think “Mother, what will She like?" So, you look for little things here and there. But this detachment has to be full and complete. Then only you really get people attached to you, otherwise you cannot. If you are not detached, you cannot get that complete love for another person. Because if you are doing something, say, for money, or if you are doing something for lust, or for greed, or for some sort of a position, it has no meaning. People know “Oh, I know why he is doing it, because I am such and such." In Sahaja Yoga also many people come either to make money, either to get cured, all kinds of things.

But if you are detached, then only Sahaja Yoga will spread. As long as there are attachments, you should know that you are not yet a Sahaja Yogi. I am not saying

“You take out your eye or cut your hands" I didn't say that, to that extent.

What I'm saying: you should introspect and see: “How much am I attached to this or to that and why am I so much attached, what does it matter?" Always, as a result of attachment you'll always find disappointments.

I've seen parents who have doted on their child, loved their child, this, that. Children mostly go astray.

But if you have a detached love for your child, you do nice things for the child. At the same time, you know when to say `no', when it is not good. “This I don't like, don't do it” you must say that. But detachment is even wider than that.

Like some people are very fond of food.

So, to say that you be detached from food is very difficult for them. Specially, at a certain age, I think, they are very fond of good food and all that. Gandhiji has talked about Aswad: you should not have any taste. But as you grow in Sahaja Yoga, you'll find automatically it will happen. All your fascination about food will drop out. That is another sign that you are absolutely detached about food. Now, today I had My lunch, I don't know whether it is dinner or lunch, `cause I had it at about five o'clock, so I don't know which part of the day it is. And if I don't eat, it also makes no difference to Me, it doesn't make Me weak or in any way unhappy.

But thinking about food is just spoiling your brain. Many people just think about food. We went to their house: “Oh, they had made such nice things." “We went to this house. They've made such nice things." “What's the use? You already have eaten, finished, now, done. Now, why

are you thinking about that?" Or: “I went to somebody's house, they had given me a horrible food." Why to think of food, I still don't understand. Whatever has happened has happened. By thinking you cannot get back what you have been eating, or what you are going to eat. It's there, whatever is there you have to eat, you see, what can you do? For example, today, they asked Me: “Mother, will you have hot dog?" In Hindi language it means real hot dog, means: garam kupte, they call that. I said “All right, I'll have it." They said “All the Americans eat." “All right, I am an American, give Me." But when you know something will not do good for your teeth or something, you should not eat. For example, the beef is very bad for the teeth, very bad.

That's why you people loose your teeth very fast. Many people ask Me in the interview “Are your denture your own?" I said: “Of course, Mine." They can't believe it's Mine. Because I know what not to eat for the teeth's sake.

But one should not be attached to an idea, that's even subtler attachments. That has really killed this world with so many problems of fanaticism, racialism, I don't know what. Now, here, see the contradictions people have: they go to the sea to get darker and they have racialism. Why do you go to the sea? If you go to become darker, then why do you hate the people who are dark? Such a contradiction because the brain is not in balance. And for that you have racialism, you become racist.

If not that, you have another conditioning that there are different casts and according to the cast, you should go, in India. How can there be any cast when everybody has

the Spirit in their heart. They won't eat from another lower cast, they are higher cast, this, that. This brain is the one which creates all kinds of conditionings and all those great Saints who have lived on this earth, wether they were in India or abroad or anywhere, all of them have stood against this nonsense of discrimination. That comes from brain, you know, ask them “Why do you think like that, you are higher than others?" Like the germans think they are the highest race. Now, who will believe that bull story, I don't know? It is absolutely nonsensical story: germans, the ones who have killed children in the gas chamber and enjoyed that, they must be the lowest race ever going! But they think they are the highest race! How can they be? Tomorrow, Rwanda people will say: “We are the highest race, because we can kill each other nicely in the open." So, to think yourself to be higher than others, to think that you're more beautiful than others, others are ugly, all this is the brain which takes you to ego and the ego is the one who befools you completely all the time. That's the job of Śhrī Kṛiṣhṇa.

The story you must have heard about Nārada who never wanted to see, who thought he was a great man because he was never attracted to a woman and he was challenging even Shiva. Then Śhrī Kṛiṣhṇa played a trick on him, He always plays tricks. He sent two Gandharwas to tease him. They went down and they asked Nārada. They said “You are such a beautiful man, such a handsome person, there is a marriage going on of a lady *[UNCLEAR* Rupoghadi] she is very beautiful, she is a princess and why don't you go there, she'll definitely

marry you." And they pampered his ego, you see, such a lot, he started floating in the air. And he said “All right, I am going to go there, I am so handsome." Ego. He went there and this princess came out with a garland. She looked at him and she giggled first and then she laughed aloud and then she went away. He couldn't understand, looked at these two persons, they said “It's all right, now, it doesn't matter, maybe somebody is better looking, then you." So, Nārada was very angry, he went to the lake. When he looked into the lake, his face was like a monkey. He's become a monkey because this ego makes you a monkey. And you start thinking: ah, you are great, you are very beautiful, you are this thing, that thing... But you are not.

Because if you are, you won't think. Whatever you are, you don't think about it. You don't think: “I am a human being” do you say that? Or do you say “I have no tails” do you boast of that? Whatever you are not, then you boast: “I am very beautiful, I am very good looking, others are ugly, this thing." Then Śhrī Kṛiṣhṇa plays a part through the Māyā and He gives a big lesson to that person. It happens.

So, never think that you are something great, or you have achieved this in life and achieved that in life and that you are something a big Johnny. Nothing, it's nothing but the ego that has moved on here and giving you these ideas, from the ego. And if you go even further with it, then Hitler may enter into your ego and you might behave like him.

Or if you are conditioned, impossible to tell you anything. Like this Hari Rāma fellow I told you “Why do you wear

dhoti in this cold weather?" He said “My Guru has told me to wear dhoti." “So what sort of a Guru is it, that he makes you feel cold. I mean, I am a Mother, I don't like all this nonsense." He said “No, but my Guru has said." What a conditioning! And conditioning for something which is absolutely absurd and ridiculous.

Now see, Americans are most vulnerable to such a thing. You start any nonsense, immediately the Americans are the first to jump on it, immediately. Drugs you start, you start some sort of a, I can say, fancy dress. It will start in Paris but will be sold in America. Immediately. There are on the lookout of something new. It might be a monkey trick, but they will do it. I don't know why Americans who are the residents of Śhrī Kṛiṣhṇa's land have no discretion at all, what to accept, what not to accept. They are the worst, they are worse than children even, there is no maturity of any kind: “What's wrong?" So, the discretion which is the center we have here of Haṁsa which is ruled by Viśhuddhi, is completely sometimes blocked.

Like one lady who came to America told Me very boastfully: “Have you been to the pubs in England?" I said “No. Why?" “Oh, my God, what pubs you have here! You know, I went to the best." I said “Which one?" “It's known as Hermit's pub." “What is so special? “Very high class lady, very high class", she says, “You see, one man died, for one month nobody lifted the body, the whole thing was filled with the stink.

So the stink is preserved and even the cobwebs are preserved as they are there. Such a great thing was this: in, when I went and really I felt so spiritual there." Then she started boasting “You see, we are free people. I allow

my children to drink. I give them drinks." I said: “Really?" “Yeah, I can give them any alcohol, anyone. I do not say `not this, not that', no, they can have." The children who were hardly twelve and fourteen years of age. I said “All right, if you have been doing that, what can I say? You are a great lady, I would not do to My children or to My grandchildren, but you are great, namas-kār." After three, four months, we heard that there was a birthday party of the younger boy and she had given all these alcohols to them for the friends. God knows what happened, they had candles and this and that, the whole house got burnt and all the children, her sons and these two sleeping upstairs, all got burnt and died.

Boasting about nonsense, like: “I have had five hundred men with me." Another will say: “I have so many women." I mean, you are stupid fools because you are organizing nice way to go to hell and you are all going to go to hell, this is what it is to be told to them. If you go on like this, what will happen to you? Accumulating everything that will destroy them, doing everything that will destroy. “Oh that's good!" I said “Why?" “You know, if you take that, then in two minutes you go off." I said: “To where? To hell, or where?" Anything that is destructive, I don't know why the Americans should accept it, when they have Śhrī Kṛiṣhṇa as their Lord. It is to be understood by Sahaja Yogis also, that you have to really transform you have to serve to such an extent that what it is, whatever is destructive should be given up.

First of all, I find some men and ladies with such long faces, you know. How can you be? You are living in the country of Leelādhara. He is the One who made

everybody dance and He is the One who sprayed Ras, Ra is energy, Dha is with, Ra-dha. Ra is energy, the One who sustains energy. The One who did the mental energy enlightened and to sustain it, how can you people take to adharma, to immorality and to destruction, I just can't understand.

I don't know what are His plans are, very well, but He has to really save people of America from all kinds of nonsense they do morning till evening. There's nobody who is sensible in the politics, nobody who has a good character at a very high positions, what sort of things! You cannot get one man whom you can say he is all right and he will do good to your nation. Criticising others, they are very good.

Like we had this plague, this thing not much, this little bit came out, they have published it all over these media, they've stopped all our ships, stopped all our aeroplanes, made such a fuss, put us into so much trouble, what about your AIDS, which you are giving Prasad everywhere. It's very surprising that with your brain enlightened by Śhrī Kṛiṣhṇa, how could people accept even mentally, person like Freud.

How could you accept Freud? I just can't understand. And now you are all ruined.

So, now we are worried.

They don't what to do. Now they are breaking families and all the logical conclusions they reach is just the opposite of Śhrī Kṛiṣhṇa.

Like this Simpson killed his wife. All right, he killed, finished, this Simpson business. Now they are coming out big theories, see now: why psychologically he killed,

because he was married to her. When you marry only you kill your wife or your husband., So, you should not marry: what a conclusion! Tomorrow they'll say that people are killing each other, so allow them to have weapons in their hand. Now, they want to allow them to have some drugs also. Allow them to have homosexuality, allow them to have all this. Because, I think, these people in charge of affairs do not want anybody to live, think that “Let them fight among themselves, do what they like, we should have our own seats." The way they are not worried about the immorality and all the destructive forces that are acting on American children, American youth and American people, not bothered about them.

So, tonight we are praising Śhrī Kṛiṣhṇa who is Yogeshwara. He eats but He does not eat. He sleeps but He does not sleep. He has wives but He has no wife. Like this is the Yogeshwara and that is what you are Yogis and He is your Īshwara, so, you have to try to be like Him.

Let your brain be enlightened by His blessings. And you'll become that great personality that encompasses everything, that sees everything, that gives you discretion, that makes you understand what's wrong. And you feel enthusiastic about changing this America with all your efforts, with all the mind.

That's the most important thing you have to do. As it is, He is a Kubera, He is the Lord of Wealth and He has given you such a lot of wealth all around, you see, just very near New York, you should have such a beautiful places. In every way, you are blessed: you have money, you have everything, you have brains.

Everything is there. What is lacking is wisdom, with everything, with you.

Supposing, you have a car. You're having a car, you have got keys, you have got engine, you have brake, everything, but you don't know how to drive, so what will happen? This is what it is.

So, as Sahaja Yogis from America, you have a very, very, very special responsibility, very special responsibility.

Today we'll be saying His hundred and eight names which are well-done, have come from Poona all the way.

So that we'll have it first and then a little Pūjā of the Devī.

May God bless you!

Contents: 1994-10-09 **Navarātri Pūjā (5th Day), Innocence (Fearlessness) and Enlightened Faith, Cabella Ligure, Italy**

Today we are going to do Pūjā for Navarātri. Yesterday you saw, beautiful description of Navarātri and how the Mother Goddess has created all kinds of powers within you. It's not that only She has the powers, but you all have the powers and you can all work it out, you can all find out whether these powers are there or not.

With us, the realisation is very important, but there the Kuṇḍalinī has given you this realisation. Of course Kuṇḍalinī is a part or, we can say, reflection of Ādi Shakti and also the Jagadambā is also part of Ādi Shakti.

She's placed in the center of two hearts, which is a very important point. Now all these powers are placed in that Chakra.

So you imagine how many of these powers must be there and Her powers are expressed through the Center Heart in all the Ganas you have around your body. Now these Ganas are the ones who do give you the protection, give you the sleep, give you the energy, give you the blessings. All of them are at work all the time and these bodies are extremely dedicated and connected all the time to the Mother Amba, we can call Jagadambā. Now She is the Mother of the Universe, so you can imagine, how busy She has to be to look after the whole Universe! When this center becomes weak, that means Her connection with the Ganas is reduced; Ganas also are weak and all the powers that could be exercised cannot be done because of this weakness. It's a very subtle center because it is Mother's center. It is impossible to understand the love of Mother, it's absolutely impossible. When the girls get married and they become mothers, then they start understanding how much their mother must have done for them to come up.

In the same way, when Sahaja Yogis become good Sahaja Yogis, like Ganas, they realise how much the Ganas had to have patience, had to have love and intelligence to fight the negativity.

So all the forces of the Jagadambā act towards hitting the negativity of all kinds. That is Her first and foremost nature, is to destroy all the negativity that is in this world and is against Sahaj, against you. Her destruction takes place in so many ways. First of all we have to know that if you sin against the Goddess then all kinds of physical problems start, like psychosomatic diseases, all kinds: we

can say cancer, AIDS, all of them. But some of the diseases have got also mixed up with the Gaṇapati.

Now Gaṇapati is the Lord of all the Ganas, so the Mother has Gaṇapati and She controls all these Ganas through Her son Gaṇapati. It is so connected.

So the sin against the Mother, when we do, means when we become immoral. Immoral means, when we start indulging into things which are not permitted by Dharma. By Dharma, whatever is permitted is the legal. Now you people understand Sahaj Dharma innately, from within, I didn't have to tell you.

Now you know this is wrong, is wrong, this is right, this is right.

So any such things when you try to do, because She's a Mother, She takes time to punish you. No doubt.

But if you commit a sin against the Father, like boastfulness, talking big, being cruel, harsh and all that, immediately the punishment comes in, but from Her, She being the ocean of compassion, the punishment is more delayed and a full chance is given to the person to improve himself and guide himself. But when the punishment starts, then you get into diseases which are of a very serious nature.

So it comes from one thing what we call as fear. When somebody frightens you or aggresses you or becomes like a mosquito, as they say, somebody who is oppressed by aggressive people or is threatened, intimidated, then a person starts losing faith in the powers of Mother. As a result, such a person...

[A child is talking loudly and disturbing.] The child is talking too much. Can you take away the child from there? Where is he? Outside? Ask them to control the children. You must control. This is negative child who is talking. Who is the child? Whose child it is? Who is that? Please look after your child, is not normal. Normally, children who are alright become very quiet during My speech. [Child is still talking.] But take her out, ask her to take her out.

So this Center Heart is to be looked after. Out of fear, if somebody's thrown onto the left side, away from the Mother, because She's the one who gives us confidence, who gives us courage and bravery, but if you are frightened, or if you are under fear, also you can be thrown to the left side and you can get into all kinds of diseases which are very serious, incurable as they call them.

Another thing is, if you are driven by your senses into indulgences without any Dharma, then also this central path throws away, you can say, you to the left side because you are not worthy of being at the lotus feet of the Mother.

Now this center is the one which, when we are afraid, the sternum bone starts moving like a remote control and informs all the Ganas that the attack is coming. But when you deliberately go to the left side and get into indulgences, then they're not bothered, they said, “All right, go ahead, do what you like, you can behave the way you want to behave." All these different types of movements towards the left takes you away from your Mother.

I'll tell you a story about somebody in America. He's a very old Sahaja Yogi, Indian. He came out of his shop where he was working and got into his car. There was one man sitting with a dagger and he hit him with the dagger on the Center Heart and this fellow started bleeding. He said, “I don't know what happened to me Mother, I got such strength, I caught hold of him and I started fighting with him and I took the dagger from him. He had the handle and the dagger came into my hand and the fellow ran away. But still, I was not worried about my bleeding. What I did, I called my colleague, who was coming out of the car. I ran after him and he took me in his car for half an hour searching that fellow." They didn't go to the police. And then they went to the police, the police were surprised, the whole shirt was full of blood. They said nobody would believe, even the police was shocked. “For half an hour we were searching this fellow, why didn't you come to the police?" He said, “It would have taken half an hour for you to come, so we thought better do it ourselves." See the courage! Then, of course, he was taken to the hospital and he was alright. They stitched him up but he's alright.

That is the sign of a person who can never get any one of these horrible diseases, because there is no fear in his mind, of any kind. And he's an Indian. He said, “I've never even slapped my own children, I've never fought with anyone, I'm not a wrestler by any chance, nothing of the kind, but it happened." He says, “I don't know from where I got this Shakti and how I did it, I just don't know." There are many stories like this, I can tell you, about Sahaja Yogis and about so many saints; how they were

never afraid of attacking someone when somebody attacks them, or of protecting themselves from all kinds of horrible things with their courage. This is something one cannot believe sometimes, but it is happening every day, I get letters from people, how they have been courageous.

If you believe in the Goddess, then know that She's extremely powerful, She's very intelligent and if She has to protect you She'll protect you out and out, in such a way that you will not know how you have been protected. But this faith has to be developed.

Faith has to be developed by experience also; how you have been protected always, how you have been helped always, how you came out of so many crises. But despite that, if you get upset, worried, if some clouds appear in the sky of your life, then if you get upset, that means you are still weak.

So first thing, if you are really worshipping the Goddess then you should have no worry at all, of any kind and you should have no fear at all. Go ahead! Fearlessly! Whatever you are doing, do it fearlessly.

But at the same time I have to tell you the other side, that one should not go about like a zombie. It doesn't mean that. Saying all kinds of nonsensical things of the right side. But if you have to do something, do it with clear-cut ideas and also without any fear.

So, all Her powers will start manifesting in you.

A man who is fearless has nothing to worry about his sleep, his well-being, nothing. He's fearless.

Again, I say `fearless' doesn't mean that you go on hitting everybody, saying all kinds of things, no! It means that, [if] you are fearless, anybody who attacks you, you can always protect yourself.

I mean this story I told you, because this was not a protection which was from within, like Goddess protecting them, but actually he protected himself.

So the power had started working through him. You should allow your mind, your body, to project these powers. Otherwise we say here Pūjās, everything, alright and the power is there, but your mind, which tells you `No, no, no, this is not so.' There are so many stories, so many miracles people have described about this, so first of all you should not have any fear about anything. If you have done nothing wrong, if you are on the right path, you will be always protected. Now remember this: you will be always protected. Remember this and believe in this, that “I am always protected." This is something very difficult, because perhaps our mind gives ideas.

“Oh God, what will happen, now what is going to happen, this thing, that?" So first and foremost thing, as I said, is, to be fearless, to make the Goddess express Herself.

Supposing now, take it like this, now all the Ganas are following you. Now if the leader of an army is a frightened personality, what will others do? Thus you become dependent upon yourself. This faith also must be developed. I have seen people who are sick, so they must come and see Me, because they do not depend upon themselves. They can cure themselves. There's no need for them to come and see Me and there are many cases where people have cured themselves, cured

others, just with prayer. But the faith, when it is not mature, then they think I should treat them, I should touch them, I should do this, I should do that. Now I've stopped it! I used to do once upon a time. Reason is now you depend upon yourself.

Not only that you can help yourself, but you are going to help others.

But if you do not have faith in yourself that you can cure, you can look after yourself, you can protect yourself, so the whole thing becomes like a, all the time the Mother has to do the job. Now you, first of all, you have to feed the little baby. Alright you can let him eat, look after him, do everything, but when he grows up, then he doesn't want his mother to feed you. In the same way, the Sahaja Yogis, now: how many years I have been working here? You have to grow up, dignified and you should mature so that you can yourself do things properly.

This maturity is there because your Mother has blessed you. All Her powers She has given you, every.

But one power of patience is difficult. You have to be patient like your Mother. You might think it's very difficult but try to be. Must have patience, first of all, with yourself.

I have known many people who think they are spiritually nothing and they have not achieved anything, this is absolutely a sort of escapicism [escapism], that you want to escape your personality. Just see, if you introspect you'll find out that you have developed into a real spiritual giant now! Nobody can touch you, you can do everything, you can look after yourself, you can support others. Whatever are the powers of all these that they

were singing yesterday, all these powers are manifesting in you, but still you leave it to chance and I should say, you leave it to others, not to yourself.

Now this is one point, that no one, so far, has done this kind of a job, is to connect all the disciples to the Divine Power. Because it is the Divine Power of Love, you must know how to love others, that's very important! But again, when it comes to love, they will love their child, love their wife. I mean it's very common in Sahaja Yoga. They're too attached to their children. Before this they were known to be absolutely selfish, had no attachment for children, or wife or anything, but now it is like a glue! Children are glued to them, wife is glued to them and the family [is] very important. This is another temptation from which you have to get out. I am not saying that you have to give up your family or child, but again I say, the detachment. The detachment is your power. Watch everything with detachment.

Now don't think that, “Oh, I came only a few days back in Sahaja Yoga." No! Don't think, “Somebody is higher than me, I'm no good." No! You just introspect yourself and see for yourself how many powers you have already got. And the more you'll know, the more you'll become humble. It's very surprising. You will become humble! No fear of any kind. You can have fear if you have some, say, lot of money with you.

If you are very well educated you might have fear of jealousies. If you have other wealth like ornaments and things, you'll be afraid of big thieves coming round. If you are a politician, you might be afraid that somebody might take away your seat when you are away. But when it

comes really to Sahaja Yoga, it's the other way round. Who can steal your Self-realisation? Tell Me. Who can steal your powers? Who can steal your vibrations? Think of it! And who can steal your love? Because it is coming from the Spirit, which is eternal and the flow is all the time there. Only when you go away from your Spirit, then only, you feel all these things which one feels in the darkness.

Then another power of Mother is that She gives you the state in which you are a Sākshī, you are a witness, watching everything. You have tremendous patience, tremendous patience. Whatever has happened, is alright, let it be. This will be alright, that will be alright, this and that.

So you get rid of horrible thing called anger and this gives you such a peaceful witness state that you start becoming younger and younger.

I will tell you some Sahaja Yogis, whom I gave realisation, say last year. This year I met them, I could not recognize! They have suddenly become ten years younger. It's very surprising and I was, Myself, had to confess that I, really, I can't recognize you are the same people, or are you the son of that fellow? So then, what happens to you is that you become a peaceful personality. Why? Because your Mother is there always. This faith, She's always there, She always with us, always protecting us, but now we are grown up so She has given us all the powers. All the properties She has given us.

So what? What is there to be afraid of? But this faith has to be not just a blind faith but an enlightened faith. And this, the difference is, in blind faith you have faith but no

powers, in enlightened faith you have faith and all the powers.

When that happens to you, you start growing very much fast. First in your Dharma. And you are not afraid of your virtues. You tell people, you talk about Sahaja Yoga, everywhere and it works, it clicks.

Once you don't have any fear, the whole picture will be clear to you because you become a visionary, what we call in Sanskrit drashtas. Like, see how C.S. Lewis could see our position, how could William Blake predict our future, how could Gñyāneśhwara wrote about pasaigar, which is description of all the Sahaja Yogis? But all the time He's saying, “Now you get up and work and do this because you are that and you have got it." He is trying to assure people all the time. How could Rabindranath Tagore see our going to Ganapatipule? How could it happen? It happens only when people are in enlightened faith. In enlightened faith your Mother gives you another very great power, is of discretion. Of discretion.

Somebody came to Me, “Mother, you see this gentleman is very good, this, that and you know, nobody has looked after him this, that, he's very well educated, very moneyed person, this, that." I said, “Alright, show Me the photograph." I saw the photograph, I said, “No, it's better keep him out, absolutely, keep him out." He was amazed! How She's saying “Keep him out, absolutely?", I saw the photograph and from the photograph only, “how could Mother say that?" I could feel the vibrations! Immediately I said, “Is wrong." One gentleman came here and told Me that some Nigerians have written letter to him that you put $35; in the bank, or something like

that and we'll put our money, quite a lot, in millions and then you can have one third of that. He came and told Me the story. I said, “Really? Keep out of it." So he said, “Why?" “It's a scam!" When he went back to America they found it was a scam. He said, “Mother, how did you know?" I said, “You can feel the vibrations, so hot.

So it is a scam." You have got vibrations, you can feel your vibrations. Now if you don't want to use this new awareness, what's the use of coming to Sahaja Yoga? He was very upset when I told him “forget it." He thought, “Why Mother is saying so?" I said, “Now what do you need money for, you need money? Alright, we have, don't, don't take these things." When I told him it's a scam, he got a shock and when he went back he found out it was a scam.

So at the airport only he was on My feet, prostrated, I said, “What happened?" “Mother, You are the limit, what You said is there." But I said “It was the vibrations which told Me that he is a cheat, so if he says so, that he's going to give you so much money, it's not correct” because his vibrations were so very bad.

In this way you can gradually experience. With the experience, try to put the experience in your heart and have faith in that experience. What were you? What have you become now? How many experiences of Sahaja Yoga you had. Of the Mother's attention on you? Now if you have that enlightened faith, enlightened faith in you, you become powerful. You are powerless because your faith is like this. But if you become really a evolved, matured, realised Soul, then all your powers will work.

There's a fisherman in India who is, I mean he's a graduate, though he's a fisherman.

So one day [in 1981] he was going on a boat to another island [village of Sakhar] to do Sahaja Yoga and when he came out of his hut he found huge, big clouds, black ones, hovering and the Viṣhṇumāyā playing. Just he stood on the shore and told Viṣhṇumāyā, “Please tell these clouds to behave themselves! I am going for the work of Mother and dare not trouble me on the way!" Just stopped! The people who were with him told Me that this Harishchandra [Koli] was talking like that. They got into the boat, they did the program, came home. When he went into his boat, rain started.

So you control all five elements by your enlightened faith, for which you don't even have to say anything, the powers are so great that they act.

See now, today when the Pūjā was to be done, suddenly it became pleasant. I didn't ask, just it became pleasant. Much better than yesterday. Could have been very cold. But this should become, again, a faith which is reality.

If you remember last time we had a horrible rain and the whole thing was jumping up and people had to pull all these pillars down. As soon as they started saying My `jay', it stopped. Now this experience should make you... there was no need for you to pull these pillars, but you had to just sing My `jay', that's all. Instead of that you were busy with pulling, all of you, that thing. I was just looking at you, I didn't know how to say anything, I said “Let them try!" So these ordeals also come to make you mature. These ordeals, if they are not there... these ordeals if they do not come, then you will not supersede

them and if you'll not supersede them, you will not know what is your faith.

A person who is standing on the shore will say, “I don't know how to swim” but supposing you made him jump into the water and he swims, then he knows that he can swim. Because you do not know what you have become, you do not know that you can swim. You do not know that you can also save others.

You are still busy with small, small, little, little things here and there. But if you just know what type you have become, then you are going to completely change. Your smallness, which looks like a little particle, will cover the whole sky.

But this power, that is within you, will not give you ego. One thing, the test is, it makes you humble.

This is one of the things, that it makes you humble and extremely loving and compassionate.

You'll not hurt other people with these powers, that's the sign it is Mother's love, the power of Mother's love. A person who has a Mother, very loving and nice, is a psychological fact, becomes a very nice person. It's a psychological fact.

So now if you realise what you are now, what you have become... Navarātri Pūjā is, that's why, is a very, very powerful Pūjā in a way, because it manifests, opens out, the channels of your power. That's why it's very, very important and since morning, I've been just flowing with vibrations, tremendous! It was like a waterfall of vibrations.

And the whole time I'm seeing light, light, light, I was thinking, “Now I don't know what am I going to speak also!" That's why I closed My eyes because all the time there will be something else I will be seeing and not you people so better, I thought I'll close My eyes.

But now you are the light. You are the light. Light is not afraid of darkness, is it? Because it can remove the darkness. That's what you are, but you don't know what you are and you live with very small, very small ideas about yourself.

I'm not saying that you should become like Gurus that go around talking big with two horns in their head, no! What is your decoration is your humility, is your kindness, is your sweetness and the way you handle people. You'll be amazed, I also tell people when I find there is something wrong with them. I also do it, no doubt, but in a way that the person understands it is for the benevolence of that person.

So the whole personality, the whole temperament, everything changes. The whole face changes, the whole movement changes, the style of talking changes. Automatically as if, you know, the machinery has changed within.

So you develop the qualities of a real Mahā Yogi.

This Mahā Yogi condition is achieved by many people also before, but they had to go through very circuitous life. They had to give up everything, not to show, but really from the heart they had to detach.

They had to get out of it, go to some far-fetched places and live on ordinary food. All kinds of, even Buddha

suffered so much. Christ suffered so much. They were incarnations but still they had to suffer.

Rāma suffered so much, Śhrī Kṛiṣhṇa suffered so much, imagine! But you people didn't have to suffer. On the contrary you all came out of the suffering, enjoyment, music, everything.

But, to enjoy Sahaja Yoga in Nīrānanda, absolutely without anything else but joy, then one has to know that he should give up all the myths with which he's living. All kinds of myths there are.

Some people have myths where, `We are poor.' Some have myths, `We're very rich.' Some have this thing that, `We are very unhappy.' Some have that, `We are very happy.' All kinds of myths these are. These are all myths.

What is the thing is the complete emptiness. Complete emptiness. That is joy. This emptiness is filled with joy. Complete emptiness. Then you don't expect anything from anyone and this emptiness from within is actually, gives chance to compassion and love to enter into you. Supposing there's something in a pot already, what can you pour into it? What can you give it to it? So, if you are completely empty within, nothing of this nonsense of the past and the future, the aspirations, the ambitions, all those things and falsehood. If you just become empty, it is filled in with nothing but joy and joy of such an eternal nature. You never ask for it, you do not look forward to it. It is there all the time and this is what I wish today you people can feel it.

As you know, the Devī's things are so very deep and subtle. How She took a form of a Mother and how She looked after Her bhaktas with love, how She fought

demons and also negativity. But now the demons have entered into your hearts. These false Gurus have entered into your brains. Through these horrible books so many things are coming, all the time attacking you. Even if you kill those demons, still they'll be lingering in your heads. They should be actually killed when they, once they are reflected into your mind, have gone away. Then only it's possible to eliminate them, otherwise they'll go away but leave their bhoots into your heads.

So these negativities which come from wrong type of following you have had, from wrong books that you have been reading. Also in Sahaja Yoga when you come, you can be misled by some people, it's possible. In that case also, forgive that person. That person may improve, but you may continue with the same ideas and funny things and [those ideas] may suddenly come up.

So, the quality is of compassion and love, fearlessness and courage and the complete emptiness. In this emptiness then you are not worried about what we have to achieve, how many people you have to gather, how many must come to Sahaja Yoga, you're not bothered about that. Automatically it will work out, but you will not desire for it and you'll not hanker, `Oh, my God, see there's not many people, what to do? This... that.' It's good for us in a way, because where is the place in heaven for so many stupid people? So we should not run after people who are negative and useless, but we must definitely take over the people who are genuinely good.

One thing more I would like to tell you, that automatically such people are dropped out in Sahaja Yoga. In one shot they will go away. They don't stay because they don't

deserve to be there. They don't deserve to have the Mother's powers.

So, this happens in a very beautiful, subtle manner and I see, I go late always, to any program, so those who are useless just disappear and some of them disappear half way through because nothing goes into their head, you know. They don't understand anything.

So they go away.

So now the ones which are left are the real seekers of truth and they get all of them realisation. In Sanskrit they call it `shayen' means `selection'. This is a natural selection that takes place and how people go away and how they come back to Sahaja Yoga, it's very interesting. This is a common happening in Sahaja Yoga you know. You should not get upset.

Now if you get too many people, say from Russia and not so much from Switzerland, maybe you might think that way, but now it's not that bad. Then, we should not worry because we are no more Russians or Swiss. We are superhuman beings, we are Sahaja Yogis. Whether they are Russians, or whether they are Indians, or from some African land, it's alright. As long as they're Sahaja Yogis, you should be happy. If the Swiss are coming to Sahaja Yoga, we should be happy.

So this attachment in a way is good to begin with, that you want to bring more Swiss, because you want to have company, now you can't live with one person in a jungle with all the others, non-Sahaja Yogis, you see, difficult.

So you want to have company, so you want to have more and more and more. But doesn't matter. As many as there are, sufficient and we shouldn't worry about those

things, the number. But when we want to share our love, then we do feel the dearth, not because we are Swiss, but because we cannot share.

That time a new personality rises and this new personality is the one which works. I mean we are not giving you any money, there are no awards for you, there's no way there's much encouragement. Like we have your, sort of a picture hanging here, nothing of the kind. Can you imagine, in any organization anybody would work like this, the way you work? Nobody would. They give you awards, they give you bonuses, also they give you promotions. They do all kinds of things, you see, to keep you going, but we don't do anything in Sahaja Yoga.

So what makes you work so hard in Sahaja Yoga, what makes you spread Sahaja Yoga? Only thing is that you want to share. You can't help it. It's like a drunkard, you see. If he has a bottle he must have at least one person to share with him, because he thinks that it would be sinful. “As it is I'm doing sin, why not share with somebody else? So it would be half-half divided." [Laughter.] But in Sahaja Yoga you share it, you want to spread it. Is because you are collective. You have become collective, that's why. You want more to come in, more to join, to enjoy. You become a very noble person, you see. Like, of course drunkards do that, but supposing somebody has a lottery or some, he gets a very big business, he won't like to share. But you think that, why not? If I am so much enjoying, why not others? “Why not people have the same bliss as I have?" So, because you become extremely noble, so noble, you work so hard, so

very hard to achieve it. I mean no words can describe My joy when I see you people working it so spontaneously.

Yesterday I saw the film, the whole drama and I was really very much amazed and touched that this Marathi music has come to Cabella. Can you imagine any Italian thinking of it? Even hundred years to come, he would not think. But how it has come so spontaneously and is working out? Because there is a sense of collectivity. The New Age people talk of is here, no doubt, this is the New Age and new consciousness is also there.

But what is the new now, is the new collectivity and that collectivity acts that you want to spread it, it acts. Like your hunger, it is another kind of hunger, that you want to create more Sahaja Yogis, you want to have more brothers and sisters and you want to help them so that they could come to the Pūjās and all that and become good Sahaja Yogis. Now this kind of an ambition or a joy, or whatever you may call it, is, the whole plan shows that in your heart the collectivity is prospering and that's why you cannot enjoy Sahaja Yoga alone, sitting in the Himālayas. No! You want to have other people.

This is now the sign of how the Mother's love has taken roots in your hearts and how you are all going to spread Sahaja Yoga.

Of course, I am told that somebody in Australia, [is] making money. Australia has been always a problem. They are making money out of this, so I just don't know what to say. Because, this is, I can't understand! How can they think of making money or doing all kinds of things and doing all kinds of aSahaj things.

Some sort of a headache comes up, doesn't matter. Leave it to Me, I'll manage it, whatever it is.

But you just become great lights of your Mother. That's what I have to request you tonight. You have all the power flowing in you. You have the light, which has enlightened it, but, you must expand. Expand it more and more and more and you'll be surprised what TukāRāma has said that, “I am like a small little particle of dust and also I am the whole sky." This is what is your personality.

May God bless you all.

[During Pūjā:] It's getting all warm now, you can remove your shawls. First take out My socks if you don't mind.

[Looking at Pūjā thali:] My goodness. That's not good! What did you do with it. It's all black. Shine it. No it should not have done. You see there's a very simple way, putting some tamarind and washing it off. Should we ask [who washed it]? Chintze ka apla kade chintze? Do not use polish for this! In the kitchen they must have done it, if it was in the kitchen. You can see the black coming off.

Polish? You see there's no need, with a little bit of tamarind you can do it. Just learn it, it's very simple.

Or with lemon, immediately washes it off. It's kept in the kitchen ah, the ladies must have done it! Just bring it.

Now should we ask for the children say five to ten years the children, ask to announce.

[Looking at children come to do Pūjā:] These are all ganas you know, all ganas! You tell them in the kitchen not to clean with this thing. Don't touch this brass polish at all. They have silver polish and brass polish but there's

no need, no need at all. This tamarind will do and what else is the lemon, but you should just wash it fast, that's all.

Now how many are going to Sahaj school? No one?

Contents: 1994-10-11 **Talk to Sahaja Yogis (cusp between 6th Day and 7th Day of Navarātri), after Music Program, Barcelona, Spain**

It was really very heartening to meet you all here. I know we are growing slowly in Spain but there are deep roots that take time. I can see My love and your love growing so strong. I've got to find out why in Spain it's difficult to make people understand that spirituality is very important.

Somehow you Sahaja Yogis should show in your life that to you, life is fun because I think the Spanish are very fun-loving people.

But fun which is just a temporary pleasure is not lasting.

So through your lives you can show them that fun is everlasting if it is the source of Spirit.

You all have to go all out, as they have done in Italy and many other places. You know Italy was so much under the impression of the Catholic Church and the Christian Democratic party and also they had a combination with the Mafiā. Despite that, now everything has become different. The Sahaja Yogis started going into the districts, into the smaller places and started talking about Sahaja Yoga, telling them that they are in darkness and they have to take to light. They worked together, emphatically together and told people emphatically that we have to be all of us to be awakened. They started

giving also concerts, like you are giving, in different smaller villages.

So they would use only Italian language because if you sing in Hindi or Marathi they won't understand.

So the best is to use Spanish songs, meet people, talk to them, tell them about Sahaja Yoga and that the time has come for us to be resurrected.

I heard that there was a tremendous influence of the French culture on Spain. Naturally the morality part was sort of feared. If you talked about morality, people didn't like it. On one side they say that Christianity has adopted France as the eldest daughter; on the other side, they are just anti-Christ. You must have read Bible and Christ has said in the fifth chapter of Matthew that if your one eye does a sin, take it out and if your one hand does anything wrong, cut it out. I haven't seen any Christian anywhere doing that. They call themselves Christian, but they are not; it's a very difficult religion to follow. If you religiously follow the religion, you will be without both the hands and without the eyes. Also Christ has said that if they slap you on one face [cheek], then you turn another face [cheek]. I mean, you know about Christian nations. I need not tell you what they did in America, the Spanish especially. All the names are Spanish, so many speak Spanish, but they are so aggressive and so arrogant, I don't know how they call themselves Christians.

The way they like bullfighting shows they are nowhere near Christianity. And then came Mohammed who thought the whole strictness is for men, so better do something for women also.

So they [the incarnations] were actually such pure people they didn't know they were dealing with human beings. They thought they were dealing with Sahaja Yogis. But in Sahaja Yoga there's only love and also forgiveness.

Nobody's punished; only they're asked to leave Sahaja Yoga. Nobody wants to lose the love of Mother so they get punished automatically. And again and again they ask, “Should we come back to Sahaja Yoga?" The main thing is we are not power-oriented and we use the power of Divine Love.

We are not people who are hypocritical. What we say and what we do is the same. That's how you can enjoy reality because you like it. Whether it's a small number or a big number, what is needed is our depth in our heart and the sincerity to ourselves. When I hear your songs, I can see how deep you are and how you understand Sahaja Yoga. Believe Me, one day these roots will sprout into big trees in Spain.

I bless this country, again and again and you all Sahaja Yogis from My heart.

Thank you very much.

One more announcement I wanted to make because.....

..... [about marriages].....

So thank you very much.

Ma God bless you.

Contents: 1994-10-12 **Talk to Sahaja Yogis (8th Day of Navarātri), Music Program, Barcelona, Spain**

[SYNOPSIS!] [According to the Bible, the Jews, the Old Testament and the Koran, the body is to be buried. After

500 years you're reborn, the body rises from the dead and is resurrected. This is not so. On the contrary, according to Indian philosophy, the soul leaves the body when you die.

Soul is the `causal', the controller of your elements. All elements are left and the soul carries only the `causal', which is the one which causes everything.] [Shri Mataji explained that in the human form, when the mother and the father of a human foetus meet, the soul comes through the father and the body comes through the mother. The soul seeks the same body, if it's a saint's body. But if it's not of a saint's soul, it can be haphazard, not the same person. If a married man commits sins with or is fond of another woman, he's made to marry that woman when they're reborn.

So his personality changes because by marrying her, he realises it was a mistake. It's like a punishment.

It's very sensible.] [Christians who believe they are chosen by God and will be resurrected after centuries are very egoistical.

This is a myth, a mistake. These people are not chosen by God; otherwise, how can they commit so many sins? They're not even afraid of God. They do everything openly. They go to church on Sundays and all week they'll do all kinds of nonsensical things openly and come and confess to the priest, who himself is a sinner. He's not authorized by God.] [Every religion has its problems. In India there's no religion as such. It's not organized; there's no hierarchy and anybody can become a priest. Here they call them saints when they are dead. What's the use of dead saints? I was born in a Christian family so

that I could know all this nonsense. My father blamed Paul for all this, but how is it that in Jewish Scriptures they have the same thing? The worst is the Koran. Mohammed couldn't read or write, so his followers claim to remember His revelations by heart for forty years. Can anyone remember even one of My lectures by heart after listening to it? You can't and you are realised Souls. The man who edited the Koran was a useless man, “the worst possible man” a hater of women, just like Paul, but much worse. He killed the man who should have written the Koran, the second Kalifa and his children. Paul may have been his reincarnation.] [Paul never even met Christ and just made up lies. And we know what he saw was supraconscious.

Actually, he was a bureaucrat who killed one of Christ's disciples, Stephen and saw Christianity as a good platform to jump on for his forum. He fought with everyone. Thomas disappeared and his treatises were found fifty years ago in Egypt. It's all Sahaja. Peter is the worst disciple of Christ and he joined hands with Paul. They put in the Bible that the keys were given to Peter. It was a combination of evil. Even Kahlil Gibran has written about Paul, but nobody wants to take notice. It's still `saint Paul', even when they became Protestants. Martin Luther was a realised Soul, but he wanted to please the Muslims so he didn't talk about the primordial mother or women. They said take out your eyes. Even if you look at a woman a second time, it's a sin so take out your eyes.] [In Sahaja Yoga, there's no punishment. We only ask people to go out. Sahaja Yoga is very easy. Shri Mataji does all the work, but Sahaja Yogis don't establish

themselves very well. In Chicago, there were only Russians and Indians coming to the programs. When asked why, a Russian yogi said, Americans are not mature at all, they're so childish. Halloween is the celebration of a bhootish cult. The young generation is immoral, hopeless. Parents can't control young people and they themselves may have been married three or ten times.] [However, this year there were at least 2,000 seekers in New York at the programs and everywhere more than 1,000. America is coming up. Spain, Holland and Belgium are difficult, but now Belgium is coming up very well. Maybe after this visit, Spain will, too. Portugal is very poor, out of the question.

Argentina is just like the Spanish. Bogotā and Bolivia are much better. The Spanish cannot understand spirituality at all, an ambassador told Shri Mataji. But Shri Mataji stated:] I must give everyone a chance, otherwise they'll say they didn't know.

[Nowadays talking about morality is not acceptable. Women are taught to be like prostitutes through the way they dress. The epicenter of the last earthquake in America in Los Angeles was right near Hollywood. In India an earthquake occurred where there are celebrations of Śhrī Gaṇeśha's festivals with drinking and immorality. One should not disrespect Śhrī Gaṇeśha. It's very dangerous.] [Shri Mataji talked about the faith that Russian people have. That explains why so many go to the, Public Programs (6,000 and more). Scientists there ask Shri Mataji to tell them about “The science of God." Here one has to be apologetic about everything.] [Shri Mataji hopes the Spanish people will “come round" after

this visit and become more sensitive like the Italians, Austrians and English have become. The Catholic Church is very, very strong in Spain.

Shri Mataji said to tell people that the Pope has AIDS, but he's blaming a blood transfusion.] [Finally, She suggested that Spanish speaking Sahaja Yogis of other nationalities and from other countries move to Spain if possible to help with Sahaja Yoga.]

Contents: **1994-10-1x Conversation on Physics, Brazil**

[SYNOPSIS!] [During Her visit to Brazil in October, Shri Mataji was asked whether the current view of physics was correct. The current view is that the protons and neutrons inside the nucleus are made out of quarks, these particles being, therefore the most fundamental ones in nature. Shri Mataji confirmed that this was a correct picture. In addition, however, She said that there is another kind of particle called `mesotons' which are characterized by the fact that they do not have a definite valence.] [The valence of a particle determines the number of other particles to which it can bind. Hydrogen, for instance, has a valence of one. Oxygen has a valence of two, carbon has a valence of four and so on. The fact that mesotons do not have a definite valence means that they can bind to an arbitrary number of particles or, in other words, that they can adapt themselves to any situation and combine to the required number of other particles. As a consequence of this property, Shri Mataji said that mesotons were responsible for the whole stability of matter.] [Asked about the Big Bang, which

according to physics was the great primordial explosion which gave birth to the universe, Shri Mataji said that this was also a correct description and that She was writing a book about it. Shri Mataji spoke, furthermore, about the origin of the elements on Earth. She said that oxygen comes from the sun, hydrogen from the moon and carbon from the earth through the lava which is expelled from volcanos. She also said that nitrogen comes from green plants. As a consequence, oxygen is related to the right channel, hydrogen to the left channel, nitrogen to the central channel and carbon to the Mūlādhāra Chakra.] [Shri Mataji spoke about the effects of ingestion of alcohol on the water molecules inside the human body. She said that the water molecules have the task of absorbing the heat of the liver. This is done as the heat is transformed in a certain kind of oscillatory motion of the molecule. In the presence of alcohol, the angle that the two hydrogen atoms form with the oxygen atom in the water molecule is changed. As a consequence, the molecule can no longer oscillate in the proper way so as to absorb the heat and all the bad effects can be felt on the liver.] [Speaking about the vibrations of matter, Shri Mataji said that matter usually has electromagnetic vibrations but not spiritual vibrations. She said, however, that matter can be spiritually vibrated by Her or by a realised Soul. Everything that She touches becomes vibrated. Also the great artists impregnate their works of art with spiritual vibrations which can be felt by a realised Soul. She mentioned the specific case of some great cathedrals. Shri Mataji said that each piece of matter has a certain `coefficient of linear expansion' (this

expression has a definite meaning in mathematics) which determines both the quality and the intensity of the vibrations emitted. She said that the best thing which can be done with matter is to give it as a present.] [Shri Mataji also told the Sahaja Yogis about the carbon atom which, according to the perspective from which it is looked at, can reveal the Omkāra, the Swastika, the Cross, the Alpha or the Omega. She said that this is a proof that Lord Jesus was an incarnation of Śhrī Gaṇeśha.]

Contents: **1994-10-1x Conversation on the Northeast Region of Brazil, Living Room, Apartment, Hotel, Rio de Janeiro, Brazil**

[Sahaja Yogis were in the living room. Suddenly, Shri Mataji enters the room and sits on the sofa. She looks at Rivia Barros and asks how it was in Salvador, Bahia, the city where She had been two years ago.] Rivia Barros: Very good.

Shi Mātājī: She is saying everything is very good [and looks at everybody].

[Shri Mataji then asks Rivia what was the population of the city of Salvador, what was the population of the state of Bahia and of the whole country of Brazil. Shri Mataji goes on, with questions about the economics in Bahia.] Rivia Barros: [answers that the Northeast Region of Brazil, where Bahia is placed, was very poor because of drought and that many people were starving].

Shri Mataji: [asks why we did not take these people away from there and send them to other places].

Rivia Barros: [replies that it would be difficult and our real problem was the corruption and greed of the politicians and powerful people, who would get richer from embezzling the money given for the projects against drought].

Shri Mataji: Which people colonized Brazil? Rivia Barros: The Portuguese.

Shri Mataji: [says the Brazilians had less luck than the Indians, because the English people had at least left the English language]. I recommend you marry German people and bring them to live in Brazil.

The Germans are one of the least corrupt people and would help to transform the Brazilian people.

[Shri Mataji asks to see a map of Brazil and when the map arrives, She gives vibrations to the Northeast Region of Brazil. She is silent for a while, then nodes Her head and smiled:] Now it's all right!

Contents: 1994-10-16 **Shopping, Fair in the Main Square, Sao Paulo, Brazil**

[As soon as Shri Mataji arrives at the hotel:] Let's go shopping! [She says She would have the prepared meal later.] Where shall we go? [In less than two hours She had vibrated the entire huge area with tens of thousands of people present and bought jackets, caps, bags, paintings and many more beautiful handmade presents made by artisans from all over Brazil. It really felt like Brazil had come to Her Lotus Feet, offering all its beauty.] [Before leaving the fair, Shri Mataji suggests having some ice cream. The only place available was a booth nearby, so She suggests to go there and have some. We ended

up enjoying a moment with Śhrī Ādi Shakti standing at an ice cream booth. By then Herbert Reininger has completely forgotten about the program that night (which was the least prepared due to to many obstacles).] You know why I had to come here to this fair today? Because that way I have invited everyone for the program tonight. Don't worry, the hall will be full!

Contents: 1994-10-17 **Arrival, Airport, Brasilia, Brazil**

[The Mayor of the town was at the stairs of the aircraft to receive and welcome Shri Mataji with all the due honours. At the airport he offered Her the keys to the city and expressed his gratitude for Her great work for the establishment of peace in the world! She thanked him for the keys and, putting them against Her Holy Heart. Shri Mataji responds:] Thank you very much. I will put them into My Heart.

Contents: 1994-10-20**, Public Program, Theatre, Buenos Aires, Argentina**

[After the, Public Program, Shri Mataji confronted Hare Kṛiṣhṇa's selling books:] Why are you dressed like that? It is no use. You are not going to achieve God by singing on the streets.

[Shri Mataji then told them that Kabīr wrote that if for shaving their heads people were going to achieve God, then sheep were going to achieveGod faster because they got shaved twice a year. Everybody around bunt into laughter.]

Contents: 1994-10-24 **Arrival, Airport, Bogotā, Colombia**

[At 3 a.m. everyone was still at the airport and awake.] How come all the children are here and how come they are not sleeping and are all awake?

Contents: 1994-10-24 **Arrival, Ashram, Bogotā, Colombia**

I am so sorry I could only stay such a short time.

Marie-Laure Cernay: Mother, every second with You is like an eternity.

Shri Mataji: May God bless you.

Contents: 1994-10-24 **Shopping, Bogotā, Colombia**

[On return to the Ashram which Shri Mataji selected in 1992]: It is nice to come back home, home sweet home.

Contents: 1994-10-24 **Talk to Sahaja Yogis, Around a Fireplace, Ashram, Bogotā, Colombia**

[The fire would not start].

You must have faith in what you do [and the fire started].

Contents: 1994-10-25 **Talk to Florida Sahaja Yoginis, on Transit (to New York City), Airport, Miami, FL, U.S.A.**

[Shri Mataji is with two Sahaja Yogis who were travelling with Her when three Florida Sahaja Yoginis arrive.] How did you know I was here? Come with us.

[Shri Mataji then sits down in the airport waiting area. She asks Annie Calves to sit with Her because She wanted to speak with her. Heidi Zogorski serves the tea and sandwiches.] What is this? Sahaja Yoginis: A picnic [Shri Mataji laughs].

[To Heidi Zogorski who had a miscarriage:] I'm so sorry what happened with your son.

Heidi Zogorski: Shri Mataji, what happened?

Shri Mataji: Florida is so hot and dangerous. [To Heidi:] What do you do for work? Heidi Zogorski: I'm a nurse.

Shri Mataji: Do you work with handicapped children? Heidi Zogorski: No, poor children.

Shri Mataji: You can help them a lot.

Contents: 1994-11-05 **Diwali Pūjā (3rd day after Diwali Day), Lights of Pure Compassion, Istanbul, Turkey**

Today we are going to celebrate the Diwali, which means the rows of lights or, you can say, group of lights.

We need somebody to translate into Turkish also [besides Russian and Romanian]. It's all right.

This Diwali has been a festival of very ancient times in India. I already told in My previous lectures what are these five days are. After killing Narakasura. Diwali was celebrated when it was the darkest night of the year.

So now, it is very symbolic of these modern times because the worst time, as far as morality is concerned has been in these modern times. We call it the Ghore *[UNCLEAR]* Kali Yuga, Ghore Kali Yug, the worst modern times. That means a complete darkness and, as you see around, you'll find out that there is complete darkness as far as morality is concerned, but that's why there are all kinds of crises. Because of that, also, there are many who are seeking the light, the truth.

In the dark age of ignorance, people have no knowledge as to what they should do, why or they are on this Earth. As you know very well, that thousands and thousands of real seekers who are born at this time, that is why this job was given to Me is to create Diwali in this dark ages of ignorance. It's not an easy job because, on one side, we have all the dark forces acting against the truth. Also, on the other side, we have to fight the false people who are taking advantage of your seeking. Firstly, people don't know what to seek, so all these false people have been money-oriented and they tried to work out marketing of their falsehood and they have the expertise to do it.

Somebody asked Me about that, television lady, what about the cults who are killing people and doing all sorts of things that they did in Switzerland.

So I said it's true, they are crooks, they are horrible, they are criminals who call themselves as spiritual, but the mistake lies with the people who follow them.

So a person who is absolutely immoral, absolutely dishonest, who launders money to Swiss banks, cannot be a Guru. He used to buy these drugs and sell them. He used to buy weapons and sell them. He was worse than his disciples, much worse. They have used a kind of a suggestion from the books of so-called Guruvitar *[UNCLEAR]* or something where it is said you should surrender everything to your Guru. That means it was to suggest that a disciple should be willing to surrender everything to the Guru.

So, it was for the disciple, but for the Guru, he should not grab anything, he shouldn't ask for anything, he should

not be greedy. All these things are already written down. But nobody reads what is required of a Guru and only they see that you have to surrender everything to the Guru.

Why I'm telling you all this, because how the darkness is so deep and so dangerous. Moreover, the other day I read an article which said that in Milan there is a very, very organization, a global organization of Satanism. Many politicians and many people in the government, very highly placed ministers, prime ministers are involved in it. Many people who are bank managers or bank owners and also the people who call themselves social workers and also those who have got peace award and this award, that award.

So this is what is the worst times of Kali Yuga, modern times.

Now, the second day of Diwali, last day, is where a brother and sisters celebrate together for relationship which is so pure and protective. That is to show that, after putting the lights, morality must be the first priority for the society. I need not tell you today immoral side of modern times. It's horrible. Immorality is the greatest darkness of modern times where people do not know how they relate to each other for which, as I told you before, Christ has suggested that you take out the eyes of a man who looks at a woman twice because He found, at that time, people were horrid. Who can follow Christ in these modern times? Both the eyes, both the hands will be cut off. On the whole, if you see, I haven't seen any Christian like that, so far.

Mohammed Sahib was even more strict. He thought nothing has been done for the women, so he passed through some regulations about women also.

So he said that any woman who looks at a man with bad eyes should be *[UNCLEAR]* halfway and should be killed by stoning. I don't know what would have happened to the American ladies if they follow this.

So when I came to this Earth I discovered that these two are very difficult, specially in Kali Yuga.

These laws are actually meant for not normal human beings, but for angels.

So modern man is even worse than a normal human being because they want something destructive all the time, like the Spanish ask the bull to hit them.

Now the description of modern times is there to show you in what times we are living and I realised it's not an easy thing to talk to them about anything that is good without giving them realisation. Unless and until you give them realisation, nothing can penetrate into their minds on just mental level. And also giving only lectures and sermons, the whole thing will be at a mental level only. And also the religions which are so-called are really very harmful for the spiritual growth of human beings. I felt that enlightenment is the only way one can save this world. In this darkness of ignorance, the darkest night of the whole history of this world, we needed light and lights, many lights.

[One translator asks Shri Mataji about the meaning of Agni.] Agni, yes, Agni means fire in Sanskrit language.

All right.

So the world divided into so many countries, so many races, so many languages and also their own thinking, think of a global religion was only possible when people got their realisation.

So, I had to tell you, human beings, what are their problems.

So, in a light, in India, we have the pot or the container which is made of clay, then the oil and then the wick. Now, this body, this mind, you can call all that is visible and is within, is all the pot and the oil is the compassion, the love and the wick is the Kuṇḍalinī, the pure desire and the spark is the spirit.

So, first of all, the container has to be all right. It should be all right. It should be able to contain the oil properly and should not allow it to ooze out. Now there are two holes that cause problem. One is your ego. Another is your conditionings.

So, if a Sahaja Yogi thinks of his conditionings, that “I am a Christian or, you can say, that I come from this race, I'm this community” so all these limitations with which we build ourselves are so imsy that they break out because there is no reality in them. There's no substance so they puzzle out. They all act like possessions and a person becomes absolutely blind.

After coming to Sahaja Yoga, I've seen Christians will adhere to Christ, Muslims will adhere to Mohammed Sahib or to Ali and others will adhere to the conditionings from which they have come, but they don't adhere to Me, so they cannot see the integration of all these personalities in one person. One has to know, on this

point, that you have got the light. You are enlightened. You are not an egg. You have become a bird.

So you have to give up all that is falsehood. If you are fully enlightened you will give up automatically, you don't have to be told. When the light is enlightened, it automatically feel responsible that it has to give light. Nobody has to tell that `You please give light' because it is light. Because it is eternal light, nothing can kill it. I will say a Sanskrit Shloka, *[UNCLEAR]*, means it cannot be killed by *[UNCLEAR]*, not air can blow it away, nothing can destroy it. Even if you want to suck it, you cannot.

It's such a powerful light you have got within yourself. You can verify whether it is eternal or not. You should introspect and see for yourself. You've got such a unique light within you. Not in the history of this world of spirituality so many have got realisation, such light within them.

So how could these stupid, imsy, useless conditionings dominate you now when you are the carrier of eternal light? But if you don't respect this eternal light, then the conditionings will put it out. This is the only problem, that you have the freedom. You want to have the eternal light, you'll have it, otherwise this light can be damaged completely.

So, the another hole is that of ego. One side, conditioning can be resolved by the sense of responsibility.

The same sense of responsibility, when asserted through ego, could be very dangerous. This light can become fire and it can burn the house of Sahaja Yoga. A normal life, we know that light is for giving us light, not for burning houses, but when you get to ego in Sahaja Yoga, you can

think that you are responsible for Sahaja Yoga, but this responsibility should not give you an idea that you are in charge of Sahaj Yoga.

So, gradually then, you become so right-sided and people are surprised that how this man who was normal has become like a bull in the China shop.

So you are not in charge of Sahaj Yoga. It's like government servants. They are suppose to be servants, but they are the bosses. They become bosses.

So, the whole understanding should be of complete wisdom in Sahaj Yoga.

The second part is the oil, which is compassion, which is natural, innate and joy-giving. This oil has to be pure. The compassion has to be pure. I have seen many Sahaja Yogis try to trouble the leaders.

They oppose the leader and try to hinder the work of Sahaja Yoga. Now, these are suppose to be Sahaja Yogis and they don't understand if their compassion is pure they will appreciate their leader because the leader is doing such a compassionate work. Of course, pure compassion, one must understand, has nothing to do with greed, with temptations, nothing to do. One has to feel such nearness with the leader and appreciativeness of the work that he or she is putting in.

So Compassion cannot be impure. There cannot be lust in it. More over this compassion should be express in such a descent manner that nobody should doubt your compassion. Thank God, this one good thing has happened, people don't kiss you. First time when I went to Western countries, I was just bombarded with kisses. I didn't know what to say, I mean horrible. There may not

be anything wrong in the mind, but it's so indecent and stupid. Long time back I was told that it was written on Indian airports, “Please don't kiss the custom officers." In modern times a man can kiss a woman, but he can't kiss a man. I mean, it's absurd. Even if they make a goal in the match of football, now they don't hug, poor things, they just touch with hands, each other...

So and now I've seen many who make a goal and they're excited, so they run out of the field. They don't know what to do...

So, for Sahaja Yogis, you should know men can kiss men and can hug them, there's nothing wrong and same with the ladies. Otherwise, in excitement, they might run out of the field of Sahaja Yoga. Men need not touch women, women not touch men. It's all right. What is this nonsense? You can't express your love? Say for India we have a rule that a lady can touch the younger man and a man can touch a much older women, who could be a mother, sister-in-law, anyone, which I think is a good rule because it has worked out.

So, for compassion, it has to have decency as fragrance in the oil.

So how do we express our compassion? We have Rakhi sisters, Rakhi brothers, but I know of a lady who became friendly with rich boys as Rakhi brothers. Or the other way round also, that many boys became Rakhi brothers of rich women.

So one has to understand that it is not for money that you should become Rakhi brothers and sisters and to exploit, but for compassion. You have to express your Rakhi relationship just for the protection of each other.

The compassion is so joy-giving that you should have not such conditions of money or any other stupid conditions which will kill your joy. But another thing also is that you express your love you use some things as presents that gives you joy. That doesn't mean, by any chance, that you just give it to your Rakhi sister and not even to your wife, some present.

So, the sap, as I always say, of compassion has to rise in the plant, giving love to different parts, indifferent ways, whatever is required and that then evaporates or go back to roots *[UNCLEAR]*. Attachment is the killer of pure love and compassion.

So always try to find out, introspect. Are you attached to your children, to your wife or to your Rakhi sister or to anything? Attached? Then there's a danger that you may get into a kind of a stagnation. You'll be amazed, when you are absolutely detached and nourishing the different relationships that you have in a proper way, your joy is perfect. Ambition is another killer of joy.

So, if you have to be ambitious, you have to be only ambitious only about Sahaja Yoga, so that you humble down. One promise in Sahaja Yoga is that your life will be full of joy. There is no need to take out your eyes, cut your hands, no punishments. If you have too many holes, need not come to Sahaj Yoga.

You have to become real holy person, not full of holes. I must say that you are all `your holinesses'. I am not because I've not become. You have become. Supposing, somebody has to call you as a man, will they say, `Oh, man, such and such?' No, because you are a man.

Whatever you achieve is attached to you, whatever you have achieved.

[Commenting on translators:] Russian seems to be long transgression and sometimes very small and sometimes Romanian sometimes very short, sometimes very long.

All right, so now the another thing that is promised is bliss. What is bliss is the experience of joy. It can come from anything. Maybe you find you were in an accident and you were suddenly saved, protected.

You are amazed and everybody feels the bliss. You also feel the bliss.

[Commenting on translation:] To be very frank, I cannot translate. I know languages, but from one language to another, I cannot translate. There's something wrong with Me.

Sahaja Yogi: But you understand very well, Shri Mataji, what we say.

Shri Mataji: That is very easy. See the thoughts, first is an abstract form.

[The Russian Sahaja Yogi gives a very long translation.] That's an abstract form, that's all I said. [Laughs.] Romanian Sahaja Yogi [gives also the translation, then he laughs]: This is the reverse, Shri Mataji.

Shri Mataji: All right, but thank you very much.

So, it is, you see, at that point anybody can know what is the thought is because later on it becomes a language, takes words. All right, so if you can jump at that abstract, then you know that, but you have to put attention quite a lot.

[To translator:] So, you have to say “attention to that abstract point *[UNCLEAR]*." All right, so now, to solve this problem, I would request you all, to learn, at least, English language.

I'm not saying Sanskrit, but English.

Now, it is the Kuṇḍalinī, which is a pure desire, is already existing, you don't have to do anything.

Maybe the cotton is not clean. It has some problems because it has passed through dirty hands, but it can be cleaned. The cotton of the wick may not be clean, but it can be cleaned. Cotton wool, I mean.

Kabīra has said something very beautiful about it. He says that when the intestine of a goat are inside the stomach, they say, “Me, me, me” means “I, I, I." But when they are pulled out and made into strings and put on an instrument for cleaning the cotton wool, put on the instrument that cleans the cotton wool.

You know, in India we call it “*[UNCLEAR* Doona, Doonit]." And when it is being strung, it says, `Tu hi, tu hi, tu hi” means “You, you are, you are, you are." [Shri Mataji and the translators discuss these words.] All right, whatever it is.

So, it means that when your Kuṇḍalinī not working out well because there are problems in your Chakras, what you have to say, “You are, you are." You say that. “You are sākṣhāt this. You are sākṣhāt that." `sākṣhāt' means `in reality'. In reality. You don't say, `You are Her Holiness something.' You say, `You are Gaṇeśha. You are this.' That is how you cleanse all the dirt or all the problems of your Chakras. By this, you also correct your conditionings and your ego. Then you do not take the

credit for anything. You do not feel you are doing something and the whole personality changes into a complete instrument like the flute in the hands of Śhrī Kṛiṣhṇa. Then you see your work, everything as the work of the Divine. That is how you become enlightened. That is how you become the light of joy, of peace. *[UNCLEAR]* said about what you are. That is how, see, is whatever is described about, you become that. If there is a light you don't have to say that it is a light, it is. It is not a stamp that you have to use.

So, today we are celebrating a Diwali of the lights of Sahaja Yoga. I don't know what to say, in what state of bliss I am. All the ripples you have created of joy are overwhelming for it. No words can describe.

I cannot compose poetry. Keep this light burning beautifully through meditation and you can become very strong because of light.

May God bless you, Happy Diwali to all of you.

I must say Diwali Pūjā is a very short one and My lecture have been three times said so you can imagine the time is been more spend than normal. Lastly there are many invited in India free. Most of them may not also pay, those who cannot pay for travel should let us know.... No no, we have invited many people to India. They should give their names and those who are free for Ganapatipule but who have paid for the travelling and those who have not paid for travelling should also give their names. Also some of the *[UNCLEAR]* who cannot paid are invited.

May God bless you.

Contents: 1994-11-06 **Talk to Sahaja Yogis, after the Russian Award presented after Marriages (4th day after Diwali Day), Istanbul, Turkey**

..... It is you, the Sahaja collective, that has achieved so much. I was born this way.....

Contents: 1994-11-11**, Public Program, Day 1, Hotel, Tunis, Tunisia**

I bow to all the seekers of Truth. At the very outset, we have to know that truth is what it is. We can not change it, we can not transform it and we can not know it through reading. Reading is just a mental activity. You have to go beyond the mind to realise the truth and hence you have heard already that there is a subtle system within us, built-in for that task. This is very important because we do not know the absolute truth.

Some people believe that this is the truth, some believe that is the truth and there is a war going on with all these ideas which are absolutely mental. Now it's not possible to go beyond the mind, because whenever you try that, you go into wrong direction. To get to it, this process of Kuṇḍalinī awakening has to take place.

For example, this instrument is here and it has to be connected to the mains; otherwise it has no meaning.

So we have to know the absolute truth and absolute truth is that in which everyone believes because he has the awareness. All the religions have talked about your second birth. In Koran, Qiyamah is the resurrection already described. Resurrection has to take place that you become a nabi, you become a wali. Before that, it's very difficult to follow Islam, or Christianity, or any one of

these religions because Hazrat Mohammed Saheb, or Christ, or Moses, they were all very highly evolved incarnations. For example, Christ said that “If your eyes are doing something sinful, you take out your eyes." To look at a woman twice is a guneah.

So you take out your eyes, according to Christ. And if your right hand is doing something wrong, cut it out. They thought all human beings were angels and these laws they made for angels. I haven't seen any Christian who has lost any one of his eyes or hands anywhere.

Then Mohammed Saheb came in; He thought that only the men are being, Christ had been strict with only men. He was another pure incarnation of Divinity and he didn't know that what sort of human beings He is dealing with.

So then He passed, He, He had made some laws for the women also, which were quite difficult. For He said that if a woman looks at another man, who, to whom she is not married, can be buried in the Mother Earth; can be stoned. If this rule is applied to American women, I don't know, there may not be sufficient place to bury them *[UNCLEAR* all]. What about the French ladies? Most of them are now in Arab countries, enjoying a nice time, without getting buried.

So, one must understand that we have to become, first of all, angels, so that we can follow these great people. Also, Shariat that Islam are saying is important, was given by Moses to Jews, not to Muslims. If you read one of the *[UNCLEAR]* you'll have five *[UNCLEAR]*: he's written this that this was given by Moses, Moses, to Jews, not to Muslims, because Moses found such a decadent society when He brought these ten, can you do it afterwards?

Just, if you sit down it will be better [Shri Mataji speaks to one photographer from the audience], because Moses found such a decadent society that He passed these laws that you should cut the hand of a person who steals, such strict rules and then the Muslim adopted it.

Whether they are Muslims or Christians or Hindus or even Jews, they are all normal human beings.

So, with these normal human beings you can't have these strict rules. They are not yet capable of following them. By this, people become absolutely hypocritical. What can they do? I don't blame them.

I'm a Mother, so I understand. First thing is to make them angels, to make them nabis. Then, they will not do these things at all. Automatically, they will be very religious people. You don't have to stand them anything.

So this is the purpose of Sahaja Yoga: that you all have to become first angels.

I'll tell you an example. I was coming from Riyadh to London and I went off to sleep. When I got up, I found absolutely different people on the plane. All the ladies who were travelling were dressed up in a very orthodox way, also the men and then I opened My eyes and I saw extremely fashionable ladies, with all thing exposed and the men, like dandies, smoking, drinking... I said, “What's this?" So I asked the air hostess, “Did we touch some other airport?" She said, “They are the same. What makes you think...?" “I mean, I can't recognize them” I said, “I'm really sorry. How are they changed like this?" So she told Me, “They always do like that." Just imagine: from Riyadh, where people are cutting hands and are punishing women to such a great extent, how could they

do this in the plane, without any fear of God? I was amazed and I was thinking, “What's the matter with them?" Then I realised they are normal human beings. They are *[UNCLEAR* confronting] temptations of life and their personality is such that they take to these things very easily.

I mean, in the West, especially I have seen that men or women have no personality. Anybody can befool them. If there is one gentleman called Armani, he makes a particular dress, everybody wants to buy that. And in England there's a shop called Saville Row's, I mean, there's many shops.

So expensive they are. Now they put the Saville Row stamp here. Thousands, thousands and thousands of pounds they spend to buy that suit. Indians, I must say, they may be poor but they won't do such stupid things.

They'll say, `Get lost; we have nothing to do with this.' Can you believe, in India, there is no shop where you can buy anything that is imported? Sahaja Yogini translator: Sorry Shri Mataji, I didn't hear.

Shri Mataji: Can you believe that in India, there is no shop where you can [buy] something imported? They are very patriotic. They export but they never will buy anything imported in a shop in India. You see, perhaps maybe three hundred years we have lived under domination of the British and we developed such a ridicule for them because, not because they were dominating us, but because of their culture.

Horrible. Like one grandmother ran away with the ānce of her granddaughter. Such horrible things happened, in our times, when we were young. That's why we have no

fundamentalism, because they can not say, `We follow Westerners.' We are so much grounded in our own culture, that nobody can say that we are following others.

I'm sorry to say that I was surprised now how the Americans and also German, French, are exploiting the poor countries. Say in South America: all these countries are so poor. Russia and all Eastern Bloc: still not come up and all the junk of America which doesn't sell there, because of recession and Germany and also France, is selling all that. In Russia one dollar is equal to three hundred roubles and they are spending all their savings on these junks that are selling there.

So what we have to do is when you get your Self enlightened by your Spirit, you see all this nonsense. You don't have to worry about anything, but you have to become the Spirit. Then you become so powerful, you don't want to be following all this nonsense. You have your own personality. I think this is the greatest thing that has happened to Western people; who, by getting Sahaja Yoga, have got back their personalities because we develop respect for ourself, respect for your country, respect for your country's culture, which was ancient and with that respect you become such a powerful personality, that you don't take to all this nonsense.

So first is to find out your identity. As I said, if this is not connected to the mains, what is the identity of this instrument? But once you are connected with that, then nobody can befool you like this and make money out of you. You have in your hands, this cool vibrations which is Rūh. In the Koran is called as Rūh, in the bible as the Cool Breeze of the Holy Ghost and also in Sanskrit it is called

as the All-pervading Power of Divine Love: Chaitanya. Once it start flowing through you, you can know on your fingertips the absolute Truth. You can know what is wrong with you, on your centers, physical, mental, emotional, spiritual; you can find out on your fingertips and when you want to know about anybody else also you can find out. If that person is dead also you can find out. If you know how to correct these centers, by Sahaja Yoga technique, you can cure yourself.

So you go into the center in a balanced way.

One way we can say that Western world is one extreme and the fundamentalists are another extreme.

You have to come in the center and to come in the center is very easy. Once you come in center, you give up all bad habits, just like this. You'll be surprised: in a country like England, people gave up drugs overnight. Just how? There's a very good simile I will say. Now supposing is all darkness and you have a snake in your hand and you are obstinate, I am obstinate, supposing I am holding the snake and you will tell Me that, `See, Mother, there's a snake in Your hand; it will bite You,' but I hold it because I'm obstinate and conditioned but as soon as there is little light, I'll throw away the snake. That's how it works.

So first we have to have the light of the Spirit within us, shining, that makes our attention so powerful and enlightened. Whatever is described in all these books, like Christ has said: “Though shalt not have adulterous eyes." Imagine it: the French believe in it, the English believe in it, Americans believe without doubt. I haven't seen anybody before realisation didn't have adulterous eyes, but after realisation they become so innocent, so

innocent. You have to know that your innocence can not be destroyed. It exists eternally. You might have got some clouds because of some misdeeds, but it can not be destroyed and after realisation it just expresses itself, manifests. Such a person becomes extremely harmless, compassionate and innocent. All the fears drop out because you become one with the Divine which looks after you. This is the real actualisation of your resurrection. It's not just talks, sermon, nothing and the energy of this Divine starts flowing through you and so many blessings... I need not tell you because it is too much in first lecture to tell you.

Now you must know, I am going to be 72 years of age and I travel practically every second, third day.

I do not feel tired, anything, because all the time this energy is flowing, so what is there to feel tired? People go to these beauty clinics, this thing to become young, to get rid of wrinkles; there's no need to have wrinkles at all after realisation. You keep perfectly alright; everything is perfect and you don't indulge into all these things at all because you are so much satisfied of your *[UNCLEAR* power].

So this Kuṇḍalinī is your own power, is your own Mother. She is the reflection of the Primordial Mother within you. In Greece it was called as `Athena'. `Atha' means `primordial'. Also, in ancient times, people believed in the Mother Goddess. In the bible, Paul, because he hated women, he didn't want to talk of the Mother at all. As a result, he made women look very small and worthless. Imagine, in England they are still fighting over whether the woman should be priest or not. Compared to Indians,

I would say, they are very primitive in spirituality because in India, the woman is the power. She is the potential power and man is the kinetic power and also it's said that “where the women are respected and respectable, there reside the Gods." I find in Tunisia, that women are respectable and respected, that's why you have such a good atmosphere.

Now, we have to understand that this Mother of ours is our individual Mother and She knows everything about us, so we are not to feel guilty about anything. Let her judge you. This is also a Western fashion to feel guilty. They will drink and feel guilty, they'll smoke and feel guilty. You don't have to feel guilty because you catch on this center here and you can develop very serious diseases like angina or spondylitis.

First thing we have to do, not to feel guilty. After all, you are normal human beings, you are not Gods, you are not Incarnations. Also you are not angels.

So you are human beings and as humans beings it's alright to make mistakes, doesn't matter. Also, if you have done some mistakes, face them at that moment. Don't carry it all your life.

This enlightened personality has such an attention that when such a person pays attention to anyone, he can bring joy, peace and health because he himself becomes the source of joy, peace and health. Such a person emits joy and pure love. In the Koran it's written that when you go to Heaven you will meet *[UNCLEAR]* and *[UNCLEAR]*. It's true. Means very beautiful men and very beautiful women, you meet, but you don't have dirty feelings towards them. There is no feeling of, we can say, of

carnal love but very pure feelings. Is a fact. Now we are working in 65 countries and I haven't seen anybody running away with somebody's wife, or running away with somebody's husband. Is so simple and so spontaneous because you also get a new dimension in your awareness called as `collective consciousness'. You can feel another person on your fingertips. If you can cure yourself you can cure others. In Delhi we have four doctors who have got their M.D. in Sahaja Yoga, M.D. They have cured incurable diseases. Today I was reading in the newspaper, they're trying to find out cure of cancer. Sahaja Yoga definitely cures cancer.

Of course in a very galloping state may not, but so far, so many have been cured, even of blood cancer but you have to become a Sahaja Yogi. Unless and until you are a Sahaja Yogi, it doesn't work out.

In that state of Sahaja Yogi, first thing that happens to you, that you become thoughtlessly aware.

That means all the time that your mind is producing thoughts, from the future or from the past, but you can not stand in the present. The past is finished and the future doesn't exist but the reality is in the present.

So when this Kuṇḍalinī rises, She pushes these thoughts, which are like this and makes the space for the present and it makes you thoughtlessly aware. Means you are absolutely aware... there's no word in French for `aware'.

[To Sahaja Yogini translator:] Alright? Say what you like. [Laughter.] In that state you become absolutely peaceful within yourself. You witness the whole world as a drama.

You become the source of peace. I've met many people who got awards in peace and what I've found; there is no

peace in their heart. They are so hot-tempered, that if you had to reach them better take a barge pole. I don't know how they got this award. The peace has to be within yourself. But in the second state, you become doubtlessly aware, when you have no doubts about it, about yourself, about Sahaja Yoga, about God, about religion, no doubts at all. You know so many things which really surprise you that you did not know them before. Luckily, we have people who are realised Souls, but they are not aware of it.

So with Sahaja Yoga you will scientifically know what are your centers, what work they do, how you have to achieve the highest state in spirituality. Mohammed Saheb has said that after you have become a mali, after resurrection, you don't have to follow Shariat or anything. For that you don't have to go to Himālayas, stand on your head, give up your family, nothing is needed. One can only understand Islam, Mohammed Saheb, Christ, Bible, only when you have got your subtle identity of a spiritual personality.

You become extremely dynamic, as well as you become extremely compassionate.

Above all, you jump into the Ocean of Joy. Joy is singular: it is not like happiness and unhappiness, which are the two sides of one coin. This is the experience of Self, of your Being. Otherwise say, you say, `This is my idea, this is my thought, this is my emotions, my, my, my...,' but who is this owner of `My'? Who is the owner of this `My'? That is the Self, the Spirit.

I am sorry there are so many others who are going to speak on this subject and in this short time, I can only tell

you that you are the best people for Sahaja Yoga. In English language only I must have given at least 5,000 lectures, at least.

So you can all listen to those lectures, but it's not mental. First you have to go beyond the mind and that will take hardly any time. You have waited for so long and I'm sure it's going to work out tonight. Just you have to have full faith in yourself. There is one thing: I can not force this experience of Self on you but the truth is that you are not this body, this mind, this emotions, this intellect, your conditionings, your ego, but you are the Pure Spirit. The second truth is that there is a All-pervading Divine Power which does all living work. You see, these [GAP]... but we take all living work for granted.

[GAP]... doctor who runs your heart. He'll say it's autonomous nervous system. But who is this `auto'? They have no answer. Science has no answer for many questions. Moreover, it is amoral. It's not bothered about your morality. Only recently I was surprised in Russia; they wanted to put morality above science. First of all, it can not say why are we on this Earth? That's what you have to know; to be the instrument of the Divine.

I don't think I should answer any questions today, what you think? I'm working like this, for last twenty-five years and had lots of intellectuals of the West on My head. Now I've become expert; I can answer any question. That is of no value. It is a mental acrobat.

So, best is to have your enlightenment, but if you don't want to have, I can not force. This is the last judgement. You have to decide on your own. Now if you don't want to have your Self-realisation, you should leave the hall now.

Nothing bad will happen to you, but you'll get your benevolence *[UNCLEAR* right/light]. Is for your benevolence, for the benevolence of your family, for the benevolence of your country, for the benevolence of the whole world.

So if anybody wants to leave, I wait for one minute.

This is your own right, to have this Realisation. There is no obligation and you can not pay for it because it's so spontaneous. But after Realisation, you have to know everything about it and grow into your spirituality like a great saint. You have to be normal, normally dressed and living normally; nothing abnormal should be done, but inside you get a complete transformation.

So no one wants to go, I'm very happy.

Everybody has to be seated. If there are one or two chairs, if you can bring in, all the people should be seated. Now the first condition, as I told you, you are not to feel guilty. Now, the second condition is, as you forgive yourself, you have to forgive others. You might say it is difficult, but logically it is not.

Logically, whether you forgive or don't forgive, you don't do anything. But, but when you don't forgive, then you play into wrong hands and torture yourself and at this moment if you don't forgive, the center here of Optic Chiasma is like this, absolutely, like this. It is constricted, so when you forgive it opens like this and then only this Kuṇḍalinī can pass through.

So don't say it is difficult, it's very easy. Just say, `I forgive everyone,' and don't even think about them, that's a headache. Now third condition is very simple, that you have to take out your shoes. In England when I told them first time, half of them wanted to leave. The

English are attached to their shoes. Now please put both your feet on the ground, parallel. I must tell you, this Mother Earth sucks your problems.

Now, now just try to understand. Put both the hands towards Me as you do for namaz. Now see if there is a Cool Breeze, like vibrations, or hot coming in your hands. And don't doubt. You're Muslims, that's why. With the Western people, I have to struggle. Feel it? Now, watch Me without thinking. Forgive yourself, forgive yourself *[UNCLEAR]* and forgive everyone without thinking about it, in general. [Pause.] They are like Indians. Alright? Are you feeling? Just see, don't doubt.

Now, just put your right hand towards Me like this and put down your head and see with your left hand if there's a Cool Breeze like vibrations, maybe hot, coming out of your head.

Some people might get it hot because you have not forgiven yourself or you have not forgiven others, so now do it. Now please put your left hand towards Me and now put down your head and see for yourself if there's a Cool Breeze like or maybe hot coming out of your Fontanelle bone area, which was the soft bone in your childhood.

Sometimes you get it close to your head, sometimes away from it. Now once more, feel it. Don't put the hand on the head, away from the head. Now put the right hand towards Me and put down the head again and see for yourself.

Now please raise both your hands towards the sky, push back your head, like in a namaz. Now ask a question: You ask Me, you can call Me Mother or Shri Mataji, ask a question, `Mother, is this the Cool Breeze of the Holy

Ghost?', that question you can ask. Or you can ask, `Mother, is [this] the Rūh?', or you can ask, `Mother is this the Param-Chaitanya?' One of the questions you ask. `Mother is this the Rūh?' Ask three times. Now take down your hands.

Put your hands like this towards Me little higher and watch Me without thinking. It's coming from here for some people. Put the hand like this and bring it up if it is coming like that. Alright, now see.

Watch Me without thinking. You feel very relaxed. Now, those who have felt cool or hot breeze on their fingertips or on their palms or out of their Fontanelle bone area, please raise both your hands. [Pause.] Whole of Tunisia. May God bless you.

I bow to you all now, you have become saints and in it, but you have to grow into it. First of all you don't have to pay. You can't pay because God doesn't understand money and it is so invaluable. Most of you, I think 99.9% people have felt it. Now we have people who will be talking about it more elaborately tomorrow and I hope you'll enjoy that. Also, we are trying to arrange a program for the ladies on the Sunday evening if that is *[UNCLEAR]*. Yes.

Thank you very much.

***Contents: 1994-11-12*, Public Program, Day 2, Hotel, Tunis, Tunisia**

I bow to all the seekers of Truth. Yesterday I told you that truth is what it is. You cannot change it, you cannot transform it and you cannot know it by reading. Whatever I'm going to tell you also now, you should not

take it for granted blindfolded. It has already caused us so much trouble all over the world by blind faith. But I would request you to treat My lecture as a hypothesis. And if it, if it works out and you discover it and it's proved, then you have to accept it as the truth. As I told you yesterday, it is for your benevolence, for the benevolence of your family, for the benevolence of your country and for the benevolence of the whole world. Most of problems in this world come from human beings. And I think all the problems of human beings come from their centers, the subtle centers.

When these problems are in trouble, these Chakras are in trouble, these problems of the Chakras get you into problems of physical and mental, emotional and spiritual nature.

So, these centers as shown here exist within you. They are seven in number. Now the first center, which is the red center below the Kuṇḍalinī, is the center of your innocence. This center is very beautifully placed under the Kuṇḍalinī, not above.

This center is to guard the chastity of your mother, which is the Kuṇḍalinī.

So the power that we have as our mother is guarded as chastity. But there have been many false people who have been teaching all kinds of wrong things. And they said that through sex you can awaken your Kuṇḍalinī. This is all nonsense.

There is no religion has taught that you have to be immoral to achieve your Self-realisation.

So morality is a very important thing which helps a man to keep him in the center. Now this morality cannot be

forced on me. Normal people can become immoral. They can get to some sort of a temptation, it is possible, because they are not yet evolved souls, they have not reached the state that they know the absolute truth, they can become immoral. That is why all the religions have said that you should follow some code of lifestyle. That will keep you in the central part. This was prescribed because human beings could go into wrong parts. But once you become enlightened, then there is no need at all to tell you what has to be done. You become your own guide, your own master.

I was so surprised when I came here that especially Tunis I felt was full of Divine vibrations. I just didn't understand what was going on in this beautiful holy place. Then I discovered there have been three great souls, very highly spiritual, who were born in this place. I was absolutely restless to see those places.

I think their souls also are restless to see Me. I hope tomorrow I will visit all these places. There is a special relationship that exists between saints and it's very joy-giving. You feel you are not alone in this place, there are many others who have lived. But they could not do much because people were so ignorant.

Most of the saints, even [Mohammed Sahib] was tortured. [Hazrat Ali], who was a great incarnation, also was killed. His two children from Fātima also were killed. Horrible things happened to them. That does not mean that spiritual people do not have the protection of the Divine. But it was all done to show how these people could sacrifice their life for truth.

All this is done for us. All these sacrifices are going to help us. Gradually we'll realise where they exist within our body. If they are enlightened within you, you get their blessings. You have to have connection with them. Even the Namas is nothing but Kuṇḍalinī awakening, for Kuṇḍalinī awakening. But without the connection, if you do something, it doesn't work out. There was a Muslim, I met him, he said that his knees are broken doing Namas. But it was just an exercise because he never felt the joy of the spirit.

Then he came to Sahaja Yoga and then he realised what was Namas and he got rid of his problems on the knees.

So, even to understand anything about Koran or about [Mohammed Sab], you have to have your Self-realisation. It all is knowledge around us, it is like a bird who is thirsty in the presence of the ocean.

So whether we are fundamentalists or not, we are still ignorant. To bridge them together, we have to have our Self-realisation. It's very simple, like your telephone: if it is not connected and you go on telephoning, it will be spoiled.

So we have to have connection with the Divine. This connection is called as Yoga in Sanskrit language. This is the real Yoga, not the physical one where you do all kinds of exercises.

This was taught by Patanjali thousands of years back. But this is a very wee part because [ashtanga] there are eight parts out of which one part it's a very wee part of that. And that, too, is very scientific. Even that exercise is connected with the centers. We, too, use these exercises,

but at the right time, for the right people. Everyone does not need.

So when the light of the spirit shines within us, we become our own teacher, our own master, our own guide. We become very wise and we understand others. We become very dynamic, at the same time extremely compassionate. Whatever work we do or whatever we do, we don't think we are doing anything because our ego disappears.

As long as there is ego, we think you are doing this, you are doing that. And when this ego is pampered, we feel very happy. But when it is punctured, we feel unhappy. Before realisation we think we are doing this work, that work, how much I am doing work, I'm so important. But after realisation, you see the ego there collapses. This center here sucks in the ego [Āgñyā]. It sucks in the ego.

So the feeling that I'm doing this, I'm doing that doesn't come. Now supposing a Sahaja Yogi is raising your Kuṇḍalinī, they will tell Me it is not going, it is not working, it is working, they talk in third person.

All these Sahaja Yogis who have come from France, from Austria, Algeria, they have come of their own; I never asked them. They feel responsible, especially for Africa. They have been after Me, “Mother, you must go to Africa, you must do something for Africa, but that's the only continent we have not touched so far." And they were overjoyed when I said, “All right, I'll go to Tunisia." There is a special subtle understanding of a great tremendous joy in giving realisations to others. You don't feel you have done anything. You don't feel you have redeemed others. But such joy is felt within yourself. That cannot be

described unless and until you yourself achieve Self-realisations of others. They are all very intelligent, educated people. Also there are very simple, uneducated people. But they know about the centers, they know how to decode the centers on their fingertips. They won't tell you what's wrong with you. They speak the language of centers. Even if you have ten children who are realised Souls and tied their eyes and somebody faces them, they will all raise one finger, all of them, or two fingers, all of them the same.

Once one gentleman came and asked Me, “Why are they asking me, what is your relationship with your father?" I said, “Because they must be catching on this finger. This is the center of your father." Very surprising, you will be amazed, that if this finger is catching, that means you might get asthma. Maybe your relationship with your father is not good, or maybe he is not good or you are not good to him. Now there is one doctor who has done research on this and he has got his M.D. in Delhi. And now he's gone to America to do the research. I don't know, Americans are not so wise as you are. They are not easy people, but still we have thousands there. Now this they were talking about many other diseases, but today I'm going to tell you about one center because you are very active people and what complications you can have.

So we have this center here, Swādhiṣhṭhāna, it's very simple to understand. This center is for our action, whether it is physical or mental. But the main job it has to do is to give energy to our brain cells, which are called as gray cells in our brain. Sahaja Yoga is metascience. It

gives you an explanation and you can verify it. Of course in medicine they don't know this, so far.

So when you think too much, this center has to give energy to your brain. Even when you do physical work, like I was told it's a sport club which has invited Me.

So when you are doing even sports too much, this center starts working and gives energy. Now for example if anybody who is a tennis player or a squash player: he's using the energy of this center. Now if he is at the same time drinking too much, then most probably, at a very young age, he will get a fatal heart attack.

So at least the people who indulge in sports, especially these days, should not touch alcohol because at this age the heart attack you get is absolutely fatal, you cannot *[UNCLEAR]*. Also people who do jogging, too much dancing and drinking at any young age can get a heart attack. It is very serious. But the worst is for people who think, plan, live for the future.

The stress which is the modern disease is coming to them because of this center only. Too much thinking, too much worrying takes most of the energy of this center. And this center also has to look after other organs, mainly the liver. And the liver is the one which gives out the heat which is the poison of the body into the blood. But when all the energy is exhausted of this center, the liver functioning is neglected.

So the heat starts rising from the liver. And that heats your lungs, giving you asthma. Especially your energy is wasted for the relationship of your father. Then this heat can pass to other side and can give heart attack to people who think too much. At a very old age of course

maybe, but people who die of heart attack are mostly the people who are futuristic, like bureaucrats, politicians, we can say also the writers, poets, all such people.

Now, another organ which is looked after by the same center is the pancreas, which is also neglected.

So people develop diabetes. Diabetes is a disease of people who think too much and are sedentary. For example in My province in India, when they take tea, they take so much sugar that the spoon has to stand at right angles. This is in the villages. Otherwise it's not for them tea. But they never get diabetes because they don't think, they don't worry about future, they don't insure anything. They work the whole day in the village and come home and sleep nicely. They enjoy their life.

The only people who get diabetes are the people who are sitting on the table and working out. And most of the plans fail, why, because they don't know the reality. Whatever you plan without knowing the reality, it fails completely. And the third of which this center is supposed to be responsible is what we call is the spleen. Now the spleen is like a speedometer in us, speedometer. It looks after our speed, nowadays we are very speedy people. We try to compete with the machine, so the lifestyle is very different. For example we get up in the morning; now this spleen is the one which, when there is emergency, produces red blood corpuscles for emergency.

Now for example supposing you are eating your food and afterwards you run, you get a pain because this center produces red blood corpuscles for the emergency.

So in the morning you get up, you read the newspaper, it's a shock, they never write anything good always something, somebody died there, so many drowned there, so many killed there. Nothing that is really satisfying or good, joy-giving. At the most horrible scandals, something sensational. That upsets this poor spleen of ours. As soon as she knows about the emergency, she starts pushing out red blood corpuscles. Then you get into the car, you don't take your breakfast, you are taking your breakfast in the car. In America they even brush their teeth in the car. You will be amazed that even in the office they go to bathrooms because they sleep very late and then get up early in the morning and just rush to the office.

So this poor spleen again gets upset.

Then we are slaves of the watch. You are getting delayed to your office work, you are worried there is jam. You don't know how to get over the jam, so you go on worrying. Again an emergency is created, again this poor spleen has to go on pushing out these *[UNCLEAR* red corpuscles]. Then sometimes in the office the boss starts shouting at you. The whole life is a struggle. Even in sports that's the problem, such a struggle. After that, this crazy, this spleen doesn't know how to cope with your lifestyle. It goes mad. At that time, any shock, anything from the left side, you can get blood cancer, leukemia. I have seen some architects who get it. We have cured many architects in India of leukemia though they were certified by doctors that they're going to die within one month's time. Now one of them has lived for ten years,

another for nine years, another for six years, nobody has died.

So how do we change this speedometer to a quiet rhythms? That I'll tell you later. Then it affects your kidneys because kidneys also are looked after by the same center.

So it happens that your kidneys also with the heat coagulate and they cannot work, so you are put on the dialysis. Dialysis is the sure way of becoming bankrupt and dying. It doesn't cure you.

We had a very good doctor in Delhi who was well known for dialysis and he got kidney trouble. He didn't do dialysis, he came to Sahaja Yoga and I've told him on one promise I'll cure you that you will stop dialysis and cure people with Sahaja Yoga. He said, “Yes, yes, of course." He was completely cured but still he's doing dialysis. I asked him, “Why are you doing dialysis now?" He said, “I've got these machines from abroad with such high prices, now what am I to do?" So that's how he's still making money.

Then the last horrible thing that's happened to you is that you can get into constipation. And this constipation can be very, very dangerous to the health. Such people are very hot tempered, very irritable, very nervous because they can think sometimes they get peace award.

So and then they create lots of nonsense and they get peace award.

So, one thing is to be understood: that it is in the balance one has to live. Now as I told you it can give you massive heart attack, but also it gives you paralysis, paralysis of

the right side. But you see the movement of this center is all on the right side. Also it can end up into coma.

All these things are curable, absolutely curable, without any money being spent. It's very simple.

When we understand how to cool down this center, we can cool down the whole right side. Now when the Kuṇḍalinī rises, she pulls down this center. For example, left and right, both meet like this and the center is strong, left and right. Now if you are working too much on the right, I'm telling you how cancer is caused. You are working too much on the right; you are taking out the energy from any center like this, till the center becomes constricted. And the energy starts getting exhausted. And suddenly, if it breaks by some movement of the left side, the connection with the main is lost.

So when there is no connection with the main, you are on your own; so all the cells start gradually working on their own. Of course there are some proteins which affect that from the left side. Like a person who has no connection with the whole community can go the way he likes, like a madman. He can become egoistical, like Hitler. He can influence other people by his ego.

So the cells become egoistical, means malignant and they start growing, like a nose will start growing like that, an ear will start growing like that, without any connection to the whole. That is how cancer is caused.

To get rid of everything, we have to be in the center. When the Kuṇḍalinī comes, she brings them back and they fall into one line, connected with the Divine. When the Divine starts pouring down into your being, you start feeling it as Cool Breeze on your fingertips. This is the

[ruh]. Now, if you know how to handle this and to use this, you can get rid of all your problems. In this state, you are a witness of everything. You are absolutely peaceful; you are in the center, where you know the absolute truth. Now, see, though [Mohammed Sahib] had said that he was not Divine, he was Divine. He didn't say that because he was surrounded by horrible people. I also never said that I'm Divine. It's only they have discovered.

I have never said and I never say. But you can find out on your fingertips what's wrong with you, what center is catching. Now if this one is burning, then this center on the right is in problem. If this is burning, that means center on the left, because it moves. Actually it comes out of the Nābhī, Swādhiṣhṭhāna. It's not shown properly, comes out of the Nābhī, Nābhī [UNCLEAR... it goes around...].

If it is on the left side, then something wrong emotionally with you, means that you have got into some sort of a possession or black magic, mesmerism. These false Gurus and false masters give you this. But if you know how to cure these centers, you get cured. And if you know about others also and want to cure them, you can cure them. All these centers are responsible for physical, mental, emotional and spiritual being within you.

So the right-sided people are futuristic and left-sided people are, we can say, are of the past, live of the past. Slowly, slowly you will understand everything. From the left side comes your conditioning on the left side. But when Kuṇḍalinī rises, she also absorbs your conditionings.

Say for Muslims there are so many conditionings. For example, [Mohammed Sahib] has talked in Koran, though we do not understand it in a whole way, that he talked about Abraham, he talked about Moses, he talked about Christ and especially about Christ's mother. He never denounced them, he never said their religion was wrong, he never said that Islam is the only religion, he never said it. He respected all of them. But how could then Muslims say that we are different, Jews are different or Christians are different? This is all created by human brains. According to him, all these religions are evolving one after another.

My father, as I told you, was a scholar of Arabic and Persian, scholar and he translated Koran into Hindi language. He was a scholar of Sanskrit. Fourteen languages he mastered. But he himself said that I don't know why people get these ideas that [Mohammed Sahib] created a separate religion. He was himself a realised Soul and he had tremendous respect for [Mohammed Sahib], for [Hazrat Ali], for Fātima, for Hassan Hussein. He told Me all about Islam. But how to talk to Islamic people? Because if you tell the truth, there will be a fatwa on Me.

You see, you cannot be religious if you have fear. To know the truth, you must not have any fear; you have to have the courage. That's the point because a special time of Qiyamah is here now. And I feel so worried about the Muslims that they'll miss the point. All these French have got realisation. All these English have got realisation. All these people, who I would never call religious, have got realisation.

Imagine these Americans got realisation. And what about the Muslims, are they going to be left high and dry? They are created by God and guided by [Mohammed Sahib], they should understand that truth must give you positive results. Instead of that, they are killing each other. As a mother I feel terrible about it because they're all My children.

So you are all very intelligent, open-hearted Muslims; I appeal to you: you must show your courage.

Supposing your children take to the Western style as the way children are there, who are killing their parents, taking to drugs, I mean horrible they are. I mean everyday you read newspapers about the Americans; you can't understand to what world they belong. They are so ignorant about the Divine that they're doing all kinds of nonsense. And they are very stupid, I tell you, very stupid, idiotic. They are good at computers, but themselves no brains. Imagine a woman divorces her husband eight times. Her name is Elizabeth Taylor. She is going for a honeymoon.

So there are four thousand Americans standing there to see her going for her honeymoon. She has married a man who is twenty-five years younger than her, who is a laborer, ordinary. This is her eighth husband. And so many people go to see her honeymoon, as if some Divine person is going into ascent. And there are ten helicopters which are hovering around it. And there are parachutes which come down, to take photograph. And they fall on people or on trees.

Such a stupid thing, there won't be one Indian will go there.

I must say, Indians have a traditional wisdom. Of course a wee bit of Americanization has come to it, wee bit. For example they brought mini-saris. It only came up to Bombay [Mumbai] for eight days and the Indian women said, “Get lost, we have nothing to do with it." They think we are very dull people, we cannot take to something very modern, you know, we are dull. I told you that three hundred years these English lived in India. We learned their language at the most, but never their ways and their lifestyle.

You see, we could see the idiocy and stupidity of the Western mind.

They take to everything that is self-destructive. First the fashion started in France that they should have six inches of skirts, only six inches.

So everybody started wearing six inches. My granddaughters came, they said, “No, no, we don't want six inches, we want full skirts, if possible." They couldn't get even one skirt and everybody said, “Are you Turkish? Why do you want to have long skirts?" They said, “We feel cold, that's the point." Then they developed varicose veins, these French.

So the fashion came of long skirts, but open, open. In that horrible cold, what is the need to do all this? And they have junks and junks of clothes everywhere. Go to some house, you don't know where to sit because there's clothes here, clothes there, clothes there. It's all stupidity and idiocy.

These entrepreneurs are very clever; they are making fool of everyone. We just laugh at them. But it's serious. All our good human energy is spent where? We don't

know our glory, we don't know what great thing we are, we don't know what we can achieve. You can completely transform the whole world if you have a little wisdom. It is predicted that after Sahaja Yoga, there will be no doctors needed, no hospitals, nobody will get sick. It's a fact. There are people who have been suffering so much, but once they came to Sahaja Yoga, they are cured completely. Mister Gregoire had pain in the molar tooth. Doctors frightened him, they wanted to take out all his teeth, God knows what.

So I told him, “You somehow come to America, I am in America." So he had to tell some lie, of course, that I have a friend who is a doctor or something, so he came. And he was cured in half an hour. All his teeth are intact, he's all right. There have so many... She was a very sick person. Her little child died in the cot, cot death. And she was very upset, like a mad person. “But why” I asked her, “Why do you make your little child sleep in another room?" That is their culture.

An Indian woman will never accept such a culture. She can't sleep without her child till the child is at least ten years of age. And then she got completely *[UNCLEAR]*, now see, she's before you. There are many, all of them can tell you stories. Germaine, everyone. But for that, you have to know that you can become that yourself, it's your own power, without any payment, anything, no obligation. It's your right and you should get it. Yesterday you got it so fast, you can imagine. These French didn't get it that fast, nor the English.

Americans are not at all possible, very difficult. They are saying that after ten years, sixty-five percent people who

are white-skinned in America will become mad. Be careful. Whatever I have seen now is such wrong ideas we have about progress and modernism that we should learn a lesson from these stupid people who have fallen into ditch. Same thing about fundamentalism. These people who think they are a very high race because they are white-skinned are destroying themselves because they take to only destructive things. Nothing to follow them. With all appreciations of the Sahaja Yogis from Germany, I have to tell you that Germans think they are the highest race because they think they have better IQ. Who are the highest people in this world, are the saints. What is this IQ that you don't understand that to kill children in the gas chamber is the greatest sin.

So kill the Jews in the gas chamber, what right they had? Under the wrong thing that they killed Christ. I think they are lowest of lowest. They have no idea because Christ was killed by Roman government. Have you heard of anybody who is a judge will ask the multitude of people whom he should kill and whom he should release? So the Roman government killed, from where came Mussolini later on, but not the Jews. Jews are tortured for nothing at all. Now they are becoming the same style.

Still I don't understand why there is problem between Jews and Muslims, I don't understand. If we go on like this, there's no end to nonsense. They are all becoming disciples of Hitler, whether they are Jews, Christians or Muslims. Hindus, that's one advantage, we have not one book and we have no organization of religion. Thank God. Of course, there are all kinds of atheists and all that, but at least they don't form a fundamental school. They may

oppose someone because somebody is torturing them, but they don't form under some sort of a fundamentalist nonsense.

I was Myself born in a Christian family and I was quite surprised how these people were Christians.

Then I found out in every religion there is hypocrisy because the rules and regulations are so strict that normal people cannot follow it.

So first they should know the truth that it's very easy, very, very easy.

Nobody has to tell you. You'll just do what is the best for you, the benevolent for you. I am very thankful to you all particularly to the party which has invited Me here. This is the first experience that a political party has invited Me. And I have nothing to do with politics. But there is Divine politics, which works.

See, you had no rain for seven months and you had rain, that's Divine politics.

So, one has to understand that unless and until you know the absolute truth, you cannot take decisions on anything. And you all can know it. Yesterday I think you all felt the vibrations. Today again we'll try for five minutes. Only thing you have to take out your shoes. *[UNCLEAR]* [as per French translation: As I already told you there are three conditions.] First one is that you are not to feel guilty. After all, you are human beings. And if you make mistakes, doesn't matter. What's the use of carrying the mistake on your head all your life? You should have faced your mistakes earlier and forget it. By committing this kind of a state of feeling guilty, you catch

on this center and you develop diseases like angina or spondylitis.

So it is a myth to feel guilty. You have to know that this All-pervading Power of Divine Love is the ocean of knowledge and bliss. This [Ruh] is the ocean of compassion and love. But above all, it is the ocean of forgiveness.

So whatever mistakes you might have committed, will be completely dissolved by this ocean of forgiveness.

So please forgive yourself. Second condition is that you have to forgive everyone. Whether you forgive or don't forgive, logically you don't do anything. But if you don't forgive, then, what happens is that you play into wrong hands.

So, why should you torture yourself? Especially at this juncture, the center of Āgñyā is like this, absolutely constricted. It's on the Optic Chiasma.

Now, if you don't forgive, it is so constricted it will never open. As soon as you forgive, it opens like this. That is how the Kuṇḍalinī can pass through. All your life you have tortured yourself by not forgiving.

And now, if you don't forgive, you'll miss the great chance of becoming a nabi, a saint, an angel.

So don't also think about those people who have troubled you, but just forgive them because it's a headache to think about them. The third condition I've already told you, it's to take out the shoes.

Now, you just put your hands like this. That means you should be pleasantly placed towards yourself.

After all you are human beings at the epitome of evolution and have understanding that you are here to discover your glory, your greatness, which is innate, here. They're already feeling it. Now feel it on your head also. Bend your head and see with the right hand towards Me and with the left hand you can see if there's a cool or a hot breeze slightly coming out of your Fontanelle bone area, which was a soft bone on your head.

Now, please take your left hand. Now bend your head and don't put the hand on top of your head, with your right hand you can feel it, not touching the head, but away. If it is hot, then know that you have not forgiven yourself or others. Please do it now. See with the right hand now and put right hand towards Me and the left hand on your head and see for yourself. Bend your heads please. Now, please put your both the hands towards the sky like this.

Push back your head and ask one of these three questions, any one of them, three times. [MISSING text] [as per the French translation: `Mother, is this the Cool Breeze of the Holy Ghost?']... or `Mother, is this the [Ruh]?' or `Mother, is this the Param-Chaitanya?' Ask any one of these questions three times.

Now please take down. When you don't think, you are in the present. You're aware, but you're in the present. All those who have felt cool or hot breeze like vibrations on the fingertips or on the palm or out of their Fontanelle bone area, please raise both your hands.

May God bless you.

Thank you very much.

Some have not felt because they were just laughing.

Some of them didn't feel it because they might have been to some other Guru, some other method of meditation, or maybe some might not have felt because they are not well, or some may be doubting themselves. Everyone can get it. I hope you will be able to open some center of Sahaja Yoga here, where we have some people who will look after you.

So now the message is enjoy yourself and enjoy others. Thank you very much.

Contents: 1994-11-13 **Address to Tunisian Women, Hotel, Tunis, Tunisia**

I've been here for a short time, but I really felt so close to you. You are so sensitive and so sensible and you didn't mind whatever I have told you. I am a Mother and I have to tell you the truth and you shouldn't feel bad if you think that I am your Mother. That is a Mother's job; she has to have patience, love, affection and also wisdom. Perhaps we women don't realise how important we are. Men can do politics, economics and all the mess of it but women are responsible for the society. They can make the society or mar the society. Whenever there are good societies where children are good, families are good and there is peace, there the women are responsible. The woman who has the job of rocking the child can rule the world. In no way a woman should think she is less than man.

Woman is like this Mother Earth and man is like the sun. Look at the Mother Earth: how She bears us, how we torture Her and how She looks after us.

So the greatest quality of a woman is her tolerance, her love and her wisdom. I forgot to bring the newspaper which I wanted to show you, in which English newspaper they have shown a woman looking like a man and having few hair here coming out of her face, like a man. I would hate to be a man because a man has to please so many bosses and fight in life, while woman has to please only one; that is her husband.

So the society can only be made alright by human beings who are not men, but women.

You all can play a very great part, a great role in your countries. Like when we had to fight the British I was only about seventeen, eighteen years of age and I was very active. They gave Me electric shocks, they made Me sleep on the ice, did all kinds of things, but that time our country had to be free. But now, we have to be free from our ego and conditionings.

I'm very happy to see that you ladies here in a Muslim country, so intelligent, so advanced and so free, but in My own country there is another law for Muslims. There's not a common law and condition of the Muslim women is horrible. Once I was going to a place in My car and it failed on the way and I got down from the car and there were many ladies, Muslims, ill-clad, very poor, were standing for the water from a tap. They were all Muslims. Then I started talking to them.

So they told Me that each one of them had been divorced by their husbands, t.

alāq, t.

alāq, t.

alāq, finished. And some of them had even 24 children and they were just left on the lurch. They have no way of eating any sensible food, no house, no water; they live on the street. They were more than hundred women there and their children and only one tap of water.

Then there was one lady called Shah Bano. She was divorced like this and she had no way to live.

So she went to some reformers, reformers and requested them to put her case in the court, charitable organization. And this case went up to the High Court. The High Court decided that her husband has to support her because when she married, her husband was a poor man so the member was very little amount but then he became very rich and drove her out with all her children.

So now she had no way where to go.

So the court decided on the common ground, that she should be given one third of the income and one house should be given to her to live, because she was on the street! Though the High Court did that, our Prime Minister was Rajiv Gandhi, he was threatened by Muslims that if you give money to Shah Bano it will not go toward congress.

So the Shah Bano case was dismissed and Rajiv Gandhi said that even one Muslim now says that “Alright, Shah Bano should get the money” then I will support the case. No Muslim man in India supported this woman, no Muslim. Immediately she was helped by some charitable institution. Such fear in the minds of many also that if they had supported her case they, they would have been killed or fatiria.

Worse is the case in Bangladesh, worse is the case in Bangladesh. In one week, four ladies were buried half naked into the Mother Earth and they were stoned by people because their husbands said that they were looking at other men. Ultimately these women committed suicide. Then this you must have heard about a lady from Bangladesh; *[UNCLEAR* Tlisma/Taslima]. She's now hiding in Sweden because she said that it's better that we revise the Koran and this harshness on women is too much and we have to work it out.

So she had to run away to Sweden. Now they want her back in Bangladesh to prosecute her because there is fatuia on her. They may kill her the same.

You see, all over the world, Muslim women are the most tortured ones. It could not have been Mohammed Saheb who would have allowed such nonsense. He talked of Rahim and Rah mat. The condition of these women, even in Arabic countries, is very bad. There are thousands of French women as keeps in Riyadh, thousands and the poor Arabic ladies are tortured. There's a reaction to it also. In Arabia there are some rich widows who actually take away young boys and imprison them in their palaces and also horrible things. Once an Indian boy, married to one, was captured and he was arrested and kept with these ladies. They used him for one month and he came out like a mad man. We know him.

This kind of thing still going on in modern times. Now I when I went to Turkey I was happy to see that Kemal Pasha Ataturk, Kemal Pasha has done a good work for ladies there. He really gave them dignity and equal

rights, but unfortunately, I don't know why, the German culture has come in Turkey; German.

So they import even the cakes from Germany, even the cakes, while, while Turkish food is excellent. They import their clothes from Germany; everything from Germany, as if Germans are something coming from heavens. I asked them “Why do you do it?" so they said, “If we are like this then our men will respect us." I don't understand because after all men are created by mothers. What discipline you give to your children should be Tunisian or Turkish, your children. They must respect your culture and not that of Germany or of France. Whatever dress we wear is traditional from days together, thousands of years we've been wearing the sarī. Actually by travelling is a little awkward with sarī. I can never wear jeans, whatever you may try, because this is our tradition and in our tradition, the way a woman is respectable has to be in sarī. In some cities before marriage they do wear every kind of dress, but after marriage they assume the position as a Gṛuhalakṣhmī, meaning the Goddess of the household. She is the Goddess and if she is the Goddess, then all kinds of blessings come on that family. We have seen our experiences that if the woman is a Gṛuhalakṣhmī in the pattern of Fātima, then all the good can come to that family.

I went to your bazār and bought some traditional dresses and all these girls from all over the world are wearing these dresses. Not only that they look very nice, but also, they look like ladies. There's nothing to learn from French. If you want to know about French you better read Moliffer or you can read Maupassant or Emile Zola. They

have brought out the nonsense of French families and the woman are so aggressive that men have to go on dancing behind them. You can see from these writers; they have brought out so many things. As a result, men have become very ugly in a way, because Sartre, horrible fellow, you must have heard his name, Sartre, he has written such horrible things that you can't even read one page.

French women have ruined their society completely. You see the first time when I went to France they told Me, “Mother, You look so happy and joyous, but you shouldn't look like that, because French think you are ignoramus." So I started My lecture with `Les miserables'. I said, “After every lamppost you have a pub and after every 11th lamppost you have a prostitute." Then what will happen? They are going to be misled. I've heard recently that the housewife could be partly a prostitute in France. They say they are very tolerant society. No wonder there are so many children taking to drugs, to violence, to AIDS; all kinds of things. I blame their mothers because they are busy with their own decorations and things. They have no time for their children.

After I started Sahaja Yoga I was surprised: were many people coming from France, many girls and they told Me that, “Mother, in France we have been always around the hotels." “For what?" To go into the hotels and available to their customers, from the college and they were on the list of many girls who could accompany men for their holidays. Absolutely common, it's nothing new, it is I'm telling you at least ten years back it was going on. I mean, in such an immoral country of immoral mothers,

what would happen to children? There was one bank robber and this bank robber was shown on the television before the magistrate and he was boasting how he went through a tunnel into the bank and then he stole. What was his name? Audience: [knows the gentleman Shri Mataji speaks of.]

Shri Mataji: His name, you see? He's famous like Mahatma Gandhi. [Laughter.] And then he was telling, he was, he told that, “I went to the window and opened it and jumped out” and he told the magistrate, “Should I show you how I do it?" We saw it on the television, saw it on the television. He went to the window, opened the window and jumped out and escaped! [Laughter.] And there was one fellow waiting for him on a motorbike down below and he became a hero; national hero. [Laughter.] Next year I went there, all the young boys and girls were wearing his photograph on their T-shirts. The French women don't realise what they have done to their own children, to their own family.

We, we started a school in India just for the children who are in these Western countries and are suffering. And we have one French boy, Johan and his grandparents reported to the police so five newspaper people came, entered inside the premises without permission and tortured that boy: asked thousand questions and the government forced us to send that child back to France. Then the boy told Me, “Mother, I don't want to stay in France." He wrote to the magistrate, “I don't want to stay in France” and he was asked questions by Freudian psychologists. You must be knowing that Freud used to teach that the first relationship, bad relation, starts with

mother and they said, “This boy is no good as a French man, because he has no open heart." But this boy told Me that in the school when the children go to the bathroom they open their clothes, they do all kinds of things which he doesn't like. They take drugs, hashish, everything, in school and still they want to keep the child there. But these five newspaper people were brought to courts in India because it was trespassing and they are fighting their case in India. They makes hell for our life. All the French countries were informed that we have a school where we take children from Europe, as if it is a crime, because, you see, we are not Europeans but all our Indian children studied in India everywhere, no objection. Now they have made it compulsory that if you come to France you must speak in French. No other language, as if French language is the last word on literature.

All this should tell you that nothing to learn from French. They have ruined their society completely entire. No marriage is successful, children are immoral, mothers are immoral, husbands are immoral... I used to say it is the gate of hell. You won't believe, in the beginning, every year I used to go three times to Paris. Now they have thousands who are Sahaja Yogis because there were so many who didn't want this, who didn't like this. There were so many who didn't want their children to be ruined, who wanted to have a happy married life.

So now we have lots of people who are Sahaja Yogis and it's surprising; they are very great Sahaja Yogis.

Why I'm telling you this, that you do not get enamoured by the culture of these people. This is the best way you

can put down all the fundamentalist. What they are saying, that these are not traditional Muslims, they do not dress up like traditional Muslims, their lives are not like ours and all that. They say they are French; they are not Muslims.

So if you show them that we respect our culture and we don't care for other cultures, immediately you'll be amazed: they will have no platform. What will they fight? What will they say against you people who are sensible? As I told you yesterday, we cannot have fundamentalist because we Indian women are extremely traditional. We respect our culture and our chastity, not in the history alone, but even today.

So nobody can say, even Ayatollah Khomeini used to say that Indian women are more than Muslims, used to say, because we believe in all the auspiciousness of religion, auspiciousness.

Thank God there is a word for `auspiciousness' in French. [Laughter.] So I'm just telling you that this is just the beginning. Djamel came to Sahaja Yoga long time back. I think about sixteen, seventeen years back he told Me, “Mother, there are dangerous things are happening in Algeria." I said, “What?" “That the women and young girls are taking to French style of life; that women want to expose their body and do all kinds of such things." I said, “Very dangerous! Because fundamentalist will take advantage of this” and that's what exactly has happened after that. Now, Algeria is in the grip of fundamentalists. They don't know what to do, how to get out of it.

So imagine if you people decide to reignite traditional Muslim living, just for the sake of it, or, as in American

language: `for the heck of it.' So they can not say. What objection they can have? And with Sahaja Yoga you can beat them hollow. Sahaja Yoga is the middle path. Neither it is the extreme West and nor the extreme fundamentalism. It is a very essence of religion, that we don't do anything wrong. We don't take to anything that is wrong, or bad, or irreligious. In this country the women look very sensible and you can take the heat for the whole world of the Muslim women. Poor one Talisma is there, is suffering, but here you are so many. If you take up upon yourself that we will show them that we are really religious people, you can solve the problem of fundamentalism all over the world.

This is in your hands.

Also, to bring your menfolk to the central path. They should not go to the extreme of the left side.

Like Mohammed Saheb has said, you should not drink alcohol. Now what Christians say, that Christ went to attend a wedding and there He made water into wine.

So among Christians it is not sinful to drink wine, very nice. That may be the reason Mohammed Saheb has said, “No wine, no alcohol." Now, I, I had an interview, in Italy and the gentleman was a very famous man, who interviewed Me and he said, “Mother, first You give me realisation then I'll interview Romano [you]." I said, “Alright, get some water” and I put My hand in it, he drank it. He said, “This tastes like wine!" I said “That's what Christ did." Wine, which is described in the Bible, is the grape juice, fresh grape juice. In Hebrew, in Hebrew language, it's called wine. Now, you can't make alcohol instantaneously, can you? It has to rot, rot and rot. The

more it rots, the better it is. The more it smells, the better it is. What about cheese? There are some good cheeses, but some of them, some of the French, are always smelling and the mouth also smells and they have habit of kissing you. [Laughter.] Their hands smell because they don't use water at all, their mouth smells.

You know My husband was Secretary General, General, of the International Maritime Organization and sometimes we had to shake hands with 700 people at a time, going in and coming out of as *[UNCLEAR* American] state, imagine it, shake hands, and, and, My husband would say, “Baha, please press my hand; it's paining." I said, “Mine is paining also." [Laughter.] I said, “Why can't you say `Namaste'?" They'll said, My husband said, “There must be something wrong with you, you are mentally upset, if you say `Namaste'." You see, they don't like anything like that and men kiss and women also kiss. I don't mind the women but men also kiss, you know? I don't know what to say. For us, it's absolutely absurd.

Now the new trend has started in the West, as you know. Not very new, but about ten years back. Is you must have heard of horrible things of homosexuality, I can't understand. Now, if they make a goal, the fellow will get very excited, the one who makes the goal, but he can't hug others; he has to touch with the hands.

Sometimes after making the goal, he is so excited that he runs out of the field, but he can't hug anyone, you can not expect. The women can't hug men. Women can not hug men. They can only hug... no. Women can't hug women, they can only hug men. If you go to a hotel with your father, you can't stay in the same room. With your

brother also you can't stay, but any other man you can stay, that is allowed. Such absurd people there.

Now there was a law in England that a man can stay only with a woman, but no woman can stay with woman, especially with parents. It was so absurd, that a girl, daughter, can not stay with the father.

We Indians can't understand. We are not, we are not so advanced. We don't know about those things.

[Laughter.] They can not trust the father with the daughter, but then I saw on the television that so many fathers and mothers and sons and daughters were fighting, that they should be allowed to have relationship with each other. *[UNCLEAR]* English man. There was a protest and a big strike of these stupid people. In thousands mothers wanted to have relations with their daughters and the fathers wanted to have relations, with, no, mothers wanted to have with the son and the fathers wanted to have with their daughters. It is the worst decadent society. Anything stupid comes like that they accept, because they are very self-destructive.

Now there are so many, 80 persons, who have come from Western countries. For them it's a historical event to have a breakthrough in the all kinds of problems the Muslims are having. They all will not object to what I'm saying because they've seen it; they know what it is. There is no respect of women. They want to put them as nude women everywhere and women also accept. Even the parents accept. Just making money out of their body all the time. No self-respect, no sense of decency. Women have no respect. They want everybody to look at them all the time. In India any man tries to look at a

woman she goes and gives him two slaps. That way, I must say, they have saved our country.

So, it's such a decadent society who have no moral values, who are getting destroyed, we have to learn a lesson. We start slowly and then it just starts slipping down.

So now you have to realise your importance as the mothers of this country. Whatever Mohammed Saheb has done is to respect women. He has written more about Christ's Mother than it is written in the Bible. For Her chastity, nobody should challenge, He says. In Sahaja Yoga you will know who They were: who was Fātima, who was Hazrat Ali, who was Mohammed Saheb. All the subtle side of these great Incarnations you will know and you will get proof. It is a tangible thing, absolutely tangible. Thus you have to believe but for that, first you should grow in Sahaja Yoga. In India women are regarded as the Shakti, the power. I can see it here that simply because of you people showing your personality, this country is very balanced.

So just think of your responsibility. You can do a lot to change the fate of many women who are suffering. I was very happy to come here. Not only that, but the vibrations were so great and flowing, that I just couldn't even sit.

So many were there, in this Divine vibrations. You are people of great Divine value; respect yourself. Respect your value system. Tell your children how to be respectable. You can do it. I know you have great capacity. I am all with you. As you have suggested, I have made My residence here for Myself. [Great

outbursts of joy and applause from audience.] I have a few presents for you, very few, because I didn't know I'd meet so many ladies here. You see, I couldn't get something very nice but whatever I have, this is for you and the stone is what you call the golden topaz and this is for the Guru, the master. All the leaders are given this. I know, beautiful. Like *[UNCLEAR]*. [Applause.] These are all Indian, Indian, this thing, but this is also Western. [Applause as Shri Mataji gives a gift.] Kind of a small flower. She likes roses? This is a rose. [Applause.] This is muslin, muslin. Muslin. [Applause.] Now go, *[UNCLEAR]*. This is sandalwood. [Applause.] Now we have so many, for all the ladies. This is lotus.

Contents: 1994-11-19 **Evening Program (last one), Athens, Greece (date not sure)**

Love should flow your Āgñyā.

Contents: 1994-12-03 **Release of Sir C.P.'s book Lal Bahadur Shastri: A Life of Truth in Politics, Bharat Scout Camp, New Delhi, India**

[Sir C.P.'s talk:] For me it's a very moving day, a very moving moment and if you find me stopping from time to time to regain my emotions, I hope you'll kindly forgive me.

I want to begin by sharing with you a secret, a well kept secret for a long time and the secret is, the third of December, which is the day today, is by far the most important date in my annual calendar. Have you guessed it? You have! It was on this date, forty-eight years ago in 1946, that I first came face to face with this Divinity. That

was a day of my transformation. That was the day when a Divine Will enveloped my being. From then on a Divine Force emanating from the source that you know has been constantly with me, helping me, guiding me and that is the secret for whatever you may have heard today.

After third December I did not lose much time and I'm sure you'll agree, I shouldn't have. We got engaged on the 18th of February, 1947 and we got married on the 7th of April, 1947 and then events began to move very rapidly, events which might have seemed impossible in normal circumstances. Within a matter of months, as Rajesh mentioned to you, I was selected for both of India's top [don't understand] service, of the diplomatic service and the administrative service. I first joined the diplomatic service and when I was offered the Indian Administrative Service also, there were a lot of debate in office, my friends saying, some say, “Lovely to become an ambassador" and some saying, “No, no, join the home service." So I came home that evening and I mentioned to my wife and She didn't take even a moment to make a decision. She said, “No, no. Ambassador? No. Let's remain within the country. Let's serve our country here” and that was the decision which eventually lead to what we are doing today. It was as important as that and I'll explain to you why. Because I changed my service from diplomatic to home civil service, called India

Administrative Service and my first posting was to Lucknow and the first V.I.P. in Lucknow that I met was Śhrī Lal Bahadur Shastri.

She had foreseen, She knew what was coming. I didn't. I only obeyed. I said, “Yes, you want I.A.S., OK." Well and for those who have read the book or who will read the book, will read about this, but I'll tell you about two instances. When I went to him first, I'd been given an appointment at 6 p.m. on a summer day in Lucknow. I reached his house on time, my habit is to be on time or a little before that and I saw that the minister's car was ready, one of the doors was open and he was about, obviously about to go somewhere, although he had an appointment with me.

Of course, I knew that in India's political affairs appointments with ministers don't mean very much.

You can go and you can be asked to come again and again. But here was something different. Now what happened was there was one person ahead of me who had come and the personal assistant told both of us, “We're sorry, the minister is going to a meeting, cabinet meeting, so you may have come, you have to come again." I said, “OK. I'll do that." And, as I was saying this, I was some distance from the door of the house and I saw a petite figure, five feet two inches, as you now know, coming out dressed in spotlessly clean khadi dhoti, kurta and cap, with a smile on his face. He first went to the person who had come ahead of me, talked to him very politely. He was a common man and I was watching. I had come from Delhi, civil servant, bureaucrat. I said, “He's a minister talking to this man, who looks so ordinary, with such attention” I said, “There must be something wrong somewhere, anyway." He talked to him for a moment then that gentleman went away. And then

the P.A. came and whispered into his ear something about me.

I didn't know what he said. Obviously, he must have said, “This is the new city magistrate, I.A.S. officer who has just come. He has come to meet you, but I've told him already to go away because there's no time today." Normally, he would have got into the car and gone away, but not Mister Shastri. What he did was he looked at me and moved a few paces towards me. Now, ordinarily I should have been wise, I should have moved ahead, wished him, but I knew that he was in a hurry and I did not want to impose myself on him, so I stood back where I was.

Then he saw, he moved another five, ten paces, came nearer me, then he did what no minister on Earth, not in India, would do ever do, he raised both his hands to say this to me, “Namaste, āiye" [Please come in]. I was aghast, minister to a junior civil servant saying “Namaste"? It doesn't happen in my country.

Anyway, so I said, “No, sir, but you are busy. You are going away. You have a meeting. I understand. I'll come again." He said, “No, no, it doesn't matter. We can talk for two minutes." I am telling you because there's a secret to that.

So he insisted that I should go inside his house. I went with him, sat down and he asked, “Have you got a house? Are you well settled? Is your family all right?" I said, “I came to ask for instructions about some official matters." He said, “Yes, yes, it's an important city and you know the problems and your district magistrate will tell you. But are you happy?" I said, “I'm very happy, sir. I

have no other questions to ask." Again I got up. I said, “I don't want to detain you" and we came out together. Then he moved towards his car and this time I was a little cleverer, so when he moved, I did that simultaneously with him. He's still first. I did Namaste.

I had learnt a lesson, but, I'll tell you, not yet fully. I was a bureaucrat, but I had begun to improve because of Her, so I said, “OK." Then when he sat down in car and as it moved away, again wished me, I wished him and he went away. And then, my dear friends, I just stood there wondering what kind of a human being he is, such an important cabinet minister, such humility. Is there something in me? Why should he be so kind to me? Then I said, “No, no” because he was very kind to the other fellow also. “So it's not me. It's him." Anyway, I thought for some time. Before going, he said, “Have you a transport?" I said, “I have." Then he went away. And after eight months of that, he said, “Please come again." I said, “Well, I will." But after eight months of that, I was transferred from Lucknow to Meerut and I never met him because there was no reason. And then something else happens and that is the second incident I'll tell you.

Two years after that I was still in Meerut. In the meantime, he had resigned from U.P., Lucknow. He had gone to the center. He had become a central cabinet minister for Railways and Transport. He had become a national figure, a very eminent national figure. I had gone to Delhi railway station to receive my wife and my two daughters, who are sitting here, Kalpana and Sadhana. They were coming from Nagpur, they're little kids at that time.

So I went to the railway station and the train steamed in. They arrived, I received my wife and my daughters. A lot of crowd there, and, but on the other side of the platform I saw a lot of railway officials in their uniform waiting for someone and I didn't know what it was. Another train steamed in and from one of the compartments came out Śhrī Lal Bahadur Shastri and the distance between me and him was as from here, to say, that row.

So I held on to my children and my wife said, “Let's stay here because there's a lot of crowd. Let them go away, then we'll move." So I stayed like that. And there is Mister Lal Bahadur Shastri with surrounded by big officials, general managers and so on and suddenly, after moving out five paces, he looked in my direction. When he looked in my direction, I looked at him and I'd still to learn more. I just stood still. I said, “How can I go to him? He, two years ago, two minutes conversation, he must have forgotten me." So he moved another ten, twenty, fifty paces, thirty paces and looked again.

So when he looked again in my direction, I looked this way, I that way. I said, “Who is he searching?" Then he moved a few paces again, but since he found that I was doing nothing, he left the group, came about ten paces and my wife is a witness, She was there, he did this to me, he said, “Namaste, Srivastava Sahib. You did not recognize me. I'm Lal Bahadur." I just didn't know what to do. I was lost for words. I just fumbled. I wished the Earth had taken me in, so ashamed. And then he said, I said, “Well, the whole country recognizes you, but how did you recognize me?" “Oh” he said, “Remember two years ago when you came to Lucknow, we met and I know now you

are in Meerut. How are you? Everything all right?" I said, “Yes, I am fine." I was absolutely stunned. And then he went back to his group and went away.

That was the most important lesson that I learnt, humility. It was not the humility that you see when someone meets a Prime Minister. You know, you are very humble. No, when he meets a junior official, then he's humble. And that was a very great quality.

I once put this to a very senior civil servant in India when he had become Prime Minister or after he had passed away. I said, “People say that he was very, very respectful to civil servants." And the answer, you know, I got was, “Mister Shastri was respectful to every human being." What a wonderful quality is.

I'm not aware of any individual, in politics at least, about whom truthfully you can say that he's respectful to every human being.

But, that was Her decision that I should go to I.A.S., Indian Administrative Service, led me to this contact and then, when he became Prime Minister, I had served with him when as transport minister.

But when he became Prime Minister, then again my wife played a very, very major role. I was in London attending a conference, shipping conference, when Panditji Nehru passed away and he became Prime Minister. I returned to Bombay [Mumbai] and my wife said almost immediately, She said, “You know, he trusts you. He has confidence in you. You go to him, offer your services. A new Prime Minister needs support, needs help. You go immediately, meet him, offer your services” and I said, “How can I do that? It's not done. I'm a civil servant and the code of

civil servants is that you don't go and seek jobs. You are given jobs and you do them." I said, “He knows me. If he wants me, he'll ask for me." But again, like the earlier occasion, She knew what She was telling me. She knew the future. She was foreseeing the future.

So She said, “OK, there will be other ways. I'll have my way." I didn't understand what other way that could be.

Well, next day came a message from Delhi saying a meeting has been convened by my Ministry, Shipping Ministry, a very important meeting. Please come along. I had to go to Delhi. Now, when I went to Delhi, I knew that he was not well. He had had a mild heart attack. He was in bed and my understanding with him earlier was that whenever I came to Delhi I must let him know and I must meet him. I said, “Now, if I don't meet him, that will be sheer arrogance on my part. Because he's ill, it is my duty to go and ask how he is, just pay my respects." Now, who created this situation? Well, then, then what happens? I went to his house. There are two P.A.'s standing. Of course, they knew me. They knew my connection, so they would not be rude to me. I said, “He's unwell, I know. He may be in bed, I know. Doctors may have told you not to admit visitors, but I just want you to go and tell him that I am here, I have come to pay my respects and if he wishes to see me for a moment, I will, otherwise, I will go away." And the P.A.'s thought that very soon they'll come back, tell me, Go away. He doesn't want to see you or It's not possible.

Well, very soon they came back, saying, Please come in.

So I went in. But before I went in they said, Mark you, one minute, sixty seconds and no more and before sixty

seconds are out, you should be out. I said, “Yes, sir” in short. I went in. He was lying in bed, smiling. I wished him. He said, “I am feeling better? I am almost all right." And then I didn't know what to say, so I just said, “I came to offer my felicitations, congratulations and to wish you well, a speedy recovery." Full stop. Nothing more. I didn't offer my services because I was a civil servant, mind you.

So the P.A.'s were apprehensive about me. They thought I might come and a man like me not always, you know, anyway.

So they were worried, standing there, both of them looking at me and I was looking at my watch. When it was fifty seconds, I did this to him. It'll be the road to leaving. Then what he does is, he says, “Nahin, no, no, no no. You sit down and told P.A.'s *[UNCLEAR* could you close the door] *[UNCLEAR* will you be withdraw]” and the P.A.'s very surprised. He says, “What good is going on now?" And then a beautiful conversation, he said, “You know, you like Bombay [Mumbai] I know” because I was posted then in Bombay [Mumbai]. I said, “Yes, sir." He said, “How long do you intend to be there? Are you leading to something?" I said, “You are the Prime Minister. I'll be there as long as you want me to be there. I'm a government official." Didn't still come to the point. Then he said, “I think you should now come here and help me” and all I said was “Yes, sir." And that was it.

So She had Her way, in Her own way. And I, so I joined him and probably, in public affairs, in public life, there has been no greater honour, no greater privilege than to have had the opportunity of serving Śhrī Lal Bahadur

Shastri and I'm grateful to Her for having given me that opportunity.

The book is there. I don't think I'll take you too much into it, but what I would say is, as time passed, we became close, his views were known to me. He was truly wedded to Dharma, to righteousness, to truth, to morals. There was no posture in him. There was no dichotomy. There wasn't a Mister Shastri inside, different from a Mister Shastri outside. He was absolutely one: one inside, one outside, beautiful inside, beautiful outside. It was marvelous to work with him. It was very hard work. He gave everything that he had to country and, if you were close to him, you gave everything, not because he forced you, but because you loved the country and you loved him and we worked very closely together, midnight, one o'clock and it was that kind of a thing. But during that time our family also came very close to him. You'll find photographs in the book which will show that. But whenever my wife and I went, we never went uninvited, we were always invited and when Mister Shastri invited us to dinner he would say, “Would you like to eat a little worse food than you are normally accustomed to?" That was his humility because he was a vegetarian, I am a non-vegetarian, so we would go and eat good food. He was very, very kind. And then he would talk to Her during dinner time, not to me, but to me he talked all the time otherwise. But then he would talk at the book sales of saints and sages, of economics, of politics, various subjects and he had understood what She was and he had understood that if I was anything, by way of help to him, it was because of Her.

So he gave Her tremendous respect, tremendous respect, which you give to a Holy person, which you give to your Mother. He would come out of his bedroom or drawing room, out to the, to the outer area, then go to the car, open the door of the car for Her to sit down, Prime Minister of India. That was the respect that he gave Her. And he gave tremendous love to my family, my children. I remember once, my, he invited his children and my children only to Mussourie for one night out and, in the hotel where we were staying, at eleven o'clock he comes to see whether my children have proper blankets or not, Prime Minister of India. That was his humility. That was true, true, genuine humility.

Anyway, we worked together and we faced many situations. It means he faced many situations, but when I joined him, when should I stop, now or little later? All right. When I joined him I said, “Sir, what are my duties? What should I do?" He said, “You'll do whatever you use to do previously as my private secretary." And then he said something which is very interesting. He said, “The job of Prime Minister of India is very difficult. Let us try. Now, let us try. If we succeed, well and good. If I fail, I'll resign and go." See the difference. If we, if it is success, it's “we". He shares success. If we succeed, well and good.

If I fail. In failure, he wants all the blame for himself. I listened to that and I remember those words and then we began to work together. Many crises came, but he was totally unruffed, always firmly on the path of truth, righteousness. The food shortage, food prices rising,

language problem, all kinds of things and he stood very firmly. And then came a war.

Now, I want to tell you he was the most peaceful man you can imagine, embodiment of peace. He wanted peace with Pakistan. You know what he did? The day he assumed office, in his first message he said, message to Pakistan, “We must live together as peaceful neighbours. Peace." Then later, within a few months, he sent a message to Ayub Khan, saying he wants to come and meet him. Ayub did not invite him. He said, “I am going to Cairo. On returning, I will come to Karachi, if you allow me. I want to meet you." How could Ayub say no. He invited. Ayub was also a very good man and they met, but there was a clique somewhere in Pakistan which was assessing, judging him and since he was a short-statured man, dhoti, kurta, smiling, they thought this, “He's a weak Prime Minister. That's the time to attack India, take away Kashmir." They didn't know him. They didn't know his true stature and he repeatedly told them. He said, “You know, Pakistani's our brothers. They're our kith and kin. We don't have to fight with them. Why should we? No quarrel's on. Let's live peacefully." But they, while he was talking of peace, they hatched a war which is explained in the book and they attacked. Now, when they attacked India, then this man of peace stood up like a colossus. He said, “No. I'm a peaceful man, but I'm man of honour. It is my duty as Prime Minister to defend the country." But he told armed forces, “You must attack, but in a very measured way.

We don't want people of Pakistan to be killed. We don't want bombing in East Pakistan. They're our people. We

must destroy the machinery which is threatening us. We don't want destroy people." So he was a very wise man, brave, stood up. He ordered. He said, “No, we marched an hour. How can they attack us? How can they take away our territory? We must attack, but attack not with the view to killing people, attack with a view to destroying the machinery." Pakistan had Patton tanks and Sabre jets. “That should be destroyed." And because he was a holy man, he was pure, small knat of India, small aircraft destroyed Sabre jets up in aerial battle and, eventually, what he wanted was done. But when war was ended, came the question of peace. Now, there again, the Russians invited Kosygin. He invited Mister Shastri and Mister Ayub and he went there. He said, “Yes, we don't want to have war all the time.

Let's have peace, proper peace." And after two or three days of talks, he transformed Ayub, as you are transformed. If you look at the book, look at the photographs, you will see Ayub first a gruff man, huge, tall, angry. Within five days he's a picture of meekness. Who did that? Shastri. He transformed him.

And who gave that power from behind, power of transformation? I was in touch with Her, telling Her things are not moving. She said, “Don't worry. Things will move" and here is transformation. Ayub, an adversary of yesterday, a friend of today. Have you known many examples of that kind? That is a power of truth. That is a power of Dharma, as Nigel was saying. Very powerful, you cannot resist it. The man changed. He said, “Sir, we must have mutual contact, a hotline.

I will install one in my house. You'll install in yours. We must live as friends, not as warriors." That was a very big achievement, transformation.

The Russian professor, Doctor Voronov was talking about Kosygin. When Shastriji went to Russia, people had conveyed the message, “He is not a, you know, leftist. He is probably a centralist or a rightist." You know how extreme people are. When he went there everything was nice, but not quite very eūsive.

So one evening, when we had all gone to see ballet, Shastri was not too keen on that. He said he was worried about his talks, so he went to Kosygin. He said at interval, “Can we have talk, the two of us." So “Yes, fine." And by that time Kosygin was nice, polite, but just that. And they sat at some distance together and he talked to them. And I was watching from a distance. I was not listening. After about half an hour, forty minutes, they came back and Mister Kosygin was a changed man, transformed, again transformed by Shastriji. I was wondering, “How it worked? What magic is this?" After the ballet, when we went back to the dasha, I said, “What did you do? What happened?" He said, “Very simple. I told Kosygin I am a simple Indian. I'm not a communist. I'm not a capitalist. I'm not a leftist. I'm not a rightist. I'm an Indian and, as an Indian, I love my people. I can't see my people hungry. If food is not there, I cannot eat my food, therefore agriculture must be given very high priority.

At least people must have enough to eat before you have huge plans. Now, if that is being rightist or leftist, so be it. I love my people. I want food for them, basic

necessities for them and that is my priority." And Kosygin said, “I agree with you one hundred percent. You are real communist in one way." I mean, he didn't say that, but he must have felt. But what is a communist? I mean, anyone who is interested in the welfare of everybody, true. He said, “We are fully with you." And then he said, “Foreign policy. I am a friend of Russia. I respect Russia and I will go all out to maintain, but I want to tell you truthfully. I want to be friend of the West also. Why should we quarrel? The world is one. The west, the east, the north and south, we must all come together.

So I am going to be friendly with everybody." And Kosygin said, “By all means, go ahead, as long as you are not anti-US." I said, “No question of being anti, but why should we have a quarrel with America or UK or Germany.

Why not be friend with everybody?" Kosygin was delighted and he became, not a friend, a disciple of Shastri from that moment. He used to touch the feet.

So that was the person he was, a tremendous transformer in the likeness of this lady. When he passed away, I'll come straight to that. He achieved great success in Tashkent. Again, an agreement was signed, a real agreement between two warring nations to come to peace, to come together. If he had lived there would have been no further war with Pakistan. Things would have been very different, as the book will show, but he passed away and to me that was a most tragic experience, most traumatic experience.

I'll take few minutes more to tell you. The day was, last year was wonderful. Agreement was reached.

Bhutto tried his best to destroy everything, but agreement was reached. Kosygin played a great part, very great part. Ayub played a very great part. Shastri played very great part. See, Ayub wanted that something about Kashmir, some new machinery, but Shastri said, “Impossible, Kashmir is India. There is no question and we can go on talking for two thousand years. Nothing. But, if you want to live peace, I'm with you, totally." Anyway, agreement was signed and one must pay tribute to Ayub as much to Kosygin, as much to Shastri, three heroes. And we signed that. I was with him. It was at four o'clock I went from the villa in company with him. He had, had a lunch that day with Ayub and they had agreed mutually to remain friends, to talk to each other directly, to be good friends. Anyway, from villa we went to sign this agreement at four o'clock. I sat by his side, came back. He was very happy, very happy because everything he wanted was done.

Then we were back at about, when we were coming back in Tashkent the whole, all the streets were lined with people, “Shastri, Shastri” waving because agreement had been signed. He was so happy. He told me, “I've had a breakthrough with Ayub. It will be a new world, new India, new Pakistan." Then we came to the house and he explained little more. Then at 10:30 he said, he always used to call me Srivastava Sahib, never, never C.P. Srivas[tava], nothing. Just see, again humility. He said, “Srivastava Sahib, you know, every day we have been going to sleep at about one o'clock. Let's sleep early today." I said, “Yes, sir, we should." The next morning we are going to Kabul. It's very cold there. Kabul was very,

very cold. We were planning to go there. “So you must wear proper clothes." Look at this, the Prime Minister concerned with Tashkent conference, worried about my clothes. He says, “Please wear proper clothes. It will be very cold there." I said, “Sir, yes, I will do that, but I have to go for a conference now, press conference." He said, “Press conference? At this time?" I said, “Yes." “Where?" I said, “In a hotel about ten miles away." He said, “How will you go?" I said, “There's a car waiting for me." “Oh” he said, “it's very cold. Your car may not be good enough." Now I said it's quite a good car. He said, “No, no." He came out with me to the outer door of the villa, sent for the driver of his car, Prime Minister's special security car. He said, “You go in this car” told the driver, “Take this person. Stay there. Bring him back." He said, “This will be safe for you. It'll protect you." How can you forget this? And then I sat in the car. He waved, smiling like that and I went away, attended the press conference and came back to my room. I was in an another building, about hundred yards away. I came back there and suddenly the telephone rang and the P.A. that was inside said, “Please come rushing. The Prime Minister is very sick." I couldn't believe my ears. I left him hale, hearty, cheerful. I ran. I ran, literally. And I was the first to reach his bedroom, for by that time he was just about passing away or he was dead at 1:32 a.m. and I couldn't believe myself. I said, “What is it? How can God do that?" I left him hale and hearty, cheerful, smiling. Anyway, fate is a role in everything.

So he passed away and after that moment it came to me that I should write his biography. I came home and my

wife said, “You must write. This is a mission, the only mission I entrust to you." She told me, as Rajesh has said, “Everything in the world will be taken care of for you. You do your work. Don't worry about anything else, about daughters, children, house, nothing, but this one is a mission to you." I said, “OK, when I retire from public service I will do that." And I was then still, I was young at that time, forty-six, forty-five and many years of service, I served in India, then twenty years abroad, but the moment I retired, the first moment after retirement I began writing and then everyone has helped me.

And I am now concluding, but I want to thank you all for the enormous help that all of you collectively and so many individually have given to me in writing, the writing of this book. I will not be able to name, take all the names because it would take about two days, there's so many of you, but I'll just recall to you very briefly some instances of how Sahaja Yogis have helped me. You should know that.

I wanted very much to get some confidential material about correspondence between Shastriji and other countries and here the rule is everything is confidential. I went to various government offices. “No. No.

No. It's confidential." Now you can't write a biography without some material, so I said, “OK." I went to America. My wife said, “Maybe they are more open. There might be some papers there." So I went to America. First I went to Yale University and Manoj and Gregoire, some others helped me greatly to get material from there and then I made another trip, probably the most useful of those trips. Then I went to a place called Austin in Texas and I

was literally supported from both sides by Paul Ellis on one side and Captain Mangal Singh, you know, from the other. They took me to the hotel. They prepared food for me from breakfast to dinner. They took me to library, got material, immensely valuable material and without that material the book will not be half as valuable as is today.

Now how can I forget that kindness? And Paul Ellis went on finding material even after I had left. I don't know how many envelopes I must have received from him. I've kept them all, safe. I'll probably use them some other time. But enormous material was given to me and I'm very happy that Paul is here. I hope he'll convey my thanks to Victoria also and to Manoj and others.

Then let's shift the scene to UK I went to the British library, huge, wonderful library and I remember Ian Parradine sitting with me, collecting books for me, getting copies made, photocopies made and I saw there the marvelous Sahaja Yoga. I wanted some photocopies of some pages of a book. The time was about five minutes left and when he went to the counter the gruff man at there said, “Oh, it's just five minutes left now. How can I deal with all this?" And Ian Parradine didn't get angry, no. He said, “Ya, I agree with you entirely. It's very tough. Try do whatever you can. I'm sorry we're late." And then he started looking at one book and Ian started helping him with the others and suddenly the man was transformed. “Don't worry, don't worry. I'll do everything for you." I said, “Here is a Sahaja Yogi, you know, doing this kind of a thing." Then I used to go to Colindale Avenue Library, a newspaper library of British Museum, wonderful place, books, newspapers of Pakistan, India,

America and I got lovely quotation, which you will read in the book. And there John Glover, who was sitting with me all the time, helping. Even after I came away, he would go to the library, get material for me, send it on to me in India. Very grateful to him.

Then in Shudy Camp, where I wrote much of the book, Shudy Camp because of Her again, there was Derek Lee, professor, pouring at the text I would write, giving hours and hours of his. I can never be too thankful to him. And there's Guy Beven. I am very happy he has come. We used to sit together till early hours of the morning every day, he on his computer and me with the text and go on and on and revise this and do it again. Never did he feel once that I was, you know, revising and re-revising, smiling always, pleasant and he worked very hard for me and I'm most grateful to him and I'm happy that he is here.

And Doctor Szpiro helping me, the medical question. Chris Marlowe, Chris Marlowe, he read the book and he told me something which has been said today. He said, “After reading the book, I felt that I should become a better man." It's a great tribute from a Sahaj Yogi for the book.

And back in India, here also same situation. There's a Mister P.C. Tandan sitting here, who gave hours and hours and hours and months and months of his time for the book. I'm very grateful to Mister Tandan for the most dedicated way in which he helped me. There was Doctor Chugh, who's in America, who's not here. He must have brought me photocopies of innumerable books, which I wanted, Mister Sharma, who helped me with

computerization, the squadron leader R. K. Pal, who helped me with a lot of material.

Now, in brief, what I want tell you is the book, please do not believe that the book is mine. The book is ours, yours and mine together and yours and mine together, a book about Dharma, about righteousness, truth, integrity, about a man who I think was a most moral politician this country has seen. Now such a book can be dedicated only to a Divine person and I, therefore, come to the end of my words. I thank you all for the enormous honour you have done me. I would like to thank very much Rajesh, Yogi, Bohdan, Chris, Nigel, Paul Ellis and Professor Voronov for the very, very kind words they said about me. I don't deserve that. It's not humility. They have been very, very generous and very kind. I think I have learned a great deal from Mister Shastri, but the credit for whatever has come by can go only to one person, who has given me Divine envelope.

The debt that I flowe Her is unfathomable. The debt that I flowe Her is unrepayable. The debt that I flowe Her I do not want to repay. I want to remain indebted to Her. All I want to do is to acknowledge the true debt in your presence and having done that, as a humble token, I want to dedicate this book to Her.

[Shri Mataji talks:] My heart is so full of gratitude to My husband that he accepted My desire that he should write a book about Lal Bahadur Shastri.

The first day I saw him I knew he was a very highly evolved soul and to have such a person in the politics itself was a great vision for Me. My father, mother sacrificed all their lives for the work of Mahatma Gandhi,

of getting freedom. When I was with Mahatma Gandhi he knew about Sahaja Yoga because he was also a realised Soul, but he told Me that just now we are not free people. We have to get our freedom; otherwise we cannot talk about Sahaja Yoga. Of course, his *[UNCLEAR]* he wrote, according if you read it, according to the different Chakras.

I know I, I was a very patriotic person. I mean, whenever even I see now ag, My throat gets choked, with all these songs I just couldn't bear it. I don't know, perhaps it reminds Me of all the struggles people have gone through or maybe the mess in which our country is today or maybe My heart felt love for My country.

As you know, I am full of compassion and Mister Srivastava has seen how I used to cry seeing people being starved and in, living in conditions which not even animals can manage.

So when I saw Śhrī Lal Bahadur Shastri, I felt now, after Gandhiji, here is a man. Normally, you'll be surprised. Most of these people, martyrs, even My father, mother, even Gandhiji, they never cared for politics, they never wanted to do anything with politics. They said, “We don't want to do anything” but here was a man who ventured himself into politics and who was a realised Soul, was a very big combination for Me. And I could see the potential of this.

If you ask Me, I can't join politics. Shastriji asked Me several times. He said, “Why don't You come to politics?" I said, “It's beyond Me. I just can't." And most of them were so much detached. They didn't want to have election, they didn't want to do anything of that kind. I

remember My father, when he came out of jail, Vallabhbhai Patel asked him that, “You have to contest election." He said, “I refuse. I don't want to go into politics." He said, “You have to." And he forced him and forced him, ultimately sent somebody with some money, three thousand rupees for My father, that for your advertising and all that.

So My father say that, “Why for advertising? There's no need to send any money. If by that I'm going to win, I don't want to win such an election." But that made him ready. He accepted the challenge and he really went for the election. And surprisingly, he was the only Christian member elected in that Assembly, Central Assembly and the one who was opposing him, lost everything, lost his deposits, but his own daughter helped My father and she said, “Mātājī Nirmalā Devī, what is my father, what does he think of himself? I think, against Your father." So, in those days you see, it was a, another atmosphere where people who sacrificed, who loved their country, who were genuine, were very much respected. When My father was in jail, I tell you, wherever we went, we were treated just like you are treated here, Sahaja Yogis, like we all brothers and sisters were given all kinds of help from everyone and they were very courageous people. They were politicians in a way, because they were fighting for a cause, but they were not politicians who were running after any position or money, no, they never understood such things. It was beyond them, but they had no interest in joining this assembly or all these things.

I looked at Shastriji, I said, “Now here is someone!" I wanted someone to be like that, because there were so

many I knew who were very sacrificing, very detached, very honest, very Dharmic, but somehow they didn't want to do anything with these assemblies and elections and all that.

Shastriji was already in office when I saw him first and I think he recognized Me very well, no doubt about it. There're, two, three incidents I remember. First of all he showed tremendous respect for Me, tremendous respect. I always used to go to the airport to receive him, always. Once I was not well, so I didn't go.

So he was coming with all the cars and everything, suddenly he stopped in front of our building and walked up to our at, all alone. “Why didn't You come to the airport? Are You not well?" I said, “`I'm all right, Sir, but little unwell." “Na, na, every time You must come." So very sweet, he was so very sweet. Such small, small things he used to notice.

Once, the children, his children told that, “We have seen Babiji", they call sister-in-law, “she's in the town." He said, “Really, where is she? Find out." He, he knew about. “Find out where is she." They found out and he said, “You have to be there for lunch." And he told his wife you make a particular type of food, call it Moong ki goli. One time they had made, I ate it, so he remembered. See, all these little, little things, you know, I'm surprised at it; and he would talk to Me on subjects, I was just an ordinary housewife at that time, subjects like economics. He would say, “What are Your priorities? You run Your household very well. Your husband is so busy, what is, what are Your priorities?" I said, “The first priority: that My children must get their food. First. Second: A house.

Third: Education and the foremost is their character. They must have good character." And I really didn't start Sahaja Yoga till My daughters got married because that was also My responsibility. And you know it was needed, also that *[UNCLEAR* much or first...] time, it all worked out in a Sahaj way, I would say.

But Shastriji also looked after My children very much and he felt they were sacrificing so much because their father was never at home, he was always busy, you see. He could understand Me, that I'm a sensible Woman and that I'm dedicated to this country and that I feel very happy that My husband is doing the work of the country. He understood that, but still he used to feel for Me.

One day, though I am very fond of music, but I had stopped going for music because I would not go without My husband, so one day I told him that somebody has come and I would like to hear that music.

He said, “All right. What time is the program?" I said, “Nine o'clock, you should come we'll be going *[UNCLEAR]*." So at nine o'clock little bit, I think, he got disturbed and started looking at the watch.

So Shastriji asked him, “What's the matter? What are you doing? What's the matter?" He said, “My wife had asked to go for a music program. It's nine o'clock." “Then get up. What are you doing? Come along." He brought him in his own car and dropped him there. He said, “If She asked you once to go to this thing, what business you have got to sit down?" He was so humane, so humane, mothering type of a person. My, of course My husband is a very hardworking man and I can always take out his pressures when he comes home, so it was all right but he

was really very hard-working and Shastriji was quite worried about him, so one day he got some temperature.

Immediately he said, “You are on leave, you are going to Simla. I have arranged everything, you go down there." Immediately. He forced him to go to Simla. I didn't know what to do with him because I have never lived with him on any holiday anywhere. That way of course, Mister Srivastava is an extremely, extremely honest, to a fault, to a fault he is. But then, there in the holiday we were playing chess, or say scrabbles or anything, he used to cheat Me all the time. All the time he used to cheat Me. I said, “What is this going on, here he is such a honest man, he cheats Me." He said, “Is allowed, if you can cheat your Wife, is allowed." Then we used to walk down to buy some cherries, you see, we both are very fond of cherries, so it's all right, we'll make half-half; so he would put much more in Mine and less in his. I said, “What is this cheating, why you are taking so little?" “Because You like cherries." I say, “You also like cherries, so now exchange." So, big fight on that.

You see, a woman in the house has to be very sensible, she has to be caring, sensible and also, I must say, My two daughters never troubled Me because their father was not at home or anything. They really supported Me very much and I gave them all the company that was needed but they never complained to Me that, `Why our daddy is not here, why our daddy doesn't come?' In the school also, everybody's daddy used to be there but their daddy used to be missing. But they never, never even thought of it.

So it was such a help from everyone.

Also, I had such a good childhood with My parents. They taught us how to be sacrificing. My father was in jail for years. My mother went to jail five times. And from huge, big houses, we were living in huts.

But we used to enjoy everything. The feeling that whatever our parents are doing is for our country's freedom was so elevating, so elevating, that we never even thought of little comforts that children ask for.

We could sleep anywhere, eat anything, live anywhere and that time also, I found lots of great people who were My father's friends were such dynamic, patriotic people, extremely patriotic.

Once *[UNCLEAR]* some people told us that they are transferring the political prisoners to another place far away, so they are on the platform.

So we all rushed to the platform to see them. There was one sage, supposed to be and he was the one who was regarded as a very great, honourable force. He called Me and he said, “What are You doing? Why are You taking part in 1942 movement? Why don't You look after Your mother? Your mother is so much worried." This and that. He gave Me a big lecture, you see. Of course, 1942 was a real ordeal for any young girl. They put Me on the ice and gave Me electric shocks, did all kinds of things, but to Me it didn't bother.

So, My father called Me on one side. He said, “How dare this old man tell You all this nonsense? I'm so very proud of You. I hope all my children become like You and kill themselves for the country." And then he shouted at My mother, “You are a daughter of such and such, of such a

family. How dare you write letters like that? What do you mean by this?" That was My father.

I was a very young person, about seventeen, eighteen, nineteen. He said, “Go ahead. I'm all with You." And that has given Me the lesson that if you have complete purity about your dedication and purity about what you have to do, you can achieve. And as Gandhiji had said, “We have to have first freedom." I saw the Union Jack coming down and I saw the Tricolour going up. That was the moment, it's beyond Me, even now I remember those days. Many of you who are Indians here may not have seen those days. That's why you're so careless. That's why some of you do not understand out of what sacrifices this freedom we have got. It's not a easy freedom. It was very, very difficult one and Shastriji was one of them who gave up everything to join and he had a mother to look after. He was another one who just gave up all those things. Any young man would have ambitions: do this, do that, nothing. He gave up everything just to join Congress. Those were the days where people were charmed. Just he…

Gandhiji was also a very short man. This gentle man had really charmed all the young people.

So many young people gave up their studies, gave up everything, not for something wrong, but for, to fight for your country and they sacrificed their lives.

So many of them were extremely honest, pure, with a love for your country itself, made them so beautiful, I think. There we were young girls, there were young boys, there were old men, old women, we never had any, any

such things which we call as corruption, or any kind of bad feelings. We're all working together, day and night.

I mean, I have had some very bad experiences of these, that where to stay in jungles and do all these things. I mean, if somebody writes My biography, maybe there you might see all these things. But in the main life of these great people is their pure love for their country, pure love for their country. There's a difference between love for your country. Pure love means you just love your country for the country's sake, not because you can make money, get into positions, high, higher positions you'll have, all this, not for that, just purely, purely, very purely, just an inner innate Dharma to love your country.

In the same way, all of you should love your country, but with the view that we all will have one world, one day. It's important that if any country, if any country is not equipped with that love for their own, they will be like a cancer if they join one world. Impossible.

So the pure love for your country is so good.

Now I find with Sahaja Yogis, once they are transformed, immediately they start seeing what's wrong with their country. It's not attachment, it's not infatuation, it is not blind faith, but they see. Like, call it *[UNCLEAR]*, every one of them, I know every one of them. Nigel will tell you about UK They see immediately what's wrong with their country and they will not be patriotic in the sense that they will condemn other countries and praise their own country. I think that this is the essential that we should see: What's wrong with our country? If you have love, say if you love your child, then you must know what's wrong with that child. Also you should love the child and also

say that this is what is wrong with the child. Otherwise you don't love. It's possession, it is infatuation. You can call it `conditioning'. In the same way I've seen everybody now as professor sāb from Russia also told Me, how many things are wrong in Russia. Everyone tells Me, “This is wrong, Mother, put Your attention. Please try to save." I went to Tunisia. They said, “Mother, please put Your attention on to Tunisia. This is wrong with East Turkey, this is wrong." It's very surprising, how with this subtle opening of your awareness, now you see what is wrong, what is injurious, whatever is destructive for your country and you want to improve it.

Same with Lal Bahadur Shastri, he asked Me several times, several times, how to improve the food conditions of India. Now you know with Sahaja Yoga you can. I couldn't tell him about Sahaja Yoga, but I did say there is a Divine method by which it can be done. But agriculture should be without income tax and maximum importance must be given to agriculture. Till today it is *[UNCLEAR* there]. Otherwise also he asked Me about various things, even about Kashmir.

So I told him that the biggest mistake was to make a separate constitution. By that you just give a gap to them. Just give them a gap and that's why the problem is there. His, you see, whole attention was so holistic, I would say and he would always see how we can create beautiful relationship between people of different races, different religions, different ideologies, he had a knack of *[UNCLEAR* everything] he had a knack. I think he must be raising their Kuṇḍalinī perhaps, but he had a knack that C.P. has said is true. He could transform a person into

something more. His style was so collective, so collective, that in the garden he would sit, stand there.

And everybody who comes there he would meet.

He had a tremendous memory. I too have, so I used to wonder there's another one I found out, who has such a tremendous memory, because to Me it is sometimes embarrassing to have such a memory but to him it was such a blessing, I should say for people, because he would ask them for such small things.

“How is your mother now?" or “How, did you get your house?" See, so much subtle. It was, like I tell you the motherly type of a love. Of course, he has been extremely, extremely kind to Me, except that he didn't take Me to Tashkant [Tashkent]. He was to take Me; things would have been different, but it is all fated, you know. Can't help it. And once I did tell him that you should little bit take rest also, do little meditation. “We have no time." He said, “It's better to shine like a shooting star." I said, “Shooting stars are those which are no good as stars. But you are so important. You have no idea as to how important you are. And if you realise how important you are, you'll look after yourself." He used to live in the last part of the houses, so humble, so very humble. Whatever you gave him, he would eat. His ordinary what you call Khatiya in our language, he used to sleep on that. I said, “Why are you such a saint? Why can't you sleep on a proper bed, after all, we need you, for our sake you have to do it." So, he would say, “I feel more comfortable in this." See, he's just a man who is so detached. He was going to Russia and they all felt that

the, he wore the coat he was wearing is not sufficient for Russia and must change it.

So they told Me. I said, “You better tell him. I won't be able to talk to him about it” so they approached C.P. They said, “C.P. told him that, `Sir, don't you think we should make another coat for you?' He said, `Ah, so they have come to you now?' He said, `Whatever it is, but I think we have to make a coat for you.' " To make one coat for him was impossible.

He never carried any money with him. You'll be surprised and he didn't know what were the new coins are.

So at the airport I would always be there, you see and he would tell Me.

So he said, “This lady is coming to me to put that piece of flag on me. I have no money. What to do?" So I said, “All right. I'll give her something." So I gave her one rupee. He said, “You have no coin?" I said, “The coin is for ten p." “What is that?" he says. I said, “It is one tenth of a rupee nowadays." “Oh, I see. It is better then you give her a note." But he wanted to give her a coin as an auspicious thing.

So detached about things, so much.

At the same time he was so diligently working out, you know, because the way he used to ask Me questions, I was surprised, I was surprised how diligently and subtly he wanted to improve everything. He said that, “What should we do?" I said, “First of all we must have water." I know that. We must have water in every village. Gandhiji always used to say. He told his wife that, “You go to the well and bring the water to me." I told her one day. “Ba, let Me do it." “Why are you doing it? So now my husband

will be very angry. He has told Me, “Till every village gets water, you fill in the water for me and bring it." So I remember that we have to supply water." [Aside:] *[UNCLEAR]*.

Shastri was very much on that. Also he said that these people who travel by third class there's no fan, nothing. We put fans, we put fans in the third class waiting rooms. He, I mean he, you see, he started you can say, he was a communist in a way, because he was a capitalist. He was so full of love and so full of patriotism, that if his love would not allow him to see people suffer, so whatever he could do, he tried to do. He was really only for eighteen months he lived. Like a shooting star as he said and there are so many things one can talk about it which C.P. has kindly put it in his book also.

I know I, I put him onto an oath that he has to write this book because he has written files after files up to here and they're of no use. I said, “What's the use of all these files? You have to write Me a book on Shastriji." And I've been always insisting on him for helping Shastriji because I knew what he was. I had the image of a man who would do such revolution in this country and bring down people to higher values then, not money, money, money, money business, no, to the higher values because he was an evolved soul, he was detached man and what a calibre of intelligence he had.

Normally if you talk to any minister, I know so many of them, at the most they might speak good English because, you see, we are very slavish people. If you don't know how to speak good English, means we are the worst, you see, you must speak good English. If you don't

know Hindi, all right, but English, you must know. We are still, we are still like that.

I know so many ministers who knew very good English, great, great speakers but there not a word about Indian philosophy, not a word *[UNCLEAR]* they did. Kuṇḍalinī is out of the question. They didn't know also what is the *[UNCLEAR Tattwa*], nothing, nothing, they did not know about their *[UNCLEAR* country]. But Shastri was a *[UNCLEAR]* and so learned in all our scriptures and thing. He had studied Koran, he had studied Bible, every sort of thing he had studied. And I talked to him sometimes about what My father told Me. He said, “Correct. That's it, that's it." About Koran I told him. He said, “That's it. That's correct." Such a learned man he was. And his own capacity to convince others was something very special, very subtle and he would first listen, then smile, then wait, listen more, talk less but one sentence he'll say and it would *[UNCLEAR* stamp/stand]. There's something really absolutely Divine. But I don't know, he showed this respect so much for Me, that I used to feel very shy, you know, extremely shy, but he's very sweet, he does it in such a sweet way that he'll just say he'll take My sarī and put in inside and then push the *[UNCLEAR]*.

He's the Prime Minister of... But in our country a saint is worshiped and respected. I also remember Sanjiv Reddy, he had invited Me because I had cured him of his cancer. When I went there they have everything made of what you call `sandalwood'. I was rather careful sitting in the chair with the sandalwood, you know. He came with his wife, with all kinds of fruits and a big, such a big tray of

silver, very beautifully done. He kept it before Me and both of them sat at My feet.

So I said, “Sir, what are you doing? You are President of India. Why are you sitting here?" He said, “I am President, but You are Saint, You are a Saint." And I took one, I mean he said, “You have to take something." I said, “I can take an apple." I took apple, but I said, “I cannot take anything." He said, “But what about this plate we have made for You?" I said, “You keep with you. I don't take anything like that." He was so amazed. And he's the one who really gave us this land for our ashram. He's gave us this.

So we had people of that kind, very much. Also Governor of Kashmir when I went there. He was a very nice man, very kindly to Me, but he knew Me as his *[UNCLEAR]*. One day I saw him walking down to the guest house. I said, “What is he doing without any shoes or socks in Kashmir?" I said, “What is he doing?" He came in. I said, “Sir, you are without shoes and socks." He said, “I have come to meet a Saint” and he came and he sat at My feet and then he started asking about Sahaja Yoga.

So, India is a very great country because it's a country where the Saints are worshiped. They are not created by church or by something. But they are real Saints and such Saints are worshiped and respected by Kings. This is the only country where it happens. I think and I was surprised now, another country I found out is Russia, where they have respected Me so much. I'm really amazed, so there must be quite something very common.

First time I went with C.P. to Russia I told him, “This is a very spiritual country, no doubt." And Shastriji went there. I was happy because I knew that Russians are spiritual, very introspective and they are not conditioned by any religion or anything. Now so many things, if you see, you can connect, how things worked out in Shastriji's life. Now he's no more, but this book, I hope, will go to all over the world and will really open the eyes of the politicians and they will have to revalue themselves.

Socrates talked about a benevolent King and Śhrī Rāma was that benevolent King once upon a time and when I saw Lal Bahadur Shastri, I said, “Here is a benevolent King who is come." He has lived very short. I don't know. That's our fate; we Indians don't have a very good fate, I think; doesn't matter. But now it is for us to express his life all over the world. Here we have Sahaja Yogis from everywhere, they can take this book and they can present it to some of their politicians if they have any time to read. They might understand that there's a life which is much higher, much valuable. After all, this money, I have not known anybody who has erected a statue of a man who has too much money or too many wives or keeps or the one who was a drunkard.

So the value system which is now going on, is of a, a nature that will not only destroy you, but destroy nations after nations.

But this book has a special value, I feel, that by that, many will see their faces in the mirror and they might be able to correct themselves and maybe in the political field we will find sensible, better people.

That was My idea. I must say I got after My husband that he should write this book. But you know, he is a man worse than Me because he's, if he takes to some work, finished. He went here and he went there, he did this and he did that. Worked very hard. He's very hard working, extremely meticulous. Today the first day he's late, you see, I said” Because of Me, better change now." He's so particular about time.

I must say that without C.P.'s help I could not have done Sahaja Yoga because he has only one Wife and I'm always out, I'm always travelling. I'm, I mean, I'm very, very little time with him. One thing he used to do the same to Me before.

So [laughs] he's used to My absence, I think, but I must say My children and My family, which is here, they also always support Me in Sahaja Yoga and they respect Sahaja Yogis very much and they think that what work I am doing is the only solution for saving the world. In a way they do not take too much part in our organizing and all that. The reason is: I Myself, I think the partisan business should not start in Sahaja Yoga, but they are very much with us and they have come all the way today again and they do meditation and is very, very supportive to Me and to Sahaja Yoga.

I have to now thank all the people who have helped C.P.

So much. It's so spontaneous. They all helped him so much and *[UNCLEAR]* himself was telling Me, “Mother, he writes very well” and I don't know what to do and one day I said, “*[UNCLEAR]*, write for Me also something. You can write very well." So he wrote one paragraph.

So I showed it to C.P.

So C.P. said, “Who wrote? You wrote it?" I said, “No, not Me." He said, “Yes, must be somebody else, complicated like me." I said, “Why?" He said, “You don't refer any book. You don't go to any library. You don't do anything. You just straight forward, You write." But I said, “I write on a subject which I know." And while he has to not only to refer, but has to be meticulously all right and *[UNCLEAR]* would be after him, “Sir, this is little different than this” I said, “I'm not bothered.

If I have to say something, I'll say that." “What *[UNCLEAR]*" Socrates said.

So what. In the book whatever is written, who's going to challenge Me? But for him, you see, being a bureaucrat and all that, so meticulously he has done the book that even General Joshi was surprised the way he has written about the military things. He said, “Sir, how do you know all this?" So you see the book itself is very interesting and really it reads like a novel, no doubt. I'm very happy about it. But it is being worked out so meticulously that I don't think you can find any fault anywhere.

But in My book, anybody wants, can find that Christ didn't say so, that didn't say so, this thing, I don't care. I'm not bothered. Whatever I have to say, I will say.

He had to work very hard to make it that perfect and he has done it. He has taken all the thing. It was one of My greatest desire. He always said, “You never ask me for anything. I want to buy something for You when I am going abroad. What is this? Everybody buys something. You never ask for anything." I said, “I don't want anything. Why should I ask for?" “But something You must ask." Always he used to demand.

I said, “Now I have one desire, one desire: that you write this book and complete it. That's all is. My desire." And he has done it. I'm thankful to him and I'm thankful to all Sahaja Yogis who have helped and to you all who have come into another kind of an atmosphere where patriotism and righteousness and Shastriji's great character we are enjoying through Sahaja Yoga.

May God bless you.

Contents: **1994-12-0x Meetings with Politicians, New Delhi, India**

[Copy of the book Lal Bahadur Shastri: A Life of Truth in Politics by Sir C.P. was sent to all Parliamentarians.

Upon reading the book, several politicians sought exclusive darshans of Shri Mataji. Initially Shri Mataji was weary of them.] While businessmen seek My blessings for recovering the losses they have suffered, now the politicians want My blessings for winning elections. After they win elections, they want My blessings for becoming ministers. When they become minsters, they want to become Prime Minister. But they are not interested in becoming the Spirit. I stopped giving private darshans and said they should come to the programs where they could get their realisation. Then let the Kuṇḍalinī bring the blessings of Śhrī RājLakṣhmī.

Contents: **1994-12-0x Quote on Groupism at the Time of the Satya Marg Party, New Delhi, India**

Groupism comes from politics.

Contents: 1994-12-04 **Śhrī Rājalakṣhmī Pūjā (English+Hindi), Nizamuddin Scout Ground, New Delhi, India**

[In Hindi:] Sorry I am late, My granddaughter is a little sick and I stayed back to make her better. First I will speak in English and then in Hindi.

[Shri Mataji talks in English:] Today we are going to worship Rājalakṣhmī, means the Goddess which rules the kings. It's a very important thing today to understand that something has basically gone wrong in the working of our political systems and why the people have lost their sense of justice, fair play and the benevolence of the people. Where have we gone wrong that this is being lost? It's not only in India, it's not only in Japan or in England or any other place where we think there is democracy. First and foremost thing is that all these countries, even those who have got their freedom, started following those countries which were supposed to be highty and mighty and very powerful, like America, like Russia, like China, England, without understanding how far they have reached in delivering the goods that they are supposed to do.

In any case, in a country like England, you see the monarchy, the way it has been working, is shocking, absolutely shocking. The way they have acted towards their ministers, like Cromwell, you feel as if some primitive people are trying to manage something. And the kings so cruel, queens so cruel, so characterless, so irresponsible. They had no character to be kings and queens. There was no surrendering to the Rājalakṣhmī principle of one's being.

Then of course, it became independent and even now I find such stupid things they're doing. Even in France the president has a keep, they run after money, little money here and there. There are people in every country who are really of very, very low level and who are trying to look after the welfare of the people. Also if you read the history of Samurai and all those people in Japan you are shocked. They thought no end of themselves, they had no connection with the public and the way they behaved.

Then you go to the communist countries also the same sort of thing. There also those who came in power became really like despotic rulers. Then we have on the other side Mister Hitler who came, thinking no end of himself. Spain, as you know was ruined by Franco. One cannot understand how these people without any character, without any higher qualities than the rest of the people can look after their well-being. It's impossible! I should say in our own country we had great kings, very great, because our heritage is great and we had saints who really ruled the kings. Like Shivaji had a Guru who was a great saint, everybody. Janaka had a Guru. Everybody had a Guru. Even Śhrī Rāma had a Guru. But they were real Gurus! They were the people who really lived the life of saints, they were real saints, inside, outside. And the people also accepted the kings who had spiritual background. Those who respected spiritual people.

So, the whole trend in this country was very, very different till sometime.

I don't know when the English came what happened to them. The majority of the people didn't like the way the

English were living, their style, their methods, they didn't appreciate. But these king and queens of different states they started feeling that they are very sophisticated people and we should have their culture. And so many of these queens, modern ones, who smoke, who drink, tell Me that it was taught by their governess who came either from Sweden or from England or from Australia. And they picked up these things.

Of course the men also thought that we are very backward, you see, that's the idea they gave them, “You are very backward people, you don't know how to smoke, you don't know how to drink, you have no ballroom dancing” this that. Even our military got corrupted with it. In the military is all English style things still going on. I don't know when will they stop. They don't know anything about our own country.

They'll know about England and you ask them anything about England they'll know. The whole education system came through English, but all about England and Western life than about Indian life. Nobody ever cared for Indian things, you see. Even in medicine same thing happened. Nobody wanted to listen to any vaidya [ayurveda] or anyone. They thought “Oh, these are useless primitive people, backward!" So even one country, which was really, I should say, had spirituality ruling in the politics also went down like this.

Before independence in this country, I remember, we had to fight the British and what patriotism people had at that time. I remember once we had gone to see a hockey match and My father always had a national flag on it,

that time it was not national it was congress ag, in the car.

So the soldiers came, they said, “Take down this ag!" So My driver got down he said, “You cut my throat first and then you take down the ag!" We all children joined him and they were shocked, went back.

Such enthusiasm, such patriotism came at that time when we were fighting these people. But they divided us and created a problem for us. And you know before we could enjoy any fruits of our freedom, we were fighting, we were divided. I don't know whom to blame for that. If we had not accepted this division, there would have been no problem. But they accepted it.

Now, poor Bangladeshi's are so, so, so poor. If they were one with India, they would have been much better. And what is Pakistan? It's just an empty place, you know, no industries, nothing. That's why they are all the time talking about Kashmir, Kashmir. They have nothing else! [In] their own country people are having fights, this that, but there's no growth. Now they cut out only this India.

Now here, after all this happening, you know, any war, any kind of crisis like that, immediately changes the value system. Not that in the West there were no value systems, there were, but the war completely changed them in the same way in India also. Politicians, those who lost their lives in the fights, or those who stood for something good were regarded as no ideal. And people took a U-turn, absolutely a U-turn and they became very self-centered, only worried about their own personal things, their families, or maybe accumulation of money and transferring of money from here to Switzerland.

I mean something, I mean I tell you I've gone through My life with the people who were fighting, fighting for freedom. I mean they could not even think of these things. I know My father, I know My mother, I know their friends, I know so many people who were in our family used to come, so many Sikhs and so many other people, Muslims even. They could not think of taking any money, I mean it was really regarded as very low-level. For what to take? What is the need? If you are satisfied in your heart of what you wanted, you got, you've got your freedom, now finished.

But how these people who were absolutely at the bottom, who did nothing for the country, sacrificed nothing for the country, just came up on top and all the good people went down. If you read the history of Shivaji, or Rana Pratap, or any of them, Shālivāhana, anyone, you'll be surprised how they used to worship Shakti. All the Kṣhatriyas used to worship Shakti and they would go up to a point and not beyond. Up to the point till the Dharma was there. That history I cannot repeat it to you. But in the subtle way, one feels that this partition suddenly changed the attitude of people, or I should say those who were very low-level they came up. I remember I was here at that time, partition time and I was married and three people came to Me. I was sitting outside in the garden, knitting something for My child because I was pregnant.

So they came and they looked at Me and they said, “Can we have one room in your house?" I said, “Why not, I've got it. It's a very big house of My father. I'll give it to you." They said, “We need for one or two months. We are

refugees." I said “Alright and it has an outside door, you need not bother us and there's also kitchen attached and a bathroom attached. You can do whatever you like." Just I offered.

In the evening My brother came, elder brother and My husband and both of them were friends and he just started shouting at Me. These people were in the other room. “What do you mean by keeping such people? Who are they? What will they do?" and this and that. I said, “What will they do?" “They may steal something from me!" “So what is there in this house to steal? They are refugees, look nice people to Me. I have approved them because of vibrations they're alright." “No, no, no, no, no better throw them away!" I said, look at these people [husband and brother], “Without even talking to them, knowing them, suddenly you are asking them to get out only because they are refugees." Then I did feel that in this country a new wave had started, that a person is not respected if he has no money, he's not trusted if you have no money. Actually it is the other way round, those who have money, you better never trust them. And those who don't have money are much more honest people in this country than the people who have money, who are all cheats practically.

So it happened like this and I said, “No they are going to stay here!" I put down My foot. I said, “This house My father has given Me and they are going to stay here." Poor things they stayed for a month in a very, I think, must be very much embarrassed. And while they were there so many Sikhs, that time it was a big organization, Sikhs and RSS were one and they came to My house and

said, “We've heard there's a Muslim staying with you." There was a Muslim. “And we're going to kill that Muslim." I said, “What makes you think there's a Muslim?" “We've got reports." I said, “Wrong, there's no Muslim in the house." I told him a lie.

So they said, “How are we to believe you?" I said, “See I'm wearing a thing [bindi]. I am a Hindu lady. How will I keep a Muslim in My house? We're all frightened of them and there's no one like that." Somehow or other they believed Me. I told a complete lie but they believed Me. They had brought lots of those swords, with blood. But I was not afraid and I told them in a very determined manner. Anybody else in My place would have said, `Alright, alright there is one you can take away.' Then these three persons, who were there, left My house and one of them is a very famous actress, another one is a very famous poet and another one is a very, very famous writer. And it so happened that they [a charitable organization] wanted to make a film about young people and I was the chairman of that, vice chairman of that and they wanted to call this actress. I said, “Don't tell her My name." Because I had lost her completely. I'd just said let it be wherever they are, let them be. There's no, sort of, I never made any enquiries or anything. “Don't tell them My name." They said “Why?" I said, “For some reason you just don't tell her My name, otherwise she'll be compelled to say yes, which I don't want." So when they went to her and asked her, she said, “I must get a sarī, I must get a chappal, I must get a purse to match, I must get this, all this you have to pay, plus so much money you'll have to pay." They said, “Ours is a charitable." She

said, “Whatever it is." I said, “Alright, give her whatever she asks for." Then I went for the opening ceremony and she saw Me and she couldn't control herself, tears started rolling down her. Just came and fell at My feet. She said, “How are you here after such a long time?" So they said, “She's the one who's making this film." “What? She's making this film, why didn't you tell me? My God, my God." She couldn't help it, she was crying, crying, crying, crying. I said, “Now it's alright." She said, “You take money from me. I'll pay for the whole making of the film. You don't know this lady. You don't know her. What She's done for me, nobody would do [what] she had done." She said, “She never told us anything how are we to know?" Such a change that she, immediately she telephoned to her husband and to this great poet, they all came running and they all... But a small good gesture of administration: that was My house given to Me by My father. That time of course My husband and My brother didn't know how to trust people. But I trusted them, fully. They were saying, “They will cut your throat." “Why? Why will they cut My throat? For what?" All kinds of funny things they were thinking. And the worst thing I felt was they were afraid because they had no money. That is the beginning of the end, I think. In our country this struggle for money started after that.

Without money people started suffering very much. Poor people don't mind because they are used to it. Whatever money they have, they eat it and sleep off. There were not also very, very poor people as they are today but they were poor people no doubt.

But what I realised at that moment, that the people who have any position or any power or anything are literally frightened of everybody else. This is the beginning of our downfall. We got frightened. Those who were in charge got frightened that I may lose my seat or I may lose my money, I may lose my power.

That fright kept them absolutely mad. Supposing I am left with no money.

So what? What happens? All these thoughts started coming after that partition, I felt it's everywhere. While I'll tell you in My childhood, My father never used to lock the house, it was a very big house he never use to lock. And we had a very beautiful gramophone will all that horn sort of a thing. And one day one thief came and stole that.

So next day we discovered, My father said, “Poor thing, he was fond of music so he's taken away doesn't matter, but he didn't take the records now what will he use, he must have records." So My Mother started teasing him, “Alright you advertise now. The one who has stolen our gramophone should come and take the records they are available for him." [Laughing.] It's so natural you know. He just felt [that] we have money after all, this fellow doesn't have money and he wants to listen to music you see.

So My father said, “Alright." Otherwise he was a criminal lawyer My father knew law very well. Was not a stupid fool but he couldn't understand this fellow has only taken gramophone only without the records. He said, “He must not have found it, you see it was there kept and all that."

My Mother said, “You better advertise it." He was a politician also.

So that time, the feeling among the politician was to how to raise the standard of these people who are not having what we are having.

All the people who had money donated lavishly to so many things. I mean in My place there was one Rahbahadur Lakkshminarayan, he donated all his money, everything, to a big university. Most of the things that happened in those days were done by charity people. I mean they never thought our children should have so much money, crores and crores and crores. They never thought like that. Whatever limited money they had they wanted to donate and do something good for others.

So when the Rājalakṣhmī, Lakṣhmī that is the one responsible for looking after the benevolence of the people, when She acts people think that they have, not even think, they do it, automatically, that they are there for benevolence. They don't have to tell themselves, it's just that they feel that it is their job, this is what they have to do, is to look after the people they are to be brought to better levels of life. This is what they think, they don't think like a party politics, who is coming up, whom to kill, nothing of the kind! Under the influence of the Goddess of Lakṣhmī, which rules the political side we can say, the kingdoms and all that, first thing is generosity, first thing is generosity.

For example, Mahāvīra was meditating and while coming out His cloth, He had one cloth around His body, dhoti and He had covered himself. And the upper cloth just got caught up in the bushes.

So he cut it out and came out with half the cloth, it was in His own palace.

So Śhrī Kṛiṣhṇa wanted to take His test. He said, “See I have no clothes, I'm just naked." He came before Him like a beggar. “You have this, why don't you give Me this cloth? You can go to your palace and wear your dress." He said, “Alright." He took it out and gave it to him. And then He got some leaves and all that, covered Himself, went to His palace and got dressed. But now these Jains, you know, they make His statue so big, insult Him completely by showing all kinds of nonsensical private parts to the details. This is what is, where you have no worshipping of the Goddess.

Goddess is Śhrī Shobha! She's the One who decorates you. She's a mother. She decorates you with ornaments, She decorates you with beautiful clothes, She's your mother. She does it! Like, Rāja Janaka, He was the king so He had to wear ornaments, He had to wear beautiful clothes, He had to do everything. And when Nachiketa went to Him he was quite surprised that why my Guru has sent him to this king who is wearing all kind of dresses and this and that and he also had a big function of dancing and this. He said, “He's not a saint so why my Guru touches His feet? He's a king." Of course Rāja Janaka knew what he was thinking about. He said, “Why have you come here Nachiketa?" He said, “I'm here to get my Self-realisation." He said, “You can take all My kingdom but not easy to give you Self-realisation." He said, “Alright, whatever you say I'll do." So He put a big sword on his head and asked him to sleep. He couldn't sleep at all. Then they were having a bath, he said,

“Come and have bath in the river." People came and told that there's fire and everybody's running away and Rāja Janaka was in His meditative mood, He was just sitting quietly.

Nachiketa got a little upset. Then they said, “The fire is coming here and all these cloths are going to be burnt." So Nachiketa ran out to save his things but still He [Śhrī Rāja Janaka] was meditating.

Then they came out and Nachiketa found that nothing that was burnt was there. It was just an illusion for people. He was amazed. Then he realised what was wrong with him, that he was doubting the Divine power Itself. The one who was Janaka, who was a king, was not bothered about His own powers, these are what? Because he is today, this you have to do it. Because I'm married, I have to wear a mangalsutra.

So this is for the parampara, for the tradition style, but inside He was a saint, a very high... high level of saintliness.

When this thing happens that you get some position, any power, even in Sahaja Yoga I was surprised.

If somebody becomes leader, I don't know what happens to him. It is a myth. There's nothing like leadership in Sahaja Yoga, nothing like that. It's just a myth. But suddenly people jump up. It is ego that gets pampered.

But this ego can be easily managed if you worship the Rājalakṣhmī. She is the giver of balance. Firstly, She rides on the elephant. Is not easy for a lady to climb on an elephant, I have done it, it's not easy.

Without fear. And She sits straight with a complete balanced attitude. And Her blessings are tremendous.

The first blessing one gets: the imbibement of dignity. Dignity of a king, dignity of a queen. You are a queen so you can't behave like street women. With Her blessing, first of all, you get that dignity. That dignity is full of love, love for others. That personality emits nothing but love and benevolence for others, nothing else. Wherever She looks, in every glance She blesses people. She doesn't expect anything. She is a queen, what can you give to the queen? She's the highest of all in every way, what can you give it to Her? These, all these politicians and all these so-called presidents of all these countries are beggars. All the time give me this, give me this, like greedy people going around are beggars! They are not the people who can rule. Hankering after things.

So first thing is the sign, is that such a person has a personality that just blesses people, thinks of their benevolence, cares for each and every person who comes along. This is a blessing of the Goddess. Then the second blessing of the Goddess is that you develop a kind of a temperament, which is very dignified, but also very humorous and understanding what other people are like.

There's a story of a king who was going on a horse and he met a drunkard.

So you can say these our drunkard can be compared to our politicians.

So the drunkard stopped. He said, “I want to buy your horse." People said, “Do you know what he is?" “Yeah I know he's a king. Alright. So what? I want to buy his

horse." He said, “Alright not today, tomorrow we'll sell the horse to you." So went away. Next day he was called.

So he came with folded hands bent down. He said, “What, you were the one who was going to buy my horse, what has happened to you? I want to sell it to you." He said, “Sir, the one who wanted to buy is dead. I am an ordinary person." Such a personality, such solid personality I should say, that anybody would have been angry, would have said “Beat this man! Throw him away! He talks to me like this, behaves like this." What the king said was remarkable. Because he knew he's drunk, he knew he's not in his senses, that's why he's talking. Didn't get angry with him, he said, “Alright, come along tomorrow, I'll sell you the horse." That's only possible if you have this Rājalakṣhmī in you otherwise you would never behave like this.

Now what about today's politicians anywhere? They even shoot people, they kill people, they arrest them, they put them into trouble I mean, all kinds of things they are doing. Such people have no right to call anybody as criminals! But we accept! As in Hindi we say, `Aaj kal ka zamana hai aisa' [`Such is today's world']. We accept it, all such people as our rulers.

Then Rājalakṣhmī is the one who stands on Dharma. She stands on Dharma. If there is some adharmi then she will not bless that person. Adharmi is to be taken out. But if he's not, then he will go all out to save that person. But if he finds he's adharmi, he will not. Is a kind of a Divine discretion he should have as to whom to be kind and whom to be punishing. That Divine discretion should be there in a person, otherwise you can play into the hands

of ten people who are around you, teaching you something, doing something.

One day I was in My mother's place Nandgaon and there was one gentleman who impressed our Yogi very much. I just kept quiet. He was a big politician and he told Me, “We have to do like this and we have to do." I said, “Alright, alright, alright." Then three, four professors from the university came to tell Me, “Mother, he's a politician, be very careful. He's a very bad man, you be careful about him." I said, “What do you know about him?" They said, “He's a politician." I said, “There are so many politicians." “But he's not a good man." “But what do you mean?" I said, “Now you sit down and I'll tell you. This man has eloped with the wife of a Brahmin.

He himself is not a Brahmin and this child is from him to her and how much he has deceived people everything I know." They were shocked. “You know Mother?" “Of course. I know everything!" “Then why do You allow him to come close to You?" “Do you think he is close to Me?" I said, “You are sadly mistaken. But it's nice he's come to Me because he's been troubling people too much and I'll correct him." While some people thought he was a great achievement we have got and some of them came to tell Me be careful of this man without knowing what he was. This kind of a Divine discretion has to be there. If a king does not have that Divine discretion then he can punish the good and he may help the bad people.

But this Divine discretion disappears when you are self-centered. That's the main point, is a complete detachment about the power should be there. Complete detachment.

Why should Rājalakṣhmī care for anything? What does She get? But now there are some who'll pamper a person this, this and that and then they feel “ah, we're on top of the world!" They just pamper, pamper and pamper the ego of a politician and he thinks he is a very big man, then in the election he doesn't understand why he's on the ground.

So with this self-dignity, Self-knowledge, you know what you are. Whatever you may tell Me, whatever you may say to Me, I'll listen, “Alright, alright, alright” but I don't accept anything as something great.

Because if I am that, what is there to be great? Now supposing this is a lamp here.

So is it great or not great? It is a lamp.

So if I'm Ādi Shakti, I'm Ādi Shakti, So what? If you are a king you are a king so what? I mean if you are an impostor then you might feel your ego. But if you are really the king then you won't feel. If you are under the influence of the Goddess then that is the only thing you enjoy. The rest of it is nothing. Whether you have diamonds or you have silver or you have anything makes no difference at all.

Now how people misuse the scriptures also one should see, that, Rājalakṣhmī is sitting on the elephant alright, so they should have all very big cars, you see. She's sitting on the elephant because elephant is the highest animal! Is very kind, very forgiving and has such a tremendous memory. That's why She's sitting on an elephant. She's not sitting there to show off. But She's sitting there to see around, what is happening avalokan, She can see around what is happening, to be at a higher

place. That's why a king is made to sit on a higher pedestal. But the purpose is not to show off. But the purpose is that from that state he can see others better, he can be watchful of others.

If somebody gets a high position then they think they are the owners of that position. This has all come because the brain has gone upside down I think. How can it be? Logically. Now if you are this throne is given, alright, so with the throne I sit on this, but this throne cannot give Me anything, I can give something to this throne. The king has to think he is obliging all these things that he is sitting on them because he is a king. On the contrary he thinks all these things are important because something is lacking in him or what? And that's why when they come to do Rāj they start gathering things which are useless absolutely, clutter up their houses, homes, everything with something that is useless.

All their dignity, everything, is itself a decoration on them and to show that they are kings. Of course they are given a crown, they are given a big necklace, they are to wear something here because they are kings. But these are not actually his decorations but these things get decorated by a king.

For example, you get some lanky panky fellow from the street, half starved, who is a beggar, say, for example and put those ornaments on him and all the dresses of a king. Put him on the stage, everybody may start laughing. Nobody will think that he is a king by any chance, because he doesn't have that dignity, doesn't have that face, he doesn't have that body, he doesn't have that mind, he doesn't have that wisdom.

So how is he a king? Like, there was one king who tried to make his shoes of pearls. But he's so stupid looking, you know, that when I saw the pearls I said, “This is the man only who can think like this!" So stupid he was to look at. And was sure of these pearls being put on his shoes.

So there are many such things these days all of these stupid people are doing. There are big, big cartoons coming out and you can see for yourself how stupidly they live. To Me it's such a difference I tell you. Such a difference. To them all these things are so important, which if they don't have they'll buy and put it. I know of a gentleman who came with a garland to our program, I mean to our dinner, I asked him, “Why are you carrying the garland?" “See after all you see I was garlanded so I'm keeping the garland." We didn't know what to do! We Indians will never take a garland, first of all, anybody gives you they'll put it, except for the Gods. They will take it out immediately. Another lady who came to see Me and she said, “I don't understand these Indians, I bought a garland, I put it in my neck so they were all laughing on the street at me." [Laughter.] Now you Indians understand this, how subtle it is, just see, that you can't put garland, you are not God. You cannot buy a garland [laughing] and put it in your neck and walk out. Innately you have to be that.

So the person who is innately a king has the blessings of the Rājalakṣhmī. Then what does She do? What does She do to such a man? What She does is first his name is written on the hearts of the people whom he rules. She

writes it with her own hand. They adore him, they admire him and they try to imbibe his qualities within himself.

Another blessing of Rājalakṣhmī is that She grants a particular type of a body, which has a coefficience, which gives vibrations. They may not be very selfish people to make a big advertisement about themselves, talking about themselves, this that. But the way they are wherever they are, they show. We had many like these in our times also. Maybe that people didn't accept them, maybe they are nowhere now, some new Johnnies are looking to be more jumping. But whatever name is written in the heart of the people, are the people who are blessed by this Rājalakṣhmī.

So what a politician has to understand [is] that he has not to make money, he does not have to have a big show about himself. He does not have to do anything that is like laundering the money from the country. He does not have to kill others who oppose him, he doesn't have to shout at those who trouble them. But what has he to do? He has to remember that. “I am here for the fame of a good man." He should worry about the fame he will be leaving after his death. He should see to it that his fame is safe.

For example, see Śhrī Rāma who was a king of benevolence, no doubt about it. But His own wife when somebody challenged that, “She has lived with Rāvaṇa and how can She be pure?" He knew that She was pure, still He decided that He will ask Her to go because to keep the show, to keep the whole image of a king and He sent Her away.

But nowadays you find somebody's brother employed in America, sister employed there and he has made, his uncle has made a big house and his wife has accumulated so much money. It is all going on.

Everybody will talk like that about that person, that he's just money oriented, he just spends money on nonsensical things and he is just exploiting us. Everybody will talk but nobody will tell him on the face.

So what you have to worry is about absolute correct character. These days this is another point. Every politician must have three, four keeps otherwise he is not a politician. Like we had Nawabs, we had one Nawab in Lucknow who had hundred and sixty five wives. He thought if he doesn't have hundred and sixty five, people won't accept him as a Nawab.

So this is another inferiority complex that you should have some women around you so that people will say what a powerful man he is.

Now those days are gone now, now Satya Yuga has started. In Satya Yuga I assure you anybody who is not blessed by Rājalakṣhmī will have to go to jail or will have to leave the seat, will be thrown away or will be as they say, “Doubly dying go to the waste, dust." It has to be. They'll be all exposed, whatever tricks they may try. And they will have the consequence of being artificially the rulers. But a genuineness is the sign that the queen of blessings, the Goddess of Rājalakṣhmī, is residing in that person. In Satya Yuga it will happen I'm sure.

But even in Sahaja Yoga I find people doing politics sometimes, I was amazed! People think politics means keeping groups, making groups, telling things from here

to there, there to there. That shows you lack collectivity. A person who is a Sahaja Yogi will try to cement everyone together because the power lies in collectivity. To break the collectivity for anything is very dangerous for that person as well as for others.

So now you have entered into the kingdom of God, you are now sitting in the court of God Almighty.

Here, of course, as courtiers you have to dress up well, sit properly, should take up your seats. You have to be systematic and above board because you are Sahaja Yogis. You are not ordinary people. You are special people. How many people in this world are going to be Sahaja Yogi? You are special people, so try to make yourself such beautiful instruments of Rājalakṣhmī that people when they will see you they will vote for you and tomorrow you will rule the world. [Applause.] I do not want you to get out of politics or get in politics but you have to first get the blessings of the Rājalakṣhmī and then only you should understand what's wrong with our country, what we have to do, what is the purpose, why do we want to become politicians, what we have to do, we have to have plans, what is your project. All these things now put your attention from yourself to outside. Like, that day I received a letter saying, “My father is sick and my mother is sick then my son is sick and this and that and that and that." Such people can't do much.

When the war of independence started in India we gave up our studies, gave up our parents, gave up everything, we were very young people.

So now you have to know that if you have to really take to politics you have to have the blessings of Rājalakṣhmī

and for that you have to build up yourself with that dignity, with that sense.

I bless you from My heart that in every country such people will come up.

May God bless you.

[Shri Mataji talks in Hindi:] When Rājalakṣhmī gets awakened in us then everything of ours changes. Our thinking goes from individuality to collectivity. We rise from ourselves and become one with the world. We do not think of ourselves, but think of the world, You will be surprised that I never think what I need. Nor do I buy anything for Myself. Anyway you all are buying for Me.

Once there was a theft in our house and all our things got stolen. All the sarīs were stolen and we were in a bad shape. My husband was a very honest government servant and I was in a bad shape just making his clothes.

So for seven years I lived by wearing only one silk sarī. I had cotton ones, but whenever I went out I would wear that one silk sarī. But no one even noticed. Only My husband knows.

Now you people have given Me so many sarīs that I think if once again there is a Draupadi Vastra Haran [disrobing of Draupadi] then only these sarīs will come in use. Otherwise they are collecting in heaps and heaps and where am I going wear them? But no one listens. I say that please do not give Me any presents, I don't want anything. They say, “You don't give us any presents." But I say, “Let Me give because I am a Mother." But they don't listen. They say we feel joyful in giving presents to You. Now I am thinking that whatever present you give Me, I will give it to Sahaja Yoga. What is the need for so

much? I don't need it. Please reduce this giving of gifts. Everywhere I go I get presents. If someone has a child so a gift, if someone gets married then a present. Getting and getting, now I constructed three houses and they have all become godowns and the fourth will also become one. There will be no place to live.

You people feel very happy, it's alright but one sarī in one year is enough. You all love Me a lot and I love you all a lot also. In love one always feels one should give something. The material things of this world are only to show your love. But I think in the world today it is best to close all this, people should think about it. Until now I am tired by discussions with everyone. Now try to take out a middle path so it will be very nice.

Contents: 1994-12-06 **Pūjā, Chandigarh, India**

Meditation is not a mental process. You have to practice going into thoughtless awareness for your spiritual growth. While looking at nature go into thoughtless awareness. Nature does not have to worry as it is under the complete control of the Divine.

Contents: 1994-12-07 **Talk to Sahaja Yogis, before Noon, Garden, VIP Pintail Resort (VIP guest house), Yamunanagar, Haryana, India.....**

Beta [Son] don't cover your head in the morning. The sun's rays are light in the morning and are very good for the hair to grow. You should cover your head when the sun is hot. Until twelve o'clock, the morning sunshine is good but after that you must cover your head to protect the Sahasrāra from the hot sun.

.....

Your Kuṇḍalinīs are your Mother and that's why She let's you sleep, but really you should get up at four o'clock in the morning.....

What tree is that? [Nobody knew and Shri Mataji laughs.]

Contents: 1994-12-11 **Śhrī Ādi Shakti Pūjā (Hindi), Mahāmāyā, MahākālīSharadha Devī, Mahālakṣhmī, Jaipur, Rajasthan, India**

Today we are going to worship Ādi Shakti.

Everything is covered in it. Many people have not even heard the name of Ādi Shakti. We are the worshipers of Shakti. Here we are Shaktdharmi [religiously devoted to Shakti] and many kings have been worshiping Ādi Shakti. Everyone has different deities and the names of each deity is different. The name of the deity of this place is also deferent, it is `Gangaur'. But Ādi Shakti was once born in Rajasthan state whose name was `Satī Devī'. It is her grace that we find our culture the Dharma of wife, Dharma of husband, Dharma of ruling etc. which are nourished by her Shakti. You all know the story of Satī Devī, I don't have to tell you in new way but she was Gangaur. She was married and while she was returning after marriage with her husband some of the bad elements surrounded them and killed her husband. She came out of the bride's carriage, took the Rudra form and destroyed all of them who attacked her husband and then she finished herself also. We should see in this that since childhood till marriage she did not disclose that she was Mahāmāyā in any condition.

It is necessary for Ādi Shakti to be in Mahāmāyā form because the one who has whole powers and light within has to take Mahāmāyā form. The reason is all those great powers which in this World, initially they came in the form of Surabhi Shakti, which was the cow. In her all the deities reside and after that once she came in the form of Satī. Only once she incarnated in Rajasthan. I told you before that My relation with this state is very ancient because Chittorgarh's [famous city in Rajasthan] `Shishodia' dynasty were My ancestors.

Ādi Shakti has unlimited powers and Satī has all of them. But it is important to keep those powers hidden. There are two reasons for it. Firstly, if people come to know that she is Ādi Shakti they may attack her because they all are evil, stupid and standing against God. They earn money on the name of God and misuse it. If these people come to know that Ādi Shakti has incarnated in this World then either they will run away with fear or they will get collective and try that the work of Ādi Shakti in this Kali Yuga should not be successful.

So it is very important to take Mahāmāyās form.

The second reason is very that she has to do very deep, subtle and important work which has not been done by anyone till now. That is collective realisation. Forget about collective, even to give realisation to one person it takes years together to do this great work and that too with such a care that it should not harm the other person in any way. It is like one person is made to cross the river sitting on the boat without any effort. Yesterday I told you that how religion has got inverse. Those who told

about religion were absolutely all right but to whom they talked about religion were not right people.

So they did not understood religion but interpreted and confused it. If some person looks at his religion and thinks about it then he will run away from his religion because the things which are happening on the name of religion are very dangerous.

Somewhere it is insulting women, somewhere torturing children and somewhere it has become robbery.

Every kind of wrong things are done on the name of Religion. Once the copies of `Gītā' came in Bombay [Mumbai] which were printed in England. The people were very happy that see the Gītā is now being printed in England too! What can be more greater than this? Indians already were on the feet of Britishers... and now if Gītā is printed in England then Indians thought Oh! How great! what a miracle! But there was an Officer in Customs who thought that till today no Britisher could even speak our simple Hindi language, then who is this great person who can write Gītā in Sanskrit language. He felt something wrong. He opened one of the book and saw the whisky bottle hidden inside, he understood and checked all the books and they were Whisky inside and Gītā outside! I mean to say that Gītā is very holy for Indians and even by the name of Gītā they will touch it to their forehead with respect, but the English and Western people have this art of hiding things, it is wonderful and they thought to use Gītā like this.

If there is any kind of table here in front of us then we will put some plastic cover and then table cloth and make it beautiful immediately. Every time I see that

wherever you go you see many curtains. I asked them why so many curtains? They said “nothing mother"... I removed the curtain and saw all dirty things and clothes there. To hide the hundred weakness is also a great problem of our Mahāmāyā Shakti, because these people might have learned from somewhere all this hiding. I have not taught them, but someone might have taught them as how to hide all our weaknesses and how to digest them after hiding them cleverly.

We don't try to remove our weaknesses and bad habits... instead we try to hide our own weaknesses and we are very clever in seeing the weaknesses of others. Now this is completely reverse thing. Mahāmāyā's power [Shakti] has been made to take out all these weaknesses and absorb them in the body and cleanse them completely. I felt in the beginning that it is very difficult task to do.

But I did not face anyone with such special or strong weaknesses which would have given Me problems.

I think those people run away from Me, so never such question was raised in front of Me. But it is amazing that all those who are possessed by bhoots and always commit wrong things and these false Gurus recognize Me very well, I don't know how! Either they have eyes at the back or whatever... they recognize Me before. Sahaj Yogis don't recognize Me... May be their eyes get too much of light or whatever I don't understand.

But you bring any person who is possessed by a bhoot, he will just start shaking in front of Me and will run away as if somebody has hit him by whip. But it is not like this with Sahaj Yogis. They don't have so much recognition of Me. It is one way good also because the form of Ādi

Shakti which Mahākālī is very furious. If you see that then it is finished, whereas these peoples can see everything like Elephants, Horses etc. But to show this form of Ādi Shakti to someone else is very difficult. I don't know how many of you will be sitting in front of Me? But it is very necessary to have Mahākālī form. Until unless Mahākālī is present, the problems of your left side do not get cured. The catches of left side means that first of all you think about your past always.

Second thing is that my father was this, my father's father was this, they also sometimes ask Me that “what was I in my previous life Mother?" Now, one person came to Me and disturbed Me a lot asking Me as what he was in his previous life. Then I said that look son I am not telling you what you were in your past life because there is something wrong. Why are you asking Me? It is nice that in this life you are with Me. What are you going to gain if you know? He said “No... no, Mother I will feel nice if I know." OK, if I tell you that you were king of Jaipur in your last life then will you get the throne? If you go there, they will not recognize you.

Then why do you talk about your life? “Because, mother one Astrologer predicted that I was a King in my previous life." The Astrologer told you like this to earn money. “Did you give him something like a King should give?" He said, “mother you are joking." I said that “you are talking nonsense what should I do?" Here you have come to ask about your previous life. I don't know any astrology, neither I have any interest in it. You go to some Astrologer he will tell you that you were King of England

etc. Now at that moment if I show Mahākālī form they will forget all this! It is needed.

Except Mahākālī form such kind of madness does not go away. Now, I saw that those who ran away never returned back. They never faced Me again. This is very small thing but Mahākālī power is needed for such kind of people on whom the false Gurus have sticked the bhoots. The bhoots given by false Gurus are like this that either you obey them or become like them. If they order you to go and rob somebody's house you go. You kill someone, you kill. Do this, do that. You should be totally dedicated to that false Guru with your head bend down otherwise he will get behind you. He will ask you to kill someone. If you don't kill him he will ask someone to kill you.

One thing is nice such kind of false Gurus destroyed themselves and their disciples. But here I see that even the disciples are destroyed they keep on going in their feet more and more. One person came to Me with the policeman, I think I was in Ashoka Hotel at that time. My husband asked Me, what is this fuss? Why did the police come? I said, “go and see" then they said that this gentleman, I will not tell you the name, is a doctor and has run away from Anand Marg Organization. “Mother you will be astonished to know that he was the great worker of Anand Marg." He travelled in whole World, earned a lot of money and his Guru considered him very close. I asked, “then what happened?" They said he was in a Temple in Calcutta of a deity where the goat is sacrificed. They cut the head of the goat in front of deity for putting all the bhoots inside that animal and those who are possessed get rid of bhoots. I say, we people

take down the bhoots in the lemon because we are vegetarians!, because many business caste people have come in Sahaja Yoga who are pure vegetarians.

So by cutting lemon we take out the bhoots and make them run away.

So all those people who are possessed by bad spirits can see Mahākālī very clearly. They see the same furious form of Mahākālī and start shaking. I am surprised that even if you get inside the bhoot of ego then also that person can see the same form of Mahākālī.

Now, there is a story from Pune. There was a Public Program going on in Pune. They said that Shri Mataji is not a Brahmin so we cannot have this program here. The one who is Brahmin should only come here.

Therefore, the organizers there said OK we will give this in newspaper that Shri Mataji is not a Brahmin and the program is not to be done here. Let us do the program somewhere else. “No, no, no, no, don't do this, we don't want to show this” they said. Let us do the program here itself.

No one told Me about this incident, I said, “So you are all people." I don't know how it came to My mind I asked them “OK who all are Brahmins here keep both the hands towards Me” their hands started shaking... “Oh mother! Please stop it, please stop it, you are the Shakti, please leave us." I asked them “why are you shaking?" I said “try to stop it." I said “I didn't ask your hands to shake." They said “we don't know what is happening and we are feeling afraid." Now, all this ego that they were Brahmins was the reason.

Then they said that mother some Brahmins are sitting on the other side also who were shaking. I said it is lie. Are you Brahmins? They said no mother we are not. But we are certified psychic cases. We have come from Thana because one person, which got cured of his madness by you, told us to come here. Now, their eyes are open. I said did you understand now? Then their shaking of hands was over.

In the beginning the power of Mahākālī manifested very strongly.

I didn't know what to do. The condition of Pune is such that once I told My niece to go and bring one Matka. She went to the market and found that one Matka was costing ten rupees whereas the real cost is one rupee. They said one Mātājī has come so all the Matkas are sold out. These all people purchased the Matkas. I said, “Oh my God! there are so many bhoots in Pune." I asked them to bring Matkas and lemons but they didn't. Their eyes turned up and they started rotating. I left from there so there is big collection of bhoots there. Those who were sitting with Matkas were little all right but the others were standing and doing ha... ha... ha... ha... ho... ho... hi... hi... hi... hi.

So I thought that if this Shakti of Mahākālī reduces a little it would be all right. Now, after curing one thing the other thing came that which you call psychosomatic like Cancer, Muscular, many other problems of the World which doctors could not cure and they never agree. Doctors don't agree till the patient dies.

They will keep on pulling the money from them. One person got Kidney trouble. I told him that I will cure it but

you have to promises that this business, which you are doing, must be stopped. If you stop your dialysis then I am ready to cure it. Yes, yes mother I agree but cure my kidney. I cured it but after two months he again started the same business. When these doctors speak the truth and when they lie? God knows. He again got the Kidney trouble. I asked him what happened this time? He said again Kidney trouble mother. I said no it is not Kidney now the Cancer has started. He got afraid. It told him that I already warned you but you started your shop again, he said then mother how will I fill my stomach.

I have brought such a expensive machines I said sell all these machines and finish it. I have heard that this gentle man is no more in Sahaj Yoga. All these left-sided diseases and psychosomatic diseases, which were incurable, have been cured by the power of Mahālakṣhmī. Therefore, Mahālakṣhmī's Mantras has to be said and till you awakened Mahālakṣhmī's principle within yourself these kinds of diseases cannot be cured. I don't understand so much of heat is emitted from such kind of people.

In London every body uses heater. You bring one Cancer patient and awakened his Kuṇḍalinī; the expense of heater will be no more. This much heat is emitted that I can't explain. Here the heat comes out and there they keep on trying because the crying goes along the Cancer. If they have the vision of Mahālakṣhmīs then the crying stops. Forget about Mahāsaraswatī because this might be the vision of Mahākālī, which makes the cry. Now what to tell them? If you see in a subtle way the form of Mahālakṣhmī is very furious. It is said in Devī's names

`Atiraudra' [very furious], `Atisaumya' [very peaceful] but Mahālakṣhmī is `Atiraudra'. Rudra form is very necessary otherwise negativity will not run away. It is because of the rudra form it is possible. The eleven Rudras, which is present in Ekadash Rudra, is power of Mahākālī and all those powers are present in the Medha in the eleven Chakras. If somebody's Ekadash Rudra is caught then you should know that he has Cancer or some other incurable left-sided disease.

The science of Sahaj Yoga is the best. You cannot find out anything wrong with it. Now, people have come with Cancer, Neurosis this and that, fifty kinds of problems like Aids etc. and started telling that “Mother, we never went to any Guru." I said, “if you did not your mother might have gone." “Yes, I read the books of Rajneesh and we have the photo of Satya Sāi Baba in our house." I said, “Try one or two more, some more diseases will come and then come to Me." They will go there... catch the diseases and come to Me.

So the Devī has to show them her furious form, isn't it? Or shall we ask the bhoots politely that come, come, eat some food and take this sweet.

Many people asked Me that “Oh mother how can Devī have furious form? If she is mother, how can mother be in furious form?" Why not? To make her children all right the Devī has taken furious form also.

The Saumya form [compassionate and peaceful] can be harmful for her children some times. Therefore, the Rudra form [furious] is necessary. They cannot be corrected other than this.

But the Devī did not harm any body with her Rudra form. Like before when she incarnated as Mahākālī she killed this, she killed that, she pulled out the tongue, she did this, she did that, nothing of that sort.

Today's Mahākālī's form that is Rudra, now, it is not required to do all those things.

Human beings get afraid just by seeing this form. When he sees his Rudra form his diseases get cured because the negativity inside runs away.

So there is no need to cut some body's throat or to cut some body's tongue or to take out the eye. If Mahākālī's form is not used then we cannot do the work of Sahaj Yoga because all these negative forces block your Chakras and without curing your Chakras Kuṇḍalinī will not come up. That is why the Mahākālī form is very much to be worshiped and to be praised which does not harm physically, emotionally or mentally. Only the bad thing run away by its form.

Now, these quarrels between husband and wife are a big problem because the wives have studied a lot and the husbands want them to remain like villagers and illiterate. Now, she is not a village woman, how will you make her? Once you became the city person, you became. Whether you wear pant or a village dress.

The mind has become urban. When the mind has become modern then the women like qualities reduced. Women got more masculine. By becoming modern and living in the city the women lost their most important quality of being feminine full of soberness, motherliness and tolerance. These qualities of women do not permit her to go to the battleground.

Queen Padmini burnt herself along with three thousands other women inside the fort to protect them from getting into the hand of enemy. They did not come out with the sword in their hands. But when it was needed then she came out like queen of Jhansi with the sword in her hand. I still remember that British said that it is the victory of the queen of Jhansi. In our country there had been many such women of brave character. There had been many women of great character who were completed devoted to their husbands and were perfect in the Dharma of wife and looked after their family and husband. When Gandhiji called out the women of India gave him all their bangles and jewelry of gold. There is a story of the great kind Rana Pratap from Rajasthan that when he saw that his daughter was eating Chapati and a cat took it then he got a doubt in his mind that why am I doing so? Is it because of my ego? Why don't I surrender to my enemy Akbar? At that time his wife who was a Kṣhatriya [warrior caste], got up and took the spear in her hand and went to kill her daughter because this weakness came in her husband to surrender to the enemy because of the daughter. Then Rana Pratap's eyes were opened and changed his decision.

In our country if the women have to think they should think that how the women of past used to put the Kumkum on the forehead of their husbands to send them to battleground.

Who fought with these British in India? Men, but the power working behind was of women.

Today women have gone weaker so the men have also become weak and powerless. Till the purity and loving

mother like qualities develop in a woman the GrahaLakṣhmī Shakti does not get awakened in her. But she should be wise. GrahaLakṣhmī has to be wise and intelligent.

So we can say that when this Mahākālī Shakti gets cool and peaceful it becomes GrahaLakṣhmī.

We believe in the power of Fātima as perfect GrahaLakṣhmī and she should sit on the Throne of GrahaLakṣhmī. By this power of Mahākālī a woman can correct her children. She keeps her character pure and we are witness that the `Pativrata' [one devoted completely and only to her husband] women's devotion towards her husband cannot be destroyed by any thing because it is her Shakti. People and negativities are afraid of `Pativrata' women. Also the husbands should understand that the power within them is from the Shakti, their wife.

And if that power comes in husband from wife then husband should see that his wife is Pure or not...

she is devoted and motherly or not. If the wife is dominating... keeps on ordering... like sit there... go there... come with me here... do this... do that... wear this, behave like this... etc and shows her finger with order to him... then he becomes silent and obeys. Husband has all the right to correct his wife, but with love, he should have patience and correct her dominating nature or wrong habits.

Husband has to be very diplomatic and patient. The women who have feminine quality should be very humorous. She should smile and solve any problem and with smile she should be able to convince.

Women should be pure, loving, sincere and motherly. They have to be very sharp. I have told you to read Sharadchandra for learning the qualities of women. You should not go into Politics. And not at all to go in this dirty economics. But the whole axis and balance of society is the responsibility of women.

The women who looks after her children and looks after her home and kitchen, cares and loves her husband and gives him nice health and satisfaction *[UNCLEAR]* makes a very strong time. Yesterday I told you that because of Indian women our society is still alright.

But the nature of women should be peaceful and glorious... their Shakti has that peace.

By becoming aggressive she looses her Shakti. By her peace and love she can win whole world. Her walking, her talking, her dressing and style should all be just like Devī (deity). She is Mahākālī Shakti.

She has many vehicles on which she sits but the one is when she sits on an Elephant. We call her `Lalit Gaurī'. Her artistic nature and her style... all are very respectful and beautiful.

It is not required to cover your face... neither to cover your head... but you all women should have purity in your eyes. That peace should be in your eyes. They should be very feministic ones. Because she is Rudra [furious]... she has to be very peaceful also [Saumya]. That is why it is said that you must cover your face in India because you are Mahākālīs. You should be so pure that anyone other than your husband sees you with bad eyes should be Bhasma [destroyed into ashes on spot]. Whoever sees you with lust should die immediately.

This is the power of Mahākālī within you. Which is very calm and peaceful from outside but from within it is strong... it works from within.

So the people say that this Mahākālī Shakti is very powerful and furious mother that she is so peaceful and calm that you will be surprised that is she Mahāmāyā? She is Mahākālī but she will be like a newly wed bride!... She will be so shy... speak so sweet words... as if the flowers are shedding. She loves so much that it is unbelievable. But this is the Shakti of Mahākālī. Any bhoot or negativity cannot touch the one who achieve this Mahākālī power. Who can touch Her?... she will catch the bhoot! and the women who is Pativrata and pure and like Mahākālī... can destroy anyone with once powerful glance of her eyes.

Now, the other power is of Mahāsaraswatī by which we get creative and intellectual ideas in light. It is by the grace of Saraswatī. `Sharda'... by the grace of Sharda we get beautiful thoughts within us, very peaceful, very cool poetic thoughts come within... not the melancholic poetries of crying and pain etc.

very great national songs were written, the people wrote poetries of bravery but today I don't know where all has gone. Now you hear all those horrible songs and poetries. Even in front of Śhrī Gaṇeśha.

Because man has lost his sensibility. They can take out anything out of their intellect. I will say in this the most horrible was Frayed. I did not see anyone greater than him. Without hesitation he put his thoughts in front of people and they agreed with his nonsense. I will not tell you his thoughts here in India because they are very

dirty and I can't tell you all. It is nice that he did not come to India otherwise he would have been cut into pieces by people. If you read even one line of his philosophy... you will come to know... how much shameless and bhoot or Rākshasa he was. Whatever it is he used his pen and intellect [mind].

They wrote everything against Sharda [Saraswatī] and everywhere it started that, we have Bhakti .

Whatever we write. The newspapers of today are the same, whatever comes in their mind they write.

Anything stupid. They will never write anything good. Who is dead?... he is dying so they will write in newspaper that he is dying... everyday it will be published that he is about to die. Let him die and then write peacefully that he is dead. They speak the greatest lies. They are not afraid of Sharda Devī. She is the giver of truth and the deity of truth. The light of truth, which comes in our head, is from Sharda Devī herself.

So when you are writing... you don't think that from where you are getting the power to write something. Who has given you this power of writing?... it is from Sharda Devī. It is from Sharda or from some Bhūtni? Now there is Mister Aurobindo... he went from somewhere to somewhere and lost somewhere... there is no meaning at all in what he has written. He is very famous... he has a street named on him: Aurobindo Marg.

I never go from that street because don't know where he went. Whatever came to his mind he kept on writing. Nothing in his writing was truth. He sang the praise of Savitri. And that Savitri who was old and had wrinkles on her face he told that she would get young. She died and

was buried but never got young. You find books after books of that. All stupidities. I don't know how many people belong to such religions.

Then we see today's `intellectuals'. I read that one gentleman thinks himself as very great writer. I forgot his name. He is Punjabi. He never read Sanskrit and he wrote that Śhrī Kṛiṣhṇa belonged to Shudra [low] caste and was black and Rāma belonged to Brahmin [upper] caste. I said that from where have you read this? I should tell you the truth that even the book written by Jawaharlal Nehru, `Discovery of India' is the discovery of something else but not of India. Such a superficial book. He wrote book about India. There is no depth in it. Whoever you see starts writing on something. I have not written anything till now.

I think that I should write something, which enters into the head of everyone. Till now everyone's heads have not opened to that extent. No one wrote. Yes even Mohammad Sahib did not write anything.

He never knew how to read and write. He just narrated to forty people that he saw and felt all this. I had this revelation and it was like this.

They also did not know how to read and write, so for forty years nothing was written. There was a very stupid man; his name was... whatever... this was told to Me by My father. Now it is confirmed that it is true. That person was very devilish and he killed Hazrat Ali and his sons, then he killed the caliph and his mother ate the liver of that Caliph. He was such a horrible man... he was the enemy of women. He edited the Quran. Now you tell Me they say Quran... Quran... there is no authenticity of Quran. In

Bible also Paul destroyed everything. At least Christians agree with it. They are Christians for namesake.

It is nice, because if you tell all this to some one they will run to kill us. This is the history of Quran for which they fight so much.

Where is the involvement of Sharda Devī in it? Many people wrote many things by the grace Sharda Devī. Gñyāneśhwara wrote Gyāneshwari! Then he wrote one more book after this. It is so beautiful that you feel that you are taking elixir. Saints have written on whom the Sharda Devī has her grace. In the beginning of Gyāneshwari he writes with the blessings of Sharda Devī that whatever I am writing is to please the Sharda Devī, but these words will not give you pain in any way. Like the petals slowly fall from the tree... in the same way My words should fall on your hearts and make it fragrant. What a wonderful writing. Such a beautiful poetry... such a beautiful forms of his thoughts. It is because I know the Marathi language.

But there had been many great poets in English language too! Their poetries have been given in our book called Vision, you all must read it. His name was William Black. Such an enthusiastic poetry that it will fill you with enthusiasm, as if Devī Sharda herself has come out of his poetries and entered within you. Same way if you read Sharad Chandra then you will start writing stories. Such writers have born in India that nowhere in the World you find them. I agree that Tolstoy was very great but Sharad Chandra was greater than him. In Maharashtra even more greater were born. One of them... there is no need to tell his name, was not translated as they say that it is

all political. What is this political matter. Is Sharada Devī politics? The greatest writers are in our country. They are not westernized but they are original Indians. They don't have money but are blessed by Saraswatī.

Now Rajasthan was also blessed. Even Alexander was also astonished to see Indian culture and when he went back he took Chandravardai with him. Chandravardai was the greatest poet from Rajasthan.

Then in Sufis Khusro is there, what a poetries!, Kabīra is there and what to say about Guru Nanaka, he is a Guru. Rāmdās Swāmī. Even in Bengal there were one greater than other and all this is by the grace of Sharada Devī. With every World you feel religion flowing. All words arranged properly and enlightened.

You feel that as if written in thoughtlessness. Such a pure explanation.

I should tell you that maximum books in Sanskrit and after that in Marathi only you find spirituality.

Great and deep work was done on spirituality. Now, if some body says that mother it was written so much in English language then is it not the grace of Sharada Devī? Now imagine that in English language they have a word for Ātmā is spirit, isn't it? They call liquor as spirit. They call bhoot as spirit. Is it a language? This language is not the blessing of Sharada Devī and French is even worse than that. There is no word in French language for chetanā [awareness]. At least in English you have this word `awareness'.

In England it was a kind of blessing, with great writer all politicians and wrote only on politics. Yes, one William

Black is there for whom I can say. Rest all... There is one great gentleman who wrote a poetry.

Poetry of weeping. If you were so much sad and suffering you would have drowned yourself in some pond at least would have been better. But this weeping poetry! Whichever book you pick up is melancholic.

OK if you have some sorrow it's all right but sitting nicely and eating nicely only to earn money he made others cry. And people also enjoy crying very much! Are these all poetries by the grace of Sharada Devī? These kind of poetries are meant to fool others. One person came to My house and started telling Me poetries about drinking. I said, why don't you say the poetry for the people who die on the street also? Then I narrated a poetry to him, as you know I am an instant poet. I asked him why doesn't the glass loose its balance? Even if filled completely by liquor. Why do you loose your balance? You are weaker than that glass also. After this incident he never spoke about drinking. Like this if you see you find very cheap kind of poets in the Country specially who pull God and make him like human beings. This is the greatest sin and whatever blessing of Sharda Devī are on them are to be dragged to the door of Mahākālī.

One Mister Vidyāpati was a writer. He wrote about Rādhā and Kṛiṣhṇa and the decoration of Rādhā.

Where is the time for Rādhā to decorate herself, she is worried about whole World. Rādhā... Ra means energy and Dha means the one who holds it. What is the need for her to do romance? He put romance on her. There was one Wazid Ali who had 165 wives and he used to wear the sarī and become Rādhā.

He is used to dance with Kṛiṣhṇa. All this romanticism has no meaning, it is all absurd. Saints have nothing to do with it. They say for Kabīra also that he wrote “Saiya Nikas Gaye Main Na Ladi Thi" [my beloved left whereas I did not fight with him]. It means that the beloved [life breath]. Khusro wrote “Chap Tilak Sab Dini Re Tose Naina Mila Ke" [I gave away my Tilak and Chap after looking into your eyes].

He was a Sufi with whom will he look into the eyes except God? `Chap' means what Mussulmans have on their forehead and `Tilak' is what Hindus have on their forehead. He said that I have left all this after seeing your eyes. He wrote in such a simple language.

So Sharada Devī is also some times in Mahāmāyā form.

Like `Zen', the Zen poets write which only Sahaj Yogis can understand, no one else. As they explain things no matter how small or they paint is all very subtle and Sahaj Yogis can only feel that subtle sensi[ti]vity. There should be purity in music also. If you see in the music today, they bring Japanese and English also together because they don't know how to sing pure music. If you see in the villages they sing with the blessings of Sharada Devī. All the great scriptures were written by the blessings of Sharada Devī.

But in these present times I feel that Sharada Devī has stopped her blessings.

In Rajasthan I have seen since 2-3 years that the art has evolved. No doubt, by the blessings of Sharada Devī. If you see their pottery or anywhere else it is beautifully carved. The kind of colourful clothes we have in our Country are not found in Europe etc. They wear grey

clothes, if they cross it they wear black. They have faces like bhoots and over that wearing black clothes and go on the streets. Can they dare to make even one sarī like us? They all have same kind of dresses and almost same colours for all women dresses.

What to say about this Rajasthan? Such a blessing of Sharada Devī. Women are very clean. They keep their house also very clean. People are very dirty; men have no concern from out side. All the garbage is thrown out side. In the West people are very neat and clean externally because men do the cleaning themselves. Here in India, can any man clean with the broom in his hand? My good ness! Indian men will loose their crown! So cleanliness and proper arrangements is also by the blessings of Sharada Devī.

If we learn from the English people about external cleanliness on every Sunday getting collective, cleaning, making the garden all right etc. It will be nice. We have servants here so why should they do? Let the servants do it. This dirtiness doesn't allow Sharada Devī to come near. It is very important to be neat and tidy and artistic. You people have art. If you say that you worship Sharada Devī then you should see your house. There are many beautiful marbles, which have come out of Mother Earth in your state. There are many artistic things also. We should use all that.

I saw poverty in Turkey. Whereas they are very artistic people. I did not understand why they were poor if they are so artistic? What is the reason? Then I came to know that they are impressed by the Germans. Because many people from the Turkey went to Germany. That is why

they respect Germans. I must say that you people have very nice food here but if you go to Turkey and eat there it is the best. We went to a hotel there where 5,000 people were eating together, such a nice Chapatis! I don't have much knowledge about food but I will tell you that if you eat Turkey's food, you will say, oh what a delicious food! Whatever it is people from out side come to Turkey to taste their food but you will be astonished to know that Turkish people import food from Germany and eat land they stitch the clothes which go to Germany, come back to Turkey as imported. Here also in our Country we have this disease of `imported'.

I have brought this imported thing etc. There is nothing to be imported in our Country. What do they make? Watches! It is the slavish object! The pottery what they make in turkey, you will not find in whole world. Even better than China! but they eat in their dinner sets then they will certainly become poor.

Then they will cry that we have become poor! Go to Germany and beg there! it will be nice. Once Sharda Devī has blessed your country so much then what is the use of using imported things? Western people have nothing in their culture and clothes or food. They keep on eating preserved food from morning till evening. They don't get fresh vegetables there. Now, if you see today... they are not satisfied if they don't eat with fork and spoon and they think that they are uncivilized villagers if they don't eat with fork and spoon. Today you see that the Western Sahaja Yogis eat with their hands and Indians have started using fork and knife. We have become

westernized to such an extent that in Ganapatipule... I made Indian and Western bathrooms separate there.

Indian style for Indians and Western style for Western yogis. Then Indians came and said to Me that they want the toilets like Western style! You need English style! Western Sahaja Yogis were very happy to use Indian style and said, Mother they are very clean! They were very happy but the Indians want Western style attached bathrooms! This much English influence is there in us. Then the leader of that place came and asked to Me that what to do? I said put Western yogis in Indian tents and Indians in Western tents. The solution came but one thing came in My mind that it is not a good thing. Those who used to go to jungles for toilet were very nice people. This is all the comfort orientation! I can understand this with old people but I don't understand how it comes in young persons?... because it is Western thing so it is very smart and modern to do like that!... Now in the case of women I would say that before they used to save money, but today they spend more than men. They wear all synthetic clothes. They go to hairdressers, they get their nails cut... and don't know what else!...

I read an article in America that there are divorces because of many hairdressers. I did not understand it! They said that if a man gets attracted and in love with a women is because of her hairdress. Next day the hairdresser changed... and his interest from that women went off!... Now if you change your hairstyle everyday then change your husbands! and wives also. It is amazing! You all don't have to learn anything from their

stupidities and madness. At least in India women have not left their style. How they walk, wear etc... they understand themselves better. The day a woman leaves her chastity, soberness and dignity or you can the women's respect or women like qualities, from the same day, whatever pure is in her, the feminine form, the motherly form or wife's form or artistic form will terminate. All those who are blessed by Sharda Devī [Śhrī Mahāsaraswatī] should understand this proverb that, “Art is in hiding the art." That whatever you do there is no need to show off. But whatever you do, you wear or use you should do for others.

If you want the blessings of Sharda Devī on you. What are others doing? People will say that become an Actress and go on the street and people will look at us, what else? We will become popular and modern.

No, I have seen that people take the name of the Actresses and Models like a women standing on the street, which has no shame, dignity and is the object of exhibition.

There was one lady. She was some thing in our Government. Her hair was gray and she did not know any thing about Art but she was very famous. People have not seen the caves of Ajanta in India but they will go to Switzerland to see the beauty. An artistic and beautiful thing like Ajanta in India cannot be created by even the great Grand fathers of Switzerland. What is there in Switzerland to see? Stones...! The one who doesn't know about his own country's beauty, how can he love his country? One person called Me specially. It is very old story some thirty years back he came from America. He

said, call Shri Mataji. His sister is in Sahaj Yoga. He said before going to the Airport he would like to show Me one thing. I thought what is he going to show Me? I went there, he brought a pump and he started filling in a balloon, which became a Sofa. He said, “Please sit down on it." I said, “Look gentleman I have lot of vibrations and this chair, which you made, will burst. Give Me some hard thing to sit on. I am a fat Indian woman and it is not possible for Me to sit on this." He started saying that “you are not impressed?" I said, “Impression is all right but if I fall down from this then depression will come." So I would say one thing again that the blessing of Sharda Devī is too much on India and because Bangladesh and Pakistan were part of India, they are also blessed. But gradually it will go away.

Now a day they are throwing stones on each other.

Some people are killing women by digging them in the ground and some people, I saw tomorrow in Karachi [Pakistan] were hitting each other with stones.

How can there be Art.

So whatever art and blessings of Sharda Devī are on India, you must see them, understand them and enjoy. Now comes the theatre [drama]. In Bengal and Maharashtra theatre is of very high quality. People don't go to see movies but to theaters. Before, the cinema use to be very nice but now it has got spoiled, even the theaters will become something else. I feel Sharda Devī will run away from here. Forget about her respect, she is insulted here. I have seen such shocking things in India. I am surprised how can they do like this. I will be very

joyous to see these filthy things out of the movies in My lifetime.

So, the art, which is in India, is symbolic.

If you see Chinese Art, it is like they make a horn, like a ghost. See the art of Egypt, it is all dead, they make Mummies and they make men standing like that bodies. In the past England and America were better in Art till they made realistic things. Then they made impressionistic, it was all right but today the modern art has come there and it is not such which can be understood by you, Me or anyone else. Such a distortion has come that Sharda Devī has run away from there and the most dirtiest, stupid, vulgar picture they make will sell very expensive. Too much insult of Sharda Devī is there.

You all Sahaj Yogis should now understand Art and use artistic things specially made by hand, then this ecological problem will finish. It is better to have one or two good things in the house than having twenty-five plastic things and forty paper plates. The women from India have protected the culture and now the men should also protect it. There are many people in India who doesn't even know more than four colours. In theatre, dance and in every thing you must have subtle vision. It doesn't mean that women should dance like men or men should dance like women. Men like men and women like women. You will be surprised to know that the music and dance which we have in our country is nowhere in the World. Now, the third Shakti, which we have within ourselves, is Trigunātmika. It is the power of Mahālakṣhmī. I have just come after doing Mahālakṣhmī

Pūjā in Turkey because it was suffering from poverty. Till they will stop importing items from Germany they will not get rid of poverty. They said that we have got taste of their products. I say, gentlemen when you will die of hunger then what will happen? So, I thought that there should be Pūjā of Śhrī Lakṣhmī and Diwali was there. The Pūjā of Mahālakṣhmī is only meant for her devotees. When Lakṣhmī [material well-being] is too much and is used too much then you get a kind of hatred from it as it was with Mahāvīr and Buddha after that only they went to search for God.

This Shakti of searching or seeking, you get from Mahālakṣhmī. The Mahālakṣhmī's temple is in Kolhapur [Maharashtra], it is Swayambhū. They sing Jogwa there, Ambe you get awakened, you awakened.

Namdev wrote this in 16th century. I asked the Brahmins [priests] there that why they sing this song in Mahālakṣhmī temple?... They said that we don't know but from many ages the same song is going on here, since the time of Namadeva. I said, “Who is Ambe?"... They said “it is some deity." I said that “you people don't even know this?" I said that I can't make you people understand. It is difficult but in the temple of Mahālakṣhmī the Ambe gets awakened... it is like this... Mahālakṣhmī is in central channel, your whole seeking is there. In that path all your seeking of left and right and intellect is finished.

You came on central path when you started seeking then the blessings of Mahālakṣhmī come on you. In bible she is called redeemer. Three kind of Shaktis are described. Comforter is the first on left side. Right side is councilor

and central is called redeemer. These are the three Shaktis of Holy Ghost.

So, when you enter into the central channel you become Sādhaka and Mahālakṣhmī rushes on you. Mahālakṣhmī blesses him. It is very difficult for the Shakti of Mahālakṣhmī to ascent because mind sometimes goes to left and sometimes to the right.

Only by Kuṇḍalinī's awakening it is possible to ascend. First, it makes a bridge. Kuṇḍalinī crosses void and through the central channel it pierces the Brahmarandhra and gets united with Brahmāṇḍand when this takes place after this the Trigunātmika [all the three Shaktis] combine and pierces through your Āgñyā Chakra and come to Sahasrāra then it become Mahāmāyā. Sahasrāre Mahāmāyā. When it comes to the opening of Sahasrāra, it has to take Mahāmāyā form. That form is the hidden form, very Secret! As you try to know it more and more, you get subtler and subtler. This subtleness is very important because whatever treasure of pride and dignity we have within, to know this we have to become very subtle. In that it pulls you towards the right and sometimes to left. That is why, I always say to you to face yourself.

Introspection, not of others but of yourself. Then slowly and steadily you will get deep in Sahaj Yoga.

You know about Chakras.

I have told about Mahākālī, Mahāsaraswatī and Mahālakṣhmī many times. This all telling you remains only a speech sometimes. Till the Sādhaka reaches to that state he is not contented. Even after reaching to that state if you don't use these powers then your faith

doesn't establish and it becomes difficult for you to get into Nirvikalpa. I have given a very long lecture today because the subject was such. I have just explained a little about the three powers or Shaktis. Beyond that is Ādi Shakti and it is not easy to explain about her. She is very great. It is difficult to explain her. Only you people can explain her, not Me. I leave it on you.

All My blessings should come on you!

Contents: 1994-12-11 **Evening Program, after Śhrī Ādi Shakti Pūjā, Jaipur, Rajasthan, India**

[After the Evening Program, in the early morning hours of ***1994-12-12*** before leaving Jaipur:] It is a very small train, but it is the only one going through those beautiful places..... If you want the vision of beauty, you should't mind the size of the train.....

Contents: 1994-12-27 **Christmas Pūjā, Being Truly Collective and Charitable, Ganapatipule, India**

Merry Christmas and all the blessings for the next year. Today we are not going to have a very long Pūjā, but there are certain things which we have to understand from the life of Christ. Christ was born in a very poor conditions, just to show that spirituality can live in any circumstances and under any problems.

And He had to face so much opposition from His own clan. He was born in a Jew family and that time the Jews would not accept Him. But they did not kill Him, that's the main point, we should understand.

They did not kill Him. Under no law a multitude can kill. Is the judge, who was a Roman judge from the Roman Empire who actually ordered His death.

It is very difficult to follow His life because He was absolutely a Divine personality, absolutely. And that's why He, whatever rules and regulations He has passed for the Christians are really very difficult to follow, very difficult. I don't think very few people are even able to follow His life. It's very difficult because He said that if you commit any adultery with your eyes, you better take out. You cut your hand if you do any crime with it. For Him, the crime was also a very subtle thing. Turn your left cheek if somebody slaps you on the right cheek. To follow this kind of a difficult, very, very difficult thing was impossible. And also He said that you have to do it, not others.

He lived for such a short time. He visited India and stayed here. I've read a book about it and I was surprised that in the Purānas, is written very clearly in Sanskrit language, which perhaps the writer didn't understand and where Shālivāhana, My forefathers, he met Him and he said to Him that what is Your name? He said, “My name is Issa Massih and I have come to this country because My country is full of melechas." Melecha means Mal ich, those have only tendencies toward collecting filth.

So he said, “But what are you doing here? You go back to your own country and teach them the `Nirmalā Param TatTwam'." It's very surprisingly; he used these words so clearly.

So the whole thing was printed in Sanskrit. Perhaps the writer never understood what was in Sanskrit language. And then he said, “It is, You can only go and reform them and You can clear them." But look at it, He tried to do the good and people crucified him.

If you see the Christian religion now, you don't know what to say about it. They have been always opposing Sahaja Yoga and also they have never tried to understand that Christ has said that I will send you the Holy Ghost. Also, some Sahaja Yogis who are supposed to be coming from Christian conditionings stick to that. Now no more. There is no Christ. Of course, we accept that it was very important for Him to come on this Earth and to help us out. The steps on which you are, you have to leave that step to go out to the higher stage. That doesn't mean you should not worship Christ. You should worship, but it is not the way some people are still very much fond of sticking on to it while He is the one who prepared you for Sahaja Yoga.

I don't know what you can adapt from His life. He was the greatest Sahaja Yogi, but He had so many powers, which are difficult for human beings to have. But His sacrifices, His adjustments, acceptance of whatever was told to Him, He accepted. His love for His Mother and on the cross He said, “Behold the Mother” He just said, “Behold the Mother." Whatever it is, we have to know also that the Bible is not completely representing Christ, as it has happened with every book.

So, there are problems and, as in every religion, people have gone astray from their right path and are spoiling the name of the people who have been Divine and who

started those religions. Also is happened in the Christian nation. Just the opposite of what Christ has said, they are doing.

For us, one has to realise that He came on this Earth to open our Āgñyā Chakra, which is a very difficult thing. Sahasrāra is not difficult as Āgñyā. Āgñyā Chakra is a very constricted Chakra on which He resides. And He has said, “You have to forgive yourself and forgive others." This is the mantra of the Āgñyā Chakra. That is in the Bījakshara we call it `Ham Sham'. Sham is to forgive others. Ham is to forgive yourself. These are the two Bījaksharas are used for Āgñyā Chakra opening. To open the Āgñyā Chakra best is to go into thoughtless awareness. To be in thoughtless awareness, Āgñyā can open.

But Āgñyā, if it is closed, it can be very dangerous, very dangerous and can harm you or harm others.

Sometimes, people who are possessed also get those possessions in their Āgñyā Chakra and they'll start acting according to the mutation of these horrible, evil forces within them. As a result, these evil forces take over and we don't know why such a person is behaving in this manner.

Now, as we know that in America they have been doing lots of research, this this genes. They're talking about so many things, which they never talked about. Despite that, all the horrible, terrible diseases are coming back with vengeance. They can't understand why it is happening. With all this research, with all this work, people are getting very sick and it is beyond them to understand why these things are happening. The main

thing is, you have to be under the protection of spirituality, under the protection of morality, under the protection of Divine Laws. If you're not under that protection, you can get caught up into anything.

America especially, I find, is gone really amuck as far as religion is concerned. They have all kinds of religions, they have even religions of the devil, religions of the witchcraft. Every sort of religion they have.

Though they have advanced so much in science, they are living in terror all the time. Firstly, one must accept, that morality is what Christ has taught us, of a very deep essential nature, very deep. He said, “Thou shall not have adulterous eyes." Even in the eyes, there should not be adultery. You look at one woman, all right. Second time, if you look at that woman, then you are adulterous. Such strict rules he has passed about his own idea of a moral personality.

Now, as you are Sahaja Yogis, you are already quite equipped, you are quite equipped and you can follow His principles easily than other people can. But still, some things I have to tell you, as Christ has said that I will tolerate everything against Me, but nothing against the Holy Ghost. It's very remarkable thing to say. He's the Ocean of Forgiveness and there He says, “Everything I'll tolerate, but nothing against the Holy Ghost." So many things are happening, so many things are happening, which amazes people. For example, here only, in Ganapatipule, there was one funny fellow who came up with some sort of a opposition to Sahaja Yoga. And he got hold of the village man called as the Mamlatdar, means he's an officer and both of them combined

together started troubling us. Just before our coming ten days, this Mamlatdar was suspended.

Nobody could understand. How was he suspended suddenly? How? What happened? Like that, is this is Christ, is His work, Gaṇeśha's work. Left and right, so many people, I, I am not bothered about it. I don't want anybody to be destroyed. But it is They, who are trying to destroy all those who come in the way of Sahaja Yoga and it is very amazing how things are happening and how it is working out.

So we should have no fear at all, if people oppose us, they try to do anything. Suddenly, you'll find some solution will come out and you'll be amazed at it.

So many things happen like that and have been happening all over and I have so many letters from people saying how they have been helped by our Lord Jesus Christ.

I don't have to tell them, they know their job very well. But as Sahaja Yogis, what should we have as our code of conduct? It's very important, as they call `Acharsahita'.

The first thing in today's modern Sahaja Yoga, you have to know that you have to recognize Me. That is very important. Very humbly, I have to tell you, you have to recognize Me and you have to respect Me and love Me. If in these words, if I can explain to you, that you cannot have a double life. You cannot show love and another side you try to trouble Me. First thing is that so far there has been no en masse realisation, no en masse realisation and when there is no en masse realisation, we cannot blame the people if they did not recognize these incarnations, because without realisation, how can they

recognize? But after en masse realisation, if you do not recognize, then it's a serious thing. You should not be addicted to your previous nonsensical stuff that you had. In the same, same like some, there are Hindus, if I tell them that now finish with all these temples and this fasting and all those brahmic nonsense, they don't like it. You have to. Now you have become saints. For saints, there is no caste, no community, no race. Anyway and you tell to anyone, they don't like it. If you tell it to Jains, they won't like. If you tell it to Buddhists, they won't like. They just want to stick on to the old style which their forefather's, their forefather's, forefathers have been doing so far.

So recognition only mean, doesn't mean that you recognize Me as Ādi Shakti, but recognition means that in every part of your life, you should know that I am with you.

Disciplining in Sahaja Yoga has to be automatic. I don't have to tell you about disciplining, but it doesn't work out, then I have to tell you. The first discipline, is that you have to recognize Me and respect Me.

Then the second discipline, is you have to learn how to be a Sahaja Yogi. Think of Christ, if He is sitting here, how would He behave towards Me or He would behave towards others who are here. Very difficult for Him to accept all, any kind of nonsense from anyone. He would not tolerate. I don't mind many things, I say, “All right. Gradually it will be solved. Things will be all right." But what I find, that still there are so many Sahaja Yogis who don't really realise the responsibility that they have. He carried the cross. In Sahaja Yoga, you don't have to carry

cross. You have to wear only garlands, but you must be worthy of garlands. Nobody has to suffer. Everything is made very well for them, paved with gold as they say, but only thing you should know, how to walk on them.

So the second point, as I said, that you should not have a double personality. Single dedication. You need not be twenty-four hours in it, you have your own families, your own children, you have own your life. With that, you have to be all the time connected, but not to get so much involved, that you harm the collectivity of Sahaja Yoga. Your relations, brothers, sisters, mother, father, they're all right, but your main responsibility is Sahaja Yoga. Instead of that, you get involved into these things, you will definitely harm the collectivity of Sahaja Yoga and create a politics out of it.

The second discipline, is that your relationship is only with Sahaja Yogis and with nobody else. This is very important. This is what I have to tell you very clearly that nobody is important but Sahaja Yogis. Of course, you have to meet others, you have to talk to others, you have to deal with them, you have to bring them to Sahaja Yoga, that is there, no doubt. But, you cannot let down a Sahaja Yogi. Among yourself if you have differences, sort them out and when you are outside, then you should appear as one. If you know the truth, there should be no differences. Why should there be differences? If there are differences, then you should find out that something is wrong with you, definitely and what is, is wrong is, that you are self-centered or you're worried about something, which is, which is not Sahaja.

Even to follow My example may be difficult. Now I have My children and My grandchildren, I never telephone to them, never. As it is, I never telephone to them. I am never bothered. I see My husband so much worried about them, always telephones them. I never. Firstly, I know they are all right. Firstly, I know I've done My duty and I'm not going to waste My life only on My children or on My husband or on My family because My family is the whole universe.

So you have to expand. Sahaja Yogis have to expand themselves. If they're just interested in their own family, in their own children, in their own properties, is going to be difficult.

So this self-centeredness has to go. This self-centeredness has to go completely and you have to have a very wider vision of life.

This is a very big compulsion for us, as Sahaja Yogis that we belong to the family of the universe.

So, just like in the marriages now. We started saying, “I don't like, I don't want to marry an Indian." Some Indians say, “I don't want to marry a foreigner." If you are so small-minded, you should not ask for marriage. You should not ask Me that I should marry you because we have to transcend completely, all these petty ideas about our own religion, about our own race, about our own country. If you cannot do it, you are not a Sahaja Yogi. From your heart, you must expand. That is very important.

Thus, the problem in India is of, say, caste system, which is, I can't understand. I've told hundred times that in the Gītā, it's described that in everybody resides the spirit.

So how can you have caste? But you can have according to your aptitude, that's different. But you cannot have caste according to birth.

There's so many examples to prove that, but in India we have this curse of caste system. And in the West, is even worse, is the racialism. It is such a horrible thing called racialism.

For example, I went to Romania and I saw so many Gypsies there. They're treated just like dogs.

So low they were looked upon. These Gypsies are really nice people, nothing wrong with them. At least their character is good. They have certain principle for their women and they lead a good life of morality.

They are collective people, but they are treated so badly, so shabbily, that even in India, I won't find that kind of a thing happening.

Racialism. Now, Romanians have no particular race, as such. You cannot say they are Germans or English or Anglo-Saxons, nothing. I was surprised there more than anywhere else. Also in England, the same thing. They are treated very badly and these are people of great art and very loving. And I was surprised that so many came to our program also.

So the attention should be on a wider vision of life and towards the people who are suffering, is very important. You must look after the people who are suffering, who are in trouble, who need your help, not to make friends with people who will help you in money or in any other way but be friendly with the people who are downtrodden. We have become Sahaja Yogis to help them to come up. We have to do something for them and

in Washi I'm starting a center where the poor people will be treated free. Though we are in the middle, we have to help the people who are not enjoying any benefit of life. We have to take them to Sahaja Yoga, We have to help them in every way that is possible.

Now, you must have noticed that in the wedding lists, what I have done is to create a balance between, say, the developing countries and the developed countries, to make an proper exchange. Then I find there are people who are very arrogant about it. Now, English girls are supposed to be Christians, French girls are supposed to be Christians and so many others. Christ, who did so much for the downtrodden, these people, when they get married, they try to show off and look down upon people, they are Sahaja Yogis and now we have turned down all the Christian girls from England because for the same reason. A funny type of a superiority complex if you develop, that's not being Christian at all. And that's why we have to understand, as Sahaja Yogis, that the one of the principle of Sahaja Yoga is that you should get over all these minor things and all these limitations from which we have been suffering and others have been suffering.

When we come to this collective happening, we have to understand that people have to be collective.

Because we should have big palaces where we can go and meditate or should we have huge things? Not necessary. To pray and to meditate, any place is all right. Anywhere you are there, you can enjoy, you should enjoy there. You should not demand things. Like when you come to Ganapatipule, I know it's not very comfortable.

It's not even a three star hotel arrangement, but you enjoy each other and you love each other and the company of every one of you is the comfort giving. What gives you comfort is the love, affection, oneness, the unity between yourself. Then you don't care, you don't care what comforts you have, what happiness you have. This time, suddenly, you know, there were 250 more came than expected, so we had to put the, these temporary things for you and you didn't mind. I am very thankful to you for that.

So complete tolerance and comfort of the body is not important, comfort of the spirit. If your body wants comfort, you try to make it learn to give up that. Try to make your body your slave and not you the slave of the body.

This if you don't try, then in Sahaja Yoga, you are nowhere because then you will again say, “I must have a beautiful car, then must I have a house, then I must have this, must have that." If you care for your body too much, then the spirit, the light of the spirit goes down. There's no glow on your face and there's no peace in your mind because, all the time, you're worried about your body, about your comforts, about your food, about this, about that. You can leave all these things to the Divine. What you have to do to see yourself, that in your behaviour, you should be honest, you should be spiritual and you should be surrendering. That's your job.

You have to see, “Am I surrendering or not? Am I fully with Sahaja Yoga or not? What have I done for Sahaja Yoga? What I should do for Sahaja Yoga?" If you don't do this way, the mind will work the other way round. It will

start thinking, “Oh, this is not good for my child. That's not good. This is this." Once you start thinking `What have I to do for Sahaja Yoga? What have I to work out for Sahaja Yoga? How I have to spread Sahaja Yoga?', you'll be surprised your mind will get into the aura of spirituality and nobody has to tell you anything, it will just work automatically. You have the power, you have everything, you have the fountain, which has to be opened out.

So we come to another point that we should realise what we are. This is very important for Sahaja Yoga. Christ has said, “I am the Son of God." All right. He said it openly, though people crucified Him for that, but He said it. He said it openly, “I am the Son of God. Do what you like." Which was a fact, which was the truth He was supposed to say.

So now, the Sahaj Yogis have to say, “I am the son or daughter of Ādi Shakti." Once you say to yourself that, suddenly you'll start changing because it's a very big position. It's a very anointed position. Once you start saying that, then you'll start understanding what is your responsibility. You'll be amazed. Those people have been to wrong Gurus, when they come to Sahaja Yoga, they become extremely generous and extremely dedicated, extremely humble because they have suffered so much.

Sometimes, those who come directly do not have that feeling. What you have got, you know better when you have gone through some ordeals, but if you get it Sahaja, then they don't understand.

So, we have to also introspect all the time. The first introspection is that, `Am I humble? Can I humble down

myself before anyone?' That's very important, but temper is the worst thing. Kṛiṣhṇa has said, “From the temper, everything bad starts." Temper starts from liver; so you can cure your liver. But temper you can see yourself, how your temper is bad and how you want to get rid of the temper. Temper will kill all the collectivity. Temper will blur all the beauty of spirituality. A person who is very hot tempered and talks of God, people will say, “Let's run away from this man." So the temper you have to get rid of. It's very important to introspect on what points you get angry.

Some people think it's a matter of right for them to get angry. All right, but not in Sahaj Yoga. You don't have to get angry. You don't have to shout at anyone. You don't have to beat anyone. If there is any problem, you can tell Me. But I have seen people fighting, quarreling sometime and I'm amazed how these people are quarreling among themselves.

Gradually, I'm sure, as you'll grow in spirituality, all these fights and quarrels and what you call the different grouping ideas will drop out. But Sahaja Yoga will not allow you to stay in it. You'll be exposed immediately. People will know about you.

So try to understand why you get angry, why you have temper, what is the reason, what you don't like in other people may be within you. Same thing may be existing within you.

So, is a cleansing process in Sahaja Yoga, which is very important and we need the help of Christ very much. Because there is rationality that covers your Āgñyā. You can rationalise everything. Everything.

Even if you kill somebody, you can rationalise it.

So this Āgñyā is also our enemy if we cannot keep it open. Absolutely. Because we can justify ourself.

We can say, “What can I do? It happened like that and this thing." Once you start, get after yourself; all these things will go away. If you're getting angry very much, stand before the mirror and try to get angry with yourself.

Then attachments. Attachments are very subtle. Formerly, what I had known about the Western Sahaja Yogis, they didn't love their children very well. Now, I find they're glued to their children. And they want to move the whole movement of Sahaja Yoga according to the whims of their children. Also, Indian Sahaja Yogis are like that. They're very attached to their children. They are, they have been always very attached to their children. I've already explained to you that attachment is the death of love. If you love somebody, then love everyone according to the need of that person. You have to move. You cannot just stick into one point. That is not your responsibility. That is the responsibility of the Divine and leave it to Divine and you will see. Your children will improve, your relationships will improve, everything will improve because it's not your responsibility. Your limitations will affect all these relations and I should actually say that this limited relationship will, might, also suffocate the relations.

So I have a very wider vision and a wider understanding how far you are. If you come in the nature, you can learn it very well. See the water. It's coming to all the trees. Everyone is blessed. It doesn't stick to any, any one tree

or anywhere. If it does that, the whole thing will be finished. If you have to think of collectivity, you have to be very much detached and not driven or persuaded into some sort of a small little relationships. It's much easier for you to follow Sahaja Yoga than anybody else in the world could have followed because others were not realised Souls. You are all realised Souls.

There are other attachments, attachments to money. Very surprising, like they treat Sahaja Yoga sometimes like a shop or a market.

So they'll say, “Mother, can You make it half rate? Can You make it quarter rate? Can You give us some concession? Some sale, you know." There are at least thirty-five percent people are coming free. And those who can pay want to have half, less than half, but I don't know what to say to them. I mean this is the only chance where you can really give some money, which is, of course, shared, I agree. It's not all that money is needed for one person, but you can share, very easily with others, because they don't have that much money to come to this country, they don't have that much money to live here.

As we are talking about global life, we have to understand that we have to share money with them.

If you start understanding only this much, I tell you, your attachment to money will go away. That you have to share. You don't want to share anything. You may have crores, but you don't want to share. In Sahaja Yoga, so many people have become very rich, but they don't want to share. I'm not saying that we are here for money or anything, but main point is, fundamental point, is the

attitude should be of sharing with others. Sahaja Yoga has given us so much. What have we done for it? Where are we sharing? On the other side, we have people who are very, very greedy who want more. There are some people who go on borrowing money, some people who go on using people for their own purposes. All these petty, nonsensical things are not for Sahaja Yogis. You don't need. Whatever you need, you just ask, you'll get it.

So some people are trying to exploit some people and some people are trying to save themselves. There should be an open mind. As your Sahasrāra is open here, you know, this is the Heart Chakra here and this Heart Chakra opens, then the Sahasrāra opens. Open your hearts, open your hearts, then only you can enjoy yourself.

Now supposing I want to see something with My eyes and My eyes are closed, can I see something and enjoy that? If you have to feel something from your heart, your heart is closed, how can you? How can you feel that? So open your heart. Open your heart. In this way, you'll realise that things are not so difficult. It's all for us very easy, but we have to open our heart and respect each other. Sahaja Yogis must respect each other.

Somebody is black, somebody is white, somebody is tall, somebody is short, somebody is like that.

God has made a variety otherwise we would all have been like a regimentation.

So we should enjoy the variety that makes the beauty, beauty of creation.

So all these outward things should not in any way impress you. People should be clean, neat, tidy, that's different. But everybody should be like you is wrong. In

India especially, if you speak English not very correctly, then he is condemned, as a scheduled caste. It's such slavish mentality, very slavish.

Whether you know your language or not, your mother tongue or not, Hindi or not, doesn't matter. You must know English. If somebody says `English' [en pronounced as in end], he is finished.

Well, I have seen Japanese, Chinese, French, anyone else speaks horrible, I mean funny English, I should say, but the worst are the English themselves. English[men] have lost the sense of English completely, but what's so much in that? It's nothing but a slavish mentality to one regime, which was here for three hundred years and did nothing good to themselves, went empty handed from here. Even the Christians in India believe that Christ was born in England, do you believe that? Most of them.

So the essence of a life is to be proud of whatever country we are born of, we must love our own country, but we should not identify with it. All the wrongs of that country we should criticise and we should see.

We should not accept them and should not become a part and parcel of those absurd people who have their limitations. Do you transcend your countries? You transcend all these limitations. You have become great now. How can you remain in a small little pond? You need an ocean. You'll get suffocated.

Another thing is, you should not use things made by machine so much. Try to avoid, as far as possible.

These machines have created so many problems for us. We should wear something that is made by hand or by people who are using small, little, sort of, we can call,

ordinary machines, which does not require so much of smoke to come out. We should be very conscious of ecological problems as Sahaja Yogis. But one thing I know, where there are Sahaja Yogis the ecological problems also gets solved because of vibrations.

But vibrations will only fight when you are willing to fight ecology. Everywhere you go, you find so much of pollution, so much of pollution. How to fight this pollution? Is to be paying attention to the ecology.

Are we producing all those things, which is spoiling the atmosphere? We are responsible, we have to do it. Who is going to do it? So one side, as I told you, we have to look after the people who are poorer than us, who are unfortunate.

We have to look after the atmosphere which is filled with all nonsensical things and take to a lifestyle, which lifestyle will be simpler, by which we don't use so many, so many vehicles and so many things which are creating problems. Like in Dehradun they told Me they have so many of these three-wheelers that the buses have stopped. Why? Because in the three-wheeler you pay some money less, so they go by the three-wheeler and it creates all the black soot all over. A Sahaja Yogi should never sit in a three-wheeler to save some money. It's better to walk or use a vehicle which doesn't give much of these things. They are so many ways by which we can really be very supportive of this ecological problem because it is a part of our, part of our responsibility.

Till the age of forty-seven, I was wearing only pure khadi, pure khadi, not even silk, till the age of forty-seven. Then

when this Sahasrāra was broken, then I started wearing other clothes.

Our life should be such that we should feel sensitive to every growth around us. It is only our attention, how you put your attention to things. Like now, there are so many new things are coming up in India, everywhere. One day, I told somebody that why didn't you get some quails from Germany? He said, “I don't know. There is quail in Germany?" I said, “There is a big industry of quails. What do you say?" “How do you know, Mother?" I said, “I know." Once I go to a country, I know everything about that, all the details about it. I was surprised that such a big industry they had, they never knew they had quails.

In the same way, in our own country, we don't know what we have, what artistic things we have, what is, what is the one that is, that will help the poor. We never know about it.

Why Christ was born in those conditions because He wanted to give blessings to those poor people, to help them with spirituality. But we are not bothered, we are not bothered to see where the poverty is and how we can help. You can, by all means, you can help them in every corner, in every way.

It's very simple to understand about your own country, where the problem is, why people are poor and we cannot help them. We have to take to this. Unless and until your light shines in the society, we are doing nothing. We are just enjoying our own Sahaja Yoga, Ganapatipule and all that. But what about others? So sensitivity to art, sensitivity to music, sensitivity to all creative things that are there and what can we do with

these creative things for others. The attention should be more towards these things than about useless things.

Politics you shouldn't worry so much. It will be all exposed and finished and it will be alright. Let them fight, let them do what they like. They're stupid people. Your attention should be how you can be creative, how you can help people, how what you can do.

In everything there's one thing, is Love, what you call is compassion, Anukampa, just out of love and affection and that should be an real innate expression of every Sahaja Yogi in every field of life. I don't like this, I don't like that, this kind of a person is never a Sahaja Yogi. The one who says, “I like." My throat was not all right, but somebody brought some fruit. Just to please, I ate it. Doesn't matter what, little bit, I did eat. Just to please you, I wore such a heavy sarī. None of you can wear it, I can tell you. Just to please you.

So what are we doing to please others? You should be a pleasing personality. Instead of thinking about how you should be pleased, I don't like this, I don't do like that, instead of, what have I done to please others? To please the Divine, our character, our behaviour should be absolutely clean. I know Sahaja Yogis have done wonders and they are doing very well, but they can do much, much, much more than what they are doing.

So on this day of Christ's birthday, I have to tell you that it is not possible to follow His life, I agree.

Very difficult. But at least, one has to learn from Him that He is before us and let us try to go forward towards Him, in His simplicity, in His honesty and the sacrifices He could make.

May God bless you.

Contents: 1994-12-29 **Talks to the Bridegrooms and Brides, Marriages, Ganapatipule, India**

[SYNOPSIS!] [Talk to the Bridegrooms:] [Marriages in Sahaja Yoga are marriages of collectivity. Shri Mataji has tried to make matches which will make us enjoy each other completely. Sahaja marriages have been 98 per cent successful, but even the two per cent that go wrong cause Her concern. People may say that Sahaja Yoga is just like anything else. Many people later come afterwards and say that the atmosphere in Ganapatipule was a certain way and so they agreed to marry, but later they thought it would not work out. This thinking is the enemy of enjoyment.] [Even now people have time to say no if they do not want to get married. Up to the point of garlanding, if they want to say no, it will be accepted. But after marriage if anybody says no for no rhyme or reason, from now on it has been decided that they will have to leave Sahaja Yoga. Marriages are serious affairs, not frivolous ones. It does not take much time to perform the marriage but it lasts for a lifetime so you have to decide now.] [If the wife starts dominating, you can tell her how we expect her to behave, but there should be no domination in this. If in small matters she does not do as you expect then it is all right and you should tolerate this and you should show tenderness and care for your wife.] [Indian wives are very nice, but you have to be careful with them.

Sometimes they get impressed with all the materialism and comforts of the West and they can become horrid. Also some of them may try to take money from you to send to their relatives. This should never be tolerated. Be very careful about this.] [Very nice arrangements have been made for the nourishment of the Yogis, but still they go to the stalls outside and eat. Because of this, Shri Mataji has been feeling sick. Finally, Shri Mataji wished all the grooms a very enjoyable married life and also a very happy new year that was about to start. It was a very beautiful moment in the lives of the bright-eyed grooms sitting in the starlit shores of Ganapatipule and listening to Śhrī Ādi Shakti who would shortly be solemnizing and blessing their marriages.]

Contents: 1994-12-31 **Śhrī Gaṇeśha Pūjā (Hindi+English+Marathi), Mukand Steel Factory, Kalwe, Maharashtra, India**

[Shri Mataji talks in Hindi: MISSING.] [Shri Mataji talks in English:] Today I'm talking about Śhrī Gaṇeśha. Now we'll be parting we will be going to our own country and I must congratulate you the way you have come up to the expectations of Śhrī Gaṇeśha. I'm very happy with you people. I wish Indians would learn a lesson from you that you are the people who don't have this tradition; you don't have Śhrī Gaṇeśha established there. Still somehow you have come up to such a level that I feel very proud of you and all of them should learn a lesson from you.

They are going to the Western life, Western style, Western expression of the filth but you people have accepted it and have changed so much that they have to

learn a lesson that's what I'm telling them. It's a very good lesson for them. First you used to come and learned here what was Sahaja Yoga and was respect, what was respecting yourself but I'm very happy to see this time you all have been a ideal example of Sahaja Yogis. You tolerated all kinds of inconveniences and you saw *[UNCLEAR]* of fort of your spirit not of your body and the way you have been behaving I'm over satisfied. I hope you'll really grow to your spiritual dimensions and try to bring forth in this dimension in other people of your nationality, very important. You see all the bad points of these people and you see where they are going. You are worried about it, you are thinking about it but we have to do something about it so that they take to a very harmonic, real righteous life no use talking and giving big sermons. I'm sure you can do that and you have done it. There are certain points about Sahaja Yoga that you have to understand the precise way of curing your self and curing others. I'm hoping to write a book on that, I hope so if it is finished that will be useful for you to help your self and help others physically, mentally, emotionally and spiritually.

The best part is that the way you have control your children and you have brought them to proper lives and you have saved them of this is really remarkable because in India we have given up all children.

We have become extremely *[UNCLEAR]* because they have become very arrogant and *[UNCLEAR]*.

And our love is so much for the children but we allow them to do what they like. But you people have really

saved your children and they will thank you very much for this.

I would like to thank all of you for bring this good work for yourself or others and for your country and I'm sure it will be very successful in a very short time and it will become global understanding of Sahaja Yoga.

May God bless you! [Shri Mataji talks in Marathi: MISSING.]

Contents: 1995-0000 **Talk at the International Scientific Conference `Morality, Health and The World'**

All the religions came on this earth as flowers on the same tree of spirituality and then people plucked these flowers and are now fighting with the dead flowers. This is mine, this is mine. After the second world war a new style of war has started in the name of God. How can you fight if you believe in one God, so it is just a mental idea they have. It's not the real thing in the heart. No religion teaches you of hate, but the situation is just the opposite.

In the beginning all these religions came in the purest form and tried to bring love, peace and unity in this world. But some people became in charge of the religion. They were also nice but gradually they started separating from each other. Whatever they have done at least they have created the feeling of righteousness. They have talked of morality. They have talked of love and compassion. They have been many organization to express that feeling, but all that has been very superficial. You see anybody who says he is a Christian, Muslim or Hindu. Is he really a Christian? Christ has said,

“Thou shalt not have adulterous eyes." Have you met any Christian who doesn't have adulterous eyes? Or who never had.

Mohammed Sahib has said that unless and until you know yourself you will not go wrong. `Self' means the spirit. How many have tried that? All these Muslims. Are they trying to be spiritually oriented? They are just fighting. I feel so sorry for them because thousands are killed and they are encouraged to have wars. Whatever good they have done is neutralised by this because those who don't follow their religion are heathens according to them. If you want to know about the Muslims go and ask the Jews. If you want to know about the Jews, ask Christians. And if you want to know about Christians better go to America and see what they are doing. Did Christ preach immorality? Did he talk of prostitution? In the west they have no respect of their Chastity.

So how are you Christians Same about the Muslims. They talk of Islam which was such a great religion which professed morality, Mohammad even talked about Christ and Mother's chastity. But if you see the Muslims, they are sometimes worse than Christians. Once I was travelling from Riyadh to Delhi and I went off to sleep. When I got up, all those men and women who were wearing Arabic dresses, were with Me in the plane. When I got up what I find that they were all very fashionable, nude type of dresses which the women were wearing. Absolutely shameful and they were all drinking, smoking.

So I asked the air hostess, “Did we go somewhere else during the travel." She said, “No" I said, “Who are these people?" She said, “They are the same." “How are they

changed?" She said, “You go and see them in London and you will know they drink more than the Scots." Christianity has failed. Islam has failed. By forcing you cannot bring morality. I met some English men. I asked them, “Why are you looking at women all the time?" They said “we enjoy." I said “what about Christ?" They said, “We do this even in the church. Should we fix our eyes on something?" I said, “You can. There is a way. You are not Christians. You are not Muslims. You are not Jews. You are all hopelessly bad people." They asked what they should do? I asked them “Are you seekers of truth or you want to live with your fixed old ideas. Or is it that we are Christian, Jews, Muslims so we are saved people. Frankly I would tell you that most of you would go to hell." They said, “Why?" I said, “Because you are hypocrites." Reality is that you don't follow your religion. You just have a label here.

First came Abraham, then Moses then Christ. It was a step by step forward movement. Even the Shariat was not given to the Muslims. It was not given by Koran. It is in the Bible that Moses gave it to Jews. And the Jews said we will not have this. It is too much. The Christians said it is too much. But the Muslims took it up. It was meant for Jews at that time, because Moses found them to be absolutely decadent. But does it help anyone? How if they believe in the abstract, formless God, then why should they fight for any country or any land. God is everywhere. Those who will think they are Muslim first, Christian first they will fight. Because they are Political minded. They are not spiritual minded. You have to be

spiritual minded, otherwise you should say we don't believe in God then you have to be spiritual minded.

Now the quarrel is between the Western culture and the culture of fundamentalism. The fundamentalists are saying that you should take to very strict culture. They are forcing it. In Algeria thousands of people were killed because they were dressed like Westerns. They are throwing bombs in Paris. All kinds of violence these fundamentalists have taken to. Mohammad Sahib has told of Raheem, Rehmat, compassion.

There is no equality at all among Islam. They ill treat their women. One women who is not producing eight or ten children is thrown away as t.

alāq. In India we have thousands and thousands of such women and children who are the poorest in our country. He said you can marry four women but women should not become prostitutes. That was the time.

So now they are Muslims prostitutes. How are they to live? They should starve in the name of Islam. And also kill their children? What good has Christianity, Muslims or Jews done? The people in charge of religion are working very hard to do their level best, but they must face the reality. They have not achieved anything that Christ or Mohammad Sahib asked for, Buddhists asked for.

On the contrary because of their blindness they have brought such a bad name to all these great founders of these great religions.

I saw advertisements of imported goods in your television. Are you mad? All your money you are spending on these junks here which are not sold anywhere in the West or America. All you learned people

are going to America to become dishwashers. There is no sense of patriotism or sacrifice. In My country, I can say very proudly that you cannot get even a tie which is imported. Thanks to Gandhiji. He said don't buy anything from abroad. You can buy hand woven, hand spun cloth. My parents sacrificed everything for the country, because they were patriotic and I am also patriotic and I want all of you to be patriotic.

This is only possible through Sahaja Yoga. Not by saying `I am Islam or Christian.' You have to first say you are a Russian. You can follow any path you like but first of all know what you want.

There is another sinister illegal thing which has been accepted called the Swiss Bank. Nobody says anything about it. They have accepted it. Three-fourths of My country is locked up in Swiss banks and I don't know how much Russian Mafiā is there. Through your legal forces you must attack because they are illegal. This money was to go to the poor, to the sick, to the lepers. They have taken up all that money into Swiss Banks. For example in My country what happened India was a country with great potential but for three hundred years the British came and stayed in or country without any visa. They looted us and now the situation is such that if one Indian wants to go to England they will thoroughly examine you.

They took away all our gold, our diamond, our silver, all the precious things. Just like a highway robbery and they call themselves Christians their level doesn't go out. Now before leaving India they created problems between

Muslims and Hindus, also Buddhist, Jains, Christians, everybody.

So the Muslims said we had our own land as usual. Muslims are very attached to land.

So they took Pakistan and Bangladesh.

Bangladesh is the poorest country in the whole world. Now they are smuggling themselves to come back to India. But Pakistan is much worse because the people from India who opted for Pakistan they thought they would become very rich and have big positions. And what happened was that they were treated just like slaves. Indians are very cunning and clever. They formed themselves near Karachi which is the most important post. This gentleman who is the leader of those people said that this prime minister is like Hitler and she is killing every day 14-16 people to reduce the majority.

So now the Muslims are fighting with Muslims. Saddam Hussein is fighting these rich Muslims. Kurds are fighting Turk's. In this Islam, is this the way to enshrine Mohammad Sahib? Because they have not found themselves they don't know about God.

Sahaja Yoga is the only way by which you can get your Self-realisation and Self-knowledge. We have had people from all religions, from all races, from all the countries. And all of them had told Me that Sahaja Yoga is the only way by which we got our peace. If you have no peace within how can you give peace to others. People who have been given awards of peace are horrible hot tempered people. They never even smile. They are so tense. How can they give peace to anyone? So the first is that we must achieve the peace within us. This is My

work for the last twenty-five years. Not only that you get peace but you get citizenship of the Kingdom of God. Last time when I came to Russia there was a coup and I saw the Sahaja Yogis absolutely peaceful. I asked them, “Are you not worried about what's happening around?" They said, “Mother, we are in the kingdom of God. Why should we worry?" These governments will come and go, but we have entered into eternal life. You can see from their face. It was no hypocrisy.

Sahaja Yoga is the one that gives you the absolute knowledge, not relative knowledge. Relative knowledge is that because I am Christian, I am higher than Muslims. I am Muslim so I am higher than Christian.

It is with some fixed ideas because you are born a Muslim, or a Christian. Hitler was the climax of that.

He said that he is a superior race. They killed children in the gas chambers and enjoyed it. How can they be superior races? Whom do we consider superior? It is the saints who have compassion and love. We have those ideas stuck into our and we have no freedom or courage to get out those ideas which limit us.

Moreover our human error is our limiting. As all of them have said and I say there is a power which is all-pervading. Why should we not try to get it. Why should we think that we are Christians or Muslims or whatever it is. But why not we get that energy which is described by Mohammed Sahib, by Christ, by Moses. What is the harm? If you can get something why not have it. Also it is free. You don't have to pay. Actually I don't need anything from you. I am sufficient in Myself. I also don't need Sahaja Yoga.

But why am I running everywhere, because of this love, this compassion within Me makes Me do all this because people are blind, they cannot see. I don't need to have anymore Churches, wars, synagogues and all these building. But in the heart resides the spirit. All this is built in this mechanism of Kuṇḍalinī.

God has made it. Why has he made it for the last break. It is your own Mother. She is going to give it. It is there, it is your own power, it is your own Mother. You have a right to get this, you have every right to become one with the Divine Power. We have this instrument. Supposing God has make this instrument.

But we don't want to connected it to the mains, then what are you? What is your identity? Why are you born? Now come to science. Science has its own limitations. Whatever they can discuss is science. But can they say why human beings have come on this earth? Can they say why evolution took place? Can they say what is the aim of human beings? They cannot answer many many questions. Say for doctors. You ask them who runs your heart. They will say autonomous nervous system. Who is this auto? They have no answer. But in the body there are two chemicals acetylene and adrenaline. One augments and one relaxes. But in the body it acts arbitrarily. Nobody knows. The one which has to augment, contracts, why? Anything foreign that goes in the body is thrown out immediately. But when the foetus is formed it is not thrown out. It gets nourished, developed, up to the right time and then it is thrown away. Who does this discrimination? There is big fight going on? And what have they produced? Atom bomb,

hydrogen bomb. Because science is amoral, there is no morality for science, they can become spies, killers, they can be scientists.

They can be drunkards. They can be adulterous, just like any priest. What's wrong with them? They are so highly placed. They have so many awards. And you find that they are so low level in morality, because they do not respect themselves. They so not expect themselves because they do not know what they are.

They do not know how great they are. We don't know what we are. We are not this body, or this mind, we are not this intelligence, or these emotions. We are not this ego and conditioning of religions or anything.

But we are pure spirit.

Now I will tell you exactly when you become the spirit. I don't think anybody should object to it, because it is you your benevolence. It is for benevolence of your family and the whole world. We have this power of Kuṇḍalinī within us. It is a very ancient science for Indians. In the Quran it is also written “Asas". In the Bible it is said “I will appear before you as tongues of flame." The reality is that you must experience, you should not have blind faith in Me. We have had enough problem of blind faith all around, but experience it, that this Kuṇḍalinī rises and pierces through your Fontanelle bone area. As a result you get connected with this All-pervading Power of Divine Love. It is no lecture, no sermon. This is the actualisation of your baptism. If you are wise, you will understand that we are not living in a very peaceful world. The first thing that happens to you is that you become thoughtlessly aware. Where we are thinking, we are thinking of the

future or the past, but not of the present. Present is the reality. The past is finished. Future doesn't exist, but we cannot be in the present, is a fact. One thought rises and falls, another thought rises and falls and we are jumping on the cusp of these thoughts of past and future.

But when Kuṇḍalinī rises, she elongates these thoughts and there is a space created in you. That is the present when you don't have a reflective mind, absolutely at peace with yourself. You are aware, but you are thoughtless. When you get connected with this All-pervading Power which is absolute peace, this starts pouring in and the peace spreads. You make others peaceful.

So you know one thing that God is the source of peace. That is how you can spread this peace. In Sahaja Yoga you find there is peace among thousands and thousands. They many belong to any country, they may belong to any race but when they are together they are like one ocean. It is not imagination because with this you become part and parcel of the whole because the drop becomes the ocean. They enjoy each other. They don't fight. Because they are pure spirit.

Another good thing that happens to you is that your attention becomes enlightened. Most people become senile in their seventies because their attention becomes like this. It is difficult to change them also. But your attention will become enlightened. In that enlightened attention firstly you see the totality.

It is enlightened with love and compassion. You see the good points of others and try to help who need your help. I must tell you an experience of Mine that first time I

came to Russia I didn't know any Russian language either. And who came to help Me were about twenty-five Germans, Sahaja Yogis. Tears came into My eyes. I said how are you here. They said “Germans have killed so many Russians, we are duty bound to come." This kind of love is so genuine. It's only possible when you become the Spirit.

Second that happens to your attention is that this enlightened attention gives you the righteous path.

Over night people have given up drugs, alcohol and all destructive things. In the West the idea is that we must enjoy every moment of our lives. But every enjoyment is self-destructive. In Sahaja Yoga you enjoy without getting into destruction. You enjoy all the nature. You enjoy all the human beings. You enjoy all the innate, not the superficial. All this is available to you is your own attention. Now this attention also works. Yesterday they told Me that “Mother, it will be very cold." I told Sahaja Yogis you just put your attention, suddenly nature will be there at your service. It was sunny yesterday. You can order all the nature to be at your lotus feet, because you have to become one with this Divine Power. This Divine Power is the one which creates seasons, which creates everything. It has created all of you. And whatever is good for you it will do. If you think somebody should be killed it won't work out. But after realisation, after becoming the Spirit you don't think of bad things.

Another very important thing that happens to you is that wherever you put your attention you can even give realisation. Like one candle is enlightened, it can enlighten many candles thousands and thousands.

I have not been to Africa but there are so many Sahaja Yogis in South Africa, Cameroon etc. I have not been to Siberia but there are so many who are in Siberia. It is spreading. Those who will be against it will be dropped out very soon. People will know that they are hypocrites. We don't have to worry about it.

They will be found out. We should not think bad of anyone. We should not curse anybody. Sahaja Yogis cannot kill anybody. After you start giving realisation to others you achieve another state of doubtless awareness. Where you have no doubts about Sahaja Yoga, about Me, about the working of Sahaja Yoga.

Also doubts about yourself. That level once you have to achieve. Many have achieved this state.

I have great respect for Russians and a very great love. Because they had never even heard the name of Kuṇḍalinī, how did they accept it. What was in them that they were seeking? What love, what understanding of this subtle subject. Very few people in the world are like this.

This is the last judgement and those who miss will miss it in any case. Christ has said, “You will be calling Me Christ, Christ, but I will not recognize you." So understand that you have to become the spirit.

As Christ has said that you are to be born again. You may have faith in Me or not, you must have faith in yourself to begin with. But when you will grow spiritually you will know that I will not tell you what I am. Christ was the son of God. You may deny it but he was. But when he said that they crucified him.

Whatever I am, I am. But I am not there to tell you. You have to rise in your spirit and realise with understanding. Why? Because you have to do good to others. What a beautiful responsibility.

Last of all you enter into the Kingdom of God and then drown into the ocean of joy. Joy has not got a double point like happiness or unhappiness. It is singular. You lose all your lust and greed and you become chaste and see yourself. You don't have to become an ascetic. You don't have to go to Himālayas. You don't have to fast. It is something internal. Nothing to change outside. I know there is going to be global transformation in the world. Even the data base of your genes change. All kinds of people who have come to Sahaja Yoga have got transformation.

So many people have been cured of incurable diseases. Without paying anything, by their own powers.

So easily Sahaja spontaneous. It works with animals, if you give them Divine vibrations, even the crops grow ten times better.

In this last judgement there is a new race of great people. It is your own power. Only you have to know how glorious you are, how great you are. Absolutely free, because you get that superior intelligence.

In the light of spirit you know what is constructive for you. You know absolute knowledge. Only thing I want to request that all the people who are supposed to be in charge of religion. Now they have brought people up to point. Like different steps they have crossed for what? Why to have the religion? It leads to ascent. They must ascend. The balance has to be established through

religion. Like we have aeroplanes fixed in different workshops to get the balance because they have to fly. What is the use of just balancing without any flying. You have to fly with all the freedom of the spirit. You don't have to say don't do this, don't do that. You are ready to fly. Now enjoy your realisation.

May God bless you all.

Contents: 1995-01-14 **Makarsankranti Pūjā, Pratishthan, Pune, Maharashtra, India**

[SYNOPSIS!] [If you should meditate in the Nirvichara, you will be in Nirvichara only. When you are in the center, then your depth will help Me.] [In Sankranti, the movement of the Sun is from the left to the right. We also develop our Sun line and become egotistical. To ascend you cannot be on the left or the right, you have to be in the center.] [We should learn to say sweet things. It should not be a lip service but from the heart. If you are doing something wrong, then correct yourself. Introspect and see your mistake and then correct it.] [Sesame and Sugar sweets are offered on this day to signify the symbol of balance, heat of liver combined with sweetness of sugar, gradually you will find that others will also speak sweetly to you.] [Our Dharma is of love, Love each other. There is no need to dominate. Only when both the wheels are of the same size, there is movement. Husband and wife should not neglect each other. If it is a happy, loving family, the children born in the family will love each other.] [Devote your time to spreading the message of Sahaja Yoga. We have to craft on New Dharma which is above all Dharmas. You got

your realisation because you deserved it, now respect your spirituality.

Transformation of just one person is not enough, we have to transform the world. Every one of you should find time to spread Sahaja Yoga.] [This year we have had five Pūjās, but Yogis don't absorb and I get troubled. You have to prepare yourself for Pūjās. When you come to the Pūjā you have to have a very steady mind to enable you to go deep.

But people don't come to the Pūjās with that kind of preparation.] [`Sankrant' indicates the movement that changes the whole atmosphere. May this movement give you the balance and joy in 1995.] [God bless you.] Yuva Shakti: [Asks if negativity was there from the beginning of creation.]

Shri Mataji: No. Negativity started when human beings shifted from the centre to the left or the right. Negativity is the byproduct of the movement to the left or the right. Negativity enjoys itself. A person should remain firm in positivity then negativity cannot touch him. Negativity can also come in animals. All the viruses are nothing but dead negative animals.

Question: Shri Mataji doesn't the dedication to you dissolve the ego?

Shri Mataji: It should but it doesn't. Even thinking or feeling that you are very dedicated to Me is an ego.

So the ego has to be worked out by introspection but surrender to Me helps the most. Man has created for himself his own growth outside the Divine plan. The last and the subtlest thing left is the ego.

Even some of the rishis suffered from it.

Question: Can we do business among Sahaja Yogis?

Shri Mataji: Profft can be made outside Sahaja Yoga. Do not use Sahaja Yoga for business or making money. Be careful with money.

Contents: 1995-01-14 **Welfare Project to Help the Tribes, Jabalpur, Madhya Pradesh, India**

[One day when Shri Mataji as a child accompanied Her father Prasadrao on a tiger hunt in the jungles of Jagdalpur, She saw the misery of the tribals and Her heart wrenched in pain. She fell sick and Her father tried to comfort Her. Her pain would not subside till Her father sent a carload of food and clothes for them. She vowed to help them when She grows up.] [On Makarsankranti day, Shri Mataji starts a welfare project to help the tribals. Initially She thought of giving them money but Her brother Bala Sahib dissuaded Her saying they would blow it on country liquor. She found that though the tribals were skillful their designs were restricted. Generations after generation, they repeated the same design. Hence the customers were tired with their monotony and their sales dwindled. She drew fresh designs and advance them money for the raw materials to execute them.] [Amazed at the panorama of patterns that emerged:] Small, small things can make life so beautiful, that is how vibrations enter matter to bring joy. When so many realise: artists will start creating, the complete panorama will change! [Shri Mataji begins marketing potteries for them and establish outlets abroad. This triggers tremendous demand from Europe,

America and Australia. She had not envisaged such a demand and asks Baba Mamma to manage the production. The earnings of the tribals grew threefold and the profits are plugged back for their welfare.]

Contents: 1995-02-19 **Talk to Sahaja Yogis, Airport, Melbourne, Victoria, Australia**

[Shri Mataji's talk:] I never expected you all here but, very happy to see you, that our, Melbourne has grown so much so beautifully. You all look so nice. It was, quite a struggle to begin with, but it had worked out and we all have come together now, in such a beautiful way. There were many in Ganapatipule I couldn't talk to you directly, that time. How many got married in Ganapatipule? This time. None from Melbourne. But there were many Australians married. All right next time. What I was told that most of the young boys and young girls are married now and we had a problem, because the boys were all about six feet and all the girls were below five feet. But when I told them that they said: “Mother You are so concerned about heights so, we are very thankful You can marry us and we don't mind." So I said: “It's good." Otherwise see, sometimes only on height people fight.

It seems children are very happy in the school and they are enjoying there. Now I've started a new thing again, is a gymnasium, where you have to learn gyms and you have to develop your bodies to be Mr. Universe. Such a nice, family of ours and the way things are working out all over the world, it's very, joy-giving for Me. It's all so easy for Sahaja Yoga. Just have to meditate and, penetrate more into subtler, being that is your self. I'm

writing a book now, I've been writing many, but this time there's a book, which I gave it to C.P. and he says: “It's very subtle, very subtle, for very subtle people." I said: “It's meant for subtle people only." What am I to do? That's how I am.

But still I would say that the society if you all see around, is very, destructive. The morality part is very disappointing. When I see the newspapers I am really shocked how things are happening and I cannot explain why people behave like this in this manner. Maybe you can say these are some, possessions, or maybe their genes, or maybe their breeding.

So one of the things very important for Sahaja Yogis is, to lead a very very moral life. With immorality as it is people are punished as you know. They get all kinds of diseases, all kinds of troubles, also problems in the family, that affects our children. I always felt that, the society is to be looked after by women, by women, not by men so much. They have to be tolerant because that's their job, that's what they have to do. There's nothing inferior or superior on the contrary a superior woman would be a very good housewife, would be a very good, collective personality. She'd be the more sensible and a balanced person, because she has a double job to do. Firstly she has to establish her children all right, give them a proper training by her own life and then she has to look after the society.

When you see the ills of society, that has taken so much of toll, of so many young generation, I think Sahaja Yogis have a very great responsibility, towards their fellow man in their own country. We talk of so many things but

actually you'll be surprised you all are gifted with the power to emit, vibrations by which you can correct the society. You are all the channels of those beautiful vibrations, which you must use and utilize. But if you do not pay attention, to your vibrations and to your growth, then all these, subtle powers that you have do not manifest. That is what I feel about Sahaja Yogis yet, they have not realised how important they are and what is their role, much more than any other Incarnations, disciples, Incarnations' pupils, had. Because you yourself, you are realised Souls. You yourself know all the things.

All the subtleties you have and if you can just understand that by spreading Sahaja Yoga you also go much deeper, within yourself, you will take it up and work it out. Of course while spreading, people are worried about their ego sometimes. They think that supposing we are successful, then ego might come into it. Doesn't matter. It's part of the game. But you should see.

We have had some very big calamities recently. Many people became Mahā Yogis, you see. They were saying: “We are this, we are that we are Mahā Yogis, we are special people” and some of them really tumbled down.

So one has to be careful. One has to lead a balanced, life and a balanced attitude towards oneself. No use cursing anybody, saying anything, that somebody else is responsible for your fall. We have one now in, I have heard about him. This Chinese fellow. What's his name is, Sam? Don't know. About a big Mahā Yogi is born there but, wherever he has been he's been such a trouble I tell you, everywhere, he's a troubleshooter. And now he thinks no end of himself. He has written a letter, to say

that “Mother has given me powers to get all the businesses this that." Absolute nonsense. He's such a madman. I knew he was mad. But I didn't know he'd go to that extent of madness.

So now I don't know what to do with such a person. Only thing we can ask him to get out of Sahaja Yoga that's all.

But one has to be careful when you see such people with such horrible vibrations, they are on their way to lunatic asylum and they, if they were taking drugs or something like that one can understand. It's not so. It is always a kind of a ego that just crawls up and they start boasting, talking big and ultimately they end up.

Somebody in Milano said that he was Ādi Shakti. I said: “Very good send some of My sarīs I have too many of them." I mean and people don't tell Me. I have to discover. See it's very, surprising that people once they find some mahayogi there they just think, I don't know what they think about him.

Maybe they think that's not their business to say anything about the mahayogi you see, but, they do, come up, here and there, see, find in every place. You also had somebody here once upon a time. I don't know if he is here still or not.

So, see there are people who take to all these Tantric ways and all kinds of things. And where do they end, you see, they are just mad people, that's what they are.

So never take to them and be careful that, when they are trying to form some group, please keep away from them.

I'm very happy to see all of you together so nicely placed with each other. It's very very satisfying.

And that shows the wisdom is there now to understand the value of a Sahaja Yogi. It all is going on and I think in this Mahāshivaratri I'll have to talk about these Mahā Yogis also because they are all, coming up here and there and troubling the leaders. Now most of the leaders who are there, most of them I should say, are perfectly alright and I don't really want to say anything about anyone. They can handle. They are the best to handle everything. Everybody you see, is quite capable and they can handle the situation and whatever they say you must listen to them. Because I can't talk to all of you. I cannot, listen to all of you I should say. But there's one gentleman who's there who I think is very reasonable, so you talk to your leader and whatever the leader decides, you must accept otherwise what's the use of having a leader? You have here a very good leader for Melbourne, you have very good for Sydney, for world leader also you have so good. Everybody seems to be very much now equipped, to be good leaders and kind people.

So there is no need to have any kind of a, disobedience for nothing at all. Those days are gone. Obedience is not also blind, is for your benevolence. You need it. And if you need it there's nothing to feel bad about it. Let C.P. talk about Me, as a wife I *[UNCLEAR]*.

[Sir C.P. Srivastava's speech in response to Shri Mataji's invitation:] I'm not standing up because that would a create a problem for the microphone. First of all I'm very honoured, very happy to be here with my wife and I am also very very pleased to see all of you, see the faces, which show, love and divinity and dedication to your Mother. She has been talking about the role of women

and that set me a thinking. I began to think of the last forty-eight years that we have been married and I just want to tell you very briefly how She has performed the role of an ideal wife and an ideal Mother and an ideal grandmother in the family, besides being the Spiritual Leader of Sahaja Yoga.

When we got married I belonged to a very, conservative family. She belonged to a very radical family and it was a good complement to each other. But when She came to my house, She behaved as if for generations She had lived in a very conservative family and pleased everybody. The old ladies of the house who were looking a little worried, they thought here's a new lady from another province, speaking another language, professing another religion, how will She fit into our family? But what She did was She won over the heart of everyone by behaving in a very modest way, in a very loving way, in a very caring way and I have to admit that She became the favourite and I was lost.

Well that is how our family life began. I was certainly very happy about it. But then, I was a bureaucrat, a civil servant and unfortunately given to idea that absolute honesty must be observed which meant that we had to live within our means, our salary and all I had to do was to work in the office and I left all the problems of the house to my wife, so I said: “Here's the salary, now do what you can." And I tell you, She managed beautifully within our means, no possibility of anything going wrong.

We had two children, two daughters. She brought them up and brought them up extremely well, arranged for their education, arranged for their marriage. They grew

up, I didn't know how, for I was from morning until late evening every day in office but and She was in charge of the house. She looked after not only my daughters but I want tell you this. All of us have rich relations and they care for themselves, take care and we have in India poor relations as well and when you are in a good position the poor relations flock to you. And they came to our house, children who needed education and each one of them, we had some sort of hostel running all the time, each one of them was looked after by my wife in the same way as our own daughters, given the same food, given the same affection. Only She could have done that. And they have grown up, they're now in so many places. That was the role She played as a mother, mother not only to my children but to children of the family.

And then as we grew further She had a role to play as my wife. I held some assignments in government, in India and abroad in the United Nations. When I was Secretary to the Prime Minister of India, about whom I have written a book now, She was the main motive force behind me. In fact I wouldn't have gone to Mr. Shastri if She had not insisted I must go and I went and served there. Mr. Shastri had very great respect for Her, all because She was of course, She was obviously a spiritual person, but also a very good mother, a very good housewife and he used to ask Her: “How do you run your house? What are your priorities?" And She would say what She had to say and Mr. Shastri listened to that.

Now as a wife She played that role. When I was working with Prime Minister sometimes I would be in the office till midnight. Why sometimes, every day, sometimes till

early hours of the morning. But She supported me. She said: “This is your duty now, duty to your country, to your Prime Minister." You must work. Don't worry about the house, don't worry about the children, I'll take care of them. Then I went to United Nations. There again, my goodness me, you have to take care of one government was bad enough in India. To take care of one hundred and thirty governments all over was not easy, travelling, meeting people, receptions, dinners, a very busy life, but She stood by me and while doing all that She was at the same time promoting Sahaja Yoga. I don't know how She did it, but She has done a wonderful job.

You know I saw Sahaja Yoga beginning with four people in London and they were wearing jeans, not very clean either. That was the beginning of Sahaja Yoga. One day I came back home and I found a young boy, I'm talking 1974, young boy sitting in my drawing room and when I entered the house he looked at me as if I was a stranger, he was the real owner of the house, so I receded. I didn't quite understand, but what surprised me even more was that he was wearing my clothes. I rubbed my eyes. I said: “I, am I seeing something real or is it a dream?" Well when I receded I came to my wife and I said: “Now who, who is this gentleman?" So She explained. She said: “You know he's a poor young boy and he, he was almost lying unattended to, unhelped, near Piccadilly Circus." She had gone out for shopping and he saw her lying almost in a miserable condition.

So She stepped out of the car, went to that boy, said: “Why are you lying here, are you alright?" He said: “No he was not well at all." She said: “Is there anyone to take

care of you?" He said: “No, there's none." She said: “That's awful" then She said: “OK hop into the car" and She brought him home. Then he was given a wash, he had no clothes, so he had to wear my clothes and that's how he was wearing my clothes and then for the next some weeks, he stayed in the house and there I saw Sahaja Yoga acting.

This boy was suffering from, I think he, he was in very bad shape. Within three four weeks he blossomed.

Another three weeks became healthy person and we then got to know that he was from Australia. He was a young engineer. He had run away from his house and he was in bad shape. After he was cured he became a very good person. He came back to Australia, was united with his mother. I don't know where he is, a Mr. Gus, but that was what I saw, the miracle of Sahaja Yoga. And from those four persons, yes four I talked to, once I came back home and found those four persons wearing jeans and again I did not know who they were, but they were Sahaja Yogis and they were the initial Sahaja Yogis. While from them to this is a marvel.

All I can say is, despite all Her attention to the family, to me, I've been a busy person. She has attended to all the duties to the family, She has created a new, universal family of Sahaja Yoga. Each Sahaja Yogi is in my view, an angel and I mean this. I mean this because I have known human beings in the world. The world is terrible. If you look at newspapers you would see all kinds of horror stories but when you meet a Sahaja Yogi, he or she is a very different person. The face is different, the inner self is different, the outer self is different. It's another

creation. She has created thousands and thousands of such persons. Each one of you is a miracle. You know it's very difficult to transform human beings. I've worked in United Nations, in India for forty years. I cannot honestly say that I was able to transform even one human being. Yes, people followed my example and worked hard, but that is not transformation. Transformation is what I see in you and that is a miracle, that is what She has done.

And now a new world is being created, I sincerely hope that Sahaja Yoga will spread more rapidly. It has spread very very fast but it needs to spread very much faster and all over the world there is a race between the forces of good and the forces of evil. You represent the forces of good. The forces of evil are outside. Have the heart, have the courage, Her Vibrations and your vibrations will I hope envelop the world and create a good world and this bad world will be suppressed, will disappear. This is all that I can say. I thank you very very much for receiving me here. I am delighted to be here in Australia. I have liked my visit immensely already. I think in Australia the beautiful thing is that the advantages of a developed world are present here but the heart seems to be very good, very sound, wonderful. You are open-hearted, warm people, loving people and I cannot say adequately how very happy I am and how very grateful. I thank you mam for letting me come to Australia and I am going to enjoy myself.

So, that's all that I can say.

[Shri Mataji's concluding talk:] I think you all will be there for the Pūjā. Shivaratri Pūjā is the most important Pūjā I think, from spiritual point of *[UNCLEAR* view]. I hope you'll

make it comfortable to be there and this Shivaratri should create something more, within you, to see the vision that I have about the whole world. I am a simple housewife as you can see and, never to feel that you are just a housewife and good for nothing. Even if you create one great man, as a mother it's the greatest achievement, than to earn all kinds of laurels in this world. I'm happy C.P. could come this time and he's going to be here in Australia for some time. He has written this book. Of course I, asked him to write this book because I knew Shastriji was a realised Soul and that a person like this is lost to our country which requires really someone of that calibre. It has happened so, I hope you all will read the book and understand the value of leading a good life.

Actually I always say that the politicians don't realise how they will go, in the history. If they could just realise this point, they wouldn't do all these nonsensical things that they do. But I think they are not conscious of what position they have and what is the opportunity they have, by which they can show to the whole world that, through politics they have been able to create a great vision, or a great work. This is the only difference between great politicians and other politicians, their morality, everything, is very important because people try to follow them. They are our ideals and this is what is very saddening that they don't realise what is their position is. Everybody, even as I said the housewives, or the men or the fathers, if they realise, what is, their, I would not call it duty, but what is their identity, things

will work out very smoothly and they'll enjoy everything, whatever they do.

I'm really so overjoyed to see you all and the children are all here and they are very happy about the school so, I hope we have even a university there. About the school one thing I have decided we'll not affliate with this Cambridge business, because they are very demanding type. They want to have a football grounds in those mountains you see. All kinds of things they want to have, for what? And Cambridge is such a difficult university nobody can get admitted there. Very difficult. You have to have at least four A and one B+.

So like that, if you are so excellent in your studies then only you can go there and we may have one or two like that but for them to spend all the money to change everything is very difficult. To get teachers to teach all kinds of languages very difficult.

So best thing is to pass this examination ICSC, which is very good. You are, you can join any university after that if you can pass a few examinations as they have in America and everywhere.

So there is no need to trouble our children and load them with so much of studies for what? Hardly one or two might get into that university. Besides somehow I have known about Cambridge, it's not such a practical university, it is more theoretical.

So this, thing has to go from our head. I think it's more our slavish mentality that we think Cambridge is the last word, for every kind of education. You can become a bureaucrat with that, you can be a consultant, but what else can you do because it's all theoretical.

So I hope the parents don't mind if the children don't take to this but just to ICSC. Maybe it is possible we might have our own university for them, so it is quite possible we can get good professors from abroad and from everywhere and make a very good university which can give them a practical knowledge and very good degrees in India only.

Now as you know India has opened its economy and things are working out very well. I am not now of the opinion that we should send our children to places where it is so difficult and, the education is not so good. I was surprised that even in Australia the standards have gone down so much in education. The parents blame the teachers, the teachers blame the parents but, something has to be done about children, here also those who are studying. I don't know how far we can help them, but at least the school in Dharamsala has done good and I am very thankful that the majority of the children are Australians and they are doing very well. They are well-disciplined very sweet children and there are very good reports about the Australian children. It's very surprising because they don't have so much of education what you call preschool, but they are very sensible children and they're full of life and very hard-working.

So I think if you have any problems, you may write to Me when I'm here. I'll deal with them, any individual problem if you have. Otherwise hope to see you for the program and later on for the Pūjā, in Sydney.

May God bless you.

***Contents: 1995-02-20*, Public Program, Town Hall, Melbourne, Victoria, Australia**

[After the, Public Program.] Nigel Matthews: Best wishes from Christchurch and they all send their greetings to You.

Shri Mataji: Christchurch? Sahaja Yogini [in Hindi]: [talks about Christchurch and the fact that Nigel got married the year before with Pam from Australia].

Shri Mataji: Yogis in Christchurch? There are no Yogis in Christchurch.

[Soon after that, all in Christchurch left Sahaja Yoga.]

***Contents: 1995-02-21*, Public Program, The Last Breakthrough of Our Evolution or Going towards Self-destruction, State Theatre, Sydney, New South Wales, Australia**

There is no place for you to sit somewhere.

Ah, may I request all the Sahaja Yogis to go out of the hall as there are many waiting outside.

So it's better to give them room. Please. [Hindi.] [Pause.] You have to tell them outside that we had made room for you, please come in. [Pause.].....

I bow to all the seekers of Truth.

At the very outset we have to know what is the truth. There are so many seekers of truth in these modern times which has been predicted that there will be many people who will be seeking the truth now as ordinary householders. Their life will be completely transformed in these modern times. They call it in the Koran as Qiyamah. In the Bible it's called as the Last Judgment.

Every religion has talked about these modern times as something very fantastic that our lives will be transformed.

So what is the truth we are seeking? We should know what is the truth we are seeking.

Firstly, we are seeking peace within ourselves. Secondly, we are seeking something we do not know and that something is the Spirit within ourselves. Many scriptures have described that you have to seek your spirit and many are preaching about it. But it seems they are not very spirit-oriented. They are more money-oriented or power-oriented and that is why the whole attention of a seeker is diverted and deviated into something which is not really Divine.

So what we are seeking is the Spirit within us which is the source of absolute truth, absolute joy and absolute Self-knowledge.

You have already heard about these different centers that are within us which are being built during our evolution as human beings. We have reached up to a point where still we have to have the last breakthrough in our awareness; otherwise, we cannot know the truth. At this human awareness it is impossible to know the absolute truth. If we had known the absolute truth there would have been no problem. Everybody would have seen the same thing. But there are so many ideologies. As you know, there are so many religions, so many types of preachings and also lots of false people.

So, if you know the absolute truth then there cannot be another truth with it; it's singular. For example, I am sitting before you. You know I am sitting before you, all of

you. There's no argument on that point. In the same way we have to know...

We have to have now the last breakthrough of our evolution. Once it happens you will be amazed that we'll know the absolute truth. There cannot be any argument about it. And also these centers that you know here are a mystery to you, but you start feeling them on your fingertips. That is Self-knowledge.

These centers are responsible for your physical, mental, emotional, also spiritual being within yourself.

So all your personality, the totality of it, expressed through these centers. These are subtle centers within us and these subtle centers are sometimes exhausted because of our extreme nature.

So this power which we call as Kuṇḍalinī, Kundala means coils, which is in three and a half coils within us in the sacrum bone.

That means the Greeks knew that it was a sacred bone; they call it sacrum. This power is actually your individual Mother and She knows everything about you. She knows about your past and She knows about your aspirations. It's like a tape recording, I should say, of ages within you in this coiled power. It is like a primule of a seed. When you put the seed in the Mother Earth then it sprouts by itself, spontaneously.

That is what is Sahaja. Is all built in within you and you have every right to achieve this state of Selfhood, which is in the fourth dimension of your awareness, which we in Sanskrit call as Turīya, is the fourth dimension. All this is within you. All this power is within you. You are built in that way.

We have to understand that our Creator is the greatest organizer. See now, we have one channel here for people to come in. This is the channel which we have very nicely built up within ourselves, which in our evolutionary process has enlightened all these centers up to a point. Now this Kuṇḍalinī, this power, has to rise. I have read some books, some German books and things, where it describes that this Kuṇḍalinī awakening is extremely dangerous and it kills people, is fatal. Nothing of the kind. I have been doing this for the last twenty-five years. I never saw anybody getting sick even, but on the contrary, this awakening is so beneficial, so benevolent that when this power passes through all these six centers and pierces through this last center out of the fontanelle bone area, which we can call the actualisation of baptism, actualisation, then all these centers get enlightened, enriched and this nourishment solves your physical, mental, emotional and spiritual problems.

So the first truth about yourself is that, you are not this body, this mind, these emotions, this intellect, this ego, these conditionings, but you are the Pure Spirit. Now we see all these beautiful flowers around us and we take them for granted. It's a miracle that these different flowers have bloomed out of a seed in their own different identity. Who has done this work? Who changes the seasons? Or if you ask a doctor, “Who runs your heart?" He'll say, “It is autonomous nervous system." But who is this Auto? These questions and many others cannot be answered.

So there is an All-pervading Power of Divine Love which is doing all these miraculous things.

Now you need not take for granted whatever I am telling you. We have had lots of problems with blind faith. But whatever I am saying, if it is proved, then as honest people you must accept. Not only accept but grow in your new awareness. Of course, you must understand you can't pay for it. How much did we pay to become human beings and how much are we going to pay for becoming something higher? Once you realise that, that you can't pay for it, then you will drop out most of the false Gurus and the false institutions who charge you for anything like that.

Now this happening is very simple, spontaneous, works out. As I said, it's like a primule of a seed, this Kuṇḍalinī. When you put the seed in the Mother Earth it sprouts by itself. In the same way, it works.

You can't explain. Can you explain how a seed sprouts? In the same way pure primule, which is this Kuṇḍalinī, uncoils itself and passes through these centers and gives you your Self-realisation. In Sanskrit is called as Ātmāshaksatkara. For you it is absolutely granted. You don't have to go to Himālayas. You don't have to stand on your heads. You don't have to starve yourself. Don't have to pay for it. It is all there which is your own power. Only when it happens you realise your identity, you realise how great you are, you realise how the Divine is within you and which is expressing Itself.

With all these false things that are going on, say, for example, somebody can say that, “I am a twice born." Now, if somebody is a twice-born person then he must have some powers. He must have some speciality. He must have some sort of a, we can say, understanding,

compassion and the compassion should act. But just by certifying yourself as something you do not become. The certificate has to come from your Kuṇḍalinī. She has to give you your second birth and She's very anxious to do it.

So now we come to the point that people who are seeking the Divine go to various religions also. I have nothing to say against religions as such, but just take Christian religion. It's a very difficult religion to follow because Christ has said, “If your one eye does anything wrong, take it out. If your one hand does something wrong, cut it out." Have you met anybody like that who has cut his hand or who has taken out your eyes? I've been to all the countries in the west and all over, who call themselves Christians. I haven't seen one person who does that. That means they just brand themselves. Christ was a great incarnation, very pure and I think He never understood human beings, what sort of people they are. He thought they were all angels and He gave all these rules and regulations for angels, that if the angels make mistake they should suffer. But you, we are all normal human beings. We can't do like this.

Then you take to, say, Mohammad Sahib's teaching. He just thought that Christ was so strict with men; why not try with women also. And He said, of course apart from other things, that women if they have a bad eye on some other man than her husband, then she should be buried in the Mother Earth half way and should be stoned. I mean, just imagine. I was thinking about American women. What would happen to them if this kind of thing going on, because the divorce laws are so good for them

that they are divorcing all the time their husbands and doing all kinds of things. They don't know that this is what, is according to Islam. And the Sharia that they talk of also was given by Moses to the decadent society of Jews when he came all the way and brought those Ten Commandments. He saw these people so decadent that He thought it's better to give a very, very, strict laws to them to save them.

So He said, “You cut their hands if they do any thieving” all kinds of horrible things. It's all in Jeremiah if you read that. It's in the Bible. It's written by Jeremiah, what Moses told the Jews. I think the Jews didn't like all that so they gave it up and Mohammed Sahib took it over that this should be allowed, only among Islamic people. It's terrible and all this when you see, you find that we have to first arrive at a point where we understand them, where we can follow them and for that you have to have your Self-knowledge. You must know yourself. Christ has said, “Know thyself." Another problem is that in the Bible there is a description of the Father the God, Son the God and the Mother is missing. She is a Holy Ghost and a dove. I don't know how can you connect it to it. There has to be a Mother. There has to be Primordial Mother who is the one who is responsible for looking after this creation and the God Almighty is just the witness, witness of the whole show. This Primordial Mother, the Holy Ghost, is reflected in you as the Kuṇḍalinī, while the Spirit is the reflection of God Almighty in your heart.

Now the time has come to prove all these things. It is going to be the actualisation of experience of your Spirit. It's not just talking, giving a sermon, but actually it is

going to happen. And when it happens you must respect it. As I told you the Spirit is the source of absolute knowledge, absolute truth, because if you put your hands after realisation towards anybody, you will immediately know what centers is catching.

You will not see his clothes, you will not see his dress or anything, but you will see the inner being on your fingertips. You can feel it and you will immediately know what's the problem of the gentleman. In the same way you will know about yourself, what is the problem, what centers are in trouble, because centers are the fundamentals of our personality.

So once you know what's wrong with another person and also you know how to correct it, you can help that person physically, mentally, emotionally and spiritually.

But of course, I must say that it doesn't work for people who are idiots or stupid. You will be amazed that I have met a number of them and I was amazed that how they are so educated, had so many degrees and so idiotic. Too much lost in their own thoughts that they are very great people and they are not willing to accept anything that is sensible. Also for people who are extremely arrogant and critical, the Kuṇḍalinī doesn't rise. I have seen such people take lot of time. But on the whole, in Russia My experience has been that always there have been people, more than sixteen thousand, in any of a program I was there.

They are so sensitive. Not that they get their realisation but they settle down with it. They are like clean slates. They have no conditioning. They just, I don't know how, they just are waiting for the real truth and they get it. In

the same way now it's working everywhere, of course. I must say when I first came to Sydney there were two persons whom I knew. Now it has grown so much and it will grow more and more because it's the need of the hour. It's a need that all of us want.

So when this Kuṇḍalinī rises, what happens that our thoughts which are always hovering on our mind from the past and the future, all these thoughts keep us jumping on the cusp. We cannot enter into the present. The present doesn't exist for us. All the time these thoughts start moving in such a manner that this mind is restless. But when Kuṇḍalinī rises she elongates these thoughts. Like a thought rises, falls; another thought rises and falls. When the Kuṇḍalinī rises she elongates them and creates a space in between that is the present. At that time you don't have any thoughts. You are in thoughtless awareness.

You are extremely aware but you are thoughtless. That is the present. In the present you are absolutely without any thoughts. Supposing I say, “Please don't think” you can't do that. If I say, “Please go into your present” you can't. It's only possible when the Kuṇḍalinī rises. Automatically, you become thoughtlessly aware and that is the time you are at peace with yourself. You are enjoying the peace within yourself and also you emit peace. Wherever such a person goes, he emits peace because he is so relaxed and his whole being is emitting that peaceful personality.

I have seen people who have got awards in peace and some of them have got big organization of peace and all

sort of things but they are very hot-tempered, extremely hot-tempered.

Some of them you have to approach with a barge pole.

So how can they create peace anywhere? I can't understand how they got the award, from which angle. But there are people who are having big organizations of peace. It is a human being who has to individually become peaceful so that the whole lot, the collective becomes peaceful.

Now we have Sahaja Yoga working in sixty-five nations and I get people in India for a seminar, supposing from all these nations, selected people. I have never seen them quarreling, fighting, but such fun, such enjoyment of friendship. There's no race, there is no country, nothing. They have sort of gone beyond all this and they are enjoying each other in such a manner.

This is your own. Is a birthright for you to have, is within you and you can get it. No problem on that, but only thing is that you have to have earnest desire, the pure desire. This Kuṇḍalinī is the power of pure desire within us. All other mundane desires are, as you know, are not satiable in general. That shows that they are not pure. Today we want to have a, say, a house and then we want to have a car, then we want to have a helicopter, then an aeroplane. I don't know what else. We never enjoy whatever we wish for.

So this pure desire is something else and that is to become one with this All-pervading Divine Power of Love. Whether you know it or not, whether you are aware of it or not, it is so.

So now this Power is within you and is absolutely in perfect condition. You will be amazed, the innocence that we have is never lost. It is sometimes clouded but these clouds also get absolutely cleared out. And really we become a very innocent personality radiant with Divinity. It's like a lamp or you can say a candle. You can enlighten a candle with another candle which is enlightened and this can go on.

This is how it is because the time has come and I call it the `blossom time'. I think there are many flowers who are born as seekers of truth and they have to become now fruits and they do become. Believe Me; it's true. For example, if I say many physical problems can be solved, people don't believe it. Without any money, without any medicine, by your own power, but in Delhi there are three doctors who have got their M.D. for curing people of their incurable diseases through Sahaja Yoga. When it will be accepted in this country also, we can show how it works. But I think is something so simple is to raise this Kuṇḍalinī and to nourish and enlighten your centers. That's all one has to do. Even you need not be a doctor; you can also cure people. People don't believe what powers they have.

Actually there's such a big desire to have an identity, but identity lies within yourself, not outside. For example, we can find clubs of any kind, cults of any kind. They wear funny dresses just to show that they have a special personality. The other day in Chicago it was very cold and I found a gentleman who came as one leader of one of the cults, was chanting, chanting, chanting like mad. I asked him, “Why are you wearing this dhoti in this cold?

It is so very cold we are shivering." He said that. “My Guru has told me that I should wear a dhoti so I'll get my Self-realisation." I said, “Really!" I said, “Eighty percent people in India wear dhotis or they must be already there. You may not get any room there." Then second thing he told Me, he had shaven his head and was having a, some pigtail behind and he says that, I told him, “Why did you do this?" Quite a young man. He said, “My Guru has told me that I have to shave my head and I have to have all these things. That's how I'll get my nirvāṇa." I said, “Really!" So Kabīra, a great poet, has written that by shaving if you can go to heaven. What about the lamb which is shaved twice a year? That will be there earlier.

So like this, you see, all kinds of stupid things have been told and people have been following it. I don't know in the West specially, people are very vulnerable. I don't know why. Not in India, you see.

It's difficult. The people are solidly grounded, I think, in their tradition. For example now, if they say skirt which is six inches is in fashion, everybody will start wearing six inches skirts. All the long skirts will vanish from the market and what you find, all of them wearing six inches skirts. But in India they brought some mini sarī. They said, “Get lost. We don't want all this nonsense here. It's too much for us we are not..." So like this, you see, we take to these entrepreneurs and things. It's sometimes so absurd I don't know how people accept all this nonsense. But I feel that once they develop their own being and understand how great they are, then they will have a proper Divine discretion to do things which are very constructive. Normally we take to destructive things

but with this discretion we do constructive things, not for ourselves only but for the benevolence of our family, for the benevolence of our city and for the benevolence of the whole world.

This is a special time, as I told you, very important when you should not miss it out.

So in our awareness we have a new dimension which I call as Collective Consciousness, where you can feel others and you can feel yourself. You don't have to judge a person by his dress, by his gait, by his talk but his Divine vibrations. You will know that what sort of Chakras he has, what sort of centers he has and thus once you know what's wrong with him you can, after certain development in you, you can cure yourself and can cure him.

So the second thing apart from the thoughtless awareness is that you become doubtlessly aware, doubtless.

There's no doubt. Once you have learnt it, once you are an expert, you have no doubts about it.

You understand what you are, what you are capable of and what you can achieve. There are no doubts left.

So the second stage, some people get both the stages together, I have seen there have been so many seekers that they just get to doubtless awareness. But doesn't matter. It takes time for some people.

Some people may not get realisation if they are, I would say, not well or maybe something, they have been to some wrong people. Also, maybe that they are doubting something, doubting themselves.

So the first and foremost understanding should be that you are all capable of achieving this. You shouldn't doubt yourself. You must really respect yourself because you are a human being at the epitome of evolution.

You are the highest. We have nothing to learn from birds or from dogs but we have to know that we can ourselves become so sensitive that we'll understand nature; we'll understand animals, everything we start understanding.

The sign of a Sahaja Yogi, that he is absolutely honest, he is very kind, tender and compassionate.

This is the minimum of minimum a Sahaja Yogi has to be. Of course, because a door is open sometimes some mad people also walk in, can't help it, but most of the people who are taking to Sahaja Yoga, I was amazed, are so much changed. They have dropped all their bad habits. I never tell that. Supposing I say, “Don't do this” half of the people will walk off. Just I say, “Get the light of the Spirit within yourself." Then you will become your own master. Then you will become your own guide and you understand what is right for you, what is good for you and what is to be done. There is no rule or regulation like `don't' in Sahaja Yoga. But automatically you all accept it and do it together collectively also.

It is very remarkable that it has worked so well also in Australia. Australia is a special country. I call it a country of innocence. Uluru that you have is a symbol of that. Gradually in Sahaja Yoga you will learn about your country and you will respect it. As you learn about yourself you will also learn about this great country of Australia. I respect it very much and every year I try to come here. Many countries I can't go every year but

Australia I always try to come here every year. I hope you all will get your Self-realisation tonight. Now, only request is that it will take hardly ten, fifteen minutes, but if you want to go you can go now and don't disturb people when they are about to get their Self-realisation. I will be thankful for that. Thank you very much.

Of course, there are three conditions which are very simple, not difficult if you understand the importance of Self-realisation. The first condition is that you are not to feel guilty. It's a fashion also. To feel guilty is a fashion. And it goes too far sometimes and it affects the left side of this center here, left side, which is very dangerous, because it causes spondylitis, also angina, also cervical cancer. Also it causes imbalance, or you can say the weakening of the organs, lethargic organs. With all this, why should we feel guilty? If you have done any mistakes you should have faced it at that time and finished it. No use feeling guilty now about something which you did in the past.

I said you have to be in the present because the past doesn't exist; future doesn't exist, either.

So what exists is the present. At this moment I would request you not to feel guilty at all. You have to respect yourself. We have no right to degrade ourselves for nothing at all. This human life is very precious and also worthy of respect.

So you forgive yourself fully.

The second condition is very important, is to forgive everyone without thinking about it because even thinking about them is a headache. There's a center on our Optic Chiasma which we call as the Āgñyā.

Is just like this, constricted, absolutely constricted. And if you don't forgive it won't open. If it won't open then how can Kuṇḍalinī pass through? By not forgiving others you have played into wrong hands.

Because whether you forgive or don't forgive, you don't do anything but you play into the hands of people who have troubled you, while they are enjoying themselves.

So what's the use of not forgiving? Firstly, it's so important to get your Self-realisation. All your life you have tortured yourself. Now, at least, forgive.

Forgive everyone. Don't think of them even. Just forgive from your heart.

The third condition is very simple; it's that you have to take out your shoes because this Mother Earth helps us a lot. I'm sorry, I must tell you, first time in England when I said, “Take out your shoes” half of them walked out. I mean, such a serious crime to take out shoes. But now it's different, very different.

This Mother Earth is very helpful for us and also without shoes our feet are more comfortable. Now, there are two powers, left and right. The left stands or works for our desires, mundane desires and the right for our action.

So, we put our left hand on our lap like this towards Me, which is symbolic that you are desirous of having your Self-realisation. The second thing is that we have to nourish our centers. We work it out only on the left hand side, with our right hand which is for action.

So we put our right hand on our different centers. We'll show you.

First of all we put our right hand, first we put both the feet apart from each other, because they are two powers and now put our right hand on our heart. In the heart resides...

[Aside to someone:] Inside the coat, take your hand inside.

... resides the Spirit, as I told you. If you become the Spirit you become your guide. You become your own master.

So we take our hand on to the upper portion of our abdomen and press it hard. This is the center for our mastery. We now take our hand in the lower portion of our abdomen on the left hand side and press it. This is the center which is surprisingly for pure Divine Knowledge. You will know that later on everything can be verified. In Sahaja Yoga everything can be verified. Nothing is hidden, no secrets; everything can be verified. Now, take your right hand now into the upper portion of your abdomen on the left hand side. Then you have to take your right hand on top of your heart. Now in the corner of your neck and shoulder, as I told you and turn your head to your right. As I told you that this center, if it catches it creates problems for you. Now, we take our right hand on top of our forehead across and bend our head as far as possible. This is the center to forgive everyone. Now, take back your right hand on the back side of your head and push back your head. Here, without feeling guilty, without counting your mistakes, you have to ask forgiveness from the Divine Power. Now the last center is important. Stretch your hand as much as possible. Stretch your palm and the center of your

palm. You put it on the fontanelle bone area which was a soft bone in your childhood. Now please put down your head as far as possible. Push back your fingers. This is very important. Push back your fingers so that there is a good pressure on the scalp and now move your scalp seven times slowly, clockwise. Bend your heads. Bend your heads, please. Push back your fingers. Push back your fingers seven times. That's all we have to do.

Now we have to close our eyes. Take down your hands, please. We have to close our eyes and do the same thing as I have shown you. I would request you to take out your glasses if possible because it helps for eyesight also. Now again, please put both the feet apart from each other. Put the left hand on your lap like this and put your right hand on your heart. Now please close your eyes, not tightly but just as we do it when we sleep. Now please close your eyes. You are not to open your eyes till I tell you.

So please keep your eyes closed. Please put your right hand on your heart and now you have to ask a very fundamental question about yourself in your heart. Please ask three times, you can call Me Mother or you can call Me Shri Mataji, `Mother, am I the Spirit?' Ask this three times, `Mother, am I the Spirit?' Ask three times.

I have told you that when you become the Spirit you become your own guide, your own master in the light of the Spirit.

So now, please take your right hand in the upper portion of your abdomen and press it hard on the left hand side. Here again, you have to ask another fundamental question about yourself, three times in your heart,

`Mother, am I my own master?' Ask this question three times, `Mother, am I my own master? or, `Mother, am I my own Guru?' Ask this question three times.

Now, I must confess that I cannot force on you the Divine Knowledge because I respect your freedom.

You have to ask for it.

So now, take down your right hand into the lower portion of your abdomen on the left hand side and here you ask six times because this center has got six petals. In your heart please ask for Divine Knowledge. `Mother, please give me pure Divine knowledge.' Just say it six times. As soon as you ask for pure Divine Knowledge, the Kuṇḍalinī starts moving by itself.

So we have to nourish our higher centers with our full self-confidence. Now, please take your right hand in the upper portion of your abdomen on the left hand side. Here you have to say with full self-confidence ten times, `Mother, I am my own master.' Now, I have already told you at the very outset that you are not this body, this mind, this intellect, these emotions, this ego and conditionings, but you are the Pure Spirit.

So now raise your right hand on your heart and here you have to say twelve times with full confidence in your heart, `Mother, I am the Pure Spirit.' This Divine Power is the ocean of knowledge, is the ocean of miracles, ocean of bliss and compassion, but above all it is the ocean of forgiveness and whatever mistakes you might commit, this ocean of forgiveness can dissolve it.

So please forgive yourself and put your right hand in the corner of your neck and shoulder and turn your head to your right. Here you have to say sixteen times, `Mother, I

am not guilty at all.' Say it with full confidence sixteen times. I find this center in great jeopardy in the West. I don't know why people feel guilty, for what. I have already told you whether you forgive or don't forgive you don't do anything, but if you don't forgive you play into wrong hands and torture yourself. Especially at this moment you have to forgive everyone without thinking about them. Because if you don't forgive the center of Āgñyā won't open which is very constricted and you'll miss your Self-realisation.

So now raise your right hand on top of your forehead across and put your head down. Put your head down as far as possible.

Here you have to say, `Mother, I forgive everyone.' Say it from your heart, not how many times. Please say it from your heart, `Mother,' it is very important, `I forgive everyone.' Now don't think about them.

`Mother, I forgive all of them in general.' Now, take back your right hand on the back side of your head and put your head upward. Here, without feeling guilty, without counting your mistakes, you have to again say from your heart, not how many times, `O Divine Power, if I have done any mistakes knowingly or unknowingly, please forgive me.' You have to ask for forgiveness without feeling guilty, without counting your mistakes. You have to say this just for your satisfaction, `O Divine Power, if I have done any mistakes, knowingly or unknowingly, please forgive me.' Say it from your heart, please.

Now the last center is most important. Please stretch your palm fully and put the center of your palm on top of your head on the fontanelle bone area which was the soft

bone in your childhood. Now please put down your head as far as possible. You have to stretch your fingers to have a good pressure on your scalp.

Here again, I respect your freedom and Self-realisation cannot be forced on you.

So, you have to ask for it.

So now please put down your head, stretch back your fingers, move your scalp seven times slowly clockwise saying, `Mother, give me my Self-realisation.' [Shri Mataji blows into the microphone.] Now please take down your hands. Sit erect and open your eyes slowly, please. Put both the hands towards Me like this. Now, put the right hand little further and bend your head and see with the left hand if there is a Cool Breeze coming out of your fontanelle bone area. It could be hot also. If you have not forgiven, it would be hot.

So please put down your head and see for yourself if there is a cool or a hot breeze coming out of your head. It's very, very close to your head, could be far away.

So move your hand a little bit. Please bend your head. That's the best way to get the results. Now put the left hand towards Me. Again, with the right hand you see for yourself. Bend your head. See for yourself if there's a Cool Breeze of the Holy Ghost is coming out or not. If could be hot, I told you, if you have not forgiven.

So, please forgive yourself and forgive others, so it will cool down. Now again, put your right hand towards Me once again and see with your left hand if there's a cool or a hot breeze coming out of your own fontanelle bone area. Move your hand and see for yourself. Now please put both your hands towards the ceiling like this and

push back your head. Now ask out of these three questions, any one of these three questions, three times. `Mother, is this the Cool Breeze of the Holy Ghost? Mother, is this the All-pervading Power of Divine Love?' or “Mother, is this the Param-Chaitanya?' which is Ruah. Any one of these questions you can ask three times in your heart.

Put down your hands, please. Put the hands again like this and watch Me without thinking. Just watch Me without thinking.

Some people get it coming from down below; so you can take it out like that.

Some people get it like that also. Don't think. Watch Me without thinking, please. You can do it. That's the present.

All those who have felt cool or hot breeze on their fingertips or in their palms or out of their fontanelle bone area, please raise your, both the hands. My goodness! May God bless you, the whole of Sydney. I bow to you. You have entered into saintly lives. Respect it. I really bow to all of you. May God bless you.

Thank you very much.

Some have not felt, very few. They should really come to our programs. Also, those who have felt should definitely come to our programs where you will learn everything about Sahaja Yoga. You can master it and you can become really part and parcel of the whole. You will be surprised how it works. It has worked already. It is the first time you have felt the Cool Breeze or the hot breeze from your forehead and also from your fontanelle bone area and also in your hands. For the first time you have

felt the All-pervading Divine Power of love which protects, which guides, which loves and nourishes us.

May God bless you all.

Thank you very much.

Contents: 1995-02-26 **Shivaratri Pūjā, How to Get Detached and Ascend, Castle Mountain Camp, 256 Webbs Creek Road, Wisemans Ferry, New South Wales, Australia**

Today we have gathered here to do the Pūjā to Sadāśhiva. The One, which is reflected within us, is the Shiva, which is the pure Spirit. This pure Spirit within us is the reflection of God Almighty, Sadāśhiva.

It's like the sun that falls in the water and gives a clear reflection. Or else it falls on the stone, it doesn't give any reflection at all. If you have, say, the mirror, the sun will not only fall on the mirror but will reflect back its light. In the same way in the human beings the reflection of God Almighty is expressed in the way your personality is. If your personality is clean and clear, innocent, then the reflection could be like a mirror.

Thus the saintly people, they reflect God Almighty in the proper manner, in the sense that their own identification with wrong things is no more. When there is no such identification and when a person is absolutely the pure Spirit, then the reflection of God reflects into others.

Luckily you all have got your Self-realisation. That means the reflection of God Almighty is already working into your attention. The attention is enlightened by the power of the spirit. The power of the spirit is that it is a reflection. That means the reflection is never identified

with the mirror or with the water. It is there till the sun shines and when there is no sun there is no reflection.

So when you are in Sahaja Yoga you have cleansed out yourself. Your Kuṇḍalinī has also cleansed you and now you are pure personalities. That's why this reflection is clearer and clearer and people see it; see it on your face; they see it in your body; they see it in your work; in your behaviour; in everywhere.

It is difficult for people to really believe in themselves, that they could be the reflection of God Almighty.

They have some sort of a, complexes about themselves I think, that they cannot understand how they have suddenly become the reflection of God Almighty, but they have a capacity; and they can become the reflection of God Almighty, for which they have to have faith in themselves, faith in their ascent, to believe that we have become that. The confidence in Sahaja Yoga is very important. Without the full confidence you cannot achieve your ascent. That you have seen even in My lectures, I have to tell them that we have to have full self confidence. But confidence doesn't mean by any chance your ego, your aggressiveness. If you are confident, you are least aggressive.

There is a story, a Chinese story, very interesting one: that one king wanted his cocks to win in the race they have about the cock-fighting.

So somebody said that there is a saint, if you can take your cocks to him he'll make them so strong that they will definitely win this race.

So he took his two cocks and gave it to the saint and he said, I want you to give them all the strength to fight this

race. After one month the king came and took these two cocks and put them in the arena where there were many other cocks also.

So the cocks started fighting and attacking these two cocks, but these two cocks were just standing very patiently, absolutely calm and quiet. Any kind of attack they were just looking at it as a fun and all the cocks got tired and they ran away from the arena and that's how these two cocks won the game.

This is what it is for us to understand, that for a person who is detached he can never be attacked. We are attacked by so many identifications we have. Firstly our family, then our country, then our religion, then all kinds of thing, racialism; all these identifications really make us weak, because they attack us all the time and put confusion into the minds of Sahaja Yogis, I have seen. The reason is, you must have confidence in Sahaja Yoga and confidence in yourself, that you are on the right path and that you are now saved and nobody can attack you because you have the complete protection of the Divine.

People may follow any religion, they may follow any Guru, they may follow anything, but they have fear all the time that we'll be attacked and they're afraid to say things, which they should say. They have no discretion even to know what is to be said. With the proper understanding that you are the pure Spirit, if you believe in that then you'll be surprised that you will be very confident about what you are doing. In that way we can say that we have also another great advantage, is that we are in the collective. We can find out in the collective how are we behaving. What is the reaction in the

collective? In the collective it's a person who is very subtle, he need not talk too much, he need not say much. He could stand like the cocks I told you about. But his depth can be felt. You can feel a person of that calibre, that he's such a deep person, that he doesn't want to aggress. He feels protected within himself.

So this protection we have to feel, not mentally but within ourselves and once you have that gravity, that feeling, nobody can attack. The attacking person himself is insecure; or maybe he is ill bred; maybe he is not yet a Sahaja Yogi.

So you have to just have a kind of a gracious view about the person.

Like Shiva was, we should say Sadāśhiva's character is known, that He is the one who used to forgive anyone. Anybody who did penance like standing on their heads or standing on one foot or not eating their food or all kinds of penances, He used to be so disgusted that He would say: “Alright, what do you want? Take it!" And He also gave blessings to many Rākshasas as you have heard and so many Rākshasas were blessed by Him, because He got fed up with their penances.

There were so many stories about Sadāśhiva giving a blessing to people. Even to Rāvaṇa, which is a very interesting story about Rāvaṇa, that Rāvaṇa did lots of penance. I don't know what he did, how much he must have starved with his ten heads and what, I mean, if one mouth is there you feel so hungry, with ten mouths! I don't know what he must have done to do that kind of a penance that Shiva just got fed up, you see. His

compassion is so great He thought. Let this man have whatever he likes.

So Rāvaṇa went to Shiva and Shiva said: “What do you want? Why are you doing all this to yourself?" So he said that: “I want to have a blessing." He said: “What blessing?" “First you promise that whatever I ask for, you will give me." He said: “Of course. If it is in my power, I'll give." It's a very interesting story.

So he said: “I want to have your wife." Because he knew His wife is Ādi Shakti and if he gets the Ādi Shakti as a partner with him, he can do wonders.

So he asked that: “I should get your wife as my partner." Now, it was very difficult, you see, for Him to take such a decision to give in to this devil, but in compassion He did it. And all these events you see really show that how His compassion works out things.

As a result it was decided that His wife Pārvatī had to go with this horrible fellow. But Pārvatī's sister [brother] was Śhrī Viṣhṇu, that is Śhrī Kṛiṣhṇa and He said to Himself that: “I can't allow my sister to go with this devil. I must do something about it." The most mischievous one is Śhrī Kṛiṣhṇa.

So what He did was to make him feel like going for the bathroom.

So he felt shy. He put the lady on one side and he went to the bathroom. Now Shiva had warned him that: “You'd better be careful, because this Mother Earth is the mother of this lady and never put Her on the Mother Earth. You must carry Him [Her] all the time on your back." So when he reached a certain point this Śhrī Kṛiṣhṇa created a mischief and he felt like going.

So he put Her down. As soon as he put Her down, the Mother Earth sucked Her in and he didn't know what to do.

Second time again he tried. And he again went to Shiva and he said: “See now, this is what you have promised and this is what is doing." So He said, “I had warned you that Her brother is a very mischievous fellow and He'll somehow or other manage, so you'd better be careful. This time you don't listen to him.

Don't put Her on the ground, whatever it may be." So this time he did another try, we can say and carried Her on his back. Suddenly he found a little boy. It was Śhrī Kṛiṣhṇa himself laughing at him. He said: “Why are you laughing at me?" “Oh my, why are you carrying this old woman on your back? She has no ornaments." He said: “She's the Goddess." He said: “No. She has no ornaments. She's wearing nothing. How can She be the Goddess?" So you see in India that's a... proverb we use.

Somebody, some lady who has, who lives without any ornaments or anything, that, she's like the Lanka Pārvatī.

So he was carrying Her to Lanka. And when he looked at Her up, he saw a very old woman without any teeth you know, laughing at him. He got such a fright he threw Her away. That's Mahāmāyā! Then the third situation was, he went and told that: “You'd better tell your wife that She's not to listen to anybody and you'd better see that you give me your wife itself." He said: “Alright, She'll be born in Lanka and you can marry Her” and Her name was Mandodari. Now the great story

goes on like that. But this Mandodari was the great worshipper of Viṣhṇu and at the time when Rāma came

you see, to kill him. All this was organized by Mandodari herself. Because she knows, knew that if Śhrī Rāma kills Rāvaṇa he will get his liberation from these ideas about women; the way he was running after Sītā and doing all these things. She actually wanted that something should happen that he should take another birth and he should get rid of these notions of looking after beautiful women and the way he brought Sītājī there. She was against it completely, but he would not listen.

So the war took place and in the war he was killed by Śhrī Rāma.

All this episode came because of the unlimited compassion of Śhrī Shiva. His compassion is to look at, looks very illogical sometimes, but there's a big logic behind it. The logic is that whatever He does brings forth a kind of a solution of the problem. For example, there was a war on and the war was going on and that time there was a problem because there was one horrible devil who was given blessings by Śhrī Shiva.

That nobody can kill you. He had given also blessings that they call Varadhan to another saint, who said: “I want to sleep now and nobody should disturb me." So he was given a blessing: anybody who disturbs you in your sleep, you can just look at that person and that will be, he'll be reduced to ashes.

So these two now, when the war started you see, Śhrī Kṛiṣhṇa thought, best thing is to kill this devil with the same blessings that the saint has got.

So He played. And He started running away from the battlefield and that's why He's called as a...

as a warrior who has ran out of the field: Ranchordas, the one who runs away out of the field of battle.

And when He was running He was wearing a shawl, Śhrī Kṛiṣhṇa. He just stealthily entered into the cave and there's another saint was sleeping and put His shawl on top of that.

So when He put the shawl on top of him, the gentleman, I mean, the devil who was following Him, the Satanic fellow, he reached that place and saw the same shawl and he said: “Oh, so now you are tired and now you are sleeping here. I'll put you right!", without realizing who was sleeping. And he pulled the shawl and here the sleeping saint gets up and looks at him and they say with his third eye he burnt.

So the solution came in.

So the whole play is like this, of three forces going on, just to show ultimately the truth prevails. First is the, Shiva's compassion, His goodness, to one side. Then the play of Śhrī Kṛiṣhṇa or say Śhrī Viṣhṇu of neutralizing it; and the third is the play of Brahma who creates things and who produces things. All these three forces are playing, just to create an atmosphere for all of us to feel that there is something else is to be done to our human awareness. All they have evolved within us this desire to seek the truth.

Now on one side Shiva is extremely compassionate, very kind even to Asuras, the Rākshasas. But on the other side He can be extremely cruel. He can destroy the whole Universe. If the people are so decadent, if the people do not take to spirituality, if their innocence is completely lost, if they do not get detached from all these wrong

identifications which are creating problems in this world, He destroys the whole Universe.

So as it is He is the spectator of the work of Ādi Shakti. He allows Her to do all this work, to create human beings, to give them realisation, do all this. But in case He finds Her children, people who have been saved by Her, are misbehaving or insulting or in any way destroying Her work, He might get into a temper by which He can destroy the whole Universe.

But I don't think now there's any chance for Him to do that, because we have now Sahaja Yogis all over. But what I find amongst Sahaja Yogis is this. That some of the Sahaja Yogis grow very fast.

Steadily, strongly, they achieve their principle of Shiva Tattwa. The first achievement shows that from inside they start getting detached. Now detachment is not mental. It's not mental. It is not that we have to take to some sort of a Sannyāsa or we have to go to Himālayas, give up our families and all that. But the detachment is within oneself. When that detachment starts working, the first sign is that we become joyous. We become happy.

Now if you ask anyone: “Why are you unhappy?", he'll talk about his wife, maybe his house, maybe his children, maybe his country, maybe society, whatever it is.

So he gets absolutely upset, or maybe very unhappy to see things happening around him. Now he is a realised Soul. This unhappiness is not going to help. What is needed is now to know that you can correct all these ills of the society, of the family, of the whole country, by transforming others. Not by feeling bad. But while doing

that, the main thing that you should have is a complete detachment.

I was amazed when I first started Sahaja Yoga how people told Me about their own countrymen, country fellows, I was amazed how they told Me about their own religions, how wrong things they are doing. I didn't know so much as they told Me and I thought that this is a detachment that has come that they can see clearly what's wrong; what's wrong with my society, with my people, with my relations, with my family, with my country, with the whole world. But is only possible if you are not identified through any one of them. Otherwise you will never see the defects. You'll never see what's wrong with that person.

You can never even see the Chakras, which are catching.

So the first thing that should happen is detachment. Now how to achieve detachment is the point.

Many people ask Me, “Mother, how do you get detached?" Because I am not attached you see, so I'm already detached. I don't know how to do that way. But for you people I would say, to understand yourself you should introspect. Try to find out to what thing am I attached. Why am I miserable? For whom am I worried? Why should I worry? Some things you see which were never very important, they become very important to certain Sahaja Yogis. For example I was told that in the West, people don't care so much for their children. But as soon as they get realisation they just get attached to their children, like as if it's some glue. They cannot think what is good for their children. Everything about children they think is their primary duty. The other day I was

surprised when they told Me that it's the parents who want to come after the Birthday Pūjā. I was shocked. I mean, just on the way is Birthday Pūjā. Why should the parents want to come after that? When I told Yogi he said: “Mother, we'll be very happy if they are here and they should be." He said: “It will help the children, it will help the parents." But the whole now attention goes to the children, that we must leave the children there and we must look after them and that's the only thing.

So the attachment to children will definitely make you do such things, which are not good. Not good for you.

So this new attachment starts after Sahaja Yoga, I've seen. Very common.

Then another attachment is, say, to your family. Normally there are no such things in the West. People are not attached to their family much, you see. They drink, they do all kinds of things. Suddenly they become Self-realised and it's like a boomerang, they come back to the family. It is so attached to the family, attached to the house, attached to everything. I just can't understand. If you are becoming the Pure Spirit then you are detached, because you are just a reflection, but the reflection of God Almighty.

All these identifications drop out. Now one may say, how? How to drop it out? I've never dropped them.

But still I can suggest certain things, which you can try.

First is meditation. You should discover about yourself, what's wrong with you, which side is catching, is it right or left side? With meditation you can find out. Are you attached to money, are you attached to business, are you attached to your family, are you attached to your

country in a way which is not Sahaj or to your culture, which is not Sahaj. Then try to get rid of this attachment by meditation. You know how to get rid of the right and the left. This attachment will show on your fingertips and you have to see for yourself what centers you are catching, in which way are you in trouble. And then you can clarify it very simply by taking a very simple Sahaj treatment.

I think here we fail, that once we get attached to something we don't even think we are getting attached.

We think we are doing very great thing because now we love this person, love that person, Shiva's qualities, the compassion part. You start getting attached to people. That is no compassion. That is no compassion of any kind, to be attached to any such things is no compassion and you cannot have compassion of Shiva, though people think it is the Shiva's compassion that is working within us. It's not. Because that compassion is very pure. It is like as I've told you many a times, it's like the sap in the tree which rises and goes to various parts of the tree and then either it evaporates or goes down into Mother Earth. It's not attached. If it gets attached to one flower or to one leaf or to one fruit, then the whole tree will suffer and also the flower will disappear.

So this kind of attachment to a particular thing, to a particular idea is not proper.

In Sahaja Yoga I've found people are very adaptable and understand what they should do, but the main thing is meditation. In meditating on your heart, on the Shiva Tattwa, on the principle of Shiva, you can definitely detach and then the joy will be the maximum, joy will be

the maximum. I've seen people have interest in, say, food or in clothes or in house, anything. You can have interest, you should have interest, but in that interest there should be enlightenment, that you cannot get attached to it.

Some people, say, who are say, from South India, they don't like North Indian food. Those who are from North India don't like South Indian. It's a big problem. I asked the people in Indian Airlines: “Why don't you have some standard food?" He said: “What is the standard food of India? Tell me." But it was a question. Indians are very particular about the taste and food.

So it's a fact we don't have any standard food in India. But in the same way, we can say in so many other ways that in the West people run after things, which are not necessary. They do things just out of fashion, or I don't know, because their personality is not grown-up. If your personality is grown up then you see everything, everything from an angle, which is much higher than others and you don't get dissolved with others. What you know is much higher, much greater and much more joy giving.

Now these attachments, people think that it's very joy giving. If you get a child and if you have say, a wife and everything, are joy giving. It's a very wrong idea. The joy comes from your own source of your Spirit. Whether your husband is good, whether your children are good or bad, whatever they are, they cannot give you joy. It's only you can enjoy yourself and this is why one becomes very forgiving.

When nobody can harm you, then whom are you going to be angry with? That is another great quality of Sadāśhiva, is that He is extremely forgiving. He goes up to a point, till He destroys the whole world of Ādi Shakti. But otherwise He is very, very forgiving and He also is very balanced about it.

Once the Ādi Shakti got very angry with the whole world, was so decadent and all that and She started destroying everything.

So He put a little child under Her feet and such a big tongue came out with such a shock, She stopped Her destruction.

So His ways are such that a person who is to develop the Shiva principle within himself should be extremely forgiving. I know there are people who are very cruel and who are very torturesome. If you cannot bear it, alright, finish it off. I'll stand by you there; but if you can bear it is better to bear and undergo this experience of bearing it, because it's not difficult to bear than to get out of it.

For example, a lady came to Me and she said: “I'm going to divorce my husband." I said: “Why?" “Because he comes home very late and I get very little of him." But I said, “When you divorce you'll not get him at all! What's the logic? At least now you see him, whatever it is, whenever, whatever the time is there. But this is no solution. If you divorce him you'll never see him.

So what's the use of such a divorce?" So many things like that can be understood once you are a detached person, that you are not to be attached to anything. Now who can aggress you if you are not attached to anyone? Nobody can.

Only thing when you feel that you have to protest, you should. But with detachment. In protest also is important to absolutely to have a complete detachment.

Now the main problem before us today is something else. Is that we all have to ascend and ascend with equal strength. There's a story about some birds who were caught in a net, so they decided that we should get out of this net and they tried. Everybody tried to get out. But nobody individually could work it out.

So they all decided to fly together, “One, two, three, go!" and they took all that net with them. And they said, then they requested the rats that “Please come and cut our net!" and they were freed.

So if it can happen between the rats and the birds, why not between us? So in collectivity, you'll be amazed in the collectivity how we could be helpful and joyous with each other.

Now say something is wrong with your mother, father, sisters, somebody, doesn't matter. After all you have the Ocean of Joy here with the collectivity and your problems can be solved if collectively, if you want to solve your problem.

So we have to depend on the collectivity. Very much to be one with the collective. I feel once you jump into the sea of Sahaj, the joy itself draws you together. Meeting each other is such a joyous thing. We have had so many experiences of that, of Sahaja Yogis who have told Me how happy they were to find Sahaja Yogis somewhere out of the blue and how they felt happy.

So this tie between the Sahaja Yogis is really the most joyous channel and that is what is the source we should

say, of our becoming one together. Once you start enjoying each other...

I've told you once a story of a great poet in India whose name was Namadeva, who was a tailor. And there was another one who was a.... potter.

Sometimes I miss out in English words. This potter was another poet and he was called as Gora Kumbhar.

So when Namadeva went to meet him, a saint only feels like meeting a saint, looked at him and he just stood back and then he said a beautiful couplet.

He says that: “I came here to see the form, formless Chaitanya, but here the Chaitanya is in the form: `Nirguṇachah beti allo saguṇashi'. I came to see the formless, to see the vibrations but here the, it is in the form that I see it." Only a saint can say this to another saint. This kind of appreciation, this subtle appreciation is only possible between the two saints, or between the many. They don't see he was kneading the clay; he was wearing a dirty dhoti, doing that work. He never saw all these things. He never saw his body, face or anything, but he saw that the Divinity personified in him.

This sensitivity of feeling for other Sahaja Yogis should really develop within you. Then you won't care for nonsensical, superficial things and this is one of the great principles of Shiva. He doesn't bother.

Now see, His hair are all matted up, He sits on a fast-moving bull with both the legs like that going for His wedding. Can you imagine? And all His friends, all His followers are somebody has only one eye, another has only one hand, one is bent like that, because for Him the outside personality doesn't matter.

What matters is the spirituality. Whether you have one eye or whether you have a crooked body makes no difference to Him. To Him all of them are His own people, because nothing that is superficial attracts His attention, but the divinity in a person.

We have so many ways of understanding His principle, because He is all-pervading. If you feel compassion for someone it works. It definitely works. Recently there was a case of some sort of a, incurable disease in Mexico. And the lady, who was Mexican, who was working in the UN, she's still working in UN, she wrote to Me two letters, that Mother I'm going to lose my son because he has this horrible disease. I mean, just she wrote to Me. I just felt such compassion for her, because she wrote a letter, which brought tears to My eyes. And imagine, those tears have cured that boy! [Aside in Hindi.] Has cured that boy completely and she wrote Me a letter of, thanking and all. I was amazed, because My compassion is not mental. It's just there, just flows and works it out.

In the same way you can also become that. I want you to have all My powers. But first is the compassion. And a Sahaja Yogi cannot ill-treat another person, anyone, whether he's a Sahaja Yogi or not a Sahaja Yogi, that's not important. But nobody can aggress other Sahaja Yogis. If you say even he's a non Sahaja Yogi, Sahaja Yogi, Sahaja Yogis should never aggress. That's not a sign of a Sahaja Yogi.

Sahaja Yogi is different.

Like the other day somebody said, I said: “You are very hot-tempered." “Yes, yes, I am. When somebody provokes me." I said: “Everybody when he's provoked

only gets angry. Only the mad are such who do not get angry when they are provoked, you see.

So if you get angry when you are provoked, is nothing so great. Everybody gets angry like that, when you are provoked. But if you say that if you are not provoked then you will not get angry, that sort of a state is very different." So what I find, that in the whole atmosphere of today in the modern times, there's a big struggle going on, which is not Shiva's culture. Shiva's culture is the, I should say, the Sahaj Culture. If you are Sahaja Yogis you should have compassion in you, understanding of others' feelings; and also should have readiness to look after not only Sahaja Yogis, also non-Sahaja Yogis, then your compassion will become effective.

Now as you know today, the biggest problem of today's civilization is the Western culture has gone to dogs. They are going, I mean when you read the newspaper you are shocked the way things are happening.

I don't know how many will realise it before their destruction. It's really self-destructing. On one side this is the self-indulgent and permissive society, which is working. Now on the other side I find the Islamic culture is trying to oppose it. That's correct. Their trying to oppose it is correct. But the way they are opposing is creating problems. If you oppress somebody, “Don't do this, don't do that", then they'll do it much more.

I'll give an example, that if you go into the north of India the culture is more Islamic and the people are very licentious and all the time looking at women, not all, but many; though they are say, they are Hindus or they say this and that. But still they have all these bad habits,

which have come from Islamic suppression. When a woman is completely covered and nobody can see her, they become much more curious. I have some people who came to Bombay [Mumbai] and somebody was travelling with Me and he was looking at every woman on the street. I tell, I said: “Your neck will break now, the way you are going on." But is a common practice there. Not only that, but this curiosity goes too far and people can become extremely immoral, just like we are in the West.

So the suppression of your desires is also wrong. Also this culture, which outwardly suppresses, but inwardly people are very immoral. Once I was travelling from Rio to London and I went off to sleep. When I got up, I saw some other people sitting there all very nicely dressed up with short skirts and women with, all the bow ties and this and that, so I asked the air hostess. I said: “Did we stop somewhere?" She said: “No, no, we have been going directly." I said: “Then who are these people?" “Same." “They are so much changed!" I mean, I was surprised that they were wearing such long, these chadur and all that and now here they are with all these funny dresses. I couldn't understand. That's what happened. The curiosity created by suppression also is not healthy.

In Sahaja Yoga there's no question of suppression. You become innocent, just become innocent. That is the principle of Shiva. This Sahaj Culture is in the center. It has neither too much of licentiousness nor too much of suppression, but it is in the center, which is the, Shiva's greatest principle is to be innocent.

And this innocence just shines in you. I have seen it. You people, whatever you might have done before, but I see you are so pure. You don't have these stupid ideas of behaving in a manner that is so Western.

Also, so many Islamic people I've seen who have come to Sahaja Yoga, have become very, very Sahaj and are leading a very good life. We have some Iranians who sent Me letters of their confessions and I was shocked. I never read them because it was too much for Me. And now I find them to be the most moral people that way.

So going to one extreme is wrong, or to another is wrong. But to be in the center, in the Sahaj is the best way to understand, what is so important for life is morality. And that comes from your innocence. And that is the quality of, of course Śhrī Gaṇeśha, who is the Son of Shiva, but is emitted through the innocence of Śhrī Shiva.

Now I think in next lecture of Shiva I'll talk about innocence to you, but for this one you have to understand the detachment. The detachment that should evolve within. It cannot be forced, but through meditation you can develop that detachment within you, which will be really joy giving.

So many qualities of Shiva can be described and I think in so many lectures I have told you about Him.

I have to just say that you should have also collective meditation in your ashrams. Will be a good idea if you can try collective meditation, will be nice. But you don't have to give vibrations to anyone. You don't have to look after the Chakras of others. You just bother, yourself, what's wrong with you.

And now whatever is the solution for your ascent you should do it, because the responsibility of the whole world rests on Sahaja Yogis. This you know, that there's no way out, without Sahaja Yoga. To save humanity from all kinds of problems, Sahaja Yoga has come on this earth.

So it is your responsibility to keep yourself in proper shape, as far as Sahaja Yoga is concerned. Get rid of your left and get rid of your right and then to spread Sahaja Yoga, not by bombastic words or aggressiveness, but with love and compassion. I'm sure we have done a lot, we have achieved a lot, but there are still some points here and there which is a very unpleasant task for Me to correct them. But whatever it is I have to say that it's working and everybody should look at themselves and feel happy from where they have come here and how far we have to go.

May God bless you.

Contents: 1995-02-28 **Talk to Sahaja Yogis, Airport, Sydney, New South Wales, Australia**

Shri Mataji: I'm sitting on the wrong chair I think. I should sit there. Which one is Mine? Sir C.P: Whichever you like.

Shri Mataji: You must sit to the left of your husband.

[Shri Mataji actually remained on the right of Sir C.P.!] We have had really a very beautiful Shiva Pūjā here. It was never so good before and so many people there. Everybody's heart was opening. It was really, in the land of, as if Shiva we were in there.

So I've told you about what is to be done, to develop detachment and to understand. I know lots of things from

your Kuṇḍalinī and some people still have problem with Āgñyā, left Nābhī, right Nābhī. This all can be cured, if you, just know that you are the Pure Spirit and you have to become that. This is not difficult.

Only thing is you must have confidence in yourself and also respect, respect for everything. What we have in this culture so-called, no respect. Respect your body. Respect your relations. Āgñyā can, run away you see, fast, all the problems of Āgñyā, if you know how to respect. Respect the Mother Earth and everything will be fine. It doesn't mean if you respect somebody that means you are subservient. You are not. Respect shows your growth, your maturity.

I find it difficult even, to tell people when they are very very wrong. It's very difficult, very embarrassing and to publicly tell that is even more embarrassing, but supposed to be My job so sometimes I have to do it. But I don't like it. All those people whom I've tried to tell they should really, work it out, because you'll be lagging behind. Sahaja Yoga is moving very fast. It has taken a speed, everywhere, even in your country.

So best is to, understand that we cannot be stuck now with our own Āgñyā and our problems and our, this thing, prestigious, so-called prestige.

I really enjoyed all the program very much and, specially the music. John is really great I must say, the way he's handling music part, and, the way you are composing very beautiful music also. But you shouldn't have somebody from outside I think. See there's, they're not worth it. I enjoy your music more than anybody else's. It

comes from heart. My stay has been, very very comfortable and very joyous.

I'm learning a lot about the ships now. Every day there's some sort of an activity and I thought these Australians are really very hard-working, the way they look after their ship, they unload it and load it.

They put lot of labour on it themselves but if they have to work as labour they are horrible absolutely.

They charge so much that the labour problem here is the most, difficult one I don't know how you will solve it, because they ask so much, so much money.

Long time back C.P. told Me that these Australian laborers are the difficult, most difficult because they're asking even for bending some money, bending their body. I mean if they have to lift something they have to bend then you have to pay them every time they bend. And today you can see the effects of this labour. If the labour improves and, then maybe things will improve a lot. And what do they need money for? Just for alcohol, that's all. Why do they need so much money? This alcohol that they consume, this is the only way they are wasting all the money that they are getting it. But nobody can talk to them about it. It would be nice if you can get some labour people in Sahaj so they'll feel satisfied and will understand that they are causing so much trouble, just for their bad habits of alcohol.

Your newspapers are also really, very heavy and very little news, but I've been watching it, I've been reading about it, trying to understand the politics and this and that because I think it's quite complicated.

In India they have already, started one Sahaja Yoga political party, but it's not Sahaja Yoga, I told them not to take Sahaja Yoga's name, but Sahaja Yogis. They call it Satya Marga, meaning the, path of truth and two Sahaja Yogis are contesting elections. Only they are Sahaja Yogis but I said don't take My name or take the name of Sahaja Yoga. We have to be careful about the name of Sahaja Yoga. Very important.

[Marathi.] What I have to tell you that for example now, Angela, is she here? You should go to France see because it's close to, Cabella and they come for every program.

So instead of, asking him to come here, he has a government job you see and it's, he gets his gratuities and everything. You should not call him here. It's, what's the use of him coming here, I just don't understand. And you should settle your matters, whatever it is, the way can do it and you should really go to France and that's why I married you there. But then the proposal came that you want him to come here and all that, but I think it's not fair. Also you can do a lot in France because France is a place where, photography is very important. Not like this country. You'll be incurring more debts and more debts and you won't be able to produce much. Also, Kay, I've said that you should pay more attention your son that doesn't mean you come with him and stay in Sydney. First of all, I've already told you you have a weakness for that boy and that's why he's spoilt.

It's the mother who spoils the child.

So what, you should not be with him. You can put him with somebody else here who should really look after him

because he's a well-known, mischievous boy. Very mischievous. His brain is so wonderful I don't know, as if some crooked brain is there. You can't correct him. You just can't correct him.

So this attachment is wrong. I've already told, that you can send that child to somebody who will handle the child with great, attention. It's needed. Don't spoil your children.

Don't spoil. By spoiling them you'll create problems for your self.

And the children also should not stick to their parents. They should be, also detached. That's the sign of a good child. In Sahaja Yoga, if you find children who are very much sticking to parents, they don't do well in schools. They are very mischievous, very troublesome. You have to correct. That's your job. It's the job of the mother to correct the child. Shouldn't bother about the father. It's the mother who has to correct the child and put him on right path because the same child will, become a troublesome thing.

Today I read in the newspaper, a eleven year old child joined some others to kill some old man. Can you, eleven year old. Who should we blame? For Sahaja Yogis it is very important to see how the children are behaving. They should not be rude, they should not be arrogant, because if you send such a lot, to Dharamshala they have big problems.

So to teach them how to be humble, how to be respectful, because in Dharamshala Australian children are in majority and they have a very good name, people

like them very much there. But some of them are so horrid, I mean exceptionally horrid.

So I would say that one should, try to be little strict with them, doesn't matter and that's how you are going to help your children, very much.

I think I have individually talked about everybody else. I'm sorry I had to ask Stephan Taylor to, come down and we have put Michael Fogarty there. I've told him what mistakes he has committed which are very serious, which he was, may not have been aware and all the Sahaja Yogis of the world have decided that we have to change the leader here. Moreover he's not keeping very well, so is all done after complete scrutiny. Please try to understand I would not put down any leader unless and until I find something really seriously wrong. Again I have to tell you that if you are taking any step, anyway, you must ask Me.

I'm available on the phone, or, if I'm not there they'll tell you where I am. But anything important if you have to take a decision you must ask and don't rely on other people or other leaders because sometimes they can mislead. Anything important please try to telephone to Me and I'll definitely look after.

Sahaja Yoga is collective, is massive, is big, but also individual is very important and I have to pay attention to every individual, I have to understand every individual, I have to look after every individual problem.

So try to understand that any collective thing you do please, please telephone to Me and ask Me. Don't do things arbitrarily, because it can shock people. It can really shock.

So try to understand that Sahaja Yoga is a collective organization. It's a living organization.

Like if there's a pin, pricks on one finger the whole body is concerned. In the same way if you do not consult Me, do things, everybody gets upset and they start asking Me, Mother how it has happened? Another little handicap is that Australia is very far away and naturally, it's not so much connected, with the European or American people, but still I am there.

So you can always telephone to Me, ask Me, or, leave message for Me, or send Me a fax. You must ask Me. This is, dangerous to do things without asking.

It's very dangerous.

So please don't do anything. I'm telling all the leaders. If they have problem they can talk to their own leader and the leader can talk to Me, but without asking don't do things, which are injurious or which is dangerous. You see these days, nobody is far away. I mean you can telephone from here, anyone. We saw the telephone works so fast from Australia, telephone system is so good here. I've not seen like this anywhere and quite cheap.

So why not we use this good system and ask Me because we are a little bit cut off as you know. But My attention is here and I have stopped going to Europe and America maybe this year only but I'm coming to Australia again and again and I'll be back again.

Also about school, one girl wrote to Me about one Mary someone Mary, that she has been punished and she's very unhappy. She shouldn't, she need not go, because nobody has told Me this, all the children are anxious to go so I think something wrong with the child.

So such a child should not go. I mean there's no problem, we have already more children than we can really afford to have. But I've said those who are in the seventh class should repeat this year, seventh class.

Also those who are going for My Birthday should inform people in, Delhi, also to Yogi, how many are coming, so for their stay we can arrange some proper place. Got it. You got it now? Lots of miracles have happened about My passport also. Already the size is so big like a book you know.

So C.P. is also very much thankful you see, for all that you have done for him. But you know he's a difficult person in one way. He's been arguing with Me that I can't live here free, you see must do something about it and till this morning there was discussion going on. I said: “You'd better talk to them directly." So now we have compromised, that he can donate 5,000 pounds for Sahaja Yoga activities here.

We have never had a holiday before. This is the first time, through your, kindness, we have been able to have a holiday together. Otherwise not even for one day I should say we really enjoyed any holiday because as soon as we reached the place he was called back by his office.

So this was very unique, that we should come to Australia and have such a nice time.

Then another is that I have to thank all those who have worked so hard, for launching of the book. I think this book is very important. Today we need it very much and one should try to find people who could sell these books and, could read, actually main is we must have proper,

comments and all that, so that people should read. It's, a good book which can give us confidence in our good values, value in the truthful lives.

So is going to help, many people to see that there has been a living person like that. Any why not we do it.

Specially in the politics, everywhere I find is too much of corruption. Because perhaps they don't understand that politics is the only way they can get fame, fame, in the future, even after their death. If they have money like business people, this that, nobody is going to, have respect for them. Also some of them marry their secretaries and things like that you see. Is absolutely, I can't understand. Even the level of their thinking is so low, so what can they guide other people, what can they do for others because they are so self-centered and they are making money and taking bribes and this and that, is bit too much.

Italy is the worst. But now it has come to some, trial now. Let us see what happens. But it's very corrupt, very very corrupt place. I have never seen such corruption. Even in India you can't think of corruption that exists there.

We bought a plot of land and, they took Me to a Rotary, you see the officer and he had a big calculator he did something and he told Me that so much black money to be paid. I said I've no black money, how can I pay? All money is in the bank, white money what to do? He said “all right, tell me your bank, what is your bank." He telephoned to the manager, he organized, I don't know how. He organized it. I said but how can you do it, you are a Rotary. He said nobody wants to pay, Income Tax you see. Openly. That's the limit, I was so shocked. How

could he do it like that? So it had gone to such a level that now it had to come out and now corruption in Italy is completely exposed and everywhere it should be exposed. Everywhere. Otherwise the situation in any country cannot improve. India is also very bad but I'm sure now, something will happen and maybe, this corruption, which is so much now grown up.

When My husband was a collector and all that I never knew anybody who was corrupt not one person except for this peons and something like, I can say very low level, but he used to pay two rupees or one rupee to them. But now it's so openly they ask.

So it has to go now and it has to work out, that they should know that they have to do public service and they have to have name and a fame. Even I've seen very few simple people like, Police Inspector or something, becomes very famous if he is honest and can reach very great heights.

So, you have to pray that this corruption should go and it will work out I am sure. But the more difficult thing is immorality. Marrying your secretary. I mean it's too much immoral.

I think she's like your servant because she is paid by you, she's under you and to marry her means that you are using her helplessness. Thus I'm sure you can all pray for it and work it out. I'm sure it will work out in this country.

Only thing very good about Australia is they are particular about cleanliness. The way they have kept their seashores clean and all that is remarkable. It's really an example for others. But morality wise, I don't

know, how far they are with others or competing with other people. It's quite stupid things they do.

If you people want and desire, that morality should come down, I'm sure it will work out.

And as I told you the other day that if people become very immoral you will find another kind of thing growing up which we call as fundamentalist, whether they are Christians, Muslims are just the same, so this immoral, behaviour of people somehow or other generates, that another kind of people. It has happened at the time of Hitler, in the same way it will happen here.

So you have to be very, alert about it. If you see in the newspaper something give it a bandhan. If you read about somebody who has been very immoral give it a bandhan, because it will work. You are all saints and you can do a lot. Whatever you desire will happen.

So that's one thing why I feel is, very much dragging and this alcoholism drinking, drugs also.

So whenever you read in the newspaper just give it a bandhan. It will work out. That can bring prosperity, happiness, joy, even to other people.

So now I'm off to, Japan where I'll stay I think for only, one night and then I have to go to Hong Kong. Hong Kong has done well with Alex. I know Alex has done it very well and he has really, very good influence there. Even China is so corrupt. Once upon a time they were so honest. When we were there when Mao was sick I think, one of My toe rings, came out, while I walking or whatever it is. In Peking.

And, they sent it to, to Shanghai. They sent it, one toe ring of silver to Shanghai. They were so honest out of fear and just the fear went away. They have become mad now. That's how they are becoming rich they think. But how long will it last, this kind of riches? It's very sad that, when the Sahaja Yoga is prospering so much and is so many countries are accepting it and at the same time corruption is growing very fast. It's very sad.

So Sahaja Yogis have to know they have to be, very honest, about money. Do you have any problems, any one of you?

Sahaja Yogi: I have a very bad temper.

Shri Mataji: Who is that one? You are a liver patient. Treat your liver all right? Take out the heat with ice and also from the brain on this side [left of head].

So many are liver patients here. I know that.

She's not the only one. Better try to take out the heat from your liver and from your head on this side.

Now what do you want? You come here. I can't hear.

Sahaja Yogi: For about three years now I've been seeing these circle things.

Shri Mataji: In the brain?

Sahaja Yogi: Yes, It's my eyes and there's like a membrane.

Shri Mataji: Do you have diabetes?

Sahaja Yogi: I've never been diagnosed as a diabetic officially but I know if I have too much sugar my spleen gets very painful but my liver is also very hot when I meditate and when I go to a certain level I can feel terrible pain in here.

Shri Mataji: You try. You try the same. With the ice. It will work out. All right?

Sahaja Yogi: And also in the Āgñyā when I meditate.

Shri Mataji: That will also go away then. Once you treat it, the heat, it will go away. The heat in the body is very bad and that's why. What else?

Sahaja Yogi: [question about school].

Shri Mataji: You see whatever may be, Catholic Schools, you see they are showing very bad results in any class, you see in the matriculation and all that, only two or three children are passing from these schools.

So what is the higher standard I don't know. You can't afford to send them to India?

Sahaja Yogi: My husband…

Shri Mataji: He's Catholic is he? You can tell him I don't want to send them to Catholic church.

You can as a mother, you can put down your foot. Put them in any other school but Catholic School.

What's it? Osteoarthritis. Who has? You should do your left side three-candle treatment. All right? No water treatment. Three candle treatment. No water treatment at all. All right?

Sahaja Yogi: [question about not feeling vibrations].

Shri Mataji: Even in England you never had? I didn't know this. Oh, My goodness. Work on him and find out why he has no vibrations. I didn't know this.

Sahaja Yogi: I feel them but not very much.

Shri Mataji: Then steady down. You have to steady down. You can. You see, we have to be, very alert about it and,

to get up in the morning, early in the morning and do meditation. Then it works better.

If you are lethargic, it won't. Just push yourself.

Joe Salomon: Shri Mataji, on behalf of all the people here we would like to invite You back again.

Shri Mataji: Of course.

Joe Salomon: To spend some time.

Shri Mataji: I'm coming even without invitation! I'm coming without invitation.

Michael Fogarty: And also to Sir C.P. Srivastava.

Sir C.P: There's not much time now to enable me to express my feelings of thankfulness and gratitude to all. Please accept my very sincere and deep feelings of gratitude. I have come to regard Australia very highly, the country and the people. I hope, this is not a diplomatic statement is it? This comes straight from my heart. I think this country is beautiful and people are beautiful and you know you have given us a chance, my Wife and me, to have our first good, first holiday, why `good', first holiday for life! Now if someone in his seventy-fifth year as I am says this, can you imagine how important this must be? When I retired from government service a few years ago, they looked for my service record and didn't find any, for I had never taken any leave. You won't believe it. But I was given one job after another; I completed one, went to another and my wife was telling me all the time: work for your country.

So I'm working for my country. And then we didn't know that we would have eventually the gift of Australian people, this lovely gift of a holiday.

So thank you all very much. I have enjoyed my stay here. I'll be here for a while more and my wife's birthday is coming soon: I think on behalf of all of you shall I say, from now on a very wonderful Birthday to Her and very many, many happy returns.

So thank you, thank you very much, thank you.

Contents: 1995-03-01 **Quotes on Potatoes and Seaweeds, Tokyo, Japan (other date 03-02)**

[Shri Mataji is offered niku jageer, that consists of sliced meat, potatoes and vegetables with sauce. Shri Mataji eats all the meat and vegetables but not the potatoes:] You people eat too many potatoes, but potatoes are not very good for the Nābhī. Thank you very much for the dinner, I have never eaten so much in My life.

[Another time when Shri Mataji is offered onigiri, rice balls with a kombu seaweed inside and wrapped with nori seaweed:] Seaweed is very good for the Nābhī. Oh and inside the rice ball there is another kind of seaweed, how delicious.

Contents: 1995-03-04 **Shopping before Lunch at Stanley Markets, Hong Kong, China**

[On the way to the Stanley Market in the car, when Lily Chen points out the house of the richest man in Hong Kong:] The only use for money is for giving. What does this man do with his money?

Contents: 1995-03-04 **Chopsticks and Presents, Banquet Lunch, Repulsive Bay, Hong Kong, China**

[When Sahaja Yogis start giving presents.] I didn't really want you to give Me presents.

Contents: 1995-03-04 **Shopping after Lunch atWestern Market, Hong Kong, China**

[On the way to the Stanley Market in the car, when Lily Chen points out the house of the richest man in Hong Kong:] The only use for money is for giving. What does this man do with his money? [After lunch in the car, about the surrounding trees:] I know every single tree.

[Before getting out, concerned that it is too windy and the Sahaja Yogis might catch cold:] Let's give a bandhan.

[The wind slows down:] Bandhans do work.

Contents: **1995-03-0x Advices to Talk to Sahaja Yogis, Taipei, Taiwan**

[SYNOPSIS!] [The numerous pearls of precious advice from Shri Mataji to the Taiwan collective during the four nights and five days were so sweet that we can only listen to them over and over.] [Truth is love. Sahaja Yoga talks only of God's love. When we love someone we have to know each and every detail about the other person. We have to develop the dynamic of love and manifest it in each one's daily life.] [Introspection is not a mental activity. When we are in the state of thoughtless awareness, automatically we are in introspection. We become the witness for ourselves.] [During meditation, listening to music is all right as long as we have no reaction to the music. There should be enough light for us to see the picture of Mother; too strong or complete darkness is not good.] [To see is not to be; to be is to be

there. Very often Sahaja Yogis in Sushupti state (deep sleep) see the future but sometimes it is very confusing and mistaken.] [To spread Sahaja Yoga is everyone's responsibility; it is not just the leader's responsibility.] [All should remember to do liver treatment in the summertime.] [In order for new people to feel the vibrations after Self-realisation, they have to forgive.]

Contents: **1995-03-xx Advices, Kuala Lumpur, Malaysia**

Detergents: in 1995 some foreign yogis were also visiting at the time Shri Mataji was in Malaysia. One of them became very ill and when this was reported to Her Holiness, She explained that in the West people are obsessed with cleanliness and use too much detergent which is not good for us. Westerners make their environment so sterile that they have lost their natural immunity: just a little dirt and they get very sick.

Contents: **1995-03-xx Conversation during a Meal with a Hand Written Line, Kuala Lumpur, Malaysia**

Shri Mataji: You are KT.

KT Tan: [replies that KT are the initials of a very difficult Chinese name].

Shri Mataji: What is this difficult Chinese name? KT Tan: Shri Mataji, it is Kean Tean.

Shri Mataji: But this is good. It is Kattyayeni. [Shri Mataji teaches her how to pronounce it and then asks her if she has been to Kolhapur.] KT Tan: [answers that she has not been to Kolhapur].

Shri Mataji: You must have been. It is on the way to Ganapatipule and is famous for wedding jewelry.

KT Tan: [answers that she has never been to Kolhapur].

Shri Mataji: [explains that Kattyayeni killed the demon Kolhasur and this is why Kolhapur is called as such].

[As KT Tan is concerned that she might forget this Indian name, she asks Shri Mataji to spell it.

As even spelling turns not that easily, Shri Mataji takes a piece of paper and writes:] Kattyayeni killed Kolhasur.

1995-03-xx Conversation during a Meal with a Hand Written Line, Kuala Lumpur, Malaysia

***Contents: 1995-03-12*, Public Program, Kuala Lumpur, Malaysia**

I bow to all the seekers of Truth.

At the very outset I have to tell you that truth is what it is. You cannot change it, you cannot transform it and unfortunately, at this human awareness, you cannot know it. In the evolutionary process you have come to a state of human awareness. But at this point you do not know the absolute truth. If you had known the absolute truth there would have been no quarrels, no fights, no wars, because everybody would have known it.

Now whatever I'm going to tell you here today please do not take for granted. We've had enough problems with blind faiths.

So whatever I'm telling you, you should have an open mind like a scientist and treat it, My lecture as a hypothesis. If it proves then you have to accept it as honest people. Because it is for your benevolence, it is

for the benevolence of your family, it is for the benevolence of your cities, benevolence of your country and for the benevolence of the whole world.

We have to understand that we have problems because we try to rationalise everything with our mental capacity. Everybody has a different style of rationalizing but if you can go somehow beyond this mind then you can see the reality.

You have been told about this instrument that is within you, is all created during our creation. One by one we went through it during our evolutionary process. It's beautifully done and there is a power has been shown there which all of you have whether you're Hindu, Muslim, Christian, anybody. This is the power which has to give you your second birth.

So what is the truth? The first truth is that you're not this body, this mind, this intelligence, emotions, your ego or your conditionings. But you are the pure Spirit, you are beyond this.

So you have to become the Spirit.

Another truth is when we see these flowers so beautiful, very beautiful they are, then, we do not think even that it's a miracle to have these different flowers with different colours, hues and different fragrance.

Who does this work? Who runs your heart? If you ask a doctor he will say it is autonomous nervous system. But who is this `auto'? That is the Self, that is the Spirit. When we talk like “My hand” “My body” “My head” “My emotions” “My intellect” but who is the owner of this “My"? Is your Spirit.

There is such a seeking in modern times. I'm really surprised, because all these modern lifestyle has given us a kind of illusions. We live with illusions and once we discover these illusions we get very frustrated.

In Sanskrit it is called as branthi. It's not only that Indian saints have talked about this. Also Tao, Tao of Lao Tze. Chinese know about it but they just don't know what to do. For Japanese there was Zen who has also said the same thing. I'm not saying something new to you.

This work of giving awakening to this Kuṇḍalinī was just like a seed, you put it in the Mother Earth, it sprouts. How? Because the seed has built-in capacity to sprout and the Mother Earth also has built-in capacity to sprout.

So it is spontaneous. Sahaj means born with you. Saha is with, Ja is born. Also it means simple. It's born with you, spontaneous happening that should take place, is your birthright as seekers. Of course you cannot force on people. You have to have a desire to get this higher awareness.

This Kuṇḍalinī is your Mother. She is your individual mother and She knows everything about you, about your past, about your aspirations, everything She knows. Like a tape recorder She has taped your life, of many lives are there. And She's anxious to give you your second birth, very anxious. And now when you are seeking the truth, She works it, spontaneously. It's a living process, like we put the seed in the Mother Earth and it works. We don't pay any money to the Mother Earth for that, do we? So first thing we should know you cannot pay for this. It's your birthright to get it and you will get it tonight.

So I have to tell you also about people who have commercialised because they know there are people who are seeking. They're commercialised and they're trying all kinds of tricks which is absolutely absurd.

As a Mother I have to tell you the truth. For example, I went to Chicago and there was the head of the Hare Rāma. He was wearing a dhoti in that cold, severe cold and he had shaved his head. I asked him, “Why are you wearing dhoti in this cold, what is the need?" He said, “My Guru has told me if you wear a dhoti you'll get your Nirvāṇa." I said, “Really?" In our country, India, at least eighty percent people wear dhotis. If they get Nirvāṇa then where will you be? Then I said, “Why have you shaved your head?" So he said, “I've shaved it because again my Guru has said you have to shave if you have to take Nirvāṇa." On this, Kabīra, a great poet has said that by shaving your head if you can go to heaven what about the sheep which is shaved every year twice? All such things, you see, “You go to Himālayas, you stand on one foot” or die there. They started also something called Shambala that you go in the Gobi Desert and you get Nirvāṇa. In any case if you go in the desert you'll die, what is there? Then there are people who are now saying that you can fly at three feet height, imagine. What is the need to fly at three feet high, I can't understand. As it is, in this Kuala Lumpur, there're so many cars that it's very difficult to go even for a small distance, you know and if you have these people going about at three feet, what would happen? There is another one who gives diamonds, this that, now he's exposed, thank God, because he used to mesmerize people. Another one is

now teaching people how to move pendulum and he's made lots of money. I was in Washington, they came and said, “We have lost Mother, all our money, what to do." I said, “For what? For this moving pendulum? Have you come on this earth to move pendulum? Is that the value of your life that you lost all your money, everything?" So here the seekers are earnest and they're trying to seek. Here there's a market of these people who are commercializing and we start following them because, I think they're stupid, that's all.

The greatest number of stupid people I've found in America. They're really idiotic. They take to all kinds of nonsense and they accept it. They're supposed to be very developed. I think they have no wisdom at all and then they come to Me crying, “Mother, this has happened." I said, “But why did you do it?" So one has to understand that something has to happen to your awareness. It's not just, “I believe in this, I believe in that." No. You have to believe in yourself and you have to know everything about yourself. This is very important that we should understand our own value. Otherwise anybody can exploit you. Because now you have money, you've cars. They see this, they want all that.

So money has nothing to do with spirituality, God doesn't understand money. He doesn't understand banking and all that. See that is your headache. You have created money.

All right, so now when this Kuṇḍalinī rises, what happens? First thing is that She nourishes all these centers. And these subtle centers are for your physical, mental, emotional and Spiritual being. Complete benevolence.

But when they go into jeopardy then you create problems. It helps physically very much.

In India there are four doctors from university who have done their M.B.B.S., have got their M.D. in Sahaja Yoga, M.D. in Sahaja Yoga, for curing some incurable diseases. But people get cured just like that and I was amazed that in Russia people are sixty-five percent extremely spiritual. They're not materialistic, they don't want material things, they're not. Their government said, “All right you take your ats and look after them, you take your houses, look after them." They said, “No no, we don't want, you better look after them, why should possess a headache." Sixty-five percent. And they understand spirituality very well, very well.

All the developing countries like India and others are, we're now trying to make money. All right, not that you should not make but also you must have a balance. You must know the bad effects of money. See America is what? Sixty-five percent people they say will become schizophrenic, means half-mad. In India we don't have half-mads. We either have full or no. But in America you have. They're all right, suddenly they become mad. The again they're all right, suddenly they become mad. All funny diseases. Then they have AIDS and all sorts of diseases they have.

So one has to understand that this kind of progress, imbalanced, has not brought any happiness to people. There are more diseases now than they were ever before.

So it is important for us to see. Supposing somebody goes and falls into a ditch.

So we should see, he's fallen into ditch now, what should we do, how to protect ourselves.

So with this happening, physical being gets completely corrected. Many incurable diseases, blood cancer, all kinds of diseases are cured with this. But in getting cured you also get other things that is complete mental peace you get. Many mental cases have been cured, many mental cases.

Some of them were also people, children who were suffering from, handicapped and also some were mentally handicapped. All these could be cured, not that all will be cured but all these problems can be cured in a person. With your own power you are the doctor, you're not to pay for it, it's your own power that will cure. People don't believe it because they have no faith in themselves but it'a a fact I'm telling you that it works.

Now when this Kuṇḍalinī rises what another thing She does is that She gives you complete peace of mind. How it happens like you're standing in the water, you're afraid that you'll be drowned with the waves. But supposing if you get into the boat then you don't mind looking at those waves and enjoying them. But supposing you know how to swim then you can just jump down and save people. This is exactly what happens in Sahaja Yoga.

We are all the time thinking about the future and the past. We cannot be in the present.

So we are jumping on the cusp of these thoughts which rise fall, rise fall, rise fall, we're jumping like that. In between them there's a little space, a pause where there is peace, when you are in the present. Future is over, it

doesn't exist and past we don't know. But we are all the time jumping with these thoughts.

So when the Kuṇḍalinī rises She elongates these thoughts, elongates. And by elongating these thoughts, She creates peace. And we become absolutely peaceful. Then we become the witness; the whole thing looks like a drama. You are out of your problems so you can solve them. And with this peace you become very dynamic but very peaceful. At My age as you know, all of you, seventy-two years of age, I'm travelling everyday, practically third day, fourth day I'm out. But I'm peaceful, I never think I'm travelling; I think if I am sitting here on a sofa, there also I'm sitting.

So this thinking stops and you become thoughtlessly aware. In Sanskrit it's called as Nirvichar Samādhi, where there is no thought but you are absolutely aware, very aware. Your memory improves, if you see something, I'm seeing these flowers, now it's all in within Me, the joy that is within these flowers starts trickling down. Now supposing this carpet is beautiful, I look at this carpet, thank God it's not Mine otherwise I would have had a headache, to insure it, to worry about it, this that.

So I look at it and the joy that is put inside this by the artist in a subtle way starts pouring down Me, I become absolutely filled with joy of this creation.

So you become thoughtlessly aware and then the real inspirations come to you. And you're dynamic at the same time. Your attention now becomes enlightened by the Spirit. If the attention is enlightened then what happens? This attention works. Sitting down here you can find out about anyone you want to. On your central

nervous system you can feel it, the center of that person, you know the Chakras which are catching and you know what's wrong with that person, what's going to happen.

If you know how to correct yourself, your own Chakras, you can correct the Chakras of others.

So then you also put them into proper shape and life becomes very beautiful. Your attitude towards life changes, towards your relationships, towards your society and then you start understanding what wrong we have been doing. It's like this. Supposing I have a snake in my hand. It's all darkness here and I'm very obstinate and you tell me that you have a snake in your hand. I will say, “No, it is not, it is a rope." Till the snake bites me I'll be holding on to it. But supposing there is little light, immediately I'll throw away.

In the same way you give up all destructive habits. Overnight people have given up drugs, very surprising.

Because you have the light and this light makes you wise. You get your wisdom. Then also we go to one extreme, to another extreme. Like you can see the Western culture is such that there's abandonment. You don't have to worry about anything, go ahead, live like a very licentious, permissive person, is allowed.

It's freedom.

The other ones are, other religions are very strict. “You can't do this, you can't do this” this and that.

These are two extremes. But with this you come in balance. You actually become religious. You become righteous. You don't do wrong things, you just don't do it, because there is light. This is enlightenment.

You know about saints, how they lived. They were married, they had children. But what was their life? That's what exactly happens to you, that you become extremely wise and enlightened.

It is that on your central nervous system, when this Kuṇḍalinī rises and pierces through, She connects you to the main. Like this instrument had to be connected to the mains, otherwise it had no meaning, no identity. In the same way you get connected to that All-pervading vital Power. And then you start feeling the vibrations on your hand, of like a Cool Breeze. When it happens to you, you can ask any question.

Like a computer, you ask any question, the answer comes to you, on your finger tips.

So to know the truth on your central nervous system. Like we are human beings, all right. We know so many things. But say, there's a dog or a horse if you want to take him through a dirty lane, he'll go away, he won't think about it. But we can't go because our awareness is much higher. But with this we don't do anything wrong, just don't do it, because our awareness becomes much higher.

Then comes that in this enlightenment you see everything on your finger tips. You know everything on your central nervous system. This is what has to happen which is called as in Sanskrit, Bodh. Bodh, or wave from where, vida, means from where the wave word has come and from Bodh, Buddha has come.

So it not just a mental idea, it is not just somebody's thoughts that you are carrying. No, it is something that happens to you, actually that you can feel it on your

central nervous system. This is what is Sahaj Yoga, means spontaneous union with the Divine Power. Now this Divine Power of love is, for your information, so this Divine Power is the ocean of knowledge, of absolute knowledge. It's the ocean of compassion and love. It is the ocean of miracles. Not this kind of gifting a diamond and all that. But so many miracles take place which are very different and people are writing books, on this I said, “Don't write to Me, you can write it yourself” because so many things small and big they tell us.

So in short you enter into the kingdom of God.

Now this kingdom of God is very efficient, very alert. And how it helps you, you'll be surprised in every day to day work, in your business, in everything. And the attention is so alert that there are so many artists who have suddenly become well known. You must have heard of Amjad Ali, Safar Hussain Khan, so many in India, Debu Chaudhuri, all these were ordinary artistes, have suddenly become very great. In Australia we have some painters who are now world-famous. Because your attention becomes very clean and pure, no more confusions. Confusions of modern times just disappear. And you start creating beautiful art which is appreciated. It's not grotesque, vulgar, but people appreciate and you get a name for that. I've seen people who are doing ordinary business have become big business. But they're very humble. They don't take to bad things, otherwise normally you give somebody hundred dollars, immediately he'll go to the pub, immediately. But then such a person who is enlightened has to do every day to day mundane work, his attention is absolutely pure.

Also, you'll be surprised in this attention your relationships with everybody improves. You can see a person have this. You don't have to give up your family, you don't have to give up anything. Also you don't have to fast for God, why should you fast? You can fast for your health but not for God. He's father, most loving father; He's Father of all the fathers and which father would like his son to fast because the son wants to meet Him? Absurd things. You fast and give all the money to the Brahmins or to the priests.

It's all nonsense. There's nothing of this kind which is Divine. Divine is love and love of a kind that makes you really enjoy a detached love.

Now the detached love is like this, that like a sap in the tree rises. It goes to various places and gives nourishment to different things and ultimately it evaporates or it goes back to Mother Earth. It does not stick to something. Supposing it sticks to something like a fruit or a flower the whole tree will die and the fruit and flower will also die.

So we get stuck, you see, “For my children, for my sons, for my this” this is what people do for corruption, what do they do. What's the use, whatever you have to do it, you should do it for everything. It is a category of people, very selfish, they just don't do for anybody else.

Some think better will do for their relations, some think better will do for their communities. But in Sahaja Yoga we work for the global peace.

Another point which is very important to understand that we respect all the religions equally the same.

All religions came on this earth as flowers of spirituality, all of them. But then people plucked it, “This is my religion, this is my religion” and now they're fighting with the dead religion. Why should you fight in the name of God? Simple question. All over the world they're fighting in the name of God, it's very shameful. But once you become one with the Divine, you become one living organism like that.

We have seminars everywhere, even in India we have seminars, we get people from sixty-five nations and I've not seen anybody fighting or anybody saying even a bad word to somebody. Such respect, such love. It's a new world, it's a new age, it's a new race that has to come. Such help, if something happens to somebody in Kuala Lumpur the whole of the world will try to help. All the people will try to help. It's such a one understanding that we are part and parcel of the whole. Then who's the other? Everything belongs to you. It's a great feeling, you expand and you'll be amazed once you get your realisation, once you become Sahaja Yogi all over the world you will find your brothers and sisters, all of them. You're not small, you're not just for your family, your house, no, but you must expand and this expansion comes when you have the light of the Spirit. You don't have to pay or you don't have to do anything, just to feel oneness, it's very beautiful.

Now the another quality of Spirit is that it is the source of absolute truth. If they put hands towards like that and ask questions, for anybody, immediately they know, immediately, what's wrong with that person.

Say if you take ten children, tie up their eyes, they're realised Souls, you ask them, “What's wrong with this person?" they will all show the same finger. Supposing they show this finger, means he's something wrong with his heart and you ask the person, “What's matter with your heart?" he'll say, “How do you know?" You don't have to go for diagnosis, you don't have to do anything. You can diagnose yourself and you can diagnose other people. It sounds very fantastic but we are fantastic. Like if you have a television and you take to a remotest corner of a jungle and tell people that you can see hear pictures and everything, ah, they'll say, “What, this is just a box, how can you see?" But once you put it to the mains it starts working and it is so fantastic that these ignorant people are all so amazed, how it is working. In the same way, it works.

So we have to know our own value. We have to know what we are. The greatest thing that happens that we jump in the ocean of joy. Joy is not like happiness and unhappiness. If your ego is pampered you feel happy; if it is punctured you feel unhappy, it's not like that. Joy is a feeling which is unique and you are just joyous, in joy within yourself. You've come here to enjoy, not to weep and cry and beat yourself, no. Your wrong idea. God who has created us is a very sensible person, isn't He? Why will He create us to be unhappy? But we in our ignorance and stupidity try to make everyone unhappy.

So this is the time, special time, I call it the blossom time where there are many seekers and who get Self-realisation. I was really amazed, of course in India it's growing very fast, no doubt, but in Russia, we have to

always take a stadium where at least eighteen thousand people could be seated and it is spreading so fast all over. It's like one light which is enlightened, enlightens another light. Now that light which is enlightened, enlightens another.

I'm surprised to see so many Sahaja Yogis in this country because we started with two or three to begin with. And suddenly it has now become so big. You don't have to pay, you don't have to worry. You don't have to read also much about it. Because by reading also what people get conditioned, you know.

Same Kabīra has said by reading too much people have become stupid. I've met many like that. You talk to them, they'll tell you, “Did you read this book?" You read yourself, why do you want Me to read all these books? It is spreading all over and it should spread here also and as it is, you are very great seekers, I know that and that you have come here all the way. I'm sure it will work out for you. But for that you must have self-confidence. You must have self-confidence, very important.

Another thing I confess I cannot force it on you because I respect your freedom, absolutely. It will take hardly fifteen minutes. But one thing, nobody should leave the hall when we are working it out. If they want they can go now but when people are working it out they should not disturb others.

Whether you sit away or near Me, you all will get your Self-realisation. It doesn't matter where you are sitting. The children can come in front, let the children come in front. If some people want to come in front, they can come also.

Now I have to tell you that there are three conditions which are very simple. One of them is that this All-pervading Power is the ocean of forgiveness.

So you have to forgive yourself. That means you should not feel guilty. On the contrary you should be very pleasantly placed towards yourself. You might have done some mistakes in the past; forget the past. What's the use of harping on it now? But if you feel guilty then you catch on this center here on the left hand side which is very dangerous. This gives you a disease called angina, a kind of a heart trouble. Also it gives you spondylitis. Also it can make your system of your organs very weak. Also you can get cervical cancer. It's a very dangerous thing.

So why should we worry about the mistake we have committed, finished now. If you were really guilty, you would have been in jail, you would not have been here.

So be pleasantly placed towards yourself.

Now the second condition is that we have to forgive everyone, without even thinking about them.

Whether you forgive or don't forgive, you don't do anything. But when you don't forgive then you play into wrong hands and you torture yourself, while those who have troubled you are happy. But at this moment very important thing is the center on the Optic Chiasma is like this, absolutely constricted and if you don't forgive it won't open and how will the Kuṇḍalinī pass through? So only thing you have to do is to forgive, by saying, it's a mantra, you can call it, that, “I forgive everyone in general." Don't even think about it because it's a headache.

Third one is very simple, is that you have to take out your shoes, because in England, first time when I told them, “Take out your shoes” half of them walked off. That's why I'm requesting you.

As you know there are two powers, left and right and the central path of ascent.

So the left, left side and right side being two opposite powers, one for desire and one for action, we have to keep our both feet apart. Those who are sitting on the ground are all right. Those who are sitting on the chair please put your both the feet apart from each other, that's all.

Now when we'll close our eyes, when I tell you, you can take out your glasses, when I tell you, not just now, not just now. Just now I will ask somebody to show you. Anybody, you can come. To show you how we will be nourishing, you will be nourishing your own centers.

So the first, we put the left hand on our left side lap, very comfortably. You'll get it very comfortably, I told you you don't go to Himālayas or anything, here you will get it.

So now put your left hand on your left lap, comfortably. This symbolizes one thing, that you're desirous of getting Self-realisation, Ātmā sākṣhātkar. This is to express your desire. Now Kuṇḍalinī is the pure desire while other desires are not pure. Because today we want to have, say, a house, then you want to have a car, then you want to have a helicopter and it goes on and on, we're never satisfied. It's a, it's a economic law that in general wants are not satiable, that means they're not pure, that's why. This is the pure desire. You may be aware or not, but it is the desire to be one with this Divine Power.

So you put your left hand which is meant for the mundane desire, left side is mundane desire, by which you should desire to have your Self-realisation. And with the right hand we'll be nourishing our centers, on the left hand side.

So we put our right hand on our heart. In the heart resides your Spirit; it's the reflection of God Almighty, while Kuṇḍalinī is the reflection of the primordial feminine power.

So you put your right hand on your heart where resides the Spirit. Now if you become the Spirit then in the light of the Spirit you guide yourself, you become your own master.

So we take down our hand, in the upper portion of our abdomen, on the left hand side which is the center of your mastery. Surprisingly, the center of pure Divine knowledge is in the lower portion of your abdomen on the left hand side.

So then we raise our right hand in the upper portion of our abdomen. Then on your heart. Then in the corner of neck and shoulder and turn our head to your right. This is the center which is in jeopardy when you feel guilty. Now, please take your right hand on top of your forehead and put down your head, as far as possible. This is the center where you have to forgive everyone, please put down your heads, forgive everyone. Now please take your right hand on the back side of your head and push back your head. Here you have to ask forgiveness, for your own satisfaction, without feeling guilty, without counting your mistakes from All-pervading Divine Power.

Now, please stretch your palm fully, like this. Now put the center of your palm on top of the Fontanelle bone area, the Tālu, which was a soft bone in your childhood. Through this bone, Kuṇḍalinī emerges out.

Now please put down your head as far as possible. Now important thing is to press back your fingers nicely so there's a good pressure on your scalp. Now please move your scalp seven times clockwise slowly. Push back your fingers, push back your fingers. Put down your head, please put down your head. Then you'll do it better, please put down your head. Now move it seven times slowly. This called as Brahmarandhra in Sanskrit language. Now that's all we have to do.

Now again see to it that you put your both the feet apart from each other. Put your left hand on your left lap and take out your spectacles now. You'll have to now close your eyes, not tightly but lightly as you sleep and please don't open them till I tell you.

Now take the right hand on your heart. Please keep your eyes shut. Now here you have to ask a very fundamental question about yourself. You may call Me Mother or Shri Mataji, whatever you like. In your heart you've to ask three times, `Mother, am I the pure Spirit?' Ask this question three times. I have told you that when you become the Spirit, in the light of the Spirit, you become your own guide, your own master.

So now please take your right hand in the upper portion of your abdomen and press it hard. Here you have to ask another fundamental question about yourself. `Mother, am I my own master?' Ask this question, three times, `Mother, am I my own master?' I have already told you

that I respect your freedom and I cannot force the pure Divine knowledge on you. You have to ask for it.

So please take your right hand in the lower portion of your abdomen on the left hand side and here you have to ask six times because this center has got six petals. `Mother, please give me pure Divine knowledge.' Ask this six times.

Now, as soon as you ask for the pure Divine knowledge, the Kuṇḍalinī starts rising.

So we have to nourish our higher centers with our full self-confidence.

So raise your right hand in the upper portion of your abdomen on the left hand side. Here, with full self-confidence, you have to say, full self-confidence, `Mother, I am my own master,' ten times. `Mother, I am my own master,' ten times. I've already told you that you are not this body, this mind, this intelligence, these emotions, this ego, these conditionings, but you are the pure Spirit.

So now raise your right hand on your heart and here you have to say again with full self-confidence, twelve times, `Mother, I am the pure Spirit.' Please say it twelve times.

I've told you this All-pervading Power is the ocean of knowledge, ocean of bliss, ocean of compassion, but above all, it is the ocean of forgiveness. And whatever mistakes you might commit, all can be dissolved into this ocean of forgiveness.

So forgive yourself and put your right hand in the corner of left shoulder and left neck. Press it hard and put your head to the right. Here you have to say with full

confidence, sixteen times, `Mother, I am not guilty at all,' sixteen times, `Mother, I am not guilty at all.' Please put your head to your right, turn your head to your right, please. I've already told you whether you forgive or you don't forgive, you don't do anything. But if you don't forgive, then you play into wrong hands. And at this moment, if you don't forgive, this center won't open and you won't be able to get your Self-realisation.

So it's very important at this time for you to forgive everyone in general, not to think about it.

So now please put your right hand on top of your forehead across and please put down your head and here not how many times but from your heart you have to say, `Mother, I forgive everyone, in general.' Please put down your head, that's very important.

Now, without feeling guilty, without counting your mistakes, just for your satisfaction, you have to ask forgiveness from the All-pervading Divine Power.

So now please put your right hand on the back side of your head and push back your head, push back. Here you have to say, again from your heart, not how many times, `O Divine Power, if I have done mistake knowingly or unknowingly, please forgive me.' Now, stretch your hand, the palm, fully and put the center of your palm on top of the Fontanelle bone area which was a soft bone in your childhood, all right. Now again please put down your head and you have to stretch back your fingers. Here again, I cannot force Self-realisation on you.

So now move your scalp slowly, seven times, saying seven times. `Mother, please give me my Self-knowledge, Self-realisation,' whatever you want to say.

Please say it seven times. Move your scalp, please. Not the hand but the scalp because you put, push back your fingers otherwise it won't move, push back your fingers to give, no no, push back your fingers, means outward, push back outward.

[Shri Mataji blows into the microphone.] Now please take down your hands and open your eyes, slowly, you can wear your glasses. Now please put both the hands towards Me, like this.

Some of you are already feeling the Cool Breeze but don't doubt. This is the Cool Breeze of the All-pervading Divine Love. All right, let's see. Now put your right hand towards Me like this. Right and put down your head and see for yourself, if from the Fontanelle bone area, you're getting any cool or hot breeze-like vibrations. Just put down your head and see for yourself.

Sometimes people get it close, sometimes nearer. It's coming out of your head, don't doubt. It's coming out of your head. All right, now put the left hand towards Me. Now with the right hand, please see if there's a cool or a hot breeze-like vibrations are coming out. Put down your head, but one thing is there, if you have not forgiven yourself or not forgiven others it will be hot.

So please try to forgive now. Now some people get it very close, some get it far away so move your hand and see for yourself.

Now please put your right hand towards Me again and with the left hand again you see on top of your head, if you're getting any cool or a hot breeze-like thing on your hands, on your palm. All right, now please put both the hands towards the sky like this and push back your head.

Here again you have to ask one of the three questions I tell you. One question is, `Mother, is this the Cool Breeze of the Holy Ghost as described in the Bible?' This you can ask three times, otherwise you can ask, `Mother, is this the All-pervading Power of Divine Love?' that is, Rūh, as described in Koran; or you can ask, `Mother, is this the Param-Chaitanya?' as described in the Indian scriptures. `Is this the Param-Chaitanya?' Ask anyone of these questions three times. Now, push, come down. It's all right.

Now please put both hands towards Me like this and watch Me without thinking. You can do it. Now all those who have felt cool or hot breeze on their fingertips or on their palm or out of their Fontanelle bone area, please raise both your hands. I bow to you. The whole of Kuala Lumpur has got it, I bow to you. Your saintly life has started but you must value it, you must grow. For that we have a center here, centers everywhere. Please attend, you don't have to pay, again and again I am telling you. But respect your Self-realisation. You have to become like trees now. I hope all of you will take care and look after your Self-realisation.

Thank you very much. Now enjoy yourself and enjoy everyone.

I'll come next year again.

Contents: 1995-03-13 **Talk to Sahaja Yogis, Kuala Lumpur, Malaysia**

So yesterday you had so many people, most unexpected and I was discussing as to how will you have your follow-up program. How will you do that? Because every house

at the most, thirty, even if you have ten houses, you will have only three hundred.

So these ten houses, which are the ten houses raise your hands, I would like to see, all right. Now near your house is there any hall, your houses. It's better that you book a hall, all right? Later you can also charge the people for the hall, doesn't matter, they can pay. All of you should book a hall close by, all right? So that when people come in you can make them sit there because I don't think you can manage with thirty people coming in your house and the rest will be standing outside.

So the best thing would be to find out some hall which is close to your place that will solve your problem, all right? Already we are so many.

So today I'm going to tell you what we have to do in dealing with these people, it's very important.

First of all you must know that they have come for the first time for Sahaja Yoga. And Sahaja Yoga is the power of love and compassion, not of fighting or arguing. Supposing somebody is arguing too much then what should you do? You should just give up. They cannot understand Sahaja Yoga with argument because it is beyond the mind. If somebody argues too much or speaks too much, just keep quiet with him. You cannot explain to a person like that, you'll just have a Āgñyā and all that from that person.

Now somebody who has been, say, to some Guru or somebody, you should not say that, `Your Guru was bad,' or anything. But you can say that, `I was also like you but it will be all right,' something like that doesn't hurt them. Then gradually they will realise that their Guru was

wrong. Now with some people I've seen TM people are dangerous. They come to Sahaja Yoga but they seldom settle down. We had about two hundred people from TM out of which I think only five, six who have settled down. They're all the time troublesome people.

Some people are from this Satya Sāi Baba. They have mostly heart trouble or eyes. Their eyes are affected. That's how you should make out people, their eyes are affected. We have say, somebody from this Rādhā Swāmī, they have heart trouble.

So immediately you will know also, their left Swādhiṣhṭhāna will be catching and their heart will be catching.

So with these people you should not argue or anything, just tell them, `Have you got these problems?' Then you will find people, I don't know which other Guru has come here, can you tell Me?

Sahaja Yogi: Guru Mahārāji.

Shri Mataji: My goodness! He is a..., he is now settled down with big money in America and he's married already but his disciples are absolutely useless. Don't try them because they are brainless, absolutely. Which else? See, this Rāja Yoga is a misnomer. What is Rāja Yoga, is like this. That when the Kuṇḍalinī rises then what happens that the centers open, to begin with and then they close, to keep the Kuṇḍalinī up there so it's called as bandha, all right? When it comes to Viśhuddhi also what happens, first the Kuṇḍalinī rises, then the tongue is little bit pulled inside, you don't feel it, Sahaja Yogis don't feel inside and this is called as Khechari Mudra. Khechari means it is pulled inside, Khechari Mudra. You see these

things happen automatically, like if there is a car. Now if you switch on the car it starts moving, its wheels, its everything, naturally. There's nothing unnatural.

So what these people do, they cut the tongue here, push it back, saying this is Khechari, now that has stopped because there was one organization called `Self-realisation', they used to do that. Then some people are doing bandha, but artificially for the Kuṇḍalinī should rise for which you are doing the bandha.

So these Rāja Yogis are doing artificial things. Supposing you start moving the wheel will the car move? Or you start moving the, one of the tires or something, it will all be spoilt. It has to be, first of all the connection like the connection of the telephone. If there's no connection and you go on moving it then what, the telephone will be spoilt. All these prayers and all these things are like this.

In the same way, mantras. They give you some mantras somewhere, all kinds of stupid mantras. If your Kuṇḍalinī has not moved up, if you're not connected whatever you say mantra is useless, isn't it? There's no connection. But the mantras should be very scientifically said whenever necessary. For example, supposing it is stopped here. If you say the mantra of the Nābhī you're doing wrong. That is how their life is ruined because they've spoiled their Chakras. By saying wrong mantras they've spoiled their Chakras, their brains are useless, I mean, they cannot become good Sahaja Yogis.

So what you have to tell them, if they have got this problem put your left hand towards the photograph with the light, put right hand here and they have to say, `Mother, I am my own master,' ten times. If they go on

repeating the `master' will run away, the false one who is there.

So this is the problem with the left-sided people. Now left-sided people suddenly become also prone to cancer and all these psychosomatic diseases, so they should take all the time three-candle treatment, but it should not be taken as a ritual, it should be taken as a Bhakti , as a devotion. Otherwise if it's just a ritual it doesn't work out. It's a Bhakti , it is devotion, you have to feel that devotion within your heart and then you should do it. Yesterday I felt very much the devotion of the people who were there, I felt very happy, I was very clear, I was very happy because the people who had come were mostly very clean people, they've not been to any Guru, to anything nonsensical, very nice people. Now even if you have been to some Guru it can be cleared out. But you must know that this Guru has ruined your capability to become a real Sahaja Yogi, to become a real Sahaja Yogi you have to have a very clean mind and a very clean central path.

Now one should say also harsh things, `You're a bhoot, there's a bhoot in you, you're possessed,' never talk like that. Sahaja Yogis must be extremely, extremely compassionate and kind. And don't argue, don't fight, nothing. Every Sahaja Yogi must support another Sahaja Yogi. You see, it's not that when there's somebody talking, another Sahaja Yogi should go and support the person who is arguing. You must always support each other because we are one, we are collective, see the point? So this one is a test also of our Sahaja Yoga, how we deal with other Sahaja Yogis. You have to respect

them, you have to show compassion, you have to understand them, you have to have patience. If they have any questions you should write it down and we'll write to Mother, in case it is difficult. If it is easy you should explain to them. But argument should be avoided because you'll catch from them. All bhootish people argue, they start saying, `This is not good, that is not good,' finding faults here and there. If you find anybody like that you ask him, `You get out of Sahaja Yoga, we don't want you here.' They're very troublesome people, so we don't want them, we want people who understand Sahaja Yoga and Sahaja Yogis. They always find fault with other Sahaja Yogis, they'll find faults with Sahaja Yoga. All such people you should say, `You go to some journalist and join journalism.' They're absolutely useless and troublesome people, all right.

Now second point is very important is that they have to recognize Me as one of the main conditions of Sahaja Yoga.

So far they've not recognized anyone of the incarnations, so far. And all incarnations tried their level best but nobody recognized them. But for Sahaja Yoga, this modern Sahaja Yoga, you have to recognize Me, it's a fact I'm telling you, very humbly. There's nothing, I don't want anything from you, nothing. I don't want anything. What is it, what are you surrendering? Is your ego. That's what Mohammad has said, Islam means surrender.

So surrender your ego. I'm trying to tell you that when you surrender your ego you'll open out completely. Unless and until you can easily be, absolutely dissolved into the ocean of joy, you're not a Sahaja Yogi. If you are

still dissatisfied, if you still think, `No, no, no, Sahaja Yoga could be better,' this thing, that thing. It's nothing, you have to be better and as yesterday we saw so many people coming down, we have to understand our responsibility. See, if I could do the work Myself, I would not have come all the way to Malaysia and Australia. But I need you people as channels for this energy. This energy has to flow through your channels. If the channels are defective, how can you flow the energy? So instead of correcting others, instead of finding faults with others, you better look after yourselves. Your leader is quite capable, he can look after the people, he knows what's wrong with what.

The third thing is very important that we respect all the religions, not only that, we worship all the great incarnations and all the seers, prophets with the same reverence. There's no difference. For us every religion is great but there are defects in every religion which we start seeing easily once we get out of this outside religion. Then we see what's wrong with this and then we start understanding and then we start correcting it. Not only that but also when we see our own community, immediately you will find, for example, I was saying that Malaysians have too many cars. And every car has one passenger, so all the Malaysians laughed because they don't mind, that's a fact.

So they do not identify themselves, they do not identify with their children or with their husbands or government or anyone. They identify themselves with Me in Sahaja Yoga.

So what is wrong in your community you should see, if you cannot see then you are not a Sahaja Yogi. Because you're outside, outside that community now, you're a Sahaja Yogi now.

You see what's gone wrong with your community, where they went wrong, what wrong they did and that's how you can really show them by your own behaviour.

In your life, how you behave, how you talk, how you love others, how you respect others, it's very important. Your image is the one that is going to carry Sahaja Yoga very far. Just one article has brought so many people. You will be surprised that, of course, forget about Australia, because Australia I've been going for years together and there's too much of Australia. But otherwise Japan or, say, other places I go to, here and Hong Kong, tomorrow I'll be going to Thailand, I'm sure we can never get so many people as we got here. We can say because there are so many Chinese and Indians who are culturally about the same people. It's very difficult to teach anything to these Western people. I used to break My hands, you know actually, because they're so conditioned, they have no tradition, nothing. But now they are changed so much, so much changed. They are such wonderful people, you know. I'm going tomorrow to Thailand, twelve people from France are coming to help us, can you imagine? All the way they're coming to help people in Thailand, they've no relationship with Thailand.

So that shows that we have to help each other.

If you need any help, I told him that if you need any help in money or in anyway, all the Sahaja Yogis will help. Have a proper things to do and one can work it out. He

said we're self-sufficient, now you'll be much more than self-sufficient. And if you tell them that we have to pay for this hall, all right give one dollar each, they'll definitely give. You're not paying for Self-realisation, for anything, you're paying for this hall, clear-cut, one should be honest and clear-cut. And say we're doing this or that because we don't have any Guru business here, you see, they're all commercial people. What we need is a hall to meet every weekend, that you find out near your house, all right? Now, another thing is that I was saying that every month end or maybe two months end you should go out somewhere for picnic or something where you all should meet. That's how it has spread in Australia.

If it is possible or if you can meet in one big hall but it is better to have a picnic-like thing with all the children there, food there, enjoying yourself for the whole day. You've such beautiful forests, such beautiful greenery here, you can go anywhere if you like and the company you'll enjoy is only of Sahaja Yogis, nothing else you'll enjoy, if you become the real Sahaja Yogi. Talk about this to your friends, tell them about this and try to get more and more people into Sahaja Yoga.

I think I was really so impressed yesterday, it's all due to your own great help, I should say, the way you have worked and brought it to that level. It is unexpected, absolutely unexpected and it has really given Me the greatest pleasure.

Now if you have any question you ask Me.

Question: Is there any swayambhū in Malaysia?

Shri Mataji: I don't know, I haven't seen any. Must be, they're everywhere. It's not important because

swayambhū, only thing is that is created by Mother Earth spontaneously and emits vibrations. If you go there you can testify it, that it is emitting vibrations but it cannot cure people, it cannot talk to people, it cannot give realisation to people.

So you're much greater than a swayambhū, you see? Much more effective. What are these swayambhūs doing for years together? Nothing. They can protect of course, protect you, but they will always protect you as soon as you become a good Sahaja Yogi you're always protected.

Now the miracles are quite a lot. Also I'll tell you about some miracles that have taken place, they are taking place everywhere. But last miracle that I heard about was in Delhi when one girl about fourteen years of age by mistake put a revolver of her father here. And she triggered it. And this bullet came out of here with some blood and there was a hole here, small and a big hole here and she was quite conscious.

So they took her to the hospital and she was conscious, x-rayed her, everything. They were amazed at it that this bullet has not touched any bone, any lung, any muscle, anything. And as if it has strolled like that, it came out. I think her all the ganas must have helped to come and make it out, but it's a big miracle and it's a fact.

So there are so many miracles like that that happens suddenly you are, spontaneously find things, spontaneously everything works out and you're amazed how these things work out. Now when this happens you can write it down, you can send it over to people in America, maybe in India. There're so many miracles like that that are happening. But there are some people who

start suddenly thinking that they're Mahā Yogis, they're very dangerous people. They start seeing things, they start talking big, they think, `I'm a Mahā Yogi.' There was one who said, “I'm Ādi Shakti." I said, “All right, you send him some of My sarīs, I've too many of them." So there are stupid people like that also. They think they're something very great, Mahā Yogis. And they start saying, `I'm this thing, I'm that,' it's horrible.

So such people if you find you should immediately let Me know and also tell that person, `All right, you Mister Mahā Yogi please go away.' There are everywhere like that, they do all kinds of things and talk like this without any sense in their head.

So you have to be careful about it, not to be impressed by such persons who say this is this, this is this. There is nobody like Mahā Yogi in Sahaja Yoga, everybody is the same.

Question: [about boy in Canada who had seen Shri Mataji in his meditation.]

Shri Mataji: He has not seen Me or what? He's not seen Me before? Where is he, Toronto? Quebec? I've not been there but could be possible he's a great soul, it's possible. If you see Me in dreams it's good, very good to see Me in dreams. He must be seeing Me in dreams, I think. Could be, now I give up. You see, so much is happening. Like we had some photographs taken in Jaipur.

So I'm not there at all, I mean, just all vibration everywhere, you have to see very microscopically I'm somewhere, My face.

These vibration are, sometimes you cannot explain. Have you seen all the vibration photographs? It's so much, with deities sitting, this, that. I give up now because this is all done by Param-Chaitanya, it can do anything. These vibrations might appear in some mosques, in some temples, might.

Question: [about ascending beyond the Sahasrāra.]

Shri Mataji: First fix it up the one you have got it, all right? Now don't go on futuristic, then you'll become mahayogi. You go automatically, grow automatically, spontaneously in a Sahaja way when you're in thoughtless awareness. Try to increase that area, thoughtless awareness. Then you will automatically grow. Does this flower thinks how to grow? No, grows spontaneously, all right? In the same way you will grow when you just become thoughtlessly aware. And you will know your growth and you'll become doubtless about it, all right? You can watch on My Āgñyā in the photograph, can become thoughtless.

Thoughtless awareness is very important for, the first to establish yourself. Once you start establishing thoughtless awareness the doubtless awareness comes and then you are just settled down with yourself, you don't think of future or past or anything, you are with yourself, all right? Real growth is natural and Sahaj. This is not artificially growing isn't it? In the same way, it's a living process of growth.

Question: [on environment.]

Shri Mataji: No, we should be careful, at least as far as we are concerned you should be concerned about the nature and you should be worried about it, no doubt. But

as Sahaja Yogis, you'll be amazed that environment clears, it clears out as Sahaja Yogis and you won't be so much affected by environment so much. It clears out environment also. There is one experiment Hamid has done. He's done it in Austria where many trees were, had become dwarfed and burnt away like with this acid rain that comes from the environment.

So he went there and experimented with some vibrated water but with so many trees, he didn't know how much to put vibrated water for them. It worked a little bit.

So then what he did, he took the badges you wear, you see and pinned them on every tree. Not every tree but every ten trees.

So he said that he went after two months and he found the whole thing had come up except for the trees which were about sixty years were not responding so much. Otherwise every tree had become great.

So you just can imagine what happens.

He also experimented for growing more wheat.

So he couldn't put the vibrated water to the whole field, it was very difficult. There's a pipe going like this.

So what he did, in the pipe he put the ring that he was wearing with My photograph and he experimented with that, can you imagine? So it is very effective but I think it's more your Śhraddhā in that photograph works out. But in India we get a kind of a dosa, we call it, like a funnel it is, it has two sides in which you can fix the two sides of a pipe and you can put vibrated water in that. It's so remarkable that one of our fields had been put with the raw cowdung by somebody and all the small little, all

kinds of insects, they crawled up to the leaves and were eating them.

So we put the dosa and put the vibrated water, they all run away.

Vibrated water is very good. Tomorrow I'm going to leave vibrated water in NG's house, everything vibrated but it depends also how you treat it, it's very important, with respect. Respect is very important in Sahaja Yoga. If you do not respect that vibrated water it may not act because it thinks, vibrations can think, it loves and it thinks, must understand this point, it thinks. I've seen people who try to make some money out of Me and absolutely in big trouble. I didn't give them trouble Myself, they're in big trouble.

Anything they try to do to Sahaja Yoga immediately they have some sort of trouble. I think these deities, you see, when My attention is not there they try to do something to them.

So one should not in any way be disrespectful and nobody should think that they have a special relationship with Me, some people think like that, that they have a special relationship with Me, such people will go of in Sahaja Yoga in no time. Nobody have special relations, I'm alone.

So this idea also that, `I have a special relationship with Mother,' all these things can be very detrimental to your growth.

No you have in your houses, say, little gardens or even tree or something is a good idea and put vibrated water, also you can drink vibrated water. Take little vibrated water and you can increase it in another bottle with other

water but never put your hand into it, just take out with a spoon which is kept separately for that. It's very important because everything has vibrations, bad and good. What other question? Question: [about havan ash.]

Shri Mataji: Havan is very good. Apart from three-candle treatment you can do also an Ār.ti with the camphor, you can do havanas, it's very good. But this is for the left-sided, not for the right-sided people.

Question: [about Dharamsala school.]

Shri Mataji: Yes, why not? You can but first find out how many seats are there and things. It would be nice, please send them. Everybody is allowed. You have to pay, how much? You should find out how much to pay, it's not much compared to what we pay in schools, in Western schools or in Malaysian schools, it's a very good school, no doubt, it has changed the children completely, made them beautiful, no doubt. But only thing you should find out is if there's a seat for the Malaysian children also. You write to Yogi or to Dharamsala school, you have no address of Dharamsala? Nobody has? You tell your leader and he can find out. You find out first how many children are going, you can telephone to Yogi. Yogi is nowadays in Delhi and now if you have to send you have to do it fast because they're opening after My birthday. You need a visa for India? You need! Because you see these people started having for us, so Indians are vindictive now. They are after all Indians, why should they need. For no one they should have visa business, nonsense it is. But still the world has to be one. What else? Question: [about life being meaningless.]

Shri Mataji: Because you're not working for Sahaja Yoga, your life is now for Sahaja Yoga. You dedicate it to Sahaja Yoga, that's why, all right? If you dedicate your life to all kinds of nonsensical things then you think like that. But if you dedicate to Sahaja Yoga then there's a meaning to it because now you've found our your identity, all right? Question: *[UNCLEAR]*.

Shri Mataji: You can do it, nothing like it. I've done it on stations and on the roads, today in the shop but if you can do it properly then you do it. You see, by talking to people they will find you are very peaceful, you're very quiet, then they'll ask you, “How are you so quiet? How are you so peaceful?" And your face also shines, so then you should say about this, specially if you are wearing My badge then they'll ask, “Who is this?" See wearing a badge is a very good way of propagating Sahaja Yoga, I've seen.

Now you should put it here, why the bag. Not in your job but on the way going somewhere and on your table you can have it in your job. If they ask, “Who's this?" you say, “My Mother” finished. I look like Chinese, I look like everything. When I'm in Russia I look like Russian, when I'm in Spain I look like Spanish, so it's all right I look like Chinese. In China many people thought I was Chinese. It's better to have photograph when you're travelling around, also you're protected. People will ask, “Who is this?" You should say. But for job you can have it on the table if you like.

Question: Can we give realisation on the spot to a person?

Shri Mataji: So you see, what is it you should pray to Me that, `Mother please give him Selfrealisation,' finished.

Question: *[UNCLEAR]*.

Shri Mataji: There's no difference at all. You see, My own daughters are not as fair as Myself and My own brother is very dark so you can't say in India we have all complexions. Yes, what is it? Question: *[UNCLEAR]*.

Shri Mataji: It has to begin with, you see you're conditioned by that. By your previous life your Karmas, you're conditioned in the beginning but the whole thing drops out, whole thing drops out. On the contrary whatever good you were comes out. All bad things drop out. Supposing you were a seeker, you went to wrong people, you did wrong things, doesn't matter, all will drop out, your goodness will come out. May God bless you.

Question: [of playing Shri Mataji's tapes in the car.]

Shri Mataji: It's all right. You see you must only ask for forgiveness, that's all. Respect is the thing.

It's not like other tapes, so you have to respect, respect is the best way to grow in Sahaja Yoga, I've seen, respect.

Question: [about Sahaja Yogis being put to the test by Mahāmāyā.]

Shri Mataji: Who told you that? They just create stories, you know, like that. On the contrary it's very different this year I must give you a good news that two people came to Me for their blessings, you see, one was known as Mister Advani and his wife. They belong to the Bharatiya Janata Party, you see.

And then the other *[UNCLEAR]* is absolutely at My feet.

So they both are now elected and this horrible fellow,... ah... [Hindi].

Sahaja Yogi: Sharad Pawar.

Shri Mataji:... ah the prime... the chief minister who was there in Maharashtra, Sharad Pawar, one of the worst, he's resigned already.

So I mean, now in Maharashtra we have our own people [Bharatiya Janata Party], not only that but the same party [Bharatiya Janata Party] has come in Gujarat. Moreover I'm sure with this thing they will also succeed in coming into Delhi. Then we'll have our own say, Sahaja Yoga will have its own say because I've given realisation to both of them.

So there is no Mahāmāyā testing going on. They just try to frighten you. It's your stupidity sometimes that people don't realise and do things which they should not. I do not want to test anyone. Say you are under My protection fully but if you want to go away from My protection, I can't help it, there are negativities all around, they catch you.

So it's not My testing but it's your own testing yourself. Delhi people just want to frighten, they're very anxious that I should have My birthday in Delhi. All right, now they are getting Seshan, you know Seshan, the fellow who was busy with the elections, he's going to come and speak for Me. He met Me in a train and he was very sweet and humble, he touched My feet and he said, “Mother please protect me." And now he's going to speak.

So all such good people are coming up, so it's a nice idea.

So Mahāmāyā is working on the other way round I think, getting good people here.

Question: *[UNCLEAR]*.

Shri Mataji: The less said the better, terrible people. I've been to Madras [Chennai] so many times.

When I go there the hall is full. After that everybody disappears. One Mister Moorthy was there, he said, “Mother all the goodus are born here” I said, “Why?" They do all kinds of funny rituals, you see.

They take out the hair of women, put the water on them. These Brahmins, you know, terrible. They have befooled everyone there, they have befooled even the Brahmins, what to do? I'm trying My level best. I want to go Kerala also, we're trying. Last year I went there, I was very disappointed. And the Sahaja Yogis also some of them are very funny, very funny. It's all right, I think gradually everywhere it will work out but see, Punjab, it's growing so fast. They said you cannot control it, it's so fast, they said this time Mother had to come to Punjab. Otherwise I will go to all Delhi. Then in north India, you'll be surprised in place like Haryana where people didn't know who was Dattātreya, you know even in U. P., nobody knew Dattātreya. Such Sahaja Yogis. There were thirty five gates they raised for Me on the road when I went there, thousands and thousands and thousands. In Delhi itself there are sixteen thousand Sahaja Yogis. I used to call *[UNCLEAR]*, now that has happened.

So you can't say, maybe some turning point.

Bengal another place, I always have now My program in a stadium. First time I went there in the hall there was only one person and all were looking at one Tantrik who

was beating himself like this. Now same Bengalis you see, you ask them they said, “We're *[UNCLEAR]*" means some Guru has put something on their heads, all kinds. And when that was over now gradually you can imagine in a complete stadium full in Calcutta [Kolkata]. I'm surprised at Punjab also, how the Punjab has taken on. Last time when I went, of course, to Chandigarh the whole hall was filled, at least four times bigger than this and Sahaja Yogis had to go outside and so many Sikhs came there.

Question: *[UNCLEAR]*.

Shri Mataji: What do you mean dry? You start crying? It's all right, it happens, you'll be all right.

You see emotional things are there now within us, many people who see Me, first time they start crying and I also cry with them. This is love for Mother. It's all right. That is conditioning that you want to touch My feet. My feet are everywhere, all right? The thing is if you touch My feet everybody will touch My feet. In the beginning I allowed, so My feet swelled like that, you know and in Maharashtra then one gentleman he said, the leader, that nobody should touch Mother's feet, so they started beating him.

Indians unless and until they touch My feet they never feel satisfied. But you must have some mercy on My feet, you see, they have to do a lot of work. They get very swollen up.

Question: [on vegetarianism.]

Shri Mataji: Vegetarianism is not a bad thing and it's not something purnivan also, if you don't like, don't eat. If you like it, eat it but you shouldn't say that eating meat

is a wrong thing because the animals aren't made for us, everybody used to eat meat, Śhrī Rāma used to eat meat also and also Śhrī Kṛiṣhṇa.

So because they were Kṣhatriyas, you see, they were Kṣhatriyas, are you a Brahmin? You are a what? Kṣhatriya? You're not a Brahmin? It's all right, if you don't like, it is, you see, whatever suits you.

Now for Me I will be surprised, I can't eat vegetarian food much, immediately I will get diarrhea, no the Goddess has to have meat. Though I may like or may not like I have to eat it, what to do. That's My swabhava.

Question: [on the pronunciation of mantras.]

Shri Mataji: It won't have any effect bad on you but you have to use My name with the mantra so that you are doing all right and nobody will trouble you. But you don't say wrong mantras normally but if you are saying something wrongly then better get it corrected but My name should be there otherwise nobody will listen to you, it's a recommendation.

[Shri Mataji speaks in Hindi.]

Contents: 1995-03-16 **Talk to Sahaja Yogis, How to Talk to New Comers, Bangkok, Thailand**

We had lots of people, I should say for the program. By the time I started the program there were many people coming. Now the problem faces you is this that when I go away, there are very few Sahaja Yogis left here and they have to look after the newcomers. And the problem is like this that you have to deal with them very carefully, because, you know, they are now yet not such Sahaja

Yogis as you are and they don't understand what is Sahaja Yoga.

To get realisation is very easy, but to become a Sahaja Yogi is a difficult thing. It's a very deep growth that you require to become a good Sahaja Yogi. As it is they are coming just now from that human awareness, which you have to make a Divine awareness.

So it's a very difficult task I must tell you, so with all compassion and love you must deal with them, should never talk sharply.

Sometimes Sahaja Yogis will say, “Oh, your, this Chakra is catching” or they say, “You have got this bhoot in you” and all sorts of things. Then they get, you know, quite shocked. You shouldn't say all these things. Then if they tell you, “He has been to this Guru, that Guru” in the beginning you should not condemn also any Guru or anything.

So, all right we have many like this, but they are all right now. But you can take also upon yourself: “`I was also like you, you see." Somebody says, “I doubt." “All right, I was like you, now I'm all right” so they don't feel so hurt. It's the most important thing is public relations.

Now I'm surprised at Myself, because I'm a foreigner everywhere and so many come. And when it comes to the program and all that follow-up, they disappear.

So can't understand what's the matter with them. Why should they disappear? The reason may be, I don't know whatever the reason is, that they are not such serious seekers, maybe they are Guru-shopping, maybe you see, they are going to many places.

You just can't say why it is so.

And this will be a very big challenge to all of you, because you are few and they are maybe more.

So they will see from your own character, from your own style how you behave.

So always support each other.

See, many people start supporting other people instead of supporting Sahaja Yogi and sometimes they even discuss and argue.

So between Sahaja Yogi there should be no discussions, no argument, nothing.

You understand? Anything that you have to do it, you should do it separately, not before the newcomers, because that creates the worst impression and they think that there's something wrong with these people: “Why were they arguing among themselves?" So you have to just support only Sahaja Yogis and nobody else. Others are others, we are all one.

Once they come to Sahaja Yoga they will also realise. But this sometimes also upsets them very much that we are all the time quarreling, fighting, saying things, as if we are not one.

Now only thing you have to tell them that, “You see, now if you have a Guru, what has he given you?" is the point. “Whatever you have given is all right, but what have you given him is not the thing. What he has given you? Has he given you the knowledge? Has he given you Realisation?" You have to tell them" “Did you get your peace? What did you get?" This is what you have to tell and what you can get in Sahaja Yoga.

Best thing would be to play My video tape and let them see for themselves. You can play it for half, whatever way you like. And then see if they have any questions, you should very silently answer them.

Then you put them into meditation. Don't talk to them too much in the beginning, because that will spoil you and spoil them. All right you sit down for meditation, let us see. Then you can just go and see on their heads if there is Cool Breeze coming, hot breeze coming. And also tell him how to meditate. Then they will ask you how to meditate. Then you have tell them this is how you have to meditate.

Now you should see whether they are right-sided or left-sided. And accordingly you have to tell them what they have to do. But in a very gentle and a sweet manner assuring that you will be all right. There's no problem. Now if they have anything to report, they are sick or something, you should say that, “We'll tell you how to do it, but we'll also write to Mother” and you can write to Me through your leader.

Now we should know that we are believers in the power of love. And so we have to be very gentle with people. And not to be angry, upsetting them or saying things which can upset them. Like a businessman when he has to get people, he's selling something, he is extremely nice and gentle.

So now we should say we are selling Sahaja Yoga for nothing. Now you have to give them that security that peace that love, among yourselves you should really behave in such a manner that they should really feel that you are people, who are deep and you are enlightened. If

one person is talking, another should not jump in. Let one person talk and another should look after another person. All this is going to help you very much to make the Sahaja Yoga grow here.

Now you know I've been to Kuala Lumpur at least five, six times and this time it was about more than four thousand five hundred people, four thousand five, apart from Sahaja Yogi. Sahaja Yogi also increased a lot.

So to begin with we had about three, four people like that, doesn't matter. I've been here only twice, so of course it is going to take time. I'll come again and again. And I'm sure within three, four visits you'll have large and large numbers of Sahaja Yogi. Firstly I was surprised in the market all the ladies were bowing to Me and they were saying, “Give us blessings." All the men were bowing to Me.

Anybody who sees Me bows to Me. It's very surprising. That means there is already the awakening has come. The people are realizing there's somebody, who is something, who can do good to them.

One other very encouraging thing is that we got a princess, who became a nun and who is looking after the misery of women in this country. She is very influential. She got her realisation and she appreciated what I told her. Then another gentleman, who is very influential, he and his wife both got realisation and I cured his wife.

So they have a great influence in the society, so they can definitely help you very much in getting people of elite societies, educated people, all kinds of people.

So that your *[UNCLEAR* I think] will be strengthened. Also there are lots of Sikhs and Punjabis here. It will take

some time. Like I used to go to Delhi; I went there for about at least ten years and what we find, nothing happened, very poor. But now there are sixteen thousand Sahaja Yogi, who are practicing Sahaja Yoga and it spread to other places: Noida, then Ghaziabad, then in Haryana, Faridabad and Yamuna Nagar and all that, then in Dehradun, also in Haridwar.

I was surprised, I got into the train at Dehradun and the train went to Haridwar and I heard people singing My jay jayakar and also the music. I said, “Who are these people?" And there were at least three thousand people at the platform. Then I came onto the door, I stood there. They behaved so well; nobody tried to touch My feet or anything. Such love, such understanding I cannot forget. Unexpectedly suddenly you find people are singing your praise there. Very, very sweet *[UNCLEAR]* and it was so sudden. Last year it happened, this year again. I couldn't go to Haridwar, I could only go to Dehradun. I think in Dehradun we are twenty thousand people.

You see the Western people are very conditioned people. It takes time, but once they get it, they get into it. They understand. I don't know how I could achieve all these things with the Western people and also Indian people, but the greatest surprise is Russia. Where in one place we have twenty one thousand Sahaja Yogi, who are practicing Sahaja Yoga. See, for example in France there are no practicing Christians, the practicing are Muslim, there in majority. Was it surprising? And that's why they are after the Muslims to get them out and they are also after us. But by getting after us, they are not going to

establish themselves, this they should know. They cannot establish themselves.

Things will improve now in France. We'll have to do lots of things about it, how they are racist and how they have been misbehaving. And the Catholic Church has taken over there, I mean I can't see any sense in. The Pope is another horrible fellow. And then they are doing all kinds of nonsensical things everywhere. In Canada they are spoiling children, molestation, horrible things they are doing. In France itself, but in Italy is the worst. They found one man dressed up like a lady, walking on the street, he was a priest. And then Austria, Austria is the limit. They got hold of one priest with some lady and this priest confessed there are many priests who are like us. And they go in the daytime, they have their friends, means these ladies, married ladies and some of them have children from them. And they go on a bicycle in the daytime so that there is no noise. But when Vatican was asked, “Why don't you allow them to marry?" So they said that, “You see, because we have no money to pay for the widows." Can you imagine? This is the situation of this Catholic Church and they think no end of themselves.

So we are going to bring all these things out, now there's one fellow writing a book about it. One should not worry; everything will work out very well now in every country, wherever there is Sahaja Yoga.

I never expected Americans to come to Sahaja Yoga. They are in now in thousands also. It's very surprising how they have taken to Sahaja Yoga.

So we have to be very careful, we are the messengers of God. We have to be careful not to use any bad word, angry word, but very gentle and sweet words. And to each other between husband and wife there should be full understanding. And the children should be treated very kindly and sweetly.

So best of luck and I want to thank all the Sahaja Yogi, who came from France. Shows our collectivity is so strong and how they got the ticket also, just see the Divine how it helps you. I can't believe this ticket of yours, can't believe it.

So everything works out and works out beautifully.

So I hope to see you again on My birthday. They are already five hundred, who are coming from abroad and some of them are already there. I wish I could have brought some presents for you, but you know this travelling business and then customs, very difficult.

So now I have to get ready to go and I am very thankful to you to do this job. I'm asking him to come here permanently. Prakash should be here permanently. That would be such a help to you.

Thank you.

May God bless you.

Contents: 1995-03-18 **Holi Pūjā, Holi Message, Sahaja Temple, New Delhi, India**

[SYNOPSIS!] [People Celebrate Holi only on the outside, the real Holi is to be burnt within first. This means the negativity within has to be burnt first. Delhi being the capital is full of politics. Sahaja Yogis absorb this politics and it spreads in the Sahaja collectivity like u. We cannot

ascend by it. We should not form any groups or believe to any caste.

Some one like Narad muni comes along and fans the flames of animosity one against the other. But we should not play into the hands of such people. We should realise that our relationship is with Mother only.] [Delhi people should not fall into wrong identifications, like they belong to Delhi, etc. When we are talking of the ocean how can we name or count the drops that form the ocean. Only giving importance to your own people is not a good thing. Don't gossip and don't listen to gossip.

Some people are gossip mongers, ignore them. People will be able to see through them. Keep everyone happy.] [We should wash away all our sins of this life time so that next life we come as saints. Do not allow negativity to creep in. Firstly, negativity comes from aggression secondly from badhas, but thirdly from hypocrisy where you deceive yourself. This negativity is hidden within so we cannot see it, but we go on doing the wrong thing. Śhrī Kṛiṣhṇa said, first burn the holi you get from anger, desire for vengeance, badhas, jealousy after that you celebrate the festival of holi. Don't be jealous or pretend all the time.

Don't do this otherwise you will get badhas. The best way to overcome negativity is to forgive. Say the Mantra `I forgive', our greatest Shakti is forgiveness.] [The door of Sahaja Yoga is open for everyone. All kinds of people come in. If some one tries to deviate you from the path of truth, shun such person. Beware that you are not being influenced by negative people.] [If you truly believe that I am the Goddess, then more than My powers try to

imbibe some of My qualities.] [When we introspect we cleanse ourself. Negativity spreads very fast in collectivity, on the other hand one strong Sahaja Yogi can transform the entire collectivity. This is the miracle of Sahaja Yoga.] [Don't look at other's faults, Mother is there, She knows about everyone. You should only look at your own faults.] [When you burn the inner negativity, you become pure gold, then you can give joy to others. Increase your power of forgiveness then your right side aggressiveness will go. People aggress on Shri Mataji to remove their badhas, but you should say how dare any badha stays' when a person has a badha he should not associate with any other with a badha.] [Some people assert a right on Sahaja Yoga like one Sahaja Yogi had a problem because there was bandha in the house. Shri Mataji told the person to shift from that house. That person did not shift but insisted on constantly Phoning Shri Mataji to remove his badhas. If people do not listen to Shri Mataji how will the badhas go.] [People with badhas should keep away from Shri Mataji for a year and stay in the background, otherwise the badha will not leave.] [Protocol towards Shri Mataji is very important for your ascent.] [Inner awareness and a good attention is very important for burning your inner negativity. Only when it is burnt can you ascend on Nirmalā Tattwa. Then you celebrate the real holi, enjoy and play with colour.

Sahaja Yoga's Holi should be the Holi of Śhrī Kṛiṣhṇa. But people do the opposite of Śhrī Kṛiṣhṇa. Śhrī Kṛiṣhṇa never took any bhang.] [Our aggressive nature and `bhoot' is the same thing. To enter the sea is easy but to swim in it is difficult. The same is the case with Sahaja Yoga. Those

who want to stay in Sahaja Yoga should increase their Sat Guṇa. Such a person shines with the power of truth.] [Talking too much interest in food is not a good thing. I am not fond of any particular food. I only taste delicacies to please you. Too much interest in food spoils the attention. The expression of one's likes and dislikes is not good. It is the ego.] [Christ has said, “hate the sin, love the sinner" love cleanses everything. Sahaja Yoga will spread through love only. Increase your love. Look to the comfort of the spirit, not the body. First the leader, his wife should *[UNCLEAR* clearne] himself and then through love they should spread it to others. Sahaja Yoga is spreading very fast but people are not deep. You grow in depths by your dedication. Prayer should come from the heart, it should not be lip service. If you want to find pearls then you have to dive deep in the ocean. Keep on going deeper and deeper, increasing you depth. Go on burning the negativity within.

Likewise you can also burn the negativity of others because you are their leader.] [This is the essence of Holi.] [May God bless you.]

Contents: 1995-03-20 **Birthday Pūjā (Hindi+English), Nizamuddin Scouts Grounds, New Delhi, India**

[Chief Election Commissioner T.N. Seshan speech is MISSING.] [Shri Mataji talks in Hindi: MISSING.] [Shri Mataji talks in English:] I am sorry I had to speak in Hindi language because the majority of the people know, understand Hindi.

In the Western civilization, suddenly I find people have taken to a very licentious, vulgar, despicable life.

I can't believe how can they be so stupid and idiotic. It seems they have no wisdom even to see that this is stupidity.

Thank God, you have achieved this Self-realisation, you got the Light, you are so transformed, you look so beautiful. And that you have given up all those funny ideas of freedom. It's so clear-cut. This must be, I don't know what to say, that in those Western countries, to find out people who have such wise understanding of pure love and respect for your own purity. As if suddenly you have come out of that darkness and have bathed in the light of the Divine. It's not possible otherwise. See the history of the Western countries is they never had very great kings, you know. One king in England, killed seven wives, you know. If you, In India if one wife was killed he would have been killed, first of all, before he killed the second one.

So, one sees that, despite all that kind of a history and that kind of a vulgarity that has been going on for days together and now it is the worst after war.

Suddenly you people have come up like lotuses and have made those countries so fragrant and so beautiful. But now they are afraid because they believe in licentiousness, they believe in vulgarity. They think it is their freedom, so they do attack, but you are not to be bothered because you have achieved something that is real, that is for eternal life. They supposed to be Christians, Jews and also Muslims there. Among all of them I am surprised to see how they have interpreted these three great religions, in the most contradictory way. For Christ has said that if you make any sin with

your eyes, commit some sins, then remove your eyes, yourself. If one hand does anything wrong, you cut that hand. I have never seen anybody without an eye or without a hand in the whole of this Christian kingdoms, nowhere. They can cut other's, but their own eyes I have never seen.

It is very difficult to be a Christian, I tell you, because this is an impossible situation. For that, we can say that it, this was for angels, must be, for the fallen angels that you take out your eye and cut your hand. And then Mohammed Sahib has said, he thought that why only the men are handled by Christ.

So he says no no, not that you cut it, but let others cut your hand and take out your eyes. And for women it is so, that they should be buried in the Mother Earth half way and should be stoned. Think of American women, what would have happened to them? So, very difficult to follow Islam also. Impossible.

They were very great people, very pure and they thought that this is the only way people can be kept pure. No, on the contrary with all these thing, compulsion they become extremely immoral. This suppression doesn't help. And then also, this they call it one that is Islamic laws, Sharia, was actually given by Moses to Jews. You can find it out in the Bible. It was given by Moses to Jews and the Jews would not accept it because they were sensible to say, we can't accept this much, too much.

So that was taken over by Mohammed Sahib, better put it for these people. But with all this doing, people become extremely immoral, extremely quarrelsome and go to the other side and such an imbalance is created.

But after Self-realisation, the Sahaja Culture is born within you. With the Sahaja Culture you come into balance and people are surprised at the Western Sahaja Yogis, that Mother how have you made their eyes so pure? How can they get rid of these bad habits of looking at every woman or every man? What have you done to their eyes? How have they become so pure? It is the light of your own spirit, which is shinning through your eyes. It's very important.

Again, I would say, that the women in the west have to understand what is Sahaja Yoga. Not dominating anyone. Here the women are dominated, not always but to great extent. And there what you find that women are dominating. Firstly they believe in divorce and they try to harass people with that. This domination, may be we can say comes from their upbringing. But Sahaja Yoga should change completely your ideas and there should be no domination but a complete understanding about which I have told you many a times and explained to you.

Still I must say I am overwhelmed by the response. And on behalf of the Divine Power, I would like to thank you very much. It is really a new race that has come up, really.

Somewhere, somebody goes wrong or something happens. Doesn't matter. On the whole it's such a beautiful race of people. I face them before Me. Even in dreams people could not have believed it. They don't yet believe. But it has happened, you must now have an enlightened faith, which we call as `Śhraddhā'. With that enlightened faith I am sure you will adhere to the emancipation of human beings. It's your duty now. It is

all given free. Of course, Sahaja Yoga is free. You can have it free; you don't have to pay anything, all right.

But, you have to give to others. That is very important. It is free to you and you cannot keep it to yourself. If you keep it to yourself, you can never be happy, you can never be joyous.

So you have to be absolutely collective and then you will see how it works out. Very surprising in all the European countries, in America, South America, Australia, Japan, Hong Kong, Taiwan, Kuala Lumpur, everywhere. I have seen people have become collective and they told Me “Mother, there is no greater joy than seeing people getting Self-realisation." That is the greatest joy one has. And this is what, one has to have in your mind.

Of course there are some people who start criticising Sahaja Yoga, why this, why that? All nonsense.

But actually if you see, everybody who is a deep Sahaja Yogi wants that Sahaja Yoga should spread in their own countries and then to see that it is accepted all over the world. It is such a wisdom, which has come into their mind.

Otherwise, one fellow told Me, “Mother, I was only worried about my own house, my family, motorcar and this and that. Now forgotten all that Now I am only worried how will I be able to give this joy to others. I cannot be happy alone. And that's what it has happened." And I am very thankful to you, for all of you, who have come here all the way to celebrate My birthday.

And this is just your love and affection for Me and I also love you very much.

May God bless you.

Today's Pūjā is going to be bit short. Because I don't know what, ah, in My birthday which deity's Pūjā you are doing. Where there are all deities, all of them are there.

So it has to be short, with all of them being worshipped together, it works out much faster, I think. As when you, all of you are together, things work out much faster.

Contents: 1995-03-21 **Letter from Ayatollah Dr. Mehdi Rouhani, Birthday Felicitations, New Delhi, India**

To Her Excellency, Her Holiness Shri Mataji Nirmalā Devi, President of the universal and spiritual movement of Sahaja Yoga.

It is with truly profound respect and heartfelt joy that I offer to you, all my sincere felicitations for this grand birthday of yours, this tremendous day of your birth which exactly corresponds with the New Year which our ancient nation of Iran is about to celebrate, according to her ancestral traditions.

You have dedicated you entire life to the establishment of morality and to the evolution of the consciousness of humanity through love and compassion with the aim of Self-knowledge. You have for this, founded a movement which all we Muslims believe to be a teaching whose ultimate goal is the knowledge of God. Has not the Prophet proclaimed: “He who knows himself, knows God." It is obvious that humanity will not find fulfilment until they have established the balance between the material world and spirituality. If once glance through the combined history and culture of our two countries, Iran

and India, we can easily perceive that these two nations have offered humanity similar civilizations and have continually raised the flag of peace and peaceful coexistence throughout the world. We still need today to continue this historic mission.

I am convinced that by constant effort and commitment, we can transform this sacred and ancient dream into reality. Thus we must permit all those who are trapped within the wheels and machinery of Western civilization, to lighten the loads on their lives; to establish themselves in morality and to warm their hearts with the joy of spiritual life.

In closing I would like to express to you my intense feeling of gratitude and recognition, which I know are shared by all the Muslims of Europe and in particular the Shiite community, for all your effort and sacrifice in the pursuit of peace.

It is my humble wish that gratitude and recognition which I hold for you, be conveyed to the Government and the people of the India.

Ayatollah Dr. Mehdi Rouhani

Contents: 1995-03-21 **Birthday Felicitations, New Delhi, India**

The great son of India, Mr. Seshan, all the respected friends and guests, all My children Sahaja Yogis: It is true that Chaitanya organizes many things which are most unexpected. I have been a great admirer of Mister Seshan. I saw a new rising sun, hope for Me. As you know My past that My father, My mother, sacrificed everything

to get freedom in this country. Also, as you know about My life how I worked very hard as a young girl.

But when we got our freedom I don't know what happened to us. We forgot many things. One of them was Gandhiji, with whom I have lived as a little child, who loved Me very much; and he said, “Let our country be free. First let our country be free. People who are slaves cannot talk of emancipation." We became free quite all right, but then, I don't understand how, people did not realise their responsibility.

Some of them who were very sincere thought it's impossible to work out anything in this country. Then, to My surprise, I saw Śhrī Lal Bahadur Shastri, who was a realised Soul. He knew Me very well and I was hoping that he will work out the spiritual side of our country and will try to bring a great name for this great Yoga Bhumi. India, as you know very well, is really a country where so many saints, Incarnations, poets, of such high understanding and deep feeling were born. He died and I felt that now all our greatness, all our traditions, all our culture, which has come to us from saints; Indian culture has not come to us from Freud but has come to us from saints. And gradually the deterioration, when I saw, I was really amazed how people are taking to things which are destructive for our country, no way constructive.

So when I read about Mister Seshan, again a tremendous hope kindled into My heart.

I never knew I will meet him suddenly when I'll be travelling. I was coming from Dehradun and I *[UNCLEAR* formed there] lots of military people standing with machine gun and all that.

So I asked Yogi “What's is going on here?" He said, “Mister Seshan is travelling." So the other lady who was in the compartment she said, “I'm going to get down." I said, “Why?" “If they burn this train, we'll all be burnt you see." I said, “Don't worry, nothing will happen” and then suddenly I find him entering into our compartment, just tears came into My eyes, of admiration.

I know My husband is another person whose birthday is today, who is not here. He sacrificed everything for honesty. For him, honesty was so important. He was wedded to it to such an extent that if I tell you any story, you won't believe to what extent he was honest. One day, I had gone to a library and I was coming out, in Lucknow, he was City Magistrate at that time, and it was raining heavily, there were no rickshaws, nothing; and, as government servants, you are really poor, you can't afford many things. He came on a police jeep, so I stopped him. He said, “I can't stop. I'm going for important work and I can't take You in the jeep." I said, “All right, you go ahead; doesn't matter” because patriotism is very important. If you have no feeling for your country, you cannot do anything good. Any kind of sacrifice is not sufficient to satisfy that desire to do something for your country and countrymen. One thing, if our politicians know, that they're not in the business, they are not here to make money, but to get the fame. Even now, today, you take the name of Lal Bahadur Shastri, people just stop thinking about, just stop, they get lost. I know about My father, same thing. I forced My husband, of course I forced him, to write a book about

Shastriji. You'll be surprised, as soon as it was published, all the books are already sold, all over the world.

So, one thing, one must realise and have hope, that innately there are so many people in this world who are seeking the truth and who want peace of mind and the global peace. It's a fact, it's a fact. Apart from the Blessings of the Divine, even the people, as he has said that he had the experience of the people of violence, this, that; is true, there is violence; people have tortured us also and troubled us. It's all right; better to forgive, because they are ignorant and they are in darkness. What we can do is to give them light. If you give them the light they will throw away everything that is destructive.

You all know, in your own lives, how you have transformed yourself. I was surprised that, in England, overnight, people gave up drugs; overnight. They got Realisation; from second day, no drugs at all. There are people who are using military, this, that, to stop drugs. When the enlightenment takes place, your attention itself becomes so beautiful.

Now, when we talk of Christ; He was a very great soul. I think He never understood human beings; they never understood them. But He has said that: “If your one eye does anything wrong, take it out. If your one hand does any sinful thing, cut it out." As I told you, I haven't seen one man with one eye taken out or, one hand cut. Same with Muhammad Sahib: He took, what He said was, “Why only make the men responsible for religion? Why not make also the women?" So He passed laws about women and He said: “All right; women who have immorality in

them should be put half way into the Mother Earth and should be beaten and killed with stones." Now this was not for human beings, I tell you; this is for angels.

They are so great that They never realised that you cannot be a Christian, Muslim or a Jew; and the Shariah is given to Jews by Moses, which is now taken over by Muslims. It's a misunderstanding about human beings. I think They never had human realisation. They didn't know what's the problem with human beings.

I haven't done anything. Kuṇḍalinī awakening has been in this country for thousands of years and also we have had people like Ādi Shañkarāchārya who has talked about it; Gnaneshwara, in the twelfth century, has talked about it; but the people in charge of the religion, Dharma-martandas, always thought, “That's no good, that's no good." And that's how we have forgotten. Even many people in the North [India] do not know what is Kuṇḍalinī. They think Kuṇḍalinī is horoscope [kundalee].

So all of this was kept in a very secret, I should say, secret way. Only the Nath Panthis kept up the awakening, but the tradition was that one person could give Realisation only to one person, one Guru had only one disciple. This was the tradition. At the time of Gnaneshwara, in Maharashtra, in the twelfth century, He requested His Guru, His own brother, that: “Allow Me at least to talk about it." And in the sixth chapter of Gnaneshwari He wrote it. But again the Dharma-martandas said, “No." How they tortured Ādi Shañkarāchārya, how they tortured Gnaneshwara, Guru Nanaka, all of Them. All these Saints have never been recognized by these Dharma-martandas and they were in

charge, general public understood Them, but they were in charge of religion. Thus, all this great heritages that we have was all lost into wilderness.

What Gandhiji had told Me: “After realisation You start Your Sahaja Yoga." What Shastriji had told Me: “Let me solve the problem of Pakistan and of Kashmir and then You can start Your Sahaja Yoga." He used to only talk to Me on Sahaja Yoga, nothing else. But the problem is, if you go on postponing, it goes on like that. Now, in My small way, I have... he is a great person, he has worked as a great bureaucrat and all that; and I have seen many bureaucrats. I mean, he's a rare one, I must say, who thinks of spirituality; very rare.

The essence of secularism also was lost completely. Gandhiji's secularism, because I stayed with him in the ashram, he was extremely a strict man, I must say, he was another very, very strict person. I was, you see, a person who could eat anything, get up any time; I mean, I had no problem. But the way he used to make everyone get up at four, have your bath, come for the Pūjā, sit down for pratana *[UNCLEAR]*; and there used to be some snakes also, in front of you. But his quality was that what he said, what he did, he believed into, he followed it; there's no hypocrisy about it. Also he used to get into temper with people who would misbehave and I used to put some cool water on him, because I was a little girl, you know. He would really understand it and he used to say, “How is it You keep so peaceful about all such things?" I said: “That's the solution, that's the solution." Reaction is not the way we can really work it out. In this, I would say, Buddha has that, you must forgive everyone.

Forgiving, itself solves the problem by, I think, ninety percent at least.

In Sahaja Yoga we have various activities and one of them that we regard family as a very important thing. We don't believe in Sannyāsa or anything to be given up and go to Himālayas, because we have seen, where ever these things are practiced, is very unnatural and people indulge into all kinds of immoral things.

By force you cannot bring morality; you cannot. What Shankara has said is true, what Vivekananda has said is true, in this point, that you cannot force morality. Then what should we do? This side is indulgences, in the West; this side is just a force, according to the Muslims and according to the Jews; then what should we do? Both sides do not help you to be moral. You move from one end to another. Only way is to awaken the Kuṇḍalinī which pushes your attention to the center, pierces through your fontanelle bone area and gives you the connection of the Divine Power all around. But nobody believes, you know, if you tell them there is a Divine Power. If you ask them: “Who runs your heart?" the doctor will say, “Autonomous nervous system." But who is this `auto'? They don't know. Science cannot answer the question he said: “Who am I?" It cannot; Sahaja Yoga can. You are the Pure Spirit; you have to become the Pure Spirit.

This is the answer which has worked out in all of you.

Of course it gives you health, also it gives you wealth, because of your attention, but not the wealth as we see, but Lakṣhmī's Blessings, that you keep a balance. It gives you creativity. I know of so many artists who have

become world-famous after coming to Sahaja Yoga. Musicians, artists, they have suddenly gained. It gives you wisdom, it gives you intelligence; also I know of many children, who have failed in their classes, have become first-class students. You all know I am not telling a story, you all know very well. All of you can write one book about the miracles you have seen in life. It is all there, it's truth, because this All-pervading Power is not only the Ocean of Knowledge, It's not only the Ocean of Bliss, Compassion and Love, but It is the Ocean of Miracles; and so many miracles have worked, that now we have decided not to write any book because how can you write so many volumes? From where to get so much money to write these volumes also? But all of you know very well that there are so many miracles in Sahaja Yoga. Even, you have seen the photograph of this All-pervading Power which has light.

So many photographs we have, to convince people. But it's said that you cannot give Realisation to people who are idiots, who are muras, who are stupid; then to people who are arrogant and adamant. I think it has something to do with your previous lives that people are so ready to get Realisation.

I would like to quote the Russians, Russians in thousands are there in *[UNCLEAR* Satyin] in thousands, unbelievable, they don't know Me, I'm a foreigner, they don't know anything about Me; but for them My program is always in a big stadium, all full. And in the stadium they get Realisation, they settle down with it, they practice it and they are Sahaja Yogis and they get cured. Even the scientists, I was surprised; two thousand five hundred

scientists were there for the conference where they conferred upon Me an honourary award for being the greatest scientist and the philosopher. Can you believe it? And they had only given ten awards, out of which, so far, it's a very ancient university of St. Petersburg, I was one of them.

And I said, “How could you give Me this award? It is too much, because Einstein has got it also." They said, “What Einstein? What work has he done? He has worked on matter; you have worked on human beings." I was rather shy about the whole thing. I couldn't believe it. Now the government of Russia has given Me award. Can you imagine? My government has not but government of Russia has given. My husband has got, I think, hundred and thirty-five awards: N.K.C., M.G., all this; and he said, “Actually, You should get an award." I said, “For what? For what am I... This is My Love that is working. I am not paid for it, nothing.

It's just My Love which pays." This Love is something... is a feeling of oneness with you, oneness with My country, oneness with your countries, oneness with you, your families, everything. It's something I always feel that they are part and parcel of My Being; they are all part and parcel of My Being. And that is how I remember you; I remember every person through the picture of their Kuṇḍalinī, as it was and as it is today; for which I don't exert, assert anything.

Now, people say, “You travel so much.", My Passport is so big; this is the third passport I have; so big I cannot put it through the slit, but I don't travel; I am just sitting there. I don't think, I don't travel; I am sitting there as I

am sitting here. I can sit anywhere. Just not to think, to be in thoughtless awareness, is the first sign that you have achieved your ascent, Nirvichar Samādhi.

So many of you achieved it.

On My birthday I don't know what to say; it comes and goes and comes and goes. Seventy-two years have passed; I don't think about it. I also don't feel My age at all, in any way. Because I don't think about it. It is there; till I have to live I'll live. When I don't have to live I won't live; that's all. That's not My job. My... if there's anything My Love wants to do, it's to give Realisation to everyone in the world; whatever they are. And only after Self-realisation, I have seen, people show their love for their country; immediately they know what's wrong with their country, immediately. They are the ones who told Me that: “Mother, this is wrong with our countrymen." Another one will come and tell Me, “Mother, see, this is wrong with our society." Another, “With our politics." I was amazed; so far they could never see these things, they are so proud of their country that they could never see anything wrong with them.

And here is somebody who has seen the wrong, what is destroying this great country. But it can never be destroyed; it's a country of eternal nature; it cannot be destroyed. Again and again people of this quality will come up and save this country from complete destruction. Corruption, of course, is the worst thing, but because they believe that it's a business. Actually they should know that it is through politics: people like Abraham Lincoln, Sadat and so many people; have such a love.

I went to Turkey and Ataturk Kemal Pasha, whose life I had read when I was very young, it's really made those people so conscious about their own country. But with the influence of the Germans it's all getting spoilt. They worship Germans. Even, they have such a nice food; I mean, I must say, the best food you can get is Turkish. They get their food from Germany and now they have become poor. And that is what another thing we Indians have to learn. We should not try to copy others and get their products on our head, which are just plastics. We should try to help our own country. Every portion of every country, if it grows, the whole world will be strengthened; but by copying and by becoming slaves, it's not going to, in any way, is going to improve.

Till this Sahasrāra was open I used to wear pure khadi [homespun cotton]. My husband was collector and all that and he's a little fond of clothes; and he said, “At least take to something better." I said, “This is the best." And I was wearing khadi throughout. And I felt great satisfaction because this is My country, where people make khadi in the villages. This sarī also is made in the villages. If we gave up sarīs, what will happen to them? Like this, a concern about your own countrymen has to come.

Once it starts, within you will be surprised, you'll solve your problems that you talk of ecology. Gandhiji always used to say: “No, don't have too many machineries"; always. Now I can see why he said so. Handmade things; he preached for hand-made things; wear hand-made things which are artistic and that's how you will solve. Now in the West, I was surprised, people pay so much for

hand-made things because they cannot make it anymore. Now the computer has come, the brain has given up. Now all these things are coming. We can calculate very well because we studied in the old style of education but now people can't calculate even two plus two. I mean, what has happened to their brains? So one should not take to artificial things too much; if you are in Sahaja Yoga, keep to natural things.

I don't say you become hippies or anything; nothing of the kind. In Sahaja Yoga you should be decently dressed, properly dressed according to your country; nothing to be given up, but you should not take to artificiality, because this artificial domination of matter kills our Spirit. There's a struggle going on between matter and Spirit.

So we come to materialism and spirituality. The other day somebody asked Me, “Mother, You always say: `Make beautiful things with your hands and things,' so You also talk of materialism." I said: “I don't. Matter can only be used for expression of your love nothing else." For example, if I have to please you, what should I do? I give you a very small thing and you think it's a very great blessings. This carpet which is here is beautiful; I see it and I may say that this carpet is very beautiful. If it is Mine it's a headache because I may have to insure it; but supposing I don't think; then all the joy of this carpet starts trickling down Me, making Me peaceful completely.

So thoughtless awareness, if you establish it, then you will realise that you can conquer materialism fully because you don't get any joy. You know the economic law is that, in general, wants are not satiable.

You want: today a house, tomorrow a car, then a helicopter; I don't know, like going on like that. But if you are in thoughtless awareness, whatever you have you enjoy. You enjoy everything, in the present tense, not in the past, nor in the future. And this state is what you all have achieved and you have to also achieve another state of doubtless awareness, which also many of you have achieved.

I'm happy that he has seen the good work. Now, today, on your faces, he can see how they are glowing with joy, peace and freedom. They are free to do what they like but they won't do it. I always give an example that, supposing I am very obstinate and conditioned and I have a snake in My hand and you tell Me, “Mother, you have a snake in Your hand” but I am obstinate and there's darkness, I'll say, “No, I don't listen to you. It's a rope"; till that snake bites Me, I'll hold on to it, but if there is little light, I drop out that, I throw away that snake immediately; nobody has to tell Me. That's how, now, you have become your own guide, you have become your own masters; you don't need any master.

This is a country where Mother is respected. It's a country of Motherland and people understand the value of Mother. I think only the Mother could do this kind of a job, which is requiring so much of patience and love. If it was Father, like Śhrī Kṛiṣhṇa, He would have used His Sudarshana [discus] and would have killed all of them, finished, solved the problem. Christ would have crucified Himself. But it's not that; you have to work it out.

This is, of course, Ghor Kali Yuga [worst part of the dark age] but this is the time only when people will be seeking

the truth because of the problems of Ghor Kali Yuga and you will be blessed. Is written already, prophesized by Bhrigu Muni, so it's nothing special about it, I've done nothing special. Only thing, if you say, I knew about it since I was born, I knew about Myself. If I've done anything, is to understand human beings, what's the problem. They follow Christ, they follow Muhammad Sahib, they follow Rām, they follow Śhrī Kṛiṣhṇa, they follow everyone; but nothing inside. What is the matter? Nothing penetrates; that was the thing, I thought, they are not yet connected, they are to be connected to all this. And then, only what I have done is to work out the permutations and combinations of human beings, what goes wrong with them. What's not very difficult because there are only mainly seven Chakras one has to work it out and how can you raise the Kuṇḍalinī to break the Sahasrāra. And it worked, it has worked, is working out, in thousands.

In this country, also, we have thousands of people. I have been coming to Delhi for so many years but, you know, everybody is a politician here, everybody is a prime minister, nothing short of. I told My cook that, “You are from Delhi and while this servant, another one, is from South [India]; he is much better in work and one day you'll be all displaced." He said, “Doesn't matter; we'll all become Prime Minister." So with this identification they lived here and in this Delhi itself there are so many beautiful Sahaja Yogis.

I'm very proud of you. Also we have so many people from abroad, so many countries are here represented.

All the way they came for expression of their love for Me; from Japan, South America, from America, from Africa; every country: Switzerland, Italy, Spain, France, Russia, Bulgaria, Romania, Turkey; also from Tunisia. My Heart knows no bounds. In Kali Yuga nobody bothers about Mother, but the way My children are expressing their love, I don't know how to express My gratitude. Just try to love others. That is much more than loving yourself.

Just try to give love, just try to forgive; you'll be amazed that you will realise how glorious you are, how great you are and suddenly you will discover that you are a global personality. This expansion is working out and I'm hopeful that in My lifetime I'll see this world coming to some peaceful state. As I've told you that the peace is within ourselves. It is not by organizations or by getting peace awards; it is within yourself, the peace which is to be established.

I've known many people, because of My husband, who have got peace awards, very big, big people; they are so hot-tempered that you can't go near them, you see, you have to use a barge pole.

So that shows, I don't know from what angle they got peace award but those who have no peace within cannot create peace. You have to be peaceful; and this peace gives you that witness state. With that you see the whole world like a drama and really you enjoy the humour of it, then you don't get annoyed, you don't get worried.

I read in the newspaper that today he has to face some sort of trial, in the witness box and I was following him throughout; I've been always following him and then I just put My Attention, I said, “I hope he will have energy

to come to our program and enjoy us also." This has been such a great occasion for Me because suddenly I find many doors are opening out and there are so many responses.

So many mayors of many countries have written letters to Me, especially from Brasilia who came to the airport and gave Me the key of Brasilia and said, “Mother, please keep Brasilia in Your Attention so there is peace in Brasilia." Actually I didn't know what to say, what to answer; just tears came into My eyes, that's all. I was trying to control them. I just couldn't say anything. I mean, this Mayor of Brasilia, of all the persons, suddenly appears at the airport.

So many mayors, even in New York, in Canada, in Australia; they have written beautiful letters because they had some good experiences of Sahaja Yogis. It is you who can do the job; not Me. If I could do it, I would not have bothered about it. But we have to have good channels and that is what, where ever Sahaja Yogis go they create such a beautiful image of Sahaja Yoga that everybody is impressed you see. And that's how they have given us this kind of a beautiful response.

Now, as Mister Seshan asked Me, “How are we to expedite and spread Sahaja Yoga fast?" It's such a good question. I said: “It is spontaneous; we cannot force on it; we respect everyone." But the way it is growing everywhere, I have great hopes that one day, all over the world, it will spread very fast.

Actually we don't plan anything; we cannot plan and it just works like that. Everything works so spontaneously that I am surprised, now, they came, these people from

Punjab and asked Me, “Mother, why don't You come to Punjab? You see, very important." I said, “Let there be shanti” because My husband doesn't allow Me to go to places like that, that's the trouble.

So next year it became all very peaceful; I went down and now I'm told that in Punjab we are getting the maximum number of Sahaja Yogis; mostly Sikhs. Same with Kashmir, I know. Kashmir is the Ādi Shakti's place and I'm sure one day we can work out Kashmir very well.

In every religion there is some sort of a stupid stuff pushed forward; in everyone; nobody could really stop it, because those people who are in charge of religion have no enlightenment, they have nothing to do with it, anywhere. And that's how, I have seen, people, say in Japan, they follow one religion and in China they follow another religion. Both are just the same; one is Zen, another is Tao, but the misunderstanding is that they think: “We are exclusive." They are not; none of them are exclusive. Muhammad Sahib described all of them: from Abraham to Moses, to Christ, to the Mother of Christ; and He said, “There have been more than one lakh nabis on this Earth." But now, why to feel that we are exclusive? This exclusiveness comes from where? With Christ also He described all of them. Tao, the one religion that they follow in China is nothing but Sahaja Yoga, Tao is Kuṇḍalinī. Zen is nothing but Sahaja; Zoroaster, everyone. But this exclusiveness has brought this problem and they are fighting among each other.

But there are also some stupid things, like I met one fellow from Bosnia very much interested in Bosnia and he was a Muslim of course and, with great gusto, he was

saying, “We must die in the name of God." I said, “Are you sure you are dying in the name of God?" He said: “I am very sure." All right.

So it is written in Koran, I think I have read Koran well, but they say so it is written in Koran, that if you die in the name of God and if you are put in a proper grave, in a proper way, in an Islamic way; then your body will be resurrected at the time of Qiyamah, resurrection time. This is the resurrection time, this is the resurrection, *[UNCLEAR* outan], this is the time. And I told him, “Are you mad? After five-hundred years, what will be left in that grave? What bones are going to rise?" Actually that way, I must say, in Indian philosophy is clearly said that your souls will rise. That seems sensible, because soul is eternal. But then another question I asked that, “You believe in a formless God [Nirakar]; why are you fighting for the land?" I tell you, I feel so concerned, the way people are fighting for God, this thing, that thing; and killing themselves. Do you think God will be happy with this kind of an idea? So one has to really get Realisation, otherwise there's no solutions, I must say. There has to be transformation, otherwise there's no solution. One can talk, talk, talk for hours together; nothing works out unless and until you are transformed.

So only thing is that, for Me, I feel that, as long as possible, I would strive to see that people get their Self-realisation and settle down. There's no hanky-panky about it, there's no miracle of a stupid type.

Actually the person who has transformed himself knows he is transformed. Then he gets all the powers; like one light which is enlightened can enlighten many people.

And so he himself [said], “You mean to say I have given Realisation to all of them?" “Maybe; some; but not all." Even the people now who are living in Delhi City go abroad and give Realisation. They go to villages, give them Realisation. All over it is spreading like that. But when he asked Me the question, I have to just say that all the Sahaja Yogis have to realise what they are; they have to know, they should know, their identity. They are now the lights and they have to spread the light. They are busy with business, they are busy with politics, they are busy with this; it's all there. I am also very busy; I have a family, I have grandchildren, I have My children, I look after My family also; at the same time, the main attention should be in giving Realisation to others; that's the only way we can expedite it. A person who is not a realised Soul, who starts talking on religion bus, he'll start collecting money; or I don't know what he'll do. But you people have that essence in you which you have to give to everyone; and nothing more enjoyable than giving Realisations to others. You may get the wealth of the whole world; it cannot be compared with that.

So this is the answer I want to give him, that I would request all the Sahaja Yogis, whether they are women or men, even children; can spread Sahaja Yoga, because they have got the powers in them to spread it, they have the Shakti to do it.

So then, that should be a case, not only for India but all over the world it can be done; and this is the promise, as a present, you have to give Me on My birthday, if you think it's nice.

Thank you very much, thank you.

As an appreciation and admiration, I have this for Mister Seshan, which I have openly said it; it's not secret, everybody knows what I think of him. I don't know what to give him more than My innate Love, but the Sahaja Yogis wanted to give him some present, which he cannot refuse, something he cannot refuse. It's no bribe, because we are not having any political party.

Contents: 1995-03-31 **Arrival and Comment from the Balcony, Flat, Mumbai, India**

People only want My darshans or Pūjās. What is the use of My darshans, it is better to have their own darshans. Without meditation, darshans or Pūjās cannot help. Even very good Yogis fall because they do not meditate.

Contents: 1995-04-09 **Rām Navamī, Mumbai, India**

[Guidelines to the centers:] Only My tapes should be played in the centers. Only what was in the tapes was authentic. No one should give treatments, lectures or try project himself at the centers. There is nothing special about leaders. They were appointed simply to communicate My messages. You need not worry about false Gurus; I am taking care of them. People will come to Sahaja Yoga after seeing you.

Contents: 1995-04-14 **Easter Pūjā (English+Hindi), You have to Crucify your Ego, Kolkata, India**

[Shri Mataji talks in English:] Today is the day we are celebrating Easter. Easter is extremely symbolic, of, not only of Christ, but also for all of us. In that the most important day is that of resurrection. The resurrection of Christ has the message of Christianity, not the cross.

Through resurrection Christ had shown that one can be resurrected with the body that you have. And without His resurrection, we could not have managed the crossing of Āgñyā Chakra, no doubt.

His life was very short of, we can say three and half years only, He lived there.

He came to India and He met Shālivāhana and Shālivāhana asked His name. He told him His name was Isa Masih. But He said, “I am coming from the country where there are malichchas, mala-icchā. They have icchā of mal, desire to get dirty and I don't know how to live there. To Me, this is My country." But Shālivāhana said that, “You should go back and save Your people and give them Parama Nirmalā TatTwam." So He went back and as it is, within three and half years He was crucified.

At the time of His death He said so many beautiful things for forgiveness, but ultimately He said “Behold the Mother." That means you should hope for the Mother. And in His lifetime He also said that, “I'll send you the Holy Ghost Who will comfort you, counsel you and also redeem” means resurrect you.

All these things He had said it because He knew what was the whole plan.

Also He said that, “You may say anything against Me or do anything against Me, but anything against the Holy Ghost I will not tolerate. I will not tolerate at any cost." Which is true also, so it is very dangerous also to go against the Holy Ghost. No doubt about it. It's not Me that is dangerous, but these Deities are extremely dangerous.

So, in Sahaja Yoga you are all resurrected with your body. Before this you were not connected to the All-pervading Power and whatever you did was through your mind or through your emotions. But you did not come out of that grave of emotions and your desires, your actions and your ego. After realisation now you know how free you have become. How you have developed your own personality.

There are so many instances which we can talk about Christ, that He said, “Know Thyself" throughout.

He knew without knowing yourself, you won't be resurrected. But Sahaja Yoga is the other way round.

You get your resurrection and you know yourself. It's a very Sahaja, sweet way of getting realisation.

But if you see to the life of Christ, He has talked about murmuring souls. We too have in Sahaja Yoga, because it's open to everyone, all kinds of people come. We find very shallow people coming to Sahaja Yoga who try to express their shallowness and talk in a very, in a very loose way, about Sahaja Yoga, about the work of Sahaja Yoga.

So that was inevitable, but what Christ has said that you have to be careful about the murmuring souls. And this is exactly, we have to be very careful. When you come to Sahaja Yoga, in the beginning, you may come across such people who are murmuring souls, you may be enticed by them because they are a kind of, we should say, messengers of negative forces. And these messengers of negative forces, you should try to find out. They'll complain about this, complain about that, they talk in a very loose manner and when you see that they

are not talking in a positive way, you should run away from them. Because only by getting your resurrection you are not all right. After getting your resurrection, after your Self-realisation, you have to grow. And for that growth we have to be very careful about how we get impressed by all these, I should say, very frivolous people. Those who grow into it become beautiful angels. No doubt about that. But that is one thing one has to know is to respect your Self-realisation. You shouldn't worry about what others are talking, what others are saying, what they are criticising, but you should look at yourself and all the time try to grow into your depth.

It's a very great chance of life that you are being resurrected and this is the last breakthrough, as you know, of our evolution. But now you should leave your mind on one side; because this mind, if you go on working with it, you cannot go beyond mind and Sahaja Yoga you can achieve by going beyond your mind.

Then you know yourself, because you get Self-knowledge. You know about your centers. You know about the centers of others. All this is available to you, but you have to become a subtler and subtler person.

Not a gross personality. If you become subtler and subtler, you will be amazed how you will develop your inner powers in so many different ways.

But there are people in Sahaja Yoga, I have seen, who are very ambitious. And they start saying that, “Mother, we want to be God realised. I want to be this and do that." There is no office going on here that you give somebody a promotion. You have to grow yourself. Then

they start proclaiming, “I am this, I am that." We call them `Mahā Yogis'.

Some of them had started saying that they have reached very high positions and they ended up in the lunatic asylum. All such suggestions if people give you, then you should shun such people. But there are also other people who join such a bombastic fellow.

So, you must remember that this last judgment is working and all the time there is a big sieving out, a very big arrangement of choices. Those who are subtle, start getting subtler and subtler and subtler. But those who are frivolous, gross, idiotic, stupid, they start frittering away.

So this last sieving starts very fast, working out where we realise that where are we.

Now what is the criteria for that? First is your compassion. Your compassion must be discrete.

Sometimes people only have compassion for negative people. After Sahaja Yoga you should know for whom you should have your compassion. With vibrations you can find out, very easy to find out with vibrations, what sort of a person you are facing. But first you must have vibratory awareness. If you don't have vibratory awareness, you won't be able to find out at all what is correct and what is incorrect.

So it is important that you all must mediate. Without criticising yourself, anything, you can just meditate everyday. Is very important! I immediately know who is the person who is meditating and who is not meditating. Immediately! The person who meditates is very clearly an angel. The whole reaction, the whole behaviour, the

whole attitude of such spiritual maturity manifests. And you are amazed. As you know Sahasrāre Mahāmāyā. It's not easy to understand Me. For the time being you might know what I am, but suddenly you will forget.

That's the trick. Because if you know Me in full ways, you won't even sit here. You won't even come nearer to Me.

So that Mahāmāyā is acting all the time, but that's the only way you can judge people.

This last judgment is not a[n] easy thing. Even if you put thousands of judges, they cannot do this judgment. All the time you have to know what is what. And somehow I know everything, but I will never show that I know. That's how I work it out and gradually I know what I have to do about that person.

This resurrection of yours is much more blessed than that of Christ. He was alone; people wouldn't recognize Him. He had to show His marks where they had put nails on His hands and feet. But today that is not the situation. Only thing is, first of all you have to recognize Me. That's all. Need not know Me. It's not easy. It's difficult to know Me, but if you recognize Me, that's all. And it all depends on your sensitivity. Your resurrection has to be complete and you have to mature in Sahaja Yoga. If you cannot mature, I will say you should leave Sahaja Yoga. Go out for a while, where you will understand what's going on, then you'll come back.

In Sahaja Yoga, like Christ sacrificed His life, is not expected of you to sacrifice your life. Your Mother doesn't want that. But you have to do some sacrifices, like you have to stay in uncomfortable places in Ganapatipule sometimes, or somewhere. You have to face many odds

while travelling, also coming down here may not be so comfortable as you are at your place. But the main sacrifice is of your ego. You have to crucify your ego. The ego is the one, which teaches you all these nonsensical Tantrums that people know. If you can surrender your ego, just surrender your ego, that surrendering can help you. But if you surrender your ego by thinking about it, then you are using your mental capacity. Everything you do like that is through your mental capacity, by which you are using your ego.

So the best way is to meditate, to go into thoughtless awareness and there automatically you are surrendered.

Now what do I have to have from you? Nothing! I don't want anything. I don't want to have anything.

You are the ones who try to give Me this and give Me that. I am trying to run away from all that. Just for your satisfaction also, I agree. I don't have to do Sahaja Yoga Myself, but that's the love of your Mother. That She wants to save as many as possible, all that are created on this Earth, to give them their resurrection. This is a special time and you are My channels. You can go all over and spread Sahaja Yoga and try to help others to come out of it.

Today is a day of promises, where we have to promise ourselves that we'll grow in a very deeper understanding, or feeling, or in sensitiveness of Sahaja Yoga. This growth has to take place for which I have to meditate. This is a very important thing.

Secondly, people say that here people are very miserly. They are not willing to do this. They don't want to pay

any money for this, pay any money for that. I think generosity is one expression of your love.

You will give Me, all right. When it comes to expenses, either I pay or somebody bears the burden. Now things have improved, but still we should know that this tremendous work has to be done and we need money for that. I don't need, I spend My own money. But generosity is the best and this generosity is very, very important for Sahaja Yogis.

I have seen people are very meticulous sometimes, very calculating. They will tell Me, “Bring some sarīs for them." Take some sarīs, all right, very good idea. And they say, “We don't like it, we don't want to buy." I am not doing any business. I buy it because you wanted, I have selected it. Then to say, “We don't want to have it." There's no business, there's no marketing going on. And this is the problem when I don't understand Sahaja Yogis that they should know Mother, Herself, has put in Her money.

So what is there also, they should say, `Take little more for Sahaja Yoga.' After all such a big organization going on and there are so many countries who cannot pay a single farthing, for them also one has to pay.

Now, Christ was sold for thirty rubles. You can imagine, He was sold for thirty rubles.

So that shows that when you do not try to understand the financial difficulties of the organizers and you do not help, you are really selling the Christ within you. You cannot sell Christ, you cannot sell Sahaja Yoga. But that doesn't mean you exploit it.

So I have to tell you that I was Myself surprised in north India where I least expected people are extremely generous, extremely generous. And then generosity helps you, in a way that our Lakṣhmī Tattwa is to be awakened.

I had to bring in this point because I have complaints from people that people are reluctant to pay for anything like this. It's very remarkable that some people take over, but everybody must contribute. It's important, because you are doing God's work. You have to also come forward to do other things that are there without grudging. Enjoying it! I was happy the posters were put by the Sahaja Yogis and you can see the whole place vibrated. You could see how it has worked out.

So everybody must go all out to do everything that is possible. Nothing else is needed but your full heart into Sahaja Yoga. Then you will see how you will grow. It is only through your heart you will receive all your nourishment for your spirituality.

So open your heart, do not calculate so much.

[Shri Mataji talks in Hindi:] I have to talk to you all in Hindi too. It is very important. On this day, Christ came out from the world of death and He was resurrected. Your body should be resurrected in the same way as His did. Not after dying, but now, when you are alive. You are resurrected when you are alive, but you should understand the special features of ascent. After resurrection you should become subtler. Even now after coming in Sahaja Yoga you have in your mind to make money, do business and have ambitions, then you have come in a wrong place. You should go elsewhere. In

Sahaja Yoga you should only think of your spiritual ascent.

And no other thoughts should enter.

But now everyone asked Mother why that in Bengal `Lakṣhmī Tattwa' is not awakened. This is because here there are many Tāntrikas [black magic]. Where ever these Tāntrikas go, from there Lakṣhmīji runs away. Not only this but even because of liquor. It will be OK for some time but afterwards Lakṣhmī will go away because of liquor. There are many Tāntrikas in Bengal.

The reason for this, I think is that the people in Bengal are very simple and emotional and when anyone comes and tells them that they are messenger of God, they believe them. They don't even think about it.

Like Hare Rāma movement it started from Bengal. Like crazy, people ran on the road. Hare Rām, Hare Rām. What was the benefit? More poverty came in. In Bengal whatever anyone will say they will start following it.

Someone told Me that she does not eat green coriander leaves, I asked her the reason, she said because her sister didn't eat so even she stopped eating it. They will get into all kinds of ritualisms and with the help of these ritualism we get lost. We get fully lost. We should find out what is behind these rituals. In Sahaja Yoga there is no ritualism, no castism and no criticism for any religion. And the greatest thing is that the feeling of worldwide brotherhood, is established and it is from the heart. The day we have these feeling of world wide brotherhood we will be able to throw these Tāntrikas away. Even a single Sahaja Yogi can throw these Tāntrikas away with his Shaktis. In Bombay there is a place called Girgaon and

here one such lady would dance saying that the Devī had entered her body. The day one of the Sahaja Yogini went there, this lady stopped her dance, she ran away. Because Devī Shakti is very powerful than these worldly Shaktis. Now that you have been resurrected, you have become clean, pure, then the inner Shakti of purity starts to manifest.

Sahaja Yogis should cleanse themselves and become pure. But instead they get so involved in Bhakti and in their mental world, It is OK but the best is to wander in their own inner selves. You should build your Shaktis. The day your Shaktis increases, all the Tāntrikas will run away with their bags and baggages.

So on this day of resurrection you have to take a vow that you will transform into a very high level and become very deep Sahaja Yogis. And for this we have to meditate. You do not have to meditate for three hours but meditate for ten minutes with your heart in it. It is very necessary to put your whole heart in it.

In Bengal people have big hearts and are very loving but you must see the Patra? If you are a Sahaja Yogi then first you must love yourself, when you start to love yourself then you will find your love will spread to others also. You get angry, you have desires and conditions, but when you cleanse yourself away from all this, then you are resurrected. And when your personality gets cleansed from all this, then no Tāntrikas can stay here. No Tāntrikas can stay here! Secondly, you have such a nice art of singing, then those ladies and men can hire some big bus or a truck or anything and announce it in the village that there will be Bhajans of Mātājī. Then you

all go there sing Bhajans, give lectures and slowly play My cassettes. In this way many have got their ascent in North India, U.P., Bihar, Haryana. This has helped to spread Sahaja Yoga in many places. When you people have this art of singing, then why don't you'll go from villages to villages and with your singing entice the people there and help them in their resurrection. By doing this all the Tāntrikas will run away.

The very mention of My name makes them shiver.

So when you will sing My bhajans, then who knows what all you can achieve? What love you have received from your Mother, you should share it. In this state people have so much desire for love that you should go there and see and by your there, Lakṣhmī will come there. By your going there even their physical condition will improve, mental condition will improve and the biggest thing is their spiritual growth will improve. In this way we have to transform the people of our country and for this you have to go and work.

Today is a very important day which shows how human beings can attain their ascent on their own, as Jesus Christ had done. But the conditions which Christ had laid are not possible for us. He had said that if you do anything wrong with one eye, then take it out on our own, if you misuse your hands, then you cut that hand out. I have stayed among so many Christians, but I have not seen anyone in the Christian community with one hand cut or an eye taken out.

So at that time they kept this away on the shelf. Now, you all should not do enmity with yourself in Sahaja Yoga. You should introspect yourself and see if you have

any faults. If you really love yourself then remove the faults you have. By doing this you will attain your ascent in it's full form.

Once these faults are removed, you will be surprised to find how joyous, peaceful and powerful you are. These hindrances which are coming in the way of your Shakti, you should drop all this at any cost.

These hindrances comes in our way because we do not give importance to our resurrection, but we give importance to other things. Other things are important to us. We are resurrected, now we are in the kingdom of God, but to take our seat there we have to cleanse ourselves. By wandering on other things you will not attain anything, you will be only complaining that you are not getting this or that.

First, you have to stop degrading yourself and stop yourself from going on wrong path, otherwise how will you find peace? It is very difficult. People say, Mother we have no peace, that is why we do this or that thing. It is not difficult at all to get peace, but one must meditate and do all work with your heart in it, then nothing is difficult. In our Sahaja Yoga I find many have reached to such heights and find that their love has such powers.

Today I will mention about one such person. This man is very much devoted towards Mother. We were going from Prague station to the Airport. We were going to Holland and one of the Sahaja Yogis told us that the plane will leave at 11 o'clock.

So we got ready accordingly. But then he said the plane is leaving early, so you must reach there as soon as

possible. How could we reach there? We were late by fifteen minutes.

So this Austrian woman, who was a ground hostess there, got very angry because first this plane was going to Austria. This woman screamed at us that you people are like this, you all have no value for time. Now this man could not bear all this because he was the one who had told Me about the timings.

We all went and sat inside the plane. This man got very emotional, tears started to pour from his eyes.

He is a German. He was sitting on the back seat, all the other Sahaja Yogis told him to stop crying. I just glanced at him and told him to quieten down and not to worry. At this time we were told that this plane will not leave as it had broken down. But the minute I saw tears in his eyes, there were big black clouds all over the sky. The Sahaja Yogis were wondering from where did these black elephants come? Just look at the power that his love had! They told us to go to the airport as the plane would not leave.

When we reached the airport, it started to rain heavily. Not even a single plane could fly from there, we were told only our plane would leave at five. Then this man went up to that lady and asked her now that we are getting late, should we too scream at you now. She went to the manager and told him all about this. Now these people believed that we were some Shaktishali people. There wasn't even a single cloud.

Then they told us that we could go out and come in as we pleased. They arranged everything for us.

When we were about to go by another plane, one lady who was watching came towards Me and requested Me, if I could kindly cure the pain in her hand. I put My hand on her. Then she put her hand up and said that the pain had gone. The chief of the Airport came up and said that he was suffering from back pain and requested if I could cure him. I then told him that we were getting late, so he said “I will walk in front of You and You just put Your hand on my back." This is how we walked towards the plane. And he turned around and said that he was cured. See how come these people knew that we had some Shakti.

Look at the love this man had and the Shakti of love! If you love yourself, then you must correct yourself.

Sometimes you'll run for positions, money and sometimes for other things. You must give some time to yourself too. Sahaja Yogis are working in Bengal.

But the conditions in Bengal will only change if Sahaja Yogis go from villages to villages. You all have been resurrected, today I am asking you, that you should not only sit in Calcutta but go to other places and villages and work. This priceless thing that you have will only increase if you share it with others.

Just like knowledge which increases when you share it with others. In the same way Sahaja Yoga will spread if you share it with others and this will benefit the whole of Bengal.

It is very joyous to see that so many people have come here for Pūjā, but I hope when I come next, there would be people from villages who will come. Use this rich culture and art of singing that you possess to spread Sahaja Yoga all over Bengal.

May God bless you.

Contents: 1995-05-00 **Comment on Journalists Searching Interviews in relation to the negative ADFI campaign against Sahaja Yoga**

The way people get after you when you talk of Truth!... It is also a very hazardous task to fight those who are just always wooing to cruelty, to untruth, to aggressiveness. These are self-destructive elements.

But in this chaos, in these problems, people will find the Truth.

Contents: 1995-05-00 **Press Interview**

Shri Mataji: [stresses the need of] One religion where you can be one with God.

Interviewer: We don't want one global religion.

Shri Mataji: You don't want to accept because you want to fight.

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Today it's a great day for us, for all the Sahaja Yogis, that on this day I would say, we are late by one day, or two days, the Sahasrāra was opened out. It was just a miracle, I should say, because I did not think that I am at a point where it could be done.

So, I wanted to wait, but some things happened that made Me think that it has to be opened. It was in such a situation that I felt that if I delayed anymore now, it may

help these false Gurus to spread their nonsense all over. This just is, I should say, a Sahaj way of doing things.

Now, twenty-five years have passed, you have all gathered here during this time and we have so many others who are not here, who have achieved so many things. But perhaps we are not aware as to what we have achieved, in the real sense of the word. You've got your vibrations, you can feel this All-pervading Power, you are, as they say, swimming in the Ocean of Joy, you are all enjoying the collectivity and that you have transcended many of your limitations. All this has happened to you because it is your right to have it.

I don't take any credit for it, only thing, all the time I have been pointing it out to you, one thing, that now, you have entered into the Kingdom of God and enjoy yourself.

We have to see around ourselves the whole nature enjoys itself, it doesn't bother, doesn't bother about anything. They haven't got Realisation, they haven't felt the Param-Chaitanya, but how is it they know that we have to enjoy? The flowers that come out for a short time and fade out, but as long as they live they are very happy. They don't think of their past or of their future; but they enjoy the present and in the present they enjoy, what is that, they are fragrant and giving fragrance to others. They are beautiful and they are soothing others, the whole nature is like that. If you look at the birds, or anything that we call as natural, is all sort of in a meditative mood, all these hills and big, big mountains. They look as if they are witness to whatever has been happening.

Now, we have to really first look back what we have achieved. That is important, because if you are climbing up on a hill, if you look back, you get a shock and you may fall down. So, normally people say never look back. But, a person who has earned some treasure, he again and again goes and counts it and finds out how much he has got and every time he sees that he enjoys.

So, to know relatively what we have got and how we have achieved something, will definitely give you greater strength of mind and richness of life.

The first thing that has happened to you, I would say, which is very important, is this: that you have felt this All-pervading Power. That shows that you must have been great seekers of Truth, honest, sincere, sensible, that just coming to My program you felt the vibrations and after that you started settling down into it.

So many of you have felt it, suddenly and they were amazed and they were shocked and surprised and they wanted to test whether it is true or not. But then you were confident, you found it, that you've got definitely a new dimension in your life and that you are feeling this All-pervading Power of Divine Love. I'll take one lecture, sufficient to describe this All-pervading Power.

But what you've got out of it is the essence of it, one has to know, is a complete freedom, you have achieved your complete freedom. First of all, the freedom has come to you; first of all, most important, is from your Ego, this wall of Ego you have crossed. You have got out of the bondage of this Ego, which was really so much, full of problems for you. So many things this Ego does of which you are not aware.

Firstly, a person who is an egoist doesn't mind hurting anyone. He hurts, but if he's hurt he doesn't like it, immediately he'll start crying. Especially, I have seen people who have too much Ego are very easily hurt, but they don't understand how many people they have hurt already and how many are really frightened of such a person.

So, you got rid of your Ego. It is sinful to hurt any other human being, for anything, for whatever may be the reason, that you feel you should hurt another one. The first is the revenge, the idea of revenge is there, that I must take a revenge on the person who has hurt me, or has done some wrong to me, or something of that kind. This idea of revenge comes when you react. Some people react very violently.

I have seen some people murdering each other in the name of revenge, killing their own kith and kin, killing their fellow men, their countrymen. All over the world is some sort of a stupid idea of revenge; but if you go to the subtle side of revenge, what is it? What revenge have you taken? Supposing there is somebody who has troubled you, you are angry with that person and you have killed that person; so you have actually saved him! He won't have to suffer from guilty conscience, he won't have to do anything, he's just finished. What is the revenge is? The revenge should be only by which a person gets out of his idea of killing others. Like a sword never fights a sword, it fights the shield. In the same way, the revenge that we think we can take on another person is not a revenge, because any action you take in

the name of revenge comes back to you and hurts you much more.

So many things can happen if a person, in the name of revenge, starts acting.

Now, for example, these days, you know, in the whole world there's so much of revenge going on. Even in the name of God, taking revenge because certain people are following some religion, or they are doing something else that you aren't doing. Working out this kind of a revenge, what is happening is that you are just killing people, destroying them, who do not even understand what sort of a revenge you are taking.

People are putting bombs and putting all kinds of things and by that thousands of innocent people, one is killing.

So what kind of a revenge have you taken? They don't deserve any revenge.

So this revenge, when it explodes, can destroy so many innocent people and it will definitely react on you. You cannot get away with it, it's a very long process of this revenge.

I have told you about Bermuda Triangle, what they say, that so many blacks were taken slaves and were drowned in that area, so their spirits, they are saying, are haunting on the people who are passing by, mostly the whites and they just drowned them.

So it's a very long process and all that I need not discuss at this auspicious occasion, but I have to say that when we take a revenge, every action has a reaction.

So somehow you have got out of that idea of revenge, just out of that idea.

There is another thing, that if you don't take revenge and leave it to God, it acts. It acts, not only that, but the Divine power takes into its own control how to really give a good lesson to that person, or to that community, or to that kind of organization which is taking a revenge on you. You don't have to worry. I'll have to tell you that in these twenty-five years I have seen, people have been extremely unkind to Me.

Many organizations, many so-called `religions', all kinds of things, have been after us, media has been after us. Take the example of French media, they tried to trouble us so much and tried to bring a bad name to us, doesn't matter. The media people, now three of them who went to India, are now under warrant and if they go to India they will be arrested. I didn't do anything, we didn't do anything. Secondly, the same media, I mean the same newspapers, are all bankrupt. You didn't do anything about it, you didn't go and say that they should become bankrupt, you didn't take any revenge. Why should we? Why should we take any revenge? Because we are not bothered as to what happens, we are not bothered as to what these people have done to us. But legally they are now involved in such a way that they are under warrant and if they go to India, they will be arrested and the whole of French government is with them, all of them are trying so much, but this punishment is on their head. In their lifetime, they didn't have to die or anything, in their lifetime they have got it.

So you have got this special power that you do not have to take revenge, or you have to just forgive, just forgive and the forgiveness will look after the whole

arrangement of how to bring the other person to his proper path.

So, once you are out of this idea of revenge, you really feel very peaceful, extremely peaceful. Because this peace that you have within yourself, is not unnatural, it's not mental, but it just happens to you. “It's alright, so what” if they have said, if they have done anything wrong to us, why should we bother.

So many things are there, which I can tell you, which have worked out automatically.

Now, in Turkey, they have told Me that there is some boy who is from England and he went and told the media something against Sahaja Yoga and it was all published, but in the court he confessed that “whatever I said was wrong." Nobody, went and told him, nobody threatened him, nothing happened.

So, from your point of view you must understand, that you are not going to get into any mess of taking revenge of any kind, because you belong to the government of God and this government is extremely alert, very genuine and also extremely efficient. As far as you are concerned, you are a citizen of that great Kingdom.

So what you have achieved is the citizenship of this great Kingdom of God, where you should feel absolutely secured. The man who is secure is never afraid, never afraid.

So, you have also got rid of your fear. Man is in the, I don't know why he is afraid of this and afraid of that and worries about this and worries about that. It is something surprising how they worry about their health, worry about their family, their children, their house, I mean, all sorts

of things. But Sahaja Yogis don't, they don't, we have no worry, it all works out. Why should we worry? That instrument of worry is over, is finished I think, it's gone out of order. And what you are now, in a state where you just have no time to worry because you are enjoying yourself. This fear I have seen in people works so much that so many diseases people get out of fear, so many diseases. Especially most of these left-sided diseases people get out of fear, what is there to fear? It's like you beat the Mother Earth saying that there's a snake, there is no snake, but you may just feel that way and you may go on with this fear. Anybody, any kind of an idea about a phantom or some sort of a big devil standing somewhere. It is all nonsense, for you it doesn't exist. Say in the darkness you are walking, so you see forms and things and some people say I saw one on a tree, some sort of a form. It doesn't exist actually, it doesn't exist, but this fear in man makes him think like that. He is afraid of this and afraid of that and then, as a result, he loses his freedom, he becomes a slave. Slave to so many people he is afraid of, that such and such man will harm me, such and such man will trouble me. And the whole concept of fear has ruined our family lives.

For example, a wife is dominating, husband is dominating, there's nothing to fear, nothing to fear. By fear only you play into their hands.

So, supposing the wife is dominating, just make fun out of it, if you cannot make the fun in the presence of say, your wife or your husband, better make it outside, thinking, “Oh!, look at that!" It is your special quality now that you can really get rid of your fear completely. What

is there to be afraid of wife or afraid of husband? What can he do to you? At the most he'll kill you, so what, you are going to die in any way.

So, the fear of death is another nonsense people have. First time when I started My work everywhere they asked Me, “What about death?" I said “but just now you are living, why are you asking,`what about death?' " So many people ask Me the question, “What about our death?", why do you want to know about it? I'll tell you what about today, just now.

So this is another mad idea that we should know about our death, what is going to happen and whatever happens. Once you are dead you are finished, you don't have to do anything after that, so what's the use of knowing when you will die, what will happen to you? Whatever has to happen will happen. We never ask that `when I sleep what will happen to me?', do we? And this is a permanent sleep and we worry so much about it, that we should know what will happen after death. One has to die at the time whenever it has to die, because whatever is born has to be dead.

But you do know that you have got eternal life. You can never die, death is not this body disappearing.

Death is where you are absolutely without any control of your soul's life. Once you are a realised Soul you have all the control, all the powers to take your soul wherever you feel like; to be born if you like, if you don't want, you will not be born. To be born with the people in the families, in the communities, wherever you like. There are many great souls, I know that, have taken birth daringly into societies which are very much, I should say,

deteriorating and are in danger of getting destroyed, because of stupidity they do.

So this happening, that we are afraid of death, is absolutely absurd for Sahaja Yogis. What is there to think, even about your death? There is nothing like death for you because you have got eternal life. It's not that you continue with the same body, you may go on changing your dress, but you are living, you are aware and you know, even if this body is not there, you will be there all the time available for Sahaja Yoga, for anything that is to be done in the name of reality.

So, you must know your position as eternal being, what is your work, what is your idea, what you have to do.

So one has to get rid of this idea of death because death doesn't exist for you. It's finished.

Moreover, all such people who are afraid of their death go on having insurances, this, that, all headaches, you see. And ultimately, what happens? All these worldly things you leave here and you depart. There is, I don't think anybody, could carry even a little dust with that soul which is departing. But in your case, when you people are no more on this Earth, so-called, then you don't carry all these material things because you have already given up. You have no interest in them, you are not materialistic.

So, your spirit is free and when you die, what happens to you is a very simple thing, that you feel very liberated, absolutely and then you feel your freedom, completely and you can decide what you want to do. It is all under your own guidance, your own desire, everything works out. You don't feel that you have come out of your body

and this is what should tell you that there should be no fear of death. But, on the contrary, it should be welcomed, because you will feel much more liberated, much more at ease. You don't have other problems that you have to, in any case, carry on in this world because of this body. Now see, “I have to take some medicines, I have to take vitamins” you don't have to take anything, you don't need anything.

This body is finished is a very good idea. It is so troublesome, you see all the time, despite the fact you may say that “I don't care for this body and all that” but this body won't leave you. This is the most sticky thing we have, is our body.

So to forget about death should be the easiest thing for you.

We have broken many walls, as you know very well, that the conditionings that we had we have finished that, it is very surprising. I have seen people, when they get their realisation, immediately after that they start seeing around them. They'll immediately tell you what is wrong with their religion, then they'll tell you what's wrong with their country, what's wrong with their culture. It's through them I have come to know so much. I didn't know that this was so, but they themselves told us. Now, for example there's a Frenchman, take it. If a Frenchman gets his realisation, I mean, you know everything about French. The things you could never even imagine what sort of people they are, they will tell you everything. Same with the English, I've seen English, they may, they laugh at themselves alright, but actually when they become realised Souls, you see, they give you a

complete picture of English people, what sort of people are there, what is wrong with them, how they are egoistical, this, that. I was amazed, I mean I never knew so many things, which I came to know through Sahaja Yogis who got realisation. Because they have seen all these things very thoroughly and very closely and they knew what was it.

Now when you become so clean, washed-up, your mind completely cleaned out from all kinds of conditionings, you see, you become like a mirror, a beautiful mirror and in that mirror one can see a complete picture of the society in which we live, the complete picture of the government which rules you, everything so clear-cut. And it is absolute, it is not biased. For example, you ask somebody then he will say “what is your politics?" If I say “My politics is... I have no politics” he will say “What! you have no politics, how can you exist without politics?" “I have no politics." So they will go on asking questions to you which are very much unknown but for a realised Soul it is just the other way round. He not only sees, but also shows and expresses very clearly. I have been amazed at the way people have been really so reflective of the society into which they live and the country which they represent.

So the identification is lost, complete identification is lost. You don't feel identified much, you just see what's wrong with that person.

Then another point is, you start seeing how you can help, what you should do, how you can work it out. And the importance of that becomes your main thing in life. Everybody, I see yesterday, the way you brought all

these flags and all that, behind that flag I could see all of you wanted that peace should prevail in those countries, they should get all the joy and beauty of Sahaja Yoga. What a feeling it is, it is not like yourself becoming Sahaja Yogis and sitting in the corner, no, they want to do it for that country about which they are not identified, but without identification they have that deep feeling that they have to work out, correct it. It is a very different type of personality you develop. Normally, you see, if you say a word against somebody that is in your country they do like this “Oh, what are you talking about, what about your country!" Immediately, they will never accept. If you just try to say one word against their country or their government, which might be the most rotten government, but no, still “what? We are all right!" That kind of stupid identification which keeps you completely glued to that society. Like some people will say, “no, I have to go to the pub” I said “why, why do you have to go to the pub?" “That's our society, that's our culture. We have to go, we have to go to the pub, get drunk and fall down, all of us together. That's the sort of thing we are. We can't help it, you see, this is what it is." You tell anybody, “Why do you do like this? What is the need to do?" “Well, because I have to live in this society, after all, after all I belong to this society and I just can't do what I like." But when you get your realisation you can do what you like. You can do what you like because you only like that is righteous, that is good, that is constructive, that is helpful.

So you can do whatever you like after realisation, there is no restriction for you. All these restrictions of “don't,

don't, don't don't." These clearly enslave you, I think it very much enslaves you, but after realisation you are such a free bird that nothing can enslave you.

For example, there are many preachers who preach that you should not drink and you should not smoke, you should not take drugs, you should do this and do that, but it doesn't stop, it doesn't help, people struggle, try everything, ultimately they commit suicides. But they cannot get rid of those habits, while now you are so powerful that nothing can stick to you. That is the purity of your character that has come up. It doesn't allow any nonsensical things to stick to you.

I have heard of so many Sahaja Yogis telling Me how their eyes have steadied down, how they have become so righteous, how they have become so pure and they can't understand. They said “Mother, is it Your power, Your purity, You have given us? Or it is our purity You have awakened?" Of course yours, no doubt, all these things you have and you become aware of it and thus you get absolutely misidentified, I should say, with all these nonsensical things and you don't like it. You just don't like it and you go on criticising. I have been to all these countries also before and I have met people who are very much identified and diplomatically I was not supposed to say anything whatsoever that would make them feel that they are doing something wrong. But after Sahaja Yoga the same people are telling us and making fun of the whole thing. For example, I have heard some Sahaja Yogis talking to each other. He says “you see in my country this is such a stupid thing going on." Another one said, “Nobody can beat mine, it is much worse." It is

a very common competition among Sahaja Yogis going on.

So then, we have to see how pure we have become and in this purity, anything that is dirty, murky, anything that will spoil this purity, we don't like it. We don't like it. We are washed clean from inside and we won't want to take anything like that within us anymore.

Then I have seen also the way people have become so compassionate. It is very surprising how they have become compassionate to each other. For example, there were two Sahaja Yogis who were not very happy with each other, not compatible, whatever you say that is. And I did not know flow to make them feel that, you see, the other Sahaja Yogi is alright, it doesn't matter after all, what is it. “No, I don't like this thing about him” and the other would say “I don't like this thing about him." So it went on “I don't like” he says “I don't like” I mean they were seeing each other's defects or whatever you may call them.

So I said “alright, now will you meditate for some time again, meditate, meditate." And I said “now...

do you love Me?" One says “I love You more that he loves” I said “it is a difficult situation, how to make them understand now that you cannot weigh your love, you cannot make a chart out of it, it is something within yourself and if you love somebody then you enjoy it. I mean, you cannot qualify it, you cannot quantify it." But this was going on with these two gentlemen together and I thought, now what to do? They are very important and still there is no understanding between the two.

So the Divine power took over, I think. One of them fell very sick suddenly, very sick and I had sent word also that “you'll be sick, be careful” but they thought that the other fellow might be trying to be funny or something. It was not understood, he was very sick. When he fell sick, the other one felt such a tremendous love for him. It is something nobody can explain. That he went and sat with that patient for 24 hours and said, “if you need any money, I have got." He paid wherever he could pay.

So, this gentleman, who was a very sensible, reasonable person on his own, felt this love, this affection in this hard task-master, the other one and such understanding grew up within them. It is, I think, the Divine's play that they were brought together so close and such compassion.

So the force of compassion within you is so much, it is very subtle, you don't see it, because on a mental level I was telling them, arguing, trying to pacify him, pacify him, like that was on, it would not work out. But when this force of compassion started acting, suddenly into one of them, another one saw the compassion, the pure compassion and just they became great friends.

So one has to feel the compassion within yourself. I have seen many a time that there are many Sahaja Yogis and sometimes I have to correct them or say something. Immediately another one will say, “Mother, can You forgive him? You can't forgive?" I say, “I've forgiven, I'm not saying anything." “Please forgive, please” I feel so happy to hear that, that in one point, in one condition, when it comes to a Sahaja Yogi, you support him, even

against Me, I feel happy. Shows that you are not only generous, but you are filled with your compassion.

So, this source of compassion which is within your being, in your heart, you just have to open your heart. If you open that heart it is like opening the Sahasrāra. You'll be amazed how you can forgive people and how you can live with them. I have reports which disturbs Me, many a time that people are forming different groups and having different ashrams and they don't come to the collective and all that.

I feel very much concerned. Now what is missing is, of course there are also some people who think that they must have a separate, their own organization and why should they be in the collective and all that.

So that it is definite that such a person has not yet achieved that state of compassion. In the state of compassion you like that somebody tells you that don't say anything to such and such person, “I don't want you to say this." It is very, very joy-giving to Me.

Like, we had one couple who were quarreling throughout, they used to send Me letters after letters, I was fed up, telephones after telephones, both of them quarreling. Quarreling so much, I did not know what to do with them.

So, I thought it is better that they divorce and finish it off and I told them separately, that “You better divorce each other and get out of it. But the complaints you have are such that they cannot be solved." She said “How?" I said, “You are saying that `my husband does not give me more time, he is always out and he doesn't spend any nice moments with me, we don't go out,' and all these complaints are there." And the husband says that “she

always troubles me that I must take her out and I must do this and I must do that, I want to do it, but I can't do." So, I said but when you take a divorce you'll never claim anything. Permanently the husband is lost and you are lost, so why do you want to do such a thing? Immediately this compassion started working and then I put in a word. “Supposing any one of you is sick tomorrow, then you will look after each other?" This just put them out.

You know such little, little moments in life come in the lives of Sahaja Yogis I've seen, that suddenly this heart opens and with that they combat all this petty nonsensical ideas which keep them out from each other and out of the collectivity. What gives Me the greatest enjoyment is to see how you love each other, care for each other, joke with each other and dance with each other. This is the greatest thing that I enjoy. I don't want to get rid of this idea of mine, despite the fact many times it is hard to believe how Sahaja Yogis could behave like this and try to create rifts and distances between the people who are realised Souls. Because realised Souls anywhere in the world, if you see them, they respect each other and not only respect, care and never talk ill of another realised Soul. Never, I don't know if you have known about the private lives of these saints, but in India as we have had so many of them, when you see them, how they have behaved towards each other, the way they have looked after each other, it is so beautiful, it is so noble, as if they care for the other Sahaja Yogi, or yogi, or realised Soul, more than for themselves.

And the whole thing makes, you feel like in a new world of new people who care for the feelings of others and not

what they want to say or what they want to have, or they are something special.

Also, in Sahaja Yoga you have lost your specialities.

Some of them think they are very special.

Supposing I call some lady to put, say, some altar on My Feet. She starts thinking she is very special, but I just call her because I know she has a horrible Āgñyā and I have to clear it out. And when somebody told Me, “Mother, she thinks she is something very special” I said “really, what makes her think like that?" “Because You call her to put some altar on Your Feet." I said, “I just call her that she has such a horrid ugly Āgñyā, that she will trouble everyone, so I want to clear it." So, either I should have told her that `you are a very egoistical, horrible,' and all the words that are possible, otherwise she won't understand.

It is so surprising. There is one lady who was really very nasty to her in-laws and everybody in India and she came to see Me. I actually scolded her, I said “what business you had to behave like this here? Your father, who was such a racist, you never said a word against him, now why are you talking so much against these people?", I scolded her! And she went out and told, “Oh, look at me, Mother has called me, nobody is allowed to see Her", I said, “What's this?" It's a very funny situation with people, I sometimes feel. The way they think they are something special and they should make themselves special, it is becoming really difficult. Now, just to show My love, to appreciate something, people have, gone down! and if you give some present to that person or you show concern about that person because he's done some

good work or something, he starts thinking he's something special. I mean, it is an impossible situation, because I expect that if I have done anything good to that person, or in anyway suggested My concern about a person, that person has to become a very good Sahaja Yogi, in the sense, the most humble and honest and loving person, otherwise it has no meaning. No use being good to anyone if that means that person jumps into hell.

So, this one is also another idea of speciality, that they have lost their sense of speciality.

When a drop becomes the ocean, it has become the ocean but it's not the drop anymore. If anybody thinks I'm a special person then know that you are no more an ocean, you are still the drop, because, unless and until you are the drop, how can you feel that I'm something special.

So, you have lost your speciality, you have lost it because all these ideas of speciality comes from your past.

One lady I met once, a long time back, she was a very rude, loud, arrogant woman.

So, this was in Delhi where people are very conscious of their husband's jobs and this and that. I didn't even know the destination or even the designation of My husband.

So, she was very rude. I said, “What's the matter with you? Why are you so rude? What's the problem?" She said, “You don't know?, I'm the wife of such and such." “You are the wife or the husband?" “I am the wife of such and such"! So, she asked Me “What are you doing here?", I said “I am a housewife." Then My husband came, she

said “Do you know him?" I said, “Yes, I know him, why?" I thought there must be something wrong there also.

So she said “No, I just want to know” ah, “How do you know him?", Why? As if I was some criminal or what! I said “He's My husband” “Oh, my God, he's Your husband!" What happened?, as if ten serpents had bitten her. Maybe her husband was at a much lower position than My husband, maybe, something which I am not conscious of it. But this is what is “I am something special." This stupid idea of being special has to be completely negated in Sahaja Yoga. Not mentally, not mentally. Mentally if you are again saying “I'm not special, I'm not special” like a mantra, you'll become much more, because you will say “I've said this mantra 23,000 times, who can say like me." So this idea, I'm something special, I'm something great, I'm something out of the blue, something superior to others, just vanishes. Like as I said, you are a drop in the sea. You have become the ocean but you are no more a drop to have it a relative value system, there's no relative value system. There's no system by which you can say that I'm higher or he's lower, all that has created all the problems of the world. See, from our cast system in India, the social systems in the west, the racialism in the west, also self-consciousness of, my religion is better, yours is worst, we are the best. All these things have created problems. It has done no good, it has failed and failed and failed.

So, in Sahaja Yoga, at least don't bring this disease anymore, that I'm better, our country's better. This speciality you should drop and the real beauty of your

personality reached. For that, you don't need a special skin, you don't need a special body, you don't need a special, what you can call, a glamorous look. What you need is a beautiful heart! And, I tell you, it is the beautiful heart that attracts, nothing else. It's the beautiful heart that you want to have.

I've known people, many like that. There was one gentleman who divorced his first wife. She may be, not be so good looking, ugly or whatever it was. Then he married another good looking woman and he ran away from the house.

So, I asked him “Why?", you didn't like that woman because she was ugly or whatever it was, Why have you now been running away from this one?" “She has no heart, She has no heart." And, this is what you have, a very great, generous, beautiful, Dharmic, heart, you have got it, as a present from the Divine and which you must respect. You should be proud of and enjoy it, as you should enjoy your generosity, you should enjoy the way all this nature is enjoying itself. To be very meticulous about things, to be all the time correcting others, it is a headache, it's a headache. The best thing is to correct yourself and laugh at yourself, that's the best way you can do it. Everybody has some funny things about themselves. I also have, I must admit and I enjoy them because I think I try and try but always I forget. For example, the spectacles, I always forget them. Before coming, you see, I must always forget it, I tell Myself that I need it, I should take it, I must remember, but invariably I forget.

I don't know why, I mean, I can't do without it, but still I forget. There's so many things, for example, I don't know how to count money, if you may give Me a 100 rupees, I'll count it 200 rupees. I tell you, I'm good at mathematics but I can't count. I don't know how to sign a check, can you believe it, I can't sign it. You have to write the check for Me, otherwise I can't. And, somebody asked Me say, for say 100 rupees, I'll give him 500 and forget about it and that person will say “Mother, you gave me 500" and I'll say “No, no, I gave you a hundred only", “No, you gave me 500." I went home and found out, it's alright, after all if he's dishonest, he's dishonest, if he's honest, his honest, so why to worry about how much money you gave and this thing and that? Meticulously, you see, finding everything like this and I've seen with all these meticulous people they always fail, because you see this brain plays some tricks on them.

For example, there was one fellow who told Me that the size of your car is such and such, alright then, So, the size of the garage should be such and such, I said, “Alright." So, when he built the garage, the car won't get in. I said, such a meticulous architect and such a well-known person who has got so many awards, this, that, how could he make such a mistake? I still didn't understand it, you see? He said, “Now, you better buy a smaller car." I said, “At least now you made this garage in a proper way, otherwise again if I buy something it won't enter in." So, you see, what I'm saying, we are so particular, so meticulous. Now, see these little, little flowers, I see them here, they are not meticulous, they are growing on their own, freely, everybody gets the

suns rays and they are quite happy. But the way we are particular, those people who are very particular are headaches to themselves and then ultimately they find that it is not so. You have lost that, you have lost that meticulousness.

I know of a Sahaja Yogini, she was running a shop and she said, “Mother, I knew each and everything and I knew each and every price and every thing I knew in the shop, but since I've got realisation I've forgotten everything." “So, are you happy or unhappy?" “I'm very happy." “Why?" “Because, now I'm making a big profit." Profft is the main thing, why should you try to remember each and every thing.

So, it is to be very meticulous to be very systematic, where you see around there, no tree is systematic, it is unsystematically systematic.

Some leaves are this side, some are that side, some branches are on that side, there's no system, because then you become a military, if you form a system.

So, in Sahaja Yoga, there is no system. We are beyond time, we are beyond all kinds of systems, we have no systems.

All our system is what is the unison within ourselves. Like these two hands, they have no system built in, nothing, but they move, especially telling you if you want. Both the hands move like that, all the time like anything and I don't know what it means but they all do the same thing. But, there's no system built in, nobody said to them that, do these gestures and all that but they do it and they do it naturally, all of them together, without any system.

So to build up mental systems is wrong and against Sahaja Yoga.

Some people have written to Me “Mother, we want to translate your transcriptions", that, do this, do that and plans, I said, “Forget it, forget it." Because, if you start planning, you see, you will definitely, definitely fall into the trap of systems. You'll have to follow systems, this system is good, that system is good, why not have this way and because, I don't mean, I don't say that is wrong because you have been used to systems. Especially in the West people are over systematic, over systematic. In everything, like they'll have courses, you see, built up, then the spoons, then the forks, then how to move and what to eat and how to eat, I mean, it is too much. If you have to eat food it is straight forward, you can eat it with your hands, there's no system needed. For all these systems, anorms [and norms], are too much in the West and you should really try to cut them down. As a result, they had anti-culture and all that nonsense, another kind of stupidity where they were building up another kind of a system. You see, then they said, “We are hippies now", alright, so they must have hair never washed, never clean with lice in their heads and it must be all, like, you can say, the `shañkara style'.

So, all of them have to have that, again a system. There's no variety, one hippie means, another is the same, you cannot make them out one from another. If somebody puts a ring here, everybody will put it, if he puts a ring here, then everybody will put it. Without any brains, without any understanding and they talk of individuality, a personality, where is the individuality. Because you

take to anything that your gang, you can call, or you can call the crowds, they are taking to, very fashionable. In India, if you say it is very fashionable, it means it is very expensive and very beautiful and I mean it's a very elite, elite word. But when it's very fashionable, means everybody likes it. It could be a punky thing or anything, it's fashionable, it's the fashion. Means you do not have your own idea, your own personality, your own individuality. In Sahaja Yoga you are not bound to any fashion, no fashion.

If you like, wear this, wear that, whatever you like. You are free to do what you like. You can wear whatever you like but as I said, again that you will govern yourself, you will be your own Guru, you will be your own master and you will do whatever is good, whatever is decent, whatever the deities will like.

You'll just do it that way because now you are a Sahaja Yogi.

So, the life becomes so much easier, so much easier, you don't worry about things which are not there and you are not also worried about the things which are there, because you think, now, you see something, alright, I have got this nice one now, I must keep this one for somebody, I must give it to somebody.

So, I got a ring which was quite big. I was thinking whom should I give this, who has got thick fingers.

So I started looking at the fingers of everyone, you see, whosoever has a thick finger, I'll give him this one.

I mean the thought was just the other way round, supposing you are not a Sahaja Yogi, then you will say, “Oh Ma, such a big thick finger, why don't you take out

some gold and use it, sell it off, or else you see you can take out the stone from here." I mean all kinds of nonsensical things you'll think but you'll not think that you better give it to somebody because you can't wear it, it's too big for you. Why not give it to another? What's wrong? After all, it is not fitting you, so give it to another, but this is only possible in Sahaja Yoga. I've seen people, very kind, very, very kind people who have been very sweet to each other and exactly what the other person wants they'll buy and give it to that person or may say, oh no, I have one I'll give it to you, they do it like that, all the time thinking of others, What should I give?, What should I do? It's the expression of that joy, the compassion within you, you use your matter for that, all the time, all the time.

Like somebody's house was burgled in Canada.

So she writes to Me, “Thank God, my house is cleaned out now, I didn't know what to do with it, with the junk." So you see, this kind of an attitude comes in, so that if you have to give to someone then give it to someone who is a Sahaja Yogi to express your love. But normally, people will do, with whatever, is the junk in the house, whatever is rotten, finished you see, that they will give as a present. But when you are a Sahaja Yogi, you want to give something really very special because your whole being has become so beautiful. Just like a flower, I should say, which wants to give fragrance to others all the time, the fragrance of your compassion and love, affection and security. It's a new age, what they would say, but I would say it's a new human beings that are before Me and all this newness has so many beautiful *[UNCLEAR* assets], that

they really sparkle like diamonds, no doubt. My only blessings to you is that you grow and grow in it and become greater and greater people. Never thinking that you are greater than others. Never thinking that you are more special than others, this will definitely soothe you down completely.

Somebody might have hurt you somewhere, doesn't matter, somebody must have scolded you, doesn't matter. What is your capacity is to love another person and to be affectionate and kind.

I'm really amazed how these twenty-five years have passed, with all kinds of stupid problems and nice things, such a mixture and all those things have never disturbed Me, I was never disturbed. I used to act sometimes, that I'm angry or sometimes I used to say things which I should not have, normally said because it was needed to be said. But, on the whole, like sitting in a very big ship you can say, we all are elevated into the realm of Divine Love and this is what one has to achieve. One person, if he has that love and compassion and that pure love then that person can emit it to others and the rapport of this compassion is extremely beautiful which cannot be described in words. Like yesterday, I couldn't speak, with what words I could put My feelings. I thought there are no words that are created on this earth to express My deep feeling that how you people have taken to Sahaja Yoga so well and have understood it.

May God bless you.

Contents: 1995-05-00 **Two Quotes, Milan, Italy**

You cannot weight your love, you cannot qualify or quantify it.

If you open your heart, it is like opening your Sahasrāra.

Contents: 1995-05-00 **Quote on Theatre of Eternal Values, Pizzeria Overlooking the Sea, Genova, Italy**

It must be professional, to the highest artistic standards.

Contents: 1995-06-04 **Śhrī Ādi Shakti Pūjā, Desires Against Real Joy, Cabella Ligure, Italy**

Today we have gathered here to do the Kuṇḍalinī or the Ādi Shakti Pūjā.

There's a difference between the two. Ādi Shakti is the total power of God, of His desire; while Kuṇḍalinī is the one that is reflected, part which is reflected in the human beings as Kuṇḍalinī.

So there's a difference between the Ādi Kuṇḍalinī and the Ādi Shakti. Ādi Shakti is the ParaShakti, is the power, which is beyond all the powers, which controls all the powers and one of the powers of Ādi Shakti is Kuṇḍalinī.

For example the Kuṇḍalinī which is placed within Me in the triangular bone is not totality of Me. In the same way the Kuṇḍalinī, which is placed within you, is not the totality. Of course it is the power, which is there to give you your Self-realisation. Is the power that redeems you, that nourishes you, that enlightens your centers. But there are two other powers as you know very powerful, which are working through Iḍā and Piñgalā and the third one is Mahālakṣhmī which is in the center.

Now Kuṇḍalinī's main job is to give you your Self-realisation because She is your individual Mother.

Everyone has the Kuṇḍalinī within himself or herself reflected whatever maybe the quality of that person.

Now as you see reflections fall on everything. Say, the reflection of the Moon falls on the stone; you don't see any reflection. It then falls on a better reflector, say the water, then we can see the reflection. But when it falls on a mirror, which is very nicely made, say in Belgium, it reflects better.

So that is how the reflection gradually goes on improving.

In the same way we have human beings who have different reflectors but they can be improved and they can be made absolutely top class, it's possible.

It depends now, here it comes to other powers that are within.

One power which is the desire. Though the Kuṇḍalinī as you see is the power of pure desire that it doesn't want anything. But it wants to give you Self-realisation.

The other two powers, one of them is the mundane desire. This mundane desire, if it becomes nothing but pure desire, then Kuṇḍalinī has no problems from the left side. But if it is not a pure desire, but full of other desires, for example: the first desire of human beings, which comes from animals I think, is food.

He wants food to nourish himself. But human being don't only take food to nourish, also for the taste of it, or for the beauty of it, which is innately working in them. That's why we run after food, which is very good, very tasty, all kinds of ideas we have and there's no standard.

Somebody can like this, somebody can like that, but the one who understands that the taste of the food is not

important and can practice it, then it works. It works wonders because the lowest desire, which is of food, comes under your control.

If you can sometimes go without food, of course not for God but for yourself, God doesn't want you to starve. If you can live without food, if you can enjoy every type of food, then you have done a lot to improve the path of Suṣhumnā for the Kuṇḍalinī.

I've seen in many cases that Kuṇḍalinī just doesn't rise, She doesn't rise. Even if She rises, She falls back. This happens when a person is very self-indulgent, is all the time thinking of things, which are not of very great importance for Spirituality. Apart from this there's another horrible one desire we have is to grab as much money as possible, to think about money. This time I had a bad experience because Sahaja Yogis came down to Me and told Me, “Mother they are asking if I, if we should reduce the Pūjā money or something?" I was shocked because I never decide about it. It's all decided by the leaders. I said, “I am not concerned." Then they would like to have a bargain as you have in the shop you see or maybe some sort of a sale or some sort of a thing. This is one of the greatest dangers in your ascent. For a Guru people pay millions and millions. Where you know I am working it out for your projects, I am buying lands for you, I am doing things for you and for which you need money. But nobody comes forward with any donations as such. They won't, they don't understand that it is for you I have to have all these things not for Me and they pestered people many a times like this.

Once suddenly they decided that we could have fifty percent payment. Immediately so many telephoned 938, “Ah are you going to have fifty percent less the bargain price? We are coming for the bargain." Is the sale programming. For example in the sale what do they do? They offer you something, so that they can get a lot more customers or things like that. Sahaja Yoga is just the opposite of that. You don't have to give anything but you get lot. But this is not for sale; this is not for sale by any chance. It is a thing where you have to pay because we have to have all these things and I have to pay so many things which you do not know, like last time we had about I think fifty people who came just free.

Some of the leaders know. But some of the leaders, they just go on asking like this because I don't know perhaps they want to save money or they want to popularize themselves among the disciples maybe, that is the reason.

So this thinking about money itself is a very detrimental force for your spirituality. Otherwise what others are doing is the same. All the time they are thinking of money, thinking of money. Now if you are thinking of money and thinking of earning more, for Sahaja Yoga, to help Sahaja Yoga, it's all right. But it is for yours own ideas. In the West it's very common. Not in India I must tell you; we, India is the poor country but one day Yogi told Me, “Mother I need some money for the school." I said, “All right I'll give you." “No, no” he said, “I'll collect." And he collected in one meeting eighteen lakhs of Rupees. Of course I told him, “Now don't take it, I've got money to pay, don't collect." But so much of money

orientation all the time. Thinking about money, saving money, these things are absolutely against Sahaja Yoga.

You can ask anyone how much I understand about money. I don't understand banking, I cannot count, even thousand pounds I cannot count. I'll count them two thousand or three thousand; I don't know what I do. My brain goes off when it comes to money. I don't know how to count. I am not worried about what money we have, what we have, what we have to do is this money is here let us do something about it.

Today I don't know why I have to tell about this gross subject. But it has been pointed out to Me, “Mother you never say anything about it and the people are getting really materialistic." That's a very sad affair. Even one person, who is materialistic, will have to go out of Sahaja Yoga. Gradually it will work that way and you'll be surprised that you are out of Sahaja Yoga. It is very amazing how after getting realisation also, getting on top of the world, we still live in small little holes like rats of this money business.

This money has brought so much problems to our world, you can see it clearly. All this Economics and all this knowledge of Economics where it has gone? Is the world better by it? There's recession going on everywhere, everybody is unemployed. In every country you go there's unemployment so much; this is so much. That shows that this Economics is also a very artificial science and dealing with the weaknesses of human being, not with their strength. If they could know the strength of human beings, they would have done much better than they have done so far.

I'll give a simple example: Now, we have very sophisticated places in the West, very sophisticated.

You know they have everything electrical, you push the button and everything is there. Specially in these modern planes when I travel, I don't know which one to push because they are so slim and so delicate you see, need a special artist to do that. All this is for what for getting more money and more money and impressing people. But at the same time people are fed up; when all these sophistications are on. They are fed up with computers, they are fed up with electricity, they are fed up with cement, they are fed up with all kinds of artificial thing, is a fact. More, more, much more in the West than in the developing countries They are just fed up.

Now this is the force, this is the strength. Why are they fed up? They are fed up because they have realised it doesn't give you joy. It doesn't give you soothing feeling. It irritates them.

So it is against human mind, human character or human civilization, something inhuman.

So now what to do? I went to America once and went to see a friend of ours and all the houses were covered with the cow dung colour you see.

So I said, “Why do they have these cow dung all over these houses you know? What is the matter with them? Why don't they have nice white, or another people like very much is this sand colour?" He said, “Nowadays these Americans want to have cow dung." I said, “Cow dung! For what?" “Because they are fed up of cement. Now they can't get so much cow dung here.

So they have a special way of making cement look like cow dung. They mix up things so the colour comes out like cow dung." I said, “Why the cow dung of all the things you see?" So they said that some of them went to India and they had to sleep in some huts, which were covered with cow dung.

So they found out logically that cow dung if we have, it will be the most soothing colour for us. And so there were articles about it and people have started using cow dung.

So what is the force now behind? What is the strength? The strength is that they want to live in natural way; they don't want to have artificial things.

So they go to another extreme to have cow dung.

Sahaja Yoga is in between. Now one has to understand that whether you put cow dung or you put cement or anything, it's not going to give you joy. Say, for India, people who have got cement houses are great, you know? According to them cement represents luxury and also wealth. But in the West if people see cement, My goodness, cement means to them it is something like a grave.

So now the positive thing that is in with them is that they now want to live with a natural things. They want to use natural material. Natural life. But to the extreme if they go you see we had anti-culture like hippism and all that.

It brought no luck.

So to get from one end to another extreme it also not conducive to a human life because; and you see a human being cannot become primitive. Even if he tries to dress up like a primitive person his brain is modern.

So when they get fed up from one to another, they don't realise that what is the missing point? In both the things whether you live like a rustic person or a very cementy person, any type you might live, the missing point is that in everything there is a competition.

Once it starts the fashion all right everybody will have cane chairs; everybody is having cane chairs.

Now in this competition, they miss the point is the joy. A person who is a realised Soul will not desire, whether it is cement or anything or anything doesn't matter it's just the same. But it will come to his mind that all these artificial things are ruining human beings.

So he'll say no. But he will not have hair like the primitive people; he'll not behave like primitive people and lead a very normal, natural life.

So when the mind starts thinking something about it, it will never get to the point of joy, from one end to another.

So they think that they are going into a balance, they are going into Dharma. My experience is different. Even those who were hippies I know them, they used to eat like real gluttons and they are very much interested in their comforts and they would go to any extent of snatching anything of that belongs to somebody else. They thought they now become hippies so they're already the landlords, because they have given up this, they have given up that.

So the mind that suggest that to overcome your money orientation, your competition and all these artificial things you should change your lifestyle. But that doesn't

help, never. It's just a play of the mind from one to another.

So how to detach yourself from this idea of money orientation? Whether you wear a Sannyāsī's dress or you wear a wonderful, some very expensive dress, is the same to the body. You can't even see your own dress.

So is the same to the eyes. But with the mind you start convincing yourself that now I've become a big Sannyāsī because I am wearing a saffron dress. By wearing that kind of a dress you can never get rid of this nonsense.

So first thing you have to be a normal person. There is no need to be abnormal outside. That you are deceiving yourself. If you think by changing your dress, attire, your lifestyle you have become a great Sannyāsī or a great, detached person from this money orientation then I must say, “don't deceive yourself." A person who is detached from within helps the Kuṇḍalinī to rise constantly without any catches.

So for a Sahaja Yogi it is important to introspect and see for himself what is your level? As I told you about the reflector what sort of a reflector you are? No use deceiving yourself because Sahaja Yoga is for you, for your benevolence and your Kuṇḍalinī is for your benevolence. The ascent is the aim of your life and to perfect it is your job.

So you don't have to take to anything outside. It is inside you have to see yourself what sort of attachments you have.

The second force which is, I am surprised how has suddenly come up among Sahaja Yogis that they don't have immorality problems. They have just become moral,

most of them. Ninety-nine point nine, nine, nine, I think are moral people in Sahaja Yoga. There may be here and there because they enjoy their morality. Because they enjoy their morality they want to be that.

Not only that they want their children to be moral, their families to be moral. And that is how morality is spreading in Sahaja Yoga very fast. In that also one has to understand that it is the innocence, which is the force. Not the morality like some people write to Me, “Mother I get up in the morning, I sit before the photograph, I do this, I do that, then I take my bath and then I do this." I don't, I can't understand this, no not necessary. You have to cleanse yourself once in the night as you cleanse yourself, your body.

And once in the morning you have to pray, that's all. Is not necessary to have this ritualism, this kind of a rigmarole, all the time you go in, everyday morning till evening nonsensical these things and they become fanatic. They start becoming absolutely fanatic about Sahaja Yoga and this fanaticism can be very dangerous because they try to remember everything by heart this and that. No, not necessary. It should be in the heart because it amounts to the lip service there and with the lip service gradually you start feeling you are great, your father is great, you this and that.

So you are thrown away. You yourself throw yourself out like a, I can say like a, you hit a ball and it comes back like, I've seen people, many who try to thrust themselves in Sahaja Yoga just are repelled back by themselves, not by Sahaja Yoga.

Sahaja Yoga attracts you, no doubt. But you must have gravity. If you don't have gravity, how can you be attracted? The seriousness about it is only this, that you should introspect, seriously.

Find out what's wrong with you. Because this is a great chance for you to ascend. With this kind of a mind, which becomes fanatic in Sahaja Yoga, starts saying harsh things to other and disturbing the peace of others because they think they are very great Sahaja Yogis. Then I think one should introspect and find out why am I doing it? So many people have the same defects but for that they'll scold others. Perhaps maybe they think by correcting another person they might be corrected. I don't know what is the idea of their procedure is? But it is very absurd sometimes; the way people look at their, look at their problems as if these are the problems of others.

Now, if I am saying this to you somebody must be counting, “Ah I know this one Mother is saying about that one." Never will say that it's for me and I have to see myself and introspect and find out what is dragging me down.

So this is one of the most important things is that you cannot be harsh, you cannot hurt people, you cannot misbehave in that manner and if you can't do that then you are thrown out of Sahaja Yoga by yourself, nobody has to throw you. You have to correct you, people have to like you and you have to be one of them. If the collectivity is not there, your Kuṇḍalinī will never rise. Because She's rising, She's trying to give you a second

birth so that you become one with the whole. The drop becomes the ocean.

That's Her job, She'll never rise. A person who thinks he's very exclusive, special should not come to Sahaja Yoga.

This is another great hurdle in rising the Kuṇḍalinī when people think that they are something special.

We have no priesthood. And leadership is also is a myth I think, people whom I think are better off with their Kuṇḍalinī I can communicate better. But sometimes they too behave in such a manner that one is shocked. How could they behave like this? And these serpents you see just suddenly come up and you see them. You are shocked! What are they doing? Where is their attention? What are they worried about? So such stupid ideas if they walk into your mind tell them, shut up now I know myself very well. That's the best way to keep you out of it all these nonsensical things that are working.

First of all you must remember that you are seekers of truth. Have been seeking truth for ages, for years together and now, I would say for many lives and now you have found it.

So grab it and hold it fast, by understanding that this is what you wanted you've got it now.

The another big problem that comes in the awakening of the Kuṇḍalinī which I feel is very important to be told to you is that some of you think that you are very close to Me. That you have a special right on Me. You don't know your Mother is a Mahāmāyā, be careful. I am telling you again and again. Never think that way. Nobody can be My favourite, I assure you, cannot be. It is like a mercury if you put it on another metal or something doesn't stick

you know. My mind never sticks to anyone, never sticks. Now supposing somebody is in trouble, somebody has written to Me, there's some problem, then the thought comes in. But I don't stick to that, I don't stick to anyone nor do I have any attachment to anyone because that will be against the principle of pure love. I cannot be attached, of course I see your problems very intimately. I would love to solve them, I get worried sometimes, you can call it worried, but the thought, attention is going towards that person. You've seen when there's a tide, the Moon when it is full Moon the tide is much bigger. Does the ocean think? What about the Moon, does he think that it has to attract the particular ocean or someone? It's just the nature, the swabhava, the nature itself that acts.

That's the nature, you can't help it and this nature is the one you should also try to adopt and adore because it's very helpful. This gives you a great relief from your mind, which is always thinking, thinking, thinking and doesn't allow you to have thoughtless awareness.

Get attached to someone, you are worried about some problems, even your problems sometimes, all the time your problem. Thinking about your problem or about somebody whom you are attached to. Then this mind starts working. How to solve the problem, what to do, this and that? But then you stop your Āgñyā completely, how will the Kuṇḍalinī rise? In any walk of life for a Sahaja Yogi, it is the best way to stop thinking is to think how he's going to spread Sahaja Yoga. Just divert your attention. This is the greatest pleasure for you, for which you don't have to pay or anything; just know what

powers you have got. At this point I find many people are not at all aware of their powers and not using them.

When you don't use your powers also Kuṇḍalinī falls down. Why should She work? She's not stupid; if you don't want to use Her for what She has to achieve then why should She worry about you? So She just drops down, She has nothing to do with you. Then suddenly you come out, “Mother I got this trouble, I've got that trouble, this happened." Especially troubles like arthritis and all such troubles come from people who don't use their vibrations. Give it to the flowers, give it to the trees, give it to anything that is living but don't shirk it. You need not touch the person but the desire should be `whom should I give vibrations?' Only worry should be `whom should I put attention to? Where should I put this energy of mine?' Once you start using, this Divine Power it starts flowing much more, much more and your Mother the Kuṇḍalinī is very happy. And then you start seeing wonders what's happening.

For that you have to have first of all attention on compassion and love; but compassion and love of God, God Almighty.

But when I talk of compassion I find people are more interested in the people who are, Sahaja Yogis who are suffering, who have problems, who are thrown away from Sahaja Yoga. They will write to Me, “Mother please, please somehow or other take them back." That's My job not yours. But those who don't love God, they are not going to achieve much. They have loose tongues, they talk funnily, they don't understand they are dealing with God Almighty and this kind of frivolous talking and

frivolous behaviour; you must understand that angels are around you all the time, all the time they are with you. They watch you. They will help you, they'll support you, they'll elevate you, they'll cross all kinds of hurdles but you have to love God from all your heart and all your soul. You can't say things, which are not full of protocol.

All this is only possible when you surrender your ego. God doesn't want anything from you. What can you give to God? It's a funny idea people have. But it's all right you can give anything to God. Kṛiṣhṇa has said that you can give Me flowers, you can give Me water, you can give Me this presents, this, that, I'll accept. But what does He say? That only thing that you have to do is to be one with Me. You have to be one with Me, you have to connect, be connected with Me. And this feeling of connection is so satisfying, is so joy-giving, so nice, which cannot be described in words. Thus you find your Kuṇḍalinī is just flowing out with joy for yourself and for others.

Also the right side, ambitiousness, domination, showing off, harshness, cruelties. I don't know how many things there are on the right side. But they can be unlimited. I mean the limit is Hitler you can say, so far. God knows some other may come to compete with him, but so far he's the last word.

So all these also start destroying this Kuṇḍalinī. I've seen also Kuṇḍalinī of people which is hurt, wounded, just can't rise, finished.

Then I feel that let them take a second birth; only then one can work it out because is impossible for such a Kuṇḍalinī to make Her rise. If you are selfish and you are cruel then this Kuṇḍalinī becomes hurt.

A good mother feels hurt when her child misbehaves.

So this Kuṇḍalinī gets very hurt because She wants you to have your second birth and She can't just bear it and this makes Her absolutely incapable of rising. She becomes sick, ill and wounded.

So all kinds of aggressiveness should be given up.

That's not going to help because you have come to Sahaja Yoga not for saving money or bargaining or anything. You have come here because you are seekers. I've seen invariably people who have been to false Gurus always have this kind of a money orientation because they must have been lynched completely by the previous Gurus, maybe, I don't know what to say.

So it is we who can rise through our own goodness and beauty. And it is we who can come up to a level of great Sahaja Yogis. Don't keep this power with yourself. It is to be distributed and given to others and make others also very happy and joyous. Is a duty of every Sahaja Yogi to do it. Also thinking about Sahaja Yoga, not about yourself is the best way to avoid many problems.

But once they start thinking about Sahaja Yoga, they start thinking about the defects of the Sahaja Yogis; that's not going to help. You have to develop that peace of mind within yourself by which you can become the witness of yourself first. You should be able to witness yourself and see what are the things, which are putting you down. Because today the world is absolutely chaotic, from this chaotic world you have to rise into a very peaceful, beautiful world and you have to take many to that.

For that you have to have the quality. It's not just you become Sahaja Yogis, put My badge here and all that. In every way you can spread Sahaja Yoga.

But be careful because one should not feel that you've done a great job. Whatever you are doing is for your own good not for others.

Now we have to see what a great thing that has happened because Kuṇḍalinī was a big mystery before.

But now it is not anymore, it's all open. You all know about it. You know about its powers, you know how you can achieve your highest goal.

So just to balance, just to lead a mediocre life is not the way a real true seeker of truth should do.

But if you are the real seeker of truth, then you should see what's wrong with what I have been doing, whatever I have been following and what I have to achieve. All the scriptures have said that you have to be the Spirit. All the scriptures had said that you have to be born again, I am not saying that *[UNCLEAR* anymore/at all]. Only thing what I am doing is, what they have said I am trying to do it and requesting you that you should do. Sahaja Yoga is not going to [be] like other religions where people abuse children, do what they like, make money, this, that, all nonsense, like a Mafiā. We are people who are chosen and are special people who believe in a good moral life and a peaceful life.

May God bless you all.

***Contents: 1995-06-24*, Public Program, Royal Albert Hall, Kensington Gore, London SW7, UK.....**

So you have to humbly go and develop yourself. You can save the world! England is the Heart of the universe, you don't know that, circulates everywhere; any small thing happens in England circulates. But the media is so horrible, that sometimes I feel they are suffering from angina or what? This media can be corrected, once they know the reality and work it out.

So your ascent is very important, when I have gone up and down, fully from the north to the south in all directions in England… because it's very important.

People are somehow or other in circulation with the British. British have a special responsibility, that they should not publish something nonsensical without verifying it, nor they should do something nonsensical here. Because everything, more than America, is accepted from England, very surprising.

So the responsibility of the English is much more than anybody else I feel, but I don't know how many are going to see this responsibility……

…… Sahaja Yogis are trying their level best to spread Sahaja Yoga, there's no conversion, no branding, nothing. But what happens is that you become a spiritual personality, so easily, without going into any problem.

So easily, isn't it, such a remarkable discovery is there which can change the whole world! So I put more responsibility on the English to do it more, accept it more, not only to My lecture, but to come up with something that is substantial for your country and for the whole world! May God bless you.

Contents: 1995-06-25 **Talk to Sahaja Yogis, Picnic in Richmond Park, London, UK**

In the nature one goes absolutely thoughtless. For Me it is such a pleasure to meet you all here under the trees. There is a beautiful atmosphere created by these trees. How much they work hard for us, think about that. All is built-in, in them, built in to produce this chlorophyll, this greenery. All that is built in, in them. But see how collective they are. You have to learn a lot from them. Every leaf is allowed to get the sun, every leaf. How they grow, how they are organized, how they behave like this, nobody thinks even and what is it working it out in them? They haven't got realisation, but how do they work it out in such a beautiful manner? Because they are under the complete control of the Divine, absolutely, they don't have to worry. Even the animals are, that's why they are called as Pashu, means they are under the complete Pash. Pash is the complete control of the Divine and Shiva is called as Pashupati, he's the one who looks after all this. Affectionately and in a very delicate manner. All this is created for human beings.

These human beings don't understand that all this world, which is created, is for the use of human beings, not for abuse, but use.

And this is one thing which has to be really felt in this atmosphere, that how they are collective. They have no problem, how they live together creating a good atmosphere for us. How they keep to the cycle, it's a global cycle. First, for example, we can see that the sap rises, then it gives whatever is needed for every part of

the tree. Then whatever is left over it can go into the atmosphere or it can go down.

So it does not get stuck into one place. This I've told you a long time back that, you should not get stuck into anything. If you are detached then everything works out, very well. But if you are attached, you just get worries and problems, thinking too much about it, your life becomes miserable. But if you are detached, then the nature takes over and it has taken over for these and you feel extremely relaxed then, absolutely relaxed. But when you are thinking, we have to do this, we have to do that, we have to achieve this and you start worrying.

So two things can happen. One is, you will get confused, you'll not achieve any results, one thing and you'll go on thinking, thinking, thinking. And the second thing that will happen is that you will exhaust yourself completely. But if you are detached, then as Sahaja Yogis, you will be amazed how things work out. After getting your realisation you should try to detach yourself, by getting into thoughtless awareness. Just detach.

Now see our attachments, after so many things. This detachment you can just practice, that, you can see yourself in the mirror and know that you are not this reflection that you see but you are much more than what this reflection is. And what is that within us which looks after everything, even before realisation, which looks after the parasympathetic nervous system. Little, little things you know, it looks after. It tries to keep us on the right path and gives us a conscience. What is that? What is within us that does that? The spirit has not yet come into our attention, but there is something within us,

which makes you, think about the truth, to seek the truth, to know that there is something wrong in the society.

What is that within us? Can you tell Me? God has not left you without his care. There is something that looks after us. Kuṇḍalinī is sleeping, then it is in our hearts. What do these have to feel within them? It is the Soul, it is a Soul, which lines our spinal column.

Sometimes when people die, or are about to die and they come back to life they always say they passed through some sort of a tunnel, somehow a black tunnel, somehow a bright tunnel, somehow a light tunnel and all that. This is what is the soul, which is within us, which starts going up and with that our attention goes and we feel we are passing through a tunnel. Alright? These Souls you can see now in the sky, all hanging. With seven loops you can see them. Only after realisation, not before that.

So this soul guides you. This soul has brought you to Sahaja Yoga. This soul has told you that you have to seek the truth and you have to get to the truth. This is also the, I should say, the pursuit, perseverance or the way this soul gets out to you. You have to seek.

Some people really get so restless about it. All this comes from soul before realisation and this soul starts working. This kind of a search that you have had.

When a person dies, then his soul comes out and his Spirit also guides him.

So we call it a dead Soul, like that. They hang in the air, sometimes, sometimes when they are realised Souls they need not. They become one with the Divine and whenever they want they can always be born again. But

these Souls who are still attached to something, maybe the children, maybe the house, maybe the drinking habits, maybe something nonsensical, still hang around and they are the ones who trouble us, who bother us too much.

They can be in groups, they can be many of different types, they could be with a very bad subconscious activity or could be with the super-conscious also. But about this we cannot talk to anybody else, because they don't know, they don't want to believe that there is something like that. They believe in a religion, which says that there are dead Souls and there are bad spirits but that's only in the Church or in the Mosque or in the Temples. But in private life they don't believe that we have all those things hanging around.

Now some difficulties that you face which cannot be solved could be coming from these dead Souls.

So the best way to get rid of them is to develop a detached attitude towards life. Now somebody is very much attached, say to a house, or to a building or to something like that.

So what happens these Souls who are trying to find out somebody through whom they can satisfy their wishes, enter into you, enter into your mind and then everything goes wrong. You cannot do well, you cannot achieve anything, you feel horrible. Especially with false Gurus, you get this curse upon yourself. All these things have to be corrected through detachment to things. What are you attached to? Some people are very much attached say, to their children. Then the children will be attacked by these Souls. If you are too much attached say, to your

money, then something will happen and you will loose the money. We have known so many people who were multi-millionaires, but the greed was still there.

So the spirit, or whatever, entered into them, started telling them “invest here, invest there, invest here" and no money was left. Especially the Western business is like that. It goes on telling you “now you invest there" then you invest there and nothing is left with you but loans and debts and that is how you get into trouble.

So one has to be very detached about everything.

You know the story of My getting into business of terra cotta. It so happened that, you see, some of these big Johnnies from Delhi, who are retired, thought they must still serve their country by having export. But they cannot carry on with each other with their bureaucratic nonsense. Everybody thinks that they are the best.

So they fought and the whole firm broke up completely. But still My husband said we will have our own and so many of them had their own, I don't know what they are selling.

So, I asked him “what will you export" he said “fans” I said “Fans to where, to Switzerland?", exporting fans. Like that, he told Me various things, which are all to be imported, not to be exported.

So he said, “What will you export?" I said “I'll export terra cotta” he said “What, it's clay! That's clay!", “that's what I'm going to do." But, I don't know banking, I don't know anything about business, nothing, I'm so detached about it. I don't know what it is like to do business.

So that headache I don't have, but terra cotta is selling very well everywhere because I know that now people want hand made things and they love it and it is doing well. And then I'm helping some people in a far-fetched village, or villages, who have only one cloth to cover their body, one cloth.

So it helps by also charitable nature. Also a global need today that people should use hand made things. It is working out very well, you would be amazed. It is working so well. I don't understand anything of business, but it is alright. I don't have to know anything about it, it's just working out.

So, the detachment that I have about it... like somebody said, I gave so much money to Shri Mataji, so Mister Srivastava asked “who counted? She doesn't know how to count!" Really I don't know how. If I have to count thousand, I count two thousand. I don't know what happens to Me. Otherwise I'm good at mathematics. But when it comes to counting, My fingers just go on slipping. I don't know. I don't know how much money I have in the bank. Never: It's terrible with Me. I don't know how to count money, I don't know banking, I don't know how much money, what is the return, how much I have put in, nothing.

I'm buying things whatever I think are good, hand made nice things and they are selling, I don't know if they are selling for the same price or a lower price, I don't care. I have taken no headache upon Myself.

No headache of any kind.

It is such a pleasure to see these poor people making something so nice. It's such a pleasure. Everywhere.

In Russia they make such beautiful things, Bulgaria, Turkey. Turkey is another great country, I must say.

They are so capable, they make the best terra cotta. Better than even the Indians, in a way. You can cook in them food, you can wash it, you can do what you like. Such capable people are there. But in these modern times you see, they are not successful, they have to have computer, you have to have competition, you have to do this.

So if you develop a detachment, through thoughtless awareness, God will take over, he will do your work. He will look after you. You should have faith in God that is the main thing which people don't understand what it means to have faith in God. That He is almighty, He does everything, He looks after everything, why should we worry? This is a very good way of life, is not to worry. You have gone beyond now, you have gone beyond time, you have gone beyond all the three Guṇas, you have gone also beyond thought.

So, whatever you have been through, your thought waves and through your mind, you can stop it. In America I gave realisation to one girl, she had a shop.

So she told Me one thing, “Mother I knew all about my things I had, I had a complete list with me, I knew this way, I knew this way, all that I had, clearly, now I don't care. I don't know what I have in my shop." “What is the result, I am making big profits” she said. I said “that's the best thing that you are making big profits, after all what is the use of carrying all the load on your head and making no profits." So one should be prepared to surrender completely, absolutely to the will of God.

Whatever he does is for our good. Say, for example, yesterday in the program, I didn't want people to have rain, that's all, I didn't say anything to anyone, it just worked out that it was cloudy so nobody came to this park.

Nobody came out for a holiday, nothing, they were all jolly well there. Otherwise imagine how could I have worked out this Sahaja Yoga, in the west especially. It is an impossible situation but it has worked and it is growing and people are enjoying it. But it was not any kind of a, what should I say, a deliberation, a worry, nothing of the kind. It all worked out and it is there, you can see it very well.

In the same way you also should not worry about anything whatsoever, any worry comes you just say `shut up', any worry comes up just say “no." Don't worry. See there are mothers who worry about their children, I get such thick letters you know. Such thick letters I have no time to read, I don't know.

Ultimately the whole thing you read is about their children. Before Sahaja Yoga perhaps they were not so much attached to their children, perhaps. But now after this they are glued down.

Then there are worries about husband and wife, which is very common nowadays. There's a husband and wife they say they would go to Ganapatipule and there they get into the mood of marrying. And as soon as they come out of Ganapatipule they don't want to marry.

So what is this? I have known many kinds of mad, but this kind I have never known. It is very difficult. There they are so enthusiastic with this thing, they apply, they

give you a big list of people, four hundred applications and then they suddenly declare now we don't want to marry! But if it is mutual it is better but one will say I don't want to marry.

Some English girls have misbehaved very much.

So much so that now the names of English girls is cancelled, they are like black-listed. We don't want to have any more English girls.

Surprisingly, how can they be like that? You had such great writers as women, I have read them. You have had so many people like even Shakespeare, always praised women. I can't understand why should you make this kind of a mistake. If you don't want to marry, alright don't marry. Then if you want to marry then at least know what is your responsibility as Sahaja Yogis. Complications after complications.

I'm not saying only from England but more from England.

I have told you before also that this should not be done. There are girls who are not married for say 34 years, fifty years, still we find boys, I mean some older people for them also. And then after that suddenly you find they say no, we don't want to have this man we want to have another one.

English men are very good husbands, no doubt, but they are like cabbages sometimes. That part I don't like.

Sometimes they are really cabbages.

So, one should understand that as a husband you have to get things corrected. And as a wife you are a part of the society, which you have to not only, create but also to preserve and to advance, is the duty of women. They

don't know what their duties are and it's not their duty to work like secretaries or some sort of politicians. What their main duty is to become a very active member of their society. Of course we have some very great ladies, I shouldn't say that, it's not that we don't have, but some of them are exceptionally funny, they don't realise that marriage is not meant just for a kind of a shopping center. It is a mission you know. It is very sweet to be a wife and to be a mother. But they lack sweetness for small small things if you are going to fight, alright then you had better not marry in Sahaja Yoga because you tarnish the name of Sahaja Yoga, which has given you realisation.

So you must know how to manage your marriages and to do some justice.

Of course in Sahaja Yoga we have divorce. We allow people to divorce if they want, because it is a question of freedom. You can divorce anyone you like but it is better to make your marriage successful if you want to help Sahaja Yoga.

Another problem, which always crops up sometimes, which is very dangerous. Like somebody has the habit of forming a group against the leader. We have had recently a very bad case from America. Wherever she went she formed a group against the leader. And was creating such a problem, so I told her “now you go back to India now, we have had enough of you." She wouldn't go. She went to commit suicide. Two miles she ran up to the River Hudson. She didn't jump of course, she didn't jump. And nobody threw her in also. But she was threatening I'm going to commit suicide and she took

some panadol or something, with that you don't die, must have been some aspirin, must be something like that, but she didn't die. I don't know if she took it also.

So all this Tantrumism, you are going against yourself. What is the use.

When I told her you go back to India, now we don't want you here, she did all this... she said “I will not go, I'll do this, I'll do that." Her father got such a big heart attack, she had to go, next day. I didn't do that. I would hate to do such a thing.

So she had to go. I said, “Let her jump into the Hudson River and finished." So this kind of Tantrum nature of women is very bad. You are deceiving yourself, you are Sahaja Yogis, you should know how to absorb the problems, you can. You can pacify, you can cool them down. You can do everything, you have the power. Women should understand their own powers, it is very important.

Because they don't know what powers they have. I am a woman Myself and if the women start behaving like this, it's very difficult. Also some men have this habit that they start forming a group.

The third type some of them who maybe leaders or maybe something, maybe leader's wives, they become extremely dominating, somehow or another, it's kind of a bumping station they are nearby or something. The whole air goes into their ego and they start, see, like floating in the air and kicking everybody around. Now, this kind of a thing is also a sinful thing to do. Because you are the wife of a leader, you have to behave. You cannot try to hurt people and trouble them because you

are the wife of a leader. Actually, according to Shāstra, there are five mothers we are born. One of them is the wife of the leader, wife of the Guru, is your mother and she has to behave like a mother. She has to treat all the disciples like a mother and if supposing the leader is angry or upset with someone, she should try to soothe him down, she should try to talk to another person and say see now, this you should not do. This is her job. Not to dominate others. They are doing just what they are not supposed to do.

So if anyone of them have problems and he cannot talk to the leader he'll go to the lady and tell her, see this is the situation.

And then she can really bring you down.

I remember one case in our life, it was really remarkable, My husband had somebody in the office who went out to another company, because this was a Government company and was not paying him so much, naturally, he got a good job so he went to another company. But he didn't like it very much the way they were doing some things.

So he came back and he asked My husband that I want the job back. He said “You get out, I'll have nothing to do with you. Why did you leave the job?" So he didn't know what to do, he tried but that didn't work.

So, he came to Me. And he told Me that, see I want to come back. I am a very good officer, I have done a very good job, but it was stupid on my part to have taken on another job, which I hate and I want to come back and serve my country.

So when C.P. came home I told him that this gentleman came to see Me.

So he came to the right one you see. He said, “Now, are going to eat my head off” I said “No, I'm just telling you he came to Me because he thought I was more generous than you are." He said “What?" I said “Yes", “I'm no less generous" [Sir C.P.], I said “alright, you do what you like." So, the next day he gave the job back to him.

So the job of the woman is much bigger, much deeper and much higher.

My husband had at least one hundred relations, very close. He told Me that “you have to look after my people." Then he got so fed up with Me he said “I just told you to look after them, you're making them sit on my head now." I don't feel that way. Not only those hundred but hundreds of their relations also I tried to help, as far as possible. You see this is something so satisfying that when I go to Lucknow they all come and see Me, no one comes to see My husband, never.

So, you see, you create a committee of your own. Your own community you also produce out of that. They are your own. If you need anything they will be there to help you, they'll be there to look after you.

So what is most important is to just love and try to please others. If women can do that they have achieved their womanhood. All the time telling against somebody to your husband, all the time criticising somebody to Me, that's not the way. On the contrary, never tell or complain about anyone, unless and until that person harms you. And always tell something nice, that's the best way. For example, somebody comes to tell Me about

somebody “Mother, see he did this to me, he did that." So I tell him a lie and say, that's allowed and I tell him “now I don't understand how do you say things about him. He was just praising you all the time. For one hour he praised you." Finished. Really, they trust Me. They think I'm telling the truth. That's how you can run the family, you can run everyone around and Sahaja Yogis.

The first thing the women must know they have to become compassionate and loving. Their main power is in compassion. I think that is My power too. Why are you here? Some of you can't even hear Me, but you don't mind sitting down here. It's just love. Just love, you know. It's so great to feel you know, this beautiful atmosphere of love, give and take. What else can we give each other? This is what I'm trying to tell you that this is the heart of the universe. What does the heart have. Compassion and love and enlightenment.

So we have to understand that it is only through compassion you will be satisfied.

I've known so many people in this world who are very great, who think no end of themselves, who are very well known, great writers and I don't know what else. All kinds. But they always complain that nobody comes to see us when we are old. I said it is the other way around here. The older I'm becoming, I've more visitors. Nobody seems to know about My age. They say “how do you do it?", I said “just love, just compassion, just pure love, nothing else." But they never loved anyone all their lives and they lived like this.

So now they are lonely, they are alone. They are talking to their fridges. Can you imagine, they talk to their

fridges now. You can't purchase a friend like that. You see, so this is a situation in which no Sahaja Yogi should land.

So you should see how much collective you are, how much you help each other, how much you are kind to each other. This is very important to introspect and find out, more than anything else. It doesn't matter if your vibrations are bad, doesn't matter, they will be alright. But first your attitude has to be alright. In Sahaja Yoga I see people who don't have good attitudes, can never progress.

Love should be pure. If you have love for someone you won't see bad points of the other person, never.

You will always see the good points of that person, always support that person.

Sometimes I'm faced with such problems that there are people who are to be told, so I prepare Myself first. Before the mirror, “I'll stand up and say like this, I'll say like this, I'll say like this." When the person comes in, half of it is lost.

When I'm talking about 25% of this gets lost, whatever, 25% I have left, I tried it. It's very easy to give up that than to keep it, very easy. It is better if you practice that, I'm sure.

So little, little things you can suggest to them.

Like yesterday, you know what a nice present the English Sahaja Yogis gave Me, was a beautiful miniature of Royal Albert Hall. Can you imagine, beautiful. With handwork on that, beautifully done, so beautifully done. It really, it was so from the heart, because I loved this hall

somehow, since long. And shows the Queen Victoria, for whom I have such tremendous respect. Like she built it in the name of her husband. This kind of thing shows such a deep reverence for her husband, love for her husband and she remained like a widow, when he died, throughout. She didn't attend any functions, nothing. Like an Indian, we don't, the women. And she enjoyed her widowhood. She was all the time with it and she did so many good things after that. She's the one who created all this terra cotta patterns you see around.

She, in the seclusion she became extremely creative. But she was a deep person and I think her example should be a good example for the, especially, the women of this country. It is very, very much a personality, which is respected, especially in India, very much. You know in a riot there was a statue of her, her nose, somebody had cut and all the newspapers and everything and everyone went with the banners “who cut the nose, how dare you, how dare you do that" and they saw to it that it was put back. See, she's a woman who is adored by a country, which was under her domination, in a way. But this is what is the personality of a woman.

We have to understand what we can do. When it comes to war a woman can become like Joan of Ark or if it is not, it is in peace time. She prepares for neutralizing wars, for bringing peace. She's the one who is the creator of peace. She's such a powerful thing because that is the real power. Not in doing some sort of a work like men and competing with them. But a deeper potential that you have. Use it for creating a very compassionate and beautiful place. In the field of peace, of global peace and

bringing this compassion into action. It's possible because you are all Sahaja Yogis. Husbands also must respect their wives. Very important. Where women are not respected, calamities come in, like Bangladesh. See Bangladesh is full of calamities because they don't respect their women. Pakistan is full of calamities, now there are wars are going on, this is going on, because they don't respect their women. What about Saudi Arabia, always in threat of wars. What about Iran. All these countries where women are not respected they are in trouble.

But women also must respect themselves, not like the women in the west the way they throw themselves at the men. Why should you try to attract men all the time? Why should you try to be all the time dressed up that they should run after you? Why should you run after men, they should run after you. See this one is a culture which really debases women to I don't know to what level. They are not prostitutes! So we should have our own self respect.

I have told you of 3,000 women who committed suicide in India because Muslims were going to invade so they burned themselves suddenly, just to protect their chastity.

So the power of the woman is compassion but her vehicle or we can say the one that works out is her chastity. We should respect our body, respect our husbands, respect our children, respect everyone. That's important. It's very important, very complimentary, men and women are complimentary. Just like I always say that say, for the west though they have done very well in the Science

field, the blacks are very complimentary because how can they win their rugby's if they don't have the blacks, what about losing, all these things are complimentary.

So we are a sum total as one, we have to have Indians also here, we have to have English also because we are all complimentary, like the left hand has to have also a right hand, it's like that, it's all a sum total together. But if you see complimentary powers like left side is complimentary to the right side. But they cannot be the same, they have to be opposite, otherwise how are they to be complimentary.

So men should respect their wives and the wives must respect husbands because they are complimentary and in a proper way we have to understand the importance of married life in Sahaja Yoga. I spend so much time on these arrangements of marriages and this and that, you have no idea. If I could be spared of that I can write one more book. Because first, you select, then you marry, then you get all the changes, this, that, letters after letters. All the leaders, leaders are always worried about individual cases, always, they will write to Me “Mother, there's a problem, this woman doesn't want to live with him, then this man doesn't want to live with her." I mean, you do something and then suddenly what you find is there are problems out of that. There are even worse, the whole year they will last, then comes another marriage. These people, I spend so much time on this. Now, this time those who don't want to marry should not marry and if they marry and do like this they will never be allowed to come to Sahaja Yoga, finished. [GAP] They think they can do what they like, both of them are to get

out of Sahaja Yoga and get a divorce and then they'll blame Sahaja Yoga. I say so because I have had lots of problems from all over the centers, all over the world.

So, now under the tree we have to promise, because they are living beings that we are not going to do all such nonsense and we are not going to create problems among ourselves and we are going to live very happily as husband and wife and enjoy life. Of course, there are very difficult cases, alright we can work it out. There could be exceptions, but out of hundred marriages, if the sixty marriages fail you're better not to have it. And they discover after three years, somebody discovers, or four years, so God knows what is going to come up, it's very difficult.

So it's not a marriage, what you call institution, it is a thing for having these great souls, which want to be born to you. For that we are having marriages but if you do like this then it will never work out. Or if you want to have divorce then at least no more marriages. Will be good idea.

I am so very happy to see so many children here. All are beautiful, born realised, sweet things and so joy giving and we should really know that between ten to fifteen years you will see the force that is coming out and they'll correct you. They will remove all of your complications.

So allow them to grow, allow them to be grown-up Sahaja Yogis and then you will see the difference. How sensible they are. How beautiful they are. Support them, help them, understand them.

Some Sahaja Yogis who are lost to Sahaja Yoga I know that the children are dynamites. Let them grow they will put them right, I know that.

So we lead to a point to understand that now we have to move a step forward. Forget about all these nonsensical things and petty things and useless things and your problems. What are we going to do about Sahaja Yoga. We have the powers to go one jump higher and this will work. Everybody, must think on those lines and I'm sure it will work out, very sure it will work out.

May God bless you all.

Contents: 1995-07-16 **Guru Pūjā, Watch Your Mind and Attention, Is it Towards God Almighty, Cabella Ligure, Italy**

It is a very important Guru Pūjā today because we have completed twenty-five years of Guru Pūjā. Also, it is extremely beautiful to see so many Sahaja Yogis who are, really have become, very great. It's a question of understanding what Sahaja Yoga is.

It's a very unique discovery, I feel now, that, people who were seeking the Truth have found it and have now got it absolutely on their central nervous system. Yes, in some places it's difficult to explain how it has happened, how it has worked out and how, in these twenty-five years, we have been able to achieve this expansion of Sahaja Yoga.

The main thing, I feel, is that you all should know that as the tree grows, the roots have to grow much deeper and they should spread also. If it doesn't happen, the tree cannot be sustained only by Mother Earth.

So the roots are in your own life, in your own heart.

When we say we have become our own Guru, we should really try to find out with our introspection: Are we our Guru or not? Because, before this your mind was on one side and your heart was on another side and your attention was in another dimension.

So these three things were creating confusion within you. If you understand a human being, then you will be surprised to see how these three things act separately in a human being. And sometimes they fight also.

First is your intellect and your mind.

Second is your heart, your feelings, your emotions.

And the third one is your attention.

In these modern times this confusion is the worst, because all the time your attention is outside. It could be towards beautiful things, or beautiful women, or beautiful men or all kinds of nonsensical way of wasting your energy. Such attention, then, is absolutely like a horse which is let loose. You cannot control such an attention. And this attention runs wild from one to another.

It's a fashion also, it's sort of a very popular thing to keep the attention moving all the time. But this attention, that has to be towards the Divine, towards the Almighty, is just being frittered away. Thus, attention doesn't grow its own roots. First is to find out about yourself: where does your attention go? What makes you feel like looking after, or concern, or attention. You see, the attention comes from various problems and could be your upbringing where you are not controlled, could be your education, could be your atmosphere in which you live, or could be your own ego or your conditioning.

So, this attention is being attacked by all these outside energies or negative forces and it gets entangled.

Like a river flowing straight into the ocean can get lost in a barren place. In the same way this attention, which has to go towards the Divine, gets frittered away and is punished. This weak attention cannot take you towards the Divine. Ultimately you find that, all this attention is being completely absorbed or frittered away by the nonsense that's going on.

Unfortunately or fortunately you are born in these modern times. And in these modern times, as you know, it's a very chaotic condition. In these chaotic conditions you don't know what is right and what is wrong. And there are all kinds of attractions which can take away your attention and reduce the energy of your attention. It is possible more for the people who are very right-sided. Also the left-sided people can be very much affected.

Right-sided people as you know go up to a point and become extremely dry, self-opinionated and aggressive. All their attention is in aggression.

While the people who are on the left side are indulging too much into their own whims and their desires and their own temptations.

Both sides can fritter away your attention which is the most important thing. It is the most valuable thing is your attention. But the attention cannot be controlled by a person who has a weak mind or a weak heart.

Now supposing you take somebody who is a very intelligent person. The intelligent person puts all his attention in capturing the attention of others. I don't know why, but it's a kind of a paradox: The person who,

himself, is having such a lot of aggressiveness and all that, tries to be very sweet, tries to be very nice with people just to keep good relations or, we can say, the good behaviour towards people, so that they pay attention to that person. This is a very subtle thing. They are not even aware about it, that we do such a thing just to make others pay attention to us. That is how we have seen that in these modern times so many stupid things people do just to attract the attention of others. Most of the fads that had come up in modern times are just to make something stupid so that people should pay attention to them. Of course, the Sahaja Yogis are not like that. But I am just pointing it out, how, in the modern times, you have to be very careful that you should not try to attract the attention of others.

Instead of that, what you have to do is to pay attention to others in a very subtle way. Not with any expectation that if you are paying attention to somebody, that person should pay attention to you. It's a very big struggle, I have seen, in Sahaja Yoga also, that people try to, say, become very popular or become very outstanding, or something of a very great qualities: to show off that they are something better than others.

A person who is really in connection with the Divine is least bothered about how people pay attention to that person, but automatically the attention of such a person is on others, which is very, very subtle, very subtle. You cannot make out that the attention of such a person is on you. But it works and it works beautifully.

We have to understand that we have now come to the Realm of the Divinity. We are in the Kingdom of God and

we are Divine people. We are very powerful people, but if we fritter away our attention we become very, very weak people. It's easy to feel that, “we are Sahaja Yogis” “we have done so much of realisation of others" or “we have helped so many people." All this consciousness, if it comes within you, then know that you are still not fully developed Sahaja Yogi. There should be no consciousness of what you are doing or what you are committing. There is no need to boast about it. There's no need to advertise it. Whatever you are, is, already can be seen by everyone. But even that desire is not needed because you are doing just for the satisfaction of your Spirit.

So then, when we come to our heart: in the heart resides the Spirit, as you know very well.

Now, when it is the heart which has to work over your brain and which can work, what becomes of you is nothing but you become a source of love and compassion. A source, I am saying. You do not assert on others. You do not say that `I've done so much for you and what are you doing to me? What is this that I should have so much expressed in so many ways and here you are, you are forgetting me and not doing anything for me.' So the expectation of reward, if it is there, then you must know it's your mind which is giving you these ideas and is working it out that way: that you just now put attention to the amount of love the other person has given you for whatever you have given to another person. It's very subtle.

So in Sahaja Yoga you should see, now, yourself as just a source of love, which is just flowing.

In that you do not say that you have to have this or that, or you have to achieve this goal, or you have to become that. It's finished now. Once you have become the source then how can you become something? The thing is, those who are receiving from the source want to have some sort of a reward or some sort of a recognition. In this subtle way, if you move, your mind is very clever. In Sahaja Yoga we have very clever, intelligent people. But this mind, you have to be very careful, because this mind can cheat you.

So ask your mind, `Why are you in Sahaja Yoga? What is the purpose of your Sahaja Yoga?' Gradually this mind will shut up.

And then you have to ask yourself that: `What is my own desire now? What do I want? What do I want to achieve? Why I am in Sahaja Yoga?' If you ask this question, you will see you'll just dissolve. You will become thoughtless, because there is no desire left now. There is no ambition left. No competition.

All these qualities are of the brain, or, we can say, of the intellect, which makes you competitive, which makes you also jealous.

So, jealousy is also a product of this competitiveness, because when two persons are competing or many are competing and one is selected, others become jealous. I mean instead of feeling happy: “Alright.

So, one of us has become something, so we should be very happy that he has become." On the contrary, the other people feel jealous: “Why has he become? Who is he? What does he think of himself?" Then they go further. Not you people, but on the whole, people go

further with it and what do they do is to harm another person.

In Sahaja Yoga, people are also sometimes very worried and frightened. There is no need to be worried or frightened because now you have become a Sahaja Yogi and a Guru. Nobody can touch you. Anybody who tries to touch you will be subsided somehow or other. Of course, I don't do anything as such. But today only I heard that in Turkey there were two newspapers who were after Sahaja Yoga, writing all nonsensical things.

So, the first one met with an accident and died. I didn't do that.

The second one had two people, editor and subeditor, were killed and somebody cut their throats. Of course, I didn't do that.

Some fundamentalist must have done, or somebody must have done. Now, we don't have to worry as to who criticises you, they say it about you, because you must know they are blind people. They are absolutely blind, they are not matured as far as the wisdom is concerned. For them to understand Sahaja Yoga is not possible. They go up to a point and then they stop. They cannot go further, because this dissolution of your being, as I said, the drop becomes the ocean, is difficult, specially in the West, where there are so many ideas of their own identifications and of their own personalities.

Now, it is quite, again, a paradox that we don't want people to dress up indecently or we don't want people to behave indecently. Decency is a very big part of Sahaja Yoga.

So one can ask that “Mother, when you say you have to completely dissolve, then why should we have this dignity? Why should we worry about having the dignity?" It's quite alright. This question is alright.

The answer is like this: Supposing, you put a drop of some filth in the ocean, then the ocean can become dirty. If you put some poison, then the whole ocean can become poisonous. In the same way, whatever is not congenial to the ocean, to this Divine Power, should not be done. Otherwise you will spoil the whole of It. We have had experiences. We have had Sahaja Yogis who were leaders also and they tried to be quite funny and the whole collectivity was spoilt. One person who is not a good person can spoil the whole collectivity. The one who is then a leader, on top of that, is even worse.

So, one has to understand that, when you are becoming a drop of the ocean, this ocean is the pure ocean of love. In that you should not do something that will create repulsion, frustration, or even sometimes it can create a very grotesque image of the whole ocean. That is why we have to be decent people, decorous people.

It is not that in any way we want you to be like a dandy people or anything, but what it means that you must respect your body, respect yourself and a respectable personality you should have. Too much indulgence to that is not proper. But it should be such that you should respect yourself, is very important.

If you cannot respect yourself you cannot respect at all the Divinity within you. It's like a decoration of the Divinity that your whole behaviour, your whole attire has to be in such a way that people should know that he is a

decent man. Indecent things have come out and have become now an everyday fashion. And they go on coming one after another because of the entrepreneurs and we are playing into the hands of entrepreneurs.

But if you know what dress you have to wear and what is good for you: once [and] for all you have to decide. Now the attention should not be also wasted in that, “I will today, I will wear this kind of a sarī, tomorrow I'll wear that kind of a dress, third day...", because that also spoils the attention. But if it is a decent thing, it's perfectly all right and that will really make you feel dignified within yourself. In modern times, as the people are, I don't think they have much respect for themselves.

You see very highly posted people, highly placed people doing all kinds of nonsensical things like cheating, like having relations with people who are of dishonourable position. All this is happening, if you see in the newspaper you are shocked how these people at the helm of affairs could be like this. Because they are still not matured enough to know where are they, what is their position, how they have to be.

If you are matured enough then you will understand that, say, I'm a housewife, I'm such a minister, I'm prime-minister, how I should be. That, all that achievement they have outside remains outside, doesn't go inside.

But for a Sahaja Yogi it should be absorbed within. It has to be absorbed within, so that the attention is not wasted too much.

The another part which one has to see is the heart.

Some people are saying, “Mother, if our heart is ruling the head then we become too much emotional, we get

too much attached to people, we get, you see, sort of individual friendships and things like that." On this point one has to know that why do you get attached to one person? It's not your heart. It's not your heart. You get attached to a person because you have some sort of a, we can say, a relationship, maybe, or maybe you like the hairdress of that person, maybe, you like the dress that person has.

Something outside quality is attracting you towards that person.

It is not something inner quality that is attracting. For example, if you are attached to your children too much, you will spoil them. They will not come up to your expectations.

Anybody you get attached to, you must verify, why are you attached to such a person, what is the reason? Now, in Sahaja Yoga people are attached to each other very much, I know that. But it is not for any external reason. Because somebody is rich, because somebody is famous, because somebody's doing some sort of a extraordinary work. No. They are attached to that person because that person is a bundle of vibrations, that it gives you tranquillity, it gives you joy and it gives you a kind of a immense dissolution of your being.

So, that happens when you are very much there, as I have told you the story of once this potter was kneading the clay and his name was Gora Kumar and when Namadeva, who was a tailor, but very well known poet, both of them were poets, he went and he saw this potter was doing such a, I mean, it was not a very respectable work he was doing, he was busy kneading the clay, he

looked at him and what he says that “I have come here to see the Chaitanya, to see the formless. But what I find that the formless has got into a form." This only, I always say, is only possible between the two Saints of the same level, that, the way they appreciate, that the way they feel, there are no words for what I want to say, but the way they feel the oneness, the unity, which is a subtle one between each other. Such a feeling if you have for each other, then know that you are really now dissolved and you are in the Ocean of Joy. But on the contrary, those who are sitting on the shores cannot feel that way. They judge, they try to find out what's wrong with that person, “This is not so." They can never appreciate another person.

What they feel is that they have a right to criticise, to find out faults with others and that they are something special. And the other person also finds some faults with this one.

So it's a fault-finding society I find sometimes and you get fed up with it. But when you see that the another person who is there, the person who is another saint, you feel such rapport, such oneness, such a spontaneous feeling for that person which is absolutely pure.

There's no expectation, there's no mental activity to find out what's wrong with that person. There's no judgement about what he, the person is like, but just oneness with that person you feel and you feel that your quality of your love has got a new shine, a new dimension.

So it [what] comes to [is] that, what we should appreciate within ourselves is the purity of our love.

When you are pure, the purity is there, you do not get attached to anything, but in that detachment you are enjoying. In attachment you cannot enjoy, because in that you are bothered more about the superficial relationship with the other person.

Now, in a wider way, if you see Sahaja Yoga, you are all very important people, extremely important, because in the history of spirituality there were not so many saints sitting together. Never can you see so many people from so many countries thinking about Divinity and morality.

It is impossible to get so many people together, on any point whatsoever, who are feeling the oneness, the, we can say, the most soothing feeling with each other. Whether it is comfortable or not, whether it is very much according to the norms of comfort: people who are saints are absolutely happy with other saints and other saintly people. They rush to people who are saints.

Once it happened to Me when I was in Kolhapur that they told Me “There is a saint who talks about You." “So where is he?" They said, “He lives up there and it will take at least three hours for You to climb up. He only lives there, he does not come out." I said, “Alright, I would like to go and see him." So I was walking and it started raining.

So they said, “Mother, You never go to anybody like that, why are You going to him?" I said, “No, just I want to go up and see him." Now this fellow, they said, had a control over rain, but it was raining, raining, raining very heavily and when I climbed up I saw him sitting down and going on like this with great anger.

So I said, “Let us go and sit in his cave because this fellow is now not in a normal mood." So, I went and sat in

the cave there and there he came. He couldn't walk because his, they say that his legs became absolutely lame because of the vibrations that were too much in him, whatever it is, he couldn't walk.

So, they brought him there, he sat down.

So, the first thing he asked Me is, “Why did You not allow me to stop the rain? It was raining so heavily and when You were coming up, I didn't want You to get drenched the way now You are all full of water and I didn't want You to suffer like this, because it's not a good welcome to You.

So, did You do it just to control my ego, because I must have developed ego because I can control rain, that's a fact?" So I just smiled at him. I said, “See, you are My son, isn't it? And you have bought a sarī for Me. But you are a Sannyāsī, so I can't take a sarī from you because Sannyāsī Dharma is different. I'm a gṛuhastha [householder], I can't take a sarī from you.

So I deliberately got drenched so that you could give Me a sarī." The whole temper, the whole unnatural behaviour, all dropped out. He became extremely sweet.

“Yes, yes" he said, “How do You know I bought a sarī?" “At least” I said, “in love you know everything." And then he brought a sarī for Me and he did Ār.ti and everything.

But, you see, all these things show that how the love masters everything so easily. [With] small, small things, if you are expert in expressing your love, how it works out. There are so many incidents I can give you like this. But the main thing we have to see within ourselves, “Do we really love each other? Do we really have affection and compassion for others who are not even Sahaja

Yogis?" Those who are not Sahaja Yogis are also the blind people. You should have compassion for them. You should feel that, these people are so unhappy and they cannot come to Sahaja Yoga and they cannot become Sahaja Yogis and only in their ego they are satisfied.

So you must have real compassion for them. If you have this compassion you might be told by people that “Why are you wasting your energy, you are doing this, you are doing that?" The compassion is, actually unites all these things within ourselves. That's the uniting factor.

First is your attention, first, which is very, very important, I think. And the second one is your intellect, or you can say your mind and the third one is your heart. They all get somehow or other united together once you have this capacity to have compassion. You don't quarrel with anyone, you don't have to think about it. You just, you just feel absolutely at home when you are compassionate and with this compassion you are having relations with others. Now, this compassion is not studied out or worked out or manoeuvreed.

It is just there. It is there. In that compassion it forgives, it forgets all nonsensical things. The forgiveness is only possible if you have this compassion within you.

Now, even there are Sahaja Yogis who asked Me, “Mother, how can we have love and compassion?" [Laughing.] I mean, this is a question which many have asked Me. Now, the simple thing is that if you develop your thoughtless awareness in your meditation, in thoughtless awareness, you watch anything in thoughtless awareness, any relationship you see it in thoughtless awareness, then you'll be amazed how the

gates of this compassion will open out. Thoughtless awareness opens your heart, but it doesn't go to one person or to another person, but it is throwing lights on all the sides of your being. Everybody is benefited, everybody has a Divine feeling for you. Because, this compassion is not linear, nor is it aggressive, but it just flows and smooths and soothes everything that is chaotic, that is troublesome and that is painful.

This is what you have now. You know, these things were done by saints long time back, but then nobody liked them and they crucified them, out of jealousy. Because, if somebody became a saint then people felt very jealous of that person.

So they killed them or tortured them and troubled them. The situation is not so bad now. Of course there are some useless people. There are some people who are really monsters, I agree. Forget about them. But on the whole our attitude should be that, these are blind people. Now, looking at somebody who is, maybe, something wrong with that person, may not be good-natured, may be anything. But in your heart you should not have any grudge, you should not have any complaints about them. You can talk to that person about it. You can tell him in a way that will be absorbed, but you should not try to make an issue out of it and try to, in any way, trouble or torture anyone.

You have seen already, in Sahaja Yoga, those people who came and were troublesome and were not of any worth for us, just dropped out by themselves. We didn't have to do much about it. They just dropped out and they have gone into some sort of a problematic life.

I, even now, receive letters from them saying that “We have this problem, we have that problem and how to solve this and solve that." But it's automatically happening, because, after all, there is a big choice going on and the Divine is trying to decide who are capable of receiving the blessings of the Divine.

This is the only thing you have to achieve. That's why you have come to Sahaja Yoga. Nothing else is important. There are people who are very highly placed: tomorrow they go into dust. There are people who are regarded as very great, famous people: they go into dust. It's all the time is happening in your presence. Everyday you read a newspaper and you find how they are behaving. Like today, somebody told Me that in the newspaper there was there that, now one bishop is going to discotheque, can you imagine? He's going to a disco. Now what people must be thinking, they must be breaking their heads. Now what to do, this stupid fellow whom we call as the bishop and everything, is now going to disco! What they, I mean, all whatever he had respect, maybe it is artificial, but it's all lost, finished. Because, you see, as they are, they have no value of themselves. They just live with their ego, “I'm such a big man. I am this, that. I am a bishop." They walk in a different way, they talk in a different way. And suddenly how they go down! Now what was the need for this old Johnny to go to the discotheque, I can't understand? So, because of this kind of life that he is leading, thinking no end of himself, he could never see that `one day I will go down like that.' Another thing, which you should see in a very wider way, that he had no feeling why people respected him. He

never knew why people had respect for him, or he was not conscious of it. At least he would have preserved that. He did not. Why should he go to a place about which he has been always denouncing and saying that these are bad places, one should not go there.

So, in your case you have to be conscious that you are Sahaja Yogis. If you become the ocean doesn't mean that your consciousness has vanished, but it has enlarged. You have got the consciousness of the ocean.

You are not the one who has become like a mesmerized person or a person who has no connection with oneself. On the contrary you are connected with yourself much more than you were before.

So, when you become the ocean you don't loose your personality but you expand your personality. You become a greater person. And this is happening in Sahaja Yoga. I am noticing many people are developing that kind of a personality and they are expressing it and manifesting it. It gives Me great joy to see: in My lifetime I could see such people who are doing this kind of thing.

So, whenever you are doing something, whatever is your enterprise, whatever your lifestyle, whatever it is, that's all outside. One should not lose your attention, which is towards God Almighty. If that is lost, you are lost. There's a very nice poem Namadeva has written about that, there was a boy who was flying a kite and the kite was floating and this boy was looking after the kite. And while he was talking to everybody else, but his attention was on the kite.

Then it goes further. He says that a lady is having the little child on her body, on the waist and she's cleaning

the house. She's cleaning with a little broom. She has to move from here to there and after that cleaning she has to do other work also, but the child is here.

So, her attention is on the child that he should not fall down, something should not happen. Though she's doing all kinds of work, everything: her attention is on the child. In the same way your attention should be on your Divine Power of Kuṇḍalinī.

There's third one he's described that: There are many ladies who are taking water from a river.

Sometimes they have three pitchers on their heads and walking. And when they are walking, they are talking to each other, they are telling stories about each other and anything, but their attention was on the pitchers, which are on their head. In the same way, whatever we are doing, our attention should be on our Kuṇḍalinī.

We should find out what are we doing. As it is we have the light. But you must take light into every corner of your life, every aspect of your thinking, every kind of an effort you make. And you'll be amazed, if you really watch your attention you will really know what you are doing. It's the attention to be watched so much that ultimately you'll be surprised that the attention is no more frittering away.

Without the attention you cannot work out Sahaja Yoga. This is the main problem of Sahaja Yoga, is that your attention has to be towards God Almighty. Otherwise nothing can work out. Your ascent cannot work out.

Ha [Yes], if you have come to Sahaja Yoga to make money, alright, you will make money and get out.

If you have come here to show off your knowledge and all that, you will show it and get out. If you have come here to show your power and your authority, you stay there and get out. Like that many people have gone out, if you know. And this is what is to be really taken care of, that you don't try to use Sahaja Yoga for all these stupid things, which are not permanent, which are not eternal. Sahaja Yoga is to be used just for cleansing yourself, for becoming the ocean, the Ocean of Love.

Now, many people also feel that love is rather difficult, because you can be harmed by others, or somebody can take advantage of you. The main thing about love is, if it is not a pure love, then it creates problems. Supposing you trust somebody because of money, trust somebody because of some relationship or anything and you go on indulging into it, ultimately you'll find that you will be very disappointed.

Very disappointed. But supposing you show your love, just with purity about that person. It's so subtle.

It's so innate within you, built in. It's there. We have to just open out. Every human being is a bundle of love.

And when he is afraid of others, specially in the West, there is so many ideas they have created that you are afraid of this kind of love and that kind of love and you see the way the perversion and all nonsense is there, but in pure love there is a kind of a Beautiful Light which protects you, which guides you and which enlightens your life completely. This light is just nourished and also, we can say, like the lamp has to have the oil, this is the one that is for our spirituality: the Love of a person. You are [the] embodiment of love, take it from Me, because

you are a human being. Even the animals are there who know what is love is. You see, I know that, if you love a tiger, the tiger will never harm you. If you love a snake, it will never harm you. If you try to love anybody who is very cruel and very bad, gradually he'll come around.

He will harm you little bit, he'll do this, he'll see things and he might be mean with you, do all kinds of things. But then, gradually you find your love works and works and works. And ultimately it is your love, which is important to that person.

Now, your love is really firstly appreciated more by innocent people, like children. Children know what love is. If the children see you and they run away, that means something wrong with you. I've seen people like, once we were in Japan and there were two foreigners who were there, ladies, who were dressed up, I don't know from which hairdresser they had dressed up themselves and they were very much overly decorated and they came with us, you see. And we climbed up a place to see something and when we came down there were some children standing there. They had gone before us.

So they said, “Where are those witches?" I said, “Which?" “Which went with you" I said, “What do you mean?" “They came, you know, we were frightened, we ran away to our houses. Now we have come to tell you they are witches." These small, small little Japanese children, you know. “They are witches, you know, they are witches. Be afraid of them." And they had decorated themselves so much, so much hair dressed up. They have tried to make such a beautiful show of themselves, but the... for the children, they were witches and they ran away. And

when we came, they came running and telling us, “Don't be with them, they're witches." So, the judgement of the innocent people is the best judgement. If they are innocent, they are extremely well equipped to judge a person: who has love and who does not have. And they are the best people because they will appreciate you the best. They will understand that these are people of some high quality. But if they are not innocent, [they are] cunning, some people are extremely cunning, that's the intelligence part of it, they can never appreciate you. They will appreciate something which is, something very, very abnormal, which from Divine part, Divine angle, is very, very obtuse and funny. But they will never appreciate you. Never, [they] cannot. Up to a point they may, but may not, doesn't matter.

You have to appreciate yourself. You have to know that you are not unkind to anyone, you are not judging others and that you are appreciating everything in that person, whatever is good in him as a human being. It works. You have seen, this all has worked through My love and compassion. But I'm not conscious that I'm giving you love or compassion or anything. I'm not conscious even that I am giving you anything. I'm not even conscious as to [whether] I have created such a lot of beautiful people. I am not conscious of it. It's just happening. Just like this tree is here, see, it is not conscious as to what it is and what it looks like. It's just is there. In the same way, if it happens to you, I tell you, you become really the source of such a joy for everyone.

Now, what do we have to do for this world? What is needed to be done for this world? People talk of peace,

this, that. There's no need to do anything. It just... you become a personality of that kind, you emit peace, you emit love, you emit joy to others. Now, this power is within you because it is built-in, is within you. It is in a potential form in every person. Only thing, it has to be brought out. Now, with affection, you may not, but with love and feeling that is innate within you. Because there are no words for such subtle things that are within yourself.

Because so far people don't know what are these things that make you feel oneness with others. All this, all this can happen to you very easily, very easily, when you understand that you are not this mind, you are not this body, you are not this attention: you are the Spirit. Then you introspect, `Am I the Spirit? Alright, if I am the Spirit, what is... what am I doing?' Once you become the Spirit, then you feel, “Why not others?" Out of love and compassion. Not for becoming some leaders or anything. Just out of love. “If I am that why not make others like that?" And that is how Sahaja Yoga has spread so much and we have such gems of people, such beautiful people that I really never expected so much to happen in My lifetime. It has never happened with any saint, any incarnation, any prophet.

So now, you people have become absolutely khalis [hollow], means absolutely you have vacated yourself fully.

There's story of Rādhā and Kṛiṣhṇa [which] is very beautiful where Rādhā said that “Why do You take this flute to Your throat? Why do You take this?", because `Mur.lī' is such a sweet thing na? `Flute' is not so sweet,

“but why do You take this flute to Your lips?" After all She, She must have been jealous, I think so.

So, it's a story, just a story.

So, He said, “Why not go and ask the ute?" So, flute She went and asked, “Why Śhrī Kṛiṣhṇa takes you to His lips all the time?" So she said, “You know, I have become completely hollow. There's nothing in me. He puts me to His lips and people say that I am playing the tune. It's He who is playing the tune. Where am I? I'm not there. I'm just enjoying the same tune, which is passing through me." That is the expression. But then Rādhā told Śhrī Kṛiṣhṇa, “Why don't You make [Me] the same way as the ute?" So, this is what you have to be, the ute, means you have to be hollow within yourself. All these little-little things, you know, which come into your life are not important. What is important is, have you become completely hollow? This is where, I would say, introspection will help you. The One who makes the flute is also within you.

So let there be a flute made out of you by your Self only. This is the way you make yourself what you have to become.

In Gītā Śhrī Kṛiṣhṇa has said “Ātmānyeva Ātmāna tushta" means “the Spirit gets satisfied by itself." Isn't it [a] very difficult thing to understand? How can the Spirit be satisfied by itself? But now you can understand what Śhrī Kṛiṣhṇa has said: that your own Spirit becomes satisfied with itself. Then it doesn't require any other satisfaction. You seek the comfort of your Spirit, you seek the joy of your Spirit, you seek the beauty of your Spirit. You don't

even seek, but it is, in itself, is filled with that joy of the Spirit and it only can be satisfied by Itself.

There are many people who say, “I'm not satisfied, you see, this I'm not very much satisfied, it's not yet I am satisfied." In the same way the Spirit can say, “I'm not satisfied." But the Spirit can be satisfied with Spirit only. It's like the reflection in the mirror. When you look at the mirror you see, there, your own reflection. Now, if the mirror is not alright, I'll say, “I'm not satisfied with what reflection we are getting out of this mirror." So you'll change the mirror, you'll bring the better mirror, you'll try to get a better picture of yourself. In the same way the Spirit, which is reflected within you, wants to see Its own image. And then what you do is to, you go on, somehow or other, changing, cleaning, making it alright through your meditation so that your Spirit is satisfied with the Spirit.

Śhrī Kṛiṣhṇa wrote Gītā in such a ambiguous manner because He was very clever. He knew human beings cannot take things straight, so tell them this way, that way, that way, so that they'll run around and then ultimately they will come to Truth. But Truth is very simple. Truth is extremely simple. You don't have to go here and there and you don't have to stand on your legs or feet all the time. You don't have to fight with anything. You don't have to take to some sort of a tapasya, abstinence, nothing. Only just you become like a flute. You become hollow. It's not difficult. It's not difficult at all for Sahaja Yogis because already the Kuṇḍalinī has made you hollow. It's not difficult.

But still, I find people deviate. Their attention goes here and there.

So many people have told Me how their problems were solved without doing anything about it. I said, “What did you do?" “No, Mother, we just put it at Your lotus feet." I said, “Really?" “Yes, that's all!" or “We were just looking at the problem, what the problem is. We were standing outside and looking at the problem and the problem got solved." Even the most difficult problems that you think, can be solved very easily, because you have powers, your powers are great. You are saints, but more than saints, much more than saints because you are born at such a volatile times.

Like, supposing, you have a light in darkness, you are finding something, you bump into that and you bump into that. But supposing this is a place full of gas, [if] you bring one light, the whole thing becomes enlightened. Like that you have powers, but you must get out of this nonsense of `me', `my' and `mine'.

I don't know how to say you get out, It's not like a swimming pool, that you jump into it and get out.

It's not like that. It is another kind of a very subtle understanding that our roots have to grow. And for growing our roots, we have to go within ourselves and find out within ourselves what is the area we are occupying, in what areas in our lifestyle we are taking these roots inside.

Also, Śhrī Kṛiṣhṇa has said that the tree of life has the roots in the brain and grows downward. It's very interesting to understand that the roots are growing in the brain. That means your own intellect is just covered

with compassion, it's just being absolutely one with compassion. I had told you a story about a saint who was to take water for the Deity in Gujarat and he walked one month to go there with a pitcher of water. And there at the... because it was a very high mountain on which this Deity was and he reached at the foothill. There he found a little donkey dying of thirst so he poured all the water for that donkey.

So those who were with him, they asked, “What are you doing? You brought it all the way and why are you putting it for this donkey?" He said, “You don't know, the God has come all the way down, just to meet me here. He doesn't want me to climb up." This kind of a absolutely simple understanding of another's feelings and another's problems: you can solve them, you can sort them out. And the person will tell you that “You sorted out my problem." But you will not know how you have solved, because this love is the power. This love can see things. It is everything. It's like a... you see a television, alright, it's a television. If you see a telephone, it's a telephone. If you see anything you do with the power, is all is embodied inside, is love. You need not have telephoned. I never telephone to anyone. Mostly I never telephone. I mean, if somebody forces Me then it's alright. I never telephone. But not to save the bill, but I do not telephone because there is no need.

The whole subtle of the ether is at your feet. Just you want to do something you can just do it, just with the vibrations.

Now, many people say, “Mother, cure this person, cure that person." There's no need. You all can cure, you are

so many. You can cure anyone you want to, but you bring that person to Me. It's not needed.

Just you can cure anybody you feel like. You can solve all their problems yourself. One little bandhan can solve it. But for that you should be the source of love. Once you give a bandhan the... this powerful love takes over, “Alright, I'll do the job." But for that you have to be the master of this beautiful thing.

Now, one thing is very different from other masteries. In other masteries, you see people try to dominate or to, try to use it for destroying others. But the mastery of love is that you know how to build a rapport with the Divine Love. And this Divine Love is not only powerful, but it is such a efficient, I should say, it is such an alert instrument which works out everything in such a manner that you are amazed how things have worked out. And everybody has noticed it. I know you all know it, not that you don't know. But you don't use. You have to be on the vibratory awareness and use that. Even giving yourself is a bandhan itself clarifies you.

Imagine in your hand there is this great power of giving you this balance, this love, this affection and all the protection while you can give it to others also. You have become now the part and parcel of the Divine power. You are now in the Kingdom of God and whatever you want to do can be done by this Divine Power.

With all this telling you I still feel, sometimes, you are not confident. You get upset. You feel that how can this be. You have no trust in yourself, you have no faith in yourself. And also there are some people, sort of, who

feel they are neglected, or something should have happened to them. Once a lady started crying.

So, I said, “Why is she crying?" She said, “Because Mother didn't smile at me." I didn't smile at her! But I never smiled at anyone. I don't know why she thinks like that.

So, I asked her, “Why do you want Me to smile at you? What's wrong with you? You are alright. Why should I smile at you?" So, you see, also this kind of a feeling that comes up sometimes that, in Sahaja Yoga, Mother should all the time be only attached to you. She cannot get attached! It's a helpless condition I have. There are so many, you don't know, defects I have, which you have no idea. I don't know how to count money. If you give Me hundred rupees I'll count it two hundred rupees. You see, I don't know many things: I don't know banking. I don't know many things and one of them is I don't know how to put attention to this person or to that person. Like politicians would do, “You see, ah, you must look after this man, because he is very important." Nothing. To Me you are just part and parcel of Me, finished, nothing more than that.

So, you see, everybody should know that you are very close to My heart, you are very much there, I am very proud of you.

And something, really it's a miracle that has happened, that you people have taken to Sahaja Yoga.

So on that point also, that “How much Mother cares for me, what She does..." Now, supposing I tell somebody, “Alright, you don't sit here, sit there” they feel bad.

Anything you do, they feel bad. This kind of a person has no sense of love. He doesn't understand Mother's love.

So, at the end of the whole thing I must tell you, that when you are a Guru, you are also a mother. You have to express yourself like a mother. She's kind, she's gentle, she forgives, she also corrects whenever it's necessary, but in her own sweet way she corrects so the correction takes place, is not that a rebellion starts.

So all that wisdom of a mother is within you, is already there, so please try to use.

I am sure it will all work out and as it is we are a very beautiful group of people who are something out of the blue, who are so much in peace and in joy together.

May God bless you all.

Contents: 1995-07-25 **Talk to Representatives of Ecoforum and the Vice-minister of Health, Sofiā, Bulgaria**

Vice-minister of Health [questions]: [Why the International Forums had not so far succeeded in solving the ecological problems].

Shri Mataji: The reason behind is that people involved had artificial ideas and were not collective.

People did not realise that deeply inside they were collective. This collectivity might be expressed as a common action of spirituality. The solution of the ecological problem is the ecologists must become the Spirit.

***Contents: 1995-07-26*, Public Program, How to Solve Ecological Problems, Centre of Hygiene, Sofiā, Bulgaria**

[Shri Mataji receives a golden medal and an honourary diploma for Her work as UN Peace Messenger.] I bow to all of you, who have come to know, how to save humanity.

It is not our problem only of Bulgaria, but of the whole World. Everyday all over the world there is awareness about ecological problems. But means that are adopted are not sufficient enough to stop our deterioration. Now I am here to tell you about some truths, which if we achieve, we can solve our ecological problem in a much better way.

Outwardly we understand that we have to reduce the machinery. The industrialisation, the way it has gone out of proportion, has created lots of problems. If we go back about say fifty years in India, we were having our struggle for independence. Then Mahatma Gandhi suggested, “Why not we use hand made things, handmade clothes, hand woven clothes, handmade things from the villages?" And it worked because we could stop the machinery of Manchester, who were selling us all these clothes from England.

In the West, there is a big urge to use hand made things, is more expensive. I was surprised that Bulgaria is so much full of artists, there are so many artists, very beautiful. They do not only make, you can say, pictures and paintings but also they are very good hand at making things, which are functional with hand.

Now to out rate the growth of industry, we have to take something simple life, by which, we do not use too many things.

In India say for example every family will have one plate either of Brass or of Silver, depending on the status for each person that is all. But these days the plastics are created, which are disposable. In America even in the drawing room, they have a waste paper basket of big one like this for disposable things, they are always disposal. I think it is a labour saving, because such a lot of waste has been created. In America that they do not know what to do with it.

If you fly to New York, you will be surprised to see that the whole sea is filled up with all kinds of rubbish. It spreads miles together.

With all that kind of water, the fish cannot survive. And there are so many industries that their waste has to go into the Hudson River. There is a way of understanding that we have unnecessarily expanded our acquisition temperament. They say, it is for our individuality we have this one type of plates, plastic plates one has, another one has another kind of plastic.

But plastic is not good for health. And the beauty of it is that it can penetrate into anything, it can penetrate into clothes, it can penetrate into *[UNCLEAR]*. Now this is a difficult thing it will take too much time to change the people of their awareness to understand.

As you know there are all kinds of pollutions that are troubling us. They are using lots of cars and all such vehicles which create pollution. But if you say that you

should use bullock carts or you should use horses or donkeys, nobody will like that idea.

Because this modern world has become very speedy and because of the speed people just want to do things much faster than that is required.

There is a big slavery of the watches. This is what modern life is. All these things cannot be reversed very easily, I understand. And these factors which create pollution cannot be controlled very easily by just by protesting, or by shouting, or by doing all kinds of things.

Now they said that there was bomb explosion in Paris railway station because it is suspected that the people are against Chirac, who planned a sort of atomic experiment in the South Pacific.

This kind of violence also is not going to deter people from doing wrong things. Because of these, all these happenings and very aggressive people at the helm of affairs, what we find is that human being themselves have become very chaotic. They are very much confused.

So to keep up the speed also we have these computers and all those things, but what it is doing to us we do not know.

It is a money orientation of men, which is working out his whole lifestyle. And nobody is worried about the future what is going to happen. They lack complete wisdom and balance. Once they start doing something they must go to the extremes. There is no moderation in anything; it is a kind of a desperation they take.

So we have to now think, what should we do. In the evolutionary process, as you know, people developed immunity to different obstacles. Animals developed new type of limbs and things according to the atmosphere they have to face.

Is there a possibility that we human beings in these modern times can develop immunity to this attack of ecological problems. If we could do that then there is a question of great survival of the person.

The first is all kinds of new diseases that have come up. The latest one what you call as [Epis] disease you see, this is when the whole conscious mind becomes paralyzed. When people go to the extreme of too much thinking and planning, they develop this disease.

Now this is happening very much more in America and also in England. Very successful people become, what you can say, paralyzed as far as their body is concerned. Their brain is working all right, but consciously they cannot do anything. Unconsciously they may do some things, but consciously they cannot even pick up a glass like this. They become like really like reptiles and you have to carry them like big fish on your body. But when they talk, they talk like a great scientist, great professionals.

This is I think is the last word now as far as the checking of the nature is concerned about over activity.

Also ecology, also this also, acts a problem with that. Because their breathing is very difficult and so in this polluted atmosphere, they cannot breathe properly.

So we should probe into the matter to see is there a way out. If the science does not help, we should go beyond

the science. The trouble with the science is that is amoral, it is amoral, there is no morality. And once it goes into the hands of people who are aggressive, it becomes very destructive.

So today I am here to tell you about the solution. It is Meta science you can call. You should not accept Me blind folded. We have had enough of problem of blind faith. But whatever I am telling you, you should accept it as a hypothesis, like scientists are. And please keep your mind open. Now if you find what I say can be proved and there is evidence you should believe, because it will solve ecological problems. It is benevolent for you, for your family, for your country, for the whole world.

I am talking about the last breakthrough of our evolution. We have reached up to this human awareness.

But still we are not perfect and we do not have absolute knowledge and we have not much immunity either.

So let us find out if there is some other mechanism within us, which can work it out. Here is they have shown that mechanism that works it out within us, the immunity part.

In the triangular bone, as you see, there is an energy, which is a residual energy, which is for this last breakthrough.

This energy was sacred because Greeks knew about it, they called it Sacrum bone. Now this energy exists, we have evidence of that and you can even see it pulsating at a certain stage of this process of evolution. Also as far as we know that we have three types of autonomous nervous system, left-right sympathetic and the parasympathetic.

And the fourth one is our central nervous system, which you can say is recording whatever happens in our evolution.

So these three energies that are there are run by autonomous nervous system as the doctors call it. Now we should ask who is this auto? There are so many things science cannot answer. For example these flowers, we don't know how they are created by Mother Earth. Because it is a living process. In the medical science there are many things they cannot answer.

As a rule anything that is foreign in this body is thrown out. But when the foetus, the baby foetus is formed. It is not thrown out, it's preserved, looked after, nourished and at the right time it is thrown out.

There are other many things like there are two chemicals Acetylcholine and Adrenaline. They are chemicals but they act differently in the body. You cannot explain why it happens, that means we must explore much deeper within ourselves.

Now according to Me, just take it as a hypothesis, there are seven centers, energy centers within us.

And when this power, which I told you, is in the Sacrum Bone, rises through these centers it integrates it and also it nourishes it.

Now I will tell you how cancer is caused. We have these centers from the left and right sympathetic nervous system in the parasympathetic nervous system. Now if you are moving too much of your right side for physical and mental activity, when the energy from this center is drawn out too much and if something happens on the left side it breaks. And it loses its connection with the main.

And then the malignancy settles. There is no control of the brain on it.

By this awakening I assure you, we have cured cancer in India all over. Without any medicines only through your own energy it has happened.

There are so many other diseases especially I will tell you about the one, which one gets when he is over acting, when he thinks too much. Now this attack I am telling can come from ecological problems.

I think it becomes mostly it comes. Now the one center I will discuss with you today, because they said, “There will be some doctors sitting here." Are there some doctors sitting here? Will you raise your hands, if you are doctors please? So this is for everyone. Whether they are doctors, or they are planners, or they are doing some sort of an enterprises, for all the people, we call it right-sided people. Who think too much, who are spending too much time in making something or doing something, or you can say constructive so-called.

With these over activity what happens you should see, firstly over activity of human beings have created ecological problem. If they could little bid settle down, it would be less problem for us.

For example one man starts a factory than he earns some money out of it than he starts another factory than another factory than another factory, or it could be somebody who, say studying for M.A., than he wants to do M. Phil., than he wants to do Ph.D. And go on just like that. Also the bureaucrats, who are planning too much, politicians, all the time intriguing using their limited brain energy. They all face this right side problem.

According to us the right side channel is this one which is used for mental and physical work. And there are so many problems with that like stress and strain and this [epis] disease also.

One of these seven centers, the second one as you see there we call it Swādhiṣhṭhāna, which also looks after the Aortic Plexus in the Medical terminology. But it supplies energy for the grey cells in the brain.

When you think too much it has to do this job is to supply energy for the grey cells of the brain.

This one center has to look after the Liver, the Pancreas, the Spleen, the Kidneys and Intestines, especially in the lower part of Intestines. Now when you are thinking too much, what happens first of all, the Liver goes out of order, the job of the Liver is to take out all that is poisonous in the body, in the form of heat and give it in the blood circulation. But when it is out of gear, than the heat is transferred upward and there is a minor center there called at the right, right Heart we call it, it's the one which gets affected, which looks after the lungs and then one gets asthma of a serious type. Also this ecological problem active because heat is created and that sort of coagulates the Lungs.

The second problem comes, when young people play tennis, very heavy physical exercises also drink a lot and think a lot then they get a heart attack, heart is collapsed. Very massive heart attack, which is fatal. And very young people die; say from eighteen to 25, there are many common cases like that.

Also there is craze for people to go to the sea shore and take to heat. As it is their liver is out of order, which is

giving a lot of heat and then they want to go and sit in the sun so they get skin cancer.

About twenty-five years back nobody knew about these horrible diseases. They didn't ever go out, they sat in the house, talked to each other, but nobody knew that people went out to the holiday, spent all their money.

But some entrepreneur came up with this smart idea and started this business.

Some people say in England I have seen them from South [UK] to they will go to the North [UK] and North [UK] will come to the South [UK]. And the whole weekend they are plodding with their children up and down, whole weekend is just wasted in a very hectic life. They save all the money just for the holidays and the women also try to get there body in such a way that they could expose it to the Sun.

The second thing that happens to you is that your pancreas doesn't get energy from this particular center and becomes sick. And you develop a horrible disease called diabetes. Most people who are sitting and planning, planning, planning are the ones who get, they get diabetes. But not the people say in Indian villages, who just earn sufficient, eat their food and sleep off. They don't bother. They don't worry for tomorrow. There are no insurances and they eat such a lot of sugar that in a cup of tea the spoon must stand up to 90 degrees. And they were never known what is diabetes is.

So by reducing sugar, we are not going to get rid of your diabetes. This pancreas has to be improved.

Than we have another thing called spleen. Spleen is like a speedometer within us. If supposing you eat your food and suddenly you run you get a pain in the spleen.

So this spleen is a speedometer, which has its own rhythm. But modern life is such that in the morning you must read newspaper. And they never publish anything that is good or peaceful but always so many bombs, so many died, so many killed. If you read it, if you are sensitive, you really feel so upset and at this spleen starts putting more RBCs out.

Then in the car you find the jam and you get upset. Then in the office the boss is angry because you are late and the whole life is so hectic. You have to do this and you have to do that, you have to do that.

So this poor spleen doesn't know how to cope with the crazy manner this.

So the whole rhythm changes and suddenly what you develop is blood cancer. I have seen 3-4 architects in India now are alright, they had horrible blood cancer. Also one of the leaders of some party in India, he also got cured. All such people, they cannot look after themselves, how can they help others? Then the kidneys, the kidneys also get coagulated with the heat.

So you get kidney trouble. You are put on the dialysis artificially till you become bankrupt. And then you die. There was a doctor who came to see Me who had this trouble, kidney trouble. He was doing dialysis.

So he said “Mother can you cure me?" I said “I will try but, if you are cured promise Me that you will not do any more dialysis." Luckily he got cured but he is still busy

with the dialysis. Because he said “I have invested so much money, what I have to do?" Better sell it off.

So this is what happens to kidneys.

Now intestines become also very constricted. All kinds of Intestinal problems start. Worst is permanent constipation. This is only in the lower part. In the upper part now even you may survive for some years, your heart is always under attack. And suddenly you just become a victim of a massive heart attack at any age can happen. Then also you can get your paralysis of the right side. But last not the least, is this [epis] disease. All these things happen only by one center going into jeopardy.

Now if even you can correct this center and if your centers are cured than you become immune to ecology. Because, also, you get connected with the All Pervading Divine Power. Actually that does all the living work. I know all the religions have failed because, because they are money oriented or power oriented. But they are not spirit oriented. With this process, when it happens when you become the Spirit, you become immune. Because nothing can kill that spirit and that immunity you develop. Now I am running My 73rd year and I am practically travelling every third day and I am at peace with Myself.

And the whole things look like a drama to Me. I have never been to a dentist, also glasses I started about four years back because of this light. Also because of this light which was on some times nine hours, ten hours, I developed little spots. But I have no *[UNCLEAR]*, no what

you call other problems of the blood or anything nothing. Of course I have no time to exercise still I am normal.

So what one should desire is to become the Spirit, so you develop immunity to this ecology.

The first thing I find in the West, I don't know about Bulgaria, but they are so sensitive to noise. They can't bear any slightest noise. I am surprised, in these modern times you have to live on the Himālayas, if you want to avoid noise, isn't it. But they are so sensitive to this kind of noise, any other noise but if there is horrible music going on dha-dha-dha, they don't mind.

Yesterday we were listening to the news and one old American lady, who is a tourist, was sleeping in another room. I mean mostly in America they travel when they are above 70 years like this. They are shaking with the sticks in their hands and I mean at this age why should you travel for nothing at all.

They want to compete I think with the young people, so she complained that she cannot sleep with this news going on in our room, which was very faint. I think it's ego but then they started some sort of disco down below. Till about 5 o'clock in the morning and who could she complain? But what is it that, we have to develop this immunity because we become a witness of the whole thing.

And as a result you also get powers to make other people who are evolved fully. You know the absolute knowledge; you get the absolute knowledge on your fingertips. It is the Saint knowledge about yourself and because you become also collectively conscious, you get information about us.

Now if you know how to cure yourself. You can cure others also.

I am very thankful to this organization, which has invited Me and I could have spoken much more about the sea preservation and all that. Because I travel a lot and I see a lot.

We can learn from Australia, from Tunisia, how they have made their sea all right safe, so much to be learnt from some people, but one must have wisdom and humility.

It is a serious problem and we have to think about ecology.

So I am thankful to this organization which has invited Me and because of that I could tell you about the immunity, how to develop within yourself.

Some may say, it takes time, I think it does not. Because say in a country like Russia where I never expected in one program there are always more than sixteen thousand people. And they get their realisation without any trouble. I am amazed because I never thought that Russians would be so sensitive to this. May be they are so frustrated that they took to it. Of course India knows all about it so no problem but so many countries now 65 countries people, 65 countries have accepted Sahaja Yoga.

Even Romania, which is hardly any distance, just imagine these people don't know Hindi language, they don't know our music system, which is very difficult. They have to, in India; they have to study for years to pick up these. But not only that they can sing very well, but also they understand what they are singing.

People who were never used to Indian music are so appreciative of it, I just can't believe it. Even to say one sentence of Sanskrit, was impossible for an Englishman, even ordinary Hindi words. How these people from all these countries, have picked up all kinds of languages, is very much surprising.

We have many doctors, who are in Sahaja Yoga, I was thinking of having a conference of doctors here sometime. And they are going to bring all the evidence and all about. I am sorry, I have to leave you because this hall is only available for a short time and I hope you don't mind.

If you want to have your Self-realisation, we have very good, very very good centers here, where you can go and do it.

So I wish all the good luck to this organization and all the help that is needed we are willing to do.

Thank you very much.

Contents: 1995-07-28 **Departure, Airport, Vienna, Austria**

And don't forget, you have to save the world.

Contents: 1995-07-30 **Evening Program, Ballroom, Movenpick Hotel, Istanbul, Turkey (date not sure)**

[After Romanian Qawwalis.] The Gandharvas have taken birth in Romania.

Contents: 1995-07-31 **Invitation and Diploma in Cognitive Sciences Received, Movenpick Hotel, Istanbul, Turkey**

[From Department of Psychology and Paranormal Phenomena, Ecological University, Bucharest, Romania.] [Later in the night:] I don't know what made them give Me the highest award. For what I do not know, but they said you are even higher than science. They said, Mother this is Cognitive Science and like that everywhere they gave Me awards. I never knew what Cognitive Science is but this is the knowledge that is beyond the mind. It is absolute knowledge.

***Contents: 1995-08-01*, Public Program, Bucharest, Romania**

I bow to all the Sahaja Yogis and all the seekers of Truth.

It seems Romania is a special place where there are so many seekers of truth. And very deep and truthful they are about it. Sahaja Yoga is the power of compassion and love of God Almighty. But it's not just talk, just not giving you a lecture or a sermon, but it is actualisation of the experience of this Divine Love. It is spirit-oriented, not money-oriented, nor is power-oriented. All the religions have failed outside because they are not spirit-oriented. Now, of course, they are challenging us and saying all kinds of wrong things about us because they are frightened that they will be exposed.

But truth will prevail now. The time has come for truth to prevail. It is surprising that people don't understand that truth is love and compassion. If you really love somebody, you know everything about that person, that is how the Divine Love is, which knows everything about everything. It is the knowledge that you get when you fall into the ocean of love, an ocean, you fall into the love's

ocean. One has to know that truth is what truth is, you cannot change it, because it is absolute. You cannot transform it, you cannot sell it. You cannot pay for it. It has to be really understood that if you have to know the truth you will know because the time has come and that you are the human beings at the epitome of evolution.

So, this is how we are working out Sahaja Yoga in thousands. Sahaja, Saha means with, ja means born.

Is born with you the right to achieve this union, this Yoga with the Divine. There is no obligation and there is no compulsion, it's all free, because it is your own power. It works spontaneously, Sahaj and also it is manifesting very fast. These are the centers which are within you and when they go into jeopardy, you get physical, mental, emotional and spiritual problem. No doubt, there are many people who are cured of incurable diseases without paying anything, without taking any medicine, with their own power.

Many people have been gifted with the esthetics. See, these are Romanian boys and how well they sing Indian songs in different languages. It's not possible. Normally it is not possible because very difficult tunes and very difficult words. But it has worked and I see in every country which have no idea of Indian language or Sanskrit are now getting all this talent to express their love. Also, Indians are singing your song, Western song, I don't know how they picked up from you.

Then their problems are solved. Even financial problems can be solved. It is very surprising how people get their attention absolutely becoming innocent and the attention becomes very steady. This steady attention penetrates

deeply into any enterprise you take up. Thus, you become very successful in your education, in your daily life. But the greatest success is that you become ocean, like the drop falling into an ocean dissolves. That means you become a universal being.

Now Sahaja Yoga is working in 65 nations and when they come together I've never seen them quarreling, fighting, but they enjoy each other, whatever country, race or community they belong. Such brotherhood, such love, such oneness, unity you can see. Because who is the other? They have become part and parcel of that ocean of love, like the cells in one body. The best part of it is that when Kuṇḍalinī rises She puts your genes in proper shape.

So you develop Sahaj genes by which you become extremely righteous, extremely kind and honourable. You are that, no doubt, but, you see, maybe there is some sort of a problem with your genes, but once you are all right, you are great. You don't know how great you are, how fantastic you are.

If you take a television in a remote village of India, those who have not seen anything like that and tell the villagers that when it is connected you can see all sorts of things on the screen, so they will say that: “You are just telling us a story. How can that be? This looks like a little box." In the same way, we think we are little boxes, but once you are put to the mains, you discover how fantastic you are. The time has come for the whole world to change. Unless and until human beings are transformed you cannot solve the problems of this world. This is reality, one must understand. No use having big,

big meetings, conferences, all kinds of things which bring forth nothing. Also, what has religion given us, outside religion? Nothing, but the idea to fight everyone thinking that yours is the best religion.

What has science given us? Science is amoral, it has no morality about it. That's why they are creating atom bomb, hydrogen bomb, all these destructive things to kill their own fellowmen. There are no limitations of science and it has reached such specialisation, that you may have one doctor for one eye and another doctor for another eye.

So there is no synthesis, no synthesis. All this makes people think there might be something beyond that can happen to us.

So when this power, Kuṇḍalinī, which is a residual power, raises through these six centers it nourishes those centers and integrates them and then pierces through your fontanelle bone area and connects you to this All Pervading subtle power for the first time. You have to experience this power. Just, say, talk about it, it's nothing but web of words.

So the Sahaja Yoga is actualisation of your baptism. It is not some priest comes and put water on your head and says you are baptized.

So one has to understand that there is our Creator who's very anxious that we all should enter into His Kingdom.

Now the first thing that happens to you as a result of this awakening is that you become thoughtlessly aware. Thoughts come to us from our past and future and we are not in the present. In between the thoughts, there is the space which is the present. Past is finished, future

doesn't exist. But when this Kuṇḍalinī rises, She elongates these thoughts and we stand in the present. We are absolutely aware but thoughtless. This is called as thoughtless awareness state. Patanjali has called this Nirvichar Samādhi.

Then the second state, where you become doubtlessly aware, when you yourself start using this power and giving Realisations to others. And you receive so many blessings that you are amazed how these miracles are taking place. Then you become doubtlessly aware, very powerful; at that stage, nobody can harm you. The Divine power looks after you and you settle in the Kingdom of God. The government of God is very efficient, alert and loving. It loves and looks after you. We have had many miracles in Sahaja Yoga.

About a few months back there was a lady when I was in India, she wrote to Me a letter saying that in her family there is some sort of a Mexican disease which everybody gets. It is a fatal disease but most of them get at the end of their life. But her son, who is young, studying in Harvard University, has got it and that they are saying it's not curable and that he may die within one or two months. She wrote to Me three letters asking Me if she could come to India or meet Me anywhere I am. The fourth letter came saying that the son, when he went to the hospital, they found nothing wrong with him. It was really a very great miracle, I must say, the way she was doing this work for Sahaja Yoga, she is being blessed. She came to Cabella and about before at least two thousand people, she told this.

This is what it is, that it is beyond human conception how this Divine Power could be compassionate and attending to our needs. Then, with your attention, you can know what's wrong with you: this is Self-knowledge. You know about your Chakras. You develop a right attitude towards yourself and you want to correct them. Also, you develop a new dimension in your awareness, which we call as collective consciousness, that is, you can feel the centers of others on your fingertips. If you can correct your Chakras, your centers, you can correct others also and you can cure them without taking them to the hospital.

There are three doctors in India who have got their M.D. in Sahaja Yoga for curing incurable diseases. On your fingertips, you know absolute truth.

Like one fellow came and told Me: “I've been to church, I've seen these people have no faith in God, how can there be God and these people so bad?" I said: “All right, put your hand like this and ask a question: `Is there God? Ask three times.' " And from his fingers he started feeling the Cool Breeze of the Divine Power, saying: “Yes, there is God." So the time has come to prove the existence of God Almighty, His Divine Love and our importance. Thus, you develop your identity. Then also, you know what is the purpose of your life, why you have come on this Earth, for what purpose the evolution took place. It is not something in the air but it is really actualisation.

I don't know but people in Romania really extremely sensitive for spirituality. In Sanskrit language, Rāman means to enjoy.

So now, above all you have to enjoy yourself, others and the Divine blessings.

That's all you have to do, because this whole world looks like a drama, sometimes a tragedy, sometimes a comedy. But you are not involved, you just watch. And your watching with your attention is very helpful, it works out many things which normally very difficult, on a global level also. Actually you become absolutely peaceful within, the peace is within you.

I've met many people who have got awards in peace and all that, but they are very hot tempered. All full of wrinkles, you can count them. How can they be peaceful, how can they get awards, I don't know.

The source of energy is so great that you don't feel tired. As you know, I travel every third day and I'm so very old, about 73 years of age. And I am all right.

So the life changes and you really enjoy human life which you *[UNCLEAR* detested/desisted] and also you were frustrated with it.

So we create a new world of transformed people, who are innately pure, innately. You enjoy your virtues and you enjoy your Self. But there is no false pride or there is no Ego, nothing, is just enjoyment. For Sahaja Yogis, it's a festival every day. Even the children become so sweet and so beautiful. Of course, there will be people who are of false Gurus and false religions and all that, they will talk against, doesn't matter. And thank you very much all of you. And My heart is full with such joy for all of you. Thank you very much! Now we'll have the session for Self-realisation, Kuṇḍalinī awakening. And you should sit in a relaxed way, not to be tensed up about it. Of course, I cannot force Self-realisation on you and also is not

meant for arrogant people or who want to just criticise us. It's not meant for idiots and stupid people.

So those who do not want to have Self-realisation are welcome to leave the hall. They should leave because they should not disturb other people. To be civil to others is very important. It will hardly take ten to fifteen minutes, but one should not leave the hall when we have started this process of Self-realisation.

So there are three conditions which are very simple. The first one is that you have to forgive yourself.

At this moment, you forget your past. People say is difficult to forgive, but whether you forgive or you don't forgive, you don't do anything. But if you don't forgive, then you play into wrong hands and torture yourself. At this juncture, when you cannot forgive, the center here on the Optic Chiasma is like this constricted. And at this important time if you don't forgive, the Kuṇḍalinī won't be able to rise.

So, why keep this myth and miss the point of your Realisation? The second condition is that you have to forgive everyone and yourself. When you have to forgive everyone also, in the same way, if you don't forgive yourself you catch here, the center which we call as left Viśhuddhi. This is very dangerous because this can give you spondylitis, can give you angina which causes heart trouble or it may give you very lethargic organs.

So we have to understand that we have to forgive ourselves.

The third condition is also very simple, is that those who are wearing shoes have to take it out, because this

Mother Earth helps us a lot. Those who are sitting on the ground should also take out their shoes.

But those who are sitting on a chair have to keep both the feet apart from each other like this, because there are two powers, left and right. Left is the power of our desire, mundane desire. Kuṇḍalinī is the Power of pure desire. And the right side is the power of action. If you have pure desire, I'm sure it will work out.

So you have to place both the feet apart from each other; on the ground, you are all right. Sit comfortably, that's all. Don't put strain on your body of bending back too much or slouching in front.

You should be really pleasantly placed towards yourself. You are about to enter into the Kingdom of God.

Now, somebody will show you how we'll nourish our centers. *[UNCLEAR]* we should say.

Please, put your left hand towards Me, like this, on your lap, comfortably on your lap, indicating that you have desire to get Self-realisation. Now, please, put your right hand on your heart, where resides the Spirit. Now, if you become the Spirit, you become your own guide in the light of the Spirit.

So now, please take your right hand in the upper portion of your abdomen, on the left hand side. Here is the center of your mastery. Now, please, take your right hand in the lower portion of your abdomen, on the left hand side. This is the center of pure Divine knowledge. Now raise your right hand in the upper portion of your abdomen, on the left hand side. You are only working on the left hand side. Now on your heart. Now, in the corner of your neck and shoulder and turn your head to your

right. I've already told you about this center, that when it is in jeopardy, you get diseases like angina and spondylitis. Now, take your hand on your forehead across and put it down. This is the center where you have to forgive everyone, without thinking about them, in general. Now take your hand on the back side of your head and push back your head. Now this is the center where without feeling guilty, without counting your mistakes, you have to ask forgiveness from this All-pervading Divine Power. Now the last center is very important, so stretch your palm fully, put the center of your palm on top of your fontanelle bone area. Now push back your fingers.

Bend your head. You have to move your scalp seven times, slowly, clockwise. Bend your heads. Bend your heads. That's all we have to do. Now, see that your legs are apart from each other those who are sitting on a chair and the left hand towards Me. Now you have to close your eyes, so take out your spectacles.

That will help. And, please, don't open your eyes till I tell you.

Now. Put your right hand on your heart. Here resides the Spirit. Close you eyes and ask a fundamental question about yourself. You can call Me Mother or Shri Mataji.

So please ask three times: `Mother, am I the Spirit?' I've told you that when you become the Spirit you become your own guide, your own master.

So now, please take your right hand in the upper portion of your abdomen and press it hard with your hand, with your fingers. Here you ask another fundamental question three times: `Mother, am I my own master?' I have to

confess that I cannot force Divine Knowledge on you. You have to ask for it.

So, please, take your right hand to the lower portion of your abdomen, on the left hand side. Here you have to ask six times: `Mother, please, give me pure Divine knowledge.' Six times, because this center has got six petals.

As soon as you ask for pure Divine knowledge, your Kuṇḍalinī starts rising.

So now, we have to nourish our upper centers with our full self-confidence.

So raise your right hand in the upper portion of your abdomen, on the left hand side. Here you have to press it and say with full self-confidence: `Mother, I am my own master.' I have to tell you that you are not this body, this mind, these emotions, this intelligence, this ego or conditionings but you are the pure Spirit.

So you have to say with full confidence, when you put your hand on your heart that: `Mother, I am the pure Spirit.' Now you have to put your right hand on your heart and you have to really say with full confidence: `Mother, I am the pure Spirit.' I have to tell you that this Divine Power of love is the ocean of bliss, is the ocean of knowledge, but above all, it is a ocean of forgiveness.

So, whatever mistakes you might have committed can be easily dissolved in this ocean of forgiveness.

So forget the past and put your right hand in the corner of your neck and shoulder and turn your head to your right. Here you have to say with full self-confidence, sixteen times: `Mother, I'm not guilty at all.' I have

already told you whether you forgive or don't forgive, you don't do anything. But when you don't forgive, then you play into wrong hands. Specially at this moment, it is important that you have to forgive.

So now, raise your right hand on top of your forehead and put down your head as far as possible. And here you have to say with full confidence again, not how many times, but from your heart: `Mother, I forgive everyone in general.' And without feeling guilty, without counting your mistakes, you have to ask forgiveness from the All-pervading Divine Power, for your own satisfaction.

So, please, take your right hand to the back side of your head and push back your head as far as possible. Here you have to say, three times again, or maybe without counting, from your heart: `Oh, Divine Power, please forgive me if I've done anything wrong knowingly or unknowingly.' Say it from your heart. Say it from your heart.

Now, the last center, as I told you, is the most important one. For that you have to stretch your palm fully and put the center of your palm on top of your fontanelle bone area, which was a soft bone in your childhood. Now stretch back your fingers so that there is a proper pressure on your scalp. Here again I cannot force Self-realisation on you, you have to ask for it.

So now bend your head and move your scalp seven times clockwise slowly saying: `Mother, please, give me Self-realisation.' Bend your heads.

[UNCLEAR].

That's all. Now, please, take down your hands. Now, please, put both the hands towards Me like this, put the

right hand towards Me like this, like this, not like this, like this. Now, push the right hand like this and see with your left hand if there's a cool or a hot breeze like say vibrations are coming out of your fontanelle bone area. Please bend your heads and see. Now, please, take your left hand like this towards Me again, projected like this and bend your head and see for yourself again, with your right hand, if there's a cool or a hot breeze like vibrations are coming out of your fontanelle bone area. If it is hot that means you have not forgiven yourself or others.

Some people get it far away and some closer but don't put your hand on top of your head.

So forgive now, forgive yourself and forgive others. Now put the right hand towards Me and put down your head and see for your left if there's a cool or a hot breeze like vibrations are coming out of your fontanelle bone area.

Now raise your both your hands, push back your head and ask a question: `Mother, is this the Cool Breeze of the Holy Ghost as described in the Bible?' Or, ask this question three times, or `Mother, is this the Divine Power of Love of God?' Or, `Is this the Param-Chaitanya?' Anyone of these questions you ask three times.

Now put down your hands. Put this hand like this towards Me and watch Me and don't think. All those who have felt cool or hot breeze on their fingertips, or on their palm, or out of their fontanelle bone area, please, raise both your hands.

That is Romania, I tell you. I bow to Romania and I bow to Romanians and to all the saints. It is very kind, really.

Thank you very much! You can have a song and you can clap your hands. Once.

Contents: 1995-08-02 **Medical Conference, Department of Psychology and Paranormal Phenomena, Ecological University, Bucharest, Romania**

So all the professors, the Vice Chancellor who was so kind to invite Me here to talk to you about something which is very different, I would say in a way, very different from the medical science I have studied. I would not call it different but it is, I would say, it is the basis of our medicine. For example if you want to treat the tree for its sickness and you start applying things from outside it doesn't work out so well. It may have reactions also. But if you can somehow go to the roots, then the whole tree can be treated.

Our medical science now, in the modern times, has become very specialised, to such an extent that you may have a doctor for one eye and another doctor for another eye and there is no synthesis. There's no treatment to the totality of the human being. This leads to problems and has created many kinds of reactions.

So today I'm going to talk to you about the subtle system that is within us. You should not take Me for granted, there should not be any blind faith about it but if it is proved, this hypothesis that I put before you, then as scientists you must keep your minds open and then you can accept it as honest people because it is for the benevolence of yourself, your family, your country and the world at large.

The fundamental thing about us is that we have these seven main centers of energy within us. We know about

different plexuses which work on the physical side but the ones which supply energy to these plexuses on physical, mental, emotional side, also spiritual are these centers. Also I would like to tell you about a energy that resides in the triangular bone known as `sacrum'. That means Greeks knew about this bone that they call it as `sacred' bone. Now, this energy is the fifth energy that we have, we should say. We have left and right sympathetic nervous system even autonomous nervous system. They are supplied by two subtle channels on the left and right side. Then we have parasympathetic nervous system in the center.

Supposing you are afraid and you run fast in emergency, so your heart starts pumping more blood and you get higher rate of your pulses. As you know that this is done with sympathetic nervous system. But what brings it down is the parasympathetic, cools it down, is the parasympathetic. This parasympathetic nervous system is also supported by another channel.

Now the fourth energy that we have is a energy by which whatever we achieve in our evolution is recorded, that is our central nervous system. This central nervous system has recorded whatever we have achieved up to this human awareness. We have so many types of higher awareness than animals. For example animals don't understand filth or dirt... they don't understand beauty, they don't understand colours.

So many subtle things that we understand, animals don't understand. Of course they have many things built-in them, accordingly they behave. But human beings have freedom.

Now this energy within us is the fifth energy as I call it. We call it as Kuṇḍalinī in Sanskrit language.

Kuṇḍalinī, because it is in three and a half coils and a coil is called as kundala. It's called as Kuṇḍalinī because it is a feminine coiled energy. This knowledge was known in India since long time, that this energy, if it is awakened it passes through six centers and pierces through your fontanelle bone area which is the actualisation of your baptism and connects you to the All-pervading Power of Divine Love. In Koran they call it “Ruh". In the Bible it's called as the Cool Breeze of the Holy Ghost or All-pervading Power of Divine Love, in Sanskrit it is called as Param-Chaitanya.

So when we see these beautiful flowers, we don't even see and never even think that what a miracle it is.

If you ask a doctor who runs your heart he'll say the “autonomous nervous system." But who is this `auto'? That question if you ask they can't answer. There are many things in medical science that we cannot answer. For example anything foreign that goes in our body has to be thrown away, that's the nature of our body. But when the foetus is embedded in the womb it is kept there and nourished and is thrown out at the right time.

So who does that? There are many questions science cannot answer. Because science is amoral, it has created lots of problems. It can produce hydrogen bomb, atomic bomb, anything and no one can control it.

So we have to go to something deeper and find out if there's any solution within ourselves.

Now as I have to talk to doctors, I would like to explain about one center, how it can create problems when it is

in jeopardy. As you see, there is left and right, two sympathetic nervous systems. When I was studying medicine that time they didn't know that they have different functions. But they have absolutely two different functions. The left side caters to your emotional side, the psychology as you can call it and the right side caters to your physical and your mental, means your brain functions. English `mental' word it is ambiguous you know. I mean the activity of the brain and the physical activity.

Now we can talk of the second center because in this short time, whatever is possible, I think I'll explain about one center. This is very useful for doctors, for bureaucrats, for people who plan, for politicians how one center when in jeopardy, how it can create problems. Now there's one thing yet not known to the medical science this time: when we think too much, what thing gives energy to our gray cells? We are using the energy of gray cells but who replaces it? According to Sahaja Yoga it is the second center within us, we call it Swādhiṣhṭhān, which replaces the energy in the brain cells. Now this working takes place like this we can say, the left and the right sympathetic nervous system meet like this and form the center, parasympathetic. And this center is the center of energy. In medical terminology we can say it looks after the aortic plexus. Now this center, when on the right side, it supplies energy to your brain cells when you think too much, or the conscious effort. Now, when you start using this power too much, you neglect other organs which are dependent on this center. The first and foremost is liver. Liver is affected by that.

As you know, liver is responsible for taking out all the poison from the body as heat and put it in the circulation of blood. Now when the liver goes out, the heat accumulates in the liver. It starts passing upward.

So we have another center which we call as right Heart, which looks after the lungs.

So you get asthma. Now in India, one doctor has done research on asthma, with Sahaja Yoga he has proved you can cure asthma completely.

So then, this heat can also pass to the heart. Supposing a young man of say eighteen-nineteen, plays tennis, too much physical exertion, drinks a lot, thinks a lot, at that young age he might get a very massive heart attack which is fatal, always. But later on in age also it might accumulate and people can get massive heart attacks, not angina, massive heart attacks. Then it goes further still, that people can get paralysis of the right side. The latest is yuppie's disease, I don't know if you have heard about, yuppie's disease they call it in America, very common, where the conscious mind becomes absolutely paralyzed because you have used too much of your conscious mind. The brain is in working order, but not hands, feet, nothing, one becomes like a reptile. Very common now in America. And you have to carry the patient like a fish. But he speaks all right, his brain is all right, otherwise he cannot do any action, of walking or...

Now when this heat goes towards the left side of your abdomen it creates another problem, because of the pancreas, it gives you diabetes. Only people who sit on chairs and are futuristic, who are planning, politicians, this that, doctors also, they get diabetes. For example in

India, we have farmers who earn their living and then sleep nicely, they are not worried about anything. They are not money oriented, they are not thinking of future, they don't insure anything and they drink in their tea at least four spoons, full spoons of sugar. But they don't get diabetes. Never. We have never heard of any case with these farmers getting diabetes. Then also because of too much attention for thinking, no energy is supplied to your spleen. Spleen is for our rhythm, a speedometer, for our rhythm of life.

So these days the modern life is so chaotic. Early in the morning if you read the newspaper you are really shocked. Newspapers always describe horrible things, nothing else. Nothing to soothe you.

So, you go into chaos. Then as you know that spleen produces RBCs when there is emergency. For example, if you are eating your food and just you start running you get pain in the spleen.

So, in the morning, people don't take their even breakfast, just rush somehow or other, because they sleep very late and then they get into the car. In America, I'm told that they even brush their teeth in the car. They have no rhythm of life. Then they'll see the traffic jam and they are very upset and in their office now the boss is boiling at them. With all this, this poor speedometer doesn't understand, it becomes crazy.

Of course, the other side how the cancer is caused, I've not told you but suddenly the movement goes to the left, some sort of a shock, accident, anything and you develop a very serious disease called blood cancer. With Sahaja Yoga we have cured many people of blood cancer. Then

it goes to the kidneys and kidneys also go on late, with the heat and you stop urinating. Then you are put on the dialysis where you just become bankrupt and die. Ultimately you die. There's no way of saving such people. But with Sahaja Yoga you can. There was a doctor who was expert as he had lots of machines of dialysis. And he got kidney trouble.

So he came to Me, I said, “You can be cured but on one promise, that you will not put people on dialysis anymore because you must admit dialysis cannot cure." He promised, he got cured but he's still using his machines. He told Me he has spent so much money that he has to make money somehow now. He's so much money oriented, you know.

So, lastly is the worst is that lower part of your intestines, also intestines suffer a lot because you get constipation. But the worst type of constipation you can get, piles you can get. In Switzerland I was surprised that in the bread they put something we call as the cottonseed. And actually we give this in India only to buffalos. I was shocked. Why are they using such a hard thing? “Because” they said, “we suffer from constipation." And you know they may start eating grass after some time.

So this is the situation with one center and so many diseases are caused, so if you can cure one of your centers, you can cure all these diseases.

Of course about cancer also I would like to tell you in short. As this left and right side meet and form a center, now if you are very futuristic you are using right side too much like this and using the limited energy of your

center too much. It could be anywhere, it could be in any center.

So you go on using it too much, ultimately it happens that it's exhausted. And sometimes with some shock or anything it may just break.

So there is no connection with the mains. As a result malignancy is formed. The cells become on their own, there's no connection of control. This I've told you in short but cancer is curable through Sahaja Yoga.

Psychologically also many people have been cured. That is the left side. On the left side we have our subconscious of today, subconscious of yesterday, subconscious of our all lives. And we have beyond that is collective subconscious and this collective subconscious has everything that has been created.

So many things have died in the evolutionary process, have gone out of the process of evolution. Like there might be some plants which we call as bacteria and all these viruses also, the same.

So, once they enter into your conscious mind or conscious side, you get affected.

So for cancer, doctors call it... protein 53, 58..., they have given names like that.

So in Sahaja Yoga your attention is pulled out from the left side brought into the center. As a result of that you become all right. Also, the highest type of left side affectation is lunacy. Also can be cured.

In this short lecture I cannot give you the list of all the diseases that are curable. But if you have the knowledge of medical science it's much easier. But the best part of it

that when you become the Spirit, when you become one with the Divine Power, then on your fingertips you can feel the centers. There are five, six and seven for the emotional side and again five and six and seven for your right side, meaning for your physical and your... not mental but brain activities. Also the stress and strain you have from these modern times, even ecological problems, you become quite immune to it. That's another subject, where you become just thoughtlessly aware. The thoughts rise and fall, another thought rises and falls and it comes from either from the future or the past. But when the Kuṇḍalinī rises then She elongates these thoughts and you stay in the present. You are thoughtless but fully aware and then all the inspirations come in.

The greatest thing is that the database of the genes are corrected with this. We have known many people who were called as very bad people, evil people are completely changed. All your habits which are destructive just drop out because you become the Spirit. Actually you are not this body, this mind, you are not these emotions, your intelligence, your ego or your conditionings, you are the pure Spirit. When you become that, in that light, you achieve tremendous powers. Like many people want to give up alcohol and drugs, they can't, but overnight they will give up.

It's like this, supposing there is a snake in My hand and there's darkness and I'm very adamant and if you tell Me, “There's a snake." I'll say: “No, it's a rope” because I'm obstinate. But if there is little light I'll definitely throw it away. In the same way all habits which you cannot fight,

just run away. Everything sounds so fantastic, I must say. But you are fantastic. Like in our country, in a remote village, if you take a television and say, “This box can show you so many things” they won't believe. They will say, “It is just a box." We also think we are just boxes. We have no identity. But when you put the television to the mains, then you see how fantastic it is. In the same way we are. We are built-in that way. But when we don't take to this natural breakthrough of the evolution, also there is ecological problem inside. Yes. Because I've seen people with cancer, when they suffer and they take to Sahaja Yoga, the whole room gets heated up without a heater. I mean, even if they are sick, if supposing. Supposing you are feeling any pain here and if with Sahaja Yoga you touch it, it's very hot.

So this is the Cool Breeze, we can call it, has a cooling effect.

Also in the Western science there's nothing for cooling. In Ayurveda they have, some things, not many but we have so they go on heating up and heated up and heated up, even the brain gets heated up, everybody gets heated up... even the nerves get heated up... and you have no strength left to fight any illness. But this is your own Power. There's no obligation at all. You feel much younger, very energetic.

Now, I'm seventy-three years of age and I travel every third day and I enjoy.

So it's very easy because it's your own. But medical studies helps you a lot to understand the physical help of Sahaja Yoga. You don't have to go for diagnosis, when

the patient dies halfway when he's diagnosed, by the time.

So is best is to diagnose a person on your fingers, which is absolute knowledge, absolute.

Even if you have ten children and tie up their eyes and ask them, “What is this gentleman suffering from?" they will all say the same thing. Now supposing they show you this finger, so you ask the person, “Do you suffer from heart?" So he'll tell you, “Yes, very much, how do you know?" Now, if you know how to cure yourself, you can cure others also. You can feel the centers of others on your fingertips. They may be anywhere, might be dead even, you can feel. This is a very subtle subject and also very easy. The knowledge is all within yourself but after medical studies it relates to science very clearly.

So it's very useful for doctors. And in a country where we are not so rich like Americans are, we need not waste too much money.

It's a very large subject and I was telling your authorities that I'll send a doctor who was the Head of the Physiology, Dean of Physiology from Delhi University, who has written a book on Sahaja Yoga. His granddaughter was dying of kidney infection and she got cured in Sahaja Yoga and his wife had migraine, also she got cured in Sahaja Yoga.

So then he started researching Sahaja Yoga. He's written a very good book and was inaugurated by our President in India.

Of course I would like you to ask Me some questions if you have any.

Question: I'd like to know, what is in Your opinion the spiritual mission of the Romanian people?

Shri Mataji: Oh, they are wonderful. Oh, they are very sensitive. I must say they are the best in the Eastern Bloc. They are very spiritual. I just don't know, we have now, I think, five thousand Sahaja Yogis and I have no words to... really I can't praise them enough. It's true. And they have grown too much.

Question: You said that lunacy can be cured in Sahaja Yoga. What do You understand by lunacy: paranoia, schizophrenia,...?

Shri Mataji: All kinds. All kinds. But not always. You see, schizophrenia has been cured, lunatic personality has been cured, lunatic persons from the lunatic asylum. We have got three, four people from lunatic asylum in India who got cured. Yes, it's possible. Even AIDS. But these AIDS people are extremely aggressive. They think they are martyrs.

So, with this martyrdom, you know, they think no end of themselves. They are very proud that... they think they are fighting a big cause.

So we cured about six people in Australia, one was TM fellow, TM, Transcendental Meditation, two, two of them... Transcendental... two of them. And they told Me that in the beginning in the TM you are not even supposed to talk to your wife.

So they became homosexual. For years. Both of them. Then they got cured, but they fell back on the same habits and after five years they died. Then there was one who got cured, he's nine years now, he's still there. And two were married, a couple who were Catholics, I think,

so they got a fright. I think the priests must have told them to be frightened so they also ran away.

I don't know how they are. It's very difficult people, it's a world movement, you see, they think they're very great soldiers marching towards death. It's a psychological problem, very egoistical and they are not afraid of death they say. Their immune system is in trouble, which is curable through Sahaja Yoga.

It is the... here, sternum bone. Till the age of twelve years, we develop antibodies here and then the whole... they are distributed all over the body.

So, whenever we are frightened, the sternum bone gives like a remote control, gives palpitations.

So behind the sternum bone that guides it we call as the central Heart. If you can cure this central Heart then we can cure so many diseases, say like breast cancer and many others.

Question: What do You think about a research study performed here in Bucharest on various patients to prove that Sahaja Yoga can cure and so to blast the medical world?

Shri Mataji: Ideal. Ideal if you start. We already have a Center of Research in India, in a place called Washi, close to Bombay [Mumbai]. We have... But you can see, it would be good idea if you want.

[UNCLEAR].

Question: Isn't it dangerous to work on children? For instance there are many children sick of AIDS in Romania.

Shri Mataji: No, that's the best thing. Children, it's harmless, absolutely harmless. Best for children! Because they're so innocent you can work very fast.

Question: He's Doctor Damian Nicolae Sandu from Brāila. He is a bit skeptical and he said that “Can't Sahaja Yoga degenerate into a sect and fanaticism?"

Shri Mataji: You see, it depends on...

Some people who become fanatic, I agree, but they are corrected because they lose all vibrations. Very few. They are thrown out, automatically.

The Rector: We can come to an end at our Conference and we thank Mrs. Shri Mataji Who's presented us very short form Her new medical theory. I *[UNCLEAR]* for me it is a bit shocking because it does not come in any way close to my paradigm. But this does not mean anything. We are open and what I admire in Her is Her optimism. Nothing is worse for a doctor than pessimism and to give up in front of illness.

So that I congratulate Her, especially because She introduced this high note of optimism even for diseases that we consider nowadays incurable. Thank you very much.

Another person from the University: Please, allow me, on behalf of the Senate of the University, to give the Diploma of Doctor in Cognitive Sciences to Mrs. Mātājī Nirmalā Devī Srivastava Who made us a great honour to be here today among us. [Applause.] [Before leaving to an unknown gentleman:] How do you do? [The gentleman, an army general and department head of the Central Military Hospital, later on sends a message that

he would like to meet with Shri Mataji. A meeting is arranged for the next morning at 9:00 a.m.]

Contents: 1995-08-02 **Talk to Sahaja Yoga, Evening Program, Sala Constructorul, Bucharest, Romania**

We have had such a nice music from our Romanian Sahaja Yogis. There's some sort of a musical atmosphere in Romania, I think. Because when you all sing also, you sing it in a very melodious tune. Like celestial music, that was sung long time back, I feel has come back to Romania.

They used to say, that the music that was appealing to God was done by gandharwas and I find those gandharwas are in Romania only. If Nābhī Chakra is Black Sea and that in Greece Athena lived, then all this area must have been the area that is described as Heaven in India. And must have been the olden days when people of Romania or of Greece must be singing praise of God. It seems that these great gandharwas are born again in your country. Even people who came from India were surprised at the esthetic and the supreme mastery over all kinds of difficult songs by these musicians. Of course, everywhere people sing now Indian songs with great ease but the melodies that you people produce, is not effective by everyone.

In Turkey we had invited some people from Hyderabad who were singing qawwali. But when they heard these young boys singing so well, they ran away. I asked: “Where are they gone? I can't see them." They said: “They have run away, Mātājī." Because it was too much for them to bear that these boys from Romania who don't

know our language, have mastered these qawwali so well.

I have of course invited them now to India and they are going to go to the Music Academy. Also they are coming to attend the wedding of My granddaughter. You are also... You all are invited also for the wedding. I used to think, India is the only country where the classical music of such a level could be sung.

Because it is quite innocence and also attention which is concentrated. One has to study this music from very childhood. But how these young people have picked it up so fast, I don't know; we may say it is due to Sahaja Yoga. And I don't know whether it is Sahaja Yoga or these prodigies who have taken birth on this land of Romania. Ramana word, in Sanskrit means `those who enjoy the spiritual life.' If Romania has come out of that word I can see clearly how you are enjoying spiritual life.

Moreover you don't understand word by word of this music but the way you are enjoying it's very surprising. We have a very well-known musician in India, Hamzat Ali, who deliberately came to listen to their qawwali. And he was so enamoured. He said: “What have You done to them? Have You completely transformed them?" I told him: “They are transformed, all of them are transformed by their own Kuṇḍalinī.

I've done nothing. Only thing, I think, My love, you see, runs after them." So, this was a very nice time we had together and really it was very successful all the programs. Now, you will be facing new people, who are very good, I felt that way. First thing in Sahaja Yoga is to respect each other and to respect all those who come to

Sahaja Yoga. You know so much about Sahaja Yoga, they don't know, they have come for the first time, so be kind to them. And the second thing you have to do is to really love them. In the program, each one of them got Realisation, very surprising, each one of them. I was amazed really, that not one person did not raised the hand, everyone.

So it is going to be a pressure on you and you must look after them, no doubt. But I'm sure you can do it very well.

Also you must go to other small villages and cities and see that you spread Sahaja Yoga. Now don't worry about Orthodox Church or anybody talking ill about Sahaja Yoga. They have no truth with them.

And they are all fighting among themselves.

So they have to say something against us because they are afraid. One day, they will all come to Sahaja Yoga. May not be the ones who are in charge but those who have been misled by them. From your life, from your behaviour, people will realise that you are really saintly people.

One thing I have to confess. [MISSING.] Moreover, there is a big problem of customs, they don't understand love of Mother. But somehow...

So you know I have to go down to Hungary, to Czechoslovakia and also to Poland and then in Cabella we have Śhrī Kṛiṣhṇa Pūjā. All these countries have not come up to your standards but I'm sure they will be very soon working it out.

So I thank you very much all of you from My heart, for doing so much for Sahaja Yoga and for the whole world. You must know that you have to meditate every night before sleeping and maybe for five minutes in the morning. If you do not meditate then you will not grow in Sahaja Yoga, you will not grow in spirituality. Just for ten minutes you must give some time to yourself.

I'm sure all of you will see how nice it is to meditate and to enjoy the peace and the bliss of the Divine.

So many miracles are happening and also people are becoming very deep and enjoying their spirituality.

They also have developed lots of powers. But you must use these powers. If you don't use these powers you may find that you loose them.

So, you must try to give Realisations to others. But you can't force.

So try to learn how to convince people without forcing.

I bless you all from My heart. If you have any problem you can always write to Me.

Thank you very much.

Contents: 1995-08-19 **Talk to Sahaja Yoga, Evening Program, the day before Śhrī Kṛiṣhṇa Pūjā, Cabella Ligure, Italy**

It was really a surprise to see this combination of two great artists. They come from two different religions as we call them gharanas. That shows that Indian music is such a harmonious thing, built in the oneness, the unity of understanding that, whatever tradition they come in, they can play together so well, support each other and melodies can be mixed up so beautifully. I'm happy that

you understand this music and enjoy it very much. I saw you all absolutely engrossed. There's a saying that when Kṛiṣhṇa used to play his ute, then it's said that *[UNCLEAR* chitra...], everybody was like a picture, eyes were not moving, hands were not moving, nothing, just chitra. Like that I saw today, all of you so much engrossed and I'm so thankful to all of these artists for bringing out the beauty of this great art of music. Now also you can see that it's a combination of east and west because this bansuri, ute, is from the east and the violin is from the west. But the way it combined together shows that there is a harmony even in the instruments, the way we play and the way we manifest the beauty of music.

Music is very important for Sahaja Yoga as you know that, through music the vibrations spread very well and one can go very deep into your own meditation through music. I am very happy that they have taken out a CD now, both of them and we have got those now, those who want to buy can buy from Guido. It's a nice thing, I appreciate, because they are very young, very young people coming up in Sahaja Yoga gives Me such a great hope, that, one day, these artists will rise so much higher and that this music will spread all over the world. It's very important that young people should take to music because the older Johnnies are now practically... none of them are willing to come, even to Cabella I think, it's too far for them. But we have these second generation which is doing so well and learning music even from their mother and father and also from very old artists of India.

It's a very traditional art, no doubt, but it has so much of Eternal Joy that it cannot be called as something of the past or of the present but it is also of the future.

I think you all have appreciated very much and I must thank Americans for organizing this program in their own understanding of the music. America is taking to music now, Indian music also and are coming up into a proper shape I think in rendering something that is extremely spiritual. Though sometimes I find it's very noisy, but somehow or other they are taking to harmony and to a question of rapport with the people who are going to listen. I mean if they are just going to jump and dance and not to listen to the music then how is it music? I can't understand. If you have to just jump to the tune all the time in a particular manner so it cannot be music. Music has to be listened to, otherwise it goes in the skin I think.

It works the other way round.

So, I'm just saying because the American music is now taking over, I think.

Some of the things I heard.....

Contents: 1995-08-20 **Talk to Sahaja Yogis, after Evening Program, early morning before Śhrī Kṛiṣhṇa Pūjā, Cabella Ligure, Italy**

[Last item of the Evening Program was an American video. After it, Dave Dunphy cries at the Holy Feet of Shri Mataji.]

Shri Mataji: I walked with Dave in America and he was crying all the time. I asked him why he was crying. He said, “Mother look at this chaos. How can America be saved.".....

Nothing to worry. I am coming to America and we are going to work it out.

Contents: 1995-08-20 **Śhrī Kṛiṣhṇa Pūjā, You Have to be Festive or False Freedom and America, Cabella Ligure, Italy**

Today we are going to worship Rādhā and Kṛiṣhṇa. It's a very festive feeling because Śhrī Kṛiṣhṇa came on this earth at a time when people had become extremely serious about religion, about spirituality and that made the whole aspect of religion as a joyless achievement.

And that's how people became very serious; also the attention of people was diverted into a kind of a drama, which created aloofness from the society. People became individualistic, secretive and all such people's children also became the same style because a kind of a fear, perhaps, developed among the people who were in pursuit of religion and truth.

Now the family does make a difference and has a big influence on the personality of the people.

So they got it from their parents and then their grandchildren also got the same type of a feeling.

So, for 2,000 years after Śhrī Rāma went away, the whole situation became a very separate pursuit and they would not tell each other what they have found.

They did not tell even their parents what they are seeking, what they wanted. In this secretiveness they got lost and that's how there were lots of false Gurus and false type of paths, were discovered.

Still it was not so bad, but this aloofness made the society look so disintegrated. The collectivity was thus,

even in the family it was not there. The father wouldn't talk to the son, he wouldn't talk to his wife or maybe the wife may not talk to her children. They religiously followed, in India especially, followed the Dharma part. But they went to the right side, I would say. In such an austere manner they followed Gītā without seeing through the lines what was written there.

As I've told you many a times, that when he talked of Karma Yoga, he said that action should become non-action, Akar. How, he said, put everything at the Lotus Feet of Śhrī Kṛiṣhṇa, but that never happened.

You see because, unless and until you get your Self-realisation, you always think you're doing something, you're achieving something and when you start doing like that, then you also start sometimes overpowering others, dominating others. And there is another group that starts thinking that, I'm being aggressed, I'm so much in pain, in trouble.

So there, two types of people developed, one aggressive type and another were the people who were absolutely crying and weeping. In those days, of course after Kṛiṣhṇa, before Kṛiṣhṇa came, all these things were such.

So, Kṛiṣhṇa started talking about the quality of a Sahaja Yogi.

He said that a Sahaja Yogi is a balanced person. For him, happiness and unhappiness has no meaning, whatever he does he feels it's all done by God Almighty, but you have to be a Sahaja Yogi to be that way. Though he described a Sahaja Yogi, there were no Sahaja Yogis at that time. Mostly people were extremely austere, they

went to Himālayas and all the places for seeking truth, what Gītā had told, they followed it.

So, the another thing started was a Bhakti cult. In the Bhakti cult, I mean when they moved in a collective. See they thought we should have a Bhakti of Śhrī Rāma. And in that Bhakti also, they were secretive, they wouldn't tell anybody what they were doing and what was it.

But, Śhrī Kṛiṣhṇa came and he talked about Bhakti , that, he said that, you have to have Bhakti when it is absolutely surrendered to God, Ananya. Means that “you are not the other", you become one and this is what people missed, because they thought Ananya means complete, full, from the heart, it was not so.

So, Śhrī Kṛiṣhṇa was also misunderstood by these people and they went to another extreme with this Ananya Bhakti . You know now a big wave started in Bengal only and people used to run on the street, Hare Rāma, Hare Kṛiṣhṇa and used to do all kinds of things all over without understanding what he said about Bhakti , how to have Bhakti without connection, there is no Bhakti according to him.

So, some people got lost into that kind of a Bhakti , which was not at all meant for your ascent, for your evolution.

But with that, you see also, so many saints who came; they didn't know what to tell people about because they couldn't give them realisation.

So, they said you should remember God. You should remember the name of Śhrī Rām, Śhrī Kṛiṣhṇa and all that. Especially in Maharashtra there were many saints who said that, that try to remember the name of God. But it didn't mean, just remember means, just all the

time to say, Oh, do whatever you like and say “I remember God." So, you see, they also have failed that way, I should say. Because they never understood what sort of human beings they were facing.

Also, the saints became very intimidated by other priests and other people.

So, in that, we have two types of saints where we have people who are talking of `Birahar' means, separation from God. Even Ravindranath was like that to begin with.

And then they start talking about the meeting of God.

So, this another type of saints were the real saints who talked about it, but very few people really showed any interest in becoming that.

They would say, we have regard for this, we respect this, we believe in this, we believe in Śhrī Kṛiṣhṇa.

They used to go to a place called Pandharpur in Maharashtra.

Everywhere you go you will find Śhrī Kṛiṣhṇa's thing all over the country. Especially in Gujarat, because Śhrī Kṛiṣhṇa ruled there, so they are all believers of Śhrī Kṛiṣhṇa.

What he came for was forgotten. He was talking about realisation, he was talking about connection.

So in all these preachings they could not read between the lines and they started doing on their own.

In our, I mean, history, we have horrible things done in the name of Śhrī Kṛiṣhṇa. Not only Hare Rāma, Hare Kṛiṣhṇa, but we have a temple of Śhrī Nath Ji and that temple was created for a deity which was very vibrated,

was the deity of Śhrī Kṛiṣhṇa, when he ran away from the field of battle, Ranchordas.

Now, when he ran away from the field of battle it was because he wanted to deceive one monster and to get him killed.

So, this Ranchordas state was very important because how he tricked this horrible monster and how he managed to take him to a cave where a saint was sleeping and who was given a sort of a boon, that anybody who tries to wake you up, you can open your third eye and kill him.

So, Śhrī Kṛiṣhṇa played a trick, he ran into his cave and this monster also ran after him, running away from the battle field and he put his shawl on top of this saint who was sleeping, so the monster came behind him, he said “so now, you are tired [from] running and sleeping here" and he pulled the shawl and as soon as he pulled the shawl this saint got up and he burnt him. And that's how he killed this rākṣhasa, the devil.

So, the lifestyle of Śhrī Kṛiṣhṇa was very different from that of Rāma. Rāma was the one who accepted everything, he went in the exile and he also spent fourteen years, then he went out in search of his wife and also his children did not accept him much.

Now, the aspect of Śhrī Kṛiṣhṇa's life was very different. First thing, he came to know about human beings that they are very cunning people and if you tell them about God or anything, they will never accept. They will do the way they think about it.

So he said, let us try the other way round.

So, he played a trick with his preaching, that you have to do your Karmas or your actions, which become non-actions, which is an impossible situation and the second one that your devotion should be Ananya, when you are connected.

Now, these two conditions, nobody could fulfil, he knew.

So, they'll go on working on this and at the time of Sahaja Yoga, they'll come round knowing that they have not achieved anything by practicing all those things, whatever Śhrī Kṛiṣhṇa has said.

But his lifestyle was different. When he came as a little boy, he first tried to kill all the monsters who were invading the Gokul, the place where he was living. In a different, different manner he killed Pūtana, who was a horrible woman, she was a rākṣhasi, whom he killed just by sucking her breast because she wanted to poison him with her poison and that's how he did it.

So this shows you see, that the first thing he took to was extreme aggressiveness against all the negative forces that were working, which Rāma did not do. Rāma succumbed to everything, whatever was happening to begin with, later on then he killed Rāvaṇa. But as a child, he was a sweet little child and lots of descriptions are there about him.

So, from very childhood, the attitude of Śhrī Kṛiṣhṇa was more action as far as the negativity's concerned and he killed many Rākshasas until he killed Kamsa.

So, the first part was killing these people. Because they were very aggressive and they were sucking the energy of the people and they were also becoming like a megalomaniac, as you call that, they used to think no

end of themselves, so there, you see, he killed their ego, he killed them, so many of them and then he helped the Pāṇḍavas to establish the truth. To help the people who are truthful, who are for truth. But he could not give them realisation, he didn't give them realisation. Up to a point he brought them to understand that always the truth wins. They call it `Satyamewajyati', truth wins.

This happened at the time when it was very important to show that those negative forces cannot overpower. To show how useless they were, to show how they had been active and have been dominating and everybody had fear but all of them were neutralised by him. That he can kill all these negative forces.

This is one of his styles which is very important for modern times. Now, in America, as you see, there are so many negative forces that have come up. They are in a different form, they are not like monsters. But they are by temperament, are monsters.

The collectivity that he preached through Rasadena and all that, that he brought in his, I should say adolescent age, was also remarkable. That he made people dance together, pray together, to be festive and to know that you are a witness, you are not a slave of religion or of your meditation, but you have to be festive.

And he got this introduction of Holi festivals and many others, like Rakhi bandhan, all these he brought in because he thought this is how the society will be cleansed and also they will have a lot of enjoyment.

So the idea of enjoyment he brought it into the lives of people. In the little childish pranks he used to play on

people just to teach them and make them turn to something that was a very great enjoyment.

Now, his enjoyment was enjoyment of the spirit, the enjoyment, pure enjoyment. You see all these things reflected in the American life today, but in a perverted way. Now, the sense of enjoyment in American life is absolutely perverted, because it is self-destructive. Whatever they take to is self-destructive. You tell them anything they'll say “what's wrong?" Why all these Gurus prospered there because they pampered the ego of Americans and said “it's alright, you can do whatever you like, as long as you give us money." And this suited them very well and they started doing all these things of, a sort of, in a way going into perversion.

Like Rajneesh now. Rajneesh came to America and how people liked him. He had a Rajneesh *[UNCLEAR]* this, that and he established there thousands and thousands of people. But then again Śhrī Kṛiṣhṇa's power worked on him and he was defeated then. Everywhere you find there are so many Gurus like that. They all were defeated, really, by Śhrī Kṛiṣhṇa's power, because he has all the tricks of the trade.

He knows how to make a fool out of them. Just imagine, this Rajneesh was so powerful and an idea came into his head that he can become the lord of that place, or whatever it is and they conspired, but it's over, it's finished. One must know also how much also we have achieved.

Then there was another one, Muktananda and this 16-year-old fellow, so many of them. One by one all of them are finished, I would say that it is Śhrī Kṛiṣhṇa's power

that has worked. Because his lifestyle was, from the very beginning like that was, that to kill all those who were negative. Now, if you see in America, I think, except for one or two leftovers, most of them are finished.

Now, there is one more who will be finished also I'm sure, within no time and you will see that the influence of these people, negative people, will be finished. As a result of that, as a result of all that, what has happened that people have lost faith in anyone. They have no faith in anyone. They think if these people could deceive us like that, take away our money, we have no money even to educate our children, we have sold our houses, so all these things, you see, made them absolutely flabbergasted and they decided not to have anything to do with the Gurus who are coming from India and that goes against us, in a way.

But all of them, you see, what they did, we should find out, is that, to make a very absurd, queer type of organization.

We are not, we are very normal, absolutely normal people. We haven't made any absurd type of religion or absurd type of following or absurd type of meditation like you'll fly in the air and all sorts of things.

But the people of America are not so matured to understand, otherwise they would not have fallen to these horrible Gurus.

So, on one side we have people who are very much affected by these Gurus, on the other side we have people who think that I must be also one of them and on the third aspect is this, that the people are extremely

simple and extremely, I should say immature, they are like children.

So many Americans also told Me they are like children and to approach them you have to say that a Mother's love can only put them right.

Now, as far as I'm concerned, that was the first country, I should say, I visited for any program. In 1971 [1972], I went there.

So you can imagine, we got realisation on this Sahasrāra Day in 1970 and went to America in 1971 [1972] and I gave realisation to people, no doubt, to many, but what I felt was, that they didn't care for deeper things, firstly.

So we lost many Sahaja Yogis like that. Then there were some people who were sick they wanted their treatment that's all, nothing more.

Then came some people who were taken away, I should say, by other bombastic Gurus who told them lots of stories and they claimed so much, so, so many joined them.

Like that it was, I found that the people were absolutely not prepared for Sahaja Yoga. They were seekers, no doubt, no doubt they were seekers and they had that restlessness of a seeker, no doubt. But they were not for Sahaja Yoga, they didn't know what to seek, what to get. That was the part where I felt they were very immature.

So I, after that I didn't go for nine years, because I thought, better to devote your time to something else till these people mature and understand what's wrong with them.

Now, they have been to Gurus and they are lost, there are some who have this restlessness still. I see in many things, the articles they write, sometimes the books they write, that there is this kind of a restlessness, which is very important for Sahaja Yogis.

Most of you have been seekers in your last lives and you had this restlessness within you.

But with this restlessness we didn't know what to do, where to go and with that restlessness some people went even up to Japan, some Australians came up to America and all kinds of things happened.

That restlessness you cannot describe, but these Gurus found a good market so they came down and tried to overpower them.

With this restlessness you see, it was very reasonable, logical, to see that if you go to somebody, Do you get rid of your restlessness or not?, minimum of minimum, but that never happened.

So when it never happened, you see, they thought that this is missing, somebody said, “no you have to have another program or you have to go through another course", this, that.

So they went on falling more and more and more.

At the same time, at the same time, negativity of immorality took place. Though if you read the constitution of America you will be amazed. In very subtle ways it has just supported complete morality.

I mean, I was surprised, there's a law that when you go out of the house you cannot wear funny dresses, when you are in the swimming suit, also that is regulated and

nobody can be absolutely nude, like in Italy, you can find on television such things.

So, you see, the constitution was made with great idea of morality, I mean the whole basis was, people have to become moral. But always if you make any law, human beings have a capacity just to sort of blast it, to say: “Why this law? I don't want anything." And that's how the idea of control started. How can you control? How can you say one should not do like this? Now, the whole this explosion started in the family also and the children started disobeying the parents.

The parents themselves were the same style. Then the children become the same style, now the whole thing started exploding and they thought, there's no freedom.

Those who don't know how to use freedom, should not get any freedom, I think. They must know what is freedom is, those who respect freedom and understand freedom can only be free people.

So in that freedom, with this explosion, they were thrown away and they started taking to lives which are really absolutely absurd, calling it most reasonable, most logical.

So, the people became homosexuals, it's absurd, it's not natural at all, it is absolutely absurd.

But when this idea of freedom exploded in them, then all the bhoots came, took over their freedom.

And it's from the bhoots they got these ideas. And in such a large scale they are taking to it, it's very surprising.

Such a large scale these bhoots are affecting and people are getting into it. As a result of that they started getting all these diseases and all. The worst was, I would say, that at that same moment, the most negative personality from Austria, was Freud. He was a Jew and he was not respected by the people of America's at that time.

So he got hold of some Jews and all that and then he made up this story about the mother and all that. And he's the one who ruined their lives, because as soon as they became free they thought, anybody who writes anything black and white is the bible. They started following this fellow and some others also from France and just it's a sign of complete immaturity, a mature person won't take to this or won't take to that.

I've talked to some Americans, at that time and they were, I mean, they were not Sahaja Yogis, not seekers, I think. They said “we enjoy every part of life, see, we never have any problems, we enjoy everything, we do this, we do that. The enjoyment is important, 100% of our life is full of enjoyment." Now, after that phase, I think this was so when they came to India about 1960's or 50's, they were talking like that. Now, they are talking about all the problems they are facing out of these enjoyments.

They say that 65% people might become schizophrenic, 30% will become lunatic. Means who are left, no more then, I can't understand.

All kinds of statistics you see, you are shocked. How could such a big number of human beings get into trouble of this kind? And the diseases they have is also very funny, that they have most of the diseases of

Mūlādhāra, where the constitution is based on Mūlādhāra.

England has no constitution, no constitution at all, but they believe more in Mūlādhār than the people in America.

So there, because when I was like, you see, a wife of a diplomat and all that, I found such a wretched temperament these ambassadors and all these diplomatic people had. I couldn't believe, how could they be at the helm of affairs and from America, especially you know, they would wink at every woman and they would twitch on their faces and the way they would talk about women was so degrading so demeaning and also women would talk about men. I told you the story of the one who came to England and she wanted to see a pub and she told Me, “Have you visited this particular pub?" I said, “What?" And then her two sons, when she went back... she told Me, “We are very free, we have given all freedom to the children, do what you like." And they were celebrating, these two children, were celebrating their birthday and they had a party with lots of drinks and the whole house got burnt, the children were dead and the parents were dead, She went to see the pub and she had a list of the interesting pubs that there are in England. I mean this interest in the pub itself shows what sort of a personality she was. She had two children, she had a husband, her husband was a very big man of a very high repute and all that and his wife was like that.

He also used to join her, yes, we gave all freedom to our children, we asked them to do what they like, but they must enjoy life.

Now enjoyment at what point? Where do you enjoy? You enjoy in your heart, you can enjoy in your Sahasrāra, but with Mūlādhāra there's no question, because if you go on like this there is no end to it and that has created now tremendous problems in America.

I know, I feel very sorry, that was the first country I went to because I could see that there are lots of seekers, but all of them were not there, some had gone to this Guru, some had gone to that Guru.

And there is one lady, actress, she came to My program and she noted down what I was saying and she used it for her own purpose and she started teaching Sahaja Yoga there. Is beyond Me, how they are also very money oriented. To them, money is success, money is joy, money is everything.

Now, this third quality, from where did it come I can't say but at the time of Śhrī Kṛiṣhṇa, people were very money oriented. In the sense that they used to take their milk to sell, milk and butter and everything, to sell in the Kingdom of Kamsa, who was a devil.

So he used to break their pitchers, so that they did not pay.

But just to make money they would starve their children, but to make money, they used to take this to the monsters because he had lots of armies and things and they needed milk.

So these women would not give milk to their own children, would not give them butter, but would take all that for these horrible people.

So that money orientation you see now, I mean it is like a shadow and a light. If light is Śhrī Kṛiṣhṇa, see what you find in the shadow. It's just the other way around, people behave. He was such a detached person, such a detached person, that he can never commit any wrongs, he could not do any immoral things.

Whatever he did was absolutely moral. Because if you are detached and you are doing something, then nothing touches you. He brought in this idea of Leelā, of this play, the play of the Divine.

Now we see in our lives also how the play of Divine works. The Sahaja Yogis first when they come they are really restless and they go on asking Me a hundred questions or they start also dominating others, doing all kinds of things. But once they get the experience of the Divine power then they start settling down. Now then they see that there are so many coincidences that happen, so many miracles that happen, then they start understanding that there is some power which is looking after us, which is guiding us, which is taking us to the right path.

So, unless and until this happens, that this understanding, even before realisation, if people start getting this realisation that there is a power that is helping us, something beyond what we know, then things will start changing.

Now, we have to work out in America, we have to tell them and we have to tell that, this is the power that is beyond, is wanting to transform you. There is going to be a global transformation, I can see it so clearly now, in every country I go I see this, that it works, it works,

whether it is a Turkish country, or it is Tunisia or if it is Russia, any country I go to, all those people who come, it works, this global transformation, I never thought I'll be able to see it in My lifetime. But has really reached it's highest, I would say I think so, is the highest point of development.

So you are all transformed, this was predicted, long time back in India and also I must say, it must have [been] predicted somewhere else also. Now when you start feeling the vibrations and you start using it, then you understand that there is this power, it works, now then you start seeing energy centers of Swayambhū's and all that, then you start understanding this. Goes on, your understanding increasing.

But first thing is that they have to believe that there is a power beyond. They may not believe in Kuṇḍalinī, it doesn't matter, but once you know that there is a power beyond then they'll try to work it out.

And this is what is very, very difficult to convince people, that there is a power behind. Because they are so conditioned by Science, also by their family traditions, also all nonsensical ideas about ego, that they cannot see, that's the point is, that the nature is helping.

Now, why America is such a rich country, why? They never ask such a question, Why is it so rich? What have they done? What are their Puṇyas? Now, one of the reasons is that Śhrī Kṛiṣhṇa is Kubera. He's doing his job, I should say, he's working it out. But people not understanding that this is a Divine blessing they think that this is their right to have it and they boast about it, they are very boastful people, they talk about their own

wealth, they'll talk about everything, it's a very different situation and a culture.

For an Indian, if somebody starts boasting about his wealth, they would think he must be mad coming from a lunatic asylum because it is regarded as bad manners.

So there is nothing like bad manners, you see, in the west as it is, but the worst is in America.

I mean they can abuse their father with a very dirty word, all the time they are using, even the judges.

I saw one film in which a judge used a dirty word, I did not know much of that meaning, but it was not a good word that he used.

So they become sort of, what's wrong, type of people, with this arrogance I don't know how we are going to convince them about Sahaja Yoga. I'm going to try also something like approaching these top class people to talk to them about it. Maybe, you see, they might feel influenced that these top class people have taken to it, so there must be something about Sahaja Yoga.

I wonder if they would talk about us so much, what is Sahaja Yoga is, what it can do to this country.

Because we have to save, really save this country. It is from all the sides, is under attack, from all the sides. You take morality part, it is under attack, you take from the artist's point of view, it is under attack.

They are not creating many artists there, I went to see their paintings there, their latest paintings with modern painting and all that, they haven't got the depth at all. It's all full of filthy things about it and they talk about absolutely filthy things. There is one artist from India, he

went to America and when I saw his paintings I was surprised. I said “What are you doing?", he said “This is what sells here." I said “And what about India?", he said “No, no, they will never touch it, it's horrible." He himself knows, but he said this will sell here, so he has made it like that. It's a point of judgement, whether you think it is worth selling or not is the point.

Now whom do you sell to these people who are not mature enough, who are so much enticed by the Mūlādhāra problem, how can you help them? How can you bring them around? It is a question of people maturing for which of course this Param-Chaitanya will help, I am sure, the way yesterday you felt it, I'm sure, Param-Chaitanya has to do something about it, it has to work it out, it has to enter into different dimensions in human beings to understand.

Like creating coincidences and all that and then bringing them down to Sahaja Yoga.

Can work out, no doubt. Also Sahaja Yogis must work there, I know they are very few and that's why they were upset about it because they were really working very hard and it didn't work out there so they feel that there is something basically wrong.

I have told you already what is wrong with them, is this, that they lack maturity as far as evolution is concerned. Even those who have come now to Sahaja Yoga have done very well. There are, of course, some who I would say not yet so much of it.

So what you have to do is to get to reality, to know what's the problem is really and what we can do about it.

Now, so many European leaders, or we can say European Sahaja Yogis are free because I am not going there to Europe, so they should take charge also and can go sometimes and have some sort of a program, conference, whatever you want and get in contact with them and talk to them in such a manner that they do feel that this is something very remarkable.

Something very much what they wanted, something that is the future of the whole world.

So this global transformation is taking place and you have to talk on those lines little strongly.

But with media we had very bad experiences because we arranged a hall and we spent a lot of money there and not one person came from media, not one.

So we did not know what to do, we had prepared so much food, everything and everything was wasted, not one person from the media came.

So also we can start a kind of a newspaper, could be, could be some sort of a media of having cable TV or something like that by which we can propagate Sahaja Yoga and tell them what good it has done and what it can do.

It's quite a mad place because they have so many books, everything is so much, every number is so much, that if you write a book also I do not know where it will be lost.

Now for today, I have to announce that My book is ready now, I have done it and I would like to publish it now so that it will be available to you and I'm sure you will enjoy it. Not only that but it will help you to understand the problems of the west. I have not dealt in that the

problems of the east but I have dealt in that with the problems of the west, what problems they have and how to tackle them.

So this book they will be bringing now and showing you. We'll see how it is published and how people like it, that part I will do.

I would say I would not have liked to write a book like that, to be very frank, because for a person like Me I should only write all the splendor of spirituality, all the beauty of heavens, everything, all poetic things, but I thought reality is very different and people must be told what is the reality.

So, I have ventured to write this, otherwise I would have liked to write something like Amṛutananya written by Dyaneshwara, but there's no controversy, nothing, just sweetness and just overflowing compassion, I would have been very happy, but that doesn't work out you see, it will float in the air I think.

So I thought first I must write this book and point out where are we wrong and to make you aware of it.

Then what we can do is to have another book, I could have, with all My experiences with Sahaja Yogis and Sahaja Yoga. It would be another interesting thing.

One of the defects of these incarnations that they never wrote a book themselves. You see Christ never wrote any book, Kṛiṣhṇa never wrote any book, Rāma never wrote any book. They knew how to read and write but they never wrote. And then we have people; like Nanaka, who has written, not himself so much as he has compiled all the great literature of the realised Souls. Alright, then still what happens is something that they just read it word by

word then they have to finish it in 2½ days the whole thing.

So one person reads it puts the finger at one point, finished, then another one comes, starts from there, puts the finger here, it is finished. Nothing goes in the head, you see that's the problem is.

Same with Mohammed Sahib, he never wrote the book. If he had himself written the book it would have been very different but somebody else in the 5th calipher [caliph], who was a very cruel and a bad man, who wrote it. The same thing has happened with bible.

So you see it's like such a great diamond is put in the mud and everywhere there are complications because of this. You cannot blame these great people, but only thing that is happening is all bad name is coming to them.

They are not the ones who wrote anything wrong, they are not the ones who would say anything wrong, but if the book falls into the hands of some people who are absolutely adharmic, who are cruel, then this is what happens.

Now, you see what's happening with Catholic Church, you see what's happening with Moslems. Everywhere you find there is violence, there's corruption and there's fighting, this is no religion, nobody could have preached that thing, but it is doing that way.

So now you all stand out, out of all this where you love each other, you care for each other, you enjoy everything, despite that, your enjoyment is absolutely pure. And this is what is to be seen by others and it can work out.

I'm sure, one day in America, we will be there very successful.

May God bless you.

Contents: 1995-08-23 **Talk to Custom Officers, Customs, Airport, Rio de Janeiro, Brazil**

[The chief manger of customs, who had not been very cooperative prior to Shri Mataji's arrival, changed miraculously when Shri Mataji arrived. He surprised everyone by asking Shri Mataji to sit down and tell them about spirituality. They said they were deeply needing some spiritual light. For about half an hour Shri Mataji spoke to about twenty customs officers an after asking them to take off their shoes, gave them Self-realisation. A lady was in tears after receiving Self-realisation. Shri Mataji hugged her and said:] This is what happens when you meet your Mother.

Contents: 1995-09-10 **Śhrī Gaṇeśha Pūjā, You Must Project Your Energy of Innocence, Cabella Ligure, Italy**

With all the Gan.

apatis sitting around Me and you all the ganas sitting in front of Me, I don't know what to say. It's remarkable, very remarkable because most of you come from a culture, which has never shown any respect of Śhrī Gaṇeśh. They never realised how important it was that, without Śhrī Gaṇeśha's qualities, we cannot achieve anything in our life. The idea of every day, moment-to-moment enjoyment has destroyed them. And also the desire to know the Divine vanishes also in thin air

because you get lost into this moment-to-moment enjoyment till you get destructive, completely destroyed. But I really don't understand how you have achieved this state where you see the purity is so important to life that Gaṇeśha's qualities, His value system and His innocence to be imbibed.

I feel very gratified that such a thing has happened now in your lives and you all are so much in place for Śhrī Gaṇeśha. Śhrī Gaṇeśha is there from our childhood. Yesterday you saw the children, how they were so beautiful and entertained us the most. Everybody had a smile on their face and I said, “Don't laugh because if you laugh they feel a little offended and they think that you are laughing at them." The enjoyment that we had from that drama of children was more than what one would expect from adults doing that kind of a drama just to entertain us. It might be some sort of a very subtle joy of Śhrī Gaṇeśha that made us so happy. We all have Śhrī Gaṇeśh settled very nicely within ourselves and in you awakened, awakened in such a manner that in your free will also you do not want to do things that will go against Śhrī Gaṇeśha. His manifestation within you is so evident. You see your faces. They are so beautifully shining, so very different from other people.

One day I was travelling from London and there was one Indian lady who came to see Me and she said, “I was surprised to see your disciples. Their faces were shining with such light. I've never seen any disciples like that." I asked her, “Who are you?" She said, “I'm married in Guru Nanak's family and all the people in his family are just the opposite to what Śhrī Guru Nanak was." So I said,

“Because they worship Śhrī Gaṇeśha." So she said that “In our family nobody worships Śhrī Gaṇeśh." I said, “It cannot be possible? How is it?" They believe in the *[UNCLEAR]*, the formless God of Chaitanya. I said, “But who is the source of that Chaitanya? Why don't they find out who is the source?" So they said that Nanaka has only talked up to this point. He's not talked about the source. I said, “Better find out. Because in this book maybe some things have been taken away." And then somebody gave me a passage [Japuji 30 from Guru Granth Saheb] where He [Śhrī Guru Nanaka] had described the innocence, the Deity of Śhrī Gaṇeśha also. He had described that the whole creation was done by the Mother and not by the Father. It's very surprising because *[UNCLEAR]* is for people, who don't believe in the forms of God, always talk of Father, not of the Mother. It is true also about Christianity, also about Islam, also about the Jews. All of them, they talk of the Father and not of the Mother, nor about Śhrī Gaṇeśh. It seems in the ancient times they believed in the Child God, even in China, even in Greece and also in many other countries who were supposed to be primitive. But they all believed in the Child God.

So now, when we deal with our children, we should know that they are just like Śhrī Gaṇeśh. They are very innocent, very simple. Except in cases sometimes, they're affected by some things and they lose their moorings. But Śhrī Gaṇeśha's greatest contribution to Sahaja Yoga is that He makes you feel My vibrations. He makes you feel the beauty of purity and simplicity, only possible if Śhrī Gaṇeśha is awakened within you. Also the Kuṇḍalinī won't rise without the sanction of this

chancellor. He's the one sitting on Mūlādhāra. But you should know He's on every Chakra. Innocence cures all the maladies, physical, mental, emotional, specially the spiritual. But Śhrī Gaṇeśha's qualities, the most important is that He believes in emitting vibrations. He believes in projecting His vibrations to everyone. That is the quality now I feel all of you, as Sahaja Yogis, can use. You got your Realisation without any effort I should say. It was Sahaj.

The life before Self-realisation was different. You got your transformation and you have jumped into the new era of, as I say, of Meta Science. But here now we have to see whatever we have got, what are we to do with it? You, of course know, that you have to give realisations to others. You have to cure people, you have to love them and you have to be compassionate. But apart from that, now the deliberations about yourself have to start. That is through Śhrī Gaṇeśha's powers that are within you. You should see that you can emit your powers your energy to others. You can project it to others.

Now, for example. If somebody comes to you, meets you, if you know how to deliberately project your energy. This is a new type of meditation you have to practice, that to emit your energy, project your energy to others. You don't have to say anything, you don't have to talk, but just feel deliberately, again I say deliberately. It's not Sahaj. It's not spontaneous. This is what you have to practice, is to emit your energy of your innocence of Śhrī Gaṇeśha to others.

So when they see you their innocence would be awakened.

Now, for example, say we had some problems in London and Sahaj Yogis told Me, “Mother, there are still, you know, some men are looking at us." And some said that “There are many women who are looking at us." It was a mutual sort of a thing going on. I said, “You can project your energy in such a manner that that projection will stop all that kind of stupid behaviour of other people and also make them understand, respect you and feel your dignity." Not very difficult.

But on the contrary, as the culture is to attract men and attract women, it will diminish. The energy will diminish. When you feel your own dignity and serenity and that you are now Self-realised people, you are not ordinary people, a kind of majestic personality develops within you. That majestic personality really can have a tremendous effect on the surrounding people. Tremendous. It's a kind of a deliberate projection you should start. I don't know that side, that how to project it or how to deliberately do this.

It's just spontaneous with Me. It just happens. But you can achieve it yourself with a little practice. Try to face such people with not disdain or contempt, but just your majestic personality. This personality, see, is here, now you see, just sitting in such a majestic manner and is also giving the vibrations to others.

The whole figure is doing something suddenly to people. To expect that the whole world will change spontaneously, is I don't think is all right because you know the world is so chaotic, full of so much chaos, so much ego, so much conditioning. But something within you can rise above others with your sense of dignity, with

your complete Selfhood. Where you stand with yourself, you're not to be rude; you're not to be egoistical. You need not say things if you don't want to say anything. Just that silent personality can emit such beautiful vibrations, which you have. You have stored up a lot of vibrations within yourself and this storing is showing on your faces, which I said are shining. But the innocence that you have, you have to be proud of it, very much proud of it. Even now sometimes you feel that people will say you're not properly dressed up or maybe you are ugly looking or all kinds of things that they expect the other person to be.

It's a funny thing that in this world all human beings expect others to be very good. Everybody should be a hero or something. Whatever themselves never think.

So now you have become heroes in the sense that spiritually you are much higher than all of them.

So this projection, when it starts, I'm saying again deliberate, then you should not be afraid that I will develop my ego, should not be afraid that I'll get some conditionings, but just, in the way, with the understanding that you have these powers within you beautifully expressing themselves as a child does. You see, these just one child, it can entertain at least hundred people. What is so sweet about the child is? The innocence, the way he speaks, the way he talks the way he behaves, the way he expresses his love. It's so simple, but it has something in the essence, this innocence of Śhrī Gaṇeśha.

Anywhere there's a question of children, the whole world get worried about it. The whole world wants to solve the

problem. If a child is in trouble anywhere, all over the world it will be circulated that such and such a thing is happening to such a child and everybody will be worried. If they see a child anywhere, the faces change, you see, the faces change, the expression changes automatically because that child is emitting that innocence without any deliberations, without any special way of doing it, but just spontaneous. But then you grow, you start growing, growing with others who are also not innocent. You have to meet them.

You cannot run away from the society. You start getting all the rapport with such people who are talking about things, actually, those who are criticising Śhrī Gaṇeśha.

Gradually, your innocence starts dying out and you feel sometimes inferior to all those who are supposed to be very great warriors against innocence in the sense that, when I was in London I saw they all used to laugh at Me because I had this kumkum. But I used to think they don't know why I'm wearing it.

So ignorant they are, very ignorant people that they don't know in India all the married women have to wear this. Even the Muslims wear that. They also wear mangal sutra.

So I said that this is just written down on My head that I am a married woman, is just to tell people don't bother Me. I've got My husband behind Me and he can take you to task.

This kind of ignorance is so much in the West and still they think they are a higher race, they are greater people. They don't know even small, small things about life. For the innocence, I think they have lost any

knowledge about it long time back. And that's how it is in society today, which is absolutely lost, its own moorings. Every individual is suppressed, every individual is doing something and they don't know each other. Without innocence you cannot have a rapport with other people. Because that means you have some sort of a lust or greed behind the whole thing.

So much so now, it's become so boring the whole thing that even once I told this Sahaj Yogi that, if you are going there, there's a family and they have a daughter, so just give this present to her. Simple thing. Now this yogi was quite an elderly person, not a young boy. He said, “Mother, I'd better not go." I said, “Why?" “Because they will misunderstand." “What will they misunderstand?" “Why am I giving a present to this girl?" But I said, “I am giving.

What is the harm?" No. That's the psychology. He was himself a psychologist. That's the psychology.

So “I cannot take this present for that girl." I mean, for Indians, you know, you don't understand this kind of a fear. But then I noticed this too much, that they don't want to be with any woman. They don't want to be alone with any woman. And they said Mother, “You don't know these women. They will make a rape case out of this." “But how?" “They do." So the whole idea is to challenge the innocence of them. For that, I must say, they made this Freud into a god because of his writings. I don't know how they accept also such writing can't understand how they accept because I think they have no idea as to what they are.

Somebody asked Me about Freud, then what did he say? Why are people so much against him? Why are they so? I said, “He said that there's a bad relationship between the mother and the son." He just jumped. “He said so? My goodness. Thank God he never came to India, otherwise we would have cut him into pieces and put them in the Indian Sea." I said, “But why spoil the purity of Indian Sea also?" He was so annoyed and angry, he said, “How could they tolerate such a nonsense? How could they accept such nonsense against the mother? They have no purity?" I said, “That's the trouble with them." Now the trouble is that the brain developed too much. Ego developed too much and any such stupid idea, it's much worse than stupid, was accepted. And that is how I find it's so boring. Every time anywhere you go it's nothing but this sex business. It's too much. I can't understand how people go on tolerating. It's all right, at the most, in some adult films you might show some sometimes, but every time you see something you find suddenly this kind of nonsensical scene is coming, this bedroom scene and people like it. They pay for it. They want to have all aspects of it. It is such a natural thing. What is there to talk about it all the time? I don't understand. It's only the development of the brain of such a manner that every kind of nonsense it wants to accept. “So what? What's wrong?" You're all mad. That's what. You go to lunatic asylum. Lunatics also talk like that. “So what's wrong?" Same way. Because they have such acceptance, they don't know how much people have ruined their family life, their children's life. In every way, we find that the

whole society is full of this nonsense and specially in the television.

Italy specially. I mean, certain buttons you should not press. You should be very careful, otherwise you don't know what you face and you go for vomiting. You see, as Indians, first reaction is to vomit. But for people who have not yet realised the value of this innocence can be easily taken up by this kind of nonsense that's going on. Whatever it is, through the blessings of Śhrī Gaṇeśha, you are all transformed.

You are on a different line.

Yesterday these two musicians were surprised how you were praising Gaṇeśha. They couldn't believe it. How could you praise Śhrī Gaṇeśh because you haven't even heard the name of Śhrī Gaṇeśha before? I said, “They see what Śhrī Gaṇeśha has done to them, how He has made their attention so beautiful that they enjoy all the beautiful things of the world, all the innocent things of the world." And there are many people like that, I can tell you, who are struggling. Not that all the society has accepted this nonsense.

There are many who are struggling because I know in England they published a book about what children have to say about the politicians, very sweet, sweet things, very sweet. And those books were published were five thousand books because if you publish five thousand, you get it cheaper or something like that.

And in one day all the books were sold out. In one day. That shows that there are so many people still who are respecting their innocence and they want to be innocent and they want to enjoy it. But a society has to be created

of that now. For that, you must have a kind of a personality.

You know that I was in London and once I went to Greece. And the minister's wives also came to meet Me. I was surprised. Normally they don't go.

So they said, “You see, our husbands told us if you want to see serenity personified, then you must see Mrs. Srivastava." I was surprised and pleased they're talking of serenity. In these modern times anybody talking about purity. I just couldn't understand, but I felt at the back of their mind the tradition. Whatever it is, these men could see that simple thing in Me and they went and told them. And they all enjoyed My company very much. I was making them laugh and telling them things and all that. And one of them turned around and said, “Mrs. Srivastava, you're just like a child." “I said, “Really?" “No, we enjoyed your company so much." And when I was coming, they were in tears.

So what I'm saying that whatever innocent personality you have, you have to project that, to project towards others. Say, somebody trying to be funny with you. Just with one glance you can put that person right. “I don't like it." Just to say you don't like it, in a way that's a projection. Around your society, around where you are working, you'll also find people who have no sense of innocence. And it's disgusting to be with them. But as you have powers, you must use. Is to project. I see with Sahaja Yogis, they don't even cure people. They'll tell Me, “Mother, he is to be cured. That is to be done." But you are so many, why do you need Me to do that now? You all can cure a patient. You can help the patient. Why can't

you do it? What is the need for Me to do it? You have those qualities within you because potentially you had them before and now they're enlightened through the grace of Śhrī Gaṇeśha.

Now, what you have to do is to assert. In that, of course, you must remember not to use your ego. Not to use your mind.

So somebody would say that “Mother, without mind how can you impress others? How can you have a rapport with others?" Very simple. Just go thoughtless. Once you are thoughtless, you are in the realm of the Divine. And then the Divine takes charge. And it will start emitting such beautiful vibrations that you'll be amazed at yourself, how things are working out. It is not a coincidence we should say.

Like once I was going somewhere and they told Me to be very careful. I said, “Why?" “Because in the night, you see, these Nasikites *[UNCLEAR]* are here and they might just kill you." I said, “It's all right." He said, “No, it's very late. You be careful." So, the gentleman with Me was very much worried. He said, “You take out your ornaments, everything." He put them under the seat and did all.

So, as soon as we reached that place where many Naksalites *[UNCLEAR]* were standing with their lanterns and with their sticks, so I told the driver, “But for one minute you stop the car." He said, “I will not. I won't stop." I looked at them and I don't know what happened. They just moved on. I said, “Now speed up the car." You see, it is the power that you have. Unless and until you use this power of love and compassion, you will not know what

you have got yet. And that comes from your Śhrī Gaṇeśh. You see, how children understand love. If you're nice to them, how they react. Maybe sometimes they do not, but ninety-nine percent children I have seen, they really react to love.

In our school in Dharamsala, there were two children and they were very troublesome to begin with and the parents were very worried about them. They sent them to Dharamsala and otherwise they were very demanding, as the modern children are. “You buy this. You buy that. Go here. We want MacDonald." This that was going on. When they went to the school for one year, they came back and the parents asked them, “Now, what do you want?" They said, “We don't want anything." “You don't want anything? Want to go to McDonald?" They were Americaṇ”No, no, we don't want to go to McDonald. We want to sit here and watch Mother's videos." They said this. Suddenly, what has happened to them? They were so troublesome. Why are they now so much changed? What's the matter with them? So then they said, “What about food? Whatever you cook, we'll eat. We are not bothered." They were amazed how these children had changed. But then they said, “We must go out somewhere. We must see the river. We must see the mountain." “All right, that we'll do." Then again they came home. No demands, nothing. They didn't want to go for any shopping or asking for any shirts or blouse or nothing. Very much satisfied, dignified.

So they said, “What's the matter with you? You don't want anything?" “No we want something but we don't know how to tell you." “What is it? “Because you don't

have that. You can't get it in the market." “Well, what is it?" They said, “Can you get us a pendant of Shri Mataji?" So sweetly, you know, they said. That's all. But they said, “You don't have?" “No, we don't have any.

So you just get us the pendant of Shri Mataji, that's all." I mean so deep expression. You don't want anything else. I mean, I know the children, I've met them, but I've not been with them for a long time, I've never been so close to them, nothing, but look at the love that they have. And they were telling Me in the school in the beginning that anybody was to trouble us, we said, “Now we are going to inform Shri Mataji." “No, no, no, don't inform Her." “Why?" “Because She will not love me any more." Can you imagine? The value of My love is so much understood by these little, little children and so much they admire, they want it. It has no material gain by that. Nothing. All this really shows that Christ has here said it, that you have to be like small children to enter into the Kingdom of God. Without that, you cannot enjoy anything. Like yesterday's program was really, I must say, these Swiss have worked very hard. They're very hard working I know, but not to this extent that they started singing Indian music so well in such a combination. And we enjoyed all that very much. Now imagine these Swiss, you see, who are overactive, always working, I don't know. They have no time to think about creating something innocent, creating something sweet of this kind. And the way they did it, I mean, shows, really, that they love Śhrī Gaṇeśha and they understand the value of Śhrī Gaṇeśha's manifestation in them. I was really surprised how they could learn all this Indian music

and so many sitting together and singing that song. And there were some Indians, I said, “Can you sing like this?" They said, “No." I said, “Look at these Swiss." This is the power of Śhrī Gaṇeśha's love. Because they were to celebrate Śhrī Gaṇeśha's birthday, so they got equipped from within. But if they had not projected it, there would have been nothing.

So whatever He is giving you, whatever He is creating in you, this beautiful innocence, this beautiful fragrance of your living every moment, when you are enjoying also know that we have to give it to others. We have to pour this into others. By this, it will work out. I know it will work out. It is so tremendous. His powers are so tremendous.

Yesterday you saw that in the children's program that nobody could beat him, even Shiva, anyone.

And Shiva had to cut His head because He didn't know how to overpower Him otherwise. This is what we have to understand, that if you are innocent, nobody can cheat us, nobody can trouble us. Because in innocence you become a person who doesn't care for what is happening to you. You become a person who tolerates everything thinking these are, you don't even think. You feel they are something, stupid people, that's all.

It is a story about a King in China, as I'm going to China. There was a king in China. They're very wise people, I must say Chinese are extremely wise. And he decided to win a, what you call cocks' fight.

It's a cocks' fight. Imagine the King thinking like that, but it's all child's play.

So he went to one great saint and told him that “How will you train a cock to fight the other cocks?" Said leave the cock with him.

Left the cock and he trained him very well because when the king arrived after one month before the fight, he said, “See now, take this cock as you've done." He said, “This one, this one is not doing anything, just standing straight. He's a *[UNCLEAR]*. That's it. You take him." So he took that cock and put him in that contest.

So all the cocks were together. They started troubling this cock, which was just standing like this as “Some stupid people are trying to trouble me." He wouldn't touch them. He wouldn't react, nothing of the kind. He was just standing straight.

So all the cocks were surprised that this one is not protesting. He's just bearing up everything and he's not bothered as to what we are doing. One by one all the cocks disappeared from the field where they were having these fights. And this was the only cock, which stood up.

So the king was surprised. He took him to the saint and he said, “This one has become a saint now.

So it's better you keep it with you." He's such a saint that they were all trying to trouble him and he was least bothered. He was looking like this, left side, right side, both sides, thought, “What's going on with these people? Why are they behaving like this?" So this is what I have to tell you, that your personality itself is made like that and now you worship Him so much He's within you. And any kind of problems that you have will be really solved very easily if you take to your innocence. And that will create coincidences, as they call it. But I would say it's

not coincidence. It's the vibrations, that you'll be amazed how things are solved. They'll say, “Mother this had happened, that had happened." Now see, the other day, it rained so much. It rained so much so that they said, “It has become knee-deep mud here and Mother what are we to do?" I said, “It's all right. Leave it to Him." Next day it was very hot. Imagine underneath these things, the whole thing got dried out and today you are here for the Pūjā. It's an impossible thing that there could be such a change in the weather that one day it rains so heavily and second day the whole thing gets absolutely dried out. It's His work because He's so much powerful.

You have come to worship Him, so first of all cleansing has to be done. And He did the cleansing by putting the rain. Here is so heavy rains and some of the part of the rains which came here, this Palazzo Dorio [Doria], they turned into ice, I don't know what the English word is.

So they all started and the whole thing went round the house, you see. They were all forming into little, little ice balls, falling nearby.

Now it is something unbelievable that all over it has just rained. Only near our house it is the ice balls are. We can call it miracles. We can call it anything, but it is Śhrī Gaṇeśha's, we should say, sensitivity that thought that `Now this rain is going near my Mother's house, so let us make some sort of a beautiful ice balls.' And I went out and I saw and I was amazed how it was all around My house. There were ice balls.

What He can do, what he's capable is absolutely unbelievable. How He guides you and how He helps you. How He takes you to the right path. Not only that, how

He protects you. All the time He's with you because you have become His ganas now. You are His ganas, so He protects you, looks after you, gives you all the guidance. He takes you to the right path. He takes you to the righteous road. He gives you all that is Dharmic to enjoy. You always meet friends here and there. You think it's a coincidence. It is not. And that is how He works. He works with all His beautiful, sweet, loving attention on you because you are His ganas. But the ganas have to work. As I say that in our body there are ganas and they fight the disease. They fight the problems that are in the body, those antibodies which are the ganas of Śhrī Gaṇeśha. In the same way, you are also His ganas. He does all this for you. He protects you, loves you.

He gives you all the good time. Then what are we doing about it? It should not be one-sided. When He does all this for you, then what should we do about Śhrī Gaṇeśh? What can we do as antibodies? You don't have to fight the enemies with a sword or any kind of a weapon. The enemies you can conquer by two simple methods. One is try your love, your pure love on them. Try that. You may melt away many people. Or else, if that is not working, then what you should do is sit down and meditate and give bandhans. There are ways of giving bandhans. The bandhan works so fast and so beautifully that you are amazed how it has worked. Because you are so powerful. The way you give bandhans, anybody else can give, it is not going to work. It's only you, the Sahaj Yogis, can give bandhan. There are different types of bandhans you have to give. And all that works out so well, so we have to have now faith in our own powers and we have to know

that we are now empowered by Śhrī Gaṇeśha to do the work of Sahaja Yoga.

To do the work of Sahaja Yoga is not to feel that you are doing it, but is Śhrī Gaṇeśh who is doing it. You'll be surprised giving realisations to people is the greatest joy Sahaja Yogis can have. And then you don't have to think that you have done it. Then is the best. But if you think you have done it, then “I'm very tired" or “I have done this." Many people come and tell Me, “Mother, we have done this, we have done that." That means they are just feeling the strain of doing any work. But you are not to feel any strain. His powers are within you. You can see it. Believe Me. Believe in yourself. Have confidence in yourself, confidence and faith in yourself. And that, you are a storehouse of innocence, which is nothing but compassion and love.

If you have that faith, you definitely develop a beautiful way of talking to others, of having relationships with others. It is something that is really a gift of Śhrī Gaṇeśh. I don't think I every shouted at anyone.

Even on My children, I've never shouted. Never. I've never got into a fury or a temper because I think I can manage without it. Of course, I have to correct, I have to tell people, but one thing I've seen that everybody has been afraid of one thing, that somehow I should never drive out somebody from Sahaja Yoga because Sahaja Yoga is such a joy. It is such an energy-giving thing. It is such a light that you feel absolutely confident about yourself.

So to ask you to leave Sahaja Yoga is the greatest punishment because you can't leave Me now. It's

difficult. You just can't leave. Is impossible. And that is what it is that you also develop those qualities that you can't leave.

See, a child, if it is lost, I mean, the parents just go off. They don't know how the child is. But supposing, some son of theirs is a very bad boy, is misbehaving, is doing all kinds of wrong things, they don't mind, but when they are young, they're innocent. It's some sort of a tremendous attachment to them and understanding that they're our children, we have to look after them.

So this innocence that attracts you, that keeps you wondering about your children, about other children and I was very happy the way you gave a present to Guido because he's doing a very difficult task, I must say. And this appreciation shows that to you it's very valuable that your children are looked after.

But you are also a child of your Mother. As a result, you have all these powers within yourself. But you must know how to smile. You must know how to win over people.

Still there are some Sahaj Yogis and some Sahaj Yoginis who are still rather stiff. I find them little stiff type and they can't give up their stifiness. Maybe they think no end of themselves or whatever it is.

Then they will not enjoy Sahaja Yoga. Of course, mentally of course they understand Sahaj Yog and all that, but they cannot enjoy fully Sahaja Yoga and all its mirth, its joyous moments.

Today's to celebrate His birth and He was the first God that was created on this Earth because he's also auspiciousness. He's also Holiness, so the Primordial Mother didn't want to create this world without first

creating the holiness, the auspiciousness, the purity. And that's why he was first created. Created on this Earth with vibrations, just bundled up now, vibrations, so that He can look after all the people who are going to come from ages to ages to guide them always on the right path.

So He is supposed to be in charge of our conscience, the conscience that eats you up sometimes, that says, “This is not all right, this I should not have done, that I should have not done." But one should try to take very great pride in it, like there was one gentleman, an Indian, Indians can be exceptionally innocent sometimes, exceptionally, you can't understand them, so I told him, “Why did you give up your land?" He said, “Mother, I thought that later on, when my children will grow, I might become greedy and I may not give this land to my brother, who deserves it because I'm too clever, I can cheat you.

So I thought it's better to give up.

So I gave up the land to my brother." He's so innocently was telling Me that I should not become greedy because “maybe that my children will grow up and I will feel that I must give all this to my children, so I decided to give up the land just now to my own brother." But I said, “What about your brother?" He said, “He deserves. He needs. I don't need so much land. I'm doing very well in life.

That's why I've given." But legally, legally said, it was not in his name, but I thought it's better that I give it to him now. Later on I might become a bad man.

So the innocence works out in such a manner.

Very sweet, sweet stories I've got to tell you. There's one Sahaj Yogi was a little boy, say about sixteen years. He came to Me and he said, “My mother has some badhas and the father, too I don't know what to do. Now supposing I leave my father and mother, then will the badhas also leave me?" I said, “Maybe, may not be, depends on." “Then what is the need for people to leave their parents when they're eighteen years of age? Why do people leave their parents at the eighteen years of age? Because, you see, it will be a big loss." I said, “Why?" “Firstly, you know, that if I start smoking, who will stop me?" Such an innocent. “If I start smoking, only my father can slap me on the face, nobody else.

So he can save me from the smoking." I was amazed at his innocence, the way he was saying that “I want my father to be there to slap me." You see and then he said, “And then my mother, she's the one who corrects me every point.

So if she goes away, if I'm not with her, who will correct me? Who will tell me don't do this and don't do that?" I've never understood that look at this boy of sixteen years, he's an Indian, he's telling Me that his parents' utility is that they are the only people who can stop him from doing wrong things because he was born realised and you can see that, “if I try to do something wrong only my parents can tell me." So this innocence always seeks virtuous life, this better life and it doesn't sort of assert on others, but it somehow or other, even if there is innocence, just like you people are now Self-realised people. In the light of your Self, you don't want to do something that is not innocent, that is not simple. For

example, I've never seen such honest people as we have in Sahaja Yoga. Absolutely honest, I mean, they don't want to take even a single pi out of things. Of course, there have been some horrible people also who made lots of money out of Sahaj Yog, doesn't matter, but most of you have become so honest. I mean there's so much corruption in this world and to see people who are so honest.

Now the greatest quality, as you know, of Śhrī Gaṇeśha's was told yesterday, that for them their Mother is the most important. What Mother says and what Mother does, that's the most important. I mean, it is so much that I really can't understand how you people [are] so much fond of Me. Because I think that, whatever you think about Me, mentally, is nothing compared to what you have within yourself. And that is Śhrī Gaṇeśha's, again, the quality because He's so attached to Me that he will fight his father, he'll fight everybody. That's what you are. Anything against Me, you cannot tolerate. Anything wrong said against Me, you cannot follow. I've seen people getting furious if somebody said a word against Me.

So this quality of love for Me is coming from Śhrī Gaṇeśha within you. But another quality, as I said, that He makes the ganas work and so you have to work it out.

Yesterday's thing has shown Me how this collectivity of Switzerland has come up so well, so well.

And it was really showing how we can progress. You all have talents. Not that only Swiss have. You all have talents. You all have understanding. You're all intelligent. All of you are special people and you have to work out in

collective way and also individual way to show your quality of Śhrī Gaṇeśha, the way He has the rhythm within Him. He's very rhythmic and yesterday those two musicians sitting, He said, “Mother, they are so rhythmically clapping. They're rhythmic. There's no ha, ha, hoo, hoo, just clapping and so rhythmic. Nobody makes a mistake." Then they said, “When they sing also, nobody's out of tune." Normally, if ten people are singing, without proper training, then this are in alto, tenor, bass, everything, they go on. And you don't know on what swar [musical note] they have taken, on what note they are singing. But they were yesterday very amazed that all of you were singing on the same note. You wouldn't leave the note and come onto another note. That shows that the rhythm of Śhrī Gaṇeśha is working in you and His understanding of music, which is one of His qualities is that He dances on the music of which Nataraja, the father Shiva has taught Him. It's very rhythmic. That part, I think, a little bit, Sahaja Yogis are missing, that when they dance they need not be all of them in very rhythmic pattern. They're all right, but still one has to learn. Little more rhythmic pattern would be a good idea. As Śhrī Gaṇeśha, what such a big stomach He has, He dances so well.

So lightly, He lifts his body in the way He works it out, it's amazing. How does He do it with such a and a short person with such thick legs? He is very light and the lightness comes because of innocence, Mūlādhāra. If the Mūlādhāra is all right, then lightness is there.

You have seen in Maharashtra how these people were playing the lejun *[UNCLEAR]* with such speed, with such

lightness. They were lifting their legs and hand. It was really amazing how they were doing it. And it is only the innocence of these people of the villages that they don't understand much of this nonsense. They don't know what is going on with all these things. They earn their living, they're farmers and then in the evening they just sleep off in complete innocence. They do not plan, they do not sit down and find out how to kill somebody, maybe something how to rob somebody or another bad things that people think the bad action that comes into their minds. There is no time for that. They work the whole day. In the evening, nicely they sleep or else they will have a bhajan mandeley *[UNCLEAR]* where they will all sing together in a very beautiful manner.

So it's a real Sahaja style where we don't have to think about killing anybody or to murder anybody.

Like all these cults, they have weapons with them. I can't understand. Even I was told that in Poland our Pope *[UNCLEAR]* sent lots of weapons there. What is the need for anybody who is spiritual to have weapons around and think of violence and killing people? Because there is no innocence at all. You can see that. If you're innocent, your power is your innocence. You don't have to have weapons and guns and things. All these religions, so-called, are using nothing but weapons and guns and all kinds of killing objects and they are also killed. It's a funny thing going on in the name of God, in the name of Śhrī Gaṇeśh. There is no need for us to fight. There is no need for us to think that we'll kill this man or kill that one. Only you have to just desire, project your energy. And you see the person will disappear. He'll either

become a transformed person or he will not be there to trouble you.

So one thing I have to again stress that we must know our qualities and our powers. Many people, I know, could never come on the stage and speak also. I said, “You get along. Finished. Start. Anything.

You just project." “I can't do it. Why can't I do it?" To say, “I can't, I am sorry." Sorry is so common now. On the telephone also people will say sorry. Well, I said, “What's sorry? All the time sorry, sorry, sorry." Used to “I beg your pardon” used to say, was sensible, but the way people are “Poor me, you know. How can I do it?" All such people are not yet aware of their powers that they have. You can do it, everything. You can. Everything can be managed. After all, you have the power. In that power, you must know that you're not going to do something indiscreet, you're not going to spoil anybody, but your power itself will show that this power is really of love, affection, compassion for the transformation of the whole world. I'm thinking of the complete global transformation, which, I know, is a mad dream, but still I think like that. Because I see you all, then I think you all can do it and when I see the Śhrī Gaṇeśha in you, I'm sure it will work out.

So in My lifetime I have seen so many Sahaj Yogis, all over, how things are worked out. You have heard about in Brazil and also in Argentina, most unexpected. The people came to program from twelve o'clock in the morning when we were going to have the program at seven o'clock. I reached there at about eight, as usual and they said, “Mother, You won't believe there was a big

drama here." “What drama?" “They were sitting here from twelve o'clock, so all those who had come early got into inside, but those who came at the last minute would not be allowed and they are sitting there and fighting, `No, we are going to come inside somehow.' " So then, one of the Sahaja Yogis sensibly went and talked to the manager and told, “Baba, let them come. There is room." So there were four tiers. One was the ground, then one more, one more, one more.

When I came I said, “What's this?" All over the whole thing was filled with these people. I'd never seen them before, but they were there and so respectful, so much absorbing the vibrations. And I found it difficult to control My tears out of real feeling of such gratitude for Śhrī Gaṇeśh. He's the one who worked it out. That's why they say always first worship Śhrī Gaṇeśh before starting any work because then it gives you that peace, that tremendous powerful peace which works out so many things that you never thought of it would.

So we have to request Śhrī Gaṇeśha that all the problems of our land owning should be solved by Him and by Śhrī Gaṇesh power. We are still hoping to get the land and I want to install this properly for you because every time I don't want you to suffer like this. It's a pilgrimage, but rather difficult this time you all had, but you managed it very nicely and you never showed any kind of reluctance to accept this challenge. Śhrī Gaṇeśha was testing you I think also a little bit. But all that has worked out so well and now we are here to do the Pūjā of Śhrī Gaṇeśh.

May God bless you.

Contents: 2235.1 Japuji 30 from Guru Granth Saheb Obeisance, obeisance to Him, the Primal, the Immaculate, without beginning, without end, Constant through all ages.

The One Mother existed Alone in some mysterious way and She created the three Deities.

One was the Creator, one the Sustainer and one the Destroyer.

The world moves as He ordains and as He pleases.

He sees all, but no one sees Him; This is a great wonder.

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Contents: 1995-09-13 **Conference Talk, On the Global Problems Facing Women, Inter-Regional Round Table, Fourth World Conference on Women: Action for Equality, Development and Peace, Guanjunyuan Hotel, Beijing, China**

Moderator: Dear Mother Srivastava, Who is a spiritual Mother and the present head of Sahaja Yoga, which I'm very much looking forward to hearing what You have to say, because I'm sure that You have such desires for many women around the world. I'm looking forward to being touched by You today.

Shri Mataji: Brothers and Sisters of the World, It is a great honour for Me to talk about global problems of women in front of this distinguished assembly.

First of all, I would like to offer My profound gratitude to the government and people of our host country, the People's Republic of China. I have had a privilege of visiting China on two previous occasions and I am a great

admirer of the wisdom and culture of this great nation that I have visited.

This is beyond My imagination the most glorious time in the history of the world, that at this time we are so much aware of the problems of women. Women as a whole have definitely suffered over the ages, as the previous lady has told you, because we have not realised what their importance is and what their proper role is in human society.

Society itself, which is her creation, tries to control or put down the womanhood. In the East, we can say, that due to fundamentalist influence women have been under great pressure and their morality is based on fear rather than freedom. In the West they have fought for their freedom, but what they have attained is spurious freedom. The women in the West have freedom to abandon all social and moral values. Thus in the East, we can say, that most of the women are timid, oppressed and cannot express themselves, while in the West we find most of the women are reduced to a sex symbol. They are keen to expose their bodies. Their anxiety is to appear in fashion advertisements and very cheap popularity. Most of them accepted this position because otherwise they could not have survived in that chaotic world of the West.

What most of the women in the East would regard as very humiliating and degrading is regarded as something very glorifying in the West. I have seen both the worlds very deeply and I feel that unless and until you bring a new culture by which women from the East and West can both rise in their own esteem and express themselves in

such a way that they create high moral standards for their society, women neither in the East nor in the West will rise to their full stature of feminine speciality. The speciality is that if women are respected for their womanhood, understanding what they are capable of and how they can empower themselves with all the education needed, all the security will be provided to them and they will provide security to the society.

All the fundamentalists who talk of religion expect women to be absolutely moral and the men can do whatever they like. I feel we have to educate men more than women, because the idea of war comes also only from the men, in the beginning. I must admit it is not difficult to collect money for poor women in the developing countries and help them to get out of their poverty, but unfortunately My knowledge is that the money we are collecting may not reach the poor women but may end up into the pockets of the corrupt ministers, bureaucrats and other people in charge and ultimately it will end up in the Swiss Bank.

I do not want to criticise any U.N. organization because I know they are very honest in their purpose, but they must be made aware of what is happening under the table. [Applause.] We in India have two very big states called as Uttar Pradesh and Bihar which are very much helped by UNICEF as well as the World Health Organization. UNICEF started a project called Angan, meaning `courtyard', where the children were to be educated and brought up in a proper shape. This project is not working at all for the children, but all the money goes into the pockets of all the corrupt people who are in

charge of that project and the children do not even get two percent of what is being sent for them. Same with the World Health Organization, which is sending medicines and equipment to India. These medicines are sold in the market and are completely used by the recipients for their own gains. The same happens to WHO equipment.

So the poor people never get any benefit and they remain all the time helpless.

All this money is called dirty money but goes to the clean Swiss bank. A large part of the loans which the World Bank gives to the developing country is also siphoned back to the personal account of the corrupt officials maintained in Swiss Bank. Thus all the developing countries are indebted to the World Bank but have no money. The money is in the Swiss Bank.

So I would request you all to take this up with the Swiss Bank and request them to return all such money which has been siphoned in the Swiss Bank [applause] by very corrupt people and give this money to the U.N.

So that the U.N. can utilize it for the education of women and other purposes as well as what is to be given to people under very effective vigilance.

One has to have a very good network of people, especially women, who are involved and who are honest, compassionate and who would like to make the best out of this money, helping the women who have to achieve social equality. The main work of womanhood is to create a good society that would enjoy peace better.

Immorality, corruption and violence are the two horrible monsters which are eating up our society. I would blame

the mothers of these corrupt and immoral persons because they failed in their duty as mothers in their childhood. The loving training of the mother is the first and most effective influence in shaping the children into beautiful citizens. Mothers who never tried to guide with great concern and love, or the wives or the daughters who are falling into the fear of the men or of the destructive culture, have not done their duty as integral members of the family to strengthen the moral fibre of the men.

It is important also to see how children are treated in these two cultures of East and West. What we see in the East is that the children would listen to their mothers if they are not under fundamentalist culture. This culture relegates women to the level of an inferior human being, fit to be dominated by men and children. In the West also the same thing happens. Children don't respect their mothers, neither do they listen to them. I feel this is because, generally, the Western women spend more time looking after their bodies and looks than on looking after and loving their children. The nexus between the mother and children weakens and then it is for this reason that many children become street urchins and violent.

Fortunately there are still many families in the East and some in the West who deeply defy the corrupting influence of today and look after their children and bring them up properly.

But still I must say that the children in the East are not that much ruined as they are in the West. The reason, also, is that in the East there are many people who have

not taken to fundamentalist culture or to the Western culture and have a very good society and produce children who are exceptionally good, though this number may not be very great. But whatever culture they have inherited, since long, traditionally, is very much ingrained in them and to them the moral value system is the highest, more than money or power.

The West is full of problems. Though they have money, they don't have peace within themselves. The truth is that women are the potential power of every civilization and every country. It is evident that women are the creators and the preservers of the entire humankind. This is the role which the almighty God has given, assigned to them. Seeds cannot create anything by themselves. It is the Mother Earth which provides the flowers and the fruits and other bounties. Similarly, it is the woman who create the child, who nurtures the baby and eventually brings up the citizen of tomorrow. Women must therefore rank with Mother Earth as the ediffice of the entire humanity. Unfortunately, men have utilized muscle power to gain a dominating position over women. They have not recognized that women are complementary and equal, but not similar partners in human endeavours. A society that does [not] recognize this fundamental truth and does not give to women their rightful role is not a civilized society.

In My own country there is a saying in Sanskrit [in `Manusmriti'], “Yatra narya[stu] pujyante tatra ramante Devatā” which means that “Where the women are respected and respectable, there resides the Gods of our well-being." So it is for us, at this moment, to understand

the value of this great power that is given to us by our Creator. But what do we find? Whether in the East or in the West, women have not been able to give a full manifestation of their greatness. I am not suggesting at all that the only role of women in human society is that of the mother, the procreator and preserver of children, or that of a wife, or a sister. Women have a full right to participate as equal partners in every aspect of life, social, cultural, educational, political, economical, administrative and the rest. In order to prepare themselves for this all-pervading role, they must have the right to education in all branches of knowledge. But if they are mothers, they have a great responsibility towards their children as well as their society. Men are responsible for politics and economics of the country, but women are responsible for the society. Women can also support men and they can take a leading part, of course, in any post, but it is very important that they should not forget they are women who have to manifest deep motherly concern and love. If they become manly and aggressive, the balance of the society cannot be maintained.

At the same time I must submit that, while we ask for the rights of women, we must also stress the fundamental duties of women to the human society. The women in the West, or those who are educated in the West, also some others I have seen, have gone to the other extreme when they are taking to political, economical or administrative roles. To compete with men they have become much too self-willed, selfcentered and ambitious. They have no more their soothing, pleasing qualities which can bring

peace and balance. On the contrary, they become dominating, pleasure-seeking individuals. They are far more worried about their physical attractions than about having a pleasing, sweet and dignified personality.

They give into their baser self much faster than men, wittingly or unwittingly. All this leads to chaotic societies and children grow up into street urchins, preparing for wars.

What we need is a balance between the two extremes. We need women as equal but not similar partners with men, but with a subtle understanding of the nature of men and how to bring them into the center with their inner balance. We need balanced women in order to have a balanced human race with peace within itself. You might say all this is excellent in thought, but how do we achieve this state of balance? How do we stem the tide of diseases, corruption, immorality, immaturity and violence? How do we end the present state of conflict and confusion? How do we bring about peace within every mind and heart? I very humbly submit that there is an answer to these questions. There is a new way...

[To Moderator:] Do you want Me to tell the new way? Moderator: Just tell them. You have three minutes.

Shri Mataji: Whatever I am going to tell you now is not be taken for granted. You should, of course, have your minds open like scientists and treat whatever I am stating as a hypothesis. If this hypothesis can be proved, then you have to accept it as honest persons as the absolute truth because it is for your benevolence. It is for the benevolence of your family. It is for the benevolence

of your country and for the benevolence of the whole world.

I am here to tell you about the last breakthrough of our evolution. This breakthrough of our evolution in our awareness has to happen in these modern times and has been, moreover, recorded in the writings of many seers. These are the times called as the “Decadent Times", last called by the great saint Vyāsa who has written the Gītā and it is the decadence of humanity that we see around in every way possible and unless and until we improve that, war cannot be avoided.

Now I would like to tell the secret knowledge of our inner being which was known in India thousands of years back. For our evolution and spiritual ascent there is a residual power within us which is located in the triangular bone at the base of our spine. This residual power is known as Kuṇḍalinī. Though the knowledge of this power was available thousands of years back in India, the awakening of the Kuṇḍalinī was done, traditionally, on an individual basis only. One Guru would give awakening to one disciple. As a result of that awakening, what happens is that you achieve your Self-realisation, your Selfhood. Secondly, when this power is awakened, it rises and passes through six subtle energy centers in your body, nourishing them and integrating them. Ultimately, this power breaks through the fontanelle bone area called as the Tālu or the Brahmarandhra and connects you to the All-pervading Power of Divine Love, which is described in the Bible also as the Cool Breeze of the Holy Ghost also in the Koran as Rūh and also in the Indian scriptures as

Param-Chaitanya. Patanjali has called it as Ṛitambhara Pragñyā.

Whatever the name, this is a power which is all-pervading, which does all the subtle works of living process, of evolutionary process. The existence of this All-pervading Energy is not felt before Realisation, but after Self-realisation you can feel it on your fingertips or at the center of your palm or above the fontanelle bone area.

Moreover, this process has to be spontaneous, Sahaja. Saha means with and ja means born. That means the right to get this union with the All-pervading Power of Divine Love is the birthright of every human being. Our mental energies are limited. Our limited mental energy, which is linear in movement and has no sustenance of reality, reaches a point and stops. From there it boomerangs and all mental, linear movement comes back to us as a punishment sometimes.

So now we need more energy, higher energy, deeper energy and for that this happening has to take place if we don't want to have another war.

I must say that in the West, I have met many people who are true seekers of Truth and are fed up of artificiality of the Western life. Also they didn't know what they were seeking sometimes and they have made lots of mistakes. They have gone to false Gurus who have taken lots of money and the people have become bankrupts and mentally and physically handicapped.

The one thing you must note that the awakening of the Kuṇḍalinī and thus achieving Self-realisation is a living process of evolution for which we cannot pay anything. It

is like putting a seed in the Mother Earth. It sprouts because Mother Earth has the power to sprout it. Which shows, in the same way we have this germinating power in the triangular bone which Greeks called as Sacrum which is a three and a half coiled energy which shows that the Greeks knew that this was a sacred bone and hence they gave the same name, Sacrum. Actually in some people you can see this triangular bone pulsating and the Kuṇḍalinī very slowly rising, but there are many who have got Self-realisation. Now this Sahaja Yoga is working in 85 nations and they have all become extremely peaceful with each other. In their hearts, they're integrated and they have become extremely loving and compassionate.

I'm sorry I can't tell you more, but the time is over. I hope you don't mind. Thank you very much.

Moderator: Thank You very much. I'm so sorry You had to rush over the method... There are copies of this paper that we can all have and I think the beauty of it is that it points to a method that we can all use for Self-realisation that we can also become peaceful people and have peaceful relationships with others. That's what I gleaned so far from what You said. I hope I got the right message.

Shri Mataji: Thank you very much.

Moderator: Thank You very much.

[Shri Mataji had prepared a longer talk to be delivered at the conference. However, due to time constraints, She was not able to read the entire talk. The following is a transcript of the prepared talk.] Brothers and Sisters of the World, It is a great honour for Me to talk about global

problems of women in front of this distinguished assembly.

First of all I would like to offer My profound gratitude to the government and people of our host country, the People's Republic of China. I have had the privilege of visiting China on two previous occasions and I am a great admirer of the wisdom and culture of this great nation that I have visited.

This is, beyond My imagination, the most glorious time in the history of the world that at this time we are so much aware of the problems of women. Women as a whole have definitely suffered over the ages as the previous lady has told you because we have not realised what their importance is and what their proper role is in human society.

Society itself, which is her creation, tries to control or put down the womanhood. In the East, we can say, that due to fundamentalist influence women have been under great pressure and their morality is based on fear rather than freedom. In the West they have fought for their freedom, but what they have attained is spurious freedom. The women in the West have freedom to abandon all social and moral values. Thus in the East, we can say, that most of the women are timid, oppressed and cannot express themselves, while in the West we find most of the women are reduced to a sex symbol. They are keen to expose their body. Their anxiety is to appear in fashion advertisements and very cheap popularity. Most of them accepted this position because otherwise they could not have survived in that chaotic world of the West.

What most of the women in the East would regard as very humiliating and degrading is regarded as something very glorifying in the West. I have seen both the worlds very deeply and I feel that unless and until you bring a new culture by which women from the East and West can both rise in their own esteem and express themselves in such a way that they create high moral standards for their society, women neither in the East nor in the West will rise to their full stature of feminine speciality. The speciality is that if women are respected for their womanhood, understanding what they are capable of and how they can empower themselves with all the education needed, all the security will be provided to them and they will provide security to the society.

All the fundamentalists who talk of religion expect women to be absolutely moral and the men can do whatever they like. I feel we have to educate men more than women, because the idea of war comes only from the men. I must admit it is not difficult to collect money for poor women in the developing countries and help them to get out of their poverty, but unfortunately, My knowledge is that the money we are collecting may not reach the poor women but may end up into the pockets of the corrupt ministers, bureaucrats and other people in charge and ultimately will end up in the Swiss Bank.

I do not want to criticise any U.N. organization because I know they are very honest in their purpose, but they must be made aware of what is happening under the table. We in India have two very big states called as Uttar Pradesh and Bihar which are very much helped by UNICEF as well as the World Health Organization. UNICEF

started a project called Angan, meaning Courtyard, where the children were to be educated and brought up in a proper shape. This project is not at all working for the children but all the money goes into the pockets of all the corrupt people who are in charge of that project and the children do not get even two percent of what is being sent for them. Same with the World Health Organization, which is sending medicines and equipment to India. These medicines are sold in the market and are completely used by the recipients for their own gains. The same happens to WHO equipment.

So the poor people never get any benefit and they remain all the time helpless.

One has to have a very good network of people, especially women, who are involved and who are honest, compassionate and who would like to make the best out of this money, helping the women to achieve social equality. The main work of womanhood is to create a good society.

Immorality and corruption are the two horrible monsters which are eating up our society. I would blame the mothers of these immoral and corrupt persons because they failed in their duty as mothers in their childhood. The loving training of the mother is the first and most effective influence in shaping the children into beautiful citizens. Mothers who have never tried to guide with great concern and love, or the wives or the daughters who are falling into the fear of the men or of the destructive culture, have not done their duty as integral members of the family to strengthen the moral fibre of the men. It is important also to see how children are

treated in these two cultures of East and West. What we see in the East is that children would listen to their mothers if they are not under fundamentalist culture. This culture relegates women to the level of an inferior human being, fit to be dominated by men and children. In the West also the same thing happens. Children don't respect their mothers neither do they listen to them.

I feel this is because, generally, the Western women spend more time looking after their body and looks than on looking after and loving their children. The nexus between the mother and children weakens and breaks. It is for this reason that many children become street urchins. Fortunately there are still many families in the East and some in the West who deeply defy the corrupting trends of today and look after their children and bring them up properly.

But still I must say that the children in the East are not that much ruined as they are in the West. The reason, also, is that in the East there are many people who have not taken to fundamentalist culture or to the Western culture and have a very good society and produce children who are exceptionally good although this number may not be very great. But whatever culture they have inherited, since long, traditionally, is very much ingrained in them and to them the moral value system is the highest, more than money or power.

The West is now full of problems. Though they have money, they don't have peace within and without.

The truth is that women are the potential power of every civilization and every country. It is evident that women are the creators and the preservers of the entire

humankind. This is the role that the almighty God has assigned to them. Seeds cannot create anything by themselves. It is the Mother Earth which provides the flowers and the fruits and other bounties. Similarly, it is the woman who creates the child, who nurtures the baby and eventually brings up the citizen of tomorrow. Women must therefore rank with Mother Earth as the ediffice of the entire humanity. Unfortunately, men have utilized muscle power to gain a dominating position over women. They have not recognized that women are complementary and equal but not similar partners in human endeavours. A society that does recognize this fundamental truth and does not given to women their rightful role is not a civilized society.

In My own country there is a saying in Sanskrit, “Yatra nayra [naryastu] pujyante tatra ramante Devatā” which means that “Where the women are respected and respectable, there resides the Gods of our well-being." So it is for us, at this moment, to recognize the value of this great power that is given to us by our Creator. But what do we find? Whether in the East or in the West, women have not been able to give a full manifestation of their greatness. I am not suggesting at all that the only role of women in society is that of the Mother, the procreator and preserver of children, or that of a wife, or a sister. Women have a full right to participate as equal partners in every aspect of life, social, cultural, educational, political, economical, administrative and the rest. In order to prepare themselves for this all-pervading role, they must have the right to education in all branches of knowledge. But if they are mothers, they have a great

responsibility towards their children as well as their society. Men are responsible for the politics and economics of the country but women are responsible for the society. Women can also support men and they can take a leading part, of course, in any position but, it is very important that they should not forget that they are women who have to manifest deep motherly concern and love. If they become manly and aggressive the balance of society cannot be maintained.

At the same time I must submit that, while we ask for the rights of women, we must also stress the fundamental duties of women to the human society. The women in the West, or those who are educated in the West, have gone to the other extreme when they are taking to political, economical or administrative roles. To compete with men they have become much too self-willed, self-centered and ambitious. They have no more their soothing and pleasing qualities which can keep the balance. On the contrary, they become dominating, pleasure-seeking individuals. They are far more worried about their physical attractions than having a pleasing, sweet and dignified personality. They give into their baser self much faster than men, wittingly or unwittingly. All this leads to chaotic societies and children grow up into street urchins, thieves and even murderers, as we read everyday in the paper.

What we need is a balance between the two extremes. We need women as equal but not similar partners with men, but with a subtle understanding of the nature of men and how to bring them into the center with inner balance. We need balanced women in order to have a

balanced human race with peace within itself. You might say all this is excellent in thought, but how do we achieve this state of balance? How do we stem the tide of diseases, corruption, immorality and immaturity? How do we end the present state of conflict and confusion? How do we bring about peace within every mind and heart? I very humbly submit that there is an answer to these questions. There is a new way...

Whatever I am going to tell you now is not be taken for granted. You should, of course, have your minds open like scientists and treat whatever I am stating as a hypothesis. If this hypothesis can be proved, then you have to accept it as honest persons as the absolute truth because it is for your benevolence. It is for the benevolence of your family. It is for the benevolence of your country and for the benevolence of the whole world.

I am here to tell you about the last breakthrough of our evolution. This breakthrough of our evolution in our awareness has to happen in these modern times and has been, moreover, recorded in the writings of many seers. These are the times called as the “Decadent Times", last called by the great saint Vyāsa who has written the Gītā and it is the decadence of humanity that we see around in every way possible.

Now I would like to tell the secret knowledge of our inner being which was known in India thousands of years back. For our evolution and spiritual ascent there is a residual power within us which is located in the triangular bone at the base of our spine. This residual power is known as Kuṇḍalinī. Though the knowledge of this power was available thousands of years back in India, the

awakening of the Kuṇḍalinī was done, traditionally, on an individual basis only. One Guru would give awakening to one disciple. As a result of that awakening, what happens is that you achieve your Self-realisation, your Selfhood. Secondly, when this power is awakened, it rises and passes through six subtle energy centers in your body, nourishing them and integrating them. Ultimately, this power breaks through the fontanelle bone area called as the Tālu or the Brahmarandhra and connects you to the All-pervading Power of Divine Love, which is described in the bible also as the Cool Breeze of the Holy Ghost also in the Koran as Rūh and also in the Indian scriptures as Param-Chaitanya. Patanjali has called it as Ṛitambhara Pragñyā.

Whatever the name, this is a power which is all-pervading, which does all the subtle works of living process, of evolutionary process. The existence of this All-pervading Energy is not felt before Realisation but after Self-realisation you can feel it on your fingertips or at the center of your palm or above the fontanelle bone area.

Moreover, this process has to be spontaneous, Sahaja. Saha means with and ja means born. That means the right to get this union with the All-pervading Power of Divine Love is the birthright of every human being. Our mental energies are limited. Our limited mental energy, which is linear in movement and has not sustenance of reality, reaches a point and stops. From there it boomerangs and all that mental, linear movement comes back to us as a punishment sometimes.

So now we need more energy, higher energy, deeper energy and for that this happening has to take place.

I must say that in the West, I have met many people who are true Seekers of Truth and are fed up of artificiality of the Western life. Also they didn't know what they were seeking sometimes and they have made lots of mistakes. They have gone to false Gurus who have taken lots of money and the people have become bankrupts and mentally and physically handicapped.

The one thing you must note is that the awakening of the Kuṇḍalinī and thus achieving Self-realisation is a living process of evolution for which we cannot pay anything. It is like putting a seed in the Mother Earth. It sprouts because Mother Earth has the power to sprout it and the seed has an inbuilt germinating quality within it. In the same way we have this germinating power in the triangular bone which Greeks called as Sacrum. Actually in some people you can see this triangular bone pulsating and the Kuṇḍalinī very slowly rising, but where there are no obstructions and if the person is a balanced being, the Kuṇḍalinī rises from the Sacrum just like a jet and passes through the fontanelle bone area to become one with the All-pervading Power. This Kuṇḍalinī is the spiritual mother of every individual and She knows or has recorded all the past aspirations of Her child. She is anxious to give second birth to Her child and, during Her ascent, She nourishes six energy centers.

When a person is not connected to the All-pervading Power, he is like an instrument which is not connected to the mains and has no identity, has no meaning, has no purpose. As soon as it is connected, all that is built in

inside this instrument starts working and manifesting itself. When this Kuṇḍalinī rises it connects you to the All-pervading Power, which is vital and which is an ocean of knowledge as well as an ocean of bliss. After the awakening of Kuṇḍalinī, you experience many coincidences which are miraculous and extremely blissful. Above all Kuṇḍalinī is the ocean of forgiveness.

So what ever mistakes you have committed in the past are forgiven and instead you get your Self-realisation as a blessing.

The consequences of the awakening of the Kuṇḍalinī and thereby the attainment of Self-realisation are numerous. First and foremost, such a person is constantly in contact with or is in fact a part of the All-pervading Divine Power. He seeks the truth by using his new awareness. And truth is one. All Self-realised persons see this same truth. Thus conflicts are avoided. Purely mental activity without Self-realisation, leads to conflicting ideas and even wars. All this is avoided after Self-realisation.

Now, let us see how many other things happen in a person who gets realisation. Firstly you start feeling the Cool Breeze of the Holy Ghost on your fingertips, which represent the subtle energy centers.

Thus you know the truth on your fingertips. You transcend all the limitations of race, religion and other ideas and you go beyond your mind to see and feel the reality and understand it.

The next thing that happens is that you become thoughtlessly aware. We live in the future and the past through our thoughts. They come to us from these two areas of time but we cannot be in the present.

While these thoughts are rising and falling we are jumping on the cusp of these thoughts. But when Kuṇḍalinī rises She elongates these thoughts and thereby creates some space in-between, which is the present, which is the reality.

So the past is over and the future doesn't exist. At that time you have no thoughts. You reach a new state as you become thoughtlessly aware about which Jung has written clearly.

At this moment whatsoever happens is recorded in your memory well and you enjoy every moment of this in reality. When you become thoughtlessly aware then you become completely peaceful within yourself.

A person who has achieved this peace also emits peace and creates a peaceful atmosphere around himself. This peace is very important. Unless and until we have this peace we will never truly understand whatever our ideas are, whether universal or just limited. You can feel your own seven centers on your fingertips. Also you can feel the centers of others because you develop a new level of awareness which is called as Collective Consciousness. When such new awareness is established into you, you start feeling also the centers of others. I must tell you that these centers are responsible for our physical, mental, emotional and spiritual well-being and when they are affected or they are in jeopardy, people suffer from one disease or another. As a result of the awakening of the Kuṇḍalinī and the nourishment of these centers, an important development would be that you will feel an inner balance and you will enjoy good health. Many diseases, even some incurable ones, have been cured by

the awakening of the Kuṇḍalinī. Even the database of the inherited genes may be restructured after Self-realisation through the awakening of the Kuṇḍalinī. As a result, a person who might have inherited genes indicating criminal tendency might become a good man.

Our attention also becomes very pure. In the light of the spirit we can see things much more clearly than when we were blind. For example, a person who goes with his blind eyes and feels an elephant and then another comes in and a third comes in, all of them have different ideas about the elephant, depending on whichever part of the elephant they have touched. But if they open their eyes then they can all see the same thing, the reality and there will be no quarrel and fights.

A Self-realised person can feel the absolute knowledge on the fingertips. Supposing someone doesn't believe in God. A Self-realised person can suggest to the non-believer that he should ask the question: “Is there God?" The questioner will get, you will find, a very nice Cool Breeze coming into his being. He may not believe in God but there is God.

Unfortunately, so many of those who believe in God are also absurd, hypocritical, cruel, weird and so immoral that people have lost faith in God. But while those who represent God may be wrong, God himself exists and his power also exists which we call as the All-pervading Power of Divine Love. This is the power of love and compassion and not of aggression and destruction when it is imbibed in a yogi or in a Self-realised person, it works in a very different way, like an angel. Such people can cure others and cure themselves. Even mental cases

have been cured. Not only that. Even those who have been to wrong Gurus in their search of truth have achieved their spiritual stability, after leaving the false Gurus and coming to the path of Self-realisation.

In the next stage, you become thoughtlessly aware, when your Kuṇḍalinī is stabilized and you know undoubtedly that you have achieved your Self-realisation, that you have attained all the powers that can be utilized. You become very powerful because you can raise the Kuṇḍalinī of others. You become very active and you don't feel tired easily. For example, I am seventy three years of age and I am travelling about every third day, but I am quite all right. This energy flows into you and fills you up with vitality.

You become extremely dynamic and at the same time extremely compassionate, kind and mild. You feel that you are protected and thus you are confident but not egotistical. Your whole personality changes.

This is the kind of global transformation which is taking place with such a speed all over that I, Myself, am surprised at how it is working out so fast.

Actually, this knowledge existed a long time back but My contribution, if there is any, is that we can now achieve en masse realisation. Thousands can achieve mass realisation. It is a gift of this time where it was predicted that such a global transformation will take place. In as many as 65 countries, thousands of people have attained their Self-realisation through Sahaja Yoga.

The power of Kuṇḍalinī is the pure desire of attaining your Selfhood. If someone doesn't want to have it, you cannot force him because the Divine respects the

freedom of that person. If he wants to go to heaven, he can go there, or if he wants to go to hell, he can go to hell. Self-realisation can be attained easily if the people have a sincere and pure desire to get their Self-realisation. But if they stick to some of their ideas, which are fixed, the Kuṇḍalinī won't rise. Also it cannot work for idiots or for immature people.

It works for people who are wise, who are more in the center and it works very fast. I was amazed to see that it has worked even on people who were drug addicts, who were alcoholics and who were very immoral.

But they all had an intense and pure desire to secure self-improvement, Self-realisation.

So many of such people achieved their goal of Self-realisation. Overnight, they gave up their drugs, their alcoholism. Thus you become very powerful and at the same time you understand that you are now glorified and you start behaving in a very dignified and a very sensible manner. This is how a new culture is born and this new culture takes you, in a way, into a new style of life where you become innately, I say innately, righteous.

Nobody has to tell you: “Don't do this" and “Don't do that." It is all achieved through your enlightened attention. This enlightened attention is also full of power. Wherever you put your attention it works, it creates peace, it creates harmony and also it creates a new dimension of collective consciousness.

So to blame your genes for your mistakes is not going to work out anymore because these genes can be changes in their database and can be brought to the level of a very righteous, angelic personality. The ego and the

conditioning of a person gets dissolves by the ascent of the Kuṇḍalinī and he becomes really a free bird. Absolute freedom is achieved in reality and his behaviour changes tremendously with great faith in himself. He becomes a witness of the whole drama of life. When you are in the water you are afraid of getting drowned, but supposing you get into a boat, you can watch the same waters with enjoyment. But if you learn how to jump in the water and save others then it is even a higher situation and so we have a higher awareness which we call as doubtless awareness. Above all, we fall into the ocean of joy. Joy is absolute. It doesn't have duality. It is not like happiness and unhappiness. It is a singular thing and once you jump into it you learn easily how to enjoy everything, whether it is beautiful or ridiculous. In one case you see the beauty; in the other you see the humour as to how people are ridiculous. The remarkable thing is that Sahaja Yogis have become great musicians, great writers, great speakers, great administrators. In every way they have risen very high, specially in their attitude towards others. They respect everyone and they know what is wrong with other people so that this person who has these problems can be easily evolved and become a Self-realised Soul. It is like one candle lighting another candle. This work is going on all over the world and there is great hope that it will also start in China. Before this, somehow, I could not start My work but the Divine coincidence has given a chance to Me by this conference to talk to Chinese people, whom I find very wise and sensitive, about the great treasure of spirituality. This is not a coincidence. It was inevitable and has been brought

about by this All-pervading Power. In your life also you will notice lots of coincidences but you will not know how to connect them to something that is Divine unless and until you get connected to like Divine power.

Confucius has taught the humanity how we can improve our relations with other human beings. But Lao Tze in China has very beautifully described Tao, meaning the Kuṇḍalinī. And I have had a voyage through the Yangtze River through which Lao Tze had gone many times. I know he was trying to show that river, which is the Kuṇḍalinī, is flowing towards the sea and one should not be tempted by the nature that is around. The nature around the Yangtze River is very, very beautiful, no doubt, but one has to go through the river. Also there are lots of currents which flow and can be quite dangerous and we need a good navigator who should take his ship across to the point where it is nearer the sea. At that stage it becomes very silent and extremely simple in its flow.

This country has been endowed with great philosophers, I would say the greatest was Lao Tze, because humanism was for the preparation of human beings for their ascent about which Lao Tze had spoken. But because of the subtle subject it was not described in such a clear-cut manner as I am talking to you. It is such a pleasure for Me to talk to this august gathering here. After travelling all over the world, I realise that China is one of the best countries as far as spirituality is concerned.

May the Divine bless you all.

***Contents: 1995-09-13*, Public Program, Function Room, Jingguang New World Hotel-Manfulou, Beijing, China**

Very much enamoured to know that you all are very much interested in Sahaja Yoga. The first person who is sitting here and who had the honour to meet in Austria and I was surprised how he was know all about Sahaja Yoga.

In your country you had very great philosophers once upon a time. Of course you believe in humanism; but there was another great, great philosopher who was called as Lao Tze, of a very high spirituality like a great incarnation of a Master. What He has written about, described about Yangtze River is very interesting, because I went through the Yangtze River Myself. And He calls it Tao. Tao. Is actually He is talking about Kuṇḍalinī. He was a poet, so whatever He has described is rather subtle. And maybe they must have thought that it's better to understand other people than Tao written by Lao Tze. But all over the world you will find it is Tao which people respect very much and they like to always interpret the meaning of the word `Tao'.

Really symbolically He has described that this river Yangtze is a difficult river to go through. And the surroundings, the banks of this river, are extremely beautiful. You won't believe for twelve hours I was sitting outside watching the beauty of the banks. I've never seen such beautiful mountains, trees and the whole movement of nature is like an artist painting something. And all your paintings, most of them, I think are impressed by that kind of banks that I saw, because I

have studied your art and I felt that the way you have shown in your art that is mostly paintings of Yangtze River. But the symbolic thing is this: that in the beginning it's a very difficult river, there are lots of currents, they form lots of circles, very heavy type and is very difficult to climb. It is for quite some time you have to pass very carefully. Just about few hours when it reaches the sea, it becomes calm, absolutely calm.

In the same way, the Tao that He describes is, in the beginning, according to Him, is rather difficult.

But when it reaches near the sea, it calms down. It is a remarkable thing that how He could see the Kuṇḍalinī so much well defined as this Yangtze River. It is an extremely, very artistic, subtle idea. Shows what a poet He must have been and how highly developed spiritually He was.

Confucius is all right, “But for what we should become good?" is the point people will ask. “Why should we be good people?", people can ask such a question. “What is the need to be good, to be balanced?" We too had many like this who talked that, “We have to be in balance, we have to be moral and we have to be righteous people." But for what is this balance we have to find out. This balance is for the ultimate ascent. And unless and until we achieve that ascent, nothing can satisfy us. The fundamental question that we have all over the world, we should say, “Why are we on this earth?" Is it just to be born, to live and die? All our life to struggle, to worry and also to lead a life which is painful? Then the people think that it would be that if you get lots of money, we'll be happy. But you should know that those people who have

lots of money are not at all happy; on the contrary, much more unhappy than the people who don't have much money. Because they have greed and greed never satisfies them.

Then another type are they think if they have some powers, you see, political or economic powers, they'll be very happy. But they are also not happy.

If a person is sensitive, he doesn't feel satisfied with what he sees around. And then he becomes restless.

All over the world you'll find these days thousands and thousands of people who are restless. But they don't understand why they are restless and they think they have to seek the peace within us so that they become at least joyous.

I think in this whole world these days there are numberless people who are seekers of Truth. Because normally we live in a relative world. We don't live in the absolute world. Because of that, we have problems. For example, one man thinks something is very good, he has a fixed idea. Another man thinks that something else is good and he has another fixed idea. But they are not satisfied because they have to find out the absolute Truth. For that, in our whole creation through the evolutionary process, there's a built-in mechanism within us, which is the Tao. This, I think in those days it must have been hard to say something very openly, so He took this name Tao and described the Yangtze River.

I have to tell you that now the time has come, a special time, I call it a blossom time. It is all repeated in so many scriptures that such a time is going to come. And it is evident, very evident to Me, that there are thousands

and thousands of seekers of Truth. They may not know what they are seeking.

So after a person feels restless, he starts finding there are so many coincidences which he cannot explain. For example, I met your Premier with My husband here, it was not a coincidence, I know. I could feel that he was a very sensitive person. And he asked Me about the spirituality. Though he did not know that I was doing any spiritual work, but somehow he felt and he asked Me. Then I met many Chinese people also and I found them to be extremely wise, very balanced, very humble, very sweet and it was such a pleasure to be with them. I met the Ambassador's wife in London and I was amazed, her ideas about culture were same as we have in India. I have greatest desire to come to China, really. Because I felt Chinese are the fit people to get their Self-realisation. They are very deep, they are very wise and very serene. Their style is very much like Indian style, I should say, the real Indians who are very simple.

And today I feel the coincidence has worked that I met this gentleman in Austria and this whole thing was arranged so well. I was in Hong Kong and the people in Hong Kong who got Realisation, they wanted Me to go to the Main Land. It is something that in some countries I find people are extremely evolved.

I don't want to criticise but compared to you people, Americans are babies, not yet matured. It's very difficult to talk to them. I'll give you one example. It is not such a decent one, but that's how you'll know how stupid they are. Now this gentleman is not there. He was Chairman of the International Jung Society. Jung is the one who

fought his teacher and started talking about the Realisation. That time I was about sixty years of age and this gentleman must have been eighty years.

So, after the program when I told them how Jung has not understood certain things, they were very much impressed.

So he said, “I would like to see You for some private work." And he tried to know My address. He came to My house and I asked him what the problem was. Now such an old man, eighty-year-old person, started telling Me about his own life.

So he said, “I had a keep and I am a Catholic so I could not marry her and I didn't even tell my wife." “Now my wife is dead, so I asked this lady to marry me. And she does not want to marry me. Can You do something with Your spiritual powers to make her agree to marry me." I said, “What is the age of your keep?" So he said, “It's only thirty-five years." I said, “What am I to tell this old man of eighty years shaking and asking such a stupid thing, you know." But in America you'll find many like this. There's no, no surprise now to Me. Also about spirituality they don't have much idea. Like once I was travelling, an American lady tells Me that, “Do You know this gentleman who is a Guru from India?" “So what does he do?", I said. “What is his speciality?" So, “He takes out some watches and things and also diamonds, he gives you diamonds." So I said, “But why do you follow him? Do you want diamonds?" “No, no, this time he is giving us a bargain price.

So why not make use of that?" So to them spirituality is marketing. And there are many like these who are selling

spirituality in America. But they cannot work out in China, I know sure. Another one started a funny sort of thing that you can fly up to three feet. For that people have to pay six thousand pounds. Most of the Americans were there. I don't think any Chinese would have accepted. And not Indians, because they got exported to America because Indians are also very wise.

Now I asked them, because they sold out their houses, took back their children from the schools and they were all bankrupts. I said, “Why do you want to fly at three feet, already we have jams on the way.

Why do you want to fly at three feet?" They said, “It's a very great achievement, you know, that you can fly at that height." And their practices, they broke their bottoms also, so they paid the money and this fellow had to jolly well pay them.

So perhaps Indians are also very clever. They must have realised, “You can cash on these stupid people” so they all went to America.

First time I went to America and I said, “Nothing doing with these stupid people." For nine years I never went and all these Gurus nicely prospered, had lots of money. But one should understand that you cannot pay for your evolution. It is a living process. For that you need wisdom, because if you are so stupid, I mean you just can't explain. Maybe China and India both are very ancient countries, perhaps maybe because of that we've developed that maturity.

Now what I feel that these Americans, or Europeans also, they all are trying to put their culture on us.

And this Women's Conference, you see, these were saying that “We should become very free and we have this right, we have that right." I have been all over the world, as you know Sahaja Yoga is now working in sixty-five countries. And if you see what freedom these women have achieved, it's nonsense. They have just freedom to fight, freedom to wear funny dresses, exposing their body. In no way they are free.

There was one American lady who came to a conference of My husband, very highly placed. And she started boasting that, “We are very free people; we give all the freedom to the children." And she asked Me if I'd seen all the pubs of London. And she had a complete list of all the pubs. She told Me, “That's a very great tourist attraction for London." “But” she said, “the best I liked was called as the Hermit's Pub." I thought, `In England, how could there be a hermit?' So she said that, “One fellow was living in a dingy room. He died there. Nobody knew about it and it was all very smelly and there were lots of cob webs that developed. And that is the best place where you really feel so much beyond this world. And all these tourists are dying to go to that place, you see, because it's such a small, little room, like a den and they cannot enter in." I said, “I'm sorry, I've not seen all these place." But then I heard about her something. Was very shocking. She was actually condemning Indians and boasting that, “See, you give all the freedom to your children, and, you never give any freedom to your children but we give full freedom to our children. We give them everything to drink. Whatever we drink, we give it to our children. We want them to enjoy. One is a

fourteen-year old, another is twelve-year old." The news we got was that the twelve-year old was having his birthday and they drank so much. And the whole house got caught up with a fire with which they were playing and the husband, wife and both the children died.

So their idea of freedom is absolutely complete bondage. Now, freedom is where a person is beyond all the habits, all the destructive cultures.

Now the problem of the West is that they believe that every moment should be enjoyed. And their enjoyments are all very self-destructive. They have this Grand Prix in which a person has to die. They have all kinds of self-destructive enjoyments, every enjoyment is nothing but is to kill yourself. With this stupid ideas about enjoyment, they are losing completely themselves.

Now this Mrs. Clinton, Hillary Clinton, came here and said that, they always interfere with government so they think they are right to say whatever they like. Instead of thanking the Chinese government for arranging such a nice conference, she just tried to show off [Shri Mataji was the only delegate speaker who thanked the Chinese government for organizing the conference]. And what she said that you should not force women to have less children; and they should have right, you see, to have as many children as they like. Because it's all right in America where to these white people, white skinned people, children are not born, they don't want to be born. Because children are wise. Why will they be born in such a stupid country where children are killed by parents, by everybody? They are after the lives of poor children.

So you Chinese and we Indians have to bear the brunt. Because all the children want to be born with us.

So what she talks, you see, she doesn't know the world. But, you see, her remark has been everywhere criticised. And in all the newspapers they said, “All right, let the Chinese produce lots of children and send all of them to America." But I felt, “Why punish the poor children?" Even the little girls are not safe with the father. Can you imagine such a thing? Everyday there is news about these people and they think it is sensational, so, so shameful it is! There are so many things which can be told to you, but you are people who have been endowed with great wisdom. And when I am telling you this, you are all with Me. But if I tell this to Americans, they'll say, “What's wrong? That's our right to do what we like." So, you will realise in Sahaja Yoga, there is nothing to learn from these Americans, or these Western people. Actually, you see, they are so much after perfection and progress that they don't know what to do actually to achieve progress. For example, now if you go to America you find a person with a big pony tail from the back.

So know that is a man; it's not a woman. And if it's a crew cut, it's a woman. And you cannot make out who's a man, who is a woman.

Can you imagine? They are all becoming man or woman, I don't know. One story I'll tell you, interesting, because I'm in a great, very happy mood.

There was at the airport one gentleman was standing and he saw a girl dressed up just like a man.

And he told another gentleman who's standing there, “I don't like the way the girls are dressed like this, like

men." So this gentleman said, “What's wrong? She is my daughter." He said, “I didn't know you were the father." “No, I'm the mother." I mean, what is so great in doing this kind of nonsense? They all find out nonsensical things all the time and say, “What's wrong?" Once upon a time people used to say, “When China will rise, the tiger will start roaring." And that's why you see today. Let them criticise. Let them do what they like. Everybody knows how far they are. Now this Mister Lopain from France, this one, Mister Lopain from France and he is criticising this conference. He says that we should not criticise Mister Chirac for putting the bomb in the Pacific but criticise these Chinese for making this conference and this kind of a artificial thing, according to them.

Because in the conference they are discussing morality. And French don't want to hear about it. Though it is called that the French are, France is the eldest daughter of Catholic Church. But there is an unwritten law that a housewife could be a prostitute. How can they like Chinese, or how can they like Indians whose basis of life is morality? So this is how, you should know how you are placed in a very, very high position as far as morality and spirituality is concerned.

There have been some sort of misunderstanding between India and China. But, it will all pass over because I know basically we are the same. And Indians have great, great love and respect for Chinese.

Our Commander-in-Chief, Mister Joshi, who was a Sahaja Yogi and who talked to Me about the Chinese and I gave him the full idea that we have done lots of mistakes, they have done some mistakes. And he admitted that and

when he came here he said, “They gave me a red carpet treatment." So what we have to understand that already basically we have a very big foundation here of spirituality in this country. It has nothing to do what kind of political... what you can call a political sort of, like this is communism, that is so-called democracy, all that. It's nothing to do with you. It is something outside. What is democracy is all you can call them demono-cracy.

So what is important is: how far you are evolved within, not what you have got outside, so-called. I personally think that this inner evolution has taken place in a very greater way in this great country of China. As long as you don't interfere with the government, you're all right.

So we don't have to be in any way curbed because we are democratics or we are socialists or we are communists, makes no difference to us. Because I told you all these stories to show: those who think they are very free are absolutely absurd people.

Now, My own experience of Chinese has been really very great. I don't know now, but when I came I was surprised how honest they were, absolutely honest. And they were so sensitive about Me, that wherever My husband went, whatever office, they used to invite Me there. I mean, I was just a housewife, but they showed such respect for Me, I was amazed.

We were here in this city and in a hotel, very good hotel and My toe ring, which was silver only, fell down somewhere. Then we went to Tachai, all kinds of places, ultimately we reached Shanghai. And I was amazed that this toe ring was sent to Me, very carefully wrapped, so sweetly. I couldn't understand why they took so much

trouble. And it really touched My heart, shows how much they loved Me. Because nothing was special about Me that time.

So I found that extremely compassionate and loving people. And some sort of a idea of spirituality, of sensitivity to it. Because the way they behaved towards Me, not for a housewife, they would never behave like this for a housewife.

I know once in London there was an exhibition which I could not attend because I was out of station so they extended the exhibition for two days for Me. The whole transition also took place because of wisdom.

But people who are not wise, who are not evolved, cannot understand there has to be transformation. Now I am talking of global transformation, of global transformation. This is the time for global transformation.

When this Kuṇḍalinī rises, She passes through six centers which are for our physical, mental, emotional being. And these subtle centers are very important because they are the foundation of our being. This Kuṇḍalinī, we can call It as a residual energy which is the fifth energy we have got. Now, we have limited energy of our mind, of our mind.

So we have to have more energy, extra energy if it is available.

So far we have seen that the man who starts thinking about the future and the past all the time is in trouble. One thought rises, falls off. Another thought rises, falls off. And we are jumping on the cusp of these thoughts all the time like mad. But when this Kuṇḍalinī, this power rises She elongates those thoughts and then the space in

between. It's a living process; it has to happen; it's spontaneous. And in the center of these thoughts, then there is a space created. This is present. This is where you become thoughtlessly aware. You're thoughtless, but you're aware. There's no thought. This is the seed of our peace. This is what I said today that if you don't have peace within, how can you have peace without? I have met many people who have got peace awards. But they are so hot tempered that if you have to talk to them, have a barge pole in between. I don't know how they give them peace awards, for what? This is what, we talk of “peace, peace, peace." It's just a talk. Unless you have peace within yourself you cannot create peace outside.

I must tell you about Sahaja Yogis from Moscow. You'll be surprised how much they are changed.

When they were having this coup, I was there in Moscow and I asked them, “Aren't you troubled with this that is happening in this country of yours?" They said, “Mother, why should we worry? We are in the kingdom of Divine. Why should we worry about what's happening here?" That was really surprising for Russians to say that. Of course, thirty-five to forty percent people are for Marlboro cigarette, but in China, I'm sure, there is a very big percentage of people who are quite evolved.

In short, I tell you what can happen once you get this global transformation. Firstly, you get cured.

You get all physical problems are solved. Now we have four doctors in Delhi who have achieved M.D. in Sahaja Yoga. It is a meta science I am talking about; it's a meta science. Even if you may not be a doctor, you can cure yourself and you can cure others without paying any

money whatsoever. Because you get the light of the Spirit in your consciousness, in your attention. Because we are not this body, this mind, these emotions, this intelligence, ego or conditioning. We are the pure Spirit.

So unless and until we get our Selfhood, we don't know what we are. Like this instrument, if it is not connected to the mains, it has no meaning, it has no identity. In the same way, we are to be connected to the mains for this All-pervading Power of Spirituality or Divine Power of Love. Once that happens, you start getting that vital energy within you. You become absolutely dynamic. At the same time you become extremely compassionate.

Now, see, I'm seventy-three years of age and I'm travelling every third day. I came from Frankfurt all the way travelling for nine, ten hours and they took Me straight to the hall where I had to speak about peace.

Because you don't worry. You are in the center; you are in the reality; you are in the present. And then this All-pervading Power of Divine Love looks after you. It takes over. Such coincidences will take place that you will feel that you are being looked after by somebody. You are protected; you're helped; you're blessed. Also you drop out all your bad habits. I have seen even Americans giving up their addictions to drugs, overnight. Now also what happens to you that your attention becomes enlightened.

So wherever you pay attention, this attention works and so many miraculous things happen that you can't believe it.

Once you will start growing in Sahaja Yoga, they will tell you about the miracles that can happen. Even you will

write to Me about many miracles. Now we have such a lot of collection of these miracles and we don't know what to do with them.

So life becomes really a blissful, peaceful existence. You also get powers to raise the Kuṇḍalinī of others. You have so many powers, your intellectual powers, your perception, everything becomes really so dynamic, you'll be amazed at it. And you take to righteous ways of life, automatically. Nobody has to tell you, “Don't do this, don't do that” you become that way.

So many qualities develop that in this lecture I cannot tell you all that, but you'll be amazed at yourself. I have seen people solve their problems very well. They lose the sense of greed and lust and they automatically become moral, automatically.

Now the greatest thing about this is that you become a universal being. Like a drop becomes the ocean. Lao Tze has described this. In ways He has described and I'm sure that you all will achieve it and you'll grow into it and you'll enjoy yourself. The best part of it that you jump into the Ocean of Joy. Joy is absolute, it is not a double coin like happiness and unhappiness. Such love, such understanding exists.

Now see here we have people from all the countries. I said, “Now this is the United Nations." This changes your database of your genes.

It is very surprising that we are not aware about our greatness, our growth. But we must respect ourselves because we are human beings at the epitome of evolution. Now the time has come to know yourself and understand how powerful you are.

Thank you very much. I'm so happy, you don't know, that somehow we have entered into China.

Thank you very much. Thank you.

If you have any questions, I don't mind answering them.

[Right after the Program, referring to the autographs Shri Mataji gave to three ladies that were sitting in the front row and came straight to Her:] Look at this [laughing], now I have become a movie star! I have to give autographs.

[Later on to Sahaja Yogis:] They [Chinese people] would take to Sahaja Yoga very rapidly but the initial introduction was very important.

Contents: 1995-09-16 **TV Interview, Central TV Station, Airport, Beijing, China.....**

I have left My heart in China, as Tagore once said.

.....

I have left My heart in China. If the Chinese people invite Me, I will come back.

Variant 2:... as Tagore once said, I have left My Heart in China. If Chinese people invite Me, I will surely come back.

Contents: 1995-09-17 **Śhrī Shakti Devī Pūjā, Love and Joy of Collectivity, Moscow, Russia**

I am sorry, I was little late today, but I am sure you must have enjoyed each other and the *[UNCLEAR* company]. Enjoyment of collectivity is very great.

Once it happened, I was going to some place and the plane was very late and I was little worried that I'll be

reaching late there. But actually the plane was so late that I reached after seven hours more. And all the people were waiting for that time at the airport. That was in Delhi and when I reached there, they looked so fresh and nice, I was surprised. I said, “Did you go home?" “No, no, we were waiting here only for You at the airport." All singing, dancing nicely the whole night. It's something about Sahaja Yoga that every moment we can enjoy. We can enjoy for our benefit.

Modern ideas are, as in the west is, especially in America, that we must enjoy every moment of our life. But actually all these enjoyments that they have are self destructive. The kind of things they do, like drinking or they go to places where they start fighting or else they do all other hopeless things that should not be done. And thus their collectivity becomes very dangerous.

So much so that they are smuggling or they are killing. They all become collective to do something very harmful to themselves or to their nation.

But Sahaja Yogis don't know this kind of enjoyment. Every moment is filled with such joy for them when they are in collective. I could see that yesterday when you had gathered at the airport and were waiting for Me. When I came I saw your faces all shining with joy.

Today we have decided to have a Pūjā of the Devī, of the Goddess, in the form which I am in. Many a times, She has taken birth to protect human beings from the evil forces and to give them sense of security.

But I don't think in any one of Her lives, She did Self-realisation *[UNCLEAR* job]. This is the most interesting, most lovable job. She had to fight all kinds of evil people

and protect the devas [Gods], the people who were good people, also, who were suffering for their innocence and simplicity. All this was long time back. But these are special blossom times where all of you have to become fruits.

So many flowers were there on this earth and you have to now become the fruits. It is very heartening to see that in Russia and Ukraine, people are so spiritually sensitive.

It is very, very blissful for all of you to be realised Souls. All this collective happening is definitely going to bring very great emancipation for the whole world. There are problems in our country, but now I am telling all the Sahaja Yogis that whatever you have got, you must project that power of the Goddess, deliberately. It is very enjoyable to be a Sahaja Yogi. Also, you are spreading Sahaja Yoga very fast, just like fire. Because this land surprisingly, these both the countries, are so much sensitive to spirituality.

But this power of the Goddess that you have got within yourself has now to be deliberately projected.

For example when I, once I came here when you were having a coup, very difficult time and perhaps, I managed it. But now you all can manage, you all can project.

For example, now I find the problem here is more of financial type. Now if you all project your mind to this problem, you will realise what's the cause of it. The devotion you have for Me is very gratifying.

I am your Mother and I am also Mother of the Ukraine people but I am also the Mother of Russia and the whole of Ukraine. I will be only satisfied when all the problems

of this country and of Ukraine will be solved by you. You don't have to depend on your government for that. I have been telling you that I have noticed why this country is going down.

So this power of the Goddess that you have within yourself, will give you so much of understanding through the enlightened intelligence that you can really solve the problem.

Now first thing I've noticed in this country: that people think that the whole Western world is like *[UNCLEAR* paint] with gold. [GAP for few seconds as Mother adjusts the mic.] It is not *[UNCLEAR* paint] with gold. They are not at all full of joy as you are. They don't have the kind of faces you have, full of beauty, full of satisfaction. But if you see it minutely, they are having little problem even with the finances. Now the problem in this country is because all kinds of foreign goods have come from these Western countries. There is a complete recession in those countries, nothing sells. And this is all junk, useless things they are sending to your country, to Ukraine and to all the Eastern Bloc people. Whatever rubles you have, you have spent, you are wasting on these junky things.

When in My country, there was a struggle of independence then Mahatma Gandhi said, “We'll not buy a single thing from abroad." And then he said that, “If we don't buy anything from foreign then our industries, our handicrafts will come up." And he changed the lifestyle of our country. Everybody had to wear hand-woven, hand-spun clothes or which are made only in India. Even today in India, you can not get anything imported in the market. And if anybody *[UNCLEAR* try/tried] to sell

anything, the young volunteers, like students and young people, used to go and stand before the shops and used to say don't buy foreign things. And that time there were Britishers ruling us, so they would arrest, doesn't matter.

So, all the import was stopped. Now even today we can not buy anything imported in the market. Of course, there are some stupid people who smuggle and some stupid people want to take to that kind of a culture. But they are very few and they are all getting exposed due to the power of the Goddess in that country.

So you are duty bound to your own country. This is the Mother Earth which has given you a place, has given you the birth and as such you have to looked after the prestige and the well being of this country.

I am amazed to see so many junky shops brought in here by these Americans and all the people wasting their precious money on this junk. But once you stop completely buying what all these things coming from the foreign countries, then you'll be amazed, what will they do here? They are all against the Divine Power of love because they want to exploit. If you love somebody you can not exploit others. This is not a very nourishing thing for your country.

All their styles, if you want to see what they are doing in the west, you'll be shocked. They have destroyed everything that was beautiful given to them by the Goddess. They have no sense of a pious life. They have no sense of spirituality. They just know money, money, money. They have no sense of morality. Without morality how can you please the Goddess? So you have to understand that if you are Sahaja Yogis, what will please

the Goddess. Unless and until you can please the Goddess, you can never be joyous; you can never be good Sahaja Yogis.

For that, you must have wisdom to understand what will please the Goddess. I don't think Western people have even half of wisdom that you have, except for Sahaja Yogis, of course. Because they think of these temporary pleasures all the time and they get into immoral lifestyle which is against the power of the Goddess. They are suffering from horrible, incurable diseases. They kill their parents. They kill their children. There is no question of love. The power of the Goddess is of love. Whatever She does with the whole world is through Her compassion and love. The whole body, the whole being of the Goddess is made of compassion and love and nothing else. This power gives full understanding of the reality and also this enlightens inside and outside.

For example, if you love somebody, you know everything about that person. It has nothing to do with money. It's the highest, most valuable, very important powers that you have. Even when you think about something noble, something benevolent, this power is filled into that thought and then this thought fills in, into the universe, into your country, into individuals. The aim of this compassion and love is only one, to see everyone joyous, that's all, joyous in the real sense of the word. This power cares for the collective as well as for the individual. It cares for the whole world as well as particular nation. All the time this power works, specially in modern times, to better the lives of people of the whole world. But

unfortunately, not there are many countries like you, who have heart to feel the love of their Mother Goddess.

So it's like an ocean of love and compassion that wants to touch every shore. It wants to touch every heart but some are just like stones.

Russia has a very great heart as well as Ukraine. Also, I find in the Eastern Bloc, I don't know how they have developed, this great noble heart. We are not to think them to be low because they, they are not so rich. What's the use of the riches where you can not even trust your own children and children can not trust their own parents. They kill each other for money. Of course this effect also is there that there are people who want money at any cost.

I promise that all such Mafiās will be finished in no time. [Clapping.] If you all decide that you are not going to be afraid of them and if you all in your meditation ask that they should be finished, it will be done. You should, as yesterday asked for My good health, you ask for the betterment of your country.

These are the deliberations of your thoughts. Your intelligence will sharpen so much, this is I call as a supreme intelligence by which you will see the point and you will be able to solve these problems.

So first you have to be patriotic. I must say, when I went to China, I was amazed, though they are communist, they are very patriotic. They are very moral also. I found that the way they have grown in their finances, it is because all the people who have gone out of China are sending money in China to develop.

For this conference, when I went there, I was amazed how the volunteers, who were just students, offered their services free. [Repeats for the Russian translator:] The students offered their services free.

They were at the airport, they were in the hotels, they were in the markets, everywhere they were standing to see that this conference becomes successful. Otherwise Chinese are very fond of food, but they would not even take their food the whole day, *[UNCLEAR* they would not]. For example, they were very kind to Me and when we went out, the whole day we were out, the driver never complained that he had no, what, food, nothing. They are not realised Souls, but when I came out to go in the car, they all would come and put a hand on the entrance of the car so that I should not hit. And they looked after all the people who were not so healthy, old or those who could not walk, they carried their chair up to the Great Wall of China. I mean, so much so that I saw on the television that people who had come there, even Americans, were crying to go back. And the Americans, such stone hearted people, also were saying that we miss this love in our country. It was so touching and so obvious in these modern times when people are so dry and so money oriented. These people worked without any money, they wouldn't take any tips or anything.

We went for shopping and we gave realisation to so many, there in the shop, went to the bazār, we gave realisation. They were all getting realised very fast. I told them one thing when they asked, I said, “Russians do not like because Chinese go there and marry, you see, Russian women and then they give up and bring their

own wives." So they told Me, the reason is see Russian women are very good for divorce.

They take to divorce very fast and very dominating, not Sahaja Yogis, not Sahaja Yogis. But the Chinese women are not like that, they are very wise. They know their role is very important and that their children are to be created who should be very good Chinese. Normally they don't want to go out of the family and neglect the children, not at all. But if they have a grandmother or somebody then they leave the children with them, who are also very, very affectionate and kind and then they go out to work. But I was amazed, they were doing all kinds of work as Russians do. They may not drive trains, may not be big industries, because you know the Chinese women are so short and so dainty.

While by God's grace, God has given you people a better health and better heights. And they really appreciate saying that see, they are like giants, what are we, we are pygmies. I was surprised because they did not criticise anyone but for everybody they knew what to praise. Very surprising that also for American people who were there, they said, “They are still childish. They have to still grow." Surprising, I thought that these were so insulting there, trying to show off, everything. They said, “They are childish." I don't bother about the kind of government they have or you have but what is most important is what sort of people we are. I was surprised at them, they're very much concerned about their children, how they behave, how they talk, how they are related to others. They teach their children that you must share your things, doesn't belong to you, it belongs to all the

children. It's just like Sahaja that we want all the people to enjoy everything together.

Also, the way they respect the art of their country. I was amazed, they know all about their artist in their country, such a big country. They also know what sort of art is produced in this part or that part or any part, I was really amazed, specially the men! In India, our men are hopeless. They are not bothered about art at all. They don't know anything. They don't know how to even you to clean the house or clean the utensils, nothing. Of course, they don't know even how to cook. They are another children, I must say, they have to learn a lot. I think in this women play a part because women do everything and keep the men absolutely ignorant.

So the man is completely under the hand of the woman. They don't know the roads. They don't know the cities, nothing, the woman knows. Now if you ask them, “What is this carpet, from what country?" They'll say, “We don't know from where it is." It is very important for you to know your country, to love your country. If you don't know your country, how will you love? If you don't know your Mother, how will you love? Is a very great power working there and I am sure one day these Chinese also will join your group completely.

With love comes another thing which is the respect. *[UNCLEAR* As] you people are here of different places, of different qualities and capabilities but you love each other. You don't disrespect anyone because somebody is dark-coloured or a fair-coloured person. Because your love has given those special subtle inner eyes which sees the inner *[UNCLEAR* beauty of everything]. You enjoy each

other because you know the value of love. As I said, love is the most important, the most valuable thing. But this love has to be absolutely pure love without lust and greed. You should not love somebody because you want to take advantage of that person or because that person has money or some sort of a attraction. This love doesn't identify...

... *[UNCLEAR* by computer]. Why should Russia try to become so modern and mechanized, I can't understand.

So one has to know that if you take to this mechanization too much, you loose the power of love. This industrialisation in the west has ruined these people, they have no hearts. *[UNCLEAR* But] power of the Goddess can not work through robots, can it? As far as possible, you don't need any mechanization.

It happened once in Ganapatipule, that mic failed completely and the music, we could not start.

So somebody came from Delhi organization and told Me, “Mother, we have people from Noida who don't require mics." I had never heard about that group. I had never known there is such group. They were never given a chance to sing even because they might be called as rustic people, may be the village.

So immediately I said, “Alright, let them come on the stage." And even today you will know that all of us know about Noida music. They sang with love, with such a big voice, that all over the world now you can hear the music of Noida, the rustic poetry of Noida.

For love you don't require sophistication. If you have real love, you become so gentle, so sweet. It is the greatest

blessings of the Goddess. But love doesn't make you mad.

Some people think that if you are in love with somebody, you can kill anybody you like if you can not get that love. They are doing it everywhere. Love is something so pure that is very powerful and it acts. Just as I was telling yesterday, they were all locked up there and so many of... all of them were worried, you see, trying to tell them that I should be allowed to come out. They were not willing to listen to anyone. [Repeats for the translator:] They were not willing to listen to anyone.

Just I said “you all forget, let Me handle it." I just went and stood before that gentleman, immediately he took My passport and stamped, without argument, without any problem. Because it is silent, but it acts in such a beautiful way. It is also very intelligent. It gives you solutions. It is down to earth because it wants to manifest. It will not harm anyone. It will not trouble anyone.

I always give the example of the intelligent cell which is at the end of a root. This root starts growing and this little cell, very little, it knows how to go in the Mother Earth. Now supposing it meets a stone, alright it goes round the stone, nicely binds it *[UNCLEAR* into a flower]. The manifestation is that when the big tree will come, it will be supported by these stones.

So this simple love that it puts round the stone ultimately manifests.

Thus this love is power of the Goddess, is very subtle, silent, but it manifests. All these manifestations you call them as miracles. You may call them by any name. It is

this Goddess which is ruling this universe, which is in your center Heart, which looks after you and looks after the whole universe, is nothing but pure desire of love. It knows how to express. It knows how to act. You don't have to do anything. It's spontaneous. What goes against is your mental activity because the mental activity will say, “Oh my! How can you love somebody like this? It's no use." It's a mental activity which gives you funny ideas. The mental activity is limited and linear. Everybody has different fixed ideas, that's why they are fighting, that's why they are having wars. But this power that is of love gives you the absolute truth. Then how can you fight? So what we need is this power because our power is very limited. I know you all love Me very much. But you must love each other. You must respect each other. Then only I will feel that there has been manifestation of this love.

We were in one Sahaja Yogi's house and he had called other Sahaja Yogis, also, to meet Me. I had to take dinner in his house, it was decided before. I didn't know that he had cooked for all the people who had come.

So I told them now like, “The session is over. You can go home." because I thought this man can not cook for so many people.

So as they were going down, he came, “Mother! What have you done? I have cooked for all of them." “Really? Now where are they gone? They are on the street." So, I went down the staircase, running up to the stairs. Come back, come back, come back. We have to *[UNCLEAR* have dinner]. And they really laughed and this gentleman who

had cooked for them, Sahaja Yogi, was so overjoyed. And we all enjoyed the food very much that night.

There is a very sweet story in the Rāmāyaṇa, I must tell you about this love. When Śhrī Rāma went to jungle, went into jungle in His exile, that time there was an very old lady, who had few teeth left, who was a great devotee of Śhrī Rāma. Her, see, whole life was dreaming about seeing Śhrī Rāma sometime and when she saw Śhrī Rāma, she absolutely was full of joy. She was rustic, from aboriginal tribe, which in India according to caste system is very low. But she had *[UNCLEAR* gathered/gather] some rustic thing called ber, which is a, what you call is, what you call here I don't know, a little, little berries. And she went and told Śhrī Rāma that, “This, I have seen, because You don't like sour things, I have tested all of them with my teeth and that's how I selected for You." In India, nobody will eat if somebody else touched that with the mouth, nobody eats, you know, it's very unhygienic according to Indian standards of hygiene. Only the Goddess, if She eats some food and if She touches something, food, that's regarded as very holy. This was the other way round. She was offering to an incarnation, something *[UNCLEAR* tasted/tested] by her, spoiled completely.

So Śhrī Rāma, He had the same power of the Goddess, He immediately took those from her, all the fruits, started eating and He said, “I have never seen such fruits, full of ambrosia, Amṛut phal." So His wife said, “Can I have some also?" But the brother was very furious, he said, he thought, this woman is, has not been at all protocolish and he wanted to hit her. But when the wife of Śhrī Rāma

asked for the fruit, he was, he kept quiet. When the wife Sītā, She ate it and She said, “Oh really! What fruits these are? I have never eaten such fruits of ambrosia." Then the brother started thinking that, `These two persons having all the ambrosia, what about me?' So he asked his sister-in-law, “Can I have some of these fruits?" She said, “No, no, because you were angry. Now why do you want to have the fruits?" He said, “Please, please let me have some." So he was given some fruits and when he ate it, he said, “My goodness! It has the essence of the best fruits." That is how, above all, above all sophistication, above all these mechanical things is this dynamic power of love which is given to you as it was given to Śhrī Gaṇeśh. And you should be assuming that, assume.

Once you have the assumption then you can project, individually or collectively. Even if you want to win over somebody, in your heart you should say, “Alright, the Goddess Mother, please act on this fellow. Let my pure love act on him." And you'll be surprised, how you'll win over. 99 percent people will come into the complete control of this pure love. At the same time, this pure love ruins, destroys completely any negative force that is trying to harm you. It is just you have to understand a complete picture of reality, because it is the light *[UNCLEAR* which/it] enlightens all darkness within and without. When you have that love, you are peaceful within and your peace manifests.

May God bless you all.

Contents: 1995-09-18 **Departure (by Overnight Train), Moscow, Russia**

Dr. Valentina: [cautions that it is very cold in St. Petersburg].

Shri Mataji: You just pay attention, the Sun will be at your service... now you have become one with the Divine Power, all the nature will be at your service.

[Sun beams on arrival in St. Petersburg.]

Contents: 1995-09-19 **International Scientific Conference `Morality, Health and the World', Day 1, St. Petersburg, Russia, Conference, St. Petersburg, Russia**

Metropolitan Loann [on behalf of Petrovskaya Academy of Arts uses a quote from Shri Mataji]: Now human development depends to a great extent on the way Russia will choose to go.

Ayatollah Mehdi Rouhani: [Addresses Shri Mataji as the 12th Imam].

[The Government Department of Spirituality offered collaboration with Sahaja Yoga.] Shri Mataji [responds lovingly]: Actually I don't need anything from you. I am sufficient in Myself.

I also don't need Sahaja Yoga. But why am I running everywhere? Because this love, this compassion within Me makes Me do all this. Because people are blind they can't see. I don't need to have any more churches, mosques or synagogues. But in the heart of the human beings is the spirit. In the heart we have to create peace.

Contents: 1995-09-20 **Talk at the International Scientific Conference `Morality, Health and the World', Day 2, St. Petersburg, Russia**

I bow to all the people who are seeking peace from their heart. If it is superficial, then I can not help.

But when we realise that all these wars have brought such a calamity on your nation and all the nations concerned, we should now really think seriously about peace.

I'm against no religion. All the religions came on this Earth as flowers on the same tree of spirituality.

And then it so happened that people plucked these flowers and now are fighting with the dead flowers, “This is mine, this is mine." After the Second World War a new style of war has started in the name of God. How can you fight if you believe in one God? So it is just a mental idea they have. It's not the real faith in the heart. No religion teaches you to hate, but the situation is just the opposite. I know in the beginning all these religions came in the purest form and tried to bring love, peace and unity in this world, but some people became in charge of the religion. They were also nice, but gradually they started separating from each other. Not only it was among religions, but among every religion there were different, different sects.

Whatever they have done, at least they have created the feeling of righteousness among people. They have talked of morality. They have talked of love and compassion. They have built many organizations to express that feeling, but all that has been very superficial. You see anybody who says he's a Christian or a Muslim or a

Hindu, is he really that? Is he really a Christian? Christ has said, “Thou shall not have adulterous eyes." Have you met any Christians who doesn't have adulterous eyes or who never had? Mohammed Sahib has said that “Unless and until you know yourself, you will not know God." Self means the Spirit. How many have tried that? All these Muslims, are they trying to be spirit-oriented? They are just fighting, fighting, fighting everywhere. I feel so sorry for them because thousands are killed in this and they're made to have wars, they're encouraged to have wars and so many are killed stupidly. They have been completely butchered.

I asked a Russian, “Why do you have this Chechnya war?" He says that “We are a democratic country and in a democratic country how can you have a nation which is based on religion?" which is very reasonable and logical. But do you know in England there's only one religion. That is Church of England. They say that Catholic Church's eldest daughter is France. In Spain they have nothing but Catholic Church. Here you have nothing but Orthodox. Whatever good they have done is neutralised by this because those who don't follow their religion according to them, they are heathens.

If you want to know about the Muslims, go and ask the Jews. If you want to know about the Jews, so go and ask Christians. And if you want to know about Christians, better go to America and see what they are doing. Openly, Christians are extremely immoral people. Today I saw a little glimpse of the Russian film. It was worst than an American film. One girl, who was absolutely quite nude, was there just like an American girl, without any

shame, without any morality. Did Christ preach immorality? Did He talk of prostitution? In the West even the housewives behave like prostitutes because I have seen it. They have no respect of their chastity. And very nicely all the junk from America is coming here because they can not sell it. And you are all buying that junk without thinking. And you are taking to all the immoral ways of the West.

So how are you Christians? Same about the Muslims. They talk of Islam, which was such a great, I should say, a religion which professed morality, which talked of morality. Mohammed Sahib even talked about Christ and His Mother's chastity, but if you see that Muslims, they are sometimes worse than Christians. Once I was travelling from Riyadh to London and I went off to sleep. When I got up all those people, women and men who were wearing all Arabic dresses and bouka went with Me in the plane. When I got up what I find, they were all wearing fashionable, new types of dresses, the women were wearing, absolutely shameful. And the men were wearing also horrible dresses like clowns. They were all drinking, smoking and doing disco dance in the plane.

So I asked the air hostess, who had covered her face because she was an air hostess, I said, “Did we go somewhere else in between in our travel?" She said, “No, no, no, no, nowhere." So I said, “What these people?" “They're the same?" “How are they changed?" They said, “You go and see them in London, you will know." They drink more than Scotsmen. We have been to many parties because of My husband's job and they use to call

My husband Muslim because he did not drink. All the rest used to drink nicely.

Christianity has failed. Islam has failed, no doubt. By forcing, you cannot bring morality. This I could see. I met some Englishman. I said, “Why are you all the time looking at woman like this. Why?" They said, “We enjoy." But I said, “What about Christ?" They said, “We do this even in the church. Should we fix our eyes with something?" I said, “You can. There is a way. You are not Christians. You are not Muslims. You are not Jews. You are all hopelessly bad people." They said, “Then, Mother, what should we do?" “Are you seekers of truth?" I asked him, “Or you want to live with your fixed old ideas and also dwell upon something that `we are Christians, saved, we are Islam, we are saved people, we are Jews, we are saved people.' " Frankly, I will tell you, most of you will go to hell." They said, “Why?" “Because you are hypocrites." Reality is that you don't follow your religion. You just have a label here.

I've seen people fighting in the church, fighting in the mosque and fighting in the synagogues. Just imagine, from Abraham to Moses, Moses then to Christ, then to Mohammed Sahib, it's a regular step by step forward movement. Even the Shariat that Muslims are using doesn't belong to them, was not given by Koran, but it is in the Bible, in the Jeremiah that Moses gave it to Jews. And the Jews said, “No, no. We'll not have this one. It's too much." Then the Christians said, “Oh, we can't have." But the Muslims said, “All right, we'll have it." It's meant for Jews at the time Moses found them to be absolutely decadent. But does it help anyone? Now, if they believe

in the abstract God, in the formless God, specially the Muslims, why should they fight for any country or any land? God is everywhere. It is necessary that in every countries, like Russia, anyone, you have to know you are Russians first. Those who will think they are Muslim first or Christian first, they will fight because they are political minded, they're not spiritual minded people. You have to be spiritual minded, otherwise you should say you don't believe in God. If you believe in God, then you have to be spiritual minded. I've seen much more perhaps anyone of you could have seen.

Now the quarrel is between the Western culture and the culture of fundamentalists. The fundamentalists are saying that you should take to very strict culture. They're forcing it. In Algeria thousands of people were killed because they were dressed up like Westerners. They're throwing bombs in Paris. All kinds of violence they take to, these fundamentalists. Mohammed Sahib has talked about rahim, rehamat, compassion and there is no equality at all among Islamic people. They ill treat their women. One woman goes on producing children, eight to ten children and then they throw her away as t.

alāq. In India we have thousands and thousands of such women and children who are the poorest in our country. He said, that you can marry four women, but women should not become prostitutes. That was the time.

So now, they are mostly prostitutes. How are they to live? They should starve in the name of Islam? And also kill their children? What has Christianity done or Muslims or Jews, what have they done, what good. I know the people in charge of religion are working very hard to do

their level best, but they must face the reality. They have not achieved anything that Christ asked for, Mohammed asked for or Moses asked for. On the contrary, because of their blindness, they have brought such a bad name to all these great founders of these great religions of one tree, spirituality.

As you know, these days Americans are the rulers because money has become the God, so their culture is the God's culture. They're exploiting your country, you people don't know, you don't understand. I saw advertisement of imported goods in your television. Are you mad? All your money you are spending on this junks here which are not sold anywhere in the West or in America. All your learned people are going to America to become dishwashers. There is no sense of patriotism and sacrifice. In My country, I must say very proudly that you can not get even a tie which is imported thanks to Gandhiji. He said, “Don't buy anything from abroad. You can buy hand-woven, hand-spun cloth, which is course, doesn't matter." My parents sacrificed everything for the country because they were patriotic. And I'm also patriotic and I want all of you to be patriotic. It's only possible through Sahaj Yog. Not by saying I'm Islam, I am Christian, no, no, no. You have to first say you are a Russian. You can follow any path you like, but first of all know what you want.

Another thing which is such a sinister, illegal thing which has been accepted, called as Swiss bank.

Nobody says anything about it. They accepted it. Three fourths of our country, My country, is locked up in Swiss bank and I don't know how much Russian Mafiā is there

or any other Mafiā is there. Through your legal forces you must attack because they are illegal. This is the money was to go to the poor, to the sick, to the lepers. They have taken up all that money, these Swiss banks. When I addressed World Conference of Women, I said you all should attack Swiss bank. They have no legal right to exist. For example, I'll tell you in My country what happened. India was a country with great potential, but three hundred years very nicely the British came and stayed in our country without any visa. They looted us and then now the situation is such if one Indian wants to go to England they will thoroughly examine him.

They took away all our gold, our diamonds, our silver, all the precious things we had they took away, just like a highway robbery. And they call themselves Christians, all right. Their label doesn't go out.

Now, before going they created problem between Muslims and Indians, not Hindus, because of Buddhists, Jainists, everybody.

So the Muslims said we'll have our own land, as usual. They're very attached to land. Muslims are very attached. I don't know why.

So they took Pakistan and Bangladesh. Bangladesh is the poorest country in the whole world, much worst than even Ukraine. Now they are smuggling themselves to come back. To India, they are somehow or another managing to come back and Chinese are giving them weapons to fight us. But Pakistan is much worse because the people from India who opted for Pakistan, they thought they'd become very rich and they will have big positions. And what happened to them that they were

treated just like slaves. Indians are very cunning and clever. They found themselves near Karachi, which is the most important port. Now they are saying, “Give us this land to us because here we are the majority." In one interview this gentleman, who is the leader of those people, said that this Prime Minister is like Hitler and she's killing everyday fourteen to sixteen people to reduce the majority.

So now that Muslims are fighting with Muslims. Saddam Hussein is fighting these rich Muslims. Kurds are fighting Turkish. Is this Islam? Is this the way to enshrine Mohammed Sahib? Because they have not found themselves, they don't know about God.

Sahaja Yoga is the only way by which you can get your Self-realisation, Self-knowledge. We have had people from all religions, from all races, from all the false Gurus. And all of them have told us that Sahaja Yoga is the only way by which we got our peace. If you have no peace within, how can you give peace to others. People who have been given awards of peace are horrible, hot-tempered people. They never even smile, as if there is a revolver behind them. They are so tense. How can they give peace to anyone? So the first we must achieve the peace within. This is My work for the last twenty-five years, not only that you get peace, but you get citizenship of the Kingdom of God.

Last time when I came to Russia there was a coup and I saw the Sahaja Yogis absolutely peaceful and I asked one, “Are you not worried about what's happening around?" They said, “Mother, we are in the Kingdom of God. Why should we worry. These governments will come

and go, but we have entered into eternal life." You could see it from their faces. It was no hypocrisy.

Sahaja Yoga is the one that gives you the absolute knowledge, not relative knowledge. Relative knowledge is that “Because I am Christian, I am higher than Muslims." And “I'm Muslin so I'm higher than Christians." Like that you see, competitive. With some fixed idea because you are born a Muslim, you are born a Christian, it's a fixed idea in that. Hitler was the climax of that. He said that he is a superior race. A superior race. They killed children in the gas chamber and they enjoyed. How can they be superior race? Whom do we consider superior are the Saints who have compassion and love.

So we have those ideas stuck into our head and we have no freedom, no courage to get out of those ideas which limit us. Moreover, our human energies are limited. Mental energies are limited. As all of them have said, “If I say there's a power which is all-pervading, why should we not try to get it? Why should we think that we are Christians or Muslims or whatever it is? But why not we get that energy which is described by Mohammed Sahib, by Christ, by Moses?" What is the harm? If you can get something, why not have it. Also it is free. You don't have to pay. Actually, I don't need anything from you. I am sufficient in Myself. I also don't need Sahaja Yog. But why am I running everywhere? Because this love, this compassion within Me makes Me do all this because people are blind, they can't see. I don't need to have anymore churches, anymore mosques, anymore synagogues. No need in these buildings. But in the heart

of the human beings is the Spirit. In the heart we have to create the peace. Now all this God has built...

[Aside.]... built in this whole mechanism of Kuṇḍalinī, God has made, not Me. Why has He made it? For the last breakthrough. It is your own Mother. She is going to do it. It's there. It's your own power. It's your own Mother. You have a right to get this. You have every right to become one with that Divine Power, to tap it. We have this instrument. Supposing God has made us an instrument, but we don't want to connect it to the mains. Then what are you? What is your identity? Why are you born? Why are you born? Now come to science. Science has its own limitations. Whatever they can discover is science. But can they say why human beings have come on this Earth? Can they say why evolution took place? Can they say what is the aim of human beings? They can not answer many, many questions. Say for doctors, you ask them who runs your heart? They'll say autonomous nervous system. Who is this auto? They have no answer. Now, in the body, there are acetylcholine and adrenaline, two chemicals. One augments, one relaxes. But in the body it acts arbitrary. Nobody knows why. The one which has to augment, contract, relaxes. Why? Can they explain? Now anything foreign goes in the body has to be thrown out immediately by the body. All right, but when the foetus is formed, it's not thrown out. It is kept, nourished, developed up to the right timing and then it is thrown away. Who does this discrimination? Can doctors answer this question? They can not say what is the purpose of our life. We can take any of these sciences which are everyday bringing out new hypothesis and new

discoveries. There's a big competition between the scientists. There's a big fight going on and then what have they produced? Atom bomb, hydrogen bomb.

Because science is amoral, there is no morality for scientists. They can become spies. They can become killers. They can be scientists also. They can be drunkards. They can be adulterers. Just like any priest, no difference. What's wrong with them? They are so highly praised. They have so many awards, this, that and here you find they are so low level in morality, because they do not respect themselves. They do not respect themselves because they do not know what they are. They do not know how great they are. That's the trouble with all the human beings. We don't know what we are. We are not this body, this mind. We are not this intelligence and emotions. We are not this ego and conditioning of religions or anything, but we are pure Spirit.

So now, I tell you exactly, become the Spirit, what happens. I don't think anybody should object to that because it is for your benevolence, it is for benevolence of your family, for the benevolence of your nation, for the benevolence of the whole world.

So please listen to Me carefully. We have this power of Kuṇḍalinī within us. It's a very ancient science from India. In the Koran also is written “Asas". In the Bible it is said that “I will appear before you like tongues of flames." Now the reality is that you must experience. You not blindly have faith in Me. We have had enough problems of blind faiths on and off.

But experience, experiencing that this Kuṇḍalinī rises and pierces through your Fontanelle bone area. And the result, you get connected with this All-pervading Power of Divine Love. It is no lecture. It is no sermon. This is the actualisation of your baptism.

If you are wise, you will understand that we are not living in a very peaceful world.

So first thing happens to you is that you become thoughtlessly aware. When we are thinking, we are thinking of the future or the past, but not of the present. Present is the reality. Past is finished. Future doesn't exist.

But we can not be in the present, is a fact.

So now, one thought rises, falls, another thought rises and falls and we are jumping on the cusp of these thoughts of the past and future. But when Kuṇḍalinī rises, she elongates these thoughts and there is a space created in-between. That is the present, when you don't have a reflecting mind, you are absolutely at peace with yourself. You're aware, absolutely aware, but you are thoughtless. Jung has talked about it, Jung, little bit. I don't call him a full edged Sahaja Yogi, but he did oppose this Freud, horrible fellow. All right, so you become absolutely peaceful and when you get connected with this All-pervading Power, which is peace, absolute peace, no conflict. Bliss starts pouring into you and the peace spreads around. You make others peaceful. All ideas which are not truthful drop out.

So you know one thing, that God is the source of peace. That's how you can spread peace. In Sahaja Yoga you'll find this peace among thousands and thousands sitting

here. They may belong to any country, they may belong to any race, but, when they are together, they are like one ocean. It's not imagination because with this you become part and parcel of the whole because the drop becomes the ocean. They enjoy each other. They never fight because they are pure Spirit.

Another good thing happens to you is that your attention becomes enlightened. You might be all of you younger than Me, I don't know. I'm seventy-three now. I'll be seventy-four very soon. And most of the people at this age become senile.

[Aside.]... because attention becomes like this. It's difficult to change them also. But your attention will become enlightened. In that enlightened attention, firstly, you see the totality of the whole. It is enlightened with love and compassion. You see the good points of others and try to help who need your help. I must tell you an experience of Mine that first time I came to Russia, I didn't know any Russian language either and who came to help Me? There were Germans, twenty-five of them. German Sahaja Yogis came here first time to help Me. Tears came into My eyes. I said, “How are you here?" They said, “Mother, Germans have killed these Russians, so many Russians, we are duty bound to come here." See this kind of love, so genuine, is only possible when you become the Spirit. It's not talking, giving sermons and lectures.

Then second thing happens to your attention, that this enlightened attention gives you the right path, righteous path. Overnight, overnight, people have given up drugs, alcohol, all destructive things. In the West, idea is we

must enjoy every moment of our life, but every enjoyment is self-destructive. With Sahaja Yog you enjoy without getting into destruction. You enjoy all the nature. You enjoy all the human beings.

You enjoy all the innate religion, innate, again I say innate, not superficial. All this is available to you, is your own, which you have to have.

Now this attention is also powerful. Yesterday they told Me, “Mother, it will be cold, very cold in Leningrad." I told Sahaja Yogis, “You just pay attention, the sun will be there at your service." It was sunny yesterday.

[Aside.] So you can order it, all the nature to be at your lotus feet because now you have become one with this Divine Power. This Divine Power is the one which creates seasons, which creates everything. It has created you. It has created all of you and you, whatever is good for you, it will do, not something bad.

If you think that somebody should be killed, it won't work out. But after Realisation, after becoming the Spirit, you don't think of bad things.

Then the another very important thing happens to you, that wherever you put your attention, you can even give Realisation to people. Like one candle is enlightened, can enlighten many candles, thousands and thousands. I've not been to Africa and there are so many Sahaja Yogis in South Africa, in Cameroon, so many places. I've not been to Siberia. There have been so many who are in Siberia. It is spreading.

Those who will be against it will be dropped out very soon. People will know that they're hypocrites. We don't

have to worry about it. Automatically they will be found out. We should not think bad of anyone.

We should not curse anybody. They don't kill anybody. Sahaja Yogis can not kill any one. I was told in Brazil that Sahaja Yogis have become extremely honest.

So then, after you start giving Realisations to others, you become another state is doubtless aware, where you have no doubts about Sahaj Yoga, about Me, about the workings of Sahaja Yoga, also doubts about yourself. That level, once you have to achieve. Many have achieved in your country. Among all the Western people or the white skinned people, Russians are the most sensitive to Spirituality. They are not like Americans. Americans, I find them quite stupid. I mean you can't understand them. They're very stupid.

I'll give you an example. There was the president of the Jungian Society. He was at least twenty years older than Me. I was about sixty years.

So he said, “I told them about Jung, what mistake he had committed and they were very impressed." He came to Me, shaking with a stick. And he said, “I have a private problem." I said, “What is your problem?" He said, “I'm a Catholic and I had a keep. I could not marry her because I was a Catholic. I couldn't get a divorce." He said, “Catholics are allowed to have keeps, but they can't divorce." And he never told his wife who died. Now he wants to marry this lady. I said, “What is the age of your keep?" He said, “Only thirty-five." I was shocked. I mean she was the age of his granddaughter. I said, “What do you want Me to do, sir?" He said, “You please put in her heart feeling for me that she should marry me." I said

this eighty year fellow, shaking, asking Me of all the things, such a blessing. I told, “Sir, sorry I can't do this job for you." He was the president of the International Jungian Society. I mean such a stupid thing, you know. Any old man there wants to see Me, I said, “I'm sorry." Younger people are better because these old Johnnies, who still have stupid ideas in their head, want Me to do their stupid things. I tell you, if they had gone to Christ, He would have beaten them with hunters. If they had gone to Mohammed Sahib, He would have slapped them. It's impossible, these stupid people are trying to rule the whole world.

So you Russians are wise people. You have a great tradition. India has never invaded any country so far. Genghis Khan invaded us. Every type of invasion we had, every type of invasion, but in spirituality Indians know a lot. They know about Kuṇḍalinī. They don't want material things. They want their moksha, their Self-realisation. Of course, we also have some culprits, but everybody knows who is who.

But I have great respect for Russians and very great love because they never even had heard the name of Kuṇḍalinī. How did they accept it so fast? What was in them that it was seeking? What love, what understanding of this subtle subject. Very few people in the world are like you.

Now, this is the last judgment and those who miss will miss in any case. Christ has said, “You'll be calling Me, `Christ, Christ,' but I will not recognize you." So understand, you have to become the Spirit.

As Christ has said that “You are to be born again." You may have faith in Me or not, doesn't matter.

You must have faith in yourself to begin with. But, when you will grow spiritually, you will know better.

I'll not tell you what I am. I will never tell you what I am. Christ was the Son of God. You may deny it, but He was. But when He said that they crucified Him, stupid people. I don't want to get crucified, so I will not tell you what I am, but I must be something, no doubt. It makes no difference to Me. Whatever I am, I am. But I'm not going to tell you. You have to rise in your Spirit and realise it and understand it.

Why? Because you have to do good to others. With your ignorance, you will stop the progress of others.

What a responsibility, what a beautiful responsibility you have.

And last of all, you enter into the Kingdom of God and then drown into the Ocean of Joy. Joy has not got a double coil like happiness or unhappiness. It is singular. You lose all your lust and greed and you become detached and see yourself. You don't have to become an ascetic. You don't have to go to Himālayas. You don't have to fast. It is something internal, nothing to change outside. I know there is going to be global transformation in the world. Even the database of your genes change. All kinds of people have come to Sahaja Yoga, have got transformation.

So many people have been cured, have been cured of incurable diseases without paying anything, by their own powers, so easily Sahaj, spontaneous.

Even the animals, if you give them these Divine vibrations, even the crops and things grow ten times better.

So, in this last judgment, a new race of great people is created. It is your own. It is your own power. Only to know how glorious you are, how great you are, absolutely free because you get that superior intelligence.

In the light of Spirit, you know what is constructive for you. You know absolute knowledge.

So many things are in this small lecture, I can't tell you. Only thing I want to request all the people who are suppose to be in charge of religion, now they have brought people up to a point. Like different steps, they have crossed. For what? Why to have the religion? It is to ascend. They must ascend. The balance has to be established through religion. Like we have airplanes fixed in different, different shops, or you can call them, what is it called?, workshops, to get the balance because they have to fly. What's the use of just balancing without any flight.

So you have to fly. All the freedom of the Spirit you don't have to say, “Don't do this, don't do that." Nothing of the kind. You are ready to fly. Now enjoy your full freedom.

In this little lecture, whatever it is, I tried to express My Heart. Everybody thinks it is a miracle the way Sahaja Yoga has worked in this country and how they have solved their problems, even material problems.

So may God bless you all. What about asking the questions? [Aside.] I'm also a communist.

Question: Are you the Holy Spirit?

Shri Mataji: Write it down and give it Me please.

Repeated Question: Are you Holy Spirit...?

Shri Mataji: Now, I've already told you that I'm not going to say anything about it. I've already told. Now, if I say, why should you believe, blind faith? After Realisation you'll know everything. I don't want to get crucified.

[Aside.] You see, let them discover, it's the point. You can not force anything. Only thing you have to be honest people.

[Aside.] Thank you, thank you very much.

[Aside.] There was one question, “What is the purpose of human life?" The purpose of human life is to enter into the Kingdom of God. Is to enjoy the bounties of God Almighty. The purpose is to become the Spirit so that there is complete peace, harmony and pure joy. That is the role of God also. This another question.

Mister Roerich [a famous Russian painter who lived in India] went to, definitely he went to this gentleman to get some kind of a Buddhism. He was, himself, a very good man, but I don't know why he got allurement with this kind of a Buddhism. Is another kind of religion, which has not helped anyone. Buddha has talked about compassion, compassion and compassion. And the Japanese are the greatest Buddhists.

So you can see what sense is it. Compassion, Japanese are only doing their business. Buddhism has not entered into their mind. Like any other religion, only after knowing yourself it will happen. We have horrible cults in Japan under the name of Buddha.

I went to Canada and there was one fellow who came in the orange dress and I asked him, “Why are you wearing this orange dress?" So he said that “This is the only dress left now to me. I was a very rich man. All other money, everything is gone to Mister Dalai Lama." He's a great beggar and I was surprised that in the West people like if you beg money from them. In Boston they asked. “Many, how many Rolls-Royces I had?" I said, “I have none. I only have one car that My husband has." So they said, “You are not in the business?" I said, “No." They said, “We don't care for you. Get out." That's American style.

So this Dalai Lama has accumulated so much money. He has come in our country. No one likes him, but he is sitting on our heads. He's very fond of gold. He tells people, “You take Sannyāsa. You become ascetic. Give all your money to me” like all other false Gurus.

Buddha has failed, Christ has failed, Mohammed Sahib has failed because people never understood them. They were too great for human mind.

So the first thing I did was to study human beings for about forty-seven years of My age and I saw how complicated they were and then I found out this method of en masse Realisation. There were many Sufis who got Realisation. There were many Saints in India who got Realisation, but very, very few. Also, among Christians, there were some who got Realisation, Kahlil Gibran. But they were all tortured.

So we have to say now, to understand them also, you have to have your Self-knowledge. They're all making money in the name of these great founders of religion or they're spreading poison. In Mecca there were thousands

and thousands of Muslims and there was one fellow from Sudan. He was black, absolutely jet black and he was spreading poison in the name of Mohammed Sahib. I had somebody close to Me who knew Arabic and I was shocked. And just after that, there was a stampede and thirty-two people, innocent people who had gone for Haj, died in the stampede. You can't spread a poison in the name of Divine people. It is sinful.

Also this gentleman, this painter and his wife, both suffered a lot from physical health.

Question: How can achieve good attention?

Shri Mataji: You don't have to do anything because whatever you will do, you'll do through your mental activity. Mental activity is linear. There's no truth in it. It goes up to a point, recoils back on it.

But the power of Spirit spreads on all sides.

[Aside.] Now they're asking about attention. It's very simple, when the Kuṇḍalinī rises, the attention which is spread out here goes up like this, up. It is brought in the center. And, at this Sahasrāra, it breaks. When it breaks, you see, this whole attention is filled with enlightenment. You don't have to do anything, but you have to go on raising your Kuṇḍalinī like this yourself. That's all. When you watch something, watch something without thinking. Can you watch Me without thinking? Now you can feel the All-pervading Power in your hands, you'll see that. This is the namaz, but Muslims don't know anything. You will feel the Cool Breeze. This is the All-pervading Power and on your fingertips you will know about your centers and about the centers of others. All those who have felt

Cool Breeze or hot breeze on their hands or out of their Fontanelle bone area raise your hands.

So, all of you have felt it.

So simple because you are ready and because you're Russians. May God bless you.

Now we have centers here and we have doctors and we have people here who know how to cure you.

You can go to these centers [tell them] and get cured and you can also cure others. One thing I've seen, Russians in a huge crowd of sixteen, eighteen thousand people, they told Me they got cured in the program.

Only possible in Russia, not even in India. I respect you very much. I don't know of what metal you are made.

Person: There is a central charity Christian Orthodox fund, Shri Mataji. They want to cooperate with Sahaja Yoga.

Shri Mataji: Oh, I'm very happy. Now Central Charity Christian Orthodox Fund wants to cooperate with Sahaja Yoga. Thank you very much. Thank you. That's what I said they are wise. They are very wise people in this country. They will not stand in the way where they see that people are helped. For no rhyme and reason they will object to Sahaja Yoga. Thank you very much. I would like to thank.

[Aside.] Some Sahaja Yogini has written to Me. I'll go home and read the whole thing and I'll answer them...

answer them in the program, all right. It's a very big question.

Question: Shri Mataji, do you have a good opinion about Mikhail Gorbachev? What do you think about him now?

Shri Mataji: It's all again political business. I don't want to say anything about Gorbachev. I think he fell into the trap of these Americans or something. I don't know what to say. I have all respect for him.

But somehow he never wanted to meet Me. I tried. It's all right.

Question: What is the attitude to the husband?"

Shri Mataji: The question is there about the women, they want to know My attitude towards the husband.

Question: Sorry, Shri Mataji, Moonies *[UNCLEAR]*.

Shri Mataji: What a question. My goodness. You please don't ask Me about devils.

Question: If each and every person could be a Sahaja Yogi?

Shri Mataji: The question is if each and every person could be a Sahaja Yogi. Yes, of course. But say he's an idiot. He's stupid. He has fixed ideas. What else, who's arrogant. You see if your one foot is in the mouth of the crocodile and put one foot in the boat, what should we do? Question: Shri Mataji, please say how to tell about sects, about false Gurus. How we Sahaja Yogis have to talk about sects? Shri Mataji: Sahaja Yogis have to talk about how they should talk about the false Gurus. You see those people who have been to false Gurus are already suffering. They could be even quite mad. For example, I went to Chicago and there was one fellow of the Hare Rāma Hare Kṛiṣhṇa. He was the Chairman of Chicago Hare Rāma Hare Kṛiṣhṇa. It was very cold and he was wearing the dhoti you know this common in India, very thin. And he had shaved his hair and with a pony

tail, a little bit like that coming out. I said, “Sir, I'm a Mother, why are you wearing this dhoti in this cold weather? It's very cold you know, I'm shivering." He said, “My Guru has told me that if you wear a dhoti, you'll get moksha, nirvāṇa." I said, “What? In My country eighty percent wear this thing, so they'd be there already." He had shaved his hair.

I said, “Why did you shave your hair?" He said, “That my Guru has told me that that's the station to get into the heaven." He was American, you see. I said, “There is Kabīr, a great poet in India, said that by shaving your head if you can get your place in heavens, then what about the sheep that is shaved two times every year. Those sheep must be already there. Where will you have the place?" So he got very angry with Me. “You're talking against my Guru." I said, “See, you need not be angry with Me. Do what you like, your Guru has said, but tomorrow if you get sick with this dhoti don't come to Me." This “Hare Rāma Hare Kṛiṣhṇa" we say everyday in India. We don't say good morning like the English. We say, “Hare Rām” just like the Muslims say something, “Allah." So we say the same way. It's just a lip service. How can you go to heaven. He got angry but then he developed varicose veins. Next year he came to Me.

So, to deal with them, you have to be careful. Firstly, they are slaves of their Gurus. They have fixed ideas.

Some of them just start shaking before Me. They fall in the ground. But most of them now are finished.

First thing they mesmerize. We have one in India who used to mesmerize and bring out Swiss watches to give to people. Lastly, there were very great people from India

went to see him. There were four cameras. He could not mesmerize the camera.

So the cameras clearly showed how he brought a necklace and passed it on. And also our rich people in India are so stupid, rich not the poor. They used to go to him to get diamonds, can you imagine. I mean all kinds of tricks he did. But he was exposed by newspapers now. They're all getting exposed by God's grace. All falsehood will get exposed. Firstly if you tell them that you don't have to pay any money to the Guru, all the Gurus will jump in the sea.

Question: Is it possible for people who are not realised to feel the vibrations in your presence?

Shri Mataji: You see those who are not realised can not feel any vibrations, even in My presence.

[Answering a written question:] Then she's saying that how is it that the people do not accept or recognize that it is You and only You who is the Holy Ghost? They are asking Me again and again the same question. But I must tell you about Russians. First time, when I came to Leningrad nobody had heard about Me. Nobody had seen Me. There were only some advertisements in the newspaper with My face. I also look like Russians sometimes and, you know, they saw only My face in the newspaper and when I went for the program the whole place was filled already, two thousand people and two thousand were waiting outside. I was surprised. I went inside and people got their Realisation and when I came out they were still sitting. They said, “Mother, what about us?" I said, “All right, you come tomorrow. We'll sit outside in the open." It was very sunny and there were

two thousand from outside and two thousand from inside and two thousand more, six thousand people. I was amazed. They all got their Realisation. I said, “How did you come to My program?" They were not realised Souls. They said, “Mother, Your face, it's absolutely evident. We know who You are." I was surprised. That's why I praise Russians very much.

They are sensitive to truth. They are sensitive to spirituality. Maybe last lives they must have done lot of good things. I just don't know, but I find Russians extremely sensitive.

Another are Romanians, compared to all other Western countries. I'll tell you a joke. In Togliatti there was a joke that a Togliatti fellow asked an American, “How many Sahaj Yogis you have in America?" So he said, “Fifty-six." He said, “You have Fifty-six thousand. We have only twenty-one thousand in Togliatti." We had to hold the meeting in jungles near Volga River, because there were so many. Very sweet, very sweet, very sweet, I don't know how to express Myself for your love and understanding. Here I talked to scientists. There were two hundred fifty scientists sitting. They said, “Don't tell us about science. Tell us about God's science. We have had enough of science." Just think of it, such beautiful people like the flowers about to become the fruits. No credit for Me. I go to all the countries, sixty-five countries. Among all of them, you are so special. I don't know, when I leave you I feel somebody is wrenching My Heart.

May God bless you.

Question: If there are Chakras above Sahasrāra?

Shri Mataji: There are Chakras above Sahasrāra, but first of all establish yourself. Gradually everything will work out.

Question: What is to be attitude to the members of the family who are not Sahaja Yogis?

Shri Mataji: My family members were not Sahaja Yogis to begin with. My husband used to say, “I know You are a Saint, but You can not transform others. You are moral, but You can't make others moral." Now he's changed. He said, “I've seen all this happening. You've made them into angels. I have to be honest that You have done the job." Even now, My daughters, My grandchildren, everyone in My family, husband's family, My mother's family, they believe in Sahaja Yoga. But I would say that I showed all compassion, love and patience. But I would say they are not great Sahaja Yogis like Russians, but they will be. Also it's better to keep them out because Sahaja Yogis make such a fuss out of them which will spoil their chances. They should come to Sahaja Yoga like ordinary people, otherwise it will be like nepotism I don't want that.

Question: Mother, please tell us how to overcome the daily suffering of how making enough money to pay for the food.

Shri Mataji: Now she's asking how to make sufficient money to have the food. After coming to Sahaja Yoga, many people have solved their financial problems completely. How? First their attention becomes so good, that they can do many things which they could never do before and the blessings of the Divine start pouring on them. You have to have faith in yourself that you are

Sahaja Yogis and you'll be amazed so many things will happen. Such coincidences that you'll be amazed at yourself.

I give you two examples of a miracle. There was a girl, young girl, who got frustrated because she didn't do well or something and she shot herself on the stomach on the left hand side and the bullet came out from here from the right arm. Also there was some blood, but she was quite conscious.

So they took her to the hospital. Doctors were surprised. They x-rayed her, did everything and found that the bullet did not touch any nerve, any muscle, anything. Doctors said as if the bullet had a stroll around. Nobody could explain it. She came out of hospital second day.

Another miracle, recent, I mean recent one, there was a lady who's son was in America and who got into a horrible disease which is in her family at a very young age. Normally, they get it in the old age. She was working in the UN. She wrote to Me three letters praying that, “Mother, please cure my son. He's so young and he'll die within a month's time." And the fourth letter came from her, that he's all right, nothing is wrong with him. I didn't do anything, this All-pervading Power.

Another is another Sahaja Yogini in Turkey was thinking that her husband is not well employed in Turkey as a pilot and just out of the blue he got a job in Germany and now in America, a very big job. I don't do anything. I am the laziest person.

Question: What can save Russia?

Shri Mataji: I've already told you, you have to be patriotic. This is another revolution. You have to sacrifice

and you have to understand not to waste your money on these Western nonsensical things.

And Divine help will come to you.

So many Sahaja Yogis who dare touch you, you're all protected by the Divine. What else? Question: Shri Mataji, one of the symbols with Denmark is the elephant. Will Sahaja Yoga be established in Denmark?

Shri Mataji: If they're asking if Sahaja Yoga will go to Denmark because the symbol is the, what you call, the elephant. Sahaja Yoga in Denmark will move likes elephant only, I think.

Question: Will there be other incarnations on the Earth?

Shri Mataji: They're asking about incarnations, will there be incarnations and all of that. Why do you worry about all these things. I can't tell you.

Question: I want to know about these big problems... China.

Shri Mataji: He wants to know about China? You shouldn't mind if I say that we couldn't start Sahaja Yoga there in that way because still they're communists. But I'm sure the government of China will accept it very soon and then we can start Sahaja Yoga in a big way. Chinese are other very ancient people, very wise. Culturally, they are like Indians. They have morality in them. One thing I noticed, they were extremely hospitable, kind and gentle. You saw people there who were from Germany, from Africa, from America. They looked so gross. But Chinese, you know, they had arranged, through their students, the volunteers, very well trained girls and boys and so gentle. They were paid nothing. They are very patriotic

people one has to learn from them. I wish Indians were like that. They are very dignified, very well mannered. Of course, if you insult them, they don't like. I must admit that Indians did that, insult them. And art, what art they have. Their government doesn't allow much to come inside China.

They also don't care much for the Western culture. They dress up just like Chinese, most of them.

Moreover, they're very learned. They had two great philosophers, but the greatest was Lao Tze, who talked about Kuṇḍalinī, Realisation, everything. Confucius talked about humanity.

So they believe in Confucius because it suits communism. In Hong Kong there are many Chinese and I asked them what will you do when the Hong Kong goes to the China, mainland China? They said, “We are Chinese and we'll be with mainland China. What does it matter? We're not going to run away." And do you know how they became rich? So many Chinese have gone abroad. And after this episode of killing the young students they were angry, but when it was explained that how can you suddenly give freedom to these young boys, students. One can do it gradually.

Otherwise, like Russia, there will be problem of Mafiā. They are very wise.

So the Chinese who are abroad understood and the Chinese abroad send fifty to sixty percent of their income to their government.

They are not attached to money. That's how they have become rich, very dedicated. Thousands and thousands of people are there, but the system that they have built,

so beautiful that nobody will start playing. I was amazed that while working nobody drank anything, even a drop, so very alert. But when we were coming by that plane first class all the ladies and men were drinking vodka, vodka, bottles after bottles. I got a headache. Chinese are ashamed to do such a thing. Also they have told Me that the Chinese men marry Russian women and then give it up and call the Chinese women. I tell you, Chinese women are really very sweet. They don't compete with men. They are very sweet and they win over men with their sweetness. I also know they are very sensitive to spirituality. Even their prime minister asked Me about spirituality when I went with My husband. And I'm sure one day you'll find your brothers and sister very closely in China.

I hope I've been able to answer most of your questions. I thank the organizers of this conference from My Heart.

Question: Many questions about how to give up drinking Shri Mataji?

Shri Mataji: When you get your Self-realisation, in the light of Spirit, you give up everything which is destructive. How? I'll give an example. Supposing I'm very obstinate and I have a snake in my hand and there is darkness and you tell Me there is snake in your hand. I will say, “No, it's a rope." But when the light will come, immediately I will throw it away. In the same way, not only you give up drinking, that's not the only thing you do, but you give up everything that is bad for you. Because you also become very strong and free. Nothing can attack you, no habits. All drop out.

Contents: 1995-09-24 **Talk to Sahaja Yogis, Arrival, Airport, Borispol, Kiev, Ukraine**

I really don't know how to thank you for this surprise. It's very kind, all of My dear children, all of *[UNCLEAR* them/everyone] are here. I have a very great concern for Ukraine.

While coming airplane I was looking at your beautiful land near the river Dnieper. And I felt such a good land you have here and I also know that once upon a time this was a very reach country where the wheat and all this produce were supplied to whole of Europe.

So I was asking about what has happened to this country, it was very reach country just before separation.

So they said that this land is now doesn't belong to anybody and the government does all the *[UNCLEAR]* and *[UNCLEAR]*.

In the, in My country also we had same problem that land produce was very little because people were doing only for themselves. But then they formed cooperatives and gave the land to people, cooperatives and it was called as a green revolution. And thus our problem was solved. Our problem of food and *[UNCLEAR]* was solved.

So if Sahaja Yogis can ask for *[UNCLEAR]* cooperative form they can help their government to solve the problem. Because Ukrainian Sahaja Yogis are very deep and are very good people. We had one problem because of this Chernobyl problem. But it seems you people look very much now all right and healthy [smiles and Sahaja Yogis laugh and applaud].

With Sahaja Yoga all these problems which are minor can be easily solved. But one thing is that you must work in unison as one person, part and parcel of one union. And also try to understand how you can solve your problems. I was told that you don't have oil, doesn't matter. You are such great artists and are producing beautiful things out of your hands. And do you know in the West they don't know now anymore how to work with your hands.

So you can really sell all that out and can really solve your problems.

There are so many things you can think of because you are now realised Souls. Because there is a help of the Divine as well as you yourselves become very alert.

I found in Russia that Americans are taking over. They have brought all their dirty culture to Russia and people are taking to it. If you go to America you will know that they are really living in hell because they believe in a joy at every minute but what they are doing is nothing but self-destruction. Their music, their everything shows that they are extremely frustrated. With all the money they have are committing suicides. The mothers kill their children, the father kills the wife, goes on those killings.

So you should keep your own culture and this horrible culture will not be allowed to come. Most of the women are nothing but they are like prostitutes. All children are drug addicts or alcoholic the men are. They are not at all normal.

So Sahaja Yogi has to produce our Sahaj Culture, which brings peace, which brings joy and is based on innate morality.

I think this awakening is coming now even in Russia. I've been there for a conference and in the conference subject was `Health, Morality and Peace'.

So these are very important points to make a nation solid, not money. That comes automatically.

So I told them that don't buy anything that comes from abroad. Nothing imported you buy. You'll be amazed in India you can't buy even a pin from abroad, there's no shop like that. Mahatma Gandhi told that don't get anything from abroad and so we have come up. Three hundred years these British ruled us. They take away our gold, they take away our all precious stones, everything. But now India has come up by becoming Indians, that means by becoming patriotic, that means really give our children very nice chance.

I wish I could come for more time here *[UNCLEAR]* that I am running from place to place.

May God bless you all.

***Contents: 1995-09-25*, Public Program (1st Day of Navarātri), October Palace (now International Centre for Culture and Arts), Instytuts'ka Street 1 (now Heavenly Hundred Heroes Avenue 1), Kiev, Ukraine**

I bow to all the seekers of Truth.

We have to know at the very outset that Truth is what it is. You can not change it, you can not describe it, you can not transform it. Whatever I'm going to tell you tonight you should not take it for granted. Blind faith has harmed us the most.

So it is important that you should keep your minds open like scientist. And then what I'm telling you should be treated like a hypothesis. If it is proved then as honest people you have to accept it. Because it is for your benevolence, it is for the benevolence of your family, benevolence of your city, your country and for the benevolence of the whole world.

At this juncture when we are facing problems all over the world it is important to understand why do we have problems. The problems are there because we do not know the absolute Truth. You don't know about your physical, emotional, mental being. And it is said that if you don't know yourself, you can not know God or Divinity. We say, “This is my hand, this is my head, my...", but who is this `my'? So what is the truth?, That you are not this body, you are not this mind, you are not this emotions, you are not this intelligence. You are not this ego or your conditionings. But you are the pure Spirit. For example if I am born in a Christian family or a Hindu family or a Muslim family, immediately I accept the conditionings.

Without understanding what good it has done to the world or to yourself. And thus we start living in a hanging condition.

So the second Truth is that there is the All-pervading Power of Divine Love, which does all the living work. You see here such beautiful flowers. It's a miracle. We never know how it comes out of one seed, one bulb of these beautiful flowers. We take all these for granted. If you ask a doctor, “Who runs your heart?", he will say, “It's an autonomous nervous system." But who is this `Auto'?

Who looks after us? This is what one has to understand that there is a superior Power beyond us, which does all these things.

I find the people of Russia and Ukraine too much impressed by the Americans. I just don't understand because compare to you Americans are just stupid people. They have no wisdom. Compare to you they don't understand life. To them every moment must be spent in enjoyment. And every enjoyment they discover is self-destructive. It has destroyed their body with horrible diseases. It has destroyed their mind with perversion and schizophrenia. It has destroyed the whole society, the family, everything by their own idea of this enjoyment. You people living here must be thinking that the whole country is paved with gold. It is such a violent country that every individual is a Mafiā. When I go to America I've to take out all these ornaments, which I supposed to wear from My family. Their music is maddening. There was one fellow who was really mad while singing, mad. That was no music but it was just like a shouting noise.

And then he used to take out the whole of his trot out as if. Itself the singing was horrifying. And he called his group as `Nirvāṇa', meaning the liberation, ultimate spiritual liberation. And ultimately though he used to drink, smoke, take drugs, ultimately committed suicide. I think is important you must see some of them and know about what sort of a country it is.

So God has given you this wisdom. Because you have been ancient people. Do you know about your ancient history? I was so surprised to read about it. You have a great relationship with Indians. They say the Ukraine

name came from a king called Kuru. He was the forefather of Pāṇḍavas and Kauravas in India. Also it was said that Śhrī Rāma came here and built this place, Kyiv [Kiev]. Before the Christian religion came in there were such beautiful faiths in this Kuṇḍalinī.

[Aside:] Is it now Kuṇḍalinī? They have put it there. All right.

All right. In the... I studied the paintings and the museum pieces where it is absolutely shown this Kuṇḍalinī there, see now. They've shown the Primordial Mother and Her Kuṇḍalinī they have shown in the paintings. And the lowest Chakra that is the called Mūlādhāra that has got like a swastika frame. Is all there in the paintings. Everything, all these Chakras, everything there. And you don't know what were your forefathers. They were all very spiritual. This spirituality has given such fertile land to you. I was amazed the way in this country spirituality was thriving at that time. Now I know why you people and Russians are so sensitive to spirituality. Is in your blood. You can't help it. You will be never satisfied with something artificial. For the time maybe impressed by America. But you will realise its stupidity.

And you'll come back to your original culture. I was amazed how these people in those days. They called themselves Aryans and also they came to India and so many from India came here. For a normal Indian the goal of life is to get Self-realisation. As also Christ has said that, “Know thy Self" and also Mohammed Sahib has said, “The one who does not know himself is not a complete person and he can not know about Divinity." With all these sayings and understanding one knows the

goal of his life. And from ancient times, three thousand before Christ in this country people knew their goal. Not drinking, not other dirty things they do in America. Only the false people can impress them. They only understand money. How can a spiritual person be money oriented? Those who are money oriented can not be near God. But as a blessing of God all kind of prosperities come. You don't have to run after prosperity, the prosperity runs after you.

So within you..

[Aside to the interpreter:] Somebody has told them about Kuṇḍalinī? Interpreter: Yes, yes, Shri Mataji.

Shri Mataji: So within you is already placed this great instrument by our Creator. All of you have this within you. This is your own Mother. Everybody has an individual Mother. It's like a tape recorder of your past and your aspirations. She knows everything about you. And She's anxious to give you your second birth. This is all your own. Now we have become humane beings in the evolutionary process, which is the living process. And now there's going to be one more break through by which this Kuṇḍalinī rises like a primula in the seed and passes through you fontanelle bone area, becomes one with the All-pervading Power of Divine Love. Just like this instrument [indicates to the microphone], if it is not connected to the mains, has no meaning, we have no meaning. We have no personality. We go on drifting from here to there. When this happens then you are connected with this All-pervading Power and this Power starts flowing through you on your fingertips.

So you can feel the Absolute Truth on your fingertips because you know what Chakras are in trouble. Also you know about others because you get connected with this All-pervading Power, you develop a new dimension called as `collective consciousness'. With this new awareness you can know the centers of others. All your problems are there because your centers are in jeopardy. Through this awakening of the Kuṇḍalinī there have been thousands and thousands of cures of incurable diseases. If you remember first time when I came here there were so many people sick of Chernobyl this thing. And with the Kuṇḍalinī awakening they got cured. All their problems solved. None of them died. They must be some people sitting here. That's the minimum. There are four doctors in India who have got now M.D. in Sahaja Yoga. In Russia there are about I think two hundred doctors were following Sahaja Yoga and curing people for no money at all.

So money is not so important.

The second thing that happens to you that you become mentally absolutely peaceful. Like our thoughts rise and fall, rise and fall and they come to us from our past and from the future. And our mind is jumping on the cusp of the thoughts. If I say, “Now, come to your present” you can not. But when this Kuṇḍalinī rises she separates the thoughts and elongates them and you become thoughtlessly aware. You are aware but you are thoughtless. That is the present. Thus your memory becomes just photogenic. Now for example this carpet is not Mine, is very beautiful. Normally I would think how much to pay, how much to buy. If it is Mine also I would

think it should not get spoiled. But when I see in thoughtless awareness all the joy that is putting to it to make it starts pouring on Me as soothing current. In the present if you want you can think and if you don't want you don't think. You become absolutely peaceful. And then you start emitting peace to others. Wherever you go you can create peace. Not by giving awards people have peace. On the contrary I've seen this people are very hot tempered. They have Peace Award, but you can't talk to them, they jump on you.

So one has to understand that there is a space within us for peace, which not only makes you peaceful but makes others also peaceful.

The third thing that happens to you that your attention becomes enlightened. Christ has said, “Thou shalt not have adulterous eyes." But your attention becomes moral, becomes. I don't have to say, “Don't do this, don't do that." Only in the light of Spirit you yourself become absolutely moral. We can say, like angels.

So this is within you, which works out. I've seen some criminals becoming angels because the data base of their genes change also. It is so fantastic! But you are fantastic you are glorious. Only thing you have to get connected.

Now one has to know that this All-pervading Power of Divine Love is the Ocean of compassion and love. It is the Ocean of knowledge. All the real knowledge you know, not from the books, not from the words, but the real knowledge about Reality. It is the Ocean of so many miracles and so many blessings.

But above all it is the Ocean of forgiveness. Whatever wrong you might have done, whatever mistakes you might have committed, all are forgiven by this Divine Power of Love. Truth is love, love is peace and all of them are one. You become the master of it. You don't dominate others, don't torture others, but you love. And this love is without any lust or greed. Above all this Ocean of Love is the Ocean of Joy. You become joyous. Joy is not like happiness or unhappiness. It is singular. You enjoy yourself, you enjoy the nature, you enjoy everything. It is such a remarkable thing that is going to happen. We can say now there is a global transformation.

So there will be no wars, no arguments, no discussions. Because everybody will know the same truth. No fixed ideas, it is just Reality.

I was so impressed by your forefathers who have done so much already for spirituality. And I'm sure you all have a special right to become one with this Divine Power. It's like you put a seed in the Mother Earth and it sprouts by itself. And your forefathers believed in the Mother Earth as the Primordial made of the Primordial Mother, She has made it. Imagine they have Kuṇḍalinī depicted. How many people in the world knew about Kuṇḍalinī except for Indians? But surprisingly the Colombians also, the ancient Colombians knew about Kuṇḍalinī. That was their faith. They might have seen it, they might have felt it.

So you have such blessings of your forefathers. It's going to work out, I know all of you are going to get your Self-realisation tonight. Only thing you must have faith in yourself. You should not feel guilty about anything. You don't have to confess anything to Me, you don't have to

change your dress or change your hair style, nothing of the kind. It is not superficial, it is within. But you must have full self-confidence in you. You must know that you are going to get it and that you have to forgive yourself. If you have committed some mistakes, finished. What's the use of feeling guilty? Another thing is, you have to forgive everyone from your heart. Only thing is that as the Mother Earth has the power to germinate, the seed has built-in power to get germinated, you also get your Realisation in the sense the awakening of the Kuṇḍalinī. But you must look after your Self-realisation. We have some very good Sahaja Yogis here who can guide you how to meditate only for ten minutes in the evening. But you should not leave it in the middle [laughs]. It would be like the parable of Christ that some seeds cast to germinated and were thrown in the marsh, you see, that's will be something like that. If you respect yourself then this Self-knowledge should grow. It's for free, you can not pay for Divine Love. Many people don't understand how much do we pay to this Mother Earth for this flowers? Because this is your own, your own right to have your Self-realisation.

So time is there, we have to have our experience of Self-realisation.

And we have to feel this All-pervading Power for the first time.

So I would request you, all of you, first of all to have full self-confidence. Then to forgive yourself and to forgive others. Now you might say...

[To the interpreter:] Tell him afterwards, all right?... you, you might say that is difficult to forgive. But just think

logically whether you forgive or don't forgive what do you do? So you don't do anything. But you torture yourself for nothing at all. All your life you torture yourself like that. But at this moment is very important that there is a center what we call the Optic Chiasma in the brain where is this center. And this center is like this constricted. It won't open unless and until you forgive everyone.

So how will the Kuṇḍalinī come up? Now when you don't forgive and feel guilty this center catches here on the left very badly. Physically also you might develop a disease called as angina for the heart. Also spondylitis and lethargic organs.

So please forgive yourself. At this moment is very important that this center should open and this center should open so the Kuṇḍalinī will rise.

You go beyond the mind into Reality. When we have the power of our mind we just moves in a linear way. And it then recoils because no truth in it and harms you. Can harm the society like Freud. He had some funny ideas, he has harmed Americans completely, like Hitler.

So many of them. But if it is the light of the Spirit it moves in all the sides. It penetrates into all subtle things and never recoils.

So you have to develop your spiritual awareness.

When I come I know there are thousands and thousands, but when I go away that doesn't mean you should not grow.

So when I come there is a kind of a periodic sort of understanding. But it's a living process, you have to look after it and you have to grow into it.

Once you achieved the second state, which we call as doubtless awareness, you will know how great you are, what powers you have. I've seen people becoming great scientist, great artist and great musicians through Sahaja Yoga. Even the children become very-very intelligent, alert and obedient and moral.

Overnight I've seen people giving up drugs, alcoholism, all these destructive things. Now I am seventythree years of age Myself and I'm travelling every third day and I don't feel tired. Because humane energy is limited. But if he gets this Divine energy then what does it matter? So to make it flow into you, you must grow into it. This is My request as a Mother.

So it will take hardly about five-ten minutes for you to feel your Realisation through this All-pervading Power. I would request you not to disturb at that time. If you want you can go away before we start it so that people are not disturbed. One thing, I can not force it on you because I respect your freedom. And in your freedom you have to ask for it. You must have pure desire to have it. Because this Kuṇḍalinī is the power of pure desire.

So I'll wait for one minute, if somebody wants to leave, can leave.

[To the interpreter:] No one. Great people.

All right [laughs]. All right.

[To the interpreter:] Might just get it like that. All right.

First I'll try a very short method [laughs], which has worked in Russia. All right. Now please put your hands like this towards Me. Don't close your eyes. Now please put your left hand towards Me like this and now bend

your head and now see for yourself if there's a cool or a hot breeze coming out of your fontanelle bone area.

[Shri Mataji blows seven times in the microphone.] Now, please now put your right hand towards Me. Now again bend your head and please see with your left hand if you are feeling cool or a hot breeze coming out of your fontanelle bone area. It is hot because you have not forgiven yourself and you have not forgiven others.

Now, take the left hand now. All of you must do, please do. Now bend your head again and put your right hand and see if there's a cool or hot breeze coming out of your own head.

Sometimes it comes nearer the head, sometimes little away. But don't touch your head. Above the head, above. Now, please now put both your hands towards Me like that and watch Me without thinking.

Now, please put both your hands towards the sky like this and ask a question, one of them in your heart. Put up your head and say, `Mother, is this the Cool Breeze of the Holy Ghost?' Ask three times in your heart. Otherwise you can ask, `Mother, is this the All-pervading Power of Divine Love?' Again three times. Or else you can ask, `Mother, is this the Param-Chaitanya?' Again three times in your heart.

Now bring down your hands. All those who have felt Cool Breeze or hot breeze on their fingertips or on their palm or out of their fontanelle bone area, have to raise their hands.

[Laughs.] See? Quite all. May God bless you all. See, this is the first time you are feeling this breeze.

I told you that this is a country of very spiritual people. This is a proof. All of you have felt it. But I again request you that please try to continue to grow till I come next year.

Another simple thing you can see these are Ukrainian people singing so well Hindi songs, Marathi songs, Sanskrit songs. If you don't see them you will think they are Indians singing it. [Laughs.] It's very difficult. But how they have managed that I don't know.

So let them sing one song I would like also to hear. Which one, `Anadi Nirguni'? `Jogawa'? You'll sing `Jogawa'? Ah, this is the song written in the sixteen century by a saint in India in Maharashtra, My state, in a Marathi language. He is saying, “Oh, Mother, give me this Yoga, this union with the Divine." And then he says, “I will give up all that is bad, all that is wrong, I'll do everything but give me this Yoga." And all the people in the villages sing this, they don't know what it is. It is now the other way out. You don't have to give up anything. You don't have to go to Himālayas. Here, sitting here, you can get your Yoga, your union with the Divine.

[Sahaja Yogis are singing the song.] May God bless you all.

Please respect your Self-realisation, respect yourself. All My love. I'll come next year again to meet you all. Ah, if you have any problem you can write to Me through the leaders here.

Thank you.

Contents: 1995-09-30 **Evening Program, the day before Navarātri Pūjā (6th Day), Cabella Ligure, Italy**

[Ballet on Devī Māhātmyam performed by a Troupe from Kolkata, India.].....

The wrath sourced from Her compassion to save Her children. For instance, I had to act sometimes that I was angry for something because it was needed.

.....

I have no problem with it [destroying the negativity], but unless you establish your witness state first, you will fall right back.

Contents: 1995-10-01 **Navarātri Pūjā (cusp between 7th Day and 8th Day), You Must Project Your Depth and Not React, Cabella Ligure, Italy**

Yesterday you have seen how Durgā used to protect all the seekers, sādhakas and how she killed the people who have been troubling, torturing, killing the seekers of truth. Her whole advent was to protect them from all these evil forces. In those days that was the most important work.

So that's how the sādhakas came up to these modern times and now they are seekers of truth or they have found the truth.

All these different passages have taught the sādhakas what is the use of their lives. They were frantically first trying to find the truth, frantically and they went into different, difficult places. They thought by going into some lonely places they'll be able to settle their minds in peace and they'll be able to find the truth.

Also they sacrificed many things, their wealth, which was bothering them, their families, they thought were standing in the way of their search. All this went on and there are still some people who believe that by becoming an ascetic one can find the truth. Buddha did the same, Mahāvīra did the same, their life was nothing but a great tapasya. Their tapasyas are helping us today, in such a way that we now have got such a blessing that our personalities, as they are, can receive Self-realisation, for which people struggled and struggled.

In such a way, that if you read that how they were suffering you might be really amazed, how they went through all this suffering and all this tapasya, just with the goal to get their Self-realisation. It is an ordeal, even to read about them and to know about them. And while they were seeking, also there were so many people who tried to trouble them, who tried to torture them, who tried to kill them and the people surrounding them didn't know what they were doing, they used to ridicule them, laugh at them, make fun of them.

With all this, what we learn is that we have got our Self-realisation very easily, without any torture, without any ordeal, without any sufferings, fasting, nothing. That's not true, because you are the same people who have done all this before and that's why you are here, it is your matter of right to have your Self-realisation. It's no way, is to say that, “without anything, we got it." Because, it is life after life you have been seekers. Whatever path you followed, whatever religion you followed, whatever faiths you followed, it was a torture for you and this torture is today now fruitful, that today

you are Self-realised people. But in anyway, we see that human beings, if they get something rather easily, they don't understand the value of how they got it. Now, to get this easily, actually you must know it's not just because you were nothing, you were something great, you were great saints who went to the Himālayas, you did all kinds of ordeals and fasting and so many of you were killed and butchered in the name of God.

So today, whatever you have got, whatever realisation you have got, it's not just something you should think that, “it is only Mother's grace that we have got it", it's your own great personality which has achieved it. Otherwise it would have been impossible for Me to give you realisation. Whatever the work the Deities have done, they have brought you to this level of human existence, protecting you, but now naturally, just this is the last step which you have crossed and you have achieved this Self-realisation and so many of you have achieved great heights. This power within us, the Kuṇḍalinī, which has connected you to this All-pervading Power, has been struggling, has been guiding you, has been all the time looking after you, protecting you, so that you should achieve your goal in this Kali Yuga. It was said that only during Kali Yuga this will happen and those people who are seeking God in the mountains and in the valleys will find it. But they will be normal people, people who will have households and living like normal people in the society. They won't be some sort of Sādhus or saints, but people who are married, who have children, all such people who are leading a very normal life, will receive

their realisation. It is already said, it is already predicted by Brighu muni.

So it's all been already set, I think all been planned. But in this, a credit goes of course to you people, that you have recognized what is the truth. As you know there are so many false people going about, they are doing all kinds of tricks, they are trying all kinds of methods to entice people. Despite that, you have recognized Me. This recognition is something very remarkable and I'm Myself surprised how, like lost children finding their Mother, come back to Her in the same way all of you are here. But in this, we should not think that we have got it easily or we have got it without any difficulties, because this can create a little problem that we will not go further with the same speed, with the same dedication as we have been doing before.

So, whatever you think is easy, was not easy at all, it is Sahaja, it is, what you can say, spontaneous. But now it is for you the time, is really to understand that, this time is so important, we have to save the whole world. That you have to project yourself, as I said last time and to find out ways and methods how you can do these things.

In Russia, I must tell you, I had a very good experience of a very highly developed soul who is a very well known scientist. He is one of the biggest scientists of Russia and he's indulging also into spirituality. He told people that, “I'm indulging into spirituality, I would like to see Mother." I said “alright, I would love to see him." So when he came, he looked at Me and he said “I know Mother, that you are the incarnation of God in these modern times." I was quite surprised for a scientist to say that,

but his eyes were so pure and so full of devotion and humility. Then he says that “I want to do something, if you help me." I said “What do you want to do?" He said “I cannot measure your power, I cannot." He had an instrument by which you could measure your power. I can't also measure the power of your photographs. He said, He told Me a number which I couldn't understand, it was something 700 raised to power, some sort of a billion into a billiard, like that. I said, “Now what's this number is, I don't know?" So, he told Me, that this is what your photograph is.

So, I said “Alright, now what do you want Me to do?" I told him, “You can take this photograph, if you think it is so powerful." So he took the photograph with such respect and this thing, at least four or five times he bowed to Me. I said, “what do you want to do about it?" He said that, “I want to put it on a satellite"; now see the projection part, satellite. “Then what will you do?" “And I'm going to put electromagnetic force behind it, so the power that is in this one will penetrate into things, because electromagnet can penetrate, with that these vibrations will also penetrate.

So, I will go on to the satellite and from there I'll project this and I'll see the global problems. Then wherever I will project this, the problems will be solved. I'll try to first of all, make the land fertile with this." One photograph of Mine, can you imagine?, see his projection. I was amazed, you see, look at this man, what he has been thinking all the time. He said “This is not difficult, it's not difficult." I said “how?" So he showed Me with a spring, you know, something that was like a spring. He put it on

water which I had vibrated and the spring started jumping. And then he showed with his machine that the whole thing was moving so fast, you see Mother, just see the water that you have vibrated, how great it is. I said “This is, I had never heard that you can transform this power into something which will work out on material things." He said, “This power can work out on anything, it is this power which has created everything.

So, it will work out in everything." I was so surprised. And he said “I have been just waiting to meet you and this I'm going to start, I've got a lot of work to be done" and he told his friend “Now, let's go, we have a lot of work to be done." If I want to do all this in the lifetime of Mother, She should see what we have to do.

I was amazed from where this fellow has dropped all these things.

Such an experience of a scientist, in the West no scientist will even look at Me. Nobody will think that they can do something about these vibrations. But you see he has already developed a method by which he can measure the vibrations, you see. I don't know, I didn't ask him any further questions because I thought it's too much in it and let him do what he likes. And you see, I find that in Russia, people are very highly placed and they have very many ideas, but spirituality is the main thing and morality.

There was another gentleman, I would say he was hardly about 32 years of age. Very much sparkling, he came. I asked him “What do you want Me to do?" He said “No, you have done too much for us, now we will do for you." I said “What do you want to do?" He said “I'm in charge

here of spirituality." Can you imagine? We have no such government where there is a subject like spirituality that somebody is in charge of spirituality. This is Russia. I said “You are in charge of spirituality?" “Yes and I have to deal with students from a very young age to the college and can you tell me Mother, at what age the children are more receptive of spirituality?" I said “There is no hard and fast rule about it. But as children they, very small children, because they are so innocent, it works out." So he asked Me, “How do we put spirituality into them?" I said, “You can raise their Kuṇḍalinī, you can tie their Kuṇḍalinī up and they will become really people with such attention that you will be amazed at that." He said, “I am gathering all the people of all the faiths and I am going to tell them that it is only Sahaja Yoga which is the right path." Can you imagine? Such a wonderful person, hardly 32 years of age. I mean one better than the other, I thought.

One really better than the other. Then he asked Me the schemes, “What should we do for patriotism?" What should we do for this? He was so much alert and he said “Through spirituality, how can we improve their lives?, of the students." Now he's in charge of all the students of Russia and he is also a member of the parliament. He said, “There are another eight or nine members who are also in the same committee and they want spirituality too." I was amazed, I mean, what a country is this Russia, how could they have such people? Then the third one came. He was also a member of parliament, very dynamic, at first he was the right hand man of Yeltsin but then he gave him up. He said “He's not moral, I don't

want to have anything to do with a person who is not moral." “So now what are you doing?" He said “Now we are thinking of getting elected by some, another party, it's name is `My Motherland'. It's a very good idea.

So in that we'll not have fixed ideas, like, it is a democracy or a, you can call it communism, or this, but whatever suits my motherland, that will be done, it is very practical. It is a most practical thing, that whatever will be good for my motherland, that will be, nothing else.

I said “really, this is very practical" and he may one day replace this Yeltsin and all that, very dynamic, very nice. Just now he was a little bit, I must say, a bit depressed, because he said they are stupid people over here and this and that. But then he got very hopeful, I said, “We will help you all out and all that." But such a truthful man. And he said, “The basis of human life is morality. If you have no morality then all the rest is nonsense." He studied in England and he said also in America for quite some time and the other fellow also did it. And they said, “In America, he got fed up absolutely and we don't want to go back there." So the wisdom of these people really was very striking to Me. Now, another third thing, which I discovered, is even much more deeper than this. When I went to Ukraine, I saw some very nice paintings done with a very aboriginal sort of colours.

So they said “Mother, this we had before the Christians came here." They showed Me a magazine in which there was a photograph of the Primordial Mother and they called it `Aditi', that's Sanskrit, we too call it `Aditi'. Can you imagine? Then they said, “This culture existed before the Christian aggression came in” and there were

paintings there of Mūlādhāra Chakra in different ways and also of Āgñyā Chakra and the way they were talking about all this, even in the magazine, I was really surprised. They said that “all this was published, we have books on this, but because of the church it was all said it's all nonsense, there's nothing like this." But the best part I saw was, the picture of the `Aditi' and there was a Kuṇḍalinī in her stomach, or stomach *[UNCLEAR* ulopa] and was shown going upward like that. I said “look at this culture these people had." Then they said, “We had relations with India and they were Arians and we were also Arians and we used to meet them." So I thought, Macchindranath and all these people had gone to the north of India, they might have come to this Ukraine. And they said that, I mean the whole thing was traced to, Ukraine name came from `kuru' and all kinds of things were traced in Sanskrit, all this, I was amazed. What a culture they had, in what culture they lived. It's something you know, unbelievable. While in India, there are many people who don't know what is Kuṇḍalinī, if you tell them Kuṇḍalinī, they think Kuṇḍalinī is horoscope, especially in the north, they have no idea of Kuṇḍalinī. But here are the people who have really had lived in a culture for thousands of years and they said this was before Christ, 3,000 years, can you imagine, before Christ 3,000.

So, we too had civilizations in India like, *[UNCLEAR* Harapnan] and all that of that time. But they said that India is the source of spirituality. That magazine, I was amazed at it and the way it was done and the Mūlādhāra and the Āgñyā Chakra and all that, so well. Maybe they

must have seen it, they might not have got realisation but they talked about realisation and also achieving Selfhood, this was so many years back. But then they said the Christian religion came and they told us it's all nonsense, have nothing to do with it. As they told Me also in Greece, that they had Athena and the Primordial Mother and all that, but they said no Mother, nothing, better stop it.

So it was all cancelled and nobody looked at it. But can you imagine, that so many years back it existed in that Ukraine, such a beautiful culture of spirituality.

The first time I went to Ukraine, we had people there, there was the Chernobyl, you know that there was a big explosion and they were all, like somebody had his fingers cut out or they were attached to each other, or somebody had boils all over the body, somebody's nose was turned like that, horrible looking, like lepers they were, all of them, those who came to the program. But then this time, more than this were the people there in Ukraine, I must tell you, much more than here, the whole hall was full, the three tiers were full, the passages were full and still the people outside were standing. They said, we were the ones who suffered from this and now look at us, we are completely cured. You won't believe I never touched anyone, I was there only once, they came to My program and they got cured.

So this sensitivity that they had. I used to wonder why these Russians and Ukrainians are so sensitive to spirituality. Then I realised that these people who have got spirituality is ancient, from ancient times they were practicing this. Now we had Macchindranath, Goraknath,

all these people, but nobody practiced Kuṇḍalinī awakening to this extent that it was in every village they used to make the paintings about Mūlādhāra about this Āgñyā Chakra very clearly. And in the Āgñyā Chakra was Yin and Yang of the Chinese, can you imagine. After discovering that, I really felt that in the world there must be lots of people like that. Now, in Colombia I have seen also they have the same Kuṇḍalinī and the Kumba and everything, I think that's even more than three or four thousand years back before Christ.

So, what we find that we had all this knowledge in all these countries and it's still, that knowledge is still, working in the minds of the people, very very introspective and also they know a lot about the *[UNCLEAR* Sun]. It is this kind of sensitivity comes only when basically in the roots of that country you have exposure to spirituality. It is a kind of a miraculous revelation one could see there, how they knew everything about Kuṇḍalinī, about the Primordial Mother, about this happening, about spirituality and what happens to a person when he becomes a realised Soul. The speciality I saw about them they are extremely humble people. To them, I'm really, I don't know, how they bow to Me, sometimes I just can't imagine how these people have such sense of spirituality and such peace. When they had this coup, I asked them, “aren't you worried?" This coup is here and I don't know what will happen to your country, aren't you worried? He said, “Mother, why should we worry? After all, we are in the Kingdom of God.

We are not living in Russia, we are living in the Kingdom of God, so why should we worry?" I'm meeting such nice

people there, such sensitive people to spirituality. They have thrown away practically all the false Gurus, all the false Gurus. And for Me they showed such a respect and such care. They had this Conference only for Me.

So now, why I am telling you all this, that now you all have got your realisation, you have now felt your spirit and you have entered into the Kingdom of God, no doubt. But now you must understand that this power that you have, what it does to you. What it creates in you. The most important thing is by this power you become thoughtlessly aware, that is you come in the present. To achieve the present is an impossible task.

So, once you are in thoughtless awareness, what happens, that no thoughts bombard your mind, wherever you may be, you may be in America, you may be in any place, you are not bombarded by thoughts.

So, what does that mean? Into very simple language, we can say, it means that you do not reflect. You do not have a reflecting mind. Now this is the basic problem of Sahaja Yogis of today, which one should try to conquer. That you do not reflect, that's the only way you can achieve your *[UNCLEAR* steadiness]. For example, I've seen some people, for nothing at all they'll just start laughing, nothing at all. They see somebody, immediately they will reflect, this was nice but not so good, they start giving their opinions, especially in the west, about everything. Everybody seems to be very knowledgeable and start telling, what is the best, what is not the best, what is not good and once they start saying something like that, the mind becomes reflective. If the mind is not reflective, then you have thoughtless awareness.

Watch anything, just to watch, just to witness, you should not reflect, if you are using your mental power then this power subsides. This is a very common defect with people, because I think you people are more intelligent, they would think maybe, I think you are well educated, might be, I don't know, whatever you think. But this reflecting mind is a very dangerous thing for spirituality, you will never grow and then with a reflecting mind you will have different emotions, with something you reflect on somebody.

Now, if it is your son or daughter or something, you'll get identified with it. Identification with someone is artificial it is not in reality. But because of this mind, reflects, it identiffes. Now, many identifications, you have dropped out, for example, you're bias about religion, about races, about maybe nationalities, you have dropped out. But still I would say, the reflecting mind still acts. And this is the greatest hurdle for the progress of Sahaja Yogis of today. I've been thinking why is it the reflecting mind, is so active in the Sahaja Yogis of today? If you could stop reflecting, immediately you establish yourself in the ocean of peace. You watch something, you just watch, there is no ripple of thought in your mind. Then you become extremely creative, you become extremely dynamic, you become extremely compassionate. You have no fear, some people think, if you are compassionate, you see this man might *[UNCLEAR* letch] with you, you have no fear. All what you have to enjoy, you can only enjoy when you do not reflect. That means that you leave everything to the Divine. You are not in charge. You don't see that you have to be reflecting on

something. This is the greatest power you have got, is not to reflect. Not to look at somebody with that kind of thing. I have seen this is still there, lingering perhaps I never told you about it, maybe one of the reasons, I don't say that it is only your fault, but maybe Mine because I couldn't find what was exactly wrong, that is, that reflection that you have about others. Now I told you, have introspection. For introspection, also it can be reflection. But that at least gives you an idea as to where you are. But with that, psychologically you can become extremely depressed and condemn yourself, then you may not understand yourself as a personality but and you will go on sort of loosing your vibrations, loosing your power, because you are not in control of yourself.

So introspection also, if it brings about depression and demeaning of your personality, best is not to introspect also. Because all these mental activities, I have seen, create problems. But, in a state where you are thoughtlessly aware, introspection comes to you automatically. You see it automatically, you understand it automatically. You do not think about it, it just comes to you. The whole picture comes to you and you are at peace with yourself. You are never in turmoil, never in trouble, then you don't get angry, then you do not argue, then you do not discuss, but you become as if dropped into the ocean of awareness and you don't have to worry as to solve something, when you are reflecting, then you find that this power works. Now it becomes very contradictory to say that you have to project and you don't have to reflect. Now, when we reflect we absorb, when we reflect on something, we absorb that thing. And

mostly our attention goes to the defects of others. This person is no good, that is not good, her hair is not alright, her sarī is not alright, this that and all nonsense.

So what are we doing, we are absorbing all the bad things also. Now when you start admiration of something, then what happens that you may not get the bad things but at least you are on a better line. But still the admiration in thoughtless awareness is really very deep. I saw this in the eyes of this great scientist, absolutely he was just one with Me and his eyes were like an ocean of peace. He was just looking at Me and for quite some time and then he came to his thoughts and he told Me that this is what we can do with your photograph.

So the depth in you will only come when you do not reflect. But it is very common with human beings, especially in the west, this carpet is no good, that is no good, this smell is coming, that is there, always trying to judge others, judge other things. It isn't important, what is so important, if you are sitting in the garden of heavens, what does it matter? Where you are sitting, what you are doing? This sets in, this reflection sets in, waves of thoughts in our mind. I have already once described by drawing. How the energy that falls on the right side goes to the left side and that which falls on the left side goes to the right, crosses over because of the two types of cells we have. Then out of this energy that goes to the right, the energy that goes to the left, it is sucked in partly into the sympathetic. Now, whatever is left out is the one that reflects. That is the way it goes on reflecting. Now, if you can suck in all that energy and put it on our sympathetic then all our energies will be 1,000

fold, much more. You will not be tired, you will not be unhappy, you will be able to stand lots of nonsense, but we'll not call it a nonsense, we'll not think it's a bad thing, so it has no effect on us. This quality we have to develop.

I would say, with this, today's special celebration of Navarātri. Like yesterday you saw Śhrī Durgā's nine forms, also. In that, one is Kushmanda, is one of the forms, that you absorb all the filth in yourself, in your stomach. But the Devī does that, not you. What the Devī can do, you should not do, that's her job, that She is supposed to do this, not you. What you have to do is to only be in silence so that you absorb whatever will increase that silence, will increase your depth. The Devī will look after all the rest of the things, she'll look after all the filth, all the anger, all the temper, all the everything that's going on in this world. She will absorb all that, but what you have to do is to just enjoy everything that is pure. Enjoyment is only possible when you are beyond your mind. With your mind you can never enjoy, it is like a big load. It will not act, it will not help. Enjoyment comes when you are in complete silence, in a rippleless lake, the reflection of all the joy that is created on the shores of that lake are completely reflected, they are not deflected, if they were repulsed it would have been a different image altogether and would have been something nowhere near the image of reality.

So one must have a mind which is kept lower than reality. In the reality actually it is nothing but peace and joy. Now a mother's desire is always that her children should have nothing but peace and joy, no sufferings, no

starvation, no ordeals, nothing, they must just enjoy. Now those days are gone, but even to enjoy this, even to live in that complete peaceful state, you have to be non-reflective. Now you watch yourself, you will be amazed how much reflecting you have. When Devī is doing all the job for you, when Param-Chaitanya, I don't know how many things it is doing, is trying to fill up the whole atmosphere with this activity. What is your activity should be to stop your mental activity. You'll be amazed in that state only you will grow. With that growth only, you will become like this scientist. How the contradiction now is that when you have your depth you can project your depth, not your mind.

Sometimes when I say project, people think it is the projection of the mind, no. You have to project that depth, that reality that is within you for that, you don't have to think, you don't have to plan, it will just work, but you will be the instrument for that projection. It is nothing subtle, it is very simple to understand. Like, when I am talking on this instrument, alright, now if this instrument is absolutely alright, there is no problem in it, it will be peaceful. But if this is full of ideas and thoughts like our brain is, whatever I'm saying will not be the same that will be broadcasted. In the same way, when our mind is full of turmoil and arguments and what you can say, comments or we can also say, the reflection. Then what happens is that this mind gets into like a whirlpool of disturbances and it cannot project itself fully because it is disturbed, it is not a normal thing.

So now you'll understand, there's no contradiction. You can only project yourself, when you are absolutely peaceful and this is what we have to learn.

This is Navarātri's great days are here and that you should know that, it starts actually in the Western world from the 21st, in the equinox, after the equinox in September. There are two Navarātri's we have, you see, one starts now and one starts after the second equinox. Now, in this equinox, Mother Mary's birthday is there and that's why people celebrate her birthday, they don't know why she was born on the equinox, you see, for the balance. Then you see, because nothing was explained, about the lives of these great incarnations people used them the way they like because they have seen miracles with them so they do not try to understand why this equinox is there and why this is celebrated.

Now I was told in Iran, this is the time they have the New Year, that means the Moslems observe this as a New Year, so, when Navarātri starts it's the New Year. That means it's the twelfth month for them and so many things are suggestive of that, that why should it be twelve months, why should the Goddess be born at 12 o'clock, all this has a special meaning and which you can find out, but only possible when you are not reflecting. This is what is the state in which you are really in connection with the All-pervading Power, otherwise you are not there, you are not one with that state, to be one with that state you have to be absolutely silent within yourself. For the Goddess, she is silent, if there's a fight on, she is silent, because she's so confident, she knows about her powers, she know's Mahishasura or any asura

cannot trouble her, cannot touch her, she know's what are their powers are and she knows all her powers.

So she doesn't have to be disturbed by anything, she's not disturbed. Because she's really the personification of this peace state where she is so powerful, she doesn't have to know about her powers, she doesn't have to ask the powers to act, they just work, automatically. This is a state in which you will be amazed so many things happen, unknowingly. Without your doing anything and that is what we call as coincidences, but actually it is not coincidences, it is the state in which we are in thoughtless awareness and then the Param-Chaitanya is related to us, absolutely related, we are there and that works out everything for us.

So, in Sahaja Yoga, this time as you know about the Goddess, what She has done, so much work for years together, now you all have become realised Souls and you must understand that complete confidence in yourself, complete understanding about yourself, never to have any fear, never to have any thoughts which can bombard your mind, at that state you are the most powerful person. I hope for this Navarātri you will realise what work the Goddess has done for you, how much she's worked hard, how much she has fought, she has been fighting with these horrible devils and Rākshasas. And sometimes, I feel now these devils are within us, they are not outside and that comes to us because we reflect too much on things.

If you talk to any one of the Western people, you are amazed as if all the media they have on their heads. They know about each and every person, what they did,

what was this, what was that. But he is not worried, he doesn't think how he can improve it, how you can work it out. At this state of thoughtless awareness you encompass the whole universe and at that state this power works wherever the problem may be.

So we have to understand our value, that we have this power within ourselves and this is to be respected and to give credit to the Goddess because She's done so much work for us that She should not feel that it's now they got realisation just for a song and they are not bothered, they don't know how to develop it. She will not be in anyway hurt but her work, what she has done, we have to see, we have to understand and we have to have a feeling that somehow as we now have got our enlightenment we should try to be people as complete instruments of that power, that's only possible when you don't have your own ideas, your own interferences. A complete instrument, just like as I said, this instrument has to be perfectly alright, otherwise it cannot work. Thank you very much.

May God bless you!

***Contents: 1995-10-06*, Public Program, 2 West 64th Street, Manhattan, New York, USA**

I bow to all the seekers of Truth.

At the very outset we have to know that Truth is what is is. You cannot change it, you cannot transform it, it is to be known through your ascent. Unfortunately, at this human awareness we do not know the Truth, the Absolute Truth. What we know is the relative truth and that's why all the problems there are between human

beings, between countries, in the whole world. It is very important that we have to realise that we really do not know the Absolute Truth.

America is a very fortunate country in a way that it had prosperity. But as a result I found, that many people came to this country.....

Contents: 1995-10-08 **Śhrī Devī Shakti Pūjā, America and Ego, Camp Vacamas, 256 Macopin Road, West Milford, NJ, U.S.A.**

I am so very happy to see so many Sahaja Yogis are here now in America. And the program we have had the other day showed us clearly that Sahaja Yoga is getting very popular and the way people got their realisation in five minutes also showed that now we have touched that area of seekers who are honest and who are of a very high level in spirituality. You are the ones who are the first Sahaja Yogis we should say or the foundation of the Sahaja Yoga in America and thus we have to understand our own responsibility.

As it is Viśhuddhi Chakra is responsible for the whole world. But the people in Viśhuddhi Chakra have to be like Ganas, they have to be very responsible, extremely, much more than any other country in the whole world. And the problem is somehow I found, I don't know about the future, that, that sense of responsibility yet not felt among Sahaja Yogis that they are responsible for the whole world; not only for America or only for New York or only for Yonkers. Sitting down here you are responsible for the whole world. If you understand this that the main quality of Viśhuddhi Chakra is responsibility, I always say,

“It's on My shoulder. I take it on My shoulder” meaning what? That I take the responsibility, but this sense of responsibility has to come to you very clearly.

I felt America is so far away but if they could come and see in Russia how the Russians are behaving towards Sahaja Yoga they'll be amazed. I've been coming to America since so many years. Perhaps we should say this is the first country I visited. But here the sense of responsibility for Sahaja Yoga has not grown. While in a country like Russia and Eastern Blocs I've been only four years there hardly and you should see it how they feel responsible.

Now in Russia, Sahaja Yoga has spread up to Siberia. Now in Siberia they don't live for themselves only or for their Ashram. There they have got a place called Novashivi [Novosibirsk], which is mostly inhabited by scientists because so many scientists were thrown away by Czars and later on by the communists and were exiled into that place. Now these people sitting there tried to find out what is spirituality? How do we get to spirituality? What is the way we can be our spiritual being? No quarrel, no fights, no stupid things that people do, no domination, no ego.

I was there only about a week back I should say, more than a week and last day before going, there came a scientist. His eyes really were just like ocean, were absolutely beautiful and he was supposed to be one of the greatest scientist of Russia having a very big job of his own and he didn't talk about Me much to others. He just wanted to see Me. When he came he just took My hand and kissed it, bowed to Me. I saw in his eyes ocean

of spirituality, ocean. He must've been about thirty-five or forty years of age. Can't say his age because he was so much shining and bright and he told Me, “I know everything about Mother." I said, “What do you know?" “That You are the incarnation of God on this Earth to save us." “How did you find out?" He said, “I have made a machine by which I can measure energy fields, of course I can't measure Your energy field. But I took a small photograph of Your and measured the energy field and I found it was seven hundred raised to power some millions and raised to power some billions." That's why I don't understand this calculation. Just imagine and he created the whole idea of his proposed experiments for which he had come to take permission from Me. He said, “You just touch this glass Mother, just touch it." And he had brought a machine. I touched the glass and machine went on revolving like that. I was Myself surprised. He said, “Just touching the glass it's happening." He had a machine with him, a little machine he said. “This is portable” he said.

So I said, “What is the permission you want?" He said, “I want to use Your photograph on a Satellite and from the Satellite I want to project Your photograph through electromagnetic force and wherever in the Global region it will be put, You will see it will change. It will change people, it will change all ora, fauna and also ecological problems will be solved. Will You give me permission for that." I said, “Of course why not?" The level of scientist in that country is so great, here I don't think we can get hold of any scientist because their ego is keeping them hanging in the air. The another thing, which I was

surprised, that in Novashivi [Novosibirsk], where a Yogi told them that Mother has told us that in our brain there are `Pīṭhas' [seats] of these Chakras. They were so much surprised they said, “We can verify, we have machines to verify." So they called Doctor Khan and when Doctor Khan went there, he was amazed, they had a machine.

So he said, “Now let us put attention to Shri Mataji." The whole brain became reddish. Then “Let us put attention to heart"; here it became a red spot. Then to Mūlādhāra, was here. Then to Nābhī, on both the places; then to Viśhuddhi. It was proved. What I have said they have proved it. And so many Americans are trying to get them to this country. They say, “We don't want to come. We don't want to do any more Science, we want to do metascience, spirituality." There are two hundred and fifty scientists in Novashivi [Novosibirsk] where I could not go because we had a Pūjā.

Now see the difference, here I come there's quarrels between husband-wife; then it's father-mother. All such petty nonsensical things are going on.

So your own brothers and sisters in another country are doing so much of experimentation, spreading of Sahaja Yoga. Imagine how will I go to Siberia, out of question.

But from Siberia I don't know how many thousands came. They are all well educated, very well equipped, extremely well behaved. In their style, in their behaviour you see that there is such a lot of spirituality already built in. When I went to Ukraine; Ukraine is a place where they had this, you know, Chernobyl problem. First time when I had gone there were people, who had come to My program. They had their fingers joint like this, noses

turned like this, all kinds of things. And the legs and feet were in a very funny way. With all that, they came to the program and this time the hall was so full there were at least ten times more people than we are here, maybe more and outside were standing, they couldn't get in, they are sitting in the passages. They were three tier, on the ground and three more. Everything filled to a inch and I was amazed at their spirituality. Everyone got realisation in five minutes. What a level of people, what a level. But then I found out that in Ukraine they already had the knowledge of Kuṇḍalinī and of the Primordial Mother. They call Her `Aditi', in India also we call Her `Aditi' and they used to make paintings of Her. Then they had paintings made of Āgñyā Chakra, of Mūlādhāra, very clear. In those days before Christ, three thousand years before Christ.

So basically in them from where, somewhere, this knowledge had come.

You are very advanced people here, supposed to. You are very well equipped and people think Americans are the top for everything. But look at these people from Ukraine and from Russia. They were worshiping the Primordial Mother three thousand before Christ and when Christianity came, they suppressed it. All clearly written down and when people wrote about it also, these Christians there, they were called as orthodox Christian, they tried to kill them, arrest them. Despite all those problems they stuck on and I was surprised that even today there are books and magazines about it.

So I was thinking somebody like Macchindranath who went all over the world, must've gone with his disciples

Gorakhnath, because they were Nath Panthis, they knew about Kuṇḍalinī and all. But actually they have shown the `Aditi', the Mother with the Kuṇḍalinī in Her stomach. Can you imagine? All these things were done long time back and that's why basically they are very spiritual people. Firstly they are very introspective and very spiritual and all the time they are asking “Mother are we going to be all right? Are we all right? Have we really taken our ascent?" Like that those questions, which were absolutely different from what you see in the West. In whatever field they are; if he is a doctor he'll try to find something. A dentist, they'll try to find something, related to Sahaja Yoga and they say, “There are so many coincidences that you cannot explain. How this has worked out, how?" So I said, “What did you do?" So he said, “We just desire that we should now try to propagate Sahaja Yoga and to analyze it and put down, put it down such a concrete way that nobody can doubt it. No Scientist can doubt it." So we are at that level to see somebody so much higher and then we have also understanding how we can rise up to that point? How we have to work it out? Now the pettiness with which we suffer can come in many categories but is nothing but stupidity. One of them is that, this idea of leadership; which is the greatest stupidity you could ever think of. I am just befooling you by saying “You are a leader. You are a leader." Nothing it's just a myth, you don't believe Me in that. If I call you the leader, you must know that Mother is trying to test me and others also those who are trying this power game of becoming leaders, nothing at the back. There is no one who you can really say is the

leader of Sahaja Yoga except that I had to have some people to communicate so we got them leaders. It doesn't mean that if they become leaders, they go to heaven; they will get a right royal reception, nothing like that. All will be going in the same manner. See this is all created by Māyā. Now people are striving to become leader and I really feel like laughing. Those who will try are climbing a mountain, which doesn't exist. Where are you climbing? Where are you going? It doesn't exist. There's no mountain, it's all straightforward road.

So this is also a sign of complete stupidity. Are we to say that all the stupids are born in this country? Are we to feel that all stupidity has trickled down to this country through Hudson River? Are we to believe that all intelligence has vanished into ego? Once you realise it is stupidity, it's best to stand before the mirror and make fun of yourself. Also I've noticed with all the writers of Russia, they've been very introspective. Even a hero will think ten times “Why I am loving this lady? Why I am doing this?" Even the woman if she's in love she'll think, “Why am I doing that? Should I do it or not? It's proper or not? Is it something in my head that is making me do it?" You see, absolutely clearly they go on introspecting themselves. Even now I find the Russians are like that.

So we have to now start a new tradition. In that tradition, we have to introspect. Introspect yourself. This another way is you shouldn't try to see the defects of others but to see what's wrong with you? Where do you fail? Why do you fail? Why you cannot propagate Sahaja Yoga? What is the reason to it? What has failed you? Because it's only

possible when you think you are responsible, not leader but responsible.

This is the country where we've had greatest fights for leadership and all the leaders have now jumped into river Hudson.

So this kind of stupid ideas should be given up and we should introspect to see how much stupid we are. I had started believing that the special blessing of Māyā is on Americans that they are all stupid. I used to really, I used to think, I must confess, in the beginning. Then I met you all and I realised it's not that bad. Because I met so many important people, Ambassadors and this and that and all that, in England. I used to wonder what's wrong with them? They used to behave like young boys of twenty years or so. In Hindi we call it `gadha pachchsi', means at twenty-five you are a donkey.

And the way they used to pass jokes and I say they have no dignity, nothing; such high positions they are having what do they talk about? And they would stand out by that you know? They said, “Ah we're very smart" you know? They would wink at everyone, they would do all kinds of nonsensical thing which normally a twenty year boy might do anywhere once in a while. But they were all like that. They thought they were very young and they would walk you see with very great smartness you see like young boys. To them it should be very fast and like you see a bowler is about to bowl or some sort of a thing. It was really unbelievable that these people occupy such high position in the government. How could they be so irresponsible? But when I met you all then I really felt that no no there are many good people also. This

comparison you can today also see between you and these people. They'll argue for anything. They'll talk about anything like for Freud they were fighting. Freud's told us something very new.

So I've written in My book, so I said, “All right you have eaten all kinds of food before but you have not eaten the table. What about eating the table?" So everything absurd, everything vulgar, everything low level were justified. I don't blame him. All these stupid people were born here and they wrote books. They were the ones who were Generals. They were incharge. I mean I can't understand. You see this fellow Nought. You can one minute look at him and you will know he's a lunatic and they gave him so much time so much explanation; I mean I can't understand. And the idea about spirituality is like somebody comes and tells you something absurd. It's new, it's new, so do it. Now they say that you shave your head; all right, they shave their head. They'll say no “you grow your hair" and they'll grow. As if they have no personality of their own.

They don't think much about themself. They have no respect of themself. Even in those parties they used to tell Me “Ah have you been to this Guru?" I would say, “No I am sorry, I've not" Nowadays it's bargain better do it. Level of understanding of spirituality was also so low of these people who were so highly placed and I was really I was amazed how could they do such things with such big position.

There was one fellow who was quite highly placed he used to always look out for Me, whenever there was a party.

So C.P. said, “Why does he look out for You?" I said you know he wants to eat a lot and here the food they serve in England is not sufficient for him.

So he sit next to Me so he can share all My food you see. That's why he always". I eat very little.

So, so much interest in food. Then when I was not there he would go and sit with C.P. because He knew the secret He used to pass His food to him.

So much interest in food and himself was in such a big position and what was he boasting about? That I come on a bicycle on a half pant to office.

So I said, “Why do you go on a half pant?" “It's better, for a bicycle." “So why do you come on a bicycle?" “It's better for health." “But after all you are such a big officer. For going to your office you should go on a motorcar. You have such a big car and then this bicycle you can do it in some sports club or something." Out of proportion, where are you going? What work you have to do? Why don't you understand? And he's the one who used to eat like a glutton I tell you. He was thin like this. Absolutely thin like this.

So I concluded must be worms in his stomach or whatever it is. I used have pity for him because always very hungry.

So now, the attention if it is on food, attention if it is on money, attention if it is on so-called power of leadership and all that know that it will make you stupid. Anybody who boasts, “I am the leader of this." All right, all right, very good! You've known one like him you see? That what you have to reflect because if you say that I am the leader of this and this, itself shows that you are a stupid

fool, isn't it? Because if you know it's stupidity, all this Mother is making a fool out of us, why should you say, “I am the greatest fool?" Why should you yourself boast of yourself? Even any boasting is a sign of a stupid fool you know? Or a mad lunatic person.

Once our Prime Minister went to one lunatic asylum and he met one who was sane to talk to.

So he asked him, “Who are you?" He said, “I am Jawaharlal Nehru." He said, “Who is Jawaharlal Nehru?" He said, “I am the one who was the, who is the Prime Minister of India." “Aahh! You'll be all right. I used to say the same. You stay here for five-six months you'll be all right." So all such bombastic talking those people who do, you should just know I am telling you certified lunatics or certified fools. And once this goes, this stupidity into your head you will be no more a Sahaja Yogi, no more. Whole spirituality will come out and you'll be left high and dry. Anyone who boasts like that is worse but even if you think like that is no good, not on the proper lines.

So because of this ego you don't understand your responsibility.

When you argue also I've seen people “But I am the leader of this, I am the leader." I start looking at them how can they live together. How can they be collective, which is the quality of Viśhuddhi Chakra? I just saw these trees, see how many they are? Of different varieties, different qualities, of different nature; absolutely different, how they are living together? They all share the same sunlight, they don't quarrel.

The tree doesn't say, “I must fall onto another one somehow because he thinks." One thing is I cannot tell this trees that you are the leader. Only I can befool human beings. This is the main thing is, please be careful. Don't be befooled by what I tell you. All right as far as, because if I see somebody stupid I do pamper his ego so that it bursts forever and he gets rid of his nonsensical ego. But that's not My job; point is that I want you to be like Russians. They don't have any ego, nothing. They don't have any problem. It's so easy to deal with them because they know what I am and they know what they are. You cannot befool them, no. Anyone, anyone whether he is the biggest scientist or the highest ranking official or the highest personality, in any field, you cannot befool him. They are so humble.

And the Chinese, the same. You have to learn a lot from Chinese also. They are so sensitive to spirituality, so beautiful they are, so humble. You cannot tell them that you've done something good work or anything. They say, “No, so much to be done still. It's all right you are saying it in your goodness but we know our weaknesses." But in America everything is fixed and also your ego is fixed like that or so and a slightest blow you bloat up and become so great. That's not the way we can progress or we can rise and become so much one that no trace of that drop should be there. I am no more an individual, I am the ocean and this collectivity has to grow in this country not in Russia. Everything is growing like a cancer you know. Supposing the nose starts coming out from here and the mouth starts coming out from here what will happen? This country had to have this capacity. This country had

to do this while it's done by Russia. I don't even know their language. What you find here only the false Gurus are accepted and in Sahaja Yoga people do not know how to respect their Self-realisation.

So busy with their ego, so much impressed by themselves. The whole atmosphere is such a competition, perfection. It's a big professional achievement even in Sahaja Yoga.

Sahaja Yoga is not a profession because profession means individuality of a drop. This is a collective work, means what? Sahaja Yoga is a surrender. It's not a profession, it's a surrender. You are very intelligent people but I think, little more than normal.

So all of you start thinking on your own sometimes and bring problem. But the difference of problem of Russia and this place is so much; somebody told Me, “Mother you must come and live here, will be good idea." I will I don't mind but every third step if you meet somebody who is immoral, fifth step who is a stupid fool and the seventh *[UNCLEAR* foot/feet] you find a person who is about to give you a big lecture on spirituality, so what to do? Now you cannot be one of them, I must assure you. You are not one of them; but sometimes the atmosphere is so much full of speed and so mush full of this ego that you do develop this ego business very fast.

So quick you know and whenever I see that I get real fright; what's going to happen to America? It's not your country; it's not the country of your government. It's the country of collectivity, collective personality.

So now the other day we had so many people who got their realisation in five minutes time. That means they

are seekers. They are great seekers, they are frustrated, they got it without any problem. But to make them understand Sahaja Yoga, to make them absolutely, can say, a ocean out of the drops, all that, which is the most important thing you have to do. You have to see that you make Americans understand and realise what is the greatness of their personality? Why are they on this Earth of spirituality and of collectivity? Why? Why you were born here, for what purpose? You must evaluate. It's not so. They'll get attached to, identification is too much, they get attached to their children so much; if not, then they will get attached to so-called their power. Then they get attached to their house, then they get attached to their grounds, then to the stones; I don't know what they get attached to.

You have to be that great, for that complete detachment has to be brought in your life. That is the most important thing. This kind of an identity with this, this, this and this is not going to make you grow and if you don't grow, Sahaja Yoga won't grow. It will keep a very, very low level proffle. To get that high level proffle you have to do one thing is to surrender your ego. The greatest problem of America is `Mister Ego'. This ego must be controlled. I will tell you it's very simple everyday if you use the way we have to clear out our ego, everyday, everyday. You can get rid of it because the whole speed, atmosphere, competition; all is to pamper your ego. I have even seen some advertisement talking about ego you see.

“This cigarette if you smoke your ego will be pampered." Can you imagine? And people buy that kind of a nonsense, because they think it's great to know our ego

will be pampered, as if their ego is not already pampered.

So this ego business comes to people because there's no introspection. When there is no introspection you see one develops this ego. I am something great. Now say sitting down here if you start say, “I am great, I am great, I am great." Do you become great? You cannot.

There's a story about a frog you must have heard who was in a well and he used to think no end of himself. “I am everything, I am this, I am that." Somebody told him that have you seen a cow? He said, “What is cow?" “It's very big animal compared to you." “I can also become big. Why not I will" and starts growing, growing till he burst out.

So this is what it is we have to understand that this ego business is the real, real, real problem of America.

So now you have to surrender. Now surrender to whom? It's like this that if you say you are seekers, I mean you are seekers of everything. You are seekers of money, seekers of power, seekers of this, seekers of that. But if you are seekers of truth then just face yourself and know yourself and know the truth that you cannot be, you cannot be a person of any value if you have this artificial ego on your head like a big balloon, never. This ego has to be brought down absolutely and all of you should try to bring it down by doing some sort of a special method of searching within yourself. You have to, I don't know how to detach yourself and see for yourself is rather a difficult thing because ego is very satisfied. This is the biggest problem. Ego gives great satisfaction and with that ego you see you react and reaction has become like

a sort of a might or a fright. React; “I don't like it, I don't like that, I don't like that." Who are you? If somebody say, “I don't like you", finished. First of all you should say, “I don't like myself." Let's start like that. Why? Because all my life is centered round this, I am doing this, I am doing that stupidity, another stupidity; how can I like myself? I am the Spirit. Then you will start growing because this conditioning keeps you down. But somebody asked Me, “Who is interested in growing Mother?" I said, “Why? They're not?" They are not Sahaja Yogis, finished.

So there's going to be a great ship coming down to take all the Sahaja Yogis to enter into the kingdom of God.

So why, why should we introspect? You have to grow.

Even the stage is not there that is confirmed that you'll enter into the kingdom of God. You have to give up this stupid idea of ego. But what should replace it? What will replace it? Is love and compassion. That two people can use it with the ego like I tell somebody now this fellow is not all right. “But Mother you know he is, I love him." If you love him better correct it. If you really love, have courage to tell him that this is wrong with you. If you are continuing with this love story, then you must correct that person. And all these complicated you know such complicated things there are with this ego that you just don't know how to solve the problem sometimes if somebody comes to you with that ego.

So first is to introspect and find out why am I egoistical? What have I done? You'll be surprised, I don't know what is ego is. I really, I've just seen some things, but to be

very frank I don't know what people are egoistic of. Like sometimes you start saying My `Jay'. I also say `Jay'.

I don't think it's Me you are saying `Jay'. Just say, all right they are saying Jay, like that I say Jay, because I don't know why you say Jay. I don't know why? What have I done? Why are you praising Me I just don't understand? If somebody says “Thank you very much Mother." I don't understand why they are thanking for what? What have I done? See this ego is the one that records everything that this is what it is. I am such and I am such and I am such, all falsehood. But if you don't have such a record in your head you cannot feel ego. If somebody says, “You are very good looking” immediately the balloon starts.

Why is he saying? May be he wants some money, may be he wants to use you for some purpose, may be he's praising because he knows you are a stupid fool.

So why accept such a remark as something great you know. And in this way we loose ourselves completely. Let us have a command of ourselves. Do we know ourselves? I know I am that, I know I am born like that, I know all these things are there, so what? I mean I didn't achieve anything, you at least achieved. I never achieved anything; I was just like that.

So, why to be conscious of it? That I am this, I am; I am nothing. Whatever I am, I am. Now supposing this wood says “Oh I am wood” so what? You are wood after all. As simple as that, as simple as that.

So, see this complications of your mind should be reduced otherwise your attention will never improve and what will happen is that you'll not grow. And the dwarfs, you know? We'll have all the dwarfs here.

I want to show to Russians that you are quite capable of growing and you are quite capable of looking after your country. Your own President, his wife all of them are funny people. Try to talk nonsense sometimes, absolute, can't understand. What business they have got to talk about other countries when their own country is suffering so? There's no introspection, there's no understanding what's wrong with your own country and you start talking about other countries `this is wrong with them, that is wrong with them.' So in this atmosphere where you find a whole lot of people have this problem of ego, you can only supersede them, only shine out, you can only save them by absolutely getting rid of your ego, absolutely, hundred percent; in every way. You'll see you'll feel much lighter. Imagine you are hanging in the air, you do not know where you are going to land? How can you feel secured? As they say `stand on your legs'. It's like that; stand on your leg.

So now Sahaja Yoga is progressing very well, very fast everywhere in the whole world. They gave Me a Doctorate, they did this, they are trying their level best now to give Me a Nobel Prize also. Because only the Nobel Prize can put these egoistical people all right.

So they are working very hard to get Me a Nobel Prize. All that is to show that people will never accept Me unless and until I have some sort of a brand on My head. But is important, in this world one has to have some sort of a brand if he have to survive, everything.

So, for you also it is important that you have to have the brand of Sahaja Yogi. But in Sahaja Yoga if you have the brand doesn't work out. You have to have in reality that

power of Yoga within you. You can do a lot I know because you stand on land of Śhrī Kṛiṣhṇa and His power. Don't need anything else, need; don't need any machinery, nothing. But only realise your responsibility, what we are doing for Sahaja Yoga, for our self? How are we behaving? What is our style? How are we spreading Sahaja Yoga? Please try. If you can really introspect you'll find that you'll feel that we haven't done much for Sahaja Yoga that we could've done.

Busy with yourself, with your own activities. But unless and until you do for Sahaja Yoga something you have no meaning at all, you have no identity. If you can develop this beautiful reflective nature by which you just reflect about yourself and not about others, you'll be amazed, how much will change.

Even a simple meditation people don't do. You get them an Ashram; there they fight. Do what you like ends up into something funny. I didn't want to talk to you about something unpleasant all the time.

It's not a very good idea. But I feel that you should now awaken to the fact what is your responsibility as Americans? Very important, extremely important. And once you realise that you can do so many things because you have got the Power. You have the Divine Power. But you must awaken and shed off this horrible thing called ego, which makes you a monkey.

I've seen this is the only problem you have. There's not much conditioning. But this ego is the only problem. You don't respect anyone, you don't respect this Motherland, you don't respect even your Selfrealisation.

So this point today we have to know that we are, we cannot afford to have this ego anymore on our heads. We just are not going to have it. We are going to humble down and we are going to seek to things through our humility. Once you see these things work out you'll be the most important persons for even the Divine to deliver the goods.

May God bless you.

As it is we have now, I am awaiting lots of Americans will become and what will convince them of you is your humility and your good manners; very important. If these two things they see in you they will change. I am sure they will change. Not to be aggressive with them.

Contents: 1995-10-15 **Answers to Two QuestionsWritten in the Morning, The Westin Bristol Place Hotel, 950 Dixon Rd, Etobicoke (2.5 kms from Pearson International Airport of Toronto), ON, Canada**

[While quietly sitting in Shri Mataji's hotel room, other Sahaja Yogis are told that by one Sahaja Yogi that they can write two questions on a piece of paper for Shri Mataji.] [Later on, after shopping, when Shri Mataji is about to leave the Canadian leader takes out some papers and gives them to Shri Mataji. She pauses, reads them slowly and then moves quite close and looks straight in the eye of James Murdoch.] [To the question “Mother, if Lord Jesus is Your Son, then are we too most highly blessed?" Shri Mataji replies:] Of course you are My son, why do you doubt? [To the question “Mother should I spread Sahaja Yoga in Nova Scotia?", Shri Mataji

inquires:] Where is Nova Scotia? James Murdoch: On the east coast of Canada, Mother.

Shri Mataji: Sahaja Yoga must go everywhere.

[Shortly afterwards Mother leaves to the car and Sahaja Yogis bow down.]

Contents: 1995-10-25 **Nava Varsha Pūjā (Hindi) (Bhaiya Dhuj Day), New Delhi, India**

Every year a new year comes and keeps coming. But people do not understand the feeling of creating a new year. They only understand that on the New year day they will wear new clothes and celebrate. They never think that a new year is coming and what new thing we must think of. Whatever has been going on, it goes on day after day.

In Sahaja Yoga when we are so collective, then we must think what new thing we must have in Sahaja Yoga. You have gone quite deep in meditation. You understand meditation and you have also established a certain state. But in a new year what new aspect you should take, we must put out attention towards this. We must think what are the problems of our country and also the problems of the world and how can we solve them. For this I think wherever a Sahaja Yogi has interest he should put attention on that.

There are many new things that have started in Sahaja Yoga. This time I have thought that we should call the Shia Muslims and make them understand. We are trying for that and we are trying to spread the message of the holy life of Shivaji. Both are good that the Shias may understand what is Dharma and by looking at the life of

Shivaji we must understand what is Dharma and what were his ideas and what all he did for his ideals. In such a short time he did such a great work.

Now collectively we have become much better in Delhi and around Delhi, Sahaja Yoga is spreading.

But along with this we must think that are we getting egoistical? If Sahaja Yoga is spreading it's quantity is spreading so has the quality come or not? You should give attention towards this. You must put your attention on the groups that are there and to increase your members you must go to the nearby villages.

In this way you can grow much more. In this new year you must think that we have taken out many projects with which we got ats, houses, Ashrams. It is good thing. But what are we going to do in that Ashram? What can we print about Sahaja Yoga by which we may know each other. There should be a newspaper of Sahaja Yoga.

You should pay special attention on three things. Firstly is peace. That we have to bring peace within ourselves and we must find out the cause of unrest outside in the world. Why is there unrest and why is there turmoil in the whole country? You must find out the root cause of all this. And we must find out how we can become involved and active in it. Like regarding Chechnya. They told that the problem in Chechnya is that if we are socialistic or if we are a democratic country then there is lot of difference in both. In a democratic country if you are democratic then you cannot rule on any one religion. These three religions are the same Buddhism and Jainism is the same thing. These three religions which came from the five angels, which we say as Jews, Christians and

Muslims. They believe in only one book and believe in only one incarnation and that is why they are exclusive. But in reality they are not exclusive.

They should write down this point. In all these religions say if you write about Moses, then he spoke of Abrahim. Then came Christ. He spoke of Moses and Abraham. When Mohammad Sahib came he spoke of all three and also of Christ's Mother. These exclusive religions have been made by man. That is why there are quarrels over them. If anyone tells them to make a universal religion, they don't like it, because then how will they fight? But it is important for them to come into an universal religion. The moment they come into an universal religion these feelings will go, that we are separate and other religions are separate.

If you see even now a days there are big wars being fought over these religions. It will all finish off once people realise that this religion is not exclusive, so why are you fighting. If a Jew or Christian or Muslim is there all these religions have come from one source. No one religion is exclusive and the fight that is going on over this should be stopped. In Chechnya if they give the government to the Muslims. The Muslims are famous for producing twenty-eight children per family. They say that women from there are a child producing factory. By creating so many children they have made themselves into a majority. Now if you give them the government they will again do the same. Then how can you stop them? In their Dharma whatever power is there is this that we are in great numbers. It is not difficult for them to increase the numbers.

If they increase like this they will eat up the whole of Russia. Why do they talk of Religion? Why don't they become Russian? Regarding Indian Muslims. They are first Muslims and then Indians. It is in all countries. Now in Pakistan daily 18-20 people are being killed. They said in an interview, “Neither we got God or any human also, we roam neither here nor there." It is such a bad situation there. Now this has started penetrating into, the brains of the Indian Muslims, that the people who stayed back in India are flourishing and prosperous. There people are afraid that who will be killed when. Because the Sindhis and Punjabis don't want the Muslims who came from India to live there. Now these people have make Karachi their home and live around there and they are demanding Karachi. But Karachi is their only port.

The greatest thing that has been said in Islam is that “Till you do not know yourself you cannot know God. First know thyself." The second thing is that they have created such problems i.e. they believe in the Nirākār, the formless. They don't believe in God with form. The ones who believe in the formless, why are they fighting over lands. It is a form and a material thing. When you believe in the Nirākār then try to achieve the Nirākār. But how to explain to them for they are so blood thirsty. If we can print articles and point these things then people will start thinking that how much truth or untruth is there in what they are saying. Then they will also see that up till now we kept fighting and killing and what was the use of that. The Muslims are quite difficult. Of course there are Muslims in Sahaja Yoga. This time when I gave a speech

on radio. When I spoke to them clearly no one argued with Me. They were speaking to Me by phone.

Some ladies rang up and said “we are feeling cold after listening to Shri Mataji." And many people get realisation. This is also a way also by which people got realisation. Like Iranians have gone out of their country and they are living in America. We can give them realisation. In this way we can get hold Muslims in various countries. They are very violent and fight a lot. They should be made to understand that if you believe in the Nirākāra why are you fighting over lands. The second stupidity about them is that when you die and will be buried and when the `Kiyama' the `Resurrection time' will come, then your body will come out and you will be resurrected. After 500 years what part of the body can rise? This way many strange things are believed in.

So we should write it in newspapers and tell them that they are doing and thinking stupid things. Mohammad Sahib did not write the Quran. It was written forty years after him. Christ did not write the Bible and neither did Moses write anything. This way then what is the authenticity of these books? If this goes on like this they will go to hell. There seems to be no other solution. There is a limit to stupidity and by this they cannot be benefited. It is very different to find among Muslims, maybe one or two may come out. If they come in Sahaja Yoga then no one can kill anyone. If anyone had so much guts then we can explain to others. The biggest thing is our peace has been destroyed because! of Religion. These irreligion has created agitation and violence. If this

one thing could finish then at least 75% problems of wars will finish off.

Where does agitation `Ashanti' come from? If we see that many big countries are fighting. Like French president Chirac, burst on atom bomb in the South Pacific and because of that there are many protest `bombs' being burst in his country. But if you see individually then where does agitation and violence come into individuals. What makes a person agitated? Now there are many causes. It could be jealousies, ambitions etc. If he is a right-sided person then he will be restless. It could also be left-sided. In the left he will be an unhappy person and the right-sided person thinks of himself as happy. But both are agitated.

So we have to make this agitation alright.

By coming into Sahaja the genes get alright and when the genes become alright then man himself will get alright. His whole nature will change. I have explained in detail in My book about phosphorus that the phosphorus which is in the genes. When a man becomes dry then phosphorus explodes. Dr.

Worlikar said, “Three people have got Noble prize for this research on phosphorus. But what you have said today nobody has said." When a man becomes restless and agitated then groups can form. It is in two ways. One with egoistical people and second with left-sided and possessed people. Africa problem is due to possessed people. The others are due to ego problems. If we can destroy ego and possession then we can become peaceful. With the help of that peace we can ourselves can give peace to others.

We should pay more attention to the villages. Then we must explain the path of peace to them, like in he villages in North India, there is one defect that due to Muslim mentality, women are suppressed a lot. When you suppress women and when they reach and stand up then they are even greater than men.

There should be respect for women. In Sahaja Yoga women are very weak. They do not meditate. They backbite, create fights and are dominating. These things that have crept into women, by that their power gets diminished. Because the power comes from women. They are the potential. And when they behave like this the entire Shakti of society finishes. The greatest thing is that in our women is to establish peace.

For that even the husband should be peaceful. If he is peaceful and respects his wife then the children will become peaceful and the home will become peaceful. Now a kind of aggression that is in the men will never remain in its limit. It will always rebound. The companionship that is there. To talk to each other lovingly. And decently. How to behave properly in front of others we should pay attention to this. Many of the husbands are such who do not care for their wives and keep beating them, even after coming to Sahaja Yoga. I feel extremely unhappy that even after coming to Sahaja Yoga a husband and wife have no companionship then it is something serious. For Me it is a very serious thing that there should be complete companionship. Because you are a Sahaja Yogi and your wife is also a Sahaja Yogi and when both are sitting in the same boat then how can they have quarrels. It should not be, because it is a very

dangerous thing. Now that you have come into Sahaja Yoga fighting with one another then all the deities get angry with you then what problems you might get stuck into one cannot say. You should pay extreme attention to this point. Suppose there is a man who is purposely troubling a woman. Telling her that this is not good, that is not good, then one day will come when the deities within that man will become angry with him. It is a problem of Lakṣhmī. If it is not Lakṣhmī then it is the heart. The biggest problem is when left Nābhī catches then you can I get very different kind of diseases. I have worked a lot on left Nābhī and I see that left Nābhī gets alright with great difficulty, because there is no introspection. They don't think why is my left Nābhī catching. Supposing the wife is a shrew and does not listen and does just do what she wants. She insults the husband. Then sit and talk with her. There should be rapport with each other.

There should be communication. There is never any communication between husband and wife nor with the children You should give time for Sahaja Yoga. But there should be companionship, both together and also the children, the wife should come into Sahaja Yoga. If you feel that you are doing the work of Sahaja Yoga and wife is sitting at home. You should try that there is full companionship. Discuss with the wife, tell her that this is the plan. There should be ascent of her and the children also. Their intellectual level and understanding should grow.

Now everything is going opposite due to Muslim influence. First the women were suppressed and now the

women are dominating the men. This action reaction should be finished off in Sahaja Yoga. The remedy for this is to improve this in your individual married life. When you will become peaceful then your children will also become peaceful. All these illnesses of agitation which you see in big wars, where does it come from? It comes from man. It does not come from the sky or the trees. Man is the root cause of it. If man can become peaceful and he established in it should feel very proud that I am peaceful. At least our society should improve.

Sahaja Yogis have to take on the task of improving the society. But those who are busy fighting among themselves how can they change society? Many times I get complaints that the man is very nice but his wife is a terror, or the wife is nice but the husband is terrible. We Sahaja Yogis have our own decency and our own ways. We are moving out from those norms and doing wrong things. I have explained many times that they are the two wheels of a chariot. If one wheel is smaller than the other then it is not alright.

They are not similar. Their height is the same, their construction is the same but if you try to put right on left and left on it will not work. Both have their own specialities. Like a woman has her own weaknesses, she has her own characteristic. Men have their own characteristics. They always carry a watch. Men are very time bound. Women are slow in getting ready if they have to go anywhere. If they cannot go on time then the man are angry. These are very small things but the quarrels start on these small things.

Some men think they are in charge of everything. That they must reach on time. If one didn't arrive on time then nothing so terrible has happened. Slowly train your mind that you do not react. You should just watch. Slowly you will be surprised that you will get alright and your wife will get alright. Both have to practice this, that both should watch as witness. One should understand that woman is different and man is different. They have their different ways, though the similarity is this that they are both human beings.

You should introspect and find out why do such problems come in Sahaja Yoga. Like a married girl came from Lucknow. She had a thousand problems. Ask her what are her problems? Sahaja Yoga is not to break people but to unite them. If something is breaking then what is behind it what is it, you should see to this and unite it. Now that we talk of uniting then the Delhi people should unite with the Bombay people. But it is not like that. If the Pūjā is in Bombay it is in Delhi too. When you expand your heart then you will see that you are the whole world. Wherever there is a Pūjā it is for you. It is too much, that we should have Pūjā in Delhi and you must come here Mother. Just because of this I am going from here to there.

Someone will say please come to Moradabad or some will say come to this or that place. Now at this age how many places can I go to, I suffer because people should not feel I have favoured someone and not the other.

So I thought I will not go to Europe. But the Europeans come wherever I go. I went to Romania, or Russia they came there. In Sahaja Yoga you all know each other. In

the whole world there is such a great family feeling. Like if I say I will never come to Delhi, I will only come to Nagpur, then all of you will come to Nagpur. There should be a detachment. People keep telling Me to come to their cities.

Nobody thinks that I am doing such hard work even at this age. I have to travel so much. If all the time you keep pulling Me here and there then how can it be possible? You should explain to people on this point, that whatever Mother had to do She has done and now whatever is Her wish we will do that we will not put anything on Her. If She says Herself than we will do Pūjā. If She Herself says then we will accept otherwise not. We will not put any kind of pressure on Her. With this one thing will happen that My health will be saved a bit. If I have to do some more work I don't want that I should be pulled in different directions. Now what you have to project you do that, think about it and don't put this burden on My head. You all come to Me for little little things. If someone is ill you phone Me. But you are Sahaja Yogis.

I have given you so many powers. Why bother Me? You take it on yourself. It is your responsibility now.

I think that My children have grown up and become responsible and understand everything. You should instead give Me the assurance that `Mother we don't want to trouble you.' We will rectify the illnesses and problems. When this will start, then I will be satisfied. Now the situation is such that I get letters upon letters of problems. But you must tell them that send your letters to the centers. Why are you bothering Shri Mataji? We must see that how many Sahaja Yogis have solved the

problem of how many Sahaja Yogis. We have to solve it. But for that you must know Sahaja Yoga properly and do it with pure intention. Both are very important. I have seen many people who will say, “Come I will cure you." Then they will get after him so much that the man runs away from Sahaja Yoga. Make a committee and work out solution through that committee. Like you go somewhere and people present their problems before you. You are now fully acquainted with this state and you know what should be done. If possible I will write a book on how to solve problems of various people.

So what will happen is that the burden that is now on Me will be shared by you and by that you will grow and prosper.

The Dharma which is in you, the advantage you have, the civility that is in you, on the basis of that you can do a lot. Regarding marriage, you are leaders. Please think very carefully before you suggest a person for marriage. It does not help us. You can get so many married there is no financial help in that for you. The only pleasure you get is if they are happily married, then the advantage is to the husband and wife and many great saints can take birth. But they think that by marrying they are obliging us.

What is the advantage to us? When you recommend a marriage tell the couple that there is no advantage to Shri Mataji. There is no advantage to Sahaja Yoga except that your marriage is being performed through Sahaja Yoga which is to your advantage. After a lot of discretion and finding out only should you recommend a marriage. Because suddenly many problems crop up where a

marriage takes place. You see that people are getting better, the marriages are getting alright. I have to put My attention on the children also.

First I thought of peace, the second thing I thought of was the society. Respect for women, looking after them. The foundations of society are the women. Women have to look after society. For that men are not needed so much. The work of men is to do economics or politics. Women should be of a sacrificing nature, should be understanding and wise. Then only will the society remain alright. Many women are not generous. They don't know much about Sahaja Yoga. If they know, they think no end of themselves.

To bring balance in them, to make them understand, it is a very important task. The woman should know what she is. Why she has come on this earth? What is her task? She is the one who makes society a beautiful society. You should put your attention on women.

The third thing is the children. We should understand our ideas about children. You should talk to children, ask them their problems. In England they published a book in which what the children say about everyone is written. All the copies got sold out, as everyone wants to read what the children have to say. Very sweet things they have written. With this two things will happen. In society children will have their own power. What children say and what is the innocence in them the whole society will know. The children see that what we said was obeyed. The elders think that what the children are saying how they should implement them. In this the children should not be rude. Neither should there be any ego in them.

But they should have the ability to state their point of view. Keep attention on them. Children say such sweet things. Their understanding is very deep and full of experience. They see into little little things and relate so sweetly small small things, just like they are completely one with the Divine Knowledge or Divine Activity. Children see everything through vibrations. Then they put the elders right also. Like a gentleman came and sat down with both hands on the ground.

Some children told him not to sit like that because otherwise how will he get vibrations from Shri Mataji. He would only get vibrations from the earth. I enjoy very much the way children say many things and try to make one understand. They look after Me a lot also. Learn from children. Keep rapport with them. Speak to them. When they grow up they become like one of us. But the Saṁskāras is there in childhood.

So sit and talk to them ask, them about anything. It is a very joy-giving thing. And everyone should get this joy.

People who fight in the name of religion, bring peace into them. Talk to them, make them understand.

Secondly, the society. If the society is not alright then that country cannot have peace and prosperity.

It cannot develop. Like the society of Russia and China is very good. Even the Indian society is very good. The reason for this is the women of these countries have controlled the society. America has lot of wealth, etc. but the society is decadent. A very great task of Sahaja Yoga is to make the foundation of the society. One should look into the unlawful aspects of society everywhere. In America a very small girl was beaten up so the Sahaja

Yogis rang up to say we would like to support that girl. I said, “Absolutely do so." It is very important. Keep her with you and look after her.

So a new dimension will come to you that these people care a lot. If someone is upset, someone has no money.

Some one is upset not because of some greed but because of adversities so pay attention to that person so it has become very important the time has now come for that. In a proper manner take out a solution to the problems of society. Like people who have become old and cannot walk, they' should have a place to stay. Then I started a refugee camp, a leper home. I left the place but those homes are still there. Keep attention on the deprived and downtrodden people of society. If you help society this way then every one will love and respect you a lot.

We do for ourselves in any case. We have attained for ourselves but what are we giving to others. Specially with the help of Sahaja Yoga Shakti you cure so many people, remove their diseases, help them, you can do good to them. In a way we have a burden of society on us, that when God has given us this Shakti then in what way we can change society so that the physical, mental and spiritual well being of humanity can take place. This one job Sahaja Yogis should take up. Also help the poor and downtrodden people.

Slowly you will be surprised that your popularity will slowly spread in the whole country. In reality people make forums for such things only to get votes or to earn something, but we don't want all that, just by your powers you can cure people. If those people get alright

then they can prove by their powers that how people improve with Sahaja Yoga. Not only that but they can talk openly about Sahaja Yoga.

In this new year, the shell in which we live, we must come out of a And project outward. In the beginning there will be problems, your own problems. Firstly ego will stand. That will spoil your head.

Then you will get angry, upset. Different kinds of things will come but to gain, control over this also you will have to get out of the shell. When you will come out then you will realise how you should behave with outsiders, because you have to integrate them. When we will learn to deal peacefully with them then we must understand that we will be cleansed within immediately. It is a question of cleansing.

Many people agree with what I say but they themselves feel they cannot be like that. Why not? They reply, “because you are God." I said, “God, doesn't do anything. He remains away." If I am God and I am doing it means that the very high state you have got, make it in such a way that it is benefficial, not that you have uselessly become Sahaja Yogis. There should be a method to use it fully, which you have.

When you will pay attention to yourself then you will say that your home and society and your country everywhere there will be a kind of a new state.

Even now Sahaja Yogis are very nice. Their faces shine their eyes sparkle, vibrations are coming. This can be of any realised Soul but you have more than that. It is the use of it that you can give to others collectively. When your movement will be in collectivity then you wild be

surprised that not only with your powers you can cure others but also give to others. But people are very exclusive regarding this matter.

Sahaja Yoga means only Sahaja Yogis why talk to anyone else. You should pay attention at whatever level of society it is and there is no harm in talking about it. You should pull those people into Sahaja Yoga.

Those who are not in Sahaja Yoga, doesn't matter, but it is important to give them peace and reassurance.

You have to work on these three levels. Like you have collectively put the land alright. It is great. But even greater than that is that you should expand to global state and help the needy. Help women. Help down trodden, the sick people. Not with a missionary zeal but from within. They feel so they do. With this Sahaja Yoga will get a great name. It is not difficult. We have to work for that. In a way we have to increase our introspection. When that increases then you will reach that point where you will be absolutely thoughtless. As soon as thoughtlessness come you should try to increase that. In thoughtless awareness whatever you can do you cannot do otherwise. That is why you should pay attention to yourself and try to go into thoughtless awareness. In meditation try to get thoughtless awareness. In that thoughtlessness you have gone above your mind and all the cosmic powers will help you then whatever you want will happen.

But at the time of doing this, you should be thoughtless. It is very important otherwise it will be half here and half there. Now we all have become collective but it should be benefficial. We have become realised Souls for what? Did

we do it to die like Buddha or Mahāvīra? For what did we use our realisation. I have seen people use their vibrations a lot, but this we do for ourselves, or for Sahaja Yoga. But those who are non Sahaja Yogis we should use it for them also. It is not a very difficult thing. This Shakti is within you, to whomsoever you desire, give it. When the tendency of doing benevolence will awaken in you then no question will remain.

Contents: 1995-10-30 **Diwali Pūjā (Hindi) (6th day after Diwali Day), How Sahaja Started, Nargol, Maharashtra, India**

[SYNOPSIS!] [When I came to Nargol twenty-five years ago, it was not My idea that the Sahasrāra should be opened. I was thinking, let Me wait and see what is the state of human beings. Man has still not reached that state where he could understand what is Self-realisation. Although many saints and sages have talked of realisation and the knowledge of this is a lot in Maharashtra. The reason is that the center path followers who are called as Nath Panthis, these people talked of only one path for the benevolence of the self, that is knowledge of the self. Without knowing yourself you cannot achieve anything. This even I knew but at that time the state in which I saw human beings was very strange. That man would run after such people who had no truth in them. These people had no other aim except to earn money. When the state of man is such that he cannot recognize truth at all, then it is very difficult to talk of truth to him. Why would people listen to Me? I used to feel again and again that man has to grow more.

But then I saw that people are bearing extreme problems of Kali Yuga. There were many people who due to past live Karmas were in great trouble.

Some people because of the past lives came as rākshas in this world and they were busy troubling, creating problems for people. They never felt bad or faltered. I saw two types of people. One who gave trouble to others and the other who are unhappy and troubled. I had to think to whom should I put My attention. The ones who troubled others felt that they were perfect humans. They never ever imagined that they are troubling others. The troubled people were bearing all this perhaps due to their helplessness or they did not know that they should oppose such people who aggress them. At that time I thought when will man think that he has to change. We have to bring forth a change.

Some would trouble more and some less and some would bear more troubles and some less. This was the state of the society.

Maybe it could be in the name of God, or it could be in the name of the country, or it could be government or economical.

Someone was extremely poor and someone extremely rich. This way in this country there was a kind of a deception going on. I used to think that till man does not change, till he does not recognize himself, till he does not attain his greatness and glory till then he will go on behaving in this manner. This was in My mind since childhood and I thought to understand human beings is necessary. First I used to study humans a lot. I used to remain like a witness I tried to understand what is a

human being? What are his problems and faults and why does he think this way. Then I reached a conclusion that man has either too much ego or superego which means conditioning. Because of this he has no balance. Till he does not have balance how will the Kuṇḍalinī rise? This is also a great problem.] [When I came to Nargol, due to some strange going-on where a very wicked rākshas had put up his camp here. He had begged My husband to send Me. I did not like him one bit but I came here due to My husband's request. I stayed in the same bungalow. I was sitting under a tree and watching the spectacle of this rākshas and his camp. I was really surprised that this fellow had called everyone and was mesmerizing them.

Some were screaming, some were barking like dogs, some were roaring like lions. I then realised that he was taking them to the animal womb. He was awakening their subconscious mind. I got very worried.

I had seen many untruthful people before. I went around to see what they do. At least one should know about them.] [I saw that they were extremely frightened people They had the guards and weapons with them. If they were doing the work of God then why did they need all these things? They would spend lot of money.

They robbed people of crores of rupees by telling lies. This is the importance of Kali Yuga that such wicked, evil people are still prospering.

So the answer to all this was that human awareness should be enlightened and awakened. Wisdom should come and in one's awareness he should understand what is wrong. I saw that in the society in which I lived, every minute people would do such things by which they were

destroying themselves like drinking, running after money, etc. When they spoke it was not natural.

It was artificial behaviour like a drama. I used to think what has happened to man? Why is he stuck in such slavery and he is doing such wrong things. But to whom could I say all this? I was completely alone.

At that time when I came here I was in a dilemma as to what should be done. I saw that this rākshas was mesmerizing the people. Then I understood that if I do not open the Sahasrāra then the real seekers who are searching for God may land up God alone knows where.] [The next night I sat at the seashore the whole night. I was alone and I felt very nice. Then I went into meditation and saw within Myself and thought that I should open the Sahasrāra. As soon as I desired that the Brahmarandhra should open, I saw the Kuṇḍalinī within Myself. She rose like a telescope making a `khat' noise through each Chakra. Her colour was like many colours, like when you heat iron and the many colours that flame from it. Then the Kuṇḍalinī arose and pierced through the Brahmarandhra. I understood that now I could begin My work because the problem finished, I became completely free from worries. I thought, what will happen? Perhaps people will oppose, protest or may laugh at Me? If they want to do more they will kill Me.

So there's nothing to worry about. I have to do this because I have come into this world for this job. Because I had to awaken collective consciousness. I thought till people do not get Self-realisation, they do not know themselves till then this work is impossible. You can do all the things in the world but it's no use.] [The person

was a very old lady to whom I gave realisation to. She believed in Me a lot. I thought, thank God at least she got realisation. As it is it's not easy to give realisation in this Kali Yuga to people. When she got her Self-realisation then I realised that it can be that many others may also be given realisation. To give vibrations and realisation to one was very easy. To cure one person was very easy. If a person had a certain problem, ailment or some conditioning, to take it out what should be done? One person has one kind of problem, another has a different problem and a third has a third kind of problem.

If one has to do collective work then only by one session of realisation everyone should benefit.] [The work of collective consciousness and realisation through this method I achieved with a lot of meditation and contemplation. I turned My Kuṇḍalinī in all the directions, I put the grace of My Kuṇḍalinī on others and no one knew anything what I was doing. No one knew what powers I had within Me, who am I, not even in My family. I never told anyone, because it is very difficult for the human brain to absorb. Everyone is sitting in their own egos. Now who could tell them? Like Kabīr has said “How do I tell them, the whole world is blind." The world is not blind but ignorant. Then how could I give such subtle knowledge to them? But when the Kuṇḍalinī awakened in that lady then I saw that a very subtle power came into her and she started understanding Me with that subtle power. After that twelve people got their realisation. After realisation I was surprised that their eyes starting shining and they started observing everything. A strange experience came into them by which they could feel. I

worked on each Chakra of the first twelve people because the foundation should be strong. To make it strong I had to work very hard because though their Kuṇḍalinī had awakened after awakening the Kuṇḍalinī to make it move in the right direction, it is necessary to do meditation and contemplation, one has to make her settle down properly.] [I realised that if these twelve people have twelve different natures and by making them sit together, how to organize the light of the Spirit, like we take a needle and thread and make a garland by putting flowers one by one in it. How to get them collectively together. How to take the different natures of these twelve men and how to tie them in one thread. When they got their realisation then I saw that in all of them a one thread-ness taking place slowly But to tell the common people collectively this was not easy.

Then they organized a program in Cowasji Jehangir Hall. Then I told everyone how many rākshas have come on this earth, what they will do etc. Everyone got frightened. They said “If Shri Mataji talks like this someone will murder Her." Everyone told Me “Please don't say all these things otherwise there will be many problems." I said, “Till now no one has been born who can kill Me.

So do not worry".] [I told them to meditate on My Kuṇḍalinī, so they would become thoughtless immediately. By becoming thoughtless they would feel that there is a great connection with Me. Slowly thoughtless awareness started growing and a new light of collectivity spread. I saw for the first time at Cowasji Jehangir Hall that Indians have been born in India because their past lives must have been very good. I did

not have to work so hard in India, people would get their realisation very quickly. In the beginning it certainly took a while but in the Western countries I would break My hands trying to give them realisation. To raise someone's Kuṇḍalinī was like trying to lift a mountain and then it would fall down again. Then when I started this work in the collective I found it really difficult. They would ask strange and stupid questions. When I would give them the answer they would be amazed that how does she know so much. They would test Me all the time.

Because ego is tremendous there. In London the first time there were seven Sahaja Yogis. All seven were hippies and used to take drugs. Then they became Sahaja Yogis. I became a kind of a support that people left drugs because of Sahaja Yoga. To put drug addicts right was not easy. In a way it was good because the hard work that I did on them gave Me an experience that even the most difficult of human beings, when he really desires that he should get Self-knowledge, then he does get realisation. I would tell them that desire from your heart your Self-realisation that's all. Only by that they would get realisation. I have different experiences of different countries like Russia, Ukraine or Romania. These countries must have definitely got some connection with our country. Nath Panthi saints like Gorakhnath, Macchindranath must have gone to these countries because what I found there, I realised that these people knew about the Kuṇḍalinī hundreds of years before. Then I understood why these people got their realisation so fast.] [Nath Panthis did a lot of work in Maharashtra and I also worked here a lot but the painful

thing is that what I have been able to achieve in north India, I have still not seen that in Maharashtra. I can't understand where the saints have worked so hard and every Maharashtrian knows who were the Naths and what work they did. In this very Maharashtra Sahaja Yoga has not settled down so fast like in the North [India]. What could be the cause for this? I feel that when people know everything before hand then a kind of indifference comes towards it. In Sanskrit there is a saying when you go again and again somewhere or meet someone then disrespect is shown towards you. Then you do not get the same respect.

Because people who live in Prayag instead of bathing in the Triveni, they bathe in their houses. Whereas people from all over the world go there after doing Pūjā to bathe in the rivers. There are many Sahaja Yogis in Maharashtra who are very active, but the surrender to Sahaja Yoga is lacking. Surrender means that the Sahaja Yogi state which we have got, how do we use that state of a Sahaja Yogi. Is it only for our own benevolence solve our own problems, or our own families or is it for the whole world?] [The first thing you have to do is meditation is to go deep. When you go deep then you feel that why should I only enjoy it, why should not others enjoy it. When this desire comes within then Sahaja Yoga grows. After that man thinks that in his life he should give joy and happiness to others there is nothing greater than that. He forgets all other things. When this happens then Sahaja Yoga grows. Day and night he keeps thinking the same thing. He enjoys it.] [Now money has become a big thing in Maharashtra. From morning they get up at 4

a.m., do meditation, etc. But it is a kind of mechanical thing. It should be done from the heart and with devotion. Try to spread that devotion. This is what Maharashtrians should do.] [I had never thought that I will see all this in My lifetime. This is the greatness of the Kuṇḍalinī and the work of Param-Chaitanya. I was Myself surprised by the Param-Chaitanya that what it will do next. Although it is My Power but this Param-Chaitanya is making different kinds of photographs of mine, is showing different kinds of miracles. Like in Mexico a lady who worked in the UNO got her realisation. She wrote to Me that her son got very ill. She had an illness in her family where children grow aged. This child had this disease. She wrote three letters to Me. In the fourth letter she wrote that the boy recovered by himself. This is the work of Param-Chaitanya and there is no doctor greater than the Param-Chaitanya. The way it works it's amazing. Many have had many miraculous experiences, because the. Param-Chaitanya is now filled with blessings. Everywhere you have blessings. It will give you love, peace and will look after you in every way. Everything is there but now a lot of speed has come into its movement. This time there was such a big program in America in a big hall where people had no place to sit and in five minutes everyone got realisation and that also in a place like Los Angeles. Everywhere I went it took five minutes to give realisation. It was really surprising. The actions of Param-Chaitanya have grown so much and of such diverse kinds that one can't understand.

Someone took My photo and desired that what is said of the Devī that in Her feet is the moon and on Her head the

sun, should get such a photo and really such a photo came. Whatever you people desire will happen. What should be said.

This Param-Chaitanya's power works so efficiently and knows so well the problems and ailments of all and cures them with great love and patience. When you have worshipped the Ādi Shakti at that very moment you have also worshipped the Param-Chaitanya or the `Ruh'. This Shakti is now so activated that you people should not delay the global transformation of this world. The ones who will come and will work for it they will gain. The way this Shakti works. And you can get realisation because of it. If you start using it then you can do every kind of work. If someone is troubling you, you can give him bandhan. You can give bandhan to any work you want to do. In bandhan what do you do? The Shakti that is flowing through you, you take that Shakti and tie it and whatever questions or problems you have you give bandhan to that. You have this Shakti and you are so powerful. If you use this, I don't know where you can reach.] [May God bless you.] [To commemorate the historic Pūjā, the French Sahaja Yogis brought silver coins for the collective. No sooner than the distribution of the coins began, the children were lured by the glitter of silver and they jostled and pushed for the silver causing a stampede.]

Shri Mataji: The Pūjā has become just a mechanical ritual.

Even after realisation you have so many temptations. I have worked very hard. I have really worked very hard. This body, this mind, all My health, everything I have done for saving you but yet your surrender is still lacking!

[Sahaja Yogis pul their years.] [Additional Quote from Sahaj New, Issue 307 (***2003-09-09***):] The higher state you have achieved should be so lived that it becomes useful.

***Contents: 1995-12-03*, Public Program (Hindi+English), Satya Ko Parakhiye, Kidwai Nagar, New Delhi, India**

[Shri Mataji talks in Hindi: MISSING] [Shri Mataji talks in English:] I'm sorry to say I have to use this language which is our national language which is... which is very important. To be very frank it is not My mother language. But is very powerful language and to express Sahaj is a very wonderful way you can talk about it. Why, in English I find it sometimes, formerly because certain words, which are very deep and subtle, cannot find them in Western languages. I wish you all could learn our national language so at least one language you can learn, it is not difficult is very easy language Hindi language is.

I hope you are all comfortable here and as you say that you have a comfort of your Spirit, I'm sure with meeting all these people you must be very happy and I hope there are no complaints about your staying or your *[UNCLEAR]* and all that.

I have been just telling them what I have told you before, that love is truth and truth is love, but love should not be attached love should be detached love, where it is detached gradually you start growing into such a huge, big personality that you can solve the problems of the world.

So you have to grow and for that growth you have to get out of your smaller, narrower lives into wider and

[UNCLEAR widener] atmosphere. Once that starts happening you really grow and you grow so beautifully that your power can solve the problems of the world.

I've spoken so many times in English instead of get a chance to speak in Hindi or Marathi I hope My Hindi is not so spoiled that people are being able to understand Me. But the main thing is that our language is of love when there is love you don't need any words to express you can just feel it. And you can assimilate it, you can absorb it and you can enjoy it.

So many of you told Me that, “Mother, better You speak in Hindi because when you speak in English we start thinking, we don't want to think so is nice when you speak in Hindi we enjoy it more” and it is true also sometimes that if too much thinking is done, then you come down to the level of your thinking and you are not beyond thinking where you have to be.

But I must congratulate you all in the presence of all these people that your dictation and your understanding and your depth is also immeasurable. I don't know in My lifetime I never expected that Sahaja Yoga will spread in 65 nations in such a great way where you are representative of all these countries and as I told them that you are responsible for your country where you should develop Sahaja Yoga in such a way that people will follow but I don't know which country will take a lead I wish you all great *[UNCLEAR]*.

May God bless you all! [Hindi.] You know all the conditions, you are all Sahaja Yogis and I don't need explain to you.

So first is, that you must forgive yourself, you have to forgive everyone in general. Very simple conditions this are, very logical, nothing else.

Contents: 1995-12-05 **Śhrī Ādi Shakti Pūjā (Hindi), The Shakti of Satya Yuga, New Delhi, India**

Today we will do the Pūjā of Shakti in Satya Yuga. Because Satya Yuga has started and in this environment, the *[UNCLEAR]* Shakti has become more intense. The first form of Shakti is that She is enlightened (elevated). She is full of light (intense energy).

[SYNOPSIS!] [The first aspect of the Shakti is that she has brilliance, lustre ad full of magnificence when this Shakti will manifest itself in its full form then all the wrong type of people will get exposed. All their misdeeds will get exposed. Their misdeeds which were going on secretly will be exposed. Every kind of defects, deeds whether they are mental, pertaining to one's duty, terrorism, or any kind of thing that is not liked by truth, will not be able to save itself because the light of truth will fall on it. In the light of this truth you will see the special nature and form of this Shakti.] [The Krita Yuga has started and Sat Yuga will come after this. This has also been told that the Sun of the Sat Yuga has risen on the horizon. You will get the proof of it. Whoever will bring untruth in the path of truth, he will be caught. Then it doesn't matter if he is a Sahaja Yogi. He may call himself a Sahaja Yogi and then if he does wring things then he cannot be saved. Till now the truth has saved him, supported him, looked after him and protected him but then after this he does not have the Shakti that in front of truth it can save such

people who go against the truth.] [The greatest power it is Shakti is the power of love. Love means egoless and without expectations, to spread the kingdom of love. The Shakti will do this work. But this Shakti which is the power of Chaitanya [vibrations] will work only there through you. If Chaitanya could do this work by itself then today you people would not have been Sahaja Yogis and the *[UNCLEAR]* would have been no need for Sahaja Yogis. Now you can understand how much one needs the Sahaja Yoga as you see that Sahaja Yogis are getting ready in collectivity. The reason for this is that you are the channels for the Chaitanya. Now these vibrations which spread through these channels you must understand that you should not even raise your eyes towards anything that is wrong, because you are yourselves filled with this Shakti. You have all kinds of powers which are being conveyed through you. Then the same power will make you powerful, complete and healthy. You do not need the support of anything else. Just as soon as you will take the support of anything else you will fall down. Like I have seen big people who call themselves important they send Me messages that we want to meet Shri Mataji. We want to meet her specially. If you say no to them then people say that they will trouble you a lot so you might as well meet them. When they come, they will get realisation and will get alright and after that they will vanish, because they do not understand that the power of truth is so tremendous.] [Once if you come into Sahaja Yoga then it is better that you go deep into Sahaja Yoga, otherwise you cannot be saved. Every time man thinks what's my benefit by

coming to Sahaja Yoga my son is still sick, my money got stolen, I had income tax problem etc etc. But all these problems of yours got solved at once, first of all if satisfaction comes and peace of mind has not come into a person then Sahaja Yoga is useless for him. When satisfaction comes then the thought comes that one needs nothing else, one needs nothing more. There is no need to do anything wrong which is destructive for the society, to others and to yourself, after Sahaja Yoga. If such is the case then you will have to suffer the consequences.] [I saw in the beginning many people came into Sahaja Yoga who made money, fought, created problems and then they finished off. Because the Shakti of Sahaja Yoga is such that it threw away such people.

If they get alright and come back then it's a different thing. Like in the ocean there are two powers by one the high tide comes and by another the low tide comes. In the same way this Shakti has a pulsating action, it means that the beat or pulsation opens out and shrinks once. That is how the heart beats. Ādi Shañkarāchārya has called vibrations as `Spanda' pulsations. Pulsations means that once it will lift you and the next time it can throw you down as well.] [People are coming to Sahaja Yoga because there is a lot of benefit from Sahaja Yoga.

Some get good health, wealth, some get children. All get some benefit or the other. To some it is a lot to some less. But the greatest benefit of Sahaja Yoga is peace of mind and satisfaction (Samadhan), that after this we need nothing else. I need nothing else, I have got everything, When this state of yours will come then know

that you are a Sahaja Yogi. Then without any difficulty, whether you want or not Sahaja Yoga will look after you. It will make you completely satisfied. People will say what has happened to him. How come he has become desireless? Because one is not bothered anymore. Once I went to America and gave realisation to a woman shopkeeper she said “After realisation I just don't remember anything, first I needed to remember everything in my shop and I used to write each thing, but I was always running at a loss. After Sahaja Yoga, I neither count the things in my shop, nor I remember what I have there and the most amazing thing is that now I am making profits. Sahaja Yoga has taken me in her lap and all my problems of weighing, selling etc. are all finished.

Somebody is running my shop. I don't run the shop anymore."] [When things happen like this then man understands that he has reached the seventh plane of Satisfaction.

He does not even need to think about it. It is beyond thoughts. The reason is this that before Sahaja Yoga we live in our thoughts. In Sahaj everything just happens spontaneously. You will get this experience slowly, The day you will become fully dependent on Sahaja Yoga then the whole of your life will become inundated in a very beautiful manner and you will hot need to interfere in any way. Once there was a break in our house and all My sarīs got stolen. One silk sarī was left behind I used to wear that and go to parties My husband also thought that she wears only one sarī to get satisfactions is the greatest thing. Suppose I like something and I am

running for it that I want this or that even if one takes loans for tat. Once you get it then the attention goes to other things. Whatever you have you cannot enjoy it.

If your attention is on the Spirit then it will show you what the spirit sees. Then it will show you what is joy giving and bliss giving. Then when you know the meaning of Swa, self, you see that only `Swarth' when you go on seeking here and there and go crazy then only will you go towards the self.] [When you come to Sahaja Yoga you should know that the one who is looking after you, has crores of hands. If you go under her protection then why would you do wrong things by which you get catches and become uselessly troubled. If you are caught up then it gets cleared just like that.] [We see that people get uselessly worried over trivial things. The reason for this worrying is that there is no innocence. The aspects of the Shakti are firstly light, secondly Truth, thirdly love and fourthly, peace of mind. If a person gets agitated then he is not a Sahaja Yogi. You have heard of Socrates, Hazrat Nizamuddin. Hazrat Nizamuddin they told that if you do not bow your head before the king, then we will cut off your head. But the king who said this, his head got cut off in the night.] [There are two movements in Sahaja Yoga like in the sea. In the same way in Sahaja Yoga you are under the influence of two Shaktis. First power is your upliftment and by the second power you are thrown out of Sahaja Yoga. Once you are out of Sahaja Yoga then there is no connection between you and Me.

You have no right over Me. If you want privileges from Me then you first have to get involved in Sahaja Yoga like Suvarna is heated and becomes kundan then such a

Shakti comes in him that it can catch a diamond. If you put a diamond into kundan then you don't need to stitch it or set it, or needs any thing else to catch it. Kundan is so soft but it catches the diamond. There is nothing harder than the diamond.

In the same way you can also become a Kundan. You will see that you will get the power of satisfaction and peace of mind (Samadhan). It is beyond thought. In Sahaja Yoga you go beyond mind and emotions beyond the Guṇas and you go into such a state where there arise no thoughts. You can look at anybody in a thoughtless state. You just watch. This habit of thoughtlessness is called as anything happened and immediately thoughts arise. Anything you see and immediately thoughts arise. People go crazy just thinking and thinking. One man told Me in Switzerland that even if you cut off my head but please save me from the storm of my thoughts. He was a doctor. These thoughts come into us because of ego or conditionings and also there are many people who feed these into our brain like reading books, going to some Guru, meeting various people, or having big discussions. Rāmadās Swāmī has said “Speak of that by which your arguments and debates will finish off." Even after coming to Sahaja Yoga, we think about everything. But we do not know the miracles of Sahaja Yoga, that when we have fully put ourselves under the protective wings of Sahaja then Sahaja will also do the thinking for you and Sahaja will also solve the problems of the questions which are around us and of what we know nothing.] [Many one man thinks that he has forgotten his way and he remains worried. How to find the way, whom to ask If you have

lost your way then also it is Sahaja. May be you have to meet someone, or you have to pass through something or you have to experience something, that is why you have lost your way.

What is the need to worry about it. You are not going for some war even if Sahaja Yogis go for war they will win the war without fighting.] [In whichever countries people have done lots of thinking like America, then a crazy person like freud has been accepted and worshipped like a God. All the time they are looking for pleasures and every joy has been made in such a way that people get destroyed by it. Everything of theirs has destruction built into it, till they do not destroy themselves they do not think that their is a limit to their enjoyments. See their games, they will go to mountains for skiing and break their legs and bones. Where we lived there was a church and next door to it was a pub. The people from the pub would come toddling and fall on the ground. Whatever man has done through his brains with his ego they have all been wrong. But when you do anything in the light of Spirit, then that work will always be very beautifully, properly and with understanding. But if there is no understanding then this thought does not have that consciousness.] [Now that the time of Truth has come when we walk on the path of truth then we should not look back, because your biggest power is the light and such a light where you will not see your shadow. There is light in front and on all sides and behind. But you have to be fully enlightened by the flame of the light. For this I tell you a small path, that all of you should do meditation. But you cannot even do that, especially for women. All

their attention is on making food, children or here and there. Women should be the first to do meditation because they are the Shaktis of the society. The greatest role of the woman is that she makes the society. Your work is to make the society alright and make it grow and for that there should be balance, understanding and wisdom and with it there should be the humility and modesty of a women. If a woman is not modest and humble then she is a man. If she becomes aggressive and thinks that she must compete with man on every front then it is wrong. In this some thing to compete for? You are yourselves very powerful, why do you need to compete with anyone. I am saying this again and again because in whichever countries women have not taken the weight of the society's problems on their heads, those countries are now sinking and will finish off. A woman should look after her children, it is a very big work. It is necessary for a woman that she should enlighten her powers. The society today in this countries is alright because of the women of this society. Not with forcing, but with love. Also a love without expectations. In this country there have been such women like Panna who put her son to be killed to save the crown prince. Queen Padmini committed Jouhar (Satī) along with three thousand women to save their chastity, our society today is saved because of such women, because the kind of darkness that has spread on this country it would have finished long ago. It is their Puṇyas that has saved us. Their Puṇyas will take on a special form in this Satya Yuga. The miracles of it will be seen. You saw how the young boys of Romania were singing. They have never

even read the notations of Indian music, they have had no formal training. The artists were saying that even after doing tapasya for years together this condition of singing doesn't come but how could they do this? It is a miracle.] [In your life also many miracles will come after coming to Sahaja Yoga. But even then you are still lost on the train of your thoughts. When you drown in Sahaja, it is a great intoxication “when you are intoxicated then what else is there to say?" Come into that intoxication. Then it doesn't mean that you roam around like a mad person. In this intoxication you become intently devoted to your duties and for that you have got the powers. If you want powers then for that firstly you must get settled in Sahaja Yoga fully. Leave all other things of the world. Now someone wants money, someone wants power, this or that.

The one who says “I don't need anything. All my desires are finished." Then Param-Chaitanya thinks that I will fulfil your desires. Then his desire is your desire. Then it will take you to such things that you will be surprised, that we never thought how it happened. All problems and worries of the world will go away. Then you will not need to ask for anything. You become the giver. Just the giver. What is there to ask for? Only those will ask who have some want. But those who have drowned themselves in the ocean of satisfaction, what will they ask for? This does not mean that you become ascetics and live in forests.

Rāja Janak was called Videhi. He was a king. Dance, Drama and Music used to be presented before him.

There used to big processions for him. But people called him Videhi.

So Nachiketa asked his Guru that when Rāja Janak comes why do you stand up. The Guru said “He is a much higher person than me." How? The Guru said “We have left the world and taken Sannyās but he without leaving the world is a Sannyāsī." The question of leaving something arises only when you have caught on to something then you say I left this or that. But when you have caught nothing what will you leave? This catch within us, has come from thoughts. Maybe because of conditionings or ego. If it doesn't go then it means that you have not descended into Sahaja Yoga.] [To be caught on anything is there only when we think that thing to be very important. There is no catch of the Spirit. It is a giver. It is going to spread the light in all four directions. It gives powers and such a power that people become powerful, mighty and great. You get total oneness in it.

So much love that all this aggression and wars finish off. One Muslim from Algeria whose parents said we are going for Haj. The son told them to go to London. They said, “Why London?" He said, “I came to Haj to London because there only I got it." The parents came to London and told Me that their son said that the Haj has come to London.

So we came here. Now this understanding and wisdom came into that one boy and his parents listened to him. I asked his parents, “Why did you listen to him?" They said, “He is a very intelligent boy. He has changed so much that we cannot believe how such a miracle happened to him.

So many people go for Haj and nothing happens to them. They are the same. They drink, beat their wives and whatever they have been doing they continue to do that. But this boy has changed completely. That is why we come to London."] [The second power of Truth is that Truth is so powerful and enlightened and so full of love that its effect come on many people. People can see it and say that how did this happen to this man.] [In Maharashtra one person who came to Sahaja Yoga went to the collector's office. He was sitting peacefully. Everyone was in a hurry and he was in no hurry. In Maharashtra there is a great importance of Guru. They asked him who was his Guru? He said I will not tell. When he went home four people followed him. They asked him who his Guru was. Then he said My name. When I went there I was surprised to see so many people in Sahaja Yoga. All because of the character of one man. It was due to his behaviour he was not good looking but the radiant quality he had.

So to say, “What can we do the country has gone to the dogs, has been destroyed." Even if one good man can come forward, The World will bow, all that is needed is a person to make it bow. If so many of you can become like that then what else is needed. But first you must experience that you are sitting in the Sat Yuga and the Shakti of Truth is moving with you. One needs nothing else. Everything will happen by itself.] [Now just to be amazed what else in left. The way things are happening you are seeing. You must know that you have now come in Sat Yuga. This Shakti will enlighten in a thousand ways. It can give you countless qualities within yourself.

You need only one thing, which Shirdi Sāi Nāth had said, “One needs patience." But this patience is not what comes with thinking. This patience is a state in which everything happens. If you go into that state then no one needs to speak or to tell anyone. It will happen that one cannot even think of it and it will happen. Besides this there is one more thing, every important. That you have been born in India. It is a very great thing. It is due to many Puṇyas of past lives that you have been born in this land of Yoga. The Sat Yuga will first come from this country and the world will see what is the Sat Yuga. The miracle of it will be seen. But you are the torches, you are the lights. You have to give this light. It has to be experienced, should be understood and should make it your own, because there is a very great responsibility on you. Here also Sahaja Yoga is spreading very fast what is the reason that it is spreading so fast. The reason is that you have been born in this land of Yoga. All around there is nothing but Chaitanya. Even from the earth the maximum vibrations flow in this country. But ahead of this you have to see that you are the vehicles of it. You can only carry this forward. But still I see that there is still something lacking even now. Make it alright. Get after it and make it alright. Make it alright somehow or the other. I have to make myself such that I have to completely purify my body, mind, ego, etc. Only then will this country rise. This country has tremendous future. Those who say that this country has really gone bad, but I say that in the most difficult sea only that ship can said which is strong. You have to become even stronger. One side you see there is terrible darkness and the other side

there should be a tremendous enlightened life that people see. To get this greatness with devotion and love you have to meditate. Then in Bhakti you will see that these people from where have they come? From heaven? This is your potential. You must understand that within you is such a glorified life. Awaken that.

Leave all this worldly things. He has a car and I don't have one. What do you want with all this? I know nothing about the colour, make or number of My car. I can't do anything. I am absolutely non engaged in work, but still all the work is getting done.] [If the understanding of this gets awakened in you then you can cleanse yourself within. You can clear your Chakras. From this only the benevolence of the world, will happen. You are the foundations of it.] [Today you stand on the path of Truth. See how many miracles are taking place. If you are not on this path then how will the truth help you? If you are still wandering about in the lanes and by lanes and getting stuck in the traffic then how will truth help you? You must take decision that we will make the future of this country bright By your character and by the power of Sahaja. If you can decide this much within yourself and leave all the wrong things. The whole world is one. But because of the human mind different countries have come up. It is the same with Religion and every thing else with human mind, man has got separated into separateness. Sahaja Yoga is not only the togetherness and union but is the entirety.] [The one who tries the Tattwa of everyone together, this Shakti today is movable and it is up to you because it will appear from within you.] [May God bless you.]

Contents: 1995-12-25 **Christmas Pūjā, Christ, Conditioning and Ego, Ganapatipule, India**

Happy Christmas to all of you.

It is a great day when Christ came on this Earth and you know about how He was specially created to come down as a human being to work out the salvation of the people.

It is said that He came to India, in Kashmir and He met there the King Shālivāhana. It's all in Sanskrit, I read that the conversation took place between Christ and King Shālivāhana. It's all in Sanskrit. I read that the conversation took place between Christ and King Shālivāhana who was a great devotee of the Mother.

And he asked Him, “What is your name?" In Sanskrit it is all written.

So, He said, “I come from a country where people believe in the filth and I think this is my own country." So Shālivāhana said, “You are such a great person who has come on this Earth, so you should go back to those countries to save them and to tell them about the pure principle of life." In Sanskrit it was written “Nirmalā TatTwam" [Pure Principle]. And Christ went back and after three and a half years only, He was crucified. These were special days. I call them the days of tapasya. Same time Buddha and Mahāvīra were born at the same level of the Virāta's forehead.

As you know, that, according to Vedas, there are seven awarenesses we can go through all the subtle qualities we have within ourselves.

The first one was the bhuh. Bhuh is Gaṇeśha was created.

Second in bhurvah meaning `antariksha', means all that is created around us.

The third one is swahah at Nābhī Chakra. Swāhāh is the one where you consume everything. Is in modern times, you see, people go on consuming everything. All kinds of books they will read, they'll go to all kinds of things and if you tell them, “Why do you do it?" [They say] “What's wrong?" “Why do you dress up like this?" “What's wrong?" This just consumption of everything goes on.

But then, at that time, also there is another great thing within us is called as swadah, where we sustain the Dharma within us, swadha. Dharma of everything. See, those people who say there should be no blind faith and this and that. It's not blind, but it's an inner urge. Why we love our parents? Because there's a Dharma within us. Why do we live in our country? Because there's a Dharma within us. All these Dharmas are there. Why a wife loves her husband? Because there is Dharma. Why the husband loves the wife? Because there is Dharma. When this Dharma is within you, you're not call it religion because it can mean something else. This one is sustain, dharaiti. Once it is sustained within ourselves, it becomes swadha. That's our capacity, that's our quality. We can call it an innate understanding.

Some of them are even in the animals, like attachment to parents, attachment to their masters.

Then comes the higher awareness where your manah. Now, it's not mind, there's a very confusion, there's a big confusion, of `mind', you see. English language is really

quite confusing. Manah means “by which we have emotions." Now, recently I read that they are now talking about, not only of IQ, but EQ, means emotional coefficients. That means a person who has only intelligence is not alright. He must also have the balance of emotions. They are coming to it now, but first they only used to only place people who have IQ. That's not the situation.

So now, it is different, perhaps they are realizing that through intelligence how people have created chaos, violence, all kinds of destruction on this Earth.

So now they are talking about a higher capacity within us called as EQ, which capacity is emotional. This emotional capacity comes to you as an inner urge, as an inner capability, which you cannot avoid. A person may be anything in life, but if he has no love, if he hasn't got any emotional feelings, then he is not complete.

Now these emotional things also could be very limited, no doubt. They could be something that get attached to somebody, or something could happen, as also the IQ. Where we get attached to some idea.

Like Hitler had some idea and he believes that it is a truth and he has to do it.

So when you get attached to one idea like that, you can just do things, which are not at all helpful, supportive or nourishing to Reality. All these things have happened: wars, destruction, also, as you see nowadays, the people are trying to secretly destroy others. All these are coming as the anti-feeling, where the manah has developed a domination of the intelligence, where emotions are dominated by intelligence and rationality.

So there is another awareness within us, another capability within us, another urge within us, innately built is the janah. Janah means the people, the communication.

You cannot live alone. You see, a man who goes to jail, he's quite happy, he's quite comfortable, he doesn't have to do any work. Everything is done for him. If he has a good class, he lives very well, much better than he would live outside. But the only thing is he cannot meet other people. He cannot communicate. And when this capacity of communication, which is within us, I mean, which is a part and parcel of human existence, is taken away a person in the jail feels absolutely frustrated and unhappy.

He doesn't mind laboring, doing all kinds of menial work as long as he's not in the jail, cut out of the communications with others.

So this communication is also an inner urge within us. In that also, people sometimes go too far and ignore other Dharmas. They're more bothered about communication than about other Dharmas, which are very important.

So there is no balance in a person.

Then comes the sixth awareness within us, which is a very interesting thing. One was where we take to conditionings. Say, if I am an Indian, then I'm very proud of Indians. I can never see anything wrong with them or I may see everything wrong with them. It can be both ways. How you have been conditioned is the point and this conditioning comes to us through our sixth center of Āgñyā. And the another thing that we develop when somebody tries to condition us or to control us, we try to get out of it or sometimes we try to dominate. This

dominating capacity is also within us, innately built. Both things are innately built within us that we go on getting ourselves conditioned.

For example, I would say that in very stupid, silly manner people get conditioned. Is impossible to get them out of it. It always comes out of self-centeredness that a person has no value for understanding like, now, somebody comes to your house, he's a vegetarian. Alright, now he stays with you.

So, “I'm a vegetarian. You must get new utensils to cook the food because I can't have food in the utensils where the meat is cooked!" Alright. Then “You must get your servant in a proper manner, so send him to some place where you can get the well water. The servant must be absolutely drenched", this is typical Indian old style! and should go and draw the water from the well and bring it for drinking and cooking, while the servant dies of pneumonia doesn't matter. All such stupid conditionings we have.

But it's not only that in the East you find all these conditionings. In the West is even worse. For example, they have clubbing. Now there are clubs where people wear particular type of clothes. It's a club. Now if they wear something else, then everybody will laugh at them. Or how to use the spoon and fork is very important in the West. How they use spoon and fork, specially English have this nonsensical conditioning. If somebody uses the fork and spoon in a wrong way, then finished. He is nowhere. He's not sophisticated! The ideas of sophistication and all that comes through conditioning of ages because maybe they were primitive to begin with.

They had no clothes, proper clothes to wear. Might be they were covering themselves with some leaves or something, I mean, only hundreds of years back.

So now, they have jumped to the other side, very particular about their dress, very particular about fork and spoon and they just can't bear something that is different. “I don't like that" is very common there. “I don't like. I don't like." Now, they came to India, “We don't like!" “What you don't like?" “We don't like the way Indians dress up!" “Alright, you dress up the way you like. Let Indians dress up the way they like. Now why do you think that your dress in England will suit here in India, which is such a hot, hot, hot country?" But “No! This is how we are." It's quite funny the way they have [conditionings]. And this conditioning goes on into such a deep manner that nobody sees the stupidity behind it.

For example, if the queen has invited you, you must wear a tailcoat. And now it's very expensive to have a tailcoat. Now, they have to go to a particular shop to borrow it.

Sometimes they are loose and sometimes they are tight. I have seen people coming to these parties, Queen's parties, I could never recognize them because somebody looked like Charlie Chaplin or somebody looked like Laurel and somebody like Hardy.

[Laughter.] I couldn't make out who are these people. Then I was told he's, that's such-and-such ambassador. “Oh my God, I know him very well. What has happened to him?" They cannot walk straight. Their gait changes because of the clothes, which are tight sometimes and sometimes so loose.

But, “You have to wear!" All these formal ideas come to us as a kind of a part and parcel of you because you accept all these conditionings.

So the other side it goes to that we abandon all this. We don't want all this, the anti-culture.

So I met one gentleman who was wearing a pant, which had lots of holes in it. Imagine in the cold of London to wear a pant like that! So I said, “Why do you want to wear a pant which has holes?" He said, “This is a holy pant." [Laughter.] Holy? “My goodness. It will give you varicose veins. It's horrible!" “What's wrong? We are anti-culture people, so we are taking now to holy pants." I mean such stupid people who are, not only who are uneducated, but very well educated people; highly placed people are so conditioned and this conditioning has caused so much damage to human beings.

For example, to accept Freud had become just a complete religion in the West. Freud became Christ at that level, though he was a Jew and he dominated the Western culture so much that I just couldn't understand impact of this stupid man who would have been thrown in the sea if he had come to India.

But the conditioning part is everything is written is wrong and they accepted this man so much that the culture of the West became absolutely self-destructive throughout. No respect, no morality, nothing was lofty, all value system was shattered because they accepted this kind of nonsense because it was written.

Even today, I hear “in such-and-such book such is written; in that book such-and-such thing is written." This is terrible condition. For example, it's written in the Bible

that Jews crucified Christ. Nonsense! Just use your brains! How can Jews crucify Christ? They were in the multitude. In any country have you heard that a person can be crucified with the general opinion of the people? It's the government, the Roman government did that. But to put the blame on the Jews was a very good idea of a very cunning man called as Mister Paul and people accepted that because it suited them to hate the Jews. Then the Jews started creating people like Freud.

So all such conditionings also have reactions and these conditionings then build up and once they build up their reactions also build up and you have a country full of all kinds of chaos, fear, violence and destruction.

The conditioning is more, also, with the idea of possession. “This is my land. This possession is mine, that is this, that." Like this it goes up to a point where people who believed in the formless God also fight for the land. Why should they? They believe in the formless God, so why should they fight for the land? But they'll go on fighting for the land and this fighting for the land can go to any extent of very cruel things that whole country can work out.

Conditionings are of every kind if you see are blinding your eyes. For example, they believe in Koran.

Simple thing is Koran was never written by Mohammed Sahib. He never knew how to read and write. It's a fact. For forty years it was not written. There was a fellow called Muawiyah, something like that, who killed Hazrat Ali, his sons. He was the second caliph. The first one died very early. Then he killed the third one also. Then he killed the fourth one, just to himself become the caliph.

And the liver of this fourth caliph was eaten by the mother of this horrible fellow, who hated women.

So he puts it down in the Koran, all the things against women and people accept it because it's in the Koran! Somebody has made fun of Koran and written what's wrong and so stupidities and all that.

So I asked him “What is the use of writing this book. What is the use?" He said he never thought of the use. “Then why did you write? It must have some use. It's a useless book." I said, “It's only useful that by reading this all the people who are not Muslims will laugh at Islam and those who are Muslims will say, `Wha! Well, this is our book. Whatever it says, we believe in it. We are conditioned like that.' So, you don't solve the problem." So, he said then, “What should I do?" I said, “You write another book saying it's all stupidity I've written of Koran because I know it was not written by Mohammed Sahib. Don't write anything of Mohammed Sahib, against him. He is the one who is the incarnation of Dattātreya. It's a fact.

So you write that he never wrote it, so all these people have done all these things." This conditioning can be removed if you know what sort of life Christ lead, very important. First of all, He was born in a manger. To be born in a manger means in a poor circumstance. That means He showed there's no need to have money or there's no need to have a huge, big properties or anything to be impressive on people. Those were the days where people respected the tapasvis, the ones who were doing tapasya. That was the time to do tapasya.

So He came on this Earth and lived like a tapasvi.

On the contrary, the Christians are the most self-indulgent people you can think of. You go to any Christian nation you'll be amazed how they are just slaves of money and their watches. How they are living, it's very shocking to see they are `following' Christ. “Yes, we follow Christ." Then follow means what? He's there and you are standing backwards moving. Is that the following? If you see the Catholic Church or even Protestants you'll be shocked. How are they following Christ I can't understand. Until now, I never understood. Because Catholic is nothing but money-oriented. The only thing they have picked up from Christ that He went to a wedding and created wine out of water and distributed. Now this wine is just the juice of the grapes. Is also called wine in the Hebrew language.

Thank God, I've read Bible in Hebrew translated directly.

So it's called draksha ras [grape juice] because instantly you cannot create alcohol. It has to rot, rot, rot and the more it rots the more good it is, they say. They write it down, this is twenty-five years old, so is the price is much more. But if it is three hundred year old, the price is exorbitant.

So it has to rot and smell like hell, then only it's a good alcohol, is a fact. How could Christ create that instant, that moment, alcohol? But now, what I find is this, that if somebody dies, they will take champagne to celebrate what? Good riddance of bad rubbish? Or when somebody's born, they will do it, but on Christmas Day, especially, after coming from church don't go to any Christian's house! Even the Indian Christians have started following the Western people because Indian

Christians believe that Christ was born in England! [Laughter.] All such ideas have come from where? Is because the English and the Portuguese and the French brought Christianity to us. Now, by any chance, are they Christians? What business they had to bring Christianity to this place? They took Christianity to all the places, specially Spanish. Spanish, Portuguese went round the whole world to spread Christianity and today is the mess that you see in those people.

They are nothing but drunkards.

Yesterday I was going back and the sea was full of happiness and joy and the water had reached a very high level. It happens with Me. But what I found, there were four, five Christians coming, singing carols and just completely drunk and I was thinking they'll be drowned in this water very soon! This was the great boon of Christianity on human beings that you can drink as much as you like.

Now, this drinking has come, I should say, from where, God alone knows, but it has come also from the Christians. And the Muslims also drink, no doubt, but they hide and drink, they don't openly drink and don't call it's a religious duty that you should drink. Imagine, in the church when they give you communication, they give you some sort of a dirty smelling wine. After that how can you have communication? Once you are drunk, you are finished! [Laughter.] But all these things happen.

So, today we are talking about Christ. He's sitting in a position of Āgñyā Chakra controlling pineal and pituitary. By that, He controls our conditioning. If we follow Him, then we cannot be conditioned by anything because He

talked of Spirit only. Spirit cannot be conditioned, conditioned by anything.

Whatever is good, that will be accepted, good, congenial to the Spirit.

It's a different attitude of a person who is spiritual. Like we have people here, I know they are not very comfortable.

Some of them are put into these tents here and there, but they're enjoying because they're enjoying the spiritual atmosphere. They don't care where they sleep, where they live, what they have. This is all because you have entered into the kingdom of God. But those who have not, are so much worried [complain], “This is not good. I want this way, that way." All material happiness they seek, trouble everybody, criticise everybody, get angry with everybody. But actually they haven't got spiritual joy. And they can never be, really, in joy unless and until they become fully spiritual.

Christ has openly said that, you have to know yourself. Same in Koran. Mohammed Sahib has said, “Unless and until you know yourself, you will not know God." There are lots of truths in Koran I find left over by this Muawiyah and also in the Bible. Also in the Jews, I find their Torah and all that has lots of Truth, but is covered by all this kind of thinking, rationality and adjustments they have done for their own use.

Actually, we have to understand that Christ never started any exclusive religion. Never! None of them.

Specially Mohammed Sahib has talked about Abraham, He's talked about Moses, He's talked about Christ and His Mother much more than in the Bible. Respected Her! And

he said there has been more than one lakh [100,000] wallis, means realised Souls before.

But still Muslims are some sort of a unique people because they call themselves Muslims. Whether they drink, doesn't matter, whether they womanize doesn't matter, they kill people doesn't matter. They're running after few things, which are forbidden, to them, but still they are Muslims. Same with the Christians.

Dificult to find a man who's a real Christian, who follows Christ, before realisation. After realisation, of course, we are different, but for that you have to cross this Āgñyā.

Āgñyā also is there which has to control your ego. Christ, in His lifetime showed how ego works. His own crucifixion itself shows how Christ, such a great incarnation of purity, was crucified, shows what people are like, what they did to Him, how He was troubled and tortured by these stupid people and then how he was crucified by the government there.

In the beginning there were many Sahaja Yogis, I should say they were called as gnostics, `gn' in Sanskrit means knowledge, who had the knowledge about Self. Christ has said, “Thou shalt", He said that “Know thyself." You have to knock at the door, meaning you must have Shuddha Icchā, otherwise it won't work out. Nobody can force you.

He controls the ego. He's the one who gives you the balance. But, if you go to the West, you know they are nothing but some sort of a stupid, donkey-like ego! The way they talk, the way they behave towards each other, it's a big eye-opener. They are developed. How they are developed? God knows. “Now, they are very advanced,

sophisticated, this, that." With this Āgñyā catching, Christ has said in His Lord's Prayer, “Forgive us our trespasses as we forgive them who trespass against us." What a big thing to say. But one thing I've seen in the West, people don't know how to forgive. They are full of hatred. And they cannot ask forgiveness because they are full or terrible ego. Though they will feel guilty, but they will never ask for forgiveness. They'll never say that, “Oh God, forgive me for what I've done." This is so common now. For example, the Nazis, they killed so many people and still you find this neo-Nazis coming up, even in Italy! They're not ashamed as to what they have done. This happens because there is no, really, connection with Christ. Firstly, if you have connection with Christ, your ego has to be finished. Absolutely.

And this ego, which comes to you from various sources, is a myth. It's a myth. With this ego, people try to befool others and show off. Like there's a story of Shahpesh [`The Punishment of Khilpil' by George Meredith]. I don't know if you have read about him. He [Khilpil] came to a King [Shahpesh] and told him that “I am a great architect and I'll build a big palace for you and this." The way he posed, the king believed him. He said, “Alright. Go ahead. I'll send you so much money." Now, with this whole attitude and the way he was describing himself, all his gestures, full of such ego, that this king also got completely lost. He gave him lots of money and in six months time he came back, he said, “I have built you a palace. Come and have a look." He went there, He saw it was just the same land. There was no palace, nothing.

So king thought something gone wrong with him or what. He was again looking and looking and what does he find? He finds there was no palace, nothing. Immediately he realised that his ego has befooled him.

So, the king was very clever that way. He realised it.

So he started saying, “See, this is the main road by which we'll go and there's the palace. Now the door opens." Nothing there. It's all just a story. “And now here is your throne and please be seated on it." He said, “First you sit." He made this Shahpesh [Khilpil] to sit on a throne which never existed. Now imagine, it was very painful. He said, “You see, I want to see you sitting there. I like it." For one hour he made him sit. For two hours he made him sit.

Ultimately, Shahpesh [Khilpil] fell at his feet and he said, “Sir, I'm sorry. There is no palace. There is no throne. Nothing of the kind." But the king had lost all his money and so imprisoned him. He was beaten up and did all kinds of things.

So this is the end of false ideas about oneself. This ego can take you to such a heights of stupidity and the culture, where it is pampered, is the worst culture. I have seen advertisements where they say “you must smoke this particular cigarette because it expresses your ego." But according to Indian culture to express your ego is absolutely something very stupid, people laugh at such a person, the one who tries to show his ego. In Marathi language if someone is trying to show off, then they say he's climbing on a small little shrub of chana [chick peas].

It's the whole system is such, so nobody can develop any ego. If they develop, then they are corrected.

Specially in Maharashtra, it's very difficult to develop any ego. As soon as you start talking big about yourself, immediately you are punctured. But in the North [India], of course, a little bit allowed, I think and people do talk big. “We are great politicians who talk very big." “I am going to do this. I am going to do that. We're going to have this project, that project, this, that." One thing, Christ never said such a thing. Never He talked [like that].

But if you see His sermons, it's so deep and so enlightened, despite the effort of this gentleman, Mister Paul, you see Christ talking to people, giving them different ways of explanation, what happens after realisation, how a seed is sprouted and how it can get spoiled and very beautifully He explained to people.

But, I think, I didn't have much effect at that time.

His life was so charming and so beautiful. Like a shooting star, He came on this Earth, but He left such a remarkable impression on people. His crucifixion was a part of the game because He had to make the way in the Āgñyā Chakra. To cross the Āgñyā Chakra He was crucified. But His message is not crucifixion. People wear the cross and I feel very hurt about it. He crucified Himself, but that's not the message, that's not [what] you should celebrate, that He crucified. There are people who celebrate it! You have to celebrate His resurrection, the Resurrection because human beings are to be resurrected.

In Sahaja Yoga nobody's crucified and is resurrected because of one crucifixion of Christ. That was enough! That was sufficient. You can't carry the cross on your shoulder, you don't have to. He's carried for you. He's done everything for you. He said also that He died for all the sinners, is a fact. If He had not done that, it would have been difficult to open your Āgñyās because two problems, as I've told you: is conditioning and ego.

His crucifixion has helped the loosening of these two horrible capacities of human beings. His life is to be understood in a very, very deep sense.

But if you are like a journalist, you can say, “Why did He crucify Himself? If He was God, why did He get crucified?" Now the question is `why He got crucified?' is how to tell these journalists who don't know anything about Chakras. Because it was the era or the time of tapasya, of sacrifice and so then all these three persons, Buddha, Mahāvīra and Christ, went into complete renunciation. They lead a life of a great tapasvis. They did it for us, not for themselves. They did not need it. They didn't want it, but they had to do it to cleanse us, to give us a proper Medha [intelligence], as they call it, this Ekādaśha Rudras, you see, to be cleared out.

And they have sacrificed their lives. They have sacrificed all the pleasures of life. For them, it was not a sacrifice. It is just a kind of a life they wanted to have. For such people, there's no question of sacrifice, but is a question of doing something that would help to open the Chakras of the people in the future.

Without them we could not have worked out Sahaja Yoga. It was essential for these people to cleanse for us these three Chakras, part of the one Chakra of Christ.

All this they have worked out and that's why today Sahaja Yoga is so beautifully created, so beautifully spreading, is working out. We have to thank them, very much. Of course, all other incarnations also have helped you can see, Viśhuddhi, then also Heart and all these, right Heart, left Heart. All these angels, as they are called in the Bible, have helped us to cross over. All these incarnations are responsible in our evolutionary process to create these ladders for us to move.

So, ultimately, you reach the state of tapah on the sixth center and then in the state of Truth, Satyam.

Then the Truth comes to you through Sahaja Yoga in the brain, in the limbic area, when the Kuṇḍalinī enters, She puts light there. She creates enlightened personalities and then She joins this All-pervading Power of Divine Love. And with this Divine Love, you are completely changed and transformed.

So their contribution to the ascent of human beings has been great and that of Christ has been the greatest. And when we say we have to follow Christ, we should try to see how much detachment we have.

They say his brothers and sisters, or somebody, came to see Him. They say He had brothers.

So He said, “Who are My brothers? These are My brothers? These are My relations." Gñyāneśhwara has said the same thing, that “They will become your relations” “Te chi soyadikar te": “They will be your relations.

They'll be your brothers and sisters." And not those who are not enlightened. They are not your relations because they don't understand you, they don't have entry into the Kingdom of God, so they are not your relations.

In His lifetime, He lead a life of a person who was very simple, He didn't bother about clothes or anything. All the conditioning of the worldly things were not Him. But He was not shameless type of a person who'd accept any kind of a nudity and this and that.

Even about Mahāvīra there's a big misconcept. He was once praying in a garden where there were lots of bushes, call them kunjas and in the bushes cloth, which was only one cloth He was putting on, was caught up, so He cut half of it and was covering Himself. Śhrī Kṛiṣhṇa went to test him and He said that, “I have nothing. I am just nude.

So why don't you give me your cloth because, after all, you are a king." So He took out His cloth and gave it to Śhrī Kṛiṣhṇa and got some leaves to cover Himself and He was in His own garden, went into His own palace. Now, if you see the Jains they make everything so horrible and insult Him all the time! Most of the people who follow all these great incarnations really all the time insult them! They don't follow, they insult! And, by their behaviour, you see, we form such a bad opinion of all these people.

I met one gentleman in Chicago in very cold, it was very cold. He was the head of the Hare Rāma Hare Kṛiṣhṇa. He was wearing a dhoti, which was so thin and was shaking before Me. I said, “What's the matter?" He said, “I'm feeling very cold." I said, “Why are you wearing this

dhoti?" He said, “My Guru has told me if you wear a dhoti you will go to heaven." I said, “Really? In India 80% people wear nothing but dhotis. Are they all going to go to heaven? and many must have gone already.

So where will you be?" He didn't like it. Then I said, “Why you've shaved your hair and put this", We call it, shendi or in Hindi, godi? I don't know what you call it, pig's tail here, pig's tail?" So he says, “It is because my Guru told me that I must shave my head and have this kind of a thing." So I think perhaps, maybe he will be tied to some rope and pulled in the heaven or something. [Laughter.] I said, “Kabīrdas has said", Kabīra was one of them who has tried to slash out all of your conditioning. He said “by shaving your head, if you are going to go to heaven, so what about the lamb which is shaved twice a year? He'll be there earlier than you." It's a fact, it's so, such stupid things. And there are Jain Sādhus who remain absolutely nude and will pull their hair. No, by law they're allowed to go nude on the street, you know, insulting everyone.

All such stupid things are happening in the name of religion, that, too, of Buddha, Mahāvīra and Christ. They are the ones who are trying to pull us away from rationality because you have to cross this [Āgñyā]. All your limitations are because this thinking, conditioning.

We have to go beyond! Because by thinking what do we do? We move in a linear way and then there's no Truth in it, so the whole thing comes back, boomerangs and you are finished. We have go beyond this mind, must understand [what] this mind is. Christ has done this so that we can go beyond our mind. If you don't know how

to go beyond mind, better sit down for your meditation, work it out.

With this mind, all kinds of things will come; temper will come, intrigue will come, jealousies will come.

All the six enemies that we have will come to us through this mind, means thinking, rationality. Every kind, everything can be rationalised. “Why did you murder your wife?" “Because I hated her. She was this, she was that, she was that." “But you cannot murder her!" “Why did you murder your husband?" “Because of this, because of that." Because of this mind, we start doing things, which are absolutely wrong, which are sinful and then we try to rationalise it. Go against Āgñyā, go against reality and then use your conditioning, use your, we can call, the ego to explain it, why you did it.

All the time when we are doing like that, we can never go beyond mind. We are so self-satisfied about ourselves. We think no end of ourselves. Now, how are we to get out of it? Introspection. But it's very difficult because people [are] afraid of themselves, they don't want to introspect. Because, once they start introspecting, they will know how sinful they have been, how wrong things they have been doing and then they'll hate themselves.

So they don't want to introspect. But is very important that we should introspect.

That introspection is very helpful for you to overcome these two hurdles of your Āgñyā Chakra.

I have told you many a times don't argue with anybody because the other fellow, he's asking for argument, is the one has lots of ego and that ego is acting on you.

So action-reaction starts and we develop a habit of reacting to everything. Specially in the West, I have seen, they react to everything. Everything.

For example now, this thing is spread out here. Now they have nothing to do [with it], “But they could have had better. Why is it so thin?" Oh you pay for it now. You do it! They are walking across. They will say, “Come see this man, what sort of a person he is." If there's a beggar, then they'll start criticising.

They'll criticise the government. They'll criticise everyone. What about yourself? Instead of that, why don't you start doing something about it? If you can't help it, if you are not going to do anything about it, why react? And this is the worst habit we have developed, is to react and we think we have every right to react.

You have, but this right is self-destructive. To react on everything is not proper. You have no authority to react. It is to that extent. You have to just witness, witness the whole thing. Once you start witnessing, you will be amazed that you'll start seeing the play, play of the māyā, as they call it and you will see where you stand within it. Witnessing should be developed all the time. Witness. “Am I witnessing?" Many people say that I have very good memory because I am all the time witnessing. Everything is recorded within Me like a picture and then when I have to say something, I have to correct something, all that I have witnessed comes to help Me.

First of all, we should not react, react to anything.

Some people are attached, say, to money. They'll react; they'll not give any money. They'll keep all the money with themselves. In Sahaja Yoga, also it happens. I've

seen people who are very, very miserly about money. Another ones are who try to please others. Then they'll waste their money on lavish things for nothing at all. There's no need to waste.

Reaction can come through anything. Seeing something, you can react and you become so engrossed with it that you don't realise that you're wasting all your brain energy on [a] nonsensical thing. This reaction comes when you have lost complete sense of judgement. You don't know what you are losing, what you are gaining by this kind of reaction. And this reaction is going to destroy your inner being completely. Because all the time you're here and you're there and you're there and you're there. You're nowhere here.

If you are a very criticising type of a person, try to stop it completely. Criticise yourself. Direct that energy towards yourself. “Who am I to criticise others? Who am I to react to anything?" Put a challenge to yourself and you will see that your ego will subside.

One day somebody came and told Me that, “Mother, I feel so angry. I feel like beating everyone." I said, “Alright. Do one thing. Take a chappal [sandals] and hit on your head. Finished. That's the only way you can get rid of this habit that you want to beat others." He didn't like it much, but I think, by that, I think he's improved.

Now, conditioning also should be seen. “Am I a conditioned person? If my conditioning's there, then is it a good conditioning or a bad condition?" At least, you should have good conditioning. But even that, to an extreme, if you go, you can create a problem for yourself and for others. Most of these rituals and things started as

a good conditioning, then it became like a trap and they could not get out of it. It's a part and parcel of it one has to accept.

Then what should we do? We should not react. Just see the drama and you will be surprised, without paying anything, without going to any theatre, every moment you can see the drama going on before you, which is so enjoyable, whether it is absurd, whether it is ridiculous, whether it is a sort of a, as you see in the films, you see, beating somebody and all that, you just see it and you do not react. Anything that you think is very perverse, ugly, immoral, don't see. Finished. Gone.

So don't tax your mind because in the mind, that we call it, so-called mind, is actually the Āgñyā Chakra in the center of your Optic Chiasma. Just imagine, what a central place it has and any disturbance to your Āgñyā, what it can do to your brain which nothing but a lump of fat.

So, how this Āgñyā can affect you and how it works and creates perverted images: that is to be really seen. Conditionings also you have seen. People are mentally so upset and so degenerated.

But the pure nature of Christ is Innocence, you know that. He's Śhrī Gaṇeśha. Śhrī Gaṇeśha is a eternal child. Christ is also complete innocence because He doesn't react, because He's not conditioned.

Children are not conditioned so much as we are. If you talk to children, if you speak to them, you'll be amazed how innocent they are and how innocently they talk. Once My granddaughter asked Me, “What do you think of the poor children of the Tiger?" I said, “Why?" “You know,

their father tells them that you eat human beings and what can they do? They have to eat human beings, after all." You see, so innocent.

[Laughing.] So I told her that, they are under a complete control of God. Whatever they are doing, they are not going to be held responsible. It's only for human beings that God has given this freedom. It's only human beings who can react in this manner.

So, for animals, it is, they are pashus, means they're completely under the control of the God Almighty.

So they are swabhavas, everything, a serpent will be serpent and a tiger will be tiger and they will say a lion will be a lion. But human being can be a serpent, at the same time could be a scorpion, could be a lion, could be anything. You know, suddenly, you find a small, little, bug-like man coming up like a lion roaring at you and you say, “From where does this come, this cannon?" It is so. You don't know which way they will come and which way the camel will sit. You can't say.

So this reaction of human beings comes because he's not in connection with the Divine. When he is in the connection with the Divine, he sees the drama and he leaves everything to Divine. He can solve all his problem by just one bandhan. He can solve all the problems just by a bandhan. But he should be in full connection with the Divine.

It works. It works. It does work. This is not the time when Christ came on this Earth. This is the time when this Param-Chaitanya has gone into action, activated, is working out everything. Now they asked Me about these Śhrī Gaṇeśha [statues] [Gaṇeśh statues `drank' milk on

21 September 1995 all over India], whether Śhrī Gaṇeśha drank milk or not. I said, “Anything possible." These days this Param-Chaitanya is doing such things, unbelievable things, which we cannot understand. Everything's a chamatkar [miracle], so it's possible.

Gaṇeśhas, I have never heard of Gaṇeśha liking milk so much, but maybe for the little rat He might be drinking. You can't say. “But why did Shiva drink?" I said, “Let it be. That Shiva wants to drink, let Him have milk." Actually, we have too much milk production so they must be wanting to consume some.

But it's just a way [of] looking at things that, you see, when everything is done by this Param-Chaitanya.

They are doing such wonderful things. I mean I never asked them to do anything. But now, for example, in Brisbane when I was there, I was sleeping in the ashram and a rainbow appeared. Of course, I like paintings very much of Raphael specially, because he has drawn the Mother's face and the Child's face so exactly, expressing the feeling of a mother and the child. And imagine that picture appears in the sky and I didn't tell them to show that Raphael. When I was sleeping I was not even going to look at it, but at this time the halo that was on the backside of Mary comes up on the head. Means Raphael, himself, did it, or, I don't know.

How can I explain this? Param-Chaitanya is doing all kinds of things and it does all these just to convince you about Sahaja Yoga. Because even now there are many who are supposed to be very rational, intelligent, educated who don't want to accept. After all, if there is a Divine Power, if there is something like that and is active,

how can you challenge it? How can you say no to it? Because the powers are unlimited, it has gone into every atom and every molecule. It doesn't do tricks like moving this from there to there [like some famous false Gurus], but what it does is to do something, which is absolutely impossible.

It is doing it.

So for us to believe in this activated Param-Chaitanya is the only solution so you leave it in the Ocean of Bliss and let this great power handle all the situations, don't react yourself, which is so efficient, so quick, so fast, moves all over, understands everything and it loves you and respects you because you are Sahaja Yogis.

This is what it is today. We should know, at the time when we are celebrating Christmas, that what we are celebrating is really our own ascent, our own achievements, our own lofty heights which we have achieved and which we have to achieve.

We should have only aspirations as far as our spiritual side is concerned. All aspirations should be left to this Param-Chaitanya, “You look after them." And the more you become, the more you develop this non-reacting attitude through your proper Āgñyā, not anger, not silence, but a very pleasant temperament.

That means that people think that I have told you not to speak. No, no, you must speak. You must talk to people, you must laugh, you must enjoy, but all this should be full of joyous feelings.

That's what they say that Christmas is for, a very joyous atmosphere.

So they can't do that way, so they drink. I mean, after all, you must give them benefit of doubt also, that why do they drink. They think that by drinking they will become joyous.

Now our understanding about ourselves has to become very clear-cut, specially people don't meditate.

They just don't meditate. They just don't want to grow. They're Sahaja Yogis, but they don't meditate.

It's very surprising. I can make out who meditate, who does not. Because there is no depth. They want to have this, they want to have that, is alright, but what about meditation? If you don't meditate your Āgñyā will be completely covered with thoughts and you'll be lost.

So, you have to meditate. If you don't meditate, I also suffer. If you have no aspirations in Sahaja Yoga, it's better to leave, because you are like seeds which are sprouted and which will be wasted.

Some people are here because they want some sort of a platform, some publicity.

Some are here who want money, to make money out of Sahaja Yoga. There are some who want to have a kind of a communication to go around the whole world without paying a single pai. All such people are of no use to themselves.

Now here you have the complete wealth. All that celestial wealth is before you and you are not going to accept it. You're not going to drown into it. What should we say? This is not very sensible to do.

As I said, you don't have to crucify yourself. You don't have to give up anything. You don't have to live like

Christ had to live or be born in the manger. All that's done for you already. Now, come along.

But if you are coming in the darbar [royal court] of the Divine, then be worth it. You should be worth it and you'll be surprised, all your problems will be solved, your self-respect will be maintained.

So many things have happened like that, but if you have no self-respect, you don't respect your realisation, you are not deeply involved as to your own ascent and the help to others, it will not work out.

I am here to tell you all these things which Christ could not tell and to fulfil what He wanted to say. All those things I am saying to you, it has already worked. You have all got realisation. But develop respect for yourself, as Sahaja Yogis. Don't have funny ideas about yourself; just know you're a Sahaja Yogi and a Sahaja Yogini. That's what is needed for a person if he is today celebrating the birth of Christ. He came on this Earth, who was actually Christ full of innocence who was the One who came as the embodiment of Śhrī Gaṇeśha.

I have given the proof of it to you how the carbon atom looks like and by which I have proved that Christ is the Alpha and Omega, while He is made of the Omkāra and Swastika. All this we have experimented.

We have found it. It's there. With all this, what is the greatest achievement is to respect your innocence.

Respect your innocence. This is what is to be asked for today. Be innocent. And God looks after all the innocent people. Don't worry, you don't have to worry. I have seen children falling for seven stories, nothing happens to them. They are perfectly alright. How? Who looks after

them? The angels. You have seen photographs of angels around you.

So try to be simple, innocent, not reacting and keep quiet and peaceful because here we are talking about the global transformation where people will find their peace in their heart and will establish a new world of peace, joy and spirituality.

May God bless you all.

Contents: 1995-12-30 **Quote related to Shivaji Mahārāj, before Departure, Ganapatipule, India**

[Everyone Sahaja Yogi receives from Shri Mataji the gift of an iron cast bust of Shivaji Mahārāj.] By looking at his life, we must understand what is Dharma, what were his ideals and what al he did for his ideals. In such a short time he did such a great work.

Contents: 1996-01-19**, Public Program, Rotary Club, Pune, Maharashtra, India**

Person: *[UNCLEAR]* next Mātājī Nirmalā Devī.

[Applause. Flowers are offered to Shri Mataji.] Person: May I request *[UNCLEAR]* past president *[UNCLEAR]*.

[The past president garlands Shri Mataji.] Person:.....

.....

[Shri Mataji talks:]

I bow to all the seekers of Truth. In this special time that we call as ghore Kali Yuga, the worst time when we have problems of all kinds that *[UNCLEAR* surrounds us]. Of course we have physical problems, we have mental problems, emotional problems and also economic, political and social problems. We are.....

The Rotary President [who had been cured of his heart ailment observes]: She cannot bear the suffering of her children and absorbs their pain. From morning to night, she cures hundreds of patients. We are very worried about the pressure on her health.

Shri Mataji [smiling]: To cure patients is very simple. If a tree is sick and you try to cure the leaves, then it will not work. It is My Bhagya [fate]. I have accepted it. I have taken all the suffering on Myself.

All the incarnations had to accept their bhagya and suffer. But then they gave up. / have not given up.

By purusarth [spiritual effort] one can face it, witness it and not react. The sequences in life do not change but through Sahaja Yoga, the consequence changes. If you cleanse yourself then My body will be free from disorders and troubles. I have taken you in My body, so I have.....

Contents: 1996-02-19 **Medical Talk, Inauguration of International Sahaja Yoga Research and Health Center, Plot No. 1, Sector 8, H.H. Śhrī Nirmalā Devī Marg, CBD-Belapur, Navi Mumbai, India**

[Dr. U.C. Rai speech is MISSING.]

I bow to all the seekers of truth. It's a very different thing today that I have to speak to people who are professionally doctors and are following a kind of a medical practice which is supposed to be absolutely scientific. I'm not here to in any way denounce or put down any one of the theories that are prevalent and are practiced by the doctors all over the world. In no way one has to degrade any knowledge whatever is available. But the problem is when you find any knowledge is not fully

developed or not competent we should open our minds to something that could be something better than what we are following. Because we have studied in a medical science, because we know about medical studies it's not necessary that we should be so conditioned that we can not take to anything that is new, is available. In the ethics of medical science as far as I know, it is for the benevolence of the people that we are working, we are not working for just pocketing money or for propagating a one kind of theory that we know of.

As it is you know, every time in the science theories are changed. Starting from earlier times, you see all becomes hypothesis then becomes laws and then the laws are challenged. Another thing is the science is amoral. It doesn't look at that aspect of human beings where it is important that morality must be imbibed. Thirdly it's a limited thing, it's limited because it is dealing with our efforts through our mind.

With our mind, whatever we try to know need not be absolute truth, that is the reason there is always difference of opinion. If it was absolute truth there would have been no difference of opinion.

So what we have to do is to get to a point where we can know absolute truth, absolute meaning that every doctor should feel the same way, diagnosis should be the same.

From all these points of view we have to a little bit humble down and see for ourselves what knowledge lies before us in this great country of India. We have no idea as to this knowledge of Sahaja Yoga existed thousands and thousands of years back. I was surprised when I went to Kiev in Ukraine people were talking about

Macchindranath and Gorakhnath and they had made pictures of different Chakras and were talking about Aditi is the primordial Mother. I was shocked how so many years back, 3,000 before Christ, these great saints went there and did such miraculous work. We have in this country also a great knowledge of the power of Kuṇḍalinī, but we don't read all that, we don't want to know, but I was happy to know at least in the course of Ayurveda they try to talk about Kuṇḍalinī, they don't know much but they do talk.

Now this power that I am talking about is the Kuṇḍalinī resides in the triangular bone. Now whatever I'm saying you need not accept Me because it's a very different knowledge I'm talking about and this Kuṇḍalinī which is coiled up into three and a half coils is resting nicely till you come to find out the truth.

This knowledge has been there from ages and ages like Mārkandeya was fourteen thousand years has talked about it, Ādi Shañkarāchārya has talked about it. Many saints abroad also I know have talked about Kuṇḍalinī, even in the Bible it is written I'll appear before you like tongues of flames. They have talked about the tree of life, like Kṛiṣhṇa has talked about also the tree of life which is upside down and the roots are in the brains. All these things had no validity, nobody tried to look at it from that point of view but today it can be proved that all human beings have this very unique thing within themselves which we call as Kuṇḍalinī. It is placed in the sacrum bone, I asked some Greek people and they said of course it is sacrum because regarded as a sacred bone and I asked them who told you, they said the Indians

long time back they told us that's a sacred bone Now this Kuṇḍalinī is like a primule of a seed, like a primule what we call Ankur, when you put it in the Mother Earth the seed sprouts by itself, Sahaja, you don't have to do anything. You can't pay anything to the Mother Earth. You can't stand on your head or do any thing of these physical things. It is inside the seed is built in power to sprout and also it is in the Mother Earth the built in power to sprout the seed.

So this primule sprouts, by that you see a living process comes into being.

Through our evolution we have become human beings, we have become human beings and we have all the things within us about which we have no knowledge, we have knowledge whatever we see outside but what is within us we have no knowledge so far because we have not yet studied or have tried to find out what is written in so many ancient books about what we have inside ourselves.

So it's a question of understanding that all these things written since ancient times in our country by many saints, many incarnations must be some reason why they wrote about it. Now this power is nothing mysterious today it's the power that is to sprout for our last break through of our evolution. After the human awareness we have to jump into a new awareness which is a complete understanding of ourselves. This new awareness that has been talked about, told about by Zen system which you know that is followed very well in Japan, then also by Lao Tze in China, by so many people it has been talked about

that one has to become a person who is beyond the mind.

I want to tell you about this mind, mind is a myth, mind is created by our ego and by our conditioning it's a myth it's no reality and this mind creates these two institutions within us and later on those two institutions of ego and conditioning control the mind. It's like we create a computer, after some time the computer starts controlling us. In the same manner this mind does it, it's just like bubbles which are created by the wind of these two institutions that exist within us. Now to get over this mind is not an easy thing, it's written in all Shāstras it's very difficult, that you can't go beyond the mind. Now see the mind as it is. We think of the future and we think of the past, we cannot think of the present just now where we are, we can't put our attention to the present.

So what happens this mind raises lots of bubbles in our head, a thought comes up, another thought comes up, another thought comes up and we are dancing on the cusp of these thoughts. In the present resides the truth, in the present resides the reality of life, but we cannot be in the present. This has to be established and for that, this Kuṇḍalinī is within us. She is your individual Mother as I said. Of course there is no concept of mother-father in the medical science but there are mothers and fathers we know that, we don't hang from the trees whatever it is, but this Kuṇḍalinī rises, she rises through six centers. The seventh center is below the sacrum bone. Six centers, now these centers according to Sahaja Yoga are responsible for our physical, mental, emotional and spiritual being.

When She rises what She does She nourishes those centers, She integrates them and connects you to the All-pervading Power of Divine Love.

So far, people have been talking about it in some sort of a we can say in the church or maybe in some of the religious things that there is a power of God that looks after us. They talk of Param-Chaitanya. It's all there in the Shāstras but no body think there is much sense in it except for medical science. Now this Param-Chaitanya that is surrounding us, does all the living work.

Look at these flowers, how mysterious they are and it's a miracle the way they are produced from this Mother Earth with different colours, fragrance and heights. Who does all that? It's done by this great power which surrounds us, it's called as the Ṛitambhara Pragñyā by Patanjali, the one who makes Rutu, means the one who makes seasons. But this Pragñyā, this one, this enlightened knowledge that exists around us we have never felt before, we do not know if there is such a power or not. People have talked, the saints have talked, we pray to them, we talk to them but we do not know what is the connection with reality or with the mind because mind doesn't allow us to go to that reality. In the Zen system it's very clearly given that you have to cross over, you go beyond the mind where you are Nirvichara, it's call as Nirvichara Samādhi. At that point you become thoughtlessly aware but you are one with that Divine Power. It's your right as Indians to know all about it and to use it for the purpose of emancipation of human beings.

It's not only spiritual emancipation I would say but the goal is that to know your self what you call Ātmā sākṣhātkar, but as a result of that you get your physical well-being, you get your emotional well-being, you get your spiritual well-being and you became absolutely a transformed personality.

Just now our Doctor Rai talked about so many defects we have but the worst that we are suffering today is corruption. Even a corrupt man may became a very honest man, extremely honest and he cannot help to be that because a kind of a saintliness comes into him. It sounds so fantastic and people can't believe it but actually we are fantastic, we are great, we don't know about our wealth that is within us.

This has to be aroused through this Kuṇḍalinī awakening we get all these things as a by-product. Of course cancer can be cured by Sahaja Yoga, no doubt about it. Is not a knowledge of just curing one thing, there is no specialisation in Sahaja Yoga. Like some people say that you have to have one doctor for one eye, another doctor for an other eye, is not like that. It's Ambiak, means it is all integrated, it's totality of a human being is treated through this because this Kuṇḍalinī when She rises, she passes through like a thread into the pearls of these Chakras and makes you one with this Divine Power which later on makes all your Chakras perfectly alright. Now it's coming to the question of cancer in a very simple way because you see I'm not such a great scientist to talk on scientific knowledge. Now the simple thing is cancer, is very simple disease, is not something to be frightened of. What happens that we have sympathetic nervous system

and parasympathetic nervous system. Two systems are there, the sympathetic is for emergencies and parasympathetic is neutralizing it. Now the left side we call as the left sympathetic and the right side the right sympathetic. I don't know if the medical science has reached that point or not but when I was studying medicine I didn't see they knew, they thought that both are just the same. No, they are not, they are complementary but they are opposite each other. Left side is like this and the right side is like that. Left side stands for your emotional being, for your past. Right side stands for your future and for your physical being and also your mental being, so-called mental being. English language you know is like mental can mean also emotions, can mean, anything. But here it means the mind through which you work.

So these two sides form a loop like this within us. Left and right and the sympathetic makes the parasympathetic like this. Now this is the Chakra, this is the center that we have within ourselves. Now what happens in the case of cancer. You start using one side very much, like right side, some people are very right-sided, futuristic, always looking at the watches, planning everything, I mean is the modern man he is.

So he goes on using it too much so this Chakra is used too much and the power that is inside this Chakra becomes less because it's constricted. Suddenly what happens that he might have an emotional problem or maybe some sort of a sudden shock, so this breaks. When it breaks what happens that your connection with your brain is finished with the center is finished and all

the energy starts flowing where you find that the cells become on their own, there is no connection with the whole. Now the left side you would be amazed Doctor Saheb has mentioned to you is I told him long time back is nothing but our past and I also told him the name that they will give it was 53 to this special attack from the left side which causes the cancer. Now this we can say the protein which enters into our body from the left side starts governing all the other cells and they become malignant, they are on their own. It's very simple now just to make these two things again brought together and to nourish this center. If you can do that, you can solve the problem.

There is another simple thing I would like to tell you which is very important for all of you who are working very hard, thinking very hard and who are doing all kinds of futuristic planing, is very important.

For the Minister Sāhab and for all of you what is ahead of us if you go on too much for the futuristic.

This one center I don't know why we have it behind but I wish you could see later on which we call as the Swādhiṣhṭhān. This one center comes out of the another center call as Nābhī. Now this center is very important for all of you because the duty of this center is, which of course in the medical science they don't accept but we can prove it, is to supply energy for our brain when we think too much. Now we never understand, we are thinking, thinking, thinking and who supplies the energy. Now this center supplies this energy for Our grey cells in the brain. This center has other jobs, this job of course maybe doctors don't know. Other jobs are that it looks

after your liver, it looks after your pancreas it looks after your spleen, it looks after your kidneys and also looks after the intestines. Now those who are very futuristic, who think too much, sit on the table, plan, do this, do that are using this energy entirely for this kind of a futuristic work. As a result what happens all the other work it has to do is neglected, the first is liver. I have told, as Doctor Saheb has told you already that liver is never bothered about and doctors know very little about liver, I'm sorry to say. This liver is the one that makes us live. When we neglect this liver what happens it creates a kind of a heat, I'll not give you the medical terminology but it creates a kind of a heat and that heat can be very injurious. The job of the liver is to absorb all the heat of the body and put it in the blood circulation so it goes out of the system, but when it is neglected it doesn't act. When it doesn't act it gets into problem and the problem is that this heat then starts moving upwards and downwards. When it starts moving upwards what happens. It happens that we call another center is right Heart which controls all the lungs and the breathing and everything. When it reaches higher it creates a problem as asthma. Asthma can be easily cured with Sahaja Yoga. Is very simple if you know how to remove the heat of the liver. It's a very common disease in India, asthma, also pollution is responsible, you see there are other problems because we call it this is the center of the father. If there is a problem with the father, between son and the father also this center can get excited. If a child has lost his father earlier also there is a problem on this center. Whatever it is, it is curable through very simple method

of Sahaja Yoga. Then this heat passes on to your pancreas now this is very important.

So what happens that your pancreas goes out of order. When it goes out of order what you get is a special disease is diabetes. Now this diabetics is caused again by the same heat. All those people who are sitting on the table working out things they get diabetes, not the villagers. Villagers specially in Maharashtra see that the spoon must stand at right angles with the sugar otherwise they think it's not tea at all, they drink so much of sugar they never get diabetes. Because they work hard, they are so tired they go off to sleep, they are not bothered about insurance, saving money or anything and they are very happy, they don't get diabetes they have no botheration about the future.

But the people who are sitting at the table eventually have to get it because diabetes is caused as I have told you by over thinking then the results of diabetes are there that one can get blindness also for that we have Sahaja Yoga explanation. The Swādhiṣhṭhāna in the brain how it works, we call the `Peeth' which has been proved now in Russia that what I have told them about the Chakras and the relationship with the Peeth is there, they have proved it. You see in Russia science has grown so much that they are trying to go beyond and they are very helpful to us.

Then, there's another disease that comes in, which is a very dangerous one for all such people who are very busy who have no time you see, the thing is that the life becomes extremely hectic. You get up in the morning and you think it's late, so they get into their cars. In

America people even brush their teeth in the car. They are so much moving with a speed and there is no time for them to have breakfast or anything, while in the car they will take breakfast or may be in the office. My husband used to tell that so many people come in the office and go to bathroom here in the office because they say better here.

So this kind of a hectic life that we have. The worst is to read newspapers in the morning. If you read newspapers in the morning the Sympathetic goes into action and as you know that your spleen has to produce red blood corpuscles for any kind of emergencies then the spleen starts pulsating and acting to help you in your emergencies that you are going through. As a result what happens that this spleen becomes really mad, crazy and she doesn't know to cope with this crazy man who is doing all kinds of things so hectically. In the olden times I remember that people used to eat their food, My father would eat his food, My mother would sit next to him fanning like this and rhythmically he would eat his food with a very quite and a very peaceful manner. This was our style of life but today it's not so. As a result this spleen is all the time very tense and doesn't know how to cope and is extremely vulnerable to a very dangerous disease which we called as Blood Cancer. We have people now who had blood cancer long time back, about nine, ten years back they were cured with Sahaja Yoga. They are still alright, doing well, nothing has gone wrong with them, without the transfusion of blood or anything, it has worked out, no doubt we have people who have done this. It's a very dangerous disease and for that we

should know that this blood cancer is caused also to children when the mothers are very hectic. I know the mothers have become also very planning sort and they are all the time planning they are running about, jumping about, the other day I met a wife of a Vice Chancellor of University from Gujarat and I was surprised that she had this problem. I asked her “what you do all the time?" She said “I don't do anything I sit." “Must be doing some planning." “Yes I do only planning for food, what should we have today, should we make some `Papads', or `Pharsan' and this" I said “for that why do you need a planning you go to the market whatever vegetable is available you cook it why do you need a planning for that supposing you planned today I will make this vegetable." Spoil our health, horrible disease comes up. Then another thing that happens to you is another serious disease is the coagulation of the kidneys. With this heat the Kidneys can also get coagulated and the urine stops.

Then what you do you put on the dialysis, then the person become bankrupt and dies. That's all. Easy way to make a person die, bankrupt Doctor Saheb are brought a friend of his who had kidney trouble he was doing dialysis of others.

So I said if you promise that if I cure you, you will not any more do your dialysis business. He promised Me, he was cured, but still he was doing it.

So I asked him why are you doing it? he said Mother I had spent so much money, I have put so much Capital in to it if I stop it what will happen? So the whole thing is so money oriented that we cannot think of giving up somethings that we have. Then it affects your intestines.

So much so that a person can get a Chronic constipation. You know constipation is such a bad thing. This absolutely makes you feel so upset, all the time angry and also it makes your life really miserable. But people get Chronic constipation and they have lot of trouble getting over it. They will try all kids of medicines, this thing, that thing and also other problems of the piles and all those things come up.

This is in short I have told you what things can happen to us. But there is something more serious is that supposing a boy of twenty-one years plays tennis and drinks, he will definitely get a fatal heart attack, definitely a very massive fatal heart attack. Because the seat which is from the liver reaches to the heart, by working too hard as a tennis player or gymnast or anything plus drinking and all that this heat increases and can attack the heart and one can get a massive heart attack at that time, also later in life one can get a massive heart attack no doubt. Sahaja Yoga has cured I want to give, if you don't mind the name of Rahul Bajaj who had this massive heart attack and who came to Me and he was cured. Completely cured, he is perfectly all right now. Now then what happens that this heart trouble also is, we do not call it a heart trouble of the same type. There are two types of heart troubles is one is a heart where we call it a lethargic heart. Another is a over active heart.

So with the over active heart people die of massive. And with the lethargic heart they die with Angina. Now this Angina thing happens when this center caught up here when your heart cannot push the blood to your brain and that's how you get the Angina. Angina is absolutely

curable, absolutely curable. Now we had a patient called Mr. Bari Malhotra whose Angina was completely cured. He could not believe it I said all right, you don't believe Me you can go and show to some doctors. All the doctors said you are quite *[UNCLEAR* halw] and hearty, you have no angina. He did then Angiography, this thing he was about to go for the bypass where I met him in Delhi and he got alright. This is only one of the examples I am telling you.

So if these centers are put right, if your centers are in perfect condition and you are one with the Divine you will become a transformed personality. You are absolutely transformed, not only health wise but also mind wise and also spiritually you feel absolutely alright. This is just one Chakra I have told you. There are all other centers within us which look after ourselves. On the physical side we can say our plexuses that we have. This is the aortic plexus I have told you about only on the physical side but it has other work to be done and when this plexus work on left and right side it really gives you a great creativity, great creativity. If you are a scientist you get a great idea about what is the deep knowledge hiding behind these superficial things that we are seeing. It works out in every way for example on genes have I worked out and I told them about genes what I know about and they were surprised. They said nobody has worked on phosphorous so far and nobody has worked on phosphorous. I am surprised at it, it is common sense, then also our Doctor Saheb is telling about immune system I said it's also absolutely common sense that if the immunity goes down you will catch diseases what is so great. If I have said it is immune system which is responsible.

Now then, we have to connect it to the deities where the doctors failed. They cannot. They will have a Gaṇapati in the house they will say Namaste to Gaṇapati go for work. But they don't know Gaṇapati is so important for us within ourselves. What it does, where does he exist, how it works. It's not only our Indian deities but we have also Christ, we have also Mohammed, we have also Mahāvīra, we have Buddha all of them. They are within us. But this is too much for doctors to really accept I would say they should not. Later on gradually as they will grow into Sahaja Yoga they will start accepting. It is once you have a real knowledge then you are amazed for diagnosis you need not kill the patient. Only on your finger tips you will know what is the matter. Not only you but anybody else, who is a realised Soul will say what are the centers catching and what is the problem. It is all been decoded now in Sahaja Yoga and you can find out what is it.

Now the research center that we have here is going to assimilate all the information they have about the people who have been cured. We don't want to have any diagnosis things going on because we can feel it on the finger tips, but they can bring their diagnosis from other hospitals, from other places and they can see for themselves if this diagnosis is correct or not. They should treat it according to the diagnosis of Sahaja Yoga and once they are treated they can note it down and write it down and such a research can be held. For Doctors Saheb is very much *[UNCLEAR* deftin] that and he has done so much work and there are already four doctors who have got their M. D. In Delhi University. I must say in the North [India] I was surprised that doctors are very open

minded while in Maharashtra I found it very difficult, not the doctors but the authorities. They do not give us any chance and they think that it's all a hocus-focus.

Now four doctors have got M. D. but here there are some doctors like just M. B. B. S. have no work they are not practicing and they have formed a group against us and they are trying to trouble us. Why not if something is doing so much good it's from your own country why not open your mind and see to it. After all if you are a doctor you are not here only for minting money. In medicine and politics you are not to make money but you have to make a name. That's very important. That anybody takes your name they should say yes that's the doctor you see is the humanity part. It's very important.

So in Sahaja Yoga a person becomes extremely compassionate. All these doctors who follow Christ why don't they find out how did he cure twenty-one people during this short stay, how did he manage. He just raised the Kuṇḍalinī of people. But it was not written in the bible, because the bible was not written by Christ himself. Same with Mohammad Saheb he never wrote the Koran and what he has said is unless and until you know yourself you cannot know God. All of them have said the same thing, but unfortunately they all have not written any book themselves, so there are problems and there are confusions. But let us now face that the time has come for so many people to get completely cured, completely happy, joyous and enter into the Kingdom of God almighty. To talk of God to the scientists is a big headache but there is God and as a Scientist you must first find out if there is God or not. Otherwise if you say

there is no God that means that you are very unscientific. Have you found out whether there is God or not is the point so I would say that all of you should very humbly try to find out if there is God let us scientifically see that there is God or not. I must say Dr. Rai has been really extremely open minded and how he has worked it out all over the world he has travelled, there are so many doctors all over the world who had accepted his view point, gradually I am sure this will work out.

Now we see our country specially is a poor country extremely poor. In Sahaja Yoga you don't have to take any money or anything just works through your own powers. You can help the poor people very well.

Of course if there are very rich people, they are available to you, we don't want to bother about them too much and neither they are bothered about us. They only depend on doctors so you can have them. But for us is more important the middle class and the lower middle class specially the people who can't afford to go to doctors and hospitals. Here we have a wing three halls for them those who can't afford to pay at all. But if they come and stay here they have to pay for the rent of the house we can say of the rent of the whole institution and for that it's not much, has to be worked out, we have to pay to the doctors who will stay here and to the nurses that's all we will be covering up. But it's absolutely going to be no profit here.

That is I am very particular they know very well because you see money is the one thing that's a disease goes on and on and they have money but this greed goes on growing and I have see people want even the walls to be

made with paper notes is something going mad, crazy people.

So the doctors are something idealistic, they are idealistic people as always I had that faith. With that kind of an attitude we have to see how much we can help our poor people also and look after them.

This science is absolutely free to you, you can learn it in one month. For medical science you have to work for seven years. What is the advantage for doctors to know it because they can locate it very well, they can grasp this much better. They can understand that it's so scientific. It is so beautifully working out. They are amazed at it. I would say that, this is so great a science, we can call it a meta science as Doctor Saheb [Dr. U.C. Rai] has said, but this science can explain it logically but science cannot encompass the whole. Science is still a little cup can't get all the ocean in to it.

So for that all the scientific people who think science is great should try to understand what is such a wealth of our country.

May God bless you all.

Contents: 1996-02-27 **Address to International Forum of Businessmen at Y. P. O. Conference, Oberoi Hotel, Mumbai, India**

One has to know truth is what it is, you can not change it, you cannot transform it. Mind is a myth, brain is not. Human being has a special kind of brain, which is a bit modern like a Prism. Animals do not have this. In human the Divine Power enters through the brain, it goes into different directions. First one goes directly inside. And

the another one which falls into the left goes to the right and which falls into the right goes to the left. Now these two pass out of the brain as resultants but some of these are sucked out by our sympathetic nervous system. And the part which goes out creates our attention. When our attention is reacting with anything else as human beings. For example if a child is nursed by a mother, the child is very happy and peaceful, but when she moves the child from one side to another, then the child is challenged and the ego develops, gradually. When the child is moved it starts struggling with the mother, then the mother says don't, so the conditioning start.

So there are two types of balloons, which develops in the brain, the ego and the other is conditioning.

One comes from the past and other from the future. These two balloons are the reactions we have naturally.

These two balloons create our mind through thoughts.

So our mind is nothing, but the out come of the bubbles of thoughts. When we live in the realm of mind, we may feel very confident, but these thoughts are nothing but our reactions of our attention outside which is not reality.

For the business what you need is a pure awareness. Supposing you put your money in something, tomorrow you find it is all lost. That is one part. Secondly suppose we want to save money for some purpose, you may want to buy a car. When you buy that there is no satisfaction. Then you want to buy another car, you go on jumping from one to another, you cannot enjoy for which you have worked so hard.

The law of economics says that in general wants are not satiable, so we are doing all this for satisfying ourselves,

but we are not satisfied and that is why all the time the mind is very upset.

Today I am very happy that I am talking to Western minds because I have had lot of dealings with Western mind and I was amazed that they are seeking something beyond mind. What is reality and I was mazed they want to find out how to be satisfied and be peaceful. All kinds of problems arise from our thinking. The first and foremost is stress. People are suffering from terrible stress all over the Western world and the solution is that we have to go beyond the mind. This solution has been existing in this country for thousands of years. I was surprised when I went to Kiev to find out that 3,000 years before Christ they had been talking about this power in our triangular bone. I asked how you know about it so they gave Me names of great saints from India who had gone there. I was amazed that they still remember all these things even after such a long time. And they have so many paintings, so many illustrations that they know so much. Now this country has been blessed by such great seers and really guided by great saints. But we were invaded by so many invaders and for 300 years of British rule, we lost most of treasures, one of them the knowledge of self. Even in China they know that there is a treasure of knowledge in India, that is the knowledge of Self. When we say this my hand, this is my nose, this is my body, we go on saying my, but who is the owner of this my, should be found. Even Christ has talked about it and has said you have to know your self. In Quran it is written unless and until you know your self, you cannot know God. How clearly it has been written been down. Of

course the Christ never wrote the Bible. Muhammad Saheb never wrote the Quran, Moses never wrote the part of Old Testament, so there are certain things which can be challenged. But whatever we have to know this that so far we do not know our selves. Once we humbly accept this part that we do not know our selves then things work out much better and our seeking has that humble attitude.

There are seven centers, out of which six are on our central nervous system. In the base of the spine there is the triangular bone called as Sacrum. It is a Greek word. When I asked a curator in Greece, why do you call it Sacrum, he said don't you know it is a sacred bone? How do you know it is a sacred bone.

He said Indians told us. This knowledge went there from India. Now this is the bone which has got a power we call as Kuṇḍalinī, Kundal means coil and it is feminine power, which gives us our second birth.

She is actually your mother, your own individual mother and She knows each and everything about you, She knows your past, She knows your aspirations, but She is your mother. And as She is your mother, She gives you your birth without any pain.

Lot of things have been written that on Kuṇḍalinī awakening this happens, that happens.

So far I have not seen anything happening wrong on Kuṇḍalinī awakening. But if a person tries to force it, it can.

Because it is living process of our evolution. Unless and until we achieve it we cannot be peaceful and satisfied.

We have to achieve that evolutionary process which is just a little breakthrough in our awareness.

Now how is it connected with our business. When our awareness is limited to our brain, which is just a reaction to the things and we started thinking and planning, what happens. It has effects on all sides but especially on our business. For example I see people coming to India trying to import things from us. Now they do not know anything about India. They have no idea where what happens in India, what will be appreciated and what will sell, what they should create.

They wanted to start a company. He is a gentleman, say form Gujarat. He said I am going to make a big company with a very huge factory where I will produce this. I said all right, but what about the labour. Have you got the labour. It so happened that he started the factory and there was a big strike. For one year that strike continued. He said now how to ask them to come for work, because they have taken to drinking, they have become bankrupt. It's a big mess and nothing can happen. I said in Maharashtra you should find out, it's very simple, they are worshippers of Śhrī Gaṇeśha.

So you start a temple of Śhrī Gaṇeśha. He built this temple. After building the temple of Śhrī Gaṇeśha, people thought he is one of us.

They all came for the inauguration and the factory started. Then I said it is a custom that on the day of Diwali, that the owners go to the house of the people and give them something for the happy married life.

And he did it. Didn't cost him much and he is one of the most successful person in his business. Now this is just My own advice.

Your own awareness has to expand, your own awareness has to become Divine. For that you do not have to give up anything, you do not have to think that it is blind faith. It actualises within you, you become that. Once you become that, so many things happen to your awareness. Because your awareness is not so clear-cut, might be through your experiences you may be knowing some things, but I have known people who are great experts in business, suddenly they grow old, suddenly they suffer, if not financially, something else happens, they are worried all the time, they look so haggard, tired and finished. The reason is that they are all the time worried about money. Now with this happening, first of all when this power rises through the six centers and pierces through your Fontanelle bone area, it is the actualisation of the baptism it is not some priest putting his hand on your head and saying you are baptized. You become baptist. When it touches the All-pervading Power, you can feel it on your finger tips, the Cool Breeze of the Holy Ghost. You can feel Param-Chaitanya, you may call it anything but it is All-pervading Power of Divine Love, which is there and doing all kinds of beautiful things.

When you see these beautiful flowers, you take these for granted. It is a miracle. If you ask the doctor who runs your heart, he will say it is autonomous nervous system, but who is this auto. We never try to ask because these are so miraculous. We never try to find out how a seed sprouts out of the Mother Earth. Because the seed has

the capacity to sprout and the Mother Earth has the capacity to help sprout.

In the same way, you have this subtle wealth of knowledge within you, which you do not know. When this Kuṇḍalinī rises, She enlightens all the six centers which are responsible for your physical, mental, emotional and spiritual health. In the evolutionary process we are standing just at a point, where we can take a flight towards this higher awareness.

Whatever I am telling you, you should not take it for granted. Because blind faith has given us lot of problems. There should be no blind faith about it. There should be actualisation. Unless and until you experience it you should not believe it. It is a happening, which has to happen in these modern times, which I call blossom time, last judgement, in Quran it is called Qiyamah, the resurrection time. It is said when the time of resurrection will come your hands will speak. This is what happens, that you start feeling these centers on your central nervous system. On your finger tips you can feel all these centers, you can feel your self, these centers denotes what is your position, when you use them, what are your Chakras, how are you? If there is any problem in these Chakras, you will either suffer physically, mentally or emotionally.

Now working too hard as you are, the energy that you have is absolutely limited and you have to have the energy which is unlimited. Then if it is the Divine Power, then Divine Power is of love, is the power of knowledge and the power of joy. If you become one with the Divine Power then you become tremendously powerful, full of

compassion and energy and you do not feel tired. For example I am 73 years of age and look at My energy. I travel all over the world and people say mother you are not tired. Because I never think I am travelling. I think I am sitting on My sofa set. To go beyond mind is the only way you can achieve that peace and also the connection with this All-pervading Divine Power. This Divine Love first of all gives you very good health. The problem you would be facing by using too much of your energy on thinking of futuristic things. How many diseases one can have only through one center. This center is called Swādhiṣhṭhāna center, which is the second one. The medical science on the physical side it is aortic plexus, but on other levels also it works. I do not know whether in medical science they accept it or not, but this center has to do the great work of supplying energy to the grey cells in your brain when you think. This poor center also has to look after your liver, pancreas, spleen, kidney and intestines. Now if you are all the time thinking, planning the future so this poor center cannot look after your important organs.

So what is neglected? First is your liver. The function of the liver is to emit heat that is collected in the whole body that is the poison into the circulation. But it fails, because it is not looked after by the center so your liver goes out in a way and the heat is collected. When this heat rises upward it travels up to a center, which we call right Heart, which looks after your lungs and you can have asthma. Then this heat goes to the left side towards the pancreas, that also goes out of order and you may develop a very common disease called diabetes. The

diabetes is not caused to people in India who are working in villages, because they do not have insurance, they are not worried about their future. Whatever they earn, they spend and sleep. They are always very much satisfied. They take so much sugar that the spoon has to stand at ninety degree to make a good tea for them. Only people sitting on the table get diabetes, because all their energy is going to their brain, not to their pancreas.

Modern life is very much hectic. Early in the morning you get up. Even in America I was amazed to see that people brush their teeth in the car. You see the newspaper in the morning, which you should not, because you get such a fright, every day there is so much horrible deaths and if you are a sensitive person the emergency sets in.

So that in this emergency the spleen has to produce red blood corpuscles all the time. The spleen does not understand this kind of crazy behaviour, why is he so hectic. First you read newspaper early in the morning and then rush to the office, eat your breakfast in the car. In office the boss is shouting at you or you find there is a loss in the company. All this is showing on you and there is terrible emergency. Your spleen which is to work in emergency goes out of order. Then the horrible disease called blood cancer sets in. Now the intestines. The intestines are really coagulated and by that you get a terrible type of constipation. I was surprised to see in Switzerland that they eat something which we give to our buffalos for constipation that is called the seed of cork that they eat in bread. When I asked them they said it is very good for constipation. It is because of too much

futuristic thinking, that they get this horrible constipation.

Now suppose there is a boy of twenty-five years of age and he is playing tennis and he drinks a lot, then the liver goes out of order very soon and the heat rises so much that such a person get a massive heart attack, which is fatal. This heart attack can come later also and the man can die of fatal heart attack. There are two types of heart attack. One is by overactive person and other is by lethargic which is called angina.

But the heart attack people get from business is mostly of massive type.

People who work too hard have to understand that they do not have supply of extra energy which they need to have if they have to be alright. This is possible only if you get connected to your mains. Now this instrument [microphone] if it is not connected to the mains, it has no meaning. In the same way in the West people are lost. In the beginning I came across lot of hippies. I asked them why do have this kind of hair. They said we want to go back in time. I said you cannot do that, inside you is this modern brain.

This outward understanding of your problem is not the solution.

The last problem you could have is paralysis on the right side. It is the nature which gives you the respite. Now the worst I have seen is that your conscious mind goes in completely jeopardy they call it the yuppies disease. The people become reptiles. The brain is OK but they cannot move their legs consciously, they cannot move their hands consciously. As you people are young I have to

warn you that if you have to enjoy your life you should get connected to the mains, to this All-pervading Power, which exists and which you can experience. This All-pervading Power loves you. You get so much blessings all your life, you will be amazed how things work out. First of all you must have full confidence in yourself and know that you are born a human being for a purpose. You are not made into human beings without any destinations for just putting money here and there. To get the complete enjoyment you have to get connected to this All-pervading Power. Unless and until your awareness is expanded you cannot have a happy life.

In our evolutionary process we have reached the state of human awareness and now we have to jump into this new awareness, by which we get the idea of the totality and not of part, you get the idea of the future, that is your attention is directed to it.

You are not just a human being tossing on the waves, but you are a person who knows him self and who is full of love. Once you open up this Divine Power, the people who could not speak have become great orators. There are so many artists in India who have become great in their fields after getting their Self-realisation. Your creativity in business also increases, you understand totality and you help yourself, your family. You can know the reality on your finger tips.

In the light of your spirit you will know what is wrong and what is right. Your awareness gets enlightened and all the nonsensical things are dropped by you. We have to open our eyes to our own weaknesses, our own achievements, own potential, then only you will enjoy

and be satisfied. I hope you will try it. Even though I am told you are very rich people and Christ has said that they cannot enter into the kingdom of God. I do not agree because some very rich people have come to Sahaja Yoga and have become richer and richer, not only from outside but from inside. You enjoy your own virtues, your own generosity.

So last of all you jump into the ocean of joy.

May God bless you.

Contents: 1996-03-02 **Radio Interview, morning the day before Shivaratri Pūjā, Sydney, New South Wales, Australia**

Journalist: As Sahaja Yogis what should we desire?

Shri Mataji: Moksha and liberation.

Contents: 1996-03-03 **Shivaratri Pūjā, Bundilla Scout Camp, 6 Baden Powell Pl, Winston Hills (35 kms E of Sydney), New South Wales, Australia**

Today we are going to do Pūjā to Shiva, Śhrī Shiva. As you know, Śhrī Shiva is the reflection of Sadāśhiva within us.

I've already told about the reflection. Sadāśhiva is the God Almighty, the one who sees the play of Ādi Shakti. But He is the Father who is watching each one of His Creation or Her Creation.

His support to Ādi Shakti is entirely, fully strengthening. There's no doubt in His mind about the capability of the Ādi Shakti. But when He finds that in the play of Ādi Shakti, the people or the world as such, try to disturb Her, or to spoil Her work, then He gets into His wrathful

mood and He destroys all such people and maybe, He destroys the whole world.

On one side He's wrathful, no doubt, on the other side, He is the ocean of compassion and joy. That's why, when He is reflected within us, we get our Self-realisation, we get the light of our Spirit and we get into the ocean of joy.

Also He is the ocean of knowledge, so those who get Self-realised get the knowledge of the Divine, which is very subtle, permeating into every atom and molecule, the power of this knowledge is there.

His style is such that, in his compassion, He forgives even very cruel Rākshasas, if they dedicate themselves to Him. Because His compassion has no limits and sometimes the same people who are blessed by Him try to trouble the devotees of Ādi Shakti, but it is just to create a drama, an event. Unless and until there is some drama, people won't understand. We had to have Rāmāyaṇa, we had to have Mahābharāta, we had to have Christ being crucified, we had to have Mohammed being tortured. All that drama was there because without events, people don't remember.

So in the spiritual life of human beings, they have seen lots of dramas between the blessings of Shiva and the powers of the Ādi Shakti. As the time has moved, today in the history of spirituality a great discovery has been made, that people can get their realisation in the collective, en masse. Thousands can get their realisation.

Now, we should know what is that realisation we have got, what does that mean and what is the culminating point.

First of all, I have to tell you, the mind about which we speak and depend upon is a myth. There's nothing like mind. Brain is reality, not the mind. Mind is created by us reacting to outside, either we react to conditionings or ego. Thus this mind is created like bubbles in the ocean of reality, but that's not reality.

This mind, whatever we decide, we know, is very limited, illusive and sometimes shocking. The mind always move in a linear direction and because there's no reality in it, it recoils and boomerangs. Thus all the enterprises, all the projections so far we have done, it seems, come back to us. Whatever they discover, comes back to us as a big destructive power or a very big shock.

So one has to decide what to do, how to be out of this track of our mind. Kuṇḍalinī is the solution.

When She's awakened, She takes you, with that awakening, She takes you beyond your mind. The first thing is to go beyond your mind.

With mind, you'll do many things, but it will not be satisfying, it will be not a solution, it will not help you. And when we start depending too much on our mind we develop all kinds of physical, mental, emotional problem. Now the latest is the stress and this stress has no solution they say, but in Sahaja Yoga, we find the solution, by crossing over this mind. It's like a barrier for our advancement.

So when you get your realisation, you must understand that your Kuṇḍalinī has taken your attention beyond the mind. Now, this reaction to outside has come because we human beings have a prism-like brain, or we can say a prism-like skull and when the energy passes into it, I've

explained it in My books, it goes into bifurcations, or you can say refractions, by which our attention goes out and we react.

If we react too much, then these bubbles create a very horrible mind which can lead to any kind of thing. It justifies itself, it pampers your ego. The ego and the conditioning that creates this mind start using this mind for the purpose of their fulfilment, of their, all the accumulation of ideas and thoughts which has no backing, which has no reality with it.

It's like we make the computer. Ultimately we become slaves of the computer, we make the watches ourselves and then we become slaves of the watches. That's how it dominates human beings. And when a person who has a very strong mind decides to destroy, like Hitler did, with some idea, he can go on destroying which has a very far fetched effect on our culture, on our spirituality.

Now the first step is to become thoughtlessly aware, where you cross your mind, you go above your mind. Mind cannot affect you, this is the first stage as we call, is thoughtless awareness.

Second one is where you start seeing the working of this Param-Chaitanya, of this All-pervading Power and you start becoming aware that there is lot of truth in what Mātājī says. That there is this Power that works out many things. It works miraculously so many things for you. It gives you blessings, It guides you, It helps you in so many ways It helps you. It gives you good health, good wealth and also a very good society of very beautiful people in the collective. All that you can see clearly is happening here.

Now this happening of achieving thoughtless awareness is very simple and easy, but to maintain at that point is difficult, we still react and we think. Anything you see, you react. To get to that point in thoughtless awareness is first to change your attention.

Now, for example, once we were climbing a very high mountain to see one temple called Palitana, Myself, My son-in-law and My daughter. And we were really tired because we had to climb, I don't know how many steps and when we went up we were tired and there was a little canopy made of beautiful marble carving, so we just lay down there ourselves. They were very tired and they said: “What is this kind of a temple?" They were grudging. While I looked up and I saw lots of beautiful elephants were carved.

So I told My son-in-law, “Look at these elephants, they all have tails of different types." He said “Mummy, we are all dying, how can you see the tails of elephants?" But is just to divert their attention from that tiredness [that] I told them that, why not see the tails of the elephant, which is very different.

So what happens [is] that, when you are putting your attention so much to outside all the time, then you must first of all also divert your attention. For example, you see these beautifully made things here.

Your attention is something else, just try to enjoy the beauty of that. [You] see, there are beautiful carpets here, just look at them without thinking, because they don't belong to you, so no headache, they belong to somebody else, is very good! Otherwise, if it belongs to you you start thinking; “Oh, My God, I have spread them

here, what will happen, they have to be insured!" Or some sort of a thing like that.

That's common human reaction. But if it doesn't belong to you, you can watch it nicely. Now you watch it and don't think. You'll be amazed, when you see the beauty that is put inside this, you'll see the artist who has put his joy, his exuberance into it and you'll be amazed, after realisation, that, this exuberance will fill into you and a cool kind of a relaxation will come into you and this Kuṇḍalinī will rise and you'll become steady in your thoughtless awareness.

So whenever you look at anything, look at any beautiful thing, even say, today's election, just watch the man who is elected. Watching him, itself, gives him blessings, gives him better ideas. You get also ideas, which are coming from reality, which are there: how to make this man a successful person, or this country a successful democracy.

All these things happen when your attention is diverted from criticising, from reacting. Just you watch, become the witness, try to witness everything. It's not so very yet practiced.

So far, I've seen, that whenever even we get our, achieve our realisation, we don't realise that we have to witness everything.

When you start witnessing through your Spirit, then you don't see the bad points of another, but you see the good points. You just pick up the person with very good points.

So once you see that the witness state enlarges and you start enjoying another person, you start enjoying every

thing that is there, even a small blade of grass you can enjoy, if you have that capacity.

In Japan, Zen system started on these lines. And he made, Viditama was the person who started it, he made a garden out of moss, different moss, in very small, small. Then there were little, little flowers also.

And hardly about five feet of the garden, which looks like a shape of a question mark you can say. You have to go on a lift and you reach that platform on top of a hill, or a mountain where you see this. All little, little mosses are there and you see, differently arranged a beautiful garden. When you start seeing it, your thought stops, because such a marvelous thing, when you put attention to it, to its creation, your thoughts stop.

So you must practice as to find out what stops your thoughts, what makes you the witness.

Once you develop this habit, you will station yourself nicely in the thoughtless awareness. Then you start watching how Sahaja Yoga has helped you, how it has been blissful, what you have achieved through Sahaja Yoga. You will be amazed, if you just start watching it, everywhere you'll be amazed how this Param-Chaitanya acts.

Nowadays, this Param-Chaitanya has become active because of Kruta yuga. You can see from the way it is playing around, with vibrations around Me. You've seen so many photographs of Mine where these vibrations are there. Also you've seen the photographs of many Sahaja Yogis seating before Me, on their heads My name is written down in Arabic language. You've seen so many

ways by which you can find out that there is the play of the Divine.

Now the mind will still try to say some things: don't listen, just watch. The effect of Sahaja Yoga you should watch on yourself, on your own body. Don't think about it but watch it and you'll be amazed how you have changed.

To be very frank, when I come to Australia every year, sometimes I can't even recognize you. You look much younger, much better, much happier, [laughing] and I don't recognize who are these people.

It is this witness state which takes you to another realm which we call as doubtless awareness. At that state, you can become so empowered that you can give realisation to others. [Hindi.] You can give Realisation to others, you can give complete knowledge about Sahaja Yoga, you can talk to them. Also you emit.

[Aside:] [Hindi.] I'm, you see, when I'm watching, I'm absorbing the heat, that's My trouble [smiles].

So your whole state, spiritual state, becomes so much blissful, you become so powerful, you become so compassionate and so loving, so balanced, completely cleansed with all the destructive ideas you have, all the depressive ideas you have and then you really stand up as a great Sahaji who can do tremendous work.

Like recently I heard that Germans and Austrians are now going to Israel, because they think Jews were killed by their forefathers and there's a big center now started in Israel. Just imagine! How these people, once [they] reach that state, go to countries single-handed. They have done so much. Same in Turkey, same in places which are

very tremendously remote in South Africa. Because, from inside they become completely confident, in thoughtless awareness, as well as doubtlessly aware.

But now, once you start growing by meditative attention, what happens [is] that your attention becomes enlightened. Now the job is to motivate your attention. It's not just to enjoy, but to motivate it, to put it to problems. Now supposing you have some problem on a national basis, you all can put your attention to that and things will work out. Because you are the channel of this All-pervading Power which is trying to create a new world for you, new human beings. And this evolution can take place very fast if you all decide that whatever we have now within ourselves, we should motivate it, we should direct it and put this attention to some use. It should not be wasted. Whatever wealth we have, it should not be wasted.

Now the main question today, which I'm going to tell you about, that, what is God's realisation? First is the Self-realisation and there are many ambitious people who want to become God's realised.

First and foremost thing, we should know that human beings cannot become God! It's not the becoming of it. You have not become, also, in a way, Spirit, because the Spirit is emitting through you, using you, giving you, looking after you. If you become the Spirit, there won't be any body left, nothing will be left.

So with this body intact, your Spirit is acting through this body, is giving you all the light.

But one cannot become God Almighty, this one has to understand very clearly. But what is God's realisation is

to know about God. You see, to know about God means to know how His powers are working, how He controls, by becoming part and parcel of God Almighty. Like My finger doesn't know about My brain, but it acts according to My brain. The finger cannot become the brain, but it has to act absolutely according to My brain, because it is so connected, it is so one.

Here, when you have the God's realisation, then you know about the brain, you know about God, you know about His powers, you know everything about Him. As far as I am concerned it's a difficult task for you, because I'm a Mahāmāyā. It's very difficult for you to know each and every thing about Me. I am quite a illusive person, as you know that well. And whatever I do or whatever I achieve, it is just for you to see and understand that, after all this is Ādi Shakti and She can do all these things. You can also do all the things, but you cannot become Me.

But you have to know, to know, through love, through devotion through prayers. To know the God's powers is the way you are God realised. Then you can control the nature, you can control everything, if you have that knowledge within you about God. For that a complete humility is needed, that you cannot become God, cannot become God Almighty, you cannot become the Deities. But definitely, you can become God realised, Means God acts through you, uses you as his power, as His channel and that you know, that you know, what He's doing to you, what He's telling, what His vision is and what is the information. The connection is like that.

Many people in Sahaja Yoga have been benefited, I know. But they don't know how they have been benefited, what

has worked it out, how it has worked it out, what connection of theirs has helped them.

Once you do that, you know that clearly, how things are working out, with what power you have achieved it, then it's a God's realisation.

Such people become extremely powerful, in the sense that they can control so many things. There have been many saints of that kind, but sometimes they fell from even that and they developed their ego. They didn't have their own humility that they should have, that devotion, that dedication, that surrendering. They fell down you see them, I have seen some of them, that they become quite proud of their achievements, they don't want to leave it to anyone. They think they have achieved it with great difficulties and why should they give it to others. Such people are not going to rise very higher. But you people who have got your realisation and who are humble, who know that out of humility only you are going to achieve your surrendering.

Islam means surrender. Mohammed Sahib has talked about `Islam', meaning `You surrender'.

If you cannot surrender, you can never know God. He's clearly said that unless and until you know yourself, you will not know about God.

So as Sahajis, you have to know all the little, little things, all the big things and all the great visions, that you can do it because of the grace of God, because [of] His blessings, because of His love for you, that you have entered into the Kingdom of God.

I may say you have entered, I may say you have achieved that state, I may say that, but, still you are not

there. It's like if I tell somebody, “Now you are in Australia." He's not in Australia, but I can say: “You are in Australia." So he believes “I'm in Australia." That's not the way. You have to be in Australia, then you have to know about Australia. You have to know what sort of a climate it is, what sort of things it is.

I find also the parents here have to talk to their children. There's not much rapport of the parents with the children. They are being properly looked after in the school and they want to do a lot, but the parents also must get involved, when the children come here, to see that they develop proper discipline, proper sense. Not to get attached to them to ruin them. If you get attached, then you'll ruin them.

One of the qualities of Shiva is complete detachment and that is what you have to develop, is to become completely detached.

Detachment doesn't mean that you neglect anything.

I've explained to you many a time that like the sap in the tree rises, goes to different, various places and then evaporates or it goes back to Mother Earth, in the same way your detachment should be. If you get attached because it's your son, or if you get attached because he's Australian, or maybe he belongs to certain family or certain class, then you are still limited.

All these limitations have to be dropped if you have to cross over and these limitations create such a big load that whatever I may try, whatever you may try, you cannot stay in thoughtless awareness. That's a very beautiful state in which all of you should be there. In that you are not dominating nor you are compromising you

stand on your own legs and you know for definite that you are not swayed away by any idea or any domination or any subjection of yours by anyone.

So you become completely a free bird, absolutely free bird and then it becomes your job to achieve your flight.

One flight is up to the thoughtless awareness, the second one is up to the doubtless awareness and the third one is to God's realisation.

I have seen people who are very close to Me also don't understand. They behave in such a manner as if now they have become Gods.

So egoistical they are that I'm amazed at them, then they have to leave Sahaja Yoga.

So, you see, even if I praise you too much, if I say anything to you, you shouldn't get pampered. It's a testing ground. Or otherwise, also, if I tell you that, `This is not good, you should improve on this,' you shouldn't mind, because I have to do it, it's My job and your job is to listen to Me, because I've nothing to gain from you, I do not ask for anything.

What I want is you should all get My powers. You may not become what I am, I agree, but please try to get all the powers that I have, which is not a difficult thing.

This is what is God's realisation, that's what is to know Shiva and Sadāśhiva. Through the Shiva, you know Sadāśhiva. You see the reflection and from the reflection, you know who is the Original, from the reflection you learn.

Thus you reach that state where you think you are now definitely settled in the Kingdom of God and that you can

see God, you can feel God, you can understand God and you can love God.

May God bless you.

***Contents: 1996-03-04*, Public Program, Convention Center, Darling Harbor, Sydney, New South Wales, Australia**

I bow to all the seekers of truth. At the very outset I have to tell you that truth is what it is. You cannot change it, you cannot describe it, you have to experience it and you cannot pay for it. You can only discover it through the last breakthrough off your evolutionary process, which is living process into a new awareness, into a new dimension. Now whatever I'm telling you please don't accept blindfolded, we have had enough problems with the blind faiths. If you do experience, if you do get the results of whatever I'm saying, you have to accept it as honest people, because it is for your good, for the good of your family, for the good of your country, for the good of the whole world.

We talk of peace, from where does this war comes in? From where the ideas of fighting and quarreling comes in? It comes from your mind and look at this mind. What it is? I say it is a myth. Mind is a myth created by the reaction of your ego and your conditioning. Is like the fort or you can say it like a bubbles on the shore of the ocean which are brought forth by your thoughts and your reactions. But you can't stop it. When this mind is created it again substantialises and supports your ego and your conditioning.

Is like this. As we create a computer and then the computer itself starts controlling us. In the same way this mind starts creating us or we can say we create the watch and then this watch starts controlling us.

Now all these thoughts are born through this mind of ours, which is nothing but the garbage we have gathered around by reacting to things. When we see very grotesque type of creation of films and things and some also many so called art. We are surprised, “from what brain it comes?" There must be some rotten brains that are bringing it. But brain is a reality, not the mind they come out of the mind.

So one has to understand that to get peace we have to go beyond this mind. This mind is the one, which reacts and creates problem for us. Makes us believe into things and we are conditioned, we are not free people, free people to understand what is reality.

The reality is beyond the mind. Now, how to cross the limit of mind? Like once a doctor in Switzerland said, “Mother you do what You like, You can cut my throat, but stop these thoughts, there are bombarding Me." You cannot stop. Because the thought rises and falls of another thought rises and falls of. These thoughts come to us from the past or from the future. You are not in the present; you cannot be in the present. But when this power that is described to you already known as the Kuṇḍalinī, rises then She takes your attention beyond the thought, beyond the mind and that is the place where resides the present, the reality. Now this special thing as called as Kuṇḍalinī is not to be discarded because coming from India. It has been described in every scripture, even

in the bible is described that, “I'll appear before you like tongues of flames." These are the tongues of flames you see, along the path of the Kuṇḍalinī. Also Mohammed Sahib has said very clearly in his Koran that, “If you want to know God, you must know yourself." Christ has said, “Know thyself." All of them has said the same thing. If you see Zen system or Lao Tse, Confucius, any one of them. They all said that unless and until you know yourself, you are not there, you have no identity. But knowing yourself is very important, because you are the treasure of knowledge. You are the treasure of wisdom and Divine discretion is all within you, which you should know without any efforts, effortless, Sahaja. `Saha' means with, `ja' means born. Born with you is the right to get yourself realisation, is your birthright to have it and in these modern times it has been made very very easy somehow, to get this realisation.

In our country also all the saints have described about achievement of yourself. Sahaja word is used by so many saints specially by Guru Nanaka who says, “Sahaja Samadhi lago." Whatever you have to get in your awareness, Samadhi is awareness has to be in the Sahaj means the spontaneous manner.

So for this you don't have to stand on your head, you don't have to run away from your families, you don't have to starve or fast, you've done it, you've done it in your last lives. In this life you should have the fruits of your hard work that you have put in to express your desire to be one with the Divine.

The first truth is that you are not at this body, this mind, these conditionings, this ego, these emotions, but you

are the pure spirit. The second truth is very much evident but we are not bothered to know it.

For example, you see these beautiful flowers, beautiful trees all around it's a miracle. See every tree is different, every seed is different and all flowers are different their fragrance is different it's a miracle that is created but we take it for granted. If you ask a doctor, “who runs your heart?" he say[s], “Is autonomous nervous system." But who is this auto? Who is the one who does it? They don't know. At the most they can say, “it is autonomous nervous system." Beyond this systems we have the system here of these three channels and these three channels left and right channel look after your right and left sympathetic nervous system which are responsible on the right side for your physical and mental activity. On the left hand side for your emotional activity. In center there are these two sympathetics, they form a loop like this and the Chakras, the centers are created. These centers are responsible for our physical, mental, emotional and spiritual being. But when we start exhausting what the limited energy it has then we start developing, either physical, mental, emotional or spiritual problems. If somehow we can save these centers from the state of jeopardy we can solve the problem of physical problem of say, mental problems and also emotional, spiritual problem.

Now I must tell you, that we have cured through Sahaja Yoga I should say we have because it is your own Kuṇḍalinī, which has done the job. People, who suffered from blood cancer, people who have suffered from lots of incurable diseases. We don't have to go, through

rigmarole of horrible diagnosis you can diagnose a person on your fingertips because these fingertips five, six and seven are denoting your centers within yourself, they get enlightened.

So with the light of the spirit when you are enlightened you really become an enlightened person, it is not just a certificate on this I'm that. It is something that happens to your awareness.

The first thing that happens as I told you, You go beyond the mind that you become thoughtlessly aware. In Sanskrit we call it Nirvichār Samādhi. It is an instant happening. Maybe the modern times are such that the Kuṇḍalinī rises like a jet and in thousands of people it has worked out. But to establish that situation of thoughtless awareness you have to meditate at the most for ten minutes in the evening but immediately you will feel absolutely peaceful, you'll feel like a witness of the whole drama that is going on and with that drama you will be able to see that there is nothing to be afraid of, nothing to be worried because you are out of that problem you can solve it. Like if you are standing in the water and the sea and it's turbulent you see the waves rising higher and higher, you are frightened. But supposing you can get into a boat then you can watch the same scene with such attention and with the enjoyment, because you know it cannot hurt you. But supposing you can jump into the sea because you are a great swimmer you can save many others.

So in the second state where you become doubtlessly aware, you become all powerful because you can give realisations to others. It's like one enlightened light or a

candle can enlighten many candles. You can give realisations to many people. They say that Sahaja Yoga is working in a hundred and eight countries where I've not been. I have been to many but not so many. Only the people who got their realisation went down to all these places and have *[UNCLEAR]* awakenings to so many people.

It's something that is within you. This Kuṇḍalinī is your own mother, She is your individual mother, She knows everything about you. She is very anxious to give you yourself realisation. As your mother took all the pains where you were born She takes all the pain. She is so anxious that if She knows that there is an atmosphere where She can awaken your inner being, She spontaneously rises and doesn't give you any trouble whatsoever.

It's a living process of evolution as I told you. We cannot explain any living process in a very scientific method, because supposing you have a seed and you plant it into the Mother Earth it sprouts. Because the Mother Earth has got power to sprout it and the seed has got power to be sprouted. It is no effort, the seed *[UNCLEAR]* treated with respect and just to be planted inside the Mother Earth. It's a very simple thing. Now, people think that, “How can it be so simple?" For them it should be a very difficult thing. But everything vital in this world is simple. For example our breathing supposing for our breathing we had to go to some Guru or take some lessons or consults some books. What would have happened to us? It is a very vital thing which has to happen to you and that's why is very simple. I think these are the times I call them as blossom time, where suddenly so many seekers have

come and the Kuṇḍalinī is taking this form. Of course it is predicted also by Bhrigu Muni long time back that such and such thing will happen. But still it will happen in such a big proportion I could never witnessed it.

What happens to you when the Kuṇḍalinī rises? First of all you feel the Cool Breeze of the Holy Ghost. Now, what is this Cool Breeze of the Holy Ghost is? It is all pervading power of Divine love. This Divine love is the one, which gives you these flowers is called also as Rutambara Pragñyā by Patanjali. It is also called as Param-Chaitanya. It is also called as Ruh, also it is called as Nirākāra. You can call it by any name, in the bible is called as a all pervading power of Divine love. Whatever you may call it. It is something which is an energy around us which is a very subtle energy, which works into every atom and molecule into everything penetrates into anything. This special energy we have never felt it before. For the first time tonight you are going to feel it. Also this is called us the last judgment because there are people who like to go to people who can be bought whom they can pay money for self realisation, people who can deceive them, people who can tell them stories something artificial and they get bound by those permissive marketing, marketing ideas. If they are permissive people like them because it's supports their weakness if it is ego oriented they like it because it supports their ego.

So the judgment is now, it is for you to judge whether you want the absolute truth or not. The difference between truth and absolute truth it this that absolute truth is felt by everyone on the central nervous system which we call us *[UNCLEAR]* from where the lord Buddha

has come, another one is *[UNCLEAR]* is to know it on your central nervous system not mentally, not on mental level, on your fingertips and on your fingertips you can find out what is the absolute truth and what is the relative truth. Supposing you have ten children who are realised Souls. And you tied up their eyes and ask them to say: “What is wrong with the person who is standing before you?" They will all raise the same finger or fingers which *[UNCLEAR]* that he has a bad heart or he has got mental problems. It can be easily found out what's wrong with that person. Now if you know how to correct your centers you can also correct the centers of others and thus you can have the whole world to get emancipated. It's a thing by which you are resurrected. Again I would say Mohammed Sahib has said though he didn't write the Koran but lots of truths left behind somehow. That, “your hands will speak at the time of resurrection at the time of Kyama." This is exactly what happens that you can feel on your fingertips your centers and centers of others because you get into a new dimension of your awareness which we call as collective consciousness.

Become collectively conscious. Sitting down here you can know the vibrations of another person; you can know what's wrong with that person. Even if he is dead you can know about it. Is very interesting how you become so knowledgeable and after some time you will be amazed that you can even tell the future of a person. Is very simple, because if you become a saint of that level, what is future and what is past? It's all absolutely in your brain already built in. Only thing you are not open to that so far but with the light of the spirit everything opens up in

your brain. I have seen children who are *[UNCLEAR]* class who have brought to Me because there were hopelessly bad *[UNCLEAR]* all the time *[UNCLEAR]* scholarships and most of the students from Sahaja Yoga I have seen are always breaking the reports everywhere. If this is the advantage only, I would have said, “all right, is all right is nothing great." But the greatest advantage I think is that your personality knows the totality. You get your identification. See people have no identity. Why these people take their heads and wear funny dresses because they want to express their identity. Your identity is within yourself is your spirit and once you know your spirit you will be amazed how dynamic you are. I have known many artists who were very ordinary artists. In India specially you know Hamzadali was a ordinary artist. After coming to Sahaja Yoga he become such a great artist.

[UNCLEAR] so many of them. Because I'm telling you, you don't have to believe Me, you can ask them. There are so many people like this who have achieved a lot there are many who could never speak a word on the stage they had the stage fear. They have become great orators and speakers; they have become free to express themselves. Then we have people who are *[UNCLEAR]* accountants who have never known what is language is what is the beauty of poetry is. They have become great poets. Like this so many things have happened to people but we don't want to publicize and we don't want to give it in the newspapers and we don't allow people to talk about it, because that is not the main thing that you have to achieve.

Firstly you are collectively conscious but when you become collectively conscious you don't react because you know. If a person is trying to be harsh with you, you know why he is harsh, if person is trying to be nice with you, you know why he is. Because you know, you do not react, you just watch. And this watching is something like their attention being directed towards the problem. This attention when directed towards that problem, acts, it acts. Is not just an attention that goes out, but it acts and works out things. There is so many miracles have taken place in Sahaja Yoga that is impossible to understand this all pervading power, how it's working and I say is Kruta Yuga now. Kali Yuga is about to finish, the Kruta Yuga has started, Kruta Yuga means the one in which this Param-Chaitanya, this all pervading power is acting. It is active it acts in so many ways that you are surprised and the miracles it has created. This is not a time I could tell you about this. But those who are here who have got their realisation have been blessed by Sahaja Yoga can tell each one of them lots of things that they have seen, that has happened to them and how their lives where transformed.

This transformation is very important today. With this transformation people loose the sense of greed.

You know, nowadays this greed has brought all the politicians to such *[UNCLEAR]* Is so stupid to have this greed. The satisfaction part comes in trough Sahaja Yoga. As you know there is a law of economics that in general wants are not sociable. Today I want to buy a car then I don't enjoy it, I want to have a house, I don't enjoy it, then I want to have an aero plane, I don't enjoy it.

Because we don't know what we want. We run after this thing, run after another like mad and the greed starts working I mean it's such a stupid limit that people want to put all these money into the walls they want to have walls of money. Stupidity goes to that limit not only greed then also the jealousies we have because we think that the people who are with us are not the people who should be there or we should supersede them or we should have their position. Actually there is no love, there is no compassion, there is no understanding of another person but when Sahaja Yoga takes place I have seen thousands of people whether they that are from Russia, from England, from America, Australia anywhere. I've seen them thousands together they live together, they feel each other, they understand each other and the love they have for each other is tremendous. If something happens to someone anywhere in the world, the whole society you can call it, you can call the nations where Sahaja yogis are there they are so concern as they would not normally been even about their brothers. All kinds of help, all kinds of suggestions come in Doctors will *[UNCLEAR]*.

It is such a big society we can say, such a moral relationship that starts, everybody helps everyone but that doesn't mean that *[UNCLEAR]* becomes. Only possible in Australia I tell you.

If you are interested in you well being, in your transformation, you must have some patience. Otherwise, how is going to work out? On the contrary I have seen in Russia there never then less from 16,000 to 18,000 people and not one person *[UNCLEAR]* after all what

is so great about that I can't understand we are in the democratic country and we have got freedom to do whatever we like, all right, but what about the freedom to wisdom to understanding it? Russians I think are people, of course communism or anything, I'm not very much for favour for it but one thing they haven't developed that possessiveness in them, they are not possessive, they are so sweet, that the *[UNCLEAR]* their houses and they said, “you can have these houses this at you can have, your own, we don't want we don't want to have any, you can have it." Apart from that, you see once I was there and there was a *[UNCLEAR]* and I asked them aren't you are worried, there is *[UNCLEAR]* all these things happening, they said, “mother who are we, why should we? We are in the Kingdom of God." I was surprised at their positive understanding of themselves. That's what you are. You are so powerful within; you are so dynamic within it's such a treasure within you. You have not known your glory, which you have to know. Once you know that, you become satisfied with yourself to begin with. But that doesn't mean that you become poor or financially disturbed, not at all. On the contrary, I've seen now, an Australia itself, people who have come to Sahaja Yoga are all very well employed, very happy people.

It all works out because your attention becomes enlightened, attention becomes concentrated, it doesn't fritter away. It doesn't take your mind here and there and you see the right thing at the right time you become a personality of great penetration. You don't do anything as such in the sense you don't react but this attention itself act and works for you. You must know that we are

not only ordinary human beings and as great saints *[UNCLEAR]* some of them educated people but what was so great about them, that there were one with the Divine power. They had this power flowing trough out and they were so dynamic and you could see the dynamism within them.

This is, with your attention it happens. You know the absolute truth. If you know the absolute truth then how can there be any quarrel? Supposing you know that I am seeking down here, now you won't fight on this issue whether I'm here or not, because everybody sees the same thing.

So if you know all the absolute truth, you see, then there is no question of argument, no question of discussion, but everybody will know the same thing that's how there cannot be any wars either if all the people believe in the same thing. Of course in every country we have lots of Sahaja yogis I must say and there are also some politicians in Sahaja Yoga, some. If reaches the helm of affairs I'm sure the day will come, that people will give up the idea of war completely, no question having, any war, any struggle, any fight, or anybody putting up atomic bombs around. It all comes from the ignorance and the blindness of people who do not see that we are part and parcel of the whole but when it happens to you, that you become one the Divine then you are like a little drop dissolve into the ocean, ocean of joy.

Now joy is not like happiness and unhappiness it is singular. Once you jump into the ocean of joy, everything gives you joy. If it is ridiculous, you laugh at it, if it is sublime, you enjoy it. And the whole personality becomes

so beautiful and vibrant that it absorbs everything that is constructive all that is destructive is dropped out. You will be amazed that in Sahaja Yoga 50% people in the West who've had taken to drugs have dropped out who have taken to destructive methods have finished with it.

So many destructive habits *[UNCLEAR]* not give up have been completely given up by them. This is not because of any compulsion without any discipline or force but your own power of spirit makes you your own master, your own Guru and you see in the light of the spirit what is good for you what is bad for your. Nobody has to tell you about it, it just happens.

Now you saw this people *[UNCLEAR]* Western people singing it's a Marathi song written by *[UNCLEAR]* written by Namadeva in the 16th century all our villagers also sing. The way they were pronouncing you will be amazed, I mean, nobody can do it. It is very difficult for Western people to pronounce our difficult *[UNCLEAR]* languages, but they are the ones who are picked up not only the language but also the music. We were surprised from Romania three boys came, in two months time they started singing qawwali just like Nusrad Jaham. We were surprised how could they take to it so easily, I mean, you just become like a genius. In every walk of life it become so different, your stress and strain all these things drop out because now you are connected with all pervading power of Divine love, which guides you, which works for you, which helps you. All the time it's a blissful existence, which is your birthright, which you should have. In one lecture of course you cannot tell all you about it new because it is very, very deep down within you all these

things are sprouting and existing. But once you get your realisation you have to know that now you've become a collective being, for which I must say that you can't just do it that we are doing meditation at home, you have to come to the collective. Today it's a collective happening I'm talking of global transformation, for that this collective happening has to take place. Thus we can avoid all the struggles all the strives and all the horrible wars completely. There is no compulsion for anything, you, yourself know what is good for you and what it bad for you. I hope today you all get your realisation, you will if you desire definitely you all get your realisation no doubt but then you should not allow yourself to be just blown off for a while and then again you don't develop yourself. Is like a seed that grows slowly into a tree and you all have to grow into a tree which is not difficult specially Australians have specialty I've seen, they can grow very fast into their ascent in a very simple way and luckily we have very good centers here, very, very good Sahaja yogis it's working very well and I'm sure you all are going to enjoy your realisation and then your growth. For that you have to come to collective. Of course we don't have *[UNCLEAR]* greater *[UNCLEAR]* and things like that because, you see, we don't believe in publicity or marketing, it's your desire that you have to come humbly and get to know all about it. Is not mental knowledge but is knowledge on your central nervous system.

So many things are happening here I was told also that *[UNCLEAR]* has been given in some hospital in Australia maybe in Sydney where people could be treated with Sahaja Yoga. For which you don't have to take medicines,

you don't have pay to the doctors, nothing. That's one thing one should know that you can't pay for God, you can't, God doesn't understand money, He doesn't understand banking, it's your headache. He has no idea about all these things we have done to ourselves.

So best thing is to remember that only you have to give some respect to yourself realisation, respect yourself, love and compassion for yourself and forgive yourself. That's one of the ways we can really understand that we are human beings at the epitome of evolution and we have to achieve this in our lifetime. It is such a tremendous luck that at this time at this juncture you are here.

You should get your realisation and grown into it.

May God bless you.

It's very simple as I told you, it has to work fast. It has worked very fast these days. I was amazed that *[UNCLEAR]* there was 76,000 people and it worked out in five minutes, I was amazed how things work out these days, it's getting faster and faster. First it used to takes hours together, but not now.

There are conditions, which are very simple. First as I told you please forgive yourself. People must have told you that you are a sinner or this is wrong, that wrong and we develop guilt. Also it's a fashion I think to develop a guilt for everything. Now supposing we do not follow any norms of this modern life.

There are also some stupid norms you see and if you do not follow any one of them then you start feeling guilty, “I should have done this, I should have done that." But we don't know how we harm ourselves by feeling guilty.

This center on the left hand side gets into problem. When this center gets into problem, minimum off minimum we might develop *[UNCLEAR]* on the physical side. Then we might develop a disease called harsh disease angina, then also we might get all our organs *[UNCLEAR]* all the organs can become very lethargic.

So to feel guilty is also a nonsense if you see because whatever mistake you have committed is passed and at that time you should have corrected it, but what is use now feeling guilty about it and torturing your self? Whatever you have done is finished and gone! At least for mother, her son is never guilty. In the same way *[UNCLEAR]* in the eyes of God you are not guilty.

So you have to say in your heart, you can call Me Mother, or Shri Mataji, Mother I am not guilty at all. The another simple thing to do is as you have forgiven yourself you forgive everyone. Even without thinking about it. Because logically whether you have forgiven or not forgiven you have done nothing.

What are you doing? “I don't forgive” means what? Means that I am torturing myself all the time, all my life for somebody who is enjoying himself. We play to wrong hands if we don't forgive. But by that, what happens to our Chakras? That this center *[UNCLEAR]* in the crossing of the Optic Chiasma like this, absolutely constricted. Absolutely constricted and unless and until you forget it won't open and all and the Kuṇḍalinī cannot cross over. This is the last barrier we have.

So just forget and forgive all the people in general if you want. Don't think about them because that's also a

headache to remember whom you have to forgive. They don't deserve that attention.

So just forgive all together, you will lighter even now immediately just forgive everyone. These are the two conditions I think are not so difficult.

Third one is you have to take out your shoes. But I hope you don't mind because in England first time then I said, “You have to take out your shoes" half of them walked out. All shoes because this Mother Earth helps us a lot. She sucks in our problems. *[UNCLEAR]* doesn't matter. These hands towards Me like this. Just like this. Now please put your right hand towards Me like this and the left hand on top of the fontanelle bone area, Tālu, which was the soft bone, on top of your head and put down your head as far as possible. Now please don't put it on top, but away from it. Now see for yourself, please put down your head. If you want, you can take out your spectacles. Now, see for yourself if there is a cool or hot breeze like vibrations are coming out of your fontanelle bone area.

Some people get it little far away some get it quite close. Now, don't feel guilty I can feel your centers, out of which this guilty business is quite a lot. If it is hot, then you should know, you are not forgiven yourself and, or you are not forgiven others, so please forgive now. You can move your hand it may be close to the head maybe away from it, depends on and move your hand and see for yourself. Now, please put left hand towards Me and please put down your head and see for yourself on top of your head on fontanelle bone are which was a soft bone in your childhood. See for yourself is that a cool or a hot

breeze coming out of your brain, out of your head. Here again, I would request you to forgive yourself and forgive others, please that will definitely help.

Now please take your right hand towards Me and now see for yourself with the left hand on top of your head if there is a cool or a hot breeze like vibrations are coming. Actually you have to desire it, is not meant for arrogant people but meant for humble who want to have their self realisation you have to humble down. Hmm. Now please put both your hands towards the sky like this and put back your head, push back. Here you have to ask a question in your heart, three times anyone of these questions you can ask three times, `Mother is this the Cool Breeze of the Holy Ghost?' or `Mother is this the all pervading power of Divine love?' or `Mother is this the Param-Chaitanya?', ask anyone of these questions three times in your heart, push back your head and push your hands. Now please take down your hands. Now, if you can put both of your hands towards Me like this. And watch Me without thinking, just watch Me without thinking. All those who have felt Cool Breeze on the fingertips or in the center of the palm, or out of the fontanelle bone area, whether hot or cool, please raise both your hands. My goodness.

I bow to you, all of you have felt it. Which is very great experience for Me.

So may God bless you all. Now your saintly life has started, so be careful, you don't have to give up anything outside, you don't have to renounce anything, it's everything there and you have become a saint.

So please respect your self realisation and develop it, so that you can help your self and help everyone around. I must tell you I was surprised that there was a good center started in Israel and the people who started where Germans and Austrians. It was such a feeling of joy for Me that look at these Germans they feel responsible for the Jews there want Israel to give them realisation, such love and such compassion, such transformation that you enjoy your virtues, you enjoy your self.

May God bless you. May good bless you. May God bless you all.

Contents: 1996-03-05 **Talk to Sahaja Yogis, before Departure to Taiwan, Airport, Sydney, New South Wales, Australia**

[It is always a pleasure to meet you all, “But this time I felt you are very much in the Ocean of joy, enjoying your selves. That is the greatest satisfaction for Me. The best way to feel your joy is to give realisation to others. That is the real echo you get of your voice of truth." As in other countries, you are also going to different places, to villages, to different neighbourhoods and talking with full conviction about Sahaja Yoga, how it has changed your life and how you have been benefited, with genuineness, you can do a lot for your country by transforming people.] [Sahaja Yoga has grown up in Australia.

Sometimes there have been individuals who have tried to harm us, but no one has tried to harm Sahaj Yoga. Those who have tried to cause trouble have quietly left Sahaj Yoga and disappeared. This time someone did try to cause trouble, but the Yogis should not be disturbed by

such occurrences, or by such horrible people.] [Burwood Ashram has become too small. Shri Mataji is willing to donate to Sahaja Yoga in Australia because people want to buy a plot of land for an ashram. However, thee are so many Yogis and they are all earning, so it is important that they should donate as well.] Everybody must cooperate..... Nobody is going to force you, nobody is going to be compelled..... but it's for your own satisfaction..... Everybody should feel responsible for Sahaja Yoga..... if you don't feel responsible individually you cannot enjoy. Individually there's no joy for Sahaja Yogis; only in collective feeling you can have it.

[When the Ajanta caves were built, it took eleven centuries to make them. One generation after another enthusiastically kept building it despite the fact that they had never even seen Buddha, or talked or written to Him, but they were very dedicated. They stayed in that remote place, generation after generation, creating what is now one of the wonders of the world.] [So you have to understand, as realised Souls, you can do a lot through your desire and dedication.

You have to always ask yourselves what you are doing for Sahaja Yoga and realise how much Sahaja Yoga has done for you.

So the way you will enjoy is by knowing that you are working something out for Sahaja Yoga.] [The leader has been very careful, sensible and kind, but now there should be very dynamic leader because many will be coming to Sahaja Yoga. “You'll have to deal with them and when you are dealing with them remember that you are Sahaja Yogis, not to lose temper not to get angry

with them. Be kind to them and also try to talk less and do more, raising their Kuṇḍalinī. Don't touch them. That's not necessary."] [Shri Mataji then spoke in Hindi to the Indian ladies.] I was just correcting them and telling them that they should keep to their own culture.

[Some have started talking like American women, very rude. In India women are especially humble and the language is very compassionate and docile which makes others feel comfortable, but the American culture drives people mad and those who adopt it will also become mad. We don't want that culture. “We want a very compassionate, good, kind and beautiful culture" through which others can learn and our children can grow properly.] In every way it's much helpful you are humble.

[It is a joy to see how very humble the Australians have become. Australians used to be horrible, drinking so much and speaking in a way no one could understand. Now you are beautiful like lotus flowers which have “come out of this mixed, up confused culture and you should be the ones who should represent this, our Sahaja culture".] [There are still many funny things going on in the society at large. Meta Modern Era describes how we have gone wrong in Western life. This will help us to understand the problems.] I wish all of you a very good, prosperous, healthy Sahaja life and to your children... Sahaj Yoga has taken very good roots in Australia because it is Śhrī Gaṇeśha's country. His blessings are working.

[You should help those who are sick or need help.] Try to understand how to cure them..... Don't touch them. You

can take bandhans before doing anything any you'll be protected.

So may God bless you all.

Contents: **1996-03-0x Observations by Shri Mataji during Her Visit, Taipei, Taiwan**

[Shri Mataji now is short listed for the Nobel Peace prize.] [The new Australian president is a good person.] [Li Peng is a good man. He sent his cultural attache in Austria to meet Shri Mataji, who advised Her to approach the Chinese officials through the great medical benefits of Sahaja Yoga.] [Shri Mataji is not very happy with the American public because they are not seeking spirituality as other countries are. In the U.S., only the college education is still a very dynamic program; otherwise everything else is coming down.] [In Beijing at the women's conference last September, She received a red carpet treatment. The driver always protected Her head when She entered the car and he even came to attend to Her on his wedding day.] [Shri Mataji was asked about Deepak Chopra from TM who copies Sahaja material and sells it. She said that this should be made public.] [People who are catching both on the right and left sides should use a candle in front of the Photograph, keep their eyes open and foot-soak intensively. They should also say the Nirvichara mantra. In general, Sahaja Yogis should use the Śhrī Nirvichara mantra to get into thoughtless awareness quickly.] [When asked what to do about tensions, Shri Mataji responded, “You must meditate. In the morning, night. Give bandhan".] [Calcium can be used as a right side treatment to cool the body. However,

this should be done discreetly as the sodium-calcium balance in the body is very delicate.] [During dinner one evening, Shri Mataji noted that beef creates swelling of the gums because of the antibiotics and hormones that are put into the animals.]

Contents: 1996-03-08 **Talk to Sahaja Yogis, on Arrival, Furama Hotel, Hong Kong Island, China**

[Shri Mataji first requested photographs of all the Yogis with date of realisation, birth and names. She said that there will be many more yogis after this year's, Public Program, as there were also nice articles in the press. She then gave advice on how to handle new people.] Now the way You handle them is very important. We have to be extremely kind and patient with them, not to say you have these Chakras and bhoots... That will frighten them. But You should know yourself what Chakras are catching among yourselves. We should talk in Sahaja language, so that they don't feel embarrassed or hurt, because you know so much about Sahaja Yoga.

The whole situation is very simple, that we are talking about love, the Divine Love. The Divine Love does not get attached to something. Love works for everyone and it is not attached, like the sap in the tree. It goes into the tree and supplies to every part of the tree and then evaporates. But suppose this sap gets attached to one flower or fruit, the whole tree will die.

So one has to understand that this is the birth of Divine Love, the power of love.

So we have to appear very lovable and we should not react. Just keep peaceful. Supposing they say something

bad, just keep peaceful. That way in Taiwan it will now grow faster. You have to have a very balanced way and a balanced life. There is nothing compulsory in Sahaja, but it happens automatically.

So one should not try to be harsh to anyone. Try to be kind and sweet and things will work out. And also you can write to Me whenever you have problems." [On mainland China and Taiwan:] Taiwan people have to understand that with a giant like China sitting there, you cannot live separate. They could always eat you off in no time. But the best way is to understand that they are Chinese and you are Chinese. To become one motherland is a good idea. Of course, mainland China should like to keep Taiwan as it is democratic and keep you the way you are.

But these [local] politicians, they are the ones who are ambitious. That is why they want to retain power for themselves. That is why they want to separate, so they can go abroad, you see, they can enjoy the power. It is dangerous, very dangerous.

Our country [India] was divided into so many parts. First was Burma and the people who asked that they should get Burma became the dictators, horrible dictators and there is a big problem for the people there. I do not know how they are surviving. Now if they would be with India, nothing we could have taken away from them, but they could have been protected and guided better. Then there is Bangladesh where they are the poorest now. Then we have, say Pakistan, no growth, no industrial growth. They are just fighting all the time. Thin we have Tibet, also now gone to China.

So division does not help in any country. It can never help.

The people of Taiwan should say that we will accede to China, but they should keep our democracy intact. The I growth of this country gave Me tremendous joy, but it is very Westernized, while China still has the Chinese culture. You will prosper better with that culture than with this Western culture. You do not need to form any political party. You do not have to form anything. But you should desire that people have more wisdom. All the children, all the people can be killed in a war. War we do not want. I like the Chinese, even from the Mainland, they are very nice people. As long as you respect them, they are very nice..... We must understand in ourselves what we want is nothing but somehow to become one with the Mainland.

Sahaja Yogis should take to wisdom and not to extreme sort of ideas. Don't worry, no war will come.

Nothing can happen to you.

So now be happy, nothing will happen to you here. Thank you very much.

Next time I come I know I will see many more.

[Shri Mataji vibrates sugar with Her hands and water with Her feet.]

Contents: 1996-03-10 **Talk to Sahaja Yogis, at Breakfast, Furama Hotel, Hong Kong Island, China**

[The next day over breakfast Shri Mataji spoke about predictions and said that She had predicted many things which have now been proven. The protein cells which trigger cancer were predicted by Shri Mataji more than

twenty years ago. Diseases like AIDS and other diseases She had also spoken of twenty years ago. She said that all of Her predictions would be proven within twenty-five years and had to be within the lifetime of the yogis so they would have more meaning. She said that She was very practical.] [She went on to describe the predictions of people like' Nostradamus, saying that they were very vague and not very accurate. She said that he was only concerned with wars, calamities and political predictions, a very limited perspective. The accuracy of such predictions is questionable because they were very general and open to interpretation. There was a great sage called Brighu Muni who had prophesied Shri Mataji's advent, describing how the Ādi Shakti would incarnate and give moksha to Her devotees. The activation of this power would be in 1970 which is when Shri Mataji opened the Sahasrāra. The great sage worshipped Lord Shiva and when both Shiva and Pārvatī appeared before him he only wanted to do bandhan around Lord Shiva. Śhrī Shiva said that He is one with His Shakti and the Goddess is absorbed in His body, with one side of His face female and the other male. The great sage was very obstinate and still refused. Finally, using his powers he turned himself into a beetle, entered Shiva's navel and circled only half of Lord Shiva's body.] [Shri Mataji also spoke of Śhrī William Blake and how his predictions about Sahaja Yoga in England were very detailed and have all come true. One described a house above a brook and a bridge shaped like a boat. In one of Shri Mataji's houses, when the foundations were excavated, a brook and an ancient bridge shaped like a ship were discovered hidden

under the house.] [She explained the past and future and described it in a sketch. She drew a circle and said that we were at the top of the circle. The future was coming in a clockwise direction and the past was moving away. After realisation we moved above the top of the circle so that our perspective was wider. She said that it was much easier to know the past than to predict the future. Shri Mataji said She is far above the circle and can see everything.] ***1996-03-10*** Talk to Sahaja Yogis, at Breakfast, Furama Hotel, Hong Kong Island**, China**

(Not an Original Drawing)

Contents: 1996-03-10 **Talk to Sahaja Yogis, before Evening Program, Furama Hotel, Hong Kong, China**

So many questions, you see... Now, most of the questions are coming from people who doubt. Can you translate it? In Sahaja Yoga best thing is to practice what is said and then see for yourself, but if they're coming I would like to tell them about it.

Now the first one is about vegetarianism, somebody's asked. Who has asked about vegetarianism? Raise your hand. Ah, you, all right. Now, I said that there should be, there is no question of vegetarianism; whether you are a vegetarian or not makes no difference to your meditation. But for people, you see, the food is only important because supposing you're Chinese, you eat too much of fish and all that.

So to give it a balance, if you become a vegetarian more you'd be better.

It's a question of balancing, but those people who eat too much of, say, vegetarians, like in India, they should take

more to non-veg, or to proteins; it's a question of carbohydrates and proteins, it's not question of vegetarianism. Now to say that Buddha was vegetarian is not true; it's false. Because how Buddha died, you know? Buddha died when he went to a disciple who had killed a wild boar and the wild boar is allowed to leave for some time and then you should eat the meat. But he was in a hurry, so they didn't do that and he ate it and he died.

Now the problem with all of you is one, always, like whether you're Christians or Buddhists or anything, you're all conditioned background. To you Buddha is everything. What did Buddha do for you? Where is he? What is he doing? What did he do for the Buddhists? Did he give you Realisation? But you all are like that, even the Christians are like that. They're so much conditioned by Christ. You see, they are either Christ or Mohammad Sahib or someone like that, but I'm sitting before you. They're not here.

Who has given you Realisation? Try to understand.

So why be so much conditioned by Buddha? Buddha was never, never was a vegetarian; he died because of that. He ate that meat and he died; so it's a wrong idea that Buddha was a vegetarian. It's all myths they're going about and there is no need to be vegetarian; if you are suffering from too much of protein intake you should take to vegetarianism. It's good for you if you have that problem and in China eat so much of, say, fish.

So they should take more vegetables with it, not only the fish because with fish you have phosphorous.

Now do you know about your genes, we have a database of the genes. There are three things, carbohydrates,

there is phosphorous and there is nitrogen. Nitrogen is good for your health, for your ascent, for everything. But what happens? People eat too much of proteins and fish and all that; then they create more phosphorous, they become very right-sided, their eyes are spoilt and the whole balance is lost. Do you follow the point? The balance is lost; so what you have to do...

So the people who are eating too much of phosphorous must take to carbohydrates.

So it will suit some people who are eating too much of proteins or too much of phosphorous should take to more vegetarian food, will help; but it's not the way we should judge it we start by taking vegetarianism will become a realised Soul, you cannot.

Some people it will improve the meditation, with some people it will not. For example Me, I can't take vegetarian food for more than two days, I get diarrhea, sympathetic. I just get diarrhea, I cannot eat. I cannot also eat all the time fish, I have to eat a very much of protein food. You see for the Goddess they offered a lamb or sometimes a goat, this is the reason She has to take proteins. This is what it is that She has to take proteins and somebody has to take, say, more of carbohydrates, they should take. But it doesn't suit everyone.

“We learn that several Gurus in Hong Kong..." Who is this Sarah Lee? All right. “We learn that several Gurus in Hong Kong promote their exegeses free of charge and promise the followers that they can get rid of their Karma once they give their faiths to their Guru as they are also promoting internal peace and transcendence and they do not charge for anything. What are they aiming at?"

They're just aiming at controlling you. Just they want to control some people, that's all; it's a power game and that's what they want to do, it's a power game. And I'm sure at certain point they must be taking money also. Now the thing is if they were giving peace and they're talking about Karma.

I'm not talking of Karma. I'm saying you've to go beyond your mind and it has to be connected with scientific ideas, that you have to go beyond your mind. They never say like this, “We'll get rid of your Karmas." How can you? Who does the Karma? Ask them. Ask them five questions, they'll be all right.

They don't know about ego, they don't know about conditioning, they don't know about Chakras, nothing they know. They might be cheating you just, I mean it's just anybody can start something like that but what is the validity. Validity is that do they talk relevantly, do they talk about the inner side, do they talk about the Chakras, do they talk about the Kuṇḍalinī Now you have got your Kuṇḍalinī awakened; that should give you faith not in Me but in yourself. You have no faith in yourself, that's why you start thinking like this. If you have faith in your achievements, what you have achieved through Sahaja Yoga, you won't ask such questions. All right, so this is over...

There's somebody, a new yogini, she said she cannot believe in her own feelings. Who's this one, from Japan? Now see, there's nothing to believe in your own feelings, no question. You have to believe in your vibrations. You should see what sort of vibrations you get. Supposing you are very much inclined for something.

So try to find out of someone, try to find out on your vibrations, you can find out whether it is true or not. Because now you have jumped into an awareness where you know the absolute but it's not necessary that you have reached that state. But I'll tell you how to reach that state, it's different but just now as it is, you have to go beyond your mind. And that is what one has to achieve, all right? So how to go beyond your mind, that I'll tell you.

Now who's Pamela Ng? All right, well, she says that when she came first to meditation she was sleeping very well, it was effective after and all that and then later on she started... Now see, look, if you are just thinking about yourself, vibrations will go away. It's not given only for your benefit, it's given for the benefit of everyone. If you're just worried about yourself the vibrations will disappear. Because vibrations are there to give it to others, to work for others. If you're not collective enough, you cannot grow. If you do not dissolve into Sahaja Yoga you cannot grow. And then when you don't grow you go on falling down; you go on falling down, then you'll lose all these things.

So how many people have you given Realisation? That's it. First you start giving Realisations to others then you will understand that how joyous it is to give Realisation. It's not meant for you alone, it's meant for everyone, all right? “I believe that there are real Gurus and false Gurus in this world. If someone follows a real Guru but not Sahaja Yoga does this still do any good for him?" Who's this Christine? Now see, I haven't met anybody who's a

real Guru and who is giving Realisation to others, who may be real but he cannot give Realisation.

That's the point.

So what will they do? You see, they're very hot-tempered people mostly and they take you to task; they make you work very hard. I haven't seen anybody giving Realisation so far; if you meet anyone, let Me know. I'll be very happy, pass on.

Mister Ling, who's he? Now, this is interesting, the way you're seeing visions. Have you been to some other master before? No one? No? Now, you see, for this, best thing is to know about Tao which is your speciality, it's Chinese in which he describes, you see, Tao; Lao Tze describes the journey through the river Yangtze. I've been Myself to see that.

So he says on the side or the banks there are beautiful, very beautiful mountains and beautiful trees and it's so beautiful that you feel like jumping out of the boat and going to the, these gardens and these mountains. But what your aim is to go through this, Tao, means the Yangtze river, towards the river. In the beginning, maybe there are some currents flowing, maybe you might lose faith in yourself. But by the time you reach near the sea, it becomes very silent and you have to go to the sea, that's the point is.

So, you see, all these are there; these are just enticing... It's all right you see but it's nothing important because all these will keep you on a mental level. You'll be always thinking, “What is this vision? What is that?" There's nothing to be on the mental level, you have to beyond,

all right? If you don't see, you don't bother about it, they'll disappear.

These questions are nice. The first one is about confidence, you see and I'm going to tell you about meditation. If you do that kind of meditation you'll get back your confidence, all right? That's one point.

And then he says if there's anything like destiny. In Sahaja Yoga you decide your destiny, you don't have to depend on any destiny. Then it's true that in Hong Kong is highly polluted and lot of people get allergies and things like that. But Sahaja Yogis should take bandhans so they won't suffer with any allergies or anything. And also you can use something to cover your nose or something. I know people are smoking so much I Myself, I absorb so much of this within Myself, but this will all go away as far as you are concerned because you're protected, all right? But the first one I'll tell you later.

Werner, where's Werner? Now your eyes are suffering.

So very simple is that... All right now what you have to do... What is your digestion problem? You get diarrhea? Constipation. What is your digestion problem? Digestion, what is it? He's already right-sided. You're very right-sided person, you see and your eye trouble also come from the same. For the eye trouble that you are doing you have to put ice here, on the left hand side from here to here and also on your liver, all right? And your right-sidedness has to go, that I'll tell you how to do it, all right? This is a nice idea, that they come to your program and then they come to Pūjā and then they disappear. It's all right, now what can you do about it? There's no choice, if they want to disappear let them go away. We

cannot force them, but maybe, maybe some of the people do not have proper behaviour towards them, maybe.

So you have to be careful how you talk to them and how you approach them. You should not be aggressive with them and all that. Maybe some of the reasons could be that.

So that's very common, you see, they come and they go away. Because this is the time of Last Judgment. If they want to go to false Guru let them go because this is their choice. You don't have to worry on that point. But I think sometimes, sometimes they leave because they do not do meditation properly and I'll tell you what is to be done properly.

All right, now we have to go beyond the mind, as I said it that mind is a myth and we live on a mental level all the time. And that's why so many questions and so many things they come from your mind. If you reach a state where you are beyond the mind you won't have any questions because you will be there.

Because you're not there you're asking these questions. You are there for a short time and then you come down.

So how to be more on that level, I'll tell you. I don't have that problem. I can be all the time beyond the mind but for you people I've tried to find out why, how to make it, to keep you beyond the mind.

Now the best way I told people and it has worked wonders that when you are, wherever you are free, whether you are meditating or not, wherever you are freely standing or doing, try to see what is your mind is thinking. You separate, now because you're realised

Souls, you have to be, first of all, connected; if you're not connected you can't do this practice. But if you're connected to the mains then what you should do is to see that your mind is thinking. Now watch your mind. Ask the mind, “Now what are you thinking? Let's see, what are we to think?" And you will be surprised you'll go on watching and suddenly you'll reach a point that you have become thoughtless.

So always watch the mind. What is it doing? What is it thinking? What is it working out? And the mind will just not think because it cannot answer. It cannot answer a realised Soul, you see. But for that, you have to be beyond the mind; to begin with you should separate yourself from your mind. You ask questions to your mind. “Now let's see what are you thinking, sir. Where are you?" In the mirror also you can see, you shouldn't suffer from narcissism, of course not, but what you have to do is to ask.

You see, if you try to understand how to become thoughtless, the best way is to look at something, now you look at something, say, look at the flowers. Now immediately it will react, your mind will react.

Now you try to see what is your mind is saying. “I don't want to hear, no, I don't want to hear." Just say, “I don't want to hear anything. I don't want to know anything." You just want to watch, that's all.

Gradually you'll grow. You see, this is the system Zen. Try to do it, but it was such a thing, you know, that time, they were no such nice people like you, perhaps.

So he had to use other methods to make people go beyond the thought.

For example, I was telling just now about the tea ceremony. For tea ceremony, he would take a bowl of, say, freak, like a freak. Freak, you understand the freak? Freak is a thing which comes out by nature naturally in the cooking. When it is fried it becomes very funny type; that is the freak. It's not regular.

It's only one piece or something.

Somebody who's Japanese here, who's come from Japan? You? You people, they like, that's why freak very much, you see.

So, what he said that it is..., you take the bowl in your hand for tea ceremony, that's the best.

So first of all, you sit in a garden, with natural trees and natural fibres of the wood and all that, sitting down. Now you start watching that thing, three times sitting like this and three times like that. And don't think, that's the point, don't think. And then you take that tea; the tea is so sour, so bitter, take quinine raised to the power of hundred and eight. Once you take that, you become absolutely thoughtless; that's one.

Then they give you a sweet; this sweet is also sweetness, sugar raised to the power of hundred and eight. You just can't eat it, so you went from one extreme to another extreme; again you become like that, you see, it's like standing. They put this side and that side and suddenly it works out. But it's meant for people who already have got Realisation, not for people who have not got. That's why still they're studying Zen, you know, this tea ceremony. When we went to Japan, you see, in one hotel, they had arranged this tea ceremony and some Americans, they said one couple has to come, they were

fighting, “I'll go, I'll go." We have had the experience, so we were keeping quiet, to see what's going to happen.

And one couple came forward and knew they were very jealous of them. They sat on the stage and then they brought the tea; they make it with a very care and all that and gave it to the wife. She drank it and she was stunned and then they gave it to the husband. Her husband, you know, American after all, he got so angry he threw the bowl. He said, “Damn it! You took so much money from us and what are you giving us?" He gave all kinds of American abuses to them and they came away and everybody started beating the people who had put up the show.

So this is meant for people who really want to go very deep. In Zen we also made a big courtyard filled with sand, with some sort of designs in the sand and they put some stones in it. You are supposed to sit on the edge of that and to look at it without thinking. But normally people start comparing, “It looks like ships, it looks like this, it looks like..." No, you have to just look at it without thinking. There're many such things he did but nothing worked out with them. There were only twenty-six people who got Realisation in the Zen system in the Sixth Century. From the Sixth Century to the Twelfth Century and after that nobody got Realisation. But there were very few and that's why they don't understand Zen at all. You see, people write Zen because it's very deep and they don't understand; so that's what it is. Now Sahaja Yoga is understood, can be understood by normally educated person, by even uneducated people.

And this happens because actualisation takes place. Your Kuṇḍalinī takes an actual ascent.

Now in Sahaja Yoga when people come in, there're different categories of people also.

Some of them come because they think they can get good health; once they get good health they disappear. Then they again get some trouble, they come back, just for good health.

So you can't help, they have very limited desires. Then some people come in Sahaja Yoga for throwing their weight around, you see, showing off their ego, that, “I'm this” you see, trying to make another group, another this thing. You see, like that also some people come, it's very common, like a politics, you see. And they try to do it against the leader, against this, “This is wrong with him, that is wrong with him” and all kinds of things. Thirdly people come but they don't come regularly to Sahaja Yoga, they do not come regularly to the center. They just keep aloof and after some time they're lost. They again get some diseases or trouble, then they come back.

So it's a religious duty of all of you to come to the collective, one thing. The second one is to meditate everyday in the night before sleeping on your mind. Everywhere you go you should be in a meditative condition, in the sense, you should ask your mind what is it thinking. All should come to collective every time they have a program wherever it is. In Delhi you have seen people are really wonderful. There are so many people, at least about, I think two hundred people, of course we have a good center there; two hundred people, every

morning they come for meditation, every morning, look at these people.

So the quality, we call the Piṇḍah, so the quality of a person depends on how much you want Sahaja Yoga. You just want to have all the advantages, you want to do everything.

Like this lady, Sushmita Sen, she got the first prize, she's a Sahaja Yogini. She's a Sahaja Yogini and she meditates everyday, everyday she meditates and everyday she used to come in the morning to our ashram in Delhi. She's a great Sahaja Yogini, I must say, but now she's in Calcutta and there also she does the same.

So the children also, some who are...; this girl child is very highly developed child, this one is. I saw her yesterday, she's a born realised and she is the one, she must be meditating, I'm sure.

She is a very highly developed person; she's got it from her last life so she... This kind of children, there are many who are meditating or when they go to school also they become like that.

So you have to first of all worry about correcting yourself.

Now, you see, also another kind of people come in Sahaja Yoga they came, they made lots of money, this thing, that thing, see, the greed is on.

So if you still suffer from too much greed or hatred or you can call it pride and aloofness and all that, then you must know that still you have to work out. Or if you are very angry type or attached, some people are very attached to their children.

So in Sahaja Yoga they learn a lesson also from their children.

So one has to be introspective to see, “Are you just, are you satisfied?" Then you can certify yourself that you're all right.

There're so many types of people you'll meet but what you have to see about your own ascent.

So I've talked about God Realisation in My last speech in this thing, so you better listen to that lecture of Mine, for this Pūjā, for the Shiv Pūjā.

So one should not even have ambitions, when you have become a part and parcel of the whole, when you have become the ocean, what is there to be ambitious? It's all individuality.

You have to be a satisfied soul and I would say about Myself that I have to buy for My children, for My husband, this thing, that thing, but I never buy anything for Myself, very difficult, very difficult to buy something for Myself. And somebody says that, “Mother please what will you have?" I don't know what to say, what should I have. I asked My daughter, “You make all kinds of things for your father, what about Me?" So she said, “You don't like something in particular, what to make for you, you tell us." All these attachments some people have, got attachments to clothes, you see, “What I'll wear tomorrow, I'll wear day after tomorrow” like that. But so spontaneously whatever is available you can wear. And some worried about their past, you see, “I'd a bad childhood” this, that and they write about their parents; it's all nonsense, forget it, you be in the present. Now you are no more a seed, you have to grow.

That is something one has to understand in life; that if you have to grow ourselves then what we have to see within ourself what lies, whether that is doing wrong. That is something missing.

Best is to see the good points of others, not the bad points. By that you will gradually develop more good points within yourself. Competition should be in good points.

So on one side you have to achieve your Self-realisation in a way that you put yourself beyond the mind, one way, through meditation. And the second way is to give Realisations to others. And must attend collective meditation, very important.

You have to be active in it. If you are not active in Sahaja Yoga then you lose your vibrations gradually because Divine thinks, “What's the use of giving to this hopeless case any vibrations." So you have to work it out, understanding that now you are chosen as the instrument of the Divine. It is not only for your health or for the health of your family or for anything like that. But it is for the good of the others.

That's how you'll all go very well.

Now diffidence comes through your mind only; mind only gives you diffidence.

So to overpower this mind, you must watch and tell him to shut up. Must tell him to shut up. Then you will rise. The proof is that you feel the vibrations. Now, if you ask Me I find the people in Hong Kong are rather right-sided, most of them.

So you have to do right-sided treatment for yourself. Every night, about ten minutes, at the most, you have to sit with your right hand towards the photograph and right foot in the water, with a little salt. Normally use cold water, ice also is good but cold water normally but if it is very cold outside, you can use warm water. In this hand [left hand] you must take ice and put it on your liver, right hand towards the photograph. Now, then after that you can put the ice over here, put your hand there. If you do it everyday your stress will go down, everything will be perfect, just sit like this, just now. Heat is going down; no, no, no, put right hand towards Me and the left hand there. You're left-sided, you're not right-sided; you have to use the candle treatment, all right? Now some people have both problems. Then you have to put a candle in front of the photograph, put both the feet in the water and sit like this and in both the cases don't close your eyes. You should put your attention on My Āgñyā, it'll be very good for you, for your ascent into the realm of thoughtless awareness.

As I love you try to love Me, that's the best thing.

Lastly, you see, in Sahaja Yoga people come in, they think it's a sort of a contract with us that we should look after them, their health, their jobs, their everything. This is absurd. The contract is between yourself, with yourself. You have to work it out, all right? This is what it is.

So if the mind is asking questions ask it to shut up now. Mind is the worst thing, it is standing between you and reality. [Hindi.] Now whatever it is, like yours, you see, you give a bandhan to your husband; ask everybody to give a bandhan to him just now, you can give bandhan to

him, her husband, Atul is his name. Just give him a bandhan. See, it will work out, you can help, all of you can help. You can help the whole world but you have to be strong, you have to have the energy within yourself. Ha! Good, very good. This is Sahaja Yog, it's cool.

So try to remember what is your real problem; you're right-sided, all right so just try to cut it off.

I'll be happy if you could learn some English because I can't learn so many languages. Deities only understood so far only Sanskrit but now they understand English, thank God! It's a great credit for the English people. But still English language very limited, very limited. For example “spirit" word they will use for the Ātmā, they will use it for alcohol, also they will use it for the dead spirits. Such a language, what can you say, what can you explain. And the French is the worst, French is the worst because first of all if you speak French you catch on Viśhuddhi. And also in French there are many words missing, of course “spirit" is missing though, no doubt, but also the word “awareness" is not there.

So now I think everybody is happy. Let's have some music.

[The program continued with bhajans.] [First Sahaja Yoga Chinese song (a bhajan) is sang:] In my life, the most beautiful moment; The lotus is in blossom, Your gentle steps are there in the flower, Awakening our compassion.

My heart is filled with joy, don't ask me what sorrow is, The happiness in my heart is forever our own.

Contents: **1996-03-1x Advices to Malaysian Sahaja Yogis, Kuala Lumpur, Malaysia**

[SYNOPSIS!] [Some advices might be from prior visits.] [Pregnant women should not look at lunar or solar eclipses. Their babies born might not be normal.] [If there are many Sahaj Yogis in Malaysia it will come a cooler place.] [If the Indians in Malaysia take up Sahaja Yoga, it will help work out Sahaja Yoga in Southern India.

[Most of Malaysian Indians' forefathers came from there.] [This year, Shri Mataji said that Malaysia's greatest problem will come from pollution. Our Divine Mother advised us to put our attention on this problem and also to carpool.] [Problems can be solved with faith. Write it down and put the letter in front of the Ādi Shakti's photograph. The problem will be taken care of by Param-Chaitanya.] [Our Divine Mother also suggested we start a school for our Sahaj children.] [When asked which part of the Virāta we are, She explained that Malaysia is a very small country and is not any particular Chakra, but we are on the left side, like India and China.]

Contents: **1996-03-1x Advices, Informal Gatherings, Kuala Lumpur, Malaysia**

[The death sentence: in 1996, there was an article in the papers about someone who was found guilty of drug trafficking in Malaysia and was given the death sentence. Our Divine Mother said it was very harsh. I said maybe because of the death sentence, the drug problem is not so bad among our youth both in Malaysia and Singapore, as in other countries. Shri Mataji said that even though what they [drug traffickers] had done was wrong, a life is very precious and should not be taken away just like that. Instead we should show them that they were wrong,

rehabilitate them, teach them and give them a chance to correct themselves.] [Division of countries: in 1996 there was some tension between two Far Eastern countries and it was reported in the news. Shri Mataji looks at a Sahaja Yogini and asks whether they should stay divided or be reunited. Sahaja Yogini is at a loss for words. Shri Mataji then explain that it is not good for countries to be divided and gave the example of India after independence. She said that they would be much better off united.] [Princess Diana: one morning in 1996, the news carried an article about the late Princess Diana's confession that she was involved with someone. Shri Mataji explains that Diana should have known who she was and her position in life. She should not have reacted to her husband's ways but kept her dignity and chastity. Women must not take the attitude that what the men can do we can do too. Shri Mataji says the women should be able to absorb everything. Women are the ones who hold everything together.]

***Contents: 1996-03-12*, Public Program, Kolej Damanasara Utama Hall, Kuala Lumpur, Malaysia**

I bow to all the seekers of Truth. At the very outset we have to know that truth is what it is. It has been, it is, it will be. You cannot change it; you cannot transform it. Whatever I'm going to tell you today, you also should not take it for granted, because we've had lots of problems with blind faith. If it proves, then this is like a hypothesis before you, then as scientists keep your mind open and if it works then you have to accept it as honest people. Because it is for your benevolence, for the benevolence

of your family and for the benevolence of the whole world.

I'm talking here about the global transformation which is very much needed today because this is a special time, they call it as the Last Judgment or in Koran is described as Qiyamah. In the Resurrection time, I call it as the blossom time when many people have come on this earth to seek the truth.

The first thing you have to know that you are not this body, this mind, these conditionings, this ego, your emotions but you are the pure spirit. In the evolutionary process you have become a human being; you have the human awareness but you don't have the knowledge about the absolute truth. Everybody has a different idea and everybody propagates that idea. While doing that you can argue, discuss, find, quarrel and also we have wars but if all of us see the same thing as truth, we will never be able to argue, as you see Me sitting here, you know I'm sitting here. In the same way if you know absolute truth there cannot be any difference of opinion.

Now there is already an arrangement already made within us by the Divine power which is the second truth about which we are not aware. See how many flowers there are and so very beautiful they are. All over Kuala Lumpur you find such beautiful trees; it's a miracle. You don't think about it; you take it for granted. Who does this miracle? If you ask a doctor, “Who runs your heart?" He'll say, “It's autonomous nervous system." But who is this `auto'? Who runs the heart? So there is no answer for him.

Thus we have to understand there is some power who does this thing; and this is the power I call as the All-pervading Power of Divine Love. This power has been called by different names. In the Bible it is described as the Cool Breeze of the Holy Ghost, also as the All-pervading Power of Divine Love. In the Indian scriptures it is described as Param-Chaitanya. Also in Koran it is described as Rūh. This power is all-pervading and permeates into everything but we have never felt it before, this power and that is why we do not know anything about ourselves. See this instrument that is here; if it is not connected to the mains, it has no identity. In the same way, if we are not connected to the mains, we have no identity. We may find as something, we might say we're Indians, we're Taiwanese, we're Chinese, we're Christians, we're Muslims, we're Hindus. But we are not yet connected to the mains; unless and until you are connected to the mains, you do not know the absolute truth about yourself.

It is said in all the scriptures that you have to find yourself; even in Koran it's said if you don't know yourself you will not know God Almighty.

So talking about God, all these lectures are of no use. First of all you all should be connected to this All-pervading Power of Divine Love. You've already heard about the subtle system that is built-in within us. Now this power of Kuṇḍalinī is in the sacrum bone; that means the Greeks knew that this was the sacred bone, that's why they called it sacrum. Now this power is the one who is your own individual mother. She loves you. She is the store of all the knowledge about you and she's just

waiting to give you your second birth. Every human being has got this Kuṇḍalinī. It's called as Kuṇḍalinī; Kundala means a coil. It has got three and a half coils within itself of energy which has to rise to be awakened and has to go through, go through the six centers to pierce through the last one here which we call as the Fontanelle bone area or the Brahmarandhra. Then it gets connected with this All-pervading Power. This power is the one that is the ocean of love and compassion.

Now this Divine Love is not the one as we understand love which is limited. It's like the sap in the tree that rises, goes to the various parts of the tree and supplies the sap to the flower, to the fruit, to the branches, to the leaves. But it does not stick to any one flower or any one fruit; doesn't get attached to, because if it does that then that flower will ultimately die because the tree will die.

So this kind of attachment is actually the death of love. This Divine Love is all-pervading and is looking after us in every way; it protects us, it creates miracles for us.

So many scientists have described that they get suddenly a kind of a suggestion from somewhere so that they can find out or research something about which they have no idea. Even Einstein has said that he was tired of finding this theory of relativity; he could not do it.

So he was so tired and sitting in a garden, he was playing like a little boy with soap bubbles and suddenly the theory of this relativity dawned upon him from somewhere, he doesn't know from where.

So this All-pervading Power has done all the miracles. Lord Buddha got his realisation through this power only.

And Jesus was using this power to cure people and healed people.

So those who are connected with these powers are the ones who are realised Souls, enlightened people.

Now when it happens that you become one with this All-pervading Power, so many things happen to you. First of all these centers that we have within us, different centers, they are all responsible for our physical, mental, emotional and spiritual being. They look after these.

So when this Kuṇḍalinī rises she nourishes them, she integrates them, she brings them together. And that is how first thing that happens to you then, you get cured of diseases which can be also incurable. In Delhi university, we have four doctors who have got M. D. They have got their M. D. in Sahaja Yoga for curing some incurable diseases; but it happens through your own power, you don't have to take anything for that, no expensive medicines and all that. It has cured patients of cancer, all kinds, hypertension, diabetes; all kinds of diseases have been cured by this power that is within you. This is the power we have never used so far.

So when it happens to you that you become connected with this All-pervading Power, you can feel on your finger tips these cool vibrations, we can call the Cool Breeze-like sensation on your finger tips. Now these are responsible for different centers, so you don't have to go through the whole rigmarole of diagnosis, even a child can tell you what's wrong with you. It's so simple.

Another thing that happens to you that apart from curing you of your ailments, that a person who has many qualities in him, many potential qualities. For an artist he

becomes a great artist. If he's a musician, he becomes a very big musician. Those who could not speak, had stage fear become great orators. They become writers and we have so many people who achieved great heights by Sahaja Yoga. Even the children who could not do well in their classes have become extremely brilliant, they stand first class first. I'm not telling you just the story, it's a miracle, but it happens, no doubt, it happened. Now if you see that the part of the brain that we use is very limited; but suddenly the light of the spirit enlightens the brain and you start understanding many things and doing many things without much difficulty. Actually you become extremely dynamic, very dynamic, at the same time, extremely compassionate.

Now our problem starts from our mind. Those people who think of wars and fighting, violence and crimes, it all comes from the mind. Now this mind is a myth. If I tell you you should not be shocked, though Lao Tze has said that it's a myth, it is. The mind is something that we are creating by reacting to outside. It's like the bubbles of our thoughts that we get out of our reaction outside through our conditioning and through our ego, this mind is created. We depend on this mind as we create, say, the watch and we become slaves of watch; we create the computer, we become slaves of computers. In the same way we depend on this mind so much. But mind is keeping you out of the reality. All the horrible things people think about or create comes out of the same mind.

So one has to transcend, one has to go beyond this mind; that is the reality, that's where the reality is. Now

normally what do we do? We're thinking, thinking, thinking; worrying, worrying, worrying. We're thinking, the thoughts rise and fall off, another thought rises and falls off and we're jumping on the cusp of the thought, all the time, on the cusp of the thought. We are either in the future or in the past; we cannot be in the present. The past is finished, the future doesn't exist.

So you have to be in the present where there is reality, but we cannot stop our mind in the present.

So the only way is to go beyond the mind.

Now this Kuṇḍalinī does wonders that when she rises, she elongates those thoughts and between these two thoughts or many thoughts the space is there which is the present.

So you become thoughtlessly aware; you're absolutely aware but you're thoughtless. You're absolutely peaceful. Many people talk of peace, I have heard of so many are awarded for peace but they are extremely hot-tempered people, I've seen them.

I met so many of them, they're very hot-tempered; if you've to meet them better take a barge pole in the hand. It's horrible they are, you can't talk to them; but they get awards for peace, I don't know from what angle they get it. If you don't have peace within how can you emit peace to others? So the only solution is that human beings should reach that stage where they're absolutely peaceful within. It's like this, if you're standing in the waves of a turbulent sea then you are frightened. But supposing you get into a boat then you can watch all that great fun for you; but if you know how to swim you can jump and get the people out of their problems. This is

exactly what happens; first you become thoughtlessly aware and then you become doubtlessly aware where you become yourself equipped with all the powers of a Divine personality. First of all when you become peaceful, you become the witness; witness of the whole drama going on. Just witness, when you become the witness all the powers that are there of the Divine which are miraculous powers start flowing through you and you are amazed how things are solved; how you can solve the problems, not only your own, of your society, of your country but of the whole world.

Human beings don't know how great they are; they don't know how glorious they are, what are their powers, they have no idea about which, so what happens to them is that they are all the time trying and to run after something without having any evaluation of them. Like in America, when I was in Washington some people came to Me, said, “Mother, we have lost our house, we lost our children from the school, we don't know what to do." I said, “What happened? What did you do?" They said, “There was one gentleman who came as a master and he said that `I can teach you how to control the minds of others.' " I don't know what is the need to do that but he'd said so.

So what he did is to ask somebody from the audience and called him and said that, “Now this is a pendulum and this man will take this and I will make him move the pendulum." And after some time he started moving the pendulum. He was so much impressed by that, that he really fell at his feet and he gave him all the money, everything, whatever he needed. I said, “Is that the value

of your being a human being? Have you come on this earth to move pendulums? Ask yourself, why are you on this earth? What is the purpose of your life? Just to move pendulums you gave all so much money?" Then they realised but it was too late; they're already lynched and many people are lynched like that.

So one has to understand that to get your Self-realisation you cannot pay. You can pay for the hall, that's different but you cannot pay for your Self-realisation; for your Self-knowledge, you cannot pay because the Divine or God Almighty doesn't understand money. This is our headache, banking, money, insurance. It's not His headache.

So we are sadly mistaken when we think we can purchase the Divine knowledge or we can purchase Self-realisation, you cannot. If you put only one criteria, I tell you, most of your conditionings will drop out. The conditioning of human being have led them to all kinds of nonsensical things. If we could be free of these conditionings we'd realise that we have been drifted into something nonsensical, we're doing something nonsensical. This is very important that we have to go beyond this mind which is created by our ego or by our conditioning.

So to go beyond it is only possible if there is the awakening of the Kuṇḍalinī.

Like a seed you put it in the Mother Earth, it sprouts by itself; what do you do, you don't stand on your head, you don't pray to Mother Earth, she doesn't understand money. It sprouts by itself. How? It sprouts because it has the built-in capacity to sprout. And the Mother Earth has

the built-in capacity to sprout it. It just happens spontaneously, Sahaj. Sahaja, Saha means with, Ja means born. Born with you is the right to get this Yoga, is the union with the Divine, is born with you. But you're conditioned, you don't want to give up whatever is mythical; so you continue with it and you land into difficulties.

Now, luckily these are days, special days when people are searching; it's already predicted that they will be searching like this. Thousands of them are searching and they will get answer to what they're searching; now what are you searching, we should know. What we are searching is nothing, to become the spirit; because in the light of the spirit only your attention becomes enlightened. With this enlightened attention you can find out everything about truth. Supposing there is somebody who has come out of the jail and put on an orange dress and comes to Kuala Lumpur; many have come like that, I know and says that, “I will save you and I will give you this” and you start just falling at his feet. How will you judge whether he is truthful or not? For that you have to have the light of the spirit; in the light of the spirit you can see that he is a very bad man because on your finger tips you can feel the heat from him, you can even get a blister if he's a very very cruel man or a very bad person.

So the Self-knowledge not only comes but also you get the knowledge about others because a new dimension of collective consciousness comes into you. Because you become part and parcel of the whole, you become part and parcel of the whole. Who is the other? Like a drop falls into the ocean becomes the ocean, you too become

like an ocean and you can feel it, another person, the centers of another person whether he's dead or not. Sitting down here you can feel it. If you grow into your own being then you'll be amazed how much you are capable of.

Now in the light of this, enlightenment, I would call, spirit, you also see what is destructive for you.

Also you get power to give it up. I know so many people who are drunkards, who take to drugs, all kinds of things, they find it impossible to. But once you have this light you just give up, just like this, for example, I'm holding a snake in my hand and there's darkness and I'm very obstinate and you tell me that “There's a snake in your hand” I would say “No, it's a rope” I'll fight. Till it bites me I would. But if there is little light I'll just throw it away by myself. In the same way you throw away, in the sense you give up all that is destructive to you.

So many people in Sahaja Yoga who were taking very serious type of drugs, specially in the West, at least thirty percent of them were taking it, they all have given up, now they don't take drugs. I don't say, `Don't do this,' and `Don't do that.' As soon as you say that half of them will walk off. But in your only light, in your only guidance, you become your own master, your own guide and you see for yourself what is wrong and what is not wrong and you take to it; I don't have to tell you. These modern times you cannot tell anybody `Don't do this.' Best is that you yourself see for yourself and solve your problems; because you become a master.

This attention is so peaceful and so kind, so generous and so compassionate; wherever it puts its projection, it

helps, wherever. But you have to grow into it, the thing is people come for Sahaja Yoga, they get their realisation and they feel nothing great, you see, on top of the world and they forget about it. You have to grow. Now the seed has sprouted, it has to grow into a tree; if it doesn't grow then it's like a waste I think, as Christ has said that like a primule or the seed which are just sprouted, are thrown in the marsh. In the same way we should have value for our life, we should understand that we have come on this earth at this special time to have our Self-realisation and we must respect our Self-realisation by which we should grow.

All the saints have said about it; it's not that I'm saying it. You see, the great saint in India like Guru Nanaka has said very clearly that “You have to know yourself, where are you running about? Why are you going to jungles? It's within yourself." Every person who has had experience of the Divine has said it. Buddha has said it, everybody has said it. But the problem is nobody understand that you have to be spirit-oriented. All the religions now have become money-oriented, power-oriented, that-oriented, not spirit-oriented. If you become spirit-oriented you will see to it that you get your Self-realisation and that is very important if you want to know what you are. You have to have Self-knowledge and you have to have full capacity to cure yourself, to enjoy yourself and to be able to project yourself to whatever good you want to do. You need not be a degree holder, you need not be a rich man, nothing of the kind.

Every human being can get this Self-realisation and, as I said, it is your birthright, to get Self-realisation.

It is there, free for you and you have to have it. It is the greatest blessings of modern times; I envy the modern times are one of the worst, called as Ghor Kali Yuga but in this Ghor Kali Yuga only this great thing had to happen that you get the awakening of the Kuṇḍalinī and the blessings of the Divine. First this has to happen to you, will happen, I'm known to today, it will happen to you. You're going to get your Self-realisation, all of you. But then you must grow; there where you all fail sometimes that you don't grow.

It is a collective happening because now you have become the ocean. In the ocean you must know that you have to be one with the ocean; and that's why I think some people fail and they cannot grow.

So you get all the peace, all the health, of all the things you get all the blessings of the Divine. Divine is extremely blissful. It has helped people in so many ways; how it has guided people, how it has taken to the right path and how it has blessed. I get letters practically everyday in hundreds and one day, you see, I said, “Better write them down in a book or something." So I gave it to somebody, “You better do the job." In one month, he said, “It has come up to my head on both the sides, now what am I to do? Mother will you make a choice for me?" I said, “See, I'm sorry I have no time to do all this, I'm travelling all the time." So we gave it up, because there's no end to it, because if you enter into the kingdom of God, it's very different; that's so peaceful you're not bothered and your problems get automatically solved. You don't have to worry about it.

The latest miracle, I must tell you, it was very great; there was a lady from Mexico. She was working in the U. N. and she became a great Sahaja Yogini but her son who was young, studying in Harvard, got a horrible disease that in the family everybody got, but he got it at a very young age, they got it at a very old age and she was worried and she wrote to Me. She wrote to Me three letters and she was just praying and I just told her, “Ask your son to do Sahaja Yoga." And the fourth letter came within one month's time and she said, “Mother, he's completely cured, the disease has disappeared." I was in India and she was in Mexico because she had taken the son there, he was studying in Harvard University, taken there and now he's completely cured. It's very surprising, she came to Italy in a big seminar and told everybody what has happened.

So so many miracles take place; people who meet with accidents, how they're saved and all, all kinds of miracles take place because the Divine wants you to live, live well and enjoy life.

So the highest thing that happens to you is this that you become the instrument of this Divine Love. It acts through you and you enjoy it. You have the power to give realisation to others, one person can give realisation to thousands.

Now I have been to some countries but they first told Me it's in sixty-five nations it's working, now they told Me it's in hundred and ten nations it is working. Imagine I didn't visit these countries but it has worked out. It has worked out because somebody, one person gets realisation and goes and does the job.

Like one fellow got realisation in Germany and he went to Greece and he got so many people there.

So you also get power to raise the Kuṇḍalinī and cure people and help them. Like one enlightened light or one enlightened candle can enlighten many candles, you can do that, it doesn't matter if you're a woman, man or a child, anybody can do it. You'll be amazed to know that how compassion comes in. In Israel we had no one, so some Germans went to Israel to work there. I was amazed how Germans of all the thing could go to Israel; so they said, “Mother, our forefathers have killed so many of these Jews, so we must make amends and that's how we are there." And they took leave, went there and gave realisation to so many Israelis.

So this is what you have to understand that you have immense powers within. I mean you are glorious, you're very good, you don't have to think that, “I shouldn't do this, I should starve myself, I should fast, I should stand on my head, go to Himālayas or give up my family” nothing of the kind; it happens within yourself because it's the very evolutionary process through which it last breaks through *[UNCLEAR]*, you don't have to do all these useless things which so far you have been doing, it just works out because it is within you. Only thing, you must have full confidence, confidence in yourself that it will work out. Once you have this confidence it will definitely work out because this is the power, what we call, the Kuṇḍalinī, is the power of pure desire, pure desire, all other desires are not pure. Because whatever desire we have, we're never satisfied with it. Today I want to buy a carpet, I'll buy a carpet. Then I want to buy a house, I'll

buy a house. This carpet will have no value, when I buy the house, the house will have no value. Then I want to buy a car, the car will have no value. Like it will go on and on. You know the economic law that in general wants are not satiable, but there's one want within us which is the Kuṇḍalinī which is the pure desire that we become one with the Divine power. Whether you are aware of it or not that's what is the desire within you which you have. Once you have it you become a very satisfied soul. Greed drops out, jealousies drop out, your false pride drops out and you become a beautiful, saintly personality. It's all within your reach and as I said, it will not take much time; hardly it will take ten minutes.

In this short lecture I cannot tell you everything about it, but there are many lectures of Mine which are already recorded and you have here. Luckily we have very good people, Sahaja Yogis who are very capable and know a lot, who are very kind and affectionate and I'm sure they'll guide you to your higher growth and they'll help you without paying any money. You have to come to the collective, that is very important. We don't have, we don't take too much money, so we don't have palaces for you to meditate, but whatever is there please do come and know how to meditate and how to get rid of this horrible mind which is always bombarding you with thoughts. I've told them the best way is to watch your mind and ask, `Now', after realisation, not before, after realisation, `now, what are you thinking, let's see,' and then tell him to shut up. It will work out, that's how it works out, the meditation part and it's very, very simple.

It will help you in so many ways and it's question of love. I have to make one appeal to you that as I love you, you love yourself. You should not feel guilty at all at this moment. Many people have been told, “You're sinners, this, that” forget it. Actually, I think those people who talk like this, that you're sinners, must be sinners themselves. At this moment, you are absolutely not guilty, not guilty at all, also it's a fashion these days to feel guilty for nothing at all. There's no need to feel guilty, you've done nothing wrong.

So please, first of all, forgive yourself. This is the first condition. The second condition is, you've to forgive everyone, everyone, not even thinking about them, whether you forgive or you don't forgive, what do you do, nothing. Actually if you forgive then it's better because if you don't forgive then you play into wrong hands, you play into very wrong hands and what happens to you is that you torture yourself, while the person who has troubled you is very happy and you're torturing yourself.

So just tell in your heart, “Mother we forgive ourselves and we forgive the others” that's all. If you have to say that you'll feel much lighter, much better, very important because if you feel guilty, the center here catches. There's a very important center on the left hand side and this center when it catches you get troubles, what we call as the, maybe spondylitis of a serious nature, angina and the lethargic organs. Now supposing you catch this center on the Optic Chiasma then what happens, it's like this, like a cross, absolutely very constricted.

When you forgive others then it opens out.

At this moment when you have come for your Self-realisation it's important that you should make these Chakras open, these centers open, so that the Kuṇḍalinī can rise and you get your Self-realisation.

So please forgive yourself and forgive others. You have to be pleasantly placed towards yourself, in no way hating yourself or condemning yourself. That will work out very well and don't condemn anybody else, forgive everyone. These are the two conditions and the third is not a condition, but a request that you'll have to take out your shoes and I hope you don't mind. Though, I must say it cannot be forced on anyone, you cannot force, it's something you cannot force. It has, it can only work if you want it. If you don't want you cannot force it on anybody, so please those who don't want to have the Self-realisation can leave the hall. It's much better so that they don't disturb anyone. But for those who want it, please be seated and it will hardly take any time, I know, because this Mother Earth of Malaysia is specially vibrated, it's very good Mother Earth you have, it works wonders here. Moreover such a cosmopolitan place where we have people from all cultures, from all kinds of countries which is very, very encouraging and joy-giving.

So first thing that will happen to you, you'll feel extremely joyous, as if jumped into the ocean of joy.

I know some of you have questions, maybe in your mind, but that is also coming out of this mind, so just now you need not ask Me any questions. If you have some some problems, you can always write to Me through your leaders here. But just now forget it, just now tell your mind to shut up for a while so that you get your Self-

realisation alright. Also you can take out your spectacles later on, not now when I'll tell you.

What you have to do is to put both the hands towards Me like this in a very simple..., sit comfortably before the..., those who are sitting on the chair can put their feet apart from each other. Now please bend your head and put your left hand towards Me and right hand on top of the Fontanelle bone area which was a soft bone in your childhood. Not touching the head, away from it and see for yourself if there's a cool or a hot breeze like vibrations coming out of your head, out of your Fontanelle bone area which was a soft bone in your childhood, we call it, it's also as Tālu. Now don't doubt because there's a conditioning, you might start doubting; I have to tell you one thing, it's coming out of your head. Put right hand towards Me and again bend your head and see for yourself if there's a cool or hot breeze-like vibrations coming out of your own head. They're hot because you might not have forgiven yourself or others, so please forgive yourself and others now so that it becomes a Cool Breeze coming out.

Now, please put now the left hand towards Me and see with the right hand, once again if there's a cool or a hot breeze coming out of your Fontanelle bone area. Now please forgive yourself and forgive others, without thinking about them, it's a headache even to think about them.

So please see for yourself. Now please both the hands towards Me like this and watch Me without thinking. Let's see if you can do it.

Some of you might get a Cool Breeze from the lower part of the palm like this, you'll take it up like that, if it is so; if it is not just keep your hands and watch Me without thinking.

Now you have to raise both your hands towards the sky and push back your head and ask a question, anyone of these questions, three times. One question you have to ask only three times, ask a question, `Mother, is this the Cool Breeze of the Holy Ghost?' or ask a question, `Mother, is this the All-pervading Power of Divine Love that is Rūh?' or, `Mother, is this the Param-Chaitanya?' Ask anyone of these questions three times. Push back your head. Now take down your hands please. Push your hands like this and see if you are getting Cool Breeze on your finger tips or on the palm or out of the Fontanelle bone area, just see for yourself.

Don't doubt, don't doubt, one thing you should not doubt; tell your mind not to doubt but see for yourself. Now, all those who have felt cool or hot breeze on their finger tips or on the palm or out of the Fontanelle bone area, please raise both your hands.

This Kuala Lumpur, everyone of you! May God bless you! Everyone! Now this is the first time you have felt this Divine power, first time. May God bless you! I'm feeling from you this. It's wonderful. May God bless you. God is so fast, I told you this is a special country where it works so fast. May God bless you all. Please put down your hands, please.

May God bless you all.

But one thing you must become collective, you must come to the collective, otherwise you will be lost.

So please come to the collective, they'll give you all the help, all the Divine knowledge, everything and which you can work it out and you can really master it. I request you, don't waste it. I'll come again next year, I'm sure I'll come here to see you all.

May God bless you.

Also you are requested to come to India for a seminar we have in Ganapatipule, let us know beforehand and we'll make all the arrangements.

Thank you very much, thank you.

.....

Human life is very precious and its full meaning should be achieved. The gift of Self-realisation should not be wasted.

Contents: 1996-03-13 **Lunch Offered to Shri Mataji and all Sahaja Yogis, Cafeteria of a Store, Kuala Lumpur, Malaysia**

[Shri Mataji wanted to do a little shopping this morning so we soon found ourselves in the centre of a shopping area. In one shop, some senior supervisors came and showered us with attention. One was particularly chatty and talked constantly, asking us about Shri Mataji and Sahaja Yoga. This supervisor was persistently asking us to have a drink or something to eat in the cafeteria upstairs. We declined as graciously as we could several times, but then she finally asked Shri Mataji. Shri Mataji said:] You are asking with such love, so how can we say no? [Not long after that, we were escorted up to the cafeteria in a reserved lift and Cecilia left us to another senior supervisor who took very good care of our food.

Some of us did not know what to do, for we certainly did not expect to sit and eat at the same table as the Ādi Shakti. Shri Mataji sensed this and put us at ease, inviting us to sit and eat. It felt quite strange sitting next to the Creator of the Universe and having lunch, reminding ourselves not to vibrate the food because everything was prasad in Shri Mataji's presence.] [Before we could finish our lunch, Cecilia made another appearance, with other people in tow. She asked for her realisation, then introduced other supervisors to Shri Mataji. They all got their realisation and none had a clue as to how fortunate they were. Shri Mataji worked on them individually and said that all the supervisors had Āgñyā catches. She put Her hand on their Āgñyās and Sahasrāras, massaging them until the catches cleared.]

Contents: 1996-03-13 **Meeting with Two Reporters from the Sun and Star Newspapers, Kuala Lumpur, Malaysia**

[SYNOPSIS!] [That evening, Shri Mataji met with reporters from the Sun and the Star newspapers, both of which had carried articles on Shri Mataji's visit. This was the first time in Malaysia that the media got the opportunity to meet and speak to Her. The egos of the reporters were quickly, melted by Shri Mataji's warmth and compassion. They later commented that they had met their fair share of Gurus, but had never met and spoken to anyone like Shri Mataji who was so graceful, compassionate, kind and motherly. They were like children listening to what She had to say and after a while, Shri Mataji also said that they could not ask any more questions because they

were in thoughtlessness and couldn't think of any more questions.

They were very respectful and Shri Mataji spoke to them for an hour and a half.] [The questions asked ranged from the mundane to the very deep. One that was truly notable was, “Shri Mataji, how do you feel when your followers treat you like God?" Shri Mataji replied that whatever Her followers call Her, they have found out of their own accord and thus cannot be challenged. She said that the powers of the Goddess have been described in many ancient writings and when they found that She had these powers, they started to call Her Goddess, so what can she do? She did not ask anyone to address Her in that way.] [Nobody challenged Her or said anything. They all seemed to accept what She said without any doubt.

Shri Mataji later went on to criticise and expose all the false Gurus, including Mahishasura, the Catholic Church, TM, Rajneesh, B.K. Rāja Yoga, the Dalai Lama and even Mother Teresa. It was a very powerful talk and we were left floating after that. Shri Mataji later commented that the reporters were now like Sahaja Yogis also, just listening to Her talk. She told them how powerful they were as members of the Press and asked them to use these powers well, so that the message could be spread in the best way. They were also asked not to publish everything She had said. She told them that much of what She had said was for their own benefit. They acknowledged that and said they would do their best.]

Contents: 1996-03-14 **Talk to Sahaja Yogis, Collective Meetings Hall, Kuala Lumpur, Malaysia**

I'm so full of love and joy to see you all here again, to see it, the number of people came and you all have to look after them with care and concern. I never expected that such a lot of people will come and in one year they've grown such a lot.

So we have to get them very much rooted in Sahaja Yoga; it will depend on your own handling or managing the whole thing. Like when I was in Hong Kong I was surprised we've very beautiful Chinese, mostly Chinese. The Yogis liked them very much and they informed Me two hundred people came for the follow-up very seriously, two hundred people, it's something very gratifying. If they're coming and if they settle down, we'll have so many of them there in Hong Kong which is being managed by one boy from, Alex from Australia. He's done very well, I must say and he might have to go back but he's done his job very well and now there're so many people there in that place which I never expected.

Now what I find that just like something making noise little less, I find that just like Hong Kong also here the people are very active, overactive. The streets are filled with cars and so much more coming out and there's so much pollution. This is not a good thing to have too much pollution so Sahaja Yogis have to be careful about it themselves, be alert that we should not have cars like that which are emitting all kinds of pollution. Also they can manage to be in one car, that is three, four people. Here I find in every car there's one person sitting; that's

not a very good idea because then you'll have so many cars on the street.

So you have to yourself concern about the problems of this city here, also of this country.

Whatever you believe in should not be blind faith, that is very important in Sahaja Yoga; you have to experience it. But after experiencing when you have a faith which is being verified by *[UNCLEAR]*. Now the faith should be very deep, with that most of your problems will be solved but the faith has to be very deep and understanding. But if you waver and still you think is not all right then it doesn't work out.

So what works with this All-pervading Power is your faith in yourself and in this power that all the things will work out. But meditation is the only way that you can grow deep within yourself. Every evening and morning you must meditate but you must know what sort of a personality you are. Now supposing you are a, we can say, a very right-sided person, then what you have to do is to work out on the right side. If you are a left-sided person then work out on the left side but in case if you're right-sided and you're trying the left side treatment then it won't work out.

So first you should find out what is your style, what is your category in Sahaja Yoga. It's very important and then you'll be amazed so many of your problems will be solved through meditation.

Now I have here some letters from most, they're all from Indians, I must say, not from Chinese and they're regarding different, different problems. Now it is the faith that you have to grow, as I said. With the faith your

problems will be solved. For example there's a very nice letter from a doctor who is faced with the problem of the owner asking him to quit.

So best thing is to quit such a place and get something else and shift there because we should not get into controversies and fights, that is a waste of energy. We can easily get some other places, smaller place and a better locality, that's an old house, according to him.

So firstly try to avoid controversies, fights, arguments. Even you will be surprised new Sahaja Yogis will be coming, they'll be arguing, if they're arguing too much just put your hands to your ears, “We don't want to argue." Then that person will understand; they'll be very argumentative, all the time trying to provoke you also.

So try to be very patient with them and tell, “We don't want to argue, we don't want to fight." We should not get into these mental feats, you see, I told you we have to go beyond the mind.

So when these people provoke you, you will start arguing with them and you would be lost in that which we call the mental barrier.

This mental barrier has to be crossed, so one should not get involved in any way, in any argument because it is not going to solve the problem. It's no question of argument, it's question of experience. Those who can experience can only understand Sahaja Yoga; those who cannot experience cannot understand Sahaja Yoga and no use fighting about it, quarreling about it, discussing about it. It's not going to help you at all; it's just that they have to have the experience and they have to go deep into it. By the experience of course they will know there

is something higher. Also by meditation you'll go deep, means you can now get the blessings, blessings of the Divine. In every way you get those blessings. In that you should know you have to be very collective, when you are collective the blessings are much better, much higher, I should say, much deeper.

Our whole system has to receive this energy, whole system within ourselves, the subtle system. Once it starts receiving the energy freely every different Chakras they will open out and your problems of different Chakras will be solved. The problem is that if you write to Me, supposing I answer, it has no meaning.

Only thing is that your meditation has to be deeper. If your meditation is deeper I don't have to do anything, you don't have to do anything; all will be done by this All-pervading Power which is there.

So first of all to have faith in the All-pervading Power, leave it, if you have any problem you can use My photograph, put the letter in front of My photograph, “This is the problem I want to solve." Actually if our faith has not grown we'll have every sort of a problem but if it is grown then it's all taken over by this Param-Chaitanya which looks after it.

So, you see, it is very important for us first of all that we should take to, what you can say, an inner development project, it's an inner development project. These days there are so many projects.

So first of all, inner development; for inner development you have to meditate. Then also very good idea is to introspect. Introspect, you can ask your mind, “What am I thinking?" or you can ask, “What are you thinking?" Now

you'll be amazed in the beginning there're too many thoughts there, gradually it will..., then you should say now, “You shut up, I've had enough." So this inner mental barrier will be finished.

But introspection has to be done very sincerely and carefully. For some time, it's about five minutes, ten minutes, if you can introspect yourself, you'll cleanse yourself. I don't have to do anything, you yourself will be cleansed, in the sense the Kuṇḍalinī will go and do the job. Wherever you project your attention and this attention itself manipulates, attention itself works, attention itself purifies.

So the problem is where is your attention. Now so many people have their attention on their themselves like, “My mother is not all right, my father is not all right, my house is not all right, my clothes are not all right” all these things. All those who have such attention towards themselves only cannot improve. They shouldn't have all this attention on themselves and on others. It is very common that we just all the time worry about ourselves, “My health is not all right, something is going wrong with me, this has happened, that has happened” just give it up. Because there's no need for you to pay attention to yourself; there's no need.

We have had so many miracles, we must have heard about them. I told you the other day about a lady from the U.N. and how her son got all right. There's another one in Delhi. There's one customs officer who's a Sahaja Yogi and I think his daughter who was sixteen or seventeen got frustrated in something and she took his revolver and hit her on the sides. Now they got a fright,

they didn't know what to do and the bullet came out from here, just imagine and fell on the ground and there was all kinds of..., flow of blood, first there was little, then more and then more. Then the blood stopped but this girl was quite conscious about it, she didn't do anything. Now these people telephoned to Me, “What should we do about this lady because she's hurt herself?" But I was not available, so they said, “All right Mother we leave to you to look after her." So they took her to the hospital and in the hospital they said that, “We can't understand, she's quite conscious” and when they examined her they saw no bone, no muscle has been hurt by this bullet, as if the bullet was taking a nice stroll and came out from her. And this girl was all right after, I mean, they had to discharge her, she was all right throughout.

It's the faith of her father which has saved this girl. In the same way your faith can solve all your these frivolous problems that you have but the faith has to be deep, has to be not blind but really from a very very open heart and open understanding. This will help you a lot if you follow Sahaja Yoga in this way.

Actually, you see, I don't need Sahaja Yoga as you people need it. I don't have to do anything about it as you have to do it. But the problem is I'm not over-doing it, I'm not sort of, working it out or something.

People see, “Wah, Mother doesn't do anything, why should we?" Because I don't have to achieve anything, I'm there while you have to achieve and that's the only reason why you have to do your meditation and you have to develop within yourself the capacity to be absolutely drowned into the ocean of joy.

There are so many things one can start doing after getting this kind of a devotion. I've seen people doing so many wonderful things and unexpected, nobody expected it that these things can be done by such and such person. It has happened and they're quite surprised *[UNCLEAR]* and people see they're amazed how these people have done such a thing. Even your faces look so charmed that people are surprised, “What has happened, how are they changed so much, how did they have such a nice expression and just like flowers." All this has to be done in a proper shape, in a proper way.

Now our culture is of decency and decorum. We don't believe in indecent behaviour and we don't believe in doing things which are not proper. For example you're building your houses now, you might build your house, you might build anything.

So you must learn how to build it which is also very welcoming house, also has to be made available spaces for nice things that you want to put in. And so if you are going in for a house also what I would say, first meditate. Meditate and see that you get the best plot, best everything and then when you push your ideas as far as the decorations are concerned and you'll be amazed even the architect who's building your house will be surprised how you know all these things.

So the interest in everything you have to take.

The other day these newspaper people came, they asked Me, “How do you take interest in all things, worldly things and in your household, your family, your husband." I said, “It's all right because I'm so dynamic that I don't feel I've to put a special energy for this or that." So every walk of

life, every aspect of life, facet of life has to be nourished by Sahaja Yoga. You can nourish it, you can change families, you can change the world, it's not difficult because you have now a capacity to project it, to manifest it. Your attention can be manifested very beautifully and this is what one has to know is to grow within yourself.

As soon as you start growing all your greed, all your jealousies and false pride, everything will drop out.

It *[UNCLEAR]*, when you do introspection everything you'll be surprised how you're so much changed, you're not like this. But you find yourself to be absolutely changed person, personality from where he has come.

As it is your country's so beautiful, so very beautiful, lush and green and nice to see all this green things around. The children, I feel they're very sweet children and what we have to do is to start a school for them, will be a good idea, for the little children that you have. I don't know how far you live from each other but if you could start a school, day school for children, you can look after them very well and the children will also have a full chance of knowing about Sahaja Yoga. You see it is very important that we have to pay attention to our progeny, to our children; they're going to be tomorrow's Sahaja Yogis, they're going to look after this world, so it's important that you give them all the knowledge about Sahaja Yoga, tell them about Sahaja Yoga. You can also make them meditate.

Now you'll be amazed that some children I've seen at a very young age of seven years can stand up and give a big lecture on Sahaja Yoga. They're quite capable, quite

capable, they can do it. In the same way they can also recite poems. I've seen the children from Dharamshala, they don't use any, without using any book they *[UNCLEAR]* and listen.

So this is also quite possible.

Moreover now I was thinking of sending some people here, maybe, some doctors to talk to you about health, how we have improved on that, how we've got a regular hospital, regular hospital we have.

So all these people can come and tell you about it, how to correct people, how to give them Realisation. Apart from Realisation what after the health they will suggest to you, what you have to do. It would be very interesting if they could come sometime whenever you say for at least three, four months and have some lectures.

So many developments in Sahaja Yoga. For example now I'm going to Bangkok and the president of the parliament wants to meet Me, this I cannot believe. Such a big man and he wants to see Me, very anxious. He's waiting there for Me to go and talk to him. It's a very big step. If that happens and if he's convinced about Sahaja Yoga, this all problems of their country will be solved. I will talk to him, I don't know what are his problems but he says this is the way his country has been ruined by the Americans, “Americans have ruined our country and they've spoiled our women, they've done all kinds of things which have really ruined us." The cultural problem is very important. Sahaj Culture itself is so good that it absorbs all the best, all the good from every culture and then it tries to fit in. And that is how Sahaj Culture has started.

So he was saying that, “The gentleman will meet you and he wants how will you spread this Sahaj Culture also there." Let us see if I can really explain to him because the politicians are off their heads sometimes, they don't understand whatever you may tell them or explain to them.

So there are problems and problems, *[UNCLEAR]* problems are physical, then we have problems, can say, problems of particular type of life you're leading, or problems of the country where you're living, all kinds of problems are there. Now all these problems also can be solved collectively. Now supposing you think there's a problem here, some people told Me that there's no proper democracy. All right, you all sit down and give bandhan, all of you, give bandhan together for this problem and it will be solved. Any kind of a basic problem which is corroding the life of people in any country can be solved very simply. For example, I was in Italy and they told Me that, “Mother, there's so much of corruption in Italy, what do we do about it?" They're Sahaja Yogis. I said, “All right, you give a bandhan." They gave a bandhan, you know half of the people are now in jail, it has worked.

Same in India; in India there's too much corruption. They told Me, “Mother now what to do about this India where the people are so corrupt." I said again, “You give a bandhan." They gave a bandhan for three days and half of the ministers are out of ministries.

So this bandhan works very well and you have to use this bandhan for all kinds of big problems in the collective, any national problems or international problems, you can work it out on your bandhans and really you can solve

the problems. It's not so difficult, I must say it's not so difficult. Giving bandhan is a very good thing, works out in such a tremendous way and so efficiently, very efficiently it works out. It is doing it's very different because they will say, “All right, I want to do it, then on the normal post you must pay so much money to the God or do this penance and penance." For you it is very simple, you just give a bandhan. But for problems which are collective problems you must give a collective bandhan, whichever are personal you can give personal bandhan.

I've already told that those who are going out of their houses must take a bandhan before leaving because you're going out, God knows what sort of people there are, to begin with. After some time there's no need, after some time you'll be amazed that those who are bad people will suffer, will be controlled by your vibrations, absolutely, can be done. But some of the bad people are very bad people, like Namadeva has said that the fly is wilderness and her mind is not clear, her heart is not clear and a fly can ruin your life if you by mistake you eat the food which is contaminated by a fly, you might get a disease. But the worst is even when you by mistake eat the fly, by mistake if you eat the fly then also she makes you vomit, though she's dead, but she makes you vomit, vomit, vomit.

So it's best that some bad people who cannot be cured, who cannot be *[UNCLEAR]*, they're very vicious in their heart, they are spoilt, maybe some Guru also might have spoilt them. And so don't try your hands on such people.

Now only thing is there are some very nice people who came to My program, so see to it that you look after those people in such a manner that they see in you a true Sahaja Yogi. You are quite a lot of number I think so and you are capable of creating such good vibrations. Not only that but you should travel; go to other places, go to other cities and give Realisation. Find out the places where you can work it out; keep your attention open and you'll receive messages, within yourself you will know that, “All right, let's go to this place and we can have a little program” and then you can give Realisation. It's important, very important that you should give your vibrations for these vibrations go on up to anything and they might trouble you.

So the best thing is you start giving vibrations even to the trees, to the flowers, to everyone; but the best is to know the problems and give vibrations through bandhans.

This is for your protection but for your growth you have to have meditation, there's no other way out.

You have to have meditation in such a way that you remain in *[UNCLEAR]* atmosphere, absolutely. You shouldn't take to, suddenly to some discussions, arguments, everything. Also better not to have company of such people because they'll spoil your vibrations, what's the use, what is the need? So now your relations are these, these are your relations. Other relations who try to spoil your vibrations, better to keep out; they're not your relations. These are your relations.

From Malaysia last time there were very few people for marriages and the Sahaja Yogis have asked Me specially

to tell you that we can perform so many marriages there. If you have not yet decided about your life partner, you can decide later on.

So that's what is the report I have that you have to be on the lookout and see for yourself what you have to do and how far you can go because the marriages are also very important. With these marriages we have got so many people and Sahaja Yoga and beautiful children are there.

So also for this, those who want to get married, so really try to apply and write everything about yourself. Marriages are going on very well, last time we'd hundred and twenty-one marriages and perhaps till today there's no report of any marriage being failed.

So if we get more applications from Malaysia it would be a nice affair to have the marriages just like...

Now it's a thing I was thinking I asked them how much they pay for going to Ganapatipule and amount seems to be little more and if some people can't raise such amount can pay less, doesn't matter. But if you can pay, it's better to pay. I must tell you at least fifty percent people they pay nothing and I have to pay for them, fifty percent. They come from all the Eastern Bloc while you can say it's not only they *[UNCLEAR]* but we have to look after them and do so much for them. They all come from this, you can say, Russia and the Eastern Bloc, there's such a lot of people. Then some people also come from South America, they've no money, so I've to even pay for their tickets, but doesn't matter. Because they're very, very good, very intelligent, very well-known scientists also. And the way they are now handling Sahaja Yoga, it's also very good. Because, you see, we have to know that

it's not Sahaja Yoga, it's for you, it's not, you have to spread it, you have to give to others. Otherwise you'll never be happy; even if you have got glimpse of happiness or joy, you have to give realisations to others, *[UNCLEAR]* Sahaja Yoga at home.

So many things I can tell you but after all everything has limit because of time, so I would say that if you have problems again write to Me but these problems I'm not going to solve them the way you want. I just give it a bandhan, finished. And so you also should write your problems, put the letter in front of the photograph and give it a bandhan and you'll be amazed things will be solved. It's very, very difficult for Me to really say that don't use too much of computerization, machinery and all that. Do it more through your reading and understanding because this is also computers are also felt by human mind and there could be *[UNCLEAR]*, but whatever it is whenever you want to find out about yourself, find out through vibrations, about anything, not through all these artificial things but through vibrations. “What's the matter with the person?" All right put the hands to him. You'll immediately know what's the matter with that person. “What's the matter with him?" Put your hand and you can check. It's not difficult once you train yourself, it is a question of developing the system and telling yourself. If you train yourself you'll be amazed that you can do wonders and this is what you can really achieve.

Now we have had some questions and letters, I've given bandhans to them and this will solve the problem I'm sure. If there are any more problems or questions you should again send it to Me.

Some people are coming for My birthday? But also they have organized, I think for Gaṇeśha Pūjā they have organized for all of you to come from Australia, from Hong Kong, from your country and also from other countries which are on this side.

So it'll be a good idea that if you want to come let us know when you are coming. I will have to organize it for your stay. As it is, Cabella is not a very comfortable place, just we're trying to build this, build that, it's very difficult. And still people don't mind because they enjoy the collectivity, they enjoy the living there and they have told Me all the time, “Mother, we don't care for our body comfort but for our spiritual comfort." So they're very happy people. In this case I would say that you shouldn't expect too much. Whatever is possible we have spent money and tried to..., but whatever is not possible as yet you can't help it, you see this is the big problem.

I bless you all from My heart and remember that I love you very much. I'm happy I had a chance to meet you because I was thinking I'm going tomorrow but then they suddenly told Me, “No Mother, you're not going tomorrow." My goodness, I said, “How will I meet all these people?" They said, “We have arranged for you to meet them in the morning time." It's very nice to meet you all here.

May God bless you.

Contents: 1996-03-14 **Meeting with the President of the Parliament, Parliament, Bangkok, Thailand**

[It had been prearranged by Dr. Satin that Shri Mataji would go to the Parliament to meet with and to talk to

the President of the Parliament and some of his Deputies. She went straight from the airport to the Parliament.] The President, when he first saw Shri Mataji, had no idea why he was to see Shri Mataji and formally he started the conversation by asking Shri Mataji if She had come to visit Thai temples.] Shri Mataji [replied]: I am not here to visit temples, but to build temples in the heart off human beings.

[This immediately ended the formality and everyone in the room could feel that the conversation came to another level of attention. For the next tent minutes (which the President said was the only time he could spare) the brilliant presentation from Shri Mataji about Sahaja Yoga kept the audience captivated.

At the end of the ten minutes, Shri Mataji asked the President to put his hands towards Her: his whole face changed as, he felt the Cool Breeze. The interpreter, who had been, since the beginning, very interested and enthusiastic, also showed tremendous joy to have tried and felt this special experience.] [Instead of the ten minutes the President could spare, he went on to spend an hour and a half with Shri Mataji At one point, Shri Mataji asked if She could work on his Āgñyā and She stood up to touch his Āgñyā and Sahasrāra. He then said that he could feel extremely peaceful and relaxed, as he had been so worried and stressed about deadlines, etc., but now he felt above it all.] President: I understand now that You have come for me, to give Self-realisation. [He even said that if he had known the importance of Shri Mataji's visit, he would have arranged for Her to speak to the whole Parliament.]

Contents: 1996-03-15 **Private Audience with Dr. Satin, Rembrandt Hotel, Bangkok, Thailand**

[Shri Mataji was concerned that the Americans would get involved in the situation and that it would escalate into World War III. The Thai Prime Minister had to talk to the Chinese premier, Li-Peng. Shri Mataji dictated the words the Chinese premier had to use in speaking to the Taiwanese:] China has no wish to see Taiwan separate from the mainland, as the people of Taiwan are very close to the people of the mainland. China has no desire to get involved in Taiwan's bid for democracy, as China would like to see Taiwan as a democratic state, but not separate from the Chinese mainland. China does not wish to see American involvement escalate in the region.

[As a follow-up to this discussion, the Sahaja Yogis of Thailand were delighted to read in the Bangkok Post a full story from the Chinese premier saying exactly what Shri Mataji had been requesting him to say.]

Contents: 1996-03-16 **Talk to Sahaja Yogis, after the Press Conference with Journalists taking Notes and Photographs, Bangkok, Thailand**

I am very happy to see that there are already so many Sahaja Yogis. Yesterday you saw how many came.

It's very heartening so see that. They have to settle down now and not come and go. But we really need people of depth, otherwise it doesn't work out. At the beginning, of course, you will find people coming who are not so deep, just superficial, going to many Gurus, like that. And some of them think that if they can purchase the Guru, it's a

good idea. But still I must say that Sahaja Yoga grows very fast and as it starts growing you get people who are better and better.

So you must have patience to begin with. You know that our work is from Divine Love, it is love and compassion. You cannot argue, you cannot fight. If somebody starts arguing, just give up, don't argue because you have to go beyond your mental level. Be very kind, very gentle with all others, not to say immediately what's wrong with them, like “You have a bhoot in you" or something like this. Even the Chakras you need not say what's wrong with the Chakras. You can only show your fingers. And when you are working on somebody, don't touch anyone. Before working on them at least give a big bandhan to yourself seven times. Also for whom you are working you can give bandhan. Supposing somebody is talking to someone, somebody else should go to the back and work on them from the back. Because in the begin they don't want anyone to raise their Kuṇḍalinī or do something.

So the best is to do it from the back.

You see, it will depend on you, how you behave if they take to Sahaja Yoga. It is your responsibility now. I am sure I will come next year again, but before that I have to tell you that you have to show tremendous patience. Because you all have got it, they have not got it. You have nothing to lose but they will be lost.

So you have to be careful with them, very important to save people. You see around how the world is going into a very bad situation and you cannot tell them, “Don't do this, don't do that." Only with the light of the spirit they can be alright.

So the main thing is that you give them realisation and let them feel confident so that they will know that they can also become like you. See, for example, if somebody says, “I cannot do it, this and that..." you should say, “I was like you also." You should not hurt them. They are already suffering and we should use now all our compassion for them. I know that it like we are very few but even one person can give to thousands.

Contents: **1996-03-xx Meeting with Hamid Mylany and other Sahaja Yogis for the `Vibrated Seeds for Bosnia' Project, Part 1, New Delhi, India**

[During Birthday Celebrations, Hamid Mylany and other Sahaja Yogis asks Shri Mataji about a possible donation of vibrated seeds to Bosnia to help clear the vibrations and sow into this devastated land some peace and some Divine love. Shri Mataji replied:] Buy mainly wheat. This will be a very good present for them. May God bless you.

[For Part 2 see 1996-04-xx.]

Contents: 1996-03-21 **Birthday Pūjā (Hindi+English), Mind is a Myth, Scouts Camp, New Delhi, India**

[Shri Mataji talks in Hindi: MISSING.].....

This institute named `mann' [mind] within ourselves is an `untrue' fact. It is untrue, as when we are born, we have nothing like `mann' inside. But gradually, when reactions of both types occur in your surroundings, then some develop `culture' and some insert sense of ego in us. Then, due to these reactions, such things are developed and result into collection of bubbles and these bubbles of thoughts establish this `mann' inside us. All these things

happen to us in such a way that we create them and then become their slave.

The existence of `wisdom' in your brain is true, but this `mann' thing is self-made institution. Our own reactions are made up of ego and superstitions, that is nothing but an artificial and cursed thing.

Then we all are flooded by this `mann', specially those people who think of themselves as wise, intelligent, highly educated, they have filled their brain fully with `mann'. This `mann' is all over them and wherever it wants, it misleads us and we continue to flow with this `mann'. This artificial thing has been established in your mind and we call it `mann'. In reality, There was no such thing called `mann' and there is not such thing at present. That's why going away from `mann' is work of Sahaj Yoga. When you go away from Mann, then you can achieve that `peace', because This `mann' always keep on stirring the thoughts that come from ego and Superstitions and that's why you cannot feel `peace'. if you want to get `peace', you should go away from this artificial thing called `mann'. That's why what we believe as the first condition of Sahaj, the `thoughtless awareness', should be achieved. As soon as you achieve this state, you'll realise that you are in peace. Unless you don't achieve thoughtless awareness, you cannot get connected to the power of God, that is all around you. This establishment of `mann' is destroyed when you come and achieve thoughtless awareness in Sahaja Yoga.

.....

[Shri Mataji talks in English:] Today, I'm going to talk about the mind. People don't know what is this mind is. It

is very easy to understand for Sahaja Yogis that we are the ones who react, react to everything that is outside. The reason is we have two horrible tendencies, one which is an ego and another tendency is that we are being trained that way, or we can call it the superego or the conditionings.

So, both the things, our ego and conditionings, are all the time acting outside. This reaction, which is built-in within us, is just like bubbles in the ocean. And these bubbles keep us away from reality. These bubbles are of thoughts and they just blast you all the time in your head and you don't know why they are coming. When you depend on this artificial mind of yours then you have no discretion as to understand what is good and what is bad. This mind is the one where all kinds of evil things start, all kinds of quarrels, fights and, possessiveness, lastly the war also comes there.

It is in this mind only, which is nothing but a myth, all these concrete, destructive ideas, somehow or other come up and then they start growing and growing. Then you find people whom you can impress also, put ideas into their heads, by reading, they learn, or by their lectures, or by mesmerism, whatever kinds of things they can do. They put your mind into such a frame that you accept these destructive ideas, for yourself individually, or maybe for the collective.

So this mind is just a myth and we are working through this mind. We are all the time satisfying ourselves by saying, “Oh, that's my mind, my mind wants it." You see, like one Indian Sahaja Yogi went to America and he told Me that, “Americans are manoeuvreer." Manoeuvreer

means they are mad after their mind. I said, “What do you mean?" He said, “I gave money to my wife to buy one bush shirt for me. She went and bought some skirts. And she has many skirts, but she bought some skirts.

So I asked her, `Why did you buy the skirts?' [Laughs.] So she said, `My mind said that, `you should buy the skirts,' so I bought skirts.' " So, this is what it is, that the mind can take you to all kinds of wrong things because it has no connection with reality, firstly and secondly it is a mythical thing, absolutely mythical.

You see, people think that whatever they have created, it is out of their mind. Is a wrong idea, absolutely wrong idea. All great scientists, say, Einstein has said that, “I was tired trying to find out the Theory of Relativity, very tired." He had some concept, like all scientists take up some sort of a concept and they tried to build up their research on that, “And then I thought, it's a wrong concept that I have taken up. Suddenly” he said, “I went into the garden, I said let's try and play with the soap bubbles." He was playing with the soap bubbles like a small child, “and suddenly, from somewhere unknown” he says, the Theory of Relativity dawned upon him. Many scientists have said that, that they don't know from where they get this idea. From where did they get it? It has a special, study now people are doing to find out how these scientists got these things.

And in a very Sahaj manner, even the way penicillin was discovered, or anything was discovered by these people, was not through the probing or manipulation of the mind, but through some unknown force it came into their mind and that's what they thought, that this was from their

mind, some, some. But most of them realised, even Newton realised that, “It is coming from something, some source which I am not aware of." As Sahaja Yogis you know it is the Source of the Divine Power, which is all-pervading, the Param-Chaitanya.

You know, because you can feel it, you know it is there. But, even when you know, you must know you have to go beyond your mind into thoughtless awareness, minimum. Always I tell you, “Meditate, meditate” because you should be in thoughtless awareness, where you do not react.

So, what happens, you become a witness, you become the witness of the whole drama, of the whole scene and you are absolutely at ease with yourself, no problem. And what you are doing that you become an instrument of this Param-Chaitanya, of this All-pervading Power. You are just watching, you are a witness and as watching everything, you realise that whatever you watch cannot react on you. But you know what it is and this is what is the state in which you understand the reality of the whole situation.

I've told you many a times that, if you are standing in the water you are afraid that the waves will...

might kill you. But supposing you get into a boat, then you can watch those waves as something beautiful, maybe. If you learn how to swim, you can jump and bring back people who are getting drowned. This is exactly what happens when you are in that state that you can give Realisations to others. You can put them in connection with the Divine Power. But first of all you must know how to become thoughtlessly aware.

Some people say, “Mother, for a second only we become, for two seconds we become” because, you see, in our mind, even if you come to Sahaja Yog, you have so many conditionings to begin with. First of all, if you are born an Indian then you are identified with India. If you are born in England, you are identified with England. One thing I've noticed about Sahaja Yogis, once they get out of this nonsense of this mind, first thing they start criticising the way they have been living in atmosphere, for example they'll say, “Ah, this is Indian, now, this is what the Indians are." Then you'll say, “This is” if they are British, they'll say, “These are the British, you see." They will be the best to criticise. Even others cannot criticise as they criticise, for example, Europeans will criticise Europeans, saying that, “Ah, Europeans, all right, I know Europeans very well", like that.

The mind itself, you see, starts seeing then, what you can say, that mind itself sees that it's a myth.

And then the cheating that takes place all the time, that the intelligence that cheats itself, stops. You start seeing the thing in a proper, full manner, because you don't react. To react is a sign of a person who is very conditioned. You can be conditioned by many other things, like, you are born in a particular religion, now. As you know, what has religion to do nowadays with human beings? There's no real religion anywhere, it has become like a money-orientation, or you can say, power orientation. That's why they are all fighting among themselves and you know for definite that no religion is exclusive. But they fight. The reason is, the mind is conditioned that, `you must fight for your religion.' Now,

they have no religion within; there's no religion that is working out in their lives. They might be the most corrupt, most immoral people, but they belong to a particular religion, like a club. And then they start, you see, identifying themselves as something and they have a right to do these things, because they belong to a particular religion or to cult and this and that.

Now, there are people who can really use this mind, though it is artificial. In modern times, we are using so many artificial things and this artificiality can creep into everything, like plastic.

So, this mind can penetrate into anything and it penetrates into the minds of people. That's how Hitler managed all the young people of Germany. All these people who have been able to destroy the reasoning which is logical, not through the mind. If it is through the mind it's no logic. It is just a reasoning that we can see clearly stupidity.

Because this mind, which is just a bubble, as I told you and is so limited, that it cannot comprehend the beauty, the glory, the expanse of reality. This mind is just a collection of all the garbage, we should say, which we have to, somehow or other, deny and tell ourselves that, `I have to go beyond my mind.

So-called mind of mine has done no good for me. And this mind of mine, which has been all the time controlling me, is just like the watch we have made and it is controlling us, or like the computer that controls us.' So we have to be careful that we are the ones who have created this mind and this mind has no business to control us.

Many people try to control the mind. There's a way of doing it that, `I'll control my mind now.' Now, try to understand, how will you control the mind? Only through mind. Either by ego or by your conditioning. You have no means of controlling your mind, because it is the mind which you have created and that is just existing there, which you cannot control, though you might think, `I can control.' You have to go beyond this mind. And to go beyond this mind the most helpful thing is Kuṇḍalinī awakening. Because She passes through your limbic area, pierces through your, fontanelle bone area and just takes you away, out into the realm of reality and the Yoga takes place between your brain, I should say, your heart, with this All-pervading Power. She's the one which connects, She's the one who does it.

Many people are doing Sahaja Yog, I know that, but it's difficult for them, sometimes to get to meditation, to establish this thoughtless awareness, which is an extremely important state which you all should achieve.

So many Sahaja Yogis are there and I'm happy to know that they are getting deeper and deeper, but as long as they are in the turmoil of their mind they cannot progress. Whatever is created out of their mind has no reality in it, is very limited and is also, sometimes very repulsive, because with this mind people start thinking, “I am such and such” you know. Now you become, supposing, I don't know what, position, but supposing you become, the Governor, then you think you can do what you like, because you have become the Governor. This mind doesn't know that you have become the Governor, you are not the Governor. This governorship is

ruling you, not that you are ruling the governorship. Once these ideas come into your head, you start behaving in a manner in which you should not behave.

Even among Sahaja Yogis there are leaders. Leaders also start sometimes thinking, `Ah, I'm a leader.' It's a myth, absolute myth, leadership in Sahaja Yoga is an absolute myth, which you should know.

But once they know they are leaders, see, they become, sort of, absolutely mindful and full of thoughts.

Thoughts how to dominate, how to control. When they start controlling others, then you must know that it is the mind which is telling them to control. Why to control anyone? If you are a real Sahaja Yogi, there is no need to control. There is no need to manoeuvre, to manipulate. Now, once your attention goes beyond the mind, only the Sahaj Yogis will understand this point very clearly, when this mind goes beyond the thoughts then the manipulation of the attention is very important. Then whatever you manipulate, means you take this attention to this or to that or to that, you'll be surprised how dynamic you become, how effective you become and how knowledgeable you become.

Because, once you can take this attention to anything you want, immediately there is light on that issue, on that person, on that problem and you see how it works out, how it helps. In Sahaja Yoga you have said, “Mother, there have been lots of miracles with Your Attention” or something like that. I agree, but your attention also is quite capable of doing things which normal people can't do, because now your attention is purified, firstly and

secondly it is manipulated with the Divine Power and is manifesting its powers.

But, before that I have seen people who come to Sahaja Yog, they send Me letters of crying, `Mother, this is happening, that is happening, my father is sick and my leg is paining, my hands are paining,' all kinds of things, not only at the physical level, but also on mental level and all sorts of things, they go on.

They sometimes write to Me such long letters, I don't know how to read them. There's nothing to write so much. But they do, because at that stage they are still reacting and they don't know what to do. They go to such a limit, that they think that Sahaja Yoga is like a contract. `Now I've come to Sahaja Yog, I must get this. This must happen.' Only they come to Sahaja Yog, then they think it's a contract and they must get this and they must get that help.

All this kind of behaviour is not that of a Sahaja Yogi. Sahaj Yogi, in Sanskrit, is a very good word `Tatastha'. Is a very good word, which I'll try to explain, but cannot be really translated. `Tatastha' means the one who is standing on the shore, on the shore and watching. That is the state in which you have to be. But, as a result, you do not become a person who is not effective. You become extremely effective. If such people are there, you won't believe so many things can happen. Wars can stop, peace can spread, people who are evil will be exposed.

Now, because it's such an en masse working out of Sahaja Yog, Sahaja Yogis should not, in any way, find themselves in conflict with each other. Still, I find sometimes. And I'm amazed, how people criticise other

Sahaja Yogis, or other leaders, while they themselves have problems.

The reason is that once you start going beyond the mind, you automatically become introspective and you start seeing, `What's wrong with me, this mind of mine, now?' So, better stand before the mirror, or can even close your eyes and say, `Now, Mister Mind, what are you doing? What are you up to?' You face yourself, you stand out from yourself and see for yourself and ask the mind, `What are you up to?' That's the way, once you are out of it you can control it. I'm happy you are celebrating My Birthday. Now I'm supposed to be quite old, though I don't think like that, because I don't think. One has to be beyond, beyond the mind. To think about yourself all the time or to think about things which do not concern you sometimes, you know. And just try to put your mind into a turmoil, which is very dangerous these days.

To stop your thought, first of all, I think in Sahaja Yoga you should stop reading anything. Because if you start reading, then what happens again, you start collecting thoughts from that book. I've seen many people whose mind is nothing but the books from others, or the words of others, or quotation of others.

They are nowhere. You cannot find them. They are all lost people, `He says so and that one says so.' When I was writing this book, which you know that I have written down, they were saying, “Mother, but Plato said like this and Rousseau said like that." I said, “Let them say whatever they wanted to, I'll say what I know. Why should I refer to them? I don't have to go to the libraries and read what Rousseau said, what Plato said, what,

nothing." What I know, whatever I have witnessed in My life, I should write it. Clearly, without thinking about what others have to say, what others have described.

And also another, this mind has another big, big problem, that whatever is written down in black and white becomes Bible. Then, whatever is done before is something great. Like, now there is no Christ, there is no Mohammed Sahib and there is no Abraham. There's no Kṛiṣhṇa, there's no Rām today. But they will think of what Rāma said, what Kṛiṣhṇa said, then in Gītā, this He said, in Gītā He has not said a word about Kuṇḍalinī, so why Mother is talking about Kuṇḍalinī? He might have said, can't say, who wrote Gītā? Never Śhrī Kṛiṣhṇa. Christ never wrote Bible. Koran was not written by Mohammed Sahib.

So, what they have said, why should you worry about that? Instead of that, you take the experience that everybody has said. That, “You are to be born again” everybody has said. That, “You have to go beyond the mind” also everyone has said. Why not do that and then see for yourself? But people like and they're identified. Now, if they are Christians, who are coming to Sahaja Yoga, still they are happy if it is Christ, very identified, if they are Hindus should be Kṛiṣhṇa, or Rāma maybe. If they are Muslims, it should be Mohammed Sahib, Fātima or someone. Otherwise, they can't get out of it, this is very difficult. Their mind is such that is so much made from childhood you are told, “You are a Muslim, you are a Muslim, you are a Christian, you are a Christian” so they believe it.

Supposing you are born in some other religion then what would have happened? You would have believed something different, but this mind has been injected with the ideas which has gone into your head and that's how you are so much without any freedom. You are tied down with these conditionings. And that's what I find among Sahaja Yogis also, a very big conditioning that such and such thing is, good or bad, they decide. You see for yourself.

For example, if I talk on Guru Nanak, then the Sikhs will be very happy, but I talk on Christ, they won't be happy. I talked on Christ in Poona, so they said, “She's trying to convert everybody to Christianity” and when I was talking about Śhrī Kṛiṣhṇa in London they said, “She's making everybody a Hindu." [Laughs.] So this identification that we have is coming to us when so intensely, from, we should say, it's like from the birth. All these ideas still are there and we are not free. That doesn't mean that you should not have faith in all of these people. They were all great, we have great respect for them and understanding. But first you be free, you be free, to know them. Your mind should be free. It should not be the injections that are put into your heads, that you cannot see the point. That's why they don't enjoy also, I've seen, partly they enjoy, partly they don't.

So, to become a free person, because Sahaj Yoga is to give you complete freedom and also complete sense of freedom, so you respect the freedom of others, on the whole you understand what freedom is. If that doesn't work out, then I would say that Sahaja Yoga is of no use,

because it should work out in such a manner that you should get rid of all these conditionings you have had.

Now, take the second enemy of ours, is Mister Ego, which is another headache and which works very fast in many countries where already ego has been bloated. See these balloons. If they were bloated, all right, it's very easy to again make them big, but if they were never done that, then it's difficult, you have to pull it out, you have to put it to the pumps, otherwise it won't be bloated.

Now, this ego comes to us from different, different angles and it [laughing], actually, you'll be surprised, from the deformity of our Chakras.

For some people, money is very important. We must get money, somehow or other. If I don't get money, what's the use of being in Sahaja Yoga? Money is very important. We are living in a money-oriented world, no doubt. But I have told you that what's the use of having money that makes you a fool, which takes you, now, see the countries which are very much money, oriented, who are supposed to be very rich, all the Scandinavian countries and Switzerland, whatever may they have, they might have done to get that money, doesn't matter, but they are people with money. People are committing suicide, young people are committing suicide, there's a competition going on, they're very unhappy. Why? That means money cannot bring happiness. Money, money, money, money, if that goes into your head also, then you cannot be a Sahaja Yogi. But the money is there just for you to use it to express your love. Now, you go to the shop. Then you see something, “Aāah! This is very nice to be given to such and such person." You think like that.

It's a very sweet feeling you get there. Ah, you can give this to this one, eh? He needs it very much.

When your mind becomes the other way round, I mean, when it is thoughtlessly aware, then you will buy something that is joy giving, something artistic, something beautiful, something useful to that person.

It will be a kind of a mind that will be extremely full of generosity, enjoying its generosity. And all the time it will guide you to the projection of your attention to things by which you can give happiness to others. Small, small things, not necessarily expensive things. If you have money better spend money in buying things that you can give to others, that you can, express your love, your gratitude, your Śhraddhā.

It is very remarkable how people give money to these Sādhus and Babas in thousands and thousands and crores of it. Because, I think in them it has come that to satisfy their Śhraddhā they must give it and so they give. And they have amassed and amassed so much money, they have no sense of it. They don't understand the value of that. To them it is nothing but money.

So, in the modern times I think the worst thing of ego is money. I have seen people who are very rich, supposed to be great business `wallahs' and something like that, they must meet Me separately, “We must come, Mother and see You." But they're useless people, absolutely useless.

So they'll come and tell Me, “You know, I'm having a loss in this, I'm having a loss in that, can you help us in this way or that way?" I just don't say anything to them, but they have said, “Mother we have recovered because of

Your blessings." Maybe. But it's stupid. Like Lao Tze described that you are going through the Yangtze river, it's beautiful. On the sides you see beautiful scenes, but you better be on the boat and reach the ocean.

In the same way, supposing we have to catch a plane and we see something very nice on the road and get down there, how can we catch the plane? So these side effects of this mind are these, that we divert our attention to wrong things and waste our energy into it. Ultimately we are not happy, as you know that the, in general, wants are not satiable. It's the love that you give and the love that you receive, which is not a love which is entangled into anything with any purpose, with any idea, but just to feel that love, pure love within yourself and within others. Is the greatest gift of the Divine.

All other things are useless, you'll find it. You find it every day. Today you want to have a car, all right, have it. Then you want to have a house, have it, but you are not bothered about the car now you want to have a house. Now you get the house, then you are not satisfied. Then you want to have something else and something else.

So then, which is that `want' which is satisfying? It's this pure love, genuine love that you feel for the others and others feel for you.

We have others, lots of conditionings of ego. In our country specially, this Indian country, India, so-called. You see, to dominate the wife is one of the greatest ego. I have seen people, how they tortured women, their wives and the children of others, just because they think, `I am a man.' What do you get? You don't get any joy, you can never be joyous. If you try to dominate another

person you can never be joyous. Never be joyous. It's only through loving and affection and care that you can feel the joy, because joy has these symptoms, joy is not domination, or demanding, or asking. These are not the signs of a person who is joyous. The joyous person is that who just enjoys the caring, the loving, the gentle relationship. And this is another point where I've seen Indian men specially, especially in the North [India], because of, they say Muslim influence, whatever it is, in the North [India] the men are extremely dominating to their wives. And they insult the wife also very much.

So now the women here have become extremely dominating also, naturally action has a reaction. This reaction itself is a wrong idea and this reaction should be just dissolved into the feeling of pure love, the Ocean of Compassion. For example, I see on the streets of Delhi, so many people begging, small children are there and all that. And now the feeling that I get is not of scolding them or getting angry with them.

Maybe they are cheating, maybe anything they're after. Everybody's cheating you and those who have lots of money are cheating you, so what is there if these poor people are cheating, doesn't matter.

But the compassion is built-in within Me like this that, “Let Me somehow get a plot of land somewhere, let Me organize some sort of a place where all these people who are orphans can be put there and given all” [applause] “all the help." And maybe from this pond of misery and poverty you might get lots of lotuses coming out. But the feeling has to be collective. I feel that way, that we'll solve the problem of Delhi, but that doesn't mean that,

like other social workers, like I have been connected with some social workers and I was amazed that it was nothing but a ego-pampering business. It has nothing to do with social workers. Haphazard and nothing deep in their attention to look after these people.

So with the great feeling of love and compassion we can do it, we all can do it and can work it out.

One of My desires is this. If it is a desire of you all, it will work out. It's very important that they are also human beings and we have to look after them. But for that, one should not think that, `I will be the treasurer, I'll be the president and I'll be this.' All this clergy-ship should go away, from the mind itself, otherwise you are not free. You are not free, you know, like there's a nice joke about it, that, one, somebody went to see the minister and the private secretary was there, attending to the people. And he was getting very angry with them and all that, so some villagers said to him, “Who are you?" He said, “Don't you know, I'm P.A.?" “Ah, pa ho!" That means you are drunk, all right, we have nothing to say.

So, a person with ego behaves like a person who has ego, is a person like a, you can say, a drunkard, or sometimes like a lunatic also, really like a lunatic.

Sometimes you have to meet them with a bargepole, I told you.

Some of these people who have got awards for peace, we have to talk to them with a bargepole, because they might just jump on you, just like a cat, or could be like a leopard, you don't know how they are built up. I don't know how they got these awards for peace, but they have.

So, the peace is within ourselves and this peace has to be retained and introspected and seen. Are we peaceful or we are reacting? If we are reacting, then we are not peaceful. But people will say, `Yes, yes, I am very peaceful, but I have to react.' Then you are not peaceful. Just face yourself, straightforward and see for yourself that if you are peaceful then this peace will spread all over, it will help others. It give them physical, mental, emotional and spiritual peace.

So, you people have a great responsibility of coming to Sahaja Yoga. It is not just a certificate, or My badge, that you are a Sahaja Yogi. I would like also women to see to this point, because what I have seen about women is that they are mostly worried about their children, about their husbands, jobs and things like that. But they are not worried about others, about people who are around them, so they have to also take to Sahaja style of life, in which they expand their love, expand their attention to other people and see how they can please others. This situation is, used to be non-existent in the Western countries. I think they never knew that you should please somebody for no reward, or for no purpose. If you give any present to somebody, they'll say, `Oh. What do you want?' `Do you want coffee, or...?', immediately. To them they cannot understand that somebody wants to express one's love, no, they can't.

So, this, now mind has changed, because Sahaja Yogis are there and they are different people, but what I have seen before was so remarkable, that they thought it was a weakness that they are giving those presents because they feel they're weak.

All these ideas have changing in the West and also we should not adopt their stupid ideas that we can control people by giving them things or by, giving them some sort of promises.

We have, actually, to control ourselves and that control can come if you do not allow your mind to control you. That control is a complete freedom. For example now, take an aeroplane which is perfectly built, which is absolutely all right. Then only it can fly. In the same way, if you are a perfect Sahaja Yogi then you will have no problems in dealing with any problem, with any circumstances, with any person whatsoever.

There are many Sahaja Yogis in the West I've seen, they've said, “Mother, we don't want to take any active work because we'll develop our ego." They think their balloon is already bloated out and if they do some work their ego will go up, so they say, “We don't want to do." It's not so. It's the Love. You're working for Love. Such an Ocean of Love is within you. How can you do without that? And this has to work out at every level, whether it is your family, whether it is your city, whether it is your country or the whole world. This is the new generation we have to create of people who believe in Love which is Truth. Which is Truth. Without Love you cannot have Truth, because when you love somebody you know everything about that person. In the same way when you love your country you know everything about that country. But first you must love.

Why people are now having problems because they don't love their country. If you love your country you will know what is the essence of your country, what is the

problems of your country, what it is going through. And that intense feeling of oneness itself will work out, because after all you are connected to the Divine. But with intensity you should feel for all these things that are really so destructive and troublesome in these modern times.

I again want to thank you for celebrating this birthday and for all the sweetness you have showered upon Me. You are just like these beautiful flowers for Me, which are anxious all the time to make you happy, to please you. Just like that I find you before Me, beautiful flowers, fragrant with divinity. I hope you all will understand your own value and work it out.

May God bless you!

Contents: **1996-04-xx Quote, Sitting Room, Sahaja Yoga Temple, Qutab Institutional Area, New Delhi, India**

[To Sir C.P. while entering the sitting room:] See, the Sahaja Yogis don't recognize Me as Ādi Shakti, but this *[UNCLEAR* false Guru from Pune] lay on the ground before Me and said “Śhrī Ādi Shakti Jai Ho!"

Contents: 1996-04-05 **Address to Businessmen, Swādhiṣhṭhān Chakra, New Delhi, India**

[SYNOPSIS!] [Until we find out the truth we keep thinking of this and that, what we call our mind is actually not our brain. We keep thinking about what our mind is saying but, you will be surprised to learn where this mind comes from and what it actually is, it is very important to know this. This mind that is in us is really a situation made by

us. The reason for this is that when we look at something, maybe not true of animals, we tend to react upon it. For example this beautiful carpet laid here we see it is very beautiful, now, if it is ours, we are worried that it might get spoilt, so we should get it insured and if it is not ours, then we are worried about where it came from, for how much, all such things keep coming to our mind.] [When a child is small and its mother is with it, it is enjoying itself. Then its mother wants to take it some other way and the child does not like it. It feels why is my mother bothering me. Then that reaction which develops within the child gradually develops as what is called his ego. When the mother tells it not to do something, it does not like it, but listens to her because she is its mother, that forms the child's conditioning. In this way, there are only two things within us, either we go according to our ego or our conditioning. There is no third thing in us that can guide us about what we are doing, whether it is right or wrong, whether we will benefit from it or not, whether it is driving us towards our destruction or our fame. Which ever way, we are our conditioned, we keep moving in that direction and then our ego can also develop. Depending on the kind of ego, we function. Both these things are present within us, are made by us. Take, for example this watch which we have made. Now we have become slaves of this watch. As soon as these people said, “Mother you have to leave at seven o'clock” I thought to Myself, now there goes, we won't reach on time because, we are away from time. If someone tries to tie Me down by time, that job is gone. Then this was a great worry, why are they saying this. In this manner we

get tied down by time and become a slave to it.] [But for the computer, we cannot add two plus two. This also, we must try to rectify. Then this give and take is not in us, then this brain, which is the reality, has very little work to do and just like a cartridge of a watch, we are moving and just like a robot, we are living. Then what the reality is, we are away from it.] [We can get into the realm of reality. When we get into this realm, we can not only find out about ourselves, but about others too. That does not mean about what clothes or jewelry they are wearing, but about their Chakras in what condition they are. You will be surprised to know that these Seven Chakras within us are our energy centers. Now, this energy center has a little power what we use. When we use it too much, then people have stress, or heart ailments or some other illnesses. These are the centers, from where all our physical, mental, emotional and spiritual problems get solved. These are the seven centers within us, maybe you are not aware of their existence. Not only do these seven centers exist, but a lot of people have found the key to them. However, we take these centers too much to one side that we do not have satisfaction.] [You yourself can think that on a physical level what problems businessmen can have. There is a Chakra which we call the Swādhiṣhṭhān Chakra. Now this Chakra is very important because its main job is to nourish our grey cells in our brain. The doctors are not aware of this, but it is a fact. If all the time we are using our mind then where is it going to get the energy from. For all our thoughts, desires, plans, to complete them, it requires energy and this energy comes from the Swādhiṣhṭhān Chakra. Now

this Swādhiṣhṭhān Chakra has a lot more to do. It is from this that our liver, spleen and kidneys function.

When this works on one side its energy goes towards one direction, then all sorts of illnesses manifest themselves. First of all, the liver gets hot, then to top it, a lot of thinking, planning, gets it more hot.

The liver, whose job is really to release this heat into the blood stream, is not able to do so. Then this heat either passes up or down or sideways. When it goes up, then you will be surprised to learn, you get asthma. A lot of people complain, Mother, I have got asthma, it is incurable, no it can definitely be cured.

In fact one doctor who is now in America has received his M. D. in this. The second illness that sets in is very common, diabetes. This Chakra also looks after the pancreas. If it gets spoilt, diabetes sets in. Those people who think a lot, plan a lot, their spleen gets affected because the job of the spleen is to release red blood corpuscles in our body in an emergency. Now a days the era is such that we are time-bound people.

We sleep late, get up early, somehow run to our car and office. Our spleen which is so sensitive feels let me give red blood corpuscles, it also gets worried with the worries of the person and then the illness that sets in is a very horrible one, blood cancer. The second illness is kidney failure, all of a sudden. First you are put on dialysis. Then you get bankrupt. Because you cannot be cured by dialysis. That is a fact, in spite of what the doctors say.] [Apart from this, there are many illnesses like constipation, terrible constipation and this also causes diseases. However, the heart cannot be saved. Because,

if the heat goes towards the heart, it is a young person, he is drinking, playing tennis, thinking also, then it catches such a person. Why? This rush of heat that will go towards the heart, will be fatal if a person gets a heart attack between the age of twenty-one and 25, he cannot survive. Now let's see how this heart is controlled. When it keeps getting this heart, the heat gets weak. Then suddenly one finds out, at the age of 55, one starts getting heart attacks.] [Then, people get worse, paralysis takes place and such horrible paralysis that the entire right side stops functioning. One Chakra can cause so many illnesses, especially those in people who plan a lot, who are very futuristic. Such people will always have a cold and sometimes they will get the u. Now imagine if one Chakra can cause so many diseases, what will happen if somebody's second Chakra gets spoilt. All these diseases that are psychosomatic, like cancer, Parkinson's they originate from the Swādhiṣhṭhāna and then in their combination other Chakras get spoilt and there is no other way to treat them. If you think doctors can treat them with medicine etc. they cannot. You have to put energy in them and for this the almighty has in the Mūlādhār bone put this energy called the Kuṇḍalinī. The name has been suggested by human beings because it is in three and a half coil and one coil in Sanskrit is called a Kundal and because it is Mother's power, it is called Kuṇḍalinī. When this energy is awakened and it passes through these Chakras and pierces through out fontanelle bone then it meets with the All-pervading Power of the Divine.] [What is the truth? The truth is that all these beautiful things you see, the trees, the

greenery, the world, we do not even think how these were made, isn't it surprising. For example these beautiful flowers, how their fragrance is who does this? If you ask a doctor, who makes my heart beat, he will say the autonomous nervous system. Now, who is this auto? If it is an auto then there is a driver inside, who is he? They have no answer to this. It is your spirit and we are alive because our spirit is alive. This does not mean that you go away to the jungles, or the Himālayas, or stand on one leg. There is no need for that.

It all happened in your previous life itself, that's why you are here. There is no need for such dramas or to spend money. You cannot buy this. Like you are a human being, you can become a great person, this is a living process, it can happen very easily and this energy is within everyone and you have to receive it.

You do not have to do anything for it, it is Sahaja, spontaneous. For example you have a seed which you have to plant in the ground. What do you have to do? Nothing, just plant it because that seed also has power and the Mother Earth also has power, it is fertile. In the same way, it is not difficult to awaken the Kuṇḍalinī within you. There is no obligation. Now, when we have this power within us and we can get it, why shouldn't we?] [Now, what are the difficulties we can face, we should understand. Like if we are trying to make a discovery. The world today is such we must get some peace. Now, until we go beyond this mind of ours, we cannot get peace. It is the Kuṇḍalinī which takes us where we are absolutely at peace within. We see everything like a witness, we do not react to anything, as

a consequence our memory improves. Whatever we want to see, a problem, as long as we are within the problem, we are unable to solve it but as soon as we come out of the problem it solves because we are connected to the Divine. We are one with the Divine, it should not be difficult but first you should have the faith. Why so many people lose faith? Maybe you have committed some mistakes, forget them. That was your past, you are not concerned with it. You are in the present, I call it the Blossom time because so many people have come, been born, Yogis flower have blossomed and with the awakening of the Kuṇḍalinī they have borne fruit. It has happened with thousands and lakhs of people and it is not difficult for it to happen to you. There is no obligation on anyone's part in this, mine or yours. It is Your own individual thing. The only thing is that after receiving it, you have to meditate for a while, there is no restriction that you do not eat this, or do this, nothing of this sort that you leave you house or children. This everyone has said, Christ said “Know thyself” Prophet Mohammed said clearly, you will be surprised, that until you know yourself, you cannot know God. Now, if others say something else, we are not concerned. If everyone has said that know yourself and it is not difficult, then why not.

Some people think that after that they will lose their business, they are very afraid. It will flourish ten fold, it does because your outlook is honest and you are satisfied. Not that like mad people you are at it, sometime this happens, then that happens, nothing like that. The madness goes away and you are absolutely

satisfied. You know that the Economic law is that wants are not satiable in general.

Like today you desire a car, then a house. Now you have a car then on one side, you want a house now.

You have a house, now you want an aeroplane. One after another, never satisfied. The reason is that these things can never satisfy you. Satisfaction is only a state of mind. If he has it, well and good, if he doesn't, it doesn't matter. He doesn't get upset and worry too much about his bodily comforts. Now an whether you make him sit on velvet, or on the floor, he is happy. He is on `bādshah,' nothing can tie him down.

He is in `Bād shahat.' You can receive all this and you have a right to do so. If you receive it, it is very good. The biggest achievement will be you will realise that over you there is a great power, a power of love. Till now none has used this power of love.] [Everyone is using might. You use this power of love and see. You are seeing that in our country there is so much turmoil. This greed has increased to such an extent, there is no need for it. These people do not have any place to keep their money, they are putting it in their walls. Now will they take their walls up with them? There is no sense left, there is a limit to one's greed. I can understand that something you do not have you enjoy. They cannot enjoy anything, they just go on and on. This is madness and there should be escape from this madness. Whatever you have, you should enjoy it. Now you will definitely feel that Mother has taken us to an ocean of joy. We have a disciple, Mr. Zafar a Muslim doctor. He came to Me and everyone was singing at that time. I don't know what happened to him.

Out of sheer joy he kept singing. I asked him, “Dr. Zafar, what happened to you?" he said, “I was in the complete bliss that's all I can say” and for hours, he was in bliss, I said “eat something” he said “I was in thoughtless awareness." Just think that you people attend so many parties, host so many parties, but you cannot get joy. Then talk about this one, that one, somebody's thing came from there, this one was saying that, all this will stop. Such friendship and such love, till now you have not seen such love in collectivity. It is such an enjoyable thing, that thousands of people are sitting together in the ocean of love. Whoever sees us is surprised. In a country like Russia there is communism in Russia. I have nothing to do with communism and nor do I approve of it. But one good thing came out of it, that there was no desire left in them. Like the government told them that we give you ats, take them in your name, they said no, don't give them in our name you keep them. Everybody is scared of having things in their name. There, God knows how many people became Sahaja Yogis. There are so many scientists, so many people with no desire. Yes, there are some 35% people who want things like Marlborough cigarettes, some 35%, not the rest, they are so well educated, intelligent people. I asked them you are not bothered, you are going to have a coup here, they said we have no problem, Mother why should we worry, we are all in the Kingdom of God we are not in this Kingdom!] [Which Chakra causes what, there is no need to bother about it. You get Self-realisation. Nowadays in the market there are lots of Gurus. Their business is such to take so much money how can you take money for

something that is invaluable? You can purchase a Guru, then that Guru is your servant, how can he be your Guru? If you can understand this, then it is good, there are many such false Gurus in our country and outside also. This also can sometimes cause harm. This Self-realisation is all your wealth. You have to receive it. For this you just have to have faith in yourself. That I have to receive it. May God bless you.] Businessman: I experienced thoughtless awareness in Your presence. It seems vey clear that Sahaja Yoga is more than just meditation.

Shri Mataji: When you come to the collectivity, your experience will deepen further.

***Contents: 1996-04-09*, Public Program, Metascience and Medicine, Medical Conference, Lady Harding Medical College, New Delhi, India**

We are all seekers of the truth. But we don't know what to seek. The truth is eternal. We cannot change it. We cannot transform it. We have to know it. Knowing the truth is not through your mind. Actually mind is a myth. You can only know it beyond your mind. This is the truth which is absolute. No one can challenge it. Everybody knows that same truth.

This is the knowledge that was called Bodh, from where the word Buddha has come, this is the knowledge that's called as Vidd from where Vedh has come. Thus, this knowledge we have to know on our central nervous system, but not knowing it mentally. This is something very important we have to learn that we have come to a state of human awareness. But it is not yet complete, if it was, there would have been no problem. Why do we

quarrel, why do we argue? So, there must be truth which is absolute and to find this truth is the aim of our evolution. That is how we have to evolve in a higher state of Self-realisation by which you get your Self-knowledge.

You have to see it as a metascience because you have to open your minds like scientists. You don't have to believe Me like blind faith. We have had lots of problems with blind faith but you have to see for yourself, judge for yourself, experiment with it and if you find that what I am telling you is the truth, then you must believe in it like honest people. As people who are to be benevolent to their family, to the country and to the whole world. Without evolution we cannot reach that state. All the arrangement for evolution is made within ourself. The power that resides in your triangular bone is called the Kuṇḍalinī.

It is the knowledge in this country we have known for thousands and thousands of years. It is our heritage.

As Indians, we have inherited all this knowledge that somehow it was all closed down by the Western influence. Of course, the Western influence is not harmful as far as the medicine is concerned. But, we have to go beyond it to see that whatever knowledge we have is not only for one eye, something for another eye, something specializing, going into such minute details, ultimately reaching bifurcations. Sahaja Yoga is the synthesis of the whole thing. We go to the basics within ourself. How do we get sick? The basics are, what I am going to tell you, what you will not believe as I have told you. But, please try to understand it as scientists. We have within ourself seven centers which are energy centers which give us

subtle energy for everything, for our mental, physical, emotional and spiritual growth. When this energy from any one of these centers gets exhausted, then we get ill.

Now, the question of cancer. Any one of our centers can be affected. The center part is Parasympathetic and the left and the right are the sympathetic. Now what happens? We start using, say the energy of a particular center or of three centers, we start using that energy say, by thinking too much, working too much, whichever way. It becomes a small space for the energy. Ultimately something can happen on the left side that's more emotional. Then it breaks. When it breaks, the connection with the main is lost.

This right-sided energy becomes on its own. When it becomes on its own, it starts growing. When this power Kuṇḍalinī passes through that center, it not only brings them together but also nourishes them, also it integrates with other centers.

It's a fact, it has cured many blood cancer patients and other cancer patients it is a fact. But understand it first of all we should know we are not in the basics. What we are doing, that if the tree is sick we are treating the leaves or the flowers but we have to go to the root if we have to treat the whole tree. This is the knowledge of the roots which we have in our country for thousands of years. When the centers are nourished, they create balance.

There are many things still in the medical science that we don't know because I was a medical student and I was quite worried as to how to talk to medical science people about it, which is not mentioned in any of the books. For example we don't know that the sympathetic systems

are opposite to each other. In a way they are complementary but they are not in the same function. The pituitary is the right sympathetic through a Nāḍī called Piñgalā Nāḍī and the pineal is the left side, another Nāḍī called Iḍā. These two are complementary in a way and that's why they are opposite in action. The one which is on the left side is for emotional side. The right side is the one for action. What is the root cause of getting asthma, diabetes? The root cause is our liver. We don't know much about it in medical science I assure you. Within the center which is called the Swādhiṣhṭhān Chakra, the second center which starts from the Nābhī, the navel.

This center goes round and round and supplies the aortic plexus. This plexus is looking after many things.

It is looking after the liver, pancreas, spleen, kidneys. When we start thinking we don't know from where this energy comes. This energy comes from the same Swādhiṣhṭhān Chakra. Same Swādhiṣhṭhān Chakra gives this energy futuristic movement.

So the energy that is to be used is forced upon.

Liver, in very general terminology, collects all the poison of the body and passes heat into the circulation.

This liver gets affected because it is neglected. When this center doesn't look after it, it is neglected. Then the heat starts going all over. It cannot get into the blood so it starts going upward, downward, sideways.

First it goes to the right side of heart we call it the right Heart. According to Sahaja Yoga there are three hearts not only one. On the right side if the heart center which looks after your lungs gets hot so it affects the lungs in a

way because it affects that center. That's how you get asthma. When you put ice on your liver, the ice is cooling down your liver. It's a simple thing.

The heat can move to your pancreas. When it goes to your pancreas, you get diabetes. This diabetes is a common disease not only in doctors but lawyers and bureaucrats especially because they plan too much.

If you go to a village people take three to four spoons of sugar and the spoon must stand at right angles otherwise they won't think it's tea. They never get any diabetes. What is the reason? Whatever they earn, they spend and sleep off. They are not bothered about insurance or anything.

The third thing that gets affected that is even much worse, is your spleen. Nowadays in the morning when you get up, read the newspaper anybody who is sensitive can get a shock.

So your sympathetic goes into activity and your spleen starts jumping. Poor spleen doesn't know how to deal with such a hectic person. In America people even brush their teeth in the car. They are so much in a hurry, so time bound.

We have become so speedy that our body cannot follow that speed. This poor spleen cannot understand how to cope with this hectic person, it goes mad and disease sets in called blood cancer. Definitely blood cancer has been cured, that's fact. They were told, doctors were being very fair and honest that the patient will not live more than one month. Nine years have passed but he is fine. This thing is such big example for us to see that you don't have to take out the blood or anything. You just get

cured How? Because when the Kuṇḍalinī goes to this Swādhiṣhṭhān Chakra she finds that poor thing has no energy, so it supplies all the energy. By that energy, they get alright.

Then it comes to another which is our kidneys. When kidney fails they can't pass urine so put them on dialysis. I haven't met one person who has been cured out of dialysis. Then comes your intestine.

Intestines also gets constricted. Then your digestion goes out. You get belching, the worst that you get is constipation. This is the greatest curse of modern times that people suffer from this horrible thing called constipation. It's very unnatural, but it happens. This happens when heat starts moving up. If a boy is about 21-25 years of age he drinks too much and plays tennis and works very hard, he will get a heart attack. That's a fatal heart attack. At that age you cannot be saved, later on also this kind of heat fermentation on the heart goes on and people get massive heart attack.

Another thing which is also very dangerous is that this heat reaches the brain. On the right side then brain also fails and you get paralysis on the right side. This is only with one center. When you put also ice here you will be surprised that paralysis can be cured.

Glasses can got rid of if you put ice on the back Āgñyā. Because Swādhiṣhṭhān Chakra is here. Sahaja Yoga discipline and ice can work it out. You can imagine with one center how many diseases you can cure especially you people who are working as doctors are quite open to it.

Basically if you do not understand that we just start treating somebody for the eyes, for diabetes, nothing will work. They become really like psychosomatics which cannot be cured, which has no solution.

But the solution lies in the metascience of medicine where you have to just accept it. Just accept as a hypothesis and then try, if it works, why not. Of course there is one thing, you cannot take money for it because you are not using anything but the power of a person who is Divine power That does not mean that doctors will starve because they have no money. Because you see very few people actually come to Sahaja Yoga. Most of them just believe in doctors only. For the smallest thing they will run to doctors.

Also the rich people will never come to Sahaja Yoga. What we have found that there is nothing to worry about your profession. But once you become enlightened with this Divine power you yourself you become the power. I have known of a surgeon, he said Mother without doing much I am performing surgery and it works out wonders because from My hand this power is flowing. This power is there to cure, it heals.

If they believe in Christ that He only healed twenty-one people. But how He did, how He did that nobody knows.

Even people who are artists, musicians, they are so much endowed with energy that they start playing something miraculously better. Actually it cannot be forced on anyone. You have to ask for it.

Actually if you know of a person who is very adamant, arrogant, also who is an idiot, it won't work.

We have to put them in proper shape. Once they are in proper shape it works. But all of you have this power and it is your birthright to have this Self-realisation.

They say this is my head, this is my body, this is my mind. Who is the owner of this mind? You ask the doctor who runs your heart? He will say autonomous nervous system. Alright who is this auto? That is what we have to know. We have to be the spirit. Because we are not this body, this mind, we are not these emotions and ego or our conditionings but we are the pure spirit.

The second one is that there is All-pervading Power of the Divine which we have never felt before.

Everybody has described. Ādi Shañkara has said, described it as, “Saleelām, Saleelām" cool and cool. In the bible it is said Cool Breeze of the holy ghost. In the Quran it is described as `Ruh'. Mohammed Sahib had said very clearly, you cannot know God until you know yourself. The whole of our Indian culture is for knowing ourself, we call it Moksha, we call it Self-realisation, Ātmā sākṣhātkar, call it by any name whatsoever. But all these efforts were to get to yourself.

In these modern times one thing good has happened. There are so many seekers of truth all over.

Second thing is that is Sahaja it is spontaneous. You don't have to go to the Himālayas, don't have to stand on your heads you didn't have to give up this, give up your wife, nothing. You can maintain yourself, it works automatically, you don't have to do reading or any kind of chanting. It is so simple. If the doctors become that they will become the greatest scientists of India as far as the medical science is concerned. I was surprised in

Russia when they had about 250 doctors and about 200 scientists sitting of a very high calibre. I started talking on science and using scientific terminology.

So they said Mother, we don't want, we want to know the science of Divine. You talk to us about the science of Divine and whatever I said they just tried to find out. I told them that all these seven centers are represented in the brain. Now they have such equipment to do it. There is one place called Novosibirsk. Where they have got all the scientists.

They have a beautiful campus of all the scientists and all kinds of laboratories. When I told them that you can find out if these centers are represented in the brain they found out. They worked it out. Also there was an American scientist who found out what I told you that the first Chakra is made of carbon. Carbon has four valencies. I said now you do one thing, take a photograph of a carbon atom and make a model of it.

If you see the model from the right to the left, you will see a Swastika. When you see from left to right what you see will be Omkāra. And if you see from down to up you will see alpha and omega. You will see omega first and then alpha. Now Christ has said I am the Alpha and I am the Omega. Gaṇeśha also is Omkāra.

So, Gaṇeśha incarnated as Christ. We don't know that this Gaṇeśha is acting within us. These things are not so much hanging in the air, deities and all but they are within us. They stay within us and for which at least as Indians we must open out minds. As Western people I have tried to open their minds, doctors in Russia, Bulgaria, also in Romania, I have seen these doctors

were amazed when I told them about this and that I could explain so many things, then and they are at it now. They have started working at it. They are not so money-oriented. Actually Russians are not so money-oriented.

So they are working at it and they are trying to prove whatever I have said. Instead of doubting Me and saying how can it happen, who were the deity. In the same way you cannot say, certain medicines, how they work.

Now take aspirin. You cannot say what aspirin does. But it does help. In the same way we will see how this vibrations of the Divine help you, you will be amazed. You can feel them on your finger tips, on the palm and even a child can say what centers they are catching. You will know about yourself and about others because you become collectively conscious. You become a very intense personality. Sitting down here you can feel everyone and you can know, you don't have to go to the rigmarole of this diagnosis, what is the diagnosis. But then also you cannot find out but here you can know on the finger tips, you can know and find it. All those powers are within you. You don't know how you are you don't know about it.

What wealth, what spirituality lies within Indians. They are tremendous, I must tell you when your spirit stands in your attention you become a very powerful person, a very valued person. At the same time you become extremely compassionate and all, You can, you see, give up anything you want because you start seeing what is destructive.

You have to exercise your realisation otherwise it cannot work. You cannot pay for it. It is Divine Love for which you cannot pay, which people do not understand it. If the Guru is paid by you, he cannot be your Guru, he is your servant, you cannot pay for it, it's an evolutionary process, it's a living process of evolution. For example if you have a seed in your hand and you put it in the Mother Earth, it will sprout by itself, spontaneously. You don't have to stand on your head. Because the Mother Earth has the power to sprout it and the built in seed has the powers. In the same way you are all capable of getting your Selfrealisation.

I say you should really open your mind, this knowledge which was not available to us, before. I know, that 300 years ago when Britishers were here you had to have English and their medicine. But even I was happy to know that about Kuṇḍalinī. At least they talk about Kuṇḍalinī and say there is a power acting.

Something, somewhere we find. But unless and until you get your Self-realisation, you cannot do anything about yourself or about others. Then you can cure people. You can give them realisation and you enjoy the real peace. You enjoy the real peace of your being when you become thoughtlessly aware.

Then you enjoy yourself fully and that enjoyment is so Divine that cannot be described and this enjoyment you all can have if you stay in that state of Self-realisation.

Some people grow so fast. But some people require to meditate and then it works out. Especially people who are supposed to be intellectuals, who have conditionings

of medical science or any science. There is a great cloud here which has to be crossed.

But once you understand how it works, how it acts you are amazed. It's no miracle as such but one has to see for yourself and understand. Because if you do not open your mind, nobody can force you. I am very happy today that I could speak to the medical professionals and medical students and such august company here. I could never imagine that any day I will be able to address you, because, you see, I was selected for Balakram Medical college, only six girls were selected in merit, but they rejected Me because I was not from north.

So I went to, I travelled up to Lahore and went and saw the principal and I told him that this is sheer injustice because you say that this is for the whole of India. Then how can you say that I am not a Punjabi. I can speak Punjabi very well. You will have to select Me.

So, he said from where do you come? I said from Nagpur. He said, “Oh, my god, you are the daughter of such and such person." “Yes I am because My mother was a serving in the Mental Hospital, both of them were there." He said if there is one girl who does not come, then I will admit you and that's how I was there. A wonderful college it was, we had very nice lecturers and all but, you see then this problem started and I came to Delhi and then My parents married Me off. My husband said you want to study more, I said I do, he said there is no need for it and that's that. I just wanted to know what you call what, just wanted to know the names then I did psychology some I should say some dictionaries. That's how I came to know what's called what because there is

no name, in the Divine. It is only name given by doctors, Psychologists.

So, to talk to them, I wanted to have that.

It's a fact that if you are scientists and doctors you can change such a lot of these ideas and dogmas that are sitting on your head. For example, now genes is very important nowadays, people are talking about genes is a myth, they are carrying, also that genes are inherited and cannot be cured. In Sahaja Yoga it can be cured. The complete data changes with Sahaja Yoga and that's how a very nasty person can be changed. That's the point of changing the data base and it works out. We have worked it and it has been proved.

But to prove it you see, the scientific method is that at least a hundred doctors must approve and there should be 2,000 disciples and all. But at least for yourself you first of all achieve it and then see for yourself how many powers you have in every walk of life because it is the totality I am talking about it's not one person here, one person there, it's totality.

May God bless you.

Contents: 1996-04-14 **Easter Pūjā (Hindi), Kolkata, India**

Today we are doing Easter Pūjā. Today is a very important day for Sahaja Yogis because Isa Messiah [Jesus] has shown us that redemption of human beings is possible and for that redemption we should always put in an effort. There is also a meaning why He was crucified. He was crucified on the cross and this cross is a symbol of the Swastika on the Āgñyā Chakra. He was crucified

and He left His body there only. He told some important things at that time and one most important thing out of this was “Wait for the Mother", “Think of the Mother" [“Behold the Mother"]. Everybody can interpret it in a different way, but it seems He said that He will send for us such a Shakti [power] who has three channels, Trigunātmika and that is described very beautifully. One of these Shaktis [powers] will give us comfort. This comfortgiving power in us is Mahākālī's power which gives us comfort, which cures our diseases, which solves [corrects] many questions of our past. The second power, which He gave us, which He sent to us, was Mahāsaraswatī and to this Mahāsaraswatī Power, He called Counsellor, the one who will counsel you, that means, who helps us for Yognirūpan [to see the form of Yoga]. With the help of this second power, we will get Gñyān [Knowledge], we will know the subtle knowledge. And the third power, [Mahālakṣhmī] with the help of which we will get our redemption.

Thus, He had talked about these three powers. Buddha also said that I will send you Maitreya, that means three types of mothers, Matain-Ekritya-Maitreya.

People did not understand what this Maitreya is and they made it Maitreya. This Maitreya can be only in Ādi Shakti, simultaneously, Ādi Shakti, He must have told as Primordial Mother. But the one who corrected Bible, he made it as Holy Ghost and made a dove instead of it. Because the one who corrected the Bible hated women and he did not believe that a woman could also do such a great work.

Because of this hatred, he made a strange form of it [the Holy Ghost] and the second thing is that it is a dove and a dove means that she will be the messenger of peace. But He did not talk of a woman or that she will be a woman. But in our Shāstras it is written “Sahasrāre Mahāmāyā” that means She will be in the form of Mahāmāyā. People will not recognize Her and you have to get your Self-realisation to recognize Her. If you don't get your realisation, you cannot recognize Her.

In His lifetime He [Jesus] explained everything in a very open manner, He could do. Many things He told and many things He didn't, but still some truth came out which they could not change. It was very necessary for Sahaja Yoga that Isa Messiah [Jesus] came. He was a Chir Balak [boy from olden times] and now it is proved that He was an incarnation of Śhrī Gaṇeśha. Śhrī Gaṇeśha incarnated only once in the world and that is in the form of Śhrī Jesus [Isa] Messiah.

The work of these three [Buddha, Mahāvīra, Jesus (Isa)] was done at the level of Tapasya and therefore they worked in the Murdha of Virāta [Brain] and there is a place of Tapasya in the work of all the three, that means human beings should do the Tapasya and they can cross through Āgñyā only with Tapasya.

It was very necessary to pierce through Āgñyā Chakra, without that, Kuṇḍalinī cannot rise. Resurrection of Jesus facilitated the piercing of the Āgñyā Chakra. First He died and then His resurrection took place.

Therefore there is a great message from Easter that because of Resurrection of Isa Messiah [Jesus], we could get our resurrection. The most difficult Chakra in a

human being is the Āgñyā Chakra because a human being is always thinking. This continuous thinking results in a condition of vaporization of mind in the head and he cannot go beyond these thoughts. He cannot go beyond these thoughts. You can go beyond thinking only when the Āgñyā Chakra is opened. Therefore it can be said that Sahaja Yoga would have been very difficult if Isa [Jesus] would not have resurrected after leaving his body. However the work was done by all the Incarnations at their respective places and at respective times. But the work which was done by the resurrection of Isa [Jesus] was marvelous. That is the reason why it is not difficult to open Āgñyā. It is not difficult to go beyond Āgñyā. There have been many Gurus, many great Gurus. They did a great work. They did so many things so that people could get their Jāgruti [awareness] to God and they could attract their attention to Self-realisation.

He [Jesus] came to our country because the people of His country where He lived had no subtleness in their way of thinking. They had no spirituality. That is why He [Jesus] came to India and met King Shālivāhan in Kashmir. Shālivāhan asked Him “What is your name?" He replied “My name is Isa Messiah" [Isa Messiah means the one who brings some message] and I am coming from that country where Malekh lives". Malekh means those people who desire something dirty. Now you see, all foreign programs, they are all dirty. These people like only dirty things, crazy things. If you see their movies you don't understand whether they are mad people or something else.

So in our country, these people were called Malekh [means people who desire only dirty things]. How can I go to these people [Malekh]. India is My country because I am a spiritual person. Shālivāhan said that “you are such a saintly person. You go back to your country and teach those people Nirmal TatTwam [principle of purity]. If you make Nirmal Tattwa there, people will get rid of desiring these dirty things." He went back, somehow. He lived three and a half years and then He was crucified. This He knew was necessary. But the way (in a dignified manner) He left his body shows what a unique personality He had. And in this short period of three and a half years of His life, what He did was great. It is true that He could not give realisation to anyone because there were no seekers of truth like you at that time. I have a good fortune, therefore this work before Self-realisation helped the people to know that there is another life beyond that human life. He said “You have to take a new birth." His own resurrection resulted also by taking a new birth.

It is also said in our country that this second birth is like a bird who comes out of the egg and is called Dvija [who is born twice] and when he is transformed and he gets the full power, he can fly anywhere in the world. He gets all the communication powers. You know how the birds fly from Siberia to India. They come here in the winter and go back in summer. They have neither Radar nor Aeroplane. They have nothing. How do they come exactly to the same place, to the same pond where they used to come. Their children come also to the same place. Once

they did an experiment where they hid some of their children, but they could find them.

Some of them they could not find and they themselves flew to India alone.

They had no Guide. But they reached perfectly alright.

So we can say that God has made everything so systematic and beautiful that we can get our resurrection.

I call it as Blossom time. It is amazing to see thousands of you people sitting here and there are thousands of such people in some other places. All these people were not here at the time of Isa Messiah and nobody knew at that time about Self-realisation and why it is necessary to get Self-realisation. Today, also there are some blind people who don't understand these things. But thanks to the Great Gurus in our country, a big problem is solved that people know about it. Everybody knows that we should get second birth. We should know ourselves. Sufis say also the same thing. Even in all the Shāstras and religions the same thing is said.

Today is the new year day in Bengal, congratulations for that and therefore we can talk about its resurrection also. Bengal will be benefitted with this resurrection which we celebrated here. The culture, art of Bengal and the great patriots and sacrificers of Bengal who brought the country to a higher level, they are now lost somewhere else. Foreign rule is finished and the English people went back but we have accepted this foreign culture even more now and we don't know where these people have landed. We don't know what their condition is. Where will these people land? What have these people got? Many

Christians think that Isa [Jesus] was born in England and to become Hindu for them is to wear a Dhoti.

Such type of imaginations we have in our head. We think that we can see Isa from very close by becoming English. He [Jesus] named these people Malekh and we are giving so much respect to them. These people have now understood that our culture, our philosophy, opinion about Dharma [Religion] is very subtle and pure and people of our country take to Sahaja Yoga very fast. But it is the duty of Sahaja Yogis that they share this mutual brotherhood and bring this message of resurrection everywhere because the condition of your country cannot be improved without this change, without this spiritualism. We cannot improve it by looking at the sky.

Therefore everybody should try and think over it that to how many people we talk about Sahaja Yoga.

Isa was completely alone. There was nobody with Him. He had only twelve disciples and some of them half baked. In spite of that He worked very hard. He gave us a great message by his resurrection. This message, which seems to be quite of extrovert nature is, in reality, a subtle work on our Āgñyā. Only by working on Āgñyā we reach that state where we can pierce through Brahmarandhra [Sahasrāra]. He [Jesus] always talked about forgiveness, that you should forgive everybody. When He was on the cross He said “Oh God! Please forgive them. They know not what they do." Therefore please forgive them. These people are blind.

He said with so much love, even at that time, when the people were hammering nails on his body and crowning him with thorns that “Oh God! Please forgive them. They

know not what they do." This is a wonder of Āgñyā Chakra.

Therefore for the opening of Āgñyā Chakra, I always say “Please forgive everybody. Please forgive everybody fully." Half of the thoughts in us are like that. For example, he misbehaved towards Me or made problems for Me, how can I correct him? When we surrender everything to Param-Chaitanya, He will correct it. I tell you, I fear if some people do wrong things in Sahaja Yoga. I really start worrying that these people will get problems now because on the one side is sitting Jesus, on the other side is sitting Śhrī Gaṇeśha and the third and fourth side, Śhrī Hanumāna and Śhrī Bhairava. They will not be able to set them free from the net of these four.

Somebody is doing a little bit wrong in the matter of money or in the matter of work, I always try to solve it so that no problem comes to him because when you enter a pure atmosphere, for example, this is a white bed sheet and if a black spot comes on it, it is immediately visible.

Therefore you have been made pure (Nirmal) and if a black spot comes thereon, these people will catch you immediately and I don't know what punishment you'll get. This is very difficult. Jesus let himself be crucified at that time but He said, about Me, that “if you do anything against the Ādi Shakti, I will not allow." I see when these people do wrong, He doesn't bear. If you call Me Mother, I have respect for that.

Sometimes they misbehave with Me, then I say, that “it doesn't matter, they have called Me once `Mother' ", but these people don't understand it. Therefore we should

remember that it is our previous birth's hard work [tapasya] and devotion which facilitated our resurrection.

So then you have the special blessing, in this birth, to get what people think is very difficult or impossible.

So you have to be careful that you don't do anything wrong, because if you do anything wrong, your purity is caught immediately. I am not making you fearful, I am telling you the truth.

So whatever you do, do it full of love and full of joy. It can happen that somebody troubles you, it doesn't matter. How long he troubles you will be taken into account. Therefore you should not forget at any stage, at any state, in any field, that you are a Sahaja Yogi. How many yogis were there in olden times? A very few Sufis. Nizamuddin was there and Shah came to cut his throat. He told him that, “if you don't bow down to me, I will cut your throat." Next day his own throat was cut.

So, if there is such a type of person, there is no need to fear. If you have to fear at all then only for that which will happen to them. Oh God! Please save them. You are in the Kingdom of God. You are not like other people. You have to remember that you are not alone. You are fully protected. Why do you worry if you have such a protection? Isa Messiah was never upset, even when He was crucified and what worse can happen than that to you.

Many people come to Me and say that “Mother, I have this problem, I have that problem." This means that you are not a Sahaja Yogi. The right thing comes out that you are not a Sahaja Yogi. If somebody is a Sahaja Yogi, he can't have a problem. Problems are playing somewhere

down, only to be witnessed and you are sitting at a very high place. But if we are always talking about problems, we should realise that something is not OK. We should meditate, introspect and assume that we are Sahaja Yogis, which awakens a feeling of inner peace and self-confidence and the people can see it. You don't have to say anything. There is no need to quarrel with anybody. Just keep quiet and Param-Chaitanya will do the rest, even if they are so-called very clever people. But if you yourself have done something wrong, then Param-Chaitanya will take account of you first. Therefore we should *[UNCLEAR]*.

Jesus had a very short life of 33 years, what a short life. And He was wandering all the time. While wandering, He went to India and how much He worked in His life.

So many things were founded after His name, so many Institutions, this and that. Everything is deceptive. But how much he worked and in the end wrong things were given in His mouth and false institutions were grounded. But there is nothing in this outer religion. You can see it now. The diamond which was covered by them is shining inside you now and is operative in your Āgñyā Chakra. The more your forgiving power increases, the higher you will go in Sahasrāra. Now the difficult thing for the Christians is that, as they are born Christians, they think of only Jesus or Jesus's Mother. They don't go beyond that. There may be other incarnations, it is of no interest to them. The same is with the Hindus. Hindus know only Śhrī Kṛiṣhṇa or Śhrī Shiva, they are lost in that.

But you have reached much higher now. You have got your realisation now. You have become Sufis.

Therefore you have to take the essence of all these things and to search the truth in everything. There are many false things in these religions. For example, in Christianity, I don't know whether you know, the same is with Jews and Muslims, that when you die, you bury your body and don't burn it and when you get your resurrection, this body will come out. You get your resurrection only if you die in the name of God and you sacrifice your life for Him. Now you think, what will come out after 500 years? If you are buried, what bones etc. will come out after 500 years? How will resurrection take place? Many people believe in it and this belief is so deep that some people came to Me from Bosnia. I asked them why are you dying? Leave this nonsense, you are Muslims, you believe in Nirākāra. For what are you fighting? For land, what does it mean? They told Me that “it is written in our Shāstras, that if you die in the name of God, then such and such will happen." I asked them “Where is God's name in this type of dying?", please tell Me.

The second thing is, that if you die and get your resurrection after 500 years, what will come out of this. On the other hand, you take so much land for these graves and live as bhoots in these graves. I must say that our Shāstras are correct in this regard, that Ātmā leaves the body after death and Jīvātmā takes the new birth. This is true, that Jīvātmā does not die. But to believe that the resurrection of body will take place after 500 years is complete foolishness.

Sometimes I don't understand why these people are fighting because of this foolishness.

Today there is fighting going on in Israel and tomorrow somewhere else. Everywhere there is some problem because of religion. Wherever you go there is fighting because of religion. I said yesterday also that there is no separate religion. They are all connected. This is clear, that all of them have described about the people who came before them. Why this fighting then? Because some people say that they are mediators. They call them Dharma-martand [those who have command on Dharma] and do just the opposite of that which was told by these saints.

Now you see, Isa [Jesus] had said a very important thing, that your eyes should be without adultery.

But Western people do just the opposite of this. “Thou shall not have adulterous eyes." How subtle is this? “Thou shall not have adulterous eyes." Not to think of adultery, even eyes should not be adulterous.

There should not be adultery in the mind, very subtle thing. He said, “and when I went to a foreign country what did I see, everybody's eyes moving here and there [irting]." I didn't see anybody whose eyes were steady except Sahaja Yogis. Before coming to Sahaja Yoga, the eyes are moving here and there.

Women are looking at men and vice-versa and this is going on.

Some are looking at the things.

So who followed this important message of Him [Christ]. Who is following Him? Nobody. The only reason is that they have not got their realisation. I have seen the people in the West when they get their realisation, their eyes also get very steady. Love, peace and joy (ānand)

flows from this steadiness. How this happens is because the impurity in the eyes vanish and the eyes become pure [Nirmal]. The eyes become like that which Isa said. But this cannot happen only with words. In the west, this disease is too much.

So what we understand is that we can't do what He [Christ] said.

Every religion is the same. There is no religion where the people do the same as what is told to them.

The reason is, that they are not Samarth [capable]. Samarth means the same thing. In this case they can't do what they are supposed to do.

Somebody says that he is a sikh, but he drinks wine.

Somebody says, I am Christian and his eyes are full of lust.

Somebody says he is a Jain and he does the cloth business and so on. They do what they should not do. The reason is that Dharma [Religion] is not yet fully awakened in us and it can be awakened only by Sahaja Yoga. If you don't respect your Self-realisation and don't ascend in that, you can get different problems. These problems which you don't feel much before realisation, feel more now because you have become sensitive now. Therefore we should know what a great thing we have got. We are equipped with that. We should assume our dignity and glory now.

In the same way when Isa got up from his grave, He and His mind were more pure and beautiful. His talks were more beautiful and open. Therefore He [Jesus] is a great Sahaja Yogi for us. He had already achieved everything

before. He came after having everything and He died for you so that your Āgñyā Chakra could be opened. Therefore we should keep away from Ego and similar things. If you have this Ego, then you can become anything, you can become Hitler. If you put attention on yourself and try to understand why you assume yourself a big shot in the whole world. We should see the pure character of Isa who opened the Āgñyā and helped us to rise above that. Our life should also be pure [Nirmal] like that. There is a complete arrangement of married life and other things in Sahaja Yoga.

Isa had not married because He didn't need it, but for you there is such a complete arrangement and you can live fully like normal people. From inside you are abnormal. We should understand our special role as Isa and Sufis did. They fought alone against this world and did such a great work. You people have so many brothers and sisters in the world. You should have so much self-confidence in you because you are not alone. They all say the same thing like you say. All of you have the same thing as they have.

If you get this thing, You should realise its importance. There is nothing more valuable than that. I am very happy that such a big work is done in Calcutta [Kolkata]. We have so many new Sahaja Yogis. There is so much mutual love and no fighting. This is a big thing. I think there must be Devī's compassion here that people have gone so deep after getting to Sahaj. Women should also work like the men and when Sahaja Yoga spreads all over, you will see that Bengal will become a beautiful form.

Anant Ashirwad to all of you.

Contents: **1996-04-xx Meeting with Hamid Mylany and other Sahaja Yogis for the `Vibrated Seeds for Bosnia' Project, Part 2, Palazzo Doria, Cabella Ligure, Italy** [For Part 1 see 1996-03-xx.]

[Back in Austria after the Birthday Celebrations, Hamid Milany and other Sahaja Yogis initiate a collection so we could go ahead with our project. They collect altogether AS 107,500 (including donations from Germany and France) and buy about 7-8 tons of various seeds, mainly wheat. But they are not sure how are they going to get the seeds vibrated as Shri Mataji was still in the Indian Subcontinent. They find out just the week before they were to travel down to Bosnia that Shri Mataji was returning to Cabella.

Only one week later and the whole project would have had to be postponed until autumn as it would have been then too late to sow the seeds.] [They travel down to Cabella with a small portion of each of the types of seeds which we were donating.

Shri Mataji spends at least two hours talking about Muslims and in general how they are the cause of most of the wars that are going on in the world at the moment.] Hamid Mylany: Shri Mataji, I know that our country is a horrible country and that Muslims are terribly fanatical and aggressive, but there are some nice ones in Sahaja Yoga who would really like to help prepare a Pūjā. It would help our country tremendously.

[With that, She laughed and blessed Iran, along with Australia and the Far East to prepare Śhrī Gaṇeśha Pūjā:]

They should help to prepare the first Chakra, the Mūlādhāra, Śhrī Gaṇeśha Pūjā.

[Then Shri Mataji proceeds to vibrate the seeds and works on them intensively. Shri Mataji asks Hamid to identify each type of seed in detail. At the end:] Alright, it is alright. You have My full attention and full blessings. You can go.

Contents: 1996-05-02 **International Award `La Plejade' received by (Guido on behalf of) Shri Mataji, Rome, Italy**

The following motivations were provided as the basis for selecting Shri Mataji to receive this award by the judges: In a world where one can feel the urgent need to find new solutions to the problems of individuals and of humanity at large, searching for something that can allow one to go deep into the awareness of existence itself, Shri Mataji (who is presently a candidate for the next Nobel Prize for Peace), founder of Sahaja Yoga, is proposing new directions on the path of human evolution through meetings and initiatives, guiding us to meditate on the deepest dimensions of ourselves and helping the foundation of a balanced and serene society where peace can be actualised, starting in the deep self of each individual.

[The award was received by Guido on behalf of Shri Mataji. He briefly thanks them while making the point in a very respectful and gentle way that it is an honour for them to give the award to Shri Mataji.]

Contents: 1996-05-05 **Sahasrāra Pūjā, You Must Feel Responsible but be Humble, Cabella Ligure, Italy**

Today we are celebrating the opening of the Sahasrāra, on this day. I must say it was a great happening that took place for all the humanity. It was such an achievement, which I never realised before, now I can see, that without Self-realisation it would have been impossible to talk to people. When this happened I thought that, how will I talk to people about it, because no-one would understand and it would be a big mistake, on My part, to say something about Sahasrāra. Because even about Sahasrāra, nowhere in the scriptures something was described, it was absolutely an ambiguous description, I would say, where people could not have even thought that there is a realm beyond Sahasrāra. And one has to enter into that realm where is the reality. That time, what I saw around Me I felt was all darkness and unless and until there are many lights, people will never realise that how important it is to have lights.

It is a human error, also, all the time, that if somebody achieves something, then they put that person on to a shelf. For example, Christ, alright, he was Christ, we are not Christ. Mohammed Sahib, he was Mohammed Sahib, we are not Mohammed Sahib. Rāma was Rāma, Kṛiṣhṇa was Kṛiṣhṇa, we are not that. How can you expect human beings to behave like them? So, absolutely they are separated. The Divine personalities are away, very much away from human personalities. It was just an adoration, I can say, faith, but when they said we tried to follow them, they could not. They could not follow them, because I think human movement is on parallel lines with

the Divine and these lines do not meet, unless and until you give them Self-realisation. Human level is moving on another plane and it has to come up to a higher plane to understand that, what they know is not reality. I wouldn't say what is the debt for that, because in My own experience, all kinds of people came to Sahaja Yoga. There are people described to be very bad, cruel and other ones who were very licentious, this, that, then other ones who were cheats, they said, “Mother they are horrible." But I've seen that, every human being is as if made of the same character, as far as the spirit is concerned. Outside they may be different to look at, their way of talking may be different, their styles may be different, their fondness for things may be different, but inside they are all very beautiful. And this I found out, one after another, you don't know how much it was giving Me joy, not only joy, but also encouragement, support and patience. And then now, you see, how Sahaja Yoga has grown.

The greatest thing has now happened is, which I realise, I'm very happy about it, that Sahaja Yogis feel very responsible about Sahaja Yoga. And they feel that they have to spread this enlightenment everywhere.

It is their innate desire now to spread Sahaja Yoga. Firstly it was that, they should become spirits. Before that also, there were some people who didn't actually seek the spirit, but they also became Sahaja Yogis.

And I'm surprised, with some of you, that I never expected that they would go so far and suddenly you hear that such and such a person has gone there, has done this, has done this.

So, when you came into the realm of reality, I don't know which principle you accepted first, that's your understanding. But one thing you realised that you are definitely connected with the Divine.

Some people had tremendous experiences, some had mild experiences, but most of them, I saw, started believing in themselves, understanding themselves and having confidence about themselves. Because there are so many myths about God, religion, Gurus, that, when they saw the light of the spirit, which gave them a sense of reality, it was as if they steadied their minds, they steadied themselves. All this happened, I must say, in a very short time. I didn't say that it took Me long, or I had to go through lots of various experiences. Because to Me, all these experiences are nothing. If a ship is seaworthy, it can face all kinds of high tides and all kinds of sharks and everything, without any difficulty, because it is seaworthy.

So I didn't feel that way, but only I felt that from human level to this spiritual level, to this Divine level, when you are coming, then some of that still lingers on, some of that is still there. It has to be cleansed, it has to be brightened, or we should say, or absolutely enlightened. But what was the great thing about Sahaja Yoga, that you yourself did all that. It is nice to say “Mother, you did this, you did that", maybe the enlightenment part of it. Say now there are lights here and these lights, unless and until they are attended to, looked after and given oil of love, how can they go on burning? This is something, what I must say that, you people somehow or another realised how important it was to become good Sahaja

Yogis. Maybe introspection, I don't say, maybe somebody else talked about it, maybe it's your own understanding, whatever it was, all of you tried to be good Sahaja Yogis.

Of course, there are people who are sometimes very angry with Me, like “Why don't you cure my sister, or why don't you cure my father", if you are God. This, that is there. But it makes no difference to Me, because they are so frustrated, so upset, so they are talking like that. If you see one or two persons here and there, you see here thousands, such beautiful people. Complete emancipation of this earth, of this globe, I'm sure will take place, if you people all take up the responsibility.

The responsibility has certain problems, which we should know. When you feel responsible, you must know that you are not in charge, one thing. Secondly, you also must know, that there are so many other forces, so many angels and ganas are with you, you are not alone.

So to think that you are doing anything will make you, maybe egoistical. At that time, what you have to do, is best is to say “alright, I'm not doing anything, it is the Divine that is working it out." Not that the Divine wants any credit for it, but by saying that, this balloon of ego will not come up. And you will become humble and this humility will definitely improve this great tree of spirituality within you. Definitely it will make you a very evolved personality, no doubt about it. But first of all, we have to say “I'm not doing anything” it's very important to understand, when you have spiritual authority to do things. It is not a testing ground, I can tell you this much. Many people think that Mother is testing us. I'm not testing you, you are testing yourself. I'm not saying don't

do this or don't do that, you are testing yourself and now you must know that, you are in the beautiful garden of reality, where very few have entered. And there in that garden, when you enter, what do you see is, everything is full of beauty. Every person has something sweet about himself, because all other Sahaja Yogis are also having the same kind of experiences of this reality, which cannot be described in words, but you start feeling it, that oneness, that nearness, that friendship, without any expectation, you start feeling, oh, it's a Sahaja Yogi. A kind of a complete integrated organism as you become, you become an organization I should say, which is a living organization. In that you do not feel you are something separate, any Sahaja Yogi, whether he is highly placed or he's not doing much in life.

This integration, this oneness, this feeling of identification with others makes you so large, so big, so great, so powerful. You are not alone and you say, I'm not doing anything.

So you become so humble, that you forget all these false ideas about class consciousness or religion consciousness or I don't know, all sorts of consciousness people have. I don't know much about these consciousness's that human beings suffer from, but, I've seen how it happens. And when that humility becomes your character, not that you are humble because there is something to be done, you are humble. When people are doing some sort of say, business, they will be extremely humble and nice, but they will be very unkind otherwise. Here then, you become absolutely humble and there's no duality in your personality left, but that doesn't mean you

become weak. Humility is only possible for people who are strong, because they don't need any reactions, they don't need any protection. Their humility keeps them protected also very much.

So, you just start thinking or feeling, thinking is a funny word, feeling, that you are a small dust particle, at the same time you feel, you are the whole sky. It depends on where you are, what you are doing, what you are seeing, what you are witnessing.

Sometimes you feel that all these big big Johnnies are useless. You feel nothing to worry about them, very small and with some people you feel you are very small. Such a flexible temperament you develop and that makes you subtler and subtler, because you can penetrate into any thing, any subject, any personality, any understanding, any book, anything, any enterprise, in a very subtle manner and you immediately see what is to be done, because you become so subtle. And then when you become very great, then you start thinking, or I should say feeling, what you can do to help so many people, to do this great job, to do that. This, when it happens to you, then don't think that you are egoistical, nor you should think that you are very small. Only thing is now, you are the spirit and spirit is very subtle, it's a very subtle light but it can penetrate into anything, it can expand into anything, it can remain anywhere but it can disappear anywhere. This subtle personality that you are, which is your spirit, you even don't use it, but it uses you, all the time. Without your knowledge it uses you.

So the second thing should be that you should not determine what you are going to do. What I have to do, if

I have decided, I must do that. Whatever you have decided is alright, but if it does not materialise, there's nothing to worry, there's nothing to be upset, there's nothing to be overly nervous about.

I'll give you an example. One day I was going to America and of course, you know as it is, as all the Sahaja Yogis are, they get quite worried, now, Mother has to go to America, I mean, you see, everybody's upset, they are looking at the time, now time is this, time is that. Smiling, I said, “I have to go to America, why are you worried?" Suddenly one of the Sahaja Yogi's child fell down and broke her hand and she couldn't move her fingers. I was just coming out and as soon as he brought the child, I said “Alright, I'm not going just now to the airport. They were very upset “How's She's not going to the airport” as if all the heavens are going to fall down or what? But I said “Now, let Me see the child” I treated the child, the child was alright. “Alright I said, let's now go to the airport." They were saying “Mother, the plane must have left” I said “It's alright it doesn't matter, let's go to the airport." We went to the airport and this plane that was going to take Me was just there because there was something wrong with the plane and there was another plane going to Washington and I wanted actually to go to Washington, instead of New York, so, I was in the plane nicely going to Washington. But, one must know that you are not doing it, everything is arranged and planned and beautifully kept for you. You decide something, alright, if your decision is alright, if you have to do that, it will work out. If it doesn't work out, it should not have been worked out.

Now this is the difference between a person who is a realised Soul and who is not a realised Soul. A realised Soul person is not bothered what he wants, what he likes, what he's fond of, he's not. Whatever he gets is alright.

Now I can see, you are living under this roof, which is so horrible, I mean, there's no proper arrangements here, nothing, I don't know how you are living here, I mean, I just don't know what to do. We are trying to get a land and this landowner is such a greedy fellow, but I don't mind the greed part, but still he's not yet giving us the land, it's alright, now what to do? But you all enjoy it, you don't mind, otherwise normally people would say, you know I want this kind of a room and I want this kind of a house and this and that. That you can live under any circumstances because you don't worry about your physical comfort any more. What you think of is your own spiritual comfort.

I have seen people, Sahaja Yogis, so beautiful, even children, if there is a film going on and something funny comes in, immediately they all close their eyes, we don't want to see this. Nobody has to tell them because you see they are sort of, inside, they have built in that subtle personality which cannot stand nonsense. They may not say something, they may not be harsh but just they shun and go away from such places, automatically.

So, to describe the new personality, is this way, that in the nature we see, very clearly. In the nature what we see is, a tree grows, now it has to expand, but it cannot, so it does not. If it can, it will and also it tries to bring all the leaves exposed to the sunlight, somehow. I don't think the trees have that much intelligence to organize it,

but there is something that organizes them so beautifully. Now, it's not only one tree, 1,000's and 1,000's and 1,000's and 1,000's. The one who does all that, is the one with whom you are in contact. The trees are not, they are just playing into the hands of nature, but they cannot manipulate, manoeuvre, understand this Divine power, they cannot. Animals cannot, even human beings cannot, but you can, because you have crossed the limit of this human bondage and now you are just like great citizens of the great realm of Divinity.

So, this Divine force helps you, works out everything and also it takes you, it guides you, it manages you.

So, what you have to do is to keep yourself open for the guidance, at the same time you must act, because the guidance will also come from within, by which you will know this is what I have to do. Now supposing even then you feel that, this was not achieved by you and you feel that, still I don't know why I couldn't get what I wanted. Try to understand that is what is the best for us. It never means that you should give up, you should not desire. I have seen Sahaja Yogis desires are much more powerful than Mine.

The reason is I am desireless, I have no desires as such, try to see, fathom it out if I have any desires, I see I have no desires of any kind or I do not earnestly want anything. That, you can say it's a very frivolous temperament. But it all, you see, is very different with you people. You people are very differently made.

Because you have achieved something. I have not achieved anything, I am what I am. Because you have achieved something you know how you were and what

you are now. Because of your achievement I think it is a boon that whatever you desire works out. Because you have worked so hard, it's a boon, it's a special blessing for you whatever you desire.

So many times I have told you, “now don't desire anything” which is not proper, because whatever you will desire, that works out and that will be effective.

Now try to realise that you are no more ordinary human beings. You have crossed the bondage and now you are not even in the Sahasrāra, you are beyond it. Sahasrāra is the limbic area and this limbic area is closed like a lotus and when you get your Kuṇḍalinī entering into it, then this lotus opens like this. And that's what is written in the Bible, that “I'll appear before you like tongues of flames", it's the Divine saying.

So these petals are nothing but nerves which are enlightened, just like these and they look like flames, but these flames are not with any heat, they call it in Sanskrit “Tapohina", no heat. Extremely cooling, soothing, beautifully burning.

So when this Sahasrāra lotus opens, then the Kuṇḍalinī pierces through your fontanelle and you get your realisation. This is what has happened to you. Now only thing is to keep this lotus open and there where we fail, sometimes, because still there are some lingering human feelings within us. Firstly, as it is covered with the ego and the conditioning, or we call the superego, the two balloons. These two balloons, again and again, try to close the Sahasrāra.

So you have to be, you have to be on the guard that, “what is closing my Sahasrāra?" The first is ego, which,

how to attack, because if you want to attack your ego, you'll have to attack through ego only, that's the only vehicle.

So, we have this state of Nirvichara, of thoughtless awareness, where we have to go. But the simple thing to do is very practical. Try to understand why you are being egoistical, with whom you are angry? why are you angry? what makes you think to dominate someone or to control someone or to check someone, why?, the mind will not answer. The simple thing, if you can do, that whatever things that upsets you or makes you feel very great, try to understand that compared to you, nothing is greater, compared to your love, nothing is greater, compared to your compassion, nothing is greater, because in this there is the light of the Divine flowing. You hate someone, you get angry with someone, just know that you have to love that person. Now, how will you love that person? There is no way to have any measurement of that but love itself will suggest how satisfied you are feeling, how happy you are feeling.

I'll give you an example. The other day I received a letter from someone challenging Me very much, from Poland, that her mother is sick with something, cancer or something and challenging Me all the time “if you are God, you must cure my mother, if you are God, do this do that for me." Very amusing.

I said “alright", I put My attention to this lady, perhaps the mother is better. But, instead of getting angry, I said “she's so frustrated, she's so upset, she's so worried, even if she says, if you are God, she's challenging Me, it's alright, it makes no difference. Whether she calls Me God

or not God, makes no difference, whatever I am, I am." So, instead of getting angry, I felt tremendous compassion for her. She's a human being and her mother is so sick and that's the only source of her life, then I can understand why she is so upset.

So, if you just try, which you can do very easily, very easily, it's not difficult, because you are realised Souls, I'm talking to saints. If you just put your attention on a person with love, then what happens, you get understanding. Understanding of that person, you realise, as if identified with that person. Then you realise, if I was in her place, as a human being, what I would have felt, this desperation, this anger. If I was that, if I was the same type of person, with the same kind of problems, then what would I do? That solves the problem.

So the identification part, you have such powers, I told, you can penetrate, the identification with another is very important. And you can do it, because you are realised Souls, you can do it. Just place yourself in the same position, like the other person is and then you will realise that you have powers of love and identification is the only way I think one can understand love. This ego will immediately be sucked in as soon as you put your loving attention on that person.

In your lifetime you will get so many experiences like that, that you will be amazed at yourself, how can I do all these things, because you are a realised Soul. Also, as I said, when you are identified with another person, you put that person in charge of Divinity, just a feeling of oneness.

Sometimes, also we have very wrong ideas, about ourselves and about others. In small, small things also, we have our own ideas about something. Say, some sort of a living standard some people have, we like it, I don't like it, I like it and I don't like it, not a saint, a saint never says that. That time, when you say that, you are falsely identifying yourself with the bhada of that person. For example, if one now's upset with you.

Somebody has done such a beautiful flower arrangement. Instead of appreciating and enjoying it, if you come and say, “I don't like this, this could have been better than this." Just to, I don't know why people say like that, but if you identify yourself with the man who has done it, or the gentleman who has done it, you will enjoy it the way that person enjoyed doing it. Because you are just thinking about yourself, self opinionatedness with which you think that this is not done so good, that could have been better, this could have been better. Who are you to judge anyone? This criticising nature comes from a terrible misunderstanding about oneself. What are we, why should we judge anybody else, are we paid for it? So why waste your energy on judging others? We should see what is good in others, because in the realm of reality it is all good, everything fine, everything is first class. But if you are trying to see what's wrong with others, then you are not in reality. You can watch, you can witness, but you do not get upset with it or you do not even say something that would upset others. You're watching it, it's all beautiful, I mean, just the joy of the person who put it, all these beautiful things, of all the persons, is just bubbling through that but unless and until you are

identified with those who have done this, you might say this should have been better, that should have been better. You can be in the same position, supposing you do something, another one will come and say you should have done it this way, that way. Wasting our energy for nothing at all, our energy is spiritual energy. Then again you will become like the sky, I have told you, the greatest, you are too great to bother about these things. Wasting our energy on very very trivial things and useless things and just making yourselves small. But if this spiritual energy is used, because you can use it, you are the ones only who can manipulate it, not the trees, not the flowers. Then what you will do is to create oceans of joys.

So then we come to Sahaja Yoga, what has Sahaj given you is alright. But what have you given to Sahaja Yoga? What have I given to Sahaja Yoga? Have I created oceans of joys for others? What kindness I have shown, what compassion I have shown, what love I have expressed. Alright, whatever Sahaja Yoga has given, you have taken it for granted. Once they come to Sahaja Yoga they think it is a contract, already signed and if this thing doesn't work out, then what is it, they say, we had a contract with God and they said, we have not been awarded fully for whatever we have paid, whatever we have done. But what have you done in this realm of reality? Have you enjoyed the reality? Have you felt the joy of this real love of Divine? Are you dissolved into that or you are still standing on the shores watching? You can create, you are quite capable of creating tremendous joy, tremendous happiness and peace.

See the world today, in what condition it is, it's complete turmoil, confusion, all kinds of corrupt and destructive things going on.

So ugly this world has become. Can you beautify it?, you can, because you can transform people. But if you are not yourself a beautiful Sahaja Yogi, how can you do it? So, it is our attention on ourselves when we work out. That we have to bring others into this realm of reality.

This is one side of ourselves, where we have to understand our subtleties. Another side is that, we are still identified with things which we should not have been identified. We can just find out. Identified with ideas, identified with some sort of a consciousness. All these things make you really, to be very frank, they befool you. All the fools, you see, who are conditioned are really, I don't know what to say about them, because they are like a train which has no driver, God knows when it is going to collide. Because such people who are identified, I know, now you must have seen also, those who go to church, get ready nicely, go to church, sit down there, sing hymns, come home and again quarrel and fight. But if they see a church, they'll bow, but nothing goes inside, out of that church. Or they're are, who are like, you see you must have seen, the Jews, you see, wailing wall they have got, before that they go and do all kinds of things and what happens to them, nothing. Same with the Moslems, they are so conditioned, I mean, you cannot describe their conditionings, so stupid they are. And these conditionings go on making a fool out of us.

I've known so many people like that. Once in My own life, I was with some relation of Mine. This gentleman used to

get up at 4 o'clock and would start singing some sort of a “Rām Raksha", the whole house is sleeping, children are sleeping, he's shouting at the top of his voice, I said, “What is the matter?" Even Rāma might be sleeping at this time. But he would shout and his bathing was another thing, everybody knew when he was having a bath, because he used to sing another Shloka or something. But it happened that, I was in the next room and I heard something like, banging, banging, banging, I said “What's the matter?" I thought he's suffering from epilepsy, or what, so I rushed to the other people and told them, “This gentleman is suffering from epilepsy." He says, “No, he doesn't suffer." I said, “Then why is this sound coming?", “No, no, he is rubbing that chandan, you know, sandalwood” and with such a big thud every time, he was putting that stone on the ground. But I thought he had epilepsy, he said “whatever you may tell him, he will never listen, he does that every day." What is this?, this we understand as stupidity. When we see others, when we see human beings but even realised Souls, you are in the realm of reality, you do accept sometimes unreal things. Because of age old conditionings, your forefather's like this, his father was like this and your forefather's forefathers were like this, so that's still coming, they call it genes. But in Sahaja Yoga these genes also change.

So, this kind of a conditioning, which is lingering on still to your bodies, to your minds, to your emotions, has to be seen and cleaned out, because that kills the joy. That kills the full experience of reality. If you want to have the full experience of the beauty of reality, then you should

shed out all these things which are really befooling you morning till evening. People take advantage of such people, very much. As I have told you, entrepreneurs, you see, they'll start with one fashion, everybody will follow suit, but we are not brainless people. Not that we have brains, but also enlightened brains. We do not take to things which are just in the fashion or which are something, we don't. What we do, we are of our own fashion. This is not ego, this is identification with your own spirit. You won't take to anything stupid and nonsensical, if you have the wisdom of your spirit in you.

So, in the realm of reality, we have all the seven Chakras, absolutely enlightened, integrated and nourished.

At that position, what we see is ourselves, as I said, as nothing limited, absolutely unlimited. Even if when we say, we penetrate, we do, when we say we expand, we do, when we contract, we do. It is absolutely a flexible personality and a personality that creates peace, joy, harmony.

With the Sahasrāra opening, I'm sure the whole world will be integrated. One day I will understand these problems that are facing us, because of stupidity. This integration, I'm sure will take place and when that takes place, you will see the life of the Divine will be absolutely outshining all these darknesses or destructive forces. It is going to happen if so many Sahasrāra's could be opened out, then why not the Sahasrāra of this world also could be opened out to truth and reality. It will, so today, on such an important day for us, in the history of spirituality, I think this is a very important day. For us, is to realise that we are enlightened, we are the light of joy, light of

compassion, light of love, like the silent flames of the Sahasrāra, in different colours, beautifully dancing. Then we'll know, what is the enjoyment of reality is.

May God bless you.

Contents: 1996-05-12 **Talk to the Italian Sahaja Yogis (Mother's Day), Palazzo Doria, Cabella Ligure, Italy**

[Late afternoon during the sunset, Shri Mataji was sitting facing the window while two Sahaja Yogis were arranging Her luggage. She suddenly started saying:] I have already done My job. Now the vibrations of the Sahaja Yogis have increased a lot, but it is only through all of you people that Sahaja Yoga should spread. I do not have any desires but you should have. I do not have any desire, but if I had any it is this, that Sahaj a Yoga should spread to everyone... Feel the vibrations.

[So the Sahaja Yogis who were there with Her put out their hands and although they were right next to the two gas heaters, they could feel tremendously cool vibrations.] [While this was happening in the Castle, three Swiss Sahaja Yogis were shoe-beating in the garden of the Castle. At the end of the shoe-beating session, one of them felt his Sahasrāra completely open. He said he had never felt it like that before. At that same time, Shri Mataji asked one of the two Sahaja Yogis in the room with Her who these people were and what they were doing. One answered that they were Sahaja Yogis and that they were shoe-beating. She continued looking at them and said that it was a very good idea, that they feel very responsible.]

Contents: 1996-06-08 **Quote on Drugs, after Dinner, the day before Śhrī Ādi Shakti Pūjā, Palazzo Doria, Cabella Ligure, Italy**

You don't ned money for de-addiction, you just give them realisation. Overnight they will give up drugs.

Such a power your Spirit has, only it has to be brought into your attention.

Contents: 1996-06-09 **Śhrī Ādi Shakti Pūjā, Kuṇḍalinī, the Binding Principle or You Dissolve into the Divine Power, Cabella Ligure, Italy**

Today, we are going to worship the Ādi Shakti and the reflection of Ādi Shakti within you, is the Kuṇḍalinī.

We can say this is the worship of the Ādi Shakti and Ādi Kuṇḍalinī. If you understand that all this, whatever is created on this Universe and in many Universes, is the work of the Ādi Shakti. Now many people believe that there is one God, it's true, there's one God, God Almighty. But He has His own powers which he can embody into someone and can get His own manifestation expressed.

So first of all He did, was to create the power of Ādi Shakti. When it was created, then there was a sound, the sound that we call as Om, logos or anything you call it, by the primordial sound and these three powers came out of that sound, is A, U and M, Om. The Ādi Shakti is the one who embodies the desire of God Almighty. The desire of God Almighty comes out of His compassion and for His own expression, for His own manifestation, for His own reflection. I would say that He must be tired of loneliness so He must have thought of creating a partner

who will manifest His desires. Thus, the power of God Almighty separated from Him and formed an embodiment of His compassion, His desire to create. They say in Sanskrit, they use a word Chitvilas, is the enjoyment of the Ādi Shakti. Chit is, as you know, is Chitta, is attention. The attention has its own joy and to manifest that joy of our attention, She created all the universes, She created this Mother Earth, She created all this nature, She created all the animals, She created all the human beings and She created all the Sahaja Yogis. This is how the whole creation has worked out.

At this juncture, one may ask that “Why did She not straight forward create human beings?" That was the idea of God Almighty, just to create human beings without telling them anything, something, better animals than the rest of the animals. But Ādi Shakti, being the Mother, She had Her own way of expression that She thought, She must create the mirrors for God Almighty to see His face, to see His image, to see His character and that's how this long range of evolution took place. This evolution had to work out this way because they had to know from where they come. We must know that we come from nature. Even nature should know it comes from the Mother Earth and Mother Earth herself has her own Kuṇḍalinī and she too is not just a dead earth, but she knows, she thinks, she understands and she regulates. You can see in the nature how every tree has got its own limitations, how every fruit is produced in a particular tree, how it happens? what works out this kind of regulation? If this Mother Earth was moving with a higher speed than what it is today, we would not have

been born even. If it would have been less speed, it would not have worked out. See the whole plan that was made, it is a beautiful plan that the Mother Earth has to move around the sun in such a manner that different seasons are created, that's why the power, the Param-Chaitanya, which is the power of the Ādi Shakti is also called as Ṛitambhara Pragñyā. This is the power that does all the living work, all the organization, all the creation.

In our human ego we start thinking that we do something, we can create. We cannot, we cannot even create a dust of particle, leave alone anything else, whatever is created out of that we may combine, we can put together and create something. But if you see that this whole thing is nothing but beyond any power, we cannot create anything. But what do we create is our myths, I should say. For example, something is made of gold, still it is gold. Now, something is made of wood, whatever it is made, is wood, the principle is the same into everything.

So whatever may be your birth, whatever may be the country you are born, whatever may be your culture, you are human beings, basically you all are the same, you laugh the same, you smile the same, also you cry the same way. I haven't seen anybody crying with his hands and tears falling out of his fingers, do they? And, that is how one has to realise that we are all bound by some common principle of life and the common principle of life, that has bound us by the Ādi Shakti, is that we all have Kuṇḍalinī within us, all the human beings have Kuṇḍalinī within us. It is not, it is in the animals also but it's not so

developed, it's not yet, what you call, is a full form of Kuṇḍalinī that can be awakened. But in the human form only, it has evolved as a connection, as the one that is the Divine Force within us, which is the reflection of the Ādi Kuṇḍalinī, which is so easily awakened in this Kali Yuga. This is the common principle we all have, so we have to respect all the people, all the human beings, whatever nation they come from, whatever country they belong, whatever colour they have, because they all have their Kuṇḍalinī.

Then there are people, as you people are, who are awakened people, who are enlightened people, who have got your realisation.

So, when you understand that this is the enjoyment of the attention of the Ādi Ma, of the Primordial Mother, it's just the play and an enjoyment. Then, when you have achieved your full growth in spirituality, What should happen to you? What should we feel? How do we then exist? This is the question many a times you have asked. Now, when you ask questions itself it shows that you are not there, because once you are there you don't ask questions. Secondly, what happens to you is that you become just the existence, just the existence and that existence that you become, then you start reflecting the character of Divinity.

This Divine character is expressed not only nowadays, also much before, in every religion we have had people who had this Divine character very well developed. For example, even we can say, the people who lived 3,000-4,000 years back. In Colombia, I found that in their statues they had Kuṇḍalinī and a Kumba also. Commonly,

whatever we have found out they had a Kuṇḍalinī being expressed, three and a half coils. This Kuṇḍalinī we have within ourselves is now proved to you, you know that there is this power within us. Also you have come to know what happens when we deviate from the middle path of our ascent. Here also, the same Kuṇḍalinī, which is the expression of the Primordial Mother, tells you on your fingertips what's going wrong with you, where are you lacking, what is your problem.

So now, when we are enlightened people, we have become saints and we are above all others, what should we do is to understand fully well, not only mentally, but from your heart, that now you have got these Divine vibrations. And these Divine vibrations can tell you where are you, what are you, where is the problem. Also, it will tell you, wherever, like I talked to some people who went to Jerusalem and they said “Mother, the whole place was just vibrating with spiritual vibrations." They went to Chhindwara, somebody and he said “I will find out Mother's place, what is there, after all it is not difficult, through vibrations I will find out." So he said “as soon as I touched the platform I started jumping, I said, `now what to do, from here only there are vibrations, how will I reach Mother's place?' " So then he sat down and started wondering, “Now how will I find out where did Mother take Her birth?" He was sitting down and then he saw the star, which is the Venus, he followed the Venus star and then he went and asked and that's how he found the place.

So the whole plan, the whole thing is not done haphazard in any way. If you see a tree, every tree has leaves and

every leaf is given chance to have the sun's rays. In the nature if you see, it's so harmonious, so beautiful. We are the ones which spoil the nature, because we don't understand that we have come from nature and we have to respect it. I've already told you many times about how human beings were formed by different chemicals, who came also, carbon came from the Mother Earth. All this leads us to understand that we have a very big responsibility. The whole work has taken thousands and thousands and thousands of years and now you all have reached a state where you have become yourself, you know yourself. This is a very big, I think you should say, a very big jump in the evolutionary process.

The evolutionary process started a long long time back.

So I think it is very important for you to worship the Ādi Shakti and the Ādi Kuṇḍalinī. It's absolutely without understanding, absolutely you cannot understand how you have become a saint. When you will know within yourself, you have got all these centers and these centers have to be awakened through the awakening of the Kuṇḍalinī and that the Kuṇḍalinī expresses herself through your fingertips, unless and until you fully identify with this knowledge, there's always a possibility that you will deviate from the path of your perfection. Many people who come to Sahaja Yoga, I have seen, they meet some Sahaja Yogis who are half way and because they are mental, they start arguing “How is it this is this way? How is it that this is this way? How is it he's a Sahaja Yogi and he behaves like that?" There are so many ways of people relating to the power of the Divine.

I have told you in the beginning that God felt lonely and that's why he created this Ādi Shakti and through Her the whole universe was created. But also true, that as you are seeking also the Divine is seeking you. Also that your seeking is absolutely awarded if you understand the simple thing about Divine. That it is the one that has given you intelligence. It is the one that has given you wisdom, it is the one which has given you whatever you have, as you were singing, that, whatever we have is given by You. If that is the case, that all that you have is given by your Kuṇḍalinī, by this Mother power of your Kuṇḍalinī, then it's very important to understand what is the need of keeping Her happy and Her satisfaction. You must try to see what makes Her happy. As I said, there's a relationship between the realised Souls and the Divine. The Divine is happy when you are happy. Or we can say, when the Divine makes you happy and you are happy, then the Divine is happy. It's such a relationship and it's so close, it's so close, we can say as the sun has sun's rays, or the moon has it's own moonlight. It is so close, it's so ingrained, so much built-in and that should give you full control over yourself and over your development. They describe it in various ways, that you must surrender.

Now, one surrenders, of course with fear, if somebody comes with a sword and says alright, “you surrender” you may. But, as soon as that person will disappear, he will take out another sword and cut his throat. That surrender has no meaning. That surrender is a surrender which is just forced onto you. All such surrenders have been creating problems because it has a reaction. But

your surrender to Divine is extremely joy giving. Like a, salt, which dissolves into the sea, automatically, into the water, automatically. That soluble nature is really joy giving. If you can just feel that, within yourself, that, you are one with the Divine, you are dissolved with the ocean of the Divine. And then, what takes your form is nothing but extreme love, compassion and as a result, extreme joy.

Many people tell Me that “Mother it is very difficult to forgive someone” but I think it's very horrible not to forgive someone. There's a great joy in forgiving. A very great joy in forgiving. And as soon as you forgive, the Divine takes over and Divine will look after you. Nobody can disturb you, but first you must surrender to the Divine, that is what is forgiveness. Just don't bother yourself as to punish somebody or to do something against somebody, the Divine takes over from you and does whatever is needed. And in such a beautiful manner, that it is worth seeing how it works. Ādi Shakti's power, this Divine, is described in every religion. In Islam, called Rhu, in the bible it's called as, All-pervading Power, it is called as Allak, that which cannot be seen, Niranjana, the one which is beyond any attachments, sort of thing.

All these words are used for this Divine power.

People have heard about it, people have sung about it, but unfortunately very few people felt it. And when they felt it they didn't know how to give it to others, how to make others feel it.

So whatever they talked became sort of a story, or something nonsensical. Nobody could believe that they have felt anything like that, or could imagine that there is

such a power really existing. Now, luckily it has become quite a universal fact for all of you that you know there is this power. You are sure about this power, because you can feel it, within yourself and when you feel it, you feel very joyous. You can make out whether somebody is telling you the truth or not because you can see on the vibrations, on this, I should say, the power of Ādi Shakti, she tells you the truth.

If somebody has done some harm to you, for example, now you may say, that “Mother, if you forgive that person, then it's not the truth, because he has definitely harmed and if I forgive that means that I accept that he has not harmed." This kind of argument is possible. Now you will see, you will be surprised, that you forgive that person because the truth is, whether you forgive or you don't forgive, you don't do anything, that's the truth.

So, out of compassion, if you forgive someone, compassion becomes the truth. It's the compassion that tells you the truth.

So, all the absolute truth that you know is through the compassion of the Divine Power. Maybe, sometimes people say “we saw the vibrations Mother and we felt this way and still it happened” it makes no difference, whatever has happened, has happened, doesn't matter. You have felt the vibrations and you asked the vibrations and you acted upon the vibrations, that's all. Whether it turned out to be that way or not, is different. Because, it had to be the other way round.

Some drama is going on, it's the Chitvilas, is the enjoyment of the Chitta of the Divine.

So, it's a play going on, if you can see that play, then you don't get disturbed, it's a play. How it works, how it is organized, is not your headache, you just have to see the play of the Divine, how it works out. We have seen now, all of you, which you call as miracles have happened. “Mother this miracle has happened, that miracle has happened and I know it's all the miracle of the Divine." Despite that, our faith in the Divine is not so much enlightened faith. When you have the enlightened faith you don't worry about things which are very important in life. If it works out, well and good, if it doesn't work out, well and good. It should not be assumed, that once you are a realised Soul that the whole world can fall at your feet, not necessarily. It's a play, it's a beautiful enjoyment of the attention of the Ādi Shakti.

So, if you can become the witness, if you can really become the witness of the whole thing, then what happens, you grow spiritually much closer, I should say, you get dissolved into the Divine Power. That resolution has to take place, that's why today's Pūjā is very important for you, because if it was not Ādi Shakti, who had taken an incarnation, this work could not have been done, this could not have been done. Because it had to be something that would encompass all the angularities of this human life, all the aspects of this human life. It had to be such an incarnation that could absolutely see human beings as a whole, not only his physical self, mental self, emotional self or his particular ideologies or his particular domination, no. As a whole, as a human being and a human being, as I told you, is, all inside, all of them are just the same.

Some are more sensitive and seeking, genuinely, some are not seeking, genuinely and some are not seeking at all. But the seeking also is given to you by Ādi Shakti.

Now it happens, that in the evolutionary process, one fish came out of the Mother. Out of that sea which was like a Mother to the sea, it [fish] came out. And then, about ten or twelve fishes came out. Then after some time, shoals of fishes came out. In the same manner your evolution has worked out. As it is, we think we have quite a big number. I mean I have crossed the number, what we call, James or what Saint John has said, we already crossed it, it doesn't matter. It doesn't matter. You see, it seems that it is a very fertile area, a very fertile time, this Kali Yuga, where there are so many people who are taking to Divinity. I mean it's the right time to do this.

Yesterday, when I saw your play, I have seen all that Myself and I used to wonder what is going to happen to these people. How are they going to take to Sahaja Yoga. They have, they have taken, they have taken to spirituality. See all these diverse things that you see in modern times, should not disturb you much, because that has to be that way. It's a drama, it's a play and in that drama you should know that it will work out in such a beautiful manner, that after some time you will find nothing but the Divine dissolving all the useless things that we have, like our conditioning and our ego. We will have so many people in Sahaja Yoga, by the time 2,000 years, we will have many many Sahaja Yogis all over the world.

Once we have lots of people, many would jump into it. That's human nature also. You see, they won't take to it

until we have lots of people and once we have a multitude, they'll jump into it.

So, some people are always worried, “Mother, what about others, we are now in the heavens, we are enjoying life, what about others? It will all work out, it will all work out, but your attention should be “How I can dissolve others into this ocean of joy, of this compassion?" Now, you will be surprised that it is your own compassion only, which is going to give you strength. This compassion within you, when you will see people are getting completely drowned, completely destroyed, your compassion itself will make you powerful. And you will do everything that is needed, you will give up all nonsensical activities and you will really dedicate yourself to emancipate other people. And amazingly as you will do this, your own level of spirituality will rise. As you see, I would say that when you dissolve, say some salt in the water, the water rises. In the same way, the more people, when they will come to Sahaja Yoga, the Divine Power will manifest much more, it is manifesting already. But the more people there will be, there will be much more manifestation, because it will be like so many channels that will be working it out.

So, at this juncture when we all know that there is Divine Power, you all have got your realisation and that you are all now saintly people, then we should see to people who were like you. Like we had Sufis, then we had Nath panthis, we had Gnostics, all kinds of people in every religion, What did they do? They went all out to awaken other people to the fact that there is Divine Power. They

could not give realisation, as such, they couldn't give proof of that, but they worked it out, they talked about it, they sang about it, that's what we have to understand, that nothing should deter your compassion to be expressed. When you know the people are getting drowned, they are in a terrible mess, this is a kind of a huge, I should say, onslaught of the evil on human beings. And if you have that compassion within you, you will go all out to save them. That is what is the work of this Chitvilas, of this enjoyment of your attention.

Your attention itself will enjoy when you will start bringing more people into the Power of Divinity.

Without Divinity there's no saving for human beings. That, everybody admits, everybody says so. But they have no idea, as to what is Divinity, what is the way to achieve it. While you all have this, you have power to awaken Kuṇḍalinī. You know all about Chakras, you know all the defects of the Chakras, you can find out from the vibrations the truth about everything. The more you use this power, the better it will be.

So, you have to go to areas where so far you have not gone. For we haven't got many people from the black race, I think from Africa.

So, I think I'm going next year to Africa to work it out. Also, we have so many other areas where I find we have to work it out. That if this compassion is within you, then it will compel you also to do work that will bring solace to people who are not even seeking.

I'm already busy with forming some NGOs you see, which will really create very beautiful institutions for people who have nothing, they are starving, they are under

trouble, they are under great ordeals. Only you can do it because, coming to Sahaja Yoga, you have dropped out your greed, you have dropped out your lust, it is finished, now you are so free and so independent. With this, the compassion, cannot take any other form because many people have seen that they start this kind of work and then they start becoming leaders or they start becoming rich people or plundering others. This you will not do. You are, really as Christ has said, salt, salt which is completely dissolved in the Divinity and this salt is going to dissolve many others. Once we start spreading out like that, I'm not saying we should be like missionaries or something, converting people into Sahaja Yoga by force, no. We have to look after what they are lacking first of all. Actually, there are very few people in this world who are honest, who don't have greed. I've known people who never had any greed but as soon as they got some powers they started showing such tremendous greed that surprisingly, when you know that person, who has never done such a thing and suddenly you find he has become so greedy, you can't believe it. But not Sahaja Yogis. Sahaja Yogis won't do that. They'll enjoy their compassion, not anything else, not their lust, not their greed and also the so-called deviations like taking to drugs and drinking and other nonsensical things. Because they know what do they enjoy, where lies the enjoyment. Once you know where lies the enjoyment, you will try to have more of it and more of it, it's so easy now for you do it.

I would say as the men are working it out, women should work it out. Because women have more sense of

compassion. More sense of compassion and forgiveness, normal women, I'm not saying about abnormal, you know, I'm saying about normal women. It should be, because they are mothers, they have children, they have known what is love for the children is. A mother doesn't expect anything, she just wants her child to be alright and happy and she enjoys her child, that's all. If you are a woman, inbuilt within you is this compassion. See, I've seen young girls, they too, if they find a little baby they'll all run after that, they would like to take the little baby, they have dolls and they look after the dolls, just like their own children.

So, for women it should be much easier to show compassion and to express and to manifest, it should be. And as you are all married also, your husbands will feel so much strengthened by your own nature of Divinity.

What do you sacrifice? Some say I sacrifice this for God, I sacrifice that for God, what is there to sacrifice for God? What does God need? He doesn't need anything, what is there to sacrifice? Only you have sacrificed your brains, that's all I can say, no wisdom is there, nothing to sacrifice. And if something has to be done, it has to be done. I've seen also some ladies coming to Me, “Mother, we have to cook, then we have to look after the children, the household and this and that." What is then, otherwise what will you do? The whole day what will you do? Like the bats which hang themselves the whole day, are you going to hang yourself, you have to do something. While doing it, it is just nothing great you know.

And then to sacrifice, I don't know what are you going to sacrifice? Actually what you are sacrificing is your joy, is

your happiness. If you achieve that state of enjoying your own self, then you will be never tired, you will never grudge, you will always say “Mother we are enjoying everything." This is a very important point that we should realise, that if somebody is a woman or a man, they have the same thing which we call as Kuṇḍalinī. But a woman, as it is as you know, is mostly left-sided. She has more power of compassion. In the same way the man has more power of action.

So the compassion has to become active. In this combination, everything will work out in a very beautiful manner, but if that balance is not there, it is going to be difficult. I've seen most of the marriages we have had, have been successful.

But some of them have not been, because I think that some of the women have been men and some of the men have been women. And I'm really sometimes very unhappy, I get pain to see that unnecessarily they are creating problems. They are both Sahaja Yogis, ah, if they were not Sahaja Yogis I can understand, if a Sahaja Yogi is married to a non-Sahaja Yogi, I can understand, but both are Sahaja Yogis. Now here you should understand the relationship of the God Almighty and Ādi Shakti. It's complete unison, complete understanding. God Almighty is the spectator, he's watching the work of the Ādi Shakti. She is compassion, of course, she doesn't say that something should be destroyed or something should be killed, alright, she's compassion. But he's the one who takes charge if somebody tries to do something against the Ādi Shakti, it is he who takes charge and changes the whole scene, in such a manner that you

don't understand how it has happened, how it has worked out.

What you have to do is to enjoy the play. In the same manner the Sahaja Yogis should have a unison, should have understanding, enjoyment among yourselves. If a Sahaja Yogi cannot enjoy, who is going to enjoy life? I can't understand, the one who has his Kuṇḍalinī awakened only, who has felt the All-pervading Power of love, who knows what is the truth, who is standing on the complete oneness with the Divine.

How can such a person, anyway, have any kind of problem? It is to realise that you are sitting in the realm of God Almighty. You have entered into His Kingdom and you are under the attention, compassion of Ādi Shakti. But it is like this, if you make a beggar, who has been begging all his life, sit on a throne, he still begs sitting on this throne.

So that is sometimes is the situation with Sahaja Yogis.

I have received some funny letters sometimes, when I start wondering if this fellow is still in the limbo state, is not yet a Sahaja Yogi nor a human being, he's in between somewhere, I think.

So at least that state should be overcome, by all of you, because it has a very bad impression, also for other people and for your own life. For your own life, it is very important that you should grow fully into the understanding of the powers that you have got and the love that your Mother has. When you say you must surrender yourself to Mother, means what, what do you have to surrender? Just think of it, what you are surrendering is what is perverting you, whatever is

distracting you, whatever that misleads you, whatever is your ego and your conditioning. That's all you are surrendering, just to purify yourself, to enjoy yourself and to know God Almighty. If you don't know yourself, how will you know God also? It's impossible.

So to know yourself, you have to evolve. I know there are some very great Sahaja Yogis, some Sahaja Yoginis also, many are there, but still I would say that there are so many other areas where all these very greatly evolved Sahaja Yogis have to enter into and work out. You can do it, you see I was surprised that in this place, when I came first in Rome, we had advertised and there was not even a single person in the hall.

So I said “Baba, what is going to happen in this country?" Now we have so many Sahaja Yogis, unbelievable. But, as it is growing sideways it should also grow upwards, as it is growing in quantity it should also grow in quality. And as you grow in quality, more and more people will come. Because I know, all the time, you are so collective that you, all the time you, see “Mother, my uncle is still not a Sahaja Yogi, see Mother, my brother is not yet a Sahaja Yogi." I know that feeling you have, that my father still is not a Sahaja Yogi.

So forget about them, but those who are seeking, approach them. They are your real relations. Then afterwards, when all these people will join, your father, mother, brothers, sisters, children, all of them will jump in. They are that type, they will wait and wait and wait, they are not seekers. But those who are seekers, you should seek them, you should find out where are they. My attention is of course is with you and every time you

think of Me, I'll be at your service fully. Whatever you want, I will be there, to help you whichever way is possible.

Anything you find very difficult, is not, because you take it upon yourself, but if you leave it to this All-pervading Power of Divine Love, to this power of Ādi Shakti, Param-Chaitanya, nothing is difficult, nothing is so bad that you cannot manage it.

I don't know, if I have to talk about this Ādi Shakti, it will take at least ten hours minimum.

So I think I better stop now and we should keep something for the next Ādi Shakti Pūjā.

Somebody asked Me “Is it necessary to have this Pūjā." I think if there is any Pūjā you should do, it is this one, is Ādi Shakti. It is very important that this Pūjā must be performed, because that is how you grow, this reaction improves and you grow more and more within yourself, through the power of Ādi Shakti or through the power of Kuṇḍalinī. As you know that Ādi Shakti has her own Kuṇḍalinī, which is the Ādi Kuṇḍalinī and the reflection of that within you, is the Kuṇḍalinī.

So you have to worship and it's the best way to please your own Kuṇḍalinī, your own Mother, who has given you this birth.

May God bless you.

***Contents: 1996-06-18*, Public Program, Theatre, Genoa, Italy**

[Video and then an Interview of Guido Lanza. Bhajans.] [Shri Mataji is greeted by an authority from Genoa and

receives books about Christopher Columbus as a present.]

I bow to all the seekers of Truth and Peace. When we talk of peace, we must know by talking we cannot create peace. At a human level, with this human awareness, we have so many complications. We have to evolve little more to achieve our Selfhood. Every religion has talked about Self-knowledge. If we do not know ourselves, how can we know anything else? For this, as you have been already told, there is a Power in the triangular bone, which is known as Sacrum. That means that Greeks knew that it was a sacred bone. In India we knew about it thousands of years back, no doubt. But it was kept a secret and was given by one person to one person. Till the 12th century, nobody even talked about it to general public. Then in the 16th century there were many saints who talked about it. Even Mohammed Sahib has said that you have to know yourself if you want to know God.

But Self-knowledge is something which is not imaginary, it is not mental. We live in a mental world and I must tell you very humbly that this so-called mind is a myth. It has been created by us through our conditionings and our ego. But beyond this mind is the realm of reality. Unless and until you reach that state of reality, we cannot find peace within ourselves. If there is no peace within, what's the use of talking about peace? But it's a very simple thing to understand, that human awareness is not the perfect, absolute truth. Because somebody says: “This is the truth” another says: “This is the truth” another says: “That is the truth." Is not absolute! And so all the quarrels and fights start on this point. But when you

know the absolute truth, then all of you will feel, will know the same.

Now as you see I'm sitting before you, there is no difference of opinion. In the same way, if you see the truth, then there will be no difference of opinion. You have been already told about the power which resides in the triangular bone, which is your individual Mother. She knows everything about you, she knows what have you been doing, what wrong things you have done. She also knows what are your aspirations for [the] future. Is like a tape recorder of your being. When it rises, pierces through these centers, ultimately from the last center, it becomes one with the All-pervading Power of Divine Love.

So there's... the truth about yourself is this, that you are not this body, this mind, these emotions, this ego, but you are the pure Spirit. And the another truth is, that there is a All-pervading Power of Divine Love which does all the living work. Now this Divine Power has been described in most of the scriptures. It can be called by many names, but we see all these flowers, we take them for granted, it's a miracle. We never even think, what a miracle it is.

So many living things are going on in this world, we never even think about them, we take it for granted. Who does this? That is done by this All-pervading Power.

So now, after this human state, one has to evolve to a higher state of spirituality, of becoming the Spirit. This has to be, otherwise this world will collapse. Human life will collapse.

These centers that are within you, when they go into jeopardy, then get you get diseases. All physical, mental and emotional, even spiritual problems are coming from these centers within us.

So when this Kuṇḍalinī rises, she nourishes all these centers, she integrates them, not only that, but she enlightens them.

Then she becomes one with this, connected with this All-pervading Power and you become a powerful person of Divine Love. Now how the peace is established, is like this that we are all the time thinking about future or about the past. We cannot be in the present.

So one thought rises and falls, another thought rises and falls and we are jumping on the cusp of these thoughts all the time. But when this Kuṇḍalinī rises, what she does is first of all she sucks in those thoughts and also makes them elongated so a space is created. And you reach a state which we call as thoughtless awareness. You are aware, you're absolutely aware but there's no thought. If you want to think you can, but you become master of your thoughts. Thus, peace is established within you. For example, if you are standing in the ocean and there are waves, you are afraid of them. But supposing you get into a boat then you can watch these waves and enjoy them. But in case you learn how to swim, you can jump and bring out many people from the ocean of fear. Same thing happens when you evolve, you become first thoughtlessly aware and then you become doubtlessly aware. As a result of this awakening, your Spirit comes into your attention. That means it enlightens your attention. You develop tremendous compassion, but this

compassion can act. You may feel very sorry for a person who's sick, but if you have got your Self-realisation, you can cure that person.

As I told you, this is the last breakthrough of your evolution.

Of course you can't pay for it, because it's a living process. When you put a seed in the Mother Earth, it sprouts. How much do we pay to the Mother Earth? Is your right to have this realisation, is your birthright. All arrangements are made within you. You must actually forgive yourself, completely, also not to think: “I've done this wrong, that wrong." Also you have to forgive everyone else. Because whether you forgive or don't forgive, logically you don't do anything. You become like a saint, I should say. But you don't give up your family, you don't give up your house or anything! The transformation comes within. It is the actualisation of baptism, when you say you are born again. It's not giving *[UNCLEAR]* certificate that you are born again, but it's actual happening to you. It is the actualisation of becoming. Is not just talk. And which is so simple.

I have been to Genoa before twice, but couldn't do much. I don't know why but today, after I think two, three years, you people have become so aware! I'm so much enamoured to see all of you here, to receive your Self-realisation. As I told you, it's just like a seed planted in the Mother Earth: grows by itself, spontaneously, Sahaj. It will take hardly ten minutes for you to get your Self-realisation. Those who do not want, of course I cannot force on you. But be confident that all of you are going to get it. Don't in any way feel guilty. By feeling guilty you

spoil the center on the left hand side here [touches Her left shoulder] and as a result you might get spondylitis, you might get angina, or you may get very lethargic or else *[UNCLEAR]*.

So whatever you have done wrong, is done, finished! This idea is very self-destructive to say that: “I'm guilty, I've done this wrong, I've done that wrong." You have to have respect for yourself, because you are a human being on the threshold of your last breakthrough.

So may God bless you all and let us see how you are going to get your realisation.

Of course I'll wait for about fifteen seconds, if somebody wants to leave can leave the hall, but everybody has to get it.

So first we, you have to forgive everyone. Is not difficult, you just have to say: “I forgive everyone” that's all. The second thing is that you have to forgive yourself. I would request you to take out your shoes if possible, will be very helpful, it's this Mother Earth is the one, she sucks in all the problems we have within us of a gross nature. Need not take out your socks. I would request you *[UNCLEAR]* to be seated, is better to be seated, that's all. Now you have to put both your hands like this towards Me.

As you know these five, six and seven [indicates the five fingers and the other two points on the hand corresponding to the Chakras] are seven centers represented. On the left side, means the left sympathetic nervous system centers and right side with the right sympathetic.

So what will happen to you, is that you will feel the Cool Breeze on your fingertips first and then it will start moving upward. Also you'll feel the Cool Breeze coming out your of fontanelle bone area which was soft bone in your childhood. You'll feel thoughtless and peaceful. Then only you have to learn how to use them [your hands]. In the Bible it is called as the Cool Breeze of the Holy Ghost. When this happens, you'll feel very much better, peaceful, happier, you might even get cured. But this is a collective happening.

So, you must know that after getting this, you should try to know all about it by coming to our centers.

Of course you don't have to pay anything for this subtle knowledge. Only thing you have to give little time for the cleansing process sometimes. This will ensure your peace, it will ensure your physical fitness, it will ensure your happiness in the family, but it will ensure you joy. Joy is singular, is not like happiness and unhappiness, is an experience.

[Aside:] They already got it [Self-realisation]? Now, you have to close your eyes for a while, you can take out your spectacles if you like. Now please don't doubt yourself, please don't doubt. And don't think about what wrong you have done in the past.

You have to be in the present.

Now. Close your eyes please and now, please put your right hand on top of the fontanelle bone area. You can bend your head, it will help you more. Now just see if there's a cool or a hot breeze like *[UNCLEAR]* vibrations coming out of our fontanelle bone area.

Some of you can get it very close to your head and some of you little further, but don't put your hand on top of your head.

Now. Put your right hand towards Me, bend your head and see with the left hand, if there is a cool or a hot breeze coming out of your fontanelle bone area. Please, bend your heads. Please, bend your heads.

Now, if it is hot, that means you have not forgiven yourself or forgiven others, so please do that now.

Now. Please have the left hand towards Me again once for all and again see, bend your heads and see if there's a cool or hot breeze coming out of your fontanelle bone area. Please don't doubt, please don't doubt. Put your both the hands towards Me and don't think. Just don't think. Now raise both your hands towards the sky like this and push back your head and ask a simple question three times. The question is, you can call Me Mother or Shri Mataji, Mother, is this the Cool Breeze of the Holy Ghost? The another question you can ask: Mother, is this the All-pervading Power of Divine Love? Three times.

Now please take down your hands. All those who are feeling cool or hot breeze on their fingertips, or on their palm, or out of the fontanelle bone area, please raise both your hands. The whole of Genoa! May God bless you all.

I live very close to Genoa, you are all welcome to come and see Me. If you have any problems, you can write to Me. Now just enjoy, that's all I have to say.

Guido: [explains that Shri Mataji has said that She feels a lot of vibrations arriving on the stage and that everybody has their mind in silence.]

Shri Mataji: Is a great discovery that so many real seekers are living in Genoa. Now you have grown, you have become a Self-realised personality, but the seed has to grow into a tree. For which you have to give very little time to yourself.

[UNCLEAR]. This is from a village in India they have picked up a song. You can clap, will help you, clap songs *[UNCLEAR]*.

[The bhajan group start singing `Mahāmāyā Mahākālī'.]

***Contents: 1996-06-28*, Public Program, Myths are Unreal, Royal Albert Hall, Kensington Gore, London SW7, UK**

I bow to all the seekers of Truth. It has to be understood that truth what we know through our mental capacity is not the truth, because mind itself is a myth. We have created it. As we have created computers, we have created our myth also through our conditioning and through our ego. Beyond it is the reality.

So if you have to know the absolute truth something has to happen. We have to evolve into a higher realm of existence of consciousness. You have been already told about the subtle system that you have. You all have it. You are the owner of it and you have every right to achieve that state of consciousness which in the Zen system call it `Satori'. In every system they have something they call it some name, like the Islam calls it `Wali', some called it `Sufi'.

In the realm of reality, when we are not, we have problems, because we fight for unreal things, you think of unreal thing as real and accept. For example, when they

English lost the match. I mean one party has to win, either this or that. But they were so much identified with it, which was falsehood. They were not playing, there were not players that they were English, alright. But there was no war going on.

See the myth about it is this, that we get identified with things which are themselves not real. And all these problems that we see of anger, which is violence after all, or the attachments we have, identifications we have, then the lust and greed and all kinds of problems that we see in every country is due to our imperfection. It is due to our ignorance about reality while reality is beautiful. And we have to enter into that realm that is what is seeking for.

The other day I was reading a book of a boy, who was an athlete and who went through the Zen system of training and it was so hard and hazardous that I thought very few would accept such a situation, very few. Might have been in those days, there were seekers of that quality that they worked it out. But now there is system available for you. The knowledge that they gave you about the subtle system we have is a fact, but if it is a fact or not you should first verify don't just believe Me or believe what he has said. You should verify if it there within us this subtle system of our ascent. I knew about this since My childhood, but I did not know how to explain to people because I found people have no idea about it even in India.

Traditionally, in India we had three types of seekers. One was through Vedas. Even the first stanza of Veda says that, “If you do not know yourself by reading or by

chanting these mantras it is useless." Then the second seeking, second style of seeking was that of Bhakti , is you to sing the name of God, or you can pray to God. Even great people like Gñyānadeva did not know want to do.

So they also said it is better to do Bhakti , Bhakti of God because the time had not come perhaps to give Self-realisation or may be the people were not prepared to get it.

But in the center we had another great movement which is called as Nath, Nath Panthis. They say it came from Shiva, but whatever it is; it came from Ādi Nāth and these people and got diverted into many types. But those who remained in the middle, one of them was we should say was called Gahininath and his disciple was Nivrittinath the elder brother of Gñyānadeva. It is amazing if you read anything about them they know all about Chakras, they know all about these all three channels. Everything they new thousands of years back. Then somehow or other they didn't tell people. They kept the knowledge to themselves. I can't say why they did it but they did. Ultimately, Gñyānadeva took permission of his Guru Nivrittinath and said that “let Me tell you, at least let Me tell others, you allow Me because people should know what works it out." So he wrote about Kuṇḍalinī. But if you read these ancient books, you will be amazed that the whole thing was described in those books how you get your realisation and how then you have those centers which are to be enlightened, what problems come in. But the method they employed for achieving it was really hazardous. I don't know why they

had to do it but they did it. They were all unmarried people and very strict with themselves and they had to lead a life very secluded from the society. This was really a very difficult time of ascent they had.

When I read about them I really feel very extremely sad that all these great people who were seeking had to go through such horrible strenuous turmoil for days together and then some of them got realisation.

But you are lucky people I should say to be born at this time. This is a special time, very special time, which is described in all the books, all the scriptures as the last judgment. Now, if you start deciding about it through your mental capacity you cannot achieve anything, because you have only two agencies: one is your conditioning, another is your ego.

So one has to rely on the natural gifts that we have, is that of this Kuṇḍalinī and she is your individual mother; she does not want to torture you, she does not want in any way to give you any pains, whatsoever.

Also, there are some books written that Kuṇḍalinī means it is a something horrible and it can kill you, it will do all these things. All these years, now I have been working on it, I have never seen anybody getting into trouble. But if you are in trouble you get out of it.

So, all these myths were created for Kuṇḍalinī also later on so that people should not take to reality. But all this knowledge was somehow lost, though Gñyānadeva had mentioned in his book that in the sixth chapter he said that one should seek through the awakening of Kuṇḍalinī.

But people said no, this is no good, we are not going to have it; because when those people who organized the

religion, become in charge of the religion, actually you cannot organize, you cannot organize religion and once they start organizing it you see they put there own norms on people who are seeking.

So they said no this is something is not allowed because they could not raise the Kuṇḍalinī may be.

But in the sixteenth century in India, suddenly so many realised Souls were born, saints were born.

Perhaps they might have been Nath Panthis who had died before may be, they have taken the birth, so many of them and they started understanding each other because they were one with reality. Everybody was feeling the same thing about each other. There are many examples of that. First of all I would say, Namadeva in Maharashtra. He was a tailor and he went to see one pitcher, who make pitchers you see, potter you can call it, and, when he went and saw this fellow standing and trampling over the clay, he just stood up and the sentence he said is so remarkable. He said, “I came here to see the formless", that is the vibrations or Chaitanya they call it, “but I see it in you in person. It is in person I see it." This kind of appreciation is only possible between people who are realised Souls because they understand each other. Those who don't understand you see have different, different ideas, different, different things.

Now they say that we must have peace. How can you have peace? One is going to the right direction, another is going to the left direction, another is going in middle some where hanging.

Everybody think they are right. Whatever they are doing is right. But what is the outcome of it.

Nobody is peaceful within. They are fighting for things which has no meaning at all in life. They are many people who are fighting in the name of God, I mean this is the worse someone can do stupid thing. How can you kill each other in the name of God, how can you? But this happening is accepted and not only but it is regarded as religion.

Like this whole world is full of violent people. You should say minimum disturbed people: families are disturbed, children are disturbed, the whole Mother Earth is shaking and everybody is disturbed.

By saying that you should have peace you cannot have. By talking about you cannot have. Because I have seen some people who got peace awards, there is no peace within. Only by transformation of human beings, by evolving them, taking them into this realm of peaceful existence of reality you can bring peace.

Everybody wants peace but even if you want you should genuinely ask for it. If you are going to decide it mentally you cannot. Mentally everybody differs, everybody has opinion for everything.

Like they will say, now they have come here. I mean the modern mind is like this. It always tries to runaway from the truth, always. If you, I will give simple example, if I tell somebody to please telephone to such and such gentlemen, immediately the other person will say, “He may not be there. He might have gone to his office." Today is Sunday how can he go to his office. “Alright, then he might be..." I said, “Why don't you telephone first, why do you react? First telephone, finds if the person is there or not." But that is not possible because

the mind is all the time wobbling, giving answers and reacting.

Whatever you do, there is reaction. It can also say now why so many flowers, I never asked them but they did put it also. I don't know whom to be blamed, who is the victim. But they might say so. They can have objection to everything.

But one thing is that why don't you understand that you are not at peace, at peace with your self.

Unless and until you yourself at piece, you cannot find faults with others. You cannot judge others.

Why are you not at peace with your self? [This is the thing one should understand.] Because you are not integrated. Your mind, which is I have told you what it is, says something then your heart says something and then your liver says something. There is no integration in your understanding of any problem.

Once you are completely integrated then you feel the peace. But the best thing that happens I have seen with Kuṇḍalinī awakening is this. We are all the time thinking, thinking, thinking and thinking so much.

Some people really have told Me that to cut our throat but stop this thinking. Specially in modem time we think so much more for everything. I think without thinking we will be lost and in this ocean of thinking, we are so frightened with the waves, as if you are in the ocean and there are waves around you and you are very much frightened of them.

But supposing by any chance you get in to a boat then you can watch these waves which were frightening you

and enjoy them; but supposing you become an expert swimmer you can jump down and save many.

In the same way it happens. When Kuṇḍalinī rises these waves that we have of our thoughts which rises and falls, rises and falls and we are all the time jumping on the cusp of the thoughts, either in the past or in the future. We cannot be in the present.

So when she rises, she elongates those thoughts. There is a space in between that in the present and in the present we don't think but we are aware, much more aware then we were ever. We are in the center, we are in the center and there it is our peace.

So we have to rise up to that point.

Now, as he has told you about all these centers, when the Kuṇḍalinī passes through them she nourishes all of them. These centers are responsible for our physical mental, emotional, also our spiritual being.

So she nourishes them, integrates them and ultimately pierces through our fontanelle bone area and connects us to this All-pervading Power of Divine Love.

All the scriptures have described about this thing. They call it by different names, as I have told you that they call it `Ruh', they call it `Cool Breeze of the Holy Ghost', they call it as the `All-pervading power of Divine Love', all kinds of names like `Param-Chaitanya' as `Nirakar' they call it `Alakh niranjan'. All kinds of names they have given to this All-pervading Power because you can see it, you can see it and you can feel it after realisation. You can feel it, it exist.

For the first time you feel it. You see these flowers you take them for granted how beautiful they are.

But it is a miracle, just think it, how beautifully this Mother Earth has created for you all these. That means she is living organism. She understands what to produce out of what to do? Who does all this? What is this energy? This is the energy of Divine Love. When I say `love', I mean compassion, it is the compassion. It is a thing we don't understand that how can compassion be the truth. But on a little lower level we can understand it. If you love somebody then you know everything about that person. Take it that way. Compassion is real intelligence. Which gives you the, I mean, enlightened compassion, the complete idea of the totality, it does not talk of one here and one there but of the totality it has. Through its intelligence it understands what is benevolent for the global peace, what is benevolent for an individual problem. It understands everything, because it hasn't got any angularities. It is so pure. And this purity, which is compassion, which is pure intelligence.

And once you enter into that realm you don't have to read anything. You become just very knowledgeable, yourself very knowledgeable.

So many powers you have within yourself, of which you are not at all aware they all start manifesting. I have known people, ordinary artist coming to Sahaja Yoga become now world famous artist. Ordinary people who could not even come up on the stage have become great orators. All these qualities which make you so special just start prospering and also manifesting itself.

But that's not, that's like you see mother giving chocolate for children, that is not the main thing. The main thing is that you reach a point that you feel you don't have to achieve any thing. You have achieved everything. All that hankering after achievement and all that is finished. Then you enjoy everything. Your existence you enjoy. You enjoy each and everything that you see. This enjoyment cannot be described.

But it is to be experienced and to be felt.

I must say In England I worked the most because somehow My husband is posted here and lot of time and the country which I had worked very hard is England, no doubt. And I had an advantage of this English language which I could speak also.

But I have seen that, once English take to something, they will take it seriously. But to take them to something is difficult, because too much of mental activity. We have to go humbly beyond this. Because they will say, I don't like this, I did not like this I don't want this. That is not the thing. Who are you? Do you know who you are? I want this, I believe, our politicians will always say I believe, now who are you? Do you know who you are? Mohammad Sahib has said, “Unless and until you know yourself you can not know God Almighty." So why talk of God? First know yourself. That's why Buddha never talked of God. He said better not talk of God First know yourself, because, you haven't got yet, the capacity to understand God.

First of all you must know yourself. And to know yourself is quite easy now days. I am amazed the way it worked in so many nations, the way people have taken to Sahaja

Yoga and the way it is spreading, I am amazed; this is the special time and a special blessing where you are born when it was to happen.

But, still it's a judgment; again I will say it's a judgment. Nobody can force you. You have to judge yourself whether you want it or not.

There cannot be any forcing. But you see, this countries also, European countries I have some ideas, they think it is a cult. I mean I can not understand how can there be a cult when where there are no weapons used, there is no money taken, there is nothing as such peace such joy, such friendship among so many nations it's established. If it is cult alright, does not matter. I wish there were some more like that! This mind all the time criticising, finding fault, this and that. But what have you got so far. As a Mother, I will say you have to be selfish. Just know that you have to know yourself and that is what will give you everything that you want.

Actually the wants also change. It is very surprising how after Sahaja Yoga people change. Of course there are one or two here and there who are not so good. But they will be, they will be, they have certain hankering, something hanging in there minds I think. But most of them come up so fast. I am really amazed, how these things are happening in the Western countries.

India, of course, no problem, because they have the heritage, they have the knowledge they know everything, they know what they have to get.

But here in England, I was really amazed, how it has worked out.

So seekers are born every where, I see now this seeking is so deep and so much maddening for people.

Of course many people have made money out of it. That's where I can't understand. They have made marketing thing, you cannot market, you see, this is your evolutionary process. How much money do we go give to Mother Earth for giving us these flowers? It is natural process of evolution, which has to take place in simple words it is `Sahaja'. Sahaja means spontaneous. It's born with you. It is a great chance of becoming Sahaja Yogis. `Yoga' means the union with the Divine. You get powers, it is not just to say I am twice born have some sort of signboard; but you become. Is the becoming is the point. You really become and in that becoming you get powers, you can raise the Kuṇḍalinī of others you can cure people. I mean so many things happen.

The greatest thing happens is that such a person become extremely peaceful, wise and enjoyable. As Namadeva enjoyed, Gora Kumbhar they enjoyed each other.

Then Namadeva went to Punjab where Guru Nanaka: he saw another realised Soul, immediately he recognized and he said “It is so nice you come to Punjab, now you better learn Punjabi language and write beautiful poetry as you done it in Marathi language." So there is such a big book written in Punjabi language by this great poet.

You too had great poets here, there is Lewis, then we have William Blake. William Blake was unknown to us in India. They never, they thought he'd be a mad man or what I don't know. After coming to London only I could discuss something about him such a great man, such a great poet.

But they had to write it in this poetry, because if they were saying something, they would have been murdered or killed, I don't know what would have happened.

So they wrote it in poetry when people couldn't understand much. They have *[UNCLEAR]* way for us. They have created this path. For them the greatest thing is that it is working out because they are all together.

First so many came, trying this and else you see build the path. Now, it is complete, not only that, but also the temple is ready for you to enter in. The whole work of this great people has helped us. They were never against each other, Never. When they talk different religions I can't understand specially, when Moses, Abraham, were described by Christ. How come the Jews fighting Christians, I can't understand? Not only but also Mohammed Sahib described about Christ, his mother, much more with greater respect than in the Bible.

So how can this people fight among themselves? It is to be seen clearly in their books only, they find the books so authentic it is in the book written down that they followed all these great people.

So there cannot be any devising thing that is a religion. Religion cannot divide. Actually religion is within ourselves. And when you get your realisation you suddenly become very righteous, suddenly. I have see in this England only, people taking drugs and all that overnight gave up, overnight. It is remarkable how in the light of the spirit they saw what is wrong with them, what is destructive and they just gave it up. Such beautiful people have come up. You won't believe that these were the people who lost all hopes about themselves and how

now they have become such beautiful beings, I am very proud of them.

This lecture of Mine should not upset you in any way. If I have said something that makes you feel little nervous or any thing, you should not worry. Because your Kuṇḍalinī is all the time there and innocence cannot be destroyed. Of course some clouds come over it but there is the deity of innocence sitting within you and it holds everything works out without any problem.

Only thing you have to desire for it and asked for it. As I said it can not be forced. I respect your freedom and in your freedom you need to receive your Self-realisation. It cannot be forced, it cannot be argued, nothing of the kind; because it is natural process as I said, is a natural process and for the natural process how can you argue it.

So, I would request you, first of all, that those who do not want to have Self-realisation should leave the hall. Because it will take hardly ten minutes, hardly ten minutes. But those who don't want should leave the hall, would be nice, very amicably, I will be thankful.

[Pause for few minutes.] One thing I have to tell you that there are mainly two problems with human beings where Kuṇḍalinī stops: one of them when you feel guilty. When somebody tells you, you are sinner or something like that, such an idea crops into your head and you think you are sinner and they are afraid.

Many people have told Me, “We are afraid of you." I said “Why"? Because you have sinned... that's why I am here, why you should be afraid.

So first thing is that I love you all and you all should love yourself. Because you all are human beings and at the epitome of the evolution.

So please give up the idea of feeling guilty. Alright, you have done something wrong, accept it. That is finished now that is past and I am talking about present. That is finished. As far as this moment is concerned, it is doesn't exist.

So, don't think of what you have done wrong or what you have been worried about and all the time thinking.

Also our modern life is so much, full of norms that even a little thing you do like, even if you put the spoon on this side to that side, you feel guilty. Oh I did like that. If you were really guilty, you would have been in jail not here. You should have very pleasant attitude towards yourself and not to feel guilty.

That is what I am requesting you again and again don't feel guilty.

Then the second thing is why I say so. Because this center [left Viśhuddhi] here left side catches. It goes into very big jeopardy, into very big problem and this center can give you spondylitis to minimum, or angina or all your organs become very lethargic.

So why carry this guilt with you? So give up the guilt.

The second simple thing is that please forgive everyone, in general. Don't think about them. If you don't forgive then you go on thinking, “Oh my goodness he troubled me" like this and the person who has troubled you is quite happy while you are just troubling yourself. By that you catch on the Āgñyā which is in the center of this

optic chiasm like this. And it is so close and so constricted, that if you want forgive it want open and how will the Kuṇḍalinī pass through? So just forgive all of them and don't think about to whom you have to forgive. Just say in general, I forgive everyone. Many people say it is difficult, it's a myth. You forgive or you don't forgive what do you do, do nothing. But when you don't forgive then the all problems start.

So better forgive everyone. Without even thinking that you have to forgive this person or that person. It is headache even to think about them so better not.

This center is very important, specially for Christians. You know that how forgiveness was *[UNCLEAR]* that Christ has manifested and requested all of you to forgive.

The third thing I have to request is that have full faith in yourself that you are all going to get your Self-realisation. Please have this faith in yourself. If you have that faith it will workout. In no way condemn yourself or say that how could I get it. In Genoa it happened, it was not such a big hall but quite a big hall and everybody got realisation. And for at least half of they were stunt they couldn't believe that they were feeling the Cool Breeze of Holy Ghost, they just could not believe it, for a half a minute.

Then they looked very happy and joyous and started smiling and clapping.

So it is going to happen to you all. I promise, but have just faith in yourself. You all can get it. Another thing I have to request is if you can take out your shoes, this Mother Earth helps us a lot.

***Contents: 1996-07-07*, Public Program, National Palace of Culture, Sofiā, Bulgaria**

I bow to all the seekers of truth. At the very outset we have to know that truth is what it is. We cannot change it, we cannot transform it, we cannot describe it. It is an experience of truth. I am very much thankful to this association of Yoga, which has invited Me very kindly to talk on Sahaja Yoga. And in a place so far away from India, that there is an association, I was really quite surprised.

Now we have to understand that why do we do Yoga? What is the purpose of Yoga? And what is the meaning of Yoga? The meaning of Yoga is that you have to unite with the all pervading Power of Divine Love. In Sanskrit it is called as Param-Chaitanya, in the Koran it is called as Ruh. Also in the Bible it is described as the Cool Breeze of the Holy Ghost. And what it has to happen to us is our evolutionally breakthrough, the last breakthrough.

All kinds of Yogas, which started in India according to the different times, first of all we have three types of seeking. One created Vedas, but the first stanza of Vedas says that by reading all these if you do not get self-knowledge it is useless. People have been seeking the truth, so they took to another is the devotional side, which is called as Bhakti mala. Now this Bhakti mala was nothing but like saying the praise of God, praying to God and devotion and dedication to God Almighty.

So these two, we can say the paths, started but there was another path in India, which was the central path of seeking. And that was done by very few people and they were called as the Nath, Nathpantis. Their searching was

very deep; it started with Haṭha Yoga first to begin with. Ha and Tha meaning Sūrya Nāḍī means Sun channel and the Moon channel, balancing between the two. Then also what happened that it was really very difficult to follow the path of one side the Sun, another side the Moon.

So they started following the Sun, by which all importance was given to God. You must look after your body, you must build up your body, you must see, be able to stand on your one leg for hours together like that, stand on your heads and they went also to Himālayas do all that thing.

Buddhism also had two beautiful flowering, one was called as Zen system and another in China was called, as Lao Tse has written is his Dao. But when they took to the Sun side the development started I think in a very imbalanced manner. If you go to the right side too much then what happens, you become extremely hot tempered. You can become very aggressive. You can develop powers, of a sort of destroying others and be very powerful warriors and all that. But it had a reaction because such people became emotionally dried out. Like we can say that Germans are supposed to be very high level in IQ, means in the intelligence coefficient. I couldn't understand what happened to their intelligence, how could they kill so many children? How do they do all these horrible things? So I started telling them there has to be a compassionate intelligence. Then only the balance can come.

So in the Haṭha Yoga the part that was compassion was finished. Just body building, becoming very strong people, but for what? That can take you to the extreme

that your conscious mind can become extremely active. And then you get paralyzed. And now in America there's a new disease that has started, that called MpS disease. They become like reptiles, they can't walk, they can't stand up, but thinking is all right, brain is all right. And they have to be carried just like some big fish on the body.

So now you see we have many types of Yoga started with this, means that another was that people thought that they have to do certain things, which they have read about like Pandas and all that, they do in Rāja Yoga. They said it is for Kuṇḍalinī but you see it was an artificial type of Rāja Yoga. For example if you don't start your car and start moving the wheels, will the car move? You have to first start the car.

So when the Kuṇḍalinī, as you have seen, is awakened, then this Chakras themselves try to sustain it, go into complete closer. That is known as bandhan. But just putting some sort of an exercise and closing the Chakras what's the use, the Kuṇḍalinī it is not moving, what are you holding? Then I was surprised by one organization in America when I went there, some doctors had gone from India, they have cut their, this little tread under the tongue. And their tongue was bad in, just like a dog's tongue, you see, was not going inside. They couldn't speak. This was Yogananda's Self-realisation Association.

So I asked them, “What have you done?" They said, “We are doing Rāja Yoga and there is a thing that has to happen called as Kecharī.

So you take the tongue and push it back here, so we had to cut it." “But for what?" They said, “For stopping the

Kuṇḍalinī." “But Kuṇḍalinī is not there." Of course when Kuṇḍalinī rises automatically, spontaneously all these things happen within us, within our body. Just as you start any car all machinery starts working. There are so many such Yogas about which I've heard and I know people have been hurt with it. I have met many people who have suffered a lot because of misleading ideas. The time had to come for you to get Self-realisation, to awaken the Kuṇḍalinī. That time is now. Before this there was no time that people could get mass evolution.

Normally also in the evolutionary process, one fish came out and started crawling, then about few came out and then shores of fishes came out. Seeking today is the maximum, it was never so before. But it gets diverted and deviated. The happening of Yoga is a living process, is a living process of evolution, like this Mother Earth you put one seed, it sprouts by itself, it's a miracle. Who does that? Who creates these flowers? Is this is Param-Chaitanya, this all pervading Power of Divine Love? So this separation of two things, one side is this physical growth and physical working out and on the other side the emotional working out through Bhakti could not balance human beings. I am saying that if it is your evolutionary process, if it's a living process how can you pay for it? How much do we pay to this Mother Earth? It is built-in in the Mother Earth that She can sprout a seed and also in the seed it is built-in that it sprouts.

So firstly you cannot pay for any Yoga. You can pay for the hall, you can pay for electricity but you can't pay for an evolutionary process, which spontaneously within you,

works out your last breakthrough. And if you are sincerely seeking, it works in no time.

Even the Nathpantis who were quite *[UNCLEAR* deft] in it and travelled to so many countries like Gorakhnath, they too could not raise the Kuṇḍalinī of masses. Actually the tradition was that one Guru could have only one disciple. And it was hazardous, he had to go through so much of disciplining and all kinds fasting and all kinds of things that people got fed up with it.

Recently I've read a very interesting book by an American, called as, name is `Peaceful warrior'. Is the story of an athlete and a person who took to his Zen system of ascent. And he had to, really if you read that book you get such a fright, because poor fellow, this Zen fellow had to go for years together through various things and do all kinds of horrible things. Ultimately he receives his Realisation. This is he says, “I reached my satori state." Is that we call as the, what we call Self-realisation.

So all these things though were there, let only one single soul into Realisation.

Now today's Sahaja Yoga is different, it is the compassion of God Itself *[UNCLEAR]* that you also get your Realisation. He must have been now very much overwhelmed by the way people have been asking His blessings, that people get their Realisation in no time. It's the other way round. First you built the top of the house and then the house. First you raise the Kuṇḍalinī and enlighten the brain, little bit even.

Now supposing it is all darkness here, I can't see, I have a snake in my hand and I am very obstinate.

And if you tell Me, `Throw away.' I won't, I won't because I'm obstinate. But if there is light, little light somewhere immediately I will throw it away.

So by the awakening of the Kuṇḍalinī what happens people see what is destructive, see themselves, nobody has to tell.

Now if I tell you, `Don't do this', all the Ten Commandments, you'll all run away. But once you get this light then you become your own master. You yourself become your guide and you give up everything that is destructive. Not only that but you know everything about yourself, you get the self-knowledge, you know what centers are catching, where is your problem. For example, some Sahaja Yogi will come and say, `Mother, please, please remove my Āgñyā, it is very bad troubling me.' Actually [it] means `I'm very egoistical, there's ego in my head, please take it out.' But normally people will never say that. When you start feeling your own problems you try to solve them. Also you know how to solve them, you yourself become knowledgeable. Then you'll be amazed how you transform completely.

With Sahaja Yoga so many diseases, I've told *[UNCLEAR]* doctors' conference here you give last time and so many diseases are cured automatically. You don't have to *[UNCLEAR* put] any diagnosis. On your fingertips you know what Chakras are catching. Now if you know how to correct the Chakras you can correct yours, you can correct others also. Also on your fingertips you know what's wrong with another person. You don't see what clothes or nationality but you just see the Chakras. And you can cure another person; you can raise the Kuṇḍalinī

of others. All these blessings are there because of these modern times.

In our Sanskrit language we call it the `Kali Yuga', modern times. `Ghor Kali Yuga, Ghor Kali Yuga' means the worst times for human beings. But also promised that at these times only, those people who are seeking the truth in the Himālayas, or in the jungles, in the forests will become householders and they will get their Realisation. These are the special times; I call them the Blossom Time. Because there are so many flowers like lotuses; their brains are. Only this lotus has to open. This is the Last Judgement. Now, if you want to go to something wrong, to something stupid you can go. Also you need not have blind faith in Me. Not necessary. But if you experience this all pervading Power on your fingertips as Cool Breeze then don't doubt yourself. Because you are born at a special time.

All these centers that you have seen here are responsible for our physical, mental, emotional being and also our spiritual being. These centers if they are in jeopardy then you can have physical problem, you can have mental problem, you can have emotional problem, you can have spiritual problem.

So now we have seen through this Kuṇḍalinī awakening so many physical problems are cured, mental patients are cured, so many peoples who lost, were lost in spiritual seeking are cured and they have become so powerful, powerful in love and compassion.

[Aside:] *[UNCLEAR]*. You can't see, that's why. It's all right, nothing to see.

So if you have say any problem on human level the same problem takes its own course in the collective.

Now if I say that Sahaja Yoga can cure cancer, all the doctors may come with their short guns at Me. But it can. Why not to give the chance? But the modern mind is very complicated. Actually the mind that we have is a myth. It is created by our conditioning or by our Ego. If you have to go to reality you have to go beyond the mind. That means you have to become thoughtlessly aware. One thought rises and falls, another thought rises and falls. These thoughts are coming to us from the past or the future and we are jumping on the cusp of the thought. But we cannot be in the present.

When Kuṇḍalinī rises She elongates these thoughts and the space is created, that is the space for present. Thus you get rid of your stress and all your headaches and all your disturbed problems. Then you feel absolutely peaceful. It's important that individuals become peaceful so the whole world may becomes peaceful. At that state you become one with the whole and who is the other, to fight? Any device in methods, all fail before such a person. Today they are fighting in the name of God and religion, can you imagine? Actually Moses, Abraham were absolutely respected by Christ. And Mohamed Sāb respected Christ and His Mother much more than in the Bible.

So this is step by step how the religious idea has moved.

Now how can they fight among themselves and kill each other? It is absolutely stupid. But once you become your master, you see, you understand that all these religions in essence are the same. Actually it becomes a fact.

Because once you get these vibrations in your hand, of the Divine, you can ask any question and the answer comes like a computer. You ask any question, those who don't believe in God, let them ask first question: `Was there God?' `Is there God?' Immediately Cool Breeze will start. `Was Christ the son of God?' It is not mental, it's not discussion, it is not argument, it is just the reality.

So is compassion, is love, this is Divine, it's the giver of truth. The compassion and the truth are the same.

Supposing you love somebody you know everything about that person.

So there is no difference between the two. But this truth is full of compassion for only truth is real Yoga, real spiritual Yoga, you can feel that within yourself. You can feel it all of you. There's no problem on that. But people who are still obstinate will have to go on till that, step by step. It is very simple; it has to be because it is so widely today. It's not talking, it's not any kind of argument, any kind of exercise, it is effortless. Because you are so fortunate you are born at this time and that's the only criteria. You are not obliged to Me, it's your right to have it and to get it and to become powerful.

So many things will happen which you'll be amazed at yourself. The whole atmosphere will change. I know of very great artists who came to Sahaja Yoga and now renowned all the world. Musicians, artists, we can say doctors, all of them, they have become experts because they know the truth and your mind is no more, you are [here] with the reality.

Now supposing there is somebody who comes from the jail, from India and wears dress like a Sādhu, how will you

know whether is a gangster or he is a Sādhu? Just you put your hands towards him. Immediately it will start burning your fingers. You can know about diseases, you can know about persons, you can also know about situations. It helps socially, it helps politically and it helps in every way.

I don't know in this short lecture how much I can tell you. [That] is to get your experience and as I promised maybe that I'll send somebody who can give you a kind of courses. But you don't have to pay for anything, no money.

So if you are all ready I will tell you there are two conditions. First one is: you should not feel guilty at all. If you have anything wrong, you have done that is in the past. But if you carry it on then this centre catches here very badly and you develop troubles like angina, like spondylitis and also lethargic organs. Now, so you have to forgive yourself. Secondly you have to forgive everyone.

Now, you might say that it's difficult to forgive. But whether you forgive or don't forgive you don't do anything, what do you do? It is just a myth.

So why carry on with the myth and torture yourself? I would say don't think of them whom you have to forgive. It's a headache. Just say in your heart that: `Mother, we forgive everyone.' All right? The another thing I have to request is you'll have to take out your shoes because it helps a lot for Mother Earth to suck in our problems. You have to be comfortable. You don't have to go to Himālayas, *[UNCLEAR]*. Only thing you must forgive yourself and forgive others, that's all. You need not

stretch too much or *[UNCLEAR]* but sit comfortable state. It will hardly take ten minutes, I assure you. In the beginning it used to take for Me one hour. Now I think twenty-seven years I've been doing this job. Now it has become very fast. Now people are more aware. All right.

So what you have to do is to put your hands towards Me like this. Now, please put your left hand towards Me like this and right hand, bend your head and see for yourself if there is a cool or a hot breeze like vibrations are coming out of your fontanelle bone area. Fontanel bone area is the soft bone, which was there in your childhood. And keep your hand away from it and please bend your head. Now see if there's a cool or a hot breeze like thing coming out of your own head. Now, please put your right hand towards Me and put down your head again and see for yourself if there is a cool or a hot breeze like vibrations are coming from your fontanelle bone area. It is hot because you have not forgiven yourself or not forgiven others.

So now please do it.

Sometimes it comes close to the head, sometimes away from it. But don't put your hand on top of your head.

First you have faith in yourself, don't doubt. Now, once again, with your left hand towards Me and right hand on top of your head and please bend your head now. Now raise both your hands like this and see upward and see upward. Here you have to ask anyone of the three questions, anyone of them three times. You can call Me Mother or you can call Me Mātājī, `Mother is this the Cool Breeze of the Holy Ghost?' `Mother is this the all pervading Power of Divine Love?' `Mother is this the

Param-Chaitanya?' Ask anyone of these, one question, one of them three times in your heart. Now take down your hands please. Put both the hands towards Me like this, higher. Now watch Me without thinking. You can do it.

Without thinking. Don't think.

All those who have felt Cool Breeze or hot breeze out of the fontanelle bone area or on their fingertips or on the palms please raise both your hands. This is Bulgaria.

May God bless you.

You all became prophets. All of you have felt it, because you are truthful seekers. Thank you very much, many [thanks to you].

[Aside:] You sing one song.

They want to sing one song. You can clap, that your hands will become more energetic. Just give sometime to yourself, that's all, for your growth.

***Contents: 1996-07-09*, Public Program, Bucharest, Romania**

[Arrival at the venue for the, Public Program.] [Two lady Reporters interview Shri Mataji. Sahaja Yogi translates what the first Reporter asks.] Reporter: At Your birth it was something happened in the ward or in Your family or in the town You were born?

Shri Mataji: I have so many things, so many. I have so many things that happened.

Reporter: One example.

Shri Mataji: You see, many people had said they saw signs. Also My mother, she saw in her dreams that a Lady

in White is coming to save the world. My mother was a very intelligent woman. She was Masters of Mathematics and she was also very, very righteous person.

Reporter: If You can tell them about some visionary experience You had, something to be useful for the mankind for our path to the truth.

Shri Mataji: When I know everything, what is there to vision? When I know everything there's no question of vision.

Reporter:...

Some dream, some personal experience from Your childhood, from Your adolescence, from maturity You had, if it's possible to unveil some visionary experience You had.

Shri Mataji: I was never a visionary as such I must say, but I knew My job, I knew My mission from childhood. I was quite aware, Myself.

Second Reporter:... about this country, about Romania...

Shri Mataji: It's a very beautiful country and of such musicians that in India we call them gandharwas, means celestial musicians.

Second Reporter: And the woman, professional...

Shri Mataji: Oh, they are very good, very nice. But you must know that women have powers. You must know your powers. You should stabilize your minds and understand what you have. They can do a lot. Now see I will be seventy-four and I am travelling so much. You all can become very powerful.

Translator: The lady says You are one of the happiest human beings coming on this planet.

Shri Mataji: And also I want to make you all happy, very happy.

Translator: Thank you, Shri Mataji.

Shri Mataji: May God bless you.

[The party moves to the hall.]

Shri Mataji: It's nice wind there.

Sahaja Yogi: Yes Shri Mataji. A Divine Cool Breeze.

Shri Mataji: They are good ladies, I must say. It's always an idea that one should get a vision and accept certain missions in life.

Sahaja Yogi: We got some miracle photos this morning Shri Mataji. This morning at the railway station. You see the lights around You.

Shri Mataji: All Love.

Sahaja Yogi:... but this is the most beautiful. There are some others, but not so spectacular like this.

She would like You to sign the photograph, Shri Mataji.

Shri Mataji: Normally I never sign because I'm not an actress. That's My name, but also I have another name.

Reporter: Thank you so much.

[Transcription of Shri Mataji's talk starts here:]

I bow to all the seekers of Truth. At the very outset, I've always said that truth is what it is. Without knowing the absolute truth, there cannot be peace on this earth, there cannot be satisfaction, there cannot be happiness and there cannot be joy. We do not know the absolute truth. Whatever we know, we know through our mind. And mind is a myth created by us. This myth is created by our conditionings and our ego. And once this mind is built just like we have a computer, made by ourselves, we

start depending on it. But mind can never give you reality. One has to go beyond the mind. Unless and until you go beyond the mind, you can not know the truth. Now what is the truth? The truth is that you are not this body, this mind, these emotions, this ego but you are the pure Spirit.

Another truth is, as you see here beautiful flowers created by Mother Earth, we take them for granted.

But it's a miracle. We do not even think that it's a miracle. Who does all this miraculous living things, living works? So I have to tell you there is a All-pervading Power of Divine Love. And this Divine Love does all the living work. We have also evolved to this human stage by this Divine Love. We have never felt the power of this Divine Love. It's an energy, very subtle that works out all this living work we are talking about. Now we have to understand that all the chaos of the world, all the problems of the world and of individual human beings come to us through our ignorance, ignorance of reality.

They have been telling you about the Chakras, about the centers that we have. These are responsible for our physical, mental, emotional and spiritual being. When they are in jeopardy, then we get all these problems. But we have a power within us which is in the triangular bone, which is called as sacrum. Now this bone, sacrum bone, is called sacrum, sacred, means the Greeks knew about this. And they worshiped also the Mother Goddess of Athena. But all their mythology is finished, as your mythology is also finished.

So, there were people who were very much conscious and aware that there is a power, a Mother Power of

compassion and love. This power has brought us to this level of our human existence. But we get lost because we have a freedom to choose right or wrong. And we take to right and wrong with this mind of ours which is a very unstable guide.

For example, I saw in your markets here, also in other countries in the Eastern Bloc, so many things selling from America and England and all junk. And you such nice people are wasting your money, precious money into this junk. One thing I must tell you, Indians are that way very wise. There's a kind of a stability. You won't find one shop in India where any one of these imported things are sold. It's thanks to Mahatma Gandhi that the idea of imported things to be boycotted came from him.

So, it has helped us a lot because we don't waste our money on things which are not selling in other countries because of recession.

This stability has to come. First of all our securities are to be built, that we are human beings who have wisdom. But how do we get this wisdom? What is the way to get this wisdom within us? So, when this Kuṇḍalinī rises, She nourishes all these centers. That's how She solves our physical, mental, emotional and spiritual problems. See, these are all Romanian singers and singing Sanskrit songs and Hindi, Marathi songs so well, that nobody can believe they are Romanians. With the awakening of the Kuṇḍalinī, now they have developed a special type of creativity and sensitivity and also the wisdom that we have to be stable people. When this Kuṇḍalinī enters into our brain, it enlightens it. Brain is a reality. And then we

start seeing the different parts of our brain enlightened and we understand what is reality.

Also when this Kuṇḍalinī pierces through your fontanelle bone area, you get the actualisation of your baptism. When you get that actualisation you start feeling on your finger tips the Cool Breeze of the Holy Ghost, which is, what I say the Divine Love. You get absolutely relaxed and peaceful. How? Your thought rise and fall, another thought rises and fall and they are coming from the past or the future. But you cannot be in the present.

So, we are jumping on the cusp of these thoughts all the time. But when this Kuṇḍalinī rises, She elongates the thoughts and the space is created, which is the present. At that stage you become thoughtlessly aware. There are no thoughts, but you are fully aware.

The other day we had a conference with the Haṭha Yoga people and told them that in Haṭha Yoga there are eight parts, ashtangas, eight parts. Only a wee bit part of one of them is exercise. And this exercise is also, is to be done according to the need of the person, or it can complicate your body. It can trouble you.

So, the real achievement of Haṭha Yoga is also thoughtless awareness. What Patanjali has said? He has said that there should be thoughtless awareness and then there should be doubtless awareness. In those days, one had to work very hard to achieve it. Among thousands of people, one person used to achieve.

Also same thing about Tao or about Zen system. One has to go through a great practices years after years to reach the satori stage, they called it *[UNCLEAR]*.

Now this has been absolutely reduced to ten minutes exercise. Like we first build now the dome of the temple and then the temple. Like we raise the Kuṇḍalinī by which you get the light, light of your Spirit.

Maybe little, but you do get. In that light you see yourself. As I always give you the example of a snake in My hand. There is darkness and I am very egoistical and I can't see what is in My hand. Till the snake bites Me, I don't believe it is a snake. Anybody tells Me, I won't listen. But as soon as little light comes in, I through away that snake. In the same way, you throw away whatever is destructive in you.

I never say, `Don't do this and don't do that.' I do not say about the Ten Commandments. These are not the days for Ten Commandments. But let them have their own light. In their own light they can see what's wrong with them. They become their own masters, they become their own Gurus and let them grow in reality.

That is what Sahaja Yoga is, today's Sahaja Yoga. `Saha' is `with', `ja' is `born with you', is the right to become a Self-realised personality. In these special times, I call it a blossom time, which is definitely, believe Me, is the Last Judgment. If you want to go to hell, you can go to hell and if you want to go to Heaven, you can go to Heaven also. It is your choice and in this choice, you are free to decide what you want.

Somebody asked Me, a newspaper lady once, “What is the proof that it is the Judgment time?" I said that “you can see from..." You must have seen the photographs, miraculous photographs. There were never cameras before.

So, Mohammad Sahib said, “Don't make My picture." And Christ's pictures are, sometimes He looks like a Catholic Roman or He looks sometimes like somebody from France or somebody from England, depending on the artist.

But now, these cameras are doing wonderful work, I should say. They are producing such miraculous photographs, that I am amazed, but to prove that this is the Last Judgment, so be careful.

So, what you have to achieve is Self-knowledge, to begin with.

So you know which of your centers are catching, where are you in trouble.

Supposing somebody comes and tells Me, “Mother, please improve my Āgñyā." That means he is saying that “Mother, I'm egoistical. Please, correct my ego." Normally we would never say like that.

So, we talk the language of Chakras and centers. These give us full idea as to what is our physical state, what is your mental state, what is your emotional state and what is your spiritual state. All right.

So, now after knowing what's wrong with you, if you know how to correct it, then there's no problem.

The second thing that happens to you, that you know about others also. Because this human awareness develops a new awareness of collective consciousness.

So you can feel on your finger tips what's wrong with others also. If you can cure yourself, you can cure others also.

And that is how Sahaja Yoga is spreading like wild fire, like the seeds, you see, which just float in the air and go on spreading. Because the time is such. It's very important time, I think, that this is happening because the Divine, Itself, is anxious. It is helping so much that never it has happened before. According to Indian philosophy, there is what we call, this is Kali Yuga, ghore Kali Yuga, worst time. When people go into illusions, into bhranti, illusions. And at this time only they will take to seeking, seeking of the truth. And this Kali Yuga is now getting into another thing called Krita Yuga, where all these vibrations, or we can say the Param-Chaitanya is acting. People can't believe in it.

First of all, we have no faith in ourselves. We think, “How we can get it?" We have been conditioned by saying that we are sinners, we are good-for-nothing people. But that's not true. Nobody is a sinner.

It's just a myth again in the head. It works so fast now, so people were amazed that for this Kuṇḍalinī awakening, people took births after births and “Mother, how is it working so fast?" I said, “Nobody went to moon before this and now how we are going to moon?" The time has matured, matured human beings. Whether you are educated, uneducated, whatever you are, as long as you are a human being you have a right to get your Self-realisation. But of course we can't give Realisation to arrogant people or the people who have already some ideas about Realisation. One thing we must understand, that if we have to change the world, we have to change human beings. People think by giving lectures, having conferences and this and that, peace will come. It will

never come. A global transformation has to come for peace, for wisdom and for joy. And that's what happening.

There is so much to be said on Sahaja Yoga. Only thing you have to know that you have many powers.

First is the power of great compassion. And this compassion acts and it works. It's not just talk or it's not lip service but actually it acts. You have to just mature into that. This can happen to you today, to all of you. There are so many already, so many Sahaja Yogis here.

But after that you must grow, just like a seed that is planted and has to grow into a tree. Must pay little time, only time, not money, for your growth. You must respect yourself. Otherwise it's like a seed which is sprouted and finished. Then you will know what is your identity, what is your glory, what is your greatness. This truth is the Divine Love. If you love somebody, you know everything about that person.

In the same way, truth is Divine Love. And you become a very mature, wise person.

I am so much happy to come to Romania. In Sanskrit “ramaṇa" means to enjoy. You have to now just know your Self and enjoy your Self. As I said in this short speech, I cannot say everything about Sahaja Yoga. Only thing is that you should ask for it. I cannot force on you, because I respect your freedom. If you want to have, you can have it. And if you don't want to have, nobody can force you.

So anybody who doesn't have it should leave the hall, though it will hardly take ten minutes more for you to receive your Realisation. This is your own, you don't have

to pay for it, neither you are obliged to anyone. You'll be amazed how your problems will be solved by the help of this Divine Love.

Now I have to tell you that there are two conditions, very simple ones. First of all is not to believe that you are guilty, you have done something wrong. Whatever wrong you have done is in the past, is finished.

You are here in the present. If you feel guilty, then this center here on the left side catches. And then you develop angina or maybe the spondylitis or maybe lethargic organs. But why to have all these headaches.

Because to feel guilty is also a mental activity. If you were guilty you would not have been here, you would have been in jail.

So firstly forgive yourself. Just forgive yourself. Have a very pleasant attitude towards yourself.

Now, second is to forgive everybody. Now the center here is like this, very constricted, like this. And to open this you have to forgive. You don't have to think about the people whom you are to forgive because if you think about them, it will give you headache. In general you should say in your heart that `Mother, I forgive everyone.' These are only two very simple logical conditions.

Now, I request you to take out your shoes if possible. In England, first time when I asked them to take out their shoes, most of them walked out.

So much attached to their shoes they were. But Romanians are much wiser.

I told you it will take hardly ten minutes, hardly, really because you are so aware, you are so beautiful.

But have faith in yourself; that's very important. Now, I would request you all to put your both the hands towards Me. You can put down your fans and put both the hands towards Me. Just like this. Now, you have to bend your head and put the left hand towards us and put the right hand on the top of the fontanelle bone area which was a soft bone in your childhood. Please bend your heads.

Now, see for yourself if there is a cool or a hot breeze, like vibrations, are coming out of this fontanelle bone area. This is a soft bone in your childhood.

Sometimes you get it very close to the head, sometimes away, but don't put your hand on top of your head.

Now, please put your right hand towards Me like this and bend your head and see with your left hand.

If it is hot that means you have not forgiven yourself or not forgiven others.

So, please now forgive yourself or others. Once again. Please put your left hand towards Me and put your right hand on top of your head.

And now see for yourself. Again, sometimes you get it far away.

So, see it clearly and have faith that is coming from your head. Bend your heads. They didn't bend.

Now, please put both your hands towards the sky, like this and push back your head. Here you have to ask one of these questions three times in your heart. You can call Me `Mother' or `Shri Mataji', Now say in your heart three times one of these questions. The first one is, push back

your head and first one: `Mother is this the Cool Breeze of the Holy Ghost?' Now second question is: `Mother, is this the All-pervading Power of Divine Love?' And the third question is: `Mother, is this the Param-Chaitanya or Rūh?' Ask anyone of these questions, three times.

And now put down your hands and watch Me without thinking. Don't think. Just don't think. You can do it. All those who have felt Cool Breeze on the fingertips or on their palms or out of their fontanelle bone area please raise both your hands. My. The whole, all of them. My goodness! I bow to you, all Saints now. Your powerful, saintly path has started, life of saintliness which is very enjoyable. Just enjoy yourself.

May God bless you all.

They will now sing one song and you all should clap so that your hands will be more empowered.

Contents: 1996-07-10 **Talk to Sahaja Yogis, Airport, Vienna, Austria**

In Bucharest, there were equal number like you people are here and I didn't know how to take out My attention away from them, it was so much touching to see people so much full of love. It's a very powerful center we have I think, Bucharest is, because we have some very great musicians there, as you are here.

Also, they have, they told Me twenty-one doctors who are practicing Sahaja Yoga.

So many scientists, very open-minded people, very open-minded. And it has spread so fast, there were 6,000 people in the stadium, we could not have it in a hall, so stadium and everyone got Realisation. I was telling them

the General of the military hospitals, he came to see Me personally, he got his Realisation first, then he came to see Me.

So humble he was, all the time he was worried how Sahaja Yoga will spread, “What are you going to do?" “How long will it take?" I mean such, sweet, sweet things he asked Me. I was amazed. This man was meeting Me only yesterday, he came to the program, got his Realisation, today he is very anxious to do so much for Sahaja Yoga.

So, I said, “Why don't you come to Italy?" He said “All right, If you call me I'll come. I'll come to Pune wherever You will say, to Bombay [Mumbai] anyway." Is very surprising, also in Bulgaria, where we went to Sofiā, the people who came, I mean, the Bulgarian Government is too lazy yet to say that we are registered, so we have to go through some association.

So this time Yoga association called them and they believe in Haṭha Yoga and I mean, I told them all about Haṭha Yoga, what happens with Haṭha Yoga and how it works out and this and that. And we are doing the same but it's very quick, that's all, because it's modern times.

So they came to see Me later on and I tell you I was so surprised, they were very well read people they'd read so much about Yoga, they had been to India, this thing, that thing, but immediately they realised that Sahaja Yoga is the solution, for all the seekings, for all the problems of the world. It's very surprising how these countries, which are still not so developed, monetarily I would say, are so much in Sahaja Yoga and are so active. I was telling just now, that I think this democratic countries the money has

gone into our head and with money there is corruption, there is violence, there is Mafiā all kinds of things. With all that, still if these countries would not have been democratic I could not have entered there, just see. Because they became democratic I could go in there; we could talk of Sahaja Yoga otherwise it was impossible, to talk about Sahaja Yoga, God *[UNCLEAR]* or about anything.

So there is a big advantage that democracy started, but the situation of democracy is not all right and the people are not worried about, not at all worried about political side, they said let them fight, let them do what they like. And the people are so nice, so, so nice. Little, little presents they gave Me, even in the shop. It's different type of people and then they were telling Me about their ancient times whatever they have discovered is. And they said that before Christianity came in, people used to worship the Mother Goddess and then they showed Me paintings where a Mother Goddess is there and She's blessing some horsemen, some soldiers. They said it is 3,000 to 5,000 before Christ. That means they were very, very close to reality. Even I was surprised in Colombia and Bolivia; there are some statues that have come out of the Mother Earth and there's Kuṇḍalinī. Even the ornaments they brought as a copy ornaments, they have Kuṇḍalinī.

So I think human beings were aware of Kuṇḍalinī when they were very simple people and they knew about Divinity, no doubt about it. And they did not need it; they did not do Sahaja Yoga, or anything, just because they were there. But this so-called democracy, for such a long, is not good thing; I've reached that, because if it is too

long, people become extremely money-oriented. Money becomes so important that goes into their heads and that money, money, money; it's no end to it. In My own opinion is, money is for what, not to make a slave out of you, no, but to make a master out of you and this is where I find, people have missed, are still running after having more money, having more money, not satisfied.

But with Sahaja Yoga one can achieve that state of satisfaction. That now is sufficient, we don't want anything, what do we want? Is more than sufficient.

And today only I read in newspaper that Americans are just mad buying things. I'm also mad buying things for you, I tell you. All the time, everywhere I go, try to buy some presents, something, all the time buying things. But only things that are artistic, things which are made by hand, because now the European fashion is such a funny thing that they want everything simple, they don't like anything ornate, nothing classical. They are the ones who started everything classical, now they want everything to be simple. I can't understand, God has given us a nose which is protruding and ears protruding and are we to cut them out? So much so they don't think what will happen to the artist. Artists are creative and they want to put their exuberance into their art and we don't want to see why they are like that and we don't feel that, wear very simple dresses. You see, by this wearing a simple dress one doesn't become simple inside, not at all.

When I was in London there was one fellow, from the hippie group came to see Me, all his hair was like that you see and he was just scratching, perhaps maybe there

may be lice because I couldn't understand wearing funny dress.

So I said, “What is this, it's like primitive everything?" He said “I want to be primitive, I am primitive" I said “You cannot be, because your brain is not primitive, you are modern inside. Outside if you try all these tricks, by that you cannot become primitive, this is just your satisfaction, but why do you want to become primitive?" “Because they were better people." “Then become a better people." So this trend of madness, that we want to be extremely simple, is not necessary.

In Sahaja Yoga, we don't believe in Sannyāsa at all, no, not at all. You better get married, have children, go through it and live like normal people. By the way when I was talking, giving a lecture, I said you don't have to stand on your head, you don't have to stand on one leg, nothing of the kind. Then Ruth told Me that the gentleman who has invited Me has got his photographs where he is standing on his head and standing on his leg, standing on one hand. I said, “My God; you should have told Me it was so embarrassing." He's the one who invited Me; I'm just saying without understanding that this gentleman is sitting there. But he was quite convinced, he said, “Mother just put Your Hand on my head" I said “All right, all right-sided." The main thing, this Haṭha Yoga, I told him, there's no talk of compassion.

So only physically you will improve, only physically, what else, at the most he had a chest like this you see and all that, but what's the use. “Are you satisfied, are you happy?" “No." So the simple thing one has to really understand, to be simple is to be satisfied. And to see

things with an eye of appreciation of what people have created. In the modern thinking, see I don't know what sort of abstract nonsense they produce, is abstract. Now many people are realizing it, that one line they'll put like this and another like this, it's abstract, finished. I mean you are not abstract, first the artist has to become abstract, means subtler, that is only possible if he becomes Sahaj. Sahaj in the real sense, then he can play with colours beautifully to please others. But this is a very big problem of modern life today.

Then also I found out because of such bombardment, upon the modern mind, they have become absolutely unstable, there's no stability. Mister Armani comes out with one dress say, so everybody will buy that dress. He's now in goal thank you; I mean thank the government there. He's in goal and six others of his type.

So he takes out a dress, all the women will be dressing up like this otherwise they think they are not in. Then they will have another one gentleman coming, giving another show so all the men will be dressing up like that. This is nothing but we are playing into the hands of these entrepreneurs; because we have no stable mind, no wisdom. See once you have established what you require, what is the dress you require, what is the style you require, finished. Then you must grow inside and not outside. But this unstability has grown so much now, that if you go to somebody's house you see, suddenly you will find two legs of the pant falling on to you from somewhere, the whole house is filled with clothes, with the jewelry, with this, that and everything nonsensical.

So this modern mind has become extremely polluted; that we have no stability, no wisdom and we are playing into these things like fashions, this that. It won't work out in India I can tell you this much. This mini sarī came, mini sarī, up to the knee or maybe... You see this fashion is to expose the knees; is very dangerous, because you can get both the Nābhīs and I am suffering because of them. They open their knees in this cold weather or hot weather, either you catch the right Nābhī, or the left Nābhī and what is there in the knees to expose, I can't understand.

So they expose the knees and then it is regarded as a very big fashion that they expose the knees, you see. Then tomorrow they'll bring out something else and that's what they do.

So for Sahaja Yogis it is important that they must decide now, that's all finished, no more. I can understand a dress in which you have got some handwork done, some embroidery, some lace, all right, for men also.

Something that is some artistic thing. Now the attention is absolutely blasted by all these superficial things and to add to My pain was, that in all these countries, Eastern Bloc and Russia, which are very poor countries, imagine, one pound is equal to 5,000 lei, 5,000 lei. And they get their highest pay is about a hundred dollars per month.

So all the junk of America, which is not selling there, because there's recession, all the junk of England, all the junk from maybe from Austria also I don't know, is all going there and, of course selling at a cheaper price, but they are wasting all their money on those things.

Indians won't, I told you, this mini sarī came, it came for a short time, for a week, near Bombay [Mumbai] and then people said, you get lost, we can't do it. Once a sarī is established traditionally, for Indians, finished. Kurta pajama for men is finished, at the most they can have something shervani and all that, but then there are no every day fashions you see, of this kind coming up and who is paid for all this are these horrible entrepreneurs who are charging us for their tailoring.

So the first thing in democracy, people must have satisfaction. If you don't have satisfaction, it's not going to work out. The blessing of Sahaja Yoga is on you people, Sahaja Yogis, though we belong to the same type of country, that you have children; you have children. Normally now they are saying that the white coloured people are not producing children, everywhere in Germany anywhere.

So at least Sahaja Yogis are producing children, what a satisfaction. That we all have children and sweet beautiful children, beautiful as they are, what a satisfaction it is. That we have such beautiful children that, you see this race would have been finished. In America they say is minus, Germany is minus, everywhere it is minus, only Sahaja Yogis are producing children.

Sometimes in America they produced in one year eleven children, because one lady had three, two ladies had two each.

So she said, “Mother what are You doing?" I said “I want to have some saints in that country, you know, otherwise it's going to dogs, so better to have some and very sweet

children." Three children imagine and they were feeling rather embarrassed, I said, “Is very good, it's very good that you are having so many children." What we need is now, children and that's such a satisfaction, to Me it's the greatest satisfaction to see you with your children and, their sweet ways and methods and the way they play around, they talk, so satisfying.

So we have to seek satisfaction, this way, in our relationships. Like, you see, for My coming, you were so anxious. I mean, people don't understand, what's there an old woman of seventy-three years, all these people are mad or what. Why do they want to meet? But there is a kind of a thing that is very much a satisfaction within us. For Me and for you. Very satisfying, now what is that that is satisfying us, you cannot analyze it, you cannot explain it, you cannot, but there is a kind of a satisfaction we are enjoying.

So let us see, where do we feel satisfied? For all of us who are democratic people, there's one thing that all this nonsense plays on our weaknesses and exciting our dissatisfaction.

So our society which is Sahaja Yogis, we have to be careful. As I told you, you should be more satisfied to see something artistic, to see something poetic. This is the only way you can counterbalance the another side is. Now why our Prime Minister in India, is shamefully going to goal. Can you imagine this man? I gave him Realisation; he came to see Me three times, but once he became the Prime Minister, he wouldn't allow Me to meet him even. He was on the other line and he met this fellow Chandra Swāmī and this Guru of ours, this Mister

Chandra Swāmī, took advantage of greed and so the greed. Greed is like this, I just don't know billions and billions, what are they going to do? There's no satisfaction and now in the goal I don't know what they are going to do. What a shameful thing all over the world to see the Prime Minister of India going to goal. But this greed is everywhere.

Somewhere they are caught up, somewhere they are not caught up. But it's a very stupid thing to have greed. Because there is no satisfaction, so you fall into greed. But what are you going to do with all that, still I don't understand.

So for us, what is My satisfactions, we should have ashrams, we should have so many Sahaja Yogis staying there, we should have small little children doing Sahaja Yoga, all that is so satisfying, there's no greed about it.

The good news is that Shudy Camp is about to be sold. It's only for a small amount, about 420,000 or so but, out of which 300,000 belongs to this Mister C.P. Srivastava, but he said “now what are we going to do with this money? You better take it and you had one great desire to have some land near the river Ganges at the foothill of Himālayas, so buy that, it is very good." So as soon as this is sold out, we can buy that land, it's a very beautiful land along the river Ganges. It won't be, I don't know, the climate will be the same as you have here, but no snowing, without snowing. But summertime it will be little hot and I think you will like that. It's a land about 80 acres of land and I want to build there houses, small little houses for you, about two bedroom houses. Let's see what happens and you all can own it if you want.

But something I think Sahaja Yogis have to be aware, that so much money is needed for every kind of thing. Today for the first time I'm telling you, that lot of money has been spent and needs to be spent.

Now when we go to Daglio we don't find out from where do we get the money for Daglio. Now there's one big hanger, which we are going to put, near the river and the land we are buying, from where is the money going to come? It's not simple, it's quite expensive. But for Me it works, see now, Shudy Camp is selling. For Me everything works out.

So I think for Sahaja Yogis, satisfaction is also extremely blissful because everything will work out.

Param-Chaitanya is actually very busy now and also I think all the ganas are really playing lots of tricks, lots of tricks. I showed them Photograph, one of... and we had many miracle Photograph. But this time I was addressing the people, in Bucharest and they have shown one big white coloured vase with flowers, it was never there, but first time it appears on the right hand side of Mine, another left hand side. What are they up to? I think they were trying to adjust perhaps that. But they said they don't have anything like that.

So they are trying to help us. Now what does that show, shows that, what are you worried about? This satisfaction works out everything, but that is the thing one has to achieve, is satisfaction, I am satisfied. I am absolutely satisfied.

There was one girl who was a journalist who had come. First, she was asking Me questions when I was going just now when I was in the car. She was standing there and

she was going on and on. Then she said, “I may come tomorrow” I said “please come." By that she had received her Realisation everything and when I was coming she talked to Me. She got her Realisation and with this she was like a little baby, you know. And the way she was talking everything changed. She had asked Me a question, that you seem to be the happiest person, I said “Yes and I can make you also happy." She said, “I am also very happy." She was sitting downstairs and I said, “How long have you been sitting, why didn't you come up?" She said, “You told yesterday that you have to be in present, so I am in present. I'm not bothered." First she asked Me question, “Do you see visions?", I said “No, because I know everything, what is there to see? I'm in the present." So she gave Me back that “I was sitting here in the present nicely enjoying every moment of the present." That is what it is. Future doesn't exist for us. But every moment of our present is filled with great joy, because of satisfaction. But it's not mental; satisfaction is not mental, it's a state I think, where you are just satisfied. I don't know what hankering people have. Like some people are fond of food, let us take it like this. They like tasty food, they want to talk about tasty food and the food should be good and all that. If you have read Lal Bahadur Shastri's book that My husband has written, he said that Gandhiji said, “You should not have any sense of taste, aswad, you must develop aswad." “How to develop aswad, it is very difficult? I'm so fond of good food you see" and also he came from a society I mean, from I should say a caste, which is, My husband is also

same, all the time they talk about food, what they are going to have, what they'll have, this, that.

So one day he told his friend, “I've solved my problem" he said “how?" “I've put water in the food and I ate." But those people, who are particular about swaha, they are such a headache I tell you. In Sahaja Yoga, I now see that they do not complain so much. They are all right, quite happy, because we have in a general way, some food cooked for you and you are quite happy with it you don't complain about it. But that is one of the early hankering of human beings, is food. Try to see if you feel satisfied about food, that doesn't mean you starve, never, never, I never mean that, shouldn't starve. But you must feel, just satisfied. Now how will you do it, it is the point? If people say that Mother no, no, how to get rid of it, You tell us, I mean, it's not just like some operation that you can do it.

So main thing is the Nābhī, Nābhī gives you all kinds of hankerings. Nābhī, like you want to have good food, consume swaha, want to consume, consume, consume, but after that, Nābhī has another quality known as swadha, is to sustain. Sustain it. Into very subtle way, if you try to understand. We have eaten this; we have eaten that, we have eaten this and all that. Now, what is to be sustained out of that? The food is finished now, it's no more, nothing, it's finished, gone. Then what do you sustain? Nothing. Only hankering, Oh, there I went, had a very nice dinner, there I went and this.

So the past. The swadha is the present.

So how do you sustain it, is a very subtle thing one has to understand. When did you enjoy the most? When all the Sahaja Yogis were eating the food together, in

collectivity, that experience of collectivity of eating together. That's what we enjoyed the most, together the collectivity.

So you have become even subtler than that and more than that is when you give it to somebody else to eat. To your children, to your friends, in giving something to them. That has even a more subtler satisfaction. Like I was surprised in Bulgaria I went, they said, “Mother we want one thing if You allow us." I said, “What is it?" “We make a very good of salad in this country"; I said, “Really? All right, then what?" “We want to make salad” I said “All right, come along, what do you need for salads?" They said, “Except” she said, “except for one thing, you can get everything but we have to have a kind of a special cheese." “And where do you get that?", “Only here." “And how much is needed?" “26 kilos, at least; for Guru Pūjā." “My goodness, I said, how will you carry?" “We'll manage. Mother, please just allow." And when I said, “Allowed” they were so happy about it, as if they themselves have eaten it or I don't know what was it like; they were so happy, clapping hands. “Mother has allowed us to take that cheese” I mean just think, such a sweet experience.

I said, “We will never do like that, you see, we cook whatever is possible here only, otherwise every country will start bringing anything." “No, no Mother, this is the first time, You just allow us." But very satisfying, very satisfying. They said, “Oh no we are coming by bus, we'll preserve it well and we will bring it, it's a special type, belongs only to this place." So when you feed somebody, you get their satisfaction. It's very subtler inside you see

and when you see that you give food, to people who need food, is even greater satisfaction. Then you forget about your hankerings and a new collectivity grows, you see, starts growing. But this feeling, this satisfaction acts because it is compassion. It is compassion and this compassion acts. Say, for example, if you desire today, if you really collectively desire or feel that people from Ethiopia are starving, this will act, they'll get the food all right. This is the maha collectivity I would say, into which you have to jump.

Like I was going now, they were telling Me about Bucharest that there has been no rain at all and they are agriculturist and people are suffering. It was very hot in the train, I tell you really, we were all getting boiled up, but I said “It's all right." Then suddenly I remembered that I can make it cool also, why not try the trick and as soon as I gave a bandhan, immediately you'll be surprised, temperature came down, immediately.

So by the time we reached the station, they said the temperature has come down, it was forty degrees, today it has come down about 38 or something. I said, “Only that much?", “Yes." Then I just thought of the rain and can you imagine, it started becoming cooler, cooler, cooler, by the time I came to the program, it was all full of clouds and as soon as the program finished and I got up, it started raining.

Raining, raining, raining and it became so cold that I had to wear a sweater. Can you imagine, from 38 it came to 18 degrees temperature, just compassion, just compassion, that it's agricultural country, they are already poor there's no rain, just compassion. And I didn't

even say that there should be rain, but just that feeling, which became so subtle.

So I started with satisfaction and then I went on to compassion. Without satisfaction, you cannot have compassion. You have to be satisfied souls, then your compassion will act. But people are mostly worried about them, in the beginning. “What is it?" “Mother, I'm very depressed” another used to say, “Mother, I am like this” or one would say “Mother, I have too much ego" another would say “Mother, my family is like this, my father is like this, mother like this, this, this." Now you are changed, you have grown up, very much. But now try, to see that you don't want anything anymore, now let's give, we have had enough of it. That's very important to understand. Give to others, to your friends, it's very touching you know, very touching.

Like yesterday when I was there, the Sahaja Yogis had been to India, to study music you see and when I sat down they started Binati Suniye, in such a beautiful manner, that just tears came into My eyes, just to make Me happy you see, I don't know. Just they started that song. You see this is something is that, when you think that, we have to make others happy. All this whatever we have enjoyed, had enough now, no more. Now let us make others happy, this will work. If we want to change the whole world, I mean that's My idea is, it's the global transformation of human beings. It's not possible by My going everywhere you see, but possible by your strong desire to change the whole atmosphere into a beautiful atmosphere.

You can do it, you all can do it. Now you are so powerful, your desire was that I should come here, all right so the whole airplane, everything they worked out for Me, I had to come here. I can't help it also, it's your desire and then it's so satisfying, such a mutual feeling you know. That's where you meet, say the Ocean of your compassion and you see as if you are touching the hearts of people and the ripples come back to you.

So in small, small things there is joy, which we cannot see because we are very gross but once we start becoming subtler and subtler then we get joy out of this. I am just expressing My joy today when I'm meeting you all, I hope you also enjoy everything that you have.

Thank you.

Contents: 1996-07-12 **Quote on Czech Republic, before or after the, Public Program, Prague, Czech Republic (year not sure)**

[In the car before or after the, Public Program. Gunter Thurner asks Shri Mataji to which Chakra the Czech Republic belongs.] It belongs to the Āgñyā Chakra, just look at their noses. The noses are very straight. [A few days later, the left Viśhuddhi Chakra is mentioned which is the beginning of the ego.]

Contents: 1996-07-15**, Public Program, Moscow, Russia (other date 07-17)**

I bow to all the seekers of Truth.

I have to say that truth is what it is and it cannot be changed. It cannot be described. Unfortunately at this human awareness you cannot know the absolute truth. If

you had known the absolute truth there would have been no problem of quarreling, fighting, arguing. Because absolute truth is singular and I'm sitting before you. You all know I'm here, so you are not going to argue on that point. But when we argue we cannot see. We do not know who is sitting next to us. If there is some sort of a sound everybody will start running, helter-skelter, hurting each other. Maybe they might start fighting. But your eyes are open.

When you are alert you know where you are.

So what is the truth? The truth is that you are not this body, this mind, this ego, these emotions, but you are the pure spirit. That's why all of them have said that you have to take your second birth. That means this birth is not the complete thing. In Sanskrit also we call a realised Soul, a saint as Dvijaḥ, means born twice. Also bird is called as Dvijaḥ, means born twice. And the bird is like a small egg. Till it grows and is broken by the mother it is not a bird, it doesn't exists as a bird. And when it is matured then it comes out of the egg, but there are still some things sticking to him out of the blood and the egg and other things. Then it starts flying; the mother teaches him how to fly. Then the bird becomes free, strong enough to go around the whole sky.

In the same way, it happens with human evolution. At the human stage we are just like an egg. One side is the ego, another side is the conditioning. This is how our mind is made by us. It is a myth, mind itself is a myth. And we can make computers; we also can make our own mind.

So one has to go beyond this mind to know the reality, to know the absolute truth. This is the evolutionary state one has to achieve.

That's the last breakthrough of our evolutionary process that has to happen to most of us. What surprised Me, the way the Russians have taken to Sahaja Yoga, also people in Ukraine, also Romania, Bulgaria, Poland and Hungary, but maximum by Russians.

After all people ask Me, “How, why Russians?" Of course Indians knew about it, they have been told about it.

So they were expecting it. But Russians didn't know. They had forgotten it. They are such a clean slate. I don't know how it worked with Russians so easily. And we have now so many Russians who have achieved the state of Self-realisation. As you know how it is done; you have been already told about it. Yesterday I also saw a very beautiful tableau drama where they showed all the different Chakras of the Kuṇḍalinī. That showed that they have understood about themselves. They know. They have a complete Self-knowledge. It is not the knowledge of the book, but it is the knowledge which is absolutely a part and parcel of you. And now I find this; people who have achieved it are their own masters. They know what is wrong, what is right. They know what is destructive for them.

I always say, this is the special time of Last Judgement. People asked Me, “How do you say it is the Last Judgement? What is the sign?" The signs are; I don't know if you have ever seen miraculous photographs of Sahaja Yoga that there were never such photographs, there were never cameras and now we can see these

beautiful vibrations of Divine Love. Christ has said that you have to be born again. But it is not like some artificial certificate you should have, saying “We are born again." If you are born again then you have many powers. Firstly you are filled with compassion and this compassion acts. It works. It is the compassionate intelligence power all over.

This is the second proof, because you can feel it as Cool Breeze on your finger tips. Before this you have never felt this power, All-pervading Power of Divine Love which all scriptures have described. But now, now you can feel it, because it is a special time and you are special people.

So thousands and thousands can get Self-realisation. You see these Chakras are responsible of our physical, mental, emotional and spiritual being. All problems whether it is physical, even financial, all come from these Chakras being influenced.

But somehow with the raising of the Kuṇḍalinī these Chakras are corrected, nourished and integrated.

Then you also get connected to this All-pervading Power of Divine Love. We go into another realm of existence. Because this human awareness becomes Collective Awareness. You start feeling others.

Today I went to see a very high personality and they told Me, “Just discuss economics with him, or politics." which I don't know. Within one minute time I knew that he has vibrations. And just after two three minutes I started telling him about it and he was so much interested. And he wanted to talk to Me for hours. I had to come away and he had also his work.

So very surprisingly that in Russia we find a complete cross section of the society; people are extremely sensitive to spirituality. It is most unexpected.

But people in America are not. They take to stupid things. They asked Me, “How much money you take?" I said, “How much do you pay to your Mother Earth?" So they said, “We can't believe anything where we don't pay anything." I said, “All right this is not a business." For God doesn't understand money. He doesn't have banks. He judges *[UNCLEAR]*.

But they don't have like that. But I would like to warn you not to take to American ways and American clothes. I have seen so many shops here, maybe they are second-hand. It's all the junk they can't sell in their own country, because of recession. And why should you waste your precious money for this kind of a junk? Many ladies are also taking to the fashions. They get their knees open. It is very bad, very injurious. Their both the Chakras of Nābhī will be hurt. They can become lame or they can get arthritis or they can get anything. Sixty-five percent people of America within ten years time are supposed to become schizophrenic or mad. With your wisdom you should judge. When you are transformed I think they might also get transformed out of competition.

I'm very happy to come to Russia because people who have taken to Sahaja Yoga have reached a very great height. They are not only thoughtlessly aware, it's the first state, but they are doubtlessly aware.

Yesterday I saw so many of them as leaders of different cities, different villages. It's like one seed gets transplanted into another city, another place. It will cure

you of your sickness. First time when I came, there were so many people suffering from so many diseases, especially the children. And it seems they are all cured, I don't see them now, by their own power, by this power of Kuṇḍalinī, which is your individual mother; is waiting in the sacrum bone and knows all about your past and all about your aspirations, your future.

So She knows your problem. She is your individual Mother and She is anxious to give you your second birth. Once it happens automatically you start seeing things very clearly in the light of the spirit, because light gets enlightened, spirit gets enlightened. And you start seeing yourself clearly, understanding what you have. Then you know how to cure yourself, improve yourself. Once you become perfect then you know how to cure others and make others all right. Up to Siberia we have people. It is such a blessing of your country. I must say that it was just waiting for this. I hope those who have come for the first time will get their Realisation. But if you are arrogant, if you are critical, then it doesn't work out. You have to be humble. You don't have to pay for it now or never. And that's what is so simple.

This can happen to you just within ten minutes time. Your attention itself becomes active and it can inform about others. If you can cure yourself you can cure others. But the best thing is, inside you become absolutely peaceful and joyous. Actually you jump into the ocean of joy. All these destructive things which are destroying the young people in the West just is given up without any difficulties.

So I bless you all and I know that you all can get your Realisation tonight. But, for that, first of all you should not feel guilty.

If you will feel guilty, then you get this hurt, this Chakra caught up. One may get angina, Spondylitis or maybe lethargic organs. Whatever you have done wrong is finished for the past. I'm talking about the present. Also you have to forgive others. As you forgive yourself, you forgive others. Those who say that, “We cannot forgive. It is difficult." they should know it is a myth. Whether you forgive or don't forgive, you don't do anything. On the contrary if you don't forgive then you torture yourself.

So you can call Me Mother or Shri Mataji. You can say, “Mother I forgive everyone." You need not even think of the people whom you have to forgive, because it is a headache. But just say, “I forgive everyone in general." These are the two simple conditions that you forgive yourself and you forgive others.

Now you have to do one thing is to take out your shoes. Already taken out? Surprising, all have taken it out already. First time in England I said take out your shoes half of them walked out.

So you should be pleasantly placed towards yourself.

Please put both your hands towards Me like this. Now put your left hand towards Me, higher and put down your head and put your right hand on top of your fontanelle bone area, which was a soft bone in your childhood. Please bend you head. You may move your hand up and down, because sometimes you can get it away from the head also. But please don't put your right hand on top of the head. Now see if there is a cool or a hot breeze like

vibrations are coming onto your hand. Or through your fontanelle bone area, which was a soft bone in your childhood. Now please put your right hand towards Me and with the left hand you just see if there is a cool or a hot breeze like. Vibrations are coming of your fontanelle bone area or on your finger tips, or on your palm. Once more. Please put down your head. See with the right hand if there is a Cool Breeze like, hot breeze like vibrations coming out of your fontanelle bone area.

Now if it is hot that means you have not forgiven yourself or others.

So please forgive yourself and others just by saying “Mother, I forgive Myself and others." Now please put both the hands towards the sky and push back your head and ask one of these questions. One question three times. You can call Me Shri Mataji or Mother. `Mother is this the Cool Breeze of the Holy Ghost?' Second question, `Mother is this the All-pervading Power of Divine Love?' Third question, `Mother is it the Rūh, Param-Chaitanya?' Ask anyone of these questions. They have got it. Now bring it down it's cooled down completely.

So much cool is coming. Now please put your hands like this and don't think. Just don't think. Watch Me, don't think.

All those who are feeling cool or hot breeze out of their fontanelle bone area, or out of their finger tips, or on their palms, please raise both your hands. The whole of Moscow, the whole of Russia, may God bless you all.

But it is a collective happening not an individual happening.

So you have to go to our centers, which are very good and we have very good Sahaja Yogis. And you must grow. And get more and more Sahaja Yogis so that your country is blessed.

May God bless you all.

Contents: 1996-07-16 **Śhrī Mahālakṣhmī Pūjā, Moscow, Russia**

Tonight we are going to worship the Lakṣhmī principle within us. Lakṣhmī is the Goddess of wealth, prosperity and also of health. Actually, your country is already blessed, because you have so many things here. Firstly this country has got such a lot of petrol and if discoveries are made, there are, there's much more.

Then secondly you have got beautiful timber. Then thirdly you got lot of steel, very lot of steel, very good steel. Also you have diamonds.

So many things you have, apart from that, you have so much of heart. Also gold you have.

So all these things are in abundance in this country. Only thing is, you don't yet have somebody who'll manage to get to you people. I'm sure it will work out [applause].

But in Sahaja Yoga, we have to know that this principle of Lakṣhmī gives us a great sense of satisfaction.

If you don't have satisfaction, than any amount of Lakṣhmī cannot help you. One becomes very greedy.

You have something, but you want to have more and more and more. And for that one adopts all kinds of methods and measures. Thus you also have a very bad Mafia system. Who are very greedy.

For Sahaja Yogis one has to realise that she does not have to achieve anything is already achieved. First people try to seek food, in the Nābhī Chakra. Then they eat, that is `Swāhā'. Then it is being retained in the body. Now supposing somebody becomes very greedy of food, he gets sick, he has problems. But he goes to the second state where he sustains it and call as `swadha'. Because he eats thinking that it is as a human being his duty to eat, that's all. Not for taste, not for greed, not for showing off. In a very simple manner he eats. Like in the West I have seen people are very particular about where you put the spoon and where you put... [laughs]. They spend thousands to buy those cutleries.

Now the thing that is the worst for the Lakṣhmī principle is drinking. It is alcohol. They say in India that a bottle comes from one side and the Lakṣhmī runs away from another door.

So, Sahaja Yogis don't need to drink. They give up drinking and thus Lakṣhmī principle can be established much more easily.

Now why should we have Lakṣhmī? We should have Lakṣhmī because in the symbol of Lakṣhmī you can see the reason. First of all, the Lakṣhmī has got two beautiful pink colour lotuses in her hands. That symbolizes that a person who has money should have a very comfortable house which is very inviting.

Pink colour is for love and invitation. Now the beetle comes to the lotus and it has got all kinds of thorns on his body. [Explains aside to the translator:] The beetle comes to the lotus to collect some honey, but it has got thorns on his body. But the lotus accepts, it invites, you

see the lotus is very happy to have this beetle in it. Now the beetle is seeking the honey and it gets tired and sleeps inside the lotus.

So the lotus gives a beautiful corona, the bed for it to sleep. And all the fragrance of the lotus for that beetle. Till the morning. Then when beetle has rested well, he gets his honey and then he flies out. We can say poetically that the beetle is respected by the lotus because it is seeking the honey. Even if it has got thorns, doesn't matter.

Thus you people who have been seeking the truth have received it on your Sahasrāra which is just like a lotus. Whatever you have done, whatever was the past, is not important. You get your dignity because you are seeking the truth. Also when people get saturated with Lakṣhmī, as in the West I've seen, they take to seeking, they get fed up. Because material things is not Lakṣhmī. Because it doesn't give any satisfaction.

So the other thing that Lakṣhmī has in her hands, what happens that she puts one hand like this. This hand suggests that a person who has money has to give and share, not to take it for oneself. If they do not share, then they cannot enjoy the principle of Lakṣhmī. But giving to others is so joyful.

Another hand is like this. This hand of the Goddess suggests that those who are under your care, your relations, your friends, all those people, must be given complete protection by you. Anything happens in your family, anything happens to your relations or to your friends, you must stand by that person.

Some people try to help their relations by, say, many politicians do that way, by cheating. But by cheating, what you are doing is you are spoiling the life of that relation, you are not really helping.

So, he'll be losing his name, his dignity, everything, especially his moral character.

So with the Lakṣhmī you must have your morality intact. In a country like now say, America and all such people, there are horrible films coming and people are taking to the signs we call it aLakṣhmī.

A person who has Lakṣhmī should dress up in a decent manner. Women and men. I find on the street women walking with very short clothes. With that, what will happen your Nābhī Chakra will be caught.

And you will have problems with money.

So the wealth that you have should be seen in your temperament, in your nature, in your behaviour, in your living. Moreover, the person who has Lakṣhmī has to be a very humble man. For example, Śhrī Lakṣhmī is standing on a lotus. Lotus is the lightest flower you could think, because it floats over the water.

So her temperament should be not of a very serious type, but of a very mirthful. And she doesn't show off, because is such a simple thing like a lotus to stand on that.

So for people who have money, or who have wealth, should not try to show off by big cars and this and that. That of course does not mean that you should become Sannyāsīs. On the contrary, you should be very well dignified personalities. But there should be detachment.

As you saw Rāja Janaka, he was a king and still he was so detached that all the sages used to go and touch the feet of Rāja Janaka.

So there was a fellow called Nachiketa, he asked his master: “Why do you touch his feet? He is a king." So the master said: “Alright, you go and meet him, now." So what he saw was that Janaka had all the luxuries of life, he was living in the palace and in the procession there were thousands and thousands of people who were throwing pearls on him.

So Nachiketa thought he should get one pearl at least. Next day he went to Rāja Janaka and asked him: “Give me Self-realisation." So Rāja Janaka said: “I can give you all My kingdom but not Self-realisation. Very difficult. Because you are possessed by the idea of money.

Such a person cannot get realisation." He said: “Alright. I will live here till I get realisation." Next day Rāja Janaka took him for a bath in the river and he was enjoying the bath. And people came and told him that there is a fire in his palace. But Rāja Janaka was meditating. He didn't bother. Then they said that the people who are in the palace have run away. Then he says that the, somebody said that now the fire is coming here. Still Rāja Janaka was meditating. But Nachiketa ran out, because his clothes were outside, so ran out to save his [clothes]. And still Rāja Janaka was not bothered.

So when he came out he told him: “Nachiketa, this is all Mahāmāyā. This is how you are tested. If you are money-oriented, you cannot get Self-realisation." She is the one who is testing. All the greedy people, all the people for money's sake do all kinds of things, as you have here

Mafiās, you see, will be all punished. In any case they are not happy people, satisfied people. They are all the time worried of their *[UNCLEAR]*.

So, first thing you must have is satisfaction. This is a very important thing in modern times to understand. Because is said also in the economics that wants are not satiable in general. You want today a carpet, alright: have it. You work very hard, save money to buy a carpet. Then you have the carpet, want to have a house. You never enjoy the carpet for which you have worked so hard! Then you have a house, so when you get the house you want to have a car. Then from car you want I think helicopter maybe, an aeroplane.

This is how it goes on. And you work so hard and you have no satisfaction. Because of this in these modern times, people are extremely restless. There is no peace in your heart. But if you have this Lakṣhmī principle in you, you will feel extremely satisfied with everything that is materialistic. If you have, well and good, if you don't have, well and good.

But after that, this Mahālakṣhmī principle is awakened within you. That you start seeking. And then that is also, later on, as you have seen is granted, because you get your Self-realisation.

So nothing to copy these horrible materialistic people. But we have to be satisfied with what we have and we should express our love, by giving something, whatever it is, to the needy *[UNCLEAR]* person. I've seen Myself, I find it very difficult to buy anything for Myself. If it is expensive, I think I should not buy it.

So one time I went to a shop, I wanted to buy a particular sarī. But I thought it was too expensive, I didn't buy it.

But one Sahaja Yogi was with Me, he went and bought it and gave it to Me on My birthday. And I just started crying and all... too much.

We have stories like this in our Rāmāyaṇa also, where Śhrī Rāma ate the sour bers, ber, we call it ber, I don't know, we call it ber, we have a story like that. She told Śhrī Rām that she was an old woman from a downtrodden society, that “I've eaten every, I've just every berry with my teeth, you see and found out that there's none of them are sour." In India nobody eats anything which is touched by mouth, or any food, is regarded *[UNCLEAR]* is a something wrong. But Śhrī Rām immediately took, He said: “Oh, how sweet of you to have done this testing for me." But his brother was very angry, he didn't like it, Lakshmana. Śhrī Rāma ate it, said: “I've never eaten such beautiful bers." So his wife Sītā said: “Give me also little bit, I'm your half thing, you should give me." So when Śhrī Rāma gave her, she ate, she said: “Oh my goodness, what a beautiful fruit this one is." So Lakshmana said, “Why not give me?" He asked his sister-in-law: “Give me also” He [Śhrī Rāma] said, “No, because you were so angry." But she gave it to Lakshmana and Lakshmana said, “I have never eaten such beautiful fruits." What was in that ber was nothing but giving sense of this old lady. She didn't have anything to give, she was poor lady, so she did all this just to give to Śhrī Rām.

So the sharing of your things is an extremely joy-giving thing.

The other day we had brought some presents, I mean, nothing so great but you also enjoyed it and I too enjoyed it. That is how we all have to live [applause]. That is how all of us have to live together, sharing things. Don't think about yourself, think of others. Think what others like. In India the Gṛuhalakṣhmīs are actually very good. They know what you like to eat.

So if you go to their house, immediately they will ask “Please come for dinner." And they will make what I would like, I would love to eat, they'll go out of their way to make that thing. But not only for Me, for anyone.

Is such a joy-giving thing, to cook for others.

So the principle of Lakṣhmī is only enjoyed when you share it with others. My father was a great realised Soul and he never used to close the doors or windows in the night. And one day a thief came and took away the gramophone that he had.

So he felt very sad that he has taken away the gramophone now, what about records, he can't buy? [Laughs.] How will he play? So My mother joked that better give it in the newspaper that you better to the thief who has taken away our gramophone, please come and take away the records also? [Laughter.] This is a sign of Lakṣhmī principle. One who is satisfied is happiest when he can give something. If you give with one hand, you'll get with, from ten hands then.

So we have to learn to share. As it is, you are giving the highest thing to others, that is Self-realisation.

What more can you give? You must have seen, when you give Self-realisation, how happy you should be. The greatest happiness and the greatest joy is in giving

realisation to others. I've seen people, their faces change and the people who are giving realisation, their faces also get full of light. We are a new society. We are people of new age, where we have got our satisfaction in higher things. There are many Sahaja Yogis who have been working giving realisation, but there are many who do not. Unless and until you share your joy with others, you will not be happy. I heard the other day, one lady told Me that her father and mother are against Sahaja Yoga. I said: “What is your relationship?" She said: “I don't talk to them, I don't like them, the way they are against Sahaja Yoga." I told her: “You change your attitude.

Take some flowers for them, some presents for them. Talk to them in a very sweet manner. Because you have become such a dry person, that's why they don't like Sahaja Yoga." And it worked, it worked, the parents are now in Sahaja Yoga.

So the attitude of a Sahaja Yogi towards a non-Sahaja Yogi should be of helping, of supporting, of sharing.

But I must warn you, there are some Sahaja Yogis who will try to have their own party. They are very power-oriented. They will have an exclusive party. It is a dangerous sign, it's a cancer. Everything should be collective. Anybody who does that kind of thing you should know he is a possessed person. And you will be harmed if you follow such a person. We are all collective, we have to know everything, among each other and we have to live like one family. Not only in Russia, but all over the world. Once you develop that kind of a love for everyone, then you will be surprised you have become a

great personality. That means a drop becomes the ocean.

I can go on saying about Lakṣhmī principle for hours together [laughs]. There are nine Lakṣhmīs. But next time I'll tell you. One of them is Gṛuhalakṣhmī, is the housewife. Another is the Rājalakṣhmī, which is the, which is the power of a king, or of a person who is a administrator or who is a bureaucrat. But I would request you to understand that you have got the greatest treasure, that very few people have got in this world. Nourish it with your love. Nourish it with your compassion and peaceful existence. If there is any problem, anything, suddenly you must become peaceful within you. Then immediately you'll find solution will come within you. This is the subtle of Lakṣhmī principle.

I hope all of you will develop it and enjoy it, before I come next year, I will see that you all have, each person has given realisation at least to hundred people [applause]. You got powers. You got powers, you have knowledge, don't waste it. We have to save the world.

So, may God bless you all.

Contents: 1996-07-18 **Marriages, Russia (exact date not sure)**

Today we have come here to attend the wedding of our brothers and sisters, Sahaja Yogis.

It's important to understand that's marriage is a very important thing in Sahaja Yoga because the basis of society is a family. And our society should have very good families. That's why we are paying so much

attention to these weddings, that they should make good families.

But sometimes people are very conditioned and they don't understand what is a Sahaj wedding is.

They try to find faults with the partners and within two-three months they are again out of Sahaja Yoga.

In the sense that they want to have their second chance, third chance, fourth chance. Then I think that My attention I am just wasting for nothing at all for such people. If they don't like our first choice they should have their own. Why to bother us? They should not give us any more trouble.

Very surprising things I have seen about marriages that have been going on. One of them is, they are alright for two-three months and suddenly God knows what bhoot catches them, one of them, that they just give up on a small excuse here and there. They don't understand that how important is for them to have a good married life. They can go up to three months, four months then I don't know what happens to them and they even harm the women by making them pregnant and still they don't understand how sinful it was. In their own country they do like that they'd be punished, not only punished but they would have to pay a lot.

But they take advantage of Sahaja Yoga, marry someone and then try to be funny. Such people are really... I can't understand.

So in the beginning only when we are selected you had better say no. I could say it from the photograph itself what each girls, which boys will say no. I said you try and test Me. Exactly the same girls and boys have said no.

Thank god at least they have said, but once they have said no they should not trouble us anymore. They can select their own. We are not going to have five, six chances, seven chances. Then even up till now if you do not approve of it is better to give up, than to continue with the nonsense of [being a] hypocrite.

It's not fun, it's not some sort of a, just a game. It's a serious thing. If you haven't got that maturity, that seriousness, you should not agree to marriage. For any reason. Then after marriage you find supposedly a few things here and there, you have to continue. Otherwise you are just like other people who go on divorcing three times, four times. Especially for Russian men I must tell you I have had very bad reports about them, that they ill-treat their wives as it is, very much and they treat them just like slaves. And I am ashamed to say that so many Russian girls are coming to India and to Turkey to live like prostitutes. And I asked them why are you doing it? Some of them said we are not married we don't want to marry because they don't treat us right. And secondly some of them have said we are married but our husbands ill treat us so we are not going to be with them.

It's such a large scale. In Turkey thousands of them are coming. Thousands. They come here and marry people. Actually it's no marriage. But they say that we are going to marry. It's an Islamic country and the men can say *[UNCLEAR]* and the marriage is on. And they marry, so called, these women here. But they are prostitutes by nature. Because of this `marriage' so many ladies have to desert their husband. And then they have big

problems; they don't know what to do with their children, how to live.

So they are taking to fundamentalism, not to prostitution, but to fundamentalism.

So how dangerous it is, the men must understand. I am surprised only I used to think that Islamic people only dominate but I am surprised that there are many people even in the Western countries and Eastern Bloc, Russians especially, treat their wives just like servants and slaves. When I heard their stories I was ashamed. And I felt surprised. I used to think that Russians are specially over sensitive to Spirituality. But how could they ill-treat their wives; she's a part and parcel of their life. This is something Russians must take note of: you cannot be unkind to your wife, make her do all the work and dominate because you are the earning member.

The woman who is working in the house looking after children is doing much more important work than men do. For men it is not so difficult. But for women it's very difficult to run the house, to look after the children, to look after the husband, to manage the whole society. And you must know that in countries where women are not respected, the Gods do not reside. And in those countries where women are tortured and troubled, what will happen, their society will break. Completely. And one day they will sit on top of the heads of all the men, as it has happened in America. Once upon a time, Abraham Lincoln's time, men were very dominated. As the result today if you go there you will see them [just like] cabbages. Better than these American men. The way they are treating their men left and right because the law

is in their support. They marry seven times, become rich and man marries once, he becomes poor.

So we have to be not only understanding, that in love only you can have joy. If you really love each other you'll do nice things for each other. Think of nice days and nice moments that you have spent and you will be spending, that is the greatest treasure for all of you.

So I have to request all the people, especially here we have people from Eastern Bloc and also Islamic people, that you have to respect your women very much. This is very important.

Now we are having some marriages here, not many. We have at least 90 marriages in India, out of which one or two fail. Because sometimes the men are like this or the women are like that. But still I must say compared to many other marriages in the world, we are much better off.

I must tell you that before starting Sahaja Yoga in Russia, most of the men and women I met in Russia were divorced. Most. I don't remember even one who was not divorced. Now I am meeting very sensible people as far as marriages are concerned. Otherwise it was horrible. And one person would have one wife, then second wife then third wife and he would not even remember who is this one, is it a wife or a sister or a daughter.

So there is no fun in fighting on small things. It's a serious thing as I told you, very important.

Because it makes your society; it creates new value system of Sahaja Yoga. It creates a value system of love, affection, compassion. And it is so great to love others, it is very great to love your wife or your husband. It's a

very sweet feeling. But they are so enthusiastic about their weddings and then I don't know what happens to them.

So today again at this moment I have to tell you please rethink. If you want to marry, please marry.

Otherwise don't marry. Again and again I want to tell you, that if you don't like a person, just don't come for your wedding. I mean I will be very happy with that. But then of course you will have to find your husband or wife. We are not going to bother our heads over you. You know that I am so busy. The marriages that were fixed here, the whole night I was sitting till 6 o'clock in the morning. Six o'clock.

Despite that there are some great ladies who have said we don't want to marry. What should we say? They came all the way here just to get married, to find some nice boys and girls. I work and work and work the whole night. And then what do you find? They just say `We don't like that,' not [only] that, also they say `we don't feel like it.' Then why, why did you apply! All those who have applied have to pay for their marriages whether they like it or not. This is what we have decided this time. Because we have spent so much effort.

So whether you have appreciated or not, whether you have agreed or not please pay for your marriages. That is a compulsion.

So next time nobody will say that we don't feel like getting married here. It's not a joke.

I'm sorry I'm a little hard because I have seen some cases which just doesn't justify it; doesn't show it's Sahaja.

So Sahaja wedding is a very/for a very great work. It's not a sacrifice. But you need really wise and mature people to have a Sahaja marriage.

So please understand if you don't feel like marrying even now just say no and don't play with it. It's dangerous. You see there are so many blessings of Sahaja Yoga but certain things are dangerous, so be careful. Because you cannot hurt any Sahaja Yogi for anything whatsoever.

So if you don't want to marry you are welcome.

Again and again I am telling you that it's a very very beautiful moment when you are getting married.

It's a very beautiful time. You cannot fathom the joy at that time. And if at that time you have missed the point, then I can't help it. Later on also try to improve your understanding. It's not a mental thing to get married, it's not an emotional thing to get married. In Sahaja Yoga it is Spiritual. And so please try to understand you have to respect each other, because you are Sahaja Yogis.

And others should be respected who will show you what are the seven conditions you have to go through. Another thing I have seen the elders of the family are to be told that this marriage is taking place. We have seen surprisingly, the parents aren't Sahaja Yogis, but they don't treat the daughter in law or the son in law well. It's very surprising. It's other way round; used to be that the newly married couple didn't treat the parents well. But nowadays I find it is very common to see that the parents-in-laws do not treat right. Everything seems to be upside down these days.

So I will say that you must look after your in-laws, you must pay respects to them, you have to be kind to them.

In the same way that the in-laws must look after the newly married couple, make them happy and enjoy their happiness and joy.

So marriage is a source of joy not only for the couple, but for all of us.

All of us are so excited about it and so very happy.

But you see today you are excited and tomorrow you find you are fallen on the street. I can't understand, like a drama. It's reality, it's real life where you have to see what marriage means. Good for your children, good for progeny, good for our society of Sahaja Yoga.

One thing, a wife should not talk too much. I think some of the problems come because they talk too much. Then by talking if they have no subject then they start discussing their husband, their in laws, this thing, that thing.

If she keeps quiet it could be much better. I say for women because in this country here on the Eastern Bloc and especially Western, the women talk, men don't. And in India women don't talk at all, very little. If they talk means there is something wrong with them. They're not talkative. They keep quiet.

Because a woman is like this Mother Earth who doesn't say anything, just gives and gives and looks after and suffers. Why? The man is like the sun, he shines, he comes and goes, some sort of whimsical things.

But the sun and the earth both are permanent companions and they must nourish each other and they manage our lives. Without both of them we could not

have existed. In the same way a woman is the Mother Earth and man is the sun.

So our duty is to see that to create a complete balance we have to keep to our own life. Like a woman has to be a woman and man has to be man. It is very important that we should be proud of what you are. And we should be happy of what you/we are. We should not try to be something else than what we are. It's absurd, a sign of stupidity.

So the more you are what you are, like a woman is a woman and a man is a man, the better is the relationship. There's no harm in keeping quiet as the Mother Earth does. She bears up everything, she gives everything because she knows her personality and she knows what will give her joy, what will give her happiness.

So from many angles we have to understand that marriage is a very pivotal thing for Sahaja Yoga.

So many girls don't want to marry because they are afraid; they've had bad experiences of their fathers or uncles or someone. And so many men also don't want to marry. But forget the past. The past is not important. This is the present in which you have to marry without any worry. I am there to look after you.

If you have any problem write to Me. But just don't run away. Just don't do things without informing us. It is absurd. It's not a mad house. It is Sahaja Yoga.

So let us all enjoy this wedding for ever, not for a short time.

Thank you very much.

Contents: 1996-07-21 **Talk to Sahaja Yogis, Arrival, Airport, Borispol, Ukraine**

Shri Mataji: You have so many now Sahaja Yogis, ah? The interpreter: Yes, Shri Mataji. They are all Sahaja Yogis.

Shri Mataji: So many! The interpreter: Yes, Shri Mataji.

Shri Mataji: I'm amazed to see so many Sahaja Yogis in Ukraine. That shows how people are sensitive to spirituality, that they are taking to it so easily. They have been waiting I think, seeking all these years and suddenly now they have found the way. I see your love and your compassion-ment, your sweetness. I just don't know how to put it in words, what I feel.

Tonight for the Program I hope you'll be all there and I'll tell you how to be with yourself and how to be with everybody else. We have to bring peace to this world. And you people can do it. And the way it is spreading here it has to spread all over the world. There are some very nice girls married from here, from Kyiv [Kiev]. And they have a very-very good reports about them. Also about the men who were married. They say that they are very deep, very great Sahaja Yogis. Specially in America they are very much adored [laughs]. And they can't understand how Russians have been so great in spirituality.

Spec[ially] about the Ukraine people also when I'll tell them they'll be amazed. They ask Me, “Why Russia and Ukraine, why?" I don't know what to answer. You'll have to tell Me the answer. [Laughs.] I thank you to come all the way to this airport to welcome Me. My heart is filled with tremendous happiness. You can understand what a

mother feels when she meets her children after such a long time.

So I hope you all will come now to the Program and we have to expand Sahaja Yoga to give love, wisdom and joy to others. Thank you.

[Shri Mataji is talking in Hindi with two Indians who are living in Ukraine.] Say that you must take for a longer period in this country so that the problems of the Ukraine people will be solved. Please say it.

Indians are saying that, “You should stay here for a longer period." They are all requesting Me I should stay here for a longer period to solve the problem of the people. Indians report there are problems.

[More conversation in Hindi.]

***Contents: 1996-07-21*, Public Program, CSCA Stadium, Povitroots'kyi prospect 2, Kiev, Ukraine**

I bow to all the seekers of Truth.

At the very outset we have to know that truth is what it is. We can not change it. We can not transform it. We have to experience it. Whatever I have told you, to most of you, it has been proved. And there are many new people I see here, they all are go into experience the Truth tonight. Because we do not know the Absolute Truth. That means we are still blind and that's why there are problems on humane level as well as on global level. We do everything to enjoy life. But whatever we do has no enjoyment but a kind of a lurking anxiety.

So make yourself happy and joyous you have to know the Absolute Truth. Then you are not bothered.

We have six enemies at least. Humane beings have first the lust, the greed. Jealousies, ego, also false pride. And lastly of all is violence. When we try to use these enemies to harm others in return we are harmed. Also we harm others. We have to get rid of this humane aw within us. But by telling people, “Don't do, don't do" it doesn't work out. There has to be an ascent, there has to be a global transformation when one goes beyond all these enemies. These enemies work through our mind. And mind is a myth.

We have created our mind by reactions. We have our mind created by conditionings or by our ego. But there's nothing like mind which exists. We have become also slave of that mind. Now if you make, say, a watch you become slave of the watch. If you make the computer you become the slave of the computer.

This is a humane tendency to make something and become the slave of that.

So through the media of this so-called mind all these six enemies act on us.

So we have to transcend this area of mind and go beyond. For that arrangements are made within us. You have been already told about the Kuṇḍalinī and the centers that we have. These six centers or seven centers are responsible for our physical, mental, emotional and also spiritual being. And all our problems come through the jeopardies, when these centers go into jeopardy.

So to correct them Kuṇḍalinī has to rise. When She rises She corrects those centers by enlightening them. She integrates those centers. And ultimately She connects you to this All-pervading Power of Divine Love. Look at

these flowers. From where do they come? It's such a miracle.

But we take it for granted. These flowers are created by this Mother Earth through the same Power of Divine Love. This Power is very intelligent, at the same time full of compassion. This Power acts in every sphere of life wherever something living has to be done. And that living work is done within us also.

Once you get connected with this Divine Love your Spirit comes into your attention and your attention is enlightened. This enlightened attention acts because it gets the power of compassion that acts. When your Chakras are put right you get your physical being all right then your diseases have been cured. Many mental cases have been cured. And many people who have gone into wrong path of spirituality also get corrected. I remember first time I came to Ukraine there were so many sick people out of Chernobyl problem. Even children were suffering. Then they were cured. And today I find they're in such happy conditions. It's so many people realised, with the Divine Power acting all other problems, political and other problems will be solved. These problems are nothing compare to the power of this All-pervading Power.

So far we have been deceived in the name of God. Wrong people have taken the charge of religion.

These religions are money-oriented or they are power-oriented. By that they make everyone suffer. If there is God, Who is Love, one should not do anything wrong. If I tell you, “Don't do this, don't do that" you will not listen to Me in these modern times. But you yourself got the

light, light of the Spirit and you become your own guide, you correct yourself. I've told you before an example that supposing I'm an obstinate person and having a snake in My hand. And somebody tells Me I have a snake in My hand, I'm obstinate in darkness, I won't listen. But if there is little light I'll immediately leave it. In the same way it acts. We don't have to tell them. I have learned with great regret that there's a big drug problem here. You'll be surprised to know that in England people gave up drugs overnight when they came to Sahaja Yoga. I was surprised in Togliatti the Mafiā people have now trying Sahaja Yoga [laughs]. Only by forgiving them they have come back to a very normal life. This should happen here also. Because everybody wants peace, joy. But they are lost, they don't know how to fight these enemies. But once they go beyond this mind then they give up all this. They realise where lies the joy.

Not only that you can be enlightened but you can enlighten others. Many people I have known who were not even artists have become great artists, have become musicians, have become very well to do. It is very surprising how your powers start acting. You can give Realisation to others. You can change people.

You can give peace and joy. All these powers are within you. Like this instrument if it is not connected to the mains it doesn't work. It has no identity. It has no meaning. In the same way unless and until we are connected to the mains we have no identity. But once you are connected this Divine Power starts flowing.

Your life gets filled up with lots of miracles. In Sahaja Yoga miracle has lost it's meaning. Saha means “with” ja

means “born". That is this power of becoming one with the Divine is born with you. And you have a birthright to get it.

Specially these are very important times. What we call as the Last Judgment. But I call it as the blossom time where many flowers are going to get their fruits. These are very special times when you are tortured, you are troubled, you are unhappy and have many illusions. At this time it works so fast. I'm amazed how it is spreading. It is something you must understand is a living process of your evolution. This is the last breakthrough of your evolution. Specially in your country I find people are extremely sensitive to spirituality. I don't know how so many have taken to Sahaja Yoga. Is very remarkable. All over the world I am praising people from Ukraine and from Russia. Must be something of previous lives, I just can't explain. But in our books it written that two great saints called Macchindranath and Goraknath came to Ukraine and to Russia. And there they described that there are lots man of God living there. And they taught them about Kuṇḍalinī because I can see on your terracottas of those times there is Kuṇḍalinī everywhere and the Chakras and all those drown on those terra cotta pots.

So I think you are especially blessed people. I'm very happy I could come to Ukraine and meet you and talk to you about so simple. If you have any problems you can always write to Me. But mostly what I receive the letters are about how they are enjoying life, how they are happy.

Last but not the least you jump into ocean of joy. All the wrong things we do to get some enjoyment.

But then we don't have to do anything, we don't have to achieve anything, you are just in the ocean of joy. Joy is not like happiness or unhappiness, it's singular. That everything then starts giving you joy, everything you see gives you joy. If there is anything ridiculous you laugh. If there is anything cruel you get defective on that. And the even a gruel personality can become very nice and sweet. These are the science of saintliness. And you become saints and enjoy your saintliness. For that you don't have to give up your family, give up your household, go to Himālayas or stand on your head. It is just within you. And it acts. It will work. I am sure things would be much easier for you.

May God bless you.

[Aside:] Should we have some music little bit? Could have one song. Before no, no. Before no. Later on. First I let people to get Realisation. I'll give one Realisation then you sing one song.

Now those who do not want to have I can not force. You have to have your own judgment. But it's very easy, it won't trouble you, on the contrary, you'll feel very much elated.

So those who want to go should go now but don't disturb later on. It will hardly take five to ten minutes.

First of all none of you should feel guilty for anything. You have not to confess anything to Me.

Whatever wrong has been done it was in the past. You have to be in the present. And for that you should not be

angry with yourself for anything that was done wrong in the past. But if you feel guilty then you catch on this center on the left hand side. With that you get diseases like angina, like spondylitis, like lethargic organs. And at this moment the Kuṇḍalinī won't pass through.

Now there's another problem that you must forgive yourself; also in the same way forgive others. Many say that it's difficult to forgive. But whether you forgive or you don't forgive you don't do anything.

Actually by not forgiving you torture yourself. You just have to say in your heart, “Mother, I forgive everyone" and you'll feel much lighter. Also you should not think whom you have to forgive because it's a headache.

So you forgive yourself and forgive others. And also if you can take out your shoes will be very helpful. Please take out your shoes. This center is like this, very constricted. And if you don't forgive it won't open. And this is a very important time. If you don't forgive now you'll miss the chance of your evolution.

Now just put both your hands towards Me like this. Now put down your head and put your right hand on top of your fontanelle bone area which was the soft bone in your childhood. Now see for yourself if there's a cool or a hot breeze like vibrations coming out of your own fontanelle bone area. Now don't doubt yourself.

Some people get it closer, some people get it far away. But don't please put your hand on top of your head.

Now please put your right hand towards Me. And now again bend your head. And see with your left hand if there's a cool or a hot breeze coming out of your head. It

is hot because you have not forgiven yourself or you have not forgiven others. Please bend your head.

So now you forgive yourself and others.

Now please put your left hand towards Me. Again, once again, please put your head down and see with your right hand if there's a Cool Breeze coming out of your head. If it is still hot then please forgive yourself and others.

Now please put both your hands towards the sky like this. And push back your head. And ask one of these questions, one of these questions three times. You can call Me Mother or you can call Me Shri Mataji. Now please ask in your heart, “Mother, is this a Cool Breeze of the Holy Ghost?" Or, `Mother, is this the All-pervading Power of Divine Love?' Or, thirdly, `Mother, is this the Param-Chaitanya?' You can ask anyone of these one question three times.

Now bring down your hands. Put both the hands towards Me. Please bring down your hands. If you are getting Cool Breeze on your fingertips or on the palm or out of your fontanelle bone area, please raise both your hands. [Laughs.] Like ags. Flags of peace and joy. Tremendous, I tell.

May God bless you all.

This is the beginning but you have to meditate, that's very important. And grow into it. You don't have to pay for it. It's a living process. And you can not pay for any living process. Don't doubt yourself.

Thank you. May God bless you.

Now they can sing one song.

Contents: 1996-07-28 **Guru Pūjā, You Should Live like a Saint, Cabella Ligure, Italy**

Today we have gathered here to do Guru Pūjā. This system started long time back in India, I think even at the time of Patanjali, maybe even earlier, when there were great seekers. And their Gurus were sitting in the jungles, where they used to get permission to go there and then they would get their realisation, very few of them, one or two.

So we had many rishis and munis in the olden times in India.

So this system of Guru started. Also one of the reasons is that, that there is no organized religion in India. There's no popes, there are no priests, nothing like them. They have priests just for worshipping in the temples. But for giving realisation, for talking about higher life, they all had to go to very great realised Souls. And it was absolutely the freedom of the Guru, whom to accept whom not to accept. And everybody was tested thoroughly by the Guru if they are capable of achieving Self-realisation or not. And this test was so hard, so difficult and also to a point of cruelty, that very few could pass through that test.

It's not like Sahaja Yoga, everybody is a Sahaja Yogi, it's not like that. That, of course, made it a very narrow margin for people to achieve their realisation and these Gurus never used to leave their own seats, they call it takiya [pillow]. They would be there in their own place, all those who would like to go to him could come. If he allowed, then only they can meet him. You may go on for miles together, nothing, no obligations of the Guru that

he should meet you. Perhaps they didn't feel that love and compassion for the seekers. They didn't understand that the seekers are ardently seeking the truth and they should not suffer. That may be the reason they were not so much concerned. All the time they [Gurus] were testing their disciple. Even Rāmdās, who was the Guru of Shivaji, was testing even Shivaji for so many times, though he was a born realised.

So to get this Gurupada, to the position of a Guru, after that they had to work very, very hard to achieve a state of a saint. But in Sahaja Yoga that is not the case, as you know. I just thought, if people get their realisation, they'll see for themselves what's wrong with them, they will introspect themselves and will try to correct themselves. It is true, for many, many people, but some of them still are lingering behind and are going on and on and on thinking that they are Sahaja Yogis, they have achieved a lot, they are something very special.

So this delusion is all the time is creating this problem. This delusion makes them very narrow minded, selfish, self-centered and people can't believe how can they be Sahaja Yogis.

So the first and foremost thing we have to know that this Sahaja Yoga has worked out because Param-Chaitanya is transmitting compassion, It never did before, It never had that kind of an attitude which it is there because I am a Mother. And this compassion has worked it this way that: you all have got your realisation, you have achieved a state which we can call as a Self-realised Souls. But still, because you got it so easily, cheaply, I think still we don't

realise what we have got. Still we do not practice meditation, introspection and dedication.

Some are very much there, but mostly we are just living in the idea that we have already achieved.

So, the first thing we should introspect: Are we concerned about ourselves? All the time do we think that we are suffering, we have this problem, that problem, or this should be done, that should be done.

If the attention is on that, that all the time you are worried about yourself, then you cannot break, you cannot break through this shell of your being, which is under the domination of your mental selfishness or self-centeredness. Even self-centeredness is absolutely against your growth.

There are many people who come, I have seen, even to Cabella, I know they have to suffer a lot because they think it's a very open space where they have to live and they must make all arrangements to make themselves comfortable. Such people have to grow still much more. For a saint, any place has to be heavenly. You must have seen Me enjoying everything. I can live anywhere, I can sleep anywhere. I have no demands of any kind. But if you are worried about your body comforts or your body troubles then still you are at a body level, which you have to transcend. Worried about how you look, how you dress up, what sort of things you have to wear: all this makes you yet not a good Sahaja Yogi. This is one style of Sahaja Yogis who still want very great comforts.

So, what you have to do, if you are used to comforts: try to go and sleep on the street. I will not do that, but you can do it. Or sleep on a tree, you may fall down doesn't

matter. [Laughter.] Do all kinds of things that are necessary to punish your body to understand that you are not bound with this comfort of the body. This is one of the greatest things one has to see, that you are not bound by your body. It's alright if you have comfort, well and good, if you don't have, well and good. For a Sahaja Yogi it is very important that he should be able to live like a saint. Not necessarily that you should become a Sannyāsī, but from inside your body should be such that you can dominate your body. How can you not sleep anywhere? Why can you not sleep anywhere? Then also, that they want to have a very comfortable arrangements about bathrooms, this, that. All these ideas are there because you are very self-conscious but not super-consciousness, it's not there. You want to have everything first class and anybody who tries to interfere with that kind of a thing, you don't like it. I can understand a person who is very old, he cannot manage things, he has to have a certain amount of body comfort, but even young people these days are extremely comfort-oriented. That is not for Sahaja Yoga. Of course I've seen people in the West are better off in this matter. Because when they go to India they told Me they like [Maharashtra] S.T. buses better than comfortable buses.

So I said “Why?" “Because Mother, you can jump in the bus nicely with all the luggage" [due to lack of suspension and bumps in road], “because the windows are open, you can breathe. Very natural, very good." And they wanted to go on bullock carts also. I mean they enjoy all that.

Actually if you see you'll notice, in the Western world mostly, people are taking to a more rustic life.

They are enjoying more the rustic style of life than to this so-called comfortable, artificial life. Not so much Indians, I would say, also Malaysians. I think most of the people I have met in the Western countries are really great because they can sleep anywhere, they can eat anything. You ask them “How did you like the food?" “What did we eat, I don't know Mother?" That is the sign. That is the sign of a person who is not bothered as to what he is eating, what he's getting, what is his taste, “I like this, I like that” these words drop out.

It's not difficult, it's not difficult, you might think that I am asking you to something, hazardous thing, you see. It's not difficult at all, because if you have to impress the people around you, you have to be like a saint. And if you are a fussy person, if you are a fusspot, then you cannot impress others that you have got Self-realisation.

Many people tell Me “Mother, people had to do so much: to go to Himālayas, do this, do that and then they got their realisation. How is it these people you have blessed?" Even some great saints asked Me that. “What right they had to get their realisation? Why did you give them realisation? What have they achieved?" I said “Only their desire. Their desire was very much there that they should get their Self-realisation and that's how they got it." But now to go into only desire, is not sufficient. You have to depend on yourself, on the light of your Spirit you should see what's wrong with you. This is a very important thing. Ask questions to yourself.

“Why do I want this? Why do I need this? What is the purpose?" Because as you have seen, all the rest of the world is mad, [we] call it mad, because they are running after stupid things, they are wanting things which has no meaning to spirituality.

So spirituality itself should be self-satisfying. If you are spiritually endowed, then you are self-satisfied.

And this self-satisfaction within you will lead you to that Ocean of Joy about which I have been telling you and all the scriptures have described. For Sahaja Yogis, the word we use is nirānanda. Nīrānanda means: A joyous state, where nothing is needed. Joy itself is joy. You are enjoying only joy. Nothing is needed to make you happy. You are happy because of joy that you have, in the nirānanda state.

If you go and see how these saints lived, you will be amazed. How they managed their life, you'll be very much amazed. How many days they used to fast, without food. Never bothered! They never thought it was fasting. They just used to think, “We have no food, so no, don't eat." Of course, you don't have to go through [that], you have got your realisation.

So now you have a power to achieve this mastery. Now, you have this power.

The another thing I have noticed about Sahaja Yogis, some of them have grudges about others. Sahaja Yoga is the blessings of love, blessings of compassion. There is no place for any kind of hatred, or any kind of revenge, or anger among Sahaja Yogis. If you have that, you must conquer it. Is a good chance, if you find somebody who is very hot-tempered, who is a very angry type, go and

make friends with that person. Just see if you can carry on with that person or not. If there's a fusspot, also make friends with such a fusspot and see that you achieve that peace which will keep you above all kinds of hatred, all kinds of temper, which is a very bad thing.

But some Sahaja Yogis lose their temper very fast. I would say that they cannot be Sahaja Yogis, because if you have no control over your anger, then how are you powerful of compassion and love? But you don't even have to control it, just there. Once you have it, or that state, then you just watch and see. In the olden days, the saints, mostly, used to be very much angry type people. They couldn't bear the stupidity of the world and they used to be very, very angry type and they used to run away from people.

I know of a saint, Nityanand Swāmī, who always lived on the tree and anybody tried to come near him, he used to throw stones at. Couldn't bear the people who were all heated up and coming to him.

But you don't need that, you have a way of achieving love and affection of the people who seem to be very, very troublesome and grudging type or maybe some people who are very aggressive. This is not a difficult task if you try a little bit the other way round. Mostly people, when they find somebody who is a very hot-tempered person, they run away from them. They don't want to have anything to do [with them].

Those who are not hot-tempered, those who are good nature, you can always be friendly, what is so great about it? What is so nice about it? What is so sweet about it? But how you speak to the person, how you talk to that

person, how you manage that person: your love will definitely melt him down, because he's a Sahaja Yogi, I'm not saying for non-Sahaja Yogis. Sahaja Yogis as they are, you have to be extremely compassionate and affectionate and love.

Another thing which is extremely important for us to know, that we have got this realisation through Mother's love. Only My compassion has acted, only the power of Mother's compassion could have worked it out. Now, even if this love is flowing towards the stones, or towards the mountains or towards anything which is very solid, the ripples come back, they have to come back. In the same way, you people now, who have got realisation, have to know that compassion and love is the only power you have got, nothing else.

If you love yourself, if you care for yourself, you care for your family and care for your children, then you haven't achieved much. You're only worried about yourself, because that's your limited area where you move. But if you can break that and find out places where you have to express your love, you can.

As they say, the water finds it's own level. In the same way, this compassion has to flow to all the places, to all the ditches everywhere and should find its own level. But if you are just satisfied with yourself and you are not bothered, you are just trying to believe that you are a great soul because, you are a Sahaja Yogi, then I must say, that you are sadly mistaken. In this lifetime, you can achieve that state.

In this lifetime, you can get to that state within yourself.

Now, the third thing that troubles Sahaja Yogis is that, “Mother we want God's realisation” that makes Me laugh. You see, it is already there, already there. Like once you get into the sea and you say “Mother, we want to go to the bottom of the sea” you can always go, just slip and you will be there. In the same way, once you have developed a kind of a Self-realisation and have jumped into the ocean of this compassion, there's no need to achieve anything. The sense of achievement, “I should be that, I should be this” is all coming from your human haunting. That should be over. Now you are Godly people.

So you should not think, “I should achieve this state, I should achieve that state” but just go on slipping, just giving up all the weights that you have in your heads and it will work out. This is what I have been saying to you that: you have to dissolve yourself into the compassion.

Also, there are still very people who want to be in the front. Specially Indians will all sit together in front, I've seen that way. They have no right, they have no right to sit in front. Nobody has right to sit in front or to seek a place. They should sit wherever they get seat to sit down with complete satisfaction.

Whether you sit in front or at that corner, even in the darkness, you can get My vibrations, you can get everything.

So to be prominent, to sit some place where you are prominent, is not necessary. What is it in a prominence, what do you get? To be lost into the crowds, to be lost into the Ocean of Love is the main thing. All these are mythical that, we should somehow or other get the front

place. You see as Marathi apan manto [We say], “Samor chi zāga patkauli mi!" means “I have managed to get the front seat!" Front will be the back and back will be the front.

It is very surprising how still people are trying to achieve something so nonsensical.

So where is your mind, where is your attention, what are you thinking? If you are thoughtless you will be satisfied, you will be happy, you will not ask for anything, you'll not want anything. What is there to have? What is so important? All these ideas come from ignorance, I must tell you, from ignorance.

Once this `Hare Rāma Hare Kṛiṣhṇa' fellow came to Me. And he said that “We have heard you are a great saint, this thing, that thing and you have all the comforts of life, you have everything here, very nice, this thing, that.

So, how are you a saint?" I said “How are you a saint?" [He said] “I have given up my family, I have given up my cars, I have given up my house, I have given up my children." I said “One more thing you have given up” he said “What?" I said “Your brains!" [lLaughter and applause.] So he said, “How do you say we have given up our brains?" I said, “Very simple, I've given up nothing, because I am holding nothing! What is there to give up when you are not holding anything? Now, I would say in this house, or on My body, anywhere, [if] you think you can find anything equal to the dust particle of Śhrī Kṛiṣhṇa, you can take it. Should be equal though." Now they started looking here and there. I said “Then what have you given up? Just stones? What have you given?

Why are you boasting about giving up that and giving up this and giving up...?" They even shaved their head.

All these useless ideas, that “We have done this, we have done that." Anybody in Sahaja Yoga who thinks he is doing a lot of work for Sahaja Yoga, should give up completely! That's the sign of another ignorance. If you are part and parcel of the Ocean, everything is done by Ocean, you are doing nothing.

To have such ideas about yourself shows how little you know about your Self. You are the Ocean. And if you are the Ocean how can you claim “I've touched this shore, I have touched that shore, I have touched this shore"? No more `I' is left. Once this `I'-ness drops out then only the Universal Being within you shines.

All these things are so clearly evident in our characters.

Some people are very identified, say with their country, or maybe with their worshipping style, whatever it is. All these misidentifications have to be given up. It is very difficult for people because they are so conditioned and as long as you have conditioning you cannot rise above your mind, which is a myth, you cannot. Now, try to understand, what your conditionings are.

One of them, I would say, I have seen and I am so surprised, you go to the Western countries, all of them only sing songs of Śhrī Gaṇeśha. They know all the songs of Śhrī Gaṇeśha. Śhrī Gaṇeśha's photographs, Śhrī Gaṇeśha's everything, children also. And now I have seen that vibrations stop! Why should they stop? Why should Gaṇeśha stop the vibrations? Why they are doing it, I realised, was because I said Śhrī Gaṇeśha incarnated as

Christ. Their identification is with Christ and Christianity, in a very subtle way.

So all the vibrations stopped! Imagine with Śhrī Gaṇeśha's music, we heard in one of the Eastern Bloc countries and all the vibrations had stopped and they were singing all the songs of Śhrī Gaṇeśha and not one song of Sahaja Yoga, leave alone about the Guru, not once.

So, even there is a very subtle identification.

There was one fellow in Russia, supposed to be very intelligent, he said that “Alright, if we keep Mother's photograph and also the icons, we can get the same type of vibrations." You cannot, because icons are made by some artist's imaginary. These are not representing actually even Maria or Christ or anyone, they are all imaginary. If Italian ones make Christ, he is Italian style, if some French one makes it, he is thin like French, if you get somebody say from Holland, he will have a forehead like that. You see all of them they depict Christ as they want to. Then we have Maria the same way, Her expression, Her photograph, everything, is all according to the imagination of the artist and to whatever country he belongs, that he will do.

And they are not free, you can see they are not free, because all these artists have a certain style. Now if it is Rembrandt, it's a style, if it is, say Leonardo, it's a style. Though they are born realised, still they have a style. Nobody is like this, that he'll make today like this, tomorrow like that: there's no freedom.

They are bound by their own styles. Everybody has one style and that is the style they follow. Because, what is

the reason, the reason is, they must have done three or four types of styles, they must have done, surely, but people must have rejected, “This is no good, this is no good” so it is all the opinion of the people.

So they must have taken to one style: alright this is the style.

So you can see Christ if he's Japanese, he'll have chinky eyes, if he's Chinese, he'll have no nose, if it's Indian, he'll be dark.

So all kinds of Christs I have seen and I feel that, how can they emit vibrations? Tell Me. While with My photograph, how can you compare? Also, cameras were to be developed at this time: do you notice that point? Cameras were developed at this time, not before that. This loudspeaker was not developed before this. Aeroplanes were not developed before. I have been travelling for nineteen days, one day in the plane, second day in the, Public Program. They could not do all that. Nobody could do this.

Neither Śhrī Kṛiṣhṇa, nor anyone. They could not fly by aeroplane in those days. Now we say we have 65 countries, somebody says there's “No, 68 countries" or go on correcting. But is only possible because today, today: there are aeroplanes. They were never there [before].

So all these things are, even video, even the way you are seeing My image there, was that available before? No.

So this is a very special time, where science has also supported seekers to find the Truth, science has supported. We have to be thankful to science: that part of science which has been so much supportive. Even [if]

there was not a car, I could not have gone up to Milan even! Imagine going on a bullock cart, what would have happened to Me? So all these things are created today for you. You were also born in those times for the special reason. They could not give realisation because that time you were not there. Very few people of your calibre were there. But I wonder if you understand your calibre.

The way you are sometimes growing, shows that you don't understand your calibre. You don't know what you are, how much the whole atmosphere has worked out for you, the science has been worked out for you. Science is a gift of the nature. All this has been worked out for you to achieve the highest state in the shortest time. But for that, one has to be extremely introspecting. Instead of thinking of what you have to achieve: be introspective! This introspection will help you and you will really become real Gurus.

When you go to other villages, other places, other cities, people should know from your being itself that some great person has come. You don't have to tell, you don't have to certify, it's the simplicity of your temperament itself.

First time I went to Leningrad, nobody knew about Me. No advertisements, nothing, they just put some posters, some. And there were 2,000 people in the hall, 2,000 outside. In the hall they had to pay, alright. I was wondering what's the matter. And when I came out I gave them realisation but I said “You come tomorrow." So 2,000 from inside and 2,000 from outside and about 2,000 more came and we were all sitting on the ground. I was amazed. I said “What made you come to My

program?" [They] said “Mother, it's so obvious, your photograph!" Such sensitivity of spirituality: “So obvious, from your photograph!" And they were scientists, they were doctors, they were all kinds of intelligent people. But they could feel the spirituality from the face. That kind of a sensitivity we should have. When you don't need any discretion, nothing, you know: this is this, this is this, this is this. Don't have to judge, don't have to think about it. You cannot say who will be best fitted for this: those who have come for the first time, those who have come later on or those who will be coming, younger or older, women, men or children. It is there.

In My lifetime if I see so many of you, so much transformed, looking so beautiful, so nice, creating such a good atmosphere. It's more than satisfaction for Me. And sometimes I think there is nothing to be done now anymore, finished. But then they invite Me here and invite Me there, so I'm just doing. But to be very frank I am over satisfied.

Now, once you have planted the tree... it's like a mango tree. Once you have planted a mango tree and looked after it for three or four years, then it looks after itself. It gives fruits, it doesn't need any water, nothing, it just grows by itself. In the same way it should happen with you. You should grow by yourself.

Of course, you will find people who are stupid, who are aggressive, who are not at all Sahaja Yogis and trying to be Sahaja Yogis. You'll find all kinds.

So just see them, that's all.

In this Guru Pūjā, you have to decide that what are the criteria. First a Guru has to be without desires, any

desires whatsoever: nirichcha as they say. There is one false Guru in India who said that “If I had the powers as Mother has, then I would have become the king of this world." So people said “Then why don't you become?" Why doesn't Mother become like that? Why doesn't She become the king?" So they said “Because She is nirichcha, means She has no desires. A person who has no desires will not become anything." So, I said go and tell him “If you have desires, you cannot have powers also." It's only because you have no desires, that's why all these powers are there.

So any desire that comes in your mind, you should say “Forget it, just forget it." When the desire is overpowering, you just divert your attention. Any kind of stupid desire can take charge and how do you become desireless is by getting to the thoughtless awareness. Any crisis comes in, you should be able to rise into that state of thoughtless awareness. Just be peaceful. Look at your desires with peace. You can tell the desire, “Oh, I'm very much satisfied, now don't come, I don't want." That's how you can become desireless. There is this compassion and the compassion that becomes actually the power. [With] small, small things you can express your love, very small, small things. In very sweet ways, you can express your love. Is very important.

The whole world needs today love and peace. And you have to give peace and love to everyone that is possible. Of course [with] Sahaja Yogis it is very easy, but even non Sahaja Yogis, you must treat them with respect and love, but you should not have a desire that you should get back anything from them.

It's alright, whatever done, is forgotten. You have known so many Sahaja Yogis who came to Sahaja Yoga have gained so much and have betrayed us, it doesn't matter, it's not important. Because they are going to be losers, not we.

So, there's nothing to bother about these things.

Then another thing is: try to see that your mind doesn't react.

Some people have a habit, or I think most of them have, to react. You tell them something and they'll put their own one tail with it, something.

Never will they accept if somebody says something. If you are reacting, what will go into your heads? What will go into your heart? What will go into your attention? So the reaction itself is a sign of not proper development within yourself. This attention which is trying to go into all the areas of your mind and your body and everywhere, is not there. It cannot enter, because as soon as it tries to enter, you shut it by reacting. You cannot see anything just for seeing sake, you must react. You say “This is not good, that's not good." If I say “It is 5 o'clock" you'll say “No! It is 5 past, 2 minutes, 3 seconds!" This comes with terrible conditioning which has to go away. Not to react. Why should you react? Then the argument starts, then fight starts, then wars come in. If you tell your mind, “Nothing doing, you are a myth and I am not going to react to anything!" 99.9% problems will be solved.

Then the last, but not the least is the ego. I can't understand a saint having a ego, just can't understand.

It's so stupid to have ego. It's a kind of a domination, if slightest things are wrong, you get angry. If somebody says something, you get angry. That means your power of love and compassion is still not full.

You can of course correct people when they have to be corrected but for that you should have this power within yourself. The person should know that you are correcting that person because you love that person, not for selfishness, not for any gain. But this ego is a very big problem and that comes up by, I should say, not only ignorance but stupid ideas about yourself. If you think you are something great, already, then what can you do? Ego makes you very arrogant, horrible. But if you are humble, really, not to just to have the humility of a businessman, but if you are humble from within yourself, from your heart, enjoying your humility, then this ego can run away.

You have to ask yourself “Now what are you angry for?" Again, I come back to the same point: introspection. Because you are not here just to carry on some jobs, but you are here to become saints.

Then this ego should be made into a great instrument of love and joy. You can, it is not difficult. This one is what is ego is, reactions to things. You can react to things in a sweet way or you can react to things in a deadly way. Then the humour comes in. Also you speak as if there is fragrant flowers which are coming out. Then every action of yours, everything becomes very gentle and sweet. Have this ego that will be gentle, will be kind, will be sweet, will be forgiving, will be loving. Let's have this ego. Start with this kind of a ego, the other way round.

You'll be surprised how you can really conquer the whole world.

On this day of Guru Pūjā, is, Guru is supposed to tell something to his disciples about correcting themselves. In My own sweet way I've said to you which you shouldn't mind. I don't mean to condemn you by any chance but to give you a proper sense of introspection, proper sense of introspection by which you all get your Gurupada. My only, I shouldn't say desire, because I don't have desire.

So My only vision is, that I should see all the Sahaja Yogis drenched in the power of love, enjoying each others love, enjoying each others relationship and improving relationships. I know there are problematic people, I know they are problematic, but if you cannot solve the problem what's the use of your become masters? So, I leave it to you to solve your own problems which you are facing and introspection with love and compassion, not by condemning yourself. I am sure you can manage it.

May God bless you.

Contents: 1996-08-15 **Communications with Sahaja Yogis in London, World Geography, Cabella Ligure, Italy**

Contents: 1996-08-31 **Talk to the Leaders, 11 Questions and Answers on the Greatest Truths for Sahaja Yogis, Seminar, Śhrī Kṛiṣhṇa Pūjā, Palazzo Doria, Cabella Ligure, Italy**

[Questions put and answered by Shri Mataji.] Question 1: What is the greatest mistake for a Sahaja Yogi? Answer 1: To believe in your mind.

Question 2: What is the greatest blessing for a Sahaja Yogi? Answer 2: Collective consciousness.

Question 3: Who is the greatest fool? Answer 3: He who does not recognize the Truth.

Question 4: What is the surest thing in life for a Sahaja Yogi? Answer 4: Your Mother's love.

Question 5: What is the greatest pleasure for a Sahaja Yogi? Answer 5: Pure Joy, Nirmal Ānand.

Question 6: What is the greatest opportunity for a Sahaja Yogi? Answer 6: To give realisation to people.

Question 7: What is the greatest thought for a Sahaja Yogi? Answer 7: Thoughtlessness.

Question 8: What is the greatest victory for a Sahaja Yogi? Answer 8: Over ego.

Question 9: What is the greatest handicap for a Sahaja Yogi? Answer 9: Egoism.

Question 10: What is the greatest loss for a Sahaja Yogi? Answer 10: To lose the image of Mother in your heart.

Question 11: What is the greatest need for a Sahaja Yogi? Answer 11: Absolute faith, Nirvikalpa.

Contents: 1996-08-31 **Talk to Sahaja Yogis, Evening Program, the day before Śhrī Kṛiṣhṇa Pūjā, Cabella Ligure, Italy**

One of the musicians: Now we would play a very famous and a traditional bhajan which is the favourite of Shri Mataji, She had asked us to play this: *[UNCLEAR* Tomagajalataramajendra Bahjatabejania].

Shri Mataji: Hello, this special Bhajan they are going to now play for you is written by a great saint Tulsidasa.

The description here is of a little Śhrī Rāma while walking how he used to walk in a particular, beautiful manner. And he would fall down and again he'll get up and all that description of a child. I don't think, I haven't seen any such poetry in the Western areas, describing a little child, how he walks, how he runs, you see, this is one of the very big thing to understand. I don't know about Italian because they have lot of love for children, but the description is so beautiful, of a little baby getting up and he is an incarnation and just like an other child how he walks and how he crawls.

[UNCLEAR Tomakate] itself is a very lyrical word I should say which is going well with the tabla also, so he uses it, or we can say it's a rhythmic.

So the whole concept in India is that a child is something very Divine and if it's an incarnation the childhood of an incarnation has to be very great. I haven't seen one poet, if you find anywhere in the history of English, German, French, in Italian, where they describe a child's movement. I will be very happy, because this is how you respect and enjoy the child. All right, I am sorry to say, but our country is full of this kind of love.

Thank you! [Performance of the bhajan.] We have to be really very much grateful to these three great artists, you know them, all of them. You know Sangeeta, whom I knew since she was a little girl. Also Mr. Rono Majumdar has played before us.

I asked Baba Mama, “What is his name?" He said, “His name is Rono." I said, “How can that be, must be some other name also, so, it's all right." He says, “No, because

he never cried that's why he was called as Rono." Just like Baba Mama, you know.

Now we have before us a very great genius, this *[UNCLEAR* Sukavinda Singh Namdai].

Somehow these Namdai people have a great attraction for Sahaja Yoga. I went to Thailand there were so many Namdais. This is what we are doing in Sikhism only, but it's the Namdar is who can see that is the same that what Guru Nanaka has talked about. They are the first people to enter in. Now of course we have many. And he is, he belongs to the same sensitive sect. I think he must have been a great musician in last life also, all of them. Otherwise you cannot achieve at this young age this kind of mastery. And to do the accompaniment *[UNCLEAR* assanghat] is a very difficult thing. I think it's easy to play solo, but to go with the mood and everything of the musician and to bring out the beauty without going into competition, but to slow down at a point, to heighten at a point, comes from a very large heart and from a heart which is a realised Soul. I have seen people fighting on stage also. As you know her mother is a great musician herself. And I hope I am going to meet her. I went to Benares because she asked Me to go there. And it's as if through these musicians also our family of Sahaja Yoga is expanding so much and the way they are realizing the oneness of our lives and the oneness of our value system. As if they are all getting absolutely lost into our owned family of Sahaja Yogis. I don't find any difference. Because they all have vibrations, they all play with vibrations and nothing goes wrong. I've seen they're just like as we say *[UNCLEAR* sanjaruna]. I felt there was sanjar

in them the way they started playing. All Shaktis started moving in. And it was a remarkable thing I've seen, whether they are Christians, Hindus, Muslims, Sikhs or anything. It is this music transcends them. This [Mustatalikasar] was sitting on the stage and he just looked at Me. I don't know what he knows about Me. He said to Me: “Ma, come and sit next to me!" I was amazed how he recognized Me. I was just like any other audience sitting there.

So, I was sitting on the ground. He just called Me. I was so surprised at this gentleman Nusrat Ali Khan.

So it transcends you know this music is Divine it transcends all races all religions, all nonsensical divisive ideas, no doubt about it. And that is what is Sahaja Yoga. And so all these great talents are born today.

There where two little boys sitting here I must tell you, one of them plays very beautiful *[UNCLEAR* Mur.lī] and another plays tabla. Both of them very good and very difficult song they played. I was surprised how they have picked up and they are picking up so fast.

So the talent on the Sahaja Yogis as I told you that this music of *[UNCLEAR* Satajenom] was not only was written down in Hindi, absolutely they didn't know any Hindi, also it was composed, it was put to tune and also to rhythm, by them only.

Now, so, how our music is spreading into their hearts. And this our music which is Indian music is really is a Divine music. Also they have very beautiful which is classical music, no doubt about them and I also enjoyed that very much. But our music is a different type, because the rapport is established between the artist and

the listeners. And every time they can start creating, their freedom to create. That's what I think the Sahaja Yogis are just, all the time like to hear our Indian classical music. All the time and they appreciate it very much. Whatever country they may come from, but you'll be amazed how they enjoy the music. And this is also say one of the desires of My father. That he said that our music is so Divine it should reach the whole world.

And now for your information we have already started a very beautiful music academy in Nagpur. We bought a very beautiful land there. And I would like all of you to visit that place sometimes and see these young people within three months time they sing *[UNCLEAR* malkauns] just like any great musician. I was surprised now how these people. Romania they sing qawwalis so beautifully that everyone was amazed.

Now there is some sort of a spark in them.

So, not only is it spirituality, but the beauty of spirituality is expressed in so many ways.

I don't know how to thank you My children, I don't know how to thank you for giving this beautiful time to all of us and we were enjoying ourselves very much. And I hope you make a daisy to come to India also. Especially for My birthday we always try to invite many people. *[UNCLEAR* Machvekanete India me].

So I think I am already extending invitations and they'll all be very happy to have you there. They are all music *[UNCLEAR* bargels] I tell you, all of them are.

Contents: 1996-09-01 **Śhrī Kṛiṣhṇa Pūjā, Śhrī Kṛiṣhṇa and Sahaja Culture, Cabella Ligure, Italy**

Today, we are going to worship Śhrī Kṛiṣhṇa. See how cold it was about 3 o'clock. Now the reason is this, that Śhrī Kṛiṣhṇa did little mischief with Indra. Indra, who is a God, or you can call semi-God, for looking after the rain.

So, Indra got very angry. You see all such semi-Gods are very sensitive people, at the smallest thing they get angry and irritated and they start using their powers to express their anger.

So he started pouring rain on all the Gopas and Śhrī Kṛiṣhṇa, who were looking after the cows. And the rain was so heavy that they thought that the whole land will be completely submerged.

So Indra was very happy to spoil the game of Śhrī Kṛiṣhṇa. And, he thought he was very successful.

So, Śhrī Kṛiṣhṇa lifted a mountain on his finger and all these people who were getting drowned, went under that mountain. This is Śhrī Kṛiṣhṇa's style. My style is different. I told Indra that you can't misbehave with Me, you can't.

So far I've not harmed you in any way and I've not irritated you. Of course it's going to be Śhrī Kṛiṣhṇa's Pūjā, but that doesn't mean that you should try to show off your powers before Me.

Sometimes I wonder these Devas, semi-Gods, they are realised Souls or not, because why do they get angry like this for small things. Whatever it is, he could be reconciled and now it's become warm, I must say.

With Sahaja Yoga you can do many many things, but you must know what you can do. For that, Kṛiṣhṇa is a very good example. He started Sahaj Culture. Culture, I'm

saying, he didn't give realisation to anyone, but he gave the idea of Sahaj Culture. How?, Before him came Śhrī Rām, who was Maryādā Purushottama, who was a man very particular about everything. I mean, like he threw out his wife because he was a king and a king cannot have a scandal, especially from his wife.

So he threw her out, it was not Kali Yuga, that's why. And his father ordered him to go, not only his father so much as his stepmother, to go in an exile into a forest.

So he agreed, after all he was Maryādā Purushottama.

So whatever his father said, he agreed, whatever his mother said, he agreed and went into the forest and stayed there fourteen years.

This is the obedience to the father. There was no need, his father was not God. He was God, but in those days it was important to make people, not only respect the parents but also to obey them, that was the time. In his time there were many munis and many saints and also Haṭha yogis. And these, even before him, used to make people practice very strict type of discipline and if they did not practice the discipline, they had to do a lot of penance. And, so many people who tried also, never reached their goal, because of the strictness and complete discipline about following the path of spirituality.

Recently I was reading a book called `Peaceful Warrior'. There they have described an American seeking the truth and the Guru of that fellow really really takes into such a horrible severe task, that My granddaughter said, I am very angry with such a Guru, she couldn't bear it.

So ultimately he finds that he is the existence.

So that was the practice followed after Śhrī Rāma. People would leave their wives, children, go to Himālayas and sit there and practice meditation. It was a very rigorously followed, or I should say, a very moral society, so very moral. But it was out of fear, the whole morality came through fear, which is also repeated in other religions. Now I would say that Islam today, has taken that form, it is the fear. They are not doing it out of freedom. Also Christians, same thing and Hindus, I don't know, half way this side and half way that side. Even among Sikhs there's terrible disciplining.

So much so that, as punishment you have to clean the shoes of all the people. I don't know if it is to beat yourself with shoes or another.

But quite a lot of punishment is there.

Then came Śhrī Kṛiṣhṇa and he saw the situation, that the way people are really now fasting. If you really go through the rituals of Hindu religion, out of one week, you will be fasting for six days at least.

One day you might eat some sort of a food, then you'll have to visit all kinds of places. Now, recently they had to go, as you know, to Amarnat and so many died there.

So now they said “we have got Nirvāṇa, we died while doing this, so we have got Nirvāṇa." This kind of a very funny idea was existing. That we have Nirvāṇa now, we have achieved whatever we wanted and now we are dead, so many are dead, so those who were not dead were repenting why they were not dead, it would have been much better, they would have got their Nirvāṇa.

So, even in this Kali Yuga these ideas are prevalent. Even in India, people have very severe types, especially in

south I have seen, they do all kinds of nonsense for the atonement or maybe for something they are asking. All this nonsense was too much for Śhrī Kṛiṣhṇa. He couldn't understand that they are going to destroy their lives with this kind of ritualistic grueling, then what will remain out of them for Sahaja Yoga.

So he's the one who started Sahaj Culture. He said “let us enjoy, we must have enjoyment, Nirmalā Ānand, pure joy." How do we have pure joy by?, He had this rakhi bandhan by which, apart from your wife, everybody is your sister or mother. I must say it is quite true about Indians. Not in the north so much because of Islamic influence, but in the south it is so. In Maharashtra it is so. And then he started also this Holi, in which you should play with colours, maybe to get rid of the colour barriers we have, maybe. In America it is a very good idea to play with colours and put some black on the whites and some whites on the black and they can see for themselves how stupid it is to fight in the name of colour.

He used to play with children who were looking after cows, just like a very ordinary person. He never tried to show off his powers. He never tried to stand out, never would dress up in a very special way, never.

Just like an ordinary cowherd. And his relationship with his mother, Yeshodā, she was not his mother, was also extremely beautiful. There are so many beautiful poems written about his childhood. That, he's the one who is in charge of the whole universe. As a little boy used to put his finger into his mouth wondering, how can a Divine Virāta do that? What is his thinking like a child? All his actions of children.

Yesterday's song, as you heard it, is this. All these little, little actions are described very well. Especially by another very great poet, Surdas, who was blind. His childhood is described in a very beautiful manner and the description of his relationship with his mother is very natural and very sweet. It was not like this, as modern times, a carpet is spoiled, “Oh, the carpet you have spoiled, I'll hit you hard, this carpet you have spoiled." They have more interest in their things than in their own children. But according to our culture, if the child breaks anything, you have to say this `very good you have broken, some badha has gone away.' Never to scold a child for doing anything which you think is destructive, because he then will definitely become destructive.

So to understand a child, I think you must read those poems, beautiful poems which are written about Śhrī Kṛiṣhṇa. I don't know how their imagination reached that beautiful height of pure joy.

So towards our children also, we have to be extremely sweet and nice and forgiving. But some children, of course, I meet are difficult, but they also can be corrected if you really apply Śhrī Kṛiṣhṇa's methods to him. Now when he went to college, or we can say into the school of a Sandipanimuni, the Guru. The Guru's wife was very kind. But the Guru was strict. And his wife used to look after him and when she gave him something for food when they would go and bring some woods from the forest. It is very subtle, you know the whole thing is. He went there and his friend was carrying the food. His friend was carrying the food and Śhrī Kṛiṣhṇa was busy cutting the wood, imagine? Śhrī Kṛiṣhṇa was cutting the

wood for the mother. I mean, for the mother he could do anything, he was God.

So no work for the mother was menial or lower. But the other fellow, the friend of his, he was very hungry, so he ate all the food and nothing was left.

So when he came down, he got very much worried. He went and told his Guru that “I ate all the food and I didn't share it with Śhrī Kṛiṣhṇa." The Guru got very angry, very angry and he said “now, you will be cursed with permanent poverty." But the mother said “no, not permanent, till you meet Śhrī Kṛiṣhṇa again." That's how she tried to do it, we call it Upashad, in that you give another curse which can neutralise partly. The same friend, was Sudāmā and he was very very poor.

Now see the Sahaj ways of Śhrī Kṛiṣhṇa, he always used to remember Sudāmā and he told his wife that I really I don't know, he's cursed, I don't know what must be his condition, where he must be? Now the friendship, he was a king, such intimacy of feeling with a friend. He said “I used to go with him, I used to collect the woods." I mean, imagine all these little, little things had such a big importance for him.

So, he was not only worried about the whole world, as he should have been, but also about Sudāmā, When will I meet him? When will I see him again? Where must be his house? How he must be living? All these very delicate feelings he had for his friend. Just like a Sahaja Yogi.

In the Sahaja style, we worry about the whole world and also individually we are worried. We come to know about one person who has fallen sick, who has a problem, something is serious. All the Sahaja Yogis think of him

and are worried about him, they may have everything, but still they are worried, what is happening to such and such a person. How many of us know each others names, I mean he knows everybody's name, practically. And how we care for them, how we respect them, how we love them and how we have pure relationships. Today is also the day of Rakshābandhan, which is a very great thing that we should have pure relationships.

I've seen in, say Maharashtra, men won't go and talk to women very much and women won't go and talk to men. And once, somebody remarked, “Then what are you women doing, talking to women only?" So, I said what are we to talk to you? You are talking about your office, we are talking about our houses and homes. What is there to talk to you? The Western culture is different, they will force you. They'll make one man sit here and next to him should be a woman, somebody else's wife, then another man and then somebody else's wife. How can you have intimacy? This kind of idea, which is a-Sahaj, has slipped into immorality. There's no need for men and women to sit like that, what is the need, I just don't understand. Compulsorily you have to sit. I've had a bad time, I tell you, with My husband's job, I never liked it. What is there to talk to these men, after all, I don't know anything about banking, I don't know shares, I don't know stock exchange, what it is. Or I don't know profits and this and that, that part is zero. Then, I don't know about office, I don't know many other things men talk about, so what is there to talk to them, it is so very difficult. And whenever I said something, I really dropped a brick.

Once in a party, they were offering drinks to everyone and then this, so I said “I will have a soft drink." So the vali came and gave Me a soft drink. The vali was having a bow and a white shirt, that's all, absolutely a-Sahaj methods. Black bow, white shirt, black coat, black pant, all just the same, whether it is an ambassador or a vali. You can't make it out who is who.

So I drank, you know, so when I was finished I gave it to an ambassador, a very well known ambassador. To Me there was no difference at all, when they are just say walking the same way, talking the same way.

So a-Sahaj the whole thing is. They say they have so many Embassies, for what I don't know and they, what they have, always drinks, parties, shake hands, shake hands. Your hands will break, I tell you. A most a-Sahaj method is to shake hands.

Why not say Namaste, it is better and you know Me.

Sometimes I used to get such heat. Like yesterday you have shown that the ice melted. The same thing used to happen to Me. Mostly they were very hot people and I didn't know what to do, I used to stand on one side just feeling shy. But this method of hand shaking is absolutely a-Sahaj. And worse than that is French method, is to kiss and like it or not, you are kissed. Or to hug somebody. The first time I gave realisation to one English gentleman, he just lifted Me up like that. I said “alright, it's just out of joy he has done it, it's alright." But there is no openness, there's no openness of heart.

You go to a party, you have to be dressed up like this only, if you are not dressed up like that, then you are useless. If you go for a death also.

Somebody died, a great friend, a very nice man.

So I was told I had to wear a black sarī. Black blouse, everything black. I said, “I have no sarī, black without border, you know." So they said “you don't go." I said “Very good idea." Because I don't know these a-Sahaj methods.

You are not supposed to cry or weep there, no, you have to keep quiet. Then when you go there, the body is lying there and after a prayer is said, you are supposed to drink champagne. I mean, imagine it, how can you, no feelings, for that body which is lying there dead. And everybody very happy and if somebody looked unhappy, they would ask “what's wrong, are you alright?" No consciousness that we have lost a friend here. This is the a-Sahaj style when it comes to grief. When it comes to joy it is a-Sahaj, when it comes to grief it is a-Sahaj. We have to be Sahaj, in the sense that whatever we do, we do it spontaneously.

Not with deliberations.

We have some very anglicized people in India also. And the lady of the house died and I went to see and in India the body is taken down on the ground.

So they were discussing what to do, what time to start the funeral and all that.

So one lady, who is a very well-known person in India, she said “you should not do it before 12 o'clock." I said “why"? She said, “Because I'll have to wear white." “That's true." “And I `ll have to go to the bank to get my diamonds to match with the white sarī." I said “What is this?" Such filth of materialism. It is going too far, we are going away from our feelings, from our emotions, which

are genuine, which are there all the time, you don't have to think about them, they exist all the time. But you think “Now, should I cry or not? Should I laugh or not?" It's so spontaneous, if you have joy, you are spontaneous. You express your joy spontaneously. Of course, not in an uncultured way, but in a very cultured way.

Now, what's the meaning of the Sahaj Culture, this culture, is something that is, you are groomed, you are brought up, in a very natural manner, that you develop a culture. A small, like, a child like, simple innocent behaviour. It is Śhrī Kṛiṣhṇa's introduction of idea of pure joy, Nirmalā Ānand, which came as a great relief to Indian people because they were following Śhrī Rāmachandra. But then abandonment started. The problem is, if you make them strict, they become like starched clothes I think, that you can't wear them. Or if you allow them, no, no, you must enjoy, you must enjoy, alright, you allow them, do what you like. If you allow them to do what you like, then they start doing all kinds of things. In India, we had lots of horrible things, which I dare not even tell you, in the name of enjoyment. But Śhrī Kṛiṣhṇa himself has been very much misrepresented by stupid people like Vidyāpati. He was a great poet and he used Kṛiṣhṇa and Rādhā as Romeo and Juliet. That's the greatest insult to the purity of their relationship.

You must have seen many pictures like that, in Kangrashali and this shali, that shali. It's all nonsense.

They could not show the reality of the relationship, but some sort of a very vulgar expression. Because I think these poets and these artists at that time had some hidden suppressed feelings within themselves and they

used Śhrī Kṛiṣhṇa for that. All kinds of romanticism is attached to him.

Sometimes I feel that people have not understood Śhrī Kṛiṣhṇa.

But there's a nice story about him. That once, his wives, he had many wives, that is also another controversial point. He had many wives, because these were 16,000 powers of Śhrī Kṛiṣhṇa, who had taken birth and were captured by one king and kept in the prison.

So he had to release them, they were released.

Now how are they to live with Śhrī Kṛiṣhṇa, he was a young man, so he married all of them. That is the case of Mohammed Sahib also. He married all sixteen of them, they were his powers. For a young man to keep 16,000 women like a harem, what people would have thought of him. So he married all of them. And another point about his life is, that once all these ladies and he had also five wives. These five wives were the causal of the five elements. So he had to go.

Once, these ladies wanted to go to see one great saint. And the river, which was there, was all completely flooded. So, they came to Śhrī Kṛiṣhṇa and told him that “How are we to cross?, because this is over flooded." He said “That's very easy to cross that river." This river is called as the virgin river, Nirmada, now they are having big fights over it in India nowadays, a big politics. “So you go and tell her that `Oh river, if Śhrī Kṛiṣhṇa is a complete celibate personality, perfect Brahmacharia, if that is the truth, you go down.' "" And the river went down and they crossed over. Then they went and

worshipped the saint and when they came back to the bank of the river it was again very much flooded.

So they went to that saint and asked him “Now, how are we to go back?" He said “How did you come?" They said “this is what Śhrī Kṛiṣhṇa asked us to tell the river." “Alright, you go and tell the river that this saint has not eaten any food whatsoever, nothing” while they saw him eating plates after plates, “if this is the truth, then you better recede." So, they went down and told the river and the river went down. They were amazed that this man ate such a lot of things and this river has gone down thinking this is the truth. That means, what has been their character? They're abogis. They're abogis means, they do not get, indulge into it, they eat, alright, but they don't care, they don't have that feeling of eating and feeling of enjoying the food and nothing of the kind, they are just eating. And this gentleman with seventeen, I should say 16,005 wives, is called as Brahmachari, because they are not involved. They are in Sar state. With such a great immaculate personality like Śhrī Kṛiṣhṇa, the way they have created this nonsense of romanticism.

For America, I think they have gone too far with the freedom they have. As people with Śhrī Kṛiṣhṇa's blessings became free from all the rules, regulations and got abandoned. But America has gone much worse and not only that, but the films they are producing are very dangerous films and really damaging the whole world. They don't know what sin they are committing, for thousands and thousands of people in the world have taken to all kinds of very destructive ugly ideas. Freud,

alright, he's ousted, finished, he's done already a great harm. But what about these films, they are now very much impressing our Indian directors. I think all these directors are guiding Indians to hell. The whole thing is so absurd and so dirty.

For an Indian mind it is really inconceivable. Even, I have seen Americans can't bear it, it has gone that bad. Then other things have started with this freedom that we have. Imagine if Śhrī Kṛiṣhṇa was here, he would never have put any oil in his head, he would have never combed his hair, as he must have his top knot. And he might have worn some mod dresses from America. Otherwise, you cannot exist.

All the junk now has gone all over the world. Selling in Moscow, selling in all the developing countries.

Only thing, when it was declared that they have AIDS, people used to buy even second hand from the tourists, they threw away all that. They are carrying AIDS all over and drugs all over. It's a destructive force. It's a destructive force, which is very active in this Kali Yuga and so we have to have many Sahaja Yogis to fight this destructive force. And when they are destructive they are not hypocritical, that's they think is a very great quality. But a least with hypocrisy you can save some people but when it's just an open thing everybody starts doing that.

So when you think the time Śhrī Kṛiṣhṇa lived and the beautiful time they had, of such clean life and how he killed all these demons, is something so beautiful, so energy giving. But how many demons there are nowadays, is it one? is it two? is it ten? One is finished, another comes up like a mushroom, that is finished, third

one comes up like a mushroom. And the most fertile land is America.

So you all have to pay attention to this land of Śhrī Kṛiṣhṇa. Especially Śhrī Kṛiṣhṇa should really start using his Sudarshana Chakra, would be a good idea. The time has come. That's why I gave you the conch. To declare the time has come to clean this America. That is the thing we have to do. Today when we worship Śhrī Kṛiṣhṇa, you must awaken within you yourself, that consciousness, that now Śhrī Kṛiṣhṇa is within all of you. And by your communication, because he's collective, by your speech, by your songs, by all that you use to communicate with others, should carry the message of peace, of love, of compassion, of truth and above all of Sahaja Yoga.

May God bless you.

Contents: 1996-09-15 **Śhrī Gaṇeśha Pūjā, Without Innocence You Cannot Enjoy or You Must Fight for Innocence, Cabella Ligure, Italy**

Today, we are going to worship Śhrī Gaṇeśha. Is a very opportune time today, I feel, where the innocence, especially in the European and American countries, is under attack. There's no respect of the innocence, no value for the innocence. They don't understand how important it is for human life to have innocence being respected within themselves and also without.

The human life is different from that of animal life. Animals are controlled all the time, or we can say they are under a complete imprisonment, you can say under the will of Lord Sadāśhiva. That's why He's called as

Pashupati. But human beings have been given freedom to choose their ascent, to choose the right, to choose the truth. Only through innocence they can achieve that. Only the innocence is the source of joy. Without innocence you cannot enjoy anything fully. This innocence is today completely under challenge and to finish the innocence in a very subtle way there are very negative, cruel, criminal type of people who are working it out. Their minds, if you say possessed it doesn't look like that because otherwise they are quite intelligent. They are also, in a way, creative of horrible things.

So you can't say they are not intelligent, but from where do they get this knowledge of creating something so horrifying? In this Kali Yuga, as in Sahaja Yoga, everybody can take birth. There's freedom. It was not before so much so that all kinds of evil people have taken birth on this earth. These evil people generate evil thoughts and people catch them and start get moving with it. Even a good person can get swayed by it.

Even a saint can get swayed by it.

So these forces of evil, the forces which are working out today, are coming basically from these horrible people.

Firstly, they might have come as false Gurus teaching something nonsensical, like Rajneesh. Then from some philosophers like Freud, who is still accepted in some countries as a great philosopher and still some psychologists worship him as God. This Freudian knowledge was accepted without even thinking why Freud did that.

Freud was a Jew and he found that many Christians tortured the Jews in America. This is another anti Christ

activity. And when they tortured the Jews, this fellow thought that better to make them immoral. Destroy their innocence.

I don't know if he could understand to that point and he started theories which were so shocking that normally any sensible person would never have accepted it, but so many people accepted in America to begin with.

In America, people take to anything very easily which is absurd, which is stupid; I don't know why.

They have a special liking for such things. If Freud had come to India, they would have cut him into a hundred pieces, I tell you and thrown in the Arabic Sea. They could not have borne this idea, the way he had insulted the mother and her love for her child, the purity of her love. But Jews did not accept him, surprisingly. Jews did not accept. It's the Christians who accepted his ideas and started destroying, displeasing Śhrī Gaṇeśh.

First of all, we have to understand we are born in a very precarious, dangerous times. At the time of Christ there were very few people who followed him and they didn't understand much about Kuṇḍalinī either. They had no knowledge. They had no knowledge that Christ was the incarnation of Śhrī Gaṇeśh.

But in the Christian countries only you'll find the insult of Christ, the insult of innocence openly done, sometimes legally accepted.

So when we are born under such horrible circumstances, we have to build up a great force, ourselves, of spirituality. When I came today, there was no breeze, no leaf was moving, but you were singing songs and tremendous breeze was coming from you all and that

made Me understand that this Divine force has come into being. It is there, it's working. Not only that, but it's very powerful. Normally, the breeze doesn't come to Me, it goes the other way around. But it was such a tremendous breeze that I had to hold somebody's hand and not a leaf was moving.

So this collective force that you have, you must remember you have to fight it, not to run away; don't escape it. You have to fight it and you have to prove that innocence is to be respected.

Ādi Shakti first made Śhrī Gaṇeśh. It was the first deity was created. Why? Because She wanted to fill the whole atmosphere with Chaitanya, with holiness, with auspiciousness. It is still there. It's still everywhere you can feel Chaitanya is working, but it does not penetrate into the modern minds because modern mind doesn't know what this innocence is. They have no idea at all about innocence. The way they are going on everywhere is really something never happened on this earth.

So with the innocence comes moral life. Morality is the expression of innocence. Innocence shows a person that he's incapable of being immoral.

Once I had gone to visit a ship and I was coming out in the Customs. When I was coming in the Customs they said, “Did you get anything from the ship?" I said, “Yes, of course." So they were shocked, you know, “What did you get?" “Some cheese." “And?" “And we ate also and we have some cheese with us." “What else?" “Some books." “Books? You are not supposed to get any books from there." I said, “Why not?" He said, “You have to pay Customs." I said, “Alright, how much do we have to pay

Customs?" “You didn't read any rule about it?" I said, “No." I was innocent. I never read anything that you have to pay money for books also. He said, “No, no you are joking. Go." They thought this woman is so simple, She doesn't behave as the wife of the Chairman of shipping corporation, going in a very big car and they couldn't understand this woman is so simple that She's saying She has taken some cheese and She has taken some books.

All these laws and regulations people bind they have also come from our idea of Dharma. But the root of Dharma is innocence. All laws are made to protect the innocent, not to punish only the criminals but to protect the innocent person.

So if somebody is proved to be innocent, your innocence protects you. I have seen many a times in My life, because I'm so simple, I should say, that I had no problem, never, of anything.

This is a kind of a very powerful vibrations that come from an innocent person, like from small children.

Small children, if you see their vibrations, hundreds grown up Sahaja Yogi's may not have the vibrations of a little one, I can tell you this much. But once they start growing, then they become very intelligent, very grown up, matured and as if they have lost their innocence. This is no growth according to Me.

According to Me this is the death of innocence.

To be cunning, to be clever, to be very intelligent, so-called, it is very self-deceptive. For that, there is one blessing also. All those who have committed such

mistakes have to ask forgiveness from Sadāśhiva or from the Ādi Shakti.

But Gaṇeśha doesn't forgive. That is one thing wrong with Him: He doesn't forgive. If you have hurt Him, He'll hit you back.

As a result now, we have diseases like AIDS, all other horrible diseases that you have which are called as secret diseases. They are all because of the wrath of Śhrī Gaṇeśh. Immoral life that people have been leading as if they have a permission from God Almighty to do what they like. People are so proud, such vanity, that they think whatever they do, after all, what, nothing can happen to them. And with all these things happening in this world, people are still taking to immorality. Very openly, boastfully and I have seen that people who are elite, I have now been with elite people. They crack such dirty jokes and they're so overly smart that you just can't bear their company. They are worse than the loafers on the street sometimes.

So this disease has spread, spread among older people more than among younger people, among children.

So I think the people are now jealous of the little children. Otherwise, why should they attack younger children? What do they get out of them? In this jealous attitude they try to attack in a very dirty, funny manner. Then Śhrī Gaṇeśh, He will never forgive these people, never, never, never. First of all, He'll expose them and He will punish them for seven lives. Seven lives their families will be cursed and seven lives they, themselves, will be cursed.

That is His commandment.

But if His Mother says, “All right, forgive” or the father says, “All right, forgive” He obeys. He obeys His Mother absolutely. Never questions it, never questions, never answers back. Whatever He's told, though He's in command of all the Ganas, He's Ganadesha, but before His Mother He's just like a little baby. He doesn't challenge the Mother. Even if the Mother tries to test Him or tries to get puzzled, He never doubt Her.

In Her Māyā He cannot fall. He cannot fall into Her Māyā because He's so innocent. He's like a churned out butter out of the buttermilk.

So this butter can never get dissolved back.

In the same way, this child, which is pure innocence, never can be contaminated by the Māyā of the Mother. Māyā is the process by which you test people.

You have to test them.

See, these days people are so clever, so intelligent, that it is beyond even Ādi Shakti, beyond any Shakti, the way they try to cheat you.

So many have cheated Me, but they are back in their seats again. That's done not by Me, but by Śhrī Gaṇeśha. He's just standing on all the sides.

If you try to do anything like that, He'll hit you hard, I can't help it.

Now, this one came on this earth as our Lord Jesus Christ. Christ, I think, is more active than Śhrī Gaṇeśha because Gaṇeśha is fat, He has a big belly, I think He takes time to hit you. But this Christ, I don't know how He has hit people. All over the world there are diseases, diseases, diseases. He has killed so many people. He's the one who

used to ask for forgiveness for the people who killed him. But He is so active, I have seen, that sometimes I tell people, don't talk ill of Me, it's very dangerous. Don't talk against Me. In a very secret manner He exists and the way He hits people is sometimes, it's dangerous.

Even My eyes get filled up with tears, so I have to control both sides. One is Śhrī Gaṇeśha, another side is Christ. There are two other people, Saint Michael and Gabriel. We call them in Sanskrit language as Bhairava and Hanumāna and they incarnated as Buddha, Mahāvīra and Buddha.

And the Buddhists are really, I tell you, are another kind of perverts. It was said, Buddha said that you should not get attached to anything; you shouldn't get attached to your money, to your wealth, to your family, to anything. That time, the attachment was very great, must have been and this attachment he wanted them to remove from the minds of the people. You cannot. By removing your clothes, by wearing those saffron clothes, by shaving your heads, by walking bare feet, by torturing your body, you cannot.

That's all outside. That's not real detachment. That's not Buddha at all. Neither Christ, nor Mahāvīra.

What they said that you should get detached from within.

To get detached from within is very different than to get detached from outside. It's not how much you starve that you become Christ, or whether you move like Mahāvīra, that you become like Him, or you get saffron clothes like Buddha, you become Buddha.

So what a misconception they have of whatever was taught to people. That was the time when it was the days

of tapasya, of penance and that's why they said to do penance is best is to get rid of all these things so you will develop deeper into your being.

Even in the Christian religion they started these nuns and these, what you call them, the fathers and the mothers and the nuns and all kinds of things. This is another artificial thing they started. By doing this, do you think you can become innocent? I have known nuns who are so horrible that you can't even look at them, they emit nothing but heat. And those priests, now you have heard about them, the way they are attacking the innocence of people.

Buddhists are the worst, I should say, because they say, “Renounce, renounce everything." All right, renounce and beg.

So you renounce everything and beg for gold. What do you say to this kind of a contradiction? And we have there, like Dalai Lama, he is a universal beggar and people like it. People like if somebody is begging because their ego is pampered. Like he went to Los Angeles and all the actors and actresses had a very, very big conference and thought that by giving alms to this beggar their innocence will come back.

Can you believe such a story? Any sensible people has to understand, that by giving alms, how can your innocence come back? And so this fellow was again given a lot of alms.

He's got a lot of gold and he's really a goldy man, all the time collecting gold from here and a gold from there and gold from...

Such people, incarnations, who came just to tell us to be detached, just to develop morality. If you are detached about your sex life, if you are detached about your financial side, if you are detached even from your country, then a detached personality of that kind will become innocent and there will be no quarrel.

But it's happening the other way around now.

Same in the Islam. Whatever was taught in the Islam is taken on the other side. It cannot be in any way where Mohammed Sahib was only insisting on morality. Any kind of immoral behaviour He didn't want to have. He did say, at that time, you can marry more women because there were more women, but He never said you become prostitutes, you lead a life of sin. That was just a Samayāchār, that was only that time, that was the problem, He said, “All right." For example, divorce was not allowed at that time, but in Sahaja Yoga we do allow divorce. But I have seen that without divorce they can't live, I mean, just an impossible situation because also women sometimes are extremely cruel and men sometimes are extremely peevish.

Under these circumstances, how can they be companions? More women are immoral in this matter, I should say. First, it was the men who used to do immorality, but now the women who are not only innocence, but also Shakti, are trying to get into some sort of a shamelessness; no care of their own innocence.

Their innocence is the Shakti. If a woman is not innocent, how can she have Shakti? If she is leading an immoral life, then her Shakti will be finished. Only her morality is her Śhrī Gaṇeśha which emits this purity in her.

Now, I feel that the way people are pumping our heads with ideas, especially from Hollywood, we accept them and we forget that we are just hurting Śhrī Gaṇeśha and He'll come back on us. It starts at a very low level when we start hating our children.

The problem starts when we don't understand our children. I mean, in England they say that two children are killed every week by parents. This kind of attitude towards children.

First of all, they should not produce; if they have produced then they are Śhrī Gaṇeśhas. They have to respect, they have to love and they have to encourage. But to spoil the children is also another kind of negative force, I think.

Some people spoil their children.

Gaṇeśha can never be spoiled. You cannot spoil him, because He is beyond Māyā. But the way people run after their children sometimes is shocking. To them, that is the greatest achievement they have got, that they have a child. Even in a place like India where it's an over population, to them their children are like, I don't know what, so attached.

So this is a new attachment that has started which also gives you a kind of an immoral life, because you are Sahaja Yogis. For people who are Sahaja Yogis, all the children of the world are their own, not only your own children whom you love. All of them are Śhrī Gaṇeśhas.

Of course, if there's somebody who is not a good child or you find it difficult, is all right, but otherwise all the children of this world are your own children and you have to love them as you would love your own children.

Christ has said, “Love thy neighbour as thyself." I don't know why He said it because in all Christian nations neighbours are the biggest problem. Even here.

So I say, love thy child, love other children as thy children. Let's start at that point, maybe after that, but normally there are places where they won't allow you to take a at because you have children. I mean, imagine. Only unmarried people or barren people can live there.

And also compulsory is that you should not have any child. Even today you may not have child but once you live there you should not have any child. If you have a child then you are ousted. Can you imagine? About only thirty years back, people had twelve children, fourteen children, they were competing in that and lived very happily. And these days the problem has become like this, that you should not have many children. Those who started the problem are having no children at all. Those who said should be controlled, see, anywhere in the west the growth is minus. Who is doing that? Śhrī Gaṇeśh. You don't want children, all right. Don't have. Except for Sahaja Yogis, nobody gets child. In this place, Mohan got his child first so in the whole village there was a celebration. There has been no child born here for years together. But then, again, the problem is like this. When I say this, I find Sahaja Yogis go to another extreme. They are stuck to their children; `stuck' actually is the word, which is very wrong. I'm not saying you should neglect your child in any way, or you should in any way beat them or trouble them, all these things. You must love them in such a manner that they should know if they do

anything wrong they'll lose your love because for children love is the most important thing.

They should know this, what you don't like. You should tell them what you don't like. And you will be amazed how children will not do anything that will make you unhappy with them. Now that's a trick I think one has to learn. This is the best way to grow your children.

I'll tell you a story of My own daughter. She went to Delhi and all the girls were having sleeveless blouses.

So she asked Me, “I want to have sleeveless blouses." She was grown up, she was going to college.

I said, “All right, have it, whatever you like." She said, “By the way, why don't you wear sleeveless?" I said, “I feel shy." “Then why should you allow me! This is no criteria. Whatever I ask, you say, `yes' to me. I'm not that grown up." Even My granddaughter, she was here, she asked Me, “Nāni, why do you wear always blouses with sleeves?" I said, “Do you know these are very important Chakras, the most important Chakras for our body. If you keep them open, these two or these two, then you will have problems." “My goodness, I must wear now full sleeve." Immediately they understood.

So something deep, if you tell them in a deep manner which is respecting their innocence, they will improve. For example, a child becomes a spoiled child, he does very well in the class and all that. Now one way is to beat him up, shout at him, scold him, there are one. Another simple thing is to talk to him, “See, supposing you stand first, supposing you get good marks, you become a great man. How proud I will be. Everybody will be proud of you. But supposing you do not, then they will think, `Oh, he's

a useless fellow, he'll have to beg on the street.' " Immediately, he'll change.

The handling of the children is very important. Innocence is to be handled in a very delicate manner as you would handle a beautiful flower. It's a flower. As flower has fragrance, also innocence has fragrance.

Now this Gaṇeśha was made out of the Mother Earth. He was made out of Mother Earth. Mother Earth is the essence of innocence. See this Mother Earth, we don't look after Her, we don't give Her water, we don't do anything for Her, but how She's trying to enrich our life; how She's trying to cool us down; how She works out for us things which normally cannot be improved. To respect this Mother Earth is very important for all the innocent people.

They do. I've seen children, they respect the Mother Earth. They like to play on the mud, they like to play on sands, they want to build castles and all kinds of things they do with the Mother Earth. But they are not attached, that's one thing. They are not attached. They'll build a castle. All right, finished, now finish this. Then they go to the airport, there they find something, they all join to make it a joy. Wherever they go they find it easy to make that thing for their enjoyment. To them, enjoyment is important. To them, yesterday, as I said time is not important. How much you enjoy is important. Time is a headache for the grown-ups. Children don't worry.

You take them somewhere in a nice place so they don't want to come away. You ask them, “Let's go home." “Why? For what? Why should we go home?" They can't understand. They love all that is natural, all that is

beautiful. They don't know the value in the money form. They know the value of something in the form of love.

Now, I've seen Myself, you see, if you give something to children they'll keep it there, even Sahaja Yogis and they'll show you, “I've got it." See the essence of Śhrī Gaṇeśha is pure love. The pure love of this Mother Earth created Śhrī Gaṇeśha, or Ādi Shakti created out of the pure love.

But surprisingly, Śhrī Gaṇeśha was created before the Mother Earth, so how it is? So first He was created only as the Logos, as you call it, or we call it the Brahma-nād, Omkāra. First He was created only as the sound of Omkāra. Then this Omkāra was covered with the Mother Earth to make Śhrī Gaṇeśha.

So, Omkar is so important because it has got in it all the three powers, A-U-M. A-U-M stands for the Mahākālī, Mahāsaraswatī and Mahālakṣhmī powers, all these three powers exist in this Omkāra.

So in a dormant form, we can say those three powers exist in Śhrī Gaṇeśha.

So when we try to harm Him, then we are harming the Shakti within us, which is Omkar, which fills the whole universe, which fills all the vibrations.

In the vibrations these powers move. These three powers fill up every vibration. That's why they know, they understand and they work out the whole thing in such a manner that supposing now somebody has broken his legs, take it like that. Now, I sit down here and give a bandhan. Immediately, immediately, a power is sent, immediately.

Somehow, it is faster than all your communications that you use and immediately things work out. How it works out now it's a very complicated stuff, but it's also very uncomplicated because it is the work of Śhrī Gaṇeśh. He's not interested.

You see, if there's any problem, All right, like making a little fort on the seashore; All right, we'll melt it, finished, back again. He's not attached.

So what should we do to show our gratitude to this little child? Supposing you say to a child, “Thank you." He'll say, “Hey, what did you say?" Won't understand, children don't understand why should we thank them. We teach them to say “thank you” so even if they have to say sorry, they'll say thank you because they know only one word, “thank you” so they say “thank you." Now these children, how they play in the same way this Omkāra plays, most detached, as they call “Nishkriya", to the power; means doesn't do anything. Nothing, just paying attention. If somebody gets cured, gets saved, somebody gets vibrations, who does it? Śhrī Gaṇeśh. While He's not attached, He's not attached, He doesn't want any credit for it. It's His job. He will send one of the Ganas, all right go do [it] fast. They will run fast, more than any one of your modern, the most modern vehicle that you have as airplanes or anything.

Immediately, I'm telling you again, the word is that. Just as if you press the button, it works. But on some people it does not if they are surrounded by people who have no faith, if they themselves have half faith or something. He is the judge of your faith in the Mother because He has absolute faith in His Mother, absolutely.

In the same way, those who have absolute faith in His Mother, He looks after them. He really looks after them. Also He destroys.

Once a person told Me about a minister in India, he was a very nasty fellow, very corrupt, immoral, everything put together. He was going on, carrying on, but this was a nice Sahaja Yogi, a very good Sahaja Yogi, who told Me that this man has now started troubling him and wants him to do something dishonest.

I said, “Really?" I said: “Really?", here and there this great minister had to resign and go away. That moment. Is a fact. I can show you so many such things, but the faith of Śhrī Gaṇeśha is tremendous. He never doubts and He's not attached.

So many people sometimes, “Mother, you know we did this, we went there, we had to climb up so much and then we gave realisation only to one person." Finished. What's the use? Don't give any realisation. I have told hundred times to people, if you think you are doing any work, better not do it. It's no good doing such work. If you are attached to it, then better not do it. You do it for fun, just for joy, just for faith in your Mother. With this absolute faith you never feel fatigued, you never feel tired, you see, Śhrī Gaṇeśha's. All these bandhans, who carries? Śhrī Man Gaṇeśh Mahoday. He, with His big belly, just orders His people and these Gaṇeśhas, Ganas, are the most competent people you can find. You get Me any competent person, any scientist, no one can beat them.

How can they cure a person? Say a lady had a son in Mexico who was sick and he had a fatal disease which

was in their family but they always used to get it at an age when they were very old. But he was a young boy studying in Harvard. She wrote to Me three letters and in these three letters she was wondering, “What should I do? Should I send him to You?" And I was, you see, jumping from one tree to another tree and I said, “Where would you meet Me?" I just thought of it and fourth letter comes in that she took him to the hospital in Harvard University and there she took him to some other hospital and all the hospitals declared that he is absolutely all right, he's completely cured. But your faith, her faith, has worked. It is the Mother faith has worked for the son.

It's very easy to doubt Me, it's very easy. It's a slippery ground, I tell you, very easy to doubt. Because people doubt people for what they wear. Now they will say, “Why was She wearing such an expensive sarī?" This is a selection of Mister Guido The Great, not Mine. He forced Me to buy this. What can I do? I'm not attached, but to keep his spirits All right I wear it just to please them. Even children, you will be surprised, they feel very pleased if you do something that they like. They are very, very, I shouldn't say intelligent because I don't like that word very much, but I should say, very subtly understanding things.

One of My granddaughters, eldest one, she's a gem of a gem. I took for her a Wendy's house and she built it up. And My daughter is quite tall. She called her, “Mummy, come to my house." So this daughter of Mine went there and she entered inside the house and she broke the whole thing.

So My granddaughter came to Me, “See. Look at your daughter. You have taught her no manners of any kind." I said, “Why, what happened?" “She comes into my house and asks such an unmannerly question, `What have you got for me to eat?' Do you do that when you go into somebody's house? Do you ask such a question? And when I said, `You can't ask such a question in somebody else's house,' she laughed so much that she broke my house. Is this the way to behave? You have never taught them. Grandma you have taught us everything nice. You have never taught her how to behave when you go to somebody's house." You see? So innocent.

So innocent the whole thing was, that just to please her, even a small thing if you do, you can please them. Very small.

Now His power is Kuṇḍalinī. Well, this is another problem. She is the power of Śhrī Gaṇeśha and without Him She won't rise.

What a complication, now tell Me. Like, if my child says, “You can't go out of this house without asking me” so you can't just do anything, you are bound to the house.

So in the same way, without taking the permission of Śhrī Gaṇeśha, Kuṇḍalinī won't rise. It's very difficult, impossible I should say.

Of course, the Mūlādhāra will go on like this, pumping just like a heart, but it won't come up because Kuṇḍalinī would like to do but He won't allow Her to go.

Those who are immoral, those who have done immoral things and those who are spoiling the Gaṇeśha principle of others, are very difficult for realisation. But I have seen some people who have asked for forgiveness and the

Mother has told Śhrī Gaṇeśh to forgive, they have got realisation. Only that's the point, that if you approach through the Mother, He will forgive you. Definitely, He'll forgive you. There is such a nice relationship between the mother and child. That's something good, otherwise this fellow would have killed at least ninety percent of people in the modern times, you see.

So it is such a blessing, also, such a promise, that if we look after our Śhrī Gaṇeśh principle, keep ourselves clean, keep our eyes clean and develop pure relationships among ourselves, we'll have no problem of any kind. You'll have proper relations with your wife, proper relations with your children and proper relations in the family, proper relations in the society, proper relations in the politics, economics and all various areas in which you move.

Your innocence will tell you.

You might think that people are trying to befool you. Let them try and you see what happens. Let them try to attack your innocence and see what they get out of it.

It is such a blessing you all have as human beings, that your Mūlādhāra is so well developed and Śhrī Gaṇeśha is nicely settled down.

You all have got your realisation and now whatever we were enjoying yesterday, just like children, don't you think so? We had forgotten our age, everything, we were just like children enjoying everything, whether the dance were rhythmic, unrhythmic or inconsistent, we didn't mind.

Everything we enjoyed. No rules, regulations are needed for enjoyment. And this enjoyment, the source of this

enjoyment, comes from the innocence that we have within us.

Without innocence, you cannot enjoy anything with this mind and from this heart, because in the heart resides the father, Shiva. There are terrible people, snakes around them. Not easy, if you can stand on your feet for Fifteen years and go on saying, `Om namaḥ Shivāya, Om namaḥ Shivāya' then maybe Shiva might grant you some boon. The most difficult deity to please is Shiva. Though He is very innocent Himself, He is too innocent, so much so, just like a white cloth you can say, any bit of spot on your character: finished, condemned.

But even a Rākshasa stands on his leg for twenty-five years maybe and goes on praising Him, then He may forgive.

Śhrī Gaṇeśha doesn't forgive.

So the only person left to you is your Mother, who just forgives. I don't want to have any headache of this not-forgivingness. It's a big headache. If you don't forgive somebody, I get a headache, so I don't want Myself to do that.

So I just forgive. I forgive. I forgive all the Sahaja Yogis all the time. There have been some horrible, nasty fellows. I don't want to be angry with them because Gaṇeśha will just finish them off. Automatically, Gaṇeśha is doing something, but at least He doesn't do it so fast because they have called Me Mother and I respect it. Of course, they have been very troublesome, horrible, I know. I know why you are angry with them, but forgiveness is the best punishment by which they realise their mistakes

and out of Hundred, ninety-nine people will enjoy forgiveness than punishment.

So all this is done by Śhrī Gaṇeśha and He's all the time with you. Your Gaṇeśhas is awakened, no doubt. He's all the time with you, but some people have vibrations, they get realisation, then they are busy, say, if they are women busy with their children, they have no time for Sahaja Yoga. At the most, cleansing they will do, but for what? Why are you cleansing? Supposing this glass is cleansed, cleansed, cleansed and never used, what is the use of cleansing? They meditate for themselves, they cleanse for themselves, but never use their vibrations, never give vibrations.

How can that be? You have to give vibrations. If you don't give vibrations to others, if you don't transform other people, if you don't cure other people, if you don't teach them how to have pure love, what's the use of cleansing, coming to Pūjā, feeling nice, joyous? Finished. These are useless people, useless Sahaja Yogis. Gaṇeśha is not happy. How can He be happy? His Pūjā is to give realisation. That is His Pūjā. Supposing He is waiting there, say, for you to ask for His blessings. What is His blessing? Is to give realisation, to allow the Kuṇḍalinī to rise.

You ask for it and what do you get? You ask for your health, ask for this, ask for that. Why not ask, `Śhrī Gaṇeśh, make us good instruments of Sahaja Yoga. Give us strength to give realisation to people and talk about Sahaja Yoga.' People don't even talk about Sahaja Yoga. They are feeling shy. Why should you be shy? One day I was travelling by train, I met a lady, she sat next to Me

and she was following some sort of a cult. I don't know, some Muslim cult and the whole time she was boring Me. I started feeling sleepy but whenever I got up she was still talking about that cult. I said, “Sahaja Yogis will never do that." You must talk about it. You must tell people. You must go around. Don't be afraid, Gaṇeśha will protect you.

He'll help you, He'll be very happy. He'll work it out, everything for you. All problems can be solved.

Everything can be done. Believe in His power. Have faith in your Mother.

That is the message of Śhrī Gaṇeśha.

May God bless you.

Today of course I would like children to come up for the Pūjā, say, they should be all below six years, would be better idea. Say from two years to six years, we could have small ones. Or maybe eight years.

Then they'll grow up, I think, after that.

***Contents: 1996-09-19*, Public Program, Convocation Hall, University of Toronto, 31 Kings College Circle, Toronto, ON, Canada**

I bow to all the seekers of Truth. At the very outset we have to know that Truth is what it is. We cannot change it, we cannot transform it and we cannot describe it. Without knowing the Truth we can not solve any problem because we are in *[UNCLEAR* the/a] darkness *[UNCLEAR]*. It's very important, if you want.....

Unless and until you become the pure Spirit, you will not know the Truth. Only through the purity of your Spirit you can know the Truth. We see here beautiful flowers,

[UNCLEAR very] beautiful flowers and we take them for granted. We never even think how miraculous it is that different kinds of flowers are grown by the Mother Earth and how she has created all these colours and how they maintain their heights, all the shrubs and trees. We never even think about it; we take it for granted, but there must be some superior power which is doing all these things that we take for granted. If you ask a doctor, “Who runs my heart?" he'll say “it's an autonomous nervous system." If you say, “who's this `auto'“ that he'll be very honest to say, he doesn't know that one. They're honest, but they don't know.

So the second truth is, that all these miraculous things are done by another very subtle power which we call as the All-pervading Power of Divine Love.

Some people call it as Param-Chaitanya some people call it as Alakniranjana and some people call as Rūh. Whatever name you may give it's the same thing they're talking about that there is a power, power of Divine Love, which does all these beautiful things.

So the truth we have to know first of all that you have to become the Spirit.

English language as it is, is quite funny I must say, because Spirit can mean anything. Spirit can be also alcohol and also spirit could be the dead spirit, you see, ghosts or something like that. And could be the Spirit called that called as Ātmā, it's the reflection of God Almighty in your heart. In those [these] days of science people don't like to hear about God Almighty. Whether you like it or not, He exists, He exists, but because in His name all kinds of complications happened, all kinds of

wars and fights are organized, we'll start thinking there is no God.

It's not very logical, though, so now, how do we become the Spirit? It has been said in every scripture, for example in the Bible Christ has said “you are to be born again." Immediately people are so hypocritical, they put a brand, “we are born again” just a kind of a signboard. What does that mean when you are born again? All the Sufis of the world have talked about it. All over the world they have talked about it.

Now, what is that state when you are born again, when you become the Spirit? That is through these, fingers of yours you can feel this Divine Power for the first time. Mohammed Sāb has said that at the time of Qiyamah, that is the resurrection time “your hands will speak” and “they will tell you all about yourself, they'll give witness against you." But Muslims don't bother about that, neither the Christians when it is said that “you are to be born again” nor the Hindus when it is said that “you must to get your Self-realisation." Because all the religions have become very power oriented and money oriented, many people think they should not believe in God. And all kinds of horrible things we now hear about the people who are in charge of religion, we also feel disgusted. But whatever one may do in the name of God or religion that is not going to put any blemish on the purity of Divine Love.

So we are here, to achieve that state of Self-realisation, of knowing yourself by which the light comes in and in that light you see the Truth and we get all, which is very, very important in our life. You've been already told about

the subtle system that exists within us. We know about it in India, of course. I should say we knew, because now we are also very much enamoured by the modern thinking, but, it was not only in India.

I was surprise that I went to Bolivia and in Bolivia there are people who know about it. Bolivia, they talk about it and they told Me that “we knew about it but we did not know how to achieve it." Then I went to Kiev of all the places and they told us there were two saints who came from India, they told also the names of them, their names were Macchindranath and Gurunath and they told us about this. And they've got pictures, they've got paintings, they've got everything, all about it. But then it vanished into thin air or in the illusion you can go and see.

I was even surprised that when I went to Finland they'd given a picture of a Kuṇḍalinī. Thousands of years back must have happened, but Finland people discovered it very recently.

So this whatever I am going to tell you about yourself, this power which resides within you, has been known to human beings. But they did not know how to awaken this power which was dormant. At this time I call it special times these modern times as the blossom time. Because there are really true seekers of Truth. You don't have to go to Himālayas; you don't have to take Sannyāsa, nothing. This is the time when you are worthy of getting this. How many lives in the past you were seeking? And this is the time is already prophesized that many people who were seeking the Truth will be born as ordinary

human beings and they will receive their Self-realisation, is already promised.

The time has come for us. You are special people who are seekers. Now you can't pay for this. This I can't understand, how people think they can pay for something which is so spontaneous, natural and Divine? How much did we pay to this Mother Earth for these flowers? Did we? She doesn't understand money, as simple as that. God doesn't understand money; He doesn't understand banks, does He? It's our *[UNCLEAR* idea].

In the same way, if anybody say “I'll give you Self-realisation and the subtle knowledge, you pay me so much money” then know that he is a very great cheat. And so many cheats came all over the world, so beware of them. It's not just talking, giving lectures, mesmerizing, but it's a happening by which you are empowered.

You get your own power, which is your own; you are not obliged to Me, not at all. It's your own power.

It's dormant and when you get it you will know how glorious you are, what you have got it. First thing that happens when the Kuṇḍalinī pierces through the seventh center here. This is the actualisation of the baptism, it's an actualisation, it is not some priest putting his hand on the Fontanelle. It's an actualisation and you can feel the Cool Breeze coming out of your Fontanelle bone area. You can feel it, yourself.

You have to certify yourself and then you can feel, this All-pervading Power on your hands as Cool Breeze of the Holy Ghost described in the Bible. Then it grows,

gradually, it grows. When She passed through these different centers, She enlightens them, She integrates them. Now these centers are responsible for our emotional, for our physical, for our we can call, mental being. Mentally, is another confusing word you know. Because if somebody is mad they'll send him to the mental hospital. But mental I mean what we call intelligence bodhi.

So, this Kuṇḍalinī when She rises She integrates your personality, then she nourishes your being through these centers. I am not telling you lies; people have been cured by their own powers, not by anybody else's. All kinds of diseases have been cured, I assure you, for which you can't pay, again.

This Kuṇḍalinī is your own mother, She is your individual mother. She is your individual mother means she knows all about you. She knows your past, She knows your aspirations, She knows everything about you and She's your mother who is anxious to give you your second birth.

So, it's very important that if you are achieving the Truth, then you should not be aggressive about it; but be humble. It works out, She is your mother who gives you your second birth. Now, when she rises also, what happens that She creates peace within your heart.

We're not peaceful people, at the slightest pretext we get angry with people, we start shouting, fighting.

Why? It is because we have not felt the peace within ourselves. Those who are not peaceful within themselves cannot create peace, can they? They cannot create peace, just talking about peace you don't achieve peace.

I know people who have got many awards of peace also and you better reach them with a barge pole, very hot tempered, very, very hot they are. I don't know before getting the peace award they were we or not, but they are now, most of them, extremely hot tempered. It's very difficult to understand, from which angle they got the prize I don't know, but they did.

So, first of all, we have to be peaceful within ourselves.

So, when the Kuṇḍalinī rises, then what happens? We should watch our mind; mind is a myth, absolutely myth created by our own ego and by our conditioning. As we have created a computer, we have also created a mind, which dominates us. As the computer dominates us, this mind also dominates.

So how to go beyond the mind? What's the best way? Now what does this mind do all the time? It creates waves of thoughts, one wave rises then goes down, another wave rises goes down, another wave rises and goes down. It comes from the past or from the future, we are never in the present. If I say, you be in the present, you cannot, you cannot be in the present.

So, to be in the present, what has to happen? In between these thoughts there is the space which is the present when there is no thought.

So when the Kuṇḍalinī rises She elongates these thoughts. Like tired, you can say like tired animals and the thoughts fall off. And that's the time, we become absolutely peaceful without any thoughts. It's described in all the books, it's thoughtless awareness. Even Jung has talked about it, that we have to become aware, very aware, but thoughtlessly aware.

Now, see, I see a beautiful carpet lying here, now if I look at it, I'll say “Oh, what a nice one, now where do you get it?" If it is mine it is greater headache because I feel it might be spoiled and I should insure it and all that. But if it is yours still I will think “Oh, What a nice one, I should buy this one from somewhere." But supposing I am in thoughtless awareness. Then I just see it, just see it, I'm just a witness and all the beauty created out of this, just pours complete peace within Myself. The beauty becomes the peace. The peace giving energy and this is what happens automatically. You don't have think about it, it is spontaneous, Sahaj, `Saha' means within and `ja' is born, with you [within you it] is born the right to become a Self-realised personality, a Sufi, a saint.

It's not outward, it's not how you dress you up, it is not what you do outward. But it is something that happens within and you become a very peaceful person, you become a witness. Witness of the whole play and you just enjoy. If it is the ridiculous enjoy, you enjoy the ridiculous thing. If it is stupid, you enjoy the stupidity of it and if it is joy giving you enjoy this. This witness state is very nearby. When you cross this center here you become a witness, witness of the whole play, of the whole game and you start wondering.

What a drama it is, it's a comedy or a tragedy? But if you are involved in the drama then you think you are one of the characters and you start crying, weeping, doing all kinds of things and then suddenly the drama is over and you realise that “Oh my God, it was just a drama” same thing happens to you and you become that personality, that beautiful, magnificent personality; who sees the

whole thing, very wise, very penetrating, very deep, understanding and not getting upset or worried.

When you are in the traffic, you are afraid of it, but supposing you go, on some hill, you watch the traffic is going on. Or if you are inside the sea and there are waves high and low, you'll get worried, but supposing you get in to the boat, you enjoy all the waves. Enjoy them. But if you know how to swim, you can jump and save many.

In the same way it works out with you, your personality has to grow into that glow of divinity. It has nothing to do with your colour, religion, race. What else you divide, I don't know. People have divisions; you see they know divisive methods.

Somebody has say blonde hair, then that's another community altogether. Then somebody say has black hair, they have another community. Underneath this hair the same brain everywhere, you see, no difference. Underneath here, same heart in everybody but even if you tell them a hundred times still they are not going to believe in it. They believe that they are something different. You are not, you are all just the same, it's all skin deep but you discover not that you are not just the same, but you are all part and parcel *[UNCLEAR* of the whole].

You discover this. Through this. Because you develop a new dimension in your awareness. Which is the human awareness, which we call as collective consciousness. *[UNCLEAR* Samuni]. You become. You can feel others. You can feel the centers of others. Sitting down here you can know about anybody you want to know. Also you can

cure that person, you can help that person, you can correct those centers if you can correct your own and this is how it works.

Is absolutely scientific. Absolutely scientific. Surprising, it is very surprising, that in a place, I went to Leningrad for some specialists, they never had heard anything about Me or about Kuṇḍalinī but we had 2,000 people in the hall because there were allowed and 2,000 were sitting outside. I was amazed. I said “how are you all here?" Mother, it is so obvious and so evident. I was surprised this people so sensitive to spirituality. They would not like any false Gurus, anybody came there, no, we don't want *[UNCLEAR* all this to come]. How did they become such sensitive [people]? Because they were tortured, troubled, oppressed, had no freedom, so in their own introspection they were very mature, I must say. I just, even the scientist in this Russia; I tell you one day that country may rule the whole world, the way they are.

They didn't have this stupid freedom that we had. They didn't have all the good times we have had.

But they developed their inner being. And in that sensitivity, even their scientists, when I addressed them, they were about 250 of them. They called Me and I thought I better start on science, because they will like to hear about science, they said “Mother, No, no, don't tell us, now you tell us the science of the Divine” we've had enough of science.

That sensitivity we have lost, I think, in the West, very much, because we had so-called freedom which we didn't know how to use. In that freedom we lost, to have the freedom also we have to have maturity.

And we lost that freedom and that's why I find I mean, the maximum number of Sahaja Yogis abroad are in Russia and the minimum in America. And all kinds of stupid things they do, all kinds of stupid things.

I was wondering: What is the matter with them? Why don't they ask for reality? Why don't they take to reality? I couldn't understand.

This one fellow who said “I can make another man control his mind, alright." He asked one person from the audience, come along and gave him a pendulum in the hand, now hold it fast. He said, now I'll control his mind and he'll start moving the pendulum. My goodness, *[UNCLEAR* even...] all these people who have been to see him said, Mother we've lost our houses, our children are outside on the street, we cannot earn anymore. I said, “What happened?" They went to this man, who was moving the pendulum. I said, “Is that the worth of your life that you move a pendulum?" Have you come here, on this earth, to move a pendulum? And that's why you gave all the money. Then I realised that people think that the one who takes money must be the real person, imagine what an absurd idea.

So I have to warn you again, that you cannot purchase your Guru. You cannot purchase a person who is talking about the Truth. He doesn't care for money, doesn't want any money. How much money did we go for Christ? On the contrary, we sold him.

So, let us understand that this is something innately within you, which you have to achieve. Innately. And that you have to achieve, the Self-realisation.

There are so many things happened to you, so many things, that, it is not describable in this short lecture, but I know very great poets have come out of it, very great artists have come out of it. Musicians have come out it, but also most of the people who have come to Sahaja Yoga are very well placed in life, financially, because their attention becomes penetrating. Their intelligence starts showing business.

It's not like a man who is drunk, the way people think this is, but a straightforward. But still I find that in Canada is better, it's not that bad. I don't know how, maybe, because, you are basically farmers, maybe that's the reason that people are very sensitive and working it out well here. For you to respect yourself is very important.

Must suspect, once you get your Realisation and you should know how to use this power which is within you. If you know how to use this power which is within you, then you develop a complete confidence in yourself and you will be very different people, very different.

I've been here many a times and I'll come back again, I hope so. But one thing I must tell, first thing is you get your Realisation. In this hall there are many lights. And if you want to you to put on, only one switch is to be put on, that's all, you get all the lights.

So first get the light within yourself and then you know what you are. After that you must grow and you get all knowledge about yourself and about others.

Which is very easy and you don't have to pay for anything *[UNCLEAR]*. As simple as that. It will you take hardly ten minutes, to give you Self-realisation.

So those who don't want to have, can go. I've never seen like this before. First time I see people just walking off. If you want to go, you can go out, but don't disturb anybody. It will take hardly ten minutes.

[Trouble with the audio system:] I was telling it's better to give Me. There are always new devices coming out. Every time they develop a new system, I tell you. Is it alright? You say so, that might be the reason they are going. They can't hear Me. Now can you hear Me? This I know, but I don't know this one. Alright.

So now, the first condition is that we should be very pleasantly placed towards yourself. Absolutely, that means you should not feel guilty at all. For anything whatsoever, at this moment. Whatever has happened, has happened. If you feel guilty, then the center on the left hand side gets into jeopardy. As a result, this center doesn't allow the Kuṇḍalinī to pass through. Now, what's the use of feeling guilty? If you've done anything wrong, finished. Why torture yourself feeling guilty? If you are really guilty, you would have been in jail, not here.

So, be very pleasant towards yourself, forgive yourself completely. Also these days, it's a fashion, I tell you, to feel guilty for anything.

For example, sitting here people will feel guilty for Vietnam, I mean, you are not in Vietnam, this is all imagination, so please don't feel guilty. Now, this is one thing, the second condition is even easier, that you have to forgive everyone, without even thinking about them, so you have to just say in general “I forgive everyone” logically, whether you forgive or don't forgive, you don't

do anything, what do you do?,nothing. But by not forgiving you're torturing yourself.

So just in general, you forgive everyone, because it's a headache even to know that, those who are [have] troubled you.

So in general, you should forgive. For this center is very important of Āgñyā, is just placed like this, constricted, like a cross. And it has to open and it will only open if you forgive. Just to say in your heart just now, that I forgive everyone; just see the miracle of it.

You'll feel extremely light and happy about yourself, alright. These are the two conditions we have and if you have understood, please do it. Now, can I also request you one thing, is to take out your shoes if possible. In London, first time I asked English to take out their shoes and they walked off, you know; it was too much for them.

Alright, now let Me try, for the first time, I'm going to try this in here, it works very fast; I don't know, but we'll try, alright.

So now put please both the feet away from each other, if you are on the ground it's alright, it makes no difference. You can sit whatever [wherever] you like.

Now, put both the hands towards Me, like this. Now put the left hand, like this, further and put your head down and see if there is any cool or hot breeze like vibrations are coming out of your head, with your right hand. Now, don't put the hand on top of your head, you have bend your head, it's easier, bend your head and see for yourself if there's a cool or a hot breeze coming out of your head. Bend your head, bend your head. Now please change over.

Please put your right hand towards Me and put the left hand now on top of the Fontanelle bone area which was the soft bone in your childhood, now, sometimes it comes close to the head, sometimes away from it.

So you can move your hand up and down to see for yourself, if it is hot, then you have to forgive.

If you have not forgiven yourself or forgiven others, then it will be quite hot, so please forgive, now see for yourself.

Now, again once more, put the left hand towards Me, again once more and put the right hand on top of your head and see for yourself if there's a cool or a hot breeze coming out of your head. Bend your head please, bend your head.

Now, you can put both your hands towards the sky and now you can ask. Close your eyes and ask a question one question out of the three I am going to tell you, three times, can call Me Mother, or Shri Mataji `Mother, is this the Cool Breeze of the Holy Ghost?', ask in your heart, `Mother, is this the Cool Breeze of the Holy Ghost?', ask this question, or you can ask another question: `Mother, is this the All-pervading Power of Divine Love?' or the third question: `Mother, is this the Param-Chaitanya?' Ask any one of these questions three times.

Now, please take down your hands. Now, put both the hands like this again, little higher and watch Me without thinking. Just watch Me without thinking. Now, all those who have felt cool or hot breeze on their finger tips or on their palms or out of the Fontanelle bone area, please raise both your hands.

This is the first time you all have felt the All-pervading Power of Divine. May God bless you. I know some of you did not. It doesn't matter. We have a very good center here, we have very good people who know a lot and you should go there and they will tell you all about it. Expand your personality. Know about yourself, use your powers and you'll be amazed to know what you are, how glorious you are.

It's very amazing and what happens to you is that you jump in the ocean of joy. Not only that your attention is enlightened now, but you jump into the ocean of joy. And you'll feel very silent and peaceful.

But that's not the end of it. You have to become just a master and hardly will take a month to know about it.

Some of you might have got it already up to that point, but some of you may not.

So, just, one month doesn't mean that every day [UNCLEAR, every week perhaps they have a meeting] and please next time when I come, all of you should be there like big, huge trees of Sahaja Yoga. That's what I wish for you, all the happiness and joy.

May God bless you.

If you want to meet Me, you can come on stage, I would like to shake hands with you.

Contents: 1996-09-20 **Talk to Sahaja Yogis, Airport and Hotel, Pan Pacific, Vancouver, Canada**

[On Her arrival on Friday, when thanked for coming to Vancouver, Shri Mataji merely replied:] I had to.

[Comments. Warning: some of them might be from or 0922.] [The Chinese that She met in China She found to

be very considerate and attentive to Her needs. Like the Indians, they are very good business people largely because they do not drink.] [The upcoming presidential election in the United States does not offer any good alternatives between the choice of Bill Clinton or Bob Dole. Shri Mataji spoke disparagingly of the American president's wife, Hilary Clinton.] [The Western countries have an overproduction in manufacturing, This leads to problems, as quality is lost in assembly line methods.] [The wealth of many rich Americans is a facade. They have the appearance of wealth, but they are really in debt.] [Sahaja Yogis should trust the leaders that Shri Mataji has given them. There is no need to write letters of complaint.]

***Contents: 1996-09-21*, Public Program, Robson Square Conference Center, 800 Robson Square, Vancouver, Canada.....**

You are going to decide whether you want the truth or untruth.....

You are seeking your evolution. Not just talking. Not doing some course. But you are seeking your higher being, that you are not this body, this mind, this ego, these conditionings, emotions. But you are the pure Spirit.....

Not only are you seeking it for yourself, but for everyone who wants to have it.....

We are all in different countries. We are all brothers and sisters. We are all together, all relations.

Something happens to one person, the whole world knows about it So the loneliness of life finishes and you

enjoy the company of others. You can help everyone you want to help.....

You are Seekers of Truth.....

I am not just trying to praise you, but you are to be glorified and not to be made stupid fools.....

You jump in the Ocean of Joy. An d joy is singular, it's not like happiness, unhappiness... Everything that you see you enjoy. Enjoyment is such that you cannot describe. It is to be experienced.....

I wish some Canadians could go abroad to do this great work [of Sahaja Yoga].....

God has not forgotten us. We have forgotten [Him].....

Canada is one of the countries where I find that people are less than normal,..... take to it and find more like you and give it to them. You'll really enjoy yourself, no doubt.....

My message is that enjoy yourself Enjoy.

May God bless you.

Contents: 1996-09-22 **Shopping Chinatown, Showmart Wholesale Jewelry Center, Walmart and Sears in Capilano Mall and Birks in Royal Park, Vancouver, Canada**

I never worry about where I am going. I just enjoy. Wherever I go in Vancouver I feel vibrations.

[On the way to the north shore, the cars toured through Stanley Park. Commenting on the changing of seasons:] You have the nicest falls [autumns] in Vancouver.

[In Walmart Shri Mataji meets with two Sahaja Yoginis, Parry and Mahroo, working there. They leant their

assistance and spoke to Shri Mataji about spreading Sahaja Yoga among the Iranian people. Parry explained that she had wanted to come to the airport to greet Shri Mataji but had been unable and so was overjoyed to now be given the opportunity to see Her, Shri Mataji explained that:] It was your love that drew Me here.

Contents: 1996-09-22 **Conversation with Matt Malley in the Plane, Travelling from Vancouver to Los Angeles**

[In 1986 Matt Malley was very fond of a book of a false martial arts and Zen Guru who pushed him to get up in the morning and run far and fast into the hills of Berkeley, CA.] [In the flight, Matt Malley sits beside Shri Mataji. Out of the blue Shri Mataji says:] Matt, have you heard of a book called [name deleted]? Matt Malley [shocked and totally excited:] Yes Mother! It's my favourite book! I think that book helped me get my Self-realisation! [Shri Mataji is just looking at him with very wide eyes. Two days later, at the, Public Program in Los Angeles, Shri Mataji breaks his attachment to the book:] There is a book called [name deleted] and it says that you have to get up in the morning and torture your body! She told the audience.

Contents: 1996-09-24 **Visit to the Land of a Future Ashram, Topanga Canyon (40 kms W of Los Angeles), CA, U.S.A.**

[On arrival, Shri Mataji set in the car and some water was poured through Her hands onto the ground while Sahaja Yogis were reciting the Śhrī Bhūmī Devī mantra. Shri

Mataji got out of the car and stood on the land, surveying the possibilities. The first thing She said:] Shant, very peaceful. I'm very happy.

It's very joy-giving. It's a Divine gift.

[As She viewed the surrounding mountains, She commented that people should be able to see the mountains from the house that is to be built:] I live in the mountains.

***Contents: 1996-09-24*, Public Program, Los Angeles, CA, U.S.A.**

I bow to all the seekers of Truth. At the very outset, I have to tell you very frankly that truth is what it is. You cannot change it, you cannot transform it also you cannot describe it. At the most you can tell what it is. But whatever I am going to tell you here, you should not take it for granted, because as you know we have had lots of problems with the blind faith.

So whatever I'm saying is proved, then, as honest people, you have to accept it. Because it is for your benevolence, it is for the benevolence of your family, of your country and the whole world. What I am going to tell you is about the higher state of consciousness that you have to achieve through your evolution.

So far with your evolution we have not paid anything, we've taken for granted. Don't have to pay for it. That's one thing one should understand that it is spontaneous, Sahaja. `Sah' means `with', `ja' is `born with you', this right to be evolved, to be the Spirit.

So what is the truth? The truth is that you are not this body, this mind, these emotions, this ego, but you are

the pure Spirit of which you are not aware maybe. Now you see here, they have put it at My back, but you see, these beautiful flowers. We take them for granted; we never even think it's a miracle. Look at these.

So many flowers of different fragrance and different heights are coming up every day through the grace of this Mother Earth. But who gives this power to the Mother Earth? If you ask a doctor, “Who runs your heart?", he will say, very honest, he will say, “Is the autonomous nervous system." But if you say, “Who is this auto?" That he can't explain, that far he can't.

So I feel these are special times, very special times; I call it a blossom time when so many seekers are born to become the fruits. Honestly, they are seeking, honestly, but of course, they are mislead and are taken into some complicated life.

So this is the time of Last Judgment. Your discretion is going to help you. What do you judge as the best for you? And this way you will understand that all the scriptures have said, all the scriptures, that you have to know yourself.

Even Mohammed Sahib has said, “Those who do not know themselves cannot know God." We do not know ourselves at all. We know about everything else. People are Ph.D.'s, M.A.D.'s everything. But they don't know anything about themselves and the most important thing is that if you don't know about yourselves what are we doing about it? This is how the seeking starts and this is how people start seeking without knowing what to seek.

Now your country has one blessing, it has money, also a curse I should say. Because you have money all kinds of

people came in this country to lynch you completely. And they gave you completely wrong ideas about seeking. I must tell you something about them.

So you'll realise the difference between Sahaja Yog' and other nonsense. For example, there was in Washington: many people came after the program, were crying, “Mother, we sold our house, our children are out of school." I said, “What, what happened?" They said there is one gentleman, who has lynched us." “Who is this gentleman?" They told Me the name.

“But what did he do?" He said that “I can teach you how to control the minds of the others." Now why do you want to control the minds of others first of all?" And he called one man from the audience and gave him a pendulum and told him, “Don't move this pendulum; don't move." And the man started moving the pendulum.

So he said, “See how I am controlling him." So they became his disciples and all their money was lynched by him. I feel sorry. I asked them, “What is the value of your life? What do you think of yourself? Have you come on this earth to move pendulums?" I mean, think, God has given you brains to think. Who has moved pendulums before this? Did Christ do that? I'm just telling you because it's very important for this country. People get enamoured by all kinds of things which in India people will say, “Get lost." Firstly they don't have so much money to waste and they won't listen to such nonsense, all kinds. Now of course some are exposed, some are gone away, some are this thing, but some of them are still there. Like mushrooms, they come up again and again I find.

So I have to warn you all people that you are here to find the truth and reality. And that you can't pay anything for it. You are not obliged to Me. I am obliged to you that you are seeking, that's My job.

It has to be worked out. Unfortunately, in America we have very few people compared to other countries.

It's a very sad affair.

Because as I went to Boston the TV people asked Me, “How many Rolls-Royces You have?" I said, “I haven't any. I'm sorry. My husband has one single car. That's all. That's sufficient for us." So they said, “You mean You are not in the business?" I said, “No." “So we are not interested." How can you talk of spirituality when you have this mentality towards spirituality? How much did you pay to Christ, again? How much did you pay to Kṛiṣhṇa, or how much did you pay to Zoroaster, or to Moses? Anybody who talks of spirituality cannot be purchased and this is what one has to understand.

While even Dalai Lama, he came here and people are just giving him money. What does he do with that money? Do you find out? He is buying gold. What is the interest of a person who is spiritual in gold? What is the interest? But people don't think, I think the ego is satisfied, “Oh, I can give money to such and such person." If somebody begs they like it. I don't understand how can you blindly follow all such things. I don't want to talk about religions anymore because you know already the situation. Only thing I have to say is that all religions which were based on reality, on truth, on spirituality are today are nothing but money-oriented, also power-oriented and now find,

sex-oriented. It's a horrible thing to be done in the name of God Almighty.

So first and foremost thing we have to know that a new awareness has to come within us. It's not by chanting, by going into Himālayas, standing on one leg, or standing on your head you are going to get it. It is something within you, which is going to work it out. What did we do to become human beings, nothing. In the same way, I'm trying to tell you that it's all within you, it's there and you are going to get it. You have every right to get it. There is a appeal from Mother to Her children that they should try to understand what they want and what they should have. They have to evolve. They have to transform.

We talk of peace, peace, peace, peace, peace. I have met so many people who have got this peace award, really I tell you. Because of My husband's position, I had to shake hands with them also. It was bad and extremely hot and extremely hot-tempered, you know. My goodness, you can't face them without a barge pole. And they have got peace awards. What peace have they created? For those who are not in peace themselves, how can they give peace? The person who talks of peace should have at least a peaceful mind.

Now, so what happens when this Kuṇḍalinī rises? He has already told you that there are these Chakras and these three channels within you. And the Kuṇḍalinī which is sitting in the triangular bone is going to connect you to the All-pervading Power which does all living work. We've heard about it, but we have never felt it before that there is this All-pervading Power. When this Kuṇḍalinī rises, it's just like this instrument has to be connected. Otherwise,

it has no identity. All the time people feel, we have no identity.

I mean they change their cultures, they change dresses, I don't know, they do every kind of thing just to show they have an identity. But the identity of yours is only established when you are one with the Divine Power of love. And love is truth and truth is compassion. The compassion that acts that works is not just a compassion, but it acts. It cures people, it soothes them, it transforms them, it gives them realisation.

So when she raises, this Mother of yours, Kuṇḍalinī, I must tell you I was amazed that in Bolivia there are people called Hindos, From ancient times they know about Kuṇḍalinī, they know about the left side, they know about the right side, they know all about it. And they told that a deity, what you call Viṣhṇu, came on condor, Garuḍa and He brought this knowledge to us, imagine. Thousands of years back.

But I was surprised that in Kiev which is the capital of Ukraine, I went to see the museum, is full of paintings of Kuṇḍalinī and of the Chakras, different Chakras. I was amazed, how could it be? And then they said that 2,000 B.C. two saints came from India and they told Me the name and I was amazed how they knew the names of those people, Macchindranath and Goraknath. That time I think America didn't exist, otherwise they would have come here also and these two people went there and they taught them all about Kuṇḍalinī, but they said we didn't know how to raise, we didn't know how to achieve it.

So we just knew it, but we didn't know how to do it.

Same in India, Gñyāneśhwara has written about it. But much before that, thirteen thousand years back, another saint, Mārkandeya, has written about it. Then in the 6th century, Ādi Shañkarāchārya has written about it. And it has been written by many people in the 16th century, so many saints have written about. In the Bible, also it is there that, “I'll appear before you like tongues of flames” and these are the Chakras that you see.

In the Bible, you know, Mister Paul has done, I think, some mutation, some sort of a trouble is there.

Because Christ must have told a lot of things about it. I don't find them there. I'm surprised because He was according to us was an incarnation and He knew so much that I'm sure He must have told a lot. But as you know there was a big fight between Paul and Mathew and all of them and in that problem some things were missing, same about Quran. Quran was written after forty years the death of Mohammed Sahib, forty years. How can you remember this Quran for forty years? He did not know how to read and write. And His friends also did not know.

So His friends' grandchildren was used by another horrible fellow called Mowaja and he wrote the Quran.

So that is how, you see, a book is there. People are bound to the book. But how far there are truths in it and how far they are missing, we cannot know. But still truth has its own styles, you see, it slips into some crevices and shows itself.

So even in the Bible or Quran we see lots of things which shows what we have to do.

Christ has said, “Know thyself." “You are to be born again." So nicely, we put a brand: born-again. How are

you born again? You join an organization, become born-again, you are not. I'm sorry to say. A born-again must have the Kuṇḍalinī coming out of the fontanelle bone area, which is the actualisation of your baptism. Otherwise how are you born again just taking a brand on yourself, born-again, born thrice, born five times. But in Indian philosophy we know.

Because we call a person who is realised Soul as Dvijaḥ means born-twice and also a bird is called as Dvijaḥ. Means a bird is as an egg comes in and then becomes the bird. In the same way a human being is like an egg, has limitations and then he becomes like a bird.

So both are called as Dvijaḥ. But it has to happen. You cannot just brand yourself that I'm a Dvijaḥ.

You see, in that you get powers. And the first power as I told you is that of compassion, compassion that acts. That power comes into your hands. You can feel this power of compassion in your hands. For the first time you feel it. Now Mohammed Sahib has said it that at the time of resurrection your hands will speak, your hands will speak and will give witness against you, means they'll tell what's wrong with you. Also they have said that on your palm you will know the truth. This is exactly what Sahaja Yoga does to you.

So when She rises, She gives so many blessings; She is your mother. She is your individual mother; She knows everything about you. She knows about your past, about your aspirations, She knows everything.

And She rises with that understanding that this is My child, he is a seeker and he is to be born again.

And sometimes it's like a jet I've seen. Thousands of people get realisation. This is the special time of resurrection. And that's the first thing that happens to you that you feel the Cool Breeze of the Holy Ghost on your finger tips, Cool Breeze out of your fontanelle bone area, firstly. Now people start looking, if it is the air conditioning. It's from your head it is coming, not from air conditioning.

First thing is this that happens to you. But the second thing that happens that people who have come to Sahaja Yoga have become extremely creative. We have heard of Matt Malley now. He is one of them.

So many people have become great musicians and artist and this and that. Because you become one with that Divine Power which is the source of all creativity. Then you become a person who is a satisfied soul. You know economics very well which says that, `Wants are not satiable in general.' Today I want a carpet, all right buy a carpet, then buy a house, then buy a car, then buy a helicopter, go on buying. With the one I bought already, I'm not satisfied. They are never satiable; in general they are never satiable. But then you start enjoying, you buy a carpet. All right, you enjoy it. Now let's enjoy the carpet I bought.

Then you buy something then you enjoy that, whatever you have, you enjoy. But what you enjoy the most is the company of other realised Souls, such friendship, such oneness. No quarrel, no fights, no leg-pulling, nothing. Leg-pulling is there, I must say, a little bit. They joke around. We get people from so many countries in India living in a place, I would not say very good, but they love

it because there are Sahaja Yogis, so many of them and so much love, so much compassion, so much understanding. The whole world as if has become their own.

So the, another thing you develop is the collective consciousness about which Jung has also said it because on your fingertips you can feel the centers of others.

So you are collectively conscious. You know what's wrong with another person, you know what's wrong with you. If you can correct yourself, you can correct everyone. And this is what is the power you get very easily. You don't talk what dress the other one is wearing, what sort of a hair do he..., nothing. What you say: how the Chakras are, what is the situation of the Chakras of that person. Then you start facing yourself without introspection.

Somebody says, “Mother, You know my Chakra is catching here. That means I'm getting egoistical” but nobody says that otherwise.

So you start facing yourself, understanding yourself, correcting yourself without any difficulty. Is a very simple way of doing it. Sahaj also means spontaneous and also means easy.

Now another thing that happens to you is that you become thoughtlessly aware. Patanjali has talked about it. Now what happens that you are all the time thinking. Now this mind is a myth created by you. Is like a computer that you have created by your conditioning and your ego.

So you can be only in the past or in the future, you cannot be in the present. The thoughts are coming from the past and the future. But if I say, “You be in the

present” you cannot be. It is not possible. You cannot be in the present.

So when the thoughts rise and fall, rise and fall, rise and fall, you are jumping on the cusp of the thoughts. And when Kuṇḍalinī rises, she elongates those thought and you become silent, no thoughts. If you want to think, you can think, but otherwise no thoughts. As given this power, you start witnessing the whole world as a drama. You don't get involved into it and you can solve the problems much better.

For example, you are out of the traffic; you can watch the traffic, all right. It cannot touch you or if you are standing in the water, you're afraid of the waves, but supposing you get out of that, sit on a boat, then you are enjoying those. But supposing you know how to swim, you can jump and help those who are getting drowned, this exactly what happens to you. You can save others, you can give realisation, you can cure their Chakras.

I must tell you today that America is this center. We call it the Viśhuddhi. Is one of the most important centers, it has got sixteen petals. Today only first time I'm telling you openly. As a result, communication has to be absolutely Divine. You develop Divine communication. Sitting down here, you will know about people. You can help sitting down here. That's the power you can get if this center is cured and that is this America. It goes to all the places to cure this thing, that thing does it know. No other country does that kind of a job. Why America does, because it is the Viśhuddhi Chakra. That's the nature of that particular country which does that job. But if spirituality comes into it, then whatever they will do, will

be benevolent, will be holy, would be blissful. This is such an important center that though in America...

Of course, I mean, people ask Me, I don't know what to say because there are very few deep Sahaja Yogis I must admit.

In Russia somebody asked an American Sahaja Yogi, “How many deep Sahaja Yogis you have?" in Togliatti.

So he said, “We have fifty-six." He said, “Oh my God, you have fifty-six thousand? We have only twenty-one thousand in Togliatti." It's a serious matter. You are responsible for the whole world because this is the center you occupy.

You must have respect for yourselves, must have respect for your being and must evolve and take up the responsibility in a proper way, in a judicious manner.

All the time if you read the newspaper... I mean, you don't understand: criticising this, criticising that, criticising that.

So many critics, ultimately the critics start criticising critics. It's a mad world, I feel so. And because of your country all kinds of ideas have gone abroad. You must know this. Because you are supposed to be a very powerful country, very great country, whatever you do here goes abroad.

So you have to be very responsible. That first of all you must know what you are and you have to evolve into it, you have to develop and mature into it. That's why since long I've been coming here every year.

No I mean in the beginning I came and I got a fright. I said, “What's going on here?" So for nine years I didn't

come. I must confess I didn't come. I thought, you know, how can you talk to them? Is just, they don't understand Me. There are all kinds of funny people going around, you see and I didn't know what to say.

So I didn't come for nine years, I must say. But every year I'm coming here just to see that you know what you are, what is your responsibility.

There are sixteen petals for this center. Sixteen petals it has got and these sixteen petals are responsible for our, physically I'm saying, ear, nose, throat, on a physical level. But the same center, you see, is occupied by Śhrī Kṛiṣhṇa. And He is the one who becomes here on this center what we call the great, the great universal being, Virāt.

So we have to understand that it's not Christianity or Hinduism or all this nonsense is giving you spirituality. Your own Self-knowledge is the one, which you can all of you have, grow into it and develop.

This responsibility is very great on Americans. Of course this is the center of Christ where Optic Chiasma, where the two optic nerves cross each other, this is the cross, which He has crossed for us. Now all of them have worked very hard for you. On every center, they have worked very hard. Only thing is now we don't have to work hard, do anything but to accept Self-realisation and grow into it. Of course, now, as there are many people you see here. They come, they get realisation and then they are finished. That reminds Me what Christ had said that some seeds just sprouted and died away.

It's a very important time in the history of humanity, in the history of spirituality. And this has to happen to you.

Till I live I'll come to America to work hard. Now the amount of advertising done I was really shocked. Poor Sahaja Yogis said they have to be, “Bum, bum, bum, bum, bum, bum, bum” *[UNCLEAR* wah] and nonsensical things go into our heads very easily. And something real doesn't attract our attention. This only happens in America, nowhere. Is a typical. Because they have no understanding, as to why they are here. All the way they'll come, now they'll go to another, some Guru speaking there, the Guru-shopping very common here.

So I have to tell you very frankly that in Sahaja Yoga you have to grow. You have to grow that's all, nothing else. You don't have to pay for it. First of all I must tell you. They said if you don't have to pay then there's no credibility. What a mind it is? I tell you. And all kinds of things they have told Me. I was shocked Myself. Because in India if some Guru asks for money, they say, “You get *[UNCLEAR]*." But here if you don't ask for money, they say, “What is the credibility?", because they can sue a person.

They have all made lots of money, one are better that the other. I need not tell their names.

So like that, so responsibility of yours is to understand that you are the ones who will get the blessings for the whole world. This bliss you have to get yourself and give it to others. You can do, it's the Americans they are duty-bound, they are duty-bound. And they have to do it.

The first place I visited was America I told you. But for nine years I didn't go. I said, “Let them grow, a little mature." In nine years all these Gurus came and I don't know what they did to you.

So try to understand, you have to know the reality. As a result, what happens? All that is hanging around us, jealousies, attachments, all kinds of things, all drop out. You get detached but that doesn't mean you go to Himālayas, leave your wife. When you are not attached to anything what are you going to leave? Because you are attached, that's why you say, “I leave this, I leave that, I leave that." Like Hare Rāma people, you know.

They told Me that “Mother, we have given up everything, we've given up house, we've given up this, given up that. And You are such a spiritual lady, why do You wear this way?" I said, “We are supposed to wear in My family, supposed to. I'm a family woman." “But we have given up our family, we have given up everything." I said, “But I would request you one thing. Whatever you think in this house, because I come from a royal family, so we have lots of, you see, antiques things and all that of My fore-fore-forefathers, whatever you think equal to the dust particle of Śhrī Kṛiṣhṇa you take it away, but should be equal." Now they started looking at this and looking at that. “We can't find anything equal to that." I said, “Then what have you given up, stones? What have you given up?" So this idea also that you give up that and wear some clothes and this is all nonsense. This happens within yourself, all this dress and all this hypocrisy. Why to proclaim that you are a Sannyāsī or, or you are something? For example, another one I met in Chicago that was another one I must tell you.

So he was wearing a very thin dhoti, you know, very thin. And it was so cold I was also shivering. I said, “Why are you wearing this dhoti?" He was head of that

organization. He said, “Because my Guru has told me that you must wear a dhoti if you want to go to heaven." I said, “Really? In My country eighty per cent people wear nothing but dhoti, so they'll go first." And then the second thing was even more ridiculous. He had shaved his hair completely. And they can buy in the market this, I don't know what you call this in English, pigtail? Ya. And I said, “Why have you shaved your head? You are a young man." He said, “My Guru has said, `If you have not shaved your head, you cannot go to heaven.' " I said, “Really? Why? There are no barbers or what?" On this Kabīra has said very nicely that “If by shaving your head you can go to heaven then what about the sheep which is shaved twice a year?" All this has been said, done, but we don't understand. They gave mantras for three hundred pounds.

Can you imagine? What mantra? Inga, pinga, tinga. Now ask any Indian, he'll laugh at this. But tell it. Inga means the scorpion bite and pinga means: when a person gets possessed, he moves like that and tinga means showing like this. Now what do you say? And people are doing, sitting down, inga, inga, inga, pinga, pinga, pinga, tinga, tinga, tinga. More in America, America which is the highest in every estimate.

They should be the first to receive. But see, all such people have been befooling and we accepted.

So your attention itself becomes enlightened, attention. Your attention becomes absolutely pure, innocent.

Innocent is never lost, remember, never lost.

Some clouds are there, but is never lost. And the innocence comes back.

See Christ has said, “Thou shalt not have adulterous eyes." Meaning no lust and greed in the eye, have you met anyone in the Christian nations with that peaceful eye that Christ has asked? That happens to you. You will just become that. Your eyes get a glint, a kind of a shine and you do have become now, you can't turn your eyes like this all the time. You just get beautiful eyes, which are innocent. And a person who has this glance even once looking at a person, can give realisation, can give peace, can give joy.

Ultimately, what happens is that we jump into the ocean of joy. Joy is not like happiness, unhappiness.

It is singular. And you become extremely joyous. At the ridiculous things you are looking but you don't feel upset with it because you know how to cure it. You see something very much beautiful, you are joyous.

It's a personality that you all have in a potential state, which has to be brought out. For that you don't have to give up anything. Whatever is not good for you, you will yourself give up. I never say, “Don't do this” because if I say that half of them will walk off. But you jolly well do it yourself because you are in joy. You don't want to have all these things around. I never say, “Don't do it”, never.

That way Americans are not such complicated people, I know, but they have been complicated by these false Gurus. By sense they were complicated, these false Gurus should never have stood here. And that's the reason I've told you so much about them because I want you to get out of the entanglement of these things. But that doesn't mean you should feel guilty by any chance. Please don't feel guilty. Forget My lecture. Don't feel

guilty. That's very important that you have to have respect for you. You have to know that you are the spirit and spirit never feels guilty. It's a fashion also. To feel guilty is a fashion. But do you know by feeling guilty this center goes out of order. With that, you get what you call spondylitis, the horrible disease. You see people with the neckline walking about like dogs. That is due to this center where you feel guilty. All the time, it's a temperament. I don't know why. It's a culture to feel guilty all the time. It's a fashion I should say. Now please, you are human beings. If you are guilty, you would have been in jail. Why are you here? So please believe in yourself, have faith in yourself. You are not guilty.

Many people say, “Mother, I can't get over it." Means what? It's done long time back, finished, you can't correct it, do anything, only thing: `I'm guilty, I'm guilty.' You're standing like this. But another disease you get is angina, very common in this country.

Third disease you get could be breast cancer or could be also lethargic organs.

So first thing, you do today here when you are sitting with Me, not to feel guilty about yourself. That means you forgive yourself completely, forgive. See those people who say you are sinners and all that themselves must be sinners. How do they know you are sinners? If they have not committed any sins, how do they know you are a sinner? So don't believe them. Know that you are not guilty at all. All right, that means you should be pleasantly placed towards yourselves and forgive yourself.

Now second thing is even simpler, to forgive everyone, not thinking about them. Because if you think that's a headache also. Logically whether you forgive or don't forgive, you don't do anything. What do you do? Many people say, “Mother I can't forgive." So what? You are punishing yourself. The person who has wronged you is very happy and you are punishing yourself. What is the use of not forgiving? And logically if you just think, why to trouble yourself and torture yourself like that? So also you have to forgive yourself and others without thinking about it. Because this center is like a constricted cross, like this, absolutely.

And unless and until you forgive, it won't open. If it won't open like this, how can the Kuṇḍalinī pass? But if you forgive, it will open. Same here if you forgive yourself, this center will open.

So simple as that, very simple. The whole thing is very simple.

Again I have to say that I cannot force Sahaja Yoga on you, it's impossible. You cannot force because it is a living process of evolution. At human stage, it cannot be forced.

So if you don't want to have, I would request you to go from this hall, it's all right. Only people who want to have their realisation can get it, otherwise cannot get it. It's a very simple thing, it's within you, it's your own power which will glorify you. I will let you know that what I am saying is the highest thing you can achieve in life.

So I'll wait for a few minutes, one or two minutes, to see those who have to go can go. In the meanwhile, I would

request you to take out your shoes because that helps us.

Contents: 1996-09-25 **Iranian, Public Program, Los Angeles, CA, U.S.A.**

[Introduction in Persian language by Majid Golhpur.]

Shri Mataji: They all understand English well?

Sahaja Yogi: Yes, I think so, yes.

Shri Mataji: It's all right? Of course I can't speak American English well.

I'm happy tonight you have been able to come back again and it's a great pleasure for Me to see you here, because last time I was quite in a hurry and same thing is happening today. The program was arranged actually day before, but you had some festival.

So it was postponed for today and I'm booked to go tonight to New York.

So I'll be quite short in My speech.

So to begin with

I bow to all the seekers of truth.

First of all you must know that you are seekers and seekers of truth and not of untruth.

So one has to know what is the truth? Whatever I am telling you, you don't believe in Me, no, because blind faith has really created great problems today. If people didn't have blind faith and if they were enlightened there would have been no problem whatsoever.

So first of all the truth is that you are not this body, this mind, these emotions, this ego, but you are the pure Spirit. It is not only I'm saying, is said by Abraham,

Moses, by Christ, also it has been said by so many people who were saints in India. Apart from that Mohammed Sahib has said very clearly that, “If you do not know yourself, you will not know God." It's clearly said, “You have to know yourself." But as you know, none of these books to which we are bound are written by people who have started the religion.

In the case of Mohammed Sahib it was after forty years his death that the book was written by one horrible fellow called *[UNCLEAR* Mobaya]. He was a hater of women and he tried to change as much as possible. Still there are lots of truths in it.

So another truth that is in the Koran also, what Moses has said has been many a times written, rewritten. But Mohammed Sahib has written very clearly that, “When your resurrection will take place then your hands will speak and will give witness against you", that is what that they will tell you what's wrong with you. Your hands will tell, clearly! And that to know the truth you will feel it in the palm here, when you ask the question to the real one, you will feel the answer here.

All these things can happen only in Sahaja Yoga, in no other way, whether you are a Christian, Hindu, Muslim or Jews. We must know that we have to still step one step forward, we are not yet complete Jews, Christians, Hindus or Muslims. And that step is that we have to be born again, but it is not we are born again like the people you see, just they have a thing written down, you know, they call themselves `born again'. Anybody can say themselves `born again'. It's not like that.

We call ourselves Jews or say Muslims or Hindus, but still we are not fully that. Because a Muslim can commit any mistake, he can do any wrong. Jews can do also any wrong, also the Hindus and Christians.

They'll go to church, come back home and do some sort of a nonsense. All right? Then same about Jews and same about Muslims, same about Hindus, that means what they say, what they preach they do not practice. For which I do not blame them, because they haven't got that personality, that strength within themselves to follow it fully. There's something lacking! Like a transport minister from India came to Me in London and he asked, “Now You solve my question." I said, “What is your question?" The problem is, that the Sikh people of London refused to wear a shield, what they call, I don't know what you call here, for the motorbike people, the steel one? Sahaja Yoginis: Helmet, helmet.

Shri Mataji: Yeah, yeah, helmet.

So they said, it's not allowed in our religion. At the time of Mohammed Sahib there were no motorbikes, so He did not write about it.

So it's not allowed in our religion to wear this, because Nanak Sahib did not ask us to wear.

So He said now how to answer this question tell me. I told him it's very simple. In their book Granth Sahib is clearly written by everyone that you should not drink alcohol, clearly.

So you ask them out of all of you who does not drink the alcohol at all can do without the helmet and they couldn't find even one person in London or in England who was not drinking alcohol. They claimed they are Muslims and

they were doing the thing which was completely forbidden to them. Then I said, they are not Muslims, because they were alc[oholic]... they drink alcohol.

And they drink so much sometimes that even the people of Scotland are frightened of them. [Laughter.] It's very surprising. Now these are the Sikhs, then the Muslims are not supposed to drink, either. But the way they can drink, you know, because they say, we are this, we are that.

These religions are based on books, the whole knowledge is in the books, not in their character. And they're all the time trying to find some sort of an excuse, to do what they want to do. But why, what is the weakness in human beings that doesn't allow them to follow their religions properly? And the weakness is that all the human beings who are following these religions are seldom enlightened. They haven't got enlightenment as yet. In every scripture it is written that you have to have enlightenment.

Now what is enlightenment, is what Majid has told you. This is a knowledge, it was known to Indian people long time back, I would say to the saints, but even those saints who had this knowledge were tortured, beaten, killed, all kinds of things they did to them. Is anybody who tells the truth has to be killed by people who do not know the truth, because they are blind. Instead of knowing it, instead of learning it and improving the quality of their life they just want to torture them. It's a common practice.

Who was not tortured? Even Moses had to go to India and he died there, is a fact and I have told about this long, long time back, now people are talking about it.

And so many Jews also went to India and they are still called as Jew, like Lakshman-Jew, Nehru Jew, they're all Jews who settled down there as Brahmins. They don't know what are they supposed to do as Jews. Now it was Moses who brought, if you have read [UNCLEAR... maya], what we call *[UNCLEAR* ir-maya] in Hebrew language. He was the one who saw the people, when He came down with His ten commandments, that they were completely decadent, absolutely decadent in the worst possible position of sins.

So it is He gave this Shariat, He said Shariat should be applied to all the Jews, but I think Jews were wise enough not to accept it.

So the Muslim said, “All right, why you cannot do it, we'll do it." So they took over and that's how this religion started working on fear. Not in freedom, because you are born to a Muslim family or to a Christian family or to a Jew family you become that. Then a fear starts, I belong to this society, how can I become something else, how can I know something else, how can I read anything else? Still I must say, among all these, Jews are the most open-minded people, surprisingly. They read about all the religions, they read about other knowledge also and they want to know about other knowledge.

Maybe they are seeking.

Now whatever has happened so far, say in Germany, what Hitler has done, because he got a concept that Jews are to be thrown away, because he is a special race, calling himself Arian. And later on people started saying that Germans are the highest race, actually the psychologists also, because they have better brains.

Those who can kill small children in the gas chamber, how can they be the superior race? Superior race is that of people, who are saints, who do good to others, who are benevolent to others. They are the people who are superior, not those who try to destroy and to bring in bad things.

So this thing happened at that time. He got this idea into his head and he started misbehaving, in a way it was too much, I should say.

But when the Germans came to Sahaja Yoga they were very different people. First time I went to Russia and twenty-five German Sahaja Yogis came rushing to Russia. And I was very much touched by them. I said how are you here? They said, “Mother is it not our responsibility? So many of Russians were killed by Germans, is it not our responsibility?" Then the same Germans now, you'll be surprised, are going to Jerusalem and they have started a very beautiful center and the people are coming to them and they are more than what we have here, you'll be surprised.

Such a nice center they have started for people, because everybody wants peace, everybody wants to lead a good life, everyone wants to have a beautiful family. That's the desire if you see inside, everybody wants a benevolent beautiful society. And when these people went there, they were Germans, so called and when they talked about Sahaja Yoga, gave them Realisation, so many Jews are now changing and are becoming very beautiful people.

All your problems will be solved one day, once the Jews get their Realisation and understand and also Arafat, I'm

going to give him Realisation. Poor fellow is trying his level best, but what can he do? The first country I visited was Iran. Now you'll be surprised, first one. And I gave Realisation to some people there. That time it was all right, but then this ayatollah came and a new type of regime started. A very fundamental regime and the Iran which was once upon a time a great country is going to dogs, it's in very big trouble. Now by hating Iran or Iranians people are not going to gain anything. By saying that Iran should be banned and doomed it's not a good way. On the contrary, if Irani[an]s take to enlightenment, they will change definitely. It's all out of fear people behave like this. When there is fear people behave like this, but when there is no fear there's love and compassion.

And this can only be removed, if people get their enlightenment. This enlightenment is within you, as he must have told you about all this. I must tell you, that this Kuṇḍalinī of course was discovered or maybe has been described thousands of years back in India. But imagine, in a place like Bolivia they have a community called *[UNCLEAR* Hindosh] and they know all about Kuṇḍalinī, also they know about the left and right side, everything whatever Majid has told you. But they do not know how to awaken the Kuṇḍalinī, they don't know this. Then I was surprised, I went to Ukraine where the capital is Kiev. I went to see the museum and the museum there are pictures of Kuṇḍalinī and pictures of these Chakras, very well done and description of the Primordial Mother. They all believed in the Mother but I don't know how

somehow or other these people managed to keep out the Mother part of it.

In the Christian Bible they described God the Father, God the Son and the Holy Ghost, which is a dove, because Paul didn't want to talk about the Mother. He didn't want to talk the power of the Mother.

So he didn't describe and like that in every religion I find this kind the woman is treated as something rather low. Then came Mister Freud, also he was a Jew, imagine! And he challenged all the morality of the world. I don't know why he did it, putting the mother into a very sinful attitude towards her child.

Now we see the results of that, you must have read so much what's happening to our young girls. But according to our Indian scripture woman is the power. Mother is the power and she should be respected, not like Islamic think. But even in the Islam, you'll be surprised, Mohammed Sahib respected women very well. He respected Christ and specially for His Mother He has written very beautifully that this woman should never be challenged for her chastity, very clearly, with such a respect He has written. Even Paul didn't write, Paul calls her just `a woman'.

So when I came to West I find, of course in Iran same thing, the woman had no position. She had no position in the society and I was amazed how could they accept all these things so blindfolded. Actually we have to understand that this Kuṇḍalinī is your own Mother, She has been with you in your past, She knows all about you, about your aspirations, about your future, everything She knows and She is just waiting for an opportunity to give

you your second birth. Now think how a mother behaves, but She is a Holy Mother. She has no hatred for you, just love and love and love. She wants to give you self Realisation.

You are all out of Iran now and you are here in this country, you are Americans maybe all of you.

So the responsibility on you people is much more. You people have to get your enlightenment and all those who have come here, you can enlighten them and you can save their lives, no doubt.

This Kuṇḍalinī awakening has been said, as, is the last fontanelle bone area from where it pierces through and this is the actualisation of baptism that takes place. An enlightened person in a Sanskrit language is called as `Dvijaḥ', means `born twice'. It's not just anybody can call himself `second birth' or `I'm born again', but a person who is enlightened is called dvijah-ha meaning `twice born'. And a bird is also called dvijah, because bird is first an egg and then it becomes a bird. In the same way we are limited by our ignorance, absolutely we do not know anything about ourselves.

So we have to break our Sahasrāra, this part and become one with the All-pervading Divine Power.

So the second truth either, you see these beautiful flowers here, it's a miracle. In the same way if you ask the doctor who runs your heart, he'll say it's an autonomous nervous system. But if you say, “Who is the `auto' ?", he can't answer. This is what you have to become. Then when this Kuṇḍalinī rises, She connects you to the All-pervading power of Divine Love which creates all these living miracles. It's called Ruh, it's called

Param-Chaitanya, it's called as the Cool Breeze of the Holy Ghost. This has to happen.

You will see with this, you will absolutely relax. Your talents will grow. Yesterday we had a very well known artist here who was just an ordinary person, has become a, now, a very famous musician. We have many artists, many orators, many writers who have got a new dimension of creativity. Then comes where you feel absolutely satisfied. Not that you buy this, then you want to buy another thing, you buy another thing, buy another thing, you are never satisfied. But once the Kuṇḍalinī passes through this center, second Chakra, then what you get is a satisfying temperament. You're satisfied and you do not run after things.

[Aside:] Come in.

The greatest thing that happens to you that you develop a compassion which works, which acts.

Compassion that acts! Because your attention becomes absolutely pure. You'll be amazed, we cannot lose our innocence, it is never lost, it's eternal.

Some, there are of course some clouds, but once you get this awakening your eyes get a glint, a kind of a shining thing and your eyes become absolutely innocent without lust or greed.

What Christ has said, “Thou shalt not have adulterous eyes!" Now in these Western countries they were, they call themselves Christian nations, I haven't seen anyone like that. But that kind of thing happens to you automatically, spontaneously, Sahaj, that your eyes become absolutely innocent. And when you put this

glance onto anyone, such a person gets completely overwhelmed with joy, happiness and bliss.

But the greatest thing that happens to you that you become a peaceful personality, absolutely a peaceful personality. We talk of global peace, this, that, this and that, but if you are not peaceful within, how can you bring in peace on this earth? So actually what happens that we live in the past and the future and we're jumping on the cusp of the thoughts which are coming from the past and the future. We cannot be in the present. We cannot be.

So when this Kuṇḍalinī rises She elongates those thoughts, there's a space in between and that is where is the present.

Then you become extremely peaceful. Peaceful watching everyone like a witness. The whole thing becomes a drama, it's a drama going on whether it is ridiculous, whether it is tragedies or comedy. It's a drama! You are seeing a drama and that drama that you see, doesn't disturb you. You are absolutely peaceful within yourself. But when this state grows, wherever such a person goes, there's peace. Such a person emits peace and gives peace.

So many things can happen to you, I don't know how to explain in this short time, but the new awareness comes in within you which we call as collective consciousness. We become collectively conscious.

Means you can feel sitting down here the centers of others. If you can cure your centers, you can cure the centers of others and your brain gets so much enlightened that even a student who is not a very good

student becomes an excellent student. Your mind becomes extremely sensitive, but this mind that we know of is a myth, created by your ego and conditioning. But your brain starts emitting such knowledge to you that you are surprised how is it this knowledge coming to us.

In this short time now they have asked Me to finish the lecture and I have to have to catch the plane, so I hope you don't mind, but you better catch your enlightenment just now. It's very simple. You have to take out your shoes.

You have to know what glory you are, what greatness you are, you don't know! We have no respect for ourselves, that's the main point. Now please put both the hands towards Me like that, both the hands.

Now what I have to tell you that first of all, you should be pleasantly placed towards yourself, not to feel guilty, at all. You have done nothing wrong, why should you feel guilty? It's a fashion I think, just to feel guilty for nothing at all, because if you feel guilty, then this center catches. Here! Especially the Christians, they feel guilty. This Chakra, if it catches on left-hand side, then you get angina, one disease, spondylitis, another disease, and lethargic organs, third disease.

So why do you want to feel guilty for nothing at all, for something that has happened long time back, to get these diseases on yourself and pay doctors' bills? So don't feel guilty! You should be very pleasantly placed towards yourself. Be happy that you are here to get your enlightenment. Don't doubt yourself at all, you are all going to get it, no doubt.

So you please forgive yourself completely! Second thing is that you have to forgive others. Forgive everyone. It's difficult for Jews to do that, I know. They can't forgive. But by not forgiving, what are you doing? What do you do? Nothing. You are playing into the hands of Germans again, because you are torturing yourself.

So just forgive! Forgive! If you don't forgive then this center here, as you see on the Optic Chiasma like this completely constricted, it won't open. It will open only if you really from heart forgive everyone. Even don't think about the people whom you want to forgive. Just forgive, it will open. You feel much lighter, just forgive, because you don't do anything.

[Aside:] a little bit, all right.

Now, then these are simple things I'm requesting you to do. Only thing I have to tell you, I cannot force it on you, you have to ask for it, you have to ask for it, just you have to ask for it. Forget all your worries, everything and everything will work out. Just ask for it! Now, you can take out your glasses also, if you want to. Now you put your left hand towards Me and right hand on top of fontanelle bone area and bend your head a little bit. You must not worry about anything, don't have to pay for it, it's natural, it is living process, you don't have to pay for it, just will work out.

Bend your head. Now see, if there is a hot or a Cool Breeze coming out of your fontanelle bone area.

Please don't put your hand on top of your head, but away from it and some people get it closer, some people get it further, maybe hot breeze also coming.

Now, please take your right hand towards Me. Put it towards Me again, put down your head and please put your left hand on top of your fontanelle bone area. Now if it is hot that means you have not forgiven yourself, nor you have forgiven others, so please do it now! That's very important that it should cool down.

Now lastly, with the left hand, you just see if there's a cool or a hot breeze is coming. Left hands towards Me and right hand on top of your head, please bend your head and see now clearly if it's a hot or a Cool Breeze like vibrations coming out of your own head. Don't doubt that there is a air conditioning, it's coming out of your own head.

Mhm! Now, please put both your hands up and bend back your head and ask Me anyone of these three questions, one question three times. Any one! First is, you can call Me Mother or you can call Me Shri Mataji, `Mother, is this the Cool Breeze of the Holy Ghost?' Ask this question three times. Or, `Mother, is this the All-pervading power of Divine Love?' Ask this question three times. Or, `Mother, is this the Param-Chaitanya?' Ask this question three times. One question only ask three times, whichever you like.

Now, please put down your hands. Now, put your hands towards Me and watch Me without thinking, just watch Me without thinking. All those who have felt cool or hot breeze out the fingertips or out of the fontanelle bone area or on the palm, please raise both your hands.

You didn't feel? All right, you didn't feel? Answers: *[UNCLEAR]*.

Shri Mataji: Accept for one or two, all of you have felt it. May God bless you! For the first time you have felt this All-pervading power. It's there, it's Ruh.

You have been to some Guru? Some Guru you have been? No? I am sure, that's it, that's why.

So if you go to a wrong Guru, the Kuṇḍalinī doesn't rise immediately, but She will, all right? What's the matter, you never felt it? No? Are you a journalist? That's it. [Laughter.] I can understand! [Laughing.] Why only two persons didn't, because you meet all kinds of people in journalism and you don't know how to protect yourself. All right? But you should get it. The best way, to be the best journalist is to be an enlightened person, then you can see the person and know what's wrong with that person. All right? It's very important to add efficiency.

So may God bless you! I am very much thankful to you and I hope all of you will come to our center and grow. They had a big objection to Majid that we'll not have any such program, because they do not come, they just come as a fashion. No, take it up seriously, it's very serious, you must respect your Self-realisation, you must know you have to grow, this is a chance you should not miss! This is the last judgment, so be careful.

Shri Mataji: Yes? Lady: Why did we ask you those questions that you said to ask?

Shri Mataji: What does she say? [To a Sahaja Yogi:] You come here!

Sahaja Yogi: Yes.

Lady: She said, She said to ask those questions like: “Mother..." it is about *[UNCLEAR]*?

Sahaja Yogi: She wants to know, Lady: She told us three things. But She first -

Sahaja Yogi: Yes. She asked about the question, why in the end we asked these three questions?

Shri Mataji: Ask! Lady: But I cannot, *[UNCLEAR]*.

Shri Mataji: You will know later on, everything should not be known just now, because these questions are just like computer, you know you ask a question to the computer and the computer gives the answer, isn't it? Lady: No, but You said to ask You “Mother or..."

Sahaja Yogini: *[UNCLEAR* She...]

Shri Mataji: All right?

Sahaja Yogi: Ah, *[UNCLEAR]*.

Shri Mataji: That's it!

Sahaja Yogi: Yes! But Mother, we have a few questions.

Sahaja Yogini: She is not chosen...

Sahaja Yogi: Ah, OK! *[UNCLEAR]*. I am sorry, she is not Iranian, she...

Shri Mataji: Ahh?

Sahaja Yogi: She is not Iranian. I said perhaps we can explain her after, because Shri Mataji must leave now, but we have a few Iranian persons, Mother, she, these two journalists want also interview you, but ah...

Shri Mataji: I know, I know!

Sahaja Yogi: Yes.

Shri Mataji: But I didn't for-, I forgot about it, I'm sorry, but just now she didn't feel it, you see.

Sahaja Yogi: Ah, we have, Mother, a Persian, she did interview last year...

Shri Mataji: Yeah!

Sahaja Yogi:... she was in Canada.

Shri Mataji: Yes, I know. She was there.

Sahaja Yogi: She wants also and we have Madame *[UNCLEAR* Amelie], Doctor Amelie, she wants also to speak with You. But I think we have a short time and we cannot present You all the person here, I think. Perhaps for next time if you want come again some Iranian programs...

Shri Mataji: You see, it was done in such a different way, because I was to address this meeting day before. But because there was a festival they arranged it today and I am booked already to go, so you see, but still we managed, I am sure I will get the plane.

Yeah? Yeah?

Seeker: I have a question about the date the Koran was written, what You said forty years?

Shri Mataji: What has he said?

Seeker: You said forty years after the death of Mohammad Koran was written, but...

Sahaja Yogi: About the Koran, the date of writing of Koran. He asked ah,

Shri Mataji: Yeah of course, of course.

Seeker: *[UNCLEAR* the truth, I mean, to my knowledge it was written at His time, but as a script, but after that, after about twelve years these scripts were collected and then became this idea like this book what we have now].

Shri Mataji: What is it?

Sahaja Yogi: No, he have, he gave his idea about the date of written of Koran.

So...

Shri Mataji: That's you see because My father translated Koran *[UNCLEAR]* and He was a scholar for Arabic and also Persian.

So He said that written in Arabic is gibberish but in Persian, when they translated, it's made more sensible, but then He found a lot of disparities in things and all that, than He found out that it was not Mohammed Sahib who wrote, but it was written by another fellow who was the fifth khalifa.

Sahaja Yogi: Yes!

Shri Mataji: And whose Mother ate the liver of the fourth khalif. He was not an imam. An imam is the one who is a realised Soul and Hazrat Ali was the first who was a realised Soul, you see?

Seeker: He also wrote the Koran!

Shri Mataji: What's he saying?

Sahaja Yogi: Sorry! I think we can't continue because Shri Mataji has a short time Lady: Can I just ask one question!

Sahaja Yogi: Yes, please!

Shri Mataji: But I know a lot about it!

Sahaja Yogi: I think-

Shri Mataji: Some of it!

Sahaja Yogi: *[UNCLEAR* After this ask your question! Again your question! He doesn't!...]

Shri Mataji: Oh thank you very much!

Sahaja Yogi: Because she is waiting.

So Mother, we must thank *[UNCLEAR]*.

Shri Mataji: No, it was forty years. You see the thing was He did not write, because He did not know how to write

or read and His friends also did not know. Then their grandchildren wrote. I'm telling you authentically because My Father had a great respect for all that and He was a great scholar of fourteen languages.

Sahaja Yogi: Thank you very much!

Shri Mataji: May God bless you! Thank you! [Applause.]

***Contents: 1996-09-27*, Public Program, New York, USA**

[Introduction by David Dunphy.]

I bow to all the seekers of Truth.

I've told you many a times that Truth is what it is. You cannot change it, you cannot transform it, you cannot sale it. This is very important to understand in America that we cannot sale the Truth. Also, unfortunately, at the human awareness you cannot know the Absolute Truth.....

***Contents: 1996-09-29* Śhrī Kṛiṣhṇa Pūjā, Camp Vacamas, 256 Macopin Road, West Milford, NJ, U.S.A.**

Today we have decided to have Kṛiṣhṇa Pūjā because America is the Kṛiṣhṇa Bhūmī. It's very surprising that such a great incarnation of Śhrī Kṛiṣhṇa came even much later than Rāma and has sent His special people to live in America. Of course, there are many who are seeking in this country, no doubt. But there are many who are also misleading them. That's how you find, despite all our effort, we have not been able to expand Sahaja Yoga very much.

What one has to learn from His life is very, very important. The first and foremost thing He taught was collectivity. He used to get hold of small boys and play with them together. Rāma didn't do that. He used to get hold of ladies who were selling milk and also butter, those who used to go to fill their water in the pitcher. He is the one who collected all such people in the village of Gokul. He played all kinds of pranks on His friends and His mother and the mother's friends. Behaved just like a very naughty child, just to show that He was just like all of us.

As you know, He was the incarnation of Śhrī Viṣhṇu. First Śhrī Rāma was born, took incarnation as Śhrī Rāma, which was in the Aryan race, means that time we had an Aryan race which was sort of superior, superior race than others. But when He came as Kṛiṣhṇa, He took His birth in Yadav dynasty, you can call it. They were not superior, they were selling milk, having cowherds and doing work not of any religious style. But they were innocent simple people living in the villages and they saw the great miracles of Śhrī Kṛiṣhṇa's childhood. He killed demons. He killed Pootna. All these people were sent by His uncle Kamsa to kill him. It was to be, because He had to prove that He was the incarnation of Śhrī Viṣhṇu and He did it. As a child, how He killed those people is remarkable. And how He made them out though they were all camouflaged.

In these modern times, difficult for people to believe that there could have been any incarnation like Śhrī Kṛiṣhṇa. But in Sahaja Yoga, we have method of absolutely establishing the truth that Śhrī Kṛiṣhṇa was there ruling

on the Viśhuddhi Chakra. From His childhood, you can see He was fond of collectivity.

And He tried to create collectivity of people who were very simple, uneducated, good hearted people. And that is His special quality. And all the people of that village knew Him very well, all cared for Him. And when He had to go, they felt very sad and all of them came running and crying for Him. It was a small boy who was going. After all, what is there? A little boy from the village is going. The whole village had gathered to cry for Him.

That is what we all Sahaja Yogis have to know. As a child also, He was a very collective personality.

He actually emits collectiveness. The collective consciousness that you enjoy is because of His bliss. I find that Americans are very collective in the sense, they are more bothered about other countries than about their own. They want to go all the way to Vietnam, now to Iraq, now to some other place. Going all over the world, [laughing] they try to correct. But their own country they do not see what's wrong. It's so divided. Mainly divided on race, racial discrimination, is divided by religions and all of these are just concepts which they have accepted and are fighting among themselves.

Now after all these, there are people who believe they are born criminals and they should be criminals.

And their criminality is going very far. They are gangsters. Even small children have become gangsters.

But the worst part is that these little boys also, including others, all these criminals are regarded as big heroes.

I have seen once, a young boy wearing a shirt with another young boy's photograph on it.

So he told Me. I said, “Who's this?" “You don't know? Very famous gangster” he said. At the age of thirteen years he is a very famous gangster and this boy is very proudly putting up that, like a big hero, or you can call it like a God there.

So see the perversion to what limit Śhrī Kṛiṣhṇa's blessings have been used. That's why this country is very difficult. One after another there has been attack of negativity.

For example, first thing started by Christians, who said that Jews killed Christ. It's not true, it's not true. He was never killed by Jews. “Christ was killed by Jews” is a false statement, absolutely. Christ was not killed by Jews. How can a multitude kill a man? It's the law there. The Romans, or we can call the Roman law crucified Him.

So the Christians started nicely torturing the Jews, because Christ was killed. I don't know how to explain this. Such absurd idea. Now somebody was killed so many years back and now what's the use of killing some grandchildren of those people or great grandchildren of those people? But they did not, the Jews did not. Still this concept was there that the Jews killed. And the Christians felt they have a right to torture the Jews.

So when the Jews came here, they were never given a good position, they were tortured very much and troubled very much. It happened everywhere but very much more here.

So among Jews now came out some devils, like Freud. And he said, “All right. We must shatter these Christians

absolutely. Their moral roots must be finished." So he started his own psychology to destroy the Christians. And Christians stupidly accepted it. They did whatever he said, experimented whatever he did.

When I was once in Switzerland, two girls came and they were shaking in the program. I couldn't understand. I called them. I said, “Why are you shaking?" So they said that, “Actually we are very much degree holders in Freudian [laughing] knowledge and we have done all experiments of Freud." “And then why are you shaking?" “Because we have power to shake!" *[UNCLEAR]*. [Laughter.] So they followed this Freud and this vindictiveness that was there was not seen by anyone, even by Jews. As a result we had people who were deadly against each other and ruining each other, destroying each other.

Then this Black and White business started. All kinds of theories people are putting up to show that the Blacks are bad or the Whites are bad. The difference is only skin deep. If you want you can cut the skin and see for yourself. Inside body is the same. But it was so. This divisive method started and it's still going on. I always say, without Blacks, Americans will be left high and dry. Look at the talent they have.

Not only music. Atlanta, I saw, all the Blacks were winning and Whites were not anywhere. [Laughs.] Very nicely they used to run, very swiftly at the end of it, you see. And all the Whites were saying, “Ha, ha, ha." They were nicely enjoying their *[UNCLEAR* beauty/position]. [Laughter.] You don't have the stamina of the Blacks also.

So in games also, same thing. With all this what is going to happen to America? It's a country which has to be collective because of Śhrī Kṛiṣhṇa. All of them are immigrants here. Who is not an immigrant? Whether they came earlier or later doesn't matter.

Thank God, I have told you many a times that Columbus lost his way and came here and not to India.

Otherwise, there would have been no Indians left and no Sahaja Yoga. [Laughter.] I think it was the trick of Hanumāna. [Laughing:] He misled him and Columbus came here. Thank God. [Laughter.] Now you are in a country where you have to be collective. Kṛiṣhṇa won't spare you unless and until you are collective or you give up this nonsense of skin-deep differences. Then religious differences. He had a friend who was lame by one leg. He had some friends who were very black. He had some friends who were quite Indian white, I should say. I shouldn't say white like you people, but Indian white. He had all kinds of colours. And He took His own birth in the Yadav vansh. They were milk sellers, milkmen who used to sell milk to people. He didn't take His birth in a very royal family like Śhrī Rāma. Though He was, because later on He became the king of Dwarika. But in His style, in His behaviour, in His life, nobody could see that He was a royal personality. He could sleep under a tree. He could eat anything that He could get. All kinds of sweet, sweet stories you can read in His life, showing how He was enjoying His collectivity, never showing off. And His collectivity has to be worked out in this country. Unless and until it is done from your heart, it's not going to work out.

We had problems like this always with our collectivity here. For example, a lady, you know, she is a big lady, I think. She started correcting people. “Why do you put here? This thing is getting dirty. That thing is this and that." Such a woman should be sometimes sent to some stable to clean it. Then she will give up these nonsensical ideas that she has. If you are a Sahaja Yogi you cannot behave like this. And this kind of a behaviour can destroy Sahaja Yoga. Have you ever heard Me saying that, “This is dirty, this is not good, I don't like this"? Did I say, ever? First of all, we have to understand, if we have to be collective, we should give up these stupid ideas about ourselves.

Some people get some position, may be some money, maybe, I would say, have a background. If you are sticking on to it then you are not a Sahaja Yogi. You are saints. You cannot be demanding. You have to give and give and give. Whatever may be your position in life, if that can overpower you then you are not a Sahaja Yogi at all.

Śhrī Kṛiṣhṇa, who is the Virāt, who is the great primordial personality, didn't show any such signs of His greatness. But Americans have a specialty to show that they are something outstandingly great. But Sahaja Yogis, please don't learn those things. You have to make others unlearn. If that cannot happen, it's better to leave Sahaja Yoga for ever. Such people will make everyone miserable and destroy Sahaja Yoga in America.

Even about protocol, you should become timeless. Absolutely timeless. Now, if you are particular about time, Śhrī Kṛiṣhṇa will play His tricks and your timing will

be finished. Happened yesterday. [Laughter and applause.] So one has to know that time is your slave and you don't have to be the slave of time, if you are a Sahaja Yogi. Otherwise, you are not. That means you are guided not by the Divine. The Divine works out everything very well. But for whom? For Sahaja Yogis. But if you are not Sahaja Yogis, you'll topple down.

In every way you should find out what things we have accumulated among ourselves, which is not Śhrī Kṛiṣhṇa's quality. Now, Śhrī Kṛiṣhṇa used to steal as a child, the butter from the ladies. Why? Why did He steal the butter? Because they were selling it to the military of Kamsa, His uncle, who was a devil.

They used to go all the way to sell him in Mathura.

So He used to steal it, because children needed it and giving it to children. He didn't like this idea, why should it go to these horrible Rākshasas of Mathura? Just the opposite in is America. All the false Gurus, all the Rākshasas come here and they get all the butter. As if people have no brains to understand, while Śhrī Kṛiṣhṇa is the brain of the Virāt. But here you find that people have no brains. Anybody comes, says something, “Ah, ha, ha, great." Somebody talks big, all right. They will give away their money. They will give away their houses. Their children they'll remove from the school, for something extremely stupid. While He is the brain in the body of Virāta.

So this kind of brainlessness comes and we really start, even Sahaja Yogis start behaving in a manner that shows they are really brainless.

Apart from that, He is Kubera. He is the God of wealth. That's why there is wealth in this country.

But this wealth is all becoming debts, you see, because of the special brains of Americans. They are so stupid that whatever is selling in the market, whether they need it or not, they'll buy. Take loan, again take loan, take loan till they are absolutely indebted. Now here in the country of Kubera you should be really rich. Rich doesn't mean just to have bank balance, but means by temperament.

Now it's much better but once upon a time, Americans were the most miserly Sahaja Yogis. They used to send Me candles as present and I used to hide that. I said, “Baba why do you send candles, even? Don't send anything, because everybody is going to see those candles and what are they going to say about it, that candles have been sent." Now, this I am talking for introspection.

Are we collective? Are we willing to share everything that we have? Do we look down upon people who come from other countries? Do we have racialism in us? Thirty five Sahaja Yogis came from Australia, to America as if this is some Haj. They went back with very bad vibrations. Out of them half were thrown out of Sahaja Yoga. Imagine Australia is a country where they used to send all the criminals.

So first and foremost, to judge yourself is to see your vibrations. That you should meditate and judge your vibrations if you are really collective or not. Because you are not like that, Sahaja Yoga does not spread.

I have seen people from Hare Rāma Hare Kṛiṣhṇa. Poor things have found nothing. They get up at four o'clock,

start their Hare Rāma Hare Kṛiṣhṇa bhajan, four o'clock. Then the whole day they wear a very thin dhoti in which they are shivering. They shave their heads and put a pig's tail here which is bought in the market. If you see their dedication you'll be surprised. How they are so much dedicated, when they haven't found anything whatsoever? What about the nuns? You see them, you will be amazed. One fellow came from the Catholic Church to us. He was trying to be a priest. He said, “Mother, Sahaja Yog, you don't do anything." I said, “What do you want to do?" “No, there we could not eat any meat on Fridays. On Saturdays, we could not drink anything. Then on Sundays, the whole day we had to fast and pray to God." “Then, what about the rest of the time?" “The rest of the time, we had to remember Bible by heart and then recite it. And if we made even one mistake, the Father would give us a nice beating." That's another problem with Sahaja Yoga because it is Śhrī Kṛiṣhṇa's play. It's so simple. You don't have to do anything of the kind. No disciplining, nothing. Left to you, you are your own master. You are your own Guru. But these things which are lingering in your mind, which was just the opposite of Śhrī Kṛiṣhṇa's life, which you have acquired in this country, are still there, here and there, here and there left.

Some of the people are really still so much busy with themselves. They look so pale, thin, I tell you, I can't believe they are Sahaja Yogis.

So when we see Śhrī Kṛiṣhṇa's life, the way He lived. And then He went to help the Pāṇḍavas. He told Arjuna that, “I can be your charioteer. I can drive your chariot. But I

will not fight." Arjuna knew that He was all powerful, if He is there everything will work out. “And all My army, I'll give to Kauravas, to see the balance." He said, “All right." He didn't fight to show off, I am this, I am that. Like here, “Mother, I am the leader". [Laughter.] “I am the leader." “Can't hear, I can't hear." [Laughter] “Mother, I am this." You are a Sahaja Yogi. It's a very great name that you have achieved. The highest position you have achieved. There's nothing more to be achieved. Like somebody asked Me, “Mother, the Indians in India never catch. Why do we go on catching all the time?" I said, “Because Indians in India know they have achieved it now. Nothing to be achieved. You want to have God's Realisation, I don't know what other Realisation." They don't think like that. They say, “We have achieved now. We are in the sea. It's for us to swim over." All these things some of you have crossed over, some of you have absolutely lost them. But some of you are still there. They are the most dangerous thing as Christ has said, “Be careful of the murmuring souls." I don't know how to stop this little rat-like people, who are cutting the nest of Sahaja Yoga. I've been reported about many and I am really shocked. After so many years of My visit how can people talk ill of each other and can create these problems? Śhrī Kṛiṣhṇa's friendship is well known, you know with Sudāmā how He behaved. All His beautiful manifestations must show in your character. Then only this country can be saved. I must say it's nowhere, we have Canada, we have people also I am told from Austria. From all over, from England. But still, we are not so many people as we should have

been. If you just take Austrians, they must be double of this.

If they could do it, why can't we do it? Because we do not introspect and we do not grow out of our egos.

They will say that, “Why didn't Kṛiṣhṇa meditate?" [Laughs.] You have to meditate on Śhrī Kṛiṣhṇa. If He meditates what will happen to you all? On the whole, I was very happy with the other day's program, somehow. Despite, as usual, in New York, our inability to really do good advertising, unsystematic everything. Despite that we had so many people and I put the responsibility on them. Because that's the thing, it is Śhrī Kṛiṣhṇa's responsibility.

And that is what is your responsibility now. You are responsible for America and Canada, South America.

You all are responsible and you people should be such that people who see you listen to you, are with you, should know that these are the Gopa and Gopis of Śhrī Kṛiṣhṇa. Unless and until that happens, this America is the most difficult place.

Sometimes I feel it's not Gokul but Mathura.

So it is for you and otherwise you cannot enjoy. If you live with your all old clothes, you can't enjoy.

I must say this time there were so many people and I have asked them to promise and put a bandhan on them and I'm sure they will try to keep My promise. I am sure. But it is you people who disappoint them. When they see you, they are disappointed. Actually, here is the first time, Vishwa Nirmalā Dharma has been established as a religion. It is. But the rest of it is zero.

So all this differences and divisiveness has to finish and we should be one in the collective nature of Śhrī Kṛiṣhṇa.

First, meditation is very important. Introspection is very important. And also, meeting each other, talking to each other, knowing each other is very important. It has worked all over. It has worked out in India tremendously, Russia tremendously, Bulgaria tremendously, so why not here? It's no fashion for brainless people. It is a living process which has to take place where you must mature. And what I find that Americans are not matured. But you are now mature. You are now mature people. And I hope you will all behave like mature people henceforth.

So may God bless you! There are Śhrī Kṛiṣhṇa's names they have written down and I would request leaders to come on the stage. Now try to understand every word, every name of Śhrī Kṛiṣhṇa.

[Hindi.] Also, you say the name first and then they will repeat it. Name and the meaning and they will repeat it.

What about the children? They can also come.

Firstly let us do little bit of Gaṇeśha Pūjā.

If there are children.

[Hindi.] Very few children there are.

Just a minute *[UNCLEAR]*, Gaṇeśha Mantra.

Contents: 1996-10-20 **Navarātri Pūjā (9th Day), Faith is the State of Being One with the Reality, Cabella Ligure, Italy**

Today is a special day, as you know we are worshipping the Goddess, who came on this earth nine times before, to kill all the demons and all the negativity and relieve all

the bhaktas to worship. All her work has already been described. Despite that they find, new type of devils, new type of negative people, have come back. Perhaps it had to be. This had to be maybe, after all it is Kali Yuga and the drama of Kali Yuga would not be performed unless and until they are there.

So to complete this drama, they came. But this time is going to be a very different type of war. It's going to be the war of the peaceful people and the peaceful people are the most successful people in every walk of life, even in a war. It did not work out before.

They say that when Genghis Khan came, he went to a very big monastery of Buddhist, near Gaya and killed all of them, there were about 30,000 of Buddhists there and they didn't say a word and they were all killed.

So people started disbelieving in Buddhism. They said “What kind of a Buddhism is here, why didn't Buddha save them." That's human style of thinking. Buddha should have saved these 30,000 people who were peaceful, who were resisting, in a manner that was no resistance and so they were all killed by this horrible fellow called Genghis Khan. But you will be surprised in this Kali Yuga, this Genghis Khan has been praised by many authors and there are books written about him. He was not a Moslem, but some sort of a crackpot. He finished off many mosques, he destroyed many beautiful buildings and also he came to India and ruled there for a short time. All that's a history.

In the same way there have been wars between Christians and non-Christians, between Moslems and non-Moslems. All kinds of wars we have heard of where

only the faithful got lost, the real people got lost, the one who worshipped God with full faith, got lost.

So many people became atheists and they said there is nothing like God, nothing like his Divine power, it never existed, we were stupid, we were foolish, to follow all this. And those who were in charge of religion took full advantage of that and said that these people were sinful people, these people were not Godly people and that's how they were killed by us and we were victorious. The idea of victory they had, that they have been successful and so many people have been butchered by us.

So we come to Kali Yuga and in Kali Yuga the same thing has started, in a subtler way, in a different way, it has started that there's a big war going on between the people who are anti-God and who are using God for their own purpose. Very dishonest, very corrupt, very cruel people and they are using the flag of God, that banner which they have no right to use. Then there are Sahaja Yogis, who have got their realisation and they have to fight them.

Now the difference in the previous wars and this war is very different. In those wars, you see all those who were supposed to be victorious, this was after all the nine battles of the Divine Mother, the negativity that came up and which became successful, started feeling very confident that we have achieved what we wanted. But in Kali Yuga, in the light of Kali Yuga, all those historical victories are regarded as shameful things, as something very aggressive and nonsensical. This is now being described everywhere.

Like the white skinned people went to America and killed all the rest of them there. Now, that is coming into light. All these people who thought themselves to be victorious, their children, their grandchildren, their progeny, are ashamed of them, ashamed to call that they were their forefathers, up till the last war.

This awareness, which has come, is the real victory of modern times, of this Kali Yuga. That everything that was accepted as a part of the game, as the lifestyle, you can call it, is now being challenged in modern times everywhere. Whatever is aggression, whatever is oppression, whatever is cruel, is now punished also.

You see so many war criminals might have escaped but so many went into trials, it never happened before, nobody took Genghis Khan to a trial. Now in a very subtle way, all these aggressive people are getting now afraid that they will be questioned and they maybe tortured. It started, I don't know where, but definitely at the beginning of the Kali Yuga.

If you remember in this country there was a great aggressive man called Mussolini and ultimately he was hanged. In Germany there was a very powerful man called Hitler and Himmler and all this. God knows what happened to them, even the Germans don't want to take his name, they are all ashamed of him. Then we had somebody, say in England, Warren Hastings, who came to India, he was put to jail.

This was never done before. If Napoleon aggressed people, he thought he was very victorious, but he could not continue with it, he had to face it. You see anybody, who has been aggressive, who has been dominating, who

has been very cruel, demonic, has been taken to task, mostly in his lifetime. Now, if not in his lifetime, afterwards, he was maligned and he doesn't have a name like `a hero' or anything, people don't want to erect their statues.

So the awareness has come in the mind of the people. Like a person like Stalin, who ruled Russia once upon a time, today you can't see even one statue of Stalin, these are modern times. See the power of modern times and that is frightening to those people who think they can get along with whatever they are doing. It is going to be very soon understood by them, that they have to stop all this nonsense, otherwise they will suffer. It's not those whom they are dominating but those who are dominating, who will suffer.

They will suffer physically, they will suffer mentally, they will suffer emotionally and also their fame will be in the mud.

So today's victory of the power of the Divine Mother, is doing one very great work, is to expose and this exposure will be condemning publicly those people who are doing wrong. If you see from that point of view you will understand how we are victorious now.

Many of you felt very sad that I didn't get the award. This award makes no difference to Me and to you also, I must tell you. Because you have come without Me having any award and many will come without having any award as such. But, this time, for the first time, if you notice, the people who got the award are condemned. Even now they are writing against it, even now they are criticising.

So those who have been, they thought they were very smart, but the smartness is out now and I don't know how long will it go on. Because even today if you open a newspaper, you will find something about it, that how stupidly they have done it, they can't understand what was the reason they have done it. Not only the people who selected are criticised, but very much more the people who are selected.

Now, as being Sahaja Yogis, we have to know what is the difference between the consciousness at that time and awareness at this time. That time it was necessary to kill those demons, finish them, but they are back again on the stage.

Now, at this time, when it is Kali Yuga, they are exposed, they are condemned, they are put in the jail and they are now punished publicly.

So the collective awareness has got such a great victory, I think, over these people whom so many came, killed and died without getting any punishment out of it, without getting any defamation out of it. Now let us see what is consciousness and what is awareness.

It is a subtle subject, which I think you all can understand. Conscious is that, when you are made conscious, you become conscious about it. Like I have my hand here, alright, but normally I am not conscious of it, that I have a hand. If a man is sleeping, he's not conscious that he is sleeping. When you tell me you have a hand, I become conscious, or something pricks me, then I become conscious. Otherwise I am unconscious about it. I'm absolutely unconscious about my eyes, I'm seeing everything. But supposing I become blind, I can't

see, then I become conscious of my eyes that I've got, my eyes through which now I cannot see.

So once you say there is this hand, the consciousness is there. This we can say, is the knowledge about the hand, that you get knowledge about the hand. But once you are not conscious of the hand, that knowledge has disappeared.

So, to say there is ignorance or there is knowledge, both things are just the same. You are not conscious of your hand, so you are quite ignorant about it. Now supposing somebody says `your hands are very beautiful,' somebody remarks like that, then I become conscious of my hand, which is beautiful, otherwise I never knew they were beautiful.

So, normally all human beings live at that level, that somebody has to tell you. Now, somebody said “you are wearing a very nice sarī” alright. Then I look at it, “Yes, it's very nice, I never knew." So, somebody has to tell you, then you become conscious, otherwise you are not.

So, we all human beings, at that level, are like that.

Now, what is awareness? That's a different thing. That means, if I see somebody is attacking me, I put my hand, like this, that means I am aware that I have a hand, I'm not conscious but I am aware that I have a hand, I have to use it. Like here in Italy you go on using your hands all the time, like this.

That means you know, you are aware, that you have got hands, that you have to use them for expressing something more, sort of emphatically.

So we are sort of also aware of our body, we are aware of others, we know about others, we know what sort of a person another one is, up till you are Self-realised.

After Self-realisation, what happens? It is very interesting. After Self-realisation you go beyond both these things. Consciousness and awareness. Because you go beyond thought. You have gone beyond thought, means what?, anger, all kinds of ideas, all kinds of aggression, everything is manoeuvreed or worked through your mind.

So if your mind is lost, what will you do? There's no mind anymore. You exist with reality.

So there is no mind to communicate, we call it thoughtlessly aware, means what? We have conquered all our enemies by giving up one enemy, that was our mind. There's no mind to suggest, there's no mind to tell you.

So once there is no mind, you are lost [dissolved into the ocean, into thoughtlessness].

Now, it is being said that you ask a question to yourself `who am I?' As soon as you ask this question you become thoughtless, so you get lost, you cannot answer this question. Otherwise you might say, I am a woman, I am this, I am that, I am a bishop or I am a pope, I am this, I am that. But once you are a realised Soul, who will tell you who you are, because the one which tells you is the mind, which doesn't exist, no thought. Means you get just dissolved into yourself. This is what is reality. But you are aware also. Now, that's another point. If you ask yourself a question, you are not there, but you are aware. If your Nābhī is catching, immediately you know my Nābhī is

catching, I have got liver. You don't have to ask questions. Or somebody is standing near you, left Swādhiṣhṭhāna, oh my God, it is this one. If somebody is very angry and hot tempered, immediately you'll feel such heat from that person, oh God, I'll run away from this man.

So this is a new realm you have entered into, reality, which you were never aware of before.

Now, supposing there's a very bad man standing near you. He might be a thief, he might be a murderer, anything. You will not be even conscious of it, leave alone aware, normally. But once you are a realised Soul, you become aware of the whole, that is reality. What are the problems in the collective, you become aware of the collective. You become aware of the problems of the whole world. Now this awareness is very different.

The first awareness, as I told you, is like this. That if somebody tells you that you are this and this, you become aware of it. In this nobody has to tell you, it's just there. You are there, you know what it is. And this is what you have achieved, in these modern times. Which is the blessing of the modern times also, that we know now who we are.

You always say, we are the pure spirit, yesterday also I heard it. Are you sure? What makes you believe that? That you are the pure spirit. I mean you haven't seen your spirit, have you? You haven't seen yourself, what you are. Then, how do you say that you are the pure spirit? It's just you're saying something, because I say so. But you are the pure spirit, because whatever is the description of the pure spirit is given, that it is aware of

the Divine Power. It is aware of the Divine Power and that is how you are the pure spirit. Because only through pure spirit, as your personality, you can be aware of this All-pervading Power. This is written in all the Shāstras, in all the Scriptures, everywhere. And what do you know about yourself, that you are the spirit. Because you know about your own Chakras. You know about your own Nāḍīs.

Now, what has happened is that you are separated from yourself and you can see yourself. You see yourself very clearly and you start seeing yourself as the present and the past and the future. In the past, what I was, you see you are shocked, “Oh, my goodness, I was like this." You see it, through this present state, in the present state you see. Then you start forgetting it, forget the past, forget the past. Then still you have the future, then you start thinking about the future. First future they think about their own children, their wives, Sahaja Yogis also. What will happen to my children, what will happen to my wife? Then they think, what will happen to Sahaja Yoga? Then they think what will happen to Mātājī? Also they think, what will happen to this world? Because your awareness has expanded. You are not in the limited sphere now, anymore. You can think of your children, you can think of your wife, also you can think of the whole world and all the problems of the world you think.

So you have reached that state, alright, up to that state we are. Now what is the thing that covers up all this, or gives you solutions, say for your children, for your family, your wife, everyone, what is the solution? Your Mother believes in giving the solutions, not only the problems. Because, these days, there are not problems that existed

in the Navarātri, they no more exist, that you can take a sword in your hand and go and kill somebody, no, it doesn't, it is not possible.

So, today's problems as they are, as we see, within us, we see the problems, we are aware of it and we want to do something about it. Whether we are in the past, present or future, we see the problem.

So now, what is the solution? We have no weapons, nothing to fight. We don't know also, so many do not even know how to hold a sword in the hand. And so many don't even want to hold it because they are so much in compassion, in the ocean of compassion enjoying themselves nicely. They are enjoying their own compassion and the compassion of others, compassion of their Mother. But then how to solve the problem? The problem can be solved if you become really powerful yourself within. Where is your attention? You have to move inward. Where is your attention? You have to become very powerful. I have done My job, I have given you realisation, you have grown so much. I have explained to you, I have told you everything this time. I have given you lots of love, ocean of love I should say, as you call it, whatever it is. But now you have to nourish yourself, you have to become powerful within yourself.

So what is the way you can become powerful? First you must believe that you have transcended your human personality and you have now become a super human being. First of all this must come, this is what we call as faith. This faith is not false faith, it is not blind faith that you believe into something, but it is a fact. I have, a hundred times, I have told you, that you have to have

first of all faith in your ascent, in your position as Sahaja Yogis. For this, meditation is very important, very important. Without meditation you cannot have full faith in yourself. Because you can't know yourself, by saying `who am I?' You cannot. You try now asking the question, `who am I?' you'll be lost.

So what should be the faith then, because when you ask this question `who am I?', you are lost.

So, you reach a stage where I have to tell you that faith is not mental, it is not emotional, it is not physical, but it is a state of your own being which we can call as a spiritual state. In the spiritual state, nothing can disturb you, nothing can overpower you, nothing can dominate you, because that state if you have, that means you are part and parcel of reality, then you are an honoured member of the God's kingdom. Then you are the most revered personality. Then you are like a deity, then you are like a gana. In that state, when you are, it's a state, again I say it, beyond the human state, you are extremely powerful.

There is a story about Nizamuddin, a great Sufi in India. There was a horrible king, I think Godshah, he called himself. And he [Nizamuddin] would not go and bow to him and he was very angry and said, “I can only bow to God and to nobody else." This Shah said, “If you don't come and bow to me tomorrow, I will cut your throat." And that night the throat of this king was cut. It is a story, but it is a real story.

Somebody came and cut his throat, it was not Nizamuddin Sāhab, he would not do that.

So that state, if you reach, what we call, is a state of Śhraddhā, a state of Śhraddhā which is enlightened, enlightened faith.

It is a new type of mechanism. That is, you become part and parcel of the whole; that means the moon, the stars, you see. I tell you, I never told the sun that it should be there for the Pūjās, last time, this time, I never tell him, there's no need to tell, it is all done. I don't tell all these vibrations to make a cross or to show all these miraculous photographs, I don't tell them, there's no need to tell. They just do it by themselves, I am sometimes surprised how the ingenious methods they have of their own, how they manage things, I am Myself surprised. I didn't tell them that these two persons who were selected for this award that they should be so condemned by every newspaper.

It all works automatically, it just works. Only thing, if I have anything, is just complete, complete faith that I am at that state and that's why there is complete patience, sabhuri. Complete patience. And that is what we have to learn. It will all happen in any case, because you are all at that state. Only meditation is important, very important. For Me not, but for you all. If you all can meditate now, just for ten minutes also every day, it will help you a lot. Now why do we have all these statues?, the Mother, Hanumāna and Gaṇeśha, Christ. Because to begin with, human beings cannot understand anything which does not have a form. They cannot go deeper unless and until there is a form. But they went to another limit of using any stone, anything as God and all. But now you have discretion, you know what is to be worshipped,

what is to be treated as a higher personality, that you know. But before that, they would worship all kinds of people, like now people worship the Pope, you know that, very well. But now what to do, they are not only blind, they are not only unaware, but they are also not conscious of it. They are all at such a level that you cannot tell them.

So you are a new type of people, I should say, who have tried to fight it out, to struggle it out, to know about the absolute truth. Unless and until you know the absolute truth, you are nowhere, you have no discretion, you have no understanding, you have no wisdom. But once you know the absolute truth, then you should not by any chance be half way this and half way that. That's a very dangerous state of affairs.

Say a seed is sprouted, it is neither a seed nor a tree. If it doesn't grow, it is useless. That happens to your awareness, I'm again talking of your consciousness, awareness and then you are neither here nor there.

There are many people who come to Sahaja Yoga, perhaps maybe to find some peace. But I get letters, my father is sick, my mother is sick, my sister is sick and then otherwise, my husband is fighting with me, I'm seeking a divorce or thirdly I've lost all my money, I must have some money. Fourthly, I am a great artist, but my art is not selling. All these stupid problems they bring. My children are no good, they are troublesome, then my wife is fighting with me, my mother is fighting with me, brother is fighting with me.

Now I said, what sort of Sahaja Yogis these are? The state of being one with the reality, means that the whole

of reality is at your feet, the whole of it works for you. Now once you even get a glimpse of that state, I tell you, you become so much peaceful within yourself. If you say I am the king, I am the king. If you say I am the beggar, I am the beggar. What difference does it make to that state, which is like the purest of pure gold, which cannot be tarnished.

Such a state of mind we have to develop, it's more a challenge to us. We are Sahaja Yogis, alright, we have got realisation, alright, we can sing very well, alright, we have achieved good positions, alright, we are nicely married, alright, we have got nice children, we have got everything, we have got jobs, this, that, now. Suddenly one negative force comes in to trouble you, so what? So what? Otherwise how will you know what you are? If there is no darkness, how will you know you are the light? It's a challenge to your own state, at what state you are. The word state is not so explanatory, in Sanskrit it is Swarūpa.

Swarūpa. Swa is yourself and rūpa is form or state. That state is possible for all of you by saying, `not this, not this, not this, not this'. As it is, your mind has reached that state that there is no mind, you can do that. But you have to develop a kind of a personality that realises what you are. But in that realisation, you are just aware of it, not conscious of it.

I'm for example, like that. I'm aware I am Ādi Shakti, I am aware I know, but when you say `Mātājī', I also say `Jay Shri Mataji', I forget it that I am the one you are talking about. This is actually, should be the state, that you are aware, yes, you are aware in the sense, I don't know how

to say, but I'm aware I am that. If you ask Me `Mother, are you Ādi Shakti?' I say, `Yes, I am.' Because I know that, that I am. But when you say `Jai Shri Mataji', I forget that I am Ādi Shakti and I also say `Jay Shri Mataji' with you. I forget and I have to tell, “No, no, you can't say it." It is very interesting. Now, you make Me sit here like a queen and give Me presents, this thing, that thing, alright. That's your idea. But to Me, you see, I am complete in Myself, I think so. [Hindi.] I've got lost into Myself. Alright you do this, alright, if you do that, even if you don't do it, it is alright. To Me, it makes no difference, it may make a difference to you, but to Me it does not. Like, I've been saying, now don't give Me any presents, don't give Me any presents, all these days.

So, the only argument is that the whole year we give you once, so why should you Mother object, because you give us joy. Alright if you think it gives you joy, you can do it, but to Me it doesn't matter. Because, I don't think I am there. I'm just seeing you sitting here, alright, they are all realised Souls, alright. But I am one of you. I don't think I am very special. But if you ask Me, then I will say, alright I am Ādi Shakti. But I don't think Ādi Shakti is very special also. Because I have no mind, but otherwise I don't think I am somebody special. Because somebody is somebody, so what.

Now supposing, sun is sun, so what, he is the sun. If somebody is Ādi Shakti, so they are Ādi Shakti, so what. But for you it is creditable, because you were not born realised. You got your realisation, so you are special, you are great, you have achieved something. I have achieved nothing, I have been like this and I will be like this.

Whether I fight the devils, or I sit before you, makes no difference, I will be like this.

But for Me, you are great because you have achieved this.

Today to see you on this Navarātri day, so many people sitting to worship Me.

So many people are here, so many Sahaja Yogis, it's so remarkable, it is not My achievement, I tell you. It's your seeking.

Because I have been on this earth many a times before, that you know. But we never had like this, so many came and got crucified, died, this, that, but I never had people of this calibre.

So again we come to the same point, that we should be aware of ourselves, complete Śhraddhā in yourself. If you have some Śhraddhā in yourself, you will have Śhraddhā for Me also. Because we are not different. If you believe this is water, then everywhere there is water then I believe that that is water, isn't it. Because I know this is water, so wherever in the world there is water, I know it is water.

So if you know you are a Sahaja Yogi, anywhere there is a Sahaja Yogi you will know there is a Sahaja Yogi, that's a Sahaja Yogi. But as far as you are concerned you forget how great you are and how far you have come. I am very proud of you, you don't know, but because I am a humble person, I don't know how to show off.

So I have such nice children, so many of them, so lovable, those bhaktas for whom she killed so many demons and all that. They are not like you, you are much

better, much higher, of a much greater quality. But you must know that you are and don't behave like those people who were of a very rudimentary nature, you have grown up, you have prospered and now the fruits we can see.

I don't know what to do for you really, but have faith in yourself, then you will see how much faith you will have in reality. That there is reality with you at every step, every moment. No fear, no sense of achievement, nothing. Done now, finished. When there were five Sahaja Yogis, I was happy, when there are so many, I am happy. But when I see so many, I feel there are so many powerful personalities who are one with reality.

This collective oneness, was never so. And so, I will say that on this day, what we have to do is to kill the devils within ourselves, that's all. If you want to really worship Me, that's what you have to think, what are the devils within you, that's all.

So you don't have to worry otherwise for outside devils, they cannot do anything to you.

May God bless you.

Contents: 1996-10-28 **Quote, Arrival, Airport, Cairo, Egypt**

Shri Mataji [to the Israeli Sahaja Yogis]: Why have you come?

Israeli Sahaja Yogis: Mother, it's our job to make friends with the yogis from Egypt.

Shri Mataji: It is so joy giving to see your love acting on others. Small, small things and very big things all work out with love. Making friendship without any ulterior

motive, without any gain is one of the signs of your ekhakarita [collectiveness].

Israeli Sahaja Yogis: [Request Shri Mataji to come to Israel].

Shri Mataji: I very much want to come there once this bombing business stops!

Contents: 1996-10-29 **Talk to Sahaja Yogis, Honesty and Money, Suite, Hotel, Cairo, Egypt**

At the time of Moses, isn't it, so I am very happy that you could all come here and visit this ancient place and see for yourself. We have to fight against all this nonsense that is going on to make the country weak, this is how any country will be weak if you divide the country, all these divisive methods make the country weak. When you join them together then only the strength will come. But if you want to divide the country these divisive methods *[UNCLEAR]* so new methods of how to unite how to bring them together but I think without realisation it is not possible. Because I have reached that conclusion.

Because mentally what can you decide, now they will think of Hitler, but whatever it is *[UNCLEAR]* can do a lot now, at least they can get after the swiss bank *[UNCLEAR]*. They should put attention to the swiss bank, why not? There is one fellow who has started it in America his name is E Anatole who has got from the Jews, he is an Italian and not a catholic and he is being supported by the Jews of New York who are very powerful that they want to know about the swiss bank that would be the best thing *[UNCLEAR]* that would be best that they find out about the swiss bank, but it should be done in a very

proper manner I think first what you should find out whether their secret *[UNCLEAR]* are in the bank itself kept in safes, so interpol should take it, stop all the banks and search out these names and to whatever money is owned by others they do not have any money they are masonic people horrible and also they are joined with Catholic Church, the Irish Catholic Church, who have been so nasty with Jews as you know very well. There are criminals joined together, absolutely criminals. Now I am in Italy I know what it is. All Kinds of criminality, from India they took away money *[UNCLEAR]* by force and that money was taken to vatican was given as a donation to Vatican after all Vatican is Gods thing, yes? So it went to Vatican then Vatican converted it to gold bars some of them believe in gold bars not in money.

So it was all converted, was taken to Torino, there the house of our Prime Ministers wife, Rajiv Gandhis' wife Sonia and then that they took to a bank in Switzerland, somebody saw it and those gold bars were put in a particular bank, now we are poor people in India, this is the trouble. Now this is only a wee bit of one *[UNCLEAR]* now in our country our politicians and Prime Ministers except for Bahadur Shastri, who are absolutely corrupt. One by one they are going to be as in Italy, since I have been in Italy, [laughter] now when I was in India this thing started, even just imagine unashamed, but if there is no bottomless pit of swiss bank where will they send the money you see. You must write to the Jews in America what they are doing. In Brazil the Supreme Court President and the Law Minister they met and they told Me that there cannot be any law as long as America and

the Swiss Bank are one. It's surprising. They said we impeached one president, impeached one president in Brazil, you know that.

Sahaja Yogi: Yes of course.

Shri Mataji: He is now a highly paid professor in Harvard University.

Sahaja Yogi: Yes.

Shri Mataji: Jews can do a lot if they take sense into their heads that is the point instead of that what are they fighting? Jews should manage the Swiss Bank. Imagine these people they [measured] the teeth of the people who died to make them into gold bars and who carried them was this red cross, can you imagine this Red Cross. If you should happen to find My lecture when in Basle I gave left and right to this Swiss Bank especially to this lecturer you must read that lecture, a very powerful attack against the Swiss Bank. Since then they are after us, nobody should say you know whatever they are doing. I am not afraid of anyone and you should not be afraid of anyone after all what can they do to us. I think you all should all write to the Jews in New York that whatever you do you have to do this and to also your Prime Minister why are they after the Palestinians what are they going to get out of them. Get after the Swiss Bank.

Sahaja Yogi: This will solve the problems quickly. This will solve the problems between Arabs and Israel very quickly. This will solve the problem between arabs and Israel very quickly. Your idea we solve the problem between the Arabs and Israel very quickly when they go to the Swiss Bank.

Shri Mataji: Openly you were surprised I went down for a lecture at this women's conference in China, I was one of the main speakers so a big paragraph on the Swiss Bank I spoke clearly then afterwards after the lectures were over so many ladies gave their responses, they said the person who has really beat the point is Shri Mataji because Swiss Bank is our enemy. They were from all over the world they had gathered there they said because of Swiss Bank we are poor why can't people see this point, bottomless pit all our money is going down there. But you Jews can do this work I tell you as Jews, they are no more Jews I know but still still whatever it is. And another great point is that they are masonic people this Swiss Bank, masonic people, so they are secretive. Did you read that book `In the Name of God' in English language, did you read it? You read it, you read all the tricks of these people. This Swiss Bank has got masonic people there and this masonic law was also part and parcel of their catholic church *[UNCLEAR]*.

The centuries or the centuries that are there are all Swiss in the Vatican. Now this Vatican counterfeited nine billion dollars, counterfeited, do you know what means counterfeited? Yogi replies “yes fake, fake the money, fake money" what is fake, yes fake fake and gave it to their own customers in their own bank up to such a point the book says that the last book was a very good man but he was killed within thirty-five days by this book that is what it says, I don't know.

I met the author Allen and he told Me I have all the documents with Me so they cannot charge Me.

Now the only point is that these Christians started saying as a view other religion is stupid, they started saying that Christ was crucified by the Jews, now tell Me any country can the multitude crucify a person? There should be someone body who is a magistrate or something isn't it, how can a thousand people say I will kill him, or kill him? And then they get after all the Jews these Christians you know and troubled them and tortured them.

So now the Jews are sitting on their head and Freud you know wanted to make Christians really anti God so gave his own tips because he was a Jew. That is how the Western culture became so *[UNCLEAR]*. That is how the fundamentalists became so strong, it is a vicious circle.

But in Sahaja Yoga we don't say don't do this don't do that, we just don't do it isn't it, a wrong thing automatically isn't it. But I don't say I never said you don't take drugs did I? Never, you just didn't do.

So big responsibility on the Jews I tell you to get out of this Swiss Bank. They are the best because their forefathers who were gassed they took out teeth, I mean it is such a horrible thing to do and made them into gold bars. 3, there 3,000 gold bars, shameful people. Also in, what happened in Rome they didn't allow what they didn't give protection to many Jews I think... Guido “Ah the point, Yes actually they never protest, they never say anything against and on the contrary they were protecting the Nazis so they were hosting the nazis in the churches and then they were helping the nazis go to South American." So many war criminals, they took away in the submarines to Argentina, I have seen them in Argentina I have seen them there. You see they have

taught them all german things and goose step and identity and all that and when Argentina was attacked because of that island I was just thinking that it should be lost to them because this German thing has to go. They are building up huge big things there *[UNCLEAR]*. I don't know how many miles together for a third world war these Germans these war criminals. They are still hiding they are still in Argentina, so they took all the war criminals with them in the submarines what do you say to that? So for Sahaja Yogis it is important to write to all the Jews what are you doing about it, whatever people would like to know. And I will get you all the addresses of all the Jews in New York, I have already sent Linda there to find out. Divert their attention from Palestinians to this. It should be diverted to something constructive what is the use even *[UNCLEAR]* Palestinians what will they get, little land more so what will happen what is such an achievement? I just didn't understand, Israelis must now realise war has to be stopped, they have suffered a lot with wars, no more wars, no more wars at any cost we don't want war, but get out of this. You see as far as peace is concerned I will manage that bit, but poverty only this Swiss Bank has to go. There are only two problems we have, one is violence the other is poverty, the violence part I can look after, violence I can manage, but the Swiss Bank. Italian magistrates went there I was told to find something, they couldn't find because there are numbers, but now find out, the numbers only are kept in a vault, so they should break the vault instead of fighting the Palestinian people they should fight the bank, the Swiss Bank. See that's important, not for

money but on principle, they can save all the world by that. They are already doing it but if you people write you see they will feel no sort of energy about it. Since I have said it in China it has started working out I know.

[Enquired about Her socks at this point.] So you see Sahaja Yogis should have some jobs and that is, I have asked Linda and she will be sending you the addresses and you all should write combined. What will you do with the land in Argentina what will you do, what will you achieve. Now this war in say, going on, another war, which America is joining with Saddam Hussein if these people Americans are so very sympathetic say for bhootish so why don't they take all of them, they are not money, back to America, in the lower part of America in the south part it is all vacant, nobody lives there, these are few bhootish, take them there, they will never be troublesome people you don't know I have had inner Bhakti they are not very sensible, they are not only rustic they are like *[UNCLEAR* Kalpanis] they are fighting cocks very big fighters, you cannot talk to them they are not sensible at all they are like nomads, nomadic people they are nomads I think, but gypsies are better than this and these bhootish who protect them they are throwing these things for Saddam Hussein. What is it after all? Take these bhootish and put them in America somewhere they will be alright there is a lot of room there.

Now you are Italy, just there is so much of land it is so much wasted so of much land in such a poor country and such a small population, but they don't want any immigrants to come in, they brought some snakes 3,000 snakes and put them in the jungle we had because

somebody told them for ecological balance we must have some snakes, in the winter all the snakes died. This solution did not work, I mean in England you will be amazed half of the England is just vacant, half of the England has very few population isn't it? So why not put some of the people there? Then Australia I am surprised, Australia is a barren land and there now they don't want any immigrants there I mean this world belongs to the whole world and if there are more people somewhere why not have some of them there? Some of the people are protesting Chinese are protesting about the *[UNCLEAR* suppression/immigration] laws in Australia. Australia is so big and so difficult you have to go from one place to another in the night you don't find even one single place. It is only there Koala Bears are prospering, Koala Bears are prospering too many koala bears, crocodiles are prospering.

Guido: Rabbits, rabbits.

Shri Mataji: Rabbits are prospering they are so much of lambs they are killing lambs but they will not, one of very surprising things, have human beings there. After some time you may just find the rabbits living there. Australia the growth of white skinned people is minus, America is double minus, Europe minus. All the white skinned people are disappearing, they don't think from a global point of view. The whole thing is limited isn't it? They never think what we are doing what good it will do to the whole world never. They must somehow or another get some Palestinians in Sahaja Yoga also.

Sahaja Yogi: we have one?

Shri Mataji: Yes? Really? You have one?

Sahaja Yogi: He is actually in Israel.

Shri Mataji: I didn't see any.

Sahaja Yogi: He is really from Germany.

Shri Mataji: Really?

Sahaja Yogi: Actually he is a Palestinian, it's a start.

Shri Mataji: One person? Well get more.

Sahaja Yogi: We have no Sunnis Shri Mataji we have no Sunnis in Sahaja Yoga, we have virtually no Sunnis in Sahaja Yoga.

Shri Mataji: No what?

Sahaja Yogi: We have Shias in Sahaja Yoga, within Sahaja Yoga we have had no Sunnis naturally to join Sahaja Yoga?

Shri Mataji: Well you are a Sunni, a Sunni I know of Haṁsa is a Sunni, he is not a Shia, Zaphar is a Sunni, only Iranians are not. Majid? Majid is sufficient for all the Sunnis and all actually they are all conditioned, they have to be Sunni and they have to be Sunni and Arabs, it is a very difficult combination.

It is very easy to get a Berber, Berbers are easy to get into Sahaja Yoga because they are not so conditioned like Achalan?

Sahaja Yogi: He is a Berber.

Shri Mataji: Achalan is a Berber?

Sahaja Yogi: He is not he is a Sunni, he is a Sunni but Berber. He is supposed to be Arab. In Algeria the... no no no Bedouin are actually Arabs.

Shri Mataji: So now it is your responsibility to get some other...?

Sahaja Yogi: It is very difficult to get this combination of Arab and Sunni, very difficult, they are much more fundamentalists in general than Shias?

Shri Mataji: Are more fundamentalist?

Sahaja Yogi: No I think I said, I was in Bahrain before, I am Sunni I met many Shaid, Shia from Iran and Bahrain. Sunni are moderate.

Shri Mataji: Moderate?

Sahaja Yogi: Yes, yes... Shiad are not really and I read their books. I read many books on Shaid.

There is no middle way no go between, only right or left.

Shri Mataji: The Shaids?

Sahaja Yogi: Yes. But here in Egypt we are Sunni but we respect, Sunni respect, but we respect the names of Shaid Islams. But Shaid does not respect the Shias or Sunni, you know Saddam Hussain, the Hussain Shaid Mosque of Shaid Hussain I am going to take some friends to it, it is Shiad it is Hussain one of the grandfathers.

Shri Mataji: I know I have been there, I have been to all these now.

Sahaja Yogi: Exactly yes, close to Rāmallah. He was decapitated, they hated the Kaballah and he asked God to send punishment and torment on the people in K because they cheated him.

So Shaids I think Shaids are very hard and you cannot talk to them. I tried to meet some Shiads, you would be amazed all the Shiites of the whole of Europe has taken to Sahaja Yoga.

Shri Mataji: Really? All?

Sahaja Yogi: Oh yah yah yah,

Shri Mataji: What was his name? Ayatollah Rohani another one he was assistant who was Prime Minister, `The former PM' the former president, they have taken to Sahaja Yoga,

Sahaja Yogi: Yes Great Yes.

Shri Mataji: Now you see these theories also talk about when it is living Sahaja Yoga. I have seen it. Because this gentleman came to My program to get realisation, can you imagine this?

Sahaja Yogi: No No I can.

Shri Mataji: Can you imagine this man, have you met him?

Sahaja Yogi: No.

Shri Mataji: This Ayatollah Rohani his brother was elected instead of this what's his name *[UNCLEAR]* in his place.

Sahaja Yogi: Oh, yes yes.

Shri Mataji: His brother was supposed to become the new *[UNCLEAR]* terrorist humorist. The Ayatollah of Ayatollahs, there is a name for it and they took somebody else's name, common name, something like that, Hassan and left Iran after the Ayatollah Khomeini controlled *[UNCLEAR]* in Iran.

I know this story.

There was another story later where recently there is a rank the Ayatollah of Ayatollahs, the Ayatollah he died and he was supposed to be replaced by the brother of Rohani and of course they put him *[UNCLEAR]*.

[UNCLEAR] Russia and all that and he has tremendous respect for him.

Gentleman: I know I saw him you know Mother to mark the death of Hussain they cut with the long swords, hit their heads...

Shri Mataji: What's that? Gentleman: Yah the Shaids.

Shri Mataji: Aah hah.

Genetleman: And they catch Yesus, you know Yesus?

Shri Mataji: Huh.

Gentleman: They hit blood everywhere,.....

Shri Mataji: I remember that *[UNCLEAR]* we were not there, they are repenting. But out of that all the people came to Sahaja Yoga, they gave up all the nonsense, you see they gave up all the nonsense, they are and became great Sahaja Yogis you would be happy to meet them, we have some great Sahaja Yogis you would be happy to meet them specially Majid, Majid he is the last word, the way great Sahaja Yogi is and the one you have in Rome?

Sahaja Yogi: Ali?

Shri Mataji: Ali so this is stupidity this was not told by Hazrat Ali that you should hit yourself for anything it is only ritualism they have to challenge to make a big show that's all, all this nonsense it has no meaning.

In Sahaja Yoga you will discover who was Hazrat Ali, who was Prophet Mohammed, who was Fātima, they are not like, like somebody coming up, they are ancient and who they are you will discover. In our ancient books it is written about Prophet Mohammed, Mahā Meda, this is the Meda. Mahā means the great, that part he resides, we believe he is the incarnation of the primordial master, see the Islamic version the poor fellow has no place at all, they don't even think he was Divine. Was he like a

radio or what, can he become like that? *[UNCLEAR]*. They think he came to his manna, can he become like that? This was all done by I think this fellow was, was Marweia,

Sahaja Yogi: Marweia.

Shri Mataji: They did all this harm to him and another was Osman, they killed him we called him *[UNCLEAR]* like ribbons now.

Sahaja Yogi: He was a ribbon? Like ribbons? They entered on Osman *[UNCLEAR]* his wife was sitting beside him, they want to kill him, so his wife tried to protect him by exposing her hair, her head, it was a disgrace at the time, any man enters at the woman and she exposes her hair at this stage he should quickly do like this, they refused to leave, she exposed her face to make them shame and leave the room, do you understand, as if I entered the room?

Shri Mataji: Yes I understand yes.

Sahaja Yogi: Yes sorry, as if I entered the room and I saw a naked woman I should quickly do like this, they refused, they refused to leave and raised their hand with the sword and they tried to protect Osman so they cut her finger this finger, but they killed him.

Shri Mataji: They killed him?

Sahaja Yogi: Yes.

Shri Mataji: All history is full of this nonsense.

Sahaja Yogi: Yes. There was a war, a war between his followers and the Ali *[UNCLEAR]*. What do you think of this fellow, this Marweia fellow *[UNCLEAR]*. His mother ate the liver of the fifth calipha [caliph]. Yes yes. He is the founder of the Marweia family and the ruling…

Shri Mataji: My father told Me all this because he translated the Koranish texts to Me. My father was a great scholar of fourteen languages.

Sahaja Yogi: Fourteen!

Shri Mataji: He was a member of our parliament and a very well known man, he told Me so many things of what Islam was, is no more.

Sahaja Yogi: Exactly yes.

Shri Mataji: Islam means to surrender, surrender to the Divine, the Islam word means that. But everywhere, the bible has changed so much, the bible is so much changed, you can't believe it, the things they have said, Christ has said something, they have said something, because I have Divine eyes I can see what they have changed, the way they have interpreted everything, human beings are such they can spoil everything, that's their speciality.

So you can go in a forest it will be very clean there, one human being goes to live in a forest, you will immediately know what is in the religion 287

Sahaja Yogi: This is human beings.

Shri Mataji: Ruined and all the religions are like this and by ruining them they are ruining the people also and people believe, I really, sometimes I feel such pity, the faithfuls you know, the way they pray, the way they do, the poor things they have no connection with God, what are they praying they should be with a connection with God they are praying, without a connection with God what are they praying, to whom are they praying, just think of it, you have no connection at all and are just

praying morning till evening. There was this fellow a Sheik in Maharashtra, he was a musician and a poet also, he told Me by doing the Namas both My knees broke.

Sahaja Yogi: But Mother I came to you and in five minutes you gave me realisation.

Shri Mataji: I said this you all did in your sweetness and innocence, But I can not do to you that anymore you see there is a big Sahaja Yogi now you see, there are many like that, many, In India you see also there are so many false Gurus and even if there are real Gurus they are very hard. They haven't got a Mothers side with them. Once, one story I will tell you there was one Guru, one Master, he was supposed to be very good, so he was living on a big mountain near Kolhapur, one doctor lady came to see Me and she said “Mother I went to this Guru and he told me `why are you coming to me, there is somebody, the Ādi Shakti sitting there, so why do you want to come to me?' So I said I have come to you and I bowed to him." So when I went to Kolhapur I said let Me go and see this fellow Guru *[UNCLEAR]*. He had lost his legs completely poor thing, because he used to sit in the water, he felt the heat of the people so much that he always used to sit in the water and lost his feet completely. *[UNCLEAR]*.

So I had to climb quite a lot, so the Sahaja Yogis said “Mother you have never been to any Guru, why do you want to go to him?" I said you see the vibrations and you will know what a Guru means. When I went to see this Guru it was raining and raining and raining, very hard and this Guru was sitting outside the cave, very angry, just imagine, so I went into his cave and sat down.

So this Guru Mahārāj came and sat on his err, I mean they brought him you see he cannot walk, he came on a tiger, he came and sat on his *[UNCLEAR]* as we call it, he said “Why did you not allow me to stop the rain, you wanted to take down my ego?" He was supposed to be able to stop the rain, that's what they said, he can stop the rain, “So why didn't you allow me to stop the rain?", cos he knew what I was, that was one thing, so I told him, “See you are an aesthetic, you are a Sannyāsī and you have got a sarī for Me and you know I won’t take anything from a Sannyāsī son, so I had to get drenched. If I was not drenched with water how will I accept a sarī from you." Immediately, absolutely, he started crying and of course he sat with Me and he was talking on another level, not on a human level, but other level about Gods level, doesn't matter. Then he said “Now I have to tell you that I cannot be of much use to you but if somebody troubles you send him over to me, I will put him right." He had a very big name in Maharashtra *[UNCLEAR]*. He is a very big man, he never beats anyone and all that. One fellow came to Me and he started “Mother you must not give realisation to everyone, you try to give realisation to everybody *[UNCLEAR]*." He was giving Me a big lecture so I told him, I said alright you go and see the Guru Maraj he has called you, he felt very enamoured on my *[UNCLEAR* progress] “Oh the Guru Maraj has called me." So he went to the *[UNCLEAR]*.

After one month, I was sitting one month where I had a program and this fellow came with both his legs around his neck dangling like that. “What happened, what has happened?" He said “Guru Maraj, be praised, the blessing

of the Guru." “What happened?" “Mother I didn't do much I just told him Mother should not give realisation to everyone. Anyone comes in she gives realisation. She has no discrimination and all that.

So in the night when I was sleeping his *[UNCLEAR]* came perhaps and threw me in a *[UNCLEAR* cut], I came down about 80 feet down, yes I saw and I broke my legs.

So after two days somebody brought some chapattis, eat... 80 foot, he might have come down on the other side from where is but... then he ate." “Then what happened?" “I was lying like that for four or five days and nobody bothered about me, after five days some people came, lifted me, took me and gave me a bath and all that” so then this Guru said “put these broken legs on your neck and go dangling to your Mother, who will cure you, not me." My really? Tears came into My eyes, so I said “What?" So I fixed his legs you see, he is still there, fixed his legs and so I said “what did you say?" “No I just said Mother has no discretion she gives realisation to everyone and all that. But what a punishment he gave him." You see that is what Gurus are, if they are real Gurus they don't want money, but they hit you hard, I know that, but I didn't know they were as cruel as this. The next time I met him, this fellow I told him “what do you mean by being so cruel to these people?" He said “Thank God he didn't die, such people should not live who talk such ill of Mother." Such Horrible things I said *[UNCLEAR]*. I said “I am not going to send anyone to any Gurus now, I am finished." There are some real ones who are real, who are extremely harsh, very harsh and troublesome, but this is the job of love, if you have an

ocean of love within yourself you don't have to torture anyone for that, it's not necessary. By talking to you you got your realisation, I didn't do anything to you, just for talk. If it was talk it is there and now it is becoming very easy, formerly I had to work at least for fifteen to twenty minutes and with the English even more... [Laughter.] *[UNCLEAR]*. One of the early ones *[UNCLEAR]* but now yesterday you saw, for five minutes, so now it takes on speed.

I have to leave tomorrow, I am sorry to say, I would have been so happy to stay over here with you, but I may go tomorrow, but he should look after these people and they they will look after you. Yes? I think now it is time. May God bless you. Very good, the Kuṇḍalinī here is very good.

***Contents: 1996-11-07*, Public Program, Friday before Diwali Pūjā (Dantheras Day), Basement Hall, Ritz Hotel, Lisbon, Portugal (scheduled; other day 11-08)**

[The electricity goes off in the middle of the talk, the candle on the little table next to Shri Mataji being the only light in the whole for quite some time until ore candles are brought in.] [Shri Mataji requests the translator to speak via the microphone. he tries but after some time he gives up as he feels it is pointless. Shri Mataji gestures to him to keep using the microphone.] Translator: Shri Mataji, it doe not work, there is no electricity.

Shri Mataji [to the translator]: That's precisely why I want you to speak via the microphone, because I am trying to fix the electrical fault.

[Shri Mataji gives him one more sentence to translate and with some reluctance he renders the translation via the dead microphone. There and then his voice reverberates very loudly and the microphone starts working again.] [When electricity is restored, Shri Mataji continues the talk:] You have to be connected to the mains.

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[Five minutes bhajans.]

Contents: **1996-11-xx Quote on the Meaning of Sintra, Sintra (29 kms NW of Lisbon), Portugal**

[The Pūjā was held in Centra, in the outskirts of Lisbon where the apparition of Virgin Mary took place.

Shri Mataji mentions it is a very special place for Śhrī Mahālakṣhmī Pūjā as Sintra refers to the central channel of Śhrī Mahālakṣhmī power.] In Nagpur the orange is called Cantra because Nagpur is in the centre. Centre is where everything configurates. It is derived from the Latin word `kendra'. In Sanskrit `kandrit' means to concentrate. Dhyān means attention. When you use your attention to concentrate, it means you put your attention there and then push it out. First you concentrate, then you emit from there. The center is where everything comes and is then distributed. Our centers [Chakras] are filled with energy [parasympathetic], which is then distributed to the whole body. For instance, when you concentrate you use your Āgñyā, you then move to the

left or the right. But then as a pendulum it moves to the left.

Contents: 1996-11-10 **Diwali Pūjā (Diwali Day), What State You Have to Reach, Quinta do Mar, Sintra (29 kms NW of Lisbon), Portugal**

Today, we are going to worship the Mahālakṣhmī which I think is very much worshipped in this country where they worship Her as Maria and also there's a swayambhū of Maria, you must have seen. And also there was an apparition of Her. First I never believed that it could be, but then after feeling the vibrations, now I know it was true, that She did appear here in an apparition. She appeared before Me, also, you must have seen, in a photograph. This is the principle by which you have risen to this state. The central path of your ascent is created by Mahālakṣhmī power for the Kuṇḍalinī to rise.

In the temple of Mahālakṣhmī in Kholhapur they always sing the song of “Ude, Ude, Ambe." So I asked the people there, “Why do you sing Ambe's song in Mahālakṣhmī's temple?" So they said that, “We don't know why we do it, but is it wrong?" I said, “No, because only in the Mahālakṣhmī channel Kuṇḍalinī can rise and Kuṇḍalinī is the Kumba." That's how, you see, they understood and they were really amazed that I explained it very well `cause from ancient times this song has been sung there and they never knew why this song is sung.

Coming to the point of Mahālakṣhmī, we have to understand what does it do, what it's help is that this Mahālakṣhmī channel or the Mahālakṣhmī's powers have

created within us a proper balance, a proper route for Kuṇḍalinī to rise.

Left and right has been balanced and She is the one who creates and makes a wider path for Kuṇḍalinī to rise. This is the path of compassion and love.

Through that compassion and love She creates this path because She knows that if the path is not wide enough the Kuṇḍalinī cannot rise. Ultimately, one reaches a state where you start seeking and when you start seeking, your Mahālakṣhmī principle has been awakened. That is awakened and sometimes it is very strong. Then you start seeking in a mad way. I am sorry to say that many are already lost in seeking, but there are so many who have now come to the right path and to the right ascent.

Another thing this Mahālakṣhmī principle does is to allow the Kuṇḍalinī's power to go to different Chakras also. To make a way to different Chakras and corrects all the Chakras. She is a very flexible force, I should say, which guides the Kuṇḍalinī into different Chakras and She understands which Chakra needs the help of the Kuṇḍalinī.

So you must have seen that when the Kuṇḍalinī rises how She pulsates, where She goes, where She shows the need is of your awakening.

All this works out because She is full of compassion and love that you should get your absolute truth.

We have many problems as it is, you know, in Sahaja Yoga because when people are ascending they carry on with them some of their past stones and they cannot climb. They try then they fall, they try then they fall, then they go up again, they fall. But today I'm going to tell you

about what is the state one has to achieve. As Śhrī Kṛiṣhṇa has said it in the “Gītā", describes Sthita-pragñya, the second chapter, but it's very difficult to understand Him, He is not so clear-cut as your Mother is.

So people don't understand what He is saying. And they ask the question, “How, how do you reach that state of Sthita-pragñya? How do you get to that stage?" But Gñyāneśhwara, when he wrote his `Gyāneshwari', he called it as the Sahaja Stithi, means the state of Sahaj. He didn't call Sthita-pragñya.

He called it as Sahaja Stithi, meaning the state of Sahaj.

So he describes the Sahaj in a very beautiful manner and very subtle. Of course, Gñyāneśhwara also, very few people understand, I think.

A person who reaches that state is like a mirror and so many faces pass over that mirror, so many look into that mirror, so many decorate in front of the mirror, but mirror is the same as it is.

So the person who is a Sthita-pragñya or the person who is Sahaja is not bothered about what is facing him, who is facing whom, where he is. He stays within himself. He contains within himself. Like the sun. If the sun plays with his different rays, he is not lost. All the rays again return to him. In the same way, all the senses that we have, all the senses that are there do play around, but for a person who is in a Sahaja state it doesn't matter, it makes no difference. He's not involved. He just plays around. Again, all of them come back to him. This is a state you all have to achieve. Then you are really Sahaja Yogis. But I still find people lost, getting money out of Sahaja Yoga, some people lost getting out of leaderships,

some are lost in getting jealousies and envies and all that.

So that means a lot of work has to be done, still, within. There is no need to work as such if you leave everything. That's why I always say meditate, because when you meditate, what happens, that all these things that are pulling you down are finished.

Gradually they disappear because you become yourself. You get contained by yourself and you are never bored. I am never bored. I don't know what boring word means, you see. When it is with you or alone, I never get bored. What is there to get bored? If you are not involved into anything you never get bored.

Another thing is you rise above all these things, like greed. Now people who are greedy are still involved making money here, making money there, all that thing. Those people who are still full of lust are still making, organizing, some things like that. But in a Sahaj Stithi you just watch. You are just a witness.

You are not lost into anything that is pulling you down.

This state is not difficult to achieve for you, at all, because you have crossed over your mind. Now all these things come to you through your mind. I've already said that mind is a myth, which you must accept. Myth is that this mind gives you ideas.

Some people think, “Yes Mother, but, yes Mother, but,." This “but" is coming from your brain, from your mind. The brain is reality, but not the mind. The mind says “but" and then you start feeling very depressed sometimes, unhappy, because some people feel even

bad because they are very good people, that there are so few Sahaja Yogis.

Doesn't matter. Just watch and this watching state, this witness state is the Sahaja Stithi. In that you become so subtle, you become yourself, meaning so subtle that nothing can disturb you, nothing can change you.

Now see the nature as it is. You know there are ninety-two elements and ninety-two elements, none of them can be, say for example, you cannot make silver into gold. Gold into silver.

The atoms are so arranged that they have certain valencies and apart from atom, even molecules are so arranged that they have their own structure. You cannot change. If you try to change then you will create bombs, atomic bomb, this bomb. It's absolutely destructive. It's only human beings who can change, who can transform.

Now look at the blessings that you are a human being and you can be transformed and you can be made into a new element that is the Self. This is the specialty of human beings. But if somebody there is a false Guru or somebody, he tries to do something, you'll explode. I have seen people who have been to false Gurus, they still faint, they still have problems, they still get troubled more than people who have been without them. They are also all right now, most of them are improved but this is one thing one should understand, that in one way when you are analyzing and when you are breaking an atom or you are breaking a molecule and trying to transform, it explodes. It doesn't work out.

The other way round is that when you try to synthesize, then you can form anything in the nature.

Like, this has now been brought out by synthesizing, this plastic is created by synthesizing.

Matter can be synthesized and can be brought together and human beings have to get synthesized also.

They can be synthesized better than matter because they change, they transform.

Now say example, there is gold. You make gold into ornaments, make into anything. It remains all the time, all the time gold. Gold is gold. It is there. It is not that by changing them into ornaments it changes. Its element is there. Gold is there. But for human beings they get transformed. When they are synthesized.

This is a very big difference between the matter and the nature and human beings. Matter, nature, are different absolutely from human beings. Human beings, once they are transformed, it's like a living process. They become like flowers but still it is not that you see in the nature. It's not the same as you see in the nature because nature doesn't have a mind. It doesn't have a mind. It just is under the control of the Divine or nature that it's working out that way. But here you are under your own control. Here you can control yourself. In this synthesis which is growing inside you what you find, that you are completely in control of yourself. You know what is happening to you.

Now you start seeing yourself separating from all these things.

Some people come and tell Me, “Mother, see, my ego is very bad, you just take it out." He sees his ego, he sees what is the problem is.

Somebody says, “Mother, my Nābhī is very bad, I'm still busy with the money." He sees it. First starts the knowledge about yourself, we call as Self-knowledge. But one has to even go beyond Self-knowledge. By that knowledge, what do you do, we have to see? When you have the knowledge, first we say there's no knowledge, people have no knowledge, they are ignorant, there's darkness, all that. Now the light has come, you can see. You can know what's wrong within you. Now you start separating yourself from all those things that you see as wrong with you. You see them getting out.

So many nonsensical things there are. Like, we have jealousies, envy, greed and lust. I mean, it's horrible things to say on a Diwali function, see.

So the Diwali is that one by one so many lights are enlightened and you start seeing it first. First you start seeing what is wrong with you and then, as you see it, you don't want it. Then you work out to get rid of it, to become clean.

Now this also knowledge disappears. You don't have to have any knowledge. You are there. You are there. There is no need to know about your Chakras, you are just there. At that stage nothing matters.

You become just like a stone, I can say. Stone with a brain intact and a heart intact and a liver intact.

You just don't mind anything, don't get upset with anything. You just enjoy the love and compassion that's flowing. And the ripples that come back to you, even that is lost after some time and you are just nothing but Sahaj. That is the state people achieved. In those days they achieved this state.

But with that, what lacking happened, that they'd get lost. They all got lost. They couldn't do anything to others. One person getting it, becoming great, finished. Or two persons at the most.

So now Sahaja Yoga stands first of all at the knowledge state, where you have the knowledge. First, you should first of all have full knowledge about yourself. The Self-knowledge should be complete. Then in the third stage we should say that when the knowledge is full you should get rid of all those things that you know about yourself, which are useless, which are hampering your progress, which you know is wrong.

Like, I see some dirt falling on My sarī, I'll just clean it out like that. Then you start separating yourself into that Sahaja state. But still in Sahaja Yoga you develop another dimension which is collective consciousness. That is the modern Sahaja Yoga. In the olden days they didn't have this, so they just all got lost. Now you have collective consciousness and in that collective consciousness you start feeling others, feeling for others, compassion for others and you start working out for others.

In that also, sometimes, you know, when you are working around, you think how much money I can make, what I can achieve as a leader or some sort of thing is still there.

But this collective consciousness starts growing. When it starts growing then you become as I said, drop in the ocean, means complete ocean. You become complete ocean.

So the ocean has its own Maryādās. It doesn't bother. It has to live with its Maryādās, it lives with its Maryādās. It

doesn't want to cross any boundaries, all right. Accept it. It will not cross its boundaries.

In the same way it happens that you are very self-contained. You are not selfish, but you become very self-contained. You are contained within yourself. I know many Sahaja Yogis are angry that I have not punished many horrible people who have been troubling Sahaja Yoga. I don't have to bother. There's Param-Chaitanya which is doing a lot of work. Let it look after it. Why should I bother about anyone? You see, after all, things are working out so why to interfere? My job is just to watch, just to see.

That's sufficient. There's no need for Me to kill anybody in this lifetime or to destroy. They are destroyed by themselves. I have told you that I need not expose people, but whichever country I go, I find people get exposed.

I run away from there, really, sometimes, thinking, God knows what more is going to come. Even little attention on any country, it just works out. Even without My knowledge, “Oh My God” I said, “When did I do that?" So one has to become, of course, he becomes the power of Divine Love, no doubt. He becomes the power of Divine Love, but he doesn't handle it. Left to this Divine power which is working, which is also separated from Me, you'll be surprised. I am alone. Absolutely alone. Even this power is separated from Me, but this power knows what is good for human beings, what is good for Sahaja Yoga. It works on it's own. I don't interfere. It's a reflex action, believe Me, it's a reflex action. Maybe you might say, “Mother, you have made it." All right, whatever it is, but I

don't interfere with it. I don't have to tell anything to it. It just works and it's working so well.

I'll give you an example. Once in England long time back, they said, “Mother, we want to have a very long summer." I said, “Why do you want to ask such things?" “No, no, Mother, we must have a long summer, a very long summer, very,." Three or four times they said it and it was a very long, horrible summer in London. And it's not like India where we have air conditioning, fans, something we have, at least hand fans. There was nothing there.

So we didn't know. We had a little gallery, we used to sleep in that.

So we went to the shop in England and we asked in London City, for a fan.

So they said, “All right, after three months. You order us." After three months when it will be very cold they will give us the fan.

We said, “We don't want any fans." So My daughter sent two fans by plane. And that's how we managed. You see, Indians, we feel very hot because we have had a lot of sun in our country, we feel much hotter than any one of you. The way you sit in the sun, you know, we can't understand. You know, in India they used to say an Englishman and a mad dog can only go in the sun.

So our situation is like that, that we cannot go in the sun because we have had too much.

And this summer, you see, was so tremendous, so tremendous that after that one thing good happened.

That ochre colour appeared on the leaves and then gradually the red and all that of the autumn season was best at that time and then one Sahaja Yogi dreamt that, “Mother asked me to drive in Her back yard." So he told everybody that, “Mother has been asking me to drive in the back yard." So I telephoned to him, I didn't know he had dreamt like that, that, “Can you come along for a while, I want to go and see this autumn all over England." So he came and we were driving, miles together and then they told Me, “Mother, it was so, he told us that that was My back yard." Can you imagine that he was driving for miles together, beautiful, just like Canada, the whole England was filled with the beauty of autumn.

So even if there's something like that happens, it is compensated. It is compensated and so beautiful it was, all the people were out in the autumn to see the beautiful colours of the nature, of different greenery, yellow, ochre, all kinds of colours were there. Surprisingly, in that country you never see all that. And because of the sun shining so bright, it was compensated. It was compensated by this Param-Chaitanya.

So the Param-Chaitanya is looking after this. All these things are managed by Param-Chaitanya. I am doing nothing. I am Nishkriya. I'm just sitting down and watching. To Me nothing matters. You see, it's working out slowly and steadily. Ha, if you tell Me something supposing, they said, “Mother, we prayed to You and it happened." All right, maybe, these people must have heard, around Me, not Me, you see and they must have done the job and for that I'm not responsible, in no way.

Like one lady in Mexico had a son, was very sick and was about to die. She wrote a letter to Me, three letters she wrote that, “My son is going to die, he's a young fellow, studying in Harvard." I didn't do anything. I never wrote to her. Fourth letter came that he's completely cured. Now I didn't do that because I was just sitting in one place and how is it, it has worked out.

So everything, you see, you think I do is not done by Me. Is done by this Param-Chaitanya. Because I'm also separated from you, completely, absolutely separated.

So they say, “You pray, now." You can pray. If you pray, you pray to these deities that are around, you pray to all these ganas and all that, not to Me. Because I have nothing to do with it. You see, they don't tell Me that I have to do this or I have to do that, so why should I tell them do this or do that? It is like that.

And in that state only we can say you are in a Sahaja state, where you don't desire anything, you don't want anything. I do everything. All kinds of things, I am doing. Like the sun is doing, I am also doing in the sense that I'm looking after things, flowers, this that. I am also receiving presents from you, I'm receiving this from you and then see, I don't receive anything. I don't have anything. I have no interest in it. But you want to give for your joy, all right, have it. You want to put flowers, all right, you can have flowers. Even if there's flowers or not makes no difference to Me as a person, I'm saying. But as Your Mother I love you. All of you I love. But I don't do anything as such to love you. And everybody says, “Mother, You love us so much." When? When did I love

you. I never even kissed you. But you always say I love you very much.

So what is this. Who is working it out, this? Is something which is not Me, beyond Me. This is the state in which, once we rise, we call it as Sahaja Stithi. In the Sahaja Stithi you think you are doing nothing. Everything is working out.

But at this stage if I tell you, you say, “Oh, we are not doing anything. Why should we spread Sahaja Yoga, it's not our job?" Just now, that's not your stithi, that's why.

So you have to rise up to that state. That's only possible when you are in the knowledge state, where you have Self-knowledge, the knowledge of the whole world. But if you go beyond knowledge then you must have seen many a times, I just say something. I just say something and it is there. I never feel vibrations of anyone or anything. I don't feel My Kuṇḍalinī, either nor any Chakras, nothing, but I know, know automatically like a computer. But that computer also I am not. Just it's trouble, it's difficult to explain to you what is this stithi is because you have to achieve it. Once you achieve it then you are in a very subtle state and that subtle state is nothing but bliss. But that bliss also you cannot enjoy. I don't know how to enjoy everything. Supposing now you say, “Jay Mātājī." I forget even you are calling Me. I also say, “Jay Mātājī” finished.

See it is such a simple thing one has to understand that the state in which one has to rise is a state where without doing anything, everything works out. If that is your state, all right. But it's not so.

So you have to rise up to that state by doing. First you have to do it. First you have to know and then knowledge has no need, you don't have to know, but first that has to be worked out and brought to that level.

Now Diwali has the significance that on Diwali day, what we do, we put lights all over.

So that we put Sahaja Yoga everywhere. But does the light know about itself? Does the candle knows about itself? She enlightens everything but she doesn't know. Like the moon, which is giving moonlight, does it know itself? Does he enjoy? Nothing. In the same way it happens that on a Diwali day you are, what you are doing, is enlightening people, you are enlightening them, you are doing all this for them, it's a good idea.

You must do it. But also know that you have to become the lamp yourself which doesn't know yourself.

So there are two messages. The first one is that we have to enlighten the world, we have to enlighten others. This is the first one. Then we have to become that which is the light itself and light itself doesn't know. Yesterday you were singing, “You are the light” you are this thing. All right, so what? I was just saying, `Yes, I am the light, I don't know Myself." That's the state where you don't know you are the light. You just don't know that. It doesn't come into your head. Even so many times you have sung, you have said thousand names there are, everything, but it doesn't come into My head that this is Me you are talking about.

Now when I say this I don't know how you will react. Because human beings are queer birds, you see.

You tell them something. Maybe that your ego might come up and you say, “Yes, yes, I am also just the same." There are many, many who came like that, that, “I am higher than Mātājī." Ba, ba maybe, I don't know. There are many who said that, “I am Kalki." Nowadays there's one fellow going round saying, “I am Kalki, I am this, I am that." All right doesn't matter. You be that, very good idea.

But if I say I am Ādi Shakti that means I don't know what I am, really. I had to say because people said, “Mother, you have to declare." Declare what? Whatever I am, that I am.

Now I find by declaration you people started growing more, so all right, have it that way. But there is no need for anyone to declare anything or to say anything. That is the state one has to achieve.

But to get to that state you have to work. And work is to spread Sahaja Yoga. You have to enlighten many lights. That means you will realise that you are the light which is enlightening all that and then in a subtle way you will realise that, “I am the light." Many Sahaja Yogis are doing a lot of work and working it out, spreading Sahaja Yoga. It's a very great thing that has happened. In so many countries, the way it has spread, it has removed the darkness of religion which was outside. It was darkness of so many, racialism, thisism, thatism, all it has removed.

So this has worked out, the cleansing. For you to have the clean water to swim.

Once you start doing that then you realise gradually that now the sea is clean, we just watch, we just see how it is

working. I hope in your lifetime only, you achieve this state where you achieve your complete work of Self-realisation to others.

Those who do not give Self-realisation to others, who just come for the Pūjās, this thing, are mediocres.

They cannot rise very high. This coming to Pūjā is what, like, you just rise higher with the Pūjā then again you go down.

But those who steadily grow will grow into this state, I am sure, in My lifetime I should be able to see such people who are such that if they stand here they emit peace, they emit light, they emit everything.

Because they are the light. They don't have to enlighten, but they are the light. Such a stage has to be developed and to be worked out within yourself. And this state has been described by so many poets, so many saints and everything, but they were at that stage and people thought, what is this they are talking? They thought they were mad. Even for Christ, they thought He is to be crucified, because they couldn't understand it.

Now you are gradually growing one by one, step by step, so now you understand this. You understand Christ, you understand all these people and at this stage you have still to work. Those who do not work for Sahaja Yoga cannot rise higher. You have to work for Sahaja Yoga, you have to spread it more, you have to work it out, enjoy each other, this brotherhood, everything. All the qualities of a beautiful personality should be there.

Unless and until you achieve that state, then you can only rise higher to that stage which I am describing is a Sahaja Stithi. In that state you will be perfect.

But you must get rid of all these things and today is a day, also of Mahālakṣhmī. The first thing is, I think, this madness about money. This should be understood that it's real madness. Those who are rich have no money. You ask a rich man, he'll say, “Oh, I have no money." Why? What is all this? “This is no money".

You ask the poor man, he has no money. A rich man has no money.

So it's a kind of a greed which is never satisfied, which never helps you. All these little, little things have to first drop out. Then your work should cleanse you. In your work you will know whether you are cleansing or not.

In the work you will know how you are doing your work. Once that is done, then I think I am sure some of you will achieve that state in My lifetime, in your lifetime.

That's what I want today to tell you, on a Diwali day, that we have to become subtler and subtler and subtler.

We should not be influenced by outside things. Like, the outside thing is that, some sort of a fashion starts. People who follow fashions are stupid. They are like blind mices [mice]. Anybody can lead them into anything, now do this, they do it. That, they do it.

So if you try to follow any kind of a thought which is given to us by somebody else, in that thought you'll completely lose yourself and you'll become, “I am this, I am Christian, I am Hindu, I am Muslim, I am Muss leman." Stupidity. You are yourself. You are the Spirit. And when you become the Spirit then you start knowing so much and that knowledge is very important.

This is the gap between a saint and a normal human being, which you have crossed gradually so you know what are the problems of the human beings are and dealing with human beings, you know how to deal with them.

In Sahaja Yoga only the collective consciousness, in modern times, has come. This collective consciousness, also the saints had, but they would not say. They would not say anything. They would not bother.

All right, this fellow has this Chakra, let him go to hell. Doesn't care. It's not a question of not caring, but not bothered. They were sitting in a state which was just recording, all right. An ugly man goes before the mirror, all right, if a beautiful person goes before the mirror is all right.

In the same way these people start allowing people to pass through but we have to understand, still we have to grow. We have to still grow by working it out. Those people who are working it out and spreading it all over are the ones which are really very much there and to them, I must say, the Param-Chaitanya is just their servant.

I have seen people who desire something, it works out. They ask for something, it works out. For that, now, what should we have, is the point.

After getting realisation, after getting everything, what should we have that we develop is the faith.

Faith in yourself. Faith in that you are the Spirit, that you have the light and you have to enlighten others.

This faith when it grows deeper and deeper then you think, oh, what I am. I am the Spirit. If you are the Spirit then this whole nature is with you. I know of some Sahaja Yogis. One of them was a fisherman.

He was doing Sahaja Yoga work [in 1981]. He has tremendous faith in Me and somehow he was going to another village to do Sahaja Yoga work. When he came out of his little hut he found it's all full of clouds, black clouds.

So he raised his hand and said, “See now, I'm going for Mother's work. And you dare not start raining. You keep as you are, hanging there till I finish my work” you see. Because he was going by boat. And other Sahaja Yogis thought, “What is he talking about?" They all got into the boat, they reached the other village. They gave realisation to others, he finished his lecturing, everything, he came back on the shore and he entered his house. When he was closing the door, “All right, so go ahead” he said. And he managed.

So the complete faith that this Param-Chaitanya is like your servant, is all the time waiting there to serve you. Whatever you say will happen. But first you must have complete faith in yourself that you are a Sahaja Yogi.

Even now I find, you see, people have some lust, some sort of a horrible things in them.

So first you must be established in Dharma. Dharma, is, as you know, is righteousness. If you are in the righteousness, there's no question. There's no question that this Param-Chaitanya won't obey you. But supposing you want today something and it doesn't work out, then even to get disappointed itself is not a very good thing.

Disappointment also is a sign of your immaturity. What is there to be disappointed? Maybe that that was good for you.

Supposing I lose My way. I'm going this way and I lose My way, I don't know where to go.

So I get lost, it's all right. What is there? Wherever I am, I am there. How can I be lost to Myself. And then what I find, that I had to go that way because I was to meet somebody, I've been wanting to meet somebody and meet that person there. Can you imagine? Such things happen with Me and even if I don't meet, so what? I was to go that side. I have to leave some vibrations, perhaps. It's like that.

So once you know that whatever you are doing in command, full command, full faith, actually the whole authority comes to you through your faith which word is satta in Sanskrit, meaning the truth.

The truth gives you the authority. If you have the truth with you, you have the absolute truth with you then you have the authority and the authority is such that that authorizes you, not others, but to you.

This authority that you have works and works. I've seen with simple Sahaja Yogis, very simple uneducated also, are very powerful Sahaja Yogis, are very powerful Sahaja Yogis. But they have one thing, is faith, complete faith.

Then another word in Sanskrit is titiksha, means patience, suboori, patience. You must have patience.

If you don't have patience, you want immediately something to be done. How will you see the whole thing working out? Many people are extremely jittery and very

fast running. This world is running so fast and you are the ones who have stood out and watching this rat race. You are not one of them.

So must have titiksha, means you must have patience.

So you must have faith in yourself fully and also patience, how Sahaja Yoga is working out or how this Param-Chaitanya is working out. If it works this way, all right, that way, all right. It is some meaning.

If it works this way, there's some meaning. If it is that way it has some meaning.

Now another thing which is important is the faith in your Guru. If you have faith in your Guru, Param-Chaitanya is kind to you. It's very helpful. But if you doubt, then Param-Chaitanya also doubts you because Param-Chaitanya knows you through your Guru, whether it is Me or any other real Guru, it's the same. But with Me, of course, because, you know, I'm very forgiving so people start taking liberties.

With another Guru, you see, he will beat them. He'll do all kinds of horrible things to you if you are not there.

So I've told you many stories about the Gurus, how they treat, good Gurus, their disciples.

But I forgive. I don't say anything. Let it be, it doesn't matter. Because I think by leaving them alone only, they will rise and they will come up to this stage. But it happens sometimes that it may work the other way round, that if they are forgiven, then they take it for granted.

So the faith in yourself is with patience you watch and do not get disappointed with anything whatsoever. Now, just

imagine so many people have got realisation, so many saints in this world, have you seen? Yesterday I was surprised the way the French were singing so well. You know, first time I had to take a harmonium to teach them how to sing one line. Half an hour I tried, I couldn't do. The same French have reached that state of creativity.

You see, all your potential will rise. It will express itself, but be careful not to get into ego about it.

Gradually it will flower and others who are surrounding you will get the fragrance of it and they'll come to Sahaja Yoga. That is the blessing at that time, the blessing of the real Divine will be that you'll be raised to the state which we call as a perfect, `pūrnattwa', complete. That completeness will come. But you judge yourself. Are you absolutely one with Sahaj? Are you absolutely dedicated to Sahaj? Or other things are more important to you than Sahaja Yoga? Then, go ahead.

There is something to be understood very clearly that there's no competition in Sahaja Yoga. Cannot be. There's no competition. There's no envy, there is no back biting, nothing. It is, you are different people. You are saints. Your style is different. You are absolutely above all these things. You cannot be dishonest, you cannot cheat people, you cannot do this. And if you are doing that, even now, then please try to understand that you have still to grow into it.

Some big people think they are very high up in Sahaja Yoga. It's not so, it's not so. If by thinking what you are, then you are lost. What you have to do is to understand “What have I done? How many people have I given realisation, to how many people have talked about it?"

People are shy, even, to talk about Sahaja Yoga. I have seen one lady was travelling with Me. Very hot. I said, “Ba, ba who is she, this one? I don't know." So she told Me the name of her Guru. She said, “My Guru is like this, Guru like that, like that." I said, “My God, this heat coming out of this woman and she's talking so much." But a Sahaja Yogi will not tell anybody what is Sahaja Yoga.

They feel shy. They'll have a hundred friends, they'll meet a hundred friends but they will never tell them what Sahaja Yoga is. They'll be shy to tell them. Ah, they wouldn't mind going to parties, you see, if the others are drinking they'll say, “All right, I don't drink." But they'll not say, “I'm a Sahaja Yogi, I cannot drink, by nature I cannot drink." They will not say that.

So this is the third point, one has to know the announcement. You must have faith in yourself and you must announce. All the saints announced. They were killed for that, you saw how Socrates was given poison. Doesn't matter. Nobody's going to kill you now, in these modern times, there's fundamental rights to exist.

So nobody can kill you, take it from Me, but you must announce. And the announcement should be with full faith and understanding about Sahaja Yoga, how important it is.

The purpose is to transform the whole world. With your transformation the whole world transforms.

It's a very complicated thing, otherwise, Sahaja Yoga is extremely complicated because how it works.

The other day, you remember, the mike had failed completely and I was giving the lecture and still I was

talking. The mike had failed but everybody was listening to Me. What had happened? Did I enter into the ether? What happened? I don't know. I didn't even know that mike had failed. I was thinking there is mike, that the way people were listening to Me, but then they told that half lecture was without the mike. And everybody was absolutely listening to Me.

You see, it is something that one has to wonder and appreciate what things are happening now, where are we going. We are going into the Kingdom of God and all the blessings, all the bliss will be on you.

Then this bliss, knowledge, everything becomes one, nothing but bliss and you are in that state of bliss which you don't even know, you are just there. The greatest bliss is that you don't know even anything, you're just there.

I hope all of you achieve that state with this Diwali being done in Portugal, which is a special place, I think, of Mahālakṣhmī because She appeared here as they say and also this swayambhū that we have, also is that of Mahālakṣhmī face, so I'm sure it will work out for all of you.

It's a little subtle state I'm talking about but it is, I have to tell you, that one has to rise up to that state and that state is very, very easy to achieve for you. It slowly, gradually it, then you don't have to do anything, you go into a village and everything would be there.

See, now, what happened. I went to Cairo. Everybody was saluting Me. I was wondering, what has happened to them? I went to Leningrad, thousands came to My program. I asked them, “How did you come to My

program?" They said, “It's obvious from Your face, it's obvious." They just saw a small, little advertisement in the newspaper, “It's obvious that You are Divine." That should happen. And then you can announce that Sahaja Yoga is the only way, then you can announce. There's no harm. People feel very shy to say something to their friends and things. And you must know that all of those who you love, who you know, will go to hell or where, they'll hang in the limbo or what? If you have achieved it you should pull them out also. They may not. They may not be seekers, doesn't matter now. I think we are finished with the seekers now, must be, we must have people who are not so seeking, it looks like that.

So may God bless you all.

Contents: 1996-11-25 **World Philosophers Meet on the 700th Birthday of Śhrī Gñyāneśhwara, M.I.T. College, Pune, Maharashtra, India**

I bow to all the seekers of Truth.

At the very outset, we have to know what is the truth. Whatever I am going to tell you, you should not believe it blindfolded. We have had enough trouble with the blind faiths.

So I would just request you to keep your mind open to understand what is the truth.

First of all, I am so enamoured to see so many people trying to understand divinity of Śhrī Gñyāneśhwara.

He was too great. He was too subtle. And I don't know how many people really could understand Him without being themselves Self-realised, without being knowing their self.

Even Mohammad Saheb has said that “If you do not know yourself, you cannot understand God almighty." Everybody, even Christ. Christ has emphatically said it. I don't want now to tell you how many people have said that “You have to know yourself." Whether it is Jainism, Buddhism, any `isms' that has sprouted but how many of them are trying to know the self? The problems are coming in this country, or in all the countries, all over the world because of complete ignorance about themselves. We go on giving lectures: “Don't have this. Don't do that. Don't have enemy.

Don't hate people." All sorts of lectures are going on. That has been done many a times now. People can't give it up. They will have some difficulty in giving up this or that.

It has to be understood that still human beings have to rise higher than what they are. They need a transformation. Talking is not going to help. Words are not going to help them. I'm sorry I have to say this. I'm so happy there are people who are willing to listen to this. Ādi Shañkarāchārya has said very clearly, “Mother remove my shabda jalam” it's “Remove this mess of words." The truth is that you are not this body, this mind, these emotions, this intelligence, this ego, these conditionings, but you are the pure spirit. We see here beautiful flowers. We take it for granted. We don't even think that this is such a miracle, that the Mother Earth is producing different type of flowers, different type of fragrance. We don't understand that we ourselves are a miracle. We have no valuation of our own life because we don't know ourselves.

What Śhrī Gñyānadeva has described in His Amṛuta Anubhav [Experience of Ambrosia] is something which you can only really appreciate when you know yourself. For example, He was a master of similes, I must say. And He has tried to convince the so-called intellectuals and rationalists through His own great expertness in using similes. One of the similes, there are so many of them, He talks of the Amṛuta Anubhav is the experience of the Ambrosia. Experience, again it is the experience, not just talking about it. And this experience, He has described like this, beautifully, that there is a picture, you see, beautiful painting where you see the rain and see the nature and all the beauty that nature can provide. You're watching it.

You're enjoying it. But you are just seeing it superficially. You have to enter into that rain. You have to enter into that area of beauty. Otherwise we are just superficially doing everything.

He has given so many similes that in this short lecture I may not be able to tell. *[UNCLEAR* Or/Oh] one after that, He has tried to describe the state we call Sahajavastha means the state of oneness with the Divine, can call it Sahaja. Sahaja means... means one with you, this spontaneity. This state when it you achieve, I should say, not achieve but it happens to you. When you have this experience of Sahajavastha then what happens to you? He says, “Like at the sun. Sun has got its rays and the rays go and play all over but again they go back." In Marathi it is, [Marathi]. “They get content in themselves." In the same way, a person who is a realised Soul, he is

doing every kind of thing outside but he's absolutely absorbed inside.

Because inside you are so glorious, so beautiful that one has to really rise to that height of Sahajavastha, state of Self-realisation.

It is not at all difficult, this is *[UNCLEAR* positive]. The theory about getting Self-realisation when people hear about it. *[UNCLEAR]*. They want to say so many things that you get frightened. You have to stand on your head. You have to go to Himālayas. You have to stand on one leg. All sorts of thing people... For that, Guru Nanak has said, “Kahe Nanak bin āpa chinhe, mite na bhram ki kāi." [“O servant Nanak, without knowing one's own self, the moss of doubt is not removed."] “Without knowing yourself, you cannot understand." Every one of them in the 16th century and whose Gñyāneśhwara near 12th century, has said the same thing, all of them say the same thing because truth is seen by everyone the same way. Now one can say they were also tortured and troubled. I agree. Because of ignorance. It's complete ignorance and this ignorance we can easily prevail upon by becoming ourselves.

Today I am going to tell you, we have within us all these powers. As Śhrī Gñyāneśhwara had described in the sixth chapter, that there is a force called Kuṇḍalinī within us which when awakened gives you the self. But as you know everywhere, there are fundamentalist, we call them Dharma-martanda. And they said that “This is something that one should just avoid, this we cannot." Because they can't do it.

So that was not read anymore. Neither people ever tried to have.

But in these modern times, it is predicted that is going to happen to thousands of people [and UNCLEAR]... it has happened also. A specialty of this age, that it is happening all over the world. I am surprised Myself. This is the power that you have within yourself. I am not obliged. Neither you are obliged. It is your own power that rises and gives you this Selfhood which is being described by Śhrī Sant Gñyāneśhwara. And this state of Sahajavastha is very easy to achieve.

But people don't want to have something simple, you know. I was surprised, like blind people they can't find anythings. They go round, round, round, round like that they go round, round, round. It is very simple. It is within you, is your own.

Now look at this mic, just now it failed, so you understand. If it is not connected to the mains, if it is not at all connected to the mains, it has no meaning, it has no identity.

So it has to be connected to the mains. Now what is that mains is? That is the All-pervading Divine Power of Love. By saying, “We must love, we must not hate” it's not going to work out. I can understand. Unless and until you are one with that Divine Power, you cannot get the power of love. And this is very easy to achieve.

I'm not telling you something very fantastic. There are so many sitting here who have known this and have had it. But you should have an open mind. What are the hurdles? First I said ignorance. Another is rationality. This

mind, I would say, is a myth. It is made by us through our ego and our conditionings.

And when we use this mind to transcend or to go higher, it cannot work out because it is artificial. How will it work out? It will only work out when you take to the gifts that you have already within you. Now this is the gift of evolutionary process. You are a human being but you are not yet perfect. That's why all these problems. Integrate religions through your mind. Integrate this by your mind. It will not work. I tell you, it will not work. The integration must take within, first of all. And then you see for yourself that this is all falsehood.

All religions themselves should have been self-oriented but they are not. They are money oriented, power oriented, this oriented, that oriented. Because of ignorance only, again I am saying. Why did they torture Śhrī Gñyānadeva? Why? When He's not here, we are celebrating. What happened? Why? Because He had the truth with Him. The one who has the truth is always prepared. He knows that He'll be tortured, He'll be troubled. And nobody is going to listen to such a person. That's a fact. We have seen all the saints have suffered. Not only in India, all over the world. Wherever there have been people who are saints, who have talked of divinity, of the truth, they have suffered. Nobody accepted them.

For example, in England, William Blake, they thought he was a mad man. When everybody is mad, I mean, if you go to a mad house, to a lunatic asylum, all the lunatics think that you are mad. Same way it has been happening. It's very sad.

So many have come on this earth. Not only in India, as I said, all over I find them. They were Sufis. They were people of great talents. But they suffered. All of them suffered.

Even Socrates had to take the poison.

So you can imagine the people who have been getting involved into some sort of a destructive behaviour towards saints because they were blind.

So one has to forgive them. Because blind man can hit anyone.

They can't help it. But what about today when we are so much enlightened, you know, people are talking big things and all that is happening in this world.

What is it that is keeping us away from the truth? And that is again, I should say, the hurdle is of Mister Ego. I'm sorry to say. This ego comes because we think we know science. We can't even make one drop of water, we can't even make our own a little amount of Mother Earth, we can't. Humble down and see for yourself whatever science has achieved is nothing compared to what exists. With science you cannot reach reality. But from reality, you can come to science. Because in the light of reality, you can see how far we have come in science and how far we have to go.

It is very very important because I think you people represent a very acme, I should say, of human beings. And I would request you, all of you, to understand that unless and until you get your Selfrealisation, no use talking about anything. In Marathi, say [Marathi]. You have words and words you eat and words you talk and words you give. These are empty words. But when the

Kuṇḍalinī within you rises, I... I don't know if I am suppose to tell... talk about Kuṇḍalinī or not, but I can't do without it, that power that is in the triangular bone, which is in the sacrum bone. Why was it called the sacred bone by Greeks? This sacrum bone contains that power, three and a half coils, which rises through your six centers.

Now these six centers are responsible for your physical, mental, emotional, also spiritual being.

So when She rises, spontaneously, you don't have to do anything, spontaneously It rises and pierces through your Fontanelle bone area. And you become one with this All-pervading Power of Divine Love. In Sanskrit it's called `Param-Chaitanya'. You do become.

So, it has to be an experience and the experience that you can feel this power on your finger tips.

Imagine, the fifth imam has said that “When the time of kiyama, transformation, will come, your hands will speak and give witness against you. You will know the truth on your palm." This is exactly what happens. And you know the absolute truth because everybody says the same thing.

So how will you quarrel? How will you fight? How can you have wars? [Laughs.] No question.

Such description of such people is in Pasaydan, absolutely the same. That they become your relation [Marathi]. They become your relations. All other relationships drop and you become one with all of them, whether they are Christian, Hindu, Muslims, or anything, whether they are black or white, whether they are from Russia or from England. You should see how the world

becomes one. But people don't like if you talk of global oneness. They don't like it.

There was a big thing against Me that I'm talking of global religion. And why? Because they want to have different religions to fight. That's all. Why do they want to have different religions? Just to fight. Otherwise I don't understand why it's essential to have different religions. And when people who are rationalists, they see the religion the way it has been created, a new atmosphere of hatred, no peace at all, then they criticise, naturally. Because what is the outcome of it? I don't blame them for that.

The fighting comes because, again, of ignorance. We have nowadays, wars after wars, cold wars, I don't know, all kinds of wars in the name of God. Can you imagine such a thing can happen? How can we fight in the name of God? How can we have killings, violence in the name of God? Now one may say, our value system is finished. Why? How are you going to put it right? What is the solution? Only solution, you have to have Self-knowledge. That gives you the strength. That gives you a kind of a personality which is described by Śhrī Gñyāneśhwara. That is the personality we have to achieve. And that is not, not at all difficult. It works out in no time. But you are still adhering to some ideas. If you are in the clutches, I always say, of the crocodile and don't want to come in the boat, what can I do? In the name of God, these are crocodiles. Or maybe some other name you can give it too. And thus people are lost.

When you see, you just cry and weep. You don't know what to say, when you hear that this, uh this, whole

community was tortured because they follow a particular religion. Then another community is trying to attack because they are following another religion. When we say, in essence all religion are the same, is just same. It is not that it is a part and parcel of our understanding. To understand Gñyāneśhwara, I would say, first you must have your Self-realisation. Otherwise you can never understand Him. I've heard the lectures on Śhrī Gñyāneśhwara from many, many people and the life they lead is surprising. How can they do it? I am talking about the power of love, love of God. Once you achieve that power, this power can do so many things of which we are not aware. We don't know what things we can do. This Kuṇḍalinī which rises, She is your own Mother, your personal Mother. She knows everything about you. She knows what are your problems of the past and what are your aspirations. And She's your Mre... Mother. And She's anxious to give you, your second birth.

Now when you were born, your mother took all the problems. In the same way, She does it. Many people have talked so much against Kuṇḍalinī. When the Kuṇḍalinī rises, this happens, that happens.

Now I've been doing this kind of work for the last twenty-five years or so, I've never seen any one person suffering or having all these symptoms that they describe. On the contrary, first when She rises, you become so peaceful.

Now how do you become so peaceful? A thought rises and falls. Another thought rises and falls and we are all the time living on the cusp of these thoughts. These thoughts come to us from our past or from our future. But if I say, “Be in the present” you cannot. When

Kuṇḍalinī rises, what She does, She elongates those thoughts, actually She does.

So within you, there is a state which we call as thoughtless awareness, which is called as Nirvichar Samādhi, thoughtless awareness. You are aware, you're absolutely aware, but there is no thought.

At this time, your memory becomes just like a photogenic memory. Your temperament is so detached.

Supposing your are sin... standing in the water or in the sea and the waves are coming on you, they are frightening, there are all problems but once you get onto the boat, you can watch them, enjoy the fun, see for yourself what's coming up. But supposing, if you can, become a great swimmer, you can go down and save them, those who are getting drowned. You can do it. It's not difficult at all. But you have to become that. And that is within your reach. All of you can get it. It's not difficult at all.

For that, what do you have to do? Nothing, Effortless, Sahaja. Sahaja has double meaning. Sahaja, saha means `with' and ja is `born'. `Born with you' is this power `to become one with the Divine,' this Yoga. And that is what He has described. Everybody, Guru Nanak has `Sahaja Samādhi lago.' None of them has said that “By standing on your head, you can do it." I asked one fellow, why are you standing every day on your head. “Because the Kuṇḍalinī will rise." I said, “Does it move with the gravity or with love?" All funny ideas we have, I tell you. And with these funny ideas, where are we going to reach? No where. We have reached no where so far. When I see all these people, you know, My husband was in the U.N. He

was Secretary General of the Maritime Organization and I met so many great people, very great, shaking hands with them. I was surprised, Where are they living? What are they doing? They are not united at all.

I have a feeling, I must tell you, to get united, first of all, you have to become Self-realised. Then what happens, the second state comes in which we call as `collective consciousness'. Your consciousness becomes collective. You don't have to say, “You are my brother. You are my sister." Nothing, you just become, you just become moral. Becoming is the point, I'm saying. When you become moral, I don't have to tell, nobody has to tell you, give lectures or anything of the kind.

I have seen people, I must tell you, drug addicts, overnight they have given up. Alcoholics, overnight they have given up. I never told them. If I say, “Don't drink” in a big hall in London, half of them will walk out. I dare not say such a horrible thing.

So I don't say. I say, alright, you be seated, have your Self-realisation.

The greatest blessing of this Kali Yuga, this modern times is this, the greatest blessing is this, that there are so many seekers of truth are born. Christ never had so many. Even Gñyānadeva didn't have. Till the twelfth century there was not many. Till the sixteenth century, there were not many. But today, there are many, many seekers, beautiful seekers. They might have taken drugs, doesn't matter. They might have tried anything, doesn't matter. Whatever has happened in the past, doesn't matter. They get it.

And that is the state Gñyāneśhwara has described.

If you read His Amṛuta Anubhav, you will know that He is describing that state.

So then people can say, “Oh, it's very difficult. How can we give up these, how can we give up all these enemies of ours? We cannot." But they just drop out. Because also you develop this new awareness, new dimension in your awareness, of collective consciousness by which you not only, know yourself but you know the centers of others, centers of people who are far away, who have died. Then you know where is the problem. Then you don't talk in the language, “He is a Christian." Nor, “He is a this thing or that." But what you say is that “This is the center is catching." Alright? If you know how to cure your center, you can cure the centers of others also. For that, you don't have to be a doctor or anything. I did medicine, I agree, because I had to talk to doctors, to psychologist. I thought I'll have to break My head to talk to them. But now I was surprised that so many doctors, also, have understood that behind all our personality, all our body there is a subtle system that works it out.

We have to handle everything through this subtle system.

When we were studying medicine, now it has advanced so much that I don't know what to say because we used to remember everything in about the prescription of every little thing. Today, only antibiotics.

Bringing to the hands something *[UNCLEAR* just this] and things like that. Now once *[UNCLEAR* you're a] Self-knowledge, you can cure others through collective consciousness. You can easily cure others, not only you cure yourself.

Of course, I don't know if you know, there are many people who have been cured through Sahaja Yoga. Cancer, of course, even AIDS, I must say. It can be cured. But we are not here to cure. That's the main thing, once you say, “You can be cured” all the mad people are standing in front of your house *[UNCLEAR* saying, “I want to get."] No, that's not so. You're cured in the sense that inside you are cleansed completely. “Cleans me" said that, “so I would be whiter than snow." And a person is amazed at himself. How? What has happened? Where is that gone? Where is that hatred? Where is that anger? Where is that envy? Where is it gone? It's like a lotus that comes out of the water and flowers and gives fragrance to that pond, making it so beautiful. The time has come today for thousands and thousands and thousands to... to become lotuses. Is the blessing, as I said, this is the specialty of the modern times which, of course, we don't very much appreciate.

Everything that is constructive starts working within us, whatever is destructive, just drops out automatically, automatically. Like a person who is not blind, say, there's light. You can see who is sitting there, how you have to walk, this is the road, you have to come, nobody has to tell you. But supposing you are absolutely blind, there is darkness. What will happen? Just a chaos. And that is the chaos we are facing now.

To achieve that peace all over the world, transformation of human beings is very much *[UNCLEAR* needed]. Try anything else. They have tried. Does it work? Transformation of human beings in large scales will achieve that so that you enter into the kingdom of God.

Not only that, but you are helped, supported and looked after all the time. Whatever is promised in the scriptures, you're amazed that you get that.

Is not falsehood. In no way it is falsehood. But to achieve it, you have to rise into the realm of Divine Love. Unless and until you are there, in that Divine atmosphere, it's all talking, talking, talking. When they told Me, I have to speak, I said “Uh? It's difficult you know because I have to tell them the truth." I'm sorry I had to tell you because how long are we going to postpone it? It has to work out in this great city of Pune. It's called as Puṇya patanam. I built My house also here.

But it's not so, I must say. They were after My life for nothing at all. Alright, doesn't matter. But on the whole, people, here, have to really know that they must have done some great deeds, some Puṇyas that they are born in this Pune. And the way they are going on, I think they have forgotten completely. They have no idea as to what they were. But for people who are really now serious about it, who are thinking that “we should solve the problem of the world" have to accept that the transformation of human beings is needed.

For that you can't pay. First of all, one should know, you can't pay. It's a living process of *[UNCLEAR* humility/humanity]. If you put the seed in the Mother Earth, how much do we pay to Her? God doesn't understand money, first of all. He doesn't understand banks. This is our headache. We have created it.

So it has nothing to do with money. It is just love and love which is pure. In Sanskrit, it's called nirvajay, means

that you don't even pay the interest on it. That is how it is and so powerful, so beautiful.

It does not only give you good health. Health it gives, it gives you tranquility, peace. Unless and until human beings really become peaceful, peace, which we call as global peace, cannot come. At least the people at the helm of affairs should be peaceful. But they are not. All their greed, all their power hankering will drop out, like autumn leaves, once they get their Self-realisation.

It is very important that we should know our value system. What we have is only mental and which can go out of order just like this mic. But when it happens to you, you become a personality of emitting peace, emitting love, emitting value system to others. You, yourself, enjoy yourself. You all the time, I don't know how much more can I describe Sant Gñyāneśhwara. You become the witness of this world. And you start enjoying the humor, all the stupidity and all the blindness of this world.

There's no need for Me to give you a list of things that can happen to you. But first and foremost thing that happens to you, that you know the absolute truth, absolutely, on your finger tips. English language has used this “on your finger tips" I don't know, from where the English got this idea. On your finger tips, you know the truth. On your hand, you know the truth about everything.

Then if you have the power to correct others, if you have the power to know and correct without telling them, you can correct. Now I'm working, they say, in more than 65 nations. Those people who come here, in a seminar, I've

never seen them arguing, no. Of course quarreling is out of question. Fighting is out of question. They come from different countries, different cultures, different religions... nothing, just love and no lust and greed in it. Nirvajay. No lust and greed. Just pure enjoyment of love.

The greatest thing is your attention. Your attention becomes enlightened, again I am saying. Means what? You can put attention anywhere and can find out about that. If you put your attention anywhere, you can work out whatever you want to do. Your attention becomes so powerful. It's a fact, I'm telling you. And the last of all, you jump in the ocean of joy. You enjoy everything. If it is ridiculous, you enjoy.

If it is stupid, you enjoy. If it is good, you enjoy. Because you are a witness. You are not involved. It is such a state, one has to achieve. This is the experience one has to...

I mean, in this small, I would say, lecture, I cannot tell you all that can happen to you, how great you are, what are the possibility, I can't tell you, I am sorry. But once you have the experience, your self will come and tell Me, “Mother, this has happened. *[UNCLEAR* Whichever happened...]." [GAP of 10 seconds]... of love pouring. His collective consciousness, by which I can tell you one thing, one little thing happens to one person, he has the whole of them. They know in the whole world, this has happened. They all pray. They all think about it. But now these prayers are not empty prayers because you are one with the Divine. Without the connection, what's the use of praying? Without the connection, what's the use of asking anything to God and blaming Him for everything? You first get your connections. Unless and until you are

connectioned Him, how can you say that God has been very unkind, He's done this, He's done that? So, in this short lecture I've been I able to at least say to you that there lies a great potential within you. Through your Divine personality, you'll be amazed how things will work out.

I am especially very much enamoured by Mister and Mrs. Mogul. I have their photograph with Me, all the time. And I was so surprised how this sensitive personality has seen the beauty of Gñyānadeva.

It's something and it has worked out so miraculously that we came in contact with him, really it was so miraculous. Unbelievable.

And it has worked in this way that they have such a nice collection of people who can do a lot, they are so important. They can do a lot, if they have Self-knowledge, if they become Self-realised. Not that I condemn any science, no. I do not condemn any religion, nothing. But, even science is not sufficient to solve the problems of the world. One has to understand.

So, this is I am talking of metascience.

I've written a book which is all full of mistakes, I think. Because in India, they make so many spelling mistakes. Three times I've corrected, every time they have made so many spelling mistakes. Then what to do? So I've got now, I think this is the latest and there will be less spelling mistakes, you see. Despite that, I must say, our English, whatever it is, is not that bad. We make spelling mistakes, that's all.

So, I try to write it in English. It is just My witness state in which I saw the Western life, now how it is. And what is

the problem of Western life. About India or Indian life or Indian culture and all that, I have still to write something when I get some time. I can do it but this is just to show how Western life is in trouble. What has happened in the Western life. And how things have taken this form. If you could read that book, it would be a nice idea. I don't think I'm going to sell them. But, there are limited numbers so I would request somebody to distribute it to, I would say, Mister *[UNCLEAR]* Kulkarni can do that. She distribute these books to people whosoever wants to know about Self-knowledge.

So thank you very much.

May God bless you.

Claus Nobel: Your illuminating message of spontaneous Self-realisation brings genuine hope to a highly distressed and confused humanity. Sahaja Yoga as discovered by you, heralds the genesis of a new Golden Age epoch for mankind. This epoch in human history will constitute a much needed giant leap forward in the evolution of species Homo Sapiens.

Contents: 1996-11-25 **Conversation with Claus Nobel, World Philosophers Meet on the 700th Birthday of Śhrī Gñyāneśhwara, M.I.T. College, Pune, Maharashtra, India**

Claus Nobel: [offered to start a center at the Columbia University and enquires how much would she charge].

Shri Mataji [smiling]: Nothing! Americans can't understand Me because I am not asking for money.

How to penetrate that will of theirs? Claus Nobel [protests]: Mother, in a consumerism society like our's

nothing is valued unless there is a price tag. What is the harm in putting a small tag as token fee?

Shri Mataji: How can you pay for God? Americans have to grow out of their self interest only then they can enjoy Sahaja Yoga.

Only when we give can we enjoy ourselves. A miser does not enjoy his wealth. Gold does not know itself.

A beautiful woman cannot enjoy her beauty; she can see her reflection in a mirror.

Self-realisation has to be reflected in the universe for us to enjoy our own reflection.

Sahaja Yoga is the reflector of Brahma Chaitanya.

Through it the Brahma Chaitanya becomes aware of its consciousness and enjoys its beauty. Thus there is much greater joy in giving than in receiving Claus Nobel [bowing at Shri Mataji's Lotus Feet]: Let Thy will be done.

[After Shri Mataji's speech Arvind Thakur's friend comes and asks him: “How do I go ahead and speak to Mother?" In that much time Shri Mataji sees them and asks Arvind:] Who is he? [Arvind introduces his friend to Shri Mataji. Shri Mataji calls this boy (Arvind's friend), catches his two hands and makes several crosses on his hands and She tells Arvind to tell him to take care of his liver or else he would get cirrhosis. Then Shri Mataji gives this boy Self-realisation. The next day this boy's dry hands are pink and soft. Lucky boy, but still he could not come to Sahaja Yoga because of his conditioning.] [To ArvindL] How are you? Arvind Thakur: By your grace Mother I'm fine.

Shri Mataji: How are you feeling now? [Arvind is speechless. The next day onwards his problem of breathlessness is over completely.]

Contents: 1996-11-25 **Dinner and Conversation with Claus Nobel, Pratishthan, Pune, Maharashtra, India**

[Shri Mataji invites Claus Nobel for Dinner at Pratishthan and shows him the earthen dam She had built to harvest rain water. It was Her dream that every village in India should have safe drinking water. To provide safe drinking water his friend, Mr. Mortenson who was a Professor at Columbia University and an adviser to the King of Morocco on water management offers his services.] [After dinner, Claus Nobel invites Shri Mataji for a World Peace Summit in New York along with the American Native Indian Chiefs. She explains that She had blessed them during Her various visits to America but they only sought Her blessings for regaining their land from the government as reserve sanctuaries. They had no interest in their ascent.] Claus Nobel: What is the description of a realised Soul according to Saint Gyāneshwar?

Shri Mataji: You can only understand his description after Sahaja Yoga. He wrote about the Kuṇḍalinī but his followers called Varkaris had no interest in their ascent. They take two cymbals and go to Pandharpur. It takes them one month to reach there. Women carry Tulsi in heavy earthen pots on their heads and take a procession of his palanquin to Alandi. They have created a cult and forfeited his purpose. They missed the point of his Pasayadan. As the Moon does not run after the moonlight

and the Sun does not run after the sunlight in the same way a realised Soul does not bother about his own glory.

He gets completely contained within himself.

[For a better understanding of the essence of Saint Gyāneshwar, Shri Mataji presents him a copy of Meta Modern Era. Before taking leave, he requests the boon that his wife, whom he loved more than his life, should not leave the world without him.]

Shri Mataji: No couple departs from the world together. One has to go before the other but the happy memories of the departed soul live on.

[He thanked her profusely and took with him her promise to visit America.] [The following week he called from New York to thank Her for enlightening him, he had read and re-read Her book and said it was the Bible of modern times!]

Contents: 1996-12-21 **Śhrī Kārttikeya Pūjā (Marathi+English), Śhrī Gñyāneśhwara, Park (200 m from ISYRH Center), Washi, Maharashtra, India**

[Shri Mataji talks in Marathi: MISSING.] [Shri Mataji talks in English:] I am sorry, I had to speak in Marathi language because I had to tell them something which I don't want you to know. [Laughter.] Today is a great day, I should say in a way, because I am going to tell you one thing great. That is Śhrī Gñyāneśhwara in Marathi they call it `Dnyaneshwara', He was the incarnation of Kārttikeya. And Saraswatī, who was a virgin, she looked after Him like Her own son. He was the brother of Śhrī Gaṇapati but She looked after Him. And then also there's description

how He was born and all those [things], is very interesting.

But here in this place, in this Maharashtra, He took His incarnation. And also there were many great, great, very great saints in so many numbers took place, took their birth in this Maharashtra. But such horrible people, they tortured their lives. Worse than Christian Inquisition I tell you; worse than any inquisition anywhere. Individually they attacked. And that same people are born again in this great country of Maharashtra.

They are very talented people; they write very well. Their language is so rich. You can see that, what description of a realised Soul, given by Gñyāneśhwara, is so beautiful. He says that, “The moon doesn't run after moonlight, the sun doesn't run after sunlight. In that way a realised Soul does not bother about his own glory. The sun shines till it shines, then it takes back all his rays. Whatever work the rays have to do they do it. And the sun is just watching, watching all the work, then he takes them back. And he gets completely contained within himself." Samavun ghene, completely contained within himself.

The description He has given of realised Souls is so beautiful, if you could just experience it. Namadeva, who was born much later, said that even one line of Gyānesha [Saint Gñyāneśhwara, fondly called by a short name] if you could experience, you had that. I wish you all could read Amritanubhava in English, understanding how He describes a realised Soul and you'll find that within yourself it has happened. You are different from others very much. You'll be amazed how you have got such beautiful description of your Self.

I was talking about Maharashtrians; they are extremely talented people. See their music. In music no one can beat them. See their drama. In drama no one can beat them. You can see from films. In Maharashtra only great films were created.

The another one is Bengal, which is, I would say, different but of the same level. It's such a talented people here, it shows that God has a special blessing for these two, and, should be, Maharashtrians should rise very high.

But all the time complaining about others, talking ill of others and something very low they do. I'm surprised [by] it, I hope you don't pick up anything from them.

And also the fussiness that is of the North Indians; that's also not a very good thing.

It's surprising how you people have adjusted yourself to this country, which has all kinds of parasites.

Because you live with vibrations, you feel the vibrations. It's something so great to see you all here and I'm telling them that they should try to understand you people. Really I'm very proud of you all who have come all the way here. In this Pūjā I am thinking of so many great saints who were born, who were great Gurus, mahāGurus. Of course Gyānesha, I must say, is the king of all those high, highly evolved souls, no doubt.

So we are now having a Pūjā on the twenty-fourth of December because it's a Datta Jayanti, Dattātreya's birth. And so we'll be having on the twenty-fourth night. In any case it's a Christmas Eve. We could all start with that and also Dattātreya, who took His form in Maharashtra. Maharashtrians understand Dattātreya. They understand the Nath Panthis.

These Nathas went all over. They went to Kiev. You'll be amazed, they went even up to Bolivia, those who are from Maharashtra, from Rahuri. Can you imagine? Such great people they were and that is what I expect to happen in this Maharashtra. And I'm sure one day I'll be very much happy with all of them; not few.

There are some very great Maharashtrians, no doubt, but all of them have to join together because I talk of synthesis, not of divisive method.

I hope they understand the inner feeling that I have, otherwise all the good diamonds will be selected and the ones which are defective will be thrown away. What's the use? But all of them are capable of achieving any height. They may belong to any caste, community, doesn't matter; but they are born in Maharashtra, which is such a great country.

So today they wanted to do Mahālakṣhmī, this thing, we already have Mahālakṣhmī temple. And they have a great blessing of Mahālakṣhmī also, in a way, but they lack: one is the wisdom and the second the spirit of Kārttikeya. The spirit of Kārttikeya, that pure, absolute dynamism which doesn't indulge into nonsensical things and useless things; which shows results.

May God bless you all!

Contents: 1996-12-25 **Christmas Pūjā, Ganapatipule, India**

Today, we are celebrating the birth of Jesus Christ. The birth of Jesus Christ is very symbolic, because he was born in such a manner that even the poorest of poor

won't be born in the stable. And he was put in the bed which was made of dried grass.

He came on this earth to show people that for a person who is an incarnation or who is a highly evolved soul, is not bothered about the comfort of the body. His message was so great and so deep, but he had disciples who were not prepared for the battle they had to fight. Is the same thing that sometimes happens with Sahaja Yoga. He had only twelve disciples, we too have twelve types of Sahaja Yogis and all of them, though [they] try to dedicate themselves to Christ, fell a trap, some of them, to the worldly aspirations or to their own hankerings.

His message of love and forgiveness is the same even today. Preached by all, all the saints, all the incarnations, all the prophets. They all have said about love and forgiveness.

If it was challenged or people felt that this won't work out, they were asked to have faith in what he said. But they were simple people in those days so they obeyed him.

Some of them definitely were very good, some of them half-baked and few of them were people who were doubting.

He came on this earth to prepare for us our Āgñyā Chakra and despite all his efforts one finds very difficult and the people who follow Christianity have the worst type of Āgñyā. Worst type! Extremely aggressive, extremely planning type, futuristic. I mean all the troubles of the right side are found in those countries who claim to be Christians. Even the early Christians who were Gnostics, `gne', `gne' in Sanskrit means `know',

though [they] had the knowledge, the beginners were also suppressed and tortured by the people who were supposed to be in charge of Christian religion. And so many Christians were massacred by the so-called Christian priests and Christian churches and still it is going on. What you find in the west is a great influence of these churches on the minds of the people. Otherwise they are supposed to be intellectuals, otherwise they are supposed to be analytical, otherwise they are supposed to be something very brainy. But when it comes to temples and churches, when it come to religion, when it comes to Christianity, I think their brains are blocked, completely blocked, by some sort of a mesmerism. They just can't think that there could be something very wrong with these people.

When living in Italy, I found or I was shocked how this catholic church was working out and what the priests were doing and all kinds of scandals much more than we have in our country! Money bungling and molesting women and having children, I mean every sort of dirty habit they had. Supposed to be priests. They were called `fathers', they were called `mothers', they were called `sisters', they were called `brothers'. And to Me it was really a shock, I didn't know that such things are happening in the name of Christ. What Christ tried to show through his birth: there is no need to have very comfortable, great birth in a big hospital in London, no! The simplicity of his birth should have made all the Christians extremely simple and not at all money oriented. For money they went all round, crushed so many people all over the world, when you go to Brazil or

to Chile or to Argentina, you do not find a single man belonging to the aboriginal people and they're so unkind to them. Unbelievable how aggressive these people are. Even in England, where theres protestants I find the same thing among them. You must go on saying “thank you, thank you" morning till evening, otherwise you are finished.

Racialism. What was the race of Christ? Was he a fair man? No! Was he a white person? Not at all! What was His colour? He was brown like Indians. From where does this racialism come to these Westerners? I just don't understand. It has nothing to do with Christ or if it is real Christianity.

You go anywhere, you'll be surprised, how the faithful, simple-hearted people are misused by these churches. They're used for voting, they're used for money, for everything, to such an extent that money was made, artificially counterfeited in billions, by the church itself.

Such autocracy, such control, such authority they had that whatever they did was, the pope is infallible, whatever he does is alright. No idea of sinning, no idea of hell, no idea of Christ, which was nothing but purity and innocence.

Christ had taken a hunter and hit all the people who were selling in front of the temple, because God cannot be sold. They were not selling God, they were selling only goods, but he said the respect of the temple, talked about the respect of the temple.

Another great thing Christians have done, is to blame Jews for killing Christ. Wonderful! Put all the blame on others, this is the speciality of Christians even today, is to

put the blame of what wrong you are doing on others, very common. And this is what you see very clearly in those countries, who call themselves Christians. They blamed Jews. First of all, those who were Jews at that time might have been Indians later on. Alright, so they don't believe in reincarnation. I mean to say the same Jews who were there are born again.

Thirdly that the Jews never killed Christ, never, because in the multitude how can you decide? Is the judge who decided and ordered, he was a Roman.

So the Roman empire didn't want to take the responsibility of His death so they said Jews have killed Him.

So Mr. Hitler got after them and he really tortured them, really it's too much, one can't even understand how can, he believed in catholic religion, how could he kill small little children, in the gas chamber? But now the same people who were tortured are also becoming very aggressive and now they are against the Palestinians and the Palestinians on their own are Muslims and the Muslims are playing a havoc all over.

So when you go through the history and see the life of Christ, what do you find is aggressiveness from one to another, from that to another, passing from one to another. If somebody slaps somebody, the another person will try to kill that person.

So this religion has created this divisiveness; people are just killing each other in the name of God, in the name of religion. Even in Sahaja Yoga, you'll be surprised, I have seen people taking advantage of My name and trying to get into some mesmeric groups. I can't understand.

Using My name, using My photograph! So beware this should not happen to you people. Using the name of Christ, the Incarnation of Divine Love, they are doing all these works of violence, hatred, of cheating, I mean very debased people.

And from one to another it passes, to the another it passes.

Same thing happens in Sahaja Yoga. If I told somebody that you are no more a leader, somebody else is the leader, immediately that person gets angry, he forgets what good Sahaj has done to him, he just forgets. If I tell him the leadership should pass to somebody else, finished! Then he forgets that whatever good was done to him, whatever Sahaja Yoga has done for him, he's living only because Sahaj has helped him.

So this leadership goes into the heads of people.

Sahaja Yoga is not here to make leaders out of you, no never. It is just for convenience we have leaders and if they become inconvenient we have to change it, that's all, as simple as that.

But still I find this idea of authority is something very great and they start using it left and right, everywhere it is happening practically in every country, has happened and still happening which is a very sad thing. This will never bring forth My efforts.

My effort is to synthesize the whole, not to divide, by no chance to divide. Only thing, whatever is wrong, whatever is unholy has to be brought to your notice. See as a housewife, when we clean the rice, there are some white stones in it, we take them out. We don't cook rice with that stone, do we? And such stones have to go out.

So some of them are just like stones. You cannot change them. Namadeva has said that they are like a fly, who when lives gives us trouble by coming on our food and by making us feel nauseated and if by mistake we take her inside in our stomach, she is dead but still she troubles us.

These are all Rākshasas, I should say. They can never understand Sahaja Yoga and they will always try to trouble us.

But what must the people who have achieved Sahaja Yoga should do. Should they also take to such methods? I have never blamed anyone for anything. Like, people say, “Mother he didn't give any money to Sahaja Yoga so he has lost all his money." I never say like that “He should have donated some money!" I never ask for donations, I never ask for money. Every time I say it's all sufficient. Don't need. I have never asked for a single pie from anyone to be given to Me even when I needed because I know I don't have that problem.

From the life of Christ one has to understand. He had no problems. He was fearless. He knew he was the son of God. He had no problems at all. He faced everything, even his crucifixion. And people, I think, liked his crucifixion or what? They carry the cross. Of course is the transformed symbol of Swastika no doubt but still. He had to sacrifice his life. He sacrificed his life for all the human being not for only white or black, brown or blue but he sacrificed his life for all of us so that we could cross over our Āgñyā. The condemnation we should do is not of others but of ourselves. We can call that as a

crucifixion of ours by which we see as Sahaja Yogis where are we going.

I'm told there are some 80-90 Sahaja Yogis who have come, who were mesmerized by some people.

How could Sahaja Yogis be mesmerized? Is it possible? They never must be praying, they may not be doing meditation. How can they get into it? And now they are asking for forgiveness. I forgive but that doesn't mean they will be alright. We cannot fix them anymore.

We do not put spoiled apples with the good ones, do we? This [is] no wisdom. They are already spoiled and they should keep out till I say. They should not attend any center, they should not come to any Pūjā.

They should let them cleanse themselves. Though a rotten apple cannot get well they can.

They should try to understand that they were not Sahaja Yogis. If a Sahaja Yogi can get mesmerized, then what's the use of doing Sahaja Yoga. What's the use of getting your Kuṇḍalinī raised? That means that they are very poor Sahaja Yogis. Surprisingly I have not seen this kind of a phenomena in the west, very surprising! Western Sahaja Yogis, whatever they were, they are great Sahaja Yogis, I must say if you consider the number of good people there. They have given up so-called Christianity, they have given up all this nonsense, drinking, drugs, womanizing, everything they have given up. And I haven't met one person who has taken to drinking again or who has taken even to smoking.

This Yoga Bhūmi of yours, which is India. How could it happen here? Specially in Maharashtra. I think some devilish people are born in this Maharashtra all the time

because how is it they tortured each and every saint? How? How is it, they have been so much enticed by somebody who is saying something which I have never said? Shows a very low type of people, very low. And they must have been always being born in this Maharashtra, I am sure and again they are born today.

I never wanted to talk about this at the jubilant time like this when Christ was born. Yes, it's a thing of jubilation because He came as a Savior. He did everything that is possible under the sun. For us it's alright but what about Him, what did we give Him? In the same way many Sahaja Yogis go on demanding, Mother we can't even meet you, we can't even shake hands with you, we can't even fall at your feet. We can't do this, we can't do that. It surprises Me.

“You must do this, You must do that." All the time lecturing to Me.

What you must do? You must do, is to meditate and to believe that this Param-Chaitanya is My power and that you have felt My power within you. The more you are away from you the better you will be.

Absolutely, I can't understand the demanding nature of some Sahaja Yogis. They have got their Jāgruti [awakening of Kuṇḍalinī] which would never have happened.

If Christ wanted, He would have killed all of them and lived very well, but I think He must have been fed up with the stupidity all around.

So at this time, we have to understand that such a great Incarnation came on this earth. Of course he couldn't give Realisation. Imagine the people who were about to

crucify Him, how could he give realisation? Supposing somebody comes with the dagger at Me, can I give them realisation? It's all right. Nobody listened to Them, nobody thought anything of them but not you! You people have got your realisation. You are born again people. You are great people. Your potential is there. Instead of utilizing that now, what are you doing? How many people are really involved in Sahaja Yoga? Introspect. They have their own business, they have their own this thing, they have, How many are really involved in Sahaja Yoga? He had only twelve disciples, except for one or two, all of them dedicated without realisation, dedicated fully to the work of Christianity and which spread because they had not much idea about the whole thing.

The Christians that they had were just converts, useless people and I would say that if they did not do any justice to the birth of Christ, one can understand.

But what about you people? Who are born twice, who have got their Self-knowledge, who are so equipped with all the powers, who are connected with this all power, what you can call the power of Divine Love? All your powers can be utilized, can be known. It's like some dynamic machine which has started. Few wheels are moving but there are so many wheels after wheels and so much you can do. I cannot blame the Christians who are so stupid because after all they never got their awakening. Only some priest would bring some water, put it on their head and baptized them, finished. But what about you people? I have lived because of you, because I wanted to see that you people mature. That's

the idea of the Mother is. There are many who are matured, I would not say, but still many have to be matured. Doesn't mean that you should be able to give big lectures, or write books or anything. But within yourself you should mature. Your own personality should flower into the fragrance of love of divinity.

This is what I would say is the difference between Me and Christ. He said “Baba I had enough, No, No, No more! With these stupid people." Not Me, I knew what was the world like. I knew what had happened to this world. Today the world is much worse, because all the religions are fighting among themselves, firstly. All the politicians are trying to be very badly corrupt, competing in that corruption. Nobody has sense of truth and honesty. Everybody is involved in the advertisement, newspapers, media, this, that, which is the most corrupting influence today.

With all this background, I know by the year 2000, Sahaja Yoga will come out in the whole world as something very great... [Applause.] You did not allow Me to complete the sentence, if you people become real Sahaja Yogis. All of you. All of you who are attending to Me here. Even this much group if it becomes real Sahaja Yogis. It doesn't matter if I cannot meet you personally. It doesn't matter if I cannot go to your places. It doesn't matter, nothing matters. Christ's disciples worked when he never existed.

So it's not important, what is important is that you are the people who are responsible for the emancipation of this world, for the synthesis of this world, to bring peace and joy and happiness to people.

Just now when I was coming, people spread the shawls. It reminded Me of Christ when he came, they brought palms leaves to wish him and spread their shawls on the ground for him to go and where does he go? To Gallows. He goes to cross, he goes for his death.

When you show your love for Me, you have to know that you have to love the whole work of Sahaja Yoga. It's not some personal relationship with Me that is going to work out. All these Western countries in the influence of Christianity will go down, you will see. They are going down already because there's is no morality. There's recession, all kinds of problems, their children are wavered, they are drinking, smoking, doing all kinds of things.

Even their influence on us is corrupting us. Antichrist activity, throughout if you find. It's nothing but antichrist activity. Who is the Antichrist? They are describing he is the antichrist, that fellow is the Antichrist. That's not the thing. There is an antichrist within us, who accepts all these things which are against the purity and love of Christ.

So first of all among yourselves.

What is he going? Sit down! You must teach your children some manners. This girl who was drowned is because you neglected the child. The father, where was he? I don't know. I can't understand how can a child be left like that. It's important to discipline your children.

... if you have a neighbour, you've had it. He will try to find out where you go, what you do. He will have a binocular to see and you make any noise, you are finished but even if you sing, you are finished.

In that way, Indians are better. They don't have that noise difficulty. We don't have. Indians can live in the noise. I wanted to find out why Indians are so adjustable to noise. They don't mind noise. I found out the reason is that in the west people are under stress and strain and that's why they can't bear. But in India, people don't know what is stress and strain is. Still that has not developed, I don't know how to that extent. That disease has not come.

That might be the reason that they are so much frightened of noises. People will come from villages here. They'll sleep on the station, nothing happens. The trains are coming and going, nicely sleeping.

Imagine in the west, thank God, in Italy we have neighbours little far away, we had a little trouble. But in England, we had to go on changing our ashram from one place to another, run away from here to there, because of great neighbours, we had one of them had the name Mr. Peace. I don't know who gave him that name. Such contradictions in life. Such horrible contradictions. I don't know how will they learn how to love their neighbour. But Indians do.

Somehow they don't have this problem, not much.

Sometimes they have but not so much. But if there is a music supposing, all the neighbours will join, bring tea, bring this, they'll be enjoying the music.

But there the collectivity is so little I think, I can't understand how can they call themselves Christians.

Only they go to church, well dressed and our Mayor told Me that for fifteen minutes hardly we can sit.

We start looking at the watches. Fifteen minutes. And after half an hour, we all run out of the jail and how is it these people are sitting with you for hours together. I said, I must be mesmerizing them.

I mean they are not so collective, unless and until they drink, they cannot be collective. Unless and until they get intoxicated, they cannot talk to each other. They are all the time tired. They are supposed to be Christians. They are so tired, you see them in the films or anywhere, they come and sit down “hah!" What has happened? Young people. All the time thinking, thinking, thinking, which comes from Āgñyā.

Which comes from anti-Christ activity! Anti-Christ activity, thinking, thinking, thinking. What should we do tomorrow? What is to be done and all that.

Still we have to hope that this kind of religion will finish. All such religions must finish. They have to go now, it's too much. You cannot support them. They are so much full of anti-religious temperament that you just can't bear them. Better to finish Islam, Hinduism, Christianity, Sikhism, Buddhism, Jainism, all isms one after another. To what religion did Christ belong? I don't know.

You belong to one religion which is Sahaj. Which is the universal religion, which is the pure religion, which is born within you. You don't belong to any other religion because there is no religion in that.

So by the time 2000 years, I hope all these religions will run away from this earth. [Applause.] All of them fighting for nothing at all, killing each other for nothing at all. They want, they want to fight, they like to fight. Why blame Koran, why blame Bible, why blame Christ, why

blame anyone. They want to fight. They are of divisive nature. They want to have separate nations, separate communities, separate this. Once you start separating you are antichrist. Absolutely.

In Sahaja Yoga also I say that you are one identity, you are not separate country, separate organization, separate this, doesn't exist in My own idea. Doesn't exist. I never thought of it. We are all children of one Father and of one Mother. We have no business to think we are separate. Even now, I have seen groups are made very easily. How? The groups are made. Like I find Maharashtrians are sitting together.

[Marathi.] Then we have group of the North Indians. Indians are quite separatist I tell you, somehow, by temperament. North Indians also have separate separate ideas. “You must come to Indore." Why? Is it not a part of India? They can't come to Delhi? “You must come to Kanpur, You must come to Allahabad, you must come to Indore." You must go to every village, every place. Why? You are born today in Delhi, tomorrow you will be born in some horrid place, then, “This place is mine. This is my house... must come to my house." That's another headache. “You must come to my house." Mine, mine, mine, mine. Once you start that, you are finished, you are no more belonging to Christ, no more. This is a very, very common program, even today that, if you see around yourself, must be people from your own country. Just see around yourself, are you sitting with another people? Who is the other? In Sahaja Yoga, who is the other? We are all one and this unity we have to learn, if you really love Me and Christ.

All this groupism and all this has to end now among Sahaja Yogis, must end. We are all one identity, we are all one living body. We are all one living organism. We cannot say we are separate. Can this hand separate from the body, can it exist? Once you start giving it up, you will be surprised, you will have real enjoyment. But once you have all these ideas about my, my, you can't even enjoy Sahaja Yoga. Cannot enjoy anybody else, `my wife, my children, my house,' my this, my that. That awakening has to come within. “I don't belong to this country." Many girls you see and boys have written, “We'll have Indian marriage." Only the age of the woman is thirty-five years. Only! Now where will I find a husband for her in India, must be some widower or somebody.

Must have an Indian marriage! Can you beat that? Such people, is impossible to marry them. I give you choice, all right have a choice. I also have a choice, I can't marry you! That is My choice! You have the freedom to say where you want to marry, alright marry. But as far as I am concerned, I can't marry you like that. You have to marry wherever there is a good match for you. Many Indian girls have married with Indians boys and have suffered a lot, such a lot, you won't believe! [Hindi.] Not in Sahaja Yoga any more! We have not been able to organize even one marriage of a Hindustani with an Hindustani, not possible. That's not the desire of the Divine. Why don't you find in your own community somewhere [the] same thing. As in India, is very particular. Very very particular. Like when My daughter was to be married, they said “No! He his not a Srivastava. If he is a Srivastava also, he is not the same

Srivastava. Even if he is the same Srivastava, his this thing is different!" I mean. I said, “Now this is going to finish." Because I had all My elders living and they were after Me. I said “Whether he is a Srivastava or not Srivastava I am going to marry them, finished!" My husband agreed. Same with My grandchildren. If you get Srivastava, well and good, otherwise forget it. Maharashtrians also same. Maharashtrians who have become Christians [are] also the same, you be amazed, Christians! Now they are saying we are Dalit Christians, means who were converted from the lower caste into Christianity. Now there is a new caste that's come. Once you have become Christian, what is your caste? You are Christian, not that. They are Dalits and they are higher Christians. They will not marry in the Dalit and Dalit won't marry in the higher. Supposed to be Christians, following Christ, going to church regularly, well dressed. Even if they do not have a proper suit. They must wear like English some suit, borrow it and go to church because according to Indian Christians, Christ was born in England. [Laughter.] Really, you won't believe. Unless and until you wear a suit and a tie, you can't go to the Church. Can you imagine, anybody, going with a dhoti to church? [More laughter.] Impossible situation.

Even in My time, thank God I didn't marry a Christian, but My own sisters and all were forced to wear veils and not the sarīs, wear the frocks and the veils. Can you imagine the wedding dress. We, Indian women, can't do without the sarīs. But they were forced.

So many women married the way English marry.

And I was amazed even the Japanese who are Christians come to Australia and dress up like these English brides and get married, because they are Christians. That shows that they believe that Christ was born in England or what? Actually, for Christians it's not necessary to worry about any dress. All this nonsense comes from the West that you must dress up like this, you must have your spoon here, fork here. Did Christ eat with fork and spoon? He was born in the manger. It's impossible to understand these people are Christians.

So much worried about the spoons and forks and they came to your house for dinner, they lift the plate to see from what company you have bought it. [That's] very important! Such silly people! I tell you they call themselves Christians. Christ was born in the manger and [they are] so particular about nonsensical things.

You see one must understand the greatness of His birth, in which he has shown that he was born with the cows tied there and the calves were there. He was born in the manger.

Not only the Christians abroad but they are also in India the same, you can make out a Christian in no time. See them on a Sunday morning. That way My father opposed it, he used to wear kurta, because Christ wore kurta. He didn't wear suit, did he? And so superficial they are. Nothing to learn from them.

They will put here on top [a label written] `Saville Row', on top of the suit! Such stupid people, I tell you and the Indians are following them left and right, I can't understand. They are anti-Christ. Don't follow them on these points.

Indians have at least certain sense of dignity. If you have any, why should you wear a suit on a May day here? In this heat? We are Sahaja Yogis. We have to wear a common dress of a common man.

Whom are we going to impress except for this Param-Chaitanya? They are extremely superficial extremely meticulously particular about their dress, how they live and it's really horrible.

I have seen this and that is the reason I think I should warn you. Don't take to that culture, that is anti-Christ culture. Absolutely anti-Christ in every way. In every way they have insulted Christ out and out.

You people should not anymore insult Christ. In a simple way you live. I mean now this sarī, they forced Me to wear is like a big bag for Me but what to do. Yesterday also they forced Me, today also they forced Me. I am supposed to wear all this because I am Ādi Shakti, supposed to be. If I was Christ, I would have been better off. He was much more free than Me! Now, with all this what we have to know, what is the message? What is the message of Christ? That you develop your spirituality, your divinity by which you know what is the dignity of a Sahaja Yogi is. He was your eldest brother I should say. His lifestyle you should follow. Absolutely not afraid of anything, not worried about any job, nothing, not worried about any business anything, absolutely free from all worries.

So many examples we have, beautiful examples of his life, but when we see Christians, we try to reflect it as an expression of the life of Christ and that is where we make

mistake. They are, by no means they are for Christ, they are, by no means, following Christ.

So as Sahaja Yogis, we have a different culture. We have a culture where we respect morality. We have dignity, we have our own personality. We are fearless, we don't tell lies, we don't cheat and we can never get mesmerized.

So we have to have, now we can call it `the Mother's culture' and which is not in any way showing off, or in any way taking to artificial things. The whole thing will change, the whole concept will change, whole idea will change, once you understand that you are now in `the Mother's culture'. Now they have forced Me, so I am wearing all right. You want Me to wear, alright I'll wear. But normally if you leave it to Me what do I wear, you know that. Secret is out already! If you want to give Me presents, give Me, I never asked you for presents, nothing! Forcing the presents on My head! Alright, for your joy's sake you have it. What to do? But one thing I must request these Maharashtrians. They are not going to give Me anymore, anymore, again anymore what they call is the `Oti' part. My Oti is overfull. Absolutely, nobody has to give Me Oti. If somebody gets married, if somebody has a child, somebody has anything, they'll bring the Oti. There is no need to give Me any Oti, you can go to the temple, you give your Oti there it is resold and resold and resold in between the sellers who are Gujaratis, the brahmins who are the Pūjāris make money.

So no more Oti, nobody is going to give Me any Oti whatsoever.

On a Christmas day I have to say one thing, what did we give to Christ. And the second question what are we

going to give to Mother. This is very important. I don't want anything from you, nothing. I am fully content with Myself.

What I want is that you must dedicate yourself to Sahaja Yoga, to truth and to love. I will be very happy and also not to talk like, what you call, Christ has called them, “murmuring souls", talking here there, one saying there. All this. I don't like at all. I don't like it and it should not be done. If you do like this, you will fall, fall very badly.

This is the last judgement. Either you'll go to heaven or you'll go to hell. It's already working out like that.

So let's see. Where are you? So I have to again and again tell you as your mother, I have to correct you and tell you that remember this is the last judgement and please, do not take anymore to the activities which are anti-Christ.

You can judge within yourself, [whether] whatever you are doing is not good and for that, best thing is to dedicate yourself to Sahaja Yoga. But not to make money out of Sahaja Yoga. Not to make politics out of Sahaja Yoga. But make Sahaja Yoga like a big, huge, big tree and it will work out. I know it will work out. You have the potential. That's why you are here.

May God bless you all!... They believe in the most expensive sarī: You see My conditions.

Contents: 1996-12-29 **Marriages, Ganapatipule, India**

So, one should marry with a very open heart because you are marrying in Sahaja Yoga. Is no other biding force for you but your love and affection and care for each other.

Now as you have got a bride and you got a husband, I will tell you one thing that Sahaja Yoga will grow much

more now, because of you being there as couples who follow Sahaja Yoga and who'll have children of very great spiritual character. There are many saints who want to be born on this Earth. All these saints will be born to you because you are Sahaja Yogis and you are at a level of that great consciousness which we call as Ātmā sākṣhātkare.

I wish you all very great love, prosperity and joy and that you all develop in Sahaja Yoga in a very great love and understanding, forgetting what these... what was your past, what was your religion, what was your cast, what was your country, everything forget.

We are all really human beings and now we are realised Souls so there is no difference like this and all of you should prosper in such a manner that other people should see you and try to follow you. It is a big, it is a very big responsibility, I hope you understand and realise.

Thank you.

May God bless you.

Now, first thing you have to do is accept the The Vishwa Nirmalā Dharma, this is the religion which is a universal religion which encompasses all the religions, respects all the great incarnations, knows about them and all the good things that are told in all the religions it accepts. It's one religion which is not outside, outside religions have created problems you know they just create differences and divise people, it is divisiveness, it divides people. But this is one, but this religion was there amongst Sufis amongst all the saints all those people who were born realised Souls, they had the same religion and that

religion of humanity we follow. This religion is not outside it is inside. It's inside yourself, it is awakened and here we respect all the great incarnations, all the great religions we respect, not only that we follow, but we do not believe in any differentiation or superiority so the first you have to accept that you belong to this religion then there won't be any fights about small things, like I belong to this caste, this community, this religion, this country, nothing, you are beyond that and that's what we have to establish if we want to have real peace and joy and blessings of the Divine, so this is the first thing that we have to do is to accept.

Contents: 1997-01-00 **Meeting with an Astrologer, Pratishthan, Pune, Maharashtra, India**

(other month 0200) [A renowned astrologer of Pune prays for the restoration of the vision in his left eye. Shri Mataji gives vibrations to his eye and not long before restored his vision. Tears of gratitude stream down his cheeks and he begs permission to cast Her horoscope. As he begins reading into the nine houses of the horoscope he prays:] Shri Mataji, you have accomplished your mission and now you should withdraw from public life to take rest.

Shri Mataji: I have no desire. I am only on this earth for the love of My children and till My last breath I will do everything to protect them.

Astrologer [back to the horoscope]: Between 2003 and 2005 the whole creation would be on the brink of collapse because of the attack by the negative forces. According to your horoscope, you would muster all your

power to fight it. In the decisive battle you would no doubt succeed in saving the world, but it would take its toll on your physical body. By your Divine Shakti you could revive it, but it will lose its power of movement.

Shri Mataji: [asks him to read the 9th house].

Astrologer [put his finger on it and with a perplexed look points]: It shows resurrection! In the manner that Christ had resurrected, you too would resurrect. Within three years your body would emerge even more powerful than before. The Kuṇḍalinī of the seekers would rise spontaneously in your auspicious presence.

There would be such power in your eyes that even a fleeting glance would destroy the lurking negativity and cure the sick. Whoever would come in your august presence would receive the greatest blessing of their lifetime. You would recede into a long period of silence, but your children will receive your guidance in their Sahasrāras.

[He prostrates before her and humbly offered a Sanskrit prayer in praise to the Goddess which described her as `Kataksha, kataksha nireekshana' (Even her fleeting glance blesses a devotee)].

Shri Mataji: I do nothing at all! When you see something you react. The difference is that when I look at something I do not react. When I look at you, your Kuṇḍalinī reacts and rises. When I am not there My children can pray before My photograph for guidance.

Contents: 1997-03-16 **Shivaratri Pūjā, Power of Rudra and Desirelessness, New Delhi, India**

First, I speak in Hindi language and then in English. We are such a cosmopolitan people that I don't know what language to take to.

[Shri Mataji talk in Hindi:] Today we are going to worship Śhrī Shiva. The aspect of Śhrī Shiva is found in our heart. Whenever somebody becomes the Spirit, I am not saying gets enlightened, but when the Kuṇḍalinī gets awakened this principle of Śhrī Shiva gets enlightened. This light first comes into our brain and our heart and thus for the first time there is Yoga i.e. union of the brain and the heart. Otherwise normally there is no relation between mans? heart and his brain. They each run in separate directions.

This light which is emitted from the spirit, flows through our hands and fontanelle bone areas as vibrations.

This fact, you all know very well. But the next thing which we have to understand is that, when this light comes within us, little by little we see that our life gets transformed. All our anger and all other bad qualities disappear. Little by little we gain everything we desire and gradually we develop Śhraddhā [faith] within our minds.

With this faith we develop the tyag buddhi i.e. quality of sacrifice. We don't give any importance to material things. Like Śhrī Shiva who is avadhūt, who has sacrificed everything, so we also become. He has no concern with outside things. His hair is loose and unkempt, He is unaware of what He is wearing, what He is doing, He has no thoughts at all. He has given all of this work to Nārāyaṇa, Śhrī Viṣhṇu. Śhrī Shiva is freedom itself and He wanders everywhere wearing only a tiger skin and His

vehicle is Nandi, the bull. Nandi is not like a horse, which you can control.

So Śhrī Shiva goes wherever Nandi takes Him. Śhrī Shiva never thinks of things like `What will people say, What others will think of Me riding around here and there half naked on Nandi' because He is totally within Himself, basking in his own Joy.

You must have heard the story of His marriage. When Śhrī Shiva arrived at his marriage place and Śhrī Viṣhṇu saw Him he wondered what kind of useless fellow was going to marry his sister. How could my sister marry him? But Śhrī Pārvatī knew that Śhrī Shiva was the perfect husband for Her, the one who is free from all outside attachments. When we see the incarnation of Śhrī Shiva we have so much love for him and we think that Śhrī Shiva is the source of everything. But when this light of Śhrī Shiva comes into the Sahaja Yogis, their own lives also get transformed. I have seen that men and women before coming to Sahaja Yoga are very much concerned about their external beauty. Their whole attention goes into thinking about what to wear today, what to wear tomorrow and these days it has become a very big business, with so many beauty parlors appearing. The women have become very lost amongst all of this.

But when you get enlightened inner beauty, then all of this outer beauty loses its importance. The same thing happens with physical comfort which gets transformed into a kind of spiritual comfort and you stay quite distant from your own human comfort.

Now just look at these Western Yogis. They live in big houses, have cars and all kinds of royal comforts but when they come to India they adjust with every situation. But this is not the case with the Indians.

Wherever they go they need their bathrooms, en suite and all the rest of their comforts. Until today they have still not risen above this. The yogis asked Me to buy some land for an Ashram in India. But our Indians will never live in an Ashram. This Ashram which we have built in Delhi and spent so much money on, nobody wants to live in it. I said, all right, we will pay a salary for you to live there, but still nobody is willing.

In My birth place at Chhindwara, I spent lot of money on the house and asked the retired Sahaja Yogis to go and stay in that house, because it is a hill station with very good clean air; but nobody wants to live there. Everybody thinking of their own physical comfort. But these Western people don't have this problem, they are very happy in the Ashrams. My house, my place, my wife, you should make the food like this, I will only eat this food, we are so lost in this taste of food! But the Western yogis aren't like this, they eat everything. Indians eat their food with such great relish and interest. I know that when the Indian Yogis come to Cabella, they bring their own food, stuffed in their pockets, packed in so tightly they can't get it out. One must meditate and then only all these habits will leave you.

One small thing we have to understand that we are lacking in Tyag i.e. Sacrifice. This time they told Me that, Mother You are going to buy land and have so many expenses, so we will collect a little extra money as Pūjā

Dakshina. You can't imagine how many letters I received asking Me to reduce the amount of Pūjā Dakshina. Pūjā happens in Delhi only once and yet so many letters coming from people who will spend their money on pān to throw away afterwards, but of course can't give Dakshina for Pūjā.

Until today I have never asked for any money from you, I finance everything Myself. But just see, today half of the pendal is empty, why, because they don't want to pay the Pūjā Dakshina. I find this all so surprising. If there was a false Guru, he would make you shave off all your hair, wear red clothes and stand on your head. But I don't want all of this because this is Sahaja, everything should come in a Sahaja way [spontaneous]. In the past I have seen so many people sacrificing in the course of their lives, but these days nobody wants to sacrifice anything. I know that if My mother who had only six saris was given a seventh, then she would give the seventh one away.

And when the Indians come to Cabella, I get so surprised, they even ask for separate rooms, they can't stay together with everybody else. The one who cannot live with all the other people is not a Sahaja Yogi because he thinks that he is something special, that he needs his own special arrangements. This type of person cannot be a Sahaja Yogi, he is just a Sahaja Yogi for namesake. The one who is the devotee of Śhrī Shañkarjī must be like Him. Wherever you ask him to sleep, wherever you ask him to sit, what ever you give him to eat, he never complains. He is not bound by time and he will never demand anything..

This type of man can be called a Sahaja Yogi. If you go to any other so-called spiritual place, they will take all your money, all your hair and goodness knows what else. This kind of thing doesn't happen in Sahaja Yoga but we must work to lose these conditionings which we find built within us. We must pray to see `what can I give up?' Until this desire is installed within you, you can't call yourself the devotee of Śhrī Shiva.

Shri Mataji has all types of the devotees, no special kind in particular. All types of devotees so that whatever they do, after all she is Mother, She will forgive them. But in being forgiven you do not reach this level. We need to ask forgiveness from Shiva all the time because we are always doing something wrong which we shouldn't do. We make this mistake, that mistake, I need this, I need that, I want this, I want that. Until you still have this `want' within you, you will have to continue asking forgiveness from God. And this is my house, my wife, until we break down all these ideas inside of us, we can never call ourselves Shiva's devotees. On this point, it is surprising to see that the foreigners have progressed so well, even though they had never heard of Shivaji. And here we are, the Indians, still stuck with this and attached to it.

To become Shiva means to give up all the anger and hate, all jealousy within us. But even after coming into Sahaja Yoga, people are not able to see themselves. There was a mother-[in-]law who was mistreating her daughter-[in-]law and when I asked here why are you mistreating her, she replied but I've never mistreated her! Really! If you go to the movies and you see a

mother-in-law mistreating her daughter-in-law, you will start crying and then you will go home and mistreat your own daughter-inlaw.

Or otherwise the daughter-in-law mistreats her mother-in-law. But she will say that I have never mistreated anyone! If you keep up this practice of lying you can never progress in Sahaja Yoga, because it has transformed your life.

Your life has become like gold and you can never tarnish gold, nothing can spoil it.

So now that you have become this, assume it. Why do you want to be the slave of all these worldly things? This is the character of the Kuṇḍalinī, that she makes you completely clean, pure. You should work for it of course, but I don't need any special effort from you because I am enjoying Myself, simply that you should also reach this state. You should also have this joy and should think that if all this is to have the joy, then by self introspection and by asking questions to if what you are doing is right, a lot of things could be corrected.

It is true that Sahaja is very easy and that is why it is so difficult. If somebody comes with a bit stick and orders you, come along, everybody shave your heads, put on red clothes, don't eat for fourteen days, finished, you would become all right. But that which is Sahaja [spontaneous] has to be done with your heart, with your mind and intelligence, should be welcomed and you have to make yourselves all right.

Why did I do that, should I have done this? In this way you give up a lot and in this way you become your true

self and have no desire for anything, just, content where you are, without problem.

And most surprising is that when the Chaitanya knows that you desire nothing, She will lay everything before you... It will happen, it will and then you will see that you will want for nothing But for this you must have full faith. Today we have praised Śhrī Shiva so much and he likes people who are without desire.

This is the difference between Me and Śhrī Shiva, that I like all kinds of people but not him. People are so involved into all of this, wear these clothes and if we don't wear them, what will happen? But this renunciation is not outer but inner, you become a renunciate [Sannyās] from within and when you reach this state you will never be dissatisfied. Wherever you are, you will enjoy.

In the past there were the Nath people who were nomadic and travelled all over the world and gave their teachings to so many people. I was so amazed to see how far these people had reached. When I went to Columbia I heard that these people had come to Bolivia. If you go to Bolivia you have you are amazed because it is so high up. In those days everything was on foot, so I just couldn't understand how they had reached there. They had also been to Russia and many other countries. How they managed, where they stayed, what they wore, nobody knows. They were in the state of `dasha' and when this state is achieved you become like a kind of Superman. Like Sāi Nāth of Shirdi, was appearing everywhere and was helping everybody. People would say that we had see you there, yes he would say it is

possible, why not. These people became so subtle because this wanting in them had disappeared and they became subtlety. But this subtlety is to be attained through Shivaji's Pūjā.

[Shri Mataji talk in English:] I am talking to them about Shiva's worship, what should happen to you. But today, I am going to tell you about the internal happening within us when you get your realisation. There are eleven rudras placed here, eleven rudras. They are particles, we can say, anshas, they call it, of Shiva's powers and all of them try to take out or to remove all the false ideas we have about life. When the Kuṇḍalinī rises they all get enlightened, eleven of them. And, say for example, Buddha had a part of that, Mahāvīra had a part of that. Now, all of them what they do is to control us from falling into the prey of various things, like we have an ego.

So, Buddha will look after the ego part. He will see that you get shocked by your ego.

You will be quite amazed how you could be so egoistical and so insulting and so humiliating. But when this rudra is not awakened, when there is no light in this rudra, then what happens? You start justifying yourself. You think whatever you do is correct, whatever you've done, whatever you've said, whatever you have achieved, you think is your right. You've done nothing wrong. For that, this Buddha's rudra has to be awakened.

On the contrary, if you go on pampering your ego, if you go on becoming egoistical, you become absolutely a right-sided personality. Once you are a right-sided personality you will know what all the symptoms there are of such a person. Now, for that if you just watch and

introspect and see for yourself what ego has done to you, what wrong ideas you had about yourself.

So that's why Mohammed Sahib has said, “Beat yourself with shoes." He didn't know what else to tell. Because this ego business can really burst you, your head completely and you may land up into so many difficulties. Ultimately, I have seen people developing this yuppie's disease where the conscious mind becomes absolutely useless, cannot move. Consciously people cannot move. Unconsciously they will, but not consciously. And this disease is so horrible. A person becomes like a reptile. You have to carry them on your body. They can't walk on their own. They can't sit on their own. In a very young age this can happen. This is happening in America also. I have seen two, three cases here, in India also such a thing is happening.

So if you do not try to see your ego and control it and feel repentant about it. In Sahaja Yoga, there is nothing like repentance, we don't believe in repentance. Because we believe that you all have got your realisation. You are beyond any mistakes. It's not true. We have to repent. There's a, in English, there is a word, sorry.

Sorry for everything, they will say sorry. Even telephone if you pick up they say `sorry'. I say, “Sorry, for what?" But this sorry itself is very empty. It has no meaning. It has no depth. When you say `sorry' you have to see why you are saying `sorry' and what is to be corrected.

This is a very big problem of today's generation where people have developed such tremendous ego, because all our economic growth, all our industrial developments, all our big, big organizations, all of them have given us a

way that we should all develop our ego. If we don't develop our ego we will be lost, we are nowhere. And that's how we start pampering it and then this right-sided problem starts.

Then as a reaction it goes to the left side. Actually, in the head it is on the right side. Here is the right side ego comes up so the left rudra is that of Mahāvīra.

So people do things which are sinful, which are wrong, which are against Śhrī Gaṇeśha.

Then also there are controlling powers of Mahāvīra who controls. He says, “You will go to hell. This will happen." He describes all the hell, all kinds of hell, that you'll go to hell and you'll be burnt alive, I don't know all kinds of things He describes to frighten you. But that hasn't helped.

So people start getting more onto the left side and I should say, through this rudra when this rudra gets helpless, then a tremendous depression comes in. One feels very depressed.

“Oh God! What a depression I have! I am so sick. I am this thing." And then you try to frighten others with your depressions. You show sort of a, what you call, emotional blackmail you do. All kinds of things you will do and beat your head and do all kinds of things. Could be through ego, could be through this left side problem of the left rudra.

These two rudras are very important because they are directly connected with our left and right sympathetic nervous system.

So, it's very important to see that you don't fall prey to these rudras. These rudras are to be satisfied.

So to be normal at least look after these two rudras, which are: one is one who controls the ego and another is self pity. `I just can't do it, I'm this, that' and all kinds of depression.

All this works out into physically also into very serious problems like cancer. If the rudras are caught up, you develop cancer. But all this portion gets swollen up. It's called as the medha. This all portion gets swollen up and you can see a cancer patient having a swelling all over. At least would be here or may be there. Because such a swing in the nature of a person that you can't say from which rudra they have developed these psychosomatic troubles.

Psychosomatic troubles, all of them, come because the rudras have become ineffective. It can be due to the depressive nature or oppressive nature. It could be due to many other factors also. But all these factors are nothing but part and parcel of Śhrī Shiva's or Sadāśhiva's powers. He is the one who is full of karuna, full of compassion. He is the ocean of compassion. If you ask Him forgiveness, He will forgive.

Whatever you do instead of feeling guilty if you ask for forgiveness, then He forgives. But if you think you, whatever you've done is good, you've never tortured anybody, you have never made anybody suffer.

Then, it knows. Shiva knows everything, isn't it? And, because it knows, it starts giving up.

So there's a big combination of your will power to be there and the combination of the blessings of Shiva.

When the Shiva blesses you, your will power also heightens. But you must have full will power to know that you have to be of a higher level of personality. He was not at all a mundane guy. I mean He was, supposing ask Shiva to go to some party and all that. How will He look there? People will laugh at Him.

When I met some hippies, I said, “Why are you having this kind of hair?" So they said, “We want to..." They are all primitive.

So he said, “I want to be primitive." I said, “But the brain is modern. What's the use of having primitive hair?" So, deception! Deceiving yourself is not going to help. Best thing is to face yourself and understand what wrong you have been doing. If it works out, I tell you, so many Sahaja Yogis you are sitting here.

If you correct yourself and become that, I am sure all the problems, political, economic and all stupid problems we have will be finished. But today it's such a mixture, due to Kali Yuga, that even the worst people are carrying on.

Now, we have a responsibility to save this world. We have a responsibility to create a great, honourable life, which is not superficial, which is not just to show off. But inside it should develop so that this light of your spirit spreads and enlightens this world.

It's very important to understand all these troubles and, I should say, diseases, psychosomatic diseases, and all other problems which are in a collective way we can call of the Kali Yuga like political, economic, all these problems, only are created by human beings.

They are not created by the Divine Force. But Divine Force tries to neutralise them if there are many Sahaja

Yogis who are practicing Sahaja Yoga in the real sense of the word. If that could be done, if that could be achieved, then I think we can do a lot, a lot for the betterment of humanity and that's why we have got realisation. It's not only for yourself, it's not only for your family, it's not only for your city or country, but for the whole world. Sahaja Yoga is going to work out.

Now, if you have to do competition, you must only do competition in your ascent and in nothing else.

But people are so superficial that they think by showing off or by becoming something, a big Johnny, they will achieve something of a very great level. It has to be a very humble attitude towards yourself also, so that you understand that whatever you are doing is for the betterment of global problems. Absolutely we can solve because you are the channels of the Divine. If I could do it alone, I would have done it. But I can't, so that's why I had to gather you all and to tell you that you become all the channels. But in the meanwhile you enjoy, you enjoy life, every second becomes a joy, which is also the gift of Shiva. Shiva is the one who creates this great admiration and great appreciation of every moment, everything that is there.

And, that is the state we have to achieve by not condemning yourself or not by pampering your ego, but by seeing what you are. That's the main thing one has to see, what problem you have and what is troubling you is yourself. If you could just come to that point of understanding, I am sure, I am very, very sure that you will be such an asset to help to make this world look at itself and change, because superficially you cannot

change such deep rooted problems. And, you are being so blessed by Kuṇḍalinī that you can really become a great torch, I should say, torch on the path of truth, love and joy.

May God bless you!

Contents: **1997-03-xx Two Quotes, around Birthday Celebrations, House, Noida, Uttar Pradesh, India**

[To a Moroccan Sahaja Yogi:] You have to prepare Morocco for My coming.

[To a visiting Sahaja Yogi:] There exists only one religion in this world and we call it Vishwa Nirmalā Dharma.

Contents: **1997-03-2x Birthday Felicitations, New Delhi, India**

Claus Nobel's message: In the northern hemisphere of our Earth, March 21st represents the Vernal Equinox.

This date signifies springtime, birth, renewal and the time in our calendar when the life giving forces of light conquers the one of coldness and darkness. Among the 365 days of the year, your altruistic and compassionate soul decided to launch its mission for `Peace on Earth', on the very day that stands for love, life and light. An all-important day, which I clearly recognize as the threshold day for the much awaited genesis of righteous and dignified human evolution.

Contents: 1997-03-21 **Birthday Pūjā (Hindi+English), New Delhi, India**

[Shri Mataji talks in Hindi:] When all the world is sleeping a Sahaja Yogi is awaken and when all the world is getting

up a Sahaja Yogi is sleeping. The meaning of this is that when the attention of a Sahaja Yogi is towards a particular thing, the people's attention is not towards it. Their attention towards other things because they are away from the reality. Those people are stuck to money or they want to have power in their hands or many other things and they are completely lost away from reality.

Some people say this is the reason or that is the reason and they will try to give their own point of view.

But I think that this is because of the ignorance. In ignorance man does all sorts of wrong things. A kind of blindness spreads on them and they get completely covered by this deep blindness. Suppose this place becomes dark, then a big havoc would be created.

Some people will try to run outside or try to push each other, some people will get injured, some people will trample on others, anything can happen. When we live in this darkness we are in the situation of a blind man. But when we get our Realisation, when our Kuṇḍalinī gets awakened and when we are facing the Reality, then no one can describe the glory of the Truth.

When I asked someone “what did you get in Sahaja Yoga?", the person replied: “Mother, I cannot tell You what I got but I got everything." Everything means what? Me also, I can say today that I got everything. When I was small I told to My father that the number of stars shinning in the sky, I want the same number of people to shine in this world and spread the light of the Divine. My father said that it is possible but try to awaken the collective consciousness and don't give any speech, don't

write anything, otherwise a new Bible will appear, or a new Koran and a fight will start.

So first You try to awaken the collective consciousness. And then the awakening of the collective consciousness started in Sahaja Yoga, but I am going to tell you today about the problems of this work.

It is very auspicious to have the collective consciousness all over the world, in all countries in large number of people having achieved the Truth. But it is painful when I think that we have not paid so much attention to it. The door was open and all types of people came inside with all their negativity. But when this type of few people come in Sahaja Yoga they are very harmful. Namadeva and others, they were really saints. They clearly said those who are bad cannot become good. Their habits can never be improved.

For example he said, take one fly. If it drops in the food it will try to kill us and if it dies and goes in our stomach we will also die. This fly cannot be treated. And this type of people are sticky so in Sahaja Yoga these things should be cleared out. Till it is not cleared we will never rise. For example if anything is stuck on the feathers of a bird it cannot fly. That's why in the happiness of heaven which is actually Mother's protection, we cannot fly like a bird because in our feathers also some things are still stuck.

This day is very auspicious and people think it is a very big day and on this day there was a big happening, which has been predicted by many people. But today you all will have to do a particular work.

You have put so many balloons on the walls that people become happy and imagine that even the rubber has got

so much of power that it gives us joy and happiness and that it could become such a beautiful thing. And we, we are human beings and then we are Sahaja Yogis supposed to be higher people. In order to get to that level, what do we have to do? I had a sad experience which I will tell you as a story. This I am specially saying in Hindi, because it is specially seen at the Indians. But not in English, not at the foreigners, they are very dumb about it. In our country, in India, there were many people from different countries settled, for example, from Pakistan, from Bangladesh, from Śhrī Lanka. This is Our Mother, Our `Bharat Mātā'. But people divided it and destroyed it. Why? Because there were some people who thought that they should become leader and a big man.

So why shouldn't I do something to become a big man. If he becomes a Prime Minister, I can also become a Prime Minister! Jealousy is the first thing. If jealousy comes, he thinks that even he should have his own country. If he can divide the country then he will have his contribution and have a control over it.

In many big families it happens that people think they want a separate house and stay separately, have a wife, children and live together; but not interested in other things.

So there is a tendency of separating things in human beings. And because of this, Bangladesh was created. I was surprised that people had asked for Bangladesh and wanted to govern it.

So if you take an example of Islam or any other Dharma, but with some reason or the other there is this separation. And today Bangladesh is in such a situation

that people tell Me, “Mother, please don't go there, otherwise You will have tears flowing continuously." Pakistan is also in the same situation. Ceylon, which is Sri Lanka, is also in the same situation. All these partitions which have been created and they thought of governing, their Prime Ministers have been killed by their own people.

So from some jealousy, more jealousy is increased and then we start having groups, continue fighting and still want to have separation. But what are we going to get out of it? Sahaja Yoga is completely against it we cannot do any separation, we have to unite them. Sahaja Yoga is working on synthesis and if there is no idea of synthesis you better leave Sahaja Yoga. Now it happened that there was a Sahaja Yogi who was taking out bhoots of people. I told him to stop it otherwise the bhoots will catch him. But he was fond of it and maybe people were paying him or calling him a famous man.

So he formed a new group. Even some Sahaja Yogis who were in this group got separated and they made a new association. About Me they didn't have any doubt. But as for the leaders, they criticised them, saying they were of no use, but we are the best and pure people and disciples of Shri Mataji. Without My permission, without My decision, they formed a big group, showing My photos. I was not aware of anything what business they are doing, saying this leader is not good, that leader is not good. If there is anyone bad, I will know it. If they respect Me they should surrender to Me. Let Me decide if the leader is good or not. But you have no right to tell him what he is doing, why he has done this? Now some

people will say why should we have a leader in Sahaja Yoga? They are present because I cannot keep relation with everyone.

So one person can become an intermediate to keep relation with everyone.

So this person was angry on the leader. If any leader has any defect or any problem this I will take it out. And if you have any, you can write to Me.

In this way a group of 70-80 persons was formed whose faces I had never seen, never heard of them.

I don't know if they are Sahaja Yogis or not. This person said that he was the incarnation of Kalki.

So if he is, let him be. I don't say anything but please keep away from Sahaja Yoga, he has no place in it.

People considered him as Kalki, started touching his feet and he started taking money from people. All the defects he was showing about the Sahaja Yogis were present in him and so he was exposed finally.

So this type of jealousy and ambition took place and those Sahaja Yogis who were stupid went in it. It is very surprising. As it is the last judgement, everyone is being selected. But at least ask Me, take My certificate. But these people say Mother we believe You. But what I do, you don't believe. After doing all this these stupid people came to Ganapatipule, they threw stones on Me. They lost their senses without realizing what they were doing, what they were saying. It is absolutely like a drinker's behaviour. These people created a big show. They came in the program. They had such bad vibrations. I was surprised they were going to stay in Sahaja Yoga. Instead

of clearing their own vibrations, they were clearing other people's vibrations.

So such people should leave Sahaja Yoga. If one of such a person stands out others also start supporting him, thinking they would be able to go to heaven. considering that they are doing a great work.

Sahaja Yoga is a collective work, it is a collective organization. I told them that they were defending Me by creating this separation. They replied that I was abusing them. I am explaining that there were against Divine, that's why there was an earthquake. And after this also I don't know what will happen because the Divine will not spare them. Me, I am a Mother. I will forgive everything. But the Divine will never leave them. It's better if they stop all this business. But they have not yet changed. In Dehradun, nowadays, they are continuing the same thing. On one side there is `Jhara khand' and on the other side there is `bhoot khand'. If these 3-4 Sahaja Yogis are out of Sahaja Yoga, there are many people stuck to them. But for these people I have no worry even if they go and dive in Ganga. But they cannot stay in Sahaja Yoga, cannot take My name and keep My photographs. This is a very sad thing. The man with whom I had so much of confidence, who worked so much, these people are after him, telling how he has such a big car. This they should have asked Me. He does his own work, his own business. And anyone has any complain about it, they should write to Me directly. Today I didn't want to speak about this, but there was no other chance.

So on this auspicious day I had to say this inauspicious thing. If you want to do such type of business please go

out of Sahaja Yoga. It's not a problem for Me. In Sahaj Yoga there is no compulsion. I never forced My family members. Even when I know there will be nothing better than it, if My family members will come in Sahaja Yoga. If you want to do it, do it; if you don't want, don't do it. But don't do this type of business. That means you can never be a Sahaja Yogi. From Sahaja point of view, to do this behaviour with a leader is a big sin and then to form a group is the biggest sin. If you want you can write a letter to Me. I will understand with the vibrations if you are right or he is right.

And when they write rubbish things I don't pay any attention. But what about themselves, are they very clean people? If you are not clear, what about future? You have your children, your neighbours, what will they think about your leader? Then what they will think about you, why you are following such people such people. Shri Mataji doesn't have any brains to choose such people? This kind of things take place and Sahaja Yoga goes down. Up till now nothing has gone down, I have tried to save the people to the maximum. The more is the number of Sahaja Yogis better it is. But I also think, that in the heaven of truth, to go in it you will have to prepare for it and if there is less place, God will try to cut off the stupid people. But you should not fall in this trap. If you are realised, it is for yourself not for others. Try to find your own mistakes. For example, people come in Sahaja Yoga to earn money. If we tell them that you have not come in Sahaja Yoga to earn money, it does go in their brains Today I have to say that people are still stuck on this money problem. Christ has said that the first ones

will be the last and the last ones will be the first. I cannot see it in people.

In the beginning when people came to Sahaja Yoga, the people from Bombay used to say: “Mother, You should take at least 1,000 Rs from us." I said: “I cannot count the money, I cannot keep them properly, I don't know anything about banks.

So, when we will have our trust, you can put the money in it." Not because I wanted to My honesty, but I cannot do any accounting. But when you know all this accounting, you should know that in the name of Dharma, if anyone is taking money, it cannot be useful, they will have no benefit out of it. We found an association for the ladies who were poor, Muslim ladies without husband coming from Rajasthan, Bihar. But for this I don't need any money from you. There is always some arrangement. But I thought maybe you can get some blessings, so you keep 500 Rs instead of 108 Rs. There were many letters from people about this change of 108 Rs to 500 Rs. If you have to pay in one year 500 Rs, you don't want to give anything but you are just taking Puṇyas. Then how will you see your Lakṣhmī Tattwa. You have to always give for Lakṣhmī Tattwa. People have become mad for these 500 Rs.

Sometimes they give 500 Rs to have a haircut. Then I realised that they are not yet deep. The generation before was not like this.

So even now our attention is still on money. They say that they will give 108 Rs or they will not come any more. It is good if you don't come. You can go out permanently. It is better, because Sahaja Yoga is not for beggars. First

clear up yourself and then help the beggars. If we asked some more money for beggars, you have become angry. But I don't need any money. And also you become angry on leaders.

People said: “Mother, who has suggested you that." I say that there is not anyone born to give Me any suggestion! Me, I do according to Myself. I am a very simple lady but I am very tricky. That's why, don't try to fool Me. If you cannot give even a little bit of money after so many years that have past, after treating so many people, giving so much money as a gift, but for such a small thing you have changed your mind.

I felt very sorry about it. Before also the same thing happened. The people from Bombay asked to do the Pūjā in Bombay [Mumbai]. I said that I had a very bad experience last time when a Pūjā was done and only a quarter of the people paid the money for food. I had to pay the money for food and they did My Pūjā and I had to pay for them. Specially the people from Bombay [Mumbai] and from Maharashtra are very miserly. They would give any money to Brahmans in temples but they want to eat for free. A quarter of them paid for food, a third paid for Pūjā 11 Rs. And they came in Sahaja Yoga. They would better take a bowl and sit in front of a mosque like beggars.

That's why I say I don't need any money as a donation. But I just tried to test them. But I am surprised with this testing. There is not a single person so poor who cannot afford 500 Rs. And it was said that those who cannot afford need not pay. People were calling for a reduction of money trying to bargain. But with this you have been

tested how deep you are. For an Indian is very important to take the attention away from money. Why do you have so much your attention on money? I have awakened your Lakṣhmī Tattwa. The more you will give the more you will get. To give any person is so joyful. When you give Me something I accept to make you happy. Otherwise I don't need anything. I have no place in My house to keep things. I said I am going to sell all My jewels so that I can do all the work. They said you do whatever you want, but we will give the gifts. This is all for your happiness. But this you Indians should understand. At the time of the independence My father sold all the properties and the jewels, went in jail and there My parents were put on ice. But nothing affected Me. It was a joke for Me.

Those who have played tricks with Sahaja Yoga, I am going to get rid of them, it is sure. And be careful, if anyone is against any leader, he will get out of Sahaja Yoga completely. There is no doubt about it. If you are not capable of Sahaja Yoga, don't come in it.

I made an effort to say all this. And when I slept I didn't know what I will speak today with you. I am seven years old. But the work of the elders is to give advises to the younger people, to tell them what is life. You have not come in Sahaja Yoga to spoil your lives. Because if you want to be in Sahaja Yoga you have to see the two sides: one is the mountain and the other is the valley. If you want to climb it, you need to have desire, power. If you don't have pure desire it will not work. I didn't want to say all this today but at the time of Shivaratri the things were so much out of the limits that I had to say it. I could speak on Shivaratri because Śhrī Shiva is always

forgiving everything but that also within limits. And when Śhrī Shiva gets angry you know what He does. I am scared of Śhrī Shiva Sahaja Yoga knowledge is free because of our previous life. But after coming in Sahaja Yoga if you still are going in the wrong direction, it is better to leave. I have thought and thought and I have spoken. Normally I don't think, I am in Nirvichara. I have said it because I consider you as My children. That's why, when you are falling lower and lower by your defects, I cannot stand it. It is very sad.

There is everything in Sahaja Yoga: peace, joy, your questions are solved immediately. You know it, you have experienced it, no need for Me to tell you specially.

[Shri Mataji talks in English:] That was for Indians, not for you people. I have to tell you thank you very much for this celebration, for all these beautiful balloons; but, looking at these balloons, we have to also see some of them who have lost their air completely. This is another problem we face in the West because to have ego itself, according to the Western culture, is a very great achievement. And when we start living with our ego I know how one looks like. He really looks like a stupid fellow. When he talks, when he describes himself, you don't know where to look because just feel like laughing at his stupidity. Ego is the outcome of stupidity. I don't know what to say; how to give a simile to ego, because it's just bloated and makes you float in the air and when it bursts you are down on the earth. But you are not down on the earth the way Sahaja Yogis should be down to earth; but you are completely finished. All your arrogance goes to waste.

You can never understand Sahaja Yoga if you have this ego in your head. I have known people who have this ego. They have come to Sahaja Yoga and still they want to think that they know more than anybody else. To know about yourself you have to go deep down and to go deep down you have to give up all this idea which makes you float in the air. Imagine if you have a big balloon attached to you. How can you go deep down into the sea? You cannot. That kind of a air which makes you float in the air, absolutely in an area of stupidity, what else, I mean English you will think there are no words, stupidity means everything. Then you may think no end of yourself. You may think whatever you like, you can behave the way you like and all that but what do you achieve? You achieve nothing out of it. Whatever you achieve people are jealous of you. They want to harm you. You have no friends. Nobody cares for you and in Sahaja Yoga people know who has got this problem.

So, I've seen people when they start talking they say, “Ah! We know, we know him." Once I had an experience, long, long time back in Pune where the people who were owning that wada said that we cannot have Shri Mataji's program because She is not a Brahmin.

So the Sahaja Yogis said, all right we'll give it in the newspaper because She is not a Brahmin we cannot have a program.

So, these people came to My program and the owner of that was sitting on the gallery on top. He couldn't even walk. He was suffering from some sort of a funny disease.

So these people suddenly start. I didn't know.

They didn't tell Me anything. They didn't tell Me that these people have protested or whatever it is.

So they all started shaking like this, like this, like this. I said, “What is this?" So I said, “What is it?" They said “Mother, stop it. We know You are Shakti but stop it. It's too much, too much." “But what did you do?" They said, “We didn't do anything. We just said this is a Brahmin's thing and a Brahmin's wada and this area is mostly resided by Brahmins, so we thought that You cannot have your program." I said, “Really, that's all?" “Yes, yes, that's all. But it's, you see on the other side, you see those people? They are also shaking with Your power." So I asked them, “Who are you? Are you also Brahmins?" They said, “No, no. We are certified mad people from Thana." “And how are you here?" They said, “There was one fellow who was mad was cured by You." “Really?" “So our superintendent is here. He has brought us here. We are certified mad. Certified." My goodness, these people looked at Me. I said, “See now, you tally. You are shaking and they are shaking. Now you tally. Where are you?" And they all became Sahaja Yogis. Not only that but the gentleman sitting upstairs I told him, “You get up and come down." He came and since that day he has surrendered his life and did a lot of work in Pune.

So what I'm saying that anybody who talks like that; that “This is wrong, in Sahaja Yoga, this should not happen, we should not have paid so much, or this leader is not good"; should take a paper, thin paper, on his hand and put it before the photograph. If you can stop the shaking then you are all right. All of you can try this. Then try on the right hand. Very practical. If the paper is shaking that

means Mister Ego is shaking and you know how to treat your ego in Sahaja Yoga, thanks to Mohammed Sahib. He has told us how to treat it.

Now these two problems are within us. One of them is our conditioning and another is this ego business and we make our mind out of that and we are playing under the governance of these two things which we have used to make this mind. Now you have to be careful. You find out with left hand. Now let's see. If the left hand is shaking then you are conditioned. If the right hand is shaking then you are egoistical.

So now you treat it. You treat these two things. Before Me you'll get vibrations all right because you see I am your Mother. All right. But that doesn't mean you are all right. You try on My photograph; that's much more sharp.

So being Mother you know I play around. I think, I don't know what I should say, but maybe you may not feel that way. But before the photograph you put on the left hand side a newspaper or a little paper or a thin paper. On the right hand side another paper. One by one you try and judge yourself, what are you? After all you have not come here in Sahaja Yoga to emancipate Me. You have come here to evolve yourself and because of that you have to face yourself and see for yourself what is within you which is very strong, which is troublesome, which is dragging you down, which is killing.

Sahaja Yoga is nothing but Ocean of Joy. I thought that in My absence you'll be all enjoying it all right; you do. Airport I have seen sometimes I am late because of the plane, about four hours, five hours and everybody is so fresh and so nice early in the morning. I said, “What's

happened?" “The whole night we have been enjoying Mother." So what you enjoy in that is collectivity: Sangat. That collectivity you should enjoy only by getting rid of your nonsensical boundaries that you have built and then you see the joy. All the time you'll be floating in joy. There is a sense which people have which you may not have before realisation.

Some of the people, I was amazed how deep they are, how they took to Sahaja Yoga. Supposed to be very great men. Supposed to be people of very great principles but very hot-tempered, intolerant about people and they take to Sahaja Yoga just like this because inside there's a big depth, so that everything is absorbed without any problem. Everybody can achieve but one has to be careful as to the two wheels of our mind.

One is the ego, another is the conditioning. All kinds of conditionings are there, especially in India. In the West it is all kinds of egos you know, different, different types. I have seen so many types and varieties of egos, I was surprised; to face that. I didn't know what to say. It's a very, very subtle thing which people have carved out of their minds.

So for you today it is to be decided that you are only still small children and like small children you must have a very clean heart to accept, to absorb the beauty of peace that is within you; and also the beauty of purity. Without purity you cannot enjoy anything.

So in Sahaja Yoga though we have so many people I must say the purity of these few saints, who lived earlier, we have to yet achieve. For example, yesterday they were singing about Ali. I was so very happy because He

was an Incarnation. And His purity people are singing now; not at that time. He was killed at that time, He was tortured. That always they do.

Then we have many others. We have here Dam Dam Sahib. See what a great thing to come to. We have here Nizamuddin Auliya. We have so many people in our country itself that nobody, no other country can claim. They have one, say in England they have William Blake or this and that. We had so many people. Why? Not because we were very good people, but because we were to be improved. Things had to be done.

So they were born. Though this is a Yoga Bhūmi anywhere you go in India, I was surprised, in Haryana so many great saints lived there. But they were all tortured, troubled, never understood. It was so painful and hurts you how this stupid, ignorant, blind people tortured them.

So now it is our duty of Sahaja Yogis to, first of all, find out who is a saint. Even among Sahaja Yogis, as I described in Hindi language, there are people who try to trouble, trouble others. If you have no recognition and understanding of what is the truth, what is love, what is pure compassion, then you are not a Sahaja Yogi. It's like an obtuse angle you see, you have. You look at a person with an obtuse angle you don't see anything, one-sided. Now, at this juncture when I am so very old now; I have to request that you turn your eyes to yourself. Introspect. Because among you there are some people who will try to divert your attention, will try to say things. Very easy to say, “He is very dishonest, he is very immoral"; very easy to say. What are you? We have to now understand

that Sahaja Yoga is to be consolidated through synthesis. We are believers of synthesis. Any divisive thing that comes into your mind you should just throw it away. This is a request on this day I make you, that you please introspect. Unless and until you introspect you cannot even respect yourself. You cannot even love yourself. If you love yourself you will introspect and find out what's wrong. Supposing I love this sarī, then if I find any doubt about it or see any dot somewhere or something I'll get it cleaned. I'll not be proud of it, wear it and go round saying, “Ah! See I've got so many spots." In the same way, you should be not proud of whatever aSahaj temperaments you have within yourself. And don't talk like that. Christ has called them `murmuring souls'. He said, “Beware of the murmuring souls." I would say: “Throw away all the murmuring souls." That's the only way. In Hindi as they say `bakwasi'; their name is bakwasi; means the ones who just chatter, chatter, chatter; talk all nonsense about others.

He doesn't know what he is. It is much more in India, I must confess. I'm sorry, though I'm an Indian.

It is a habit of talking ill of others, sitting down just chit-chatting. They will not talk of Sahaja Yoga.

How many people know Sahaja Yoga in the proper way? I mean if I have to give degrees, what degrees I should give to you? Tell Me. You don't know even about your vibrations. Of course you are Sahaja Yogis because you have fallen into this trap of achieving evolution. But how many are really grown up into it? You can.

So I have to again and again tell you, to make Me happy, you have to give up all these nonsensical, cheapish talks;

but try to understand from each other what we know of Sahaja Yoga. Discuss it and contribute to this knowledge by describing your experiences of Sahaja Yoga. There are many who do it. I am not saying they don't do. But even there's one bad fellow he can spoil all of them; like one bad apple can spoil all the apples.

So what do we do, throw away the apple out of the basket.

It is important see, even I feel all this, standing like a witness to you, silent witness. When I see big, big mountains and I think they are like great saints who are watching and they are trying to record what is happening in this world because they also understand. They also know. I have to again and again, tell you that today is the day to see your own self, your own Chakras, your own, I should say, defects. That will give you permanently the joy that is promised. You will get thoughtless awareness. Also you'll get doubtless awareness. But never get into the trap of your conditioning and of your ego.

This is what I have to tell you today, on this day where you are celebrating, that you celebrate your own birthday. Celebrate it. See for yourself what you have achieved and what you are going to achieve.

It's time for you to celebrate than to celebrate My birthday. I'll be very happy to celebrate your birthday than to celebrate Mine.

So may God bless you.

Today, I was thinking, that we had given a nice chance to children to come up. But all the leaders are also My children.

So they should come here on the stage and can say Atharva Sheersha. Not the children which are really children, in the real sense of the word, but those who have become child-like. All such people should come up and say Atharva Sheersha, We all should say Atharva Sheersha. It's going to be a very small Pūjā because you are worshipping Me as I am. It's not like anything.

[As Sahaja Yogis begin to offer country presents:] When you give Me something I only take it to make you feel happy. I don't need anything. There is no place in My house to keep anything. You give it out of so much love, I am tired of fighting with you people, of saying don't give Me sarīs, I don't need jewelry, I don't need anything, I am doing it for your joy.

Contents: 1997-03-30 **Evening Program (Easter Sunday), 50th Wedding Anniversary celebration, Sahaj Temple, New Delhi, India**

[Praises the efforts of Lucknow to resurrect the Muslims:] And that's how the power of Sahaja Yoga should be used to resurrect people!

Contents: 1997-04-06 **Address to Doctors during the Conference "The Art of Healing and `Sahaja Yoga', A Special Session on Alternative Medicine", Indian Medical Association, FICCI Auditorium, 1 Tansen Marg, New Delhi, India**

I bow to all the seekers of Truth. At the very outset, I have to tell you that Truth is what it is. You cannot change it, you cannot transform it, you cannot explain it, only thing you can experience it. In this Kali Yuga there is

a special category of people born in all the countries very surprisingly, who are seekers of Truth. And William Blake, the great poet of England has said that these men of God will be born during this time and they will know the truth.

So many have said about this. Even in our old books of prophesies, you have known so many of them but especially the one which is described in NĀdi Granth written by Bhrigu Muni is clearly said that at this time people will know the Truth through the Kuṇḍalinī Awakening.

The knowledge of Kuṇḍalinī was known to us, I don't know how many years back, you cannot say because our history is so unknown but at the time of a great saint called as Macchindranath and Gorakhnath, they were indulging into awakening of Kuṇḍalinī but the condition was that one Guru should give Realisation to only one person. Went on like this till the twelfth century when Gñyānadeva first of all asked his Guru, his own Master was his own brother, asked him that “you please allow Me to at least write about Kuṇḍalinī." Because in the Gītā, it was not described. Though Śhrī Kṛiṣhṇa has talked of Sthit Pragñyā [Unmovable in all situations] and all those things but he didn't talk about: How to get it? What is the mechanism within us which works it out? Then he wrote it in his Gyāneshwari which is just a, I think, explanation of Gītā very clearly that there is a power within us. In the sixth chapter he wrote about Kuṇḍalinī but the people who were in charge of religion didn't want that.

So they said, “This is a Nisiddha [prohibited] part and you should not read this part of Kuṇḍalinī." But in the sixteenth century under the guidance of Guru Nanaka,

Namadeva, Kabīra, all these people clearly, clearly, very clearly wrote about Kuṇḍalinī but the way it was mutilated by people which is very surprising. Every thing has been mutilated but this one was very surprising because Kabīra was in Bihar and he called Kuṇḍalinī as Surti. Very clearly he said about Surti but in Bihar Surti is what you call tobacco. They call tobacco as Surti, so you can imagine what is the mutilation.

Now this power is within you. If I am telling you something today you need not accept it. Blind folded acceptance is of no use. We have had enough problems with blind faiths.

So first of all you must get the experience and then you will not doubt it.

This science was known to us since long but as it was only done for one person or say ten persons at the most I decided to find out a method by which an en masse realisation could be given. Luckily My father was a very social person and I could meet many people. Even My husband's life was such that I could meet many people.

So I worked out the permutations and combinations of human problems and then I discovered how we can easily solve this problem of Kuṇḍalinī awakening. Because there are problems on the way of its ascent then Kuṇḍalinī doesn't, Kuṇḍalinī doesn't come up.

Now there are seven Chakras basically within us. These seven Chakras are responsible of our physical, mental and emotional being. There is no doubt about it but you have to first find out and then believe in it. Don't believe because I am saying so or anybody says so. You have to experience it and feel it. There are many ways we can

also judge for example in the Koran, Mohammed Sahib has said, “At the time of Qayamat, means this time of Resurrection, your hands will speak." He also call it Qayamat means those who will not accept will suffer. But who will accept there hands will speak, there mouth will be shut and their hands will speak. This exactly what happens in Sahaja Yoga that once you get your Self-realisation you can feel those subtle centers within you.

These subtle centers of energy are seven in number and are acting for giving us all kinds of energies.

Now the problem is how to make people believe in Kuṇḍalinī. It's a difficult task because you are all intellectuals and you have had your medical education from England and all those places you see. It is more westernized and to believe in something Indian is rather difficult for people that it's all Indian after all.

But actually even in medical science we have to understand the limitations of a science. First of all science is amoral. Secondly, it does not go to the roots.

So it starts like we have to treat a tree.

So we treat the leaves, treat the branches but Sahaja Yoga is going to the roots, is the knowledge of the roots.

And the roots are the seven Chakras and our Kuṇḍalinī. Of course without medical science you cannot also understand Sahaja Yoga that is also one of the things because you can relate very easily. It is very scientific.

Now there are three Nāḍīs also left, right and center. Left is called as Iḍā Nāḍī, right as Pi fingalā and the center one is called as Suṣhumnā Nāḍī. Kabīra has described it very clearly and it is in the Granth Sahib also written

down but nobody tries to understand or to go beyond the words. Just go and read the words that is not going to help. You have to go beyond it. It is like this, you see a beautiful picture say where it's raining, it's very beautiful and you are seeing it, that's all. But you are not inside it to experience it.

So to enter inside was difficult one because of the tradition of giving to one person only or to few persons and secondly the greatest objection came from people who were incharge of religion those days.

Now a days those who are intellectuals, you should say, medias and other people who have a feeling that they know everything. They don't want to take anything that is [UNCLEAR... to begin with/or stupid]. This is one of the reasons why people don't turn their eyes to the great knowledge we have in this country. I am so very happy today that Indian Medical Association has given Me this honour first of all because I could never imagine in My lifetime I would be able to talk with you. I also did My medicine and I knew how difficult it was and how people were blind.

So I used to think how will I explain to them like Kabīra has said, “Kaise samjhau, sab jag andha?" [How to make them understand when the whole world is blind?] But the time has come because there are seekers now. And they should also know one more thing that this country is the Yoga Bhūmi. They have given us science all right but we will give them Yoga. We will give them the real basic knowledge what is the foundation of Medical Science, is the foundation! Now by experimenting this and that also

you have seen that it is neutralised by challenges. Every theory is neutralised so that means it is not Absolute.

So we have to go to something that is absolutely Absolute. You have seen that Einstein found out something then our people are after him this is wrong, that is wrong, it is going on like that. All the time something comes up, people go on criticising and the whole knowledge goes into oblivion.

So now we have to understand that if this is the Yoga Bhūmi, this is our country and if it has given us such a knowledge, why should we not also listen to it, because not only that it will flower your knowledge of medicine, not only that but it will give you such a confidence while practicing, while talking about medicine.

Now as it is a subject, is on medicine I would like to speak on one of the centers which is very important because doctors are always affected by that center.

So I better tell them what can go wrong with doctors and what they should be careful about, theek hai [all right].

It is to be understood that there is a center, is the second center which we call as Swādhiṣhṭhān. This center is very interesting. It comes out of the Solar Plexus we call it as Nābhī Chakra and like a lotus and it moves all round you see, as you can say in gross way it is Aortic Plexus. It supplies energy to Aortic Plexus. It is not Aortic Plexus but supplies energy to Aortic Plexus.

Now this center is very important because it gives energy to our liver, to pancreas, to our spleen, to our intestines, to our kidneys, can you imagine such an important center it is! This Swādhiṣhṭhān. But the most important work it does is very... which I don't know you will accept

or not but it supplies energy to our grey cells which we are using all the time. When we are thinking too much, when we are acting physically and mentally, this center has to supply energy to our brain, we can call it to our grey cells which we are using all the time. When we are doctors, we are using our grey cells how much? We have no idea.

There is nobody who has found out how much we use our brains but we are going exhausting our brains and also we are very futuristic. All doctors are futuristic. May be they want to find out something in the pure sense of the word or may be they have certain ideas or may be it is money, may be anything but they are very, very futuristic and in that trend of futuristic behaviour also there is a big competition so they don't know what to do. They have to be futuristic and think but what will happen.

Now in this kind of movement of the mind what happens we start becoming very right-sided, extremely right-sided. Now as a result of that, as a right-sided man, you know I would say what medically can happen, of course also happens lot of things mentally also. But what can happen medically, this Swādhiṣhṭhān Chakra which has to supply to your liver, “Why do you call it liver?" Because of liver we live. Liver is very important in Sahaja Yoga. I know that in medicine we don't know much about liver and it is absolutely curable in Sahaja Yoga. But now what happens, liver is the one which takes all the poison of the body and throws it into the circulation. That everyone knows, all right! Now when liver is looked after it is normal, then we have also a pancreas, then we have

spleen and also kidneys and the last part of intestines, intestines as a whole but the last part is very important.

So such a man who is always thinking all his energy is going to his brain and all these organs are neglected and he can be affected by any one of them.

So the first thing he is affected is bad liver. Now this bad liver because it cannot throw its heat, which is the poison of the body into the circulation. What happens that it starts, heat starts rising, this heat goes higher on the right side. We call it right Heart which is the center which controls the lungs.

So such a person can get Asthma. Now Asthma has been cured through Sahaja Yoga, very simple way. But it can be cured, it gets Asthma, we say it is incurable because we do not know about Swādhiṣhṭhān.

Now this same thing happens to our... when it moves to the left side pancreas. Mostly people who are sitting on their chairs and thinking too much and planning too much get diabetes. Sugar doesn't give you diabetes. In Maharashtra, I don't know may be here also in the villages, a villager will take sugar in such a way that the spoon must stand at the right angles. That's the way a tea has to be made otherwise it is not tea. He never gets diabetes because he earns without any insurance or anything, spends it sleeps off.

Next day he earns. He does not have botheration about future, what he should do? He should accumulate money or he should give it to somebody, nothing. He just lives with himself. Now this goes to pancreas, gives you diabetes, this heat.

Then it goes down then the kidney, kidney it coagulates. Now for kidney if you go to dialysis, I must tell you not that only you die, but you die bankrupt it is a fact. Now in no way I want to criticise doctors, they have to earn after all, but there is a simple way of curing this kidney trouble. And once this kidney is cured, it is cured forever.

So by helping Swādhiṣhṭhān you can cure also kidney.

But the most difficult thing is the spleen. Now in modern times we are very hectic for example most of the doctors have to get up early in the morning on duty. In the college we also used to do the same thing.

Then we have no time to eat our food properly nothing. And we take our breakfast with us sometimes.

In America I have seen doctors even brushing their teeth in the car [laughs]. It is the limit of things.

So in this kind of a hectic life you see what happens the spleen, poor thing which has to produce RBCs for emergencies gets mad. She can't understand, “What is the matter with this gentleman?" and it cannot also a sort of cooperate with all the madness we have.

Then we read newspapers. Reading newspapers in the morning is a very dangerous thing because everyday you see something horrible and you get such a fright. For example these days our country is in doldrums. I never read it in the morning at any cost. But if you read it early in the morning any newspaper then finished, you will get some... They only tell you about what has gone wrong; disasters, accidents, if not that then political crisis, this that which upsets you. Whether you like it or not but it upsets you, so reading newspaper early in the morning.

Then just running forward, no time for wife, no time for children, nothing. Formerly I remember that husband used to eat nicely at about ten o'clock. The wife used to fan him because there might be some flies around. She used to fan and relaxed way they used to eat food and live relaxed. Now what you call in Urdu language Kashmakash [mental struggle] is so much that people are just running mad. They don't know what to do. Now they go to the office, then they find, doctors especially, the boss is angry or there is some very serious patient has come, somebody has died by mistake. I mean doctors are completely treated like criminals in America, absolutely like criminals.

So this is also coming here. If they do anything wrong by mistake, they do something, finished. Their practice is gone, they are put in jail. I mean after all they are human beings but this consideration is not there. And so this futuristic life makes them really crazy people. Then they become very hot tempered. Liver gives you heat, you become very hot tempered at the slightest thing, you just shoot off and start saying things which you should never have said. Then you feel guilty. When you feel guilty you catch this center here, left Viśhuddhi we call it by which you develop spondylitis. If not spondylitis, there is something horrible thing can happen to you.

Now according to Sahaja Yoga we have two types of heart attacks. One is a active massive heart attack and another one is what you call lethargic like angina.

So the first one which happens is the massive one where same thing the heat reaches the heart. Now say there is a boy who is playing tennis at the age of twenty-one or

twenty-two and is drinking also, competing with his father.

So he get that massive heart attack and it is absolutely fatal. He cannot live after that. This is a very common case you must have also seen. I am not telling you something out of the blue. But the another one is if you continue with this kind of thing then may be one day you might get massive heart attacks especially the industrialists.

Industrialists are so much futuristic, so much calculating that they don't calculate that this will entail their own heart trouble.

So this heart suddenly collapses and they die. This is a, we call it an active heart attack due to over acting.

Another one is lethargic heart attack like angina, that is if this center [Viśhuddhi] is caught here, if you feel guilty.

Some people are very sensitive and very formal type you know, they feel guilty. I should have done this. I have known people who have been crying all their life, “I spilled coffee on the table of such and such." I say, “Let it be, now gone finished. Why are you bothered?" But they'll go on and on and on. It's a habit they have formed to feel guilty about them.

So about anything they start feeling guilty.

In India we are not so much I think formal type of people, thank God.

So I find less cases of this but still there are many people who develop this left side. Not only with that you develop your spondylitis but you develop a situation where heart cannot pump blood for your brain that is angina. Nobody

knows that it comes from this left side problem; left side problem. It comes from other things also but one of them is feeling guilty.

This is something I am telling you which is not yet told in the medical science but I am sure one day we will have it from India. We will tell these people what we know about the roots of trouble. The root of trouble is like that.

So now the last but not the least is the effect of Swādhiṣhṭhān is this heat reaches the brain. And gives you paralysis on left hand side because you know it crosses over nerves.

So it gives you a terrible paralysis on the left hand side but you feel it on the right hand side. Also nature is the one which tries to stop, if you don't stop, it says, “All right, I will stop your right side." Left side will be all right.

Now the one side of life is also right side. Second side, another side we can say is the side which is left side. And the left side and right side when they meet, you get psychosomatic trouble. With this Kuṇḍalinī rising what happens that it nourishes those centers for example see this is one center formed by two left and right side. This is a center; left and right side. Now the Kuṇḍalinī passes through this. But supposing you are using right side too much like this and suddenly left side breaks sometimes then what happens that your connection with the main, you should say mains is lost. You are on your own and cancer starts. Now this cancer can be cured also; I am sorry to say but it is a fact. It can be cured. Cancer can be cured, not at a galloping stage I think but at an early stage. We have also tried some galloping stage people. They have improved but still I would say it is not

guaranteed at that stage. After all nothing is guaranteed but still it works and it has worked. Now when this cancer is caused you see, what is our job is to push back this left side with the right and also through Kuṇḍalinī awakening to nourish, nourish the center.

You see this is the basis for our health, our... you can say mind, everything it's a mental, physical and emotional but also spiritual because when Kuṇḍalinī rises like this; it goes crosses over this Fontanelle bone. This is Kabīra has said, “Shunya shikhar par Anāhat baje re." Nobody can explain what does he say, “Shunya shikhar par Anāhat” is the heart beat. How can a heart beat come up shunya shikhar means on the Fontanelle bone. He was not mad but the people who do not understand cannot think that this Kuṇḍalinī reaches here. It does; you can see for yourself, it does reach here and once it breaks this [Fontanelle bone], sound finishes. Then on your nerves, you are amazed on your central nervous system you start feeling the Cool Breeze of the Holy Ghost as they call it in the Bible or they call it as the Alakh Niranjan or they call it as Brahma Chaitanya. You start feeling it on your fingertips, on your hands, you can.

If you experience that, still you go on saying, “No, no, no. I do not believe in them." It's all right but if you really start moving into that line and start feeling that then you are amazed because when the Kuṇḍalinī rises as I told you She helps you physically. I have told you about only one Chakra but there are seven Chakras.

So all the seven Chakras it gives permutation combination of these three channels. It cures all. As a result you start enjoying your life. You become what you

call a person who is a witness to this whole thing. The whole thing becomes just a drama and you start *[UNCLEAR]* seeing it so clearly.

This is first thing happens to you.

Now if you have something serious or say something you have to operate somewhere then you are nervous already, “How can I do it?" If you are nervous, then how can you operate? And also because of specialisation you can only do one part. I have known people, surgeons also, who have opened the body they said, “No this is not my job. This is the job of that doctor." So you know the complete knowledge of medical science, complete! It's not only surgery, it's not only what you call medicine and others; we have learnt so many.

So all that becomes a totality. In totality you know what is wrong with it on your finger tips. For diagnosis, you know a patient dies after it. If somebody goes to say Houston for diagnosis, you should insure him because may be he might die with diagnosis only.

It's like this, here diagnosis is only on finger tips. On the finger tips you can feel very easily what is the central catch. Now if you learn or if you know what are these centers meant for, if you know what they are related to as far as your physical side is concerned for doctors, then you will know that this person is suffering from this disease. Even small children, say ten children, you tie up their eyes and ask them, “What is this person suffering from?" So immediately supposing they give this [Viśhuddhi]. You ask that fellow, “What about your throat? Is it all right?" “Ah no, it is not all right, but how

do they know!" Because on the finger tip they know, they show the finger.

So everybody will say the same thing because it is Absolute.

This All-pervading Power about which people have talked about, they have called it Brahma Chaitanya.

They have called it all kinds of things but they don't know what it is. It is this power that starts flowing and when it starts flowing through you, tremendous things happen, tremendous things happen. I have known so many bureaucrats you see, were so much worried, upset; because they were honest people and were suffering. They took to Sahaja Yoga. Their lives are changed now, they are enjoying themselves.

They are not bothered. Because this not only guides you, this not only gives you knowledge but also protects you all the time.

I have seen many doctors who are doing say heart trouble. Heart patients they are looking after. There are doctors who are curing cancer patients. I met one doctor who has a dialysis hospital; got his kidneys.

I said, “Doctor, how have you got this?" So he is just treating only people for dialysis and he gets his kidneys.

So there in no protection. You should also have the protection as a surgeon has. He will tie up his hands and every thing. But then otherwise normally doctors have no protection of any kind when they treat another person and if they are sensitive, they may catch from them slowly, slowly the diseases, which they are going to cure. This is also a point nobody thinks of. We are not

machines, we are human beings, we are not stones but we are sensitive and when you see somebody suffering you catch from them. You definitely catch but in Sahaja Yoga you know you are catching. In Sahaja Yoga you know what you are catching and you know how to clear it out and how to protect yourself.

Now this is what one doesn't understand that all human beings can get their Self-realisation, all of them. Only thing if you are thinking that you are a great scientist and you are above everything and you have read everything. I don't have to know anything then it doesn't work. It cannot force. Sahaja Yoga cannot force on you its knowledge, nothing. It respects you, respects your freedom. Freedom has been given to you whether you take to it or don't take to it, is your own. But if you want it, if you are really desirous of getting it then you get it. But with that you get knowledge not only about medical science but also about people. Now there are so many type of Godman coming now. How will you know they are not correct? How will you know that Guru Nanaka was a great, not only saint but an incarnation? How will you know about Christ? How will you know about any one of them because you don't know the Absolute.

You are born like that but once you are born in Sahaja Yoga, you become a Yogi. And then you know exactly that they are all one. All the Sufis are one, all these great Prophets are one. All these we can call them Prophets and also incarnations, they are altogether one. Christ himself has said, “Those who are not against us are with us." But how many Christians understand this.

So there is no need to have different, different religions. It in one big huge ocean of knowledge which has different, different, we can say ports but that doesn't mean the ocean is different.

All your problems will be solved as far as integration of religions are concerned and you don't have to give up anything but respect everything in the right manner that you know about them. There is nothing to discard, nothing to condemn but to just, to know about them, that you are amazed how they are talking the same thing what you are talking.

I have read a book written by a one great suff from Turkey and another I have read it with our Nizamuddin here who had written something and his disciples just the same, they write the same thing. I mean there is no difference because absolute knowledge is the same only expression may be different. They might use different expression.

So you get out of this madness of religion also. Religion can never teach you to hate anyone, can never, because I am talking here about the power of love. This All-pervading Power is the power of love. It guides you, it looks after you, it cooperates, it coordinates. It is so efficient a government that I don't think we can ever imagine how efficient it is and it works just like this.

Sometimes it is very amazing.

I will tell you now, today a case of a lady which is a true case. Is she here now? Response: *[UNCLEAR]*.

Shri Mataji: Mexican, no? She might be here, see, there is a lady, you are there... she is a lady here.

She was working with the U.N. and when I went to New York, she got her Realisation and she became a very ardent Sahaja Yogi. It rose to that thing where we call Śhraddhā. Then she wrote to Me three letters telling Me about some disease her son has got who is only eighteen years of age studying in Harvard University or something.

She said, “Mother this disease some people get it in my family at old age and they die." It's a special Mexican disease, it's a big name as usual you see. [Laughs.] So I was thinking what to write to her and we just paying attention. And she said, “Should I bring my child there, what should I do?" And all that and the fourth letter I find that the doctors have said that he is completely cured. There is nothing in it, just imagine how quick it was. [Clapping.] I mean, I was amazed. There are so many cases like that but this is something remarkable. Where is Mexico! I was in Pune and just see how this Param-Chaitanya has done it. How it is kind! It is the power of love of God which looks after.

After all the One who has created us, the Creator is going to look after us. Isn't it? But we should have also little attention towards finding out what is the truth. Don't accept anything, you have to find out the truth first of all and everybody has said that it is the same thing. Everybody has said you should know about yourself. Guru Nanaka's thing I will say: `Kahe ray Ban khojan Jai, Sada Niwasi Sada Alepa, Tohey sang samai Pusp maday jo Bas Basat Hai, Mukur Mahey ras chayi Taisai hi Hari basay nirantar, Ghat hi khojo bhai Kahay nanak bin āpa Chinay, Mitay na bhram ki kai.' He said you must know yourself. “Know thyself" Christ has said. Everybody has

said you should know yourself. Now what is that knowing yourself? That is nothing but you are.

The principle is that the truth is this that you are not this body, this mind, you are not this emotions, you are not this ego, you are not this conditionings but you are the pure Spirit. All our saints have said that.

Now we are not on that path. We are not looking out for what are we. If we are the Spirit, then how are we to become the Spirit? Now anybody who starts talking like that, I mean, I was very much opposed by many people because they thought I am just telling lies, I am this thing, that thing, but when they got sick, they came to Me. That's not the way. The way is to try to know that we do not know the absolute. Once you become little humble about it that we don't know the absolute.

So the religion and science become one because you can explain it scientifically as Doctor U.C. Rai has done.

Scientifically, you can explain what happens. Now you don't have to become what you call Karmakandi, ritualistic, no need, there is nothing to be done ritualistically, nothing. Once you are really realised, you have to do little meditation everyday in the evening. Now what I also would I should say this Param-Chaitanya that it gave us a chance to have a hospital in Washi and the results are very good in Washi. They never use to charge anything for the outdoor patients but they said, “Mother, please allow us to take ten Rupees." I said, “All right, take ten Rupees." Is all right for *[UNCLEAR]* but the people who are living inside, they are also paying little amount, nothing compared to what people pay in the hospitals

and Doctor Rai is so sacrificingly accepted and the doctors are coming from Russia all the way, you know.

Russian doctors are wonderful doctors. They are very great scientists, I must say. They have gone very far in scientific approach. They have tried to find out the energies, which are subtle energies and lots of thing they have done but specially, they are very much interested in working through Sahaja Yoga and they are coming down here to work. Now I would not expect our doctors to come and work like that but at least for once a week, they can give some time and they can practice Sahaja Yoga just as a blessing to the people.

Our country is full of very poor people, very, very poor people, extremely poor and we feel very much concerned. People always ask Me, “Yours is such a Yoga Bhūmi then, the, why the people are poor?" The poor they are, because they do not follow the right path, you see if they follow the right path, Lakṣhmī is also there to bless you. There is nothing to worry about money, nothing to worry about anything and you become a person who is absolutely in balance. As soon as something comes up, some crisis comes up, immediately you all become silent and you start seeing what's wrong, what is the problem because you are not silent, always in the conflict. You cannot see the problem clearly and you cannot solve it but, you actually, you don't solve any problem. It is this, I must say this power. I also tell them I don't do anything, I am just sitting down, this power is doing everything. They don't believe it but it is a fact.

I am not doing anything, I am just sitting, I am not planning, I am not doing anything whatsoever but this

power does everything for us so why should I do it. But, it's rather difficult for human beings to leave things to this power.

Even some doctors who have been practicing Medical science have had very funny experiences. Like there's one Doctor Amjad Ali in Australia who is very well qualified and he was experimenting [laughs] on some sort of “kya kar rahe they."

Sahaja Yogi: [is telling something to Shri Mataji].

Shri Mataji: So you see that what he found out, when he went close to them, they start becoming smaller. He could not experiment. He said, “How my experiment will go, I cannot, as soon as I go near them, everything disappears, all the disease disappears, so what can I do?" I said, “You don't experiment with that but you can experiment with the people who are already sick and do something about it." So there are many things like that and another person told Me that in England there is a craze for research.

So one scientist, they told him, “You find out what is minus 273, the absolute zero." So he said, “I cannot because the formula is such that some heat will remain always there." I said, “All right, do one thing, you go and tell them this is absolute and how can we find absolute." We cannot find Absolute. It is absolutely, absolutely beyond us. Then I said, “You use vibrations and you use this Divine vibrations." And he achieved it. He got his doctorate and he did it.

So they asked him, “How did you do it?" He said, “I cannot explain to you. Because if I talk to them they will never listen to me. These scientist, you know, they think

no end of themselves. How can I tell them that I did it with this Divine Power?" They cannot believe that there is another big power. After all who runs our heart? Ask the doctors who runs our heart. They will say Autonomous Nervous System. Now who is this Auto? Ask this question... second one... you can't answer, who is this Auto. Auto you don't know. They will just, but, they are honest because they say we don't know and they have put it the name `Autonomous'. Now I am talking of parasympathetic nervous system. As you know very well and we know very little about parasympathetic.

It's a fact.

How far our people, I will tell you that in very simple words what is parasympathetic. Now when there is some emergency, our sympathetic nervous system which is to the left and right side go into motion.

Like, we have to run, then if you are running, our heart will start pumping blood but what brings it back to normal, is the parasympathetic, in simple words.

[Aside in Hindi:] kuch kuch to doctors bhi hai aur kuch kuch aur bhi hai thoda.

So this parasympathetic nervous system, when it is filled with energy, when it is filled with energy it just settles down. It gets nourished and then it starts working in such a beautiful manner that you achieve so many things which you could not normally achieve. First thing that happens that you become a very peaceful personality, very peaceful, because we are thinking.

Now the thoughts are rising and falling, again thoughts are rising and falling, again thoughts are rising and falling. All the time we are jumping on the cusp of the

thoughts. But there is a space in between and that is in Sanskrit called `Vilamb'. But we can call it pause in English language. Now this is the time where we never see that point. We never are there.

So when we are jumping, we are jumping in the future or in the past. For example, just now, you are sitting before Me, may be you are thinking if they will get a train or not, a bus or not, this and that, or may be you are thinking about your past. But you cannot be in the center. This is the big problem. You cannot be in the present. If I say, be in the present, you cannot.

And in the present is reality. In the present is totality and in the present is silence. You don't think.

So, according to even patanjali, you have to become Nirvichar. These thoughts which are bombarding your head, you have to become in charge of them, I mean, you have to be in control with them.

So what happens you become Nirvichar, without any thoughts. It's a thoughtless awareness. And this thoughtless awareness is the one that gives you complete peace within yourself. People talk of peace, other, I know of people who have got peace awards, big, big, such hot tempered people that you have to approach them with a barge pole. I don't know from what angle they are talking about peace but they have got peace awards, you know, big, big people like that I have known who have got peace awards. Peace has to come within. When human beings become peaceful, there won't be any quarrels, no fights, no wars and no politics. If you are peaceful, then you are so satisfied, you are as in Hindi, they say `apney me hi sama jatey hai'. You are satisfied

with yourself. You don't get into the mad rush of approaching somebody, encroaching somebody, aggressing on someone, no, you are with yourself in complete peace. As a result so many things happen. May be I am the oldest person living here. Nobody can be more [laughs] in age because I am seventy four now. I will be seventy five.

So you can imagine but at peace when you are, you are not having any such ideas of aggression, aggression or anything. You become absolutely peaceful and this peace is very required today for this world to come to something which we call as a peaceful world.

By fighting, by quarreling you can never achieve peace. I have seen people going with the ags, now fight for peace and fight for this, no need. If you become peaceful everything works out so well and, He, this Param-Chaitanya is with you to help. There is no need to fight anybody, to aggress anybody or to trouble anybody. This is very important for doctors and for also business people.

The problem of business people because they told Me there are some business people also is their stress which is a common disease. They are the same, very futuristic, you know, all the time calculating, very, very futuristic and in America, a new disease has developed, they call it yuppies disease.

[Aside:] What is the name? Samaj liya na. In that [laughs]... naya nām nikla hai na par mai usko yuppies disease kahti hu.

... that disease is such a horrible thing it is that your rational mind just goes out, your conscious mind just

goes out, you can't even lift your hand, you can't even lift your fingers and people carry you just like what you can call a reptile on your body. You can think all right, you can talk all right, you can plan all right, calculate all right but you cannot walk, you cannot lift your hand, you cannot do anything. This is a new disease that has come in America and is spreading all over and I have seen one patient also here.

So what I am trying to say that going with this your stress, all kind of things can happen.

Now why this stress is there, that also we should know. First of all, the Kuṇḍalinī has started working in this Kali Yuga in these times. Secondly, if you see these two centers, two Nāḍīs or two channels, we call Iḍā and Piñgalā.

So the Piñgalā Nāḍī creates Ego within us as it is shown here, you see, the yellow one. It creates a balloon like, then the second one is the Iḍā Nāḍī which also creates a balloon. Now Iḍā Nāḍī creates the ego balloon and the left side one creates the superego, means, conditionings. Now if you are identified with something, if you are conditioned within you with something, then these two are. But when you are too much right-sided, these are all, you see the ego moves and covers the left side.

So there is a blockade, complete blockade.

Now whatever problems you have they can not pass out of your body. That makes you weaker and weaker and that's how you have stress. With this Kuṇḍalinī, these two move out and is opened out and you become one with this Divine Power. Now as far as the brain is, for there are some Nero surgeons also, as far as the brain is

concerned we know that we use wee part of our brain, very little part of our brain. But once you get this Kuṇḍalinī get it enlightens so many areas of your head that you just know.

Sometimes people ask Me, “Mother, how do you know?" “I know. I don't know how I know." There is no technique for it. Just I know.

They say, “Mother, how do you know this thing? How do you know?" Somebody wrote Me a letter and I said, “Who has written this letter, I know." And I told them.

They said, “Mother, how do you know?" I said, “I know for definite this is the one who has written." I don't know that person. I have never seen him. I have never seen his hand writing but I said, “I know who has written this letter." Just I know but I wouldn't say that it's something great that I should know because I just know without any work, without any thinking, without any managing just automatically I know everything.

So once you become that, you don't have to worry.

Now, for example, I know also a lady doctor in Delhi, no in Bombay [Mumbai]. She is the one who is a surgeon, she said, “Mother I could know that this man has tumor, very much low in his brains but it will come out." So she said, “Then I was just giving vibrations first. I said, let me try first the vibrations on that." They said, “No, No, there is no tumor on that side." She said, “It is here. I know I can feel it, it is here." They wouldn't, they started arguing with her and then they found out the tumor where she said, exactly there. They said, “How do you know?" She said, “I don't know how do I know." So even the children can tell where is the problem, in your head, in your brain,

what is happening? Now to look after your brain is very important that you don't go into imbalances because if you go into imbalance, your right side will develop or your left side will develop. Actually the right side develops on the left and the left side develops on the right. Now also I don't know how far the medical science has gone up to the understanding as to left and right side are two different complimentary systems.

[Aside:] I don't know if that they accept, do they? But in Sahaja Yoga you will discover that there are two complimentary systems. One is right-sided, one is left-sided. And when the right side is too much then the left side might act or when the left side is too much, then right side may act. You see it's a complimentary two systems and if you go on one system all the time then you become right-sided or left-sided.

Now left-sided are the people who are not futuristic but who are the people who live in the past. Now of course I mean don't want to just now discuss about it very much because it's also more confusing for people because they don't want to believe that there is something like dead souls or they don't want to believe in the viruses being dead vegetables and things like that but it is. On the left hand side we have got all our past since our creation.

So if somebody gets virus you give antibiotics, you do what you like, it won't go. Only Sahaja Yoga can drive it out. Only through Sahaja Yoga you can cure viruses because only Sahaja Yoga can act on the left side. Many mad people, crazy people have been cured through Sahaja Yoga.

Also it gives you a good idea about how you can show people, who is mad and who is not mad? Like I had a program in Pune in the beginning and they arranged it in a hall which was owned by some Brahmins.

So when I went there, they said, “No, no, She is not a Brahmin so we can't give Her the hall." So Sahaja Yogis were mischievous, they said, “All right, we will give it in the newspaper that they are refusing because She is not a Brahmin." “No, no, don't do like that we will have it." So I didn't know what was happening behind the back. When I went there, I was sitting there. Very interesting I saw about twenty-five people sitting in front of Me shaking like this you see.

“Mother, stop it, stop it, we know Your power, stop it." I said, “I am not doing any thing you are..." They said, “Now, also there are people who are shaking like this." So I said, “Ask them, who they are?" They said, “We are certified mad from Thane. We have come here with our superintendent because You had cured one mad man." So they said, “Are we also mad?" “Yes, there is something wrong." So the thing was they were thinking the Brahmins are the highest or something like that. Is all nonsensical ideas because Brahmin is that which knows the Brahma which knows All-pervading Power and because of these funny ideas they have tortured all the saints. Specially in Maharashtra people have tortured all the saints all the time.

So where you have so many saints and so many people then you must know that it was just to work out the brains of these close minded people. But to open them out is only possible I think when they are in difficulties.

When they are not in difficulties they don't want to accept. Supposing they are sick then they will come to Me. Now if you cure somebody sick, you see once he is cured, he is finished. He doesn't do any Sahaja Yoga, he doesn't want to help anyone.

But if there is a person who is healthy, who is perfectly all right and who is knowledgeable, if he comes to Sahaja Yoga he will be such a help to this, I should say to this poor country. This country is suffering from tremendous poverty. Now only saying “Garibi Hatao, Garibi Hatao, Garibi Hatao." I know of one gentleman who was a great corrupt fellow and who used to live in one small room with a little cot. I said, “Why do you live like this?" He said, “Because, everybody is Garib so I want to live like Garib." I said, “Why don't you give all this money to these Garibs? Why are you lying like this?" He said, “All right, you suggest to Me any organization which is absolutely above board and I will move." That was a difficult thing, a decision but what I am trying to say only by saying people are Garib, Garib. You have to attend to that and is only possible through Sahaja Yoga. How? Sahaja Yoga is practiced mostly by middle class. Both the sides, are one side are the poor, another side are the rich, rich are very few but more by the middle class. Then it's like a river which expands you see on both the sides. This time I was, I mean, I have been always thinking that I have to do some thing for the poor people, something, always and I have done also on My own but I wanted Sahaja Yogis to contribute, Indian Sahaja Yogis.

So I told them I want to start a place where we could have these women who are standing on the roads with

their children asking for alms. We can have something to help them. Immediately, I was surprised Sahaja Yogis contributed to Me for that and I was so amazed at their enthusiasm. I said this is the generosity. This generosity that has come to Sahaja Yogis and then when they said, “Mother this is we have got all this through Sahaja Yoga." We have improved so much that we don't have to worry. And they so generously I mean a person becomes extremely generous. He becomes very peaceful, he becomes generous and he starts enjoying the generosity. I mean people earn such a lot of money. Everything they should do there is no harm.

In Sahaja Yoga, there is nothing like Sannyāsa. Nobody has to take Sannyās. Nobody has to go out of his family, out of his... nothing. It's all here. Why to go anywhere? So you have to be a very normal person but one thing is important, you must have the pure desire to get your Realisation. If you don't have that pure Realisation then it doesn't work out. Apart from that it might work but you go on dropping down because if you want to make money out of Sahaja Yoga or if you want to say achieve some power out of it. You see, you are so powerful that you don't have to ask for power or anything. You don't know how it works and how it gives.

First of all, only we have to believe that we are reflections of God Almighty. We are not just human beings. Specially, to be born in India you must have done lots of Puṇyas, otherwise you can not be born in this great country I can tell you. All this you see is all nonsense that is going on, is just skirmishes on the periphery but if you see the culture, the love, affection

we have, the understanding of value system we have, you can't imagine. When you go abroad, you are amazed, you don't know how to tell them, they are so stupid, I tell you very stupid people, nothing to learn from them. I have been fighting with the stupidity of people specially, Americans, I sometimes, I think that they are not yet grown up as human beings. The way they talk, the way they understand. They only like people who will come and tell them stories and make fool out of them, make lot of money. To Me they said, “We can not take to Sahaja Yoga." I said, “Why?" “Because you don't take money, what is your validity? If you don't take money then you have no validity, why should we believe in you because..." I said, “Supposing I take money, then?" “Then we can prosecute you." I said, “Go and prosecute all these people who have looted you." Nobody could prosecute them.

So this is we should not look to them for understanding of life. They have not yet understood. We have to look to ourselves. We have such a heritage, you can imagine thousands of years back, we have been talking of Brahma we have been talking of absolute truth. In what country they have this kind of [knowledge]. No country.

So first of all we should be very proud to be an Indian. That's very important.

Even Sahaja Yogis from abroad they dress up like Indians and they have taken to our culture, our style of culture. I need not tell you about the Western Culture as I was really shocked. Then I thought I better write down something about them as a witness whatever I saw.

So there is nothing to learn from them, nothing to learn but one day will come, they have to come here. All the doctors have to come here. I am very thankful, very, very thankful to this Indian Medical Association especially. I never expected and I am very grateful to them for this because I know in this country if the doctors take it up, all over the world they will have to understand [everyone claps]. The value of our knowledge of life and of Medical Science. I would say that I have seen so many people sitting here I don't know how many are doctors, how many are from industries and how many are Sahaja Yogis.

Whatever it is, one has to know that all of us are blessed by the same reflection of God Almighty within ourselves which we should [experience]. After that you will tell Me what has happened to you, what you have felt and what you had. It's a thing, is a matter of your right to have it. It's your right to have that power but you have to ask for it. If you don't ask for it I can not force it on you. Nobody can force it on you.

It is a very spontaneous happening and it works out, so fast, so fast, I must tell you in Russia, this hall of course has fallen short but in Russia you always have it in big-big huge places with sixteen thousand, eighteen thousand and they are so much. I don't know endowed with Śhraddhā so much that in the program only they get it. Only in the program, I could not understand and they had a meeting of the scientists there, about two hundred and fifty scientists came.

So, I started telling them about science to begin with.

I said better be on their level at least to talk to them.

So one of them got up and said, “Mother, don't tell us about this science, we know everything. Now, you tell us the science of God, science of Divine. You tell us about this." I was amazed, “Look at these Russians." So I found out all these countries like Bulgaria, Russia, Romania and all these five countries. There the people are like clean slates, they have no conditioning, they don't know anything about God, they don't know anything about books, nothing. Absolutely, they are not conditioned and the way they have achieved this Sahaja Yoga I have been really amazed at this. Romania I was amazed and I just told them one paper I read, not read I never read I told them about one thing and the medical, same thing like this, was there and they gave Me a Doctorate, not honourary but real Doctorate on that knowledge. Can you imagine? I mean it's not possible. First, I didn't know, I have never known these things, so one of My disciple, “Mother, you have became a Doctor!" I said, “That I think I have already." “No, no this is a real Doctorate, real." I said, “Really, how they have done?" Such sensitive people but this sensitivity comes perhaps may be that they were very much oppressed and troubled and also they had no conditioning of anything. And it's very surprising they have no sense of possessiveness. There Government said, “You take your own ats and look after." So, they said, “No, no, no we don't want. You look after." They said, “All right whatever cars you have given, you take them." “No, no, no, no. What a headache. You better look after. What is the use of taking them? Because after all when we die it will be left here." So such unconditioned minds and such clean slates I tell you.

In the same way we are also very much, Indians are very much capable, very much more capable than they are. Once they get it, they get it and they can go very deep into it because our life is very deep.

Our, culture is very deep. We have had thanks to all Saints and all the Sufis and all the incarnations that basically our genes are very good.

But with Sahaja Yoga you can even change the genes, we have shown you. You can change the genes also in Sahaja Yoga and we should not accept anybody because he says, “His genes are bad, so he should be allowed to be what he is." It's not that. Everything changeable and to say that genes are just the cause of your own style, it's not so. Because one child will have different genes, another child will have another genes.

So how can that be? So it's not from the parents, it's not from anything, circumstances but it is with your own reactions to things that you develop genes.

So what happens with genes is that you become a very, very religious man, very religious in the real sense of the word. Not religion because you pray too much nothing but inside, inside you are so religious and religion is what is love, love for humanity is religion and that become so innate and so in born and you enjoy. It's a loving thing. You enjoy giving your love to others. Even those who hate you, you love to give them love because you think hatred after all is due to ignorance, is not because he hates you really but ignorance. And you start seeing the whole thing in a very different vision.

So I have a great vision of our country achieving that en masse emancipation, awakening and so let the whole

world come here. Once, they came just to give us slavery. Now, let them come here to learn what is Divine. And you all can do it very well. You don't have to read many books, nothing of the kind. We don't give also books to people because if you give them books they will just become masters of the books and will not achieve anything they should go deep down. First of all they should be themselves completely one with the Divine.

Otherwise they are not entitled. They have no powers. When you are not empowered, how will you do the job? But for that you don't have to spend too much time, five minutes in the morning, ten minutes in the evening, if you can meditate nothing like it and you will be surprised that all your thought process will slow down so much so that you can see clearly what is the right, what is the wrong. What's going wrong with you also because you get Self-knowledge and also with others because you develop a new dimension which we call as collective consciousness, Samuhik Chetna, collective consciousness. Sitting down here you can feel vibrations of Mister Clinton or you can feel the vibrations of any person anywhere sitting down here.

Now if you know how to correct these vibrations, your own vibrations, you can correct the vibrations of others. You can correct the vibrations sitting down here of other people who are far away. But of course you can also correct the vibrations of people who are with you in your family. There are people who are mad, you can correct them.

So we can have very good families and we could have very good marriages.

It has many dimensions, Sahaja Yoga but today is the day I want to really thank you all the medical science people and the industrialists that they should now take to Sahaja Yoga and make the best of their lives. Lives which are brought in this great country of Yoga where you can easily achieve in this country.

It is so full of vibrations, so full of vibrations you won't believe. I was coming from London with My husband and I told him, “We have touched India." He said, “How do you know?" I said, “See the vibrations all around. It's only in India you feel these vibrations." So he went to the pilot just to find out. He said, “Sir, only a minute back we touched India." So this is such a great country you have. [A very big applause.] And if we could just develop that feeling that we are Indians and it is our responsibility to see that our knowledge goes all over and let people take advantage of it. By that we don't criticise any one, by that we don't condemn anybody I have told you but we give them the basis of all the knowledge and that is in Sahaja Yoga you can do it very well.

I would say that instead of reading the book better get your Realisation because Kabīra himself has said it, “Padhi Padhi pundit murakh bhayo, pundit bhayo na koye, dedha hi akshar prem ka, seekhe to pundit hoye." Thank you very much.

[Doctor U.C. Rai is asked to make a presentation on Sahaja Yoga.]

Contents: 1997-04-06 **Talk to Unity International Foundation, Hotel Claridges, New Delhi, India**

[Unity Award was conferred upon Shri Mataji. Governor B. Satyanarayan Reddy is normally reserved only for the head of states but an exception is made as Shri Mataji worked much more than any head of state or United Nation for World Peace.] [SYNOPSIS!] [As far as efforts are concerned, people have done lots of research, lots of conferences and also they have tried to convince people that without unity we cannot exist. The reason is that, this world is one, we are all part and parcel of this world. But we are not connected as we are in this body that even if you get a pin prick the whole body knows about it. Because, we are not awakened, our awareness is not such that you can feel this collective awareness within yourselves. This collective awareness has been talked long time back, but not clearly. In the collective awareness what happens is that the Kuṇḍalinī, which is your own power, rises and as a result of that you become part and parcel of the whole and become aware of others and this we call as collective consciousness. To understand properly we must have the experience of becoming one with the All-pervading Power of Divine Love. We have heard about it in the Bible, in the Quran. In all our Indian scriptures, it is described that there is a very subtle power which does all the work for us. Now few people believe that it exists and when I tell them they think it is something beyond our intellect, but you have to go beyond your mind. This mind of ours which we consider to be very precious is just made by us through our ego and our conditioning. Mind is a myth because it is created by us and we play into the hands of our mind like we use our computers! Computer has been made by

us but it is ruling us. In the same way, this mind controls us and we also take guidance from this mind which is a myth. If I say that, you should not be shocked, because you are very much identified with this mind, but I must tell you if this mind goes off the track, it can make anyone mad. It can get identified with any person or stupid thing as something very useful.

So it can lead human beings to wars, all kinds of things that will remove unity from our hearts. For example I was talking to someone who wanted to have a separate state.

I said, “Why do you want to have a separate state?" He said, “then we can have two Prime Ministers." I said, “why", because he wanted to become the prime Minister.] [Our country has been divided into three more countries, like Burma was a part of our country, Sri Lanka, Pakistan, also Bangladesh. Now if you go to these countries you will be surprised that they are in a mess.

The people who fought, who wanted their freedom and separation, most of them were murdered, Sheikh Mujeeb-ur-Rehman, Bhandaranaike, Bhutto. These are the people who wanted to have the position, so they started saying we must have a separate state, separate identity. For whom it worked? But still they don't see the point, by getting separated from the main line, how much they have suffered!] [I have seen in Russia, now Bela Rousse is trying to come back in Russia and I asked the Ukraine people why have you separated from Russia? So to have this idea that we should separate from one country to another country, I have not seen any country achieving any better. When you get your Self-realisation, then what happens that you develop within yourself a new

dimension by which you feel the collective consciousness. You can feel on your finger tips, what is wrong with you and what is wrong with others.

So, once that happens the unity comes so fast, I am Myself amazed how things are happening in Sahaja Yoga.] [I went to Russia? I was shy of talking, but when I went for My first lecture I was amazed. There were 2,000 people sitting outside and 2,000 people sitting inside the hall. I could not understand, how could these Russians take to Me so easily. But they said what about us, we can't come inside this hall because it is full. I said it doesn't matter I will come back. Then I talked to them and all of them got realisation.

I came out they were still sitting there. They said what about us, I said alright, come tomorrow I will be there in the morning. In Russia we have lots of big beautiful gardens so I said you better come, I will sit on the stairs. You will be amazed, about 6,000 people came. Those who were inside, those who were outside, many others, I said how have you taken to Me? What have I done for you? What makes you think that I can give you something special? They said it's so obvious. I was surprised at their sincerity and I found Russians, also other Eastern Bloc people are extremely sensitive. One of the reasons for their sensitivity is perhaps because they feel that they were oppressed or whatever it is, but the thing is, they have lost their sense of conditioning. They are not possessive. They were told by the government that you can take your ats and live there happily. They said no, no we don't want ats. They have no sense of possession at all. Their's is a clean slate. Another thing,

they do not have any conditioning because they were not told about any religion, they were not told about God, about all these things which are creating problems in our country. I was so surprised that these people took to Sahaja Yoga so easily, in the next program that I had, there were 10,000 people. It was amazing. I don't know Russian language. They were so sweet and so nice and there we had a program of 250 scientists. I must say Russia has developed science in such a subtle manner, they have very great scientists and they all were there and I started telling them about science. If I start on something else, I thought it won't be so good, so let us start on science. One of them got up and said, Mother we have had enough of science, can you please tell of the science of the Divine. One thing I have noticed about them is that they are really very introspective. I asked them, are they worried about the coup that is happening in Moscow? They replied why should we worry, we are in the Kingdom of God.] [Intellectual people have their brains very much with their thoughts and their ideas.

Somebody meets one type of a person, he becomes very right-sided. Another meets another type he becomes identified. You go and listen to somebody's lecture, that lecture goes into your head, so all the time your brain is covered, all the time by these outside items which are not yours. Unless and until they are your experiences, they are not clear. To get that experience is very easy. Of course our country is a country of great Yoga, I must say. Even in China when I went there they came and asked Me, “Mother is this the treasure of our rich Chinese?" Treasure of spirituality is India. They have read about it,

they know about it, they are just waiting to get something out of us but here I find not that much. Here we have no time to pay attention to ourselves, to know yourself which is told by every one. Christ has said, Mohammed Sahib has said, unless and until you know yourself, you cannot know God. You should know yourself, there should be Self-knowledge and this knowledge takes you beyond your mind and beyond science.] [Science as you know has its own limitations, first of all it is amoral. There is no morality and so with science you cannot go any further, you can kill people, you can destroy countries and you don't feel anything because it is immoral. Now morality doesn't mean outside restriction but it means compassion, love, pure love, you understand what is to be done. But if you artificially practice something like a moral, such people can become extremely dry and also hot tempered. It should come from within that you should know that you are nothing but a pure spirit. You are not this mind, you are not this ego, this emotion but beyond that you are the pure spirit. Even knowing is not enough, you should become.

Becoming is the point. If you become that then you will be amazed how great you are. Not only that you become collectively conscious but also you become a fountain of love and compassion. Unless and until that happens, you cannot bring unity e.g. now I have been working in Sahaja Yoga which I would not call government level, or in any way official level. I never tried to disturb My husband's office or anything, but I just started on My own. First of all with several hippies, gradually it grew

into such a sweet thing that we could get into Russia, into Eastern Bloc, all the European countries, we went to America and to South America. Because, just people felt that. See because if one person gains that from South America, he says what about South America? When are you coming to South America? We need you very much there. When I went there I found there were so many seekers, they were not interested in power, money, nothing, just seeking.] [Now, I must tell you a sweet story, twice they have shown their sweetness. First when I went to Russia, there twenty-five Germans came to Moscow. I said how are you here, they were Sahaja Yogis. They said, Mother, don't you think that we Germans have killed so many Russians, don't you think that its our duty that we should come and give them what we have got? Such love and such compassion! These Germans are so soft and so gentle that you won't believe that they have anything of Hitler in them.] [Then they went, Austrians, they are also Germans, they went to Israel. I said why did you go to Israel, there was no arrangement or anything, just they went and stayed there. They said Mother, the thing is that we felt very responsible for these Israelis, Jews, because so many have been killed in our country and we cannot forgive ourselves and so we have to do something about it. Imagine Germans knowing Israelis and talking to them and caught hold of some young people say about thirty or so. But I was amazed that I asked the Israelis, I said how are you here? They said why not, we want to make friends with Muslims, so we have to be here. I said very good idea. Automatically, they are working out this unity. I don't tell them, they just

do it on their own understanding. What is needed is an inner understanding, inner unity not outside. This is what is that we human beings are capable of doing tremendous thing if we fall into the ocean of compassion and we do it in such a sweet manner that you can't believe that they are human beings, that they have gone absolutely beyond the limitations of human life.] [The other day I read a news about a gentleman who was saying that I am going to start a Jihad. For what? To get rid of all the immorality they have in the West and all sorts of things, the drinking and all other things.

So one Sahaja Yogi telephoned to Me that Mother what is the need to do Jihad for all that, just do Sahaja Yoga, you will get rid of all these things. We all were drunkards, we all were doing all sorts of nonsensical things, we were doing immoral things, you don't have to do Jihad for that, you just get it yourself.

So much clean and so much above all that all things, in Sanskrit we call it `Upadhi', they just fall of, it happens. I assure you it can happen to you also, it's nothing special, because this Kuṇḍalinī when it rises, it does work out. She is your own Mother, she knows everything about you and the way she gives you your second birth is very good, you all are capable of getting it, especially Indians. We have so many `Sufis', like lotuses they have come out and the rest is still the same. Now, we have to understand that we Indians are born in this great country of Yoga because of our previous life. The problem is that we are not taking advantage of the Yoga Bhumi, which is in your power and can give you all the blessings of the Divine. We have tried and we have noted down.] [The

Meta science part is there. There are so many things I can tell you that you have the souls, so many things that have not been explained so far, through Sahaja Yoga, for example, the first Chakra which we call Mūlādhāra, this Chakra is made of carbon atoms. Now if you take a look at carbon atoms what you will see, you will be amazed that when you see from left to right it looks just like Omkāra, the same thing looks like Omkāra but if you see from down upwards, you will see alpha and omega. Christ has said, I am the alpha, I am the omega and he is the incarnation of Śhrī Gaṇeśha. It can be proved.

Another thing is that, once you get your Self-realisation you start feeling Cool Breeze coming out of your hands and you can feel the All-pervading Power all around you. Now with this thing you can say that what centers you are catching because there are seven centers on the right hand, seven centers on the left hand. You can easily feel on your finger tips the different centers. Even a small boy or anybody can feel that. Anybody can tell you what's wrong with you or you can even tell them what's wrong with them. If you take about ten children, tie up their eyes, they are realised Souls and you put somebody before them ask the boys, what is he catching, they all raise one finger, all of them the same, because it is absolute knowledge. Suppose they raise the index finger, something wrong with the throat, he will say how do you know, I have not spoken, how do you know? I said it is communicated by this knowledge, through this power that this is wrong with this man.] [We are in this country, also suffering from lots of false Gurus, some of them, really have come out making big money and especially

they take to the rich. They go in any city and find out, who has big position and they approach them. These people actually you can find them out on your fingertips. Because if anybody is like that, you just start feeling. It is written in the Quran that your fingers will speak, that your hands will speak at the time of `Qayamat' at the time of resurrection, they will speak and tell you about yourself and others. Supposing you know how to control and also how to correct your centers, you can correct the centers of others. Because all these seven centers are responsible for your physical, mental and emotional being and above all your spiritual being.

So you can; and that's the personality where we have a complete human being, not only within himself but there will be no conflict, he will be absolutely peaceful and outside also he will be very genuine and very loving and he will win over. We had a Sahaja Yogi, I think in London and then he went to Italy. In Italy he told Me, “Mother, I am feeling very frustrated, I am feeling very lonely, there are no Sahaja Yogis." I said, “Alright” then we had a program and so many became Sahaja Yogis and then we are amazed that how in Rome, how many thousands are there who are Sahaja Yogis. Like this Sahaja Yoga started spreading, not by Me so much but by people who went from here to see. Like one seed that is transferred from here to there, like that many seeds are transferred, they sprout and Sahaja Yoga tree prospers. Among these Sahaja Yogis there is so much love, it's very surprising, extremely surprising.] [Now in Africa also there are 400 very strong Sahaja Yogis, I have never been to Africa so far. It is amazing that there are 400 Sahaja Yogis in one

city of Africa. Now what they are doing? Just collecting more, more and more of Sahaja Yogis and that's how they are working.] [This is what it is that, if you are wanting to have peace of mind, this is what you call a Mother's temptation, `Pralobhan' as they call it. The Mother says alright take your medicine, then I will give you a chocolate. In the same way you can say, if you really want to have peace of mind, if you really want to have unity, it will work out. It is a very great `Vidyā' as I told you in the very beginning and if you have this `Vidyā', Sahaja Yoga will work very fast because that's the only way in which you can get natural, spontaneous, inborn love between people. We have programs every year, every month. We have a program in a very far fetched place called Ganapatipule. There people come from all over the world, some are rich, some are poor. We don't have much arrangements there, you see, for these people because we don't have much money. Whatever it is but they come there, they are put wherever there is a place, they enjoy themselves. I said don't you think it is uncomfortable, they said “Mother we are just seeking the comfort of the spirit because spirits are so comfortable." They don't bother Me, it's not good or that is not good, nothing. Just they enjoy that, you should see the way all the nationalities enjoy themselves.

Such a peaceful understanding, such a beautiful flow of enjoyment. Of course, they pull each others legs sometimes, that's alright, but all the time they are full of joy and happiness. All these petty things like rivalry, competition, all this drops off. They have no liking for all this because they have already become saints and this is

said by so many that these are men of God and they become the inheritors of the Divine Love. They are not only capable but it is their birth right. We have so many of them now, surprising, I never knew there could be so many Sahaja Yogis, I could never understand because only one or two here and there used to be like Sufis, they suffered so much and then running to one unit in turkey, one in Tunisia and one everywhere. I went to Tunisia, I was amazed how people got their realisation and all these petty problems have finished, of course it cures you. That's nothing great, it cures you and gives you complete mental peace, completely, you are at peace with yourself and with others because you develop a witness state by which you just watch, you don't react just watch and this helps you to understand yourself better.

You just change completely the panorama of your being and people who come close to you are amazed.

What has happened to this gentleman, such a fighting fellow? How has he become so tolerant, how has he become so quiet and how has he become so much interested in others? The personality, the human personality as described in our Shāstras is like an egg. A bird is born twice and also a person who knows the Brahma is born twice. Now once you become one with the Divine, you are born again in the true sense of the word, it is not like you put a signboard `I am born again.' But if you are born again you have a power and the greatest power is that you love and you enjoy your love. This power works.] [Now we have a lady here from Mexico, I will tell her story. She met Me because she was

working with the U.N. in New York and she got her realisation, she went very deep in Sahaja Yoga. Then she retired and went to Mexico and her son was studying, very, very young. She wrote to Me “Mother there is some disease which only very few people in my family get when they are sick, at a very old age. They get a sickness and then they get this disease but they are very old, they just die when they get this. But unfortunately my son has got it, he is a young boy and I don't know what to do." So I started wondering what I should do, I was just putting My attention on it.

So first letter came it was like this, second came, in the third one she was saying should I come, bring the child to you and all that and the fourth letter came saying that, “Mother I am amazed, my son is completely cured." It's not a miracle, it looks like that but so many patients have been cured.

So many have changed their lives through Sahaja Yoga.

So curing is just a `Pralobhan' as you call or a temptation for you to understand more than it. This is not the end of it. I met so many wrestlers who said, “Mother, give me peace because I am on the verge of collapsing." So I can't understand someone who has the best health, best muscles and everything should think that it's better that I should get peace.

So to get peace to get collective consciousness and to become one with the Divine Power, it is the greatest opportunity to all of you and to all the world, enjoy the inner unity that exists.] [Now this is the point, that's very important, I cannot force you. It is your freedom. You have to use your freedom. I have seen some people who

have got their realisation, they go very deep into it but some take, they say just alright, it's like the parable of the Christ that some seeds got sprouted and fell on the marsh, but the depth, people just jump into it. I am Myself surprised how people all over the world have worked it out and how such love and unity of a real nation of absolute understanding and joy giving unity exists!]

Contents: 1997-04-07 **Article from Hindustan Times, New Delhi, India**

“If a person wants to have peace in mind and unity of mankind, practicing Sahaja Yoga is the only way out” said Dr. Nirmalā Devi, founder of science of Sahaja Yoga and the personality who had spread across its message in various countries of the world. She was speaking at a function organized by Unity International Foundation in the capital [New Delhi] on Sunday. Former Governor G.C. Saxena and Mr. B. Satya Narain Reddy graced the occasion. Dr. Nirmalā Devi said that the concept of collective consciousness in the people is very important for world peace and this can happen only when Self-realisation occurs. She also informed about the medical benefits of Sahaja Yoga and its popularity in various countries of the world.

“Sahaja Yogis all over the world are very much aware about each others' problems and they are capable of doing wonderful things” she said.

Mr. R.N. Anil, Secretary General of the Unity International Foundation, New Delhi also announced the conferring of the Unity Award for International Understanding to her

later this year. Dr. Umesh Rai, Director, International Sahaja Yoga Research and Health Center, New Bombay spoke on the medical benefits of Sahaja Yoga, particularly in diseases where modern medicine has no cure. He said that a number of psychosomatic diseases have no cure in modern medicine and a patient has to be put on medicines all the life.

“Sahaja Yoga is very useful in the management of hypertension, epilepsy, insomnia, diabetes, migraine, bronchial asthma along with a host of other related diseases” he said. Dr. Rai said that extensive research and practical experience has shown that psychosomatic diseases are managed much more effectively by the practice of Sahaja Yoga. Commenting on the epilepsy patients, he said that forty per cent of the patients are not cured by traditional medicines. On the other hand, 80 per cent of the patients are cured by the practice of Sahaja Yoga. He dwelt in length on its benefits in patients having hypertension and also heart disease.

Sahaja Yoga was discovered by Dr. Nirmalā Devi in 1970 and is gradually becoming popular in a number of countries all over the world. For the treatment of patients, an institution has been made operational in Mumbai where treatment is done by cosmic vibrations. Her program of Self-realisation is now practiced in 65 countries all over the world.

Contents: 1997-04-08 **Faxed Letter (Marathi) to Sahaja Yogis from Nasik, Maharashtra, India**

(Gudi Padwa Day) from Sahaj News, Issue 104 (***1998-06-27***), p.1 To Sahaja Yogis, all My blessings, I felt surprised

and became joyous to hear that you are doing such deep work even in jail. I never dreamed that Sahaja Yoga work will reach to jails. It is a pride for a mother that such work was carried out by you in a very Sahaj manner.

This is a work of love.

So there will be love flowing amongst each other, not only that, but love for others will also be felt and it will be taken care of that nobody will be harmed from us.

You all are in My Attention and I am asking you to send your photos to Me.

Always your mother, Mātājī Nirmalā Devī.

[Local newspaper published an article `YOGA WILL TRANSFORM PRISONERS' LIFE IN JAIL!']

Contents: 1997-04-30 **Quote, Arrival, Linate Airport, Milan, Italy**

[Shri Mataji takes the flowers from the little children.] [To the big children:] I can't take the flowers from each of you, but do not worry. I know you all very well!

Contents: 1997-05-03 **Talk to Sahaja Yogis, after Evening Program, the day before Sahasrāra Pūjā, Cabella Ligure, Italy**

Today's program was really very, very joyful, very masterly. I must say credit goes to Germans as well as to the Austrians for doing everything so perfect. The first half we were amazed how people from the west can play so well on Indian instruments with Indian ragas. It's an impossible task. I mean, in India, they spend at least ten to twelve years to reach that stage and in three months' time they all have achieved so much.

And Baba Mama was saying that it is due to their realisation perhaps, that they pick up all these things in three months' time. I was surprised Myself in three months' time how he could play so well.

Then other programs also were very interesting, for example the way they showed about this music being conducted so well.

I mean, you have to pay fifty dollars to see this program! And has to be pin-drop silence and must sit in your place sort of fixed, permanently as if...

And this was so remarkable and so professional, so, so beautifully done, without one mistake anywhere, in such unison, also is that the blessing of Sahaja Yoga, I don't know.

No conflict, nothing; but sometimes you find, say you go to some big orchestra program or some sort of what they call it, where you find people are jealous, they are feeling angry, we can see from their faces they are not enjoying each other.

But I found that they were not only enjoying, but they were encouraging each other and were treating them in the collective consciousness. Which is a very good sign for an orchestra like this from eight countries, could have been impossible.

Impossible to have such unison, such understanding and such beautiful rendering of these difficult people, like Vivaldi I think is quite an intricate fellow and I loved him very much when I heard him first.

And though he was an Italian he was quite, I must say, he was musical, in every way, very honest and very musical.

This is what is of every country, wherever there is music, I find there is a Divine play through them and they forget their nationality, they forget their problems of their own community and creed.

Same with the Germans and Austrians: Austrians are known of course for having very good orchestra and music and all.

But this orchestra was really Divine.

Because you could see on their faces such joy while playing, enjoyment, even the conductors were so sweetly conducting.

It's a very different atmosphere and different styles where everybody enjoying, you see, playing so well.

I could enjoy all that much more than any other places I've been to. Very beautifully done and it really shows how Sahaja Yoga can be so creative. And also can be so much collective, giving so much joy to themselves and to us also.

Sometimes You felt You are sitting in a very big hall or somewhere with a big music is going on and suddenly You find “These are My children playing so well." I'm so proud of all of them, very much proud of all of them. And then the, even the rap was quite nicely done I must say, you had to show that part, also the other side of it. And the films were another very, very well done films, very much carrying the message of Sahaja Yoga.

On the whole, if you see, every, every, every piece of work was so beautifully organized and arranged that I don't know how you people have developed all these capacities, to rush, run the stage and to manage the

drama and the films and things like that. Even the drama was so good, the play was so beautifully performed. If you, I don't know if you have been anywhere near a company which does drama: they are so nervous, shouting, screaming all the time, you know? And getting so very upset that you don't know how they are going to perform. And then sometimes, you know, they just make such horrible mistakes while rendering their speeches and all. In England there are very good, I must say, drama houses and 357... But nowadays they make such horrible ones that you can't see anyone of them. It's horrible, I don't know what cheap things they are producing, taking such a lot of money. And in that cold, you see, there's always very cold in those halls, I don't know why. You just can't bear to see those horrible plays.

One day you people, those who have performed here, I am sure will be going to the masses and you will be going to these big halls and playing such beautiful orchestra and showing such beautiful plays and dramas. Also the film was made with very great understanding of the subject. I would say that we should put our hands on all kinds of art styles and try to see what we can produce, because there is so much talent in Sahaja Yoga.

This is only in five countries we have got all these talents, but otherwise if you see in every country we have such talents and with Sahaja Yoga, see, they have become real artists and great artists, so we should utilize them and try to make something creative, because nowadays the whole world is nothing but art. Because people want to see good plays, they want to hear good

orchestra and also they like to have something very much, what you can call, musical dramas and all that.

So I would say that we all can work it out very well and find out the talents within us, which is amazingly is hidden there. Because now you are realised Souls, you'll find it's very easy. I've known people who could never get onto the stage to speak even, absolutely so frightened, so I pushed some of them up.

And now they are very great orators. As great orators they have occupied very high positions in life now and they are doing very well.

But this is what it is: you must have courage and you must have faith in yourself, that you have achieved something, you can express yourself very well. That is going to give you a very good exposition I should say, or a rise in the whole atmosphere of art. There you will be recognized, I am sure you all will be recognized, because you have special talent like this artist has: he is a realised Soul, but you are all realised Souls.

So also in painting you can work it out, I was happy so many Sahaja Yogis are learning.

So it's [a] very good idea. And also I am also very much touched that this academy of music, which you have started in the name of My father, because he was very anxious that our Indian music should go all over the world. And this Academy is doing a very good work and is creating such great artists, that unbelievable they are.

Very, very, really talented people. But still, the way they have prospered looks like Sahaja Yoga miracle.

And this Academy was, Baba Mama was telling Me that he can have for three months over here in Daglio, three months during summertime, for the Sahaja Yogis to come and learn, so all of you will become great artists *[UNCLEAR]*.

It's only Italian government should give us visas, you see, they're very difficult. They are the most difficult people I don't know, Italians: who wants to settle in Italy? But they are very troublesome. And if they allow us to start this academy here, with all the rules and regulations and things, whatever it is, then it's a good idea, we can start it.

We have Daglio already here and during summertime people can come and learn. And you learn so fast, in three months you become experts! In tabla like Allah Rakha, sometimes, in sarod... I mean, really you outbeat all these great artists.

So it seems you have entered into a new realm of special energy and dynamism.

May God bless you all.

Contents: 1997-05-04 **Sahasrāra Pūjā, At Sahasrāra You Stand on Truth and Go Beyond Dharma, Cabella Ligure, Italy**

Today we all have assembled here to worship the Sahasrāra. As you have realised that Sahasrāra is a very important part of the subtle system. Of course this is a great day, in 1970, that this Chakra was opened out. But by that, what you have achieved, we have to see it.

First of all when the Kuṇḍalinī rises she goes to your void, where is your Dharma. And your Dharma gets

established at the Nābhī Chakra, we can say, around the Nābhī Chakra. Your Dharma gets established which is the innate pure universal religion, is established. But then the Kuṇḍalinī rises higher. Despite the establishment of the Dharma we start becoming little bit aloof from other societies, because we find they are adharmis, they have no Dharma. Also I think we are afraid that we might get caught up with their adharmas.

So at that stage we don't want to cross the limits of Sahaja Yoga. We want to keep to Sahaja Yogis, to Sahaja Yoga program and to our personal Sahaja life. Of course it's important, because first this Chakra must be fully nourished. And this Chakra is actually moves round the Nābhī Chakra, which we know as Swādhiṣhṭhāna.

This Swādhiṣhṭhān Chakra is, in a way, very important because it supplies energy to the brain.

So when Dharma is established the subtle energy pushes through the Kuṇḍalinī more energy for the Sahasrāra. And also the energy for Dharma which was in the Swādhiṣhṭhāna, also starts flowing with it. It crosses over and starts rising in the Sahasrāra.

Till then we are, I would say, we are not yet full Sahaja Yogis. Because one can become fanatic about Sahaja Yoga.

I have seen people who are so fanatic that they cannot even meet people who are not Sahaja Yogis.

They cannot even talk to people who are not Sahaja Yogis and all the time they are frightened of meeting people who are not Sahaja Yogis. Of course, you need not meet people who are evil, people who are against Sahaja

Yoga, who talk against it. But those who are seeking the truth, it is our duty that we have to go to them.

So when it reaches the state where it is established in the brain. That time we go beyond Dharma.

Dharmatīt. We become beyond Dharma. Means that Dharma becomes part and parcel of our being. We cannot lose it.

Sahaja Dharma becomes, within us, a part and parcel. Which is a very great achievement because then you don't have to do any rituals. You don't have to worry about meeting other people. You don't have to worry that your vibrations will be harmed. Then you don't catch from anyone. You don't catch also other negative forces. No one can harm you. That I call as the completion of your Śhraddhā.

That time Sahasrāra is so fully enlightened that you become Dharma. For example we can give the example of Christ. Christ saw a prostitute being stoned. Now Christ had nothing to do with a prostitute, I mean just the opposite of it. But when he saw she was stoned, he took a stone in his hand and he says that those who think, who have not sinned at all, can throw a stone at Me and everybody was stunned.

Why is he taking the side of a prostitute? He is a religious man. He should also put stones on her. But He was standing on truth. That's exactly what happens to you when it is established in Sahasrāra that you stand on truth.

There's a little difference in the, I would say, in Dharma and in truth. A Dharma person might become too Dharmic, illogically Dharmic. Can go to the right or to the

left. A Dharmic person might think he is the superior person to others. That, why should he try to save anybody else, let them go to hell. Who cares? This kind of an attitude can come in a person who is Dharmic. Also I have seen some Sahaja Yogis, who start new methods in Sahaja Yoga. You do like this, so it will be alright, you do like that, it will be alright. Because they are not stagnated at the point of Dharma.

So they start telling people that you do this way, do that way. But when you rise to the point of truth, then you don't do any rituals, you don't need any rituals. You are not bothered, because you are in Dharma and here you are standing on the truth, and truth is much greater than Dharma.

For example a person who is standing on truth. He doesn't care for any absurd ideas about religion.

Even about Sahaj religion. He doesn't care that “After all this is Sahaja, this is not Sahaja." He goes beyond. In the sense he sees a global truth within himself. He sees the truth which is all-pervading. Not only sees, but he knows and he feels and he is in that truth.

So when Dharma flowers into truth, it's a very beautiful happening and that should happen to all of you.

So many things can linger on, if you are only on the Dharma level. I've seen people going into ego.

Making money.

Sometimes they don't even ask Me and go on doing things, which they should not do.

They do wrong things which are not good for Sahaja Yoga. There is no humility about it. And they don't

understand that whether this Dharma is standing on truth or untruth.

So we have to go to the foundation of Dharma, which is Truth. As described before it's a Tree of Life which has got its roots up in the brain and the branches in the body.

So you have to go to the roots of everything and that is the place where you reach when you are absolutely established in Sahasrāra.

In the Sahasrāra are the roots of all these ideas we have, or we can say all these swarūpas we have taken. We have now become Dharmic. What is the root of Dharma? Why should we be Dharmic? What is the need to be Dharmic? There are many people in this world who are extremely adharmic, living very well. According to, I mean, outward expression we feel that they are very happy people, they are all right, they are enjoying themselves, while we are deprived perhaps of all the so-called enjoyments of these people.

So at the state of only Dharma things become very important to us which are... may not be standing on truth. There are so many things like that, I can point it out to you, that, how Sahaja Yogis falter. Even after achieving Dharma state they falter. I have seen people giving up their drugs, alcoholism. Giving up other kinds of addictions. Even their language improves and their, we can say, behaviour is changed. They become humbler people, no doubt. But still they are conscious that they are standing on Dharma. This consciousness has to disappear! At the state of Sahasrāra this consciousness disappears because Truth is love and love is Truth. That

is the point where the Kuṇḍalinī meets the Heart Chakra. As you know the Pīṭha of heart is here.

So when the Kuṇḍalinī pierces through the Heart Chakra, what starts flowing in the brain, in the Sahasrāra is the Truth, but Truth that is love.

There's a difference between Truth as itself and Truth that is love.

So out of love for that prostitute that Christ stood back her *[UNCLEAR]*. He stood on the roots of Truth, no doubt, but what was flowing through his heart was the love, the Pure Love.

So now when we have pure love for someone, we see the whole thing in a different manner. We see a person in a different manner. And it becomes very sweet.

Otherwise truth can be very bitter, can be very painful, but Truth which is adorned with love is just like a flower without the thorns.

It's very interesting how a person who is pouring with love and is standing on truth. That's the personality you have to become. Now in the expression of love we can take an example to understand it.

Supposing I meet somebody and he is telling all kinds of horrible things about another person.

So I feel tremendous love for him as well as for the person whom he is telling all this things.

So now I take to lie, a complete lie which is the truth also in a way. I tell that person, “See what are you talking? The person about who you are saying all this has been just praising you all the time and here you are talking like this!" Now, this is not the truth, actually. But you take the

help of the lie, the other side of the truth, to bring out a friendship between the two persons.

So this is what is the work of love, that, it tries to bring people closer to each other. To say things by which they become one, united.

So all the divisive methods that we have used so far just disappear and we try to understand what is the method by which we can join people's hearts. As it is you are in Collective Consciousness. But this Collective Consciousness if it is superficial you can achieve great results like as you have done it.

Maybe you can build beautiful ashrams, you can do all this. But when it is filled with love, Collective Consciousness, then the joy is complete of Collective Consciousness.

Now people talk of peace. You can not have peace without this new awareness, we call it Collective Consciousness. But in that also there has to be the main Tattwa, principle, of love.

For example now Sahaja Yogis say from Germany and Austria are going to Israel. It's very fulfilling.

I was happy that they have chosen for this Pūjā people from Israel. And then I found Israelis coming to Egypt. Forgetting all that Muslims have done to them. It's really remarkable how people get attracted towards expression of their love to their fellow men, to other Sahaja Yogis. And once it starts growing, you will be surprised how we can change this world.

Most of the problems, human problems, are due to hatred. And it is very commonly used: “I hate, I hate." It's

absurdity. It's a sin to hate someone. Why do you hate someone? You can hate the sin, you can hate the evil, but you should not hate people just for hating's sake.

This hatred that we have is responsible for all the problems we have had so far. Because one person becomes very powerful. By dividing people he becomes very powerful. And these divisive things have really crushed so many countries.

For example our country was divided by the British. Now they are having the division. This doesn't stop. By dividing us what has happened [is] all the countries who have gone away from India are suffering very much. Those people who tried to divide the country thought that they'll become Prime ministers, this, that, most of them have been murdered by their own people. You can see clearly how hatred manifests itself. It starts from a small point and it manifests all over. Very clearly it can be seen in any country being divided. There is no need to divide any country. That creates more hatred and more trouble. In the same way in Sahaja Yoga. We should not think of having divisions.

Now we have got a beautiful land, as you must have heard about, near to Ganges. Now people are thinking if they can have separate houses, separate compounds. Why? You know how to live collectively, you enjoy collective life, so why do you want to have separate houses? What secrets are we going to have from each other. After all, whatever we do is known on the vibrations, you cannot hide anything, so why have separate houses? Why do you want to have some privacy? Because in Sahaja Yoga there's no privacy.

We know about everyone, what are they up to, what are their problems, what Chakras they are catching.

Isn't it? So there is no secret about anything in Sahaja Yoga. Everyone knows about everyone.

So what's the use of having privacy also, I can't understand. It's like this, you see, still the mind is working like that.

Then they are thinking of inheritance. Alright, I was saying that you can have inheritance, but if your son is not a Sahaja Yogi, what to do. We cannot keep a culprit there, to trouble everyone. It is not the rules and regulations that are going to keep you happy and joined together, but it is the pure, Collective Consciousness and It's love. Because as you know we have no proper organizations, we have no clergy ship we have nothing like that. Leaders also can shift, more times than Ganges river can shift it's course.

So there is nothing like that. It's all on a shifty sand we are standing, all the time and Your Mother is another one who tries all kinds of tricks. The reason is, I want you to stand on rocks. And this rock is emitting love, is emitting that Divine Love. And the joy of that love is really so beautiful.

For example people would like to have their separate bathrooms, especially Indians. Suddenly they have become Britishers and Britishers have become Indians. Indians want to have their separate bathrooms, I don't know why. And this is a very common disease with Indians and it is also spreading to other people, I feel sometimes, that they want to have their separate bathrooms. In a collective life there's no need! You don't

even know, I mean if you ask Me, I wouldn't even know if I have been to bathroom or not. Just go there, come back, finished! I've no time for all that.

In the same way you also should have a concept of a society which is living like a ocean. If ocean rises, they rise, if falls, they fall. Just one unison of love. I am expecting that kind of a society at the foothill of Himālayas. And I'm sure you, all of you, will realise that, Himālaya being the Sahasrāra of the world.

Luckily I wanted it to be done before the Sahasrār Pūjā and it is done. With the blessings of Himālayas I should say. But Himālaya is also like a Sahasrāra where the Kuṇḍalinī has risen, where the vibrations have come out. And in the sky you can see the vibrations. But this Himālaya is ruled by a wrathful God called Shiva! That's the dangerous part of it.

So we have to be very, very careful. If we try to play around, if we try to take to hatred among ourselves, take to divisive methods, take to something that is not Sahaj, this wrathful God is sitting on our head. He is also in Mecca. This is Makkeshwarshiv there. If you try to misbehave, he comes out with his wrathfulness.

Anywhere you are, you have to be very careful that this Shiva is everywhere! Like one of these lingas of Shiva is in Berdi Baidnath, that is in Maharashtra, at Latur. As their people started another kind of Sahaja Yoga. Also they were drinking on the day of the Śhrī Gaṇeśha's insurgent, so the wrath of Shiva linga came and there was such a big, huge earthquake, in [which] many people were lost. But none of the Sahaja Yogis and their center was saved completely. Now we had a big fire also, as you

know last time [in Ganapatipule] and nothing happened to you, you are under protection. You are all the time protected. There was no wrath of Shiva that could work out anything. Fire could not do anything to you because you are under protection. But this protection is Your Mother's love. Is not anything else but the love of Your Mother, which is very powerful and which is protecting you and helping you. In the same way you develop that kind of love for others, for other Sahaja Yogis, for other people, for other things, for this Mother Earth, for all that. Your love can not only protect you, but protect others also.

Your attention as long as it is on yourself will start becoming smaller and smaller. “I should have this, I should have that, I like this, I like that." All these topics will fall. You will never say “I like this” no question! What do I like? It's difficult for Me to decide, if I like anything. “This I like, that I like. I like to be this way." Who are you? Ask yourself the question. Who are you? If you are the Pure Spirit, it is nothing but love. And in love you think of others, the problems of others you try to make others comfortable. You try to look after others and you don't just look after yourself and bother about yourself.

This is what you have to reach. Though you may be Dharmic, you may be in every way Sahaj, but still, unless and until you reach that state in your Sahasrāra I wouldn't say that you are alright.

You have to work it out. For that of course meditation is very important, but the thing that stops it, is your mind. Is your mind that goes on telling you. All the time you watch your mind and how it tries to guide you, how it

tries to tell you, “Now what about me? What about my house? What about my children? What about my country?" Like that you go on “My, my, my, my, my” ultimately you end up into nothing. But when you say, “You, You, You"... Kabīra has said a beautiful thing about it, he says that, when the goat is living, it is saying “Mai, mai, mai" means “I, I, I." But it dies, then they take out the intestines and put it on a dhunki, which they put it for the cleaning of the cotton and [at] that time, what does this dhunki says? “Tuhi, tuhi, tuhi” “You are the one, you are, you are, you are." And that echoes all over. In the same way you have to think from other's point of view. First of all, Tuhi, when you say, you say it to your Guru or to God that “You are the one, I'm no more, I'm dissolved, I'm finished, I am become one with this ocean of love." And then you say to others, “You are, you are", that is Sahaj Culture.

See, so, lots of falsehood will follow. Falsehood that surrenders you and others. Like people try falsehood by saying something: “I love you very much” and on the back they plan something very bad.

They can do anything. Not Sahaja Yogis, they don't do it, I must say that they have reached that state where they don't do it. But still if they don't do it, they are conscious of it. All the time they are conscious, “We don't do this, we don't drink." So what? “We don't fuss about food." I mean all their things they have achieved, they are very proud of it, you see, very proud that, “We are like this, we are that." You see, because you are the Pure Spirit, because you are that, so you have become that. How can you take pride in something what you are? Like

somebody asked Me, “Don't you feel very proud that you are Ādi Shakti?" I said “What?" [Laughter.] I couldn't understand the question. I said, “See now, if I'm Ādi Shakti, what is there to be proud? Because I am that. What is there to be proud? If I was not that, then I would be proud of it, but I was.

So what is there to be proud of?" [Laughter.] Like the sun, you see, it shines, is not proud that “I am the sun!" Or if you are born, say, with your eyes and nose, a face like a human being, you are not proud, “I am a human being! I am a human being!", Are you proud? In the same way if you are that what you are, you are not proud, you are not conscious about it. Not at all conscious. I mean, I never tell Myself I am Ādi Shakti. There is no need to tell, but it is so, what to do? Now God has chosen Me, I should say, to be the Ādi Shakti, alright, I can have it.

But I just don't know what is there, as if like some people think that Sahaja Yoga has been bestowed upon them like some Lordship or something like that. [It's] not that. It is what you have become! When you become, one must understand, that you have become that. Like supposing a stone becomes gold.

Then it is gold. It won't be proud that “I am gold." Gold is gold. Why will it be proud of that? In the same way this consciousness of being a Sahaja Yogi drops out. Still it lingers, so one has to be careful.

That once you are a Sahaja Yogi, you are a Sahaja Yogi, so what? “I'm a Sahaji” so what? Nothing so great. It's like saying that “I have a nose” you see. To be proud of to say “I have a nose” you see. What is there? Nose is already there, what is there to be proud of? But this pride

has to go away. That's very important to realise, that “I'm not there, I am no more. I am one of the whole. [It has] become the ocean, this drop of mine. I don't know if there are any boundaries left in me." This kind of consciousness develops in you, when your consciousness is filled with joy only. Just with joy and bubbling with love. Bubbling with love. You go on, you see, expressing your love whether you talk or you don't talk, whether you say about it or you don't, whether you are smiling or not. This joy is in your heart.

Now the Heart Chakra here [in Sahasrāra], the Pīṭha of the Heart Chakra, gets filled with the light of Truth. But the Truth is not such an absurd thing that we know of as Truth is.

Somebody asked Me “What is the truth?" So I said that “It was written, long time back, that you should speak the truth and speak something that people will like.", “Satyam vadet, priyam vadet." Then people said “How can you meet these two things? Truth may not be palatable and could be something that you say which people like maybe false.

So how to make these two things meet?" So Kṛiṣhṇa gave a very good answer. He said, it's like this, “Satyam vadet, hitam vadet, priyam vadet." You say the truth, truth you must say, but that truth should be good or should be liked or should be appreciated or should be nourishing for your spirit, by which there is benevolence (hita) which creates benevolence and then a thing has to be priya. In the beginning people may not like and say that he said horrible things to me or whatever it is, but at the end of

it, he will say that “See, it's so good that this was said to me that I have done something” perfect.

But in any case there is no need to say something very harsh or hard to anyone. That is not your job to go on correcting all the rest of the people. To begin with many Sahaja Yogis I have seen have been saying, “You've got this Chakra caught up, you've got that Chakra caught up!" All this is the play of ego.

You have no business to condemn anyone. You have come from such a condemned condition yourself, so why are you condemning others? Only thing is, if you are capable, if you are equipped, if you are matured enough in Sahaja Yoga, then you will just take it up as a great challenge of love. And you will do it. But you won’t go on condemning that person, finding faults with that person. It's a very good excuse if you don't want to do it. Supposing somebody is sick and the doctor doesn't know how to cure, so what does he do? He says “You see, you are sick because this happened, because you went in the cold, because this..." “Arey babāa! Yes, but now I am sick.

So what about curing me?" “No, because you did this, because you did that, you should not have done this!" All about the past mistakes he'll go on.

In the same way we go on, that “You did like this, you were like this, you went to the farlana Guru, you did this kind of a mistake, That's why you are like this." No! Don't tell him anything! Just work it out and it works. Of course you can ask, if he has been to some [false] Guru, but don't condemn, don't criticise, there is no need to

condemn anybody for what mistakes they have committed.

This is all coming from the consciousness that you are better equipped, that you have all the knowledge.

You have, you're very knowledgeable people, I must say, very knowledgeable. You are the gnostics, all that I accept, but as long as you are aware of it, you are not.

Once you are not aware of it then you are that, what is called Sahaja Yogi.

So I would expect all of you to have this new development in their Sahasrāra. In your Sahasrāra. In everybody's Sahasrāra. We have to think of the whole world. We cannot just think of Sahaja Yogis and also about the seekers. Seekers are there, alright, but what about the rest? There's are so many problems they have. And so many things are to be done.

For example, now we have a problem in India of poverty.

So I'm trying to do something for them.

You have problems in your countries. Should find out what problems there are. You can start some sort of a movement for them, try to help them as far as possible. It's not missionary-like, that you convert somebody for some sort of a reward, or for some name you have to do. You just do it for your pleasure.

Because it's your pleasure to do it.

That's how you will go to the society and you won't be afraid that you will be caught up. I know of one couple when I asked them “Why don't you start working it out?" So they said, “Mother, we are afraid our ego will come

back." I mean they are afraid of themselves only, [laughing] that their ego will come back.

So all these problems should be dropped out and you should reach that state where you don't have all these fears, all these nonsensical ideas about yourself. You are powerful. You have powers. Not only that but you have been specially bestowed with those powers. But if you don't use it then what are you? If the lamp is not enlightened then what is this lamp for? Just for decoration? So this has to be used. And this has to be used without feeling that awareness within you that, you are something great, better than others, something selected or also they say that “We are chosen." So, this can spread very fast with such grace and understanding. All kinds of stupid people are there, it's alright, you know they are stupid people. Just laugh at them, make fun of them and that's how you can solve the problem. But even that, you should do it in such a way that you don't hurt them. That whatever you do, you should see from the results, what works out. Results should be such that you should see how it works out with some people. That's the intelligence, I think, that's the superior intelligence by which you know how to say things, what to say things, how to work it out. Love, this Divine Love gives you a complete control over yourself. And you know everything, how to behave, how to talk to people, how to manage them.

I don't know what is the worst thing among human beings. According to Kṛiṣhṇa it was temper, hot temper, was the worst thing. But according to Me it is jealousy.

Jealousy of any kind is absolutely, I should say, like a scum. In Sahaja Yoga also people feel jealous and they may not say so because I don't like it, but they may create a problem. They may try to create problem among each other.

So one thing you should have a watch on your mind, if there is any kind of jealousy. I'm rather worried sometimes supposing I want to give some present to some people. Then I'm worried that I shouldn't do something that will create jealousy. We should not. Mother might have forgotten or, it's alright She is running short of it, it's alright.

But people have that kind of a very sharp sense of jealousy even in Sahaja Yoga. Now supposing I meet somebody and I don't meet somebody else, finished! That person develops a jealousy for the person whom I meet.

Sometimes people pester Me too much. “Mother, I must meet you, I must meet you” I don't know why. Why do you want to meet Me? I am all over, everywhere as you say, then what is the need that you should meet Me and talk to Me, what is the need? Is not for you alone, I am, I am for everyone, but some people think that they have a special right on Me and they think that I must meet them, individually. Otherwise they feel very bad.

All these things have to go away in a big way when you become as I said the ocean. Then you are not bothered, what shore you go, where you travel, you are not bothered. You are only with the ocean moving up and down. That is how it's a living ocean of love. And that's what we have to develop it. Without dominating others,

without showing off. It should be, the whole thing should be contented within ourself.

In Hindi is said better “Apne me samaia hue." You should be all within yourself and that's the most enjoyable thing, because, you see, what we want, supposing I want something for Myself you see, so I'll strive and get it. But this is something, if you have within yourself, you, fully filled within yourself.

So what is most important, what is so much needed? Nothing.

You are completely filled with yourself, contented with yourself and then you want to share. This is the ideal way of dealing with Sahasrāra, I think and I am sure a day will come, this whole world's Sahasrāra has to be opened out. This is what we have to do it and we are not going to disappear into some exclusive places. That is just for meditation you can go there. But not for escaping the world, that is not the idea.

Idea is for meditation, for your growth it would be a nice place to go to. It's very important to understand how valuable you are, how remarkably important you are. Born at this time, got your realisation. For what? To emancipate this world, to transform human beings, to take the whole of this world into the realm of God. That is what you are here for.

May God bless you.

Contents: 1997-05-24 **Talk to Sahaja Yogis, after the Evening Program by Spanish Sahaja Yogis, the day before Śhrī Ādi Shakti Pūjā, Cabella Ligure, Italy**

It has been a very-very joyful evening for all of us. And we thank all the people who have brought all kinds of entertainment for all of us. I am really amazed, because last time I could not go to Spain, despite they had invited Me, but I think somehow it has taken roots there. There are so many people who are now involved in Sahaja Yoga.

It's very important that places like Spain should have many more Sahaja Yogis, I think, I always thought, because it is a country visited by so many people, so cosmopolitan and there are quite a lot of Turkish influences also. Despite that we found it was not so much encouraging and Jose was extremely upset with the whole thing and he said, “Mother, what has happened to these people here?" It's alright now, as you see, it's very encouraging. We have so many beautiful singers, musicians from Spain and there are so many people here who have come to entertain you with their beautiful, melodious music. Especially their rhythm is something really extraordinary. Indian music has a rhythm of its own, but it's very bound by its systems, while I find here is absolutely a freedom to play whichever way you like, your tabla whichever way you like, your rhythmic patterns; which is a very great thing to achieve also that freedom, despite the fact that it keeps the rhythm on.

Now, the another thing we have to now say about the way Belgian people have sung very well and the way they have shown their love. Belgium is another very important country, where, of course, there is European, as you know, capital and it is a very important country

where I am very happy that Sahaja Yoga is taking its roots.

Last time I was so happy because the leader from Belgium used to always say, “Mother, now what to do? This Belgian government is funny and the Belgian people are funny" and all that. Suddenly he said, “It has become different now." I said, “Why?" “Because newspapers are only writing against the Catholic Church and they have forgotten us completely." [Clapping.] That is a very, a promising thing that people are now taking to Sahaja Yoga in Belgium in such a serious manner. And they must understand their responsibility as they have got the capital of Europe with them.

So they have to be people of very lofty ideas and of very high culture.

I must say for art, they are real artists there. They really respect art and they have a great sense of art. Even now, after all this modern art has come, all these things have come, but I think that the number of artists we have in Belgium in Sahaja Yoga are the largest in the whole of Europe.

It is surprising, but there are so many artists in our Belgian Sahaja Yoga that sometimes I feel that it is a combination, say music coming from Spain and from Belgian this art is coming. It is really great.

Now we have Holland and Holland also now coming up in music, I must say. But the way they showed the Sahaja Yogis to begin with, how they are and how gradually they change when their ego and their superego burst out. It is very realistic.

I have seen this. I am sorry. I've seen it, you see, sometimes, that some Sahaja Yogis, you see, in the beginning, they are, not all of them like that they were showing in Holland. But some Sahaja Yogis in the beginning we just don't understand them, what they are talking about and see, they just start talking so big and as if they have read too much maybe, or they are too much conditioned, whatever it is. Then you just look at them with understanding there's something wrong somewhere. And ultimately really the conditioning goes away and the ego also bursts out and then they become very good Sahaja Yogis.

But so many Sahaja Yogis are there who just jumped into Sahaja Yoga. That's something also very remarkable. But sometimes, who jump very fast, do not go very deep. It's a very funny thing about human beings I can't understand. That sometimes they take time to take to Sahaja Yog and once they take to Sahaja Yoga, they go very deep. And sometimes they take no time.

They just jumped into it and then afterwards you just don't understand why they are still at the same point, same height, they're still not going deep into it.

So it's all, has something to do, I think, with all the education one must have had or maybe the way they are brought up, or maybe their childhood, or maybe some psychological problem or could be some sort of an egotistical treatment they have developed or some sort of a complication within. But that doesn't matter. Ultimately everybody comes up and becomes a very good source of Sahaja Yoga.

Sahaja Yoga is now on your shoulders. You have to look after it. You have to spread it. Music is one way you can spread. In India, in Maharashtra especially, every Saturday they take a truck. On the truck so many musicians go from places to places and they arrange the program there, give a program and then talk about Sahaja Yoga. Like that is spreading very fast that way, even in Delhi.

In Delhi I was surprised, which I used to think is nothing, absolutely an empty shell, but Delhi has become so great now, because the people started going around to other villages and spreading Sahaja Yoga and developing that confidence within themselves.

The confidence comes when you give realisation to others. Apart from that, the joy that you get by giving realisation is the greatest, as if, like a mother when she gives birth to a child, how happy she feels.

In the same way you also feel that you have been able to give realisations to others and that is how Sahaja Yoga spreads a lot.

Now from Finland, I am very happy, that people have come all the way from Finland, because so far I didn't go to Finland and they have been doing some work also in the Belarus... *[UNCLEAR* is that right]? Yah.

So you see it is a thing, they are moving out from their place and going to these places which...

which I may not be able to reach and other Scandinavian countries are also represented here.

And I wish I could go some time to Scandinavia to spread Sahaja Yoga there. I have been there, but, I have been to

Finland also as, I must say, but I didn't do any work for Sahaja Yoga there.

So, you see, Finland I went later on, but other Scandinavian countries also. I wish I could go and... if my health permits and my age, as you know, is ? travelling becomes rather difficult for Me. But in that case, I would request all of you to do something in all these countries where I may not have touched or maybe Sahaja Yoga is not growing.

Where Sahaja Yoga is not growing, you should go all out to help them. It's a very remarkable thing how we come from different countries and different cultures, speaking different languages and how we understand the language of heart, language of love, which is Divine Love.

So tomorrow will be our great Pūjā of Kuṇḍalinī, they call it Kuṇḍalinī Pūjā, or Ādi Shakt Pūjā, whatever they may call it. But I think I will be able to say something new tomorrow for all of you to enjoy.

I cannot entertain as you can entertain, but somehow I have seen that my... whatever I am saying you all listen to me so intensely that must be some entertainment there, I think so. [Laughter.]

Contents: 1997-05-25 **Śhrī Ādi Shakti Pūjā, You Must Give this Love to Others or Respect the Mother Earth, Cabella Ligure, Italy**

Today we are going to do the Pūjā of Ādi Shakti. It's a difficult subject to talk about because it's not easy to understand that Ādi Shakti is the power of Sadāśhiva. Sadāśhiva is the God Almighty, She is His breath, as some people call it, some say She is the desire and some

say that She's the entire power of Sadāśhiva and Sadāśhiva cannot do anything without Her powers.

This subject has been described by many people in various books in different ways. But actually we need not go to the background of the creation of Ādi Shakti, for that at least you need seven lectures. But we'll come to the point where Ādi Shakti started working on this Mother Earth.

The first thing is, we must know, that She created a Kuṇḍalinī in the Mother Earth itself and She created Śhrī Gaṇeśha out of the Mother Earth, it's very interesting.

So the Mother Earth becomes a very important thing for us. If we do not know how to respect the Mother Earth, we do not know how to respect ourselves. The expression of Ādi Shakti within you is the Kuṇḍalinī, no doubt. That is the reflection of Ādi Shakti in you. But the reflection in the Mother Earth is also expressed, as you all know, in different places, different countries, different cities as the manifestation of Chakras and Ādi Shakti's creations. It was very important first to create a very holy Mother Earth for human beings to be born on there.

So the reflection of the Ādi Shakti, as Kuṇḍalinī first, was on the Mother Earth. The Kuṇḍalinī is a, we should say, is a wee part of the Ādi Shakti, or we can say that, She is the desire, pure desire, of the Ādi Shakti.

So Ādi Shakti is the desire, complete desire of Sadāśhiva and Kuṇḍalinī, Ādi Kuṇḍalinī, is the desire, complete desire, of Ādi Shakti. Now this one was first expressed in the Mother Earth, inside the Mother Earth. Inside the Mother Earth, the Kuṇḍalinī came up in such a way that it cooled down the inner part of the Mother Earth, as much

as it could and then it manifested on the surface of the earth as different Chakras.

So it's a tremendous similarity that we have with Virāta, the Mother Earth and the human beings. If all of them are being reflected by the Ādi Kuṇḍalinī, so there has to be a great connection between them. It is not understood by human beings how they are connected to this Mother Earth. This Kuṇḍalinī passed through different centers, creating different centers in the Mother Earth and ultimately broke through Kailāśha. And, I don't know how many of you have been to Kailāśh, you'll see tremendous vibrations flowing out of Kailāśh.

Now the way we insult our Mother Earth, what we are doing is we are insulting the Ādi Shakti.

So many ways there are, we should respect the Mother Earth. I mean it was in India, the first time, to begin with, when you got up from your bed and you touched the Mother Earth with your feet, you had to say “Oh Mother Earth, please forgive me because I'm touching you with my feet." All the movements of Mother Earth are controlled by this inner Kuṇḍalinī, which is the reflection of Ādi Shakti. The gravity that it has also is the manifestation of the Kuṇḍalinī of the Mother Earth.

Now, why we are suffering in this beautiful planet is because we do not respect what we have to respect the most. Mother Earth is to be respected, meaning what?, meaning that whatever is created on this earth, by the movement of the earth, by the sea, by all the elements, has to be respected. Today's problem is pollution, all kinds of things people talk of. The reason behind it,

people never understood the importance of all these five elements, which are supportive of our lives.

So to respect the Mother Earth people do Bhūmī Pūjā, many people, when they are building a house, they will do the Bhūmī Pūjā, means they will respect the Mother Earth. Because if She is not being respected maybe there could be an earthquake, which means that this Mother Earth understands, knows and acts. It acts in such a manner that human beings don't understand why such things happen.

Now, we can say that, in a place called Latur, it was Śhrī Gaṇeśha's 14th day and they had to submerge the statues into the sea or into the river, so they went all out, singing and dancing. After coming from there, they all started drinking and drinking is not liked by Mother Earth at all. If you are drunk and you are walking on the road you will fall down. It so happened with their drinking that a big earthquake broke in and all those who were drinking, all of them were engulfed into that earthquake by Mother Earth.

Only our center, which is there, was surrounded by a big gap but nothing happened to our center and not one single Sahaja Yogi was ruined by that. We can understand because we are Sahaja Yogis, how the Mother Earth has acted to save those people, who were Sahaja Yogis.

So the understanding of Mother Earth about saints is very great. She knows who is a saint, She knows the feet of a saint and that's why, you know, so many things were created, like Moses went to the sea and the Mother Earth came up for them to walk through. If all the Jews had

walked, it would not have worked out, but it was Moses and his saintliness that the Mother Earth herself came up and helped. In the same way when Rāma was building a big bridge between Lanka and India, the Mother Earth came up as a bridge.

So we should not try to curse the Earth for any mishaps on this Earth. If people are saintly they will be always protected by Mother Earth. She will always try to give them whatever they want. You can see in a minute way, that supposing now, in our Cabella here, the roses are of such a big size, such a big size roses, you won't find such a big size in the whole world but we have here, such big ones. In Pratishthan, we had flowers of sunowers so big as that, one man could not lift it. Now, how is it, all this is happening in particular places? It is the Mother Earth who knows, who is living here, who is walking on Her back, we should say, or on Her soil, because Mother Earth understands vibrations.

Now, certain places, we say that are very Holy. How have they discovered that these places are Holy? Because of magnetic forces. The magnetic forces in England, I was surprised, were crossing each other at a place called Oxted, where we lived. They were crossing since long, but we lived there later on.

So Mother Earth also organizes and arranges things for saintly people. It is very interesting to see how the Mother Earth guides you in a proper way. I mean, I don't know how many instances I can give you but we don't understand the value of the understanding of this Mother Earth and Her loving protection for all the saints. In the same way, we have to understand how the whole

atmosphere, the rain, comes in at the right time, the moon, the sun, everything works out in such a beautiful manner because they know it's a saint. They know these are saintly people sitting here. They know that they are pure people, that they are the essence of life and they should be looked after, they should be cared for, they should be bothered for. It is not bothered about people who are of no use.

For example now for Hadj, so many people went and so many were killed.

Some went to Amarnath and they were killed because they were not saints, just ritualistic people, going for a ritual which, in the discretion of the Mother Earth, was of no avail and of no advantage to them. But nobody learns from this, nobody learns. When so many people were going to Amarnath and were killed, Pakistanis said “see they should not have gone to this Amarnath, it's a false place, why did they go there? and by going there what is proved that, it is not a Holy place." But when the Hadj thing took place, they had nothing to say, they didn't know how to explain this Hadj business and the dying of so many people. The reason is this, that these people have been going to Hadj all the time. Once there was a stampede with 32,000 people being injured, troubled and killed. Now this is it. Now, what is Mother Earth suggesting that going to these people, Holy places, they are really Holy, no doubt, going to these places, you are not doing any spiritual ascent. You are not achieving anything by going to these places which are really Holy. That cannot be challenged, they are Holy places. You must be knowing that I was born in Chhindwara and

Mecca and Chhindwara are on the same Cancer Line [Tropic of Cancer], how is it? What is about Mecca? Mecca is Makkeshwarashiv, it's a Shiva. Why did Mohammed Sahib ask people to worship a stone, he didn't believe in stones, he was against all kinds of idol worship, then why did he say this black stone, which is there, has to be worshipped, for that people have to go there. What was the reason? Because he could feel the vibrations, he could feel that it's a Swayambhū, so he said it.

So all the Moslems like mad are going there, by going there nobody has improved, I have not seen anybody improve by going to Mecca.

It's just a kind of a ritual they think if they go there when they will die tomorrow they will tell God see now we have a certificate, we have been to Mecca.

Like our Pope once upon a time used to give a certificate, that when you go to heaven, you can show the certificate that now you are a real Christian. In this way, all these artificial things came up, but there is reality within, the difference is the reality is for the real people and not for false people. But this ritualism has grown too much. Like in India we have many Swayambhūs created by the Kuṇḍalinī, again I would say and which are really worshipped. I've been to most of them and I was surprised that most of the Pūjāris were suffering from some sort of a serious disease. Like one was a paralyzed fellow. He said “we are serving this God here and you said it was a Swayambhū, then why is it that we are suffering from these diseases?" I said “because, you are just making money, you can't make money out of God. If

you don't want to serve God, you don't stay here, but if you want to serve God, then stay here, you can, but don't make money out of this." It's very common, I have seen, that those people that make money get paralysis, I have seen it.

It's a very deep understanding, all these elements, Mother Earth, everybody, has about everything.

Because their Kuṇḍalinī is not like your Kuṇḍalinī, which is, though in itself is pure, but because of your human endeavours, human mistakes, ego, superego, all sorts of nonsense, the Kuṇḍalinī is not so sensitive, nor does it tell you what is happening. It has to be very alert, sensitive, spirituality within you, by which you can say immediately what you think, what you know, what you understand about anything, but the problem is that this doesn't exist. Why is it you should not be so sensitive? On the contrary, I have seen, if their mind works against somebody, they start saying “you are catching on this, you are catching on that, you are catching on that." Actually the person who is saying that is catching.

So with this, one has to understand that, if we are the true reflection of Ādi Shakti, then we should be pure, absolutely pure, like the white stone, even one black drop, that's why I wore today the white sarī, falls on the white, it shows. You should be so white, that anything, any minute black spot, also should be seen by you and in others also to be felt by you. If that height is achieved by pure life, by pure thinking, by pure heart, it is not necessary to manipulate anything, no need at all. It's all natural like the Mother Earth, does she manipulate anything? Nothing. Just see how spontaneous she is, you

put a seed in the Mother Earth and you see how it sprouts. She's so spontaneous, her activity is so spontaneous, we never wonder about it. See different types of flowers, different types of fragrance, different types of scrubs and trees, how she grows with such balance in every place. In every minute atom and molecule of that Mother Earth there is sense.

So before us is the best reflection of the Ādi Shakti and that is this Mother Earth.

So first we must respect the Mother Earth. I like you people because you are sitting on the ground, it is very good. For meditation if you can sit on the Mother Earth it will be extremely good because the special quality of the Mother Earth, which also I have unfortunately, that I suck your problems, she too sucks your problems and when she sucks your problems you get rid of them without any difficulties.

So, if you cannot say, sit on the ground, then you take a stone, to sit on, or you can have marble, or something which is natural on which you should try to sit. But if you sit on the plastic and do your meditation, I don't know what is going to help you, the plastic? That's why I request you always, that you use natural things, because natural things can absorb your problems very well. Unnaturally also, we live otherwise, you see it is on the physical line also on mental line. On mental line what do we do, that we go on arguing, explaining, it's going on and on and on, there's no end to it. One should get headache, you see, actually with all that. But if you are spontaneous, if you are very spontaneous, immediately you will know what the other fellow is trying to do, or to

say or to communicate. You don't need much thinking about it because you can absorb even the thought of another person. Absorb doesn't mean that you take the bad thing of that person but it's like a sieving out. You absorb what the other person is saying and you sieve it out.

Now the problem of this Ādi Shakti is this, that I decided that I will have all of you enter into My body, absorb all of you. It's a very dangerous game, I know, but I did it, because I am supposed to do it, at this stage of time, that I should absorb you, all of you, in My body.

So with you, all your problems have gone into Me, all your troubles also have gone into Me. But by absorbing it, you see it's like the ocean to which you have put yourself and you're cleansed, but what about the ocean? Ocean has got still your problems and things lingering and they are very troublesome.

So the best thing would be for you to cleanse yourself. Cleansing is very important through introspection.

But it doesn't mean thinking, it never means thinking. But introspection means meditation and that you all should meditate.

I must tell you, we had a meeting of the leaders and they came out and sat in the drawing room. As soon as they had assembled I had such a serious pain in the stomach and I had such a bad diarrhea that you can't believe. Now, who has got those problems, I don't know. Who has brought these problems, I don't know. But as a Mother, as a Mother, I don't mind anything, as long as you all get well and purified.

Just as the Mother Earth cares for you, I also care for you. And just like the Mother Earth loves you, I also love you, whether you are bad or good, it is not the point. But to be kind to Me, if you could try to be really good Sahaja Yogis, not the showoffs, not business like, not only thinking type, not argumentative, not criticising others, if you just try to meditate every day ten to fifteen minutes, I tell you, My health will be first class. Because I have taken your injections inside and they start torturing My life for nothing at all. You see so, now it is a risk I have run and I am sure you are all very sensible people and you will understand that your Mother shouldn't suffer. This is every day crucifixion for Me sometimes you know and I don't know what to say.

For example, the other day in Delhi. One gentleman, who is a leader, came to Me, to see Me and My one foot started going like that and paining so much. I mean, I didn't know what to tell him, that you get out now?, because I just can't hurt him, you know, but I said, “what's the matter, where have you been, what did you do?" So he realised and he went out and really it improved. Nearness also, I think, has an effect because if a man like that, or a lady like that, is full of problems and she comes very much closer to My attention, then I have to take up the cross, it's like this. A very simple understanding should be, that why are we in Sahaja Yoga? We are in Sahaja Yoga to ascend, to go higher and higher, as you sang yesterday. It was very entertaining yesterday the way you talked about your ambition to be higher and higher. Really it was very joy giving, no doubt. But what are we doing about it, what are we trying about

it, we should say. Seriously we must think, are we meditating, are we all doing something to elevate others also, to give realisation to others? Especially women, I have seen, don't do much of this, which is very bad, because you are the mothers. You have to go all out to give realisation to others. But men are more active that way and women are not.

So it works the other way round. Now on one side the men are, I think, active but don't meditate, women meditate and men do the outside work, it's sort of a part-time, or you can call it a good labour division, that you meditate at home and we will all go out. It's not going to work out.

So one has to meditate and one has to also go out to spread Sahaja Yoga. Both things have to be done.

Supposing now you meditate and you don't spread Sahaja Yoga, you will never ascend. Because after all this Kuṇḍalinī, you see, she's a sensible woman, she's very sensible. She thinks, why should I make her a saint? What is the use? Sahaja Yoga is not individualistic, it's not for one person to become a saint and sit somewhere, it's not like that. It's not meant for one person, for oneself, it's not individualistic. It's a collective happening.

So if you are not helping to the collective, Kuṇḍalinī says alright, you are alright as it is, just like our body. You see, in our body if one organ says, alright, now I am alright, I am not going to work out. Or one cell says, that I am not going to now grow, it is alright, why should I worry about the whole body. It won't work. It's a living, it's a living organism, I have told you a hundred times, when it is a living organism it has to grow, it has to grow and also to

absorb. To have energy you have to meditate and you have to grow.

If you don't grow, you are finished. You are no more a Sahaja Yogi. I wouldn't call a person a Sahaja Yogi who has not even given one person realisation. He cannot be a Sahaja Yogi, a Sahaja Yogi has to give realisation to others. Apart from other activities, the main activity should be how we give realisation to others. Unless and until we really look after that side of life we can never, never grow in Sahaja Yoga.

For example now, take My position. I'm alright, I'm complete, I have no problem. But why did I work so hard and wanted so many Sahaja Yogis, why? What was it? I don't have to grow either, I'm overgrown already. I don't have to do it, but why? What is the need? The need is like this, the need is of love. I have so much love that I have to channelize it. If I don't I'll suffocate, I can't love Myself.

So this love has to spread, for that I have to have you people who can take this love to others and make them happy, this is a kind of a vision I have and in this special time, it was promised, by many people, by many saints and it is so obvious that you are all specially chosen for this kind of thing. Now how far you understand your importance, is a different point. You do for your emancipation, alright, you meditate.

But if you are not channelizing the love, the Divine Love, what is the use? Now supposing I repair something very nicely. I repaired this machine nicely [microphone], put it right, everything and I don't speak, what is the use of having this? In the same way, if you work very hard, I know people who get up at 4 o'clock, have their baths, do

meditation, sit down, in the night again they sit down for meditation.

But they never go out, they never talk to others, they never spread Sahaja Yoga. They do not give Divine Love to others, so how can this great problem of this world be solved, that it has no love. It has never known Divine Love, it has to be given to them. They have to feel this Divine Love, this power of Ādi Shakti. They have to know it, otherwise you are being selfish, I would say, that you had a nice time having all of this and you are not giving it to others. This is the reason why Sahaja Yoga sometimes fails to create a proper balanced personality in a human being.

Some people are like this, that now supposing a Sahaja Yogi has married another Sahaja Yogi, take a position like that. Now My desire is that they should develop a complete understanding of each other, love for each other but a love for Sahaja Yoga and for others. This is the only way we can justify marriage in Sahaja Yoga, otherwise why should they marry? But it doesn't happen like that. What happens is once they are married then either they will quarrel, they will ask for divorce, if that doesn't happen, luckily, because in Sahaja Yoga it is so easy to get married, you know. If that doesn't happen, then they start having their own family, their own homes, they are again becoming very small, very very small, very limited. Did you come to Sahaja Yoga for that? You have to realise your responsibility. See this Mother Earth, how she knows her responsibility. She's just made out of nothing but soil and mud, but look at her. How's she conscious, how she's particular, how she works it out,

how she's attentive, how she's careful. While you, though you have been blessed so much by everything, are you thinking of giving it to others? With twelve disciples, whatever was the problem of Christianity, I mean it was not a good job, I must say, but still Christianity spread out. Islam, was not a very good job either, it spread out. All those bad jobs have spread out so much, so why not the good job of Sahaja Yoga? It has to spread, it has to go to various places. Try and find out where you can go and talk about it and do something good to others and help them, somehow, to rise above these common existence of misery and unhappiness and destruction. The time is very short and I think if you see the time, the rate at which we are moving is not proper. We have to be much faster, we have to go much ahead and we have to create much more Sahaja Yogis through our consistent, very intensive effort. But it is a side issue, by the way, Sahaja Yoga is by the way and this is why we are failing in our responsibility. We have to learn from the Mother Earth. You might say that Mātājī, how can we be like you? After all You are Ādi Shakti. Many people say that. You are Ādi Shakti, so what, you see with one finger you can move things like that. But why should I, why should I, what is the need? So in that reflection that you are Me, in that reflection that the Mother Earth is Me, in that beautiful creation within you, you have to become very sensitive to the need of the world. What is the need of the world. Today, if you fail, the whole thing will fail forever. Only very few will be there.

So the need for you is to spread Sahaja Yoga, because this love is not only for you. It is not only to be enjoyed

by you. It is to be enjoyed by as many as possible in the whole world.

So today we have to decide that, as the children of Ādi Shakti, we have to go all out, everywhere, every corner, we have to shout and we have to tell loudly what is the time in which we are living and what is the responsibility that you have to fulfil as Sahaja Yogis. There must be some reason why you are here.

Like in the beginning, Sahaja Yogis used to ask Me “Mother, was I this last life, was I Shivaji last life." I said, “What's the use?" You might have been anything, but what you are today, is much higher. You have to understand. You might be, say Napoleon, you might be one of the kings or maybe one of the queens somewhere, so what, what did they do? Did they raise anybody's Kuṇḍalinī? Did they have any power? Even the disciples of Christ or even Mohammed Sahib's disciples, anyone, do it, did they have any understanding of Kuṇḍalinī? Did they have any love for others that they should give them realisation? There were some Sufis, they never gave realisation to anyone. There were so many saints who never gave realisation to anybody. Mohammed Sahib never gave realisation to anybody. Gautama Buddha never gave realisation to anybody, think of it. Christ never gave realisation to anybody. Anybody! Kṛiṣhṇa did not do it, Rāma did not do it. Nobody but you can do it! You can do it and you know everything about Kuṇḍalinī. It's a very big thing because you are children of the Ādi Shakti. You are here and your Mother is here. It's a very very fortunate thing for Me that you are here. I'm very proud of you but again and again I have to tell you that

the work has to be with a faster speed, we have to move with a faster speed and get more people to Sahaja Yoga. It's rather difficult for Me to say something forcefully, that's not My nature you know. I can't get into tempers and cannot get angry and I cannot forcefully say something to you, but if you fail, then the only thing will be that you have failed Me completely. It means that, nothing less than that and if you don't want to do it then I would request all of you to take a vow today that you will spread Sahaja Yoga and you will talk about Sahaja Yoga, know about Sahaja Yoga. There are many who don't know anything. Also it is very surprising there are Sahaja Yogis they don't know anything and don't create problems for Me, like marriage, you can't live now with the wife, you can't live with the husband. All sorts of nonsensical problems people create for Me in Sahaja Yoga. Are you here to create problems or to remove problems of people? So, on the whole, we have done well, I must say, but it's not the final, we have to work faster with more enthusiasm and joyfully. You don't know what joy you get when you give realisation to somebody.

The most joyful moment is when you give realisation to others.

Now you just try once and you enjoy it and then you want to do it more and more and more. Now after Sahaja Yoga, the want disappears into this desire that “my God this man is going, should I call him and give him realisation?" On the street you will see someone and say `come hear, come hear, I want to give you something and you'll make him sit down and give realisation.' This will be your style, like mad, you'll say “Oh no, no, look at

this, this gentleman is without any realisation, let us give him." You'll have to go to churches, you'll have to go to universities, you have to go to all such congregations where they have no idea about what they can achieve and then tell them without any fear, without any malice. You can talk to them and you should tell them now we are hear to help you for your good.

We have not come hear for our good but for your good, now listen to us and I am sure, very sure, that the Kuṇḍalinī within you will be very happy. She is not happy you see, she is not happy with people who are not using Her fully.

So She will be very happy to help you and to do the needful for the emancipation of the whole world.

May God bless you!

Contents: 1997-06-07 **Talk to Sahaja Yogis, after the Evening Program on Śhrī Mahākālī, the Day before Śhrī Kṛiṣhṇa Pūjā, Camp Vacamas, 256 Macopin Road, West Milford, NJ, U.S.A.**

Tomorrow I'm going to tell you about it, but today, I would say, music, dancing, art, every kind of creativity will definitely bring forth the spiritual aspect of American's life. They have to come to this.

Otherwise it's not going to be appreciated, it won't be an appeal, people won't like such music. They'll try some tricks otherwise, you know that in this country we have all kinds of people, all kinds of music and sometimes extremely stupid. But, somehow they are gaining the idea that popularity now doesn't remain with all kind of strand and stupid things. They have taken, I'm sure, by

their own urge to search the reality a new type of a style, new type of a singing, in which there is a different tune, I feel, is coming up, suggesting that there's something higher that we have to enjoy. The idea of enjoyment is change.

Sometimes people feel that this country is not so ancient, it has no traditions, also people are from different cultures and so they are all mixed up, confused. But in that confusion only you are going to find the truth. And that's why everywhere in America you go you find that there are people who are working some out sort of a search of their own. Maybe it's not correct, it's not all right. Like the music now, you see, you had such serene, deep music, also some very collective music, all types of music that you could think of. And Indian music, Spanish music, also Russian music, all these have combined on the stage here. That is suggestive that one day the whole world will have sense of music. That's a different thing than music is, because music can be anything. To have the sense of music that not only entertains, but elevates you, takes you to higher realms of your existence. That is music.

You know how much I love music. It is not because I'm, sort of, fond of music, but through music vibrations can be spread much faster. And they can be also easily penetrate into your being.

So, a person who is absolutely dry, who doesn't like music at all, or the one who is, who doesn't like poetry, I mean, all the left-sided talents. Such a person is not in balance. And that's why it is important that one should try, even if you don't like, try to understand music.

The another side, it's a very funny mixture here, I find, in America. One side is this creativity which is sometimes quite mad. On the other side you find people extremely busy. Have no time to even sing something or read something, extremely, extremely busy making money. Only money is the criteria.

But the money situation seems to be very bad here to Me, for future. Because of the stupid ideas about economics here.

Whatever it is, Sahaja Yogis are going to be absolutely very rich, prosperous, well-known, because the talents they have will show. In every field of life you'll find every Sahaja Yogi will be so successful that those who were full of their ego and thought no end of themselves will realise that unless and until you have the light of your Spirit you cannot grow very further. Because in the dimensions of human mind you cannot conceive the heights which you can reach. Through music, when today you were singing I was amazed what a talent we have in Sahaja Yoga. I mean, they are not paid for, they have not trained, they have not been to universities and colleges of music, just spontaneously how beautifully they can sing and give us spiritual music which really heartens Me. I was very happy to see the progress you have made in art, I should say and the other variety of your expressions. Everything was really wonderful and I enjoyed it thoroughly. I'm sure one day all of you who are just Sahaja Yogi singers will be professionals and this and that, but don't forget Me then. [Laughter.] So it's a nice time we had this evening. Tomorrow again there is going to be Pūjā and I'm really, really I must say very happy and I congratulate you to

organize this program in America in such a beautiful manner. And all of you are such enthusiasts. They told Me how you have been contributing and they wouldn't take any money from Me, because I thought, “How could they bear all the expenses?" But somehow or other it's all working out. It's just your sweet desires, your deep surrender. Everything has worked beautifully and the oneness of all the world you can feel in America today and I hope this will go on and on and on and we'll be spreading it much more.

May God bless you!

Contents: 1997-06-08 **Śhrī Kṛiṣhṇa Pūjā, Freedom Without Wisdom Is** Dangerous, Camp Vacamas, 256 Macopin Road, West Milford, NJ, U.S.A.

Today we have decided to have Śhrī Kṛiṣhṇa Pūjā in the land of Śhrī Kṛiṣhṇa.

Though this is the land of Śhrī Kṛiṣhṇa, people ask Me why the people are not spiritual. How is it they get entangled into different types of seekings which are not leading to truth? Why is it the people in America are not so alert as to recognize what is the truth and what they have to find? Śhrī Kṛiṣhṇa's time was, as you know, at least two thousand after Śhrī Rāma. And Śhrī Rāma created lots of disciplines for human beings to follow in the path of their ascent. According to the time everything works out.

So people were extremely rigid, disciplined and it so happened that people lost the touch with the truth. They would leave their wives, ill-treat their wives, do all kinds of things in the name of Śhrī Rāma; because always

human beings take to something which is not right. The another side they never saw, how Rāma went after Sītājī to find Her and He fought the horrible Rākshasa Rāvaṇa to get back His wife.

So the other side people never see. Only this side they saw that He was very strict with His wife and if the wife stayed over in some function He got so angry and He shouted at Her and He threw Her out and all those things.

That is how Śhrī Kṛiṣhṇa came in. Always incarnations come one after another to correct themselves only. When Śhrī Kṛiṣhṇa found that it is on the other side, of ego, that men thought they were very powerful people and they could do whatever they liked and they had all the power to judge their wives, so Śhrī Kṛiṣhṇa came with a new diversion, or I should say, from a new idea about life. He talked of freedom, He talked of abandonment and He talked that life is for enjoyment. Rādhā was the source of joy. `Ra' is energy, `dha' means the one who sustains energy. She was the source of joy and His idea was, to enjoy life is the best way to live. And that's why He said that you should play Holi, you should enjoy yourselves, you must have Rās, by which you enjoy group dancing and freedom.

So people thought that's the way one has to live, is to be absolutely free, live as you like, specially in America. They thought that to enjoy life is complete abandonment: no discipline, no bindings, you can divorce your wife eight times and husbands ten times. That sort of a life started long time back, but it really prospered in America. The prosperity of this kind of a culture came to

such a level that now we don't know what's going to happen to the family system, to the joy part of it.

Again here people forgot the other side of it. Ādi Shakti first created Śhrī Gaṇeśh. Śhrī Gaṇeśh is the source of wisdom, He's the source of auspiciousness. Through Him we understand auspiciousness and He is a child. He is an eternal child. And this behaviour of abandonment is very destructive if there is no wisdom. First thing was to establish wisdom within ourselves. But we start a theory or a kind of a pattern of life without thinking, have we got the wisdom or not? Are we capable of following that pattern of life without any development of our wisdom? But the worst was when the freedom became the criteria of life, people became extremely dominating and egoistical. The first answer always you will get it, “What's wrong?" You ask them, “Why are you doing this?" “What's wrong?" “I mean, it's wrong because it is not auspicious." “What's auspiciousness?" is there, absolutely like you can call them, people without any brains, brainless people. `Brainless' means there is no wisdom. What is the power of brain is wisdom.

So life started drifting into a destructive bourn, we should say, of no return. And every kind of filth was accepted as a blessing and nobody would think that this is wrong, this is not for human life. Even the animals are all not like that.

Added to that came the stupidity of drinking alcohol. I don't know how they discovered alcohol long time back, long, long time back, but they say it came out of the manthana and out of the churning of the ocean by the suras and asuras, by the rākṣhasas and by the devas.

Must be some trick to get these Rākshasas drunk and to somehow or other manage to get the kumbha of, the pitcher of Amṛuta, ambrosia; so that these Rākshasas will be lost drinking and then the devas will get their due, which was Amṛuta, which was ambrosia. That might be one of the reasons that it was created out of the ocean, or among all the fourteen things that came out of the ocean.

So kind of a oppositions, opposite quality of things were created.

Another thing they created were prostitutes. One may ask why prostitutes came out of that manthana, because now you have freedom. You are given freedom to choose and so you must have full vision whether to choose an auspicious life, a holy life, a Divine life, or to choose destructive life. This opposition came forward because your freedom had to be respected, that was very important. In the growth of human awareness it was very important to respect the freedom of human beings. Because animals, if you see, they have no freedom: a snake will be a snake, scorpion will be a scorpion, lion will be a lion. They live with their own qualities, Guṇas; you cannot make them do something that other animals are doing. We have passed through all these different animal yonis and now we are human beings and now we have freedom.

Now why freedom, one may ask, because these days they ask such questions for everything you say, why freedom needed? Like I always told you before that in the school they teach you two plus two is four and you have to remember it. But when you grow and when you go to

college, you are supposed to have freedom to understand everything yourself. In the same manner, your awareness was to be brought to that level that you could use your freedom wisely.

Now, you have to have temptations. How can you judge a person whether he is blind or not blind? Supposing you ask a blind person, “Is this a flower?" He might feel it, say, “No, no, it's a bee." So he has to have his eyes to see and once you give him the eyes he goes amok. He doesn't know what to do, what is good for him.

So he chose all that was not at all good for him, auspicious for him and detrimental for his growth.

So the drinking started and with drinking you don't know how we get abandoned. I have heard people, that they lose their sense of relationship with brothers, sisters, mothers, everything, if you get drunk.

So many drunkards have told Me this. That is why in this country we have funny type of relationships, one can't understand, how can it be? But it is so. By drinking, all these things have happened that they don't know who is your sister, who is your wife, who is your mother. In India also we have but different type of thing, that they will ill-treat their mother, they'll ill-treat their sister, ill-treat their wives; the other way round also. But here they do not ill-treat, they love, but in a very perverted manner. You see the reaction in two countries.

So this grew up very much and today we see a country that is America in a complete chaos.

So this freedom without any wisdom at all growing, starts creating a terrible ego. When auspiciousness is given up

then Śhrī Gaṇeśha sleeps and as Christ, who is the incarnation of Śhrī Gaṇeśha, also doesn't bother.

So the rule of Christ is finished.

So what rules is the ego, this ego which thinks it is free. It doesn't know it is bound by all kinds of enemies of very horrible types. At the time of Śhrī Kṛiṣhṇa He said that the worst enemy human beings have is anger, but I think in modern times the worst enemy human beings have is greed and jealousy. Greed has no meaning these days. I mean, what do you say to a person who has three thousand shoes, I mean, pairs of shoes? Must be mad! There are all sorts of things, you know, in greed you see these days. You don't know how people are really behaving. No one can explain. I know of someone who has five thousand dogs. What is she doing with those dogs I don't know, but she has. Like all countries, even in America I think it's much worse, much worse. Now you may call it anything, consumerism or anything like that, or your economics which is, I think, very faulty, it doesn't understand human beings, whatever it may be, it can never bring benevolence, neither to the person who thinks he is rich, or to the people whom he is exploiting. As far as spirituality is concerned, they are all away from the realm of divinity.

Now the mind starts working with ego. Ego takes over like a computer and it starts suggesting ways and methods by which how much money you can earn.

So when you start earning money, then again the same Ego Mister tells you how to destroy yourself with this money. They do all kinds of things when they have money. I mean, that money is not a Lakṣhmī prasad; it is

some sort of a money that becomes like a Rākshasa or a devil and which devours you. It takes you to all kinds of wrong places. It takes you to such horrible theories that nobody would accept such theories. This ego makes you feel that, ah, yes, you are perfect, you know everything, whatever you are doing is the best.

But with all that doing, what happens? You become restless, you cannot sleep. Now with the problem here is that people have this so-called tension, stress. In our young age we never heard of this word, what is tension, stress is. Even now in India very few people know about it. Because you yourself, you are destroying yourself.

So with this money, say, you want to entice some woman, take a very low-level thing.

Then you'll run after her, give her this, give her that and spend all your money till you become bankrupt.

And then you'll start sitting and crying. And this is a common story. I don't know why don't they make films like this, to show actually what happens to a person who runs after money and he goes on then spending that money. He doesn't know what to do, you see; money also eats him, I think. On the other side we have people who are extremely miserly.

So all their, with the money only, they become so much greedy that they keep their money in seven locks and keys.

Now, they see in the world there are people who are suffering so much, who have so much problem.

Why not spend some money on them? So then there are agents come up, like our Swiss bank. Swiss bank is the

outcome of our greed, completely our greed; because we have so much money we don't know what to do, so we put it in the Swiss bank. Swiss bank says, “All right, we'll look after it." Because we are greedy as well as we are miserly. I mean, miserly people are another crackpots, I should say, the way they live. But also the people who have money are really crackpots. They have no sense of self-respect, neither self-esteem.

Now imagine eighty, ninety-year-old women going for a shake dance, as I told you. Because they have money they think they should do this, competing with the young people, because they have money. If they have money, if they get it without any, I should say, cheating or without deceiving someone, if it's a real good money they should give it to some good cause and try to propagate goodness. But money itself seems to be something very bad, like poison, because either this money makes you mad how to spend it, or mad how to save it. As if you become a slave of this money business and in that slavishness you go on drifting, drifting, drifting.

I've seen people when they talk, you don't know why they talk like that, you know. Then you discover that they have a bank account, that's why they are talking like that. If you don't have bank account then you won't talk like that. I mean, more than that also. This country is overflowing with money, with all kinds of money transactions, permutations and combinations and this and that and what you can do with money, because Śhrī Kṛiṣhṇa is Kubera. He is the Deity, or we can say He is the God of wealth. But at the same time, He is a very mischievous God. You can see clearly: this is supposed to

be Śhrī Kṛiṣhṇa's country which is overflowing with money. At the same time you find horrible things happening, worst in the whole world. I mean, no one can beat Americans, they say, in stupidity, in vulgarity, indecency, exploitation.

So this is the curse of money on human beings, which is to be understood, that freedom without wisdom is the most dangerous thing to use. It is better not to be free if you have no wisdom, because God knows what you will do if you have freedom and no wisdom. I've seen here, heard about women who are killing their children. I mean, nowhere you will find such a thing like that, killing small children. Now how this money makes you so dry that you have no, I would say, no love, no feeling. Just for killing's sake also, people kill here.

Now there are, there's another thing that this money does: it creates a disparity. There are some who are very rich, there are some who are very poor.

So those who are very poor are against those who are very rich. They can't understand why should these people have so much money, so they think it's a matter of right to snatch all that money from them and use it for themselves. But the same money can destroy them also, so snatching that money with violence or grabbing it is not going to give you any blessings.

So what is the purpose of wealth? That is very important for people who worship Śhrī Kṛiṣhṇa to know.

In Śhrī Kṛiṣhṇa's life, He saw that the women who were creating buttermilk and butter were carrying all that all the way to Mathura, where in Mathura this horrible King Kamsa was reigning. And they used to give to all the

soldiers there. He didn't want them to do that. Because they would fetch much more money, they would be paid much more, so these women were greedy about it. Instead of giving them to their own children, to their own families, they used to collect all that and take to Mathura. From very childhood Śhrī Kṛiṣhṇa used to throw stones at those pitchers and break their pitchers, because he didn't want that to go all the way to Mathura to feed those horrible soldiers.

This is what it is we have to learn, that if we have, say, surplus money or something, you have to think what you can do with it and what joy it can bring, by sharing with right type of people. Not in the pubs, no, no, I don't mean that, but sharing it for their needs and what they want. Actually a disciple of Śhrī Kṛiṣhṇa should be a self-satisfied person. Look at His life, how self-satisfied He was. Every episode about Him talks of His complete oneness with Himself.

For example, when Arjuna asked Him that “Why don't You join us Pāṇḍavas to fight with us?" In modern times in the competitive life, you see, if you see those races, they're so anxious to win, to have the higher position. Then all the big, big politicians are trying to bring down other politicians, to have their own power. But what did Śhrī Kṛiṣhṇa say, that “I will be your charioteer. I'll drive your chariot, but I will not lift My weapon against anyone." We can't think of anyone like that today. See, people will never say that, “All right, I will stay down and you'll be on the throne." Very difficult even to see one person who could behave like Śhrī Kṛiṣhṇa. Because whether He is a charioteer or He is the one who was

Arjuna, or He was the captain of the whole thing, He knew what He was. What was the need for Him to become this or that and that? But these days, you see, to become something is such a struggle going on.

Someone wants to be, say, the prime minister, that's the highest, I think, I don't know. But then some want to dislodge the prime minister. Then you start from the peon upward, everybody wants something higher, higher, higher, higher.

This is another very subtle type of greed which is working out in our minds.

Even in Sahaja Yoga I've seen that the leaders, now are settled down of course, much better, but used to be such a terrible fight for leadership. It's all a myth, actual myth, but they used to fight. And they would write letters after letters. There were groups: one group would write against another group, another group would write against this group and I used to just laugh, because there's no truth in it.

Leadership is no truth, it's just a joke. But even if I told them it's a joke, they would not understand it's a joke and not to be that serious and to fight about it. Gradually it settled down normally, better, much better, it's not so much bad. But that is what is there, this greed. That was the mistake, I think, of Śhrī Kṛiṣhṇa, that instead of anger He should have put greed as the worst thing.

Actually, you see, these incarnations don't know much about human beings and they would not know how far they will be going, same happens to Me. But they are absolutely unaware that what these human beings are, what you tell them, what they will make out of it. Their

brains are so sharp that they'll pick up whatever is wrong for them and never see whatever is right for them. Śhrī Rāma tried something, it was of no use. Śhrī Kṛiṣhṇa tried something, it was of no use.

So we come to Śhrī Jesus Christ. Nowadays the people who are something else are ardent disciples of Christ. They have no wisdom of any kind. Like mad they are going about. You read there about their organizations, you read about things that they do, you are amazed at it; you see, how can they be disciples of Christ? In no way they have any right on Christ to begin with, because they don't know anything about Christ.

First to know and then to imbibe His qualities are something very, very, I should say, impossible thing these days.

Some would say, “Why was He born in a poor family? He was born in a poor family, He should have been born to Mister Ford." Some say, I mean, you see, finding faults and criticising is the only thing left to us now because you can't do anything else, that's why. Then they would say, “Why did He get himself crucified?" He didn't crucify you. He should have crucified you, but actually He crucified himself, that was His mistake. It is also very difficult for human beings to understand incarnations, because they are in juxtaposition. They are very different things, so human beings can't understand. Now they are there to lead them, they are there to tell them what is to be done; but the way they understand, you see, it's just absurd.

For example, you know in Chicago I met the head of the Hare Rāma cult. Another puzzle he was to Me, really,

because he came in a very thin dhoti and it was so very cold and he was shivering before Me.

So I said, “Sir, why are you wearing such a thin dhoti? You are shivering, I am very sorry." He said, “Why? My Guru has told me that I should have a thin dhoti." “Why?" “To go to heaven, to achieve my ascent." I said, “Really? He told you like that? But Śhrī Kṛiṣhṇa never wore a thin dhoti." “But I am not Śhrī Kṛiṣhṇa” he said, see how the human mind tries to avoid.

So now, then he had shaved his head and had a big ponytail behind. I asked him, “Why have you shaved your head?" So he said, “Because my Guru told me that you have to shave your head if you have to go to heaven." So I said, “But Śhrī Kṛiṣhṇa did not shave His head." “No, no, but He was incarnation. I have to shave my head so I have to go to heaven." So I told him, “See, Kabīra has said, `These sheep are shaven and shorn every year twice. And if they all go to heaven where will be a place left for you?' " So he never understood Me. He got very angry with Me and he said to Me, “Mother, You are talking ill about my Guru." I said, “I am not talking ill. I am your Mother, I am just asking Me that what's the use of wearing this thin dhoti, that's all. A Mother has a right to ask." He got very angry, he went away. And he's the head of these Hare Rāmas! So to understand the incarnation also you have to be a realised Soul, otherwise you cannot, because they look very absurd. Without asking any questions if you can become a realised Soul, if you ask questions it's one degree less, without questioning if you get your realisation, without any questions, then you have the highest marks. But if you,

after questioning and this thing and that thing, then you have less marks, because your mind is very active and the person whose mind is active cannot achieve something beyond the mind. You have to achieve it beyond the mind. This is one thing at least if you all understand, I think My work is done. All tricks tried by Śhrī Kṛiṣhṇa, all disciplines put by Śhrī Rāma, all the Gurus who tried their level best to tell you what to do, is only to make you a yogi by taking you beyond the mind.

And then what happens? Then you are in connection with this All-pervading Power which is looking after you, which protects you, which helps you; in every way you are absolutely in charge of this Param-Chaitanya.

Now supposing I do not take the citizenship of America, of course I may never take, but supposing. Then this government is not in charge of Me. But if I take, of course they'll tax Me, do all kinds of things, doesn't matter, but at least they'll be in charge. But this Param-Chaitanya when it takes over, it is love, is absolute love: love which thinks, understands, coordinates, cooperates, works and extremely sensitive. It works, I'm sometimes so surprised the way it works, without fail, without making any mistakes. You don't have to even tell, because you are there.

But to believe that we are there also is a difficult task. With all the experiences you should believe that you are there, but that is also quite a difficult task.

So when we say they're established Sahaja Yogis then what we mean is this, that they are completely one, under complete charge of Param-Chaitanya. That's what we have to be.

If you want to save this country, you have to be that. No argument, no explanation, nothing; no fighting, no strikes, nothing. No placards is needed. You are the ones who will advertise Sahaja Yoga.

Every one of you should understand that your life is very important at this juncture. And you have to become that special person who reacts reality through the Divine Love.

May God bless you.

***Contents: 1997-06-10*, Public Program, Cathedral of St. John the Divine, 112 Street and 1047 Amsterdam Avenue, Manhattan, New York, USA**

Talk of Claes Nobel: Your Holiness Shri Mataji Nirmalā Devī and most distinguished Sir C.P. Srivastava and honourable count legislators *[UNCLEAR]*, Andrea Stewart-Cousins and dear follow seekers of Knowledge and Truth.

I say thank you, I say thank to you all from the bottom of my heart that you have accepted my invitation to come to the great cathedral Saint John the Divine in New York for this very important meeting. A meeting that can have historic proportions and impact related to an area that is exceedingly close to my heart and to your heart and that is the restoration of our planet. Planet Earth is unique,.....

Talk of

Shri Mataji:

I bow to all the seekers of Truth.

First of all, I have to say that Truth is what is. You cannot change it, you cannot transform it, you cannot discuss it. It is what it is, it has been what it has been and it will be what it will be. If you accept this fact that we know

truths, but we don't know the absolute Truth. And we have to know that absolute Truth which is described in all the scriptures, because they all were talking about the Truth only.

So what is the Truth? The Truth is you are not this body, this mind, these emotions, but you are the pure Spirit. You have to achieve that state of Selfhood. Unless and until you become that, you see all kinds of differences among people, among religions, among nations.

So first of all, as you have been described about Kuṇḍalinī, you need not have blind faith, because blind faith is more dangerous. We have had lots of problems with this blind faith. But you must keep your mind open, because you are seekers, special people, a special category of people, as described by William Blake, who are seeking. And as seekers, you should experience whatever I am saying and if it works, if you experience that, then as honest people you must believe it, because that's what you are seeking and this has to spread all over the world.

They have already described to you what is the power residing in the triangular bone, which is awakened and you get connected with this all-pervading power of Divine Love. Love is greater than Truth, because Love is the giver of Truth. And this Divine power of love is doing all the living work on this earth. For example, you see these beautiful flowers and we take them for granted, we don't understand how these different flowers are created, with different fragrances, with different heights, with different bushes, so meticulously. Who does all this? If you ask a doctor who runs your heart, he'll say it is an autonomous

nervous system, but who is this `auto'? Who is this auto that runs your heart, which digests your food, works out everything within yourself? So when we turn to religion also, people have not been able to explain it properly, because people to whom it was to be explained were not ready yet, I think. They couldn't understand. In every word that is written in the scriptures, there is a very, very deep meaning behind it. But as it is, as you know what has happened to all the people who are supposed to be at the helm of affairs of religions.

Now the trouble is that whatever religion we take, wherever we are born, where we are is just a chance.

You could have been born in any religion, in any city, any village. But you start identifying, it's a human nature to identify with where you are being born, who were your parents, what society you lived in, everything. All these conditionings make you think that you are that. It all settles down in your mind.

If I say something, it should not shock you that mind is a myth, created by us. Through our reactions outside, we are conditioned in our mind, we have also got our ego to protect ourselves and to react. That's how this mind has been created and this mind which we have created something like we have created a computer and we are now slaves of our mind, we cannot do without it. But to believe in your mind is not that you believe in the truth.

Mind can take you to any level of degradation or any level of ascent. But it cannot take you beyond the mind. I'm talking about the realm which exists beyond your mind which you have created. This realm of Divine Love is everywhere, it permeates into everything, it acts into

everything. We believe that there is God, that also is like blind faith, we believe that His powers are there, but now the time has come for you to feel it, to know it on your central nervous system. In Sanskrit, there is a word called `Vida', from which the word `Veda' has come. The first stanza of Vida says, reading all this, that: “If you cannot find out this all-pervading power, it is useless." Another word that we use is `Buddha', this comes from the word `bode', bode means to feel it on your central nervous system. And then Christ also said that you are to be born again, He did not mean that you put a certificate on your head `I am born again,' no! It's a happening, where there is a breakthrough in your ascent in the evolutionary process. You have reached a human level of human awareness, but you have to go beyond it and that is what is there within you, the great power of Kuṇḍalinī.

Of course, this knowledge has been used for all kinds of nonsensical things. Today only somebody warned Me that Kuṇḍalinī, they think, can be awakened through some sort of sex business. Actually Kuṇḍalinī, if you see, is placed above, see here, above the last Chakra of Mūlādhāra. That means, when Kuṇḍalinī rises, this Chakra just becomes silent. Christ has said that “You have to enter to enter into the kingdom of God, when you are like a child." Means innocent, all these excretion habits also drop out, they become absolutely silent when Kuṇḍalinī rises.

So this kind of a myth was started. I am ashamed to say that these Indians, they used it, because they thought that this kind of thing would be more appreciated in Freudian countries and they brought this kind of

knowledge. It has nothing to do with these animal instincts. You are a human being and you have to rise above this animal status.

Now, as it is, you know that people talk of great Jihads and things like that. They think that by putting people into a kind of a discipline with force, with swords in their hands. That's not the way you can achieve it. In all your freedom, you have to achieve in your own freedom. You cannot force it. Until you become absolutely free, you will not understand what is your value, you will not understand what you can achieve, what state you can achieve.

So when this Kuṇḍalinī rises, She gives lots of blessings to you. First of all, She is your Mother, She is the one who knows everything about you. Everything is recorded in Her, about your past, about your aspirations, everything. And She knows how to rise. As when you were born, your mother took all the trouble of your birth, in the same way it's a very beautiful awakening that takes place.

Now some people have written that when Kuṇḍalinī rises, there people become mad and this and that, nonsense! I have never seen, I have been working for at least twenty-seven years, I have never seen even one person suffering like that. How can it be? She is your Mother. And She gives you this second birth, She is very anxious to give you this second birth, specially nowadays in these modern times, it was to be, it is already predicted, that this is the time when many people, who would be seeking Truth in the Himālayas and all kinds of difficult places, will become householders and they will achieve this union with the Divine. This union with the Divine is

called Yoga and it's called Sahaja, meaning spontaneous, born with you. This happens to you because it's a matter of your right. As a human being, you have a right to become a higher personality. And you are suffering, you are seeking because you feel inside that there is something higher you have to achieve and you have not yet achieved that.

So the one thing that happens first of all when you rise, through the first Chakra the Kuṇḍalinī rises and what She does, She gives a blessing, a special blessing of Mūlādhāra Chakra, by which you become a very moral person, moral in the sense that the way, you see these days, our eyes are moving here and there, the way people are taking, I mean, to the extreme, if you go, I don't know what to say, because, really, I don't know from what minds these things come out, but all sorts of nonsense people do in the name of enjoyment.

You become a very sober and a dignified person. Because you know yourself, you develop that dignity within you yourself and a calibre of a very high, moral personality comes in. Then the relationships with your sister, with your mother, with your brother, with all other human beings in the society become extremely pure, it's the pure love that you enjoy. And these stupid ideas which have corrupted our society, they just drop out, it is your role, you can get it in no time. Now whatever you have done or what feelings you have been indulging into, you just forget, the Kuṇḍalinī will take care of that.

The second blessing that you get is that you become extremely creative, extremely creative. The creativity has been shown among Sahaja Yogis all over the world, I

need not describe all that. But you become creative and in a very pure personality. It's like, these days, you see, all kinds of things are created to sort of befool you. They create all kinds of nonsensical things, dirty things, filthy things, which are not digestible by any saintly person. You really become a saint in a way that your creativity becomes so better. See this beautiful cathedral was created by faithfuls who believed that in America one day, this place, there will be so many seekers of Truth and they'll get the blessings. They did not create it to have some sort of a filthy, dirty, we should say, entertainment. Then you are entertained by something very pure, something very, very beautiful, in the real sense of the word.

But the highest thing that happens to you that you develop a new dimension in your awareness which we call as collective consciousness. You become collectively conscious, Jung has talked about it, you become collective, conscious, means you start feeling others on your finger tips. On your finger tips you can feel yourself. Now these Chakras, as you have been told, are denoted on your palms and you can feel on your finger tips your own Chakras and the Chakras of others, the centers of others and your own.

So who is the other? You become collectively conscious. I am saying again, you become! It's not lecturing, it's not saying. Then see how many problems get solved, you know. For example, we indulge, as he said that we are really creating problems for our Mother Earth, but actually because we are not collectively conscious. Once you are collectively conscious, you are in your

awareness, then all the time you think that: `What will harm others? Should I smoke or not? Why should I smoke? It will harm others.

Should I start a pub or not? No, because it will harm others.' All these wrong things that we are doing for money or for anything whatsoever, drop. We just don't do wrong things, just don't do. Why? Because we are collectively conscious.

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***Contents: 1997-06-16*, Public Program, Thinking Takes You Nowhere, Los Angeles, CA, U.S.A.**

I bow to all the seekers of Truth. At the very outset, we have to know what truth is. Absolute truth cannot be changed, cannot be described, cannot be transferred. It is, it will be and it was.

So whatever I am going to tell you today, you need not accept it with blind faith. This blind faith has done so much trouble in this world. People are fighting in the name of religion, in the name of God, as if all of them are blind and don't know what to [do].

So the absolute truth, whatever I tell you, you are not to believe it, because I am telling you. But you have to experience it. If you experience and still you are not been able to settle yourself, with yourself, then no one can help you. But as you are the seekers of truth, you have every right to know it. And at the very outset, I have to tell you, you can't pay for it. You just can't pay for it.

Those people who are making big money here, in the name of God, in the name of truth, in the name of spirituality, don't know that you cannot sale it. At least

you must know that none of the Incarnations, who came on this Earth like Christ anyone they didn't charge any money. This is a simple thing which you let you know that what is the truth is the truth and it is above you, your money, status, your personality.

So the truth is that you are not this body, this mind, these emotions, these reactions, this ego, but you are pure Spirit.

And that is what you have to know. Spirit is the only way, which will enlighten your life, which will give you peace, which will give you wisdom, which will give you protection. Anything that is Divine is coming from the Spirit.

So by standing on your head, by fasting yourself, also killing others, you cannot get it. It is something within you. And as you have been told about this power, it exists in all the human beings. Whatever may be the race, whatever may be the religion, whatever may be the nationality? This is based in the triangular bone of every person, only awakening of it is important.

Not this knowledge, was not known to Indians or to many other countries. I was surprised in Ukraine, they knew about it. And also in a place which is *[UNCLEAR]* Bolivia, *[UNCLEAR]* they knew about it.

Of course they don't know how to awaken, but otherwise they knew there is a power within us, which has to arise. It is the way you get connected like this instrument here. If it is not connected to the mains, has no meaning, has no identity. In the same way, unless and until we are connected to the Divine, we have no identity. We may

brand ourselves, these and that and that but that is no identity, is falsehood and can change every moment.

Now I don't know how to bring Americans to this subtler understanding of this subject, because by nature, they are shifting. Today I am giving you a lecture is alright and, it is a Guru shopping than go to another place or you do another Guru shopping, I must tell you very frankly, because America is the only country where Sahaja Yoga has *[UNCLEAR]* failed very badly. On the contrary, Russia, you will be amazed, Russia, of course I am not the communist that way, but the operation of communism and not so much of money orientation, consumerism Russians are like clean slates. They don't know anything about religion, God, nothing. But they have grown inside and you will be amazed that in one village, called Togliatti, we have twenty one thousands practicing Sahaja Yogis. They are just like our yogis, very high level people there. I was amazed how they got it so nicely. And they have no sense of possession at all. You will be amazed that their Government told them, you can have your ats, you can have your cars, they said, no, no, no. You better look after, we don't want to have headache. They don't believe in insurances, it's nothing. Sense of possession is so little, that I think their energy is not wasted on that.

And once they have come to Sahaja Yoga, they are very well settled down.

So what, five six years back, I think, they said a joke that there was an American Sahaja Yogi, who met Russia Sahaja Yogi and the Russian asked how many Sahaja Yogis you have? He said, we have fifty six, so Russian

one says, “Oh my God, you have fifty six thousand, we have only twenty one thousand." It is a very sad thing. I have been, the first country I visited was America. I came to Los Angeles, but somehow I don't know if you are really seeking the absolute truth or not. And I again, they have called Me, have come. These people have hopes.

But such a, slow moving train, I tell you that you are amazed, of course India I can't say about India, because we have traditionally understood, what is spirituality? All the thugs and all the thieves have come here, exported nicely and they are settled down here and they have so many disciples here. I am surprised of course they are sent away, they go into trouble. But what is the wisdom part of it is that we should see what do we get out of our seeking? What are we seeking? What do we want to be? And that one has to learn. [The last], I think twenty six years, twenty seven years, I have been doing Sahaja Yoga. The first country, I visited was America and for nine years I did not touch it. The reason is, I feel that they are people everywhere. That is not only Americans, are the people *[UNCLEAR]* but I feel there are seekers, Lots of seekers in this country. And they are in delusion that they can purchase their spirituality. If you can purchase your Guru, he cannot be your Guru; he must be your servant that you can pay for it. This is one fact I would all of you to remember, because what happens, I come, give lectures, do this, finished. You are seekers, all your life will be seekers unless until seek the absolute truth. Whether you go from one place to another, whether you go from one Guru to another, makes what. You are moving about like this all the time. And the reason why

they cannot mature your spirituality because they are so shifting.

So one has to mature in a very subtler way and that is that you have to be first connected with this All-pervading Power of Divine Love. We have heard about it. In this Bible it is there. It is there in Koran. Of course in all the Sanskrit literature, by different names, they described, but there is an All-pervading Power of Divine Love. That's what we have to get connected to. That is the Yoga. That is the unity and you all have right to get it. Not only because you are human beings, but because you are seekers and seekers of truth. They all have a right to ask for it. And that is why; I come again and again to your country. To see those seekers, which are lost, so many are already lost. But those who are still there, let them have the beauty of their being, the glory of their being and let them know what they are. For these you don't have to exert. You can't read it in the books. It is just happening that takes place this Kuṇḍalinī rises, very, in a very strictly manner. In the short time, you can feel the Cool Breeze on top of your fontanelle bone area and on your finger tips. That is My job. That's why I am here. But your, is to understand what you are? Unless and until you become realised Souls, means connected with this All-pervading Power, all these whatever, Mister Yogi has told you, has no meaning.

All these centers are within you. No doubt. And they look after your physical, mental, emotional being.

This happens automatically there, because you are desirous of your ascent. Whatever we do with our mind, we have to know this mind is a myth. Many people, I am

told here in this country, are making big money in telling you how to use your mind and how to move pendulum, all sorts of non sense. Do you want to have the power to move the pendulum, so when this power rises, spontaneously within yourself, then these centers which have gone into jeopardy, have created all kinds of problem in you, just get corrected.

I am not telling you lies, when I say, Sahaja Yoga has cured, Cancer, even AIDS. And you can get rid of all your allergies and this and that non sense, if you become the Spirit. Because Spirit cannot be attacked, is beyond the mind. But this mind of yours, which you are so proud of, is created by you only. Just like we have created computers, this Spirit is completely finished and you are just living with this mind which guides. One day this computer will become our master, in the same way, we are playing into the hands of this mind. It is created by us through our conditionings or may be by our ego. Now this mind makes you think, think, think, think like mad. And this thinking takes you nowhere. For example, if you start understanding your mind, you will know that it only thinks about the future and about the past, what is the present? Can it bring to the state of present? Past is finished and future doesn't exist. Present is the reality. If you want to know the reality, you have to be in the present. Now how will you be in the present? As long as you are moving with your mind, you cannot. You have to go beyond the mind.

So there is a state which we call as Thoughtless Awareness. Jung has described it as, surprisingly as Thoughtless Awareness.

That means you go beyond your mind. There is no thought and you are absolutely aware. And the whole personality, you see becomes a personality of emission of light, emission of joy, emission of wisdom because beyond that all these lies. You have not touched that point. That's why you are worried; you are upset, you are sick. But once you cross over your mind than you are in connection with this All-pervading Power.

People talk of peace and peace and award of peace and this and that. But I have met them many. They have no peace in their hearts. I don't know how they got awards. They are very hot tempered people, you know shaky type, can't think it. This peace award, peace is within and that is what we have to do.

Instead talking about peace, create peace in human beings, by transforming them. If you are standing in the water, the waves of the water rise and fall, rise and fall, that is what happens to you, that thoughts jumping on your *[UNCLEAR]* of your thoughts. You are and you are afraid of the waves. But supposing you get on to a boat than you can watch them. And you can enjoy them. But supposing you learn how to swim, than you can jump in and save many others who are still lost. This is exactly what happens in Sahaja Yoga. That you go beyond your mind. And you see your stupid mind and you laugh at it.

You laugh at it. And you are at peace, because when the Kuṇḍalinī rises these thoughts get elongated and there is a space in between. That is the space where there is peace.

So your attention stops at that point, where there is peace. You become extremely peaceful. And you don't

have to worry about your own protection. People say Mother if you are peaceful and somebody attacks you, what will happen? All right if somebody attacks you there is this All-pervading Power that can protect. There are so many examples in Sahaja Yoga, where this power has saved so many people. Now we can trust any kind of nonsense but the truth is that this power protects, because it loves you, it cares for you.

Recently when I was coming at the airport, four Sahaja Yogis and their little child came, they had tears in their eyes and I said what's the matter. They said Mother, You know, we are protected. They had a very bad accident and this car was finished and everything was absolutely useless. Even to call it a car while all of them escaped, without a scratch. This is only one of the examples I am telling you. This I have to tell you because otherwise you won't understand how important it is? This is nothing. This is nothing that you get. You get your own powers, because you become collectively conscious, collectively conscious. You can feel others on your finger tips their Chakras and you can feel your own Chakras also on your finger tips. If you know how to correct these centers, you can correct others also. You can cure others also. You can give realisation to others. That is how Sahaja Yoga spreads. And you will be amazed, how many other qualities you get. I don't know how far Yogi has told about every Chakra's. But every Chakras, the center when enlighten gives you special, very special qualities. For example we have say somebody who could not even write an essay, he started writing books. Another one who was Chartered Accountant, who never knew what is,

language is, is started writing poetry. All kinds of creativity, comes to you.

Secondly you become religious, you become, it is not question of just saying I am Christian, I am Hindu, I am Muslim, no you become. Means in you, religion innately acts. I never told anybody don't murder, don't kill, all these don'ts of the Ten Commandments that are given, but it automatically as happens.

People just don't like to do; they don't want to do anything that is not religious. Religious doesn't mean that you dress up well and go to Church, come back home and sing few *[UNCLEAR]* but religion is within yourself and that religion of Divine Love, which is pure, which is absolutely pure.

So this Kuṇḍalinī purifies you completely. Her purification helps you to see the world in a different way. You become the witness. Witness of the whole drama, don't get involved into but you see the drama and you know the solutions. Also there is this power all the time which is looking after you and help you.

Believe Me there is this power, once you become one with that power than believe Me you are all the time filled up with this power and this power looks after, gives you wisdom. Everything that you could think of, but you believe there is such a power itself, very difficult for human beings. This is the big problem. But supposing I say there is supposing, now you can verify, you can verify if such a power is there or not. And after verification, if you believe there is such a power of love, than all your problems will be solved. You go beyond all these concepts of stupidity, which is divisive. Anything,

you know can divide us that's typical of human beings. They want to find out ways, how we are different from others all the time. Because they are in circle by their conditioning, by their ego, I mean their mind. From the childhood, you know gets into their head; they can't get out of it. I see the problems of this country are nothing but of their mind. All these problem cannot be solved by forming organizations, by strikes, by no no no a human being has to be transformed. Once human being is transformed, than he becomes a very very beautiful personality. You don't have to fight; this power will fight for you. You don't have to argue; don't have to do anything that's why calling it Sahaja. Saha means with and Ja is born. [Born] with you is this power, which you have to achieve.

Now this Kuṇḍalinī is your mother. Also in many religions, they don't even believe in mother as Goddess, but there is. This Kuṇḍalinī is a mother. She is very careful; when she is giving you a second birth like your mother borrow all the problems in your childhood, in your child birth. In the same way she does everything very smoothly, very beautifully. And she gives you this connection with this Divine.

So you develop a new awareness, a new dimension of your awareness call as collective consciousness. When there is nobody is the other just think of that. Just think that this finger is hurt, the whole body feel sorry for that. When you become part and parcel of the whole, when the macrocosm become microcosm become again I will use the word become, become, become. It's not imaginary, it's not only thing. Than who will fight, who

will fight, who you are. The same as the other is. Just think how you people can solve the problem. Not much is needed; just you become connected with this Divine Power. And respect yourself; you have to respect yourself as Divine people. And you have to get out of all the conditionings you have added and you have to get out of all these non sensical ideas, which are separating you.

You are the leaders who will take this country away from all kinds of madness that is going on. Every country has some madness, it is not yours, they are different types that is all. But what I find, once they get their realisation, we have now Sahaja Yoga working in sixty five countries, in some countries very very strong. But when they meet each other, I mean you cannot make out, way they are friendly, the way they are joyous and such pure love. There is no incident of some body's husband running with somebody's wife like that. I have not known such an incident non sensical one. We have marriages every year about at least hundred marriages. One in a million, I should say one in a thousand might not work out. International marriages and the children that are born are really the Saints, who are trying to take birth with people who are realised Souls. Very different type of society it is. They look all normal people except that they have glint in their eyes, which shines, that they have vibrations in their hands. That their attitude is very different. Such a nice race is going to come that is what is blessed. This is the Age of Aquarius. And Kuṇḍalinī has got the Aquarius as its sign. This is the specially I called the Blossom Time. Because so many seeker are borned

[born] in this time, special time, when this Kal Yug, this modern times has come.

Nobody seems to be happy. Only at this time these flowers are going to become the fruits. That is what you are. You don't know what you are. Don't judge yourself by your own ego or by other's judgements and criticism. But you are all beautiful seekers. William Black has said that there will be a special category of people who will be borned [born]. They will be man of God and they will know the Divine. This is the time that has come.

For all of you, every one of you in America, specially, specially Los Angeles, is the word used for Angeles.

So there must be Angeles around. I am sure. I am looking around for them so above all everything is this pure love. Even beyond truth it is.

So please know that this Creator, God almighty, who has created you, is not going to destroy this World. There are many like this organization, who talk, now we are all going to be destroyed you see, frightening everyone. As [if] those who say so are going to save it. Don't believe all these stupid talks and bombastic advertisements. Try to understand how who has brought you have become you to this level of human awareness is going to destroy. He is so great. He has made everything is going to destroy. He is so great. He has made everything so beautifully within us. Only we have diverted our attention to things, which are but not so important that doesn't mean that you have to give up your family, give up your house. You stand on your heads and go to Himālaya. Nothing of the kind. I have known some people who are, have sold their houses, takes out their children out of the

school to give money to the Gurus. I mean use your brains. How could you that. As a Mother I feel very sad that why should you suffer so. Such ignorance about truth. Such ignorance about understanding about yourself, you must understand that this is absolutely very easy as you have become human beings without doing any things Sahaja. In the same way you are going to be the higher being without doing anything, without paying for anything. Is something that has to happen within? And you have to become something.

So lastly I would say because, Yogi, I don't know what he has told you, when you become one with this Divine Power. You get filled with joy. And joy is singular and not like happiness or unhappiness. It is joy, a singular. It is to be experienced. You enjoy every small small things. It is a feeling, which is to be enjoyed.

And has to be experienced, will be amazed that when this happened, you don't run after non sensical things and worries and I should say destructive ideas. Enjoy yourself; you enjoy everyone you enjoy every moment of your life. Even the absurdities, stupidities, you enjoy and cruelty when you see you can destroy.

Not you but through you this Divine Power. I don't know if you are aware world is changing very fast.

All kinds of people are getting exposed.

So many things are happening. By the Year 2000, I don't know how many people will be in [jailed]. I don't know, if you have sufficient jails are not? How many people will be exposed and punished? And how many will be swimming in the ocean of joy. This is not a false promise.

You will get your realisation, just now. But as I said, you have to little bid humble down.

If you have come here to criticise than Kuṇḍalinī won't rise. She is very clever. We have to humble down little bid. The thinking that I have to be that beyond the mind, have to be one with this All Pervading Divine Power. And what you feel is the Cool Breeze. Cool Breeze of the Holy Ghost, as described in the Bible. Cool Breeze coming on your finger tips. Cool Breeze coming out of your fontanelle bone area. And you become thoughtless. It is something you have not known so far. Nobody might have told this thing.

There are not many books, so you have to first of all verifying by experiencing. Do not deny it. Because you have thought that something is different as funny. It will take hardly ten minutes. I will request you those who do not want to have it, can leave the hall. Because it cannot be forced, it cannot be forced. You have to accept that you want to become one with the Divine. This is what you have to accept. It cannot be forced. It cannot push you there.

So those who do not want to have their Self-realisation, can leave the hall, will be very kind of them. It will take hardly ten minutes as I told you.

Thank you very much.

***Contents: 1997-06-18*, Public Program, Wheeler Auditorium, UC Berkeley Campus, Berkeley, CA, U.S.A.**

[Talk by Marcus Nobel (descendent of Alfred Nobel and Vice President of United Earth):] What if Sahaja Yoga and

the teachings of Shri Mataji could transform people through Self-realisation? What if Sahaja Yoga and the teachings of Shri Mataji could activate the primordial energy of the Kuṇḍalinī and the serpent coiled three and a half times at the base of the spine, which rises up through the spinal cord and flows out through the crown of the head and could transform people's lives? What if the violence and death and destruction that happens every day in our cities became a thing of the past? What if people could live happier, healthier lives, more productive lives simply by practicing Sahaja Yoga and the teachings of Shri Mataji? What if there was a religion without dogma, without theology, without priestcraft, without tithing, a religion without religious wars, a religion without religious fundamentalism? What if there was a religion without hate, without fear and without guilt? What if there was a practice that offered only the cosmic bliss of pure Divine Love and asked nothing in return? What if human beings have evolved from lower forms of life and that we are still evolving into a higher state of consciousness, an evolution of our brain and central nervous system? What if the survival of our species and the survival of our varied and beautiful ecosystems, depended on the evolution of human consciousness? What if, instead of the thousands of generations of biological Darwinism required for biological evolution, the evolution of human consciousness could take place over the course of a lifetime? Or what if the evolution of human consciousness could take place in an afternoon? What if the simple act of Sahaja Yoga could create a profound

harmonizing effect on society and that individuals could create effortlessly greater happiness, peace and quality of life? What if there was a great spiritual teacher before you? Would you listen? Would you hear? Would you be open to the great possibilities that may be bestowed upon you? The answer to all these questions is that it can happen and is happening.

Her Holiness Shri Mataji Nirmalā Devī and Her teaching of Sahaj Yoga is a gift to all of you and all of humanity.

It is a gift of cosmic consciousness that comes from the power of Self-realisation.

[Shri Mataji's talk:]

I bow to all the seekers of Absolute Truth.

At the very outset I have to say that Truth is Truth. This Absolute Truth cannot be changed because it is absolute. It cannot be transformed, it can not be explained because it cannot be described. Truth has to be experienced. It's an experience. In Sanskrit language we have.....

You must seek out the purpose of our life and take full notice of every detail and beauty that surrounds you.....

Question: [about dreams].

Shri Mataji: I don't dream, My attention actually works. I allow My attention to go wherever it wants and work there.

Contents: **1997-06-2x Quote on Collectivity, Toronto, ON, Canada**

Loving everyone is so important in collectivity.

***Contents: 1997-07-03*, Public Program, Talk by Claus Nobel and Address by Ayatollah Medhi Rouhani, Royal Albert Hall, Kensington Gore, London SW7, UK**

[Talk by Claus Nobel:] Well, indeed, life is full of surprises, after all we are meeting here, inspired by the message and work of holy Mother Shri Mataji Nirmalā Devī and she is not here in body but she's here in spirit. Also the wonderful letter that we recently heard from Ayatollah Rohani, which speaks very highly of the work and the mission of the holy Mother, where he indicates the importance of women in the world, is neither here and frankly speaking only 36 hours ago I did not know that I would be here at the Royal Albert Hall, addressing this audience. Still I say, dear Holy Mother and I also recognize her husband, Sir C.P.

Srivastava, in the audience and I say most importantly, dear friends, fellow seekers of truth, are you out there? because with all this light I can only see about twenty people in front of me.

So, say `yes' if your here then I know [lots of clapping]. Now I can see you and I can hear you as well as you can see and hear me.

With that said, I want to say that I have a vision, I have a vision of the world that is better, saver and saner than the one we are presently are experiencing. It is a world where people live in harmony and peace with themselves and in harmony and peace with nature. Now those words are vast, it's a bold vision do I have a practical way from going to vision to reality, yes I will share that with you and I will share it and indicate the tone of the meeting by

ten small words and they indicate how this global world transformation shall be undertaken and they are right thoughts, right words, right deeds, right here and right now. [Lots of clapping.] The key word, is of course, `right'. This world is fighting about what is `right', what is right to you might be wrong to me and visa versa, it is a grey area.

So we need a reference point, so we can distinguish between right and wrong and between truth and lie, tonight Shri Mataji will show us what is right, tonight Shri Mataji will empower us to become masters of our own destiny and tonight we will be guided by the knowledge of Self-realisation in the light of truth and we shall all know absolute truth and absolute peace.

Now, a hundred years ago Alfred Nobel established a Nobel Peace prizes, these prizes represent excellence, we have prizes in chemistry, physics, medicine, literature and peace. Of those prizes I hold the peace prize to be the finest. And I want to tell you that Alfred Nobel listened to a women, he listened to his secretary, Burta from Suttonry, in Paris, a hundred years ago, when she said, “Doctor Nobel, your should use your vast fortune for betterment of the world." Tonight you are listening to another women, we are listening to the message of Shri Mataji. However, I'm very much inspired, first by my uncle and later on you here by Shri Mataji. Alfred Nobel talked much about peace, he was frightened that his awesome, explosive, dynamite which cleared up land for harbors and tunnels, could also be used for warfare, today in the arsenal of military systems it's like a small

firecracker. But at that time it, dynamite, was a most awesome destructive material.

Now, Alfred Nobel thought basically about, peace as an absence of war, but I assure you that peace is much more than absence of war. And I see that peace exists is four specific areas, the first area is the peace that the individual has in him or her self, how do we treat our mind, our emotions and our feelings? how do we treat our body? Are we slaves to other masters or are we our own master? Until we have the inner peace in ourselves, we can never have an outer peace in the world and the safest and best way of finding world peace is to have mass movements that includes all religions and philosophies, all enterprises, whether they are political or scientific nature, to realise what inner peace is and that's what we are talking about tonight.

Self-realisation. What does Self-realisation mean? Well it means that we are `realizing' something, but what is the self? Ladies and gentlemen the self in us is the Divine, cosmic powers that exist in each and every individual but which is dormant in most people around the world. The spiritual leaders from ancient laws, they knew about this and they spoke about this but this secret of secrets has been suppressed, deliberately, until Shri Mataji, with great courage and great wisdom, being an old soul, who decided by herself, to come back to the Earth at this critical time in our history, in order to share her knowledge and wisdom, which is the Sahaja Yoga, which is instant Self-realisation which is to activate the dormant principle that we all have, which is the Kuṇḍalinī and to help the Kuṇḍalinī to rise up and thus become, what it

says in the Bible, “You are created in my image" [lots of clapping].

That was the first category, first sphere, of peace, the one we have within ourselves. The next one is the peace that we have among each other, in the family, in our community, in our nation, that we have peace with other ethnic groups and with other religions that we really become true, what I call `active' listeners and as `active' listeners are able to put ourselves in the place, in the shoes, of the other party.

Only then when we have the outlook from their perspective, shall we understand what they are trying to say. We're always talking, talking, talking. My dear wife, who is not here tonight, she said, “Claus, you talk too much, you don't listen. I have started to practice, what she calls, active listening." The third sphere is the sphere that pulled me in originally. After all I am a European Swedish business man. Why am I up here speaking the language of spirituality and saying “That is where the hope of the future exists"? I'm doing so because I have a deep and profound reverence for nature. As a Nobel peace laureate, Doctor Albert Schweitzer said, after he had worked and worked trying to distill a phrase that contained everything that he knew, everything that he wanted to say through his philosophy, Doctor Albert coined the phrase, “reverence for life." Nature is nothing but a plethora of examples of life in this multifaceted version. And I tell you dear fellow seekers of truth, we, humanity today, in our ignorance, in our greed and in our lust for power, we are in the process of destroying the very thing that makes this planet unique and that is life

on Earth. [Lots of clapping.] And so far we do not know of another planet in the universe that harbors this miracle, Earth is like a blue jewel in space and there is only one Earth and this Earth is fragile and we must take care of her and we respect her, Earth is also called nature, we cannot break the laws of nature, we must live by the laws of nature, if we break them, Mother Earth will break us. And we are only one species, of, we do not know how many species we have, five, ten, fifteen millions, but this we know and this has been proven by the worlds most foremost scientists in Harvard University, United States, Doctor Edward O Wilson, we are today bringing to extinction 250 species per day, that is as if we are deliberately and willfully pulling out thread after thread after of what consists of fabric of life and Mother nature will not let us continue doing that without correcting us as naughty children.

The fourth sphere, of peace, is the peace that we should know between ourselves and God. Any religion or any group who raises their arms and destroys his and enemy in the name of God is not following what God has asked us to do. The world should not know of violence [lots of clapping]. And the world should not know a war.

I call, as we already heard, these four spheres of peace, Earth ethics. And tonight we will hear more from the holy Mother how we shall have a reference point, how we can distinguish if we have a charlatan and a fraud in front of us or if it's a genuine honest person. And you, dear audience, you have come here tonight from many different walks of life and like you, I have also been seeking for the truth, I am beginning to discern truth

rather clearly and let me tell you this, that I look upon life on Earth as a kind of a school, a school where we are learning perfection and purification. Now on Earth everything is interdependent, interactive and interrelated and on Earth and well as in heaven I guess, every action has an reaction, every effect has a cause and every cause has an effect and the Holy Mother, as I said, She is a highly evolved soul, She has learned from many, many lives, what it is all about and this what is all about laws, the unseen laws, the spiritual laws, they are always here and they work as infallible as the law of gravity works, [drops his pen onto the floor] it always works all those unseen laws, it is for us to learn and perceive that law.

I am very comfortable with the teachings of Shri Mataji and I am very comfortable with the Holy Mother herself. I say so because, in the Bible there is one saying, amongst several good ones, “You shall know the tree by its fruit” and lately I have met the young men and women, in different parts of the world and certainly from many different parts of the world and they are all shining, beautiful human individuals that radiate inner peace and balance. They are unique, you have follow and you that are in the process of following, will be I think, those individuals who should call themselves, `ambassadors for the Earth' and after tonight's session is over, I'm sure, that you shall see clearly how you shall distinguish between truth and lie and you shall realise that blind faith is of no value and that fantasists and to take up violence as a last argument, is of no value. Eventually those things will bring you unhappiness, they will bring you conflict and potentially war. Ladies and gentlemen, I

know that we hold the future in our hands, I know that the future is in your hands, I know it's in my hands and I also know that the future of the planet exists in the heart of the individuals.

Now I will close my remarks, tonight, by a fable from India. I heard it when I attended the Rio Conference '92, that was the twentieth anniversary of the Stockholm conference, that for the first time, put on, the environment on the world agenda. In Stockholm in '72 we had only two heads of state, the prime minister from India and the King of Sweden. In Rio twenty years later, we had 110 heads of states.

A marvelous declaration, was drafted, agenda 21, just last week in New York, just 70 heads of states that continued with Rio plus five but as I told Sir C P, when he asked me about how is the outcome of this conference, I said, “Well, we are talking about sustainable future but it seems to me that in U.N. there is much of a sustainable dialogue ongoing." Tonight we shall take the action.

Well, I asked the Holy man from India, the white robbed acharya and I said, “Is there hope for the future?" and He said, “Mr. Nobel I will answer you question as follows: When the dear Lord had created the Earth, he was very very happy, very very pleased, it was His finest creation in the universe and he decided to celebrate, to have a party and God invited in all the angels and all the devils, when they were there he toasted them and wished them welcome as a good host and said, `There's only one rule that you must strictly obey, while you are here, having a good time' and by the way the best food and the best wine was served, ambrosia nectar and he said, `there is

one rule and that is that while your here celebrating my creation, you may never bend your elbows.' " The devils cried out and said “We don't want any part of such a party. How can we enjoy it? Not bending our elbows." So they left. Then the party started, the angels were having a jolly good time and the dear God was very very happy! Now how could they eat and drink without bending their elbows? Well, I sense that you can see what the moral of the fable is. The Angles were feeding each other, they were sharing and they were caring and that is what we shall do in the future together. Thank you very much.

[Address by the Ayatollah Medhi Rouhani (text translated on sight and read by Dr. Derek Lee):] If we consider the most ancient evidence left by homo sapiens, we can see that man has always been aware of the existence of a Supreme Being, who is Lord of all things and of all living creatures.

Using every conceivable means, human beings of every era have always tried to show their feelings of deep respect (and reverence) towards God and to perform what is due to their Creator.

This is why Islam has always stressed the possibility of direct communication with God. Even those who have fallen into idolatry have never denied the existence of the Creator, but have simply put their idols and their images in His place. And this is still happening today. This being the case, how can we recognize a true prophet and what is his or her mission? The mission of the prophets is to reveal the Will of God, that is, to provide a logical and tangible explanation of religion as it is experienced in our daily lives.

Genuine monotheism, the belief in a Supreme Being, means (or implies) the unshakeable oneness of the whole creation, that is, the indissoluble union between man and God. Monotheism proves, then, the pointlessness of idols and of images that come between man and God. The mission of the prophets is thus to set human beings upon the right track and in order to do this, the prophets have used two parallel and complementary paths:, the way of learning, based on theology and philosophy and the way of Self-knowledge or Self-realisation.

That is why we find in our Holy Book, the Koran, both scholastic discourse and phrases which hint at the `way in' to knowledge of the Highest Self. The concrete means of putting this message into practice is what is offered to us in this age by Shri Mataji Nirmalā Devī.

To back up this Truth, if you will allow me, I will quote these words of the Prophet Mahomet, who tells us: “God is closer to man than his own veins." And the Prophet says: “With the knowledge of the Spirit, man will begin to know himself, so as to finally achieve knowledge of God." “With the purification of his inner being, man becomes conscious that he is the Spirit." It is thus that the experience of spontaneous Self-realisation, which is revealed by Shri Mataji Nirmalā Devī and Sahaja Yoga, which is the practice which she teaches, both spontaneous Self-realisation and Sahaja Yoga are in perfect harmony with the teachings of Islam. It is because of this revelation by Shri Mataji that I have wanted to speak to you tonight.

In similar vein, I should like to end my talk by referring to the condition of women in Islamic countries today. As you

know, the position of woman as mother is glorified in the Islamic tradition. The Prophet Mohamed went as far as to say: “We experienced Paradise at our mother's feet." As a wife, Islam not only acknowledges her complete right to choose her own husband, but pays homage to her in the famous words of the Prophet, who says: “The best amongst you is the one who behaves best towards his wife." Or again: “Women are sent to us by God and men are responsible for keeping them safe." Women are thus considered to be equal to men in both their responsibilities and in their legal and civic rights.

Today, unfortunately, we have seen that this great insight of the Koran is not always understood and therefore not respected in the various Muslim countries.

You, Shri Mataji, by virtue of your courage, your sincerity and your purity, by virtue of your untiring travels through the five continents, you are today justly considered to be the Messenger of Peace in the world.

Your exemplary life makes you the perfect symbol and model for Muslim women. May their quest for Justice, their desire to be able to enjoy a true spiritual life in their own dignity, may their quest find an echo in the spiritual approach of the real Islam. This will make it possible to put a stop finally to all kinds of injustices which are still being committed against women in the name of religion.

It is with this vision and with the aim of defending the rights of women in Muslim countries throughout the world and in particular in Afghanistan, in Iran and Turkey, that I address this brief talk to you Shri Mataji and to all the people assembled here tonight.

signed Medhi Rouhani.

Contents: 1997-07-20 **Guru Pūjā, You Must be Humble to be a Guru, Cabella Ligure, Italy**

Today's Pūjā is very important for us. You all have got your Self-realisation, you have all the knowledge that is necessary to give realisation to others. You have to know what you have already, that's very important, because if you do not try your hand and if you do not try to give realisation to others, firstly you will have no faith in yourself, you'll have no self esteem also.

The second part is that, you try giving vibrations to other persons but don't get involved with that person. I've seen some people get too much involved. If they give realisation to one person they think they have done a great job and they start working on that person, his family, his relations and this.

So, so far as you must have learnt, that one may be related, one may be closer to one person but not necessarily he will have that much of a chance of Self-realisation.

Only way to grow is to be collective, there's no other way out. If people think that by staying away from ashrams, alone living somewhere, they will achieve much, that's not the way Sahaja Yoga is meant.

Formerly people used to go to Himālayas and most of them were separated and only one or two persons were chosen for spiritual growth. Here it is not a question of spiritual growth, it is a question of your collectivity growing in you. That is how you become a person who is collective, who enjoys collective, who works on collective and lives with collective. Such a person develops new

kinds of powers and these powers are such that they are very subtle but they penetrate into any molecule, atom or human beings anywhere.

And their penetration is only possible if you have a temperament which is collective. Without being fully collective you cannot achieve that height, which is very necessary today for Sahaja Yoga. As you know there are problems and problems all over, as if we feel that the world is going to sink. Especially when I went to America I felt that “My goodness, this is a hell that they have created here, it's just a hell." Because they have no Dharma, they don't believe in any Dharma. Completely they worship adharma and this kind of climate is flowing all over. All over the world you get reactions of American adharmic life and people think there is nothing wrong in it. Whatever you tell them they will not believe. Nor will they think there is any worth in it. But they don't see the destruction from the very basis of their life, their families, their societies, the whole country I feel is filled with such ugly type of adharmic nature that one cannot even imagine how such ideas came into their heads. And these ideas, I need not tell you, you know them very well.

But if you have to save your children you have to be an ideal Guru yourself. If you just talk of Sahaja Yoga and if you try to assume that you are a Sahaja Yogi, also you try to propagate Sahaja Yoga without all these powers being awakened in you, it would be a failure.

So how to develop these powers within us we should see? It's rather embarrassing for Me to tell you how you have to behave towards your Guru. I think people have told you. But naturally, spontaneously, as soon as you

get your realisation and grow in it, naturally you develop a very humble attitude. Also an attitude through which you achieve lots of qualities of your Guru. Now supposing the Guru is at a particular height and if you try to go on to the same height, nothing will move towards you.

So you must sit at a place which is much lower than the Guru's.

Some people take too much advantage of My good nature, I should say. And so many people have pointed out to Me that you must correct these people, they talk to you at equal level and all that. I said “they will learn a lesson, they will learn a lesson" but sometimes it doesn't work out and they start talking in the same manner as if they are talking to your friend, or to your equal. First is complete humility. You have to be a humble person, extremely humble. Now you check on that, when you talk to others, are you humble? When you think of others, are you humble? When you look after your wife and children, are you humble? That's a very important thing for every person who thinks he is a Guru. Humility is the first quality, or I should say, the ocean into which you must jump.

Some people think that if you are humble, Mother, then people will take advantage of you. Nobody can take advantage of you because you have to remember another point, that you are protected all the time, looked after by Param-Chaitanya.

I know you know that, but how many really believe that there is Param-Chaitanya with us? If you really believe that there is Param-Chaitanya, then you don't get frightened, you don't get worried. You are not subjected

to all kinds of nonsensical ideas also. But if you think that you are not protected, what will happen? How will things happen? Then Param-Chaitanya leaves you alone. You have to see the whole drama. How Param-Chaitanya works out, how it works out, how you are behaving. Supposing you are not in a proper shape and you try to show off too much. Then what happens? Then you'll get the reward for it, not that I do anything, but it's the Param-Chaitanya which will teach you a lesson that you will remember, that you should have been a little different from what you have been. After all we have to know why we have come to Sahaja Yoga. To begin at the root of it, we have come to Sahaja Yoga because we wanted to know the absolute truth. And this absolute truth has been now known to you through your vibrations. You know it through your vibrations, what is the absolute truth. And you should work everything on that line, that absolute truth, whatever you feel on your vibrations you have to follow. But unfortunately I have seen many people who think that their vibrations are alright, they are alright and whatever they are receiving on their vibrations is first class. Now how to correct that point is very difficult, it comes from ego. When you have ego you can never find anything wrong with you. And even if the vibrations are telling you something it might be somebody else who's telling you something, because you are not there, your ego is there and your ego is just spoiling you and teaching you things which normally you would see clearly that “I'm doing something wrong, I should not have done it." In this process of correction and

improvement, when you indulge you should see, are you getting subtler or grosser? That is the best way to judge.

Now I have seen people who go on judging all these small things on vibrations, like whether these vibrations are alright or not in this tree, or on these flowers or on this land, all these material things they want to see the vibrations. But for what are you seeing the vibrations? You are seeing vibrations because of some sort of a material gain. You think that if you check the vibrations and the vibrations are alright, then you are quite safe. You'll not lose this, you'll not lose that. It's not true. Because vibrations are not meant to judge all these worldly things and worldly matters. It's absolutely cheapening the vibrations.

You should not cheapen them, because vibrations can suggest things which may be detrimental to your growth, very much.

Once I wanted somebody to go somewhere and so he said, “I didn't go Mother." I said “Why?" “Because I saw the vibrations were very bad". I said “that's why I asked you to go!" If the vibrations were good, what was your use going there? I said “The reason I asked you to go there was so that you could help, but before that you judged yourself, judged your vibrations and then you didn't want to go." So what happens, we want to have an easy cosy life and all our problems must be solved by Sahaja Yoga otherwise we think Sahaja Yoga is of no use. Whatever is our desire must be fulfilled.

So now the desires are mostly personal, my child is not well, so the child should be alright. My husband is misbehaving, so the husband should be alright, or I have

no house, I must get a house. See how we are moving our mind. It's still on a very consumer society, as they call it. We are all the time thinking now, I should have a son now instead of a girl and then you get a son and you'll blame Sahaja Yoga for that. Anything that according to your desire doesn't work out, then you think that it is Sahaja Yoga that has done the harm and you are suffering because of Sahaja Yoga, or this faith in Sahaja Yoga gets a little moving, or we can say in a way, it's not that deep. But if you are deeply embedded in Sahaja Yoga then what happens? What may come, I will be a Sahaja Yogi! Supposing somebody dies. Normally in Sahaja Yoga it is difficult for people to die also, I must tell you.

Even if they want to die they can't die. It's the Param-Chaitanya which decides for you. But supposing you take up a position like that, still you must know that that wish may not be fulfilled and if that is not fulfilled then you feel disturbed and you think, what's wrong? But your wish is not the wish of God Almighty. While Param-Chaitanya is the wish of God Almighty.

Now for example, I went to America, take it like this and America attacked Me, a little bit it troubled Me, for all these days I'm suffering, so-called and I've had pain and I've had all kinds of things. But that I had to do because now the American Sahaja Yogis will realise how much one has to pay to make this dumb head of Americans to rise. How stupid they are and how foolish they are, who are enamoured by people who are taking money.

So many people came to Me and told Me “Mother if you start saying that `this I can give for $300', you'll get

thousands and thousands of disciples of yours." I said “They'll not be My disciples. If they come for money, thinking that because I'm taking money, it is worth this or this, that means that they are absolutely stupid." Sahaja Yoga, you cannot get it by money. This is the first principle they don't understand, most of them, most of them don't understand that you can get Self-realisation without paying any money.

There were some Gujarati rich people in New Jersey and they asked questions to Sahaja Yogis that “how is it possible to get is so easily? It's not possible because it's a very difficult thing. All the Shāstras have said, everybody has said, it is very difficult to get your realisation, alright, if so, how is it you're giving it so easily, why?" Nobody knew how to answer these people. You should have said like this, `Alright, it is difficult, it's very difficult and you cannot give mass, true. But if somebody's doing it, then you have to think about it, how somebody's doing it?' So these kind of stupid questions are there and still if they go on, you have to really tell them in a very humble way, “Sir, one has to be worthy also!" So they will run after people who are just making money out of them, making a fool of them and they boast,'we have three Gurus', somebody says `we have seven Gurus' and I wondered what must be their condition.

So the people who are extremely stupid, in Sanskrit they're called `Muhr', people who are brainless, cannot get their realisation.

So give them up. If they are arguing with you, you just give them up. It's not their right to argue with you. Their

right is to get realisation, but not their right to argue with you, ask you foolish questions and stupid questions. But you should always remember that with that humility, you must have your dignity intact because you are a Guru. Once you know you are a Guru one thing should be there, that you will not behave like a joker all the time. Your behaviour will be dignified. At the same time it will be a very pleasant face or a pleasant personality. It won't be an annoying type. Your personality itself will suggest that there is something special about you.

Now how to develop that kind of a personality? The biggest problem in the West is ego and the biggest problem in the East is superego. Now this ego business I don't know from where it has come. In all walks of life they show how egotistical they are. For example, I went to America and I was surprised that there is a racial problem and the blacks are treated in a different manner and the whites in a different manner.

I mean, colour is given by God and somebody has to be black and white. If everybody looked the same it would look like a regiment. There should be some variety. There should be some change in the face and also in the expression. One has to be a person carrying better or different expressions otherwise you will be bored with such a world where everyone looks the same, just the same. But so much of racialism there that I was surprised that how it has worked into human mind.

So as a Guru you must develop a complete detest for racialism, complete detest. It's very easy to understand that anybody who has a fair complexion could be the cruelest man or the cruelest woman and could be the

cruelest mother also and the one who is black could be very kind and generous. It doesn't go with the colour. Temperament doesn't go with colour. But because the blacks have been ill treated so much that they react and they react naturally sometimes in such a manner that it is very crude and very cruel.

But this kind of attention, this kind of a, we can say, wrong type of attitude towards human beings, even towards animals, they won't bear it.

So towards human beings, to have such an attitude, itself shows that you are not worthy of Sahaja Yoga at all.

So anyone of you, who has such a feeling that somebody's black and somebody's white, cannot be a Guru in Sahaja Yoga.

Then in India we have caste system. Equally bad and horrible. It has no sense in it, no basis whatsoever.

But in India we have people who believe that some castes are higher and some castes are lower. Every caste people can do all the worst possible things, there is no demarcation for them and every low caste can be very very good. We have had many great poets and Sufis in the lowest caste in India. These castes are man made, you know that man made cloth doesn't suit us and all these man made ideas are not going to suit us and it will lead us to a great, I wouldn't know if it is discretion, but I would say to a complete destruction. Because hatred breeds hatred and it goes on increasing and increasing. If you cannot get rid of your hatred then I would say you are not a Sahaja Yogi. These are all conditionings, you were born in a white family, so you are white. You were born into a Christian family that's why you are a

Christian. You were born into a jewish family that's why you are a jew. All this is just because you were born in that.

But does that mean you are higher or lower? All the problems of the world today, if you see, are because of human attachment to nonsensical ideas of superiority. Only through collective living will it change. For example, I would say, in an ashram, we should have all colours of people living together, with equal rights, with an equal understanding and love and affection. If that's not there it's no use calling it an ashram.

Once they asked Me, “Mother, will you come and give a lecture in Harlem?" I said “Why not?" So some Sahaja Yogis said “Harlem? Mother do you know what Harlem is?" I said “I know, there's no harm." They said, “you know the blacks are there and..." I said, “I'm also black!" You could call Me black or you can call Me white. But the love is such a thing, love is such a thing, that cleanses all these ridiculous ideas we have about other people. To brand anyone as black and white shows that you have no eyes to see. Any person with depth, any person with a loving heart cannot see these superficialities, cannot see.

Today is a day where we are celebrating the Gurus' greatness. Now look at all the Gurus, how they were, how they behaved. We have many in India and many others, many Sufis in other countries. These Sufis or these saints that we have had never believed in any caste system. Never believed in black and white. Christ, He never believed in black and white. Buddha never believed in black and white. Nobody believed in any kind of man made ideas. These are all man made ideas which we

have accepted and even after realisation we try to carry on with them. Now by saying, we do not get rid of it, but acting we can. Just see how we work out these stupid ideas within us and how we can get rid of them. Very simple is, in meditation you should sit down and see how many people you love and why do you love them. Not out of pity, but just with love, how much you care for others. I have seen some very beautiful examples of that but still I must say that there are certain fixed ideas which are to be dislodged completely, very important for every person who is a Guru in Sahaja Yoga. Means he has to be a clean-hearted, open-hearted, loving-hearted, fellow. His heart should play the tune of Param-Chaitanya. If his heart is full of all these man made ideas, I don't know what will happen. Even when they transplant a heart they cannot do it with a man made one, they have to do use a real, natural one.

So you can imagine when you try to take to all these odd ideas, just divisive, they will never give you collectivity.

So introspection has to be made. Are we one or are we judging each other? Now the judgement is quite a lot also. Now all this can be seen only when you live together. Otherwise how will you know? When you start living together you start discovering what is missing in you. What is not there. What has to be there. It is so peaceful to have a heart which is full of love, because every movement of that heart is so much joy giving, so much joy giving.

There is a story of Śhrī Rāma that he ate the bers, a kind of fruit, which were first tasted by an old lady, with such love. Shows what? Shows that a person like Śhrī Rāma,

who was the king of the highest heritage and this old lady who was just say of the lowest caste gives him these fruits with such love and when he eats that he starts praising it.

So his wife says “give me some” he says “alright." But the brother is still half way, I think, in Sahaja Yoga, so he doesn't like it. He doesn't like it and he gets angry. Then she eats and she says “Brother-in-law, it is wonderful fruit, I must say." He says “Alright give me some." But Rāma says “Why should I give you some now? First you get very angry, so why should I give you these fruits to eat?" The story shows that the level of your personality as a Guru is judged by your clean heart, by your loving heart, by your highest remarkable personality. In the personality it is not something that is to be built in artificially. It is not artificial. It is natural, absolutely natural. Whatever you do has to be natural.

So this artificiality of certain ways of talking or certain ways of living together, creates problems. For example, we had an ashram in America, in New York and there was a lady who was very strict, everything should be tip top, it should be here, spoons should be here, the forks should be here and all sorts of things. And she hurt many people. It is not important, these cultural, we can call it, taboos, are not important in Sahaja Yoga. Because now you have become a Guru. A Guru, he can stay anywhere, live anywhere, eat anything, anytime. That should be the case. But also I have seen in Sahaja Yoga there are many who are very anxious to eat the food as soon as it is served. Once it happened, I was there, they had served the food and just they started removing the plates. I said

“What's the matter? I have to eat it." “Oh you have not eaten Mother?" “No I haven't yet touched it even!" So it's a sort of, first is the very lowest type of desire, we should say, is the hunger. Now a Guru doesn't bother, whatever you give it is alright. Whatever you don't want to give is alright. Even if you don't want to give, it's alright. But one has to develop that by killing your ego. People feel very hurt if you serve them a little later than another person. It's all kind of funny things I have seen in Sahaja Yoga. On the contrary it is the lowest type of a desire, you should not be very much catered to if you want to be a real Guru.

Of course many problems are solved as I've seen so far that they do not take drugs and do not take to drinking and all such things. This is such a blessing because if I had to start from that level I do not know how deep I would have gone, from where I would have pulled you out. But that is of course a very big thing, that is quite a nice thing. But still, to make a beautiful life out of it, which will attract the attention of everyone. How you talk, how you behave, how you love.

So again one has to say that Guru Padwa comes only through the love that you have. Like they'll have say ten people, for anything, for a drama supposing. And they have it only from a particular country or from a particular group. Then there's no fun, there's no fun. For example, they'll have a music group, so from the particular one caste could be or could be one religion could be one school or anything.

So that shows that you are still not there, as a Guru you should like every kind of culture, every kind of beauty

and that has to be brought into our daily lives. You should not look down upon anyone for their colour, for their race, for their status, class consciousness. All this has been shown in the lives of all these Gurus and saints who lived. TukāRāma said “Oh God thank God you have made me a Siddhu caste": He was not, but he just said so. All of us all the time should not be conscious of what has been our birth, what has been our personality, or what has been our beginning. One should not be able to make out of it who is a saint and who is not. Even people are proud that they are saints.

I was surprised, that in America also, very much, that the Russians who have gone there are a very different quality of people. They wouldn't raise their eyes to Me, wouldn't raise their eyes and very deep, very very deep. Vibrations were very deep. The reason is I think that they have been oppressed during Communism, perhaps, maybe. And now they have come to America where they have seen this so-called freedom and what nonsense it is doing.

So, knowing these two extremes, I think they have gone very deep into their own being. And they have such strength and such unity among themselves. I was surprised that I had never met them before. They didn't come from Russia, only they were there.

So what is it that has kept them like that is that they had no religion in their heads. They had no religion. To them every religion is the same and they had no religion to follow.

So a Guru cannot belong to any religion because these religions are also man made. They have created such a

problem all over and they are all fighting amongst themselves. How can they be Divine? So you should not get involved into some sort of a religious bias. I've seen it, that a Sahaja Yogi say, if he's a Christian, then the bias will be so that he is a Christian, you can make it out. If he is a jew, you can make it out.

So what's the use of coming to Sahaja Yoga? Their attention, if it goes inside, they'll find out. You have to dissect yourself, to see what's wrong with you and why is it that you are not very successful as a Guru.

The success of the Guru is, he doesn't bother about time. Every time is the holy time. For he's not bothered if somebody is late, or has come early. He's not a slave of watches and time. This is also man made. There were no watches about I think, say 300 years back. And nobody was so particular about the timing.

So first thing, he is beyond time, `Kalatīt'. Then he is also `Guṇatīt'. `Guṇatīt' means he doesn't belong to the left side or to the right side or to the center. He is beyond these three, beyond these gun.

as, where he stands and sees everything in the Divine light, everything. If something good happens to him, he says the Divine light has done it, if something bad happens to him, he says the Divine light wanted this way. Everything he leaves for the Divine light. He is beyond the Guṇas. Like supposing there is a person who is on the right side, egotistical. Then he'll start saying “Ah how is it? I wanted this, this didn't work out and how?..." he will challenge. Another one will start crying, the left-sided one, that “I am very sorry this has happened to me, it should not have happened and all." Or in the center also,

he might also think “Oh how far are my vibrations, how could I not know and all that?" But a person who is a real Guru, he looks at it as a drama, as just a witness of the drama. It has happened, it was to happen so it has happened. Now what do we get out of it?, is we get something, the lesson that this was not right or this was wrong. That's all. For that moment not to go on churning it in your head. That's all one gets and he's not bothered about anything else.

So he goes beyond his Guṇas, beyond the Guṇas, he lives. He eats anywhere, sleeps anywhere, he's not bothered where he lives, he's not bothered whether he goes by car or he goes by bullock cart. He doesn't feel that he is not being honoured if they give him a garland of few flowers, he's not bothered. Because nothing can enhance his personality. Nothing. You give them something simple, it's alright. Or even if you don't give, it's alright. It is not that he judges himself through your eyes, but he judges himself through his own eyes. And he sees for himself the joy of enjoying himself. What is there to be so particular about anything? What is so great to be hankering after anything. It just works out in its own time and if it doesn't, it doesn't. What does it matter? Just think of it.

Also in Sahaja Yoga a Guru has to be a binding force. There are two types of people I have seen, which go on breaking relations. It is very easy for them, they go on complaining. But there are others who have a power to bind people together, in such a sweet manner that the people are brought closer together. Not that they have to

forgive. It automatically works out. It just works out like that and people go on joining such a man.

I was surprised that in America there were very very few Sahaja Yogis. They spent, they said $50,000 and got fifty Sahaja Yogis. $1,000 for one Sahaja Yogi in America, so a very bad shape. But still you see we have to hope for them because there are lots of seekers and lost in the wilderness of seeking. But, I thought that maybe it's a circle. They have to pass through this circle of stupidity and then definitely they will see the point. And it has happened. We had about 4,000 people for My lecture, which has never happened there in that country. Nobody has got such a lot of audience they said. But still not many came, but they got their realisation.

So I think gradually, even in America, it may start growing. And the Sahaja Yogis must not only worry about their houses and where they live and all that, but go all out to them. I would say that some of the Sahaja Yogis who could afford to go should go to America and work out this outside work. Maybe if there are outsiders who come and talk about Sahaja Yoga they might be impressed.

There are so many false Gurus that you can't count them. And they have accepted them. It is very surprising. Though they have suffered, they have lost in money and everything, still they have accepted, “after all he is our Guru." So there is basically something wrong with their brains, that they don't understand what is to be expected. I have written one book, perhaps it may reach them, but in any case you all can write your experiences and things and can publish it. Maybe it might help them

to open their eyes. While writing anything you have to remember that it should show your quality of Sahaja Yoga.

How you are. In that, one should not feel that you are putting them down or trying to say some things which will hurt them, but say it in such a manner that it corrects them and helps them. For a Guru it is important that he should not have any false ideas about himself. He might be from a poor family, he might be from a rich family, whatever it is he should not be conscious of that because once you become that. You see, look at Kabīra, he was just a weaver. Look at Tredas, he was just a shoemaker. You see in India these a very low caste, supposed to be. He has written beautiful poetry. Then Namadeva, he was a tailor, just think of that. All these people have written the same thing with great beauty of poetry. How have they achieved it? Because now they have entered into that great realm of spirituality.

You people also write some very good poetry, I know. But some of the people who have written good poetry turned out to be very obstinate, very egotistical people. This is something I couldn't understand.

You are writing here beautiful poetry and you are full of ego, so from where the poetry is coming, God knows.

So first of all is yourself, your personality, has to be something that people should say “this is a real Guru we have met." For that you know very well, you don't have to give up your family, don't have to give up anything. But ego if it is still there, I don't know what to say, but you must get rid of it, completely.

And collectively also ego should be driven out, collectively. It's a thing that people are egotistical secretly within themselves, but sometimes it shows. It's a very subtle nonsensical disease that people have and they just indulge into it.

On this day of Guru Pūjā I have to say now that one has to work very hard, very hard. The most important thing is how much you have dedicated your life, your time, to Sahaja Yoga. Then only you will achieve that state of Guru. Look at Me I am a housewife and I have My family responsibilities, problems, but despite that I am all the time thinking about Sahaja Yogis, Sahaja Yoga and all that is this emancipation of human beings in the whole world. Not only here or there. In the whole world.

So that should be your widened vision. Not for only your school, college or university, or this or that. But a very widened vision one should have. And that you have to develop through your working into every type of circumstance, every type of problems you have. Once you develop that kind of personality, then you'll be amazed how you can help so many people. I know there are so many Sahaja Yogis here who are worthy of praise and really I love them very much and they also love Me very much. But one should always see that, as you are now going to be the Gurus, you have to be careful not to think that you are a Guru. You should never think you are a Guru already. Once you think again that you are a Guru your ego comes up.

So once you decide “I am nothing, I am just a little ripple in the heart of my Mother." If such a humble feeling you get, then all your problems can be solved and things will

work out. Because your attention and your behaviour is going to impress other people. Nothing else. Whatever you may try, it is you who is going to get Sahaja Yoga further.

There's so much to be said about how to become a good Guru and all that but I think I'll keep it for next Guru Pūjā.

Thank you very much.

Contents: 1997-08-23 **Śhrī Kṛiṣhṇa Pūjā, Primordial Taboos and Sahaj Dharma, Cabella Ligure, Italy**

Today, we are here to celebrate Kṛiṣhṇa Pūjā. I went to America and they wanted Me to have a Mahākālī Pūjā. But I said, no, let Me talk about Kṛiṣhṇa only, because we have to first realise what is the strength of this Pūjā. How are we going to establish Śhrī Kṛiṣhṇa within ourselves? He, Himself has said, that whenever there is a downfall of Dharma, Dharma doesn't mean what we understand as Hinduism, Christianity or Islamic nonsense, it is not. Dharma means, our primordial taboos that are built in, in the human beings. About these, I think aboriginals knew better than we. But then what we did, we dominated them and also they had to change their style of life. The primordial taboos are only understood if people are trying to understand oneself or else, whatever has come to them through tradition.

Now, Sahaj Dharma is a little bit different in the sense that it's much higher than the Sahaj ideas we talk of but it's much higher than even what Śhrī Kṛiṣhṇa said or Śhrī Rāma said. First Śhrī Rāma thought, best is to give them disciplines. People should be serious about life, have full idea about their own being, they should respect

themselves. All these things were written down long time back. Also, people, basically when they were good people, they understood that whatever is bad for us, we should not do. These are primordial taboos. Now, these primordial taboos are built in within us. Now, supposing I say don't drink, you will go and drink. If I say don't tell lies, you will tell lies. It's the human nature, you see, is to go against primordial taboo because they think now, they have freedom, freedom to do what they like. You are free people. Actually they are not. They are under the spell of all the kinds of allurement, you can call it, or temptations, which are against human life. And it's very natural to be a person of Dharma. Small children, mostly have it. For example, I've seen children, they feel very shy to take out their clothes, even small, small boys, I've seen. They won't take out their clothes in the presence of others. They feel shy.

So, all these are described like “Ya Devī Sarva Butheshu Lajja Rupena Samsthita." So, you should be shy, you should be humble and respect your body, it's very important. In these modern times, exposure of body is regarded as a great achievement of women. They are trying to become aboriginals, you see. That time they never had these ideas and they were not so confused you see.

So, even if their women were scantily dressed, it didn't mean that it was some sort of a sex or some sort of an attraction for men or men behaving in funny manners to show that they have a special attraction for women. I mean, why should you? It is absolutely absurd that men should be attracted to women and women should be

attracted to men and on the road, on the street, you go, you see, just that going on! This adharma is the worst I think, it's a curse. Because, after coming to Sahaja Yoga also people start doing this nonsense, you know. They should all go to lunatic asylum, I think, they are no good for Sahaja Yoga. But Dharma gets established as soon as you have the light of the spirit.

At the time of Śhrī Rāma, He had to put down: A, B, C, D, E, F. At the time of Moses, also, He had to put down ten commandments, but Kṛiṣhṇa thought the other way round, to establish a Dharma of pure love, pure love, because He wanted that. Śhrī Rāma's taboos were forced on people, just like Islamic, just like Christians, never works.

So, He thought better to ask them in their freedom, they must develop pure love. Rādhā, who was with Him, as His power, is called as Alladha Dāyinī. She's the one who gives joy. Pure joy! So, all these limited type of attractions end up in trouble. Now, drinking is against you, you know that. Today they are talking about tobacco, tomorrow they'll talk of drinking when they will find so many people suffering from horrible livers and die. Then they will taboo it. But it's a natural taboo for your body. If you do something all the time which is not good for you, for your good life, you are becoming adharmic. This is to be understood very clearly that the Sahaja Dharma is that you are just free, complete freedom from lust, greed and all nonsense. You are above it. You are above this. Sahaj Dharma is above the Dharma established by Śhrī Kṛiṣhṇa or by Śhrī Rāma. Because you have reached that state. It's in complete

freedom you have to be Dharmic. Whatever is not good for you, you should not do. I don't have to tell you that you don't do this or you don't do that. Whatever I say may not be acceptable but immediately your vibrations will tell you. This is Sahaj Dharma. In the Sahaj Dharma, you get rid of all kinds of, as they say: kāma, krodha, mada, matsa, lobha, moha. Means, lust, anger, attractions, then, greed; that's very important, greed, greed and attractions. Now, if you understand how people are greedy; greedy for what? This America is dying of consumerism you see. Now, see the trick of the trade: In America, you can borrow any amount of money from the bank, no problem. Now, even if you don't borrow, they'll send you a letter, why don't you take twenty thousand cheques we are sending you, why not have it? Aah, very rich you'll become, you see, it's very nice to take a loan. I was told some people used to come to Ganapatipule after taking loans, I said, stop that nonsense.

So they take the loan and then they come to Ganapatipule. All the time their mind is `how will I pay this loan, how will I manage?' All the time the attention is distracted, even when you want to do something good to yourself by coming to Ganapatipule.

So, such a mind is not free. The free mind is that which has an attention completely enlightened by the spirit but problem is we are still rising out of this human bondage to a higher life of realisation. And when we are going to that level, we have to realise that we have to give up all these shackles, all these horrible things within us. Like a

bird when it is born out of the egg shakes out all the parts of the egg.

Your brothers, your sisters, your father, your mother, your husband; everybody, they try to put you down. Now, if they are drinking, they'll say `come along, you better have something to drink, you are not social, you are useless, you are not up to date,' what is this nonsense? That's how a fashion starts and this collective action of fashion didn't come from Śhrī Kṛiṣhṇa and not in Sahaj. In Sahaj, you are absolutely free from all these nonsenses. If you want, you can wear a good dress, if you don't want you need not. You are free. You are free from money bondage. This is very important. Money bondage is another thing. I know some Sahaja Yogis who came to Sahaja Yoga trying to make money out of Sahaja Yoga. You came to Sahaja Yoga for what? To get out of that money bondage. In the Sahaj Dharma, to you money is nothing but the dust of your feet. Nothing so important. Then, we have such a collective sense of accepting nonsense. That has to be dropped out, especially in America, I was surprised, also in England. A fellow came as a hippie. His hair was looking like some monkey, monkey's better I must say, I don't know like what, all put together like a, you can say... there is nothing to compare, I tell you.

So I asked him, “Why are you having such hair?" He said “Because I want to be primitive. Now, we have to get to the primitiveness." I said, “But your brain is modern, what is the use of growing your hair like that? You think you can become primitive? You cannot!" Then afterwards I learnt that he died. Another one like that came and, he

didn't die, but went to lunatic asylum. Like that I met many, but why do you do it? Because that's the fashion.

Now, Italy you know is prospering because of all kinds of designers. Now there is a joke about the nourish people, in Russia, especially. Russians are not like that, normally, they don't accept something because it is a fashion.

So, one fellow said that: “My God, you lost your hand in that accident!" “Doesn't matter, but I lost my very expensive watch from Switzerland." “Really? What?" “It was a Rolex." Doesn't matter if the hand is gone. The Rolex is gone! Rolex is the fashion.

So these are nourish people who have money. [Dog on the stage.] They [the dogs] don't follow any fashions, I have not seen dogs taking to any fashions. Monkeys I mean, supposing, you see the Italian designers make something special for them, they won't think much of it. Maybe their masters might buy, but not these animals. We don't have to become animals of course, but we don't also have to become slaves of fashions.

So there are some shops which are very expensive. Why? Because they are designers.

So you move about telling everybody: See, I am wearing this thing from a designer shop, this is from designer shop, that means, what about you? You have no sense of designs, you have no sense of understanding? What you need and what you don't need and nowadays most of them are in jail also, sorry to say, but they have money and they have made money by befooling you. Specially in America I was surprised that they were selling most of the things which were coming from Italy designs, Italian designs, written Italian design, so they were buying it,

Italian design. I was surprised that such artistic things they create that are available everywhere, such beautiful things. But what they believe in is some sort of a group madness.

Everybody wearing the same kind of design is from this or that. This is not Sahaj Dharma. You are not slave of anything. You are free people. You have not to accept any design or anything. Ah, it is there, is there! Let the stupid follow that. We are Sahaja Yogis.

Now, this also prevails among people who are supposed to be Sādhus, they all dress up the same way.

How can you make out who is who? In Sahaja Yoga, we don't want you to dress up the same way, look the same way, cut your hair the same way. No. You have to be individuals, because you are free, but that doesn't mean, freedom is always supported by wisdom, that doesn't mean that you do what you like.

All kinds of funny things happen when a person doesn't know what is the light of the spirit. In the light of the spirit, you don't get involved into this kind of collective madness that is going on. We are so collective in mad things. I wish they could be collective more in wise things. Wisdom is very important and a joy giving quality of Rādhāji. Alladha Dāyinī Shakti has to come within us. Means, when we meet another person in the collectivity, another person should feel happy with you.

So he taught the Dharma of love.

Love is not there if you discard because he is black or because he is brown, because he is white. It's very superficial, what is black, white and yellow? I don't understand. Here they go to the sea shores to make

themselves black and there they say, we don't want to have any blacks, specially for Americans. This kind of separation I found there, among the blacks and the whites, I really wept.

I went to Harlem. Sahaja Yogis said: `Mother will you go to Harlem?" I said: “Why not, I'm black, if you call Me black. I'm black. If you call Me white, I'm white. If you call Me yellow, I'm yellow.

So I'm going." And there I had a lecture, you know, so many people were there, really I cannot forget. It is one of the most famous places that there is built that hall and the same hall is built in Australia where I had addressed many people. I thought, just look at this! They said, Mother, the Australians copied from us.

Now, these people, so sweet, so beautiful, I tell you. I could see their heart, I could feel it and the fellow was trying to compare, after My lecture he just came, he hugged Me, kissed Me. I mean, he would have even minced Me, a little boy about twenty-two years of age; such love he felt. And he said “Mother next time you come, you are going to come to Harlem." But I am told that that hall is closed.

So the Americans system somehow or another goes against democracy, not only against democracy but against what Abraham Lincoln wanted. They had such a great man there and there is a little street I saw in his name. Of course in Washington they say they have some nice beautiful statues. But otherwise his principles are finished, his ideas are finished because somehow or other, some people came and wrote against, England especially, against the black people. What business do

they have to write against something which is created by God? If there are the same colours everywhere, they all will look like military people. They have to have different colours, they have to have different hues. See, look at the trees, look at the flowers. Look at the different hues the sky has, just to make us happy, Alladha Dāyinī. What gives you happiness is variety, variety is a sign of beauty. If there is no variety it's so boring I tell you, so very boring: but they are very proud of it and they think no end of themselves. They think they are very great people, they have a sense of superiority, because they have a certain type of nose or maybe certain type of lips or maybe a certain type of hair. Such stupid things they are and you join hands with them? How can you join hands with them? You want your freedom? Then be a free person. In the freedom you have to have variety, very important. I would say that, now, the Sahaja Yogis who are going back to America should have a new style of drive: go to the black people. I was very happy to see the South American seminar, that they had taken specially to aboriginal people. They went and met them. I had met them also and I was so surprised that they immediately said: “Mother you are spiritual, we know, but can you solve our problem?" I said, “what's your problem?" “Very simple, we have a land..." “Alright, then?"... “very little land, five or six hectares of land that belongs to us where the sage grows", sage is a kind of a, according to them, it is a holy plant. “Alright?" “Now, we always meet, all of us, there for different festivals because we regard that land as a holy land." They know

so many things, you know. This is a holy land, there were vibrations for that.

So they always used to meet, so natural. “So, what has happened now, what is your problem?" “The government has sold this land, this American government, to an Indian." I said, “To an Indian?" “Yes, so can you request this Indian to return it to us, we'll pay him the money." I said, “What's the name of the Indian?" They told Me the name, I said, “My God! He is a Sindhi, Sindhi! He won't leave you even one single pais, is he going to give you this? I'm sorry, I may be Divine or I may be anything, I can't help you." But I was surprised, nobody raised a voice against it.

They should have raised voice. They should have told the government, please return their land. Why do you want to have it? Why do you want to grab it? As it is all the Americans are immigrants, they don't belong to that place, that they were not owners of that place, that ground, they are immigrants.

So they have no right to keep somebody's land like that and then to think they are superior. It's very nice, somebody enters your house and thinks he is very superior and drives out all the people of the family.

That is what has happened in America and just opposite is Sahaj Dharma. With Sahaj Dharma, you take people into your heart, you love them. Your love flows all the time, your compassion flows all the time.

To Me it's a problem, this body is more compassionate than Myself. I don't even think of compassion and this body just grasps everything. It wants to solve the problem of others but I don't think you can have that kind

of a body, you shouldn't have. But, at least you should have a heart which is open.

You see on the street somebody who is a dark fellow. I like about the black Americans, once I got down at one airport and one gentleman, black gentleman said: “Hello darling, how are you? How are you here? Very happy to see you!" “I'm happy to see you. How are you?" Then once I was travelling in... what was the airport? Ursula was with Me.

So he looked at Me, one fellow, very tall, hefty, fat, you know. He said: “Ah! Are you back again? Ah." I said, “I'm back. You know Me?" “Of course, of course, I know you." He had never met Me, I had never known him. But I felt happy, I felt very happy. That's the best way to meet people.

Supposing you are walking on the street, you see some black gentleman going. It's a terrible life there, I tell you, it's a terrible life for them. I know, I've read books on them, I've cried and wept and I felt very sorry.

So, as a Sahaja Yogi, you should just jump at them and you should say, “Hello, how are you?" Shake hands with them. They won't cut your throat, I can tell you. In criminality, I don't know who is more criminal in America, whether they are the blacks or the whites, competing. But, if you are kind and if you are loving, you can remove that part of criminality which is within them because hatred can only be washed away by pure love. But people think they are very cunning, very superior in cunningness, of course. Otherwise, what is their superiority? Only this complexion, this white complexion is the worst of all. I was very fair, very fair, till I got

married, or for some time and then I started becoming darker and darker because white complexion gets all kinds of, you see, the light you put on Me, I absorb, I get black spots.

So it's not a very great thing to be white, I don't think so, it looks very funny and pale and joyless. But no use going to the sea, making your body, I think brown, brown, not so black, brown and then suffering from cancer of the skin. This kind of stupidity is also very much fashionable.

Now, in collectivity, how much do we get impressed by this, we should be on the watch. I saw My granddaughter was wearing a sleeveless dress. I told her “Better you should not wear a sleeveless dress." She says, “It's very hot, I feel very hot." She's young. I said, “But see, these are two very important Chakras.

If you expose them, then you'll have a problem." She doesn't like to wear dresses which are above the knee but she says, “People wear even above the knee." I said, “Knees, they are very important Chakras, we should keep them closed, otherwise if they are affected, we'll have knee trouble." Immediately she changed, immediately. “Mother I'll wear blouse from inside and something from outside." Immediately.

Because she knew this is a natural primordial taboo that we should not expose these two Chakras and these Chakras. But, nowadays, the more you have long legs, I don't know, they have shorter clothes. And I don't understand what is in the legs, the whole beauty is in the legs or what? So, I've met one lady who travelled with Me. She was wearing a burkha because she was a

Moslem and by the time we landed in London, she took out the burkha and the dress was much above the knees.

I said, “What kind of Moslem woman is she?" She's worse than even Christians because they wouldn't wear such a thing. You know, to come out of the aeroplane, you have to come down on the staircase. No `Lajja', no shame, nothing, shamelessness! So, Sahaj Dharma is that you have to have shame, you have sense of shame. What you talk to others, what you say to others, how you behave towards them, in the Sahaj Dharma is Alladha Dāyinī. If something is not Alladha Dāyinī, keep quiet. Don't say. What is the need? What is there to be sarcastic? Showing off your brains in your sarcasm. It's not a sign of good breeding, that you talk sarcastically to others in a sharp way. But if you talk sweetly, what's the harm? This sweetness comes from Rādhāji.

Now, of course they have misused Her and they have madet into a sort of a Romeo and Juliet business.

It was not that. She was a very pure woman and She was Mahālakṣhmī.

So, to be a Mahālakṣhmī, after coming to Sahaja Yoga, you should know that you should dress up in a way that's perfectly alright.

Once I remember, I was at a big party and one gentleman came and he sat down: “Aāāah!" I said, “What happened?" “What a relief Mother, Mrs. Srivastava, to see you. See these women, I'm fed up. But you came, I feel such a relief." I said, “What is so relieving?" “You are so serene." So, women are serene in Sahaj Dharma. They are not stupid, frivolous, laughing at anything. That's not the way for a woman. Anything happens, they must

laugh. I mean, there is something laughable, alright, but some things are not even laughable, they laugh. That's not the way. They can be ridiculous also, can ridicule others. But, laugh of appreciation laugh of enjoyment, is so pure and creates such a beautiful atmosphere. I think the whole ecological problem is in our brains, [Hindi]. It is not outside. It is inside us, which is reflected outside. In Gaṇeśha Pūjā I'm going to tell you how we are so closely related to Mother Earth and how the Mother Earth and the atmosphere reacts to our behaviour, to how we live. In the Sahaj Dharma, you give up lust and greed, very easily, that I know. I mean if they can't even give up that, then they should not call them as Sahaja Yogis. The first thing you give up is lust and greed. I find it among young people, now, that those who come to Sahaja Yoga, become really, very free people. They don't run after women. Women don't run after men. They are together, they sit together, laugh together, but it is the purity that is here In the Koran it is described, that when Qyamat will come, beautiful women and beautiful men will be there, but they'll have no lust and greed, they'll be pure. It is today, you can see, that lust and greed is finished in most of you, most of you. Automatically it is finished and now you can see for yourself that you are free of this bondage.

Then our marriages are coming tomorrow. In the Sahaj Dharma, first thing that is very important is forgiveness. If somebody cannot forgive, then he cannot be a Sahaja Yogi, forgiveness. How this forgiveness comes in is by forgetting the past. Otherwise you'll go on saying, `This person tortured me, that person tortured me, he was

very mean to me, he was that to me, he did this to me', shows that you are not of that calibre to understand Sahaja Yoga, because you cannot forgive. What is there to remember? The present is the best. Now if you are sitting here with Me, enjoying the Alladha Dāyinī Shakti, that time if you are thinking about the past, shows what? That you are not of the calibre. To be the calibre of Sahaja Yoga, you should be free of your past. Finished. There is no need to confess. I know after Sahaja Yoga many people wrote letters to Me of confessions and I just said, “Baba, just burn these letters. I don't remember. I don't want to read anything about it." So, there should be forgiveness. If there is forgiveness, you'll be surprised, you'll feel very relieved and your married life will be very happy.

But if you try to remember something. Alright some marriages are really, really very difficult, alright, so you get out. In Sahaja Yoga we have allowed complete divorce, but must be with some reason, not because you think something is superior. Now we have banned many countries from where we don't want to have girls or from where we don't want to have boys. What is the reason? With experience, we have learnt, they are not marriage substance. Now then, better not marry and if you marry then live like an ideal Sahaja Yogi. Also, if you are a Sahaja Yogini, then you can carry on very much better by forgiving all the time. Every time, when people tell Me, “Mother, you see you must help me." “Why?" “Because, you know My husband doesn't give me any money." I said, “Give him up. I don't mind. He must give you money. Why doesn't he give you money?" If you talk to

the husband, he'll say, “Mother, she's very extravagant." I said, “You better give up Sahaja Yoga both of you and do what you like." In Sahaj Dharma, the husband-wife's relation should be really romantic, should be really beautiful. It is not, you know, we talk of love and all that here, very rarely people fall in love and carry on the feeling.

It's a blessing if you really get that kind of a feeling. But mostly it is a curse.

So to fall in love is very good but that doesn't mean you forget that you are a Sahaja Yogi. In that, Sahaja Yoga helps a lot, I think, in your married life. Same, Dharma is for your children, that you bring up your children, not troubling them too much, but into a free life. Let them use their wisdom.

Sometimes I know children go astray and try to follow wrong things. Then you must correct them, you must tell them, it is your duty. They were not born out of the trees but they were born here, from the parents.

So it is the duty of the parents to tell them that this is wrong and this should not be done; it's a very wrong thing, you should correct them and that correction should be in a Sahaj way.

I'll tell you an example. I had a problem once, with somebody coming to Me and saying, “Mother, I can't do with at smoking, I have to smoke." I said, “better smoke then, but you can't be a Sahaja Yogi, because a smoking Sahaja Yogi is a funny caricature you know, I can't think of a Sahaja Yogi smoking.

How will I look if I start smoking like that?" “Ah, horrible!" I said “then, if you are My son, you cannot smoke, it

looks bad." He gave up smoking, can you imagine? So, dealing with children, always make yourself an example, yourself part and parcel of that event.

So the children don't feel, you know. This is something that I have talked many times. Children is one thing I tell you, they can give up everything but not your love. If they know that you love them, they will not accept anything that will make you not love, not love them. This is for definite because children are the best people who know about love.

Of course, I don't know, I feel that in English language, I didn't see many books about children written beautiful beautiful things. There was one book that was published when I was in London: `The children talking about the politicians' and they published I think, 5,000 books and that very same day it was finished.

So, talk to children, talk to them. You'll be amazed, they are full of honey. They have such nice, nice things with them and when they talk like that, then you are amazed how they say things, how they talk of Sahaj, how they are expressing their spiritual strength. Now, we have many very good children and also they are absolutely Sahaj. One boy came and he just prostrated himself before Me.

So, I said, “Why you did it?" “I was getting cool vibrations, Mother from you, so I did it." “You like it?" “Of course!" “More than chocolate?" “Of course!" I was surprised. “What... you eat them or what?" “No no need to eat, you know, you feel so happy inside and I feel, Mother, you are putting Your hand on my heart and trying to console me." Surprised. “And where is your

heart?" He said, “It's here, here is my heart, I feel it here." Just imagine, what love and what understanding of Sahaja Yoga. For these little children who are below even five years. Now, you are all grown up children of Mine and I want you to know all the beauties that are within you, that you have to enjoy.

First of all, learn to laugh at yourself. That's the best way to enjoy yourself, you know and not to spend much time looking in the mirror, that's another way. You spend too much at the mirror, then there's something wrong with you. I think, personally, that it's a kind of a possession may be.

So, what you should see inside: “Are we Sahaj Dharmis?" Mother has established Sahaj Dharma, much more than what Kṛiṣhṇa wanted to establish. He wanted to establish the Dharma of lov, e which of course we have, but apart from that we have so many other beautiful facets and such beautiful things within our personality that we have forgotten to enjoy.

So, the attention should be on your own qualities, on your own personalities and then you'll be amazed how your personality is giving you joy, giving you Alladha Dāyinī, giving you so much patience with others. To Me the whole thing looks like a joke because nothing's so serious. It's not a Rāma's time that you have to be serious. I don't have to kill anybody, I don't use any weapons in this life time. Without weapons if things are solved, what can you do? But you must try to see the beauty as Sahaja Yogis. You should be sensitive to see how you have been helped, how you have been guided,

how you have been blessed. This is Sahaj Dharma. If you cannot know that, then you live on a very low level.

It's not the fault of Sahaja Yoga, but it's your style, you are not sensitive. Supposing somebody does not know that he is burning his hand.

So what will you do? He has no sense, he has no sensitivity, he cannot feel. He can drink, he can smoke, he can do everything and still he is existing alright. Must be a Rākshasa, I think or I don't know what to say.

So, we have to take an example from other good Sahaja Yogis and not from the bad ones and how do we proceed in enjoyment, which is an ocean, just an ocean. For example, now, I came, everybody was trying to fan. But also in the west another problem is they like to live in hermetically sealed rooms, hermetically sealed cars, they are very afraid of draught, I don't know, as if they'll be blown away or what will happen to them. They don't want draught. I mean draught is not coming from some iceberg.

So, they don't believe in the fresh air at all and that's one other reason that people are very suffocating sometimes you know, they just suffocate. They are used to a suffocating life.

Once I was in India, I was very hot, so somebody was driving Me but the person who was there was from a Western country. He said, “Don't open, don't open the window." I said “Why?" “There's a draught." I said, “In this country, in India people live in the open. What is a draught? What draught are you talking about?" You can't open the door, you can't open the window, you can't

open anything, if you open anything, they'll be all dead, you see.

So open yourself! As it is about the nature, also it is in their private lives. They don't want to open. If somebody comes to their house, `Oh, my God, now we'll have to share the wines, we'll have to share the foods.' They cannot share. They cannot share. That is most uncollective. But in India, I must say, people have a good sharing capacity because they are still primitive, they are still primordial, yet not gone out of the way to satisfy their own ego. But I think somehow or another in India, people like to share. If you want to please any Indian, you tell them, “tomorrow I'll come and have food with you." His wife will jump. She'll say, “now what do you like, tell me, what food do you like?" She'll jump. But otherwise, what happens, as soon as you say he is coming for food, the wife will say “no, no, I am going to my mother." Immediately she'll have a program. I just don't understand. They'll have beautiful houses, very clean, very beautiful everything but if somebody comes to their house, they get a shock as if electricity has entered.

So, for whom is all this? To show off, they will borrow money from the banks. Even Indians in America they do. They want to have three Mercedes, four houses, for what? Borrowing money with borrowing money they live. Sahaja Yogis have not to borrow any money. There is no need, you can do away with things. Why to have so many cars? Nowadays, people don't even walk at all. We used to go to our school, My father had a car in India, nothing doing. We had to walk. We used to climb one mountain. It was about five miles to school, every morning. Then in

the night, in the evening, the car used to come, you see and I would walk with My bare feet because so much vibrations were there and the chappals, I thought were cutting My vibrations, so I used to have chappals in My hand and walk. One day, we had a new driver, My father sent him. He said, “How will I know who is your daughter." He said, “Any girl with the chappals in her hand is the one whom you have to bring." So, it is to enjoy your nobility, to enjoy your generosity. It's very important. And not to side with anyone. You are not identified with any one.

It's much better now, I think, because since you have taken to Sahaj Dharma, I've seen, English will tell you what's wrong with English, Swiss will tell you what's wrong with Swiss, Indians will tell you what's wrong with Indians. Actually, I learnt from them. I don't know these things are there. Russians will tell you what's wrong with Russians. They immediately start seeing what's wrong with us where do we lack in this. Because the collectivity of being in one country, say as an Indian, we see now, what's happening in India, all corrupt, horrible, this, that.

So, I said, “Alright, if you don't like India why don't you go somewhere else?" “No, no, no, that, we will stay here, but this is a very corrupt government they have here, it's very bad, this, that." Anywhere you go, you will find immediately they see, because you don't know they are now chosen to change their country.

I have taken up many questions, now, of India and I'm going to start working on that level. We have already started, in a way, for the destitute women, then for other types of poverty and all that. Just by saying, remove

poverty, poverty cannot be lost. You have to have feeling for the poor, then only. But you get with more that feeling because you are an Indian. You are an Indian, so what? Your own brothers, sisters starving. You get that very deep feeling within you if you are a Sahaj Dharmi.

So, this is the new Dharma we have established now in this world. A new race, with a new Dharma, which is much above, even Śhrī Kṛiṣhṇa's vision is coming through. He describes in the beginning. I think, he was not a good salesman, because he describes the best first; you see the salesman first will start from two rupees, then go onward to 2,000 rupees. But He first told us that you have to become Sthita-pragñya, means Sahaja Yogi and then Śhrī Kṛiṣhṇa was asked a question by Arjuna, “What is the Sthita-pragñya?" Then He describes a Sahaja Yogi, that He describes before, first chapter, second chapter is that. Then the questions start. You know, Arjuna was a great questioner, I think.

So, he starts asking questions: “Then what about this and what about that and what about that?" So He goes on explaining to him that, “You see this is all just a Māyā, this is all an illusion you have." Get out of this illusion. If once you get out of this illusion, because Arjuna said, “They are my relations, they are my teachers how can I kill them?" So, Kṛiṣhṇa says, “Nobody is killed." He said, “Nobody is killed, but they are being killed because they are not following the Satya Dharma” so it's alright. “What is your brother, what is your sister? They are not following the Satya Dharma, so you have nothing to do with them." If you can correct them and help them, it's alright, otherwise forget them.

First, deal with people who are straight. Like we should say that we must deal with people who are simple, innocent and then you can take to difficult people when you are that good. Otherwise you will come here saying, “Mother, I have caught this, I have caught that." So, in Sahaj Dharma you, being the spirit, you also know about others very well and you can make it out, who is who, what Chakras they are catching. But the trouble in America, I found that Sahaja Yogis used to, just could go and tell somebody, “you are catching on this Chakra." Now, he has come for the first time and you tell him, “you, you are very egoistical." He says “How do you know?" “Your Āgñyā is catching." Maybe, his own Āgñyā might be catching. Is this the way to receive a new person? Is this the way to talk to a new person? See, on the contrary, you should say, “Come, sit down, very nice, you are very great, see?" Because they are still ignorant, so they like some sort of buttering, as you call it, you see, we call it chaplussi. Then, gradually, because you are doing this just to make him a Sahaja Yogi, because you love him. Basically that is the reason. But as soon as somebody comes in, if you tell him, this is wrong with you, that's wrong with you.

This is not a Pope's business, where you go on telling people what's wrong with them, go and confess to all these silly people. It's not that. What we have to show; that you have fallen in love with that person, you are nice to that person because you like that person. Then gradually you pull him up. But as soon as he comes you give him one shot, so finished. How can you have good relations? Americans have to learn this. I don't know why

Americans think they are very superior people. I tell you for wisdom I would not say they are so good. It's completely lacking, wisdom. And they misunderstand people very fast, start judging others, is not the way you can have Sahaj Dharma. Sahaj Dharma is, you are your own. You are in your own, you are in your own realm and in your happiness and joy. Where is the time to criticise others? So the best thing is to show your maximum love to everyone. In that love, you should not show your pity but love which is again: Alladha Dāyinī. This is the message of Śhrī Kṛiṣhṇa but I don't know how many understood it. Now, what you find those who are following Śhrī Kṛiṣhṇa like Hare Rāma people, they are really beggars on the street. He is Kubera and his disciples are all beggars, can you imagine.

Does it add to His glory as Kubera? So, Sahaja Yogis are not like that. Should be generous, should not bother too much about yourself. Should not all the time think about yourself, but think of the collectivity, how you behave. Collectivity is not to bring, force people to come to Sahaja Yoga. Once they will come to Sahaja Yoga they will know the joy of life and you don't have to tell them anything. Nothing has to be told, just silently it will work and they will feel your love.

You see, love is something so great. It not only helps others but it also helps you. It's so joyous to give realisation to others. But if you start telling, “Your Chakra is catching” how dare giving realisation? If you don't know how to give realisation, better not do it.

So, to criticise is not the way you can enjoy love. Ah, of course you can pull the legs of each other sometimes,

just for fun, say, but not to harm, not to torture, not to make that person fall. You are all Sahaj Dharmis, you have accepted Sahaj Dharma and in Sahaj Dharma we have to have pure love of the heart, not hypocrisy and a sensible life.

Now, this Pope is against abortion. I'm not. If a woman is suffering, let her have abortion. The one who is living is more important than the ones who are not living. If somebody wants to have abortion, that child can be born again. According to us, nobody dies permanently, whatever it may be.

So, this is one way they use it for propagation of human beings. Like they say the Moslem women are a like a factory. They go on producing more children, more children, more children.

So there are more Moslems.

So the Pope knows that. That's why he says, “Abortion, no." Christians should not abort, because then there will be less Christians to compete with the Moslems. But in Sahaja Yoga, we don't have such funny, radical, nonsensical things. We have divorce and we have also abortion, which is important to understand that these are all taboos which are there. But not for people who have to get out of the troubles, you have to have it. That's how it works. But to be very frank, we don't have to do abortions, it is achieved by Param-Chaitanya. Param-Chaitanya does for Me. I don't have to. I don't have to do anything. It's Param-Chaitanya. It's nice because it knows what is to be done, how to achieve it. And sometimes you are in trouble, then know that you are not leaving things into the hands of the Param-Chaitanya. If you leave it

into the hands of Param-Chaitanya things will work out very well.

So, to understand Sahaja Yoga, first and foremost thing is, how much you are enjoying yourself? How much enjoyment are you giving to others? For that you have music, you have this, that. I was saying that today I won't speak much, but, somehow, with Śhrī Kṛiṣhṇa you can't keep quiet. He played Murli, Bansuri, flute. Look at Him. I talked to Him, but He just played Murli. He didn't talk so much, except for the Gītā, you won't find Him talking. And those who read also Gītā are horrible people, I tell you, I have met them, those who read Gītā. They don't understand what Śhrī Kṛiṣhṇa's Dharma is. If they don't understand Śhrī Kṛiṣhṇa, how will they understand Sahaja Yoga? So, for all of you is to practice on love, on forgiveness, on appreciating others, on giving joy to others.

Some of the Sahaja Yogis have been very kind to Me also. Once I went to the shop to buy a sarī, for Myself and the sarī was very expensive for My purpose.

So, I didn't buy. Let it be. This colour suits Me, alright, but it doesn't matter. I didn't have so much money to buy.

So, that Sahaja Yogi bought that sarī and on My birthday gave Me and really, I could not see because My eyes were filled with tears. Just a small thing like that. Normally I don't expect you to do anything for Me, no. But small, small things make you so happy. But even if you do this to somebody, may not understand, may not realise, may not feel it. But if you are a Sahaja Yogi, you will.

So thank you very much for all this that I have said to you, try to enjoy yourself and make others enjoy you.

May God bless you!

Contents: 1997-08-27 **Talk Written for Presentation at the Russian Folk Medicine Conference, Russia (other date 09-01)**

Honored and respected guests, allow Me to talk about Sahaja Yoga and the way it acts. Sahaja Yoga treats the roots of the problem and not just the leaves of the tree. It does so by raising the Primordial Force in every human being which then treats the inner energy centers, or Chakras, automatically. It has its own intelligence and compassion and knows what is wrong with you better than you know yourself.

It helps to restore primordial principles in every human being, innate principles of primordial taboos which altogether give a person true innate morality, health and peace inside. The force of this energy is, in fact, made of these primordial and real principles which are constant and do not change.

Let's move on to the concept of folk as in folk medicine. Anything folk is that which came through the experiences of common people through the generations and was recorded by the people. These experiences were recorded all over the world.

In the beginning, even in allopathy, people believed in three `doshas' in Sanskrit, just like in Ayurvedic medicine. But Ayurvedic went beyond that and they found that there is a residual force which is primordial in nature and when it is awakened it passes through seven

energy centers in the spinal cord and the brain and it connects to the All-pervading Primordial Force.

Those who went into the research of this in India were called as Nath Panthis. Nath means `master' and Panth means `way', i.e., way or road of mastery. Macchindranath and Goraknath were two of these saints thousands of years ago. These two and others travelled extensively. They had visited the land which is now Ukraine because in the museum you can find ancient pottery with paintings of these Chakras.

In Australia, they also have the Mother culture amongst the aboriginals as well as amongst the aboriginals of America and Canada. The Māyān culture of Mexico believed in the Mother and Mother Earth.

The only thing is, they did not know how to awaken this Power which sleeps in the base of the spine known as sacrum. That means that the Greeks knew about the sacredness of this bone, but all of them knew about the primordial taboos relating to the body (in Sanskrit known as Serara) and the Spirit or the Ātmā Tattwa. All this has been described by great seers and saints like Mārkandeya, Ādi Shañkarāchārya, Nanaka and Jnanadeva.

Luckily, Christ also said that, “I'll send you the Holy Ghost” and Mohammed Saheb said that the 12th Imam shall come. Indian scriptures also have predicted in the NĀdi Granth, written by the originator of astrology, Brighu rishi, that in the year 1970 [which has been recalculated], the discovery of the Sahaja System will manifest.

Shri Mataji Nirmalā Devī, who is born of the royal dynasty of the Shālivāhanas, propounded all the knowledge about Kuṇḍalinī and en masse awakening of the Kuṇḍalinī and also the en masse actualisation of Self-realisation. By this method of spontaneous awakening, thousands and thousands of people have been connected to the All-pervading Primordial Force of Life (Param-Chaitanya). She not only worked out the awakening and the union with this Primordial Force, but she gave the complete knowledge about our subtle system. In Russia itself, so many thousand have been cured and people's lives have been changed.

They have become really transformed and have become very loving, compassionate and peaceful people.

They are free from greed and lust which is unsocial behaviour. They also are empowered to cure and give Self-realisation to others as their awareness has a new dimension of collective consciousness.

So, all the primordial taboos for human beings get established and even in the aboriginals who were mutilated by modern life and had lost their knowledge of Reality, these primordial principles get reestablished.

This knowledge is so clear and exposes all kinds of falsehood that people are practicing such as sorcery and black magic.

Also, it throws light on the modern science of medicine. But Western minds are so closed that we don't want to see something that is so unique and absolutely based on Reality. This power is based in you. It's an actualisation of an experience that you feel. A Cool Breeze flows out of your fingertips and out of the top of your head and this is

described in most of the scriptures. You are not left in the dark, but you can feel the centers in you, which are in jeopardy, on your fingertips and in your body. Also you can feel others' centers. If you know how to cure your centers you can cure others' also, for which you do not have to pay. It is a living process of evolution so you do not have to pay for awakening or for your spiritual ascent.

This unique method is not against science. What Western civilization or Western consumerism has done is given us blind progress but with Sahaja Yoga you can achieve progress of the real kind because there is light. This way Russia will become a land of real morality and inner spirituality capable of leading the world into the twenty-first century.

Congratulations to all Russians.

Contents: 1997-09-06 **Talk to Sahaja Yogis, Evening Program, the day before Śhrī Gaṇeśha Pūjā, Cabella Ligure, Italy**

I must thank Australian collectivity and all the other countries which are here. How beautifully they have organized the whole thing. They didn't waste any time with all these programs, you see. They... You don't know what I must be feeling when I see all these countries which I have visited before and I know most of you very well. The way the whole joy and happiness that you have received through your spiritual awakening, in the light of your spirit, it's very evident and very beautifully ringing like waves and waves.

It is Sahaja Yoga's dreams which I had, it's more than fulfilled, I can tell you. I couldn't understand that how, right from Australia, then Japan, then Taiwan and Vietnam, all these countries plus the greatest of all is, I would say, people from Malaysia, that we have been able to organize this spontaneously so beautifully.

Somehow or other it has worked out, that's all I can say. China, I never expected Chinese to come and sing these songs; it's very surprising. They sang so well. I have been to China, I have never heard such nice songs there; I mean, they were very rudimentary in the beginning I've felt, but this time you find them really understanding what is being sung.

So we have people from all over the Eastern side and also others have joined you. Now this qawwali has completely, you see, made My body vibrate with the same speed they were singing and I didn't know what to do now.

So this is what is love and with this love we just get immersed. This ecstasy that you were getting into was just nothing but is the bubbling of love.

I'm still trying to see how this great assemblage of different culture, religion and nationalities which always bound us to limitations; and how suddenly you find so beautifully here, of all the places, I mean I'm surprised, Iranians, because Iran, you know, is in a great trouble. My attention is very much there and I can't understand what's gone wrong with them, I really can't understand. I would have gone to Iran Myself, but now such a thing has happened that I can't go. No use going like that. But things will work out, you will see. It will work out and the

country will change. Its all nonsense will be over. As it is they are suffering too much. They are very poor and fundamentalism, it is eating them off. They are all fighting among themselves. This is no religion, this is no Islam, this is not what Mohammed Sahib wanted. It is very difficult to explain to them or to tell them about Islam, that this is Islam and this is what is the truth.

There's one boy, he's an actor, he's a Sahaja Yogi. His name is Javed Khan. He's a very well-studied, Koran he studied very well and he has brought out all the points which are absolutely similar to Sahaja Yoga. He sent it to Me, he's very brave. I told him, “Should I write your name?" He said, “Yes, what will happen?" He is a, he has a black belt and there are twenty-five Muslim boys in India whom he has got it with black belts.

So he said, “If anybody comes to meet me I can beat them." I said, “You are not to beat them." “No, no, Mother, just few hands here and there and they'll be on the..." Such a nice boy and very brave, very brave. He's not afraid and he's living among Muslims only.

So I told him, “Be careful." He said, “What is there? They have to be careful about me, I am standing on the truth." I was so happy to hear these words from this young man, who has read Koran very carefully.

So we can say now that it's not in different nations we have to think, but we have to think that we are belonging to one world of divinity and there you are absolutely protected. In Russia when I went there they had a coup. And in the coup everybody would be, I mean, upset.

So I asked them, asked Russians, I said, “Aren't you afraid of what is happening in your country?" They said,

“Why? We don't belong to this country, we belong to God's country. We don't belong to this. We have nothing to do with this country." Just imagine. But the depth of Russians, I don't know from where they have got it: very introspective and very deep people, I was amazed. And the good news is about, they had a medical conference in which one lady brought a note from the patriarch, means the head of their church, of the Orthodox church, saying that “Sahaja Yoga is not a cult and it is part of us." So no danger of now, we were thinking that one day Sahaja Yoga will be banned in Russia. It cannot, because we have thousands and thousands of people.

But this is the revelation we had by that lady and I was very happy about it.

And American Congress of, you can say, the parliament of America has sent a very beautiful certificate for Me.

So all these things are coming from all the sides. And I think even Ayatollah Rouhani, he has said very clearly that “In Islam there are only two ways of knowing the knowledge: one is by studying and another by becoming the Self. Self-knowledge is the only way and this work is done by Mātājī, She is doing the work of Islam." Can you imagine? He's supposed to be the head of the Shiite people.

So though Iran is full of Shiite, their government seems to be stupid still and doesn't want to see the point. What has happened in Kabula or anything, still they are crying about it, it's over now. Now a new age has started and I hope the Muslims will understand. I heard also that in London Zaār has arranged some program with some Muslims, so I would like to see him tomorrow for how are

they behaving. I mean, they can't kill Me, they can't have fatwa on Me, that's what they said: only the Muslims get the fatwa.

So I'm safe, doesn't matter.

Now this is very important, because that is one area where so many are still very blind. And I'm only worried, all of them going to go to hell or what, in the nonsensical idea of jihad and this and that. Let us see, it's a turning point, maybe they will learn it. See, in India most of the Muslims are not even educated. They are so poor, so uneducated; now how to talk to them I don't understand. But this young generation like Javed who have come up now, they are understanding what Islam has done to them is not what Islam is. And they are now standing there nicely, built up with black belts, to fight all kinds of nonsensical ideas. That, I have got that letter and I would like to take copy and give it to all the leaders to see what he has discussed about Islam, so clearly he has said it. It's only three or four pages I think, four or five pages. But we'll make copy of that and give it to you.

We have to worry about them. They are your own. They are created by the same God or is created by the same Ādi Shakti, so they are your own; but they are getting destroyed.

So we have to see that we really do something just to make them awakened, or tell them. I've been doing it, you see, on My own the way, but you all can talk to your friends who are Muslims and go round and you can use this Javed's knowledge very well for that.

Today's program was mixed with so many things, you know and the dances they had from these ladies from

Bangkok, you know, I have never seen such nice dances, never and I've enjoyed them very much.

But the raga was Indian both times I saw, it was rag was Indian and also the tala was Indian and they were dancing, I mean like we can say the angels coming on this earth to dance. Imagine, this place I've been there and I never expected they're so artistic, very artistic people. And art is something is the blessing of God that you all have got it and I'm very happy about it. Try to develop your artistic talents also to balance, balance the right side. Right side is too much, that's no good.

So artistic talents will help you. Also the way you enjoyed music shows that you all are blessed with the appreciation of music.

I also feel that Sahaja Yogis should have all kinds of talents which are artistic and they should get those talents, only not in music, art, dancing, in every way. All these, you see, things are so encouraging to others that they also want to do the same what you are doing, you see. But for qawwali I must say you are masters now, really. One qawwal has died already and now I see other qawwals coming up very well and young ones, so, so much impressive, so much. And this mood should remain forever with us.

Have I missed any country? All right.

Now, another attention has to be paid to America. Americans are very childish people, I must say.

They are not grown up. Very childish and they also require attention from you. Because now you are becoming global.

So you have to pay attention to them also, not Australia or say Taiwan, but to the people who are lacking in Sahaja Yoga, you have to attend to them. For Americans I think music is the way we can approach America very well, if we can sing well and dance well.

About dancing I must say you all are in ecstasy, so there's no rhythm needed, nothing needed, you are in ecstasy. But still it's better to learn steps. I must say Hamid is great for that. He's so light-footed, I'm amazed at him; he's very light-footed.

So you have to learn from him how to dance, he's very good and I think we'll have more people who will teach you how to dance. But ecstasy dance is different. But otherwise we can have classical dancing and you must have seen in India they play legim with such a light foot, you see and that's the blessing, such a big blessing for people to express themselves.

I mean, Sahaja Yoga has spread in every sphere and there are many people who have come. I would say that we got a very famous man called as Klaus Nobel. But his son is another remarkable one. I was amazed the way he took to Me, took to Sahaja Yoga. When I came to Berkeley he was standing at the airport near the gate and with a flower. As soon as he saw Me he was just stunned. He didn't give Me flowers, nothing, just stunned. For two minutes he didn't know what he was doing, so deep he is. Spoke very well and he is organizing many things. He's a very nice young person we have got now with us.

Now I think America's stupidity is going to finish and they are going to take to Sahaja Yoga, because all these

stupid and what you can call those false Gurus are no more. There's one or two left but they'll also disappear very soon. They are using My lectures, they are using My book to impress people. But to give realisation they are not there.

This is how this life is changing very slowly, beautifully and it will come to its maturity very soon I am sure, that people will accept officially Sahaja Yoga. It's difficult; very difficult it was when I started it, but now I think they have to.

I was surprised the way they praised Diana for this, her death, you know. Of course I felt bad also that she should have death; but she had no Maryādās. She was a born-realised. I told people she is a born-realised and that's why the compassion, you know, she couldn't help it, used to meet people, talk to them, do them. But it is England; because England is the heart and anything happens in England, it's such a little place like that, will spread all over. Let many queens die, let many kings die, this won't happen. This is because of England, from the heart and this lady was so compassionate. Only thing she used to just go and meet people, touch them and funds she was raising. But despite that I must say, it is England; and also the media which gave her such a highlights before, so now the media is into trouble because of her. But this is what, how Sahaj works. It turns things easily and her death was also very remarkable.

So from Sahaj point of view the whole thing was a big drama: necessary, very necessary to show that any woman who is compassionate, who is kind, is respected so much. I hope now English women will change their

attitude towards others; because this should be a big lesson that this lady, because she was so compassionate and good, that she was so much respected.

Then, tomorrow I can't say these things in the Pūjā, but today I have to say that I'm thankful to you that we have fifty years of independence in our country. This is and this fifty years of independence has been so much wasted, because in the beginning it was constitution, beautiful constitution, beautiful people, very good people. I have seen extremely good people in India, full of idealism, full of principles, giving everything for the country. When I wrote this song that time we were all arrested and tortured and this and that; that time I wrote this song for the glory of the Mother. And that has happened today, because everywhere it was celebrated and... But I must say that our country needs, requires very much spirituality, very much. It's the source of spirituality and it requires spirituality. But when they see you people singing the song of Ādi Shakti, they're amazed. They can't understand how can you sing all these things about our country, how do you know? Now one great musician was there in our program, she's very well known, she and her mother. And they said, “We put our head down." I said, “Why?" “Because in such a short time how can they sing so well, with such beautiful rhythm and such beautiful swaras? They cannot." I mean, they used to think these people, they can never sing Indian songs and they were so surprised at this.

And this music has to go on. Baba Mama has already started the academy; he has already made five huts, he

says. And his idea is to get people there to learn. But he says, “In three months they become experts.

Something great about these people. Even Indian Sahaja Yogis can't do that." What you people can do, Indian Sahaja Yogis cannot do. That means there's something very special. In three months one fellow sang Rag Malkauns with Alap,... everything. I was wondering what has happened, how can this Englishman do all that, Englishman of all the things? My father used to tell Me that “If you want to teach Hindi to an Englishman, better jump in the sea!" That's it, he had, I mean, if it was for Englishman, what about others, I don't know.

Now with all this, you see, see your talent is showing your spiritual advancement very much and that's how you must see. John I know is really great, also Andrew, I heard you today only; and you are all really very great musicians here sitting before Me. And I respect you very much and I hope you also respect this art and develop it better for the entertainment of others who are not yet such musicians. But they will be one day. You know, I may have to extend the stage here! So that's all right for today; tomorrow we'll have Pūjā at five o'clock. It's very cold now. It used to be quite hot so we thought, better have it at nine o'clock, but I think we'll have the Pūjā at five. And tomorrow I'm going to tell you really something very deep, so come prepared for that. Thank you very much, thank you.

May God bless you.

Contents: 1997-09-07 **Śhrī Gaṇeśha Pūjā, Dharma Has to Be There for Our Ascent, Cabella Ligure, Italy**

Today we are going to worship Śhrī Gaṇeśha.

It is said about him, that He is the first deity that was created on this earth by Ādi Shakti. And about his creation, you know the story. And also you know how an elephant's head was attached to him. Today, I am going to tell something more subtler about him, Kuṇḍalinī and the Mother Earth. He was made out of the Mother Earth, with the vibrations of his Mother. Now, the significance of Mother Earth, we have never understood. Now look at the Mother Earth, She is the one who produces all kinds of beautiful flowers of different fragrance, of different nature, colour, heights.

The trees are different. Trees, when they grow up, they grow in such a manner that every leaf, every leaf of that tree, gets the sun. Look at the collective sense which is given to us by this Mother Earth. We have never realised that this Mother Earth, which is giving us everything that we want and the sun helps the Mother Earth, cooperates, coordinates with Her. To go further with it, you have seen that picture where the Kuṇḍalinī is coming out of the Mother Earth and half of it is seen.

So what does this Kuṇḍalinī do for us? Or what does this Mother Earth do for us? The Kuṇḍalinī leaves the Mother Earth as a reflection and what does She do within us, to build us up in which way? So it is the primordial power which is coming out of the Mother Earth. Mother Earth itself acts like a Mother, She looks after you, She gives you whatever you want and another miraculous thing is

that the highest tree is a coconut tree and a coconut will never fall on any creature or any human being. That means it's all thinking, all understanding, all consciousness, all awareness is coming from the Mother Earth. But we never understand. As it is we take it for granted.

Now what does She do for us, for us human beings? She's the primordial power. What she does is to build in us a primordial, what we can call, restrictions or primordial taboos or primordial Dharmas.

For example, you see the steel is here. It has its own Dharma, it cannot behave like wood. Wood has its own Dharma, it cannot behave like silver. They all have their Dharma and they are bound in that Dharma. Everything that is in the nature has its own Dharma. If you see the tiger, if you see the lion, if you see a mongoose or if you see a snake, they all have their Dharma, their style, their everything. It's very surprising, how they are bound by it.

Once in Pratishthan, I went from the other side to My bedroom and I saw a very big snake came out of a hole. Of course I was quite away from it, but it felt My vibrations and started running away. It fell in the swimming pool and it wouldn't come out.

So somebody went down and killed it and brought his body up there. I was surprised; it was such a big one, about six feet, but it intertwined itself in a very beautiful pattern, surprisingly, when it was there. Alright. Then what they did, they said that, “Mother, if we leave it, it will fall in the water and again it will come to life, so what should we do?" I said “Let it be then. What do you do?" They said “we burn it." So they burned the snake. But the

female of the snake came out after ten days. They said “there must be a female” and she was searching for him when suddenly somebody saw her. They killed her also, they killed her and she also made the same kind of a pattern.

I was amazed, very beautiful pattern of the body going round, like this, like this, like this. Exactly the same, she also made.

So I was surprised how is it that this lady knows how to copy her husband? She did it and when we burnt her, she was finished of course, both of them were killed. But what I felt is that animals, creepers, those who creep permanently, other people also, every type of animal, the whole of biology I studied, I was amazed that every type of animal has the exact, the same sample of behaviour. For example, you can put the dog in the water he'll swim, but the cat may not. See it's a thing that is built in, the Dharma, what I call the primordial taboos. We have in the same way, primordial taboos built within us, which are Dharma. A human being has to be like that. If he tries to be something else something goes wrong with his life. It's like say if you, you have a glass, you drop it on the ground, it will break, that is the Dharma.

In the same way when human beings start deviating from the line of Dharma, they get into trouble. But it is only human beings who can do that. They can only cross over these taboos, these primordial taboos and can become horrible.

You see a person, sometimes I wonder what's wrong with him. He has a nice home, very good wife, everything, then he has a keep [another woman], what is the need?

For a man it is primordial that he should have only one wife and she, one husband. It's a taboo, as soon as you deviate from that something goes wrong. Now who punishes, or who corrects or who destroys is this primordial power which we call as Param-Chaitanya. If you can understand that it's a structure. Say this is the structure of this hangar, now you want to break it, you can break it because you are human beings, but it will be broken. As simple as that, we have to understand we are human beings and we cannot do things which go against our Dharma.

Now why the Dharma? Dharma has to be there for our ascent. Now man, in his intelligence and his progressiveness thinks that anything he does, what's wrong? Especially in the west, this is very common.

But I must say, for the aboriginal people, or people who are, I mean I don't know if I should call Indians aboriginal or not. But those people who were made aware of their primordial taboos somehow. As the animals know what is bad for them and that knowledge was there with aboriginals. Today we are here with Australians and in Australia aboriginals are so many I was surprised, most of their words were Sanskrit.

So might be they might have got it from India, or maybe they have gone there from India.

So many words they have got which are Sanskrit.

So I started thinking about them. Normally aboriginals, say in India we have aboriginals. We call them `gorn, korku, peel'.

We had a lady who was a maid with us, Gaynabai was her name, she was an excellent cook, but she had her

Maryādās. All the time, like if My father came she would immediately cover her head and go in the other room, to respect him. Nobody told her to do that. Their marriage system was also very surprisingly good and their relationships with the children also was very good.

Somehow or another in My childhood I met many of them because I also had a habit of going to the jungles where I used to meet them and I was surprised, they would not drink this I'm telling you was about 60 years back, maybe more.

They would not drink, very `lajashi' means shame of everything. A matter of, sort of prestige, for them was important. They would never steal anything and I was really very impressed, how these people were so Dharmic, so good and happy. They lived in huts, they didn't mind, but they were very clean and neat people. It is now changed.

The same people have changed so much. I mean they were like sacred people, I tell you, holy people.

They worship Mother, they worship Mother Earth, nothing else and I asked this lady “why do you worship Mother Earth?" She said “she gives us everything. She is a just Mother, we live in the jungles, she looks after us and she is the most conscious person, she knows that we are there and she has to look after us." Even to take out some leaves from the trees, they used to think about it. But then the missionaries came, they converted them, they gave them skirts and blouses and I don't know what all they did. But Gaynabai did not take, she said “What is this? Why should I wear a dress like this where the whole body is exposed? No I'll wear a sarī, I can never give it

up. Why should I wear this kind of a useless dress?" But when they met with these so-called advanced people so many of them started living like that. They said “you have no freedom; you are just bound by something, by someone." But actually they were bound by the sacredness, by the Divine understanding and then they started changing. She was alright, her husband was alright but her son started drinking, this is the beginning of the end, then gambling and all other sorts of things he started. Then her grandson started going to prostitutes and the idea was only that “we are free, what's wrong?" Now these primordial taboos are in you, built in. They are there. These are existing maybe in a potential state, maybe you have curbed them down, maybe you have turned them out, but they are there. All the time they are there and that's what we say that you are leaving the Maryādās, or else we say that you are insulting Śhrī Gaṇeśh.

So when Mother created this universe, first deity was Śhrī Gaṇeśh. Auspiciousness was created. Now, we don't understand what is auspiciousness. Auspiciousness is a complete understanding of primordial restrictions and also of the protocol.

For example, in India we all used to do that, though I was in a Christian family, that before touching the Mother Earth, getting up from the bed, we used to say “Oh Mother Earth, please forgive us because we are touching you with our feet." So respect for the Mother Earth and for nature is built in within us, it's part and parcel, we are part and parcel of this whole we can call it whole universe. But when you get into this nonsensical idea of

freedom then you are leaving your Mother Earth, your gravity itself reduces.

This Mother Earth has to teach us, while we are plundering everything, the ecology, their ecology, ecology people are trying. Whatever is outside is also inside. If you want to exploit your Mother inside, or if you want to trouble your Mother inside, you can also trouble this Mother Earth.

Now what has replaced our understanding is very simple, is that we are paying more attention to money. If you can cut a tree you say, to get money, then it is hurting the Mother. But if you are cutting the tree for beautifying her, then she's happy. Her discretion is so great, see the way she produces flowers.

Different, different types of flowers. In different countries, different types of flowers. Like I saw in My country that flowers are extremely fragrant, very fragrant. And she understands so much. Once I went to Australia and this flower you call hibiscus, it's a red flower, it becomes pink and then red, imagine it becomes first pink and then gradually it becomes red. Even the sunower goes on turning its face with the sun.

Now how can you say there is no connection between a sunower and the sun? Automatically it goes on changing.

So these hibiscus flowers are the flowers which we use to worship Śhrī Gaṇeśh and the program was to worship Śhrī Gaṇeśh. On the way I saw so many trees of hibiscus, just flowering. I said “at this time so many flowers." I said “I think you'd better get these flowers for the Pūjā." I went and when I arrived in the hall all the Sahaja Yogis had got hibiscus on their own. I never talked to them, just

on their own. They didn't know that it is to be used for Śhrī Gaṇeśh but the Mother Earth herself created at that time. This is the time of Śhrī Gaṇeśh when you should get hibiscus. It's very remarkable how the nature is so much within us and how this, whatever it is within us, guides outside and receives the blessings. We are not something separate. This Mother Earth is our home, we have a home in her and she has a home within us.

I said today that for Śhrī Gaṇeśha, He had a body of the clay, just ordinary clay.

So you can imagine, if you can really think of it, how this whole universe has created us; all of it is within us and when we try to hurt something, then we are hurting ourselves. The intelligence of Mother Earth I have seen from My childhood. It's such a beautiful thing to know the nature and the Mother Earth that's why all the saints, in India especially, used to go and live in the forest. Only in the forest you could see clearly how this primordial bondage was absolutely obeyed, absolutely obeyed, naturally by the nature. For us it is difficult, we are rather, `free' people.

So simple things, simple things like a woman should be always covered properly in her body. Because she respects her body, she respects her chastity.

But if you tell this to somebody they won't listen. As you see the evergreens, they are always clad, no leaf falls off. I call them as the females and the other trees, deciduous, they do lose their leaves so I call them as men. Because they are men. Here it's the other way round, I have seen. If I used to go to any party somehow or another they thought I was a very serene person, you meet someone,

immediately the man will button up himself and the women will open themselves. I said the whole brain from here has gone to this side and this one has gone this side. It's so stupid. But even Mrs. Thatcher they said that she said, that it is our culture that women must expose their bodies. For what? Are they prostitutes or what? So this craze of exposure of the body has become so strong now that even in India, it's not on the streets or in the household, but in the cinema, in films, you see women, really this never happens in India. What you see in the films, never happens! If they start wearing dresses like that so many people will throw stones at them.

Then all other sorts of, I shouldn't say clumsy but very grotesque things happened, like, I can't understand man having relation with man, woman having relation with woman and children and this and that and that. We didn't know these things in India, I didn't know. Why? Why has it happened here? I don't think fifty years back they used to do that, also in these countries. Why have we given up our sense of shame? And this kind of nonsense that has come into us. I think must be some bhoots in them or badhas in them or something horrible, but this is something absolutely unnatural. Absurd! Then a married man having eyes on unmarried women and unmarried men are having relations. All kinds of things people do.

And you won't believe, this doesn't happen in India. Really I tell you, these days it sort of spread out, but I would say in good families you don't have it.

Somebody told Me there is AIDS in India, yes because they take bath in the river. If they stopped taking bath in the river this will stop. I was a medical student, I have

studied, I came from a very open family, I never knew these things, that men can do such things, it's stupid! Even in the lunatic asylum in India we have never heard of such reports. This is absurd! You see the children. The other day Guido gave Me a present of a girl, who was feeling shy, you know, the little girl was holding her frock like this and feeling shy. Shyness is the ornament of women. Children are all shy. I remember My granddaughter she was once watching one magazine, she was very small, two years or so.

So she saw one woman in a bikini or something, she was hitting her, “what are you doing?" She saw in the magazine. “My grandmother will come and give you two slaps, you shut up! Please wear your dresses." They would not. Children don't like, have you noticed it. I don't know if they are advanced, but normally children don't like it, this shamelessness. But the shamelessness has gone, to such an extent that to them keeping nude is a very great advancement. This is nothing.

Somebody told Me that he wanted to save the aboriginals but they were so much, so much impressed by the white skin, that they accepted everything.

But they were even having relations with their own sister, daughter, mother. Competition. These are the subjects, it's rather heinous to talk about and I can't understand how can a human being go to that level. And at this time we have Sahaja Yoga, where you have become aware, aware of your natural taboos.

It is there, because I told you, potentially it is there, it is enlightened and suddenly you have accepted. I never expected so much, I tell you, but you have accepted it

and not only that, but you are enjoying it, your practicing it. You see the lives of all the great saints. You can't have something, like Diana, see, they are going to call her a saint. She had no Maryādās. Oh I have sympathies with her because her husband tortured her or maybe something, but Maryādās are very important. How can she be a saint? Now if you become just an ordinary human being who has his taboos, who understands, who is aware, then they will say, “Oh what a man he was” I mean that's what he was, he was born like that, so such a man is praised, in the West especially. Also the other way round is that, now the majority is the law.

If the majority is stupid, then all the stupidity is regarded as great. They have no brains they have no intelligence to understand how can these things help; alcohol for example. I mean alcohol, it has done no good to anyone, but alcohol, without alcohol you are no good. They won't talk to you they say that unless you have alcohol you cannot talk. And it is so rampant, it is so much in the society that all the parties I attended, except for Me and My husband, everybody was drinking and drinking much more than normal because it was free.

They are all poisons, these are all poisons spoiling us completely from one to another. This one is a taboo now, for cigarettes, imagine, why to smoke? I don't understand, like a chimney people are smoking.

But they have no courage to give it up now. Everywhere, no smoke, no smoke, no smoke. When will they start `no alcohol'? Everybody sees that it's so dangerous. It is against human awareness, everybody sees it. You see people falling down, you see people cursing each other,

fighting. I tell you, if you stop this alcoholism all this shamelessness will go away. Because when you take alcohol your awareness is abated.

One alcoholic told Me “when I take alcohol I don't see my sister as my sister, but see her as my beloved." Well how do you do that? “Yes." But for all social status and all that you must drink.

Now, we don't even understand how our primordial taboos are completely battered by the society here.

The simple thing is that to understand your own self, better sometimes to see the stupid people, you'll be amazed what sort of things they are doing because I have seen, I used to be very amazed what are they doing? And then to cover it up, to cover it up, they have etiquettes you know, very elite. They talk in a very special manner, move themselves in a very, I should say, like a trained personality and anybody who doesn't do that is out of their sight. They think that He lacks eliteness.

So another idea is that we have to be elite.

Gaṇeśha is how made, you see that. Look at him, He's by no means elite. He eats like a glutton and He looks at you as if He's going to hit you with his mace. For Gaṇeśha there is no forgiveness, when he became Christ there He developed, I don't know how it worked out, but as Gaṇeśha there is not at all forgiveness. Don't try to ask forgiveness from Śhrī Gaṇeśha, He'll never forgive, even if his mother says “now you'd better forgive” “No, that I'll not do." He never forgives! Then only it comes to the point that the Mother has to say “I forgive you” then He can do it, because one thing about Him is, He's

extremely obedient to his Mother, absolutely, so if the Mother has forgiven, finished. But otherwise, he will never, never forgive and that's why all kinds of these horrible diseases are here.

Thousands of them. Also if you don't respect Him then impotency can come or AIDS and all these secret diseases that people have. I had a very bad time with people who suffered from these secret diseases, because Śhrī Gaṇeśha accepts My forgiveness but whenever he has a chance, again He comes back! Now see, they are deities with their own Dharma. They too have their own Dharma.

He gives you a lot of things, he gives you mainly wisdom, discretion, understanding, but if you don't obey Him, his qualities, then he's a very difficult man.

So to tell somebody “Don't do it" is very difficult, but the nature takes respite. If you want to become patient it's not difficult; but to get you cured on the Mūlādhāra is very, very difficult. You do get cured no doubt, ultimately, but the most difficult disease is from Mūlādhāra. He's a child, alright, He's an eternal child, He's innocence, despite all that He cannot forgive you if you disturb your innocence. Mother is just the opposite, she wants to save at any cost, she wants to save people. But not Gaṇeśha, Gaṇeśha says “alright, you better go to hell" and hell is in our own lives here, you see, those people who like drinking, smoking, prostitution all this, this is all hell.

What else is hell? And he will never save you from hell.

Only in your Ār.ti, in Marathi, of Śhrī Gaṇeśha, they say that at the time when I am getting my realisation you

must save me. That's the only thing they ask, at the time of my resurrection you must save me. It does not say that at the time of my resurrection you protect me, no! You save me. Because he's the one who is sitting on every Chakra like a vice-chancellor of the university. Even if you have Viṣhṇu on your side, Mahādeva on your side, but if Śhrī Gaṇeśha is there sitting and He says “no, not his ascent” it doesn't work out, it's very difficult.

So now I am telling you this that your children are here. In these modern times horrible things are happening to children. I mean, I think the whole of this negativity is against the innocence. Wherever they get the children they misuse them, they teach them bad things. Even the schools everything is so horrid.

So then we have to be careful. We have to be very very careful about our children. We have to guide them properly, look after them and let their primordial taboos should be that, that restriction, that taboo, that is to be preserved.

So if a child does something nice, appreciate it. I'm not worried about a child being little bit, what you can call, being a little bit mischievous, here they have to be. It's alright.

But if he takes to anything that is anti Gaṇeśha, be careful! All kinds of diseases can develop and if they are destroyed in childhood, these taboos, then they are very difficult to revive.

Still I have always said that innocence is never lost, only there are some clouds which try to cover innocence and we become rather ignorant about it, that we have done anything wrong. That is your duty.

Your society is horrible. Next generation I don't know where it is going to end up. When I think about it I really get a fright. The solution is that you have to be careful about your children and their thinking and their attitude towards Śhrī Gaṇeśha. They are special lovable things for Śhrī Gaṇeśha.

You can't imagine how he loves the children and he's always there to protect your children, if he protects anything it is the children he protects and if you people really understand what I am saying now, because if you have to cross this margin of human life and spiritual life, first thing is your Śhrī Gaṇeśh! When Kuṇḍalinī rises Śhrī Gaṇeśh is quiet, he just supports the Kuṇḍalinī to rise. He's the one who also suggests to you that it's the wrong way you are doing things. He looks after you, but he'll not forgive you.

It is not so difficult. The way people talk about their physical needs and all this nonsense, even the animals don't talk like that. Try to enjoy things which will give you real enjoyment. For example flowers, nature, garden. Instead of destroying this nature, try to build it up, try to see how you can make it a beautiful garden, or a beautiful place. Every time I am here I am thinking what should I do with this land here which is very barren, how can I change it. All the time there is thought about how to make it beautiful and in that, if there is innocence, no greed, there is no competition, there is no attachment, but just to enjoy the beauty of your own creation, to see how things are. Out of proportion people have gone, out of understanding.

For example, here or anywhere else in Europe you are not supposed to grow anymore fruits. Why? Because the price must be kept low. If you have so many fruits why don't you send it to places where they don't have fruits? They will destroy it, finish it, but they will not do that.

So the love and feeling for others is not there and they destroy if something is overproduced by the Mother Earth just to keep the prices high. Very cruel! They are very cruel still. Only thinking about money, money, money, money.

All this happens.

So it's still happening and I'm sure one day will come when it will all stop. The pubs are the best buildings in the village. Then the way they glorify drinking is the best part of it. It's all done, you see it. Now only thing I would like you to have a desire that let drinking be finished, like smoking. If you think like that might solve a little bit. I personally think it is with drinking you develop all these perverted attitudes. Otherwise if it's a normal man with a normal brain why should he do such things? Fighting, quarreling, killing, violence. It's impossible to understand how can a normal person do such a thing.

Śhrī Gaṇeśha gives you balance, he keeps you on the proper track. But if you don't want to listen to him, you are thrown away. I hope you understand our relationship with nature, with Śhrī Gaṇeśha and with our Kuṇḍalinī is like, absolutely identified with each other, absolutely. If you start loving the nature all these ideas of spoiling your innocence will be finished. I used to write poetry, I'm very fond of nature, but then I told Myself you have to do work for Sahaja Yoga. If you take to poetry they'll all call you a

poetess and I don't want to have any such position to be a poetess and all that, I gave it up. And I was a very good sportswoman.

I used to play things, I used to be first in every sort of game and I had championship, this and that.

I gave it up. Whatever I did I used to get into it, I studied medicine I stood in the first at the whole university. I gave it up. Why? Because I'm the Primordial Mother and I have to do the job of awakening the primordial nature, the Dharma within human beings and that's what I have to do and nothing else.

But for that I don't do anything I am `Nishkriya' I don't do anything, really I don't do. It is done by the nature. Done by Śhrī Gaṇeśha. Viṣhṇu, Maheśha, everybody, they are doing it.

But, then what is the relationship? The relationship is, they are all in My body and they are all bound by their own Dharma and they act. This is the relationship, spontaneous, automatic, like a built-in relationship. For example, the fan is built in so as soon as you push the button it starts moving. It's like that. All of them are related to Me and they have a tremendous protocol, tremendous respect, that if I say anything they will not finish it. You see this thing is that very very deep thing that I am telling you, that you are a human being, that there is built in. Within you are your Dharmas and if you go against your Dharmas then you'll be finished. They're all built in within you, they are all there, potentially. I hope you'll understand how important it is to be aware of your restrictions within yourself.

So thank you very much all of you.

May God bless you!

Contents: 1997-10-04 **Talk to Sahaja Yogis (3rd Day of Navarātri), Be Close to Nature and Lead a Balanced Family Life, after the Evening Program, the day before Navarātri Pūjā, Cabella Ligure, Italy**

It has been such a great treat for us, not only entertainment, but the way for our future, how to move and what to do. It's very surprising that the Swiss bank business has been attracting My attention all the time. I don't know much, how they can digest everything so well. In these modern times, when people are talking of democracy, talking of very big ideal things and all that, at the same time how can such a illegal system exist openly? And for that I have a plan. As Arneau has set out to expose, I have a plan to do something about it. As far as materialism is concerned, it's working out. All these countries who were supposed to be very advanced, developed are suffering; first from recession and a terrible recession. That recession is going to give them a lesson about overproduction of nonsensical goods. Materialism comes because people have gone mad with their greed. I was searching a house in England, went round to see houses and I was surprised that all kinds of plastic things and mixed things and all that, were piled up in mountains in every house, mountains! As you passed through a door you will find two legs of a pan falling on you. But not only in England, same in Paris: I've seen people accumulating so much of nonsense that they don't know where to put it and what to do. This madness is on and on and on.

Now, I have found out a solution for Sahaja Yogis, what they should do. They should try to encourage handicrafts. Every country I went to, I bought handicrafts, whether it was Czechoslovakia or England or anywhere. I cannot understand, how can you go and buy this rubbish of plastic, of this useless things? And these handicrafts, when I bought, I was surprised, I must tell you, that in Czechoslovakia that there were small, small, very small shops and they all came, one by one, “Mother, buy something from us also, Mother buy something from us." You know, I was surprised, such beautiful things. They said, “We cannot sell them." But all nonsensical things people are buying.

So for Sahaja Yogis, they must take a vow that we will only take things which are handmade. You need not have many things, you can have few, but something handmade. Now, supposing you get a dress, there should be some handmade embroidery or something put it on that, so some labor is put into that. It is very difficult to see how people go in for things which are very cheap and extremely troublesome. I must tell you one thing, I can't wear nylon, I can't wear anything artificial, really, I can't. For a while, if I even wear socks also, My whole body starts paining.

So, it is against [you] *[UNCLEAR]*. Handmade things are few, I agree, but use as far as possible handmade things. From the Mother Earth they make very nice, say, terra cotta.

So, I'm a socialist by temperament, I think.

So, I felt a great urge that I should really export nothing but terra cotta. And terra cotta is such a beautiful thing.

It's so soothing, it's so good, it smells so well. But people think, “No, we should buy something that is made from America in some machinery thing." They go on buying it. In America also I was surprised that beautiful things are selling in shops which they call as outlets, very good, mostly of silk or of cotton and leather, pure leather. But people will go to big, big markets and buy all nonsense at a very high price and not from there, means they have no wisdom. And this is what happens, that the wisdom, if it is lacking in your sense, then this wisdom corrodes the society. Because wisdom itself shows how dangerous it is to go on buying all these nonsensical things.

Also now you are seeing that people are taking now more to Ayurveda and to homeopathy. They don't want to use these horrible medicines produced by your great country. You know what they do, Swiss? They send very big offers to doctors from India to come to work for them and supposing they have produced one “A" sample as you've shown, then the same one they change a little bit and say it's better. And you know these medicines, most of them are very dangerous and troublesome. By mistake, My family gave Me these antibiotics. Since then My legs are very weak and troublesome, I've improved, no doubt.

So, see, why we are now taking to this because pollution is there another thing, which is created by this machinery.

Gandhiji was saying “There is no need to use so much machinery." Now, motor cars, we can walk, we can use trains but people want to go anywhere by motor car, even if it is about, say, ten metres, they don't want to walk. That's how our health has gone down.

I must tell you when I was studying in the school, My school was about five miles. And we had a car and we had also horses and what we call is a buggy in our house. But it was compulsory for us to walk five miles in the morning. Evening time the car used to come, but morning time we all had to walk five miles to go to our school. And in between there was a small, little mountain which we had to climb. That is how we learnt about nature. If you don't walk from the car what do you know? At the most you can see some lamppost. What do you see from the car? Nothing, you cannot see the nature. And this walking system is very much out of date now for people. People don't walk. I am not saying that today we are very changed and we are very advanced people. In a way we have gone down because we cannot walk.

God has given these legs to walk, but we cannot walk. We avoid walking. Now because of that so many cars. I know that in some families there are five cars because five family members. Especially in Spain, I was surprised, so many cars, so many cars and every car has only one person in it.

Now, problem has started with the pollution and all these things because we have lost the habits of depending upon ourselves. Now see what has happened in, say, this Kuala Lumpur and all these places suffering from what you call, the smoke. Now I have not done it, if you think that way and they're praying to Allah, “Give us water." Why should God give them water when they are doing all kinds of nonsensical things? Now, there is smoke going on, why, because they have cut the trees.

So, why do they want to cut the trees? Because they want to make money, that's all. Their wood is coming to India because in India also they have cut the trees. If you go on like this, mad, you will have pollution, means what? Is that, destructive forces will act and stop it. For that you don't have to pray to the Goddess, it will work out.

And it's all working out everywhere.

So, whatever you have to have, try to have something which is handmade. Even your clothes, need not be many, try to have it which are handmade... is one of the things Sahaja Yogis can do. There need not be to send money to this Swiss Bank also. This Swiss Bank will be very badly exposed now, I'm angry with them for one more thing, that they had promised that they'd give the money to the Jews and now they are going like this, they don't want to give. When they will die are they going to take it with them? All these sins will be punished and that is why I'm very happy this year I brought it because I've been talking about it, even in that conference I went to in China, I talked openly about the Swiss Bank. I've talked to many magistrates and to many, what do you call them, the head of the law ministry and all that and I've told them, why not we have a conference and say that this banking is nonsense. Now, all types of bad people are taking advantage of the system and are trying to make money, look very nice or, I don't know.

So many have lost their money there, I don't know what was the need to put all this money there.

That when they die, their children do not get anything.

But the problem is this greed, is some sort of a inner defect in a human being. He becomes greedy, greedy

because he has deviated from Dharma. He thinks he can get pleasure out of things, he cannot. And he goes on accumulating and buying and this and that. I would say your Mother also does that. I buy, but I buy things which are handmade.

So that tomorrow, if I have to give it presents, or if I have to sell off things, even the ornaments you have given Me, I didn't know what to do, I'm selling them. What will I do with the ornaments, I have to buy so many ashrams, this, that. My family ornaments also I'm selling because I've spent money on My family things also. Just think of it, what is all this for, what pleasure does it give us? I can understand, if you want to give somebody a present, or somebody you want to give some happiness, joy, you should do it, but just for yourself go on, go on, how much can you digest it? You cannot. Joy is much more in giving to others. It's not a thing that gives you any understanding of the fundamentals and the fundamentals is that you are Dharma. Within you is that, that is your valency and this materialism absolutely against it, because it creates all kinds of people: Mafiās, the Swiss bank, cheats, we have communities after communities who are known to be cheats, who are very materialistic, they have no spiritual sense.

So for Sahaja Yogis, I would say, of course you have said all the mantras so I'm supposed to do all thatBut what you have to do is not to buy any more anything which is not handmade. Try it. At least, there should be some embroidery, at least, there should be some work done on it. I'm surprised that these things are not very good for us, they're injurious to our health.

So Sahaja Yogis must learn that they have to walk. They must walk and they must see the nature, what is in the nature. Many of you don't know, what, say, I'll ask the name of this flower, how many of you know? It's a very sweet name, “Kiss Me Quick", apart from its botanical name. But it is, you see, what I'm saying, everything you should know, you should know about small, small things, from where do this embroidery comes? From where does this sarī comes? Our Indian men are the worst, I would say, they don't know anything whatsoever. But even Western men also have the same problem. You must take interest in things in which you have not taken interest. For example, Indians don't know how to cook, they don't know! Once My husband told Me that he knows how to cook. I said, “What?" He said, “I'll make chapatis, rotis." And what he made was nothing, Australia, America, this, that. But he said, “I give up because I was doing shipping, but shipping means shipping." But minute things you can see, what we call is a subtle vision, subtle eyesight. If you walk, look at the nature, love the trees, love the animals. You'll be amazed, there are so many things to be known than reading newspaper, what is there to be read in the newspaper? For hours together you go on reading newspaper, next day you forget it. You'll be amazed that they say that for Goddess it is said that “Kataksha", “Kataksha", “Niriksha", every glance, She knows everything. Any glance She puts on any man, woman or anything, she knows where it is. And if you are My children you should also try that, because I always used to run out into jungles, in the forest, I used to go to all

such places and really enjoy the beautiful Mother, this Mother Earth who has created such a beautiful thing. Have you noticed just now that the colours of the background which were made by the Russians and the colours of this facing thing are just the same, they have used the same colours. It's true collectivity.

Now, you notice in the nature it's so matching, you know. Nothing gross, nothing loud, it's so beautiful, this is red but it has green to match it. This Mother Earth knows everything, She understands everything, She does everything, but what do we do for Mother Earth?, Is to run after artificial things, machinery, this thing and now a new thing has come, is computer. It's all right if you want to write letters to someone, but otherwise it's quite maddening, you know. And this computer will make our brain absolutely zero. We'll be paralyzed, we won't be able to think 2 + 2.

So, anything that you want to use also, should have its Maryādās, don't go beyond it. If you take to swimming, you'll go on swimming till you get sick. If you are horse riding, you'll go on horse riding till you fall down. You see, this is also a kind of a life which has no Maryādās, like greed has no Maryādās, that's how also this kind of nonsense, “I am only fond of this, I am only fond of this." You are a human being, you should never say like that. On the contrary you should say “I must learn this, I must know this, what is this all about?" It is very important, otherwise your personality will be a dwarf personality and ultimately people end up in money. I don't understand, I can't even count 200 notes, can't even. I don't know about money, I should say, but I'm good at

mathematics but I don't know whatever money you are giving goes direct to them and they do it what they like. Now, if somebody says, “How much you got for this?" “I don't know?" “How much for royalties?" I don't know, because I'm not interested. I'm not interested. What is there to be so much interested in money? But I get money, all right, no problem, never a problem.

I sold one of My ornaments and I got at least a hundred times more than what I have spent. Maybe you might say its vibrations, whatever you may say.

So to get after money means you get very much in the clutches of money.

So what is the solution, to get rid of this greed? Is to try and give it to others and see the joy. Give something to others, share and see the joy you feel by giving something. I must tell you, Gregoire is not here but I am missing him because once I went to a sarī shop and wanted to buy one sarī but I thought it's rather expensive, why should I buy such an expensive sarī, came away. And you'll be amazed, he gave Me the same sarī on My birthday and I was so filled with joy, because he bought it next day, went and bought it from that shop and kept it with him and on My birthday he gave it. These small, small things can give you great joy in giving people, other people, not yourself. I don't know if I have bought anything much for Myself in My lifetime, never. Even if I go out shopping, if I am thirsty, I won't even buy one Coca-Cola for Myself. People know that I don't buy anything for Myself, practically nothing, but you all give Me so much, what to do. Now, I have decided that after this 75 years of age, I shouldn't take anything from you

whatsoever. But to please you maybe, they are asking that only take a national, international, all right. But no more, every country shouldn't bring. What is this national, international, you are all international people, what is the need to bring any present for Me? I don't even have time to see them. I'm so very busy with other things, because there are so many problems in this world.

So, I would suggest that, to get over all these things we should see ourselves, what we are doing about it. I'm sure none of you have money in the Swiss Bank, thank God. But never earn more than what you have, there's no need. Whatever comes your way is all right. Of course if you are doing some work of creativity, of creating some designs, creating something is all right. But don't buy things, go on buying things for yourself or putting them, money here, hiding, hiding there, there's no need. You see, you'll feel so satisfied and so happy being honest, being absolutely beyond any problem. Now this Mafiā business is there, I agree with you.

Now this Mafiā can be controlled only by the government because they give such a big tax. Now for example, an artisan in this poor country, I would say poor because most of the people are suffering from tax. He has to pay 265 types of taxes. Italians are known for their art, they make beautiful things, but they cannot because they have to pay so much taxation. Only the designers they make the money. Designers make the money befooling everybody. They befool people so much. Once My husband went to Cairo and bought one scarf for Me.

So, he said, “This is designer's." I said, “This looks Indian to Me, this is an Indian thing." And surprisingly in the corner it was written “Made in India". He paid $25 for that, in India you can get it for $2.

So, this is another thing is to run a race of eliteness. You see this one [Her own spectacles] was bought by My son-in-law. I said: “What is so special?" He said, “This is very great, you know." I did not know what was so special about those spectacles.

So, I went to one shop in America and they all started saying, “Madam, Madam, Madam..." I thought, “What is so madam about Me. Why are they calling Me `Madam'?" “Oh, you don't know” they said: “This is Cartier." I said, “Who is this Cartier?" So I'm going to put `Kārttikeya' against it! All such stupid ideas. You see and then they bought Me a watch, Patek Phillip, that watch they brought for Me and it would not run in time. I said, “What is this? Never keeps the time, it's always out of time. My vibrations must be trying some tricks” so I gave it to one of them, I said, “Baba, show this to the Patek Phillips." “This will hit their ego very much, Mother." I said, “Why?" “Because they think that they are the best." I said, “Whatever it is, tell them you change it, it doesn't keep to time." Then I asked My daughter to have it, I said, “Baba, I can't make it work, I don't know why, maybe I will have something simple, it's better." That too again turned out to be, what do you call `designers'. They are now, almost all of these designers, are in jail. And some of them met Me when I was coming from Russia. They are absolutely useless people, you know. They take out some idea and sell it for a high price and if you are a fool

you go and buy that. Did you notice that this [Her spectacles] is Cartier? Sahaja Yogis are simple people.

Now this is the thing is that these are also Mafiās, I tell you, these are also Mafiās. And these Mafiās are exploiting you, I've written it in My book also, if you read it, how these entrepreneurs are trying to befool you. We wear simple dress, simple from handmade, will be much better than to wear something that makes you look like something out of the blue. And there is no need because it is just satisfying your ego.

Some people have a habit, as soon as, say, I have, supposing some dinner set, may not be a good one, they'll come and see the back of the dinner plate. “Ah, from where did you get it?", “I don't know." “You don't know?" “No, no, this was, I think somebody gave Me, I don't know, I don't know." “No, no better find out, because very nice." Next day they'll go around the whole place to find out if they can get the same dinner set. And Sahaja Yoga is just the opposite. I tell you, you depend on Sahaja Yoga.

Once My husband liked one tea set.

So you know London has huge, big stores.

Some of them are really horrid. I went there and we walked and walked and walked through so many. They said, “All right, we promise after six months." Another said, “Seven months” another said, “Eight months, you give us the order." So I gave up the idea. Then C.P. said, “What has happened to their factories?" I said, “They don't have anything, they're exporting." Then I went to Australia and you'll be amazed and there for a special

price, just for propagating, they had put these tea sets there. Imagine, in Australia and I got it for the half price.

So, if you don't have greed you get what you want just there. Just there you get it. But if you have greed, then God makes you dance. All right, that is what is so simple as that, whatever you want you can get it, if you don't have greed about it. That's such an enslaving thing within us, that we have greed. I mean I can give you 1,001 examples of that, 1,001. That if you don't ask for anything, you don't desire for anything, you get what you need, whatever you need you get. But if you go on desiring, then go mad after it. Go there, get this and get lost. And then the thing also gets lost. That's why it is said, better try to develop a detachment. It's all right, if it is there well and good, if it is not there, doesn't matter. Then you'll be surprised your attention will be so subtle. Now none of you I think have seen these beautiful flowers, what are there. The beautiful embroidery that is there. The way they have done this. Now can you tell Me how many there are, hands in this work, 14, 28. This side 14, this side 14. I mean, inclusive of all these other things.

So you don't notice anything and your attention becomes Mahāmāyā they say, then the Mahāmāyā.

This is no explanation, your attention if it is clear, is simple, you can see the thing clearly. And with that attention only, that attention yourself takes you to the right place where you have to go, you get the right thing what you want to buy.

Can you tell Me if these carpets are from where? They are mostly from Russia. I went to Russia and I saw this carpet factory. They have no sense of export also.

So I told them that “How much will a carpet cost?" They said, “Only $20." I said, “What, $20 for a carpet?" So, I told *[UNCLEAR]*, I don't know what to do, we have to buy many. I said, “How much for export?" “$200." I said, “In India it's the other way round. If you have to export something, then the price is less." I said, “All right, so I guess we must think of the solution because I need it." So I asked about twenty Sahaja Yogis to go and buy each one. To Russians they give for $20. I said, “All right, you bring this." So, you should go in for solutions and not for problems. Greed is a problem, greed is a problem. How to get rid of the greed is the point. And to get rid of the greed is that if I buy something, for whom should I buy this one, for whom should I buy? Ah, this will be all right for another friend of mine, like that. If you train your mind on these lines, not for yourself, but for others, then you'll be amazed this greed will run away and you'll have joy. As you want to give Me things, I understand that, I also want to give you.

In the same way, think of all others, they are all brothers and sisters. From other countries, make friends with other countries. If giving is there then this greed goes away and you get what you want. It's a very simple mantra. It's surprising, so far, with all the miracles, we don't understand that whatever we need also be provided for. But you must need it, not for stupid collection of things.

This was a very, very good thing, acted very well, I enjoyed it thoroughly, this Swiss Bank laundering.

I know My country suffers from it.

Now, the another drama, which was done by the English, shows Pilgrim's Progress, is an old, quite an old drama, which I have read long time back. But this is the real pilgrims, they have shown how a seeker goes into wrong ways, methods and throughout they've very nicely brought in how even a Sahaja Yogi, while rising, falls into different pits. This is a very good thing for you to know that if you are Sahaja Yogis, you should be very careful and you should see that you don't fall into these pits and ultimately the ego and superego. In the west the problem is more of ego, not of superego. And for ego, to accept that you have ego is the only way and then it will drop out. If you know there is ego, ego will drop out. The simple thing is to know that you have ego. Ego of something. People have ego of any nonsense, you know.

There was one lady very proud and egoistical.

So I asked about her, “What is the matter with her?" “Because she knows how to make dolls", that should give you ego or what? I didn't understand that part. But this is what it is, even for small things people have ego and all this designing and all that is based on your stupid ego which makes you buy all these things to show off your ego.

So try to be humble, humble and try to understand that all these worldly things we are not going to take with us. They are going to lie down there. I am not saying you renounce. I'm not saying you take Sannyāsa, but you should know that the value of these things is nothing

compared to you. When ego comes, this idiocity comes in.

You think by wearing something great you are very much influencing others. You may, but those who are influenced are another set of fools, I must say.

Once I was wearing a ring and I went to shopping in one of the places and they were so respectful to Me.

I said, “Suddenly the shopkeepers, they never respect Me because I'm an Indian, what has happened?" So I had gone to a shop where the lady was known to Me. She said, “May I ask you, is this real?" I said, “What do you mean, real?" “Is it a real emerald?" “Yes, yes, very old from My family." “Ah, so your family very rich?" “No, no it was from My forefathers, I'm just wearing that." “My God, if it is real, what will be the price?" “But how will I know, it was bought long time back, I don't know the price." “Well, can you get me one?" I said, “Why do you want to have it, you can have this one if you like." Like that, you know, a small thing makes them so, that you are so great. It's not. What is the greatest thing in us is our Spirit, is the Spirit that we have and we should know that we should be proud of it that we have got the Spirit within us. And if you become proud, then you will not do nonsensical things. You are people who are all realised Souls. And already, you have crossed over this pilgrims stage, you are much above that. Now, the greatest thing is to know that we are spiritual people and as spiritual people, you even dominate Me, in a way. If you all desire for something, I can't get over it. I have to accept. I have to keep you pleased. Many things I'm doing just because

you want it, doesn't matter, it doesn't matter to Me because nothing comes over My head.

So it's all right, whatever children want, let them go. But the one point is this ego has to be really under control.

There is one little more point I want to tell you, because tomorrow I may not be able to say, in Navarātri, you see, I am bound by other things, is this, I wanted to talk to people who are married in Sahaja Yoga, especially to the ladies. I think some of them are extremely dominating and stupid. What is marriage? Marriage is honeymoon as they call it. Honey is the essence and moon is the peace. Now if the women are quarrelsome, fighting, sarcastic, it is absolutely a hell for a man. Instead of that, if woman knows the essence, the honey, she should know how to please the husband, to bring peace in the family.

Now some of the husbands are drunkards or anything, not in Sahaja Yoga. What pleases the husband? You see, in a way, it's a trick. It's a trick of a realised Soul, how to please others. What do we do to our husbands? Do we try to please? First of all find out what he likes. My husband, I would say, it's gone away, thank God, he used to say, “You should not wear any flower in your head." But in Maharashtra all the married women are supposed to wear flowers. Since that day I have never worn any flower in My head.

It's all right, it doesn't matter, he didn't know what I was, so he said, “Don't wear any flowers at all." Then he said, “You must wear bangles" because he comes from a very traditional family. All My life I have worn bangles. It pleases him, what's the matter? Little, little things you do just to please him, then he'll also start thinking, what

should I do for My wife. But first it must start from woman, not from man, because women are responsible for the society. In the Western culture they had not told what is their job is. Man's job is economics, politics, money earning. They have made a mess out of it, I agree with you.

Quite a big mess. But your job is to make the society. And to make the society, first you must know how to keep children pleased, how to keep your husband pleased, how to help people. On the contrary, if you try all the time to dominate, that's not your job to dominate at all. Your job is to make neutralise his domination by simple, simple things.

I'll give an example. Thank God he's not here! He knows, he knows I am very clever in certain things.

In his office he had a gentleman. I never used to interfere with his office. But there was one gentleman, a good one, who gave up his organization and joined another one because it was a private one, he was getting more money, so he joined it. But then he found it was horrible, so he wanted to come back to Shipping Corporation. But My husband is very particular about rules and regulations. “No, no, no, now I won't have you, I don't want to see your presence, get out” this thing, that! So he came to Me. Normally, I never interfere. He came to Me and he said, “If you tell him he might listen." I said, “No, if I tell him he will never listen. But I know how to do it." So I told him that this gentleman came to see Me. “Ha, so he's come to the right person, now are you going to trouble me about?" I said, “No, no, not Me, but just think why he came to Me." He said, “Why?" “Because he

thinks that I am more generous than you are." Immediately this competition. And that fellow got the job, he was a great friend of his, even in London he was helping him a lot.

So, when we think that we have to control our husband, it's better to do it in a very simple way. Only on fundamentals you can put down your foot. Otherwise for small, small things, if you go on dominating your husband I tell you, you will miss the point. You are married for stupidity or for honeymoon? And in the West, especially in Italy, we have had very bad experience of women, English also, I must say. English girls also have given Me a lot of trouble. I mean, they are banned now, because I can't help it.

One girl from Sri Lanka she was married to somebody in U.S.A. Imagine from that horrible Sri Lanka where there's everyday at least thirty murders. She got such a good chance to go to U.S.A. Of course, U.S.A.'s also not a very great place, but she started behaving as if she's a childish person and talking to him in such a manner. He told Me “Mother, she's a sadist. Whenever I telephone to her she talks to Me in such a sarcastic manner and this and that, that I'm surprised." I said, “A lady from Sri Lanka? I can't believe it!" Then he told Me what she talked to him and how she talked to him. I was amazed. I mean no man would be happy to hear all these thing. But she thought she was very friendly and she was joking or something like that. This doesn't work out in marriage. Man doesn't want a wife to be on the horse and beating with a whip. Why has he married? For the happiness, for the joy, for the sweetness, a home. It's a very important

thing I wanted to talk because so many of women are thinking that they are something great.

Some of them have some money, some of them have some jobs, but first job is to keep the society very happy and to keep your husband happy, is the first job. If a woman cannot keep the husband happy, she's no good for us. She's no good Sahaja Yogini. This is a place, like a man who's working in the office, he has to keep his boss pleased. If he doesn't please his boss, he's useless, he's thrown out of. In the same way a woman has to think about the husband, in a very kindly manner, because this is her job, this is why she is married. Otherwise she should not marry, she can do what she likes. It's a difficult thing to convince anyone because, you see, men are right-sided, they are hot-tempered. But I have told you just now how to capture their anger.

I've seen also in the films, you see, all romantic scenes going on, it never happens, there's nobody like that, you see, it's all absurd things you see, so you expect them to be Clark Gable or somebody, it's not so. You have to love, you have to take your husband into your heart first. This is your duty, otherwise what else are you doing? I was shocked, a girl from Sri Lanka and this boy has said “Mother, you can kill me, but I will not have that girl here, because she is not joy-giving." It's a fact.

So if your wife is like that supposing, now I am telling men. The trick of the trade is, if your wife is like that, try to understand why she does it. What is her problem, why is she dominating you? Or you think she is dominating you, most of the time, most of the men who talk “Our wives are like this, our wives they are very dominating."

Why is she dominating you, what's wrong with you, that she's dominating? If you introspect, you'll find that you give very little time to her.

Now, the other part is, there was one lady, she wanted to have a divorce. I said, “Why?" “Because he goes to work all the time and he's not there and this and that." But I said, “If you divorce then you will never be with him.

So why do you want to have a divorce? At least he gives you some time, but if you divorce, then he'll never be with you, so why do you ask for a divorce?" I can't understand the logic. I mean women should not be brainless, isn't it? To say such a thing. If you want to divorce your husband for this, it's absurd.

Now, for men it is important that they should give some time, pay some attention and get some things that they like. Now, I'll give you again My own example. My husband never brought any flowers for Me, you all bring flowers for Me, but he never brought any flowers for Me, whether it was birthday or anything. Then I realised that this man has no sense of flowers. He doesn't know what is a rose or what is any other flower. And he might bring something which is horrible, you know. Maybe a cactus he might bring. It's better he doesn't bring anything, because that would be insulting, isn't it? And then one day he admitted, “I don't know about flowers, now will you tell me, except for roses, I don't know anything." And you'll be amazed, even roses, he misses out for you.

So, with such an ignorance of things, if your husband doesn't do it, it is for your consideration. But men should try to know what a woman likes, what she wants. Moreover, men have their own style of thinking.

Now, to give My own example again, better this. He buys always very expensive things.

So, I've told him “Don't buy anything for Me." “So, you don't like?" “No, no, I like it, but too much of these too expensive things, why should you do it?" So, he's very fond of buying these kind of sweaters from that Scotch House, very expensive. They are $250 each, you know. I don't know how many I have, how many in black, how many... I told him, I'll get it from Switzerland, they're much cheaper there and all that. Then another is he wants to buy a cashmere coat for Me, always. I must be having at least ten of them hanging, but he likes to give that only, all right.

So, I am passing out them to My daughters, granddaughters and all that. What to do now? You see men, he doesn't mean anything bad, but because he doesn't know, doesn't know. First thing he did was to, when in India, before going to the Pūjā, he went to buy a sarī for Me. One of My nephews went with him.

So he says, “Give me the most expensive sarī that you have." So these people thought there is somebody has come now. The shopkeepers could understand that this gentleman doesn't know anything at all.

So they brought out a sarī and said “This is the most expensive, the price is 45,000 rupees", in those days also. “All right, all right, you give me. I have a card, will you take the card?" “Yes, yes, we'll take the card." He bought the sarī. It is so heavy, it is so heavy that it was something like armor.

[Shri Mataji asked to be reminded of this word.] Very heavy, you know. I said, “Now what?" He said, “You must

wear it for the Pūjā." I was walking like a giant, you know. There's a description of your Mother is “Arti somya Arti rudra" *[UNCLEAR]* means “She's extremely soft and extremely terrible." But, I don't know with that sarī, how I sat! I sat in one place glued down into that. Now to get up I didn't know how to get up with that weight on My body.

You see. And then I brought it and put it properly in a box and this and that. C.P. said, “When are you wearing that next?" “Now” I said, “Please, I've kept it nicely for one wedding, I'll wear sometime." I promised him and kept it there, because he doesn't understand about sarīs. I know he doesn't understand about sarīs.

So if he doesn't understand, whatever he buys, I say “All right." And he spends so much money on those things, you know, 45,000 rupees for the sarī. *[UNCLEAR]*.

So he doesn't understand what is real, what is unreal, nothing, doesn't matter. You have to just see his heart, how he is giving, with what love he is giving. He doesn't understand. What can he do, poor man, you know.

I always buy suit lengths for him or suits for him, I always, Myself. Once he said, “All right, I am going to buy this time." I said, “Better buy." He bought such a horrible one and he went to the office and everybody said, “Sir, this is not your taste." So he threw it away and said, “I will never buy now, then you better go and buy for me." See? But the trouble is if women take interest and know what sort of colour he will like and this and that. And also public opinion is very important for men, for what the public says. Like once I painted My drawing room with a very nice colour, pink and black mixed, very nice.

Because it's a sign of warmth. He said, “What is this colour you have put on it, you should have had *[UNCLEAR]* this and that” he started shouting. I said, “All right, tomorrow we are having a party, after that I'll change it." Next day people came in and said, “Oh, what a colour, what a colour, how have you made this colour, how?" He started looking at Me. I said, “Should I remove it?" “No, no, no, no, no, it's very good." Men care for public opinion very much and you should see that you create a good public opinion in his presence, so that he'll appreciate you. All these are tricks, you see? I tell you, men are very simple, but you have to understand.

Sometimes they get angry, doesn't matter.

Actually, if they are angry with somebody else, they will come and put it on you. It's better, because if they do anything to others, they'll beat them. You are not going to beat. If you understand few things about men, it can work out. Of course, some are very miserable husbands, I know and some miserable wives, for them we have divorce allowed in our Sahaja Yoga, we have divorce for them.

So that is the thing I wanted to tell you, that you should make a very good housewife, a very good Gṛuhalakṣhmī. Now, why I am telling you this, that I'm suffering from Gṛuhalakṣhmī's Chakra and all the doctors have told Me it is because in the collective Gṛuhalakṣhmīs are not all right, because they are not good housewives. Like I'll tell you now we have Swiss women. They are very good, I agree, but very fond of cleanliness. Swiss are mad after cleanliness, women, women. You can't talk to them even for five minutes. If you are sitting there they are picking

up this, picking up that, picking up that, picking all the..., cleaning, cleaning, cleaning.

Very difficult, Swiss women. Now, I was in Eritrea, Alga told Me that the women of Eritrea are known to be Swiss women.

So doesn't matter if the house is little untidy, if there's something fallen off. In India no woman would do that. Now, the guests are sitting and she's with the Hoover. Like another thing is, like anything breaks, say, supposing the thermometre breaks, in India they'll say, “Very good, now there will be no temperature, thermometre's broken." But I've seen in the West, it's very surprising, supposing some coffee spills, I'm a guest, immediately they'll bring the Hoover, bring something to clean it, in the presence of the person. Now, if a glass breaks, finished. It's not important. This is a very subtle type of materialism, I think, that the person is sitting there, who is a guest and why are you trying to do all these things in her presence or in his presence? But these Western women never understand.

Another thing is now, you go to an Indian house. Their colour scheme is different. If you go to south Indians theirs is different. Everybody has their own taste. As soon as they will enter, Western women, “What a colour scheme! What a thing you have bought! Oh my God, this is horrible." Immediately they will criticise on the face.

So another point is that you must always consider the feelings of others. Woman is there to give proper understanding of feelings of others. What they think or they go to an Indian house which will be smelling of their food, huh [indicating a nasty smell]. They'll eat the same

food, they'll enjoy the food, but they'll try to show, to show that it is something lower. This is very Western, I must say. If somebody is wearing a dress, immediately they'll pass a remark. Very Western idea. You will not find good Indians doing that, I don't know about the modern Indians what sort of things they are. But immediately they say things which will hurt. This is not the way a woman should talk. On the contrary, always praise, what's the harm? By praising something you are not losing your business. By saying, “What a nice thing, what a nice sarī, what nice clothes", what's the harm? You'll enjoy your sweetness, you know, really enjoy your sweetness. It's not telling lies, not to be that honest also necessary. Because you don't like something you must say, “I don't like it." This word has to go from Sahaja Yoga. “I like this and I don't like that." If I say saying that, how many will remain in Sahaja Yoga? So it's very important to drop this “I like it, I don't like it." Who are you to like or not like? What about your Spirit? What about your heart? So again the same thing comes to, that women have to have a heart, very large heart, beautiful heart.

And your Guru is a Mother, so you have to be wonderful mothers and wonderful wives and should have very, very large hearts.

So that all the selfishness, even this bank will collapse if you do that. It is existing because we have small hearts. If you have large hearts this will collapse, isn't it? I have said it, especially because I've had many complaints about the women who are married here, some Indian women also. That's why I'm telling you. Best reports are

about Russian women I must say, very, very good reports about them. They are very satisfied souls, they want very little, they are not greedy. Surprising, communism has done so much good to them. It's not communism, but the extremities of communism has thrown them into that area where they don't have any sense of possession, they don't have. Their government said, “All right you can have your ats and look after them." They said, “We don't want to have, you have it." The government servants were told that “you can have your car." “No, no we don't want, you'd better have." Because just to own the car is such a headache, they know. Let the government have the headache. They are not, you know, sort of people who are even conscious of possession. Of course, now, they had some funny people. I am forgetting his name, who was finance minister you had and he was in Geneva, where he learned all the tricks of the trade and he brought forth lots of reforms, so-called.

So now Leningrad and Moscow have become very expensive places, thanks to Swiss influence.

So this has happened there also, but still the people are very good and the ladies who come from there, even Romanian girls are very much respected, now everybody wants Romanian or Russian or from Kiev.

But this time they didn't come, we are sorry they are not here, I am missing them all.

Lastly, I have to tell you this is a very good book, Arun Apte has written. This is the book. You all should buy it.

[Aside:] I don't know, what is the price you have put it? [Hindi about the book and its prize.] So, those who want to have this book should apply. There are only five. Very

good book; so, you will understand about Indian music. It is said that this music has come from Omkāra. And it is very sort of, sensible music. Now, I think all those musicians who sang before, who were singing Western song, it was alright. But what was missing in that: melody. It is not melodious. You see, like a little bit you sing, then you sing this, then you shout, then you bring it down, then do like this. And they think that they have to sing through their heart. They have to express the feeling of their heart.

Now, supposing somebody is dejected, so he sings the song of dejection. Then another one who is talking about love, he will sing a song. He may not be, but artificially they want to produce that effect.

There is no need; to sing in parts, like one word, then one word, there is no melody in it, there is no flow in it. And, while, Russian songs, though they were folk songs, were very melodious. But don't worry, Americans are invading that part also. They are having all this horrible music there. Now, the music means, it should please you. It should give you more entertainment; not to make you unhappy, not to make you sad. If you have all these feelings within you, then you should try to say like this: “Yes, there is a problem, but I will get over it." Because you are Sahaja Yogis, you have to show the victory; the victorious nature of your *[UNCLEAR]* lives, in your music. I am not talking about others; they go on crying, weeping and singing. But there is no melody first of all, it is just part, part, part, part. Even the orchestra, I was surprised: it all goes like this `ke, ke, ke, ke, ke' then goes `ta ta ta

ta ta'. But Indian orchestra, you will see, it is melodious. It flows like a river.

So, this difference is very bad.

So, I would request all the musicians who are singing.

The singing doesn't mean that you use words which nobody will understand. Words must be clear-cut and the melody must be there. Now, in Indian ragas, there is melody but words are not important.

So, you enjoy the tune and everything, whether you know the language or not, doesn't matter.

So, when you can combine melody with Western music, you will see how different it will be. And this book will teach you.

This is a very good book, which you should have and you should understand that how the music can cure you, music can give you joy, what is the basic, the essence of music. And then you can flower it out. I am sure, if Indian musicians take to Western music, it will be much better than to Western music as it is. I cannot understand, these people are so famous and people think they are very well earning and all that.

In America, anybody can earn like that, but to make it a proper music, I think you must have the basis of Indian music. Then you can expand it as you like.

Now, please try to buy this book, to understand Indian music. There is no price yet given, but it won't be much more than normal, so next time, I think for Diwali Pūjā, they might bring *[UNCLEAR]*. [Shri Mataji speaks in Hindi to know when the book will be available.] Or at Ganapatipule. I will try to get more of these, but this you

must really read, because you will know what is the essence of music, alright? And, lastly, today is the 4th day of Navarātri and they have given Me some of them names which are really horrid, but they must be people who have suffered so much and they asked Mother to kill those horrible Rākshasas. Now in a way, it all will kill in its natural course, I know that. If you people take to sense, because you are the ones who can do it. If you do not try to acquire things which you don't want, unnecessary things. If you try to reduce all these things and take to something natural and love the Mother Earth, I'm sure it will work out. The Mother Earth herself will work it out.

You know this earthquake. Now nobody's going in the church. I didn't do anything. It's the Mother Earth. Now nobody goes in the church, but I didn't do anything, I would not. I was sorry for the art pieces gone, but see now how the nature is working out. Now Islamic people, these Islamic people from Indonesia onward, all those people are suffering from the smoke, I didn't do that. Because when you try to do something wrong it comes back to you. Action has a reaction.

So, your faces should be Sahaj. You should be Sahaj. You shouldn't look like strained people. I can't understand. You are Sahaj and be in that Sahaj mood.

I'm sorry, I've taken so much time, but tomorrow I won't be able to speak all these things to you. And you should try to think about it, that “Our Mother loves me, She wants us to have a good family, She wants us to look after our children." So, I have advised all the men, as well as the women. It's better to be hen-pecked, there's no

harm. But hen-pecked doesn't mean they are hen-pecked. See, they are, just to please your wife, what's the harm? But that doesn't mean if she dominates you. That's not it. Like come to my father's house, I must go to my mother's house. All these kind of things you should not permit. But women should also understand, her family is more important than father, mother, even Mātājī. Because I'll be only happy to see a happy family.

So, thank you very much!

Contents: 1997-10-05 **Navarātri Pūjā (4th Day), Your Beautiful Qualities will Prove the Truth of Sahaja Yoga, Cabella Ligure, Italy**

Today is the sixth day of Navarātri.

[Aside about the microphone:] Not so alright.

There have been many incarnations of the Goddess for different, different purposes. But when the great saints introspect themselves who were worshiping the Mother, they found out that what She has done for us. The other day I told you, the Dharma is the innate valency of human beings. [But we deviate from Dharma and all manner of problems come in, because to leave Dharma is not a human quality.] [The Goddess Herself has done so many things for us. The saints have said, “Ya Devī sarva bhooteshu." For all those you have created.] “What do You do? As what do You exist inside the human beings?" Introspect to see if you have these qualities within you or not. They are given to You by the Goddess, by the Shakti within you.

[For instance “Ya Devī sarva bhooteshu Shanti rupena samsthitah." You exist within human beings as Peace. Do

you find human beings who are peaceful within and without? It is very difficult. But, She has given you that Peace which you have to achieve. If you have fallen off your human Dharmas you have no Peace.

So this Peace that She has given you, you have to achieve through your ascent, through the Kuṇḍalinī awakening.] [The second quality is “Ya Devī sarva bhooteshu Vritti rupena samsthitah." Vritti is the quality of loving. Human beings have been given the quality of loving, but it is not there because of nonsensical things human beings have such as jealousy. “Supposing I give some present to somebody and some present to another one. Even in Sahaja Yoga they feel jealous." There will be jealousy about why does Mother not come to my country if She can go to that country? How can you feel jealous, when the Goddess has given you the quality to love?] [As Sahaja Yogis you should not be jealous. Instead, that quality of loving should be shown. If you are very jealous, you are not a Sahaja Yogi blessed by Shri Mataji.] If you are blessed, then you will have no jealousy whatsoever. [Jealousy comes also from the ignorance that “this is mine, this is yours." We do not realise also that the Goddess has given us the tremendous power to love. Love cannot be an inauspicious power. The auspicious, Dharmic power to love somebody means without any lust and greed, without any jealousy.] [The human mind has developed in such a cunning manner that it is proud it can be jealous of someone.

Out of this jealousy comes greed. You feel jealous, so you want to buy the same thing. If somebody has a job better than yours, you must compete. These things are all

destructive, but the powers given by the Goddess are absolutely constructive.] [Then the saints have said, “Ya Devī sarva bhooteshu Shama rupena samsthitah." Shama is forgiveness from the heart.] All right, somebody has been cruel to you, has been nasty to you, has exploited you, has troubled you. But you have the power, greater power, to forgive. Do we use that power to forgive? [Then for relaxing the Goddess gives you sleep. “Ya Devī sarva bhooteshu Nidra rupena samsthitah." When you are tired and you cannot sleep, She makes you sleep by relaxing you.] The power of relaxation She does because She acts through parasympathetic nervous system. The sympathetic nervous system can excite you, can depress you, but the parasympathetic relaxes you, relaxes your heart, relaxes your body; and completely you feel relaxed and sleepy in the lap of your Mother.

[There are many people who cannot sleep because they are thinking about something they have to achieve.] If you cannot sleep, then something is wrong with you. And when you cannot sleep, I also cannot sleep. [Whatever happens collectively also works on Me.] You cannot sleep because you are thinking of things which are of no value. [In Sahaja Yoga we know that to overcome sleeplessness we have to go into thoughtless awareness.] [The most interesting thing that the Mother has put into you is “Ya Devī sarva bhooteshu Bhranti rupena samsthitah." She puts you into delusion because sometimes Her children cannot understand unless and until they face delusion.] She allows you to go wrong to a point where you discover you are lost. [This is Mahāmāyā that we get lost with this delusion.] [We have the delusion of ego. Ego makes men

believe that they are very powerful, that they can do what they like and are not going to be punished for it. Women, too, behave in the same manner. “They do not understand that this is a delusion the Mother has given to us in order for us to find out that we are in the wrong." If you tell somebody “this is wrong, don't do it” they will go on doing wrong things because they are not yet mature.

So the Mother says “all right, go on, very nice, very good. You want to jump in the sea? Jump!" When you realise that you have been in a delusion, then you can return back.

Otherwise, without any problem, you cannot return.] [So many of you are so obstinate, so self-conscious. Whatever I may tell you, you will not listen.

Whatever way I may try to convince you, on a mental level you won't be convinced. The bhranti, the delusion, is beyond the mind. It works out well for difficult people.] [A Mother doesn't want Her child to be ruined, naturally. She feels responsible and She thinks, `Now they have got connection with the Divine and this connection should not be broken. They should be all the time blessed and be happy.' All this is built within us from our very childhood, but we forget. Slowly, slowly we start losing it. Maybe the conditioning is such, maybe ego is such, or maybe they forget that they are realised Souls.] I am talking to you, to people who are realised Souls. I am not talking to people who are already lost or who may be on their way to Sahaja Yoga. [You have been told very sweetly, with love, with affection, with kindness. If you don't understand that, then you go into bhranti.] [It is

also said that “Ya Devī sarva bhooteshu lajja rupena samsthitah." Lajja is difficult to describe.

It is not shyness. It is a kind of shame about your body. Lajja is especially for women. As children, women are very shy. You see little girls who are very shy. That shyness gradually disappears. But in the beginning they are even shy of Me. They come before Me and they'll put down their heads.] [I remember My granddaughter once saw in a magazine a lady in a swimming dress. She said to that lady, “What are you doing? Better wear your dress otherwise my Grandma will come and hit you hard." And then she saw a man dressed with just small little knickers. She said, “This one seems to be an absolutely shameless fellow. He is going to have a bad time now." She closed the magazine and told the maidservant, “Burn this. I don't want to see it!" Such a little girl yet she knew that it was wrong.] [Nowadays we are going about showing our bodies. People wear such little clothes these days there is no space for an artist to show his art. In Japan I asked them, “How is it you wear these dresses, these kimonos, done so well, very expensive and it takes time to wear that?" So they said, “You see, if God has made a beautiful body, then it is His art and we have to make our art to decorate it."] [In India, a lady has to wear a sarī which has been made very artfully, very beautifully, just to decorate her body, just to respect the body. But, this seems to have gone with the influence of America where they are brainless people, absolutely brainless. There is nothing to learn from them.] Only two hundred year old people and we start behaving in their manner. We don't see even what

is happening in their country, what sort of people they are. How they live... What is their goal in life. Every false Guru has exploited them because they are brainless... They have brains for running a computer... but as far as their own bodies are concerned, they don't know how to manage.

In India they had a beauty competition and many sensible people opposed it because it is like selling your body and making money. What is the difference between prostitution and this? If you get money by selling your body, then it is prostitution. You are not supposed to sell your body. That is not what the Goddess has done to you.

[You should dress up well. Different, different occasions are there. For those occasions you have to dress up appropriately.] In India when the women go to the temples or to worship the idols... they will wear all that is necessary to face the Goddess. Imagine people coming for this program here wearing...

clothes like hippies. What would happen to Me? I would disappear in thin air I can tell you this.

[One has to have respect for the Goddess. Now you might give the justification that there are people who are taking a bath in the river and this and that.] But you are saints, you are realised Souls. You do not have to see those people who are not yet realised and who are misbehaving. You must do what a saint should do.

[Another quality the Goddess has given you is Shuddha. She is the one who has given us hunger. We have to eat our food. Nowadays there is a fashion of becoming thin. And you know so many diseases have developed because women want to eat little. It is not the aim of life

to only look after your body. The body is not the only important thing. What is important is your spirit.] [The Goddess is the one who gives you the Kuṇḍalinī. She is the one who gives you a method by which you will ascend. But all the time Her children are worried about their bodies “This is something I cannot understand. Especially the women, who are the Shakti."] [Then another point is that they follow a fashion. Fashion is madness. In India also fashion started.

They used to increase the size of the sleeves, then decrease the size of the sleeves. Then some went up to here. Why waste money like this? When you have a traditionally accepted design, why do you want to go on increasing and decreasing the size of your sleeves according to the fashion? Has the Devī made the fashion? Who makes the fashion? These hungry, greedy people who are befooling you make the fashion.] [I have told you that you must put oil in your head. At least on Saturday, put sufficient oil and then wash your hair. But you will not do that and then you start losing your hair. Why not do something that is needed to look after yourself? For the sake of thinning down, you'll lose your hair, your eyesight and your teeth.

Soon you'll become an old hag. Same with the men. Nowadays, men are going to beauty parlor I'm told. There is no need if you lead a good, healthy life.] You have to exercise and meditate. If you meditate you become peaceful. With that peace you'll be amazed you'll have so much of energy.

[So much energy is wasted in thinking. Now what do you think? If you ask somebody, “What are you thinking?"

“Everything." But everything means what? Why do you think so much? What is the need to think? “It is a... human habit, to go on thinking about everything. For example, just now there are three carpets here. Now, if I put attention on it, I'll just see how nice they are, I'll just enjoy what the artists have done. That's all. No words, just the enjoyment within." But if you ask somebody else, they'll say, “Oh, this is not good. That is not good. This much price, that price, this thing, that thing." The joy if that artist is finished. You cannot feel that joy we are seeking. Thinking is a reaction that makes the life of the person who thinks so miserable.] [Thinking too much is a sign of ego. People who think too much will never hit the solution, because they are just discussing, arguing, thinking. They have no solutions. Sahaja Yogis have to introspect, to look inward and ask, “Why am I thinking?' “What am I thinking?" “What is the need to think?"] `You will become Nirvichara. Don't allow your mind to befool you. This mind is like a monkey. [It makes you jump from this end to that end. If you reach some conclusion and it is not achieved, then you are the most miserable person.] [You can see what comes out of this thinking on a global level also. “What is the need to go to the moon? So many people are starved, are dying out. What is the need to go to Mars? What are they going to get from there? Because they formed a habit. First they came to India. Then went to China.

Then went to this, then went to that. They can't settle down. They can't settle down in the house, also.

Especially men. If you are travelling by train, even if train stops for two minutes, men must get out. The wife will be

worried now. And while the train will be moving, train moving, then they'll jump. It's a cracked brain, I think." In meditation, you have to sit down in one place, not to jump here to there.] [Women have other problems. While cooking, they'll meditate. They have no time. They have their friends. They have to go to shopping, to buy things and fill the house with all kinds of rubbish. They are also very adventurous. They want to do business. They want to do this and that. Yet for meditation, they have no time.] [So settling down is very important. Once someone told Me, “Mother, if we settle down, we'll become very fat." It doesn't matter. There are all sorts of excuses not to meditate.] “Yes, I meditate, Mother, but you know, it's so difficult in these modern times. There is crisis in our lives, problems in our lives." [When there is a crisis in My family or in Sahaja Yoga, I immediately become thoughtless.] Spontaneously I become thoughtless, because the problem will be solved by the Param-Chaitanya. Why should I think? Let the Param-Chaitanya look [after the problem]. If you don't depend on your Param-Chaitanya, it doesn't help, doesn't give you any solution.

You have to know definitely that you are connected to the All-pervading Power of Divine Love. This is not love which is stupid. [This is] Love that thinks, Love that is Truth, Love that is Joy. All this is built in within you now you have got realisation.

I was recently told that we have lost about a hundred Sahaja Yogis because they started following another Sahaja Yogi who started seeing things.

So they also wanted to see. If you can see something, that means you are not there. If I am on the top of a mountain, then I am there. But if I am away from the mountain, then I can see. The more you see something, that means you are away from it. Did you follow this point? [So the subtle, suksha, state is where you are yourself that. How can you see yourself? Because you are that, you cannot see. Such people, who are very popular sometimes in the beginning of Sahaja Yoga, try to control you and befool you. Then you are thrown out. This is what we call the judgement.] There are sieves and sieves and sieves through which you have to pass. Where you get enamoured by this or that, or you fall for this or that... you are arriving at that point where your destruction is sure.

You have to become the Spirit. You have to rise in spiritual life. If your movement is downward, who can help you? [This is a very interesting time. It is the time of judgement. We have to be careful that we are our own judges. Nobody has to tell you that you're catching on this Chakra or catching on that one. You, yourself, can feel what Chakras are catching. Although I may try on My own to suck in all your problems and do whatever is possible to keep you rising, I feel this method of helping you will not make you so strong. You will always think, “after all, Mother will suck my problem."] If I get one hundred letters, out of them ninety-nine are of Sahaj Yogis who are suffering from this trouble or that trouble. I am amazed. You have all these qualities already awakened in you. They are in you. Use them! [You have got the power of Forgiveness and of Truth. You know

reality much more than those saints who have praised the Goddess. If you could just think as to what level you are sitting, you would not fall.] Only problem is that you have to know that your ascent has to be spiritual and already these qualities are very well balanced and put within you. [These powers are never destroyed within you.] [With the Kuṇḍalinī awakening, all these beautiful qualities you have will manifest. Your beautiful being, which is enlightened by the spirit, will prove to the world that Sahaja Yoga is the Truth. But, it should not be a mental satisfaction within you that, “I have got the Self-realisation. Now I am this." No, it is not mental. It's a state. And to achieve that state you have to really meditate and find time for meditation every night, every morning.] [The more you meditate, the better it will be. No excuses are to be given. Everything else is unimportant.] Your ascent is very important if you really want to save this world in this Kali Yuga. I think today I have made it very clear to you what qualities already are instilled within you. They are not Dharmas but qualities. They are just within you. Only thing, you turn your attention to something opposite. Otherwise all these qualities are already instilled within you. They are already there. And nothing can destroy them, except for you, yourself. If you have destroyed them, nobody can help.

May God bless you! [After the Pūjā, the gift from England to all participants is presented: it is a card with an Indian style painting done by an English Sahaja Yogi and describing Śhrī Shiva and Shakti with Her foot on a baby.] Now, this card, I hope you all will understand. It's a...

Shiva and Shakti are one, just like the sun and the sunlight. If there is no light in the sun, the sun is no good.

So it is said without Shakti, Shiva is like a dead... body. It is said by some people, I mean, everybody has the right to say what they like.

But actually, in this thing they are showing, the Shakti cutting the head of the Rākshasa is holding it in Her hand and there is also lots of blood is flowing. And Shiva is lying on the ground and He is fed up of His dancing.

So She is giving Him Shakti, because She is the Shakti of Shiva.

So there is, some people may not like this kind of thing. But before this, what had happened, that there was a Rākshasa who took the form of a small little dwarf, like a child.

So Shakti said: “I cannot kill a child, that I cannot do, I am sorry." So Shiva said: “Alright, I'll kill." It was a very bad Rākshasa, very troublesome, very cruel.

So He killed that Rākshasa, even he looked like a little baby, you can call it like a dwarf. He put His foot on him, one foot on him. And then you have seen the statue of Nataraja, where He is putting His foot on the child and there is a cosmic dance around Him. You can see that like a big... What do you call that? aura, aura around Him. And that is what is the statue of Nataraja is. But people don't understand why, why should She stand on a child. It was not, it was a camouflage.

So then that dance, He got tired and He lay down. Then Shakti put Her feet, just, see, on the heart and Viśhuddhi to give Him Shakti. There is no way She is trying to sort

of dominate Him or anything. But here She has cut also the throat of a demon, who might be trying to trouble Him, when He was tired after dancing.

So this is the imagination of an artist, this is very good. And there is nothing to doubt about it. Alright? Thank you very much.

[Applause.] I must say, this English Sahaja Yogi, who is an artist, is really a very talented fellow, because he came and learn Rajput style, kavanah style, all styles of paintings and it is a very delicate style and the way he has picked it up, I was surprised, for an English to pick up such subtle things. And he is, he has done one painting in My house in Pratishthan also and everybody says: “Who has done it? It is just like as if one of the old schools student who has done it or something." You cannot find faults in it, it is very remarkable. And I am happy that this is a painting done by a Sahaja Yogi, who is your brother. And you are, you can also learn this. He came to India and learned it and mastered it. We have very few who can do this in India, even today.

So give him a hand [applause]. Please come here. Is he here? Remarkable.

Alright.

So, thank you very much, this was the last Pūjā in Cabella [long pause]... I mean, this year! [Laughs and applause.] Next Pūjā we are having in Portugal, you are all invited to come there, it is a Diwali Pūjā, very enjoyable.

Those who want to go on tour also must know that it is a very interesting type of a tour, I don't know how they are going to manage. Because you are going down South [India]. And they are taking you to various places, very

interesting program is there. And I don't think they are charging you anything more for that, the same But after that, next time tour, I was thinking of taking you to Himālayas, because we have bought a land for you, as you wanted to have some land at the foothill of Himālayas, where the river Ganges is also flowing.

So I don't know what next we can do, but this will be very interesting for you to see, because art in India developed in the northern part, which we say as the golden era of art, it's very straightforward, simple, proportionate, without any ornaments. Was the art in Benares and elsewhere. And there was a saying that people have learnt from Greeks to hew their statues in the hills or in the caves. But now it has been proved that it is not true. But because we have now one, yakshini they call it, a lady who is using a thing, shawar we call it, which you don't have here, for the Goddess, you see, it is a kind of the tail of a yak which is used, with a handle, just to move, I think, for giving air and all that, but it's a special thing that we call as a shawar.

So they found out a statue, hewed out, very beautifully out of the stone.

So it proves that this art did not come to us from Greeks. Though many are lost, but is our own we had and so proportionate, so good, so beautiful. Luckily, we had lots of terra cotta in our country and it was destroyed by many people, because so much time passed out. But even the stone now we have. But as you go down South [India], the art is very intricate, full of ornaments and everything. Very interesting things there are which are to be seen, like there is one temple where you play tabla in

one pillar, you can hear it in another. It is like this, God knows what all these tricks they had.

So all these intricate things are in the South [India] and I am sure you'll enjoy your visit to South [India] around when you go down.

Contents: 1997-11-00 **Conversation with a Sahaja Yogini, Lisbon, Portugal (month not sure)**

[When it was time to take the food to Shri Mataji, Sahaja Yoginis were sitting and chatting with Her. Shri Mataji asks Devibehn Kadam where is she from and tells her that she looks typically as if she had come from India. Devibehn says that although she was from South Africa, her father had been very strict that they should be like Indians. Shri Mataji speaks in Hindi and asks her how she has made the dish. Shri Mataji tells not to put too many chilies in the dish. Shri Mataji says that the food is lovely. At one point Shri Mataji closes Her eyes and it is as if She takes some weapons and Her form is so fierce. After some minutes She seems to come back.] Devibehn Kadam: What happened? Shri Mataji [laughing]: Oh, I just went to help somebody.

Contents: 1997-11-02 **Talk to Sahaja Yogis (3rd day after Diwali Day), before** Havan and Pūjā, Lisbon, Portugal

To *[UNCLEAR]* the Spirit of the whole universe for you I have composed this dream of Mine. After hearing this, I hope you feel satisfied. It's more than satisfaction and then you give Me a blessing of vibrations. Pasayadana is vibrations... *[UNCLEAR]*.

Sahaja Yogi: Jee khanchi venkati sambo khya satkarni vruti vadvo ritambaro spuri pado maitra jīvan che *[UNCLEAR]*.

Shri Mataji: Now He describes that all the cruel people should give up their cruelty.

Sahaja Yogi: Ritambaro spuri pado *[UNCLEAR]*... [Shri Mataji discusses with the Sahaja Yogi.]

Shri Mataji: and there should be love between each other. See how He's describing Sahaja Yog.

Sahaja Yogi: duritanchi niri zāvo viswa sugandha sulepa... prani data *[UNCLEAR]*.

Shri Mataji: He says that those who are away from truth, removed from truth, their darkness should go, that's what He's demanding. Viswa sugandha sulepa *[UNCLEAR]*. And the whole world should see the Sun of Self-realisation. Can you imagine?... *[UNCLEAR]* and whatever then one wants he'll get it.

Sahaja Yogi: Varsha ta sakala mangali eshwara nishtānchi mangyali anuvartagu mandali petatu bhootali *[UNCLEAR]*.

Shri Mataji: Peta tu.

Sahaja Yogi: Bhūta li.

Shri Mataji: Bhūta hai, peta tu bhoota, varsha ta sakala mangali eshwara?

Sahaja Yogi: Nishtānchi mangyali.

Shri Mataji: He says everywhere is the flow of auspiciousness and great saints will be there. That is, you all you see; He is describing and...

Sahaja Yogi: anuvartagu mandali petatu bhootali *[UNCLEAR]*.

Shri Mataji: anuvartagu mandali petatu bhootali, taboo... [Shri Mataji discusses with the Sahaja Yogi.]

Sahaja Yogi: taboo, taboo... *[UNCLEAR]*.

Shri Mataji: Such people will be very much in number... [Shri Mataji discusses with the Sahaja Yogi.]... and they will be respected and it will become impossible to control themselves when you meet all the people whom you have created, see all Sahaja Yogis, describing Sahaja Yoga. Zhala Kalpahan, this is for Sahaja Yogis; Zhala Kalpataroon Che, Arava, chetanā Chintamani Che gāv,...

[Shri Mataji discusses with the Sahaja Yogi.] So He says now you who are the Sahaja Yogis, who are the forests of trees which give the boon of whatever people like. Kalpataru is a tree which gives you the boon for whatever you want.

So He said “you are the ones, you are the ones" come along you are like the forest of those trees which give the boon. Chetanā Chintamani Che gāv,... [Wah! Wah! Shri Mataji expressing.] You are the village or the we can say the community of having *[UNCLEAR]* awakened mind within you. Bolate je aranava, you are the Oceans which speak, that's what He has called you Piyushanche, full of ambrosia, full of ambrosia you are the Oceans of ambrosia, who can speak, who speak. Now look at that what He is saying about you, that's what you are Chandra Me de Lanchana, Lānchana martand te tapa hina *[UNCLEAR]* you are like the moon which has no spot in it, spotlessly clean, you are the moon who are spotlessly clean and you are the Sun without any heat in it. Te Sarvanchi... *[UNCLEAR]*.

Sahaja Yogi: Te Sarvanchi samundar sada sadguṇa *[UNCLEAR]*.

Shri Mataji: These people who are always very [“Sajjanala Kai mhanatat", Shri Mataji discussing with the Sahaja Yogi] very benevolent people, these are very benevolent people and they become relations of each other. Not your old relations, but you become relations of Sahaja Yogis with each other. It's a fact, see that's what He said. Kimbahuna Sarva Sukhi Poorna tini Loki. He says, otherwise all of you will be very happy, very happy from all sides and you will be complete people; perfect people in the three worlds.

Bhaji jo... [Shri Mataji discusses with the Sahaja Yogi].

Sahaja Yogi: Bhaji jo adipurusha akhandit *[UNCLEAR]*.

Shri Mataji: Akhandate... *[UNCLEAR]*. When you will worship the primordial. “Now, here they've said the Father” you will become eternal. Aani... *[UNCLEAR]*.

Sahaja Yogi: Aani Granthopajeviye, vishweshi, Lokiye drushtan drusta vijaye howa vijaye *[UNCLEAR]*.

Shri Mataji: Granthopajeviye, vishweshi, Lokiye drushtan drusta vijaye... *[UNCLEAR]*... All right, He says, “You will be like books of eternal knowledge and in the whole world people will see, `your eyes' `will see the eyes as Her drushtan drusta vijaye and you will win people with your eyes full of love' and such people should be put Aarthi. Ovalaychi, tethe mhane Śhrī Vishwesh warao ha hoeel dan pasao *[UNCLEAR]*. “She will be called as Ādi Shakti" and She will give you the Pasayadan. Pasayadan means “vibrations" and He is asking that “O God give us Pasayadan" and this will happen. By that the whole world will became extremely happy *[UNCLEAR* Aala].

You see I can't read Roman language, I am very bad I can know one language and not translation of that, nor do I know this Roman language which people use English to write about; they have to say something Marathi but it's not easy because it misses the points, I think and I can't read, so you see that's My incapability to read it. Specially in India, in the Church you see, they used to use this Roman thing and I could never sing. I could have understood what is this. But what He has said is that, “You are the ones who are this, who are that, I mean *[UNCLEAR]*." He has called you as the, “Kalpataru" means the ones who are the trees, who can give any boon you want and there are forest of it because you are so many of them. Understand? *[UNCLEAR]* and Chintamani che “you are the ones who are removal; you can remove all the worries of the people." Imagine what a right description He has given; but I think, still Sahaja Yogis don't believe in themselves that they have all these powers and what they can do. It was Gñyāneśhwara who described you; but I wonder if you can describe yourself like that, because I don't know why it's not? They are very humble. Sahaja Yogis are very humble and that's why they don't believe that they could be this.

But just think of all these false Gurus, who have nothing; their Kuṇḍalinī is absolutely dissolved inside.

But, how much they talk? How much they tell? And their disciples also, same style you won't believe. I met one lady, the disciple of one Guru and she started telling Me about her Guru such a lot that I got up and walked into the... *[UNCLEAR]* requested him to give Me another seat, so when you have everything, you don't talk, you won't

even tell your mother, you won't even tell your father, you won't even tell your neighbours all round. I mean you are so many, there were only twelve Disciples of Christ; and they spread the message of Christ. Of course, whatever they did, didn't turn out very well, but you can; because you have got Realisation. You have got all the powers and you know you have the real knowledge. Not only real, but it is the knowledge of the Divine. A secret knowledge; everything you have but you don't talk. I would request you all of you to “anybody who meets you, just start talking in the plane, anywhere” best is to wear My badge.

So they will ask you questions, who is this? And then you go on telling who am I.

The best way to spread Sahaja Yoga that you all should talk about Sahaja Yoga to others, where ever you meet anyone. Can you promise that? [Sahaja Yogis promise: some aloud, some silently, all with bowed heads.] All right... [Music begins.] What a recital it was and despite the horrible wind. You know, he just went on without looking at it but actually it was so rhythmic I felt. Even the wind was dancing. Now I can not, I mean I don't know what to say; but only thing is that I've never heard such a, such a malkans raga, never. In My life time, I've heard so many people but no one has played so well as this. These are the signs of a new era where such a talent will be shown; also everything was so wonderful and so good. I don't know how to thank them for this beautiful recital and...

Also the French made it very wonderful evening for all of us and it was really a Diwali in a way but today this is the

day the brothers and sisters and specially this day the brothers are worshipped by the sisters and are they've to be given something present you know. The boys have to give; so, that need not be now done this year. Let it be, doesn't matter. But, I think this kind of a Diwali is so beautiful and so energizing because vibrations were flowing, so many vibrations and the way you are appreciating this music, which is very different from yours and you are all engrossed in it. I hope all the people also from Africa have appreciated this music and they would like to go also to Academy in the name of My father.

I never knew Spanish are in this, included in this group? No. But I know about him he is a very great tabla player you know, very great Spanish. It's very good and he was watching everything and only with watching, I am sure; he will pick up your tabla. Very dedicated, very good and happy to see people from all over the world here and tomorrow they want to do some Havan. I don't know what time you can do it and this Mister Wind is still there. There was this kind of a wind, also in Italy and I don't know, they said that it came from the south and froze the South Italy completely; which was never frozen before. Not the North [Italy], but the South [Italy] that's all. I don't know what's happening to Italy now and this wind didn't disturb us much because it was dancing with your music.

So, thank you very much all of you for also enjoying because I may be crazy about Indian music but I don't know how you people stand that. In any case, tomorrow is the program. I don't know which they want to have a

little Havana, it is important to do the Havan and then Pūjā will start about I told them 6 o'clock; if they are ready. But, they are never ready by that time; I think Na....

So. And it's a very small Pūjā; it's not big Pūjā, it's not a very big Pūjā but, latter on after Pūjā we spend more time.

So as it is we have two programs tomorrow. Those who want to join for Havan can do it and I don't know where you will do the Havan here or there outside here? Outside? This wind should not there anymore.

All right, let's see, so I wish you all very very happy Diwali for next year and I think Portugal is the place for Diwali Pūjā no doubt. I... I knew about the Portuguese that Vasco da Gama when he came to India was a very nice, simple man when he came back and he told the King that Indians are Christians.

So he said how do you say they are the Christians? Because they worship Mother they don't worship Father as the Muslims do.

So they are Christians or if they are Hindus; they are Hindu Christians. He was very simple man and a big research was done and what was the influence of the Portuguese on India but they lived there for quite some time and they never listened to our music that's one thing; nor did they understand any thing of it. As it is now in Portugal to have this music itself is a great, I should say it's a very great adventure because to these people had never known. They used to think that we are noises that's all. English also they never learnt any music or nothing.

So whatever it is, now this music has come to you. Once you know classical Indian music, you can sing any type of music; may be Spanish, may be the modern; any thing because the voice gets trained so well.

So I would say those who can afford should go to Nagpur and those who cannot afford should write to Me. We'll find something for them.

So, Thank you very much all of you, enjoy your Diwali night.

May God bless you.

Contents: 1997-11-02 **Diwali Pūjā (3rd day after Diwali Day), Lakṣhmī and Māyā of Money, Sintra (29 kms NW of Lisbon), Portugal**

Today, we have gathered here to worship Śhrī Lakṣhmī.

In Diwali, in India, they worship Lakṣhmī because a great Rākshasa called Narakasura was killed. Also that Lakṣhmī came out of the sea, at the same time, long time back. I mean, I should say, this is like Her different appearances on the same X. Lakṣhmī is the Goddess which gives us wealth, gives us prosperity.

She is very blissful, no doubt. She gives you protection and also She is very humble because She stands on the lotus. She is very light, means doesn't put Her pressure on anyone. These are symbols of Śhrī Lakṣhmī, but also She is a part of Mahāmāyā in the modern times. When people get Lakṣhmī, the money, they don't understand that She is their Mother and She is to be respected. When this kind of perverse idea of Śhrī Lakṣhmī comes in such countries, such people meet their last end and destruction of the worst type.

So this Lakṣhmī has to be used with a big balance, like standing on a lotus and not get into the pond, where there are all kinds of creatures to eat you all. You have to stand on the lotus, that means that you are above all the lures of this Māyā. Also in Sanskrit languages, we call Lakṣhmī as the Māyā.

If somebody gets lot of money, they will say: “You got lot of Māyā." Now, this Māyā plays the tricks. If money, prosperity was the salvation, then, there would have been no problem in this world because those people who have money always get ruined. If they are not ruined, their children, their grandchildren get ruined. This principle of Lakṣhmī within us is very dubious and the allurement is so much that people see somebody having a good car these days, they say: “Oh, what a man he is..." In any case, he's not going to give you the car. If somebody is having lots of, what you can call, palaces or buildings, people start admiring! This is Kali Yuga. They start admiring: “See this man, he is so rich!" Even clothes: people see you wearing clothes which are very good tailored, might be from some designers, say. They think knowing of that man. For example in England, there is another befouling place called “Saville Row".

So if you want to buy one suit, you have to pay sometimes 3,000 pounds.

Now, people are so stupid that now if they wear a suit from “Saville Row", they put the brand outside, “Saville Row". All such thorough foolery is going on all over the world. The clothes have no meaning, their lifestyle has no meaning. Ultimately they end up in Swiss bank.

The Lakṣhmī Tattwa of Swiss bank is also now showing its teeth and if you read what's happening to them, I mean, they are shaking, they don't know. They went to this limit that they took the teeth, golden teeth of the Jews! I mean, it's going to far! All this thorough foolery has been going on. They have military services. Why? Who's going to conquer that country? Even Napoleon didn't do that. And they have made big caves to keep their weapons there. Who's going to attack them? Stupid people... Suffering from ego. But the attack has come and this attack is so serious that they might be completely shattered and destroyed. Now, who falls for this kind of thing, you should see, are the people who are crooks, who are dishonest, who are absolutely adharmic. They can be Mafiā, X or they can be some thugs, some black marketers, some smugglers.

So, going against the Lakṣhmī principle, are so many done these days.

One fellow who was thrown out of Sahaja Yoga, because he was trying to be very dominating and all that, he said: “That's better." I said: “Why?" He's doing now smuggling, making money out of smuggling and he has become very rich, according to him; but it comes to an end and a very tragic, bad end. Money is such a lure for human beings that it kills all sense of decency of higher values, everything. A brother, say, who is very nice and good fellow, if he gets money out of proportion by doing hanky-panky, he neglects his mother, father, brothers, sisters, everything.

So I would say, then it comes to that point that Lakṣhmīji becomes a bhoot then and all Her blessings becomes a sort of a challenge to your dignity.

Now, certain countries, like America which is the area for Śhrī Kṛiṣhṇa, because He is Kubera, they have no money as such. I've seen they are all poor, they are all indebted.

So many Indians went to America and they can't come to India now. “Why?" “We are indebted." “Why are you indebted?" “Oh, we get everything free, now, you see, the bank gives us loan, we can have the best lifestyle." So they will have three Mercedes. Is nothing! “Three Mercedes is nothing. You should have Rolls-Royces, we should have this." “For what? What do you get out of it?" Now of course, little bit they are shaken out with the stock exchange and all that nonsense they have started, all these jokes and all these very big kind of loggerheads.

All now are coming out.

So, this is no Lakṣhmī, because Lakṣhmī must give you dignity, prosperity and respect. I think Americans understood about it, so they become philanthropist, means they are giving money to people. To whom did they give money? All the names these people took from South Africa were all the money given by the philanthropist of America. What has happened to their wisdom? That 16-year-old boy, he went there and then all ages went there and made a very big money. All this money making proposition...

So what is the matter if there is a blessing of Lakṣhmī? Why a man who gets the blessing of Lakṣhmī becomes so funny, so stupid and ultimately ends up his life that people are not there even to pick up his dead body?

What is the difference between money and Lakṣhmī? She gives you money, alright, agreed, but when She is giving the money, what happens to that money which comes to you? It's a very subtle thing one should understand. In India if you give a hundred rupees to a servant, immediately he'll go to drink somewhere.

First, idea will come, what he should do, he'll go for a drink. Of the hard one, I mean; your moorka is nowhere near that, such hard one they make in India, you know. It is called as Hatbhatti, made with hands.

So in a hundred rupees, they are willing to go. I mean, that means any money you give to them, it spoils their life completely. Lakṣhmī has been given, alright, so what happen to this Lakṣhmī? She changes Her form and Her form is so bad that you are completely ruined with that.

So, now we have to understand what is the way we can use the Lakṣhmī. Supposing I get money, supposing. Then I will go to the market, say and I'll see something nice: “Ahh! This is very good for this Sahaja Yogi." Or I will say: “This will be very handy for our ashram." Immediately the mind starts working in a very socialistic way, I should say. Not individualistic. For example, I went to Rajasthan and I saw such a lot of sand, just like a big desert, big dunes, everything. And people starving.

So I said: “How to get money to these people?" So, I said: “Let Me start a factory, factory with the unbreakable glass, which they make only in France." They make it very cheap and regarded as a very cheap thing, not in India. In India, if you go to some elite's house, they'll offer you tea in these unbreakable things, they think it's

very elite, you know, it depends on what you think about. And very proud of it.

So, I said, if you make these things in India, these poor people, you know, because there is so much sand and sand is needed by trucks, so I will utilize this to make this beautiful factory here and then give them some support to live well.

Now, when I went to one place called Warana. You all had come also once. There's a gentleman who was a disciple of Gandhiji and he has organized this Warana company for distributing milk. It became so very rich, so very rich, it's a cooperative, so he started giving money to all the cooperative people, those who were labour there. Now, this labour had never seen that money, so he came to Me, touched My feet and said: “Mother, You tell me now, what should I do: I'm so unhappy with the development of this Warana, because there are prostitutes who arrived from Bombay [Mumbai], there are all kinds of hard deals which have come from Bombay [Mumbai] and these people are smoking like hell, they are taking drugs..." “Hey?" “Yes! Wherever there is money, the drug goes there and the children are becoming absolutely useless, they don't want to study, they even slap their parents." So he said: “This was not Gandhiji's ideal, now what has happened?" He says: “This is a curse of money." And he was crying.

Now, how can Lakṣhmī become a curse? It does! It is in the Nābhī. What a central position it has and when this Nābhī starts working, it is a very remarkable thing that you feel gobbling the food all the time with this Nābhī. You go on eating, go on eating like mad and then some

bhoot comes in to eat also with you inside the Nābhī. Then you can eat so much that no human beings can eat like that, except for the people who are rich. Then you start a big science or what you can call etiquette. I don't want to hurt anybody, I mean, if you are eating well I don't mind, eat well. But the fuss part is, because today is Diwali, I'm trying to tell you all these interesting stories.

I went many times for dinner with French diplomats. My goodness! Now, Me and My husband don't drink, so forty five minutes they were only discussing what they will have today. Then they remember, yesterday they had that, the day before, they had that, so there should be variety.

So, then they came down to something, not all of them drinking the same, different, different.

So, they came to some point: “Alright, we'll have this." But some people asked for something which was not available.

So they said: “You have to have it!" And they shouted at them. My goodness! They took forty five minutes to decide what they are going to eat. It's regarded as French etiquette, I think and we took chief guest Myself and My husband. Looking at this man and looking at that woman, did not know what to do with those etiquette. We were thinking, now better go.

Then came to food. They are so particular: “I like this and I like that." They are worst than Indians, I think and they took at least, at least eighty minutes to decide what they will eat. Ultimately, they found something nice, each different and the restaurant people were trying to

pamper their ego: “Oh, what a thing you have chosen, this is the... Wah, wah, wah..." So they started serving. The cheese was smelling so awful, I tell you. We couldn't bare it, you know, both of us, so My husband told them: “Today is our fasting day for both of us." He said: “Why is it a fasting day?" He says: “In India, we have, you know, fasting like this, sometimes we have to fast; today is our..." But I told him: “Here, one day you are saying today is our fasting, but we have to go to so many dinners, what will you do?" He says: “Everywhere, better to say that we are fasting." Such a horrible cheese they brought and they started boasting that they have 200 types of cheese, 200 types of the smelly ones. “From where did you get?" They said: “This is French perfection!" I said: “What is this French perfection?" But then, you know, tears came into My eyes. C.P. said: “Why are you crying?" “Not crying, but I think what will happen to these people with their cheese, where will they go? Even if they go to hell, people will throw them away with the smell of the cheese." Then I read how this cheese came in.

So they said that there was a big snow fall and they had put some big, big containers in a cave of milk and people forgot about it. Snow fall was there for twenty days, whatever it was and they just forgot about it.

So, after one year, they got the smell, you see, coming out of it; so they went and saw the cheese being formed, can you imagine? This is the beginning of the hell. Actually, one should never eat anything that is kept overnight, normally. But now they have got fridge, so you can keep it for two days, three days at the most. Like on

the ship they keep it. But this I couldn't understand that this cheese which they told Me is very old. I said: “Really?" And they sell it by that, what old it is. And their wines, if they are, say, 200 years old it is 200 times more expensive.

So, it's such a bhootish thing to eat all that.

So, when the Lakṣhmī goes into the hands of bhoots on a very less level, I should say, these days, then it goes into the heads of people who want to exploit money, exploit poor people, exploit countries which are downtrodden, go on like this, collecting money, you know, looting, looting, looting.

When English came to India, we did know, they used to take brides. On Diwali day if you went there without any present they say: “Oh, baksheesh, you must give some presents." And what they liked was our country liqueur, I never knew this, but later on I came to know because My husband became a collector of X and there where bottles of country liqueurs kept in that house, with that house was itself more than hundred year old. Long time back it was kept but still, some of them, you see and we could have sent them to England to sell, I mean, it would have been a good idea.

So, the older it is, it's better. This Lakṣhmī I think becomes old and dies and there is aLakṣhmī. ALakṣhmī means when you have money and you don't have the qualities of a person who should have money. In that quality of ALakṣhmī, you become very miserly, you don't want even to help your brothers and sisters, you don't want to give any money to anyone and even if you give

it, you give it to false Gurus and wrong things. This is up to, we can say, is ALakṣhmī.

The behaviour becomes very arrogant, so arrogant that you behave like horses you know, people look like horses: they walk like horses, but I don't know if horses have ego. If you see these people, you just don't understand what has gone wrong with them. There is one gentleman who started an aeroplane business, aeroplane business in India. I won't take his name but say some Majidya or something like that and My granddaughter met him with My grandson-in-law and they were walking like this, talking like this, you see, they can't understand these two persons; so, they came and talk to them who you are and all that and then they said: “We are this Majidya." So, My granddaughter said: “Who is Majidya?" “My goodness!", they fell from heavens, “You don't know who are Majidyas, do you read newspapers or not?" Then her husband came in, he said: “I do." “Now what do you want to say? We are Majidyas!" He said: “Who are Majidyas?" “You don't know? What sort of business you do, what is this..." Such stupid things they did that these children felt that there is no use having any business; if business means this kind of behaviour, very indecent, very arrogant, they don't know how to relate to people, they don't know! And after some time, I heard that their business was completely finished, was a op, they call it a op.

So now, we have to realise that this Lakṣhmī, how it takes us to wrong things. Firstly, She makes you very egoistical.

Somehow, if a man has money, he starts behaving like that. One cannot understand how a person who was normal, suddenly becomes like this, starts talking like this. He might earn money, even, in the horse races.

Around the Lakṣhmī is the valence of Dharma. There is around the Lakṣhmī, is the Dharma and this Dharma if you cross, that's the best place where they can cross the Dharma. Then, you can do whatever you like. This adharmi which is irreligious, which is hideous, you have to just cross that limit of that Dharma. We have to just deviate from Dharma.

Now, as I said many a times that ten valences human beings have got, but apart from that, there are many Dharmas which are surrounding everything, like angels. Like first Dharma is your love for humanity, is the first Dharma but if you say from that end when you start, it starts with three Dharmas, is the Dharma of the woman, how she should live, how she should get married, how she should look after her children, what should be her behaviour, all is three Dharmas. And then is Patni Dharma, is the wife, wife Dharma, what should be her Dharma. In her Dharma she looks nice. If she gives up her Dharma then she is a prostitute.

So, then is Pati Dharma: how should be a husband, how he should behave towards his family, how should he pay attention towards his wife, about the whole entire family, the whole, you can say parivar, as they call it, all the relations. That is his Dharma but beyond that is the Dharma of Satya Dharma: how much he sticks to truth, then the Dharma for creativity. In creativity as you know very well these days, with money people are standing on

their heads or I don't know what they are doing because the amount of nonsense they are producing all over the world in the name of modernism is no way is Kala Dharma, no way.

Then we have also politics, Rājkaran Dharma. This also Dharma is there, now taking bribes, I mean the kind of things that are going on, corruption, all kinds of things that are going on, competition, fighting and all that. They are falling from their Dharma of Rājkaran. Education, same thing; we call it Shiksha Dharma.

All such things are Dharmas; there is a kind of a principle which we have to keep, otherwise you can topple down from the lotus and that's what happens. Now we have also Rashtra Dharma. The Rashtra Dharma is that your country, there is a Dharma of your Rashtra. When you have to fight for your country, you should, but you should not be aggressive on other countries, it's not right to dominate other countries nor you should bring bad name to your country.

It's very important! Sahaja Yogis have all this intact, absolutely, because you are standing on the lotuses already. You don't have this problem, normally no. Once in a while there are people who behave like that but mostly Sahaja Yogis don't fall into these traps, that's why their Lakṣhmī Tattwa will definitely improve. They'll have little problems here and there but without problems if you get Lakṣhmī, you will not value for it.

So, with little problems, you get the Lakṣhmī. But Lakṣhmī doesn't give you all this imbalance. Such a man has to be extremely balanced because beyond that is the step of Mahālakṣhmī where your seeking starts, where

you become a seeker. You go beyond Lakṣhmī principle and this Mahālakṣhmī principle starts coming into it.

I would say the Western countries this consumerism has started and it's such a funny one. In America, one lady was married to an Indian and he used to tell Me how this consumerism works. I said: “How?" He said: “I gave my wife money to buy two shirts for me because I had no shirts.

So, she went and bought five skirts.

So, I said: `You have so many skirts, why did you buy the skirts?' `Because in this money I could buy five skirts instead of two shirts, so I bought five skirts.' " So he said: “I can't wear skirts!" “So, how I should correct her?" he said. I said: “You do one thing, tell her you want to buy some skirts for her and go and buy five shirts, then she will realise that if the money was given to her for one purpose should be used for that." This is a very subtle principle which I follow because I don't understand money.

So, what I do, whatever money I get I put packets: this is for this, this is for this, this is for this, into packets. But I don't understand, you know and I don't write accounts. I'm very bad about all that.

Somebody else does that. Now, if I spend some money from one pocket for some emergency, then I again fill it back, it's written there: so much is there, so much is there.

So, the money is available at the right time for whatever I want to do and the money is in the packet. It is not in sort of an open thing that I can just want to buy a

Mercedes, I want to buy a Rolls-Royce, no nothing doing, it is for something, some purpose and there is no need.

So, when you go to the shop and you see something, you won't buy because that money is not kept for that particular thing. For Sahaja Yogis it is very easy to handle their money with respect.

So, you go to any shop, you won't buy anything.

But My nature also is spontaneous.

So, I went to Frankfurt, changing. They said: “Mother, there is a very nice watch shop." I just thought I'm going to get three son-in-laws and what am I going to give them? So, I went to that shop and I found such beautiful, beautiful things but I have not kept any money for the watch, but I said I must buy. One of the watches turned out to be a very unique one, I must tell you, which is no more available. Because of My eyes, I saw this something unique and My son-in-law is so... I mean, over wealth, so... quite rich, he has no problems, but he said: “This watch you cannot get it." Then an article came about that particular watch.

So he has kept it with him. You see, have something that it should have a value behind it. That is the Dharma part. Value behind it; what is the value? When you want to buy something just don't buy because you are mad, I mean instead of shirts you buy skirts, not that way. But anything that has an artistic value or some special value, then you should buy that.

Now this sarī I'm wearing, it has a special value. Why? Not that it is made with hands is a very beautiful design it has, no. This was made in place called Paithan which was the capital of a kingdom which belongs to My

forefathers: Shālivāhanas and these sarīs were made there, Paithan and they used to sell it to people. Now they have becoming expensive, in those days they were cheaper. Now, it has that value; they are very honest, very religious, they are called Shālivāhanas because they used to give shawls to the Goddess. They spread their kingdom very much and also there is a calendar in their name but the kind of life they led: they were just very generous people and they have made beautiful temples, beautiful places for people to rest near the river. I mean, so many beautiful things they have done. Apart from that Rāma and Sītā, when they went to Dandakaranya, they went to this place and you have the place where Sītā took Her bath, Her bathing place. There is a little river flowing there. How it was covered from all the side and how the light was coming, so beautiful. But whatever Rāma had done they redecorated it with the Rajput style. Then also there was a very beautiful temple, I saw that they have made. Also, I don't know how, there was some water flowing and there was Śhrī Mahādeva, a big thing Pinda and also there was a Pārvatī statue.

So old as that, I don't know if it was put by Rāma or by My own, you can call them great, great, great grandfathers, but the beauty about that place that it shows that Sītā used to worship Mahādeva. The water was flowing, somehow by nature inside, up there in a stream and She used to take the water and put it on that pond. How deep these people were; those who built that temple, such a beautiful temple they have made. You see, so many temples are built like this in India by people

who had money and they believed that if you spend your money in this kind of work, you are blessed.

I bought a land, near the river Nira; that's My own name: Nīra and this land I just bought it just like that without thinking and what they told that their Guru, Shālivāhanas Guru was Shandilya and this place belonged to him long time back which was an ashram of Shandilya, exactly the same. And that land I bought, very surprisingly. Then in the newspaper, it came out everything about that land and this land was the place where a great devotee of Śhrī Viṣhṇu: Prahlada was playing. You must have heard about Prahlad. His mother had a husband, long time, Hiranyakashipu was her husband, horrible Rākshasa, so she ran away from there and who help her was Indra. He brought this lady to the place of Guru Shandilya and Shandilya told him, Indra, that: “You don't put any effort for her, I'll look after her. And the child that is going to be born to this lady is going to get the Avatār of Narasimha." You know Narasimha is the man and the lion. He said: “How can that be?" He said: “It is so." So Indra left her there. The child was born. Till five years that child used to play in that land which I bought. But I didn't know about it. I just saw it; I was surprised. But when the child grew up, up to five years he had to go back to his father. I don't know how many of you read about Prahlada? Raise your hand, I would like to know, let Me see... who was killed and I mean his father was trying to kill him and torture him but he had certain boons.

So Śhrī Viṣhṇu appeared as Narasimha, means the lion and the human form. And then He killed this Hiranyakashipu, the father.

Now, imagine how much it was that thousands years back, this must have happened and I should purchase that land and there is a very good temple built about 300 years back by Maharashtrians.

So, the story is that Prahlada came into the dream of the people who wanted to built the temple and told them that: “I already made a statue of Narasimha along the river Nira." Imagine the name of the river is also Mine. “And if you can walk along the banks of Nira river very close to the temple, I've made the statue in sand." “It's a miracle!" So, they went there and they saw that statue. They brought it back and installed it in that temple. And it is still there, made of sand. Also they say there's a kind of a river or a water flow, very small one, just like the finger flows down from the top, God knows how.

So, now see the value, the value of money which was collected to built this temple had such an old value.

So, the value is not money. This, one should understand what is the value of the thing you want to give something to others, then the feelings you have in your heart is the value and that value is the real Lakṣhmī. When you are, say, building a house, the plans you make, the things you do, what is the idea behind and what you are trying to express through that house is the value of that house.

Once you understand that, you have to buy with this Lakṣhmī or you have to use this Lakṣhmī for certain value and not for showing off or for money. This superficialness that we have about money itself is like an ordinary glass. But if you put behind the glass the mercury you can see the value.

So, when you start buying something, what is the purpose? Why are you buying? This will determine the value. Like the last time I came to Portugal and I said we'll go and buy some terra-cotta. But they are very expensive.

I said this is the price, but I wanted to buy terra-cotta from Portugal because it's very rigid.

So, we went to one factory and the factory was quite far away. None of them could find out, but I told them: “It's here only, just go and see!" And then we bought the terra-cotta. But on our way, I told: “Stop, stop here, stop!" So, they stopped; there was a shop. I had to buy some things for Sahaja Yogis in India and also for some people in Cabella. And that shop had such beautiful cottons. There were some Sahaja Yogis from here who saw that. Such beautiful clothes. I bought a lot of it. I said: “Thank God, the problem presents are finished now for India." So joy giving it was. Everybody was surprised: “Why suddenly in a place where never have been Mother there, suddenly She finds?" It has a value because I wanted to buy some things for Indians to be given as presents.

So, if a Lakṣhmī is say, this much, once you add to it a value it becomes so.

The sign of a person who is Lakṣhmī Pati is this: he should have a house like a lotus in the hands of the Goddess, he should protect people who are depending on him and from the left hand, he should give.

This is the image of the Lakṣhmī. This is what the Lakṣhmī is within you. If you have this four things in balance without conditioning, without ego, then you are a

Sahaja Yogi. Otherwise, you are not. On a Diwali day, you have to promise ourselves that whatever we are going to get now, as Lakṣhmī principle or as a Lakṣhmī's prasad, should be used in getting things which has value and thus you will learn that you have used your Lakṣhmī very well and with that, your Mahālakṣhmī principle will become very strong; you'll become very strong by which you will ascend very fast.

Today is the day for us to celebrate the Lakṣhmī Pūjā but Lakṣhmī Pūjā doesn't mean that you worship money. Money as it is, is the most dangerous thing and I think it is the hidden weapon of Lakṣhmī Devī.

See, if you try to misuse Her, She goes on punching you. With one punch, if you don't realise then She gives you another punch. Like that, then She might little bit twist you to suggest. She'll try everything to convince you that what you are doing is nonsense. Ultimately, She sees your destruction completely.

So, Lakṣhmī, though She is the One who is the giver of boons, giver of everything, you should not be mislead by Her Mahāmāyā character. I'm your Mother, so I better tell you to be very careful! Thank you very much.

***Contents: 1997-11-03*, Public Program, Lisbon, Portugal**

[After Self-realisation, Shri Mataji encourages the new people to continue their Yoga so that She would see:] real Portuguese Sahaja Yogis from Portugal and not from Brazil.

Contents: 1997-11-04 **Quote, Departure, Airport, Lisbon, Portugal (date not sure)**

[About thirty Sahaja Yogis were in the airport and one by one Shri Mataji was accepting a flower from each of them. Barbara Bain began to feel we were putting pressure on Shri Mataji, who was staying there and having to accept all our flowers, so I held back. When Shri Mataji had accepted all the flowers from nearly all the other Sahaja Yogis, it was her turn. When Barbara Bain gave the flower to Shri Mataji, began to cry.]

Shri Mataji: [asks Barbara why was she crying].

Barbara Bain: I always cry, Mother.

Shri Mataji: You know I can never leave you. I am always with you.

Contents: 1997-11-19 **Advices Recollected from a Three Days Visit of Baba Mama, New Delhi, India**

[Baba Mama memories about Her talks:] [-Real richness lies in giving.] [-We should never feel handicapped if we can't do something, otherwise we will develop left Viśhuddhi problems.] [-Every Saturday we should use Anoop hair oil for head massage.] [-We should not degrade ourselves as receivers in front of God, expecting things to come from Him.

In doing that we degrade God to a Giver. But God is what He is. A recipient/giver relationship leads to expectations, which lead to frustrations. Moreover, we judge God in that moment as we feel disregard for Him. If we have expectations in Shri Mataji it means we do not believe She is omnipresent and we “pull" Her “down" to the level of our expectations.] [-We should never have

expectations as they keep us away from the state of surrender.] [-“To go beyond" means to identify yourself with the Spirit.] [-Yogis become Guṇatīt (beyond form and matter), Kal’ātīt (beyond time), Dharm’ātīt (beyond Dharma). This is possible, because the Spirit is one with God.] [-Śhrī Gaṇeśha is all that and that is the reason why the Mūlādhāra Chakra is beyond the three channels.] [-Punctuality is connected to time, but when we go beyond time then the time looks after us.] [-The meaning of “Sandra Karuna": What we feel inside ourselves we project to the Deities around us. Then the Deities manifest themselves accordingly in the atmosphere.]

***Contents: 1997-12-04*, Public Program (Hindi+English), Ramlila Maidan, New Delhi, India**

[Talk in Hindi ends and English starts.] I am sorry I have to speak in Hindi language because there are so many people who know only Hindi.

But I am sorry for you because I won’t be able to meet you again as you are going away on the tour.

What I was telling them that whatever maybe taught through religion and whatever they might frighten you, that you will go to hell and this will happen, that will happen, whatever it is, people are not afraid of it. And what do they want? They want that whatever they have to do it, they'll do it. They are not afraid, the fear has gone. Fear of God has gone, fear of sin has gone, all this is finished.

And that's why it is important to understand that we have to become transformed into new personality.

This personality becomes the ocean of peace, ocean of peace and with this peace you can spread peace.

And when you are peaceful you see the reality of your life, the beauty of your life.

Then you understand also that others are also as beautiful as you are. Now all this destruction, the wars, all kinds of thing that are going on, because we think these... the others are there and we are different. We are all one, tied together in one thread, even the Mother Earth is a part and parcel of that, all the stars and all these heavenly bodies all are part and parcel of that and we are one of that.

So this has to change, the world has to change through *[UNCLEAR* your work], you are the catalyst, through you it will change. Not by talking about it or by threatening people or telling them stories. All kinds of things are going on in this world. Is the transformation which is very important and that is so easy to get because you are seekers, you are seekers of truth. You know it's very easy to get and to be experienced. In that, when you experience that peace within yourself, people see, they are impressed and you can spread peace.

Peace is only possible if there is genuine Divine Love within you flowing, otherwise a talk of peace is all useless. I've known people who have got peace award; I don't know why they got it. They have no peace within. You must have the peace within and that peace is only possible when you are transformed and transformed into a new being, a new personality. About which all the, all the prophecies are there, all the scriptures have talked about it, all the incarnations and all the saint have talked

about it. That transformation is at hand. If you want to have that transformation, it's not all difficult but you must know you are capable of getting that transformation very easily and retaining it.

I am sorry now you will be all going on the tour and I won’t be travelling with you this time, but I hope you all enjoy your travel and enjoy the art and beauty.

May God bless you all! I am so very happy to see you all here.

[Shri Mataji talks in Hindi for about 3-4 minutes and then gives realisation, where She talks in Hindi and English simultaneously. The English part is as follows.] Please put your both the hands towards Me, please. Both the hands. Please put your right hand on top of your Fontanelle bone area, little away from the head, not on top, I mean touching the head. Please hold it and put the left hand towards Me like this. You can feel the cool or a hot breeze coming out of your Fontanelle bone area. May be cool or hot. If you are overactive, if you think too much, will be hot.

But just see there will be a Cool Breeze coming out of your Fontanelle bone *[UNCLEAR* area].

Now, please put your right hand towards Me and bend your head and see for yourself if there is a cool or a hot breeze coming out of your Fontanelle bone area. Now please put your left hand towards Me and put the right hand on top of your Fontanelle bone area, which was a soft bone in your childhood. Try to see if there is a cool or a hot breeze coming in. Now lift your both the hands, *[UNCLEAR* are like this] please. Please raise your hands

towards the sky and you have to ask one question out of the three questions, whichever you think proper.

Now, first question is, `Is this the Cool Breeze of the Holy Ghost?' Ask this question.

Please ask the question, `Is it Param-Chaitanya, the All-pervading Power of Divine Love?' You can ask the question, `Is it Rūh? Mother, is it Rūh, as described in Koran?' Ask any one of these questions, three times.

Please put your hands again towards Me and don't think because first thing happens that you become thoughtlessly aware. Please put both your hands towards Me and become thoughtlessly aware. Now see if there is cool or hot breeze coming on your hands or on your fingertips or out of your Fontanelle bone area.

Those who have experienced it, “Aap krupya dono hath apne upar kariye." [You please, raise both your hands.] May God bless you all! May God bless you! Everyone who is sitting here has got it.

May God bless you! May God bless you! [Shri Mataji blesses all in Hindi.] May God bless you all!

Contents: 1997-12-24 **Talk to Sahaja Yogis, after the Evening Program on Christmas Eve, Ganapatipule, India**

I wish you all very Happy Christmas and very, very, very prosperous New Year. I am Myself amazed at these people who have come to the Academy and have picked up this difficult Indian music so easily.

Some of them have been only for two months. Imagine, people spend all their lives learning classical music and how these people have picked it up so fast. I mean, they

say it is due to Sahaja Yog but that must really a miracle, really a miracle.

Even the Indian music sung by Indian musician here today amazed Me the way they have been singing like great Ustads and I just don't know how they have done this and how they have achieved it, because I know in My family there was too much of music and those who were interested used to get up in the morning and practice every day for three hours in the morning and three hours in the evening; while I find here the people coming from countries where they don't know a word about Indian music, picking it up so fast. Maybe, I just can't explain, maybe their previous lives they might have been in India or maybe that they are so talented. I can't explain, because this is really, if it is due to Sahaja Yog, I must say, Sahaja Yoga is something that creates miracles within and without.

I have seen only the miracles without, but now this is the miracle within that people who have never sung Indian music, have never heard about Indian music, are picking it up in one or two months or three months. Impossible! If you tell somebody, they won't believe it! Now, today's program is over but tomorrow I will see you. At 12 o'clock we'll have our Pūjā and afterwards, in the night, you can have another program if you want. But we'll have our Pūjā in the daytime would be much better, though Christ was born 12 o'clock in the night, but I'm born 12 o'clock in the daytime.

So with this praying and worshipping, you really know that in Sahaja Yoga we respect all the incarnations, all the prophets and all the religions in their essence. This is

something so great about Sahaja Yog and that you all have accepted it is even greater.

So may God bless you all. Hope to see you tomorrow for the Pūjā. May God bless you.

Tomorrow evening I would like, or maybe morning time, some of the leaders from the West to come down to decide about what Pūjās they will have on behalf of their country.

So some of you if you could come, I'll be thankful. Tomorrow, about say 9 o'clock? Or 10 o'clock. Thank you.

Contents: 1997-12-25 **Christmas Pūjā (Hindi+English), Get Rid of Ritualism and Ego, Ganapatipule, India**

[Shri Mataji talks in Hindi:] Today we are present here to celebrate birthday of Śhrī Jesus Christ.

The life of Jesus Christ was very short and most of the time He spent in India, in Kashmir. Only for last three years He went back and the people put Him on cross. All this was before predicted (vidhi likhit).

To open the Āgñyā Chakra, He was to make this sacrifice. And like this He arranged for the Āgñyā Chakra.

Āgñyā Chakra is very small and difficult to open. Because with the liberty which was given to human being, has turned into the ego. This ego has completely closed the Āgñyā Chakra. And to open this Āgñyā Chakra, ego has to take out.

And to take out the ego, you have to control your mind. But you can't take out your ego with your mind. As you will try to take out your ego from your mind, your ego will start to rise up. “Ahan Karoti Sahnkara" means that if we

try to take out ego, your ego will increase because we are trying with our ego.

The people who think that they can control their ego will eat less or use all types of methods to control ego. For example, someone is standing on one leg or other one on his head, all types of efforts they are doing to reduce their ego. But with all these techniques, ego doesn't vanish, on the contrary ego increases.

Fasting, reciting the names, increases your ego. With Havans also ego increases because Agni, fire, is the right side element. Anything which is rituals increases your ego. Human being thinks that they are alright, since they are doing these rituals since thousand years All the wrong teachings they are still following.

For this reason Sahaj Yoga is against Karma kanda, that is rituals. No need to do any kind of Karma kanda. And to go to the extreme point is also dangerous. I had asked them to shoe-beat to destroy their ego and what I see that every morning all the Sahaja Yogis go in the line with their shoes for shoe-beatings.

But I had asked to do this if you have ego in you.

All these rituals have entered into Sahaja Yoga. I got somebody in France with the list of the treatments of Washi hospital. But that was for sick peoples. This is the nature of human being to follow the rituals because he thinks that he can do it. This habit of following rituals is not only in India, but also in foreign countries. They will go in the church once in a year, that is on Christmas. But after that, they won't take the name of God. They do all type of dirty work and after go to the church for confession. If you can see this whole stupidity, then you

are Sahaja Yogi. If you understood that the thing which you were doing is wrong and you are not going to do it anymore, then you understood the point.

In the ritual doing, people have some special characters. First of all, they are very miserly people.

If you talk with such people of the money matter, they will jump on the sky. In Marathi we call it Kavadichumbak. One thing is in Marathi there are such words that your ego gets down immediately.

Unless and until the word “me" disappears, we can't be one with Christ. But most amazing thing is that the people from the Christian nations are the most ego-oriented people, especially English, Americans. I can't understand how they can be the disciples of Śhrī Christ.

Now, what is the remedy for this ego? The remedy was Śhrī Christ and He had taught that we should love each and every person. You should love even your enemies. The remedy told by Him was Love. And with love there is no other remedy. But this love is the love of Param-Chaitanya. He has clearly told that we should search inside ourselves, know the door and door will open. This doesn't mean that you should go on knowing the doors. But the meaning of this is that you should open the doors of your mind. The one who has a very small heart and who is miserly, he can't become Sahaja Yogi.

And another thing which is very important is that if you have anger inside you, means you have got lots of ego. I have seen that the people who are angry are very explosive. And they take pride in it saying that: “Yes, I'm very angry man." Such people should not come to Sahaja

Yoga. The one who knows how to love, the pure love without any desire should stay in Sahaja Yoga.

The ego-oriented people do all types of wrong things. I'm fed up of them. They start to do anything with their own mind and they don't tell Me anything. And this has created thousands of problems. Once in one Pūjā in Delhi, somebody told Me that we are going to buy one land in Delhi. After that they don't talked to Me anything about this land. They bought it themselves without taking My permission and now we found that this land can't be served for any purpose. Even we can't make the poultry farm on it. Every Sahaja Yogi has the right to tell Me the things and take My permission. They formed one society to buy the land. Whatever has happened is stupidity and I'm not responsible for that. But you can demand your money back, I'm not responsible for that. Śhrī Jesus Christ has already said that those people who build the house should look at the birds. The birds, when they build their nest, they do it very lovingly.

By all the ways He tried to tell that we should leave our `my'-ness. “This is my house, this is my land, these are my children and finally this is my country." All this `my'-ness should get lost and only after that you can become big personality.

In all the countries you have your brothers and sisters. This doesn't mean that you should leave your love for your country. You must be patriot. And this patriotism will make you to love this universe. If you don't have a drop, how you can become an ocean? So first of all, you have to check that you have a devotion for your own country.

If you are doing something against the interest of your country, then you are not patriot.

It was not necessary for Śhrī Jesus to go back to His country. He has said that the people who are staying in His country desire nothing but all lower things. But Shālivāhan asked Him that He should return and teach them Nirmal Tattwa. He went to teach them Nirmal Tattwa and they crucified Him.

That was the country of foolish people. They didn't want to learn anything, but as He wanted to teach them, He went there.

Kshama, forgiveness is the mantra of Āgñyā Chakra. If you hate somebody or if you have a violent feeling about somebody, your Āgñyā Chakra can't be alright. Anything you have to do, do it with love. If you want to tell something to somebody, you do it just to make his life pure. The children must learn the discipline. If they don't learn the discipline, they can't be good Sahaja Yogis. But for this, you should have the discipline, to begin with.

It is not written enough about the life of Śhrī Jesus Christ. But He was very well disciplined. He suffered and He showed that He doesn't get married. It doesn't mean that He was against marriages.

The people have got misunderstanding about it. For this purpose, the nuns are getting married with Him.

But He is Śhrī Gaṇeśh. How can one get married with Him? Apart from this, the men aren't allowed to get married. These are unnatural things. Like this, they can control everybody, but they can't be real Christian. By making such artificial limits, the Christian religion is on the way to finish. Today's Christian religion is a black

spot on the name of Śhrī Christ. Because I took the birth in this religion and I have seen all the internal things of this religion.

Same is the situation of Hindu religion. In Hindu religion, there are different real Gurus, for example Śhrī Ādi Guru Dattātreya, the Nath Panth. There are different incarnations and different swayambhūs. They have different religious books. But in Christian religion, they have only Bible. They can be fundamentalists.

Muslims and Jews can be fundamentalists. All these are interrelated. This is written in the Books. But this is not the case of Hinduism. When one is worshipping Mahālakṣhmī, the other is worshipping Renuka Devī.

So each family is different. They believe in incarnations and books.

Hindu people respect all the religions. I have seen that the capacity to respect other religions is much more in Hindu peoples. Once we were in one restaurant and there was one bible kept on table. The bible fell down and we have one Hindu man with us. Immediately he picked up the bible, did namas-kār and kept on the table again. To respect all is the religion of the Hindu.

But the people of today, like politicians which are coming up like mushrooms in the monsoon are not Hindu. They don't know about their religion. North Indian people don't know anything. And South Indian people know only to give the money to this Brahmin and that Brahmin.

There is only the rituals in this Maharashtra. I have worked a lot in Maharashtra. Everything went in vain. Like the temple of Siddhi Vinayak. I made this Gaṇeśha awakened and what I see now that people are making a

queue of one kilometre before this temple. These rituals made the behaviours of Maharashtra people a bit strange. In North India also I have seen that some people are ritualistic. And the ritual people have lot of anger. And those who are not doing the ritual are very quiet people.

The first thing is that you should leave the rituals, but respect everything. Leave the rituals does not mean that you should kick to all. The balance in between two is taught by Śhrī Jesus. Without bringing this balance, you can't open your Āgñyā Chakra. Respect all. The false Gurus of today are doing nothing but following the rituals. They give you a name to recite for 108 times and ask the money for that.

Śhrī Christ was against this ritualism. Because He was knowing that by doing the ritualism, human beings will become more ego-oriented. And to destroy this ego, He had forbidden the ritualism. Like this, He was against asking the money in the name of God. But now it is the other way around. Now they earn the money in the name of God.

In Sahaja Yoga we have to see how much we have contributed to Sahaja Yoga by finance. Śhrī Jesus had twelve fishermen and they went all around the world. Today I have got so many disciples and if you wish, you can give the Realisation to as many people as you want. You can bring all of them in Sahaja Yoga.

But you should not be half-cocked, but should go deep in Sahaja Yoga.

Until you go deep, you can't understand Sahaja Yoga. You should love new seekers coming in Sahaja Yoga.

Anybody who becomes deeper in Sahaja Yoga should remember one thing, that the gift of Śhrī Jesus is to love each and every person. Are you doing this or you are getting angry with everybody and try to correct everybody? This ego is not only against Sahaja Yoga, but will finish that person. Anyone who has ego must take down and fill that place with love.

So your life will become beautiful. If you don't know how to love, then you should keep away from Sahaja Yoga for few days. First open the door of your heart. And with this love power, Sahaja Yoga will grow. But the fact is that the people who are spreading Sahaja Yoga have the anger power more than the love power.

So Sahaja Yoga can't grow. We must understand the teachings of Śhrī Jesus Christ.

[Shri Mataji talks in English:] I'm sorry I had to talk in Hindi language because most of the people are, here, Indians.

Some of them are Marathis and others are from the north of India.

I was telling them about Christ, what was his power. His power was of love and not of anger, because he is the one who has crossed the most difficult center of Āgñyā.

Those people who have ego never realise they have ego. With their ego they do all kinds of nonsensical things. Without asking Me they have done something in Delhi and without asking Me they have done something in Russia. And it's so destructive to Sahaja Yoga that they don't realise what they have done is a crime which is punishable by all Divine laws! If you want to do anything you must tell Me beforehand, you must consult Me, you

must talk to Me because I know what is happening. You don't know if somebody wants to cheat you, then how will you know? If you were so sensitive you would find out. You would have asked Me, “Mother what should we do?" At least ask Me. This is the main thing missing among Sahaja Yogis now, that we have a kind of a very subtle ego. If you make somebody a leader it's very dangerous sometimes if the leader develops ego because of his wife. It's a very difficult thing. They can destroy Sahaja Yoga completely. Anything is possible.

So before you do anything like that you have to consult. I am still living and you can ask Me. You can write to Me, you can telephone to Me. At least I am there to tell you. But then you have to develop your balance and your love. That is only through this Param-Chaitanya. With this All-pervading Power of Divine love, you can develop that discretion, you can develop those special powers.

Even if somebody telephones to Me, immediately I know what's wrong with the person. I don't say that you can become like Me but at least you have vibrations, to see. Also see your own vibrations, how are you moving. Put a paper on your hand and you'll see, it will start shaking before My photograph.

With this ego you cannot go further.

Why did you come to Sahaja Yoga? You came here not to become some sort of a leader or some sort of a king but you came here to become a great Guru, as you asked Me, “Gurupada dijiye." For that you have to have, in Sahaja Yoga, a complete humility, natural humility, natural balance. This is what Christ has taught us.

At that time I don't think people had that much ego. Ego is a modern `present' to you. People get ego out of anything. For example, I met one lady once and found her ego very bad, I said “What's the matter with her?" So I asked My daughters, “What does she do?" they said, “Mummy, she knows how to make dolls." For that she had ego. What is so great than to be a good Sahaja Yogi? You may be the king, you may be anything. Now you see the prime ministers and all of them, going to jail. What have they compared to you? They have no balance, they have no sense. What makes you as separate individuals, higher people? [It's] because you have no ego.

Now people try to remove their ego, there's two types: so they will go on beating themselves with shoes. All kinds of ritualistic things they do to remove their ego. But all this you do with your mind! Whatever you do with your mind will give you ego only. They become ascetic, they are the greatest egoists I must say. Hitler was the greatest ascetic, with his asceticism he became Hitler. If you want to become Hitler you become ascetic. In Sahaja Yoga you are not allowed, at all, all this asceticism. You have to be loving, affectionate, kind and disciplined. I must say this because when you are loving you go out of bounds sometimes because you have no discipline of Sahaja Yoga. `Loving' doesn't mean that you become like a Romeo and Juliet, it doesn't mean that. You must have your balance through your discipline. If you have no discipline you can never be a good Sahaja Yogi.

From the life of Christ we have to learn these things, that, unless and until we have these things we cannot become good Sahaja Yogis.

Firstly ritualistic nature, secondly anger, thirdly miserliness. Like if you go to England it's written there, “Save pounds by taking a taxi." This is what it is: miserliness, where can we save money. “Mother, can you give concession?" It's not some sort of a business I am doing here. “If you make it half price so many will come." I am not using your money. I am using it for your buildings. All this I've got it [land and buildings of Ganapatipule]. Of course My money also and your money.

So many things I have done, the whole of Washi, the whole of ashrams, in Delhi two ashrams, then the whole of school and also land in Poona and other places. Now in Poona they want Me to pay the land, to pay for everything and Poona people are the, known Maharashtrians to be great miserly, kunjush people. Even for their own ashram they would like Me to pay, for everything! And then nicely go and sing bhajans. You see, they are good musicians that's what they are. But very, very miserly people. Miserly people can never love; they love money. Egotistical people can never love because they love power: to control others. They think they are doing it for Sahaja Yoga, but [they are] not. Unless and until you do something for yourself and your ego, no use working for Sahaja Yoga.

Look at the Christ, he took birth in a very humble abode. But he was The King. And he lived with the poor and tried to save them. He saved the lepers, he saved so many people, there were twenty-one people were cured by him.

Now [with] Sahaja Yoga I don't know how many thousands have been cured. But what is important is, if you are curing, know that you are not curing. It is the Divine Power that is curing. You are not doing anything. It's best to be like that. I feel the same way, I'm doing nothing and I'm Nishkriya, doing nothing. But I'm not lazy. You should be active but all your activity should come from the Divine Power of love. First of all you must extend your hands for love. You extend your heart, extend your money, house, everything for love. Now if your wife doesn't allow others to come in the house throw her out of the house, I don't mind. Teach her how to be kind and generous. The other way round for the husband.

Its very important, you have to be generous, you have to be kind and you have to be loving and sweet to others.

Christ only once went into temper, which he had a right to do that, when he saw people selling things in the temple. Same thing we have here [market stalls outside the gate of the Sahaja Yoga land in Ganapatipule]. And if you don't go and buy anything from them, they'll be lost. But you only go and buy things from them because you have a habit of shopping. Anywhere people go they must shop, it's a habit. Shopping they must do. They will not see the greenery, the beauty of nature, nothing.

When I went to so many countries with My husband, I had to go and see beautiful places like museums.

I never used to shop. But when I have so many children, then I have to shop, so I would go for shops.

But not the way that every place is for shopping. What is there to shop here when you have come here for your

spiritual growth? In Mecca do they have any shops? This is the holier than holy. Why should you go to these shops, I can't understand. I have told them not to have shops but you people are the ones who encourage. Who encouraged them to make money out of us? Nothing essential to buy there. Now you have come to the holy occasion. Here you have come for your worship.

In our Mahālakṣhmī temple, there are people who are selling garlands and things for the ladies hair, but they say it is for the Goddess and they buy there, all the people who are coming, stupidly and give it to the Brahmin in the temple and the Brahmin sells it back at a lower price; and his garlands are, I don't know how many times, sold and bought and sold and bought because of the stupidity of the people who go there. If they have to take something they should buy from outside not at the place where you have come.

As it is you went to Delhi, you could have bought there, or you came to Bombay [Mumbai], you could have bought there. But not in this place, we cannot make this place Bombay [Mumbai] or Delhi. Otherwise why should we come here? That's why Christ took a hunter and beat them, those who were selling things near the church. Now they don't have. I have seen, near the church they don't have. They have outside.

But they sell other things. Like Catholic Church sells a wine called `Benedictine', imagine.

That's another story. Christ went for a wedding and they had no wine, now in the Hebrew language `wine' means the juice of the grapes, it doesn't mean fermented. So he converted water into that wine.

You cannot convert water instantaneously into wine; wine has to rot, has to smell, the more it smells the best it is. But they think that Christ said you must drink! He never said that, he just converted it into wine meaning the taste of the juice of grapes. Once I went to some television and there was a very nice man, in Italy. He said “Mother you first give me realisation".

So I said, “Get some water!" I put My hand into it. “Now you drink it” He said, “It is tasting like wine” I said, “This is what Christ did." He got his realisation. Instantaneously you cannot make wine. But if somebody dies, they will drink, if somebody is born, they will drink. At any cost, without drinking, they are not normal. But the people who got realisation are suddenly changed. They don't want to drink, they have stopped drinking, their attention has become nice. It's the whole thing is changed. This is the transformation that has worked: of which Christ has talked, Mohammed Sahib has talked. Everybody has talked about this particular time when people will get transformed. But even after transformation you do not want to become what you have to be, for which you have come here. You will be left behind. There's a big transformation is taking place! In that transformation, also, your rising is taking place. There's a big evolution going on and those who will not evolve properly will be left behind. As it is said that: this is the last judgement. And you will be judged. You will be left behind. You cannot adhere to people who are rising higher. With your weight you'll fall down.

So, for you to understand Christ: it's all his qualities you must have. If you are hot tempered, alright go and beat

yourself with shoes, but if you are not then you need not. You must know what you are. First of all introspect. Accordingly you should work it out. But this ritualism is not allowed in Sahaja Yoga all the time. I would love all My children to be extremely loving and collective. Not to denounce anybody for no rhyme and reason. And if you have to denounce you should tell Me. I know what is what. Without asking Me you should not measure up somebody and say, “I've measured somebody." With what? What is your yardstick? You, yourself, are caught up in the web of ego. You cannot condemn anyone without telling Me. You have to tell Me. Don't worry that this will disturb Me or anything, but you should ask Me.

I know about everyone, maybe I have not met that person, but I can feel the vibrations. You can write to Me. Many people just telephone, that's not the way! You must write to Me because I read each and every letter. But all nonsensical letters you should not write also to waste My time, like, “My father's, mother's, mother's, this thing is sick or is dead and her bhoot is moving about." All sorts of funny letters come to Me. What can I do for such people? That's not important. Or, “I need money, I have no money and I'm depending on you for money so please send me money." [Laughter.] You can ask on My photograph. If you are a good Sahaja Yogi you don't have to worry about money also. Or, “I have no child Mother, what to do? I want to have a child." Those who have a child, ask them what do they have to say! So many have got children after coming to Sahaja Yoga but you must deserve it.

So many miracles have taken place, so many people have been cured, no doubt. But that doesn't mean you have done it. Don't get into the trap of ego. That's most dangerous. If you destroy Sahaja Yoga, you are destroying yourself.

So, today, you all have to promise in your heart. Put your hands to your heart and to say now, “Mother we'll love. We'll spread your Divine love, encompass the whole world. Give realisation to all the people. We'll not shout. We'll not be angry. We'll not do all kinds of rituals. But just surrender, surrender our ego to you." Surrender it, surrender your ego: all your problems can be solved. Because as long as there is ego this Divine power doesn't take over. You may do anything, you are not connected, your connection is missing, Christ is missing, he is no more there. To establish him first of all you must show how you love, but that doesn't mean that you love your wife, love your children and love your house! You have to love everyone. Try to make everyone happy. That's why I like music because through music you can spread vibrations. It's a very good media of spreading vibrations, of loving vibrations. But those who are musicians have to be loving people, not hot-tempered, not showing off, not thinking too much of themselves.

All this will work very well if we understand that this Divine Power is so powerful, and, no doubt it is love, no doubt it is truth or no doubt, if you get out of it you'll be caught up by anything and you could be finished. It is a very, very powerful, effective and absolutely conclusive power you have within yourself.

And thanks to Christ that crucified himself, sacrificed his body for our sake, that our Āgñyā is opened, otherwise I could not have done this Sahaja Yoga. But in this area [pointing to Ekādaśha Rudra] we have Buddha, Christ and Mahāvīra and they had to do tapasya, tapaha. They did it. You don't have to do now, they have done for you. Now, see, I saw the musicians yesterday, in two, three months they have learned so much. Otherwise, formerly, all the musicians I knew for Indian music had to really starve for months together, they had to practice for years together [and] they had to bow to their Guru. That's all over now because of this Param-Chaitanya and your power to be one with the Divine. This Divine power can transform you completely to such an extent that anything that you want to do you can do it in two, three months.

In Pune when they were singing once, foreigners, as we call them, with respect. In India `foreigners' means respect, not like other countries.

So they were singing [and] there were some very great musicians who had come and they told Me, “Mother, we put down our head to them because how could these people, who don't know a word about Indian music, have learnt it so well?" “And the pronunciation of this Marathi language is very difficult but they are so good at it, it's very surprising." Now all this has happened in your presence, in your presence.

It's nice you have balloons here to celebrate Christ's birthday and all these balloons in your heads, of ego, should be burst, should be finished.

And I'll be happy if you could learn Hindi language. I know English maybe not so good but best is to learn Hindi, if possible, because there are already fourteen languages in India and so many languages in other countries. Every country has a different type of English language. If you go to America I don't understand their English for at least two or three days because they go on taking their tongue and their lips on one side and then on another side. English and the French is another point.

So best is to learn Hindi and that too, a good Hindi, not Sanskritized, but as they say “Roz-marrah ke", day-to-day Hindi, because I feel better if you all understand what I am saying. It's not difficult because you are all Sahaja Yogis, you can learn Hindi in no time. I'm not saying learn Sanskrit! But Hindi is very easy. It's not My mother tongue. I have never studied Hindi language, never. But it's a very easy language to learn. But, as My father told Me, “Never teach Hindi language to an Englishman." I said, “Why this advice?" He said, “There was an Englishman who was after me that I should teach him Hindi." So he said, “I have to tell my servant to open the door or to close the door.

So to open the door" he said “you say, `There was a cold day' ", means “darwaza khol de." “And for closing the door, you have to say, `There was a banker,' " “darwaza band karo." But now it's different. They'll pick up Hindi very quickly, very quickly; I can see that. If they can learn this horrible Indian classical music, which is so difficult, so easily that will happen. They can learn Hindi in no time and make Me happier with that, not because Hindi is My language, it's not, it's Marathi. But Marathi

[is] very difficult. I don't think you can learn Marathi. It's very precise. I think that it's one of the best languages to put down your ego. That's why Maharashtrians are normally not egotistical because in their language there is built in process. For example, somebody is boasting, that, “I have done this, I have done that." So in Marathi they will say, “Don't climb on a bush or the tree of chana” which is so big as that [very small bush]. Then the person is finished! Like that there are many words by which you can put down the ego of the man on his face.

So Marathi language has so many advantages. But I would not ask you to learn Marathi language, it's not so easy. But Hindi you should, it is very easy, very easy. But you must know one thing, that in Hindi language there is adab.

Adab means modesty and...

Baba Mama: Respect, respect.

Shri Mataji: Respect, but more than respect it is. A style of saying things. Not Urdu, but Hindi of day to day talking, there is respect and a way to address others. All this will give you a kind of a more flexible vehicle to express your love. Because in Hindi language we can never translate, “I hate you” we never say like that, “I hate you." They cannot say because to hate somebody is sinful.

So they can never say, “I hate you." Chastity is more in Marathi language but it's a little hard because it has got such, as I told you, idioms which can correct you, just there.

All this is just to request you now, if you can learn this music, which is very difficult, you can always learn a

simple Hindi language which is very, very easy and very, very easy to talk.

There are so many things I would like you to know about Christ, but this is a short time in which I cannot tell you, the way he had his own priorities. Though in the Bible he's not described fully, I should say and whatever it might have been they have reduced it, maybe. And the way they practice Christianity also is shocking.

So one has to learn Christianity through the heart, [there's] no other way out. They should learn through the heart, heart of your Mother.

May God bless you all.

Normally after My lecture I give realisation to people, but you all have got it already. You can just put your hands and see for yourself if you have the Cool Breeze or not. And face yourself. If there is something wrong you must get it corrected. Better, better. Ta Pūjā kara! [So let's do the Pūjā]. Good!

Contents: 1997-12-31 **Śhrī Shakti Pūjā (Hindi+English+Marathi), Kalwe, Maharashtra, India**

[Shri Mataji talks in Hindi:] Today we have gathered to do Pūjā of the Shakti. Shakti means all the Shaktis and not any one special Shakti. All these Shaktis are situated on all our Chakras and without these Shaktis no work of the Devatās can be carried out. Like you know that the Shakti of Kṛiṣhṇa is Rādhā and Rām's Shakti is Sītā, Viṣhṇu's is Lakṣhmī.

So in the same way the abode of the Shaktis is with the Devatās. The Devatās cannot do anything without the

Shakti. That sole Shakti is situated in the Center Heart as Jagadambā.

This Jagadambā Shakti is very powerful. You know that She lives as a mother or a wife with the Devatās.

Worship of the Shakti means that there will be a Pūjā of all the Shaktis of the Devatās.

By these Shaktis being spoiled our Chakras get damaged and because of that all our physical, mental and emotional problems come about. That is why it is important to always keep these Shaktis pleased. It is said that the Devī should be pleased. By the awakening of the Kuṇḍalinī this Shakti got another Shakti.

There is a speciality in these Shaktis, that they become one with that Omnipresent Shakti which is the Param-Chaitanya, the Shakti of the Ādi Shakti. Because of that oneness the Shakti comes within. All these little Shaktis get integrated with the Shakti. For example if your heart Shakti is weak and when it gets connected with the Param-Chaitanya, then this weak Shakti becomes powerful and its message reaches all the Shaktis that now there is nothing to worry about as this Shakti is now powerful. Shakti is in the form of the female nature and the Devatās are Male nature.

So to respect a woman, to treat a housewife as a Gṛuhalakṣhmī, is very important which the men have to learn. This does not mean that women should always give lectures or get angry. Women should like a Gṛuhalakṣhmī look after their husbands, children and their homes. She has just one work. The husband has a thousand things to do.

So they must marry properly and look after her is very important. The work of the husband is to treat the wife like a Devī, like a Shakti of the home. And the relation with his wife should be calm and pure.

Man thinks that because he is a man he can do what he likes. This is a very wrong thinking. By doing this troubles come to him. If you trouble women then the Devtās do not live there. A woman of the house should not be obstinate. She must keep her husband happy, should keep her house properly.

The woman of the house [Gṛuhalakṣhmī] is the Shakti of the house.

So in a way there should be a very deep oneness with her. When this gets disrupted then a woman leaves her wisdom and gets upset and sometimes she can be like a bomb, will quarrel; by this a bad influence comes on the children and the society starts breaking. When society breaks then the children will break. All wrong things will come into them and they will go astray. And the discipline of the home gets spoiled. In the house where there is no discipline the children get ruined, the society gets ruined.

Today what is happening abroad? There the woman does not think that it is her responsibility to maintain the society, to live wisely. They are fighting all the time. By fighting, peace cannot come in the house. What should one do to bring peace? One must talk and discuss with the husband, “What is the matter? Why can we not live lovingly with each other by which our children become alright?" In the West they do not want to learn anything because their society has become absolutely shaken up.

One woman will marry eight times and become rich. She is only greedy for money. She does not consider herself responsible for the condition of her society. She does not think that our society is my responsibility.

Even today our society is still alright and the reason for this is that the mothers are alright. But the mothers should not force themselves upon the children. They should make the children understand, make friends, think of them as your equal and keep them on the right path. If our society becomes alright then the problems we are in, that we hear that there is bloodshed, bomb blasts, this or that is happening will cease. The reason for this type of fearful life that we have got into, is the mothers of such people. If the mothers had kept their children properly then today they would not have gone out of control, or did such dirty things. They should get such a life which is extremely pure and they always believe in their purity and keep it pure. Your Shakti will only work if there is purity otherwise this Shakti will finish off.

So one should think that the basis of Shakti is Purity. Because when it will have no Purity then the Shakti will just sit down right there and you will be powerless.

In a country like America I see that the children are just without power. It is said that 65% people in America will either get sick or go mad. The reason for that is that at home they did not get the Mother's love and affection. A mother's love and affection should not be of the kind that the children get spoiled.

In that love and affection we should think that our child should become a very good citizen, a good human being

and a very good Sahaja Yogi. If you give your children training with this intention then our society can become absolutely alright. For that there is no need to do much. If the children can meditate for a short time, that's all. But if you give your children freedom, as times today are very bad, then children can go astray.

So the women who think we are Lakṣhmī, or this or that must know that first of all you are the support of the society. The sight towards society is not of males. It should be of the women. That is why I always say that the women are weak in Sahaja Yoga and not men.

It is very important that women should know all about meditation and Sahaja Yoga. It is very important, because it is only through women that we can make this society alright. Men are busy with governing and economics. You have no concern with that. You make your children alright. For that you too must meditate daily. You too respect and grow deeper. How many women are there who are so deep.

When they meet Me they go on crying about their problems. That is why I am saying today that if you are Shaktis then you become in the form of the Shakti and try to do good for the society. By this your countries and many countries can benefit. This will become a very beautiful bright example. People will say, “What a great thing." Our country has not yet become like this. In our country so many defects have come into women. One is that one gets very quickly enamoured by foreign things. Being too much enamoured by cinema and trying to be like the heroines of cinemas. I had thought of marrying a

girl, but heard that she sits in front of the mirror for three hours.

So when will she look after her children, when will she look after her family? Is she really that much worthy to sit in front of a mirror? What is the need to do all this? And see what a face is coming out by doing all this. I cannot sit more than five minutes in front of a mirror! That is also too much! And then like this it grows and then girls go astray. The others are the girls who have got spoiled. They are convent educated and can speak English, such girls will humiliate them. Then because they are being humiliated, these girls also ape the convent educated girls. You should think that what the level of such girls is. They are completely stuck in slavishness.

Today this came in fashion so they wear it and tomorrow another fashion comes they wear that and make a pile of clothes in their house. By changing into new clothes daily or doing fashions does not enhance a woman's grace. You must understand the Bhakti of your Shakti. By that the special blessing you will get, you will be able to cure all problems without any hassles, because your oneness has been established with this All-pervading Power (Shakti).

So by fighting nothing can be achieved. Meditate with peace and understanding and bring your children on to the right path.

Now the husband is very right-sided. Thinks that he must do this or that, but a woman must integrate or contain in her house and family. Like the ocean, if you press it on one side it contains in on the other side. In the same way

a woman's heart should be. If she is in trouble on one side she contains or integrates into the other side. What does contain (samanā) mean? It means oneness. She must bring in oneness.

If she can't do this then she is not the Shakti. If she quarrels and argues with everyone then she is not a Shakti. Shakti means that you can integrate with everything. The highest. Whatever happens you are above it all. Then you are the Shakti, but if you got suppressed then you are not the Shakti. Many things have been said about the women of this country. Even our country Bharat Mātā we call as Mother. In this country the mother is considered a very great thing because she saves her children from going on the wrong path. She guides them properly. She gives them such invaluable qualities that will help him throughout his life. You must think that do we live in peace, harmony and joy in our homes? Your husband comes home and you start fighting with him. But if you say leave it and establish a warm atmosphere of love in the house then your children will grow properly.

So in the same way, for men also it is very necessary that always making fun of your wife is not nice.

This is a lot in North India. There is no cleverness or intelligence in that. This is all useless. Look at your wife's qualities. It is not necessary to relate it, but try to understand her and get to know her good qualities and respect her. I am saying this today because a lot of women have come into Sahaja Yoga but still there are a lot of ceremonies in them. On this Friday do this etc. In Maharashtra it is too much. You have become your own

Guru why do you need to do ceremonies? So women who are stuck in this type of incidents they must be saved and made to understand. You have to make them understand that the Shakti is within you and you can become active with this Shakti. Today when I look at Bombay [Mumbai] city I see that the Western culture has come in too much. But you can see that the Westerners who have come from abroad, wear sarīs and are sitting with decorum. They are well educated and from high families and are sitting with so much decency and decorum. Over here I see that day and night the interests of girls are insatiated. Going out to eat in hotels, fond of roaming around and all the interests of the world. If one interest comes in, that I am the Shakti that gives everyone joy, then see how the society changes. And men should also accept this. In this way by respecting a woman our society will become alright because society is dependent on the woman and not men.

Now the second thing we have seen that the men have governance and economics in their hands. They should put their attention there. There is economics whether good or bad, but men must sacrifice for their country. I am surprised that I used to live in two worlds. When I was young My parents were in jail and there was nobody elder in the house. We had big houses and we were living in huts but we were very happy. My mother gave all her money and jewelry to Gandhiji. Our nature was so full of sacrifice. My father was so self sacrificing. He had very expensive suits and when he came in to the Congress he burnt them all at the cross roads. Those people were something else. One cannot see such people nowadays

who talk of sacrifice. Now they mostly think how to earn money or cut someone's pocket. They also lived with Governments. They were also Members of Parliament and constituent assembly. But they had a mind of sacrifice. I have seen people who would sell off their carpets and other household goods by which they could get some money. What are we going to do with all this? Such self sacrificing people I have seen and now I am seeing these beggars who are busy stealing money. It gives Me great pain to see that how come such a difference has come only in fifty years. Where has our country gone? So much greed, so much want for money. They have crores of money but still they still want to collect and collect and are running after power. Men should try to understand that what have all we done? What all have we for our families? What all have we done for our country? What all have we done for this world? What have we given or we just came and looted, took and left. Our ruling people do like this. They don't know what a great sin this is. This life is only so little but the life one has to spend after this life, those ones will know who have looted the country and filled their pockets. And then our country is poor. If such thieves will be your ruling leaders then what will happen? Do not give votes in the coming elections to any thief. Sahaja Yogis should decide to not give votes to thieves and if propaganda is done then say,' Do not vote for Thieves'.

They have taken all our money and emptied the treasuries. There is no money. They have eaten crores of rupees and gone. People do not have their attention on such matters. Do not vote for such people who have

been stealing and humiliating their country. I am saying from the heart that you should support only those who are honest, because your Mother is very honest. If you were dishonest you would not have got Sahaja Yoga.

So it is very necessary that you know your worth. Doesn't matter if you buy fewer clothes, or a few pieces of jewelry. What will happen? But a mind of sacrifice is very powerful. It helps us a lot and with that our country can get alright. Where have all those self sacrificing people gone? Perhaps in jail. They are no more here. Very few are seen. That is why it is important that we move on Truth. And we will never give bribe or encourage greed. Never. If you all decide this then all such people will run away from Bombay [Mumbai]. I bless and I order you that you go and take out slogans that `Do not Vote for thieves and corrupt people.' Make big banners and write on them, `The thieves [The corrupt] have eaten the country. Do not vote for the Corrupt.' Do this everywhere and in every village.

[Shri Mataji talks in English:] I was telling them about the Shakti, is the woman. Man cannot do without the woman. She's the power behind him. But how you treat your Shakti is very important. How you look after your wife is very important.

I was telling them in the West marriages are broken, families are broken, the children are on the road and there is no discipline at all, no discipline of any kind. You can't say what sort of children they'll be tomorrow. They could be devils. They could be anything because parents have no interest in their children and parents have no interest in themselves.

So first of all, the family has to be all right. You must know that you have married.

So many people got married now in Sahaja Yoga.

So I have to tell them: at the very outset you must decide that you'll see the good points of your partner. And you must promise and take a challenge that we are going to make a very happy married life. Very easy to find faults with others, because your eyes are outward. If you could somehow turn them inside, you'll be surprised that you have many more defects then they have.

And it's the responsibility of the women to look after the society. If something has gone wrong with your society it is because of the women, who don't understand what is their job, what is their duty. And their attention has gone so low that they try to compare themselves with the cheap women, with the cheap actresses and also women without any ideals in their life. You being Sahaja Yogis, you have to understand that you're not like these horrible women. You are a special type. And you must not take to all the stupid thing that these women are doing for money. It amounts to prostitution, I think, the way things people are doing for money.

So be satisfied. And if you are satisfied, you'll really enjoy yourself. You'll enjoy your family life. The woman who is not satisfied always finds faults with others, always is demanding something, can never make a good wife and can never make a good society. And this society which she will make will destroy the next society.

Of course the men must respect women and respect the great qualities in them, their satisfaction, their patience, their understanding, everything must be respected. And

they should not make fun of their wives all the time. I have seen, if that is done then women stoop down to the same level. That's no friendship.

In friendship, you must have respect. It's all right, you can do this with your friends but not with your wife. And this is what I can't understand, that how men use their intelligence in such a stupid manner.

Because she is the mother of your children. If you make fun of her, children will also make fun of her. Of course she has to respect you because she receives her authority from you, but also you must maintain her authority. You must keep her in proper shape.

For small things, husbands give up their wives and misbehave. It's more shocking that some of the senior people in Sahaja Yoga have done all kinds of nonsense about their married life. I am amazed at them. How could they do it? And this really shocks Me. I was told that this year, on coming here, will be Sahaja Yogis who will go astray, they'll do dirty things, bad things and, I should say, things which are not pure and they will destroy Sahaja Yoga. If they are predicted like that, you can imagine at this age of Mine, I'll have to fight it. But you all can fight it by understanding that it's not your life, this is not a Sahaja life and you have to live in a Sahaja manner, must bring a good name to Sahaja Yoga. Not artificially but really, people should say that if they have met any saints they are in Sahaja Yoga.

The other day also, I said that miserliness is not the quality of a Sahaja Yogi. Because he knows he'll get whatever he wants. Should go on distributing as much as you can. All this is going to work out in the favour. More

than men, women are miserly. They'll look after their children but not others' children, not other people.

So if the women become more socialistic, it would be a better idea. And it will help them a lot to do justice to their own Shakti because she wants, your Shakti within wants you to be generous, to be kind, to be loving. If you are not loving then it's not going to work out.

[Shri Mataji talks in Marathi: MISSING.]

Contents: 1998-01-14 **Talk to Sahaja Yogis, Makarsankranti Message, India**

[Flowers are offered to the Lotus Feet].

Now Sahaja Yoga is spreading outwards to give sustenance and help to people who require real help.

This is a new moment in Sahaja Yoga and I hope it will be successful!

Contents: 1998-03-20 **75th Birthday Felicitation Program, Keep Your Attention on the Spirit, Bharat Scouts Ground, Nizamuddin, New Delhi, India**

Cabinet Minister P. Chidambaram:..... I m too small, too insignificant, to ask anything more except the blessings of Shri Mataji..... I seek your blessings, I seek your love and I seek your guidance. Please guide the people of this world.

Claus Nobel's letter: Most respected Holy Mother, as a torch bearer of truth, you have advanced globally the mission of bringing peace and harmony to a confused and perplexed humanity. For the sake of world betterment, you have had impact upon and transformed thousands and thousands of lives. In this incarnation of

yours, you are blessed by the rarer ability to tap into the secrets of the universe. As a contemporary Avatār, you are with unparalleled generosity sharing these valuable insights and effectively demonstrating, to open minds and willing hearts alike, the importance of the individual to gain Selfrealisation.

And thus, to these fortunate people whose lives you have touched, you are showing the proclaimed way for gaining personal freedom and individual security by and through, the ideal of absolute truth.

Phillip Zeiss speaks: Holy Mother, most respected Sir C.P., honoured guests and dearest Sahaja Yogi brothers and sisters from all over the world.

Yesterday the organizers asked us to contribute to tonight's program with very short addresses, in fact they have asked us to speak no longer than three minutes.

So I find myself facing one of the fundamental problems each and every Sahaja Yogi is facing in relationship to his Mother, Shri Mataji, how can I express my love and my gratitude to Shri Mataji? How should I do it in only three minutes? and I thought not even with all the powers Shri Mataji has bestowed on all Her children in Sahaja Yoga, can I manage this task.

Shri Mataji, You are the Primordial Mother, having taken Your birth in the twentieth century, how can I thank You in only three minutes.

You are the Avatār of the modern time who has descended for the emancipation and salvation of mankind, how then can I thank You in only three minutes.

Shri Mataji, You are the Mother of thousands and thousands of Sahaja Yogis to whom You have given the most precious gift that the Divine can bestow upon human beings, Self-realisation, Awakening, Rebirth, how then, Shri Mataji, can I thank You in only three minutes.

Talking about myself, when I first met you Shri Mataji, I was nothing but a young man, lost and confused and without any orientation and You have not only given me Rebirth and Self-realisation, but even more You have given me a material existence, You have given me a wonderful family, You have given me a profession, You have given me a social position, You have given me status and much more than all that you have given me a position within Sahaja Yoga from where I can help and contribute to Your Divine mission, Shri Mataji, how then can I thank You in only three minutes.

So as you all can imagine, I found myself in a big dilemma whenI was thinking about what to say tonight and only one hour before I left I got an inspiration and I took refuge to poetry.

The stars shine a billion nights and are still not able to express Your beauty.

The sun is shining a billion days and is yet not able to reflect Your light.

The nature has nourished a billion plants but will never be able to equal Your Motherly love.

All the birds are singing the praise of Your Name in the morning hours, but they will never be able to name all Your qualities.

The learned men have filled billions of pages with knowledge but will never be able to reflect even a glimpse of Your wisdom.

The musicians have composed billions of harmonies, but they will never match the effect of Your smile.

The poets have written billions of verses but will never be able to describe the Divine magic of Your Being, how then will I be able to thank You in only three minutes.

Sahaja Yogi: Shri Mataji has now extended the time to five minutes! Gregoire de Kalbermatten: Shri Mataji, Sir C.P., Excellency, distinguished guests, Shri Mataji I must confess I share Philip's anguish and thank you for the two minutes extra! [Sir C.P. speaks:] Shri Mataji Nirmalā Devī Mātājī, this is the first time I have addressed Her as Mātājī. I think on Her 75th Birthday celebration, time has come for me to surrender myself fully to Her. Śhrī Patwaji, Śhrī Rizviji, Śhrī Janaji, Śhrī Rahul Bajajji, dear Sahaja Yogis, Sahaj Yoginis, distinguished guests, ladies and gentlemen.

I regard myself as singularly fortunate to be standing here before you today to participate in this momentous celebration. Mister Chidambaram asked one question. He said, “How is it that so many people are here today from all parts of the world? What is it that brings them here?" Now I want to narrate one incident to you which will probably illustrate how this Divine Lady has built up Sahaja Yoga, step by step on the basis of very devoted and very persistent hard work.

I recall a day in 1974. I had taken up a job in London. We were living in a place called Oxted-on-Surrey away from London. I used to commute. And you know I am talking of

twenty-four years ago. And one evening when I returned home, I found in my house, I expected see my wife and some domestic help. But instead, I saw sitting in the drawing room on a sofa a young man, a young boy, white skinned and I didn't expect to see him there.

So I looked at him and he looked at me and we wondered who we were. And what was even more intriguing was the fact that he was wearing my cloths, my kurta and pajama.

So I began to wonder whether I was seeing some apparition, whether I'm in my senses, or something wrong with me? So I retraced my steps, went back to my Wife and said, “Now who is he?" And She explained to me, She said that day She had gone to Piccadilly Circus and there She saw a young man, lying uncared for, unattended. Obviously, he was sick.

So She went up to him and asked what the matter was. And the boy said he was very ill. He had nobody to look after him. And he was almost dying. Now She said, “Come along. Come with Me." And She brought him home and arranged for him to be given a bath. And since he didn't have any cloths, he had to wear my cloths. And I was greatly relieved. And I was very proud. She had brought home that young man out of tremendous love and compassion. And, you know, that young man stayed in our house for about 2-3 months. He was given Sahaja Yoga treatment. And within a matter of days he began to improve. His jaundice was gone. His drugs had gone. His alcoholism had gone. He became, within about eight weeks,.....

She has performed a million miracles around the world..... I consider each Sahaja Yogi to be a miracle and I consider each Sahaja Yogi to be an angel. And I say `angel' because what is the meaning of transformation? There's a total inner transformation. There's Self-realisation. There's communion with the Almighty Power of God, the Power of Love, and, once a person has been so transformed, that person can be honestly and truly described as an angel. And this, then, is a gathering of angels. This is a part of heaven presided over by Divinity, Herself.

Can you all understand, can we really understand fully what She is? I have heard a hundred and eight names being recited of Her, but She is much beyond that. She is limitless. She cannot be limited by description and She cannot be comprehended by mind because as someone has said in Urdu, “Someone whom you can comprehend with mind will not be God." In other words, a God is incomprehensible. There's so many facets, so many aspects that it's impossible to describe.....

We pray that you live for 1,000 years and each of those years should have 50,000 days. May you live until every one of the five billion humans achieved their Self-realisation and until every one of them is established in Sahaja Yoga! [Shri Mataji speaks:]

I bow to all the seekers of Truth.

So much has been said and really My heart is full of gratitude for all of you to come here, all the way and the way people have described about Sahaja Yoga. To understand Sahaja Yoga, we should know where are we today in this Kali Yuga. What are we facing today? It

should really make you feel quite disturbed to see the way things are going on in every country, everywhere. What's the problem? What is the, such a need for people to become so restless, full of tensions. Collectively, countrywise, anywhere you go you find some sort of a confusion. Terrible. The whole society seems to be boiling with a kind of a fear of destruction. What is the reason? There are so many religions, so many organized, disorganized, all kinds of things. There are so many Sādhus and saints.

There are so many books written about what you should have. But the only one who is a seeker of truth should see one point: Why, why there is so much problem in this world and how can you help them? Where is the problem? It is inside the human being. As described, you see, we have come out of a animal stage to a human stage. We have a human awareness, no doubt. In that awareness, we start seeing all kinds of things that are not good, which are destructive, which are disturbing. If it doesn't disturb you, that means you are not at all a sensitive person. But you are sensitive as a human being.

So now what is the reason for this, is there. In every field of life, whether it is political, economic or any field of life in which human beings are living, there's a very subtle problem which people don't understand.

Now if I say that, “There is spirit within us which shines in our heart” you need not believe, need not believe. But our attention is not on the spirit. They call it `Ātmā vimukh', our attention is outside. At this stage at the human awareness, our attention is outside, outside in various things. Now where should our attention go? To

evolve, for what? To achieve what? The firstly, our attention has now go towards our spirit, towards spiritual understanding. This is one thing has to happen to human beings to begin with. Otherwise our attention is outside. We are worried about money, worried about power, worried about this, worried about that, in competition and all kinds of things going on. But if your attention is turned somehow towards your spirit then what happens to you is that you become a power of the spirit.

And the power of the spirit is the highest power that you could think of.

First of all, spirit is the one that loves. Loves without asking for anything, without expecting anything, just loves. It's an unconditional type of a personality which just emits love. Anybody in trouble, anybody having a problem, just it flows. This capacity to flow in the heart exists but on top of that, is the closing point, is that our attention is not on our spirit. Even in political endeavours or your economic endeavours, any endeavour, what happens is that attention is outside.

So you go into competition, you go into this thing, you go on becoming very competent and then suddenly you find another one coming up. There are so many struggles when your attention is outside. Because in attention outside, there is no purity. There is no purity. It's just attention to yourself and that too is so limited. Very limited it is because if you pay attention to yourself, there's no end to your troubles and woes. For a person, as they said, really is fact that: I don't mind sleeping anywhere. I don't mind eating anything. I am not bothered about all these things, is a fact. Because, you

see, it's not very important I think. But without thinking, I am made like that. I am like that, all right. But Sahaja Yogis have become like this. This is the miracle that human beings have turned their attention to their spirit. Then you are amazed how things work out. Without any competition, without any fights, without any quarrels, how your attention becomes fixed on your spirit.

First, the first thing that happens to you is good health. Your health improves. Firstly, if your health is all right, I mean so many problems are solved. This world, I think at least 30% people are always sick.

Because of the tensions, maybe because of bad food and this and that. This is first thing that happens to you is your health improves. Today now in Sahaja Yoga, we have people who have learned that by these modern ways of economics and all that, has not given any peace to anyone. We think of America; I mean I've been to America, I know Americans: How terribly disturbed they are. Their families are ruined. Their children are ruined. And all kinds of stupid things are happening. Our Indian Gurus are going and making a big money there. And they just want peace. They just want peace of the heart. That's only possible when your attention goes to your heart because in the heart resides the spirit and the spirit is the source of peace. First is the love and second as I told you just now is the peace. You become extremely peaceful.

You become like a witness and you see the whole drama like a joke. It's nothing so serious to be worried about. It all works out. And this is what one has to become is to become the spirit which is your own, which is in your own

heart and that is the source, as I told you, of love and again I say of peace. And the third thing that happens to you, that the source of spirit being joy, that joy bubbles in your life. It just bubbles in your life. You don't know how to get out of that great ocean of joy. You start swimming in it, enjoying it, every bit of it. You touch all the shores, going round the whole world, their hearts and everything. It is in the heart that resides. Again I say, it is not in the brain. No mental activity can take you to spirit. Spirit is only possible if your attention could be somehow taken to the spirit. And that's possible only through Kuṇḍalinī awakening.

This change of attitude towards life, this change of complete peace and joy has come to you all because your attention is now on your spirit. Now you don't think of money, money walks your way. You don't think of power, power walks your way. And the power of the spirit is the highest, the most powerful and the most righteous thing. It is not necessary that you should become a Sannyāsī, Sādhu Baba, do all kinds of things. No necessity of these rituals. The spirit is residing within you. Already all you have done in last lives. Now this life only thing you have to do is to put attention to your spirit. And that's only possible through the awakening of this Kuṇḍalinī, the Primordial Mother. When She starts, I mean that's also your own. When She starts rising, She passes through the centers and enriches them, integrates them and pierces through the last fontanelle bone area and makes you connected to this All-pervading Power of Divine Love. But this power of Divine Love is not

only `the love', if you want to say, it is also peace and joy and also it is the superior wisdom.

It is rather subtle for normal man to understand. I know that. I've gone through that. For persons to understand that one can become the spirit... but this is in the evolutionary process. Today is the time for people to become the spirit. This is the blessing of this blossom time as I call it and people have to become the spirit. Otherwise what is left of them is like all other human beings who'll, I don't where they'll end up.

So this is an essential step today to become the spirit. All the saints, all the prophets, all the religions have talked about it. Not that they have not. Of course, we have twisted them. We have made separate, separate things. But it's only one simple thing is that you are a spirit and that spirit, unless and until you become, you cannot achieve any peace, any joy and no love.

The Sahaja Yogis here are sitting have achieved it. They don't think they are from foreign countries or from this country or that country. They don't want. Now here it is in this camp we don't have very good arrangement for sleeping or eating or anything, no good bathrooms, nothing. They are just enjoying themselves. Nobody minds it. Of course certain things of particular country may linger on. But then it drops, it drops. Gradually it starts dropping out. Like a flower when it becomes the fruit. All its petals and everything drops out and then it becomes the fruit.

So you have now become the fruit, fruit of knowledge, fruit of wisdom and of love. For knowledge, you don't have to read books. There's no need to.

People who have read too many are difficult to get Sahaja Yoga. But what you have to see yourself: What is the reality? But that's only possible if you are a realised Soul. Otherwise you get lost in the illusions of the world. You live with the illusions all your life, struggling, fighting and I don't want to say what's the end is.

So a simple thing that has happened with Sahaja Yoga, in your evolutionary process your attention now has gone to spirit than to anything else. As soon as the power of the spirit comes, you find yourself successful in everything. You don't want; You don't ask for it and if you are not, you don't mind. You don't mind because you think they don't understand. It's all right, forget it.

So there's no use fighting for it, asking for it. For this, one thing is important, first and foremost thing, you have to forgive everyone.

Human beings, I don't know sometimes they're illogical. Supposing somebody tries to harm you. All right, I forgive him. Forget it because I have no headache of that. What he is trying to do is to give me a headache which I will not take. I just forgive.

So that is a very important point, that Christ has also said that, “You have to forgive." Mohammad Sahib has said so many things but I don't know how people have twisted. Christ has said so many things, how I don't know how they are being twisted. Every one of them has said one thing: that you have to become the Spirit. And how people have twisted it and have formed so many religions and in that religion why should they quarrel? If there is one God there should be no quarrel.

Now in Sahaja Yoga, you find people have come from different race, different countries, different ideologies, everything. One thing great about Sahaja Yogis, they are very pure people. There's so much of purity in them. There's no problem. I do not have that problem of immorality in Sahaja Yoga. We don't find anybody being immoral. If somebody has been immoral, he just gets corrected. If somebody has been cheating, he gets corrected. If somebody has been a corrupt person, he gets corrected. Because spirit gives the light for you to see for yourself what is good for you. Supposing you are going on a road and you are blind. You can walk into a ditch. But supposing you have the light and the eyes open. You know how to go. And that's exactly what has happened in Sahaja Yoga, that people have realised how to move, how to go about, how to walk and not to fall in the ditch. I have seen people who have fallen into ditch also. But I have nothing but love for them. Because they were blind, you see, for a blind person you can just have love, isn't it? And I found that once I forgive them completely and I ask them, all right, even if they have abused Me, said things against Me, it's all right. Because they don't know what they are doing. They are blind people.

So once you feel that way about others, that doesn't matter. Whatever they have done, whatever they have so far, so-called harmed you also, is no harm to you because you are standing on a pedestal of truth.

So the second point is that the spirit is the source of truth, not of untruth. For example, there is some false Guru. Immediately you will know who is false. How? On

your vibrations, on your fingertips you know that this man is false. Is all said by Mohammad Sahib that, “Your hands will speak at the time of resurrection." That exactly happens that you see: this is the trouble. Now if you want you can avoid that person or if you want you can bring him round and put him right. But we should not try on the complicated characters very much in the beginning, I said, because they will complicate you. Now those people who have matured in Sahaja Yoga can easily manage that also. And also we must know that all the elements are working for us. All the events of the world are just to show how wrong things are wrong and how right things should be done.

Say for example, when Hitler came. He started destroying people. And he took nine years to build himself up. And he did all kinds of things which cannot be forgiven by anyone. But he died and suddenly you find in Germany, people are so enlightened. Now you heard some people, I was amazed how they are so enlightened about love and about the Divine. All these countries, I've seen are doing so well unexpectedly.

Imagine in England, who came to India and ruled us for three hundred years, there are so many Sahaja Yogis. And also as you see today when I speak there, we have the whole hall filled up with people, in England. I've seen also in the countries like Russia, where these people were on the verge of collapsing after they started on democracy. Whether it is democracy or communism or anything, these are all isms. You have to come out of it and see for yourself that so-called democracy has become demono-cracy.

So-called communism has failed. Why? Basically what's wrong with them? It was all based not on the spiritual level. There was no spirit involved in it. It was all based on, I should say, on the endeavours which are outside, which were very limited. And those limits, once they break, you see you have a problem.

Now economics, the world economics if you see is collapsing. Everywhere there is recession. If they are such experts then why there is recession? Why there are problems? Now the people say we must remove the poverty. I agree but not by giving some sort of a beggar's gift but with self respect. You can do it.

You can do it because if you can approach people who need with Sahaja Yoga and enrich them, you'll be amazed, they themselves will do better and work it out. All kinds of things, you see, like in abroad people used to say, “Mother, You talk of spiritual life then why is it India is so poor?" I said, “They are not so poor in spirituality." They may be poor in money. Those who have got lots of money, are they also very good people? Are they also doing something very good? In the same way, those who are poor are not doing something good that one should have compassion on them. Agreed. Now what to do? If both sides are so miserable, what should we do? Is to change them. Change the whole attitude towards life. Immediately I've seen people who are supposed to be rich start understanding poverty. They start sharing. They start working it out.

In Sahaja Yoga, you'll be amazed how people help each other. How they work out everybody's dif ficulties and problems into something very beautiful. You see, it's the

wisdom that you get from this All-pervading Divine Power. This power has been described in every religion. You call it nirākār, you call it Rūh, you can call it Param-Chaitanya; you can call by any name. But name is not the point. Whatever it is, once you are connected with this power, you are blessed. Thousand times you are blessed than you are as a normal human being. As a normal being, no blessings it has. It has nothing but your own endeavours that the amount you push in, that's what you get. Here nobody pushes oneself. Automatically you are pushed into that. This force, Divine force brings you to that. And you have seen that in your own lives how you came to Me, how you came to Sahaja Yoga. It was some sort of a Divine force which worked it out, which is Sahaja, which you may not realise but when you get your realisation, you just think about your own life: “How I came to Sahaja Yoga? How I got this?" And then you see this peace, reigning over your hearts. The love, affection, everything. What is, as you said, I have many powers, maybe I don't know, but one thing for definite, one thing that Sahaja Yogis can get all My powers.

As a Mother, Mother wants to give everything to Sahaja Yogis. This greatest joy for a Mother is to see Her son or daughter grow up like Her. I, I have a great vision of life. And I see the picture of that here today. I was a ordinary housewife without much money. You know My interest in money is zero. I don't understand even the bank and the somebody has to sign a cheque for Me. My husband has to count My money, I am so bad. But still I've never had problem. Never had problem because it is the greed in man, terrible greed in man that creates problems. But if

he learns how to be satisfied, automatically the greed drops out and you feel absolutely comfortable. But that doesn't mean that you become a Sādhu Baba or you become a Sannyāsī or a something you give up. Those days are gone. Those ordeals you have passed through. You've been to the Himālayas. You've stood on your heads and did all kinds of things.

Now no more is needed. What is needed is that: you have to put your attention to your spirit, the more you do it, the more you absorb all other attentions and put it to your spirit, which is there already existing. There is nothing to be brought from outside or nothing to be learnt. It is inside every one of you, is in the heart. Only thing you have to, you have to just feel it. Now that feeling can only come if you are awakened in the Kuṇḍalinī. I know that no one like Mohammad Sahib or Christ or Abraham or Moses, who have created books or whatever history they have created, no where They would have ever thought that people will form an organized religion and start in a way as if they are against each other.

But it has happened. It has happened. To remove that, you have to give them the knowledge, the Pure Knowledge. Not the knowledge of the book but the Pure Knowledge. And the knowledge that is pure is wisdom. Through this wisdom only I've worked. This wisdom I had from My childhood. Nobody has given Me. It's there. But this wisdom has taught Me one thing: that whatsoever maybe the condition of a human being, whatsoever maybe his style, whatsoever may be his ego or his

conditioning if he can feel the love then his spirit gets *[UNCLEAR* transformed].

This transformation has taken place. Here we have only one percent of the people who have got realisation all over the world. But I know, I remember them all today who are not here, that they have been seekers, madly seeking, seeking the truth. They went through horrible time seeking. They had very bad Gurus. They had all kinds of expenses, everything they did. But once they came to Sahaja Yoga, they have found what was the truth is. And the truth is very simple: that you are the spirit. You are not this body, this mind, but you are the spirit. This is the truth and they have found the spirit. That's what is the truth that they have found. Once this truth is established within you, that you are the spirit, nothing can destroy you, nothing can harm you. It cannot have any wants. It doesn't have. What wants can you have when you have the spirit because such a satisfying thing? It doesn't condemn anyone. It doesn't runs after anyone. Is satisfied with itself, absolutely satisfied.

You see, I was very anxious that I should lead a very normal life. I should not be like some Himālaya fellow or something like that. Because this is needed for a common people. Today it's a aim en mass, en mass awakening. It is not for one person.

This was the thing because once any discovery is made, supposing and that discovery only is for one individual, it has no meaning. It has to go to masses. And this is what I knew: I have to do it. And I had to work, they say so but I don't think I ever worked. I was just witness to whole thing. I saw it just like a witness enjoying all kinds of

things as you sit on the shore of a ocean. You see waves coming, going like that. But inside, inside that is a human being who wants to evolve, who wants to become the spirit. Then he starts thinking what good he can do to others.

So far I've been very anxious that people should become Sahaja Yogis. I didn't take to any missionary work or any social work. I used to do when I was not in Sahaja Yoga, I should say, when I didn't start the Sahaja Yoga. But later on, I discovered that unless and until you transform people, unless and until you become the spirit, you'll become like any other social worker.

I was working in a, say, blind school. I was the chairman of the blind school, blind people. And I was surprised, the people who were with Me were very funny type you know? The governor was to come and they said, “Who will sit next to governor?" I said, “What is this?" So they said also, “I being the president, I have to sit." I said, “Not necessary. I can sit anywhere." But they all started quarreling on this point.

So I said, “All right, we'll take a plank and put it on head of the, of the governor and you all sit on that like sparrows." That humour helped a lot and they settled down.

So this is the stupid thing where you see it, what is your position, what do you get? I mean it's so stupid that even the ant knows how to work out the collectivity. I don't know how human beings are dying after useless nonsensical things. But the only thing is, he has not yet become the spirit.

So he doesn't respect himself, no respect.

So he does all these things which are not very respectable I think. Then I thought that this kind of work people are doing, they think no end of themselves.

Once you start doing something good, why should you think you are very great? I, I can't understand, you see, My brain is that way useless. Because what I found with these people who were working with Me, very anxious to take the credit for this.

Somebody wanted to become the chairman, vice-chairman. I said, “You become everything." So the attention being on your promotion, it's not a real promotion, no promotion. Everybody used to laugh at them, it's a degradation. Your promotion is not through your own being but through your own spirit. Being means a very big thing, I think, but spirit is very subtle, very beautiful which is residing in all of you like a light. It's a light in you.

Now there are Sahaja, so many Sahaja Yogis who are giving enlightenment to others. There are people who are going all over the world. I was surprised that people from Germany and Austria came to help Me when I first went to Russia. I said, “What are you doing here?" Said, “Mother we have to do something because so many people were killed by our forefathers." Then My heart started really thanking them.

Look at this, what has come into them? Then they went, you'll be amazed, to Israel and from Israel they brought lots of Sahaja Yogis to Egypt.

So I asked the Israelis, Sahaja Yogis, “Why are you here?" They said, “Mother it's our job now to make friends with these Sahaja Yogis from Egypt." Just see how love

engulfs all these angularities, all these thorns of life and dissolves it completely. It's so joy giving to see your love acting on others. Small, small things and very big things, all that works out with love.

For example, in an industry now people have problems of strikes. Very common struggle, haves and have not and this going on. But if you can raise the people to the spiritual height, to their spiritual need which is the most important need today, you'll be amazed there will be no problem of any kind. You see, it is a kind of a communism. It's a kind of a socialism. It's a kind of a democracy. It's all things put together which works.

Democracy means we have Sahaja Yogis who wanted to organize this. They said, “Mother what should we do?" I said, “I am not going to say anything. You do what you like. You choose whatever you like, whatever you want to do." And I was just busy arranging the flowers in the house because so many flowers came and I am worried about the flowers. I was just arranging the flowers in the house. And what I find, now see how they've done: no quarrel, no fight, no discussion, nothing. How have they done? Otherwise you cannot make ten people sit together and talk the same way. One will talk, another will talk, another will talk, will go on discussing, discussing this, reaching nowhere. Otherwise only one man has to work it out, otherwise nothing can work.

So you see, it changes the whole atmosphere of every human being.

Changes his attitude, changes his endeavours and everything becomes so beautiful and joy giving.

You are a socialist also because you start thinking about the people who are down trodden, people who have no money who are poor and you try to work out something by which they get some money.

I used to go with My father for a case in a district called Chanda. And there I saw people just with one cloth around them. What was shocking to Me: just one cloth, whether it is winter or summer. I used to weep so My father would say, “Why to weep before them?" I said, “What can I do? I must try to do something for them." Now when I got so many Sahaja Yogis, I told them, “I want to help these people somehow. And what they make is pottery." So they said, “Mother, all right. You can get the pottery.

We'll import here and we'll sell them." You'll be amazed now, these people have got houses, they have got a good life to live and they are living very well.

So in a way, it is a kind of a socialism. That you see problems and you know collectively to solve it, collectively, not singularly but collectively.

The all of the Sahaja Yogis suggest, “Mother, this can be solved." So far I have not done anything directly, I must say, like starting a organization of that kind. But now when there are so many Sahaja Yogis with their attention on their heart, now My attention is going to the people who need our help.

So first time, I have asked them to make an NGO for destitute women and for children who are being deserted by their parents. And immediately, you'll be amazed, it all did. We got the land. We got the people. I mean, I'm not doing anything and it's all done. Moreover, so many

people have written, “Mother if You want land, we can give You. You come here, do this, do that." Can you imagine? Once I just thought of it: that we have to do something for the poor people. Also other so many things can be done with your attention which is pure, full of love because the love, you see, is something that gives you the wisdom how to do it. If you have love, it gives you the complete insight into the problems and how it works.

See it's surprising for Me, I mean, I used to do that always but even after Sahaja Yoga I found that is the love is the solution. Is this only way we can enter into the hearts of people. But for that love, we should not try to do it for some money or for some achievements or for some sort of a reward, but just the whim of the love and that is what is today paying all of you: The way you love all the people. The way you have done so much work. You don't know what gratitude I have for you. Single-handed I could not have done it. I could not have gone to so many countries. It's a like a place like Benin, where there are only Muslims are there, I would never, I could never have thought of going to that far fetched place where these people are there and imagine these people are Muslims and they have all taken to Sahaja Yoga. And in that they are understanding the beauty of love. You, this is done by French. Can you believe these French? Going down all the way to Benin and getting it done. Even English have gone all the way to different countries; even the Austrians and also Germans and Italians are another quality of people who have a very rich heart, I must say. They have a very rich heart and the way they are spreading Sahaja Yoga throughout Italy is really

remarkable. I am amazed how these people are approaching all these people who have never known what is spirit is and how they are getting them to Mother.

Now with that, you see, we don't have to say “prohibition." We don't have to say “don't take drugs” nothing. No don'ts in Sahaja Yoga. Automatically they drop. I don't have to say, “Don't do it." Just automatically they drop.

I mean you'll be amazed, once we had a program and there was a light to be put in a one of the dīpas and nobody had a matchbox. Can you imagine? Nobody has a matchbox. Is such a problem with thousands of people there, nobody has matchbox.

So we had to send somebody to get the matchbox.

There's no need.

So I never say, “Don't do this” never. I've never said it but it has worked like that, it has worked. I don't know how, how you have dropped it but it's very simple when the light of the spirit is there. In that light, you just don't.

Now all the people have said, “Don't drink." Say for example: Sikhs, Muslims but you see they all drink because they are not really Muslims, they are not really Sikhs. If they were really that, they would not have drunk. How is it possible then? They have to be the spirit. In the light of the spirit, we just don't do anything that is destructive, just don't do it. You don't have to tell anybody. Now you are all sitting here, you know that I've never told you anyone, “Don't do this." But I was amazed in London that people overnight gave up drugs, overnight. People employ military, this, that drugs is *[UNCLEAR]*.

They gave up prostitution. They gave [up] drugs, all kinds of destructive things to which human being take sometimes out of frustration and sometimes because they feel very lonely.

But now in Sahaja Yoga, you can never be lonely. All over the world, you have brothers and sisters. If they come to know somebody is there somebody is coming, they'll all go to the airport to receive. It's not a brotherhood of a ordinary life. It's a very deep type of a brotherhood. It's a very deep understanding.

But they are very deep people, I must say, because they have been seekers and in that seeking they have really got completely into a turmoil and that has made them very deep people.

This book is Light of Quran is written by a lady Gilmet. You read it. I would request you to read it because she is so deep. I knew she was very deep but the way she has expressed is so beautiful, so joy giving that she's not a Muslim, she married a Muslim, so-called, because they were all Sahaja Yogis and the way she has narrated her seeking is so beautiful. We have so many big writers in Sahaja Yoga who have given very, very nice books and things. But this Gilmet is very shy. She doesn't talk. She keeps quiet. But inside, she's so deep because of her seeking.

So there are many people in this world who are seeking the truth because they cannot bear the nonsense of modern world and they are very sensitive. They are not insensitive, very sensitive people. That's how you all got your realisation. It's nothing of Mine. To say that “I did it”

is not proper. If you were not like a candle, I could not have enlightened you.

So I am very thankful to you. And I am so much enamoured by the way you people are feeling about Sahaja Yoga: that collectively you have to work it out, globally you have to work it out.

You have to help each other and bring up the people. Most important thing is to create a mind universally which is towards the spirit. Then we'll solve all the problems, no problem. Now if I say I am starting some sort of a project here for the poor. Immediately all of them will send Me money. Immediately they'll all work. They'll find out who can work it out, who can come and help Mother. What work can we give them? How to work it out, all over the world. I mean, it spreads so fast. I have to just say that. I never asked for money. I never said, “I need money” but immediately they will plan out the whole thing, bring the whole thing here and work it out.

It can work in India, it can work anywhere. It's not just they are interested in India. But globally they are interested in the problems. It is not for making some sort of a show or some sort of a, we can say, a cult. It is something which is very innate, which is very subtle and that works, that gives them joy. That gives them joy to do something for Sahaja Yoga. I am sometimes amazed how they feel for the whole world, how they care for the whole world, how they are willing to do for *[UNCLEAR]*.

Of course as I said, every country has some problems. Like, we can say that north Indians are interested always in politics because Delhi is here. But is reduced now, very much reduced now. There's not much going on. And they

don't like to hear anything against anyone. That's a good thing. And in the south, we can say in the beyond Narmada river, whatever we have, Maharashtra and all that, they are very ritualistic, very ritualistic people. Even if they put the thali [plate for dining], you must put salt here, you must put vegetable here, you...

So that a blind man can also eat food properly. You must use only one hand. You must keep another hand tied up. They're very, very ritualistic because of these two things, you see, in Sahaja Yoga they do not grow.

Whatever it is, we have to understand that these are *[UNCLEAR* lingering] still are behind us. For example in north India, I would say if anybody speaks anything ill about anybody, just put your. This principle of Gandhiji was correct. Never listen to any nonsensical gossip. Gossip is going on. People like to listen to gossip because of this media also. They were showing nothing but gossip before election. And the whole gossip goes into our mind and that's how we work out.

So for this part, I would request all the people from the north India to never to listen any criticism, never to criticise anyone. What is the use? Just see logically: if you listen to somebody's criticism, what is the use? What do you gain out of it? Now by repeating it to somebody else, what do you gain? What is the gain? Simple thing, always ask the question: What is the gain? And why to see something wrong with others? I know by that you can be cheated.

Somebody can deceive you, is true. But doesn't matter. You don't get anything into your head. You don't get any filth and any poison in your head. I know there are people

who create problem, talk from one to another, do this, do that. But that should not harm you in anyway because you have the spirit and the spirit cannot be harmed. It cannot be destroyed. It is said that, “It cannot be destroyed by any weapon. It lives and lives forever." So the attention towards the Ātmā is lacking, Ātmā vimukta.

We, our eyes have gone, our attention is gone to something away from the spirit and that's why all the problems are there. Once you are one with your spirit, it works. It works for you because it is in connection with the God almighty. It is in connection with the All-pervading Power, which works out everything. I know this All-pervading Power. It has showing so many miraculous photographs about Me. And actually I, I didn't ask It but It is doing. Because very active, It is very active. And if It sees anybody who is subtle and who is deep, It acts.

In your business, in your politics, in your family in everywhere you'll find this light will shine and you'll respect, respect the hearts of a person. You'll respect the love of others. You will respect the spirit that is shining in others. This is the reason why you have learned to respect each other, because your spirit is enlightened. I can see it so clearly.

I am so very happy to see so many of you here for My birthday. I don't know what is the significance of a birthday is but whatever it is, it is one of the things that I can meet you, all of you here, so very happy. I am thankful to these people who are elites of our society. They are very great people elected and sometimes given very high positions and also there are some very well known industrialists. All of them have to understand the

value of spiritual life. It's very important for them. Not to avoid this point but to be one with your spirit is your own property, is in your own, I should say, the complete glory that you have is to be the spirit. With all this, I don't know how to thank you all and how to thank all these people who spoke so nicely. Only thing, I wish you all a great growth in your spiritual life atmonnati, into your spirituality so that it covers all the corners of the world and create a beautiful world of tomorrow.

May God bless you!

Contents: 1998-03-21 **Birthday Pūjā, Becoming the Spirit You Go Beyond Guṇa, Kala and Dharma, Bharat Scouts Ground, Nizamuddin, New Delhi, India**

I really can't understand. I was overjoyed to see the way you had organized this beautiful welcome. I must say that it's your love which finds all kind of expressions of enjoying Sahaja Yoga. I really can't understand how these unique ideas come to your heads and you represent the different countries from where you have come. I wish you carry these flags back to your own countries and tell them the message that the time has come for our resurrection, that we have to rise. We have to rise above this human level to a higher level of existence. And if that happens, then how it changes your life, how it makes you happy, how you lose all your absurd ideas of hatred and of harming others, injuring others: all this kind of ideas which have worked out to give some sort of a sadistic pleasure to many people and

they have enjoyed the way they want to destroy the joy of others, the happiness of others.

To maintain the happiness, I know, you being Sahaja Yogis, you have to bear a lot, tolerate a lot of nonsense. You have already done it and gradually once Sahaja Yoga is established in your own countries as something that is so beautiful, so very pure, so very important that all others in your countries also will try to follow that path which you have crossed over. Only your lives are the ones which will reflect the beauty of your inner being and of Sahaja Yoga.

I told you yesterday what was missing in the human awareness and that the attention was not on the Spirit. But when it is on the Spirit, what happens to you? Firstly you become according to Sanskrit words, Guṇatīt: you go beyond all the three Guṇas. That means you are no more a person who is Tamo Guṇi, means the one who has got all kinds of desires of self-indulgence. Your attention moves from there to the second style where you are Rajo Guṇi, the right-sidedness: they want to do something, want to show something, you want to become something, you want to compete with others. All this struggle just disappears. `Atīt' means beyond. Then Sattva Guṇi: that is also where you are seeking, where you see that what's wrong in this kind of extreme behaviour and you just hate that kind of life and you want to get out of it and then you start seeking. That also is finished. All the Guṇas are finished, so you become Guṇatīt.

It just happens when your attention goes to your Spirit, because now the attention is not on any one of your

inherent, you can say, or conditioned qualities, or of egoistical qualities.

So you become a person who is beyond this. This is something very remarkable as far as for normal life, but for you it is not, it just happens. You just enjoy being yourself. You're no more concerned about your own conveniences, comforts and petty things. But what happens is that you just go beyond all these three Guṇas which have been dominating you this way or that way.

So that's how you cross the limit of human awareness, firstly.

Then the second one is, you become kalatīt: you go beyond time. I know today I was late somehow. It just works out that way. But you didn't miss the time. You were still enjoying. I could see, sitting in the house, that you are all in a very enjoyable mood, all of you are enjoying nicely. I'm not here, but still you are enjoying. This is beyond time. You're not bound by time. Whatever is the time is your own, because you are standing in the present, you are not standing here and thinking of the future. You didn't think about what will happen tomorrow or how will you catch your plane, or how will you do this. Here you were just enjoying, enjoying the present and the present is the reality.

If you are thinking of the future or of the past, then you are not in reality. I have told many a times that past is finished and future doesn't exist.

So at this moment you are here sitting, perhaps may be waiting for Me, may be just enjoying every moment of your stay here, of your connections with others.

And this enjoyment cannot be described, how you are enjoying this. Otherwise people would be seeing the watch, wondering, “Why Mother has not come? What is the problem? Why She is not arrived?" and all kinds of ideas can go round. It helps a lot to be kalatīt.

I remember in Nasik I had to work very hard because no Sahaja Yogi would come forward to do anything, they were so shy and so much worried. And it so happened, luckily or unluckily we can say, that My car failed on the way and I was delayed in going. About one hour passed, there was no car coming that way, there's no way to go and we were stranded on the road. Now surprisingly, when I reached the place where we were going to have the program, the Sahaja Yogis took over. They took the responsibility and they were very busy giving Realisations to others and working it out. Otherwise they would not. They could not believe that they have power to give Realisation. I may tell them, but they would not raise their hands. And just because the time was there and they thought, “So many people are here, Mother is not coming or She may be coming, so it's our responsibility." In that way they took the responsibility.

So when you are beyond the time, you become responsible for that moment. It's such a responsibility which is also collective, means you just all of you become responsible. It's very surprising, we are so many here, there's no quarrel, no fight, nothing. We are very nicely settled down, just beyond all kinds of stupid ideas of attacking each other. That happens because you are not involved with the time. The time cannot bow you down. Perhaps if it were not you people, some other people,

they would have thrown stones on My car, thinking, “So it is so late She comes, we are here boiling in the heat." They would have resented.

But not the people who are beyond time. They are nicely sitting down, enjoying themselves. It doesn't matter, the time passes on.

Then you become Dharmatīt: you become beyond Dharma, beyond your human nature. That means whatever you do is religious, whatever is your endeavour is religious. If, say, you are in a business, you would like to do business in a religious manner, because you are beyond religion you are not bothered as to follow a particular pattern or ritual of any religion, but you are beyond it. Like people who are, you see, not beyond religion: they must get up early in the morning, they are bound by their rituals and they pass through the rituals and if one of the rituals is not done they are very unhappy and shaken up. But not you. For you, you are always in Dhyān, always in meditative mood and anything goes wrong you just jump into that awareness where you get the solution and you are not disturbed, not disturbed at all when things go wrong.

Like ritualistic nature makes you very constricted, very docile, sometimes can be aggressive also. People with their ritualism trouble others a lot. Like one lady who was supposed to be our friend came to My house.

So she said, “I'm a vegetarian." I said, “Then?" “But I can't eat the food in which non-veg food has been cooked." “All right.

So we'll have to get new utensils." So I went and bought new utensils for her.

So she said that “You have to be careful that even the spoon should not be used." So I had to go and get for her a spoon. Then she said, “Tumblers; because people are taking food here who are eating non-veg food, so you better get us something which is absolutely new." So I had to incur all these problems. And then she was in the kitchen and she wouldn't allow our cook to cook anything for us. She said, “First I will cook and then you can cook." And she made such a nuisance out of her that instead of being a guest she became a pest and this is what happens to people who are ritualistic, because they are very demanding. They go on demanding that “This is our Dharma." I know of another story was told to Me by somebody in Bombay [Mumbai]. She said, “This lady who came to me as a guest, because she was related to something very high up, she was worse than My great-great-great-grandmother." I said, “Really?" She said, “I can't understand that in India we have such people still living. She came here and she said, `I cannot take water from the tap. You have to get it from some sort of a well.' " Now, there are only two wells in Bombay [Mumbai].

So people had to go and fetch the water, but the cook had to be completely drenched in water and then only he could cook. “Because if he cooks without that, then I won't eat." And she went on and on and on there and the cook got sick with pneumonia, another cook came and he got u, you see? This lady didn't mind. She said, “No, that's my style." So she asked Me, “What should we do with such people, Mother?" I said, “You should have asked her that `We have this thing. If you like it well and good; otherwise you don't eat, it's all right, good. Fasting

is a very good thing.' That's the only solution for such people who are so self-centered and so much bothering others." So this self-centeredness comes to us because we think, “This is our Dharma, this is our right, this is, everything belongs to us. How dare they do not do it?" How much we trouble others, how much we make them inconvenient, how much we try to make their lives miserable, we never think. We go on demanding things, “This is my Dharma, what can I do? This is what I have to do." But it becomes such a conditioning of the mind that I have seen many cases in Sahaja Yoga who got conditioned like that.

There was a lady, French lady who came to Sahaja Yoga and her mother was very ritualistic to begin with and she was so troublesome that she must go to church every Sunday. She would dress up well, go to church and come back home. And one day she just disappeared.

So they told the police to find out this lady and when he went to find out the lady, the police said that “We can't find her, God knows where she has disappeared." Then she said, “All right, go and find out in the church." She was still sitting in the church. Next time again she disappeared. It happened three, four times.

So the police said, “Sorry, we are finished with her. Now if you want you can put her in the old people's house and that's all." So they sent her to an old people's house.

So this Sahaja Yogini told Me, “Mother, very surprising, they are otherwise very stupid people, they go on sitting, brooding, talking nonsense like mad, they have all become senile and their senility can be very well seen. But what happens that on a Sunday they all dress up well

and go to church. That's the only point where they are sane." It is very surprising how the conditioning works.

There was one person I had who came and stayed with us and he said, “I'm very good driver." So I said, “All right." But he only know driving, he didn't know about London, what sort of a place London is. Now he knew the driving very well, but if I had to go to the north, he'll drive Me to the south. If I had to go to the east, he'll drive Me to the west. I said, “What's the matter? You know driving?" “Yes, I know driving, that I know, but I don't know anything about road, I have no road sense." One day the police got hold of him. I was also in the car. He said, “Where are you going?" He said, “I am going to such and such place." So he said, “Now you have been to this place six times. Again you are coming back to the same point six times!" So in the old age I have known that these things form a kind of a habit, but in young age also you can find people get so conditioned by their style.

So this is what you can call the human element, where you get attached or get bothered about something. Now it's a kind of a, I should say, a madness that somebody demands this, somebody demands that, “I don't like this, I don't like that." It goes on and on and on. It's so common to say “I don't like” “I like." It is very surprising that they go on saying like this.

They go to somebody's house, “No, no, I don't like this carpet." I mean, it's not your carpet, you've not purchased it. This person has purchased the carpet. What have you got to do? Why should you say “I don't like"? Who are you? You have not paid for you. The one who has paid likes it, finished! Why do you want to pass your

remarks, “I don't like it"? Are you a connoisseur, so to criticise others? Somebody is wearing, supposing, the hairdress in a way, but “I don't like this kind of hairdress." “Why?" “I don't like, that's all." Then it goes from there to human beings and everyone. Who are you to like or dislike? What is your position? Why should you say `I like' or `don't like'? But is very common, specially in the West, to pass such remarks, “I don't like it." “I don't like India." “All right, if you don't like, sit at home. Why did you come here?" “I don't like Turkey." “Why?" Because if supposing anybody is wearing a long skirt, they'll say, “No, I don't like it because it is Turkish." So you should only wear short skirts. But we don't like short skirts, supposing. But one should not say that “I don't like it” because it hurts people, it takes away the pride of the person.

Now when you are in Sahaja Yoga you must know that you are not normal human being, according to the normal standards, you see, you are above them. Your likes and dislikes are different from theirs and your whole attitude has changed. You are, sometimes you are just like children, I have seen. You talk like small little children, very innocently and sometimes you talk very profound things. Now this is unknown to people who are supposed to be normal, because normal people, you know, they are so bombastic, all the time they go on saying “I, I, I." Kabīra has said that when a goat is living, she goes on saying “meh, meh, meh” means “I, I, I." But when she is dead and her intestines are drawn into a kind of a wire for, we call dhunak, means “with which they separate the seeds from the cotton", that time,

what she says, “tu hi, tu hi, tu hi": “you are, you are, you are." “You are everything." When you say that, immediately your attention goes away from others, finding faults with them, finding what's wrong with them, using your brains all the time to criticise others, to make fun of others, sometimes even to talk ill of others. People enjoy gossips. Why? They enjoy gossip because they don't know that another person is the same as Myself and I have no business to gossip about that person.

So this understanding, I should say this loving wisdom doesn't exist when you are a normal human being. At the slightest provocation you can get angry, start doing all kinds of things just like a bull in the China shop, you can behave any way. Suddenly you'll find them just growing up into that. The reason for that is, you are not yet a Sahaja Yogi. But Sahaja Yogi is a person who enjoys all kinds of things.

Say somebody becomes very angry and hot-tempered. He also sees that what is happening, how he is behaving.

So, actually it is not a Dharma that you get angry with someone, it's not. It is something very low to be angry with others, to be all the time shouting at others, to be exacting things from others or to criticise others, thinking you are something great. And this doesn't pay. By the time you come to the end of life you'll find you haven't got one friend, one neighbour.

Another thing is that when you are very egoistical, you think no end of yourself and you go on talking, jabbering, talking, jabbering and the another person just gets bored stiff; but still you are talking, talking, talking about yourself, “I did this, I did this, I went there. I, I, I..." It goes

to any limit and you are not ashamed as to what you are saying.

I have seen people who have taken to all kinds of funny attitudes towards others, when they are just normal human beings. If somebody says something wrong about somebody, somebody says that “That person is like this, I know, you see he did this way." Immediately it goes into their mind, “Yes, it's so." Now that makes your mind a sick mind, we can say vikrudh, where the mind is not normal. You become sick and you accept all this sickness and go on accepting it, accepting it till you are a sick person and this sickness is extremely dangerous. Not for others so much as for yourself, because nobody can stand such a sick personality.

Now you might say, I've seen people who have taken to religion. Like now I am a religious person, supposing. Now you better be religious, so what? You can't do this, you can't do that, you cannot sit here, you cannot eat this, this is important: all time to discipline others, instead of disciplining yourself.

Because when you are a normal person you don't see yourself, you just see others; but once you are a realised Soul, you just start watching yourself and see for yourself what's wrong.

Now after becoming the Spirit, in the light of the Spirit you see yourself. You just see yourself. What happens, how you behave and how you enjoy yourself, when you know how to correct yourself. It's very sweet. Little, little things you do in such a beautiful manner and you'll say such beautiful things. Of course there are people who cannot be corrected, they're incorrigible.

So also you should just see this is incorrigible, you can't help it.

Like in Sahaja Yoga we have some people who are all the time trying to help the wrong type of people, like they have taken a power of attorney in Sahaja Yoga.

So if somebody tries to be funny, we expect a telephone call from that power of attorney. After two hours, he tells, “Now, please tell Mother that such and such person is to be looked after. This has to be done, that has to be done." It's absolutely a habitual thing with them to inform Me that “No, You must help, You must do something." But now it has become such a common practice and we know that he will just now come along and give us a big lecture on this subject.

So you see, it's a nature of a human being which has been going through the different types of complications in life, also born with some genes or something that he is not a very normal person, though we say he's normal; because the way he reacts, the reaction that he shows is very absurd. There's no need for anybody to telephone to Me, to tell Me that “You see, this man is such and such, You better look after him." Unnecessarily to interfere with others' affairs when you have no authority, when you have nothing to do with that person. All sorts of, I can tell you, designs are there that has been made into the minds of human beings and these designs all disappear, just disappear. I don't know how they get all these designs, from where they get it, maybe their country, maybe their family, maybe their genes, whatever you may say, all this disappears, even your genes change. That is what is Sahaja Yoga, where you become the

Spirit; everything changes. And what happens to you, that you become a person who knows what is joy, who enjoys joy, who enjoys existence, who gives joy to others, makes others happy, all the time thinks how to make others happy. Just it happens, though you are brought up the same way as others are, though you are being educated the same way, maybe; but all that disappears and you become a wise, beautiful, joyous person.

It's something that you have achieved, of which you may not be aware, the way you are enjoying in this scout ground. No other group could have enjoyed as you have enjoyed. I can see what you are doing here and how you are enjoying, how you are enjoying the company of others, it's very remarkable; and that has come because your heart is full of joy of the Spirit that shines within you. You can examine yourself and see for yourself whatever I'm saying is there or not. Of course, there are some people who think no end of themself, they are staying in a hotel or some lodge, or something. They are not enjoying. They still think that they are something great, so they must stay somewhere like that.

Very surprisingly, specially Indians I have seen, when they come to Cabella they all want to stay in a hotel. In their lives they might be having one bathroom in their house, but when they come to Cabella they want to stay in a hotel with attached bath, with this, with that; young people, it's very surprising.

It happens because I think they have never seen a good hotel, or may be that they have lived in a very bad condition. But a person who is a Sahaja Yogi can live anywhere, can sleep anywhere. Only thing is that his

Spirit is there to make him happy, nothing else. That is the One that gives you happiness.

All these other ideas that human beings have, which have created problems after problems. Now you see, because you belong to a different religion, you are bad. If you want to know about the Christians, you'd better go and ask the Jews; and if you want to know about the Jews, better go and ask the Muslims; and if you want to know about the Muslims, go and ask the Hindus. You'll be amazed how they talk about other people as if all of them are bad and they are the best.

So this whole attitude changes completely.

You forget it: who is what, whose religion is what, from what sort of family they come in, from what is the background they are coming in. They become just one with each other. What they enjoy is the company of all the Sahaja Yogis. All the Sahaja Yogis are there, that's all.

So many Sahaja Yogis will be there and that is the Mecca, that is the Kumbha Mela, that you can call anything if you like. The collective joy that you enjoy has come to you because you have crossed, crossed that barrier which has stopped you from seeing the truth.

The truth is, as I said yesterday, that you are the Spirit and once you become the Spirit you become Guṇatīt, kalatīt and Dharmatīt. Once you cross these limits, then you become like a drop in the ocean. If the drop is outside the ocean, it's always frightened of the sun because it will dry it up; he doesn't know what to do, which way to slip, which way to move. But once it is one with the ocean, it just moves and enjoy because he's not alone, it's not alone. It's moving with the waves of that

beautiful ocean of joy. And that is what you have achieved, of which you are aware; you know, but you don't know you have achieved it, because you are the Spirit.

Now you should be on the watch about yourself sometimes and you'd be amazed to see how you are changed, how you have become so simple and sensible and wise.

So many problems come in the West because they are still stupid, I think, very stupid people. Because even an old man of eighty years would like to marry a lady of, say, twenty years and he doesn't understand why he is doing it, because he doesn't accept his age, he doesn't accept that “I am an old man, I must behave like an old man." He wants to marry a girl who can be his granddaughter. This is more common in the West. They always think like that. Any young girl they see, they think they should marry that girl. They may be just on their way to the grave, but doesn't matter, they want to have a wife like that. This is the problem of the West.

Now how does it come? Because they don't understand that we are old and to be old is to be proud.

Now when I was five years, I cannot imagine so many people could have come to wish Me a happy birthday.

Even when I was fifty years there were not so many people. Now when I am seventy-five, see how many people are there to wish Me happy birthday! When you are old you should be proud of your age, if you have lived wisely; but if you have been stupid, then of course nobody can help. Everybody will laugh at such a person, but they will do the same thing. It's a custom in the West

to go on having wives after wives, divorcing your wife and this, that.

In India it's the other way round I should say, they don't have much respect for the women. They were supposed to have great respect for women, they were supposed to have placed their women at the pedestal of a sati and even if the woman may be anything, they don't respect. Now this is from where it has come, I don't know.

Some of them say that it is written by some poet that a woman should be beaten up. I mean, who is this poet? He should be beaten up I think, first of all. He was born out of a woman and here he writes like this.

So you see, we like to take up something which is wrong, which is absolutely absurd. This comes because you are not wise. A wise person will take in whatever is the wisdom. He won't accept anything nonsensical. You go on reading the books one after another, one after another.

So many books you read and where do you land up with that? You find you are reading books which are no good for you, useless, but if you are fond of reading, you go on reading.

So the lack of wisdom gives you indiscrimination and you justify it, all that you justify and you say, “Now this is very good. Whatever I am doing is the best." It's not ego, I would say, but stupid human understanding. “Whatever I am doing is good. Whatever is my attitude is good. How dare anybody tell me anything that this is wrong, that is wrong?" Everybody will laugh at that person, make fun of that person. Such a person will suffer a lot, everything. But he will never accept that “I have done something

wrong." So when you go beyond Dharmatīt you become, go beyond Dharma, then what happens that Dharma becomes part and parcel of you. You don't do wrong things, you just don't do it. It's not that somebody is telling you or you want to follow it, or there is compulsion or you are disciplined, but you just don't like to do wrong things, to say something which is not respectful, which is not helpful, which is not loving.

This is the quality of a Sahaja Yogi, where you become the Spirit. Becoming the Spirit, you don't have to tell anybody, so obvious, so evident and one can see that and the more you go deep into yourself, you find that you are endowed with such greatness within you, such beautiful feelings, such nice things within you that you overcome the ego of others.

I must tell you a story. Once I went to see a saint.

So the Sahaja Yogis said, “Mother, You never go and see these Gurus and this and that, so why do You go?" I said, “You come along with Me." So we had to climb a lot. I said, “From here you see his vibrations. First you see his vibrations." So lots of vibrations were coming.

So we went up the hill, climbed up. And this gentleman was supposed to have powers that he could control the rain and it started raining and raining very heavily and I got completely drenched in that rain. When I went up I saw him sitting on a stone, just shaking his head with anger or I don't know what.

So I went into his cave and sat down.

So he came back, he came back and he said to Me, “Mother, why didn't You allow me to stop the rain? Is it to overcome my ego?" I said, “No, not that, I didn't want, I

didn't see your ego anywhere; but the problem is the another. You are a Sannyāsī, you are a one who are an ascetic, you bought a sarī for Me. Now if you bought a sarī for Me, I can't take from you because you're a Sannyāsī.

So I had to get drenched, so that I will have to borrow sarī from you." And the whole thing melted away. He became a very different person.

So with wisdom you know how to handle different types of people. You say things by which you melt their ego. Their conditionings also are brought into a kind of a new awakening. They see in you that wisdom, that love, that expression of, I should say, your Spirit. And that's how so many saints, though they were tortured and troubled by many, but they were definitely very much respected and loved. But those saints in those days, I must say, were definitely very nice and good people, but one thing was there: they were rather strict and disciplining with their disciples. The reason was that they were not realised Souls, their disciples and these Gurus thought that “Unless and until you discipline these people, they'll never rise, they'll never become something great, so they have to be disciplined." And those who were seekers of truth accepted that “All right, whatever you say, we'll do. Even if you ask us to fast, we'll do it." They'll stand on their heads, “All right, stand on our heads. Do what you say and we will be willing to do it. You don't have to worry on that point." And that's how they were very disciplining type.

But in Sahaja Yoga there is no discipline taught. The reason is, you are realised Souls, your Spirit is there and

the Spirit gives you the light. In that light you see yourself so clearly and you can discipline yourself. I don't have to tell you. You know that so many people have given up drugs overnight, but I never told them, I never even talked about drugs or anything and how did they do it? Because they had the light and this is what is you have got today, is the light of the Spirit. You become absolutely independent and absolutely free; complete freedom, because you have the light. You cannot do, you cannot do wrong things. Supposing now there is light and there is some sort of a big explosion taking place. I won't run towards the explosion, no. You won't run either, because you have got the eyes.

So the Spirit and its light is the greatest guiding factor by which you become, as I said, Guṇatīt, you become kalatīt and you become Dharmatīt. You are not slave of anything. You are not slave of your watch, you are not slave of time, you are not slave as to what is your Guṇas are. You don't want to see whether you are right-sided, left-sided or centered. You are a Sahaja Yogi and a Sahaja Yogi is beyond all these things, so you are Guṇatīt. You are Dharmatīt because Dharma becomes part and parcel of you. You don't have to follow any disciplining of Dharma.

I have seen in Sahaja Yoga, in some of the ashrams they are very strict. That should not be so. I have told them never to be strict. If somebody doesn't get up at, say, four o'clock, doesn't matter. Let him get up at ten o'clock. After some time he himself will get up at four, but don't try to discipline them too much. Children also you should not discipline too much. Of course if they are

realised Souls, they themselves are so good, they are so beautiful. But if they are not, try to give them Realisation. Once you realise that those who are not realised are making all these mistakes, that they are in the darkness, your attitude towards them will change. You will just try to be extremely patient and kind and affectionate and loving, because you will know that person is not realised. He has not got his eyes, he can't see, he is blind, he can't hear, he can't feel the reality.

So first let him feel the reality. What is the use of giving him a lecture and disciplining? Still he'll go on making mistakes and troubling himself, or troubling others.

So this is what you have achieved through your enlightenment, that you are beyond all these things.

And you become a person of a temperament which is so loving and so joy-giving. I mean, it's so many examples I can give in Sahaja Yoga which has happened, that I have seen the beauty of their love and affection, not only towards Me, but only towards others also. Only if it is only towards Me I can explain it, but I can't explain the way they are kind to people, as I told you yesterday, that these people went to Israel, now they went to Egypt, they went to Russia. Who told them? I never asked anybody to go anywhere. On their own they felt they have to go and do this job and they have to help people to get out of their ignorance.

So today, on such a day when you are celebrating My seventy-fifth Birthday and so many balloons are there, they are very remarkably, very picturesque and have colours of different types, expressing your love for Me. In everything I see your love. Whatever you have done

here, all your decorations, everything, I feel My children are so loving. I have done nothing for you, I don't know what makes you feel such gratitude.

I still want to know, what have I done? I have done nothing! But the way you want to express your love, it's very surprising; except for, I would say, that you got the light of your Spirit. In that light, might be you see something different in Me, but the way you are showing your gratitude is really beyond Me.

As the other day, one of the speakers said that “You don't thank your mother, take her for granted." It's a fact. There's no need to thank Me, you have to take Me for granted. But the way you want to thank Me, just like a small little child would like to thank, you just become like children. You're so enthusiastic about it and you don't understand that normally is not done like this anywhere; nobody tries to be just like children expressing their beautiful love.

It's a very new thing that one can see. Such peace, such love, such joy all around in a far-fetched place like this, how could you do that? How could you manage that? It's not easy to understand, it's not for human beings to see that. They just don't understand how these people are like this and why are they living like this so happily? Now you have comforts in the house, you are living so well in your houses, everything is there, but here in this scout ground it's not such a comfortable place to live. But you can live anywhere, I know, I have seen it. Wherever you are, as long as there are Sahaja Yogis around, you don't care for anything. And this collective enjoyment of each other, without any expectation, without any criticism,

without any gossip or any nonsense like that, is so beautiful. And even when you pull each other's legs, you know, I enjoy your jokes and understand that it's such friendship, such beautiful friendship. Whether you are from India or from England or from America, or from any other place, you find there's such oneness of understanding, oneness of movement, like one waves rises and another wave rises and another wave rises. It's continuous, eternal and this is what one has to achieve for others also.

For that also, must remember that you have the light; others don't have.

So you have to be very considerate, tolerant and understanding about their problem and just listen to them. What is their problem? First they'll tell you that “My business is going down” or they might say that “My wife is no good” or “My son has no job, he is not working." All kinds of things they might tell you. Listen, listen to them, for them it is important, all right. After that you will find gradually, you see, they'll soothe down because you are emitting love, you are emitting joy, you are emitting confidence through your spiritual awakening. You have those powers. You just stand anywhere and you can create peace in that place, you can create happiness in that place.

So be confident, don't lose your confidence.

Also your wisdom to understand others will be very much convincing for other people to understand that “They are something exceptional. They don't get angry, they don't get into temper, they are not mad people, they are not after some sort of a craze, just very, very balanced

people." And this you don't have to practice. It is there. It is within you and you should be proud of it. You should not think that it is something that you have to achieve, or to become. You have it, within yourself you have it. Only thing that you have to see in the light of the Spirit yourself. It just is a very simple thing and that works out.

It is not easy for others to understand you, but it should be very easy to understand them; because you were like that before and now they are seeing you and they will become like you.

It's very simple. You can see this, that I started Sahaja Yoga with one lady. And now today, see how many are there. Now what have I done, I really don't know, what have I done? I have no idea. And what you think, such gratitude and enjoyment and joy! So all these things, whatever I have told you, you have to be aware of your being, of your own Self, of your Spirit, that you are the Spirit. And as you are the Spirit, you are beyond all these things. And once that happens, you'll be amazed what a personality you are.

[Shri Mataji continues in Hindi.]

Contents: 1998-04-05 **Śhrī Rāma Pūjā, Rāma Navami, House, Noida, Uttar Pradesh, India**

Śhrī Rām was the ideal husband where as Śhrī Sītājī was an ideal wife and the Children born to them, known as Lav and Kusha, were also the ideal sons. Śhrī Rāma wanted to establish the high ideas to be emulated by humanity.

Socrates, as you all know called him `a Benevolent King'.

Actually all the events that occurred in the life span of Śhrī Rāma like `Ahilaya Uddhar', `Moksha' to (Adiwasi woman Shabri), Killing of Bali, who was the king of monkeys, who was doing adharma, as well as the killing of Rāvaṇa because he kidnapped Śhrī Sītājī, to establish the rule of Dharma. Actually, Śhrī Rāma was `Dharmatīta' i.e. beyond Dharma. But strictly speaking, Dharma was in born in him i.e. he should be called `Dharmasthita'. He was the embodiment of Dharma.

To uphold the Maryādās of the throne he renounced Śhrī Sītājī (who was very dear to him), simply because people doubted her despite her crossing the fire (Agnipariksha). Śhrī Sītājī herself also left Śhrī Rāma, in a way in the end after bringing up her children nicely; who had acquired all Vidyās and had mastered the art of Archery, so much so that they defeated their own uncle Śhrī Lakshmana and ultimately Śhrī Rāma had to come to fight with them to free the horse of `Ashwamedh Yaganya'. But Śhrī Sītājī who stood on `Dharma', intervened and averted the fight between the father and the sons.

Śhrī Rāma in his own way, acted in life as if he were acting in a drama, forgetting that he was a Divine incarnation. But later on, when he incarnated as lord Śhrī Kṛiṣhṇa, he was alive of his powers and used them diplomatically and punished all the Rākshasas one by one.

Śhrī Rāma was also a great Devī Bhakta i.e. devotee of Shakti. Before attacking Sri Lanka he performed Devī Pūjā for which he needed a Brahmin for conducting various rites to please the Devī. He then sent for Rāvaṇa the king of Śhrī Lanka, who was a Brahmin and Devī

Bhakta. He readily responded and helped Śhrī Rāma in performing the Pūjā of the Devī with all nine types of rites.

Had Śhrī Rāma been of a cunning disposition, he could have killed Śhrī Rāvaṇa then and there but he was a `Maryādā Purushottama' [a righteous person]. He did not do such a mean and irresponsible act.

They were enemies but while performing the Pūjā the enmity was completely forgotten.

Even his sevaka [most obedient disciple] Śhrī Hanumāna was an ideal disciple to be emulated by all the Sahaja Yogis. He was of great powers. He is an innocent personality of a very high order, always keen to perform the task set out for him by Śhrī Rāma. Later on also he appeared during the incarnation of Śhrī Viṣhṇu as Śhrī Kṛiṣhṇa and used to ride on the top of the chariot of Śhrī Kṛiṣhṇa.

He is known as `Chiranjīv', an eternal being, one of the seven eternal personalities. He also comes and helps and performs all the tasks assigned to him. He is always present in all My Pūjās and on one occasion he had been visible in vibratory form, in one of the photographs taken in Bombay [Mumbai].

So character of all these great personalities are to be emulated by all Sahaja Yogis in their lifestyles to achieve their ascent in Sahaja Yoga.

May all of you follow such great characters and be successful in achieving the high ideals of human behaviour. You should bestow love and compassion on each other and on the people you come across in your lives and become ideal Sahaja Yogi brothers and sisters.

May God bless you all with eternal blessings.

[Later on Shri Mataji revealed that the most important thing about Śhrī Rāma's life was `Puruṣhart', the will to rise above all difficulties in life and adhere to one's duties.]

Contents: 1998-04-18 **Talk to Sahaja Yogis, after the Evening Program, the day before Easter Pūjā, Istanbul, Turkey**

[Referring to the Sufi dances:] Not the kind of speed that comes when rushing to catch a plan, but of rhythm.

Contents: 1998-04-19 **Easter Pūjā, You Can Spread Sahaja Yoga only through Love and Compassion or Express Christ's Light through Our Lives, Istanbul, Turkey**

Today, we are celebrating the resurrection of Christ. That is the greatest message of Christ life, not the crucifixion. Anybody can be crucified and killed, but this dead body of Christ was resurrected from death.

Death itself died and He overcome.

It's a miracle for ordinary human beings, definitely but not for Christ because He was a Divine person.

He was Śhrī Gaṇeśha, He was Omkāra Itself.

So, He could walk on the water, gravity would not affect Him and also He got resurrected because death could not affect Him. Such a great Divine personality, specially created for human beings that people should recognize Him.

But they did not recognize Him, they killed Him in a very rude manner and even now, they think cross is a great

thing because Christ died on a cross. It's a very cruel idea of human beings to respect the cross.

What does it show? It shows that people liked all the cruelties done to Him, symbolizing cross as the one that represented His death and these atrocities, the way He was tortured.

So, it was a very sad time when He was crucified. But when He got resurrected it was the most joyous, most auspicious and most beautiful time. The resurrection of Christ is very symbolic for Sahaja Yoga. If Christ could be resurrected, then if human beings also can be resurrected, because He came as a human being with all powers and He created the path of resurrection for us. This path of resurrection is the one that we have followed in Sahaja Yoga, but the greatest thing is the piercing of the Āgñyā Chakra, which is described in all spiritual treaties or may be called as the scriptures that, that is the door which is golden, which is like a cover and no one can pass through that, so constricted is this door of Āgñyā Chakra. But Christ did cross that. His crossing has helped us today to open your Āgñyā. Without opening the Āgñyā you cannot go to the Sahasrāra and this was done so easily in your case only because Christ could go through all that torture and all that brutality and crossed over. How much we should be indebted to Him, I don't know a word that can express, because He is the One who took lead in telling people that: “You seek, you seek and you'll find" and then He says that: “You have to come and bang at the door." This is exactly what has happened in your case; that you have risen up to Āgñyā and then you have crossed beyond Āgñyā.

This crossing of Āgñyā was not at all difficult for Him, though by your own ideas of thinking and of the conditionings of the futuristic planning and all that, it was a big, big crowd, I should say of very black clouds were hovering on the Āgñyā. Thoughts were overpowering and you could not penetrate to this Āgñyā which was all covered, but you did and you not even felt that you have crossed the Āgñyā Chakra so easily.

First of all, we all should be very thankful to Christ for opening the Āgñyā for you. For Him, all the tortures and all the brutality were nothing because His purpose of His life, the purpose of His advent, His incarnation was to break the Āgñyā Chakra. Today, you will find that even though your Āgñyā is opened out and still you'll be amazed that people get involved in the Āgñyā Chakra. In Sahaja Yoga people do get involved in Āgñyā Chakra.

Now, how do we see through introspection what happens to us? For example, once people come to Sahaja Yoga they think they are in charge; in charge of this, in charge of that, in charge of all the Sahaja Yogis. And they start behaving in a manner which doesn't behove a Sahaja Yogi. It doesn't. I have seen them and I am amused the way they start trusting themselves and showing off that they are very much in charge. This is nothing modern. This used to be there with human beings, but if it was so, it was before Sahaja Yoga. Even now, people get into the mood of dominating others by saying that we are in charge.

Sahaja Yoga is not simple as you think because there is a lot of temptations. Supposing you make somebody a leader. Now, leader becomes some sort of in charge, you

see and he gets the drunkenness of power. When he is like that, he starts dominating all the rest of the people and also starts showing off that he is something very great and he has to dominate all the rest of the people. Then he creates an atmosphere of fear. Firstly I have seen what happens with them is that they start saying falsely that: “Mother has told this, Mother has said so. This is Mother's idea." I have nothing to do with that gentleman but he goes on talking like that and people get very frightened. Then also he can also frighten you by saying: “I will tell Mother. Mother will listen to me and She'll punish you." I'm sometimes very surprised at such people because I have never said that I will punish somebody or I will take him out of Sahaja Yoga. Nothing of the kind.

So, this man who thinks no end of himself, he may be a leader, may not be a leader, may be nothing in Sahaja Yoga and then he starts talking like this, in such a funny manner that it doesn't look that the person is a Sahaja Yogi. Then he goes even further. He goes himself describing as something very great as if he is the one who is chosen specially for the rising higher and higher.

When I hear about these things, I'm really amazed how can people befool themselves all the time and behave in such a manner. First thing in Sahaja Yoga is humility. If you are not a humble person, you cannot be a Sahaja Yogi. The person who orders about, the person who talks in a manner as if he is Hitler, any person who tries to control and being in charge of the thing, all these capacities only show that that person has achieved nothing in Sahaja Yoga. First thing is to enjoy the

humility. I have seen people like this. They'll always sit in the first row. They will be always sitting in a place where they just see Me, all the time there and just smile. I know they are just show-offs. They think no end of themselves and that's why they are there, but they themselves are loosing, they themselves are not very happy. That's why they try to do all these tricks and do all this kind of domination. The other side of it is people who are humble, who are simple, who are honest and who are really seeking the Truth are being oppressed by this gentleman. He oppresses them, tries to show off, tries to make slaves out of others. I have seen people have gone so far, that there was a group of people who just would not move even an inch without the permission of their leader and they would go all out to be subservient to such an irrational personality.

First of all you know this is the love of Mother. Mother never dominates, She cannot dominate because She is nothing but love. As soon as She sees the problem, immediately She absorbs. She has to make deliberations, just a drama sometimes to show that She is angry. But She cannot basically be angry with anyone. It's the love which all the time, all the time is flowing and that love envelops the Mother as well as you. That is how you people understand Sahaja Yoga. What does a human being need is nothing but love and compassion. Love and compassion of a very, very pure type. Look at Christ. He pitied the people who crucified Him. He told His father, God almighty, that: “Please forgive them, because they don't know what they are doing." He could see that the blindness of these people are doing wrong things and

God the Father would be very annoyed who is wrathful and may destroy them.

So, this is what He has done with a very compassionate feeling without thinking about it, just automatically He felt that: “These people are doing all this to Me and I don't know what will happen to them." So, He prayed to God, to Father: “Please forgive, please forgive them, for they do not know what they are doing, they are blind, so please do not punish them." What compassion, what love! I mean, think of it; do we do that in our life if somebody harms us, troubles us? Do we ask Father to forgive those who do not know what they are doing? That should be the level of Sahaja Yoga. And it will work out very well if you ask for forgiveness, God will look after them, He'll transform them, He'll bring them to their senses.

The messages of Christ are full of love, compassion, pure compassion. How He tried to protect Mary Magdalena is an example of that who was leading a sinful life and for a saint He had nothing to do, He had nothing to do with her. But when He saw she being stoned by people, He stood against her, He took a stone in His own hand and He says: “Alright those who have not committed any wrong deed or have not committed any sin, can take this stone and hit Me." And nobody came forward, because they had to face themselves.

When we are dominating others, then a kind of a cruel joy is there, some sort of a joy that I don't understand Myself. But people have, they show off, that: “We have achieved this joy, we have achieved this great power." It has happened for centuries with all the great emperors

and also despotic rulers. But with Sahaja Yogis it should be the other way round. They have to rule the world with peace and love.

They don't have to show off by any chance. This is how Sahaja Yoga will spread much, much faster. What does the world need? Just think of it. It needs only love and affection. Those people who are yet lost in the ignorance about life and are still busy troubling others, torturing others, going against the collectivity will have to return to normalcy. It's very abnormal behaviour sometimes and you just don't understand why they behave like mad people. It is very difficult also to tell such people that you are mad. And also it is difficult to be with such a person who is so mad with some sort of a power. It goes on like that with so many Sahaja Yogis, I have seen who start thinking they have lots of powers, they think they can do whatever they like, they can talk to anyone and they can confuse anyone. But in Sahaja Yoga, you don't have to confuse. You have to clearly express your love. But that doesn't mean any kind of particular gesture for a particular happening, but it is just an inner oneness with each other.

Sometimes I find Sahaja Yogis so much understanding each other, so much loving each other, so beautifully enjoying the love of other people. When I see that, I feel very, very happy, absolutely overjoyed that what I wanted, these people should enjoy is that. And you'll be amazed the most enjoyable thing is the love that you give to others. You may not receive, but when you give love to others, then it is the most enjoyable thing. But the way you express yourself is also an art I think, to

understand how to please others, how to make them happy.

I told you also this story before, about a saint who lived in Gagan Gadh, it's a... what you can say... hill or a mountain. He used to live there and he couldn't walk, you see, because of vibrations, he lost his legs or some... the power in and then he would go all over the place on a tiger because tiger loved him and he loved the tiger.

So, this gentleman was all the time telling people from Bombay [Mumbai]: “What are you doing here? Mother has come, go and touch Her feet." I didn't know why he was so much concerned.

So, I told Sahaja Yogis: “I must go and meet him." So, all these Gurus, you see, they say that: “We don't leave our pillows. We have to be in our own pillows." Means wherever they live, exit, they won't go out.

I'm the other way round. I will never station in one place, you see.

So, they asked if I could go, so I said: “Why not?" So, I went there and the Sahaja Yogi said: “Mother, You never go anywhere, so why do You want to go here?" I said: “Alright, see the vibration." And it's tremendous vibration.

So, when I went up, this fellow was very angry with the rain because he was supposed to control the rain. He was supposed to be controlling the rain. It's very surprising that when I went up, he couldn't not control and I got completely drenched.

So, he was very angry. He was sitting on a stone and doing like this with anger. I didn't say anything to him. I

went inside and sat in the cave where he had made some arrangement for Me to be sitting. Then he came and he touched My feet and he sat down. And I was amazed that he was still angry and he couldn't understand why the rain could not stopped.

So, he asked Me: “Why did You not allow me to stop the rain? Because, after all, You are coming to see me all the way and the rain should have behaved! And I also could not, some way or other, control the rain, so what was the thing, what was the lesson?" I just smiled. I said: “See, you are an ascetic, you are a Sannyāsī and I am your Mother and I cannot take a sarī from you, because, after all, you are a Sannyāsī and you are not supposed to take anything from a Sannyāsī. Even the Mother cannot take anything from him. But you have bought a nice sarī for Me and I had to get drenched so that I could take a sarī from you." You see the sweetness of Mine telling him just made him melt and he started crying.

He said: “We need a Mother for this world. There should be the Mother." We cannot solve, because whatever it is, we get angry. Or we want to disappear. We don't want to be with these horrible people who are so sinful to help them. This is the problem with the world today and that's why you find very few spiritual people in the whole world. Because they are the ones who are very much tortured, troubled, insulted, all kinds of things happened.

So they are struggling, struggling, so they want to die very fast.

Gñyāneśhwara such a great personality, such a great writer, poet. I mean, He was everything, so beautifully He has written. But at the age of 23, He took His Samādhi,

means, He went into a cave and closed the cave and died. Must have been tired and fed up with the surroundings of ignorant people. And that's why He died. You can imagine a person like Gñyāneśhwara who was the incarnation of Kārttikeya, had to recede into the world of the dead, because He could not bear any more the way they were torturing Him. They tortured Him so much, saying that He is the son of a Sannyāsī, I mean it's like this, son of a Sannyāsī means, He's no good, He's absolutely like an illegitimate child and He's ill treated to such an extent, He didn't even have shoes to wear, in that heat of India, He used to walk barefoot. And His sister, brother who were great scholars, who were great saints, great incarnations, all of them. As a result, He wanted just to disappear and He made a beautiful way of doing it, that He told them that: “I have to go." And He took leave from them and went inside His cave and got His Samādhi.

Even Christ was very young when He was crucified. He was 33 years of age. It was all planned by the Divine that He was to be crucified to make way for our Sahaja Yoga, to open the Āgñyā, to sacrifice His life and for Him to be hanged in such a horrendous cruel way, which normally you do not find people behaving in such a manner towards a person who is about to die.

So what happened? Those people who were in charge of His crucifixion must have been some devils, the way they behaved. It is not possible to forgive them, even if He, Christ, says. It's difficult to forgive such people who were watching the crucifixion of Christ.

So, if that is the case that a person like Him thought that: “Let Me do My job: is to break Sahasrāra." And then He didn't want to live, live with these stupid people to be tortured and He just disappeared into Kashmir, where He lived after His resurrection. Lots of stories are there about His ascent and His resurrection. And, you see, all those stories, if you read, you'll be amazed how miraculous. He got His second birth, we can say, or second life in Kashmir. He lived in Kashmir happily for some time, with His mother and there He died. They say there is a grave of our Lord Jesus Christ and also His Mother was there. But who has taken advantage of His life, from His life? Who are the people really who wanted Him to die? You know very well! You know very well how Christ died and the people came up suddenly, like Paul and Peter, who tried to make a big business out of it. It is very sad to see that these two persons brought such a shame.

This Paul was nothing but an organizer, I think, a person who was bureaucratic, I should say. But he was not only bureaucratic, he was also a man who wanted to have a big position.

So he told a lie, that he went down to Damascus and on his way, on his way he saw a big cross. According to Sahaja Yoga, all such signs are the sign of supraconscious. It's not of the Spirit. And then he came back and he started his own research and sort of things like that and he's written a lot of things, but throughout, if you read, you'll find that he was not a Sahaja Yogi, he was just an organizer, he was a bureaucratic personality who was writing how we should administer, how we

should have people who are different types of people, how should we manage them.

So he is management department, he was the management department for the Christians.

So the Christians also became extremely very secretarial type like, you see, everything has a time, you must come like this, you must sit like this, just talk like this. And also the nations which are supposed to be Christians are observing all that in a very official manner. It is not understood why are they so much official. Just the opposite what Christ did, is to break the Āgñyā, they built up this. And the Christian nations became the most arrogant, most aggressive nations in the whole world. For them, it was their right to occupy any land they saw. It was in their right to establish their own laws, their own, I should say, assemblies. All this is done in India, I know, even today, if you go to places like Punjab. And all of them, you'll find the people are just living like rustic people, working very hard and they are all the time under attack, from people who are dominating and those who wanted the full advantage to be taken out of these people. It was a ridiculous thing to behave like that as Christians.

Then, also they started converting them. It's another nonsense, converting them. In the South [India], what they did, is to... we, Indians, never make breads. They don't know how to use your oven in the South [India].

So they made huge big cake, you can call it a cake, or you can call it a bread and put it in the water, or in a well and they would say that: “We have put the part of the calf, of a buffalo, or could be a cow” and they just

believed them. And so, they said: “Now, you are finished, because you are no more belonging to Hindu religion or to any other religion.

So, now, you have become Christians." And that's how they made thousands and thousands people of Christians who were actually downtrodden people, I should say. I still call them `downtrodden'.

Now, all these downtrodden people, they wanted to have converted to Christianity. Because, they thought they all wanted all such people who would just follow the missionaries and who would not question. Because they were not educated people, they're not people of any understanding or intelligence to understand what these people are.

So, when they started this, directed against the downtrodden people, so many of them joined. Just they found their own race and they started their business.

This is a thing one should understand. How the dominating nature of people accepted a particular religion because that religion is nothing but humility. And how then these people, supposed to be in charge of Christianity converted people into something absurd. You see, it is a human nature, it can enjoy any nonsense, any kind of cruelty, any kind of oppression. It can never give up that realm, that area where they have been dominating.

Now as it is, the Christian nations have gone even beyond that, because among the Christians, it is all the freedom given to them, they are liberated: “Do whatever you may like, it will become better, you are all right." Indeed they are the ones who have been dominating and

those who are dominated are there everywhere. They would go to ordinary people whom you can call as Aboriginals and convert them. Their main method was to convert. What was the need to convert so many people? Because in democracy, it is important that the number you have should be large.

So to gain the number, they used to convert. And it has ruin so many things.

See, the whole situation of Christ really makes Me feel very nervous. Today, you all are Sahaja Yogis, you are all so much higher than others, you have all the powers and then supposing you want to behave like the Christians, I don't know what you will do.

So now you are on the verge where Sahaja Yoga is accepted in different countries. And there people respect people who are Sahaja Yogis, they have even positions. Then suddenly you might get this power business into your head and you may try, you may try to become like a despot, because that is human nature. That's not Divine. But that's a human nature.

For example, when in the kingdom of, you can say, of the animals, they are aggressive on each other. It's all right, it's permitted, is that, but there is a system, there's a way, there's a method how they dominate.

It's not like they jump on everyone.

But I have seen in Sahaja Yoga, many people, you make them a leader, finished! Then, he sits on everybody's head. If you don't make them a leader, then they go on writing letters to Me, one after another, that: “Mother, we want to be leader, I want to be a leader." Like this they go on insisting. For what do you want to be a leader? Just

to dominate others. And this domination business is not meant for Sahaja Yogis.

I'm here today to tell you about a beautiful image of Christ who rose above that. In the same way let the death of all nonsensical ideas, all negative thoughts, everything has to be overcome. You have to be the Lord of yourself and in that you should feel so comforted, so happy. In giving others, you'll find it very much easier than taking something from others. It's very, very surprising how Sahaja Yoga has taught you all these things. In Sahaja Yoga people have to say that they are very wonderful, they are very beautiful people, they are very loving, they are very kind. I want to hear that all the time about them about you all, that you all are individually or collectively, you are something outstandingly great. But this greatness is not by domination or by showing off, but it's coming from within. People see you and know it is something and that is how Sahaja Yoga is going to spread.

It's the Christ within you who has to arise, Christ within you who has to guide. It is Christ within you who will teach how to behave towards others and how to gain their confidence and give them the love and peace that you have now flowing within you, to make them very very happy and joyous people. This is the message of resurrection, this is the message of breaking the Sahasrāra.

So this egg which was described in a very surprising way, very clearly described in Devī Māhātmyam; how this egg was formed and was broken into two and from one part of the egg came out Christ. Another part was Śhrī

Gaṇeśha. It's all written down. But this Christ is described as Mahāviṣhṇu, not as Christ.

So this Mahāviṣhṇu then grows and He does all these, all wonderful things. It's a real message, beautifully written by the life of Christ, that now, as we are thoughtlessly aware, now we have to express that light through our lives. And we have to show to the world that we are quite capable and that only we are within ourselves absolutely complete. We don't want anything from others. What we want now to give whatever we have achieved to others. This is what people are looking at you and at all the Sahaja Yogis.

May God bless you all! Thinking of Christ, I find it impossible to keep awaken, because to keep in these modern times is very difficult when you are thinking of Christ and talking about Him. It's just something, shows that how people never understood such a great man, such a great personality. And He was Divine! Absolutely Divine. Despite that, He made a drama, we should say, to go through all the suffering. It's very painful, even to remember all that, how He crucified Himself and He how He died.

But the main point is this, He's done for you, for all of you. And you are so indebted to Him. It is His work which has helped the Kuṇḍalinī to be awakened and could pass through this fontanelle bone area. All this would have been impossible without the sacrifice of Christ. You all should thus deserve to have some sacrifices.

See, this is a very symbolic thing that has happened. And you all should be all the time prepared to sacrifice

whatever is possible for the emancipation of humanity. It's very, very subtle at this moment now.

Forget about seeking, forget about everything, what is needed is that you have to remember all the time that you are saints, you are being blessed by the sacrifices of Christ. It's very important.

May God bless you!

Contents: 1998-05-10 **Sahasrāra Pūjā, Blessing of the Divine Pours Only if the Sahasrāra is Open, Cabella Ligure, Italy**

Today, it's a great day because Sahasrāra day and Mother's day have come together. It's a very Sahaj happening, I think and that is what we have to understand, how Sahasrāra and the motherhood go together.

Sahasrāra was definitely opened and Mother had to do it, because formerly those people who came on this earth tried to teach people about Dharma, to bring them to the central path, to the straightforward path of ascent. They tried everything, whatever way They thought was good for a particular community, particular area, particular country. They talked about it and lots of books came out of it, but instead of all these books creating people of religious, spiritual and a united nature, created people who were all against each other. Absurd, it's an absurd thing, but it happened.

So all these books that were written, all this knowledge that was given, was all misused by human beings, just to get their own power, I should say.

So, it was all a power-oriented, also money-oriented game going on. When we see the outcome of all these religions, we feel it's all empty. They talk of love, they talk of compassion, but it all is for a purpose. It is all a political game sometimes, because they still feel that they should have power, not the spiritual power, but the worldly power, so that they can dominate the whole world.

So, this domination started working so much in the human mind that we had lots of wars, killings, all kinds of things. And when it subsided, I felt that now, maybe, opening Sahasrāra might help people to see the Truth.

At the level of Sahasrāra, you know the Truth.

So all kinds of illusions, all kinds of misunderstandings, all kinds of self-imposed ignorance, they all have to disappear, because what you know is the Truth. The Truth is not sharp, it's not harsh, it is not something which is difficult to assimilate. People thought Truth must be something that would be just very damaging or could be very harsh, could create problems between human beings. It should not have, it should not have, it was not meant to be, but whenever They talked of Truth, the people used it for a wrong purpose. It's something special about human beings that they start using things for a wrong attitude, for a wrong message and try to use it for their own purpose.

It's such a common thing with human beings that they want to have power over other men.

I have seen in My own country when people wanted to have separate nations. Those people who wanted to have separate nations actually did it not to achieve anything

great, but just because they can become those people who wanted, few of them, they'll become something great in their own country.

So they never wanted to be in a country where they may not rise to that height.

So then they separated those countries and by separating, I have seen, all these countries are suffering, suffering very much; there is no growth, they have financial problems all kinds of problems are there and also the main country is suffering because they have now developed enmity and all this is working out against the main country.

So, to have a separatist idea itself is against Sahaj. Say for example a flower growing on the tree looks very nice; it develops there, matures there and it produces seeds also. But supposing you cut the flower and take it away, then what happens? The tree loses the flower, no doubt, but mostly it is the loss of the flower. Now, this they did it all of them and when they did it, you see, what's the result? People who tried to have their own country, their own domain, they were killed, murdered, abused and some of them are in jail.

So the attitude even outside Sahaja Yoga has shown that it doesn't help.

So we must learn to be one.

If after Sahaja Yoga, after your realisation, if you do not understand this message that we all have to be one, one single unit, one single body, if we cannot be, if you are identified with other things, then it's no way you have grown, you have not matured.

Very important point on Sahasrāra day one has to understand that all the seven Chakras have their Pīṭhas in the Sahasrāra; all the seven Chakras. They are nicely settled down in the midriff of your brain and they act, through that area wherever they are, on the Chakras and work it out.

Now, all these seven Chakras become one, I should say, or go into unison, complete integration takes place in these centers, because these are governed by these seven main Chakras, we can call them, we can call them by any name and they govern all the others Chakras. And because they are in unison, completely integrated, that's why all your Chakras are integrated.

It's the Pīṭhas which are enlightened, I should say, by Kuṇḍalinī, also blessed by the Divine Power, immediately become integrated, they say that, like pearls in one string. It's even more than that, it's more than that. All these Pīṭhas within you get integrated in such a manner as if there is no difference in their manifestation. Supposing you have a Chakra which is not alright, something wrong, physically, mentally, emotionally, whatever it is: the others Chakras try to help this sick Chakra and try to evolve a personality of a Sahaja Yogi in a way that he is integrated.

Now, integration within yourself is very important. Unless and until you are integrated within yourself, you cannot be integrated outside and she within yourself integration is such a blessing of Sahaja Yoga that a person who gets this realisation becomes a personality which is above the normal personality. It is not attached to all the negative

forces, the destructive forces; it just gives up so many things which normally [are] very difficult to give up.

All these seven Chakras that we have within ourselves are then guided by these Pīṭhas in a unison; just the help that comes from this unison helps all the Chakras to get completely integrated. As it is, we are not integrated because our mind goes on one side, our body goes on an other side, our heart goes on another side, our emotions are different. We do not know which is the right thing to do, what is the best thing to do, but after realisation, in the light of the Spirit, you get the Truth and you know what is to be done.

For example, after Self-realisation, you can judge people on their vibrations, you don't have to use your brains for that, just on your vibrations, immediately you know what's wrong with yourself and with others.

So, here it is a double correction. One is you see your own being, your own Self, your Self-knowledge comes to you. And secondly you can also make out another person, what sort of a thing he is doing. If somebody is not Sahaj and claims to be Sahaj, you can easily find out that he is not Sahaj, his behaviour is not Sahaj.

So, best thing is, for all of us, is to get this integration absolutely working out within ourselves. We should not shun it, but we should accept that whatever defects we had, whatever wrong we have been doing, what wrong thinking we had, whatever destructive we had taken to, all this has to disappear because you are Sahaja Yogis.

Sahaja Yogis have a special job to be done; they are not like other people who are just working for money, working for power, working for domination, you are not.

You are working in Sahaja Yoga for the emancipation of humanity.

So, whole thing is that, this Sahasrāra is a global field where we enter in. We enter into a global field and when we are there, we just become ourselves a global personality.

So all these minor things like your race, your country, your religion and all these which are artificial barriers between human beings just drops out and you become a realised Soul and you know what is humanity, you understand the humanity. This has to happen in all the Sahaja Yogis when they are together, they should understand that we are not, no more, ordinary human beings. We are special people, chosen for a very special work which is the most important thing to be.

Now, as you know what is going on, in Kali Yuga, I need not describe all that to you. But what is the light of the Spirit, which is going to show you what you can do to remove the ills of Kali Yuga… Starting right from yourself, you just see for yourself with great amusement: what you have been doing was all stupid. You should not have done that but you have been doing, so it's alright, you can forgive others who are doing it. And you'll understand that those who have been doing it have been doing all this out of ignorance.

But now you have your Sahasrāra open. In the open Sahasrāra, you are getting, or, Divine is pouring Its grace all the time. With that reception, with that, we should say, the nourishing of your Sahasrāra, what happens is something really great, one thing happens is that you get detached from yourself, you can see yourself, you can

see your past, you can understand yourself, that you have been doing so many wrong things and misunderstanding people. This sometimes takes you too far away from yourself, but once this light comes and the Sahasrāra is nourished, in that light you see, clearly, what wrong you have been doing to yourself. Then, as a person, you can see your faults, but also you see the faults of your society where you live. I have seen immediately, after people they get their realisation, they start telling Me, `Mother, I was a Christian, but, see, this is Christianity.' Somebody will say, `Mother, I was very patriotic, but I see now what patriotism is.' Like, everybody starts seeing its own background, its own styles, in which he has lived and just gets out of it. And once you are out of it, it's no more identified with you.

And it's such a spontaneous happening. Only thing you have to learn to be spontaneous. And that's what I find that, in Sahaj, people still, though they are out of this illusion, this ocean of illusion, still, sometimes their one leg is still there in the ocean, still they are pulling it out and pushing it back. That should not be. That is only because people don't meditate. Now to say, `You must meditate,' people think it is a kind of a ritual or maybe a kind of a style of Sahaja Yoga. No! Meditation is for you to go deep down into yourself, to achieve all that your Sahasrāra wants to give you, to achieve that height of detachment, of understanding. It's only through meditation.

So, what happens in meditation is that your awareness crosses over Āgñyā, goes above and it's now stationed in the Sahasrāra, in thoughtless awareness. Then the reality

of Sahasrāra, the beauty of Sahasrāra starts pouring in your own character, in your own temperament. Unless and until you meditate, not meditate just to get well or just to feel that, “I must meditate", but meditation is very important for all of you, that you develop your Sahasrāra in such a manner that you imbibe the beauty of your Sahasrāra.

If you don't use your Sahasrāra in this way, after some time you'll find that Sahasrāra will close down, you'll have no vibrations and you'll have no understanding of yourself.

So, very very important thing is to meditate. I can immediately make out a person who has been meditating and the one who has been not meditating; because a person who does not meditate is, still, thinks that, `Oh, it's alright, I am doing this, I am doing that.' Meditation is the only way you can enrich yourself with the beauty of reality. There's no other way, I cannot find any other way but meditation by which you rise into the realm of Divinity.

For example I would say that Myself whatever I have done is this, that I have been able to find out a method how to give you Self-realisation to masses. But it doesn't mean that if I give to masses, they are all Sahaja Yogis, no. You must have seen, whenever you have your programs, people get realisation when I am there and they come to programs for a while and then they drop out. The reason is, they have not meditated. If they had meditated, they would have known what is their quality, what are they. Without meditation you don't understand what is best for you.

So, today is a day when you have to promise Me that you'll meditate every night, every evening, maybe in the morning also. Whenever it is possible, if you can go into meditative mood, you are in contact with this Divine Power. Then whatever is good for you, whatever good for your society, for your country, all is done by this Divine Power. You don't have to overpower the Divine Power. You don't have to order, you don't have to ask; just if you meditate, you are one with this All-pervading Power which is another great blessings to us.

Unless and until your Sahasrāra is opened, all the blessings of the Divine Power cannot come to you, it cannot. Maybe you might get some money, you might get some jobs, you might get this and that, but your own development is only possible when you meditate and your Sahasrāra is completely open and open to Truth. Now, the Truth is that this Divine Power is compassion, is love. This is the Truth. They say God is Love, God is Truth.

So the equation has to be made that Truth is Love and Love is Truth. But it's not a truth that as you have for your own children, you have for your family; attached.

Attached love is not the Truth. If you are attached to somebody, then you never see the bad points of that person; if you are angry with somebody, then you can never see the good points of that person. But it's a complete detached love. And that love is extremely powerful, because whenever you project that love to anyone, you'll be surprised, the problems of that person will be solved, his personality will improve, everything will work out in a very big way and his life will be

changed. But if you are attached to anything whatsoever, that attachment itself causes problems and doesn't allow Sahaj to grow. This attachment could be any kind: for example, you can be attached to your country, attached to your society, attached to your family, it can be of any kind, but when Sahasrāra is open, you learn one thing is detachment. It just happens that you get detached, though, I mean, you are not running away.

As it is, in Sahaja Yoga, we don't believe in people who run away from society and go to Himālayas, all that I call them as `escapicism'. That is not the point. What happens is that you are there, you see everyone, you watch everyone, you know everyone, you are close to everyone, but you are a detached person. It's a state of mind that you achieve when Sahasrāra is open. In that state, you are dealing with people, you are dealing with problems, you are dealing with situations, but you are not involved in it, there is no involvement. And that involvement which you had before can never give you complete insight what is happening, what is the Truth is; about any situation.

So, this detachment helps you.

The greatest thing of the detachment is that you are not affected. No use saying that, `Oh, You are not affected, Mother, so how can You feel for another person? How can You have compassion for another person?' Because if you feel for another person, then only you can solve the problem. But this feeling that you have is again a kind of an attachment. It is not a real feeling, because it doesn't help. The person is crying, you are also crying, the

person is troubled, you are also in trouble and this does not help that person, nor will it help you.

So to have detached, in no way means you do not feel the another person, you do feel. You feel the agony of that person, the trouble of that person, of the whole society sometimes and of the whole country. But that your feeling is so detached that the All-pervading Power takes over.

First we must have full faith in the capability of this All-pervading Power. As soon as you are detached, you say, `You do it.' Finished! Once you say that, `You are going to do it, it's You who is going to do it!', whole thing changes completely, because you transfer all your responsibilities, all your problems to this Divine Power, which is so powerful, which is so capable, which can work out anything.

So, whenever you think that this problem, you are going to solve, you are the one who is going to do it, then alright, the Divine Power says, `Alright, try your luck!' But if you can really put this problem to the Divine Power, it will work out.

We have all kinds of problems in Sahaja Yoga, specially when we find that people are not so much attracted to Sahaja Yoga, they are few in number, then you feel very bad about it. But have you tried to meditate on this point? And have you tried to put this problem to the Divine Power? Why should we worry when we have Divine Power available through our Sahasrāra? Why should we worry, why should we think about it? Just leave it to the Divine Power. If that is possible, if that you can achieve, you see, which is very difficult for human beings

because they live with their ego, they live with their conditionings.

But if that attachment to all these things goes away, then what you do is just leave things to this Power.

Kṛiṣhṇa has said in His Gītā ki, “Sarva Dharmanam parityaja, mamekam sharanam vraja", “Forget about all your Dharmas." Dharma means in His meaning that we have a Dharma of a wife, of a husband, of a member of the society, all of them have their Dharma, but He says, “Leave them and leave them to Me and I'll manage." This is it, we have to learn, is to say that, “It's this Divine Power which will solve our problems." As human beings, it is a very difficult state and this state only can be achieved through meditation. But I am not saying that you go on meditating for hours altogether, not necessary. But with full faith in yourself and in the Divine Power, if you work it out, I am sure, it's not difficult to rise to that state of consciousness.

That is what we have to achieve. It's possible for men as well as for women. They don't have to think, “How can we, Mother, do it after all?" You see, all such people are not good for Sahaja Yoga. Those who have diffidence about themselves cannot do anything, but those who are surrendered and those who think they can do it, can manage all this transfer of their power to the Divine Power. Just put it on the Divine Power. Now, supposing I have a car which can drive Me down.

So, if I have a car, then I don't put bullocks on it, I don't push My car, I just sit inside and use it. In the same way, if you have this great power around you, if your

Sahasrāra is absolutely, completely submerged in it, then you'll be amazed how things work out for yourself.

I will give you an example of a Sahaja Yogi, he's no more now. He was a fisherman, ordinary fisherman, but also he was educated, so he was working in a bank. This one was going one day to do some Sahaja Yoga work and he had to go by boat.

So, when he came out, he saw the whole place was clouded and it was about to burst out into a big havoc.

So, he got very much perturbed about it that, “What is this?" Immediately, his Sahasrāra was so open and good, immediately he said, “Now, I leave it to this Divine Power to stop all these things happening. I don't want it to rain and to have any problem till I come back home and go off to sleep." “And it was surprising” people told Me that, “Mother, the clouds and everything were there all throughout, but it did not rain, it did not do anything and there was no chaos of any kind." He went to another island where he had to go, he did Sahaja Yoga and came back. And then when he went to sleep, then only, everything started pouring down.

So, nature, everything, every leaf, every flower, everything is worked out through the Divine Power.

So, we should not have our ego that we can do something ourselves, we can manage ourselves. Once you have that kind of a thing, you are not yet that much developed, you are not that much grown up in Sahaja Yoga.

But to grow in Sahaja Yoga should not be difficult for you, because you have guidelines. Those people who got their realisation, very few of them like Sufis and we had some

saints in India, all of them, how much they must have struggled! Nobody to guide them, nobody to help them, nobody to tell them about what they can achieve and despite that, they were very satisfied people, very happy people and they worked it out so well. They saw the whole world with another angle as you can also see. But they were not upset and they had such self-confidence, they had such knowledge of their own that they achieved through their meditative process and the way they have written books, some of them are so great. It's very surprisingly how they have achieved these great verses, such full of knowledge. One cannot understand that they had no guidance, nobody was to tell them. But one thing with them was that they always tried to look after their Sahasrāra.

Now one thing is there, obstructing Sahasrāra is the movement of your Āgñyā into thoughts. That's the only thing, that's the only thing that stops your entry into Sahaja Yoga. Thoughts are coming all the time, because a human being is born who reacts to everything, react to this and react to that. Then the thoughts come in and thoughts go. There's a big crowd of thoughts. Because of that, your attention cannot cross over Āgñyā and can't reside in the Sahasrāra.

So first of all one should see, ki [that] what sort of thoughts are coming. You have to condemn yourself sometimes. You have to say, “What nonsense! What have I been doing? What's the matter with me? How could I do all that?" Once you start doing that, these thoughts will start disappearing.

These thoughts are coming from two angles, one from the ego and another from your conditionings and these are so much built up within you that they don't allow your Āgñyā to be crossed. That's why we have two bīja mantras of `hum', `kshum'. First one is, when it is conditioning, you are endowed with this kind of a fear: “I shouldn't do like this, I shouldn't do like that, it's not allowed, that is not allowed." That's the conditioning part of it. Conditioning can be of many types, but the ego part of is that,`I must overpower everybody, I must get this, I must be able to rule everyone.' These two things are there in the mind which are all the time crossing over.

So, it is important that we should go into thoughtless awareness and that thoughtless awareness is the real way that your Sahasrāra can be nourished by the Kuṇḍalinī. Because Kuṇḍalinī cannot go through, cannot pass through. And for that, as I said, there are two bīja mantras, is, one is `Hum' another `Kshum'.

So, if you are conditioned, you are frightened, you are afraid and you had ideas about yourself... These days the way the people are describing, they'll say, `I am an extrovert!', somebody will say, `I am an introvert,' somebody will say, `I am a hippy, I am that, I am that.' All kinds of things they can have attributed to themselves.

But these ideas are all coming from outside, they are not from inside. To get to the inner side of yourself, the subtler side of your being, you must allow the Kuṇḍalinī to go through the Āgñyā and to cross the Āgñyā is a very important thing in modern times and for that you have to meditate. If you can meditate with complete faith in

yourself, this Āgñyā can be opened out, with surrendering to the Divine.

You have to surrender yourself to the Divine and when this Āgñyā opens, you'll be amazed, your Sahasrāra is just waiting to transfer, to give you all the help that you need through the All-pervading Power. Your connection of Sahasrāra with the All-pervading Power is established and by that you'll be amazed how all these seven Chakras work for you, how they help you, how they try to give you whatever is the real knowledge about everything! This real knowledge that you get is very joy giving. You can see this real knowledge in everything. You don't have to start reading any book about it. In every situation and in every person, in every flower, in every natural happening, you see clearly the hand of the Divine.

Once you see the hand of the Divine, your ego starts disappearing. Once you say that: `It's You, You do everything.' Kabīra has said something great about this, He said that when the goat is alive, it goes on saying: `I, mai, mai, I am, I am.' But when it is slaughtered and its intestines are made into strings, which are used for cleaning the cotton, then it says: `Tu hi, tu hi,' `You are, You are, You are.' You see, in this symbolic way, they have suggested that you have to become dissolved into this Divine Power. It's the Divine Power that does everything, `What am I? I was just a drop and I fell into this Ocean of Awareness, of the Divine Power and that is taking over and working it out.' That will help you a lot to be a great Sahaja Yogi. You develop curing powers, but still you are not proud of it. You develop of course

awakening powers, you are not proud of it; you develop so many creative powers and you are not proud of it. You become really very, very creative, extremely creative.

But the greatest thing happens to you [is] that you become a global personality.

So you start seeing the problem of every country, of every other nation, where they have problems. But these problems when you see, you don't see like other people, because others may like to use it for their own purpose, maybe for media, maybe for something. What you want to see is that these problems are solved.

You see, your powers are so great with this kind of a mind, I would say, which is dominated completely by the Divine Power that, whatever disturbs you, immediately is taken over and It starts working out.

Many, many problems have been solved by Sahaja Yoga and also they can be solved on a very universal level, if you are a global person. If you are a global person, then what happens is that you become a, sort of a, vehicle or you can become like a channel for this Divine Power to act, because you are purely a global personality; not attached to this, attached to that, but a pure Sahaj personality, which can be used by this Divine Power very easily.

For that, as I told in the afternoon also, that we have to be careful about few things that we have.

Firstly anger. Anger is the worst thing that we have. Angry for what? There is people who talk like that: “I was very angry." They are proud of their anger. Anger is the sign of complete stupidity, absolute stupidity. There's no

need to get angry with anyone because by anger you don't solve the problem.

With anger you spoil yourself. With anger you do in your own nature. With anger you really spoil the situation.

So no use having any anger about anything. But if anything happens that angers you, you should settle down and see for yourself why is it wrong, why is it disturbing you. Your seeing itself will help this problem to be solved.

You must, first of all, realise that you are a special personality, that your Sahasrāra has been opened out to this all Divine Power, as if you have entered into the realm of Divinity. You are a great guest in that Great Court of Divine domain. You are not an ordinary person.

And so, once you understand why you have Sahaja Yoga and why you have got realisation, is that there's something special. But that should not give you any ego. It's not for ego that you have to have this. But it's for understanding that you have to play into the hands of the Divine. It is, this play is something I could explain like this, that, if you are, supposing, an artist, then in the hand of an artist is the brush and the brush never thinks that it is doing anything. It is the artist who is doing everything.

In the same way, when you are one with the Divine Power, you just feel, “I'm not doing anything. It's the artist who is doing. It's the artist who is managing." And who is the artist? Is this Divine Power which loves you, which cares for you, which looks after you, which absolutely is identified with you.

You'll be surprised, I have got so many letters from people, how Sahaja has helped them, how at the right moment they got the help, at the point of complete destruction, how they were saved.

So many people have written to Me. But I'm not surprised, because if you are one with the Divine, It looks after you. It has all the powers, all the powers. Only one power it doesn't have to control you. If you want to ruin yourself, It gives you freedom, complete freedom, if you want to ruin yourself, `Ruin!' If you don't want to accept Divine Power, `Alright, don't accept!' It's a complete freedom to do what you like with yourself. That is one thing It has given and that's why you must curb down that freedom and respect the Divine Power.

Today is... I like the day when it is the Mother's, I should say, Mother's Day also. Because I think only a Mother can work it out that way. One has to have a lot of patience with people. What I have seen with all these great incarnations who came, They just disappeared, in a very short time They lived, very short time.

Somebody was crucified about 33 years of age, somebody took a Samādhi at 23 years of age, because I think They couldn't bear the way people were stupid. They couldn't see the point that they could do something for human beings. They lost their confidence, I think, or maybe that They thought, `It's useless to work for these people.' Like that, They took a position that, is better to disappear.

But Mother's position is different. She'll go on struggling and fighting for Her child. She'll fight it out to the last to see that the child gets all the benefits and this patience

and this love and this forgiveness is innately built-in in a mother, because Her attitude is very different. Not any achievement, not any big name or what you call a sort of an award or anything. It is just She does it because She is a Mother. And that is what is the sign of any mother, if she is a real mother, at least for her own children, she will go all out, she will work out everything for day in day out and to save the child from disaster. But Sahaja Yoga is a much bigger family and for that you really had to be worked out through the Mother's principle. You cannot take any other principle.

Like there were very great warriors we had and they have done a great job also and they have worked out as warriors. Then we had some who were very sacrificing. All kinds of people they were. They worked very hard to establish Dharma in people, but they could not. I thought of one thing, that, no use establishing Dharma. First of all give them realisation, when in the light of the Spirit they see what's wrong, they become Dharmic automatically, so best way is to do that. Not to force Dharma on them.

Because [if] you put Dharma on them, they don't know how to bear it, they can't digest.

So this will be the best way is to just make them aware of their Spirit. Once the light of the Spirit comes, in the light they see everything clearly, then no problem is there. And that's why this Mother's quality is very helpful.

I mean in every country there has been a manifestation of the Mother Principle, in every country and it has been depicted and said, but later on, it was taken over by people who didn't want to talk about Mother because

they couldn't justify themselves the way they were behaving.

So they said best is not to talk of the Mother. Also those who were very much advanced people, very matured, who were really incarnations, did talk about the Mother all the time, but still talk was talk. Now, this has to [be] worked out as a Mother has to work.

So, in your own way, when you are doing Sahaja Yoga, there also you have to be a mother. More mother's quality than the father's quality, that there's no ambition, there's no competition, there's no jealousies, nothing. Just you want your children to come up and to grow into their spirituality. If that is the only attitude we have then you'll be amazed how satisfied you'll feel, because this is a very, very joy-giving thing, to see people growing in spirituality. Not only talking about it, not only reading about it, but actually happening, actualizing within yourself.

So this quality is very helpful and that really helps every Sahaja Yogi to be patient, to be kind, to be humble.

But you have to correct also. But there's a way of correction of another person, of people who are coming not from the Divine world but from the normal world, so it's a difficult task to correct them.

Some people are so hot-tempered they can't bear it, doesn't matter, you have to forgive them. But, best is to concentrate on people who are simple, who are loving, who are affectionate and then gradually all these complicated people, also, will join.

Your way of dealing with others has to be motherly. The motherly relationship has to be there. I was surprised

that in the Western literature I don't find any description of a child and a mother's relationship.

It's very surprising. There's no, no description at all, how the mother sees the child, how he walks, how he falls down, then how he gets up and how he talks. All kinds of beautiful things are described, but not in the Western countries. I don't know, they never saw this point I think, that is very important that to describe the attention of the mother: how she is loving, how she is kind, how she tolerates so much nonsense and how she keeps it in, as a, sort of a, forgiving thing. Not just to use it against the child or to trouble.

Sometimes you have to correct, you have to tell, but at the right time, at the right place if they are told, the child also sees the point whatever is there.

The first most convincing thing is the affection and the love of the mother. She goes on forgiving and giving that assurance that, `I have a mother, nothing can happen to me,' and this assurance works very well. But the same assurance you have to give to other Sahaja Yogis who are getting realisation from you.

Let them feel that you are not angry with them. They are stupid, I know, they are sometimes violent. I've gone through all kinds of people, but only thing that has worked is pure love. Pure love has no attributes of expecting something. You just give love and try to improve that person with full attention. But in Divine work, you don't have to get attached to that person.

Supposing there's somebody who is not up to the point, is also troublesome, gets angry with you, annoyed, insults you and everything: so, forget it, they are many

others. There's no need to run after one person, to get attached to that person or to make them *[UNCLEAR* fame/feel]. Now, main thing is that I feel always the Sahaja Yogis always feel that I am their own, which is a fact. Whether I talk to you, whether I meet you or whatever it is, you have to know that I'm your Mother and any problem you have, you can always tell Me. But sometimes the way people tell Me problems also, I feel how low they are.

Their mentality is so low. What are they asking Me? Supposing you go to some king and ask him for, say, half a dollar, then what will the king say? `What is the matter with this person? He doesn't know what he should ask for!' In the same way, one feels that way that when you are asking anything to your Mother, it should be of some value, some great value. It should have the value of complete satisfaction. When you ask for something, it should give you complete satisfaction. But I have seen people asking for this thing, for that thing. I mean it's to such an extent that I sometimes feel, “Oh God, how am I getting all these people around Me who are desiring something very low, very mean, insipid!" But if you are one with the Sahasrāra, then Sahasrāra itself works; It will bring you contact with people, in contact with such people that you are amazed how It works.

I went to Turkey and My experience of Turkey has proved that beyond doubt. I never expected, but the Turkish people of all the people of the world have taken to Sahaja Yoga just like a windfall! I can't understand how they have accepted Me. And there were at least 2,000 people in the follow-up and people were finding it

impossible to get them round and tell them and when they had very close meetings also they had so many people and they continued to be there. Now, maybe that is a very disturbed country, with fundamentalism very much working out.

But everywhere, every country has problems and, has we should say, a kind of a very destructive image, every country has.

But in some countries, I don't know how it sparks and once they become Sahaja Yogis, no problem. It's no problem about anything if they are Sahaja Yogis, you see, you don't have to tell them, they themselves work it out, they understand it, what is it. Like we have every country which has problems, which has people who are not of a very great level, who are not great seekers. Maybe in some countries, I feel those who were great seekers are lost; like England, I feel that all the seekers are lost by drugs, hippism, all nonsense. America is the worst of all, which is so much lost into wrong seeking. And it's difficult to find people there who have right seeking.

Gradually it is working out, but still, I must say we should not think of any one particular country where Sahaja Yoga is not working out so much or in some place is not working out so much. It is what we have to think globally that Sahaja Yoga is growing and you are part and parcel of that society which is Sahaja Yoga. It's a very rare society which they never had. There are one or two Sufis here and there, one or two realised Souls here and there who only suffered. All their lives they were tortured, nobody looked at them.

I had great hopes about Maharashtra, but I'm so disappointed, because they tortured all these great saints all throughout, you know, so badly, in such a mean manner that I think they are still paying for it and despite the fact I would have done so much work there, what I feel is that their Karmas are not good, because they still, I would say, it's a rotten country, it's becomes so rotten. You can see that, the way people are behaving and whole thing is so bad, though Sahaja Yoga is there, no doubt, but I wouldn't say it is of that level as it is in the North, North of India, very surprising, North Indians never knew anything about Sahaja Yoga. They were not such religious people like that, but how the North [India] people have taken to Sahaja Yoga is very surprising.

So, you can't say where the light will show, just can't say. And wherever it shows we should accept, wherever it doesn't show we should not feel bad about it. What can you do? You cannot sort of break their heads for Sahasrāra, [Laughing.] their Sahasrāra has to be opened out and with your motherly love, with your motherly understanding, I am sure you can do it. May not be to the same extent in every country, but I'm sure as I feel that, maybe, the Puṇyas of these great saints will work and maybe wherever I felt little bit disappointed, I feel that all these places will work out and Sahaja Yoga will grow. But first and foremost is your Sahasrāra.

Only your Sahasrāra can reflect the light of the Divine.

So, your Sahasrāra is extremely important.

You must meditate to enrich your Sahasrāra, to cure it, to make it completely nourished by the Kuṇḍalinī.

There's no need to do many rituals, but meditation and also little bit of taking bandhan, even now, today, is necessarily, I think, when you go out, because still Kali Yuga is working its own pangs and Satya Yuga is trying to come out.

We are the ones who are going to support, look after the Satya Yuga and that's why the Sahasrāra opening is very, very important. It's very important and those who want to grow should meditate every day, whatever time you may come home, maybe in the morning, maybe in the evening, any time.

But you will know that you are meditating when you can get into thoughtless awareness, then you will know. Your reaction will be zero. Look at something, you will just look at it. You won't react, because you are thoughtless. You won't react. When that reaction is not there, then everything, you will be surprised, is Divine, because reaction is your Āgñyā's problem.

Once you are absolutely thoughtlessly aware, you are one with the Divine.

So much so that Divine takes over every activity, every moment of your life and looks after you and you feel completely secured, one with the Divine and enjoy the blessings of the Divine.

May God bless you!

Contents: 1998-06-09 **Address to All the Seekers of Truth, Opening Address (10:00 to 11:30 a.m.), IX All-Russia Scientific and Practical Conference `Health. Peace. Morality. Culture. East, West', Moscow, Russia**

I bow to all the seekers of Truth.

These are special times, I call them blossom time. See all the flowers around now, in the same way human flowers have come in the seeking, seeking the truth. For ages they have been seeking the truth and now they are born at this special time to get their aim.

So many of them got lost because they did not know what to seek. Even the science is a seeking.

And the seeking in the science is seeking in the limited area, because science is diversified.

Somebody is a physicist, he will seek truth in the physics; some in the medical science, some in the chemistry, like that.

And they go on diversified all the time into different lines of seeking.

But the truth is different. In the area of truth if you have to seek then first thing you have to have humility that so far you have not known the truth. If you think you have known the truth, then nobody can force you; but if you are humble about it that you do not know the truth and also that you should have the pure desire to know the truth. This are special times because so many seekers who are born and they have to get what really they are seeking.

So far there have been lots of theories about the truth, but it never happened that they knew the truth as reality; so there have been diversifications even in all those theories.

Some said this religion is good, some said that religion is good and all kinds of diversifications started.

And science being an immoral area, there was not connection established between science and absolute truth. Science is not absolute, it is always challenged. But truth is one, it is singular and cannot be challenged. But the main thing is that truth, which is absolute truth, has to become the reality.

As in chemistry, you have periodic law as a reality, also in the physics same way it has to be a reality.

So the seeking of truth, when it reaches a point where the truth becomes reality, it is the absolute truth.

So, what is the absolute truth? I can give you as a theory and it has to be proved. In a way it goes beyond the field of modern science. But it is a science, it is an absolute science, which cannot be challenged, which cannot be changed and which everyone knows as the truth.

If I say something it is a theory to you, but it can be proved.

We do not know much about ourselves. We do not know why we get these diseases which are incurable.

We do not know why people go mad or lunatic type, schizophrenic on the physical level. Also we do not know how these genes are within us and how can can we change our genes. I can go on and on and on on all these things, but the main thing is that I will tell you the theory of the absolute truth. For that you do not need any academic qualification, you do not need any elegance of any kind of ritualistic ideas. It is very very simple because it is vital. For example we know how to breath, nobody has told us how to breath. But we know. How? Because it is very vital, so this knowledge is within us.

Now the time has come that we should all know the absolute truth. The absolute truth is that you are not this body, this mind, not these emotions, not this ego, but you are the pure Spirit. The scientists can challenge and they should, because you cannot see Spirit under a microscope.

So what I am telling you is about that you are the pure Spirit is a fact, is a reality which has to work out in you. Then the scientists will have to accept that it is a science, the science of Spirit.

Now, if I say that we are human beings but we are not yet on the absolute level. If it is absolute absolute then everybody will know the same; but that is not the thing: everybody thinks differently and accept something as a dogma and there are fights over it [discussions, conferences].

But this is something that has to happen to you. You have to become something. For example you see so many lights. These lights are of no use if they are not connected to the mains. In the same, if I say that we have to get connected to the mains. Now that is the thing that I call as the All-pervading Power of Divine Love. Now you see all these beautiful flowers different colours different fragrance, different forms.

If you ask a doctor who runs your heart, he will say it is an autonomous nervous system. But who is the auto, they cannot answer but they are honest, so they will say we do not know.

So one has to go beyond this circumference of knowledge to know the Pure Knowledge. And that I call as the modern, meta modern discovery.

Now you are the Spirit is said by so many saints, by incarnations, everybody has said. This is not a new statement. But scientists have always thought that the area of saintliness, of spirituality is not connected with them. But whether you are a scientist, a doctor, a philosopher, a poet, politician all of you are nothing but the pure spirits. It does not matter what you think as truth. Only thing you must have pure desire to know the absolute truth.

For this our Creator has done a tremendous job. He has put a very wonderful energy within your sacrum bone, that mean even the Greeks knew it is a sacred bone, but they got lost.

Now this energy, in the sacrum bone, is a fact. But you have to first verify it. You should not just believeen Me because I am saying so, but you must verify it. And also verify if there is this All-pervading Power of Divine Love. For that this power which is coiled up in the triangular bone has to rise, it has to rise through six centers centers of energy and pierce through this fontanelle bone area and become connected you with this All-pervading Power. When it happens, then you get completely integrated because all these centers act in union.

These inner centers are responsible for our physical, mental, emotional and also spiritual being. If it happens, a person becomes a spiritual person in the sense that the spirit shines in your attention and you know the absolute truth, you know it on your fingertips. It is said in Quran, Mohammad said clearly that at the time of resurrection your hands will speak against you and your hands will tell what is wrong with you.

Again I would say you must verify. If it happens to you, if the Kuṇḍalinī is awakened and you become one with this All-pervading Divine Love, that you start feeling cool vibrations in your hands, very cooling vibrations and you feel thoughtlessly aware. Because we live in the future or in the past through our mind.

When we live in the past, it does not exist it's finished and future does not exist at all. Present is the reality.

So what happens that your thoughts do not disturb you and you become silent inside.

So the first thing happens to a person he becomes extremely peaceful: no competitions, no fighting, no violence, he becomes extremely peaceful within. And this peace is emitted out to others also. Is a science of the inner being, that we all have but we are not yet aware.

So when you become absolutely peaceful, you cannot have quarreling, you cannot have wars any more.

If this happens in the mass state, then the whole humanity can be emancipated and they will understand the real value, absolute value as spiritual people. Now these centers get enlightened and with this enlightenment first thing that happens is that people get cured. I must tell you that Russians are really very special people. I knew this long time back. I do not know how they become so deep. May be through introspection that they get their realisation in no time.

I have known people who came to My program and got cured.

One lady who was epileptic or something I do not know what she had, she came, she was sitting on a chair,

wheel chair and then suddenly she got up and started running. It happened to so many people that got cured. For which you do not have to pay anything, you do not have go for diagnosis, which can be very horrible [procedure]. You can feel it on your fingertips the diagnosis what is wrong with the other person.

In the same way you can feel about yourself. All this look so mythical but it is actually the reality.

And the saints and the great incarnations tried their level best but they could not go into the heads of people.

Now, mentally, all the time we are thinking thinking, bombarded by all kinds of thoughts in our heads and we really get absolutely distressed by it and get into funny type of situations. Schizophrenia very common, mental distress and also lunacy.

Nowadays a new disease appeared is as Alzheimer. If you study the life of a person who suffers from Alzheimer, he must be a very aggressive person, all the time he must have really tortured people: demanding, fighting, quarreling, possessive and thinking no end of himself or herself. Such a person can get Alzheimer after certain age, deviation in the brain takes place and a person, [as use] the lifestyle she followed before without being conscious.

Now there are so many things like that which can be explained once you are connected to this All-pervading Power of Divine Love.

So I said this Divine Love created these flowers, runs our heart does all the living work. For example, this body does not accept anything foreign. But when the foetus is formed it not only accepts, but looks after it and expels it

at the right time, at the right moment. You cannot explain who guides this body to do all that.

So the scientists also, many of them [who are truthful] that there are many things that they cannot explain.

This is because we have not yet found our destination. Once you find your destination, you will be amazed to see yourself being such a great thing created by the love of the Divine, a special person who can cure others, who can give peace to others, who can give love to others.

So many things happen, like you become much younger than your age is; you become extremely creative, I have known people who were absolutely dry chartered accountants and became great poets. You become very creative.

Some musicians in India who have achieved a great name in music are mostly Sahaja Yogis.

Sahaja. Saha means with ja is born with you. What is born with you is the right to become an enlightened personality. Then you start understanding Sufi poetry and all such mystic poetry which you have never understood before. You become very powerful but this is the power of love, which does not oppress anyone, which cares and which loves.

Another power that you have because you become collectively conscious. Our learned professors just now told you that we are not different, we are one.

But it is a fact but have to become. Once you become, then you know we are all one.

In everybody's heart this divinity shines. But it has to be brought the spark of the Divine, has to be brought in

your attention. And when it happens, your attention becomes enlightened. Paying attention to anyone you can help. Paying attention to any country you can help. Your attention is so powerful that you can cross thousands and thousands of miles. The attention controls the sun and the moon. You will be amazed how powerful you become.

Now if it is very very cool it will become hot, tolerably hot; and if it is intolerably hot with you presence it will become mild. In the presence of such a person, these flowers though are cut out they start [blowing].

The vitality which we call as the life vitality, you become the source of that.

But becoming is the point.

I must say Russia is a very special country. I know you have gone through lots of problems, but that has really made pure gold out of you. And the people here only the scientists of this country are so open headed. Nowhere in the world I have found so many scientists with such an open headed. Of course, we have some people in other countries, but so many we have here who are scientists, who are dealing with the material science, suddenly become spiritual scientists.

With this collective consciousness you can feel the centers of others as well. You can of course feel your own centers through your Self-knowledge and if you, somehow, know how to cure yourself, you can cure others. Sitting down here you will know how to cure others. You will know about people who had a past, who are no more, also about them you will know on your fingertips. You will not bother as what dress they are

making, how they look like, but what are their centers like.

Do not have to go into details about it, do not have to study as a science study.

I must say I also read science and medical science because I knew I will have to talk to scientists as well as to doctors. And it has worked here in this great country of yours. I really tell you how people who are so well educated, so highly placed in life are so humble to accept this knowledge.

For this you do not have to pay: it is the natural process of your evolution. You were an ordinary human being now you became a spiritual human being.

This will change your life [completely]. You will be peaceful and you will be witnessing the all thing like a drama. Also the greatest thing happens to you that you become joyous, you are full of joy. Joy is singular it is not happiness or unhappiness, is just joy.

You do not criticise, you do not find faults with others, but you enjoy everything, even you laugh at the absurdities and ridiculousness.

Now you see in these times, when you are born, people have become, some of them, worse than animals, they do things that evens animals do not do.

Also there are other problems, drugs and this and that. But by telling them not to do, they will never accept on the mental level.

But after Self-wood, you become so dignified and you know that this is all ridiculous.

In England overnight young people gave up drugs, overnight people changed.

So this is the time of this transition, of this resurrection, for which you do not have to do anything outside. It is only in your own body it will work. It is your right to have it. And as these flowers have the right to flower and give fragrance, in the same way you have right to be enlighten. No obligation of mine, I just love; specially Russia, I really love you very much, because they are so lovable people that you respect Me also as Mother. I love you like My children. I do not know how to explain a mother having millions of children, but it is so. And it is so energy given to Me. There is a report of love. I do not have to quarrel with you, argue with you, or to shout at you. It just works.

You do not know this Divine Power, is such a powerful things, how it manages things, how it manipulates everything for your good. Everything negative drops out, everything that is aggressive disappears and your life becomes very smooth and good. You become a satisfied soul. I think Russians are quite satisfied compared to other people. Such a beautiful human being you become, that you respect yourself and you respect others. And your civilization [is going to come out] and is working out more in your country.

Russians, people used to be frightened of them. Now, situation is very different. Russians are now loved by all, because there are so many Sahaja Yogis in Russia, who are very deep and mature. Not so many in other countries, they have so many of them.

I am very thankful to you and to all of you for inviting Me for this conference, so that I could talk to you and to people who are of science. Like a blind man whose eyes open, he sees everything for reality. In the same way, you see everything, all kinds of miracles and reality. And this is going to happen to you all tonight and also later.

Thank you very much.

Talking is talking only. You have to have the proof of what I am saying. But if you have come here to criticise and use your mind in *[UNCLEAR]* is very difficult.

So tell your mind to keep quiet.

All of them have got it already. [Shri Mataji talks aside.] Now, I have to make one humble request that please take out your shoes if possible, because this Mother Earth helps us a lot.

Please, put both your hands towards Me like this and both the feet apart from each other.

Just now do not ask why, I will tell you later on. Only have the pure desire in your mind that you should get your enlightenment. Little higher.

Now you can close your eyes and ask a question in your mind, no loudly. `Mother, am I the Spirit?' Three times.

Now see if you are feeling a cool or hot vibrations on your fingertips.

Now rise your left hand on top of your fontanelle bone area, it was a soft bone in your childhood. And bend your head.

Do not touch with your hand, just see *[UNCLEAR]*. And move it up and down and see for yourself if there is Cool

Breeze or a hot breeze as vibrations coming out of your fontanelle bone area.

Now, please have the left hand towards Me and bend your head again and see with the right hand if there is a cool or hot breeze link thing coming.

Please put both the hands towards Me again and open your eyes. Put both your hands up and ask a question, anyone of these three questions, you ask three times, anyone. `Mother, is this the Cool Breeze of the Holy Ghost?' Second one, `Mother, is this the All-pervading Power of Divine Love?' Third one is, `Mother, this is the Param-Chaitanya?' Ask one of them, three times, with your heart.

Now please take down your hands.

All those who have felt cool or hot breeze on their fingertips, or on their palms, or out of the fontanelle bone area, please raise both your hands. I say this it what it is, Russians. I bow to you all, you are My own children.

May God bless you.

Thank you. Spasibo.

Contents: 1998-06-20 **Evening Program, the day before Śhrī Ādi Shakti Pūjā, Albera Ligure, Italy**

[Due to hangar's shift to Albera and its renovations, Sahaja Yogis are very late and hesitant in inviting Shri Mataji for the Evening Program. Eventually at Palazzo Doria, they invite Shri Mataji while apologizing for the late invitation.] How can it be late when Śhrī Kṛiṣhṇa was born at midnight! [Arriving at hangar at 11:30 p.m.:] I am still half an hour earlier! I would have stayed the whole night for My children who had worked so hard to finish

the hangar. No doubt Param-Chaitanya does everything but it follows the power of love.

Contents: 1998-06-21 **Śhrī Ādi Shakti Pūjā, You are Responsible for the Whole World, Albera Ligure, Italy**

Guido Lanza [introduction regarding a scientific conference in Moscow]: Shri Mataji has asked me to share with you what was the last experience of Her Divine visit in Russia. And I must say it was really a dramatic breakthrough, because in the scientific conference She had in Moscow, there was the participation of a very well known scientist, a physicist. His name is Anatoli Akimov, he is very well known all over Russia and all over the world also.

And he came with a theory and he has been studying this theory for a few years, which is based on the vacuum body and he studied something like the torsion fields and he could explain in a very clear way, in a very scientific way, the vibrations that Shri Mataji is emitting.

So, at the beginning he was studying some Yogis which were meditating and he could notice that they were emitting vibrations, there was an aura around them. But then, when he came to Shri Mataji, when he saw Her pictures, the miraculous pictures, then he could really find out what it was and he said that in Her case, it was something which is infinite, which is unlimited.

And also it was very nice, because at one point he said: “As a man of science, I have to admit that all the scientists that so far made some exceptional, unique discovery..., I have to admit that all this did not come

through some scientific process, through the brain, we can say. But it come only through some Divine inspiration. We can mention Newton, we can mention Einstein and so on." And he said: “Also in my case, when I was studying and working on this theory, at some point when I saw the picture of Shri Mataji, then I got the inspiration." And then now Shri Mataji has invited him in September to come. And he has already written a book in Russia which will be translated in English and he is preparing a new book on which of course the major topic will be this unique discovery.

So now we have somebody who has scientifically proved what Shri Mataji is. [Applause.] [Shri Mataji's talk:] In Russia the people, somehow, are very open-minded, not only that, the Scientists especially, are very open-minded and were suppressed very much.

So they tried to find out the subtler things; not only finding out about chemicals or about some physical properties of the light, but, they wanted to go into the subtler side and they had found out already a great deal of knowledge about the auras, auras around the hands, auras around the body. They had done so much research and, it was accepted all over the world, their findings.

Now this gentleman was a specialist, I think, because he's a very well-known, a very very well-known person and he's holding a very big position. He was saying that he has to run 150 organizations. Very humble and very nice person; and when he came out with this discovery, I was happy in a way, because scientifically, if it is proved, then nobody can challenge it.

He has already written a book with all the algebraical complications of what he wanted to prove. He said there is a vacuum, beyond the consciousness, there is a vacuum; and in that vacuum only, you can know the reality and once all this becomes the reality, it is a science and that's how it is made into science. He showed so many of My photographs, especially the ones where a lot of energy is coming out of My Sahasrāra, when we were on a boat.

So he said “She is the source of all the cosmic energy" and that's what Ādi Shakti is. She's the one who creates everything. The whole atmosphere that we know of is very artificial but when you understand what She has done. The first thing She does is to, in My book also, I have written down about it, but I would like to tell you, that her first, I should say, manifestation, is on the left hand side. That's the Mahākālī's manifestation.

So She comes on the Mahākālī system, the left hand side.

That is where She created Gaṇeśha. Śhrī Gaṇeśha's created because his purity, his innocence and auspiciousness, this had to be created before She created the Universe.

So first thing She does is to create Śhrī Gaṇeśha and She's settled down. Then She goes up, of course in the body of the Virāta and then She goes round and goes up on the right hand side, the other way and there She creates all the universes, as you call them, Bhuvanas. There are fourteen Bhuvanas, means, many, many universes make one Bhuvana.

And She creates all these things on the right hand side. Then She goes up and then She descends down creating all the Chakras, the Ādi Chakras or the Pīṭhas.

She comes down, makes all these Pīṭhas and then She settled the Kuṇḍalinī. But Ādi Shakti is not fully the Kuṇḍalinī, we can say, the Kuṇḍalinī is a part of it. The rest of the work is much more than this.

So, although we call it the residual energy, means after going through all this journey, then She comes down and She goes as Kuṇḍalinī. Because of this Kuṇḍalinī and the Chakras, She creates an area, which we call as the Chakras in the body. Now first She creates these Chakras in the head, we call them the Pīṭhas of the Chakras. And then She comes down and creates these Chakras, which are in the body of the Virāta.

Now, once this has happened, then She creates human beings. But not directly, through the evolutionary process, She goes through and that's how the evolution starts and then it starts developing from the minute, small little microscopic organisms in the water and then it starts evolving.

So when She creates water and She creates all the universes, She chooses this Mother Earth as the best place to play Her evolutionary process and there She makes this little microscopic thing. Of course I have written all about it and when My book will be released you can see that how first hydrogen, carbon and oxygen and all of these things were mixed up and how nitrogen comes into play and how a living process starts. All this I have done in another book that I am going to write now. I

mean, I have mostly finished but there are some more Chakras to be dealt with.

Now with this happening, you see one thing is there, that whatever I write, now people won't doubt, they will know it is a scientific fact and that whatever I say is a fact. Now to believe in a mother, Ādi Shakti, was impossible. Especially, you'll be amazed that Christian religion, somehow or another avoided the mentioning of the mother. Then the Islam, that also avoided the mentioning of the mother. This complete negation towards the mother. But only Indian philosophy had the mother and the Indians are actually Shakti worshippers.

So this is how it was kept up and brought to this position now. That people have got full idea as to mother principle that has worked out everything.

On this `Mother Principle', in India people are very sure that it's the mother who does everything and thus we have in India many, we should say, many Swayambhū's, means things that are created of the Mother Earth. For example, you know in Maharashtra we have got Mahākālī's place, Mahāsaraswatī, Mahālakṣhmī and also we have got a place for the Ādi Shakti.

Some people who have been to Nasik must have seen Saptashringi. How many people have been to Saptashringi out of you? It's good.

So this Saptashringi represents the Ādi Shakti. Ādi Shakti which is the fourth dimension of this power which gives you the ascent and ultimately through Mahālakṣhmī channel only you get your realisation.

All this is a process; all was created by the power of Ādi Shakti. It's a tremendous task, the previous ones were

not difficult because there for nature to create, was very easy. The Mother Earth is one with the Ādi Shakti, the whole atmosphere is one with the Ādi Shakti, all the elements are one with the Ādi Shakti.

So, she could create all that without any difficulties. But when human beings came, they got their freedom. That's the only, I should say, species which fell into the māyā of thinking and of having the ego in them. With this ego, a māyā worked on them, I should say and they forgot about the principle that created this universe, they took it for granted. They felt that this is their own right that they are there, this is their own achievement and they are the owners of everything.

This started working in their minds so much that they invaded other countries, they destroyed so many people and they never felt bad about it. All their lives they have been thinking about aggressing others, controlling others and doing all kinds of harmful things. But they never even thought or never did an introspection to see that what we are doing is very, very wrong and it should not be done. Because of the freedom they have; such a turmoil in this world and the people who were in charge of affairs, they were very, very cruel and extremely, had no feelings for the other people. And this happened so many times on this earth.

Now Sahaja Yoga has started. Once Sahaja Yoga has started, we have Sahaja Yogis who are now receiving the blessings of the Ādi Shakti directly. But still, I must say, amongst Sahaja Yogis also, we don't have people whom I would call as very well matured. They are Sahaja Yogis, some of them, are just because it's a fashion, maybe it

should be better from their angle, or from their selfish angle, or whatever it is. It is a very wrong thing. If you are in Sahaja Yoga, you must know now you are responsible for the whole world. You are the only people who have come forward, you are the only people who have achieved something and then, at this juncture, you should behave in a manner that behoves a big saint or a realised Soul.

But sometimes you find they are behaving in such a manner, it is shocking sometimes. They have no respect for themselves or for others and their whole attitude is very funny.

Some of them are money oriented, some of them are power oriented and those who are power oriented are more dangerous I think than money oriented. Because those who are power oriented try to bring such a bad name to Sahaja Yoga. They are very insulting, dominating and horrible people. Their whole attitude is to achieve power in Sahaja Yoga and they try all tricks to achieve that power.

But for sometime they look alright, but after some time you'll find, they'll all disappear from the field of Sahaja Yoga. It's a very big cleansing process going on. You must understand that you have come in the field of very high consciousness where you are in contact with the Divine. Now here if you behave like ordinary people who have no divinity within them, how long will you continue like this? So this is very important that you should try to meditate and evolve yourselves and become really very good Sahaja Yogis. In some places we are very very, lucky. In some countries you are very, very lucky. But in

some countries, I find, that the people are just deaf and dumb. They can't understand Sahaja Yoga, for My program they do come and afterwards they just disappear. This one, I think is also, Sahaja Yogis are responsible for this. The way they go about, the way they want to do Sahaj work, is not Sahaj. Must be something definitely wrong with the whole thing and that's why it's not working out the same way as it is working out in many places.

So I have to tell you that all this is there, that Ādi Shakti is there and all this has happened through Ādi Shakti. But now the further work has to be done through you people because you are the channels, you are the ones who have to transform people. Now everybody should understand and know, how many people we have given realisation to? We have to think about it. What have we done for Sahaja Yoga? Once I was travelling by plane and I met a lady who was sitting next to Me. She was so hot, I couldn't understand. Then she told Me she is a disciple of a Guru, very proud of it and she started telling Me all about him and things. I was amazed, that, look at this woman, she hasn't got anything from him and she was just saying, “I have given so much money to him, I have done this thing to him and all those things." But she had nothing and despite that she was talking to Me, a stranger person, about the Guru.

But in Sahaja Yoga, I have seen, people are rather shy. They don't want to talk about Sahaja Yoga openly to others. Which is a very wrong thing you are doing, because you are responsible for this. You have been given realisation, of course you were seeking, everything

is alright, but all of you must try to give realisation to others.

I must say that, somehow, men have been more dynamic in working it out. The women in Sahaja Yoga are not yet coming up to that level as they should. They have to be more sensible about it and they have to work it out. They can do it, but the only trouble is I think they have certain minor problems about which they are worried. Always I get letters from ladies saying this is wrong, that is wrong, complaining, all the time. I am so fed up of their letters now that I think that it is useless to read them now, also.

So I have to tell you all, that it is important, that men, because they are dynamic, women should be much more.

Because they are Shakti and I am a woman.

So I find that the men are more sort of active and dynamic about Sahaja Yoga and I don't know what is the reason why the women are not. They can transform so many people, they can do so much good to others, they can bring so much love and compassion, because this love and compassion is a quality of a mother, of a woman and if the women don't have that quality, it is useless to be a woman.

All the time if you are busy about your useless things, like fashions or faces and all that, then the time is all wasted. You have a short time now, you got your realisation and you must decide what have you done so far, what have you achieved so far. But I would say that also, in Sahaja Yoga, I have found, there are all kinds of funny ideas growing here. Like certain rituals they'll take up. Then they prescribe certain rituals, they'll talk about

it, a kind of a power orientation is there. They want to oppress others and they want to take over and frighten people and behave in such a manner that, as if they are very good.

Some of them start saying that “Mātājī said so, this is Mātājī's ideas." By their own power-orientation they manufacture things and talk like that. But ask them `How many have you given realisation?' The first thing is, you must determine is, positively `how many you have given realisation?' It's just talking about others, criticising others, talking about the defects of Sahaja Yoga, seeing in Sahaja Yoga, I would say, is still a very preliminary thing that has happened before and it should stop now.

Now, as it is, once this book is out, all over the world it will be known about our work, we will not be challenged any more. But still we have to see for ourselves, that, if we have achieved this kind of a recognition, then we should be up to that, our capabilities should be up to that. We should not be lagging behind. For example, if you ask some Sahaja Yogis, especially Sahaja Yoginis, they don't know much about Sahaja Yoga. They don't know about Chakras, they don't know anything about the deities, nothing they know, how can they be Sahaja Yogis? You have to know all about it. Only thing, that you don't realise that it's not outside that you are a Sahaja Yogi but it is inside. Inside you have to have that kind of an understanding of the Chakras and of Sahaja Yoga, how it works, how it helps you.

Now supposing, if I'm the source of that energy, which you know very well I am, then you achieve, you also, a kind of a perfection about dealing with people and

bringing them to Sahaja Yoga. It is a very important work you have to do, is to bring Sahaja Yogis in Sahaja Yoga. What I find that some people are very much still lagging behind and it is very surprising that they live in that country, they are part and parcel of that country and they are not bothered. Under these circumstances they'll be blamed, that why didn't you do, why didn't you find out the ways and methods of convincing at least your countrymen.

So Sahaja Yoga, at the brink of growth, cannot grow only with one country, two countries, all the countries have to be brought into Sahaja Yoga. All the people that we could call into Sahaja Yoga, will be a very good idea. And then we have books to convince people, we have to talk to them about it. But what I find about Sahaja Yogis, that once they start spreading Sahaja Yoga also, their ego comes up and they think they are great Sahaja Yogis, they are great leaders, all these kind of stupid ideas walk into their heads, which is wrong. You have to just think in a very humble manner. The more you have, the more you become humble. Like a tree, when it is laden with fruit, it bends down. In the same way, you have to be very humble, but that humility is sometimes very difficult, because the culture of the west is not a humble culture, it is a culture of aggression, a culture of domination.

So far they have been everywhere, because of domination they could go all over the world, they could achieve so many things, what have they achieved?, nothing. In their own countries, if you see, drug addiction. Why should people take to drugs so much?

Then all kinds of sinful things they do, which I don't want to mention, but you know what they are doing.

In India, which is a poorer country, one cannot even think of such things happening around you.

So find out what's wrong, where and how you can correct these things, if you can help them. Actually now, as I told you, I am going to start some sort of organizations that will do good to human beings; but you all can join also. You can also start in your own countries, something like that. But first you have to get rid of your ego. You see, that, once it happens to you, then only your attention would be steady.

And this ego is very simple for you because you worship Christ and Christ is the one who was settled on the Āgñyā Chakra. You all worship Christ, but that humility of Christ is not there, just the opposite of it. It has happened everywhere that, whatever was preached in the religion, people did just the opposite of it. For example Hindu religion, I would say Hindu philosophy, is that in everybody resides the spirit.

Now, in everybody if there is spirit, then how can you have different cast systems? And how can you have somebody higher and lower? The other way round. Now Christ has said that you have to forgive, forgive everyone and you have to humble down and that's what one finds that among Christians they don't know humility. They have no idea of humility. Men are like that, women are like that and the men and women then go on fighting, there's no question of anybody being humble, peaceful and all that.

So it's very artificially that they are showing off that they are philanthropists and all that, but inside in their heart I don't find there is any love, there's any compassion, in the real sense of the word.

So when we are dealing with reality, we have to know that we cannot just go on with things which are artificial, which are befooling others, but we have to really become that. Once you become that, when you are really like that, then only you have done the job for which you are born at this juncture of blossom times. Otherwise you could have been born earlier and could have been something different but you are specially born, so you realise your value, realise yourself what you are and try to understand to have self-respect and try to do things which are very important as Sahaja Yogis. Of course you are doing a job, you are doing other things, but you'll be amazed if you do work of Sahaja Yoga you'll find more time for everything. Once you start doing God's work, God does your work and that's how you will be amazed how you get so much time to do the right thing. Now it is for you to go back and introspect, see for yourself.

Now the Ādi Shakti herself has come, but I'm very simple. I'm very simple to look at. In My behaviour I'm very very humble and people take Me for granted. I don't do anything, I don't want to punish you, I don't want to do anything. But you yourself get punished, you yourself become useless, if you do not look after yourself and grow yourself.

This finding is so great and this man had never known Me before. He's very learned, but he's very humble and what he told Me that, “just imagine I'm sitting before the

creator of this world and still I'm very normal." So I said “What should happen to you, what do you think?" He said “Mother, it is a big thing to realise that I am sitting before you and that you are here." I said “It's good that you don't feel My presence so oppressive, or so dominating, I'm very happy." “No” he said, “I just feel love, just feel the compassion, that's what it is." We have to know that we should have just love and compassion.

Compassion and love for ourselves in a way that we should not harm anybody's heart. To say something, to hurt someone is very sinful but some people enjoy that very much, they think they are very clever, it's not so. When you talk to someone, you must say something which is very soothing and good. Another thing is the temper of a person, the temper that the slightest thing here and there they get into tempers.

Now this has to be told, this temper, that “you keep quite, I have nothing to do with you” that is one thing. Then there are people who are very subtly, I should say, power-oriented, very subtle. They have tricks and trades by which they know how to control others. What are you going to gain out of it? What is your gain? By doing all these things, what will happen? In these worldly things, you might be a little bit popular, a little bit having a position or something, but what is it after all, that is not going to help you. What is going to help you the most is to make yourself a perfect channel for Sahaja Yoga. To be a perfect channel; in that you will be amazed how you'll be helped.

So, I would say for you people, who are in the west I would say, you must develop humility. It's very

important. I was surprised in Russia itself, the people are not only humble, but such dedication, such dedication, unbelievable. They don't even raise their eyes to Me. I don't know how they got this idea.

This is not after the discovery, but even before that. They were so nice and so humble and so full of love and even the children brought Me small, small presents, you know, just to give Me, so sweetly. This is something surprising how these people in Russia have achieved that capability to become and I think in the west, Russia is a country which will achieve a very great height in spirituality and that means they will be the most powerful people. Let us see what you are doing in your own country and how you are going to work it out. You see there are so many things you can do, very easily, if you see for yourself that you are the instrument of the Divine and then your temperament will change, the nature will change, you'll become a very very sweet person, a likable person and everybody will think that this is a saint walking around.

So that's all I have to say about this, whatever is the discovery, is not a discovery for Me, but discovery for the whole world and I'm sure once it is established and is exposed to the whole world, things will change for you and for Me also.

May God bless you!

***Contents: 1998-07-05*, Public Program, Royal Albert Hall, Kensington Gore, London SW7, UK**

I bow to all the seekers of Truth.

These days there are people who are going all over the places to find out the Truth, the enlightenment.

And there are so many books available, so many people who talk about enlightenment. And this is only in this special age, which I call as `the blossom time', is happening. If they are not seeking the Truth, that means they are not yet evolved as this should have been. But this is a special time that we call as the `Last Judgement' and that time has come. In the Koran it's called as Kiyama and described very clearly what will happen at this time. All these have been indicated in all the books which are, I would say, mystical or we can call as religious, whatever you may call it, the mystic part of it. They've all indicated this time, this time by the end of this century, this should happen. And this has bewildered many people, they are going hither and thither, getting into problems.

As it's very embarrassing what Doctor Derek Lee has told Me. Is a fact that I went to Russia and a scientist came forward and he said that: “Mother, I have seen your photographs and it says so much because I haven't seen more than one line showing." It is very embarrassing, the whole thing was very embarrassing for Me. And he said: “I've proved it now, through all equations and everything." And he showed Me the book which is in Russian language and all mathematical calculations, that one has to go to a vacuum state, a physical vacuum state, for Reality to be understood. It was, I think, too much of science in it.

For whatever it is, all these ideas, say of Koran, of Bible, of other religious books, all the religious books from India could be called as a myth and they were treated as myths. Many people thought it was just a myth and they

said there's no use believing in all these things, there is nothing. And also through these books, people have been misled to do wrong things, so the whole thing got challenged also in a way: that it's not practical, it's not benefficial, is no good.

But when it becomes a real experience, you may call it subjective, may call it anything, but when it becomes a real experience, then you start believing in it as Reality. But if a scientist proves it with his scientific knowledge, then I don't know what to say, then it really becomes the fact. And when it becomes the fact it becomes the science.

Science can be challenged. First of all, science is amoral. It is not bothered, as a science as it exists today, if they create atom[ic] bombs, they create other things destructive and use it for wrong purposes, there is no binding force on the scientist. They can do whatever they like and people can use it the way they want to use it. But when it comes to Divine force, the science is perfect, I must tell you. You cannot challenge that science, you cannot, everything that you know through the science of Sahaja Yoga, you can easily verify it.

For example, firstly it is said that your physical elements disappear, it's a fact. Without any money, without any fees or anything, just you get cured of your troubles. And when you get cured of your troubles, then you are amazed how through your own power you have been cured. But it happens, it has happened, you know, we have many doctors here, English doctors, not easy to convince and they have seen with their own experience that many patients who were supposed to be incurable

are cured. They have seen that many drug addicts got all right overnight. How? Without paying for it, without taking any medicine, just through their own power of Kuṇḍalinī.

Now this power of Kuṇḍalinī was known all over the world, I think, because I find in their museums Kuṇḍalinī drawn in the triangular bone even in Sweden I saw. But I should say, it's in Finland, I saw.

Then also, I went to Ukraine in their museum, there are all pictures of these Chakras and of the Kuṇḍalinī.

And in a farfetched place like Bolivia, where it could not reach there even by air about, I think, six years back, you find the pictures of Kuṇḍalinī. And Colombia, the ancient Colombia had created statues in which Kuṇḍalinī was the main thing.

So somebody must have told them or they might have known about Her. But somebody went from Italy to Bolivia and the Bolivian people said “We know all about it, yes, we know. But we don't know how to raise the Kuṇḍalinī." And now there are I think eight, nine thousand people in that farfetched place of Bolivia who have got their Realisation. For which you don't have to pay. Is the main thing one should understand. It's like you don't pay for your breathing, you don't pay for your digestion, in the same way for your ascent to a new life, last, we can say, the breakthrough of your evolution, for which you don't have to pay. As soon as you understand this point, you'll be amazed that you'll give up all nonsensical people who are marketing their things, selling their things. You see, it's something absurd, the absurdity to such a limit that you become blind and you

don't know what they are doing, what they're up to. And don't want to listen to anybody who wants to tell you the truth.

Now if we have to see for our own ascent, as they say in Koran, Miraj, in India this thing is called as Self-realisation, Ātmā Darshan, or you can call it, Ātmā sākṣhātkar. If you really want it, it's very easy and has to be easy, because it is so vital. And when that works out, you actually experience it and it can be tallied with the description of it. The trouble is we are so mental. We want to derive everything on a mental level. But thank God, this scientist has found out something for your mind to go round and round and round and reach the point. Because I think sometimes this mind, which is filled with all kinds of false ideas, sometimes slightly right ideas or sometimes real ideas, they go on bombarding in your head.

And this scientist has said that you have to go to the vacuum, which Jung has described as thoughtless awareness, to become thoughtless. When you become thoughtless, then you can see, feel Reality.

So, what happens, how do we get thought? When we go to some place, we see something, immediately we react, that's our habit. This can be also proved scientifically why we always react. Either we react towards it or we absorb it.

So, all the time our mind is working and it is a wobbly mind. You are all the time bothered with it and the modern times are the worst, though this is a special time, as I said, because this is the time when people think the most and this thinking goes on acting in such a way that

they suffer from all kinds of diseases. Also sometimes this mind doesn't tell you that this is wrong, that is wrong. You go on doing things you know, for example, Hitler, how he behaved, how he killed so many people, but he never realised he was doing something wrong, never. Ultimately, he killed himself because he was afraid that he'll be caught, but not that he repented.

So, they go on doing wrong things all the time without knowing that they are doing wrong things. Now, to say this is sin, that is sin only fills people with fear, that's all and guilt. But actually when you become the Self, in the light of the Self, you know what is right and what is wrong, what should be avoided, what is not benefficial for you. You just know, because you know about your Self, you get the Self-knowledge that is you can feel your centers, has been told to you, on your finger tips, this again is said in the Koran that “at the time of Kiyama, the Last Judgement, your hands will speak." But whole thing gets perverted sometimes by using it for a wrong purpose, that's how we have destroyed sometimes the real knowledge, the subtle knowledge of our being.

It's nothing to stand for hours together on one leg in Himālayas torturing your body. You don't have to torture your body at all. People think that if you have to perfect yourself, you must torture. This body is the temple. What is the use of building temples after temples when you cannot build your own temple? This body is the temple and why should you torture this body? You must look after this body, look after with love, with respect and then only you will realise how important is to have a

body. All these funny ideas, you know, of renunciation and all false kind of approach is not going to help.

My daughter was coming from India. She said, there were some fair people travelling with us in first class.

So, they wouldn't allow the air hostess to come and serve them, because they cannot allow the air hostess to talk to them.

So I said “Did you talk to them?" Said “How could I, I'm a woman, who would talk to me?" Because she's a woman, nobody would talk. Then, sat on the ground. There's no ground but they wouldn't sit on the chair and eat the food. For what? Because they are renouncing everything, I think they have renounced their brains, that's what it is.

All kinds of stupid things people do, for what? To achieve that state of tranquility, the state of Selfrealisation, of Self-knowledge. But just think of it, which is what has to happen inside. What's the use of doing something outside unnecessarily making a mess of yourself and of others? It is absurd, the way people try to understand that by troubling your body, by making a mess of your body, making a mess of the whole society that you can achieve something which is so subtle and beautiful.

Now, the scientists call this All-pervading Power, or which I say, of Divine Love, as cosmic energy, or they may call it by any name. But it's nothing solid, it is Love, it is love of God. And this Divine Love of God is an energy that runs the whole universe, universes of universes. Just see the miracle of life. All that is managed by this energy of Divine Love! Well, we have never felt it before, so we don't know what it is, but in every scripture it's written there, that there is the power of Divine Love. For

example, in Sanskrit, this is called Param-Chaitanya or Brahma Chaitanya. In every scripture it is being described, but for people it's some sort of a... unknown thing.

But now, with science, if it can be proved that the whole universe is managed by this energy which thinks, which understands, which loves. For example, the same scientist came to see Me, to have an interview with Me. He was smiling all the time and he asked Me very interesting questions. One of them he asked about the picture he had seen. Where? Here in this hall. They were singing the song `Sitting in the heart of the Universe' and all over Me came: heart, heart, heart, heart, just like a doctor would draw the line of the heart, so many hearts drawn with the rays of light. And he asked “What is this, Mother? How do they know that they are singing this song?" I said “Because I know, so they also know." Precisely how do they do things? Because they know, they know more than anyone can know. Not only that but the way our genes and all those things are there is a very subtle thing, no doubt, but is all managed by this power of Divine Love. Please understand: there is nothing to fear, nothing to get upset, nothing to starve, nothing to climb Himālayas, nothing needed. This power loves you and it is around you, here it is.

It is everywhere and it pulsates, it vibrates, it creates everything.

Also the scientist told Me about Einstein, who said that “All these ideas come to me not from within but from without as if somebody is pouring these ideas into me." And he said “I felt the same way and so many scientists

feel that." Surprisingly, in Russia the scientists are very open hearted. And at the time of Stalin, they were all arrested and put in a place called Novosibirsk *[UNCLEAR]*, where they were living and there they developed, you see, this subtler side, because they were not allowed very much to do other things.

So they developed the subtler side of human beings and there they found out also about auras, he is one of them, auras: that human beings have auras and from the auras, you can diagnose their diseases.

But now, after seeing My photographs and all that he has reached the proper conclusion surprisingly. And I think, I hope I'll be saved from all kinds of people who criticise Sahaja Yoga as a cult or this and that. It is not. It's a living process whether you are a hindu, Muslim, Christian, anything, is meant for you and it is your right, your birth right to have it. And then after that, once you get the sprouting of the seed, you must allow this tree to grow. Actually, those people who talk of social work, talk of helping others, doing this for them and doing that for them have to understand: first you should be empowered, you must have the power within yourself to help others. But if you just come to My program, they always say “Mother, for Your program the whole hall is full" and then they start disappearing, specially in England, very surprising. England is the heart of the universe and how could they be so careless about their ascent and so careless about developing their own huge big tree of love. They are the best suited and they have to work it out. But they don't, they don't take it seriously. Why, I don't understand. Maybe they don't know what

they are. They are very powerful people, they are, I should say, the instrument of the Divine.

Only thing, they have to develop. But they stick on to this or stick on to that, then you can't grow. This is a seed already placed within you, undisturbed, unspoiled. Only thing is a little water of love has to be poured on it, then the seed sprouts and when the seed sprouts, it rises, the plumule sprouts out into and it rises, goes up and comes out of your fontanelle bone area, which is called as Brahmarandhra in Sanskrit language, meaning the hole to feel the Brahma, the All-pervading power.

I've seen people who know also Sanskrit very well. They are running here organizations, but they don't know anything about Kuṇḍalinī, it's very surprising. What do they read, I don't know. And if you go to them, they'll argue so much with you that you feel like running away from them. Only they know how to argue. No argument needed actually, it is there, within you, this power is. Do you argue with your stomach how to digest the food? And even if you do, will the stomach understand? It's as stupid as that, to argue about something which is so spontaneous, which is a living process, it's a living process of your evolution. Now, by the way, how did we become human beings? Do we know? And how do we become a super human being? If there is a way, there's a method, you don't have to spend anything. But you have to grow. If you don't grow, it's useless, as Christ has described, just as some seeds fell onto the land which was not fertile. Is it so? Are we living in a land which is not fertile for spirituality or we are running after some things which are illusive? Why should we run after illusive

things? Here, you get the experience, all right, after that you must grow. If you grow, you can change this world, it's a global movement. Like in Russia, I would say, there are millions, millions in Russia. While in India, too, we have may be millions.

And also Austria, so many countries have got it, Italy, imagine. Their people have awakened, so why not in England? And the leaders of England are rather upset with the English. They think this... “It doesn't work out, Mother." I can't understand. Because this is the seventh time I'm here and seventh heavens you have to know, that you can know without any difficulties, without paying anything, the whole knowledge is free! Is it because it is free you don't care? They've asked Me to talk about it. Otherwise it's not worth talking about these things. Your country as such is like really the heart and it circulates all over the world. All your newspapers, they may be useless, but they circulate. All your media, whatever they may publish, it circulates all over the world. You don't know about Americans, though it's supposed to be a very great country. We don't know about any other country so much as we know about England.

How? Why? Monarchy in so many places, but we know everything about monarchy from England. Why? How? How do we manage? Is worth asking this question: there's something special about this country.

I lived here for years, I've worked hard, I went from north to south, east to west. Perhaps, I left no city which I did not visit. But the situation is such that when they get Realisation, they are very happy, they start jumping and after that they forget about it. It's a great responsibility

on people of UK that they can do so much in spirituality. Not... it's not something also so cheap that it can be sold, it's invaluable.

It's invaluable. It's your right to get it. And also it's your sensibility that you should grow into it. For example, in England, when I first came, I had to deal with the drug addicts, they were the first who came.

Perhaps, they were seeking in drugs the Truth. When they came, overnight they gave up their drugs, overnight, even alcohol, people gave up overnight, overnight. Believe Me, they are here now, I know they are sitting here.

Now, this is the minimum and so many people got cured. I really wanted that something should be written about the miracles of Sahaja Yoga.

So I told one gentleman, Englishman he is, he wrote to Me “Mother, it's not even one month, from both the sides, all the letters have gone up over my head. I don't know how to select.

So, can you give me some time? Myself, I have no time at all. You can select yourself." With all this, why don't you experiment and why don't you grow? You are very important, this is what you don't understand: that you have been born in this country or you have come to this country, whatever it is, it is a very important, significant place and a life of yours. But you should understand that it's very important and that you should grow. But it is beyond Me to understand that in a place like Austria, in a place like Italy, how is it, they have understood it and they're automatically working it out? I, you know, I have crossed My 75 years of age and I don't know how long I

will have to live to face the English people and how will they understand! Sometimes, it's beyond Me.

But now you will know that it is a science and the scientists have said that they have seen the cosmic energy emitted out of My head. That's a fact that Sahaja Yogis know. Sahaja Yogis know, they have felt it, they have got this experience. For them, it's nothing new, not through science, but they have known it as an experience.

Now for you... You are also very well-educated people, everywhere, you are respected very much, it is for you now to evaluate your own personality and understand: Why are you on this earth? What is the purpose? So many of you got Realisation last time, but you are nowhere, you've done nothing... I mean, you've got your Realisation, all right. Each person can give Realisation to thousands of people if he gets out of his own, I should say, own ideas. And this can do such a lot of good to the whole world. Formerly, in America it was terrible, because all kinds of funny people went there, to make money.

So, they told Me “If you don't ask for money, Mother, in America nobody will come. They have to pay for it, otherwise they don't value it." I said “But, sorry, you cannot, how much, you tell Me how much should I charge.

How much do you charge for your mother's love? Then you tell Me how much you charge and then we can work it out." And it was surprising that it hit their heads. Now it's better. Same thing, I have to request that, please, find out, when you have this experience of Kuṇḍalinī

awakening that you are a chosen person for a special work.

For example now, this instrument, if it is not connected to the mains, what is the identification, what is the purpose? That's why then people become hippies, they become this, then punks, because they have no identification. But the identification is only one: that you are the Spirit, that's the Truth. And it has to happen to you, that you are the Spirit, you have the power of the Spirit. In the light of the Spirit you start seeing, start seeing and understanding so well about all the problems that are in the whole world and your own problems also. It's not only Self-knowledge but also global knowledge of a very subtle nature.

And that is all is within you, all this horizon is there waiting for you to greet it. But I don't know why people have no confidence or no understanding. Anything can be done, but first of all you must have the pure desire to become that. Forget about everything else. For example, this power of, which resides in the triangular bone. This bone is called as Sacrum, means the Greeks also knew that this is a sacred bone.

This power is of pure desire. And if you have the pure desire you can become so dynamically aware of yourself and aware of everything. I was surprised that in a far-fetched place like Russia we have to always take a stadium, you can't do it in this hall, you cannot manage, I think. How is it, in that country it is working? Because of communism, perhaps. They were so oppressed, that all the search started going inside. But just in such a short time, I was surprised, these people, how did they get it

and how did they develop and they are still developing, all of them are developing. And only I am the person allowed in Russia now to go and preach, this is also another thing. This ignorance that we have, the problems we have, physical problems, mental problems, it will all be controlled.

Now there's a new disease, as you know, Alzheimer. How it comes? If a person is extremely aggressive and torturing people, doing this. When he gets old, his brain deviates and only that bad stuff start working and that person who is suffering is not aware of it. And you cannot cure it, also. But in the lifetime, if you get your Realisation and you become absolutely peaceful within yourself, such diseases cannot touch you, they cannot disturb you and you become a loving beautiful person. You don't bother about what he earns, what the other person has got a personality, this, that, nothing. It's just a subtle love you feel for everyone. For everyone, whatever religion he may belong, whatever country he may belong, whatever problems he may have. Can you believe in a place, in a country like Turkey Sahaja Yoga sparked like this.

There are two thousand Turkish people who are meditating and their Prime Minister's wife came to see Me, just to get her Realisation. Now, what is so great about? They say Ataturk was their leader and it is the one who has led the path. Why? You had such great people: William Blake and so many... Shakespeare, this, that, they were all realised Souls. Their poetry is not just to read, but to read between the lines what they are saying.

It is very important now, I request you, at the end of this century, that once you get your Realisation here, please, grow, become more collective. Certain funny-funny ideas I heard and I was surprised, that the hall is not all right and that..., there's nothing to do. It's something that happens inside you, something that works inside and gives you that beautiful feeling of being the Self.

As a result, your health improves, you become mentally a very satisfied and a very balanced person, all your stress, this and that disappears.

Thirdly, you look much younger than what you are, because inside you are younger.

Fourthly, you understand others, you love others, love to do things for others and all these stupid problems of fighting with these, taking revenge on the person, killing somebody, this all disappears. That with the name of God all these stupid ideas, which has created the global problem, will disappear. The time has come and it is the Last Judgement. I think, the levels are changing: those who are chosen, I should say, this path of Divine Love are going higher and others, who are negative, are going downward, they are getting exposed, everywhere, they are getting exposed. They'll be exposed. That is for you to decide which way you want to move, what you want to have.

I think, this is the first time I am saying this to you, I've never said this way. I told you what you are, you are so great, this, that and this, that, but despite that, if you don't realise your value is wasted.

So when you become the Spirit, then everything changes for you. I am surprised how people start understanding

the follies of their brothers and sisters, who are forming a big society, things like that.

For example, they give up drinking. When they give up drinking in France, Sahaja Yogis were thought to be mad, because how can you do without drinking? And now the French are taking to Sahaja Yoga very much. Imagine, French are much more than they are here. And they are saving money because they are not wasting on anything: no drugs, no smoking, no drinking. But we don't say “Don't do it!", because otherwise half of you will go away, but it just happens to you. For example, if there is light, you can see everything clearly: whatever is destructive, you just don't do it. But whatever is constructive we accept and work it out. Such love and such affection. For example, these people who were singing, they're from all over the world, they are not only British. Especially the British, very difficult to learn Indian language, it's impossible. And look at them how they are singing. And not only that, but singing Indian classical music, which is a very difficult thing. I didn't teach them. It's very surprising, how things work out.

So many artists I know, who have earned the world fame with Sahaja Yoga. But we have an Academy and so many foreign boys went there and studied Indian music. I was amazed: in three months they were singing Malkauns raga with all elaborations. Impossible! How can they do all that? Also there's one boy I know, he was hardly fourteen years of age when he came to Me and within one year's time he is a great violinist, he plays Mozart without seeing any papers, anything. How can do it? He was not like that. And he writes such beautiful poetry.

You can't believe it! I asked him “When did you start?", “After seeing You, Mother, I don't know why I'm writing." I have seen people, who are scientists have become poets.

Can't understand, how your sleeping, or I would say, dormant qualities just come out. You don't run after success, you don't run after competition, but automatically it happens. For that you don't have to worry “I am old, how can it happen?", nothing. At any age it can happen to you. At any time it can happen to you.

So don't doubt about yourself also. Then you become a very loving sweet person, very sensible and dignified. You don't insult others, don't trouble others, but you help, you share the difficulties of others. Suddenly you find, you've become a part and parcel of a great collective which is working in the whole world. It is very surprising, how you have brothers and sisters all over the world and wherever you go, they'll give their life for you. Have you seen such a family anywhere? Beautiful people! So, I have to make a request to you. Today, of course, I'll try to give you Self-realisation, if possible, it works out. But you must respect, you must respect and you must grow. All the saints have talked about it in India.

Now, we have here lots of people from, say, Punjab, the Sikhs are there. And all these books have been described for Sahaj. He himself, Guru Nanaka said “Sahaja Samādhi lāgo." He has used this word, all of them have used this word. But Indians who are here, I don't know, they are... they say “We cannot digest Sahaja Yoga." They can only digest pounds, I think. Very surprising. It's very surprising

how this materialism has come over. But does it give happiness to anyone? Does it give joy, does it give friendship? Full of jealousy, competition, all nonsense is going on. You overcome all that just like this, you enjoy, everything. If somebody has a good furniture, all right, this is a very nice carpet, all right, so what you do, you look at it, you enjoy. You enjoy whatever is created beautiful. You don't think about it, you don't react. The reaction is that there's joy. What a beauty it is! You don't think who has made it, how much it will cost, nothing. You become thoughtless. And thoughtless awareness is nothing but such a pouring sense of joy. Joy which is neither happiness or unhappiness, but singular. You cannot describe it in words but you can really feel it inside yourself, that joy of being the Self. And that's the time has come for you to get it. You are also here for that and this is the special time when it is going to work out. Now you feel also a collective consciousness, that you can feel on your fingertips the Chakras, the centers of other people and who is the other? On your centers you can feel your problems, in the same way you can see the problems of others. If you can cure your own centers, you can easily cure the centers of others. Without any money, without any fuss, without anything. It's very, very simple, it is all built-in within you. All this is built-in within you and this built-in power starts working. You don't have to do anything. It's all there, for example you see so many lights are here: you switch on and you get all the lights. But you know how to switch on: it's all built-in. Again I say, you don't have to stand on your heads, you don't have to break your necks, nothing. As you are you

are wonderful. And this is your own individual mother: She is your own, She has no other child and She knows everything about you. As you have in the tape, you see: She knows your past, She knows your aspirations, She knows you very well and She is the one who is going to give your second birth. She is your mother. She loves you. Now there are books saying that if you have the Kuṇḍalinī, She disturbs you, it is the modern ones. Well, they say that “burns you." She is your mother. Have you heard, I mean maybe in these modern times everything is possible, but can a mother burn her own child? She has been waiting for ages to give you this Realisation. For ages She is within you and now you don't give Her a chance to give you a second birth? How can that be? You will understand that all these great incarnations who came on this earth have helped to build up this. They are all there within you, on these centers, which you'll find out. And all these fights going on stupidly in the name of God or anything is nonsense because they are all one. We are only fighting.

So all your global problems, all your fighting problems, all your family problems and the word `problems' disappears. It happens. It must happen, because you are specially blessed and you are the Spirit. This collectiveness gives you the feeling of oneness with others. Not out of jealousy, not out of greed, not out of any carnal love or anything, but it is just pure love, pure love which you have not experienced. All the perversions drop out... But you don't become sort of an abnormal person on the street, you see, walking with your closed eyes, no. You become an enlightened person, absolutely

normal. You dress up normally outside, you can live with your life. But then you understand what is your dignity, your decency and everything. There's no show outside of your achievement but you know within yourself. You also know who is a realised Soul and then you meet. There's such a connection. Has been always, but now it becomes obvious, evident and you can work it out. The most important thing is that your brain opens out like this, like a lotus. It opens out. All the problems of brain drop out. How many diseases there are of brain, I wanted to know, so there's such a big book. I said, “My Goodness, more than the petals we have in the brain." And it can happen to anybody in the modern times. It's very common, it's awaiting at your door, sort. All this can be solved, absolutely you can be saved, you can be protected. And every time you will be feeling this: you are protected, there is somebody to protect you, to encourage you, to look after.

Who is that? That is this Param-Chaitanya. That is this, they call it Rūh, they call it the All-pervading Power of Divine Love, they also call it the Cool Breeze of the Holy Ghost, as you feel a Cool Breeze on your fingertips. It's all written there in all the books, but symbolically, so people don't understand.

Once it happens, then you are in another world. Such miracles, such help and such protection! It's a thing where you feel, you can never be drowned in the ocean of this mad world, because now you are in the Ocean of joy. You are enjoying and this is what you have to have. But you must grow, all of you must grow. I am staying on for one day more just to come to follow-up meeting. Also

if you have any complaints you better bring them. But there is nothing to complain actually, you should complain against yourself.

Either you are lazy, or you are too enthusiastic or you are infatuated by some sort of a nonsensical Guru or something is there. Just don't try to criticise others but see for yourself, introspect: `Why is it, why can't I do it?' All this can work out, I assure you. I assure you very much that you should realise that My coming to England, living here for years together. I didn't come for Sahaja Yoga. I came because My husband got a job here. And then, seeing people in England, I thought, they can really achieve a lot.

May God bless you all! Derek is asking Me, “Better give them Realisation." I know, they are ready to get it, but they have to grow, that's the point, I'm telling you. He feels quite helpless and he doesn't know what is the matter with them. I told him “You grow some beard, mustaches." Maybe a better idea. Might be they're used to things like that. It's nothing external. It is the internal beauty that we have to know.

Now, it's very simple. If it doesn't shock you, I'll tell you there are two, three conditions. The first one is you have to take out your shoes, if it doesn't shock. Because this Mother Earth helps us a lot, She absorbs all our problems.

All right. Now, the second condition is, which is also not very absurd, that please don't feel guilty about anything. It's a fashion: “I'm very guilty.", “Why are you guilty?", “No, I've to confess, I am very guilty.", “About what?", “You know, the other day I was eating the food and I was

holding knife on the right hand.", finished. These norms are human beings have created this kind of stupid things for which you should feel guilty. And that this center here, on the left hand side, you get spondylitis, also angina, it's a fact, so, not to feel guilty! What are you guilty about? If you were guilty, you would have been in jail, not here.

So, please, first of all, forgive yourself completely. You are not guilty, I assure you.

There's a new evolution with people's mind that they should feel guilty, finished. If you are guilty, when it happens, you should have done something about it, forget it. Why are you carrying that load on your left Viśhuddhi, here? This is the second one.

And the third one is, I think, is also very simple, is to forgive yourself, as I said and forgive others.

Now, you say “Mother, we can't, just we can't, it's very difficult." But try to understand the logic: whether you forgive or don't forgive, what do you do? Nothing, just the same. But say, if you don't forgive, then what happens: you play into wrong hands, you torture yourself.

So, just say in your heart `Mother, I forgive myself fully, I forgive others fully', whether they are in your mind or not, just say that and your this center will open now in no time.

This will all help Me a lot. These tree things are very important and I know you can get your Realisation in no time.

So to put your hands like this towards Me, like this, just simple, as if you are asking for your Selfrealisation, like this. Need not be higher, just whatever is comfortable. People can't believe that sitting in the hall, how can we get Realisation? But you deserve it. You get it because that's the time and because you are seekers.

Don't doubt yourself, please. Have your hands like that. Now, you can close your eyes, if you want to.

If you don't want to close, don't close your eyes. Because there is no mesmerism going on: at least, I close My eyes.

Now, put the right hand towards Me and put the left hand on top of your fontanelle bone area. Now, you'll feel some cool or hot breeze, coming out of your fontanelle bone area, which was a soft bone in your childhood. Don't put your hand on top of it, you have to put it away from you and you can move the hand to see yourself. Don't say that you've got it unless and until you've got it. You are not to cheat ourselves, all right. Now, please, put your left hand towards Me and put the right hand on top of your head. You can bend your head, that's better if you bend your head and with the right hand you see.

Once more, please, put your right hand towards Me and again with the left hand you see for yourself, if there's a cool or a hot breeze is coming. Now, don't doubt it: if it is coming, it is there. Could be hot, it will cool down. Can move up on the sides and see for yourself. Now, open your eyes and put your both the hands towards Me like this. Now, watch Me without thinking, without thinking, just try, you can do it.

Ah? Now, raise your both the hands towards the sky like this, push back your head. And ask anyone of these three questions three times, anyone of them: First one `Mother, is this the Cool Breeze of the Holy Ghost?', first question is `Is this the Cool Breeze of the Holy Ghost?' Second question is `Mother, is this the All-pervading Power of Divine Love?' Third question is `Mother, is this the Rūh, or the Param-Chaitanya?' Ask anyone of these questions three times in your heart.

Now, again put down your hands, that's all. Now, put your hands like this towards Me, just like this.

All those who have felt cool or hot breeze on their palms or on their fingertips or out of their fontanelle bone area, please raise your both the hands.

Just look at that! You're proving what I've said. Just look at that! Now, you've got it, now this is a responsibility to grow.

May God bless you! May God bless you! Such a joy, such a happiness! I wish you best of luck and also wish you a very, very deep understanding of your being.

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I bow to all the seekers of Truth.

So many of you have already found out what is the truth, truth about yourself, that you are not this body, this mind, these emotions, this ego, conditionings, but you are the pure Spirit. After realizing that, not knowing but realizing that, when you become the Spirit your attention gets enlightened by the Spirit. And this enlightened

attention is so intelligent. And as it is connected with this All-pervading Power, you'll be amazed that whatever you try to look at, to put your attention to, it just works. It is such a proof that you are one with this All-pervading Divine Power. To prove that there is Divine Power which is all-pervading, first you have to become the realised Soul, you have to become a person who is enlightened, as they call it Buddha. The word is Bodha; comes from enlightenment. And the one who is enlightened is a very different personality from what that person has been. You become a very powerful, no doubt very powerful; powerful in the sense is the power of love. Is not the power we know of, but is the power of love that acts, that works. And then you are amazed at yourself how you have been able to do so many things which you would never do. And how your personality becomes a very sensible, wise and also absolutely in balance.

Nobody has to tell you anything. You are your own master. But first you have to grow to that point.

Till you become that, you are not yet empowered fully. But some people who are not yet understanding the importance of becoming, who do not know that they have to grow, become again useless, good for nothing. I always remember the parable of Christ. Yes, He tells that “You are sprouted, but you are wasted." It has to grow. And that's what yesterday I insisted that you pay full value to your ascent. You look after yourself and grow into it. Then you will know what is the power of love is. There is no ego about it. No, not at all. You don't feel the ego. What you feel is that it is flowing. It's flowing; wherever you go it's flowing. This power is flowing and

that captures the whole atmosphere, the whole environment.

If you people get your Realisation, also all the global problems can be solved. Like you have got now very much pollution problem. The pollution gets settled down.

This power of love can settle pollution because it also acts on the five elements. You'll be amazed how it acts on five elements. It works in such a manner that it should in every way encourage you, help you work out your programs, your ventures, your meetings; anything that you want to do is worked out in such a beautiful manner. There are so many examples of that in every day-to-day life for people have had.

And they have been amazed how they've been helped; they've been brought to a new scene of complete control of the whole situation. You become the master, no doubt. But you don't have the arrogance, you don't have the anger of a master.

To give an example I would say, now supposing I want to go somewhere or I want to meet somebody or something. About five minutes later I find the gentlemen walking here.

So I would say, “How did you come?" He said, “I don't know why I felt like just coming to meet You." Because it's all interwoven, we don't know that we are not singled out. We are not something separate from this universe. We are a part and parcel of the whole. But this feeling of part and parcel of the whole is not mental, it's not just our understanding, but this is what you experience all the time. Even small things or big things, in every way you really realise how everything is helping you so much.

Another example, I can give a very simple example that we had one function for which we needed some things and from a village away from Milan.

So I said, “All right, how will you manage? Is this hardly any time? And you have to go to that village to get it and it's in a factory so the person may not be able to locate." Suddenly a telephone came. A lady telephoned to Me, “Mother, I am going to such and such place. Do You need anything?" I was surprised, really. I said, “Yes, yes we need. But you don't know the place, how to reach there, it's quite complicated." So she said, “You tell me what You need." So I told her we need this thing from that factory. And can you imagine; it came in no time? I said, “How did you find the place?" She said, “Very surprising, I met a Sahaja Yogi when I came out of the building and he said, `I've come to meet you.' " So she said, “But I have to go such and such place and I don't know the place." He said, “I come from there. *[UNCLEAR* Why Boca?] I'll take you down." And that's how it all worked out in no time. And they were thinking. I said, “Don't worry. You don't have to worry, it will all work out." And the Sahaja Yogis who are here, who have been in Sahaja Yoga for days together can tell you thousand and one examples of this kind of small, small things.

So even the small, small things are also done, of course the big things are also done. Like you pay attention to any country it works out, it changes its pattern, for example Iran.

We have many Sahaja Yogis from Iran. And they were saying, “Mother, why is it not in Iran there is some improvement; it's getting from bad to worse?" I said,

“You just meditate, it will work out." And they told Me now Iran is completely changed. They have become very open and they've become this, I was surprised.

I used to think I'll go to Sri Lanka sometime. And I tried to go there, but it was not possible. I said, “Let it be. It's not wanted just now." So I went to Dubai where we had a program and got about thirty people from Sri Lanka who got Realisation. And they decided to go to Sri Lanka and give Realisation to people. I mean, just think of it. I mean, anything small or big, you do it in the name of God, in the name of this Power, it works. And you do not think of selfishness. You see like this: I would say we are sitting and asking God, “Give us this, give us that." After getting a realised personality you emit, you give and you enjoy giving more than taking. This is what happens to you. And so many things like this people can tell you, on economic level or a political level and this level and that level. You are amazed how suddenly you get everything so easily, moreover you get a chance to give it to others. And to give it to others, itself is so joyous.

For example, you saw these musicians. I don't think they knew anything about Indian music once upon a time, but now they are so happy to sing to you and to do this for you. It's very, very amazing that you become over powered by your own Self, in the sense that you enjoy your Self, really enjoy your Self and while you see everything working out, so why worry? Why worry about the time? Never will you miss a train or miss an aeroplane. Take it from Me, it all works out in such a beautiful manner for day-to-day life.

But spiritual life is even better when you are meditating, otherwise your attention is going here, there, there, there because you are not awakened, you are not enlightened. But after some time when you have really become a Sahaja Yogi and just close your eyes and then you will find you are in that blissful state where you get rid of all problems, all worrying things and you just become silent, thoughtlessly aware, which Jung has described very clearly, that you have to become thoughtlessly aware, means you go beyond the thinking mind.

Now what does think in your head is your ego as I told you yesterday, or your conditioning and you go on reacting to it all the time. But after getting Realisation and after achieving that state, you don't react, you just watch and that watching itself is very powerful. Your watching silently is very, very powerful and it works, it works wonders. I was thinking that all these things which are connected, you'll say now what is London, what is England? We don't know; where is it placed in the whole universe? What is the role of England in the whole cosmos? We don't know anything, but suddenly we realise that we are this and we are that. We are specially born in this place for a particular type of special work we have to do as an instrument of the Divine, not doing yourself something, but as the instrument. Like a painter, say, has a brush and he's, she's very nicely painting. It's the painter who is painting. But if the brush starts thinking, “I'm the one who is painting” it's stupidity. But this stupidity goes away. And you really feel you are in the hands of the painter, because you see beautiful

things we've done, beautiful lives been carved out, how you meet beautiful people all over the world is the thing. Now we talk of peace, we talk of love, affection. These talks have been going on, but you don't find that love, you don't find that concern.

First time I went to Russia and so many Germans came there and I was surprised. “How is it you are here?" “Why not Mother? So many of them were killed here by Germans, don't you think we are duty bound to come here to help?" “Yes, correct." But how they all arrived there, I was surprised. This time I went to Egypt and in Egypt I was surprised many Israelis came. I said, “How are you here? What are you doing here?" They said, “Mother, after all, these are Muslims. We have to make friends with them.

If there are Sahaja Yogis here, we'll have Muslim friends. What a thing it is!" Just imagine this love, this understanding! And this really filled Me with great joy. Look at these Israelis, recently they got their Realisation, their country is still in a turmoil and how they come here all the way to Egypt to make friends with the Muslims. We talk of friendship. We talk that we have to have we can say a very global understanding of each other, we should try to help each other. It doesn't work out because the man is still as it is in the state where he cannot see that we are part and parcel of the whole. But when a drop becomes the ocean, then it doesn't think it's a drop. It thinks it's a part of the ocean. In the same way once you grow up you become very collective. Now here also you don't know so many of them have come from other countries, why? Maybe you say, “Mother, to listen to

You." No, also to support the people of London, the people of England, to get into this great force of love; is just felt that way.

When they come to India we have programs where we have thousands of people and what I find there's no quarreling, there's no fighting, there's no complain, no problem of any kind, there's no complaining of anything. If something goes wrong, they try to put it right together. They're always together and such love, such love they have. Now so many people living together in a far-fetched place where there are not so many amenities, nothing, so happily. Of course, they pull each other's legs that is true, have lot of fun together, but nobody I have seen have ever complained about another person as such. And if they do, then they realise that something wrong with them, something missing in them.

So this wholesomeness we can call it, this oneness, this global commonness is so easily imbibed. You don't have to give lectures, it's just there.

I know of a lady, she's a very, very deep person. She's French and she went to Sicily for something.

And there she met saw another lady sitting on the other corner. “She's not from France." When she saw her she felt that she's a realised Soul because of the vibrations.

So she got up and went to her directly and said” Are you a realised Soul? Has Mother given you Realisation?" “Yes, it's true” she said. “I also felt same way about you." And they met each other. Actually, this lady had gone first time to Sicily and she didn't know the language, but this lady immediately took her to her house and such.

So you see, you meet suddenly a person, you know they're realised Souls. You see it is so easy to make out in the past also, those who have been realised Souls.

I went to Turkey and I was surprised where they had so many of these Sufis. Sufi word comes from saf, saf means cleansing. They are very clean people though they are Muslims in the sense that they were born in Muslim families. But when I explained to them what Koran has said and Mohammed Sahib cannot say these horrible things and they were quite convinced. And they are now such a beautiful enlightened country I should say. And they are having a better relationships with other countries also.

It is very amazing how these political problems, international problems can be solved if the people at the helm of affairs take to Sahaja Yoga. Sahaja Yoga is for the emancipation of all the humanity. It's not for one country, another country, one person, another person; is for the whole humanity. Now how many will come to this level is a different point, but if substantial number of people take to Sahaja Yoga, we can change the whole world, but substantial people should come together. There is no problem. You go to any country and you write to somebody or inform somebody or even telephone to somebody that you are a Sahaja Yogi, all the Sahaja Yogis will come round to help you. They are all your brothers and sisters, but they are not like these worldly brothers and sisters who are temporarily your brothers or they care for your property or this, nothing. They just want you. They just love you as you are a Sahaja Yogi. Such a big grace of these special people are coming up.

I must say in England you had a great poet like William Blake who has announced that this will happen one day and this is happening today. But you as English or British people have to realise is: this quarrels which are going on between Ireland and Scotland and this and this all will finish off, because it is working on wrong grounds. Once they discover that this is not proper, they'll stand on their legs and see for themselves that we are all one, not only in this country but in all the countries, we are all one. And this is what is going to happen in the collective consciousness. It is a consciousness I'm talking now, it's not just a lecture or mental attitude, “After all, we are all human beings." Not that way. It really happens with them.

You become one with another person because it becomes your personality, it becomes identified with you. You don't have to argue it out, it just you are. You don't see anything which is different. Also you enjoy the variety of people, variety of dresses, variety of things, you enjoy. But to you everybody is in the same ocean of love, that they are just dancing and they are enjoying this ocean. If you are in the ocean and if there are waves, you are frightened of it. But supposing you get into a boat, then what happens to you? You enjoy the same waves no doubt. But supposing you know how to swim very well, you can jump into the water and save many people. That exactly what happens when you become your own masters.

When you become your own masters, then you realise that you are much higher then others, without any arrogance, without any ego, but compassion. Is the

compassion that makes you one with others. It's a thing to be understood in a very subtle way.

Like Christ was there, all right.

So look at His compassion. Such a compassionate person! How is it He said that “Oh God, please forgive them for they don't know what they are doing"? Is His capacity as a very great enlightened personality. You see it is not what you are doing some charity, is this, that, is not the point. The point is you become a charity. Yourself you are a charity. I've seen people who do charitable work, they go on taking the money, doing all kinds of nonsensical things. I can't understand how can they do it, because they're not enlightened.

In the light of your Spirit, you don't do wrong things to others, you don't do wrong things in the politics, you'll not do wrong things in the economics. And all that has been described how you should be, you should be this, you should be that, automatically becomes a part and parcel of your personality.

You are not to told that “don't eat this and don't eat that” you just don't see this thing, you don't see that, nothing of the kind. It is you only decide, it is only you have got these qualities in you and your personality itself will emit such beautiful, peaceful vibrations all around wherever you are.

Now as it is, when I first came to London, I was surprised that so many of people are taking to hippie life, they're taking to drugs. And I discovered they are not doing it because they want to get out of this world or anything of the kind, or as a matter of habit, but they were all seekers. They were all real seekers of truth. And they

couldn't find it in the world that existed that time, so they took to this and they were just driven into it.

So first thing I tried was to get hold of them. And I was amazed how over night they gave up everything and how they became such good Sahaja Yogis, because you see they were doing it for seeking.

Many people in seeking are lost also because they took to wrong type of Gurus, or maybe they took to wrong type of things for their search. It's all right, doesn't matter, they'll be born again and they can get their Realisation. But the people who are today in this country, more younger or older makes no different, are worthy of getting this Realisation and this ascent and this special personality. They are worthy of it, but still, as I said yesterday, they are not yet aware what they are worthy of. It's not what jobs you have got, what parents you have got, what properties you have got, it's nothing important. What is important; what are you? Are you a realised Soul or not? So many are getting Realisation all over the world. As I told you in Russia really I was surprised, how these people have become so sensitive. First time I went to Leningrad, now they call it St. Petersburg.

When I saw so many sitting outside I said, “Why are you not inside?" Now there the seats are limited and they sell the tickets; not the organizers but the hall people they sell. They said, “Now we can't go in because it's all full." I said, “Really? So what will you do?" I said, “Let Me finish the program, then we'll see." When I came out after forty-five minutes they were still there. I was amazed. There are two thousands people sitting inside and two

thousand people sitting outside. I said, “All right you come along tomorrow." Look at the tenacity of these people. “You come tomorrow and we'll have it in the open grounds." Surprising, Moscow is a place where there are lots of open spaces.

So they came who were inside, one who were outside four, four thousand we can say and also one thousand more. They all came. I was sitting outside.

I was amazed, then I asked them, “How is it we didn't do much publicity and nothing, how is it you have come?" They said, “Mother we don't know, we felt” see this is what, “we just felt we have to come." And they did, just that feeling came into them.

So how much deep they were, they were not superficial people, very deep and they are still all of them there and have multiplied, multiplied into... don't know how many thousands. See they said, “We just felt it." And it is very surprising, we are just given a small advertisement that's all and how did they feel it? And how did they come? So this feeling also is very important, but that can be only when you are deep personality inside. If there is no depth, then doesn't work out. But they were at such a point where they just felt that they have to come to this program.

So many people went there, so many Gurus from India also, from America also.

So many people went; none of them they accepted. See this sensitivity to spirituality. Also you can develop if you have depth. But I must say they have suffered a lot, they have suffered a lot. With this suffering I think they developed this depth within their heart and they could

feel My love. And I mean, I cannot tell you how they are, it's amazing. Of course in India Sahaja Yoga is doing in a much wider scale I should say, much wider scale. But the way these Russians are, I mean they are so deep, so deep.

Some Russians are in America. And what they told Me very surprisingly, they said, “Mother these American Sahaja Yogis are not really Sahaja Yogis." I said, “Why?" “No they're still you see not Sahaja Yogis." So I was wondering: look at these people. America I have been going for years together and why they are saying about these American Sahaja Yogis? Because that depth of seeking. They had found out they have no sense of possession. Their government told them that “All right we'll give you your own ats, you have them. We'll give you your own cars. We'll not run your cars and your ats." They said, “No, no, no, we don't want to have, you have it. We don't want to have a headache. Who is going to look after the car? Who is going to look after the ats? We don't know, you better have." Can you imagine? Here people run up and down for a at or something, there they say, “We don't want." And even now they have not taken the ats in their own names, because they don't know how to look after them. I said, “We don't know." I mean very surprise. Of course there are at least forty percent people who are not of that level, but to have sixty percent people like that, the scientists, doctors, architects, all intellectuals of a very high quality. I was surprised to talk to architects, how they understand the *[UNCLEAR* causative] of the hall, how they understand how the house should be built.

I think Leningrad is a place so beautifully built that it has none of the buildings have a backyard. No.

They have a square in between, very beautiful. It's one of the most beautiful cities all over, not only in short places. Like Paris may be very beautiful, but in a very little place, a limited place. I was surprised how these people have been so much developed.

Now what happened was that's what they told that they were aggressed by the Communism or by the people who were Communists, all kinds, specially Stalin and all that. And that's how they thought they should develop themselves within themselves and that's how they have become. But I whenever I read lots of these books of say Russian writers and I was surprised that introspection is the main thing they have discussed. If there's a hero then he would introspect himself, how is he compared to the heroin? With all their books are full of introspection. And because of this Western civilization, whatever we may call it, the materialism, we are so much outside that we do not introspect.

We have to introspect ourselves. Why are we on this earth, what is the purpose of our life, why should we be here? If you start introspecting, immediately you will find that we have not served the purpose of being human beings, to be evolved as human being. All right, you had evolved up to the human level, but that's not the end of it. If it was so, why there's so much problem? Why you cannot compromise with yourself? Why there's a fight going on between your head and your heart and your liver? Why are you fighting? What is the matter? Why can't you all be united within yourself at least? So there's

something wrong; this connection has to be established. That's possible when you see these Chakras, then the Kuṇḍalinī passes through. And when She travels She passes through these centers just like you would put string into many beautiful pearls, you see it goes. And that's how the complete integration takes place. You're completely integrated in yourself. You don't doubt yourself, there is no doubt. And you understand that whatever you are doing is the best thing. Your heart agrees. Your mind agrees. Your liver also agrees.

Liver is the giver of your attention and this attention becomes so beautiful. You start seeing in the subtle way the beauties of your doing, your working, your functions. Everything you understand in such a beautiful manner. You can never hate yourself. And you can not hate others also, because you can see the subtleties, because you have become a subtler being and you can enter into their subtleties also. Of course, I do not say that all are like that, or all are capable. This I've now I accepted that all can not be and as I told you yesterday now there are two levels: one is going upward and one is going downward, doesn't matter, don't worry. What you have to see what you can do to go upward and enjoy the company of others who are on the same platform. This can happen to you because you're collectively conscious.

You're looked after. You're protected. You're guided. You're loved. Above all this power knows who you are and how it runs to your help, you must see that.

There are so many things I've said, there are so many lectures which I would like you to hear. I've told them that you must give them the tapes, it's very important.

You must sell the tapes to them and take the minimum. And so they said, “No Mother, we used to take so much." I said, “No, make it half. And say `for sale' if you want to, if that appeals to them." But you see these are beautiful, precious lectures which I've seen people in other countries use them while travelling long distances and also otherwise for meditation, so many of them are working it out that way.

So if you really are interested in yourself, interested in your ascent, interested in becoming one with the whole, to be in the Kingdom of God; then please take these tapes, listen to them, meditate on them.

Meditation will become very much easier.

You don't have to jump or do anything, like all kinds of funny meditations have started. You must have heard there are people who are trying to raise their body three feet height. For what, I don't understand.

As it is, you see we have such problems of traffic and these three feet height people... But still people do it because they think is something great to be flying three feet height. Nobody has done so far but that's what they claim. Every time they come out with a new thing, “Now this can happen to you, that can happen." Nothing of the kind. It is the experience of oneness. But some people are still not up to the point. I've seen them. They just still go on say, “Ah ha, ha, ha, ha, ha, I felt so much better." What is it? You so much you felt better means what? Can you give Realisation to other people? Can you raise their Kuṇḍalinī? Can you cure yourself and can you cure others? That's the minimum you should be able to do, other what's the use of just describing that “This is my

spiritual experience and I felt like..." I mean, all these things are not going to help in anyway.

Why we should deceive ourselves? You see it's all right I must say these false people try to deceive you.

But you are also deceiving yourself if you do not want to accept the reality. Reality is what you become, what your personality express, how you have changed. Otherwise it is idiotic to believe in such things, I think, sometimes when they tell you that this will happen, that will happen. Never have I seen anything good coming out of these things, but just a person lives in his stupidity.

As it is we have to be alert, this is what we call is the Ghore Kali Yuga means these modern times are called as Ghore Kali Yuga, mean the worse time for human being. And you can see all kinds of things that are happening today never happened before.

So this the worse time have come and we can any day fall a pray to it, it's a fact. I mean I've known people who have been very good people, suddenly I find they are absolutely lost, lost to themselves, lost to their family.

So that must be according to Indian scriptures is Ghore Kali Yuga and in this Ghore Kali Yuga you cannot find people who are deep, who are very selfish, who are very low level.

I've seen many people come to Me for getting cured and getting better and all. Thousands have been cured with Sahaja Yoga, but they don't want to become Sahaja Yogis.

Surprisingly somebody told Me, “Mother because we don't want to have the ego." I said, “Where is the

question of ego?" “Because supposing we get Self-realised, we'll have ego." I mean this is just a stupid excuse. Once you're a realised person, you don't get any ego, your ego finishes off. And if there is some problem, you see, I've seen many people came in the beginning to tell Me, “Mother my Āgñyā Chakra is catching." That means my ego is troubling me. You separate from your ego and you see for yourself that this is Mister Ego is troubling me. And you want to get rid of it because gives you a headache. Normally the ego doesn't give headache, but then it starts giving you headache when you are a realised Soul; you want to get rid of it. It's very simple that we have to understand ourselves, our beings, all these subtle things we must know. For that you don't have to go to any doctor, you don't have to ask any scientist to help you. You yourself will know what's wrong with you. In your being these centers are placed. You can see for yourself on your fingertips; you'll know what's wrong where.

Today only I told that yesterday there were very many right-sided people, when people who assert themselves too much, who are dominating.

So they were surprised, because normally the British are leftsided.

Means they're all the time frightened people, very frightened because they dominated, I think, a few years back, or I should say about fifty years back they were dominating. Now they're afraid that “we'll be dominated, we'll become slaves." So it's the other way round. But I was, when I told they were happy at least their movement, there's some movement towards the right

side. But this right and left side movement has to finish. You have to be in the center. And to come in the center, best thing is to meditate.

For Sahaja Yogis it is very important to meditate. Meditate about ten minutes in the night and about five minutes in the morning, nothing much is to be done. In all these centers they will tell you how to do it. You don't have to do anything, hardly five to ten minutes if you can meditate; even in the night, it's all right. That's all time you have to give. But I've seen many people who don't do it. They just come for curing or this or that and then they don't meditate. Then they cannot grow. The way you can grow is only through meditation and understanding.

Somebody said, “Mother we cannot surrender." “But who asked you to surrender?" Don't have to surrender, but you have to meditate. If you go on meditating yourself you'll understand that you are the Spirit, that you are the powerful Spirit which is the reflection of God Almighty within us. And when it comes, you become a very different person, very different. Your face improves. Your skin improves. Your behaviour improves. Your temperament improves. Best of all, you just start seeing what was wrong with you and you try to eradicate all that was wrong, just through meditation. You don't have to do anything. You don't have to condemn yourself, just with meditation you can work out.

And I'm sure all of you are sitting here who have got their Realisation can, if they all can work it out, this England will be a changed place, absolutely most blissful place. Also I've said a lot about England. I think once you come

to Sahaja Yoga you will know all about it, what is its place and all that and really enjoy that you are born in such an important country and that you are so important. And only thing that is lacking in you, that you did not find your identification. Once you find your identification, you'll be amazed and you'll be very happy that you're born in this country.

The temperature is sometimes very cloudy, grey. I know. First time I came to London in the month of May and such wind it would, use to just penetrate into the bones you know. I said, “What sort of a country is this? There's a curse of the Goddess or what?" But then I realised this is all just to teach them a lesson. I think that nature wants them to understand and this is how they are playing. Because, you see, if the climate is such, you stay at home more and don't run away from families, don't run away from your wives or husbands, you stay at home. This is one of the things that has worked here and that's why I think the English are better than Americans, because American are always on the run. Now to settle down into your own homes this is a more ideal, I should say ideal thing to happen, but that is not the end of it.

When you meditate you'll surprise, within yourself lies such beautiful atmosphere of such joy, happiness and peace. Ultimately you get the experience of joy. And joy as I told you is singular and that experience of joy is so beautiful. In everything that is, supposing there is something ridiculous, also you enjoy the ridiculousness of that thing. If something is beautiful, you enjoy the beauty of that.

So, the sense of enjoyment is so beautiful. And if you are all together you enjoy it even more, because it somehow or other hits the heart of other people also and you enjoy their joy. It's like this enjoying their own joy. It's a beautiful state in which you all have to go.

I've told you, seven times we had this big hall, Albert Hall. Every time I came, they were there. Maybe because I don't know what happens, when I'm there they are there, but later on they go on disappearing.

So now I've told them that “You give them tapes at half rate, doesn't matter." You please listen to those tapes and try to grow, because you're all intelligent people, alert. These are special times when you have to really respect yourself. It's very important time and you have to grow. Very important it is that you have to grow, whatever may be your religion, may be your caste, community or may be your country; you all have to grow together and to know that you are one with each other.

May God bless you! What is the next program? Derek Lee: Shri Mataji we could sing more bhajans if You would like. If You'd like, we could sing more bhajans now.

Shri Mataji: All right. I'll be pleased.

Yesterday's bhajan that they sang a, was the last bhajan, is written in the sixteenth century by a very famous poet called as Namadeva. Now this Namadeva has written this beautiful poem and in that he's asking, “Oh Mother, give me the Yoga, give me the union with the Divine." And he calls this Mother, the Kuṇḍalinī, as Jagadambā.

So she said, “Ambe You rise, You rise, You rise." This, see, they have been singing for ages in our villages but they don't know what they're singing, what they're

asking. And when these Sahaja Yogis went to some villages there in Maharashtra, they got hold of these people and asked them. They wrote it down, the whole thing and that's how they have got this song with them.

So this great Namadeva was just a, he was tailor. And he went to meet another realised Soul whose name who was just a potter and he was kneading the clay. When he was kneading the clay he stood before him, Namadeva to protect him and he says in Marathi language very beautifully that “I came to see the Chaitanya, the vibrations, but it is in person, is in your person it is there." I mean only a realised Soul can appreciate another realised Soul I think and enjoy, not jealousy, not competition but the enjoyment that “See, there's another one." But he says, “You are the Incarnation." So, look at the understanding between these two great soul! Then this Namadeva went to Punjab where he met Guru Nanak. Guru Nanak immediately recognized him and He told him, “Why don't you learn Punjabi language?" He learned Punjabi language within one year's time, it's an easy language. But then he has written such a big book, such a big book on Kuṇḍalinī, on Realisation. All these things are written in the Granth Sahib by Nanak Sahib. But if you just read Granth Sahib, how can you reach the truth? That's what it is. They all tried their level best to give you the best, every one of them. But somehow or other it could not be imbibed and there was no question of people asking for Realisation.

So now it's very different. You all can have your Realisation. You can read all these poets and poetry and you can understand that they are saying what you feel

within yourself. Such oneness you'll feel in literature, in art, in everything. It's one world I'm talking about, one world of Divinity.

May God bless you! So any another bhajan, which one they would like to sing? Derek Lee: Shri Mataji many of these people were not at the Albert Hall. Many of the people here were not at the Albert Hall, Mother, so they may not have felt the Cool Breeze.

Shri Mataji: Is it? You think. I thought you are all realised Souls already. How did you get them here? I don't know. Are they afraid of the Albert Hall or what? All right.

So I think we can try that again. Just put your hands towards Me like that. Just take off My shoes and *[UNCLEAR* socks]. It's all right. You have to take out your shoes, that's all.

Now as I said yesterday that another simple thing is that you have to forgive yourself. As it is you know it's a fashion to feel guilty for everything. I don't know how it has started, but to feel guilty, it's a fashion. Say sorry. Formally on the telephone we used to say, “I beg your pardon” all right? Nowadays they say, “Sorry." Sorry for what? So this sorriness is too much. Now don't be sorry for anything here.

You shouldn't feel sorry in any way. Don't feel guilty. You have done nothing wrong, believe Me. It's all nonsense that you must have read some novel or might have read some I don't know what that you have to feel guilty. You are not sinners by any chance, take it from Me. They're not sinners.

It's all just money-making propositions I think to say, “You're all sinners, you give us money so all your sins will

be washed off." I don't know they also give guarantee card *[UNCLEAR]* said.

So all these gimmicks you must understand, it has nothing to do with reality.

So just in your heart you believe Me that you are not sinners, not to feel guilty for small, small things. Our norms are so much that you can feel guilty for anything. Say you spilled coffee, finished. All your life you are bothered that I spilled coffee.

I mean coffee is to be spilled only. I don't understand.

So these stupid nonsensical norms that we have adopted are really responsible for creating this feeling of guilt within us also. Also, all funny ideas you read, the books you read and things you read, because you are on the way of righteousness, you are on the way of reality, so you start saying, “Oh my God, I did this! I should not have done it." It's all right. Forget it. If you have done anything wrong at that moment only you should neutralise it. But don't carry the load all your life on your left Viśhuddhi. Is a very dangerous thing because you develop spondylitis, if not that you can develop angina.

So this is a very important center and don't feel guilty for no fault of yours.

So this is another very simple condition.

And the third one is as you forgive yourself for everything, you should forgive others also. Because yesterday I told you whether you forgive or don't forgive you don't do anything. But if you don't forgive others then you are playing into wrong hands.

So just say, “I forgive everyone” which is very important; because here people believe that how can I forgive, it's very difficult. What is difficult? Nothing. Just have to say, “Mother, I forgive everyone” finished. Once for all you say that and you'll be surprised this center will open out. Without these two centers opening up, the Kuṇḍalinī cannot pierce through.

So just help yourself with these two things just in your heart you have to say.

Now in your hands just see, watch what's happening on your hands. As I told you yesterday, all these fingers are activated when you get your Realisation or vibrations, because these are all centers of the sympathetic nervous system endings. And in these centers what you find is that these are centers on the right hand side are for your physical and mental being. Left hand side are for your emotional being.

So you can see these five centers, six and seven, this is the seventh center, which is here in the head in the limbic area.

So you have these seven centers and you start feeling on these seven centers the vibrations, the Divine Power, to see that. Now one scientist in Russia I told you yesterday has found out through his calculations and mathematical things from My photograph that, according to him, I am the source of this Cosmic Energy. I don't know what to say, but whatever it is you just feel it yourself on your fingertips, just feel it. A Cool Breeze or a hot breeze will be coming. Now you...

[Aside:] What's this signal? No one knows. All right.

Put the right hand like this and put the left hand on top of the fontanelle bone area, through which the Kuṇḍalinī pierces through. You can bend your head, better. And now see for yourself if there's a cool or a hot breeze coming out of heads. If it is hot, nothing to worry, that means some correction is needed, but maybe it might cool down just now. Put your right hand towards Me, bend your head and see with your left hand. Not touch the head, keep it away and see for yourself. You can move your hand from left to right.

If you have not forgiven yourself or others there will be hot breeze coming in. It should be Cool Breeze of the Holy Ghost.

So now see for yourself. It's called as Rūh, or it's called also as Param-Chaitanya.

Now put your left hand towards Me. Now put down your head and see with your right hand now. Bend your head and see from your right hand. You can raise it; you can move it and see for yourself if there's a cool or hot breeze coming out of it. Once more you put your right hand towards Me and see with the left hand. All right, now please put both your hands towards Me and watch Me without thinking, just without thinking, you can do it without thinking.

Now, now you can raise your both the hands towards the sky like this, bend back your head and ask a question, any one of these questions three questions ask one of them, three times in your heart, three times. You can ask, `Mother is this the Cool Breeze of the Holy Ghost?' Second question, `Is this the All-pervading Power of Divine Love?' Third question, `Is this the Param-

Chaitanya?' Any one of these questions you have to ask only three times, that's all. Now take it down.

All those who have felt cool or hot breeze on the fingertips, or on the palms, or out of the fontanelle bone area, please raise all your hands. See now. My God, see all of them. May God bless you! May God bless you! Bless you! I think this is a better place than Albert Hall. Maybe you have all kinds of programs there, maybe that's the reason. I don't know but I like this place very well, this works very fast.

So this is what you have felt for the first time you have felt this All-pervading Power of Divine Love.

You felt it, but now you have to grow into it. That is just permanently part of parcel of your being, that's the growing part we lag behind and because of then they have many problems.

Say today I have cured somebody; again he comes back, “Mother now I have this disease." “All right, did you meditate?" “No." Then comes back again, “Mother I have this problem." “Did you meditate?" “No." So what I'm saying I go on like this working on this madcap who doesn't understand that only meditation will keep him in the center, will keep him all right, keep him wise. If you cannot meditate what can I do? It is a very simple thing. You don't have to pay for it. It's very, very simple.

So unless and until you meditate I cannot help you. You have to grow. You have to grow, that's very important.

So, may God bless you! Derek, you got all of them.

Contents: 1998-07-12 **Guru Pūjā, Obedience and Humility, Albera Ligure, Italy**

Today, we have assembled here to do the Guru Pūjā. The word Guru comes from the one which is magnetic.

The person who is magnetic, the one which attracts the attention of the seekers, is the Guru. Also it means the heaviness or, you can say, a person who is very steady, who is very deep, who has the knowledge and who can act like the Mother Earth. For the power of magnetism in the Mother Earth also is called as magnetic, but in Sanskrit is `Gurutwa karshan', means the attraction of the heaviness of the Mother Earth.

But actually it is a power of the Mother Earth that makes us stand properly on our legs when it is rotating with such a tremendous speed. Otherwise we would be all thrown away with that velocity that She is moving. We are still attached or we are one in our balance, is only because She has gravity. This gravity has to be in a Guru.

Gravity means a kind of a serious understanding of oneself and one's own responsibilities.

So, a Guru has to be very steady. In these modern times, people are very mobile, all the time agitated, all the time getting disturbed. A small thing happening here and there, they get disturbed. They meet people who are not of any quality, then they get disturbed. These disturbing qualities come from our defficiency in our gravity. A person who has gravity doesn't get depressed, neither get excited, nor get overly enthusiastic, nor is he very sad or unhappy.

So, he is in the center, he is in the center of his being.

But how do we become the Guru? That is very important for Sahaja Yogis to understand. Many have felt that they

are Gurus, they have tried to behave in a funny manner and have lost their Guru position.

First and foremost thing for Sahaja Yogis, it is important that they must have introspection. They must watch themselves. If a person runs about, changing because the fashion has come, because people have suppressed them or have asked them, just to please people of cheap values, if a person changes, then he cannot be a Guru. He has to station himself properly on the values of Sahaja Yoga.

Without introspection, you will not know. You will never remember what you have done wrong, nor will you think of what you have to do right. But that is only possible if you go on improving yourself.

First and foremost thing is, all the great saints have praised their Guru. For example we have a very great saint, Gñyāneśhwara, in India. He has written a complete chapter about the Guru. In English they have translated it as preceptor, Guru is the preceptor. And what he has done is a great thing. He says: “You have not to challenge the Guru, otherwise you can never become a Guru. For names sake you might be, but you are not." Secondly, you can never misbehave, you can never be rude, arrogant and you cannot show your temper to a Guru. If that is so, that means you are not a Guru, you are still on a very low level personality. It is very clearly said that, if you try to say against other Gurus who are real Gurus, who are really high calibre, that also, then you are not a Guru.

But I would say that you all have got now vibrations, you all have got now vibratory awareness. When you have

vibratory awareness, you are capable of finding out about everyone. Now, you need not talk about your own understanding of a person, but try to face that person directly and tell that person: `This is the problem' and ask him to change.

But in Sahaja Yoga, we have something more than other Gurus had. Other Gurus were very, very strict.

They used to carry a stick in their hand, a big stick and they would use it for walking or beating their disciples. They used to hit their disciples in such a bad manner that the disciple was literally frightened of the Guru.

I'll give you an example of a Guru I came across. One fellow was there, in India, who came to one of the ladies who was a Sahaja Yogini and he said that: “My Guru has sent me word that Ādi Shakti is going to come and stay with you, is it true?" She said: “Yes, She is going to stay with me, so what?" He said: “My Guru has told me that you go and request Her and if She could come to our ashram." She said: “I'll ask Mātājī, I don't know." This fellow came to a program and he saw Me, a housewife. He said: “This cannot be that Guru!" But when I came in, he saw and when I did Self-realisation, that everybody's Kuṇḍalinī was awaken, he was so surprised and he prostrated himself before Me. Now, his Guru was living in Ambarnath. It's a very famous religious place in the Himālayas and this fellow lived in a place called Ambarnath.

So, he asked Me: “Mother, will you come to my ashram?" I said: “Why not?" Because these Gurus in the ancient time never used to leave their seat, they call takiya, means the pillow, they never left their takiya. I said:

“Alright, I don't mind, I'll come to your ashram." So, he is just keeping quiet all the while.

So, I went there, this Guru fell at My feet and he was very, very respectful and then we came back home.

So, this fellow started telling Me: “If you don't tell my Guru, I would like to tell You that I have got a very bad Āgñyā. Can You cure, Mother?" I said: “Why not? I will." So I went back to this Guru again and I said: “Why didn't you cure his Āgñyā?" He said: “Why, why should I cure? Who cured my Āgñyā? I worked out myself, I had to introspect, find out and I cured my own Āgñyā. And why should I cure his Āgñyā? Let him board, let him work, let him get to this, otherwise he will be a spoiled man." I was quite surprised and he said: “You do it because You are a Mother, You are nothing but love and that's why You are doing it all this for others, but not me! No Guru will open the Āgñyā of his disciples!" I said: “Then why are you a Guru?" He said: “Because we have to guide them. And if they have their Āgñyā badly cut out, if their attention is not alright, I am not bothered about it. It is their duty to introspect and find and climb the ladder which I put before them.

So, I am the Guru, I can only give them the ladder to climb up. It is they who should work very hard, it is they who should introspect, it is they who should correct themselves. Why should I help them to such an extent that you open their Āgñyā?" I said: “Alright, you allow Me to open his Āgñyā, if you don't mind." He said: “You are a mother, do what You like, I have nothing to say. If You want to do that, You'll spoil him, You'll spoil him. Let him do it on his own, otherwise You will be spoiling him." I

said: “As you are also spoiled that you don't open anybody's Āgñyā, yes?" But whatever position I have achieved is a permanent one, so I opened his Āgñyā.

Then, this fellow on his way, he told Me that: “This Guru came back and he put me hanging on a well and he used to every time lower the rope, so I would go into the water; ten times he did it." But I said: “Why did he do such a cruel thing?" He said: “Because he found me smoking a cigarette." “My Goodness!" So, I asked this Guru: “Why are you doing such a horrible thing to your disciples?" He said: “Otherwise, if you don't do like that, they will never rise, they will never come up. You go on forgiving them and the more you forgive, the worst they become and they will show no ascent at all.

So, you have to be very strict with them. Please don't spoil them all the time." I was really surprised, how could he say so. “You see” he said, “Mother, if You give them everything free, You give them everything so easily, they will never value their self-respect, they'll never value their Self-realisation." I said: “It is not so. You have to give them a chance, you have to allow them to rise and to allow them to become something. Like Mother Earth, what She does, She sprouts the seeds, then the trees come up, then after that She gives them the fruits and She sees that the fruits are ripened. All that She does." But he said: “But they are not trees, You see, they are human beings and they have freedom to become devils also." I said: “Alright, if they are devils, I can manage them. You just see how I can manage them. And if they are devils, they'll remain devils, you cannot change them." So, he argued with Me and when he met Sahaja

Yogis, he asked them: “How many of you are ready to give life for Shri Mataji? Do you know what She has given you?" They said: “Yes, we do." So they came to Me and told Me: “Mother, he wanted us to give life for You." I said: “There is no necessity, it's not necessary." Because he used to ask his disciples perhaps! And then I met many like him who were very strict Gurus. Complete obedience was needed, complete humility, complete surrender was needed. A word against the Guru was not tolerated, but even you could not answer, you could not show any temper to a Guru.

Now I have met people who are like that sometimes, then I stop talking to them, that's it! If they want to improve, they can improve. If they don't want to improve, you cannot force them to improve. But, according to these Gurus, there should be a great fear in their mind, that they should be so frightened, that they should behave themselves.

Now, we expect so much from the Guru that he is your father, mother, he is a friend, everything. He is a pure person, who just wants your ascent. He wants to look after you, he wants to guide you, he wants to protect and take you to the life of spirituality. And this is the way a Guru has to work out.

But what is expected of the disciple is even much worse. The disciple has to be absolutely a pure person. He should have a pure desire to become a spiritual person. If he doesn't have this pure desire, he has some other desires, then absolutely useless. Like some people come to Sahaja Yoga, I have seen, they want to make a name out of themselves, they become great masters of

everything, they want to dominate everything, that is not, that is not important.

There are some people who try to make money in Sahaja Yoga, a way of making money; that's also absolutely wrong and, not only that, but it is very low level that you want to make money out of Sahaja Yoga.

Then there are people who just come here for some politics. They go on saying things here and saying things there. All these things are not going to give you any ascent whatsoever. You have come here only to achieve a great life of spirituality of becoming a Guru. Now, also this politics business is quite a lot.

People try to enjoy the position of a leader.

So, they try to keep that position in a very special way.

There is no need. If you are a leader because you are a great master, you will remain; nobody can challenge you; nobody can dethrone you and one should not get disturbed with any such fear. Sahaja Yoga is a Yoga in which fear doesn't play any part. There is no fear for you.

Only thing for your ascent, it is necessary that you introspect. Try to find out what have you been doing. Are you an absolutely humble person? Do you do whatever is told to you? Supposing I tell somebody, just go to, say, some place. He may not go, he'll come and tell Me: “You know, Mother, this happened, that happened..." some excuse, he may not go. But that's not being good. If you have been told to go to that place, there must be some meaning and you have to go. You have to obey! If you are not obedient, then you cannot become a Guru, because, if you cannot obey, how can others obey you? This obedience is not for any personal gain of the Guru,

not at all, but for your gain only, for your education, for your ascent.

So, if such a view is taken, then what happens is that you start getting all the qualities of a Guru.

Firstly a Guru cannot be fussy man, first and foremost thing: `I want this house, I want that thing, I can't like this, I can't like that.' If a person who does not know how to get detached from all these habits, he cannot be a Guru. How can he ascend? Of course, I mean, you have to try that you get rid of all these habits. They have funny habits which make you miserable. Doesn't make miserable others as it makes you miserable. No habit should cling to a Guru.

First and foremost is that he has to be beyond time. He should not worry about time. Many a times, I have seen people, if they have to go to the airport for example, something enters into their body, they become speedy, suddenly, everybody.

Even if I have to go, I am going, all of them will become speedy. Everybody starts running helterskelter.

Why? I am going, you are not going. But it happens, like that, if you tell somebody you have to go to a function or for some felicitation, people start jumping about. That is a very modern disease, it was not before.

So they start seeing that you are getting late, getting upset, but if you go on worrying like that, you don't go beyond time. And when you go beyond time, you control time, time is with you all the time, whenever you go it happens.

I'll give you an example of that. We had a little girl in Cabella who fell down and she broke her hand, very badly. I was about to leave for America. I was... actually, I had come out of My room. When I saw the child, I said: “Alright, it doesn't matter, I'll cure this child, first." They said: “No, Mother, but your plane..." I said: “It's alright, forget it!" So, I got the child, treated the child and she was alright and after, I think, half an hour, I left, I left for the airport. And you'll be amazed to hear that that aeroplane was out of order, which was going to New York.

So this plane is out of order. Then they said: “Alright, you can go by another aeroplane which goes to Washington, with the same ticket." I said: “Very good idea, give Me that." And I went by that, so that I reached Washington, which is a very, very nice airport to arrive, because there is no problem of customs, there is no crowd, nothing. All people go to New York, I don't know why. They should all go to Washington. It's very surprising. I discovered for Myself that I wish I had not gone by that horrible plane to go to New York.

Like that, everything works out and the time comes what is good for you. It is such a lot of experience of Mine, which I can tell you, that to worry about time itself is a headache. If you leave it to this Divine Power and believe in it, then everything works out for your good. And if it does not, you must know that it is your destiny. You must accept. You must learn to accept, because, whatever you have fixed up yourself as something very great, is not.

So, what is the greatest thing you have to achieve? Your detachment. Then you become `guṇatīt', means... As you

know, we have three Guṇas within us. One is called as Sattva Guṇa, is the best, but there are two other Guṇas which are, as you know, that left side and right side. Either you are a right-sided person or a left-sided person. These two Guṇas within us are of no importance. Supposing you are a right-sided person, then what happens to you? You become overactive, over-activity gives you fatigue, gives you all kinds of diseases, which you have seen and you have to cure right side. Such a person is extremely speedy. He cannot sit in one place for two minutes, he is all the time jumping and he creates problems for himself and his family.

Then the left-sided person, which we call as the Tamo Guṇa. The right-sided is the Rajo Guṇa and the left-sided is the one which is Tamo Guṇa. Tamo means darkness. Such a man is afraid of darkness.

Darkness, everything he is afraid of, but he becomes a very intriguingly, very crooked person. He always tries to trouble people in a very crooked manner, not openly. While the right-sided man is openly a Hitler, but this one, the second one, the one we call as Tamo Guṇi is the one who tries to trouble others very much.

Rajo Guṇi has an opinion of his own about everything. When he is so much having his own opinion, he goes on forcing it onto other persons. But, if you see his own life, he is in complete misery. He cannot carry on with people, he cannot talk to people and there is a very big gap between himself, his spirit and his being.

The second type, the Tamo Guṇis are the ones who end up with all kinds of diseases. Even the rightsided people get lots of diseases, but the left ones get it

psychosomatic. Psychosomatic diseases are very dangerous and not curable by human doctors.

So, you have to take to Sahaja Yoga.

But again, you go to the right or to the left, again right to the left. This is not a very good attitude, I think, towards life, that you get bound by one of these Guṇas or you are all the time like a pendulum, moving from left to right, right to left.

So, you have to be a steady person, for that you all have to meditate.

I know immediately a person who meditates and I know who does not meditate. You will yourself know a person who meditates. It's a question of ten, fifteen minutes. But that, you must do every night and morning, about five minutes meditation, then you develop your balance, you develop your tenacity. You develop your own body in such a manner that it can stand lots of nonsense. It can bear lots of things.

You don't have then desires left: what food you should eat, when you should eat, whom you should please, nothing of the kind! You yourself become such a sweet person, that everybody is pleased and understands that one has to be like you. The people see you and you become like a model. People start following you, that means you become a Guru. In this way, you get rid of these two habits that you have of left and right side.

Now, Sattva Guṇis are the people who believe in the righteousness. But when they are righteous, they can have contempt for others who are not righteous. They go on saying things to such people.

So, they can develop a kind of temperament, so they become aloof, they can go to Himālayas, sit there and not to meet anybody, get out of the society, get out of all your relations everyone and just establish yourself as a big Guru somewhere. This kind also of generation is there which is of no use.

I met some of them when I was in Haridwar and I told them: “What are you doing in the Himālayas?" He said: “We don't want to face human beings, they are useless people, they are good for nothing. You do anything for them, they go on troubling you, we don't want to be there." So, I said: “Why have you become a Guru? If you cannot manage them, if you cannot get out of the troubles they are giving you and out of all those things and remain in your peace, then what is the use of becoming this?" He said: “We have had enough of it." Some of them were over a hundred years of age and all that. But I said: “What is the use? Your life is of no use, you are staying here, alone somewhere in the jungles." He said: “The tigers, the snakes, all of them know us, that we are great, they don't trouble us, but these human beings are terrible. If we go down, they'll trouble us and torture us, we don't want to go there, because they are very ambitious or they are very negative.

Something is wrong with the human beings. None of them have reached a perfect state." So, all that, I was surprised how they are not at all willing to come down and be with us and be a part and parcel of us. They said: “Alright, Mother, You have come, You are a mother, You can tolerate all this and You can work it out, but not we. We are out of it, we don't want to go back." They have

lots of powers, they can control the nature, they can do so many things, but they said: “Easier to control even a snake than to control a human being. Today they might behave in a particular manner, suddenly they'll become horrible. You don't know these human beings how uncertain they are, what uncertain quantity they are up to." I said: “There is a way of putting them right. You first give them realisation." In the light of the Spirit, they can see how they are doing wrong things. 99% people will know what's going wrong with them, where are they missing the point. They will start seeing themselves. Spirit is like a mirror where you see yourself clearly and you start changing yourself. There is no introspection actually needed then, when you have your Spirit awaken. You can watch yourself, you can see for yourself clearly, as soon as you become a developed or evolved Sahaja Yogi. And that is one point one should see if it has happened to you.

If you can see something wrong with you, if you can find out what sort of defects you have, if you can detach yourself from those defects and if you can understand that all these attachments and defects and habits are pulling you down, then only you can leave them. But that only happens, when you have this mirror of yourself shining through. When this light comes to you, you see for yourself what is wrong with you, what is the wrong path you are taking. Overnight, you have seen, people have given up so many things. Many gross things they give up, but still there are many, I should say, subtle things which stick on to them.

First thing that happens to you is that you start finding what's wrong with your own people, of your own nation. I'm amazed, you see, when the English got realisation, they started telling Me about the English. When Italians got realisation, they started telling Me about the Italians. If you tell Italians that: “You see, this Italian fellow did this, like that” he said: “Italians, after all, Mother, what will they do? They are just like this, You know!" He himself, he is an Italian, but immediately he will say.

Same with the Russians, I have seen, it's very surprising that they start telling you about what's wrong with the Russians or with the Ukrainians. All of them are quite aware. Even Indians, they'll say: `After all, this is Indian, you know Indian people how they are, Mother, they are doing like this.' I was surprised that they themselves being Indians, how are they immediately telling Me about the Indians! And many things I have come to know about these countries, through actually the Sahaja Yogis only. When the Sahaja Yogis tell Me, I am amazed that they are not identified with their country, they are not identified with anyone. Even with their own family they are not identified. If they find something wrong, they'll tell Me: `Mother, my father is like that, my mother is like that.' That is how you get detached, when you start seeing and are not identified. If you are not identified with all these things, then you become a free person, you have the freedom. You become a person who is not attached to anyone because he is your father or she is your mother or a sister or anyone. This attachment is a very dangerous one also. With the family attachment we

have lost many Sahaja Yogis. Because their family was funny, they got lost, they couldn't get out of it.

We don't say that you detach yourself from family or get out of it, but, in a subtle way, you should understand what are they up to and what they are doing.

All this subtle understanding about everyone doesn't give you any right also to criticise. You should see for yourself what's wrong with you. You know, all these subtleties you criticise, such a person is such, such a person is such, but you also have the same problems with you.

That's why you get detachment only possible through this introspection, through the mirror of your Spirit.

So, the spiritual life is very important to a person than anything else on this earth. Because such a person has been seeking, he has been seeking the Truth, he has been seeking the Reality. And once you know the Reality, you don't want to cling onto something which is not Reality. You want to be a person who is above all these things, that you can see all these things. And that is how you can save others, who are getting drowned into the ocean of darkness, into the ocean of misidentification, only when you are above this. But mostly what happens is this, that you are identified. You are identified: `How can I do it? How can I save?' The countries where Sahaja Yoga has spread well, there have been people who are not identified with those countries and think that they have to help all these countrymen to come up, to join. For that, tremendous patience and love is necessary. As you know, this cosmic power, as they call it, which they say I am the source, actually, it is the power of Love, of Divine Love, of pure Love. And such a love doesn't

demand anything, doesn't want anything, but it acts, it works. For example, if you love somebody, you will not like to do something to displease that person. Of course there are some Sahaja Yogis who do things which I really don't like, but I never show, I just keep quiet. But normally, if a person has love for someone, he wouldn't do anything to displease or to trouble that person or in any way hurt.

Without that development within you, you cannot become collective. In collectivity, what happens is that you feel for others, you understand others, you may not show off, but you do inside yourself, you know. Supposing somebody has done lots of funny things with you, it doesn't matter. But gradually you will see, he will change, gradually he will become better, because he will realise that whatever he has been doing has not been a correct thing to do. He will not only feel guilty. That's not the way. But he will say: `I should correct. Why did I do like this, I should not have done.' Gradually he will improve, but for that, you should have a great sense of forgiveness, great sense of understanding.

Under circumstances, people also misbehave, because they have had no training how to be alright, how to be humble. They misbehave because, in their culture, perhaps there is nothing but just anger and arrogance is regarded as something great.

Also they misbehave, sometimes they come from such families where only arrogance is taught.

So you can't help. Such people are to be forgiven again and again and see that they change, because I have a faith that all human beings can be made into beautiful

flowers of fragrance, all the human beings, but I know there are some difficult ones. Why? Because they don't want. If they don't want, if they don't have the pure desire, you cannot force it on them, so forget it! They are difficult people, forget about them.

But those who want, those who have a great desire, which is absolutely pure desire, not for money, not for position, not for anything else, but for achieving a great state of spirituality, such people are to be helped at any cost. I know some of them have gone to very wrong Gurus and they have suffered, they have a bad Āgñyā, they have all kinds of things, doesn't matter. You should try to help them. If they can listen to you, if they can understand what you are telling them, I'm sure it will work out. It has worked out so much, as you can see now, that, in the foreign countries where I was just an Indian, how people have taken to it! How they have understood Me and how they have become Sahaja Yogis of such a great value and level. We never had so many saints in the older days, never! Only one saint would be born and he would be tortured, they were not so many to help each other and to protect each other.

So, collectivity is to be learned very well, how to be collective, how to be nice to each other. Because, later on, when you become the Guru, when you have to guide the people, you will know what are the problems of the collectivity. Also you will know how to overcome that, how to make collectivity perfect.

And once you learn that thing, you'll be amazed that you have mastered the art of being a Guru. I would like to see so many of you becoming a real Guru, real masters. Not

only in your jobs, in your talents, but in your own life, people should say that such and such person is a real Guru. For that, as I said, you must learn obedience. Complete obedience. You should not question the Guru. Whatever is told, you must do, though in Sahaja Yoga I do not say that. Today is the first time I am saying it, because I find so many of you fall a little short of becoming perfect.

You don't have to sacrifice anything, I've told you, you don't have to give up anything. You don't have to give up your families or anything and do odd things just to show that you are perfect. But it's something, a state within yourself that you have to establish, where you become extremely humble, obedient. And you'll be growing with this light, I'm sure. Once you understand the importance, then you will dedicate yourself to become a personality of a rare quality. It's very difficult, as people sometimes say, but I think the easiest thing to be, because that's the most comfortable way of living in life. No use fighting, no use quarreling, nobody trying to show off and all that. The care of everyone, the suggestion of care is very much satisfying for others. Little care here and there, people like it and that only comes from a very noble soul who bothers about small, small things, about whatever others need.

It's not for your own advancement; it's not for your own sort of leadership, whatever you may call, or for your own positions. Then you are falling short. But it's for your own ascent, for your higher life that you give up all these ideas of leadership and this and that. It's absurd the way

sometimes I find some Sahaja Yogis are so anxious to assert themselves as leaders. It's not correct.

So many times I have explained to you that your own development, your own correction, your own position in Sahaja Yoga will say what you are. Whatever others may say doesn't matter, what you say about yourself truly, truthfully is the reality and you must face yourself all the time.

I would say specially for the ladies that I am a woman and I have worked very hard all these years.

And as a woman, I must tell that all the ladies should try, because they always say: “We are Shaktis” but in their life, I don't see there is any work done as Shakti, only they are sort of dependent all the time on Sahaja Yoga.

They have to stand up in their own freedom. They have to be independent and they should have right ideas about everything. I'm sure if the ladies come up that way, Sahaja Yoga will spread very much.

Men are working much more for Sahaja Yoga than women are. I can understand, because they have families, they have children, these things... But the most important thing is that, once you take to active Sahaja Yoga, then your children also come up well, the family is also looked after. After all, there is this Divine Power which looks after all of you.

You must believe that this Divine Power thinks, understands, It organizes, above all It loves you. This Divine Power has to be understood, that It is now your own and that you are in the realm of this Divine Power, where you won't have any problem whatsoever. If you leave things to this Divine Power, it will all work out.

As you know, about this scientist who found out about Me, I have to just say that he asked Me that: “How is it these so many hearts are made here?" I said: “People were singing the song `Sitting in the heart of the universe,' so these many hearts have come up." But he said still: “Does this power hear?" I said: “No, it's Me only, I can hear, I was hearing the song and then the Power organizes everything." It's something to be understood very well, that the Power within you, what you have, understands and understands you also. It is a way of power which is your own power, but you cannot control it.

It knows about you, whenever you are falling, when you are doing wrong, the same power will protect you and love you like a mother will correct you and bring you to the right path.

I think now, a new century is starting and so many things have to happen and all of you must decide that you'll do this or that. Whatever your understanding is about spreading Sahaja Yoga, you should try, all of you, you should put your mind to it. If women can't go out, they can write down something, they can write about their spiritual ascent or about whatever their experiences are.

So in any case, all those who have got also very miraculous photographs, they should send it over here; very important is, because this gentleman is coming here in September and he is going to analyze all of them.

So it would be very nice of you if you can send here. Also you write down about your different experiences you have had in Sahaja Yoga. That will be also a good idea, he told Me that he would like to publish a book like that.

And now the time has come for us to publish our miracles that have taken place. All of you have had some experiences of miracles, so I have to request you to send, as soon as possible, written well, in English language or in Hindi language or Marathi, because I don't understand other languages. And please don't send Me in other languages, we will have to appoint somebody to translate them in fourteen languages, it's very difficult thing.

So, I would request you to send that.

I'm sure today's lecture, you will again go through it and understand it and work it out.

May God bless you!

Contents: 1998-07-26 **Interview with Romano Battaglia, Garden, Versiliana Caīe, Marina di Pietrasanta, Versilia, Italy**

[Shri Mataji vibrates the water in the glass offered to Romano Battaglia.] Romano Battaglia [surprised]: [It tastes like grape juice].

Shri Mataji: You see, that how Christ turned water into grape juice at the wedding. It was not wine; for to make wine, the grapes have to be fermented first.

Contents: 1998-08-00 **Phone Call from Cabella to NJ Ashram (other month July)** [Maryanne Berman visits the Ashram with her two sons David and Philip who end up swimming with Jay, who was sixteen. Jay ends at the bottom of the pool motionless while David and Philip continue to swim. Suddenly an Indian Sahaja Yogini races through the room to the swimming pool and all other adults follow her. Maryanne yells to David to g down and

bring Jay and he eventually does it with the help of two other adult Sahaja Yogis.] Maryanne [instantly goes back to the meditation room and gives bandhans]: I know we get boons for doing good deeds but right now I don't need any boons because I am alive so please, give Jay all my boons.

Shri Mataji [within two minutes calls on the phone]: Don't worry! The boy will be alright, completely.

[See also ***1998-09-27***.]

Contents: 1998-08-16 **Change of One of the 108 Names of Śhrī Kṛiṣhṇa, before Śhrī Kṛiṣhṇa Pūjā, Albera Ligure, Italy**

Mormuketdhari, He has a peacock feather adorning His head ***1998-08-16*** Hand Written Note on Commemorative Card (Original Writing)

Contents: 1998-08-16 **Śhrī Kṛiṣhṇa Pūjā, Witness Without Reaction and Allow the Power to Act, Albera Ligure, Italy**

Today we are going to have Śhrī Kṛiṣhṇa Pūjā. It is a very important thing about the power of Śhrī Kṛiṣhṇa that gives you a witness state. This is very important also because in these days of Kali Yuga and complete confusion of value system, all kinds of turmoil makes a very complex conditions to exist. The state of witnessing is only possible through meditation. You reach the state of thoughtless awareness. It is combined together.

Now the witness state is such a state where you just do not react. If you react, then the problem starts. It's a very

simple thing to understand that we react through our ego or through our conditioning.

Otherwise there is no way to react. Anything. Now, for example there is a beautiful carpet here. As soon as I look at it, if I use my ego I'll start thinking, “Now, from where did they get it? How much they paid it?" This is the first reaction. Then you can even go further with it. Anger can come in. “Why did they bring such a nice carpet? What was the need to put it here?" Goes on like that, one after another. Now in my conditioning if I see these things, I would say that this colour is not suited for Kṛiṣhṇa Pūjā. They should have had another colour for this Kṛiṣhṇa Pūjā.

So this kind goes on from one to another to another.

But that means this conditioning is built up within us.

All our problems of our conditioning are really horrible. For example, racialism. We have racialism, in America it's very much more you can feel it, though they don't say. But if you go, say from Italy, you feel it. If you go from India also, you can feel it. Now, why this racialism is there? What is the reason? Why do we react to this kind of horrible hatred for another community or another colour which is only skin deep? Now with rationality you might be able to explain, “Oh God, these people, they are absolutely useless” or “They have come to our country and are just troubling us." All these conditionings are there.

But if you see when they talk of immigrants, the Americans must know they are immigrants, all of them.

America never was their country. And they threw away all the other red Indians, took away their land and very

nicely they are the owners of America. But the reaction is, those who are not [of] white complexion, they are all to be condemned, tortured.

Now, if they are by nature violent then also this conditioning of violence comes in. Then they start killing each other. They have killed ruthlessly so many people thinking that they have a right to go into any country and kill everyone and take the land that is not their own. Actually, land doesn't belong to anybody as such, but nobody has right to go and occupy it and throw away the people who do not belong to that country.

Yesterday was the Independence Day of India. And I have seen the flag going up,our national flag and the British flag going down. All that has happened after so much of struggle, so much of sufferings of the people. Because they came to India, landed nicely there and became the masters.

So this is also a kind of a conditioning that comes in a collective way, that you go into anybody's country, throw away the people from there or sort of occupy that place and become the masters. It's like going into somebody's house that belongs to somebody and throw away the people who are inside and nicely settle there as the owners and the masters. Because they have better intelligence, perhaps, the cunning more in them. With that cunning, if the white people think they can rule the black people is not where you can develop a witness state.

So this kind of conditioning is like a plague and moves from one country to another country where some people think they're superior and make people look inferior. And

the people also are there who accept this kind of a situation, accept this kind of a position where they are supposed to be equal. I would say, take the example of America because this has been celebrated by Americans and because Kṛiṣhṇa is the ruler, Kṛiṣhṇa is the ruler of America. He, himself, was a dark person, Himself was on the black side. And in the same country where He rules, another great thing is that they don't realise that if all the black, all the Asians get out of that country now, I don't know what will happen to them. All their sports are managed by the blacks. If you want to see any American sport, 99% are black people. Then if you want to also see the music, because these black people, though they have black colour, which is all right, as you have white, they have black colour but they have a voice which the white people don't have. They can sing so well that no white people can compete with them. It's a full justice done to the colour. Now if you take out the Asians, all doctors, all nurses, all architects, all accountants, all of them will disappear. Now, what will remain? You have to understand that it is colour which is nothing to do, nothing to do with your intelligence, with your value system, with your spirit. We are here to achieve our spirituality. The spirit doesn't understand colour because it is so superficial and it is so very cruel to condemn someone for the colour. Same now is happening as the reaction. Every action has a reaction.

So what happens is that you find the blacks are reacting. They are reacting and their reaction can be very dangerous. Every day I read the reactions are coming up so badly, not in America but all over they are now

thinking they must rise and oppose this domination. But in their own country where they have people of different colours, little variation, I think.

They are all black people, but little variation maybe.

So they form groups and they start cutting each others' throats. I have seen on the television how ruthlessly they kill. I don't know what is the difference of colour is, but somehow they have formed groups and this group will go and kill that and that group will come and kill. It's not like Kauravas and Pāṇḍavas. It's not two types of people absolutely opposite. It's not that the negative and the positive is there. It's not. They're all negative whether they're white or black. And they start quarreling and fighting with each other.

Now this violence is growing so much. I think violence is the only weapon they use now to express themselves. You see here, something happens so somewhere there you find they explode bombs and kill so many innocent people. It's very, very sinful to do like that. Even the slightest violence is sinful and this kind of a violence in the eyes of Śhrī Kṛiṣhṇa are absolutely to be punished very badly. Now, this comes through ego. You think because you belong to one clan, another clan you can kill, or something like that.

A funny idea into human mind comes in and you decide that you have a right to kill another person. One may say this comes from hatred, but hatred is an outcome of ego. When the ego starts acting, it collects all these things like hatred, also possessiveness, anger, violence. All these starts coming out of the ego, which actually blinds the person. You become blind to the fact that there is no

need to have violence, no need to hate someone, no need to kill anyone because of this ego that is there.

Now one may say, “Mother, how does this ego build up?" Of course, mostly it is due to reactions. Also, it is due to the conditioning. If the child is told from the childhood that, “You should hate these people, they are to be hated. They are wrong people, they are bad people." They just start doing that. When they grow up they start showing that hatred is now like a cactus, growing very big and is killing others.

There's no justification for this kind of a behaviour by human beings. If they are human beings, they have to have human qualities. And that is what is possible only if you learn how to just witness and not to react. For example, you see two cocks are fighting. You enjoy that. Two cocks are fighting. People are enjoying. One cock dies, they are very happy, as if the one which died had killed his parents or did something like that. Very surprising. Now in Spain, even now there are these bullfights going on every year. Six bullfights every year and the hall contains more than ten times more than we have here. And is always full. And now the women have taken to fight the bulls. Now if the bull is not killed, they allow the bulls to go on the street and kill people. This kind of a violent enjoyment is still lingering into the minds of the people. It is so sad to see people who are now talking of humanity, talking of peace, talking of joy, are still enjoying these violent acts. Either they are doing, or they want to watch.

So then you go to these films and things that have been created of a horrible violence and people enjoy it, enjoy

such films and such films are again created. Now, if you really become a witness state, if you are in a witness state, then what will happen? If you watch any such things that are happening, it will subside. If you are in a witness state and if that level, then no accident will take place in your sight. Even if there is an accident, then you can save the person, you can help the person very actively. That's in a very small scale. But even in a very large scale, you can do it, something wonderful.

I remember I was not very old at that time, but we were living in a house very close to the Secretariat where they had a strike. And they were asking for separate Maharashtra or something.

So the police was standing there and, by the order of the chief minister, they were shooting at everyone who was coming.

Anyone who passed through that road, they were shooting. They were enjoying a shooting game, all of them. I saw all this and I just couldn't bear it. I just went down, went down and asked the police to stop it. They stopped! You'd be amazed. They stopped. Then I carried those people who were wounded up in My house, took out their bullets and all that, called the ambulance and saved them. But for that, one thing was there, I was in a state of witnessing, so you become fearless.

There is no fear at all once you learn how to have the state of witnessing. Because when you are not witnessing, you get disturbed, you get upset, you get excited. You may join, also, this wrong type of people. But if you are in a state of witnessing, that, itself, is a

power. And that witnessing state helps you to win over so many difficulties of other people.

There's a Chinese story about a saint.

So one king brought his cock to him and said, “You train my cock in such a way that he should win." He said, “All right." So he kept the cock with the king for one month. And when the show started, different cocks came from different places and they all started fighting.

This cock just stood up and was watching, just watching. And other cocks got such a fright. They couldn't understand how this fellow is not disturbed. He's just watching, he's standing, he's doing nothing.

So all they disappeared from the arena and he was declared as the successful one.

So this is the best way to bring nonviolence. In violent places, you go and stand steadily there, facing all the things that are happening.

And that witness state acts, acts and stops that kind of a violence that is going on.

But witness state is not a mental state. It is a state of a spiritual ascent where you become a witness.

Best way to practice witness state is not to criticise anyone. Not to criticise. I've seen people who are all the time criticising others. They cannot criticise themselves so they start criticising others so much so that they don't even see what's wrong with them. They don't even say what wrong they have done to others because they think they have a right to criticise others. And they enjoy this criticism very well.

Actually, there's nothing to be criticised. You just watch and see for yourself. That's all is your right. You have no right to criticise anyone or anything. But some people think if you do not criticise, then it will go on like this and it will never stop. It's not that. Once you watch the thing yourself, only just watch, your attention itself is enlightened now. With that enlightened attention you can just watch and stop the nonsense that is there. But we are always conscious that we are something great and we have to do this and we have to do that. Under these circumstances, what happens is that you become another problem.

Because what can you do? You can't do anything. But what you can do is to watch.

By watching and by just seeing things as they are you really develop a very different state of being.

Firstly, all such people who are just witness, what happens to them is very interesting, that their memory loss is much less because whatever they see becomes like a picture to them, like a, we can say, they can tell you even the colour, the folding, everything. Whatever they see is so much in their mind, like a photo and they can tell you exactly what they have seen. And your memory is not lost. While if you react onto everything, your memory becomes horrible. People are so much habituated with reacting. Like I know of one gentleman, he had a habit of reacting and I was going with him in the car.

So he was reading every advertisement, every name of every shop, every person, every thing he was just telling who is that, what is that, this, that. I was wondering,

“Look at this gentleman, he's talking so much. What will happen to him?" But ultimately I found that all such people who are all the time reacting become, actually they have I think senile decay or maybe they become forgetful, very forgetful.

But this is not the only loss we have. With this kind of people when they are formed into a collective, they can be very dangerous people. Because with that kind of a nature, they have to do something. They must do something because, after all, they are combined together for a purpose or, we can say, for some reactions which all of them have built up. In small things, in big things, you'll find people do like that.

And some people who are very much, very much developed in this kind of behaviour, can collect lots of people and do any amount of harm to others.

I would get the picture of Hitler. For nine years this fellow was watching what wrongs Jews are doing.

He wouldn't watch what Germans are doing, what wrong they are doing to the society. And that time the society also was very bad because they were having all kinds of licentiousness. Now he was noting down, “These Jews are like this, they do this, they take money, they're lending money." All kinds of things he got into his head. As a result of that, he built up a reaction into him that, “We must somehow or other see that these people go away from Germany." But then he thought, “Even if they go away from Germany, they'll prosper again.

So, why not kill them?" I mean, to such an extent that even, you know, you cannot see such films. You cannot see anything of that nature that Hitler did. But he did it.

And people who followed him also did it without feeling any hitch as if it was a matter of great pleasure or joy, or maybe it's a duty. How could they get duty-bound to such a horrible thing like killing thousands and thousands of Jews? What Jews had done to them? They could have corrected it. But why did they indulge into such violence and they wanted to finish all the Jews of the world? It can be very, very dangerous because once you start losing your witness state, you can fall into negative collectivity. And thus this negative collectivity acts, acts in such a bad manner that all the conflicts of the world, all the problems of the world, perhaps, are related with this.

So as Sahaj Yogis, what should we do? We should not react. We should not react. If you see something wrong, all right, you meditate on that. You meditate. If you find anything wrong happening, all right, meditate on that. If somebody is unkind to you, at that moment do not react. Afterwards, when that person is quieter you tell him.

Or tell her. Because at that time when he is so volatile or she's volatile, if you tell, nothing will happen.

Gradually, I don't say always, you can win over such people. But gradually you may be able to make them understand that it's wrong, it's wrong to do things which they have been doing.

In a way, you see, the reaction to anything which is stupid also can be very self-destroying. Like some people have built in reactions, like you have seen this Mister Clinton behaving. I mean you can't understand a man of his stature, of his level, should have such reactions. But must be from his childhood or I don't know how he built it up. Now he's in trouble. Very shameful. This also is, I

think perhaps, comes from a very great indulgence into reactions. Why should you react? To a woman, I can't understand, or to a man. And this is one of the biggest problems of today's culture, especially in all the developed countries, that all the time men are looking at women, women are looking at men. For what? Perhaps they look at women because they want to see how many women are looking at them. Or they look at men, perhaps maybe that how many men are looking at them. Why? Why is this happening? Because they have some inferiority complex in them or that they want to attract the attention of everyone.

I mean horrible things are done these days to attract the attention of others, to get the sympathy of others. I mean if you see the level of your awareness, where it goes, you'll be amazed. Like they say one lady killed her eight children just to get sympathy from others. Think of such horrible things people are doing! Now if you want others to have reaction, you do this. That they want others to see you or to react to, I don't know, to give you importance, you can say. But what's the use of such an empty importance? But people are seeking it. And it's a very common disease of modern life. All the time-how you should look, how you should appear, how you should walk. Everything is so stupid and wastage of energy.

God has created human beings very, very different. None of them are copies, none of them. Even in the nature you find the leaves of trees, they are so unique you cannot match them with another.

So that's how human beings are created differently. They are made like that. One has to accept. Whatever you are,

it's all right. Why do you want to look like another person? This kind of reaction is extremely stupid, I think, that we are spoiling our energy and life for something absolutely worthless.

Now you being Sahaja Yogis, your worth is great. You have come here to emancipate human beings from these silly ideas and foolish ways. The way people are behaving, I don't know whom to blame, but suddenly our attention has become very diversified. Our reactions have become very, very funny. One doesn't know why people react like that and then why do we worry about what people react. All these things are not only on individual level but also on a collective level. As a result, you see, new kinds of value system has been created.

Now for a mother, say for example, she'll boast of how many men are running after her. Or she would think she's a great actress. I don't know what they think of themselves. And the way they talk about themselves is something surprising. If she is a mother, she has to be a good mother and she has to look like a mother, but they're so much engrossed, or they are so much standing on the basis that they have to be extremely attractive, they have to be the queens or I don't know what, what a position they want to have.

Same with the men. You see, if you have something within you, if there is any quality within you, is there anything that can qualify you as a great man, it will be showing. You don't have to advertise. You don't have to pamper it. Nothing. It will be showing.

So that indifference if you have towards the public opinion, I think you can achieve a lot. Most of the frustrations will disappear.

In Sahaja Yoga, also, I have seen people want to show off a lot. I know who does that. But they should know. Once you do not react to outside, you start reacting to inside and introspection will start properly. When you see yourself, you'll be amazed how admiring you are, how happy you are. Now if you go beyond that a little more, then you don't think about these things, you just become thoughtless and you just stand up as a person who is respected, whose company is wanted, who is loved and who is cared for.

So one should not worry as to what people react, what they say about you, what they think about you. You should just introspect and see for yourself. After some time you don't need even introspection.

It is a kind of a state I'm talking about where Śhrī Kṛiṣhṇa told Arjuna that, “I will not fight.

So in between Me and the army, My army, you have to select." So Kaurava said, “No, we'll take your army. You give us your army and we'll strengthen our army." But Arjuna said, “I don't want army. I want You. You don't want to fight, it's all right." Because though He will be there in a witness state only, He won't be fighting but His Power will act. He doesn't have to fight. He doesn't have to do anything. But His own Power which is outwardly is silent but will act. And that is how we will win the war.

So this power of witnessing you all should develop. Try to develop it, that when you are reacting, stop reaction. Stop reaction about everything. You'll be amazed. You

will find yourself a very, very powerful person in the sense you'll have no ambitions, you'll have no desires, you'll have no special fondness or anything. But just you are witnessing the drama. It's very interesting to witness also. Because then you understand the humour behind everything. You understand the stupidity behind everything. You understand also how people have been so violent and you'll just laugh at it. You don't get upset, excited, nothing. Just laugh at it. After some time you'll be amazed. Your witness state will increase. And when in the collective all of you have that witness state, you can do wonders without doing anything, without saying anything, without acting. Only your presence, itself, can work it out. I don't say that it will have effect on everyone. No, can't say. But most of the people.

Any person who is in that state, he is the one who brings peace, he brings joy. I'll tell you a story of a Sahaj Yogi who was going to another island, he was living in an island, for Sahaj Yoga work. And he found the whole sky was covered with very black clouds, thundering clouds.

So he just looked at them like this and he said, “Wait till I come back. I am going to do Mother's work." He went to another island.

He did the program. Everything happened and when he came back he wanted to sleep and suddenly it started raining and thundering. Even the nature understands. Nature understands that you are in that great state of witnessing.

But if you are very ambitious, even in Sahaja Yoga I have known people who are very ambitious. They want to become leaders, I don't know what else. Actually it's all a

myth. All mythical things they want to get to and worry their heads about mythical things. Once you learn how to witness, you'll know the myth. You will know the absurdity. You'll know the māyā.

So to overcome the problems of personality, the best thing is to witness. Practice witnessing. Everything. Before talking, practice witnessing. Before giving any comments, just start witnessing. It's a very, very satisfying attitude. I n Śhrī Kṛiṣhṇa's life, the greatest Power He was a witnessing personality. Without doing anything, without taking a sword in His hands, without talking about fighting, He's the one who has helped Pāṇḍavas to win the war. Not only but through His Gītā He has tried to tell us what we have to do to win the war over evil. Whole Gītā is the witness state He has described about. If you read it, Gītā now, from this angle, you'll be amazed to find that everywhere He is like a witness, describing everything, whatever He sees. And He will tell you how this witness state has helped Him to understand, also, human beings.

He is a man who was, we should say, was not such a big businessman. Because first He told you that how to become Sthita-pragñya. Sthita-pragñya is the one who is in the witness state. If you see all these verses on Sthita-pragñya it's nothing but a person who is in witness state, how he lives, how he is happy, how he looks at things. It's interesting, very interesting. First He describes that, not like the shop people who will describe first the bad thing, but He starts with the best. Then He goes down to other things and tells you that whatever are the three aspects.

The first he talks about Karma and many people get stuck at that point, that whatever Karmas we are doing, we'll get the Puṇyas out of it. He's not. He didn't say that. If you know Him, then you know He never meant that way. What He says that, “Whatever Karmas you have to do, you can do it, but leave the results to the Divine Power." Results are from the Divine Power. Now maybe that some people think that they have got money because they have done good Karmas and start doing all kinds of bad Karmas with that money. He didn't say that. He said, “Leave the results to the Divine Power." Because Divine Power knows best what is for you. And so, if you think you have done something good, you have served somewhere to the poor, you have done something really good for the women, or anything, the result of that, you leave it at the Feet of the Divine Power. Means that you don't build up an ego for whatever you have done. Very well He has written this but to understand Him, one should have again the witness state to see what He has written about Karma.

Then He has written about gñyāna. Gñyāna means where you know. But that doesn't mean you go on reading books, never. Gñyāna means to know what you are. That means you have to be a Sahaj Yogi by which you know so many things through vibrations. Gñyāna doesn't mean reading books. By reading books you become more ignorant.

So gñyāna means that you must know your Self. If you do not know your Self, you do not know anything.

So it comes to that you must get your Self-realisation. You must know your Self. It's the second thing He has said.

Lastly, He talks about Bhakti . Bhakti is devotion. That, too, is another trick of Śhrī Kṛiṣhṇa, the way He described Bhakti . Now you find people on the street, `Hare Rāma, hare Kṛiṣhṇa' singing. In one word He has concluded, He says you must do ananya Bhakti . Ananya means when there is not the other.

That means when you submerge yourself into the Divine. You are one with the Divine, then you should do Bhakti , otherwise I do not accept. He says that if you give Me patrum, some leaves, or some fruits, or some flowers, I will accept. I will accept, but for Him the real Bhakti is only possible when you become one with the Divine. Otherwise, it's just a show.

So the third Bhakti part also comes after Self-realisation.

Now in the Bhakti , you see, there is no `what is the value is' and `how much you paid for it' and `how you bought it.' It's not important. For that a great example is of Śhrī Rāma when He went in the jungles.

There was an old lady from the scheduled's class, means she was one of the bhilni, as they call it, these people live in the jungles.

So she brought some berries and offered it to Śhrī Rāma. And she said that, “I have tasted all of them and they are not sour. All of them I've tasted." Now after tasting something in India people call it, it's become not to be eaten. I mean we cannot taste something and give it to somebody else. It's not done according to Indian culture. But Śhrī Rāma took it. He took it. He said, “What

beautiful fruits! I've never eaten such fruit!" So Lakshmana got very angry. He said, “You stupid woman. You have eaten these fruits and that's what you are giving to Śhrī Rām. Why do you do that?" So Sītā was watching.

So she asked Him, “Why don't you give me some of these fruits?" He gave. She said, “My God, what nice fruits these are! I've never eaten such good fruits." So then Lakshmana also His temper came down and He said, “Can You not give me some?" She said, “Why? You were so angry, why should I give you?" So ultimately, She gives him that fruit.

So what did He see in those fruit was the love, the love of this old lady living in the forest, her love which was important.

So when you want to give something also, it is your love which is important. Not how much you paid, what value you have spent, nothing, is the love with which you do it.

And that love should be evident. If such things can happen, even with Śhrī Kṛiṣhṇa the same thing happened. He went to, they called them Hastinapur in those days where these Kauravas were living.

And the king was Duryodhana. And he asked Him, “You come and stay with us and have food." He said, “No, no I won't be able to come." He goes to another person, Vidura, who was the son of a maid servant.

Vidura. Because Vidura was a realised Soul. He was a realised Soul.

So He went and ate in his house where he had cooked very simple food. Because he was a realised Soul, to Him he was the best to have food with.

So your value system should be based on such things like love. Where you can get love, you should be attached to that person. Where you get a realised Soul, you should be attached to them and not to worldly people who think no end of themselves and think they are great. They may be. But to you as Sahaja Yogis, it's the love of people which should be respected, should be understood and to be felt. But if you have no witness state, then you'll see how much money this man has got, how many cars he has got, what clothes he's wearing. All these considerations will be there. But in a witness state, you will understand that you'll get vibrations from this person. You will understand that person is spiritual. And that's how you will stick to such a person. You will not go for artificial things, but genuine personalities that are there.

May God bless you all. Thank you.

[Later on:] I have told you hundreds of time you have to become absolutely thoughtless after a Pūjā.

If that happens you have received the blessings of the Pūjā.

[Before leaving the hall:] Hello. I would say that after this Pūjā, I expected all of you to keep quiet.

But everybody was talking. I don't know why, what had happened to you? You must enjoy the silence within yourself. I hope you'll understand that. Thank you.

Contents: **1998-08-xx Conversations on America, days after Śhrī Kṛiṣhṇa Pūjā, Cabella Ligure, Italy**

[Shri Mataji mentions that whenever something happens to anyone of Her children, Her attention immediately goes there.] I do not have to use the telephone, I just know.

[Shri Mataji suddenly becomes silent as if pondering over the root of the American problem.] But if the land of diplomacy stopped being diplomatic, if the land of sweetness turned bitter, perhaps Lord Kṛiṣhṇa might withdraw his protection! He was a realised Soul and stood for collectivity. Roosevelt was another realised Soul who said “poverty any where is a threat to prosperity everywhere."

Contents: 1998-08-23 **Visit, Daglio, Cabella Ligure, Italy (date not sure)**

[On the weekend Shri Mataji visits Daglio and draws plans for renovating it:] It would be a good idea to have a preschool around Cabella, where I can attend to their problems.

Contents: 1998-09-05 **Śhrī Gaṇeśha Pūjā, Chastity and Collective Nature, Cabella Ligure, Italy**

Today, we are going to worship Śhrī Gaṇeśh.

I think I have told you a lot about him and his nature, but still so many of us have not yet realised what are his powers and what he wants. First and foremost thing is that to respect Śhrī Gaṇeśha is to understand the importance of chastity. Chastity is not only for the women, it is more for the men to observe. If you have

self respect, in the real sense of the word, you will take to chastity without any difficulties. But if you have no self respect, then you run after something which is very low, of a very degrading quality.

So it is very important that chastity must be respected, must be understood and must be imbibed. This habit of not observing the proper protocol of the chastity develops from childhood and we have to be very careful when we are in a Gaṇeśha state, we should not take to such horrible things. I don't know from where people get the ideas.

As you see today in the whole world there is a crisis of chastity. In the West, especially, we have heard of so many cases of child abuse. In a temple of God one should not even take the name of this dirty disease which has grabbed the people. But in India we have never heard of it. We don't know it. Of course some of the men are very very ruined people and they can't help it unless and until they are put into jail. But for a Sahaja Yogi it is very important to look after our chastity. As I told you yesterday, it is not necessary to find a girl for yourself, or a boy for yourself. It is also against the rules of chastity. I am not saying that you should allow your parents to decide, but let the Sahaja Yoga decide, because you are Sahaja Yogis.

You are born after the image of Gaṇeśha who ultimately becomes Christ.

So what should be your attitude towards chastity is very important. The most important thing that if we get ruined on our chastity level then Sahaja Yoga is very very

difficult and it doesn't give you that blessing as you should have.

You saw people yesterday from Romania and also from Ukraine. They were singing so beautifully. One of the reasons is that basically they are very very humble people. They have humbled down.

So much so that they have given up nonsensical ideas about sex life.

So the humility will teach you that you are not having your self respect.

In Islam they stressed a very big importance on chastity, very concerned. And this has gone to such an extent that Mohammed Sahib said, that you can have five wives or four wives, but you don't have women who are prostitutes. Once this chastity starts leaving us we don't mind, anything under the sun. We have seen this also *[UNCLEAR]* working out in many people who are quite highly placed. And these highly placed people think that they are something great and that they can overcome the binding of Jesus Christ and they can do what they like, go on misbehaving with women who are under them. They may do it secretly, they may do it anywhere, but Gaṇeśha watches them and he punishes them for what they are doing. It is a terrible thing to go into these kind of ventures which are not the field of Sahaja Yogis.

Sahaja Yogis have to first of all steady their eyes, because it is concerned with the power of Jesus Christ.

But in all the Christian nations I have seen, people have wandering eyes. Very surprising. When Christ is their leader, they worship Christ, go to church, sing the praise of Christ and they have wandering eyes, all over. These

wandering eyes cannot be representative of the chastity of Christ.

Now the second point is that the power of Gaṇeśha can only be manifested if you are wise. Because he is the giver of wisdom. Now people don't understand what this wisdom is, it's a big problem. Intelligence, so-called, is not wisdom. It can give you a very cunning, very aggressive and sometimes very subtle person, who can go on deceiving people, telling lies, doing all kinds of things and believing in themselves that they are very successful. Success is never the criteria of a Sahaja Yogi. Success in Sahaja Yoga means very subtle surrendering of oneself to Sahaja Yoga. That is seldom to be found unless and until you meditate every day. It's very important that you must meditate. Those who do not meditate will be lost to Sahaja Yoga. Because wisdom can only grow through your inner inspiration. You can have this inner inspiration only if the power of Śhrī Gaṇeśha manifests. He is the giver of your wisdom. In the wisdom what you do is to find solutions.

Solutions which are peaceful, which are satisfying which are true. He is the one who sets you to task also. Like yesterday, I was told there was a whirlwind and many people had to suffer a little bit because of the wind that came and blew off your tents. There is no need to have tents in this climate, what is the need? I don't understand. But they cannot live without a tent. I can sleep outside very nicely, on the street also.

So there is no need to sort of fuss about all these things and bring the whole household here. There is no need.

We should not be afraid of discomfort. If you want to have a very comfortable life and you can't suffer any discomfort, you are no good for Sahaja Yoga. In olden days people used to go to Himālayas, stand on one leg, do whatever and they didn't give realisation, they couldn't get realisation. While you all have got realisation.

So one should not try to make oneself a very very sort of lordly person. There is no need to care for comfort. I can live with comfort and I can live anywhere, at this age also.

So what you have to do is not to practice, I should say, asceticism but to become an acetic. Practicing means trouble. But if you just become an acetic from within then you don't bother about these little little things here and there. But our style is still molded by the outside world. If we haven't got our own world then we are going as the fashion is. And once you start going with the fashion then the wisdom disappears.

I never tell anybody that you don't have this fashion or that fashion or anything. It's your wisdom which will teach you. Wisdom will teach you how to regulate yourself, because you have come here to ascend, to achieve a very special place in the realm of spirituality.

I must stress again on the power of wisdom. Before doing anything you should just appeal to your wisdom and find out if it is wise to be like that. With this reference you will reduce your temper. Absolutely.

You will reduce your lust, you will reduce your guilt very much. Because once you start understanding that there is no wisdom in feeling guilty, your guilt will disappear.

Also the worst thing is that we have a great desire to have this and to have that and to indulge into all kinds of greed. This greed becomes zero as soon as you understand wisely that there is no need. Otherwise all the time you will be thinking about yourself, about your health, about your children, about your house, whatever is supposed to be yours. But death proves that nothing belongs to you. You have come alone and you will have to go alone. This is the wisdom which is to be imbibed. You cannot practice it. You cannot force it, but it's to be imbibed through your spirituality. Then the greatest thing that happens is the joy. Joy of the dancing of Śhrī Gaṇeśha. Like a child, if you see him dancing, how joyous he feels and you also feel. In that same way a little child is born within you and you start behaving like a small child.

Normally it has no sense of lust, greed, nothing. It knows how to share.

So this is the position, we say, that you become a Gana. The army of Śhrī Gaṇeśha. They are Ganas.

They are very powerful and they do all the work of the world. They live in this world, but all their source of energy is from the Divine.

So Śhrī Gaṇeśha is an Omkāra. He is the first created deity by the Goddess, because he is auspiciousness.

So first auspiciousness is created for our good. We are auspicious because of Śhrī Gaṇeśha.

Some people, if they are in the house, they create problems. They are always creating problems, out of nothing. They are not auspicious people. Those who are peacemakers, those who are loving are the ones who are

blessed by Śhrī Gaṇeśha. What is the wisdom in fighting? You should find out what is the wisdom in fighting? Why are you fighting? For what things? For small small things.

Things that you can yourself correct. Why should you fight? If you have a fighting nature that means that Gaṇeśha is against you. Gaṇeśha is not with you. That power is not with you. There is no wisdom in it.

In this world all those great people who have been respected since centuries have been very very wise people. Not hot tempered, not people who were quarreling, not people who were having lust as the aim of their life. Such people will never be remembered by their progeny. But that's not so important as you, as Sahaja Yogis, are very important. You are here on this earth to emancipate the whole of humanity.

So what should be the aim of your life is to go deep into your spirituality. This aim of getting into spirituality, I think you all know, you see it, but you do not work out. I have told you last time that your attention has to be inside, not outside and you should not react. All these procedures help you to be wise, to be sensible. But this sensible person who is just sensible as far as his own comforts are concerned, money is concerned, or his own health is concerned, everything encompassing him, is not a wise person. He is not wise. If you see a little child, who is properly brought up of course, he will always bother about other people. He'll find out what others need, what can make them happy. With all the simple methods he will try to please others, but not to gain any favour, or to show off that he is very generous, but in the real sense of the word, that gives him joy. That is the collective.

Today I am going to tell you something more about this collective nature that comes to you through Śhrī Gaṇeśha's efforts, or you can say, his powers.

Somebody told Me that Einstein had already made a story like that with the discovery that, if you all become cool, that is under the Śhrī Gaṇeśha's blessing, then we all become one. That's his theory. But we also have Phil Ward here who established that when you cool down the helium gas all the molecules, or you can call them atoms, they start moving in a collective way. Otherwise they are hitting each other and they are running against each other. In the same way when we have Śhrī Gaṇeśha's blessing within us, in the real sense of the word, with our wisdom, then what happens is we become very much evolved Sahaja Yogis. Evolved Sahaja Yogis means they have become one. One means what? One means they all live for each other. They enjoy each other. They see to the comfort of each other. For example the people who are very rich, the people who are very poor, people who are sick, people who are healthy, all of them combine together as one. In Sanskrit it is called Ekakarika. They become one and this oneness shows in your celebrations. When you all come here you try to help each other all the time. I have seen it, nobody minds helping each other. I have seen people enjoying each other. They do not want to hurt anyone. On the contrary they want to be helpful and sensible with each other. Most of your leaders, I have chosen, who are very wise, who avoid problems, who do not get into violence, most of them, I should say. And when, you see even you people try to destroy Sahaja Yoga, they know you are doing it.

So to find out this Ekakarika, you have to go deep down into yourself, by which you will feel that you are now one, whether you are here or you are in Japan, or you are in America, anywhere! You all think the same way, you all help the same cause and you try to be the same style. I have seen people when they come for the Pūjās.

So many of them. How they enjoy each others company. How they try to help each other.

Somebody who is say in Russia, or say in Bulgaria, anywhere, he will write to Me about the problem he has.

So somebody from America, without My telling, without my informing them, without any information, immediately writes to Me “Mother, such and such a person is there in Russia, will you be able to send that person to America?" Most of the time it happens like that. I don't tell them. I never ask them.

Even if I ask, suddenly there will be a response from so many people from so many countries. “Mother it's the problem, alright, we'll go and do it." For that I must say Austrians are very sensible people, in this respect. They went all the way to Jerusalem to help the people, to get them realised. I wanted to go to Jerusalem but this bombing business may not allow Me to go. But the Jerusalem people, I found them to be much more collective, because they came to Egypt. I said “Now why have you come here?" “To make friends with the Moslems of Egypt." Just imagine. I was surprised. How could they come here? No, just to make friends. They are Moslems so we want to make friendship.

So making friendship without any ulterior motive, without any gain, is one of the signs of your Ekakārikā. Not only

that you are satisfied with other Sahaja Yogis, but you want to bring other Sahaja Yogis in.

So many have done that. This is something so nourishing.

Now as you have been enlightened you get another person who is enlightened. It's very great joy giving.

If you give realisation to one person you feel very happy. I mean so many write to Me “Mother now we have got twenty persons or thirty persons" and they are very happy that we have got so many Sahaja Yogis. By doing that, one should not develop the ego. Then again, you go against Śhrī Gaṇeśha. Because Christ, you know, he doesn't like it. Egotistical people, he doesn't like and he is Śhrī Gaṇeśha.

So he doesn't like such people, who, out of their ego, want to create an organization of their own and try to dominate others. This kind of people they don't like. Both of them [Gaṇeśha and Christ] are the same, there is complete Ekakārikā between them. In the same way we too develop that special quality of Ekakārikā.

We forget about so-called religions that we have.

See now how they are fighting. All the leaders which are outside are fighting among themselves. They are dishonest, they are doing all kinds of wrong things. You know it very well! Everyday it is in the newspapers that you hear about what wrongs they are doing. They are a little bit successful but not for a long time. Because they will be exposed. This is the time of exposure that they will loose that great filth on which they have been working out. All these will have to just disappear. These false ideas about superiority of any religion. How can a

religion be superior to another one which is created by the effort of Śhrī Gaṇeśha's auspiciousness? It is not auspicious at all that you fight another religion or you fight another creed or you say that this is a lesser race, or we are a higher race. All these false ideas, they drop out. This doesn't remain anymore. Because all these ideas have created problems.

Say in America, they first hated the blacks, now the blacks are hating the whites. It's a big turmoil going on. Then we have, also in India we had people who were supposed to be untouchables. They were tortured, they were troubled and they did a lot of wrong things which they should never have done. It's not written in the Shāstras. Because of that, now they are acting against the so-called `touchables' and putting them right in their own places.

So this brings in conflict. Śhrī Gaṇeśha is the one who gives you the wisdom to understand that nobody is superior to another person. You are all made by God and whatever is made by God is auspicious and beautiful. Once you start understanding that, this Ekakārikā spreads outside us. It spreads to other people. It's not just because of a certain social understanding and a social upliftment you try to be good to others, no. It is from inside, inside you feel it.

This Ekakārikā first must work in the family. It is very important. The family which is disturbed all the time cannot create children who are in the state of Ekakārikā. That's why always tell them that, don't fight. In the family if they are fighting they cannot be Sahaja Yogis. If there is such a fight it is better to get out of such a family.

So we have sanctioned also a divorce. Any man who is flirting with other women or doing wrong things, we have asked him to get out of Sahaja Yoga. The reason is, one bad apple can spoil many apples.

So such a man or such a woman should be kept out of Sahaja Yoga completely, so that there is a better family relationship, which is very important in Sahaja Yoga. Your family relationships should be absolutely perfect. I can't understand. You can't enjoy the company of your wife, then what are you going to enjoy in this world? If you cannot enjoy the bliss of your family life, you cannot enjoy anything else. This very close relationship of husband and wife is thrown apart because of Gaṇeśha problem only. If the Gaṇeśha was alright there would have been a perfect union, perfect understanding between husband and wife. But if that fails that means that there is something definitely wrong with the Śhrī Gaṇeśha. Try to correct your own Śhrī Gaṇeśha than see to others. You have to meditate and meditate on Śhrī Gaṇeśha. You sit on the ground and meditate.

Now when we run away from the Mother Earth and we don't touch her, we don't respect her, in a way we don't respect Śhrī Gaṇeśha. He was made out of the Mother Earth and he controls the Mother Earth.

He controls all the five elements. Not only that, but he controls you.

I liked the film yesterday where they showed a Gaṇeśha walking about with another person, who was telling, don't do this and don't do that. It was a very very beautiful film because it suggests that Gaṇeśha is always there to tell you not to do it. But if you do it then you develop all

kinds of horrible diseases, all kinds of horrible faces, all kinds of family problems, also you can develop national problems.

So this is so important to understand, that such a feeling of, I should say, very inauspicious character has to be avoided. I can't understand, how can people feel so bad about small small children, some two year old child, some five year old. If you see a child, or even a photograph of a child, you feel like loving them, you feel like kissing that child. If the children cannot be respected, how can you understand the value of Śhrī Gaṇeśha? See how sweet they are, how sweetly they behave and they understand. They understand you, they understand Me. I know even the small children, they are very small, even new born children, they understand Me.

So it is innately within them, it is built in, the kind of feeling of understanding the love.

To understand the love is also very difficult for egotistical people, because they love themselves, they don't love anybody else. Or if they love somebody it is out of lust or maybe greed, there will be some sort of association. But love for love's sake is only possible if your Śhrī Gaṇeśha is properly cleaned out and kept. We have come so far and we have so many Sahaja Yogis all over the world. Of course I have worked very hard, I must say, but you people have supported Me very much. I am thankful to you. It is not possible, in the Western world especially, where there is no consideration of Gaṇeśha's principle, that you people should come out so well and accept Sahaja Yoga as a life for yourself.

In Sahaja Yoga the most important thing is to worship Śhrī Gaṇeśha within you and the quality of Śhrī Gaṇeśha within you. It is very soothing, it is very peace giving, it is very secure, a security creating power. If your Gaṇeśha is alright nobody can touch you. Nobody can destroy you. Nobody can upset you. Because he is the one who is the giver of peace. The world peace is disturbed because we have not worshipped Śhrī Gaṇeśha. I have seen people in very big positions, in charge of military, in charge of this and that, but not in charge of themselves. Their Gaṇeśha is absolutely ruined and finished. All such people are such leaders of nations and people try to follow them in their own way. Though they may do something secretly... doesn't matter... people know about it. Because inauspicious, if you are using, then the whole world comes to know.

Somehow. It will all be exposed, because Satya Yuga has come. In this new Yuga there's light of the truth within us and this truth can expose all that is nonsensical we have been into.

Now truth is the quality of Śhrī Gaṇeśha. He is the one who is giving us truth. In our brain it comes to us through Jesus Christ. Jesus Christ has worked so much, he has done so much, but look at the condition of the people who are supposed to be following him. Look at the way they are behaving. They could at least show that if you are following Gaṇeśha and Jesus Christ you are in the image of that personality which is something so very spiritual. Spiritual life is the giver of joy. You cannot get joy out of anything else but spirituality. You can get some satisfaction, you can get some ego, you might feel that

you are something great, but the only way you can get the inner peace and joy is Śhrī Gaṇeśha's manifestation in the Chakras. He manifests in all the Chakras, which when you are in a proper state on those Chakras, you get the joy and that joy comes to you through Śhrī Gaṇeśha.

These days people are writing horrible books, horrible things. Also there are some who are trying to write very sweet things about Śhrī Gaṇeśha's principle of understanding, principle of his auspiciousness.

Very sweetly, I have seen some people have written some very sweet stories about him. It's not only the love stories. Up to a point, alright, they have created so many love stories, love stories, love stories. Now something beyond that one has to know. And beyond that is this Gaṇeśha principle, which is of complete peace, of complete joy and of understanding of love. The value of pure love. Of giving and also of taking.

Anyone who gives you the pure love should be understood in the right way.

I, yesterday, knew that Śhrī Gaṇeśha has gone off a little bit. I don't know why he was like that. But one has to understand that there must be some people within us who do not follow the principle of Śhrī Gaṇeśha and that is why these troubles are there.

So with a sincere heart and a sincere mind, if you ask the blessings of Śhrī Gaṇeśha he is always ready to give. But if you don't listen to him and if you destroy your chastity in any way, he will punish you. He'll not spare you, he doesn't have the idea of sparing. At the level of Christ, only, he thought of forgiving. Of forgiving you. But forgiving doesn't mean that any sin can be forgiven. No.

It's a kind of controlling power. Christ has said that you'll be forgiven, but Śhrī Gaṇeśha, at a point, when he sees people are forgiving, he tries to punish you. That's the limiting point where he thinks it's not proper to forgive such and such a person.

So for Christ, to forgive is alright, but for Śhrī Gaṇeśha, he has to expose and punish the person.

So in a way you have to know that Christ is very great, because he gives us the forgiving power; and Śhrī Gaṇeśha is very powerful because he limits our forgiving. He may forgive anyone. He may say that `I would like to forgive' but we don't know if Śhrī Gaṇeśha will allow it to that extent. And Christ accepts that because they are the same. They are like the two sides of one coin.

So we cannot depend too much on the forgiveness power of Christ because there is Gaṇeśha who is sitting there and he has in his hands, you have seen, a very powerful weapon.

He is the one who is just peace. Who is coolness. Who gives you coolness after realisation. You get the Cool Breeze because of Śhrī Gaṇeśh. Because, it is Param-Chaitanya, no doubt, but the one who emits it is Śhrī Gaṇeśha. He cools you down. He brings you down to a very cool satisfied and a person who has complete calmness. With that calmness you become all one. This Ekakārikā starts. Oneness is established. Whatever country you may be living in, whatever country you may be proud of, you will see the bad things in that country and you will try to improve that. You will not be identified with the bad things. This is the greatest thing of this Satya Yuga that it exposes and you do not support

something that is wrong, which is being done as an aggression, you don't agree with. And once you don't accept that, then you start becoming one with the people who are one with you. And they all believe in the same thing, their ideas are the same, their thinking is the same, their joy is the same and they enjoy each other very much. They become one and this oneness has to be established fully in Sahaja Yoga.

Some people who are only interested in making money, who are interested in getting a good crowd or some sort of a thing of a very low level, cannot [become one]. Those who are in Sahaja Yoga to find wives for themselves or husbands for themselves, aren't [one]. This spirituality grows with humility. The humility of Gaṇeśha is told by this. Once when his mother asked him that the one who will go around the Earth three times I will give him a present.

So Śhrī Gaṇeśha thought `Who is greater than My Mother? Not this Earth.' He had a small little rat on which he used to travel. This shows that he was so humble, on a rat he could travel with no pressure on the rat and while his brother Kārttikeya had a peacock which could fly, so he knew he could not go around the world before his brother.

So he just went round his Mother three times and he got the present. This shows, one thing, that speed is not the way of Sahaj. You have to slow down your speed. Apart from that you have to understand what is the most important thing, as he understood the most important thing is to love your Mother, to respect your Mother and know that she is the highest, she is the greatest and that

is how he has been expressed within ourselves. Once that happens, your spirituality grows.

I hope you will work it out this way now, Śhrī Gaṇeśha and start the Ekakārikā. I don't like people writing letters against their leaders, against this man and that man. That is not good. There is no need. If you just can be forgiving and keeping one with each other. Try to get more people and more people. You cannot separate anyone and say that they are condemned because they are no good. Try to get them with your forgiveness, with your sense of chastity, you should forgive them.

So these extremities should also be given up, this perhaps comes from a kind of sense of insecurity. If they are not *[UNCLEAR]* people you drive them out. It is Śhrī Gaṇeśha.

So don't get frightened of them and don't get upset with them. Try to be one and try to be more attractive people to yourself, keeping them to you. Try to manage them and look after them.

I hope you will all meditate now after this to develop your Gaṇeśha qualities and to develop that power of chastity and also of peace and security.

May God bless you!

Contents: 1998-09-06 **Marriages, Mahālakṣhmī Principle, the day after Śhrī Gaṇeśha Pūjā, Cabella Ligure, Italy**

It was such a joyous and a beautiful occasion that we all enjoyed it thoroughly and all the brides and bridegrooms look so very happy. It gives Me great pleasure and I bless you from My heart. Only I would say that after marriage

try to make a loving successful marriage. It is very important. For example, we saw from one country there were six to seven girls who misbehaved and took a divorce. Because of this kind of a thing we have banned that country practically because we think there is something wrong with these ladies that they have broken one after another so many marriages.

So must be their empty ego or may be something like that. It has been our experience. Also there are some other countries also. From there are... we find some very bad instances of very good marriages we had.

So what I said that, “If you don't want to marry don't marry." But in Sahaja Yoga it is not for yourself or for your wife you are marrying but you are marrying for Sahaja Yoga.

So when you fight, quarrel or do all nonsense you are only harming the name of Sahaja Yoga.

So you have to enjoy each other's love, each others feelings and the joy of a married life. I have seen some people are so stupid that they don't know what is the joy of a married life. If you do not want to enjoy its alright. It's like a cake if don't eat, you don't eat. But to be sensible and to be acting according to the Divine laws you should stick on properly with great excitement and great enthusiasm. There are so marriages in Sahaja Yoga who have been extremely successful. They have got children who are born realised, very beautiful children and they have all the families coming to Sahaja Yoga by seeing how the marriages have taken place.

I have to give some notes to you that the husband should not think that because he has married he has a right to

dominate the wife. Always to sit on her head. Of course in the West they don't do it.

But in India they do it very much. They are very very aggressive men. On the contrary in the West I find that women are much more, much more aggressive than the men are which is something I can't understand. And because of this sometimes the marriages fail. There is no need to aggress anyone. Need not trouble anyone. If it's absolutely incorrigible if it is not at all possible to carry on we have in Sahaja Yoga sanctioned divorces. But it's a shameful thing. I don't like it to have divorces and then not to enjoy the life.

So you should get into a beautiful romantic mood now and enjoy your wife and enjoy your husbands. Don't start quarreling from the first day.

Now if you indulge into divorces you bring actually bad name to your family, upbring. Then you bring bad name to your country. And as a result others girls who want to get married from your country because of My experience of such girls who have destroyed their married life I don't like to marry anyone from that country. It has become now a practice that we see a six seven year from now how the marriages have been working out.

So if you want to discard completely all the decency and the beauty of Sahaja Yoga marriage then it would have been better you should have decided not to marry. Because there is no obligation on us as such. It's more the obligation on you that you should get a good wife or a good husband. Despite everything supposing you don't want to accept it or don't want to do it do not just think of the divorce because I have seen people in the West

are always thinking at the time of marriage how to get divorce.

But is a very shameful thing. It's a very wrong thing. It shows no Sahaj life. If you are real Sahaja Yogis you should be able to carry on with your wife or with your husband in a very loving Sahaj manner. Is the blessing of Gaṇeśha only. He will protect your married life will help you very much. Will take you away from wrong things. I know it's such a blissful thing to be married in Sahaja Yoga but there are some stupid women or stupid men who do not want to enjoy their married life. In that case we will agree to have them a divorced. But once they are divorced we'll not allow them to marry in Sahaja Yoga. That is quite definite. We don't want to marry anyone who has divorced. If they have divorced with proper reason it's alright but just for the sake of divorcing if you want to have a kind of a special treatment you will not.

So I have to tell you that as far as Sahaja Yoga is concerned divorce is out of bounds but in case you want to fight you want to trouble you want to destroy others lives then of course divorce is done. I would request you now to enjoy the company of your wife or your husband. It is for enjoyment that we have started marrying people from this country to that country. Yesterday I have told you that you don't organize your marriages because we are not responsible. Let us organize your marriages. If you start like this all types of funny problems will start as they have mostly in the Western society. Because they come here, they want to select a girl or they select the girl in there... from their own centers. That is in center

they are not meditating but trying to find out a girl or a boy. This kind of a nonsense we want to stop.

So if you want to marry in Sahaja Yoga you don't have to find your own bride or bridegroom because we want to see how the vibrations match and how these things will work out. Despite that also marriages fail but invariably I have seen when the marriages are fixed by themselves they fail. It's just like any other marriage.

So the best thing for you is to now make a compromise with yourself that you are not going to be stupid and you are not going to waste your married life. I've been crying you see with your smoke.

So I worked very hard for it. With all this we have done, with such scrutiny with such understanding and you should not make us miserable for nothing at all.

So I again and again request you that you be in a very happy mood now. I am very happy and I bless you from My heart. And I am sure your marriages will work out but don't be hasty. Take it easy. Everything is to be taken easy first of all and see gently work it out your marriage.

May God bless you.

Thank you. [Applause.] In a... We have a custom now that the bride and bridegroom receive their food in one plate, one plate.

And they feed each other.

So the first... the boy...

[Marathi away from mike.] First the girl, the bride has to give the morsel in the mouth of the husband. You should be very naughty to give a big one, alright? Yes, then the boy the bridegroom has to give the morsel in the mouth

of his bride with love. Now also there is custom in India, I don't know if you can do that. Its very simple though that you have to take the name of your wife or the husband in a couplet. It's like this. And if you can do some people you just compose it now. And you can raise your hands. Say I give you about ten minutes to compose a couplet in any language that you want to in which the name of the bride and bridegroom is there.

So the bride does that and the man does that. Then all your life, married life, you don't call your husband by name. *[UNCLEAR* when] something great... that you are not to call your husband by name. But you have to say what... I don't know in English... darling? [Laughter and applause.] That is, that is I don't know what that is is but... but that's how but... according to us in Indian way we call him the master. And also in Maharashtra they call it the turban-in-the-hook. You see because the husband has the turban and he puts it on the hook.

So they call it... If you ask him [her] where is your husband the lady will answer, “The turban-in-the-hook has gone out." So there are interesting very very interesting customs. And that actually will bring husband and wife very much together. There are so many game they play after the marriage is done. But practically now I think you have got lots of things done already. But if you want to take the names I will give you ten minutes I said. Alright? Thank you.

Contents: 1998-09-00 **Quote related to a possible Ashram in Milan, Cabella Ligure, Italy**

You should not get carried away by a place because it is cheap or convenient, but see the vibrations. When I wanted to buy the Castle in Cabella, every single Yogi opposed it; `Mother who will come so far? It is so dilapidated etc., etc.' But I saw the vibrations and bought it. Same with Rome Ashram, I bought it after one glance.

Contents: 1998-09-27 **Navarātri Pūjā (5th Day), The Pure Knowledge, Cabella Ligure, Italy**

You can't imagine how a Mother who has so many beautiful children, sees them in such a joyous mood with their families, their children nicely settled down. It is very satisfying to see you all so much in joy and complete oneness with the Divine.

One has to realise only one thing, that, though you are many, still, compared to the population of this world, we are very few who really know the True Knowledge, the Real Knowledge.

You are the people who are knowledgeable, no doubt. But also knowledge which is not being adorned with Truth, or which is not the True Knowledge, has no meaning. All that vanishes into thin air because it is artificial.

By your Kuṇḍalinī awakening, you all have achieved that state where, we can say, you know. You know what is the Real Knowledge. But think of the people who do not know what knowledge is. We, take for example, we say that our knowledge is nothing but love. But one should understand the discrimination.

The knowledge that is love, within you, is just emitting out from your being. You don't have to assert.

You don't have to think. You don't have to read some sort of poetry or go into some sort of a romantic mood. It is just Pure Love which emits and this is the Knowledge also.

How you have to relate it is this way. The knowledge that you have about yourself is evident, is absolutely expressed, on your fingertips; and about others also. You know about others and about yourself.

This is the greatest, subtle knowledge you have. No one knows like that. Apart from you people, no one knows about themselves or about others.

So this knowledge has come to you, which is extremely subtle, extremely secretive, absolutely secretive.

If you know about somebody, you know. Others do not know that you know about them. And so this knowledge that you have got is nothing but love. It is very difficult to make knowledge and love put together, because our idea of knowledge is very different. What we read from the books. How can you love from the books? What love means [to humans is], our attachment. To us, in ignorance, you get attached to people, to children, to family, to things. By getting attached meant it is proved that we do not have the knowledge.

If you have the knowledge then all attachments should just drop out and you should become a global personality, a drop in the ocean. For example, we are attached to many things, like, we are attached to our family. [If] something happens in the family we get very disturbed, we can't bear it. If anything happens to our children, we feel horrible, it's just the whole world falling on you. Then from family, you move on, you are attached

to your friends, to your neighbours, you are also attached to your country. Attachment to your country is also not knowledge.

Once you are a realised Soul you just start seeing your country clearly: what wrong it has got, what ignorance it has got, in what darkness it exists and in what way it is quarreling, fighting for rights and things. But with the knowledge you have within yourself, you see it so clearly, what is the problem with your country. Then you try to improve that, through your love: means the power of your knowledge is your love.

If you have all the knowledge within you and if you are just sitting at home and meditating it has no meaning. What you have to do is to go about: tell people, you have to meet other people, your friends, your family and other relations, about your knowledge. If you cannot do that then your knowledge is not with love. It is such a connection between the two. You feel like telling everybody that you've got your realisation. You feel like telling everyone that you are a realised Soul. But in that you feel like you are expressing your ego. Alright, by some other ways, by some other methods you can express to them that you have the True Knowledge. When you have the false knowledge, you can get ego. You can think that, “I know so much, I know about this, I know the colour of the carpets, all the shades, everything." Any stupid thing, if you know, you think you are very great. That's the sign of stupidity, in your head also, if you think that this is very great to know.

Now we have discovered that, through all kinds of acquiring knowledge in the whole world, what we have

achieved? Nothing. There are wars going on. There's all kinds of destructions coming in. I saw on the television this [hurricane] George. It's a whirlwind which is going around and is killing so many people. It's destroying so many people without understanding what he's doing. But he's there and he's acting very well.

So, is it that he doesn't understand? Or is it that he understands and that he is doing something just to correct people? This also, we should, have to, have full idea.

Like yesterday, when I came here it was raining heavily and then I sat down and suddenly it stopped.

Stopped till the whole program was over. Till I spoke, it was not working. But suddenly, when you started clapping, also it started clapping. [The hard rain falling on hangar at Cabella really sounded like clapping!] That's what it was.

So even the nature knows who you are. But you must know the nature, this is the point, nature will act according to what your level, your spirituality is. Surprisingly, I always felt, that there cannot be levels of spirituality. I felt that once you get realisation, you are there. But later on I discovered that I was wrong, it is not so.

Even after getting realisation, I found people had so many obstructions in rising. There were so many temptations which were keeping them down.

So one had to work out on different Chakras, different Nāḍīs, somehow or another, to make you perfect. Because the perfection within only will give you the

authority to use this Knowledge. There are, as I told you, two ways of doing it.

The other day I told you that you should not react. It is human nature to react, it is absolutely human.

But if you are to become superhuman, you should not react. By not reacting, you will grow, definitely you will grow. But if you react, then you cannot grow. Because you are working under the pressure of other things that is not yourself. Now supposing, as I said, I see these carpets, I know the colour and this and that and I react to it: finished! I will not have any sense of judgement if I react to it. But if I don't react, then I'll know whether these carpets have got vibrations or not: are they emitting vibrations or not? Now what are these vibrations? That is the love.

So the communication is like this. If you have the light you can see things.

So when you see things, the light is there and light gives you the perception, gives you the vision to see things. In the same way, when you are enlightened, what happens is that these vibrations start flowing, just like the light and in that light you can see things which are good and which are bad. But sometimes you put the same parametres as human beings do. Like you go to some house, a very nice house, a very good house, all these things make you very happy. But actually what about that house? Is it having good vibrations or is it having bad vibrations, is it worth living there or not? Like the other day they told Me that they can get a very nice place in Milano, a little beyond Milano, for rent, very cheap. I said “Why is it so cheap?" Immediately I felt the

vibrations of the place. I said “Did you go and see the vibrations of that place?" They went and saw, it was all burning [on vibrations].

They found out that there was Scientology there for years together. I said “That's not the place where you can live." You have to have a very pure place. Even the hut of a poor man would be better than this comfortable, so-called, place.

So one has to use the vibrations all the time to understand everything that you are doing. In that also it can be misleading.

Some people feel the vibrations and they tell Me “Mother, I've felt the vibrations and I've felt that I should marry this man." I said “Did you feel the vibrations, yes?" “Yes I did, very much and I must marry this man." When I see the man, I see the bhoots in him, I said “My God! What sort of vibrations has this lady felt about him?" So in your judgement, what is there? There is no Pure Knowledge.

So see how connected they are: vibrations which is love and also the other thing which you have to have is the knowledge, the Pure Knowledge, the True Knowledge. We can say that Pure Knowledge and the True Knowledge is like the energy, like electricity. And the way you feel it, the way you understand it, it exists, that is love.

People don't understand also, what the love is. They get mad after someone and say that “Mother, I think that I am in-love with that person" and after five days they'll come and say, “Mother no, I won't have anything to do with that person." Why? Because you have not got the Pure Knowledge. You did not feel the Pure Knowledge in

that person through your vibrations. Now see how connected it is.

Like we can say the sun and the sunlight, what is the difference between the two? The sun is there, when the sun comes, there is sunlight.

So what is the difference? Or we can say the moon and the moonlight: what is the difference? There is no difference in these two things. One is the moon and the other is the light.

So all these things are very very confusing. But we don't understand how confused we are about it. We don't understand how our vibrations can mislead us. Because vibrations are there, alright. But sometimes, even if they are missing, just to justify yourself, you will say, “We have vibrations and we feel that it is very good, excellent!" And later on you will discover that it is not so.

So even now, when we are realised Souls, you should know what is encompassing us, which is around us, what is that which makes us feel that, “It's alright, it's good we should have it." Once we start understanding that: vibrations of Pure Knowledge are of a very different nature, then you are not attached to that person, you are not attached to that family, you are not attached to that country, nothing. But what you feel is the pure vibrations coming to you. This is the point which is very confusing, when you say “My vibrations are good, I like those vibrations” while you jump into the ocean of filth! Many people have asked Me “Mother, why is it sometimes we make mistakes?" You do not make mistakes, it's your ignorance, which is darkness. And that's why whenever you plunge into it you fall into trouble.

So to understand that, our knowledge has to become completely clear.

Like in our house, supposing we have a lamp that's dirty, you cannot get the light. In the same way if our heart is not clean, especially our heart, if it is not clean, then we start doing things which, by believing that it's right, but [by] which we hurt ourselves or others. It is a very, very common error in human nature to identify wrong things as right just to make themselves look such a great, such a Divine thing.

As I told you now, there are people who want to say, divide the country. Simple reason, they want to divide. Now they want to divide because they want to have importance. The few people who want their importance will instigate others, tell them “Alright, we must have freedom. If we have freedom we will have this country for ourselves, then we can develop ourselves." Or a part of the country which is richer, which is better off, they will think that “It is alright, we will have all the money to ourselves, we will have everything to ourselves." So they divide.

They can divide in the name of religion, in the name of prosperity, whatever it is. But if you divide the country, actually you are facing a big problem because you have seen that, wherever people divide, they fall into a kind of a dark, dark, dungeon from where they cannot come out. It's just a few people whose ego is that, they want to have some land as their own. But they die, not only die, some of them are murdered. And like that, all that idea, that “we'll have the possession of the land" goes away.

So in the same way we can see on smaller things also. In smaller things also we are very much identified that “If I have this thing, then everything will be fine." You cannot understand how people just jump at things and say `O Mother this is ours, this is ours, we must do this for ourselves!' Openly! They don't think it's wrong to say that, `This is my country, I must do for my country,' and another says `This is my country and I must do for my country.' As long as there is this `my' and `I', that means there is no knowledge.

The knowledge, as I told you, Pure Knowledge, is that which gives you a pure light. A pure light means pure vibrations. Now vibrations can be misleading, as I told you, or could be the quantity of vibrations can be less or more. There's another way to see it, is to see for yourself, “Why do you want to do a particular thing?" Mental also, you can also use parametre of mental understanding. “Why do I want to do it?" “What is the gain for all the people?" If you start thinking from that angle, that: “What is the gain for others? What will they gain by this? Why should I do it?" You'll be amazed, you will get the real picture of what you are doing.

So you must keep yourself all the time in a state where you witness yourself. You see yourself, that, “Why am I doing this? What is the purpose?" Sometimes this could be some conditioning, could be some sort of a psychological thing, could be anything. But if you start watching carefully, “Why I am doing it?" You'll be amazed that your vibrations itself will start telling you on your fingertips.

But sometimes the vibrations are so superficially coming, `Ah, I got vibrations!' and this and that. For this reason I am saying again and again [that], though you are such a nice family of Mine and we are all so much blessed and we have so much of knowledge with us, we should be very wise. There is no wisdom.

If there is no wisdom, we can never understand what we are doing.

Now to develop this wisdom? What have we to do? You see, every time, if I say anything they'll come and say “Mother, how do we get wisdom? What is the way to get wisdom?" Wisdom you have already within you, Śhrī Gaṇeśha is already there, who gives you the wisdom. But you must take to Śhrī Gaṇeśh.

There I find, people become so much addicted to Śhrī Gaṇeśh that they lose his identity. Completely.

They become very slavish about the whole thing and they just believe that they are very spiritual, they are very great. All these false ideas are no good. Does your Gaṇeśha give you wisdom? Now you must count: how many wise things you have done so far? Where did you take a very wise decision? Have you been wise to do something or have you been just doing it because you are identified with a particular type of life or particular type of answer? So wisdom is a thing that gives you, first of all, complete peace. If your wisdom is developed then you become very peaceful. Because whatever people may say, whatever they may do, whatever aggression they may do, whatever it is, you are peaceful. And you see the stupidity of the other people of the other nations and you understand why they are doing it.

This wisdom is such an important thing in human beings because animals don't have so much wisdom as we have.

Sometimes, of course, sometimes, we have even less than animals! But still, by experience you see, we have to learn that we have been making mistakes.

So many mistakes we have committed so far.

Now, are we going to commit more mistakes? Or are we going to be wise? Wisdom is not apparent outside. You can't say [if] somebody is wise by looking at that person. But in vibrations you will know that, that person is extremely wise. He may speak. He may not speak. If he speaks he'll speak about something so deep, so wise and so nice without hurting you. This kind of a temperament, if you develop, is to become wise, for every question.

For example, some are very attached to their children.

So much attached that they forget that they are part and parcel of this Divine Force and they just start doing all kinds of things. The other day I met one lady whose son was very sick and she took him to the hospital and doctors gave him all kinds of medicines and he became even worse. Then she telephones to Me, “Mother I don't know what happened, I went to the doctor and the doctor gave him this and that treatment and the child has become worse." “Then why didn't you ask Me before, why did you go to the hospital first?" Lack of wisdom. And there, why don't you ask? We had one case here in Cabella. There was one child who fell down and broke her arm. Now the mother didn't show any wisdom and she took the child to the hospital and the doctor said “Tomorrow we are going to operate [on] her and put some artificial arm inside." But the father was sensible,

he said “Alright, tomorrow? Not today? I'll take the child at home." He brought the child to Me in the night about 3 o'clock and I said, “Alright." I put it right. Next day when he took her to the hospital, the doctor said “But now there is no need to operate because her arm's alright!" You see the difference. One is worried, immediately they'll go to the doctor, instead of consulting Me, asking Me. They are Sahaja Yogis, but they will go and ask the doctor to do something. Alright. Once the doctor starts doing something then they'll come to Me.

There's lots of miracles which have taken place about Sahaja Yoga, I must say and in that, you see, the wisdom helps you. Of course My attention is there always, no doubt, but still you should not take it for granted. You have to ask.

One day, you see, I was just sitting and I just thought that I should telephone somebody in the ashram of New York. I never telephoned there [before].

So I found out the phone number and we telephoned and I said “Is the child alright?" So the leader there was surprised, because that boy had fallen in the water and was in the water for quite some time and he was all filled with water, even his brain was filled with water.

As usual, there were some doctors who said that he cannot survive and even if he survives his brain has so much water that he cannot be normal.

So I just said that “Don't worry!" I didn't know, nobody told Me.

“Don't worry! The boy will be alright, completely." So they were surprised how I said so! Firstly, how I knew that the boy had fallen, there was some boy like that.

And then they did not know how I said he'll be alright. And he was alright, he's perfectly alright.

So they were surprised at My knowing about it, how is it that Mother knows that there's a boy who is so sick? Here I will say that it is Pure Knowledge.

You see My attention is always around you people. Always dealing with you. And how I know is this, that this attention of Mine is global.

So anything happens to you, any upsetting thing takes place, any, I should say a deviation takes place, My attention is there. Immediately I know there is something wrong somewhere and I don't know how My attention goes to particular places which makes life better, it helps people in need. I don't do anything about this attention but this attention is the wisdom. The wisdom that spreads all over. With that wisdom you know what's wrong with another person or any other organization that is in Sahaja Yoga. Everything you come to know. If you want to know, it's different, it's just you know. Like you spread out everywhere. For example, if you have to telephone then you have to use the telephone, but for Me I don't have to use the telephone, I just know.

So this has come from a pure innocent wisdom. The innocent wisdom is just like a child, it is everywhere and it communicates and it tells what's the matter, what the problem is. Many people have been cured with Sahaja Yoga, many have been cured. Now if they can say, that “Mother how did we get cured? What have we done? Did you see our Chakras, did you find out what was wrong with us?" No, I haven't, I haven't, but I leave it, in My wisdom, I leave it to Param-Chaitanya to do the job.

This is the main point is: that, can you leave everything to Param-Chaitanya in your wisdom? If you cannot then yet you have not felt the Real Knowledge within you. That is the level that some people are. I am not now so sure about those who get realisation are all so much filled with Pure Knowledge.

Some of them are, but not all of them. With experience they learn. With meeting people they learn. But as the wisdom, pure wisdom... is difficult for them because they do not rely entirely on the Param-Chaitanya. Everything happens, just the Param-Chaitanya knows, It understands, It organizes, It loves, It does everything. That's the energy It is. It does everything. And how It manages! How [things that] we call coincidences, are really organized by Param-Chaitanya.

As I told you yesterday the way the rain was, the rain came and went away. It has wisdom. Innately it knows I am sitting here. [When] the program is going to start it stops. The flowers know Me. You don't know, when we have flowers, they are of this size, I don't do anything to them, they start growing and growing and blast like that. Now, one would say, now “Mother how do they know?" Because they are natural. We are unnatural. We have taken so many artificialities as part and parcel of life. You see all kinds of courtesies, this, that. All that's not necessary. All these stupid practices that we have adopted sometimes keeps us away from Pure Knowledge. And when there's no Pure Knowledge, we don't know anything what's happening, we just get frightened for small things, upset for something. I mean it's something very surprising to see Sahaja Yogis getting upset.

Among a hundred people, if supposing there's a problem, so, if you are a Sahaja Yogi, you have to just witness and see. If you cannot do that then you are not a Sahaja Yogi. But it's not like practicing, you know. Like they say, if you have to have the blessings of Shiva, you must say 108 times His name. That's not the way! He doesn't like it. You see, nobody likes that kind of a murmuring. You see [if] somebody comes and takes your name all the time near your door you will throw him out! So that's not the way, that's a wrong idea that you go on taking the name of somebody and that Deity will help you.

First of all you have to become wise enough to understand that you are a part and parcel of Param-Chaitanya.

Everything will work out by that and it works out so beautifully. Of course, some people have a hard time, I don't say they don't have. But it is not hard, because if you are one with Param-Chaitanya and you know that It is doing the job, you are not feeling that hardness, or sickness or anything.

All the people who write to Me about their problems, I don't know what to say. All I can say is “Do you believe in Param-Chaitanya?" Alright, It knows. It knows what is to be done. It knows what is to be corrected, It knows what is to be said. You see It can create poetry, It can create music, It can create everything. But do you leave everything to the Param-Chaitanya? This is the second point in wisdom. Do you have wisdom to leave everything to Param-Chaitanya, after experiencing also? Like there was one lady who was going in a car and she found, on her car, that her brakes weren't braking and

she didn't know what to do now. If the brakes were not working more how will she manage? It was in Germany, all the cars were moving very fast and she did not know what to do.

So she put her head on the steering wheel and she said “I leave it to Param-Chaitanya." She said she leaves it to Me. Alright, it's the same.

So by saying that, what happened, she said, “Mother, I don't know, when I raised my head I found my car was taken on one side of the road and nobody was there." All the cars were passing by but somehow or another this car was taken there very nicely by some force.

So the wisdom lies in understanding the working of Param-Chaitanya. How it guides you, how it helps you, how it preserves you, how, [by] depending on Param-Chaitanya, you can continue to be living very happily.

I think in Sahaja Yoga we have lost very few Sahaja Yogis. They live for long, they don't die and if you ask their experiences, it's very amazing, how it works out. If they don't want to live, also, they can pass.

But if they want to live, Param-Chaitanya takes over and you can live long. But living long doesn't mean that you go on bothering yourself, as to what you will do with your money, how will you live, what will be the source. [When] all these nonsensical things, worries come to you, alright, then the Param-Chaitanya says `Alright, go on worrying!' If you go on worrying, “Alright go on worrying!" It doesn't matter, what will happen? Whatever has to happen, will happen. But Param-Chaitanya can interfere in case you leave it to Param-Chaitanya.

They said many a times, leave it to God, leave it to God. What God means, I don't know what they mean by God. God means Param-Chaitanya, God means giving Divine force, that is working everything.

So another way of looking at it is, the wisdom that we should understand, that each and every particle of this world is created by Divine, by the Divine force. And these particles and everything are completely under the guidance and supervision of Param-Chaitanya. Nothing can move under something Param-Chaitanya works on. It is something so connected, globally it's so much there that people don't realise what they are doing, what they should have done. I mean on many scales you find something happening. Like, supposing something is happening now in America. Just try to find out what America has done to other countries, immediately you will get the answer.

So also it takes full care of the persons who believe in Param-Chaitanya, who give everything in the hands of Param-Chaitanya. We give things to the police, we'll give to the doctors, we'll give it to some civil people, engineers to do some things. But they can make mistakes, they can create problems, but you leave it to Param-Chaitanya. It is something so remarkable that in My own life I have seen that all the time it works for Me.

I was building a house in Pune and we had to put a slab, a very, very big slab. We needed about 300 bags of cement for that.

So I got the cement and I got the people but they said to start early in the morning and you can finish next morning, 24 hours. I said alright.

So, at about 5 o'clock, I told “Let's go, the work is over." They said, “How do you know?" I said, “I know, let's go and see." Imagine, it was going to finish after twelve hours. It was already finished and all the workers were walking about. Everybody said “Mother, it is a miracle, how can such a big slab be laid in such a short time?" I said, “you see” to make them understand, I said, “Hanumāna must have done the job." But all these people, all these Deities, are part and parcel of that Param-Chaitanya.

Now you are worshipping the Mother. To worship the Mother it is the biggest thing because all these deities and everybody are under [Her]. Her children under Her command, under her desire.

So, to worship the Mother the story of, as you know about, Gaṇeśha, that the Mother said that the one who goes round the Mother Earth three times I will give him a present.

So Śhrī Gaṇeśha thought, in his wisdom, “Who is greater than My mother? No one else." Because he knew he cannot compete with his brother who has got a peacock for a conveyance.

So he said “How can I go round and win over this person?" So best is to take to wisdom. “My Mother is greater than everything else!" So he went round his mother three times and he got the prize and the other brother was just still moving on. When he came back he found that the present is already lost.

So, again and again I will say, it is the wisdom that helps. The wisdom to leave everything to Param-Chaitanya and this is something for a modern person, very difficult to

understand. He can't calculate 2 + 2. It is so bad! Because of these computers and things like that. It is absolutely hopeless as far as any mathematical calculations are needed. Now I must say I don't know how to handle any computer or calculator, but if you ask Me just like that, “Mother how much will it be?" I'll say “So much” and it will be that. It will be that. But I am so sure about it: it cannot be anything else but that and it works that way.

Sometimes of course, if I want to tell some wrong thing just to mislead the person then I may say something, but normally I know it is that. But I know not like the way we know, I just know it! That's what it is: just know it.

So I am not saying that you develop your knowledge to that extent that you can do it. But your wisdom. If you start using your wisdom it will always come in handy. In anything that you do, think of the wisdom.

My advice to you is that, as your Mother, who loves the whole world, who loves all of you and cares for those who haven't even got realisation, you should also try to create more people for Sahaja Yoga.

But in that, if you start behaving in a manner all the time, saying, `You are catching this, you are a bhoot, you are this, you are that.' I have never said that to anyone, so you shouldn't say like that. There is no love, there is no understanding. The understanding is that: you were just the same as the person was and now you are knowledgeable and so you must use your knowledge to correct that person, not to put him down. And that correction is also not verbal. It is just through your vibrations you can correct the other person.

Most of the Sahaja work sometimes, I've seen that it stops, because we are very methodical, we become like great teachers, we start telling them stories and then they get fed up with you.

So when you are handling other people, as I said, we have to spread the knowledge. It is very important.

We cannot keep it to ourselves. But it is not for any ambition for any leadership, for any kind of recognition but just the use of our wisdom, the use of our knowledge, that we want to help others out of love. Not for any recognition, not for any position, nothing. Just we want to do it because we love them.

And I am sure this will work out very effectively and the person who will be helped or the persons will be helped will be just bound to you because they find the True Knowledge. But supposing somebody comes to you and says `I know the True Knowledge.' You should say `You might be knowing, but I have to know what you know.' Then you ask that person and he will give you a big lecture. You say, `No, that's not the thing,' just smile and say, `That's not the thing.' The thing is, True Knowledge is a part and parcel of your being. It's just within you. It is not some sort of a concrete stuff that you have read or you have understood but it just has become a light within you and that light is there.

There's no necessity for you to be very well-educated or to be very intelligent or to be very highly placed, it is not necessary. It is how your heart is clean. In the heart it resides. Imagine all other knowledge resides in the brain, while the Pure Knowledge resides in the heart. It is very surprising. But we do not know also that actually our

heart rules the head. There are seven auras around the heart which control the brain in such a manner that we act in the hands of the Param-Chaitanya.

Unless and until your heart is clean, unless and until, in your heart, you have a beautiful image of a person who is very, very pure, you cannot, you cannot do anything mentally.

From your heart, if you have to do, your heart has to be very clean and extremely wise. This is the point one has to jump into that your heart, is it wise? For example, to get attached to someone too much, identified with someone too much. [This] shows that your heart is not clean, it has so many bondages.

Open your heart, fully. And that's why they say that the Goddess resides in the heart, in the center Heart.

She resides in the Center Heart because she is so balanced. She resides in the Center Heart as Shakti. And She gives you all that you want. Within you She's settled down, as many things. You know the Shlokas which says, that “She's settled within us like knowledge, she is settled within us as memory, she's settled within us as sleep also she's settled within us as illusion, bhranti." She's the one who puts us into illusions because we are not yet fully perfected. We have to become paripakva, means absolutely matured. Till we are matured, this Mother, Herself, puts you into illusions and plays around so that you learn how to be wise.

So one should understand that She's playing around with you and you should try to be very careful and not to be falling into Her Māyā, because if She puts you in the

Māyā, you'll go round and round and you will reach nowhere.

So this power of bhranti is also very important. This delusion, you can call it, or you can call it a thing by which she creates a drama in which you become like a stupid man being found out.

So this stupidity and all that can be removed by this bhranti that She creates. This power of bhranti, is because of human beings, as they are, because they will not understand something straight forward.

So it has to go round and round until they reach a point to understand that it was the play of the Mother that brought them to the shore of wisdom.

So for us it is important to see that so much has been done by Param-Chaitanya for us. The Mother has done so much for us. Now what are we going to do ourselves to get all these powers that She has given us, to be completely enlightened and developed? What have we done so far? Nothing to be done as such, but to develop a kind of a deep devotion, deep understanding.

And that depth is possible, absolutely possible, because now you are on your way to that perfection.

So today, in Cabella, is the last Pūjā and I want to tell you, as a Mother, that you all should depend on Param-Chaitanya. That's very important to depend on Param-Chaitanya. Also there is a habit of many people to put the blame on others. Like “I got caught up from this person and got caught up from that person." You are caught up by yourself only! All such ideas are of no use. Face yourself, find out about yourself and you have to perfect yourself, that is so important, because, at this

juncture of time, people think that something great is going to happen. I don't know, 2,000 years, according to them, will be something great. But I don't know, because it is all man-made, all this 2,000 year and 3,000 year is man-made. But I Myself, as predicted by many, that possibly because of your understanding and your wisdom, I'm sure something great may happen in this world and things may be brought to a proper level of understanding, of spirituality, because this is the Last Judgement and in this Last Judgement, you have to play a very vital role, which I am sure you can do it, if you decide to achieve something for the future.

May Good Bless You.

Contents: 1998-10-02 **Talk to Doctors, Medical Conference, Marina di Pietrasanta, Versilia, Italy**

These are the days of a great turmoil and all kinds of problems are cropping up which never happened before: political problem, economic problem, personal problem, family problems. Now also the psychological complications are there and everybody is seeking if there is any solution to this. Physical problems also are there which doctors have to face a lot. And I have also studied medicine, so I know how difficult it is to get through all the exams. Despite that they have not reached to any solutions. But if you believe in God, who is a creator, we have to also believe that He must have given us something to solve these problems.

So, I have to just tell you that the time for our transformation, the evolutionary breakthrough has come. As Christ has said, “You seek Me and you'll find." So,

when all these problems are cropping up, you want to seek the guidance of the Divine.

So My simple message is that you have to seek your self; you must know yourself. Christ has said, “Know thyself." And for that there is an arrangement within us and if that works out, then you'll be amazed if you become the Spirit, how the life changes, the whole thing changes for you. You see there are those so many lights here, but if they are not connected to the mains, they do not give light. But if you become the self, if you get connected with the Divine, then not only that you give joy to other, but you enjoy yourself. Later on I'll tell them how it works out.

Sahaja Yogi Translator: Wants to go back in the time when You were staying in Gandhi's ashram and You were living with him and what is happening.

Shri Mataji: Gandhi was a spiritual personality, no doubt and he understood Me very well, though I was a seven-years-old girl when we joined him. But he told Me that unless and until we become free we shouldn't talk of spirituality.

So, his main life force was spent only on getting India free and then he suddenly died. But he was a very disciplined person, overly disciplined. I mean, I used to always be with him and tell him that “Why are you so disciplined?" He used to make everyone get up at four o'clock in the morning and then go for the worship. And in that place there were lots of snakes also. They've never bitten anyone but there were snakes.

So, he said for getting political freedom you have to be very disciplined. And that's how, I mean, he used to

make everyone absolutely into regimental force and his process has worked, we got our independence, all right.

Now you have to get your freedom, freedom from all the worries that bother you. And also other physical, mental, emotional problems that face you, which is very easy, which is extremely easy and if you are keen on it, you just get it. [Shri Mataji was addressing the Italian who asked the question about Gandhi.] Then I'll tell them how you get it.

Sahaja Yogi Translator: When did You realise that You have it, such tremendous spiritual powers?

Shri Mataji: Just from very childhood. As you realise you are a human being, I too realised from My birth only that I have these powers within Me.

Sahaja Yogi Translator: Did You start from childhood to cure people and treat them?

Shri Mataji: No, no I didn't do that because My father said that “You better not talk about it now.

Nobody will understand, you see? But You find out a way and method by which You can give realisation en mass. Because, if You give it to one person, the situation will be the same as that of many saints.

So, better to give it to thousands of people." And that's what I was studying human beings, what are their problems are. And I one day in 1970, the fifth of May, I opened the last center. The first disciple I should say, was a lady, only one. But now, I don't know how many, thousands.

Sahaja Yogi Translator: When somebody is sitting in front of You, what do You understand about the person sitting in front of You?

Shri Mataji: You see a person who is a seeking person is sort of in tune and they just, it's not difficult to give realisation.

Sahaja Yogi Translator: What is Sahaja Yoga? 569

Shri Mataji: All right, Sahaja, saha means with, ja is born. And it is within you is born the right, the birth right, to get your Self-realisation. And Yoga means the union with the Divine Power of love.

Let them also ask questions, will be good idea.

Sahaja Yogi Translator: How to achieve the Self-realisation?

Shri Mataji: All right, now what I am going to tell you is not written in the medical science. But it can be connected with the parasympathetic nervous activity. You shouldn't believe Me because I am saying something. But if it is proved, then you should not doubt it, because it is for your benevolence, for the benevolence of your country and for the whole world, for the whole humanity.

All right, as you see here in this booklet, you can see clearly this triangular bone placed at the base of the spinal cord. This bone is called as sacrum bone and there is a power in this which is called as Kuṇḍalinī. Kundal means coils. But the knowledge about this was known long time back. Maybe the Greeks also knew, so they call it a bone which is being of spiritual nature. Now this power lies dormantly in that sacrum bone. And then this

bone, this has to, this energy, energy has to move six centers upward.

Now these six centers are responsible for our physical, mental, emotional and also spiritual being.

Sahaja Yogi Translator: How can a foreigner, a Westerner, follow Your teachings and follow the system which need also some concentration and attention and culture?

Shri Mataji: Yes, you see because also in the Bible is written that “I'll appear before you, like flames" and these centers look like that. And for the doctors, they should know that we have autonomous nervous system within us which runs our heart, which does all the living work, you see, within us. There are, see it is made of two sympathetic nervous systems and one parasympathetic. According to Sahaja Yoga these sympathetic nervous systems are acting complementarily but opposite direction. For example the left sympathetic acts for emotional actions and the right sympathetic for physical and mental activities.

Now this all can be proved. But when we Increase our activity, sympathetics go into actions. Supposing we run very fast, our heart starts beating faster; but what brings it down to normal? Is the parasympathetic.

Now, medical science has not reached the parasympathetic area. Through Sahaja Yoga you can reach parasympathetic. That's why I studied medicine, because I knew I have to talk to doctors and we have had so many doctors all over the world, so many. And is accepted in many countries also. We have a very big

hospital in Washi, in New Bombay [Mumbai] where lots of people are cured with Sahaja Yoga.

For example I'll tell you about one center. The one center which is called as Swādhiṣhṭhāna is the second center above this triangular bone. And the first center is below the Kuṇḍalinī.

Now this second center we can call it in the medical term, they are called, but on the physical side, this center is known as aortic plexus which I learned as aortic, I don't know what the modern name is. This center is connected to the third center. Third center which is the solar plexus and it moves round as it is shown as well as in one direction or in the other direction. Now when we are too much working, worrying, thinking, we are futuristic, then this center has to go to the right side. But when it is moving to the right side his energy can be exhausted. It supplies energy to the liver, pancreas and also two kidneys and spleen and the lower parts of intestines. Now when a person is very futuristic, then he gets lots of problems. One thing that I state now is not written in medical science, that the brain which is exhausting it[s] energy all the time, from where does it get the energy? The grey matter you see is exhausted all the time.

So from where does it get the energy? So this is the center which gives energy to the brain. But when we are too futuristic, worrying type, we are very much, all the time working out then this energy of this center only goes to the brain. And all other organs do not get the energy sufficient. Firstly the liver, liver has the function

to take out the heat which is the poison in the body and to put it in the blood circulation.

But it gets very, lots of [shunt] energy, so the heat is accumulated in the liver. Such person can be very hot tempered, irritable, very fast.

So what happens that when this heat goes upward it first of all attacks also the heart. It also attacks the lungs and such a person can get asthma. In Sahaja Yoga asthma is absolutely curable. In young age if young people drink and play tennis and hard things like that, then what happens? they get a massive heart attack and fatal. And they die very young. But for other people it may stay on for a while, but it goes on acting on the heart. But, that can go to pancreas and one can get what you call a diabetes. Then this heat can pass to spleen and then you get a disease called blood cancer.

Then it goes to the kidneys, the heat, heat goes to the kidneys and it coagulates the kidney and you can not pass urine. Then you go for dialysis and you become bankrupt and then die. Also it can give terrible constipation and also with that constipation you might get piles and things like that, complications like that. Now if it doesn't work out that way, then this heat can pass also to brain and then one gets paralysis on the right side.

So we have to have a balance. We should be in the center. This is the only one center I am telling you but, I'll tell you about the cancer now.

Now cancer is caused I'll say by putting, you can see like this [joins Her Hands together and makes a circle with Her thumb and index fingers of both hands, also joined

together to make one circle] the center one, the center one is the one through which the parasympathetic acts. Mostly on the left side these people are depressed and always crying, weeping, feeling guilty, all kinds of psychological complications, may act on the left. And once they got active too much, with any shock or with anything it might break this position [She separates Her Hands from the center where she had made circle with thumb and index finger, keeping only the tips of her fingers still touching]. Now if that is broken then what happens that there is no connection with the mains. And there is a kind of virus that enters into that area and it goes into cells and starts making them malignant, means they are their own, not connected.

So that you see a cell can go on growing, eating other cells like a egoistical man overpowering everything.

Now for example something develops here [points to Her cheek], it can stop the nose, it can stop the eyes, everything can be stopped. Now when the Kuṇḍalinī rises what she does, she passes through all these centers. Like this, she passes into these and sort of pierce through all of them. And it goes and pierce through this seventh center, fontanelle bone area.

So that is the actualisation, say, of baptism. You really get baptism. And then you get connected with this All-pervading subtle Power, the All-pervading Divine Power of Love.

[Some people talk in Italian.]

Shri Mataji: Have they no questions? Sahaja Yogi Translator: Where are the different Chakras on the hands?

Shri Mataji: The left side is emotional side, the right side is the physical and the mental side.

So this is the Mūlādhāra. Then the Swādhiṣhṭhāna is these two. [showing Her two thumbs], left and right.

So the right Swādhiṣhṭhān is as I told you is for futuristic, fast life and the left is for people who are suffering emotionally. The third one is the Nābhī Chakra. Then the higher to that is the Heart Chakra, Center Heart actually. Then the third one is this Viśhuddhi Chakra. Now if you feel guilty this Chakra catches [shows her left index finger]. If you are aggressive in your talks and all that, then this Chakra [showing Her right Index finger]. Then comes this Āgñyā Chakra [showing Her Bindi], this one [showing Her left ring finger] is very important, if you do not forgive then it catches [indicating Her Bindi]. Then comes the last, is the Sahasrāra, it's in the limbic area. Limbic area is like this and it opens like a lotus that is called as Sahasrāra, there are one thousand petals.

[Another question from the audience.] Desire, pure desire, let's have a pure desire to get it.

Sahaja Yogi Translator: She likes the to thank you because she saw on Your book that You say a very important thing: “forgive everybody and forgive yourself."

Shri Mataji: That's the main thing, very important, you have to forgive yourself because if you don't forgive, you develop this center [showing the left Viśhuddhi on Her left collar bone] and if you don't forgive others then this center goes into jeopardy. [She points to Her bindi].

Sahaja Yogi Translator: We should forgive at any cost because by not forgiving is a self-destruction.

Shri Mataji: You see whether you forgive or don't forgive, actually you don't do anything. But if you don't forgive then you torture yourself at the hands of others and the one who has troubled you is enjoying nicely.

Sahaja Yogi Translator: What's the meaning of meditation and how we do meditation?

Shri Mataji: First you get your realisation, that's very important and then meditation is very simple.

We have many people here in Tuscany who can tell you how to meditate.

Sahaja Yogi Translator: Can we perform an experience? 571

Shri Mataji: Without experience you should not believe, as written in the bible is the Cool Breeze of the Holy Ghost.

So what is that I have to tell you in short, I must tell you that there is a All-pervading Power of Divine Love. We have never felt it before. Look at these flowers, who makes these beautiful flowers? Who runs your heart? If you ask a doctor, he again say the auto-nervous. But again I'll say who is the auto? All this is done, all these living processes are done by this all power, the power of Divine Love.

It is love, it is love, it is no other power. It is pure love. All right, so we have to just feel it.

Can I request you to take out your shoes because this one *[UNCLEAR]* for a while. This Mother Earth is very, very kind and she takes up all our problems. Now you have to just put your both the hands like this, a little higher, with the fingers opened, with the fingers opened, opened, not

like this, opened, higher, higher, put up higher, not very high but still you may close your eyes.

Now please put your right hand towards Me and you have to just say: `Mother Give me my realisation.' Now also you have to say that `I forgive everyone' three times.

Now just put your left hand on the top of your head and right hand towards Me and see for yourself if you are feeling the Cool Breeze on top of your head, maybe hot, maybe hot, above. Now place the left hand towards Me and the right hand you feel if there is a Cool Breeze coming out of head or maybe the hot. Now again put the right hand towards Me and the left hand left hand above. Now open your eyes and please put both your hands towards Me. All those who have felt Cool Breeze on their palms or on their fingers or on top of their fontanelle bone area, could be also hot.

[While working on a lady who couldn't feel the Cool Breeze:] Just forgive, forgive everyone, just say, just say, now see, forgive, forgive, just forgive, otherwise you will be in trouble. [While the English Sahaja Yogi was working on her from her back:] Strong. [Working on a man:] You are a doctor? Gentleman: Economical science.

Shri Mataji: Ah! We are giving you a balance, forgive everyone, everyone, are you feeling? No? May be the Viśhuddhi, problems of asthma? [Talking to the conference organizers:] So many people there are, but we have some... they have to organize something as a center, if they permit here.

Sahaja Yogi: Tomorrow there will be cardiologist coming from all over Italy.

Shri Mataji: All right, ya, that's great.

Lady Translator: He said On Sunday, twelve o'clock, he is organizing the meeting with the mayor and for some people who work with the mayor.

Shri Mataji: Very kind of you, but how was the lecture for the doctors specially? Sahaja Yogi Translator: Beautiful especially directed to doctors.

Lady Translator: He said he apologize but tomorrow he has to go for this television in Milan.

Shri Mataji: I know, best of luck.

Lady Translator: Tomorrow even if he will come late from Milan, he will come to say hello.

Shri Mataji: Oh, Thank you, Thank you.

Translator: And Sunday morning he will be here with you.

Shri Mataji: Because of you so many people have been helped, very creditable to you, thank you very much.

[Talking to a baby:] Hello, you are singing for Me? How they know Me!

Contents: 1998-10-24 **Talk to Sahaja Yogis, after the Evening Program (French Play Jeanne d'Arc: Revelation d'une Shakti'), the day before Diwali, Sports Arena, Novi Ligure, Italy**

So I wish you all a very happy Diwali and a very prosperous New Year. The whole evening was so full of joy, peace that I don't know how to describe. The whole event was worked out so beautifully by the French. Especially people from South Africa, from Benin, from Ivory Coast, from Kenya and also many others who have come from various countries, have shown their talent, their joy, their happiness. The best part of it is that I've

found them to be very well equipped with the names of all the deities and how to praise them. Very surprising, in this short time, how Sahaja Yoga has spread to all these countries.

Regarding the program, that was presented by the French, it's remarkable I must say. Last year they had one very good drama on Jnanadeva; and this year this other one was really very very remarkable. A long time back I told them that Joan of Arc was a special, blessed person by the Divine; and she should be worshipped as a Goddess or as a deity, which has looked after France and its independence. But then the people, every year I repeated, but they didn't make anything on her.

So I was very happy to see Joan of Arc represented here.

Actually in My own life, I have seen, at a very young age of fourteen years and eighteen years, I was fighting for the independence of our country. And My professor, My principle of the college, told Me later on that “I knew that you are the Shakti, because how could you, all alone, fight these people?" So all this aggressiveness is now quite visible and people can see how they have been aggressed. Now the French aggressed these people, these countries. Because of their aggression also they have been able to come to Sahaja Yoga, in a way, because then the French took interest in these people and now, some of them are Moslems and of different religions and they have taken to Sahaja Yoga; it's a very very remarkable thing to happen. They are full of rhythm; rhythm is in their body. God has given everybody something. Now, if some people have got a fair skin, I don't think God thinks much about that. But if the people

have a dark skin, see their rhythm, the sense of rhythm and the way they were dancing to the tune. Not only, but with what speed they were dancing.

I must congratulate you all for making such a nice play out of Joan of Arc; and all the actors, especially the lady who acted as Joan of Arc, was remarkably good. I really must say that I never expected Sahaja Yogis to come out with such a nice drama on Joan of Arc. Practically, she was forgotten, because lastly she was burned.

So many asked Me, “If she was the blessed one and looked upon by the Goddess, then why was she burned?" Why was she destroyed? So all of them had to face, all the saints had to face the negativity and even if they died, doesn't matter, they are eternal.

So it's not a very sad thing to think that all the people who are saintly have to suffer. They can suffer because they can afford to suffer; they have a power to suffer. That's why everybody who is a saint, in itself, is so rewarding to the whole world; you all have become Sahaja Yogis now. Whether you are from South Africa or from France or from England or from anywhere.

So there should be no idea of domination on anyone, or taking charge of anyone. Once you understand that you are all brothers and sisters; and that you are under one flag of Sahaja Yoga. You should have no idea of becoming individualistic or trying to show that you are something better than the others. To My eye, to My own vision, you are all just the same. Whether you are well educated or if you are not educated, whether you are dark or you are white or whatever may be the colour. To My eyes you are just the same. Look at the Mother Earth,

as you have seen, anybody who wants to see the Mother Earth can learn that she doesn't differentiate. She looks after everyone with the same love and affection.

So I think, if there is even a little in your minds left out of these dominating areas and dominating nature that you had, please try to get rid of it and see to it that you become a humble person. Without humility, you cannot achieve Divine heights, it's very important to be humble. And at the right time then you will be surprised that all this humility is paid for.

So tomorrow we are going to have the Pūjā. It's a very good Pūjā of Śhrī Lakṣhmī, it will be. I was thinking because it's quite a warm place, we can have it about six o'clock tomorrow. And I hope you all will come and attend the Pūjā and get the blessings of Śhrī Lakṣhmī. It's very necessary, I must tell you, that I allow you all to have these Pūjās of all these deities, but you must know it's a very sensitive area, where you have to be auspicious, you have to be sensible. You cannot just come to Pūjā without understanding the significance of the whole thing. Now for this Lakṣhmī Pūjā also, there's a warning. If you are coming with a closed mind or with a heart, which is closed, which has no generosity in it and which has all funny ideas in the head; all such people won't be blessed. On the contrary, they will get a kind of the other side of the Lakṣhmī called a-Lakṣhmī. And that's why one has to be very careful that when you come tomorrow for Pūjā, come with an open heart, with a love in your heart and there is proper reception of Lakṣhmī's blessings.

May God bless you all. Thank you very much for the nice entertainment and for bringing out all the talents of the world. I must say I'm sorry for the Portuguese because I was going to Portugal and I just couldn't do it because of My bad health. I don't think I have a bad health, but whatever it is. I just couldn't do it this time, but next year I'm sure we'll be able to manage.

May God bless you. Thank you very much, thank you.

Contents: 1998-10-25 **Diwali Pūjā (6th day after Diwali Day), Expression of Love, Sports Arena, Novi Ligure, Italy**

I am overjoyed really today to see you all here to celebrate the Diwali Pūjā. We were to be in Portugal but it was not so, so we are here.

Diwali Pūjā is a very small Pūjā but extremely significant. Firstly in Diwali, the first day they buy something for the family. You can, maybe some cooking utensil could be, an ornament for the wife or something like that. Because that is the day of housewife. And that day is to be celebrated as the housewife's, I should say, homage to her. As a result you know in India even now housewives are very much respected. Actually they are respected all over. You will be amazed that even in the protocol of the government receptions anywhere the wife is very important. And where she is sitting, what is her position is very important. Even today in the most modern and advanced countries also they have a special respect for the housewife. The housewife may not be educated, she may be a very simple woman, she may not be very modern.

There was an experience for Me: in London we had a program where we all were invited and the head of the delegation, his wife was missing.

So they asked Me, “Where is she?" Because there is a seat for her, she has to sit there.

I said, “I don't know, I didn't see her. She must be somewhere here." So just before starting I went to the washing room and I was surprised she was sitting in the waiting room there. I said, “What are you doing here? They are all waiting for you outside." So she said, “They asked me to sit here." So I went out and I told them “Now she is sitting there. Why? why don't you call her to sit in her seat?" “Is she the wife?" I said, “Yes, of course, she is the wife." “We thought she was some secretary." I said, “What made you think?" This lady had, you see, very modern ideas, wearing a very modern slick dress and all that and and everybody thought this lady must be the secretary at the most.

So they made her sit in the waiting room. You see, So it is expected of a housewife to be decently dressed, honourably dressed and not to dress up like a secretary or somebody who is just in the office. Because she is regarded as the highest, whether you like it or not. But she had permed her hair and she has been to a very expensive place for all decorations and everything. And poor thing, when she arrived they put her in the waiting room near the bathroom. That's what it is.

So for a housewife, she is the dignity of the household. Not only that, but she is responsible for the complete culture of that country, complete culture of that country. They represent the culture. Like in India nowadays they

have started in the films showing all kinds of funny, funny dresses. But I haven't seen any housewife wearing that. I haven't seen anybody. It's not in reality, it's only in the film, because the society is so strong and the housewife is supposed to be a decent person. She has to be decent, she has to be very dignified and she has to behave in a dignified manner.

On the contrary I would say, we had a prime minister called Lal Bahadur Shastri. His wife was absolutely uneducated because Shastriji went to jail and she couldn't take her education, very simple, ordinary woman. And she went to France. That time there was this Mr. de Gaulle, he was the president.

And his wife was another very simple woman.

So Shastriji told her that “You are not to cry when you are leaving Mrs. de Gaulle, now you've become great friends." God knows she didn't know French and she didn't know Hindi, but somehow both of them became great friends, on the level of housewives. And when he warned her not to cry, what happened that they started crying when they had to leave.

So Shastriji said, “I told you not to cry." She said, “It is she, this French lady started crying. What can I do? I had to cry with her." So you see, it's a kind of a great collectivity of housewives that has to work out. They have common problems, they have to face their children, they have to look after the household, everything, I mean there are so many common problems with the housewives. And the housewife also knows all little, little things.

You see, men at least in India don't know much because they live in the air, I think.

So the women have more sense in this respect, for small, small things they are quite aware.

It's very interesting sometimes, the men commit mistakes of such a great humor. Because they do not deal with day-to-day life, with all the problems of daily life. On one side the woman, housewife, has to deal with the daily life. On the other side she has to look after her family, her children. Also, poor thing, she is responsible for the society. She has to maintain the society. In a country where women are sensible and are matured, you will be amazed that they become extremely good families, good societies and good children. That's why I must say, India

is a very good country of very good society. This is come out of the housewives, the Gṛuhalakṣhmīs of the house, who have done all the work that is important as far as the culture is concerned.

This kind of thing is very much in India and with that, what you find that the people respect, respect the housewives.

So respecting the housewife is the most important thing in our Sahaj Culture. But that doesn't mean that the women should try to dominate and trouble and fight with the husbands. But it means a very important position in the society, of a housewife. She is treated as a something a, like a devī only. But she too has to be a Devī. If you treat her like a doormat, then children will never respect her. If you don't pay proper respect to her, the children won't respect the mother and there will be no impact of

the mother on the children. As a result the children get wayward and in the societies or in the countries where the mother is not respected, you will find the children become extremely dominating, hot-tempered and horribly uncollective.

So it's very important that on this day we call it `Dhanteras', the thirteenth day, you have to buy something for your wife and you have to give her something as a present. At least you should buy a little pot or something that can be used in the kitchen to show your respect to her. In the families where mother is not respected children become extremely troublesome and the whole, their family also suffers, wherever they are married, whatever happens to them. Men have to realise, it is their mistake that they have never respected their wife as they should have. In the presence of the children if they shout, in the presence of the children if they don't show any respect, the children can never respect the mother. It is something, a criminal thing to do to women who are in the household doing all the work for you, looking after you, your family, not demanding anything.

Only if you want to understand how they can be troublesome, is see them in the politics. When they go in the politics they put all men upside-down. And one woman can put all of them in their proper senses.

Because their field is their house, their family. If they are not respected in the family, they get out of the family and behave in such manner that you can't imagine. Though she has to bear a lot, she has to suffer a lot, but in the family she must be respected. That's a very, very important message of Gṛuhalakṣhmī.

Then the second day is the one where this horrible Rākshasa called as Narakasura was killed. Always all killing is done with the power of the Shakti. This Narakasura was the fellow who had tortured so many people and had done lots of cunning stuff. He was a very treacherous, cunning man and it was impossible to kill him. But then somehow or other, with the advent of a special power that this Narakasura was killed. That was the another day, fourth day, where Narakasura was killed. They say that when he was killed, the door of hell was closed.

So people should take their baths early in the morning. But I am of the opinion that day if the door is open, better not take bath. Be in your beds till this fellow is put fully into Narak. You should not bother about him. `Naraka' means hell. And from the hell they extracted him and killed him. The last one is the best, where they have the meeting of Śhrī Rāma and His brother Bharat.

Śhrī Rāma went to jail, obeying His father. And for fourteen years He was, not a jail but in a, we could say, He went in the forest as a, it was a kind of a jail only, because He was living in the palaces and He was sent in the forest by His father and his daughter-in-law; also I mean it's His own wife. And also the brother, they went together into great sufferings. And you know the whole story of Rāmāyaṇa. The child that lived in the palaces had to go in the forest and live in terrible conditions, when He was to be the king. Was too much.

But Sītā went with Him and She supported Him and ultimately it so happened that Rāvaṇa came and took away Sītā. But Śhrī Rāma fought Rāvaṇa, killed him and

brought back His wife. But when they came back to their own capital in Ayodhya, there was a big jubilation and Bharat, His brother, he was very much attached to his brother and he ruled that country with the paduka, they say is the kind of sandalwood chappals they use[d] of his brother. He put it on the throne and ruled.

So that is how the Bharat milan, the meeting of Bharat with Śhrī Rāma, is celebrated and that was the time He was crowned also as the king.

So it is long time back, thousands of years back this thing has happened. That jubilation is very significant that the right king gets His own throne and He rules. And all the injustice and all kind of atrocities He has gone through has to be completely finished from His life. And that's why Diwali is important.

So the last day they worship the Goddess Lakṣhmī. Because it is Her blessings that brought forth all these beautiful meetings. And that's why they worship Her, Lakṣhmī, as such. But there are nine types of Lakṣhmīs within us, which I think I have told you sometimes back.

Now in that Lakṣhmī Pūjā is this, that you worship the Lakṣhmī Herself. It doesn't mean money, not at all. To worship money is wrong. But what it means that Lakṣhmī is the money which is with us, or the whatever prosperity with that, should be very carefully spent, because She is very mobile and the money can slip out. On the contrary you should not be at all miserly. Miserly people, Lakṣhmī is not happy. But if you want to spend, you must spend it in the right way, otherwise the money is spent in the wrong way.

Now when the Lakṣhmī was created, you must be knowing out of the churning of the sea She came out. She had four hands, one hand was to give. She is generous, She gives. Like this She gives and with one hand She blesses. These are Her two hands. One is to give and to bless the person. Very important it is, that when you give to somebody something, you forget about it and you bless that person. Not only you give money, but also you bless that person.

The other two hands have got two lotuses of pink colour. Pink is the colour of love. And a person who has money should have a house which is full of love. Any guest who comes in the house should be respected.

He should be treated just like God. In India you have noticed how they think foreigners, `foreigners' means God to them. Here `foreigner' is a bad word, but in India is very respectable. If you are a foreigner means that you are God. How they have looked after you, you know that, in India. This is the reason, this is the basic culture of India that anybody who is a guest, he may be anything, if he is a guest then he is to be treated like God. In the other countries it's just the other way round, you know. If you are a foreigner then people think it's not even proper to talk to that person. I don't know how the mentality is like that.

But not in Sahaja Yoga. Sahaja Yogis are not like that. They treat the guests very well, I've heard.

They look after each other and they are beautifully collective.

So this is what is the meaning of the lotus, is a house full of love. Like a beetle which has got even thorns, when it

comes to the lotus, the lotus open out and the beetle goes inside and sleeps very nicely and comfortably. Even the beetle, undisturbed.

That is how one should treat, if you have money. But here what I find in the world now, if you have money you become yourself like a beetle. They're so full of thorns and horrible ideas, so insulting and think no end of yourself. It's just surprising is that money which should give them the form of Lakṣhmī, Lakṣhmī Swarūpa, they become like devils. And the way they treat other people is even worse than that.

So these are the significance of the form of the Goddess. But the best is, She's just standing on the lotus. That means no pressure on anyone. She exists on Her own, no pressure. She doesn't put any pressure on anyone, just on Her own She stands and all Her weight and all balanced on Her own dignity.

This is the way a Lakṣhmī should be. And that's how, if it is, when happens in the countries where people are having now financial crisis and all kinds of crisis, things will improve. People will enjoy. They don't enjoy their money, nothing. They don't enjoy. This is just aggressiveness and also funny ideas of having a, something, very expensive things and what you call the designers. Now I think these are designers are anti-Lakṣhmī, that they have come. Because they are extracting all your money nicely and all your money goes to waste. If not that, then people take to womanizing or to drinking, such wasteful habits. They don't do anything which we can call as really the blessing of the Lakṣhmī.

So one has to remember that when you want to give something to someone do it with the full heart.

Such full heart that it forms that Lakṣhmī Prasada. You see, that should happen, otherwise what's the use of giving presents to anyone? You see, they are very funny people, you know who give presents out of a very narrow outlook. But they try to give presents. Like in Japan, if you go, they'll give you such a big present. You go on opening and opening and opening and opening it, till you come to a point when you'll get a matchbox. In the matchbox, inside the matchbox, you will take two, you can say, it's two doll-like things made out of small little those matchsticks. Start looking at them “What this is, why such a big design?" and very surprising. But they are very simple people otherwise, very simple. When we went there, they told us they, wherever we went, you know even in a shop when it was raining they would give us a present.

Now I said, “What is this? Why are they giving us a present like this?" So the lady who was translating, she said “They think You are from a royal family." I said, “What makes them feel we are from a royal family?" “Because You don't go to hairdresser." I said, “Really?" “Yes. In Japan, royal family people never go to a hairdresser." I said, “I didn't know this, that they don't go to the hairdresser." “That's why they think, You are from the royal family." Just imagine what ideas people have about hairdressing and all that. But in India or these places a woman must be properly combed, her hair. She shouldn't look like a hippie going round, you know.

Because we have many people who still believe in a kind of a hippyism and they wear their hairdress like that.

Now, woman plays a very big part in the society as I told you. Whatever way she wears, whatever where she goes about, also the children pick up much more then from the mother than from the father.

Sometimes could be much more from the father also. But actually the, all the refined things are picked up from the mother.

So it is more for the ladies to understand how they dress up, how they live.

Nowadays, I went to London and I've asked one Indian Sahaja Yogini “What is the fashion now?" So she said “jipreya" in Marathi. “Jipreya" means if you put your hair like this is. See in India, if we have hair like this the mother will say “Now remove your jipreyas." Because if you put like that hair your eyes can become squinty. But that's the fashion to put the hair like this, you see, very much, sometimes on the eyes also.

So that's a jipreya fashion. And this now is quite common I find everybody dignified ladies also, except for Mrs. Thatcher, everybody puts on this kind of a thing. I don't know how Mrs.

Thatcher has escaped it.

But anybody who does anything that should not be followed by women. It's very slavish. Because this is the fashion, that's why they do it. That's the fashion, so they do it. It's absolutely stupid to do that way and to play into the hands of these people who make fashions. Because you are independent.

You must stand on your own character. you must stand on your own understanding of things. Instead of ruining your faces you should try to improve them by your dignity, by your understanding.

Now it's more on the women, I am sorry to say, Lakṣhmī Pūjā is more on the women that what they have to understand, what they have to be, how they should be. I have always told you that it's necessary for a woman to be dignified, very much more than the man. Man can be stupid, doesn't matter, you see, doesn't matter so much. But women have to be dignified and sensible. And men, as it is, don't know much as you know that very well. Poor things, you know [laughs], they are They are educated only in the universities. But as far as the practical side is concerned, they don't know anything.

So one should not feel bad about it. I mean, it's very enjoyable to see the way men make mistake and then they go on saying “No, no, I know this, I know that” and they don't know anything! [Laughs.] So, But man will never say, `I don't know.' You see, that's his character. It's all right. You must know that he doesn't mean it, because he really doesn't know anything! [Laughs.] Also in art. I don't think men know much about art and also their one side is missing is aesthetics. Poor things, they make one type of clothes wear all throughout. Just one type of dresses they will make and that they will make and wear throughout. They don't have any demand. But women are artistic. And if our Indian women give up wearing sarīs and take to jeans, where will the villagers go? Because they live with their sarīs that they make during holidays and things like that.

So in India is not possible to introduce all these dresses. In the school maybe, but later on they all give up, because they like sarīs.

So the sarīs are still on and will be on because it's so artistic, it's so beautiful. One sarī doesn't look like another sarī.

So the idea of beauty and the idea of art much more with the women, not with the men. And so one should see that if men don't know, doesn't matter. But you make your houses absolutely artistic. Make it comfortable like the lotus, as I said, that should be such.

But some of the ladies can be very much like a Hitler, you know, in the household, very dictating.

“This should be like this, that should be like that” making the life of men absolutely miserable. I have known a person who used to carry a newspaper in his house.

So I said, “Why do you carry it all the time?" He said, “Whenever I sit, I put the newspaper first and then I sit." “Why?" “Because if it is spoilt a little bit my wife will shout at me." I said, “Why?" “Because she doesn't like anything to be spoilt.

So she's so particular. I carry a newspaper always with me, wherever I have to sit I put the newspaper." I said, “It's too much." He said, “You will also have to do that, I tell You." [Laughs.] So very particular about the whole house that it's impossible to live in that house. It's even worse than a hospital.

So some women can be very particular about that and very methodical, could be.

But normally women should be very loving and extremely accommodating and also being friendly with all the family members, with everyone. It's very important that I've a family so big. We have a very large family, so many brothers and sisters and everybody one better than the other. It is so remarkable that everybody has a different type of a perfume, I think, or a kind of a fragrance that shows an individual personality in them. Despite that they are all so nice and so good, so accommodating and so much enjoying, that it's remarkable how people live together.

Specially in Russia I found the women are very adaptable and very humorous. And they were making fun of everything and enjoying life. Very surprising, we had taken presents for them. But we had taken for about two thousand people, but there were sixteen thousand people.

So how could we give these presents? So the women took out their chains and they said, “All right, we'll give it to men, all right. We'll give them our ear-tops, all right” and they were making fun of men, who were feeling bad that they couldn't get anything. Such fun, you know, such understanding. Because they are not so money-oriented I think and they are very spiritual-minded.

So a spiritual woman wouldn't bother about other things like this and will keep a dignity of her own and will show by her every gesture that she is spiritual. This is something so sweet, you know.

As I was telling you, on one side sometimes you feel a little different, say, I said it about Japan. But in the same Japan when I went there, I liked their tiles very much.

So they were building up something, I liked the design of their tiles.

So I said, “Can I take one from here?" “No, no, doesn't matter. We'll send it to Your ship." And on the ship a big load of those tiles arrived.

And the captain asked Me, “Now what are we to do?" I said, “How did you get it?" He said, “They brought it to You." All kinds of varieties of those tiles, can you imagine? So on one side it is a way of expression, on the other side is different.

So one should understand also.

When somebody gives you something you should understand what is the significance of that and not to feel bad about it. The significance of that could be very much great, you may not understand.

So better to ask, why they have given you these things. That is what is, what we call auspiciousness, one of the great qualities of the Lakṣhmī is, that it should be auspicious. Whatever you give should be auspicious.

Like sometimes I have seen little children out of mischief will bring a lizard and try to give you. I mean, it's very inauspicious to do that. But they are not told that it's inauspicious, so they are doing like that.

They have to be told it's not auspicious, it will not please the Goddess.

So that has to be understood very well that you should not try to insult the Lakṣhmī by giving something which is wrong. If you don't know, you should find out and do it properly.

In this way this is the Diwali thing. But the greatest message of this is that the kingdom was given to Śhrī Rāma. Śhrī Rāma was the embodiment of justice and fair play. And this was given to Him. In the same way we have to feel that our expression of gratitude, our expression of love should be such that it should be given to a person who is a symbol of such greatness like Śhrī Rām. It's a very, very subtle thing one should try to understand. If you don't want to give, you should not give. But if you want to give, then you must give something which is worth the person to whom you are giving. That is one of the lessons you should have about Śhrī Rāma's temperament.

When He went into the village and He found there was an old woman and this old woman had all her teeth out practically. And she was from the aboriginal and she gave Him some we call them `ber', is something like is a kind of a fruit, small fruits.

And she said, “See, I have tasted all of them and all of them are very sweet. Because You should not have something which is not sweet.

So I have tasted them with my tooth, I have put my tooth on to them and I have tasted it.

So please have them." Immediately He took it. But His brother Lakshmana got very angry that it's very inauspicious in India, if you have put something in the mouth and then you want to give to somebody is something utishta, is not to be done. But Śhrī Rāma said “I have never eaten such beautiful fruits. They are the most beautiful fruits I have eaten." So His wife says, “Also give Me some. After all, I am Your half this thing,

You must give Me." So Śhrī Rāma gave Her some. She said, “Wow, what a thing it is, tremendous." She ate it and then the Lakshmana says “Give me also, sister-in-law." She said, “Just now you were saying all kinds of things against this lady. Why do you want to have it?" He said, “Now please forgive me and give me." So, see, it shows that Śhrī Rāma could see her love, her vibrations in those fruits that she had offered.

And He could appreciate to that extent that He gave it to His wife and the wife also joined hands with Him. This is what it is. That whatever you do, you do it with love. If you do it with love, you will be able to make it auspicious. But if there's no love, you are just doing for some purpose, then it is useless.

So this is what is there for giving; giving to the person like Śhrī Rām and to such a great incarnation. She just thought of her love and she gave it to Him. In the same way you have to be very simple, simple-hearted and then you will know what is the best to be done.

So today is, actually the Diwali is over and I want to wish you again and again a happy Diwali and a very prosperous new year.

May God bless you all.

The same Lakṣhmī becomes Mahālakṣhmī. That is, when you understand the value of money and when you are saturated and you are fed up. From inside you get detached, then a new form of Lakṣhmī comes forward, that is Mahālakṣhmī. That's the power which takes you higher and higher, which is the spiritual awakening. You have seen in all the countries which are very rich, this desire started that they should seek the truth, they

should find out the truth and that's how you are all here. That means Mahālakṣhmī Power started working in you, that you were seeking the truth. And while seeking the truth you came to Sahaja Yoga.

So this Mahālakṣhmī is very important for you also.

And you know Kolhapur, there's a temple of this Mahālakṣhmī which came out of the Mother Earth.

But they themselves didn't know that in that temple why they sang `Jogawa', which said that “O Ambe, awaken." Ambe is the Kuṇḍalinī.

So why in Mahālakṣhmī's temple they sang? You can understand that, why in that temple they started singing the song of `Jogawa' by which to raise the Kuṇḍalinī.

Contents: 1998-12-10 **Letter to whomesoever it may concern, Palazzo Doria, Cabella Ligure, Italy**

I want to state that nobody has any right on my body, without my permission. I should not be treated by any doctor *[UNCLEAR* vidyer] or any other person.

Specially my husband and my family members should not at all have any say in my sickness, No one has to admit me in any hospital. Even Sahaja Yogis cannot admit me in the hospital or treat me or arrange any doctor for treatment for me.

I want to declare that my family should never never admit me in the hospital. Specially my husband has no right over my body and any advice from him should bot be accepted at all. In short I do not want to be admitted in any hospital by anyone.

Before my death I shall write what is to be done with my body.

sq. Mātājī Nirmalā Devi, 10th Dec. 1998.

Mrs. Nirmalā Srivastava ***1998-12-10*** Letter (Original Writing)

Contents: 1998-12-14 **Press Conference with Journalists from 25 Different Countries, The Revival of Indian Spirituality, Auditorium, Sahaja Yoga Temple, New Delhi, India**

Now you are coming from different countries. I am very happy to see you all. Here also we have Sahaja Yogis from different countries who have come. Lucky that, that this time they are here and you are here.

Many people come to India, all the time, from all over the world. And if you ask them they'd say we are seeking the truth.

So why are you coming to India of all the places? They say that they have learned that the truth is in India, that we have to find out the truth. I must say that in our country also we have lots of falsehood and lots of false Gurus have come up just to make money, to befool people and to some *[UNCLEAR* another/or the other] to destroy our relationships. But I must tell you that India is a very deep country and the knowledge of this country is not easy for a Western mind to grab. Really to begin with because the reason is, the style of seeking knowledge in India is different, absolutely opposite of what you have in the West.

First of all, in India, I mean those who are real seekers and those who want to know the reality they are the ones who see one point that this is *[UNCLEAR* relation] is written in our ancient books, described by great saints as you

have also Sufis and all these people there and also prophets in the same way they believe that what they have written is the truth. But...

[Aside:] Come in. Who are they? But they, Indians, don't challenge it. They don't use rationality to find out as in the West that *[UNCLEAR* and] think everything they start rationalizing. They don't rationalise. What they do, they believe because it is told by the saints who are, who are above us. Who have reached a state which is much higher than [us].

So now how to tally it, is the problem? So to tally it it is said that you have to get your Self-realisation or the second birth, as Mohammad Sahib has talked about it that you have to have kiyama means you have to have your second birth. If you don't have your second birth you are not yet a complete person. Once you have your second birth then you must become also a complete spiritual personality.

Unless and until you are a complete personality you cannot judge these people or have experiments within.

So when you reach that state of, I must say, the highest evolution within you then you can test it what they have said is the truth or not. But not at this human level. Because at this human level we are at the most what we are, mental. We are physical, emotional or mental. But we are not yet spiritual. Unless and until you are spiritual you cannot judge whether something is spiritual or not. All this kind of understanding, all this kind of basically built within us for thousands of years you see. Indians are not the people who can be taken to rationality which they think is very low type of judgment. They have to be in

the spiritual realm, in the spiritual personality, to understand spirituality. Now from all over the world the spirituality is coming as you see but reality you can only find in India, I must say very humbly. The reason is, it has been a country for spirituality. Not for materialism.

So the materialism has not grown so much. All other things have grown in this country. But for spirituality which it should have been.

So people start thinking they are very superficial. They are. The modern generation is very superficial and they take to all Western ideas, Western things and Western culture. But our culture is very, very much in the foundation of human beings, foundation. Like as you see now things are happening in the west. We start wondering how these things have happened. Is not allowed in any religion, is not allowed in any books or anything. Why people are behaving like this? The reason is they have no faith, actual faith. What they do is to just show off or to make a group. They make a what you can call, a group to say that we belong to this religion, that religion, that religion. But if you see the Indian philosophy you will find all the religions are exalted. All this, you can say, all the principles of this great religions are there. You cannot challenge it because it is so basically true.

So basically true that when you see what is written say in Koran we have a book here. I don't know if I gave you that one. We have a very nice book Light of Koran.

So when they read Koran also they do not read it. When they read bible also they don't read it. Because they are lost in the words and same things happening to Indians.

Their, all their philosophies and all that they get lost into the words you see.

So in the web of words everything is lost. As a result they do not reach to the principle that is described. That's why we have problems with every other religion but there should be no problem, no problem. Because all religions are based on the same principle that we have to achieve our spiritual ascent.

There's no other goal. But according to time, you see, they had to put things this should not be done, that should not be done. All this is due to the time factor which came in their time and they had to tell about it according to the society in which they lived, according to the behaviour of the people of that time.

In India because it's an ancient country, very ancient, somebody told Me, “Mother why don't you write a book on Indian culture?" No, I said, it's an ocean. It's not easy to describe and ocean. It's an ocean and is very deep. But when imbibed and when understood and when you become spiritual within then it just sieves into you, just comes into you and it shows that every culture of every country is the same. But in Indian culture it's very very clearly described. That's the only thing *[UNCLEAR* there]. Same thing is described. I mean now say there's, ah, say Clinton is now in trouble. In India he would have been thrown out long time back. You see, because the value system of morality is very well described in Indian culture.

This is not moral and this is moral. And the ruler has to be absolutely a moral person. But in America, you see, is different. There as I said is perversion has come into the

brains of people. And because they have money materialistic people try to follow American life, which is not congenial. If you go to America you will find it's not congenial to human beings. It's very destructive. People are very destructive. They have no love. They try to dominate. They have racialism. I mean they have all kinds of things. While we too have in our country lots of bad things have come because of the British rule which came here. Most of our bureaucrats are nothing but British. It's surprising it is. That there behaviour is like British. I don't say something wrong with the British also. But one thing is there, this country has evolved for so many years and they tried to dominate us so much that none of our, I should say, literature could come up.

So much has gone into darkness.

The other day I had an ambassador here from Mexico and he told Me what is the problem of Mexico.

I said it's the problem of psychiatry, psychology. He said, “What do you mean?" I said, “In Sanskrit language we call it bhoot bhadha. Means, the obstruction from the past." Now they don't believe in a sort of a dead body or a dead person can invade human being. They don't believe. Though Christ removed the, what you call, devils from the people like that. But they don't believe. Even in Quran there is a mention like that. But that is aright in Quran. That is alright in bible. But as far as the belief in the human being there is, they don't believe. Now if I tell them that the psychosomatic troubles comes from the left side attack, left side attack, that is from the past, from the things that have gone out of circulation from evolution or you can say dead bodies, the dead persons,

the dead personalities they will just refuse it, to listen to it. But if unless and until you believe in it and you experiment with it how will you be able to eradicate this bad thing.

So that is not only there. Every country has this problem. Every country even England is also full of it. I mean of course advance countries like America is much worse. To add up to that lots of false Gurus went to America and have done this one.

So on this point also people don't want to agree. But whether you agree or not tomorrow you will have to come to it. Because if you want to get cured of your psychosomatic troubles, even cancer, even AIDS, all these diseases come only by the attack of these small small particles of these viruses which were left out of our circulation through evolution.

That will be seen. That is a knowledge to be seen very clearly. Now in Sahaja Yoga many people have been cured of cancer, no doubt. Also of AIDS they are cured.

So many people have been cured. It's not, I am not telling you something false. But for that one has to understand that there is some power beyond us, something much beyond. Like Einstein himself has said that there is a kind of an area which he calls as torsion area which you will see in one of these things, torsion area which is beyond our human personality. He calls it, we have to be a vacuum ourselves. We should not exist anymore as physical, mental or emotional being. When you go beyond that if there is a vacuum then only you can feel the torsion area he's clearly said it. But he was a realised Soul himself.

So whatever he says people want to doubt you see, whether it is this and that.

So with rationality we start doubting. But not to believe in Einstein shows how arrogant we are. After all Einstein is saying there must be some in it. Like that the whole world is going on and on a very superficial basis. Now our Sahaja Yoga is a very different thing. It is that we all human being have a special power, a residual power within us called Kuṇḍalinī which resides in the triangular bone which is called as sacrum. Now the sacrum bone means it's the sacred. That means Greeks knew about it, that's the sacred bone. And this power when it rises from here goes through the, we call it a Suṣhumnā Nāḍī, the central path of the thing and pierces through the fontanelle bone area then you get the actualisation of baptism. Then you become a Muslim, then you become a Hindu otherwise you are not.

So it has to come out of your fontanelle bone area and has to go to that torsion area.

Question [Hindi]: *[UNCLEAR]*.

Shri Mataji: Uh? What is being brought? The chart, this is the chart. Can you all see this one? Or we should raise it a little more. Now it is said in our books that such and such power exists and it has to rise. It exists in every human being. Whether he is Indian or Egyptian, Black or White anything. If you are... as long as he is a human being he has this in the triangular bone down there.

So it rises through these six centers. Your seventh centre is down below. And when it rises through the six centers it pieces through the fontanelle bone area which we call as thousand petal center. That becomes one with the

sutler energy which is surrounding us, which does all the living work. Now you see the beauty of the flowers.

These flowers are made by whom? You'll say the Mother Earth. But how is it that the Mother Earth does that? From where does She get the power? How do you run your heart? Ask a simple question. It is you run your heart because of the same power that is all pervading Divine power of love. It's a power of compassion and love. One should understand the basic. It's not hatred, it's not violence, it is love, it is compassion and this power works out on everything. It works out in such a manner that ones you get that you can feel it on your fingers all these centers. You can see clearly there are shown that on finger tips you can feel what is the centre that is catching. You can feel your own. Mohammad Sahib has said very clearly, your hands will speak at the time of kiyama. At the time of last judgement we can call it or the last resurrection. Your, your hands will speak. Your hands will speak. That means they will show, your hands will show what centers you are catching. Can you imagine when He said that nobody tries to analyze how can our hands speak. But your hands will speak he has clearly said. And that is what happens to you that you see your fingers showing you whether you are catching this centre or this center or this centre. This is actualisation. This is not just talking. This is not only just describing something but it happens to everyone and should happen. As a result what happens all these centers are responsible for our physical, mental, emotional and spiritual being.

So they all get enlightened. They get integrated. Also they are nourished.

So all our physical, mental, emotional problems get solved and we become spiritual.

Now whatever country you may belong to whatever religion you may belong to you have every right to become spiritual. And when you become that you will be amazed to see that so many qualities within us start showing. The first and foremost quality that comes to you is you get a new dimension in your awareness. And what is that is collective consciousness. You become collectivity conscious. Means you can feel another person. You know what's the problem with that. With love not with anger, with love, you feel one with another person. Ones this happens all the quarrelsome things will disappear. The whole world can be changed and transformed. And you as people who are responsible for the media can do a lot.

But for the media people it's very difficult because they have got on top of them other bosses sitting, this that. And if they write anything like that may be that it may not be liked, it may not be appreciated.

But you have to have courage. And you must write about the truth if you find it, if you get it you must write about it. As a result what happens, actually what happens is that we are made of sutler energy.

When we talk that, this Mother Earth, there are five elements which we are made of. But these elements are made of sutler energies. Once you become that your sutler energy start manifesting. And with that sutler energy you start getting different types of things. For

example, they say it is the word or we call it shabd and from there it is, the another thing that comes is the nād, is the sound. This is the beginning I am talking of. And with that sound ones you have the sound then from the sound all these five elements come one after another. But the first one that comes out is light.

So such a person starts showing light.

You have seen there. See the light is all over. That is the first thing, Tejaswa [glow].

Shri Mataji [to Sahaja Yogi]: What is Tejasva called? Tejaswa is called? [In Hindi:] Take it out.

Sahaja Yogi: Radiance.

Shri Mataji: Huh?

Sahaja Yogi: Radiance.

Shri Mataji: Radiance of light. Radiance of light. Radiance of light.

So that you start? [Aside:] Please remove this, it's not useful.

... can starts showing radiance of light around a person as they have shown auras and all that you must have seen. In so many people they show auras also. The artists have seen auras around realised Souls.

Then that from the same comes the second subtle thing is Vāyu. Vāyu, air.

Sahaja Yogi: Ether?

Shri Mataji: No no, Vāyu is air. That is Cool Breeze.

So you start feeling the Cool Breeze of the Holy Ghost as they say. This is the second thing. These are all subtler things. Of the air. Subtler is Vāyu.

So it starts.

So all subtler energies start showing.

From the Jal [water]... Of the water also subtler...

Leave it. Doesn't matter. I will hold it.

So from water also you get a sutler thing of Jal. Jal is, we can call it as moisture. But moisture is not subtle. But a moisturos person. What happens with the moisture that your body becomes soft. Your know you put moisturizing thing you body will become, your face becomes subtler. And dryness doesn't come and your youth is preserved. At Least you look young. Your aging doesn't come. Like that everything starts showing.

Then Agni is for... huh...

Sahaja Yogi: Fire.

Shri Mataji: Yeah Fire. Then the fire. See such a person is fire. But he doesn't use because of love that's very much... But fire can be used for two purposes. One is for burning out something and one for cooking food and doing things.

So such person can create wonderful types of foods and interested in giving good food to people. And that food has vibrations. If the food of such a person has vibrations because it was cooked with that love and passion, compassion.

So that you take that food and you become a it can call a very tranquil person. Satisfied, you get with that very much satisfied. Now ones you people become satisfied materialism will be finished. Materialism will have no sense because what is it today you buy something then you go and buy another thing. Isn't it? It is, all the time you are dissatisfied. Today you want to have a table and

tomorrow you want to have a sofa, then you want to have a car, you want to have a... endless... That finishes and you become very much satisfied.. If you buy a table you will enjoy it. You buy a sofa you will enjoy it. You meet somebody you will enjoy it.

So this particular nature that human being have is what you call a greed finishes. And he is a satisfied soul. He is a happy soul. And he enjoys himself. This is happening with the Agni Tattwa. Because this fire becomes a very silent, beautiful satisfying fire. In the subtle form when you get.

Then there is jal Tattwa [water principle], is the water. Water which is being vibrated, which has got vibrations can cure you. But normally you take any water it's not going to cure you. But water which is vibrated by some saint or something can cure you. And also you must have heard of many places where they have waterfalls which... waterfalls which what you can call are curative type. All this is the sutler side of these five elements. Then the Mother Earth, certain places are we call it as very sacred, for example Mecca. Now what is so special about Mecca. It's a stone there, that's all. What is so special? The special according to our Purānas, our old literature, it's Makkeshwarshiv itself. The God has come in the form of that stone according to Indian descriptions. You can imagine we have many Shivas and out of them one is Mecca.

So but to prohibit Hindus to go there is wrong because they believe in Shiva and there is the Shiva there sitting down. Like that we have all the, all the elements go into

transformations and they become subtle. And human beings also become subtle.

So they understand [that] there is no difference between a person living in this country or that country or that country.

So all your political problems can be solved. Supposing you give realisation to Arafat and to this new president of Israel. No problem. If Israelis and Palestinians are given realisation, no problem. They all can live very happily. And there will be no problem because they will see the oneness the subtlety that comes is that you feel the collectiveness.

You feel one with everyone. And this is the new, we should say, transformation we are waiting for. That means Sahaja Yoga is working very fast all over but it's not very advertising type I must admit, `cause I don't like too much of advertisement Myself. But it advertises by itself. By itself. And the truth about it is that people have experimented and experienced.

Now in a place, farfetched place like Leningrad in Russia, when I went there I was surprised that we had put one or two photographs here and there I think may not be even in the newspaper. And they were two thousand people who filled the hall. There they filled... they had limited capacity. We have to pay for the hall... for the hall people.

So outside there were two thousand sitting I said, “How is it? How do you?" You are all here? For what? They said, “Mother, to listen to you." Then I went inside and said alright let Me finish these people and let Me finish My lecture. When I came out you will be amazed they were

still sitting. I said what is it? They said, “Mother we are waiting for our Self-realisation." I said, “Alright you come tomorrow all of you and I will give you Self-realisation." You won't believe all these two thousand inside two thousand outside. There's a very big... This is one thing about Russia, they have huge big compounds so many came and also one thousand more perhaps. They all came and we all sat down. They sat on the grass and I sat on the steps and I talked to them and pin drop [silence]. And all of them are still Sahaja Yogis, growing very much. I was amazed at how these people are attracted.

What has made them come? So they said Mother so obvious, your face. My face I did not think it was that much to *[UNCLEAR* work up]..... Yes, we just saw your photograph and finished. We know.

Now what has happened with them is that with communism they are very much suppressed. They couldn't express themselves too much. They didn't have that freedom.

So they sought their freedom inside. They grew inside. While when we have so-called freedom you go, you see, into abandonment. You do all kinds of things in the name of freedom. Human beings have too much freedom when they are in the so-called democracy.

So then they can, even, can become demons. You see in democracy you can become a, you see, demonic.

So that can happen, but in Russia I was surprised and so many we have now Sahaja Yogis. I mean I have, I don't know countless. Cannot count them as such. Surprising

that that country has got so many. And they are very satisfied souls.

So whatever has happened I told them aren't you worried about your political problems. No Mother. I said why. We are in the kingdom of God. Why should we worry? See this satisfaction. In the kingdom of God we are. Why should we worry that what's happening in Russia. See this kind of a mind of thousands of people. See it's not just a false satisfaction.

But factual I think... They are having lots of other things with them. For example, the vegetable growth has gone up. They have everything in that country. But the management is so bad that they are poor supposed to be. But they are not. Actually they have lots of things that many countries don't have. But inside I was surprised that people in Russia are the most sensitive. May be they were so oppressed and so troubled.

So this oppression has gone in the proper way there that they developed this kind of a sensitivity to spirituality.

In our country also we were very much suppressed but instead of getting into the same mode as the Russians have we have tried to become Britishers you know. We are very slavish. Because one women comes from there who is very fair from Italy and we are all surrendered to her. Such slavery of fair complexion I have never seen before. But it shows our basic slavish mentality. And that's why we have closed all our old books our knowledge into seed. We are not bothered to see that. And we are incapable of going into it and finding out what is so great about our country. It's so much encompassing the whole universe. And what we can give

them the highest that is the spirituality which they don't have. Now because they have gone into materialism fully. But all our books all our literature has gone into waste.

Nobody wants to read about it, nobody wants to know about it. Now with Sahaja Yog there is a revival in a way because we have a hospital now, regular hospital, where people are treating all kinds of incurable diseases. But is so simple no medicine nothing, raising your Kuṇḍalinī, finished. You raise the Kuṇḍalinī and you get it. You don't have to waste money on medicines because what is medicine today.

When I was studying medicine, they had to learn each and every medicine and we had to write a proper what you call a complete serial number of all these and a compounder had to make it. But now you see this, all these companies are making what you call antibiotics. For everything happens to there's an antibiotic. They are not bothered as to how it affects you what if it bothers you. And it has become like that now. We have become so industrialised you see, doctors... that it is difficult for people to get out of it. Sahaja Yoga we don't give any antibiotics. We don't give any antibiotics. Not at all. We don't give any.

Only Kuṇḍalinī rising and vibrated water and all that. Diagnosis also is such a big one overall. I mean if you go for diagnosis you come out half dead out of that diagnosis. Such a person... In Sahaja Yoga you can get it on the finger tips. Even children can tell you what's wrong with you, if you are a realised Soul.

So such a great science is lost in this country because of a British rule we had. They never bothered to find out what was deep down into this country, such a knowledge, such a treasure of knowledge.

So it happens also such that I met him in a very... different circumstances and he was very helpful and he only told Me. “How is he here?", I said. He said, “We are, so many of us are here... and who are... who have come for this conference and..." So I was very happy. And he said, “They would like to meet you Mother." So I said, “Alright alright I would love to meet them and talk to them about it." Now as you are all, what you can call, journalists used to questions, I would like you to ask Me questions.

Doesn't matter. I mean, sit here, sit here.

Gentleman: Hi, I have already seen Mātājī at Kathmandu. Because I am from Nepal. And I would like to ask Mātājī how do you find the... about religion... how they treat upon religion. What's your views?

Shri Mataji: How do you treat upon...? Gentleman: Yeah upon religion. Yeah

Shri Mataji: You see reasoning is done by your brain isn't it...

So-called. But actually it's not brain so much I should say but your conditioning and your ego. They give you the reasoning. This is the reason, this is the reason this is.. but you reach nowhere. You reach nowhere. You go on reasoning, reasoning, reasoning. You will go mad but you cannot reach to the point. But if you can stop reasoning and try to see if there's another way out without reasoning, then this Kuṇḍalinī rises in an ancient way and

can happen to all of you. There's no problem. And ones you get it then you start understanding that there's a... another system beyond us which guides us, which helps us.

So the reasoning takes you nowhere. All the problem of today is because of reasoning.

Lady: You speak of a hospital where people are not given medication. But they are healed. Can you tell me more about that?

Shri Mataji: You are healed... Saying what?

Sahaja Yogi: Asking how are people healed in hospital?

Shri Mataji: I told you just now. You see, these are the centers which look after our material side and also our physical welfare.

So once it rises, this Kuṇḍalinī She nourishes those centers. Now I'll tell you example you say of cancer.

Sahaja Yogi: Hello, Hello, Hello

Shri Mataji: Now... say, these centers are formed, as you know, within us we have autonomous nervous system. And autonomous nervous system has got three channels, the center one and the two others.

So very little is known about this parasympathetic nervous system. About the medical science they know very little. From the left and the right, say for example, these two forces coming and form the central path. In this resides the, we should say, the energy for the particular area, alright? Now what happens we start using this either on the right or the left, say for the journalist it's more the right side they use. Because they

have to think, futuristic you see all that. Now you start using them too much on this side.

So you start moving like this. And there is exhaustion of the energy also.

So what happens suddenly, something happens in life, some accident, something, some emotional problem so the left side which is the emotional side just gets out.

So as a result you lose your connection with the whole. With the whole you lose.

So you become working on your own.

So you become malignant. This malignancy is the thing that works as cancer. With Kuṇḍalinī what She does, She goes here just like a tread and then She goes here, She brings them together. And then she nourishes them.

So you get cured.

Lady: So how do you personally reach that stage. You talked about the spirituality.

Shri Mataji: Yeah Lady: How do you? 588

Shri Mataji: That's why I am saying that your Kuṇḍalinī has to be awakened. First that has to happen. Then you must have faith in yourself that you can work it out. If you are diffident or oh I am...

See all there are all kinds of people there. They are people who are very guilty. Like, how can I get it? I have done this thing, I have done that thing. That's one type which catches this centre. Another kind are very arrogant. They catch on this side you see.

So this has to be corrected.

Gentleman: The vibrated water.

Shri Mataji: Huh? Gentleman: The vibrated water. You spoke about vibrated water. Where does it come from?

Shri Mataji: It comes from people who have vibrations. Those who are realised their souls have vibrations. They can feel the Cool Breeze in their hands. Even if they put hand in the water it is vibrated.

All such people, saints and all that, whatever water comes from them is vibrated. For example the river, Ganga here, Ganges is, has got vibrations. I mean, you have to become that then you can feel it, right? Unless and until you have that, subtle within you, you cannot feel it. To you everybody is just the same.

Every bottle is just the same.

I'll give you an example. I went to Kashmir and suddenly I felt. We were going out somewhere actually *[UNCLEAR* Nibwel]. Lots of vibration.

So I asked the driver, What do you have a temple here, something? How do I feel the vibrations? He said we don't have any temple here. I said, “Alright, I will tell you, go this way." That's the [side] vibrations were coming. We went that way. There were some Muslim houses some very poor people.

So I asked them, “What do you have here?" So he said, “It's the Hazrat Bal." One hair of Mohammad Sāhab was kept. *[UNCLEAR]*... I get vibration. But these stupid people, they did not know anything, what it was. They are fighting for it and they... also the driver didn't know what it was. And for five miles, before five miles I felt the vibrations.

So whatever I say has to be tested on vibration which is your own, which is your own testing capacity. The capacity otherwise is blunt, it doesn't give you the real picture. But supposing have vibrations you can feel it. Who has got it? Where you have it? It's a very subtle thing but once it is there it works.

Gentleman: How does one attain such a state where you can?

Sahaja Yogi: How can one attain this state.

Shri Mataji: It's very simple. You can all attain it here only. Very simple. Now what has happened is that, I would say, that in the 12th century in this country, up to that time we had a group of people called as Nagpanthis. I mean we had all this all over the world. There have been so many Nabis. But in this country we had. And there it was a law I would say, traditional, that one person could give realisation to another person, only one, one to one. Then, you see, there was a great poet called Gñyānadeva, Gñyāneśhwara. He wrote all this at the age of 23 you can imagine, what he must be. And he asked his Guru that he should permit him to at least write about it.

So in his book Gyāneshwari he wrote. On the sixth chapter he wrote about it, that such and such energy he sees and all that. But nobody used to give realisation. Then in the sixteenth century there were many poets who wrote about it. I mean Guru Nanaka wrote about it, Kabīra wrote about it, everybody. But nobody understood what they wrote because see normally people didn't know what they were talking about. And after that

sixteenth century it became yet still the same problem that one Guru would give it to another.

So when I was born... I was born I was Myself a realised Soul and My father himself was a saint. He told Me as you know that is your mission is, to find out a way to give Self-realisation am masse.

So I worked it out Myself. I by chance or I should... by luck My father was a very social person and I met many of his people. My husband too very social and I used to study human beings what's the matter. Why can't they get realisation? So if I've done anything it is this that I've discovered a method by which am mass realisation can be [done]. And that's how thousands can get realisation at a time.

Gentleman: *[UNCLEAR* So]..... can we experience that?

Shri Mataji: Alright, they can all have it. You see so many Sahaja Yogis sitting here, no problem.

Alright. Only thing you have to do is take out the shoes. Not the socks but the shoes. Will be better that way. Alright put both the feet apart from each other. Now just put your both the hands towards Me like that.

It is not mesmerism because I close My eyes you see. They mesmerize with the eyes. And don't doubt.

Just now don't doubt yourself. It's the main thing. How can I get it? I have done this wrong. I have done that wrong.

So as first of all you should not have any guilt. You must forgive yourself. At the same time you should also forgive others. Is very important. Because if you don't forgive

others you play into their hands and bother yourself for their sake.

So best thing is to forgive. Forgive them all, one and all. Now many say we can't forgive. Actually you don't do anything. What do you do if you don't forgive? You are just torturing yourself.

So best thing is you just feel within yourself, just say that I forgive every one of them, which will open out your throat Chakra which is very important. That will open out completely your, also your Āgñyā Chakra which is very important is the... within the Optic Chiasma you have this so this Chakras are to be opened out by your saying only. It's like a we can call it a mantra. Just by saying that I am forgiving everyone I want to forgive everyone. And I've forgiven everyone. Now you have to ask for it in your heart, `Mother please give me my Self-realisation.' That's all. You have to ask three times that's all. Now keep your right hand towards Me and left hand on top of your head. Now close your eyes.

Top of your head over the fontanelle bone area and don't touch your head on top. Bend your head. Bend your head. Please bend your head. And see if there's a cool or a hot breeze coming out of your fontanelle bone area which was a soft bone in your childhood. Close your eyes and bend your head. See for yourself.

You can move your hand and see. If it's hot then means you have not yet forgiven. That's important.

But doesn't matter. Even if it is hot it is alright. It's throwing away all that ill feelings within you.

So it's hot. Now put the left hand towards? Now with the right hand... please bend your head. With the right hand

you bend your head and see for yourself. You can move your hand up on the sides and see for yourself that there's a cool or a hot breeze coming on you, in you, through you. But don't doubt yourself.

You all can get it. You all are quite capable of getting it.

So don't doubt yourself.

Now raise your hands little higher. Open your eyes.

Some of you are getting here and here.

So you have to turn it upwards like this. If you are getting that way. From here to here. Doesn't matter. Now see for yourself. Hands up..

Now all those who are getting cool or hot breeze on their fingers or on their palms or out of their heads anywhere, please raise your hands.

All the journalists have got. Oh God. *[UNCLEAR* They should not/Thank you God]..... No they will work it out.

Gentleman: *[UNCLEAR]*.

Shri Mataji: That's it. That's it you have to admit.

He has got. You haven't got? No see. Just put on your hand. Journalism! [Audience laughs.] You are not getting. Keep your feet on the ground. Your feet should be on the ground. Yes, now? It's done, you have got it. No? Yes, just find out. Ok, they will help you, doesn't matter. You know getting but you are doubting.

Gentleman: *[UNCLEAR]*.

Shri Mataji: Come along. Just see this. You are getting it? He's got it. He's got it. What about you? No? Now don't doubt. Don't doubt yourself is the main point.

He is already realised. He is the... he's brought all of them.

He's got it. Got it. Now believe in it. Believe in it. It is there. Why he is not getting himself? Indians get it very fast. But they don't get established. Others get established. The reason is that they have great importance for it.

It will happen son, will happen. He too has got it. What about you? You got it. What about you? Not yet? You think do his right and left. Do his right to the left. How are you? [Quotes not on the tape from The Divine Cool Breeze and Sahaj News:] Beware, all the monkeys in Tanzania are infected with AIDS. Copper when taken inside causes AIDS, so the people in Tanzania should not take so much copper inside.

Journalists have a big responsibility. They can change the destiny of their country by their writings.

Spirituality has the solution to the problems facing humanity today.

The press is very important for advancing the message of spirituality: peace, brotherhood and inner union with the Divine.

Indian civilization is basically spiritual, whereas Western culture is materialistic. Most foreigners who visit India come here seeking the Truth.

When the Kuṇḍalinī is flowing a Cool Breeze is felt above the head and in the hands.

Contents: 1998-12-16 **Talk to Sahaja Yogis (Hindi+English), Expression of Subtle Elements, Evening Program, Bharat Scouts Ground, Nizamuddin, New Delhi, India**

[Shri Mataji talks in Hindi: MISSING.] [Shri Mataji talks in English:] I have been telling them that the style of Indian knowledge is very different from the Western mind.

In the West, you see, if you say something, then they want to have an experimental approval. They will go to the scientists or to other people who are equipped with knowledge to know what they said in these books is true or not. They will even judge Christ. They would even judge Moses. They would judge everybody as if they are the most intelligent and the most capable people. And they write books after books against them disclosing as if they are those people who have said something, have said out of their minds or something.

It is never accepted normally and if it is accepted they become absolutely fanatics.

So, now according to Indian style of understanding is that first of all if a great rishi or great muni or a great... you can call a saint has said something, then he has said it, while you have to just listen to that because you are not equally the same. Whatever he has said is his own experience, his own knowledge and you have no business to judge him or to say this is not true, that is not true. You accept it and once you get your Self-realisation, it is clearly written down after Self-realisation, you have to grow. Grow into perfect being and then you can see for yourself what he has said or they have said is the truth.

So the approach is different. In one way if you start going through science, through this, through that, you cannot reach anywhere and moreover your growth is stunted.

So, what you have to do is to go to this knowledge through believing in what they have said. Whatever Christ has said, you have to believe, whatever Mohammad has said, you have to believe, whatever Guru Nanak has said, you have to believe, whatever Gñyānadeva has said, you have to believe, Lao Tze you have to believe: like that. Because you are not of that spiritual level.

So accept it. Now do not try to analyze it. Everything you try to analyze and in that analysis you get lost.

So once you are a realised Soul of that level and then you grow into your fullness, what we call sampūrna, then only you will know whether whatever they have said is true or not and then you can find out. It is very easy, then, to know whatever is said is true or not. For Sahaja Yogis now is very easy to find out if something is real or unreal, if it is truth or untruth, it is love or hatred.

Only through vibrations you can do.

But going beyond that, I may say, beyond that one has to know what are these vibrations and what are they made of. What is the subtle force which is behind those vibrations. We call it Param-Chaitanya, alright. Param-Chaitanya, so what. What happens to you when you get Param-Chaitanya, is something to be understood, the subtleties.

As I said, we are made of five elements, alright? So when you get your awakening, when the Kuṇḍalinī reaches Sahasrāra and opens out your fontanelle bone area, you become one with the Divine power, then this Divine power itself starts flowing through you. A connection is established. Now when it starts flowing through you, this

Shakti starts flowing through you, then what happens? The subtle part we should understand. The subtle part is like this, that these five elements, we are made of, these vibrations gradually start breaking into the subtler form of which they are made.

So the first thing such a person has is the breaks, you see, as it is said that “Word is God." It's said also in the Bible, “The Word is God." Now what is this Word? Word is a silent, we can say, silent commandment. We can call it like that.

But from that Word comes, according to Indian Philosophy, is another thing that we call as `Bindu'...

or we can say if Word becomes Nād, is a sound... and then it becomes the Bindu means one small dot and then from this dot... you see, all these five elements start coming one after another.

The first element that comes out is light... `Tej' light... is the first element that comes out.

So the essence of the first element is light. We call it Tej, Tejas. It is written, of course, in Sanskrit but we should understand that how the light pervades Sahaja Yoga so much and you see the light everywhere.

So the first element which is light and you can say in English the light's subtle thing is, we can say, `enlightenment', you can say. But enlightenment has another meaning, so we can say it is Tej, Tej. For example a person who gets realisation has a face which is very radiant, so you can say the `radiance'. The radiance is the subtlety of the light.

So this radiance starts showing on your face. Radiance starts expressing itself and with that radiance people get impressed and they start thinking something special about this personality which has a radiance.

Now you have seen My photographs also wherever they are, many a times you find lots of light around.

That is nothing but the light in Me is giving radiance because the light becomes subtler. When the light becomes subtle in Me, light, light is one of the elements, when it becomes subtler then it gives radiance and so this is the subtle growth within you that takes place. Your faces also start shining. They too have radiance and they too have a kind of a different complexion, I would say. This radiance is to be understood, is the subtle of the light of which we are made, light in the gross manner.

Then after this from the light comes the second thing, which we call as Vāyu in Sanskrit, meaning the air.

So the air that we have which is gross air, what is subtle of air is the `Cool Breeze' that you get. The Cool Breeze is the subtle of that air.

So the subtle of what you understand as Cool Breeze is what we call vibrations, the subtle of that is air; which is a part and parcel of our making.

So this Cool Breeze is the second thing that you start getting subtler and subtler. When your growth takes place, all these subtle things start expressing themselves. It is not only that you get vibrations but you get the Cool Breeze and that is the subtler of air that has built you up.

Then comes the Water. We are also made of water. What is the subtle of water is...

Sometimes English language, you know, becomes little short of expressions... but they call it... I mean which makes the skin, hard skin soft. The skin becomes soft. This is another sign of a realised Soul that his... there is some cream they use, isn't it, to soften the face. But this is the water in us, gives us that luster, that nourishment to make our skin very soft and that softness of the skin becomes very visible. This is the minimum of minimum, I would say. But then a person who is a realised Soul becomes very soft person, very delicate. When he talks to some body, in his voice there is warmth or I should say there is... [Hindi]... to have that flow, watery flow and coolness of the water.

So that is the another subtle thing that should be expressed in your behaviour, on your skin, on your dealings with others, that you should be like the water, which is mobile, which is cooling, which is soothing, which is cleansing.

So this also becomes a part and parcel of your being, once you become a realised Soul.

With this water you have also another thing which we call it as Agni, means the fire.

So you also have fire but it is a very silent fire. It does not burn anybody but it burns all the wrong things within you.

Whatever wrong things you have it burns and it burns the wrong things in other people also. For example, a person comes with a great anger towards Me. What happens that this anger becomes cooler with the fire that is there.

Moreover, a realised Soul cannot get burnt, fire cannot burn, the burning cannot come to him. It is very important to understand. Also if you are doing something wrong, it may burn you but if you are a good Sahaja Yogi and I should say, perfect Sahaja Yogi, fire will never burn you. We have an example of Sītājī that she went into the fire Pariksha... nothing burnt.

So this is what one has to understand, that once you get to the subtleties of the fire, so the fire and the water both of them become sort of Divine.

For example, the water which you touch, water you drink, whatever you put your hand in the water, the water becomes vibrated. Means What? The subtleties of the water comes in it, the coolness, curing power also comes in that water.

So when it becomes subtler, all these powers start showing which you can see for yourself. You do not have to experiment. Then the lastly is the Mother Earth... is most important... is Mother Earth. There is a photograph you might see which was taken in Russia in My Dacha where the Kuṇḍalinī is in the Mother Earth. They have shown clearly. It is there and it is the Mother Earth which shows. For example, I have seen flowers, if you keep them in My room, they blossom.

They can become very big like that, never people have seen such big flowers, sometimes they say. I am doing nothing. I am just sitting down and what happens to the flowers? You see now there this principle of the Mother Earth works... the subtle Mother Earth, is works, it's a mother. And that gives you all the nourishment and

makes you grow healthy and this is how this subtlety of the Mother Earth works.

Mother Earth is the one who is giver of virtue to all these flowers and to all these trees and to all that, but it also plays a big part in us. It is not only the Mother Earth that exists without our connection and we do not respect the Mother Earth. We have polluted it, we have done all kinds of things, we have removed the trees and we have made a mess out of her, but she is our Mother and so many subtle things of this Mother Earth come into us. One of them is gravity. A person becomes very attractive, not in the physical sense but in the spiritual sense. Such a person attracts others. They feel attracted and they feel that something special is about this person. This is one of the qualities of the Mother Earth. If she had not kept us attracted we would have fallen off with her movement and also other qualities of the Mother Earth start manifesting within us and we become very, I should say, extremely tolerant, patient... person. Tolerant and patient... extremely tolerant and patient. But if you are not tolerant, if you are hot tempered and all that, then Mother Earth's principle is not expressed I should say. Look at the Mother Earth. How much she tolerates our nonsense, how many wrong things we do against her, but still she tolerates. Śhrī Gaṇeśha's quality is to tolerate, to begin with. Up to a point, he tolerates. In the same way we too become extremely tolerant, patient and forgiving.

This is the minimum of minimum that should happen to all the Sahaja Yogis who have vibrations, because now I have told you all the things that are expressed in your vibrations. It is a thing to be understood that what you

have become now is something very great, it has not happened to others, it has not happened to somebody who is not being a Sahaja Yogi. You see the people who go to Church or to Mosques or to Temple, see their faces. Look at them, how do they look like? They haven't got anything from the Temple, they haven't got anything from the Mosque, they haven't got anything from any one of these places where they go to worship.

So, that is artificial. That has become something, I should say, without any connection with the reality. Only after realisation you are connected with reality and you can get the understanding of all these subtleties working through you.

Why I am telling you this, because I want you to know and recognize yourself, to understand what you are, what you have got. Once you recognize yourself and understand yourself you can do a lot. First of all to say that I am a Sahaja Yogi itself it should be very much with self confidence and as a self confident person should find out what have I done as Sahaja Yogi? What can I do as Sahaja Yogi? Some Sahaja Yogis have done wonders. They have done such a lot of work of Sahaja Yoga, while some Sahaja Yogis are still writing to Me that “my husband is fighting with me, my son is like this, my mother like this"; all the time, you see, letters after letters come to Me. You are a Sahaja Yogi. Now you just see to your subtleties, work it out. They think I am here to solve their problems, their family problems and their jobs and things. I am not here for that. I am here to give you Self-realisation and the understanding that whatever you have got, you must accept as a challenge, take it up

as a challenge and you will be amazed, how you will be helped and how you will get the results! `Sahaja' does not mean only that you get spontaneous realisation. It also means that you get spontaneity.

The whole nature gets spontaneity. All these subtle things that I have told you, they also get spontaneous and they work it out. Of course, there are Angels and there are Ganas who are helping you but you need not worry about them just now. Main thing is you must realise what you are, what have you got and how much you have faced it, you have got it and how it has worked? I have seen every time I just have a little problem of something, immediately it works. It works in such quarters and such people that I never expected. Everything works out. But whatever works out is for your good, is for your growth, for your understanding that you are a Sahaja Yogi. You have entered into the Kingdom of God, but this you have to develop.

Also, introspection can tell you that are you working out all those things or not? If you take to introspection, you will be surprised to see, yes, you have these powers and you can do wonders.

So I bless you all, please develop those subtle things within you. They are already there; you do not have to do anything. Only understand and *[UNCLEAR* locate/look at it].

Thank you very much.

Contents: 1998-12-25 **Christmas Pūjā (English+Marathi+Hindi), Ganapatipule, India**

[Shri Mataji talks in English:] First, I'll speak in English and then in Hindi.

Today, long time back, Christ was born. You all know the story of His birth and of all the sufferings He had to go through. He's the One who has given us the model of Sahaja Yoga. For He didn't live for Himself, in no way, but He lived for others, working out the Āgñyā Chakra.

You may be Divine, you may be very powerful, but this world is so cruel that they don't understand spirituality, they don't understand the spiritual greatness. Not only that, but they are many factors which attack spirituality, they have always done it. Every saint has suffered a lot, but I think Christ has suffered the most. As you know, He was endowed with all the powers of Śhrī Gaṇeśh, as He is the reincarnation of Śhrī Gaṇeśha.

The first of them was His innocence: He was the eternal child, we should say that He could not understand the cruelty and the hypocrisy of this stupid world. Still if you can understand, what can you do about it? But with great courage, He took birth in a country where people had no idea of spirituality.

I read a book about Him, saying that He came to Kashmir, where He met one of My forefathers Shālivāhana. It's very interesting, because it is all in Sanskrit and the writer perhaps did not know Sanskrit, so he has given everything in Sanskrit language, which is not very congenial, I am sure, to the Western people. Thank God, he did not know Sanskrit, otherwise it would have been very dangerous.

It's written in that, that he asked Christ: “Why have You come to India?" So He said: “This is My country, that's

why I've come here, where people respect spirituality. But I live among people who do not understand spirituality at all." His conversation with Him was very, very interesting, because Shālivāhana said that: “There is more reason that You should go back to Your country and teach them Nirmalā Tattwa." That's the principle of purification. He went back, after three and a half years, He was crucified.

I personally think the big difference between the Western execution and Indian is that in the West, killing is a very great profession. With the slightest pretext they kill people. Anybody who is a saint was killed or they called him a madcap. That's the best way to avoid spirituality. While in India, if a saint says anything, then he is not challenged, never! But they believe in it, because he is a saint, he is a much higher personality than we are. Though they were very nasty people around and they tortured them, but as a whole, the public, the people, respected them.

If they are false Gurus, normally they don't stay in this country, because they know they'll be found out.

Also they are so money-oriented [laughs delicately] that they go to America or to some foreign countries and settle down there to make money.

This is one of the signs, one should say. This may be one of the reasons why Christ was born in a very, very ordinary family. He had no proper bed to sleep as a child also. It's all described: where He slept, how His mother and father lived in a place where there were cows and calves. It was to show that spirituality does not need any luxury, doesn't need any pompous show. It is a power

within. It is a glow and a light within which shows, automatically. You do not have to do anything to show it out. Such a person does not have any sense of money and other things as positions.

He was bothered about people who were suffering physically, even the lepers and He tried to cure them, He tried to help so many people who were sick physically. Because at that time, there were no hospitals, no doctors, so His attention was drawn to people who were suffering physically. Also mentally, He tried to prepare them: there are so many beautiful sermons on the mountain. In a way, that time, people were not so materialistic, so they listened to Him. We can't say how many understoodHim.

It's very important that if you are not a realised Soul, then it is difficult to understand spirituality.

The one is talking about spirituality and the one who is listening to his, both of them must have minimum of realisation.

So from His beautiful life that I see, we have to learn that, unless and until we are realised Souls, we will be torturing the Spirit of Christ. We have seen it's happening: “All those who talk of Christ” He has said it very clearly, “they will be calling Me `Christ, Christ!' I won't recognize you." Very clearly, He has said it, I don't know why they didn't remove it from the Bible.

It means those who will talk and preach and dress up to show off that they are spiritual in the name of Christ, He will not recognize them. It's as simple as that! And this time now, when it's the Last Judgement, He is going to judge the whole world on the basis of spirituality, which

means vibrations. His Judgement has already started. I've seen it, you can see, in so many countries, things are just disappearing, all their ego, all their aggressiveness, all their cruelty are being challenged. And those who did wrong in the war also are taken to task.

So in the history also, those who have done wrong to any community, to any people, they all will be taken to task. They had no business to be aggressive on people and to torture them. This is what is Śhrī Gaṇeśha's principle acting through Sahaja Yoga. Christ didn't say that, but He did say: “There will be Last Judgement." On one side, He was very kind and compassionate, on the other side, He was really Śhrī Gaṇeśha, because He took a hunter to hit the people who were selling things in the temple. You cannot have business in the name of religion. What a big thing it is to understand. But the Christians didn't follow that, they did not! I don't know where have they gone. As we have Mahatma Gandhi who talked of spirituality and nothing else. `Ādhyatma' [related to the Self, the Spirit] all the time. But his successors who came, put him somewhere with his spirituality and started a new world, new ideas and a new style of life. Those who are supposed to be his followers are now wanting to have many pubs and also all kinds of things, can you imagine? This Congress was started by Mahatma Gandhi and the Congress followers are doing all this. Where are they going to lead? The beauty of this country is, the treasure of this country is spirituality. Instead of taking to spirituality, where are they going? They may not be Christians, but they respect Christ, they respect Bible. I must tell you it's a fact people don't know. They are not

Christians, means in the sense, they are not baptized, but they respect, because they understand that there was so much of spirituality about Christ. He was the personification of spirituality.

That's the beauty ofIndians, that somebody is a Hindu or is a Muslim makes no difference. There were many Muslims who were Saints and Sufis in India, they are all respected by everyone, whether they are Muslims or Hindus.

So for Christ, nobody has any objection at all. On the contrary, you saw yesterday how they were all happy about it, because they are realised Souls. But even if they are not, in this country, Christ is very much respected. They can't understand: How can they scrutinize the life of Christ? How can they judge Him and how can they make vulgar films about it? This, they can't bear it, because the respect that they have for spirituality exists very much more than it exists outside. Because in the name of Christ, people have done such a lot of wrong. Such a lot of killing has been done, all kinds of wrong things have been accepted. With all this, one does not understand how they have judged Christ.

For example, what I know, in England I saw, I was shocked that if somebody dies, they drink; if somebody's born, they drink. Drinking is the only way they have relationships. [Laughs delicately.] “How can you drink?" I asked them. He said: “Why? Christ created wine." “When?" “In a wedding." I said: “In a wedding? That was not wine, that was just the juice of the grapes that they grew there. We call it `drakshas' [made out of grapes] in our language. How can that be wine? It has to be first

fermented, it has to be rotten, how can that be?" So this is the biggest Dharma: to drink! But in India, we know, though nobody has said anything against drinking, but we know drinking is a sinful thing. You see it every day: everybody knows that if you drink, you become absolutely out of your mind. That's not a thing to be said on a religious platform, but everybody knows that what this drinking is. Not that people abroad don't know, they also know. But somehow it has become a fashion. Even in our country, it has been now introduced. I don't know how, after Independence, people have started drinking. Every party, they drink. Also in the name of Christ, on Christmas Day. It's such an insult to His beautiful holy life.

So when they came on this earth, perhaps all their powers of holiness were destroyed.

A very good thing about India, Indians say that at least they respect, they respect the holy places.

That is something good about her. And they know what this holiness is. Now of course they are becoming very modern and Americanized, but still they know what is wrong, what should not be done.

With Sahaja Yoga now, I am very happy to say that the foreign Sahaja Yogis also have become very beautiful. I'm surprised, because in their cultures, there is no spirituality. But I don't know how they left all that nonsense and have come out like lotuses beautifully, with such beautiful fragrance of spirituality.

This is something, a miracle. Everybody says: “Mother, we can't believe it, how could it have happened? How

could You manage this?" I would say it's the blessing of Christ.

They saw how people are working out in the name of Christ in a very degraded manner and they developed a kind of an awareness, that definitively something is wrong with it: this is not Christ, this is not His holy life they are depicting, it's something else. And that is how, I think, in the West there's a greater urge, a greater ascending force.

Yesterday somebody came and told Me: “Mother, there's no collective meditation." I was very happy to hear that. What is most important is meditation in Sahaja Yoga, no doubt about it. But the foreigners, they do meditation much more than Indians do, very surprising. And foreign men and women are very highly equipped, I must say, as far as spirituality is concerned.

Specially Russians, I was surprised that in America, they told Me: “Mother, these Americans are not Sahaja Yogis!" I said: “Why?" “They don't have that respect for You, they don't meditate. Those who do not meditate are not Sahaja Yogis." I said: “I agree." And they made all the Americans to meditate! I don't know why in this Eastern Bloc, people, Bulgaria and so on, Russians, Romanians, how they have taken to Sahaja Yoga so much. Of course, they had the curse of communism on them. Maybe that they felt that they had missed something in life and they went deep down into themselves. And that is how they have achieved it.

But I have to tell Indians that they have to meditate. Indians have one or two very bad qualities. And that is, one of them is `groupism'. For example, if they are

Bhramins, they will sit together; if they are this caste, they will sit together; if they are Bhanyas, they will sit together. If that is not so, then by another name, they will group together. This is the worse curse of My country, because once you start grouping together, you can never see the good of others and you can never see the bad of yourself. This grouping together can bring lots of problem in this country.

At the time of Christ, they had very different type of view: either they were interested in spirituality, or they were not. Now we have people here who are interested in spirituality, but still their one leg is in the water, where the age-old problems still exist. And this is the ruin of our country. We cannot combine together, we cannot be friends with each other. Of course not in Sahaja Yoga, I must say it has been solved very well.

But if you see, even at the time of Christ, He had problems with His disciples. Specially something happened with Peter and he is the one who said: “A Satan will meet you." Because I think people fall into the group of Satanic forces. And He said that He removed the Satanic devils from many people and put them in the pigs. It's true, there is a Satanic force which is working very strongly. The more we develop security of spirituality, the more they will develop. The Satanic force is in a different form in the West and in a different form in the East. But I would like to tell for them to be careful how to find out the Satanic forces in the West. You may not be affected by that, because you are realised Souls, but you'll have to fight it, you'll have to fight it.

For example, racialism: racialism is still very powerful there, very very powerful. And you have to fight racialism through marrying people who belong to other races. But still I find it difficult to marry a Black person to a White person. It's an impossible situation. If I try that, I don't know what happens. Once we had such a marriage, I must tell you and a White lady, French lady, was married to a Black man. Instead of the French lady dominating, this Black man dominated.

So I was quite surprised, you know, how could that be? So the reason was, I think he was taking the revenge, maybe the respite.

So first of all tremendous love and affection has to grow between the people. This colour is so skin-deep, it has nothing to do with the love inside, nothing! It's so skin-deep. Thanks God, in our country, you can have a wife who will be very dark, husband will be very fair or vice-versa. But they never look at that from that angle. I don't think that exists in this country. But we have another kind: you see, just is a typical human problem is that he discriminates; through ego, which, I must say, Christ has tried to fight your ego. He was born in a very humble family. And He was not a white-skinned man, no! In your language, He was brown, but in Indian language, He was black.

But when it comes to spirituality, you just see the enlightened one, you don't see what colour they have the skin. It's very, very superficial, but this is one of the enemies of the Western life which, I think, must be conquered.

Materialism is another one, but the worst of all which is against Christ is immorality. Immorality is so much accepted in the West. All kinds of immoral behaviour is accepted. Like they say that, all these immoral people say: “Vote for somebody” he becomes the President of America. It's alright, does not matter. All kinds of immorality is allowed. But that is absolutely against Christ, absolutely! People don't understand that immorality will lead them to a kingdom which I don't know what to call, because it's even worse than animal kingdom. And they are so immoral, they listen to people like Freud, as if they have no brains, they have no Spirit, to take note of such a man.

Only after Sahaja Yoga, the model of Christ life you can have. Whatever is past is over and finished.

Today now you are realised Souls and morality is your strength. Forget about the past and I'm sure you can get many more people under the banner of Sahaja Yoga if you lead a very, very moral life.

At the same time, another very bad enemy we have is our anger.

So, they are very proud, they'll say: “I'll now get angry." “You know, I'm very angry." They are not ashamed about it. And they go on saying that: “I'm very angry” as if it's not wrong to say: “I'm very angry." Now they say: “I hate” I mean, imagine any Indian language they'd use this word, it would mean “I am committing sin".

So all this aggressiveness comes from anger. If somebody has to be angry, he should be angry with himself. Best is to get rid of anger: you can pull your hair, you can bite yourself, you can use your pillow to hit

yourself! [Laughs.] That may be the best way to take out your anger.

But see for what you are angry: sometimes it's absolutely useless, sometimes it has no meaning, sometimes it's absolutely maddening stupid! But as long as you stop saying: “I am very angry” that's it, that's the time you should understand you are falling down completely.

So Christ didn't talk of all the subtle things I have been talking to you, because that was left to Me: without realisation, how can you talk about subtler things? You cannot! Last time, I told you about the vibrations, what it is and what it stands for and how you get the subtle energy that we call as `Tanmātra', of our light, Tej, of water, Jal and Vāyu, Agni. But I didn't tell you of one, very special one which is in English language you call it Ether. But Ether is another energy which is managed by another Tanmātra, we call it Akash. Especially today, because it's Christ who has sacrificed His life to open our Āgñyā Chakra that we have reached that state of Akash. Without Him, it would not have been possible.

We can have general communication, like we can talk to people, we can say things, we can also use our fingers to express ourselves, our hands to communicate. But to communicate vibrations, you have to have vibrations. Otherwise you cannot feel another person. But if you are at the Āgñyā level, means you are mental, absolutely mental, then your vibrations also are dwindling, in the sense you don't know really what they are saying. You can't judge your vibrations because these vibrations are mental. They say: “Mother, we asked the vibrations." I say: “Really? But you don't have any vibrations, how can

you ask the vibrations?" Very common thing: “We asked the vibrations, we found from the vibrations." It's not possible, because you are just mental. Now what Christ has done is to put you away from the mental level, that is the most difficult. While I am surprised, those who follow Christianity have the worst mental position, they are mentally absolutely there, I don't know how to call, like the fog of Delhi... [laughs] that you can't cross! That fog was broken by Christ. How much we should be obliged to Him, that He removed the greatest hurdle in the human ascent and that one was to break this Āgñyā, the mental being within us.

We read like mad, we listen to people like mad, we like those who give us food for our mental brain.

They are so mental, so argumentative, think no end of their intelligence that you just have to say: `All right, namas-kār!' You can't fight their mental attitude.

That's why Christ is to be worshipped by people who are so very mental. And this mental nonsense has given such a sense of superiority to people “Oh, whatever we do... What's wrong? What's wrong?" They cannot correct themselves, because, unless and until you cross this limit of mental being, you cannot see yourself. You cannot introspect, you cannot see yourself. You'll see others: `These Sahaja Yogis are like this... Sahaja Yoga is like that...', all kinds of things. But you can't see yourself, because the whole thing is mental.

This mental attitude should be completely curbed through the help of our Lord Jesus Christ. But He is only mental, in your brains, Christ is also mental, now what to do? The one who broke the mental attitude is also

mental, you have made Him into mental like a statue of stone.

So firstly we have to tell ourselves: `Now, don't think, don't think, don't think, don't think!' Four times. And then you can rise above it. And this is very important. In meditation, you have to go beyond the mind and, thanks to Christ, that He is sitting at the Āgñyā, to finish off this nonsense of mental being.

I think people should stop reading also, perhaps, maybe. Even My lecture becomes mental, what to do? I mean, everything that goes into their head becomes mental, somehow and then they ask Me questions: “Mother, did You say this way?" I said: “I said it to make you thoughtless, just to stun you. I didn't say this to sit down and analyze and do... no, no. I said this, that you should become absolutely shocked and stunned." So, the best thing for all of you is to become thoughtless. That's the blessing of Christ, that's what He worked it out for and I am sure if you work it out, that don't pay attention to others... Don't react, just don't react. Everything they will see, they will react. What is the need? What is the use? What are you going to do with that reaction? This reaction creates nothing but ripples of thoughts in your minds, I have told you hundreds of times and now you have to become absolutely thoughtless after this Pūjā.

If that happens, I think we have achieved a lot. That's the biggest blessing that Christ has given you, which you should really enjoy. Then only this Akash Tattwa in you will work. And how it works? Through your attention. It works with Me, as you know.

With My attention, I work out many things. How? Just My attention has become thoughtless. Just thoughtless. It goes, wherever it goes, it works. But if you put your attention for thought all the time, for thinking, then it doesn't do the work that it is supposed to do. Attention works marvelously, if you are thoughtless, otherwise it doesn't.

So it has to rise from your own self, then from others, to the higher level of humanity, where you are in communication with the sky, with we can call it as the `Tanmātra' or the essential or the essence of ether.

With ether, you can have television, you can have telephone, it's a miracle otherwise. But with this Tanmātra, sitting down here, you can do the job, it works. Just attention works, I know that, you also know very well.

You don't have to ask Me to put the attention, you just put attention and it will work. It is a very important thing that you have got. I think that is the first thing, once you have, no problem.

But we start manifesting from the Earth element. Then from the Agni element, then from the Jal element and then we come to Tejas, that the face starts shining. But lastly we get this thoughtless awareness by which our attention is absolutely free to do some special work.

But if you are all the time thinking, then, poor, this attention is so busy, you know, so very busy. You don't have to ask Me then: `Mother, please pay attention,' you can pay attention and you can work it out.

In this attention, you don't feel what you got, what you're standing, what you are wearing, what others are doing, no, nothing! You are one with yourself.

And it's a life full of humor, so much humor, so much of joy, so much of happiness, that you don't care for anything that normally people care for.

So, as it is now, Sahaja Yoga has worked in so many countries. I am so very proud of you, very proud of you. And now it is also going to African countries, it's a very great satisfaction for Me. And you all can do it. You all can work it out. Only thing, become thoughtlessly aware, as the blessing of Christ. If it works, you will be absolutely enjoying yourself.

May God bless you! [Shri Mataji talks in Marathi: MISSING.] [Shri Mataji talks in Hindi: MISSING.]

Contents: 1998-12-28 **Talk to Sahaja Yoga, after the Performance of Dr. Arun Apte and his Students, Evening Program, Ganapatipule, India**

It is very difficult to describe this inner joy. You can only enjoy it. You can only feel it. It's something so innate, to see that so many of you have learnt this difficult music. And all of you have been enjoying it.

I went to various places in the West and I felt that, why, even small little children, boys and girls, take to something which is self destructive? Why? Why do they take to drugs? Why do they take to all these sins which are self destructive? I mean we could blame the parents to some extend, but on the all, there was something them, which was troubling them, which was trying to say that it's not true, this' not the thing, this is not the thing

that you want. And that's what made them go into all kinds of various types of rebellion, I should say, against all the accepted truth or accepted goodness or value system. And I just thought that, of course in India the parents are rather strict, I must say, like, but there is one more thing in India, there's a big outlet for them. And I found that outlet was the talent that they had. They had lots of talents, all of them I felt, when I talk to them and this and that, I felt that they have lots of talents, but there is no way to express it. Crain people have been doing some sort of an harp hazard expression I should say [smiles] and they could not understand themselves why they were doing it. And this was the main thing that was lacking, I think, in the West, that the children had no way of expressing themselves, of expressing their talent. And this talent was making them mad, I think, that was making them absolutely rebellious. It was not their mistake by any chance, it was an energy within, which was bubbling and had no outlet. And whatever outlet they had was not recognized, was not appreciated.

And this made Me feel that if the children are given an outlet, a means of expressing themselves, I'm sure they'll take to it, they'll forget all these things, they'll never take to all self destructive ideas. Because they were angry with them I think. And it worked. It worked in the sense that first I wanted Yogis to start a school for small children. And I was surprised how these children took to another kind of lifestyle, very disciplined style. It's very different children.

Like in the West I found a child, supposing you take him to the shop, he'll make you mad because he'll say buy

me this and buy me that, not understanding that one cannot afford it. And left to himself, I would say that he would go on buying the whole of the market. He's so mad about it. But I thought that there was some sort of a thing that's lacking in him, in satisfaction.

On the contrary in India, if you take one boy or a girl to the market, they'll say: `bas, bas [enough, enough], only one, one will do.' Big, very big problem. I had My own granddaughters I took them once to Delhi because they had broken their chapels, you know and they had only one pair, the parents are well to do, no problem, but one chapel with them had broken, I said: “All right, you come along, now in Delhi you can get good ones, we'll back from now." So they came and I bought for them They said: “Nanny, at any cost we'll not take the second one, We'll just take one." But I said: “Supposing this brakes, then what will happen?" “Then you'll come back again to Delhi to buy chapels." “Have one spare at least." They wouldn't listen and they run away into the car. I went there I said: “What are you doing? Why don't you buy chapels for yourself?" “Why do you want to waste your money? Nanny, you can use it for something else." Now I was surprised the way they were so satisfied, of course they are born realised, no doubt, but also the all atmosphere. I felt that this atmosphere, if the children from the West can get, they will definitely prosper, they'll definitely express themselves and they'll become excellent people. But I did not know the energy was so much, you see.

After My brother your Baba Mama, I asked him why not start an academy of music and when they came to music

I was surprised. I was really surprised, when we had been expecting anything from them, within three months, within four months, they picked up such a difficult music style. It's impossible, it's impossible for Indians to do that. They can never do in four months time. Oh Baba, I've seen in My own family, they were musicians and My sisters, My brothers, for hours together, every morning they used to get up at 5 o'clock and start their music. Every day rias [training] for three, four hours. Every day! I used to think now when will this end, I mean after all, if somebody has to sleep after five, you can just not sleep.

But that's a custom in India to get up very early in the morning.

But, the way this people are learning it so fast, it is because that urge to express themselves was inside very, very strong, much stronger than Indians. That's true; I can tell you very clearly, I have never heard of anybody learning this difficult music in three months and four months. For years together they would not learn. Same about you people, how you have started appreciating it. I just don't know. I mean it's a different atmosphere that has started, so full of hope and joy.

You see now, there was one fellow who went to Belgium. He was an Italian, Italian Sahaja Yogi. He said: “Mother, I was surprised, there was a nice program with the Indians and the Indians consulted and arrange so I went to the program. And they ware talking to each other and some of them went out and some of them came in, these Indians. They never understood that it was Pilu rag [Hindi/Marathi]. Even an ordinary Pilu rāg they cannot recognize!" I was surprised that this Italian that he, what

he sings he really, I've seen it. The Indians, when they go for this kind of a very deep type of music, after fifteen minutes they start sleeping out. Also they told Me that in England, they went to a music center, otherwise we can say for buying the records or something, so all the boys who were there, who were Indians, were buying pop music, that music and they looked at that Sahaja Yogis and said: “Are you stupid fools? Why are you buying this music, this Indian music? What is there in this Indian music?" They said: “It's better not to talk to you because you are gone case." Now, you see, because, some or other, this is a Sahaj trick idea, that your energy's tuned up to a very subtle and deep understanding of the music. Otherwise, it would never have worked like this. I mean it's the Kuṇḍalinī, of course, no doubt, but the way she has nourished you to absorb, to understand, to enjoy, this is very subtle music. And it has happened more with the Western people than with the Indians. I'm sorry [to someone in particular]. But Indian don't have that much of understanding nor that much of enjoyment. Westerners may not enjoy, euh, may not understand, but they enjoy! Indians feel, those who are, I mean, a little bit educated in music, will start finding out faults, finding out ragas, this was not good, that. No, but not Westerners. Western people are so humble about it. Isn't it remarkable how is it they have picked up so quickly and have understood? Because, they have become subtler. This is the only thing I can say that they become subtler and their energies are flowing through the subtler level. It's surprising for Baba Mama, also for Me, for everyone that in three, four months, how can you play Malkans

rag? First time I heard, I started wondering [laughs], how can that be? And that is such a hope to save this music. It may be that In India, it may be declining, but in the West, it's rising.

[MISSING.]

Contents: 1998-12-31 **New Year's eve Pūjā (English+Marathi+Hindi), Children, Culture, Freedom, Kalwe, Maharashtra, India**

[Shri Mataji talks in English:] Firstly I will speak in English language as we have many Sahaja Yogis from abroad. They have asked Me to talk about Indian culture today because Bombay [Mumbai] is the place where Indian culture is disappearing, that's what they say. But I don't think so, because the roots are so deep that we cannot give up that culture so fast.

Now as it is for the people who are coming from other countries, they have to realise that this country had no religion as such, because there was not one book, they didn't follow one person, they didn't have any organizations as we have for other religions, we never had a higher priesthood or all those appointed people, it was all done very spontaneously. The whole thing worked out very spontaneously.

But behind all that was, as I told you before, the attitude of Indians or our style was, not to challenge or to question what these great saints have given us. Because we accepted their status as saints, as higher personalities in a way, in a sense they were higher than us.

So we didn't want to challenge them and whatever they said we accepted. As a result that became sort of, you can call it, a way of conduct or way of life.

But as a religion we had nothing, except that later on the caste system developed. Before that there was no caste system because non-Brahmins wrote about Śhrī Rāma or wrote about Śhrī Kṛiṣhṇa. It's very surprising how we accepted all that, never challenged whether it was written by a Brahmin or not.

Brahmin was that who knew about Brahma principle, the principle of All-pervading Divine Love.

Everybody was not a Brahmin, but later on they made it like this, whosoever is born in a Brahmin family was a Brahmin, whosoever was born in another caste belonged to that. But because of the father's [in]heritance, you can say inherited, they also had the profession that they were following.

So according to the professions, the religions, or you can say the castes were established; no religion, but caste.

And that is how we had different, different caste systems in India according to the professions. It is very interesting. Recently, I discovered there is a caste called Ghadani, among Marathas, which you may not be knowing. They only believe in the art. They do music, or they have paintings, they make statues, they make temples; that's a caste, that's a profession. And they marry among themselves because it is easier to marry in the same profession and to have the same ideas and styles about life and the profession especially. Now later on, apart from being a profession, it started becoming a very consolidated nonsense.

And then they used, I mean I think, it is the British who used it very much to separate us from one to another.

Now the schedule caste and all that was not also like a religious thing. We have got saints like Chokha Mela and all that, who were also greatly respected and regarded. Also Eknath, Namdev, they all tried to be one with all the castes and especially the schedule caste.

So this saintliness was regarded as a another caste you can say, which did not believe in any caste whatsoever. They had no caste, they were a casteless people without any religion, without any caste.

So the ultimate aim of every caste was to get to Self-realisation.

So they enter into the clan, you can call it, into the system of saints. And all the saints, whether Muslims, or Hindus or Jains or anything, they all were put together as saints, as you can say they were Sufis. Sufis from the Muslim heritage they came. Then we had also among Jains, Tirthankaras and all that. The main point was that they were the people who believed in the ethical life, ethics, believed in the higher life, spiritual life and lived like that.

Now as you are all Sahaja Yogis, you have lost your religion, lost your caste, you have lost your heritage.

You are Sahaja Yogis. Yogis, means you are the people who are believing into the ethical side of life. In this country all this was used and was exploited also, for politics, for all kinds of segregation of people.

And that has really gone into such rigid ideas about every one, every caste, that first thing they used to ask,

not now, before, `What is your caste?' Now that's over, they don't ask, at least thank God, that much sense is there, that they don't ask for the caste, but they used to ask religion and caste formerly when we were entering into any examination or any kind of competition.

Now gradually it's vanishing, but the politicians wants to use caste as a method of working out the opposition and the majority part of it. This democracy I don't think is very helpful to us because in democracy anybody can start an organization, can say that, “We belong to this caste and that caste." And when the constitution was made also in this country, it's very surprising, Ambedkar was one of them who wanted that there should be a privilege for the schedule caste for forty years. My father was there. He said, “No, you can have only two types, ones who have and those who don't have." And that kind of thing if you have: those who have and don't have, it would make such a difference. Then in other countries they have the same type, so that the needs of the people who haven't got the minimum necessities for a good life will be helped instead of creating a caste.

Now there's one fellow called Mandal who created a great problem in our country. He as a student had a car of his own, used to live very lavishly and he was fighting for some people who were supposed to be downtrodden. And so many bad things have been done because of his report that he gave. Now if he had made that kind of a proper, sensible, ethical division in this country, things would have been much better.

But now because of this problem of creating artificial caste, this country is suffering a lot and the castes of the

Gurus, the castes, we can say, of the Sufis, other castes of the saints is very much polluted and we had many people in our country who started becoming Gurus and this and that.

But the main thing is the ethics, which was the culture of this country, was the ethics of Dharma.

Without that they thought human beings were worse than animals. Ethics was very important to every caste, to every person. Even when I was young we had the same thing. But now it has become such a mixture and such a problem, that unless and until Sahaja Yoga really spreads in a real way I don't think we can improve the condition of this country.

Now the essence of it is that once your attention is only towards ethics and Aadhyatama [spirituality], then you start discovering all the inner deeper meanings of your life. You work it out in a different way.

In a very different way you work it out. If it is material gain, then one can become like America. If it is some sort of a very low level hankerings, then also you cannot be an Indian.

The principles of Indian life were embedded in spirituality, in morality. An immoral person was regarded as a very low level person. Such a person could not get married, he had no place in the society, he had no place even in the homes, their own homes. That such a restriction on people, just to see that the society is kept clean and such a person was thrown out of the society.

Anybody who even drank wine or anything, was regarded as a person who is not Dharmic, he is adharmic. Can you believe it? Drinking was regarded as adharmic. I think

very few people must have seen drunkards, only on the streets.

When I went to Russia they asked Me, “What do you say for `cheers'?" The Russians say `cheerio', they don't say `cheers'. I said, “What? Cheers for what?" For drinking. When you are on the table, what do you say? I said, “We never drink on the dinner table” that's not done in India. At least, I don't know if somebody does it, but it is a very, very Western style of life that openly you sit down at the dinner table before your children and start drinking and say `cheers'. Cheers for what? For becoming unconscious? For becoming stupid? For getting into troubles? But it became like a practice there. Whether somebody dies in the family, they will drink, can you imagine! If somebody is born in the family they will drink.

So this culture, the whole culture was so bad, even among the worst in this country they wouldn't do that. Secretly some people used to drink and they would go on the street. Then the Islamic influence came. And surprisingly when it is prohibited, absolutely prohibited, in the Islam, to drink, they all started drinking as a reaction, but only those Nawabs and all that. And because of them, because they were in authority, others also took to drink.

But still, it is not yet a custom to drink, to celebrate something. I mean supposing, even in the church they give drinks and they make also some sort of a Benedictine, in the church organization. Imagine! This is such a perversion of religion. In India also, in the temples and all that they started all kinds of nonsensical things, no doubt. But Indian philosophy is such that it gives you

complete freedom and you can do what you like. But not in the name of religion, you can't do it, not in the name of God, not in the temple. And if they do it, people will throw them away, they bring a court case, do this do that and, I mean, just remove it completely.

So it is kept pure.

We had a horrible incidence of horrible things people were doing, adharmic, but all that had to be cancelled completely. Why? Because the people wouldn't have it. People wouldn't like it. I was told that at Ganapatipule they are secretly offering some sort of a beer. But if the government comes to know about it, it will be banned. I mean, whatever is pure must be kept pure.

Christ, also, He took one hunter in his hand and started hitting people who were selling things in the temple.

So the purity of that church or the purity of that religious place have to be kept.

So the first thing I think was purity.

Here now I have seen, the other day, there was a boy, was for marriage and it's very surprising, they were all very well off, very rich, everything was there. But they found out that he had a girlfriend before.

And the brother of the girlfriend tried to stab him. Finished. Now for him to get married is an impossibility in this country. He might get somebody from abroad, I don't know what they will do. But if he had a girlfriend like that, openly, he is finished.

So the restrictions came from the society, a society which was built up on ethics. And all these ethical values are penetrating up to the lowest level, up to everywhere. But

unfortunately, unfortunately now the other cultures are coming and people think we are rather rigid, very rigid people. We should really relax a little bit and take to other things. But I have to tell you that if you go out of the line of ethics, in any direction, the only saving is Sahaja Yoga to come back to normalcy, there is no other way out.

And once you come to Sahaja Yoga you cannot deviate from the path of Dharma. If you try to do that you go out of Sahaja Yoga. It is as simple as that. It is not that, `All right, doesn't matter, Mother should forgive.' and these things. I forgive, all right, I forgive, because you have got some still human weaknesses left in you, I forgive.

But in Sahaja Yoga you cannot. Sahaja Yoga has to maintain its purity. If you allow all such people to enter into Sahaja Yoga, then there will be no purity of Sahaja Yoga and then everybody will start doing this or that just to say that, `After all, you see, we are also Sahaja Yogis, they are also Sahaja Yogis, if they have done it, why not we?' What is very surprising to Me is the Western people who have taken to Sahaja Yoga are scrupulously following Sahaja Yoga. Scrupulously. I am not such a strict Guru, as you know. But they understand one thing, that this is for our betterment, this is for our growth, this is a very, very important part of our lives, that is ethics. That has to be there. And once they understand it, I tell you, I am surprised how these Western people who have seen their parents drinking and also other people doing all kinds of things, even their friends and all that, they just give up, completely. I am very proud of them.

For us Indians, it is natural, because we are brought up that way. All the time we have seen people being corrected and, I mean of course drinking and all that was of course not out of question but even if somebody looks at a girl, you know, the father would say, `I will pierce through your eyes!' And that's why the eyes remain steady and I don't know how but we don't do all that. Normally. I mean if somebody has been abroad and all that and thinks that they are very free people and why not we can do, that's a very different thing. But normally we don't, we don't believe in that.

Of course in India we do have some elite societies, so-called; they are the people who believe in all kinds of elite behaviour. I don't know what is that supposed to be. Maybe some of them have started some nonsense, especially in Bombay [Mumbai]. Now it is spreading out also to Poona. And in Poona there are girls who are behaving funnily. I mean I can't believe it. They drink, they smoke, they would become call-girls. All this has happened because they don't know what is their idea about life. Or maybe it's an actress or something they follow, but what is the life of that actress? Unethical behaviour, when you compromise with your value system, ultimately, where do you end? It's showing results. We have AIDS, we have so many diseases coming from this kind of irrelevant, unethical life. It is happening everywhere to suggest that we should take to very normal life, to very good family life of obedience and understanding. But because you are very free in the West it is difficult for you to accept, but once they come to Sahaja Yoga I am really surprised, I am really

surprised, how they have accepted Sahaja Yoga so beautifully.

They had the freedom, complete freedom to do what they liked. In India we don't have such freedom for children. They can go wherever they like, they can do whatever they like, the teacher cannot correct them. Because of that freedom that they had, there's one thing good that has happened.

So many are lost, all right, but those who are saved are rare people.

Because of that growth of freedom within them I think they learn our Indian music in five months, four months. No Indians can do it because they are restricted all the time, they are controlled all the time, they are kept on the path of religion.

So ultimately the freedom that some of you had and enjoyed has given you a special personality. That you pick up very difficult things without any effort. Now whether you should have that freedom or not is your own lookout. But too much restrictions on children, I think, is not a good thing.

Now in music, I know, Ravi Shankar when he was young, his Guru had broken a tanpura on his head because he put a wrong note. Can you imagine? They used to beat them, tie them upside down, put them in the well, I mean all kinds of things they did and the disciples listened to all that discipline. Can you imagine? But I think that curbed their capacity to absorb something difficult. This is one of the reasons why I see this has happened, that people have picked up this difficult music in four months, three months, it's a miracle we think. Why not this

happens with Indians? You put them to anything, they pick it up so fast. With Sahaja Yoga, born with Sahaja Yoga, those who are, should be given full freedom I think.

Such children should be given full freedom for they will not do anything wrong. And you will see they will pick up things very fast.

Not that Westerners are more intelligent or alert, but the way they are given freedom, their growth, their personality.

Sometimes they are like a vagabond, I think.

Sometimes just like a tomboy.

Sometimes to Me they look like very vulgar, but once with that wealth of freedom they come to reality, they shine.

So I would request also Indians, not to suppress their children too much. We enjoy the children very much in India, no doubt, but we suppress also them, very much. `Why are you standing? Why don't you sit down?' And children don't mind because it is accepted, this pattern is accepted in India.

So too much restriction on children also curbs their personality, this is what I have discovered. But the Western people go through such hell first of all, develop such problems to begin with and ultimately what happens is this, that they can be discarded as bad, bad, bad people. But if they come as good, good, good they are marvelous. All the freedom they have enjoyed before is showing results, otherwise how can this miracle happen to Western people. There is no justification.

Now the problem is to give freedom or not. We have a proper sense now, after Realisation, that a child is a born realised. In the beginning he won't understand, he won't understand. But gradually such a child will show results, maximum capacity to absorb and to express.

So today I am telling you about this freedom, which is the freedom of the Spirit. We should have understanding of such children who have that spirituality in them. They have Dharma in them. And we should not try to constrict them or to trouble them. Let them do what they like. They'll never do anything wrong because they are born realised.

So I am talking about the future Indians.

Some of them I have seen, eight year old children, six year old children, they are geniuses, I tell you. They sing as if we feel that these old musicians are reborn or what. It is very surprising how they show their talent. There was a program I saw on the television of children below eight years and a three year old girl singing just like Hirabai Badodekar. I was amazed.

They are born realised but also they have the talents from their past life. They have got it from the past life.

So we should not try to control and check our children too much, that's a part of our Sahaja Culture.

It doesn't fit into Indian culture, I must say, but it should fit into Sahaja Culture, to understand the value of our children who are realised Souls. I enjoy their company, they speak so sweetly of all the things, of all the persons and they describe about everyone so sweetly. Just allow them the freedom to talk and they'll tell you all kinds of things.

Now I have praised you a lot I think. The outsiders we can call them, non-Indians and it is a fact, the way they have taken to Sahaja Yoga is remarkable. But the way they are taking to this Indian music and to Indian art I can't believe it, really I can't believe it. I can't understand it.

So you have freedom, but now use this freedom for expression of whatever you have achieved in Sahaja Yoga. Because you are already grown up with your freedom and if you do not utilize that personality full of freedom in expressing Sahaja Yoga in your own languages, you won't help your people. You have to help them because your percentage is very low, your quality is high. But in your own country your percentage is low.

So you have to go all out to get them into Sahaja Yoga and to let them know what they can achieve and what they are. You are duty bound, I think.

[Shri Mataji talks in Marathi: MISSING.] [Shri Mataji talks in Hindi: MISSING.] [Shri Mataji talks again in English:] Today is a New Year day so I am telling them.....

Contents: 1999-0000 **Talk by Baba Mama, Expectations, Nagpur, Maharashtra, India**

You believe that God is omnipresent, omnipotent and all-pervading. In fact, you believe that He is in every atom. As natural corollary of this belief, you must also know that God knows what you want or what your need is. If the first proposition is true, then second proposition has to be true. It would follow, therefore, that those who know that God is omnipotent and all-pervading are bound to accept that God is all-knowledgeable and therefore is aware of all your problems.

In spite of this fact, we always go to God with certain expectations. Expectations can be of various types, but are basically self-centered or are pertaining to people or relations you are attached to and then you pray to God that He should grant you a particular relief, or a job promotion, or some benefit to you or your near ones, etc. When you go with this frame of mind, then most of the time you are disappointed.

Hypothetically speaking, if your expectations are symbolized in A and what you get is, let us say, B; then A minus B is your disappointment. And then you have to attribute this disappointment to someone. The pessimists will attribute it to their bad luck and will always curse themselves for not being worthy of God's favour.

The optimists will straight away blame God Himself and they say that this God is not good and that we should shift to some other God. In this way you keep on shifting from God to God, but disappointment is always there. This may even make you anti-God and an atheist, ultimately. Now take a case where you do not go to God with any expectations. Therefore, the expectations are zero and let us say that you get B as the reward. Therefore, B minus zero is B which is always surplus.

You should also distinguish between your expectations and desires and pure desires. Pure desire is always for the benefit of the other and therefore you are entitled to carry pure desires to the Divinity. I once remember, I was travelling with Shri Mataji from Sydney to Canberra and it was very hot and the air-conditioning of the car was thoroughly inadequate. Shri Mataji was sweating and I was fanning Her with a newspaper, but I somehow felt

that the heat was oppressive and that the weather should give some respite to Her. Reading my mind, She asked me a question as to what I was thinking, to which I told Her frankly that I was unable to see Her suffer because of heat.

So She told me that I should make a pure desire and the weather would change.

So I closed my eyes and made a pure desire that the weather should change.

Within five minutes, dark clouds gathered from nowhere and it started raining and the intensity of heat was thus reduced and Shri Mataji said, “See, if you make a pure desire then it will always be fulfilled." Coming back to expectations, I may mention here that once you are connected to your Divinity through your Self-realisation, you should feel assured that you have been admitted into the Kingdom of God, that you are His subject and therefore He is duty-bound to look after you, irrespective of what you expect of Him.

So please do not expect? Only pray to Shri Mataji that She should make you what She wants you to be.

Contents: 1999-02-13 **Talk to Sahaja Yogis, About NGO, New Delhi, India**

We have started one NGO for destitute women and children; plus, we'll be having a hospital here. As you know, we have one in... good hospital in Belapur, near Washi in New Bombay [Mumbai]. And this hospital will be in Noida. [Applause.] Today, you'll be happy to know that we have now got the land in Noida and we are going to start our work there. You... whatever you want to

contribute for NGO, you are allowed to contribute and we have a very good team of people who want to work it out. This is something... I thought that we must have, also, our attention for people who are in great trouble around us.

So, this NGO will work for women who are left by their husbands, by their family, who has nobody to look after and also their children. Still I have not made the whole plans. But before starting Sahaja Yoga, I used to do lots of things like that.

So I have quite a lot of experience. Our attention should be, really, towards people who are in trouble. Now, as we are now enriched with Divine Power, we should look after those who really deserve our attention.

You'll be very happy to know about women who are destitutes recommended by Sahaja Yogis, will be a better idea. And, it can be worked out very well.

So far, we haven't got any application of women who want to have protection. Also, we are going to teach them different arts and crafts and things so that, within two years they will be able to stand on their legs and they won't be, anymore, beggars on the street.

So it's a... [Applause.] Firstly, we'll make them Sahaja Yogis. Then we'll work it out. And I am sure you'll like the idea of having one NGO here.

Then the second one will be starting in Bombay [Mumbai]... near Bombay [Mumbai], Vaitarna. That I had planned before, about fifteen years back, but they wouldn't give us permission. Now it has been finalised, we have got the permission.

So I want to start an organization [Applause.] there to educate boys and girls... but mostly first boys, we are trying. Those boys who have failed in the eighth class and ninth class to learn some vocational things like... small, small things... we don't have good electricians, good plumbers... all kinds of things like that.

So, they will also stand on their legs because after failing in the ninth class or eighth class, they have nothing to do, they are absolutely in trouble. This I started fifteen years back. Now Mister Amartya Sen [a person of Indian origin who won the Nobel prize for economics] has written it now. His... this thing about how to make them... I mean not so... still not in such good details. But hehas written and he's got now a Nobel Prize, imagine, for that book. Which I did fifteen years back but the government was so bad, it wouldn't give Me permission. Luckily now, with this BJP [Bharatiya Janata Party] government, I have been able to get the permission and we are going to do it in a very big way and there are many people who are coming forward to help Me in that venture.

So now Sahaja Yoga is spreading outward to give sustenance and help to people who require real help from people. This is a new movement of Sahaja Yoga and I hope it will be successful.

Thank you. [Applause.]

Contents: 1999-02-14 **Shivaratri Pūjā (Hindi+English), Principle of Shiva is in Your Heart, New Delhi, India**

[Shri Mataji talks in Hindi:] Today we have assembled here to do the Pūjā of Śhrī Mahādeva, Śhrī Shiv Shañkara.

Because of Ādi Shañkarāchārya's emphasis people have taken up the Pūjā of Shiva in a big way. In Southern India two sects have come up: one is Shaivites and the other is Vaishnavites. Shaivites are the worshippers of Lord Shiva and the Vaishnavites are those who worship Lord Viṣhṇu. In our country we are very expert in dividing ourselves. We divide Deities as well; and when we try to reunite them then things take a very bad (vidrup) shape. `Ayyappa' cult in the Southern India is an example. According to them when Lord Viṣhṇu assumed the form of `Mohini' then from Lord Shiva she got a child. Is it possible? Such nonsensical beliefs are generally spread in our country. Then they form different groups and find out excuses to fight with each other. If Indians have nothing to fight over, then they create something from their own imaginations.

So these two things are connected with each other as Sun is with sun light, Moon with Moon light and word with its meaning. I mean to say that the `Sopan Marga', which is Suṣhumnā path, The central path is the path of Lord Viṣhṇu. Through this path we attain the Shiva Tattwa.

So Shiva Tattwa is the destination and the path is made by Lord Viṣhṇu. This central path is the creation of Lord Viṣhṇu and the Ādi Shakti; Lord Shiva has no role in it: He sits comfortably in his Seat, without bothering for anybody; if someone wishes to come, may come. To attain Shiv Tattwa we should go through this Viṣhṇu Path (Suṣhumnā Path) and correct all the centers that are created on it. When the centers are cleansed, the Viṣhṇu path opens up and our ascent begins. Many a times I have told about all these centers. There is a center in

Heart, which we call `left Heart'. This is not the center of the heart. In a way it is the reflection of Śhrī Mahādeva in the heart. The abode of Shiva is above our Minds and Thoughts.

To attain Shiva Tattwa we have to see how pure our heart is. We give place to many evil thoughts in our hearts, e.g. jealousy. There is no use of becoming jealous: we should not feel jealous of any one. They might have harassed us or done harm to us, jealousy does no good to you. If your heart is pure then the mirror in which the reflection of Lord Shiva has to come will remain pure. But if you are full of jealousy then the mirror will not remain clean and as such the reflection of Lord Shiva will also not be perfect.

Enmity and ill feelings for others are not to be fostered in the heart. That is why Christ has sad to forgive everyone. Forgiving is very important. Many Saints, before and after Christ, have said the same thing, that `Forgive everyone'. The moment you forgive your enemy, immediately Lord Shiva takes over. The power of Śhrī Mahādeva is the Subtlest and it punishes the evil doer in a nice way. This is the work of Lord Shiva, it's not your work. Therefore jealousy for any one is very bad.

But I find that there is lot of jealousy even in Sahaja Yoga. Sahaja Yogis are jealous of each other.

If one person is made trustee, the other one will feel jealous. This trusteeship etc. have absolutely no meaning in Sahaja Yoga. It is all false; Drama of your Mother. Your mother has spread a web of Māyā (Māyā jalam). Even then it disturbs the people; one person gets disturbed and the others feel had about it! I do not understand

what to do! Such a big work of Sahaja Yoga is going on in different countries all over the world. I need some one who could be a link between Me and Sahaja Yogis. Of course things are getting sorted out now. But you will be surprised that even now there is lot of discussion about who is the leader and who is what? The second thing with Indians is that they feel jealous in money matters. Even in Sahaja Yoga people have jealously on account of money matters.

Someone has got more money and some less. While doing Sahaja work people see how much money one earns and how much he gives for Sahaja Yoga. The person whose heart is obsessed with money is useless for Sahaja Yoga because materialism has caught his heart.

If you are caught in the clutches of materialism then your ascent is very difficult. This is the speciality of our country only. I have not seen it in foreign countries. In Russia and Eastern Bloc countries there is very little of wealth but they are not much bothered about money. Their heart is so much pure, very pure. Bhakti [Devotion] is possible only with the pure heart. Before meditation, we wash our hands and take bath. It will be better if we purify our heart and pray to the Divine to remove all the negativities that are there within us.

The third thing is the six enemies (Shad Ripus). Out of these Śhrī Kṛiṣhṇa has laid emphasis on Krodha: The Anger (krodha) is the worst of all the enemies; all other negativities emanate from Krodha.

Anger brings to us attachment and then the person repents over what he has said: But in the fit of anger he goes out of self-control and blurts out all the dirt that was

hidden in his heart since long. That comes out of his mouth. We have to be beware of this krodha [anger]. Why do we get angry, we have to think over it.

There are people who are angry with a particular person. There are others who are angry with some society.

So people get angry for different causes. But we should think as to why we get angry.

Some people said to Me that “Shri Mataji, it some one speaks against you, we feel very angry." But if someone speaks against Me then I really feel like laughing at him, because there is no meaning at all in speaking against Me. I am going to love all, even then if they speak against Me then what could I do! But some people are insensible enough. They are to be pitied upon. We have to think that such a person is a big fool and we should look very compassionately at him. This outlook will pacify his anger. In our country there are different kinds of people and organizations who get angry. They will be angry with someone, beat others and kill some others. This is becoming a social evil. This violence is very dangerous and for this they recruit army of their own. It is very dangerous. If some one does so for his own protection then it is justified to same extent, but if a person is a seeker [bhakta] then why does he need protection at all? A seeker is always protected. Who could touch a person in whose hearts resides Śhrī Mahādeva? Who could destroy such a person? Whatever is done against them, no amount of troubles could destroy such seekers, but those who harass them will get destroyed themselves. You should have full faith in it. Keep your heart absolutely pure. Only in a pure heart it

could work out because the reflection of Shiva falls in our heart and for that the heart should be pure.

It is said that Shiva gets angry only once. But I have seen him getting angry many a times. It is his right. If some one works against Ādi Shakti, then he has the right and he has very long hands. He finishes up such people because he knows that Ādi Shakti will not do anything herself. She will not punish anyone.

She will forgive all those who commit sins against Her. The powers of Shiva are limitless. When He wants to punish then no one can stop Him. Who is there to check Him? He has got his own protocols, which could not be changed.

So in their individual lives Sahaja Yogis have to follow Lord Shiva. If you do not follow Him then first thing will be that you will have heart problem. This is the first punishment. It works out in two ways. Firstly with excessive anger your heart catches and secondly as after effect of the anger when a person repents he gets the disease of `Angina'. Both, Anger and repentance are harmful. But one can not get rid of anger because like drinking anger also becomes a habit. Once one starts enjoying it the face of an angry person gets distorted and he goes in the state of delirium. No one can control such a person.

So, as a solution, I thought that if you sit before the mirror and get angry on yourself, rebuke yourself and say, `I am the most stupid fellow,' then, maybe you get rid of your anger: I am saying that it is possible to get rid of anger.

But the problems are so complicated that it is difficult to find out solutions. Further it is seen that the more attention we pay to some thing, the more we react: There is reaction to everything and this reaction is much more in foreign countries. Here there is a carpet, immediately they will say, “I don't like it, I like it." Who are they to say all this? But it has become a fashion to say `I like it, I don't like it,' as if everyone were a renowned doctor who says `I like it,' `I don't like it'. This should not be said. This is the indication of your bad Āgñyā. What do you think about yourself that you say”I like it, I don't like it." You have no right to do that.

Someone offers you a beautiful flower and you immediately say, “I don't like this flower." You are unable to understand the feeling of love of that person because Shiva Tattwa is absent in you.

You are unable to understand the feelings of love with which the poor fellow had given you that present.

In India we have the example of Sudāmā. Sudāmā went to meet Śhrī Kṛiṣhṇa and took along roasted rice to be presented to Śhrī Kṛiṣhṇa. Śhrī Kṛiṣhṇa ate those rice with great respect and love. Anything presented with the feelings of love is just like `paras' chemical which when put behind the glass, makes it a mirror. Similarly, if you have feelings of love for someone, but for want of money you offer some small present then it should be received by him with the same love and respect. This feeling of love gives a subtle sight to the person. It is artistic, Art emanates from it.

So how much artistic is this art of love! By this you could see, how much love is there in this person? How much

loving is he! How gentle and nice is he? When you start seeing this quality in others then you will look within yourself also and think, `What am I?' `Do I have that much of love?' `Am I so gentle?' `Do I have all this goodness in me or am I rendering lip service only and thus confusing the people?' Matter of fact by our misdeeds we confuse ourselves and none else. By our wrongful thoughts and styles of life we can give comforts to none and to ourselves, not at all.

So from the point of view of `Swārtha' [Selfishness]. The word Swārtha is very beautiful. `Swa' means `self' (Ātmā). You must know the meaning of Self. For this purpose people do the Pūjā of Lord Shiva.

But I have seen that the worshippers of Shiva are hot tempered, miserly and what not! No deity is as generous and as loving as Lord Shiva. He is the source of love. The love that is flowing today is emanating from His Holy feet. It is because of Him that human beings are bathing in the ocean of love and all this work is getting done. After Self-realisation when you attain that state, the state of say Jeev Ātmā, then your attention gets established in the Holy feet of Lord Shiva and the qualities of five elements (Pañcha Tattwa) become very subtle and manifest.

Already I have told you about the four elements but the fifth one, `Ether', I didn't touch. In Hindi we call it `Aakash Tattwa' [Sky Element]. When a seeker ascends, he attains subtle Ākāsha, the Subtlety of Ether element. There is no need to activate this element. If a seeker has some problem, this element is omnipresent. It is present every where. Your attention immediately reaches where

it is required. It is just wonderful! It is like that; people may call it miracle, but it is not. In Sahaja Yoga if your Shiva Tattwa is awakened they all subtle the subtlest qualities and the subtlest state that is within you, gets awakened.

Therefore first of all we should purify our heart.

So far I have talked to you, about three enemies. The fourth enemy present within us is `Ego'. Egocentric ladies behave like men. They start walking like men, like ladies they can not walk. Ego comes to them for many reasons, because of money, beauty, High Education etc. Whatever the cause, under the impact of ego, ladies start walking like men and ego-effected men start behaving like women. I mean such a man makes himself up, for hours sits before the mirror, combs his hair again and again and all sort of stupidity. Such a person behaves like women. It's for the women to do the make up. He cannot walk straight. From behind, if you see him walking you will feel that it were some lady in male dress, moving ahead with ego. They get intoxicated like elephants. In all their activities, ego is apparent. It is difficult to understand the cause of their ego. What for do they consider themselves something special? All these things are stupid and meaningless. In Sahaja they have no meaning at all.

So if you consider yourself something special, you are finished, there is nothing left in you.

So it's not wise to imagine yourself to be a rich person (Raeeszada) or some thing great. Now even the poor people suffer from ego element; Dalits [down trodden] also suffer from it. It's beyond understanding: People talk

in such a way and think themselves to be something very great. What are you as an individual? Thinking of oneself like that is going away from the state of joy (ānanda); because the power of Shiva takes the seeker to the state of joy. The seeker does the Bhakti of Shiva, to have this bliss of joy. But I have seen that most of the Shiva bhaktas are short tempered type. No one could talk to them, what is the use? Natraj sākṣhāt, from whom emanates all art and joy, who is joy incarnate, how could these so-called pseudo devotees be called His bhaktas? They hang such a big linga in their neck that it could give heart attack. What is the need of it? You are yourself the sākṣhāt linga swarūpa. Without becoming that they say that they are Shiva bhaktas! On one side they will do Shiva Bhakti and on the other, fight with each other. They have different marks, Shiva bhaktas have different style to put Sandal out their foreheads and Viṣhṇu bhaktas have different style. What is the meaning of it? Vertical application of Sandal on the forehead means that we are ascending. Alright, if you are ascending then you should be peaceful. It should be applied both ways, vertically and horizontally; otherwise do not apply it. It should have some meaning. It is the central path leading to the goal. By passing through it you leave behind all the negativities. Before criticising others criticise yourself.

I am like this, I am like that, say it to yourself and when you start doing that, then all the bhoots [evil spirits] will run away because by our continuous thought process, by our Āgñyā; we have gathered all these negativities. The excessive use of Āgñyā creates all the problems, every

thing becomes mental projection and such a person becomes very troublesome.

He himself is always in fixes. By troubling others one could not be happy. It will have its impact on you even if you are a stone. It will have its impact and the person becomes miserable. Mother thinks of your comforts. She desires you to be comfortable, contented and peaceful. She wishes you to be loved.

So that you become gentle. This is the method of the Mother. But Lord Shiva's method is quite different.

He tolerates to a limit and then deals so severely that I get terrified about that person. What will happen to this man? Where shall he reach? What is He doing? But Lord Shiva doesn't think all these things.

He doesn't forgive evil doers. He forgives only those who are worthy of His forgiveness. He blesses those who meditate upon Him continuously. But the person who does not basically want to get improved, Lord Shiva sets him right. It's true. That's why we should be scared of Him: `Bhayankara' [fearful, terrifying] so one of His name. Because in anger he forgives none. But the worst of his anger (Kopa) is at the time of pralaya, in the night of doOm At that time He destroys everything with his anger. I told you that it is the last judgment: which path you take to, where you go, whatever you do, it is fully recorded in you.

According to your deeds, you go to hell or to heaven. It is Lord Shiva who sends people to hell; I do not do that. I have nothing to do with Narka [Hell]. But Shiva will take the person from his legs and throw him in the hell. You may keep on saying that `I am the worshipper of the

Mother, I am her follower, Why am I being punished?' I am not instrumental in it. Once some one calls Me Mother then I can not think ill of him. If I am the protocols (Maryādās) for Shiva then He is My protocols too. But we both have altogether different natures.

So you have to be very careful.

Lord Shiva is the eleven Rudras of Jesus Christ. These Rudras are the form of Lord Shiva.

So you have to be very careful. I have to warn you because even in Sahaja Yoga people come to earn money, to do ill of others and to be unjust. Such persons are sieved out. But as soon as they are out, they get in to the orbit of Lord Shiva. Then I am told that they have gone bankrupt, they have this problem and that problem. I said please don't tell it to Me now. He himself ran out of his protection, now who could save him? So you should try to seek your protection in Lord Shiva. Of course, you are protected by the Mother, yet you should seek protection in Lord Shiva and for that I have told you about five elements. You have to attain the subtlety of these elements. To achieve that State it's necessary to meditate regularly. Those who meditate could be distinguished from those who do not. There is no doubt about it. Now those who meditate but whose attention is not there in meditation, those who do not have understanding or expertise for meditation, who are lazy about meditation, their meditation also could not be successful. They can not get benefited by meditation. Meditation should be so deep that each of your cell gets filled with joy and joy pours out of them.

The first and foremost blessing of Lord Shiva is that he gives you Joy, fills your being with joy. Only the chanting of his name makes one joyful, but people behave opposite to it. They do not behave in the expected manner. I am very surprised that the people whom we think to be Shiva bhaktas [devotees], how could they be so dry? They could not be. There could also be one more reason for it. Those who keep over busy all the time, they become right-sided. Such people get disconnected from Lord Shiva and then He shows His powers. You know it already that Goddess Saraswatī is the sister of Lord Shiva. The worshippers of Saraswatī, the people who are busy in acquiring knowledge, those who are keen seekers of art, should know that she is the sister of Lord Shiva, that Sister's relationship is very important. If you try to go against her, create impure literature or bad books and thus misuse your knowledge, then Lord Shiva punishes you with heavy hand. His sister is very important to Him and going against her is a terrible sin. For Ādi Shakti too, Lord Shiva has very rigid rules and protocols. Now Sahaja Yogis have to pay attention towards themselves first of all. I do not mean to say that they should sit before the mirror for hours together. Not at all, sitting before the mirror is considered to be a disease. What I mean to say is that you should have attention towards your `self' and see what is the problem in me? `What wrong things I do?' The straight path, that is told in Indian culture, should be taken. Nowadays people think it appropriate to live as you like, `What's wrong?' But it is not proper. In India, one has to live according to Indian culture. Your lifestyle should remain connected to Indian culture because in it

great importance is given to Shiva Tattwa. Shiva Tattwa has created all our Maryādās. The moment we stop following these Maryādās, we are finished. All these Maryādās are because of the grace of Lord Shiva. Whatever has been told to us so far, do not do this, do not do that, Shiva has created all these `Maryādās'. He is so much concerned about His Maryādās. The moment you disobey them, you get affected.

People have created so many wrong ideas in the name of Shiva Tattwa. Many of them think that by taking Bhang [an intoxicating herb] Shiva Tattwa is awakened.

Some others are of the opinion that drinking of Alcohol submerges you in Shiva Tattwa! We have created such wrong ideas. Lord Shiva drank poison, would you also drink it? He drank poison to make the world free of it: He ate the poisonous Dhatura.

So that people don't have to eat these poisons. Similarly you might have heard that Sāi Nāth smoked tobacco, because in Maharashtra most of the people are addicted to take tobacco, so Sāi Nāth thought that why not consume the whole tobacco of Maharashtra? But people have taken it the other way.

They say Sāi Nāth used to smoke Chilam so why not we? Śhrī Sāi Nāth wanted them to get rid of this bad habit and that's why he wanted to finish up the whole tobacco. Now the Goddess eats up the bhoots of the whole world, would you also eat bhoot? Devī takes up all the diseases that are there in you. Would you also absorb the diseases of others? It's not your work.

So, what all these Sādhus are doing? You have neither the powers to do that nor is it your duty. Your duty is to

cleanse yourself, correct yourself. First you attain that state then everything will be alright. Without achieving that state it's useless.

There is absolutely no use of doing all these rituals. Many things could be justified in wrong manners, but if we go in the right direction, in right manner, then first of all we should cleanse and purify our hearts.

All these habits, we are addicted to, affect our heart. In the olden times disciples were made to live in jungles, amidst snakes, scorpions, other animals and insects, so that they were not addicted to luxurious life. At the most they could live in huts done with cow dung. They were made to sleep there and lead a very simple life. Very few simple clothes were given to them so that they could not be crazy about clothes, shoes and special type of food. It is unnecessary to say all these things to Sahaja Yogis. You know that your Mother could live anywhere, could sleep anywhere; could eat any food. Indians are very fond of tasty food. Sahaja Yogis invite each other for dinner and lunch. Ladies, specially; ask Me to come to their houses to eat. I say, it's difficult for Me to go and eat anywhere. Even in My own house I eat without salt and sugar. Right from My childhood I have made Myself insensitive to the tastes of tongue. Whatever is available I enjoy Myself of it. But our tongue is used to different tastes. All Indians, whether from U.P., Punjab or South [India], all are very expert in this regard. With tasty food they befool people. My husband likes this, My husband likes that. What to do? Women will be slaves to their husbands and day and night keep pleasing them. The

one who talks about food all the times is not a Sahaja Yogi.

In Milan, at the time of Guru Pūjā, I Myself had to cook. What to do? For four years I Myself had been cooking because no one else could prepare tasty food. Sahaja Yogis [Indians specially] would say `Mother, it is just like plastic.' Indians who come their for Pūjā would like to see Me. They have a special right on Me. Also they are very critical of the food offered to them. Now one more thing has begun.

Indian Sahaja Yogis need attached bathrooms! How their parents used to live? Now they want British style attached bath rooms. I am mentioning because I am tired of it. In Ganapatipule I provided Western bathrooms for the foreigners and Indian for Indians. I thought Indian Sahaja Yogis would like the Indian style. But Indian Sahaja Yogis demanded Western bathrooms. I said, take tumblers and go to jungle, that is how you will improve. They have been going for years like that. But now they have become big Sahibs! Then the poor foreigner Sahaja Yogis said, Shri Mataji we like Indian style bathrooms. There are very clean, please give these bathrooms to us. Then I changed the arrangement and Hindustanis were very happy that they have got attached bathrooms. You should be ashamed of it. Sahaja Yogis talking about such things should be ashamed. Your forefathers used to go to jungle with tumblers and now what are you demanding? Have you got some disease or any other problem? Unnecessarily they put Me in trouble.

But somehow it struck Me and things were managed. You will be surprised, Indians who come to Cabella, do not

like to live together. Western Sahaja Yogis are very rich, they have got cars and other facilities, but they sleep in Hangar. But Indians need a special place; they will stay in hotels. They cannot sacrifice their comforts. They have not learnt that this modernism is beyond Me to understand. These foreigners have no servants.

So they have only one bathroom in their houses because they themselves have to clean it. Since you can afford to have servants, you keep many bathrooms but all these habits will take you away from your power. Your attention will fritter away. Frittering away of the attention in absurdities will make you just an ordinary person.

It's a fashion, nowadays the ladies will go to beauty parlor, the face will remain the same but they will throw away their money. Brahmin ladies of Pune wear sleeveless, black goggles and drive mopeds. I could not understand! Pune is `punaya patnam', but what is this Puṇyai [good deeds]? Thus we have adopted Western system without even thinking of Shiva Tattwa. Look at Shiva. He is not bothered about clothes.

Even in His marriage procession He sat upon Nandi, the `Ox'. Why Nandi? Because Nandi is His disciple.

He obeys His commands and that is the reason that Nandi is Lord Shiva's most beloved disciple. Shiva sat upon Nandi and reached the place of Pārvatī. Of course Pārvatī had no objection but her brother, Lord Viṣhṇu, was surprised to see this strange bridegroom. I do not mean to say that you should dress up shabbily at the time of marriage. To accept every thing, all sort of foods is nice. Wisdom is your ornament. But these people will keep on criticising their hosts for the food that they offer.

What food did they prepare? If the food was good then they will ask their wives to prepare like that.

So this taste of the tongue is in abundance in India. It should be reduced. These foreigner Sahaja Yogis eat your Indian food, I have never heard any complaint. But none of you could take their Western food. Till you are caught in this temptation, you cannot have this deep joy. In olden days seekers were asked to renounce every thing to achieve the joy of Lord Shiva. First renounce, go to Himālayas, stand on one leg. You should not wear any clothes. Take a dip in the river and then meditate with wet clothes. They used to torture the body.

Even these days Gurus beat their disciples. They do not give realisation so easily. After lot of torture and hard work a few seekers get it but such seekers get established in it.

Sahaja Yogis are given realisation without undergoing such penance. Their previous Saṁskāras [habits] still linger on in then. What to do with that? These sanskāras are to be pushed away, to be finished.

There is no need to get in to extremities. No need to renounce home and everything. There is no need to do. Dravidi Pranyamas [controlling the breath]. But one thing is a must, you have to reduce this temptation of taste. Temptations for the taste are to be gotten rid off. It is very necessary. Freedom from taste is a big achievement. People get enraged if they do not get food of their own choice. They throw away their plates, beat their servants and so on. If you make yourself insensitive to taste, then I think, many sweet shops will close down. However, what I mean to say is that the body should not

be given much importance. If you sleep on the bed, then for ten days you should sleep on the earth. Without enslaving your body, you cannot achieve your ascent. Many people can not walk at all because they have the habit to travel by car. They keep on borrowing the cars. None of them will think to go by bus. In olden times there used to be no bus at all. We used to walk five miles every day to reach the school though we had a car and every thing. But we were very fond of walking barefoot. Walking barefooted on the earth is good to receive vibrations. You should also make the habit of walking without shoes. It's very important. You will be benefited, Mother Earth will have your vibration and you will feel nice.

We have become slaves to the comforts just like Nawabs. What did the Nawabs achieve? Similarly our lives will be wasted if we do not come out of the clutches of the slavery. First we have to reduce the slavery and establish Shiva Tattwa in our hearts. Nothing else is much important, beautiful and fashionable dresses etc. Whatever is available, wear it. You will lose nothing. On the contrary you will be happy that you are a contented person. Now a days the price of gas cylinders in India has been increased by Rupees Sixteen. The ladies opposed the price rise and had a procession. I saw their photographs in the news paper. All were so well decorated that I said that each one of them might have applied powder worth Rupees fifteen. Why are they going on strike now? No one thinks of the increased salary. We used to pay Rupees twenty-twenty five to our servant. Today he gets two thousand five hundred, clothes and

other facilities, yet he is complaining. When salaries are increased so much, would not the prices increase? Salaries and prices rise with the same speed. There is a story that in Sri Lanka labors were given one gold brick a day. One person received two bricks against one day's work. He went to a barber shop for shave.

He asked from the barber, “What are the charges?" “Two bricks” came the answer. As the income, so the expenses. It's unwise to keep complaining about price rise. When your salaries are so much increased then why to keep crying about the price rise? It's a very simple thing. If we learn it then socially also we could achieve Shiv Tattwa.

I was with Gandhiji in his Ashram for some time. People staying in the Ashram used to run away because they were to clean the bathrooms of others. No sweeper was engaged in the Ashram. One had to wash ones own clothes, wash ones own plates. Every one had to take boiled food, at the most a little raw mustard oil put on it. How many Hindustanis eat such a food? Most of the people ran away from the Ashram in two-three days. You people should also learn to be above the tastes of the tongue. It will be better if you take boiled food for a few days. No mother would suggest such a thing to her children, what do I do? It is damaging the Shiva Tattwa in you. If you are much absorbed in tasty food then Shiva Tattwa will disappear and all the labor will be lost. It is not good to be absorbed in eating all the times.

People in olden days used to observe fasts and sacrifice some thing. If you are contented then there is no need to

think of food all the time nor to invite people at your place.

Cast system is another big problem in India. Kayasth is separate, Brahmin is separate. Even now it exists. Each one of them forms a separate group. Now you are all Sahaja Yogis, then why should you worry about these castes? If you were to do all these things even now then why did you come to Sahaja Yoga? There is no Caste and creed in Sahaja Yoga. What is the caste of Lord Shiva? People with one eye blind, bare footed and Limb broken were taken in the marriage procession by Lord Shiva.

So it is against Shiva Tattwa to be concerned about castes and to think that different food should be prepared for different castes. I could never understand as to how the people draw pleasure out of it! What's the reason Bengalis want Bengali food, Madrasis [Chennaiis] want South Indian food? Once I asked why there is no standard food in Airlines? They replied, “Shri Mataji, which is the standard food in our country?" That's right. Everyone has liking for the food of his own state. One should have sweet tongue. One feels as if Rāvaṇa's are coming out of the smiles of certain person's and when ladies speak, it appears to be like `Chandika'. Both men and women are very strange. Where is Shiva Tattwa in these strange habits? Lord Shiva is the ocean of love, He bestows boons even on Rākshasas. If we have to awaken Shiva Tattwa with in us then how could we be caught in such stupidity? How could we do all that? Tell Me. The way we criticise each other and call high and low, it is not like Lord Shiva.

The streams of love are flowing in Lord Shiva, While bathing in this ocean of love, you should not say such baseless things. There is no use of it. We should enjoy each others love and understanding. Of course, Sahaja Yogis do not fight with each other. With great love they meet each other. However, their small, small individual likings, eating and moving should be corrected a little hit. If we do that it will be wonderful. Your attention will go towards your heart. It will not remain entangled in these things. Fashion and designing is much more rampant in foreign countries. They create different fashionable dresses and the wearer thinks very great of himself or herself. Italian people are very much affected by these things. But you do not have to be caught in it. Lead simple life. In our country simple people have attained heights.

During pre-independence days Gandhiji asked every one to wear khaddar and thus he set the people right.

Now you have to control yourself because you are enlightened beings.

You are in the Holy feet of Lord Shiva. Correct yourself, do not try to correct others, correct yourself and feel blessed that you are a Self-realised person. How many realised Souls were there in the olden times? Today you are in thousands.

So start talking to each other very sweetly, from the depth of the heart. From heart if you talk to people no one takes ill of it. Observe all the protocols (Maryādās) with your children and elders. This way you will make yourself and others happy. But without the blessings of Lord Shiva you cannot do that.

So look within yourself and see that you are an enlightened person. Am I patient enough or not? Do I quarrel with others over small, small things and find faults with them? Then definitely there is something wrong with me. Put your attention on that, only then you could be cleansed. Until you know your shortcomings, how could you cleanse them? This cleansing is much needed.

Only by this cleansing you could visualise the Divine Father. The God Almighty within you and other people could also have this bliss.

May God bless you.

[Shri Mataji talks in English:] It is a very long lecture I have given in Hindi language; and because there are very few, also, Sahaja Yogis from abroad.

What I was telling them was that about the Principle of Shiva is in your heart and that reflection is not on a Chakra, but on a... like a mirror. Now, whatever is visible of you is this mirror. In this mirror, what reflection you have? Do you have a reflection, which is clear, clean? Have you cleaned your heart, have you cleaned your mirror that is reflecting? That is what one has to see. Now, what I told them at length was this, that how there are six enemies we have got. And all these six enemies, one after another, try to corrupt us. Out of that, I have told them about five. The sixth one doesn't exist much in India, which we call as lust, is much less. But, for foreign countries one has to know that it is one of the major things that they have in the West, because they think lustful life is the only life worth living. Beyond that, is Shiva. And that's why we have to we have to understand

that in our heart, the reflection of Shiva is only possible in complete form when we have cleaned our heart. To have malice for others, to have lust for others, to have anger for others, to have envy for others, all these reactions within us act and our heart becomes like a stone, it cannot react.

So, if you have to reflect the quality of Shiva, which is very important today, in this Kali Yuga; very... there are very few people who are really reflecting the image of Shiva in their own character.

So, it is important to watch yourself and see for yourself, what's wrong with you? Where am I... where is my attention going? Where am I going? What am I doing?, If you go on judging yourself and not others.

Also, in... one of the Western things is that they think they have a right to criticise others, everybody.

“I like it, I don't like it." Who are you? Why do you say such a thing? Somebody had made a beautiful, say, arrangement for you; you sit in his house and nicely say, “I don't like it” to hurt that person. After all, who are you? What do you think of yourself? Who are you to judge? For Sahaja Yoga... Yogis, is prohibited to say, “I like" and “I don't like." Is prohibited. Look at Shiva. He likes everything. What He wears? Also snakes. He likes all kinds of animals. Every type of thing that we think is not good, ugly, for Him they are not. For example, in His wedding He took with Him, in His `Barat', people who were all infirm.

Some people had one leg; some people had limbs broken down.

Some had only one eye. All such people He carried with them. To Him, these people were very dear and He looked after them, because He is the source of joy. He is the One who gives us joy. And the One that makes us joyous. The real joy is only possible if, in your heart, His reflection is there. But if your heart is full of all things, that once I have described, it becomes a dirty, very, very dirty mirror.

Very surprising, I told them also, that compared to Indians, Westerners are not so particular... Western Sahaja Yogis are not so particular about their comfort. Though they come from a very materialistic surrounding, they are not so much bothered. They can live anywhere, they can be happy anywhere.

That's a very good stage they have reached and that's what's... the Indians must try to follow and don't pay attention to nonsensical things. It is not necessary to waste your energy on nonsensical thing. Then only you can have a real Bhakti for your Self, for your Ātmā and that is what needed today, that your Spirit should shine in your character, in your behaviour and in your personality. If that happens, then you have achieved what Sahaja Yoga wanted to do for you. Is important today, very important. If you read the newspapers, you can't read it. And what you need is to change; the transformation; as we in Hindi call it `pariwartan', of human beings into Selfhood, into self-awareness, into the Spirit. This has to be done.

And the time has come; this evolutionary process has started. There are so many of them who have got it.

Now the old saints and people who were Gurus, real Gurus, they used to really test the disciples by making them stand on their heads for years together, sometimes put them in the water, do all kinds of things. They used to beat them and they were very harsh, testing all of them. And then only, one of them used to get realisation. Now, what I thought of, its [it] takes too much time to cleanse them, to put them into all kinds of dresses, this, that, send them to Himālayas or to Gobi Desert. I thought it will take too much time. I said why not first enlighten them? Give them the light. In that light they can see their problems and they will themselves correct themself. They will be their own Guru. And it was successful.

It was good.

Now you can see for yourself what you are doing, what is your problem, what makes you so much different from others and what will elevate you. Because Sadāśhiva's place is above the head, above your thoughts, above your mind, above your emotions. It's here and you have to cross this limit. Only when you do not react to things and also to you nothing is important than Shiva, then only it will work out.

So, in some things Indians have to learn and in some things you foreigners have to learn.

So many things you have done, I must thank you very much. People used to think that I cannot do anything. I mean, you have given up drinking, you have given up all kinds of bad habits, you are no more womanizers, your attention is so clean, so many things you have done, which is really praise-worthy. But still, you must learn that still there are certain things lingering, which must be

cleared out and must be absolutely finished. You don't have very much politics, but sometimes there is also politics... group forming is there.

All this has to go away, because for Shiva, what is this? The whole universe is at His feet. To Him to have a one group here and a one group there, all that doesn't matter. To Him, it doesn't come into His head, you see. For a person like a very big ocean, it touches many shores. But in itself it is a big ocean. In the same way is Shiva principle and you all should develop that principle of Shiva. And then see the joy, the joy of this great ocean of love.

May God bless you.

Contents: 1999-03-18 **Gudi Padwa Pūjā (English+Hindi), Noida, Uttar Pradesh, India**

[Shri Mataji talks in English:]..... The goal that is yours... and the goal that is yours is the fulfilment of your being, to become the Spirit. It's it's very-very subtle to understand. You think you are doing nothing wrong what's them, after all, why I am doing some here wrong or something serious, the body should react, no. Nothing will react, neither your mind nor your body.

You see, all these years, My experience has been very simple, that there are some Sahaja Yogis still involved in the Lakṣhmī principle. Like, they want to cheat Me, they want to make money out of Sahaja Yoga. Then there are some people who want to do business among us. All of them have failed very badly, failed so badly, that they are like bankrupts, or they are in jail and all kinds of things.

So never do business with a Sahaja Yogi. For a Sahaja Yogi it is very important not to do any business with the Sahaja Yogis.

If you understand this same principle you'll not do business with Sahaja Yoga. Of course, you can't do business with Me also.

So, this is a very, very simple thing in which people start doing. For example, they meet two Sahaja Yogis, one from, say, from Japan and another from, say, America. And they start saying: “Oh, you are a Sahaja Yogi, I'm also Sahaja Yogi, can you give me some false paper or you can give me some report?", they go on asking you questions. “Baba, we don't want, we don't want to do that." They are not interested in [UNCLEAR... they are interested] in what you have and this is something one has to learn, very cleverly and intelligently, when people start communicating to you, about the business part. In Sahaja Yoga there is no business among themselves except they have business with Self-realisation.

If you understand this point, small, the money part of it which is quite illusive will disappear. It all works out beautifully if you are surrendered, but otherwise also, it can be worked out even if you are not surrendered, because you see the result and you are hurt, you are troubled and so you give it up.

So whatever happens, it's our watching system I should say, one of the Chakras here, you can see clearly, you are watching, clearly you see how much you have gone into trouble, so you give it up. But, before doing that, we have a very good way of seeing through our vibrations. You just feel the vibrations and see for yourself if the

vibrations are good well and good. If they are not alright, then you should know that there is something wrong. You can judge any human being you like, you can judge any pastor or you want to see any, one of these millionaires and all those things, but first you must find out, that one, is he a perfect Sahaja Yogi or not? This happens within individuals, it can happen in the collective also.

I've seen in the collective people are so much mislead and one negative person immediately knows who is the other negative and then he gets hold of that negative and they start working together.

So you have to be extremely cautious, that you have got your Realisation, you've got everything, you've got also a lot of money in Sahaja Yoga. With all that, you should know, it's a very, very good sign for thieves to walk in.

So you should be very careful and don't get charmed by all the nonsensical things. That's what is the protection from your Mother, that She wants to protect you in this [way] and to... Our whole attitude towards life has to be that of a witness, you see everything clearly. Gradually, this seeing will become so very sharp, so clear-cut, so understanding, that you'll be amazed. Then you'll be using some thing *[UNCLEAR* is there/in the air] anything *[UNCLEAR* you are using/else], then you don't have to think, only you have to know the vibrations, what are the vibrations are, what do the vibrations say, because they are there to guide you.

Those who are not yet very good at vibrations should try to establish them. If you are not good at vibrations that means you'll not judge people rightly, nor will I have knowledge proper.

So first you must get your, all your vibrations corrected and also Chakras corrected. After that you can see what are your associates, who are they. See actually, your mind now is so enlightened that you can straightforward see everything before you.

But if you don't use that enlightened mind, you'll be amazed there are some forces of negativity and once these *[UNCLEAR* two] forces start, see actually, I should say we are at a juncture now that these things won't happen anymore but [laughs] when I started Sahaja Yoga it was very bad, very bad situation and we had half-baked, quarter-baked, one sixteen-baked [general laughter] people. And I just did not know how to tell them because, if I tell them anything, they would just run away, they would not come to Sahaja Yoga. While in the other places like Guru's, what they do, they take money and `bas' [finished] that's all. Now people think now we have given money to the Guru, how can we leave and they go on giving money and stick around. But in Sahaja Yoga there is no money involved, so they come then they disappear. Very common; it's very, very common that they come for a short time to Sahaj Yog, but if they are really special people, they just stick and start seeing everything from the right angle, because they are enlightened, they've grown up, they're mature.

So this is how we have to come back, this horrible night of Kali Yuga through Diwali. This is what we have to do, to be humble and to find whether you are all right or not, whether you are going in the right direction or not. It is you only who can do this, with vibrations you can immediately know that you are catching, or you will know

you are right. Whatever decision has to be taken, you have to use your hands fully. It's not talking that is going to help. It's not giving lectures that is going to help, no.

It is through experimenting, through understanding through the feeling or the deep, I should say, the deep impact of everything that will communicate to you what sort of a people they are, what they are talking about, what you should do. This could be little mental, but later on it becomes absolutely beyond the mental activity.

Now, as it is, I said that Kali Yuga is over, is about to finish. But still, they may be people who would like to go back to this kind of normalcy, so-called. But there is a way out for all this, is simple meditation.

With meditation, you can achieve whatever is to be achieved. And then you'll be surprised that we have a very, very, very important thing to know and the most important thing is to be watchful about yourself, that I hope you are not falling into the trap of Lakṣhmī. The same Lakṣhmī that decorates you, can also disfigure you.

So we have to do everything to keep this beautiful Lakṣhmī, this decorated Lakṣhmī as our ideal and it works out.

Our aim is this, our ideal is this and we have to do this so we can establish the new government, very beautiful government, our all attitude should be such that we have to be alert, because you become meditative. As soon as you start thinking about something you'll become meditative. The thinking will go away. You won't be able to think. And then you can be lost. When you are meditative then you cannot be lost. Why? Because then you have given your life in the hands of Truth. You have

given your hand into the hand of Reality and that guides you that protects you along. They watches, that watches, that helps you, you can never go wrong, even if you are meditative, don't you worry nothing will happen. But if you are never meditative, then it's impossible to say. It's impossible to say, it's impossible to mature, you have to be very meditative to mature. That's very important. I would say that all the Sahaja Yogis here, today, are doing this Pūjā and they can be also another Pūjā of enlightenment, I have been called or whatever it is, but you have to be very-very careful not to denounce your meditating, no. What you can do is to watch how far you have gone, how far you have solved your problems. As soon as you see that, immediately, you become a complete realised Soul.

So the guideline is such that we should know that we are realised Souls. And what is so important? Why are we, have realised Souls? Not only for our desires, for our pure desire, but also for others. And in that understanding, that we are not only for ourselves but for others you become collectively conscious.

And you stand with others. You stand very well. Otherwise, you are lost and others are also lost. This way is the way we have to really go ahead, go ahead towards the Truth and bring that truth for other people and save them. This is how you can express your love to them, all your caring.

This subject, which is very difficult to handle I think, because of, [laughs] I should say that to talk about this subject is much easier than to assimilate this within ourselves.

So now when you are listening to Me please try, that we have to meditate afterwards. In meditation you will assimilate and the same power that you think is within you, of discrimination, of giving vibrations, of doing all kinds of things out of Sahaja Yoga will be completely, continuously be active. [Claps Her hands.] But if you do not meditate, if you are somewhere else, it can't work out, won't work out.

So today is the day to celebrate and to be happy that we have so many Sahaja Yogis all over, there is hope for the whole world and we can save all the people who are lost in the wilderness. That's a fact no doubts. But after celebration and everything, we should sit on the, we can call, on the asana anywhere and watch what is happening and you'll be amazed that within the meditation, you will be revealed with all the beauties you have achieved, all kinds of things that you have achieved. And all the worries and botheration of things disappear. This should happen to you all. And this is what I request to all: to have this special capacity to understand yourself.

My own hope is fulfilled. To see you sitting down here, I feel overjoyed. And same way, you will also feel, when you all will try to raise the Kuṇḍalinī of others, establish them in Sahaja Yoga, to be amazed to what will happen to you. It's so joyous to give Realisation to others. For that, you don't have to do anything, you don't have to pay anything, nothing of the kind, this power you have, which is awakened that's all. What you have to do, where ever you go you just have to awaken the Kuṇḍalinī of the

person, give Realisation. Nothing else to be done. And that's so joy giving, I feel so happy about it.

So today, I bless you all with this special power that you give Realisation to people and look after the Nābhī of the people and whatever it is. It's very, very important to understand how far you can go. We have to change the world, we have to save the world, it's your responsibility. You have got Realisation, not the others.

So don't try to find faults with others, think about you. You have Realisation and it is expected that you should spread Sahaja Yoga.

Thank you very much.

May God bless you.

[Shri Mataji talks in Hindi: MISSING.]

Contents: 1999-03-19 **Talk to Sahaja Yogis, After Birthday's Felicitations and Before the Evening Program, New Delhi, India**

I bow to all the seekers of Truth. All this being said on My Birthday really embarrasses Me, because it's all being already scheduled, it was all timed out. It had to happen this way and the time has come now, that this whole world has to take to global understanding. Human beings, I was surprised, are how anxious, in those difficult times to get to the truth, because very difficult to carry on with the truth, when there is untruth all along. And the way people get after you, when you talk of truth, it's also a very hazardous task to fight them, those who are just always going to cruelties, to untruth, to aggressiveness. These are all self-destructive elements. Also we have other self-destructive elements within us like drinking,

smoking, we can say also other things like drug-taking. But people do it. Just they do it. Not that they don't know, but they just do it, because of the influence of the time. And that is what is the Kali Yuga, where we destroy ourselves and try to destroy others and have a kind of a funny temptation for this, not only that, also we enjoy all this. All this cruelty, all this aggression we enjoy.

Now when do we say that the Kali Yuga is over, we should know something about Kali Yuga. Kali was one of the Deities who was supposed to bring in Kali Yuga and all the problems of Kali Yuga. Firstly, it creates illusions, bhranti. It creates illusions. People will not understand who is a real person, who is a unreal person.

So we have many false Gurus as you know, we have many false propagandists, we have many people who talk big, but there is nothing in them. This is one type of a bhranti that Kali Yuga creates.

Once it so happened that Nala and Damayanti, two were in love with each other, they were husband and wife and Damayanti was separated from Nala by this horrible thing called Kali. This Kali fellow has been doing this kind of work, is to create problems in the minds of people, disturbing families, disturbing nations, disturbing all the good wishes and the good feelings among human beings.

So once this gentleman, what we call Kali, was caught up by Nala, Nala, the one who hated him. And Nala said that: “Why don't you allow me to kill you? You should be killed, because you are such a horrible person, you create such bhranti, you create such problems for people." He said: “If you want to kill me, you can kill me, but first listen to my importance, to my mahatmya."

“What is your mahatmya, what is your importance?" He said: “My importance is, that when I come on this earth, when I rule on this earth, I know there will be bhranti, there will be chaos, there will be problems, but people will be so much fed up with that, that they will seek the truth. And those people today who are going to the hills and dales to find out the truth, will be there as ordinary human beings, as householders and they will find the truth." Definitely they will find the truth. It has been already predicted by Kali himself.

So as you see, lots of chaos is there, lots of problems are there and when you see people, you can't understand how such people who are educated, intelligent, supposed to be at the helm of affairs, can go about with wrong ideas, with wrong things. The problem is this Kali Yuga, this creates this funny situation in our lives.

Firstly it creates a situation where a person starts thinking he is very insecure and he must take to some way of protecting himself. And then where he goes to is a place where he will be destroyed before he knows even that he will be destroyed. The second point is that we have a great sense of jealousy. That sense of jealousy is even more hidden by this Kali Yuga. We feel jealous for everything, which shows our inferiority complex, or I don't know what it is. But we start feeling jealous and out of jealousy we start hating people without any rhyme and reason.

So many countries have this problem. It's said the top politicians, they indulge into this kind of a hatred for other people, without understanding what is the achievement of the other person, is a, how he has

achieved and why should I be jealous? Then we have, another thing is, apart from that is, which is the worst thing as Kṛiṣhṇa has said, is the temper. Hot-tempered people, you see, cannot see the truth. Because at the slightest provocation they become hot-tempered and start hitting others and beating others, or saying horrible things which should not be said. Now, this is another criteria for every Sahaja Yogi to know how far he is out of this sense of khroda, is the anger. To be angry shows that you have no peace within and that you get angry for, [pause], just to attack another person, which is not necessary. Even keeping quiet you can be very much effective.

There is a story about Chinese people that in China there was a fight going on between some people and they said let's have the cocks fight for us.

So they had a cock-fight.

So one fellow took a cock to a Zen fellow and he said that, “What should I do, if this cock has to fight?" And he said that, “Very simple, you teach the cock to be absolutely quiet." He said, “I can't do that." He said, “All right, give me the cock!" And he taught the cock how to be quiet, whatever is happening and whosoever is attacking him.

When he went into the arena many cocks started attacking him and he was just standing quietly, watching at everyone. This settled the thing, because everybody ran away and they thought he is such a powerful thing, he is not saying anything.

So not attacking, not reacting that we achieve anything.

Actually reaction is a very great enemy of human beings, that we react to everything. We should not react, we should just become silent and then this power, which acted, I tell you about, is the power of Param-Chaitanya acts. If you want to react, all right, it says, “Go ahead!" But if you leave it and you just become quiet, silent, it acts. It acts so well, it can act sitting down here, it can act somewhere else. It is such a tremendous power, it is such a effective power, it is such an understanding, knowledgeable power and about all it loves. It loves.

So, when this power comes into existence, in a way, I would say, it is been always existing, but when effective, in the Krita Yuga it is effective.

By that you will be amazed how things happened, everybody tells Me, “Mother, this miracle has taken place, that miracle has taken place", so I know it's not miracle, it is Param-Chaitanya which is doing all the work, all the beautiful things which is trying to help you and trying to suggest its love. You see it is something we can't see, something we cannot conceive with this mind, but it is beyond the mind that it works.

I was surprised in Russia especially I had to face the scientist. Then the scientists were so, so much equipped, so much deep and they understood so well. Even in a place... call, you can call it a place of great learning, one of the oldest Universities, Saint Petersburg University, there also, I don't know what made they gave Me the highest reward. For what? I didn't know. But they said, “You are even higher than science." So this they called as `cognitive science', they gave a name as `cognitive science'. “So Mother, Your all knowledge is of `cognitive

science'." Only thing is, if I tell you something, then you can verify it, the scientist can verify it, everybody can find it out, if it is so or not. But if you put this test to all these false Gurus, you will see they don't have any scientific basis. They have no way of giving you any explanation as to, why this is happening and what is happening.

I had to face all of them, all over the world and I was surprised, they recognized Me and they said: “Mother, this is `cognitive science'“ and like that, everywhere they gave Me awards and things like that.

I never knew what this `cognitive science' is, but this is the knowledge that you get beyond your mind.

With your mind you get is your biased, may be full of jealousy, may be full of anger. But beyond the mind, when you get this knowledge, that is absolute, nobody can challenge it, absolute knowledge.

And if you see this model, from the right side to the left side it will look like a Swastika. I made a model for them to show them. And if you see it from the left side on the right side it will be `Oṁ' written down. And if you see it from down upward it is a cross, that means Śhrī Gaṇeśha who is on Mūlādhāra incarnates as Christ.

So they made a picture, they made a model, the scientists and they found out that what I said is true. And this model really can be shown, I mean one of them is like this, that whatever you know, whatever you say should be verified by even scientists.

I do not discard science, science is amoral whatever you may say, but once they come to Sahaja Yoga, these scientists, they just get transformed. But scientists in

other countries, I don't know about our country, in other countries have reached such a state, such a state that they want to know what is beyond.

All of them come to India, why? Why they don't go to Japan, why don't they go to China, why don't they go to America? To find the truth they come to India.

So, in India this cognitive science existed long time back, of which we are not aware. Like, I must say, Indians suddenly became very much westernized after independence somehow. All Gandhiji's ideas and everything was put on the shelves.

So we didn't know what was so great in our country. Such a great *[UNCLEAR* Sampada], such a great power existed in this country and they knew so many things, so many things about some things that sciences do not know. Now it is for science to find out, whatever they have said is true, or not. I have seen this, is very simple, if you really know the truth and you tell a scientist he'll get after it and he'll work it out. It's not one example that can be, hundreds I can give you, where I told them something, they said, “All right, you verify! You find out, by your scientific methods!" And they found it.

They found it, in so many ways of finding it out, you have in science. But they don't know what to find. They are just going on in this one and that one, they are going to the moon, they are going to this thing, that's not the way. First you find out what you have to find and then see if it is there or not.

I was surprised in the West, though we call them very much sort of advanced and all these things.

But as far as spirituality has concerned they are nowhere. Their Cognitive Science Faculty is very poor, compared to us, but our also is zero. Because we all have become westernized now, all our ideas are westernized and we take all the knowledge from outside. And even those who want to do something about Indian culture and all that. They are so small, they are so incapable of telling them what it is. It has nothing to do with a fundamentalist idea, nothing of the kind, but it is a fact, is the truth, is the reality, which they don't know themselves. They just want to proclaim the Marathi or Sanskrithi Indian culture, but there is nothing like that, because unless and until you are a realised Soul and you have reached that state, till then you do not know anything about the mysteries of Param-Chaitanya.

So for every Indian it is very important to take to Sahaja Yoga. Also for all the people all over the world.

Everywhere, as she told you about Russia, the conditions, very bad, but still, I must say, the Sahaja Yogis are very much happy there. When I was there once, there was this school was on and everybody was worried and we saw lots of tankers passing, this thing and,.

So I asked these Russian Sahaja Yogis, they are more than, I think, one lakh, much more than one lakh, I don't know how many they are.

So they asked them: “Aren't you worried what is happening in your county?" They said: “Mother, we are not." I said: “Why?" “Because we are in the kingdom of God, why should we worry about Russia?" You see, this also is a temperament that changes and a person doesn't tell lies, but he really feels that way and that's how he

gets rid of all these nonsensical idea of religion, cast, nation, this, that. It separates human beings from human beings, but artificially you cannot join them. Many People start talking: “No, no! We should not have all these different things, we should have one." You can't, you can't have. Because temperamentally, human beings are not made like that.

You see, we had a little discussion there in Italy with other religious groups and they said, “We don't want one religion, one global religion we don't want." I said, “Why? Because you want to fight, that's why? Why you don't want one religion? One religion is that you are a human being and that you are a wonderful human being and that you can be one with the Divine. This is your religion which is promised and has to work out." But they wouldn't accept, but the people are changing. They are transforming themselves so fast that, I am surprised, in a country like Turkey we have two thousand Sahaja Yogis and they are converting so many.

So, all these funny ideas that all these priests, mullahs and all those have created are going down. And what is coming up, even we have lots of these people in India, panditas and Shāstras and this and that.

They don't know anything, I would say, because unless and until they feel the Param-Chaitanya their all talking is baseless.

So all these problems, which are created by fighting, by aggressiveness, showing-off, or whatever you may call, can be corrected with Sahaja Yoga, because your attention goes beyond the mind. You go beyond the mind. This Āgñyā Chakra opens and you go beyond the

mind and then you are one with this Divine Power. Once you are one with this Divine Power how it works for you in small, small ways. I mean you all have experience, you all are Sahaja Yogis, so I need not tell you, but everyone can tell so many examples by which he knows, that is the Param-Chaitanya which has worked it.

So, first and foremost thing of every seeker of truth, who is a real person, is to first get Self-realisation. That is the essence of spirituality all over the world. Even if you read Bible, if you read Koran. Nobody has read them, that's the best part of it and they are trying to say things which are very shameful, which are not there. And they are fighting for that, with all these things they have helped us very much to show that the essence of all these religions is one and out of that will, one day, people will take to Self-realisation. Once they take to Self-realisation then they have to grow. Once they have grown into it they can see, all of you know, you are all Sahaja Yogis sitting here. You know how much you have gained and how much you have achieved.

So to give Me the credit, I don't know... it's not really true, because we had great saints in some *[UNCLEAR]* country, great saints in this country, in every country, you know, we had Sufis in so many countries. They all have tried to say that: “Take your Self-realisation. Know thy Self!" They all have said the same thing: “Know thy Self!" But nobody is doing that, that's a different point, but actually all those who were realised Souls, whether they were from a Muslim religion, or a Hindu religion, or a Christian religion, any religion in any country, if they were realised Souls, they said the same, because truth is

the same. They said the same thing: “First know thy Self! And then you will know the truth." So this is the essence of our life that we have to know ourselves. Once we know ourselves you are beyond everything, because what happens that you become like an ocean becomes in the,..., like..., like a drop becomes in the ocean. How it disappears. In the same thing it will happen and once it happens you will be surprised that you are really one with everyone. Who is the other? You are one with everyone.

That's how we find in Sahaja Yoga.

It's a, many people say it's a big charisma, it's a big, this thing. Nothing of the kind. You have your own Kuṇḍalinī, you have own possibility of becoming Self-realised. Now, that is the blessing of Kali Yuga. In the Kali Yuga this was going to happen and that's what it is happening, that's why thousands of you are getting Realisation. Before only one would get, from one person. And those Gurus were also very strict, you know they would not give it to some ordinary person, they used to take them to task and judge them first. And then they would give Realisation. But in Sahaja Yoga we don't do anything. You just have to get into Sahaja Yoga, that's all.

Now, as it is, I am surprised that how intellectuals and this and that try to find false without knowing that they don't know anything. They have to become Self-realised people, then whatever they will do, that would be definitely very constructive, very helpful and peace-giving, harmony-giving to the whole society.

But first of all it has to be within you. If it is not within you, how can you give it to other? I have been watching

how Sahaja Yoga has grown from one person to all this so many of them and we have so many others in other countries also. This all has shown that the time has come for the whole world to change.

And this transformation is the most important thing what we should aim at. Forget about everything, forget about politics, economics, this, that, but get transformation! Once you are transformed you know how to do the right thing, how to do the things that will help you and the society. All this you already have seen in your life and whatever is happened is none of My only effort, but there have been so many who have been doing this. Only if you can say anything with Me is that I found out a way by which en masse Realisation can be given.

Many people can get it, because any discovery, supposing there's electricity and if it cannot be used en masse, it is useless.

So that's the only thing I have been able to achieve in My life that en masse Realisation can be given and that has happened, as you know very well. It's very simple. And once one person gets Realisation he can go and give Realisation to others. Now first they were telling Me, “Mother, we are in seventy countries working." Now they are telling Me, “We are in eighty countries." I mean, how? Somebody went there and he did in that country, went there, he did in another country.

So just imagine how simple it has become, how simple it is for Me. At this age I can't go to seventy, eighty countries, but it has passed there, it has gone there, it has given the blessings of the Divine.

So why you are here? You should know, here only we had Nizamuddin only, Nizamuddin was here and here we had *[UNCLEAR* Damdam Sahib]. All these were great Saints and they talked of love, they talked of understanding but talk becomes talk for them, because the others who are listening have no understanding about.

So we are recipient of their blessings, their beauties and their greatness, is only when we are Sahaja Yogis or we are realised Souls.

So I bless you all with all My heart, with all My soul and I have been trying to work out in a way that I was surprised, in America it is spreading so fast, otherwise all the false Gurus have been to America, but now it is something great that is happening, suddenly.

So I told them, I'll come and stay in America for about two months at least, for their satisfaction.

Now, staying anywhere is not so important. What is important is that people should understand, they should humble down and they should know, [no,] we still have to know the truth. If once this humility comes in, it will work out, it will work out in any person, anyone. Whatever may be the cast, religion, race, makes no difference.

So, may God bless you again and again and I bless you from My heart, thank you very much for this felicitation, thank you!

Contents: 1999-03-19 **Talk to Sahaja Yogis, On Vande-Mataram, (most likely) At the end of the Evening Program, New Delhi, India**

This is the last song, which is actually very great song of olden days. Last time I told a story of My father. He was a

great patriot. He carried our tricolour flag on top of the high court. He climbed up and they shot at him. He got a shot, here in the head. He was bleeding, still he went up, put the flag there and saw that it is already flying. Only then he came down and told us to sing the song. We were all dancing down below. You sing the song of Vande Mataram that means we salute to you, `O Mother'. Now you see our country is going through some stupid movement that they said that you should not sing this song. We fought the whole of this war of independence singing this song; and those who are saying that, I ask them. “How many of you have worked for independence? What have you contributed for getting Independence? What is your right to say that you will not have this song?" This song is a song which suggests the beauty of our Mother Land, the nature of our Mother Land. This song was always used as a National Anthem.

Somehow, some new people have come and they say it is in Sanskrit language. It is not. It is not completely in Sanskrit language. I mean I really some times feel like crying, even I remember those days when we were facing the British with their guns on us and singing song. Today these people, from somewhere they have arisen and trying to say that we should not have this song at all. This is what happens in Kali Yuga! They forget all that has happened before.

So I hope you now stand up for this song `National Anthem'.

Thank you.

Contents: 1999-03-21 **Birthday Pūjā (Hindi+English), Great Times Are Coming, All Nations Will Become One, New Delhi, India**

[Shri Mataji talks in Hindi: MISSING.] [Shri Mataji talks in English:] I have told them in Hindi language that love, you can see one person's love manifested in so many eyes here. And when I saw the enthusiasm also My heart got filled with great love, greater love.

So one can see how powerful is this love. All kinds of bad feelings, negative thinking and also selfdestructive elements can be corrected and controlled very simply in Sahaja Yoga, if you with sincere heart meditate morning and evening, twice. That time you shouldn't see your watches, of course, but enjoy, enjoy your meditation. That will give you such a strength to love others, to forgive others; instead of you feeling bad for small, small things, you feeling irritated because you think your self-respect is challenged, or else sometimes we become aggressive towards some people, very aggressive, for no fault of theirs.

Best thing is to see the vibrations of another person. If the vibrations are bad, no use fighting, it will create more confusions. A person who has very bad vibrations, you can't fight with that person, you cannot control that person. Or a person who is too much of self-importance, you should not try to pacify him or sort of try to negotiate with him, or also sometimes people try to pamper his vanity. By doing that you are spoiling him more.

So the best thing is to show your love in very sweet and different manner. I'll give you an example which I've given many a times, that I went to see this Gagan Gadh

Mahārāj who was living on a very high mountain and there was no way of going by car or anything and I had to walk.

So everybody said, “Mother, why should You go there after all?" I said, “You see the vibrations. Good vibrations coming, all right? That's why I'm going." But he had told many people about Me and he said that “ Ādi Shakti is born in Bombay [Mumbai], why do you come to me?" So they told us.

So I said, “I must see this man” and that's how I went to his place to meet him.

Now, he's supposed to control the rain. He could control the rain.

So he was sitting there on a stone and he was moving his head with great agitation, when I reached there. And it was raining so heavily that I went up to his place when I was completely drenched.

So I went inside the cave where he used to live and he came back with great anger towards the rain.

So he said, “Mother, why did You not allow me to control the rain?" I said, “I didn't do that." “No, You did; because I can always control the rain and You were coming all the way with my invitation and this rain should not have misbehaved." I said, “No, no, he didn't misbehave." So what happened, he was quite in a temper, you know. I said, “You settle down, I'll tell you what has happened. See, you have bought a sarī for Me and you are a Sannyāsī and I won't take a sarī from a Sannyāsī, so the rain has made it convenient. Now it's all drenched so I'll have to take your sarī." Immediately, you see, he felt terrible love for Me, started crying and he fell at My feet.

And then he said, “Mother, now I know what is the greatness of love, how it takes you away from mundane things and dry behaviour and takes you to a place where you can enjoy the showers of love." This is one of the stories I am telling you.

But the main thing behind the whole episode is this, that you should try your love, your tricks of pure love, pure love and it works. And you must learn, gradually you will learn how to try. You should not give up.

Some people are very difficult, I agree, very, very difficult. But at least try with people who are not so difficult. And you'll be amazed that you'll have a good company and lots of friends and friendship, as we have here now in Sahaja Yoga.

First time when I came to Delhi I got such a fright of this place, because there were very few Sahaja Yogis and they brought, I don't know why they wanted to do My Pūjā, might be Bombay [Mumbai] people must have told them, something and they brought kumkum and everything in a plastic little, little bottles, oh, ba! I really shrunk, you know, with their ignorance. I said, “Now what to do? What will happen?" But today, see, same Delhi which has become so great and so beautiful and so enthusiastic.

I saw them with their flags and I didn't know there's such a procession of flags will be here, though we had once or twice, I think, in Cabella. But how they were enjoying each other! It's really remarkable.

If you can enjoy love, you won't enjoy anything else but love for other people and not for yourself.

On the contrary you will see that your body, your mind, your thoughts, everything are directed towards creating love for others and not for yourself. The whole attitude changes. Like in the darkness you can't see anything, but even there's a small light, it spreads all over. Nobody tells the light that “You have to spread the light all over” but it does. In the same way you all are enlightened people, you are all enlightened with love; and the light of this love spreads automatically, spontaneously, Sahaj.

I was also very much enamoured the way our Yuva Shakti was dancing and enjoying. I think it's a very great blessing, because these days our young children, our young people are getting astray. They are not so badly off as in other countries, but quite a big trend is going on to spoil them and to make them a, what you'd call a very westernized, spoiled personality. But now I saw so many of these [Yuva Shaktis] dancing together, forgetting their caste, creed, everything and enjoying each other's company.

This is something has to happen in this country and in every country, that we should all feel oneness and enjoy the oneness with each other. If we do not enjoy we are like a drop outside the ocean, which can be dried any time. But if you are a part and a parcel of that ocean, then what happens is that every movement of the ocean you carry with you and you are part and parcel of that ocean absolutely, because you do not have separate identity.

All these things that make a separate identity in our society or in our culture or in our behaviour, in personal lives, all should be completely curbed down. And this will

settle many problems, from family life to national life, to international life.

So we should curb down all such feelings of separatedness, that we should have a separate house, separate state, separate nation.

Gradually all nations will become one, I am sure of that; because great times are coming and so many people at the helm of affairs will take to Sahaja Yoga. Once they take to Sahaja Yog, then things will be very much different. Today it is not with them, Sahaja Yoga is not with them. They have no knowledge of our great movement of love, so they want to have separate of everything. They don't know tomorrow they will be scorched away with the heat around, or maybe with the rain they'll be washed away, or maybe that the Mother Earth might absorb them.

So we all should be together, whatever may be the differences. In different families we are born, after all, all cannot be born in one family. But now you belong to Sahaja Yoga family and this Sahaja Yoga family is one. It doesn't believe in having separate existence or separate speciality. We're all one with each other and we don't care what sort of differences are outside.

I was really very much touched, because now the new year is coming with a new challenge for all of us which we have to accept, that Kali Yuga is over and we have to establish the Satya Yuga; for which all of you from every country should have thinking, how you can do it in your country and in other country.

What are the problems in another country? Put your attention outside, not inside this way that you should say

that I need this, I need that, I need that. We should know what other people need: what is their need, what the people in our society, in our nation, in our world require? Better write them down: what do they require? It's better, it will work; might be, it might be corrected. It's very important for Sahaja Yogis to sit down and write down what the world needs and what is to be done.

It will be a nice idea for all of you to really aspire for that kind of homogeneous society that we have here today. And we'll be one day, you will be surprised that we will be the ones who will guide and lead the rest of the people with our love, attention and care.

So it's very important time and at this time we should all think on those lines.

Thank you very much.

May God bless you.

Contents: **1999-xxxx Quote, Pune, Maharashtra, India**

Mighty people are always balanced and loving e.g.. Shivaji Mahārāj. If you are balanced, then you are Sahaja Yogi. Give a bandhan for those who trouble others as well as you. You will see that it is your experience that those who troubled you are destroyed. If you are protected then other Sahaja Yogis are also protected as Śhrī Hanumāna surrounds you for protection.

Contents: 1999-03-31 **Śhrī Hanumāna Pūjā (Hindi), Pune, Maharashtra, India**

Today we are celebrating Hanumāna's Jayanti [birthday].

What to say about Hanumāna? The more powerful and wise, he was equally devoted and dedicated.

Generally such a powerful person becomes right-sided and considers himself so high that he would not listen to anyone else. But Hanumāna is a special deity, a typical deity full of qualities. There was a perfect balance between his devotion and power. How could he achieve this balance is a thing to be understood.

In Sahaja Yoga, when we are enlightened, we get many powers. Then we have to keep balance. We love others and with the power of the love, we keep on doing our duties.

Śhrī Hanumāna was very powerful. He had many Divine Powers in him Navadha, that is Garima, Laghima etc. He could be as big as he wanted to be and as small as an atom. He had achieved all these powers. Without attaining balance and coming to the central path. Such a powerful person, generally goes crazy.

Each cell of Śhrī Hanumāna's body was filled with power and devotion. Because of this speciality today we worship Śhrī Hanumāna all over the world. Small, small foreign children, when they start painting, I am surprised, first of all paint the picture of Śhrī Hanumāna.

The second quality of Śhrī Hanumāna is that he is half human and half monkey, a perfect combination of animal and human being. In the process of our evolution, love and emotions that we had left behind, Śhrī Hanumāna had taken up.

A Guru has many disciples who are supposed to be his slaves. Dogs also have that loyalty. A dog is loyal to his master and for him it could sacrify its life. Similarly a

seeker has to be dedicated to his Guru. The way, in evolutionary process, a creature, in the company of the human being, learns complete devotion and loyalty, shows that devotion (Bhakti) is innate in us. The seed of Bhakti is already sown in us.

In the beginning we were not in human state. With the awakening of Bhakti we came to this level.

Let us take the example of an animal. You give it a little of your love and affection, it will come very close to you and will be very loyal. Take the example of a horse. How it sacrifies its life for the sake of its master! The loyalty of the elephant is well known. It will never let the master suffer. If a tiger or any other animal attacks the master, the elephant protects him even at the cost of its life. This relation of master and evolved animal is established in us. We have to awaken it. The elephant has the power to fight and die for the master because it is devoted to him and loves him.

We say that Sahaja Yoga is the work of Divine Love. Its right, whether we know it or not, its power is innate. It is Divine Power. When a human being bows before someone and regards him higher, it is the expression of that Divine Power. But when a person is respectful to his Guru then he gets blessed with the grace and power of the Guru.

So the devotion and the power (Bhakti and Shakti) are not different things. It is one. We shall say that the right side is the source of power and the left of Bhakti . Śhrī Hanumāna had in Him this harmony of Bhakti and Shakti.

In Lanka when he went to Śhrī Sītājī and requested her to accompany him back, Śhrī Sītājī said, “You are My son, I will not come with you. My husband has to come and kill this Rākshasa. Only then I will go with him." Śhrī Hanumāna bowed before Śhrī Sītājī. He was powerful enough to bring Sītājī back to Śhrī Rāma. But he thought that when Mother is saying like that then it's all right. After that a big war was fought because it was needed.

Śhrī Rāma has many special qualities. He was very powerful and a perfect archer. You might have heard about what he did in Sītā Swayamwara. The same Śhrī Rāma killed the Rāvaṇa when he came to it. Tulsidas has described his bow very very beautifully. Śhrī Rāma was aiming at Rāvaṇa's head with his arrow. Out of ten head's of Rāvaṇa one will fall down, but again it will assume its place. Lakshmana suggested Śhrī Rāma to shoot an arrow in the heart of Rāvaṇa, without which he will not die. Hit him in the heart. Śhrī Rāma was a very humble person. Though he was very powerful yet he said to Lakshmana that “Rāvaṇa has placed My Sītā in his heart, therefore, I cannot hit him in the heart. Again and again when I chop off his heads, his attention will be diverted from the heart. Only then shall I shoot him in the heart." What an example of the love of a husband for his wife! Ocean of power, how he was full of love! There are many stories about Śhrī Hanumāna which prove that he was also the ocean of love and compassion. But he had no hesitation in killing an evil person who harassed and killed others. Śhrī Hanumāna knew that Rāvaṇa is afraid of fire.

So he went to Lanka and burnt it with his power. He burnt Lanka but didn't kill anyone. Rāvaṇa was not burnt. But he was terrified. Every one in Lanka was afraid that Rāvaṇa has committed sins. Before that the people of Lanka accepted whatever Rāvaṇa did and bowed before his desire. Nobody dared stop him. But when Lanka was burnt, the people were terrified.

We could have been burnt down! But none was burnt. To make them conscious about Rāvaṇa's heinous sins, Śhrī Hanumāna burnt Lanka. How wise and balanced was Bajarangbali! In history we find that the most of the powerful people were full of love. Shivaji is an example. The more power he had, the more wise, systematic and balanced he was. When you could achieve this balance, only then you are Sahaja Yogis. Achieving power does not mean that you should say good bye to love and start misbehaving.

The dignity of your power lies in becoming the guardians of poor and down trodden. You have no need to fight with those who harass them and put them to trouble. Only bandhan will do the whole work for you. The power that you have achieved should be used to finish the negativity. But like Hanumāna you do not have to take Sword and Gada in your hands. Your power is within you. By your experiences you could see that anyone harassing you is automatically finished, whether you take up weapons or not. Thus you are protected and with you other Sahaja Yogis will also be protected. In it Śhrī Hanumāna has an important role. You do not know that he is with you. His nature is as pure and innocent as that of a child.

But he is very discreet and full of all the qualities. He was blessed with Divine discretion with which he could judge and understand everything with love.

Śhrī Gaṇeśha and Śhrī Hanumāna are the incarnations of this Divine Wisdom. Śhrī Hanumāna was very powerful and fast and Śhrī Gaṇeśha is cool-natured. But when required, both are very big hitters.

They remain with you every moment. Whenever anyone troubles you, your protectors are there. Often you see that security moves with the ministers and VIPs. The security of Sahaja Yogis also moves with them; that is, the security of Ganas. Ganas have many things to do. Gaṇapati, Śhrī Gaṇeśha keeps them informed about you as to where is the problem, from where you are getting attacked and troubled.

You do not know that if anybody wants to attack you secretly, even then these God's ganas stand by you.

When Śhrī Gaṇapati informs about it, Śhrī Hanumāna sets them right.

So Sahaja Yogis have no need to be frightened. No need at all to be frightened.

I tell you a story which is very surprising. America bombarded certain areas of Africa where they thought terrorists had hideouts. I am telling you the story of a place where some Sahaja Yogis used to live. One of the bombs exploded there and most of the people died. But there was absolutely no damage done to Sahaja Yogis. They were flabbergasted. Even the dust particles did not fall on them. They had never come to Cabella, not even thought of it. But after this incident they came to Cabella and told, “Shri Mataji we do not know who protected us.

But we all Sahaja Yogis were saved. All other people have died." Now this is one incident. You are protected because you have accepted the God Almighty and Sahaja Yoga made yourself spiritually conscious. By this transformation you have become such devoted and powerful persons. Now no one dare touch you. I can give you thousands of such examples that once you get your Self-realisation in Sahaja Yoga then no one could harm you.

In olden times also there used to be saints and Sādhus. All were troubled and cheated. But despite all these troubles and difficulties they stuck firmly to their faith. They were also protected. They said such things that angered the rulers. They didn't hesitate to speak against the rulers and evil doers but because of the power of Śhrī Hanumāna no one could touch them, no one could kill them.

There is a beautiful story about Khawaza Nizamuddin Sahib. The emperor ordered him to come and bow before him. Hazrat Nizamuddin flatly refused to do that. The king was furious and warned him that within three days if he doesn't come and bow down before him then his neck will be chopped off.

Hazrat Nizamuddin said, “Do whatever you like, I will not bow down before you. You are no saint." Lot of hue and cry was made. On the day the king was to cut the neck of Hazrat Nizamuddin, someone chopped off the neck of the king. No one knew how it was done! If this protection was not there, then all the saints and religious people would have been finished. The rulers of the nations were so violent that they would have finished these people. But

God is there with these saints and God is made of the power of Śhrī Gaṇeśha and Śhrī Hanumāna. They look to this protection.

When Mahārāna Pratap, the ruler of Mewar, went to fight with the Mughals, his soldiers requested him to go back because it was difficult to defeat the formidable enemy. Mahārāna Pratap asked the soldiers to go back. He said that I will not budge and keep fighting because Ganas are with me. He was also a Sahaja Yogi. He told his soldiers to go away if they wished to do so but, “I will fight with the enemy because Ganas are with me." So understand that you are protected from all sides. What should happen to a Sahaja Yogi when he gets this protection? He should become very patient, discreet and a fearless person. He will not be afraid of enemy, stick to his place and face the evil people. He need not do anything. Now that age has gone.

You just stand boldly and the negative people will run away.

Many Sahaja Yogis write to Me their experiences. Otherwise it was not an easy job to spread Sahaja Yoga in Western countries. Now Muslims are also accepting Sahaja Yoga.

So you can understand how powerful this Divine Power, the Power of Love is and how much it could perform! But that doesn't mean that in the name of Śhrī Hanumāna, you should create some big institution.

Not at all. The way people are doing nowadays, they will take the name of Śhrī Hanumāna, or of Śhrī Gaṇeśha or of Lord Shiva. You need not create such organizations. You yourself are an organization. No one could touch

you, no one could destroy you. Only you have to know Thy Self.

It's mentioned in all the scriptures that Self-realisation means Knowing Oneself. What do you mean by `Knowing ourselves'? It means that we should be aware of the fact as to who stand around us, who are our protectors and how will you give your love and affection to the people? As someone said yesterday that “I will comfort everyone and fill the whole world with joy” when this feeling comes to you then you think that there is no one to harm you. No one dares do that. For this you have to do nothing at all. You need not take a sword or any other weapon. All these things are already with you. They are innate in you. You have no need to strengthen your body. You are already strong. There is very interesting Chinese story. Chinese people like cock-fighting. Once a Chinese King thought that it would be better if his cock could be trained by some saint. A Saint fights with none yet none touches him. People are afraid of him and bow before him. What is their speciality that they live comfortably in this evil world? He took his cock to the saint who asked him to leave the cock there. After one month the king took away his cock and on the day of cock fighting, he put the cock in the arena. All the cocks were fighting with each other but this one was standing by itself. One after one all these cocks ran away. It was the only one standing in the arena. All the cocks got frightened of it because it stood undaunted.

Today we are worshipping Śhrī Hanumāna.

So we should think that He resides within us. He controls our right side, the Piñgalā channel and gives us zeal. As a

result heat is generated. But his path is such that the heat [power] and devotion should go side by side.

So the heat, the energy acts on right side but without the balance of Śhrī Hanumāna this heat gives birth to many diseases in us, such as liver problem, bronchial asthma and heart attacks. When this heat goes downward, Śhrī Hanumāna tries to control it, but when the heat goes out of his control then many incurable diseases emanate from it. It could cause blood cancer, intestine problem etc. Hot Liver is the cause of many diseases and liver problem comes because we do not follow Śhrī Hanumāna.

Sometimes we get angry. There is no need of getting angry.

But in the fit of anger we create lot of problems, beat others and so on.

Anger is not the power of Śhrī Hanumāna.

There is absolutely no need to get angry with others. If you respect Śhrī Hanumāna, you have no need to get angry. Śhrī Hanumāna never gets angry with anyone. But we human beings are infuriated over silly things. Ego plagues us. Śhrī Hanumāna had no ego at all. Generally right-sided people are ego-oriented.

Human beings have so much of ego that I cannot understand! When I try to see through them, there appears to be no cause for this ego.

Even an ordinary person is full of ego, whereas many kings have no ego at all. Ego affects all those who do not follow Śhrī Hanumāna. As you respect Śhrī Hanumāna, similarly you regard Śhrī Rāma. Now tell Me whether a

right-sided person should get the disease of asthma or not because Śhrī Rāma is the ruling deity of the right Heart. Because you do not respect Śhrī Hanumāna, do not behave like him, you are not balanced like him, therefore you fall victim to this disease of asthma. Lord Rāma resides in your heart. The one who doesn't respect him could get heart attack, or many other diseases even after coming to Sahaja Yoga. You should understand that Śhrī Hanumāna is the ideal before you. Lord Gaṇeśha is also there. He was innocence incarnate. He is as innocent as a small child. But he is very wise and discreet.

Śhrī Hanumāna is balanced and full of love and joy. At the same time he is power incarnate.

Sahaja Yogis should understand all these things and his life and character should be well balanced.

When angry, you should watch silently. I think I never get angry. Without getting angry every thing works out. But people could not control their anger. In the fit of anger they start abusing. Excessive anger is a serious thing, resulting in a serious disease called Alzheimer. Anger is the cause of Alzheimer, anger which has no cause at all.

Suppose someone slaps your son. It's enough to make you angry. What is in it to get angry? What is in it to get angry? Actually you should think that your child might have made some mistake or you are spoiling him by your love. If this type of balance is not achieved then this disease of Alzheimer is there, which makes madcap of a man. Such a person neither dies himself nor let's anyone else die. He always keeps abusing and shouting. Such a person could be cured in Sahaja Yoga, but the treatment

is very difficult because such mad caps will abuse those who try to cure them.

So who will go to such a person? If a patient abuses the Doctor, the doctor will say “Go to Hell, what have I to do?" Same thing happens to such people; no Sahaja Yogi likes to go near them.

Drunkards are the worst enemies of Śhrī Hanumāna. He burns up the Lanka of those drunkards. No one likes to mix up with such people. They gather ten alcohol addicts and drink. There is nothing in the house for the children to eat, but the stupid people spend everything on wine! Those who follow Śhrī Hanumāna cannot take alcohol, because drinking is disrespect to this deity. He would not allow it.

But these days drinking is rampant. I am surprised. Once I went to the house of a friend of My husband who was a big officer. Both, husband and wife were used to drinking. It was winter and they asked Me to stay there for the night. I agreed. “Oh God!" there was only one blanket in the house. I said, does not matter, I will manage. But they were very ashamed and upset. They had only one daughter. She was misled but they won't accept and kept boasting of her.

So the girl was ruined of drinking. Of late, she came to Me weeping.

The element of love disappears in a drunkard. He is unable to love. That is the reason drinking is prohibited in all religions. But these Christians find excuses to drink. Hindus and Muslims are also no exception. Christians say that Jesus Christ made wine to be served in a wedding

feast. It's false. But people take it as an excuse for drinking.

In England, I was surprised, if some one dies people will drink; if a child is born, they will drink! Drinking has become an addiction. Alcohol has become their culture. They have written books on alcohol: when to take which alcohol; on what Occasion a particular type of glasses are to be used for drinking.

When I see these drunkards, I think them to be half human. Half of them are absolutely mad. But drinking has become their culture. France is the worst in it. You have nothing to learn from them. When they talk of Jesus Christ they are absolutely wrong. In Hebrew, I have read wine that they drink is the juice of grapes (draksha). Jesus Christ put his finger in the water and it was converted to juice of grapes.

Without fermentation how could one make wine? The more fermented it is, the more costly. Fifty year old wine is valuable and hundred year old is a rarity. These ideas have been formed by the drunkards. Drunkards are the writers and they are the narrators. Many people are being befooled by their lectures. But you might have never seen the statue of some heavy drunkard being put in any country! All such people are not only against Śhrī Hanumāna, but also they attack him and then Śhrī Hanumāna generates such heat in them that they fall victims to abdominal cancer and many other diseases. Yet people go on drinking. This system of drinking, which is rampant, I am afraid of it. No one knows what Śhrī Hanumāna may do! I control him, otherwise who knows, he may throw all the drunkards in the ocean one day! I

am really afraid of Him. He is full of compassion and devotion. But he does not spare those who stand against him.

Śhrī Gaṇeśha also punishes the immoral people. Immorality affects the Mūlādhāra center of a person.

Alcohol damages the consciousness. When Śhrī Hanumāna sees someone drinking, he is displeased. There is disharmony in the family of such person. There will be no peace and equanimity in the house. Husband and wife will quarrel, quarrel with each other.

Drunkards generally fight with each other and thus get bad name in the society.

So Sahaja Yogis should not go to the houses of the drunkards, nor keep any relation with them. Such relations are very harmful for Sahaja Yogis. On the one side you follow Śhrī Hanumāna and on the other you maintain relations with the drunkards! In Pune, particularly, there are many types of HanuManas-Maruti, Dulya Maruti and many others.

So Pune people should be beware of them. These followers of Hanumāna once came to Me and requested Me to deliver a lecture. But I refused. They asked the reason for the refusal. I said you get drunk and sing dirty songs before Śhrī Hanumāna. Do you know what this Maruti is? He will strangle such people.

Now they have told Me that they do not allow drunkards there. See how bold they are! Before Hanumāna they will do all that and such people think that they can have more money by drinking! Actually most of such drinking people are bankrupt. People ask the reason for it. It's the concern of Śhrī Hanumāna, what reason could be

assigned? You are going against Śhrī Hanumāna. His power flows in you, in the right side: use it in a balanced manner. On the contrary you take to drinking and damage your liver and the whole system. Naturally He will be annoyed. In a subtle way it's the work of Śhrī Hanumāna. He does not care for the external reasons. If one opposes drinking then people will be after his life. Those who do not drink are called stupid and outdated. Śhrī Hanumāna is there to protect those who are against drinking.

Once he hits, you are finished. But Śhrī Hanumāna generally doesn't harm, otherwise people would not have talked like mads. All the time they talk of drinking, parties, this and that. In wedding parties they drink wine like mads. Human beings are very thoughtful and think of the future. But there is no love left in them. The feelings of love for all are absent in human beings. Śhrī Hanumāna is anguished by such an approach: You can not say about the Hanumāna who is devotee of Śhrī Rāma. You may be a great worker, a fine person, everything. But if there is no love for all in your heart, then it will not work out.

One should have love for all.

Jesus Christ has said, “Forgive everyone." Who are you not to forgive? Over small-small things people get crazy and the joy of love vanishes.

Everyone should salute and bow before Śhrī Hanumāna, the devotee of Śhrī Rāma. We should understand that powers of Sahaja Yoga, we are blessed with, we should keep them in balance. With love you can handle the most

difficult people. I have to face very strange people, but I handle them with love. With love bring them round.

Once I went to meet a saint. He was known for his anger. I climbed the mountain to reach his cave.

When I reached there, I found him twisting his neck in anger. He had the powers to control rain. But that day it rained heavily and I got drenched. He was in the fit of anger. In his cave he was brought before Me.

He asked, “Mother, why did not you allow me to stop the rain? Did you want to purge me of my ego?" He was very proud of his powers to stop the rain. I said, “What happened if I am wet?" He said, “To humble down my ego you did not allow me to stop the rain?" I said, “There is nothing such as that. Actually you are a Sannyāsi and you have bought a sarī for Me. How could I accept something from a Sannyāsi? I thought of getting drenched, so that I could accept sarī that you brought for Me." Tears started rolling down his eyes and he fell on My feet. I said, what had I to do? To get wet a little! Otherwise how I could accept that sarī? So I thought it better to get drenched and have an excuse to accept it. I told him that he has brought an orange coloured Nauwar sarī for Me. It's good because My petticoat is also wet and this Nauwar could be worn without it. He was very much pleased. Love is a boon which melts the angriest of the angry persons.

Whole night is not enough if I start telling such examples. It's happening every day. Talking with love costs nothing. By loving others you will imbibe the good qualities of others, but by hating them, you will absorb their evil qualities.

It is a practice with people that if someone comes to their house, they will entertain him and keep praising on the face; the moment he goes they will start criticising him. It is very common with ladies. On the face they praise and on the back criticise. This show of love will not do. The recipient also understands that you are just showing off. You are a Sahaja Yogi and you have the power to love by heart. When you imbibe this quality, then the tree of love blossoms, then you will give joy to others and be joyful with its fragrance. Nothing else will attract you but that ocean of love.

What we have to learn from Śhrī Hanumāna is this devotion (Bhakti) and the power that he has given to you. If your devotion is real, then no one dares touch you. No one could touch. There are thousands of examples in Sahaja Yoga. People call them miracles.

But I say that it is no miracle, it is the blessing of Śhrī Hanumāna.

So My blessings and love to you all.

Love yourself, also love others. Do not confine your love to “my son, my this, my that." No! love means selfless love, Nirvajya Prem, love that expects no return, love that is not confined to relations only. You have been blessed with such unfathomable power of love. Use it.

May God bless you.

Contents: 1999-04-25 **Easter Pūjā, We have to Establish our Meditation, Istanbul, Turkey**

Today, we are all here assembled in Turkey, in Istanbul, to celebrate the resurrection of Christ and, with that also, your celebration of your resurrection.

Christ's resurrection was a great message for us. He won over the death and came out of that dead body with another body which was living body. The body was the same, but one was a dead body and another one was a body which was living. It's not only symbolic, it actually happened within. After all, He was a Divine child, He was a Divine person. Actually it has happened within. It's not just a symbolic thing that He died and He was resurrected into another person or, you can say, into a living person. For Him, what is the death? For eternal beings, there are no deaths. There's no death for a person who's eternal. He may, for the time being, look as if He is dead, but He can never die. Christ was like that, a very, very special incarnation, which came on this earth to be reborn out of the dead.

Now we are also, when we are not yet realised Souls, when we are not yet enlightened. We are also dead in the sense, our awareness is very, very... I should say, absolutely dull and dead. We can see flowers, we can see faces, we can see buildings, we can see cities, we can see all those things. All these things we see and we feel we are quite aware, which we are not.

Actual awareness comes to us when we cross the limits of our mind, go beyond the mind and this was only possible because of the resurrection of Christ. He resurrected Himself because He was a Divine person. But also we are resurrected because we are blessed by Divinity. Now this mind of ours, which is in between, is controlled by Śhrī Jesus Christ. He controls through your Āgñyā, both the sides. He controls your conditionings and He controls your ego and brings a balance in you.

But when this Āgñyā Chakra starts sprinkling, all sorts of ideas, sometimes reacting, sometimes accepting conditionings... it is a slave, it is not a free thing, because it is working under the influence of your ego or your superego. For that is the death of our awareness, that we cannot, we cannot understand something beyond. That there exists a life beyond this, we cannot accept, this is... We have seen now that we were all in a condition that one was deadened. We were feeling bad, we were feeling anxious, we were fighting and we were thinking: “There's something wrong with our present life." There's something definitely which makes us slave, by which we are slavish. That we realised, no doubt and we started seeking the Truth. We started seeking the Truth in so many ways, I know so many were... also went astray and they lost their balance and have fallen into a complete demise. But so many of you have been salvaged, have been saved by the great example of Christ's resurrection. He had to venture it, He had to do it and He worked it out. Without Him, our Āgñyā would not have been that flexible. As it is, the human beings in the olden times were conditioned very much. And when they have become modern, they are full of ego, nothing in between. With these two influences, we are imprisoned, we are absolutely dead people. We have no sensitivity for anything. I've seen now... even today, you can see about things are happening across, is people are very anxious to kill each other. Human beings want to kill human beings, can you imagine? Such a stupid thing that we should kill our kith and kin. Then, there are children who are killing, parents that are killing, no relationship is

accepted. It's a sign of a person whose awareness is completely dead. In our awareness, at least we should have feelings of compassion and love. But that one is lost, it's not there, we don't have it. The whole world is a flame, when you read about all the wars that are going, the way they are killing children, the way they are destroying human beings.

It is a wrong attitude that with discretion of human beings, things will improve. It's a very, very wrong concept that by destroying them, one can achieve something. Our work in Sahaja Yoga is doing well, I must say, but it has to stop this horrible attitude of human beings to destroy.

So you might ask then: “What to do, Mother? What to do to destroy this destruction?" Answer is in the life of Christ. You resurrect people, you resurrect them, enlighten them, bring to a state where they understand what is right and what is wrong. Let them feel, let them feel the compassion and love that is within you. When that starts, that third force within us starts acting, our ego also comes down, our conditionings also come down.

For example, if you think: “We are Muslims, we have a right to kill others” if you think: “We are Jews, we have a right to kill others." All these differentiations and this kind of discrimination that we have is so stupid, because you are human beings, they are human beings. You are killing human beings! Not that they have committed any sin or they have done anything wrong, except that, in their foolishness, they believe that they are this and they are that. You are not! You are just human beings. In every human being, as you know very well, there is

Kuṇḍalinī. There's no discrimination, everyone, whether you are a Muslim, a Jew, Hindu, Christian, Sikh, Parsee, anyone, you may call by any name. Now just look at how we accept a certain denomination for ourselves! You are born, say, to a Christian family or you are born to a Hindu family: immediately you start thinking you are there to uphold all the flags of that religion in which you are born. You are born in that religion without your knowledge, without your permission, without any understanding.

So how can you belong to that religion? You have got Kuṇḍalinī, everybody else has got Kuṇḍalinī.

So you can only belong to the religion of humanity, where every human being has got Kuṇḍalinī.

So, you are nothing but human beings. All these false ideas, that: “We are Hindus, we are Muslims, we are Christians” is all man-created. I mean, man can create anything and human beings have no brain to understand that is all man creating.

For example, you see in America, they create associations and big organizations and all that, based on absolute falsehood, absolute wrong ideas, absolute destructiveness, but they form it, they form their groups, they have this, they have... and they are prospering. But it has a repercussion, they don't know.

If you start doing such false things against human beings who are created by God and nobody can destroy them, then there are repercussions.

Many, many countries who were, once upon a time, rulers, were known as great things, have come down. And all such countries who now think they are very rich and all that, will have to come down.

All of them have to come down, is just an ultimate result of this stupidity to believe that you are higher than others, than you can kill others.

So, a non-violent method started which is of another absurdity, I think, because then they start saving mosquitoes and also the bugs, while mosquitoes and bugs are, you must know, are the greatest bloodsuckers. They live only on human blood. Such things, what's the use of saving them? So, human beings take to something that is absurd, stupid, foolish. I don't know what is the reason.

The way they accept things is absolutely unbelievable. I think it is a kind of a slavish mentality which does not give them freedom to think what is right, what is wrong. For this, we have Christ. We have Christ, a person who was absolutely free, free from all kinds of prejudices, all kinds of temptations, all kinds of nonsense that human beings follow.

But one may say that: “Mother, after all, He was Divine!" He was Divine and now you are made Divine also.

So, how can we now join together to make a full effort, a full effort, to tell people that: “What are you doing? Why are you doing it? What is the need to do such things?" On one side is, we can say, a mass destruction through stupidity, another side is your own self-destruction. Take to drinking, take to other self-destructive things which are immoral, that's very easily available and people like it very much.

They don't like when you talk that: “This is destructive." So, either we destroy others or destroy ourselves. Christ was destroyed by others and He resurrected by Himself.

So we are also in the same position now. I know many a times Sahaja Yoga was challenged.

Now it's much better, not so bad... was challenged and there were so many problems. But it's smoothing down, because that's the Truth, that's the Reality, that's what is Divinity.

So, you should not be afraid. All these funny ideas about Sahaja Yoga also will die out. It's a resurrection, not only of you people, but also of your ideologies. Now the ideologies change, that our awareness should be enlightened. We should have light in our awareness. This has come only through Sahaja Yoga, that: “If you don't have the light, how can you go further in the right path?" It's not easy to describe Christ's life, how He went through that. He died so young and brutally He was killed. But still all that, He resurrected Himself. He came out of all that, came out of that ordeal.

So for us also, when we are in Sahaja Yoga problems, we should know we have a power to resurrect ourselves. No one can destroy us! No one can finish us off, because we have a power to resurrect ourselves. This special power that we have to resurrect, you should all the time understand and feel it and meditate on that.

I hear from people from every country: “The government is doing like this, the government is doing like this!" or they are having some trouble, they call you a sect, they call you this and that... Alright, doesn't matter! Your duty is to believe that you are following the foot steps of Christ. And no one can destroy it! This is the message of Christ's life, that Divine life cannot be destroyed. When this body could not be destroyed, then how can you

destroy the Divine light in Him? So many Sahaja Yogis are here, who have been since long in Sahaja Yoga and they have had problems and they went through lot of troubles, I agree! But all these things have subsided. And now you are in such a resurrected position that, after some time, you'll be amazed, Sahaja Yoga will take over, all over the world. All over the world, people will take to Sahaja Yoga and we'll have such a lot of Sahaja Yogis all over the world that all this minority of some stupid people will disappear.

For that, what have you to do? Sometimes, people ask Me: “What do we have to do?" You must have also read the Bible, that Christ prayed and He was praying. In the same way, we can say, we have to meditate. Through meditation, we'll grow in our awareness, in our new personality, in our strengthened personality. Meditation is the only way we can grow and then no one can destroy you, because you are all protected by the Divine Love. You don't have to worry as to who will destroy you, what will happen. Of course, in the beginning there's little agitation, people feel a little bad about it, it's alright! But actually, no one can destroy you. Have this faith in you! Christ had no organization, He had no Ādi Shakti to support Him, in no way. But only through His Divine personality, He managed to get out of all the problems, of all the tortures, of all the atrocities on Him.

So now, you have better advantage, because you are enlightened.

Firstly, He was a Divine person and He could go through that. You don't have to! Nobody will torture you, nobody will put you in jail, nobody will crucify you. Nobody will,

that's not possible. But mentally, if you are upset, sometimes you get upset I know, in certain countries people get upset, because they think they are oppressed, they think they are in Sahaja Yoga. I assure you, no one can do that. You must know that you are all the time protected.

Christ is there as your elder brother, I always said that. But also you have your Mother and you have all the Ganas and all the Angels around you. When I see this, I just thought: “Look at this, in every country they have shown Angels and Ganas are there!" Such pure forms of protection you have.

So there's nothing to worry about your destruction or your impediments, or whatever you may call it, a kind of destructive forces acting on you. From the life of Christ, you have to know that no one can destroy a realised Soul in these modern times. As it is, they never destroy her.

We had so many Saints who were killed, who were tortured, but see, they still exist as poetry, as poems, also as blessings, everywhere they are not finished. They are not dead, though it seems that they are no more, but even to take their names and even to call them, they work out. They are there in their Spirit and they help. Assured by Christ's life, by His resurrection, we are resurrected people.

Of course, our body also has changed. After resurrection, you know that your Chakras work out all the curing and all the blessings. Our attitude, our mental attitude also changes and also your ego subsides.

Not only that, also our conditionings go out. Specially I was so happy that those people, say, who are born in a

particular religion, immediately they see what's wrong with that religion, as if they turn round and see the image of their society and know what's wrong with them. And when they start meditating on those corrections, it works, societies are improving.

You see, so-called religious ideas are falling into their own traps and they will all fall because they're falsehood. That's not real religion. The religion is within ourselves and this pure religion is the one which is a global religion. The solution comes like that: supposing you have wars... wars in the name of religion, in the name of God specially. And in the name of religions they have wars.

So now, what happens? All these wars that take place cannot destroy Reality, cannot destroy the Truth.

This is another message of Christ's resurrection. You cannot! You may think that today you have destroyed these people, but they are there. All the Saints, all the great people who have been resurrected in life are all the time there. Their protections are there, their guidance is there, you can see them in a way that they are there.

So one should have no fear. The fear of death has to go.

So many of them have said the same that: “What is death after all?" Death dies itself, once you are resurrected.

So one should not be afraid of death. Now how many of you have been afraid of death before your resurrection, but not now? You are not bothered as to when the death comes, what happens or which way you are going to be so-called destroyed. You know you cannot be destroyed. In your heart of hearts, you all know this very well, that

you cannot be destroyed. The fear of our destruction goes away, no doubt.

But there is one thing, is the compassion. When you see all these bad things are happening and people are being tortured, your mind is... you see... cannot take it for granted. It starts responding to that and it feels the pain of others, tremendous! But as a result of that, your will power, your thinking on those lines, your tears even are powerful and they can bring solace to those people who are suffering unnecessarily.

You have to experiment with it. Just having a feeling of compassion, things will improve. Now, as it is, we meditate. But we can meditate also with such compassion and such love that your tears can also have an effect on these people who are so cruel and stupid and killing each other. But it is important for you to know that now you are not an individual, but you have become a global personality, a global personality.

You are not an individual, you are a global personality and sitting down here, you are working out all the global problems. You are not a small person now, who's only worried about your own children, about your family, about this and that, no! This mind of yours has expanded, expanded like this, that it works automatically for all the problems of the world.

When for a woman I read newspapers, specially women seldom read newspapers, but I read, read and I read those where My attention is in it. I've seen it works! But all of you put together, if you understand that this is your responsibility to correct all the destructive forces, to put

them right, we just have to collectively meditate on the points where you find there's a big problem.

Now the problem is mainly because of religions, mainly. Now, if they can all jump into the new religion, global religion, they all are one. They cannot then fight because there's one religion. But they don't want to have one religion, because they want to fight. They're fighting cocks. But if they come to Sahaj, if they become enlightened, then they will only enjoy love of each other and not killing of each other, destruction of others.

And this is what we have to learn from life of Christ, who was alone, who was single. He did not have such a collective behind Him. But how powerful He was that He fought the death and came out of it so clearly at the stage of Āgñyā! Without Him, we could not have worked out Sahaja Yoga. Kuṇḍalinī would not have gone through, unless and until He had sacrificed His life. And He really sacrificed, He accepted the task of sacrificing His life and then resurrected. He passed through that, I should say, very constricted channel of Āgñyā, to put you people right, by saying: “You forgive everyone." If forgiving was such a powerful thing that you can even fight your death, then why not forgive? Many people say: “Mother, we can't forgive!" and I've told hundred times that: “What are you doing if not forgiving?" So, the message of Christ's life is that He forgot, forgave all the people who troubled Him. Even He said that: “O God, please forgive them, because they don't know what they are doing!" On the cross, He said those things, when He was tortured, insulted, He's saying what? “You forgive them, have pity, have sympathy for them, because they don't know what

they are doing!" They are killing the Son of God and what will happen to them? Where will they go? What will be their situation? This one is a big message for us, that even on the cross, He said: “Forgive, O God, O Father, forgive them!" In the same way, we have to also forgive people. It's very important from the life of Christ that we have to forgive. His forgiveness was of the greatest importance. For the whole world to understand, you must forgive. If you learn how to forgive, you'll be amazed, half of the wars of this world will be finished! Now, something happened thousands of years back. Still people are fighting, still they are fighting, thinking these things happened so many years back, so they are ended. If He can really forgive those people, what happened before we were even born, why should we form a group of such people, why? Because there is something called hatred in human beings, they have hatred, hatred for this, hatred for that, even in small things they'll say: “I don't like it, I like it!" It's very common, nowadays specially.

When we were young, we were not supposed to say such a thing: “I don't like it, I like it!", we were not supposed to say. But now their freedom has given them to talk like this: “I don't like it, I don't like that, I don't like that, I don't like that person!" Who are you? What do you think of yourself to judge others? You don't know how to appreciate, you don't know how to enjoy and only what you go on is: “I don't like it!" And supposing you like it, what will you do? Whether you like it or don't like is just the same! But just to show off their ego, we say: “I don't like this way, I don't like!" Because there's no love! If there is love, then you can enjoy everything. We'll never

say: “I don't like it, I like it!" You will definitely enjoy if you really say that: “I enjoy, I enjoy everything!" You are closing down yourself by saying: “I don't like it, I don't like it, I don't like!" as if you are a great connoisseur, or a person, a judge, to say this! It is very remarkable that in the West it's even more prominent that they will say: “I don't like it, I don't like!" Of course, in the East, I would say in India, if somebody says like that, people will say he's just trying to show off on the face. But showing off is not regarded as bad manners. It's not regarded as bad manners in the West. To feel shy of anything is regarded as bad manners, but to boast of something, nobody feels that it is a bad thing.

Did Christ boast of anything? Never! He never boasted of anything, but when He saw people were selling things in the holy places, what did He do? He started beating them with a hunter, because that was wrong, absolutely wrong, against the holiness of the place. But He did not say: “I don't like it!" No! He just showed His complete disapproval of the whole system of selling things in a temple or in a holy place.

People go there to worship. They need a mind which is devoid of money orientation. There should be no money orientation when you are meditating. This is the biggest problem of today. Everything is money orientation. You like a car which is very expensive, so you want to have. By hook and crook, you will get that car and sit in there. You might be a thief, but you buy an expensive car to show off, perhaps maybe because you are a thief, that's why you want to hide your personality.

So there is no truthful life, it's all just showing off and thinking no end of yourself.

But when the death will come at your doorstep, what will you do? At that time, you will be trembling with all your so-called achievements and your so-called showing off. You will just tremble before death.

But a Sahaja Yogi cannot! He will like, if the death has to come, it has to come! He will not tremble that the death is something dangerous, but is a place where he can go and rest. He won't mind, he won't mind anything, because he is above that, he is above destruction.

So, he won't mind anything, whatever comes his way and he will surrender to it easily.

We have Kabīr. Kabīr has written so many poems, mostly about death. He said: “When death came, I didn't say a single word, I didn't fight, but what I did, I took a sheet on top of me and went off to sleep!" How sweetly he described death sometimes and Kabīr then reminds Me of Christ.

How sweetly Christ also went through all these things and when He died, the whole elements shook.

He was the master of elements. They shook, there was earthquake and all kinds of things that happened.

They, they felt His death, not Him! They felt that such a great divinity which is the essence of existence has been killed like this. They also didn't know that He is going to come back to His life. They also were not aware of it, but He did. He did come out of that deadened thing, for which everybody was so much shocked.

His death itself gives us strength, that we have no death, we have resurrected and resurrection is with us. But we have to establish our Sahaja Yoga, our meditation. That's very important.

The other day, I met a lady. She told of a miracle in her life, how she was saved. She was about to die, she came across an accident, all kind... But how she was saved, while her husband, he succumbs to all kinds of things.

So I said: “What do you mean, how it happened?" She said: “Mother, it's nothing but Śhraddhā!" Shraddhā is meditation, surrendering. “Surrendering, because I'm surrendered!" But I said: “How?" “That, I don't know, I'm just surrendered. I feel so comfortable, so lively and so much out of fear when I know I'm surrendered, completely surrendered to my Spirit!" And this what it is what we have to learn when we meditate, that we have to surrender. Muhammad has called “Islam." Islam means surrender, though they don't surrender, otherwise you see..., but what is that you must surrender to your global nature, to your higher nature. You must not die out, you mustn't puzzle out into these worldly turmoil and worldly things. It's a very strength-giving example of Christ. And He's with us, He will always guide us, He'll look after us, not only but He'll give us strength.

He will destroy all those who will be against eternal life. He'll destroy nonsensical things.

And you are seeing now how in Kali Yuga all these institutions who talk of religion and fights are getting destroyed. Automatically, we have done nothing. On their own only, while they're doing, they are finishing, because there's no Reality, there's no Spirit in it and without the

Spirit, what is left is nothing but a dead body. The whole understanding should be for Sahaja Yogis, that we have to be spirit-oriented, not money-oriented, body-oriented, emotion-oriented, but spirit-oriented, which is a joy-giving thing. And you'll be surprised with that orientation, you will be the most happy, most loving, most beautiful person.

Immediately, people will know around that there's something about this man, some spark about this lady, some sort of a spark that she is or he is so much different from us. It can be recognized in no time.

Now, at the time of Christ, very few people could recognize, because they were not enlightened, because they were very much below the level of human beings, I should say. But you are not! You are quite aware, you are born in modern times and at this time, when we think of Christ, we should know what a life it was, what a grand personality it was, that He subjected to this kind of a torture.

He could have destroyed all of them in no time. He was so powerful, such a powerful personality, but He did not! He forgave them. He gave you the message of forgiveness, the greatest force that can work out. Now also, you should surrender yourself to this idea of forgiveness and really try to forgive. You'll be amazed, you will feel very much peaceful, very happy and the person who has tortured you will come round.

What we have to do is now to transform people. That's our job. We have to transform them. We are transformed. We are at a point, we can call it, we are resurrected. We have to resurrect the whole world, that's our job, so that

all these fights, all these quarrels, all these falsehoods will just be finished. For us, Christ is our leader, who has done this for us. He came as an ordinary human being, lived like an ordinary human being, with all these powers within Him. He never used them to destroy. In the same way, we can also with love and affection, we can also really come out of our deaths, come out of our misgivings, come out of our destructive nature. This destructive nature is the most dangerous thing for Yogis.

That's the only hope we have, that Sahaja Yogis are resurrected. Only thing I know is that, if we have so many Sahaja Yogis, this world will change. This world has to change. But your progress should go on, you should progress more and more, not you should not regress back. For small things here and there, don't worry! You have a very great responsibility and that responsibility is to transform the human beings. That's your duty. How many have you transformed? How many have you changed? It's all right for men or women. You have to change people, this is your job and this is the power you have got from Christ, that you have to change them, transform them into the new world of happiness and joy which we call it as the Sahaj Nirmal Dharma.

If it works out, if it really works out, think of the world, how beautiful it will become for us! It's the duty of every Sahaja Yogi to go into this kind of a new venture and try to find out how many people he can convert and how many people he can bring round. I hope next time we'll have doubled the number of people that are here from all these eight countries who are hosting now. All My love to you all.

Great days are waiting us. We have to now understand only our responsibility. Main thing is how many people we have converted, how many people we have resurrected. That is the record, not what, how many Pūjās you have attended and all that. It's not so important. Pūjās are just to give you strength and to give you power, but they are not your work. That's not your work. For your work, you can take from Pūjās all the strength that you need. But if you don't use this power, then what's the use? So now, I leave it to you to remember that you are resurrected and you have to resurrect others. It's a very, very important job at this time of complete turmoil and destruction.

May God bless you!

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I bow to all the seekers of Truth.

We are at the time bond, is very important. At this time there is so much of turmoils, so much of problems, so many wars, all kinds of [interrogation] has taken place in our value system. And we are quite shocked about that, very much shocked. What is the problem? Why this is happening? We should try to find out.

And if there is a solution we should try to achieve it. The problems are there because human beings do not know themselves. Either they think too much of themselves, they have too much of Ego or they are very much conditioned.

There is no condition that we can say is not troublesome, because they blindly accept all the nonsense.

Now we see the problem, say we are born in particular religion and we just start following everything that is told to us.

I ask people if they have read Quran. Very few have really read it and is completely, sometimes, I find is represented. That brings bad name to Islam, also to Mohamed.

According to us prophet Mohamed was a very, very great soul. We call him as Ādi Guru, means one of the primordial masters who got birth on this Earth.

Now such a great soul like him would not say he is Divine. I can not believe that, but I think he did not say he is Divine. Maybe because if somebody says he is Divine, then people get just after the life of the Divine personality. And it is how much he was tortured, how much he was troubled, endless. No one might say why such a Divine person suffered, he did not suffered but he had sufferings even by people who were ignorant, because they were absolutely blind. They did not know what sort of great sort of person he was. All such great saints had suffer. All over the world the saints had suffered because the people do not know what saintliness is.

First of all they should know themselves. Once they know themselves, they will know what Mohamed was. They will also know about Quran [sharif]. It is absolutely clear-cut in the Qur'an, but people does not want to listen, you can not help it. Christ also said that know thy self. All those, who were so great, had told to know ourselves.

Those who had not known themselves, have no right to talk about them or to condemn then or to say horrible things. After you have come to know yourself only, you will know how great they were and how Quran sharif is such an important book. Even those who read such a great book are doing all kinds of nonsensical things. They have no control over their greed. They have no control over their lust, they can be very cruel also. How can that be? If you read such a great book like Quran sharif, then how can you be like that? Because of all this reading does not go in the heart. He has talked about [Ramon], he called him [Ibrahim]. Where is that *[UNCLEAR* Ramon]? If do you see it anywhere? They are all killing each other in the name of God.

So this is the state of the truth, of reality, of divinity.

Now what is needed is first to know thy self. For that, it is placed within you, in the triangle bone, this special power called as Kuṇḍalinī, whether you are a Hindu, Muslim, Christian, anything.

As they have a heart, they also have this power. Then how can we say we are different? We are all human begins, no doubt. But the power of the saint is in every human being.

So we have to accept that we all can ascent whether we follow this religion, or that religion, or this country, or that country, makes no difference. It certainly *[UNCLEAR]* also, it is not only My words, it is written everywhere that we all human beings are the same.

If so, if that is the situation, then why should we all not know ourselves. It is very easy to know yourself in these

modern times, because it has been *[UNCLEAR]* that is in these modern times we should know ourselves.

You have to have the Self-knowledge. You have knowledge for everything outside but what about your Self? When you will know your Self you will be amazed that you all are part and parcel of one great personality, Upper. When we say `Allah hu Akbar' what do we say is that we are one, in one personality that is Upper. Just by think `Allah hu Akbar', you do not realised, you do not become part and parcel of great Upper. You go out shouting for ages, for centuries, you will not become part and parcel of Upper.

For that you have to know your Self and that you have to connect with this All-pervading Power of Ruth.

You have some Sufis, but nobody believed them because they were realised Souls.

Especially in your country, you had such a great people who came to tell you that you should know your Self, but we got lost, in these modern times we got lost, completely.

Where are we? What are we fighting for? How can blind fight when, we do not know anything, we do not know [our meaning]. How is possible? It is very much possible for you all to get your Self-realisation, Self-knowledge, to know your Self.

Even if you are fanatics, listen to Me. Because if we save you, save your children, save everyone, save every doggy and save the whole world.

You have to raise about this limited ideas, that you get from others. You have to have a feeling, the experience

of the this Ruth. Without that, you can not know anything about prophet Mohamed or Islam.

Islam is to surrender, it *[UNCLEAR]* aggression. Surrender to who? To God, to his power, that is the power of love. God loved us, so he created us. If He had not got that power of love, if had not use his power of love, no use of any of the namaz you do. The namaz you do is nothing, but for your Kuṇḍalinī awakening. You will realise that after your Self-knowledge, even if you do namaz it has a great meaning.

Once you start feeling this Cool Breeze after Holy Ghost as they call it, or we can say this Ruth, when you do namaz it goes on increasing, you go on becoming higher and higher. Otherwise, any number of namaz can you do, cruise you do, you can not do it.

And a seed has to be sprout, otherwise it cannot grow. In the same way your Kuṇḍalinī has to be awaken like a primule of a seed. Without this sprouting, how can you grow, artificially? So please understand that first let this sprout takes place and then you do namaz and you will be amazed that the Chaitanya, what they call it the vibrations that are flowing increase tremendously. Also then you read Qur'an and these vibrations will increase tremendously! You will grow very fast. All the things that you do in the name of God, you will have it, *[UNCLEAR]* that are all true, there is truth in it.

But you have to allow the seed to be sprout. Without that you are just like any other *[UNCLEAR]*.

Something artificial living in the false world, doing all kinds of wrong things without bothering about God Almighty. Not only that you will know your Self, but you

will know all the powers that get out of that knowledge. The first power you get is of tremendously creativity. As it is Turkish are known for their creativity, they will create such a beautiful art that it will be appealing to the whole world on Global level.

Now you become extremely moral by nature. You do not have to be very rigid about this, you just become you become very moral. Whatever is said “don't do this, don't do that!", nothing is to be told; because your Spirit is now enlightened and with the light of that spirit you know what is good for you, what is distracting for you.

Now Mohamed said not to drink alcohol, we do not say do not drink, because if I say that half of the people will just go away. But after you get this knowledge which is constructive for yourself, you yourself do not drink, you do not take any alcohol, you do not take any drug, you do not smoke, you do not take anything that can destroy your body.

You do not have to tell your children “do this, do that” it works out automatically. It is very surprising how powerful you become, that you do not have to do anything to stop yourself of doing something wrong.

Then you become very sensitive as to what is right and what is wrong and you just do not accept what is wrong. This discrimination is just within you, which is enlightened. Then for everything: for food, for taking out money, this that, all this greed business just get controlled. Above all you become a very very loving person.

You have faith in your own love and you see that your love [succeeds] and you are amazed how it works.

Now the time has come what you call as a last judgment. Now if you get to the right religion, if you get to the right understanding of yourself, so you should know you have decided for the highest asset. This you will experience yourself that you have become extremely loving, kind, forgiving person. But by doing that you do not become weak, you become very strong. You can see *[UNCLEAR]* position how your Sufis have *[UNCLEAR]* steady on their path of truth. But now you are not alone, you are not aloe You have thousands of them all over the world. They are your brothers and sisters all over. You will be amazed how they look after you. How they are bothered about you, when you become one with the All-pervading *[UNCLEAR]*, then who is the other? For example, anything happens to this finger the whole body reacts. In the same way all the Sahaja Yogis, all the people all over the world, who know themselves, will react together and their good wishes will act through the Divine Power. Gradually all this destructive nature and also the falsehood of people drops out.

Also you develop another dimension in your awareness which is called as collective consciousness.

So what you do, you can feel another person on your fingertips. You can feel yourself also on your fingertips.

That is what Mohamed had said, that at the time of Resurrection *[UNCLEAR]* your hands will speak and give shahada against you. They will tell you what is wrong with you, your fingers will tell you what is wrong with you, with your body, with you mind, everything you can know on your fingertips.

Now if you know how to correct those defects in you, you can correct anybody's problems, because you can also feel what is wrong with them on your fingertips.

Sitting down here you can feel for anybody in Ankara or maybe London or anywhere and if you know how to correct sitting down here, you can correct that person.

So, in short, in scientific language we will say that you enter into the subtler side, the subtle of subtlest of Ether. As your Chakras get enlightened, you enter into the subtler side of all the five elements. Ultimately the sixth center, as they call it Āgñyā, is once it is enlightened, then you become extremely forgiving. You do not react, you watch everything like a witness. Certainly now I see this carpet is very well made, so normally I should react. How much is cost that, form where did you buy that, who has made it, all these questions will come. But after the Self-realisation you just watch and enjoy the creativity of the artist who has made this.

Your quarreling nature also subsides, because you do not react. But the last of all this limbic area where Kuṇḍalinī arise by which you get your peace and joy. Now Joy is a singular thing, it is not happiness and unhappiness. It is just joy that means you rise above your thoughts, above your mind and you are in complete peace.

For example if you are steady in the water and [aware] from freedom, but in case you, you get into the water, then you can watch the waves and enjoy them. But supposing you know swimming, you can jump and save many others.

So now Sahaja Yoga is in eighty countries all world. And in a very big way some people who got their Self-realisation mention and use it *[UNCLEAR]*.

For that you do not have to pay, Is so nature process, living process, how much you would pay for that? So it was without any payment, that is how the false Guru can be exposed because you pay for all kinds of false Guru. Now you can say who has pay for this all of this? I must say Sahaja Yogis payed. Formally I used to pay, because I have money from My family and also from My husband. Now they want to pay.

The things for the Self-realising, you are thinking this all, Mother why we should pay? They can pay for all, but not for Self-realisation. When the last center is broken, the seventh One by which we get connected with this Divine power *[UNCLEAR]* the presence of this power. What happens with realisation you feel it, this Cool Breeze. At the beginning it is very hot, but for that you will have to forgive everyone, not to have anger for everyone.

I know that here there are people who want to ask Me questions also. Just now make your questioning mind quite. First get your Self-realisation and then you can ask.

You have to feel this Cool Breeze on your fingertips.

So have faith in yourself. And all you can feel this root. I assure you, you can.

So if you stay hardly five to ten minutes, I will worked out, I will request who want to go away, can go away, do not disturb others.

I can not force anyone. You have answers. If you want to have it, then you can get it. You must have the desire to have it because is pure desire that works. There is no competition, no trouble, nothing at all.

Only you have to take out your shoes. Because this, Mother Earth is very pure and she is very helpful.

[UNCLEAR] I am not going to tell you to do anything, I will not even say do not think but automatically you go beyond your mind and I see this doshanadia.

Now we have to do like this, like we do for namaz. Be comfortable. Take off your shoes and put both of feet away to each other.

Now put your right hand on your heart and ask for forgiveness from God all mighty if we have done anything wrong, just ask your heart.

But do not feel guilty. Mistake can be done so now you can ask for forgiveness, so do not feel guilty at all. If you feel guilty then this center of the left hand is gotten. And it is just like *[UNCLEAR]*. Now please put your right hand dorse [towards] Me and your left on the head and check if anything is coming out any Cool Breeze out of your head.

Now if it is hot, you have to forgive, forgive everyone. Now please put your left hand down and check with your right, is there any hot or cold breeze coming out of your fontanelle bone area. Now please put your both hands dorse [towards] Me. Please, see now if there is feeling of Cool Breeze on your fingertips or on your palm or out of your fontanelle area. Just see it. This is the root. You can ask a question in your heart, is this the root of the Divine power? By asking this, you will get warm coming in so

you can say also yes this is the root, we have never tried this before, this is the root so you can feel it warm.

Although who have felt this Cool Breeze on their fingertips, or on their palm or out fontanelle bone area, please raise their hands. That is what this people are wonderful. May God bless you.

You are so specially people I have to say, it is so easily to give realisation. There is something special.

With Europeans we have to break manners, not with you people.

You are very kind and sensible, so may God bless you all.

They want to sing a song for you and you just clap, all right? So and you will be amazed, will increase.

Those who have felt anything can come here and we can have a word from there.

[Performance of `Mahāmāyā Mahākālī'.]

Contents: **1999-04-2x TV Interview for the Prime Time Evening News of a Channel, Istanbul, Turkey**

Reporter: Shri Mataji, some people believe you are a new prophet? Shri Mataji [smiling]: I think I am! It must be so! That is My job.

Reporter: How do you define your job? Shri Mataji [still smiling]: From childhood I knew that I was someone very different and I use[d] this to find out en masse realisation.

Contents: **1999-05-0x Meeting with the Leaders, Living Room, Palazzo Doria, Cabella Ligure, Italy (month not sure)**

[About 15 Sahaja Yogis including Bernard Cuvellier (the leader of Belgium) are present. Shri Mataji expresses repeatedly in a clear and forceful way Her extreme displeasure of having been admitted to a hospital (in Milan in Dec 1998).] My husband has no right on My body. [She repeats this several times, without any attempt to soften Her words.]

Contents: 1999-05-09 **Sahasrāra Pūjā, Higher Awareness, Cabella Ligure, Italy**

Today we have gathered here to do the Sahasrāra Pūjā.

Sahasrāra, the word Sahasrāra, in Sanskrit language means one thousand and there are one thousand petals in our brain which get enlightened.

Of course the doctors are quarreling on that point but forget about them. Now these petals are kept ready for our enlightenment and these are really the nerves, one thousand nerves which are there for the enlightenment of the brain.

So when the Kuṇḍalinī rises she enlightens those one thousand nerves which become like a, as you see here, the shape of these flames, like a petal and that's why it is called as Sahasrāra, the center of Sahasrāra.

In the human beings it is a very important center, because this is the only center by which we think and we try to stop whatever we don't like. This is the center which reacts, reacts in such a manner that without any discretion we start saying “no" to this and “no" to that, on small things: like somebody might say `I don't like this carpet, I don't like this house, I don't like that.' This language itself shows that: who are you? First find out.

But you cannot become yourself unless and until this Sahasrāra, this brain, is opened out and the Kuṇḍalinī becomes one with the Param-Chaitanya. Before that you are in complete ignorance about what is good and what is bad. Whatever you think for this brain, is good you do it. But whatever is really good you do not know because you do not know the Reality.

Now we have to understand the consciousness that we have. Consciousness of being alive, consciousness of so many things we have and the so-called `knowledge' we have about everything. All that consciousness is stored near the liver, for your information, by this diaphragm. But then this consciousness starts rising higher and higher, then you become aware, in the evolutionary process, you become aware; aware of things. Without going through your brain, you just become aware. And how? Not by thinking not by understanding or seeing, but you become aware because your brain has now started working in a manner that's very, very sensitive.

So you just become aware of some sort of a fear, or maybe some sort of a goodness, or anything. But it goes even further.

The growth of consciousness which becomes aware goes further, where you start liking a person or disliking a person, but still it's nothing definite and sure. You dislike a person because he has a particular type of face, maybe eyes or anything, or maybe because you have known somebody who has been very nice, so you start transferring that image on to others. With these transferred images you can hate or love someone. Then you start saying, “I hate this, I hate that” which has no

actual substantial meaning. You hate it because perhaps such and such a person maybe looks like somebody.

Now you go further with it then you see that such and such a person and I'm not talking about things but about persons, such and such a person has done this harm to me.

Something positive.

So you start feeling that you should hate that person. Now you start hating that person and with that hatred you start developing new faculties of how to harm that person. Then you start thinking how to destroy that person.

How to make his life miserable. Then you may beat that person, you may shout at that person, you may try to kill that person, you can do anything.

So now the awareness is going towards the other direction which is darkness, which is not light. Because in the light you won't do such a thing. In the light you see everybody is sitting you know how far you are, where you are sitting. If you want to go out, you know how to walk out. But when you are in the darkness you are there, you just don't understand and you go on behaving in a manner which cannot be explained otherwise, except that because you are a human being. Animals don't do like that. Animals have limitations. The animals, if they find something wrong, something absolutely harmful to them, then they will attack or run away, but they do not carry a kind of a hatred or anything. But they can carry the impression of fear; could be of some sort of a harm done to them.

But human beings are not like that, human beings don't have any particular reason as such, to hate someone. But why it works out because they are involved in their ego. Egoistical person feels that he has a right to do what he wants to do [that] he can kill anybody, he can bomb anyone, he can do whatever he likes. But a person who is not doing that is the other way round, he is frightened. He's afraid of someone.

Now the awareness moves on. This is a subtler awareness, because if you are afraid of somebody you would not like to go to his house, you will avoid him in the street, all things you can do.

So all this kind of knowledge about other human beings also, accumulates in your mind. Then this thing starts working on a collective level, because you think, `This group is very bad, they are good, these are bad, they are excellent,' like that it works.

So in your own mind you think that somebody has a group and the other group is better or that group is better. And collectively then you start working out your whole temperament, your awareness.

Like once people decide that they, for example that black people are to be finished: so all the white people can join together. Like at the time of Hitler, he decided that all other human beings, except Germans, were useless.

So he gathered people around him who thought his ideas and this collective awareness just comes to them. I don't know how, but it enters into the minds of men. They never challenge it, they never ask whether it is correct or not.

So this grows more and more and more and then it becomes like a countrywise, you can say, an awareness, of this kind of a feeling. But whether it is correct or not, is not understood, is not known.

So what is important is you should know Reality. You should know exactly what is right and what is wrong. For that, as I have told you, there is this great power of Kuṇḍalinī within you. She's the one, She passes through all these centers, enlightens them first of all, so your awareness is enlightened. And when she pierces through Sahasrāra, she joins you to this All-pervading Power, which is Knowledge, which is Love, which is Truth.

So after that, you immediately know, some people don't know immediately, but some people do, that what we have been thinking so far, of separating ourselves from others by thinking they are not alright, they are wrong or whatever it is, this disappears, this disappears completely. Then you realise that your awareness itself, awareness itself is dominated by so many others circumstances: for example, where you were born and what your parents taught you, what experiences you have had and then you realise that it was all wrong because it was not Reality. Whatever feelings you have, whatever ideas you have about another person or about another nation all of them are not correct, because now your Sahasrāra is awakened, that it is connected now to the All-pervading Power.

So this starts flowing into you. This, I should say, enlightened awareness, starts flowing down into your being, in your brain and then on your nerves you can feel that awareness.

Now once you want to know about something, whether it is right or wrong, absolute right and wrong: it's not a question of relative. You just have to put your hands towards that person or towards that thing or whatever it is, immediately on these vibrations you will know.

So what are these vibrations, is this Param-Chaitanya, we call it BrahmaChaitanya, which starts flowing through your fingertips. Now you start feeling what Chakras they are catching, whether they are right or wrong and your discretion improves immensely. The brain which was putting you in delusions and wrong type of life, immediately corrects itself. For example, I am walking in a place with my eyes closed and there is a big ditch: I cannot see it, I am just walking and suddenly I open my eyes and see the ditch, immediately I know it's wrong and I give up and I come out. In the same way it happens to you when your Sahasrāra is enlightened: whatever you had gathered, knowledge, whatever you think was right, whatever was your dreams and your aims in life, all these aspirations, they melt away. Then you take to reality and you start seeing the reality of everything.

Unless and until you see that reality, you will be going with another crowd. These people are saying so and so, let's do that, they are saying so and so, let's do that. But you cannot see whether it is correct or not, whether it is good for you or not, or whether it is going to help you. This kind of thing is so common in the whole world, that's why there is so much problem.

Because they don't know the reality. Once you know the reality most of the problems can be finished, because this brain itself is creating problems. First of all it

commits all kinds of atrocities, violence, everything. Then it also justifies itself and then it does even worse things. All this they used to call it as sin, but now, in Sahaja Yoga, that's finished now. Whatever your brain was contaminated with, is now cleansed, it has got the knowledge and through the knowledge you can make out what is right and what is wrong. Up to this point is alright, but then you must have full understanding that whatever right is right and whatever wrong is wrong and we should not do anything that is wrong, always do the right thing. You have to decide on that point. Now we have to do the right only, never the wrong. This is when it comes to your mind then what starts is your determination, what we call as devotion, dedication, surrendering. With that you give up all your false ideas and your false pride, all other things that you have been doing so far and immediately you become a different person, a beautiful person.

Now the third thing that happens to you, which never happened to you before, that you feel that, `Unless and until I give this same state to other people, it won't be alright, it won't be alright for me to talk to them.' So you start talking to your brothers and sisters, then you start talking to other people then start talking to a whole nation about Sahaja Yoga. That “I have gained so much, I have got these things, so now why not you take it?" But to expect that by talking, by discussion, by arguments by sermons, they will never take to it, because their brain, as I told you, is just the same, still full of ignorance.

So what you have to do is to raise their Kuṇḍalinī. Once you raise their Kuṇḍalinī and their brain opens, then they

are on the same line as yourself. They don't have to worry about what is good and what is bad, they know themselves.

Now that is what is very important: to correct this world is very important. That you all should know what is right and what is wrong and you have a vehicle of Param-Chaitanya to know what is wrong and what is right. Now this strength starts moving and as you see, today, there are so many people with their open Sahasrāras.

So opening Sahasrāra was the most important part of the evolutionary process. All other evolutionary process brought human beings to what level? We had wars, we had all kinds of silly programs by which we really ruined so many countries, so many people.

Now when you are one with that All-pervading Power, it's a pure power, it's a nirmal power, absolutely pure power that gives you complete sense and complete understanding as to how you should move, how you should live and what you should have. This is what is Self-realisation, they say. But I would say that Self-realisation is much further than that.

Even if your brain is enriched by the Knowledge, the Real Knowledge, still there are other things which you should have and the most important thing is that you have to be completely aware, again I say the word `aware', of where you stand in this big plan of world global transformation: What is your position? What are you supposed to do for this global transformation? What is your position? Where do you stand? What is the work for you to be done? Now you've got this compulsion on you, that, `I have to do something,' when this compulsion starts working on you,

which is not dreadful, which is not annoying, but very peaceful and joyful, which says, “I have to see that others also know themselves." So to know themselves is first of all you must know your own Chakras.

There's many people get their realisation I know, very quickly, but they do not settle down with their Chakras. They have to see to their Chakras: why you have problems on your Chakras. They will know they have problems, but they still go on without paying attention or without looking at it. To them it is a kind of a by the way, you can say, that, `These problems are with me doesn't matter, but what does it matter as long as I am working out Sahaja Yoga?' It is not only for others, but for yourself also! It is important that you should get your Chakras corrected. It is the most important thing for you and then you will have Self-knowledge: in the sense you'll know what is the defect, where is the defect, `What am I doing wrong? What should I do?' And then when you correct it, when you correct those centers, then your awareness I would say will be really fully enlightened about all the world.

It's a tremendous thing, it's very tremendous, because if you have to transform this mad world into something very sane and if we have to give them all Self-realisation, imagine the task, how great it is. How many people we need to do it. But if your will power is strong about it and you see, you feel compelled to do it. But normally you see we are compelled because we have to run our houses, we have to earn money, we have to do this, we have to do that. That you can do. But main object of your

life is to transform people and to work it out. This transformation, for the global peace.

I don't know if it has been predicted or not, that a complete transformation will take place, but they have talked about transformation. I don't know that part and I just don't bother My head as to how many people are getting transformed. But after transformation you must settle down. First of all you should see if you are a peaceful person. If there is peace in your heart. If you have no peace in your heart then you are not a Sahaja Yogi. If you get excited and if you start shouting at people and all that, it means you are not Sahaja Yogis. You have to have a very, very peaceful temperament, that is very important. Now with that peace what should be there is pure compassion. What you are doing is not for your benefit as such, but because you are compelled by this force to do good for others, to transform them. This is the greatest good you can do to others, that their brains are put right, they get rid of their diseases, they get rid of their problems, it's all there. The first thing and most important thing that happens is that they get the power to transform others. When you have that power to transform others you should not waste it.

You should not use if for yourself, that means the growth is not complete. You must talk about it. You must tell about it and you must work it out. Wherever it is possible you have to work it out. This is the way we can spread people on a global level, who can get complete transformation.

All our problems, whether in India or anywhere, is because of human beings, because they have been not

enlightened. See, if you are enlightened you will have no problem of any quarreling or any fighting and all that. If you are enlightened, then you will think about others. Others, as if they are your own: bother your heads about them. You will not think about yourself anymore. If you are enlightened then no question of any violence in your head.

Nowadays in the name of religion, in the name of everything, there is so much of violence. This violence can be easily corrected if they all become Sahaja Yogis. Think if all the people become Sahaja Yogis, how will they quarrel, for what? So these religions are there, but above all these religions is the religion of Sahaja Yoga, where you become one and then all these quarrels of religions will disappear. This is not the only problem we have as human beings, we have some other problems also, very serious. That is, we have a hankering, we are very greedy, we cannot adjust ourselves to any other circumstances, we want to live in complete comfort and all this and that. But after this you can sleep anywhere, you can eat anywhere, you may not eat, you become a person who is above all these needs, all these demands, absolutely. Then you don't worry, you don't worry. This worry is for what? Supposing I get lost somewhere and the car is going in a wrong way: alright, I have to go that way, that's why I am going like that. What is there to feel upset about? So many things, small, big happen in your life for which you get upset. But now, with this blessing of Sahasrāra, you'll be amazed there is help from Param-Chaitanya and that means a tremendous help because it acts globally, it acts individually, it acts on communities,

it acts on nations, because there is Divine, what you call Divine, there is a Divine play going on and this Divine play plays tremendous beautiful things by which people start correcting themselves.

So you should never be nervous, you should never be upset because you have the Divine Power within you and it will correct. It can correct anyone. I mean recently we had a case of one boy who was hit by a truck and they said his lungs were smashed. Now if the lungs are smashed nobody has heard that they become normal. Not only that he became normal but he started breathing normally and now he's alright. All this work is done by Param-Chaitanya. You don't have to do anything, any problem that comes before you before it really touches you it's solved by the Param-Chaitanya. But you must have full faith in yourself and in Param-Chaitanya and believe that you are a realised Soul. Nobody can harm you.

If they try to harm you for the time being, alright you may suffer, but also you don't feel the sufferings and you get out of it. Such a security, such a proper guidance is there. Also you are saved from all kinds of attacks and all kinds of mistakes that you commit. It's all such a big, I would say, computer of knowledge.

He knows.

It knows, what you are doing and what you should not do. Where you are going and what should not be your way. It knows everything, knows everything about you.

So then you have to become aware of it.

Now this is the stage where I would say that you have to be aware that you are realised Souls, you are different,

very unique. You are realised Souls. You are not ordinary people and that you are protected by this Param-Chaitanya. Nothing can change you. Nothing can trouble you. Nothing can overpower you.

Because you are not aware also of this Param-Chaitanya, that's why you a little bit get worried and people write to Me sometimes, “Mother, there is something wrong with my daughter” or something like this.

Everything can be corrected by Param-Chaitanya. If you know how to leave it to that, if you understand how you are one with that Param-Chaitanya, you're a part and parcel of that and that Param-Chaitanya is looking after you. You don't have a very conscious effort, there's no need to have a very conscious effort.

Accept life as it is, as it is. Whatever life is there, accept it, don't retaliate, don't get angry, don't get upset, just accept and you'll enjoy the same life which was irritating you, you will see the enjoying part of that and it will be so beautiful the way you will see that you'll get over all your problems. You'll get over all your enemies and a kind of a very fresh beautiful existence you will have.

So now, as you are all Sahaja Yogis, it's a very great position. With that, if you humble down, humble down, then you'll be amazed to see that you are absolutely in contact with this Param-Chaitanya. Not only that, but you have become Param-Chaitanya. With this Param-Chaitanya you can do anything. I need not tell you what you can do, because some of you may not believe it. But that's My own experience, that you are the Param-Chaitanya, if you know you are the Param-Chaitanya,

then it keeps your dignity, it keeps your position, it keeps your word and looks after you.

And whatever is just said or desired, you just get it. Your desires also change, your desires are not for stupid things, but for something that is very noble. Like, you want to transform people, you want to do Sahaja Yoga work. All these desires are fulfilled fully. When you want to do it, you like it and you think of it. It is something, even seeing something, if you see something and you are stunned by that.

Immediately Param-Chaitanya will take over and you will have no problems, no problems. Because the way we react to all these difficulties and to so-called odds in life becomes a play, just a play. You are amazed, you looked at it and, finished! Looked at that and, finished! That is how it is: the light, if it goes into the darkness and finishes the darkness, the darkness is finished and our problems are finished also.

So this is what is our awareness is to become. Awareness has to become Param-Chaitanya. Then you get all the ideas, everything that are Divine. But not only that but also the help of the Divine. All the solutions of the Divine. It's something amazing and everything quietens down, everything settles down and you are amazed watching all this that you are the center of doing all these things. You are not aware that you are doing and you are doing. That ego thought is missing, but you see it's all happening around, you and then you are amazed how it is happening. The whole lifestyle changes the whole understanding changes and you become a great source of happiness, joy and knowledge to others. You don't

have to study anything. You don't have to know much, but you will know about everything, what is right and what is wrong. And then only you can tell the things with complete authority that, `This is not right.' Like today, we had a discussion on this point about the economic position and the economics of modern times. I said: it is all wrong, because it is self-destructive. It destroys the nations, if not your nation, other nations. Then it also destroys your family life, it destroys your value system. It completely destroys you.

So what sort of a economics is this? It's just a show, just like a, you can say, a balloon. It can burst any moment. I've seen people who are very rich, think no end of themselves and then they become bankrupt and those very bankrupt become rich. It's a kind of a turmoil in which they are jumping from one shore to another shore.

But you are not. You watch that drama. You see all that drama and with your peace you can see everything very calmly. It's not difficult for you to create more people like this. It's not difficult to transform this world. The time has come, just the right time. Like when the proper time comes, the blossom time comes so many flowers become fruits.

So, like that, you all have become.

It is for you to create seeds to spread Sahaja Yoga. You are now at that level of awareness now where Param-Chaitanya is with you, absolutely part and parcel of you, absolutely with you to give you all necessary help, all necessary prestige and also the personality.

May God bless you all.

***Contents: 1999-05-25*, Public Program, Convocation Hall, University, Toronto, ON, Canada**

Question: [on who Shri Mataji is.]

Shri Mataji: Instead of worrying yourself as to who I am, why don't you try to understand who you are? By knowing yourself, you would know who I am.

***Contents: 1999-06-15* VIP Conference, Nirvāṇa Restaurant, 346 Lexington Ave, Manhattan, New York, USA**

[Laughter.] That's a realised. You see it is not that you are doing anything, it is the Divine that is doing all the things and once this detachment comes you don't get into funny ideas. You see I'm this, calling this *[UNCLEAR]* and now we have, you must have heard, that we have Sahaja Yoga working in so many countries. Every year I hear one country is added. Now the thing is, most beautiful thing for Me to see all of them together and I was amazed. They come from all kinds of communities, from all kinds of countries, from all kinds of religions, from everywhere they never fight, never fight. Of course they pull each others legs, have lot of fun and all that. And they are always joyous, very happy. Now why is it? What is happening? Now the first fundamental truth is that all of us, whether you are white, black, brown, yellow, any colour, whatever community, whatever country you may be coming from all of you have one thing, that is Kuṇḍalinī, this power within you. It doesn't differentiate. Only we mentally differentiate like this, that this one this is like this and this one is like that. And we have different, different roots are there. That's our mind

which gets little distracted. But for Kuṇḍalinī who is your Mother, your individual Mother, is reflected in every person wherever you may go. I mean we have people in very remote places like Benin, the people from Benin you know. And then we have people from Eritrea, imagine, the Ministers, the Prime Minister of Eritrea are Sahaja Yogis. But they are very humble people, they are very humble and they take *[UNCLEAR]* that they are to be born to other peace. They have to have peace, now how do you get peace within yourselves? That I will explain to you, but frankly the subject is very wide but the best thing is for you to get your Realisation.

Peace is like this, what happens is that we go on reacting. Now for example I've come here now [looks at the furnishings] trying to see from where it has come, which part of India how many of this and how many pieces and My mind starts working. Then I start thinking how much would it cost if I have to buy it.

Now supposing it belonged to Me then I would be much more worried that nobody spoils it, nobody pulls it down. You see it's like this.

So the reactions can be of two types, so we get worried about it, or sometimes you do feel happy. But all the time the mind is active, it's reacting all the time. You cannot witness the whole thing. But what happens, that when Kuṇḍalinī rises your thoughts which are coming from the future and the past are all there on your head. And they are bombarding you. But when Kuṇḍalinī rises she elongates the thoughts and there's a space created in between. Now this space is the place where the *[UNCLEAR* Chitta] comes from and once you have become

thoughtlessly aware, which Jung has talked about, Jung has talked. This thoughtless awareness was stayed, when it happens, you become absolutely peaceful. Because you are in the present, you are not in the past nor in the future, but you are in the present. And when you are in the present what you feel is the peace of a witness. You witness. You see everything. It's like a picture so it comes to you. Your memory becomes just like a photographic memory and you see everything so clearly whenever you want to.

It's very simple, for small things, for big things, you don't have to worry about your memory. I'm very old according to the time I was born but My memory is excellent. I mean, I must say that I don't know how people forget things but I don't. If I see somebody's face I'll definitely remember everything.

Maybe names I may little bit get confused because you know what names are like. People give whatever name they feel like, has no meaning, at least in India names have meaning so we can remember. But other names sometimes are so funny, so long, so short, that you don't know how to remember. But that's not the thing, the main thing is that you are kept all the time absolutely alert. Alert about everything. Actually, if that alertness comes into us then we will be alert also about ourselves. Why are we doing this? Say you go to some newspaper, My experience has not been very good I think they have not been kind to Me at all, but they should see what is their responsibility. Are they responsible? Do they feel that whatever is the truth are they representing or are

they trying up to make up a story, something bombastic, something sensational, something which is not true.

So first thing should be that we have to think that we will know the truth and we'll keep the truth, we'll talk the truth. But for that you don't have to go to the court with your hands on the Bible, or a Gītā, but you have to say yourself on your heart. And it just happens.

You can't do anything wrong. Because you see the power of truth, is very great. It will keep you all the time in so much in very joyous mood. It gives you joy.

Joy is singular, it is not like unhappiness and happiness, joy is singular. You are in joy and that joy is of love. Love and affection and compassion, everybody's heart is full of it. But we don't open our heart, we are so afraid you know, if I open My heart what will happen, this thing. But it doesn't mean the perversion. Now, because we have not expressed our true love, it's getting perverted. Most of your problems come from that perversion. If you could open the heart of the people in the right way it will give you that joy which is described in all the scriptures. I am not against any religion, against anything, but I must tell you the religion has taken a new course. In case religion becomes power orientated, money orientated, then it's not a religion. It has to be spirit orientated. I must tell you frankly, if it is not spirit orientated it's not a religion. Absolutely, it has to be spirit orientated. Now in any religion, whatever it is they have, every religion they have said that you have to know yourself. Everybody has said it and the time has come. This is a special time when people are going to get their Self-realisation.

My contribution to all this is only very simple. That I'd tell that way to one, give Realisation to one person, because I was born like this would not be of any help because they'd crucify that person, or kill that person, torture that person. People don't want to see anybody outstanding you know, so we also get tried to trouble, but it's all right, they are ignorant, I don't mind. Now, so this actual understanding of the whole thing should be such that if you rise above your awareness, the awareness itself gets enlightened.

You can feel vibrations you can easily say who is a realised Soul, who is not a realised Soul. That's how I said that William Blake was realised Soul, Abraham Lincoln was a realised Soul, because you can feel the vibrations. They are dead but still you can feel. You can feel vibrations from so many things that you can feel that this is the place where some great man must have lived, that's why there are vibrations. It's not a myth it's actualisation. It just happens you can see the actualisation of the baptism you can call it and actually it happens. It's not just talking, saying this, that, money collection, but it is the mind within us which is awakened.

All of us have that so why not get it? We all have it and then you can't pay for it. You can't pay for love can you? How much have you paid God for our lungs and our heart? Nothing. In the same way it just works. It's a living process and every living process, it has no distinction between any kind of personality, they have to be just human beings. And there are so many children also nowadays born as realised Souls.

I was surprised in Dallas now some Sahaja Yogis have started looking after abused children. I mean this is something I can't understand, the perversion to the last. But these children are realised Souls, that's why they lost, because they are realised Souls, so they couldn't bear so they are tortured. These children are so sweet now, they are always waiting for Sahaja Yogis to come and talk to them. The people said what have you done, what is so special about you that these children are all the time waiting, asking when are they coming, when are they coming? Just see how much cruelty you could do in the name of corrections.

Actually it's a sinful act, the way we are disciplining ourselves and disciplining others.

Now all these things are going on around us and we see the world, sometimes you feel that this world will be destroyed or what will happen. Don't be this frightened, after all the one who has created knows how to save it also.

So it won't be destroyed but someway we destroying themselves, actually we destroy ourselves. God will never destroy us, that's one thing for sure, but if you want to destroy ourselves we have freedom. We can do what we like, only we human beings have the freedom. We can save ourselves or we can save others. It's such a tremendous thing. But in America somehow or other I've not been very successful so far. But the first time we have such a meeting here and I've never met the press anywhere also in America. But only in any other place now from, somebody has come from Turkey. Every week they are publishing about Me, in the front. Imagine in

Turkey we have 2,000 Sahaja Yogis, they are Muslims, so why in America it doesn't work out I don't know. Because there is no sensation in it, that's of course very true, no sensation of any kind. You just jump. You don't do anything. Just simple happening, where you are sitting you just get it. It's relaxation, complete relaxed temperament. And all the things that are written in that, whatever they have given you, is absolute truth. There's nothing that is exaggerated and there are many more things you have to do. But please humble down a little bit and see for yourself that you get it.

All right. I don't want to speak long because they said there are some people who want to ask Me questions.

So I would like to spare some time for you to ask Me questions. But the one thing, you see, don't go the way you go about each other, journalism. Like asking Me why your hair are black, why your hands are like this, why you wear, I mean all sorts of things. You know I am a married woman, so in a normal way you should ask Me. I am not a politician, I have nothing to do with your politics I tell you.

This is no politics, I don't call it, we have to have Divine politics. Now Divine politics is such, now with all these organizations, so-called, of Sahaja Yoga there is no organization. We have no secretariat, we have no officers, we have nothing like this. It just works. We don't have to do anything because there's collective consciousness. We are all connected with each other. It just works.

You know, you'll be amazed how things are working out now we are having a program in one place, Canajoharie

they call it. I am just sitting there, I'm doing nothing, but everything is working out.

Everything. There was not even a single roof there. Every thing has worked out. People have come all over the world to America. They are so concerned about America because always I said I don't know what's wrong with America. Sahaja Yoga, it doesn't work.

You see, I told them don't go after this Guru, he's not all right, don't go after that person. They think like, why should I say such a thing? Now all of those Gurus have made a big money big, big money.

Some of them have died, some have run away, some are in the courts, all this. But they don't like. But I am not a newspaper person that I'll go on praising everybody or criticising anybody. What I am trying to tell you, the truth is that you better find yourself. You better know your value. You better know that God has made you for a special purpose and these are the special times that they call as Last Judgment. This is the time you have to judge and you will be judged. You will be judged if you are in the spiritual life.

If you are not, forget it. It's like that. It's so simple. You have to know yourself and get rid of all your nonsensical ideas, also all these artificial problems. I hope I have been able to talk to you nicely, but as I told you that it will not *[UNCLEAR]* and now have love and compassion.

But it is not mixed up with something perverted. It's not mixed up with something which is very localised or maybe something like a love affair and all that, it's nothing. It is not also any identification.

Although I am an Indian or you are an American or you are something else, it makes no difference at all.

We are all human beings and that's what we realise within ourselves, that it's not true. These are all, God made these lands not to create problems, but to love each other. This is very important today, as you can see, for the emancipation of the world, for the emancipation of human beings. And to give them love, joy, which is their right.

So Sahaja Yoga is, Sahaja means Saha, born with you. Saha is with, Ja means born.

Born with you is this. I should say the right is a very, very, very fundamental right. That you get your Realisation, this Yoga, union with the Divine. This is your right to get it. Everybody has this right to get it. And then you will realise what have you got. Before that you are still on a level which is not subtle.

So I would request you to take to this Realisation and also ask Me questions. If you want you can ask Me questions.

Question 1: *[UNCLEAR]*.

Shri Mataji: You see what I was saying, in a way he is both.

So you see the hospital now we have in India. I started this hospital long, long time back and you see actually with got eight doctors, nine doctors and he's a realised Soul. He got Realisation and they cure the mind, they cured this man by surgery *[UNCLEAR]*. And so this hospital is there and we don't charge for medicine, for treatment, for anything, but for stay. That is only for one bed 300

rupees, 10 dollars for 1 day, 10 dollars, 8 dollars I am sorry. And for the room, is air conditioned and the bathroom, but for the room only we charge 1,000 rupees, that's all. But otherwise for the doctors, for the nurses, for the services, for the treatment, we don't. Because this treatment is not done with medicines. You know, the Indian medicines are so dangerous, you take one medicine God knows what reaction you will get. You go to another doctor, you have to end up picking out of your teeth, eye, ears everything.

So, it's not like that. It is only we work on the Chakras, on the centers, as we have shown. On the centers, what is the center? Every person has different centers problem. Then we see if they're suffering by over activity or by, we can say, inactivity.

There are two types of patients. One are over active and some are possessed by inactivity.

So these two type of people actually are there because of the two sympathetic nervous systems. Now of course doctors have started accepting, when I was studying they did not know that the left sympathetic was different and the right was different. Still they don't know anything about parasympathetic, I must tell you very frankly, the parasympathetic we'll only know through Sahaja Yoga. It's very simple, it's very, very simple.

Question 2: Where is this hospital?

Shri Mataji: It is very near Bombay [Mumbai], called as New Bombay [Mumbai]. And so many people have been there, have been cured and they have been helped. I don't keep the list of that but I am really amazed how people are coming in. They find it very cheap, you see,

the whole place also. And looked after with love, with compassion, with love, that's the main thing.

Question 3: My first question was how does one get the Realisation?

Shri Mataji: That we will try just now, all right, after questions. It's spontaneous, you don't have to do anything, very spontaneous. You all look so loving, you all can get it. Any other questions? Question 4: Why do think that Americans seem to be more resistant to getting their Realisation?

Shri Mataji: I think they are very great. I think they are sitting there on top of the world already.

You have to come down. *[UNCLEAR]*. Even in India somebody gets lots of money, he floats in the air.

You just can't talk to that person. Very common, money goes into head, this money orientation. Also power goes into head. You see immediately they sit on the horse, all these things, that's why this head is to be crossed over. It's important.

Question 5: People who are suffering from poverty, violence, crime, drugs, what is the best way to reach them?

Shri Mataji: You see for poverty they are working it out. Poverty, there are ways of doing it. And also now, for example, in India I have started a big school for children who failed in the eighth class. To give them vocational training, in India we don't we have. We have generous people, no doubt, but we don't need money just now we are we are all right. These children are taken from about,

say, they are from fourteen to sixteen years of age, who have failed in life so far.

So we teach them. Like we don't have plumbers in India, here also if you call a plumber you'd better find out *[UNCLEAR]*.

So in the same way we have problems of that and also, see for example, carpentry. Indians used to do all the carpentry with their hands, you see, but because of machinery that trade is gone now.

So we have people who have to learn now, how to do it with their machinery, if you give them machinery.

So we are going to teach them carpentry. Driving, we can't get drivers there very well. They are not very highly paid people in any way, but I think they'll be paid something. And other crafts like that. And another thing is that we should see, like what we are doing in India is we have to find out what the poor people make. For example, My father was a lawyer he used to go to a very far fetched village, called *[UNCLEAR]* and there I found very, very, very poor people. They had no houses, they used to live in the trees, because there were animals and things you see. And also they used to wear only one cloth, ladies would wear two above. Cloth, only cloth they used to cover themselves. And very poor, in that time of year, I really felt like crying for them.

So now I decided that I'll start export business but can you imagine Me doing business. I can't even count receipts. But I started the business, so-called and the first thing I started was, I asked My brother to go see in that village what sort of people are there, if they still making the terra cotta. Very creative. He said they are still there,

but some of them are Greeks, you know, when Alexander came to our country they stayed and they are there. And what they are making, they call it bell metal. No one makes this in the whole world that sort of a thing. I said all right, we have exported now to America also, last in America, because America you don't know what they would like but somebody has dared to ask for it so I said all right, I'll send.

So that's also getting exported to America and it's working out well, she said it's working out very well here. Because poor people are very creative, they are very creative people. And they should not be given alms, it's a wrong idea. Because if you give them alms, for example we have so many developments coming from these U.N. and all that, they will go in a well, they will build a well. All right, then what happens so much money ination comes in they take to drinking, this, that and also that well is not looked after. But make them make a well, they should try to make a well themselves, see what is the problem so they'll look after this well. See that is how we have started the village, we can do it and the village craft in India is tremendous. But they don't know how to export, you know. What they are exporting is vans or motorcycles or something. You see what we have in the villages is well made. Now here you go anywhere and they say this is handmade. To us what is handmade? To us everything is handmade only. But they say this handmade, this is handmade. First I used to be shocked, because handmade things *[UNCLEAR]* I wouldn't make others buy it. And you know, these handmade things we have such a wealth in the poorest of poorest countries

you see. *[UNCLEAR]* what embroidery. You have to just guide them, tell them what to do. You know, unless and until you have that love for them, you cannot *[UNCLEAR]*. Also, if they don't know anything you tell them that you make this very well. Now for information, most of your things are coming from such developing countries. For example, shirts that you wear, made in U.S.A., are made in Turkey. Then in Tunisia they make very beautiful things which are branded by French, see like that, leather things.

So now they are exploiting also, trying to exploit, Indian labour also.

So exploit Indian labour and exploit their own people and make money. It's a trick of the trade, do like that. But if you can really get it from these people, poor people what they make. Put them to something which they can do and if you can manage them they'll they have their self respect. Really, despite everything I was saying, Indian poor people have very great respect. Very respectful. They won't give you anything cheap. Now supposing you buy from them something like this thing, this is just clay, they'll say, “This is just clay, just out Indian soil, why are you buying?" Like that they talk. I said, “No, it is very valuable, you have no idea." So then they will sell you, other than that they don't want to sell you anything. They are starving, they have nothing, they are very wonderful people. But if you torture them and say you're poor, you're poor and all that and how you treat them, they can't even create. Then they think what's in their hands and *[UNCLEAR]*.

Like that, you see, I felt too much for Indian industry. Especially they are Muslim, most of them are Muslim women and for them I've started a residence for them. Now they can do a lot of work, I was amazed, how they can stitch beautiful clothes for children, with beautiful embroidery, you know. They have a heart, all of them have a heart and also they want to do now gardening. They want to do gardening, they want to create flowers. Flowers are expensive now and we thought that you can export flowers.

So like that, there are so many things they make, they are so creative. Now here you get, I don't know what you call this patchwork, patchwork? Now in India, nobody will wear the patchwork because it's regarded as something cheapish. Because all these villager women, they make it so beautifully and I saw them selling here in New York.

Question 6: [asking Shri Mataji's opinion about the equality of women in India and women's rights.]

Shri Mataji: No, you see, our style and culture is different, what I'm saying. The thing is that a woman is regarded, I mean not nowadays of course because it's different, but most of the women in the villages are regarded as sākṣhāt Lakṣhmī. Which means Mother Goddess of wealth.

So she is to be respected. All the people will respect, nobody dare insult. That was our society and is still in the villages.

And the women feel very proud that they are housewives. They are proud because we are housewives, we have our children, we can look after our children, we can cook. They are great cooks also.

So you see, what happens, that they know that their area is their household, but they don't feel suffocated. They don't feel they are lower down. Like even My husband was here, he'll tell you about Me. That first thing is I'm a very good housewife. First of all, I know very good cooking, everything. You know to please men you must know how to cook. Of course, it's a fact. And women should not feel low about it. They are praised so much, you see, I was surprised because one gentleman, My husband you know was the foreign, he was the secretary general of the Maritime International Organization and all that. It was a very international thing you know, very formal and all that, but all his friends used to come to My house to have chicken made by Me. Can you imagine? Such big, big Johnnies, you know and they used to come down for that.

And I was known all over the world for that, making good chicken. But My husband knows all the list of things I make very well.

So you see it is something, the woman must know her own value. I don't like to work with men all the time fighting, quarreling, reacting, it's money stuff. And I love My own house, My own home. I have two daughters and four grandchildren and now two great grandchildren. And we are all very happily living, enjoying each other, because of love. You see this competition is because of money. Men have the money so men dominate for money. Maybe in India also they might dominate a little bit. But women know how to dominate because we know how to cook. That's it, women must know their own powers, then they will not try for the immense powers of

work. What are their powers? Stupid. I would hate to have so many bosses, so many this thing, only one boss you have to please, that's all. Very simple life. But we should accept our own lives, we should be proud of it and that really gives you the family life and everything.

It's the woman who is the preserver of the society. This we don't realise. Woman is the preserver of the society and she understands she is the preserver, then you can bring round all the men. Because she is the one who preserves the family, without the family what will men do? They'll commit suicides.

So you must just pour love in the whole family, in the whole atmosphere, how to manage and you should be very patient and loving. I mean, I tell you all My in-laws are at least a hundred in-laws I have, My husband's family. They will come to see Me, not him. He is sitting here, I am telling you. They will come all the way to see Me, but not him. Because he was a big man, a formal this, that and some of them used to just run away if I was not in the house.

So for what we should work? What do we get, this money? Then the woman now wants to become slavish people, very slavish, because they have to please the boss, please this thing, they have to dress up, they have to look nice, they have to look young. I know all sorts of things, you know, so many enterprises have started this. But here you don't care for honesty. If you are a woman in the house you can manage everything very well and if the husband tries to trouble you all the family will be after him. Like that you know, it's a very safe, it's very safe and very enjoying and very good. It's all-pervading

in the society, also, everywhere. But these days, people are getting so perverted in a way. I'll tell you one example. One lady she was the boss, she was the wife of a very big boss from India.

So she came, they were to come for a dinner. And in the dinner, you know, they keep places for people with their names, labels, everything.

So she was not there, she was missing. She was very smart, very smart. For an Indian she was overly smart, wearing a very short thing, wearing her *[UNCLEAR]* and all that, her high heels like that. [Shows height with Her hands.] But you know, I was surprised she was not there, everybody was waiting for her. I mean, all this great formal dinner.

So I said, “All right, I'll go there” then in the waiting room she was sitting there. I said “What are you doing here?" “They made me sit here." I said, “They made you sit here, I can't understand." So I asked the manager, “Why did you make them sit there?" They said, “We thought she is his secretary, we never thought that's his wife." So the dignity of the wife, if you give up, you are no one. One must understand, the women must understand how false it is.

In India they are called Shakti, they are called as power. But you must know how to handle your husband, to handle your family with you and you have to bear a little bit. Of course you have to be patient, you have to bear a little bit, must you must know that they are all not yet *[UNCLEAR]*. This struggle that we have here now I find, or in other places, European places, also women, is absolutely not necessary. We have to change the society. Now in

Sahaja Yoga people get married, there are international marriages of, 99% marriages are there. One percent might not be. One person might be because we marry a Russian with an American, American with an Indian, so it's quite a change and quite a different thing.

So can you imagine, how these people have become 99% people who are married. In Sahaja Yoga, are wonderful and they have very beautiful children. What are their lives? [Points to the audience.] Yes Ma'am. In any other sphere you are working you can ask the question.

Question 7: *[UNCLEAR]*.

Shri Mataji: I would like to give you Realisation. That is what they are saying, that you give them Realisation and I will. Is a better idea. He says that tomorrow we are going to have a very big program.

But the hall is small, I must say, it doesn't matter. It's such a big city, everything seems to be smaller and smaller. All right, so for that, if you want your Realisation, it's your freedom is respected, you have to ask for it. I cannot force you, you cannot force it. And if you want to go away, you can go away, it's completely. Because if you have to have the ultimate freedom, this freedom has to be this way. And this freedom is that, if you want you can have it, if you don't want then don't have it.

So they are saying that you all are invited to that program. Where are we having? Speaker: Town Hall, tomorrow at the Town Hall, at 7:30. It will be a wonderful program where you will have your Self-realisation. That's on 43rd St. I think everyone must know where Town Hall is. [Directions.]

Shri Mataji: But I must tell you one thing. You don't have to pay, you don't have to stand on your heads, nothing you have to do. You just sit on your seats, or on the ground, doesn't matter. That's the way of that because I told you, “It's your fundamental right." [Speaker vote of thanks.]

***Contents: 1999-06-16*, Public Program (Follow Up to VIP Conference), The Town Hall, 123 West and 43rd Street, Manhattan, New York, USA**

I bow to all the seekers of Truth. There is so much seeking, people are trying to seek the truth. Perhaps they don't know, what does that mean. It is unknown, that particular aim, but you know that there's something is missing in life. Why are we in trouble? Why all these problems? After all, our Creator has created us and why are we faced with all kinds of turmoil, troubles, violence? And there's no peace.

There's no peace. It's impossible to understand sometimes as a human being, why are we on this earth? That is what one has to find out. Why are we on this earth and what have we got out of this human life? What have we achieved out of this life, which is much higher than any other creatures? We run helter and skelter, try to find out the solution, or sometimes the answer, but it seems it's beyond human awareness to know the answer.

The answer is within yourself. You have to know the answer only through Self-knowledge. First of all you don't know who you are, what you are, you have no idea about yourself.

So, first one has to know about oneself. As everybody has said, “Know Thyself." Saying that doesn't help. How do we know ourselves? How can we go inside, how can we fathom it out? What is the way, what is the method? Nobody has so far been able to answer how you can really take your attention inside. To see what are you, how you are made, what is the subtle system working inside. The only way that is suggested, in all the scriptures, that you have to get your Self-knowledge, through Self-realisation. Now people talk of Self-realisation also, they have big organizations of Self-realisation, but talking about it is just talk, talk, talk.

Something has to happen, definitely. Definitely you have to have the experience. You have to feel yourself, but that's not done. Because the seeking is so earnest and genuine, we get lost. I must say many seekers are lost, even in America. More in America I should say. And those who worked it out, I don't know wherever they may be. The way they have really finished those people who were seekers is I think, is a very cruel thing to do.

But, it was their business and they have done it.

Sahaja Yoga, `Saha', `Saha' means with, `Ja' means born, born with you is the right. Everybody has this fundamental, very fundamental right to get this Yoga, means the union with the Divine. All of you have this fundamental right. You may not be aware of it, you may not be knowing it, but that's a fact and you can't pay for it. That's one thing we should realise. That it is a living process, say, we have become human beings, what did we pay? What did we do? We just became. To become the higher personality what do we have to do? The

problem is, we don't understand that you cannot pay for your evolution, which is a living process. How much do we give to this Mother Earth for creating such beautiful flowers? Different types of flowers. What do we do, do we stand on our heads or anything? She gives because that is Her nature, to give, She's made like that. In the same way you are made, as they have told you here, with all these centers. These centers are there and they exist in every human being. Now the greatest point is that this power, which we call as Kuṇḍalinī, which resides in the triangular bone, of sacrum, is in every human being. It's something very surprising. I mean every human being has a heart, every human being has eyes, nose, everything. But this power, which is a spiritual power, exists in every person. Whether you are black, white, brown, or also any religion you follow or whatever you may do, it exists. We cannot differentiate human beings. On a spiritual level, we'll understand that we cannot differentiate. It's a myth, to differentiate.

But for that people will fight, fighting is not the way. For everything they start fighting. Even for fundamental right they'll fight. What do you get, only the money that's all. That's not the way. You have to know, know what is your being, for that you don't have to fight. This fighting business starts when some sort of a law comes in, everybody thinks we have a fundamental right and we must fight for it. Actually, the struggle of the people who are seeking the truth is so much *[UNCLEAR* needed/in] these modern times, it was never so. And as a result of that longing I don't know how people are making business out of it. How they are utilizing and befooling

everyone and making a big money for themselves. But, what to say, that we have to use our discretion. We must understand it's a living process of evolution. For which, you cannot force *[UNCLEAR* even/anyone]. You cannot force. Now you understand a living process, if you have a seed you sprout it as soon you put it in the Mother Earth with a little water. Can you force it to be growing? You cannot. It's a living process. That means there is some energy that manifests it.

That energy has been described in all the religions, you may call it as `Ruh', in Sanskrit call it `Param-Chaitanya'.

Also in the Bible it's called as the “Cool Breeze of the Holy Ghost” which is much more precise I think. Have you felt that Cool Breeze any time? No? That is what you have to experience first.

Please understand. All other experiences, some people say, “I feel I have become a tree” some people say, “I think I'm flying in the air” some people say, “I become a bird." You are not going to go down in your evolution but you're going to rise. This is a simple thing we should understand. You are going to rise above this human awareness, to a higher awareness. If you realise that, it is a very simple thing to achieve in these modern times. These are the special times, meant for your ascent. Perhaps you are not aware. We get very much upset the way things are going on. It's all for everybody to be aware that there's something has to happen, something great has to happen, something special has to happen to human beings, that they rise above into a new awareness, into a new personality of Self-realised Souls.

Now, this is when I'm telling you this, it's very easy to understand that within us is this power. In the triangular bone, which is sacrum, that means perhaps the Greeks knew it is a sacred bone, called as sacrum, now from this bone rises the Kuṇḍalinī. It's a very simple thing to understand, that if God Almighty has created you, He must have made some arrangements for your future evolution. He cannot just allow you to destroy yourself like this. He cannot.

So then we come to the point, what happens? What will happen? The first thing I told you is that you start feeling the Cool Breeze of the Holy Ghost on your finger tips. This experience you have, first time you feel, first time you feel the All-pervading power of Divine Love. Again I say Love, very important to understand this and this Divine Love is such a great power, it does all these things. Imagine, to have *[UNCLEAR* peonies] separately, *[UNCLEAR* Lakshapur] separately, growing into the same soil. This whole growth, how does it take place? This power does everything and this power surrounds you, surrounds you, it's there. Only thing, you have to feel it for the first time. And that feeling should come to you, that's an experience by which you will know what is inside you, what centers are out of order and which one are to be corrected. This is, we can say, part of the Self-knowledge. And then you will get the knowledge how you correct yourself, how you become perfect, how you enjoy life, how you become absolutely peaceful personality.

I have said it's Divine Love and love is knowledge and knowledge is love. If you love somebody, you know everything about that person. Even at a human level, but

at the spiritual level, you know so many things that you are amazed at yourself and at the knowledge that you have. As I said yesterday, Einstein talked about it and Einstein told that there is an area called torsion area above our mind, we have to cross this mind. This mind stops, but if you can cross this mind you can get into that area which is torsion area. And in that torsion area, once you establish yourself, you get ideas which are absolute truth, which scientists can approve it, anybody can prove it, there is nothing just absurd or something that is being just bombastic. You're amazed, how you come to know so many things, these are all potentials within you.

It works out in different ways, for example, health wise you improve, because it is physical, mentally you improve, emotionally you are all right and especially spiritually. Now how? Because all these centers that you have seen are responsible for our physical and mental being, also our spiritual being within ourselves, in a subtle way.

So once they are corrected, when they are nourished, when they are enlightened, you see the effect of that. It's very beautiful instrument within us. It doesn't trouble you, because She's your mother. Kuṇḍalinī is your individual mother, she knows everything about you. She has recorded everything, I would say, like a tape recorder you know, she knows your past, she knows your aspirations, she knows your problems, your mistakes, everything she knows. But she's very anxious to give you your second birth, extremely anxious and how lovingly she ascends. It's very remarkable. She doesn't trouble you, she doesn't give any pain to you just smoothly the

ascent takes place. Very beautifully she rises, nourishes your centers, integrates them and connects you to this All-pervading power of Divine Love.

What a mother I should say, to do such sublime things for her son, to look after her son, to give her [him] this new life, a new dimension in his whole enterprises, for his whole life that is so complicated. But it becomes, you'll be amazed, it becomes absolutely perfect. Absolutely perfect.

All the saints have said that, I'm the only Person Who's saying it's not that, but if there was one saint, all the people got after that saint. If there was one Christ, they got after Him, they crucified Him.

Anybody who talked of truth had suffered.

Socrates was given poison.

So you have seen the history only, all such things were happening. Because they were singled out, they were single people. But now, thousands can get their Self-realisation, thousands can become saints, it's such a collective power. It's such a great association which is so subtle and so much one. This is the love which is collective. This collective love we have never felt. We have never known this collective love. At the slightest pretext a brother will fight another brother, the father will fight the mother, all kinds of things we go on. But, once you get collectively connected, you become like drops in the ocean, but actually become the ocean. It's really not the poetry I'm telling you, it's reality I'm talking to you.

You then know the reality, so far we do not know the reality. By reading books you wouldn't know, by paying money to people and going to various organizations

and... you would not know. You have to know yourself which is within you, this power which awakens you and connects you to this All-pervading power.

Now, this All-pervading power thinks, organizes, balances, looks after you, looks after your family, it looks after kith and kin, looks after the whole atmosphere. Above all, it loves. It is the power of love I'm talking about. That's the way, once you become empowered by that power of love and compassion I'm sure one day you'll realise your potentiality, how great you are, you're no less than any great saint or any Sufi.

You are just the great knower of the True Knowledge, not of absurd knowledges, whatever knowledge we have from the books.

Sometimes how are you sure that it is truth? Unless and until you have the power, this Divine power, which you use and practice and find out for yourself truthfully, you cannot believe in something which is just told to you, why should you? I would say you shouldn't believe in Me also, why should you believe Me? This belief is very dangerous sometime, when we start taking to something that is sensational or we are, by paying money, we feel we have paid. Now we have paid money to go to heaven.

All kinds of funny ideas we have within us I don't know how. And we try to pacify ourselves and think oh no, no, “I've got everything." The other day I met one lady, she... she is American and she was dressed up like an Indian and the way we dress up and the way she... we live, she said, “I admire Indian culture." I said, “That's all right, but what do you admire?" “Because it's very peace giving, it is very family oriented." But I think is that the end of life?

Is that what you are here? There are thousands of Indians, are they all satisfied people? Then it came to her head that what she has been doing, like she said, “I've given up this, I've given up that, I've..." I said, “That's not the way." What actually is to happen is that you achieve that self mastery. And in that mastery you get all the knowledge that you want to have. Apart from that, it's not an education, it's not like making you into Ph.D.'s, M.A.'s, M.A.D.'s, nothing. But spontaneously, because it's all within you, all this knowledge is within you.

So, it all becomes visible, absolutely is flowing in you, you can see clearly that what knowledge, what knowledge is coming, from where it is coming and what love and compassion I have, for everyone.

How you can solve the problem of love that is on the worldly level. You cannot. It has its limitations, its problems. But Divine Love solves your problems, problems of your friends, your family and the whole world. Today as it is, you can see that humanity is in a doldrum, it has no direction. But after getting realisation you will be amazed that you a become part and parcel of such a powerful power. That power of love, which is so engrossing, so joy-giving, so beautiful and you get rid of all your greed and lust and all such enemies that we have. You just get rid of it. How? How do you get rid of it? Because you rise at a level where these things cannot touch you. These things that make you miserable do not touch you.

But I don't say that you give up your family, you give up your friends, you give up your relationships. No, you are there, but even being there you are aloof and you know.

You see the whole thing as a drama, as a drama. Like, you are going through the traffic, now you are worried. Supposing somehow you go onto the heights and from there you see the traffic, you are not worried. You are looking at it as a drama, as a witness. This exactly happens to you. And then you see the problems which you can solve. You become so capable about it, but not with harshness, not with cruelty, but complete compassion and love. Which acts beautifully, beautifully it acts. You become such a source of love and affection. But that love and affection you cannot understand unless and until there is the flow of this Divine power within. Once it starts flowing you'll be amazed at yourself and at others who will see that power and say, “Oh my God.

What is this, I never knew I was this." But you are, you are that. That is what you are seeking and that is what you have to have. It's your right as I say, a fundamental right which you should have. As it is, I've given so many lectures, one after another and there are so many books they have published, there are many people who have gained so much. But lecturing doesn't help, you have to have your Self-realisation.

So today, we are going to try that. Before that, if you have any questions you can ask Me.

Question: People have said that it's very interesting to know and can manifest the purpose for your soul. Are you saying there are individual purposes, a separate special way to move towards the Divine purpose for us? [Sahaja Yogi translates question in Hindi that individually is the purpose of soul separate or collectively is the purpose separate?]

Shri Mataji: Collective is the purpose of your soul. You have to become collective, but it's not the collective, artificial one, but like your hands are collective with the whole body. If there's a pain here the whole body will feel it. But who is the other? You can feel everyone within yourself. And that is what happens to you.

So the purpose is that you become the whole and completely engulf into the whole. All right? Question: Excuse me, what is the connection if any of Sahaja Yoga and Reiki or are they parallel with one another?

Shri Mataji: I don't want to criticise anything, only thing you should see, all these things, what have you gained, bas. First question, what have you gained by doing anything? Have you got Self-realisation? Have you got the knowledge of the Divine? Have you felt the Cool Breeze of the Holy Ghost? Just like that. As a Mother I would say what did you get out of it? There are so many in the market, so many. I would ask you this question. Child, what did you get? There's no end to such things.

Question: Once you become Self-realised how do you maintain it?

Shri Mataji: I used to think that once you get Self-realisation you are Self-realised you see. But it's not so, I must face the facts as it is. Once you get your realisation, of course you do feel all the time the Cool Breeze and all that. But there are problems on your centers, on your Chakras, which you can feel on your fingertips. You can see yourself, I said Self-knowledge, so you can see yourself what problems you have, you can feel the problems on yourself. Immediately you say “All right, this is the problem." And that problem you want to correct

yourself because you see yourself. I'm surprised sometimes people come and tell Me, “Mother, my Āgñyā is very bad, please, please correct it." That means “Mother, I've very egoistical." Normally nobody would say `I'm egoistical' will they? Nobody. But once they get Selfrealisation they see the problem, they love themselves, they see themselves in that love, they say that why not I get myself corrected. Then of course it has to be worked out a little bit, like even if the seed sprouts, it has to grow. It doesn't take much time. Within one month's time most of the people become masters.

They can give realisation, they can tell them, anybody. You need not be very well educated, nothing, I've seen in the villages, people work it out so fast.

So I can't say exac[tly]... how much time it will take but I've seen people becoming masters within one month's time. And you don't have to pay throughout. It's very important to understand.

Question: Someone once said to spread the word of God using our thoughts and our actions. I just want to know what is thought about that statement.

Sahaja Yogi [translates]: She's saying there's a statement somebody made, somebody made a statement sometime back that you should spread the word of God through your thoughts and through your actions.

What do you feel about that statement?

Shri Mataji: First you should get connected to God. If you are not connected to God, whatever you are doing in the name of God may not be. First point is we should be connected. Supposing this instrument is here and if it is not connected it has no meaning. In the same way our

God's work has no meaning because we are not yet connected. First get connected to His power.

Question: Once you get Self-realisation you know yourself, but who is going to correct the injustice in the world? Who is going to become the leader? Who will change the world where there is injustice, where there is discrimination, where there is hatred? If you are saying forget about the hatred, who is going to come forward? If I become Self-realised and then forget the hatred then who's going to come forward and change the world where there's injustice, where there's a crime, where there's a harassment?

Shri Mataji: Ah, correct, that's the worry I have. This hatred and all this comes through ignorance.

We have ignorance and once you start getting into this great ocean of love, it starts just disappearing from you. To begin with and from others also who have got realisation. Now they say that Sahaja Yoga is working in seventy-two countries and we have seminars in India sometimes and sometimes in Italy where the people from all these countries come, I have never seen them criticising each other. Of course they have great fun, they enjoy, but never seen, complaining, or doing anything wrong to each other. Because now they have become all one. It's the last judgment, this is the time of last judgment. If you want to remain as you are, you'll remain, nobody can force you. But, if you want to rise to that level, you'll be amazed, you'll have friends all over the world. Not ordinary friends, but real, real friends.

So, just to get rid of this hatred and all nonsense what do we have to do? Think this hatred comes from where? It comes from human beings.

So, we have to transform them. If they are transformed, things will be all right.

Question: Is there a healing energy that will come of the meditation tonight?

Shri Mataji: Yes. First of all one must know, what is this energy is. You must understand and it heals people, no doubt, it does heal. First it will heal you and then it will heal others also. No doubt about it. It does. But first you must know it. You must know how to do it. It would be like any doctor who has not even done his M.B.B.S. or anything and trying to do some job, it would be like that.

So first I would say, you should establish. Those who are established Sahaja Yogis first of all get very good health but they can help others, they can heal others. Definitely, that is nothing, that is just a wee part of this energy.

Question: Most saints spoke of Self-realisation coming with the lifetime of practicing the education and commitment. Why is it that Sahaja Yoga, with Sahaja Yoga you can come to it so fast?

Shri Mataji: Why, because the need is so much. It's the need of the Divine. Divine now is fed up with human beings and, it wants to have a very short thing. You see, formerly, to go to even to New York was very difficult. I don't know how many years Columbus took to come to America. But today, you can just come in.

So I would say it's a jet age and the Kuṇḍalinī has also become like that.

Question: Does the Kuṇḍalinī Yoga that you teach has anything to do with Tantra Yoga?

Shri Mataji: You see, the name is Kuṇḍalinī Yoga but it has nothing to do with Kuṇḍalinī I must tell you.

So, Sahaja Yoga and Kuṇḍalinī Yoga is the same if you see the meaning of it. But in actual I've seen this Kuṇḍalinī Yoga business is terrible. Because people have suffered so much.

So it's something very different, I don't know what they do in the name of Kuṇḍalinī Yoga.

Question: With all the travelling do you miss your family?

Shri Mataji: No. [Laughter.] My family is very sensible. And I travel, they also travel with Me, My family all of them are here now, in America. But My family is very sensible and they realise, they have realised that this is such a great work I'm doing.

So they support Me, they help Me in every way. They are very supportive. And they like it and they enjoy it, enjoy all the people who have got realisation. There's a family, has the same ideas, or we can say the same feeling, for the world and they are very happy about it.

Question: Have any of your grandchildren or children had the same insight or born with the same insight as you?

Shri Mataji: Yes, you see, I have also great-grandchildren. And I'm surprised that they are all born realised. They are born realised, that's very surprising. And the family is so united, so helpful and My great-grandchildren also have the vibrations, they understand. I mean it's remarkable how the Divine has been kind to Me, to give such a family. I have never neglected My family, never,

but they understand that My work is very important and they also enjoy My work very much. They also feel the vibrations, they also have got realisation.

Question: I'm not able to hear how to lose body consciousness. [Sahaja Yogi Translates: She can't get out of her body consciousness.]

Shri Mataji: Now all these words have absolutely has no meaning. Body consciousness this thing, that thing. You see it is said that you should not be conscious of your body. You should be conscious of your body as a human being, there's nothing wrong. But once you get your realisation, you become conscious of your subtle body, which is within you, so you can easily get it. But you don't lose the consciousness of your body, that's not so. These are all funny things they are doing. I was telling you that you fly in the air and all that, it's not. It's absolutely simple that you become consciously aware within yourself of your own powers. And which you use, not for cruelties or for making money, but for love. I mean it is something [clapping] it is something that happens to you, like I would say a flower, see it's just a bud, maybe it's not even a bud, but then it becomes a flower. And you see your fragrance and you are amazed at yourself.

So all these things that you have to give up your body consciousness, this consciousness, is not necessary at all. *[UNCLEAR* You had...] You don't have to give up anything. Wherever you are, whatever you are, in that only you get the light, the enlightenment as they call it.

Question [Sahaja Yogi translates it]: She's saying that in Native American tradition in the evolutionary system the

human beings are higher compare to animal consciousness, you know and other forms of...?

Shri Mataji: You see Americans read too much, that's all. [Laughter.] All their beliefs come from some reading, I don't know from where they get all these ideas. And to neutralise them is very difficult on a mental level. But if you get your realisation you suddenly discover that this was all nonsense. You said it's correct that Americans have this idea, those ideas, but these ideas are not reality. Have you felt the reality? First get to the reality, then you will see. In these words I don't know what people read. I mean this is nothing, I came long time back before here, I ran away. I said, “Impossible." Their brains are already filled with so many books I don't know how to talk to them. And after nine years I appeared on your soil, now they are changing. Because they are realizing this is all kind of a money-making going on with the books. Thank God, it's coming up now. It's better.

Question: Do you believe that the Kuṇḍalinī is the same life force energy that the Chinese called Chi, that this energy is part of us, part of the world that we can access in this way and also through things like Chi Gong and Tai Chi, is it the same force? [Sahaja Yogi translates: Is Kuṇḍalinī the same force that exists all around us as the Chinese call Chi?]

Shri Mataji: Ya, ya. It's true. But you see, it is, it has something to do with that and that is what is our ego and superego. The Chinese what they have written, it's correct. But Chinese also don't know who is Lao Tze, can you imagine? Lao Tze is the man who talked about this thing, He's the one who told them about Kuṇḍalinī and

they don't know who is Lao Tze. Especially in America, I don't know what sort of Chinese live here. It's such a great source of knowledge and what they have said is a perfect thing. But everything gets integrated in Sahaja Yoga. All the knowledge, all the scriptures, everything gets *[UNCLEAR]*. Absolutely integrated because out of light you see the truth in all of them. There is truth in everything, there is truth in every religion. But religion now has become money-oriented, or also power-oriented, so it's gone off. But actually if you go to the roots of it, it is all the same. For example take the case of Kosovo. Now there these Muslims wanted to have a separate state. It's not necessary, why do they want to have a separate state? You see everywhere where they were trying separate state, even in our country, they all are suffering. It seems even in the same state they could have done it. All right, they said it. But one thing one should understand, that in democracy, how can you have a state based on religion? You cannot, despite that they wanted to have. Now what did they get? Did they get their separate state? They became refugees, poor things starving, for two years they cannot go back to their houses and homes. Because there was no discretion. If you want to help them, best thing is to give realisation to everyone. Then all Muslims, all Christians, all Hindus, all of them become Sahaja Yogis. They respect each other. They have to become Sahaja Yogis. No use becoming Christian, Hindus, Muslims, because that means fighting and in Italy we had a little discussion and they said that, “We don't want to have one global religion." We have a global religion because innately we are religious. If you

know what that innate religion is then you will become global. But they don't want, because they want to fight.

If there is one religion global, we all are there, respecting all the religions and all the incarnations and all the principles of religion, supposing, then how would you fight? On what basis will you fight? This is the problem, we have to go beyond these limitations which are created. We can say created by human beings only.

Human beings are good at spoiling everything I feel that way. You see, if you go in a forest it's so clean, so nice, all the birds are there, all the animals are there, the lions are there, tigers are there. You may not find anything stinking, but you send one man there the whole place will be stinking. [Laughter.] That is what we have done to religion also. Don't know how many bifurcations we have of religions, how can you have? There's one God, how can there be so many religions? And just fighting in the name of religion is stupidity, because they don't know. If there's innate religion within you, the innate, which is so much encompassing the whole world. Now see Sufis are Muslims, what they write? They right nothing but Sahaja Yoga. What Christ wrote was Sahaja Yoga, what Mohammed Sahib wrote was Sahaja Yoga.

They didn't write all these nonsensical things that people are doing. But they don't read even Koran, you'd be surprised. They don't even read Bible in proper way, or some people just go on reading words, words, words, words. How can you get into it? You must read within the lines. Yet they don't do and then they start fighting. It's so absurd, the whole thing is, that next generation will not believe in any one of these organizations based on

religion, I can tell you. But they might take to something also very bad.

So the best thing is to get to the roots of it and find out.

So many things are said to explain, according to times also, but how many people really know the roots of religion? They are all one, coming from the same tree, there's nothing to fight. Have you ever seen one branch of the tree fighting with another? It's as absurd as that, to Me I can't understand. It's not possible. For us to fight with each other, for what are we fighting? We are part and parcel of one whole. How can we fight, it's very unnatural, which is very dangerous also. As I said, a tree, on a tree there are so many leaves and they are all different. You won't find another leaf repeating itself. But they never fight with each other do they? Why should we, the human beings fight, in the name of God? They make money in the name of God. They fight in the name of God. They do all kinds of things in the name of God, now what do you say what sort of a God it is? How much we have brought glory to the name of God? All right? So we have to know that innate religion within us, which is in everyone. All of us have that innate religion, we may call it by any name. It's a pure, global religion we can call it. Which is within all of us, it's a fact, I'm telling you a fact. Otherwise you start fighting for this, fighting for that, then what will happen? That's what I said this is the last judgment and this last judgment is really going to make the difference between the people who have got Self-realisation and who haven't got it. Last judgment we are not going to put on the balance to find out who is thinner and who is fatter, no. It is what have you got within

yourself. What light you have got within yourself and you must have proper understanding that your value of your human life is very great. It is not something frivolous, cheapish, it's very great and you can help the whole world to emancipate. All right? [Clapping.] Question: *[UNCLEAR]*.

Shri Mataji: You will get your Self-realisation don't worry, for you it will happen. Look at all the things that are there because you haven't got your Self-realisation. All right? Please make yourself comfortable. I never say you become vegetarians, I never say that. I never say you don't... give up your smoking, drinking, nothing. If I say that, half of the people will go away. I just say, “All right you come and sit down, you get your Self-realisation then tell Me."

Shri Mataji: What's there? Question: *[UNCLEAR]*. [Sahaja Yogi translates: She is welcoming you. She's saying that when in collective, the Kuṇḍalinī moves but when she is alone...

Sorry can you complete that?... it doesn't...]

Shri Mataji: You should know you are never alone when alone. Absolutely, it's just, you just enjoy the loneliness also.

Sometimes I'm left alone then I'm quite happy also you know. No questions, nothing, no problem.

Sometimes I enjoy Myself you see. When you know what you are you really enjoy. I have seen people who have never written a word of poetry, after getting Self-realisation they become great poets.

Some musicians, they were no good have become great musicians.

Some people who never spoke a word, they have become great orators, so all this happens to you. And when you are alone, you get the ideas from the torsion area. Very important to be alone, so don't feel bad that you are alone. Here you are in connection with God, you're never alone. And you get all your ideas from the torsion area, if you note it down you'll be amazed at yourself. All right? May God bless you.

[Hindi. Sahaja Yogi mentions realisation as questions are over.]

Shri Mataji: So could we have Self-realisation? Audience: Yes, yes. [Clapping.]

Shri Mataji: As I've told you that it cannot be forced. You have to ask for it. It cannot be forced on you. You have to desire it because Kuṇḍalinī is the source of pure desire.

So it cannot be forced. If you want it only then it will work out. But first of all, you must know that you are a human being and you must respect yourself. You must have love for yourself, it's not selfishness but respect that you are a human being and here you have come to get your Self-realisation. That's something very special. There are so many people in New York but you are special that have come for your Self-realisation. If you have only this feeling within yourself, without any force it will work out, I'm sure. Now, you don't have to do anything, but if you could take out your shoes it will be better because this Mother Earth helps us. I hope you don't mind taking out shoes. That will definitely help, because your connection with the Mother Earth is very important. You will then

realise how important is this Mother Earth, how she helps us in our spiritual life.

So far we have never known it's important.

So, those who do not want Self-realisation have to leave the hall, they should not disturb other people.

If they want to have they are welcome, very much and they can get it. It will hardly take ten minutes.

Self-realisation will take hardly ten minutes, not more then that. Because you people seem to be very aware, it's not the same as I'd seen, say, about twenty years back. You are very aware and I'm sure all of you will get it in no time. Now, only thing you have to do is to put both your hands towards Myself and both the feet apart from each other. Why and how, that you may know later on. Why. These two hands represent your two sympathetic nervous systems. Just put little higher, little higher.

Now one thing is very important. That this center [points to Āgñyā] is very constricted and to open this center you have to forgive everyone. Now you might say that it's very difficult to forgive, but the argument is whether you forgive or you don't forgive, you don't do anything. You just don't do. But if you don't forgive then you torture yourself, not the other fellow.

So please just try to forgive. Forgive everyone, just say that. In My presence you say, “Mother, I forgive everyone in the world." Then second thing is that you have to forgive yourself also. Because if you feel guilty, no use feeling guilty you know, because it gives you pain here [points to left Viśhuddhi] and this center catches very

badly. And you might get spondylitis with that or you might get also angina.

So why feel guilty? I mean, whatever has happened has happened, finished now, today, at this present moment. Because we have to be in the present.

So forgive yourself. And people get, you know, entangled into this guilt from such, such small, small thing that I'm surprised at it. There's nothing to feel guilty. As I said you must have respect.

After all, we are human beings, if you have made mistakes, it's all right. Now don't go on playing on that, just forgive yourself and forgive others, that's all you will need. Just say that. Now, put your hands up like this, towards Me.

Now, put your right hand towards Me and bend your head and see if there's a cool or hot breeze coming out of your fontanelle bone area. You can put your hand little away, little away from your head, not on top.

And see, you can move your hand and see for yourself if there's a cool or a hot breeze coming out of your fontanelle bone area. This is the actualisation of baptism. Just see for yourself. This is your own power.

Now, please put your left hand toward Me. Put down your head and see with your right hand if there's a cool or a hot breeze like vibrations coming out of your fontanelle bone area, which was the soft bone when you were a child.

Now, this is hot, because you've not forgiven, either to yourself or to others, that's why it is hot, just see for yourself. You can raise your hand up and down, on the

sides and see for yourself. Now put both the hands towards Me and just try not to think. Don't think. That's the state, is the first state we have to achieve. Now just try to feel, if you feel any Cool Breeze on your finger tips or on your palm or on...

from the fontanelle bone area on top of your head. Just try to feel if you are feeling it, it's an experience as I told you. It is not that I have to certify, it is you have to certify. Please forgive, forgive everyone, forgive yourself, that's very important.

Now, now raise your hands towards the sky and push back your head. Now you can ask any one of these three questions, any one of these questions, three times. For example you can say, `Mother,' you can call Me Mother or Shri Mataji, `is this the Cool Breeze of the Holy Ghost?' Or, `Mother, is this the Param-Chaitanya?' Or, `Mother, is this the All-pervading Power of Divine Love?' Ask anyone of these questions, three times. You can push back your head little bit.

Now, take down your hands please. Those who have felt cool or hot breeze in their fingertips, on their palm or out of the fontanelle bone area, please raise your hands.

May God bless you all. That is New York! May God bless you.

I could feel the Cool Breeze coming from you to Me. Can you imagine this New York, it's a wonderful place now. But now, you have to grow. I must tell you, you have to grow. You'll feel very nice, on top of the world now, I know that you'll feel, but you have to grow. For that, we have programs, follow-up programs.

So please try to come to those follow-up programs, because then you will grow and then you will realise. If you do not take to it little seriously, it won't work out and you'll be lost again. Like some... Christ has said, that some seeds were sprouted and were thrown on the roadside. It's like that.

So, you have to respect yourself, respect your Self-realisation and please try to come to our follow-up programs.

I don't know where they have it, they will tell you just now where they will, please be seated for one minute only. One minute and write it down, it's important that you must know everything about it and you should become masters. Every one of you can give Self-realisation to at least thousand people.

[Sahaja Yogi announces the follow up information.] [Sahaja Yogis take Shri Mataji's permission to sing `Jogawa'.]

Shri Mataji: Ah, this is a song. I must tell you this poem was written in the 16th century by a very great poet called Namadeva. But people didn't understand what it was about and it says that “Oh Mother, give me the Yoga, `Jogawa' " and he says, “I'm prepared now, I've given up this, I've given up that" means “I've given up anger, I've given up lust, I've given up greed, all this I've given up and now You raise my Kuṇḍalinī" that is “Ambe” that You raise it and he shows with his hands like this [brings her hands up] that “You should Ah..., Oh Mother give me this Self-realisation." It was said 16th century all our villages used to sing but they didn't know. When these people went [points to the Sahaja Yogis Bhajan

Group] to Kolhapur, there they met people who were singing this song, they got it from there, the whole notation and they have learnt it. See how clever they have become otherwise very difficult this Indian music is but how they have mastered it, I can't believe it.

Now here we have people from all over the world especially from America and also from European countries, mostly, I don't think there's any Indian, ah there is some.

[Bhajan.] [Shri Mataji does Namaste to the audience after bhajan is over.] Thank you very much.

Contents: 1999-06-20 **Śhrī Ādi Shakti Pūjā, Sahaja Yogis Have to Transform Others, Nirmal Nagari, 287 Starkville Road, Fort Plain (5 kms NW of Canajoharie), NY, U.S.A.**

It is such a great pleasure to see you all assembled here and which is such a far-fetched place, away from the madding crowd. It's such a beautiful place and which has vibrations.

They can't hear you. Now can you hear Me? All right. It's all right now.

I selected this place suddenly from a very thick newspaper, American newspaper. The vibrations were just shooting out and I said, “What is this, coming from where?" And there was a little advertisement and I said, “This is the place where we have to go." This place has so many vibrations, even in the advertisement.

So you can imagine how the guidance comes. It comes from vibrations and that's how I was here and this place was selected by the Divine Force and it happened only in

one day. Such a miraculous thing to happen in one day! It was taking so much time for them even to get this and suddenly I told them, “Better get it." It all worked out and we are now here in the most beautiful atmosphere.

Of course, you know that Red Indians were driven out and they came here to hide themselves. They were hiding themselves in this place so that they should not be crushed and destroyed forever. That era is over now, that era of domination, of entering into somebody else's land and occupying it and considering it to be a great revelry. All that is over now, the human understanding has gone much beyond; and they understand that this is sinful, this is wrong, whatever we have done was wrong. But those people are no more. And the children and the grandchildren of those children of these people who were the children of God, they used to think, they do not like all that; because you have no right to take somebody's land like that and occupy it as your own. Of course, the land doesn't belong to anyone, but still wherever you are born, that's your land and that land has to be kept with those who are born here who own it.

But this kind of aggression has been going on for ages now. Now the time has come to finish this, once for all give up this kind of adventure, is to enter into somebody's land or somebody's house and occupy it. But there's another kind of aggression I see now, is that they enter into the minds of the people now through their talk, through their all kinds of aggressive attitude and the mind itself becomes a slave. The present times are like that, I think, where people have no freedom to think what is right, what is wrong and also to take to right things.

They have to accept whatever is happening around, whatever is immoral, whatever is destructive. One has to accept because still, I think, we do not have sufficient number of Sahaja Yogis who can oppose all these adventures of modern times.

We have another kind where we find these false Gurus who aggress, specially America. America is really cursed that way because it had money, so all the crooks of the world came here, just imagine. To have money itself is not a blessing. They all came here and looted rich people and have made so much money for themself. This kind of exploitation is very much dangerous, much more, because the mind gets ruined. I have seen many people were ruined, specially many seekers were ruined completely. I hope they are born again and get their Self-realisation.

The seeking is there, no doubt, but all kinds of obstacles have come, all kinds of temptations are there. And so, despite all that seeking, earnest seeking, honest seeking, they have fallen into traps, which I cannot explain why should it have happened, but it has happened, one has to see. It's a, makes you very miserable, unhappy.

But still so many are there, you are there, saved now. And in this Last Judgment you have risen from that level to this new level, where I am sure you will be able to salvage many more. Each person can salvage at least thousand people and so many of you. If you try that, it would be of a very, very great, very great emancipation for this world which we are all to save.

So one must know the first, first duty of every Sahaja Yogi now is to save others, to talk about Sahaja Yoga, to

work out Sahaja Yoga in different places. For example now, I was surprised that they are working out on children who are abused. They are also in India, we are working out on various places like prisons, armies.

So you can enter into all kinds of activities, you can enter into all kinds of aggressed places and save people.

But worst of all, I think, is the innocence is under attack in these Western countries, specially in America. The innocence is under attack and this is something is very dangerous, because the children get this mutation at a very young age and what will happen to them? So we have to think of all those innocent children, what we can do for them, how we can save them, how we can work it out.

The concern has to now go from yourself to others. You got your realisation, all right. You corrected yourself, you are absolutely perfecting yourself; all this is there, but now what is to be done? For what is this light enlightened here? It is for others.

So now Sahaja Yogis have to live for others and not for themselves. They'll have all the energy, they'll have all the support and they'll have all the blessings.

So we have to live for others. And how do we live for others, is very simple, is to have concern, concern about everything. You should have concern about the Mother Earth, concern about your neighbours, concern about the people who's suffering all over the world. If you read the newspaper you will be amazed how things are happening, how people are suffering.

We have to understand fundamentally that unless and until transformation takes place, we cannot change this

world. And you all can transform others, so it's your duty, it's your job to transform other people and to tell them what is Divine Love. Love is the only way now we can work out. It is something like a big, big oil which should go into this darkness of aggression and which will clarify many places, many hearts, many people. It is a ocean, we should say, ocean of greatness. This Divine Love is so great and so powerful, at the same time so very gentle that you can see the nature, how, how the trees grow: every leaf gets the sunshine, every tree has its own position. We have to learn so much from the nature, because nature is abound with that love. Nature has no aggressiveness. It is just under the complete control of the Divine Love.

With this understanding you should also know that when you are getting to Sahaja Yogis what should be your attitude: how you should move, how you should talk to them, how you should understand them, how you should express your love. This is quite possible now, it's not difficult. You should not be afraid, not feel shy. But in a sweet manner you can talk to them, you can communicate with them, you can tell them; because this was the time, this was to happen, that's the reason Ādi Shakti had to come. Without Her, it would not have been possible.

All other incarnations were there, but firstly, they were only on one Chakras and another one was they had to establish themselves with other people, with the people around. They did try and they worked it out, but it didn't really work in the real sense of the word.

So Ādi Shakti had to come, who has all of them with Her. They're all with us, all the time wanting to help you to do everything that you want to achieve. It is there with, this holy vibrations are with you for every kind of good work you want to do. And any kind of Sahaj work you want to do, these vibrations will definitely be there to guide you, to help you, to support you and to love you. You will be amazed how people, once they start working for Sahaja Yoga, how they are blessed from every angle.

So, one has to decide in their own minds that all your dreams have to come true.

So only thing what you have to do is to know only that your purpose of life is to spread Sahaja Yoga. Even now many Sahaja Yogis write to Me, “Mother, this is happening to me, that is happening, my father like that, mother like that", but very few. Practically this is over now. They used to write, I should say, all such letters, but now I think they are all been perfected, I don't know what has happened.

It's a very unique time where there's light everywhere, the nature is absolutely with you. You can see how nature acts, how it is trying to help you and support you and how it wants to work out everything for you. It is to be just understood and felt that you are something very special and that you have all the help, every one of you. It's not one person, two persons, it's not ten persons who, it's the whole lot, as if the whole ocean is there to help you, help you to swim over to save so many. You haven't seen such an ocean where there is so much depth and all the waves try to save you, to make you float in the realm of joy.

All this has happened to you because there is a purpose. It's not just because you have done poorva Puṇyas and all that. Many people say, because of previous life we have got it, that is true. The cause may be that, but the result is that now you are capable of giving realisation to people and this is what you have to do.

All the way you have come here in this wilderness. From this wilderness only, you will rise and you will bless all the people of the world. Specially America should be blessed again and again, because it's the Virāt, it is Śhrī Kṛiṣhṇa's land, because people will always try to follow, to copy you. Things will improve if you get the, we can say the blessings of the various lotuses you have within yourself, no doubt.

But what about you doing something, what about you doing something about it? And this is what is very important.

Now only thing what you have to do about yourself is to find out about your own activities, what activities you have been doing. You have to find out what have you done and what you can do. When you meditate you think about yourself, how much you have grown, what have you done, what have you given to others. Whatever you've got, unless and until you distribute it, it won't increase. That is the fundamental law and that works. I've seen people who are realised Souls, who are very good, who know everything about Sahaja Yog but are not yet that much confident, I should say, or that much deep. All this is only possible if you yourself get into creating new Sahaja Yogis and more Sahaja Yogis, not for

popularity, but for their good and for the good of the whole.

I was asked that I should come and stay in America so America will improve very much.

So now here I am. I came here, I stayed here and I am definitely putting all My attention, because it's a very important, very, very important Chakra which is this, which is America. And this very important country is doing sometimes very stupid things. I would not say that you enter into politics, no. I would not say you get into any opposition and form a group, no. But you also know that you have powers. Even your thought, your desire has powers. Try to experiment with it. Once you experiment, you will find out that only the attention that you put to these things, it will work out, I am sure it will work out.

It is a country which can definitely help for the emancipation of the whole human beings. But on the contrary, it is going on the other way round. I mean, American culture, I don't understand at all what is the American culture is. And is something, they say something, do something else. They've no proper value system which is accepted by everyone, which is built traditionally from days together. The value system is so convoluted, so twisted that it's only a Sahaja Yogi by his nobility, by his greatness can disentangle these people. They have funny ideas and those funny ideas should not deter you, should not stop you; for you know that they are stupid, they are destructive and they will destroy all the, all the good qualities.

You should know that their responsibility of Americans is much greater than the responsibility of any other Sahaja Yogis, because they are accepted and regarded as the most competent people, as the most effective people by the Divine Power. Divine Power thinks that now you can go all ahead, you can do so much and let us see. Like we have the power and the machinery, but the machinery if it doesn't work, what's the use of the power? It is useless.

So the machinery has to work and it is working, it is spreading, but we have to double our efforts.

I was thinking of doing some sort of a social work here so that it will go, it will be caught in the eyes of many people. On a subtler level we have worked, but now we have to work it on the surface. Subtler level we are there, we have achieved and we can achieve much more. But we should come out of it and think what can we do on the surface, so that people see what is Sahaja Yoga is and what it can do to people.

It's your personal behaviour, your collective behaviour, your national behaviour, all are going to change the atmosphere which is supposed to be superficial, so that that also becomes subtler. I've been saying this in many places, but at this Pūjā I think it is important to say that if you are really facing the Ādi Shakti, then you must know your powers are boundless. You have to just assert those powers. It is not a stationary power. There's a movement in it and there's a right type of a movement. It knows where to enter, how to work it out.

Now look at this place. Can you imagine Me thinking about a place like this? But I was just had in mind of course, I must say, that we should have some place here,

because the American Sahaja Yogis didn't have any place to meet, that's all. And see how I got it! But the desire to do all this should be there within your subtler level and then it works. It works, it's like a magic, I tell you. Now you have faith in yourself and decide about it.

I am so very happy that it has been achieved with such ease, unbelievable, with such ease. Absolutely, nothing great was done. The way we got this was so simple, that just like another Sahaja Yogi the person was to sell us came down so excited and he just sold it to us, finished. We didn't have to do anything to convince him or to talk to him or reduce the price, nothing. And he sold it out to us.

In the same way whatever on a subtler level you desire, it becomes a terrific force which moves by itself, which knows where to go, how to enter into which area and it gets the thing done. It's something we all should experience and work it out with full confidence. It is the love that we have, the concern we have.

This is the power that has given us Self-realisation and this is the power that has given us this enrichment of achievements.

I am sure all of you who are here will realise how it was done, I mean, so quickly. This is one of the things that should just tell you what we are capable of doing, what we are capable of achieving. And when you think of so many people who are lost in the māyā of ignorance, we should really feel from inside that concern and that hankering, “How can I help these people?" And you'll be amazed, once you think like that, how this Divine Power, this Force, will come in. Forget about petty things and

petty problems, they're nothing. You have such a powerful thing behind you.

It's true that all this universe was created, everything was created and then you were created and all that is done. But the greatest thing this Power has done is to create Sahaja Yogis. This is the greatest thing. Those who have knowledge, those who have the Pure Knowledge and those who have the Divine Love in their heart, what a tremendous personality it is. Just think of that and you will get all the opportunities to express that love.

So may God bless you.

***Contents: 1999-06-24*, Public Program, Human Mind, Lincoln, Washington DC, U.S.A.**

I bow to all the seekers of Truth.

First of all we have to know what is the Truth. People are seeking, seeking, seeking all over but they don't know what they are seeking and what should they get after their seeking. This seeking can lead you into many diverse directions.

Some of them could be very-very dangerous and absolutely misleading. And many must have.....

Question: Is this world real or unreal?

Shri Mataji: It is both. But you have to become yourself real first.

Question: What is the correct way, should I follow my mind, my heart or my gut feeling?

Shri Mataji: These are all wrong ways. You should get the light of your spirit and you will see the truth in this light.

Question: I have been in Sahaja Yoga for six months and the more I foot-soak, the more scared I become...

Shri Mataji: Go out and spread Sahaja Yoga. You will be all right.

***Contents: 1999-06-26*, Public Program, Convention Center, Vancouver, Canada**

I bow to all the seekers of Truth.

I was surprised in the West there is so much of seeking, people have gone very far in seeking the Truth.

But one must know what is the Truth is, what we are seeking after all. Because so many are lost.....

Question: What's the purpose of life?

Shri Mataji: To become Divine. Simple. That's a question to be felt within us. What is the purpose of human life? Is to become Divine, part and parcel of the Divinity. Now supposing you are a father, what do you want your son to become? Happy, enjoyable and also a responsible person. You also want that for your children. Then your great Father, what does He want for you? He wants you to be happy joyous people. Out of ignorance, you are not that, so He wants to remove that ignorance. This is the purpose of our life.

Question: I was just wondering, if someone is in a stressful situation and they don't have the opportunity to go and meditate or they don't have a chance to align, what is the best on-the-spot way to raise their vibration so that they can see it from God's point of view, from the point of view of society, in order to properly deal with the problem?

Shri Mataji: As I have told you already, it is your fundamental right and, if circumstances do not help you, the whole thing works out, automatically it works out. You get all the opportunities. I have seen many people who had these problems, but they work on it.

So believe in this power of love, how beautifully it works it. All right? May God bless you.

Question: [about the meaning of the backdrop hanging on the stage behind Shri Mataji.]

Shri Mataji:... This is just a decoration made by people, you see, which I had not even seen. Now, I should see that. You see, everything you see, but why don't you see the point? Gentleman [from a Vancouver Hindu temple]: [invites Shri Mataji to visit the next day and give a program.]

Shri Mataji: Thank you very much. You see, temples, Gurudwaras, churches, all these are meant for introducing spirituality and that's not the end of it. What is the end? End of it is to know yourself, to become spiritually endowed... I am saying you have to go beyond your mental personality. For that, you have to have Kuṇḍalinī awakening.....

[After the, Public Program, Shri Mataji tours the city in the car: Stanley Park and the north shore mountains.]

Contents: 1999-06-27 **Press Conference with Five Journalists (evening), Sutton Place Hotel, 845 Burrard Street, Vancouver, Canada**

Question: My first question to you is what is Yoga?

Shri Mataji: Yoga is, actually it means that union with the Divine, with the Divine Power which surrounds us. We are

not aware of it, but it is described in all the religions that there is an All-pervading Power of Divine Love and that is what one has to get connected to. That is real Yoga.

The other Yogas that people talk, of Patanjali, are for thousands of years, long time back. He started to give this Yoga when first the physical thing with this should come, one thing. Then mental fitness should come. Then emotional fitness should come. How to establish that was the point. And it used to take a lot of time and the tradition was that only one person needs to get the Self-realisation. The reason may be, perhaps I think, they used to, first of all, evaluate the personality and then give Realisation because if you give to anybody else and they might misuse it and try to exploit people. That would be another reason. Another thing was formerly people used to all torture all the saints. Any where in the world, if you see the history, saints are all tortured. Real saints, they are all tortured.

So maybe they might be afraid that they should be so prepared, so equipped that they can bear all the torture. That might be the reason. But it was the traditional way. They used to give Self-realisation to only one person, but when I was born I found out that it doesn't work if you have Self-realisation for one person and time has come to give en masse Realisation.

So what I did only thing that I put in as My effort that I worked on the various peoples, personality and their Kuṇḍalinī and tried to find out what are the permutations and combinations that torture these people. Why can't they get Realisation? And by 1970 I found out the

method which it is very easy to raise the Kuṇḍalinī of all the people.

That is how it is working.

So Sahaja Yoga means, `saha' means `with', `ja' means `born'. Born with you is the right actually it's the right or everybody *[UNCLEAR]* to get this Yoga.

Question: The following question is that what is the benefits of raising one's Kuṇḍalinī?

Shri Mataji: Oh, immense, immense because when Kuṇḍalinī goes through the six centers, these centers are responsible for our physical, mental and emotional being and, of all the things, they are responsible for our physical being also.

So when this Kuṇḍalinī passes through that, then she nourishes these centers, she integrates them and then connects the whole thing to the All-pervading Power so that that power starts flowing in the spinal cord in the parasympathetic nervous system. As a result, all this sides, aspects of life completely improve.

Sometimes they are completely cured of physical ailments of mental troubles and emotional imbalances, but, of all the things, the spirit enters into your attention and, when you are enlightened, you can what is destructive for you and what is constructive for you and you have the power to accept whatever is constructive. That's how it works. You can imagine immense benefits... *[UNCLEAR]*.

Question: How do these benefits affect our families and our friends?

Shri Mataji: Of course. Because it is the power of love and compassion. You see, what is the trouble with human beings is that they have evolved from the animal so this evolution is not complete, I think, as human beings also. But whatever it is, all these horrible things that are lingering within us and our personality are also coming from our heritage. Then also we acquire because we think too much, we acquire lots of things and our orientation also changes from other orientation like food, but we become sort of great greedy people. We become very money-oriented and the whole system changes to a different line, but these lingering things are still there, so, with that also, we have jealousy, aggressiveness. All those things are actually our inheritance.

So, as a result, you become a person who can see things, who can watch things and not react. That's the greatest benefit I think...

Question: It's a sense of freedom.

Shri Mataji: Absolutely. Because you become so peaceful, absolutely peaceful. It's like this the other day I gave the example that if you're standing in the water, the waves are rising, then you are afraid of the waves. But supposing you get onto a boat, then you can watch those waves. You become peaceful about it. But supposing you also know how to swim, you can jump without any fear and save so many people.

So this is how Sahaja Yoga works. It's complete freedom and freedom which is full of wisdom, the light of your spirit.

So you see what work you are doing is right, whatever you are doing is without fear.

That's what Christ has said, “Know thyself." You have to know yourself. You don't know what you are. And that's why all these problem are there.

Question: Maybe there are other people who want to ask questions too, but until they ask, I'll keep asking questions.

Shri Mataji: Yes.

Question: Did you do any work with Gandhi?

Shri Mataji: I didn't do work, as such. I was a little child of seven years and I stayed with him and he found out about Me. He knew because he was also a realised Soul, but very much full of disciplines and things like that.

So people never understood that side of Gandhiji. But he was a very spiritual man and he loved children and I used to if I did any work, I used to take out his temper some time, entertain him.

But actually, you see, with him, he wanted Me to find out how he should write the different bhajans.

In his bhajanori they had a book, written down all the hymns, so in what series we should write.

So according to different centers, I told him that you have to awaken on the centers, so you *[UNCLEAR]* one after another, see, first for this, second for this, third for this, but we used him.

So that way, he used to talk to Me on spiritual life. You must have heard about another, Lal Bahadur Shastri, our *[UNCLEAR]* great great should say he was a very great political leader, as well he was our prime minister. He was also a realised Soul.

So he *[UNCLEAR]* discuss with Me, so he said, “Let us get this Pakistan straight, then we can start Sahaj Yog” but I started just after his death, I started Sahaj Yog.

Question: Does it relate to other traditions, such as Bhakti Yoga or Karma Yoga or does it encompass all those?

Shri Mataji: Karma Yoga? Question: Bhakti Yoga.

Shri Mataji: Bhakti Yog. Now, for that, today I already spoke that Śhrī Kṛiṣhṇa was a very clever man and he thought, `There's no use telling these people straight forward stuff because men are such that you tell them something, they go round and round, so best is to put them round and round so that they come to the point.' In the first place I said about Bhakti yog, which was very interesting. He said, “You do Bhakti . You give Me flowers. You can give Me fruits. You can offer water to Me. But you must do Ānanda Bhakti meaning `when there is not the other.' " That means when you become realised Souls, which nobody understood, you know. But we are doing a no Ānanda Bhakti , because unless and until you are connected, how can you do Bhakti . It's a simple thing.

So they are praying *[UNCLEAR]* Bhakti all the time.

The other day I met somebody from the Hare Rāma. They said, “We love Indian culture. It's very peace-giving” this, that. “Wearing sarī's very good" and all that. But I said, “Do you think you have received or achieved what you had to do? With doing all these things, do think is the end of it? What about Indians? Where are they? And we have to go further, that is, to achieve that Ānanda Bhakti , you have to do that." And the lady was quite convinced that

whatever you may try, these things, you should find out what did you get out of it. Did you get your Self-realisation? Then it's very useless. And they realised, she realised these things. But they still have to achieve that state of Self-realisation. Like that, you see, this was the work of *[UNCLEAR]*.

Then about Karma Yoga, *[UNCLEAR]* straight was. He said that what you're working [Hindi]. Do whatever you like, but don't expect the results *[UNCLEAR]*. [Hindi.] Don't expect any results or any benefits or any profits out of it. Whatever you want to do, you do without any colour, without any fruits.

Another this is befooling because it cannot do any work without seeing those fruits, you see. That's not human nature. It's only possible when you get Self-realisation.

So this Karma Yoga is also not so clear-cut for people. They come to Me *[UNCLEAR]*, saying, “We do all the work” without any truth about it. Are you sure? You are still at the human level You cannot do it.

And that is what he tried to say in his two styles of theatre. But, at the very very beginning, he said, “You have to become *[UNCLEAR]*." *[UNCLEAR]* means a realised Soul. You have to become. What is the sign of a *[UNCLEAR]*? He has given all that in the beginning because I said today that he was not a businessman. A businessman won't tell the thing is so high, what he'll tell about the low price and then another price, another price, but first thing only first thing he told, “You become *[UNCLEAR]*." And then he said, “You do Karmas." You see, his style was to play around so that people immediately

come to the point that you have to get your Self-realisation.

Question:... Why did you choose Sahaja Yoga instead of Karma Yoga and Bhakti Yoga?

Shri Mataji: You see he didn't use that. He just wanted to wanted to put it on to Sahaja Yog to become Sthita-pragñya. But how to convince? Human beings, you know, have a mind which takes them here, there, there, everywhere.

So, to steady down, he is helping a lot because people who are now frustrated, completely finished, that “We can't do all this” so they come to Sahaja Yog. He's has done a job for Me, I must say.

Question: What does after Self-realisation *[UNCLEAR]*? Is that the supreme?

Shri Mataji: After Self-realisation. This, I always say, that they can't become social. You become collectively conscious first of all collectively conscious because you know there is no one other. You are everything. You are the ocean. Not only that, you know, but it is in your awareness to get this collective consciousness. For example, you can feel the centers, your own centers on your fingertips and also you can feel the centers of others on your fingertips. Now, if you can cure your centers, you can cure others.

The concern which was towards yourself spreads to all the people. That's how the whole thing become so global. It's a global, I should say, a global religion.

Question: Are you actually able to cure other human beings once you're at that stage?

Shri Mataji: Of course. They get cured, they can cure others and we have also a hospital in Bombay [Mumbai] now, another we are going to have in *[UNCLEAR]*, where we don't charge where we don't charge them for any treatment because their own power works. But for their food and their roofs, you can charge because, otherwise, not for their awakening or for their curing. People get cured of many diseases, practically most of them.

Question: How long does it take to become at that state *[UNCLEAR]* time or practice it takes to be at the Self-realisation stage or will it take a month or is it a kind of a period or what can a person...?

Shri Mataji: How much time? Question: Yes.

Shri Mataji: Time, no time. We call it `*[UNCLEAR]*'. You see, one time somebody ask Rāmada Swāmī how much time it takes for Kuṇḍalinī to rise. He said, "*[UNCLEAR]*." In Sanskrit it means that moment. But there should be a deserving person who should do that and deserving person who should ask for it. But I find so many people are deserving these days with, the way it's working out, *[UNCLEAR]*, so many of them, thousands and thousands.

Question: The present moment I read a book recently called `The Power of Now' and it seems as if people get deluded into the past and the future and they forget who they are in the present moment.

Could you talk about the present moment?

Shri Mataji: Yes, it is in the present. One has to move the present, but you can't be in the present, temperament you can't be. One thought comes to you like this, falls down. Another thought comes like this *[UNCLEAR]*. One comes straight from the past or maybe from the future

and we're jumping on the cusp of it also. In the center of these thoughts there is this, which is complete silence. When Kuṇḍalinī rises, she elongates those thoughts and the spaces in between and you become thoughtlessly aware. Jung has thought about it. Jung has thought about thoughtless awareness. Lao Tze had talked.

So many people have talked about thoughtless awareness where you don't think, just watch.

Question: How do you know you have got Self-realisation? 681

Shri Mataji: You will know because you will feel on your fingertips the Cool Breeze of the Holy Ghost, they call in Sanskrit language *[UNCLEAR]* and Ādi Shañkarāchārya had said. In Koran they call it Rūh. You can feel it. You can also feel it coming out of your fontanelle bone. You can feel it. It is an experience. It's not just lecturing or stamping someone. It's an experience that you have.

Question: Thank you very much, first of all, for coming to our city here and choosing our city over other places and I would like to ask you do you have a message for our viewers, the thousands of people who could not listen to your messages today and for the weekend you're here? So do you have a brief message for that they could, perhaps, see you on the TV?

Shri Mataji:... The whole thing, you want? Question: No, no, no, just a message from you.

Shri Mataji: In short.

Question: Yes, very brief... My show is not very long. It's just half an hour.

Shri Mataji: My simple message is you first know yourself. You must know your potentials and then you will realise you're not what you know about yourself. You're much, much more.

Question: Good. That's very simple message...

Question: Someone told me a story about a man named Gopi Kṛiṣhṇa, who accidentally raised his Kuṇḍalinī and then he wandered around and wrote books about it.

Shri Mataji: He's horrible. That's *[UNCLEAR]*.

Question: Ya.

Shri Mataji: See, a person who talks about Self-realisation also must be a man of character. How can you sell, how can you sell spirituality? See and then he's ruined so many people's mind like this, by telling lies.

Now I've been doing this work since 1970, as I told and now I'm seventy-seven years of age. I've not seen anybody being harmed. Everybody has seen helped. And in the Shāstras also like this, Gnyeshwara has written about it, so *[UNCLEAR]*. Even Ādi Shañkarāchārya has written that Kuṇḍalinī is the solution and he's the one who's tried to say things just to divert the attention of people so that they don't take to Self-realisation. I can't understand. Really, I can't understand your point.

Question: Because if it's God how could it be bad?

Shri Mataji: How can you be? Question: If it's God and spirit, how could it possibly be bad?

Shri Mataji: You see, you can understand. Any intelligent person can understand this point. How can it be bad? How can it harm you? It's your own mother. Kuṇḍalinī is your own individual mother.

She's tape-recorded all whatever you are and you will be. All the predictions she knows. And she's your mother.

When you were born, all the trouble of your birth was taken by your mother. Did you have any trouble? Question: Not that I remember.

Shri Mataji: It's something like that. It's very simple. She's very loving. She's very kind and she knows everything and she's anxious t give you your Self-realisation.

Question: So these people who have gone and warned people about this, they're actually caught in their own fear, their own projection about it, rather than the experience, the actual experience.

Shri Mataji: It's all mental projections *[UNCLEAR]*, but they're mental. That's all they've done.

Question: Are we all one person?

Shri Mataji: Are we all? Question: Are we all one being? Shri Mataji: All connected. All are connected, but those who are realised Souls can feel the connection.

But those who are not, do not feel it, but we are all connected. They're all one person, part and parcel of one spiritual being. We can call it God Almighty.

We have to be just aware of it. We have not come into our awareness. Once it comes you know that... and then you are a different personality.

Question: I might have some awareness.

Shri Mataji: Well, you are.

Question: Ya. And then sometimes I feel a lot of sadness and pain because I'll listen to the news and I'll hear about people bombing each other in part of the world and I'll stop my car and cry because I feel it, you know.

Shri Mataji: That's true. That is very true that anyone who's aware won't like all this destruction, but how to *[UNCLEAR]* it? We have to transform human beings. There's no *[UNCLEAR]*. Nothing can be transformed. Like you have economic reforms or you have certain machineries created or other things you do. It's not going to work out. It's very superficial. But, if human beings are transformed, then the real love can be felt.

We have now Sahaja Yoga working this in over seventy-two countries and when they meet all of them can't come, but when they meet you should see, it's such love, such enjoyment, such friendship. Of course, they pull each other's legs and all that, have fun, but it's so sweet. I've never heard anything that is destructive.

Question: Because for many years I worked for outer peace. I organized an event in Vancouver called `The Walk for Peace' and one year we had a hundred thousand people walk down the very street here to protest atomic weapons...

Shri Mataji:... You see, they are so, so much full of their ego that it will never go into their head that they should not bomb anything. No argument can work it out. Only way is to transform them. It's the only way and once we have transformed people who are our political leaders and who are in charge of affairs, *[UNCLEAR]* whole thing will change.

Question: It seems a great task to have political leaders pay attention to their hearts, rather than just their minds.

Shri Mataji: The trouble is these political leaders may not be having heart itself, so you can't *[UNCLEAR]*, but we'll get people later on who will get it by people who are

enlightened and then a time will come, we'll have only large hearted, spiritual.

Question: Does raising one's Kuṇḍalinī also raise one's minds so that they can actually organize or be a better employer?

Shri Mataji: Of course.

Question: A better leader.

Shri Mataji: It does. It helps in every circumstances, in every kind of position. It helps inn every way because you become so dynamic. You become fearless and also you see things so clearly that you can do very well. Now, we have *[UNCLEAR]* very well known musicians from here who were ordinary.

Suddenly, they have become world famous, very much known all over and they show all that respect and they understand that this has happened because they have got their realisation. We have people who, say, have been doing, who have been chartered accountants and they have become poets. They write beautiful poetry.

So all this creativity also is expressed as a new dimension of human expression starts. Already I have seen so many things paintings in art. Apart from that, I've seen students who are no more in the class are regarded as backward and all that, they stand first. Then our students now we have a school in Dharamsala.

Now a boy from Canada only stood first first in the whole of our country that is *[UNCLEAR]*. And all the boys and girls passed in first class. Then moral standards of these children and of the *[UNCLEAR]* improves so much that

family life improves, you see and the great satisfaction of *[UNCLEAR]*.

All this is going to come. *[UNCLEAR]*. It's all prophesied. Time has to work it out.

Question: So I shouldn't worry about it?

Shri Mataji: No, you shouldn't. By worrying it will happen. Other thing will happen. You have to become. *[UNCLEAR]*.

Question: Where does Sahaja Yoga come from? Which religion?

Shri Mataji: From all the religions.

Question: All the religions? 683

Shri Mataji: All the religions have roots. They're the same. And they have the same tree. Only leaves have spread out, but they are no different, in no way.

Question: They're all in the scriptures of every religion about the Yoga or *[UNCLEAR]* aspect of it?

Shri Mataji: All what? Question: The Kuṇḍalinī the Sahaj way itself it's all written in the scripts.

Shri Mataji: All of them, every one of them. Every one of them, even Koran. People have not read Koran. That's why they are fighting. When I went to Turkey and I told them about Koran, they were so amazed. Their fundamentalists, they came and told Me, “Mother, thank God you have told us the truth about Koran. We were fighting for nothing." I said, “Of course, did you think Muhammed Sahib wanted you to fight like this." And really, we have now two thousand Sahaja Yogis in Turkey, *[UNCLEAR]*. Two thousand. It's growing very fast. I'm very happy. Specially in Russia. Russian people were so oppressed by this Communism or whatever you may

call, but now we have so many Russians *[UNCLEAR]*. Also here you have also Russians who have come to Sahaja Yoga because, you see, because of this oppression *[UNCLEAR]* great depth *[UNCLEAR]*.

But the problem in countries like America and all that is it's so much money-oriented that all the horrible Gurus came to America made a big *[UNCLEAR]* there and they don't understand. They don't understand that you cannot pay for your Gurus. They've *[UNCLEAR]* money. You have to tell. I mean, the media should help Me, that they should tell that first, before going to any Guru, just find out what does he do, how much he charges first of all. You can't charge. Of course, these boys are here. They have collected money. They have got these things. That's different. You can pay them, but not for your Self-realisation. This is a living process. It's a last breakthrough of your evolution. How can you charge for it? Question:... You don't charge for anything, so how is it supported?

Shri Mataji: No, no. See what I said. I don't charge for Self-realisation, but some for a hall. These people have collected the money and they *[UNCLEAR]*, but formerly I used to do from My own money in the beginning. It's all right. It doesn't matter what the money works out.

Question:... From what I've read, *[UNCLEAR]* how you were going to pass on the message...

Shri Mataji: I saw it, but I worked it out Myself, how to do it and I did it, so I saw it. If you do yourself something because I was trying to find out what's the human problem, why can't they all get it.

And then I worked it out in a very subtle way and it worked.

Question: What is the purpose of meditation as a particular aspect of what you do, meditation?

Shri Mataji: Now, meditation otherwise, unless and until you are connected, it's no use doing meditation.

Now we do meditation because our centers are yet not so clear. They have to be kept clean.

So it's like a cleansing process for our centers and that's what we do. It's very silent and about ten minutes meditation is sufficient.

For example, we have two types of people who have two types of problems. One we call as right-sided who are very futuristic, think too much and all that. Another, left-sided who are very depressed and unhappy.

So there are two types of simple meditation and hen they do it they come into balance. It has a positive effect and has a positive line of action. We don't sit for hours together. Ten minutes, that's sufficient every day.

Question: What does your name how would you translate your name into English Shri Mataji Nirmalā Devī.

Shri Mataji: Now `Shrī' is always said to any person who I respected in India and `Mātājī' means mother. We call, Mātājī is the first name of the, should say, the Goddess, means the mother.

So they call it Mātājī to Me. Mātājī Nirmalā Devī, it means you can say immaculata. Immaculata. You can say `without any... without any, absolutely clean.' Question: Immaculate.

Shri Mataji: Absolute pure. Mātājī Nirmalā Devī. Absolute pure. And `Devī' is you say to all ladies as Devī, means the Goddess, but actually it is used for any lady. *[UNCLEAR]*. They consider all women are like Goddesses and they should be treated like that.

Question: And all men should be like Gods and treated like Gods.

Shri Mataji: Yes, they should be.

Question: *[UNCLEAR]*.

Sometimes we forget though.

Shri Mataji: You see, they do become. They can become very godly, if not Gods. They can become Gods and if they become godly things will change much more, but I think men have improved a lot in Western countries somehow, but the women still are difficult. I don't know...

Question: Strong minded.

Shri Mataji: I find that, you see, because maybe the women in India are they treat themself as the prisoner of the society. They are the prisoner of the society that's how they are responsible for maintaining family life and also, later on in a *[UNCLEAR]*, they go for they have to look after the society as such.

And the man is not the prisoner of society.

So the problem is, once you realise how responsible you have to be, it's a different type of a life, but if they have no responsibility, then you start competing with men, do all kinds of things. It's not necessary. We should not compete with them. We are very happy people.

See, I have only one boss that's My husband and no other problem, but if I start work, there will be so many bosses *[UNCLEAR]*, you see.

So keep peace in the house, have all the prosperity in the housewife, proper spending and proper arrangements and all that, it's also a very big job and mostly that should be done by women, but even if they're working, they should no be *[UNCLEAR]*, they should be properly *[UNCLEAR]* and they should look after the household. *[UNCLEAR]* that only men. Here men may be able to do, but not in India. If you ask men to do any work in the house, you are finished. They can't do anything.

So here, it is better that men are doing some work, but still, there road is different. One must understand. Men are interested in politics, economics and all those things, but women should not fall into these traps. What they should do is look after their society. That's a very, very important role they have to play.

Question: So they're, in essence, more skillful or, in some qualities, to understand relationships better, how people relate.

Shri Mataji: After Sahaj Yog, it's wonderful. Now we have about hundred marriages, *[UNCLEAR]*, hundred, two hundred and twenty or so, every year or twice a year. Twice a year once in Italy, once in India and, out of that, one person fails, not always, but sometimes. That is maybe because it's mostly international, it's mostly from another family and all that, some sort of a thing missing, but normally they do not fail.

So you can imagine what is the success. And they get children who are born realised, with beautiful children, saintly *[UNCLEAR]*.

So they also make the life very much better.

Question: What are your views on society?

Shri Mataji: You see, the society is going towards the destruction because of funny ideas and freedom.

Freedom doesn't mean that you go mad even and this is what is the problem of the society today, that there is everywhere freedom. They do whatever you like. “We can fill ourselves. We can take drugs. We can live the way we like." Nobody feel responsible, but after Sahaja Yoga, a society of an enlightened people comes and they, a people who are of enlightened society, they believe in a different path. They look after their children. They look after their society. And also they are very peaceful, very kind, loving, not worried.

Question: I read the brochure that was given out last night and it seems someone in your organization loves poetry because there were some beautiful poems in there and I was wondering if you have any particular poets or that you really appreciate...

Shri Mataji: But I would say William Blake. He has written in a very [GAP] Rabindranath Tagore has also written, “[Hindi]” “people from all over the country will come to meet the Mother", so beautifully written.

So many. We have one book *[UNCLEAR]*. In that you will find all these great poet who have talked about those days.

Question:... I love one of his poems. “He who binds to himself the joy..." [GAP] *[UNCLEAR* When will things work out?]

Shri Mataji: It depends on the wish of the people. My wish, that it should happen tomorrow. Why should we waste our life on nonsensical. Come to our senses. This is what I want, but I'm now travelling, lecturing, talking, but what I feel that at the helm of affairs one should see the point. Unless and until they see the point.

Question: I'm turning fifty and I'm very interested with what I am going to do with the second half of my life. I want to spend a little more time in an aware state, rather than in a busy business *[UNCLEAR]*...

Shri Mataji: You can do a lot. Media can do a lot. I'm quite worried about media, especially in India, My husband told Me, unless and until, *[UNCLEAR]* the money, they won't do anything. *[UNCLEAR]*.

They write about all nonsensical things and they want you to quarrel and fight so there is some sensation.

But the sensation is soon over. That's why I'm getting concerned. *[UNCLEAR]* media from now on, talk about something sensible because there is a very big responsibility. I don't think the media realises how responsible they have to [be].

So, if the whole world is destroyed because of media *[UNCLEAR]*.

They have to be very, very careful because they are carrying the messages all around and also whatever *[UNCLEAR]*. Correct? They are not absolute.

Question: *[UNCLEAR]*.

Shri Mataji: It cannot, but, what happens, this Kuṇḍalinī is your mother, as I said, so if you have some problem, she goes to that problem and tries to cure, improve it and then, again, she stops. *[UNCLEAR]*.

But you must know about yourself, what your problem is and how you can help yourself *[UNCLEAR]*.

Because it is your own. It is your right. It is your birthright and God has given.

So all those people who are sitting out, taking drugs *[UNCLEAR]*, if someone could tell them that, “No, no, no, you just have to find out for yourself, that's all." Question: If it's a birthright how come you [we] don't realise it?

Shri Mataji: You do in a way, but you're lost. You can realise it. All the seeking that is going on *[UNCLEAR]*. They don't know what to seek.

Question:... You were talking about the media. I have a great concern about the media, too. The reason I started my magazine is because I wanted...

Shri Mataji: I'm sorry, but this is My experience, what I'm telling you about. It's just that they give under-importance to things.

Question: I agree.

Shri Mataji: and that's how you see, they are the ones who guide, guide the whole world.

Question: But it's kind of like leading the world around like a bull with a ring in its nose. You know, it's not maybe people who are using the media are responsible, too, in the same way. Instead of trying to change the politicians, we try to change ourselves. The people who

use the media, if they could understand it better and then they could decide not to use it and they could learn how to communicate without being dependent on the media and with the internet and...

Shri Mataji: But I think media people should feel they are free. They're free. That's very important to understand, that they have all the freedom and, if they are guided by some other people, then what's the use? They're absolutely free. They should have their own expression. They should understand, have their own understanding. This is their responsibility. We never had such media before. And now it has come. I think it has come for Sahaj Yog, all this media. But it's not working for Sahaj Yog. It's very sad.

Even communication like television. Everything is for Sahaj Yog, to communicate that, but it's not done.

It's not done. They pay importance to things which are of no value.

Question: Someone once said we are entertaining ourselves to death.

Shri Mataji: But the entertainment is so temporary. It has no depth to it.

So things can be better, much better. There's a starting from Canada.

Question: Why have you chosen on your tour, you have chosen North America *[UNCLEAR]*? Why North America?

Shri Mataji: I have been to America *[UNCLEAR]*. I came to America long, long time back. I think '72 and I saw how the people were foolish because they're falling on sixteen year old boy and he was just befooling them. I said, “How

can I talk to these people? They are just children. They won't understand." *[UNCLEAR]*.

Sorry to say, but in these nine years and lot of such people went there, exploited them, looted them, did all kinds of things, but they are consumer society and they believe that on should take money. Because I said, “I don't money." They said, “You will never work out." They even came to teach Me what is the economics of this. I said, “I tried." You see, this is the problem is, that once this is on their *[UNCLEAR]*, the whole American mind works on the line of making money. And what is it? You're preying on the weaknesses of people. And money's not a good thing. It's not a joyous *[UNCLEAR]*, not at all. The family's breaking. Imagine the violence of children. Think of it. How can they do such violence? All kinds of horrible things of our animal heritage are expressed.

So, ultimately, one has to think what should we do? One has to think, “What should we do to change the temperament of people to understand?" Because this is just beginning of destruction and such countries will be destroyed where not even children are all right, the families are ruined. You may have money, but what's the use? They talk of spiritual life. They talk of spirituality.

Now they wanted to have ten commandments. *[UNCLEAR]*.

I mean, what I am trying to say, unless and until you understand spirituality and the essence of it, no use teaching because that will create another problem. The Jews are saying, “According to us, ten commandments are this" and Christians are saying, “According to us, ten commandments." You see, it's human being who are

doing all the *[UNCLEAR]*. And human beings, their speciality's this.

Now say, in a forest, if you go, it's very clean. You never get any *[UNCLEAR]* or smell. But, if there is smell, know there must be some man who must have entered the forest.

So human beings are like that.

They're quite capable of ruining everything to their advantage. And they have done horrible things.

Question: I have a question. People are, in every religion, praying, doing mantras or some sort of prayers. What is the difference if I were to pray, say doing mantras every day and praying to God every day and Sahaja Yoga.

Shri Mataji: You are not connected. In Sahaja Yoga, whatever you pray or whatever you want, you are expressing to God. You are not connected. Supposing I am not connected to you, then how will I understand. That's how. You have to be connected is the main point and that should happen and, with that, so many things come, so many changes, so many benefits unlimited. They call it miracles. I say there are no miracles. It's all done by this power, so nothing is a miracle.

Question: So is it related to what I'm currently *[UNCLEAR]*, in fact, prayer-related at some point.

And if I do Sahaja Yoga I can actually link both together?

Shri Mataji: Not necessary.

Question: Or will it help or...

Shri Mataji: Meditation can also separately be done, but you must meet collectively because collectively you grow better. If you are collective, you grow much better in

your spiritual *[UNCLEAR]*. Every day you talk, what you have achieved, what you have seen, this thing and you grow much better. You have to be collective. If you are not collective, then you don't *[UNCLEAR]*.

Question: Then how do you reach supreme being, God. In other words is this the route to reach the supreme God? Is this the route?

Shri Mataji: Yes, this is, of course. This is Nirvāṇa.

Question: Is there then a connection between religion and spirituality?

Shri Mataji: Religion, as it is, this is not distorted by human beings. Of course, it's based on spirituality, but it is all distorted, you see, human beings have taken for a ride. Not only that, it's very money-oriented and power-oriented. *[UNCLEAR]*.

So they're no religions. I mean, I can't understand.

How can a religion be money-oriented and power-oriented and all the religions, so-called religions are today fighting with each other, *[UNCLEAR]* believe in one God. How can that be? Question: There are, fortunately, a few spiritual teachers, like yourself, have you met any other spiritual teachers you like and you get along with, that you find have common goals, but maybe different forms? Like I think about people like Dalai Lama and think about

Shri Mataji: Now Dalai Lama is very much exposed. They've exposed Dalai Lama, very much exposed. One couple, German couple, have written a letter, but then now they have written a book that this Dalai Lama has taken all their money. They're left high and dry. And then

they went to Spain and they tried these Tantric stuff on them. Very clever. It's a very good thing, but it's in German language.

It's to be translated. What he does, he's *[UNCLEAR]*.

Question: But is there any other spiritual teacher you like?

Shri Mataji: In the present? Question: Ya.

Shri Mataji: There are so many. All My children are teachers, I should say. *[UNCLEAR]*. But there are some great saints still in India. I have seen them. They said, “Mother, if you want, we can do as you like. We have nothing to do with *[UNCLEAR]* because they have tortured us." So they are living in the Himālayas or some sort of a *[UNCLEAR]*, but they don't want to come in the arena. They said, “It's you, who as a mother, can do it. We have nothing to do." Because they were tortured and troubled *[UNCLEAR]*.

Question: Who is your Guru? *[UNCLEAR]*... I believe that everyone has a Guru, when they do start in a particular step. Did you have a Guru who you admired or did you just...?

Shri Mataji: I was born like that.

Question: OK.

Shri Mataji: And you will also become your own Guru when you will be a realised Soul *[UNCLEAR]*.

And you don't need any Guru.

Question: The word `Sahaja', maybe I missed it, but is there a definition, like the word itself, `Saha-ja', is that from Hindi? What language is that from and how would it be translated into English, Sahaja, the word itself.

Shri Mataji: Sahaja.

Question: Yes.

Shri Mataji: We call it spontaneous Yoga, spontaneity. Spontaneous. Spontaneity comes from the living processes. It's a living process of your evolution and this is the last breakthrough.

Question: Do you consider yourself a Guru?

Shri Mataji: You see, I don't consider, but then *[UNCLEAR]*.

Question: You are a leader. One thing I realised was also *[UNCLEAR]* nobody is to touch your feet and that's a sign...

Shri Mataji: No, no, you know before, you know, these Indians are mad. They go on touching your feet and not caring for the spiritual path. What I want is they should grow in spirituality. But once they have touched the feet, then it's done, according to Indians. That's why I said, “Don't touch My feet." And also people who are false, I should say, like them to touch their feet, to see that they bow to them. I don't want. I want that you grow in your spirituality. It's something rare *[UNCLEAR]*.

Question: For Indian, it is something very rare.

Shri Mataji: They were upset when I said you can't touch My feet because all the time they're announcing, “Don't touch the feet, don't touch the feet” so they were a might upset.

Question: I don't know. I don't think you were upset. It's I guess it's such a tradition that people are used to it.

Shri Mataji: That's very much in India so much so that it's called darshan. See, so once Jawaharlal Nehru was to come, *[UNCLEAR]* studied and we were *[UNCLEAR]* volunteers, see.

So we went there to work it out. And so many people had come on their bullock carts just listen to Jawaharlal Nehru, but his plane was late. For three hours we were all sitting nicely. And once he came, they said, “We're going home." I said, “Huh? All the time you sit here." He said, “No, now we have the darshan. Now we are going home." Question: It's like taking an aspirin.

Shri Mataji: What then to take? It's a style in India that traditionally, you see, there's a darshan of person, finished. That should have an effect. It should.

So many people it can have. Best is you accept that your Kuṇḍalinī *[UNCLEAR]*.

Question: It's like they take this and then they go away smiling and then they forget they're realised, so next day they do unrealised things and they're unskillful.

Shri Mataji: *[UNCLEAR]* very interesting sometimes. I really can't understand that in India we have many customs also like one great saint was Gnyeshwara and he was born in a place called *[UNCLEAR]* and I saw many ladies and saw many ladies going with a complete pot, earthen pot, filled with earth and with the *[UNCLEAR]*, keeping on the head, walking down *[UNCLEAR]*. All kinds of funny ideas, you see.

Then there's another one which goes to Pandharpur, to visit the temple there. For one month they walk and they wear just gunny bags and they're singing, dancing and going on. I mean, nobody has said you that you should do like this, but they go there. I mean, all kinds of funny things.

Muslims are even worse sometimes than Hindus in their whole thing like going to Haj. I asked them, “If you don't

believe in the worship of a stone, why do you go to that stone? What is the point?" Actually, that stone is described in our Shāstras, in our Scriptures as Makkeshwarshiva. It's a Shiva.

So that's why they that's why Muhammed Sahib didn't talk of all these things very openly, but he did say *[UNCLEAR]* realised Souls, there had been. But the Muslims, you know, they're very close to My *[UNCLEAR]* and anybody can guide them and they're, poor thing, the simplest people because anybody can guide them, tell them whatever they like. They don't read *[UNCLEAR]* the Koran themselves.

I've got one who's written about Koraṇ*[UNCLEAR]*. It's very interesting and it's written by a French lady, but I told her to write. It's very good. I mean, it explains what Muhammed Sahib wanted.

He has also said about these things that at the time of resurrection you r hands will speak.

So is it clear? But everybody is following something else. *[UNCLEAR]*.

But that's how you should not turn your thing to all these *[UNCLEAR]*. No, you should know, should see what is the thing. After all, does it help people or *[UNCLEAR]*. All the disciples of these great saints, like Gnyeshwara, who was such a great saint. He wrote such a big book about realisation. He also wrote about Kuṇḍalinī. *[UNCLEAR]*. What he told, nobody has bothered to read. It's a kind of a regular exercise, every year.

So that madness may not be, but there's another type of madness to the list.

Question:... Every religion has certain restrictions, such as fasting, eating meat or not eating meat, you can be vegetarian. Does Sahaja Yoga have any sort of restriction?

Shri Mataji: No. See, beef we don't eat because, you see, beef medically is *[UNCLEAR]* food.

Any meat of the bigger animals is no good because it spoils your gums. Gums are spoiled. You see, we Indians have that thing in Gītā, but here I see people *[UNCLEAR]* because if you take beef, then these muscles are *[UNCLEAR]*, are attacked, but other meat or anything is what we say whatever is needed for your body you should have. There's nothing like this `Don't eat that. Eat that,' all that kind of thing.

Because it doesn't change the personality. By taking vegetarian food, I have not seen anybody becoming a very quiet personality. No.

So it is just a sort of an outward feeling that you become a vegetarian or non-vegetarian. Food is not so important, It's not so important. To think about food and even the people who are vegetarians think too much about food and also the people who are non-vegetarians also think about it.

Now think of one, like if you go to places, there is no vegetable *[UNCLEAR]*. Are they all singing? I don't know from where this fad has come.

Question: Well, one place is that to be vegetarian is to do less harm, the concept of doing less harm.

You know, to go and kill a chicken is, from my perspective, is [it] causes more grief than eating carrots or grains.

Shri Mataji: No, you see, animals, when we eat them, they evolve into greater animals. It's not correct. I don't say that you become a non-vegetarian like that, but you don't harm them. They don't understand harm. They don't understand harm, but if you eat meat, if you want to eat meat, you are giving them evolutionary jump. You see, a small fish is eaten by a big fish, all right.

So is it a fish first? In the same way, for human beings who need proteins, should take to non-vegetarian. In India specially, I think so many people *[UNCLEAR]*. They're very money-oriented, those who are vegetarians. It's true.

[UNCLEAR]. And then you have *[UNCLEAR]*, which are even worse.

So they don't eat meat. They don't eat chicken, but they eat human beings all right. Because, you see, a certain strength that you get from this vegetarianism is of no value absolute. No.

So it's just a thing to be giving yourself some *[UNCLEAR]* also.

I don't say that you should take non-vegetarian, but vegetarians are normally are weak towards money.

Money's very important for them. Gujaratis, as you know, are. Not yet. And, do you know, you are one of the, I think, third *[UNCLEAR]*. We have only two Gujaratis in Sahaj Yog. I went to Gujarat, did all kinds of work with them. I helped Mahatma Gandhi there now. They're very big

businessmen, no doubt, but I don't understand non-vegetarian. I met many more non-vegetarians than vegetarians in Sahaja Yoga. They have so many Gurus. Gujaratis have so many Gurus who just make money. Funny types, you know.

Once, by mistake, I went to a *[UNCLEAR]*, by mistake. I went by taxi, so the taxi couldn't drop me there. I said, “Let's see what they're doing." These gentlemen had arranged a marriage of Śhrī Rāma and Śhrī Sītā and two children were chosen for that. They were dressed up. And they said, “Now we have to pay for the dowry of Sītājī." So all the ladies were taking out their bangles and ornaments. I've seen with My own eyes. Now what sort of a wisdom is that? And then they start condemning other people who are non-vegetarians.

So, if you are a vegetarian, you should not hit anyone. *[UNCLEAR]*. The jealousies and all that, *[UNCLEAR]*. But in Sahaja Yoga it's not compulsory. If you want, you can eat vegetarian *[UNCLEAR]*, but we don't object to such people, but we have to have Muslims. We have to have Christians. We have to have all of them in Sahaja Yoga and I found they are quite all right. They are better people. Russians can't live without meat. They have to. *[UNCLEAR]*. And they are the best Sahaja Yogis.

And also *[UNCLEAR]* incarnations *[UNCLEAR]* Śhrī Rāma, he used to eat meat because, as you have seen that even *[UNCLEAR]* deer because he was a *[UNCLEAR]* and he used to eat meat.

Question: So where did the concept of becoming a vegetarian came to religions?

Shri Mataji: It's some of the mix, you see, that has created by people that you should become famous growing vegetables. Otherwise, I can't explain. Even among Gujaratis, only the *[UNCLEAR]*, but otherwise *[UNCLEAR]*.

Now, I'm surprised that we have so many *[UNCLEAR]* in Sahaja Yoga, in the north, somehow, but not in *[UNCLEAR]*.

So many Gujaratis *[UNCLEAR]*.

[GAP]

Shri Mataji: He [Gandhi] said, “All right, when you start you Sahaja Yoga, you can teach them all these things. Right now the emergency is there. We have to fight for our freedom and all that. We have to be like this." He had seven steps he put for going to the bath because when it rained sometimes *[UNCLEAR]*.

Somebody thought it's a little far away from each other, put one more. He just went off.

Temper. Who dare do this? I need seven of them. He used to count even that. Very meticulous. But you might find otherwise. Very sweet. If you knew how to handle him, he was very very sweet, an Abraham Lincoln-like person *[UNCLEAR]*. How can you compare him with anybody else?

Contents: 1999-07-08 **Press Conference, The London Television Center, London, UK**

I bow to all the seekers of Truth.

First of all, it's important to know what the truth is. You find so many people are seeking the truth, but they don't know what to find and that's how they are twisted around, taken to some sort of a false rites. It's important

first of all to know what is the truth that we are seeking. The truth is, if I tell you, it's very simple: that you are not this body, you are not this mind, you are not this intellect, you are not these emotions, but you are the pure Spirit. That's what you have to become, the pure Spirit.

And another truth is that the power that leads you to the state were you know the truth about yourself, about everything is within you, this power is within you, is your own. Born with you, with every human being. That's surprising: if all the human beings in the whole world have this power within their triangular bone, how can we differentiate them? They are all just the same, everybody has a power based in their triangular bone known as sacrum, that means the Greeks knew it was a sacred bone. This fact that there is a power in the triangular bone was known thousands of years back, I should say, in India and in various countries. I was surprised, even in Sweden I found, Norway I found, people were talking about. I don't know how they came to know about. Specially Moscow I found people who knew about it. “How do you know?" I asked them. They said: “Our forefathers told us” like that. Specially with Indian Americans they are very, very down-to-earth people, very natural people, I think, they also knew about it. And Africans also knew about it. But they didn't know how to raise it. That was the only problem they had.

And though they knew about the centers, about which just now you have been told, they didn't know how to enlighten them through this power, can you imagine? This knowledge became, sort of, a knowledge which

people would not accept, because we live with science or rationality. This is something beyond that, but Einstein has said so, Einstein has said very clearly, that there is a torsion area beyond the mind. And you have to go to that torsion area where you can get cognitive science, called science, but I would say, cognitive personality.

So, how is it going to happen to go beyond the mind? If you try anything it is through your mind only. Whatever you do is through your mind.

So to go beyond your mind is not possible. Now this power lies in the triangular bone, which we can see also clearly sometimes in some people who have obstruction, where it cannot rise. You see the pulsation in the triangular bone which is just a bone.

But when it rises it is a so smooth movement of this power.

Now there are some people who have written that this is a very dangerous thing and this happens and that happens, maybe because they can't explain, maybe because they don't know anything about it perhaps, maybe they do not want to know human beings to have it.

Now, this power is kept within us because now our last breakthrough of our evolution has to take place.

We have to rise to that state which you can call Self-realised or there is 1001 names for it.

So many people had this power within them, they felt it also but they were not so much capable I think, of raising the Kuṇḍalinī. Sufis, you have heard about. Saints, many saints, William Blake, I would say, from England, there

were so many people. Shakespeare is another one. They all were realised Souls. The way they have expressed themselves shows very well how detached they were and how beautifully they understood the reality.

So when this Kuṇḍalinī rises as they have been told, She passes through these six centers. And these six centers are responsible for our physical, mental, emotional and spiritual being.

So, when these centers go into jeopardy, some because of exhaustion, maybe something, then it is needed to be nourished and this Kuṇḍalinī nourishes them. Not only It nourishes but It also integrates them.

So you get your personality in a state where you are completely integrated. But then She pierces through your fontanelle bone area.

This is the actualisation of baptism, you can say.

Actually She pierces through and gets you connected to the All-pervading Power of Divine Love. It's all love, nothing else but love. Truth is love and love is truth. And when She becomes one with that you are a transformed personality. Firstly your centers are enlightened.

So your health improves, mentally you get balanced and also emotionally you understand. But the greatest thing that happens to you is that you become a new personality with collective consciousness. Jung has talked about it, “collective consciousness." That you can feel another person. You can feel your own centers on your fingertips. First you feel the Cool Breeze in your hand. That is the Cool Breeze described in the Bible as “the Cool Breeze of the Holy Ghost." And also in Sanskrit language they call it “Saleelām, Saleelām." In Koran it is

described as “Ruh." Everywhere it is described with different names, meaning the same. You start feeling this Cool Breeze in your hands, specially on your fingertips and these fingertips denote your different Chakras as shown there.

So, if there is something wrong with your centers, then it is indicated on your fingertips; but if it is something wrong with others also it is indicated because you become, again I say, it's a question of becoming, you become collectively conscious. But with that you are not disturbed, you are absolutely at peace with yourself and absolutely satisfied.

How it happens that our mind is always thinking about the future, about the past. And our mind is dancing over the cusp of these thoughts, which are like this. But when this Kuṇḍalinī rises She elongates them and there is a space in between created and that space is, what we can say, is the present. We can be in the future, we can be in the past, but we cannot be in the present and when you are in the present you are absolutely thoughtless. You just become a witness. A witness state comes into you and you start watching everything, not reacting. And absorbing everything, very easy. It's a very wonderful thing that happens to you.

So this mechanism is placed within you to give you that special personality, to give you that new awareness of collective consciousness and the last breakthrough of your evolution. Till human awareness you are alright, till that I must say they still are there somehow. But we are afraid of the future of human beings, because such a turmoil, so many problems, so many kinds of ideas

people have, which is surprising that in these modern times what people are thinking: they are something absolutely primitive, I should say, criminal. Violence and things, all this has to disappear.

And I was happy to hear that you all want transformation, the resurrection. You want transformation and transformation on a collective scale. This is quite possible, absolutely possible. Once you are transformed, you become a person of tremendous love and patience. You love everything. You understand everything through love. It's not love of, some sort of a, expectations, it's a love of giving. You just enjoy giving, giving everything is so enjoyable that time, that state and you become so peaceful. Then, as you know, the economics is like that, people will work very hard to have, say, a carpet like this and then this is all done, then they will have some motorcar, then they want to have a house, I mean, goes on from one to another, they are never satisfied. The thing for which you have worked so hard is finished. Then again starts a new urge to have something new. Goes on like that, the whole economics work like that.

But here, once I see this carpet, for example here, I just go into thoughtless awareness. And what do I see? I see the joy, I feel the joy of the person, of the artist, who makes and enjoy this. Otherwise thinking, I would think how much it must have cost, where can I buy this, or if it is mine I would be worried, Oh God, how I've not insured this, which has no meaning. But I cannot enjoy unless and until I become thoughtlessly aware.

Also in our Patanjali Yoga it is written down as Nirvichara Samādhi. But he has made four stages of the whole thing

is that first is this `Sarvichar'. Sarvichar means `with thoughts' and then without thoughts, but in Sahaja Yoga it is not so. It is so quick that you become thoughtlessly aware first and then you become doubtlessly aware.

That is there are no doubts about yourself. You know there is a power flowing and you know by experiment that this power, this power can cure people, can help others. And the attention, which is very high. Like I found people say “I like this, I want this", that disappears.

Attention goes to others. You want to see what others would like, others would feel and the whole personality gets completely enshrined with the feeling of oneness with others. It's something has to happen to all of you. I'm happy I lived in England at least for twenty or twenty-two years and couldn't meet you people. But now, thank God, you people have thought of it.

Now we live with science and rationality. This is something beyond that, as I told you. It is beyond science and rationality which is accepted as cognitive science, people say. And also as I've told you Einstein has talked about the torsion area. But how to achieve it, I don't think he has written anything about it.

So this is your own power within yourself for which I don't have to do anything, they might have said it, alright. I accept it.

But once it rises in you, it's like one candle can enlighten many candles. And that's how you can spread Sahaja Yoga very far. We have, say, they say so, we are now in 72 countries, possibly. Because one person gets it, he goes to his country, starts working. And India, of course, Indians know this very well, they know they have to

achieve only this. Like some people told Me that we are like Indian culture.

So, we have taken to Indian style of life and we are very satisfied. I said “Is that the end?" We have so many Indians who are following that culture. Are they satisfied people? Is that the end? What have you to do according to Indian scriptures also, that you have to know yourself. You don't know yourself. You don't know what's wrong with you, unless and until you can feel your centers on your fingertips. You will not know what's wrong with you, till you end up with something horrible. But as soon as you get your Realisation, immediately you can feel it on your fingertips, your problems.

Now, supposing you know how to cure it, you can cure anybody's and you don't have to pay for it. See, again and again I've said that “it is your own, it's your power. You can't pay for it." I don't know how people believe that for spirituality you can pay, it cannot be sold. In America it was very difficult. They all came to Me and told Me: “You have to sell it." I said: “How?" They said: “Do something, otherwise nobody will come to you." I said: “But I cannot do something that is not done." So they said: “Alright, you do one thing: take money from them and tell them that when you come for follow-up you will get back your money." So much we are bound by money that if you have paid the money you think you are bound. You have to do it. And absurd things like that human beings think.

But why don't they think that we have to change this world? They have to have emancipation of human being. Why now? Instead of doing all kinds of other things, the

best thing is to change yourself, transform yourself and enjoy. And enjoyment is complete. Because enjoyment is singular. It is not happiness, unhappiness, it's just enjoyment. You enjoy everything. Even the smallest thing can give you enjoyment.

And then you don't start feeling depressed or doing that kind of a Tantrums that you do to trouble others, but you are so much enjoying and everybody enjoys you also, because you are so enjoyable. That's the thing that should happen to human beings and when it happens it's something really very, very great and that should happen to all of you.

And I'll be very happy, I was told you are all very great dignitaries here and you can do a lot and this is how we have a chance of first of all getting your Self-realisation. Knowing your Self. And then helping people. With a genuine love and affection.

I don't know how much I should talk because we've had so many lectures after lectures and there's no end to it. But lecturing doesn't help, it is something else to work out within yourself. That is the most important thing.

Now, I would like also to have some questions from you.

If you have gone thoughtless I can't help it.

Question: Have you overcome all the fears of life? You are not afraid of death also?

Shri Mataji: I don't know that part, but definitely I knew that I have to find out a way and method by which I could give en masse realisation. Because people used to give realisation, no doubt, but one person used to give to one person. One of the reasons maybe because anybody who

was saintly, people used to torture them, trouble them. They wouldn't like a person like that because that person was something, out of the blue, you can call it.

So that was an attitude towards a person who was a realised Soul. Everybody suffered, whether they were Sufis or they were, otherwise even William Blake, I mean, everyone whosoever said something different, people didn't like.

So maybe that's the reason they used to give it to one person.

That was the tradition. Realisation was such that out of thousands they used to select one person, work on him, cleanse him, do this, do that and then give realisation. One person.

But I felt that the time has come that you must give en masse realisation. Unless and until people get en masse realisation, we cannot change this world. And I worked, I should say, for days together. Luckily My father was a very social personality, even My husband was.

So I had a good chance to meet people.

In My own subtle ways I used to find out what is the permutation and combination of problems inside the human beings and then how to work it out. That's the only thing I did more, I think, otherwise so many people used to give Self-realisation at different times. But what I found out a method by which thousands of people can get realisation.

Question: How did you come upon this method?

Shri Mataji: Just, you see, I discovered it. You see, it's a thing I worked it out.

Have all gone thoughtless, or what? Yes, madam? Question: When you depart from this body, as this lady was asking, where does the spirit, where do the energy stay?

Shri Mataji: Spirit, it's a very long answer, but I would say, Spirit goes according to its desire, alright. Now, supposing there is a drunkard, who dies, now he wants to drink still, even if he's dead. He will hang in somewhere in the limbo, I think, he will get hold of somebody who drinks a lot. This side of psychology, people don't understand in the west. Because it's nothing in the medicine about this. The other day I read a very nice article about it, was published in America. That Japanese believe that you get possessed by a spirit. Even in the bible it is so that you get possessed by the spirit. But they have said that 50 to 60% people get possessed. Schizophrenia, all kinds of psychological problems come from that.

Now, in India also we believe in it. And if you can remove the possession of a person the person completely changes, no doubt. But this is still in the realm of science, you cannot get it. I mean, I would say that, psychology is still a childish science and in that realm they don't understand what is this possession.

Is a fact that so far they have not gone into it, but we know in Sahaja Yoga very clearly, because we get catches on the left hand side, say here on this thumb, that means a person is possessed. Yes, it's like that, it's so simple. And then you can cure that person.

So many persons have been cured.

So many. Who have given up as lunatics, or schizophrenic or all kinds have been cured, no doubt. But it is to be seen and to be worked out, then you can believe it. Because people don't believe that there is such a thing. But there is. There is some sort of a negative force which overpowers human beings, it is true. I must tell you the truth.

We have had so many cases, even in England, where people were possessed.

So many cases. On the contrary I would say that cancer and all psychosomatic troubles come to people when they shift to the left side. Means to the past. Maybe some viruses which are dead long time back are in our being, that everything is past is in our being.

So they can attack. And I've told them long time back somehow through this cognitive knowledge that they will call by 53 proteins and 63 progenides *[UNCLEAR]* I told them.

And now they know it is so.

So cancer is curable in Sahaja Yoga, we have cured cancers, of many people.

Absolutely curable. We have an hospital in India, already established near Bombay [Mumbai]. There's a nice hospital where people are cured. And we don't charge them for any treatment, only for the stay.

It's a fact, you see, because people never talk about it, they never told you.

So you think it's a, some sort of a mythological thing, it's not. It is there, it exists.

So many diseases are not cured because we don't know about them. You see, I was Myself in a medical school, so I know that they know very limited things. Beyond that, they don't know. But in Japan, I was surprised that they believe in it and they treat people. Even in India, I mean, they know.

Question: What do you give, provide the definition of enlightenment?

Shri Mataji: Enlightened means a personality, enlightened personality, I can tell you, is a person who is beyond his mind. And he is in contact completely with this All-pervading Power of Divine Love. As a result everything in that person is guided, helped by that Divine Love. That power is so great that it looks after you, it organizes everything, it thinks, it understands, it is wisdom of all the things. You become a person who is so collectively conscious.

Today we need people like that. Otherwise you always think about yourself. About others you can only think when you are collectively conscious. But these days there are so many people marketing their spirituality, you see. That's also there. And just people jump to it, I don't know why. Why don't they find out what is the gain, what did you gain out of it? Nobody wants to know.

Question: How did you find America?

Shri Mataji: They are antipodes. I don't know what to say, they are very money-oriented, extremely money-oriented. And they can't understand Me because I'm not asking for money, you see, they can't understand. It's very difficult. And how to penetrate that veil of theirs? So, this time it has been much better, I should say, I've

been there. I went first, long time back, 1973 [1972] I went there and I saw the people how mad they were. After one boy was a sixteen years old Guru, you see. They just giving money to him.

So, I asked him “Why they are giving money?" What is the need to give money like this? To this Guru? They said: “Because he is giving us spirit." Where is he giving you spirit? And then this fellow, he was wiser than others I should say, because he settled down as a young one, he married some American lady and used his money, but all the rest of them, so many of them, went there to befool them. It's endless. Still going on.

But unless and until you accept the truth, you cannot change. Accept us in the sense you have to ask for it. You should have pure desire. This Kuṇḍalinī is the power of pure desire within you. When She rises She gives you your pure desire. Not like this, changing from one to another. And if you have pure desire only then it works out. If you don't have, it won't work out, no. I cannot force it. Cannot be forced, you see.

Question: How are children, young children?

Shri Mataji: Oh, some of them are great. These days so many realised Souls have been born, these *[UNCLEAR* state/days]. We don't understand them. But there are so many, even in England there are born so many of them. Born realised, they are special ones.

I mean, this fact, it happens, so many good things happen to the society, like drug addiction, over night people in this England gave up drugs, over night.

I've got one land far away from madding crowd, I should say, in upstate New York and I wanted to start a curative

center for drug addicts, because that is one of the big problems here. But they said the public won't allow. I said: “Why?" They said: “They go amok." This place is so far fetched, you cannot give a walk all the way and if, I mean, they allow Me I could help a lot. But somehow, even in Italy, is difficult. And the biggest problem today, even in America, is drug addiction. Another you can call AIDS.

We tried AIDS also, but AIDS people are something wrong with them, they are extremely arrogant.

Quarrelsome, arrogant, they think they are martyrs, something like that. We've tried, we've helped one or two, no doubt. But it's very difficult. But these drug addicts can't be helped very easily. But there is no proper way, if you all can arrange something, I would like to.

In your, this London city only, I should say, at least ten or eleven people like that. First time I talked they've got cured. They were all doing very well, were very well educated.

All these problems can be solved. But the government should help, in a way. Because you know they, so much time even to take permission for something.

Sometimes like ten years, twenty years, you go on applying. I am already very old and I don't know what will happen, if I go on like this. For twenty years for a permission.

Very difficult. But you people can organize something like that. And I can work it out. You can see the results. You can see the results, you can save these children.

Alcoholism, alcoholism also can be corrected. Yes, please? Question: Shri Mataji, would you say a few words about the golden age? The forthcoming golden age?

Shri Mataji: You see, Aquarius, as they say, Aquarius according to our astrology is the Kuṇḍalinī.

The Kuṇḍalinī is Aquarius according to Indian, I should say, Indian science of [Hindi].

Sir C.P. explains the Hindi word: Astrology.

And, you see, they, what they say that this age of Aquarius is very important, because this will change the lives of people. And that is what they have already described about this, that now there was Kali Yuga, means the worst possible times. The whole Kali Yuga means the absolutely the worst and worst possible time for our destruction. That was over. Then comes Kruta Yuga, I mean, overlapping. Now, in Kruta Yuga, this All-pervading Power, they call it Param-Chaitanya, becomes active. It starts helping people to come along.

That also has been going on some days.

After this, is Satya Yuga. It's the age of truth. But it's a last judgement. If you take to truth, alright, well and good. But if you don't take to truth you are judged. It's like this.

Now how many people take to truth, very surprising. Like a place like Russia, you'll be amazed, Russia. Country like Russia. I went there and I first time went to Saint Petersburg, that's Leningrad that time. And when I went to the hall I saw about 2,000 people sitting outside. Because there you have to pay for a hall, I mean, the hall people.

So, 2,000 seats were all occupied inside.

So these people outside, people said: “Mā, are you not going to give us realisation?" I said: “How do they know all this?" Somebody must have told them. When I went in I said: “Alright, wait, I'll come back then I'll give you Realisation." So, I went inside. Inside there were 2,000 people nicely sitting down, listening to Me and then they got their realisation. All of them. I was amazed. What's the matter? How is it they're working so fast? And then I came out and I saw there were again these 2,000 still sitting there. forty-five minutes they were still. I said: “Alright, you all come tomorrow morning, we'll sit outside." Now, in Moscow they have huge big places, huge big compounds and buildings. I said: “I'll sit on the steps and I'll try to give you realisation." You won't believe, 2,000 from inside, 2,000 from outside and one thousand extra, I mean, 5,000 people gathered there next morning and they all got their realisation. In Moscow, you won't believe how many people, if somebody asks Me, I cannot say, have got realisation.

Now, the reason, I reasoned it out what must be the reason. I asked them: “How is it? Had you advertised that much?" “No” they said, “we saw your photograph. We knew. We came." So sensitive, I say. And thousands and thousands have got realisation.

These people are so deep, so deep, so humble. I couldn't understand why, why are they so much spiritually endowed, how did they get all this. And what I found is that communism has given them no freedom of any kind. And as a result, I think, they got completely oppressed and the whole thing growth was inside. And also if you

have read those great novelist, even Tolstoi, or anyone, they always show introspection, even by the hero or by the villain, anybody, they all introspect. And this is the one, I thought, is the very deep personalities they develop. And immediately they got it.

A far fetched place called Togliatti where they make motorcars, thousands and thousands, we could not get to any hall, because formerly, I mean, normally what was the thing we were taken, we would have to take a stadium, 18 to 20,000 in Moscow or Leningrad or a big city. But in Togliatti we didn't know what to do.

So we just had it in the open. Thousands and thousands. But not in England, no. Much worse is America. I don't know why. Even Indians in England are no good. I just don't know what happens to them. They are neither English nor Indian, I think, something is, but we have very few Indians even, I must tell you this, very frankly.

But in India we have so many, so thousands and thousands who have got realisation. Though Indians know they have to have Self-realisation, even here. But somehow they are fed up, I don't know of what.

Even if you read Shakespeare you feel like understanding that he was a great realised Soul. What he showed was the futility of human endeavour in every line, it's clearly shown. That's what he was. I can't understand, see, because I've read so much Indian novels and English novels and English writers. I find all of them are so enlightened. Can't understand what's happening in England now. Why? Now, twenty years I've been in England, first time I'm meeting people like you. Why? I would ask you, people. Really, I can't understand.

Even Austria, you have thousands. Italy, where Roman Catholics you know, are so many. Italians, wonderful. Thousands. But I didn't live so long there as I've lived in England. Moreover, you see, languagewise, I know this language, though I never studied English, but I know English language, how to speak. But there in their language, it's Italian or, I don't know how.

I'm very happy today that you all have come and I hope now from you it will start going into other people. Because it's very important: we have to change this world.

And, I would say, they also said, some newspaper people have come, but I said: “I'm sorry, I don't know what they will think of Me." Because they have never been very supportive. But I think they don't realise their responsibility. Really! Sometimes I see newspapers, I think they don't realise how much they are harming people by wrong directions. By sensational things. What they have to do is to see what will be the effect of these things that we are writing. Is it going to help them to rise above all these things like jealousies and violence and all these things that are really completely corroding our humanity.

So, I think, all those lines, I don't find them and by head, I would say, I've met some of them, they were just after Me. “How is it you are in England?" I said: “Because My husband has a job here, that's how I've come." Then all kinds of funny, funny questions they were asking. You know, I was surprised, they are not interested in spirituality at all.

So, then, whenever they said “Mother, somebody is coming from there" I said: “Now, please." All kinds of things they would say. “Your country is so poor, what are you doing here?" Then I had to tell them why we are poor. I said: “300 years if you have a guest in your house without a visa what will happen to you?" Then another question: “Why you have got so many, such a big population, so many children born?" I said: “In that also, I would say, that what I have read about England is this, that so many children are killed every week, by the parents even." I said: “So, the children must be deciding to be born in a poor country than in a country where they can be killed." I mean, simple thing like that. Because children want love, they don't understand anything else.

So like that they asked Me funny, funny questions. I said: “I am here for spirituality, talking to about spirituality and why should I worry about what I am, what is this and what is that?" Say, we have to change our attitude. Very important. Of course I know some people who are very broad, broad minded attitude towards people, very much. I've known some in India also, but there are so few. If this thing has to be done it has to be mass scale.

Now, we have Sahaja Yogis, many Sahaja Yogis, I should say, but still I'm not satisfied. I think we need many more.

Hindustani... Hindi...

I don't know why.

Such a big tradition you have in our country. Instead of bringing that here to this country, I don't know what's happening. And they are also very, very spiritual people.

There too, you read their books you see, you'll be amazed. Very spiritual.

But suddenly the whole thing has turned round, I think so that spirituality has lost its power. And maybe some, you imported some of the horrible Gurus from there also might be. That might be another reason, I think so. But now, I think, they are very much reduced in number, there are few still going round, making money, doesn't matter. But now you people are very sensible, very highly placed, you should do something about it, My request is.

I'm available and never used to say, whatever you say.

It's a new mission where you have to do something. You are the ones who are going to completely revolutionize the whole world. You can do it. Absolutely everybody is capable of doing that.

Question: *[UNCLEAR]*.

Another question: What's your opinion of Avatāras?

Shri Mataji: Alright, what's the use of My opinion about it? There are Avatāras, no doubt. Alright? But you don't believe Me when I say that. Unless and until you experience you shouldn't believe even Me.

Alright, this is something and because you asked Me I'm saying so. But I don't say you believe in some Avatāras, first of all you experience them. Everything that is now, you will know gradually into different things and on every center there is somebody sitting there.

Who are they and what work they do? All this is to be consumed and to be seen and to be experimented.

Now, I say, supposing this center is catching... *[UNCLEAR]* it is the center very important because it is in the Optic Chiasma like this, you see, it's constricted. Now, how to open this? Very difficult. Now, I say, you forgive everybody. You forgive everybody, it opens.

Why? Because Christ, Christ is on that center. And his message is to forgive. Is, I mean, you should know who is on which center and what works out. That's only to be known. Once you get your Selfrealisation, only you have to know this much, who is the one responsible for which Chakras. That's all.

And you, you have to do according to, like it's a mantra now, to say that “I forgive everyone." Now, some people would say it's very difficult to forgive. But logically: if you forgive or don't forgive, what are you doing? You don't do anything. But if you don't forgive then you torture yourself. That's why you forgive everyone. And this opens. Most constricted, it opens like this.

Question: So, which God is for the Kuṇḍalinī? Christ is over here. Which God is in the Kuṇḍalinī? In the triangle?

Sahaja Yogi: What is the God or the deity in the triangular bone, the Kuṇḍalinī?

Shri Mataji: Kuṇḍalinī itself. The Kuṇḍalinī is your own mother. Your individual mother. And She has tape-recorded all your past and your aspirations, everything. And She rises because She wants to give you your second birth, but She is your individual mother. You don't share Her with anybody else. Yours is a different, somebody else's is different. Because the tape recording is different. And She knows everything about you.

So, when She rises She does, goes very slowly, without harming you, without troubling you and pierces through.

We say She is the reflection of the Ādi Shakti who is called as Holy Ghost in the bible. But She rises without any difficulty. Hardly any time it takes.

Would they like to have their Self-realisation?

Sahaja Yogi: Shri Mataji asks if you would like to experience this and have your Self-realisation? Very quick, very easy.

Shri Mataji: Hardly any time.

Now, you forget the past. Another thing you have to do is to forgive yourself. And not to feel guilty about anything. Very important, because if you feel guilty then this center catches here on the left. When it catches here on the left you can get spondylitis, you can also get angina.

So why, why to feel guilty? Whatever has happened has happened, forget everything. Not to feel guilty, very important. I know here people feel more guilty, not in India. They never feel guilty. But in the west they do. But there's no need, no need to condemn yourself, you have to have great honour and love for yourself, because you are special people and that you are going to help the whole world.

So respect yourself! As I respect you and love you.

You, please, respect and love yourself.

Alright. Now, what you have to do is to put both the hands towards Me, like this, just like this, because I told you these are the endings of the sympathetic nervous system. It's like this, little open, like this.

You don't have to doubt yourself, by any chance. Please, don't doubt.

Now, you put your left hand like this towards Me and right hand on top of your head here. On top, means away, not touching the head. You can bend your head and see for yourself. Now see, if there is a cool or a hot breeze coming out of your fontanelle bone area which was a soft bone in your childhood. Just see for yourself, if there's a hot or a Cool Breeze-like vibrations coming out of your fontanelle bone area which was the soft bone in your childhood. Now, you can move your hand and see for yourself. You can move it, sometimes you can feel it higher, sometimes lower or on the sides. See for yourself. If it is hot that means, of course, you have got your Realisation, but if it is hot that means you have not forgiven yourself.

Or you have not forgiven others.

So, please forgive others, also forgive yourself fully. Please forgive.

Now, please put your right hand towards Me, bend your head. And see for yourself if you have cool or hot breeze-like vibrations coming out of your fontanelle bone area which was the soft bone in your childhood.

Please try. Please bend your head and see for yourself.

Now, please take down your hands, both hands and put them towards Me, like this. And don't think.

Just don't think.

Because I already told you, you have a right, it's your birthright to have this Yoga, union with the Divine, it's your birthright.

Now, you have to put both your hands towards the sky like this and push back your head and ask Me, I'll tell you about three, three things, three questions you can say. You have to say one question three times, only one of them. For example you can ask, you can call Me Mother, Mother, or Shri Mataji, whatever you like. Mother is, is this the Cool Breeze of the Holy Ghost? Ask in your heart this question `Mother is this the Cool Breeze of the Holy Ghost?' Ask three times. Or, you can ask `Mother, is this the All-pervading Power of Divine Love?' Or you can ask third question `Mother, is this the Param-Chaitanya or Rūh?' Ask anyone of these questions, anyone of them, three times.

Now, let's have it.

Alright, please put down your hands again and put them towards Me.

Please, don't doubt, please don't doubt. That's something very important. If you start feeling a cool or a hot breeze on your fingertips or on your palm, same or out of your fontanelle bone area, out of your head, anyone of them, then raise your both the hands, raise your both the hands, those who have felt it that way. Those who have felt the Cool Breeze in their hands.

Thank you very much! Most of you have got it. Unbelievable... You got it? No, not yet? Alright. Who didn't get it now? She also. You didn't get it, madam? You got it? They can help you, let us see. You got it? You felt the Cool Breeze? Now, you felt it. Keep it like that. Let it flow as much as possible, is very good. You all can do this, it's very simple. She has it now?

Sahaja Yogi: It's warm, Mother, it's warm.

Shri Mataji: It's warm? Alright, put her left to the right. Raise her left. What's she catching on?

Sahaja Yogi: It's left Viśhuddhi, Shri Mataji.

Shri Mataji: Left... Are you Bengali?

Seeker: I am from the Caribbean.

Shri Mataji: Now you just don't think. That's what you should practice a little bit. Put your hands towards Me, all of you and don't think. What is it? Did you feel the Kuṇḍalinī? Are you feeling it on the head? Warm, so that's it, put her left to the right. Raise her left and put down the right.

It has nothing to do with the air condition. You feel it on your fingers, alright? Now better? Now alright? May God bless you! Just keep go on like that.

Alright? Are you feeling? Cool or hot? Cool now? Now she's got it.

So, thank you very much! Thank you, all of you! [Quietly:] May God bless you! You have to practice now.

Can you not tell them to come to some follow-up or some program like that?

Contents: 1999-07-09 **GMTV Interview by the Thames, London, UK**

[UNCLEAR] strange society that we live in today, it really, really is *[UNCLEAR]* and sometimes you just want to take a break and take five minutes to yourself. The one woman who has found the secrets I think of inner calm is Shri Mataji. She joins me now.

It's great to see You. It really is. Tell me about this technique, what's it called and how does it work.

Shri Mataji: Sahaja Yoga. Right.

Journalist: How does that work?

Shri Mataji: Sahaja, `Saha' means with, `ja' means born. Born with you is this opportunity, or eh, a kind of a blessing that you can become one with the Divine.

Journalist: Right.

Shri Mataji: You are born with it.

Journalist: We're seeing examples here and it's all ages, anybody can do this?

Shri Mataji: Of course.

Journalist: Yeah, Anyone at all. Of course.

Shri Mataji: Everybody has it, all over the world. Everyone has that.

Journalist: Little tiny ones, *[UNCLEAR three* of them] and she's doing it *[UNCLEAR]*.

Shri Mataji: They are raising the power within you which is dormant in the triangular bone and by raising it they passing through six centers and when they pass through six centers, you see, the connection is established then with the All-pervading Power of Love.

Journalist: So that's what it's about, that's what it's about. And do you think people, I mean people don't just take the time out do they, just to sit down for five minutes and actually do this. I mean how often would you have to do this?

Shri Mataji: I mean, I'd say it's eh, whenever, whenever you felt the need, yeah whenever, I mean you'll have to do five minutes meditation after getting it, that's all. But it's an en masse happening, it's happening in so many countries. And people have been so much by that... you

get your physical, mental, emotional and also spiritual being alright because all these centers are looking after that side of our life.

So you get all the blessings, you get your sickness cured, your emotional imbalances are brought round. And also spiritually you are equipped because you are connected with this All-pervading Power.

Journalist: Now the thing about you is, you're doing a big, such a gathering tomorrow at The Albert Hall, but it's free. Anybody can come along.

Shri Mataji: Of course.

Journalist: You would not charge people at all?

Shri Mataji: No no no, because it's your own. How can I charge you for your own? Ha ha ha.

Journalist: *[UNCLEAR* Shri Mataji...] Do You honestly think absolutely anybody can do this?

Shri Mataji: Pardon.

Journalist: Anyone can do this you say?

Shri Mataji: Of course, of course. Once you get your realisation, you have to know it. First of all, you get your realisation, in a sense it should break through from here. Is an actualisation of baptism. And once you get that then you can yourself understand everything about it. Within a month's time, you're a master.

Journalist: Really? Now seems we've got as You say, some people over here who are actually doing that. Maybe we could see an example of that, an example of what You actually do. I mean if that what you do, you just sit down. Or do we do anything else?

Shri Mataji: Even young children know. Yeah, yeah, yeah... children know how to do it. Children because they are born realised children and they know how to do it, they know what centers are there, what is wrong with them.

Journalist: OK, it is fascinating, it is quite fascinating, it really is. And then you would just do it like for five minutes everyday. It is easy to learn though? How difficult is it to learn? 700

Shri Mataji: Yes. It is very easy, it is Sahaj. Sahaj means also spontaneous. Em. It is very simple, extremely simple. You don't have to do anything, like give up that, anything of that kind... outside you don't have to do anything, it's inside. It's just all inside of you.

Journalist: Thank you very much indeed for sharing what You do with us and good luck tomorrow at The Albert Hall where you can go along free if you want to find out more about it. You can go there.

It is lovely to see You. Thank you. Likewise. Thank you. Right. We are going to take another quick break now *[UNCLEAR]*. Stay with us and we'll find out what are style team has found out about Natalie *[UNCLEAR]*.

***Contents: 1999-07-10*, Public Program, Royal Albert Hall, Kensington Gore, London SW7, UK**

At the very outset one has to know what is the Truth, what are we seeking. It's quite clear that we do not know that. That's why we run after things which are false, which are more attractive, but basically they are very dangerous, very dangerous. And that has been happening, I'm sorry to say, in every country that people

are just trying to mislead all the seekers who are truthful, who are honest, who are innocent.

So what is the Truth that you have to find? Is said in all the books in all the scriptures that you have to know yourself. We always talk like this: I like this, I like that, I want this, I... But, we don't know who are we. Who am I? Ask that question to yourself: who am I? Am I this body? Am I this mind? What am I? And then you reach really honestly a point where you realise that you don't know yourself. You even don't know your body, you even don't know your mind. With this kind of a confusion we are living and that's why all kinds of problems come up.

First thing is that you have to know yourself. It's possible, now the time has come for you to know yourself. It's been promised that these are the times when you will know yourself. For that I have to say that already our creator has done a good job in the sense he has put this Kuṇḍalinī in the triangular bone.

This bone is called as Sacrum, meaning sacred. Means the Greeks knew it was a sacred bone. And this Kuṇḍalinī, the one which is within you, is actually your individual mother, your mother.

So, this power is placed within you, it's your own power and your individual mother. You have a mother which is not shared by anybody. And she's the one who is going to give you your second birth by which you will know what you are. It is absolutely yours.

Somebody asked Me: “How much do we have to pay?" I said: “It's your own, how can you pay?" And you have to believe that it is with everyone of us, all over the world. Whatever maybe your creed, whatever may be your

religion, whatever may be your colour, it is with everyone, it is placed there. Just as every human being has a heart. This is such a global Truth that all of us have this Kuṇḍalinī within us.

To raise the Kuṇḍalinī might have been a problem, once upon a time. And it was the tradition that only one person among thousands was given realisation or was awakened this Kuṇḍalinī, was very rare.

But these are the times when it has to be en masse. It has to be worked out. And there are so many seekers now also. They were never so many before.

But the problem with us is this, in modern times, that we want to know everything through our rationality or through science. Both these methods are not sufficient. If they were, there would have been no problems for us. We have to go beyond it. Like Einstein has said that there's an area beyond our human mind which is called as Torsion Area. And all the truths, absolute truths are known when you enter into that Torsion Area. This Torsion Area has different names. For example in Sanskrit it's called as Param-Chaitanya. In the Koran it's called as Rūh. In every religion it has been described. But as you know religion also what it has taken in many different shapes in the hands of human beings. Human beings have a speciality of spoiling everything. In a forest if you go, you'll find *[UNCLEAR* it...] so beautiful, clean, absolutely fragrant, but if there is one man who enters or stays in a forest you will know: there would be a horrible smell, a horrible everything, mis-organized [disorganized].

So, even the religions in the hands of human beings are completely, completely ruined. And that is how we are today facing problems. People who believe in one God are fighting among themselves. How can that be? So much of perversion that has come through religion.

The other day I was in Los Angeles and I was to speak to people from Iran. Iran was the first country I visited and they told Me: “Don't use the word religion, they hate religions." I said “Really?" “Yes, they hate the word religion." I said: “To that extent they have gone?" Because they felt that religion has ruined their lives.

So we have to be alert: No religion is wrong, no religion has done anything wrong, nor does it teach anything wrong. But it's the human beings, when they take into their hands they have really spoiled it, completely. When we fight in the name of religion we are stupid. How can that be? Religion is there to give you peace, joy, happiness. It came at different times with different incarnations, prophets. But they are basically the same. There is no difference whatsoever, but to get to that you must get your Self-realisation. When you don't know yourself how will you know anything about religion? So it is important that first of all, you should know yourself. And that is so simple. It is just within you and it all works. They have already told you about this Kuṇḍalinī power? That it rises and passes through six centers and the seventh one is below the Kuṇḍalinī. The seventh one is for morality and all the rest are there for different aspects of your life. And they look after your physical, mental, emotional, also spiritual being.

So when the Kuṇḍalinī passes through them She enlightens them. By that enlightenment, we get so many problems solved of our centers which are looking after so many aspects of our life. It's so fulfilling.

Then it pierces through the last center and connects you to this All-pervading Power of Divine Love. This is the Torsion Area, you can say, where it enters. Einstein himself was a realised Soul and he tried to say things in little scientific ways, because he knew people cannot go beyond science. There were many scientists who were realised Souls, but they could not say that you have to know yourself, because human beings have such a bad ego. That it would tell like that, they would all discard these people as something wrong.

But in their lives if you see they are very humble, extremely humble. And that is the way he said that you have to humble down a little bit. If you are not humble then you don't realise anybody telling you that you have to know yourself. You may think I know myself very well, what is there to know more about myself? So it is important first of all to know that you don't know yourself and how you will know is very simple: this Kuṇḍalinī has to rise and has to connect you to the Divine.

Now, there are 1001 problems we see in our country, in every country. I've seen people with drug addiction, who came, over night they gave up drugs, alcohol, AIDS, all kinds of bad habits there. Over night they gave up. How? What happened? When you get your Self-realisation, then in the light of your Spirit you see the Truth. And the truth you see what is good for you and what is harmful. You can see very clearly and you also have power to take

to things which are good for you. You are no more a weak person and immediately you give up whatever is wrong and whatever is destructive. This has, absolutely has happened to so many people in Sahaja Yoga.

Not only that but all other things, all other problems, addictions and things like that, identifications have dropped. Because that's not the Truth. The Truth is you are a part and parcel of the great being. You are one of the cells of the great being you can call it.

And once a drop falls into a ocean, it becomes an ocean. And once you become the ocean you see the whole world in a different way and understand the whole world as a beautiful place of enjoyment. Another thing that can happen to you very easily is, what we call as `collective consciousness', which Jung has described. Collective consciousness is our consciousness is myself, `I', `I': I want this, I like this.

In collective consciousness we can't feel any otherwise, but first you become collectively conscious, you can feel the centers of others also. In the collective consciousness, if you know how to correct your centers you can correct the centers of others also.

Thus, you are concerned about others. You think of others. I've seen many people talking like this: “I feel uncomfortable” “I don't like” then you don't think like that. You think what does the other fellow think? What is his feelings? What are the needs of the world? Your personality spreads and you start thinking what can you do for these people who need so much of love and so much of attention. And when your personality becomes so much full of that beautiful thing called as compassion,

you really become so very engrossed and so much dissolved in the joy of giving.

[GAP]... will happen to us. But people will think that they lose everything, but you don't lose anything.

There's a wrong idea that you give up your wife, you give up this thing, you give up your families. It's all wrong, you don't have to give up. But your identification different, it becomes different, you are no more identified only with your family, but you are identified with the whole world. And as a result you find that your whole personality has expanded. And you are covering the whole universe with it. You are all capable of it, the main power it is, that nobody is there who has no Kuṇḍalinī. Everyone must have the capacity to be connected. And this capacity once starts expressing itself you can't understand how far you can go with yourself. Because all the time this Divine energy is flowing in. You never feel tired, you never feel exhausted, you never get angry. You don't have any irritations but you just, you are feeling completely, unless and until you are connected. For example, this instrument is not connected to the mains, it has no meaning. In the same way you have no meaning unless and until you are connected with the Divine. Then you know yourself, on the fingertips you know, what's your problem is. You can say, what is your disease, where is the problem in your mind, what is happening to you. And if you know how to correct yourself you can live very happy.

But this theory, I should say, is not to be accepted. You have to have experience. Before that you should not accept this. Because it is just a theory. And many people,

who are scientists who are very intelligent may not accept this. They should not. But once they have the experience then they should be honest, very honest about it. And in their honesty they should see what they are.

So we are not miserable creatures, we are not unhappy creatures, we are not neglected by the Divine. It's all the time waiting for us to receive us and that is what has to happen to all of us. Apart from this all other problems also get solved because of these centers being enlightened. And once you are seeing those, sometimes you feel they are miracles. These are no miracles. It's happening because of Param-Chaitanya. The All-pervading Divine Power is looking after you and is giving you all this help, all the time protecting you, advising you, guiding you. And of all the things it loves you. We see all these beautiful flowers. We never even think how such beautiful flowers, different flowers of different fragrance and colour are produced by this Mother Earth. For us, we take it for granted. All living processes we take for granted. Our heart which is running we take it for granted. But actually there is a very big organization of love and compassion which we call as Param-Chaitanya which does all these living things. And you have to just be connected with that, that's all that has to happen.

Now also, there's another state in which one has to go where they say you are thoughtlessly aware, you just become a witness. See, I see here beautiful carpets spread out. I look at them and, as a normal person, I start thinking `What a beautiful carpet. Where will I get it? What shop I should go to?' And all kinds of things that

started. Secondly, it's possible that I see something very beautiful like this and it belongs to me.

So I'll be worried I've insured it or not and it's kept properly or not.

So all kinds of thoughts will come into your mind. But when Kuṇḍalinī rises what She does, that the thoughts, which are rising from the future and the past are elongated. And there's a space in between and that is the space of silence. Where you don't think, but you see and what do I see here? The joy of the artist who has created *[UNCLEAR* them]. Just see the joy, the joy and creativity he has created those carpets. That joyous state is beyond any control, it's so beautiful. Moreover this joy is singular. It is neither unhappiness or happiness or anything, it's just joy. And you enjoy everything, every person, every moment of your life is filled with joy and you give joy to others. This is what has to happen to you, this is the greatest thing that has to happen to you. And you'll be amazed how you are in a contact with this All-pervading Power and how you are helped. How every moment it looks after you and it gives you whatever you want.

I wanted you to ask Me some questions, but they have told Me that it's such a big hall and fully filled up. But in any case, if you have any questions you can write to Me. You can write to Me and I'll try to answer you.

So that will be better. But just now, please keep your thoughts away and just understand that you have to go beyond this. For that we need about 10, fifteen minutes and you all will get your Self-realisation.

All those who want it only can get it. I cannot force it on anybody, it cannot be forced. Moreover this power is of pure desire and if you have a pure desire only then it will work. I cannot force it on you. Those who don't want to have it or get their Self-realisation I would request, that you can go out of the hall.

Will be better for others also. And it will hardly take about ten minutes and if you have some patience then you can be seated and try to see that you get your Self-realisation.

Is a very simple request is that you have to take out your shoes, because this Mother Earth helps us a lot.

So take out your shoes, it would be very helpful. Just take out your shoes, you don't need to take out the socks.

Now, please put both your hands towards Me like this, little higher.

You don't have to do anything, no rituals are needed *[UNCLEAR]* it's within you and it's spontaneous, Sahaj. `Saha' means with, `ja' is born. Born with you is the right to get your Self-realisation. Yoga is union with the Divine.

So it is your right, it's your fundamental right.

Now, already it's cooling down.

Now, please, put your left hand on top of your fontanelle bone area, which was a soft bone in your childhood, just like this. Above, more above. And put your right hand like this.

Can you bend your head, would be better. Please, bend your head, bend your head.

Now, at this time I have to tell you one thing: that you have to forgive everyone. Because the heat is coming

out. Forgive everyone. Now, you might say that it's difficult to forgive, but logically you don't do anything when you forgive.

So, please forgive everyone. Also you have to forgive yourself. Many people feel guilty all the time. They have to forgive themselves that's very important. That's the only thing you have to do. I have to make a very humble request that you forgive everyone and also forgive yourself. Now, again you put the hand, left hand on top of your head, now bend your head please, bend your head and see now if there's a cool or a hot breeze-like vibrations coming out of your fontanelle bone area. You can move your hand if you want.

Just see there, if it is hot that means you have not forgiven. Either you have not forgiven yourself or you have not forgiven the others.

So please, bend your head and see yourself.

Now... another thing is that you should have respect for yourself. Don't condemn yourself at all, you have to have love for yourself. It's not selfishness, but is divinity.

So, now put your left hand towards Me and now, bend your head and see for yourself, if there's a hot or a cold breeze coming out of your fontanelle bone area.

Now again, put down your head and see for yourself with the left hand if there's a cool or a hot breeze coming and put your right hand towards Me.

Do not doubt, do not doubt that there's air conditioning, this, that. It's coming out of your head, not out of air conditioning.

So, please don't doubt your feelings.

Now, please put both your hands towards the sky like this and push back your head, close your eyes, if you want.

Here you have to ask anyone of these three questions, three times. Anyone of these three questions.

One of them you may ask.

First one is, you can ask Me: Mother, you can call or you can call Me Shri Mataji. Mother, is this the Cool Breeze of the Holy Ghost? This is the first question you can ask Me. Or you can ask: Mother, is this the All-pervading Power of Divine Love? Ask this question three times. Or you can ask: Mother, is this the Param-Chaitanya, is this the Rūh? Ask anyone of these questions three times. Now, take down your hands, please. Take down your hands. And put both the hands again like this and try not to think. Try not to think. Try not to think. Try not to think! Now, try and see if there's a Cool Breeze coming on your hands, on your fingers, on your palm. It could be also hot. Both the hands or out of your fontanelle bone area.

All those who have felt the cool or hot breeze on their fingertips or on their palm or out of the fontanelle bone area, please raise both your hands please.

May God bless you! Everyone of you has got it, everyone of you.

So many of people who are realised Souls in England, you can do so much.

But you have to know that you have to give to others, you have to give vibrations. It's not sufficient that you receive Realisation. You feel very fine, you feel absolutely on top of the world, but you have to think of others. And

you have to know how to do it. The seed that has sprouted, it has to grow, for which you should come to our follow-up programs. Of course you don't have to pay, again and again I must tell you, you don't have to pay anything for it. And you'll be amazed if so many people, if so many people, if you have got your Realisation how much good you can do to others. It's such a great thing! I am very happy! Thank you very much, thank you! There's one thing, they will sing one song by which you have to clap. Even now after clapping you will see that vibrations have improved and then you'll be amazed how your vibrations have improved through clapping to the rhythm of the song.

Contents: **1999-07-xx Health Advices, House, Montpellier Road, Ealing, London, UK**

Shri Mataji said that any liver diet should basically be vegetarian. Chicken may be eaten occasionally, but really should be avoided.

Treatment for Hot Liver Sit in front of Shri Mataji's picture with your right foot only in a cold foot-soak. Place an ice-pack on your liver and an ice-pack on your ego (left front head). Put your right hand towards Shri Mataji's photograph and your left hand on your liver to give vibrations. Take the mantra seven times, `Śhrī Chandrama' and seven times `Śhrī Himālaya'. Then throw away the foot-soak water.

Treatment for Jaundice A lot of tender radish leaves should be boiled in two cups of water. Boil the mixture down until less than one cup of liquid remains. Mix this

with vibrated sugar or candy sugar. Drink only this water for three days.

Cooling Fruit which is sweet, but has a slight bitterness, such as cherries, peaches, oranges, blueberries, red berries, other berries, lemons and vibrated sugar (can all be taken with vibrated sugar), jam.

Other food: moong dhāl, vegetables, radish, cucumber, bread and pasta (preferably brown), sabza seeds, kokum, cool drinks.

Neither Heating nor Cooling Chicken.

Heating Some fruits: papaya, mango, banana, apples.

Other food: other dhāls (not moong dhāl), potatoes, meats, fish, eggs, nuts, milk, butter, cheese.

Some Other Tips - Sandalwood paste is very cooling.

- Put kumkum on your Āgñyā (clockwise) at night. It is very good for the ego.

- Khus oil on cotton wool placed in the ear is very cooling.

Contents: 1999-07-12 **Liberty Radio Interview, London, UK**

(broadcasted at noon) Moderator [speaking clearly and enthusiastically]: Shri Mataji Nirmalā Devī, recognized worldwide for her pioneering work in awakening the natural healing energy that lies within every human being. Apparently it's called the Kuṇḍalinī and we'll be awakening yours hopefully this hour. Shri Mataji, that actually means Mother, was on GMTV [for a popular morning TV show] only last week and the switchboards were actually bombarded with calls. We wonder if Shri Mataji or Mother will have the same effect here today.

Keep it on Liberty for a spiritual awakening in a few moments time.

[Weather report and song.] Moderator: Now my next guest, we're very honoured to welcome to the studio today. Her name is Shri Mataji Nirmalā Devī. Shri Mataji actually means Mother and She is recognized worldwide for Her pioneering work in awakening the natural healing energy that lies within every human being. She travels throughout the world at Her own expense, teaching this life-changing technique to millions of people and apparently we don't have to part with a penny. On GMTV, only last week, the switchboard was flooded by viewers who'd all experienced strange phenomena whilst listening to Her. Shri Mataji Nirmalā Devī joins me now. Welcome to the show.

Shri Mataji: Thank you.

Moderator: It's a pleasure to have you here. Now, you studied medicine and psychology in your home country of India. Is that right?

Shri Mataji: I did.

Moderator: And now, you travel the world teaching Sahaja Yoga. Is that right?

Shri Mataji: Yes, correct.

Moderator: And, how did you learn this technique? Is it particularly well known in India.

Shri Mataji: It was used long time back, but the tradition was they used to give this awakening only to one person among thousands. First they used to test them, cleanse them, do all kinds of things. And ultimately they used to give to one person. One person to one person. That was

the tradition. Only what work I've done is to I have tried to find out human beings, what the problem with them is. Why can't we have en masse Realisation? And it worked, it clicked and I am doing that work.

Moderator: So, the very fact that tradition was passed on to, like you say one in thousands of people.

Would you say that is why the tradition was actually lost over the years? The tradition itself, did.

Shri Mataji: Ya. It's not only Indian tradition. It has been in many countries. But people aren't aware of it. See, everywhere they have talked about it, that there's this power in the sacrum bone and that it is to be awakened. Even the Greeks knew about it because they called it as sacrum bone meaning a sacred bone.

So, it is not only Indian, it is all over. People knew about it, but they didn't know how to awaken it. In a far-fetched place called Bolivia, they know everything about it. They said two saints came from India and they taught us, long, long time back and but we don't know how to awaken it.

Moderator: Now it's called as Kuṇḍalinī, am I right?

Shri Mataji: Kuṇḍalinī.

Moderator: Kuṇḍalinī.

Shri Mataji: Kuṇḍalinī means a coil. It's coiled up into three and a half. It has some mathematical relations. That's why it's three and a half coils. That energy's coiled up.

Moderator: And we have to unravel those coils, is that right and let the energy flow?

Shri Mataji: Ya.

Moderator: So essentially it's an energy force that flows through all of us.

Shri Mataji: No, that Energy is within you, dormant. It's not yet awakened. Once it is awakened, it passes through six subtle centers. And these centers are responsible for our physical, mental, emotional and also spiritual being.

So, when it is there, enlightened. When they are nourished, we get rid of our diseases, we get rid of our mental problems, we develop a balance, peace within and, ultimately, what we get is the joy.

Moderator: So, why do you think those energies within us, then, have been suppressed all these years?

Shri Mataji: Pardon Me? Moderator: Our energies because you said they're not awakened, so, by definition, that means that, that they are suppressed. Are they just suppressed?

Shri Mataji: No, not suppressed. They are in a dormant state.

Moderator: A dormant state.

Shri Mataji: Ya. They're not suppressed. But then, they are to be awakened. It's like one candle which is enlightened can enlighten many candles. It's like that. If you get that awakening, you can awaken thousands. [Silence.] Moderator: It's fascinating. My guest is Shri Mataji Nirmalā Devī, recognized worldwide for her pioneering work in awakening the natural healing energy that lies within every human being. It's called the Kuṇḍalinī and, hopefully, we'll give you some tips on how you can awaken yours in just a few moments time.

[Song.] Moderator: My guest today is Shri Mataji Nirmalā Devī. Shri Mataji means Mother and that we're awakening a dormant energy in you today. Such is the extent of the awakening in the country when viewers tuned in to GMTV last week, that we thought we must welcome Shri Mataji to the show to see if she can awaken the dormant energy, Kuṇḍalinī, the Kuṇḍalinī, within all of us. Now, can you, can you, is it something that you can do, actually, at home on your own or is it something that we need you to help us do?

Shri Mataji: No, you have to ask some enlightened person to do that.

Moderator: Right.

Shri Mataji: As there is a candle which is not enlightened, it cannot get enlightened by itself.

So, you have to go to a person who is enlightened.

Moderator: Like yourself. And this is something that you can actually do over the air now, if anyone was listening?

Shri Mataji: Beg your pardon? Moderator: Is this something you can actually do now, on air?

Shri Mataji: Yes, I can. I'll try. I'll try. [Soft chuckle.] Moderator: OK, great. How do we do that then?

Shri Mataji: How? Moderator: How do we actually awaken the Kuṇḍalinī?

Shri Mataji: It's a *[UNCLEAR]* you want Me to do it? Moderator: Ya, ya. Ya.

Shri Mataji: All right. I would request all of you to put your hands like this.

Moderator: So, hands out.

Shri Mataji: Out like that.

Moderator: With palms facing upwards.

Shri Mataji: Yes. Palms relaxed, like so. And ah, I have to tell you one thing is to, first of all, you have to forgive yourself. Is very important. You have to forgive yourself. You should not feel guilty.

Because whatever wrong you have done is finished now. Why to feel guilty? The second point is you have to forgive everyone. That's a very important point because there's a center here, here *[UNCLEAR]*.

Moderator: In the forehead. In the forehead. Ya.

Shri Mataji: on the Optic Chiasma, which is very constricted and if you don't forgive, it won't open.

So Kuṇḍalinī won't be able to pass through that.

So, you have to forgive everyone. Logically, if you don't forgive, you don't do anything. Whether you forgive or don't forgive, you don't do anything. But if you don't forgive, then you torture yourself.

So, best is to forgive. Forgive everyone. Is very simple just to say, I forgive everyone. That's all you have to say. Just to say. Now, put your hands towards Me like that, both, I mean towards your, maybe, radio.

Moderator: Towards your wireless, ya, ya, ya.

Shri Mataji: Towards, both hands. Now, what you can do is to put the right hand towards Me like this and left hand *[UNCLEAR]* you have to put on top of the fontanelle bone area.

Moderator: Right.

So the left hand.

Shri Mataji: Above the last center.

Moderator: Right. The left, the left hand goes just above, just above the center parting on your head.

Shri Mataji: Ya, that was the soft bone in your childhood.

Moderator: Right.

Shri Mataji: In the fontanelle bone area. You see?
Moderator: Right. On top of your head.

Shri Mataji: Ya, just above.

Moderator: Right.

Shri Mataji: And you put your hand, not on top, but above. And see for yourself if there is any cool or hot breeze-like thing coming, some vibrations.

Moderator: Right.

So you would you would feel air, warm air or cool air?

Shri Mataji: Ya. But they are vibrations that are coming in. They look like air, cool air or hot air.

Little higher. All right.

Moderator: Uuh, ya, ya.

Shri Mataji: Now, you put the left hand towards Me like this and put the right hand on top of your again, on top of your fontanelle bone area. This is the actualisation of baptism that you really feel a cool or hot breeze coming out of your own head. Now you can move your hand and see for yourself. If it is cool, well and good. If it is hot, also all right, but that means you have not forgiven, you have not forgiven yourself and you have not forgiven others.

Moderator: Not forgiven.

So that means if you have your hand above your head and you're feeling hot.

Shri Mataji: Ya, hot. Then you better understand that you have not yet forgiven everyone. That's there.

So, better forgive everyone, so it becomes cool again. Now, it has to be cool is the perfect state.

[Silence.] Moderator: So, if you feel a cool air, then it means you're in a better place than someone who's feeling hot air.

Shri Mataji: Now, I'll blow in the mic, if you don't mind. That will have an effect, better. Keep the hands like that only and I'll blow. [Long silence with soft blowing sound.] Moderator: So, what is it people we'll be feeling now at home?

Shri Mataji: It will be coming out. Now, what you have to see is that on your fingertips, also, you feel the Cool Breeze. On your fingertips and in the center of your palms you'll feel the Cool Breeze. Maybe a little bit hot you might feel, if you have not forgiven yourself.

Some may be there. You will feel it. And once you feel it, you should know that you are in connection with this All-pervading Power of Divine Love, which is known also in the Bible. It's called as the Cool Breeze of the Holy Ghost.

So that's the you start feeling now that your connection is established. But still, you have to grow into it and there are problems within you, so we have follow-ups and all that. We have centers everywhere where you can go and ask them and they will tell you what's wrong with you. That will correct you physically, mentally, emotionally and also spiritually.

Moderator: And we'll give you those details in just a few moments time. Keep to Liberty for more tunes, more chat

and more fun and more from Shri Mataji Nirmalā Devī and don't forget to give us a call if you've felt anything at home. [Song.] Moderator: And my guest today is Shri Mataji Nirmalā Devī. Shri Mataji means Mother and I have to say we've seen from her quite an effect from our audience. We've had quite a few calls so far from people who are experiencing the cool and the warm air that you described. I should explain, if anyone's just joined us, that we just did an exercise on the radio with Shri Mataji, who is recognized worldwide for her pioneering work in awakening the natural healing energy that lies within every human being called the Kuṇḍalinī. Now there's some awakening going on. What's the next stage then, Mother? 710

Shri Mataji: Then you have to perfect yourself. You have to know everything about it. About a month, if you spend on this, you'll become a master yourself. You can give Realisation to thousands yourself.

Moderator: Is it, is it really that easy though?

Shri Mataji: Ya, ya [soft laughter].

Moderator: I thought some people though...

Shri Mataji: It has to be very easy, isn't it, because so important.

Moderator: Absolutely, so more and more.

Shri Mataji: It's so vital.

Moderator: so more and more people can do it.

Shri Mataji: It is the last breakthrough of our evolution, last breakthrough of our evolution. And it has to happen to all the people. The Kuṇḍalinī is present in all the people, whether they are this nationality, that nationality,

colour, creed, religion, doesn't matter. Everybody has this power to rise above to this new realm, which Einstein has described: that once you get your Self-realisation, you jump into the torsion area he called it.

Moderator: So, if we awaken it globally, do you envision, in time then, where we would reach, I suppose, a utopia, because a lot of people might say, Mother, who were listening, that there are so many bad things going on in the world. Would you argue that is because that Kuṇḍalinī hasn't been awakened?

Shri Mataji: No, because human beings are to be transformed. You see, human beings have all these weaknesses like greed, anger, hatred, all that. All these things you just forget. They just drop out and you become a beautiful personality, which loves and which enjoys.

Moderator: And you say this is something which can be awakened in all of us, everyone, anyone who is listening has the potential to do this?

Shri Mataji: Ya.

Moderator: And you can actually learn how to do it yourself. There is an eight week series of follow-up programs which you mentioned, Mother.

Shri Mataji: Yes, yes.

Moderator: Mother, in which you can learn more, to practice the techniques of Sahaja Yoga. We must stress, you don't part with any cash for this. The first two of these will be held on Wednesday the 14th of July at 7:30 p.m. and Wednesday the 21st of July at 7:30. They're on at the Great Hall, the Kensington Town Hall.

So, if you did feel anything at home or perhaps you didn't but would still like to find out more, then you can call the Sahaja Yoga information line. That's ***0181-9305***621. That's ***0181-9305***621. There are also Sahaja Yoga centers in over eighty countries around the world. Those details available once again on ***0181-9305***621. Mother, it's been an absolute pleasure. Thank you very much for joining us.

Shri Mataji: Thank you. Thank you very much.

Moderator: And the best of luck with everything in the future.

Shri Mataji: Thank you. Thank you very much.

Moderator: Not at all. My pleasure entirely. [Song.] Moderator: if you've felt anything, ah, at all at home, even if you felt, ah, that you didn't feel a thing, then, ah, the Big Man has, ah, those details once again if you, ah, fancy going along this, ah, verky week.

Big Man [with deep voice]: Ya, there's one this Wednesday, um, it kicks off, they all kick off at 7:30 and apparently you part with no money whatsoever and this must be why, ah, one of the reasons why it's taken so long for This to come to the fore, because anything like this, if you're parting with money, they like to knock it down. But they're not asking you for any money. You go along, it's totally gratis and there's one at Covent Gardens [tells all the Sahaja Yoga programs in London]. And I believe there is a number, which I can't see, have you got the number there? There is a number, Moderator: There is a number to call, which is B.M.: 9305621. Ah, any information that you need on Sahaja Yoga, that is the information hotline. And also, if you're,

ah, netted up, you can point your browser at www.Sahaja.org, Sahaja spelt s a h a j a. And I can tell you, I did feel a little bit of the Breeze coming through. Um, so I, I don't know, I may have to pop along, because it was a, I don't know, peace, ah...

Moderator: Very very str..

Big Man:... very very strange.

Moderator: Strange experience.

Big Man: Never have I experienced anything like, like that in the whole of my life. Seriously.

Contents: **1999-07-xx Conversation with the Chief of Ivory Coast, Cabella Ligure, Italy**

Chief of Ivory Coast: Shri Mataji, please make all my countrymen Sahaja Yogis.

Shri Mataji: Alright, you can do it yourself.

Chief of Ivory Coast [repenting for wrong doings such as divorcing three wives]: What is my life? Why I have designed it like that? But now I am full of joy, peace and comfort. There are 600 Sahaja Yogis in Ivory Coast and have given up Muslim religion.

Shri Mataji: Why did you adopt Muslim religion? Chief of Ivory Coast: The French people have no morality at all, so we adopted Muslim religion.

Shri Mataji: All religions are equal in Sahaja Yoga.

Contents: 1999-08-01 **Guru Pūjā, Cabella Ligure, Italy**

Since we have come to Cabella, it is the tenth year completed.

So you can imagine how, in these ten years, we have been able to progress in Sahaja Yoga.

Now, today, we are going to have a Guru Pūjā. As I said, you are all Gurus and you want to worship Me as your Guru, which is all right. But the main thing one should understand that you have become Gurus, no doubt, because you have the knowledge, you have the absolute knowledge. And so we can say you have become Gurus, no doubt. But one has to understand that you have reached a state where you can raise the Kuṇḍalinī, you can give Realisation to others. Also you know what is the absolute knowledge. To know the absolute knowledge is very important and to assimilate this even much more important. Though we know the absolute knowledge, we cannot assimilate it that way. That means we cannot go deep into it.

What is the reason for that? We have to realise that we have all come out of the heritage that was the animal kingdom. From the animal kingdom, we have evolved.

So there are so many things from the animal heritage lingered in us, the aggressiveness, the domination, peevishness, fear, grabbing, all these are our inheritance and they are within us, lingering. We want to grab things of others, not you people, of course not, but people who are not yet in Sahaja Yoga. First they use to grab land, then they started grabbing people, making them slaves, then they were not satisfied with that, so they were grabbing kingdoms, jewelry and all these things.

So just to grab. They have no legal right, still they would grab. It seems, it seems very funny, it seems very inhuman, but it is there because of our inheritance.

Now there are so many other things, like jealousy, among animals, there is very little of that. They don't have jealousies so much as we have, while we have inherited this jealousy by our own reactions and thinking. People get jealous and they want to put down others. If they cannot achieve any height, they want to bring down the height of others. This kind of jealousy, when it grabs human beings, they think whatever is done in the name of jealousy is all right. They become very conscious that we are lower than another person, we lack in some talents than another person and they try to overpower the other person because of the force of jealousy behind.

Now the trouble is, though we are human beings, we have inherited so many animal qualities. We are ferocious, we are angry and we get upset, as animals do. But, additional to that, human beings can react because of their thinking. They think, they can think and, by thinking, all these inherited properties become perverted. Like a person wants to put down another person. But he doesn't behave like an animal, straightforwardly, but he will find out a method, he will devise, think it over how to do it.

Look, main problem about human beings is that, they have inherited very violent temper. This violent temper has to be controlled, has to be seen. When you see something which you don't like, which is against your will, maybe something like that, immediately you are up.

Just now, I saw, instead of the camphor, they had put a sugar candy. To sugar candy, they were putting the matchbox, with a match, if you, into the match stick, it would not take the fire. They tried and tried, it would not.

First I said, “Let Me see what is that." So that was the sugar candy. If it was camphor, it would just are up.

So the quality of the person is known in the same way. If with the slightest provocation, he gets into temper and gets annoyed, then his quality is not very good as a Guru. As a Guru, we should not react, we should get angry, we should not try to oppress others. “But what can we do then?" people will ask. We have another method, that we call love.

Love, instead of getting angry, if you show love and compassion to the other person, so what happens? It does not give you any anger and the other person, you don't get him angry also. The anger gives birth to anger. If you get angry with somebody, that other person may not retort because he is afraid of you maybe, but in his heart, he will keep a revenge in his mind, that, “One day, I will show him why should he get angry with me!" So in Sahaja Yoga, please remember that love is the only way we can solve the problem. Now, if something goes wrong, say, in the ashram, you should get angry with that person, what will happen? That person will bear against you, perhaps, if he is a good Sahaja Yogi, he may realise that it was a wrong thing to do. But if he is a bad Sahaja Yogi, not yet fully equipped to understand, then what will he do? He will just feel that, “This man has insulted me, he has deliberately put me down and all that. I would try to take a revenge." Among animals, this activity is very limited, I don't think they believe in revenge, except for few animals, they say, that if you hurt a snake, it will take its respite. It will come back on you, that's what is said. And this something, one quality of the snake. But as

we have passed through all these different categories, we might be having some of the qualities of some of these animals within us, we may be even snake animals.

If the snake is within us, then anybody who hurts you, you will remember it all your life, “He hurt me, so I will put him right one day. I'll take a revenge!" If there is a snake within us. But now, if there's a tiger within you, so you will become ferocious. At the slightest thing, you'll get angry, lose temper.

Now, this is not a very good situation that we are still at the level of animals and our inheritance is still working in us.

So we have to keep a watch, we have to be good Gurus. And for good Gurus, you have to have a very peaceful, compassionate, loving temperament. After all, one has to understand that people have this inheritance and some people have more, some people have this, some people have that. For that, you should get angry with that person. It's not going to help him or help you. But if you are loving and compassionate and you explain that person what the problem is and what you want to do, I tell you it will improve. It will definitely improve and he will feel your love.

Of course, sometimes, sometimes it is necessary to also forgive such a person. Such a person is to be forgiven, absolutely. In that, that does not mean that if he has done wrongs, all kinds of wrongs, you forgive him and he goes on still with the same. It doesn't mean that.

Forgiven means forgotten. Such and such a person has been misbehaving, so just forget, forget it, completely

forget it! For a Guru it is important, for a Sahaja Yogi Guru.

I must say others Gurus were not like that. They were absolutely, say, extremely hot-tempered and they used to lose temper on people. Once I met a Guru and he told Me, “Mother, You are too kind to them. And with this kindness, You cannot create good Gurus. I have had enough of it” he said. “I had made two people into Gurus. And one of them got lost in the money." “All right, what happened to the second?" “The second one got lost in the women." I said, “Now it's all right. If they are lost, they are lost, but if you can revive them with your love, affection and kindness, better get around them." So the one who was lost, I think if you open that door, people sitting outside can also hear Me. Who are those sitting outside? Open it fully. Of course, let them move to this side. Now, it's better.

So as a Guru, you must conclude that they are still lingering with their inheritance. But the second problem is much worse because human beings can think. Of course, animals also think, but is always conditioning.

Whatever conditioning they have, accordingly they'll behave. But they don't have ego, that kind, as human beings have developed.

So the Gurus develop also a very bad ego. The first ego is, others Gurus I have seen. They told Me that “We have done so much. We have worked so hard to achieve this state. And why should we give realisation to others?" Or “If they have got realisation, then what have they done? Why should they get realisation?" It has become a

comparison between their own state and how they achieved it and how others have to achieve it.

So they make all kinds of different torturing, troubling, manoeuvres. For example, they may make the disciple stand on his head, give his family up, do this, do that, they'll beat them, they can beat also. They will make him stay in the water for a long time, make him stand on one foot. Like this they punish. And if worse comes to worse, they may beat with sticks or with stones. They are like that. They don't want to talk. They don't want to understand what the another person has to say or the ones who are seekers, how they should be treated.

All this anger and all these things might have been all right before, but after that, after Sahaja Yoga, you must know it is not necessary. It's not at all necessary to give physical punishment to your disciples.

Now, also the mental punishment to your disciples should not be done. Like people start saying all kinds of things to their disciples, like, say, there is a leader and the leader finds something wrong with the disciple, then he goes on saying, “Now, you are like this, your father was like this, your grandfather was like this, your great-grandfather was like this and you are also like this." Or some sort of thing that will hurt him. By hurting a person, you are not going to help. Supposing, while walking you are hurt. You can't walk. In your spiritual ascent also, if you are hurt, you cannot go ahead.

So not to hurt people is very important. Also by hurting others, you are not a good Guru, you are not the one who is really being kind and understanding of the disciple.

In Sahaja Yoga, it's a different thing altogether because you all have achieved Sahaja Yoga without doing any kind of penance, any kind of guilty consciousness, confession, anything, nothing. As you are, you got your realisation. Nobody had to stand on their head, give up their husbands, wives, the family, nothing of that kind. As you are, whatever dress you are wearing, whatever conditions you are, you are given realisation. It's a fact. You don't have to pay for it. You don't have to exert yourself. You don't have to do anything. Just you get it, sitting down wherever you are. After that, this kind of a happening should prove to you that you have a power of love, of compassion. Out of your love you have given realisation.

We have never realised that. Supposing we are anxious to give realisation to people. We want to go to the villages, work there and give them realisation. Why? Why do we do it? It is not for any fame, for any reward or anything, but just out of the love that is in your heart, that you feel, “Why am I enjoying everything, while others are not enjoying?" And so, you go out of the way to help people to get their realisation. Now you have become a greater human being and you feel concerned others are getting ruined.

They are getting on the wrong path. They are doing wrong things. And that makes you feel very, very upset and you want to help them. And this understanding, once you have, then you will know how to deal with the person with whom you have to behave like a Guru. Mostly it is not necessary to say anything harsh to that person. At the most, you can tell the mistakes that they have

committed, but that doing in such a soft manner that the person does not get any shock of any kind.

All this thing of attachments also, supposing somebody has too much attachment, say, for the family, for the wife or the children or something. And once they come to Sahaj Yog, still they have same amount of attachment. All right, does not matter. But how far they will go with that attachment? How long it will continue is the point.

You should be detached. If I say, you cannot be, it's a state, it's a state of mind that you are detached.

But when it comes to doing something for them, you'll go all out to help them. But you are not an attached person.

Now what is the description of an attached person? Attached person is always worried about the other person, goes on thinking about the other person, cannot think of Sahaja Yoga, only think of the people with whom he is attached. Then he is very sensitive. You can't say anything about his brother, sister or anyone, otherwise he jumps. Attachment is also with the name that he has. Supposing he has achieved a certain name, supposing, or some big position, then what does he do? You can't challenge him any way.

You cannot, by any words, you can challenge him because he is so identified with that, he thinks it's a big person who has achieved such a position in life. He is so much attached that he wants, the Guru to pay respect to that attachment.

Now, which is the way you can solve that problem? Supposing somebody is very much attached to his wife, say for example. Then you should not discuss and argue with that person, not at all, because he is still coming up

slowly, slowly up to this stage. Such a person is not absolutely a perfect Sahaja Yogi.

So what do you have to do? If he is attached to his wife, let it be. But the Divine will work it out and he will realise that what he has been thinking, doing and taking decisions is all wrong. And once he discovers it himself, then he will get detached. But if you go on telling him anything and trying to argue it out, it will never work out.

So you must understand that, as human beings, whatever they were, also as Sahaja Yogis, we have problems. And these should be slowly, slowly, should be dissolved, not by argument, not by saying things, but by love and compassion.

If you show love for a person, you'll be amazed, ninety-nine percent people value love. This is the third quality of human beings that shows. First is his inheritance, second is he thinks and thirdly that he values love. Anybody who loves, the other person values that love, because he thinks that “This particular person is loving me, not my wealth, not my beauty, not my this thing, but he is loving me!" And this idea of love is something which will get him completely detached from that person, easily. How? Looks very funny, that if you like somebody, if you love somebody and then you should be detached. It is only possible in Sahaja Yoga.

In Sahaja Yoga, your state of mind is such that you are absolutely detached and absolutely attached.

How? For example, now, say, I have My daughter, so I am detached. I never telephone to her, I am not bothering about her because in Sahaja Yoga you know how is the person. If the vibrations are all right, why should you

telephone? Why should you talk to her? Why should you ask for anything? No need. Only on vibrations, you'll know how the person is. And so it will seem that you are absolutely detached. But when you will find the vibrations are showing or are indicating something serious about that person, what you will do? You will put full attention to that, full attention! You put attention, but not attachment.

So the attachment does not solve the problem. What solves the problem is attention.

But when you are not detached, then your attention is attached attention. It's an attention that is not available to everyone and attention that gets stuck, absolutely stuck into that person with whom you are identified. Try to understand: so to be identified with someone is not actually, what we can say, paying attention to that person. And then your attention will work. If you are of that level, whenever you put attention to that particular person who needs your attention, it will work But if you are all the time wasting your attention on one person, because you are attached to that person, the attention will be tired. It won't work. It's a bit, I should say, a paradox that if you are attached to someone, then your attention does not work. And if you are not attached to that person, you'll know everything else. Now, I'll have to give lecture all the time, so give lecture, then I have to do some cooking, so I'll do some cooking and this, this, that, that. But if all the time you are thinking of that person, all the time you want to have connection with that person, it is not necessary: that person is all right. What is there to be so much worried about that person?

After all, you have to do Sahaja Yoga. You have to do so many things. You have to raise Kuṇḍalinī of so many. Now you are getting attached to one person somewhere. Is that a very good thing? By that kind of attachment also, your attention becomes useless, absolutely useless.

So let the attention be free. Attention should not be bound by your attachments.

Attention should be absolutely free, so it works automatically, automatically and you will be amazed.

Even if you do not pay attention, the attention will work. It is such a great thing to have that spiritual attention, which is nothing but love. It is just that. You'll be amazed how it will act.

It's another world I am talking about, not this mundane world, but something higher where your attention works and works so beautifully that you are amazed how it has worked. But you should not bound it by your attachments. If it is bound, you can have a limited sphere, only the people to whom you are attached, you are attached to those persons. That's why identification is not the way a Guru should work it out.

Now, there are ten disciples and one Guru. And the Guru only likes one. He thinks, “This is indeed the best, he should be encouraged and he should be given all the possible help." But this is not going to help.

On the contrary, he should say, “He is already a very good fellow. You have risen already very high. You have gone very deep." So pay attention to those who are not so and talk to them about it that. “You have to come up. You are a very sweet man." You have to talk to these other people who are not yet there and who are still

struggling. You have to understand, you have to notice “What are they doing? Why is it they are not improving or rising in their attention? What is the problem? Why is the Divine not flowing through them?" And you'll find the reason for this, that people do not have good attention, is because it is focused on someone all the time. They feel it is their responsibility that it should be focused. It's just to give the explanation. Just the explanation is to say that “Naturally, you have to be worried about this, worried about that." It's just an explanation. But if you really don't fix your attention to one person or ten persons only, then your attention looks after the whole world. It perceives all the information and also it gives all the information what is to be done to correct the situation.

So one has to rise to that state where you do not get angry, annoyed, upset. No, not at all. What happens to you is that you see a situation and in that you are not involved. You see a situation and you are away from it. Then you can solve that problem better. But if you are part and parcel of the problem, then you cannot solve. It's like this, as I was telling you, that those who are fighting, say, cannot solve the problem. But a person who is not fighting can solve the problem.

So really, simple thing to understand that, if you are identified or if you are involved with one person or with one kind of a thing, then you are lost.

So our attention has to be always free and can be applied widely, wherever needed. That is the state one has to reach. If you reach that state of mind, it's not I am saying you can do anything about it, it is just a state of mind.

“Now, how do we do that?" Only through introspection, through introspection you will understand that you need help to solve your problems. Firstly, the problem is how to face yourself because you are a little bit shy or maybe nervous about it. As the time goes, you'll be amazed that this nervousness has no meaning at all. When you try to be deliberate about it, then it won't work, but if you are Sahaj, then it will work.

So we come to the second point, apart from the attention, that we should leave everything into the hands of Param-Chaitanya. Let the Param-Chaitanya solve the problem. This is the problem, let Param-Chaitanya solve the problem. We are not bothered, so a detachment comes in. You give the whole thing to Param-Chaitanya to solve.

So you are not in it, You are away from it. Very, very simple things are there, that if you understand that we suffer because everybody feels responsible for it. Everybody thinks they are responsible. They have to do this responsibility for us.

Somebody says this responsibility, he has to do. All these things are worrying them and that is the reason today we have a very complex society.

They are suffering from all kinds of diseases in which only thinking is responsible. By this thinking all the time, thinking about one person, thinking about one problem, you reach nowhere. At that moment, what you have to do is leave it to the Param-Chaitanya. If it goes to the Param-Chaitanya, it will manage. It will solve the problem.

Now I will tell you one thing, an experience. This time I was in America. I wanted to have a Pūjā there, so I said, “All right, let them come for the Pūjā. It's nice if they want to come." So they told Me, “Mother, we want to bring presents to You for Pūjā.

So how can we bring the presents?" I said, “It's very simple. Don't bring." They wouldn't listen to that. They said, “We'll have to bring and the customs will trouble us and do this and do that." So there was only one building ahead, was there, was another building where they were having a liquidation sale. I said, “This is something nice. One can have a look at it." So I went in and I found things so cheap, unbelievable, very, very expensive things for throw-away price. I was amazed how it is there, so I told them, “I can purchase all these things. I'll pay you, but you bring all these things to Canajoharie." They said, “All right. We bring this to Canajoharie." And they brought all the things all packed nicely and gave this to Sahaja Yogis. We had no problems of customs or anything.

I paid tender.

How you see things can be improved by understanding what is the most important thing, is to love.

But love is truth and truth is love. If you have love for somebody, genuine love, then anything you want to do with that person will be obvious because it will be truthful. Anything you say to such a person will be absolutely obvious, clear-cut because it is be absolutely truthful.

So when you are dealing with a person also, you should be extremely truthful. Of course, you need not say things that will hurt him, but you must use such ways and

methods that will not in any way hurt the other person, that will have an effect on that person.

So this kind of a Guru we need now very much in Sahaja Yoga, because Sahaja Yoga has spread a lot.

So first of all, our temper has to be brought into proper shape. A Guru has no business, I mean a Sahaja Yogi Guru, has no business to use temper at all, on anyone whatsoever. If they can really do that much, it will save our, so much of worries, so much of problems, so much of messy things. All this can be solved.

But first we must have pure love in our heart, not love out of some gain or out of some sort of reward, but pure love, if you have, then we can work it out very easily, anything that you want to do. This is a very lengthy thing which can go on forever because, after all, the Gurus have to know what are their duties and why they are Gurus is very important, very important position that they are Gurus. And they should use that position for exhibiting tremendous understanding of the disciple. And also their talk also should be clear-cut. People should not doubt him, should not think, “Why is he doing such and such thing?" It should not be a mystery. It should absolutely be clear-cut.

All these things I am telling you today because today we have completed ten years of stay in Cabella.

Cabella has been extremely kind to Me There's lots of people to Sahaja Yoga, I tell you, very tiresome. It is a very far-fetched place. Everybody discarded the idea, said better go to another place and all that. But here only it has worked and that should be accepted as an indication that Sahaja Yoga does miraculous things,

miraculous. But foremost thing is, you must know vibrations. If you don't know about vibrations, then you can't do. For example, when I first came to Cabella, everybody told Me, “Mother, very lonely place. There are Mafiā around. Only six, seven houses are there. Where are You going? What is this?" They all warned Me.

So I came here. I immediately told the mayor, “I want to buy it. Tomorrow I'll pay the money." They were surprised, “How can You do that?" I said, “I don't worry. Perfectly all right." On vibrations it was. On vibrations I decided that this is a wonderful place. And was not so much at that time, though everybody discouraged Me and everybody gave Me a big speech, horrible one. But still, where is the Mafiā around? Now, you know about the things. You have to meditate and improve your vision which should be clear-cut. It should not be something, a vision which is reflecting your particular ideas about particular things. But it should be a vision. It should be clear-cut. In Sahaja Yoga one has to know the protection of the Goddess is on top of your head. Nothing can go wrong with you, nothing will happen to you. If you are all overpowered, you are sure that.

Talking about Sahaja Yoga like this for your work, for your life, for everything. You don't have to struggle with anyone, you don't have to fight with anyone, you don't have to argue with anyone, just try to meditate and achieve a state which I described to you, where you get completely surrounded by love and affection.

May God bless you.

There's one thing which is important to understand, that you should not go to extremes of everything, which is

also a human quality. For example, with the rational, they go on rationalizing everything. “I can't do this. I can't do that." Something like that goes on. The second part of it is that they become very emotional and they become so emotional that they start doing wrong things in the name of emotionality.

You have to overcome these two things. If you have not overcome that, what's the use? What is the use of calling us Sahaja Yogis? Minimum of minimum is, going to the extremes must be averted. Keep a watch on others. If you are going to the extremes, nothing will work out. You might develop cancer, may develop horrible diseases on one side. And on the other side, you might become a very rational person and no Sahaja Yoga will enter your head.

So you have to keep a balance all the time. And with that balance, like, somebody is a Sahaja Yogini and she has done something very wrong, then you should not become emotionally attached, “Oh, Mother.

What is this? We should forgive." No, you tell her, You must improve. You are a Sahaja Yogini. See your vibrations. You must come to a balance. And once you are in balance, then I will consider your case, then I will say if it is so or not. But if you have no balance, it goes into rationality, it goes into emotional things.

And this emotional business can take you to any nonsensical thing. And it is a psychological case and one can go into very, very wrong things, that they are doing out of this emotional thing. See, like even singing songs that are neurotic. All this emotional thing can take to anyone.

So to be emotional is not, you must love. And left side is what you can call another extreme. One side is emotional, another is rational. With rationality, you can start justifying anything, like Hitler did. He said everything he was doing was right.

He took something into his head and said this is right. That's rationality.

Both things should be properly balanced. And you should see that whatever you are doing is giving you a proper wisdom.

So thank you very much again and again.

May God bless you.

***Contents: 1999-08-29*, Public Program, Caīe della Versiliana, Versilia, Italy**

Romano Battaglia:... Arriva a fine millennio. l'ultima Versiliana di questo millennio. Prego... [... it arrives at the end of millenium. It's the last Versiliana of this millenium. Please...]

Shri Mataji:

I bow to all the seekers of Truth. If you are really seeking the truth, this is the best time when, at the end of this millennium, you can really understand what is the truth is. We have one problem: as we are born, we have the inheritance from the animal kingdom we should say, because we evolved out of animals.

So, because of that, we still have many qualities that are coming from our inheritance. Firstly, the desire to get over somebody, to sort of grab things, or aggressiveness, all comes from there.

There are many things we have inherited from them.

But now we have another problem: because we think and by thinking we justify everything wrong we do. And because of this, we continue with all kinds of aggressiveness and all kinds of tortures of others. But this is not what we have to achieve being human beings. Now the truth is that we all can evolve out of this.

For that we have to become the Spirit.

So we are not this body, this mind, these emotions, this intellect, but we are pure Spirits. We must have faith in that. Actually, to overcome these tendencies of human beings, they started religions. But religions also are now money-oriented or they are power-oriented, they are not spirit-oriented.

So the problem remains as it is.

Now, what are we to do, is to just to understand that we are the pure Spirit. And this is a special time, very special time, I call it a blossom time, when there are so many who are really, really seeking the truth. They can't go on with whatever they have. They want to change themselves, transform themselves.

They want to change the whole world, the whole transformation, where there will be nothing but peace and Divine Love.

So human beings are at an intermediary stage.

But it's not difficult, because your Creator has created within you the power to become the Spirit. For which you don't have to go into any ritualism, or any kind of punishment, nothing of the kind. As you are, whatever you are, only you have to desire to be the Spirit and you

become. Because in you resides the power which will make you that. It is your own power. Which is the pure power. Other powers are not pure. Other desires also not pure. Now today you want to have something, you get it, then you want to have something else, that means your desires were not pure. Every time, desires you go on running from one to another. You work very hard to achieve some desire and then again you have nothing to do with it. This is we have to understand why it is happening, because this is not the pure desire. Now there is a power within us, believe Me, which can be easily awakened. Especially when you are sitting under the sky, under these beautiful trees and on the Mother Earth.

The whole nature helps us. Just look at them how like a witness they are standing, nothing moving.

They want to see these miracles in you. And this is going to happen. I don't want to tell you that you feel guilty or you feel bad about yourself, never. After all, if you have done anything wrong, you are a human being. But God has forgiven you. Otherwise you'd not have been here.

So please forgive yourself. Do not have any guilt. Is a fashion nowadays, to have a guilt. But actually, when you feel guilty, you catch on this center here with which you can get a very serious disease of angina, also spondylitis. Especially Italians are very emotional people, their hearts are open, but they feel guilty for nothing at all. I mean, if you have such a large heart, you should be very satisfied with yourself. And not to feel guilty. This is a very important thing.

The second point is that we must know how to forgive others and God has forgiven you. Now, if you don't forgive, what do you do? You do nothing. On the contrary, if you don't forgive, you are just playing with your mind and torturing yourself.

So, it is best is that we should forgive ourselves and we must have respect for ourselves. We have to love ourselves. That doesn't mean self-indulgence by any chance. On the contrary, you must know that you are made a human being for a special purpose. Not to be wasted.

This human life is not to be wasted. You have to care for others and you have to care for yourself also.

That is a very important point. That first of all we have to become the Spirit, by which we will realise our own value. By becoming the Spirit, what happens is that you get connected to the All-pervading Divine Power.

They have talked about it, they've talked in all the religions about this Divine Power. But nobody has been able to really explain how to reach there. If it is possible to achieve that. Einstein has talked about it. He says that there's a torsion area beyond our mind. And the ideas come from the torsion area.

And when it comes from torsion area, the scientists can work it out, they can find out. They should not live only on the rational plane. They can verify it. They should research it. With an open mind. He himself said that the theory of relativity dawned upon him from the torsion area. Also he said most of the scientists get their ideas from the torsion area.

So we have to enter into that torsion area.

For example, when I came here, it was very hot. And then it rained very heavily. Then they were asking Me in the evening, will we have the program inside or outside. I said: “Outside." So they were thinking it might rain. I said: “It will not, it will not rain at all, take it from Me. But it will be very pleasant." That's what it is! Same thing will happen to you. When your powers will come, you will know everything through the torsion area.

For which you don't have to pay. You don't have to pray also. Don't have to do anything. Because it is within you. It is your own power. Just like this candle here is burned by another candle. In this way, if you are enlightened, if you have the light, you can enlighten thousands of them. That is how Sahaja Yoga has spread. But after enlightenment you have to see that your light is burning alright. Little bit you have to look after it.

It's a long story about the centers that we have, but I need not tell you all that, you will come to know in no time. But you must think about yourself very seriously. Your life is not for frivolous things. You must pay due attention to yourself and respect yourself. If you don't want wars, if you don't want violence, if you want your children to be beautifully peaceful ones, then try that you, after getting realisation here, you come to our follow-up programs and become permanently an enlightened personality. Then you become peaceful personalities. You emit peace. Whenever you will go, there will be peace. And you are under the protection of the Divine.

Now in Turkey we have about 2,000 Sahaja Yogis. Not one person is hurt and nobody's house were *[UNCLEAR*

crumbled] down. Actually they were Muslims, some of them fundamentalist Muslims. But when I told them about the truth about Koran, they just became Sahaja Yogis. They had never read also Koran, just because some people said “you should become fundamentalist" they had become fundamentalists.

But this kind of blind faith is of no use. You have to have the experience. Is very important. Don't believe Me also, unless and until you have the experience. We believe into anything, but first of all you must see what others have got. Have they got joy? Have they got peace? Are they loving people? Can they transform others? Without that, you should not jump into anything. It is illusion. It's an ocean of illusion. And we jump into that without thinking about it.

So for this special time I want to warn you all to be careful. I have to tell you this is the Last Judgement.

Either you take to truth or to untruth. This is how you are going to be judged. As a Mother, I feel very much heartened to see people who come to seek the truth. And we don't want to be ruined and we don't want other people to be ruined by our false faiths. You'll be amazed how it has changed people. In Italy itself I don't know, we have how many? We have so many people in Italy, they all have become so nice, they don't drink, they don't smoke, they don't take drugs, nothing, they've given up all those habits automatically. They have become very loving, beautiful people who think for the whole world. All of you can become that. And we have to become, the time has come.

So the message is today, is that we should be very much anxious to get our Self-realisation and to establish it. Then all problems of country, nationality, this thing, everything get solved. Because we all become collective. We are so collective that a person, supposing something happens to him here, from all over the world people will try to help him. I don't have to tell them, automatically they do it. And it's such a noble work, that once you get your Self-realisation, you just dedicate to it. And then you really, really enjoy the collective joy.

So may God bless you all.

I hope you will understand what I've said and we'll do just now the Self-realisation process. You don't have to pay anything, you don't have to do anything, is just to enjoy your Self which is within you and to enjoy the people of the whole world.

Thank you very much. [Applause.] Romano Battaglia: Vorrei ricordare che ci sono dei depliant con gli indirizzi per il Sahaja Yoga, anche qui a Forte dei Marmi, e I numeri telefonici per chi volesse seguire. Poi ci sono anche dei volumi nella nostra libreria dove si puffo sapere qualcosa di piū. Volevo fare una domanda importante. Gli scienziati russi, che cosa hanno pensato? [I would like to remember that there are some leaflets with addresses for Sahaja Yoga, even here in Forte dei Marmi and the telephone numbers for those who want to attend.

Then there are also some books in our book shop where you can learn a bit more. I wanted to make an important question. About Russian scientists, what did they think?]

Shri Mataji: Ah. The Russian scientists, you see, they are very good scientists and because they were so oppressed by communism, that they went into one place and they established themselves, you see? And the Russians were so oppressed that they went inside themselves much more, they're very deep, deep people. And very sensitive.

You know, their leadership has been always a problem. But the people are so beautiful and so welleducated.

Now these scientists who went there and stayed there, they are the ones who found out, were thinking about spiritual life, about the torsion area. And these two of them, very, very prominent physicists, they were physicists, very prominent people, came to My program. And they were looking out for this torsion area. And they saw in My photograph lots of light coming and spreading all over from My head.

They also felt the Cool Breeze coming our of their heads. And they were amazed and they openly declared that I'm the source of cosmic energy.

There are many types of energies, one of them is cosmic, which looks after the five elements, nature.

Is the cosmic energy.

But there's another energy which is of love, of God's love. And that energy is what we call it as Rūh in Urdu, or in Persian, Rūh. And also in Sanskrit language it is Param-Chaitanya and in English language, or in the Bible, it is the All-pervading Power of Divine Love.

So what happens actually is this: that if the scientists see something and feel something, then they go beyond the

rational area. In America also it has worked out in such a way that their medical institution of that America has accepted Sahaja Yoga for curing people. Thus, you see, they want to accept the truth, they don't want to deny it, because they are very clean people. Thus, these Russians are writing a book in Russian language, then it has to be translated also in your language.

Romano Battaglia: Non so se la Grande Madre potrā dare la realizzazione qui, davanti questo pubblico... [I do not know if the Great Mother can give realisation here, in presence of this audience...].

Shri Mataji: I will. I will now, if you want. Those who do not want, should leave the place, because it is only your wanting, your desire, I cannot force on you. That we can call it the actualisation of baptism.

Actualisation. Of the baptism. But it is not artificial, it is real, because it comes through our living force of evolution.

All right.

So, those who are prepared to have it can have it, but I have to make a very humble request, that you have to take out your shoes, not socks, but shoes. Because this Mother Earth, you know, is so powerful and She takes away all our problems.

So you must promise that you will continue with it and will become complete enlightened people. It is very simple. Nothing to be afraid of. Now please put both your hands towards Me like this. Alright. I have already told you that you have to forgive yourself, not to feel guilty. And secondly you have to forgive everyone. That's all. It's

not difficult or anything, just you have to say `Mother we forgive everyone'.

Alright. Now put both the hands towards Me just like this. Now put the right hand towards Me like this and with the left hand try to see on top of your head if there's any Cool Breeze coming. Now bend your heads.

Could be hot breeze also. That is because you have not forgiven yourself nor you have forgiven others.

You just bend your head and see.

Now put left hand towards Me and put the right hand on top of your head. Again bend your heads.

Right hand towards Me, right hand towards Me. Ah.

[Aside:] Very well.

Now.

[Aside:] Alright, got it now? You can put up both your hands. And you ask a question, anyone of these three questions, you ask one question in your heart. You ask, you can call Me Shri Mataji or you can call Me Mother, `Mother, is this the Cool Breeze of the Holy Ghost?' Or else, second question is: `Mother, is this the All-pervading Power of Divine Love?' Only one question you have to ask three times. Then you have to ask: `Mother, is this the Param-Chaitanya?' Is the Sanskrit word. You can ask anyone of these questions three times, from your heart.

Now. Please put down your hands. Please put down your hands. Now, again put your hands towards Me. And now just don't think, you can do it; don't think, you can do it. Just don't see the silence, the nature is silent and you are also silent within. This is how you go beyond your mind.

Now. All those who have felt Cool Breeze or hot breeze on their fingertips or on their palms or out of the fontanelle bone area, please raise both your hands.

All of you have felt it! Congratulations. May God bless you.

[Aside:] I told you, I tell every, they are very much vibrant people.

May God bless you.

Now you have to promise that you will develop yourselves into great yogis, into great enlightened people. And to thank Romano Battaglia for this chance to meet all of you. It is very kind of you.

Romano Battaglia: -E il saluto dell'ultimo giorno del `Caīe della Versiliana'. [This is the goodbye of the last day of the `Caīe della Versiliana'.]

Shri Mataji: Ah. May God bless you. May God bless you, Romano, specially.

Now this song you can clap. If this song if you can clap, this will help you. Now this is a Marathi song, which was sung in the **1900** and, I think sixteen or so. It was written by a very, very famous poet. And is being sung all over in the villages of Maharashtra. It says that “Oh God, I am prepared to enter into Your Kingdom." So it works out in such a beautiful manner that You make my Spirit shine. Yoga is the union with the Divine. It is not acrobatic thing. Is a real connection.

[The bhajan group sings `Jogawa'. Then Shri Mataji meets the public and works on the people.]

Contents: 1999-09-05 **Śhrī Virāta Pūjā, Cabella Ligure, Italy**

Tonight we are going to worship Śhrī Kṛiṣhṇa as Virāt.

First it is important to understand the incarnation of Śhrī Kṛiṣhṇa. The word `Kṛiṣhṇa' comes from the word `Kṛishi', `Kṛishi' means `agriculture'. He sowed the seeds of spirituality. And for that, first of all we have to think: `Where are we, as far as spirituality is concerned? How is the land?' So what had happened at the time of Śhrī Rāma is that he had created lots of Maryādās. And by these Maryādās people started mentally thinking about it: `I am not supposed to do that, I am not supposed to do this', it was just a mental binding; it was not spontaneous, it was not Sahaj. As a result people became extremely serious. They wouldn't talk much, they wouldn't laugh and they wouldn't enjoy anything.

So Śhrī Kṛiṣhṇa decided that first of all he must remove them from this conditioning. And this conditioning had to be removed in such a manner that they enjoy themselves. Then he found out that there were three suggestions as far as achieving the goal was concerned.

So first one, as he says, is to become a realised Soul, Sthita-pragñya, to go beyond all temptations, to go beyond all ego, to go beyond all kinds of conditioning and to become a Sthita-pragñya. Sthita-pragñya is where he doesn't feel like ordinary people, attracted towards things, but he is absolutely detached. And this detached person doesn't take to any grievances, jealousies and all these things. That he told. But how to achieve it he never told.

And the second thing he described it that you must work, you have to work. After all, you have got all the human tendencies that is [are] to work. But the fruit of the work

you must leave at the Lotus Feet of God, or you can call it the Divine Power.

This was another trick of his, because he realised how human beings were twisted and how they had an ego if you told them something, how they would misinterpret it.

So he took the other way round, tell them something absurd.

Now whatever work you, do your ego is intact and with that ego you can never give it up at the Lotus Feet of the Divine, it was then impossible.

So he made an impossible situation that after some time people would realise that this cannot be done and they would give up this idea of leaving everything at the Lotus Feet of the Divine. This was the one that he prepared the land.

Second thing is that “Pushpam falam toya[m]." “Flowers, fruit and water, whatever you offer Me, I will take it." But when you do that, when you do that you must have Ananya Bhakti . Ananya means completely single-minded Bhakti , when there is not `the other'. This is only possible after Realisation.

Only after Realisation you can put the fruits of your work at the Lotus Feet of the Divine and only after Self-realisation you can have Ananya Bhakti , means the Devotion, which is singular.

These absurd conditions he put for human beings, because they were so much complicated.

So many people tell Me, “Mother we are doing Ananya Bhakti ." “How?" “Because we are singing on the street, we are taking the name of God all the time, we are going

to Pandharpur in rags and for one month we walk, singing, singing, singing." These kind of absurd ideas about Bhakti he never gave. But it is the way he wanted to neutralise the absurdities of human beings that they thought that this was the Bhakti , which it is not. Ananya Bhakti is only possible when you are a realised Soul, when you are connected with the Divine. When there is not the other. This is how he tried to make a three-way attack on human beings, on their stupidity. Because he thought if I tell them directly `Do like this, do like that,' then they will say `Of course we did it and still we never achieved it.' In India there is a big `cult', we can call it; people who go to Pandharpur. For one month they walk, in rags, singing the songs and on the way they go on eating food at different places. According to them this is Ananya Bhakti . And they achieve nothing. They become very sick and very tired and have a very bad old age. But who can tell them? They are all lost in it.

So this is a way one could tackle human beings to show their stupidity. And so many people come and ask Me, as I told you, that “How is it that we do so much Bhakti of Śhrī Kṛiṣhṇa and we have achieved nothing?" So he is the one who prepared the land for sowing. We can say he was the one who was like a very great agriculturist.

So his name was Kṛishi-Kṛisht. There are so many things I have told you about him, how his name came as Kṛiṣhṇa, then how he was called as Rādhāwal, who was Rādhā, who was Kṛiṣhṇa and all those things. But when he talked of these things, also he told that you should become Sthita-pragñya.

That is what they call Gñyāna Yoga. Gñyāna means knowledge.

So you should get absolute knowledge.

That he didn't say how. That you know what is absolute knowledge, which you can feel on your fingertips in Sahaja Yoga.

Another thing is, his speciality was to create discretion in people. He thought by doing all these things in a stupid manner they might develop discretion to know that this is not the way you can achieve anything, you have to get your Self-realisation. Discretion was very important.

At this juncture when we are facing a sort of challenge of this new millennium, that the whole world is going to be destroyed and all those things that people are talking, it is really very important to know through discretion what is good and what is bad. One may talk of something as very good, something as very bad. But the Divine Discretion is very, very different. Very different and which acts by itself.

Once you are in the realm of Divine Discretion, you cannot commit mistakes. Even if you want to do it.

I give you My example. We went to buy a house and the fellow was like a beggar, he came and said “We have nothing, we have no food, they have taken away all our things and we are just absolutely starving." When he said that “we are starving, we have nothing” so I felt pity for him so I said, “Alright, increase the price." First we increased the price and still he was saying, “No, no, give us more." Still we increased the price; I told My husband “You increase the price." Though reluctantly, he increased the price. The third time again we increased

the price and then he said, “No, we'll have something more than that, a little more." Immediately this discretion worked and I said, “These are hypocrites." I just left them and sat in the car. At the right moment. That was not such a good proposition or anything, but they could see that I am buying it out of My pity, of My compassion, but above the compassion was this discretion that said, “Nothing doing, you'd better get out of it!" So this Divine Discretion is a very, very important thing, which we should see how it works and should be satisfied with that. Not to feel bad that you've missed a chance or anything, but you must feel very happy that this thing has happened and that your Divine Discretion has taken on.

So sometimes it appears that in that Divine Discretion you may do something wrong, or you have done something wrong. But if it is Divine, ultimately it will turn out to be very good. I will give you a very basic example, but that is also very true when you practice Sahaja Yoga: the discretion of Divine Discretion is extremely important to play a very great part in our lives, because this Divine Discretion gives us the real joy of our being, of our self, of Sahaja Yoga.

So the third point was for him to make people joyous and happy. But with all these Maryādās of Śhrī Rāma, he didn't know how to do it.

So to give people joy he said “Alright, let us dance, let us sing, let us play Holi, all sorts of things" and with that he really originated many things that were really not serious, may look frivolous, but in that there was joy expressed. All that he did, to give them a full idea as for a Sahaja Yogi, or we can say for a Self-realised Soul, what

would be the attitude towards everything. But it is not that you have to do it, but it just works out, it is like that. That in the state of Sahaj you enjoy everything. Enjoyment. And that is what his idea was, to create a sense of joy among people.

Many people, there are lots of critics, have criticised this part of his life, according to them religion means you should become old just at the age of twenty years, you should become an old man of 80 years, something like that. Funny ideas of religious achievement.

But he talked of joy and he never talked of renunciation. He never talked that you give up your family, you give up your children, you give up everything, never, never. He said, “You must enjoy, enjoy with detachment." But for people it is very difficult to understand how can it be that it is without detachment [attachment]: with attachment you can never enjoy. If you are attached to something, you cannot enjoy anything in a full way.

Like supposing you are attached to your child. Very simple thing, you are attached to your child. If you are attached to your child then you will be bothered about things that should not be there, which will not give joy to the child either. You will not allow your child, say, to go out or to talk to people, whatever it is, all kinds of restrictions you are putting. But if you have really the Divine Discretion then you will know with whom he should talk, where he should go, what he should enjoy and you will see that he enjoys that. Any attachment with anything doesn't give you the full view of that person, or of that thing. If you are detached then you can see things

from, let's say, above, above the thing. If you are detached, you become thoughtlessly aware also.

As I said now see the carpets are there, they are very, very beautiful carpets. Now if they are mine I will be worried about them, I will be all the time worried because I am attached, that these carpets should not be spoiled, something may go wrong. But if I am not attached, I look at those carpets and what do I see? The joy! The joy that was put in by the artist who made them. And that joy really tries to reflect in Me also. That joy comes in Me.

So to have an attachment to anything, there will be happiness but not joy. Because joy is single and happiness is double, happiness and unhappiness.

So even if I try to enjoy something I will think `Oh still there is this point [possible problem] is there.' But joy is all-pervading. It has no boundaries and you just get dissolved in the ocean of joy. That was what was Śhrī Kṛiṣhṇa's idea was, that to cut out these Maryādās.

Nowadays we see the Maryādās of so many things are really useless.

For example you have discovered the Maryādās of religion; see when they live in Maryādās, then what happens they sort of coagulate, or they have all kinds of germination inside like the born witches, absolutely bombed, it is not flowing like river.

So like that you see it becomes a kind of a closed mind with these Maryādās. And when you have these Maryādās, you start thinking whether I should do it or not, whether I will enjoy it or not. But with these Maryādās only you kill the joy.

Now we have other Maryādās, say as I told you about the religion.

Many people who would love to come to Sahaja Yoga, but because they have Maryādās of silly things of their religion, they cannot come. They think this is our religion. Why, they don't understand. Falsehood becomes the Maryādās and they don't understand that what is the Maryādā is actually made by the religion also. You see now in Islam what is happening. It is with Maryādās they want to have another country, this thing, that thing. In other Christian religion same thing happened. Also in Hindu religion all these Maryādās are really stagnating them completely and they are getting crushed into it. There is no discretion, because they have said it, they do it. They are so much blindfolded bout it that they cannot see what is right and what is wrong. But after Sahaja Yoga you can laugh at them and you can see them.

Then after we have social Maryādās.

Social Maryādās are there, which are sometimes, when abandonment can become very horrid also.

Like in the west now, the women think that the less dress they wear, the more beautiful they are. This is a new thing they have started. Now this is absurd, you should see the discretion behind it is very simple, that we have been animals and now we don't want to have any clothes because we were animals. It is an animal heritage, which is why so many women do not want to wear full dresses. It is just animal behaviour.

So the Maryādā of good Maryādās also, people can give up saying `We don't want any Maryādās, we are free, we can do whatever we like.' But in their freedom what do

you achieve? Your animal instinct works in their freedom and you think you are a very free personality.

Then we have Maryādās of our country.

God has not made different, different countries at all. Neither is it true that there are different countries, but variety is there. Variety of people, variety of places is there. These varieties must be accepted as something very artistic and one should not get ruined and confused with those ideas that we are Americans, we are Indians, we are this and we are that. You are not. Now you can know after Sahaja Yoga that you are all Sahaja Yogis and you don't belong to any country as such. The country may belong to you but you don't belong to the country.

I mean the work today is to understand that if you really want to care for all these countries and all that, then you must do some work, work of Sahaja Yoga, so that people get rid of these silly ideas of fighting for territory, for this for that, all over the world it is going on. `We want this land, we want that land.' Land belongs to God, not to human beings and what is the use of fighting for land, I don't understand. But this confusion is there and illusion is there and people work out on this confusion and illusion to such an extent that they ruin their lives, the lives of their children, so many people are lost, so many people are in a lunatic asylum I should say, because they end up in some sort of a refugee camp.

They are having a good house, nicely living there and then you become a refugee. Why? Because they believe that they can have their own land, they can have their own place and they should live there. This idea I think comes from some stupid leaders who want to have for

themselves these lands. And that's how people fight for land. There's no need to fight for land, or fight for your country, or fight for this, or fight for that.

But the situation is such that unless and until you fight you cannot get to the Truth.

And that's why, if you remember, that Śhrī Kṛiṣhṇa told Arjuna that “You fight, you have to fight, that's your work. You have to fight these people because they are the people who do not live with Dharma.

They are adharmis so you have to fight." And that is how this fighting was so much justified because after fighting the war, they got back what they deserved. They were deceived and this is what Śhrī Kṛiṣhṇa said, that you should not by any chance become a slave of these people, but you fight with them.

So fighting also is justified in the Divine Discretion. It is again the Divine Discretion, where you have to fight because you don't want to be a slave. If you are a slave you are no good.

So for that you can fight.

But when people start fighting for separation, for territory, it is not correct. On the contrary, one should never think of separating from the main lands. It creates lots of problems.

But now we believe in the global religion, we believe in the global territory. We don't have to ask for anything. Anywhere you go you are the citizen of that place. Anybody who wants to go to Russia ever, the whole of the Russians will be with you; you go to America, they will be with you. That's how, because all these are ideas

of human beings and if the human beings get transformed, there will be no problem of any war, or of any territory to be achieved.

This was the Divine Discretion of Śhrī Kṛiṣhṇa, which is instilled within us, as you know that this is a part and parcel of the Viśhuddhi Chakra, where Śhrī Kṛiṣhṇa resides.

But when he rises to your Sahasrāra, when he rises to that level, then he becomes Virāt.

So Virāta's Chakra is placed in the head here above the Āgñyā. And this Virāt is the form of Śhrī Kṛiṣhṇa who has risen above the Āgñyā. When you are risen above the Āgñyā, you become a part and parcel of Virāta's land, we can say. Because unless and until you are above your ego, you are still involved with yourself and with wrong ideas of Maryādās. But when you rise above that and you become the Virāt, the Great, then you are in the land of Virāta and Virāta's powers are tremendous.

As has been seen by Arjuna, the form of Virāt. The power of Virāt becomes so tremendous that it acts globally. It acts in such a manner that you sit here and anywhere it can act. I have seen that now.

Many a times people say, “Mother, it's a miracle. My mother was sick and she was not here and I just prayed and she got alright." This is all the power of Virāt.

The power of Virāt is that it can penetrate into the subtle side of human beings in such a manner that we are connected with everything, we are not separate and every drop is connected with the ocean. We are connected with the whole universe. And when you become citizens, I should say, of Virāt, then all the things

with which you are connected also get your vibrations, your ideas, your ambitions, everything passes through that. And it works, it works. You have seen how many miracles have taken place in your lives. It is the Virāta Shakti that works.

Now for that we have to know how to worship Virāt.

First of all you have to rise above your ego. Very important. Otherwise how can you worship? There is your ego standing in-between and how can you rise up to the point of Virāt? You have to pass through that. Once you are above your ego, you enter into the Kingdom of Virāta. There the king is the Virāt and you are the subjects who are looked after completely by Virāta Shakti, by the power of Virāt.

But at that stage you become really a universal personality, in a way. Because whatever are the problems universally, now not necessarily that they should be attached to you or connected to you. Supposing a person is of that level. Now there may be a war in some other country, it can stop.

Somebody who is feeling oppressed can win over. Anywhere your compassion moves, it works out. Wherever your attention will go, it will work out. And sometimes you are surprised as to “How it works, Mother, how these things work out, how these coincidences have taken place?" Only thing is, you have crossed that state of your ego and have gone into the state of Virāt. Which is a very important thing to do, is to enter into the area of Virāta. Then you don't think this is your country, this belongs to you, that belongs to you,

this belonging business finishes off. Then you belong to Virāt.

And he uses you for his own purpose in the sense that when your whole thinking is different, becomes global thinking, then he acts. And then his powers are manifold.

And Kṛiṣhṇa's power is that he uses a conch to call people. I have given conches to all the leaders, so we have to now announce and call people.

But at the level of Virāt, you don't have to do all that. At the level of Virāt people just see, they will know. Just they will watch you and they will know. Just they will think you are human beings and you are so sweet, so good, just like gems shining all the time, so they will be impressed. This comes through the Virāta's blessings.

When you become that, then you forget about other things like you have big positions or anything, or you come from a very rich family and all that. All these nonsensical things which are actually not true.

And all these things on which you want to exist, are no more. People like to show off their wealth, some people like to be very sort of demonstrative of what they think they are. But in the case of a person who rises above his ego and is a part and parcel of that Virāta Shakti, enters into the kingdom of Virāt, he knows he is very small. He is very small compared to that and he just dissolves into that Shakti. And this should happen to us, that we should humble down, we should humble down and know that our powers, whatever we have, if they give us ego, we should get rid of it. We should not have that ego, we should get rid of it and we should actually achieve that

state where you can be called as citizens of the Virāta's power.

May God bless you all.

Contents: 1999-09-25 **Śhrī Gaṇeśha Pūjā, Cabella Ligure, Italy**

Today we have gathered here to worship Śhrī Gaṇeśha.

You all know what a powerful deity He is. His power comes from his innocence. When we see small children we are automatically compelled towards them and also we want to love them, kiss them and be with them. And very innocent they are, extremely innocent and when we worship Śhrī Gaṇeśha we have to know if we have been really innocent or not. These days people have become extremely cunning and they don't mind any amount of cunning. They play all kinds of cunning games on others who are innocent and simple. They can justify themselves always that whatever they are doing is the right thing in these modern times when everybody is so cunning.

This cunningness can take you to the other extreme of right side, which is very much punishable, in the sense that some people develop all kinds of problems, which are physical, you can say. Like their hands can get paralyzed or their leg can get paralyzed. Also, they can have other troubles with their liver treatments and all that. All this comes up. Then to punish them a disease of psychosomatic nature might set in. At this time, when you have these problems, all such people, who suffer from the right side, should worship Śhrī Gaṇeśha.

For example these days, life is very much busy with all of you. You are extremely busy with your work and you are doing extra work, I should say, than normal. But you think you are doing a very great job of God. As a result Śhrī Gaṇeśha is neglected and such a man can become either very dry or very self indulgent. One of the two things come up and he does not know where he is going. The only thing that keeps you in the middle, in Sahaja Yoga, is Śhrī Gaṇeśha's Pūjā, Śhrī Gaṇeśha's worship by which you can always be in the center. All these diseases of the right side can be cured by Śhrī Gaṇeśha's Pūjā.

Now there are various ways people worship Śhrī Gaṇeśha but there is a simple way to remember him and sit before his photograph and take vibrations from him. That's the best way you can balance yourself.

There are so many worries, there are so many struggles you have. All these can be neutralised by Śhrī Gaṇeśha. Though innocent, He is extremely clever and when he comes to your help you are amazed.

How he works it out and how he removes all the hurdles and all the worries from you.

So this is the most important deity we have. Though it's a very simple deity. This Mūlādhāra Chakra is very very complicated.

It is one of the most complicated, Chakras I think, because it has many waves, it has many compartments.

We can say which all the time are vibrating and oscillating.

So to study down these you should try to be absolutely dedicated to Śhrī Gaṇeśha.

Śhrī Gaṇeśha, as I told you, was incarnated as Jesus Christ and Jesus was also a very innocent person.

If he was not innocent, He would not have been crucified, but he was not a cunning fellow to see the cunning of others. His own disciple deceived him and still he knew who it was, he never said who it was.

If you see his life, it's full of innocent beauty, is such a simple hearted personality, such a good personality and wherever he saw anything wrong done he is to go all out to fight it. Same is Śhrī Gaṇeśha.

Śhrī Gaṇeśha's blessings are very important for all the people who are specially prone to some sort of a hurdle or `Sankata' as they call it. He is called as Sankata Vimochan, the one who takes you out of all the hurdles of life.

So many of you have experienced how he has helped you in different troubles and hurdles and also different type of very very difficult times. It is his style that he manages things so well because he is a Gaṇapati. Gaṇapati means the one who is the Lord of the Ganas. As I have told you Ganas exist within us. Very nicely settled down as these bodies, small, small bodies who report if there is any problem. They report to the brain that there is a problem and on the sternum bone is the residence or you can say the throne of the Goddess Durgā.

So whenever there is any problem we are found into some trouble, sternum bone starts vibrating and these bodies which are Ganas get the information. Antibodies they are called in the medical terminology. Then these Ganas attack. They can target also. They know how to target the troubles and attack it, one may think that only

the people who are suffering medically are helped by Ganas is not true. Also the people who are mentally upset, who are mentally suffering are also helped by the Ganas. These Ganas are so good at targeting their problems that sometimes we are surprised how things are worked out. For example say something happens to someone, some child, somewhere. Now his parents start crying for Mother and the Mother is the Durgā say, then what happens, that they immediately rush to that place and miraculously they cure the boy, miraculously they say.

So many miraculous thing that have happened in your life you cannot explain, but they are all due to this Gaṇapati's Ganas. They are also small like him and they are very active and very alert. They never sleep.

Anytime there is any trouble these Ganas will go and attack the problem and find out solution for him. It is something unbelievable how they act and how they inform.

I can give you so many examples that have happened like this. For example there was a boy who got drowned in one of our ashrams in America in the swimming pool. They were all jumping in the swimming pool, I didn't like the idea of swimming pool very much because there were children.

So one boy fell down into that and was inside for about fifteen to twenty minutes. Nobody knew he was there.

So then they tried to find out the body of the boy and then they found out he was not there. Where has he gone? Then they discovered that he was in that swimming pool. After that they got so frightened and

they said we just prayed to you, Mother to save this boy. Surprisingly, I never telephone to any Ashram, I didn't know even the address, but I asked to telephone to this number, on My own. I don't know anybody's numbers and, when I telephoned, one of the leaders came there and I told him I know the boy has fallen into the water and he will be saved. Nobody had told Me anything. “Don't worry he will be perfectly alright." Then they brought out the boy and he was treated by the doctors also but also with vibrations and today that boy is perfectly alright, while the doctors had said he can never survive. If there is one chance of his surviving, he will be like a dead body, in a coma all the time. This boy, I have met him this time, when I went to America.

So, like this, so many things happen and people tell Me that Mother it's your `kripa', your blessings that this has happened.

In a way, it is very distantly, I should say, but because of Śhrī Gaṇeśha. Now Śhrī Gaṇeśha's another quality is that he is extremely obedient to Mother. He does not recognize even Shiva, Viṣhṇu, any one.

To him his Mother is everything.

So he can fight with his father, Shiva, he can fight with anyone because to him is complete obedience and absolutely quick `Tatpar', just quickly understands what is the desire of the Mother and he works it out. His style is otherwise very innocent, simple, child like but His work is tremendous. Now these Ganas are also very innocent people, very innocent but when told that you have to attend to a particular problem, they are extremely quick and they are very fast.

The another thing within is that he respects people who are chaste, who have chastity as the prime thing in their life. Chastity is very much worshipped by him. It's not only in women but also in men, he expects chastity to be present. After getting realisation you should be absolutely chaste people, you shouldn't have your eyes rolling around every where and sort of what you can call a very bad method of communicating with young women and young men and spoiling your chastity. Even your eyes should be cleaned, even your thoughts should be cleaned. For that you should introspect and see for yourself what mistakes you have committed and what kind of an unchaste behaviour you have. You have to correct yourself and ask Śhrī Gaṇeśha to forgive you. If you ask for forgiveness, he can forgive anything. He is so innocent and beautiful that he forgives you, but that is a very important thing. Our whole morality depends on our idea of chastity. We should be very chaste.

So many religions have come and they have talked about chastity. But religions have become so useless now, have become without any basis, without any proper execution, of what is written for them. They do all kinds of things and they call themselves Hindus, Muslims, Christians, all kinds of religions. Actually the religions have failed completely and that's why Śhrī Gaṇeśha gets after them.

Another thing about Śhrī Gaṇeśh is that he is created out of the Mother Earth. He is absolutely created out of the mother Earth.

So if he doesn't like people of some country, who are doing black magic, or who are doing fundamentalism and where people are also having very bad morals. He

creates problems for them. What happens that He tells the Mother Earth to create the earthquakes. Earthquake takes place in places where there is no respect of chastity, also where there are fundamentalist and also where there are people who are worshipping the black magic. This kind of people are attacked by him through his Mother.

So the Mother Earth also understands. Now we have so many earthquakes, one in Turkey you know, one in Taiwan, but not a single Sahaja Yogi has died.

So he protects them. He has discrimination and only such people, who are of this kind, he tries to destroy them and he has destroyed many like this even before. Also, the Mother Earth's powers he has got, is that he is magnetic, he attracts people towards himself, people take to him very easily as we take to children very easily.

So that is magnetic power that he has got within himself.

Now, you will be surprised this magnet exists also in the birds, also in many animals but specially in the birds. That's how they can follow direction where they have to go. They are flying from, say Siberia, all the way, flying to Australia. How do they y? And again they come back to the same place. It also is in the fishes. Fishes also are found say in the waters which are coming from some hills, so they come to the plains for some time and again God knows how, they go back to their own place.

So going back to the same place is only possible if there is a way of knowing the direction. But they know the direction, they have a sense of direction, also they are bound by their own qualities. For example a snake will be

a snake, a dog will be a dog and a lion will be a lion. But human beings have perhaps all the animals within them.

So they could be anything, you can't say and they are too cunning to admit that they can be anything. And once they become anything like that you are amazed how these people can be of such a low level when they are human beings. But it is so because Gaṇeśha has not been respected in their lives.

So they can go to any level, any place.

Another example, I give you a very big earthquake we had in India, in Latur. In Latur this was the fourteenth day of Śhrī Gaṇeśha where they take Śhrī Gaṇeśha and put it in the sea or in the water of a river.

So there, in Latur, these people have been having a nice statue of Śhrī Gaṇeśha. Before the statue they dance and they have now started playing very dirty, very bad, music from some very funny films or something. It's so bad that you just can't bear it. Very bad and that upsets Śhrī Gaṇeśha.

So like that they were doing to this one statue that they had and they were dancing before it. But when they put the statue in the water and they came back home, they got drunk and when they got drunk, they started dancing with that drinking and saying Jai Gaṇeśha, Jai Gaṇeśha. At that time the earth moved and the earthquake took away all of them inside the earth itself. They all disappeared into earth. Apart from that there were many others also who were doing this kind of thing, were taken into the Mother Earth. And our Ashram was there, a kind of a center and around the center there was a very beautiful land but he did not touch that land. Around is

about at least quite a long distance, a big gap came in and there was a opening in the Mother Earth all around the center and nobody was harmed: They were all at home. They were all right. But this happened, that our Ashram was not at all touched and this is how they saved the Ashram and not a single Sahaja Yogi died. It is really very remarkable how the protection is given by Śhrī Gaṇeśha and his Ganas.

So we must respect his Ganas, very important is to see that they are all around within us, they are acting within us. They see us what sort of person you are and in case you try to dislodge Śhrī Gaṇeśha by your misbehaviour they try to see that you again go back to normal. They give you a chance many a times.

But even then you go on with your cunning and ideas about your ego, you are very badly hit by him and that is the biggest, I should say, calamity for you people.

So you must worship Śhrī Gaṇeśha but I always say don't worship every Śhrī Gaṇeśha which is being created by those, we can say, artisans. Because God knows what sort of Artisans they are. For money's sake they might be making Gaṇeśha and they might not have got any idea of Chastity. Such people make these Gaṇeśha and then you worship those Gaṇeśhas, so we are not at all helped by this.

That's why Mohammad Saheb has said, don't do any worship of any idol because these idols have been created by human beings who are not authorized to do that. They are not Swayambhūs. They are not created by the Mother Earth but are copied by people who are just wanting to make money out of them.

So that's, how any idol you get, say, from the shops need not be worshiped, it is not to be worshiped, any idol whatsoever.

So whatever is not there, we should not worship because it is made by somebody who has very bad vibrations, who is a cheat, who is very cunning and thinks no end of himself. With such a person if you buy a Śhrī Gaṇeśha it is going to harm you, is not going to help you. You can have it for decoration in the house but not for worship. There is no photograph of real Śhrī Gaṇeśha, no photograph.

There are eight Śhrī Gaṇeśhas who came out of Mother Earth. I have seen them. But in those places the Pūjāris, the people who are the priest are horrible, horrible people. I went to one of them and he said, “I am getting asthma” “I am getting paralysis, how is it I am worshipping Śhrī Gaṇeśha, My forefathers have worshipped Śhrī Gaṇeśha and how he is doing this to us." I said, you just introspect yourself, what kind of a life you lead, what do you do, are you really worthy of Śhrī Gaṇeśha's Pūjāri? And then he realised it. I said, “I will cure you now. It's all right but afterwards you see to it that you become an innocent personality. Try to lead an innocent life, not of outwitting another and being very cunning and clever." Śhrī Gaṇeśha's troubles, are really, I can't count them even, how much it can hamper, or how much it can give you trouble, how much it can take you nearer to your death. He is so powerful, because all his energy is for the Divine work of his Mother, all his energy.

He doesn't do anything, he doesn't want anything. Just all his energy is for that and he is asking for what is simple,

what you can call Modaka, a kind of a thing they make out of coconut. That's what he eats. His body is so subtle and so, so powerful that he can move mountains after mountains. With his simplicity, with his sweetness and with his innocence he can really change people. People who are very harsh, can be changed. His symbol as we have seen is a Swastika, of the right direction. But if it is the other way round Swastika, then that can destroy. When It was used by Hitler in the beginning, it was the right type and he was successful. But then what happened, they had stencils and they started using it from the other side.

So it was from the left side, they started other way round and then they were all destroyed. How powerful is Śhrī Gaṇeśha's Swastika, you can say. Also we have proved now that Swastika if you see from left to the right, is actually from the Carbon atom. The carbon atom has got Swastika and the whole of this Chakra is made of Carbon atoms, all put in series. Now if you look at it from the left side, you have proved it now, look at it from the left side to right side, what you see is Omkar. If you see it from right side to left side, you see the Swastika and if you see from down below upward then it looks like a Cross.

So it proves that Śhrī Gaṇeśha incarnated as Christ and he is the one who is worshipped all over the world, is already written in the Devī Māhātmyam if you read it, is all clearly written about him how he became an egg and out of the half of the egg became Christ and half of the egg was Śhrī Gaṇeśha.

All these things are there but we cannot understand it because we are confused. We don't want to see it in a proper sense that this is already written there.

So those who worship Christ, also worship Śhrī Gaṇeśha and whatever you say to Christ you are saying it to Śhrī Gaṇeśha. They are not two, they are one and absolutely one with each other. All the things I have told you about Christ, you can try to find out and you will prove it. Like Christ had these two fingers, this means one finger is for the Viśhuddhi as we say Śhrī Kṛiṣhṇa and this one is Viṣhṇu's means this is his father's. That means his father was Viṣhṇu or Śhrī Kṛiṣhṇa. Very clearly he used to do, why didn't he use other fingers, only these two fingers why did he use. Pointing out towards his father who was Śhrī Viṣhṇu and Śhrī Kṛiṣhṇa. It is easy to understand what I am saying, if you see the vibrations of Śhrī Gaṇeśha. If you see his vibrations and think of him you will be amazed, that your Āgñyā will open out, you will become thoughtless, because he is the Jesus and he is on the Āgñyā.

So it all opens out and all the stupid ideas about getting the Āgñyā, this and that is all neutralised because you see for yourself, just the name of Śhrī Gaṇeśha can open your Āgñyā.

The cunningness that comes from Āgñyā is absolutely finished. You are no more cunning. When you see this innocence on your forehead, you are amazed at yourself and all such ideas just disappear. You cannot think of something very cunning and harmful to others. You are completely changed when the Āgñyā is absolutely opened out. This one is a very big blessing to us that we

all have this Mūlādhāra Chakra now put into proper thing. When you sit on the ground also it helps more because the mother of Śhrī Gaṇeśha is this Prithvi, is this earth, the Mother Earth and that's why we should look after the Mother Earth. We don't look after the Mother Earth. We don't understand the value of Mother Earth. Actually in Indian culture it is that when you are getting up in the morning, you must say namas-kār to the Mother Earth because saying that I bow to you, O, Mother Earth because I am touching you with My feet. Such respect you should have for Mother Earth, then you won't exploit it, you won't have today's problems of pollution and this and that.

It all comes out of our ignorance that the Mother Earth is the mother of Śhrī Gaṇeśha who's Chakra we have got as Mūlādhāra. If you understand this you will be able to understand, what is to be done. The Mother Earth itself we should look after, we can glorify her, we can beautify her, we can do all kinds of things but the way we are exploiting the Mother Earth is a wrong idea, is very wrong because it is harming us with pollution. To cut down the trees, to cut down every thing that mother has produced and just to use it for money is a very wrong thing. One should think about it and when you cut one tree also you should put another one there. That is the beauty of the Mother Earth, all the greenery, every thing is the beauty of the Mother Earth.

Many people have no interest in gardening or in nature, no interest. I don't know how they live but they do without taking any interest in gardening or in the nature. Nature is so beautiful, just look at the nature, it is never

smelling, is never dirty, every leaf is so organized that it should get the sun rays. There is no quarrel about it. They are so well organized, everything is so beautiful and it is never destroyed also by any animals. You will be amazed. The animals also don't destroy, at the most they might eat some grass or something, but normally animals do not destroy any tree, do not destroy anything as we destroy the Mother Earth for our own use. Whatever may be the cry for this, we have to understand that we have to respect to the Mother Earth.

Mother Earth is the mother of Śhrī Gaṇeśha, who is our, you should say the eldest Sahaja Yogi. He never had to take to Yoga but he is in Yoga all the time. He is the greatest yogi we have and the way he is doing right things all the time. He never does anything wrong, never and he is so capable of getting to the position of any great deity that is possible, I would say. He is the greatest deity we have and we should really worship him. Through him all deities are worshiped and are made happy and blissful.

So this is today's thing was that I was just thinking that now a days, in modern times how we have become shameless, how we have tried to trouble our chastity, for kind of a honour. If we have any honour you will have the chastity but you are dishonouring yourself and you think you have been very very smart and modern by becoming so sinful. All the sinful act that is going on in these modern times is absolutely wrong and it should be completely, we should abhor it. You should go no way near because that's all wrong and that's how Śhrī Gaṇeśha gets angry. Decency is very important in

understanding, what is our important basis, is our chastity. In India you know thirty two thousand women got themselves burnt for saving their chastity.

I come from the same family and you can imagine what courage they must be having, what faith they must be having, in their chastity that if we lose our chastity what's the use of our life.

So they cared for their chastity, have done so much sacrifice to show that chastity is the most important thing, we all should have. It's not only for women but also for men, very much more for men. Śhrī Gaṇeśha is very important thing because men can develop so many diseases if they do not respect Śhrī Gaṇeśha.

Our health would be the best if we look after Śhrī Gaṇeśha because he is all the time repairing our body. He is all the time looking after, protecting us and our Śhrī Gaṇeśha is in the Mūlādhāra. He is the one who is looking after our Kuṇḍalinī, he is protecting our Kuṇḍalinī. If any thing happens to us the Kuṇḍalinī comes up but the one who supports her and, keeps her up, awakened and standing is Śhrī Gaṇeśha. He works it out. He is the one who is the protector of our Kuṇḍalinī which is also a basis of your Self-realisation.

So how much important is Śhrī Gaṇeśha you should know and you should find out about yourself, introspect that are we really dedicated to Śhrī Gaṇeśha? If we are; what are we doing about it? Then you will develop a real hatred for all these dirty things. You will not like them, will not like such people. That is how a Sahaja Yogi should work it out. The children are the best as we know. Children are so sweet and so kind, they are so loving, so

beautiful. In the same way we should know Śhrī Gaṇeśha is there. He is the one who is really innocent but extremely, protective of you, very much protective, with his innocence.

So we should also try to cherish our innocence and not to feel hurt because sometime such people are cheated, dominated, every thing happens, doesn't matter. They will all suffer who will dominate innocent people. As the whole world, you see, there is a big uproar about it, people are talking about it that there should not be domination of the innocent simple people. It has happened but it all has to be changed, has to be brought to some last end otherwise people can not exist, like everywhere they went and oppressed so many people. In America, I was surprised to see that there were so many Red Indians, who are called as Indian Americans. They were all oppressed so much that they had to run away to different places and then I went to this place Canajoharie. I found the vibrations were so good. That means they were very innocent, simple people and Americans that time, who went there, tried to completely finish them.

So they went and hid in places like Canajoharie but the Canajoharie has such tremendous vibrations that I said look at this, so many years have passed, still the people who live there or worked about and were absolutely enjoying this place were Red Indians, the ones who were Indians, we call them American Indians. But they are so simple and innocent and they were so, I think, spiritual people because they used to worship the Mother. All the time they worship the Mother. Even I have seen in other

countries it has happened but I was happy to see that in Australia they are very secular. They have many Maoris and all those people and they encourage all of them and it's so surprising that they have so much talent and they are bringing them to this state to show that they are equal in their rights, political rights, in Australia. It's a very good venture.

Now this Gaṇeśha has appeared in Australia is as Uluru, is a very big mountain which looks like Śhrī Gaṇeśha. It has also a very big trunk, going down. Vibrations itself will prove that it is Śhrī Gaṇeśha, from the Mother Earth. He has appeared in many places, Śhrī Gaṇeśha not only there. But there I felt really the source, source of vibrations. That's what it is. And in Australia I thank him that because of him only Sahaja Yoga has worked so well and so easily and Government also has never troubled us or there has been no problem with them. I don't know what's this helping them but perhaps it is Śhrī Gaṇeśha as Uluru which is protecting Sahaja Yoga there and is growing so much. In the same way every where, wherever you may be Śhrī Gaṇeśha should be worshipped and you will be helped out and out miraculously.

You will be helped, miraculously but first do something about our chastity which is Śhrī Gaṇeśha.

May God bless you.

Contents: 1999-09-26 **Marriages, Cabella Ligure, Italy**

..... [Some people think that they need to work out their marriage. There is no need, as all the blessings are there.

It will work out spontaneously. We just need to see the good points of each other, that's all.].....

Children that will be born to you will help Me in My work very much.

Contents: 1999-09-26 **Evening Program, after Marriages, Cabella Ligure, Italy**

[The Russian collective presents to Shri Mataji the Russian traditional symbols of unity, to celebrate ten years of Sahaja Yoga in Russia. Shri Mataji takes the basket with the symbolic gifts and blesses them and then She says that the leaders of all the countries must take one.] All the countries will be united now.

Contents: 1999-10-17 **Navarātri Pūjā (8th Day), The Powers of Śhrī Mahākālī, Cabella Ligure, Italy**

Tonight we have gathered here to do the Pūjā to the Devī, that is Mahākālī we can call Her, or Durgā.

So many types of forms She has taken, to kill the negative forces that are trying to trouble or to obstruct, or even to grow the people who were gentle and good.

Her forms are of different types, that we know about, that She destroyed so many Rākshasas, She destroyed so many evildoers. Also we do not know that, in the World Wars that we had, She was there to protect the right type of people. And that's how they all survived the ill-blood plan, ill-gotten plan of very cruel and evil people.

The evil people have a capacity to hate and to express their hate in every way that is possible. They are really born evil and there are also who `become' evil. When they are born evil, you can make them out: that their

whole style is so aggressive and so vindictive about things. But hatred has no limit, no limits at all. Because, if they hate, if they hate someone, then, just to justify that hatred, they'll say all kinds of things. Just to justify. But sometimes they don't even want to justify. They just feel that they `hate' and it's a fundamental right they have got to hate.

But these forces join together sometimes to form a joint personality of evil, which tries to torture the human beings and trouble them. They might take any name. They might call them by anything, but they are absolutely hundred per cent evil and for such persons there's no pity or compassion from the God Almighty. These are to be destroyed. And that is the job of the Goddess, to destroy them, who is a Mother, full of compassion and love.

It's a very contradictory work the Goddess has to do, to kill these people, because, in the larger interest, it is important that all such evil people should be destroyed, completely. But they do not. They... like they go to jail for some time. Like that, they go to hell for some time, suffer and, again, they come back much more strong and then again try to trouble good saintly people. It's a common style they are all over the world.

They can come in the form of a very good man, of a very gentle man or of a man `who knows a lot about God' or they can also say that they can give you Realisation. All kinds of lies they are capable of, because they have that power, evil power of doing evil.

So they take to all kinds of falsehood and they proclaim that: `We are this and we are that' and `We can give you

this or that.' Actually, they have come on this Earth to ruin people. We've had many of these false people and many stupid people followed them. They never talked against each other. Christ has said that: “The devil won't talk against its own house." As if they are in `one' house. And in `one' house they live and they cannot talk, they cannot talk of something that may disturb their collectivity or their fraternity. The fraternity is so great that, wherever they are, they `know' that they are together. Just imagine: all the evil people should join together and behave in this manner is very surprising. That way, they are very collective.

Supposing one has taken a particular part of the land, then he dominates there. Another takes up in another way. Third one takes. There's no competition as such. Ultimate effort is, somehow or other, to destroy all the creation of God, all the good people of the world, who will ultimately get their Selfrealisation and who will have the Knowledge about Reality.

This kind of atmosphere is the worst during Kali Yuga and there are so many stupid, stupid people, who may be simple, who may be good-natured, but they get drawn by the evil doing of these people, while the good people also sometimes follow suite. They also try to follow them. It's very surprising. Why should good people not understand what is good and what is bad? But, that discrimination, many good people also lack and that's why they take to wrong things. And then they go on justifying all the time: whatever they are doing is the right thing, is the best thing, they have the proof of it.

Now, as you know, there has been many of them in Kali Yuga and so many of them have now disappeared from this Earth and now they cannot trouble us. But there are still some more, who are exposed. People have exposed them so much that nobody can expose anybody without any proof. But they have such courage and they are so full of confidence that they can do what they like and anybody tries to expose them, they will definitely ruin that person.

A few things they are doing... First of all, they put wrong ideas into your head. They say: “We are very great people, we are this, we are that. God has sent us." All sorts of things they will talk. But there is no proof about it. And human beings never ask for the proof, as to: “How do you say? What is the proof?" So the solution is the Sahaja Yoga. In Sahaja Yoga, you have the experience. You have the proof.

Then you grow into it. Immediately you cannot be a great Sahaja Yogi, that's a fact. You have to mature.

It takes some time for some people. It takes some more time for other people. It doesn't matter. But you do mature.

In the meanwhile, if you try to go to these wrong people, then there is no possibility, there's no way of again bringing you up. Especially those people who rise high in Sahaja Yoga, I think. If they fall, they fall so low. Then even an ordinary Sahaja Yogi could say: `Mother, look at him! Where has he gone?' So, with all these things happening, what is our job is to worship Mahākālī within us. Because, what does She do? Perhaps we are not very aware of.

First and foremost thing She does is to protect us. Wherever you may be, whatever you may be doing, in whatever peril you may be, howsoever dangerously you may be placed in life, She protects you. First thing, She protects you.

All the people who write to Me, how they were protected, how they were cured, how they were helped.

It's this thing: that they should know that all this has happened because of Mahākālī power within you.

`She exists within you.' When you are worshipping Mahākālī, you are worshipping the Mahākālī `within you'.

With due respect, you must know that this Mahākālī is a very sensitive personality. She is very sensitive.

If you try to do any wrong to anyone, She'll guide you. She'll tell you by many ways that: `This is wrong what you are doing. Why are you doing wrong to some person?' But if you do not repent and come back onto the normal position, She gives you up. Once Mahākālī gives you up, you are now exposed and become prone to all kinds of evil things. I would say...

[A baby starts crying.] What's the matter with the baby? So, when you worship Her, what do you want? You want Her to protect you. In your discrimination, in your mistake, you might do something wrong. May do something that is not good for you, could be very dangerous for you. But She is the person who guides how to avoid all the dangers. Now, She protects your life, She protects your body, She protects all organs of your body, She is the One who gives you all the security of life.

In Her realm, you feel completely secure. You are never afraid of anything. Because you have left Her realm, you have come out of it, that is why, that is the reason you are afraid. But if you are under Her beautiful guidance and Her blessings, you will never feel afraid to do anything. You will never do anything wrong also. As soon as you'll try to do wrong, She will hold your hand. She is really the guiding person.

She is the One who actually gives us our existence. Without Her, we cannot exist, because She is the One who is the Power of Śhrī Shiva.

She gives us so many things. For example, She gives us the relaxation, the sleep. She gives you the Truth. She tells you what is the Truth and what is not.

Sometimes people so much in their ego always try to believe that: `What I think is the truth.' Then She is the One who points it out by creating a `Māyā', a kind of a confusion, that you start thinking: `What is this?' So She is called also the One who gives us `Bhranti', means illusions. She puts you to illusions also. She tells you, puts you to, illusions and She then ultimately takes you out of the illusions.

She is the One who relaxes you, because She takes over all your responsibilities. She takes over all your problems. She is the One who solves all the problems. It is we who forget to leave all the problems to Her. If you just leave problems to Her, all your problems are solved. Not only that, but you really feel blessed. It's not only physical, also it is mental, that She makes your mind absolutely free of worries.

`She' doesn't worry and She doesn't want `you' to worry. If you worry, then She tries to show that, by your worry, you are denying Her. You are not accepting Her. Worrying is something very common and people take great pride in saying: `Oh, I was worried.' How can you be worried when your Mother is `sākṣhāt Mahākālī'? She can kill all the demons. She can finish all of them. She knows how to manage things. And when you are like a child before Her, how can you worry about anything? So your worries are finished. She worries about you, you shouldn't worry about yourself. That's the point of it.

Her security is so great, She is so secure Herself, that She gives you all the security that you need. You can hold on to Her feet. You can hold on to Her image or to anything. You can even pray to Her. Many people are being cured only by praying to Her. Because She cures you. She can cure your diseases, which are very complicated diseases, She can cure.

Now what She likes? Mahākālī likes the light. She is worshipped in the night, because then we can put on the light. She likes enlightened persons. Also She likes the light. She likes the Sun. She likes something that will be completely enlightened and brightened.

You must have heard about people who are called... I don't know what... but especially in the West they use them. They have big teeth and they...

Somebody from the audience shouts: Vampires!

Shri Mataji: Ha! And they are the people, they, just imagine, they cannot exist before the Sun.

As soon as there is a sunrise, they just want to go off and sleep. Yes, they cannot see the Sun, because, the light, they can't bear.

Now, what has happened here, that Mahā... Mahākālī has departed from them. And when Mahākālī has departed, then they are afraid. And such people are attacked by these people who know they are afraid.

The Sun itself is very important to work out this Mahākālī thing. But, as it is, in the West especially, we are very hard-working and very much sun-oriented and we worship the Sun. All this we do: worship the Sun and also go right-sided very much. Then it is She who gives us the balance. She is the One who gives us the balance, by relaxing us completely and protecting us.

Sometimes we are competitive and we are really worried and we want to do something which we cannot do. Then we get upset and we don't know what to do. Then it is She who brings sleep to us.

So, when we sleep, She looks after us, She soothes us and She takes away our problems.

So many things She is doing.

`But what are we doing for Her?' That we should see.

Main thing is that we are ourselves worshipping Her. She likes it that Her children should worship Her, that, on that level, She can be One with them. She can give them Her compassion, love and protection from all the evil.

But, it has to be understood, those who are not yet settled, those who are not yet belonging to that land of security of Mahākālī, can be attacked. And they... once

they leave that area, they can be very badly injured, killed, whatever way can happen.

So, we are living, in this Kali Yuga, in very dangerous times. Whence anything can happen.

So we have to be very careful. We have to watch our mind, to see how it works. What does it teach you? What does it tell you? Try to understand: what is the plan of this evil person, that you are playing into his hands? How can you play into his hands and how can you do whatever wrong he wants you to do? Secondly, against Her is the ego. The biggest problem is the ego today. Ego will show: “No, no, I can do this." Ego says: “I will work it out." Ego says: “It will be done." But the human beings, see, yield to ego. It's of a great satisfaction to them that their ego is so strong and they don't want to listen to the Mahākālī forces.

[Baby Anant shouts out. Shri Mataji laughs and tells Her granddaughter Sonalika in Hindi:] Take the boy outside.

He wants Me, you see. Children are like that. They can't leave you for even... You have to be like children. Really, that's the very best way, is to be innocent like children.

She loves innocent people. She is Innocence Herself. She loves innocent people and She looks after you much more because you are innocent. You are not cunning. You are not very much... trying to play your ego on others. If you are innocent, She'll help you. She definitely will help you. But this ego has to be brought under control, because he is the worst enemy She has. She doesn't like your ego. She wants you to be egoless, to be innocent.

As you know that it is, first She came and She created Śhrī Gaṇeśha. That's why we worship Śhrī Gaṇeśha. We have to be innocent. Means: we are not planning to do something bad, or good, or anything, but we are without any intentions. We are just... It's a timeless activity. You just don't bother about what you are going to do, what you are not going to do, what you should do. Nothing of the kind! You are just existing in your complete innocence and enjoying yourself and making others enjoy. If there's one child in the house, he can make hundred people dance. It's like that. Because these children have the power of innocence and that is what She respects.

We sometimes feel that: `How people are cheats.' How they cheat us! How they make all kinds of, I should say, aggressiveness! Sometimes, how they try to also tell lies! All kinds of things they will do and they expect so much from you also. But all this is happening... is happening. You shouldn't bother about these things.

You should keep to your innocence and, you'll be surprised, you'll be completely protected. How? Because Mahākālī will stand around you. She will look after you, if you are innocent. Innocent person doesn't get angry. What is there to get angry? Innocence has its own, I should say, strength, power.

It's extremely powerful. Even a cruel man, if he sees a child, he becomes a little bit aware of it: `There's a child.' The whole world is aware that children should not be any way tortured or troubled. Why? Because children are so innocent.

So the quality of innocence is going to really help you very much, because She appreciates your quality of innocence.

Then another thing She loves in you is your compassion. Compassion for each other. Love for each other. Also caring for others. That is something She loves. If you are a Sahaja Yogi, if you are a realised Soul, She is always with you. But She says: “What are you doing with your compassion? How many people you are giving Realisation? How many people you are curing? How many people you are helping?" She is quite aware of whatever you are doing.

I should say, it's such a tremendous power of Mahākālī, that She knows everything about you. Everything! She knows your mind. She knows your heart. She knows about your health. `Everything' She knows. Actually, She is the Mother, in every way, who cares for the little child. In that way, She knows that this child doesn't do anything. He's very innocent.

So, like, when you are very small, your mother looks after you. In the same way, this Mahākālī looks after you. Then the Mahāsaraswatī power comes in and She educates you. She gives you other ideas of knowledge... this, that. But, looking after the child in you, looking after your innocence and your compassion, is all done by this Mahākālī power.

So, She is extremely sensitive about Her children. Nobody dare touch Her children! For Her, everybody is like a child. Those who are realised Souls especially, She thinks are children and in no way they should be hurt.

Nothing should happen to them. She is always following them.

One can say: “If She is a `person', how does She follow them?" Because She is `omnipresent'. She is present everywhere. Everywhere in your life She is there. Especially with Sahaja Yogis, She follows them up and down. Everywhere, whatever you are doing. You are in an accident, She is there to save you.

She is like an angel behind you and nothing can happen to you, if you really worship Her from your full heart. Not for any gain, not for any achievement, but for Her blessings. Her blessings are very great and they really have enriched human beings. They have enriched this Earth. They have enriched everything, because of the blessings of Mahākālī.

Of course, then, there comes the Mahālakṣhmī. Her thing is that, in Mahālakṣhmī principle, you become `sort of detached'. You start finding that: `What is this world after all?' and a kind of a feeling of detachment comes into you and you start thinking that there must be something better, there must be truth beyond.

Especially people who have been tortured by bad people always think like that. That: `There must be someone who will raise us from this.' Here comes the Mahālakṣhmī principle in you, which is the principle of the Goddess, of `Ascent'. She puts the ideas in your head that: `What is next? What do we have to do? After all, is this the end of our life? What is the purpose of our life? Why have we come on this Earth? What is so special that we should live on this Earth?' All such fundamental questions start rising and then he just takes to the seeking.

In that also, you have to understand the Mahālakṣhmī principle is very, very, very different from what people understand. They think, if they are seeking, it should be intelligible, it should be `through their minds' or could be rational... all this... or scientific. That's how they move, seeking the truth. It's not possible! Mahālakṣhmī's principle is like this: that you should have earnest desire to know the Truth and Truth and Truth and nothing else. When you think like that, then you will not take to other things.

So many people took to drugs, thinking that, by doing that, they will achieve their Self-realisation. It's a wrong idea. How can you get away from your awareness? Can achieve that? Awareness is the most important thing. If you can go into the realm of awareness, then you have to understand that the basic awareness is not to be lost.

If your basic awareness is lost, through drinking or through drugs or all these things that people do...

They think that they are seeking, that's why they are doing.

So sometimes they take excuse of `seeking' to do wrong things. It's like a revenge on your Self, I think, that you want to revenge yourself by thinking that you are now `seeking'. It's not the real seeking. In a real seeking, a person has to just meditate and should find out what is the right way. But, that too, not by reading some books or listening to some false Gurus.

Actually, Kuṇḍalinī awakening is the only way one can know the Reality. There's no other way out.

But nobody tells them that it is Kuṇḍalinī awakening. They'll tell you: “We'll go to this place, then to that place,

then more to that place. Then this has to be done..." And, ultimately, where do you come? Where you started! Just like that: moving from places to places. Moving from false to another false, to another false,... to falsehood. Ultimately so many seekers have been lost.

So many have been lost, because they thought that certain type of... is very precious, is very `precious', because you can pay lots of money to the Guru. I mean, you can `purchase' the Guru. And so: `All the rich people can become enlightened.' That means that.

But I don't think that the percentage of good people are only rich. The people who are good are good.

Whether they are rich or not is not the point. But such people try to gather round a person, because, I think, there's a subtle ego of their money, that: “We can afford to buy this, buy that." Once I was in America and there was one lady who came to see Me and she didn't know that I was... a spiritual person.

So she said: “Now there's a very good Guru who has come to America." I said: “Really? What does he do?" She said: “There's a sale on." I said: “Really?" “You can pay him half the amount: he can give you his blessings. Alright?" Then next week, she said: “Now the sale has come to one fourth. If you pay the one fourth amount, then he will give you the `full' knowledge." I said: “How can it be reciprocal? It's not proportionate!" I said: “You were giving half, he was giving you half and when you are giving one-fourth, he is giving you full." “That's the thing” she said, “he's very magnanimous, you see. That's the point." I said: “For all such people who think they can purchase Truth, they cannot achieve it." You cannot

purchase it. You cannot pay for your Kuṇḍalinī awakening. No! Nor you should take any payment for that. Self-realisation is absolutely the Divine Grace. And you cannot take money for that.

You cannot sell it. It's not so `cheap' to be sold. If you understand that, then the Mahālakṣhmī power works.

And Mahālakṣhmī power is really meant for people who are really genuine seekers, who are really seeking genuinely. It acts and works so well that they achieve a kind of a very, very spontaneous Realisation.

This spontaneous Realisation, you all have got it. You don't have to go to Himālayas. You don't have to do anything like that. All those things are over. You have done it. In your previous lives, you must have done it. Now you don't have to do anything. You can get it, you are getting it just sitting down here.

Wherever you are in the whole world, you can get it and it is spreading very fast.

Now, it's also the duty of Sahaja Yogis to spread Sahaja Yoga. Now, this one is to be understood: that Mahālakṣhmī and Mahākālī both go hand in hand. When, you see, Mahākālī blesses you and She is with you and you are in Her realm, the Mahālakṣhmī comes forward and She definitely helps you to achieve your Realisation and also to improve your problems, to help you. I mean, the financial side of it, you can call it, or in any way, other problems also She solves. The greatest problem She solves that your greatest desire, to achieve Self-realisation, is granted.

So, there is no competition between Them. All these three powers work together and, whatever is needed,

they work it out. But it is the Mahākālī who guides where what help has to go and that's why the power of Mahākālī is very much respected. As it is, She has killed so many devils and so many Rākshasas and there are still more, some of them are existing, but I am sure they will be all finished. There will be none of these horrible ones ever existing.

But still we have to be very careful and alert and try to find out what's wrong with these people. What are they doing and what they trying to propagate? You must mature in such a manner that you should know everything of all these evil doers. You must find out what these false people are doing. See, it's really easy, because you are enlightened. And with your enlightened attention, you can definitely find out what's wrong with what organization, with each evil man, evildoer.

It will be... the best way is to meditate. Not to be aggressive in any way. But just to meditate and ask Mahākālī: `Destroy! Destroy him, for he is destroying the world. You please destroy him!' That's Her job and She'd love to do it, but somebody has to tell Her and ask Her. It's very good, because there are so many, that unless and until you point it out, She may not be able to put Her attention to that, possibly.

So it's best is always ask Her to help you. On individual basis. On a national basis. Maybe on a collective basis or maybe on a global basis. That's what: She exists everywhere. She is globally available.

Anywhere: you may be having any colour, any race, any nation, anything, but She exists within you all the time.

And to worship Her and to awaken Her, is only `your' due, that `you' have to do. If She is awakened within you, you'll be a humble person. You will see what mistakes you have been committing and you'll feel bad about it. You will not feel `guilty', but you will feel `bad', that: `I will never do such a thing. I have done very great wrong.' And then you will try to correct it.

All this works out very well when you are pure in your heart. Your heart should be pure. If your heart is not pure, if you are doing Sahaja Yoga to have some competition with others or with some sort of material achievements, it will not work out. You have to do it in a way that is an innocent act, that you are worshipping your Mother like a little child worships and loves his mother. It's a very simple relationship, which all of us have felt: how we should love our Mother and how we should be under Her guidance and under Her protection. That is something very simple you have known in your childhood and that childhood has to come back in you if you really worship the Mother.

May God bless you!

Contents: 1999-11-07 **Diwali Pūjā (Diwali Day), You Have to be Very Meditative to Mature, Camping Apollon, Delphi, Greece**

It is very, very fortunate and auspicious that we are celebrating the Diwali in Greece, specially in Delphi.

It has a very ancient history and as you know Athena resided here.

She was the Primordial Mother. `Atha' in Sanskrit means `primordial'.

So this place has been described, has been described even in the Purānas as “Maṇipūr dweep." Maṇipūr is the Nābhī. Also in Sanskrit Maṇipūr means the Nābhī Chakra.

So it's described as the Maṇipūr dweep, is written “Maṇipūr e dweepe." Just imagine these Purānas, these ancient-time books, God knows how old they are, must be at least eight thousand or maybe more and they have described Greece as the Maṇipūr dweep, is the place of Nābhī and where resides the Ādi Shakti, that's the Athena.

So I mean, how it was known to them, maybe through torsion area, I would say; but it is written very clearly and same we find here is the place of Athena which is in the Nābhī.

Also Athena is the Primordial Mother, they say expressed Herself first in the sea on the Nābhī itself.

From there She did all Her work.

Now we can say that in Her movement, when She came down as existence She created Śhrī Gaṇeśha and then She went to the right side and created Mahāsaraswatī, the, we can say, the whole universe, all creation She created.

And then She came down, came down and settled as Kuṇḍalinī; but coming down She created Mahālakṣhmī Principle, which is for our ascent. This was Her movement, but it is said that She incarnated in the Nābhī, because maybe after doing all this She incarnated in the Nābhī and also we see that Gaṇeśha's Kuṇḍalinī is in the Nābhī.

She incarnated in the Nābhī, they say, because the first Pure Knowledge... pure desire of a person or animal or anybody is, is hunger. That is in the Nābhī. And this hunger She wanted to satisfy or to direct or to handle and that might be the reason She might have first come to the Nābhī. Now this Primordial Mother that we have as Athena also has in Her hand a Kuṇḍalinī, also She has one trident. All this is sign that when She was born She knew that She has to fight the evil forces in the Nābhī Chakra.

All this history is really shown very clearly in the Greek mythology, but later on this mythology took a very, very wrong path through human beings, as they know how to spoil everything.

So what they did is to make all the Gods and Goddesses look like human beings and so we have here many Gods which are in India, they are represented even in the Greek mythology. But the Indian Gods are kept very pure and really godly and saintly, but here it was brought down to the level of human beings. And so many Gods who were there were shown to be little different from Indian Gods, because they made it human. It's very surprising how it was deviated gradually from one to another. Even in India it's done but it doesn't stay, because we have Purānas.

So every time people try to ruin it and spoil it, it goes back to the normal state because we have Purānas.

But Purānas are not worshipped like Bible or like Koran or like any other such religious book, but they are just relating the history of the ancient times; and one has to

just see it that it is intelligible, this can be explained, people can know about it.

But the way they have described about Maṇipūr dweep was very much really great and even at the time of Alexander, Greece was a very prosperous, extremely beautiful state.

Because it is described by Chand Bardai, one of the poet who came with him here and he has described into all details what things are. And he has also described that there's a temple of the Primordial Mother, very clearly, of the Ādi Shakti and there is the Gaṇeśha is also sitting there. He has described it in all details. Also the steps going to the temple are three and a half, he says. Three are big ones and the last one is half way. And if you make, extend them to the whole world it can make a three and a half coils.

Also very clearly he said that there are swayambhū, swayambhū of Śhrī Gaṇeśha. And also about Oracle of Delphi they say that in the Nābhī Chakra the Puṇyas speak. All this is described in India much before, much, much before Alexander came to India and from that we can understand that there might have been much more rapport, maybe; maybe many people were going abroad or maybe coming here, or may be from the torsion area that all the Purānas were written down.

So it's absolutely an ancient place we are in, which is truthful in its description and everything, no doubt, but later on the deterioration came, took place.

Also here there is question of Kuṇḍalinī was there and the Chakras were painted also.

But when Christianity came they said, “It's all bogus, forget it” and they didn't want to see to the other side of it. And that is how it became just a kind of a history also, that was not so clean and clear. The faith in Athena subsided, faith in all the Puṇyas and Puṇyadesses also subsided and it started becoming this, actually we can say it was disappearing nicely.

This was the situation of this Greece. Now again we are back. In the Maṇipūr e Dweepe we are sitting down nicely and for Lakṣhmī Pūjā, which is in the Nābhī.

Lakṣhmī came out of water, no doubt, but Athena is the Mother of Lakṣhmī. She is the One who is all-pervading and She created Lakṣhmī and this Lakṣhmī is the One that ruled here and She was very much manifesting. And She created beautiful things here, because they were very rich people, Greeks were, very rich; and they were indulging into all kinds of things, specially in business, then in shipping.

Shipping is their one of the most important business and I came with My husband here because he was a shipping man. And I was surprised that at the airport we had the minister's wife, another minister's wife, Prime Minister's wife. I was surprised, normally they never go to receive any lady missus who comes.

“No, no” they said. “You see what happened that our husbands told us, `If you really want to see a lady who is absolutely, immaculately feminine and very auspicious and very serene, then it is Mrs. Srivastava.' " So they came to see Me, imagine them! The idea of serenity doesn't exist now for women in the world, but these ladies came to see Me that “who is this serene lady who

has come?" And they looked after Me very well and then afterwards there was an election coming also.

But I don't forget the way they told Me and very respectfully, they said, “How did You develop this serenity?" I said, “I didn't develop. It was just existing. I didn't do anything to look serene or in any way work it out. There is no beauty parlor for that but it is something innate in Me, what if you think it was serenity." She said, “No, no, all the men praised about You that `She is a person who is, even in these horrible days, is extremely serene.' " Now Diwali is very significant because today is the darkest day, darkest night and longest night and to end it up they put lights.

Now in the atmosphere it's all very dark, black, the sun is gone.

So they put on all these lights. In the same way it is Kali Yuga. Now, Kali Yuga you can consider as one day. It's very dark, horrible, it has lots of problems, it's made our lives miserable and we don't know how to move with life. At this moment what is necessary is to enlighten people. Kali Yuga [is] at its worst now. The kind of things people are doing even in the name of God is shocking.

But that is Kali Yuga, where we have lost all sense of direction. We don't know which way we are going. All kinds of wrong things we are doing and we think it's all right, after all what's wrong in it? Everything you tell them, “what's wrong?" You tell them, “Don't do it." They'll say, “What's wrong?" And that's how every human being has very, become very individualistic. In a way he's not, because they follow a fashion, they follow a style, I mean they are not, they are slavish, but they believe

they are very independent, they are free people, they can do whatever they like.

As a result of this freedom in this Kali Yuga or the idea of freedom, what has happened with them is that they have become extremely ugly. The kind of things they are doing in Kali Yuga is unbelievable.

Even when they are priests, they are in the churches, this thing, that thing, they become so horribly immoral that cannot believe how can that be in the name of God, under this roof of God? But it has started, that is Kali Yuga. And this Kali Yuga has to be finished.

So what do we do to remove the darkness of the night is to put lights. In the same way people should be enlightened. There should be light in the heart of people. Once they're enlightened, this darkness from which we are suffering because of our ignorance will be finished and we'll have the absolute knowledge.

So this is a new age that they are talking about is here right now, here, that it is going to work out in such a manner that it will be all enlightened personalities together and they'll know what is light is, what is real knowledge, Gñyāna.

So ours is a path of knowledge: knowledge that is love, knowledge that is compassion. This is what we have to understand, that we have come into another area, arena, where all the skirmishes and the troubles of Kali Yuga cannot enter.

It's raining outside, nothing inside, it's like that, that we are now not only free, but whatever we are doing is nothing but freedom; where we are not attached to

anything that can debase us, make us lose grip over truth.

When such a personality is brought in then what happens, that all these ideas of Kali Yuga will disappear.

But I must say, it's the Last Judgment at the same time. Those who accept the truth and reside in truth and grow in truth will remain, all other will be perished, is said already.

Like you see a garden in which there are some trees who are nourished well, who get lot of water and love and who give also so much to people they exist. The others are burnt down and finished. In the same way you have to first accept the love, take the love, nourish yourself with that love and then you give to others.

This is a simple way you can overcome the Kali Yuga's curses. Kali Yuga is so much full of darkness that we start hitting each other. For example you are all sitting here. Suddenly it becomes dark. You don't know how to move, whether you are hitting others or not, with whom are you sitting, nothing, in the same way.

With the darkness in the heart, darkness in the mind that you don't know where are you, what are you doing and what you should be doing, just like going amok you go on hitting each other. This is what is Kali Yuga and the one who recognizes it and gets out of it is the Sahaja Yogi. Otherwise you are just like other people if you are still indulging into the same periphery, in the same circles of imbalance. Now another thing with Kali Yuga is this, that even if you are hit or even if you are destroyed they just don't blame themselves. Is a another horrible

temperament one develops that you blame others, never yourself.

That it is your mistake that you hit yourself. It was you did wrong and that's what it is. This is the, what we call is the illusion, is the bhrama and this illusion has to go away. And for Kali Yuga it is said this is the era of illusions and this illusion, if you fall into it you are finished. But if you see the illusions then you try to seek the truth. That's why today the seeking is very strong, because they can feel it's an illusion. It's not the truth, they know. And once they know it is not the truth, what do they do? They want to know what is the truth, where is the truth and they try to find it. That's how also in this Kali Yuga the seeking has started.

The story about Kali Yuga is told in also another Purāna, of Damayanti Purāna where Damayanti, the wife of Nala, was separated from him because of the same illusions created by Kali.

So one day it happened that Nala got hold of this horrible Kali and he said, “Now I am going to strangle you and finish you off." So Kali said, “All right, you can do it, but first listen to my importance, my mahatmya, what importance I have, why I am there." So he waited. He said, “Now agree, if you listen to me I'll tell you.

When I will come and I will rule the world, means when there will be Kali Yuga, people will get into bhranti, means illusions. They will not know whether this is truth or not and they will then try to seek the truth. But not only the people, those who go to the jungles and those who renounce everything; but there will be another type, the same people who are doing this, who are doing this

kind of seeking will, in the Kali Yuga will take birth and will be normal householders and they'll get into these illusions of every kind. And at that time when they get into this illusion, then only they will start seeking, realizing that it is untruth and they will seek the truth at that time. At that time only they will get their Self-realisation." He told very clearly, I mean thousands of years back.

So Kali Yuga is the time where people can get their Self-realisation, they will know their Self, they will know the truth. This is said long time back and you can see now it's happening.

So this was the time meant for that, because if you are all right like in Satya Yuga and all that, so you don't seek; you just accept, you are obedient, you are good people, finished. But in Kali Yuga you really start seeking the absolute truth and that is why these lights depict that character or we can say that soul which are being enlightened.

So you are all enlightened souls. For Me that's the Diwali. If the people are enlightened that's the Diwali: that they remove all the darkness of Kali Yuga and you all enjoy the beauty and joy of Kali Yuga.

It's very, very symbolic I should say, that Diwali has already started. We have many lights and we have to get more lights, not because it is short of light; why are we taking more lights, why do you want? Because all must be saved.

Our effort is to save every one of them. Very difficult, it's very difficult.

But you can see now how like seeds realised Souls go and plant themselves in very far-fetched places and there they prosper, become very beautiful trees, fragrant and which are giving shade to others. That's why you see people from all sorts of places are being awakened and they become realised Souls and they awaken others. Is all the process it's so well built in, it looks like that and it's working out well. The only thing which is doubtful is, how many will come to Sahaja Yoga and how many we can salvage and save? Is the only problem and for that you should be prepared, that every one of you should decide that “I am going to save at least one soul every day, one person every day." Supposing we are some, we have some people who are getting drowned, say, in a river or in the sea. What do you do? You all rush together to save. You go all out to save his life. In the same way we have to understand we have to save the lives of all the people and for that we have to work very hard. Now in this rising from illusion to truth also we have certain problems which must be faced in a proper way.

One of the problems that arises out of this, as they say, is the hunger. Hunger could be for money, could be for food, could be for anything. Now if there is a hunger for money is going to settle [in] you permanently because it is never satiable, you can never satisfy it. But in the modern times people are just going mad, I tell you, real mad for money.

They do not care whether others have it or not, others have this convenience or not, but just like to show off, they want to show off, they're very rich, they're very good and do all kinds of things with all their ego.

They think, “Nothing wrong; what's wrong? What's wrong?" This is one of the biggest hurdles you have, is that your mind which is ego dictates and you try to do it without even verifying what is this, what is that.

So the mind is under bhranti, in illusion and then you have many ways to understand.

So I have said that in Sahaja Yoga if they want they should get their Realisation and also they can go about with their shoes anywhere they feel like, specially on the day they get Realisation. It has worked wonders, because that day you are in a stronger mood and you avoid all wrong things.

Now so many of you have grown up in Sahaja Yoga and are transformed completely.

So very happy to see that. I haven't worked like... I have not done much, I don't think; I have just enlightened in a way, that's very far-fetched, but I don't do anything. Without doing anything if you get enlightened and if you say, “You have done it” I can't believe it. How can that be? I didn't do anything, just you got your Realisation.

But now when I see, then I reflect and find how beautifully you people sing, how beautifully you have become sweet and how beautifully you have become friendly to each other, I am now convinced and I feel this won't take much time for you to establish Sahaja Yoga.

It is very high time that we should understand that we have to expose ourselves to Sahaja Yoga much more often than otherwise.

And you see the other problems are there also. Like they have some problems, they are saying, “Mother, there

should be some written laws." I said, “No. It is through your experience also you can know." For example, the other day I said that there's a Lakṣhmī Principle. Now let us see how the Lakṣhmī Principle goes out. Very simple, very easy if you want to know, it's very simple.

Because this Lakṣhmī is very volatile, chanchal. Once you give a hundred rupees to a servant, immediately he'll go to the pub and drink. The Lakṣhmī is dead; as soon as you give the Lakṣhmī, he tries to go and drink in a pub.

So you can imagine what is the situation is with this Lakṣhmī. She is very good but also She tempts you, She tempts you very much.

So you see, you have to watch: whatever money you have you should put in the bank or do whatever you like, but just don't spend the whole lot. Just don't do it. Secondly you must know also, if all the doors are closed and you get Lakṣhmī from one door She will stay, no doubt She will stay; if you are miserly She will stay, but She will rot because She has no outlet.

So if you open the other door, you will be amazed that not only this Lakṣhmī can go out but also can get much more air, much more freedom from outside, because you've opened the other door.

With one door you just experiment, nothing comes in it. You open one door, no air will come, nothing will come in. But you open the second door, then you will find that there's gushing of currents inside the room.

In the same way a person who wants to have money should first learn to spend whatever money he has. And in this Kali Yuga this is one of the blessings, because the

job of Kali Yuga is to create doubts, to create illusions, bhrama.

So it will go on creating. But if you stick on to the truth then it won't work out, it won't work out.

So it is important to understand that all the time we are under a testing ground.

It is a thing just to be witnessed. It's very interesting to see how this Lakṣhmī wants to run away from the house of a man who is only interested in cheating, interested in grabbing, in telling lies.

So this Lakṣhmī doesn't stay with him, She goes away.

All these things are happening around us. I am not saying this offhand, it's all there, horrible! You see it's to see, we have to clearly see the movement of your mind. Where is it going, where is it thinking? Lakṣhmī is the One, She makes you think about some things which you should not think. As I told you people will start drinking, they will to go to races, they will drink a lot, I mean they'll do everything.

Why? Because they have money, now they must spend somewhere. But they will put it into things which has no investment in the real good, in the real achievement. And that's how we have now people who are spending so much money, so much on wasteful things.

So wastefulness can never, never achieve the goal that is yours; and the goal that is yours is the fulfilment of your being, to become the Spirit. It's very, very subtle to understand.

You think you are doing nothing wrong; what's that?, after all while I am doing something wrong or something

serious, the body should react. But no. Nothing will react, neither your mind nor your body.

You see, all these years My experience has been very simple, that there are some Sahaja Yogis still involved in the Lakṣhmī Principle: like they want to cheat Me, they want to make money out of Sahaja Yoga. Then there are some people who want to do business among themselves. All of them have failed very badly, failed so badly that they are like bankrupts or they are in jail and all kinds of things.

So, never do business with a Sahaja Yogi. For Sahaja Yogi it is very important not to do any business with the Sahaja Yogis. If you understand this simple principle you will not do business with Sahaja Yoga.

Of course you can't do business with Me also.

So this is a very, very simple thing in which people start doing. For example they meet, two Sahaja Yogis: one from say, from Japan and another from say, America. And they start saying, “Oh, you are a Sahaja Yogi, I am also a Sahaja Yogi. Can you give me some, a false paper, or you can give me some report?" They go on asking you questions. “But why? We don't want. We don't want to do that." They are not interested [in you], they are interested in what you have.

And this is something one has to learn very cleverly and intelligently, when people start communicating to you about the business part.

In Sahaja Yoga there is no business among themselves, except they have business with Self-realisation.

If you understand this point, small, the money part of it which is quite illusive will disappear. It all works out beautifully if you are surrendered, but otherwise also it can be worked out, even if you are not surrendered; because you see the result and you are hurt, you are troubled and so you give it up.

So whatever happens, it's our watching system, I should say, one of the Chakras, here you can see clearly: by watching. Clearly you see how much you have gone into trouble, so you give it up. But before doing that we have a very good way of seeing through our vibrations. You just feel the vibrations and see for yourself: if the vibrations are good, well and good. If they are not all right then should know that there is something wrong. You can judge any human being you like, you can judge any pastor or if you want to see any one of these millionaires and all those things, but first you must find out: that one, is he a perfect Sahaja Yogi or not? This happens with the individuals. It can happen in the collective also. I have seen in the collective people are so much misled and one negative person immediately knows who is the other negative and then he gets hold of that negative and they start working together.

So you have to be extremely cautious that you have got your Realisation, you've got everything, you've got also lot of money in Sahaja Yoga. With all that you should know it's a very, very good sign for thieves to walk in.

So you should be very careful and don't get charmed by all these nonsensical things. That's what is the protection from your Mother, that She wants to protect you in this way. Our whole attitude towards life has to be that of a

witness, you see everything clearly. Gradually this seeing will become so very sharp, so clear-cut, so understanding that you will be amazed. Then you will be using something *[UNCLEAR* in the air], anything you are using. Then you don't have to think, only you have to know the vibrations: what are the vibrations are, what do the vibrations say, because they are there to guide you. Those who are not yet very good at vibrations should try to establish themselves. If you are not good at vibrations that means you will not judge people rightly, nor will they have knowledge properly.

So first you must get your, all your vibrations corrected and also Chakras corrected. After that you can see what are your associates, who are they? See actually, your mind now is so enlightened that you can straightforward see everything before you.

But if you don't use that enlightened mind you will be amazed, there are some forces of negativity and once these forces start... You see, actually I should say we are at a juncture now that these things won't happen any more. But when I started Sahaja Yoga it was very bad, very bad situation and we had half-baked, quarter-baked, one-sixteenth-baked people. And I just didn't know how to tell them, because if I tell them anything they would just run away. They would not come to Sahaja Yoga.

While in the other places like Gurus, what they do, they take money and, bas, that's all.

Now people think, now we have given money to the Guru, how can we leave? Maybe they go on giving money and sticking on.

But in Sahaja Yoga there's no money involved.

So they come, then they disappear. Very common; it's very, very common that they come for a short time to Sahaja Yoga.

But if they are really special people they just stick and start seeing everything from the right angle because they are enlightened, they have grown up, they are mature.

So this is how we have to come back to this horrible night of Kali Yuga through Diwali. This is what we have to do, to be humble and to find whether you are all right or not, whether you are going in the right direction or not.

It is you only who can decide. With vibrations you can immediately know that you are catching, or you will know you are right.

Whatever decision has to be taken, you have to use your hands fully. It's not talking that is going to help, it's not giving lectures that is going to help, no. It is through experimenting, through understanding, through the feelings or the deep, I should say the deep impact of everything that will communicate to you what sort of a people they are, what they are talking about, what you should do. This could be a little mental, but later on it becomes absolutely beyond the mental activity.

Now as it is, I said that Kali Yuga is over, is about to finish. But still there may be people who will try to go back to this kind of normalcy, so-called. But there is a way out for all this, is simple meditation.

With meditation you can achieve whatever is to be achieved and then you'll be surprised that we have been given very, very important thing to be done.

And the most important thing is to be watchful about yourself, that I hope you are not falling into the trap of Lakṣhmī. The same Lakṣhmī that decorates you can also disfigure you.

So we have to do everything to keep this beautiful Lakṣhmī, this decorated Lakṣhmī as our ideal and it works out.

Our aim is this, our ideal is this and we have to do this, so we can establish the new government, very beautiful government.

Our whole attitude should be such that we have to be alert, because you become meditative.

As soon as you start thinking about something you'll become meditative. Your thinking will go away.

You won't be able to think and then you can be lost? But no, when you are meditative then you cannot be lost. Why? Because then you have given your life in the hands of truth. You have given your hand into the hand of reality and that guides you, that protects you, that watches... that watches you, that helps you, you can never go wrong. Even if you are meditative don't you worry, nothing will happen to you.

But if you are never meditative, then it's impossible to save. It's impossible to save, it's impossible to mature; you have to be very meditative to mature. That's very important.

I would say that all the Sahaja Yogis here today are doing this Pūjā and then there will be also another Pūjā of enlightenment I have been called, or whatever it is; but

you have to be very, very careful not to renounce your meditative mood.

What you can do is to watch how far you have gone, how far you have solved your problems. As soon as you see that, immediately you become a complete realised Soul.

So the guideline is such that we should know that we are realised Souls. And what is so important? Why have we become realised Souls? Not only for our desires, for our pure desires but also for others. And in that understanding that we are not only for ourselves but for others, you become collectively conscious and you start helping others. You'll stand very well; otherwise you are lost and the others are also lost.

This way is the way we have to really go ahead, go ahead towards the truth and bring that truth for the other people, for other people and save them.

This is how you can express your love to them, all your caring.

It is a subject which is very difficult to handle, I think, because of, I should say that to talk about this subject is much easier than to assimilate this within ourselves.

So now when you are listening to Me, please try that you have to meditate afterwards. In meditation you will assimilate and the same power that you think is within you of discrimination, of giving vibrations, of doing all kinds of things out of Sahaja Yoga will be completely, continuously be acting. But if you do not meditate, if you are somewhere else, it won't work out. It won't work out.

So today is the day to celebrate and to be happy that we have so many Sahaja Yogis all over, there is hope for the

whole world and we can save all people who are lost in the wilderness. That's a fact, no doubt.

But after that celebration and everything we should sit back on the, we can call, on the asanam or anywhere and watch what is happening; and you will be amazed that in meditation you will be revealed with all the beauties you have achieved, all kinds of things that you have achieved. And all the worries and botheration of things disappear. This should happen to you all and this is what I request you all to have this special capacity to understand yourself.

My own hope is fulfilled. To see you sitting down here I feel overjoyed and same way you will also feel when you all will try to raise the Kuṇḍalinī of others, establish them in Sahaja Yoga, to be amazed what will happen to you.

It's so joyous to give Realisations to others. For that you don't have to do anything, you don't have to pay anything, nothing of the kind; this power you have which is awakened, that's all. I mean, what you have to do is to, wherever you go you have to just awaken the Kuṇḍalinī of the person, give Realisation.

Nothing needs to be done. And that's so joy-giving, you feel so happy about it.

So today I bless you all with this special power that you give Realisation to people and look after the Nābhī of the people and whatever it is. It is very, very important to understand how far you can go. We have to change the world, we have to save the world, it's your responsibility. You have got Realisation, not the others, so don't try to find faults with others. Think about you, that you have

Realisation and it is expected that you should spread Sahaja Yoga.

Thank you very much. May God bless you. Today, I'm getting so meditative that I don't know! May God bless you all.

***Contents: 1999-11-09*, Public Program, Caravel Hotel, Athens, Greece**

I bow to all the seekers of Truth.

First of all we have to know what is the truth we are seeking and how we are going to seek it and what is the proof that you have got the truth. Firstly, you must know that you cannot purchase the truth. It is, you cannot market it, because truth is love and love is compassion.

So now I am going to tell you about the truth, about how in Greece they knew about the truth. Yours is a very, very ancient country. And in our country also, in our old books, the ancient Purānas is mentioned about your country. They have described Athena very clearly and gradually this great country became absolutely ignorant of whatever they knew.

Now between you and Me I would like to tell you that there is a power within us in the triangular bone.

[Aside:] If you can move out then somebody can [see you].

OK. *[UNCLEAR]*. That is the bone which we call as sacrum. This name sacrum was given by Greeks in those days meaning sacred. That means they knew there is a sacred bone below the spinal cord. This is the triangular bone that existed and was having this power, which in India we call it Kuṇḍalinī.

So soon? All right.

Sometimes Greek language is very long and sometimes is very short. All right.

Now this bone has this power and if you see Athena on Her shield She has this power and also in Her hand She has this power She shows. This power was known to Dahar and they called Athena as the Primordial Mother. The word, `Atha', in Sanskrit means primordial. But this knowledge was lost later on.

Now, from your country went Alexander to India and he was Parthenian, Parthenian. He was Parthenian and he was following Parthenian religion by the *[UNCLEAR]*. But when he went to India he found that purity was the most important part in the Indian culture and he had married an Indian lady. Also he had brought a poet, very well known poet from India. He described the, your Persepolis and also described Athens, everything in his poetry. But when Alexander came here he wanted that this Catholic Church should be made into a purer Orthodox style. And I'm sure he must have written some book or he must have said that to maintain purity what we should do. All that God is the same what we follow in India.

And the Orthodox Church didn't believe in conversion. We also didn't believe in conversion. This is the connection which took place, the existence of the Orthodox Church. And they respect, respected, all the religions. Now, I don't know what are the changes but whatever they have been saying and doing is very met on Indian culture.

I think also they got this Sannyāsī or the renunciation from, from Buddhism. There's very little difference I find.

But then the Western culture came in and everything went upside down. Moreover, even in India we had the same problem. The Gods they had is the same as we have in India. But the Gods, they made them human beings, you see, with lots of weaknesses. But India, in India we don't think that way. Gods are Gods.

So this is the basis on which you are here. It's easier for Me to talk to you than to talk to English. Now this power existed in the triangular bone and it is called as Kuṇḍalinī. It is in three and a half coils. And when it rises it passes through six centers and pierces through the last center, which we call as Brahmarandhra. This is the actualisation of your baptism, actualisation. It is not just somebody can say, `Now, I bless you.' It's not like that. You have to have spiritual authority. And now it is happening everywhere.

Somehow it is spreading very fast and I think now we have about, they say so, seventy-two nations where we have Sahaja Yoga.

So when She rises She nourishes all the centers. She nourishes all the centers and integrates them.

When they are integrated you become a personality of integration. But by that your Spirit is enlightened.

And you become the Spirit.

So the truth is, we are not this body, this mind, these emotions, your thoughts, ambitions, but you are the pure Spirit. That you have to become. As soon as you become the Spirit, all these problems, human problems, drop out. Physically you get perfect health, mentally you get absolute balanced and emotionally you are absolutely

satisfied. You become a saint in the real sense of the word.

But what you feel is the, in your hands, you see, you feel the Cool Breeze of the Holy Ghost. There's another thing great that you believe in the Mother, Holy Mother. But in the Bible She is just described as woman. But on the cross Christ said, “Behold the Mother." But due to the human feeling and human understanding you have Madonna. Specially Orthodox Church respects Madonna very much. The only maybe difference is that in Indian philosophy you have to achieve your Self-realisation. That part should have been stressed. And you should get the actualisation, actualisation of your baptism. You have to be born again. But if you just, say, take a sort of a certificate, “I'm born again” you don't become it. It has to happen really that you are born again as a Self-realised personality.

Now the time has come for that and it is working out in so many countries. Why not in this? All this is very simple. We call it Sahaja, meaning spontaneous, like one candle, one candle, which is enlightened, can candle, can enlighten many candles. But by itself the candle cannot get enlightened. If you are enlightened then you can enlighten others. You can also then start feeling the others on your finger tips because your attention and your personality becomes collective. Who is the other? But this has to happen. This has to work out. Everyone is endowed with a Kuṇḍalinī and everyone can get Self-realisation. But Kuṇḍalinī is the pure desire and if you have the pure desire to become the Spirit you will get it. All desires are impure.

Today you want to have a car and you are not satisfied. Then you want to have a house; you are not satisfied. It goes on like this, you see. Is economics.

So there is no satisfaction. But after you get your Realisation then the satisfaction settles in, because you become thoughtlessly aware, because you become a witness. You just watch; you don't react.

For example, see there's a beautiful carpet here. As a normal human being I'll think, “Oh, my God, [this is a] nice carpet. Where will I find it? How much will I pay?" and if it is mine I'll be more worried that it should not get spoilt. I'll get insured or something. But if I am a Self-realised person then I just watch it and don't react. The beauty that the artist has put in it gives such joy.

So you become full of joy. Your attention becomes enlightened, attention. Wherever you pay attention it works out. All your problems are solved. Very surprisingly how they are solved so easily and you get rid of your worries, all your problems. Also other bad enemies we have, like anger, jealousy and all that, six of them, they all drop out. You start laughing at yourself and nothing but compassion and love flows from your heart. This is what exactly happens to you and when that happens you really enjoy yourself and you enjoy others.

You are so much filled with joy that you become enthralled with it. You become enthralled. I mean, we have now people from all over the world, also sitting here.

Some have come even from Australia. But they are so much one with each other as if a drop has become the sea, ocean. It has to happen. We talk of peace; we talk of

this and that. By talking is not going to work out. Only when we cross the limits of our human personality and become one with each other, automatically the peace comes. This is what one has to achieve. No arguments, no payments, nothing needed. Only this Kuṇḍalinī has to rise. It is the living process of your evolution. From this human awareness you have to rise to a collective awareness. I must say, this subject is very much deep and very expansive. I must have given thousands of lectures in My life time. But in short one has to know why are we here. What do we have to achieve? And once you know what you have achieved all your problems, all your questions [are finished].

So we have to have our Self-realisation. Everyone has said that you are to be born again but you cannot just certify yourself, “I'm born again." Because there are powers that are bestowed upon you by Kuṇḍalinī that you start feeling the All-pervading Power of Divine Love. It's not falsehood; it's truth. And that surprises you that how you have suddenly transformed yourself. We don't believe in conversion but in resurrection and the time has come for you to get it.

So it will take hardly ten minutes for you to get this. There's nothing that can be harmful in it.

All kinds of diseases have been cured, all kinds of mentally affected people are cured and also emotionally people are now so much detached. You don't have to wear these saffron clothes, nothing. It automatically happens inside and you lead a very, very normal life. Now I've got great grandchildren. Great grandchildren I

have got. And now I am seventy-seven and I'm travelling everywhere, going everywhere.

So you lead a normal life but inside you are peaceful and joyous and you give joy to others. That is the need of the day. Because this is the Last Judgement. Whether you take to falsehood or to truth, it's your choice. But if you take to truth then you are in the heaven of joy. And at every moment you'll feel you are blessed.

Unless and until you are connected to the Divine, how can you get the blessings? You can go on praying, doing everything; you are not connected. Supposing this instrument is not connected to the mains, it is useless. In the same way if you are not connected to the Divine you don't know anything.

So you have to decide, “Would you like to have your Self-realisation or not?" If you don't want to have, nobody can force you. You cannot pay for it, nothing of the kind.

So those who don't want should leave the hall. Then we'll have the session for ten minutes. Of course, in the beginning you'll do feel the Cool Breeze and everything, no doubt, but sometimes people take little time to mature. Also the bad habits of destruction all fall off. I've seen young people giving up drugs overnight, overnight. That's it.

So this is for our complete emancipation. Again I would say, those who don't want to have Self-realisation can leave and nothing can happen to you, nothing that is disturbing or in any way physically harming. Nothing can happen but only thing you'll get your Self-realisation. Now the first thing I have to request that you have to take out your shoes. It's nice. We are in the basements;

so we are very close to the Mother Earth. Because She is, She helps us a lot. I'm surprised, if you ask them to take out their shoes they don't like it. Worse was in England that half of them left when I asked them to take out the shoes. They are so much attached to their shoes, I think. All right.

So just be comfortable. Be very comfortable. Now put both your feet apart from each other. I know it will work out very fast because you are sincere seekers of truth. Now please put both your hands towards Me like this, little higher, little higher. And now you put your left hand on top of your head and bend your head and see if on your fontanelle bone area, which was a soft bone in your childhood, you get the vibrations or, you can call it, the Cool Breeze or could be the hot breeze coming out of your own head. Now, close your eyes or don't close your eyes, makes no difference. Put the left hand towards Me and put down your head and see for yourself if there is a cool or a hot breeze coming out of your head. Now, hot breeze is coming because you have to forgive everyone.

So please forgive everyone.

Some say, “Mother it is difficult to forgive." But whether you forgive or don't forgive, what do you do? But if you don't forgive then you play into wrong hands. Now, try to feel it now if it is cool or hot breeze coming out of your fontanelle bone area. Again you put the right hand towards Me and see if there is a cool or a hot breeze coming out of your fontanelle bone area which was a soft bone in your childhood.

[GAP] Again now you feel if there is a hot or cold breeze coming out of your fontanelle bone area with the left

hand on your head and right towards Me. Now put your left hand towards Me again and see with the right hand. Bend your head, please. Bend your head. And see if there is a cool or a hot breeze coming through your fontanelle bone area. If it is hot that means you have not forgiven.

Now, raise both your hands like this towards the sky and put your head upward like that. Now you have to ask one of these three questions, one question, three times. First question is, `Mother, is this the Cool Breeze of the Holy Ghost?' [Aside to the translator:] Louder, louder, louder, they are not *[UNCLEAR]* here.

Ask this question three times. Or you can ask, `Mother, is this the All-pervading Power of Divine Love?' Ask this question three times. Or you can ask, `Mother is this Rūh or Param-Chaitanya?' Ask this question three times, one of them. Now put down your hands and see for yourself in your hands if there is a Cool Breeze coming in or a hot breeze coming in. Now, those who have felt cool or hot breeze on their fingertips or on the palms or out of the fontanelle bone area please raise both your hands. Oh, My God. May God bless you. Thank you. All of you have got [it], practically all of you except for very, very few. Probably they have some troubles, physical, mental, emotional, or maybe they must have been to some false Gurus. Possible. But whatever they did it can be corrected. The song they sang when I came was written in the twelfth century in India, [compose] this song. And it was written by a poet and what he says that, “Mother, I will ask you for my Yoga” means this is the Yoga, is the union with the Divine.

And he says, “I'll cleanse myself. I'll do this, I'll do that, but you give me the Yoga, the union." And they have been singing for so many years in the villages of India. Of course, now it is working.

So may God bless you all. [Very nice].

Aside: Can you sing a small song now? A small one.

[Mahāmāyā song is sung.] Shri Mataji [after the song]: Enjoy yourself, enjoy. And *[UNCLEAR* go to their program] and grow and *[UNCLEAR* help us].

May God bless you all. May God bless you.

Contents: 1999-11-23 **Śhrī Guru Nanak Birthday (Hindi), House, Noida, Uttar Pradesh, India**

Today is the birthday of Śhrī Guru Nanaka. It is being celebrated throughout the world with so much of zeal that I have not seen in India. For the first time it has been advertised in so many papers and by different means.

Guru Nanaka always talked of Sahaja Yoga. Everything else, he said, is just showing off. About religion he said that observing fasts, going on pilgrimage, etc., are just meant to show off. Now you have to discover the power that is within you and establish it. Guru Nanaka kept on repeating the same thing again and again. He never talked of rituals: But when Guru Teg-Bahadur came, war with Mohammedan Rulers was being fought.

So he prescribed Kada [iron bangle], sword (kripan) to keep them in the state of preparedness. But Guru Nanaka always talked of the spirit. He explained it very clearly, but no one heeded what he wrote. They will just put a finger on the couplet and read it out. Could we understand him this way? If we go through his writings

properly and absorb it, then the whole Shabad-Jalam [confusion], in which most of the people are caught, will come to an end. See the condition of Sikhs! Without looking within and experiencing the innate energy, how could one follow Sikh religion? Only this is the teaching of Guru Nanaka, this is what is called `Sikh' [learning]. All the saints of that age had the discretion to know who is a saint and who is not. All the Gurus incorporated their poems and experiences in Guru Grantha and that is why Guru Grantha is revered so much. Only the renowned Gurus contributed to it. They were so spiritual that they did churning of all the religious scriptures and put the substance in Guru Grantha.

That is what we do in Sahaja Yoga. We do not follow any particular saint or incarnation; we respect all of them and strike a balance. But all this was lost in words. People did not go deeper in them. That is why Kabīra has written “even the scholars went on reading and reading like fools, without absorbing any thing." That is how a race of fools was created. Now there is no war being fought but they are so conditioned that they will wear Turbans, keep swords and combs etc. But they have no objection in consuming Alcohol. All the Gurus warned the disciples about the evil effects of alcohol. Any one talking of consciousness could never support wine. On the one side they will consume alcohol, on the other they wear turbans, keep swords and combs! Any way they wish to be part of that clan. This has affected their internal growth. They have taken to this kind of situation and as a result have become material beings.

On material level they look to everything.

To transform these people, should not be difficult because we [Sahaja Yogis] are going by what the Gurus preached. Gurus could not give realisation to people but we are giving realisation. They talked of achieving `Sahaja Samādhi', but did not tell how. Who will raise the Kuṇḍalinī? Guru Nanaka gave realisation to only two of his disciples. One Guru giving realisation to only two of his disciples! What could be the effect on the society? So people started worshipping him at external level.

Huge Gurudwaras were built. But there is no use. There are very few evolved beings, the remaining is just a race of Sardars. How could truth be told to them? But now Sikhs have started coming to Sahaja Yoga. I have seen many of them with turbans on. May be some of them are coming without turbans. One is Namdhari Sikh. There are many Namdhari Sikhs in Bangkok. As many as fifty-sixty of them come to the Program. They wear white turbans. I do not know what is their speciality, but they follow what Guru Nanak has said. That is how diversions are created and people start fighting amongst themselves. Guru Nanaka said that I am prophet of Mohammedans and Guru of Hindus. Until one is realised one cannot understand this. But it was necessary to prepare us for this day. Now it is our duty to work out what they said. Things, however, went in opposite direction and many seekers were lost, no-one knows where! I was talking about Gñyān Deva. He belongs to Nath cult. He wrote about Kuṇḍalinī but his disciples call themselves varkaris They take two heavy cymbals in their hands, wear jute clothes and go to Pandhari Nath, Pandharpur. It takes them one month to reach there. They travel on foot and

thus consider themselves to be very sacrificing. All the way they chew tobacco. These Varkari people have created this cult. They take procession of Gñyān Deva on a palanquin. Gñyān Deva never afforded shoes when he was alive, but people place his slipper, in the palanquin and take the procession from one village to another.

Wherever they reach the villagers offer them food and refreshment. It is a new method of beggary. At the birth place of Gñyān Deva and places like Pune and Niwase women grow Tulsi in heavy earthen pots, lift it on their heads and walk in procession to Anandi. This I have seen Myself. People have made lot of money in the name of Gyna Deva. But I do not know what to do to stop it. All his purpose has forfeited. One fellow gives big big lecture on Gñyān Deva, speaks whatever he feels like and there are people who listen to him with blind faith! Same is the case with Guru Nanaka. No one knows what he actually said. People have made Chandigarh, Guru Nanaka talked of Chandi. He talked of My incarnation on the earth. He explained every thing.

But no one cares for it. Most of the prophets and Gurus have been treated like that. Of course you people have experienced the truth.

So you cannot accept the falsehood. Falsehood gets finished in Sahaja Yoga.

So many people have got their Self-realisation in the world. No one could spread falsehood now. Whatever I have told in Sahaja Yoga is taped and recorded. No one could change it. People could listen to tapes, but they go on reading books without understanding. This is the reason I told them to have more tapes and get the books

printed. Listening to the tapes will definitely have impact on their minds. People take book reading as a means of entertainment. What is the use of it? But now Sahaja Yogis have reached a level from where they cannot go astray. They will not have to adopt wrong things. That is what we have to learn from Guru Nanaka. Guru Nanaka said, “Know thyself." But what people are doing! However, in Sahaja Yoga such things will not happen since I have convinced all of them. They cannot change now. No harm could be done now; what has happened has happened. Reading scriptures and Church Book will have no benefficial effect. To awaken one's energy is the lesson that we have to take from Guru Nanaka. We, realised beings understand Sahaja Yoga so deeply that now there is no need to draw any other meaning of it. Still there are people suggesting rituals. It is all useless. I have never said so, yet people are doing what I have never said.

So now when they listen to tapes of My lectures and understand that Mother has not said it, why should we do that? But because of old Saṁskāra [conditioning] we keep on observing certain rituals.

So long as we do not get rid of our conditionings, we shall not understand real Sahaja Yoga. I have made you very special people. You know the real meaning of religion. You know every thing, you know about yourself and about others. You could give realisation to people.

So now you have become perfect.

So what is there to go astray now? You cannot fall.

So today I thought of the pains of Guru Nanaka. How much he tolerated! His wife was not cooperative at all.

What people have made of his achievements? These people are misusing Lord Christ, Mohammad Sahib and, above all, Guru Nanaka because he was the last incarnation. Shirdi Sāi Nāth incarnated after him. Sāi Nāth was against all the rituals and conditioning because these are misleading. After awakening, things change of course. Realised people become knowledgeable. Without realisation it is not possible.

So Sāi Nāth did not organize. We have not organized too. We have no organization. People automatically get organized after awakening, the way different organs of the body are organized.

So without any organization everything is going on immaculately in Sahaja Yoga. I bless you all. You have to keep in mind that we have not to pervert what we have achieved. It is most sacrilegious. We don't have to pervert it, perversion should not be allowed.

May God bless you.

Contents: **1999-12-2x Conversation with Linda Williams, MTDC, Ganapatipule, India**

[Shri Mataji called to see Linda Williams at Her bungalow at MTDC, Ganapatipule. At one moment she was alone with Shri Mataji.] Linda Williams: Mother may I ask you a question?

Shri Mataji: Yes.

Linda Williams: [Asks if we could make a book of the personal memories of Her, of the human side of Her incarnation.]

Shri Mataji: Yes, it should be done, it is part of the history.

Contents: 1999-12-25 **Christmas Pūjā, Ganapatipule, India**

Today we are going to celebrate the birth of Jesus Christ. He came on this earth in a very special way, that He was born to a Virgin. And we can understand as you know as Śhrī Gaṇeśha was also born in the same way and as Jesus is a incarnation of Śhrī Gaṇeśha He had all His powers when He was born, He did not have to bring any outward weapons to show that what powers He had. But He had all the powers with Him, but still He tried to show tolerance and understanding, because at that time the people with whom He had to deal were absolutely ignorant of spirituality.

They were actually Jews and they were instructed by Moses, Abraham, all these people. But they had lost their moorings and they didn't know what to seek, how to seek and they were not seekers. They are quite satisfied with all the Jewish ritualism they had as also in other religions we do the same. There was no seeking at all for anything great. And so He had a very difficult life, extremely difficult life. When He was born there was a sign, of a star which three men saw and they followed it and reached that place where they found that He was born in a manger, the very simple, simplest possible place to be born. Was born in all great difficulties but it was shown clearly through a star that He was something great.

The other day somebody was asking Me how did You find Ganapatipule. Actually I didn't know and in Maharashtra this is not a very well-known place. They go to Ashtavinayakas but not to this Mahāgaṇapati.

They had no idea. But I was coming back from Ratnagiri and I saw really a very big star on top of this temple. But nobody could see it, that's the problem is. At that time no Sahaja Yogis could see it.

So I told them, let us follow this star. It was a very big, big one, unusually big, not like a star, but quite a big, big star, very unusual. But they couldn't see it. Other people who were with Me they said that we can't see it. I said, doesn't matter.

So I told them to turn it, turn it from this Hadkamba they call it and let us go on this another road.

And we just followed it. They of course listened to Me and they did not argue. And we were travelling, travelling, we were quite late, but still I [said], “Doesn't matter, it's alright, let's go." By the time we reached Ganapatipule, it was the dawn, beautiful dawn, I can't forget that. And in that dawn we see such a beautiful place here where we are now. And I said, this is the place where we have to be, where we have to get all the Sahaja Yogis to. Of course you know that Rabindranath Tagore has already described about this place that people will come here from all over the world and at the shore of Bharat this will be done. All these are predicted, have been done already, but how miraculously I discovered this place is very surprising as those three great men discovered Christ.

And the place was really blessed and was very beautifully vibrated. I stayed here for two days and I decided that this is the place we have to take. Ultimately we got this land and we got all these things here but people troubled us a lot. Such negative people they troubled us. Like

Christ also was troubled and tortured, very much tortured by people.

So at a very young age His parents took him away and they say that they were in Kashmir. And then He came back from Kashmir later on, is described in one of the books I've read about Christ being in Kashmir, where He met Shālivāhana, I would say our forefather. Is very well described and in Sanskrit it is written. I think the writer didn't know what he was writing. And the whole thing was the conversation between Christ and Shālivāhan and Christ told that “The country from where I come is spiritually dead. And the people are running after all filth and dirt. This is My country and I want to live here." But Shālivāhana told Him that, “You are such a great saint." He also told His name, as Issa. “But You should go back to Your own country. You go over back to Your own country and", the word he has used, “You teach them Nirmalā TatTwam, the principle of Nirmalā." Is clearly written in Sanskrit language. But He went there and the people were so negative, so negative, that they crucified Him just after three years. This is the sad story of His incarnation. But after that there were twelve disciples He had. And out of these twelve disciples the weakest was Peter. Very weak and he denied Christ thrice. And Christ had told him that, “A Satan will come and meet you." It was Paul who met him. And the whole thing changed into a Satanic anti-Christ force, as Catholic church.

This Catholic church when I read about it I am shocked, how can a religious movement be such a criminal thing. It is absolutely criminal, it is anti-Christ. It has been making all money, everything, deceiving people and

brought what, nothing but their own kingdom. They live like saints to show, but all kinds of filth is going on in that Vatican, I have read another book recently. But I can't imagine how can they call them Christians when Christ was innocence and purity. Such a shame in the name of God to do all these things. They also made artificial, we can say artificial notes and distributed them through their own bank, they have a banking system, they have all kinds of things, I lived there, I know how terrible they are. And this is what is the outcome of such a great soul that sent by God. They changed the Bible also, not only that, but they tortured the Gnostics, the people, the early Christians who have had a religious experience. All nonsense they are doing morning till evening and people are absolutely slavish about it.

They are talking of conversion: what conversion has brought good to them? In Italy there is Mafiā, there's all kinds of nonsensical things and the Catholics are all full of sins and they have to just go and confess.

When they are celebrating His millennium I was not at all very joyous about it, because this is another way to make money, to make money out of this festival. Actually Christ's Birthday was not celebrated for 347 years and they thought it's a good idea to celebrate His birthday so that we can make lots of money.

First of all they are all allowed to drink and be merry, all these systems started of immorality there. They also make a wine called Benedictine. They are making all kinds of things which are filthy and bad and they have amassed so much of money with them that no-one can challenge them and can ask them to get out of the lives

of people, but is the people who has seen it through and through and have given them up.

This is the beauty of Christ. He has saved really these people, they were seekers of truth and they have been able to take to Sahaj, to understand that there is truth in it and we should not anymore cling on to something that is untruth. And now we have so many here who have been harmed and who have been tortured by this Catholic Church.

They are quite frightened of Sahaja Yoga I must tell you, they know that we are standing on the truth.

They are very much frightened and they are trying their level best to harm us. But so far they have not done anything, they couldn't achieve anything despite everything. At the end they had one argument through the newspaper about Sahaja Yoga. They said, “We don't want to have one religion all over the world." I said, “Yes, because how will you fight then? You must have many religions to fight." Then they stopped. The newspaper they were arguing, they all stopped it. All these nonsensical ideas came and it became so much of an extreme that people saw through it `This is wrong,' and they really took to Sahaj. If there is no truth, why are they converting people all over the world? What have they achieved by conversion? And that is why one has to understand that all religions are equally the same. In its manifestation may be different, but in its essence they all say that you have to have your Self-realisation.

Whatever words, this way or that way, it has said you must seek the truth, in the Bible if you read, even, you'll

be amazed, in Koran though they have tried to camouflage lots of things, it has not been possible.

Now Muslims also have taken up another view, worse than even Christians. That they are saying that Mohammed Sahib was the last incarnation. If He was so, there were so many others afterwards they may not accept: we had Guru Nanaka, we had Gñyāneśhwara, we had Śhrī Shirdi Sāi Nāth. How these prophets came on this earth? How can you deny it? If you say we don't believe then you are stupid. Because if He was the last, how did these incarnations came here? So many things Christ has said. On the cross He said, “Behold the Mother." Behold, is a very good word, meaning that look forward, see the Mother. At the time of His death also He said this. And all these people are just trying to create violence, torture, all kinds of things which cannot be Divine.

So one has to understand that you cannot spread any religion with violence, with force, you cannot. Only with love and compassion.

You can spread Sahaja Yoga only through love and compassion. And that compassion is not a mental stuff that we think we are better than others so we should change them. No. It is more love and compassion.

That you feel that we can really resurrect people, not trying to change anything, but to resurrect, as they are, we will resurrect them. This is our work: to resurrect people and to give them the truth. There are many, many people all over the world and you have seen now, we are working in the 86 countries.

In a place like Benin we have got seven hundred Sahaja Yogis, seven thousand, sorry, Sahaja Yogis, who were Muslims. And I asked them how did you take to Sahaj. He said, “Obvious." I said, “Why?" I said, “First of all, why did you become Christians." He said, “No, we didn't. We just became Muslims." “But why?" “Because the French who were ruling there were extremely immoral people, very immoral.

And we thought, what's the use of following their religion, who drink all the time and do all kinds of filth so how can we be better off? So we took to Islam." But they are now in Sahaja Yoga, because whatever it is they have discrimination. They are seekers and they have discrimination. Imagine, they are all, we can call them as people from the black, black people. But they have such enlightened mind, I was amazed.

They have made poems on Me, they have made lots of things about Me and seven thousand of them have become and they said one day the whole country will become, Sahaja Yogis. [Applause.] In Turkey you know there is Islam, so-called. But there was their leader Ataturk Kemal Pasha, who was an enlightened soul and he talked to them that all this is nonsense, this purdah system, this, that, oppression of women all is nonsense. And he really made them much free. They are extremely creative people there and imagine, there are two thousand Sahaja Yogis in Turkey. When there was this earthquake, you'll be amazed to know not one Sahaja Yogi was killed nor anybody's house was destroyed. [Applause.] In our country also we have four, four states which were all converted into Catholicism. Now I have

talked to them and they said, “No, these people only told us how to dress up well, go to church, sing hymns and come back home." I was surprised: they are dressed better, no doubt, than other people, but how could they accept such a thing? Because they are aboriginal, they are people who are not yet open to light of the modern times or anything.

And then after that, after that, they were trying their hands on Orissa. In Orissa there were already thirty-five to forty persons who were Catholics. And I asked some Sahaja Yogis from Australia to go and do some work there of Sahaja Yoga. And they established nine centers there. Nine centers of Sahaja Yoga were established. But the best part of it, when there was a huge big destruction through a hurricane that came, all the Sahaja Yogis who have newly accepted Sahaja Yoga, are all safe. [Applause.] All their houses are safe.

So now what is going to come is the Last Judgment. In that all people who still are trying fundamentalism, who are fundamentalist, they'll be destroyed, I think so. Because the way they are destroyed in all these countries, I just don't understand what is happening and why these people are getting destroyed, their families destroyed, their houses destroyed. Is the Kalki I think is acting and working it out in all these places in such a severe manner. Those people who do black magic and all that they were also destroyed.

Is very surprising that in Orissa not one Sahaja Yogi was hurt. It is such a big protection of the Divine on Sahaja Yogis, which was to come, was told long time back it was going to come.

But people got lost in ritualism, in the priesthood and its all kinds of talks. By talking you cannot get a spiritual experience, by reading you cannot get any spiritual experience. Guru Nanaka has said it, Kabīra has said it, even Ādi Shañkarāchārya has said that this is Shabda Jalam, this is the web of words.

`Oh Mother, take me out of that.' All these people who knew the truth have said the same thing, they have repeated the same thing, if you read their lives you'll be surprised. Even the Sufis who were Muslims have written the same thing all over. It's surprising, how can Sufis living in Turkey or living in, even they were in Pakistan, now is Pakistan, that time it was India, they all have written the same thing, some great poets even from England have written the same thing, that truth is truth and truth is love. That's what Christ wanted to establish, but He was born in a very, very difficult situation. And the people who took over, as priests and Church and all that, made full advantage of that and have really oppressed all the people.

There's no oppression in Sahaja Yoga. It's your free will by which you come in. And you have to find the truth, truth about yourself, you should know yourself. All the time Christ has said, “Know Thyself." And they don't try that at all anywhere, Knowing Thyself, because they don't know themselves. This situation we have in every religion. They all came to fight it, to tell us what is the right path what to follow. What Christ did was a very remarkable thing, that He told the Jews that He is the Light, He is the Path. But He didn't say He was the destination, clearly, because He knew that somebody has

to come and He said the Holy Ghost will come and She'll have three things as you know: that She'll be a Comforter, She'll be a Counselor and She'll be a Redeemer. He didn't use She or He, but in Hebrew language it says `It'.

So people have misused Bible to such an extent that in England a king wanted to divorce his wife so he authorized the Bible. How can such an adharmic fellow authorize such a holy book like Bible? Because the power: with the power he want to control, want to control all that is reality. This is a blind power. But if you have a real power, then you know what to respect, what not to respect. Which way to go, which way not to go. Because you have a sight, you know a very bright understanding of the whole thing. Which road you have to follow, where you have to go and which is the right thing. Thank God through this Kali Yuga, because of all kinds of horrible things, as also among Hindus lots of funny, funny rituals they have, that people have seen through that this is not the end of it. You have to seek, you have to seek. But the only thing which is very important is that all of them have said that you have to seek, you have to find out your Self. Which is very clearly written in some of the Indian scriptures.

Some of them, I would say not all of them.

Some of them it is written that you must seek your Self, specially the saints who came on this earth in India, they have tried to say all the time that you must seek, you must find out the truth. Because they knew the truth and they wanted others to find the truth.

So in every religion there have been enlightened people. Among Buddhists also there has been a Viditama, Lao Tze and many others, who have talked about seeking, seeking the truth. Christ has said it very clearly, very, very clearly and at His birthday I feel very happy that so many of you have already found out the truth and that you know the path of love and compassion and humility. As it is we know where Christ resides within us and how to respect Christ and how to worship that. With this Āgñyā Chakra you can make out a person whether he is a seeker or he is a dominating arrogant Christian. You cannot do that, if you are a Christian you cannot be that. If you are that, then you are not a Christian.

Look at Christ, how humble He was. He could have finished them off, He had such powers, all of them; but He got Himself crucified. The reason was Āgñyā Chakra was to be broken. Was to be crossed. And so He accepted. As I told you He had all the powers of Śhrī Gaṇeśha, which are the most destructive powers.

All these powers come from Mother Earth and the Mother Earth can shake the whole world.

But He was the One who came as Mahāviṣhṇu, as described in the Devī Māhātmyam. What a person He was and what He did, all His work is beautifully described in Mahāviṣhṇu. Now, when they do not know, want to connect the Devī Māhātmyam with Christ's work, it's alright, they are lost. There's such a disintegration and there's no collectivity, nothing. And they call themselves as the disciples of Christ: you cannot. You must have love, compassion. And not for a purpose. They have missionaries who go and talk of compassion, love and

what they achieve is nothing but conversion, because it is democracy and they want to have more heads. It's so despising, the whole attitude towards Christ, is so criminal to have such an attitude towards Christ, who was the One who came to give salvation to the whole world, to unite the whole world and to make so many different, different efforts to spoil His name.

Now I would tell you this, that if Christ is born and He came on this earth, it's a very, very great occasion. He gave His life for us, He did everything. And how are we following Him is by forgiving. You have to forgive others, you forgive yourself and you forgive others. Is very important if you want to open this Āgñyā Chakra, where resides our Lord Jesus Christ.

If you cannot forgive others and you cannot forgive yourself, then this Āgñyā won't open. And the best part of it, all the Christian nations I have seen, where there are so-called Christians, they all have a very bad Āgñyā. If they are really following Christ, why should there be a catch on the Āgñyā Chakra? And they are extremely dominating, arrogant people. They cannot be the disciples of Christ. He was so humble, He was so much one with God Almighty, that He accepted His crucifixion. His birth itself is a very great miracle and His work is even greater. We have to win over all the Christians and tell them what is real Christianity, what is reality and what they should take to and how they should justify their following of Christ. It is very big organizational thing and it's a big, I mean, political thing, I mean, all kinds of things are going on. And all the bad things they have from, say Hindu religion, they carry on.

So what is the use of conversion also? So from His life we have to learn that He took a birth in such a situation that nobody would have dared to be born like that.

So much of darkness and ignorance, so much of cruelty, that He took His birth at that time is extremely remarkable. Such a brave, courageous personality.

Nowadays they make Christ look like a TB patient, I mean, just to beg, you know. Because they are beggars. All the time they are begging. And I was in Bombay [Mumbai] this time, some little, little girls and boys were singing songs and they came up and they said, “Give us some money." I said, “What are you doing?" “We are singing carols." “So you sing! Why do you need money for?" “You know, we need money, we have no food to eat." Imagine. Then why sing songs of Christ? All kinds of begging is done. Christ, did He beg for anything? Did He want to create beggars on this earth? He died, lived with self-respect. All His qualities are never studied and people take to something which is very mundane, sometimes absolutely degrading, degrading. He came to give us a very Dharmic, very... I shouldn't say religious because has different meaning, but I would say a very pious and beautiful life. He is the model, He is the model we have to follow. Not that to become beggars and go round and ask for alms. Even in the schools which are Christian schools they teach this to children, that you go and ask for money, ask for money; all over the world they are asking for money. And what do they do with their money God only knows. Money can never be so important, never so important, it is just that we use it, but it cannot dominate us.

He came in a very, very humble way, in a manger He was born, to show that money is not important.

Though in the Sanskrit literature it is written that a God, or God Almighty when He incarnates, He has aishwarya, means He has wealth, He must have wealth. It is meaning the spiritual wealth. He must be born with the spiritual wealth. If he has spiritual wealth, then He is the real incarnation. If you don't have the spiritual wealth of love and compassion and detachment, you cannot be called as an incarnation. It's a myth.

So we have to test it on people who are saying they are incarnations, they are gods, they are Divine, that they will take you to Divine life. See their own lives, how they live. See their own temperament.

You can see how Christ knew about: He told Peter that you'll meet a Satan. And that's what he met, this Paul. In every incarnation's life there has been negative force curbing the activity of that incarnation.

We too had lots of negative forces, but gradually we have surmounted it and still I am there living, it's no, there's no crucifixion for Me at least.

So this is what it is, because you are seekers and you have found the truth. This was My job, is to give you the truth. And you have got it, you have got the spiritual experience, which is the greatest thing one can ask for. You know yourself and you are so one with each other. This is the completion of the work of Christ, that He said “I will send you the Holy Ghost." So this millennium for Me is mixed with funny feelings, because all created by this Catholic Church, saying “this is the Millennium." Who says so? Because it is already not was celebrated for four

hundred and something, forty-seven years and now you say this is millennium'.

So the whole world has said, Now is millennium, millennium, millennium'. If it is, if it is really the millennium, then what Christ wanted to do is to take a hunter in His hand and hit all the people who are negative or making money in the name of God. I am unhappy because is created by Catholic Church. They have already made so much money out of Christ, out of His name and if you meet people say in Brazil, or Argentina, of Peru and all these places, wherever there is Catholicism, they are very, very poor people. Catholics are mostly very poor, except in Switzerland I think, where they must, they have banks, maybe that is the reason. Even these banking people are all Catholics. Can you imagine? And Italy also has lots of it, but now, Italians are that way much more open, much more open and they have been attacking by so many ways this Catholic Church. France I don't know, France partly, they are not yet so many, but one day will come this France will have to learn a lesson, a very serious lesson for whatever they are doing. They don't know what is freedom is, actually they don't know laws. They are going at random like mad people. Firstly they drink such a lot. Drinking according to them is allowed.

How can it be allowed, drinking, which is the greatest curse on human beings? They said that He went for a wedding and in the wedding He created wine. In Hebrew language wine means the grape juice. Not wine which is fermented. And instantly, how can you create wine? There's no logic. You have to ferment it, you have to rot

it. But the Christians are the worst in this. If somebody dies they will drink. If somebody's born, they will drink. Anything that happens, whether good or bad, they will drink. Drinking is their religion, specially in France. Now they have no money, French have no money, because this drinking business takes out all your money, everything. Christ never said you should drink. Why will He say? It goes against your awareness, must understand, you can't bring such a bad name to Him saying that He had agreed to people who were drinking. No, never. He cannot. He was an incarnation of purity: how will He say such a thing? I can't understand the licentiousness, the immorality that people are doing. They'll go to church, come back and become immoral. There's no restriction on them, because they don't know, because there is no light, light of the Spirit in them, to see what is destructive and what is constructive. That's why Christ came on this world to show and they put all these things on Him and take a license to do whatever they like.

After Sahaja Yoga you realise what is wrong, what is good. Unless and until you become a Sahaja Yogi is difficult to have this discrimination. That's how so many people are lost in the name of Christ, lost in the destructive forces of their being. As it is we call them all the six enemies that we have.

So today, when we remember His life, His birth, His work, His greatness, His sacrifice, we have to know that we have to follow His life. He is our model, we have to bear lots of things, we have to be tolerant, we cannot be

aggressive, we cannot be threat to the freedom of others.

I know there's some are Satanic people, but we should not be a threat to them. Our truth will fight.

This is a very, very simple thing we have to do. In Sahaja Yoga see, I have seen people have taken more to a very moral life and a moral behaviour and a whole culture also. Sahaja Yoga culture is a very moral culture, very loving culture, very compassionate culture. And I am sure Christ within you will be happy to see you in this manner.

May God bless you. [Applause.]

Contents: 1999-12-30 **Talk to the Brides, Marriages, Ganapatipule, India**

..... one thing is that, if you have accepted this marriage, you have no make it a very successful and beautiful marriage. As I told you that women are the preservation, preservation of family, of their country and the preservation of all the value system of Sahaja Yoga. For that you should be prepared.....

.....

..... you become very good wives in Sahaja Yoga.

May God bless you.

Contents: 2000-01-26 **Talk to Yuva Shakti, 51st Republic Day Celebration, Pratishthan, Pune, Maharashtra, India**

[Pune Yuva Shakti gathered outside Shri Mataji's bedroom to seek her blessings for India's Republic Day.

Shri Mataji invites them inside.] If you have patriotism for your country, no amount of sacrifice will satisfy. You want

to give everything and you can go through everything without feeling any depression. At the same time your feeling becomes very deep.

Shri Mataji [gives them statues of Shivaji and inspires them with his great deeds of valor:] You must remember, you must become ideal Sahaja Yogis because you have to transform the whole world. That is what your Mother expects from you. That is My only desire. Everything else is futile, of no value. Then only you enjoy being in the Kingdom of Divine. You must meditate every day that is the only way to mature in Sahaja Yoga.

[They promise and seek permission to publish a national magazine, Yuva Dristi.] [A Yuva Shakti complains of his brother who is a drug addict.] You have to save all those unfortunate drug addicts also.

[Another Yuva Shakti complains of TV addictions.] Your eyes pick up negativity from television actors if you concentrate on them. It is similar to trataka.

When they put their eyes on your eyes, means, whatever negativity they have accumulated in their eyes, moves to your eyes. In the same way it enters your eyes through the television screen. You should have discretion what to watch and how much.

[More hands were raised to ask questions.] When you ask questions it means you are not there. If you are there, there are no questions.

Contents: **2000-03-0x Conversation with Sahaja Yogis about Canceling Shivaratri Pūjā, Maharashtra, India**

If you see the Kuṇḍalinī you realise that there is no death. In death resides life. It is only going to be another life where he will rest for a while and return with greater enthusiasm for the emancipation of humanity.

Contents: 2000-03-05 **Shivaratri Pūjā (English+Hindi+Marathi), Stadium, Pune, Maharashtra, India**

[Shri Mataji talks in English:] First, I'll speak in English language, because we have so many people from foreign countries and especially from Madras [Chennai] and also from Kerala, Hyderabad and Bangalore. All these people have come here and I don't know what other people are here, who have come from South [India] and who do not yet understand Hindi language.

This Shivaratri has a special meaning, I think, because there is so much, if you read any newspaper in the morning, such horrible news is there about the people who are trying to create all kinds of violence, corruption and immoral behaviour. You are surprised how, these days, it is so full of all these criminalities going round us.

This is the time, as if come, for the Tāndav nr.tya of Śhrī Shiva. Otherwise, one feels things cannot improve. It is His anger, if it starts, throwing wrath on people of this character and this type. I don't know how anyone can save from His wrath. He's a God who is full of love, full of tremendous compassion.

But also the another extreme of [a] very destroying character. He can destroy the whole world. He can finish all the creatures that have been created if He gets into a temper.

You all must be knowing the story [of] how He went into ecstasy. There was a devil who had taken a form of a child. And a mother cannot kill the child, she cannot. And She thought She won't be able to save the world from the wrath or anger of Shiva if He sees the whole world destroyed by this devil.

So She withdrew from Her act of sacrificing the child or killing the child and it was Shiva who took over. And He just stood on the back of the child and killed him. That child was a devil. And so He saved the world from the destruction of this horrible Rākshasa. And then He danced with joy. That's what they call as a cosmic joy.

Many people don't understand why He's standing on top of a little child, but the reason was this.

So even people may camouflage, today, as small children, as very innocent people, as very holy Gurus [but] Shiva can destroy all of them.

This destruction has already started. And is going with a full speed, I think, all over, through so many things that are happening: we have got hurricanes, storms, earthquakes, many accidents and so many destructive things are working out which are the outcome of Kalki incarnation. But, at the same time, there is another work going on, of the same incarnation, is the resurrection of the people. Such people can never be hurt. Nothing can happen to them. They will always be saved. Everything will be saved for them because they are under the protection of their Mother.

Now the problem is, how can we the Sahaja Yogis deal with such people and to see that they go out of the circulation of evolution? Only solution is raising the

Kuṇḍalinī. If you raise the Kuṇḍalinī of human beings, who are even very bad and gone cases, either they will be destroyed or they will be saved and they'll become good people. They will stop all this horrible things they are thinking and planning in their heads and they'll become really very, very good people. It may fail in some cases, I wouldn't say that Sahaja Yoga will be successful in every case. But if Sahaja Yogis meditate and keep themselves in complete peace and also completely surrendered, nothing can happen to them. They are always protected and you all have an experience of that protection. But first you should have faith in yourself and complete surrendering to Sahaja Yoga.

We are so many Sahaja Yogis sitting here, mostly from North, South, East and West of India and also from other foreign countries. Every country is, today, under the control of these negative forces. What we have to do is to make people positive through Kuṇḍalinī awakening. This you all can do. This you can achieve.

For this, you don't have to do something special. In day-to-day life, you can achieve it and you should do it. This is the only thing that is needed today, is to transform people and you all can do it, all of you can do it in a very sincere and a good manner. You don't have to get to temper, jump at people, get angry with rude people, but with peaceful attitude, you should achieve it; so that this wrathful temperament of Shiva, as they say, the third eye of Shiva won't open. That's something horrible. We all can do it in a very constructive manner, extremely in a constructive manner.

So what we should do is to, first of all, establish our own Shiva principle, is the principle of joy, principle of love and principle of Truth, I should say.

There are big problems, also, because people have no idea as to Shiva's global temperament. For example, I have heard people quarreling and fighting over Shiva principle and Viṣhṇu principle. Now, Viṣhṇu is there, His power is there, for you to rise up to the Shiva principle. Both are not different, one is supplementary for another. But if you go on fighting even on that point, I can't understand.

You cannot reach Shiva without Viṣhṇu and you cannot stick to Shiva's principle if you have not understood the Viṣhṇu principle.

Kuṇḍalinī itself rises through the Suṣhumnā Nāḍī. She is the principle, She is the Tattwa, of Shiva.

And She rises through the channel that is made by Viṣhṇu out of evolutionary process.

So how can you do away with one of them? One is the road another is the destination.

So I hope you understand how important it is that your centers should be corrected, your road should be alright, that your Suṣhumnā should be clear, because we are madhyamargis, we have to go by the centre, by the central path and we have to have the balance, not to go to the left and not to go to the right.

This balance we must keep and go on moving until you reach your Tālu bhāg [Brahmarandhra] where sits Sadāśhiva.

You can experience it. You can see for yourself. Whatever I am saying, you know it very well. Only thing is when I am telling you, you can verify. Sahaja Yoga can be verified very easily and you know that, that you now know the only Truth. The Truth which is absolute.

This is also the principle which starts showing results when these two powers meet. It's very surprising that, when these two powers meet, or when you reach Shiva principle through the Viṣhṇu principle, then you realise that these two powers are so complementary and so much related to each other. There's no difference, in a way, between these two Powers. And, so, keep your road, the madhyamarga, clean and let the Kuṇḍalinī pass through it. When the Kuṇḍalinī will pass through it you will be amazed that the same Kuṇḍalinī is going through the Viṣhṇu path and reaching at the lotus feet of Shiva.

[Shri Mataji talks in Hindi: MISSING.] [Shri Mataji talks in Marathi: MISSING.]

Contents: 2000-03-05 **Quote related to a Transformed Mafiā Chief, evening after Shivaratri Pūjā, Pune, Maharashtra, India**

I was amazed how the same fellow who was such a feared Mafiā chief [in Togliatti, Russia] became such a great honourable person! After Self-realisation your attention gets enlightened and you clearly see your destructive habits, destructive thoughts and destructive activities. Moreover, you have the power to correct them. You can do it not only for yourself, but for your family, for your society, for everyone. The destructive thoughts and destructive activities spontaneously drop off.

Contents: **2000-03-xx Foundation Stone Ceremony, School, Shere, Pune, Maharashtra, India**

The seeds of our future benevolent and compassion leaders like Shivaji are to be sown in childhood.

The school should nurture the innate human qualities like love, compassion, kindness, respect, courage, propriety, sensitivity, dignity, consideration and spontaneity. As the child develops a sound foundation, he would easily recognize falsehood, deceit and superficiality projected values. As an outcome of Selfrealisation, children will become moral, balanced, responsible, wise and caring.

Contents: 2000-03-11 **Address to IAS Officers, Y.B. Chavan Auditorium, Mumbai, India**

[Introduction by Yogi Mahajan; as soon as it is over, Shri Mataji enters the auditorium.] [The Cultural Secretary of Maharashtra welcomes Shri Mataji. Mr. Ranade, the senior most member of the association, garlands Shri Mataji and speaks about Sir C.P. whom he was meeting again after 24 years.] [Sir C.P. talks.] [Shri Mataji talks:]

I bow to all the seekers of Truth. That's a very interesting subject that has been given to Me to talk to you people because I have been always worried about the IAS, IPS and other Government servants, very much worried because I have known the kind of life My husband was leading. And I used to think: if these new people, who have come to the services, to the Government service, we have to tell them the dangers that are ahead of them. Because we don't know what is the subtle system within us, which works.

And in the subtle system, when we lead this kind of a very speedy, intensive life, it has a defect. It has a defect you can see in the chart. They have shown the, they have shown the subtle system which works it out.

So we have a center here on the crossing of the Optic Chiasma. These, this center is very important because we react with this. We react to everything. By this reaction we create a problem within ourselves.

And this reaction comes to us because we do not know how to go beyond the mind. Every time we are looking at something, we react. We look at someone, we react. But we cannot just watch. We cannot be just the witness. If we could be the witness, it will not have any effect on us. But we cannot be. That's the trouble when this center is very active. We call it as Āgñyā Chakra, where the two optic nerves meet.

At the crossing point, this center is placed.

Even Jung has said that, “You have to go beyond your thoughts and that you have to become thoughtlessly aware." Even in our Shāstras is it written that, “You have to have Nirvichar Samādhi” is without thought and the another is Nirvikalpa Samādhi. Now even Einstein has said that, “You have to go beyond the mind to reach the torsion area” he calls. When he was searching for his Theory of Relativity, he found it was difficult. He couldn't find it. He got very tired. He went into his garden and was playing with soap bubbles like a child. Then he says, “Suddenly from somewhere else it dawned upon me this Theory of Relativity." He calls it openly as a torsion area and this torsion area we have to touch instead of

ourselves thinking all the time and reacting. Because as a result of that what happens we should see.

What happens is that our movement on the autonomous nervous system goes to the right side. The right side, it's very good otherwise: A person looks very impressive. He can oppress other. He can be aggressive. He can be very systematic. All these things can be there but it has a reaction. The reaction is horrible because this right side affects our liver to begin with. Now the liver is called `liver' because live, we live because of liver only. That's why it's called `liver'. This liver gets affected and there is no actually treatment we should say in the medical science for liver. They can replace it with a pig's liver or some liver like that. But otherwise, there is no way out. But we are the ones we are spoiling this liver ourself by creating tremendous heat in the liver. This special liver has got a capacity to absorb heat and release heat into the blood stream and then, you see, it gets relieved of it. But when it is too much, when the liver is too much full of heat then it cannot give up that heat. Then heat, this heat, heat starts travelling upward. It can go to the right lung. It can go to the heart.

Now imagine, right lung means asthma. Simple thing is asthma. Then it goes to the heart. There's a young boy, say of twenty one years or so, up to that age. He starts playing cricket, tennis and drinks a lot. Then he gets a massive heart attack. It's fatal. He cannot live. Then it affects as I told you other organs also. This heat goes to the pancreas causing diabetes of a very serious nature, not of a mild nature but a very serious nature. Then this heat passes down to the spleen. In the spleen, it gives

you blood cancer. This is all possible for all right-sided people, I am telling you. That's why I was worried that people who are, according to Me, are the spine of our country. They are the spine of our country. They should not get out of life because of too much of strain and stress on their mind. Now then it goes to the kidneys. It coagulates the kidneys and you get kidney trouble. You cannot pass urine and you have all the troubles there. Apart from that, it goes to the lower intestines and you get terrible constipations and all the problems of the constipation. Then also to the heart at a later age it comes. It goes on affecting.

Ultimately your heart fails very early in age. I know of, recently, two people died of heart trouble who were at a very good position. This is very much worrying Me that how to bring them to close to themselves, to know themselves what's the problem is and how to solve that problem. With this we understand that we react, by reaction we create such a heat within us.

Apart from this, the other psychosomatic diseases, this is the, I am telling you about somatic, but the psycho disease which comes from your psychological problems come from the left side. Of course I'll not deal with that now. But somehow, if you can move from right to the left, you are sure to get some psychosomatic trouble which cannot be cured by medical science, like cancer, aches, all kinds of this.

So you are just preparing your body for that.

In these modern times, the life is so full of struggle, speed. Now we were coming and there was a jam.

Now you can't help it. I was very silently watching, “Now this, the jam, I have to reach late, doesn't matter." My husband normally would've been really in great trouble. He would've looked at the watch all the time. Would have been “Where are we? What are we doing?" this and that. But he was so silently watching the whole thing, I was amazed because normally he would be jittering that we are getting so late for a function like. Now, you see, once you get rid of this problem, is the easiest thing to live.

The other day I met one gentleman who was transferred. He said “Always whenever!" He is an IAS officer, “Whenever I am transferred, Mother, I used to be so jittery. Such tension, such stress on my mind, Baba. What will happen? Where will the children go? What will happen to the house? This, that, all problems would come to me. But what has happened to me and my wife, we don't feel anything now.

We don't feel. We are not worried. We sleep very well." I said, “That's what has to happen. All these things should not affect you." That's only possible when you can go beyond this mind, which we think.

Mind is a, not such a good word, I should say because it's not mental. It is, if it is only mind means the one which thinks and for them mental hospital is also mad people. I don't know how English language moves, it's difficult you know. English language is very difficult to explain Sahaja Yoga because in the English language you'll be amazed that they call `spirit'. `Spirit' is the Ātmā, right, `spirit' is the dead body moving about according to them and thirdly it means also alcohol. Now which one is closer to

which one, I don't know, but this is why I am saying that English language is a difficult thing.

Marathi is the best because lot of work has been done among Maharashtrians on Kuṇḍalinī. Nath Panthis were there. They have done lot of work. But the tradition was that one person would give Realisation to only one person. If I have done anything you think worth mentioning, it is that I tried to find out a way of giving collective Realisation, collective happening. That's what was My humble contribution and by which I find thousands of people have got their Realisation. Now what is the Realisation? It is that if you see at the base of the spinal cord is a triangular bone called as `Sacrum'. It is called `Sacrum' because it is a sacred bone and the Greeks knew about it, that it's a sacred bone. And according to our Shāstras and also many other prophecies, there resides a power within us, our own power, your own power called as Kuṇḍalinī. Is called `Kuṇḍalinī' because it is in three and a half coils. Coils are called `kundal', that's why it is the Kuṇḍalinī. Now this, this power is your own. It's in every human being and if it is awakened, it passes through six centers piercing through the top of the head, which we call as the Brahmarandhra in the Sanskrit language and the fontanelle area in the English language. It passes through that soft bone which was there in the childhood and you just start feeling the Cool Breeze coming out of your head and the Cool Breeze coming on to your fingertips. It happens. It's an experience and for which you cannot pay. You cannot. I may go on telling you lots of stories this, that, that won't work out. It has to happen. The

Kuṇḍalinī has to rise and has to pierce through fontanelle area otherwise, otherwise, it's no use. It's just words, some sermon or something like that.

So this happening is very easy in this Kali Yuga.

Is really remarkable because maybe because of Kali Yug people are fed up of the things going on and all kinds of things working out.

Now what does it do? It passes through six center. Six centers, these are meant for our physical, mental and emotional being and also for our spiritual being.

So when it passes through these six centers, it nourishes those centers, it integrates all these centers and ultimately it passes through this and enters into the All-pervading Power of Divine Love, is called as `Param-Chaitanya'. You may call it as `All-pervading Power of Divine Love' or anything but names make no difference.

There is a very subtle power around us, which looks after us, which guides us, which helps us, which is the torsion area. Now, while doing that what happens that you become knowledgeable of the absolute truth, absolute! Whatever you know is absolute, is nothing to doubt, nothing can be challenged. For example, it starts flowing through your fingertips. Starts flowing through your fingertips and you can feel it on your fingertips, your centers. Now these are five, six and seven centers, five, six and seven centers.

I am not going to tell you all the details now. But when you start feeling these whole sensation, Ādi Shaṅkarāchārya has called it as `spand', then you feel the truth, the real truth.

For example, supposing in your office you get somebody who is a cheat, very well dressed, speaks English very well, you know, very well behaved. How will you make him out? Just have to put your hands under your table and see for yourself. Immediately you will get some sort of a burning sensation or you might feel some sort of a, what do you call, needle and pins like that. That kind of a feeling you might get. Then you will also know what centers he's catching on your fingertips. This is the absolute knowledge about everything. Is not question of only knowing he is a bad or a good person, but also of diseases.

Supposing you have some disease, you will feel it on your fingertips. On your fingertips you'll feel it. You'll know this is your disease and if you know how to cure them, you can cure others also because you become one with the whole. It's a very collective personality you develop. Who is the other, after all? We are all one. But only trouble is we are separated because of this ignorance. Once this works out, so many things drop out from us. This is the right side I am telling you about but also the conditionings are very much working out in us.

In our reaction, there are two things that work out. One is the right side, another the left side. And the left side is all the conditioning as you see there. These conditionings come to us through our childhood, through our family, through our country, through our reading, this, that all kinds of things, they come up.

But also family upbringing is very important because according to our Shāstrās, there are six enemies.

We have got six. Now these six enemies are what? So Kama, Krodha, Mada, Matsara, Lobha, Moha.

Kama is what you can call sexual urge. Krodha is anger. Kṛiṣhṇa has denounced anger. But all rightsided people are hot tempered. They don't want to be, but they are. And when they lose their temper then they feel bad also. Not that they want to lose it but they just lose it. Now this one drops out. The temper goes out completely because you develop that witness state Sākshī swarūpa. With that witness state you just see everything. You don't lose temper. You just see it. That is one thing drops out very well.

Mada is false pride. That we have. I know IAS officers and their wives. They have that false pride.

Not everyone, but some of them do, they have. I have very funny experiences of that. Like, once we went to Delhi to Hatriji and they had given us a house in Mina Bagh and I met another friend of Mine from Lucknow who had married an IAS officer. Oh, very proud girl and she asked Me, “Where are you living? How are you?" I said, “My husband is a government servant and so he's transferred here." “But where are you living?" I said “Mina Bagh. Oh My God! Mina Bagh! What is your husband doing? Is he a clerk? What is he doing?" I said, “He's doing something" and I was just looking at her the way she was on Me. “My husband might be your husband's boss" this and that. I said, “Maybe I don't know anything about these things. I am sorry, I don't know your list of people, anything. I am not interested." And then My husband came.

So she said, “See that tall man. You know he's very important. He's with the Prime Minister. You go and talk to him and get Your husband promoted." I said...

[Aside laughing:] What is she up to? I said, “Sudhali, he is My husband." “Heh! He's your husband? Hān yār! Oh my God! I am sorry I am." I said, “It's all right." Common experience. The women also become IAS, you see, not actually but as wives and I've been such a lost person with them. I could never understand what is there to be IAS and to be his wife. It was beyond Me. But one thing, what really helped Me in all this turmoil of life, because you know our pay is less, this, that all problems are there, was the patriotism Rāshtra Bhakti .

My father was a great patriot. My mother was. They sacrificed everything for the independence of this country. I cannot travel by any foreign airlines, whatever maybe. Maybe Air India is not good, doesn't matter. It's My, My country's.

So the feeling that this is My country kept Me going. You see you become like a Kargil soldier. You are fighting for your country. You are working for your country. My husband got into Indian Foreign Service. I told him, “Nothing doing. We don't drink, both of us and I can't leave My country in the lurch at the time when we have got the freedom.

So if you want you can go, I will not come. I don't want to go to Foreign Service." They cut his pay. That time, you know, 300 was a big amount. I said, “Doesn't matter. Whatever it is, I'll stay in My country. I'll work in My country and you work here. I'll support you every way. I don't want anything. Nothing I want and you don't take a

bribe at all otherwise that day I'll leave this." Otherwise also I said that, “The another thing is our country has to develop." Who will develop? I always felt that you are the spinal cord of our country. You have to develop this country. What is this money? Comes and goes. You've seen the people who have got money, where their children have gone? What has happened to them? What have they achieved? So I told very frankly that I will not go to the Foreign Service of any kind because what is in the Foreign Service? I want to do everything in this country of Mine for which I have also fought. I have fought a lot and this is what now sometimes, you know, is disappointing to see what things are happening. But a day will come.

This country will rise. How? Because when this happens, when this Kuṇḍalinī rising take place, when people become realised Souls, they just transform. They become extremely patriotic, extremely patriotic and they understand what is needed today for our country. They can sacrifice anything. They can live anywhere and they are not bothered about some sort of a, you can call it a financial help or other material thing. They are above materialism. There are thousands and thousands like that even in our country, thousands and also abroad. Now Sahaja Yoga is working 86 countries. They are all full of joy because with this happening you get joy of a quality which has no double thing. It's not happiness-unhappiness. It's just joy and you have another thing also with it, is the peace of mind. Just you are so peaceful, absolutely peaceful. You don't have to worry about things. You don't have to become jittery because see the

diseases you develop. Apart from that, all kinds of paralysis comes on us. We had a doctor in our hospital there who was working very hard. I told him that, “Doctor, see now your age has come. You should take it easy.

Daytime you must rest. There's no need. You are not in a office, just rest, take rest do something else.

Read or you can go and play. Do something." He wouldn't listen to Me and then he got paraplegia, means that failure of the hand and the leg, completely. He couldn't even walk. He couldn't lift his leg. Now he's all right, cured. But then I told him that you take treatment for your right side. That's very important.

It's very simple treatment and which can be done very easily. For example, you can have an ice bag on the liver. You can have ice bag here because this is the portion. This moves like this so the portion this one gets heated up.

So you put ice here, you put ice. This icing business will really help you a lot. But also there are some other very simple homely treatments which you can take. But I would request all of you to come to our center somewhere in...

[Aside:] Bhāratiya? Wahan hai na? Bhāratiya, usmein hai ki nahi? [Where is she gone?]

Somebody: Bhāratiya Vidyā Peeth.

Shri Mataji: So you all can come there if you live in this area. In every area, we have got centers. So you all can come into that center humbly.

There is, you see, in Sahaja Yoga there is nothing like any position or anything. We have to humble down. This false pride is of no use. We humble down. When we humble down, it's very easy to achieve it and to get this into yourself. After all, otherwise, what is it? What is life for? There's no enjoyment.

There's no experiencing of what you are doing. So much work you put in I know, I know that. I know how you people have to work hard. But to get over, to get over all the strain and stress, you must do meditation for five minutes which they will tell you how to do it. Five minutes in the evening will help you.

So, just like as you take bath in the morning, bathe yourself with the showers of this Kuṇḍalinī.

She's your mother. She has been your mother from ages and she has recorded everything about you within itself. This is the subtle side of you and when you want to have your Realisation, she's very anxious to be awakened. She's extremely anxious and it works wonders. I am surprised that how people get Realisation in no time. The only trouble with them is, it's like a primule or you can call it the `ankurā', which grows but it doesn't become a tree.

So, little bit you have to meditate. You have to be collective and works out.

In collective, you forget everything, your position everything. I have known IAS officers who have been dancing with the villagers, singing with the villagers, so much they enjoy. They said, “We knew this but we never wanted to express it, you see." So all this drops out. All these outward bondages drop out and you become one

with the collective. You know their problems. You know how to solve them and it's very good. I think this is what is only one has to achieve, nothing else. If you achieve this, you've achieved the last and the best. With this then you can help others. You can give Realisations to others. You can save their lives. I mean, it's all your power that is going to work out. In these days of horrible struggle and all kinds of things happening, violence, very much needed is this Sahaja Yoga. And you'll be amazed, it is something a grace that people get it.

In Turkey, we have about two thousand people who are realised Souls. Nobody lost their life, not a single thing, not their houses were even, they just little bit, I would say, shook but never fell down. The whole Orissa, it happened the same. It has happened in several places that people have been just saved with those who have been in the grace of the Divine. We have to become that. We can't live without it.

It's rather subtle. It is subtle, I know but sometimes must understand we have to be subtle. Now as it is, so much of illness, sickness I find, mostly I find with all the people who are working very hard is the right-sided problem.

Some sort of a right side. And it can be absolutely cured, absolutely be under your control and you can cure others also. This is such a blessing we have in this horrible Kali Yuga. The worst times, they say, the worst and worst that is the time is now and you see the effects of that. But in that only, the lotus of Sahaja Yoga has come up.

You don't have to pay for it. That's one thing you should know. Anybody asks money from you, he's not Divine. Don't have to pay for it, at all. When you grow and when

you achieve, when you give Realisations to others, then you will be surprised you rise into a new realm of understanding which is a doubtless awareness which is called as `Nirvikalpa Samādhi' according to Patanjali.

Now as we have learnt English, I don't think we read much of the, our Indian scriptures and thing.

But that also, those who read will go on praying to one monde of statues, this, that, I mean just they are fanatically religious people, wasting their life like that. The another side are the buddhivādis what you call are the intellectuals, you see. They are the much worst because they think they have read everything.

They know everything. Now what to tell them? It's a very simple thing, they don't want to accept.

You can't tell them, “Take it straight." You have to have it in the other way.

So also to understand it, we should know we have not known ourselves. We have to know ourselves and for knowing ourselves, Kuṇḍalinī awakening is the only way, as far as I know. And I hope you all will think about it and come to our centers where Realisation can be given. There are many centers we have got. You don't have to pay any money, nothing, but you come and relax. Relaxation is only possible after Self-realisation, not before that. You'll be surprised your aging will stop. I have no aging problem. My husband also has no aging problem. We don't think of it. It's over. Now, whenever one has to die, one will die. But till then we are not bothered. Anything that you do will have a special light of the Divine. I bless you from My heart that you develop this subtle things within yourself and you try to

understand that so far you have not known yourself. You have to know yourself. You don't have to introspect and sit down criticising yourself, feeling guilty. No, not at all. Whatever has happened has happened because you'll be amazed at yourself that all your destructive habits also will drop out by themselves.

Overnight in London, there were twelve boys with the addiction of drugs. They stopped over night, over night. I don't, never told them. I never tell people, “Don't, don't." I never say that. But that Kuṇḍalinī rises and the light of the, your heart, light of the Spirit, that guides you. That tells you what is destructive for you. And you have power not to accept anything that is destructive. I know there are difficulties. I know there are problems but you'll never see them. If you are sitting in a boat, you are not be bothered as to how deep the sea is. It's like that. You rise above all these things and you watch and you help others. Apart from that, it helps you in your work, very much in your work. You understand your work very well because of torsion area again. My husband says, “How do You get this idea?" I say, “I got it. All right this is the idea, I've got it." Now he's amazed sometimes how I manage things. How I am doing? I have no secretariat. I have no secretary. I have no P.A., nothing. And we are working in 86 countries.

So it is just works out because it is this Divine power which is so helpful or which is so kind.

So again and again, I wish you best of luck. Please come to our centers. I hope they'll give you the addresses and all that and you can come on Saturdays or Sundays, whenever you want to and get your Realisation.

May God bless you! Somebody: Shri Mataji, they are requesting, if you can give them Self-realisation here.

[Additional Quotes published on Times of India on March 13, 2000:]

Shri Mataji: Don't be too harsh on yourself. Stop feeling guilty about what has happened. Forgive yourself and forgive others.

And it is just the beginning of a transformation that takes us to a higher level of awareness.

When the Kuṇḍalinī is awakened, it helps the person humble down. It also brings about Self-realisation.

The awakening itself is known as Self-realisation.

And it is the left side that you can control.

One feels compassion for humanity and is able to let go of anger, hatred, fear, resentment and other negative traits that inhibit a person's growth.

As those who practice it are above materialism and can sacrifice anything.

If you feel bad, you torture yourself. Learn to stay in the present and stay balanced.

Contents: **2000-03-1x Quotes from an Interview with Elizabeth Ninan published in `Times of India' on *2000-03-14***

The power which will help you to attain Self-realisation and inner transformation lies within you.

What disturbs people in everyday life is reaction, to others, to circumstances, to the environment. The solution lies in going beyond the conscious self to the subconscious self. The way to achieve the subconscious

is through Self-realisation. And Sahaja Yoga provides a means for the attainment of Self-realisation.

... [Sahaja Yoga] aims at awakening a person's inner desire for union with the Divine.

Contents: 2000-03-18 **Message for Yuva Shakti, Pune, Maharashtra, India**

I am grateful for what all you have done for Me. I would be glad if you all grow deeper into Sahaja Yoga.

Many of you are good Sahajis.

You must remember that you have to become ideal yogis because you have to transform the whole world. That is what your Mother expects from you, that is My only desire. Everything else is futile, of no value. Then only you enjoy being in the Kingdom of the Divine.

You must meditate everyday, that is the only way to mature in Sahaj Yoga. You have to save all those unfortunate drug addicts also. Let your heart emit love, compassion and generosity.

May God bless you all.

Contents: 2000-03-19 **Holi Celebrations, New Delhi, India**

Shri Mataji [praises the Australian initiative in Eastern India]: Australians came to India to help and now the Indians should go around to spread Sahaja Yoga. I have done what was possible for you to work out and it has worked. Now you have got realisation and you must share it with others.

Contents: 2000-03-21 **Birthday Pūjā (English+Hindi), Nirmal Dham, New Delhi, India**

[Shri Mataji talks in English:] I'm so very filled with joy and My heart is so full of gratitude for all the Sahaja Yogis who have been able to create this beautiful place. I cannot imagine how much they must have been worked hard in such a place, to create such a beautiful area, such a blissful place. How in Sahaja Yoga, people worked together with tremendous love and respect with each other, have produced something that it unbelievable! This was just a wilderness and you have brought so much of life and light in this place.

You wanted to celebrate My Birthday. I don't know what is such a significance about it. But, the way you have really shown your understanding and respect, I'm just enamoured. I can't understand what I have done for you, that you should do so much for Sahaja Yoga.

As it is, today is also a very auspicious day, which we call as Holi. They play Holi on this day and show their love and oneness among themselves. This is the time when we have to really understand the value of love, of respect of others.

Because, so far, we have based all our theories and all our ideas on the principle that human beings cannot love each other. They are always trying to overpower others or to hate others or to grab things from others. Such a wrong idea we had all these days. And that's why all the organizations that were created to obstruct it also got contaminated with it.

The only way one can really understand what we are is by knowing yourself. When you know yourself, we are

surprised that, what is the greatest thing for you is to love and to be loved. You enjoy that collective Love so much when you have absolutely overcome your baser self. In Sahaja Yoga, it is so simple. It works in a very simple manner. It's very Sahaj. But to grow into it is very important. And I am so much happy to see so many of you, from all over the world, from Delhi and also from all over India, enjoying that love among yourselves and understanding among yourselves.

I never expected that, in My lifetime, I'll be able to see all this beautiful world of love, trust and peace.

But, today, really I must say, it shows what we are capable of doing. We human beings, so-called, are very selfish, self-centered and only worried about ourselves. That is what is said. But it is surprising that, with Self-realisation, with Self-knowledge, with knowing yourself, you understand how rich you are within.

How great you are within. And how capable you are. This understanding comes to you and then that is expressed in such a beautiful manner.

Sahaja Yoga took time to grow, slowly and slowly and that you all are have slowly and slowly grown also. But, I must say that it has reached such a height, that it is difficult to people to get out of it. When you know yourself and you know what is reality and what is absolute truth, you just get dissolved into that knowledge.

Of course, you are not knowledgeable in the way people are, you are knowledgeable in the real sense of the word. Because you realised what is within you is a big power of love. It is a big power of understanding.

There is a big power of understanding, a big power of oneness, of collective. This collectivity works wonders and gives us joy that we are all one, we have no enemies. We have no problems, we are all one together.

This joy that was expressed by you is like the waves that go to the shores, touch the shores and come back, creating beautiful patterns. And I see that happening now, that these beautiful patterns are showing in your own life, in your lifestyle, in your behaviour. It's a very special type of human race is sitting before Me. I'm so much thankful to you, absolutely, that you should take to this simple knowledge of yourself and enjoy it with others.

It's something remarkable that you know about yourself. That, only human beings can do. There can be a diamond, very expensive and it does not know its value. There could be some dog or some animal which must be something par excellence, but it doesn't know what he is. Same thing happens with the human beings, till they get their Self-realisation. And after Realisation, they suddenly become aware of what they are and then suddenly they become very humble, they become very loving.

Now, supposing, somebody knows that he is a king or he discovers he is some great musician or a prime minister or something. He feels very aloof and he thinks no end of himself. But, by this knowledge that you have, you become one with the rest of Sahaja Yogis and enjoys it. It's very remarkable how it works out that you enjoy each other so much. And to do something for this collective work, you can dedicate yourself to it.

Now, My experience of seventy-seven years, as you can say, has been really checkered with all kinds of incidents, all kinds of people, all kinds of incidents. And it's a good vision to see before your eyes that, despite all that, so many beautiful lotuses have come up and they are so fragrant, so beautiful, so colourful, so attractive. All this is because we have an innate value system, because we have, inborn within us, a great sense of love and compassion. This compassion has to be really understood. And enjoy and jump in the ocean of compassion.

So beautiful! And you'll be amazed to see that automatically you'll swim, automatically you will meet other people also in the same ocean and, without any problems, without any troubles, all enjoying the bliss of this love, this compassion, this Divine Love.

I must really congratulate the Delhi people for coming up so well with this beautiful arrangement and this beautiful pandal and all the beautiful arrangements they have made outside for your stay. And I am really... It is something... I have done nothing for it. Nothing, I should say... How these people have worked together, there has been no quarrels, fighting, backbiting, nothing of that kind! It is very surprising that such a beautiful thing has been created by them shows their maturity in Sahaja Yoga. I must congratulate them again and again for doing this great work in such a short time.

[Shri Mataji talks in Hindi:] I was not aware that such beautiful art exists in the Country, The Art of Love, The Power of Love, The Expertise of Love! Only those blessed with the Art of Love could create such artistic piece. This

should be learnt as to how with our mind, speech and action *[UNCLEAR]* we could become artists.

So that we could become artists of love. What should we talk to give comfort and joy to others? What lovely things we could say with our tongue? With our mind we could think how to express our love to other people, how to open out our hearts to others and give them place in it. We should know that if there is no love in the heart then such a person does not deserve any thing, because whatever he may achieve he will not get contentment, he will not be contented. But when the ocean of contentment is there in your heart then every thing will grant you satisfaction. When you have these achievements within and the feeling of contentment dawns in you then no one could know its limits, no one could understand this contentment business. It is so sweet, so beautiful that you are enchanted. One cannot understand what he is doing and what others are doing; what I am saying and what others are saying! How they are showering their love on Me and how I am pouring My love on them! Day and night one keeps on thinking that today I have to meet such and such person, what lovely things shall I say to him? What benevolent things are to be talked about, because, unnecessary worldly things have always done harm and no good at all. Anger has done enormous harm to human beings.

So there is no need to teach you non violence. There is no need to teach you that `do not misbehave with others or do not destroy others, do not misappropriate other's money.' There is no need to teach all this. Spontaneously all of you have become, so beautiful, like lotuses. You

know to emit fragrance and nothing else and the joy of giving is a unique experience. Only people with Divine nature could do it. Now you have become masters of it, you have fully utilized the treasure that was lying within you. Secrets have been opened out. Now you have to enjoy them. There are different kinds of people in this world. But none could harm you, no one could touch you. The only thing that they could do is become one with you, part and parcel of you. Your lives should make them keen to be transformed. I do not guarantee to transform the whole world but you people could do that. If you are able to transform this world and create virtuous people in it, then the whole work will be done. The only thing is that you have to get into it and work it out.

Find out how many people you could transform. There is no doubt ordinary people are full of shortcomings.

But and you can make them know themselves. After knowing Thyself you are convinced that other people should also have this Divine knowledge. They are lost in the wilderness. They do not know how much Divine treasure you have within.

So it must be given to them and they should also receive it. Once you realise it then you will take upon yourself the responsibility to give this Divine treasure to others. You have got the key of it and if somehow you could give this key to them then see how they respect you and become grateful to you. The most significant task before you is to bring more and more people in Sahaja State. Give this treasure to them. And when it happens then you will be so happy that your joy could not be expressed in words. You have to do it.

..... you have to resolve that from today onward we shall all endeavour to transform others. You are transformed, now other should also be transformed.....

Contents: 2000-03-22 **Birthday Felicitations (English+Hindi), Nirmal Dham, New Delhi, India**

[Dr. Shobha Das, Head Department of Physiology, Lady Harding Hospital presents two thesis recognized by Delhi University on the role of Sahaj Yoga on stress management.] [Shri Mataji talks in English:] Our honoured guest, our respected Home Affairs Ministry is here, Mister Advani, who has been always a very great Deshbhakt. I admired him because he loved his country; he is very patriotic. And as you know, My father and mother both were very patriotic. They sacrificed everything for the country and I also was always condemned by everyone as being a very patriotic person.

We must love the country in which we are born. There is some connection, very great connection, between yourself and your country. And I have seen that after Sahaja Yoga, all those who have been transformed into new visions and new ideas always know what's wrong in their own country and so conscious of it. I am surprised that every one of them have been able to tell Me what's wrong in their country and what should be done.

They never identified with the wrongs or the misdeeds of their country. It's very surprising. On the contrary they said, “Mother, all these countries require Your attention so that they should be corrected." Their politicians should be corrected. Their citizens should be corrected and that people should really evolve into a new consciousness. All

of them have been working it out. Now we have here very few Sahaja Yogis from abroad, but I tell you it's surprising how these Sahaja Yogis have enlightened thousands and thousands of Sahaja Yogis all over the world. They are the ones who are working. I am not working like them. They work very hard. You can see the way we have got these felicitations from all these people, all because they approach these people, told them all about Sahaja Yoga, they might have even given them realisation. And that's how they have worked it out.

So we have to worry about our own country and its own problems. Why these problems are there? And I tell you, your wishes and your efforts will definitely improve the conditions of your own countries.

And it's happening in everywhere, also should happen in India. Once we are realised Souls, it is our most important duty is, first of all, look after your own societies, look after your own country. If you can't do that, what's the use of getting Self-realisation? Because Self-realisation stands on one power and the power of love. And one art, art of selfless love. If that is there, immediately you start seeing the people who are surrounding you, who are in your village, who are also in the neighbourhood, or also who are in your city and in your country. Immediately you start understanding what's the problem, even your own society. I have seen, after coming to Sahaja Yoga people have tried to improve so many things in their own society.

Now we have many Hindus, many Muslims, Christians, all kinds of people, but I was amazed at one thing. Once they got realisation, they never identified with the wrong

things of their society or of their religions. On the contrary they wanted to improve it and work it out. But there's a very simple way of doing it. You don't have to go out of the way to change people or to make any sacrifices, nothing of the kind. Everybody today is suffering from some sort of anxiety, some sort of problems, some sort of worries.

Also they are suffering from other problems. Now if you can tell them that, `you can be transformed, you can be transformed.' Transformed into a being which is absolutely above all these worries, above all these problems. How can that be? One can ask. Actually what happens that when you get your Self-realisation, your attention gets enlightened by the Self, means the Spirit and automatically you start dropping your destructive habits, destructive thoughts and destructive activities. You suddenly become so constructive.

Now I'll tell you one thing, I was amazed when I was in Togliatti in Russia, a news came to Me that the head of the Mafiā has become Sahaja Yogi. I was... I was so touched by it.

And he came to Me and he said, “I was doing all nonsensical things. I never got any satisfaction, no joy. But this is something. I really can feel the joy and satisfaction within myself. Mother, whatever was my past, will You forgive me?" I said, “Forgiven. What is important is the present and now you have become a Sahaja Yogi. It's such a credit to your spiritual growth the way you have achieved it." He said, “Now, I have that peace. I have that joy and I want to share it with others. I could never share my money with others. I used to grab

money from others." I said, “I don't want to have any confessions. Finished! Now, as you have become a Sahaja Yogi what will you do?" Surprisingly, he was very sweet. He said, “I will send some onions to India." I said, “Why?" He said, “Because there is a problem about onions." I thought, “look at this man, how genuine he has become, how humane." I said, “We have no such problem. You don't worry." And then you see his way of looking at things and working out things was so tremendous that the same fellow who was a big Mafiā leader is become such a big, great, honourable person in that area. And then he wanted to be elected to the municipal some elections.

I said, “Go ahead. You'll be elected. If you are not elected, doesn't matter." But he got elected also.

So you see how things work out for a person who wants to be the Spirit. Shivaji has said “Swadharma Jagwawa." This is the only message he gave for the future. “Swadharma Jagwawa", “Swa" means the Spirit. You awaken your Spirit. That is what we have to achieve. Because he himself was a realised Soul, so he said, “this is what you have to do, is to make your Spirit awaken." Now with that light of the Spirit what happens? You just see clearly, very clearly, you see what's wrong with you, what's wrong with your society, what's wrong in your country. Everything you see very clearly and you also have power to correct it. If you are aware of your power and if you have mastered it, you can do it. You can do it not only for yourself, but for your family, for your society, for everyone. My husband always used to say, “You are a Socialist because You can't exist Yourself alone. You

must share with others. You are so collective." But the thing is, you see, we have to understand we are a collective.

We cannot exist alone anywhere, we are all collective. We are not aware of it.

But when you become aware of it, you are so surprised that you are part and parcel of the whole. That you don't have to look for company in your own society, in your own samaj. Nothing. What you want is just to have the company of all the Sahaja Yogis and this has proved beyond doubt that if you are spiritually awakened, you have no quarrels with each other, no hatred, no competition. I have not seen anybody doing that in Sahaja Yoga. And that is how things have become so much better for all of you together and also outside.

One of the ambassadors, she told Me that, “Mother, we are very happy." I said, “Why?" “Because we are not competitive.

So everybody is happy with us." This is what it is: that you realise that you don't have to worry about getting something higher position, getting into something very rich, you can say properties. No! Because the satisfaction part is within you. You are so satisfied within yourself that you don't run after things. Like the economics, the modern economics, as it is, it is based on one simple factor that human beings are never satisfied. Today they want something, they'll run for it and do every sort of thing and make money, get it. Then they are not satisfied. They want to have something else. And then they want to have something else. This is the basis of economics, I mean, modern economics. But Sahaja Yoga

is different. Sahaja Yoga economics is this thing: that I have got realisation. All right! I must share with others. If I have got the satisfaction I must share with others.

The sharing part is so important in Sahaja Yoga and which people are doing with such beauty. As I told you the other day that we have to learn the art of loving. It's very simple if you know how to say few sweet things, how to give something sweetly, how to share with others very sweetly. It is not difficult for you at all because you have got your Spirit to give you the joy. I know Sahaja Yoga has done wonders.

People have given up drugs overnight. Now in America they have a proposal for us that we should start a drug addiction thing, to remove the drug addiction, some sort of a organization and all that.

And Sahaja Yogis said that, “We have one million dollar. Can we do with that?" “No, No!" they said, “We'll give you twenty-one million dollars." “What will you do with twenty-one million dollars?" I said.

“If you want to build something for the drug addiction, you only need them to come there. Overnight, they will give up their drugs. I have seen that and there are some sitting here." Such a power your Spirit has! Such a beauty it has and such love and peace it has! Only it is to be brought into your attention which is going hither, thither, thither. Only if your attention is enlightened by the Spirit, you become such a wonderful person. All these things as they had described in Sanskrit, the Kām, Krodha, Mada, Matsa, Lobha, Moha, all of them drop by themselves. All the anger, all the stupid things we do and all the aggressive things we do, drops out.

I have asked some Sahaja Yogis to go to Kashmir and make them Sahaja Yogis. If you can make them Sahaja Yogis this problem will be over. And there are some willing to go there.

Some foreign Sahaja Yogis specially have offered their services to go and change the people's mind. Now we have! We have changed people, like we have now in a place called Benin, there are seven hundred, seven thousand, Muslims who were very fundamentalist, they all have become Sahaja Yogis. In Turkey, we have already two thousand Sahaja Yogis.

In Turkey! So even fanaticism of any kind, among Hindus or among Muslims, among Christians, can be easily changed because they will see the beauty of their Spirit and their religion itself will get enlightened. They will see the beauty of their religion. They will see the oneness of all these religions and like that a global religion can be accepted where all religions will be understood properly. There have been deviations in every religion and that's why there's a problem.

Can you fight in the name of religion when there is only one God? They do because they are ignorant. I don't blame them. They have no light. But once they have the light, they will understand what is the global nature of religion. Now, you'll be surprised that Sahaja Yoga, or we can call the Vishwa Nirmalā Dharma, has been accepted in Russia as a religious identity. But it is not religion like other religions are. It is not at all of that kind. It's a religion where only we believe in compassion, love and also in our own power that nobody can touch you. Nobody can kill you. You will be amazed that there was

such a big earthquake in Turkey but Sahaja Yogis, none of them were touched.

Even their houses were completely all right when the rest was all destroyed.

So many places, so many places it has happened. We had hurricane there, the same thing. All over, they are sending Me reports, “Mother, how all the Sahaja Yogis are saved." How they are perfectly all right! Because you are protected by the Divine power! We have to believe in the Divine power, which all the religions have believed. Then the problem comes whether you should believe in the form or formless. Then you will realise that with the formless only you can understand the form. Very simple thing it is to look at, but it is really extremely surprising.

For example, once I said that Mecca is Mekkashwarashiva written down in our books. But I didn't know that I just said it. Now I read an article that they were all worshippers of Shiva. And this is something surprising that Mohammad Sahib never talked about any religion. Nobody has read even that, we can say, the Koran. Nobody has read. We have a very good book written on Koran, which of course I guided and it's so clearly saying what Mohammad Sahib has said. I mean also this brings discredit to people.

Christ never said things which Christians are saying. Same with the Hindus. They are doing things which was never, never written in any Shāstra. Very surprising that these people who are in charge of religion they are the ones who are spoiling the image of religions and creating this problem. I don't know why they want to do it. What is the use? Now, regarding... regarding Sakār and Nirakār

it's very simple to be understood. After getting realisation you can feel the Spund, you can call it, or vibratory awareness is there. With that you can feel what is truth what is not. Now I would say that there is no truth in worshipping a statue which is created by a drunkard or a person who is using it for money. But even in the Bible it is said that whatever created by the sky or by the Mother Earth should not be disrespected. This is what we call as the Swayambhū.

But Swayambhūs for people who are not realised Souls is just a sort of a ritual, a Karmakand. It's just a Karmakand. They don't understand whether this, whatever is a Swayambhū or not. Now, you being Sahaja Yogis, you have seen what I have told you that “go and see which are the Swayambhūs" and you have accepted it. I know in TukāRāma's place, you all were jumping and enjoying it because you could feel the Chaitanya, you could feel the vibrations.

So first you should know about Nirakār and then you can find out about Sakār. There is no quarrel about it. But if you are not a realised Soul, how can you say which place is Swayambhū and which is not? So the whole problem is solved, but first you must have the knowledge, the knowledge of vibrations.

Now if you ask Me a very serious question that we are having in our country, which I would like to tell you about is about Śhrī Rāma's mandir. Was Śhrī Rāma was born there or not? He was! You can feel it onto your hands. You can feel it. All of you can feel it. He was born there. No doubt! But for that, what is there to fight? Whether

it's a masjid or anything Śhrī Rāma was born there. Vibrations are there, whatever it may be.

But to glorify Him you must have a temple, doesn't matter. Whether you have a masjid or a temple is the same and if you want to have a temple you must do it after realisation not before that. And also you should put there only realised Souls who will be in charge of the Pūjā. Then only you will do real credit to that great soul of Śhrī Rāma. All of them here, whether whatever their country from, they know Śhrī Rāma. Not only that, but they know where He is within us and they know how to worship Him. They also know about Mohammad Sahib. They also know about Christ. They know the truth about Them within their own body, within themselves.

Once that is the knowledge, the True Knowledge, the absolute knowledge then what is the quarrel about? Everybody feels the same way. What will you quarrel for? If I say that My country, India, is a Yoga Bhūmi; all right, you ask all of them whether they come from this country or that country, all Sahaja Yogis they will say so.

So when they come from abroad, they bow to this country, while we Indians may not. They do, because they know this is a Yoga Bhūmi and the Kuṇḍalinī of the whole universe is inside this Yoga Bhūmi.

So all these great things about our country are to be understood through the vibrations which Ādi Shañkarāchārya called as Spund. Actually most of their poetry could not, because they were not prose, could not explain to normal people what it was. But I think that if you go deep into these matters and understand the absolute knowledge about all this through your Spund,

through your vibrations, you will know what is the truth. Because what's the use of fighting for falsehood? It's like fighting the darkness.

Why not have light and see for yourself? I, today, I have taken some liberty with you, Sir, because I wanted to tell you that in this country of ours we have the greatest knowledge about *[UNCLEAR* Buddha]. Whole Sahaja Yoga is based, whatever I know, is from, mostly from, our Shāstras. It's not ritualism. It's the deeper knowledge. All saints, whether you take Kabīr, you take Nanaka, Mohammad Sahib, anyone, all of them have said, “Seek yourself within." Why did they say so? Why did they say so? Because inside is the truth, the absolute truth and with that absolute truth all these stupid, stupid things will drop out and you become a different personality.

As it is, the time has come for the whole world to change and transform.

But you know, I now request you all to do lot of work for Me. I have done that was possible for Me to work it out and it has worked, no doubt. But you all can do it and change you, first of all your own society, change your own countrymen, change also, then globally you can go. You can help, say for example, in India, some people can come and help here and from India some could go and help there.

So now you are well equipped with that knowledge.

So you should come and work it out. And, I must thank people from Australia who went now to Orissa. And they have formed nine centers, nine centers of Sahaja Yoga.

This is happening and you know you can do it. You are quite capable of giving realisation to people.

And, please now I request all of you to try this gift that you have, to be shared with others.

[Shri Mataji talks in Hindi:]..... I will say that one must know one's national language. I know there are people from South [India], Nepal and various other places, who are present here, but the knowledge of national language is necessary.

My Mother Tongue is Marathi. It is wonderful for spiritual ascent. But My father used to say that without the knowledge of Hindi language you are useless.

So you should learn Hindi. By learning Hindi you could read about your culture and spiritualism. A lot has been written in Hindi language, you will wonder, what is written in Sahaja Yoga is written in these scriptures. Do not remain confined to English language only.

..... The treasure of knowledge is stored in Hindi or Sanskrit language.

So the knowledge of Hindi is compulsory.

Contents: 2000-03-23 **Talks to Bridegrooms and Brides, Marriages, Nirmal Dham, New Delhi, India**

[Talk to Bridegrooms:] I am very happy to see you all here and you should know you are going for a little different life, that you are getting married in Sahaja Yoga.

There's a difference between the other marriages and Sahaja Yoga marriage in which we understand that marriage has to be a special, as they call yagñya, means a special type of a holy alliance in which you have to lead a very Sahaj life with your wife and to understand her. She is also Sahaja Yogini.

So you must respect her and you must love her and she should really understand that you are her caring, loving, gentle husband. You must show all concern about her because she is a Sahaja Yogini. She is not an ordinary woman and with that respect I am sure you'll be able to lead a very beautiful Sahaj married life.

As it is, in Sahaja Yoga, as you know we don't criticise each other. We see the good points of another person and we have a great capacity to forgive.

So to forgive is not to tolerate or to suffer, but you forgive just because you are very noble, you are a Sahaja Yogi.

So don't try to find faults with your wife all the time. Also you shouldn't give her all the time orders, this, do this, do that, but join hands with her.

Because in Sahaja Yoga we don't believe in an individual's rights as to dominate another person.

So what you should see the need to help her, to understand her and to share all the problems. Not to put problems on to her, but to give her all the helping hand that is needed. She's your companion. She's not your slave.

She's not your servant, neither you are sort of, I should say, a boss of her.

So all those qualities are not to be seen in a Sahaja Yogi and understanding is the best part. Try to understand her side also.

Sometimes they are coming from another country and are of a different culture.

So try to understand. This is how you'll understand what is the culture of that country from where she comes. Also it's good for children that you must always respect, always respect your wife. You shouldn't have some sort of a ideal about your wife. And, forget about all the other conditionings you have had or you have seen in the society.

You are a very different people. You are absolutely chosen people for a very special work of Sahaja Yoga.

So once you start understanding this point that you are here to marry girls who are Sahaja Yoginis and who will look after you. I will also tell them what they have to do. But I would request you that do not have domination of a man or thinking that you are the head of the family to trouble the wife. Share with her. Please understand that and once you start doing that, you will enjoy helping her and understanding her.

I hope your marriages are very, very successful and that you get very beautiful, sweet children who are born realised Souls. I am sure you will have a very happy life ahead of you.

So go for that, go for a happy life by making her happy, by making every one happy and looking after everything in a Sahaj way.

So may God bless you all.

[Talk to Brides:] Very nice to see all of you so beautifully dressed and looking so nice. I want to tell you one thing, that you are marrying in Sahaja Yoga to Sahaja Yogis. Always remember this point. As it is, we see there are so many marriages breaking and all kinds of things happening in Sahaja Yoga. Also, we get sometimes one

percent. Only one percent! Why? Because they understand the responsibility as Sahaja Yogis.

So, I want all of you to remember that you are getting married to a Sahaja Yogi and you must always remember this fact.

You must respect him, you must look after him and care for him.

Sometimes he may lose little bit of his balance. It is you who has to bring him back to balance with very gentle ways. It is your duty to preserve the society of Sahaja Yogis. People will come to your house. If they are Sahaja Yogis, their wives, their children, you must look after them because you are in charge of the society of Sahaja Yoga.

You may be earning a lot, you may be very well equipped, must be that, but you must always be humble and understand that you have to carry out the work of Sahaja Yoga through your marriage. This is a very big responsibility. In your case it is the preservation of the society that is of Sahaja Yoga people, their children.

So you have to love all of them. You must care for them. Never think this is your own house and that you are the queen of the house. But you are the mother, you are the sister, you are the complete relation of these people who are Sahaja Yogis.

So when they come to your house you must show all respect and regard.

Never complain about them to your husband. He won't like it. And also you must remember that your patience and your love and your guidance will definitely help to

build your married life. If you want to be happy, you must know how to make others happy also. If you do not know how to make others happy, you can never be happy.

So, you should not think about your own demands, your own needs, your own, you can say, ideas or anything. Whatever is there you have to do it in a very gentle manner because you are the women, you are the ladies.

So your style should be gentle, should not shout, you should not get angry, you should not treat anyone shabbily. I will immediately know who is an unkind hostess. That people will tell Me that, “Mother she is a funny woman, she doesn't know how to behave." So I don't want to hear that. I want to hear that you are very sweet, nice wives who will look after the husband, who will look after the family of Sahaja Yogis.

That's your job. There's nothing to feel degraded in that or less in that. That's what is you have to do in Sahaja Yoga. That's why you are so important. You don't know the role of woman is so important, so very important that she can change the whole family into a beautiful garden.

It is her own sweetness, her own creative mind of love that can work it out. Must find out the art of love and work it out on anybody who is disturbed, or who is unhappy, or who is crossed. You can do it.

You should know how to pacify that person and how to impress.

First quality you must have is the generosity of character. You should not mind giving up anything to anyone if they want. You will enjoy your generosity now and in that you should be generous when you forgive others. Forgiveness is very important and then you will

never feel the brunt of your married life. Forgive. Also you have to forgive yourself. Not to feel guilty, not to feel guilty at all about anything, because after all you are also Sahaja Yogis and if you have done anything wrong, it's all right, doesn't matter. But you should have the sweetness, the sweetness of a wife who will emit love and peace to others.

You should not be source of some sort of a dominating personality or a person who is aggressive, not at all. On the contrary you are the one who can bear lots of things and make a fun out of every nonsense that you see. Nothing is so serious to fight it, but to make a fun out of all that and make a fun for every one. That's what you have to be, always smiling and happy. You will be amazed, you can make beautiful marriages for yourself, for your husband and all for Sahaja Yoga.

So I am also very sure, if you make a successful marriage, you will have very, very good children who will be born realised.

So you should be good mothers. Mothers who can really do good to the children and to other children also. All that is stored for you in future.

I know you'll all be enjoying very much your future life and make it so beautiful that everybody should talk, that `look at these Sahaja Yoginis, how they have made their lives happy!' It's a very, very important thing that we should pay attention to our own mistakes than to the mistakes of others and try to correct them. See, they are themselves capable of looking after themselves. Only you should care for them and also you should in every way be very kind and gentle. I am sure you all can make

very, very good families which nowadays are not available. You don't see people who are happy in the family.

So no complaints about the husband, no complaints about anybody to the husband, but you make yourself so sweet that everybody wants to take your guidance, your love and they'll come to you. I am sure this you can work it out. There are so many Sahaja Yoginis who have brought such credit to Me and have done such good work. I expect the same from you.

May God bless you.

This ceremony is called as Gaurī Pūjā, means you are still Gaurīs. You are the Gaurīs and that the virgins and you have to worship the Mother for your future life as married women.

***Contents: 2000-03-25*, Public Program (Hindi), Ramlila Maidan, New Delhi, India**

[Chief Minister welcomes Shri Mataji.] Sahaja Yoga within neither condemns nor opposes any religion. Incorporation of the quintessence of all the religions in it is its specialty.....

But transformation of the people and Kuṇḍalinī awakening is the only way to achieve this goal. The biggest quality of Sahaja Yoga is the power of love..... without nourishing it with collective love this plant will not grow..... All it requires is a yearning for truth.....

Journalist: How did You know You are Divine? [Shri Mataji simply raises his Kuṇḍalinī.] Journalist: What's happening? How is this Cool Breeze flowing into my hands?

Shri Mataji: It is also flowing out of your fontanelle bone area! [Journalist falls at Her feet and begs forgiveness. The following week he brought flower offerings for Gudi Padwa.]

Contents: 2000-04-05 **Gudi Padwa Pūjā (Hindi), Noida Bhavan, New Delhi, India**

[Sahaja Yogis wanted to do a big Pūjā.]

Shri Mataji: Big Pūjās and bhajans have no significance. We should meditate and introspect.....

In meditation Chaitanya makes you grow and by introspection you remove all your negativities. And you will achieve the third dimension. That is, you will be able to see the beauty and goodness of others.

So in Sahaja state attention will not go to negativity. What is the use? You do not have to go and kill the negative people. That is the job of the Devī. You don't have to do it.

... Regarding the Devī, they say that She is Mahākālī, Saraswatī and all. But they are part and parcel of Ādi Shakti. They manifested at a proper time. The way Goddess Shakhambari manifested in Meerut district. She increases productivity of crops. When I was in Meerut I also used to produce vegetables.

Such big size of brinjals, tomatoes and cucumbers that one could not believe! This is the power of Goddess Shakhambhari. God has different forms and names and sometimes people are confused about them. But She manifests Herself according to the need of particular area. Durgā and Chāmuṇḍā and many others are Her different Forms...

Contents: 2000-04-07 **Śhrī Bhūmī Devī Pūjā (Hindi), Inauguration of the H.H. Shri Mataji Nirmalā Devi Foundation, Nirmal Dham, New Delhi, India**

..... Now it is pious duty of all of us to help this organization, not only with money but also in bringing it up. The most important is to find out such destitute women, who could be sheltered there. We do not know where we shall get such women. If anyone of you knows about such destitute, troubled, helpless women and widows, who are suffering, they should bring them to this organization.

They were telling that so far they have only a hundred such women in the list. But this is very small number. Poor, downtrodden and helpless women could be brought about and helped. Only in our country the institution of family is continuing. In other countries family has broken. Women are responsible for it, not men. It is the Indian women who have supported the country otherwise things would have been very different. You must understand that if excesses are committed on the women then they will revolt. It will be harmful. It is the death of the love and affection which is harmful. Wisely protect your women and daughters. Look after them and love them. They should be aware of your love. Your love will not spoil them.

Until the man is weak women could never dominate him. But, she should not be so much suppressed that the growth of the children gets affected. Nowadays, children do not respect their mothers. They are shy of touching the feet of their mothers. If the fathers have no time to

look after them then children are bound to go astray. The news that we read in the papers everyday is because the family system is falling.

It must be kept in proper shape. This is the warp and weft of our society. Because of this you are sitting here today. If you want to evolve then you have to remember that respect of women and transformation of people should be your coveted goal. It is My intimate desire. My blessings are with you, but you have to share these blessings with other people. We have to integrate people. If you are unable to integrate one family, how are you going to integrate the whole world? All of us should live with love.

Now you have become Sahaja Yogis. This is great achievement. This is the path of knowledge. You know what is love and how to share it, how to pass it on. We will be astonished that whole society will be transformed..... Register in your heart what I have said. This is My vision. You people could fulfil and relieve Me of My heartache.....

Sir C.P. [congratulates Shri Mataji on the launch of the NGO and asks]: How do you manage to do so much? Shri Mataji [smiling]: I don't know. The main thing behind is the love I have for others. It manages everything so beautifully!

***Contents: 2000-04-08*, Public Program, Address to IAS Officers' Wives Association, New Delhi, India**

I bow to all the seekers of Truth. Today as they say is a Ghore Kali Yuga and all sort of.....

We are special people no doubt. Without misusing the powers, who are you? Nothing! If you misuse it then it is not proper and if you don't use it you are powerless.....

If I have done anything so far, is this, that I found a way of collective awareness. That's the only work I have done, otherwise it was already there. Nath Panthies used to do it. It was well known thing among people, but what I have done is, I have tried to find out what are the permutations and combinations of problems in the human beings and why should not they all get it.

***Contents: 2000-04-17*, Public Program, Income Tax Officers Meeting, New Delhi, India**

I bow to all the seekers of Truth. Just now you have been told about the benefficial effects of Sahaja Yoga, but it has much deeper, much more effects on us. The thing is, we are not aware of ourselves, we don't know ourselves. And we have to know, what are we and then we will know why all these problems, physical, mental, emotional are caused. Also the spiritual problems, many people have. It's important to see that we are made beautifully. This human body is made very beautifully and if you study medicine you will know it even more. That it's a body which is so much well looked after, you take heart, you take anything. But we are the ones, we spoil them sometimes. May be because we are ignorant and we don't know what to do about ourselves.

Specially when I am today addressing such a august gathering of you people, I think it's important to tell you what is the problem with our lives. Especially I have been a wife of a government servant. And I do know what are

the problems of the government servants are, which no one can understand unless and until you are in the service. The first and foremost thing that causes us this anxiety is, we are all the time worried, “How are we to be sustained in the job? What should we do our level best to be a good member of this organization?" Whatever you may do, whatever you may try, you'll find it at different steps that it is not rewarded, it is not understood, nor people give you encouragement. Then it's very disappointing that we feel we are working so hard, we are so honest. Actually government servants, due to their honesty, suffer a lot. I know those sufferings and how much one has to cope with. Despite that, when you have to suffer some sort of an insult, indignation or anything one feels very desperate, sometimes absolutely degenerated.

Now we have to see what are we, once we know what are we, we'll not feel all that. We are not only ordinary human beings. No. We are not animals, we are not the nature. We are special people who have been given a very special work to be done.

So counteract it, first thing I would say is the love for your country. As they have told you about My parents. I have seen deshBhakti [patriotism]. How they sacrificed everything for the country. We are in a much better state now. We are free, we have this freedom to enjoy. While these people, My mother went to jail five times, My father went to jail, sometimes two and a half years and we were a big family.

Still we enjoyed, we enjoyed all that, because we knew we were soldiers, soldiers fighting for the freedom of our

country. Now that purpose is lost in a way, we don't have to fight for the freedom. But what I feel that we have to understand that the time is so important that we have to build this country. The other day before the IAS officers, I told them that My husband was selected to the Indian Foreign service to begin with. I told him very frankly, “I am not going with you to foreign service. Just now we have got independence and you want to go to foreign countries. Moreover, we don't drink, how are we going to manage the parties and things? I have nothing to do with the Foreign Service, I am going to stay here and if you want, you can go." He was quite surprised at My reaction.

So he said, “I'll try if I can get into IAS." And luckily he got it. Of course in that he lost his pay or whatever it was, but I was so very happy that this is the time we have to buildup our country. Of course I couldn't do anything because he was in the government service. But through him I could see that we can work out many things and I need not work. I need not sort of put in My ideas, but he can do that. And it was so interesting how things were worked out by him and how he was so much engrossed into his work. He never took leave for, I think, all the time when we were here, not even one day. It's very surprising. And Shastriji always felt that he is sacrificing his family life. But no, not at all, I never felt that way. I felt that it is our duty now as Indians to pay this country, to be the most excellent, performing nation. We can. We are very intelligent people.

You can see now, how people are doing so well in this new era of Internet, softwares. I feel that now the Saraswatī has joined hands with Lakṣhmī and people are

really showing results of this combination. The time has come for our country to really develop into a new financial status.

But that's not the end of it. Even if you have lots of financial advantages and even if you become a very technologically developed country, still if you go to such countries where they are so developed, they are not happy. They have no peace. There is no love. It's a very funny situation that money could not buy anything for them.

So now, what is the problem is that we should know what do we want really.

For that the Creator who has created us has really made all the arrangements. Only one step towards the evolutionary process, towards our evolution, towards our resurrection, can solve that problem. That capacity we have. That, actually we are [the] chosen ones, we are [the] chosen ones. Especially this country is such a great country it is, it's a Yoga Bhūmi [Land of Yoga]. It's full of vibrations, full of divinity but we have become so much now, I should say, alienated from that and that's why we don't know what do we have in this Motherland of ours and what we can achieve. A day will come when all the world will come and worship this Yoga Bhūmi.

Now I have to tell you about our own things, as it has been told that, what you have within is these powers. You'll be amazed, all this was known long time back in our country but all that knowledge was finished because of the British rule, you can say, or the other rules that came in, that they didn't care for all this. But there were group of people called as Nath Panthis [The sect of

Naths], they knew this, that Kuṇḍalinī awakening is the only way you can get your Self-realisation. But the idea about Self-realisation was so limited and was so absurd that people didn't want to do it. They said you have to give up your family, you have to give up your all, everything, your property, everything. You have to become absolutely single. You should have nothing to do with your relations. All these funny ideas came into the heads of so many people who wanted to propagate their way of thinking. All such thinking has ruined actually the reality that exist within us, absolutely. Because to say that you give up that and give up this and all this kind of a nonsensical ideas: doesn't happen. You don't give up. It's all there, you just have a outward feeling that you have given it, say to your Guru or to someone and that's how all kinds of fraudulent things have started with this kind of a theory. You don't have to give up anything, is the point. That, just now as you are, this Kuṇḍalinī exists within you. She is your Mother. She is your individual Mother. You are the only child She has and you don't have to give up anything as such. Because She's the one who looks after you. She is going to give your second birth. And when your mother gave you the second birth, did she trouble you? She took up all the trouble upon herself and she managed that you are born on this earth. In the same way, for the second birth, as you call dvija, that is born twice, to be born again, there is a Mother already placed within you. She exist within you and She is the one who can give you Self-realisation.

This is not told only by Me. I tell you is told by all the saints of the world. Long time back, I should say

Gñyānadeva in the twelfth century and all others who lived there but even before that Mārkandeya, he talked about it. We don't know anything about these people. Then also in the sixteenth century we should say Guru Nanak was there, Kabīra was there, all of them have talked about it. Kabīra has said, “Iḍā, Piñgalā, sukhumana [Suṣhumnā] Nāḍī” “Shunaya shikar par anhad baje re." [At the Peak of nothingness, plays the anhad (Heart Chakra)]. Nobody understood what they were saying and only reading, reading and reading, where will you go? Ādi Shañkarāchārya also asked, “Oh Mother please remove, please somehow or other remove from My mind this kind of ignorance that I have, that I read words, the shabd jalam [trap of words]. Please remove this shabd jalam." All of them has said, Kabīra had said “padhi padhi pandita murakh bhayee" [by reading and reading a pandit [man of knowledge] becomes a fool].

So even if you go on reading, it doesn't work out.

So then scientifically or may be intellectually, you may say, “Oh, it's all nonsense." Nobody has gone to find out, is there some truth in what these people have been saying. All these saints, even today, are respected but nobody wants to see what they are saying, saying within the lines.

Guru Nanaka has said “Sahaja Samādhi lago" [You go into Samādhi spontaneously]. He has said clearly, you get it Sahaj, spontaneous, but people should understand that all these rituals and all these adambars [showing off] of no value which they themselves had denounced. There have been so many saints during the sixteenth century and they have tried to talk about Kuṇḍalinī, I must say.

But they used to write it in poetry. The reason is, poetry is the safest way otherwise people would have threat them, beaten them, crucified them.

So they thought better is not to talk in prose but talk in poetry. And that is being misunderstood. You see, it's such a misunderstanding coming out of reading without knowledge.

So you have to have knowledge first.

Sahaja Yoga is a Gñyān marga [path of knowledge], where you get the knowledge, the absolute knowledge, not just reading knowledge or some sort of thing. How? When your Kuṇḍalinī rises She pierces through your fontanelle bone area. “Shunaya shikar par anhad baje re” he said it. And then when it becomes one with the subtle; with the subtle that is the Divine Power of love of God, you can call it anything. They call it Param-Chaitanya. When it becomes one with that, what happens to you that all these things like kam [lust], krodha [anger], moha [attachment], mada [arrogance], matsar [jealousy], lobh [greed], moha, all of these things drop by itself because now you are in the new arena or area of knowledge. Where, I would say even Einstein has written about it. He said I was very tired trying to find out the words to express his theory of relativity. And he didn't understand that.

So he said “I got so fed up in the laboratory, I came home and I started playing with the soap bubbles and suddenly from somewhere unknown the whole theory dawned upon me." This unknown is what he called torsion area. And that one is the area which is beyond us, beyond our mental self.

What we do normally is all the time with our mind we go on reacting. You say something, we react.

Sometimes we react to also things which are very ugly, maybe sometimes too aggressive things, all kinds of things we go on reacting. You, I see, now here say for example, I see these flowers put here. They are such a beautiful thing for Me. But now many people would say, “Oh! My God, how much they have spent.

God knows from where they have got it. They should not have done this. Have they paid their income tax or not?" They might *[UNCLEAR* sulking] like this and saying things which have nothing to do with the beauty and the joy that these flowers are giving. And the whole reaction of the mind goes on like that and that's how we get into tension. Why we cannot enjoy? We cannot enjoy, the reason is we are still not connected with the mains. Now supposing this instrument is not connected. What is the use of this instrument? In the same way, we are all the time, all the time, thinking and putting our attention in a way that it reacts.

Anything, anything that they see, one feels we must react. And if they cannot react, they think that it's a lost case and they have not understood the point. For this, this happening of Self-realisation is called as Ātmāsākṣhātkar. Even Christ has said, “Know thyself." Said it clearly, everyone has said that. It's not I am saying, but how to do it is the problem. Because you can't enter inside yourself. We cannot move into this subtle thing. For that, it is the Divine has placed this Kuṇḍalinī in the triangular bone. You see, it's so important. She rises through six centers. Now these

centers are for our physical, mental and emotional being and also for spiritual. And She passes through them, firstly She integrates them, secondly She enlightens them, She also nourishes them. That's how it completely balances you and makes you very healthy person.

I would like to tell you because the kind of work you do, morning till evening, you are very hard working and all your attention is on your work and you are going out of the way to work out whatever your plans are, whatever it is. In that doing so, what happens to you, let us see. The first thing that happens to you is that, she's told you, is the right side Nāḍī, which we call as Pi fingalā. This Piñgalā Nāḍī gets overexcited, also tired. All the time using that for your thinking, for your futuristic manner. All futuristic people suffer from this. Now this Nāḍī is a very important Nāḍī which is, of course, I mean, the medical science doesn't know about it but we can call it, it is the right side sympathetic nervous system. The sympathetic goes into action so much so that it can really spoil all the working of all the centers which are connected to it.

First and foremost is the liver. The liver goes out absolutely. Now what is the sign of liver is that, that you get... you can't eat, get constipation, all these things when it's on a very lower level but when it starts rising, the function of the liver is to eliminate the heat from your body into the blood circulation, so if your liver is out, it doesn't do, so this heat goes on passing. It goes from liver to the heart or sometimes before that to the lungs.

So such person can suffer from asthma of a very serious type. In Sahaja Yoga, asthma is absolutely curable. No doubt. But you have to first become a realised Soul.

Now this creates asthma, secondly when it rises even on the left hand side then supposing there is a boy and he is about twenty one years of age and he plays tennis, with that also he drinks.

So he is out for a fatal life because then the same heat attacks. Attacks the heart and the child gets a heart attack. But this heart attack can come even to much older people, those who are working very hard and all that, they are neglecting, they are neglecting themselves. When they are neglecting themselves, suddenly they get a heart attack. It's a common disease with all the government servants because they are not bothered to find out how much energy they are putting in? How much energy they are using? Now the energy for our brain goes through one center which also looks after the liver.

So if you think too much, all the time if you are thinking, then this liver is even much worse. Such a person who thinks too much gets the problem of the liver but doesn't end there. From the heart, it might even go to the pancreas, one can get the diabetes, just imagine. Diabetes can be easily cured if you stop thinking, but how to stop thinking is the problem, which I'll tell you later. And then it goes down, it can attack the spleen and one can get a blood cancer.

It's very serious. But then it can also affect your kidneys and your kidneys can stop working. After that the kidneys thing is the, we should say, you get constipated, very

badly constipated, because of the lower intestine not acting.

All this heat we generate all the time by our overwork, by our futuristic life. To stop it, there is no way out. You are also government servant, conscientious people, we want to work very hard and we want to think how to improve the situation and work for your country. But at the same time we have to know what imbalances we are getting into. We are just going to the right side, not to the left, but cancer also can be caused by the same. I'll explain to you how. I am sorry it's turning out to be little medical, but this is say, these are two Chakras from the left and right sympathetic. They join together to form one Chakra. Now what happens, you are working too much on the right and goes on like that, draining out your right like that. Suddenly some shock may take place, something may happen on the left side and it breaks.

So your relationship with the whole is lost. When that relationship with the whole is lost, your, this right side becomes on its own and the left side becomes on its own. Like they become what they call, malignant and all the cells start behaving like that. Also you can cure cancer, it's not very difficult. If you want to work it out you can cure. But the best thing for you is to get your Self-realisation and to establish yourself. That's the best thing for all the men and all the women. Now I have seen that this is a only one part of it I have said about the right side but the worst thing is that your right side can get paralyzed.

Recently we have one very good doctor working for us, I told him, “Sir now you are old. You must take rest in the

day time, there is no harm. Must take some rest in the day time and sleep early and don't exert too much. You are very more than sufficient." He won't listen to Me. I mean he would listen, but he wouldn't do what I am saying.

So what happened to him that he got a paraplegia, as they call it. His right hand and his left hand completely paralyzed. Now he is cured, that's different. He is cured now.

But the nature takes its own respite, I should say and that's how this fellow got his right side completely.

Now the people who work like this mad can have an effect on the left side of his head and his body can get paralyzed on the right side. It is the nature that is trying to correct, because you are over-doing things.

So now, how to work out, how to balance it out is the point. But if your Kuṇḍalinī rises, She nourishes all the centers, She integrates them, She puts them right, enlightens them and ultimately connects you to the source itself, to the ocean of energy. Then what can happen to you? Nothing. It's a life which is tireless, you are never tired, you are full of energy and the energy is flowing through you. But not only energy, but also the knowledge, absolute knowledge, because your fingers start feeling the Chakras, you start getting the Chaitanya on your finger tips.

So you can make out what Chakras are catching. If you know how to correct those Chakras, you can correct them and also if you know how to correct for others you can also do for them.

The another thing happens to you that your personality evolves into a collective being, you become a collective being. As these days you have seen we have so many gadgets and things and now the new software and all that has come that we can connect to anyone. But that system is within us also. We can find out about anyone, what's wrong with that person and we can cure that person sitting down, can be done. But you have to evolve to that state and you don't require too much time.

Once the Kuṇḍalinī is awakened, it's like a small little seeds, plumule, the ankur [sprout] has to develop.

And if it develops into a tree, you just, you are amazed. You become so transformed. Because all these nonsensical things that have been within us, which I have told you already, the six shadripus [six enemies] that we have, they just drop; they just drop. And you become so confident about yourself, you do not aggress, you do not try to find faults with others, but you become like a witness. You start witnessing everything, see everything, not to react. You go beyond your mind because this reaction is the one that causes most of the trouble. Now you get the real Gñyāna [knowledge]. There's no need to have all these reactions. You actually know what's wrong, what is to be corrected, what is the solution, just you know.

I mean, how you know because you are connected with the mains. You are one with that, without that your personality is not complete.

Once it happens, you'll be amazed that all these people have talked about it. Mohammad Sāhab has said that, “At the time of resurrection, your hands will speak." Now

what is that? That's the proof of that you have got Realisation. Now the situation is so simple and is working out, I don't know may be it's such a ghore [extreme] Kali Yuga that it has started working in this time, that there are thousands and thousands of people, who are getting Realisation even if I am not there. Sahaja Yogis can give Realisation to so many people. It is very remarkable that it's happening in this world and it's meant for you, you can't pay for it. You can't do anything about it, it's just there. The God Almighty has put it there, the Kuṇḍalinī. Only thing is that, somebody who is a realised Soul can only awaken it. Like one candle which is enlightened, can enlighten another candle. That's the only thing. But if you have enlightened another candle and steadied it, that also candle can do the same. That's how it has spread. I didn't go to all these country. I've been hardly to the twenty countries, at the most. But how it has worked out, see.

It has worked out so beautifully and this is the science of our country. This was from our country. Of course, others also talked about it. William Blake has talked about it, but still I would say, is basically this knowledge is from India. Indians had all this knowledge, but somehow they didn't give Realisation, collective Realisation. And so I only wanted to develop a method by which or by understanding the permutations and combinations of human being, I could manage this collective thing. Because any, any discovery which is on just on a individual level has no really meaning.

And it worked and it is working and by all your kindness and goodness that they have guilt. They start saying,

“Oh! I have done this wrong, that wrong." But whatever is done, has done, finished. Now why are you bothered all your life? That's one thing. That is a very bad thing for this kind of a, I should say, nerve, but actually it's very bad for the center. This is the left side center what we call the Viśhuddhi and that's how the Kuṇḍalinī doesn't rise.

So you should not feel guilty. There's no need to have confessions and all that. You just think, you are a human being and you all can get your Realisation. I must tell you this is the power of love. Is not the power of any intellectual capacity, but the power of love. And with the power of love, if you believe in it, then also you must love yourself. You must forgive yourself and not to have any guilt.

Then after forgiving yourself you have to forgive others also, because others are also ignorant. They also are not yet well-equipped to understand you.

So forgive, forgive all of them, just forgive. Logically whether you forgive, you don't forgive, you don't do anything. Nothing is done. Only you are harming yourself by playing into the hands of the people who have troubled you.

So best thing is to forgive them.

It just helps a lot to open this center of forgiveness. These two centers are the real hurdles in the ascending power of the Kuṇḍalinī.

So what we have to do, is to forgive yourself and forgive others. That's all. Just to say in your heart that I forgive myself and I forgive others. That's the only thing you have to be convinced that you should not blame yourself

for anything. You have done nothing wrong. What have you done? After all, if you had done anything wrong, you would have been in jail. But you are not.

So what is there to feel guilty? This thing we have to also understand that some people think that unless and until we are very Dharmic or we are very much in the ritual, we will be saved. It's not so. It's not so. We are lost into this *[UNCLEAR]*.

So forget about it. The Kuṇḍalinī rises whether you are a Hindu, Muslim, Christian or you have done so many Pūjās or so many this thing. Doesn't matter. Only thing that keeps you cleaner than other things because your attention is on God. But it won't work out unless and until the Kuṇḍalinī rises.

I must tell you something I always felt about the women and the recently as they said as I have started a self-organization to help women who are in distress and also little girls and also young girls. Because I feel in our country, women don't have proper place. Wherever they have, it's all due to law and it is very, very cursed state where women are definitely helped by law but they go on asking for divorces, the family life is ruined.

So it's for men, they should develop real respect for women. They are, I don't know, how many percentage, but definitely much more than men are. And if you do not respect the women, you are really finishing the whole culture of our country. We have to definitely respect women. There is one thing I would request you, to income tax people, that the way you have a law, I don't know, I have talked to the finance minister, but he doesn't heed, that you are after the stridhana [women's

property]. To touch the stridhana is a pāp [sin], is sinful thing. But is done in such a, such a bad manner, I have seen it, because you are all big people, big Johnnies, but the people who go to such places.

We had a neighbour who was a jeweler and I was there when these people came in. And they went and they had, you see this was the last story, so they had put a artificial, this thing. They torn, got it completely torn, completely. They opened all the sofa sets, did all kinds of... I... I couldn't understand, how could do they? And in that house there was no man, only the women living. And then they went into the cupboards and did everything. I mean, somehow or other, it's like a hitlerish type of attitude and they found nothing. And they told them, “If you report it, we'll confiscate much more. We'll come again." Where this kind of thing is done, you have a law, but the way it is asserted, you should look into it. I think, why should you take also, the ornaments of women, I can't understand. Because poor ladies, first they don't understand banking. You know that. I don't understand Myself any banking. That's the only bank they have. Then somebody told Me that they will be using black money. I said, “Which husband will give all his money for buying ornaments?" And now the black money is already in the market, they don't want to keep it in the ornaments.

But women, they have only that for support. Every time I meet some lady like that, I feel like crying.

The other day we had a neighbour in Bombay [Mumbai]. They were three ladies who came up and they told us there was a raid in their house, for the ornaments. “They took away all our ornaments." I said, “Why didn't you

register it?" “Our husband won't register. They are all drunkards, so they wanted to sell that ornament and use it for their own drinking.

So we have lost all that." But I said “Why, why did you keep them?" They said “Given to our parents. Whenever we are in need we can sell it and we can get something for our living. This is our bank." So is it this side of Indian life we should understand. We are not Western women, we are Indian women.

But surprisingly nowhere in the world, nowhere, even in Russia, there is no tax on the ornaments of women.

Then our country is the industry of making ornaments, is so beautiful, such artist, such creativity. Let women have their own ornaments. Why do we have that on the income tax? And it's not a easy thing.

You know you have to register. I know, I know what it is. You have to register, you have to tell them.

Then may have to... Now for gift, if your want to gift some ornament to your daughter, you have to go the commissioner to do this, to do that. I mean, who has the time to do it? So a humble request, I wanted to make that you can really think of it, that this is one thing where you allow little money to be there.

I'll tell you one thing when Mahatma Gandhi had his freedom struggle, My mother, I know, she gave away, except for what ornaments for us, she gave away all her ornaments to Gandhiji. It is your, here the sampada [wealth], it's your property here. It's a money there. All the time it is available. But why should you not allow women to exist? Because in the villages also, women have no concept of a bank or anything. I wanted to tell

you, I thought, whether I should talk about it now. But you people are so much accepting, I have to tell you that this is one dharamkarya [act of Dharma] you can do, just please do not bother women about it. There is so much of botheration to them, the way they are treated just like criminals. Moreover in this country, you know that women have to wear. They can't do without it. It's a country we think is the honour of the powers of a woman. And that's why they have it. This can relieve you from lots of worries and troubles, I can tell you. Because, I have seen when they go in the night and then these people go and harass others, then the report comes to you people and you feel so distress. If something could be done, I'll be very thankful, it is worth talking to you about the pains and troubles of women of India who are already downtrodden, already being oppressed, already being tortured.

This is all right, but now the Kuṇḍalinī awakening part of it. Once the Kuṇḍalinī awakened you will understand. You would have that love and affection for all the people of the world. I know there is so many problems in this world. I don't know how to patch them up. For example, they said, I have a school, another school I have started in Maharashtra. I have seven schemes already started there. But worst of all, I feel for women. They are so helpless and there is no way of really getting them redress. They are in such a trouble, while they are the Shakti [power] of this country. Kuṇḍalinī is a lady. She is not, She is not a man, you can say. You have all the Avatāras [Incarnations] and everything but Kuṇḍalinī is the, what they call the reflection of the Ādi Shakti. She's

the Shakti. We are the Shakti worshippers. But the way we are treating our women is very surprising. We have to understand that these women, if they are awakened, what powers you will have. In any country where they have had powers, it is through their women. You read about anyone. Even Mahatma Gandhi, all of them, even Shastriji. I thought, how much they loved their wives. And how much they cared for them. I tell you it is very remarkable how we miss out on the most important and such a big part of our population.

Now I have started this organization and I am going to give Realisation to all of them. And I am going to see that after Realisation they all learn things very well and stand on their legs. Your administrative capacity, your thinking capacity, I should say, your understanding a subject increase so much, that you're amazed.

Sometimes My husband says, “How do you know?" I said “I know. Just I know." You will know how to manage things. And the main thing behind is the love that you have for others. It will work out so beautifully, your life will become so beautiful and you will enjoy it. And all the greed and this all nonsense will just drop out. In these modern times it's very important that you all should take your Realisation.

Because after all we are Indians. Our culture is such that we are in for Self-realisation. We are so different from others. And here in this country, the women have saved the culture of India. Women.

So by this you can also look after the women, give them Realisation, give them understanding and also help them.

But not to harass them. That's not the way. Harassing, I have to request you, to absolutely ban it, to harass women. Already they are harassed, they don't know what to do and this law doesn't help them at all because the men are the controlling power. That's for men to understand the value of women, men to understand their power of love and then it will work out. I am not saying because I am a woman, but I am saying this, what I have seen. Such injustice we have done to our womanhood.

Now for Kuṇḍalinī, I would say we'll take hardly ten minutes and you will get your Realisation. Now about this whole theory and all that and everything, you see, the people have written granthas [holy literature]. But that you can read and can find out, but just now I think best thing is that you all get your Realisation, if you permit.

One thing, you can not force on anyone, you have to ask for it from your heart. Because Kuṇḍalinī is the power of shudh Icchā [pure desire]. That's the real, because other icchās [desires] are useless. Today, we want to buy a car. After buying the car you are not satisfied, you want to build a house. After building the house, I don't know, you want to have an aeroplane. Goes on, it's economics actually. The modern economics is based on this, that you are never satisfied. Go on from one to another. But after this, you are absolutely satisfied with whatever you are. You are not at all on the run, but you are absolutely in the realm of peace and joy. This happens to you and this should happen to all of you. Firstly, I always say that service people, government service people are like the spinal cord of our, My country. They are the ones. They look after. Without them nothing could have happened. If

the British have given anything nice is this idea of service. Of course all the kings had, everybody had, but the systems they have started has helped and you are the spinal cord. You should never get sick. You should not have any problems.

And that's why I am very happy and thankful to your organization and to commissioner Sāhab, who has invited Me for this.

As I have said it will take not much time. You are all ready for it. Now can you put both your hands towards Me, like this? Just like this. I hope you have taken out your shoes. Because this Mother Earth, I said, gives you the power. If you have not, please take out. You will discover what I have said about out motherland, how wonderful She is. All right, just like this. As I've told you, you have to forgive yourself and you have to forgive others. That's all. If you can do that, just from your heart, you just say it in your heart “I forgive myself and I forgive others." Just like that. Forgiveness has such a power, just see that.

Now please put right hand towards Me, because you are right-sided people, right hand towards Me and the left hand you put it on top of your fontanelle bone area, what we call as the Tālu, which is a soft bone in your childhood. Just put your right hand towards Me and the left hand you can move it a little bit, not on top, away from the head, you can move your hand and see for yourself, if there is any Cool Breeze or a hot breeze coming or vibrations coming out of your own fontanelle bone area. If you bend your head, it will help you more. Just bend your head. Not to doubt. Now some people

start doubting that there is air conditioning and all that, is not so. It's from your own head it will start coming out. As Kabīra has said, “Shunya shikhar par anhad baje re." just see this. It's coming out of your head. All right.

Now please put your left hand towards Me and bend your head and see with your right hand if there's a cool or a hot breeze coming out of your head. Now if it is hot that means you have not yet forgiven yourself or you have not forgiven others.

So please, please try to see for yourself, please forgive yourselves, very important. This is, I am talking about the realm of love where all these things do not exist. Now see for yourself, love and compassion. Compassion and love for yourself and for others. Now please put your right hand towards Me, once again and see with the left hand on your Tālu [fontanelle bone area]. Just move your hand. Now in the both the hands if you put like this towards Me. Open your eyes, there is no need to close the eyes. And see if there is cool or hot breeze coming onto your fingertips or into your palm. Just see. Called as spanda [vibration], Ādi Shañkarāchārya has called it spanda and all the saints have described it. Now, all those who have felt Cool Breeze on their fingertips, or on their palm or coming out of their fontanelle bone area, please raise both your hands. Wow! It's very good. Excellent! Excellent! May God bless you all. May God bless you.

But you have to develop it more. It might not have come with some people, but doesn't matter. Maybe there is some sort of an obstruction somewhere but it has worked in for so many people and I am very much overjoyed to

see that. If I have said anything that might have hurt you please forgive Me because what I felt from My heart I wanted to tell you. That now we have to help our women in this country.

Is a very important thing. I think that's the main job for us now. May God bless you all. Thank you.

He would like to sing one song and you can clap if you want because that will help to have vibrations.

Mister Kapoor wants Me to ask questions if you have any. Sab Nirvichar ho gaye [Everybody has gone into thoughtless awareness]. This Nirvichar sthiti [thoughtless awareness state] has been also described by Jung. That, he said, where your thoughts just subside. Thought comes and goes. Thought, another comes and goes.

Some comes from the future and some comes from conditionings. Now there's a little space in-between which we call as vilamb [pause or gap]. But that is lost. But when Kuṇḍalinī rises She makes these thoughts, you see, She elongates them and the space is created. Then this is the state of shunya [nothingness], as they call it, where is the reality. Because past is finished and future doesn't exist. When you are in that reality you get all the knowledge. This is one thing has to get.

Hān [Oh yes!], I must also tell you one thing that I heard one Guruji had come, there was a big crowd there. And what he was saying, “You people are not on the Nirvikalpa [Doubtless Awareness] state. You are not the people of Nirvikalpa.

So, why should you go for Gñyān marga [Path of Knowledge]? You are the people who are running after

everything and all that." I mean, openly saying like that, you know. And people accepted him.

So what you can do is to serve your Gurus, you see, do this, do that. This is how it is. They're openly saying things which are absolutely absurd. And this is what is misleading us. We are not. We are Gñyānmargis [people walking on the path of knowledge], all of us. We are born in this, at this time because we are Gñyānmargis. We will have to have Gñyān otherwise we cannot exist. We'll have all problems, everything.

So this Gñyān has to come. Unless and until we get this absolute truth, we cannot manage life. And this is what they say, that you are running after this and that and that, how can you be Nirvikalpa.

So don't listen to all this nonsense. All this has not helped anyone, it has not helped your forefathers, it has not helped you. What you need, the truth and the truth is that on your nervous system, on your finger tips you should feel the truth. Now if you want to find out somebody is real or not. Just put your hands and immediately you'll feel Cool Breeze coming.

You ask a question about anything and you will get the Cool Breeze. But if it is false, if it is wrong, you will not get it. Not only that but sometimes you get blisters, just for a short time. Or sometimes you get kind of a tingling.

So you are the one who knows, it's absolute and this we have to have.

Because as it is, Guru Nanaka has said “kahen re man khojan jaye [O heart, why do you go searching outside (for God)?], sada niwasi, sada alepa, to yeh sangha samayee [(God is) always inside, always hidden, it is

inside everyone]." But how to go inside is the problem. That's Kuṇḍalinī. That's the Kuṇḍalinī.

So may God bless you all. I hope you all will progress further into Sahaja Yoga and work it out. Those who haven't got it also should not feel disappointed.

Question from the audience: *[UNCLEAR* Do we need to repeat this more often to get the Cool Breeze?]

Shri Mataji: No, no, please be seated. Actually as I told you, it is now the sprouting of the seed has taken. With some people they just immediately get into it, I know, but mostly they have to work it out, because there may be problems in their Chakras and all that. But nothing has to be done. Just little meditation that these people will suggest. Don't have to pay for it. You don't have to stand on your...

nothing of the kind. Don't have to give up anything. It is inside, it just rises.

So supposing something is wrong in a particular Chakra, or obstruction is there a little bit or something, then it has to be corrected and takes hardly anytime.

[Aside:] Have you got some place where they can meditate? Have you got some place where they can meet and meditate? Sahaja Yogi [aside]: Yes, Shri Mataji.

Shri Mataji [confirms with him aside]: Hai koi. [OK! There is one.] He says we can organize some place where you all can meet and can rise. But I don't think you will take too much time. And within one month you become master in yourself. You become your own Guru and become the Guru of others. I mean you have no

understanding of your capabilities also, which you will be amazed, how you are so powerful! You are.

So little bit time, about five minutes, ten minutes everyday.

That's all. But once in a week or something they will arrange.

So you should go there and just meditate, collective meditation helps a lot.

[Aside:] [asks Sahaja Yogis to sing a particular bhajan in Hindi.] He is a gentleman who has got inspirations and he has composed all the poetry himself. He never used to sing, you see, he never had a capacity to sing classical music and all that. Now he suddenly has become a great musician. He speaks very well, it's very surprising. Suddenly what has happened to him. I've known people who were charted accountant have become poets of very high quality.

So all your, I should say dormant capacities and talents, they just show. It's very surprising.

Contents: 2000-04-20 **Talk to Sahaja Yogis, Cruise on Backwaters, Dubai, U.A.E.** (date not sure)

Everywhere obstacles come and ups and downs are always there. But so far away from your home, the way you have become collective, in the same way you will build My dwellings because you have recognized Sahaja Yoga from your hearts. You have gained all the depths of ocean. You appear to Me like sparkling diamonds. To understand Sahaja Yoga you need a large heart. It has happened in all of you. By seeing your depth others will come to Sahaja Yoga. It will penetrate the environment.

This is the last judgment, either you will be saved or perished.

***Contents: 2000-04-20*, Public Program, Istanbul, Turkey**

I bow to all the seekers of Truth.

First of all we have to know what is the Truth. Truth is that you are not this body, this mind, these emotions, these conditionings but you are the pure Spirit. The Spirit is the reflection of God Almighty in your heart.

So you have to seek the Spirit which resides in your heart. The Spirit is the source of Peace, of Joy. But when you achieve that you get rid of all your physical, mental, emotional and spiritual problems.

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***Contents: 2000-04-23* Easter Pūjā, Purity is the Basis of Your Existence, Hotel Demirkoy, Istanbul, Turkey**

Today we are celebrating the great event of the resurrection of Christ. On the same pattern is your resurrection, that you have risen to the new life of Divine Love. You were all in the knowledge that there is something higher that has to happen, that you have to be born again. But, nobody knew how it works? The subtle side of your being was never told to you. The saints only talked as to how you should behave.

They only said how you should try to keep a very pure life, sincere life but they didn't tell you how it will work out. Of course, people knew in India about it, very few of

them, very-very few. But, now it's a world wide knowledge through you people.

Now when your Kuṇḍalinī rises, she is your Mother, she is your individual Mother and she gives you the second birth. That's how you get connected to the Divine paradise. All this, if it is told without realisation has no meaning but people are given great ideas about it and also were promised that one day your resurrection will come. It is the greatest happening for you. It is the greatest event of your life and one must consider it very fortunate that you have been able to achieve it. All this because you desired for it. In many of your lives you have been desiring for the Heavenly paradise. People have been going down in the hills and valleys, seeking, doing all kinds of things. That's already done by you. You don't have to give up anything, no need to give up anything. It's a wrong idea, I should say, it's an untimely idea.

This is the time when you have to get your Sahaja resurrection, spontaneous resurrection. You don't have to do anything about it, it's just so simple as that, has worked out so well. I was really very much overjoyed to see that so many people, specially Muslims, about whom I have been so much worried that how can you save these people! They are so much lost in the mess of wrong things. One has to understand that this `Koran' was written forty years after the death of Mohamed Saheb.

So, may be, there might be some words which are being just being shifted, may be and the meaning might be little bit ambiguous.

Also, there was another book called `Sunna', came out about the same time and was managed by a person who was not such a great soul I should say, because he was not a realised Soul. I can't understand how can you religiously understand poetry and in the poetry whatever is written, how can you interpret it correctly? I am a poet also. I could have written a poetry about it but I said, No. Poetry can twist, can be twisted and also people can misuse it, that's the problem with the poetry. In India we had the same problem. For example, Kabīra wrote such beautiful poetry and the way they interpreted was so nonsensical and so much different from the spirit of Kabīra's songs. About everything they can twist the words according to their own need, I found out if I wrote poetry about Divinity. This is exactly what has happened. In all the religions I have seen, when it comes to poetry people can twist it. Also, like in Bible, it was so much accepted that Paul is the one who is going to organize the publication about Christ and he didn't want to write also about resurrection, he didn't want to write about Immaculate Conception. All these things were in his mind and so Thomas has to run away to India and John refused to write anything.

Because all such people take charge. They become in charge, they think they are responsible for it, while they are not at all capable, they don't have the right to do it. As a result of that, Christianity took a very wrong attitude towards the inner growth of human beings. You see the result of that today, when you see what's happening with the Catholic Church, you are amazed. How can such an organization be a religious organization where all kinds of

nonsensical things are going on? I was also born in a Christian family and I was shocked the way they interpreted Christ's life and the way they talked about it with great authority. Books and books were written, they give big-big sermons! I thought there's no truth in it what they are talking. Even My father felt the same way, because all these books came much after, the authors of these books. Secondly, those who tried to write it were not authorized to do that. They were not spiritual people. They all wanted to have power, they wanted to have power in religion. The power in religion is inside and that should be awakened. I must say, thanks to the Sufis of this country and other countries that people still think that there is something beyond all these words and talks and books.

This is something, such a blessing that we have, that in every country we had someone who talked about the reality, about the truth, though they were condemned, they were tortured and so many of them were killed. This is happening even today. I find, that people don't want to listen to reality, to the truth.

But I was so happy yesterday, really overjoyed, to see even the people who were Muslims, were Islamic, are now coming together, understanding that they have a higher life than these rituals of everyday. All this ritualistic life that they have led, the way they have worked so hard, this forty days starvation, going for Haj, doing all kinds of things. But there was no unity among themselves. Even among themselves there was no unity and some places I was surprised that they were killing each other! How can that be? Because these so-called

practices did not make them collective. They were not collective. They were all separate identities, separate sects guided by absolutely ignorant people.

So, we have to really celebrate the unity of these people, the collective nature of these people, who had lost to the truth. They had no idea as to what truth is but still, a seeker can never find consolation with whatever exists. He is seeking, he is seeking, seeking and seeking till he finds the truth. But also there are many seekers who lose their way.

In seeking they get lost. It's very difficult to convince them that you have lost your way. They should see from their own lives. They should see from their own attainment. What have they achieved? Have they got any experience? To be convinced of what you have got, you must try to verify it. You can verify on people, you can verify on yourself Whatever you are, you know on your fingertips as this is.

There are two things, Qayamat and Qiyamah. Two things. Many people don't understand the difference. One is when the resurrection time comes and the other is when your destruction comes. For the resurrection of the human beings is the Kiyama in which it is said that your hands will speak, that you should feel the vibrations on your fingertips. I would say, those who are really Muslims, who are surrendered and those who have been selected to be higher people belonging to the God's realm must have hands that can speak.

Otherwise they are not Muslims, I would not call them Muslims. They may be human beings but not Muslims.

So, it's compulsory that for every Muslim, who thinks himself a Muslim, he should have vibrations in his hands. He should feel the vibrations. His hands must speak at the time of resurrection which is the Kiyama, not Qayamat. These two words are confused in the minds of the people.

So those people who can verify about their achievements themselves through their vibrations on their hands and also about others through their fingertips are the Muslims, according to `Koran'. But nobody has told them this, they don't know. To them it's alright if you go to Mecca and come back from there. You become a Haji, finished.

There's another question one should ask, which is very important, that why Mohamed Saheb was so much against stone worshipping, clearly? Why did He ask people to go round that black square stone? What was the purpose of that? Why was that stone so important? If you ask this question to any, so-called Muslim, he will say that was the order. But you can ask the question, after all why? That's also just the stone.

So, why did Mohamed Saheb asked that you should go round that stone? So many statues were there, made of stone and people started worshipping all kinds of statues as they do in India also.

But this stone was a swayambhū and it is mentioned in the Indian scriptures that there is Makkeshwarshiva.

We have Shivas everywhere in India. There are twelve Jyotirlingas. Now, if I tell you, you need not believe Me but you can go and verify on your vibrations if it is a Shiva or not. Same with this black stone.

So, Mohamed Saheb found out that this is a Makkeshwarshiva and so the people have to go round to achieve Shiva's blessings. But, it became a ritual. The whole thing became like a ritual and nobody could go further from that ritual.

Same thing with the Christianity. Today is a day they are talking so big about repentance and about feeling guilty about what they have done. But why did they do it? They are supposed to be in charge of goodness, of virtues.

So why did they do it? Why did they do wrong things? And now asking forgiveness from God! Because they were not realised Souls, they were not Sahaja Yogis.

If the Sahaja Yogis try to do something wrong then they know that they are doing wrong, on their fingertips or we can ask them to get out of Sahaja Yoga. But that seems to be the worst punishment for Sahaja Yogis. If I tell them to get out of Sahaja Yoga, they don't like it. Why? Because they feel we are separated from reality. All the blessings of the reality are lost to them, they think that way.

The punishment is nothing because we just ask them to get out of Sahaja Yoga. To look at, it's nothing.

But Sahaja Yoga is complete freedom, Sahaja Yoga is complete blessing, Sahaja Yoga is complete peace and joy. Surprisingly, if you read Koran you will be amazed that Mohammed Saheb wanted to bring peace but it's not so.

I met one man from Kashmir. He said that, where is the peace? They are all fighting-fighting. We want peace. But, surprisingly he said, in India you find just peace. But this Kashmir is a mad place where everybody is all the

time challenged and everything attacked under the name of Islam itself! So, I said, it's not Islam. Islam means surrender. And he said, if you surrender they will kill you. We have no protection.

It's very surprising, very, very surprising how now the Muslims themselves are realizing that this cannot be Divine life because in Divine life people are just the same with each other. You see we had Sufis all over the world. I have read them. I have read the Sufis of Turkey and also other places.

Even in India we had Sufis, though they don't call themselves Sufis. Sufi means, I don't know what ever you may think about it but according to Indian understanding, Sufi means `sāf' and `sāf' means clean, means pure. Those who are pure people are Sufis. In the purity they see nothing but Divine grace, Divine Love, Divine peace. They talked of peace only, they could not talk of war. Anybody who talks of war cannot be a person who has got any right to do that.

War is absolutely like madness. Even animals won't fight like that. We are even worse than animals when we think of war and killing each other. This should not be done and it has to be stopped completely.

Nobody has the right to kill anybody unless and until he is attacked.

So, what we hear about our resurrection is this that we are above so many things. We have lost all those destructive qualities. In Sanskrit they call it `shudripu' we have six enemies, kām, krodh, mada, matsar, lobh, moha. Kām means sexual perversion, krodh means anger, moha means attraction, mada means the pride,

matsar means jealously, sixth one is the greed. All these six things that we had in our mind out of our ignorance, out of our upbringing, out of our reading, whatever it is, whatever we had developed just drops out when your Kuṇḍalinī rises and you become one with the Divine. Then you are on sound grounds. You realise that you have found the truth and you no more can enjoy all these destructive habits. They just drop out.

So, you go into a new realm of Divine resurrection within you. This is the real resurrection of human beings. Now, you know that certain subtle things still remain despite the fact that people try to destroy the books, to spoil the meaning of things. Despite that subtle things remain there. For example we offer eggs during Easter. What's the meaning of offering eggs? Why should we offer an egg? First of all we offer egg because an egg can go into a transformation. It can become a small chick, it can be born again.

The egg has the capacity to be born again.

So, when you get this egg as a symbol of Easter it means you can become a different person, a reformed person and a great spiritual person. You can become, it means that. Why do we give eggs? People don't know. I asked so many people. I asked even some priests who think they are great authorities of Christianity. They didn't know why they give eggs! Secondly, if you read the story about the birth of Śhrī Gaṇeśha and then you proceed on, you will be surprised, it is written down that it was called as Brahmāṇḍa, means the egg of Brahma. That came into existence and half of it became Mahāviṣhṇu means the Christ and half of it remained as Śhrī Gaṇeśha.

And then it is said that when Mahāviṣhṇu came out He started crying for his father. Just think of it, He was asking for His father. Now, if you see Christ, he always uses his two fingers. No other incarnation has used these two fingers. This means you know this is the Viśhuddhi and this is the Nābhī. That means He is talking of his father who was Nābhī king. Who's that? You know that very well. He is the Viṣhṇu and he incarnated as Śhrī Kṛiṣhṇa.

So, what He is indicating is this that they are My father. How clearly He has done that. Why not have some other Mudras, other style of holding the fingers? But, He held always these two fingers, meaning My father is one who was Viṣhṇu and who was Śhrī Kṛiṣhṇa. Then in the lives of Śhrī Kṛiṣhṇa they say Mahāviṣhṇu will be your son. All these things are not put together, as I am telling you, separately, but if you have proper understanding, you can understand the connection between them. That Christ was the son of Śhrī Viṣhṇu and Śhrī Kṛiṣhṇa and that he was blessed that you will be the support of the whole universe. Clearly, it is said that you will be supporting the whole universe.

Now, the one half is Śhrī Gaṇeśha, who is the support in a way. It supports the Kuṇḍalinī. It looks after the Kuṇḍalinī, it looks after the chastity of the Mother. And the other one which is expressed is Jesus Christ who is the support of the whole universe.

So naturally it has to be the moral basis as He is a part and parcel of Śhrī Gaṇeśha, it's the moral basis of human beings. On the moral basis only you will be supported not all other nonsense that they have but a moral basis

which is missing in the lives of Christians. Everything is allowed, very surprising! You can do whatever you like as long as you don't take a divorce in the Catholic Church and also in the other Church which you can call non-Catholic Churches.

Even if you are married you can do whatever you like. Even the Vatican, I was told, has all these problems.

How can that be if you are the people who think are baptized? I mean there's a big celebration of baptism by these priests. Where is the Sahasrāra and where is the Kuṇḍalinī and how do you have your second birth? There's no second birth, just some priest puts his hand on your head. Actually it makes problem for realised Souls, to put hand of the priest who is not a realised Soul and that creates a problem for children. I have seen many children, they start crying loudly when they are being blessed by these priests because they are realised Souls and the priests are not. It's very interesting. But they say, after all you see it's the priests that are bad but not Christ. But how are they related to each other? Christ stood for morality. And about Him also, in these modern times, they are saying all kinds of filthy things. They cannot understand a character which is moral. To this extent we have gone. Morality is out of question.

You do whatever you like as long as you go to church and confess, it's alright.

These are the absurdities of modern religions. Every religion has problems and the worst, I feel, when you have the support of the world, as your leader. How can you allow people to have such an immoral life? How can you tolerate immorality, when you follow the example of

Christ? Out of question! He is the embodiment of morality. He is Śhrī Gaṇeśha and how can you allow people to come to Churches, to the temples and allow them to have immoral life? What is the atonement for such people? The basis of Christ's life, the whole being of Christ, is morality, to establish purity.

Now, it was Śhrī Gaṇeśha who was created first by the Ādi Shakti because She wanted purity around.

She wanted human beings to enjoy their purity and their personality which was emitting light to others.

If there is impurity, say for example, on a glass and if you use that glass on top of the light, how can the light pass? The impure life cannot give light to others and cannot show your inner light also. Both things are absolutely true about impurity.

But people say that we have to accept because if you have to have more people for your religion you should accept many things. One of them is impurity. Just think of it! Now, at the Āgñyā where Christ resides, if your eyes are impure, full of lust and greed, then you are against Christ, you are an antichrist. If your eyes are clean and pure, then only you can enjoy love of God, otherwise you cannot. And also the love of another Sahaja Yogi or Yogini you can only enjoy in completeness if your eyes are clean. Just imagine! But, if you have roving eyes and all sorts of things, I don't know how can you call yourself Christians? You cannot.

Whatever certificate you may carry, you are not, because those who follow Christ have to have absolutely a moral life. That's a compulsion of the inner being on you that you enjoy your morality and you enjoy above all, your

clean eyes. This is what I have come to know about the Western life that the eyes are not clean. They will go to the church and their eyes will be moving here and there! How can that be? How can you do that? If you think Christ is the one who was resurrected and you are to be resurrected, first of all, see that you have pure love in your eyes. Now, pure love is not relative, cannot be contaminated, cannot have lust and greed in it.

These two things have to drop out from your mind completely. These are the days of people having greed, lots of greed they have. I just don't know what sort of things they have because I haven't studied so much the immorality of human beings. Whatever I see are beautiful people like you. But when I try to understand the so-called Western culture, I am surprised.

Shakespeare was according to Me, Avadhūta, means a person who has gone beyond all human destruc tive habits. Avadhūta is a very high quality yogi and they show him as a stupid man running after a woman. They cannot conceive of human beings who could be morally perfect, who will have moral sense.

They cannot conceive because those who do this kind of thing are not realised Souls. They are not Sahaja Yogis.

So, the conception about morality doesn't come to their head. They think as we are like that the others are also. Actually mostly they do it to justify themselves.

So ugly and so horrifying is the depiction of the character of such great people, who talk such great things, shows that human beings are really degraded in their value system. They cannot conceive of somebody who is an

ideal personality. They think by saying so they are talking of something beyond reality, they don't know reality.

Yesterday, Sufi thing, I was so impressed when they said about the four stages that you have. Out of that the Hakikat, means the reality, you have to get into the reality. Reality is what is not a perception.

It's not seeing something but it's being something. If you start seeing, you might see something white, red, yellow but you are not that. When you are, you are the reality. Then you emit reality, you see reality, enjoy reality, you live in reality. This is real life and you don't indulge into something which is unreal, imaginary or below Divinity. Now, you don't do. You are the reality, is the Hakikat, as they say. You are the reality and you are emitting reality in your behaviour, in your talks, in your lives, in everything. All this brings forth the greatest force of spirituality. Whatever is falsehood, whatever is wrong, whatever is destructive, will run away from a man who stands in reality. It is automatic. It is absolutely part and parcel of the same personality who is supposed to be a realised Soul.

So, the resurrection has taken place, no doubt. Your hands are speaking, alright. I don't want to give you any command or any kind of a fixed road that you have to follow. Now, you are free, because you are the light. When you are the light why should I tell you which way to go. You know yourself that you have the light.

So you follow yourself in a way that is an enlightened path, with your own light, not that somebody has to tell you `don't do this, don't do that', nothing of the kind. You will just weigh, if something is wrong, you will not do it! If

you are doing it then know that you have to still rise above all this.

You are the Nabis that are described in the `Koran'. You are the ones who are going to resurrect the whole world, you are the ones who are going to help the downtrodden people in the filth of immorality.

Look at few of these people who were Sufis, who were very clean people, how have they been able to channelize other people into a better life. That is what you are. You have to channelize their lives, that's your job. Don't think about what is happening, how the people are stupid, immoral, forget it. What you have to know what you are.

You have to be aware of yourself and of your responsibility as being the purest of pure. As My name indicates, you are My children and that indicates the children of Nirmal, means purity. Purity is the basis of your existence. You should try to see very clearly, that there is no mistake in appreciating the art, appreciating all that is beautiful, appreciating all that is created out of beautiful minds but there should be no lust and greed in that appreciation.

Pure appreciation, purity is the message and once you have the purity within yourself you will love yourself. As I love you, you will love all. And then you will understand this word `love' which comes out of the purity. The blossoming of your purity, the fragrance of your purity, you enjoy all the time and the love that you have flows, flows towards all those who are to be loved, who are to be looked after. Don't worry about the people who are destructive. That's the only word that I can use, because

there are so many things one can say about. Let them be destructive because they are destroying themselves. Why should we worry about them? They think they are destroying others but they are not, they are destroying themselves. Forget about them, just forget. You think yourself to be responsible for the construction of the whole world, it's not only few. You are very intelligent, knowledgeable and understanding. You are not like the disciples of Christ who were not educated, who didn't understand so much and who did get realisation but were not of your level. Whatever they could do, reach to a point where this kind of a mess of Christianity has come but you can't create that kind. You will create a new vibrant religion which is global.

I was very happy to see that now we have people from all over the world. It is a global movement all over. It has nothing to do with the limited ideas of so-called religions. That have ruined every religion, Islam is ruined, Christianity is ruined and Hinduism is ruined and Buddhism is the worst. In Buddhism you give up everything, all your belongings, all your property, give to the Guru, imagine! And the Guru, you see, is so greedy, horrible fellow. How can he give resurrection? Himself is a greedy fellow, misleading others just taking away everything! Then same thing about Christianity, that you all become Nuns, you become Fathers, you become Brothers and all nonsense! But there's no change within.

Somebody came to Me and I said, why did you become a priest? He said, because I was jobless, I had no job so, I took up the job of a priest, can you imagine? He could not fit into any job, so the minimum of minimum he took

this job. Then what did you do? They told Me what I have to preach and first I had to practice and remember it by heart and then I don't know, I started talking this, talking that. I said, he must be a big possessed man. He had no mind of his own, he didn't know what he was talking. He would take out one sentence from Bible and go on talking, boring everybody! I was surprised that within fifteen minutes people wanted to get out of the church. As soon as the sermon was over they would run out and breathe, thank God! Is that what religion gives you? Is that what should happen to you? No! it's not that. What happens to you that you enjoy yourself, you enjoy the collectivity, you enjoy the goodness, the morality.

The whole thing is like the nectar of life.

So, that changes the whole creature. The ritualism is so much.

In the Hindu religion there is too much of ritualism. You sit on the right or you sit on the left or you do this at this time and lots of it. That when your sister dies how many days you should starve yourself, if your husband dies then how many days? Died is died, finished, the body is finished now.

So, you fast for so many days is very wrong because by fasting the bhoot might come in to you. But still, all these ritualism and all that are created by human beings who were claiming to be something great. They are not, by no means they are people in charge of morality, in charge of higher life. They lead such a mundane useless life! I went to a temple of Śhrī Gaṇeśha, which is supposed to be swayambhū, one of the eight temples, it is one of them.

I was surprised the man who was worshipping, was supposed to be the priest, he was suffering from paralysis and his brother died of paralysis and his son was also paralyzed. He said, “What is this Gaṇeśha doing to us, Mother?" I said, “What are you doing to Gaṇeśha? How much money you earn out of it?" He said, “Quite a lot." And what do you do with this money? Do you do anything for the society? Do you try to improve their lives? Have you any attention on the society or you are just looking after yourself? As a result he got paralyzed. His brother got paralysis, his son got paralysis.

And he was blaming Gaṇeśha for that! He said, “Is it a real Gaṇeśha?" I said, “Yes, it is but you are not. You don't deserve his blessings." He said, “Alright you may say whatever you like but you cure me." I said “first promise that whatever money you get out of this temple you will spend it for the betterment of people." But, how can they? They are not realised Souls. Such a lot of priests I see walking about in all these funny dresses. These are like dead bodies, walking around with all kinds of bad vibrations. I can't understand! And the other people are very simple, they say: “Oh my Goodness! See now he is a priest." So they must respect him.

But, they don't see, they do not ascertain what is the spiritual value of that person who calls himself as a priest! That is your job. You don't have to fight with them, you don't have to denounce them, you don't have to describe them, no need but understand that you are different. You have the right, you have the authority.

So with that authority and confidence you have to go about and save people. You are realised Souls, you have

got your resurrection, you are yogis, I agree but, what is your job? Why, why this has happened? Why this light has come in to you is to take the blind in your hands and take them towards the light. This is what is your resurrection for. It's not only for your seeking but also is the grace of the Divine for you to make the whole world Divine, as far as possible.

How many people have you given realisation? How many people have you talked to? I tell you I was surprised, once I was travelling by plane and there was some lady travelling with Me and she started talking to Me about her cult, about her nonsensical Guru. Shamelessly she was talking! I was listening to her, I said, Sahaja Yogis won't, they won't talk about Sahaja Yoga.

Every person who is a Sahaja Yogi has to talk about Sahaja Yoga, may not be with the wrong type but with the right type of people. That's a thing you have to do. That's why you are enlightened. You are not enlightened to be put somewhere in the forest or to be lost to the whole world. You are enlightened, you are resurrected to enlighten other people. That's what you are there for and you can do it. Many have done it.

So many of you have done it and I would say all of you whether you are a man or a woman, you have to do it and that's the request of your Mother that make use of your realisation. And the attention should be only on realisation. How many people you are going to give realisation? How many people you are going to save? This is a very simple job for you. You have to just raise the Kuṇḍalinī, you can, you should see how just with your

hand you can raise the Kuṇḍalinī of others and give them their resurrection.

You don't have to do anything and the life is not that difficult for you. Your job is the easiest thing.

You have just to raise your hand, in your hand you have the power, just to raise your hand and give them realisation. Instead of feeling diffident.

That's why I would say you are all resurrected, you are all realised Souls and you have to create the Divine paradise on this earth.

May God bless you.

***Contents: 2000-04-25*, Public Program, Istanbul, Turkey**

I bow to all the seekers of Truth.

These are the days of greatest turmoil. We can see around us all kinds of calamities coming. Also, what we find is human beings are not happy with themselves and with others. That means there is something basically wrong with us that we can not live in peace all of us together....

***Contents: 2000-05-07* Sahasrāra Pūjā, Cabella Ligure, Italy**

Thirty years back when Sahasrāra was opened I found darkness all over. People were so ignorant. There was no awareness, what they have to find. Of course I found they wanted to find something that was unknown but they didn't know, what was unknown, what they have to find? And they were extremely ignorant about

themselves and about their surroundings and about the aim of their life. I did know how to start that topic.

When Sahasrāra was opened I thought of trying Self-realisation only on one lady. She was an old lady and there was another lady who also started to come. This old lady got the realisation and then the another lady who was much younger told Me that she gets fits and she gets possessed. Oh my God! I said “how will I give her realisation?" But somehow she got cured very fast and she also got realisation.

It's a very unknown knowledge. Also human beings in their ego do not want to accept that they are not yet complete and they have to have their realisation. Also there style of life was such that they had no time for themselves. I found it very difficult to convince people that you must take your Self-realisation because they thought it is something imaginary. Which is very farfetched and they only believe in Gurus who would say alright “Do this much of rituals, Karmakands." That's all and they were doing all kinds of rituals with the kind guidance of their Gurus without knowing that you have to first know yourself, which is said by all the great incarnations, all the saints, clearly.

It is not that it was only My idea that people should get their Self-realisation but it was the idea of all those people. They said one after another, for centuries that “seek yourself." Even Christ said “know thyself.' Mohammed Saheb said the same. Nanak Saheb said the same. But nobody tried to know that these rituals are not the end of life, they will not serve the purpose and they have to have realisation.

So those two ladies only got Self-realisation and with that I thought let's go to the seashore and about thirty people came with Me and they were talking in a very funny manner as to how they can get Self-realisation? They don't deserve it. They have not been very good people. All kinds of things, condemning themselves and in that lot I got about twelve people altogether, inclusive of those two ladies who got realisation.

This is a sign that the movement of knowing yourself is very very slow and people don't understand why they should know themselves: I was quite disappointed because nobody understood Me. But one day it so happened that in one of the programs one lady came. She was possessed and she started talking in Sanskrit language. She was just a maidservant! Everybody was surprised and she said “you don't know who she is?" and then she started describing Me from the Saundarya Lahari. I was wondering what is the matter with this lady! Like a man she spoke. Her voice was like a man. People may believe it or not but she was very possessed and then they came and asked mother “What she is saying, is it true?" I said you should find out yourself. Because those days people were such that if you tell them anything like that, they would turn their faces. Only the kind of false Guru who would say `alright, you give me five rupees.' They will be very happy that they have purchased the Guru and now they don't have to bother about anything. You don't have to do anything.

So with that gradually it started working out and I remember that these people who got their realisation asked Me “Mother you allow us to do Durgā Pūjā." Durgā

Pūjā was regarded as something very difficult and Brahmins were not normally ready to do it, because they were not realised Souls.

So they used to get into fits and into all kinds of problems.

So they called the Brahmins, seven of them and told them “you just don't worry." Nothing will happen to you because now you are facing the reality, not some sort of the Murti Pūjā or anything. It's a human being. They were quite frightened and they came down. But something happened to them that with great confidence they started Mantras and everything. Vibrations started flowing everywhere. We were very close to the sea and I found that the sea was roaring but people didn't understand. Except for these seven people, they said that nothing has happened to us! We did everything so well: I think that was the first miracle also.

See the trouble with human minds at this level or at this time is that they have too much of self importance and they think no end of themselves.

So already they think that we are great. What is there to know ourselves? We know ourselves.

So the basic seeking power is humility. If you think that you know everything, you cannot humble down and you can not seek. Even if you seek, they don't want to follow anybody's path. They will say that we will follow our own path. We do whatever we want to do. I faced many people in different countries who just came to listen to My lecture and that's all. They would not take realisation and some of them did take their realisation. They got it but they got it lost.

Somehow this was such a funny story for Me that I am giving them realisation. I am taking no money for it, nothing. I used to travel on My own. But despite that why is it, that the people don't realise the value of Self-realisation. Then a gentle man who got realisation in the first lot, told Me that today it is a consumer society, as they call it, what ever it is unless and until you take money from them, they will never value it. Let them feel that we have paid for it, for our realisation.

So at the gate only you should have somebody to take money, otherwise they don't have it. I said but you cannot sell it. It is false hood. You cannot sell Self-realisation to people. He said then you see you won't be successful, with other Gurus this is main thing that they just accept money and even they tell people, bring so much money; do this, that is the fees and that's how only in Ego you satisfy and people take to falsehood. This falsehood, they may realise later on because they suffer a lot with all kinds of physical, mental problems but by that time they are gone cases. Now the Sahasrāra has not been described in any of the books. Though they have talked about in our ancient books in India also. They have talked about Sahasrāra but nobody has described it except that it has got a thousand petals. At least if they had mentioned something about it, it would have been easier for Me to show that see it is written in the book.

Because people are like that! It has to be written in some book and that only they accept. It's a very difficult situation, because nobody had given a collective realisation.

So nobody had written to that extent except for one or two people who wrote clearly about Kuṇḍalinī. But I would not say it was so clear because it was all in poetry.

So people would sing the songs but they won't understand. But I was thinking how these people who were lost here and there under some sort of seeking, what will happen to them and how will I be able to give them Self-realisation? Experiences were so horrid but doesn't matter.

I went on and on and on and I worked it out. Of course you met some people who were also very cruel and nasty, who troubled Me and troubled Sahaja Yogis. All these things should have really tampering My enthusiasm but on the contrary I started thinking why, why people are like this? Then I realised one thing that we cannot have the whole world to get Self-realisation. This is the last judgment. At this time people have to decide what is the most important. They have to know themselves and understand what they are doing. It's not just having the big number that will help us but really solid Sahaja Yogis. Then I found there were people who got cured of many diseases but most of them got lost.

Some of them who were drug addicts, drinking, they gave up, smoking they gave up. I have never said a word, that you give up this or give up that. I know, when the Kuṇḍalinī rises they will automatically give up and it happened and that's how people became so clean, so beautiful and started enjoying their lives. But nobody would believe them. When they went round and talked to people, they would say they have gone mad! They could

not believe, how they have stopped drinking? How they are not smoking.

So the identification I found of these people were mostly with the very loose type of enjoyment. They enjoyed very loose type of enjoyment, which has nothing to do with the spirit. Gradually of course it started working out. But still I must say that we cannot expect, in this Kali Yuga, to have billions and billions of people in Sahaja Yoga, though it is My desire, it is your desire and you want them to get their Self-realisation, by which so many good things can happen. Firstly your physical self improves. Many people have been cured. Christ cured only twenty one people. I don't know how many thousands have been cured in Sahaja Yoga? Also there is another very big problem with human beings that they read all kinds of books and they have no clear-cut idea as to what they should find? What is their seeking? It's a very big problem and whatever is in one book, they try to follow that. I mean they are like shifting type of people. They shift from one to another and their progress in Sahaja Yoga is much more difficult. Because if you are going on one path and you start shifting from one to another then you may go back. But in that they find it is their freedom. Actually without realisation you don't have your freedom, of anything. Freedom is that in which you know what you are. You know what you are capable of. In the freedom you are the one who should receive all the blessings. If these blessings are not there then you are not free. There is something wrong somewhere in your own life. Because once you get your realisation you become absolutely free people. Free means your own spirit

guides you. Spirit as you know is the reflection of the Divine, the God Almighty. If everybody has the same reaction and he is awakened, then in the awareness it works as if they know what is right and what is wrong. What is constructive and what is destructive. It is not some sort of a false satisfaction that you have but in reality it is. You feel the reality and that is what it has to happen.

The first thing in Sahaja Yoga is that you get the experience, of feeling, the spanda, the Cool Breeze on your finger tips. Without the experience you should not believe it. That means a new dimension has come now in your nerves. That you can feel the system which has not been known to you. The sympathetic nervous system was there but you never knew how it is working. The knowledge about yourself was so poor but after realisation suddenly the whole thing got enlightened. Suddenly you start feeling the newness among yourself. Still sometimes you have to fight your ego. You have to get over your ignorance of things.

Because realisation gives you absolute knowledge, absolute knowledge. It can not be challenged. Its signal, as they call, is Ekmeva Satya [the only truth] and when you get that knowledge then you can tally it also.

You can find out whether if it is correct or not. This is something that has happened to all of you and you have already got those vibrations with which you can feel. For example there may be some dissatisfied souls with Sahaja Yoga but you can find out on vibrations who are these people? What are they doing? On vibrations you can make out if those people have reached such stage of

reality or not. You can make out if these people who are trying to oppose you or trying to tell you something else, how far are they? On your finger tips you know. This is what is `Qiyamah' about which Mohammed Saheb has said.

The other day I must tell you an experience with Me. There was one fellow who came from the television and known as staff and he started asking Me very funny questions which had no relevance. His name was Abbas.

So I said, “Abbas Miyan, you are wasting your time and My time. Will you come to the right questions?" So he said “I am against all fundamentalism." But I am not fundamentalist. How do you know I am that or not? So he said, “I am trying to find out." “Alright” I said, “you put your hands toward Me." Mohammed Saheb has said that at the time of `Qiyamah' your hands will speak and, you will be amazed, immediately he started feeling Cool Breeze on his hands. He said what is happening to me. I said “that's what it is." No use arguing, no use talking about it, no use enquiring. Just see yourself.

Experience it. He just got so stunned and after that whatever he talked to Me he never published.

So what I am saying is that if the people reach the truth and they know this is the truth, nothing can change it, if they have reached it. You can see in the life of all the great people that they think this is the truth, not by just reading, not by just believing but as an experience. If on their central nervous system they can feel the truth, then it is impossible to change them. Like you can see a seed becomes a tree, then you cannot change the tree into a seed. Seed is a seed. When the seed changes into the

tree then you cannot bring it back into seed which may create more seeds, it's different. In the same way once you have got your realisation and once you have become one with the Divine, then there is no question of you going down and listen to yourself. It's very very remarkable, how you get this property, how you get this ability and this capability and after that you don't use it! Of course first you must grow and for that you have to meditate. But this meditation, once you do it, the whole being itself gets so enlightened and so beautiful that you don't want to change it. You want to be there and enjoy it forever.

But of course you want to give it to others because you are enjoying so much. Like on the street you find somebody starving and you are having food then you would feel like giving food to that person. In the same way you see in this world people are madly seeking running up and down, doing all kinds of things. You want to tell them. They may or may not believe. They may try to, sort of, absolutely deny you, defy you. They can do anything. But you know for definite that you are on the right path, you are on the right state of mind which is a Sahaja state. In Sanskrit it is called `Sahajavastha'.

In Sahaj'āvasthā *('Enlightened state')* you do not react. You just see and appreciate. Now see, I came, I saw this beautiful, such an idea of Sahasrāra, all the Chakras, they are crossed over, gone up there and from there then, very good expression. But any other person would say, Oh, this colour combination is not good, Why? Why did they use this? Why don't they use something else? Like that, finding faults with others! This finding faults

actually comes from your brain which is not yet enlightened. You can't enjoy anything because you react, all the time you go on reacting. If somebody says something nice, still you are reacting. If someone says something bad, of course you are reacting. No question! So for us it is to understand that we are not free to react. We are not that cheap to react. We are on a very high pedestal. What is our job, is to enjoy. Enjoy everything and that enjoyment is the blessing of the Divine. Even you can enjoy the turmoil, the torture. Everything you can enjoy if you see the point that nothing can happen to your spirit which is the real light. Whatever you may suffer, wherever you may think is troubling you is actually this silent light of the spirit makes you absolutely, perfectly joyous and you give joy to others. You don't design it, you don't plan it, how to give joy, but it just automatically gives joy and this giving joy is also effortless, Sahaja, because you are in the Sahaja state. In the Sahaja state you just see things. It's a drama you feel, its different styles, different types, you just see and watch and get the joy out of it. It is not important to see, I like this, I like that, no. That I, which likes, is nothing but ego. This keeps you out of the enjoyment which is reality, which is real. Everything in this world, that you find is troublesome, if you see from another angle, from Sahaja sthiti you won't feel the troubles. But that higher standard should be built-in within you.

The other day I had a meeting with the bureaucrats and I told them I know that the pay is less. You may think that the others get much more pay they have much more facilities. But there is one way you can really enjoy your

work. If you have patriotism, DeshBhakti . If you have patriotism for your country, no amount of sacrifice will satisfy you. You want to give everything and you can go through all kinds of depressive states without even feeling anything. And at the same time your feelings become very deep. For example you are travelling and suddenly you find somebody who is sick. You can feel it on your vibrations that this person is sick and immediately your sympathy and your love flows to that person. You try to help that person. If possible you try to even cure that person. Just like that, your whole being becomes like an ocean which absorbs all the rivers and all kinds of watery things, whatever it is within its abdomen, I should say, it just takes all that is there. It doesn't hurt. It doesn't trouble someone. It is like over powering a person with his love. He doesn't show his power. He does not bother about its self-importance.

If somebody tries to insult you, alright, what is there the insult part of it and such people who have reached that Sahajavastha are the greatest creators of art, of music, of great thoughts and that's why these survive.

So many people create but nobody bothers. But those who are realised Souls, whatever they create is of eternal nature. Because they are now in the ocean of eternity. They are in the ocean of purity. Where there is no idea at all of hurting anyone or troubling anyone. Such a protection is there for them. They cannot be harmed because after all you have entered into the kingdom of God, so who can harm you or trouble you? Such a prosperity I have seen among Sahaja Yogis and such a generosity that they have and such understanding about

things. I don't have to give lectures; now don't do this and don't do that. No, no need. And these who are not yet already matured in Sahaja Yoga should try to mature and those who are not matured and troubling, don't worry about them. You should have pity, have pity for such people that they are immature.

Today it is something great, I feel, because for thirty years I have been running up and down every where and I have been able to gather so many of you. There are so many Sahaja Yogis all over the world. This is just a wee-bit of them.

So this is something was to happen, has been already described has been predicted by people that such and such thing will be happen that so many people will get their Self-realisation. Unbelievable, It was, of course. But as now, you see, how sweet is the feeling that we are all one, there is no quarrel, no fight, no bad ideas and nobody likes cheap things. They want to have something that is pleasing and has a quality of understanding. I have seen people becoming poets, writing beautiful poetry. I have seen people becoming orators. Also I have seen people becoming very good organizers. But one thing that is very important is the humility. I said in the beginning and again I would say that what will appeal to the people is your humility. You should be a humble person.

Do not think that you are something special, or that you are some sort of a, I should say, self important person. Once you think that you are important then you are not part and parcel of the whole. If my one hand starts thinking I am important, it's stupid. How can one hand be

important? All hands are needed, everything is needed, legs are needed. How can one part be so important? If you start thinking like that anywhere in your journey of Sahaja Yoga, then I must say, that you are not in the Sahajavastha.

So My own effort was to take you into that beautiful arena of Sahaja, where you will be absolutely one with your Self, one with the nature, one with all the people who are around you, with your own country and other countries, everywhere, the whole atmosphere. The Brahmāṇḍa [universe] becomes part and parcel of you and you are not separated from that. Then, that echoes. You can call the `nād'. The echoes of your being, of your life can be easily seen, not in material advancement or in any other kind of a thing but in the spiritual area which is the highest. Everywhere, in every country, there have been people of that quality and till today they are all remembered. In the same way you all will be representing a very great knowledge about reality in your life, in your creation or in your working. In every way you can do it. The only thing that now we have to do is to decide how many people we are going to give realisation? What we can do for realisation? What we should do? This is the only thing, if you go on with your complete emancipation, you will be surprised that it's like climbing up a big mountain. But when you reach the peak, you can see everything very well and you feel so satisfied that you are at the peak. That climbing part even some of you have to do it. It is all right, there is no problem. You can do it. You must have respect for yourself, love yourself and understand that you have to

reach the peak of the mountain and once you have reached the peak of the mountain you will know that you are there and then you start showering all your love, affection and everything that flows down the mountain. If that is the life for you, it's the greatest type of life. Forget all other people, politicians and all other people who are supposed to be great. Forget them. You are much higher than them because you are already chiseled like a diamond with Sahaja style of life, which is very satisfying and also which is very much absolutely peace giving. It gives you joy, it gives you peace, it gives you capabilities, it gives you so many things that you cannot count, like the thousand petals of your Sahasrāra, which are enlightened. God knows what all you can have with this. This is such a tremendous area you are in, the thousand petals. And from there the people have gained all the knowledge about science, knowledge about all the great discoveries are from there.

So this is what one has to realise one's own esteem. Self esteem is different form self importance. You should have self-esteem. With that you would become humble. You will become very loving because you are capable of love and it is not forced on you. I agree that from the ocean the clouds rise and they give rain and all that but it is in the cycle of life, they are doing it. They are not conscious of it. They don't think that they are doing something great because they are in the cycle. You are out of the cycle and still you are doing the work without any feeling of self importance. You are doing because you have to do.

Another cycle, not the natural cycle, but another cycle of awareness, where you are aware as to what you are doing. At the same time you are very humble, you are very loving, you are very kind. You don't shout, you don't beat anyone. You don't say anything harsh to anyone and you can manage the most difficult persons. If someone tries to be funny, you can always raise the Kuṇḍalinī and be satisfied. If you secretly raise the Kuṇḍalinī, the other person is finished, if you can't raise it, then forget it. Forget it, he is a difficult person, he may be a stone. What can you do? You can not make love flow and the dignity and these qualities. It is not possible for the stone-hearted person. Forget it, it is not your job. It's not your job at all. I would request that first of all you should see how much humble you are? You have to be very humble and that is your decoration, that is your beauty.

So you have your love, which is pure, without any lust or greed. You love others only because you are in love and then secondly you are blessed with peace.

You are absolutely at peace with yourself and you will be amazed that with peace, wisdom will come to you. You will be regarded as the wisest man, wisest woman, because you are at peace with yourself. Only in peace you can discover the truth, you can discover every solution that you want to. You become a very wise and sensible person, outstandingly greater than others. You are not like common people. Then you have joy. Joy in something cannot be expressed in words but still joy as I have told you many a times, it is similar. It is not happiness or unhappiness. It is just joy. Just you enjoy.

You enjoy everything, enjoy every company, every incident, every scene, every happening in your life. You know how to enjoy. See just joy has a great capacity.

I remember once I had gone with My son-in-law and daughter to see some historical place and we had to climb a lot. Climbing for about three hours. Naturally we all got tired and there was a little resting place, made of marble.

So we said “let us spread out ourselves here." So when we spread out, they said, “Why we have come here, of all the things” this or that, grudging. Then suddenly, there was a joy point. Suddenly I saw the carvings of elephants.

So I said “Can you see these elephants, everyone's tail is differently made." They said, “Mummy, how do you see the elephants' tails, we are so tired." I said, “You also see." Because it is the joy that shifts, your mind from nonsense. It is saying just nonsense. You just shift your mind. This is the way you can shift and go to the thing that is joyous. Supposing there is a person who is quite boring. Then what happens, you just see the humour behind it, how a person bores you? And what you learn out of it is never bore anyone.

So this joy has a speciality that it teaches you the essence of joy of everything. If it is a bad person, alright, still you enjoy because you say how bad it is.

Suppose, of course if it is a good friend, you can always see. But you do not go with a mind how to criticise it. This criticism business goes out of your mind.

So what happens, your mind shifts immediately from something that is ridiculous to something interesting in the same thing.

So you don't criticise and you don't feel bad about it.

Sometimes it so happens that people are amazed that how I tolerate such people.

I don't tolerate. I am not paying any attention, whatever the person may be doing. If you are of that nature, that you can call a condition, where you are absolutely at Tuīrya state about which Kabīra has said “Jab Mast hue phir kya Bolen” when I have gone into that state of joy why should I say anything? It is like that, a temperament which you have to understand and respect it. That is within you, respect it.

Do not compare it with others. Others are not at your level.

So you are at a different level and you just try to enjoy, never feel that you are something higher or greater. No, never feel. What you should feel is that thankfulness that you are not mixed up with all those funny ideas and funny styles of life where you go on criticising this is not good. I don't like it. Who are you? You don't know yourself. When you say, I don't like it, you are not knowing yourself. How do you say, I don't like it. I have seen people with very poor knowledge. Who have just been very critical of others. I don't know the reason, why it is so? But may be that they think no end of themselves! But this is what is very common. If you know the absolute knowledge, then you become really humble. Absolutely humble and sweet, gentle and kind.

So today is a great day, for Me also. I didn't know that I will survive so many years to see this beautiful world. Because after all, it was a very hard life, according to other standards. But what is most joy giving to Me is creating Sahaja Yogis and listening to them and talking to them. The way they are so sweet, so kind and so respectful! All this has helped Me so much and I must thank you for that. With your support, with your help, with your understanding I could achieve it. If I could have achieved it on My own, I would have never asked for this help of yours.

But you are just like My hands, you are just like My eyes and I need you very much because without you I cannot do. It's like channelizing. Unless and until you have channels, what's the use of being Ādi Shakti or anything? How will you channelize it? If there is electrical movement, it needs channels. Otherwise it's a static thing. In the same way I felt always that I needed more and more channels. When it worked out, I was really in a very very great spirit.

So I thank you very much again for this day that has come and I bless you from My heart that now you take over responsibility. You are a Sahaja Yogi, so you have a responsibility also to give realisation to others. Don't keep it to yourself. This has to be given to others and you can explain, you can talk to them, you can very well understand, try to understand them and talk to them. And you must give realisation to others, otherwise you won't feel complete. To feel complete, you have to do that.

May God bless you.

Contents: 2000-05-07 **Talk to Sahaja Yogis, after the Gift Offering at the end of Sahasrāra Pūjā, Cabella Ligure, Italy**

[Talk by Phillip Zeiss:] 150 years we can see that the civilization of Man has accelerated with tremendous speed. And we have move in such short time from the age of agriculture through the age of industry into what we call now the age of information and globalisation.

And while many people would say that we have reached the epitome of civilization, we still find that most of the aspects of civilization and most of the human institutions are actually polluted with adharma, they are totally devoid of moral values, they are totally concentrated on money-making, profit-making and they are power-oriented.

And everything has been surrendered to a global market, which is totally materialistic. And nobody knows where the future will go and nobody has any vision and civilization at this point is without any perspective and, most of all, without any guidance, Shri Mataji.

So we have found appropriate to present to You twenty-one selected human institutions, which altogether represent the modern civilization of Man and we would like to offer all these institutions to Your holy lotus feet, at the beginning of a new millennium, at the cast of a new Satya Yuga, of the Golden Age, for You to put Your attention on these institutions, for You to bless them, for You to purify them and for You to rule over civilization with Your Divine Grace, Shri Mataji.

And we humbly ask You to guide civilization from chaos, from ignorance into a new Golden Age, Shri Mataji.

So now, we would like to call the twenty-one main activities, the twenty-one main human institutions to be brought and offered to Your holy lotus feet, Shri Mataji. Thank You very much.

[Applause.] So the first institution is Nature and the Environment, everything that has to do with Nature we will offer that, please if you come forward, to You Shri Mataji for You to bless it and purify [it]. One by one, I call you one by one. [Applause.] The second institution is Agriculture and Farming, Shri Mataji.

[Applause.] The third institution is Handcraft and Workmanship. [Applause.] Then we come from Nature to Society and we offer the institution of Marriage and Family to You Shri Mataji. [Applause.] Education and Training. [Applause.] Profession and Career. [Applause.] From Society we move forward to Economy and we offer to You Economy and Industry. [Applause.] Trades and Service. [Applause.] Trade, Trade and Service. The next one is Transportation and Distribution.

[Applause.] Then we move to methods of Government: Politics and Diplomacy. [Applause.] That was Politics and Diplomacy, Shri Mataji. [Soft laughter and applause.] The next one is Military and Police. [Applause.] Then we have Law and Civil Service. [Applause.] Then we move to the spheres of Culture and we offer to You Art and Entertainment. [Applause.] We surrender to You Literature and Film. [Applause.] And we ask Your blessings and Your purification for Media and Internet. [Applause.] The sixth group is Progress and we offer to

You the institution of Research and Invention. [Applause.] Research and Invention. [Applause.] The next one is Science and Technology. [Applause.] Medicine and Pharmacy. [Applause.] The last group, the group of Dharma, we offer to You and, of course, we know that everything will melt into the Vishwa Nirmalā Dharma, we offer to You Religion and Philosophy. [Applause.] We surrender to You Development Aid and the United Nations Activities. [Applause.] And the last one Shri Mataji is Charity and Welfare. [Applause.] [Talk by Gregoire:] Bolo Śhrī Jagatmātā Ādi Shakti Śhrī Nirmalā Devī Ki! Śhrī Nirmalā Devī Ki! Śhrī Nirmalā Devī Ki! [Aside.] Shri Mataji, there is nothing to say for Your thirtieth Birthday of Sahasrāra opening, after the praises of this Pūjā, Shri Mataji. The only thing that comes to mind is that You said often that in English people say: `Thank you' all the time and too often. But this is truly a time when we all would like to say: `Thank you, Shri Mataji!' Because this is really the only thing we can say at this stage.

You are Trigunātmika, so we might imagine, after thirty years, that, for ten years, You cleaned the labyrinth of our collective subconscious, which was probably very much connected with hell. And then in sort of ten more years, You tried to bring some moisture to our dried out right side, which is now warming the planet with climate change and rising sea level and desertification, because Nature followed our heater, so we brought our temperature, at last human beings are starting to cool down. And then ten years for the central channel, Shri

Mataji, where You taught us finally how to meditate and introspect, which is the only way to grow.

And so, now, we are filled with such tremendous gratitude, but also joyful expectations. While all these movements will continue, we know that there is no end to Your... to Your Vision and no end to Your Divine imagination.

And now a prayer,

Shri Mataji: please take us into Your Dream, take us into Your Vision, so that we may beam out like sunlight through the clouds. And please, Shri Mataji, take us wherever in Your magnificent, artistic, creative compassion, wherever You wish to take us, Shri Mataji. Let us be worth Your peace journey, for which we still have tremendous expectations, Shri Mataji, because we know that You have granted success to Sahaja Yoga already and we pray at Your lotus feet that we might do justice to Sahaja Yoga.

Jay Shri Mataji! [Shri Mataji talks:] It was really a wonderful idea to put My attention to all these fields of life which are very important.

And as it is I have attention on all of them and I care for all that. But I would say now you all people putting your attention to it, because it is you who can do something about it. You can start with the nature as they said it is we have to be kind to the nature. We are having such problems, people are cutting out trees, doing all kinds of things without even thinking that this is for the progeny, will become a desert.

So in the same way for everything, for your fruits and agriculture vibrations can really change it. We had in our

garden, you won't believe, a paeonia flower, just like this, even bigger than this, very bigger. We've never seen such a flower. We had also the tulips so big as that, I haven't seen such tulips in My life. With vibrations you can improve everywhere.

Say, you go and see some politician, let's see, or some political party, then you use your hands and give them Bandhans all the time. You can sit on the table across and under the table you go on giving them Bandhaṇ[Laughter.] You have powers, but if you don't use your powers then it is useless. If you just go on thinking about building up yourself and looking after yourself now those days are gone. Now you have to look after other things and I was very much happy with all the things that they have shown and all My attention is already there. But if you people also put your attention, as you know I have already purchased seven big, big lands where fifty to 60 acres of lands in Maharashtra for different projects and these projects have started. Now in Delhi also we have a very huge, big plan to put women who are destitutes.

First on the social level we have to do something I thought, so it's all done, we have started a School, we have started a Academy again, we are going to have another Academy and also teaching young people with vocational knowledge and all that.

India has that way is not so progressed as you people are in these things, but there is one thing very great about India is that, because of our culture maybe, because of our Indian style of life of respect people have become very well equipped for the software, you see, this kind of

thing. They are very intelligent and software, because their attention penetrates, so if you also penetrate your attention, I mean, you can achieve the same, you are higher than them. But because they have been brought up in that culture they are very intelligent, but their attention is not spread out. It is not, it is just on one point and it penetrate very well and they are doing so well now that they will come and India will become another most prosperous country.

So this is what has to happen. That firstly, our culture has to be brought round to such a state that the children get all the positive ideas and a good character and proper building with love, affection. But not to spoil them, not to spoil them. They should be brought up in such a manner that they develop a proper view of the whole thing and also their penetration of their attention. But if you go on changing your attention all the time the inside is finished, because you see, attention gets *[UNCLEAR]* broken.

So this penetration of attention has to be seen. Is a, say, for example, you get some tree. Then just watch it, with love. See what the tree is talking to you, what is she saying? Used looking at the mountain, then just talk to the mountain and see what the mountain is saying to you. Put your attention in completely on one thing and see for yourself. That will help you a lot. But if you have an attention which is all the time watching this, watching that, this, that and criticising is another way you miss out on attention, lots of attention goes to this.

Thirdly could be the, as I said, your self-importance, is the worst thing. In that then you do not think anything is important, you just go on looking after [laughing] your

self-importance. There are so many ways, but the best way is to learn how to handle your own attention and how to handle other people, that's very important. How you deal with people is very important for a Sahaja Yogi. You see, if you deal in a proper way, in a decent manner, in a way that's congenial, that's appreciative then you will find so many friends and they will try to find out how are you like this. How are you so peaceful, how are you so kind, why are you not agitated like others are.

So in your own lifestyle you can establish it, but when you are dealing with others, what I'm saying, that the social relations with others is very important.

Now at what level you should start I can't say, depends on your temperament and aptitude. But whichever of these areas that you think is important you can just try to find out what is the solution.

How can you help it? How can you work it out? All of you can do it. It is, not that you have to develop a kind of a party to fight anything, but to have your own attention you will know the solutions of many problems. Many problems can be solved if you find out the solution. The solution you can find with your concentration of Mine. That is very important. And if you can really do that all these problems that you face today in those different fields of life can be easily solved. It's not so difficult. Family life, as you said, can be solved, depending on the wife and depending on the husband and their relationship. Very simple it is.

But somehow or other our background is such, I think, that we don't understand simple things. We only understand complicated things. In a simple way if you

deal with people at different levels in these different aspects of life you'll be amazed, you'll be very much popular, people will want to know what sort of a thing it is. I'll tell you, one gentleman, his name was Mister Dhumali, he's no more, they know him, he was in the village, he used to, he was looking after his fields and things, he was like a farmer.

And somehow he got Realisation in Poona. After getting Realisation in Poona he went to his own place.

And he started Sahaja Yoga there. And he started giving them Realisation, this and that. And it was surprising because he never came as such to Me or he never came to Poona, suddenly he developed that, you see, mind of concentration. And the people told Me, “Mother, he's got so many Sahaja Yogis. He has developed it with such an understanding." And when I went there I was surprised that we had more Sahaja Yogis there than we had in Poona. While in Poona there were Sahaja Yogis who were doing the work, but this one single fellow had changed the whole idea of people in *[UNCLEAR* Ahmendagar] and Rahuri. Very surprising it was that he was just a simple man and a farmer type. And then he started using vibrations for his activities and things. And it was so remarkable that, actually he was, they said not very educated or that, but we always went and stayed in his house and we were really enamoured by the way he tried to express his spirituality to others. In the same way all of you can do it.

Now what I have seen that we are very shy, shy about Sahaja Yoga. Once I was travelling in the plane and there was one lady sitting with her, burning absolutely.

So I asked her, “Who is your Guru?" And she went into another realm of describing the Guru, “He is like this." I know the Guru is horrible false, I mean, a horrible false person. Horrible. But she was praising him so much, without knowing much about which she was just going on and on and I said, “Look at this woman, how much she is talking about her Guru." While we are little shy to talk about Sahaja Yoga. First start talking to the trees about Sahaja Yoga, maybe, [laughter] you practice it that way and then you can start talking to others about Sahaja Yoga.

[Laughing.] You can work it out, you have to do it. Anybody who meets you, should see you, ask you, because it will be quite evident from your faith, from your behaviour that you are a different person. But then you should start talking openly about it. If I was shy like you Sahaja Yoga would not have spread.

[Laughter.] So there's nothing to be shy about. You should just know that you are Sahaja Yogis, you are all Sufis and you can talk to people openly to all the people whom you are meeting. Gradually you'll be surprised that they will see your character, they will see your nature and change. Like this Dhumal, once he went to an office and he had to get some work done. And there he started telling them, “I want to do this." He was so peaceful and joyful that they asked him, “From what mill do you get your food?" You see [laughs], they couldn't understand that how could he be so quiet and so honest and so very penetrating.

And that gave him all the popularity in that office, it's collector's office and so many people came and asked

him and he told that, “I am a follower of Shri Mataji and I'm a Sahaja Yogi and you all can become Sahaja Yogi." They said, “All right, we'll also become." Like that, so one should not feel shy about Sahaja Yoga. Otherwise what happens that it melts away with you.

So this is I have been telling and again and again all these things that you've said is very good. My attention is there and I'm the only woman in the whole world must be reading all the newspapers. [Laughs.] Normally women don't read newspapers, because they are headaches. But I read newspapers and I try to follow and I get to the right point and, I mean, it's quite in My mind about these things. But only person, you see, cannot do it now alone. You have to have others who can channelize this.

So I would say that, “Don't feel shy, you should talk about it, you wear the badge, with the badge people will ask you question, `Who is this one?' Then you talk to them." Anyway you like you should expose yourself and that will work out better. All these problems can be solved by you, you are quite a lot of number here and also representing so many behind.

So you can understand what is your personality is and how much you can impress people. All right? Thank you!

Contents: 2000-05-21 **Talk to Sahaja Yogis, Visit, Music and Dinner, Ashram, 4950 Read Road, Moorpark (48 miles from Los Angeles), CA, U.S.A.**

……If you think that it will help Sahaja Yoga in America by My residence here, then I am more than happy to d it.

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Contents: **2000-05-2x Trips to Purchase a House in Calabasas, CA, U.S.A.**

[Shri Mataji explained that the Calabasas means in Hindi:] Kālī ka basera [where Kālī resides].

Contents: **2000-05-xx Text for the Newspaper Article to Advertise the, Public Program on June 1 at Wiltern Theatre, CA, U.S.A.**

[Title of Article:] A most amazing happening in the most beautiful Wiltern.

Contents: ***2000-05-28*** **Persian, Public Program, Iman Cultural Center, Los Angeles, CA, U.S.A.**

I bow to all the seekers of Truth.

Can't hear Me? I'm very thankful to this association for inviting Me to talk to you people.

I went to Iran, for the first time it was Iran I visited after I wanted to start Sahaja Yoga. And at that time I found that Iranians were opened minded and wanted to know what is the secret of Islam, what's the beauty of Islam is,.....

Contents: ***2000-06-01*****, Public Program, Wiltern Theatre, 3790 Wilshire Boulevard, Los Angeles, CA, U.S.A.**

I bow to all the seekers of Truth. At the very outset I have to say we should know what is the truth.

Everybody is seeking the truth but they have no idea as to what they should find. There is an urge within us because these times are special and we are seeking. But

still we don't have a clear-cut idea as to what we should seek and what we should achieve after our seeking. Now I would like to refer to all the great books on religion, about truth.

They all have said that “you have to know yourself." Knowing yourself is the point and that you have to become the Spirit. It's said in all these religions but though we can find that these religions are not really doing that. They are not yet able to give you the truth. And that's why there is so much of conflict, so much of fights going on. They are all real religions no doubt and the essence of every religion is the same. Despite all of that they are fighting in the name of religion. How can that be? It can be explained very well, that if we have lost our way we can go into opposite directions.

So when we know, we have to know ourselves. And that is our goal of life. That is how we are going to improve on our life as such. That has been not so clearly explained. But where there is an arrangement within us or not, it's been told by most of them. And that arrangement as must have been told to you, lies in the triangular bone, three and a half coils of energy which is Divine, which can connect us to the All-pervading Power of Truth, which is a very subtle energy. And when that happens, you get connected with that power and that power starts flowing through you and you can feel it on your fingertips that power flowing. This is a fact, we have to first verify before denying it. If it could happen to you all, that you can feel this All-pervading Power on your fingertips, then it's an experience.

It's not just My giving you a big lecture or telling you about something fantastic, but it's actualisation.

Most important thing is the actualisation, is the becoming of your being, the Spirit. This has to happen.

All kinds of acrobats people may tell you. It's absolutely I must say is a false pretext. No amount of acrobats are necessary. It is Sahaja, Sahaja means is spontaneous. It is within you. All of you have this power. All of you are capable of becoming the Spirit. But you must understand what you should expect, what you should become. Unless and until you have proper value system about it, nothing can be explained and you can be misled by all other nonsensical things. Of course you can't pay for it because it is the living process of your evolution. Now you are at a human awareness but it's not sufficient. You have to rise higher, higher into the realm of spirituality. It is not spiritualism but spirituality, where you become the Spirit, the master.

It is not difficult at all, I assure you it's not difficult. America has been somehow the last, the last place. Because I came long time back to begin with. But I found people were running after all kinds of business, nonsensical people. Then I gave up, I said “I'll go to America after nine years." And then I came and gradually I started understanding that they are seekers. They are really seekers. Not that they are in any way hypocritical. But it is the way that people are enticing them and taking them under their own control that they cannot see the point. And the point is you can't do anything about it. A person may come and tell you, “you must get detached, give me all your property, all your money and I'll give you

two pairs of clothes to wear" and so many have done that. By doing this kind of nonsense are you going to enter inside yourself? Is it possible, just think of it, so many people have come here telling you all kinds of stories. In your humble seeking you have been misled and I feel very sorry for it.

Now try to understand that you have been very special people as human beings and that you have to become the super human being we can call, the greatly evolved soul. We have so many, we had so many and those we had we called them by different names. They were called as Sufis and great masters.

But they are not intelligent, normal to people, because unless and until you have the awareness which is enlightened by your Spirit, you cannot understand what they are talking about. Now the time has come for all of you to get your realisation. You have been seeking for ages now and it is already described in books that the day will come, the time will come. They call it as Kali Yuga. It is the worst time, that is now.

At this time people who are seeking God in the hills and dales will get into proper family life and they will get their Self-realisation through this Kuṇḍalinī awakening. Now in the name of Kuṇḍalinī also lots of nonsense has been said, which is surprising. How people accepted that a Kuṇḍalinī can be dangerous and a person who gets Kuṇḍalinī awakening will be very much harmed. Now She is your Mother. Kuṇḍalinī is your exclusive Mother. She knows each and everything about you, She knows about your faults and also your aspirations. Everything is recorded in Her and She is extremely careful when She

gives you this second birth and She takes up all the problems upon Herself. She doesn't bother you, She doesn't trouble you and She's the one who looks after your second birth. Again I say it is the actualisation, actualisation of baptism you can call it. But it's not the way they do. It's actualisation, it happens that this rises, passes through six centers and pierces through your fontanelle bone area and you do feel on your hands, fingers and out of your head the Cool Breeze of the Holy Ghost. This has to happen. Otherwise whatever stories one may tell, you shouldn't believe. It has to show results. Now these centers that we have, all these seven centers are responsible for our physical, mental, emotional and spiritual being.

So many people get cured, many people have problems mentally, they get cured and spirituality you get endowed with the absolute knowledge, absolute knowledge, not knowledge that we learn in the schools or colleges, but the knowledge which is absolute. For example if you want to know about someone, you can ask a question and you'll be amazed. If the question is yes, then you start getting the Cool Breeze flowing fast. But if it is no or it is wrong, then you might get little tingling, or might get very hot from those persons who are to be tested. It's a very, very interesting, precise and a scientific method. Now if there are doctors I would like to tell that you get in control with the parasympathetic nervous system.

Luckily there's going to be a big conference with Me, with the doctors in New York. What association it's called as? I don't know that. Alright, now in that, they are convinced

now, that what I'm saying is a fact and that it helps you. You get cured by yourself and you can also cure others. There's no need to have these horrible modern diseases that you are afraid of. You can just find out about it in no time. Apart from that, that you just know how to treat others, how to cure others, how to help others. But apart from that, what you get is the spiritual blessing and the spiritual blessing is this, that you get the peace in your heart.

Surprisingly, when this Kuṇḍalinī rises She somehow or other by joining with the Divine power, All-pervading Power, assumes a personality which is extremely pure, extremely benevolent, extremely tolerant and extremely truthful. All your enemies that we call like anger, lust, greed, all these enemies just drop and you are no more in the entanglement of those enemies. And you become a free person, absolutely a free person. Above all you are so beautiful. You become such a nice person, that you establish your peace. Now, normal human beings, what do they do? They react, they react at anything. See there were telling Me, that “still there is time, people are still coming, it doesn't matter, you can come late, don't come just now, alright." But I don't know how to react. And that's why when I came, they said, “Mother, still you look very relaxed." I said “I never reacted to this." So you don't react. By not reaction, what happens? That the thoughts that come to you, come from the future and the past. And you are lost in those thoughts because they are jumping on the cusps of these thoughts. When the Kuṇḍalinī rises, the thoughts are like this. She elongates those thoughts and a space is created which we can call

it as pause or [Hindi] in that state you become absolutely peaceful, you don't think anymore. We call it thoughtless awareness, that Jung has described. That means you watch anything just as a witness, you see everything as a witness.

See there is a very nice carpet here, I am seeing it. Now supposing it belonged to Me, if I was normal I would have said “Oh My God I don't know how are they going to keep it." In case this belongs to somebody else I would appreciate it and I'll say, “I must buy this, how much will it cost, I hope it is insured" and all kinds of things like that. But if I am a realised person, then I just watch it, without thinking and the joy that the artist has put into this carpet, enables you to enjoy, enjoy without reaction and this state which we call it [Hindi] where a person becomes absolutely one with himself, complete. And when he looks at anything, he doesn't react, he sees, he becomes the witness. You become just the witness of the whole thing. Your memory improves, your ideas about creation, anything. I mean you become an extremely, extremely I should say creative person and you don't develop the pride, you don't develop falsehood, but you just enjoy creating something. Human being is the most useful thing and the most beautiful thing the Divine has created, but we don't know what we are, that why always they said “know thyself, know yourself." Unless and until you know yourself, how can you say “I hate myself or I do, I do that." Actually the beauty lies within you and is to be expressed through these Divine vibrations.

Now the health improves no doubt, so many have improved their health. But I've seen in London, in the

beginning, so many boys were taking drugs gave it up overnight. I never say don't give up, I don't say `don't', if you say don't then the half of them will run away. Let them be, let them get their realisation.

Then automatically the whole thing drops out and you shoot out, out of that and you become the real personality. Thus you know the reality because you are not any more contaminated by your ego or your superego, these thoughts come to you from your ego or superego, meaning your conditioning, you are *[UNCLEAR* not/no more] burdened. You are absolutely free and you see everything in it's real position.

This kind of thing happening was already destined, has been already prophesized, that it is going to happen in those days and so if.

So this is how we are going to become ourselves and we will know what we are and what we are capable of. Our capabilities are fathomless but unless and until we are connected how can we act? For example this instrument, if it is not connected to the mains it is useless, in the same way you are to be connected to the mains is very important, for that you don't have to do anything, it just works spontaneously within you and you get your Self-realisation without any doubt. Actually I must have given thousands of lectures all over the world and there's no end to it. Now I would like you people to ask Me some questions which I would like to answer, if you have any.

Announcer: Is there any questions, you can raise a hand if...

Question: What is the purpose of having the photograph?

Shri Mataji: The thing is, if you can do without the photograph, nothing like it, but you need something to support and that's why people use the photograph. If you don't need it, it's alright, but you will find you will need it. Alright? Question: How do you awaken the Kuṇḍalinī?

Shri Mataji: That's My job, I will do it, alright? It is very simple, how does the Mother Earth sprouts the seed, how does She do it? It is innately built in Her, that power, isn't it? What else? Question: What is the relationships between the Param'ātmā and the Kuṇḍalinī apparatus?

Shri Mataji: Alright, very good question. Param'ātmā is the God Almighty, alright? And His power is the Ādi Shakti, is the power that has done all the creation, everything. While Param'ātmā is the one who is just a spectator of the whole thing, *[UNCLEAR]* they call it, while Ādi Shakti is the one who does all the creation and everything. Now Param'ātmā is in your heart reflected as Spirit and Kuṇḍalinī is reflected in your triangular bone as Ādi Shakti. Ādi Shakti's reflection is the Kuṇḍalinī. Oh, you'll get absolute knowledge, everything.

Question: What should come first, Kuṇḍalinī awakening or dissolving the jealousy and...?

Shri Mataji: No, no, Kuṇḍalinī awakening is the one by which all these things happen. Automatically.

Question: Then, is it not first necessary to work on the negative tendencies and then give Kuṇḍalinī awakening?

Shri Mataji: There's no need. In Sahaja Yoga there is no need to work it out. The negative forces themselves run away 99%. In one person maybe it still sticks, but otherwise in 99% they all run away, with the light of the

Kuṇḍalinī, with the enlightenment of the Spirit, on your attention.

Question: So I can continue with my *[UNCLEAR]* as long as I've awakened my Kuṇḍalinī?

Shri Mataji: Yea, of course, no doubt, you only, on the contrary you become multi-dimensional personality.

Question: *[UNCLEAR]*.

Shri Mataji: You try, you can't do it, if you are doing something wrong, you can't do it after Kuṇḍalinī awakening. Because you see what is destructive for you and what is constructive for you, so you don't do it, you just don't do it. I've told you just now, that overnight people gave up drugs. I did not tell them it's the light, if you are sitting in the darkness you don't know where are you? But if there's light, you know everything is like that. It's enlightenment I'm talking about.

Question: What is the first step to not desire?

Shri Mataji: Just to desire that you should get your Self-realisation. You must have a strong desire.

Yes Madam? Question: By practicing this can I control my heart rate?

Shri Mataji: Everything, everything, it is controlled, you don't have to do.

Question: And because of practicing Christian religion she feels she is going to Hell...

Shri Mataji [interjects]: Correct.

Question [continues]:... and that by practicing this it will be the same thing?

Shri Mataji: Now I was also born in a Christian religion and I know that how Christianity was just opposite of

Christ. But just a minute. But after realisation you are enlightened and you see the beauty of every religion and the essence of every religion and then you also understand that you are capable yourself of following a spiritual path without any difficulties. Nothing destructive, nothing wrong, nothing manipulated, it's your own. You become your own master.

Question: Have you ever met Paramhamsa Yogadanda and are you familiar with his teaching?

Shri Mataji: Those who I've met and those I have nothing to say.

Question: Can you use leave your body at will and travel beyond?

Shri Mataji: I don't want to do that. What's the use? It's done through some spirits I think. Yes Madam? Question: *[UNCLEAR* She has a desire, she has love but so many forces pull you away from that?] Question: She has a desire, she has love, but so many forces pull you away from that?

Shri Mataji: Yes, that's correct. But just now, just now I promise you, that you will get your realisation and then you'll see, all these forces will drop out, alright?

Shri Mataji: Yes this means left side is caught up, whosoever *[UNCLEAR* has/is] written this letter, that means left side is not alright, but it can be put right.

Question: You said this is a special time and could you talk a little more about that?

Shri Mataji: It is called as Kali Yuga and also this is the time of Last Judgment and at this time one has to be very careful because you are going to be judged, whether you

take to truth or not, if you are still with falsehood, you are judged. You will judge yourself, nobody needs to judge you, *[UNCLEAR* by/but] so many things will happen that you will realise there is something wrong.

Question: And what was the advice that Mahatma Gandhi gave [to] you as a young woman?

Shri Mataji: I didn't have to give him any advice. I had to give him advice but he did say “Let our country be free, then you can start your Sahaja Yoga program, not before that." That was his idea, that we are not yet free to propagate anything.

Question: How often should we do it?

Shri Mataji: Very good question. You don't have to, there's no number of times you have to do it.

Once it is enlightened, it is enlightened But we have problems still there, so the Kuṇḍalinī goes back to correct it sometimes.

So we have here a proper follow-up they call it and after that we have centers where you can go. Also nobody will charge any money and they'll find out what's wrong with you and they'll try to tell you what is to be done. It happens with very few. But you will enjoy going to the center, because it's all enjoyment there, free of charge.

Question: Does that mean that we should not do this very often at home ourselves?

Shri Mataji: They will tell you, you'll have to meditate, that they will tell how to meditate and if you follow it for 10-15 minutes at the most and it works out and you can grow. Because after all it's first germination of the seed, of the seed there, but it has to grow. And some people

grow so fast, I'm surprised whereas sometimes that at the very first meeting only they become very great people.

Question: Does the Kuṇḍalinī ever become dormant?

Shri Mataji: No, it does not, but if you try not to pay attention to its proper alignment or proper development then it may become static at that point. But it never goes back.

Question: For many years I've have been trying to reach You and I'm very blessed to see You here.

Shri Mataji: I see.

Question: Once we have got it, what can we do to bring more peace to our community?

Shri Mataji: You can, you can do it. If you desire so, you can really help you can really help them, you can really help them, that is what is happening now as you see these people say that Sahaja Yoga is working in 86 countries. What happened that one person got his realisation, he went to his country and he changed so many people. In a far-fetched country like Benin, imagine Benin, where they have mostly Muslims, there are 7,000 Sahaja Yogis. In Turkey we have 3,000 and in so many places we have but the maximum in Benin where there are mostly people who are Muslims. And I was surprised and asked them why did you become Muslims? So they said, because the French were here and we didn't like the way they were are immoral so we thought their religion is no good, so we become Muslims. But now they are very great Sahaja Yogis, very, very great Sahaja Yogis.

So many Muslim countries have become Sahaja Yogis all over the world. We have, in Russia we have thousands and thousands and thousands and Russians are very deep people. I tell you, this so-called freedom we have we have gone helter-skelter, while the Russians had no freedom. They could not even talk about God, they did not read anything about Divine and they developed I think out of that tyranny of communism, developed within themselves a very, very deep understanding and they are there, you will be amazed that Sahaja Yoga is now practiced in so many countries where I never even thought I would reach, but Sahaja Yogis have gone and done the job.

Question: What is your first recollection in your childhood of being awake, how old where you?

Shri Mataji: Now can I ask you one question, what was your first understanding that you were a human being? It is like that, as you were aware you being a human being, I was aware.

Question: You were born in a Christian family so what is your faith, what is your religion, what is your God?

Shri Mataji: I have no religion, I have all the religions. Born in any family should not sort of stop your vision. You can see through everything if you have the light. There's another one. Now I must say here there are so many people who are asking questions, normally I don't find that experience, doesn't matter.

But how many will become good Sahaja Yogis is to be seen out of you. It's alright to ask questions after questions but that is of no value unless and until you

really become what I'm saying, a Sahaja Yogi, a real personality that is absolutely spiritual.

So we have to see that, that is the challenge for all of you, let's see how many? I must say Los Angeles has been really a lost Angeles so far for Me, but Sahaja Yogis always felt that I can do very well here, so I came. Now this is the fifth question you are asking Madam, will you please take your Self-realisation and then ask Me, alright? You see, once you have asked a question, you shouldn't ask another question, please. Because all of them are waiting for their Self-realisation, they are all waiting for their Self-realisation. Only few who want to ask question. One is alright, but not all the time going on asking question. What is there, unless and until you are a journalist, whatever? Moderator: She's asking, can we start?

Shri Mataji: Yes she should.

Can you now write your questions and let Me know and I'll answer them after you get your realisation.

Then you won't have any questions I know. Again I said it's the becoming, you have to become, it is not just talking. Now forget your questions for the time being, better get your Realisation, alright? Now one thing is that you have to just take out your shoes or chappals whatever it is. Because this Mother Earth is a great help. She sucks in all our problems. Put both the feet apart from each other. You will know everything about Sahaja Yoga, why I said to put your feet apart from each other, everything. You will know very clearly but they should touch the Mother Earth. You have to be just comfortable and all of you should be seated. Before I start I have to

request that those who want their realisation only I can give them. It cannot be forced, because Kuṇḍalinī is the pure Desire. It's the pure Desire, not impure desire as we have. Whatever desire we have, we have today one and then we want to have something else. That's the principle of economics. But this is pure Desire and for this pure Desire you should be determined to get it. It's your own character, your own understanding, only will work it out. Now I would request you all to sit comfortably with both feet like this, very comfortably and put both your hands towards Me like that. Now what I find is some of you feel guilty. It's a nonsense, if you feel guilty then this center here catches on the left hand side and the Kuṇḍalinī doesn't move, so if you have done anything wrong, I agree, it's finished. That is the past. You don't have to worry about that. At this moment please you have to know that you are not guilty at all for anything.

So please forgive yourself, please forgive yourself. Now the second thing is that we have to forgive also others, now some people say “it's difficult to forgive, Mother." I mean, what do you do? Whether you forgive or you don't forgive, you don't do anything, what do you do? Nothing, but by not forgiving you torture yourself.

So best thing is to forgive all of them, forgive everybody who has harmed you, who has troubled you, who has made you unhappy, has hurt. Forgive, don't also think about them, it is also useless. By forgiving you don't know what will happen. Absolutely your feel peaceful with yourself. Just forgive everyone. This nobleness you should accept today, that you forgive everyone, just

forgive. Now please put your hands towards Me, like this, comfortable, comfortable.

Now you can put your right hand towards Me and feel with the left hand on top of your fontanelle bone area, little higher. If there is a cool or a hot breeze-like vibrations are coming out of your own head, on your palm, you can feel it. You move your hand up and down and see for yourself, if you are feeling. Please remove your caps if you have, please, it is better to remove. Now please see. You must have respect for yourself, should not denounce yourself and you should also forgive everyone, that's very important.

Now, put the left hand towards Me and put the right hand on top of your fontanelle bone area and bend your head. Just bend your head and see for yourself, if there's a cool or hot breeze coming out of your own fontanelle bone area. This is the actualisation of the baptism you may call it. Once more, put your right hand towards Me and see with your left hand if there is a cool or a hot breeze coming out of your fontanelle bone area. Please keep your head bending. Now if it is hot it means that you have not forgiven yourself or you have not forgiven others.

So again please forgive, please forgive yourself and forgive others.

That it is a very great asset and help.

Now see for yourself if there's a cool or a hot breeze coming on your fingertips or on your palms. Please forgive, forgive, forgive yourself and forgive others, very important, because this center here where the crossing

of the optical chiasma, will get obstructed if you have not forgiven.

So please forgive, because it is a myth, it is a myth not to forgive, so please forgive. Hmmm, I would say all those who have felt the Cool Breeze in their hands or hot breeze on their fingertips or on their palm or out of their fontanelle bone area, hot or cold breeze, please raise your hands. Mostly all of you have got it, mostly. May God bless you, May God bless you, May God bless you all. In such a short time you have got it. That means really we have got very wonderful people this time from Los Angeles, those who are truly seekers, who are real seekers. May God bless you for that. Now you must respect your realisation and I hope you'll grow into it. Try to grow and become masters, hardly you will take even one month, maybe to become the masters, why not do it? Alright? May God bless you.

[Later Shri Mataji said that the, Public Program talk was the best She had ever given.]

Contents: **2000-06-xx Text for Posters and Flyers Advertising the June 16, Public Program in New York, USA**

The most amazing happening taking place in New York City.

Contents: 2000-06-05**, Public Program, Julia Morgan Center for the Arts, 2640 College Avenue, Berkeley, CA, U.S.A.**

I bow to all the seekers of Truth.

I do not know how to thank the mayor of Oakland and mayor of Berkeley for being so kind to give this certificate to Me. I must say this is a wonderful country where people recognize something that is doing good work. Really remarkable it is. I had been here before, to Berkeley, because everybody tells Me that there are lots of seekers of truth in Berkeley. This is the thing that attracted Me very much. But first of all we should know what are we seeking all these days. Once you start seeking it goes on like a rat-race of seeking. Or have you been able to find something? So what do you have to find in your seeking? As you know, in all the scriptures it is been told that you have to know yourself. You don't know yourself, you don't know what problems you have within. People get into diseases without knowing until it develops into a very serious trouble. Also they go on hurting others, being jealous with others, being in tension and stress. All kind of problems come to them and they don't know why it happens, why, what is the reason? So today I'm going to tell you how you have to know yourself. First of all you must decide that you have been seeking, seeking, seeking and this is the place known for its seeking. It's high time you better come to the end of it and seek what you have been seeking and you get it, that's the promise. First and foremost thing, when we are seeking we should know what are we within ourselves. What do we know about ourselves is only through doctors, or through psychologists or some people, which is very superficial knowledge about ourselves. In our depth, in our within, what do we have which doctors don't know, is the parasympathetic nervous system. They

don't know. Sympathetic system is the system by which when we work very hard, we run and do all kinds of things, the sympathetic goes into action, heart will start beating fast. But what brings it to normal is the parasympathetic and this is what we have to know within ourselves, that it exists and it operates automatically How it exists and how works out that's why we have to know. Moreover what are we? When you see the whole world, it is so full violence, full of all kinds of nonsense that's going on and you can't imagine why people do it. What is the need to do all these horrible things in the name of God, in the name of religion, in the name of some political party, or some sort of a name they must have to fight with each other, torture others, kill each other. All this works out through human beings, through people who are supposed to be at the top of evolution. Human awareness is at the highest point.

So now what's happening to our awareness? Why do we get into jealousies, into angers, into all kinds of funny type of behaviour, which animals also don't do? Because we have freedom, we can do what we like, we can do what we like with ourselves and with others. But still we must know our vehicle better, we should know what is within us.

Now for that, there is placed within us a beautiful thing called Kuṇḍalinī which lies in the triangular bone, which is called as `sacrum'. That means Greeks knew about it, that's why they called it a sacred bone. In the triangular bone it lies at the base of your spine and this is the one which is going to give you a real ascent. This is the one

which is going to connect you to the All-pervading Power of Divine Love.

They have all talked about God, Power of God, Divine Love, all kinds of things, but we don't know where it is, where does it exist, how it works. If really it is there or not, also we are not very sure.

So this power lies within your triangular bone, can you show them? All of you have this power within you. It is not anyone who belongs to any nationality, or to any culture but everyone has this power within himself. But you'll be surprised, how people have made such a horrible picture of Kuṇḍalinī and they say that when the Kuṇḍalinī rises you may go mad, you may shout, you must do all kinds of things. Because they have no authority to do it, because they don't know how to do it, that's why they make up a story like that and tell you, because they don't want you to ascend, I think. Or they don't know, they are incapable of awakening the Kuṇḍalinī. But I must tell you that She is your Mother, She is your individual Mother, She knows everything about you. It is all recorded, whatever was your past, whatever mistakes you committed, whatever aspirations you have, everything She knows about it, it's all recorded there in the 3½ coils. But She is your Mother, your own Mother and when you were born, your Mother took all the trouble upon Herself. She didn't give you trouble. In the same way when this Kuṇḍalinī rises, She doesn't give you any trouble. Now people are afraid even to talk about Kuṇḍalinī because those who talked about Kuṇḍalinī were I don't know what sort of people they were and it was

such a misleading thing that they thought, it's better not to talk about it. But talk is talk, talk is not everything.

What has to happen is the awakening of this Kuṇḍalinī. It's an actualisation, it is not just talking, giving lectures, you do this, you stand like this, put your hand this way, your legs that way, it's not that.

It is very simple, that this Kuṇḍalinī, which is responsible for your last ascent, your, I should say, the last step in your evolution, this Kuṇḍalinī is your own Mother and She cannot harm you. She can never do that. This is the fact I would like to tell you first of all. Because I know in America all kinds of people have come from India, those people also they were released from jail, wore some sort of a dress and came here. They are all minting money, that's what they are doing, they are good at it.

So if you have any understanding about Divinity you must understand that you cannot sell it and you cannot purchase it. If you can purchase some person then such a person cannot be your master, he can be your servant but not your master.

So once you understand this point, it is very important for you people to know that it is not salable because you know this is a consumer society and everything has to be sold. But not spirituality, you cannot sell spirituality. And those who sell spirituality are spurious people, they are not real, they are absolutely bogus people as they call them and you don't waste your energy and money on them.

So now, we have before you this triangular bone and this Kuṇḍalinī and She rises through six centers.

The seventh center is below the Kuṇḍalinī, it is below the Kuṇḍalinī and it protects the chastity of the Mother. Now those people who talk about sex as one of the instruments for ascent are absolutely befooling you. Nobody has said that in any scripture, but suddenly they started a kind of a myth or fashion I should say or fad and people get drawn into it.

So I have come to warn you about it, that it has nothing to do with sex, but as Christ has said you have to be like children when you enter into the Kingdom of God.

So your innocence gets awakened. Many people feel they have lost their innocence, you can never lose it. It comes back to you. It is dormant, it might be bruised, it might be a little bit hurt, but it's all there intact and you will be amazed to see what you are.

Because you don't know what you are.

So I would say you are not this body, this mind, but you are the Spirit and that's what you have to become. Once you become the Spirit, you will know what you are, you'll know everything about yourself. But for that to happen you don't have to do any acrobatic thing, it's just very simple. Wherever you are sitting it will work out. But first tell your mind to stop little bit thinking, because this mind has been reacting all the time, reacting to this, reacting to that, reacting with the result that Kuṇḍalinī doesn't rise, but when She rises, She's wonderful. The thoughts rise like that and fall down, again thoughts come up and fall down. They come from the future or from the past. Present you cannot be, you cannot be in the present. But when Kuṇḍalinī rises, She elongates

these thoughts and there is a space created. It's called as pause, you can call it. In Sanskrit, it is called as vilamba.

So your mind stands at that place where you have thoughtless awareness. Is told by, also Jung has talked about it, that you get into thoughtless awareness. Patanjali has talked about it. But talking about it is not sufficient as I told you, it has to happen.

So first thing that happens to you, you become thoughtlessly aware. There is no thought, no reaction.

For example, I see this beautiful carpet here and if I react I would say oh, what a beautiful carpet. If it is Mine, I would be worried I should insure it. If it is not mine, I would say that how much they must have paid for it and, to whom does it belong? And all kinds of things. But supposing I'm in thoughtless awareness, then I just see it. While seeing it also I'm just witnessing and what I'm getting is the complete joy of the creator who has done this job, complete get filled with that joy. There is no reaction, it is just thoughtless awareness in which Divine works. You don't have to then think about it, it all works out. Now this Kuṇḍalinī rising through six centers, now you don't know you have any centers within yourself and you don't know how they are placed. After this rising, this Kuṇḍalinī rises, passes through the fontanelle bone area and becomes one with the All-pervading Power of Divine Love, which is very subtle and you also start becoming your subtler personality. When the Kuṇḍalinī rises through these six centers which are responsible for your physical, mental and emotional being, She nourishes them. She nourishes them with light and then She integrates them. And when She reaches this spot, She

opens up this fontanelle bone area and becomes one with this All-pervading Power. This is the actualisation of baptism, this is the baptism. It is not just some priest comes, puts his hand on your head, it's not the way. It has to be the actualisation of this happening, which is for your ascent. This is the last breakthrough of your evolution.

Whatever I'm saying we can prove it also, it's not just talking. But this Kuṇḍalinī, Kuṇḍalinī's awakening which takes places, it actually makes your hands speak. You start feeling the Cool Breeze coming out of your fingers and through your hands and here also. You feel the Cool Breeze, actually and then if you know what do these mean five, six and seven center, in the same way, five, six and seven center, these seven centers are on the sympathetic nervous system. But when the sympathetic centers, two of them they mix, the central system is formed of parasympathetic.

So when you get enlightenment your Spirit gets awakened in your heart and in the Spirit is the reflection of the complete Divine force. Then you become a, really, a spiritual personality. It is a reality I'm talking about and in the light of the Spirit your attention becomes purified. Not only that, but you know what is good for you and what is destructive for you. You give up all nonsense in no time. Of course Sahaja Yoga has cured many people with all kinds of addictions, all kinds of problems, it's a fact. But that is this Kuṇḍalinī has done it, which is your own, which has enlightened your own Chakras, your own centers and has brought forth this result.

The second thing that happens to you apart from your attention being enlightened, that you become a collective personality. People have talked about it, said about it but this is in the books. Like a drop falls into the ocean, becomes the ocean. It doesn't mean that you are lost, you are nowhere. But your ego is lost, your so-called pretensions are lost and what you become is part and parcel of the whole. Whole global race belongs to you, then how will you fight each other? If you are part and parcel of the whole, nothing but love, nothing but compassion. We have now people in 86 countries and when I see them, I see the dream fulfilled because I've never seen them fighting or saying anything harsh to each other.

They come from all kinds of religions, they come from all kinds of countries, every type of knowledge they have. Because you get the absolute knowledge, absolute knowledge. Now we don't know what absolute knowledge is. For example there is a person comes say from India or from any other country and says `I'm a real great saint, I'll give you a great experience.' How will you know that person is not telling you lies and that he is not coming from the prison? How will you find out? You just put your hands when you are realised, when you are enlightened, towards that person. Immediately what you will get? Will be a hot breeze, that's the minimum. You might get tingling very bad, perhaps maybe you might even get a blister, one or two.

So you will be amazed how you judge people on your finger tips, absolute knowledge about people, absolute knowledge about Spirit, absolute knowledge about the

whole global problem you get. You become collectively conscious, you can connect yourself to the whole world in a way that is spiritual. Whatever you want, whatever you think becomes very pure, compassionate and beautiful. That is what you are, that whatever you are that you become. There's nothing to be said. Like this now, this instrument is before Me, I'm speaking to you, but supposing it is not connected how can it, what is the use of this instrument? In the same way you do not have that spirituality within you.

Sometimes people must think that we are very spiritual. Don't believe in that. You must have absolute knowledge about yourself and about everything else.

Also we can say lots of things have happened in Sahaja Yoga. Like I know of somebody who was just a Chartered Accountant, knew only about finances. He's become a great poet. All kind of balances work out and it is so surprising the amount of aptitudes that you develop. You are amazed, you never knew you had these aptitudes within you. I have an Academy of Music in India and the people even from America and other countries came and three months, only in three months they started singing a very difficult raga called as Malkauns. I was amazed. For which people have to work at least five to seven years and here they are.

So your capacity to absorb knowledge, to render it, is so much increased because you don't know your potential. You don't know what you are, that's what the point is. That's why they said that know yourself, know thyself because after knowing yourself, you'll have absolute knowledge, absolute reality and you won't live in the

mental world “oh this is this, this is that." I know many books have written like that, about a person who was seeking and they ended up into nothing. Your seeking should not end up like that. You should get what you are seeking.

You have been seeking and seeking and seeking and it is My greatest desire that you the well known seekers all over the world, because they say Berkeley University has the maximum number of seekers.

So I mean I don't know, you should come to the end of it. There are many I know who came to Berkeley because they thought they were a group of people who are seeking. They went to meetings after meetings.

When they got their realisation they wrote to them that we have found, we have found the reality.

So they wrote back all their friends and groups “oh I see, that we see that you have found it your own way, we'll find our it own way." So he was so, this gentleman who came, he was so disappointed, that still they are seeking. Seeking has become like a fashion. It cannot. It must come to an end. Your journey must come to an end, otherwise it will go on, one after another.

So many will come and tell you “this is it, this is it, this is it” but the experience of the spirit, experience of realisation is the thing you should ask for.

If somebody doesn't give you the experience, don't be satisfied with what they say. Even with Me.

I'm sure tonight all of you all of you will have that experience, if you are truly seeking and there are a few things which I would like to tell you. Would you like to ask

Me some questions? One by one. Yes Madam? Audience: How does it play into politics?

Shri Mataji: Oh very great. Politics is, see why the trouble with politics is, because it is not pure politics. If the politicians become, think of that, if they all become realised Souls, we'll have benevolent people. They will be very different. We have some politicians in India who got their realisation, also we have in Benin and Ivory Coast, we have people who are realised Souls and also politicians. Without realisation if you are a politician, God save the people. But you will understand the politics of the collective.

You will see what's wrong where, what you have to correct, what you have to do, how you have to behave.

You won't run after *[UNCLEAR* bootie], no, your life itself will work it out. I'll tell you, My father himself, he was a realised Soul and he was a member of the Central Assembly Constituent Assembly and Parliament. But he was a realised Soul.

So he came out of jail and there was the *[UNCLEAR* name of person] who was there one of the great politicians and a great man, who was with *[UNCLEAR* name of person]. He wrote a letter to My father that I want you to stand for election, so My father told him I am just not come from jail and I'm not very well but if you want, I don't mind contesting the election.

So at that time he sent 3,000 rupees to My father, saying that this you can use for your propagation and all.

So My father sent it back saying, “Sir if I'm to spend money for my election I better not contest it." And without spending a single pi he contested the election

and the person who was opposing him lost, forfeited his deposit. But his daughter, she was My friend, she helped My father. She told her father you are nowhere compared to Her father and I'm not going to support you in any way. That's how it comes.

See everything works out so well, but we must have many people in this to understand. If there is only one or two people, they will torture them, they'll trouble them, do all kinds of, all saints have suffered.

But now we have to be, all of us we can be saints and we have to be saints and we'll have saints who will be politicians. The whole world will change. Any other question? Audience: My dear Shri Mataji, I was very recently became aware of You and actually through Your web site and when I first saw Your face before reading anything about You I said “I'm seeing the Divine Mother” and I was so amazed by Your aura, by Your energy that it inspired me to write something for You and if it will please You I would be very honoured to sing it to You.

Moderator confirms: Recently she became aware of You and saw You on the Internet web site and when she saw Your face...

Audience: I have a special presentation I want to...

Moderator:... she has a poetry she has written for You.

Shri Mataji: You are a very sensitive person, I must say.

Audience: Actually I would like to sing it to you.

Shri Mataji: Thank you, thank you very much. May God bless you. Beautiful. Beautiful. It is very touching.

So lastly, ha, yes Sir? Audience: [question about Anāhata.]

Shri Mataji: That is what I am going to tell you, alright? I'm happy you people have been reading quite a lot. We have three Nāḍīs here, you can see it clearly. One is Iḍā, another Piñgalā and Suṣhumnā is the center. Iḍā and Piñgalā are responsible for the sympathetic nervous system and the center one, Suṣhumnā is for your ascent, for the parasympathetic nervous system. Now the center one is the one is the Anāhata Nāḍī. This goes up to the fontanelle bone area and when the Kuṇḍalinī reaches there, She makes the same sound as in the heart we have, we call it Anāhata. Anāhata means without percussion. That is Kabīra has said, that at the Anāhata sound, when it reaches the Sahasrāra, in this part this limbic area, then you know that you are about to enter into the Kingdom of God. You see Indian poets, some of them were such great saints, but they wrote mostly in this poetry and it was not so much understood by people.

Like Kabīra wrote, he has used Anāhata very much word that [Sanskrit] he means the, it can mean in the normal way is my lover went away and I did not fight with him. Now how can Kabīra have these ideas? But some people did feel that it is that. But I told him, told them that see Sayiam means the life, he's talking about his death, that my life went away, I never fought with it. And now you follow it that way and they were amazed, when I told them this meaning. They said we never knew this was the meaning, we studied Hindi language, we studied him. I said, you see the trouble is, these poets were sitting there and writing something of that level, how can it enter the minds of human beings? That was the fact and in the same way anything you see you read now, it will

be very, very clear for you to understand, if it is the right reading of course. And then you will know what everything means. All these words have great meaning and they are indicating. Despite that, we can see that people have always misunderstood. They have misunderstood everything, in every scripture, every saint. Everything they have misunderstood, maybe because I shouldn't say they didn't have brains, that they were brainless. But that they had an angle to their brains and they saw everything with that angle and that's why it was not a proper understanding.

Anything else? Moderator [confirms audience statement]: I just wanted to thank you for the gift you have given to the world and he came to Your program in Vancouver ten years ago and has not been in touch since then.

Shri Mataji: Oh I'm again going to Vancouver. See I've been travelling too much, I'm now 77 will be 78 years of age and somehow My family people think that I shouldn't travel so much, but this time I sneaked through. You should come, you should come, to our programs in New York. We have a very nice program now, very nice program. What's the date? 16th of June. We are having a very, very nice program. You are all welcome there in New York. We have a big land there and you'll enjoy it very much.

It is for your enjoyment, that you get joy. Joy is not double like happiness-unhappiness. It's pure, it's singular and you get the joy from the spirit and you get the peace, complete peace. Just image human beings getting transformed like that, what will happen to this world? Maybe from Berkeley we might get a great force of this

world to be changing it, because so many students come here from all over the world and if it works out, you can change the whole world. That is the importance of Berkeley message.

Alright, we'll have the session for realisation. But I would definitely request people who don't want to have their realisation to leave the hall, because they create a little problem.

So it would be very kind of you to leave the hall if you don't want to have realisation. Of course nothing goes wrong with you, nothing will happen to you I assure you, you won't be jumping, nothing of the kind. It is a very soothing effect.

First of all, you'll get your realisation and then I hope they have here a follow-up for which you have to go, not to pay anything, again I tell you. And you can learn everything there about yourself, about others, for which you don't have to spend more than a month. Within rone month you will be the masters, I know you will be. But whatever seeking you have had so far, forget about it, forget completely about it and just try to know your own value. Know that you are very precious, very precious persons and these precious people should not get disturbed or destroyed by wrong type of people.

[Additional quote:] You all can become saints. You must forget about all your seeking from before and now enjoy this meditation, love and joy.

Contents: 2000-06-05 **Conversation on Divine Mathematics with Sahaja Yogis after the, Public**

Program, Clarement Hotel, 41 Tunnel Road, Berkeley, CA, U.S.A.

When I see a person, I know everything about him and it is all Divine Mathematics. The vibrations do all the instant calculations..... The growth of the trees, flowers, music, everything is nothing but Divine Mathematics.

[Shri Mataji asks a mathematician Sahaja Yogi if he knows why the Kuṇḍalinī is in three and a half coils.] The Kuṇḍalinī's job is to nourish all the Chakras which are seven, but all the energy on each of the Chakras is pulled by both left and right sides when the Kuṇḍalinī is rising and hence it is seven divided by two, which is three and a half.

***Contents: 2000-06-11*, Public Program, Massey Theatre, 735 Eight Avenue, New Westminster (21 kms SE from Vancouver), BC, Canada**

I bow to all the seekers of Truth.

At the very outset we should know what is the Truth and what are we seeking. In all the Scriptures it has been said, “Know thy Self." You have to know your Self. If you do not know your Self, your seeking will go on for ever. And that is the main problem with the modern seekers who are going from places to places searching, they don't know what, they don't know what they have to have.

.....

***Contents: 2000-06-12* Quote, Departure, Airport, Vancouver, Canada**

[Message for the Vancouver collective:] Live happily and don't fight.

***Contents: 2000-06-16*, Public Program, Town Hall, 123West and 43rd Street, Manhattan, New York, USA**

... they have been seeking, seeking and seeking but what? And what are you supposed to get out of that seeking? You know very well, in the Scriptures, all of them, it is written that you have to know your Self.

You do not know your Self, that's the main point. First of all you must know your Self. With all your seeking, with all your spending and doing all kinds of acrobats, have you been able to know your Self? We must ask this question.

***Contents: 2000-06-19* Medical Conference, Masur Auditorium, National Institute of Health, Bethesda, MD, U.S.A.**

[Glowing introduction by Dr. George Patrick, head of Complementary Medicine at NIH.] [Dr. Brian Wells:] [Dr. David Szpiro:] [Ashish Pradhan:] [Dr. Amit Gupta:]

Shri Mataji: Today I am going to tell you the secrets of medicine.....

So today, you have to listen to what I say with an open mind.....

[Several times:] You have to accept that there is a Spirit.....

***Contents: 2000-06-20*, Public Program, University of Maryland University College, Adelphi, MD, U.S.A.**

[Ashish Pradhan announces the evening agenda and presents miraculous photographs.]..... You see how people are. Yesterday [at NIH], because the conference was related to health, a lot of people got interested, while today as we are talking about the Spirit, the hall is empty. But you should know that everything comes from the Spirit, so if you have the Spirit in your life, then you will have health, all the mental needs will be satisfied and you will get all the blessings. But not the other way round.....

Contents: 2000-06-22 **Reception, `An Evening of Joyful Inspiration', Warwick Hotel, Manhattan, New York, USA**

[Shri Mataji invited everyone to come forward and sit at Her Feet.] [Shri Mataji talks:].....

You are extremely important people because of the work you do.....

[Talk of Sir C.P.:]..... Sahaja Yoga is the social work of the Spirit.

Contents: 2000-06-23 **Magic Flute, Opening Performance, TEV at The Riverside Theatre, 91 Claremont Ave, Manhattan, New York, USA**

[During intermission, Stephanie escorts Shri Mataji to the ladies' room. As Shri Mataji is washing Her hands, She turns to Stephanie and remarks:] No one can believe that these performers are not all professionals.

Stephanie: Shri Mataji, it is only through Your blessings that this is so.

Shri Mataji: No, it is through your collectivity.

Contents: 2000-06-26 **Shopping, Downtown, Toronto, ON, Canada**

(departure day, date not sure)

[In a store to buy tea sets and silver spoons. Shri Mataji looks at the prices of the cutlery.] Why is it so cheap? [Everybody was giving reasons as to why it was so cheap and then Shri Mataji repeated the question and everyone had different ideas.]

Sahaja Yogi: Shri Mataji, it is so cheap because you want it to be cheap.

Shri Mataji [waver Her Viśhuddhi finger]: That's it, that's why it is so cheap! [A Sahaja Yogi originally from France looks at some special pottery.]

Shri Mataji: This is from France.

Sahaja Yogi originally from France: Shri Mataji, You once told me I had to fight the negativity in France, but I could not do this. What did You mean by this?

Shri Mataji: Now I have sent you to Montreal. That is where you have to fight the negativity and you can do it.

Contents: 2000-06-26 **Radio Interview, Hotel, Toronto, ON, Canada (departure day, date not sure)**

[When we got into the hotel there was a reporter there to interview Shri Mataji and we heard that the flight had been delayed. He was a seeker and did a radio show and had been to Tibet and done all those exotic things. His little daughter was with him and Shri Mataji was very fascinated by her. She kept on asking her name, but the little girl would not talk to Shri Mataji at all.] Shri Mataji

[at one point]: You are asking so many questions! [Shri Mataji reaches over and puts Her Āgñyā finger on his forehead and everything slows down.

Interviewer's face pauses and he stops and for about forty seconds he just cannot say anything. He is completely silent.] Interviewer: That was really great. Can you do that again? Shri Mataji [laughs pleased with the interviewer]: I am so glad I have Met a real Canadian today.

Contents: 2000-07-02 **Śhrī Ādi Shakti Pūjā, You Must Completely Surrender to Work of Sahaj Yoga, Nirmal Nagari, 287 Starkville Road, Fort Plain (5 kms NW of Canajohari), NY, U.S.A.**

Today we have come here to do the Ādi Shakti Pūjā.

I have already told you about the Ādi Shakti, how She had to work out so many things in this world, first to create and then to create human beings through evolutionary process. After that, to comfort.

Then to counsel.

So many people here came on this Earth just to do the counseling. They told what was wrong, what was right, what should we do, what we should not do, what is self-respect and what is the duty of a human being as a superiormost creature.

So many of Them came on this Earth. One after another, in every country, They came and Their counseling formed religions. Of course, you see the mess of the religions and that's how Their life was wasted, that They formed religions after religions, by which only human beings were divided, divided to such an extent they hate each

other. Hateful, somebody's born in an X religion, he hates the person who follows the Y religion.

While Those who came as counsellors talked about complete unity, complete oneness of human race, despite that, human brain, in its freedom, did all kinds of wrong things and created a country or, you can say the whole world, full of lots of problems arising out of religion. How can it be that religion makes you hate somebody? Religion is there to understand love, imbibe love and compassion.

So the third thing one had to do is the Ādi Shakti's job, that is the one Kuṇḍalinī within us. And, by the awakening, we got Pure Knowledge, absolute knowledge, Pure Knowledge that it cannot be challenged.

Absolute it is! Whatever you know after Realisation is absolute. If you know that, then what you have to understand, that everything has to be united. You cannot have fights and you cannot hate anyone. If that thing starts happening, all the problems of the world will be finished.

So the first thing, redemption, that is the quality of the Ādi Shakti, was to redeem people of their all wrong ideas about others. Firstly, as we know, there are six enemies we have got. And unless and until we can conquer those six enemies, we cannot be a religious person. That is what is said, but actually the all religions are based only on prospering those six enemies that we have within ourselves.

When you see this clearly, you start seeking, you start seeking, seeking earnest truth, the Truth. And the revelation of truth, absolute truth, can only come through

your evolution, through your reformation that you become person who knows the Truth.

For that, Ādi Shakti's ascent is important within you, which is your Kuṇḍalinī. And when this thing takes place, automatically you drop all those six enemies that you have. You become a beautiful human being. Like lotus, when it is in the very germinating state, it looks like all other small animals, or small, you can say, very, very, small dirty things that are in the pond. And then, once it starts coming out, coming out of that horrible water, it becomes such a beautiful flower, rises up and opens out. In the same way, a Sahaja Yogi, though he lives along with all these horrible things that are going on, but flowers like a lotus. It doesn't have all these insects, all this dirt and filth of that water in which it lives. It sucks only the pure water and the remnant, the others remain there as it is.

So what is left within you is nothing but purity, beauty and fragrance, just like a lotus. Then there is no more the problem of getting attacked by all of these small, small creatures in the water or all the dirty things that are in the water. And this state that you have achieved now, I'm very happy to see so many people in America have achieved it. You see, it's a very great blessing, because America is the leading country in so many ways. One can say that it has made lots of money. That is not the criteria of becoming a very good Sahaja Yogi. What you get is the satisfaction, satisfaction that you enjoy whatever you have and whatever others have.

And the second thing that happens to you, you become absolutely collective. This has to happen. But I find still

people have not understood the meaning of collectivity. For example, family is very, very weak here. Family that has been created by natural relationships is not so much respected as it should have. It's all because, based on money, so people start quarreling, fighting and even killing each other. Now the basis of family is love and compassion. Those who do not have this cannot have good families. I've seen even among Sahaja Yogis sometimes, some people who are working for money, who are educated, sometimes look down upon people who are not so well off. Or maybe the housewives who are working in the house, looking after the children, building up the families are not treated with respect as some secretary in some organization.

I don't know why this kind of a manliness comes into women. Why should they think they are something higher than the women who are working hard in the household, cooking, looking after children, bearing all the brunt of the society. This is something, I feel, is a part which is lacking very much in America and also Western countries.

When money becomes important, if when money is important, then the Lakṣhmī principle is not respected. Very surprising. Money is the part which is the blessing of the Lakṣhmī, but the Gṛuhalakṣhmī is the one who is a householder, is not respected. And with this, I tell you, there's a... very, very wrong things can happen. You can work, you can be educated, but you should be able to look after your family and look after their comfort and look after their unity. Instead of that, educated women, I call them manly women, educated women think that they

are something higher, they are sadly mistaken. In no way, a man is higher than a woman.

So this kind of a disparity that exists and one starts thinking that: `We are earning. We are educated' are really manly women, I must say. But the women who work very hard in a household with love, look after the children, look after the family, are in no way less than these people who are working in the office.

So, such women must be respected by their husbands, by the men, members of the family, not only that, but all the Sahaja Yogis must respect such women, who are doing such a difficult task. I've been a housewife and I know what it is to run the house, to look after the children, to look after the complete organization and looking after the expenditure of the money, if that is limited. This ego has to go.

The other day, one lady, she came in interview and asked Me that: “How is it, in this world of men, you are so much respected?" World of men, I was really laughing. “You may think this is the world of men, I can't understand. Can they exist without women?" But I was amazed at her question because she said that: “Even in the jail, criminals are so much respectful, how is it possible? How can they have so much respect for a women?" I said: “I can't understand one thing, that criminals have got mothers or not?" They are all males, don't they have a mother? They all have a mother and they respect the mother.

That's the point one should know, that woman is a much more important thing than the man is, as far as the children are concerned. But I've seen even some ladies,

who think they are very capable, try to control everything and create problems. And mother's job is not to control. Her job is to love, to give compassion and this is the quality of women is lost in these Western, so-called advanced *[UNCLEAR]*. It is a very dangerous thing. I personally think that, if such a thing happens, families will be destroyed. Nobody will have respect for the lady who looks after the family. And she is more than a prime minister, I would say, in a family and she's to be respected and to be understood.

Today, I think it is important to say that all of you should understand the value of women who are housewives. It's a tremendous job to be a housewife. I have gone through it and I know what it is. If the respect for the housewife is not given... She will also look after the children. Children are tomorrow's citizens. Who will groom them? Who will bring them up? All those manly women don't also have children sometimes, so they don't know what is the problem of children. At least those who are solving the problem of their children, you must understand their responsibility. You see, the very, very crucial point on which all the Western societies are collapsing, because in their culture there is no place for the mother.

So, the women should not feel in any way less if they are mothers and looking after the household.

They should not feel inferior to anybody who thinks that they are something great. Basically, the families have to be good. This collectivity must work first in the family. The children are to be groomed properly.

They are to be brought up in a proper way.

As it is, in these days, you know what is happening to the children. When I read about it, I'm really shocked that children are just treated as if they're some unwanted stuff. They are not given any attention.

Ultimately, the children become drug addicts, they become vagabonds or anything. They can become anything, because there's so much, so much neglect and so much of hatred for children.

So one has to first remember that, for collectivity, you must look after your children. Not only that, with love and compassion, not as somebody who is trying to become a despot out of it, but a person who is a source, who is a source of joy and compassion.

In one of My lectures, I talked to you about the emotional intelligence. That is what we should try to imbibe. Emotional intelligence, that means the intelligence that is based on emotions. Unless and until we become emotionally intelligent, our society cannot work. In an emotional intelligence, you care and you enjoy caring. You do everything for others with a great emotional understanding. Not for one child, not for one son, but for everyone you have to be emotionally intelligent.

Some children are born like this, but some are to be made like that, that they should be emotionally intelligent. Because, if the mother and father are money-oriented, very selfish, they wouldn't allow their child to give anything to others.

So such a child will grow into a very funny type of a person and will never do anything for anybody, not even for his own country. Why should he? Everything for selfishness. Then such people indulge into corruption,

indulge into all kinds of things, which are only selfish in attitude.

Now we are talking of collectivity. In collectivity, we do for others. We enjoy doing for others. We love giving things to others, not for yourself, because your children will also become the same kind and they will only bother about themselves.

This emotional intelligence has to be brought in our life. In our pattern that we have, are we emotionally intelligent or we are just intelligent or emotional? Both things are there.

If you are just intelligent, you can become very dry person. You may just have few friends maybe, you may not have and you will always try to preserve yourself away from the collectivity.

And if you are emotional, you'll be attached to only one person, attached to one child, attached to one person, to someone, even in the society. For no rhyme or reason. Why? Why are you attached to one person? Why you bothered about one person only? All such people fall into such terrible play. In the politics you have seen now, people try to help their own sons and own daughters and this and that. And we Indians have suffered a lot with this kind of an emotional attachment.

So, according to ethics, emotional intelligence is the highest quality, by which you give to others, you care for others, for everyone and you become very, very collective.

Now exclusiveness is another fashion that's very miserable, it's exclusive because you don't want to be one of the multitudes. You want to be exclusive. You

should be exclusive in emotional intelligence, not on other things. That is the best thing that you can have.

As I agree, I am just a woman and just a mother, but what I have is really the emotional intelligence, ocean of it and from that I know about everyone, I understand about everyone. And all this work has been done because of that quality in My head. I'm not attached to one person or to one style. Whatever you say, I can understand, because I am at a level where I can understand everything that you are doing.

To achieve that, you try to develop emotional intelligence. Here the children won't even give a toy to somebody to play with. Even the mother is like that, the father is like that, extremely selfish and: `We must have our own, you see, everything should be our own.' This has to go. This has to go, from Americans especially, because they are the leading nation in this kind of selfishness. What selfishness they have done, I need not count, but you know that. You go and ask the people of Canada, Mexico, Peru, all this, they will tell you. Being selfish, they are not ashamed. They are exploiters, they are not ashamed.

Nobody can even tell them, because they think they are very rich people. But all these riches will not give them the joy of life.

Joy of life is only in the emotional intelligence. If you don't have that, it becomes very dry. Life becomes very odd, unbearable, horrible and even the family gets broken, if there is no emotional intelligence in the family.

I have known so many women who have had three marriages, five marriages. I don't know how they can do

it. But they've done because of this lack of emotional intelligence.

It is something that is a sense of giving. It is not that you are sacrificing anything, no! That's also another idea, that we are to bear this, nothing of the kind. Look at the life of Christ, He gave His life.

Why? What was the need for Him to do that? Behind Him was the Truth.

When you have the Truth with you, the light of the Truth, the source of the Truth, the strength of the Truth, you become emotionally intelligent. You understand that, if you really love something, then you have to undergo every kind of trouble. You have to tolerate lot of nonsense.

I know it's too much to say, but I thought that, for this special Pūjā, I should say something about the family life. In our ashrams or in our programs or wherever we are, we should remember this point, that: `Are we having that emotional intelligence when we are trying to talk among Sahaja Yoga?' Why do I need to be every place to tell them? What is the need? You can tell them. If you have that emotional intelligence, everybody will listen to you. Why not? Not necessary I should go everywhere and talk to them. How many countries can I do? And the reaction to it is so beautiful and so nice. It's very surprising.

Like in a country like Benin country, all Muslims there, all black people, they all have become Sahaja Yogis. Nine thousand. How could I capture that? Just think of that. Nine thousand people come to you! Then also other countries I have seen. Just this is the power of emotional intelligence that captures the heart of the people. You

may have any amount of property, money, everything, people will abhor you. Alright.

So you may say: `What's wrong? What's wrong with this?' That you are harming the greatest thing, is the human being. And the politicians they are horrible, as they say. Why? Because they have no emotional intelligence. Also as administrators, they are very much difficult, because they have no emotional intelligence. All these people are devoid of that great quality of emotional intelligence. If your country is very progressive, I must say, you must progress in emotional intelligence.

That way, they have philanthropists, I know. Americans are known to be philanthropists. But behind that is they want to have power. They want to rule people with that money. It's not emotional intelligence, it's they just want to rule. If they start some sort of a charity, that is just to have a big name on the television, or to have a very great advertisement about, `Oh, him!' and then he moves like a tycoon all over. Wee part of their own money, wee part of their property, work it out and make such a fuss about it, because they want to cash everything...

You are Sahaja Yogis. You have to send waves of emotional intelligence. You have to send love to all over the world. You have to show how you can, with love, win over. It is also possible, if you are not so attached. If you are not attached, say to your country only, now this is a bigger issue, then you will try to exploit other countries, take advantage of them, try to run them down. But if you are emotionally attached to your country, then you'll bring good name to your country by doing real good

work. I don't know why people do not know how to discriminate. Why are they so selfish, trying to bring them up, trying to do all the good things for themselves? There is a very great chance for all of you to get this within your reach, because you are all Sahaja Yogis. You have become like lotuses. And the lotus has the fragrance which spreads all over and, days together it stays in the water, in that dirty water and it spreads the fragrance. With that fragrance also, you can do lots of things, that the bees come there, they sleep in that beautiful house of the lotus and in the night it closes down very carefully. All kinds of things that come from the flower to take the beauty of that flower, you can say, because you can extract also the essence of that, which has fragrance. You can also get some honey out of that. Whatever is possible, everybody comes to that flower. That doesn't mean that flower in any way is weak, but that's its quality, that's its strength, that's its understanding.

That's what you are.

You are all made into lotuses. You are not made into some sort of creeps or some sort of stupid donkeys, no! You are the people who are to give fragrance of your love, fragrance of your compassion to others. And you should feel happy about it. That doesn't mean that you give up this, give up that. Nothing of the kind. But it means that, whatever you have, whatever is your possibility, capability, you must try to do for others, give it to them. And the more you do in this collectivity... That's what is very important, at least for America,

because everybody is trying to follow America, money-making business, this business, that thing.

But you are all Sahaja Yogis, so what you have to do is take advantage of your achievement and give this to others, give Realisation to others. Many people who get Realisation don't even bother about it.

They just don't go and spread Sahaja Yoga. They are not bothered about it. Which is sometimes very shocking to Me, because what was the need for Me to go around the whole world with all the mad people living and talking to them about Sahaja Yoga? In the same way, you should also feel now that: `We have to do this work, we have to change the world.

We have to get them into Sahaja Yoga.' Why can't we? We are so many people. Christ had only twelve disciples and how much they spread Christianity! What about you people? You are so well equipped, you have so much of knowledge, absolute knowledge and experience.

So if you have the experience and the knowledge, you can capture the people.

But there is some sort of a lurking ambition, which goes against, against the culture of Sahaja Yoga.

You want to be leader, or you want to put down somebody, or you think no end of yourself. That's no good. And also they do Sahaja Yoga or spread Sahaja Yoga because they want to enhance themselves.

This is not the way. The way is a complete surrendering, complete surrender to the work of Sahaja Yoga.

It's possible, it's not difficult at all, as I'm telling you. It's very, very simple. Only thing, you should understand that

you have a special place in the whole universe today. You are not to rot. You are not to waste your life.

We have started marriages and in America also they said. I said: “Alright, we'll have marriages." But these marriages, what is the outcome? If they are like all other ordinary marriages, what's the use? What are they doing for others? What sort of children they are producing? You have to see to it that you become married couples in Sahaja Yoga. Your family should be a different type, your love for your family should be of a different type. The whole family of Sahaja Yoga also needs your family.

So, for everyone, you must have compassion and love.

I know some people grow very fast, but some don't, because they lack this balance between emotion and intelligence. This balance has to be completely established. And I know, one day, this America will lead so many people, so many people, thousands, in Sahaja Yoga.

So far, whatever was wrong was adopted: drug addiction starts, then another thing starts. All kinds of nonsensical things started in this country. Why? Now, the new lotuses that are there, they have to change the atmosphere of this lake, where all kinds of dirty things are coming up, immoral things are coming up, ruining the whole world.

So, in our general attitude also, we should try to see: `Are we really following? Are we really doing what is to be done? What are we doing for morality?' That's a very important point in Sahaja Yoga, how you dress, how you walk, how you talk, everything's very important and all other things that you have, you should try. How to create and all these things of different, different Chakras, you

should try to concentrate on them and see for yourself what are you doing? What are you making out of your life? You are Sahaja Yogis. You are special people. You are not ordinary. I want to tell you that you should have self-esteem. Try to understand what is your quality, what are you.

Thank you very much.

May God bless you!

Contents: 2000-07-03 **Talks to Brides and Bridegrooms, First Marriages in the Western Hemisphere, Nirmal Nagari, 287 Starkville Road, Fort Plain (5 kms NW of Canajoharie), NY, U.S.A.**

[Talk to the Brides:] [SYNOPSIS! NOTES] [No woman has to suffer or bear insults.] [Respect your husband.] [Accept his mistakes and forgive him.] [Look after him.] [Don't make fun of your husband. No one likes it.] [You should have no fear or anger.] [Look after each other. You both should be worried about each other.] [You must respect his family.] [Always welcome Sahaja Yogis to your home and look after all of them.] [Find out what he likes and do what he likes.] [You must never torture your husband.] I will be happy, if you make your husband happy.

[Don't find fault and criticise him.] [Have neatness, cleanliness and a beautifying effect in the house.] [Talk to the Bridegrooms:] After you have listened to My lecture yesterday, you have to know that... one thing that the problem of this country is that the women are not respected as.....

Contents: **2000-07-xx Quote on Marriages, Cabella Ligure, Italy**

Marriages only fail when there is a play of the ego.

Contents: ***2000-07-23*** **Guru Pūjā, Cabella Ligure, Italy**

Today we are here to know about Guru principle. What does a Guru do. Whatever you have, all the precious things within you, he discovers them for your knowledge. Actually it is all there, everything. All the knowledge, all the spirituality, all the joy, is there. [Little laughter as a dog walks on stage.] Right time! [More laughter.] It's all contained within you. Only thing the Guru does [is] makes you knowledgeable about your knowledge, about your own spirit.

Everyone has the Spirit within himself. Everyone has the spirituality within himself. There is nothing that you get from outside. But before getting this knowledge, you are dealing, or you are living in ignorance.

In that ignorance you do not know what treasure you have got within yourself.

So the Guru's job is to make you know what you are. That is the first step. That it starts, that awakening within you by which you know that you are not this outside world, this is all an illusion. And you start getting enlightened within yourself.

Some people get full light and some people get it gradually.

Essence of all the religions is that you should know yourself. Those people who are fighting in the name of religion, you have to go and ask them, you have to

enquire from them, `Did your religion make you know yourself?' If all the religions have said one thing [it's that], you have to do all these things just to know yourself.

But people get into rituals. They think that [by] doing all these rituals they are near God. They live in ignorance absolutely about themselves and day in and day out they work out something, which is nothing to do with yourself'. Lots of acrobats, prayers, Pūjās, these things go on. Because it is all ignorance.

People go on paying them money and they become very rich and their interest is only money. They want to take all your money, absolutely and make a fool out of you. They pamper your ego. With pampering of that ego you just start drifting into the ocean of illusion and you are drowned into that illusion, thinking that you are very religious and you are just in connection with God, which you are not. To know God you should know your Self first. Without knowing that, you cannot know God. That's essential, that you should know your Self.

But when you know yourself, you know partly. The experience is not sufficient. The knowledge has to come. And the Guru gives the knowledge about your Self. Now you have to tally it. You should find out whatever your Guru has told you. Is it true or not? Is it correct or not? Or is it just another illusion? Now in this ascent people get into lots of problems. First and foremost is the ego problem, especially in the west. Ego stands up and you start thinking you are great, you are better than others and there is something special about you. This ignorance is more dangerous than the worldly ignorance, I think,

because in the worldly ignorance, you do feel the consequences of wrong things. But when you are half way, when your ignorance is that about yourself, when you are going to a higher realm, then one should always understand that you cannot have ego.

Then what starts is introspection. You start looking at yourself, what's wrong with you. When you understand that you have ego, you start looking at yourself. Or when you find there is something missing or something wrong, then also, you start introspecting. This should be a very, very honest, very honest effort.

Some people in Sahaja Yoga, at a very early stage start thinking they that they are very great and they don't need any introspection. And they rise again into the clouds of ignorance without achieving Selfhood, or I can call it Self-realisation.

So you have to introspect and see for yourself what have you been doing, what are you, how far you have come. How much, please don't translate just now all right? You can do it later on. You must hear with full concentration. Even if you don't understand it will work, now the style of such a person changes gradually. How? First of all a person who is extremely aggressive, hot-tempered and full of ego, starts becoming very gentle and mild. Another type which is frightened and afraid and very cautious starts becoming fearless. At that stage you have no fears. You are sure that you are on the right path and you are moving on the right lines. You are not easily disturbed there. But still you have to rise higher and higher; where, when you meditate, you understand there is something wrong within yourself.

You have achieved your Self-realisation; you have got the blessings of Self-realisation. Your health is good, you have got all kinds of blessings which you cannot count. All that is there but... still you have to go further. And that is to understand all the knowledge about Sahaja Yoga. You have to understand through your mental capacity, first, to begin with, then you have to verify how far it is correct. How far you have understood it, how far you have worked on it, how far you know.

And when you start seeing yourself, you start entering into the realm of Bhakti . You become a mild person, become a sweet person, you don't talk too much, you don't harass anyone; you are a very pleasant person, very gentle, very understanding. This person has to verify how he is behaving towards others.

Now the attention starts moving from oneself to another and you start seeing how you behave. How you love. What is the quality of your compassion? When you love somebody without any expectations, just love, then you are absolutely dedicated to that person, absolutely; you just obey. You will do anything for that person. If there is this love which you call as surrender. This is just the love. Surrender is nothing but the love and that love which is extremely joy-giving. This Bhakti starts, this dedication starts and you are cleansed by that Bhakti . All the bad qualities you have, you can call them, all the defficiencies you have, all the problems you have, you understand and you get over it. Now if you see somebody with the same qualities, with the same troubles, you in the love of that person you try to tolerate. Such a person just tolerates. There is no aggression and these people forgive. Realised

Souls go on forgiving; their capacity to forgive is tremendous. They do not bear any malice against anyone. They don't have any anger about anyone. They just go on tolerating and forgiving and forgiving. This forgiveness is just a music, I should say, of your Bhakti .

The amount of forgiveness these masters could have can be seen from [the] life of Christ. They are tortured, crucified, most of the saints were tortured. People never liked them. And they were crucified, but as you know that they never resented, they never take a revenge, they never did anything which was not compassionate. They had compassion and compassion for such people they felt that `Oh God, please forgive them. What they are doing they don't know.' Extremely compassionate. And they are that, that becomes their nature. When it becomes their nature they become people with complete peace. They are not disturbed. They are never disturbed with whatever is happening and they think it's God's will.

Because nothing can disturb them, nothing can upset them. They just enjoy their devotion. Devotion to their Guru, maybe. Devotion to God. In that devotion they may write beautiful poetry, they may go on dancing, they may go on singing, because the peace is within and they are enjoying themselves. When they are alone, they are never alone, they enjoy themselves. They know that, `We are one with the Divine' and the blessing of the Divine they enjoy.

Another thing is they never take to artificiality. They are never worried, never upset, they are neither futuristic nor think of the past, but they are in the present. When they are in the present, they are absolutely silent. If there is

any problem, or anything happens to them, they immediately go into thoughtless awareness. That is what their capacity is.

To become a Guru you have to develop that personality; not to be bound by anything. Now I'll tell you My own example. I never hurry, I'm never bothered about time. Once I was going to America, because if you are sure the Divine has plans for you, you are not bothered, the Divine is looking after you so why to bother, I was going to America and one child fell down. I was just about to get up and go and broke her arm. And when I saw the child I said “All right, I'll put that child right." “But” they said, “you are going to America!" I said, “I'll go in any case!" So I cured the child, it took about half an hour and then I came out “All right, let's go to the airport." They said “Mother you are very late" I said, “I'm never late. Let's go!" We went there, to the airport and the plane by which I was going was out of order, so there was another plane going to Washington not to New York and I wanted to go to Washington only! So just imagine how things work out and we call them `Sahaja'. It has worked out `Sahaja'. That means it's a effortless. But first of all your personality should be such that your devotion is so great that Divine is compelled to look after you... compelled to look after you! You have to understand that Divine force is around you and this Divine force is absolute guarantee for your safety. For everything that you want to do. You can say that “Mother you are very powerful." You can become also very powerful! If you get completely dedicated to the Divine work, you will also have all the powers and the Divine will provide all the necessary work

that you want to do, necessary time that you have to have. Everything is provided by the Divine.

But the compassion, when it extends from other people to God, or to Divine person, or to your Guru, then it becomes very easy to live, very simple to live, no complications, everything is sorted out and you are not bothered about anything. You just close your eyes and things work out. Everything works out as if that's your will, but you don't have to will it, don't have to think about it, it just works out, but Divine looks after everything. It looks after your comfort, looks after your health, everything. And this Divine help, you do not seek, you do not ask for, but you are a personality for which the Divine is responsible.

You are a special responsibility of the Divine. And it knows what is good for you and what is not. It's an example, I can give many where I, supposing, I thought somebody is coming to meet Me and people told Me “Mother, he's very negative” He will never come, he'll never come. All positive things will happen and if a negative things take place, then you will use your compassion. If it is negative you'll use your compassion and you'll solve the problem. You can solve the problems of your own, of your surroundings, of your community.

So now you have got your Self-realisation. How far you have gone in that I don't know. I have a complaint about women, so many ladies, that they don't meditate. That they are not looking after themselves, they are not realised Souls and that's why many men want to divorce them because they think these women are good for nothing. And some men also are like that. To solve this

problem you have to have compassion and you have to, somehow or other, with compassion, you should win over the partner of your life. After all men are much more busy than women are. But women indulge into so many other things. They have to look after their family, their children, their everything. And their mind is involved into all such mundane things that they have no time to meditate. Without meditation you cannot rise.

You have to meditate. People think that: “Now we have got realisation, so it's all right." No! Every day you must meditate because that's the cleansing that takes place. With the cleansing you understand. You understand what is needed and what is not needed, you are cleansed out. That is done by Divine. But you must religiously meditate. Gradually you will find your meditation will become very deep. You will become very, very deep and your powers will start showing. When you are anywhere, negativity will run away. All sorts of problems can be solved. Whatever you want to do is available to you. Whatever is your desire to help others or give to someone, you just get it. Is My own experience I'm telling you.

You have to meditate at least ten minutes every evening and morning about five minutes. With complete devotion, with complete admiration. I have seen some people here, such Bhakti , such devotion, which is Śhraddhā, is higher than Bhakti , that it becomes part and parcel of your being. It just envelops you completely. When you have that Śhraddhā, it is very miraculous. It works so many miracles. It's true some people were cured only thinking of Me, is a fact. But that doesn't mean that they had the

Śhraddhā of that level, but that means that they have to develop Śhraddhā.

Now how to develop a Śhraddhā, which is a natural light of the Spirit. Because people are trying very hard to develop Śhraddhā, but Śhraddhā cannot be developed by mental activity, by any activity, but meditation of silence. If you do the meditation... I have always told you to do meditation. I immediately know a person who has been meditating and who has not been. They'll come to My Pūjā, all right; and they'll talk about Sahaja Yoga, they'll go out and do it for popularity. Many people are like that. They go out and for popularity they work it out. But inside they have not yet traced their own Self.

So at this development stage you should be encouraged and [should be] understood that you can reach that state very easily through meditation and introspection. With introspection you will develop a new quality of understanding that, you will find solutions to things. That is another quality a person who is a realised Soul has. It can find solutions to all your problems. It can, he can suggest what is the way you can be helped. Then a kind of a brotherhood out of the Śhraddhā develops. You may be giving big lectures on Sahaja Yoga, you may be doing all kinds of things, but unless and until you have Śhraddhā, you cannot rise. And this Śhraddhā is a kind of a love within you, I should say, which spreads like gentle fire which doesn't burn, which doesn't give heat, but cold, beautiful breeze-like feeling within, which makes you understand.

You will never talk ill about a Sahaja Yogi, never. I never listen to anybody who tells Me something against Sahaja

Yogi. Up to a point, when it is a collective complaint, then I am little bit bothered and I talk about it to the leader. But otherwise if one person comes and tells Me this and this, I just tell that person “You introspect yourself, it's not so." Finding faults with others is a common game all human beings play. They never see their own faults.

What's the use of finding faults of others? By finding faults with others you're not going to be helped.

Try to find faults within you, which you can cure, which you can help, which you can work it out. It's a responsibility you have, you must know, to yourself that you better find out your defects and get them corrected.

But some people are very proud of their fondness, they talk like this, “I like this, I like that." But what about the Spirit? You like this, you like that, then what about your Spirit? Does it like? Does it enjoy? They'll go on saying “I like this, I don't like this, I don't like that!" It's very common in the West.

Now see, some ladies have made this beautiful carpets for Me. They are so thick that when I walk on them I little bit lose balance, but the love with which they are made, makes Me so joyous, so happy, that you can't imagine what I feel about them.

This joy, this ocean of joy, is within you. And when it starts stirring up, it doesn't torment you, it gives you beautiful, I don't know how to use words to express that, it's like a drizzle on your being, it's like a grace on your being. The love of other people enthralls you. You don't ask for it, but if you see a person who is very loving and kind, there is real friendship in that kind of relationship.

But talking ill about Sahaja Yogis, it's very wrong. And then talking to everyone that “this is wrong with this person, he had done this, he had done that” is very, very wrong and creating a collective feeling against the person, instead of helping that person. Always people are in trouble. Then collectively you must help that person. Not talk ill of that person. May be some mistakes, but if you start talking against that person and saying that `This is wrong with him, that is wrong with him,' then you are not a Sahaja Yogi. You are a Sahaja Yogi as long as you can see your own defects through introspection.

Now many of you, I should say most of you, have got your realisation. You had the experience. But some of you don't have the knowledge. That knowledge you should acquire and verify whether that knowledge is really there or not. Like in America, in the NIH, which is an Institute for Health, they wanted to test a Sahaja Yogi and there were doctors. And one doctor came forward and said “All right, tell me on your vibration what's wrong with me." So the girl said, “Sir, something wrong with your heart" and he said, “It's correct" because he has had a bypass only one month back and he was out of hospital.

Absolutely correct and this surprised them. That diagnosis, you see, kills the patient half way.

So this is the very easy way to diagnose a person, just by feeling the vibration. And they have given us such a good attention, they want to develop Sahaja Yoga in their hospitals.

So you should also testify yourself, examine yourself and find out about yourself, what are you? Say husband and

wife, now the wife meditates, she knows everything, she knows about her husband, what's wrong with him and she doesn't tell him. She tolerates, she doesn't complain, she doesn't ask for anything, she just tolerates. And this tolerance convinces the husband that she's a higher personality than himself.

He may be anything, but he then understands that this is what she has achieved, a great personality.

We have so many imperfections, especially morally, in the West, people are really, I tell you, like one snake has bitten them. The things that people do here never come into the minds of people who are not developed.

So development has meant all kinds of abandonment, all kinds of vagabond temperament and they think they are very free and they can go about and enjoy. This style is very common, but you just judge yourself. Are you one of these type? Or are you one of the people who are higher than you in their ascent. It's a process, I must confess. It is not just [that] you get to that point.

Sometimes even very new Sahaja Yogis are better than very old Sahaja Yogis, but because they had a very strong desire.

What are we seeking? We should understand why we were seeking, because we wanted to know ourselves.

Somehow, we knew that we have to know ourselves and we did not know.

So we seek. We seek. We do all kinds of things, I mean all wrong things also in the name of seeking. But it is this seeking brings you to Sahaja Yoga. Then you have to get

your Self-realisation, which is very easy through Kuṇḍalinī.

Kuṇḍalinī works out most of the things, most of the things. Like somebody told Me that overnight she gave up drinking and smoking, overnight. I mean I don't tell that, I never say that. But just overnight she gave up and she said “I was very particular about my hair dress and I used to make my hair dress in a different manner, going to the hairdressers, spending so much time with the beautician, this, that." She said, “I gave it up." Also she said “I used to wear dresses which were not very moral, then I started respecting my body and I started wearing proper dress." All this knowledge comes to you, spontaneously it is within you, because it is all your own. Also if your Guru tells you, you are guided. Guru's job is to guide people.

So at this juncture, what is lacking? What is lacking in Sahaja Yoga? That I have to tell you. There are so many collective disasters we have, all kinds of. We had many earthquakes, we had many floods, rain, then the muds, mud came down like a river; and so many disasters in the world and Sahaja Yogis are saved from that. All the Sahaja Yogis are saved from that, no doubt, but after being saved, what is your understanding? What do you know? Why these disasters are coming? Because Sahaja Yoga is not very collective. It has to become very collective. It has to spread much more, all over. It has to go to many people, which we don't do. We are at a standstill, or little bit we do it. But go all out! Look at Christ's twelve disciples! Of course the people went into

wrong things. But how they worked and how intensively they did it.

That intensity if you don't have and if you do not completely dedicate to the spreading of Sahaja Yoga, then collective problems cannot be solved. You are busy with your daily mundane things and your other jobs and everything; it's all right, in Sahaja Yoga no objection. But you should have your attention more on to this side of life that, `What are we doing for the collective? Are we talking about it? Are we spreading Sahaja Yoga? Are we making people know about it?' I was surprised, once I was coming by plane and a lady sat next to Me and had very bad vibrations. I put Myself into bandhan and I asked her what is she doing for her spirituality and she gave the name of `Bahai' people. “My God" I said. If these people spread out, they are so spread out, they are so many! So, what will happen? Disasters! They are such negative people, impossible that they can do any good to the world. And like that you see, anybody, false Guru, how people are driven to them, how they take to them and how they spread their message. I have seen people singing on the road, singing the praise of their Guru and also wearing funny dresses, we don't want that kind of a thing.

But of course you have got the knowledge, of course you are realised Souls. But what have you done for Sahaja Yoga is the point. You have to spread Sahaja Yoga... everywhere. For example, you wear a badge, then they will ask you `What is this supposed to be?' Then you have to tell them what is it, something.

You start talking about Sahaja Yoga only! Talk nothing else but Sahaja Yoga. You have to go on talking about Sahaja Yoga, spreading Sahaja Yoga: unless and until you do it, it won't become collective and all the disasters, which are due to collective nonsense, you get it.

You are saved from so many things. Say even if there's pollution, for a Sahaja Yogi it won't matter.

Even if there is a disaster of an earthquake the Sahaja Yogi will be saved. But why not save the whole world? Calamities after calamities are coming and if you have compassion you must think of the people who can get into any calamity or into any trouble. Of course I can cure many people, no doubt. But I don't know how to make Sahaja Yoga very collective.

Now you are so many people here, you all can start giving realisation to at least a hundred people. Go everywhere. Talk about Sahaja Yoga. Sing the praise of the Divine and you will save the whole world. It is not by saving some few people you can have the great Satya Yuga, but you have also to save this Mother Earth. You have to save the people who are in it.

I mean, the way these people are, I have seen so many of them on the television. They, shamelessly they are talking about something which they don't know. And they have thousands and thousands of people behind them. Not that the people are stupid. Not that they want to go on a wrong path, but these people who are false, or who are wrong, know how to entice them, how to capture them, how to talk to them. But a Sahaja Yogi, you see, if he sees somebody with a negative vibrations will run away. He will escape such a society, will not go near

them and will say `Oh, very bad vibrations, we don't want!' So you have to be courageous and get into these places, talk to people and make it collective.

Otherwise you cannot save this world from the wrath of God. God is wrathful, no doubt. For you, he'll save you, but what's the use? We have to save this Mother Earth. And for that you have to be prepared, you have to work it out and whenever you get a chance you must spread Sahaja Yoga.

Some people told Me “Mother, if you come then it will be alright." Why? What's so much?... you can be also like Me. You can talk about it to people. I started Sahaja Yoga with one person and, that time, it was complete darkness everywhere. No seekers, nothing and horrible people, but it worked and it cleared.

So one person can get so many Sahaja Yogis, why not you people do the same and talk about it.

Your behaviour, your style, everything will definitely impress them. One has to work it out in such a manner that you achieve our goal of collective consciousness. It is not only for Sahaja Yogis, it's for everyone.

So that all these calamities that are happening, horrible things that are happening, will stop.

Completely stop, I assure you, it can be stopped. Because you are always saved.

So all people who will be getting realisation will be saved. Why not talk openly about it telling people that if we do wrong, if we are immoral, if we are cheats, if we try to oppress others and we become so much a power of destruction then this collective disasters will be there and

I think we'll be responsible for that. Everything you take up, any subject you take up, you don't have to start an organization to fight it. But only your power of convincing people and bringing them to Sahaja Yoga will make such a difference.

I hope you will understand as a Guru what you have to do. As a Guru there are so many things and as your character, yesterday, as they showed how Lao Tze has written about the masters, how they were above all of it, above turmoil, above jealousies, above talking loose. They are so great, they are the masters and they will be the masters and you will be the Gurus if you try to do that. This is what you have to achieve. I know some have achieved it, but most of you have to achieve, with compassion and love.

May God bless you All.

Contents: 2000-08-20 **Śhrī Kṛiṣhṇa Pūjā, Spontaneity and Creativity, Cabella Ligure, Italy**

Today, we are here to worship Śhrī Kṛiṣhṇa within us. As you know, you all have been seeking, before coming to Sahaja Yoga. You went to different places, read lots of books and also some of you were lost.

And in that seeking, perhaps you did not know that you were seeking. What you were seeking was to know yourself. In all religions it is said “Know Thyself." It is a common thing, all of them have said. This is one point which is absolutely there, in every religion, “Know Thyself." Because without knowing yourself, you will not know God. You will not know spirituality.

So the first step was to know yourself and for that people did all kinds of tricks with you, they taught you in the different ways and tried to actually loot you and cheat you. All those things have happened and finished.

So then you come to Sahaja Yoga and you get your Self-realisation. What is the purpose of Self-realisation? It is to know God or the Goddess. That is the purpose of Self-realisation. But after getting Self-realisation what should happen to you? Many of you have lost interest in nonsensical things like drugs and all those things. You have lost interest in reading useless books. You have lost interest in other habits like drinking and all that. That's not enough, that's not enough. That could happen in any way. What has to happen by knowing God is that, why does God wants you to know him? Because He wants to see His reflection in you. He wants to see His reflection, that's why He has created you and He wants to see His reflection in you. Same with the Goddess. She has given you Self-realisation, because She wants to see Her reflection in you.

So you have to prepare yourself for that reflection, which is so much purer, beautiful, loving, compassionate and, above all, full of wisdom.

So this is the point, one has to reach, where you understand that you have to have wisdom. If you are lacking in wisdom then you are not a Self-realised person.

At the level of Śhrī Kṛiṣhṇa you see, He wants you to become part and parcel of the Virāta or the Virāt-āñgana also it's the same thing. That you should become part and parcel of the Virāta, not because you are realised

Souls now, so you go about thinking; you are perfectly alright, you don't have to do anything about it. What do you do beyond this is the point that after Self-realisation you have to see the reflection that should be within you from the lives of these people like Śhrī Kṛiṣhṇa.

Śhrī Kṛiṣhṇa was first born in a very difficult situation as you know and He was carried from there, to go to where He was brought up by Yashodā. There He started His playfulness.

So you have to be playful in life. You have to create fun and joy. He didn't say that you sit down like an old sage, somewhere in the Himālayas but you mix up with children, you talk to them, you play with them. Have fun. At the same time He was destroying all the negative forces which acted upon Him. In His playfulness only He has done it. As a child only He has done it. How mature He was as a child you can see that he killed Pūtana and there are two horrible rākshas also. He killed them. At the same time He was playing with the Gopis and teasing them, troubling them, making fun of them. Why? Because he wanted them to be playful and all kinds of celebrations He had in it. He had, once a big rain came and he lifted a complete big mountain on his fingertips. That child, these people should have understood that it is not possible. It is a miracle, but He was just standing there with one finger at the mountain. In a very simple unassuming manner He was doing all that to protect all the boys who were playing with him. Then He went and killed Kaliya, the one who was a big snake, in the water. In the water, this horrible fellow was creating venom by which many people were killed. It took Him no time and

He jumped inside that horrible water of Yamuna, from where He rescued, in a way, all the people by killing or hitting or you can say that winning over this Kaliya.

But the wife of this big serpent asked Him that please forgive him and He forgave. All these things show that a child of 6-7 years doing all these great things without feeling what He was doing! We can say that without even thinking about it. But He achieved it because He was aware that He was Śhrī Kṛiṣhṇa.

So first thing you have to be aware that you are Self-realised people. You are not ordinary people, to behave in an ordinary way. You are special people, made specially to reflect the qualities of God Almighty.

It's not expected that you go and kill Kaliya, but the situation is such today that you are all the time protected. No one can harm you, no one can kill you and you are being looked after because you are Sahaja Yogis.

Now what should be the attitude of a Sahaja Yogi towards taking decisions, one should understand. It should be a spontaneous decision. You do not have to tally with this, go there and find out, immediately and spontaneously, like Śhrī Kṛiṣhṇa who jumped inside the river.

So in the same way you should have a very spontaneous decision for anything. Now you want to buy, say a carpet. Alright, you go in the shop and you immediately should know which is the one. In every walk of life you should have a very spontaneous decision, instant decision. But what I find, the style is very different. They will go from shop to shop, then make a list of it, make all the measurements, then go home and say that we will decide it tomorrow. That's not the way a Sahaja Yogi

behaves. A Sahaja Yogi has to decide everything absolutely spontaneously, at that moment. You should be like this. Now somebody is getting drowned.

So the first impulse should be that you have to save and how do you save? You jump in the water, because you are protected. Nothing can happen to you.

So just jump in the water and save the person. Minimum of minimum this should be your attitude; this should be your temperament that you take a very spontaneous decision. All this thinking and all kinds of decision making and having a big conference for decisions and all that will not do it. In day-to-day life also you have to be like that. Also in every political life, economic life or any other life you have to lead you have to be very spontaneous.

How do you become spontaneous? What quality I have got, what is the weapon you have got to know what decision to take? Do you know you have got vibrations? You have the feel of the vibrations. You know what vibrations are. You know what vibrations tell you and convey and communicate you. They speak to you.

So through your vibrations you should know in a second what should you do. For example now somebody told Me that “Mother when I come to Cabella I feel tremendous vibrations." It's a fact.

But how many of you feel that way? Because your sensitivity is not yet developed. You have to be sensitive about your vibrations. You should know looking at anyone, sitting next to anyone, even shaking hands with anyone you should know what sort of vibrations that person has. This kind of sensitivity if you develop, then you will definitely take very spontaneous decisions. You

know, I am very good at it. I bought this Cabella in five minutes. Really five minutes. When I came here, they said you cannot go up because you have a big car.

So the mayor said: “Alright come along. I will take you in my car." So I went with him on the car and I found, it was all dilapidated, no doubt. It was all absolutely in a shamble and looked like a ghostly place. No doubt. And everybody who was with Me said: Ha! What a place Mother! You cannot buy it.

So I told the mayor “I am buying it!" “When?" “Today, now!" He was amazed. I said “you tell Me how can I buy?" He said very easy in this Italy, you have to buy, like this, that you to pay one third of the price. Alright and then you can occupy. If you find something wrong with the place you can give it up, but then you will not get back your money. But if the other fellow who is selling you says no, then he has to pay double the money you have to pay. I said very good bargain. I am buying. I have told you I am buying. I'll buy. And everybody was surprised what Mother was doing? So what decided were the vibrations, vibrations of the place. Just decided and I said I am buying. That way they took Me to seven castles I think! I said no. Outside only I could say no. They were surprised that I didn't even go inside.

I said ask them what was here. They said nunnery. I said, “See!" Now you should develop that kind of a spontaneous decision. Then you will be amazed how in such a short time you can really achieve such a great thing! But that does not mean that you all should do that way.

First you should have that sensitivity of vibrations. If you have that sensitivity of vibrations, then I would say you are now matured in Sahaja Yoga.

So the maturity has to be brought in. You cannot just say, now alright, I have got Self-realisation. I can do this. First you tally your sense of sensitivity.

So now how do you know? For example you take a spontaneous decision to find that you have got nothing, it's all nonsense. Possible, but you can see for yourself that your decisions, if spontaneous, if they fail, if they are wrong, if there are some mistakes, all that will make you suffer. Whether economically, politically, in every way. Then your whole values system will be judged very well. How far you have gone into Sahaja Yoga? How far you have achieved your Self-realisation and where are you? This is what is the way to test yourself. You should not be afraid of failures and not get enamoured by success, because you are Self-realised Souls. Of course if you are sensitive, immediately you will know what it is. Of course I won't say that you should have the same as I have but you should try to.

Now I have seen some people who praise some man that Mother he is so good, you must meet him, he is such a nice person and this will happen and that will happen. I said “alright, you show Me his photograph." I said “I am sorry I don't want to meet him." They cannot understand. Such a great man, will be a minister tomorrow, I don't want to meet him. And you find just the next day a big report about him in the newspaper that he is a very bad man.

So you must tally your experience and your understanding of what you have decided spontaneously. But still I would say keep to spontaneous decisions. Don't think about it: how it should work out, what should we do...

It has a very farfetched influence on your mind also that you see that you know what is right and what is wrong. I don't know how many of you have seen the house I have built.

The other side of Śhrī Kṛiṣhṇa was that He was extremely creative. In His childhood He did all things, these pranks and when He became a grown up person, He became the king of Dwarika, of that area and He used to dress up like a king also. After all He was a king. When He was a child, He used to wear a small little piece of feather from the peacock but when He became the king, He was wearing all the things and He used to sit on a throne and talk to people in that manner. All that greatness was there and He was extremely creative. He built a very very beautiful castle, or you can say a palace, in Dwarika out of gold. Can you believe it? Śhrī Kṛiṣhṇa did it and it was all then covered with water. Now the intellectuals in India, all trained by Western people, I think, said that it's not possible. There is nothing in the water and he never built his palace there. It's all a story. Just like a myth. But some people believed in it and they went down and found that there was a very big palace. There was gold, little bit left, but not all of it was there. They were amazed such a huge big palace He had made. Under the water it had gone, but it was there. Like this all these incarnations who came were extremely creative. If you

are not creative what's the use of Self-realisation? What is the greatest creative thing you can do very easily is to make others Sahaja Yogis.

The easiest and most joy-giving thing is to make others Sahaja Yogis and give them the blessings of the Divine, which they have been seeking from the ages. By giving them you don't know what a solace, what a blessing you give.

So now when you have got your Self-realisation, you got it very easily, I must say. They all say that it is an Instant Nirvāṇa. Sahaja Yoga is Instant Nirvāṇa, it's true. But whatever you get so easily and instantly, you don't understand the value of that. They always say for India that they got the freedom so easily, they did not get it that easily, that's why they do not value it. But it's true, if you get anything free, firstly and without any special effort then you don't value it, you don't understand.

You think it is the matter of right. But do you know how much people have suffered to get Selfrealisation? They used to go on the Himālayas, stand on one leg, sometimes on their heads for months together. And they didn't get their Self-realisation I have heard of some people who lived in a room for twenty-eight years to get Self-realisation. Why they lived like that? Because they thought that by keeping away from other people, other bad atmosphere, everything, they might get Realisation, they never got it.

So one must understand though you have got it so easily, it is something so precious, so great. It's not very easy to get Self-realisation. You read about the people who are Self-realised. Perhaps they didn't even know how they

got it. They didn't know even about the Kuṇḍalinī, but they got it. Through their Guru maybe, maybe their efforts. Buddha, how much he had to suffer till he gets his Realisation! Think of Him. How he got His Realisation. I mean you shudder to see of His life: ultimately dies of hunger and poverty. But nothing happened to you. You have got it without any difficulties, in a very sweet manner, all of you. Nothing, you don't have to pay, you don't have to do anything about it. But that does not mean you should not value it. Like a seed, which is put in the Mother Earth spontaneously sprouts and gives a life to the primule which grows, can grow into a shrub and then into a tree. But you have to put water and you have to have the care of a gardener or someone. In your case you are the one who has to do all that.

First of all you have to put the nourishment of compassion and love. Have you got that compassion and love? Do you love people? Like somebody told Me today, I was shocked, “I don't like children." I said “You don't like children?" “No. I like other's children, not mine." Just imagine. How can you be doing that? How can you say such a thing `you don't like your own children'? Anything, first of all, for all of you I would say that you should never say, `I like' or `I don't like'. These are anti-mantras. `I like this', this is very common. Who are you? `I don't like this carpet; I don't like that silver thing.' Who are you? Can you make one like that? To take a decision of that kind it also shows, they think it is very spontaneous, it's not. It has come from your conditionings that you think `I have a right to say I don't like, I don't want.' But who are you? If you are the Spirit, you'll never use these words

because it might hurt somebody. You'll never say something that will hurt others. You'll never do anything that will be dangerous for others. But always, you'll say something that would be extremely loving and compassionate and peace giving. You will emit joy for others. There is the power of Spirit that it gives joy to others. If you are a glum person, grumpy person then you are not Self-realised. You should be able to give joy and love and compassion and it should happen absolutely spontaneously.

There is a story about a saint in India, in Maharashtra.

So they all used to take water in a container, called as `Kavad' and would take it all the way to Gujarat to a temple of Śhrī Kṛiṣhṇa. That was regarded as a great, I can say, surrendering to Śhrī Kṛiṣhṇa.

So that saint also carried the water in the container called `Kavad'. All the way he carried it, from his village in Maharashtra and when he reached the temple at the foothill of that temple, he saw a donkey very thirsty, dying out of thirst.

So he gave that water to that donkey. Everybody said, “Imagine, you have brought this water from miles together, for days together to be poured on the deity here and now you have given it to this donkey?" He said: “You don't know, God has come all the way down here to take the water." See the attitude of that he took.

So for a Self-realised person the compassion should be like this, of very generous nature. If you are not generous, if you are miserly, always worried about your money and saving of it, then firstly, you are not a matured Sahaja Yogi. You are not. Apart from that, this

kind of money will never give you any happiness. Miserliness is against the Spirit. Spirit is extremely generous, extremely generous. It never strives to save something or cheat people or steal something. It is out of question. Because there is no greed left in him. There is no greed at all and that is why such a person, who is a realised Soul, cannot be greedy. Has to be extremely generous. I have seen many people like that who have been extremely generous and who have been very understanding about the problems of others.

While a Sahaja Yogi will have his own problems, is not a Sahaja Yogi at all.

He is there to solve the problems of others and not to solve his own problems and go about talking about; this is the problem I have. Now this is the new word that has developed in modern times. They have never used this word `problem' before, I tell you. Only for geometry we used this word `problem'.

But now it has started. They say there, there is no problem'. They are all in a problem. Actually they are problems I think.

So what you have to do is to understand that you should not give your problems to others. You should not ask for anything. `Please do this for me. Please do that for me.' It's very surprising that people try to sort of take advantage of others. Now some people like to visit some country; so they will ask me, please call me, I would like to come to your country and a generous Sahaja Yogi will say `Alright, come along.' Now who is failing here is a person who asked. You should not ask for anything whatsoever because you are complete. Not that you are

only satisfied but complete. What can anybody give you? All desires just disappear when you are in complete shape. Like today, when I was coming I saw lots of stars had come out. I said, as soon as the moon will come, they will all disappear. In the same way, when you are complete, you do not expect anybody to do anything for you. On the contrary you want to find out what you can do for others. You become the others in a way that whatever is the problem of others you take it upon your head. You jump into it.

It's a very, very interesting growth that should come in you. It should happen to all of you because you have got Self-realisation. You develop a kind of a personality, which only lives for others, not for oneself.

You will be amazed, you can live anywhere, you can sleep anywhere. You can have food. You need not have food. Whatever type of food, you get, it's alright. Because you are so satisfied. On the contrary, you'd like to cook for others, give them food, whatever you like possible you try to do. As long as you can work it out, you do it. But there are people who have only their own problems. They are not Sahaja Yogis. How can the Spirit have problems? How can that happen? So just understand that you are now the Spirit and beyond everything.

So your creativity also goes to other dimensions.

Of course you start giving Realisation to other people. You create art. You know Baba Mama he was very bad at literature and he didn't know any language. He was very good at Mathematics. Because My mother was a mathematician. But language he did not. I used to write his essays. He was so bad. But after Realisation he wrote

such beautiful poems, unbelievable. Nobody could believe that this Baba could do that. Because he did not know any language well. I used to write his essays as I told you earlier.

So amazingly, from where he started writing Urdu poetry, Marathi poetry, Hindi poetry and one of My brothers asked him, how do you get this Urdu poetry? He said: “Shri Mataji has, She tells me." Everything he used to say: “Mātājī tells me." So the creativity with in you is just flowers and you are amazed at yourself, how this creativity has come. Now imagine for a person who is a mathematician suddenly becomes a poet. It's an impossible situation and you have these capacities. You all have these capacities that you can become very creative and you have to become creative in every way. I am very creative, I must say. I am all the time working out something, which comes out very well and also I don't have that interest as normally people have that it should be praised by everyone or it should be sort of very much in the newspapers. No interest in that.

You create for creation. For the sake of creation you create. And you just enjoy that creation and you become very adaptive or you become so congenial with all the things people say, talk or act with them.

They will be offensive; they will be praising you and all that. You don't know, that they are praising you. Even sometimes when you say “Shri Mataji ki Jai!" I also say and then I forget they are talking about Me.

Somehow you are above all that and you are there and you just don't understand why human beings behave like that. Why their behaviour is like that. Even when they

came to Sahaja Yoga I see they have a great desire to be leaders or they have great desire to be a great organizer of Sahaja Yoga, very well known in Sahaja Yoga. They want to have an international fame as a great Sahaja Yogi. But they do not think what creativity I have shown. What have I created? All these things are so common in human beings that they always want others to praise them, to have a big exposure. Of what? If you are a Spirit, everybody knows. What is there to expose, what is there to show off, what is there to come forward? Even if you are at the back, you know there is light.

So you have to get out of your darkness because you are the light and you spread light. Instead of that if you are in the darkness what light can you spread? So your Spirit cannot have problems.

It has no fear. But above all it has wisdom, tremendous wisdom and that is the one sign of you, being a very higher personality. As I told you this is evolution and when you are transformed, you are evolved, of a very different nature you become and you are to stand up. The Sahaja Yogis are like other people.

What is the use of taking to Sahaja Yoga? What was Christ? He was the son of a carpenter. He never got education. But what did He do? He was the Spirit. He reflected God within him and that's why He got himself crucified also. In Sahaja Yoga you do not have to get crucified.

There are no such testing things for you. But your value system is to be checked. You must find out how are you working out through introspection. Should ask yourself: `Now, Mr. Sahaja Yogi, how are you? Are you indulging

into all these things that these people who are not Self-realised are doing?' Just try to find out. Because the growth of Sahaja Yoga is shown in your behaviour, in your styles, on your face. There are no wrinkles on a person like this. He has no worry. You don't worry then how will you get wrinkles.

Such a person doesn't get upset with anyone. I mean, on the contrary he laughs at things. Once in a church, in Switzerland, one lady came to hit Me with the Bible and I started laughing I said what a thing I am, to have to be hit with the Bible and she got such a fright that I was laughing. I was saying, look at the stupidity; this lady has come to hit Me with the Bible. I mean I can understand stone or anything else but Bible will never hit Me. All these things have happened in your presence and you know about them.

There are negative forces that try to harm you. They will harm you badly, they will harm you mentally.

They might harm you emotionally. But when you are above this, then no one harms you. At least you never feel the harm. You are not bothered about the harm. But what have you created? Today I had some ladies and some men and all for divorce. After getting married into Sahaja Yoga, they want to have divorce. Can you imagine? I was shocked and they had funny ideas that my husband is like my brother.

I said, really? All kinds of stupid ideas coming into their heads, means there is no light of the Spirit in them. If you have the light of Spirit then your understanding is very different. You don't worry about yourself. You are only worried about others and you try to find out solutions for

them. You try to help them. It is very easy for you. What is so easy for the light to burn? Once it is enlightened it is burning.

It's difficult for it to go out of the light. But human beings, I cannot understand even after Realisation, after growing for years together they are still so stupid, that they don't realise the value of their Selfrealisation.

It is something the Spirit, you cannot kill it. It cannot blow off. This light will go off. But the light of the Spirit will never go off. What is the oil that keeps it? It is your compassion, is love, care of others. I know there are people who are very dominating, may be troublesome, but care for them. You know that they are not like you, they are not complete. They have problems.

So care for them. But instead of that you start thinking that why should I care for him. How does he care for me or something? Then you are finished.

So this kind of a reflection or I should say, a reflection is not that of Spirit. A spiritual person's reactions are very, very different. In the life of Śhrī Kṛiṣhṇa you can see it, that he had a friend who was very poor and he wanted to meet Śhrī Kṛiṣhṇa and the wife of the friend gave him some rice “you must take something for your friend." He was little shy and when he went to Śhrī Kṛiṣhṇa, Śhrī Kṛiṣhṇa was in his palace and people at the door said: “No, you can't meet Him." He said “Alright; you just go and tell Him that Sudāmā has come." He was sitting on the throne, discussing something. He said: “Sudāmā has come?" He rushed out and went to the door and hugged him again and again and He said, “Why are you standing here?" He took him and put him on the throne that He

was supposed to sit in and he told his wife, “Please come and wash his feet." And then they brought for him clothes and all that and gave him a bath. He made him sleep on his bed. See the love of Śhrī Kṛiṣhṇa. He had very dirty feet, all were cracked. He tried to put on them some sort of a medicine by which he could be alright. He tried to do whatever was possible to cure those cracks and he asked him to sleep on his bed. And asked the ladies to fan him, so that he can sleep. See the compassion of Śhrī Kṛiṣhṇa is shown so beautifully. Are we that compassionate? There was no need for Him to do that, no drama, nothing but His heart took a spontaneous decision. When He heard, Sudāmā is there, He just rushed there. He felt so happy that my old friend has come. Then when he went to Hastinapur, there the Duryodhan[a], the Kaurava's eldest son he asked Him that “Why don't you come and stay in my palace?" He said “Alright I can come but you see, I will go and have food with Vidur." Vidur was the son of a maid. He went and had His food with Vidur.

Now Vidur being a poor man, I don't know what food he must have given Him, while Duryodhan[a] would have given him sumptuous food.

So for such people the taste and the level of food and all does not matter.

It's the love, the respect of Vidur, who was a realised Soul, respecting other Sahaja Yogis.

If a Sahaja Yogi respects somebody who is a governor, I can't understand, the Spirit is above everything else and does not respect a Sahaja Yogi, there is something wrong with him. He should understand that a spiritual person is

higher than all these people who have these all kinds of these big names behind them.

And that love is shown in everybody's life. All the saints, all the incarnations, everyone had that love, which was above everything. Without expecting anything. Not doing it just to expect something from them. It is a kind of a personality, which really reflects God's love. That reaction should come from you.

You are Sahaja Yogis, that does not mean that you are higher than others, but you are different. You are above them. You have no superiority. That's why you are different. You are so humble, that's why you are different. You are so joyous, you are so peaceful that's why you are humble. There are so many things I can tell you from the life of Śhrī Kṛiṣhṇa, showing He was, they called him Yogeshwara. He was the lord of Yoga. It is because He was Virāta.

But He showed it, His form, only to Arjuna and no one else. Because nobody was like Arjuna. Arjuna also got a fright when he saw that.

So he lived [the Virāta] like Śhrī Kṛiṣhṇa, like a cowboy. He was living in Gokul and He never showed off his powers. His powers were within himself, which were expressing spontaneously. This power has wisdom and discretion, complete discretion. If he does not have, then this is not Divine Power, this is some Satanic power. Because somebody is nice to you, if you are nice to that person, nothing doing.

Mostly we had in India people who are called as Avadhutas. They were the realised Souls who had gone away from the society from the multitudes and gone and

lived in some small little place, or some cave or some place, hidden from others. Because they thought nobody is going to understand them so what's the use of talking to them? They were singled out, one person here and one person there. What could they do? They were not like you, so many of Sahaja Yogis together. You have so many friends and you have so many others with you. They were lonely people and they hid themselves from the society. They would not meet people. Because if they tried anything, they would be crucified. But not you people because you have a society. You have a beautiful enlightened society of very good friends, of very good spiritual people.

With all this, if you cannot create, then what should I say? You have to create something, may be art, may music, may be poetry, may be literature, may be writing, whatever it is, you have to create and above all you have to create Sahaja Yogis.

That is the main creation you have to achieve. That's the main thing you have to have is creating Sahaja Yogis all over. I am there, I can go to places, can have programs, do everything but you have to show with your own example that this is something great. How they have achieved that state, we should also achieve that state.

So you will be the ones who will really inspire them, who will really make them follow you and take to a life of a Sahaja Yogi. Actually you are Mahā Yogis if you become complete. And you have to become.

Nothing is more important than becoming a Mahā Yogi by which your Spirit gives joy, peace and blessings to everyone.

May God bless you!

***Contents: 2000-09-04*, Public Program, Garden, Genoa, Italy**

[Introduction by Guido Lanza.]

I bow to all the seekers of Truth. We have to know what is the Truth that we are seeking. The Truth is that you are not this body, this mind, these emotions, nor your intelligence but you are the Spirit which we call as Self.....

***Contents: 2000-09-11* Interviews, Hotel Villa Sassi, Torino, Italy**

Shri Mataji to a child: I'm talking about you! Ah! One child is enough! Guido: To change the atmosphere.

Shri Mataji: Absolutely. They try to please you all the time. You should take to small children, then you won't age much. I think one of the things.

Guido: Vibrations.

Shri Mataji: Vibrations and also you become like a child, with them, that enjoyment of the children.

You cannot get old. Very difficult. They do not have reactions. Singing now. This gentleman, how did he know Me?

Guido: He [indicates Aldo] contacted him.

Shri Mataji: So what did you tell him?

Aldo: I told him all about Sahaja Yoga, but he...

Guido: He gave him a leaflet about Sahaja Yoga, so he invited you to come...

Interviewer [to Shri Mataji]:... to an interviewer in the hotel.

Question: What is love for you?

Shri Mataji: Love? Love is the power of divinity. It's the Divine. And that's why this whole world was created out of love.

Question: So everybody has an inner instrument, but mostly they don't use it. Why?

Shri Mataji: Because of ignorance. Ignorance, you see, every human being is not equally aware.

Question: Is it possible to change this condition?

Shri Mataji: Yes, it has to.

Question: In which way?

Shri Mataji: By feeling the vibrations of that person on your fingertips. From the level of spirituality.

Question: Which is your mission in Italy?

Shri Mataji: Everywhere, it is not only here. Because Sahaja Yoga is now in 86 countries, alright? And My mission is to create a global unity.

Question: To improve the life? To make life better?

Shri Mataji: Of course, of course, what we have to do is to understand that most of the problems that we have are coming from human beings, because they are imperfect. There are problems with them. But if they are transformed and if they become saintly, beautiful, spiritual, all our problems will be solved.

Question: The Yoga is one way to change this situation?

Shri Mataji: The only way, this Sahaja Yoga, is the only way so far I know, which has changed people, which has transformed. Because is based on the actually, on the

Kuṇḍalinī which is the power in every man's triangular bone.

Question: And you think that is possible to move the Kuṇḍalinī?

Shri Mataji: If that is awakened, if that power is awakened, it passes through six centers, ultimately the last here and by which you become connected to the All-pervading Power, which is very subtle. And you become the owner of that power, which flows, that's love, that's compassion.

Question: When you practice the meditation, where you go with your heart, with your mind?

Shri Mataji: I go nowhere, I go inside. I know about My centers. I don't go anywhere out, I'm inside.

Inside Myself and I know Myself. First we must know our self, otherwise we cannot know God, we cannot know anything.

Question: And what is it in your heart?

Shri Mataji: What is it in your...? Question:... in your heart.

Guido: What is residing in your heart.

Shri Mataji: In My heart resides God Almighty.

Question: OK. The last question for you: where the world goes? Guido: Where is this humanity going?

Shri Mataji: It is going into the Last Judgement. Whether they take to higher life or to baser life.

This is the Last Judgement.

Question: There is one thing that you want to say for the people, for the...

Shri Mataji: Yes, of course! The message is that within you is this power and this power is your own Mother, your individual Mother and She knows everything about you. And She is anxious to give you your second birth. She takes up all responsibility, only thing you should want it, it cannot be forced.

That's it.

Interviewer: Thank you.

Shri Mataji: And you can't pay for it. It's the evolutionary process now. Is the end of the evolutionary process, that you jump into new realm and that by that you develop a new awareness of collective consciousness and thoughtless awareness, to begin with.

Question: What is for you the wellness? Guido: Awareness.

Shri Mataji: Awareness is to be conscious that something has to be done, there's a seeking, that's awareness. According to Me, the real wealth is your Spirit, that you are the Spirit. That's your real wealth.

Question: We are only Spirit?

Shri Mataji: Of course. You are not this body, this mind and you are not this intellect. You are the Spirit.

Interviewer: Thank you.

Shri Mataji: That should happen.

Interviewer: Thank you.

Shri Mataji: May God bless you. He's very subtle.

Interviewer: Thank you.

Shri Mataji: That's all [smiles].

Guido to the Interviewer: Vuol provare l'esperienza? Interviewer: Di che genere? Guido: Il risveglio della Kuṇḍalinī.

Interviewer: Si puffo?

Shri Mataji: You are a very subtle person, I must say. You asked Me very subtle questions.

Interviewer: Va bene. Come si deve fare?

Shri Mataji: Alright.

[After Kuṇḍalinī awakening.] You are already a realised Soul. Got it. Are you feeling the Cool Breeze? Interviewer: I feel, yes.

Shri Mataji: That's it! Now you have become. Very good. What I must say that journalists are the most powerful people in modern times. And it really depends on you how you are going to lead or mislead this world.

Interviewer: For me is very important to show the real nature of the man.

Guido: He says it's very important for him to show the reality, the inner reality of man.

Shri Mataji: Of course. But the reality is that you are the Spirit.

Interviewer: Is little difficult for people understand...

Shri Mataji: No, that's all, what you call, a camouflage. It's not real. The real is that you are the Spirit. That's real.

Guido: He says it's little difficult to make people understand this.

Shri Mataji: No, they will. See now, I've been doing that and I've seen people understand. Is the best way to tell

them... You have to tell them everything frankly, because they are misled. They're on the wrong track.

So we have to save them.

Guido: Very strong vibrations.

Shri Mataji: He's very good, he's very good. Very good, excellent.

Interviewer: I hope that tomorrow evening I go to you to Teatro Regio.

Guido: He would like to come tomorrow evening to meet You...

Shri Mataji: Please, do and bring all your friends! And all your family! Guido: E porta anche I tuoi amici e la tua famiglia.

Shri Mataji: And all your family.

Shri Mataji: Excellent.

Guido: He's feeling also.

Interviewer: I am in heaven now! Shri Mataji [laughs]: This is the paradise created by your Spirit, in the state of realisation. It makes you peaceful, joyful, wise and enjoyable everything.

Interviewer: Without ego!

Shri Mataji: Without...? Guido: Ego! Shri Mataji [laughing loudly]: You don't have.

Interviewer: No? Thank you!

Shri Mataji: You don't have.

Interviewer: Finally one person that tells me I have not a ego.

Shri Mataji: Ah [laughs].

Guido: He says you are the first person who is telling him that he has no ego.

Shri Mataji: No, he hasn't. He hasn't got ego. You see, all those who have ego always think that [laughs] that others have ego. Do you understand? [Laughs.] Interviewer: Eh. Vero.

Shri Mataji: If you had ego, you could not have got it so fast. But I think he has little sinus.

Interviewer: Yes.

Shri Mataji: He has.

Interviewer: Yes.

Shri Mataji: Alright? Now, for that a simple method is to take onion, two onions and put it on the fire, it becomes black. Then cut it half straight, I mean, standing and then foment it with that [lower part of forehead]. Very simple. And here also [sinuses].

Interviewer: And don't eat cheese.

Shri Mataji: No, no, cheese is alright.

Interviewer: Yes?

Shri Mataji: Yes, it's nothing to do with cheese. It is because hot and cold, the difference between hot and cold, say, something you take hot and then you take cold, you see, like coffee and then ice cream.

Or you suddenly expose yourself from a hot place to the cold, or cold to the hot. It could be cured.

Interviewer: I feel my hands [laughs].

Shri Mataji: I know, I know [laughs]. But this can be easily cured, you try that, maybe with two, first about, say, ten minutes. Then again if you get sick, then you should try after five minutes. It will go away.

Interviewer: Thank you.

Shri Mataji: May God bless you. What's his name? Interviewer: George.

Shri Mataji: George! Oh dear. George is the name of Mahāvīra, He's an angel, on the left hand side.

Left side, yes. There's right side is Buddha and the left side is Mahāvīra.

Interviewer: Ah, the right is Buddha and the left is...

Shri Mataji: Yes.

So He guards you from all the left side problems.

Interviewer: Emotions?

Shri Mataji: Yes. George. And Michael is the same. And the right side and Hanumāna and Gabriel the same. You'll know everything, it's all united, they're all joined together. It's not that this is Indian, it's Italian, it's wrong. Inside they're all one.

Interviewer: Sarebbe bello riuscire ad integrare tutto.

Guido: Questo e quello che succede con Sahaja Yoga.

Shri Mataji: And that Christ is sitting here in the center, on the Optic Chiasma.

So, what you have to do is to forgive. Forgive everyone. Then it opens out petal *[UNCLEAR]*.

Guido: L'importante e perdonare. Per aprire questo centro...

Interviewer: L'importante e perdonare. Certo.

Shri Mataji: Torino is good, that way. But I think in Torino there has been some black magic and things like that.

Interviewer: I feel this situation. There are many people that practice...

Shri Mataji: Must be from Egypt.

Interviewer: I don't know why. *[UNCLEAR]*.

Shri Mataji: That's very dangerous. That causes cancer. In Sahaja Yoga you can cure them, because you come in the center, nor on the left, neither on the right. You pass through that [run with the hand the central channel]. And here is the place [touches the fontanelle bone area]... Yes, yes. Passes through this (She touches the ego and superego); through the limbic area [makes the gesture of the Kuṇḍalinī passing through the fontanelle bone]. And here is the place [touches the fontanelle bone] of God Almighty, which is reflected in your heart as the Spirit. You will know everything. You master it. Yes, of course. Within one month's time you will be master. Very simple. Give him My book. He can read English. He's very good.

Interviewer: OK. Thank you.

Shri Mataji: All right. May God bless you. Thank you very much. Thank you. Very nice to have met you. Thank you.

Interviewer: Thank you.

Shri Mataji: Very nice.

Interviewer: Wonderful.

Shri Mataji: Alright. Thank you.

Interviewer: Thank you very much.

Guido: See you tomorrow night.

Shri Mataji: He's coming, coming. All this is very nice. [More conversation with Sahaja Yogis in the hotel.]

Shri Mataji: We have to revive our old classical music. We have to.

Guido: Western classical?

Shri Mataji: Yes. We have to revive, whether in Italy, wherever it is.

Guido: Maybe Austria.

Shri Mataji: Austria, Austria is, see, becomes localised. But in a place where they can all come, stay, work it out... We should have. Thank God in India it has revived. India it has revived, otherwise we were worried that Indian music would be finished. It's come back. But still there are groups in India who take to Western pop music.

Guido: Ah, pop music.

Shri Mataji: And then there's jazz. That's something like Indian style.

Guido: In between.

Shri Mataji: In between [they laugh]. There are many Indians who'd like to learn piano. Specially in Calcutta [Kolkata]. All the rich people used to have a piano in the house. Very common. Because Indians have a special ear for the music. Also in our cinemas they use piano. For the music, for background music.

They use. Baba Mama started with the clarinet. He made people play on clarinet Indian music.

Guido: Yes, the first time he came to Ganapatipule he brought somebody with...

Shri Mataji: Also violin of course, but piano so far not. But we can have it, is like harmonium only, piano. Now this Dhumal is coming. And Ali's coming. And Sandesh. Dhumal is another genius. Jazz music is alright, but this another one is like a Satanic stuff.

Guido: Is techno, they call it techno.

Shri Mataji: Techlo? Guido: Techno, is technological music.

Shri Mataji: Techlo, yes. Is techlo or [something]. But people are mad. Starts from America.

[An interview made by a young journalist.] Question: Shri Mataji Nirmalā Devī e portatrice di un messaggio universale di profonda spiritualitā.

Negli anni '70 Lei ha introdotto il Sahaja Yoga, oggi praticato in tutto il mondo. Di che cosa si tratta?

Shri Mataji: In English? Alright. Sahaja Yoga, Sahaja means `born with you'. Also it means `spontaneous'. And Yoga means the union with the Divine.

Question: Qual e la differenza con lo Yoga tradizionale?

Shri Mataji: There is no difference. Because this traditional Yoga was done thousands of years back, when they first wanted to cleanse the body, then the mind, then the intellect and ultimately they wanted to do Sahaja Yoga.

Question: Sahaja Yoga, realizzazione del Se, benessere ed equilibrio interiore.

Shri Mataji: Of course. It is so. It is for complete inner balance, for your peace of mind, also, the joy of your Spirit.

Question: Qual e la missione di Shri Mataji?

Shri Mataji: To bring global peace by transforming human beings.

Question: La Kuṇḍalinī che cos'e?

Shri Mataji: It is a force within us, in the triangular bone, called as `sacrum', that means the Greeks knew it's a

sacred bone. And this energy is kept just like waiting for you to be awakened.

Question: Perche e cos importante?

Shri Mataji: Because you have to have your evolution. All our problems come from human beings, because they are not evolved, they are not enlightened.

So, if they are enlightened, all these six enemies we have of anger, greed, all kinds of things that we do, violence and all that, will just drop out. Moreover, moreover, in all the scriptures it is written “You know your Self, then you will know God." So, how will you know your Self? You have to know your Spirit. Only through awakening you'll know it.

Question: Parlando ancora del Sahaja Yoga, e praticabile da tutti.

Shri Mataji: Of course.

Question: Ma come avviene, come viene praticato questo Yoga?

Shri Mataji: There is nothing to be practiced. It just happens in us *[UNCLEAR]*. But only thing is people have problems on their centers through which it passes, so you have to just correct them and you have to master the knowledge, which is absolute.

Question: Come e nata la Sahaja Yoga?

Shri Mataji: See, when I was born, I knew I was enlightened, Myself. But I thought it should go to the collective. People should get it in a big way.

So I little bit, I should say, experimented with human beings and I tried to find out what is the problem is. Then I worked out all the permutations and combinations of

problems. And I found out a very easy method of giving Self-realisation.

Question: Shri Mataji e anche a Torino per portare un messaggio.

Shri Mataji: Yes, of course. Torino is a very artistic place and with people with very large heart and I'm sure they'll work out very well. All right? Interviewer: Thank you very much.

Shri Mataji: May God bless you.

[The young interviewer receives Realisation.] Shri Mataji [to Guido who raises the Kuṇḍalinī of the girl and works on her]: Put the left to the right. Now. Very good. Are you feeling Cool Breeze? Ah. This is actualisation of baptism. Just happens.

You yourself will become master. And you can create also. That's how Sahaja Yoga is spreading in 86 countries.

Interviewer: Benissimo.

Shri Mataji: It's your right to get it. It's your evolutionary process, you see, last epitome of the evolutionary process. All right? Interviewer: All right.

Shri Mataji: May God bless you.

Interviewer: Wonderful. Thank you very much.

Shri Mataji: Thank you very much. May God bless you. [They shake their hands.] [Press conference with a female journalist and two male journalists.] Guido to one journalist: Cosa vorrebbe sapere su Sahaja Yoga?

Shri Mataji: My family…

Guido: Your history…

Shri Mataji: I was born in India, at the time when the British were ruling us and My father and mother both were very patriotic people, very well-educated and I was born in a Protestant Christian family. Then in My childhood what happened was that because of this patriotic feeling within Me also, in the college I studied there and then there was, we had a called `Quit India Movement', that My father was arrested, mother was arrested and I took part in the youth of those people.

Question: Le tecniche dello Yoga, invece, per quanto concerne questa tecnica...

Shri Mataji: That was much later. Because I did My medicine, studied medicine and then when you see, I felt always from My very childhood, that I have got Myself Self-realisation, what you can call enlightenment, so everybody should get it. And because of that happening, the whole world will change.

Other journalist: Qual e il messaggio del Sahaja Yoga e quali sono I beneffici di questo...

Shri Mataji: The message of Sahaja Yoga is that human beings have to jump one more step, to become a realised Soul, an enlightened personality, by which you solve all the world's problems. Because all the problems that we have in this world, most of them, apart from the calamities, they come from human beings. But if they are enlightened, in the light of their Spirit, they'll understand their value, they'll understand the value of others and the whole change will be there, lot of change will take place.

All the scriptures have said that you have to know yourself. But how do you know yourself is the problem,

because you have to go inside. And for that there is already a power placed in our triangular bone. Now this power, which is called as Kuṇḍalinī, is placed in the triangular bone called as sacrum. That means the Greeks knew it's a sacred bone. And this power, when it rises within us, is awakened and passes through six centers, subtle centers and pierces through the last center, what we call as the fontanelle bone area.

That's how you get the actualisation of your baptism.

So, as a result of that, we do not react, because we become thoughtlessly aware. We become a witness of everything. And secondly we become collectively conscious.

One journalist: Thank you very much.

Shri Mataji: May God bless you. [They shake hands.] [The journalists receive their realisation.]

Shri Mataji: You'll start feeling the Cool Breeze on your fingertips, in your hands. This is the Cool Breeze of the Holy Ghost. All right? Are you feeling? Female Interviewer: Yes.

Shri Mataji: It's spontaneous, that is spontaneous, Sahaj. Now see on top of your head, yes. Here, here. Fontanel bone [touches Her fontanelle bone] which was a soft bone in your childhood. Ah. Little higher. Get it? Little higher, take your hand little higher, above. Higher. They've got it. Now, put your right hand towards Me like that. Got it! Alright? You too. It's worked out.

So spontaneous. Now you have to just know the centers that you have. They are, you can feel them on your fingertips, your centers.

And you will know what's wrong with you on the centers [touches the fingers of Her hand]. It could be the left, on the left side are these five [fingers, centers], six [base of palm] and seven [center of palm] centers. The right side are these five, six and seven. Seventh [center of palm]. [Shows base of palm of right hand:] This is the first one. Altogether there are seven, but this seventh [shows base of palm of right hand] is not above Kuṇḍalinī, is below. This one, the first one. Now.

So you start seeing what's wrong with you on your fingertips. Also you can give realisations to others. And you can also feel their problems on what centers they have. And these centers look after physical, mental, emotional and spiritual being.

Spiritual being.

So physically you feel alright, your health is alright, it can cure cancer and many other such diseases, for no money at all. Mentally, many people are psychologically upset, they can get the balance, they're alright. They become very strong within. And intelligence, which is running all over, stops and you start seeing the truth. And the reality. If it happens to many people, then global problems are solved. And media is very important. You perhaps don't realise how great you are. What you can do to transform this world, to bring peace and joy and togetherness.

So enjoy your peace now, enjoy yourself. And we have a center here, you can know everything. Is the absolute knowledge, absolute.

One Journalist: Chiunque puffo fare Sahaja Yoga?

Shri Mataji: Of course, of course, is for everyone! Everybody is in problem, everybody needs it! There are no boundaries. We have in South Africa, we have in Benin, where all the people are black, you know? We have seven thousand people in Benin. And Ivory Coast: the President of Ivory Coast is a Sahaja Yogi. In Eritrea also.

So we have Sahaja Yoga everywhere now spreading, because everybody wants peace. Russia is the best. Thousands and thousands are there. Because of communism, they were thinking inside, they were going inside, they became very deep. While in democratic countries, see, they offer so many chances for us to get lost. We are free, but no real freedom. This is what is the problem of modern times. And Sahaja Yoga was the need, need of the hour. Is predicted by many saints that this time will come, when so many people will get their Self-realisation. That's the solution for all our violence, for all our problems. If they have to ask any questions...

Female journalist: Prima avete parlato del fatto che, con questa tecnica, si riesce a risolvere problemi di salute di un certo tipo, quindi anche malattie che per ora sono mortali. Ma siete riusciti a risolvere casi del genere... Dato che comunque la nostra televisione interessa soprattutto il Piemonte, siete riusciti a fare cose simili anche nella nostra regione? Guido: Non so, Aldo, c'e stata qualche guarigione clamorosa? Female journalist: Puffo parlare magari di un caso? Guido: In Italia moltissimi. Tantissimi, s. Casi di leucemia, problemi coronarici, linfatici... Una persona aveva un cancro al cervello, ecc., ecc.

Sahaja Yogi: A Milano.

Aldo: Qua piū che altro problema di dipendenze tipo alcool, droghe. Sahaja Yoga e proprio l'eliminazione di queste dipendenze.

Guido: [tells Shri Mataji that the journalist asked about the diseases cured by Sahaja Yoga].

Shri Mataji: Many, many, thousands and thousands. I have one hospital in India, very big hospital, where we are getting people from all over the world for getting cured.

So I mean, I cannot give you the list of things [we have cured].

Female journalist: Addirittura un ospedale? Guido: S, s?

Shri Mataji: And you cannot pay for it.

Female journalist: Ah no? Guido: Questo non si puffo comprare, perche non ha prezzo.

Shri Mataji: Only for their stay and food, that's all. We have qualified doctors who have taken to Sahaja Yoga. Also in America, the National Institute of Health, NIH, has now accepted Sahaja Yoga.

Even a person, a lay person, can know what's wrong with another person. In NIH there was one doctor who wanted to test the Sahaja Yogis. He asked: “What's wrong with me?" He said: “Heart." And he had a bypass about a month back. On the fingertips. On fingertips *[UNCLEAR]* feel on the fingertips.

Don't have to go for the rigmarole *[UNCLEAR]*. We are having now in India in jail people are getting transformed, in the military, administrative system, in *[UNCLEAR* senior] administrative service and bureaucrats,

most difficult! And we also have with the people who are doing *[UNCLEAR]* units, taxation and all that, finance. Big use *[UNCLEAR]*.

Question: Fuori dall'India ha invece incontrato diffidenza?

Shri Mataji: Not Italians. Because they have a large heart. But Germans are dry, English are getting no end of themselves, so rather good but not much.

So they are difficult.

Question: Grazie.

Shri Mataji: Also about drug addiction, alcoholism, gets cured. Completely. And I bought a place for that in Italy. But so far we haven't got the permissions. Sahaja Yoga can definitely cure drug addiction and alcoholism. Can definitely cure. That is one of your great problems. Also cancer. Cancer is a very big problem. You have AIDS, but AIDS patients are very arrogant and they won't listen to anyone. And they think they are going for martyrdom.

So impossible, you can't manage them. Same with Alzheimer's: they are very hot-tempered, they abuse you. Otherwise everything is alright.

Other Journalist: Che tipo di relazioni ci sono con le religioni?

Shri Mataji: You see, religions are just the same, every religions is the same. But people who have taken it over either they become money-oriented, power-oriented, they want land... and all kinds of problems. That's not religion. But religion gives you balance, the Chakra here [touches Nābhī]. Not to fight, not to have greed, lust, all that's out of question. That's why all religions have failed. They have to take to reality, to the Absolute. Then it will

work out. The problem in all these religions is that there's a book for each and the way they, the way they sort of interpret the books is difficult. And you cannot correct them also.

So all kinds of complications are there. For example, in the Bible...

One Journalist: I am in heaven now! Shri Mataji [laughs]: This is the paradise created by your Spirit, in the state of realisation. It makes you peaceful, joyful, wise and enjoyable everything.

Interviewer: Without ego!

Shri Mataji: Without...? Guido: Ego! Shri Mataji [laughing loudly]: You don't have.

One Journalist: No? Thank you!

Shri Mataji: You don't have.

One Journalist: Finally one person that tells me I have not a ego.

Shri Mataji: Ah [laughs].

***Contents: 2000-09-12*, Public Program, Teatro Regio, Torino, Italy**

I bow to all the seekers of Truth. All the scriptures and all the masters, real masters, have said that you have to know yourself. They have also said that if you don't know yourself you cannot know God. But how to know yourself is the problem.

Because they said your Spirit, your Self is within yourself. If it is within yourself, then how to enter inside is the problem. For which our Creator must have done some arrangement. And that arrangement is that in your

triangular bone, known as sacrum, there is a power called as Kuṇḍalinī. This is called Kuṇḍalinī because Kundali means coils, because it's coiled in three and a half coils, that's why it is called as Kuṇḍalinī.

This Kuṇḍalinī, if it is awakened, then it passes through six centers, subtle centers and pierces through your fontanelle bone area. Whatever faith you may follow, whatever religion you may follow, whatever country you come from, whatever may be your race, all of you have got this power within you very nicely *[UNCLEAR]*.

To awaken this, you don't have to do anything. Anybody who is already enlightened and awakened, can awaken your Kuṇḍalinī. This Kuṇḍalinī is your Mother, She's your individual Mother, your own.

Not only that, but She knows each and every thing about you. She knows your past and she knows your aspirations.

So, as you know, when you were born, your mother is the one who took all the trouble to give you a birth, in the same way, this Mother of yours takes up all the trouble and gives you the second birth.

Now, these six centers are responsible for your physical, mental, emotional and spiritual being.

So, when She is awakened, She passes through these six centers and gives you health, also wealth, plus She grants you complete peace within yourself. And also She gives you a complete balance. Emotionally She settles you down and many people who were suffering from psychological problems have been cured.

So, one has to know that if you have to become the Self, you have to have awakening of the Kuṇḍalinī which is within you. It is your birthright to have your Self-realisation. That is the last breakthrough of our evolution. If this instrument [microphone] is not connected to the mains, it has no meaning. In the same way, if you are not connected to the All-pervading Divine Power, you have no meaning.

This power is called by different names: in the Bible it is called All-pervading Power of Divine Love.

And in Koran it is called Rūh. And in the Indian scriptures it is called as Param-Chaitanya. This is the power that gives you the connection with the Divine power, which is all-pervading, which is very subtle.

It is so very easy and so very spontaneous. But after getting realisation, in a split of a second, you should know that you have to grow like a seed grows. Not all the people, but some of you definitely have to work it out, because there may be problems in your centers. On your fingertips you can feel the different centers.

Now this is a special time of Last Judgement. It is the special time of resurrection. Even Mohammed Sahib has said that, “At the time of resurrection, Qiyamah, their hands will speak." So what happens to you after realisation, that you become tremendously creative in every walk of life. You're amazed at yourself that you had all these qualities within you which were not clearly expressed, but suddenly you will be aware that you have tremendous dynamic capacities.

Of course you don't have to pay for that. Because how much do we pay to the seed to be sprouted? It's a natural

course of our evolution which takes place spontaneously, because this is a special time. You all are very lucky that you are born in this special hour, to become Self-realised.

So on your fingertips you will know also your own centers who are in trouble. That's you have Selfknowledge.

Also with this you develop a new dimension in your awareness, that you become collectively conscious. That you can feel the vibrations of another person on your fingertips. Now, if you can cure yourself, cure your centers, you can also cure the centers of others. That is how you become collectively conscious, or part and parcel of one being.

Then, there is no scope for fighting, quarreling; does your one hand fight with the other? Actually, when Kuṇḍalinī rises, it's such a cleansing force that She defeats all your enemies like greed, anger, jealousy, everything is finished. And you become pure personalities. This purity is very much needed today in this world. Today, as you see, the world is full of turmoil and all kinds of conflicts are going on. In the name of religion, or maybe in the name of God, in the name of some sort of a land. It is because human beings are ignorant, but once they know what they are, they'll be surprised at themselves: they are pure Spirit! Then you will realise you are not this world, this mind, these emotions, intelligence, but you are the pure Spirit.

And also you can give realisation to others. That Sahaja Yoga is spreading in 86 countries, they say.

Actually I'm very bad at counting, so I cannot say how many are Sahaja Yogis. The main understanding should be that we have to transform human beings, to feel the

unity among ourselves. It's a global oneness one has to experience and feel within oneself. That is what you are. As one candle which is enlightened can enlighten many candles, you can do the same. And why not do it to overcome all our so-called problems? The thing is so far we have been in the darkness. If you are in darkness, you'll not know with whom you are sitting, how you are to go out, you will not know anything! And in darkness people do all kinds of violence, all kinds of cruelties, but when there is light, they realise that we are all one. All the nations have to work out this unity among themselves, which is quite possible. If the heads of the states can get their Self-realisation, there'll be no fighting. Now we have certain states where the heads are Self-realised.

So as I told you, the whole concept of savings and greed and all that drops out and you become a very self-confident personality.

Moreover, with age you become sick, all the problems come up, because we react. We react because when we see something, we have conditioning about it, or we have ego. This reaction is artificial. And I would say there are carpets very beautiful and I look at them, but I don't react, I just witness.

So what do I witness is the joy, joy of the artist who has put it in the making of these carpets. And in that witnessing I enjoy everything. That's you get your peace and complete faultless enjoyment. This can happen to all of you. And it's your right to have it.

I've come here for the second time after a long time. In the beginning only I found that here in Torino you have

some kind of negative forces working. There might be some black magic or some sort of a Tantrism that can operate here. Moreover, there are many, many false people who talk about God. They want to make money, they have no love for humanity.

So you have to be very careful and if you get your realisation, immediately you will know who is false and who is true. Because you get absolute knowledge.

Like recently in America there is a *[UNCLEAR* medical] organization called as National Institute of Health. And they wanted to know how, through Sahaja Yoga, without any examination, without any kind of, I should say, a great deal of search, you can find out the disease in a person, diagnosis.

So one doctor asked a lady, who is a Sahaja Yogini, “What's wrong with me?" And she said: “Something wrong with your heart." And he said: “Yes, I had a bypass only a month back." By Sahaja Yoga, so many diseases have been cured. Drug addiction has been completely cured. Now I live in Italy, in Cabella and I have purchased a place to help the drug addicts and alcoholics. They have to just pay for the food and for their stay and for the doctors, it's not much, but still we are struggling with the bureaucrats. All this can be done very easily if you all people want it. There are so many social problems in India, here, everywhere, so we have to attend to it through the power of Divinity. And in Sahaja Yoga, these powers can work to solve the problems.

So, by having the realisation, first of all you get absolute knowledge. Also you get a complete oneness with others, unity with others, collectivity. And you develop a witness

state where you become thoughtlessly aware. You enjoy your silence inside. People are aging because they have a psychological problem.

They react too much. But if you could be completely *[UNCLEAR]* and if could be in a realm of thoughtless awareness, the age doesn't come up.

So all this is there available to you, which you should try to get it.

Nothing to try, is to accept. With this you are filled with peace, complete peace. All the world today is talking about peace, but they don't know how to achieve it.

And above all you become very joyful. And the small drop of water falls into the ocean of love. All your limited personality, which worried about the race, worried about the country, worried about all kinds of things, becomes the ocean. By coming into Sahaja Yoga, becoming a realised Soul, you'll be amazed you'll understand Tao, Zen, Christian, Christ's life, also you can understand Islam, Mohammed Sahib, all these people you can understand very well. You have tremendous respect for all of them, because all religions say the same thing. That oneness you have to achieve, which is very easy to do. I would like all of you to get your Self-realisation. But those who do not want I cannot force you. It cannot be forced, you have to ask for it.

Your Kuṇḍalinī is pure desire, all other desires are not pure. Supposing you desire for having a house, but once you get a house you want to have a car. Get a car, then you want to have an airplane. Like, goes on and on. You are never, never satisfied. Because that is not your pure desire. Your pure desire is to become the Spirit.

So may God bless you all and I would like you to receive your Self-realisation. But, as I said, I cannot force on you. It will hardly take five to ten minutes, but those who don't want to have their Self-realisation should please leave the hall. I assure you that all of you are quite capable of getting their Self-realisation.

Now, those who have any questions or problems, they should write to Me. And I will try to attend to it.

So I'll wait if you have, if somebody has to go.

[Aside:] Wonderful people there.

Now, first thing I would request that you have to take out your shoes, because Mother Earth is very helpful. She sucks our problems. She sucks our problems.

Please put your both the hands towards Me like this. I've to make another request, that you should not feel guilty of anything. If you feel guilty, then a center on the left hand side here gets into jeopardy.

If you have done any mistakes, all right, it was in the past. And the past doesn't exist.

So why should you worry now about what you have done? If you were really guilty, you would have been in jail, you are there! So you must have respect and love for yourself. Now there's another thing, that you must forgive yourself, if you have done any mistakes.

Also now you have to forgive everyone. Even if they have harmed you, they have troubled you, you please forgive them. Because the center here, which is on the Optic Chiasma, gets completely closed if you don't forgive.

So please forgive everyone and it will open, it will open.

So My request is that you forgive yourself and forgive others. You don't have to do anything, only say in your heart, `Mother, I forgive myself and I forgive all the rest.' Now, please, keep both the hands like this, open. Now please raise your left hand on top of your fontanelle bone area, which was the soft bone in your childhood. You may a little higher and move it...

Just move it and see if there's a cool or a hot breeze coming out of your own fontanelle bone area.

Now move your left hand like this and with the right hand now you bend your head and see if there is a cool or a hot breeze coming out of your fontanelle bone area, which was the soft bone in your childhood.

Bend your head, please. If it is hot, that means you have not forgiven yourself, or you have not forgiven others.

So now, please, forgive yourself and forgive all other people who have harmed you, troubled you or tortured you.

Now take the right hand like this and put the left hand, again bend your head and see for yourself. If there's a Cool Breeze coming out of your head, or hot breeze is all right, but try to forgive yourself and all the rest.

Now again please put both the hands towards Me.

Some of you might get Cool Breeze below your palm, so you have to move it and bring it up like that. Now raise your hands little more.

Now those who have felt cool or hot breeze on their palms, or on the fingertips, or out of their own fontanelle bone area, please raise your hands, both.

All of Torino have got realisation! May God bless you all.

[Applause.] Thank you. They will [sing] one song, which was written in the 16th century by a very famous poet called Namadeva, who said that: “Oh Mother, give me the Yoga, the union with the Divine." And also it says: “I've given up all that was wrong and please, raise my Kuṇḍalinī, Udo, Udo Ambe, please raise my Kuṇḍalinī." That's what is a very beautiful song and you should clap with it, so your vibrations will improve.

[The bhajan group starts singing `Jogawa' and `Aspettando Lei'. Then Shri Mataji leaves the hall.]

Contents: 2000-09-17 **Śhrī Gaṇeśha Pūjā, Cabella Ligure, Italy**

Today, we have gathered here to do Gaṇeśha Pūjā.

I know very well that Gaṇeśha is the symbol of purity, of sanctity and worshipping the innocence.

When you are worshipping Śhrī Gaṇeśh, you have to know that He is the embodiment of innocence. I wonder if we understand the meaning of innocence or not. Innocence is a quality, which is innate, which cannot be forced, which cannot be trained into you. It's just a quality, innate quality, within a human being. When he becomes Śhrī Gaṇeśha's disciple, he becomes an innocent person. Maybe you say that innocent persons are attacked by the cunning, by the aggressive. But innocence is such a great thing that it cannot be destroyed. It is the quality of the Spirit. Innocence is the quality of the Spirit. And when this Spirit within you is awakened, you get the power of innocence, by which you overcome all that is negative, all that is wrong, all that is detrimental to your growth, spiritual understanding.

So to be innocent is not possible. You have to be innocent, in the sense that you are innately innocent.

This happens after Sahaja Yoga, after Realisation. And your power to fight all these wrong, negative feelings, within you and without, are absolutely supported, protected by the Mother of Śhrī Gaṇeśh. It is difficult these days to tell somebody about innocence. But you know the life of Christ. He was innocent, innocence. He didn't know what sort of people he was around. He thought they were all innocent. And so He was talking to them in a manner that nobody who was cunning would have done that. Because cunning always understands the cunning of others. And He said things which may not have been understood by people. But whatever He said had the vibrations of innocence. That should have put all these people in a proper sense, in a proper relationship with Him. But somehow, that was not the time perhaps for them to be realised Souls.

So the innocence of Gaṇeśha was not, that we should we say, defeated, but has very much created an atmosphere of such sanctity and beauty that you can see in the life of Christ.

I'm happy you all have heard about your marriages. Why the marriage? What is the need to have a marriage? After all, these days people are living without marriage. But marriage means the sanctity of marriage. Sanctity of your physical, mental and emotional integration. If you do not have the sanctity and you live with a person, then it is not perfect. The children you will produce will not be all right. That's why the marriage is necessary.

And as you know, Christ went to attend a wedding. Why did He pay so much attention to a wedding? Because that sanctifies your relationships with each other. Anything is all right, but the relationships between husband and wife have to be sanctified. Otherwise, the children you produce could turn out to be anything. They may be robbers, they may be cheats, they may be liars, they may be very, very cruel people, if there's no sanctity about the marriage. That's why He went to sanctify the marriage institution.

But it's absolutely wrong and nonsense that He created alcohol. What He did was to change the water into the taste of grape juice. `Alcohol' is called as `grape juice' in Hebrew language. You can say it is not called, but `wine' means alcohol as well as grape juice. But it cannot be, because instantly you cannot create alcohol. Alcohol takes time, it has to rot and rot and rot. Then it becomes an alcohol. But if Christ has made it in such a Sahaj manner, spontaneously, how can it be an alcohol that intoxicates? So many people, especially in the Christian religion, believe that Christ sanctified wine, which is absolutely wrong.

He never sanctified alcohol. He changed the grape juice into wine tasting.

The other day, I happened to meet a person, as you know him, Romano Battaglia. And he said: “Mother, You gave [give] me Realisation!" I said: “Alright, get Me some water." He brought Me some water. I put My fingers into it. And then he tasted it and he said: “Mother, it tastes like wine." I said: “That's it! That's what Christ has done." So, there is no sanctity of alcohol. How can you expect

Christ to do something like that, by which your awareness absolutely goes.

Those people who drink, you know, are not normal people.

Something goes wrong with their brains.

When they drive, they create problems. When they are talking to somebody, you can make out that they are not normal. They try to be very aggressive.

Sometimes they can be very passive also. Mostly, they are very aggressive and very much behaving in a manner that doesn't behove a human being.

So, we must understand that this wine, so-called, which is being fermented for days together, is very wrong and against the spiritual life. All those countries where alcohol is accepted as a very sanctified thing are just going to dogs. It is against Śhrī Gaṇeśh. It's against innocence.

And so, such a person can become very cunning, very shrewd, very dominating, all kinds of bad things can come through it. And one cannot trust a person who drinks and becomes a drunkard. He can get after his wife, his children, anybody. And try to destroy their lives, because he knows he himself is destroyed.

So the one thing one has to understand, innocence doesn't allow you to have anything like that, that goes against your awareness. Your human awareness is very important. That must be respected. Anything that you take that spoils your awareness or spoils your health is all wrong, especially for Sahaj Yogis. You have to keep your health all right. How do you keep your health all

right? By avoiding all such things, those which destroy your health.

So the married life is a sanctified life. Is a life which is being blessed. Now we have peace, but I would say in Sahaja Yoga, they're all blessed by Me.

So one should understand that this is a very big thing that you have got. But there are many, I have known, who come round saying: “Mother, we want a divorce.

We are trying to make up a good marriage..." All kinds of stories they tell. If you know it's a sanctified marriage, is a marriage which is being done under all the ceremonies of Sahaja Yoga, it cannot be a bad marriage.

But if you are bad, nobody can help. If you have funny ideas about marriages, you should try to correct it. If you want to marry in Sahaja Yoga, then please see that you respect the sanctity of marriage. I know, sometimes, women can be bad, men can be bad, there can be problems. But a person who is wise will try to endure all that. Because she wants or he wants to respect the sanctity of marriage.

This one is a very contradictory thing then, which comes to that Christ was born without the marriage.

And Gaṇeśha was also born without the marriage. They Themselves are sanctity. They don't need any sanctity from outside. They are innocence and for innocent people, They don't need any kind of a ritual or a kind of a ceremony. That's how They have been born, absolutely pure, of innocence. But that doesn't mean that we should take Their example into ourselves. They were Divine personalities and They were to be born like that. While we have to be sanctified and leading a sanctified life.

This is a difference between an incarnation and a human being.

It is easy to criticise an incarnation. Very simple to criticise Them. All incarnations have been criticised by human beings, because human beings cannot understand Them. But try to be really very pure and innocent and then you will understand that why Their lives were on a different line, a different style. Now, if you say: `We can develop innocence, Mother,' you cannot. Which is the way to become innocent? In Sahaja Yoga, we have a proper method how we can become innocent. It happens through our thoughtless awareness. If you are in the state of thoughtless awareness, then what happens, you do not react. You do not get involved into wrong things. You do not get involved into any discussions, arguments. But you just watch. And the innocence within you rises beautifully, like a lotus rises out of a dirty pond.

So, whatever may be the circumstances, when you are in thoughtless awareness, you do not react.

That is the sign of innocence. And people who do not react keep young. They will never show their age, they keep young. Because to react is not a very good thing, which makes you get involved into another person. But if you don't react, if you are just watching, you are a witness. Then you don't get involved into anything. You are away from it. And that's how your innocence grows and you get very confident.

I've read a story about a Chinese king, who went to a saint and asked Him that he wants some boon from Him.

“What?" He said: “I want my son to be developed into a person who can face all kinds of things.

Whatever people may do, he should be able to face them." He said: “Alright, leave your son with Me." So, when the arguments started, when the fighting started, his son was just standing straight, watching everything in thoughtless awareness.

So, everybody from the arena went back, they all went away. And they couldn't stand the innocence of this boy, who was very young. And the king was surprised how his son could face all of them, all their arguments, all their aggression and all kinds of horrible things they said to him.

If anybody says anything to you, you should just be innocent. At that time, your power of innocence will show that this person, who is trying to dominate you, to trouble you, is very much in the wrong. And the person himself might realise that: `I'm being all these things and this fellow on whom I'm trying to dominate is not taking any note of it.' So he feels very weak. It's because he has no power to dominate a person.

So this is we have now as Sahaj Yogis: we can get into thoughtless awareness. Try to reduce your reactions, reaction to anything. People have such funny ideas about themselves that they react. Now for example, somebody showed Me those carpets, I started watching, I was very happy. And they told Me all the Sahaja Yoginis have made these with their hands, so beautifully. It was really so joyful to know that they have done it. But if I was a very normal person, I would have said: `Oh, My God, what a colour! What a thing!' and all like that.

So whatever they have done, I can't even enjoy that. One thing is the enjoyment is lost.

For a child, enjoyment is complete. Whatever he sees, he makes a joyful thing out of it. Look at children. I've seen children, they find anything, they make a toy out of it. The other day, we had gone to Genoa and I saw there were there blocks kept there.

Some children came from somewhere. They just climbed on that and made horses out of them. And they were enjoying them. You see, they find anything, any space, they make a joyful thing from it, a play for them. For them, life is also a play. Just a thing of enjoyment.

And they make you also enjoy everything. If you are not in a good mood, they'll come and behave in such a manner that you'll have to come round and become a very simple, natural person.

So to, see, a simple natural person, we always say they are like children. It means they do not understand the cunning.

They do not understand the stupidity of the people and they live in their own world of innocence.

In the same way, all the Sahaja Yogis have to develop that aura around them. Let people see you, how innocent you are, how sweet you are! No arguments, no quarreling, no fighting is needed. It is just the inner satisfaction of thoughtless awareness.

Many people say: “Mother, we cannot become thoughtless!" Why? Why can't you become thoughtless? Because, all the time, whatever you see, you want to react. If you gradually start stopping reaction, introspect

yourself, see for yourself. If you are all the time trying to react, tell your mind to behave itself.

If there is any reaction, then just don't say anything! Keep quiet. Gradually, you will be amazed and surprised how you become thoughtlessly aware, how beautiful you become. And everybody who sees you will know that you are something different, you are not like the normal person.

But the normal reaction of human beings is, that, if there is a quarrel going on, say, on the street, everybody will join in the quarrel. They like to fight. They want to be part and parcel of that quarrel or fight or whatever it is. They don't want to get out of it. At that time, if you just have your innocence, that will act. I told you, innocence is the Spirit and Spirit is the innocence, which cannot be destroyed by anything. The fact is that it cannot be destroyed by anything and it can be re-established through Sahaja Yoga.

You might have been a very aggressive person, you might have been a very unhappy person, you might have been a person who is all the time disturbing others, maybe. But after Sahaja Yoga, you can make your personality so sweet and beautiful that, not only you can enjoy, but others can also enjoy. This innocence is something which is absolute, honest intelligence. It is not that it works for some purpose.

But it is purposeless. It is absolutely purposeless. And thus it achieves that height of joy because there is no purpose in anything. It sees the futility of all kinds of endeavours that we have and it just enjoys. Why people

are running up and down, why are they fighting? It just stands up, sees that: `Why should they do it?', like that.

Some may think they are all right, there is nothing wrong with them, but it is not so.

Innocence is something, I told you, is an innate quality and you should not deceive yourself by thinking you are innocent. On the contrary, you just put some introspection upon yourself and see for yourself what have you been doing so far, as far as others are concerned? What is your attitude? I have already talked to you about emotional intelligence. Emotional intelligence is the expression of innocence. It is the expression of Śhrī Gaṇeśha within us. Children who are gifted with this will always try to please you.

They know what you want, what you need. They will give you all the joy that you want, they will do all the things that you like, just to please you. They don't have their own wants. They don't want to have their own demands. They never say: `I want this,' `You do for me', never! They just want to see what you want, what do you want to have. And they put all the effort to supply you with that, whatever you want.

It is very interesting how the children behave towards others, elders. Just like, I would say, a great understanding, we should say, like a very elderly personality.

So, in innocence, you become extremely grown up, matured. Very matured. With that maturity, you know what this person needs and what the other person should not have. And the way they establish is very interesting. Children are the most interesting things, I think, in the

world. For Me, roses are very beautiful, but children are the most interesting thing.

And they teach you so many things that you are surprised at their innocence.

So many jokes are there about the children, how they behave, how they talk. And they are so innocent that they will tell everything to everyone. They have no way of hiding anything, it is very difficult. I know one joke: a gentleman came to the house for dinner.

So the child was looking at him very intensely. And then he says: “Mother, he doesn't eat like a horse, as you told me!" She laughs.

So everybody was shocked, because he doesn't eat like a horse. Mother must have told him: `He eats like a horse.' So he looked at him and thought: “He doesn't eat like a horse!" See, they are so innocent sometimes, they say things by which you can get exposed completely. There are so many jokes about it. And if you write some books, writing the jokes of children, I tell you, people will just enjoy it. Because so innocently they say things, which are nothing but the truth. And they cannot tell lies. They are so truthful, that is the quality of innocence. They never tell lies. `You did this?' `Yes, I did.' `You didn't do this?' `No, I didn't do it.' They never tell lies. It is we, the grown-ups teach them how to tell lies, how to be cheating.

Then we teach also our children another bad thing, that is, `You must possess everything.' Especially in the West, it is a thing they do. They tell the child that: “This is yours, you should not give it to anyone, this is your own." On the contrary, you should tell them: `You can do what

you like.' Leave it to their innocence. You will be amazed, they will give up everything that they have. In such a beautiful manner, they will behave, that you will be amazed how they try to please everyone and try to do something to entertain you.

All their capacity of this is so great that sometimes one wonders how these little things have developed these capacities. It is the blessings of Śhrī Gaṇeśha. It is His blessings that children are so very sweet and so much entertaining and so beautiful. Try to become like them. We have to be like them.

You might have read many books, you might have got lots of degrees, you might be something great, but you are not a childlike. You have to be a childlike person. Otherwise no one likes your company. We call them bores. But actually boring comes with the people who have no innocence in their heart. They are trying to tell you: `You must do this. If you want to be successful, you do that.' All these lectures are useless for children.

In the same way, it should be within your own understanding that it is all nonsense they are talking.

And the children don't care for what you suggest to them, to be nasty, to be horrid, In the same way, if you are innocent you will not accept it. You may listen to anything, let them tell you anything they want to, doesn't matter. You will never do that, because you cannot, because you are innocent. And the innocence will guard you, it will give you proper guidance what is to be done, what is not to be done. Now try to introspect and see for yourself: `Are you innocent or not?' People think that somebody is trying to overpower them, is trying to harm

them, is trying to put you down. Nobody can put down innocence.

Innocence is a quality that survives all kinds of nonsense. And not only that, but age, your health, your mind, your thinking and your emotions, are extremely innocent and you enjoy yourself. Nowadays, there is a big wave of shamelessness.

Sometimes now, the people I have seen, they have no Lajja. I don't know, some men want to attract women and some women want to attract men. Children never do like that.

They don't know what is this `to attract men' or `to attract women', or `attract' anyone. They will try to please the dog, they will try to please a horse, but I have never seen going all out to attract someone.

The reason is this, that their self-esteem is complete. They know about themselves fully.

So why should they do all this nonsense of running after women, running after men and creating problems for themselves.

Their self-esteem is complete. Innocence is like that. It gives you a complete self-esteem. You don't bow to anyone, nor you make anybody else to bow. This is the beauty of innocence, which works out so well within you. That's why I always say that: “Worship Śhrī Gaṇeśha!" I know of somebody who was very highly placed. And suddenly I was surprised how he was paralyzed.

What happened? He was a very good man, he should not have been paralyzed. Then I found out that he had very

bad intentions about women and that's how he got this problem.

So I told him: “You had better worship Gaṇeśha. You worship Śhrī Gaṇeśha!" Worshipping the Śhrī Gaṇeśha improves your Mūlādhāra, improves your sense of shame, improves your own dignity and self-esteem. You dress up in a way that shows that you respect your body. You talk in such a way that shows that you respect your tongue, your language. You cannot have a foul mouth if you are an innocent person. You cannot have a mind that can abuse or can say horrible words. I have seen, in America, they talk in such a funny manner that you are shocked. There is no need to use these dirty words to express yourself. With that, your tongue gets spoiled.

So innocence is gone from your tongue. If you have lost innocence from your tongue, whatever you say will never come true, will never come true. But if you are innocent and your tongue is innocent and respects...

So the basic, you can see, is to respect your innocence in every manner. Like, when you have to get angry with somebody or say something, just keep quiet is the best way. Or else you must respect your tongue, respect your eyes.

Some people have a very bad habit of roving their eyes all over, looking at women; or some women are like that. You don't respect your eyes and then they develop problems of the eyes. Not only that but mind also. Mind gets so much ruined by this kind of behaviour that it has no sense. It cannot enjoy anything.

Such a person cannot enjoy anything.

If you are a person who respects your eyes, your nose, your ears, I tell you, you will be amazed.

Everything is so enjoyable. In this world there are so many things to be enjoyed. But people can't hear anything that is good. There are birds who are chirping, they can't hear. There are trees which are growing, they can't see. There are flowers which have fragrance, they cannot smell. Because they are so much low in their self-esteem, because they are very low level people, I should say, who cannot enjoy everything around. And they should be a source of enjoyment.

See children, how they are source of enjoyment! Anybody who comes on the stage and runs about, how we enjoy. Why? Why do we enjoy a child running about? We don't say he has gone amok, or he is drunk, but we enjoy the child. Why? What is the sweetness of that child that makes us so happy? Because that's innocence. His power is innocence. And that power, he is just looking so sweet, so beautiful that it gives us the real joy within us.

So the second thing is that innocence is joy giving. Innocence gives joy to people. Anything said innocently, anything done innocently is very, very joy giving. And, in that, you see the person so transparent, so beautiful, that you enjoy that transparency and that sanctified innocence.

That's why Gaṇeśha is worshipped first. Because Gaṇeśha was the first Deity that was created by Ādi Shakti. Because, if She has to create something, She must know that there has to be power of innocence.

Otherwise people will go wrong, they'll do all kinds of wrong things.

So first She created Gaṇeśha, whose innocence, you can call the vibrations, are so strong that it controls. Of course, there are people who have abandoned completely their innocence and they think no end of themselves. Let's just forget about them! But normally, normally, you are always guided by your innocence, whether you are aware of it or not and that is such a sweet thing. Such a sweet thing that it makes people rise in their nobleness, in their greatness. And that is what we have to develop in us, the Sahaja Yogis.

When Sahaja Yogis go anywhere, try to do anything, meet anybody, any social work, anything, people should feel that joy that you have within yourself. It is for that joy only the Ādi Shakti created Śhrī Gaṇeśha. Because that joy within you, of innocent joy, which doesn't harm anybody, which doesn't expect anything, which doesn't demand anything, which doesn't want anything, but just emitting joy all over.

That sort of a personality, you should have. There is nothing wrong in wearing good dresses, nothing wrong in eating good food, nothing wrong in having conversations. But in all that, it is the respect of the innocence, the expression of the innocence should be there.

With this innocence we can solve the problems, all the problems of the world can be solved. That's why Śhrī Gaṇeśha is so important. If you do not have proper understanding of Śhrī Gaṇeśha and if your Śhrī Gaṇeśha is in a jeopardy, I don't know what can happen to you. These days, see, so many horrible diseases are coming, because they are not sanctified. Their relationships are not sanctified.

Every relationship has to be sanctified with your innocence. Like, you have a sister, you have a mother, you have a brother, you have a father, you have all these relationships. And all these relationships are so good, so beautiful and sanctified, because there is the relationship of innocence. You love your father out of innocence and you love your daughter out of innocence and you love your mother out of innocence.

Why should you love for some sort of a gain? Then it is cunning. For some sort of an overpowering? Then it is cunning. It is just for love, love's sake. That is possible if you are innocent.

So now I am happy: tomorrow, you are all going to get married. And those people who are getting married should understand that it's a sanctified marriage. It is very important. It is not like any other marriage. It is a marriage taking place in My presence.

So be careful! Now, if you do not want to marry, all right, finish it. You have been given a chance to know the person, to understand. But afterwards, if you try to be funny, it is going to be very difficult for you and for Me. I may give up having marriages.

So I don't like people to talk of divorce from the very first day. But if there is really a problem, it's all right. In Sahaja Yoga, we have allowed divorce. Not like, say, the Catholic Church, they don't allow divorce.

So men have all kinds of relationships and women have all kinds of relationships. That's not there. Instead of doing this kind of a nonsense, you can have a divorce. But it should be very innocent happening. That if you are divorcing a person because your innocence is challenged,

it's all right. There, I agree with you that you should have.

So preserve your innocence. In these modern times, it is very important to preserve your innocence, that Śhrī Gaṇeśh should be awakened within you and also in other people. That is going to save this world. Nothing else, but the innocence that you have, is going to save the world. Whatever you may know, whatever you may say, whatever you may write, please see that you are not hurting the innocence within you.

It is not necessary to lead a life of morality, this, that. What is needed is your innocence. Innocence itself gives you moral strength, moral understanding. You don't have to read books for that, you don't have to go to any Guru for that. Innocence will guide you and tell you that: `This is what is Sahaj, this is what you have to have.' You all have got Realisation, it is a very big thing, that has happened to so many people. And I always want you to worship Śhrī Gaṇeśh within you. Śhrī Gaṇeśh is your innocence, it is the Spirit within you.

When you want to know your Spirit, it is Śhrī Gaṇeśha you become one with, one with Śhrī Gaṇeśh. It is within you and is absolutely possible for all of you to be completely enlightened by the power of Śhrī Gaṇeśha.

I am very happy that you have accepted all the marriages and you have decided to marry. But, even now, if you say no, it is better to finish it off. But don't try any tricks and don't try to be funny, because that is not going to help you in any way to enjoy your marriage. From the very first day, try to understand that you have to be very kind. Kind to your partner, very respectful,

very caring, very loving. That's a very important thing, which people don't understand. And do not take for granted: `It's alright because it's a Sahaj marriage,' people take it for granted. No, never take it for granted. If you want to have real joy, then have innocent love between yourselves and enjoy yourselves.

May God bless you! Thank you.

Contents: 2000-09-18 **Talk To Bridegrooms, Marriages, Cabella Ligure, Italy**

I didn't give any lecture to the girls. I think it is more the responsibility of the men to make their marriages successful. You men have to understand that marriages are a very important part of your life. And your time and respect must be given for that. The way you care for your wife from the very beginning helps you a lot. You try and understand what she wants, what are her demands, anything. Try to see that you show her your interest in her. From the very first day, be careful not to neglect her and not to misunderstand her. She comes from another country, so she has her own upbringing, her own ideas, try to understand and respect them.

Marriage is all joy, but you must take it up very seriously. It is not just a joke! Specially in Sahaja Yoga, one should understand that marriage is a very important thing, by which you have a couple which is sanctified. And they carry the responsibility of making the Sahaja Yoga very successful. Sahaja Yoga is a great thing, because it can transform the whole world into a very beautiful place. And you are responsible for that.

As men, you should understand your responsibility as a great person, who is the sort of head of the family. Yesterday, I told you that I don't believe in divorce, but I expect you to be very good husbands, who will give all love, all affection, all care to your wives.

In Sahaja Yoga, men and women are equal. They may not be similar, but they are absolutely equal.

And they are complementary to each other. You should not think that your life is the most important one and that your wife is something negligible. I've seen most of the marriages in Sahaja Yoga are successful and they have very nice children also.

Marriages only fail when there is the play of ego. That is more with men than women normally. And that can ruin the lives of your wife and yourself, your children. Women are sensible, but they can tolerate up to a point.

So we should see how much wisdom you have, to make a good family, that is what we need.

With good families only, we'll have good children and we'll have a universal Sahaja Yoga.

So, please, do not have expectations about yourself, but about your wife, what she wants, what her desires are, what her needs are, you must look after that side. As men, you have responsibility. You are not marrying just for marriage's sake, but you have a responsibility.

At least 95% Sahaja Yoga marriages are successful and very beautiful children are born, children are born to Sahaja Yogis who are sensible. But if you have any problem, you must tell Me and we'll try to help you. Sahaja Yoga is one big, global family.

So you have also your responsibility to the whole organization of Sahaja Yoga.

She is coming from another family, another country, another atmosphere.

So try to make her understand and adjust herself.

So don't try to find faults with her, but make her feel comfortable and happy, then she can grow in Sahaja Yoga very well. And your children must respect the mother, absolutely. As you respect Me, your children must respect the mother.

I'm sure you are going to have a very nice time, if you are sensible about your marriage. There is no force in Sahaja Yoga. You have decided to marry in Sahaja Yoga and so the marriage has taken place. I haven't told anything to the ladies this time, because they looked so sensible, so anxious and looking for the future. I think always men should try to understand the responsibility of a married life, more than women. Innately, the women know and understand that it's important that their married life should be successful.

But I have found out sometimes the men take them for granted, that should not be such. For everything she does for you, with her love, you must appreciate. You should appreciate her, that's the only way you can show your love to her.

You know, in Sahaja Yoga, we don't allow men to go about with other women, or women going about with other men. It's not allowed at all, no way! I think you are all sensible and will understand your responsibility, marrying a Sahaja Yogini, you are not marrying an ordinary woman, you are marrying a Sahaja Yogini and

you pay all the due to her. That's how you will glorify Sahaja Yoga.

May God bless you!

Contents: **2000-09-2x Answers to Questions by Doctors, Ashram, Ealing, London, UK** (date not sure)

Regarding sinusitis:

Shri Mataji: So the... which is very tough becomes loose and the heat is absorbed.

Doctor: Shri Mataji, would the onions as well, they need to be hot?

Shri Mataji: [In Hindi:] Yes, very hot. [In English:] As far as you can bear it. As far as you can bear it. It's a very simple thing. Usually, if you have sinus, don't travel.

Doctor [in Hindi]: Shri Mataji, we made a list of questions to ask You, because sometimes some yogis ask us questions and we're not absolutely sure about them.

Shri Mataji [in English]: About diseases? Doctor [in Hindi]: Yes, Shri Mataji, about them.

Shri Mataji [in English]: Chemotherapy I'm against. There's no need. Is a wrong thing, chemotherapy.

You see, they produce heat. You lose your hair. Such a lot of heat; and other complications will come with heat, that is. But Sahaja Yoga is a very simple method. You do use heat, in the sense, you use camphor and also this candles. But candles should be big, thick and give should light. But you don't put it inside the body.

Doctor: So in general, for cancer, say, surgery or radiotherapy would be better than chemotherapy?

Shri Mataji: Chemotherapy is absolutely dangerous. It goes from one to another, see, it is left-sided problem, so chemotherapy gives you heat. With the heat, for the time being, the left side improves. That's all. [But in reality it's something else.] But you can give heat from outside. Camphor is very heating.

So camphor, you can have a havan, you can have camphor, you can have three-candle treatment. But then what they do, they take such a small little candle, you know, that's not the way. You must have a thick candle. Use a thick candle with a thick light, so the heat is given from outside. Even you can use ajwain.

Now what is this? Doctor: Shri Mataji, this is radiotherapy, X-ray treatment. [Sometimes if there is cancer they treat it with X-ray, which is called radiotherapy.]

Shri Mataji: [In Hindi:] Nothing should go inside. [In English:] Maybe X-ray might help, but X-ray also penetrates inside the body. [In Hindi:] It's useless.

Doctor: [in Hindi:] Shri Mataji, this is regarding the various scans like CT scan, MRI scan. These are X-ray type scans. For example, if there is a problem or a disease in an organ, they scan it to see where the problem is. Shri Mataji, You've said about ultrasound that the pregnant women shouldn't do ultrasound scans, because the realised baby or foetus can be harmed by them.

Shri Mataji: [In Hindi:] There is no harm in that because it's [in English:] outside. Ultrasound, you don't put it inside, do you? Doctor: No, it's just outside, but the sound waves go inside.

Shri Mataji: Doesn't matter. That doesn't matter so much. But there's no need. Ultrasound is all right, but ultrasound doesn't have the heat. What you need is the heat. [It doesn't have heating. OK, what's this epidural?] Doctor: Epidural, Shri Mataji... [Hindi.] Shri Mataji, when ladies are in labour, when they're having a baby, going through labour pains, then an epidural is inserted in your spine. A small plastic catheter, a pipe, a tiny tube and then you put some drugs into it to numb your nerves, to... local anesthetic.

Shri Mataji: I mean, there were, I'll tell you three, four cases. One was a doctor also. And she came to Me and she had a funny complication that her spine had contracted and there was a big, you can say, not a crack, but they said the protrusion on the inside. And she got a fright, she came to Me.

So I gave her a bandhan and I put My hand there. I told her, “You'll have a painless delivery." If such women, if they meditate, they'll have painless delivery. Four, five people had painless delivery, four, five, when they came to Me. She was very good, painless delivery.

For example, this, My granddaughter: she is, you know, tiny-winy, you know and this child was about eight pounds, [in Hindi:] and she's so small. [In English:] She had a painless delivery.

So you can do that.

If she meditates, you don't have to do all these nonsensical things; because you might spoil the spinal cord with that. It's very delicate..., spinal cord.

What is the OCP? Doctor: Shri Mataji, that's the contraceptive pill and for contraception and hormone

replacement therapy. These are hormones which ladies take when their own hormones' levels start to go down. Like estrogens, that they take after the menopause. The hormone replacement therapy is hormones that ladies take after menopause. Once their periods stop, once they reach...

Shri Mataji: But what is their use? Doctor: It's to prevent osteoporosis, Shri Mataji. [In Hindi:] Shri Mataji, after menopause, after the periods have stopped, the bones of women get weak.

So doctors say that if they continue to take this hormone replacement therapy, then the bones will remain strong. The calcium in the bones is reduced after menopause, that's why they say this is good.

Shri Mataji: [In Hindi:] There is no need to have menopause. [In English:] You see, I think Sahaja Yogis won't have menopause; they won't have. Menopause comes out of imbalance within you. That's why it comes. If you are in balance you won't have a menopause. I never had. I mean, I know so many people who never had.

Doctor: Menopausal problems, yes. They won't have any problems with the menopause, Shri Mataji? No problems?

Shri Mataji: No problems. You can take calcium, soluble calcium you can take, during menopause.

[In Hindi:] That's the time to take it.

Doctor [in Hindi]: What about the contraceptive pill, Shri Mataji?

Shri Mataji: [In Hindi:] That's not a good thing. [In English:] It's not very good. [In Hindi:] There is no need to take this pill.

Doctor [in Hindi]: Shri Mataji, should women do any kind of contraception or not?

Shri Mataji: [In Hindi:] They should do, [in English] but must be external. I'm against taking inside.

Doctor [in Hindi]: Shri Mataji, this is about allergies. When people have eczema, is it a hot liver or a cold liver? Shri Mataji [in English]: You see, all allergies are due to bad liver. All allergies are. Skin is looked after by the liver. That's the basic thing. Now when, you see, a child is born, if the mother is eating food or something which is bad for the liver, or when the child is born mostly they get jaundice, I've seen, at a young age. Because of the hospital perhaps, maybe, they catch.

So such a person gets allergies.

So you must treat the liver. By treating the liver, perfected it. Anand, you see, had some allergies, My grandson.

So I told him, “Anand, put some ice on it." Finished, he has no allergies left.

Doctor: So it's a hot liver, not lethargic liver?

Shri Mataji: It's a hot liver. [It explodes.] Doctor: How do we know which one is cold and which one is lethargic?

Shri Mataji: On vibrations. On vibrations you will know. See, there are symptoms connected with liver. Cold must be an enlarged liver and hot is contracted.

So for liver, best is to look after the one which is heated up, because it creates all the problems. If it is enlarged,

also you can reduce it by eating something like chana... chana and all these things. Chana is, you see, all such things which can contract.

But not which can enlarge it: like rice can enlarge, then carbohydrates, you see. Also what you have is milk... Milk gives you heat. There's so many things like that which we take, can enlarge the... [liver].

For example... It is, we can say that people who eat too much of sugar: that can enlarge, because you give sugar for hot. Sugar we give for hot liver, as a treatment. But if somebody is eating too much of sugar, then it will enlarge; sugarcane juice too much. I mean, [if anything goes in imbalance, then it's not right.] And sweets that are like you find with Bengalis, they have an enlarged liver. Why? Because they eat sweets which are not fried but, you see, are made out of this protein thing with a lot of juices. [Like they have this chom chom and this and that.] These Bengali sweets if you eat, then you have an enlarged liver.

Doctor [in Hindi]: So, Shri Mataji, when the liver is enlarged, is it lethargic? I mean, when we eat too many sweets?

Shri Mataji: [In Hindi:] Yes, it's possible. It shouldn't be enlarged, [in English:] it is out of function then. One is overly functioning, hot one and this is out of function. I mean that also, imagine. [In Hindi:] They'll get a big belly.

Doctor [in Hindi]: Shri Mataji, what are the symptoms of a lethargic liver?

Shri Mataji: [In Hindi:] The person [in English:] will be lethargic by temperament. He doesn't think much. [In

Hindi:] He has problems walking. [In English:] He cannot walk properly, has a very big [in Hindi:] belly. Can have gases. [In English:] Just the opposite of the liver when it is hot. [In Hindi:] He doesn't have allergies. [In English:] For a person whose liver is enlarged, he never gets allergies, but he's lethargic by temperament. He sleeps a lot; it's left-sided.

Doctor [in Hindi]: Shri Mataji, this is about autoimmune diseases: for example, like in rheumatoid arthritis, in which your own antibodies harm you, for example, in the joints.

Shri Mataji: [In Hindi:] I know arthritis. In arthritis, again heat with ajwain and [in English:] it's also left-sided.

Doctor [in Hindi]: Shri Mataji, we use hot ajwain?

Shri Mataji: [In Hindi:] Yes, heat with hot ajwain. You can also use other heating things. [In English:] You can use candle treatment, or also you can correct your left side by putting the left hand towards the photograph and put the light and right hand on the Mother Earth. This comes from the Mother Earth. [In Hindi:] You can also do it by using the mantra for the Mother Earth.

Doctor [in Hindi]: Shri Mataji, why is it that your own antibodies harm you?

Shri Mataji: [In Hindi:] No, no, what happens is you have low level of calcium and with that your bones become like that. [In English:] There are two types of arthritis. [In Hindi:] In one there is too much calcium and in the other there is a defficiency of calcium. [In English:] There are two types of arthritis.

[In Hindi:] One is the one, [in English:] we call it that, I don't know what disease, which pains a lot.

Gout.

Doctor: Gout? Osteoarthritis. Osteoarthritis.

Shri Mataji: Yes, one pains. There's a terrible pain all the time, on legs and on knees and all that.

And another one you get crippled.

So these are due to the low calcium, defficiency, the pain. Painful is due to calcium defficiency; and the other one that you have, which is due to too much of calcium.

Doctor [in Hindi]: The one that cripples?

Shri Mataji: [In Hindi:] Yes, the one that pains. In medical science there is no differentiation. You don't have the same treatment for all. [In English:] For example, for a person, say, who has pain, you should take phosphorus. Phosphorus, in My book I've written about phosphorus. Phosphorus gives you heat, [and with that heat] it improves. They can take phosphorus, if you have pain. Phosphorus will cure it. And the other one when you have, it is due to over calcium.

Doctor: Shri Mataji, in what form should we take phosphorus? In what form? In food, or phosphorus... [In Hindi:] In tablets or in fish or food?

Shri Mataji: [In English:] In the blood. [In Hindi:] It is in the genes. Phosphorus... [In English:] I've written. Have you read that now, doctor? Doctor: I think so, Shri Mataji, yes. It's in Your book.

Shri Mataji: Nobody has talked about it so far. But I've said it, that if there is phosphorus in your genes, then

and if you are a dry person, then it explodes and you get the heat.

Doctor: What can you take, Mother, to give phosphorus?

Shri Mataji: Phosphorus. Itself, phosphorus, you should. There are...

Doctor: You can buy it?

Shri Mataji: Yes, you can buy it. Phosphorus also in, we can say, in certain salts there is phosphorus.

They also take seaweed; that has phosphorus. [In Hindi:] But it gets cured just by meditating. [In English:] There was one lady who was so badly off, she could not even sit on the ground. Then I told her, you do your right side this thing, treatment. She's all right, she's walking, but if she sits on the ground I don't know. The another one is difficult.

Doctor [in Hindi]: Shri Mataji, this is about autism, about autistic children.

Shri Mataji: [In Hindi:] It's a badha. You have to do treatment for the badha: [in English:] lemons, this thing, chillies and all that. [In Hindi:] It's caused by a badha. [In English:] They're normal otherwise, they're really normal, but they go into sort of epileptic. [In Hindi:] Epileptic, they have a badha.

Doctor [in Hindi]: This is about me, yuppie u, Shri Mataji.

Shri Mataji: [In English:] Yuppie disease, this is right-sided. You see, this is very common these days, because those who work very hard, also very proud of their work and they want to behave like bureaucrats and all that, that causes yuppie diseases. Mostly to bureaucrats; if not to bureaucrats, then also you can say, business. Top

people of business, they get it. We have cured yuppies disease, we have cured.

So what you have to do is to give them all the left side treatment, no, I mean, the right side for treatment, it will bring in left side in. Yes, also you must sit in the water with your right foot, put right hand towards the photograph, all right, without the light and right foot. Also you can put ice here and the ice here. [In Hindi:] Same as liver treatment. [In English:] Actually it's a liver problem.

Doctor [in Hindi]: Shri Mataji, this is about phosphate, but You've already answered it. What about people with high level of phosphate? Shri Mataji [in English]: Anger. It explodes.

Doctor: High levels of phosphate can lead to a very angry personality.

Shri Mataji: And this is not the end of it. If you're angry person, you get heart.

Doctor [in Hindi]: Shri Mataji, for women who can't have children, should they have in vitro fertilization or not?

Shri Mataji: [In Hindi:] No, I mean [in English:] try Sahaja Yoga. [In Hindi:] It can happen with Sahaja Yoga.

Doctor [in English]: The inability to have children... Many Sahaja Yoginis find difficulty to have babies.

Shri Mataji: It's all right side. Mostly it is right-sided. But for example,..., her mother had cancer and she was shocked, [so her] shock, that's left-sided. It can be too much of left side, or too much of right side.... Right side also: overly educated, all the time working very hard, right side. Mostly right side.

Also left side possible: for example you are possessed, something like that. Throughout Sahaja Yoga you must understand whether right-sided or left-sided. And we have very simple things to correct both the sides.

Doctor [in Hindi]: Shri Mataji, what is the treatment for fibroids in the uterus?

Shri Mataji: [In Hindi:] For that, son, there is a thing, [in English:] for anything of uterus, mostly it is a left-sided problem. Any growth in the body is left-sided problem.

So what they do is to get a [in Hindi:] vessel, [in English:] they put charcoal in that, not too much, [in Hindi:] modern this thing, it's easy, [in English:] and put some, again ajwain. And you keep it inside the, say, if you have a WC or if you have a bidet and sit on that. [In Hindi:] Burn it.

Doctor: [In English:] Burn it. Burn it. Jai Shri Mataji. Can I ask? [In Hindi:] Shri Mataji,..., who is our singer, when he sings very high, he gets pain in his head here and if he does this, down, he gets pain here.

Shri Mataji: [In Hindi:] He's caught a cold, son. [In English:] But another thing I'll tell you: sometimes you feel pressure in the brain, isn't it? And I've experimented Myself on that, so... Now the, you must sneeze and your cold must go out; the cold has gone up to the head. This theory doesn't exist for you people, but this cold if it goes to the brain you become absolutely... [In Hindi:] What do you call `bhan bhan'? Doctor [in English]: It's like blocked, the whole head is blocked, you know, like whole encased in something that's pressure.

Shri Mataji: And you can't hear, you feel so disgusted, that's the thing. For that you must take out, you know,

your cold. For that, you see, one thing I found out in Ayurveda is called `Shinkhani'. Tell her to bring the Shinkhani, Alga, tell her. It's a small little bottle, costs you two rupees or three rupees. Should smell it: with that smelling, sneezing. You get a terrible sneezing and you clear out. Very common in England. If you, as many people don't wear hats, they don't cover themselves, they catch cold. [And it goes to the head.] It's in the head. And outside you, lungs are all right, everything all right. The head is... Very common, I've seen here that.

Doctor: Will this clear back Āgñyā, Mother? Will it clear back Āgñyā heaviness?

Shri Mataji: Back Āgñyā is again the same candle treatment, but also with this also you get back Āgñyā.

Doctor: And this will clear it? Yes.

Shri Mataji: There are two types of again, cold: one is from the liver and one from real cold.

So the one which is with the liver, you know that you have to treat with ice and all that. Because you have cold, you think `Why should we treat with ice?' but you have to.

Doctor: But it's a fluid or powder? [It's a powder.] Shinkhani, powder, makes you sneeze. Shri Mataji is saying, he's got a head cold.

Shri Mataji: Asthma. Asthma is again due to liver. Also it is, supposing the husband is very dominating and he also has a bad liver; because he's dominating he's a bad liver, so it is added to that.

Such a person gets a very bad asthma.

Doctor: The woman. From the husband.

Shri Mataji: Hot-tempered.

Doctor: And, Shri Mataji, asthma in children [in Hindi:] is it due to the father? Shri Mataji [in Hindi]: It's the same. Fix their liver.

Doctor [in Hindi]: Child's liver?

Shri Mataji: [In Hindi:] Yes. Give sugar to the child. You know the treatment of liver: sugar, [in English:] vibrated water, all that. He'll be all right. It's very simple, it's very simple.

Doctor [in Hindi]: Shri Mataji, You told us that eczema is due to the liver. Shri Mataji, what is the reason for the peritoneum drying out and what are its symptoms?

Shri Mataji: [In Hindi:] That's also liver, son. [In English:] Liver is the giver of heat.

So if the, of course, not the other one, but the one which is overactive. [In Hindi:] It's due to that one.

Doctor [in Hindi]: Shri Mataji, what are its symptoms?

Shri Mataji: [In Hindi:] In that [in English:] you just put ice, ice there. Put ice here, ice there and it's very good. And cold-water bath which you can give.

Doctor: For hot liver, drink vibrated water and cold-water bath. [In Hindi:] Shri Mataji, this is about fungal infections, especially women tend to get these.

Shri Mataji: [In Hindi:] Again [in English:] that is for this ajwain treatment.

Doctor: Vaginal thrush, ajwain.

Shri Mataji: Put it on the fire, some sort of a utensils or vessel and put some charcoal in it and then on that, ajwain and put it in the WC.

So it will come up and you sit on WC.

Doctor: In front of the WC? Unknwn: No, no, over it. Over the bidet.

Shri Mataji: Then put it on bidet or on that.

Doctor [in Hindi]: Shri Mataji, what about hemorrhoids or piles?

Shri Mataji: [in English:] Piles? I don't know, but [in Hindi:] for piles [in English:] I'm making a medicine for them. It's made from aloe vera, you call it? From that. But, you see, piles, you'll be amazed,... had very bad piles after the child's birth.

So I was there, she told Me and they were all worried because she was bleeding very much. And next time I went there, they said it's disappeared. Faith, faith is the solution. There's another, this... from America. She had a funny disease where all kinds of thing used to grow over her intestine and this and that. [It was a strange disease.] So once it happened, she had removed all of them, I mean, they operated on and took out all of that. When she came to Cabella she had this problem and she arranged with the doctor that “I'll see you” this and that. She stayed in Cabella and then she went to the doctor where was the appointment, it's all not there: you know, finished. Faith, faith is very important.

It's all the Divine play. These are all external, but Divine play is very great. If the Divine play takes place, you know, so many people who were dead came to life, in Sahaja Yoga. Here also, that..., she was dead and gone and they told Me that she's finished. I went there, you see, that you may not be able to do, possibly you should, because the spirit is hanging around. If you can manage to locate the spirit, to bring it back and put it in the heart,

it's all right. But I don't know if you people can manage that part.

But the [in Hindi:] faith comes. [In English:] Faith. Faith you have to have. [in Hindi:] So what is this tics? Doctor [in Hindi]: Shri Mataji,..., who is my son, who is going to be ten years old, for a few months he does something like this with his eyes. This is called tics.

Sometimes he does this, sometimes that and sometimes with his mouth.

So what should we do for this? Shri Mataji [in Hindi]: It's caused by the Haṁsa Chakra.

Doctor [in English]: Haṁsa Chakra, Śhrī Mātājī? Onion treatment for Haṁsa. Hot onions.

Shri Mataji [in Hindi]: Hot onions.

Doctor [in Hindi]: Shri Mataji, this is a question regarding pregnant ladies: should they go to public meetings or not?

Shri Mataji: [In Hindi:] Of course. [In English:] They need not work on people.

Doctor [in Hindi]: Shri Mataji, if there is a doctor who is pregnant, should she work in a hospital or not?

Shri Mataji: [In Hindi:] Yes. [In English:] They can work, no problem; but they should not, you see, sort of bend. [In Hindi:] If they all meditate, then it's all right. [In English:] Every day in the night if you meditate and morning time before going, five minutes, nothing can happen to you and you'll have a realised Soul.

[In Hindi:] No camphor in pregnancy. [In English:] Camphor, ajwain, no. They're all heat-giving.

They should not eat anything heat-giving, you see, like papaya, it's heat-giving. [In Hindi:] Even fruits have their own tendencies.

Doctor [in Hindi]: Shri Mataji, is an ice pack all right in pregnancy?

Shri Mataji: [In Hindi:] Yes, a little bit is all right. [In English:] If she's thinking too much, it's better to put it here [on the ego] than on the...

Doctor [in Hindi]: Shri Mataji, should we opt for home delivery or hospital?

Shri Mataji: You see, [in Hindi:] if the hospital is good, then have it in the hospital. And if you have someone knowledgeable in the house, you can have it in the house. But the hospital should be good. I mean, in the hospital [in English:] if the nurses are very harsh or not clean, [in Hindi:] that can harm.

It's better in the house, but there should be someone knowledgeable in the house. [In English:] If it's a Sahaja Yogi, another doctor Sahaja Yogi can help in the house and work it out. It'd be better, [in Hindi:] because hospitals are not good. [In English:] If there's a good hospital, [in Hindi:] I mean, in England they are good. [In English:] They're all right. Working environment? Doctor [in Hindi]: Shri Mataji, during pregnancy...

Shri Mataji [in English]: You get holidays, don't you? Doctor: Yes.

Shri Mataji: You should take holiday. It's a good idea. And also you must walk. Walking is very important, because first you are active, then suddenly you'd be too inactive.

So you should walk. Walking is good.

Doctor [in Hindi]: Shri Mataji, this is a question that doctor *[UNCLEAR* S] has asked regarding MS and these types of diseases.

Shri Mataji [in Hindi]: What is MS? Doctor: [In English]: Multiple sclerosis, Shri Mataji. [In Hindi:] There is a defficiency in the fat around the nerves in MS.

Shri Mataji [in Hindi]: So what happens? Doctor: [In Hindi:] Can get paralysis, can also get problems with eyesight. [In English:] Multiple sclerosis, Shri Mataji.

Shri Mataji: Multiple sclerosis. [In Hindi:] It's muscular? Doctor [in Hindi]: Shri Mataji, it affects the nerves. The fat around the nerves is finished.

Shri Mataji: [In English:] I've cured, I know. I've cured multiple sclerosis. [In Hindi:] The hands and legs become like this. They stumble.

Doctor [in Hindi]: Yes, Shri Mataji, they get weak.

Shri Mataji: [In English:] One thing I've seen, very surprising: if one of the two, husband and wife, any one is possessed, the husband gets it if the wife is possessed; or if the husband is possessed the wife gets it. It's My observation. [In Hindi:] When the Mūlādhāra gets a badha.

Doctor [in Hindi]: Shri Mataji, left or right Mūlādhār?

Shri Mataji: [In Hindi:] See, it's left, son. [In English:] You know, because if the husband is possessed, he's not all right, he's left-sided, so the wife gets it, not the husband. Very common. Whenever I ask them, how is your wife, or how is your husband... It acts on Mūlādhāra, no doubt. [In Hindi:] Its treatment is [in English:] you should treat the wife, or the husband, whosoever is that thing, [in Hindi:]

and they should do it too if they have the possession. [In English:] You can use chillies. This for possession, I mean.

There are many diseases you get out of possession, many diseases, which doctors are not sort of aware of it.

So many diseases you get. Itself is a disease, you see: to be possessed is a disease. But sometimes what they have, they get a bulge here out, the skin bulges out like that, then there's a possession. It's one of the signs. [In Hindi:] All around the Āgñyā [in English:] you get bulges like that, one of the symptoms.

In possession as you, if it is very extreme case, then you can make it out that it's possession, you see: that they start shaking before My photograph and shouting, screaming, all that. That's a possession. Also, person who has possession, you see, is, he's dull otherwise, but otherwise aggressive. For doing any work or anything he's dull, but can be aggressive. They are mostly overly aggressive on sexual this thing, mostly and also they are wayward. They are fond of many women and this and that. On this I can give a big lecture. They had roving eyes, even slight possession can do that, very fond of women and can create problems.

But it's the Mūlādhāra. The problem is Mūlādhār. You'd be amazed, Mūlādhāra is such a great thing that it supports your nervous system, also supports your muscular system. But they have been cured.

Multiple sclerosis has been cured in Sahaja Yoga.

So you must do worship of Gaṇeśha. Also you can use [the smoke from ajwain]: like how you use it for cold, you can use it for that. These days it's very common for human beings to be like that, you see, wayward and all

that, because the whole atmosphere is like that. It's a, they're talking about it all the time. You can call multiple, that's why it's called multiple sclerosis! But the trouble is, the one who is possessed doesn't suffer: whosoever is married to a possessed person gets it. It's a Mūlādhār. AIDS is Mūlādhār. [In Hindi:] Mūlādhāra has countless problems.

[In English:] So Mūlādhāra must be kept very much safe and honoured. The marriage is a sanctity and one should live with that sanctity. But you know, even women have so many diseases. If they go round with other women and all that, they can catch. [In Hindi:] All these other diseases that people know about, [in English:] they all come from these bad women. [In Hindi:] The diseases caused by Mūlādhāra, all of them come from bad women.

So the whole culture is so bad that we're in for trouble. For example, the men want to have always a younger woman, so one is discarded, second discarded, like that it goes on.

All right.

Mūlādhāra is the most important Chakra in our being. It supports us throughout. And in this one I feel sorry that the women suffer. [In Hindi:] Multiple sclerosis comes to women from men and to men from women, if they go to prostitutes.

[In English:] And this roving eyes also: that's gives you Āgñyā. People mesmerize with that. They think it's a power. Very dangerous. And it's going on, I mean, in the society, specially in the so-called elegant and educated society. They like parties, to go... and flirt. Very dangerous for the eyes. And you know these viruses, this

so-called, they're nothing but bhoots and they enter into you by so and so many sources. The whole attention has gone to something else. Instead of having self-respect, shamelessness.

I have seen My great-grandson, so small as that, he has such a sense of shame that if they remove the diaper he'd say, “Put the towel on me." [In Hindi:] What a sense of shame! [In English:] And there were some girls swimming in the competition. He said, “Put towels, towels on them." `Lajja rupena samsthita', the mantra is this, `Ya Devī sarva bhooteshu lajja rupena samsthita'.

Shamelessness is not the way. But some people are shameful, but they're secretive. They get all this, but their wives suffer the...

One has to be a Sahaja Yogi, I tell you, to lead a proper healthy life. And avoid hospitals and doctors as far as possible, because they don't understand some things. They go to extremes of everything. I Myself suffered because of that. And one doctor used to come to see My blood pressure, because of Sir C.P.'s the vehicle; and every day he would come here and here to, every day. Now both My Chakras are in trouble.

I mean, they are working, but hands...

Hospitals also these days are like Mafiā. [In Hindi:] They are money-orientated. [In English:] They'll take the patient, then heart check, then everything is checked and they charge you for that. How I got this trouble, because C.P. nicely took Me to a Mafiā hospital and they gave Me those injections, funny type; I don't know what the injections are. [In Hindi:] Twenty in the stomach, ten-ten here and in the hands five-five. [In English:] I said,

“What injections are you giving Me?" “That's not Your lookout." I said, “No, I want to know." Also, My muscles got swollen up. And the nerves that are slowing, with the vibrations they get a little bit burning. The muscles have come all right, they're reducing. [I get `gathiya', a knot-like thing.] So doctors also should not over-do things, I think. They should see to it that they don't over-do. And sometimes they are overly cautious: like My husband had a heart trouble with a missing beat, [and after that] the double-bundle also was out of order.

So I told C.P. that “You take, for a short time” I said, “like that, a bypass will tie. Do that." They take it temporarily.

Doctor: Pacemaker.

Shri Mataji: So he would not ask; he would not. I said, “You ask the doctor." But when they discovered about the heart, they said, “You have to have." And they were giving general anesthesia, with a heart like that, see.

So I told him that “Please tell them, if you are giving general anesthesia, you must do this also." They did; I must say they did it. And otherwise he, his heart is deteriorating because he's a very hot-tempered fellow. C.P.'s very hot-tempered. I mean he, later he feels very bad about it, but for the small thing he gets angry, you see, a kind of a prestige issue. Supposing, say, he comes to the program and he has given a seat which is not in the front, he'll explode. This has come because of his job, you see: he was the top man everywhere, so he wants to be the top everything. This consciousness is there. And he loses temper too much: that's how he got his heart.

And Mine is all because of thanks to doctors that I got all this nonsense. They wanted to make money out of this.

[In Hindi:] How many pounds is five lakh rupees? Doctor: Ten thousand pounds, Shri Mataji.

Shri Mataji: Must be ten thousand. More than ten thousand. More than ten thousand. They charged him ten thousand, more than ten thousand. [Five lakh rupees.] I asked him what was the cost; he told Me in Hindi, [in Hindi:] five lakh rupees. In five days. And how stupid they were: first they said I'd high blood pressure and they were giving Me saline.

I said, “If I have high blood pressure, why give Me saline?" Then, thank God, doctor dreamt about Me and he came. And he told C.P. they're all mad; otherwise he would have never taken Me out. [In Hindi:] Thanks to My husband, [in English:] he has such faith in doctors.

Doctor: He has too much faith, Shri Mataji, in doctors; it's true.

Shri Mataji: Now better; not that.

So you must tell people to control their temper. See, if you get temper, then you can take a pillow, hit it hard, take out. Do something. But for temper is, I think best is to take the right-sided thing, best.

To be patient. See, this is a, liver is a horrible thing. [In Hindi:] That's why it's called liver, [in English:] because you live with the liver.

[In Hindi]: Finished? Doctor [in Hindi]: Yes, Shri Mataji.

Shri Mataji [in Hindi]: There is still a lot more.

Doctor [in Hindi]: Yes, Shri Mataji, there is a lot more. Shri Mataji, we don't know anything.

Shri Mataji: Look, `Eka hi akshar prem ka, pade to pandit hoye' [One word of love, one who can read that becomes the scholar].

My great-grandson, this grandson, great-grandson of Mine, he had that emotion, you see.

So anybody would come, he'll try to give them something to eat, something of their interest. All the time he's thinking how to make friendship. That is the thing here. Then your love starts growing.

So nice to be friendly. But what to do? Human beings are human beings. With meditation your loving power grows, your compassion grows.

Contents: 2000-09-23 VIP Reception, Forum Hotel, London, UK

I bow to all the seekers of Truth.

These are special times that we have so may seekers of Truth. Is surprising how many people these days want to know what is the Truth is. As a result, some of them are lost also. But what is the Truth? The Truth is that you are not this body, this mind, these emotions, this intelligence so call but you are the pure Spirit.

All the Scriptures have said that “Unless and until you know your Self, how you will you know the Divine?" Because if we do not know ourselves really we are not equipped to know the Divine. And so to know your Self is so important. This one is a think the people do not understand because.....

..... it would be solving many problems. Because I know if you become yourself, you become really transformed and you become a very different person. Now if you see

the problem we have now in those days are terrible problems and most of them are from human beings.....

***Contents: 2000-09-26*, Public Program, Royal Albert Hall, Kensington Gore, London SW7, UK**

I bow to all the seekers of Truth. In these modern times it was prophesized that many, many people will be seeking the truth and you can see the proof of that. Many people will be seeking the truth because they will be fed up with the untruth, also they may find out that lot of superficial stuff is there, which is not satisfying at all. Is the blessing of these modern times, though we say modern times are the worst.

Because of its oppression, because of its problem, people want to know the truth and they will know the truth also already. Also you have to know the truth about yourself. I have told you many times that the truth is that you are not this body, you are not this mind, you are not these emotions, but you are the pure spirit. That you are, all of you are, it's not just a story I am telling you, it's a fact. But when they say you should know yourself. In all the scriptures they have said one thing common, you should know yourself.

Because if you do not know yourself how will you know the Divine? So first you must know yourself and the Self is within. The problem was how to enter inside to know the Self, to feel the Self, to feel the power of Self you had to go inside. And without knowing the Self you cannot get rid of your problems. It is said in all the scriptures, all the scriptures. In different languages, in different ways. Is the fact is we do not know ourselves.

For that we should not blame our Creator, because the Creator has beautifully arranged within us a power, which will make us know ourselves and this power is in the triangular bone at the base of the spinal cord, known as Kuṇḍalinī. About Kuṇḍalinī many people knew it long time back. I must say there was Mārkandeya, who was thirteen thousand years back, he has talked about Kuṇḍalinī. Ādi Shañkarāchārya has talked about Kuṇḍalinī and later I must say there are at least sixteen to17 great saints, seventeen who have talked about Kuṇḍalinī in the 16th century. One of them was Guru Nanak, who has clearly said that you have to seek it within and Kabīr who is also included in the Grantha Sahib has said [laughs] it is the Kuṇḍalinī that can give it. All of them have said the same thing. Maybe it's not in the Bible, maybe it's not in the Koran. But something that is said in the Koran is also very, very great. That at the time of resurrection your hands will speak. This is the experience, experience of yourself, of your spirit and that has been described in the Koran. Unless and until you feel it you are not a Mussulman. Mussulman means the surrendered personality. It is something surprising, in all the scriptures these sayings, though they wrote in poetry and there was such a pressure on them still they have said it. Now this Kuṇḍalinī is there, I knew about since My birth. And I found that anybody who was a Self-realised person, who was a highly evolved person, was tortured, was really made to be a outsider of the society. They did all kinds of things to all these great saints and troubled them and very few recognized them. But despite all that they have written beautiful things, beautiful books. If

after Self-realisation you read them you'll see that they are singing what you are feeling.

So the first thing is, you have to have the experience. Whatever people may say this is wrong, that is good, is not the point. The point is, did you get the experience on your fingertips? Did you get the experience out of your fontanelle bone area? You have to get it. Nobody has to certify, it's you who has to feel it yourself, this experience. This is the truth and if this truth works out in you then you will know. You will know the reality, you will know the absolute truth. Absolute truth. Whatever you will know through this cannot be challenged. The other day in America in a very big organization called as IMU, something like that, which is working out all kinds of alternatives and there when doctor asked one Sahaja Yogini, who was not a doctor, “All right, tell me on your fingertips what's wrong with me." And she said, “You have a bad heart. There's problem in your heart." And he was surprised because he said, “Only one month back I had a bypass, bypass surgery." So you can imagine how on fingertips you can say what's wrong with you and what's wrong with others. Absolute truth, you can feel it on your fingertips.

This is the experience of a person who is a realised Soul, who has got his Self-realisation, who has known himself and the Self, the Spirit, is working as vibrations. As vibrations from your hands and out of your fontanelle bone area. This is the actualisation of baptism. Here what you feel is the Cool Breeze coming out of your fontanelle bone area. This works out very well with people who are seeking. Those who are not seeking is difficult. But those

who are seeking the truth it works out very fast and also they develop a personality, which can be that of masters. Because after happening this, they want to create more people, they don't want to keep this knowledge to themselves and they enlighten other people. For your information I have to tell you, they say that Sahaja Yoga is now in 86 countries, whatever it is, it might be in 86 countries, but how did it spread? I didn't go to all these countries. These people who got realisation, they went there and they gave them realisation. And in a far-fetched country like Benin we have nine thousand Sahaja Yogis. Very surprising it has worked out this way all over the world, so the whole thing is for global manifestation, it's not for England or for one place. I know that there is a basic problem in England, which I must tell you. You see the English were there in India for so many years and for Indians, England is the heaven. And all these horrible Gurus, false Gurus, they first came to England.

All of them attacked, all of them attacked you and such negativity came with that, that still I find that people even if they get realisation they do not grow they do not feel the urge to grow.

So many false people, they came here, settled down here and did all kinds of wrong things just to make money and spoilt your Kuṇḍalinī, spoilt your central path. Perhaps you do not realise, of all the places why did they come to England only? They didn't go to any other country, Italy nobody came, Germany, Switzerland

nobody came, Austria nobody came, Spain nobody came. They all came here in this small country because they thought if we can overpower these people we'll be very

powerful. And that's how there's a terrible negative force working in this country. They have left it for you to suffer. All that negativity acts against you.

Only Sahaja Yoga can save you from all these negative people. They are the ones who created blind faith, made money, they are cheats. They not only cheated you but absolutely completely, I can say, they have looted this country. I know of one gentleman also, a Guru, whose disciple came to Me. And he told Me, “We are just now eating only potatoes." I said, “Why, why are you eating only potatoes?" “We have to save money." “For what?" “Because our Guru says we have to give him one Rolls-Royce." I said, “I don't understand, why should your Guru ask for a Rolls-Royce? What is the need?" So he said “Mother see now, we are desperate to get spirit and if we have to give him something like steel, what is wrong in that? He wants steel.

So we are saving money to buy that Rolls-Royce for him, he already has fifty this will be the 51st." There are many like this who came here and established themselves. They have ruined the lives of so many people, they have harmed so many people.

So one of the things I have to tell you that, you be careful. You are under attack and you should only try to develop the truth within you. I see many a times, I come here, the whole hall is full as it is today and people get their realisation, they all feel it. They all feel the Cool Breeze in their hand and also feel the Cool Breeze out of their fontanelle bone area, no doubt.

But after some time, they do not develop, they do not grow. You have to grow. Like a seed that sprouts has to

grow and for that you don't have to pay anything, nothing, but you have to little bit attend our centers or something. To develop it. You must develop that depth within you and then you become a master and when you are a master what happens? You become creative, you start giving realisations to others, you start looking after others, you start curing others. All kinds of things you do. Apart from that the creativity goes to this extent, that I know people who had never known any language so well, they were say, financing people, economics and suddenly they become great poets such creativity comes in to them. They see the, I have seen people taking to painting and all kinds of art, they get it. And the people who are artists can become architects, can become also great financing people. Such a balance works out and a personality develops into very, very beautiful balanced manner.

So if you are an artist, not only that you develop that particular area, but you become much more than that. I know of a musician who came to Me and I was surprised that after realisation he has written a very beautiful book about Indian classical music, with all the mathematical calculations. He has never done mathematics in life.

So all this knowledge comes for you, from your own Torsion Area, as Einstein called it. Einstein was one day trying to find out the theory of relativity but he couldn't find it. He was so fed up in the laboratory, so he came home and sat in his chair in the garden and was blowing bubbles of the soap. And suddenly he sensed from somewhere unknown, “The theory of relativity dawned upon me." That unknown he called as Torsion Area. You

all have that Torsion Area and you all can reach that Torsion Area, only that connection has to be made.

Now this Kuṇḍalinī is the one, she makes your connection with that Torsion Area. She is the one that gives you that that power to know absolute knowledge, absolute knowledge. And you know the reality of everything. Now whatever problems we have are more sort of embedded in us. Like we have jealousies, we have lust and greed and all those things. Suddenly you become a saint. You don't know how you have become a saint. You just get rid of all these stupid things that you have been doing and you become a beautiful personality. Extremely beautiful, the greed, the lust and all these nonsensical things, which are self-destructive just finishes. All your constructive powers suddenly rise how they come up no one know and all destructive things go away. I don't tell anybody, don't do this and don't do that. No, not at all, because half of them would leave there. But it's just, after realisation, they give up. After realisation they give up and the power you get, is the power of compassion and love. Not the power of destruction, but the power of compassion and love.

It so happens that [you] become also collectively conscious. When you become collectively conscious what happens is that you can also feel the other. Who is the other? You become like the ocean when a drop falls into the ocean.

So now you are an ocean of love and affection and who is the other? So you develop this collective consciousness by which you know what's wrong with others. If you have cured your wrongs you can cure their wrongs also. That

is how this becomes a very global action, it's a global behaviour it's a global attention. You put your attention anywhere, it works out. They call it a miracle, I don't. Because now you have become realised Souls, so you are yourself a miracle and whatever you do will be miraculous.

So one has to understand these powers are within you, that you can become collectively conscious. If you see in this world there are so many problems. Personal, even country wise, national, all kinds of problems. But most of them come from human beings, most of them are made to work by human beings. What you have to do is you understand that all these human problems should drop. If they are finished you become beautiful human beings. You are beautiful, you have to have only the knowledge of the Divine, that's all.

It is not that you can pay for it, you cannot. How much do we pay for the seed to sprout? It sprouts by itself. In the same way the Kuṇḍalinī comes up by itself, you don't have to do anything. People have asked Me “Why is it free?" I said, “All right, tell Me how much we have to pay?" I can't understand. They can't understand how everything could be free, why not? After all you have seen whatever living process is, always free and this is the last evolution of human beings. Where you jump into a new awareness, which we call as thoughtless awareness. Thoughtless awareness is a state of mind where you look at anything you don't think, you just watch. You become a witness, just a witness. You watch, whatever is there, you watch. You do not react. Many people say, “Mother, you look so young." I don't know,

must be, but it is one reason, I never react. I just see, I just witness and that witnessing power cures the thing, cures the problem.

So you become so powerful with that witness power. You just become a witness of everything and the enjoyment. Now for example such beautiful carpets are spread here. I see them, very beautiful, I don't have to react. Anybody who will see that would say, “All right, how much has it cost? From where it has come? If it's mine I will be more worried." But I don't, I just watch the art. The art that is produced by the artist and the joy of the artist, I enjoy.

So you become joyous, full of joy. In everything you see such a lot of joy that you never get tired of life. You are never bored, you always enjoying everything, small things to big things. Just by your witness state, these flowers, anything you see. If you don't have this power of attention they are lost to you, they are nothing to you. But if you have that witnessing power, then you really enjoy, you get the essence of everything as enjoyment.

And then you have also collective enjoyment. Collectively you enjoy. You do not enjoy alone and your perception becomes so beautiful, you become so collective. Now all of them are, I think, not Indians, I think none of them are. But how they have picked up Indian song and how they rhythmically, it s very difficult to sing Indian song. How rhythmically they are playing, how beautiful they playing, how did they get it? And also English, they have Western music with them, they can play Western music also.

So to come into art is very important. What I find nowadays because of so much of a mechanical life, people have forgotten about art. Art is the joy-giving

thing and once you become Sahaja Yogi, is to find a beautiful understanding of art. And you can really enjoy that art within yourself. Nowadays people are doing some cheap type of music, because people like that kind, but if they become deeper, they will enjoy the real classics, the real ones that were produced for your enjoyment.

So we become elegant people, we become people with very classic tastes and we do not condemn anyone. We do not say that he is wrong, that is wrong, we know how to enjoy everything. We don't have just a measure, or a, you can say, a very limited ideas about things.

For example, a Westerner won't like a carpet, which is all full, they are spaced out.

So they want to have everything spaced, if it is not spaced out then they don't like it. I have seen that, but after realisation, they just enjoy. These are like flowers all spread.

So these limited idea that we have from different books, or maybe from different families whatever it is and they just disappear and you start enjoying the joy of all the artists who have produced it. Nowadays the artists are finished, very few artists are there. Why? Why are they, why can't we have Raphael, why can't we have Mozart nowadays, why? What has happened to human beings? Because, very simple to understand, they are not Self-realised. They could not produce those classics, which all those artists produced, they were born realised and they did all this beautiful work for us. Now, if you do not have realisation, whatever you produce will not be globally accepted. It will be accepted only when you do something, which is expressing the joy within your heart,

expressing the compassion that you have within your heart.

Also I have seen many social workers, I don't know what sort of social worker are there. They are fighting for this and fighting for that, how can you have that kind of social worker? You have to have social work when you have heart for them. You have heart felt feelings for them, when you have real compassion for them. And people think “Where to get this compassion Mother” it's within you, it's all within you. You don't have to go anywhere for that, it's all there. You are a human being specially created.

Specially created. And this Kuṇḍalinī is your Mother, She is your own Mother, She has no other child but you and She is all the time watching you, She knows all about you. She knows what is your past, what mistakes you have committed, what good things you have done. Also She knows what are your aspirations, where you want to go. She is the Mother who gives you your second birth and in this second birth you don't have to get any trouble. You don't get into any trouble, why? Why it happens, because this is the Mother that takes all the trouble. As you were born, your mother took all the trouble of your birth, in the same way this second birth takes place. And with this second birth what happens is that you become a very transformed personality, a very different personality. And you are amazed at yourself. “What has happened to me? I am so changed, I become so quiet, I become so joyous, I become so peaceful." People talk of peace, peace, peace. How can you have peace with people who have no peace within? First of all

you have to have peace within yourself and that is established through the Kuṇḍalinī awakening.

As it is, I have given so many lectures in this hall, before also. But now I have to tell you, that if you do not know yourself you have missed the point. You must know yourself, not only know, but go deep into it. I find out of the people who get realisation, five percent or so, or maybe ten percent I don't know, who are developing and going deeper into it. They don't have to spend any money, they don't have to spend any time, but they have to understand what is to be done. And once they are told this is to be done, try, try, there is nothing to be absurd about it. Many a times people feel they should not be like this, they should not be like that. Instead of showing that, you should think that these people who have achieved, have achieved through their efforts of understanding Sahaja Yoga. Sahaja is Saha is with you, with, Ja is born, is born with you. The right to get your Self-realisation is born with you and you have to get it.

You have to get it. All of you deserve it, there is no one I think who can say he doesn't deserve it. Do not condemn yourselves, don't have pity about yourself, don't have guilt about yourself. All these things are very superficial. All these things are absolutely finished when Kuṇḍalinī rises and She just goes like a roaring river and gives you Self-realisation. This has to happen, that's the time, you must take advantage of it.

So for this we'll have now the program for Self-realisation. But one thing is sure, I cannot give you Self-realisation if you do not want. It cannot be forced. You cannot force these *[UNCLEAR]*, you have to have the desire,

the pure desire within you. The pure desire is the Kuṇḍalinī, all other desires of yours are useless. You want to have one thing today, then you want to have another thing, never fulfilled. But if the Kuṇḍalinī is awakened then you will know what is your pure desire is. Unless and until you have that desire, I cannot force you. It should not be forced and it will work out for people, all of them who want to have the pure desire. It helps in many ways I know, it helps also financially. It has helped many financially, it has helped many in their endeavours, in their jobs, everywhere it helps. Because you become yourself, your personality becomes yourself and you start utilizing that. It is a very, very remarkable thing that is happening in this Kali Yuga, in these modern times.

So whatever it is, you all are capable of getting Self-realisation, this is My assurance. And also the assurance is that you all can grow very deep into to it. You have to give little bit time to yourself also and it will work out. May God bless you all, may God bless you.

As I have said, I cannot force it on you. It will take hardly 5-10 minutes to get your Self-realisation, but if you don't want to have, it is better that you leave the hall. It is so much better that you leave the hall, if you don't want to have, you cannot be forced.

Now please put both your hands like this towards Me, please. I hope you have taken out your shoes, take out your shoes will be good idea. Mother Earth helps us a lot, if our shoes are out, it's very good.

Now please put both your hands towards Me. Now what are you doing? These five fingers, sixth and seventh

place, they are your Chakras, they are the endings of your Chakras, of your centers. And also on the left side.

So we have right side and left side so just put your hands like this. You may close your eyes.

No, I've told you already that you should not feel guilty, if you feel guilty then the Chakra on the left side, called as Viśhuddhi, gets caught up. With that you can get angina or else you can get spondylitis.

So please don't feel guilty, you are not to feel guilty. If you have done anything wrong, it's finished and you should not think about it anymore.

So please don't feel guilty for anything whatsoever. Another thing is that you have to forgive yourself so that you'll not feel guilty. Please forgive yourself completely. You are here to get your Self-realisation and not to brood over your mistakes that you have committed. Just now you have to be the present, past is finished and the future doesn't exist. In reality you are in the present where you have to forget. You have to forget all those things that make you feel guilty so forgive yourself.

Also you have to forgive others, which many people say is difficult. But it is not, it is the easiest thing to do. You have to just say, `Mother, I forgive everyone.' That's all. Because whether you forgive or don't forgive, you don't do anything. Really don't do anything. But if you do not forgive you carry the load of that upon yourself and your life is tortured for nothing at all.

So if you can just forgive others, it will solve that problem very well. Which will be opening out the Chakra we call Āgñyā Chakra, which is in the crossing of the Optic Chiasma. Which is very restricted and you have to

forgive everyone so that this Chakra opens out for the Kuṇḍalinī's entry into your limbic area. Please, try to help yourself. Just forgive yourself and forgive others, a very simple thing to do.

Now raise your left hand on top of your fontanelle bone area, which was the soft bone when you were a child.

So please raise your hand above, not on but above and move it, move your hand up and down and see if there is a Cool Breeze coming out of your fontanelle bone area. It could be hot also, if you have not forgiven yourself or others it can be hot.

So please forgive yourself and others. But if it is hot still, it's coming out of your fontanelle bone area, you can bend your head would be better. Bend your head you can feel it better. Now, please put your left hand towards Me and right hand on top of your fontanelle bone area. Have faith in yourself, only faith you have to have is in yourself that you are capable of getting your Self-realisation. Now raise your hand and see for yourself if there's a cool or a hot breeze-like vibrations coming out of your fontanelle bone area.

Now you can feel it on your hands also, put both the hands towards Me. Most of you can feel it, but some people might feel it under the palm, so try to bring it like this. Under the palm, some people might be feeling under the palm. They should take it out like this. I'll tell you later why it is so. There's complete silence within.

All those who have felt Cool Breeze on their fingertips, or on their palms, or out of their fontanelle bone area, or even hot breeze please raise both your hands. All of you have felt it. May God bless you. All of you have felt. Now

you have to promise Me one thing for this, to promise Me that you will grow in Sahaja Yoga. You will become a very big tree not a small little plant and you will help the world to come to this paradise of heavenly blessings. This should be your promise to Me. You can do it, I know you can do it. If I could do, I would not request you, but I am requesting you that you have to go deep down into yourself and see that you have got this great treasure and you must develop it.

May God bless you.

Thank you.

[Aside to Sahaja Yogis.] Now this is a song I am requesting them to sing, is a song written by a very great poet called Namadeva.

In the 16th century he wrote it and here what he is saying, “Oh Mother give me the Yoga, I am asking for Yoga. Please give me." And then he says, “O Ambe is the name of the Kuṇḍalinī, Rise. Ude, ude, please rise and give me realisation, give everyone realisation." It's a very beautiful song, but he has said it, “I have cleansed myself. I have washed myself. I have cleared out my all ego. I have cleared out all my anger. Everything I have cleared out and now you rise." But in Sahaja Yoga we do not clear, only we will raise the Kuṇḍalinī then you yourself will clear yourself. You will see yourself, what's wrong with you and you will clear yourself. This is the quick method in these modern times.

So when this has happened, you will see within yourself what's gone wrong with you.

Contents: ***2000-09-27*** **Today TV Interview, London, UK**

TV host: Here is something a little more relaxing for you. Her name means mother [earth] and she claims to have the ability to produce a feelings of a blissful harmony. Great grandmother, Shri Mataji has followed us around the world and this week she brought her particular strand of Yoga to the capital. Glenn Campbell abandoned the lotus position to bring you this report.

Correspondent in background: Royal Albert hall is usually reserved for pop stars and international performers but last night 5,000 people filled the hall to watch the great grandmother perform her own unique style of Yoga. Shri Mataji is an Indian spiritualist who practices Sahaja Yoga, a revolutionary technique that gets individuals to tap into their own energy transforming it into a healing power. Her methods were developed in the late 1970's and have now attracted a mass following.

Shri Mataji: People want to know the truth and they will know the truth also was written. Also you have to know the truth about yourself.

Correspondent in background: The great grandmother began teaching in London thirty years ago and has twice been nominated for the Nobel peace prize. Her secret, she claims is tapping into a unique store of energy we all posses based at the bottom of our spines called the Divine breeze. Once you tap into that your life will be transformed. It may sound a little outlandish but with devotes in 80 countries across the globe, there must be something in it.

Shri Mataji: You just transform because the light has come within you. When there is darkness you don't see but when there is light you see everything in a different way. You know everything absolute.

Correspondent in background: But the technique does not work for everyone. Last night's mass Yoga session received mixed reviews [Correspondent's chat with two new seekers.] Correspondent in background: Some may be skeptical but for Śhrī [Mātājī] unlocking her energy doesn't seem a problem; in her late 70's she still teaches around the world.

***Contents: 2000-09-27*, Public Program, Holland Park School, Airlie Gardens, Campden Hill Rd, London W8 7AF, London, UK**

I am very happy to see so many people here to know about Sahaja Yoga in all its details, but in this short time what can you be told? That firstly you got your realisation, you felt the Cool Breeze all right and that it was an experience, but beyond this experience we have to settle down. It is very, very important that you must have desire to settle down. You don't know the importance of your personality. You are the one who'll save this world.

Because the salvation of the whole world is not possible with Myself and you people, who will be really developed, it will be such a force.

I told about England yesterday, another thing is that England is the heart of the universe I think.

Everything circulates from here, whatever happens small or big it circulates. It is not that only England has many

newspapers or television centers but somehow it circulates everywhere. I used to think only in India, it's not so. I've seen everywhere, every country, there's news about England. Even in America, even in South America, I was surprised how people are worried about England so much that they want to know what's happening in England. My own experience is this, that they get so upset with the things that upsets your country, not only that but anything that happens of a very small importance is noted down and they always tell Me, “Mother, we have seen in the newspaper, we have seen in the television." America is such a vast country and also the newspapers are vast and their television is impossible to *[UNCLEAR* cause/got] anything out of it. Horrible. What they say also language wise, we are not so good for American language.

So, they're little exclusive people, I think their idea is to be exclusive. For example, if they produce anything electrical, it has to have 110 watt, while normally people have 220, so nobody can buy their electrical productions. Now they have started a small production of that. They try to be exclusive, while I think England is not like that, it's not exclusive, it's not only keeping all its things to itself. This is something, a very great quality that England has. It has many other qualities, as I told you yesterday, there has to be self-esteem.

One quality is that they never go to extremes. I mean we had some hippies we had little bit of this and that, but they don't go to extremes.

But in America or any other country, if something starts it really blasts the whole atmosphere.

This balancing is in England is something really very surprising. Also they are disciplined, they have their own discipline and with that discipline, they like people who are disciplined, who are very much in time, properly dressed for the occasion and I'm not trying to just praise you, but this is My observation.

And in this observation I find, once Sahaja Yoga settles down in England, it will spread all over the world.

Then I don't have to run about in every country. That's very important, that it should settle down here, that is you should all understand the importance of Sahaja Yoga.

When I first came to London, My husband had a job and I started My work with seven people, out of them I think five were hippies. But immediately they got rid of their drugs, alcohols and all that.

Immediately. Next day they were different people. But how to prove, how to tell, was a problem. They improved so much, unbelievable.

And I felt very close to them that they are the people who have achieved it in such a short time. For which I think otherwise, I have to work very hard for others. They became hippies because of some sort of a fashion maybe. But English don't take to fashions so much. I don't know why. Why they had become hippies and they were very well educated, all were professors, this, that. And they said that we have taken to this hippism because we wanted to experiment as to what it is.

I said you can't experiment with a snake, but let the snake bite us and then we'll experiment. Once it bites you, you are finished. All these things have been always,

kept Me attached to London and I have been here for twenty years continuously. But the work that we did, I don't know why it did not reach intellectuals and newspaper people, while all other stupid people who came here were so much enamoured and were given so much prominence, everybody was talking about them.

So that's how the London is based about Sahaja Yoga.

It is a spontaneous happening within us. Spontaneous. Yesterday you saw, I didn't do anything, it just works spontaneously, because it is there and it has to be awakened, that's all. But I know also people who have been cured, have been completely cured of very difficult diseases with Sahaja Yoga. It's a fact, it's not just I'm boasting about it, but it's a fact. It's a very powerful thing within us.

This power of Kuṇḍalinī is extremely, extremely kind, loving, affectionate and effective. As I said it's your Mother and when it acts, it works so well, it works so well. It is impossible to avoid Kuṇḍalinī awakening once it has been awakened.

But I know some people who have been able to defy it, maybe because of basically they were cheats or immoral or some sort of people, but they were very few, very very few. Mostly I have seen people have grown to great heights with Sahaja Yoga. Today I want to tell you a special thing about Sahaja Yoga. That, in Sahaja Yoga, slowly, slowly you'll find, most of your problems, most of your, I should say enemies, in Sanskrit they are called *[UNCLEAR* Shadripus], all these will just disappear. You'll be amazed, how they are just disappearing. Jealousy, anger, racism, all kinds of stupid things that have been

lingering, of which you may not be even aware, just drop out. And you feel such love and such affection for everyone who comes across. You try to give them Sahaja Yoga, you try to tell them about Sahaja Yoga. They may like it, they may not like it. English are little conservative, so that conservatism has gone little bit sometimes, too much. There is no harm in talking about Sahaja Yoga. I have seen people who have Gurus, of the worst type, worst type.

One lady was sitting next to Me... It's quite warm today eh? They told Me it's very cold. That's England [laughs]. It's cold or hot. The climate is whimsical, agreed. Very whimsical, if you are going out say. We were living in Oxted, twenty-five miles away and when I started from there it was, surprisingly, it was absolutely clear sky.

And by the time I reached Victoria Station, it was pouring cats and dogs as you say. Horrible, I couldn't understand. Or vice versa.

So the climate is whimsical, but that makes you prepared for every kind of climate, every kind of incident. And you understand, that that is what is the nature. We shouldn't fight with the nature, but we shouldn't expect everything to be absolutely first class when we are going out.

So this kind of taking risk has made you people very courageous, I must say. Courageous. And this courage is to be used now in Sahaja Yoga. You have to use this for spreading Sahaja Yoga. This is your mission.

This is what you'll enjoy. You'll be amazed, the more you spread, the higher you'll go. You'll develop much more, much more powers within you and unlimited powers.

As far as miracles are concerned, I'm just, don't know how to explain them. Such miracles take place.

We had a lady from America, she was staying with us and she had some sort of a funny disease, that all her intestines and stomach were all entangled with some sort of a growth. And she had it before also.

So she had an operation and they took out everything. Again she came to Cabella and she was staying there. Again she developed the same problems, the same symptoms. She was quite worried.

So they said, all right, we'll take you to the hospital. She said, “no, let me first meditate” and with meditation, you'll be amazed, when she went to the hospital, the doctor said there is nothing, you're absolutely clear. You are cleared out.

This meditation can help you in so many ways. It's not a meditation of some sort of a chanting, or some sort of going into, as they said you'll fly in the air all type of thing, no. It just is meditation by which you enter within yourself.

Your Kuṇḍalinī works out with this meditation. She looks after your illness, she looks after about your curing. All kinds of things she looks after. Even the traffic you know, you'll be surprised, it works in so many ways. It is so miraculous, you will find all the time as if you are helped by some people, some angels are there who are helping you. You'll be amazed at yourself, when it starts working out.

So, instead of doubting, you keep watching what's happening, how it works out.

So many things work out in such a beautiful manner, that you are amazed, as if you have entered into the kingdom of God. Which you have.

All the possible help, all the possible solutions, just come like that.

I've seen one fellow who had some case on him and he told Me, “Mother, I have this case and this and that." I said, “All right, you meditate” and when he went to the court, they said that you're already solved, that thing is solved already. He was amazed, “How is it solved? I never even came into the court." Then he went to the lawyer and the lawyer said, “Yes, they are solved, but I don't know how, because I didn't go to the court. I was sitting with Mātājī, I didn't go to the court. But your problem is solved, because when I went to the court next day, they said it's all done." “But who was arguing the case?" “They said you." “I? I was not arguing, so who was arguing the case? There was and even you see, the remark of the magistrate is this, that you argued very well." It's a fact, I'm not telling you stories, it's a fact, it happened. He said, “Mother, did you go to argue the case?" I said, “I am very bad at that, I do not know how to argue." But such wonderful things have happened, I mean, you won't believe, unbelievable things happen. And, it is just to be seen.

As I told you yesterday, you have to be in the witness state. Don't you think that there's anything less or more with anybody. You are all there and are looked after.

But have faith in yourself is the main point. If you don't have faith in yourself, it doesn't work. Just have faith in

yourself. I'm not telling you just tall stories, I tell you. It is the fact, I Myself I'm amazed how things work out.

I'll tell you about Doctor Szpiro, one day what happened, interesting. You see, I had told the boys not to go in the sun, in Indian sun you know, after 10 o'clock. But they wanted I don't know, to burn their skin, or whatever they wanted to do. Five, six boys were there and when they came away, they had all blisters all over in their hands.

So he said, they have to be given tetanus, that has to be done and all that.

I said, “Don't worry, it can be solved." I just took some water and a bit of cotton wool, little cotton wool and put it on them. And I was, as I was taking it down, it all disappeared, it was all disappearing.

But I told them, that in the evening, go and sit in the sea so your heat is taken out. I think they didn't do it. I sent them My sarīs to cover themselves. I said, “Take these sarīs, cover yourselves, keep it there." After that, I went to My brother's place in Aurangabad. He was the judge of the high court there. I went there and My brother came and he said, “What has happened to Your sarīs?" I said, “Why?" “See how many big, big holes there are." And I said “How do you know?" He said, “These girls went to take out Your sarī for Your bath and there were big, big holes all over." All the sarīs had those holes.

So he said, “How will You manage?" I said, “I'll manage with one sarī, it doesn't matter." But, I just remember these boys, the amount of heat they had. They burnt the sarīs so badly. But they were not aware of their heat, that was inside. Though they were cured, the heat was inside. Like this, there are many, many things that have

happened and I don't know how to explain to you all these miracles.

Now, why do these miracles are there? Why there is these miraculous photographs? You must have seen them. To convince people. They were never convinced you see. Christ came, He crucified Himself.

Nobody was convinced that He was Divine. The problem is, human mind is so stuck up that they cannot accept anybody as Divine. And at this time, in modern times, when there are so many false Gurus, all kinds of things going on, I think it was necessary for Them to produce these miraculous photographs. Actually, I don't do anything, to be very frank, I don't do. It's all done by this All-pervading Power.

I was once in Brisbane in Australia and I was sleeping, daytime, so one girl saw a beautiful rainbow and she wanted to take a picture. She took a picture of the rainbow, but can you imagine a painting I love very much of Raphaello, of the Mother and the Child, I like it very much. And she sees that thing on the photograph. And the circular light that Raphaello has shown was on top of Her head. I thought Raphaello himself has painted or what has happened? I couldn't believe Myself.

Like this, so many things, so many things, you can see one by one, some are they have collected, some are not. Recently we had a program in Bombay [Mumbai] where we get at least two lakhs of people, that means 200,000 people and they were all preparing, arranging the stage and in the photograph, I'm already there. And with Me is Gaṇeśha sitting. Even Śhrī Gaṇeśha's actual body, actual face was there in one of the other pictures.

I Myself start wondering what is all going on. This is the work of Param-Chaitanya, which is trying to convince people who cannot be easily convinced. It's trying to make people understand that this is Divine, this is Divinity.

They never believed in Christ, they never believed in anyone. All kinds of things they have said about Christ, all sorts of things they have tried to talk about Kṛiṣhṇa, Rāma. But, still there are very few people who really believe in them. They think it's a myth.

But all these myths become real. You'll be amazed how you will change. You'll start looking so much younger first of all. Myself, you know, I'm very good at recognizing people, but some people I could not recognize. I said are you the same here? So transformed, the whole face shape, looking so much different.

One fellow was bald, he's got all the hair on his head. And what did he do? He said, “No, Mother, I just raised my Kuṇḍalinī, that's all." “You didn't do anything?" “No, no, I didn't do anything." And he had become so bald, so much bald headed, that the passport, his photograph was there and when the passport fellow saw him he said You? Because he was bald-headed at that time, but he had hair before, but now, his hair has come back. Unbelievable things have happened. Unbelievable. And all this is for you.

You're in for it. You can have many, many miracles. My, another name is also Daisy, because My mother was very fond of a teacher, her name was Daisy, apart from this, she gave Me the name of Daisy.

Now, when I came to England, I found daisies everywhere, but they had no fragrance, no fragrance. We don't get daisies in India, you will be surprised. But then, they got fragrance. All daisies got fragrance, very surprising. They never had fragrance and they started smelling very well, in a very beautiful manner.

So it works also in the nature somehow. I mean, that that nature should know My name is Daisy, that this, it's remarkable. There's no end to it.

So many angels and so many Divine vibrations are working it out.

So I have to first tell you that you must have faith in yourself, very important and you must meditate. Once you start meditating, you'll become masters of Sahaja Yoga. For this, colour is no bar, religion no bar, race no bar, nothing. As long as you are a human being and you have got your realisation, you can really go very far.

So many miracles have happened to Sahaja Yogis, so many miracles. And I was surprised, even when they write to Me, they say Mother, nobody will believe, but this is what has happened.

So, I would request you to have faith in yourself and do meditation. Very important. Then the growth within, you'll be amazed. I have seen people who never wrote any single line are real poets. Those who could not stand on the dais to speak have become great orators.

So many people have achieved so much. But I just told them, don't talk about it, if you talk about it they'll think we are telling some sort of a story. It's a fact. Now you also find out in your own life, the experience of all these changes that take place. How the relationships change.

There was one fellow in America, very rich man and he told Me, I don't know what You did to me.

I said, “What happened?" See, I hated my cousin, I really hated him, but the other day I saw him and I felt like hugging him. And I kissed him so he started looking at me, what's gone wrong with me? You see, like, you change so enjoy now, you enjoy the collectivity. Now in India we have a seminar of Sahaja Yogis.

You see we have people from all over the world. We have from Brazil, from Argentina, say from England, also Spain, everywhere. Russia, such a lot from Russia. And when they meet, I've never heard anybody quarreling or hitting or anything. They are in thousands, last time we had ten thousand, but I've never seen anybody, but such understand and love.

Of course, they pull each other's legs, that's true, as friends, but on the whole there's never a fight, never a quarrel. Can you imagine if this thing happened to the whole world? All these wars that they have started, all this kind of problems they have created in the name of God, in the name of land, or whatever it is, will be finished. This should happen, this should happen to the whole world and I want this world to be a very happy and a beautiful place. And I'm sure you all can achieve it. Because of you, the vibrations will spread. Vibrations of love, vibrations of compassion.

We have also a great idea of having compassion for the people who are suffering.

So I've started a hospital which is very successful and we don't have to charge anything except for what they have to pay for their food and stay. And it's working wonders.

What has happened? What has happened, how is it working like that? It is nothing but sheer Divine Power.

We have another hospital now we are starting in Delhi and also destitute women and it's surprising how things work out. There was a lady who came and complained about her husband. That he has been very unkind to her and this and that. I said all right, once we have destitute women's home you come there. Amazing, the husband came next day and she tells Me, Mother, he's became a very nice man now.

He's become very nice. Really? He didn't come to meditation, he didn't get his realisation, how has he become so nice? How suddenly he has become so nice to his wife? It's really unbelievable how it acts.

I tell you, we don't know, this All-pervading Power is the power of love. God is Truth, but Truth is Love. Love not biased, love not because there is some sort of a gain or some relationship, but love which is just love. The ocean of love and you'll just start enjoying that ocean. I have seen it Myself happening and you also should see.

Whenever is possible please come to Cabella at least, is in Italy. There you can see. And we have nothing but a hangar and they didn't want Me to build anything for them. I said in the hangar how do you live? That's the best Mother, we want to live in the camp. We don't want to live in rooms. We have had enough of it. Imagine, Russians, Americans, all of them in such beautiful enjoyment. I tell you, we have to enjoy life. God has not created us to weep and cry, but to enjoy.

It's good for you, it's good for your children, good for your family, good for your nation and for the whole world. As I

told you, that you are important because from England everything circulates, circulates, circulates.

So, how important you are in Sahaja Yoga I'm just trying to tell you. Very important and you can do a lot. One person went to Russia and now we have thousands of Russian Sahaja Yogis. Thousands of them, they are so dedicated, so beautiful, you can't imagine. Once I was in Moscow when this coup took place and big problem you see there.

So I asked the Sahaja Yogis, “Aren't you worried about this coup that has taken place?" “Which coup, Mother?" I said, “Which you had in Moscow." “Mother, we don't live in Moscow, we live in the Kingdom of God." Just imagine.

So when you face reality you are enamoured, you are just filled with joy, because reality is joy.

Today's function I'd never have attended before like this. But they said Mother you should come so I've tried to make it, but I would like you to ask Me questions now. It's very important, if you have any doubts, please ask, or if you have anything to say, please ask. Thank you.

No questions? Question: Shri Mataji, what do you think of Buddhism?

Shri Mataji: I'll answer you. Buddhism is very different from Buddha. Absolutely. Buddha first got his realisation. First he became a Buddha and then he started Buddha religion. But the way people are doing Buddhism is the other way round. That you give up your wife, you give up your children, you give up even your dress, everything. To whom? To these people. Buddha started after his realisation. After your realisation only you can become Buddha, means a realised Soul. And he said it the same

way. He said Buddham Sharanam Gacchāmi, I surrender myself to other realised Souls, Buddham Sharanam Gacchāmi.

Then he said Saṅgham Sharanam Gacchāmi, Dharmam Sharanam Gacchāmi, I surrender myself to the religion which is within me, innate religion. And thirdly he says, [Aside:] What's that? Forget it.

... Saṅgham Sharanam Gacchāmi, I surrender myself to the collective. This nonsense of giving up this, giving up that, I mean, it's too much. If you are holding onto something then you can give up. If you are not holding onto anything then what are you going to give up? Simple thing like that, for example, in Canada, one fellow came wearing that Buddhist's dress. I don't like it. A Sahaja Yogi said you'd better go and change, Mother will not give you realisation if you are wearing this dress.

So he came to Me and, “Mother, please forgive me, I have no other dress left." I said, “Why?" “I have lost everything." He was a big business maṇ”I've lost everything, I've given away to the Buddhists and I'm left with two pair of these clothes and if you don't give me realisation, what will I do?" “Really?" “Yes." So, what is there to give up is the point, what is there to give up? If you are not holding onto anything what are you going to give up? Simple thing like that. Buddha never gave up his clothes, nothing of the kind. But he wanted to find out, what is the truth.

So he went round, I mean he tried his level best and everything, ultimately his Kuṇḍalinī rose and he got the realisation. But what he was doing there, he was just lying down under a banyan tree. Now, whatever mistakes

he has committed, we need not do, that you give up your wife, you give up your child, give up this, give up that. Just the contrast of what really Buddha achieved, is a contrast of that.

So Buddhism is not Buddha by any chance. Any other? Yes. One at a time.

Question: The gentleman wants to know what happens after we die, Mother?

Shri Mataji: Now, that's another point. Everybody worried about what will happen if we die. I would say that, as a Sahaja Yogi, you should not worry about the future because it doesn't exist. You shouldn't worry about your past because finished. You should be in the presence which is the reality. Present is the reality. What's the use if I tell you what will happen, you'll become a bird or anything, are you going to believe Me? You should not. Now, what is it? Question: Could you tell us about angels Shri Mataji? You mentioned angels, so could you tell us about angels?

Shri Mataji: They are very beautiful, just like flowers, very fragrant. And they will help you; you'll be amazed how they'll help you. You won't see them, you don't see them. But they are there, in the form of some human being, in so many ways.

So, you cannot describe them because you can't see them. But you'll see their help and you'll be amazed how they guide you to the right path. Now, supposing you lose your way somewhere, don't get frustrated, don't get upset about it. If you have lost your way it must be some purpose. On that way when you go you'll find somebody

whom you have been looking for ages, or maybe some sort of a thing you'll find, some treasure you'll find.

So, if you have lost your way, there's nothing to worry. They work very smoothly and sweetly. There's a lady who's asking.

Question: She's asking how you begin to meditate, Shri Mataji.

Shri Mataji: That of course I will tell you. There's a photograph of Mine, first you have to work on that. Afterwards you will know that how it works, but first you have to use My photograph, I don't know what to do because the photograph has the vibrations. You can test it, you'll get tremendous vibrations from the photograph. It's a kind, as we can call, a figure, which emits vibrations. I do not gain anything by that, but you will gain. You will gain, so you have to sit down and meditate before the photograph.

It's full of vibrations. It's so effective I tell you, that when you put these photographs of Mine all over London, it works. There was a lady here, she was asking.

Question: Is prayer the same as meditation?

Shri Mataji: See, before you are connected to the Divine what is your prayer? It's nothing. If you telephone without the connection what is it? So after realisation the prayer very much helps but meditation is inner, prayer is outside. For your inner growth, meditation is necessary. You don't have to spend too much time, say about in the evening before sleeping, if you can do it for about say ten minutes, or maybe five minutes in the morning, that's very good.

Question: Sahaja Yoga is available to everybody, is it even available to politicians, Mother?

Shri Mataji: I mean, you know, you'll be surprised, in India so many politicians have come to Sahaja Yoga. In India. But I don't know about English politicians. I have met some, I have met some, but they are so much involved into their own positions and things.

So far none of them, but if you can grab some people it's a good idea.

Question: The gentleman asks for your personal blessing Shri Mataji, he wants your personal blessing.

Shri Mataji: May God bless you, may God bless you. It is for everyone. For everyone.

Question: What is the difference between the soul and the spirit.

Shri Mataji: The soul and the spirit? It's a subject should be dealt later on but little in short I'll tell you. The soul is the essence, essence of the five elements. Essence. For example, for Mother Earth, the essence is fragrance, so all these five elements have essence and this essence contains the soul in the sense that the soul is the reflection of God Almighty within us.

So the body is that of the five elements, the essence of the five elements and the spirit is the one which is reflected on it, that is the reflection of God Almighty. But later on you'll know much more. Again.

Question: Mother he wants to know if You still meditate Yourself?

Shri Mataji: I am in meditation all the time. It's a big lecture! Sit down, sit down.

Question: He wants to know, there are different meditations he says and he's confused, Mother.

Shri Mataji: Meditation cannot be different, it has to be one and the one that makes you deep is the meditation. All kinds of meditation there were. One meditation they had started here by which you will start moving three feet higher than normal. Now think of it, already we have traffic jams. You can find the stupidity in all of them. If you use your intelligence, you'll find out, because you don't grow. Meditation that is good is the one by which you grow. Everything is not the food. The food that you can eat is the food. Alright? Now, go on. This lady. He was doing for the last three, four times, alright. Can't you get up please? Question: What do you think about Islam, Mother?

Shri Mataji: Islam is great, no doubt. But nobody follows Islam. Nobody follows, nobody has read even Koran. You'll be amazed. They are fighting without understanding what Islam has written.

Mohammed Sahib was one of the incarnations of the real Gurus, but Muslims, stupid as they are, they don't follow. They don't follow the exact sayings of Koran. Now in Koran is written, that at the time of resurrection your hands will speak. See? And without that you cannot be Mussulman, I mean Mussulman means surrendered. Just imagine. It's all Sahaja Yoga, if you can read between the lines. We have a book called as Koran Enlightened, we have also Bible Enlightened, we have Gīta Enlightened. All right?

Question: He says he finds it difficult to meditate because his mind is wandering. How to control the mind Mother?

Shri Mataji: Never control, don't try to control it. There's no need to control. Your Kuṇḍalinī itself will give you thoughtless awareness, She'll work it out. Try on the photograph, it will work out.

Question: It's a request Mother, will you come to Ireland one day?

Shri Mataji: Oh, of course! They are lost, fighting among themselves. But I have a special feeling for Ireland. Because of ignorance, complete ignorance, now the Catholics were fighting Protestants, now Protestants are fighting each other, now Catholics will start fighting each other. I don't want to say anything, but you must understand that all these religions have created nothing but fighting mongerers.

Crucified Christ and how can you think of fighting? All over the world there's fight in the name of God.

Can you imagine the stupidity? Irish are very nice people, very simple, but they get lost, into these different, different ideas. Actually, religion should never make you fight but the religions have misled them. The religions have misled them, alright? We have to give them that real religion of within. Innate religion. In Italy they started an argument with Me and they said, “We don't” ultimately, they said, “We don't want to have one religion for the whole world." I said, “Why?" “Because then you can't fight, isn't it?" You want to have many religions so you can nicely fight with each other. Like Rwanda and all these people. Religion must bring peace, joy, otherwise what's the use of having any religion? Question: Will you one day come to Scotland, Mother?

Shri Mataji: Scotland I have been. I have been to Scotland, but, the problem was, at about 12 o'clock everybody was drunk.

Question: Can Sahaja Yoga change your fate, change your Karma, change your destiny? Can Sahaja Yoga change it?

Shri Mataji: Your Karmas are finished. After Sahaja Yoga, your Karmas are finished. And can change your face also, but why do you want to change your face? Fate, fate! Ah, of course, of course it can. It can change your fate and all your aspirations are changed. Then you just want to spread Sahaja Yoga and enjoy the company of Sahaja Yogis.

Question: He is a student Mother, how can Sahaja Yoga help with being a student, with education?

Shri Mataji: Very much. For student, is a blessing I say. Do you know, Sahaja Yogis who have been very bad students, have stood first, have got first class first all over the world Sahaja Yogis are doing so well in their studies because you get a clear-cut vision. It's tremendous, for students it's very good.

Question: Is it important to be a vegetarian Mother? 912

Shri Mataji: Not at all. You see, in Sahaja Yoga we don't eat animals which are bigger than us and you need not eat animals in case you are a person who requires more vegetables.

So depends on your constitution. Now supposing a person who is vegetarian and gets diarrhea, he should stop. I'm not a vegetarian.

Question: He's got a problem with his knees.

Shri Mataji: Can be cured. Knee problems can be cured. And how and when, that's what you have to see these people and they will tell you how to cure it. It can be cured. It is related to your Chakras.

Alright? Come here. She should come here.

Question: We can hear, Shri Mataji. She says You travel a lot, do You fall sick? You travel all over the world, to different climates, do You fall sick?

Shri Mataji: No, no. You see, people while they are travelling, they think they are travelling, that's why they get sick. I never think. I think I'm sitting nicely on a coach and also they think that, when will they reach, will there be people or not, worried about that, or maybe their past things they are worried.

I am not. I don't get sick.

Question: Another request, Shri Mataji, when will you go to South Africa?

Shri Mataji: The problem was like this, that on My passport it was written that Indians cannot.

Because I am a diplomat, diplomatic thing, we cannot go to South Africa. Now they have removed, so after that I will try to.

Question: He says, Shri Mataji, that he lives in South Africa and You are very far away physically, but he feels that You are there, helping him, why is that?

Shri Mataji: That is My, that's My attention. I really want to go to South Africa. I've been trying, but I haven't got the permission. And now I've got the permission, definitely I'll go. And when you don't have permission you are more concerned about that country, isn't it?

Question: What do you think about entities, bad spirits Mother, earth-bound spirits?

Shri Mataji: There are, no doubt. They are there. But you don't worry, you don't have them.

Question: Is there any similarity that we know of between Sahaja Yoga and ancient Egyptian or African religions?

Shri Mataji: In Africa, I was surprised that they have talked about Kuṇḍalinī. They have and I have seen some of the maps, old maps, of Africa, they have made the picture of Kuṇḍalinī also, all over.

Even in a place like Bolivia, which is so far away and somebody went to Bolivia from Italy and they said Mother they know everything about Kuṇḍalinī. I said, “Really?" Yes, they know, but they don't know how to awaken it. And Sahaja Yoga has spread so much in Bolivia the Minister from there came to see Me. And who told them? I said, “Who told them?" They said, “There were two saints who came from India." Even in Ukraine, I was surprised, they said, “There were two saints who came here from India, they told us about Kuṇḍalinī." Chinese people, they believe that there is a treasure of spirituality in India but they don't know what it is, you see. But these two, I don't know, there were two saints known as Macchindranath and Goraknath who have been travelling all over the world. I don't know if they went all the way over there.

Question: A question about Paramahansa Yogananda, quite famous here because of his book.

Shri Mataji: He's famous? What has he done? What has he done? Writing a funny book like that, that's all. I don't

want to discuss, but first when you ask about somebody, you'll have to tell Me what he has done.

Question: The gentleman set up a Self-realisation Fellowship in America, Mother.

Shri Mataji: I know many in America who have done it and they are more difficult to get Selfrealisation.

There's a big organization there and they all believe they are Self-realised, but they don't know any vibrations, they can't feel anything and when they have been to that organization, I find it difficult to give them realisation. In the name of God, in the name of Self-realisation, if you spoil the Kuṇḍalinī of people, then I don't know what to say about you. There's a lady... Just a minute. Please! She has been raising her hand.

Question: Is it possible to meditate for the benefit of other people, Mother? 913

Shri Mataji: In meditation you don't think of anything, see, you have to become thoughtless, that is meditation. And for other people, you can always ask, you are yourself protected and there are ways they'll tell you have to work out for others. See, they'll tell you later on. Now.

Question: Shri Mataji, will peace, complete peace, ever exist on the planet?

Shri Mataji: I wish that, I very much wish that, but it depends on you people. How much you work it out.

Question: He wants to know if there is any connection between the work that You do and the work that Sāi Baba does?

Shri Mataji: Which Sāi Baba? Question: This modern fellow, Mother.

Shri Mataji: Well. I mean, giving diamonds and this and that. Shirdi Sāi Nāth is correct, Shirdi Sāi Nāth of course, but not this one. People who want diamonds can go to him, I can't give diamonds.

Question: Are there more people becoming Self-realised, or less people?

Shri Mataji: Much more. It's increasing, much more. I told you I started with one lady and in England with seven, now look at them.

Question: If someone develops astral projection, by accident Mother and they feel bad, what can they do?

Shri Mataji: They will get rid of it if they become realised people, because you're protected. It's very dangerous to have that astral nonsense.

Question: The gentleman is interested in Your experience with Mahatma Gandhi?

Shri Mataji: Mahatma Gandhi was My disciple. You'll be amazed. And he told Me, let our country become free and in that freedom then you can start your Sahaja Yoga. Then we had Lal Bahadur Shastri, who understood Me and he said, “Of course, let me come back from Pakistan” he had gone to Russia for Pakistan problem. He never came back.

Question: He said yesterday Shri Mataji, You said you may feel cool under the hands, he wants to know why, what it is?

Shri Mataji: It is, you should take it up you see, it has some reasons, but I don't want to tell that.

You just take it up there like that. This one? Can you get a chair for him, every time he has to get up, I don't want... what is she saying? Question: What do You think about healing? There are all different kinds of healing, what do You think about the healing?

Shri Mataji: Healing should be done with full understanding of Kuṇḍalinī. Any other healing can result into something else.

So be careful.

Question: Is it true that with Sahaja Yoga your immune system improves so that you protect yourself against disease?

Shri Mataji: Of course. Immune system absolutely gets cured, no doubt and many problems of immune system also get cured. But also, you are protected.

Question: Another request Shri Mataji, when will You come to Malaysia?

Shri Mataji: I have been, I have been many a times. I have been there and the Chinese are coming to Sahaja Yoga, but Indians I don't know what to say about them.

Sahaja Yogi: He's asking Shri Mataji if you will guide us into a meditation now?

Shri Mataji: Now?

Sahaja Yogi: There are some people here who were not at the Royal Albert Hall, Mother.

Shri Mataji: I see. But are there any questions left? Question: He said he has read in a book that it can be dangerous to awaken the Kuṇḍalinī, so do you need a teacher, Mother?

Shri Mataji: That's true. That's very true, there have been people who wrote like this. But those who wrote, just go and see their lives, what they have been up to. You see, you have to be a master, otherwise you can't do it. Then it's not the Kuṇḍalinī, but a Deity there, which gets annoyed and then it happens. It's not Kuṇḍalinī.

Question: What do you think of Ayurveda?

Shri Mataji: Quite good. Ayurveda is quite good, because it deals with the three doshas and it's very near Sahaja Yoga. But with Sahaja Yoga you get cured yourself, so don't need anything much.

Question: He says he's impressed by the fact that Sahaja Yoga is free, but he thinks it sounds too easy, he doesn't feel that he's completely Self-realised Mother? Unknown: So he doesn't want?

Sahaja Yogi: He says he feels the Cool Breeze, but he thinks there must be more work to do Mother?

Shri Mataji: Yes, that's true but I must say, are you an Italian? Are you an Italian? Irish. Irish.

Because the way he was speaking I thought he was Italian you see. I went to Italy and I didn't know, we were told not to use our hands and in Italy you see, they will go on like this, like that. And they say something, you don't know what they are saying, but their hands are moving in different, different directions.

So I thought he was Italian. All right, what was his question? He says it sounds too easy, he thinks there must be more work to do. It is very easy to get realisation, but to settle with it, you have to do meditation and you'll find out what's wrong with you.

You'll find out what Chakras are catching on your fingertips and then try to improve that.

Question: Can Sahaja Yoga help with psychiatric problems, with mental problems?

Shri Mataji: Of course, of course it can. Very much it can help. There was somebody else. What's it? Question: Do you think that the world is a better place? Are things improving?

Shri Mataji: They can. With Sahaja Yoga it will, definitely improve. If human beings improve, world will improve also. Yes.

Question: Shri Mataji, he is Italian and he is using his hands!

Shri Mataji: Yes, yes. And they are very expressive you know [laughs].

Question: Shri Mataji, his question is, is it possible to raise your Kuṇḍalinī when you are a child by accident?

Shri Mataji: No. There are children who are born realised. There are children. And you can raise their Kuṇḍalinī also, it's very easier to raise the Kuṇḍalinī of children, you can do that.

So, it's not an accident, it is just, is there, they are born like that. They are special people, many people who are married in Sahaja Yoga have got very great saints born to them. I have a great grandson who is another realised Soul, you know.

So, when nobody is there he will sit before Me and do like this. He's not even two, but he speaks so much, he can count from one to twenty and he's tremendous. Now, one

thing I'll say, if you ask one question it should be sufficient, all right. This lady here.

Question: Kṛiṣhṇamurti, Shri Mataji?

Shri Mataji: Loaded with thoughts. Another are krishnamurtis, they can't get realisation so fast I tell you.

So much have put in their brain. The Kuṇḍalinī has to cross the brain. But so much in the limbic area, that's My experience.

Question: He's heard on a tape Shri Mataji that you said that you are always in dreams, in a dream state. It doesn't sound familiar.

Shri Mataji: No, not at all. I actually don't get any dreams. I might have said it's My dream to see the world like this. It's become a fashion now to say that, isn't it? It's My dream.

Question: How did you come to this realisation Shri Mataji?

Shri Mataji: I was born like that. I was born.

Question: Why is there a difference, why are we all not born Self-realised? Why is it so difficult for people?

Shri Mataji: It depends on your past life. Your desires, if they are unfulfilled, then you get a life where you are fulfilled. Like, I know, I'll tell you one thing, I had a driver who was very royal by temperament and he was a royal king you see. But, he had to work very hard, so he was desiring that he should become like his chariot driver so that he'll have some rest.

So he became a driver. Also marriage and all these things are responsible, because we should not have any earnest desire, then it acts.

Question: In order to get Self-realisation, do you have to desire it Mother? 915

Shri Mataji: Of course. I cannot force you. I cannot force you.

Question: Another question Shri Mataji. What do you think about Chinmoy?

Shri Mataji: Ah. You see, if you ask such questions I don't know how to answer because it's very embarrassing. What has he done? That's the only question you should ask. And moreover, if you have been to all these it will be difficult for you to get your Self-realisation. Who's there? Come here.

Sahaja Yogi: You have already answered this question, Shri Mataji.

Shri Mataji: Did he understand?

Sahaja Yogi: Yes.

Question: Shri Mataji, is it possible that the Kuṇḍalinī can be damaged? And what happens if the Kuṇḍalinī is damaged already?

Shri Mataji: I don't know.

So far, I have seen that so many of these false Gurus and false people have damaged the Kuṇḍalinī of people. And I have seen their Kuṇḍalinī is being like a snake, you would say, hurt. Dificult, but you can mend it. If the desire is great, you can mend it. But I've seen that, in some people, the Kuṇḍalinī is very much injured, I've seen. From here. There's one gentleman.

Question: Do you have to believe in God Mother?

Shri Mataji: Not necessarily. Whether you believe or not, He is there.

Question: Shri Mataji, one of Your names is Moksha Pradāyinī, what is Moksha, what does it mean?

Shri Mataji: All these names I'll explain to you later on, just now they'll be all shocked with this. It means the giver of Self-realisation.

Sahaja Yogi: There's a lady over there at the back.

Question: She's worried about the subconscious. If we are trying to get into balance, how can we ignore the subconscious?

Shri Mataji: It settles down by itself. You see, the idea of subconscious is not like Jung. Subconscious is on the left hand side. Alright? And supraconscious right side. The Kuṇḍalinī is in the center.

So you don't have to worry about subconscious part, it just disappears.

Question: Is it wrong to have desires for other things, apart from Self-realisation?

Shri Mataji: No, there's nothing wrong or right. You don't have, you don't have any desire. You just become so sweet. You don't have any desires as such. Wrong and right is not there, you just don't have. I would say, I have one desire, to now stop questioning. It is now about 10 o'clock and we should have our, again, the experience of the Self.

So you sit comfortably with your hands towards Me like that. And no more questioning, allow your mind to rest, allow it. Now put your hands towards Me please. Now, close your eyes, please close your eyes. You can raise your left hand on top of your fontanelle bone area, which was the soft bone in your childhood. Just stop thinking,

just stop thinking, by saying not this, not this, not this. Now, please raise your right hand and left hand towards Me. Raise your right hand on top of the fontanelle bone area. Now, please open your eyes and see for yourself if there's a cool or a hot breeze coming through your fingertips, or on your palm, or out of your fontanelle bone area. Please, put your both the hands towards Me, like that. All those who have felt, again Cool Breeze out of their palm or out of their fingertips, or out of the fontanelle bone area. Or could be hot breeze also, in some people who have not forgiven themselves and others. Please raise your hands, those who have. Ah. That's great. Everyone of you, may God bless you. I bow to you. I bow to you. It's tremendous, with all these questions and all that, still, you have achieved it. It's a great achievement. May God bless you for the future. Would you like to hear one song? They can come here?

Sahaja Yogi: They are there. Which songs?

Shri Mataji: Which ones?

Sahaja Yogi: Fast songs, slow songs...

Shri Mataji: Yesterday…

Sahaja Yogi: Which songs, Mother?

Shri Mataji: Yesterday they sang Jogawa, Jogawa yesterday.

So today Powada would be better.

Sahaja Yogi: Powada.

Shri Mataji: I am sorry they are, the songs are in Marathi, but they are very powerful and they emit vibrations. Please put your hands.

[Sahaja Yogis sing Powada.] [Shri Mataji does Namaste.] Now enjoy yourself. Enjoy!

***Contents: 2000-09-28*, Public Program, Errol Douglas, London, UK**

I thank Mister Errol for inviting Me for such a unique type of gathering. The subject is very interesting that `How Sahaja Yoga can help it?'.....

***Contents: 2000-10-08* Navarātri Pūjā (day after Dussehra Day), Cabella Ligure, Italy**

Today we are going to worship the Devī, called as Amba and by many other names. She is the last, we should say, the `residual power'. When She has done everything, She becomes the Kuṇḍalinī and settles in the triangular bone of yours. This is the Mūlādhār Chakra. But actually She is expressed more on the left side, because, that time, She is purely the Amba.

This left side is a very, very important thing for all the human beings. If you have no left side, you cannot balance yourself, to begin with. And it is said that She gives you a real personality of a Sahaja Yogi. That is, your left side, if it is weak, then you have to worship Her and request Her that: `Please enrich our left side.' By enriching your left side, what She does, She is a comforter, so what does She give you? First of all, She makes you rest. It's said that She makes you rest. That is, She makes you sleep.

If you are too much thinking about future and you are so much indulging into the futuristic planning, you have some problems. But the best thing is, if you can sleep,

then it is a great comfort, it is a very great comfort to you, that you can sleep and that you can take some rest. Without Her, you cannot sleep: absence of Her, you cannot sleep.

So sleeping is a very important function of the body, which is brought forth by the left side. That's why we worship Her, because She should give us rest.

She's the One who gives you peace. She's the one who gives you also illusions, called as Bhranti. She gives you all the artistic talents, She protects you. But this part, that She is creating illusions for you, that's very, very important. Because those people who are against Divine, who are trying to be away from the reality, She creates illusions for them.

So She separates you from those people. While you know the reality and all such people, who are troubling or trying to destroy Her work, She is the one who creates illusions. She is the one who resides as the Kuṇḍalinī.

So we can say that part of Her is the Kuṇḍalinī, but another part that She has is the one which resides in the left side.

Now there are seven levels which She resides. Once you start enjoying Her on the first level, then She has all these qualities described to you. That She is peace, She is the one who gives you love, She is the one who creates all the beautiful things for you. She is the Mother. And what She expects you is to enjoy Her protection, enjoy Her love and be always under Her complete protection.

So this is a very important part of Her work.

And the second one is that She is the Kuṇḍalinī.

So She also acts on seven levels. Seven levels She moves, we can say horizontally and seven levels She moves upward. And all these seven levels, on both the sides, She does tremendous work for us. How She protects us through these seven levels, is like this, that, when you start going towards the left side, there are seven Deities which try to throw you back into normalcy. There are Shankini, Dhankini,... these are the names. And by that, you try to come to normal conditions.

Now for example, many psychosomatic diseases which come to us, like cancer and so many others.

Psychosomatic means it is physical as well as it is emotional.

So these psychosomatic troubles start coming from the left side.

Sometimes you are too much on the right side and suddenly you are thrown to the left side, suddenly. And then the movement like a pendulum, you can go any far. But there are seven powers on the left hand side which protect you from getting into these diseases, also reducing their intensity.

So, at one time, She is the One who is peace giving, She is the One who looks after you, protects you and She is the One who saves you from psychosomatic diseases. She is a very powerful entity. If She was not there, I don't know what would have happened.

So we should worship Her within ourselves. We should respect Her and understand Her. She is your Mother. As Kuṇḍalinī, She is your particular Mother. She is the one, Amba, who gives you your second birth. And, as the left side Goddess, She gives you a very good support in your

ascent. A very good support in your ascent. Without Her, you could not balance yourself.

This goes too far sometimes, when people are too much on the right side. Then they get diseases which are very funny. They can get heart attack, they can get paralysis. They also get the right side completely paralyzed, they can't walk, they can't lift themselves. This is too much of right side movement.

So then She is the One who makes you feel bad about it. She is the One who suggests that you give up your right side and take more to the left side.

So that doesn't mean that right side, if it is cured by the left side, it is very good. For example, a person who is very arrogant, egotistical, such a man may become absolutely docile and people might think he is cured, he's not. He is on the left side. Though he has become docile, still he is not normal. Still he is very much wrong, because he is on the left side.

On the left side, one starts getting many diseases like schizophrenia, in the upper level of this `group'.

This side, these same seven centers act to give you very serious troubles. One of them is that people become schizophrenic. It can be cured; it can be cured if you can move that person to the center. And by Kuṇḍalinī awakening, you can do it.

Then people also become mad, lunatic. But all the troubles of the right side disappear. Such people who have moved to the left side won't have liver problems. They might have enlarged liver, but overactive liver they won't have. They won't have other symptoms like asthma, heart attack... they cannot have heart attack.

They'll give heart attacks to others, but they themselves don't get heart attacks! [Laughs.] So this sudden movement of your attention into the left side is all the time guarded by these seven entities, or Goddesses, who look after you. But still, if you go on with it... For example you go to the false Gurus... Then what do the false Gurus do? They put you to your left side. They'll give you one name, some name, it could be the name of a servant, or anyone, whom they have captured and whom they are looking after, as a kind of a possession for others. This is Tāntrika, where people possess the spirits of these dead people and use them to entice you.

So when you start getting into the left side by any means, you can get it by worrying too much, you can get it by feeling very sorry for something, or crying, weeping, anything. Then your right side problems disappear. That's why you do it. But it goes too far. The right side problems are, if they are cured, you get the left side problems, which are much more dangerous. I told you all kinds of psychosomatic diseases, I don't want to give the list, to frighten you, but they all come from the left side.

Now, because the right side is sort of completely cured, I should say, people think that it's a very good idea to get possessed by some spirit.

So these false Gurus, what they do, they `master' these dead spirits.

How? I mean, they know how to do it. I need not tell you, you are not going to do it. And they master it and they tell you that: `You take this name!' You start taking the name of some sort of a God-knows-what.

They don't tell that: `You take the name of any incarnation,' but they'll tell you: `Take the name of Rām.' Rām's name is not taken like that: it has to be Śhrī Rām, Śhrī Kṛiṣhṇa, Shri Mataji.

So they never put Shrī, they just tell you: `Take these names.' And by these names, what happens is, that you go to the left side, because these dead spirits, they capture you.

There are dead spirits on the left side and there are dead spirits on the right side. If they are on the right side, they are very ambitious people and they try to capture you. It is a very frightening explanation of the whole thing. Once they capture you, if you go to the right side, you get all right side `qualities', you are not normal.

Sometimes, you feel you are going in the air somewhere, you have seen something, which you normally would not see.

Like two Americans came to see Me and they were journalists.

So I asked them: “Why are you here?" They said: “Mother, You make us like Harishchandra." There was one fellow called Harishchandra, who was a journalist. I said: “But, like him?" Because he used to travel in the air and he used to get news. Like he would tell about what is happening in some part of Bombay [Mumbai], like we have a Juhu Beach.

So one day in the newspaper, it came out what happened at Juhu Beach. And his name was there, the one who is the correspondent, who was Mister Harishchandra. “So, how did Harishchandra tell you My name? I `cured' him, while you want to get into his trouble?" “So we want to

have this `astral travel.' " Americans! “For what?" “Because we are journalists and we know so much about everything, we want to travel all over." I said: “This, I don't do. If you are doing astral travel, of course I can reduce it." So all these Gurus had mastered also this art of astral travel, controlling some dead spirits who were right-sided.

So right-sided spirits are very ambitious and they do all kinds of healings and all kinds of predictions, because they are futuristic.

Sometimes they know, sometimes they don't know. But it is all coming from a wrong source.

So getting into that trap is not a very good thing. If somebody's possessed like that, then such a person starts doing all kinds of wrong things. Like he will try to grab your house, to grab your money, to deceive you, run away with your wife. All kinds of things, which are absolutely wrong. Because the influence of the right side increases with it.

Also there are some drugs, when you take them, like LSD and all that, you go to the right side and then you start seeing colours. And people think it is a very great thing to see colours, because normally you don't see colours. They don't know basically what's wrong with them. But basically wrong with them is that there is a bhoot, there is some sort of a ghost which is very right-sided, has gone into their being and trying to work it out.

But the left side bhoots are different then. They are sly. And they teach you peevish things. They may also try to `entice' you, to such an extent that a person can tell lies to any limit. He tells lies, then he tries to secretly take

away your money, take away whatever you have. All kinds of planning secretive takes place, nothing is open. And you do it without even understanding.

But `all' these people are more interested in achieving some sort of a very material advancement, whether it is on the right side or the left side. Many things happen, like fundamentalism. If you are a fundamentalist, then these bhoots take over and they try to overpower you. They try to teach you how to kill people who do not belong to your religion or to your sect. They give ideas and they fight and they quarrel and they kill. But the Mother Earth, or the sea, anything, any one of these elements can work out the destruction. In such places, you'll find big earthquakes taking place and destroying them. Or there could be a hurricane that will come and destroy them. Of course, some innocent people are also killed with them. It could be anything that you do wrong, it is being corrected by all these five elements. In India, we had a place called as Latur, where people used to drink and drink and drink. Once they went for drinking when they had immersed the statue of Śhrī Gaṇeśha. That we do, we put it in the sea, after three days, maybe seven days or ten days. And they came back from there and they had gone for drinking after that and they were completely drunk. And still they were singing the praise of Śhrī Gaṇeśh and saying all kinds of filthy things, unholy things, dirty things, we can call them or lots of abuses they were using.

Fulfilling that desire to be nasty, to be bad. And suddenly an earthquake came. They were all dancing and they all went inside the Mother Earth and were finished.

We had a center there, surprisingly, that center was not touched. About a hundred yards away, there was a round circle created, so nobody could go out and they were amazed how is it that this center has not been touched at all.

That's the power of the Goddess. At the same time, when She sees these negative people are coming to torture or to trouble, it's the Goddess who saves the right type of people. As you know, normally always, if there's one good person, there will be a hundred bad people getting after them. And that person feels so lost, but then the Goddess helps that man and saves that one, or that human being, from the troubles from the negative force.

So this Mother of yours fights all kinds of negative forces. They can be, as I told you, drunkards, who drink.

So She starts destroying. At a lower level, She'll destroy their liver. At an even greater level, She'll destroy their family, She'll destroy their money, I've not heard of anywhere a statue erected of a drunkard, never! Nowhere, where drinking is a fashion, where drinking is a daily worship in a way, but I have never seen anywhere. How is it that nobody has erected any statue of a man who was drunk? It would be nice to show that, but no. Because the wisdom prevails and people understand what is the destructive force.

So, one can get possessed by any such idea. See, like Hitler. He got the idea that he is the monarch of everything and he has every right to destroy the Jews. And he was destroying, he destroyed so many people. But what happened at the end, he was using the Swastika, which is the symbol of Śhrī Gaṇeśh, and, with

that, he was fighting. But, luckily, it so happened that the Mother entered into his mind. By that, he lost Bhranti, illusions, he lost the power of Gaṇeśha, how to use it. And he was using a stencil and, because of the stencil, the second, I should say, `printing' of the Swastika was the other way round, which was for destruction.

So he printed the other kind of Swastika. As a result he got destroyed.

So this is the Bhranti part. That She enters into your mind and puts you into a Bhranti, means into an illusion.

You commit mistakes. If it had not happened, so many people would have been finished by now.

So She enters into the mind of such people, for trying to destroy human beings, for trying to destroy anything and puts ideas, in such a manner that they die or they get self-destruction. That is why it is written that She is a Bhranti within us. She creates such an illusion within us, that a person who tries to be harmful, to be troublesome, to be destructive, gets destroyed.

All kinds of things She can put and that's how so many people have survived in this world. Otherwise so many would have been finished and there would have been the kingdom of the Satan. But it is, this Goddess is the one who saves us. Symbolically they have said that She has killed so many demons. Actually She has, it is not that She has killed them in a symbolic way. There were demons and demons. Even today we have demonic people. And all of them will not only be killed, but will be finished forever. I have seen in Russia, I have seen in many countries, those people, once upon a time who were regarded as gods, are finished. It happens in every

country. Wherever there are wrong type of people, they're exposed and people don't even want to look at their photographs. They have thrown away their statues.

All this happens because this Goddess is the one who creates an illusion for people. Now, supposing, there is a person who is very demonic, who is going to destroy everyone. Then the people who are wise will understand, but those who are not will take to her and get destroyed with him. Like this, thousands of people have been destroyed. Because they didn't see the right point. They couldn't understand what is right, what is wrong.

So this idea of right and wrong also is completely confused by Her, so that those who are wrong type can be destroyed. We don't want them on this Earth. Those who are troublesome, who are destructive, who are argumentative, will be all destroyed. But, by themselves only, they will be destroyed. It is not necessary for the Goddess to do that.

So this is the one which many people ask Me: “Why it is said that: `Bhranti Rupena Samsthita'? Why does She exist as an illusion?" This is the reason: that your discriminating power is challenged. But if you are a Sahaja Yogi, a real Sahaja Yogi, then you can feel on your fingertips if the person whom you are following is a good man or a bad man. And then you can tell others also that don't...

So many seekers are destroyed like that. Wrong type of Gurus came and they just followed them. `Stupid', they were, absolutely stupid Gurus and these were `stupid' people, I don't know `why' they followed them. It was so obvious that they were just after some sort of a Rolls-

Royce or something. And I have seen them, so mad that they can't get out of it. There are people, now, who are following all kinds of wrong Gurus.

One of them is now very much liked by the Indians all over, when they are abroad, not in India so much.

So they follow that Babaji, all right. And this Babaji is the one, he takes money, he steals money, he steals ornaments, he does all kinds of things. But they don't mind. Whatever he is doing is all right.

And this Babaji is the one, is to be destroyed. But the `advantage' of having this Babaji is this, that you have all kinds of stupid people on this Earth, so they have no discrimination and they fall a prey to these Babajis, finished. They'll get heart attacks, they'll become blind, they'll get cancer, they'll get all kinds of troubles and that destroys.

But it is surprising human beings are such that they see a person being destroyed by a Babaji, or some Guruji lady and still one is killed and then this also goes for amok. Which is something surprising, that human beings don't see that the person is destroyed. Like, I have told you many a time since, people who are going to the pub, they see, from the pub, people coming out and falling on the ground. And they queue up to go inside again to come back and fall. It is very surprising, isn't it? They have no brains.

Why do they want to go to the pub, if they have seen already somebody falling down? But they do it! Now this is the Last Judgement, as I told you. And, at this time, you have to see what's happening to the person who has gone by wrong methods or by the hell of some of these

Gurujis. It is very clear, if you want to see it, very clear. How they are destroying themselves.

“In any case” they say, “in any case, we have to die, so why not go to the pub?" I mean, what's this? This kind of argument they give, so stupid, as if they have no brains, no intelligence to understand a person has gone and he came back from there and he has fallen on the ground and nobody to pick him up. And they are doing it. And they said that Christ did it, He gave wine to people. Now, no, He cannot, He is perfect. He didn't give wine, He gave them just an ordinary juice of the grapes. How can you make wine in one second, can you? But that's how they explain it. All their bad things are explained by their stupid intelligence and they go for destruction.

And, now in Kali Yuga, destruction is working very fast. Why? Because people have lost their discrimination. They are no more discreet. And so many people have lost it, it's not a few. And it is a fashion to become indiscriminate. I said: “Why are they doing like this?" “Mother, this is a fashion!" Any stupid thing is a fashion. Now you take to that stupid thing and then you are in trouble.

Nowadays of course, there's a fashion that women, especially in America, I have seen, they want to wear just straps over their frocks, whatever you may call it. Just straps and both the Chakras are left open. They're very important Chakras, should not even wear sleeveless, they should be always covered.

All other Chakras we cover, except for Āgñyā, which we also cover with a kumkum.

By that, how many diseases can come. You can get sinus, start from sinus, you can get eye trouble, you can get paralysis of both the hands. You can get also Parkinson's. All sorts of diseases can come, because these are two very important Chakras: one is the Śhrī Chakra, which is on the right side and another is the Lalitā Chakra on the left hand side. You should `never', never expose these Chakras, also the knees.

But it is a fashion nowadays to show the knees, I don't know, I can't understand the logic behind it.

What is in the knees? Why people want to see the knees of other people? I mean, I just don't understand.

There's no logic! It's senseless! At first, I never understood it and now I have understood that they want to attract men! If men are attracted by your knees, what sort of men they must be? [Laughter.] I don't understand such men also. [Laughter.] Men will be fully dressed while women will expose both the Nābhīs and both the Chakras, which are so important. And that is the fashion. Tomorrow, the fashion will start that: `You shave your heads!' So everybody will shave. As if it's like a flock of sheep, who don't understand, they go by the `collective' happening.

So there's a fashion which is actually collective. And that's how it finishes off their sense, completely. You see it every day and you don't understand.

I have seen even Indian women who are abroad, they also try to copy the fashions. And they also expose both their Chakras and then they get into troubles. It's very surprising. At least in India, it's not regarded as a good omen to see a woman like that. But when they have

come abroad, they have learnt that it is a great knowledge how to expose your body.

The other side of it could be even more serious, like: `You cover your face.' Mohammed Sahib must have thought of the modern times and said: “Cover your face. Cover your body. Cover yourself completely, so that you are safe as a woman and men are safe, because they are not attracted." I mean, this is going to the extremes. And it was to be worked out that way. But it does not: I have seen also Muslim women are so stupid, when they are facing their husbands, the way they behave to attract their husbands and the way the husbands try to dominate, it is too much! So this is the Bhranti. The Bhranti created by the Mother, the Amba, She creates this Bhranti. And with this Bhranti I have seen people can go `amok' and they don't know they are going amok, because all of them are going that side. `So what?' Like, there's a story about a father told his son that: “Whichever way people go, you must follow them." So he saw many people going and he followed them. Where does he go? To a funeral! That doesn't mean: `Don't use your brains!' This is said of course. Also you will see, what they do is this, that, say, many people are going, say, to something wrong. They have no brains of their own, no individuality, nothing, they just follow it. They don't see what they have achieved, what have they got, what is the use, nothing! Even when you buy something, you want to find out what is the quality; the person who has purchased, how is he using, everything you want to find out. But when it comes to following the fashion,

nobody thinks about it. And the fashion is created to befool people, also, I think so.

It is something very funny, creation of the evil force, so that human beings should be destroyed. It is, they say, the designers. I say it is nothing, designers or anything, but is their aggressive force, their negative force which works on you. And who saves you is the Mother on the left side.

She has got seven curtains. Seven boundaries She doesn't want you to cross over. But human beings say: “Why not? Why not me? If they have gone to hell, I'll also go to hell!" All right! That's been made already for you, so go ahead! So that's why She creates the Bhranti, because some people have to go out, out of this circulation, out of this evolution process. Let them go out! It's the Last Judgement. All right, that's how you'll be judged, by your own stupidity, you'll be judged.

I have told so many Sahaja Yogis something small, that you `must' put some oil in the nights and the morning time you wash. But they don't do it! But, by doing that, what happens is that you soothe yourself, you sleep well: oiling is a very good thing. We need it all of us, especially in this cold weather, we need it. But they won't put. They'll neglect themselves. Because they think, they're Sahaja Yogis, they are protected, Mother can oil them. It's not so! You have to look after yourself. As far as the body is concerned, the mind is concerned. You are responsible for your body. With Sahaja Yoga, you will understand what's wrong with you, what you are doing wrong. I mean, I tell you some things which are very important, but, to you, may not be, but you should try

that. As it is, you are realised Souls, your Spirit is there, you can feel the vibrations and you can understand what's wrong with the person.

Mostly, what I have seen, now it is much less, that people only inform Me always about people who are possessed: “Mother, such and such person is possessed." “Mother, this person has got this possession." I said: “But, throw them out! That's all. Why do you want Me to bother about them? Just throw them out!" Then, after going out of Sahaja Yoga, they will realise, then they will say: “Mother, we don't want to go out of Sahaja Yoga." Why? Because they know that now they are completely away from reality and from safety.

So they want to come back. Those who can come back can come back. But those who should not come back should never come back. Because they are so mad, that they'll create a fashion of madness and people can get influenced by that.

So to get influenced by others is not a sign of a Sahaja Yogi. He can influence others, but how does he get influenced by others, but for Sahaja Yoga? Sahaja Yoga is the discriminating power. And who has given you this is the Kuṇḍalinī.

So this Kuṇḍalinī, which is your Mother, the one which is now in your triangular bone, also gives you all the qualities and all the beauties of your being. Of course, I have told you so many things about Kuṇḍalinī that I need not tell you. But She also can correct the left side.

Some people have a habit of all the time crying and weeping. Over what, I don't know. Every time you meet them, they are in tears: “And what has happened?"

“Mother, this has happened, that has happened" and all that. They write letters after letters to Me, telling about their woes, their troubles and this and that. But why? You are Sahaja Yogis now. Now you are in the Garden of Eden, you are in the Heavens.

And why are thinking about all the hellish things, which are not important? Why? Because you haven't got your individuality either.

Now, as Sahaja Yogis, you have to develop your discrimination of understanding what others are. Also about yourself. Why do you hanker after things? Try to understand. What is so great about it? Why do you want to do it? Question yourself! Is it some possession? Is it some fashion? Or is it your individual feeling? So, I'm trying to tell you that this left side of yours is so protective. At the same time, if you are very aggressive about your left side, you are thrown from one to another to another to another into hell. And then you suffer.

So you must understand, your wisdom should be there, which you can develop very much with the help of the left side. Wisdom can be very well developed.

Now, there's somebody, say a Sahaja Yogi, so-called and he is absolutely aggressive, money-oriented, deceitful and you get into his trap. In Hindi, we call it `shakar shakal'. And once you get involved into that, you go on drifting. Still your left side will protect, up to a point. But if you are too much of it, it throws you: `Get out, get out!' Now the time has come for all of us to understand that you are all Sahaja Yogis and you have a `very big' responsibility, very, very big responsibility that you should do what your enlightened conscience tells you.

Take to your enlightenment and live under that light and don't jump in the darkness. And, by that, you will also understand who is the right person and who is not the right person.

Even in Sahaja Yoga, this negativity can work, it works. And one should not get involved into any negative thoughts of others, or negative doing of others. It's a warning today I wanted to give you all, because you people are very much there, to enjoy. Look after your attention, where does it go? There's so many beautiful things, see the flowers, so beautiful. See this thing they have made so beautiful. It makes My heart jump with joy.

While some people don't even notice. The other day, I asked somebody: “Who had made that flower arrangement?" “Which flower?" I said: “The one that was there." “Which one?" So I told the names of the flowers. “We never saw." Where were you looking, that you couldn't see the flowers? Because your eyes are so stupid that they cannot see the beauty. They are engulfed with all kinds of negative things.

So the Goddess has to kill all the Rākshasas. I don't know how many She has killed and again they are back. And again people are being trapped. This is going on...

So, these Rākshasas are there and you have to pinpoint them and tell people: `Where are you going? He's a Rākshasa. What he has done? What has he achieved?' Now you should talk like that, openly.

So you can save many people who are going to these Rākshasas, who are coming in such clothes that you cannot make them out.

They will be destroyed, one by one. But when they are in the heart of so many people, how can you destroy them? So it is for you people to tell them what these Rākshasas are doing. I know their tricks, but the worst part is that the human beings fall into their tricks.

So you have to be very self-understanding. Ask always the question: `Why? Why am I attracted to this? What is the gain?' Ask yourself this question! You'll find that, after coming to Sahaja Yoga, you have gained so much.

So now why have this false idea? Why go after false things, negative things? That's what Sahaja Yogis have to do, because, not that they're responsible for others, they are responsible for themselves also.

Now the sweetest thing said about Her is that She gives you `Śhraddhā'. Shraddhā we can translate it as faith. To have faith, rightly, not wrongly. People take full advantage if you have wrong faiths. But faith is very important, that She gives also. And that's very joy-giving. The faith is very joy-giving.

But when the incarnations lived, nobody believed in Them. They had no faith in Them. Christ they crucified, nobody stood up to say: `Why are you crucifying Him?' All of them! Nobody could have that faith to stand up. They may fight for their own country, they may fight for their religion or own nonsense, but, that `A man, this man, is really the Truth, He is the one who is an incarnation,' nobody will say it! So, yesterday, I was stunned to see the drama they have shown. I mean, I couldn't face Myself, I should say. Though it's the Truth, of course, I agree. But I couldn't face Myself. I am too humble to accept such a thing and it's very ingenious, it

was really great to create such a drama. And, of all the things, at first, I had said that the English have such a sense of drama, they had people like Shakespeare and all that and the way they were producing drama, I couldn't understand. But this one was the last word on perfection.

So much so that I couldn't say a `word' about it. I was just stunned. The Truth that they have propounded.

But, in My lifetime, you will have no doubts, if you have `some' sense in you. Because so many miracles are taking place. Today only, somebody told Me: “Somebody had cancer, ulcer and all kinds of things, and, after Sahaja Yoga, she went to the hospital and she had nothing." All such miracles are taking place, leave alone. Also there are, never have happened like this, that there are photographs of Mine, where you see remarkable. Even the scientists are surprised at it, how these photographs are done. Actually, there was Śhrī Gaṇeśha standing behind it, actually. Only in one camera it came. It is just for you people to have faith.

Because, when the person is not there, like Christ is no more, now everybody's going to church. Śhrī Rāma is not there, so they are all singing His praise. Śhrī Kṛiṣhṇa is not there so they are `Hare Rāma, Hare Kṛiṣhṇa'.

So when there is sākṣhāt, when that is before you, you don't accept. Because, perhaps, you don't believe you can deserve it, perhaps. Already it is, [laughs]. I don't know, human beings it is very difficult to understand them.

When You are standing before them, they don't believe. When You are no more, then they will believe.

It is a very funny thing, isn't it? All throughout, if you see the history of spirituality, this has been going on. Gñyānadeva showed some miracles. Still, only the wise, only the sensible could understand and believe it. And there is so few that, as a result, such people are crucified, killed or done in.

They have tried that with Me, but, you know, in this life, I have come in all Forms and nobody can destroy Me. Unless and until I want to finish Myself, no one can. The powers are of love, affection, compassion, but also there's a power which completely corrects other people.

So, to you people, not to have faith in Sahaja Yoga shows complete blankness. You have seen the photographs, you have seen everything, you have known the miracles, it has happened to you. You have the experience of Sahaja Yoga. Despite that, your faith is so weak.

She's the one who gives you faith.

So, you have to praise Her, you have to fall at Her feet, you have to worship Her and ask Her: `O Mother, give us that faith.' And, with this faith, you'll be amazed, any person who has this kind of a faith, he tells Me: `Mother, please, do this!' It happens, it just happens.

Such right they have got to ask for anything. It works out.

But, first, your faith should be solid. Faith should be real. If it is real and if it is deep, you can achieve whatever you want. Not wrong, but good things. And so, try to develop that faith and, as a faith gives you such joy and happiness, you get committed, you get involved and you don't want to get out of it.

So the greatest thing, the blessing of the left side is the faith. Faith which is pure, faith can be translated as, we can say, `vishvās', but not. Faith is `Śhraddhā'. Shraddhā means something that is within, which has no doubts, which has no doing as such, it is just there.

So you should now develop faith, about yourself and about Sahaja Yoga. If your faith is strong, you will see many miracles also. But with miracles, with everything, still, if you don't understand, then it is your discretion.

May God bless you!

Contents: **2000-1xxx Quote on a Sahaja Yogini that died of Cancer, Los Angeles, CA, U.S.A.**

I don't want to tell you but there must be some mistake about her.

Something must have gone wrong with her because normally, Sahaja Yoga meditation should help. It should work out, it has worked out with so many, even some people who were sick once came to Cabella, I was not there but they got alright.

Contents: 2000-10-29 **Diwali Pūjā (3rd day after Diwali Day), Lake Piru, Los Angeles, CA, U.S.A.**

It's a great day today for the whole world that we are celebrating this Diwali Pūjā in America. It's very important. Here, where people have been able to earn money, to have lots of money sometimes and are also people who are ruined completely because of money.

When we talk of Diwali we should understand that, why on a Diwali day we have all these lights? What is the combination of lights and the Lakṣhmī who was born in

the water, who stands in the water? Why this combination is there? She was standing in the water, as we know, a symbol of prosperity; that is built in the human awareness that he can prosper. Animals don't prosper. They all have their Maryādās, trees have their Maryādās. Only the human being can prosper. But if they have no sense of their own Maryādās then there's very ruinous and ruinous for the whole world.

So the lights are there that all the people who have Lakṣhmī's blessings must enlighten themselves, must have lights and they should enlighten others also. But actually, as soon as they get the Lakṣhmī, so-called, they become absolutely blind and they forget what is behind the blessings of the Lakṣhmī. First of all, as we see, how this symbol of Lakṣhmī represents, I have told you before also, that a person who has Lakṣhmī should be very generous. [With] one hand she's giving to others. A person who is miserly with Lakṣhmī is absolutely against the principle of Lakṣhmī. And such a miserly person never can enjoy the blessings and gradually he starts becoming poorer and poorer. When you start giving with the left hand, that means you have opened the door for your Lakṣhmī to come in.

Then comes the grace of Lakṣhmī on you. And this grace of Lakṣhmī also has another aspect, that you must give protection. Those who are people with money should protect like this. Protect whom? Protect the people who are in trouble, people who are having lots of cruelty on them, orphaned children who need your help. All these should be looked into and the protection to the people who are dependent on you.

So this has to be done with the right hand. That's the symbol of Lakṣhmī.

And there are two hands up there, which you have seen, with the pink coloured lotus. Pink colour lotus suggests that you must have love in your heart. Pink is the symbol of love and compassion.

As I've told you before also, a person who has Lakṣhmī should have a house where everybody's invited.

Like the lotus invites all the insects, even the beetles who have got lots of thorns and the beetle comes and sleeps the whole night very comfortably and the lotus closes its petals so that the beetle has no trouble, be comfortable.

So these houses must accept guests, any kind they are and they should be treated very well, just like as if the Gods have come into your house.

I've seen people who are poor are much more hospitable than the people who are rich. Same way about the countries. Countries which are poor are much more hospitable than the countries which are rich. It's very surprising that rich countries have their immigrations, they have all problems of avoiding people, guests in their own countries.

So they are going really in the wrong way as far as the Lakṣhmī symbols are concerned.

The another very important symbol is that she stands on a lotus. It's all glorified, all beautiful lotuses carrying her. But lotus suggests that she throws no pressures, no imbalances, no power around. But in these countries where people have money, they try to throw power all around. The one who has money becomes the more

powerful person. Everything becomes power then. Money is power, love is power. This power has no divinity in it, but [is] a power of oppression and aggression and self-importance. All these symbols of the Lakṣhmī are very convincing, that, today, when we say that somebody has got money, or some country or nation, they are just the opposite of what they should have been. The reason is they are not enlightened. They have to have lights in their heart, as we see that in Diwali: there has to be the light. And without enlightenment these rich people, so-called Lakṣhmī-patis, become nonsensical. That's why there has to be the light. Because with Lakṣhmī one can become absolutely blind.

So-called Lakṣhmī, doesn't give you proper understanding as to what it means that you have got money, that you are rich.

What does that mean? That's why one has to have the lights. Unless and until you have Light of Divinity within you, you won't understand the great symbol of Lakṣhmī.

But in Sahaja Yoga we believe that the Lakṣhmī must become Mahālakṣhmī. Man has to become greater man: mahā-manav. What does that mean? That she has to become the Mahālakṣhmī. Mahālakṣhmī is a deity which makes you absolutely satisfied with whatever you have. Complete satisfaction. Not only that, but you start thinking that, “Whatever I have is not sufficient. I have to have something else!" Not money, not more cars, not more televisions and things, but I have to have something else that will give me real satisfaction." You know the law of economics is that you are never satisfied; nothing is satiable.

So you go on buying from one to another to another to another, another. But when the Mahālakṣhmī principle shines in you, then you do not want any more. You want to give it to others and you want to enjoy your generosity. That is the first sign that you are moving now from Lakṣhmī to Mahālakṣhmī.

Till the Lakṣhmī principle, you were blind and, whatever it was, you were more asking for more things and more things and more things. After this is over, then you have the Light; Enlightenment. When you have done all the four things properly, that is generosity, protection and hospitality and compassion, then you get into another mood of movement because you know nothing is satisfying, nothing is satiable.

Running from one thing to another, then [from] that to another, [from] that to another. And when such people get collective, they start ways and methods of attracting people how they could extract money.

There are so many ways. Like in our Italy when I was there, I wanted to buy shoes. We went to the shop and they had only one type of that kind that I don't wear, so said, “No. Now, only this year this kind." “Only this kind?" “Every shop will have the same." I said, “People have no sense, they have no light within them." So next year, you'll have another style. Whatever is produced is always new and these shoes that were made last year or before that are put into some sort of a junk. It's a very big business.

So it is the big business that starts in this manner and many people become bankrupt, many people completely lose their dignity and fall into the trap of immorality.

So this Lakṣhmī principle if you forget, in a proper way you cannot go to the Mahālakṣhmī principle.

And in the Mahālakṣhmī way you can find another kind of personalities, because if you have the light in your heart, then you start seeing that this money business is of no satisfaction. You go on changing from one to another.

So then you think, “What should we do?" With this light in your heart, you find out that you have to follow now the principle of Mahālakṣhmī otherwise you'll be lost.

So when you think of Mahālakṣhmī you start seeking, seeking the way by which you can really have a real satisfaction of life. I mean a country like America where people have so much money and everything, they have also the maximum number of seekers, maximum number. When I first came to America I was shocked that though there was Mahālakṣhmī principle, they did not know what to seek and they all followed all kinds of false Gurus. They had become mad, I think, because they couldn't understand what is to be followed.

For that they started following all kinds of false Gurus, who were themselves slaves of Lakṣhmī, Lakṣhmī Tattwa. Slaves in the sense `who were against' Lakṣhmī Tattwa. And that's how they all were lost, so many of were lost in this country and I was shocked the way they were following wrong type of people I just thought that there's something really needed to be done to this country. And for nine years I never came to America. I am sorry for that, because the seekers were moving in the opposite direction. They were not in the understanding as to what the seeking is for, what are you seeking.

Somebody came saying that “You are, I am a sixteen-year-old and I can make you all realised Souls." And I'm told that he put some vermilion, kumkum, in a gun and blasted it and people felt they were all, already had gone to heavens.

Such idiotic behaviour; how it came into their heads, I don't know. How did they become so idiotic, I can't understand.

So I went back and I said, “I can't help these people much." Then a kind of another fashion started. Like if you went to any party or anything they would say, “Now see, another Guru has come. He's much cheaper" and “There's a sale on." And I would say: Look at these women and men who are supposed to be the leaders of the world and how can they talk like this? It was a very common thing among the rich people to talk like that.

This country has been blessed with very, very great people, as you know, very great people. Abraham Lincoln, what sort of a man he was, or even say George Washington. All these people showed the quality of Mahālakṣhmī. But they didn't much think of them and they started working out a new method of capturing the whole world, because, then the idea of power came into their head: that with money we can purchase everything. We can make everybody dance to our tune if we have money.

All this attitude towards money and human beings was absolutely Satanic, to such an extent that their own country started getting ruined. What happened to the family system? What has happened? Why the family got

ruined? Because of their wrong ideas about Lakṣhmī principle. The women got lots of money out of divorce.

So I've met one lady, she had divorced her husband eight times, from this country and now I'm told she has divorced the ninth one. And she has become very rich. But she has no shame.

And she is telling everybody that “Get a divorce, that's the best way, that's the advantage of coming to America." So what is the problem? That human beings don't have enlightenment. And if they get money and if they are hankering after things, they have to go to hell, no doubt about it and do all kinds of things which was never done in the history of this world. I need not tell you all the absurd nonsensical things they do.

Then started a negative force of drugs, drinking and all kinds of things. I mean such blindness, such stupidity, that you can't understand. As if their brains were completely curtailed by the activity of moneymaking. I have seen people choosing their suits and clothes that, when they will die, what they are going to wear. It sounds funny. Even their dog dies they make such elaborate arrangements! They choose even their coffn, which one they would like to use for burying.

So with the money a new problem started, was the choice: what choice you have. And people played with that choice. They can befool you and tell you what is the best. I don't know why, but moneyed people are mostly idiotic, if not very immoral. Idiotic, absolutely idiotic. Anybody can befool them.

So, God knows what is the speciality that the people who are very rich can be very cunning, can be very immoral,

can be self-destroying; but mostly they are idiotic people. Because the way they talk, you don't know where to look; what they say about things you don't understand.

So then it's become the country of idiots and stupid people and you don't know how to deal with them and how to talk to them about the higher life. This Lakṣhmī Tattwa has to become a much bigger principle, which we call as the emancipated personality, or we can say [the] person endowed with Mahālakṣhmī principle. Such a person may be cheated by others, may be troubled by others, but such a person has its own inner power to overcome all such hurdles.

So this Mahālakṣhmī principle should be established. But one would say, “Why? What is the advantage of having Mahālakṣhmī principle?" When the Mahālakṣhmī principle comes, then there are nine Lakṣhmīs which are described, navadha, nine, which get completely manifested in a human being. One of them as we call as Gṛuhalakṣhmī. Gṛuhalakṣhmī means the family. The wife becomes a very wonderful person.

She doesn't object to things, she doesn't react, but she's very sensible and she builds up all her children in a beautiful manner. On the contrary, where she is not a Gṛuhalakṣhmī, she takes pride in working out something like men. [This] means, to her, her job is important, her bank balance is important. But the real bank balance of a Gṛuhalakṣhmī is her family and her children. If she doesn't have that, she will be just thinking that she is very great, she can compete with this man or that man.

Women don't understand that their greatest capacity is to love. How is it that Lakṣhmī is a woman and all the

Goddesses are women? And what is the quality of these Goddesses is to bestow blessings on people of their own nature, of their own qualities.

So to think that we are better off than men because we have more money is the greatest idiocity. You may have money, but your children will be ruined, your family will be ruined. When you make a good family, then you create a beautiful, very beautiful, universe around you. And universes after universes like this can create a beautiful universe in the whole world. There's nothing to sacrifice, but to enjoy everything. As I said, you enjoy your hospitality, you enjoy your generosity, which you do not feel is a misery or a trouble to you, but you just enjoy. I mean, at least I enjoy. If I can give something to someone, that's the greatest blessing.

So the idiotic people, they believe that generosity is stupidity, while they are the real stupidity.

So to create a proper home for your children is a very great work today and it has to be done. Again there, selfishness comes in. Human beings have so many such hurdles in life because, I don't know why, he doesn't enjoy everything.

So the selfishness comes in and they will only love their own children, they will only love their own husbands, or they will love only their own wives. This doesn't create a good family. I am talking about the global family. For us everybody is a realised Soul and their family and our family is one. But then they will create problems, talk ill, gossip. I am surprised even in Sahaja Yoga we have many women who just go on gossiping, their style was gossiping.

Because I am talking about Lakṣhmī and Mahālakṣhmī I have to warn the women because they are the ones who will create the great principles, the great symbols of Lakṣhmī and Mahālakṣhmī.

So the gossiping is a very common disease, even today, in Sahaja Yoga. I've seen then, when five or six Sahaja Yoginis meet, they go on talking, talking, talking. I don't know what do they talk! Never about Sahaja Yoga! Never! What they talk is what's wrong with another person, who is a wrong type of a person: what we call `gossip'. And this gossip has created big problems for us in the collective.

So best thing I would advise to keep quiet.

Even when they come to My house they talk! They have no sense that we should keep quiet. Without quietude you cannot enjoy the cool vibrations of the Divine. Just go on gossiping and talking is not a sign of very developed people: in Sahaja Yoga. That's why the first thing is that women should become much more compassionate, much more tolerant and enjoyable. Because you meet somebody, they will start immediately telling you, “That is wrong with this person, this is wrong with that person..." But there's no need. But they will only come and give you bad news, all kinds of. But they enjoy, giving the bad news, that they think they are very important. And when they think they are important, they can be very dangerous people, very dangerous.

Because I think it's the women who have to work it out much more than men, to understand the value of Sahaja Yoga. Because their own children are concerned. Their family is one of the units of Sahaja Yoga.

I am saying this because now I've been noticing it, very common, that the women in Sahaja Yoga are not up to the point as they should have been. They gossip too much.

So they should take to mauna I think, take to complete silence, not talking. Those who are really, very much effective, who are doing the great work, are always quiet. They don't talk. I have seen they don't even come and see Me, just recede back, while the women who think they are something special, they are the most dangerous.

So the power of Lakṣhmī that actually, first, falls on the shoulder of women should be Mahālakṣhmī's.

And this one is, is a challenge to all the Sahaja Yoginis to behave themselves and to become greater women than all the rest of the women of the world. We have some very, very good, very great Sahaja Yoginis, no doubt, but their style is different and they are working out things in such a manner that it's absolutely adorable. They are just working for Sahaja Yoga. They do not bother about their personal relationships, or their personal eminence, they just want to help Sahaja Yoga in every way.

Then there is another Lakṣhmī called as GajaLakṣhmī. Actually it means a, `Gaja' means elephant.

What is the quality of an elephant is that the elephant walks with a certain gait, which is the movement on both the sides. As I've said you, I have seen people, specially women, who walk like horses, really! They just walk like horses.

So once a dance teacher told Me, “Should I start, Mother, a dance school?" I said, “Better start a dance school,

doesn't matter. But are you sure you can teach them to dance or they would be just galloping?" [Laughter.] “Why?" “Because what I've seen of women here that they walk like horses, I must say. How can these women who walk like horses can do dance, Indian dance specially. It's very difficult." So, now we have to see what is the gait, how you walk. Do you walk like an elephant, or you walk like a horse? Especially for men, men should not walk like elephant but should walk like horses, alright.

[Laughter.] But the worst thing that has happened is that men dress up like women and women dress up like man. Now what to do? Why this kind of a mad transformation taking place? Why do they take to such things? For, what is the advantage of becoming a woman when he is a man and a woman becoming a man? That is the reason, which shows, that they want to have some change, some change is important.

You'd like to change your dress, you'd like to change your houses, even your sexes you want to change.

But why not change your complete being through Self-realisation, that is very important: to understand that we are transformed and we must have our own dignity of Sahaja Yoga, the way we behave, the way we move about and work.

My experience is that, once they come to Sahaja Yoga, mostly, they become very, very beautiful people and that [they] gradually start growing like flowers, fragrant with their compassion and love. But also there are people who do not understand how to grow. They have their own small circle into which they move and they get just

stagnated, they become dwarfed and then such Sahaja Yogis have to leave Sahaja Yoga.

So it is the responsibility of all the Sahaja Yogis to watch and see how far their mind is working. Where are they going? What are they doing? How are they achieving their status as Sahaja Yogis? So these Lakṣhmī and, Lakṣhmīs I would say and also the Lakṣhmīpatis, in Sahaja Yoga, have to be very different than the other people who have money. Mahālakṣhmī principle should give you a very sober, balanced, affectionate and loving temperament. If it doesn't give you, then you should know there's something missing in you. After all, you have come to Sahaja Yoga not for anything else but for your growth. And to keep that growth on, you have to acquire a sense of understanding what should be your personality, relative to others, relative to other people who are still seeking, who are still blind.

We have to achieve a global emancipation. I know that's [what] My vision is and the other day we were counting how many projects have started.

So, we had to stop at 35. Already thirty-five projects have started in India, also in other countries and they are only for emancipating human beings. But firstly, as I told you, to do work in Sahaja Yoga you have to be a detached person. That is the quality of a Mahālakṣhmī principle, that such a person is detached. He is not attached to things which are worthless. But that doesn't mean that you take a Sannyāsa and run away from the families, run away from your household, run away from everything. That's not detachment, that's running away! But detachment is that when you have everything, still you

are detached: in the sense [that] you do not feel concerned about your own gain out of this. Such things can happen, very easily, if you really introspect. And introspection is the best way of meditation. First introspect and then meditate, then you will grow. And the real joy of your Self, of your Spirit, will really give you such enjoyment that you will not take to stupid, insignificant things. But you will become very significant people in Sahaja Yoga who will do such wonderful work that everybody will be amazed that, an ordinary human being, how can he achieve such things, how can he work it out? As I've told you before, that after realisation you become extremely creative. Creative in everything, specially in giving realisation to others and also creative in your life of art, music, poetry, drama, writing; all kinds of things you do. We have seen now so many cases who have never been on the stage, even, have given very great, inspiring lectures.

So the creativity comes like an inspiration for others. They see you and they feel inspired. You are not the one who goes into the shadow and sits back. But openly you come out, with no pride or no sort of aggression, but complete humility; and you give such beautiful feelings to others, such understanding about yourself and about the other through your collective consciousness.

You see, about collective consciousness and other things, so many people have talked. The other day you saw it, there were so many people like Jung and also there were other scientists and also other philosophers who have talked about it. But you have got it, you have the experience of collective consciousness. Despite that, if

you are lagging behind in your progress of Sahaja Yoga, in Sahaja Yoga, that means there's something wrong.

Some sort of a load you are carrying on your head. But through our attachments, there would be loads on your head.

In Sahaja Yoga you are involved with everything and you are detached. And such a miracle happens to you which you know very well, I don't have to describe it.

So a new personality with a Mahālakṣhmī principle comes in. Mahālakṣhmī principle is the one which takes you to your seeking and when you have found out the reality, the truth, then you progress.

With Mahālakṣhmī principle only, you get your realisation. You know that very well, that through the Mahālakṣhmī channel only you rise and you get your realisation.

So to become a great Sahaja Yogi, you have to look after your Mahālakṣhmī principle.

Now there are people I have seen who care for cheap popularity. I have known people who will do everything for others, do this, do that, but only for popularity. There's no essentially understood, they have not essentially understood that whatever you are doing, is it for cheap popularity? You don't have to fight an election in Sahaja Yoga, you don't have to cast your votes in election. But what happens really, the person who has that dynamism of Sahaja Yoga just comes up. Everybody knows. Not talking, not impressing, not showing off, not going after cheap popularity, but growing within you. For that I cannot say what you have to do. How does a tree grow? By itself. You are living examples of Sahaja Yoga.

So how will you grow?, By yourself. By yourself you'll grow: is a promise that is given to you by the Divine.

But allow it to grow, through introspection and meditation and what we call complete dedication and devotion.

The other day I told you about the word Śhraddhā, it's not just praying, it's not just having faith, but Śhraddhā is that you have it in your heart, the enjoyment of achievement through your devotion and dedication, that should be called as Śhraddhā. With that thing only it will work out. You have to have faith in yourself and faith in Sahaja Yoga. You know you have got it, those people were talking about it, but you have got it! You know what is collective consciousness. You know that you are in the collective consciousness. But how far you have grown into it is to be seen. It's very important. For that, I need not in this short time describe to you all the qualities of the Lakṣhmī but, try to understand that a person who has Lakṣhmī principle has to have all these special qualities otherwise he is not the worshipper of Lakṣhmī.

And that's how I would today bless you all with the proper wisdom and the proper understanding of the Lakṣhmī principle through the lights which are enlightened within your heart.

May God bless you. May God bless you.

[After Pūjā Talk:] I wish you all a very happy Diwali. And as I have suggested to you, we all have to work it out and understand the importance of Mahālakṣhmī principle.

In your lives if people will see that you are very peaceful, good, helpful, collective people, then only, Sahaja Yoga will spread. Not what I am saying, or what I am

spreading, or what I am working out. It's a fact that I always had a feeling that Sahaja Yogis should take to social work. I've been a social worker all My life and I am a socialist in a way, but all these things I did, you may call it secretly, or anything, whatever it is, but some people knew about it and this was to be done and practically most of these cases are ready to be donated.

The reason I did not donate it in the beginning [is] because I wanted to see [that] there are people who are honest and who will do the work honestly. Because in the name of social work, people just want to exploit. This is the reason I waited for so many days and though I have given some of these already like Ganapatipule, or the hospital, also Dharamshala school, all have been given. But now I want to give even more. Like I didn't know that, in America, the land we have bought, in Canajoharie, is in My name; and I heard it I was surprised because there is no income from there, nothing of the kind and I decided there and then, that it has to be given to the collective of Life Eternal Trust of America. It's all My desire that things should work out. But according to Sahaja Yoga, unless and until you have your Gaṇapati, Gaṇeśha, mother of land, motherland, where you start your work, it doesn't take form, it doesn't do anything.

Even in Italy I have got a very huge land and also a house which also I want to donate. There's another one called as Daglio, I want to donate it to the collective of Italy. Italians, I found them to be very good, honest and dedicated. I know they will not exploit it. In the same way everywhere I've purchased any land or building things, I

would like to donate most of it. But let Me see if the things are working out in a honest way.

So, this is for you now to take interest. And I was happy to know that one Sahaja Yogini has gone to Madras [Chennai] to start an orphanage, or working out in an orphanage. Is a very good idea, because think of the orphan children, think of the women who are destitutes, think of the people who are suffering from horrible diseases like cancer, others also, which we can cure.

So I started a hospital and now I'll have another hospital in Delhi. Also good news for you that I have bought a land at the foothill of Himālayas. Very big, I think it's 55, 56 acres of land. Plus I have bought another land where we can grow, or where you get also, very rare vegetables for the Ayurveda, so that they can make medicines at a very cheap price for the use of people who are suffering and who can get cured very easily. Like this, so many projects have been done and they have all come up. The thing is that, I have seen that, Sahaja Yogis do not collect, donate money. Except in the seminars that they give money. And all this is achieved through that money that you have given in the seminar. The rest of the expense of course comes from My books and other things we do.

So it is important for all of you to understand that whatever money you are giving in the seminar is being used, absolutely, absolutely for the betterment of humanity, which may not come to Sahaja Yoga but which can be benefited through Sahaja Yogis.

So I would request you not to be miserly. You need not give Me the money, but you shouldn't have a miserly

temperament. Because what's the use of having money without any advantage? So you all must learn how to donate, not to Me but to this new idea they have, is they want to Me to declare, they want to make a Foundation, alright. Once I find proper people to run it, I don't mind making the Foundation. Because we shouldn't do what all the rest of the stupid people have done.

And so I would request you, all of you, to be little generous. The generosity should be towards social side of our world, which is very important to be attended to.

I hope you understand that I have not changed the way. It's the path which is going now in a smooth way. We had to first climb a very hazardous mountain and now we have come to a place where we understand.

With this understanding, I just want to tell you to collect some money with you which you can donate at the time when we'll need for this kind of work. Which is not with Kuṇḍalinī awakening. But then we can also do Kuṇḍalinī awakening. We have to show the results of Kuṇḍalinī awakening, it's not only for you, it's not only for you people who are realised, it's for the whole world. That's My vision and according to that vision I have been doing My work. And now as you know that I leave this responsibility to you all. I hope you will understand that it's important that you should think of other things than your own problems, your own stupid questions that you have, because all the time what I find, even the leaders will bring some sort of a nonsense from people who have done something wrong.

You need not tell Me if somebody is sick, if somebody's this. Why can't you cure? Why should you bring that to Me? It's a common practice with leaders.

So I would request you not to bring any such problems to Me and you solve your own problems, try to solve them. Once you solve your problem, you'll be amazed, you will know what you have got. But every time refer it to Me is not necessary.

Reference to Me is not necessary, because I have so many other things to be done and every time if somebody is sick they [think they] must refer to Me. If something happens they must refer it to Me.

Even after referring, all of you will be saying now “This person has got cancer, this one is sick, that one is sick." I don't want to tell you, but there must be some mistake on that, about that person. I don't want to tell about anybody like that, but must be something must have happened that that person is sick, or something has gone wrong with that person, because normally Sahaja Yoga should help. Sahaja Yoga meditation should help. It should work out, it has worked out with so many. Even some people who were very sick, once came to Cabella, I was not there, they got alright.

So is the faith within you which should be so strong that it will be done.

So some people have a habit of pestering Me like this all the time “This one is not alright, that is not..." “in my center this is happening, that happening." Why can't you solve your problems all of you put together? It will be very kind of you to understand that all these problems can be solved by you, I don't have to be there. I am there

with you all the time, I am one with you all the time, so there is no need for you to come to Me for all these things which are absolutely under your control. If not, you give up your leadership, so-called. Because leadership means that you should be able to execute Sahaja Yoga principles in others and work it out. I hope you'll understand this.

I had to say some things on a Diwali day, but with the light one has to see also the dark spots and try to clear it out.

So I would request all the leaders not to bother Me, with all these little little problems that you have.

Try to control, try to solve, try, see, you have powers, you can do it, all of you can do it. You don't have to get to Me all the time, because so many things are to be done and so many things are to be worked out which I am doing relentlessly. But you should also try to solve your problem of your country, of your place. But if you are not wise enough, if you are not grown up, then it happens, I have seen, you will tell Me. And you think you are very important because you can tell Me. That's not the way! You should do it yourself. You should find out yourself what you can do, how you can help it out and how you can help others.

Also we are not here all the time just to look after people who are no good in Sahaja Yoga. And mostly I have seen, it is only the people who are a little bit, very ambitious about their own positions, try to do like that.

So I have to again and again request you: please, please, if any of your you are leaders or anything else, don't telephone to Me, don't write to Me. Because I've seen

every day I have such a lot of this thing, papers, envelopes, every day, I don't know what to do. How to tell you that there is no need to write to Me. If you cannot solve the problem, finished! Take up something that is simple, that you can handle.

Need not take to something that is difficult, which you cannot handle. It's a wisdom in, behind, that. If you have wisdom, you'll solve your own problems together, specially with your leader and if the leaders are sensible, they will never, never trouble Me.

I must know about, I must tell you about some people, who are leaders, have never even once told Me that “This is wrong, or that is wrong" nothing! They have solved their problems out and out. They should be your ideals and that's how you should work it out. That will be very joy-giving thing for your Mother, because now you are made, you are the ones who have the power, feel your powers, understand your powers, understand your responsibilities and you will be amazed how things will work out. First of all I wish you all again and again very happy Diwali, very happy prosperous life for next year and all your life.

May God bless you.

Thank you very much. Thank you.

They all, have brought some presents for all of you. Please have them, enjoy them.

May God bless you all.

And be quiet! Sometimes I feel it's a fish market because I don't know what is there to talk! You have to be in complete silence. Such a lot of vibrations today, you have

no idea! If you are absorbing, I would not have been tired. You have to absorb, absorb vibrations. You have come here to get vibrations, to get more and more of that and not to wile away your time talking this, that. No! You have come here to grow. If you understand that I think it will help you.

Thank you.

Contents: 2000-12-03 **Talk to Sahaja Yogis, Ashram, 4950 Read Road, Moorpark (48 miles from Los Angeles), CA, U.S.A.**

I've been here for now quite some time, I think. And, I want to really tell you something important that Los Angeles is a very, very important area. And, compared to all other counties and states, Los Angeles has not taken such a big stride the way it started. And especially when I had a program here, very few people came in after that. What is the reason for that? I tried to find out.

First of all, you must realise your own personal responsibility, that you all have got Sahaja Yoga absolutely free; but you have a certain debt and that debt is that you have to give realisations to others.

If you just have it for yourself and leave only to your leaders to work it out, it'll never work out.

How many people have you given realisation? You have to count it. Because after a certain state of your achievement, you become very creative, extremely creative. At this age also I am working, but what I find, once you get your realisation, you are settled down with yourself and you become like a monk. We don't want to have monks and priests.

What do we want to have? Sahaja Yogis who will talk about Sahaja Yoga to people, who will develop Sahaja Yoga and create more Sahaja Yogis.

So you have to count how many Sahaja Yogis you have created.

Yesterday, you saw Anand. Anand is of course My grandson but the way he got his realisation. I find him everyday he tries to find somebody if he could give realisation. Everyday! Yesterday again he brought two people.

So, you see you don't have to feel shy about it. I have seen people who have false Gurus. Once I was travelling with some lady. She was very hot.

So, I asked her, “What's the matter, how are you, who's your Guru?" She told Me the name. Horrible Guru! “Oh my God" she said, “So great. He's done this; he's done that." And, I was amazed; how is she talking so much about that Guru? But Sahaja Yogis feel shy. They don't want to tell.

There's nothing to feel shy. If you have got realisation, it's the greatest thing you have got. I mean you don't understand the value of it perhaps and you don't want to also talk about it to others, like you want to preserve it to yourself, I don't know why. But you have to talk to other people, otherwise Sahaja Yoga won't spread in Los Angeles. Or, I should say, California on the whole.

Now the reason is also, I personally think, that you not only feel shy, but you are quite satisfied with yourself and you have no confidence about others. You think, `What will they think?' What will they think out? What will they do to you? What will happen to them? I mean, if you

tell them they are not going to prosecute you, take you to courts. But I find this very much here, I don't know why in Los Angeles.

And, at the same time, we have very deep Sahaja Yogis here, very, very deep. They have achieved quite a lot, but for what? It's like a miserly person who has lots of money, good for nothing. This is one of the reasons you all have to decide. It's your personal responsibility, your debt to the Divine. It looks after you, it protects you, it helps you.

So many of you can say how it has protected you, how it has helped you, how it has cured you. In every way it has done so much for you. Now what have you done for Sahaja Yoga? One has to see to it, introspect, find out.

Another thing, from organizational point of view I have talked to Dave and others also, that first you should try to concentrate on one center. Now, you divide among yourselves. All of you should decide that fifty percent people will go on Saturday; fifty percent will definitely go on Sunday. You see, there are more new people than the Sahaja Yogis. When I found out, I was surprised. What are they up to? It's a Saturday and Sunday.

This is your job. This is everything you have to do, otherwise what's the use of your life as a Divine personality? I just don't understand how such deep people in Sahaja Yoga cannot feel that others are lacking this depth and they need joy. They need everything that you have got and you have to do it.

So, on superficial things if you waste your energy, it's not doing any justice to Sahaja Yoga.

Los Angeles is one of the first places I came to. And, at that time here, there was this sixteen-year-old Guru who was befooling everyone. And, I just felt, “These are stupid people. I don't know what will I do here?" So, I didn't come for nine years.

So, you have to take to Sahaja Yoga in a proper way, in your family, with your children, with everything. Now, there has been something they wrote in Internet. I think it's very poisonous thing because it has no meaning. It's all absurd. Now, we have got the answer written down. We were not sending it yet. But you all should know it so you can answer it.

At this age also, you see, I'm so anxious that I have to complete My projects which are thirty-six in number, so far we have got, may be thirty-seven. And, we have to complete this, all this, for which I'm not asking your help or anything. But it's very important projects we have got, some are in India, which I started earlier; and then some are in England, some are here, some are in Canada, like that.

What I'm saying that you, too, should have projects about Sahaja Yoga; but at the same time, I would like to warn about certain things. Like you send some book on this thing. First of all, her, she is never to be depended. I don't know why you take him so seriously. Do you know he brought some horrible medicine to sell in Cabella? You don't know. He brought it. Chinese. And he sold it for a very high price there to all Sahaja Yogis. But Gregoire's tongue became absolutely green.

So, imagine! Nobody has business to sell anything without asking Me.

So, you see, one should not have anything to do with it. Then also, I saw the book. But you should not write any book like that. You see, this book is not to be given to anyone. Those who want to cure people, they should cure, but it's not important. That's not your duty. If you want, you can cure, but it's not your duty. Main duty is to give realisation to people.

So that book is to be cancelled completely, out of question. Such a book should not be written, because I have to spend some time reading it and all that.

But there's no need to write such a book. First take My permission. If I say “yes” write it. Otherwise without writing Me, if you write a book. I can't understand. And, then you send it to Me to read it. It's wrong. First you ask Me, all right? You ask Me the contents, you ask Me if you want to write like that.

But otherwise My time is so limited, in that you want Me to read the book, this thing.

These are all small, small things. Now, the smallest thing is writing letters, all the time writing letters to Me. There are so many letters like that. Now in that letter what do you write? You never write how many people you have given realisation. No one! They will write, “My husband is not all right, my wife is not all right and we are having a fight and this and that and that and that." It's not important.

Now you have become Sahaja Yogis. You are masters now. Why should any problems make you suffer? Why should? You are contented within yourself. All these problems, useless absolutely, should not bother you. That

means you are not yet come up to that level which we can call a master. I call you masters.

You are like Zen masters. But see the Zen masters, how they are; Tao people, how they write, what they have to say. Boldly they'll say everything and they're so satisfied within themselves. They don't talk of small, petty nonsense. Not that you are not intelligent. You are all very intelligent people; and, in that intelligence, I find that if the attention goes to all nonsensical things, it is absolutely going to be detrimental.

The another thing you must have noticed that so many people are now coming from India. Why? What is so great about India? Why don't they have people from here? What is the reason? The first reason is that parents neglect the education and discipline of children. Children must be disciplined. That's the job of the parents, otherwise they would hang from some trees. But they are your children, you have to discipline them. They should know how to behave; they should know how to talk to people.

This so-called freedom idea of America has ruined your country. First of all, children must be brought up in such a way that they're disciplined Sahaja Yogis, they have proper sense of protocol; otherwise you'll be creating just useless children.

Thirdly, so much accent on money, money orientation, for children also here as I have seen in the education. Children are asked to clean the car. They'll pay five pounds, five dollars. Then he does something, but don't pay them. That's their work, that's their job, that's their responsibility. Otherwise if you start doing like this, you'll

spoil your children with it. At a proper time you can give them some presents or something, but don't start giving them money like this. Then money becomes important.

I have seen many Sahaja Yogis who came to Me and they said, “And we don't want to do graduation, Mother, we don't want to study. We want to become garbage cleaners." I said, “Why?" “Because you can get lot of money in garbage cleaning." Can you believe that? So the whole attitude is towards getting money at any cost, no dignity, no understanding, nothing.

So children are to be told of sublime ways, of nobler ways, of higher ways. You already have got realised children, but if you don't tell them, then I don't know what will happen. They will become garbage cleaners.

First and foremost for children is discipline and their education. You must pay all money, whatever is needed, all your attention, to educate your children. Now with that, no education, what's happening is the children have no breeding. Either put them in some profession, if they want. Put them in anything where they can learn something. That's the age when one has to learn. Not just leave them because it's freedom, let them have their own time. It's a wrong idea. That is how this country is ruined, I think and then the family system also is nonsensical.

I have bought this house. It's very interesting, but what I find that there is a huge, big room for husband and wife; and small, small room and two-three bathrooms for it. I bought it because it was just for My own sake; it was all right.

But from the very beginning they have idea that children will go away at the age of eighteen years.

Why should children leave you if you have a proper house? Even if you don't have a proper house, if you have all the love and convenience, they'll never leave you. Our India, it's difficult. We had Avadhut, you must be knowing him, Mister Pai's son.

So, Mrs. Pai was very much caught up on the left. Very sweet, he is very innocent boy.

He came to Me and he said, “Mother, if you leave your parents at the age of say, eighteen years, then will their bhoots leave you?" They asked Me a question. I said, “It may; it may not." “Then why to leave parents, you know. Parents are very useful." I said, “How?" He said, “Firstly, my father is there.

So I will never take to smoking, because he'll scold me. I'll not do wrong things.

So, it's better to have father." So, I said, “Really?" “Yes” he said. “In a carriage, if there's nobody to manage the horse, horse will go wrong” he said. And very intelligent also, very deep. But see the innocence of his heart. He said, “No, no, then no use leaving the parents. Nice! They should be there to tell us. Otherwise who will tell us?" So, you see, this should be perpetuated in your children also to understand that somebody has to tell, somebody has to guide.

Now what has happened, I think, in the West is that people have advanced. Now, say, the central line is here. They came from a developing state and now they are over-developed.

So now to come to Sahaja Yoga, they have to come back. They have to come back, which is very difficult for developed people to come back. But for people who are black, say, people who are not so developed, they are very good, because once they start developing, they can be sucked in.

So very easy to get the black people to listen.

So, I would say, you all should work among black people. Skin is not something I have seen is so important.

So this skin-deep problems that you have should be completely given up. You'll find such beautiful, such nice people among them.

So you have to talk to them and you have to look after them. Now I can't do that Myself, but you can do it as My children. Try to see the good points, good points of all these people, of all the people. Even now, say, some people who go to India like Indians very much and they praise them.

I said, “What's so special about Indians?" “Mother, they will sleep on the ground but put the guest on the bed." It's fact, yes. You don't put your guests on the ground, you see, in India. No, you don't do that. And, that is the correct thing. If the guests are there, they are given the first priority. It's the other way round in America. If the guests, you take them to some, say, restaurant, first thing you'll say is “We are sharing." You know it shocks people. Sharing means what? I mean, they are your guests.

So the sense of guests, the sense of people who are not your family, has to be developed. Then they will understand that there's something special about it. But

you see selfishness, this open, strikingly horrible selfishness, is so much exhibited.

So there should be some sort of a, we call them Maryādās, must be the protocol and let the people see how you behave.

That is how Sahaja Yoga will spread. They'll see you in the society. They'll see you everywhere. I was told the Governor of Nevada went to Bulgaria and there he saw some Sahaja Yogis in Bulgaria. He was so impressed by their behaviour that he wanted to meet Me, but just now I don't know if I'll have time or not, but, he wanted to meet Me.

So our behaviour should be such, should be very humble, sharing, caring, so that people are impressed by it. And there's no need to have any shyness about it.

Some people think we are very weak. We are not.

You have got the powers. You are not weak any more. One thing. In the same way, you are very strong and that's why you are very humble. Only strong people can be humble. People who are not strong always are aggressive. We have solved some problems in Sahaja Yoga, like morality and all that. Of course, I agree. But still, still I think the attention is not so correct as it should be, absolutely pure. We worship Gaṇeśha and the power of Gaṇeśha must show because, as I have told you, that innocence is not lost, it's only covered and it can be cleared out.

The whole world we can save. We have to save the whole world. My vision is too big; and you are My children, you are My hands. I cannot ask anybody else to do it. And that's why I have to tell you that you just be worried

about the people who are around, care for them, show them love and I'm sure they will understand that you are something really different from others.

It's not difficult, because some of the value systems in America are so much convoluted, so much perverse that if you just go against it, people will be amazed. “How are they like that?" You have capacity. What I'm saying, you have powers. You are just like diamonds. Diamonds can be seen anywhere. Only thing, you should chisel out yourself a little bit. Chiseling out is very important and that's possible through your meditation, introspection, simple things like that.

What am I doing for Sahaja Yoga? What am I working for Sahaja Yoga? All this has to be seen and has to work out with great love and understanding, that our Mother wants the whole world to be Sahaja Yogi, whole world. It's not only a few people here. But Los Angeles has this problem, I don't know why, since long.

So I would request you to see this point.

Now, My suggestion is very practical, as we have done in India. Now, forget about whatever has happened in the past. But in India, what I did was I took one hall on My own in Dadar, one hall. And all the Sahaja Yogis I said, “You come there." You can have it twice. You can have it Saturday, Sunday.

You can have some people for Saturday who are new comers like that, who are not yet and you can have Sunday for all the Sahaja Yogis. Two days you must spare and the first day you have to take into account that these people are not yet matured.

So you have to mature them.

Only thing that will really impress is you, the way you are, nothing else. And also you should not spend too much time in talking too much, or talking in this thing. But if they have any questions, you can answer at the most. But they will take to our tapes and things very deep, I agree, the tapes are very deep. But if they listen to it again and again, they'll understand.

So many things are there for you to see and to tell them. Whatever impresses them, you have to talk to them. Now the time is coming that many false Gurus will be completely exposed. I know that. But then you all have to come up. But what I feel that Sahaja Yogis are like mushrooms. They get their Realisation, finished. Then they have nothing to do. How can that be? So, what I'm trying to say, you must have complete faith in yourself. It's very important. “I am a Sahaja Yogi." Have that faith. “What have I done?" Ask yourself the question. “What do I have to do?" So, all your behaviour, all your sweetness, all your kindness, everything will impress. Not only that, but negative forces won't act. If you try to be positive, negative forces will not act. They will have no effect on you. They will have complete protection for, complete protection and they'll look after you.

So, I have to make now a very, very request as a Mother to all of you that you have to be worthy of My children. Say, now I'm going to be seventy-eight and still I am working very hard. Since I have come to Los Angeles, I have been sick. What is the reason? I am never sick. But I felt very weak; I couldn't walk.

Why? Well, what has happened? Because you people are weak. You are My children. You are part and parcel of My

body. You are not only that, but you are cells of My body. If you are weak, I'll become weak.

So, I request you again and again that you got such a great blessing which people don't get normally. Very difficult! They go to Himālayas, spend years together and then they get the blessings.

So now you got it so easily. Just strengthen yourself, tell yourself, be confident that, “I have to do this work." So, as I was saying we can have, what is this center called?, in Santa Monica, you can take two days. One day you can have it for the new comers and one day for all the Sahaja Yogis. And, at least twenty-five Sahaja Yogis must go to Santa Monica on the first day and should be all of you next day.

Because, unless and until you do that way, it won't strengthen. We call it `Saṅgha Shakti', is the collective power which you should have. And, you see, if somebody has problems, if somebody is say, I would say, that is not understanding, is not going deep, is new comer and all that, so let them come on Saturdays.

You can answer them; you can explain to them; you can make them understand.

And, you will be amazed that even things like this Internet business, I'm very happy in a way, because all those who were useless have gone. It's the Last Judgement! So this is the best way, that they have gone away. Now new people can come. But it's a very good thing that has happened; but still these people wanted, so we have written a very beautiful answer to it and that we'll read it.

So now you have to just now promise within yourself that you will attend Santa Monica, or any one center that you have. Is a simple thing to understand that if you have to dig the well, you don't go on putting holes everywhere, but in one place only you make a big effort. And there is a center which everyone knows. They all come there and you meet there. But you have to be extremely positive, extremely positive with the new people.

Now you can imagine in a place called Benin. They were all Muslims and nine thousand have become now Sahaja Yogis. And in, I mean just imagine and Ivory Coast the President is a Sahaja Yogi. How could these black people achieve all that and while, with all of you with white skins, what are you doing? There's a some sort of a, I think, drawback power, I think, this getting white. All right, I expected because they are seekers. Best part is they are seekers. Black people are not seekers; they are not such seekers. But white people are seekers, but they are seeking into this nonsense, that nonsense, that nonsense.

And now, we have an article about this horrible gentleman, Mahishasurah. Everything is exposed.

And, whatever I have said about him is there in that. I didn't tell them. But they have got it from other people. And now, you see, all his castle will fall down, because that is truth. It has come in the newspaper.

It's authentic. It's not like sending in the Internet. But despite that, your faith is challenged.

[Aside to a person.] You have seen everything. You have seen so many miraculous photographs. I mean Param-Chaitanya has never done that. Nobody has photographs

of that kind, I mean imaginary these artists must have saw to put it there. But you have seen, so many have seen Gaṇeśha standing behind Me. I mean such miraculous photographs you have seen and still your faith is so weak. What else should it go? Param-Chaitanya asked Me, “What should We do now?" [Aside in Marathi to someone personally.] I have given a nice lecture on Devī Pūjā. You just see `Śhraddhā rupena samsthita'. Very big difference between just a faith and Śhraddhā.

So Śhraddhā is when you think of that person, the whole being becomes full, just like a garden.

[Asks a Sahaja Yogi to read the letter.] And so many miracles, so many miracles have taken place. I mean it's to be seen what miracles take place.

Sahaja Yogi [reads the response to the allegations against Sahaja Yoga on the Internet]: This is a response to the allegations, which was published on the Internet against Sahaja Yoga. This is a response by Sahaja Yoga to these allegations: “There has been some recent material on the Internet which contains allegations made against Sahaja Yoga and its founder, Her Holiness Shri Mataji Nirmalā Devī. All of these allegations are coming from a group of very few people who are supported by some false Gurus or by some criminal organizations. It is such a bundle of falsehood that it is rather difficult to pay any attention to such nonsensical allegations.

All kinds of people come into Sahaja Yoga because the doors of Sahaja Yoga are open to all.

Some of these people were thrown out, either because they were immoral or they were cheating other Sahaja Yogis.

Sahaja Yoga is the absolute manifestation of Divine reality and truth. To begin with, the greatest miracle is that there are thousands and thousands of miraculous photographs of Shri Mataji. Most of them were taken by very ordinary cameras and by amateurs. One photograph appeared in Brisbane in the sky as a painting of Raphael, which was a painting that Shri Mataji liked very much. In the actual painting..."

Shri Mataji: This Raphael paints mostly the Mother and Child. And, I was told there's a exhibition here of Raphael. I would like to go and see that.

Sahaja Yogi [continues to read]: “In the actual painting, there was a halo at the back of the Holy Mother; but in the sky it was on top of the Mother. In England, they were singing the song `Sitting in the Heart of the Universe' and all around Her appeared many hearts drawn in lines exactly as one would find in a medical text.

Very early on in Switzerland, they saw clouds clustering into a very clear image of Shri Mataji, absolutely perfect. There are deities that appeared in full form behind Her and angels that are seen very clearly. We all felt the Cool Breeze of the Holy Ghost on our finger tips. Many Muslims also felt it. This has been described in the Holy Quran, that at the time of resurrection your hands will speak. And after tallying with Shri Mataji's knowledge and Her description of relationships between vibrations and Chakras, we were surprised how it was the perfect knowledge of our subtle system.

So many countries have given awards to Mother. In America, Sahaja Yoga is accepted as a religion and you

can be prosecuted for referring to it as a cult. Shri Mataji's achievements are recorded in the congressional archives; and highly respected doctors, scientists, professionals have recognized Her. Leaders of this country from mayors and governors, to presidential candidates have sent felicitations to Her. In America, She has been honoured in major cities by dedicating a day in Her name as `Shri Mataji Nirmalā Devī day'.

Her deep knowledge has stunned people. And, She has been awarded advanced degrees of Ph.D.

from leading world universities. Fabulous revelations of Her Divine personality are captured on film, in thousands of miracle photographs which manifest the greatest forms of deities and divinity.

How unfortunately stupid they were not to understand the great miracles that the Divine created to convince human beings so that they may not go astray. But this is Kali Yuga and they failed to recognize the truth despite all these revelations.

We discovered that one of these few culprits used to sleep with the maid servant in the Ashram, even though he was married and was caught. And, then he was caught and was thrown out of the Ashram. One of them had a car accident with a lady, but blamed another Sahaja Yogi for it. When the lady recognized his picture in a group photograph, the police arrested him. We don't know what the police did to him, but as a result he turned against Sahaja Yoga.

Another one brought money to be given to Sahaja Yoga. But since Shri Mataji never takes money from individuals

like that, She refused the money. This was black money from a woman who had died.

We didn't inform the police about this because we would not take black money. He got frightened and turned against Sahaja Yoga. Another one had built a house which he wanted Shri Mataji to buy. She didn't buy it because it was of no use to Sahaja Yoga. And so, he turned against Sahaja Yoga and became bankrupt. He was an idle, lazy lump and a drug user; and thought himself to be lord of the whole world, very quarrelsome, arrogant and a stupid fellow. We are relieved that he has left Sahaja Yoga.

They are such nonsensical people because they talk about allegations of tax evasion by Shri Mataji.

Shri Mataji is a registered, non-resident Indian and does not need to pay any tax on casual income. These people are illiterate and don't know tax laws.

In these allegations, they also spoke about Her husband, who is recognized by the British government for his immaculate and extremely honest work and was bestowed the title of KCMG [Knight Commander of the Most Honorable Order of St. Michael and St. George]. He is such a well regarded personality that these people who are trying to throw dirt on his character cannot even get jobs as peons in his office.

Her brother was also a great soul. He never took advantage of Sahaja Yoga. And, has built a great, a very great, academy of music. These people are not even equal to touch the dust of his feet. They are such low-level people, they are cowards to write such trash on the Internet. There is not even the slightest truth in these

statements, only blatant lies. These allegations on the Internet are such cowardly acts. If they claim allegations against Her or Sahaja Yoga, then why don't they come to the court of law? This theory that Rajneesh has influenced Shri Mataji is another myth. Can Rajneesh or any of his disciples give realisation to people? You can answer this yourself. To make allegations that Shri Mataji makes a lot of money through Sahaja Yoga is absurd. The money for the work of Sahaja Yoga was collected during the first few years by only four leaders. They gulped all the money for their advantage without showing any accounts.

So, the senior members of Sahaja Yoga asked permission of Shri Mataji to collect the money in Her name and put it in the bank. Still, Shri Mataji for twenty years has spent all Her money for travel, halls, activities of Sahaja Yoga.

People only paid for their tour in India. For the purchase of Shudy Camps, She spent Her own four hundred thousand sterling pounds, which is recorded and only two hundred and fifty thousand pounds were given by Sahaja Yogis. Approximately hundred people stayed absolutely free at the house for more than four years. Since the house was sold for only four hundred thousand pounds, all that money belonged to Shri Mataji.

By now, we really felt ashamed that why should Mother spent all this money Herself when She has given us health, wealth, balance, peace and joy through Self-realisation? Apart from that, She has given us Divine knowledge which is invaluable. And, we felt that it would be parasitic to make Her spend all this money because She would not take any money from any individual.

She has cured many rich people and they were all trying to give Her money; but She would not accept any.

So, we thought that as a practice, we should give some money to our Mother who has worked so hard, sacrificing Her life, giving so much love and compassion. A small amount was fixed to give as Guru Dakshina as was a practice for all the true Gurus of the world.

Shri Mataji has not gained financially at all through Sahaja Yoga; and even though it is absolutely legal to take or give money, it is certainly not a sin in giving and taking money from anyone. Do these people know how many projects Shri Mataji has opened in India, Italy, England, America, Australia and other parts of the world for noble and social causes? There are over thirty-five projects that She has single-handedly funded which you can see on our website at http://www.SahajaYoga.org.

The greatest lie is that Shri Mataji doesn't love children. She has tremendous compassion for children; and the tapes that are quoted are bogus. The tape from Canberra is a complete manipulation of the truth since there was no child crying in the, Public Program.

Some lines are correct, but all falsehood is built on that. It's true that Shri Mataji has great concern for realised children. We have many children in Sahaja Yoga who have received scholarships, awards and recognitions in schools, in many schools around the world. They are outstanding in their education and their moral character and are extremely loving, dynamic and sweet children.

The Western promiscuity and immorality have not entered into their minds. Shri Mataji has gone all out to save the children from drugs, child abuse, alcoholism,

gangs, etc. The children in Sahaja Yoga are so outstanding, well behaved and well educated. These people are condemning Sahaja Yoga, while She has saved so many seekers and has transformed the lives of hundreds of thousands of people in the world of turmoil.

There are some who have also cheated in Sahaja Yoga as leaders. All these despicable people have been thrown out of Sahaja Yoga.

Some of these people have now turned against Sahaja Yoga because we don't want them back.

Whatever has been mentioned in these allegations about Sahaja Yoga marriages is absolutely opposite of what really happens. First, the applicants from all over the world fill out and submit their application forms referencing their height, weight, education, income, family background and other important information.

The couples are then chosen based on Divine vibrations. These couples then spend a few days meeting each other and getting to know each other in a completely moral manner. Only if they agree, they are then married in a collective wedding ceremony. There are over two hundred marriages per year performed in Sahaja Yoga from all over the world and the success rate of these marriages is about ninety-nine percent, with just one percent of the marriages that are voided. Since they are not registered until six months to a year after the ceremony so they have sufficient time to decide.

Divorce is allowed in Sahaja Yoga since both the parties are adult and have full freedom to make their own decisions. We don't know of any system among the world religions, especially in the West where there is a ninety-

nine percent success rate in marriage. Sahaja Yoga glorifies the marriage institution and we believe that morality can be naturally restored through proper Sahaja Yoga marriages. The cost of marriages in Sahaja Yoga is only about a hundred dollars which includes all the ornaments, presents, meals, etc. Sahaja Yoga culture and its system of marriages have completely abolished the dowry system, which we believe is one of the greatest reforms of the Indian social system.

The calculation of money that they have made is absurd. All the money that is collected in Sahaja Yoga by the organization is recorded with proper accounts and is spent for so many social, charitable and noble works. All this money is deposited in respectable banks and institutions. There is not even a single cent that is deposited in a Swiss bank or a Monte Carlo type of organization as has been alleged in these accusations. There is a finance committee in every country which takes care of these funds and manages expenses from these funds.

In addition, all the casual income of Shri Mataji is recorded by one committee which spends funds from it appropriately on various noble and social projects worldwide to help helpless people. For the seminar collections, all of these accounts were created in the name of Shri Mataji because we had so many bad leaders in the past that became corrupted with money although Shri Mataji trusted them. All the funds collected in Sahaja Yoga are public knowledge. The money contributed by Sahaja Yogis is kept in the name of Sahaja Yoga. And only by Shri Mataji's consent, is it spent for different

expenses and projects. Since 1972, over thirty-six projects, such as land development, buildings, hospitals, schools, ashrams, institutes for social benefits, etc. have been created from these funds only. Progressively, many of these projects have been and are being transferred over to the Sahaja Yoga charitable organization.

Shri Mataji comes from a royal family and Her husband comes from a family of landlords. The nobility of Her vision was so great that in the early years of Sahaja Yoga, She sold Her own jewelry to sponsor programs of Sahaja Yoga. Apart from that, Her husband has been working in London for sixteen years and had a salary of over five thousand sterling pounds after taxes in those days. In addition to all facilities, additionally they had very high gains from sale of houses in London. The point is that Shri Mataji is so independently well-off, that She didn't need to start Sahaja Yoga to make money. In the early days of Sahaja Yoga, She paid from Her own money even the air tickets for so many new people who came to Sahaja Yoga to travel and experience spiritual places in India.

Shri Mataji has made us aware that all the religions are from the same principle and are to be respected by all of us. She has formed a global religion which is the innate, pure religion by giving us Self-realisation.

But so-called religions want to stay separate so that they can fight in the name of religion and God. From Her teaching many rituals, false ideas about religion, have been corrected. We respect all the incarnations, prophets and the realised Souls of the past. These can be seen in the Sahaja Yoga publications such as Bible Enlightened,

Islam Enlightened and Gīta Enlightened; and it can also be verified from the thousands of Her speeches.

There has never been a charge at the door for Sahaja Yoga meditation. We don't get any charitable funding from any government agencies for doing our programs. How does one expect to have all these programs to be handled without money? Sahaja Yogis contribute freely whenever money is needed for projects. And, that is how it is done. No one in Sahaja Yoga has ever been forced or condemned for not giving money.

For the last thirty years, Shri Mataji has been working relentlessly and there have been no claims against Sahaja Yoga of any kind. At a personal level, She has sacrificed Her financial and family life enormously. These people should be ashamed of themselves to attack such a pure and noble personality who is full of love and compassion.

She has given us the lifelong gift of Self-realisation and we give Her something in return as a token of our love. There's nothing wrong in that. At the Pūjā seminars, our organization offers Her a gift from all of us. But She in return gives gifts to everyone in the seminar, sometimes thousands of people at a time. Shri Mataji is a very pure personality like Her name, Nirmalā, which means `pure' and is extremely detached about money.

There are so many false Gurus and false teachers who have minted money and are still minting money.

Why don't these people write about them? An idle mind is a devil's workshop. Shri Mataji has benefited thousands and thousands of us with the blessings of Shri Mataji, while these few people have condemned Sahaja Yoga by

their own malicious propaganda. In a way this is good, because as per Her Holiness Shri Mataji, this is the Last Judgment. And the people who follow this kind of falsehood will also miss this opportune time.

Many renowned scientists, professors, artists, prime ministers, presidents, home ministers, etc., have fully accepted Sahaja Yoga, because this is a pure science which cannot be challenged. There are so many signs in thousands of miracle photographs taken by Sahaja Yogis verifying the existence of Divinity in this era. There are scientists in many countries who have verified scientifically that Shri Mataji is the source of cosmic energy and now many of them are writing books and theses on this.

We as Sahaja Yogis, have full faith that Shri Mataji is the promised Mother and the Holy Spirit which Christ has declared. These kinds of evil-spirited people who have always tortured great incarnations, Sufis and saints. Also, this was the kind of people who crucified Christ. As members of this wonderful organization, we have been asking Shri Mataji's permission for the last one year to write a response against these false accusations, but She has been so compassionate, even towards these evil minded people. Now is the first time that She has allowed us to write such a response because of the pressure from so many Sahaja Yogis worldwide to do so.

Self-realisation is the actualisation of baptism when the seeker gets connected to this All-pervading Divine Power called Rūh or Param-Chaitanya. And, Einstein has described this as a torsion area. As a result of Self-realisation, a seeker becomes balanced, peaceful and

joyous. All of the six enemies of human life, like lust, greed, anger, attachment, jealousy and false pride, disappear. One becomes like a drop in the ocean of compassion and love. Such a transformation, which is described and predicted, takes place which is very much needed in the sinking world of turmoil today.

We don't know how to thank Shri Mataji for this free gift. Shri Mataji is a perfect ideal to follow with so many world wide achievements that Her unfathomable knowledge and yet so much humility. Her motherly love and compassion is ever present even in the midst of thousands of people whose names and problems She remembers very well individually in minute details, as She receives the flower with Her loving smile that warms every heart and fills it with love.

The work of Sahaja Yoga is so tremendous that it cannot be described in this small letter, so please visit our website at http://www.SahajaYoga.org for more details of Her work and Her relentless work.

This is the first of many articles that we want to publish to bring forth the real facts about Sahaja Yoga and about Her Holiness Shri Mataji Nirmalā Devī. Even though we know most of these people who are writing these articles against Sahaja Yoga and their motives behind it, Shri Mataji has asked us not to mention their names as She feels that once they also called Her `Mother'.

Thank you [, Sahaja Yoga Internet Committee]."

Shri Mataji: Very powerful! But still there are people, you see, who are weak, I think, very weak people and do not want to become real Sahaja Yogis. There are. And you must locate them, find out, apart from the new ones. But

if they're no good, it's better to give them up, you see, give them up because they are so immoral, so immoral. They do such horrible things. And, they cheat even Me, cheat you people.

Like in India, they purchased one plot of land. They are saying that we are making Nirmal Nagari. I never knew anything about it. Nothing. They never consulted Me. The fellow who cheated used to come up and sit in the gallery and told, “I've asked Mother. She said yes, everything." Such a cheat he was, and he wanted to make a big money out of it.

But it so happened, you know, I was quite surprised how they have done it, that a letter came from the government saying that, “This land you cannot build anything because it has floods." I said, “Very good! That's the best way." Now, so then these people I said, “Now, why did you buy without asking Me?" It was a wrong thing he did, took money from everyone. I mean, I didn't know they were up to something. But luckily, the chartered account was there, Agarwal. He was a very nice man and he came and told Me, “Mother see this much money they have taken from this person, this person, this person." They removed their own money; they were so frightened now I'll do something, they removed their money. I said, “Keep it now and we will sell this land." Can you imagine, that land was not to be sold, was not allowed to be sold, but somehow this particular land was allowed! And, we made profit of, I think, sixteen lakhs of rupees or like that and everybody got back their money, everything they got back. And, what we got sixteen lakhs we used for buying a land in

Delhi. Because so far I have been buying all land Myself. Ashram I'm making, this, all that.

So now thank God, they were happy they could buy one piece of land which is quite good in Delhi, which they are working out. And everyone, everyone who purchased the land has got the money back. That's more satisfying, because then I thought if I don't get the money I'll pay Myself. But they all got back their money; I'm very happy about it. And, they were so anxious that they should go and beat this man. I said, “Forget it. Give Me one year, if it works out you shouldn't take anything. It worked out." So those who try to cheat Me also are in trouble. See, somehow or other, I don't do anything, but they just get in trouble I don't know. Must be the deities try to trouble them.

So best thing is to have a very clean heart about Sahaja Yoga. That's the best way, because nobody gains anything out of it. If there's anything to be gained is the human beings and nothing else is important.

All right, so thank you very much for everything. Now, whatever I have said, it's not only for Los Angeles, for all the Americans, for all the world. But especially for Los Angeles, I found out a solution like that. And, next time when I come, I would like to see much more, many more Sahaja Yogis. We will have a program. And then, you should take down their names, their addresses, get after them. And, it will work out.

I'm sure we'll grow very much here and nothing to worry that it's very superficial or it's more the cinema and all that. Nothing to do. It will definitely work out, I am sure,

but you must have that intent and intense feeling of doing it. It will work out.

Thank you! I must tell you about Mister Bush. I don't know how but this Mister Bush has been very much been impressed by Cālin, you know Cālin who is from Romania. And he, for the last five of My birthdays, he has been sending Me best wishes. He is a nice man, must say vibration-wise very good. And, I saw this another fellow was, he was a very cunning, I must say. Not only that, but also very shrewd type of a man.

And I thought that he cannot win. But you see, there's one of the qualities of the Goddess is that: “Ya Devī Sarva Bhuteshu Bhranti Rupena SamSthita", means She creates confusion. I have explained in My last Pūjā why She creates a confusion.

So, you see the confusion that's going on. And, Rajesh Shah, who is an expert in `Devī Māhātmyam', he said that, “Mother, now are You creating confusion there?" I said, “You have a look, see, let us see." A

Sahaja Yogi: Shri Mataji was watching the election as it was happening. The Florida state was given a go in the beginning. Shri Mataji gave it a bandhan and literally two minutes later they said it's undecided.

Shri Mataji: So, this `bhranti' is working very well here. And I think, you see, this country is to be saved. And, he wrote a very nice letter to Me also. He was very sweet. He is a nice man, you know, very I should say, very princely type. He's not cheap like this man. He's very cheap. He's going so far with all kinds of tricks and things. Then the other day I saw him laughing, his wife laughing. I was quite surprised.

Then I was told that people criticised that you don't laugh, that's why he was laughing.

With Bush we can do a lot, I am sure.

Another Yogi: Shri Mataji, on behalf of all of the yogis in Los Angeles, I'd just like to say that we understand very well that Your arrival here and Your taking up residence on the West Coast of America is not a casual thing. But it's very purposeful. And that You have a great vision for America and the growth of Sahaja Yoga, not only in Los Angeles but in this whole country. And, that You are here to sort us out and to show to us all the weaknesses and the lackings of both our society and our own growth. And I would just like to make a commitment on behalf of all of us that we will do everything that we can and in our power to become Your hands, to fulfil Your vision and Your dreams for us as seekers and as yogis, to fulfil and reach our purpose and Your vision of us. We will make every effort to reach the people of this place and to show them the beauty and vastness of Your vision and to bring them to Your Feet, Shri Mataji. Please give us Your blessings and Your attention so that we can go forth and carry Your vision to the people and fulfil it in the future. Thank you so much, Shri Mataji for coming to Los Angeles and to America and we hope that the next time You come that You will be happy and You will find us worthy of Your attention.

Shri Mataji: Oh! You are already worthy! All right. Thank you very much. Thank you.

May God bless you.

Contents: 2000-12-17 **Inauguration of Sir C.P.'s book on Corruption India's Enemy Within, New Delhi, India**

I feel as a Mother that if you have really love for your mother-country `Desh Bhakti ', that is the solution of the whole problem. If you are a Desh bhakta you can't become corrupt.

Contents: 2000-12-25 **Christmas Pūjā, Ganapatipule, India**

[Shri Mataji talks in Hindi: MISSING.] [Shri Mataji talks in English:] I'm sorry I had to speak in Hindi language, because most of the people who are here are understanding Hindi only. When I am abroad, all the time I am speaking English, nothing else but English language and then I want to have some change for a while.

Regarding today's great advent of Śhrī Jesus Christ, I told them that He came on this Earth with a very great mission; I would say one of the greatest missions. Because He wanted to open the Āgñyā Chakra, which was so constricted and could not be done before. For that He had to sacrifice His life. By that sacrifice only, the great Āgñyā could be opened. He was aware of it, He knew that it has to happen, that He has to somehow accept this sacrifice. As it is, He was a Divine personality. He had no problem in doing so. But He thought that could be some other way there, by which you can open this Āgñyā Chakra.

But He had to sacrifice His life and, in that sacrifice, He has shown that, if you have to rise above this mundane,

superficial life, you have to, in a way, sacrifice. Sacrifice what? Sacrifice all your six enemies.

But with the Kuṇḍalinī awakening, all these six enemies completely get detached. Depends on how your Kuṇḍalinī has risen. If She has risen in a perfect manner, then I've seen people at the first shot, they just become completely Self-realised people. Of course there are very few, but there have been. While I see most of you have little problems and for most of you it is the problem of the Āgñyā Chakra. How do we get the Āgñyā Chakra working so much is this, that we `think' as a reaction, as a reaction to anything outside; we react to everything. I see here all these lamps, I can react by saying: `But where did they get all these? How much it must have cost? Where are they kept all the year round?'... All kinds of things.

I can react. This reaction comes from our conditioning or from our ego.

Egoistical people are extremely sensitive. If you give them, say, something that they think is not very dignified, they can feel hurt. They can feel hurt for anything, because they have a consciousness that they are something special, something higher people and one should behave with them when they are dealing with anyone. And that's how they get absolutely disturbed if they find anybody in any way degrading them. This comes from ego. Ego is a part and parcel of this Āgñyā movement.

And the second one is your conditioning. Now, you have a conditioning. Say, you are an Indian, now the conditioning is that a person who comes to meet you

should touch your feet, supposing, that's your relationship and the person doesn't touch your feet, then you are angry. Anything like that, which is your conditioning, gives you an idea that you are being insulted, or in any way you have not been respected, then you feel bad. The other reactions of ego are like this, as I've said I see those lamps and I can say: `Why don't I have?' Or `If I have them, why will I give it to anyone?' Ego reactions are there, or conditioning reactions are there. These two were to be finished and that was done by the sacrifice of the life of Christ. Christ Himself was a Divine person and a Divine person is like the sea, because it remains at the zero point, at the lowest point. It does all work from that point. It will make clouds, it will make rain and when all the rivers are in spate, they'll run into the sea, because the sea remains at the lower point.

So humility is one of the criteria of a Sahaja Yogi. A person who doesn't have humility cannot be called Sahaja Yogi. I have seen even Sahaja Yogis get very angry.

Sometimes they are shouting and getting angry and misbehaving. That's the sign that he is not yet a Sahaja Yogi, he has to still mature.

So this humility of a person will give you a more stationary, I would say, more permanent state, by which you will not react; you will not react. You look at anything, you react. But `then' you don't react, you just watch. And that is how the new state of witness state comes in. When you become the witness, you're just watching, just watching; not reacting, not thinking about

it, but you are in the present and in the present you just watch, watch and really enjoy. The enjoyment of all the creation is not within your mind when you are thinking. And when you are not thinking, the whole enjoyment of the beauty of all this creation reacts in you and gives you tremendous joy and peace.

So one has to learn that we should not react. But today's problem is all human beings are very good at reacting. Reaction is a basic principle of today's life. You see any newspaper, you see any book, you meet anyone; what I find that they are experts on reacting. They react. And by reaction, what happens, they never achieve any essence of the thing. Essence is only through witness state that you can achieve it.

This is what we have to learn from the crucifixion of Christ. From His birth, that He was born in a very humble family, very poor family, in very adverse conditions. The reason was to show that all these outward things and all these outward glories do not make you great, the greatness is within. And when that greatness is there, then you don't care for it, because you are so much enriched within yourself, you don't bother about other things, you don't think about these things and you live in your own majestic life.

This is what we see in His life, He was a very majestic person. Otherwise, if you meet somebody who is a poor man, say and who has felt the power, he will talk to you with a beggarish style. If there's somebody who is born in a rich family, he will talk to you in a very, I should say, outwardly showing off nature. But the person who is a Divine person, all these things don't touch Him. For Him,

riches or not riches, positions or no power, it's all just the same. And when that happens, then you should consider that you have become Sahaja Yogis.

I have seen people who come to Ganapatipule, now they are very matured. Otherwise in the beginning they used to say: “We don't have water, we don't have this facility, it's very cold or hot..." or whatever.

They were all the time talking as if they are on a holiday. It is something very different. You are here to develop your witness state. Did you see the sky, how beautiful it was? How orange, blue, all kinds of colours were there. The colour, it takes, automatically and is enjoying it. It is not bothered that it should remain forever, that this will go away when there is darkness. Just watching. The sky is just watching.

Whatever comes its way, it takes it.

So, it's so beautiful and it's so joy giving.

So the another thing is that when you are in that state of spirituality, then you are joy giving, you are peaceful, you are compassionate and you love each other. All these problems of the ego just disappear.

Ego is your greatest enemy, I think and it is the one that really hinders all the wealth and beauty of your life.

So, if you could just see this ego, how it works, just to be enjoying it. It's a drama takes place.

`Alright? Let's have it!' You can see the drama and then suddenly you will be amazed that you are not in it, you are watching it. When you are detached from your ego, you can see how it tries to entice you.

These are the problems of today and that's why we need Jesus very much. The problem of today is that people don't understand that how much harm they are doing to themselves, to others and to the whole world by becoming egoistical. If they could understand, I tell you, they would give up. But the problem is they enjoy that thing, they enjoy that kind of meanness, or I would say very low-level living. While you are all Sahaja Yogis and what you have to do is to understand: `Why this ego is coming in my head? What have I done? Who am I?' Once you go on asking such questions, this ego will disappear.

And it's a great problem for Me, also, to deal with people who have ego, because I can't tell them: `You have got ego!' If I tell them, they will all run away. If I tell them: `Alright, you are very good, you are very nice,' then ego will be bloated. Then they'll say: `Oh, Mother told us I'm very nice!' It's very problematical. I don't know how to deal with the ego of human beings. I know they have, but I don't know how to `deal' with it. I think it is only you can deal with it, if you'll understand what's wrong with you. That's a very good way of solving your problem and My problem also.

My vision is too great, I think, for the one life: I want a global Realisation. I want people all over the world to have Realisation. It's very remarkable how [applause]...

In Sahaj Culture, we have a proper training for getting rid of ego. You can, yourself, introspect yourself.

You can yourself see why you behave like this. The introspection, that Sahaja Yogis can do, cannot be done by other people, because they can enter into themselves, they can see for themselves, they can watch others. And,

with that, they can just try to see what is this Mr. Ego doing within your head.

Of course, we know that the mantra of Christ is the best for removing all egoistical problems and that helps a lot. But also, when you are doing this mantra, you should be yourself in a very humble state: `What am I? After all, who am I? Look at so many stars; look at so many beautiful things and who am I? What have I done? Why should I be so egoistical? Why should I think I am something great?' And also other people pamper you, because they want to take advantage of you.

So they'll pamper you, they'll say: `This is very great, you are very great' and you just get enamoured, get lost. You are like thrown into the torrential rain and you flood out into a big, I think like a big stream of egoistical people. And if you see around today, in these modern times, everybody is conscious of their ego, very ego-conscious.

And the way they are coming up in the newspapers, or the way they are in some magazines; I am quite amazed. I would feel shy to be there, because it's so much of expression of your ego, nothing else.

All kinds of things they start, they have competition of ego, lots of competition. Like they have a beauty competition, then they have another competition for Mr., you can say, India, Mr. this thing, that... All these things actually give the person ego and others also run after such competitions. They think: `Why am I not...? I should be like that!' So it's very deadening and absolutely blinds your mind that you think this is the way one has to be very `successful'. But success lasts for how long? It perishes in no time. But success in Sahaja Yoga is what

will last forever and everybody will remember it. The one who has this kind of a humble nature will be remembered for generations. I've never seen a statue of a person who has been egoistical. On the contrary, if there was someone they used to criticise, he was a very egoistical man. And nowadays it is impossible; anybody who has ego, I don't think anybody is going to sing any songs about such a person, or going to raise any statues in their name.

So, in the heart of hearts, we like humble people. And if we want others to like us, we should be also `very' humble. Not artificially, but really; by understanding that: `What are we? Why should we proud? Why should we try to overpower others and trouble others?' If you understand that, you have done full justification to the incarnation of Jesus Christ the Great. And there are so many qualities He has shown.

But for us, the best is His passing through the ego, sacrificing His life, is the greatest message, and, for that, we have to understand that those who call themselves [Christians] are the most egoistical.

I was surprised that England, English people are extremely egoistical. Or otherwise other countries also I have seen in the West, they are very egoistical, they have no humility at all. Compared to Indians they are very, very egoistical people. Why? Because they are following Christ. Can you imagine? Is this the way we follow Christ? Those who call themselves Christians and those who call themselves very great admirers of Christ should show in their life that humility, that compassion, that love. It is not so.

So especially for people who are from Western countries, you must try to learn Sahaj Culture. In the Sahaj Culture, how do we talk, how do we live, how do we contact, it is something very different. And then once you start Sahaj Culture in your life, you'll be amazed, others will be amazed, how you are having rapport with each other, how you are looking after everything so well. This is the best way to live in this world as Sahaja Yogis, where there is no ego, there is no conditioning, nothing. You are just absolutely free from all these horrible attributes. And then you will be amazed how people will trust you, how they will like you.

I wish you all a very Happy Christmas [applause] and also remember the message of Christ and His life.

May God bless you! [After the Pūjā, when the Romanian gift is offered:] This is the sweetest gift you offered Me..... I shall always remember Romanians in My heart.

Contents: 2000-12-30 **Qawwali and Talk of Sir C.P., after Marriages, Ganapatipule, India**

Sir C.P.: Am fost martorul unei adunări cereffsti si am ascultat o muzică ^fingerească. As dori să le amintesc tuturor că sunt căsătorit cu Mama voastră de 53 de ani, si să le doresc să aibă si ei parte de căsătorii la fel de ^findelungate si de fericite, iar strănepotii celor care s-au căsătorit astăzi ^fin Sahaja Yoga să e la r^andul lor căsătoriti ^fin prezentă divină a lui Shri Mataji, dat fiind că Ea este veffsnică.

Mama voastră va implini 78 de ani anul viitor, iar peste doi ani va implini 80 de ani si affs vrea ca voi să faceti un legām^ant: La sărbătorirea a 80 de ani de viată, la

aceastā sārbātoare at^at de grandioasā si de auspicioasā, sā-I aduceti ^fin dar lui Shri Mataji 80 de milioane de Sahaja Yoghini.

Vā adresez felicitāri si multūmiri pentru profesionalismul cu care ati organizat programul. Vā rog sā-mi acordati c^ateva momente pentru a-i aduce multūmiri Sotiei mele fiindcā mi-a permis sā particip la acest seminar.

Contents: 2000-12-31 **New Year Pūjā (English+Marathi), You All Have to Become Masters in Sahaja Yoga, Kalwe, Maharashtra, India**

[Shri Mataji talks in English:] Now, we are starting a New Year and I wish you all a very happy and prosperous New Year. [Applause.] In this wish of Mine I also wish you a very deep growth in Sahaja Yoga. [Applause.] Now you all are Sahaja Yogis and you all have to become masters in Sahaja Yoga. For becoming masters in Sahaja Yoga I am sure you are doing meditation, introspection and all kinds of Sahaja Yoga rituals, I should say. In this New Year, I'll think there is greater chance for you to do much better, because all those years of ordeals are over. [Applause.] We are now entering into the New Era. I say now the Satya Yuga is established. [Applause.] In the beginning you may not feel the atmosphere of Kali Yuga being cleared out completely. Of course gradually you'll find that's all clearing out and all the people who are dangerous for your spiritual life, for your national life, for your family life, will have to take back their way; they cannot be successful here.

[Applause.] Now the Sahaja Yogis have to decide how far they will spread Sahaja Yoga all over. How many people

can get into Sahaja Yoga? There should be many more waiting for you this year and maybe this year, if you all decide to work it out, I am sure you can get lots of people who will be saved from the curses of Kali Yuga. This is going to be your vow on the New Year day, that now we are going to start Sahaja Yoga in a new way, in a bigger way, in a more dynamic way.

For that, first thing is needed is your Saṅgha Shakti, that is your collectivity. This collectivity has to be extremely well built-in, well made, well understood and absolutely lovable. This is not difficult in Sahaja Yoga, because practically all your jealousies, all your baser ideas have been completely washed out by your Kuṇḍalinī. She has transformed you, you are different people; you are very, very different. Not only that, but you have now understood yourselves. You are knowing your Self. And all those who know their self cannot fight with each other. Because this Self is the reflection of one person, of one Deity, of one God. And so how can you fight? When He is within your heart, how can you fight with each other? Otherwise you'll be fighting with yourself. It would be very, very stupid to do that.

So all the fights and all the funny things that you have been thinking about will of course disappear, no doubt. But you'll become very dynamic. You'll be amazed at your dynamism. Just you have to rise; just you have to expect your Self to manifest. You can become very, very collective, progressive and you can create many Sahaja Yogis.

You have been given Realisation; you have been given the knowledge of Realisation; whatever was possible has

been done for your health and prosperity, but now it's your duty to repay to the Divine by your creative methods. You have to be very creative. You will find so many people in this world are full of lots of problems, which you have got out of it. But you can help them. You don't need any help because you are yourself full of power, power of Divinity within you. This Divine power should be used. It's not given just to be rusted. This power has to be used. Otherwise what's the use of becoming powerful? Supposing we have electrical power here and it doesn't even give light, so what's the use of having electrical power? So the power that you have is for the emancipation of human beings. It is for you to raise the Kuṇḍalinī of people, you can do it. One person can do it for thousands! And I hope now you take up this responsibility upon yourself. This would be the greatest blessing for you, for Sahaja Yoga and for the whole world. Because in My vision, we have to change the whole world. I don't know in My lifetime if I can achieve it or not. But if you people really join hands with Me, with full effort, it will work out.

Firstly I hear many people don't go to meditation, into collective meditation. They do not join together.

It's surprising after so many years of work I've done, thirty years I've been working and there are some people who take Sahaja Yoga for granted. You don't understand your responsibility. You have to meditate collectively. Whenever there is collective meditation you must join that. You can also start something in your areas, a collective meditation. And it will work out. Many people who are in Sahaja Yoga are now meditating, I can make

them out. I know who are the ones who are meditating and who are not. It's not difficult to make it out.

And then you come out with other problems like my mother's, father's, uncle's, this thing. There's no need to worry about that. Even if you are a realised Soul and when you are connected with the Divine, even your own wish will be fulfilled. But it does not. Why? Because you still do not understand what you have become. You first try giving Realisations to others. See what joy you feel. Tremendous joy.

This joy you cannot get in anything else. Whatever you may buy, whatever you may have, you cannot get this joy of giving Realisation. And you will be so very happy; not because you expect anything, you want anything, nothing of the kind, but only thing is pure joy, pure joy of creating great Sahaja Yogis. This is what you are here for. This is what the Divine wants you to do. Not just to take advantage of Divine power: “Cure my father, cure my mother, cure my sister..." or else, “I haven't got properties"... Then somebody says, “My husband ill-treats me..." or some wife says that...

So the husband says that... It's going on and on and on. Forget it! You are now above everything, above all these things. And you have become absolutely powerful, believe Me. If you haven't used your power, then how will you know what powers you have got? It's as simple as that. Those who have used it go on telling Me what miracles they had, what things have happened to them, how they were protected, whatever they wanted, how they got it.

But see, in Sahaja Yoga you cannot be hypocritical. If you have hypocrisy, Sahaja Yoga knows, the Divine knows you are a hypocritical. It is for your good, for your growth you have to be in Sahaja Yoga. It's not for somebody else that you are doing it, but for yourself. When people are that powerful I am amazed, how they easily they can get cured. But they must meditate and they must join collective meditation.

Most of the people don't join collective meditation. I am surprised. I know, sometimes, say in Delhi, there is no sufficient space, so people have to come twice, either Saturday or Sunday; some of them have to wait outside, doesn't matter. But going for the collective meditation, you'll be amazed that Divinity is flowing there. Vibrations are flowing there. I am there. It's not that you are just going there just as a ritual.

Problem is you people don't realise that you have to be responsible for Sahaja Yoga, responsible for giving Realisations to others and attend all the programs you have of meditation. With collective meditation you get all right. All your problems are solved if you go to the collective meditation regularly, I promise you! But the problem is you won't go; you will write letters to Me, you want to meet Me. This is not going to help. You may come and trouble Me like that, or do something like that, but doesn't help.

What helps that you help yourself. Next year is going to be a great year for you.

In the West now I was surprised how things are spreading fast. In Russia the people are so deep, so deep. Once they get Realisation, they understand the value of

Realisation. They are so humble and so deep, they don't want anything. They've never desired for anything. Though they have gone through horrible problems of communism and now this reaction to that. Despite that, all these five countries which I call as `real' Divine countries, because the way they have accepted it. They are poor according to the modern standards, but from their heart they are very, very rich. From their understanding of Sahaja Yoga, they are very, very rich. And their scientists are so well qualified. In every type of thing now, there is one scientist who has come to India and who has discovered a method by which you can see all the Chakras and the Kuṇḍalinī and the obstructions and everything, something he can show you.

While our scientists are busy opposing Me. Little knowledge is very dangerous. They don't want to see what I am doing and how I am doing it. They just want to criticise Me, all so-called intellectuals.

Especially in Maharashtra, the intellectuals, I think they are something has gone wrong with their heads.

They cannot understand Sahaja Yoga. Just beyond them. What has happened to them I don't know, but they just can't understand Sahaja Yoga. And these Maharashtrians are so busy with their rituals. Four o'clock in the morning they'll get up, take their baths, do this, then start doing their Pūjās, this, that.

Now somebody got sick, so his wife writes to Me, “We didn't go to any temple, we didn't do any rituals, still my husband has got sick." Imagine. As if doing by that you mean you are a Sahaja Yogi. If you are a real Sahaja

Yogi, then nothing can happen to you. But you have been just under wrong impression.

Whether you go to temple, or whether you go to wrong places and do all kinds of rituals, it has never helped anyone.

So first you have to empty yourself. If you are already filled with these ideas, these age old ideas and you are still carrying on with them, how can the Divine be filled? If there's a pot already full of water or anything, you cannot fill it.

So you have to empty it completely. Empty yourself, empty your mind.

It's possible through Sahaja Yoga if you can take your Kuṇḍalinī beyond Āgñyā Chakra. By not reacting! Reaction is the worst thing, because reaction comes through your Āgñyā, as I told you the other day and it is due to your conditioning or due to your ego.

So some people react because of their conditioning and some people react because of their ego.

So why should you react to anything? Why don't you enjoy, by not reacting? You just watch. See how beautifully they have made beautiful flowers, just enjoy it. What is the need, some will find some faults, somebody will say this should not have been there, how did they manage this, all kinds of nonsensical things. The joy of its creation is there. And you should be able to see it, feel it, enjoy it. Then you are a Sahaja Yogi. Otherwise you are not. If you are a reacting type, you cannot be a Sahaja Yogi.

This is a degree, Sahaja Yoga is, I think there are so many various styles of Sahaja Yogis.

Somebody is just minor, somebody a little plus, somebody's like that. But the depth of the Sahaja Yogi is to be measured by the way he keeps joyous and happy. Goes on criticising others, go on getting angry with others, all these things are going on and he thinks he's a Sahaja Yogi. In our Divine University we have no degrees, we don't give you certificates, you are a Sahaja Yogi, if you have got your Realisation. If the Kuṇḍalinī has burst opened here [puts Her hand over Her Sahasrāra], it's all right, you are a Sahaja Yogi.

But that Sahaja Yogi may not be a real Sahaja Yogi. It only depends when you are joyous and you are anxious to give Realisations to others. You want to share your Realisation, you just don't want to keep it to yourself. If that is not your condition, then you are still not a full Sahaja Yogi. You should find out how many people you have given Realisation. It's very important. Because next year, as I've said, is a very important, very, very important year. In that year I would like to see all of you going round and giving Realisation.

While I've seen all these other false Gurus who are getting exposed one by one. If you see their attitude, anywhere you meet them, once I was travelling by plane and there was a lady sitting next to Me, she was so hot.

So I asked her, “What Guru do you follow?" So she told Me the name. She said “He's very good, this Guru is the best"... this and that. Such heat coming from her body! I never said anything, but I was amazed how this lady was proudly talking about her Guru who is such a bad man

and without knowing Me, I was just a stranger to her. But Sahaja Yogis don't talk about it. You should talk to your neighbours, you should talk in your circle.

Like, we have in India so many customs when we meet people: Like in India we do Haldi kumkum in Maharashtra. They will never talk to those women who come for Haldi kumkum about Sahaja Yoga. They won't even have My photograph. If they want, they can do it. But they are, I don't know what are they frightened about. It's a very good chance. You have any dinner, you have any public meeting, anything.

They won't talk about Sahaja Yoga. It's very surprising. They don't want to talk about Sahaja Yoga that, “We have got this through Sahaja Yoga." So how will Sahaja Yoga spread? One has to understand you all should find out how much responsible you have been for getting into Sahaja Yoga. Of course, you are all protected, you are all blessed, everyone has got whatever they wanted.

Most of them. But how many of them are returning this debt? How many are working to give Realisation to others? This is a debt on you. But if your attention is haphazard, if your attention is not clear, is not nirmal, then you are involved into all kinds of things like the tentacles of an octopus. You become like an octopus, you go on getting attached to this, attached to that, attached to that. You have to be a free bird. All these attachments that you have are going to take you nowhere. You should be only attached to Sahaja Yoga and should be conscious that you have known yourself. If you can just understand your value, your level, I can tell you, we can change the whole world! We have such a good heritage in this

country; we have such good culture in this country. I have seen the problems of America and other places, we don't have these problems. At least they're not so prevalent.

But only the thing that we have to do is to know you are a Sahaja Yogi. Like a tree, when it grows, it knows it's a tree. It knows it has to produce roots, it has not come up `like that'. It has not been brought up just like a stick, no. It has to do something. In this world everything has to do something. But then what about Sahaja Yogis? It's such a rare thing to happen that you have got your Realisation.

So where should we waste out attention? Why should we neglect our meditation? Why? We have to grow, we are a different people. We are a different race altogether in this world. We are realised Souls. There were hardly any number during the time of Christ, practically nil. And even before that I was surprised that in China and other places, in one age there used to be one Guru, one master. While you are so many masters, but you don't want to use your power as a master. Why not the women use it also? I find women are more lethargic than men are in Sahaja Yoga. They should show, I am a woman Myself, single-handed I've done all this work; and why shouldn't you do it? Because it's a tremendous task to transform people all over the world.

But it's very easy for you, if I can do it, why can't you do it? But put your complete attention to it that: `We are going to work out Sahaja Yoga, not for ourselves, but for the betterment of humanity.' We need it, we need it very much. Your compassion, your love, is all being wasted if

you just think about yourself, your family, what's the use? People do that even before Realisation.

So what is the use of completely getting attached to your families, attached to all other things? You should get attached to the whole world! You belong to the whole world now, you are no more individualistic. No more! Now, as I said, it's a drop has become the ocean. Identify yourself with the ocean. Ocean is the lowest, if you have seen, lowest so much that the zero point starts from the ocean. Ocean is so humble. It's the lowest point, it lives, but all the rivers flow into it. And the ocean does the work of throwing clouds in the sky. And these then burst and become rain falling to the same ocean. They come back to the same ocean.

So those who are humble will attract more Sahaja Yogis. Those who are kind will attract much more Sahaja Yogis.

So it is important to see that you change your temperament. If you try to show off, nobody is going to be impressed by you. If you think you are something very great, nobody is going to look at you. Be very humble, kind, generous, also very joyous person. Now imagine a Sahaja Yogi going in a group and telling them, “See, my mother is sick, my father is dying and this thing is happening, but I am doing Sahaja Yoga." So people will say, “Why do you do Sahaja Yoga then? You go and cry and weep and sit down there!" If he's really doing the Sahaja Yoga, no sickness can come, no trouble can come. It is a fact. Try to understand. It's you who will lead these people who are supposed to be there, they will rise. But no use having identification with people who are not Sahaja Yogis. They may be your relations, they may be

anything. No use, because you are at a different level, they are at a different level. Either try to raise their level, or have nothing to do with them, because they will pull you down. They will not see your height, they have no eyes to see, they have no ear to hear and they have no feelings of any kind. If they have seen how you are changed, how your life is changed, they would have gone absolutely headlong into Sahaja Yoga. But if they are not, that's not your job. You shouldn't bother about them. If they come to Sahaja Yoga, well and good, otherwise they are no your relations. In no way they are related to you. How will you relate Sahaja Yoga to them? How will you explain anything to them? It's going to be impossible to talk to these people.

So what I have to tell you today is that our family which is Sahaja Yoga, is large, it's spread in 86 countries and it's doing very well. But what we have to see, that you do belong to that ocean, to the great families of Sahaja Yoga. But it is for you to increase the size of this. You have to increase, you have to talk about it and you have to change people. This is your responsibility. You were not given Sahaja Yoga just for nothing, you have to produce greater Sahaja Yogis, better Sahaja Yogis; and you yourself meditate, not only meditate but also attend all the collective programs as far as possible. I am happy the way you have stayed on and have come here. It has rained, still you are here and you still are enjoying the Divine bliss. I again and again bless you from My heart and I want you to have that Shuddha Icchā which is the Kuṇḍalinī, [Applause.] want you to have that Shuddha Icchā that is the pure desire, not only to become Sahaja

Yogis but to create more Sahaja Yogis. That is actually your pure desire. You may not have recognized it, but unless and until you fulfil that desire, you can never be a good Sahaja Yogi. It's to spread Sahaja Yoga in every level in everywhere, in every one, that you can do it. And it will spread very well and so many people can be saved.

So many people who are just lost in the māyā of stupidity will be back on the right path. How much good you are going to do for them you just think. If Me alone has brought so many Sahaja Yogis, why can't you also try and get more Sahaja Yogis? This world needs Sahaja Yoga. The whole problem, whenever I see newspaper, I think, `Oh God, if these people were Sahaja Yogis, there would have been no problem.' But I find that still people are roaming about and going round and round, I don't know, as if they have no brains or they've no understanding that `where is this world going?' and `Who's going to save this world?' I am not here to tell you what you should do in your private life. But you yourself should know to keep yourself cleansed and beautiful, what you have to do to yourself.

Some people are so superficial that it doesn't go into their heads. Sahaja Yoga just doesn't go into their heads, very, very superficial.

So forget them. I don't think they can be saved.

So forget them, they cannot enjoy. They are worried about some nonsensical things always.

So with such people you need not, but there are still so many people, at least I think 80% people, who are seeking and you should give them help.

This is one thing, is the desire of your Mother that you should now take up Sahaja Yoga upon yourself and go on telling about this to everyone who comes. I mean I don't want cheap popularity, but I do want Sahaja Yogis to be made everywhere.

[Shri Mataji talks in Marathi:] Now to speak in Marathi is that at our place, especially women keep in memory about all festivals and they are perfectly performing all things accordingly. [They] will get up early in morning at four o'clock, will take bath then after filling heater with water [they] will sit; for what? For worshipping and we peoples are so much ritualistic that it's better there in Delhi. There people don't have rituals due to which so many lacs got their realisation. But in Maharashtra it's not possible. There [in Maharashtra] you must go to Pandhari [place with Śhrī Viṭṭhala Rukminī temple] while playing `Tal' [instrument used for rhythm while singing bhajans] and once you go to Pandhari, then you don't get realisation. Actually you should get realisation, but those peoples who go to Pandhari don't get their realisation. Otherwise where are they going carrying such a big pot of Tulasi [plant] on head? To Alandi [temple with Samādhi of Śhrī Saint Dnyaneshwara]! [But] for what? Who has told you? Whether [Saint] Dnyaneshwara told this? He was not having even sleepers in his legs, but they are carrying his `Palakhi' and coming. They will carry his `Palakhi' and go on eating food at each village. Means don't have any self respect.

In the name of Dnyaneshwara [they] will go to each village and will go on eating and what villagers are saying that `Wow! We did such a religious work.' Oh,

these peoples are beggars! Are beggars! In the name of Dnyanadeva they are begging, why are you feeding them? By feeding such beggars what benefit you will have? Like this many businesses are going on in Maharashtra. They are not finishing at all. [We can] see those on the way here or there.

So all this should be ended now. Not only you but tell this to others also, `What this stupidity is going on? Why are you doing all this? In which science this has been written? Did Dnyanadeva write this? Why are you doing this?' We have to leave all this. Now you organize `Haldi kunku' functions. Have you ever told about Sahaja Yoga in this function? When they [other married women] come, then give them `oti', do this, do that. Now if somebody gets married then they give `oti' for Me. I told them, “Don't give Me oti' then they were saying “Mātājī, we [give to] Devī." Then go [and] offer to Devī, not Me. I don't want.

What you do is to do Sahaja Yoga. Offering oti, what can happen by offering oti? No way it's benefficial to Me and nor to you... If you want to offer oti to Devī then go and offer in temple. But [now] stop all this. Already [you] have done a lot. Now go inside. You have so much wealth inside. Grab it and here we were having so many saints and sages and what they teach us? Do they teach this to us? Now first of all, stop all rituals and about that also [you] don't have much knowledge. Just follow something, somebody; some custom followed by mama papa and just go on following same. Then with them self [women] drag men also in that. A woman is having more wisdom than man and she is nourishing society. But if such

bhoots are entered in her then, [suppose] if some Brahmin comes and tell her, `Lady yours is like this,' then finished. Due to this children's are also spoiled. Just wasting time here and there.

So nobody will go for `Haldi kunku' and if that lady inviting or `Haldi kunku' is going to teach Sahaja Yoga, then only will go to `Haldi kunku' otherwise will not go. [You] must strongly decide this. Only I need Sahaja Yoga or you also need and not for other peoples? For them why don't you tell? There you will not tell that `We are Sahaja Yogi's and what we have got [from this]?' Due to influence of women or whatever it may be, same with men.

So here in our Maharashtra there are two kinds of peoples. Either they are ritualistic or an intellectuals, means idiotic still intellectuals and due to intelligence it does not penetrate into their heads that, What Sahaja Yoga is. They feel that it's some other kind of hypocrisy. Oh but, first you try this.

Understand this. That's why you will be surprised but the growth of Maharashtra is lowest and in this Maharashtra I toil hard. I have visited and worked in so many villages. Even after working years after year; still Maharashtra has not reached to that level. What is this? What's the reason for this? I feel that you absolutely leave rituals. It's not needed. No need of this and another thing is that for men; don't use too much intelligence. Oh, where is the intelligence? If all intelligence takes you like this on wrong path then what's [the] use of such intelligence? In Maharashtra these intellectuals are worst than ritualistic peoples. Means those are lost. Gone astray. It's difficult

for them to come back as everywhere there is ego. [They feel] we mean something special! No incarnation can come in these peoples.

So because of such peoples, in such donkey's; why an incarnation will come? They have made some misconceptions about ourselves [themselves] and these intellectuals have done such stupidity which don't have any limits. Never tried to understand anything, not listen anything. In this way how it will get assimilated inside? So now this flow of intelligence which has come in Maharashtra is more dangerous. Books after books are written. Whatever comes is too much and peoples will say that `we read this in book.' Oh, whether only truth is written in books every time? Who are these peoples who are writing? What experience they have got? You must tell stressfully to these peoples that we don't agree this! Worthless things. Going on criticising everybody. Criticising Śhrī Rāma, criticising Śhrī Kṛiṣhṇa, if not any other then will go on criticising those all saints and sages who were there and then will say that all this is blind faith. Oh, you don't have any faith then from where blind faith will come? That person who has faith in own self will only get stable in Sahaja Yoga. Why that person who doesn't have faith about himself will come into Sahaja Yoga? Therefore find out such [having faith in themselves] peoples. Such very excellent peoples are also there in our country. You have to help them. I feel in Maharashtra specially have [such excellent peoples]. It's much needed to work here. We are very intelligent in quarreling. Therefore in politics also we are often quarreling, quarreling, quarreling. But in Sahaja Yoga

how many people are there who will passionately achieve the aim; whatever it may be? If there is one leader then will go on pointing out something wrong in him, [saying] `Mātājī it's like this, it's like that.' All right even if we remove him then also about other things also much. [Will say] `My grandmother who is with me is sick.' Oh, must be she is aged and even if she is sick, let it be. Why did you go there? Who is `my grandmother'? Whole world is your grandmother.

Whole world is your relatives. You are a Sahaja Yogi. `Your grandmother', `your father', `your mother' how this could happen? You have come to world level. Your level has been changed, isn't it? Your relatives have been changed.

In ancient times it was like Brahmins will marry Brahmin only. Other caste's peoples will get marry in that caste only. But is it still now like this? All is mixed now. Then why Sahaja Yogi's should keep this in mind that, this is my Mother and that is your Mother? Mine, yours all this is finished, now whole world is yours. Whether Dnyaneshwara said like this? We were having so many saints and sages. Whether TukāRāma said like this? Whether any of them ever did like this `my', `yours'? Just from morning [you] go on singing, mugging up poems of these saints, but its meaning never enters into [your] head.

So now by leaving all this one should be honest with himself that `What I am doing this with me? What shall I do for myself?' We have to see, `What I want to do?' and then after doing that you will understand and you will come in light. Oh, you are a Sahaja Yogi. Whether there

were so many Sahaja Yogi's before in this world? There were 2-4 and they also suffered a lot, still they wrote so many beautiful poems. You have come to such a great country, which is having its name itself `Maharashtra'. And after coming here why are you becoming like Frog [small or close hearted]? Now leave these relatives and Śhrī Dnyaneshwara has told that “natlag techi hechi soyare hoti." He has clearly told that “Your relatives are these. Nobody else is our relatives." But this should come into your attention! Just go on reading `Pasaydan' [by Śhrī Dnyaneshwara]. Once it's mugged up then finished. “Samor path mage sapat" [just mugging up and don't practice according to its meaning].

So Maharashtrian peoples should see towards themselves with laughing attitude that what I am doing? What is my duty? You come and see there in Delhi. There 2-3 Maharashtrian who were very nice came there.

So they [Delhi Sahaja Yogis] were saying that “[Shrī] Mātājī, You ask peoples from Maharashtra to come here. They are very nice." I said “Oh, is it so? Then you go and see there for some days then you will understand." To grow deep in Sahaja Yoga it needs efforts. I am not saying that `you go to Himālayas and stand on one leg.' No. But you have to see that, where I am going? What I am doing? For what I am living? Then there are blessings and blessings. But for blessings also you have to fully open Sahasrāra. You have to value yourself [respect yourself]. We don't understand value of our self. Don't know what has happened in our society that we don't understand value of our self. You must strongly decide in heart in mind that `I can do this. I can do that' and

should see big dreams that `I will go in this village. I will go there.' Like this you have to see dreams, have to create new ideas.

Now already [during earlier times] so much work has been done here. In earlier days there was Queen of Jhansi. She was a woman still she said that I will make British defeated. With her small child she went to battlefield and sacrificed her life. Still British said that “Though we win Jhansi but the glory goes to Lakṣhmībai." Now like these women's were there in Maharashtra and now we cannot see like this. All is just making up [show off]. Why I am saying this because I got very bad experiences. Now peoples are saying that “We don't want Maharashtrian wife." These [girls] went there and brought bad name. It's better that in Marathi language anything you talk, these peoples don't understand. But still you should understand that they brought bad name by their behaviour to Maharashtra and now they don't want Maharashtrian wife. Now they [girls] don't have education still I marry them why, because are better for Me. But they throw away Me only. Why I am telling this because until now I never told you mistakes. Always I said all good things about you, but now this will not continue. Now I want to see something very strong before Me. Therefore when next time I will be there I will ask everybody that, `How many people's you have given Self-realisation?' In a way you are better than Gujaratis. They are very dumb peoples. Sahaja Yoga don't go into their head and even if it penetrates in your head still it's just wastage.

So now today have determination inside that `Shri Mataji next time when you will come then we will show you what can happen in Maharashtra.' Oh, where are those Mavlas [soldiers of King Shivaji, warrior men from Maharashtra]? I don't understand what has happened. They were Mavlas, still they did so much of work and you are well educated, good, all right peoples still you cannot do anything for us.

So now this number has to be increased and not only this but you also have to grow deep and I should be able to say that `In Maharashtra Sahaja Yoga has spread spread a lot that there is no more scope. Now there are no other words to say about.' So this should happen. You just make Me not needed to talk anymore. If this happens, then I will feel so nice.

I was born here and had all My education in Marathi language. Now also I know Marathi very well.

But I cannot understand mind of Marathi peoples. I cannot understand mind of Marathi peoples because My father was of very high qualities. My mother was of very high quality. With them I was not known that in Maharashtra also have such types.

So now you have to show Me that `Mātājī, we are very special. Now you have given so much responsibility on us and we will also show that Maharashtra also don't have any lacuna.' You are great warriors. But also you have to become capable for that warrior ship. What's the use of just calling by Maratha? `Maharashtrian means finished' like this peoples are now having prejudiced ideas in their mind.

So this should not happen.

So now understand Sahaja Yoga completely. Make it practice and bring good name for Maharashtra. This My speech with infinite blessings for you. Accept this.

[Towards the end of the offerings of gifts, exactly at midnight Shri Mataji blesses with wishes for the New Year.]

Contents: 2001-01-14 **Makarsankranti Pūjā, Pratishthan, Pune, Maharashtra, India.....**

For India, today is a very important day because the Sun is coming from the south to the north side.

The most important thing in Sahaja Yoga is that you have to change and that's what you should do to the Goddess with changed heart, full of love, affection and kindness. Therefore, hope you will spread Sahaja Yoga. It is very important, because you know My vision is too big and you have to really work hard to fulfil My vision. And to give realisation to people as many as possible. You have to think what is your mind doing. There are many people who are waiting to come in Sahaja Yoga. You should have the light of spirituality; you have to feel that you are spiritual, you have to grow it and also make others grow.

Sahaja Yoga is not limited with you. It's not meant for one individual, not at all for one person but for the whole world. We have Sahaja Yogis all over the world, but they don't spread Sahaja Yoga. They are satisfied with their own motives. This is not Sahaja Yoga. You must openly talk about and say about it.

But Sahaja Yogis are very shy, they don't talk about Sahaja Yoga. They can do it, no doubt.

The Sun changes its direction, everybody knows about it, everybody prays for it. People take bath in the river Ganges for purification. This is all right. Now it is a time for purification, identification and also of understanding the importance of Sahaja Yoga. I don't know how many people really understand the importance of Sahaja Yoga. If that is understood, one can do a lot of work in Sahaja Yoga. It is such a noble work, which you all have to do it collectively; and then you feel your life has a meaning, otherwise there is no meaning and no light in your life.

So you have to work out in that manner which gives inspiration to others. You must have introspection, ask questions to yourself, what I have done for Sahaja Yog.

[Shri Mataji speaks about Maharashtra in Marathi: MISSING]

Contents: 2001-01-26 **Talk to Yuva Shaktis and Senior Sahaja Yogis, 52th Republic Day Celebration, Pratishthan, Pune, Maharashtra, India**

[Shri Mataji, dressed in a crisp white sari and decided to have a small discussion with the Yuva Shakti members and the few senior Sahaja Yogis present in Pune. Flitting between 2001 and the strife-torn time of the freedom struggle, Shri Mataji recollected how her parents were jailed for long periods of time for being active freedom fighters. Shri Mataji's father spent considerable periods of time in custody even while local people rallied around in support of Shri Mataji's family.].....

Facts, evidence and speeches cannot replace love in winning over their hearts.

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The press had played a vital role during India freedom struggle but now it has played in the hands of yellow journalism. We have to start our own press.

[Dwelling on the intense patriotism and idealism of those days for a few moments, She came back to the present to remind us how devoid of national feeling this country had become. The people went from selfless devotion to the Deshmātā to greed, indifference and rampant corruption. Deshmātā occupies a position perhaps higher than that of the Mother and Desh Bhakti forms the foundation of True Shraddhā.

One cannot hope to achieve union with the Divine when does not love one's own nation. Devotion for the country will only develop from an intimate knowledge of all that is around us, the proud legacy of saints, realised Souls, artists and freedom fighters; the most fragrant of flowers and the highest of mountains; the holiest of temples and the greatest examples of architecture. She explained how British, Chinese, Russians and even Americans were acutely aware of every niggly little detail about their nations, their geography, agricultural produce, their history and their culture and how much pride they felt in being citizens of their respective countries.] [This feeling of belonging and this knowledge of one's own country seems peculiarly absent in India.

We will have to start returning to our roots, using our country's products, exploring our many treasures and realise why foreigners kiss the soil of this country when they land at the airport. We will have to understand the many maladies of our nation and start putting the Chitta [attention] to work on those problems. She reminded us

how our collective attention on the many national problems would drive them away. This would be our service to this great country; by being model Sahaja Yogis taking on the many demons facing the nation as one whole Sahaja entity.] [She told us how much compassion, patience and dedication we would have to exercise in bringing people of all communities into our global family. All the facts, evidence and speeches cannot replace Love when it comes to winning over hearts and that, She said, is the only way to win them over. Although India boasts the largest number of Sahaja Yogis, outstripping even the numbers in Russia, She reminded us that the quality of Yogis in India was not quite good enough. While those in Russia were firmly entrenched in Sahaja lifestyles and the work of propagation, people in India still tend to falter and become complacent.

We have to look no further than our Primordial Mother to understand Perfection and that is where we should have our sights set.]

Contents: **2001-02-xx Quote on the *2001-01-26* Gujarat's Earthquake, Pratishthan, Pune, Maharashtra, India**

(could be end of January) This Earthquake is result of increasing of false Guru following and their effect in Gujarat.

[Shri Mataji says that Yuva Shakti should collect relief funds for quake victims and send that to India's Home Minister L.K. Advani, who is very patriotic and honest politician and belongs to this state (Gujrat).]

Contents: ***2001-02-25*** **Shivaratri Pūjā, The Destructive Power of Mahādeva, Śhrī Shiv Chhatrapayi, Kridanagari, Mahalunge-Balewadi, Pune, India**

Today we are here to celebrate Mahāshivaratri. It's a very great privilege for all of us to understand about Śhrī Mahādeva. Unless and until you have got your Self-realisation you cannot understand what is the great personality, the character and the powers of Śhrī Mahādeva. It is not easy to conceive, also to reach the depths, of his greatness, unless and until we are humble. We have to be very humble to reach [arrive] at the Lotus Feet of Śhrī Mahādeva. As you have seen, one has to cross even the Sahasrāra to be at the Lotus Feet of this great personality. He is beyond, beyond all our conceptions. But he resides in our hearts as the Spirit and is reacted very well when you get your Realisation.

But still, one has to understand the powers of Śhrī Mahādeva. It is not very easy to describe about this great God in a few words. But the first power he himself has, is that he is a very forgiving God.

He forgives! He forgives us so many of our sins, so many of our destructive activities, our horrible minds that try to create problems for everyone, up to a point! But he has the greatest power to destroy. His destruction comes so suddenly because he rules all the elements. All the elements he rules, he rules the Mother Earth and he rules all other elements. Through their causal he rules and he can destroy everything that he wants to if he finds there is a problem.

I have to tell you that earthquakes are managed by him, not by Me. I am not there for destruction. He is the one who sees what's happening on this earth, what's happening to the human beings. I'll give you an example of Gujarat: apart from anything, Gujarat people are very money-oriented; they are worried with the stock exchange, this, that, all the time money, money, money, money, money. Even if they are abroad, they are extremely money-oriented.

Sometimes I am surprised, it is impossible to talk to them about Sahaja Yoga and they like artificial type of things like some Gurus or somebody.

I don't know from where they get like this. But whatever it is, you have a state called Bhavnagar in Gujarat. Bhavnagar people came, they brought for Me those silver slippers, padukas, to be vibrated; I was surprised, happy at least, that these people are thinking about it.

So they did a Pūjā, they did a Havan in Bhavnagar and also in Baroda. These are the two places that were not touched even by bookambh [earthquake], touched even, by the earthquake. Can you imagine. And Surat which is very distant, was absolutely shattered. There are Sahaja Yogis, very few, all of them were saved and their houses also did not move. This is between the protection of your Mother and the wrath of God Almighty.

One has to understand this very well, that he has powers over all the elements. I went to France and there some people in France tried to trouble Me. And all the media got after Me. And on the television, everywhere, they were saying all kinds of things against Me. I knew something would go somewhere and suddenly from the

sea a big, I don't know what to call it, a big storm started, suddenly, no-one knows why. And two ships were completely sunk and those people who went to rescue them got cancer. Then it came, this storm started moving fast and all the churches lost their top, heads I should say. All the churches lost, so many priests' houses were ruined and it travelled and came up to the place where I had purchased a very big castle. It just stopped and just stopped at the brink of it. Now, it is not My doing, I must tell you. But this is what he does, though he is very forgiving, he is extremely kind, he's peaceful, but you should be aware of his powers.

All those powers are used to protect My work, I should say. It goes too far and it is to show to people that they shouldn't obstruct the work of spirituality. It should be real spirituality. It should not be somebody like a false Guru coming up and saying some magic, or talking something about some far-fetched thing. But if you have the real spirituality, the protection will be always there and Shiva will be very blissful. It's extremely blissful. And what he has given you is even more beautiful than you could think of. He is extremely forgiving; I should say he is the source of such forgiveness. If you have forgiveness in your heart, he resides in your heart.

Otherwise, gradually, you start developing very difficult types of diseases. Say, if you are forgiving, your heart runs very fast. No-one can touch your heart. You cannot get heart attacks. But if you are tolerating, suffering and taking many things as a power of your own, doing wrong things and forgetting about God, then you also start developing a very weak heart.

So one side is that you develop a heart which is extremely aggressive and can become like Hitler's heart. Under any kind of pretensions, if you start torturing someone, your heart becomes solid and then you can get a tremendous massive heart attack and all the troubles from that. This is inevitable. But supposing you are extremely tolerant and you tolerate all nonsense, you are very docile, you are a frightened person. If you are frightened, then because of fright you do that, then you can develop another kind of a heart we call as angina. The blood supply is there and ultimately you develop a kind of guilt and you lead a very mediocre life.

So this subtle thing also is very visible among people who think they are very, very tolerant. I am saying that tolerance is alright, because of Spirituality, but not because you are frightened and you are afraid of something. If you are a Sahaja Yogi you have no business to be afraid of anything. In India people are afraid of everything! They can see a squirrel and they will be frightened [laughs]. If they see a lizard, finished! I mean they are afraid of anything and the ladies in India are so afraid of even cockroaches! This kind of temperament is absolutely stupid! Because that makes you a kind of a person who is prone to angina. What is there to be afraid of? If you are a Sahaja Yogi and Sahaja Yogini, you are not to be afraid of anything. They are afraid of rats, all kinds of nonsense and they boast of it and they talk about it, here the heart is becoming weaker and weaker and weaker.

Also, I must say, the Indian men are responsible for that. Because they keep their women as if they are

appendages or some sort of a liability, I don't know what they think they are. Their behaviour is so bad, unbelievable! Especially in north India, I have seen, women have no position. The woman is brought in the house, kept in the house, just like a maidservant, she has to cover he face all the time, she doesn't have to go out anywhere without permission, it's terrible! Some people say it is a Muslim influence or whatever it is. But when you believe in eternal life, in spiritual life, you should not be governed by any such nonsensical atrocities.

And that's why I feel that you really need the emancipation of women in India. They are very good, they are very tolerant, they are very sweet, but they develop all the bad diseases, all the mental diseases, because they don't know their own value, they don't know their own self-respect. And on this I have already spoken at length. Whey should men behave like that? I think in our country, we have at least seventy percent are women; and seventy percent of people's energy is wasted in the north India. I don't know what they think of themselves. And then they are punished. All such countries can never prosper, because women are the Lakṣhmīs. But they have to be Lakṣhmīs also, they have to behave like Lakṣhmīs.

But some of them come up like this that you are shocked. How can they be women, they look like devils? So such an imbalance in the society which is punished, again, by Śhrī Mahādeva.

He is very kind and he looks after the people who have to suffer it. And he tries to punish people who make suffer. It is his quality to help by destroying people who are

aggressive. He doesn't talk of any Kuṇḍalinī, he doesn't talk of Self-realisation, he just punishes them, nicely! In such a bad way that it's shocking! And he relieves sometimes people like, I have seen many women who live like this suffer so much. They die much earlier than their ages. All this one has to see in the right perspective. He's there to protect, of course, but more to destroy. He protects all kinds of animals, all birds, all the nature, he protects. He is the one who brings all the joy, all the joy of spirituality. But if you try to become aggressive, then he is the one who will destroy.

Sometimes he gives more long rope to hang and so people think they are alright, to satisfy them.

On the contrary, in the west I find the women are ruling the men more than the men [are ruling the women]. Very surprising. I don't know how they have handled the situation, but they are ruling, all the time and the men have to be under their thumb, I don't know how they have managed it, but they do it! They are not humble. They don't love and they go on divorcing their husbands all the time. They do not love! They don't know what love is. But also, I have seen that men don't understand what love is in India. They don't know how to love their wives, which is a life partner. How to respect, they don't understand. There, there comes a great wrath and this wrath works in so many ways, in creating horrible diseases and in creating problems and problems for such men.

And the society also is responsible for doing all kinds of things against humble people. Both ways, one has to understand, that if you are aggressive, you are under the

Third Eye of Śhrī Mahādeva. In any way if you are aggressive, say with your servants; if you are aggressive with your subordinates; if you are aggressive with your children, there is this wrathful God watching and one can get under the spell of his destruction.

But he gives us the great heights of Himālaya. He makes human beings extremely beautiful, very noble and he wants that people should love each other. There should be pure love among human beings. And also he makes you... very delicately, behaving towards other people; very sweetly behaving towards others.

If you don't have that, then you are going in the wrong direction. But his greatest privilege, that he gives you the height and the depth. If you are worshipping him, then you develop such heights that you see the whole world as a witness.

He sees the whole world as a Sākshī swarūpa. And so he is the knowledge, he is the Pure Knowledge.

You may get your Realisation, alright; you might feel the Cool Breeze in your hands, alright; but do you have the knowledge? I have to tell you what freedom means, what hand means what, what is vibrations, I have to tell you. He is that knowledge, is the Pure Knowledge, complete knowledge, of the highest level.

So he is the source of knowledge. Those people who are not humble cannot get that knowledge. Those people who are arrogant and who do not handle others delicately, sweetly, beautifully, are not blessed by him. They cannot achieve anything in life. What do we have to achieve? Not your position, not your wealth, not all these

outward things, but you have to achieve a loving heart! Heart with which you can love.

If there is Shiva in your heart, you will love everyone in a very beautiful manner. There won't be any nonsensical ideas about love. Just pure love, pure love for all the people. With the blessing, then all your harshness goes away. For example if you have a little power, little power, so you start to misuse it. Look at Shiva, he has so many powers; if he starts misusing it, there won't be even a blade of grass left on this earth. How much you are sinful, selfish, you know that. But still he gives you a chance `So let's see, they might improve.' And he is extremely generous, extremely generous, he is very forgiving and also extremely generous.

Now supposing there are people who are living in the desert and they are very good people and they are suffering because they are living in a desert, he will create oasis's for them, he controls the Mother Earth. He can do everything to make them happy, if they are spiritual, if they worship. But human beings are so stupid that they go on fighting also in the name of God. Like in the south we have two types of people, one who worships Shiva and another who worships Viṣhṇu. Can you imagine! Viṣhṇu used to worship Shiva! Nobody's higher, nobody's lower. It's so important, everything is so important. But they used to fight on this point, if they are worshipping Shiva, or they are worshipping Viṣhṇu and nowhere near the realities; they didn't know what was the reality, nothing, just fighting, fighting, fighting.

In the name of God, those who fight, Shiva comes on them and with his trident hits them. You are not to fight

in the name of God, but you have to love and understand.

So this fighting in the name of God is a nonsense. Not only that but it's very, very dangerous. All such people who do that will be destroyed. It is self-destruction. Such people will be destroyed completely.

So, you should understand that in the name of God you have to love. You have to understand. You need not tolerate nonsenses, it's different; but you have to love people, spread you love. Gradually this love can go all over the world and then the vision of Mine I can see working out. But if there is fighting, there's hatred, there's all kinds of aggressiveness, these are all against Shiva and such people will be destroyed, what will I do with them? What can I do if they are destroyed? If they are very money oriented, materialistic people, they are not loving them, they are loving only for money, all such people will be destroyed, no doubt.

One should be not only humble, but should be extremely loving. To get the blessings of Shiva you have to be extremely loving. Such people may not be very cunning or clever, they may be very innocent, they must be. Because when you love somebody, you want to help that person. I have suffered Myself, I have tried to help people and they have deceived Me.

So what? That's their nature and they are destroyed, what can I do? I didn't ask them to deceive Me, but they deceived Me, I don't know why. And I have been very kind and nice and still they deceived Me.

So when the destruction follows, what can I do about it? I don't want anybody to be destroyed, I love this creation

of mine and I don't have any way of protecting them if they are destructive. Because there is another great power who can destroy them. See then, I am absolutely in a helpless condition, sometimes I feel and I don't know how to express, but one has to understand as Sahaja Yogis that with Shiva's love and his blessings you can become extremely loving, extremely generous, very, very sweet and innocent like children.

You have to be innocent. There is no need to be very clever and cunning and you will be amazed how your innocence will be protected. If you are innocent, you don't have to worry, there's a power, the Third Eye of Shiva, which is looking after you. Wherever you are going, he is with you. That doesn't mean that you become stupid. It doesn't mean that you are not practical. All that is taken over, all the practical side, by the power of Shiva. His guidance, his love, his kindness, you can see at every, every step of life.

But first of all, watch your steps! Are you aggressive? Are you troublesome? Do you say harsh things to others? Or are you humble? Are you gentle? And if you are kind, he is very much pleased.

In the nature, it is his rule that works. And they are so systematic, they live with understanding of each other. For example, if you go in the jungle and it is absolutely quiet and you don't even hear the birds twittering: then you should know there is a tiger sitting down. Because he is the king. They know they have to obey and when the king is there it is protocol. They know automatically what is the protocol of the king. Nobody would be even moving if he is there. He sits in his majesty. Then in one week, or

maybe fifteen days he will kill one animal. He has to eat. He kills one animal then he and his family, they eat first. He waits for some time, of course, for the blood to ooze out, then the whole family comes and eats. Then he leaves the body there. Then by gradation, one by one, all kinds of animals come and eat it as a prasad. And the last thing are the crows who come and eat that animal. Such discipline, such understanding of the protocol; I am amazed how animals are managed by Shiva.

You never hear that animals are having a `strike', or animals are having a big `underworld' of animals! You don't hear that these animals are stealing things. And just imagine that we are coming from that animal life, but we are worse than them. How are we going to rise if we have all such funny ideas of behaving in such a manner of fighting. On any small little excuse they will fight, they will start fighting. Animals also fight a little bit among themselves, but not in a collective way. They don't do it in a collective way as we do here; it's really at the slightest provocation we get into groups and start fighting. They get into groups but they don't fight. What is the thing among them? Everything is so much, so much understood by animals, why not for us also to understand the law of nature? It is Mahādeva who manages that all the nature's law are to be obeyed. Even the Mother Earth, the sky, everything, is looked after by him. He does nice, nice, beautiful things for us. With the changes of the seasons, he creates these beautiful flowers; he creates all that is soothing and joy-giving and beautiful, he looks after. He gives us to see what nature has given us and tries to please us, keep us happy,

entertain, like an innocent child. But while we are, in our arrogance, we have our reactions, to everything! You see a carpet, you will say `I don't like it!' Especially in the west, it is a common thing to say “I don't like it." Who are you not to like something, or to dislike something? What do you think of yourself? It's very common and shamelessly they will say “I don't like this, I like this"... It's impossible! Such human beings, I don't know where they will go, what will happen to them. Instead of appreciating, instead of enjoying everything, why to start criticising and reacting.

Reaction is much more in the west, I must say, not so much in India. But there are certain cultural differences, I think, that's why people say like that. Here if somebody says like that, people will think that person is mad or that something is wrong with him, the way he talks.

It is important how you express your love, how you talk about your love. Start it with your wife, to begin with and then you can move towards your children and other people. And we are so stupid sometimes, that we love the whole world but we can't love our wives! It's a speciality! In India that's very true, but also in the west I have seen people love their wives because of fear, fear of divorce maybe, I don't know, love should have no fear. It should be just `free' love. Without any fear, without any aggression; enjoy that pure love. And that is what is missing in the human beings today as it is.

When the day will come when human beings will be understanding the beauty of love, then from the heavens there will be flowers falling on us, it will be such a tremendous day when Mahādeva will be able to close his

Third Eye and will be peaceful in his heart. It is My vision. It's the future for you; to see how peacefully you can talk to people, how sweetly you can love others, how much you can give to others.

For example, they have to give something, they'll go in the market and buy the cheapest, the rottenest thing for giving. That's not the way. You must buy small or big, whatever it is, out of love! That [thing] should talk about your love, tell about your love and not about your money and what you have spent.

It's very common nowadays, even in India, that people try to show how much they are worth, what they wear, how they dress up, for what? For what? I've known such people, very many and when they die there are not even four people available to carry their dead bodies! When they lived they think no end of themselves. That time, you should see how many people there are to love that person, to care for that person. Maybe it is the upbringing, maybe, that he had never known love. Anything you may blame.

But for a Sahaja Yogi it is important to learn that love is your `life', love is spirituality and love, without expectations, to do something.

Some people are, I know, very good at helping poor people, this, that. But behind that is the power that... They think `Oh, we are great, we are doing this work, that work' just to satisfy their power, not their love.

So when you are working, you have to know that it's just to satisfy your Spirit, just to satisfy your love that you are doing it, not for any gain or for any kind of a position. If

you have that kind of a detached love, virakta as they call it, then nobody has to certify you.

You have it and you are enjoying it! It is unfortunate I have to speak in English language and maybe there are some who do not understand English, but nowadays English has become dominating, what to do? You have to force people in the English language. I can't speak in any other language. But one has to speak the language of love. You see animals, you see if you have a horse and if you have a dog, all these animals, they understand your love; how they stick to you, how they express their love, they are very sweet. And this we learn from them now, I think.

Otherwise I don't know how to make them understand the value of love. It is not that the way people are criticising that we are not practical, that we have not achieved much money or power or something like that, that's not important, because there are many like that selling in the market.

But we are different. We are the jewels of humanity and we have to be like that, shining; cutting out all the wrong things within us as a diamond is cut to look something very, very great.

My only desire, if I have any desire, is that `Try to follow the qualities of Śhrī Mahādeva.' How great he is, how detached he is, absolutely detached. He lives with bones and things like that. He is not bothered about where he is, what he lives with, what he has, nothing.

So detached and we should be detached like that.

At the same time, we should be very loving like him, extremely loving. How his heart is full of love for others,

how he looks after others. I am warning you, because I know you all love Me very much, but you should also love each other, you should have a loving heart and have satisfaction in loving others. If you could develop that, your height will grow, your depth in Sahaja Yoga will grow. It's alright, the Goddess gives you the Śhraddhā, alright, but the depth of Śhraddhā, in Sanskrit, or in Hindi and Marathi I don't know, but in Marathi they call it dyas [Śhraddhā]. Just deep in to that love, drenched in to that love, enjoying that love, then you don't want anything. What do you want? You've got everything.

So what do you want now? Just like the greatness of Śhrī Mahādeva. He's so great that he's detached. What does he want? I mean nothing is greater than him, nothing is more important than him. Then what does he want? He doesn't want anything. That's why he's detached. This detachment you have to develop.

But at the same time he is the Lord of all the arts, of the music, of the rhythm. The other day you saw these boys were playing the rhythm. The whole rhythm of everything he gives; the rhythm of life that we have, we are not aware of it. See a child is born exactly after nine months and so-many days, who keeps this rhythm? Then we get, say, certain flowers at such-and-such time, then we get in the nature all kinds of seasons. Who keeps the rhythm? He is the one who is nothing but rhythm! And that rhythm is kept up, in the nature, in everything there is a rhythm. And a rhythmic person is the one who has a very large heart! It's like an ocean.

You get just that rhythm disturbed immediately if you find somebody who is being very cruel, very paranoid.

But in a smooth, beautiful, peaceful lake, there is no ripple at all, it is just love. And then at that time, if the rhythm, the silent rhythm of that heart is broken, then Shiva takes charge.

So one has to have a complete sense of the rhythm of time, rhythm of nature, rhythm of everything. People don't know even the names of the flowers. They don't know what these flowers are, what time [of the year] they come up; they have no idea what is the rhythm of their `living', nobody's bothered.

All over, if you see, there is seasons and things.

So all the rhythm, like his play, with tabla or pakwaj [percussion instruments] on which he played all the beautiful tunes of all the seasons. And that's how the nature flourishes and comes up and then subsides.

We do not see that point. We are just bothered about ourselves. Like I'll ask “How are you?" “Mother, I've got a headache, I've got a stomach trouble, I have another trouble"... or everything is there.

But another one would say “Ah, I'm alright!" “So, what's the matter?" “Put the world right Mamma! Mother, why don't you put the world right?" He's worried about others, not about himself. And in that understanding of what one should do to make this world happy, beautiful, for that one has to really work hard, so-called and in that working one thinks, `Isn't it our duty to make this world beautiful? Isn't it our job to make this world rhythmic, rhyming with the Spirit?' It's our duty. We have to do it! Not only taking Sahaja Yoga for yourself, but for others. It's not that you are all the time worried about yourself, but you are worried about others, what's happening in the world, that

is love! That love is spontaneous and when it works, it works wonders.

So this is a beautiful evening, where we are worshipping such a great source of our ascent. And I hope you people will understand how far you are with that force, how much are you drenched in that force, in that rhythm of Shiva, who, in his rhythmic way, gives you vibrations. Vibrations flow in the wavy way and that wave should engulf you completely; and you should be asked in that your `I'-ness should be dissolved in that. This is I bless you.

Thank you.

Today we have a Gaṇeśha Pūjā, a small Gaṇeśha Pūjā, then Shiva Pūjā and then the Devī's Pūjā.

May God bless you.

[During Gifts Offering presumably to Linda Williams:] Are you still going on with that book [on recollections]?

Contents: 2001-03-20 **Birthday Felicitations, New Delhi, India**

[Sir C.P.'s Talk:] I recall that one day in 1970, She told me, She said, “I'm now going to devote Myself to Sahaja Yoga." I said, “What's that?" But She said, “You know, I want to promote a movement of transforming human beings." So I looked at Her in amazement... I said, “Transforming human beings? Are you sure?" She said, “Yes, I am."...

She began with a small number of Sahaja Yogis and the number has grown and what a wonderful gathering we have here now...

We must ask ourselves, `Why are we here? What are we celebrating?' I don't think we are here to felicitate Her, but She's above felicitations. We are here to felicitate ourselves, that we are here with Her, that we are here in Her presence. You would find it very hard to imagine a world which is different from yours. But there are two words, one word, which is materialistic, cruel, divisive, fighting and there is another word in here, created by Her, which is loving, united, together. I have seen both these words and I pray to Her, as I do every morning, She's my wife, I do, on the photograph, She does not know that I sit and pray. And my prayer is `Please create this kind of assembly everywhere in the world. And You can do this.' This world has to be transformed and you must resolve unanimously that She, the Divine Person, must retain Her abode on this Earth until every man, woman and child has been transformed.

People say seventy-eight, but this I do not know. To me, She is ageless. She is as radiant today as She was when I met Her fifty-four years ago.

The need for transformation is immense... [You know, the world... India. The world is at a conjunction...] The environment of the world is being destroyed by materialism. Unless we wake up, this world will be in trouble... [But leave that alone. Instead of selfishness, of immorality, all of that threatens humanity].

Now we have reached a very crucial stage in human development. You know, I won't take too much time, but I'll tell you, initially human beings were living in a *[UNCLEAR]* Society. They're depending upon their physical minds. And then came religions, incarnations in different

parts of the world, promoting civilized behaviour. Whichever religions, religions were formed then to civilize this humanity, not to divide them. But what eventually happened is those who are interested in these individual religions are trying to collide in the name of one Almighty God. That there's only one Almighty, they want to kill each other.

Can you believe this? Human beings who said they believe in God, they want to kill each other...

Now religions, therefore have, in my view and this is my humble view, failed one very important respect, that we have not created the feeling of oneness among human beings...

Now time has come for the humanity to rise above these religions and unite at a higher spiritual level.

For this incarnation has this new responsibility, to raise everyone above separatism, above divisiveness and elevate humanity to higher spiritual level, unite them. And She has managed...

And this is the task that awaits your Mother, your Holy Mother. I say `Holy Mother', but She's my wife, I have to say, but this is Her task. And therefore, I move the resolution once again that She must continue on this Earth... Until everyone has been converted, You shall remain on this Earth.

[Shri Mataji's Talk:] I bow to all those who have found the truth and those who are still trying to find [it].

The greatest problem of human beings is, surprising, that they don't know themselves. They don't know what powers they have. They don't know what properties they

have. They don't know to what height they can rise. This is the main problem of ignorance about yourself. If you could just peep in your heart and start thinking about the spiritual life that you could have, you would know you are a treasure, treasure of powers of love, powers of justice and powers of wisdom. The problem is we have no idea as to what we are and Sahaja Yogis also, they are so humble that they do not realise what powers they have and sometimes I find they are little shy to talk about Sahaja Yoga or to tell about others because they think it might be their ego that is speaking.

Now, I have to tell you one thing that ego will always deflate, it will always deflate when you will face the society. Unless and until you face others your ego cannot come down. Now, how? The ego is there because when you think that others are better than you, when you are afraid to say that they have to transform and when you are worried that you are being very aggressive. If you are a Sahaja Yogi and if you are meditating everyday, you are cleansing yourself. You have a power within yourself which will show its results. It will show its powers and manifestation in such a big way that you start surprising at yourself, “Is it what I am?" With the Kuṇḍalinī awakening what happens that all this petty things as we call in Sanskrit `Shadripus', they all drop out. But we must face ourselves.

Some people in Sahaja Yoga thinks that we can become a very great people or we'd achieve some great positions and all that. That's not the point. It's not outside. It's not the outside ambition, but the inner light which has to shine through you.

All of you are quite intelligent and are experts, I should say, as far as the Chakra knowledge is concerned.

But what about the knowledge of yourself? Do you know about yourself what you can do, what you are capable of? That's the point where we are missing. All right, it is the urge within because you have got your Self-realisation. But you still lack in one thing is a complete confidence in yourself, that you know the truth. And, as the people who know the truth what you have to do is to spread the truth to make this darkness of ignorance pass away. But in Sahaja Yoga also I have seen people when they come they start getting ideas about themselves and trying to organize things. They do all kinds of things. I know that.

Instead of that, if you get full picture about yourself, what you are capable of and what you can achieve by giving realisations to others, by making them understand what are their powers are, not yours, their powers are. What they can achieve. I tell you, we can go very fast with the spreading of Sahaja Yoga.

But this fear that we may develop ego, there are many who have this kind of a nonsensical idea. You cannot. Because the more you will meditate, the more you will face yourself, you will know that you have so many great things within you just like a storehouse of jewels. You must respect yourself and you must know within yourself what you have got. Not what you want to achieve outside. Like, there are some who trying to be, say, leaders, this, that... that's all nonsense. That's of no worth. The best thing is to know that you are a treasure of great value system within you and you can awaken

that. You have powers. You can do that very easily without hurting anyone, without troubling anybody, without taking any money, all kinds of things.

But as it is I find, the people are either money oriented or power oriented outside. Not inside. Inside is the wealth; inside is the power; inside everything that you can think of. There are people I know who never used to come on the stage to speak even. Now, they have become great speakers. And, I am amazed to see how they have been transformed. The greatest transformation is that you know yourself fully well and that with that knowledge you change others. Don't keep yourself limited to yourself. You have to spread out. This power has been given to you to know yourself fully and to be confident and to be kind and gentle and talk to people in that way that they know that you are a Sahaja Yogi.

It is not given to you just to say that you are Sahaja Yogis but to know yourself fully, to peep into your own treasures, into your understanding. Now, I must say, there are so many people in this world, millions and millions. Why you people have come to Sahaja Yoga? I didn't choose you. You chose Me. And, when you have chosen Me, you must know within yourself that “there must be something in me that has made me come to Sahaja Yoga and to understand the subtle system." It's a very subtle system and it can be known only to very subtle people and not to gross people. But if you yourself discover yourself and then you go ahead, there cannot be any ego because you are not ego. Those who have ego, as I told you, they even make money out of Sahaja Yoga, they even try to organize things something to

promote them. They are on a very different level. But if you are not that kind then you should not become just stationary. You should do what it is to find out, What am I? What am I? Christ has said, “Know Thyself." Mohammed Sahib has said, “Know Thyself." All of them have said, “Know Thyself." That means you are something great. You have a hidden properties within you which you do not know. Once you know yourself you will have self respect, you will not do wrong things, you will have no anger. But you will be an ocean of love. That's what it has to be. That is what Sahaja Yoga is. I understand that these are the worst days, it's the “Ghor Kali Yuga" as people say. All right. But why are you here during this time? To enlighten people. To give them the right ideas. But how unless and until you do not know yourself fully that you are capable of this and you are capable of that.

You see, the life of all great men, I would say, people like Abraham Lincoln. He realised in very young age that he has to assert on others his own value system by showing his own example. Though it was very hard for people to understand him, still he has shown such results. I have read many lives of this kind. Like, in Turkey, we had Ataturk. We had everywhere one person like that. In India, we had Lal Bahadur Shastri who was such a great man and who knew about Sahaja Yoga, who used to respect Me so much. People would wonder why should he respect Me more than he would respect My husband or anyone, because he realised what I was. But he was not, he didn't get the chance. Now, you people have a chance.

All right, I am quite old now. It's correct. But still I am not going to give up. Till I live I'll work very hard to convince you about your own, your own personality, your own self. That's what I am living for.

Till you are completely convinced. You will be amazed that people who come to Sahaja Yoga also do all kinds of nonsensical things. I know they do. But they are not Sahaja Yogis in a way. Because unless and until you go deep into yourself, unless and until you find out what is your personality in the real sense of the word, whatever you may try, whatever you may do, it is not Sahaja. Sahaja means spontaneous.

It comes spontaneously to you. As it is we know, in Sahaja Yoga you get connected to that area which Einstein has called as torsion area. But that torsion area is there behind you, Param-Chaitanya is there to support you, to help you. All of you have got this, but despite that you don't believe it, believe into it, believe in yourself. You have that power within you.

I know of one fellow who was in Bombay [Mumbai]. He was a fisherman and a great Sahaja Yogi. We have lost him.

So, one day he was going to another island for spreading Sahaja Yoga among fishermen.

And, he found in the sky such black clouds threatening.

So he came out and he threatened them, “I am going for my Mother's work. How dare you bring the rain? You should not rain, bring the rain till I come back." And, it was surprising. He went down, did all his jobs everything, came back after five hours. And, when he went to bed it started thundering.

The nature will be with you, because nature is our representative. It helps us. If you are of that quality, nature will stand by you. You have seen that many a times, nature has helped Me. It is not because I have any control over them, I tell them anything, but only thing they realise that I am here for such an such work. And that I am to be supported. In the same way, if you can establish it the nature will know that you are the people who are here to redeem the whole universe. You can do it. I may think that the whole world should be redeemed and all that. But, how can I do it? If I could have done it, I would not have *[UNCLEAR* had...] I have to have channels. And, these channels who know their job, they know themselves, those who are quite capable of doing it. You are special people no doubt. Otherwise why are you here? But that specialty is this that you are a good conductor of this Divine energy. You are a wonderful conductor. You are an expert on that. It just works. It works automatically but your connection with the Divine should be absolute.

Now, talking about absolute values is correct. But these absolute values, do they exist within us or not? If they do, then why not we make others imbibe them? It's not difficult. It's not at all difficult I tell you. I am just an ordinary housewife. What? It's just My love. Just My, I should say, My nature itself that it has worked. I was sure about Myself. Though outside I may look a very humble housewife. People used to think I don't speak much because I don't know English. This was the situation. But that's not the point. The point is, I knew what I was. I knew what I am and I knew what I have to be. That's all.

That's the only difference.

If you people develop that knowledge within yourself, you can be dynamic. You will not have ambitions, you will not have some desires, you will not have anger, you will not have greed. All these drop out like that. First of all, we have to know what is our basis. And the most important basis is that we are born in a particular country. And we should get concerned about that. They say that I was a revolutionary and all that I did. I went to jail, everything I did. But that was just to get My country, country's independence.

That was different. But after that independence what should have happened is to make people realise what they are.

Not only India, it's in every country one has to understand what is the need of that country. What they have to do to improve, to help, to rise, to transform. You should not, I never asked you that you change your names or anything though you ask for Indian names. All right. But what is My main concern is that you should have concern for your countrymen. You are so empowered. Your Kuṇḍalinī has reached that state where you can do a lot. I know some of you have done a lot and have worked out. But still all of you have to do it.

I would just say, the seven... seventy-eighth birthday, I forget also, seventy-eighth birthday I am just the same. I have not changed much because within Myself I feel that I have to tell people what they are.

I have to tell them what they can achieve. And, I have to move in such a manner that they see it, that nothing is

important than to know what you are. You are rich, poor, doesn't matter. Nothing matters.

What is important is to know yourself. I'm surprised very little has been written so far, but I find Tao by Lao Tze. I don't know if you have read the book of Lao Tze, about Tao and meaning that what you are.

Tao means what you are and he describes very nicely that when you are that what happens. Now, the gap was how to achieve that state, how to reach that state was not given. He only described people who were Tao, who were realised Souls, who were of what level I wonder. I was surprised that he never said about Kuṇḍalinī, but he talked about the river, Yangtze. That it is Yangtze river, you see in a symbolic way, he was more poetic. But ultimately reaching the ocean, that river becomes the ocean and then what are the qualities of the ocean he described so beautifully.

Now, I would say you all have become supposing the ocean.

So, are you behaving like the ocean? Are you understanding your capacity to be an ocean? What is an ocean is: look at the ocean, it has its own boundaries, Maryādās, it doesn't cross. If you try to push it one side, it will come outside.

So you are, you have to be in your Maryādās. We can call it also in your balance. That's very important that you should be in your balance. Now many people say who have given up smoking have again started smoking, who have given up drinking again have started drinking. That means you have lost your Maryādās.

So those Maryādās must be watched, watched yourself. If you go on watching yourself you will know what you are.

You must watch yourself. You call him, “Hello Mister.

So now, what are you up to?" Then you will see how your mind is working. With that thing what happens that this ocean, which is the love of Divinity, just starts flowing.

Now this ocean, perhaps you don't know, that ocean is the lowest thing. We measure all the heights from the ocean. If the ocean is at a zero point, what is the height of Himālaya? So, it keeps at the lowest.

Because being the lowest it receives all the waters, all the things that are coming from the rivers or from the rain. Then, it burns its body in the sun, it's open. And, when it burns it creates those clouds. And, the whole circle is created that these clouds can go and shower rain on people and again they become rivers and they come back to the sea. Everything has to go to the sea because it is the lowest.

So, you stand at the lowest point with your confidence. At the lowest point. Don't compare yourself with another person who is doing very well in life or may be something. But see that you are the lowest. At the lowest point you stand and you will be amazed that everything will come to you. Everything you will see that it flows into you. Main thing is knowing thyself itself it means that you know that you are the highest. You are the highest. But you are highest because you stand at the lowest point.

It's true that I have tremendous love for the poor people. It's true also that I have been really very much yearning to do something for that and that's how we have started at least sixteen projects in India.

Now, all that is done just because I cannot contain Myself. All this kind of miseries and troubles they have. Like Orissa, I prayed so much. Because it's a country very much troubled. We should find out why it is so much troubled. What is the problem there? And, I tell you, it is a very great country, Orissa is. I visited it also and main thing missing there is that still have no confidence. If they develop Sahaja Yoga within themselves, no floods can come, no problems can come to that country. Same in our country, same in your country and everybody's country.

First of all, we must have much more Sahaja Yogis and we must have Sahaja Yogis who know they are Sahaja Yogis. To be very much confident of the fact that after all you are Sahaja Yogis. And why not? Whatever I can do, you all can do it also. Why not? You are My children. You can do it. But the confidence should be there that as Mother is we could be the same without any ego coming in, because mostly I have seen people very afraid of their ego. There is no ego in it because you are like the ocean, I said, which stands at the lowest point. In the same way, it works out.

It's so beautiful to love the whole world. It's so beautiful to enjoy your compassion, to enjoy your generosity. I enjoy My generosity much more than anything else. But in that generosity, I know that I am not doing anything. It's just expression of My sense of joy. You see, I see flowers, I am very happy. In the same way, I give something to someone, I feel very joyous. It's a joy, joy giving quality. And, all joy giving qualities are within you which you should discover. You have got also peace

giving qualities. Such a lot of peace is within you which you can transmit to the atmosphere, to the people, to everyone in case your peace is established. If there is anger, temper, this, that, it won't work out.

So, you should watch yourself, you should see yourself, you should meditate and find out what is lacking.

It is such a tremendous force I think sitting before Me. They can explode all the myths of the world. I know that. But I don't know how to ignite, what to do, how to tell them.

So, now I would again and again tell you one thing, that on this birthday if you really want to give Me something then give Me this, that you show your confidence and you work it out wherever you are. You don't have to change atmosphere.

You don't have to change anything. Wherever you are with honesty, with sincerity and with humble nature you can really do a lot. In every country you can do it and in the whole world you can do it.

This is My greatest desire and I hope, I am a person who is desireless, you will fulfil this subtle desire I have that we should transform the world.

May God bless you.

Contents: 2001-03-21 **Birthday Pūjā, New Delhi, India**

Today you all have decided to celebrate My 78th Birthday. You have put beautiful balloons, as you put for a child on his birthday, with such loving hands. Yesterday, as I told you, you have to find out about yourself. Just try to find out also, as you love Me, how

much you can love others. It will be much easier to find out through introspection how much you love others and how much you care for others. If that happens, many problems of Sahaja Yoga will be solved in no time.

Even in Sahaja Yoga, what I am told, that people are still hankering after money. They think it is a place where they can make some money. I am surprised. This is not the area where you can really work out that. You will be exposed in no time. On the contrary, if you people are worried about your powers in Sahaja Yoga, as leaders and deputy leaders and I don't know what else, then also you are sadly mistaken.

That's not the place, for that you can join politics; or else for making money you can go to racecourses, or some place. If you are coming to Sahaja Yoga, what you have to get is an ocean of love within your heart and to see that in others also. It's a love, which helps you to do everything so smoothly, so beautifully.

As I have always said, that if you really love your country, you can never be dishonest. You will have no other interest but to get your freedom, or whatever you want to do for your country. In this country we have had great martyrs. Perhaps you may not be knowing, some of you and the way they sustained the torturous life, it was only because they loved their country.

Your country is spirituality. It is the country of complete enjoyment of your `self'. It is the country where nothing but peace prevails. And when you love that country, how can you have all these nonsensical ideas for money and for power and all that. I just can't understand.

As it is, you know very well, that I am not bothered about these things at all in My life. Of course we need money for work, for everything. But there is no need to run after it, or hanker after it. I am surprised, even after so many years of My hard work, there are still some people working out some stupid stuff, which I can't understand. And they should know they will be exposed in no time. This is the year of exposure, I told you last time. Absolutely. If you have no love for Sahaja Yoga, if you have no love for your Mother, you will run after those nonsensical things and make some mess out of yourself. If you want to destroy yourself, you can go to some other fields, but not in Sahaja Yoga! In Sahaja Yoga, you have to know, you have to be really dedicated and honest. You should enjoy your honesty, you should enjoy your love, you should enjoy your generosity, everything. You will be exposed, no doubt. But then where will you go? What will be your position? If you are doing all those things, you have to go the way people have gone to hell, I should say. Because after coming to the paradise of love, if you are still bothered about these nonsensical things, then you will jump very fast into the hell: I can see that clearly. I shouldn't say this on My birthday, but this is the year of exposure. And be very careful.

Nobody will be spared this year. What to do, though, it's My birthday, I have to tell you, it won't keep quiet.

You know, there are certain powers which flow; and different, different years I find a different type of power starts flowing. And this is the time when the power for exposure is going to be there. Whether you are a leader, or if you are not; if you are making anything dishonest,

you will be exposed and you will be rightly punished. Sahaja Yoga may not punish you, but there are so many ways that this power works out. The first thing is what we call ALakṣhmī. ALakṣhmī means at that time when you are punished you will be surprised, you will just become bankrupt, you will have no money, you will be exposed, you may be in jail.

So although it is a very auspicious day, I must tell you not to be inauspicious.

In yesterday's lecture I explained to you, know what your powers are; what you can enjoy; what you can give; what can work out. But firstly you must know, are you capable of doing that? Or you are just working it out in the other way *[UNCLEAR* round/now]? I was amazed to hear, that after so many years also, people have not given up this kind of a temptation that they have and they had. On birthday you must remember how many years you have spent doing Sahaja Yoga. You must understand all the nice times you had and how many every year you have spent in enjoying My birthday, also in understanding how you have grown into it, how you have changed and how you enjoy and how you have imbibed all the qualities of Sahaja Yoga.

The first and foremost quality of a Sahaja Yogi is that he has to be absolutely honest. He has not come here to make money. He has not come here to make a power; but he has come to rise into the new, beautiful world that we are creating. We have to create this world for the whole world for people who live all over, who are even in the jungles, who are lost in the Himālayas: anywhere we have to spread this beautiful sensation, or beautiful

existence, of self respect and dignity. Very important is to see if you are really the `self', are you respecting your self? Yesterday only you said “Know thyself." If that is the case, do you respect your self? Very important is first to respect yourself. If you don't know how to respect yourself and you run after useless things, then what should we say? What is the quality that you have imbibed in Sahaja Yoga, except that you have started a business or something like that? It is very sad, but there are people who are still growing in the mud of all these things. You have overcome so many things, I know; you have achieved so many things, I know, which is not possible, humanly impossible things you have done. You have got over all this nonsense: but still, there are some people among you who still are in the stinking mud of nonsense.

It is nice that you are celebrating My birthday with such enthusiasm and so much happiness.

So nice to see all this and I want you all to be My decorations! In the whole world they should see that you are My children and that you are of such great values and such great understanding. You are My children. I have really worked for you, in the sense that every moment of My life, I have thought of you: I wanted to work it out in such a beautiful manner that you become really good people, ideal people, special people, with understanding.

So, that is the day you should feel that your birthday is being celebrated. When you have completely cleared out, you have become nirmal, absolutely pure personality of love, that's the day is your birthday and Mine too! I

have to tell about these things, because some things have come to My notice and I am really shocked the way that some people are still not understanding their value, not understanding their worth and that's why the other day I told you that you must know about your `self'. First of all, the `self' is the spirit. It's the spirit, the reflection of God Almighty. If you want to live like all other ordinary, nonsensical people, you should stay out of Sahaja Yoga. But if you think that you have to really show your worth, coming into Sahaja Yoga and if you have to feel proud of yourself, then try to understand that in Sahaja Yoga you don't have to have all these weaknesses.

When the Kuṇḍalinī rises, she passes through these six Chakras by enlightening them. I may tolerate you, up to a point. But the Kuṇḍalinī will punish you, she will do what is needed to correct you, up to a point she will do it. And afterwards when she finds it is not possible to correct you, then I don't know what will happen and how it will work out. Sahaja Yoga is very easy to come in, to move in and to work it out. But you go against yourself if you try to behave like very ordinary, useless people, then you cannot stay in Sahaja Yoga. You will be thrown out. As soon as you are thrown out, where will you land? What will happen?, that you know very well.

On this auspicious day, I have to request you to be auspicious! Not to do anything that is inauspicious.

They call it `protocol'. But there are small, small things which show that you are auspicious. Very, very minute, subtle things that show you are auspicious, which you don't have to learn. Automatically, spontaneously it comes and you enjoy your auspiciousness. Because you

are holy, because you are nirmal and you enjoy that quality within you. And when that happens, that is your birthday. You were reborn, as you know, all of you were reborn. You were reborn, but still you were children and now you have grown up. That growth has to be shown in every way. When a person grows, then he goes all out to do various things to express himself. In the same way, when you are grown up, then you have to show that you are grown-up in Sahaja Yoga, that you are very deep and that you are a very senior person. I have seen some little children, also, they are so grown-up and so sensible that sometimes I am amazed, they are great saints reborn, they are great people who are reborn.

But if you are still running after nonsensical things, if you are still full of lust and greed, then better you leave Sahaja Yoga to itself and you can find some other area where you can do that. It is something surprising, how people do not understand their position in Sahaja Yoga.

Your growth has been, on the whole, very good. I know there are many people who are wonderful Sahaja Yogis, who are really great Sahaja Yogis and they have every right to call themselves `Sahaja Yogis' or `Mahā Yogis'. But that is only possible and perceptible if you really grow up inside and your Spirit shines, like a crystal-clear ocean of love.

Now the connection has been done. You have the knowledge of all the Chakras. You know how to raise Kuṇḍalinī. You know also how to cure people and how to treat people. With all that knowledge, with all that `life' you have got, it's like the milk you give to your energies. And then you have to become energetic.

You cannot be lethargic about it. When you are lethargic, then you are not a Sahaja Yogi. You have to be moving with this flame in your heart, that you know what this `self' is and you know what you have to know for others.

You must have been also great seekers in previous lives and that seeking that was there has brought you to Sahaja Yoga. Now with that seeking, when you are here, still you are seeking all these useless things, you cannot grow. And such people cannot make others also grow.

So the main thing one has to understand is how you have grown in your love. You see, a person who is frightful [frightening], who is very strict, who talks very rudely, is not a Sahaja Yogi, no way! But the one who looks after, cares, loves and is very generous, is the real Sahaja Yogi. You are people of special qualities and those qualities must be shown in your life. I know you love Me very much and you know what you have done to celebrate My birthday. As you have so many of these decorations, I have already told you that you are My decorations and your lives are My decoration. And the way you behave and the way you know yourself, [these] things will be so much appreciated all over the world.

It is not for any other purpose, but only to remember that `you all have to grow.' You have to become very, very deep personalities. You have to grow within yourself, celebrating your own birthday. Every day, try to see, `What is your experience? What did you see? Whom did you meet? How did they talk?' I mean, I know so many names; practically everybody's name I know, practically everybody's Kuṇḍalinī I know. I also know whose

Kuṇḍalinī is alright and whose is not. I know so many people.

So many ask Me “How do you know so many names and how do you remember them?" You see, I don't know that part, but it is that whenever I see a person, I see his Kuṇḍalinī and from that Kuṇḍalinī I know who he is.

There can be thousands and thousands of Kuṇḍalinīs, but I know who is who, because I love them. If you love somebody, then you know what he is. It is not stupid love, as they call it romance and all that, it's a very deep feeling. When you enter into the garden of your heart and you feel the beautiful fragrance all around; when you think of such nice people as there have been as saints, great saviours and now the Sahaja Yogis, you feel so much grateful that you have achieved that state of collective enjoyment.

I have never put any restrictions on you. Do what you like, whatever way you want to do it, you can do it. I have never bothered you about money or anything. But, that is a testing ground! That is a testing ground, where you are standing. If you do not test yourself, how will you know how far you have come? So you are the student, you are the examiner and you are the one who has to give yourself the certificate. And in that case, what happens is, that you start understanding, understanding so many things which you have never understood [before]. I mean, the knowledge, so-called `knowledge', is no knowledge, because it is all falsehood; it's all mental. But the real, absolute knowledge, dawns upon you about everyone, about every aspect, about every surrounding that you have; so clearly you `know'. And that should

happen that you should know, very clearly, very, very clearly, `What is the situation with you? Where are you? and What are you doing?' Not that you have any less powers, you have, all the powers! But for that you have to go deep down.

Like there's a well and the well has the water in it. But if your bucket doesn't go down, how can it bring the water? If your bucket is filled with stones, what's the use of that well to you? In the same way, we have everything within us, as I told you yesterday. And Sahaja Yoga is the way you can go down and find out about yourself, which is so beautiful, clean and that's the thing to be enjoyed, not other nonsensical things after which you are running, which you think are important.

I have already told you it is Shuddha Icchā, is the Kuṇḍalinī, Shuddha Icchā, pure desire. Because other desires are never fulfilled. You try to buy one thing, then you don't enjoy it; you want to buy another one, you don't enjoy it; you want to buy another one, you don't enjoy it.

So because it's not a `real' desire. This is the principle of economics, that you are never satisfied. You go on buying, buying, buying, buying, buying, buying and you buy so many things that ultimately what happens is that all the industries collapse, that's what is happening in America. It has a quality that whatever you do, repels [rebounds] back on you. Only the spiritual growth does not. It flowers, it is fragrant, it is beautiful.

Such a beautiful experience to be with your self, as if you have entered into the beautiful garden of paradise. If, that feeling, if you want to have, give up all nonsensical

ideas, give up all worldly nonsense, everything you give up and then you will feel that you are now very much there, where you should have been. You will have no doubts, you will have no hankerings, you will not feel at all in any way dissatisfied.

But some people are still at a very elementary stage, I know. I know I have not told them, because I know this is the year they'll be all exposed, no doubt. Then what is the use of doing something in which you will be exposed and that the whole world of Sahaja Yoga will look at you as a criminal, or as a person who doesn't need any respect whatsoever Either you get out of it. And if you are here to gain lots of ascending steps, you have to have your eyes upward and not downward. You must see what steps there are and you have to climb up those steps. And with these steps, where do you enter? I'll tell you, [you enter] in that beautiful garden, fragrant garden of your `self', which is so beautiful.

Instead of that you are lost in the māyā *[UNCLEAR* mire] of the world, as so many are lost.

So why have you come to Sahaja Yoga? Give up those nonsensical ideas, try to take to spirituality. Pure spirituality. Purity is the word. Purity you must have and purity within is, you can easily, easily establish with Sahaja Yoga. Your witness state has to improve. Witness state has to be projected so much, that this conditioning and ego of reaction will finish off. You'll have no more reactions, but you will just witness. And the knowledge that is real comes always, always, through witnessing. If you do not know how to witness, then whatever knowledge you have is nothing but through your ego or

through your, we can say, conditionings. It's not absolute knowledge.

So to get the absolute knowledge about anything, what you have to do is to reach the point of absoluteness.

So reach the point where you are absolutely clean, pure, nirmala. Now don't condemn yourself if you have some defects, there has to be, you are all human beings. But all these defects, with your power of spirituality, you can absolutely overcome. For that, what have you to do? First is introspection. First is try to find out, you separate yourself with yourself and say “Hello mister, how are you?" Start with that.

“Hello, what are you up to?" And you start `seeing' yourself outside and eradicating, removing, all that is not your `self'. That knowledge of `self' comes to you when you want the knowledge. It should be pure desire to know about the `self'.

You are special people, no doubt. You are all chosen to be very, very special, no doubt. There must be something about you that you have come to this state where you are trying to become the `self'. `Self' is absolutely self-satisfied. It does not need anything to satisfy itself. Actually it is satisfaction personified.

It just sees things, it just watches things, it just witnesses. And while witnessing anything, it knows. It knows. You don't have to tell `This is this or this is what...' You don't have to express too much anything.

It is just self expressive. [This happens] if, if, you are a clean person, your desires are clean and that you just have pure desire to ascend.

So again, I have to talk about Kuṇḍalinī, that you must have a Kuṇḍalinī completely establishing itself within you. Completely expressing within you. Completely enlightening your `self'. Such a Kuṇḍalinī should be there and only possible if you do not put hurdles in her growth. If you allow it to grow, it grows and it works out.

As you know I've started this work only in 1970. Not because I could not start it earlier, not because there were all bad people in this world, but because I was waiting [for] Myself to be deft in dealing with all kinds of Kuṇḍalinīs. I had to work out all the permutations and combinations that were there. And then I just thought, “If I could get hold of a way by which all these combinations can be worked out in one line, then only Kuṇḍalinī will rise." And it worked, it happened! With the sincere desire. Because I felt very sad about people who are spending their lives in something very nonsensical. They cannot enjoy anything, they have no genuine feeling for anything, they have no genuine love for anything and they are not even loved, they cannot love, they are not loved and they are in misery.

So it was a very deliberate action on My part, I should say, that I watched human beings, very carefully.

Why do they do it like this? Why they behave like this? Why are they not understanding? Why are they harsh? Why they shout, why they beat, why they do all this Because of imbalances within them. But with introspection, if you start seeing those imbalances, you now know how to cure yourself and you can really work it out. You have to just work on your Chakras. See which Chakra is catching. Where is the problem.

You have to respect yourself in such a way that you become your own doctor and you know everything about yourself. `This is wrong with me, why am I catching, why am I catching on that Chakra? Why this is happening?' This is the education you have to give it to yourself, which would be only possible if you experience all those catches.

It is for you to grow now. Grow into great people, great personalities, very tremendous people who have made history, who are respected. All those great saints and all that also were of great calibre, but they didn't know how to raise the Kuṇḍalinī, which you know. You have something special, knowledge, how to raise the Kuṇḍalinī, how to adjust the Kuṇḍalinī in, how to understand where is the problem.

And also you know how to tell that person about his problems very beautifully, with love.

So the message of your Spirit is that you should love each other. If you do not love someone, then what's the matter? Why don't you love? What is the bad thing about a particular person? If he's a Sahaja Yogi and a great Sahaja Yogi, is it out of jealousy? Is it out of greed? Or is it out of lust, still you are like that? Then the oneness in the whole world of brotherhood is something to be really enjoyed.

Enjoyed so beautifully. See all these things you have here, there is so much harmony among them.

So much harmony, because it is done with love. If you do anything with love, it is very harmonious, it creates such harmony among people. You see, the enjoyment of each other's company, the enjoyment of each other's

achievements is so much joy-giving that I cannot describe it in words. It is impossible.

Words cannot communicate to you that feeling that you have; as I told you, you feel as if you are in the Garden of Eden. That sort of a feeling should come into you when you, your `self', you know.

Because when you know your `self', actually you know your own being and you are so happy that your `self' is so beautiful, that you are so beautiful, that you are so joyous, that you have all these things. To know that within you, is really, really very much fragrant with enjoyment. That state you must have. I see sometimes when you are overjoyed to dance and sing and do, that's something really very good. But all the time your spirit should dance, at smallest things. At a little thing that is made, say something artistic you see; something you see a gesture of kindness, a gesture of gratitude, you feel that depth of that feeling.

For example today I saw the ag, Independence, when we got it we made this ag. I'd seen this flag put up when the other flag was brought down [in India in August 1947]. I cannot tell you what was the feeling that governed. Such a feeling that the truth has, somehow or other, overcome the untruth. That justice has been shown over the injustice. That feeling is still so much, I can't even see the ag. If I see it, I remember the whole history, the whole thing: how many people sacrificed, how many martyrs there were, how much people have fought for it, that flag stands for that. And you stand for all that. You stand for all those ideals. You stand for all those sacrifices and you stand for all that is to be achieved for bettering human

beings. You have to achieve a great deal for others. You have to work within yourself what you can do for others, what you can achieve for others, what is the best way to imbibe those qualities within you that you become an absolutely unique personality.

As I told you, there have been many great leaders and many great people who are remembered by many people. Now what you should see, what made them so great? Why [after] so many years, people still remember them? I've given you the statue of Shivaji Mahārāj; now he was another soul, a great soul, who had such principles and such beautifying life, in his language, in his attitude, in everything. With all that, he was a very brave person. Once you have this, you will not deter from doing anything that is important. You will have no fear of anything. You will not go round and round but you will know how to find the solution and how to work it out. This will happen to you, if you really know yourself you will have such powers of courage. You will not be a daredevil, but with wisdom. Courage with wisdom, you will have. And that is what is your Self which will give you lots of wisdom and lots of courage. It's not a fighting spirit, it's not a violent nature, it's not a rude nature, but it's a very silent, beautiful, courageous attitude.

There's a story about one Chinese saint, that when this Chinese saint was asked by one king that he should teach his cocks how to fight, they were having cock-fights.

So the Chinese saint said “Alright, bring your cock here, I'll teach him how to fight." And the Chinese saint must have put some wisdom into the head of the cock! Can

you imagine! And when they took them for that fight, what they found, that cock was just standing! It would not attack, it would not retreat but just standing! And all the cocks ran away from the field. Because in that standing was the power of wisdom and power of courage. Courage is silently very powerful. You don't have to bomb anybody, you don't have to kill anybody, but you have to stand up with courage. And that is another quality which you will express. It is very polite, very sweet, you will be standing with that courage. I know so many of you are like that. There's no struggle, there's no fight, just standing with courage and doing whatever is right. And that is quite possible because you have now the connection with the Almighty. You have the connection with the Param-Chaitanya and that will work out everything.

I'll be very, very happy to say that today I am seeing so many of you are such good Sahaja Yogis.

So many of you. And if you find anyone who is not, please report it to Me. Please tell Me. Please find out if there is anyone who is trying to be very oppressive and who is trying to control everything, who is trying to make money, who is trying to have lust and greed being expressed.

So, once you have really worked out, you should know this is the area that we call Dharma-yudha, Dharma-yudha means the war of religion. But not the way people are fighting it. Our Dharma-yudha is that we are standing on Dharma. And Dharma means not religion, but it is Vishwa Nirmalā Dharma. We are standing on our religion; and there's a negativity, we can call it an a-dharma,

which is fighting, so you stand on your Dharma. Unless and until you are Dharmic, you cannot have any achievement in Sahaja Yoga. I have seen people who are, say, abroad, they have funny ideas and they will come and tell Me “Mother, see, I have a wife but I am in love with another woman, so what should I do?" I said “You get out. That's all. Just get out." Or the wife might say that “Mother, see, I am having relations with another man, what should I do?" I said “You get out. That's all. You get out of Sahaja Yoga. You are no good for Sahaja Yoga and Sahaja Yoga is no good for you." Is a complete outcast. They have nothing to do with Sahaja Yoga.

Also in India, we have problems of dishonesty. There are dishonest people. This is our special temperament I think, we are a very corrupt people. India has become so corrupt. I can't believe it; I was here about thirty-five years back, we had never heard of corruption. Now they have become so corrupt and that's what enters, that also enters into Sahaja Yoga. When that enters into Sahaja Yoga, they will be just `found out' and will be punished, not by Me, not by you, but by their own Kuṇḍalinī.

So every country has its own speciality [laughs] as far as doing something wrong. We are not here to do anything wrong. We are not going to express ourselves as wrong people, but we are here to prove that we are perfect! We are wonderful people. That is what is the `self', that we are perfect. We don't have to go according to what we were. It's a new realm we have reached, it's a new area we have reached and let us enjoy that great area.

I think all of you understand Me that today I am a little worried about people who are dragging Sahaja Yoga

down. And they should understand that I understand everything. And when they will be harmed, they should not blame Me for that. It is obvious that they are no where near Sahaja Yoga. Sahaja Yoga purifies you every day. You see one experience, you see one person, you see some events and it purifies you. That's the sign. Supposing I see somebody, a dishonest man, immediately I start finding “I hope I am not doing anything dishonest to myself?" Just imagine that you are the one who is the curator, correcting influence on yourself. Where do you stand? Do you stand on the correction point, or on getting finished with it? Yesterday's lecture everybody liked very much, but this is the extension of that lecture that I am telling you now. That you are very great people, you can save the whole world! I must say I never expected all this to happen in My lifetime and it has happened and I see you as very great, very great people.

Especially ladies have to work it out more, because I am a woman and women have a special capacity to love and to bear. I expect all of you to become beautiful, beautiful Sahaja Yogis and that nothing can convince the whole world but your work, your abilities and also your power to love.

So many things I have seen, experienced about you people and when I think about them I really feel very happy. I have seen people, how they have managed and looked after so many things which were difficult and have worked it out.

So now we are in for a new world and in that new world, a new race of Sahaja Yogis have to show their results,

they have to show their powers and their courage and their understanding. It is not serious, it is not frivolous, but it is joyous! It is just joy that you have to feel about yourself. I am telling you all this because this is within you, within your power. It is all the time residing within you and that you have faced it also.

So I wish you all a very, very happy birthday; so that you people have a new birth and new understanding and a new personality. Try to accept that personality, try to respect it, that personality is your `self'.

May God bless you.

***Contents: 2001-03-26*, Public Program (Hindi) (Gudi Padwa Day), Jawal Nehru Stadium, New Delhi, India**

My heart moves. I am really overjoyed to see you all in such a big number. Once upon a time I used to think how the people of this city will accept Sahaja Yoga. But today, I am seeing it here that you all have accepted it and absorbed it.

.....

The people of Delhi are awakening to such an extent! This awakening is your own treasure; it's the drizzle of love that has rained from your pure heart.

.....

Now the Param-Chaitanya is active and working out everything. Wicked people will be hit again and again and they will know their deeds are against the society.

Contents: ***2001-04-22*** **Easter Pūjā, You Cannot Resurrect Yourself Without Controlling Āgñyā, Hotel Demirkoy, Istanbul, Turkey**

Today we have gathered here to do the Pūjā of Easter.

In the history of spirituality, it is one of the greatest days when we find Christ rose from the dead. It is very significant and symbolic that in Sahaja Yoga, also what we have done, is to rise from the dead, into life. It is to be understood that resurrection is the message for all of us, for the whole world. We have to resurrect ourselves. There was no need for Jesus to do that. But He was a model, model of a saint, model of a realised Soul, model of a person who came all the way from the heavens to save us.

So this resurrection is also part and parcel of our lives. It is so symbolic, so very symbolic, that we were, in our consciousness, lost people. We had no control over ourselves as to know the way our mind told us to go. We had no balance with the mind and our physical being, no more balance of any kind in life and used to go at random, whichever way we thought was good. There was no wisdom about it.

As it is, Jesus was the incarnation of Śhrī Gaṇeśha. It's a very difficult task He has performed. He used to convince people who were absolutely ignorant about spirituality, who just knew about money and nothing else. He came in those days when people had no idea about spirituality at all, at all. But, somehow, it all worked out in such a beautiful manner that people have started understanding that He communicated that resurrection is the important point.

He knew when the resurrection takes place, the Kuṇḍalinī rises and connects you to the Divine Power, which is all-pervading. Then you start understanding that there's a life beyond the life that you have made. There's another type of life, a higher type of life, which connects you to the Divine Power. And then this Divine Power gives you the Absolute Truth. If you grow more and more, you will know Absolute Truth because so far you don't know.

So we have been doing wrong things, doing in the wrong way, getting lost. Also with listening to people who were just boasting and were saying they know about the Truth. But when you yourself discover the Truth, you are a different person. You discovery is so innate and so real that you discard all that is unreal.

Very easily you can discard it and you don't find it difficult to get rid of it.

In this conference, as you know, we have more of Muslim people, Islamic people, who have been so much misguided all over the world. They have been told all kinds of stories and hatred among people or others. This Islamic bhoots is going from bad to worse and people want to believe in it. Especially in My country there's a very, very big problem with these Islamic influence because they are nowhere near Islam and nothing to do with Mohammed Sahib, but they are thinking that they're correct and what they're doing is correct. They're trying to spread Muslim religion. What's the use? What's the purpose? I can't understand. Unless and until you get your realisation, you are a useless human being, good for nothing.

You can hate others, you can beat others, you can kill others and it's going on all over the place. Surprising thing that all this nonsense is going on everywhere in the world in the name of Mohammed Sahib.

So in one shot, one side you put Christ for another crucifixion, on the other side Mohammed Sahib for his crucifixion. They cannot fight, you see. They're on the same line. They're on the same understanding.

How can they fight if their disciples are fighting so badly all over that sometimes it really brings you, when you only hear about how people are fighting for nonsense.

In His life, Christ did not marry. He did not and He never needed also. He did not marry. And at a very young age He was crucified. That crucifixion shows that He was not afraid of death and He knew that He would resurrect. This He had to do through the Āgñyā Chakra. Āgñyā Chakra is, as you know, is very constricted. And through that constriction He had to go through, for which He had to get killed.

And He accepted that. He accepted with full heart that that's the ordeal He has to go through.

In the same way, your Sahasrāra can be only achieved through the Āgñyā and the Āgñyā has to be opened. But for that, you don't have to get hanged, you don't have to be crucified, but you have to crucify your ego. The first point is ego. We have such ego that you cannot get rid of it. We have subtle and subtle ways of having egos like “I have come from this country, I must have ego” “I come from this kind of family, I must have ego." All kinds of stupid things they do, which are really sinful and they think they're very great if they have ego. This ego, you

have to fight, otherwise your resurrection is not possible, your attention cannot pass through the Āgñyā Chakra. As long as they have given us Satanic identifications, it will not work out. It's a very subtle happening, very, very subtle happening, that you should see your own ego. After Realisation I said, “You know yourself." The first thing you will know is that you have too much of conditioning and too much of ego.

Like in India, I find people have so much conditioning of their so-called rituals, very ritualistic.

Everything is a ritual with them and they cannot get out of it. That's all the conditioning is, but ego is the worst part in the West, more in the West, where I don't know what they think of themselves. In that ego they get lost. And they cannot see what's wrong with them, with their own community, with their own people, who claim to be such and such a thing.

So this ego has really dominated so much.

So far in the history, so many countries, nations, have been really tortured and butchered because of the ego of some people. Once they will realise how horrible they have been, how Satanic they have been, how aggressive they have been, they'll give it up. But they have to realise and, for that, I said, “You have to have your resurrection." Without the resurrection, you will not know at all, you'll not be conscious of what wrong you have been doing. It is very, very surprising how people go on doing wrong things, advertise them and come out as egos. When I read the newspapers, I say, “They're all stupid people all around", absolutely very, very stupid in the sense that they have no understanding of what they

are doing. They are just killing people, enjoying the killing and they're so violent it is impossible to understand what sort of life they are going to have after death, even before death.

In this whole thing, you see the whole picture of the world. You'll find all such countries who are still fighting for nonsense are very, very poor, are having very bad time and they are about to be completely finished. But they don't want to see why they are suffering, why what's happening, what is the problem.

In the countries where there is affluence, lots of affluence, they also got lost. They too need resurrection.

They have to rise above materialism and see for themselves what they're doing is wrong. They are like, actually, cheats. They are cheating the society all the time. I think the whole economics is based on cheating, how you can cheat people. And in that cheating, you don't even realise that you are doing something to make people so insecure.

So this money business, also, is such that it makes you very greedy and you start giving too much importance to money.

This is one thing to be understood from the life of Christ. He was a very simple, poor man, son of a carpenter. And to Him, money was nothing but an absolutely useless thing. To Him, Spirit was everything.

And He was preaching and telling people that “You must have spiritual awakening. Very important. Try to understand that there is life beyond all this and then you should get the best results out of this life, which you are just wasting." He was so intelligent and the way He

discussed with all those great fathers from the Church about the religion and all that, it's amazing how a little boy could understand so deeply about religion. He was a small boy at that time, no doubt, but He was a person from the Divine, created by the Divine. He was Śhrī Gaṇeśha. He's Om. He's knowledge, everything. Despite that, nobody people recognized Him because they cannot recognize the Truth. They cannot understand the Truth. They are so stupid that they can only take to something that is falsehood, that is bad. And ultimately they crucified Him.

This is a funny world where saints are crucified and the devils are given so much importance. But now the time has come for all these people who are doing wrong, who are trying to strangle others, will be strangled. They will be all exposed. I've told you this is the year of exposure. They'll be all exposed if they are doing all such things of aggression and of greed. All their greed will be completely exposed and they will be thrown into hell. This is what I felt for this year especially.

This has to happen, so best thing is to take to your resurrection, take to your higher life and see for yourself `What are you doing?' What is the greatest thing to have? Money? Power? It doesn't help anyone. People don't have great name with that. Nobody remembers anybody who's a drunkard. They don't have statues of the drunkard people.

So who achieves something higher? Who achieves great name like Christ? Those who have sacrificed their lives for the betterment of humanity, for helping them. But why did they do it? Because they loved human beings.

They loved human being. When you love others, then you start thinking about `what is the best, what can you do the best for them?' Now there are parents who are ignorant. They don't know what to do for their children, so they try to dazzle the children with lots of things and food and this and that. But children, if they are not brought up with love, they'll have no consideration whatsoever. They'll go astray. But, in case they know somebody loves, for that love's sake they will not go astray. They will not do wrong things.

So the greatest thing about Christ or anyone of these great people is that they loved. They loved the people. They loved all human beings. That is what we have to do. Do we love ourselves, only our families, only our country? Or [do] we love the whole world? Do we live for the whole world or we live only for our limited circles. We should find out `What are our aspirations? What are our desires? What do we want to have?' If you are really thinking of other people as your own, with love, it's so joy giving. You may have any amount of ornaments, may have any amount of houses, any property, any money, you may have any power, you might be the prime minister of this or the prime minister of another, but if you have no love for others, you cannot enjoy yourself. Your enjoyment only comes through love, that your capacity to love. There's no other way you can enjoy yourself. You may have television, you may have music, you may go for dinner parties, everything, but still nothing penetrates. Nothing is there to give you real joy.

That's what Christ has taught us, that He had love for all the human beings and He wanted to prepare them for

the Resurrection. He came before Sahaja Yoga came in. If He had not done that job, it would have been difficult for Me to achieve it.

So He had prepared the stage for Sahaja Yoga.

That now your Āgñyās are opened and through the Āgñyā you can take the Kuṇḍalinī upward through the Sahasrāra and open the fontanelle bone area. All this He thought of was a part and parcel of His love for people. And that's what He did. And He cared for so many people. He's such a help to us in Sahaja Yoga. Without Him, I don't know how could I have really broken the Āgñyā Chakra. Because, as you know, Āgñyā is such a horrible thing. People go on doing wrong things through Āgñyā and they never feel bad about it, never think they have done anything wrong, they have harmed anyone, they have tortured anybody or they have made others cry. They go on with their Āgñyā, but they have no heart to feel what they have been up to. It's Christ only. He shows us that you break your Āgñyā, pass through your Āgñyā.

Here they call it as a third eye. The other day one lady came with a magazine of `Third Eye' and when I told her what it is she was surprised.

If your third eye is to be opened means Christ is to be awakened within you, on your Āgñyā. That's the third eye. Now what He does by, He creates a witness state within you. You become the witness of the whole drama. You start seeing the whole drama and you are amazed how you are silent, thoughtlessly aware and how you are seeing everything without reacting.

This is where we have to believe that Christ has taken His form in our Āgñyā. His birth is there. His resurrection is there, all that we have got it already worked out. Like a machinery, the whole being's made and we have different, different Chakras and centers. This is the last, most difficult center, which was really opened out by Jesus Christ. He's the one who dared it and who did it so beautifully that we too have now capacity to look at our ego, to see for ourselves, `What are we doing? Why do we think we are something very exceptional?' Once you start seeing the ego, you will be amazed. Whatever work you may do, whatever you may do, you'll never be tired. We get tired because all the time ego is saying, `Oh, you are so great. You are doing so much work for others. You have achieved so much,' all that.

So then the ego goes on all the time pointing out all this false greatness about us and we get tired that `We are so great and why should we work? Why should we help others?' Like that, funny ideas start falling in our mind and what we do is that we feel very tired out. Fighting with those ideas, we feel very tired.

Now, our whole situation is made much simpler by the life of Christ. But look at the Christian nations.

They are juxtaposition. They are on the other side of Christ's teachings. They are the most aggressive countries. They aggress people so much that in the whole world they are regarded as something very great and like they're the kings or something. I know this because we were in slavery in India and I was surprised that these people came from outside and were nicely

become master. They were masters and used to treat us so badly, used to really make slaves out of us.

So the slavery started and then all such things started in India, as well as abroad. Everywhere people started thinking that they are great and they were Christians. They used to go to church and from the church what did they learn? How to dominate others, how to show them down, how to take away all that belongs to the poorer people or to the less stronger people. It's a thing we have seen ourselves.

So this happens to people who have this ego, very, very powerful. And they try to take over things that belong to other countries. What right have they got to take somebody's country, I can't understand.

All these complications are there. In the modern time they're the worst. It was never so bad as it is today.

We had Hitler. We had people of that kind once in a while. But the whole world was together on one side. Nobody was confused. Nobody knew that we have to fight all the time. Now, maybe because of newspapers, I don't know why, nobody knows which side is correct, which is not correct. It's being such a dispute about everything and people don't try to understand the reality of the problem. And they're killing left and right all kinds of people. It is very surprising how, in this world, human beings are killing each other much more than the animals do. We are the worst, worse than the animals, that we are killing ourselves, our own clan, our own people. In India also we are surprised how they are killing, Kashmiris are killing Kashmiris.

In the same way, everywhere you go, you find they are fighting among themselves. If you go to Africa, you will be surprised how they are fighting among themselves. I mean, now the principle of fighting has come up very strong and people think fighting is a very important part of human beings. Anything you say, immediately fighting will start.

Now look at Christ and His life. He didn't fight anyone. He didn't argue with anyone and He accepted, accepted the death on the cross. He accepted it because He knew that it is for the resurrection, for not only His, [but] for the resurrection of the whole world.

And this is what we have to learn. We have to be the models of resurrection. We see all these things happening. We're upset also about it and when after Realisation people see that surroundings are full of this, their own people are like this, they start fighting for nothing at all and they realise that `These are my own people who are doing this nonsense.' You can't correct it. You can't do anything.

But if your Āgñyā is clear, if your ego is finished, if there is no domination of any kind in your mind and also [if] your conditioning is finished, then you become the channel of creating peace. You are the one, wherever you are, you can create peace. This is something, a special thing for Sahaja Yogis to know, that if you have no Āgñyā, you may look like you are suffering, but you are not. You are doing it for others, for surroundings, for your friends, for your neighbours, you can say for your countrymen, for all of them.

When you have no Āgñyā you become such a big source of Divine Force that it can work out anything.

It can change, transform people. It can happen like that and it has happened to many people before, individually. But now collectively I'm sure all this anger, all this temperament of aggression and all these challenges from all these nasty people can be brought to an end. With the people who have no ego, with the people who are not justifying their wrong things, with the people who have a clear-cut idea as to what is the Truth. They may speak. They may not speak. It makes no difference. Whatever they are, but they are such a big shield against those aggressive forces, which are ruining the peace of the world.

So Christ did it for the peace, to bring peace on this Earth. It's very important there should be peace, but if there is no peace within, how can you have peace outside. It's very surprising how so many countries who talk of peace are engaged in wars and fighting. How can you have like that? They have no solution.

They don't understand. The only solution I find is to transform them in Sahaja Yoga. That's the only one. You have to take out their ego. You can see in many people, it resists. It is there and working. This ego is a very, very dangerous thing people have.

So this one was the one which was really handled by Jesus. He tried to neutralise your ego. He tried to take out the problems of the ego to make you a humble, mild personality. To say that a humble and mild person is always intra [into] danger is a wrong thing to say. See them. When the people are aggressive and people are

trying to dominate, the humble man is the winner, not the one who dominates.

So main thing is now to watch out for your Mister Ego, how it works. It's very interesting, very interesting to see how it makes a drama, how it tries to cover up things, how he tries to show that you are superior to others. It is to be seen. It is to be seen very clearly what this Āgñyā is up to. It's a very, very mischievous thing, very harmful thing and most embarrassing also.

So these egoistical people are like that and ultimately they become nervous people, very nervous and think no end of themselves. First they try to control others. But then they are needed to be controlled.

They are like that because they are all the time trying to control others and they don't know how to control themselves.

Who is the child crying so much? Why is he crying? Must be something wrong. Normally children keep very quiet in My lecture.

Now this ego is also like this child. It doesn't hear anything, doesn't understand anything. It just goes on disturbing everything. In the same way, our ego also behaves, without having any collective knowledge, without having `What are you up to? What you are doing? Who, are you harming?', nothing, just a satisfaction, such a blind satisfaction that you are doing something to assert your personality. You see, if you just watch your ego, you'll laugh and enjoy the buffoon, you'll see what a thing it is. `It has been befooling me so much, what a horrible thing this ego was.' At the time when

Christ was there, the people have such a lot of ego. Nobody talked about it. Nobody said anything.

So this was the best way that He could show us that you can break your Āgñyā by sacrificing your life, not in Sahaja Yoga, not in Sahaj Yoga. But in a way, in Sahaja Yoga also, if you have an ego you should first of all [be in] the witness state. It's the other way round. If you have ego, you cannot have witness state. If you cannot have witness state, you can have improve your ego. It's a very confusing thing. Now supposing you develop a very big ego, then you go on justifying it all the time. You think, `Whatever I have done is good. After all, it's very good for everyone, good for me.' Self certification starts. With that, you can never see what you are doing to yourself, what you are doing to others. It's something, such a blindfolded nonsense.

When this ego comes up in that way, then, I mean, we can have Hitlers, we can have all kinds of things.

Any small point they take and form a group of people doing this kind of thing, anything. They will say that `Now, we are people who are spiritual.

So we have a group and we are spiritual people and whatever we do is the right.' But who says it is right? By what law is it right? And we have had so many cults and this like that, everywhere, where people joined them, kill themselves, had all kinds of problems. How can that be spiritual? In spirituality the first and foremost thing is that the person becomes very meek, very humble, very humble. His heart, humility is the power. His humility is the one that works and his humility is the one that glorifies. It is not the aggression. See, Hitler came and

died. Who worships him? Others also came. Like Mussolini came, died. Who worships? There are so many like that who came and went away. They don't even want to have their statue, so bad as they were.

So those who have this ego are really very stupid people in the sense that they do all wrong, thinking it is the right thing to do. Ultimately, they are recognized as absolutely very, very wrong type of people.

People don't want to take their names even.

So the time can prove what are they and what they're doing. It's a very, very calculated work of the Divine. You shouldn't play into the hands of their ego. Try to see yourself. `Oh, Mr. Ego, so you are there.' Try to watch. And that time, if you take the name of Jesus, ego will go away. Just say the mantra of Jesus and ego will disappear.

Another side of this horrible ego is the conditioning. That also has a very, very, very subtle, for example, supposing if somebody comes to your house and starts saying that `Ah, what a dirty carpet. I don't like this colour. That thing I don't like' without understanding that you are hurting another person.

Talking like that, he comes inside. And then, you see how stupid he has been because nobody likes such a person who is talking like that. But to him, it is very important that he should correct because he has a conditioning that a particular type of carpet is good and another is not. That conditioning works. And he goes on talking nonsense that “This is not good, that is not good." You cannot enjoy anything. You cannot enjoy anything. You go to any home, you don't like it because there's

conditioning. You know of something else which is good. No, so they can't enjoy. Everything they decide on their conditioning.

[There] Is nothing independent. It has nothing to do with the intrinsic personality. Intrinsic value of that thing. Just like that, `Oh, I don't like it.' It's not good. It should not be said by Sahaja Yogis. Never use this word. You can find out from Me. I never do that. Whatever it is I say, it's all right. I never criticise it. This criticism business comes from this conditioning because you have had such conditioning.

Supposing you are an Englishman you have English conditioning. Now, correction comes. Their cows got this disease. How did they get the disease when you are such perfect people? Then in Europe the animals got one disease. How is it they got this disease when you think you are the cleanest people living ever? Just watch out why? It's all their own conditioning that `We know everything. We are the best in the whole world and we have a right to rule everyone.' Now have it.

Now those who are very rich people, like America and all that, used to think no end of themselves.

Now what has happened? Suddenly it has become a country where everybody has to pity. Why? What is the reason? Why suddenly it has happened? It's always the nature which corrects you by giving the other side of it. Anything you try to boast of or you try to put your conditioning of others, you keep it, it comes up. It works in such a great manner that you can't imagine. And then it does not work out, then there are earthquakes. All kinds of calamities come.

There were a group of people who were white-skinned near the River Mississippi and they were called as rednecks because it was always hot, their necks were always hot, they were such angry, hot-tempered people. And these rednecks were known to be very cruel. They used to kill people and put the blame on some other people from aboriginal people and arrest them and destroy them. It went on and on and on.

But one day this Mississippi got flooded, so much flooded it entered all the houses of these rednecks, you see and I saw them running away with all their belongings which they could not carry also.

Some they were leaving behind, some they were running and, while running also, they were losing it. Like that, the whole chaos took place of these rednecks. And now, I am told, they are much better. All that nonsense they had of killing all the black people and torturing them, now has come on their heads. Mississippi has taught them a lesson.

So how the nature also doesn't like conditioned people, conditioning is creating a big problem now, even now, in all the countries, like racialism. Racialism is a very bad conditioning. I mean, if somebody's black or white or red, what does it matter? God has made that person. I always say that in America, if they removed all the people who are not white-skinned, what would be left there? They don't know how to sing. They don't know how to play. They don't know how to operate. All the Indian doctors and Indian nurses will come away and what will they do? Imagine, thinking no end of themselves, they are great racists. Even now, they are, but gradually they'll

definitely improve because they should know their defficiencies.

This world is one and you need people from every country to help each other. But this conditioning of thinking themselves to be something great is a very bad conditioning. It is a mixture of ego with conditioning, conditioning giving the ego that `we are the best.' But I am very happy to know that after Realisation, it so happens that this resurrection, Sahaja Yogis start thinking, understanding what is wrong in their own community, what is the mistake they have been committing. They just become like that, alert. And they start telling they are the ones who are doing this kind of nonsense.

Imagine. It is very surprising how you become conscious of the defects of your own country. It is so important, is Āgñyā. That's what I think Christ had realised, that Āgñyā should break. Unless and until Āgñyā breaks, people cannot go further and that's why He crucified himself and then resurrected because without killing the Āgñyā, you cannot resurrect.

All these things have worked out so well now that the whole world is seeing you like a panoramic view, of complete destruction of the nonsense. They are seeing this very clearly and you see now these people who would not even look at us, who had a very stiff nose and stiff lips and stiff neck, all is relaxed. They are wondering why this is happening. `From when did we get this curse?' So for the Europeans specially, they have to understand the beauty and the love and the greatness of other human beings and then that will so much satisfy

them. Why there is so much problem now of this recession, how it is come. Recession is nothing. It is the same Mister Ego. It is the same conditioning, which was like a snake was eating up. Now it has receded. It is full. It doesn't need any more. It's quite full. And maybe it is now in danger of getting indigestion, I think.

So that these two snakes that were eating human beings are receded. It's the best time where you can see the drama. Drama of ego and your conditioning. How these two things have eaten up human beings. One should feel shy. One should feel a little bit modest about it. When you are full of ego, you don't even see anything. Or putting a conditioning on others, it's horrible, I tell you. I can't understand how can they put a conditioning on others.

It is now, you people all enjoy, say, for Indian music. But when the British were ruling us, they used to think it was a horrible noise going on. They could never understand. Now they are paying such a lot to attend the program for music. That is also a kind of a rebuff, but also they don't understand. Still they will go because it's regarded as a very big fashion to listen to Indian music.

So it is your ego also is so stupid that God knows when it will give in. Today it will say, `This is the best thing.' Tomorrow it will say, `No, no, no, no. We should take the other one. That's much better.' In this, I see, they have no discrimination. Basically, people have no discrimination. Those who have ego are indiscriminate.

They cannot discriminate between evil and good. And such people have been now, thank God, have been punished quite a lot.

But it is the life of Christ, His model, proves that your resurrection is so essential, which is so innate, that unless and until you get it, you are lost. Whether it's a country, whether it's a person or any organization. This ego that you have can ruin, ultimately, is now been proved, can completely take you away from reality. That is the thing that blinds you, which can, another ego can blind you also. Like we have those priests, we have those mullahs and all these people. They are the ones who have this tremendous power to misguide you because your ego has no discretion sense. It doesn't even think like that. And when they are specially, not so much on the ego side, but on the conditioning side, it's even much worse, much worse. Because when you are conditioned, you start believing into all kinds of nonsense. And you start ruining your health with that.

It is a very, very surprising thing how people understand and like things which are very destructive. But you can manage. These are the modern times, where you can advertise, you can do all kinds of enticement, everything and you can manage this Mister Ego very well, which pampers you. In this pampering, ego gets completely drowned and it loses its control over its own personality. Thus, many by people get lost into it.

Now Christ has sacrificed His life and then He resurrected. In the same way, all such people who have ruined their lives have to come up through resurrection, there's no other way out, through Sahaja Yoga.

When you understand your own value, you'll understand everything. Otherwise, what is it? You are looking through your eyes or somebody else's eyes? You're

hearing through your ears or somebody else's ear? It should be your own, so know thyself. When you know thyself, everything will work out very well.

Out of this only, out of this category of people who know themselves, Sahaja Yoga can be built up, not by people who do not know themselves.

It's a very, very long subject. I could go on on these two subjects, but the main thing is we have to be thankful to Christ for bringing this resurrection into play so that we get our discretion. Divine discretion, we'll get it.

It's such a struggle, such a path He created, that we could go through this ordeal very easily, which will kill our ego and our conditioning.

I am happy Sahaja Yogis will realise it and respect it within yourself, that you are seeing your ego and superego so clearly and that you could be above it.

May God bless you all.

Contents: 2001-04-23 **Interview by Amberin Zaman Published in the Section Arts and Culture of the April 27 issue of Hurriyet Daily News, Istanbul, Turkey**

TDN: Starting with the attack by Chechen terrorists on your hotel last night. Were you and your entourage in any danger?

Shri Mataji: Laughs. No, not at all. I know they were stupid. That's all. But what I'm trying to say is they don't understand the implications of all this. See, in India we had one person called Cinnah; wanted to have a separate Pakistan. Then we had Bangladesh. Of course the gentleman who achieved this was also killed by them. No

we have Ceylon. We have Burma. All these countries wanted to have their own territory because the people, some people were interested in getting prime ministership and so on. Now I am told that Pakistan is in a very, very bad shape. India is doing much better. Very bad shape because if on the basis of religion you start having territory, it doesn't work out. And all these countries I have told you are doing very badly. It's a mess everywhere.

So, what have they achieved? Some land that's all. That's what they think they have become now. Prime ministers and this and that. They are all gone, finished. And some of them are in jail.

TDN: As I understand, some countries like to become independent for financial reasons. For example Scotland. Scotland is part of Britain and Britain pays a lot of money to the EU and gets little in return.

But if Scotland becomes independent and some Scottish people would like that, it would become a small country and receive more money from the EU.

Shri Mataji. It won't work out. It's the wrong conception. On the contrary, you should join the main and there you become effective. It will never work out. You see, they are just fighting for nonsense.

Ireland. What a state. Your's is such a country that has ruled all over, everything. Now, you become one with them and I am sure this will really give you full advantage to express yourself. Because you are all the time fighting, want to have separate... There are very few who started this. Now, it's very much prolonged I think now. Better thing is to surrender to wisdom and

become one with the main country and you'll be amazed because you will be part and parcel of that country.

TDN: Today is Turkey's National Sovereignty and Children's Day. Do you have a message for Turkey on this day?

Shri Mataji: Oh My God. I was so very happy about it. See, what they don't understand is what we are doing will have an effect on our children. Are we creating Hell for them? We must think from the children's point of view. What are we giving them? And today is a very great day because I Myself I feel that we are really exploiting our children. We don't think about them. And the way we are mad after our own... They are maniacs I must say. The way they are going on. But what are you going to give to your children? You have to give them peace. You have to give them joy. Are you doing that? It is just a few lovely people. Others have lost their heads I think. Just think of your children. They should have a very beautiful, peaceful, joyous country. Shouldn't they? These old Johnnies are not going to live for ever.

TDN: You have been awarded several prizes for peace, including if I'm not wrong, the UN Peace Medal.

Shri Mataji: I don't know how many I've had. My God. See, I don't care for all awards and all that.

And recently they gave one in India. It's called as the Jewel of Humanity. I told them I don't want it and I'll not go to Bombay.

So they came to Pune to give it. You see these awards and all that for Me have no value because do many get it.

So many are getting it. I don't want any certificate from anyone. I don't need it. But they want to give. And some don't want to give. Also there are some who don't want to give because, say, I am not a Catholic.

So some people won't give Me. Because I am not a Christian, they won't give Me. It's like that. Stupid. You see. I am none of these and they do not judge Me on merits. If they judge Me on merits, these awards have some meaning, but they don't.

TDN: What activities does Sahaja Yoga do world wide to promote peace and protection of children?

Shri Mataji: First and foremost thing is we are trying to transform human beings to a higher level of awareness. By that you see so many things drop out. For example your addiction to things like drugs and all that drops out. Then so many diseases are cured and a person becomes a very beautiful, independent personality and collectively conscious, you see.

So such a group of people. Such a society, which is of enlightened people, can change the whole world tomorrow.

TDN: How does a person obtain this enlightenment? This Self-realisation as I have heard it called?

Shri Mataji: You see. There are two things about it. There are very many seekers about, all over the world. Whether they are black, white, yellow, anything; they are all seekers of truth and what happens is they have a power within them every one of them. It is in the triangular [sacrum] bone called as Kuṇḍalinī.

But call it by any name. It rises and gives you this connection with the Divine. It's a very, very simple thing that works out. But because the time is there. This is the time. Also because they are seekers.

Because they are so genuine. That's why they get it.

TDN: When this Kuṇḍalinī energy rises, what are its effects on people and how does a person know this energy is active?

Shri Mataji: You get a complete transformation, you see. It depends on how much you perfect it.

But, firstly we say there are six enemies human beings have. These six enemies are like anger and what you can call perversion in sex habits. Then it is also greed and corruption; then also you have got attachments.

People become dishonest because their son has to be this or that. All these kind of identifications are there. And also pride. Like we are something great. It's an ego problem.

TDN: Like the seven deadly sins as the English say: Pride, Sloth, Avarice, Lust...

Shri Mataji: The English have; but they are coming round. Everywhere is to come round. Every action has a reaction and they are realizing it. Now, they left our country without doing anything about it. How did they manage? So they also care for the world reputation. I think that's it. It's a small country and they thought they achieved a lot and all that, but it's not really.

TDN: Is Sahaja Yoga like Sufism? Islamic spiritualism?

Shri Mataji: Not `ism'. That's the difference between the two. Anyone can call himself a Sufi. It's not an `ism'.

`Ism' means a kind of theory or a kind of group who believes in something. It's not like that.

Sahaja Yoga makes you a Sufi. Sufi means `cleansed'. It cleanses you and you get rid of all these horrible things and you become a transformed person. Most of the Sufis didn't know how they became Sufis. They were born like that. And the others who talk about that, like Tao. You must have heard about the Chinese thing Tao; when they describe a sage, they say a sage is like this, like that. But how does he become like that? So that part is missing, even in the suff theories. How you become a suff? Just by going round and round, you don't become a Sufi. By following a certain code of life, you don't become a Sufi.

What does it is Kuṇḍalinī. That has to rise.

TDN: So other forms of mysticism. What they strive to attain, is where Sahaja Yoga starts?

Shri Mataji: They try to achieve this by putting pressures on themselves. All kinds of control and all that. That's not the way. You have to be a free person. With Kuṇḍalinī, you become a free person.

Nobody has to tell you `don't do that'; just you become. Becoming is the point.

TDN: How does Sahaja Yoga or a Sahaja Yogi benefit the society in which he lives?

Shri Mataji: He creates a new society of his own. And then by that others are also helped. They see a society where there is no greed, there's no fighting, there's no quarreling, all living together happily and enjoying each other and understanding. Another thing happens is they start seeing what's wrong with their own country; what's

wrong with your own societies; what's wrong with all the religions that are there. He just becomes a kind of person who sees things, so such a society is formed and these people infuse others. That's how a Self-realised Soul works it out. I don't go everywhere. They say this is in 86 countries. I haven't visited even half of them. But what happens is that person who gets it goes and gives it to another and because it is the truth you see, it works out.

TDN: Turkey is located in the middle of several volatile regions. For example, the Balkans, the Caucasus, the Middle East with its present Israel and the Palestinians. Can Turkey and or Turkish Yogis play a role in bringing peace to these regions? 990

Shri Mataji: Of course. Why not. Of course. Turkey has one very great blessing. It has had so many Sufis. And if you read them, it is a description of Sahaja Yogis. They didn't call them Sahaja Yogis but they were because they are described to be like this or that and when they tell about their own experiences in poetry you are amazed to see they are talking like Sahaja Yogis. That's the reason. Because of that blessing, Turkey has become very important for Me also. That spirituality will definitely take a shape here and maybe, I almost feel, that Islam will be really be shown in Turkey very well and maybe it will help people to correct their ideas about Islam.

TDN: Speaking of Islam, the actions by the Afghan government by destroying the statues of Buddha.

What was India's reaction and what was Sahaja's reaction?

Shri Mataji: You see for us they have been a curse throughout. You see India respects everything, all the

religions. The only country that respects all the religions in the same manner.

So for them it was a shock. They are very, very well know structures and we all respect it well, no doubt. Not because they are Buddhist or anything, but as a piece of art. But these people have no sense left in their heads. They believe only in destruction. Now, by destroying that, do you think that Islam will spread? What will they achieve out of that. Otherwise, that was the place people used to visit; they used to have tourists. All this is finished now. That's the only glorifying thing they have, What else is there? They don't have Taj Mahal or any one of our temples. Nothing. They had only those statues. That also is lost. They don't know what was there. Many people went to see that. Many people went to Afghanistan as we go to see Egypt. What are they going to see, all the dead bodies? Some sort of an idea they have about Islam.

TDN: In an interview with the Sabah newspaper, you told reporters it was greed that brought Turkey down.

Shri Mataji: It is true. See, the question is Turks are such artists. Such beautiful artists and they make such nice things out of nothing.

So, I don't know why they wanted to get after money and ruin their own country. See, the art that they have is sufficient to give them all the blessings of Lakṣhmī [Indian deity representing the Divine qualities of wealth, well being and satisfaction]. But they are not satisfied. They want to make the modern style of money. In that you get lost, you tell lies, you cheat, you do everything.

But as far as art is concerned you're producing something great and that is the real wealth of this country.

But one should be satisfied with it. Thing is if you want to have say material things, then you can't. You cannot enjoy that. What we are having now is a recession, a big one. But art cannot have recession.

So they should have taken to their own knowledge of art, their own love of art and they would have been prefect alright. But they don't understand their own nature. Everybody is trying to become American, even in India.

TDN: Have you travelled anywhere else in Turkey apart from Istanbul?

Shri Mataji: Not so far. I would love to. This time I have got four days. for that. I want to go to different places. I haven't. You see, I'm so busy when I'm here and then I just disappear. But this time I'm being a little selfish. It's a wonderful country. you can do a lot here. I mean, even this fellow with his Islam, Islam, Islam. He too became alright.

Contents: 2001-04-24 **TV Interview, Swiss Hotel, Istanbul, Turkey**

Interviewer: How do you reach to all the human beings all over the world?

Shri Mataji: See, there are so many people in this world, in these modern times are seeking the truth.

So there are so many false people also in this world who wants to make money out of them.

Interviewer: Why the people prefers your way Because of Your innocence and the Purity.

Shri Mataji: Yes, you have to have the truth, you see.

So they discard what is not the truth and come to Me.

Interviewer: How is Turkish people for realisation? You are coming to turkey since last ten years.

Shri Mataji: Wonderful people. They are one of the best I have seen.

Interviewer: When you compare with other countries in the world how do you find Turkish people?

Shri Mataji: Very good. Excellent. They are very simple people and innocent. They don't accept nonsense much.

Interviewer: There is an economic crisis at this moment in Turkey. Can we overcome this crisis and how can we overcome this crisis?

Shri Mataji: By the grace of God everything can be work out. There are so many realised Souls in this country that they will be helped very much. It is most important thing that you have to become peaceful, joyous and happy.

Interviewer: Minister who is responsible from the finance of turkey, how do you see him? Kamal Dayris, his name is Kamal Dayris.

Shri Mataji: Yes yes, I have seen his photograph. He is nice man but very hard working.

So, I think he should take little easy. Because you see, these hard works can make your heart weak.

So, He is very precious man, he should look after him.

Interviewer: Tonight... the... you have a big seminar. What will happen to the people who come there?

Shri Mataji: I think they will all get their Self-realisations.

Interviewer: Can I have my Self-realisation? She is asking.

Shri Mataji: Of course, of course.

Interviewer: Shri Mataji do give.

Shri Mataji: It's a most important thing. You don't have to pay for it. You don't have to do anything.

But you must respect yourself and go deep down into yourself to know what are your values.

Shri Mataji: May God bless you.

Interviewer: She says, “She is feels positive energy, love from you while talking."

Shri Mataji: That's the thing. We have to Love. Love is main force which has created us, created this whole world, but we have forgotten.

***Contents: 2001-04-24*, Public Program, High Spiritual Quality of Sufis, Lutfi Kirdar Congress Palace, Istanbul, Turkey [Introduction by Majid Golpur.]**

I bow to all the seekers of Truth.

I have been coming the Turkey in the last ten years. And how this place is filled so much with spirituality. Perhaps we have had so many Sufis here, must be something in this country that there so many Sufis were created. And I have read about them and I have read about Rumi and all of others. And I find they described the quality of a suff the state of his mind, very beautiful. But they didn't say how to become sufis. They described also very well absolutely and very truthfully whatever was the achievement but nobody could say that how they achieved it. Even in the Quran you see how Muhammed Sāhab has described that he went to seventh heaven on a white horse. He was a poet and the whole thing was so

poetic. The white horse was this Kuṇḍalinī. The more you know about Kuṇḍalinī you will see how poetically he has described all these seven heavens...

So, unless and until you are a Self-realised Soul... as he has said `know thy self'... unless and until you know your self you can not understand any of these scriptures. All of them say they same thing in different ways. And it is difficult for common people to understand. In no way there is difference in the explanation of all these scriptures, they are just the same.

Then there is no question of fighting because there is no difference in what they are trying to tell. But the problem was one individual gets Self-realisation and the others don't understand and they torture them.

As you know Christ was crucified and all the saints, all the sages were tortured. Even in China there was this Tao. It was the same thing as Sahaja Yoga but it was written in such a manner that people could not understand it or take it what it was written. Also I find the same in Japan, Viditama is the disciple of Buddha... he said the same thing, he tried to practice Sahaja Yoga through various methods it is the same thing. Now the thing is understanding and they go to any limit of nonsense. There was a great poet called Kabīr in India and whatever he told was so much misunderstood by people that you can not imagine what interpretations they do. He said in one of his poetry `my beloved went away and I...'. Now people think beloved means a lover.

So he was saying about the death while people understood it is some sort of a beloved he is talking about.

Thus we have you see people fighting... They are fighting in the name of religion. To understand them first you get your Self-realisation. You have to know yourself. Unless and until you know yourself how can you understand the subtle ideas which come forward.

So whatever they have told you about the Kuṇḍalinī it is a fact, resides within you in the triangular bone. You could be a Muslim you could be a Hindu you could be a Christian anything. Even people from Africa came. They were black, some were white, some were yellow, all of them have got this Kuṇḍalinī within them. And God has created us the same. Everyone has noses, hands and everywhere whatever languages we speak.

Sahaja means born with you. The right to get this Yoga, union with the Divine, the Rūh. You all have this right and now it is going to work out that you have to know yourself through the Kuṇḍalinī awakening. All this may be not written in those books. Perhaps that was not the time to write or maybe these books were written long time after the death of Christ and all the prophets went away.

So there are certain certain points you see. But it is a fact that, you all have, all of you have this power within you, this energy within you which we call as Kuṇḍalinī. It has been proved now because where ever we are born in any country various people were there and they all got their realisation. Specially in Turkey is a dear country to Me because so many people were realised and so many were so spiritually equipped they might call themselves as Sufis, I mean Sufism is the right.

So it cleanses, means this Kuṇḍalinī rising cleanses you of your problems, of your enemies. Because it connects

you to the All-pervading Power which we call it as Rūh and all your personality absolutely get absorbed with the truth. The first thing that happens to you when she rises, you spontaneously become thoughtlessly aware. The thoughts come to us because we react. We see something immediately we react. We react according to our ego or maybe according to our conditioning. But when the Kuṇḍalinī she rises and crosses this center upward then your thoughts stop. Then you become a witness. You witness without thinking. Thoughts rise then falls then another thought rises and falls. There is a space, very little space in between but we cannot see that space, we can not prepare that space. Now these thoughts are all the time there in the mind which goes here and there, doesn't allow us to be in the present because they come from past and from the future.

So we cannot be in the present. Past is finished it does not exist and the future is no more, so what we have to do is to stay in the present. And in the present is reality, is the truth. That is how we can enjoy. For example. I see a carpet and I start reacting on it and then start thinking of how much it cost, can I have it and all kinds of thoughts come, but I can not watch it. Because I am not watching the joy which is put by the artist I can not enjoy it.

So when this Kuṇḍalinī rises what she does is she elongates, makes the space grow.

So we can see everything without thinking and enjoying. And with this enjoyment we get peace. We do not aggress others, we enjoy others. They have many peace conferences but those who are having the conference

have no peace within, then what is the use to have these conferences? We have six enemies within us at least which are all the time torturing us. They are described in the Sanskrit language very beautifully but I will tell you later. First is the anger. Is so common It comes out so much of conditioning may be so much of ego. Then the perversion, perversion of sex and all kinds of dirty things people do. Then we have false pride, now we have jealousy we have attachments. People are corrupt because they are attached to their children, they want to make money for them, they are corrupt. And we are also attracted, attracted to good dress, somebody is attracted to good clothes, attractions. We cannot explain why we do that. Why we suffer from all these enemies we do not know. Once you become the spirit, spirit drops out everything, it is so clear, clean because what is the spirit is the reflection of God in our heart. The spirit within you once he enlightens you, you become such a wonderful person and such a nice person and you develop this spirituality. But actually what happens is when the Kuṇḍalinī rises your spirit start to get spiritual vibrations on your central nervous system. And you start feeling Cool Breeze on your hands and out of your fontanelle bone area. And the fingers which represent the centers within you start speaking with us, the centers tell what is wrong with us. Also they tell you about others, what is wrong with others. This connection with the Divine gives you the blessing to know what is wrong with you and what is wrong with others.

Even the doctors will not tell you, nobody can tell you, so at the time of kiyama your hands will speak, you just know on your finger tips.

So in the Quran it says at the time of kiyama your hands will speak.

So this is the kiyama time, Qiyamah is different they go hand in hand. Now because this is the last judgement.

Those who don't accept their Self-realisation and who don't get into the heavenly bliss of divinity, they go to hell, that is the wisdom.

So, for you it is important that your hands must speak and tell you about you and others. That is how you are Mussulman, otherwise you are not. If your hands do not speak than you are not a Mussulman in surrendering. It's all said, it is all written in the Quran but you have to read it after you get your realisation. It is high time that you realise that we are following something so much and why we are in trouble, why we have not been able to achieve what ever is promised. It is something missing that so far we have not been able to achieve whatever that is promised. You all can have your Self-realisation. Don't have any fear about it and some sort of funny ideas about it. Because whatever will happen, you will feel it. It's not something imaginary. It's the actualisation. To the Christians I say this actualisation is baptism.

So it is your chance now so many of you came here to have that Self-realisation.

It was prophecized that it will happen collectively. And so you all deserved it and you should have it because it is what was promised.

So, ultimately what happens that you jump in the ocean of joy. You become powerful but you won't have ego. And you know how you can help others, then yourself and others. All of you can get it. I mean those who want it can have it, it cannot be forced. Thus, you will know what you are and what others are. Many people have been cured in Sahaja Yoga no doubt, we also have a hospital in India where people are cured without medicine, with their own vibrations. Moreover, mentally there are so many people who are cured and your problems are solved because you get out of your problems. You will be amazed how miraculously you achieve such small things which took place to begin with. Every human being has a right to get Self-realisation. All the negative forces and energies drop out and run away. Just like when the light comes in and darkness goes away.

Sometimes people don't believe because they do not think that they are capable for Self-realisation. But I am sure tonight you will learn what you are. You will be absolutely a realised person and the whole being will be filled with joy and Divine Love. It's not because of Me, it's because of you. You are the ones who have but only I have to open the window in it. That too you do, because it is your desire to become, your pure desire. Otherwise no other desire is pure. All economics are based on one point that no human desire is satiable. Today you want to have one thing, tomorrow you want to have another thing and you are never satisfied. But this is pure desire; Kuṇḍalinī is the energy of pure desire because it is the energy of the God Almighty.

So, when you get your realisation you feel absolutely satisfied and enjoy whatever you have. And also you enjoy others and their things without thinking that they do not belong to you. The whole panorama changes and you become a very universal personality. You really become global and everybody who is in Sahaja Yoga are such great friends. I will give an example that Palestinians were fighting Israelis for years. One of the Israeli fellow phoned Me and said that Mother we have some Sahaja Yogis in the villages of Palestine.

They were friends despite the fact that their parents were fighting, their countries were fighting, but they were Sahaja Yogis and they were friends, dear friends.

So this Israeli new that they were going to drop a big bomb in one of their villages and he told to Me please pay attention mother I don't want people to be killed there. I did pay attention and they never dropped the bomb. Love is the most powerful thing human beings have got. They have never used it. They have always used hatred to overpower humans.

We have never used love. There is Divine Love all over the world that's why we are existing. You have to just become one with it that's all, it is all over the world called Rūh all over but we have not yet felt.

Now today you are going to feel it. For that you don't have to concentrate, it will just work automatically.

Have faith in your self. Do not condemn yourself. This will change the whole world. Once they realise that there is Divine within you.

So, the first state is thoughtless awareness and the second stage is what is called as the doubtless

awareness. That state comes to people automatically and sometimes together and they have no doubts about it. It doesn't give you any doubt and you are so sure that this is what it is. Today somebody came to see Me he has palpitation; he had a problem with his heart.

So I raised his Kuṇḍalinī and he got his realisation and his palpitation stopped.

So I told him that you should forgive, forgive others and that worked. And this young fellow...

So you get an awareness which is doubtless.

So all those who want to have their Self-realisation should stay, other can go. One thing, you should not, you cannot pay for spirituality. There are many false people who are doing all nonsense, only thing you must do is to get your realisation.

So that you all become Sufis. You do not have to give up anything. Or you don't have to become an ascetic and I am married a woman, I have got children, grandchildren. But I am what I am. That's what should happen to you.

All of you got realisation congratulations.

Contents: 2001-04-29 **Talk to Sahaja Yogis, Malpensa Airport, Milan, Italy**

[At Shri Mataji's arrival, She is covered by flowers. Sahaja Yogis welcome Her by singing `Vishwa Vandita' and `Aspettando Lei'.] It's very heartening to see so many of you come here to welcome Me. I feel so joyous I can't express it in words. Your love is like the ocean which just moves from one person to another. It's so great to come to Italy again.

[Long clapping, followed by a “ola" of the present Italian Sahaja Yogis. Shri Mataji shows a surprised expression and then laughs out heartedly.] Italians have a very large heart. I have found out that this is like My own country.

[Again a resounding clap and another “ola." Shri Mataji bursts in laughter.] They are here to enjoy love and to enjoy spirituality. And they are very spiritual people. And that is something so much joy-giving, that the whole world can receive spirituality from you. Italians have to go everywhere and to spread the message of love. Because you have the power of love. Of pure love. And this pure love will definitely transform many people. We have to change this world which is full of problems.

All alone, what can I do? They came to call Me to Turkey because they were having a financial crisis. And we had about 7,000 people in the hall. They are another great people. And you should be happy to know that within two days of My stay, the World Bank has given them ten billion dollars! [Shri Mataji laughs, loud clapping and “ola."] So, all your problems, whether physical, mental, emotional, financial, are to be solved. And many were cured also, during My stay there. But you are so developed spiritually that you can cure yourself and you can cure others also.

This is something should happen, because I depend on you for this work.

I love all of you very much, very much, very much.

May God bless you all.

But you have a responsibility. You have a duty to perform. Is to save people in this world which is getting into great problems.

The main thing you should know that this is the Last Judgement. And you should take to spirituality.

Let people be bad, let them be anything, but you try to make them good. I find lots of little children here who are born realised. And I love all of them. They'll give you no problems, but on the contrary they'll solve your problems. Because you Italians love children.

So May God bless you all. Thank you for coming all the way here.

Contents: **2001-05-0x Meeting with the Leaders, Living Room, Palazzo Doria, Cabella Ligure, Italy (month not sure)**

[A group of about ten to fifteen leaders including Henno de Grāf, has been invited to meet with Shri Mataji in the castle. In a mood of silent expectation the leaders are sitting in the living room, waiting for Shri Mataji to come from Her room. Normally at the beginning of such meetings Shri Mataji would greet us and perhaps inquire about our well-being (“How are you? How is your job?") but this time it is different.] [After some time, the door of Her room opens and Shri Mataji appears, wearing a dark red sari. She greets them briefly, walks to Her chair, sits down and immediately starts to talk to them in a very decisive manner. In clear words She addressed them:] Now, you must all promise Me that you will not divide amongst yourselves, as you have done with all the others.

[Before they could wonder what She means and who those “others" are, Shri Mataji continues saying how, after the departure of each Incarnation, the followers of

that Incarnation had invariably started to disagree with each other and started to create division.] [Shri Mataji explains how at the time of Christ, they had allowed someone like Paul to take hold of the teachings, or how, almost immediately after the demise of Mohammed, human beings took over and created a division. She talks about how in many religions (Buddhism is also mentioned) human beings would change and distort the legacy of that Incarnation and create a system out of it.] [After a while Shri Mataji says:] But you must promise Me that you will not do that to Me. If I am the Ādi Shakti, then the one thing you cannot do to Me... is that later on you will create division amongst yourselves.

[Shri Mataji is very concerned about the prospect that this could happen. She explains how the solution is in the fact that we have vibrations. If Sahaja Yogis truly are in the state in which the vibrations are guiding our thoughts and deeds, then such divisions cannot take place. She warns them that if division and discord do start to show up, it is a sign that they are not in tune with Her and the vibrations.].

[The very fact that She warns them about it indicates that it is not all that obvious that human beings, having been gifted with free will, will follow the Divine Principles. Shri Mataji emphasizes that it is a very important responsibility that we have to preserve Her legacy and keep it intact.] [She continued by saying that the other very important asset they have is collectivity. She stresses the importance of collectivity quite a lot, how, as one body, they must stick together and that they really must preserve unity and not allow division to take place.]

[She urged them that, if they are Her children, they cannot allow this to happen to Her and to Sahaja Yoga. That this is a responsibility Sahaja Yogis have towards Creation itself.] [Shri Mataji then makes them to promise to Her... With calm determination She looks around at everyone in the room.] Now, will you promise to Me? All leaders [individually and as a group, vow to Shri Mataji]: Mother, we promise You!

Contents: 2001-05-06 **Sahasrāra Pūjā, Cabella Ligure, Italy**

Today, I bow to all the Sahaja Yogis who have found the Truth.

There has been, from ages, the seeking for the Truth. And when people discovered that there's no other way but to surrender to the Divine that you can find the truth, they did not know how to do it, how to work it out.

There have been seekers all over the world. I went to Turkey and I was amazed there have been lots of Sufis, but their disciples were not realised Souls. Because the Sufis also did not know how they got their Realisation. Such darkness existed around people who were seeking.

All over the world, I found, when I was a little girl, that they are completely ignorant about how to find the Truth.

So many were lost in all kinds of so-called religions and rituals. All kinds of rituals they used to do. Morning till evening, some sort of a ritual they would do. Whether they were Hindus, Christians, Muslims, they all believed that by doing all these rituals you will achieve something, that you will know the Truth, that you will get your Self-realisation.

All such seekers went to wrong people and to wrong directions because they were really seeking from their heart.

So they were very misleading, misleading and they were misled into such horrible black areas that they did not know what they were seeking, what they are supposed to seek, what they have to have.

It has been prophesized that when Kali Yuga will come, people will find themselves. There is a story about Nala and Kali, who had taken away the wife, Damayanti, of Nala.

So, once Nala caught hold of him and he said that: “Now I'm going to kill you, because you are a very mischievous man and you have done such a harm to me." So the Kali said: “You can kill me, but before that you should know what is my importance, what is my Mahatmya. And my importance is that when my time will come, when Kali Yuga will come, then all those people who are seeking the Truth in the jungles, in the hills and dales, in the Himālayas, will become ordinary householders, they'll be householders, they won't be Sannyāsīs going about, they'll be householders and they will find the Truth." This has been prophesized long time back and also there's a book about it, a big book [Nala Purāna] as you must have read in the book, which says that: “The time has come for people to know themselves." Every religion has said one thing, that, “You must know yourself." Islam says the same, Buddha says the same, Christians say the same, Hindus say the same.

So, till then, they go on doing all kinds of acrobats, but [finally] they realise that, we haven't found the Truth.

So it came to My lot, from My childhood I knew I had to do it. But when I saw the human beings, how much in darkness they were about themselves, how aggressive and how sinful they were, all their style was so cruel that it was unbelievable. That was the time also I saw Hitler coming up.

And our country also was in complete bondage.

So the first thing was to make our country free, was very important and that's why I took a very, very active role in the movement that was for the freedom of our country; same with My father, mother. But when we got the freedom, somehow, after some time we got lost. People started taking to all kinds of modern things which were wrong, which were so-called entertaining.

With all that, I found that all over the world there was a big seeking force and some false people took full advantage of it. They went out and made lots and lots of money and with their falsehood they cursed them, I don't know what they did to them! So many seekers were lost like that. Despite that, I went to America and I was shocked how the things were going on there. But I couldn't help it, because they were so mentally ill-equipped, they could not understand what they have to have and you can't pay for the Truth.

Then it happened that I had started it after the Sahasrāra was broken. And you know the story of how I broke the Sahasrāra and how, from one person, I started giving Realisation. But from America I got very disappointed. I was thinking: `How will it grow? How will it work out?' We had about twenty-five people who were realised Souls by then, in India. But they realised what they have got by

Realisation, they realised that they had become very good people. They had given up all bad habits and they were wanting to worship Me. I said: “No, no. Don't worship Me because people will not understand." But one day they forced Me.

So on our terrace of the house they came and worshipped Me because somebody had told them, “This is the Goddess!" So, what had happened was after the program one maidservant came up who was possessed. And she came and she started calling Me by the name of Goddess'.

So people said: “What are you saying?" She was a women but talking like a man.

So she said: “I'm telling you the truth, She is the Goddess who has come to save us." Her language was not that of a maidservant, but of a very well-educated Brahmin who would say all Ādi Shañkarāchārya's stotras. It was very surprising! So they asked her several questions and then she just fainted.

So I told them: “Just don't listen to her, it's no use." But they would not agree and they said: “Mother, we have to worship you." So somehow I agreed to that and they got hold of seven Brahmins to do that. They were afraid because to do that Pūjā, it's very dangerous and it could harm you if it is not the Truth. But on the contrary, when they were doing the Pūjā, they got their Realisation and they just said: “Now, this is the Truth!" They felt the Cool Breeze in their hands. All the symptoms told about a realised Soul started. But I didn't want to say everything at that time, because there were many others saying: “I am this... I am that..." So I didn't want to expose it

altogether. But gradually I found that people got attracted and they used to come to My program and then the Sahaja Yoga started spreading all over, in a very interesting manner.

So this Sahasrāra Day or, we can say, on the day the Sahasrāra was opened out, is a very important one, it's very subtle. We just know about the Kuṇḍalinī, that She's coiled up in three and a half and She's lying in the triangular bone known as Sacrum. But we don't know what She works, how She works, what happens to us. She rises in six centers and breaks the seventh... I should say She breaks the sixth center, because Gaṇeśha's center doesn't play any role.

So when She breaks the sixth center, which is the Sahasrāra, then She connects you to the All-pervading Power of Divine Love.

But what is this Divine Love? What does this do? It is the energy of the Mother. We can say it is the energy of Ādi Shakti, which is all over, works through vibrations. But what are these vibrations? It's a very subtle energy that starts flowing through your Sahasrāra. All the thousand petals of the Sahasrāra get slowly enlightened and it starts flowing throughout your body, throughout your hands, feet, throughout your body. And the more you are... I mean your attention is, on the Sahasrāra, the more it works faster.

Now in the science I've read that they have discovered an energy called, they call it... what you call it? What energy? Quantum ha! Quantum Energy. Quantum, I don't know why they call it Quantum, because Quantum is four.

So it might be meaning the energy of Gaṇeśha, maybe, I don't know. Because scientists are blind people, I don't know what they call what! So they are saying there is a quantum energy.

Now this Quantum Energy, according to them, flows, in a very subtle manner and it is normally not visible, but it has light. You have seen that in so many of photographs of Mine, there's light of all kind.

This energy moves in a light.

So this is the Quantum Energy I think again, I am not very sure, because scientists, I have always found them little bit vague! But this Quantum Energy they are talking about is something like the spiritual energy or the energy of love, which flows around. And this Quantum Energy, they do not know what it does, but they have seen it has got light. They call it Quantum because, according to them, it flows in bundles and every bundle is a quanta, according to them.

Now this energy, when it flows, as you have seen yourself, it works. It works in every direction, in every dimension. For example it works physically. Supposing you have some physical ailment, you have seen many people get cured in My presence, just in My presence. I need not do anything to them. Or also, as soon as I see somebody, I know what he is suffering from. That's also, I must say, My connection with the Divine and that tells Me what's wrong with what person and what should be done. And it can be cured in no time because that also comes to Me just like that. I mean, I don't ask any questions, I don't try to find out, I do not analyze, but it just says: “Do like this" or, it also doesn't say, it just

does! It just works automatically. It is very difficult to explain how this energy works.

But all of you who have got Realisation can also work out your own energies. How? By releasing it, by feeling it, by giving it to others, by experimenting. Of course, Sahaja Yoga has spread because of you only. You are the people that have brought people to Sahaja Yoga. But that's not the end of it. We have to save this world. For that at least I feel 40% of people should get their Realisation. Whatever may be there nationality, whatever may be there education, anything. They are to be given Self-realisation. In our Indian scriptures it is clearly written: “Without Ātmā sākṣhātkar, your life is useless." But what is Ātmā sākṣhātkar? It's the knowledge about yourself. How can you have that knowledge, unless and until you become one with this All-pervading Power? So it was a very great thing I felt that this Sahasrāra I could open in 1970. I realised I was overwhelmed, because I knew this is the only trouble, it is the only obstacle human beings are having. Because their Sahasrāras are not open, that's why they are going in the darkness, that's why they are having wars, that's why they are having all kinds of problems. But if their Sahasrāra opens and if they become one with the Divine Power, all their problems will be solved, every type of problem will be solved and they will be very happy people.

I realised it and I was very happy, I was overjoyous, but nobody understood Me. I don't know, they thought I must be talking something nonsensical. Nobody understood it, what it is. Because even in the Shāstras it's not written about Kuṇḍalinī so clearly. Only one great saint called

Jnaneshwara wrote it in His book in the sixth chapter about the Kuṇḍalinī. It's not so clear, only He said that: “With the Kuṇḍalinī, you can get your awakening." Also you sing that song always, I have heard, which says that: “Oh, Kuṇḍalinī Mother, please be awakened!" [Jogawa.] But nobody knows what this Kuṇḍalinī is and why are you singing that song. It was all in our country, people used to sing in the village.

So clearly, but nobody understood the meaning of it. Just they used to sing as a, some sort of a bhajan, or could be some sort of a music concert, but nobody knew what it was talking about. It was such a misunderstanding about everything.

And all these poets, also, who have written clearly about awakening, about Realisation, everything was just in the books. They would read one line of the book, then stop there. Another person would start another line, then he stops at another point, like that they were just reading. Same thing about all the scriptures. There was big misunderstanding created and was used for the purpose of their own self-interest. That is how we couldn't get people who understood what was Self-realisation. It was just for some money, or for a certain type of a position to get, people started big, big organizations, very big religious organizations, I don't know what to call them, but none of them were realised Souls.

For example, there was a great saint called Viditama who went to China and He started a religion called Zen. Zen means Dhyān. And He wanted to put Zen in such a manner that people become thoughtless.

He made a big tank full of sand with patterns and put some stones and He had said that: “You sit on the edge of this pond and just see but don't think!" But people didn't understand what it was. Normally anybody would go there and say, “Oh, this looks like some ships in the sea” or all kinds of things. But nobody tried for thoughtless awareness. And I told some of them that, “This is for thoughtless awareness." They couldn't understand.

Then we have also in Japan [China], Tao. He talked about the All-pervading Power, which is Tao.

And Lao Tze was the one who did... He had described saints, how the saints are, how they behave, how they talk, what is their mannerism, everything. But how you become a saint, nobody said. I think, throughout, there has been no description how to make a person into a saintly personality.

So also in the twelfth century, Jnaneshwar was in the twelfth century, He talked about it and He said about it in His book everything. Because it was a kind of a style that a Guru should have only one disciple, who should give to one disciple Realisation, not to many. I don't know why, what made them such a law, or a rule. And then it started in the twelfth century, there were many saints who sang the praise of Realisation. And all of them thought that these rituals are no good, so they discarded rituals and this...

But what was the thing that had to happen, nobody knew.

I have read all their lives, I've read afterwards also many saints who were there, but it seems nobody knew how to

raise the Kuṇḍalinī. This was the basic problem, they didn't know how to raise the Kuṇḍalinī. While, I think, they didn't have that power, or maybe they had no knowledge. They talked about Kuṇḍalinī, alright, but They did not know how to raise the Kuṇḍalinī.

This is a very special power of spirituality. None of Them have been able to say or tell you how to raise the Kuṇḍalinī. Now you all have got this power, which is such a rare thing. All of you have got it. I don't see anybody who doesn't have that power to raise the Kuṇḍalinī. You may not [use it], you may be contented with yourself, but that's not a very good thing.

If you have got your Sahasrāra opened out and if you know how to raise the Kuṇḍalinī, you must go all out to give Realisation to people. Nothing is going to benefit people more than Self-realisation. No use doing other charities, giving money, giving this, is of no use. Best thing is to go all out to see people who want their Realisation and to give them Realisation.

I was very happy to see that they have started working it out on the gypsies. I have a special feeling for gypsies. For no fault of theirs, they are leading a very miserable life. And how the gypsies got Realisation! You can see that you can give it to anyone who wants to have it. One thing is there, you cannot force on anyone. If they have a desire, a pure desire, they can get Self-realisation.

So this day, I have to just say [that] now so many years have passed. I've worked quite hard, day and night and My only desire was that you people should take it seriously and work it out. Don't keep your Realisation to yourself! As many as people you can give Realisation to,

the greatest obligation will be on Me and on God Almighty. Only thing is you should try to give Realisations to others. You will never make a mistake. You can never make a mistake, because the Kuṇḍalinī knows. She knows you, She knows you are a realised Soul. She'll respect you. Even if you make mistakes, She'll correct it and She'll help you in every way.

I'm just a, I should say, a housewife who had no support from anyone. But I was sure that it's My job to find out how to break the Sahasrāra. Whatever way it is outside doesn't matter. My job was to find out the breaking of Sahasrāra, which I did. Now you also know that! So this is your job.

And the scientists now will be coming round you to ask you questions, because they don't know what they are talking about is what we are already doing.

So, you are so powerful all of you. But how many of you are really doing this work, is the point.

Today is a very important day. I want to tell you that you have to strengthen My hands. They say the Goddess has one thousand hands, but even the one thousand hands are now asking that you come along with your two hands and work it out. Is very important what you have to do.

All kinds of problems in this world, they come because of ignorance, take it politics, take it any problem. And how it is solved is also is your power with the Divine.

I will give you one simple example, that, the Turkish people came and were begging of Me, “Mother, You must come, You should not postpone" and My passport was a problem. I said, “The passport is not ready, how will I

come?" But then I thought: “Why not? We'll have the passport also done." So passport was ready.

And they wanted Me to go to Turkey, because they say, “The financial condition has gone down very much, the economy has gone down absolutely. We are ruined." I went there, I didn't do anything about it, within two days, they announced ten billion dollar help from the World Bank. Now I didn't talk to the World Bank, I had nothing to do with them. I don't know. Then I said, “No, maybe, you see, they are helping because you people are in such trouble." They said: “But so many countries are, why have they helped us only?" I said: “That's the point!" So now, I was surprised in Turkey there are only ladies, mostly, who are leaders, mostly and they have done such a big job. Now, I want to see what you people are doing in your country. You may say that: `In my country, the people are hopelessly bad.' Maybe, I don't say no. But, still there are places, there are pockets where you can go and talk to them, tell them. Especially the media you must handle.

It is something you have to do and find out why you can't do it. Like Me, I was not supported by anybody, not helped by anybody and how I managed to break the Sahasrāra, you can also break the Sahasrāras of others. It is not difficult, because My vision is that this world at least should have 40% people who are realised Souls and who are practicing Sahaja Yoga, who are giving Realisation to people and trying to change the people.

Anybody you can go and tell, anybody. There's no need to discriminate or to find out or sit down with their... I

mean people take sometimes the copy of their education and this and that, that's not needed.

Whosoever it is. I'm not saying to give it to dogs or to animals, but to human beings [laughing]. They may be anything. They may be English, or they could be Germans, they could be Italians, anywhere.

I am told also some people are doing lots of seminars and working very hard, on all levels and it is working out. Among Muslims also, we have started working. And even in India it has worked. You don't know, people have not lost all their heads, so it can work out.

Don't be very much disappointed and upset about it. Gradually it will improve.

I think the greatest enemy of our Self-realisation is the drinking. Drinking, if people take to drinking, they become such slaves ki [that] their brains are not alright.

So I think at Sahasrāra must be also spoilt with drinking.

So drinking I think is the worst enemy. And if you could find anybody drinking, if you could help that man to give up drinking itself, it will work out.

Of course we have other enemies also, like false Gurus are there. Also we have other enemies who are having some sort of religious manipulations, but that's not so important.

If you can get hold of people who are drinking, I tell you it will change. And they will now understand that what they have been doing so far, drinking, running away, now they'll come to the fields and they'll work out Sahaja Yoga.

So you are like very gentle soldiers of love and that's what you have to spread and talk to others, give them that joy that you have. Not [to] be satisfied if you have got it only or [a] few of you have it. You have to spread it very fast and you can do it. Because it doesn't require money, it doesn't require any show, it is just inside it works. It's already there, it's present there, everybody has it. I knew all that. Of course I knew it. But now you also know it, so you should work it out and work it out in a manner that I am sure one day this world will be a changed place.

Thank you very much.

[Presumably during the Gifts Offering once the first draft of the book Eternally Inspired Recollections is presented to Shri Mataji:] Who has done this book? Answer: So far about a hundred and twenty people.

Contents: 2001-05-13 **Mother's Day, Living Room, Palazzo Doria, Cabella Ligure, Italy**

I have never enjoyed a bliss as now I am enjoying... *[UNCLEAR]* Sahaja Yogis could be so well [GAP].

[`Mother' is] a very special institution...

[Aside]: [tells a Sahaja Yogi to translate into Italian.]... especially in this country [Italy], They have such respect for their mothers.

Mother is the source of love. In the Koran they asked Mohammed Sāhab whom should we bow after Allah? So He said “to Mother", “To the Mother." Then again they asked Him, He said: “Only the Mother." Again they asked Him, He said: “Only The Mother." I'm sure He must have said about the Divine Mother, because worldly mothers

may not be complete mothers, perhaps. They are a embodied, or, we can say, examples of Mother's love, of the Divine Mother's love, but they are human.

So they can be conditioned, influenced or could be egoistical, especially if they are living in a particular country for a long time and have no idea of Divine Love.

In Divine Love there is no expectations, it just flows, it doesn't think how to judge a person or what to do for a person, it just flows.

And most of the people enjoy that, most.

Some of them might take advantage, but makes no difference to the Mother. Because the love is like an ocean and because this love makes the Mother very humble, everything flows to the Mother it flows.

You see Mother Earth now, you see, see how much she does for us, without any expectations, but if you try to be unkind, try to be cruel, materialistic very much, then she acts according to the wishes of Shiva, not the Mother. She destroys such people.

All the five elements are like that. All the destruction forces that we have in those five elements, can be used by Shiva principle.

Shiva watches the work of the Mother and to a great extent He blesses also *[UNCLEAR]*. But if He finds that people are getting away from reality, from Divinity, from goodness, from benevolence, then He gets annoyed and He punishes in His own cruel manner *[UNCLEAR]*.

It's a very different role from that of the Mother.

So He doesn't consult even Mother about it. He gets angry and really it is something very sad sometimes, we find people get lost because of His anger.

So to remain under the love of Mother is the best safest thing, because She expects nothing and She tries to solve your problems because She loves you without any anger, whatever you may do to Her She doesn't take a respite, revenge...

Contents: 2001-06-03 **Śhrī Ādi Shakti Pūjā, You Have to at least be Aware of Your Self, Cabella Ligure, Italy**

Today we are worshipping Ādi Shakti.

I think this is the most important Pūjā because it is the power of Ādi Shakti that has given you Selfrealisation, that has given you the Truth, that has given you the power of compassion and love. That's the power that separated from Sadāśhiva and this power wanted Herself to create this complete universe.

Universes after universes, She's creating and loving. With Her love, She did this great creation, creation of this world also.

This is a specially selected planet, which was very beautifully brought in the center between the sun and the moon for the creation of, ultimately, the human beings. This is Her great work with such love and affection and with very great hope that Her children will know the truth and will get the ultimate knowledge about themselves and about everything else.

As you have read in the Bible about how Ādi Shakti came in the form of a snake and told human beings that you

have to know the knowledge, Adam and Eve and to Eve specially and they accepted to eat the fruit of knowledge because they would have remained just like animals, without knowing anything subtleties of life, little higher animals maybe, that once they ate the fruit they started feeling that there is something wrong the way they are without any clothes, so they brought some leaves of the tree and covered themselves.

So the first knowledge came was of chastity because Śhrī Gaṇeśha was established and His influence brought forth this consciousness that we have to cover our bodies. We are no more animals. Only the animals, of course, they're not standing, so it is all right, are not aware of it.

With the knowledge of chastity, gradually human beings started growing into beautiful nations, but there are so many things which were still to be known, to be aware of it. You may be aware of many things, but unless and until you get your spiritual awakening, unless and until you get your Self-knowledge, all other knowledge is absolutely nothing.

With this Self-knowledge only, you become powerful. The real power, the real power is of love and compassion.

Today when you see the whole world is busy fighting and they are trying to protect people from wars and creating great, huge, protecting instruments. The whole world seems to be in a mad race of killing each other, of destroying each other, of competition, ambition, leading to fighting and then to greater wars.

They're fighting for a piece of land.

So ignorant they are. Can you carry even a pinch of this land with you when you die? When you are born you

come with closed fists. When you die you go with open hands. What do you take with you? All right, you may not like to take anything, but do you enjoy whatever you think is so great for which you are fighting? Why [is] this fighting going on among all nonsensical people? It's surprising how people give up their peace, give up their understanding when it comes to a piece of land.

And the whole thing has moved into a very wrong direction and going towards complete destruction. The thing that has made human beings so much suffering because of all their ignorance, by which they have all those habits, all those attractions, all those identification[s], which is doing us, which will ruin all of them, each one by one, they have to take to sense and they have to take to their Self-knowledge. Self-knowledge is the key for a saviour to give to people. We have had so many saints. We have had so many Sufis. We had Tao people. We had Zen people. All kinds of realised Souls came on this Earth. They all suffered.

They were tortured. Nobody understood them. But now the time has come for you to know the truth, but truth which is not dry, truth which has compassion, truth that encompasses everyone, that brings the complete view of our existence. Why are we here on this Earth? What is our purpose? What should we do? Ādi Shakti's powers are such, of love and compassion, that makes you understand your self first.

The love, for you, is very, very limited. There's no awareness of your own being. Just imagine what a great task is for you, how much you have to be seriously becoming aware of your self first. That is extremely

important. First you have to be aware of your self. And now you have the light of your spirit.

In the light of that spirit, you can see what you are and you can see how far you are going, how wrong things you are doing, what harm you are doing to yourself and you have a power to cure it, to improve it and to come to your senses. These are the most important times. You will never get these times again.

Never had it in the history and you can never get it in the future.

This is the time you have got, not only the awareness, not only the Self-knowledge, but you know how to do it. Otherwise, about the saints, about those people, Tao and Zen people, they have just described what a person with Self-knowledge is, how he behaves, how his style is, how he's so different from others.

But none of them have said how you become that. No one has been able to say that. Nobody has been able to do that also because perhaps most of them didn't know about Kuṇḍalinī and those who knew also could not talk about it to people.

So the greatest work of the Ādi Shakti is to put the Kuṇḍalinī in your sacrum bone. This Kuṇḍalinī is not the Ādi Shakti. The Ādi Shakti is a much greater thing, a much bigger thing, much wider thing, much deeper, much stronger, much more powerful. Kuṇḍalinī is the reflection of Ādi Shakti power and when She rises you know what happens to you and how you get your Realisation. But you have to be very watchful. Are you really a compassionate person? If you are compassionate, the first thing that will happen to any

compassionate person, I think, will be to help others, to emancipate others. They cannot be satisfied with their own achievements and with their own state of Self-realisation.

It cannot happen. What was the need for the Ādi Shakti to do all, all these efforts to work so hard? You know that, that I had to work very, very hard, but, from My very childhood I've worked very hard and I've gone through very difficult times, very, very difficult times according to human understanding, but the worst time I have, when I see those people whom I have given Realisation, those who are Self-realised people, they are the ones who have no responsibility for others and, if they have, it is very little. They don't have that compassion and don't have that love that we have to today save the world, save the humanity.

That's our, not only our principal work, but the only work that we have to do. All other things are going to achieve nothing, except for your own efforts here, individual efforts to give Self-realisation to others and give them this knowledge. This knowledge is so, so easy to understand. It is very subtle, no doubt, and, as I've told you, that the quantum theory they're talking about now, the scientists, is that they have seen those miraculous waves of lights and they are trying to find out something about it. It cannot be that some Sahaja Yogis will rise above others. Every one of you has to know that this is a very special thing that has happened to you. Even if you had gone to Himālayas, even if you have starved yourself, even if you have been singing the praise of God for years, even [if] you had done all kinds of rituals and

penances, you could not have got your Realisation. That would not have been possible.

I knew this. That's why I have to work very hard, facing all kinds of problems, all kinds of turmoils, all kinds of pressures, what was the thing? Just to see that you all are created and you're all My hands.

You have to work. Every finger has to work. And that is what I have been telling you, that now it is our responsibility to see that we become, not only Sahaja Yogis ourself, but blossoming time and many, many Sahaja Yogis we should have.

It's a work of Ādi Shakti. Try to understand this. It's not work of any saint. It's not work of any incarnation. It's not work of any politician. And not work of any big leader. It is the work of Ādi Shakti, which is so transparently showing its results in you.

Now it is for you to see. To please Me is your ardent desire, I know. I see how you love Me and how you want to do for Me. The greatest thing you can do for Me is to spread Sahaja Yoga. [It] is a very special, extremely difficult blessings you have got. You didn't have to do any efforts. You didn't have to pay any money. You don't have to get sick with rituals. You got it spontaneously. But that doesn't mean that it's sort of your birthright to get it. [It] is the work of Ādi Shakti. And the work of Ādi Shakti has to be shown in your life. [It] is the compassion, without any reward.

People have tried to spread their religion by showing compassion to poor people, looking after the poor people, handicapped people. There's no need, actually, for Sahaja Yogis to do that. What they have to do is to

transform other people. Find out ways and methods how you can transform, how you can spread the message of Ādi Shakti. Put your mind to it and you will know how you can manage it.

There should be all the time compelling desire that we have to find out method by which we can spread Sahaja Yoga, otherwise it's like what Christ has described that some seed fell on the marshy land and they sprouted, but never grew. You can only grow in the real sense of the word and become something very, very special and real by knowing what you can do.

I have a vision, no doubt and I've been talking about it quite a lot, but it ends up with the Pūjā is not a good thing. I know some countries are very difficult. Try to find out what is the problem, why it is so very difficult. Attention has to be paid to this, that what other human beings are doing to destroy themselves, as if it is the part and parcel of the same game which we call as the last judgement, but let us, through our compassion and love, save as many as possible.

This is the work of Ādi Shakti, not the work of any saint or any incarnation. They're all there, no doubt. They're all with us, all the time to help us, but you people have the power of Ādi Shakti, which is very great, which is very penetrating, which is miraculous. It's so effective, but unless and until you become aware of your own powers, how will you work it out. It would be like a dead machine that has everything, but nobody is there to work it out.

All the time I had to go through very, very hazardous times and sometimes I felt that I may have to take another birth, the way things are so difficult for Me. But

now, for you, it has been very easy, as if the one who makes the road has to work very hard, but those who walk on that, they don't realise how easily they have got it. And if they realise this, then they will realise also `Let many walk on this road, which was created with such patience, understanding and love.' I have to really see you all Sahaja Yogis doing your level best to change this world, has to be changed.

As it is, humanity has to be saved through you and nobody else. No president, no prime minister, no minister, none of these people can change the world and seeing it. It is you who are entitled. You have got this power. Do you realise your own status, your own being, which has risen so high? It is not there.

If that realisation is there, you would go all out to express your love and compassion to other people, to make them realise what they are.

Only with Sahaja Yoga you can save this world. There's no other way out. Whatever you may try, say, to help the poor, to help this and that is something very, very superficial. Best thing is to give Realisation to every person you see. We have seen children. They're coming up. They'll be great Sahaja Yogis also.

I can see that. But before them, you have to show your own merits of what you have done. It's not a static work. It's a big movement, which has to be really explosive and unless and until such a great step is taken, I don't know who will be blamed for the doomsday.

You are the one[s] who have to build up the destiny of human beings. Don't consider as yourself, as something nothing. You could never have got your Realisation. You'd

never have come to Me. Among so many, you are the ones who came to Me and who asked for Realisation and got it. You know it cannot be forced. This Realisation cannot be forced. This awareness cannot be forced. And the growth of this awareness also cannot be forced.

You have to develop that attention deep down within yourself. And see for yourself what you have done, what you have done. If you are still busy with the money problem or the power problem and this problem and that, you are a problem. You are not a Sahaja Yogi.

Sahaja Yogi is above everything else and is very powerful. Power will be achieved by them, power of love and compassion, which is not only words of love. It is not only act of loving others, but it is a powerful personality that you will have, which will just emit that great Divine Light and can capture people; all should just take a very brave personality.

I must say people have improved, otherwise everybody used to write to Me, “This is wrong with me and that is wrong with my father. That is wrong with my great-grandmother" and all kinds of things.

That is over now. Much less, I must say, much less.

But instead of telling Me about people who are sick, people who have failed, people who are still in a state that cannot be improved, attention should be changed.

If there's one person who has got cancer anywhere, immediately at least ten photographs will come to Me. Leader will write to Me. The wife's leader will write to Me. Everybody will write to Me that Mother, say such-and-such thing. Why? Is that My job? That person can be

cured, we have hospitals, can be cured by photographs, but attention always goes now to compassion part.

To those people who are suffering so-called physically, mentally, emotionally, financially, also in the marriages, that's not your job, neither Mine. If they're sick, they should take a photograph and work it out. If it doesn't work, that means that it doesn't deserve.

There is no need for you to treat them and to work it out and, if it fails, to write to Me that “Mother, such-and-such person is sick." What's so important? Already we have so many healthy people going round.

Why not use them first? Our job is not to cure people. Affection is all right. Compassion is all right.

Is a natural thing that our attention goes to sick people or to the poor people or to the people who are suffering, but what about Sahaj Yoga? If you have one sick person, hundred Sahaja Yogis will get after that. What is the reason? Is it compassion? It's not. They want to prove that they can cure that person.

Is not compassion.

Compassion today is to transform human beings into Sahajis, into good people. That is the love of Ādi Shakti. Because those who are born have to die in any case. We should not be unkind, of course, but our attention should be how many people we are giving Realisation. Is a very common thing that people indulge more into so-called curing and improving and this. It's all right.

Also there are problems like in the marriages, you see.

Some marriage couple don't want to be there.

It's all right. Finish them. If they don't want to live together, let them. We have many people who are sensible in this world, many people who are healthy in this world. Now how can you go on struggling with people who don't want to live together and have problems? That's not your job. First of all, you are a spiritual worker. You are not a social worker. Of course, by the way, you can do social work. It doesn't matter, by the way. But the main thing for you is to transform human beings. With that, the greatest disease is of meanness, of cruelty, of torturing others, anger. All these diseases can be cured, which are internal, not external. That is today wanted. Every country's fighting and is tortured and is in peril all the time of getting destroyed. The only way you can do it is to give them Realisation.

Now what happens is to be seen very clearly that when you give Realisation to someone and he values it and he grows into it, then you are protected. You are completely protected.

Who protects you? You may say the Ādi Shakti, all right, but also there is a destructive power working in this world, not of negativity, but positive destructive power of Shiva. If He says that if Ādi Shakti's work is going on well, He's happy. But He's sitting there and watching each and every person, each and every work of Sahaja Yogis and if He finds something really very wrong, I cannot control it. He destroys.

I cannot go to that point. He destroys. Not only destroys, but thousands He can destroy.

Anywhere there is a calamity, we can say, like an earthquake or some sort of a hurricane, all these things

come through the working of Śhrī Mahādeva. I can't help you there, but if you really give Realisation to people, all these can be averted. Of course, it is the whim, I should say, of Ādi Shakti that She started this work of creating this world, of creating you and making you Sahaja Yogis, but your responsibility is also very important.

You cannot be responsible. Maybe it was, I felt, My responsibility, but there's a difference. I never felt it was My responsibility, never felt this was My job, never felt I have to do it. `I did it.' That is the work. That's the kind of personality you should have. You have to do it in a very humble manner, in a very beautiful manner and you'll be amazed to see how you are protected, how you are supported and how everything works out.

The greatest joy you will get when you will find you can give Realisation to people. You can change their lives. Never you would feel such joy, even if you get, say, a big lottery maybe, a big job or a big name or a very big award, no. The joy of creating Sahaja Yogis knows no bounds, is such a joy-giving thing. You develop such fraternities, such solidarity, as they call it, such oneness, such enjoyment of love, enjoyment of compassion. It's a different level of enjoyment that's not like ordinary enjoyments. You're not to be afraid of Me, but be afraid of yourself. Have a watch on yourself and see for yourself what have you been doing so far. What have you done so far? Because you have been enlightened. If the enlightened people cannot give light, what's the use in having them? Look at these little, little candles. Whatever little light they have, they're giving that light. They're burning themselves to give that light.

If we cannot give that light, what is the use of enlightenment? Enlightened doesn't mean the light for yourself only, the light of love, compassion, which is Divine, which is not normal, which is not ordinary, as you see in the films. It is a Divine Love which works and that is what makes Me sometimes little weak when I hear that Sahaja Yogis now are getting involved in money, in cheating. I mean, all kinds of criminal activities they do. I can't understand. I can't believe it.

After getting the highest, why do you want to go so low as that? Because you have not yet felt what you have got. You have not realised what you have got. And you don't respect yourself. Still, if you are on the same line and the same level, I must say you have done no justice to Me or to yourself.

We have to work it out. Single-handed, I've done it, worked very hard, I must say, in the sense that I had to deal with horrible people, very unkind, very selfish, very cruel. That doesn't matter. And such beautiful birds I have discovered. But you must keep your lustre and work it out.

I'll be very happy to know that Sahaja Yoga is spreading with leaps and bounds, with great speed and that people are really getting into that realm of peace, joy and happiness. That's My dream and I hope you all will all work it out.

Thank you very much.

[After the Pūjā, Michal Gal goes on the stage to offer flowers on behalf of Israel and feels really bad and weak at the knees; he can barely stand.] Shri Mataji [to Michal]: How are you? Michal Gal: Please save Israel.

Shri Mataji: What? Michal Gal: Please save Israel.

Shri Mataji: Write it down [smiles].

Michal Gal [repeats to be sure]: Write it down?

Shri Mataji: Write down what you want Me to do.

[Within ten minutes, Michal writes from the heart, asking Shri Mataji to save the children of both Palestinians and Israelis before they would plunge into hatred. As soon the writing is finished, Michal feels a strong Cool Breeze tumbling from the stage where Shri Mataji was sitting; it washes over the writing paper and his hand. Following this incident, there was an unexpected and unprecedented cease fire, which lasted seven weeks.]

Contents: 2001-07-06 **Talk to Sahaja Yogis, after the Evening Program, Friday before Guru Pūjā, Cabella Ligure, Italy**

When your heart is full, you do not have words to express it. Guido has been a great, great Sahaja Yogi, I know that; but that he will go to that depth of understanding, is really very very remarkable. I never knew that he could reach that point when I said, “That is the Quantum Theory." The way he brought it out in a drama, shows a very great artist. I haven't seen any artist like this, or a writer like this, who has tried to bring the depth of spirituality. It's very very convincing and I hope this tape will be made out of it.

I don't know what to say because he has discovered everything about Me and I am amazed. For all this you need a tremendous amount of depth in your being. I didn't know that he used to meditate so much and that the way he has reached this point of Tao. It's not easy to

understand Tao, very difficult. Because they described a sage and the sage who is beyond polarity and a sage who says things which is beyond human mind. But how to become the sage; how to become the personality, of a spiritual personality, is not written there. They have not written clearly about Kuṇḍalinī, they have mentioned in a way.

But the way he has found it out through Tao, I Am so very happy that it is true that they knew the truth. All of them knew the truth but they could not get to that point or make others get to that point which is `to be the Guru of people,' in the real sense of the word. When you give them Self-realisation, which you all can do it. All of you have got this Power, should develop your own spiritual powers, which you have got within your.

Guido has shown by his example how he has discovered; this is really remarkable. Is one of the greatest show I've ever seen, I congratulate him and congratulate you all. As I said, “I am so full." My Heart is so much full and I don't know what to say. I am also very proud that My children have reached that depth of knowledge, is very great. All of you I hope will take to this by giving up all the six enemies that are within us and get a complete transformation, complete purity, by which you can see the reality as you have seen now, is tremendous. I don't know how to praise it anymore. It's My Heart, is really absolutely throbbing with joy.

I bless you all, all you artists, everyone who has done so well, very well synchronized. But, you have understood the subject it's a very difficult subject for normal person to understand. Not only you are realised Souls but you

are very deep people, that's why you could understand. And the way it has been taken to the science is another very great work and very great jump into the new era of understanding of Sahaja Yoga. I hope the scientist also come up to the point and try to understand it.

May God bless you all, may God bless you.

Contents: 2001-07-08 **Guru Pūjā, Cabella Ligure, Italy**

You don't know how your Mother feels to see so many people who have become really Gurus themselves.

They have been seeking the Truth in a very difficult times. They have been wanting to know what is the Truth. And this difficult time, itself, has served to act upon your minds that what is happening in this world, whatever we are seeing around us, in the whole world also, there is something definitely very wrong and we have to go beyond.

In the seeking, one thing is very important, that the person should have a great devotion about it.

And also untold miseries you have to go through. Seeking is when within yourself also you are struggling and outside also you find nothing satisfactory. This is how the seeking has a double edge. In that seeking, when you are trying to get to the Truth, it seems it's a very difficult thing. But you can't help it, because you are not satisfied with what exists around you.

See the world today, it's full of strife. All kinds of strifes are there. People are fighting for nothing at all, for land; killing human beings. Land, can it create human beings? They are fighting in a very collective manner thinking they are doing a very great service to humanity.

The thinking today of human beings is not at all deep, it is very superficial and that's how you find this world full of turmoil; every day, every minute you can find... they are killing so many human beings.

This is they are torturing, in a very large scale. Formally, of course, the saints were all tortured, tortured by all kinds of different stupid ideas, I should say, of something being higher and something being lower; something being good, something being bad. Under such ideas they combine together and worked out all kind of aggression all over the world. All over. Not only that, but also in the families, in the institutions, in the organization, thinking that they were very right, they were very good and they tried to aggress other personalities.

So, many people thought `It's better to fight it back' and they started fighting it out collectively, it doesn't work out. This fighting doesn't work out, because fighting begets nothing but murders, killing.

Thus many people were killed. Buddha talked to people of non-resistance and there is history about it, that in one of the great universities in Bihar, when the aggressive people came in, they killed all the saints in the name of aggression. And they all died. Maybe that might have achieved on a very subtler level some sort of Puṇyas; but in this Kali Yuga, it is not going to work out. What is the resistance you can put in [up] against such people? How can you fight them? It's an impossible situation to convince anybody that they are aggressive and they are nowhere near the Truth. Because nobody wants to accept such a thing. And so whatever they are trying, all over the world, to convince others of their follies, are

completely failing. And thus this struggle, this warmongering cannot be cured.

We have to accept that human beings are not at that level to understand what's wrong with them.

They do not want to accept. To them, aggression is the only way they can propound their own goodness.

So what is the solution? The solution is that we should give all of them Self-realisation. They should get their Self-realisation, then only things will improve. Now, you might say that `Mother in those days of strife and struggle and fighting, it will work out. Circumstances will tell them. Life will be so difficult with all the time weapons hanging on their heads, that they have to also seek the Truth.' It has to be done very genuinely.

If they are seeking the Truth, they will be surprised that this world is one, all human beings are one and that is the destiny of human beings. But for that, so many are to be killed, so many are to be destroyed, because they don't learn lesson in an easy way.

Now your job is to give them Self-realisation and change the people. That's the real thing you have to do as Gurus. But what are we doing? We come to Sahaja Yoga with what idea? You are working only on the periphery. Firstly we are worried about ourselves: how we can prosper, how can we become better off; also there is greed. We do not see ourselves, if we are aggressive, if we are trying to trouble others, if we have wrong ideas about ourselves, how we torture others.

So first of all you have to cleanse yourself and accept your own problems, your own misgivings. These are to be faced. And challenge yourself. What are you doing? You

are a Sahaja Yogi, how can you hate someone? How can you trouble someone? How can you torture someone? This is the beginning of introspection, it's very important. I can make out a person who meditates, in the real sense of the word and the one who just `meditates'. You should not deceive yourself. If you are deceiving yourself, then how can you become a Guru? For becoming a good Guru, you have to first of all be very honest within yourself and find out what are you doing, what are you up to, what have you done. We have six enemies, as I have told you. And we justify all these enemies. We think, `It is all right! After all I did this because of this, I had to do it.' Somebody would say `I was poor, so I had to be dishonest.' Another would say that, `I had to tell lies.' Another would say that `I had to be immoral.' This is the biggest thing human beings have is justification! Animals don't have it. They have their fixed ideas, they have their fixed `nature'. But human beings can do all kinds of wrong things and can justify it. This justification doesn't help you in your ascent. `I did this because of that...' It never helps you! One should try to introspect and see for yourself what is the justification.

So when you start supporting yourself in doing all kinds of opposite things, how can you rise? How can you ascend? All the time you are trying to descend! So purification within is only possible if you can see yourself clearly, if you can't see how will you purify? If I can't see in the mirror, how will I see what's wrong with my face? So when you start seeing the Truth and comparing yourself with that, then only you can clear out yourself. But the identification should be with the Truth. For

example, you see in the mirror your face and you find something wrong, you are not identified with that wrong, but you are identified with your own face and so you clear it out, cleanse it out. In the same way, if you are identified with your Self you cannot get rid of it.

When you are climbing ahead into the new path of righteousness, of goodness, of compassion and love, you should see yourself, watch yourself. What are you doing? Where are you going? How far you are stupid? You should not cheat yourself. Let others cheat you, let others do whatever they like. Let others try to kill you, but don't you kill yourself! You don't cheat yourself! So you have your self-respect and you have your self-honour, which you value more than anybody else. And you don't kneel to anything that will spoil your image in the mirror. This is the first step, is of introspection.

Now what helps for this introspection is your sense of love. Can you love a person who is distressful? One who is aggressive? One who is hot-tempered? One who cheats you? Can you love such a person? You cannot. Then how can you love yourself when you have these qualities, when you do this to yourself? So the first thing is the pure love for yourself. Pure love. It's such a great thing to have pure love.

Like, you may like to have a very nice bed to sleep; you may like to have a very beautiful house; you may like to have all the wealth of the world. But, all this, will it make you love yourself? If you love yourself, you don't want anything! Because you enjoy your Self! To enjoy your Self is the greatest enjoyment.

So now you have got Realisation. Means you know what you are, you know what beautiful thing you are.

When that is so, you should try to love your self. And when you start loving yourself, you are not bothered about all nonsensical things. Now this pure love is one of the most beautiful things you have which you can do to yourself. When you are selfish, you are not loving your self. When you are unkind, you are not loving your self. When you are aggressive, you are not loving your self. Because you are loving all these bad things; but your Self is pure. It's absolutely pure and beautiful. And it loves all that is beautiful and good.

So this is the beginning of your Self-realisation: when you realise how important is your Self. You don't have wrong ideas about yourself, you don't justify all the wrong things you do, because you understand that [it] is a blemish on your Self. Face yourself in the most honest manner and you will be amazed to see how nice it is. Just to see the pure Self shining within you.

When that Self starts shining, you start seeing many other things which you have not seen, so far. And one of them you see is that love is not only for yourself, but for everyone. It's a pure love for everyone else. It's not only for yourself. It's very surprising: when you really love yourself, then your love is for yourself and you start spreading that love in such a manner that you beautifully love others. You don't love for money, you don't love for some advantage, for some power or for some gain, but you love for love.

Because pure love is so joy-giving. Is so joy-giving, that [and] if there is any such thing that [as] `I love somebody

because I want to possess that person,' `because I am something great,' and `if I love somebody then that person should feel absolutely obliged'... all these ideas are absolutely of no avail. Really if you love, then you just love. You love everyone. You may say, `Mother, how can you love a crook?' Need not go his way. Need not be with him. Need not have anything to do with him. But if you are pure love, then he can change, she can change. If they do not, then you don't bother. Those who come into the ocean of love, those who are really pure, loving people, they are your friends. They are the ones who are needed on this earth. Not the people who are crooks, who cheat you, who try to dominate you, they are not the ones needed. What we need are the people who are completely drenched into the purity of love.

So, from love we go to another point which is purity. And the purity is a subject which has been talked about by many people. That you should be pure, you should be absolutely open and people should know everything about you. I don't think that is purity. Purity is that which purifies others! If you are a pure person, then others will be purified. They have to be purified.

Now supposing you have certain ideas about yourself, you think that you are very highly placed as a Sahaja Yogi and that you are full of love. Maybe it's all imaginary. Does it purify others? Does your purity purify others? Can it give them awakening? Can they be realised Souls? And then, how much do you value the purity, the power of purity? And how many people you give Realisation [to]? Or you have kept it to yourself? How many places you have been to spread this purity?

Purity has to be spread. And without any doubt, in your own purity, you should do it because it's a very, very powerful thing.

Purity is very powerful. It may not act on one or two persons, doesn't matter. There could be some very, very nasty, horrible fellows, doesn't matter. But it will have an effect on very many sensitive persons who want to become Sahaja Yogis. You have to just test it. How people like you and how they are impressed by you. The Param-Chaitanya, this All-pervading Power of Divine Love, flows through you because you are pure. If you are impure, then it will stop at different Chakras, it won't work.

So purity of temperament, purity of love, what does that mean? That you love somebody because that person has got spirituality! You love that person because there is purity and you go to places just to spread the purity among them. A pure person will never create a problem. It's the impure person who every day can start with this problem or that problem and that...

So the character of a Yogi is to worship the purity of your own and the purity of others. It's true that we have to face ourselves everyday. It's true that we have to correct ourselves every day. It's true that we have to separate ourselves from ourselves to see how far we have done, how far we have gone, what are we doing, what have we done.

So the difference between the ancient times Guru and modern times Guru is that the ancient times' Gurus didn't care if they gave Realisation to people, it was not their style, most of them. Only they cared for themselves,

nicely sitting down somewhere in the Himālayas, away from all the madding crowd and enjoying themselves! But you must share this enjoyment. I think that is the sign of a good Guru. The one who cannot share, only looks after his own pleasures, or looks after his own ashram, we can call it, or looks after his own family, looks after maybe some disciples he has, attention has to be for the whole world! In Sahaja Yoga, now, it has reached such a stage that you have to worry about the complete humanity.

It's not only you, or a few Sahaja Yogis, or many more Sahaja Yogis, but all over the world, whatever is the problem, you people have to solve it. But first get out of your own little, little problems.

I get letters from people, especially women, saying their husband is like that and husband does that and... children are suffering and all kinds [laughs]... Now, you are a Guru! Means you are such a high, highly electrified person with spirituality. Why should you worry about all this nonsensical things? And the consciousness that you are purified and that you are a pure person should make you very humble. Just the opposite of it, normally people, if they are anything, they become very proud and think no end of themselves. If they have, say, one power, they will become like that; if they have some talent, they become like this; if they have some eminence they become like this, they do not become humble by that, by that achievement they become extremely, extremely proud, arrogant, absolutely in a very wrong shape! But you, you are a Sahaja Yogi and you should not mind anything that will bring down your purity.

So, you can call yourself as Gurus if you want. I need not say that you are a Guru. But you have to first of all make your self your disciple! Must look after your self first of all. You have to see for yourself, `Have I got the qualities? Am I the one who can really do all this?' All this introspection within you should be with a very clean heart and understanding. Because you are not incarnations, which are born absolutely pure, but you are human beings and you are rising to the level of those incarnations.

So you have to cleanse, you have to watch yourself, see for yourself and then understand if you are a Sahaja Yogi, have you got the beauty of purity and love? Now this love is not relative, is not conditional, is not limited, but it is absolutely like an ocean. And you like to swim in that ocean, like to be drenched in that ocean of love.

Formerly Guru meant a person who is standing with a big stick. He used to hit everyone. Anybody did anything wrong, they used to hit and beat them. We had Gurus in music also and different, different types of Gurus we had in our country. And their speciality was that they used to absolutely oppress the disciple, control and then teach the knowledge of music, maybe; maybe wrestling, maybe anything. But in Sahaja Yoga it's very different. Even the spiritual Gurus who were real were like that. Very harsh. They used to throw stones at such people. All kinds of things they used to do, but then they didn't mean anything bad [by it], but the method I didn't like.

There was a story about a person who was supposed to be a great Guru and I went to see him. I had to climb quite a lot because he lived in a small, little cave. And

when I reached there, you see, he was very angry within and going on like this, like this [shakes her head from side to side]. And it was raining so I was completely drenched! And I went and sat in his little cave. Then he came back and he asked Me a question. He said: “Mother, it was raining. Normally I can stop the rain, but you wouldn't allow me to stop the rain. Why?" I could have told him `Because of your ego.' I didn't. I told him in a very sweet manner, “You see, you are a Sannyāsī and you have got a sarī for Me. If I had not got drenched, I could not have taken your sarī from a Sannyāsī." He completely melted! He had tears in his eyes and fell at My Feet.

So the technique of Sahaja Yoga is like this. It's not anger. It's not repulsion. It's not hatred. But the technique is such by which you suggest your love. This is how one has to understand the difference between a Sahaja Yogi Guru and other Gurus. No question of beating your disciple, no question of spoiling, no question of shouting at them. Love is the most powerful thing! Of course it doesn't work on some people, I agree, forget them. But [it] works in most of the people because God has made us out of His love and we have a capacity to yield to that love and to enjoy that love.

So, for a Sahaja Yogi, what he has to do is to understand the powers of love. Powers of love, if you can understand, it will grow within you.

Some people have, some people don't have it. Try to understand, this Param-Chaitanya is nothing but it is [the] power of God's love, or you can say `Mother's love' ! This power works so beautifully, in such a secret

manner, that you call it as `miracle'. Because you can't see how it has worked.

So first and foremost thing is, try to develop the sense of love within you. Understand. There is one problem which is always misunderstood. Pure love can be very easily understood, that it gives you joy, that it helps others to improve, it works in a very subtle manner. Now try to remember when you came to Sahaja Yoga, try to remember how you got your Realisation, try to remember how you started growing.

These are like the seeds within us of love, which sprouted. Slowly and gradually we started the showers of blessings of love. Then we started enjoying it and understanding it.

Now at this stage when we are about to become Gurus and we are already Gurus, should be nothing but embodiment of love. It's a very different theory I am telling you. No Guru will accept this, those who are already accepted as Gurus all over. And the knowledge, knowledge they give you, is the knowledge of very subtle things. All the knowledge that you have got in Sahaja Yoga has been already told by those Gurus long time back.

Somebody has told this, somebody has told that, somebody has told that... But all the knowledge, the total knowledge about your being, your Chakras, everything, which you know now, is with you. That is the truth. You have the complete subtle knowledge which nobody had before. Because maybe these Gurus did not want to give [it], or maybe these Gurus did not know themselves. All

the knowledge of Sahaja Yoga is simple, very subtle and is real.

Now, after having this within you, should not be just mental, it should be spiritual. And to make it spiritual, what have you to do is to love! When you love others, you will start working on them. Then you will find out, with your knowledge, that there is something wrong with this fellow: what is wrong? He has this Chakra, he has that Chakra... this is the combination, that is it... But a Sahaja Yogi doesn't get angry on that point. He tries to cure that person. He tries to improve that person. He doesn't say `You are very bad, you are horrible.' No, no. He takes up a challenge that `With my pure love I can cure.' It is so simple for him; not like any doctor or anybody who has certain great qualifications that he would come and ask for the fees and that he will charge you this money, nothing! He knows what's wrong with you and he knows how to cure it. And he does it that way.

So, you are not afraid. Apart from [the fact that] you are not afraid, that person who is with you also is not afraid because of your temperament, because of your nature: the way you are handling the patient, the way you are talking to a person who has come to know about the truth. And thus you give him also the truth. Also you teach him what the truth is. And the truth is very simple, that you are the Spirit! This is the truth, is revealed loud to another person. Thus you realise yourself, by giving Realisation to another person, what you have done is to give him the truth itself, absolute truth.

I know it's a... these days people find it very difficult to find any time for Sahaja Yoga, for spreading Sahaja Yoga, they are looking out for holidays. Whatever it is, whatever is happening, I am very sure with your great powers that you have, you can really show great, great success, very great success. And this success can bring forth the vision I have of saving the humanity all over the world.

May God bless you.

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I bow to all the seekers of Truth.

Some of you have found the truth, some of you have not found it fully and some of you have not found it at all. But if you look around in today's situation, you'll have to agree there's a big turmoil going on. Countries after countries are taking to all kinds of wrong things. Lot of cold war is on, people are killing each other, destroying beautiful places, cutting each other's throat for nothing at all. They are all human beings created by God. God Almighty has created them and has brought them to this level of human awareness.

At this juncture one can't see where are we going in a collective way. This is, where have we to reach, or is it our destiny? Is this the destiny of human beings, to be destroyed by each other for land or for anything else? Think of the whole world as one and think what's happening all over: every day we read newspaper, every day there is some sort of a horrible news about horrible

things people are doing to each other, for no rhyme and reason.

We have to think, what is the destiny? Where are we going? Are we going to hell or to Heaven? What is our situation around? Can we help it? What's wrong with human beings is they are still in the complete control of ignorance. I would call it ignorance. And in that ignorance, in that darkness, they are doing these horrible things. Nobody wants to understand that what we are doing is nothing but complete destruction. Is that our destiny, that we are going to get destroyed completely? What good are we doing? Under the name of some sort of nationality or maybe some religion, all kinds of things which are good, but we are doing all wrong things. Fighting. Fighting is not the only thing. We hate. Anybody who can excite our hatred is very much adorable, very much liked and under his guidance we form groups.

All this is coming because this is the Last Judgment. I have told you this is the Last Judgment. And this Last Judgment will really decide who are to be saved and who are to be doomed completely. It's a very, very serious thing. All of those who are aware should think about it. Little patchwork here and a little patchwork is not going to help. Whatever you may try, unless and until you transform human beings, they cannot be saved. This transformation is not an impossible thing, it's not difficult. This is the time for transformation, this is a chance for transformation. And within us is placed the power, as power is described, is the mystical feminine Power within us. All of them have described it, I'm not the first person to say that; but nobody has been able perhaps so far to

understand it or to accept it, that it should happen to you.

You are born not only to be human beings, but you have to be superhuman. You have to enjoy yourself.

Your life should be enjoyable, it should be blissful. It should not be a curse: morning till evening worried about this, worried about that. That is why you are created. God had no intention of creating people who will be all the time worried how to quarrel, how to fight, how to save; but people who will live in complete harmony, peace and joy. That's why we are created. That is our destiny, that is, not just I am telling you, but it's a fact.

So we have to be, we have to be transformed. This transformation is not difficult. But what I find, people get satisfied with anything. Hindus will go to the temple; they'll think, `Oh, we have done a great thing.' Christians go to the church; they'll think they have done very good. Muslims will go and pray and think that they are great. What have they achieved? Face yourself, please. Face your limitations. Face your tribulations. Face your problems and see for yourself: have you been able to solve your problems? Have you been able to save yourself from calamities? Maybe big calamities may come to destroy people who are, who are doing harm, maybe. That may be the wish of God. But what is your wish? Why don't you think that `I have to be a person who is a store, who is a source of joy and love?' I am not only talking, but I want you all to get your Self-realisation. What is Self-realisation, is to know your Self. You don't know your Self. You don't know. You are living in this world without knowing your Self, can you imagine?

You don't know what you are. You don't know that you are the spirit and that you are the source of knowledge, of Pure Knowledge.

I find people sitting in a meeting, listening to some Babaji who is telling them some story, very happy.

This is not going to give you the reality and the truth. If you want to have reality and truth, then please try to understand that something has to happen to you, some transformation has to take place. You are not yet subtle enough, you haven't got those subtleties, till you reach that point, for which you don't have to leave your family, you don't have to leave your children, you don't have to leave your household and go to the jungles. There's no need to do all that. It's nice to say that `All right, you all take Sannyāsa and give all that belongs to you to me.' It's such a stupid idea.

These are emergencies today. We are living in a very emergent conditions, try to understand. And I want to warn you that if you don't go deep into yourself and find out what you are and take to your transformation, anything is possible. All kinds of diseases are coming up, all kinds of new problems of children coming up, all kinds of national problems are there, all kinds of international problems are there, that people can't help it.

So we have to get out of this and become a solid, a personality of truth. We don't know what is the truth is. We are worse than animals whose eyes are open, while our eyes are closed. Is not to condemn yourself in any way, but to make you alert and aware that human beings have to change.

Otherwise it's just, you come to My lecture, tomorrow you come to another lecture, that's all. It's a everyday sort of a nice entertainment. But when I see the destiny, I don't know how many will be ruined, how many will be finished. What will happen to them? What diseases they will get, what problems they will get? What will happen to their children, what will happen to their country and what will happen to the whole world? Just widen your vision. My vision is that all the people of the world should get transformation. We have enemies within ourselves and when they talk of jihad, they talk that you fight your enemies within yourself. What are these enemies? These days, the worst is greed. There is greed. With that greed people can do anything they want to. All kinds of things are happening out of greed. They'll have money, they'll have all kinds of facilities, but still this greed is such a Satanic will of, that you don't even see what you have. And you want to have more and more, deceive people, deceive your government, deceive everyone and manage it.

Then, another worse thing we have is anger. Anger doesn't allow you to see things as they are. We develop anger for small things: like you have come to this country, I've seen people who are angry because of different colour. I can't understand. God has made different colours; other we all would have looked same, like military and life would have been miserable.

So the colour has been created by nature.

So the whites or blacks, what is the difference? I just don't understand. Because such a myth is going on. With

this myth we are fighting. The whites are fighting with the blacks and the blacks are fighting with the whites.

And then they go also for burning their skin in the sun, getting skin cancers. I just don't understand.

There's no logic, there's no balance in us to see that what we are doing. Why are we wasting this precious time, when we have to get transformation? This anger can be with anything; anything one can develop anger. Is like a human failing, which is very common. For the smallest thing people can get angry. And they like it, because with that they can oppress others; they could be aggressive.

So they want to have this anger within them and with that anger they try to dominate others. This is the biggest problem: why do we want to dominate others, why do we want to oppress others and why do we want to take control of others? We can't control ourselves; why are we wanting to control others? What is the need? Then, there are attachments: attachments to their houses, to their lands, to their children, to everything.

But tomorrow you won't be here. You'll go with open hands. You can't carry anything with you.

So such attachment to things: they're very particular about their cars, about their house, maintain it. But what about yourself? Are you all right? Inside, are you absolutely calm, peaceful and joyful? Why are you wasting your energy in getting angry with others? That's the sign of life that will be also destroyed.

If you look at another person he has, say, weaknesses, apart from money, for women, is very common, or women having for men. To get attractive, for what? Everybody has to get old. What have you achieved by

running after women, running after other sex? You have no sense of dignity, no sense of honour. If you are, as long as you wear very good clothes you are regarded wonderful person. This is not the way. We have to introspect and see for ourselves: why are we doing this, wasting our energy into nonsensical thing? So many people I meet are really half-mad and far gone; some of them are full-mad. And what they tell Me, that they wanted to marry a particular woman and a particular man or anything and that's how they got it. I mean, how fragile! That's not being very great. You have to be very, very strong within yourself. Feel your Self. Your Self is the spirit, is the reflection of God Almighty within you. You can be very strong, you can be very healthy and you can be absolutely balanced, if you become the spirit. You have heard so much about spirit and spiritual life, but have you reached that point? Even when you read, say, Zen system, Tao system, Bible, Koran, anything, do you know how to reach that point of the spirit? Not yet. Not yet. You have to know that; because you are very great, you are very precious and you are so beautiful within. But you are not aware of it. You have to become that.

That becoming is very important and for that already God Almighty has organized within you which is called as Kuṇḍalinī, which can be awakened and its awakening can give you Self-realisation, can give you Self-knowledge which we call ` Ātmā sākṣhātkar'. That's what is very, very important in your life to have it. And when it is free, you can't pay for it, how much can you pay?, when it is absolutely free, why don't you take your Self-realisation

and why don't you grow? Instead of fighting in the name of religion.

Every religion has said “You know thy Self." Mohammed Sahib has said very clearly, “At the time of resurrection your hands will speak." Are they speaking? Hindus know about it, that we have to get our Self-realisation. No use just listening to these Babajis and giving them money. All this kind of rituals that we have been doing, our forefathers have been doing: what have we achieved? Nothing.

So now, it's important for us to know that we have to have our evolution, reaching to the point of Self-realisation. If we were perfect there would have been no problem. If we were Self-realised people there would have been no problem. All kinds of selfishness, all kinds of limits we have put upon ourselves, all kinds of conditioning and ego which has been working our life and have been ruining us, we have to get over it. And once you get over it, you get united. Nobody has to tell you that you get united. You lose all misidentifications. Your misidentifications are that, that `we belong to this country, we belong to this religion, we belong to that.' You belong to nothing. You belong to the Kingdom of God. That's what you have to achieve and you should be one there. But if you like story-telling, there's no end to it. But you are wasting your time. The time is running short. I've been now here for the last, I don't know, twenty years or so. I worked very hard, but what I find that people don't realise what they are supposed to do.

They like people who will just say something very simple, all right, it's a little entertainment.

So the whole humanity has to understand that destiny of destruction is to be avoided. Complete destruction is to be avoided. And very simple is that you enter into the Kingdom of God, which is very easy: you don't have to pay anything, don't have to work out anything. You take your Self-realisation and then at home you spend about ten minutes meditating. Only your mind is all the time justifying your misbehaviour. I call it `misbehaviour' because it's against you. It's against God's wish, it's against humanity and it will destroy all the human beings. All these misidentifications have to be dropped and you have to know that we are all one. We are all one, we are all global, we are not separated by colour, race or religion, nation, no. We are all one and that oneness should not be established by slogans or by shouting, but should be that oneness is to be felt within. It's not artificial. It has to be real, very real oneness and that comes to you once you realise that you are part and parcel of the whole. Religions have brought you up to this point of awareness, not for fighting, not for killing. Why, why? Human beings have diverted themselves. Because of complete ignorance of righteousness. Because of complete greed of oneself: oneself, just yourself, or your family at the most, or your relation. Why do you want to delimit yourself? You are the spirit. Spirit is the ocean, ocean of knowledge, is the ocean of love, is the ocean of all blessings.

So we have to decide. Today I have to request you, that there's not so much time left. We have to decide that we have to become the spirit. That's all the religions have

taught. But how to do it was not so much explained and it didn't work out.

Some of them did get it but they were outcasted. Nobody listened to them. Even people killed them and tortured them, crucified them.

But now, please, all of you try to understand the value of your life. Why are you a human being? Why are you created? What is the purpose behind it? Are we going to be driven by nonsensical ideas? Are we going to be finished by all sorts of dividing factors? No, no, we are all going to get your Self-realisation and we are going to understand the value of our life. The problem is, you'll get your realisation in the sense the power within you will rise. It's very well organized; actually, God is a great creator. How He has balanced and how it works out is remarkable. Every individual He has done it. With that happening, is not sufficient. You enter into, say, a palace and then you go round and see for yourself how beautiful you are, what beautiful things God has made for you. Then grow into it. Once you have grown into it, then you will realise what a great thing you are: the greatest gem, the greatest person, so loving. There have been some, they have become just statues. Nobody tries to understand what were they doing, how they were there.

So, tonight we can have the experience, the experience of the spirit. Is a very unusual, rare thing. It never used to happen like that. But it is now, so why not take advantage of it? Please, be ready for that, accept it, take it and become. Becoming is the point. What you become is the point. And what you make out of this whole human

civilization is your problem, not Mine. I can help you. I can work it out.

So I would request you all to now be ready for Self-realisation. It's much better, but those who do not want to have cannot be forced.

So it's better such people leave, leave the hall if they don't want to have. May God bless you all.

Firstly, you don't have to do anything, meaning also, don't think what I have said. Try to keep your thoughts very peaceful and I'm sure all of you can get your Self-realisation. But how many will grow? Because you have to come to the follow-up, then you have to practice it in the centers and it works out.

Little bit time you have to give to yourself and to this global problem. You have to dedicate yourself to that. Is very important: you have to dedicate yourself. That doesn't mean that you have to become Sannyāsī or you have to be busy with this for twenty-four hours, nothing. But this dedication will make you so much one with yourself, with the whole universe, that I don't have to tell you that you dedicate, you'll dedicate by yourself.

So please don't stay here if you don't want to have Self-realisation. Nothing will happen to you. Please leave the hall in case you don't want Self-realisation.

What you have to do is not to do anything; to put just your hands towards Me. Of course, if you are wearing shoes better take them out, because Mother Earth is very important. Please put both the hands towards Me. You don't have to pray, you don't have to say anything; just put your hands towards Me, just like this. Now please close your eyes. It is important. Please close your eyes.

This power, Kuṇḍalinī, is placed in the triangular bone, known as sacrum, means `sacred' and it rises through six centers of the parasympathetic and ultimately pierces through the fontanelle bone area which was a soft bone in your head, on top of your head. When you were a child, it was a soft bone. It pierces through that and enters into the subtle energy of All-pervading Power of Divine Love. They call it by different name. They call it `Param-Chaitanya', some call it `Chaitanya'.

Some call it as `Ruh'. You may call it by any name, is the love, love of God. Once you get connected with you, when you start feeling on your fingers some sort of a breeze. First some people will get hot, doesn't matter; but then it cools down and you get the Cool Breeze of the Holy Ghost, as they call it. And it starts flowing. You can now raise your left hand on top of your fontanelle bone area. Keep your eyes shut and see for yourself if there's a cool or a hot breeze coming out of your head. You can move your hand. Now see with your right hand if there's a cool or a hot breeze coming out of your fontanelle bone area, which was a soft bone in your childhood.

See for yourself. Bend your head; better is to bend. Please bend your head. Again put your right hand towards Me and see for yourself with the left hand, see if there is a Cool Breeze coming out of your head.

If it is hot it's all right, doesn't matter. It is coming because of the heat within you.

Now all those who have felt cool or a hot breeze in their hands or on their fingers, or out of the fontanelle bone area, this is the real baptism, please raise both your hands. Just imagine: you are the soldiers who are going

to save the world from its destruction. Try to understand your importance. You can put down your hand. Everyone practically has felt it. That means you are already matured to get your spiritual life.

You are just on the brink of it. That's how you got it. It's last jump to reality.

Now, you should know what is this, what are you, what is your spirit and what you can do; what are your powers are, what are spiritual powers. For this I would request you to first to come to the follow-up program and after that you can join any one of the centers which are closer to you and work it out. We have to work for the whole world. You should know there are eighty-five countries which are following Sahaja Yoga. And surprisingly, black country like Benin, we have twenty thousand Sahaja Yogis. Only three years back I started there. And in England it's more than sixteen years I've been working here and after that also: all the time, every year. But somehow their growth is very much there, but not subtle growth, not within ourselves. The growth is within and you'll enjoy, very much enjoy the reality. The reality is beautiful, absolutely beautiful.

May God bless you.

They want to sing one song which was written in the twelfth century by a saint in India and is sung in all the villages, but nobody knows the meaning of that. The meaning is that “Oh Mother, give me the union, `Jogwa', give me the union. I will give up my bad habits. I'll give up my temper. I'll give..." You don't have to do it. Now you'll give up automatically. The light that you'll have, itself, automatically you will give up, automatically. You

don't have to do anything. But you have to meditate. About ten minutes, it's not much.

[Aside:] Jogawa' you can sing? They are so much full of joy that they go, want to go on singing all the while.

Contents: 2001-07-15 **VIP and Journalists Invitational Program, Russell Hotel, 1-8 Russell Square, London WC1B 5BE, UK**

I thank you very much, all of you, for coming over for a small meeting that we are going to have and, it's very important for you people who are responsible in life to understand what is the work of Sahaja Yoga and how important it is. I mean, now we have people all over the world, it's working in 85 countries. In a country like Benin we have twenty thousand Sahaja Yogis.

All this is... why? Because people are trying to find the truth, they are not satisfied with whatever they know. They want to know what is beyond and I started this work long time back. I think I have worked in England for at least twenty-five years. But, unfortunately, England is nowhere compared to other countries. Even Austria has ten times more people, Austria and Germany. What's the reason? I think the newspapers.

Your newspapers are not responsible, they are not at all responsible.

Some may be, I am not saying all of them.

But the newspapers that I have seen here, they never come and ask Me anything, they never try to find out if there's anything I'm doing that is good for people, which is essential, which has to be worked out.

But somehow they take the very negative side. This is the main reason why people are lagging behind in knowing the truth. I'm sorry to say that. I have written in My book also that you have to be more responsible.

Actually newspapers are now even more important than any political party or any, I should say, kingdom or anything. They have achieved that power by their sense, by their honesty, by their steadfastness, their sense of honour. I must say that we got our freedom in India because the newspapers of England. They are the ones who wrote the truth about us. They are the ones who told how atrocities were worked out on India. It's only they who have really helped us.

I mean I cannot understand what has happened to today's newspapers as they are. Specially I am meaning the newspaper that I have seen, which is absolutely nonsensical [reference to `The Independent' newspaper which had recently published a negative and incorrect article]. It is talking about money.

Doesn't talk about what good it [Sahaja Yoga] has done. Now I must tell you I have not taken a single pie in England. Never! It is only when they came to India they had to pay for their stay there. They had to pay, also, in Italy for their stay there. And whatever remains I used to use. I have used My money for twenty years. Last ten years since My husband is retired I'm using this money. The houses that I have are all of My money. Imagine these people, they should have come and asked Me before doing. It's criminal to be like that. The problem now in England is that they have developed a great sense of criticism. Just criticise! Now we have critics of

the critics in this country. But whom are you criticising? Nobody is creating anything. Have you got those old writers of England who were respected? Have you got that level of novelist that existed? Is there any, any person who can write like those great writers? I have read them and I know. I have great respect for them but were they just the lotuses in a pond, who were so great. They are the ones who established democracy here. They are the ones who brought such beautiful ideas to the whole world and what are we doing now? What are we spreading? All kind of malignant stuff.

I have never studied English in My school because My father was a freedom fighter and he said “No, you have to go into an Indian school." Afterwards, also, I never studied because I was a medical student.

But only reading these things we Indians still respect you. Because of their intelligence, because of their clear headedness and also the [sense of] justice they had. That's all missing nowadays in the intellectual people. I was surprised to read in this newspaper all nonsensical things, given by one boy who is just a teacher, while Sahaja Yoga is working in 85 countries and we have scholars and we have great writers, all sorts of things we have here and here one boy, who is just a teacher somewhere... I am sure he doesn't do it on his own. How can he afford? There are only six people who are working against us. We could have really put them into jail but we didn't want to. Because they did something very wrong. Sahaja Yoga is a very moral society and if they are immoral we don't want them there. That's all! That's the freedom we have. That's the independence we have that

we don't want to have immoral people living in Sahaja Yoga. What's wrong in that? We believe in morality and without morality our countries cannot improve. It's very surprising. They had some IQ. I used to think they'll have some, also, some heart but doesn't seem so. And after that now there is also SQ, is the `spiritual coefficience', which you can achieve in Sahaja Yoga.

You don't know what heights you can go to. But having such stupid things, by one man coming and telling you something. And how cunning it was that it was just done before My program. Why? Why are they doing it? What is the advantage? What are people going to gain by that? First time I'm saying this. I should have said this much earlier I think. What is the achievement? Why do you write all those things which are nonsensical? Which are false. Absolutely false. Why? Is that racialism? What is it? I can't find out. I can't find out the reason why these people are listening to one man who is just a teacher somewhere and writing all falsehood.

We can pull them in the court no doubt, but we don't want to, because it's an open thing. If you want your Self-realisation we are here to give you. There's no force on anybody, there's no compulsion on anybody. On the contrary we are anxious to throw away so many from Sahaja Yoga! There's a code of conduct, no doubt.

We have marriages which are very legal and at the most 1% fail. We are very loving couples, beautiful children and a very beautiful society. One has to understand that you don't have that. You have to get to it. What do you have to sacrifice? Nothing. It's absolutely free. My lectures are free. Self-realisation is free. Now what else?

We should offer them, I think, some tea also free then it would be better! That's, I mean, I don't know why in England where we had such great people right from Shakespeare. Think of them. I can't understand.

Shakespeare I call him an Avadhūta, means a person who was beyond and was trying to show all kinds of human enterprises as failures. Just to show that to make them detached. Such a great sage like him was born in this country of yours. But if there are false Gurus that's the best! If somebody tells you lies is the best! What is the matter? Where are people going? In a way it's good that I saw this article. And all falsehood! About Hitler what I have said I've brought the book. What I've said was that... you can read it out. It's very interesting to see what I have said it.

Can you? Also today I saw very nice article in the magazine they gave `Culture' that what do we flowe to Germans and Beethoven, because of him and all that. Such a beautiful article. But who will read that? I think better read it out so that it's cleared out! My memory's very good, that's the trouble! Dr. Derek Lee: So there was a reference in the recent article in `The Independent' which Shri Mataji is now talking about to Her supposed attitude towards Hitler and towards the Jewish people.

So this is just a quotation from the book `Now to all the critics of Hitler' he looks like an idiotic foolish and maniacal type of a person. Actually if you listen to any ego-oriented person or see him, you'll definitely witness the idiocy of his talk or his behaviour very clearly. Of course, if you are not ego-oriented yourself. If you are an ego-oriented person then you will protest against him

saying that he's trying to assert his ego. An egoist can always find the ego of another person very easily but if you are a person who is afraid and frightened of egoists you will either accept his value system or accept the tyranny and subjugation of such a tyrant.

An evolved soul would witness the babbling of an idiot and may get into an enjoyment of humour at this stupid drama. Hitler's ideas impressed none of these two types, but he captured the minds of a third kind, which was innocent, simple, raw and absolutely immature. The young teenagers whom he groomed for years. For these people killing became a great natural enjoyment. In the olden days people used to go to forests to kill animals, especially tigers and as a result the tiger became a man-eater or attacked human beings and this killing had to be accepted. Even when eating the flesh of animals when sufficient food was not available was quite justified. Most of the people who went to the forest for hunting did it just for the pleasure of killing. This horrible desire can lead to a very dangerous ending. The horrendous war in Germany broke out against the Jews who had to die in gas chambers because' they were very greedy and cruel' and according to Hitler they had killed Christ. There were so many ways in which one could have controlled these greedy people...

... And so it goes on. It's a criticism of Hitler and of Nazism.

Shri Mataji: I mean how can I support Hitler? It shows a complete ignorance of Truth. How can you write such things in England which is not a country where all the barbaric people live? What has upset Me is that I have

worked the most in England. Days together. Day in and day out. Now I'm 76 years of age and I've been working but really people give up. But compared to these newspapers, in the smaller places they're very honest, because they wrote about Me how I cured people, how I helped boys and all that. [A reference to a miracle in Northampton in ***1982-10-07*** in which a boy is saved by Shri Mataji after a fall even though She was actually in a Public meeting at the time. That miracle was published in the Local Northampton newspaper.] But they [`The Independent'] have nothing else to write but this, that I take money! I do say that I don't take money for Self-realisation. Because it doesn't understand money.

Your Kuṇḍalinī is your Mother, She doesn't understand money, how can you take money for Her? Is a fact. But if you come to Italy and live there five days you want to do it freely everything to give freely? Is it? Now we have made hospitals, I mean, thousand and one things. List hai na [Do you have the list]? No? He's not brought the list. But I mean so many things we have made. Orphanage we have made for prostitute women, for destitute women.

So many things we are making on the social level. At least twenty things in India.

Then in America I bought a land. Hundred and forty acres of land. Americans are much more sensible I must tell you. They don't have this kind of a mental attitude that whatever is written [in a paper] is law, no. They will judge it. Otherwise how will you take to Truth? How will you know the Truth? My worry is the country which I think is the heart of the universe. I regard it as a great country,

while what's happening to the modern people? Where are they going? You should have been leaders actually, in Sahaja Yoga. I personally think that way. You are all educated. You are known for your education and you are known for your understanding and here what do you find? How are they lured by falsehood. The problem now is another one, that, by doing all this, they will reduce the number of people who can get Realisation.

They will reduce the number of people who would know the Truth, who will create a society of peace and joy and love. This is what they are doing. They don't understand their responsibility and they'll drag the whole country into... I don't know. It's a moral sense you should have to understand that what have you been doing so far and what are we to do? Where our children will go? What will happen to them? They are taking to drugs. In Sahaja Yoga you just give up drugs.

So many. In England itself there were seven people who came for [Realisation], all drug addicts, all first class [now]. Doing very well. Doing very good jobs. Drug addiction we can reduce in no time. In Italy I might start a hospital for drug addicts. Possible in Italy, not in England. Not possible. The English will come there and get there! Can you imagine? Why this level has come down? If you have read Pickwick Papers you know how he has described in the democracy that time. Is that the same democracy is coming now? For Me England is the same as India, because there are nice human beings and good human beings, learned ones. For Me it makes no difference. And it's important that you all should get your Self-realisation. There are so many English here sitting.

How much money have they given Me? This is a very pivotal point that on such a small thing like that the whole country should be destroyed.

Why didn't they come and ask Me? Every time there's one fellow comes up. Maybe he's paid by someone.

There's hardly six people, I know all of them. And I know why they are doing it because we have thrown them out of Sahaja Yoga. In no other organization people are thrown out, no other. Because they are wrong, they are doing wrong things, immoral things.

And such people should form such a good group for your newspapers here? The newspapers that used to publish such things about Warren Hastings [British Governor-General of Bengal, from 1772 to 1785] and all that and gave us independence, they are the ones. They are the ones who fought for the right, fought for the truth, not afraid of anything. I mean, I think the newspapers are at such a pivotal position that they can kill the nation or can save the nation. I can't understand still. What is the purpose? The purpose is to dissuade people.

Don't you all want to know the truth about your Self? You don't want to know? Let it be. You are free. If you want to know you can know. I cannot force. It cannot be forced. It has to be your will, free will. It has to be your will otherwise it won't work out. If you try to say that “Alright, raise my Kuṇḍalinī!" I cannot, I cannot.

You must have that pure desire to become the Spirit. If you don't have, I cannot, nobody can raise, it's a fact. Because other desires are never satiable as you know. That's the principle of economics. There's only one desire which is satiable is that you have to become the Spirit

and that you have to become the Spirit, is said by all the religions and all the saints. I'm not the only one who has said. Even if you say Tao, or any other such things, they say the same thing, that, you have to become your Self you have to know your Self. “Know thyself." Now how do you do it? Is it not important to know your Self? If not, alright! But if it is, then try to get it.

Now they told Me your all very responsible people have come here. And all of them have read the newspaper and all. To Me, I can't believe it. Because you are all educated people. You read every day the news and you know the calamities what are following. What's going to happen to this world? Think of it. With hatred with killings. What is going to happen? What is the destiny of human beings? Yesterday I spoke about that. What is the destiny? Just to make some money if you put some controversial thing [in the paper] it's being very irresponsible. This is what they told Me that, they want to know about the newspaper and this and that, so I had to tell, but to be very frank, it's nothing important. We are on the verge of jumping over with the last breakthrough of our evolution and there is this Kuṇḍalinī. No credit should be given to Me. It's your Kuṇḍalinī, your pure desire and if it is awakened and if you get your Realisation then first you feel Cool Breeze in your hands. Mohammed Sahib has said that, “At the time of resurrection your hands will speak and they tell you what centers you are catching." All this knowledge was known to some people but was never imparted to any, or to very few. Only one Guru used to give Realisation to one person. And whatever you read in Tao seems to be something out of the blue, how can that

be? A saint described there is a very different type of person. Now, how to become a sage was not told. Though in the Tao system they have said there is a mysterious female energy within you. Respect the Mother. But they didn't say who is this Mother, what is this, what is her job.

That way I must say, despite all that, that Indians are very much near it, because the whole culture builds that up. We have also very bad influences of very bad things, but still, those Indians who have come to England are not very near this, I must say. But those who are in India, I don't know why, by changing the land or whatever it is, very few Indians in Sahaja Yoga in England. Why? What is the reason? They'll go to some Babaji who'll give them a story, that's all, finished, in the morning. Why are they not seeking their Self-realisation? Only in England! Only in England! What's the matter? It's difficult to understand.

We have tried. Sahaja Yogis have tried. They have given up. Why? What's the matter with Indians when they come here? I think they have become very money-oriented. Whatever it is. I mean, in India also there are money oriented people. I don't know.

According to Indians, the thing that one has to achieve is Self-realisation. In life that is the most important thing. That's their tradition that's their education. How they are contaminated I don't know.

It's surprising.

So what is it that works that way? This is your country and you should be proud of this country. You have given freedom to so many countries. You have done so much of

good work and so many blessings are there upon you. But be careful now. If you miss the point, you will miss it. Yesterday I told [at the Royal Albert Hall] what is the destiny of humanity. You see every day wars going, fighting going on, killing going on. There's everywhere racialism or anything else. Under the name of religion. Anything! How human beings have become so much perverted God alone knows. But now the time has come to find your way and help the whole world to come around. You can help the whole world, you can be leaders of the whole world, but what I find that nobody takes the challenge. Now the positive side of Sahaja Yoga I need not tell you. You get cured, you also get materially alright, I mean all kinds of things there are.

You become a nice person, sweet balanced, happy and you give happiness to others. We have marriages, we have children who are beautiful. Our families are beautiful. One in a million of course they divorce or do anything, is allowed. Nobody is forced. But we have legal marriages. First they are married and then they are registered. Not illegal, we will not have. As you have here we don't have. We don't allow other nonsense like homosexuality, marriage between men to men and all that, is absurd! They all give up, all give up all these habits that's the best part of it. Once your Kuṇḍalinī rises they all give up all these bad habits. All this perverted things which are very shocking and surprising. And they get cured of many diseases. Hospital they said “You have to pay” I mean how can you have a hospital [free]? The building I built but you can't live anywhere free. And for one bed they charge $4. We have five doctors working

there now. And for a room which is air-conditioned, where your family can stay, which has an attached bath and all that they charge only $12. Is it too much? Even in India they charge much more.

I mean we can't go on giving free things from where are we going to do that? But as they say “cheap, cheap, cheap, cheap." Cheap it is. It's written. Nobody sees the point. The reason is you are lost in the whirlwind of criticism. This is the curse, I don't know why is this the curse in England. Italy, imagine, where Pope lives we have at least ten times more or twenty times more people there. They are curing people, they are giving Realisation, they are going in the villages, working it out. But there must be some curse, I must say, that you don't see the point. You have to be satisfied about yourself. You should know that you don't know the Truth. This is a very subtle Pure Knowledge of a very correct, to the point. Now we have so many doctors, ask them. They have cured people and they have seen how people are cured and they all have this knowledge, what is the problem is, what a person suffers from. I don't know. It's very difficult, I feel sorry. Every time they ask Me Mother please come, I come, alright. They are so anxious I should come, alright, I come, but every time? Last time also we had a meeting like this. How many come out of it? Two or three. It's just a function you know, go to some party or something like that! You have to respect yourself. You have to honour yourself that you are human beings, highest of evolution and that you have to have your Realisation, you have to have. Why not? Africans are having, why can't you have? It's your due, it's your

birthright I say. To take your Realisation is your birthright, but you must respect yourself. If there's no respect how can I do it? I am sorry I had to say this because they told Me that they are all more anxious to know about this newspaper. I said “Alright." What good this newspaper has done so far? Tell Me what has it done? You want to do good to yourself or no? If you want to do it, you are welcome, I am here, if you don't want to do it, you are free. We are independent people and we understand the value of your independence.

Some things they screw up, tell you. How can you believe these people? All this comes because, maybe, they want to make money. I can't see why. Now you are all intelligent, educated people, you think it over, you think it over, what wrong am I doing? Alright, you can ask Me questions.

Question: Many of your followers meditate in front of a photograph of you.

Some possibly regard you as a deity and seem to worship you. Should they regard you as a deity and do you so regard yourself? And I ask the question as a Christian believer.

Shri Mataji: I'm also born Protestant Christian and I know Christians where are they.

Derek Lee: He's asking about the photograph Shri Mataji, that, Sahaja Yogis meditate in front of the photograph and asks whether we consider you to be a Divine personality and whether you are a Divine personality. He's very direct person Shri Mataji.

Shri Mataji: It's like confession. [Laughter.] It is very difficult to be born in those days and talk about

spirituality, very difficult, but has to be done in these horrible days only. And only I think I was capable, Christ would have been crucified much earlier but I have sustained Myself. Photograph, who has said you should not have, Christ never said that. Did he? It helps, photograph does help, what can I do? It helps a lot, it has helped so many. All of them will tell you their experiences about the photograph.

I didn't allow them, but they found it themselves and they told Me “Mother, your photograph is very helpful." There are so many miracles that every time I get so many letters.

So I asked one gentleman, he's a scientist, that you compile them.

So after a month he says `Mother, now the letters have come over my head and here also, this side and I think you better see yourself and tell me which one to write!' You see for yourself how it works. It is, you see, it is something, no doubt. There are prophecies about it, all over.

But to understand it first you get your Realisation. Without that you cannot. What is another objection? Have you shown them miraculous photographs? Derek Lee: We showed them in the Albert Hall yesterday, not tonight.

Shri Mataji: Now what are these miraculous ones. We have not made them, nothing. How do you see those lights, how do you explain, all around Me? I've told them now that Quanta Theory is that. Let some physicist come round. There are two physicists from Russia and one from Brazil, they are writing about it. It's the Quantum

Theory, that will explain. When I said something, anything about it, there are doctors they can research it and find out. Is the Quantum Theory. Unless and until you have an open mind you cannot see things.

[Derek Lee talks about miracle photos on boat in Italy in Sorrento.] First of all one has to know that problems are created by religion. Why? Why should any religion create a problem? Because of our reactions to the Truth! And Christianity, because I was born as a Christian, I found out the reason, what is the reason, why it has happened. If you come to Sahaja Yoga you will know.

Another thing, it's a myth that Christ made alcohol in that wedding. It's a myth. The myth is that He went there and He made water into alcohol. No! It was grape juice. Now think about it, can you make any wine spontaneously? It has to rot and rot and rot and the more it rots is better. Is a fact. I asked somebody about English, why is it? They said “Mother, they drink a lot." The best house in a village is always a pub! You go to any place, [if] you want to find out about somebody, ask in the pub! Better than police station they will tell you “This man lives there, this man lives there", very politely! Drinking is so much here, bāpare bāp, in My book I've written down a little bit. Actually, one of My husband's friends, very good man, he died.

So he said “You should come" [to the funeral], I said “I would love to come." But he said “Must have a full black dress." “But I don't have full black dress." You have to have a formal dress for the dead body, can you imagine! I was so upset and I said “I am not coming." Then he went there and he described the whole thing. When he

came back he was so sick. He said “First they had a lunch before going to the cemetrey” can you imagine? And then they said “Now to go for dinner back." Everybody anxious to go to the dinner. Nobody cried or wept or anything. Only thing you had to wear a black dress! It shows no emotional attachment! If somebody dies, it's so heartfelt. Nobody! I was so shocked and he was very upset because a friend had died. They said, “What's the matter are you not well?" They couldn't understand! There's no relationship of love. As soon as they die they will jump to find out who has got what in the property.

Our neighbour was there, he died [and] for one month, nobody knew he was dead there. He was alone, poor thing. He was alone and he was an old man and nobody knew. Then, I don't know, something, but they said this had smell or something like that and the man who was taking milk to him saw the milk bottles one after another but he never enquired. He said, “I thought he's gone on a holiday." The house was open. This is our feelings are not good.

This is a country which I call is the heart of the universe. And also your newspapers circulate all over.

In one of My miraculous photographs they were singing [the song] `Sitting in the heart of the universe' and heart, heart like that [appeared]. Just like the doctors draw. Many hearts came in. Just imagine! The proof. But they are heartless people. No feelings for your own father, for your own mother, for your own people. I can understand Americans who are only 200 year old, this thing, but you are one of the oldest people. Yes doctor? Brian Wells:

Shri Mataji at the Albert Hall last night many people experienced a powerful experience they felt vibrations on their hand they felt cool air coming from their heads. Could you say something about why they seem to ignore this, why do they not understand that there is something very powerful going on here.

Shri Mataji: I can ask you the same question! I don't know. They talk of baptism and for that they'll spend so much money, everything, but they don't realise their own baptism. I don't know where are they lost. And every one of them raised [their] hand [to say that they had felt it], every one of them! You are a different calibre doctor. I don't know what to say. I don't know. What should we do to awaken people to reality? What should we do? Now as this gentleman says he's a Christian. There are so many Christians, what do they do? Go to church? The mayor in Cabella where I live, he asked Me “Mother what do you do to these people?" I said “I do nothing." He said “They are sitting with you for nine hours, what are you telling them? What are you talking? What's happening? While" he said “I go to church after fifteen minutes I start seeing the watch and after thirty minutes I run away." You must get your Self-realisation. Christ has said “Know thy Self." That's the criteria. Alright? Once you know your Self you'll know everything. If you don't know your Self where are you? I am here to prove about Christ and about all the great incarnations.

How they were one. And to give you that Spirit which enlightens your mind. That's what you deserve.

That's what you should have. Not only reading Bible but reading your Self.

[Somebody in the audience says he's coming for the first time but his wife has done Sahaja Yoga for two years and he sees that it has done her nothing but good.]

Shri Mataji: That's the point. You have to have transformation. There are many who will say this.

And you now come to Cabella and see for yourself. [Applause.] Yogini's husband: Is that a personal invitation? [Laughing.]

Shri Mataji: Actually, you see, it's rather spartan to be in Cabella because I bought lots of lands there, but one thing bad about this authority in Cabella there, they don't give you a permission to build.

So it's going on and on and on still that permit for Me to build something for Sahaja Yogis. Though I have bought one house, but this is little spartan but people enjoy. In a camp they enjoy very much. India is not that difficult. Italy it is. And the government goes on changing you see.

So one government gives you permission another says `no'. But you will enjoy, come along! Question: I was reading somewhere that we are not human beings having a spiritual experience but we are spiritual beings having a human experience have you any comments on that?

Shri Mataji: Of course. Of course you are. You are not this body, you are not this mind, you are the Spirit. That's what you have to be! And once you become the Spirit you will know your powers. You become just loving angels. Very good idea! Question: I follow the Christian faith and I'd like to ask you what difference you see if any difference at all between your experience and the laying on of hands by the elders as said in the gospel of St.

James, chapter 5. Perhaps you could give us your views on that please.

Shri Mataji: I haven't seen anything like that happening. In Sahaja Yoga so many things happen I must say. I mean I am Myself surprised when they tell Me how people are cured. The other day only, in Italy, there was one fellow who used to play… what instrument is that?

Sahaja Yogi: Double bass.

Shri Mataji: Ha! And he, when he came on the stage, you see, they told Me “Mother you have saved his life." I said “How?" So, his heart was open for an operation and the doctors gave up saying that his aortic vein is missing and they closed the heart and they said he will die. And he just saw My hand he says, when he slept he saw My hand. When he was in a slumber I think. And then he opened his eyes, still he saw My hand. And he got cured, completely cured.

So many things have happened. Actually I also don't know My own powers, it has become like that.

So many things like that. This is one I'm telling because it's recently. It happens.... Finished? Should we have Realisation now? There's one fellow standing there, he's writing. Who is he? Journalist: I spoke to your organizer, I'm from the Daily Mirror.

Shri Mataji: Ah, nice you have come, I'm very happy. I hope you all understand your responsibility as newspaper people. Very important. They don't realise what powers they have. They don't realise.

Now they are better but, first time in India, we had some people from the newspaper and they openly told Me, “Do

you want one column? So you'll have to call us to one restaurant there and give us a nice treat.

If you want two columns, then you have to give a complete dinner." [Laughter.] I was looking at them, I said “Sorry, I don't want to have even a word from you but thank you." But now they have improved.

They have improved because some very important people in India are supportive of Sahaja Yoga. Very important.

So it has improved. They don't do all this. I think, now better have our Realisation, is the best. That's your own. That you should have. Just put your hands to Me.

***Contents: 2001-07-16*, Public Program (Follow up to the one at Royal Albert Hall), Holland Park School, Airlie Gardens, Campden Hill Rd, London W8 7AF, London, UK**

Very happy to see all of you here. Now I can't say that you are the seekers but you are the ones who have found it.

It's something so fulfilling. Imagine in the olden days the custom was, I mean, it was so, that one Guru could give realisation to one person, with very great reluctance! First they had to go through all kinds of tests, all kinds of tapasya as they call it, very, very strict penance. And out of that they would select one person to get Self-realisation.

Imagine what you have got in such a short time! But, with that long period of ordeal, they developed a great sense of respecting their Self-realisation, of understanding what is this. Understanding their own

powers, understanding their own duties. And they were not so many. One single person fighting the whole society with his lofty ideas. While today you are so many, all of you are in fraternity, in love with each other. Nobody is going to torture you, nobody is going to take you to task, but you yourself will feel like spreading Sahaja Yoga, giving love and life to people. It will come spontaneously within you. Like a flower which has fragrance, like that you'll have the fragrance of spirituality and people will suddenly recognize you because you are so different from others.

Your temperament is so different you are so balanced you are so sweet and they will come around, they will follow you. It has happened very fast in some countries. Like in India they know this, they know Self-realisation and they know that is the aim of life, so it was much easier, it has so many Sahaja Yogis. But we have Sahaja Yogis all over the world now, even in Greenland, can you imagine, in Finland in Sweden, in Norway. We have Israelis and also Palestinians. They are in Sahaja Yoga. Supposed to be fighting but both of them are in Sahaja Yogi.

One Israeli telephoned to Me that “Mother, there are some Palestinian Sahaja Yogis in a village and we have learnt that it is going to be bombed. Can you put your attention to that?" I was so touched.

Look at the amount of care and love they have for the so-called enemies! If this kind of love grows one day all this wars and skirmishes all will be finished, there won't be any fights if you realise we are all one, just all, absolutely, in one Divinity, in one Divine Power. If that is

built in, then all these problems will be solved about which I told you in My lecture [at Royal Albert Hall two days ago].

Actually Kuṇḍalinī has risen in many of you, most of you. It has pierced also the Fontanelle bone area, no doubt, but still it comes down sometimes, comes down to cure you. Supposing you are a liver patient, the Kuṇḍalinī will come down and put full attention to your liver and try to improve your liver. She looks after you. She is your individual Mother. Everyone has that Mother within you. And that Mother is the one that guides you, looks after you and takes you to the right path. And that's how you'll start your new growth in Sahaja Yoga. You become a different personality. Then your attention starts moving away from you to others. That's the sign you are fully grown. If that happens that your attention doesn't go to yourself, it goes to others and you are worried about others.

It's very surprising, how this love of the Divine works wonders. I had gone to Russia first time and I was surprised, twenty-five people from Germany and Austria came there on there own, I never called them, organized their stay and everything. And I said “Why are you here? How are you here? How did you come? What is the speciality of Russia?" And they said, “Mother, our forefathers had done so much harm to them so we just couldn't help it." It's a kind of a tremendous love and understanding about the problems of Russians during war. And they were telling Me what all had happened to Russians. I was surprised. I asked them “Who told you?" “Our father, our grandfather, who were repenting what

they have done. But they are no more now so we thought we had better come and do some service." It's very much touching to Me. I have seen such beautiful side of human beings after they have got realisation. No cruelty of any kind, no unkindness, always forgiveness, such a lot of people have become now so sweet.

In Russia we have, as you know, maximum number of Sahaja Yogis, not more than India, but yes.

So many of them are there in Russia and they are so deep, so much understanding. They never grudge about their problems of money or anything. They said “Mother, we have only one problem." “What problem you have?" “Of leadership. Give us a nice leader. And now” they said “we have a nice leader." He has accepted Sahaja Yoga, it's a religion in Russia. Of course, it is also a religion in India. But actually it is accepted as an official religion in America. Just imagine! We think that Americans are so materialistic and this and that. They are only 200 year old nation and how have they grown so deep into spirituality, how did they realise this, that, spirituality is the essence of life.

Now I am facing you people who are supposed to be from England and English had these great people right from Shakespeare, William Blake, all of them were realised Souls. But what I find in their effort is that they are trying to show so many things for you to understand Sahaja Yoga. But what can they do, because they didn't know how to raise the Kuṇḍalinī perhaps, or the people were absolutely deaf and dumb that they didn't understand what these people tried to convey.

Most of the poets were realised Souls. Most of the writers were realised Souls. How can it be that such great people are just lost? But now when I see you all here I think of them. They must be very happy to see you all enjoying the bliss, the bliss of the Divine. There's no end to the description of these things.

You cannot describe it fully. It is to be enjoyed. Only thing is, first stage is thoughtless awareness, which you have to achieve. If you have achieved the thoughtless awareness then you have crossed one step. That is the main thing.

You have to become thoughtlessly aware. It's not difficult. There's a sanskrit saying that you start saying no to every thought. Whatever thought comes in, `Ya neti neti wachane nigamor awachus.' Just go on saying `No. Not this thought. Not this thought. Not this thought.' And you can achieve it. Also raising Kuṇḍalinī, forgiving people, you can achieve it. Also if you can find out why these thoughts are coming to you, what is the source of this thought. If you could just see what is the source then you can do it. Suddenly you will find you are silent, you are not thinking but you are aware, fully aware and aware of so many things of which you were never aware. It's something you have to practice, is to become thoughtlessly aware.

This awareness gives a new dimension to your attention. You develop an attention that works, that works. Sitting down here, if you want to think about something, this attention will go and work out the problem. It works out. You can also do it. But if your attention is on small, small things like `My father is like this,' `my sister-in-law is like

this' all this kind of things, you forget. And don't condemn yourself either. If you condemn yourself it's of no use because now you are a realised Soul. There is no need to condemn but just to watch without thinking. That's what is called as Sākshī, is the witness state. That witness state you have to attain and once you attain that witness state you start enjoying everything.

Supposing somebody is nasty, you can see the humour behind that. Supposing somebody is aggressive, you can just smile at it. You can see that, poor thing you know, he's doing something wrong because he can't help it, or she is mischievous, doesn't matter, she'll be alright. An attitude of an innocent personality.

You are innocent you don't see anything wrong with anyone. If you are cunning you see everybody as cunning. But innocence is thousand times blessed by the Divine. The Divine blesses the innocence. Now you might say `How is it Mother so many people are killed who were innocent? How it has happened?' It's alright, they were not realised Souls and some of them, like Christ, went through through the ordeal.

It has a meaning His crucifixion has a very great meaning. For us it is of great help because He crucified himself. Now we can pass through the Āgñyā Chakra. Every one have, they all of them have helped so much in building up your Kuṇḍalinī, in helping you and working it out. All their so-called ordeals and sacrifices have done so much which you will understand through your witness state. It's all like in a garden, everybody has to work, the gardener has to work, then the seed is put in and the Mother Earth has to work and the water has to work and

then it sprouts. Still it takes time, then you see when it is a blossom time, all the flowers are there, but behind those flowers there's such a big effort of people. In the same way, all those people who have put in their effort are within us and they will help us.

With Sahaja Yoga, getting realisation, if you don't spread Sahaja Yoga then you have done no justice, justice to Sahaja Yoga. You cannot help it, it's such a thing, just the other way round like a man who is selfish. A selfish man will never like to share but a realised Soul would like to share everything with others and enjoy, enjoy the sharing.

So many beautiful people come up. They become so beautiful and so nice, so relaxed, so balanced that amazing, you are surprised at yourself that `I had all this treasure within me? All this beauty within me? Which I am absolutely enjoying.' You enjoy yourself you enjoy others you enjoy every little bit of it.

So I bless you all from My heart.

So many of you got realisation. As I've told you we have to change the destiny of human beings. We have not come here to destroy but we have come here to grown and the destiny has to be changed and that is what we have to work out.

May God bless you.

Derek Lee: Shri Mataji there are one or two new people here.

Shri Mataji: So what do they want? [Laughter.] Derek Lee: I don't know if you want to answer questions or ask them to feel...

Shri Mataji: [Laughing.] Alright! Derek is trying to look after you all and he says that there are many new people here and they would like to ask you questions. [Laughter.] So you see sometimes I'm surprised because you become just like a criminal or you have to confess something. Like yesterday they asked Me “Are you a Goddess?" I said “Bapare, what should I say?" I said “Do you want me to confess something?" Then they kept quiet.

So now what's all the questions. Questions should be related to your growth and not to nonsensical things, why waste energy? It's not a political party or anything, it's something spiritual.

So if you want to ask, ask for your spiritual growth.

[Indian lady asks question in Hindi.] Derek Lee: She says she comes from America and can't sleep because all things going around in her head so she can't sleep.

Shri Mataji: I know about seven languages but I'm trying to learn Italian which is very difficult for Me.

Seeker: Buonasera, pranām.

Shri Mataji: That much I know!

Seeker: Would you say Sahaja Yoga includes and subsumes other religions or is it a separate religion?

Shri Mataji: It includes. Of course, it includes all the religions, all the essence of all the religions.

Religion is again step by step is a warning to human beings. How can you exclude? But the essence, the essence of religion, not all the humbug that people have done.

Seeker: From deep inside my heart I'd like to thank you for not only what you have done for me but for what you've done for thousands and thousands of people all over the world." [Applause.]

Shri Mataji: I hope he's speaking for all of you? [More applause.] So joy giving. Such a joy giving response. I mean it's like the waves that touch the shore and then again another series of waves start. You see there's no end to it, it's so beautiful. Thank you, thank you very much. Any other question?

Seeker: Is there a right or a wrong way to meditate?

Shri Mataji: There is no wrong way, I don't understand. I mean, with respect, with respect if you do any meditation it's perfect, but first of all is your heart and your mind must have respect. In anyway when you meditate, you should do it with love, that's all. Love will cleanse everything. I mean, if you stand on your head and meditate, it's alright, but there's no need to do that! [Laughter.] Just sit down and meditate. What's that?

Seeker: What do you think of Sahaja Maithuna to awaken the Kuṇḍalinī?

Shri Mataji: If you want you can try. But it's dangerous.

Seeker: Are we just play things for a higher being? Derek Lee: He's puzzled why do we have free will.

Shri Mataji: You see spiritually people are not matured very much and once they get realisation, because it's so simple and so easy that they don't understand the value of it. But those who are matured, those who are real seekers take to it very seriously. It's no question of free will, it's your growth, your maturity. Depends on that.

Some people are really great seekers and some are alright trying and some are doing it just because of some sort of a fashion. It should be earnestly coming from your heart that you are seeking the Truth. That's very important. Those who want to shun the Truth of course are no good, but those who are half-hearted also, they take time, but gradually, with experience, they jump into it.

Same seeker: Shri Mataji surely those who are less evolved and less open are the most in need, surely it should come easier to them?

Shri Mataji: It is. It is easier for all of you. I mean the way you got realisation nobody could have believed it. I also couldn't believe, in the beginning, how it is working so fast. But, it works. Like you can say that certain flowers bloom faster than others. I'm not bothered on that point, because if they have the slightest desire to be the Spirit, they become. Also Divine is anxious to give you. [Applause.]

Seeker: You said meditate with love but I was just trying to think what love is because I don't really understand about love.

Shri Mataji: Ah! [Laughter.] I mean, love is a human quality. What is there to understand? People love even dogs and animals. Do you have a dog? [Laughter.] Love means without any malice, without any anger, something that is desired. It's such an abstract thing that you cannot put it in words but it's a feeling within you and when you meditate with love means that supposing you are very angry and you are frustrated then you come meditate and go on saying things like `Mother, do this!

Kill him! Do that!' It doesn't work out. But in love means actually it is no thought. Love is no thought it's just a feeling, feeling of emancipation. Just a feeling.

Seeker: How would you describe the benefits of Sahaja Yoga meditation compared with other types of meditation?

Shri Mataji: The first and foremost thing is you must feel the vibrations on your hands. Cool vibrations which is the Divine Love of All-pervading Power. You should feel it coming out of your Fontanelle bone area. With any meditation it doesn't happen, anyone, then that is not correct. This is the minimum that should happen that you should feel your vibrations like Cool Breeze on your hand and out of the Fontanelle bone area. This is the minimum to start. With no meditation it happens. That man in the window.

Seeker: What has love got to do with religion.

Shri Mataji: It's the essence of religion is love. Essence. What he's saying? You can't hear Me?

Seeker: People who are involved in religion are often scared.

Shri Mataji: Correct, I agree, because they are not religious.

Seeker: Love doesn't need religion.

Shri Mataji: Yes of course. Of course. It doesn't need any name. Love is love. But there is an innate religion within us. Innate religion is the enlightenment of the Spirit.

It's innate. You may call it religion you may call it Divine Love call it by any name but within us is that source

which creates a new personality imbibed with love and that we can call as an innate religion within.

Seeker: Is Self-realisation the same as enlightenment?

Shri Mataji: Of course. There are many names.

Seeker: Is Sahaja Yoga the only path to Self-realisation?

Shri Mataji: I should say yes. I haven't seen any other.

Seeker: Why do you need to raise the Kuṇḍalinī to meditate or to get enlightenment?

Shri Mataji: That's how it is made. Why do you connect this [microphone] to the mains? In the same way, you are to be connected. For the connection to the All-pervading Power your Kuṇḍalinī has to be raised. Alright?

Seeker: How does the Holy Ghost come in to all of this?

Shri Mataji: It's the Holy Ghost only doing everything! When you will come to Sahaja Yoga and will go deep into it you will know. It's all the work of Holy Ghost. I don't know why they call it a ghost! [Laughter.]

Seeker: Is it dangerous to open up the seven levels of awareness without proper guidance? 0030

Shri Mataji: You see, it's only which can do it and I don't think anyone knows how to work it out that way, so it should be done in a proper manner. But Kuṇḍalinī knows, she knows everything about you and She knows your problems and when She rises She does it so sweetly without harming you without troubling you, so best thing is to get your Self-realisation established.

Seeker: How do you raise the Kuṇḍalinī?

Shri Mataji: Me? Now I can't you see, what I can do, no use telling you because you can't do that, isn't it? You can raise the Kuṇḍalinī once you are a realised Soul, you

can also raise, but maybe not like Me. When you reach My stage you will! [Applause and laughter.]

Seeker: Can you tell us about your early life when you first realised about Self-realisation.

Shri Mataji: You see I think there's a book about it. Alright? You better read it.

Seeker: Can you tell me how we stimulate the Kuṇḍalinī to rise when we meditate at home?

Shri Mataji: I mean they know. There's a photograph that they use to begin with and that helps.

But you must come to centers where they tell you exactly what is to be done. Little bit time has to be given to understand it. You must all come to the center, how many of you come to the center raise your hand. See, not even 10%. Please put it down.

So it is important that you should go to the center, master it, become a full edged, I should say, Sahaja Yogi and give realisations to others, that's, your duty bound, you have to do it. Otherwise it's like what Christ has said that some seeds fell on the rock and some seeds fell in the marshy land and some in the fertile. If you are a person of fertile temperament it will work out.

Alright?

Seeker: Is Self-realisation when you realise that you are everything?

Shri Mataji: When you are a realised Soul, if you are that, but do you feel the vibrations? Do you feel vibrations of others? Then you are not it's just a myth.

Seeker: It has happened to me but it was such a shock that I came back in to the body.

Shri Mataji: You better take to, seriously, to Sahaja Yoga. Alright?

Seeker: When you describe the state of thoughtless awareness you make it so beautiful it sounds so simple so why for some is it so difficult to achieve?

Shri Mataji: I know, I know, I know, but one has to work it out, that you look at something without thinking. Try! Try to do that. I know it's difficult for some people because too much of thoughts in the mind all the time. Now the thought comes from the left or from the right, that is it comes from the past, from our conditionings and comes from the right with our ego and futuristic ideas. All the time.

So one thought will rise, fall, another will fall and rise and we are jumping on the cusp of the thoughts. But when Kuṇḍalinī rises, what happens that these thoughts elongate and the space in between is created that is thoughtless awareness. Now how to do it is the problem with people. [By] raising your Kuṇḍalinī. You raise your Kuṇḍalinī, raise the Kuṇḍalinī of others, suddenly you will find that you become thoughtlessly aware. Not difficult. What's that?

Seeker: It's not a question really, a friend brought me tonight and I came here with a lot of skepticism but I appreciated the directness and the simplicity of what you said and the way you explained things.

Shri Mataji: Thank you.

Seeker: Is there a reason why the Divine Love expresses itself as a Cool Breeze?

Shri Mataji: We should ask the Divine Love about it.

Seeker: Can you see a day coming when we have a global Self-realisation amongst world leaders so that people don't starve the way they do at the moment? Can you see that within the age of aquarius?

Shri Mataji: This is the Age of Aquarius. This is the Age, but we can't say how many will be there, saved. We can't say. If you people work it out you can save so many. But this is the Age of Aquarius no doubt, no doubt.

Seeker: How do you forgive absolutely?

Shri Mataji: Whether you forgive or you don't forgive you don't do anything. What do you do? Alright? But when you don't forgive, mentally, then you suffer, not the other person.

Seeker: How can you change your heart so that you can forgive? 0031

Shri Mataji: Heart is not needed. Only you understand that, whether you forgive or you don't forgive you don't do anything. You just say `I forgive'.

Seeker: I can say it but I don't mean it.

Shri Mataji: You may not mean but it's a mantra, you just say `I forgive everyone'. Alright? It acts.

It acts.

Seeker: Is Sahaja Yoga the answer to a lot of psychiatric problems?

Shri Mataji: Who? You?

Seeker: Can it solve the problems of schizophrenic problems?

Shri Mataji: Of course.

Seeker: People are investing a lot of money on psychiatric research.

Shri Mataji: What to do they don't listen to Me!" [Applause.]

Seeker: Are you saying there's a light within us all and we are all part of God and for future generations to come will this benefit the whole world?

Shri Mataji: Of course you are?

Seeker: Will it benefit future generations? Is this what your trying to do?

Shri Mataji: Yes. But what I'm saying is, first you get your realisation established, you get alright, you perfect yourself and then you can do it yourself. [Same seeker tries to ask the same question again!]

Shri Mataji: You work it out till I come next time and you won't ask any questions! [Applause.]

Seeker: Does Mother protect us in Sahaja Yoga wherever we are?

Shri Mataji: Of course but I don't want to say that. You can experience.

Seeker: How do I know when I've had my Self-realisation?

Shri Mataji: You will feel the Cool Breeze blowing into your hands and out of your Fontanelle bone area. That's the first step, first step.

Seeker: When doing Sahaja Yoga is it alright still to use other spiritual stuff like Reiki and Crystals.

Shri Mataji: No, no! Reiki's experience has been very bad. No no no no! If you ask Me I would say don't do because I know how people have suffered with that. It's unscientific.

Now can you all please put your hands towards Me and close your eyes. Forget about all the questions...

Question [additional one]: Shri Mataji, please, You tell us to forgive and to go into thoughtless awareness.

It sounds so easy and simple when You tell us this. How ever, when we try to practice this and go into meditation, it becomes difficult and frustrating.

Shri Mataji: [simply said that we can practice watching things without thinking, without reacting.

In this practice the Āgñyā Chakra will clear.]

Contents: **2001-07-xx Text for the 2001 American Tour, U.S.A.**

[The photo and the text were chosen by Shri Mataji (from among several suggestions offered):] The World Savior Come and Discover the Destiny of Humanity It is a new era that is started.

Era of enlightenment.

Those who have entered into it are growing.

2001-07-xx Text for the 2001 American Tour, U.S.A.

[Posted on a specially created website www.theworldsaviour.org at that time:] http://archive.is/R69Fo/image [Screenshot:] file:///Users/R69Fo/index.html

Contents: 2001-07-29 **Śhrī Kṛiṣhṇa Pūjā, Nirmal Nagari, 287 Starkville Road, Fort Plain (5 kms NW of Canajoharie), NY, U.S.A.**

Today we have gathered here to worship Śhrī Kṛiṣhṇa, the One who was Virāt, who fought all kinds of evil without entering into the arena. Śhrī Kṛiṣhṇa's life, in itself, is a very beautiful, creative and loving thing, but to understand Him, it is not easy. For example, in

Kurukshetra, where the war was going on and Arjuna became depressed and he said that: “Why should we fight, fight our own kith and kin, fight our own close relations, friends and our Gurus? Is it religion? Is it Dharma?" Before that, in Gītā, Śhrī Kṛiṣhṇa has described a personality which is a sage. We can call him a Saint. Or He called it a Sthita-pragñya.

So, when asked what is the definition of the Sthita-pragñya, the description He gave was about a person who is absolutely at peace with himself and at peace with his atmosphere.

Is very surprising. All this knowledge He gave in first place in the Gītā. That is, that is the best, that He called as the Jnana margā. That is Sahaja Yoga, by which you get the subtle Knowledge. But at the same time, when you see Him advising Arjuna, it is very surprising that here He's talking only of spirituality, of complete detachment and there He's telling Arjuna that: “You go and fight. They are already dead people. Whom are you fighting?" This conflict is difficult to understand, that how could Śhrī Kṛiṣhṇa, the same person who is preaching that: “You have to all become Sthita-pragñya” suddenly starts telling Arjuna that: “You go and fight the force!"? One side it is complete detachment and another side is the war. How will you explain this? It's Śhrī Kṛiṣhṇa's own words, one can say, that once you are a realised Soul and you have reached that highest position in your awareness, to you everything is futile.

But just now, what you have to do is to save the Dharma, not the Dharma that people talk about, but the Dharma means evolutionary process of human beings, which is

going on. And, if all the good people, those who stand for righteousness, are finished, then how will this evolutionary power be saved? So you have to save them and for that, if you have to kill, you don't kill anybody, they're already dead, because they're not evolved souls and they don't care for their Realisation.

So you have to fight them. You have to fight the negative forces. You have to fight the wrongdoers. All this He explains in a very beautiful manner, that we have within us three kinds of powers, which we also know and by the middle one that we have, we rise above all these material, physical, mental, emotional, all these problems facing us into a new realm of spirituality. And that's what He wanted to save from the cruel people, from the aggressive, who were also misleading others.

It's a very good understanding, if you have, that: `Who is your relation? Who is your brother? Who is your sister?' Those who are evolved souls are your relations. They are your own and, for them, if you have to fight the people who are aggressive, you better do it. You have to do it. That is the way of Dharma.

So we have three paths, as you know, in Sahaj Yog.

The one is of Bhakti . Bhakti is where you sing the praise of God, have devotion, do all kinds of rituals, everything and you think that you are very close to God. This is one which is being accepted by many, many people and by many so-called religions, that: `We must have complete dedication for God.' How did... You are not yet connected to God. How, what are you doing? How can you have any dedication to God, with whom you are not at all connected? The second one was the Karma, that you do

your work. You go on doing your work with a detached mind. I mean it's not possible, but that's what they say and we are doing our Karmas, good Karmas, we do all kinds of good things, go to various places for our cleansing, meet many great people of spirituality, go to all various places and pray, visit all auspicious places which are being described. All kinds of rituals, we do for that. That is the Karma Yoga. And that is what the Karma Yoga, according to us, is the right side.

Many people, as you know, are right-sided. Right-sided people are the people who are, as you know, full of ego, arrogance and think no end of themselves, very difficult to correct them. They also never see anything wrong with them. Whichever way they act, they think is all right. That is the Karma Yoga.

But He has said that: “Whatever Karmas you do, whatever its fruits are, that you cannot say." He said it in a very uncertain manner, because, definitely if He had said it with certainty, people would never have understood Him.

So He said: “It is not possible that whatever Karmas you are doing could be the Karmas which will get you the blessings of the Divine." “Karmineya paleshu ma kadajanye” He has said it.

So then, which Karmas we should do? Or should we give up all the Karmas? All the action, we should give up? People were in two minds. This is the style of Śhrī Kṛiṣhṇa, is to put people in two minds, so they use their discretion.

And third one is the discretion, which He calls as the Jnana marga, is the central path, by which you evolve.

You evolve into a new state, into a new state of your mind, a new state of your being, by which you become absolutely above every nonsense. Also you are endowed with power to fight whatever is bad, whatever is corrupting, whatever is killing this one. At that stage, you are equipped with a Divine Power that you can finish off anything that is negative around you.

This is to be understood that that's a state. That's not just talking. That's not just believing that: `I am that,' but it's a state. If you come up to that state where you are beyond all these things and you have all the knowledge, Pure Knowledge, the subtle knowledge of being, this is the Jnana marga.

Many people say that everybody cannot go to Jnana marga and, for that, you have to have a special type of personality, but this is very misleading. Everyone can go into Jnana marga. It is very, very innately built within us, this evolutionary attainment. It is within us and all of us can have that. Only thing is we have no confidence perhaps, that we go on avoiding it and go to cheaper things, like becoming devoted to something, doing some sort of a ritual, going to some sort of a holy place, all kinds of nonsense, which doesn't give you the evolutionary ascent, by which you know the Knowledge, the pure Knowledge, the real Knowledge.

So far, whatever you have known was written in the book, whatever your parents told you or whatever you have explored outside. But the knowledge which is the purest, which is the real Knowledge, which is the Jnana, that you can only get through your ascent and establishing yourself properly in that state. If you go on

denying it, you cannot get it. But everyone has right to get it. You need not be educated, you need not be a very simple person, you need not be very rich or poor, makes no difference, as long as you are a human being and a humble human being, thinking that you have to achieve that state. You all can get that state, which you know very well.

And at that state you become absolutely knowledgeable, knowledgeable about yourself, knowledgeable about others, knowledgeable about everything that goes around. But this state must be maintained and try to go above that state where you have no more doubts left in you. This is what Śhrī Kṛiṣhṇa taught and this is what one has to achieve, but He, being a diplomat, He tried to tell you other stories: `Try this, try that, this, that.' But actually what He has praised is Jnana marga.

Ours is a Jnana marga. That is the Knowledge, the path of Knowledge in which you have to know all the Knowledge. Unless and until you have the whole Knowledge, you are not yet a Jnani, a person who knows. In this way, He has established that our evolutionary process has to come beyond all other human awareness.

Other human awareness is of... no value for a spiritual personality. Now he knows something, say how many miles it is from here, say, to New York or what trains go there. All this knowledge is not real, how much this cloth will cost, how much this carpet will cost, in what shop you can get. All this knowledge is just useless, is not the real Knowledge.

Such a person doesn't know this kind of knowledge, but what he knows is the Knowledge about your being,

Knowledge about the whole universe, which is not how many stars there are or how many universes there are. No, it is the subtle inner personality of everything, he knows. In that subtlety, he discovers so many new things which he may not even heard about and, thus, you reach a state of great knowledgeable personality. This is what we have to achieve.

We are born as human beings and we know so many things already. People know so many things, but they don't know the actual. This Knowledge doesn't come through your reading or through your intellectual pursuit or for your emotional movement, No! It is zazvat [permanent]: it is all the time there, it exists, it will exist. And it is just to be understood, just to be known to yourself what it is. It cannot change. It cannot be remolded. It is what it is. And that is what you know now.

Nobody would doubt that, because those who haven't got this state, they may doubt, they may call you crazy, they may think anything, but with the open eyes, whatever you say is the Truth. In the same way, with the open heart and a open brain, when you know that, that is the real Truth and that is what is to be known.

For that, according to Śhrī Kṛiṣhṇa, you have to go through various tests.

One is: `You go on praying to Him.' He says: “You go on praying to Me and if you give Me flowers, I'll take. If you give Me water, I'll take. Whatever you'll give Me, I'll take." He says clearly, but what will you gain out of that is very important. He doesn't say: `If you give Me something, I'll give you something.' He doesn't say that.

So what should be the state? What should be the condition? He said: “If you praise Me, if you have Bhakti for Me, you are giving Me presents, you are doing all sorts of things, you are very dedicated, but you should do Ananya Bhakti ." Word is `Ananya'. Ananya means when there is not the other, when we are one, when we are connected, then the Bhakti you do that time, whatever music you have of devotion, whatever flowers you give, whatever expression you have, it should be Ananya.

That's the word He said, that: “Do Ananya Bhakti ! Pushpam palam toyam. Whatever you give Me, I'll take." He'll take everything. He's the one who is the only Bokta, means He is the only enjoyer. But what will you get, He says, “when you do Ananya Bhakti "? Means `when you are one with Me.' That means you are connected with Him.

That's how He has explained Bhakti , what is Bhakti is very clearly. But people don't understand.

They think that Bhakti means you go on singing on the street: `Hare Rāma, Hare Kṛiṣhṇa', this and that, is Bhakti . Is not. If that was real, they would have achieved something, but they did not. Now, don't blame Kṛiṣhṇa for that! He has clearly said it should be Ananya Bhakti .

Only by changing your dress, wearing a particular type of style, that's not it. That's all so outward.

It's just to show off. But actually Ananya Bhakti is within yourself, when you are in that state, when you are one with the Divine. Unless and until that state you have achieved, not only that, but have established, it doesn't give you anything.

Many people have told Me: “We are doing so much of Bhakti Yog, Mother. We don't get anything." “Really, what sort of Bhakti Yog?" “We do, read Śhrī Kṛiṣhṇa's Gītā. Every morning get up at four o'clock, take bath, read Kṛiṣhṇa's Gītā, do this, do that. Then we sing bhajans, this. We never get anything.

So what is the reason?" Reason is that you are not one with God.

And when you are one with God, then what does He give you? He won't give you cheap things, which will vanish in no time, but of some eternal nature.

So He gives you peace, peace of the heart. He gives you balance. Also He gives you a tranquil temperament, joy of life. All these things are there within us if we have the Bhakti , which is after being united, after the Yoga, with the Yogeshwara. This is what one has to understand.

Now, there are many Karma Yogis who go on working mad, absolute madly. They think: `We are doing, after all, nishkamavesa, without any desire we are serving people, we are serving the nation, we are serving this.' Ultimately, what do you get? What you get may be money. Might be you might get a good house, maybe all these things, but you don't get peace of heart. You don't get peace of mind. You don't get that joy, that joy which has no boundaries, which cannot be explained, which cannot be described, that boundless joy, you don't have. And you don't get that eternal peace, which can stop wars. Completely, it can abolish this cruel nature of human beings. That you don't get.

But apart from that, you get the powers. You get the Knowledge, Knowledge, the subtle Knowledge about

everyone. You know about everyone, where are they missing the point. You know about yourself and about others. This Knowledge you get, not in the college or in the schools, but within yourself is the Ocean of Knowledge and, whichever way you want to see, whichever you want to achieve, is there, there present.

That is what is the real Knowledge, what we call that you achieve through the Sukshma Gñyāna, means the subtle Knowledge, Knowledge about Chakras, Knowledge about the Universe. Everything you can get out of this. But then you get more interested in giving Knowledge to others. You don't want to know so many things then. What is the need to know about banking, say, about who is the richest man in the whole world? All these things you don't want to know. Your whole attitude changes and what you get is nothing but a kind of a tranquil mind, which knows everything that is to be known. That is what one has to achieve.

Now this country of yours, America, is very `Karmakandi'. It goes on doing work, work, work. They're workaholics. They work so hard and what do you get? You get children who are drug addicts. You get wives who are running here and there. You get broken families and no peace. You support wars.

Only thing is that, so far, this country is being protected in a way, but also you have destroyed so many aboriginals, so many fundamental things that you should have preserved.

A day may come when they will realise that: `This is what they have been doing and this was very wrong.' A day will come when we'll have so many realised Souls in

America. But just now the situation is the people are just gone mad with the idea of making money and they discover that now no more, finished.

So now what to do? What to do? Come to Sahaj Yog! Do Sahaj Yog, then you will get the treasures of your being, which are within you, which will give you all the comfort, all the joy and all the supremacy that any amount of money, any amount of power can't give. This is what we have to do, is to take to Sahaja Yoga and make others also Sahaja Yogis, so that they also get that peace, joy and satisfaction. And this madness of running from one thing to another will be finished, because you can never be satisfied with that. Want to buy today one thing, then tomorrow want another thing, then want to doing another thing. You are never satisfied. You don't get any joy out of what you have desired.

So your pure desire, it should be to be one with the Divine. That is how it will work out.

Śhrī Kṛiṣhṇa's specialty was that He always supported people who were realised Souls, who were on the right path, who were doing righteous things. He would never support anybody who may be well off, who may be great thing. Like a great king was Duryodhana. He invited Śhrī Kṛiṣhṇa to his house, to his big palace to be his guest. Śhrī Kṛiṣhṇa said: “I am sorry." He went to Vidura, who was the son of a maid, Dasiputra, because Vidura was a realised Soul. Because he was a realised Soul, to Him he was much higher, much greater than Duryodhana who was a ruler, because he was a crook, because he was a bad man.

So the discrimination between good and bad becomes one in your mind, becomes one of your inner temperament, then you are always very much satisfied, because you know you have not been doing something which is wrong.

The discrimination is the gift of Śhrī Kṛiṣhṇa. Apart from anything else, He gives us the gift of discrimination. That is His style, I should say, to teach you how to discriminate and then you become experts on `discrimination on vibrations.' On vibrations, you can judge everything so clearly, so beautifully.

Others may not agree with you, that's a different point, but you know what is right and what is wrong.

And that is what Śhrī Kṛiṣhṇa's gift is.

As it is, you know He is controlling sixteen sub-Chakras within us. He controls everything. He controls your throat, nose, eyes, ears. All these things He controls, but ultimately, what does He say? He says He is the Virāt. Virāt means the One who is the great, great lord, what we call `Akbar' and that's why, in the Muslim thing, they accept that: “Allah hu Akbar." I mean, because it is in a poetry, it's partly clear, partly not clear, but He was a Virāta and He showed His form to Arjuna and Arjuna was amazed to see His form, that He's the Virāta. He's the One who is great, absorbing everything and He's the One who is taking out everything. He's Yama. He is the One who is the God of death. He has so many. You know His names are there written down.

All these powers are within, which He uses, wherever it is needed.

So the Sahaja Yogis first have the power of satisfaction. It's tremendous practice, satisfaction. Imagine in this place, you are all enjoying so much, you are living here so happy. Shows what? You are so satisfied.

Otherwise nobody would like. They would say: “No, we want to have some nice place. What is this? We don't want to live here with everyone." But to live with others, this collectivity also is the blessing of Śhrī Kṛiṣhṇa. He teaches you to be collective, the fun of collectivity, the enjoyment of collectivity.

A person who is secluded, who keeps himself off, like a drunkard, is not the one who worships Śhrī Kṛiṣhṇa. The one who is one with Śhrī Kṛiṣhṇa enjoys everybody who are there, specially if they are all realised Souls, that person enjoys their company very much. That is something so easily understood in your lives, if you see how you live happily, morally, absolutely perfect. In no way, you do anything immoral, steal anything or have bad feelings for other people. It's something surprising that has happened to you, that you are all living so happily in one place together with Satya. His collectivity is to be understood, because I always say that Śhrī Kṛiṣhṇa is the deity of America. America is also very collective. Like, it will be interested in every country. It will be bothered about everyone, but in a wrong way tries to help.

Always it is never in the right way. Now, supposing there is a country where they are producing lots of drugs. Why not invade that country, instead of invading other countries? It's like that. Discrimination is missing.

Unless and until you have that, you cannot use your power of collectivity properly. Though they are collective, but what collective work have they done? Even now, they want to say they are separate, they are different: `Whatever problems we are facing are our own.' So this collectivity has been so much minimized in a country of Śhrī Kṛiṣhṇa itself. Though they have that within themselves, a feeling that they should talk about every country, they should give lead to every country, they should consult every country, but always take a wrong decision about those countries. This comes because they are not discriminating. They should be discriminating.

So many things can be said about Viśhuddhi Chakra, but specially I am more concerned about two Chakras on two sides. One of them is, as you know, is the Lalitā Chakra on left side and Śhrī Chakra on the right side.

I've always told ladies that: “Please keep these covered!" It looks so simple, but it's very important.

Don't expose these, because power of these should be preserved, Śhrī Chakra and Lalitā Chakra, they're very important. They are, I should say, feminine powers and they are the feminine powers of Śhrī Kṛiṣhṇa, which must be understood that, whatever way you respect your body, that is the way your Chakras are and that is the way you suffer.

For example, you do not respect Śhrī Gaṇeśha, you will suffer. And if you respect Gaṇeśha and do not behave in a manner that you should behave, you will suffer, you'll have problems.

So the whole body reacts. Body reacts to outside influences in such a manner that you start seeing there is

something wrong somewhere and that's why you behave like this.

Apart from that, eyes are supplied by this Chakra also.

So, when you look at something, it should be very pure glance. The purer it is, the better you will enjoy. But if the glance is not pure, is shifty, going from here to there, there to there, then you are actually going against your Dharma, against your evolutionary process. And one day will come when you might become blind. You might develop cataracts, you might develop all kinds of diseases of the eyes, which are `very' important to pay attention to.

Then this connection also goes to the tongue. The tongue is looked after. But those people have a very bad habit of suddenly saying horrible things, of suddenly saying very bad words, or sometimes getting after somebody with the very bad remarks. All such things are very bad for the tongue and this is what Śhrī Kṛiṣhṇa doesn't like. In case you use your tongue for saying harsh things to others, being sarcastic, being harsh on others, using abusive word, your tongue, one day, I don't know how it will react. It will react in different ways. God knows, it might become thick. It won't move. God knows, it might be sucked inside.

That's the physical side of it, but also mental side of it, that you won't know what you are talking about. If you say something, you'll say something else. It's possible with your tongue. It's quite possible that we may not be able to talk, may not be able to say anything. Anything is possible if you try to trouble your tongue like that, using

it for wrong purposes. Tongue is not for being used for abusive things, as well as for...

Some people try to be extra kind and gentle and this and that, to achieve some ends.

This kind of thing also is very, very much, is dangerous for the tongue and you might develop blisters on your tongue, to such an extent that people who even go on saying harsh things to others and all that can develop a kind of a cancer.

Some people think that, if you bear up, everything is good. Is not. If somebody is trying to oppress you, don't try to bear it. Throw it away, because, if you bear also, you can move to the left and you can get horrible things like cancer. You can get cancer. Those who are aggressive, they can get also diseases and those who are very much, I should say, bearing type also get into trouble.

So you should be in a balanced state, should not accept anything. Supposing anybody calls you names, just keep quiet, look at that person that's all. Know that he's a stupid fool. But don't accept it. If you accept it and go on crying about it and weeping about it, then you can get cancer. But supposing somebody says something, you should know he is a stupid fool, just keep out of it, then nothing can happen.

So, both ways, one has to be careful, because Kṛiṣhṇa is playing around and He sees how far you can go.

Now throat, throat is very important. We should look after it. Those people who shout, scream, ultimately can lose their power of speech, can become frantic with their problems of the throat. Specially throat can develop

horrible disease by which you just, neck can just get swollen up. We call it snake disease and you feel So when you talk to someone, talk clearly, in a sweet manner, but don't shout at the person, never! Neither you try to show peevishness in your speech. If you are peevish, then cancer can set in.

So, both ways, you have to be careful. As you are Sahaja Yogis, you have to have this knowledge, that you will not do, bear anything nonsensical if somebody speaks, means, you should not accept it. One may say something to you. It's all right. And sometimes you should tell him off that: `You were saying like this, it's not so.' It's best, is not to bear it up and to suffer. You're not Christ. You don't have His powers.

Because if you do that, you'll develop cancer.

So try to be, in a way, just in the center, watching everything, if there's aggression or if there's recession, one of the two things, you must not give in to any of these attitudes, but develop an attitude of standing very firmly on your own grounds.

For example, there was a Chinese story I read that there once was a king, wanted his two cocks to win in a race, so they said: “You send them to a sage and train them up." So he has sent them to a sage. They were trained very well. And when they were brought, they stood in the arena and many cocks were there, who started attacking them, but these two were standing like this, least bothered. They tried and tried, but these two were standing like this. As a result, all of them ran away.

So that's what is the character you should have. Is not to bend to something, because somebody is aggressive and

also not to aggress others, not to torture other, not to sit on somebody's head. It's very, very dangerous for your throat and such a throat will always, will always be in danger of getting some horrible diseases.

All this I've told you because so many things we know about, we should reach it. We have, but we have very subtle knowledge about Viśhuddhi Chakra. We should also have little gross, that what can happen to our Viśhuddhi Chakra if we try not to look after it.

So this is what is Śhrī Kṛiṣhṇa's work. Also teeth He looks after. Ears He looks after. You know what is to be done about the teeth and the ears. These are His own sixteen, we can say, works. We can call them as karyas, sixteen on which He works on different, different levels. And you must try to develop our powers of our Viśhuddhi Chakra by so many ways and so many exercises, by understanding what goes wrong with us when we do not understand and value our Viśhuddhi Chakra.

Now America is the Viśhuddhi of the whole world, so it is very important that the people who are in charge here should know all the powers of Viśhuddhi, plus how to preserve it and how to expand it to the whole world.

With these, two hands also are from Viśhuddhi Chakra and, with that, you have to spread Sahaja Yoga.

You have to go to different worlds, different countries, to... even to small villages you have to spread Sahaja Yoga. Only in the hands first, you see the Cool Breeze. That means it is you feel the universal power of the Divine in your life.

So this is the collective, universal love that comes to your hand and teaches you.

So it's such an important Chakra is this. In the same way, America's very important and, as citizens of America, you should try to maintain the religion, the Dharma here and to create a great understanding for world problems and try to give love to all the people, from whatever country they will be coming.

May God bless you all!

Contents: 2001-07-30 **Talks to Brides, Marriages, Nirmal Nagari, 287 Starkville Road, Fort Plain (5 kms NW of Canajoharie), NY, U.S.A.**

It's a great thing to see so many of you looking very happy and looking forward for a very happy married life.

I'm to tell you that [it] is the woman who makes the marriage happy or unhappy. She should know how to handle the situation and to understand, because it's a question of love. If you have love in your heart, you can win over anybody.

So first you must think of showing, expressing in a very gentle manner your love for your husband and for his family and try to control yourself in a way that they do not get upset with you, he does not get upset with you.

Sometimes you may not like some things. At that moment you should keep quiet and later on you can correct it, but the best thing is how you love your husband, how you look after him, how you suggest that you love him very much.

This is not understood sometime.

Sometimes the brides think that once you are married, `We can demand this, we can demand that.' There should be no demand at all, no demand of any kind, but

only thing if you develop, the love will look after you and give all that is necessary that you want to have.

You don't have to open your mouth and ask, `Give me this, I want this.' No, there's no need at all.

It's the love that you have shown or given will be valued the most and will be granting whatever is your need and whatever is necessary.

But you should never open your mouth. That's the secret. Never ask for anything and it may be that he may also complain that `You are not saying anything to me.' It's all right. Whatever is proper is all right.

You see, you have to build up this self-respect of your husband. You have to respect his self-reliance.

It's all you have to do, just I would do... you would do for a child because you are the supporting personality, but actually you are his energy. You are the one who is going to completely fulfil his life with your love and with your attention.

If you have decided on that, you won't see small, small things. You won't bother about small things, what sort of a dress he's wearing, what sort of a thing he does because he comes from a different family, different background and he has his own style of doing things, so you should not try [to] criticise him on that point. Try to understand he's brought up in a different way. You are from a different family and brought up in a different manner, so naturally his styles would be different from yours.

So there's nothing to be expected that it should be in a very perfect way that you think.

So he should be left to himself in the way that he wants to express. If you find anything very wrong, then when he's quiet, then tell him very quietly, make him understand. This in no way makes you subservient to your husband. On the contrary, he will become subservient to you. He'll try to always keep you happy and keep you pleased because this is a Sahaj match. This is not an ordinary marriage. Sahaj marriage means two realised Souls are married each other. Those who have achieved their spirit are married, so whatever may be the case with others, with you it should be the maximum amount of enjoyment, love, peace and blessings.

So you should make it that way. It is only for you to realise it and to achieve it.

Maybe something is different from yours like some people don't like yellow colour.

Some people don't like green colour.

Some people don't like this kind of hair, that kind of hair. Doesn't matter. It doesn't matter. It's not important. It's superficial. But if anything has to be done to keep them pleased, better do it because in return they'll always look after your pleasures, your happiness, your joy.

In case they fail and they cannot adjust themselves to a proper married life, then also we allow divorce.

Sahaja Yoga is allowed is divorce.

But first is the duty of a wife, I personally think to see that you make a beautiful home, a beautiful house, family and beautiful children. Because your children, also I've seen all of them are children of realised Soul are very great Sahaja Yogis. They are born realised. They are

tremendous. They have great possibilities. They can rise very high and they have shown such results that I Myself amazed how they could do it.

So that is now your own choice, everything, how you work it out, how you build it, how you do it...

Woman thinks she works very hard in the house and that she should have more rest, she should be more sort of going outside and all that. Husband also thinks he works very hard.

So the point is never think about yourself. Think about the other, how much he works, how much he's putting his effort, how much time he gets. If you think like that, from your heart, then you will understand his difficulties and there won't be any problem. But if he also starts thinking about himself, it's wrong. I've told them already.

So it has to be very mutually understood and you have to prove that Sahaj marriages are excellent.

They give the greatest joy and the greatest happiness and greatest morality.

On this point, please be careful. If you try to be immoral after marriage, it's going to be impossible for Me to get you married because you get a bad reputation and it's very difficult.

So one thing that you must know, now this marriage if you do not like, you can give up in a sensible way, but try to make it a beautiful marriage so that others also enjoy. If they're happily married couples, then everybody enjoys their company. Otherwise there's somebody complaining, this, that. Then no one likes to talk to such people.

So keep all these things away from your family life and just give joy which you are capable of.

So I am looking forward to your married life and to a very, very happy life that you're going to have.

May God bless you.

Contents: 2001-08-00 **Guidance for Yuva Shakti shared by Manoj Kumar, U.S.A. (month not sure)**

from Akashwani, Vol. II, Issue VIII (Sep 2001), p.2

-Yuva Shakti should try to maintain collectivity to inspire each other, especially the newer Yuva Shakti.

-Yuva Shakti should go to the villages and small towns in North America to do, Public Programs and other charitable activities.

-A special importance has to be given to the pure relationship among the Yuva Shakti collective.

[Shri Mataji was extremely impressed with the collective dance by the Yuva Shakti this year at Canajoharie and encouraged more of it in the future. She mentioned that She has a lot of hope that the Sahaja Yoga Yuva Shakti will one day be the leaders of the society because of their dynamism, their values and their characters.]

Contents: 2001-08-02**, Public Program, Albany, NY, U.S.A.**

[Introduction by Andrea Stewart-Cousins. She reads several proclamations including one from Governor Pataki of New York State. The day ***2001-08-03*** is declared `Shri Mataji Nirmalā Day in Albany'.] [Mayor of Hudson speaks and announces that the day ***2001-08-04*** is declared as `Shri Mataji Nirmalā Day in Hudson'.] At the

very outset I thank the mayor of Albany and also the mayor of Artsan for recognizing the work of Sahaja Yoga. I think America is a country where all talents are recognized and are absorbed. It's a very unique country I must say where people understand the value of spirituality.

It's a very difficult thing to work about spirituality. Because it is such a hidden power within us that we don't know what we have and if somebody wants to tell you about it, people start guessing whether it is true or not.

As you see in this world, though we have progressed so many years, I used to always admire Abraham Lincoln very much, I find still: so many of us are lost in the search of truth. Even those who take to drugs or take to wrong type of things are mostly seeking the truth about themselves. What is the solution of this calamity we are facing in the whole world, of big fights and wars, all sorts of killings? The reason is: We do not know ourselves, what we are. First thing is: We have to know ourselves. When you know yourself, you will understand which is the right path, which is the right way to go.

We were having very great saints before, even in China, even in Japan, of course in India, also in your country. But perhaps it was difficult for them to convince that all of us can achieve that state of spirituality.

I am not doing any new work as such but it's only new in one way: that it gives you Self-realisation. To all of you it gives you that knowledge about yourself. And such unity is expressed with that, that you will be amazed. We have then no problem of all these nonsensical things we do all over of destruction, of hatred.

Within us is the Spirit. It is on our heart the Spirit resides and is the reflection of God Almighty.

We do not know what we are. That's why we do not know also how spiritually we are in doubt. We are in doubt with it, it is within us and it is very easy in these modern times, to become spiritual. We have all kinds of intelligence, as you know people talk of intelligence, IQs and then there is also emotional IQs, where spiritual IQ they don't understand. That's only possible, if you become the Spirit.

Now for that the God Almighty, who is our creator, has already made arrangements.

It's not that I have to make any arrangements, or you have to do anything about it. Within us in the triangular bone, as they must have told you, resides the power. When it is awakened, it passes through six centers and connects you to the Divine power, the All Pervading Divine Power, which in the Koran is called Rūh and in Tao is called as Tao, all these religions have described about this power that is around us and does all, all the work. Everything is created by it, it is looked after.

It is absolute system that has being created, but in our imperfection we don't understand it. But when this power, which is in the triangular bone, rises, it pierces through six centers, as they have been shown here. The seventh one is below. Below the Kuṇḍalinī, which guards and looks after and protects the Kuṇḍalinī. That is our innocence. Not that you have to be innocent, even if you are not innocent, even if you have been a criminal, even you have had horrible diseases with you, still this Kuṇḍalinī, when She rises in Her ascent, what She does is

to enlighten all these centers of the Parasympathetic. It enlightens and purifies those centers and once it pierces through the fontanelle bone area it is actualisation of your baptism. It's a happening. Baptism is not a ritual, but it is a reality.

We should work out and you can feel it on top of your head, the Cool Breeze of the Holy Ghost and also on your hands. You will be amazed: Even Mohamed Sahib has said that, “When your resurrection will come, that time your hands will speak." How? How can hands speak? It's through the Cool Breeze that they receive on the fingertips. It's nothing mysterious. It's nothing difficult. But what one has to do is to understand that we are all capable of getting it and we are all capable of enjoying that life which we call as Sahaj. `Sahaj' means spontaneous. `Saha' means with, `ja' means born. It is born with you.

This Kuṇḍalinī is born with you. And you have a fundamental right to become a Self-realised person.

As a result of that, as I told you, it enlightens all the centers which are responsible for our physical, mental, emotional and spiritual being.

And once it is awakened, physically, you can be cured. It's true with Sahaja Yoga cancer has been cured, it's a fact. And for that you don't have to pay anything. It's in, your own power cures it. If you know how to raise this, you can cure yourself. Then you can cure others also. If you know what's wrong with your centers and if you know how to correct them, you can do this to others. As they say there are Sahaja Yogis in 92 countries. I didn't go to all these countries, I cannot go but what has

happened is, those who got their Realisation, those who understood it went down there and have given Realisation to many people: Countries like Benin we have 20,000 Sahaja Yogis. Ivory Coast we have lots of Sahaja Yogis and this is what has happened is that they got it through some Sahaja Yogi who went there.

So: when you get it, you can give it to others. You can make out what's the matter of another person on your fingertips. It sounds very strange, but it is so. On your fingertips you will know what's wrong with the other person, what's wrong with you. And if you know, how to correct it, you can correct yourself.

You can get rid of any diseases, anything that you want to, but firstly what goes out of you are our six enemies: The first enemy that we have is anger. Then we have this lust, which is boundless, which has no limitations and which can make you a person living in hell with that.

So the balance is tracked on that. Then we have jealousies, it's a very common thing with human beings. Jealousies are there, it is so stupid but it is there. Then we have also another enemy which we call as attachment to things. We are attached to our family, attached to ourselves, also. And we waste so much energy on that and when we find that it was a very, very wrong thing you did, or was very superficial, then you are very much hurt.

Then we have a possessive nature. We want to possess the house, we want to possess the wife, possess the children, all kinds of possessiveness, which is stupid. What can you possess in this world but yourself? You

have to possess yourself. You have to know yourself. And for that you don't have to do anything.

You don't have to pay anything: It's a natural process of our evolution.

In the evolutionary process we have not grown as much as we should have grown. There's something missing in it. And that evolutionary process can be easily manifested through the awakening of this Kuṇḍalinī. I must say, this is not an original idea of Mine, because in our country and in many other countries also, they knew about this. But they were born with that higher type of awareness. And they didn't know how to make others, how to bring this to the notice of others or to give it to them. All kinds of problems we are facing for nothing at all. Because we haven't got the Pure Knowledge. We haven't got the True Knowledge. Unless and until we have that True Knowledge we just go on fighting on various nonsensical things, killing each other, destroying everything, but if it happens to you, then you will immediately see the real enlightenment within you and you will understand what you are supposed to do about yourself and about others.

It's a very remarkable thing, I think, that is happening now all over the world and it is taking a serious roots in so many countries. Countries which are not even developed so much. Countries which are over-developed, everywhere I was surprised, there are so many seekers, so many seekers of truth and they just want this.

Now what does it give you? First of all, it gives you a complete balance. You are not disturbed easily, you are a peaceful person. Absolutely peaceful, enjoying your

peace and emitting peace to others. Then it gives you collective temperament. Then you start seeing that the whole world is your own, you become a global personality. Then you don't think like I belong to this place, I belong to that place, no. You all become sort of globally bound together, as we have in Sahaja Yoga now you'll find people from all over the world who are together. And the way they enjoy each other is really very, very satisfying and very joyous.

The, another greatest thing that you get is love and compassion, love and compassion which acts, which works. For example now there are people who are taking drugs in this country. They can be easily cured. Easily. Overnight people have been cured from drugs, especially in England. And now they are leading a very normal life. They were all intelligent people, but lost in that troubles. I have suggested that we could have this centre for drug eradication in Canajoharie. But people are afraid of drug addicts.

They say: The drug addicts we don't want to have among ourselves, because they trouble us. But it's a overnight, I told you, overnight you can get rid of your drugs.

So I thought of another solution: That all these young boys, who take drugs, you see, they are put in jail. All their lives, poor things, they are in jail and all their beautiful years of enjoyment are lost in jail.

It's such a pitiable condition.

So I said: Why not restart Sahaja Yoga in jail, in India we, in three jails we have got. And one of the most famous Deharsil, we have got Sahaja Yoga and people are changed and transformed. They are wonderful people

there. Now: we can have that also here. Very easily and we can save these young people from going through the tyranny of jail. If it is possible, I would also request, Mr.

Mayor, both of you, that if you can give us a little permission, of course we don't charge any money, we don't ask for any help, nothing of the kind... it's absolute charity. We can work in the jail for people, even the criminals improve. Even the worst possible murderers... they become nice. This is our experience I am telling.

So we can solve this problem quite a lot, if the authorities allow us to work in the jail, for no price, for no money. Now one may say: How it is so simple? Why is it so easy? And why we don't have to pay any money for it? The reason is: It is a natural process. How much do we pay, when we breeze? How much do we pay, when we see people? How much do we pay when we can hear? It's a natural process of evolution and with this new evolution your awareness becomes collective, your awareness becomes endowed with special powers, of which you are not proud. It is the power of love and Divine love without any return about it.

The only return they think is that they could cure somebody they feel overhappy. And they think this is the most joyous thing they have done in life. And then the relationship among themselves is so beautiful. I have never seen them quarreling, fighting or doing anything that was violent, never. Always in joy, always in a very great feeling of oneness with everybody else.

We have in India, in a place called Ganapatipule, seminars, where people from all these countries come. I have never seen them fighting, or quarreling, or putting

up right Viśhuddhi. They all the time are one with each other and enjoy the goodness of each other. Because all of them if they become good, what is the problem? Thus, you see, this new method of awakening of the Kuṇḍalinī, which I should say, I have done only one thing: That I have found out a method how you can do it collectively. Formally, you know, a Guru would take only one person out of thousands and may give Realisation. Also that is the tradition was, that one Guru will give, a real Guru, will give to only one person. But now its not so.

So, collectively you can give Realisation to so many people, they may be seekers, may not be seekers, may be any kind: They all can get it because this Kuṇḍalinī is there, in the triangular bone. Can you imagine: The Greece called it sacrum! Meaning is: sacred bone. Why did they call it. They called it, because it was Kuṇḍalinī there, they knew. Greeks knew a lot about this, but it so happened unfortunately, that suddenly the whole thing changed and they had some other kind of spiritual movement.

So, the real spiritual movement is where you become the Spirit. And when you become the Spirit, you'll be amazed at yourself, what you have been missing, is there. In all the Religions the essence is this, Christ has said: Know thyself. Nobody tries that. Know thyself! Mohammed Sahib had said the same.

Everybody has said the same thing: First you know yourself! But the question was: How? How are we to know? And in that questioning people got lost into different, different types and styles. There is only one style and that is awakening of the Kuṇḍalinī and then you

will understand the beauty of all the religions, of all the religious leaders, the truth about them. Because thus you know the truth and what this truth is, that you are not this body, you are not this mind, you are not your emotions, but you are the spirit.

And that is the truth. And once that truth you know, you know about everything.

The truth has to be accepted and has to be practiced. Now, if I tell you that you can cure somebody.

You'll never believe it even after Realisation. You will never believe it that you can cure without any medicine, without anything, but you can. And then you have to try. That takes time. You better try.

When you try on people you realise, that yes, yes, it happens, it works. It works and when that you see working out, then you have faith in yourself and you start working it for some people. And you're so full of love and so full of energy, that you want to do it, you want to do it whenever it is possible.

Firstly enjoy yourself. Then you enjoy everybody else. And then you enjoy your work of spiritual awakening. This is what has to happen. There should be the actualisation of baptism. It's not just that somebody brings water, puts on your head and you are baptized. You cannot. It has not happened. That's what we are not.

So what is gone wrong is here: That first you should all get connected to the Divine power. And once you are connected, you should feel them on your fingertips.

If sometimes one doesn't feel it doesn't matter, maybe there is some sickness, maybe some problems and... but

whatever it is, ultimately everybody gets it. Those who desire all all get it. But there could be some people who are just don't want or some sort of get into, I can say, *[UNCLEAR* M.I.D.] for nothing at all and they don't want to give a *[UNCLEAR* barren M.I.D.].

So they may not. But if you just desire, just desire, it works.

For example, every desire we have, is not a pure desire. Otherwise: Supposing we want to have a car.

So when you get the car, then you are not satisfied. Then you want to have a house. When you get the house, you are not satisfied. You want to move from one desire to another desire all the time, because whatever desire you have, is not the pure desire. Now what is the pure desire? This Kuṇḍalinī represents the pure desire.

Pure desire is to become the spirit. That is the pure desire. And then you start enjoying everything.

Everything you see, you become just a witness. And you enjoy each and everything. You don't criticise, you don't say anything, but you see everything. Seeing is very difficult, because our mind is so strong that we start reacting, but if you could just see something, without reaction, all the enjoyment starts, making you so very happy and so very joyous.

I am very happy I could come to Albany just by chance, we saw this land and we purchased it in one day and then they came to Albany. I must say, this must have been decided by very good people and also has very good vibrations and the whole thing is so much endowed with the glory of nature. Such beautiful nature, even in America you can't find anywhere, extremely beautiful

and peaceful. And there suddenly we get this land which I think is such a blessing, with this land now we think we can do a lot of work, lot of things, which is really energy-giving and untiring enjoyment.

I don't know how to tell you the whole thing, because I must have given 100s of lectures and hundreds of phrases. But one thing is: you should only desire to have your Self-realisation. That's all. Whatever you may be, you may be Hindu, Christian, Muslim, anything. You may be American, you could be Indian, you could be anything, it makes no difference, there is no difference at all. Everybody Has this Kuṇḍalinī.

As a result of that, of course, as I told you, physically you can be cured, mentally you can be cured, emotionally you can be cured. It can be done, it's not difficult at all. But, only thing: You must have pure desire to get your Self-realisation and then to grow, by giving others.

I... I don't have very good accent, American accent, because... [Laughter]. I have studied only English from the British who ruled us, so I hope, you have understood whatever I have said, but if you have any difficulty, you are welcome to write to Me and the people will look after you.

Thank you very much.

Now those who want to have the experience, it will take no time, no trouble, nothing. Especially Americans are very good, they are open-hearted and they think about the whole World-Problems somehow.

So I think it will work out, but those who do not want to have their Self-realisation can leave the hall.

That will be very kind of them. Nothing will happen, nobody will jump, nothing to be afraid of, wherever you are sitting you will get your realisation.

You have to just put both your hands towards Me like this. Just like this. And you can close your eyes. Now you can see if there is a Cool Breeze coming towards your fingers. If you are feeling any Cool Breeze this is the Cool Breeze of the Holy Ghost or what we call Param-Chaitanya in Sanskrit language.

All the Muslims call as Rūh. Don't doubt yourself, don't doubt anyone. No need to doubt at all, because you are capable of getting it. Have self-confidence within yourself. You are all going to get it.

Now please put your right hand on top of your fontanelle-bone-area which was a soft bone in your childhood. Please put your hand! You can put the right hand first and left hand towards Me. Maybe hot air will come, if you are still a person who is thinking about some of your problems or something, then there will be hot air coming. But if you just don't think about anything, just... You can move your hand up and down, you can bend your hand, better is.

Now put your right hand towards Me... and now see for yourself if there is a Cool Breeze or a hot breeze coming out, it doesn't matter. If there is hot breeze coming that means you have to forgive. You must forgive, if you don't forgive then it won't work out. Actually whether we forgive or don't forgive we don't do anything at all... but when we don't forgive we torture ourselves.

So the best thing is you forgive everyone. Just forgive everyone and now move your hand.

Now again please put your left hand towards Me and the right hand again on your fontanelle-bone-area.

Bend your head, please! And see for yourself if there is a cool or a hot breeze coming out of your fontanelle bone area and also on the finger-tips.

Now you can open your eyes and please put both the hands towards Me, like this.

Some people feel it from down below, like that.

So please try to raise it, if that is the case. If it is not, let it be, like that. In case you feel something coming from, now, now, forgive, forgive... Very important! If you don't forgive, there is a centre here which stops. Just forgive, you have to just say, I forgive everyone. That's all. Just to say, I forgive. Don't think about them, just say, I forgive everyone, that's all and it works. Whatever you say is accepted.

Now those who have felt cool or hot breeze, raise your hands! Wow! All of you, perhaps? Look at that! This is the first time I have not asked you to take out your shoes because that helps a lot. You didn't take out your shoes, but it has worked. In England when I first told them, “Take out your shoes” they walked out, you see.

So I was a little worried. But you have got it with the shoes ? first time! [Laughter and applause.] I don't know if we have a centre in Albany or not... but in any case start a centre in Albany.

So many people have got it, their realisation.

So is your responsibility that you start some centre. But you can give your name to them and they will inform you and this has to grow. The knowledge, this Pure

Knowledge about yourself has to grow and there are many areas which are still to be opened out to you, which you can work out.

So the best thing would be to have, go to this centers once a week, that's all, not much and for a short time. Any guidance you need they will give you.

Luckily we have people here, even in such a far-fetched place like Canajoharie we have people who know about Sahaja Yoga. I don't know how it has penetrated into these areas, but it has. And so it's very helpful, nobody will ask for any money or anything, just the enjoyment of it.

Thank you very much!

Shri Mataji: Ah, they want to sing one Bhajan, which is a hymn, before you leave and if you clap with it your *[UNCLEAR* hands/hearts] will open out.

Sahaja Yogi: Hindi 91, it is Hindi 91.

[Sahaja Yogis perform the Bhajan `Śhrī Jagadambe Ayi Re'.]

Shri Mataji: I see you have got it now and unless and until you use it you will not know what you have got.

So you have to use it. What you got is the Cool Breeze of the Holy Ghost, as I said, is the Param-Chaitanya, but you use it and experiment with it and then you will know what it is. And whatever is happening within yourself also you can notice. Especially you will find your eyes are sparkling after this and you feel very joy-os and happy. But first of all you must know how to use it.

Sahaja Yogi: Any other questions? Normally after realisation there are no questions but if anybody has it, ah,

Seeker: If somebody is quite called *[UNCLEAR]*.

Sahaja Yogi: Yeah maybe ah... Shri Mataji is saying there if someone has a Cool Breeze, ah, maybe he can feel it. You didn't feel the Cool Breeze? You don't know whether you have got it?

Seeker: Yeah, but I got doubts. *[UNCLEAR]*.

Shri Mataji: He didn't feel?

Sahaja Yogi: Shri Mataji, he is not sure whether he has felt it or not.

Shri Mataji: Please make sure, I think take out your shoes. [Audience laughs.] Yes now.

Sahaja Yogi: Maybe someone can go behind this gentleman? 0048

Shri Mataji: Please put your hand, Paul can you go and see! Ah. Just put your hands like this. Ah.

Now? Please put your hands like this. Please! On the Viśhuddhi.

Seeker: I feel heat in the balms but I don't feel no, ah, Cool Breeze.

Sahaja Yogi: Shri Mataji, he feels, ah, heat in the balms, but not the cool...

Shri Mataji: He should, now please put it, now will you forgive?

Seeker: I got a problem.

Shri Mataji: Forgive everyone!

Seeker: I can't.

Shri Mataji: You just say in your heart, I forgive everyone. That's all.

Seeker: I forgive everyone.

Shri Mataji: Yes. It is the greatest thing, to forgive, but the easiest. Now just see on his head. Is it Viśhuddhi? Better?

Seeker: The heat is just going out of it.

Shri Mataji: So.

Sahaja Yogi: [Hindi]. He still has, ah, heat in his hands.

Shri Mataji: Ah. Do you smoke, Sir?

Seeker: No, but I used to.

Sahaja Yogi: He used to!

Shri Mataji: That's why. That is, that is the effect. Now it will go away. On the throat.

Sahaja Yogi: He got a problem with the throat.

Shri Mataji: Yeah. Smoking has a very bad effect on this Chakra. We call it Viśhuddhi. Yeah, yeah.

That's why you don't feel. Now see! Better. Better now.

Seeker: I am feeling quite comfortable now.

Shri Mataji: Yeah.

Sahaja Yogi: He is feeling, he is feeling a little comfortable.

Shri Mataji: Yeah, you will feel more comfortable.

Seeker: *[UNCLEAR* I have so much attention on it].

Shri Mataji: [Hindi].

Sahaja Yogis: *[UNCLEAR]*.

Shri Mataji: [Hindi].

Sahaja Yogi: Shri Mataji, do you have a Mohawk-Indian-Tribes-Scale, they have been a Indian-Tribes Scale. [Hindi.]

Shri Mataji: [Hindi].

Sahaja Yogi: Mohawk-Indian-Tribe.

Shri Mataji: What tribes?

Sahaja Yogi: Mohawk-Indian-Tribes. American Indian tribes.

Some three members have come from...

Shri Mataji: It is so nice. [Applause.] Sahaja Yogis: *[UNCLEAR]*.

Shri Mataji: See that! Oh! Thank you! Thank you very much, thank you. [Hindi. Applause.]

Sahaja Yogini: Tobacco Mother, *[UNCLEAR]*.

Shri Mataji: Very kind of you! Thank you! What is it?

Sahaja Yogini: Tobacco.

Shri Mataji: Ah?

Sahaja Yogini: Tobacco. *[UNCLEAR]*.

Sahaja Yogi: And what is the significance of it?

Sahaja Yogini: This is a sacred tobacco, Mother. *[UNCLEAR]*.

Sahaja Yogi: Dear, the three members of the tribe of the Mohawk-Indians, they have just given some herbs to Shri Mataji which is some sort, sorts of tobacco, but this is a sacred a herb with the...

Shri Mataji: Sage, sage!

Sahaja Yogi:... with the? 0049

Shri Mataji: Sacred herb.

Sahaja Yogi:... with the believe that...

Shri Mataji: A very, very auspicious thing, sage.

Sahaja Yogi: With the believe that they offer it to the one who is the creator. [Applause.]

Shri Mataji: Regarding this sage, all the people who were, we can say aboriginals of this place respected sage very much and they had, ah, special place even near Los Angeles where they were having sage in that land and they used to go and meditate and pray. Very nice people, very nice. They came to see Me and they said, “Mother why don't you do something for us?" I said, “What can I do?" So they said, “The government has taken all this land of ours and it sold it to some Indian and if you can talk to the Indian they return our land to us." I asked the name, I said, “This community is very money-oriented and they will never, never release that. I am sorry to say, they are Indians but that's a special community in India which is just interested in money and money and money.

So I am sorry I cannot promise you something which is very difficult... but you write to the government and the government is better. They might it understand and they might do something about it." So this sage, it is the name sage, you know, is a saint. Sage means a saint and this one was very much respected even in China, even in Japan, so it is a very right thing, it's a very truthful thing, that this is a special kind of a very auspicious, very holy we can call it, holy all that sage, is very holy and I am happy they are still keeping the tradition.

[Applause.] Thank you again, you also... thank you.

Contents: 2001-08-04 **TV Interview with the Spanish-language Television by Patricia Mays, Washington DC, U.S.A.**

[Producer was overcome with vibrations that he left the Sahaja Yogis do the interview instead of the woman from his studio. Afterwards he received realisation, along with the cameraman and interviewer.] Producer: Oh, my God!

Shri Mataji: What did he say? Producer: Oh, my God, I have never felt anything like this in my whole life. This is amazing!

***Contents: 2001-08-04*, Public Program, Open Air at the foot of the Washington Monument, Washington DC, U.S.A.**

..... Question: [Why did Shri Mataji choose this location for Her program]?

Shri Mataji: Because I am a big admirer of Abraham Lincoln..... Because of Him, America has become so great.

[At the end, related to another question, quotes Śhrī Kabīr:] “If you read too much, you become stupid."

***Contents: 2001-08-00* Interview, Marina di Pietrasanta, Versilia, Italy**

Journalist: Mi spiace, ma non parlo molto bene l'inglese. [Sorry, but I don't speak English very well.]

Shri Mataji: But I do not know Italian, little bit.

Journalist: Allora, Grande Madre, nasce il 21 marzo alle ore 12 a Chhindwara nel sud dell'India, quali sono I suoi primi ricordi della sua vita? [Then, You are born on the 21st of March in Chindwara, what are the first souvenirs, the first memories of your life?]

Shri Mataji: Even My birth. My memory is very good.

Journalist: Cosa si ricorda della sua nascita? [What do you remember about your birth?]

Shri Mataji: That I was born very clean and there was not any blood or anything on My body and I was not attached to any umbilical cord or anything and My mother saw Me and she said: “She is absolutely without any spots" so she called [Me] `Nishkalalanka'. And My father's aunt was there and she said: “No, that's a name of a gentleman, so you call Her Nirmalā, means spotless also means immaculate." I remember all that.

Journalist: Cosa ricorda della sua adolescenza passata in gran parte accanto a Gandhi? [What do you remember about your childhood, your young age next to Gandhiji?]

Shri Mataji: See, My father had taken all the children to Mahatma Gandhi and Mahatma Gandhi said: “You have a big team with you." My father said: “All right, it's all for your work." He said “Give me one." They picked Me out and so I was there from the age of five years with him, I used to go back to My parents for My studies, again on holidays, Saturdays and Sundays I used to be with him.

Journalist: Lei ha studiato medicina e psicologia, come mai questa scelta? [You have been studying medicine e psychology, how did you choose them?]

Shri Mataji: Yes, first I did matriculation then My interscience in Ludhiana and then I joined medical college but the war broke out and I had to return.

Translator: But she said why did You choose medicine.

Shri Mataji: Because I had to speak to the doctors also. Yesterday there was a doctor in the group and I had to explain to him. I knew all these things but I didn't know

the names, so just to learn the names I joined the medical college.

Journalist: A che tipo di medicina era interessata? A che tipo di cure? Perche in India ci sono diversi tipi di medicina. [Which sort of medicine you were interested? I mean alternative or homeopathic or traditional.]

Shri Mataji: No traditional, traditional it was M.B.B.S. as we call it.

Journalist: Quali erano da fanciulla I rapporti con la sua famiglia, con I genitori? [What was your relationship with your parents, with the family?]

Shri Mataji: Wonderful. They all respected Me very much and My father was himself a realised Soul, so he used to respect Me very much, I never had any problem with them.

Journalist: La cosa piū bella... C'e una cosa molto bella che si ricorda della sua infanzia, della sua adolescenza, giovinezza? [Any particular beautiful thing that you remember about your childhood?]

Shri Mataji: Life was so beautiful, I do not know which one to tell you, but I used to walk bare-feet and a new driver had come in the house and he came to receive Me, he came to receive Me in the school and so he said how will I recognize your daughter, so My father said that She is the one who walks bare-feet with Her shoes in Her hands.

Journalist: C'e anche una cosa brutta che le e accaduta? [Do you remember anything bad which happened to you in childhood?]

Shri Mataji: Lots of things like poverty I saw and I had a friend, she was from a very poor family and one day she

was looking so unhappy. I asked her what's this thing on My way back from school.

So she said today I have not eaten because we have no grain in the house, so I felt terrible about it, I went back to My house and I had the keys, I opened the stores, we had lots of things in the store so I took two bags, three bags, one of them was containing rice, another was what we call `pulses dal' and a third one of our for making bread and asked the driver to took [take] these three [bags] and deliver in her house.

So My mother came and she said what is this, what are you doing, I said: “We have so much here, why should she [not] have something?" So I gave her.

Journalist: Tutte le bambine hanno dei sogni. Cosa sognava Lei da giovane per il suo futuro? [Every child has dreams, what were your dreams about your future when you were a child?]

Shri Mataji: I never get dreams, I am sorry to say.

Journalist: Il matrimonio a soli vent'anni con Sir C.P. e stato un matrimonio d'amore? [Your marriage was a love marriage? It Was a love marriage as they do in the West or it was an Indian marriage arranged by the family?]

Shri Mataji: Yes, arranged by the family, because I was in Lahore studying and the war broke out between India and Pakistan and I had to come away. My college was closed. I didn't want to marry actually, but that was such a time that parents said, “Now you better marry, your college is closed." So then I married.

Journalist: Che cos'e l'amore per Lei? Che cosa significa? [What is love according to you?]

Shri Mataji: What is? Translator: Love.

Shri Mataji: You cannot define, it's like an ocean, it is not a concrete thing but is just a feeling within you and which looks after everything.

Journalist: Ha due figlie femmine, che rapporto ha con loro? [What is your relationships with your daughters?]

Shri Mataji: Wonderful, they are very sweet daughters, now one is already a grandmother and now another one is also a grandmother, I am great-grandmother.

Journalist: Con tutti gli impegni che ha, come riesce, come e riuscita a fare la Madre e la moglie? [How did you manage with you private family life and all the rest you are doing in the World?]

Shri Mataji: If you have love you can manage everything, your children also love you very much, your grandchildren, great-grandchildren, everyone loves you and husband also understands the very important thing of My life, that I want to transform people.

Journalist: La sua famiglia e stata qualche volta un ostacolo per la sua libertā di pensiero, di viaggiare e girare il mondo? [Your family was sometimes an obstacle for your mission?]

Shri Mataji: Never, never.

Journalist: Qual e stato il momento in cui ha scoperto I Suoi poteri, questo dono naturale che ha? Che cosa ricorda di questo momento? [When did you discover your innate powers?]

Shri Mataji: I had it from My birth but what I had to discover is the way to give Self-realisation to people, how? That was My problem.

Journalist: Cosa rappresenta per Lei tutta la gente che la segue? Che cos'e? [What are representing all your followers for you? All those who are following you what are for you, according to you, what they represent for you?]

Shri Mataji: You see, actually when you get your Self-realisation you become your own leader and I don't have tell them anything, they are very special people.

Journalist: Qual e la prima cosa che insegna ai suoi seguaci? Ai suoi figli? Possiamo chiamare figli colouro che la seguono? [What is the first thing you're teaching to your children, if we can call them your children, your followers?]

Shri Mataji: Yes, yes. I just tell them that you know your Self, Know thyself as said in the Bible and everywhere you have to first know yourself. Without that you don't understand the truth, the real truth.

Journalist: Qual e il ruolo della donna nel mondo secondo Lei? [What is the role of women in the world?]

Shri Mataji: Very important, they are the power actually and not only that but they are the source of love and they cannot be described in a short way, they are wonderful, they don't realise what is their power is, they are tremendous.

Journalist: Lei insegna a trovare il proprio Se per essere felici. Che cos'e la felicitā? [You are teaching us how to find our self, to be happy. What is happiness according to you?]

Shri Mataji: Happiness is to become the Spirit, the Spirit is Joy, is Peace so you have to become that.

So far you are just your body, mind and all these things but inside is the Spirit, is the reflection of God within you. Once you become that you are full of Joy.

Journalist: Cosa significa andare verso la luce? [What does it mean going towards light?]

Shri Mataji: Means enlightenment, we have no enlightenment when we are born, mostly and we are seeking and we are running after this and running after that. Once you become the Spirit you know there is nothing to seek now, is finished and you feel oversatisfied.

Journalist: Qual e la sua idea della morte? Puffo essere una guarigione la morte secondo Lei? [What is your opinion about death? Can it be even a healing process?]

Shri Mataji: Death is nothing but changing your body, is that. But after realisation death is a just kind of a mastery you have, whatever you want you can do because you are so free.

Journalist: Qual e il suo rapporto con la reincarnazione? Quante vite passiamo sulla Terra? [About reincarnation, how many lives we are changing on the Earth?]

Shri Mataji: Depends on the personality, people incarnate again and again no doubt about it and whatever is their desire they incarnate in that. For example supposing a woman wants to marry some man and she cannot marry, then next life she marries him and learns a lesson for life. [Laughs.] Journalist: Nella sua vita precedente aveva giā questo dono naturale? Era giā questa grande Madre che abbiamo adesso di fronte a noi? [In your past life you were already the Great Mother?]

Shri Mataji: Yes, I was, I was, no doubt.

Journalist: Lo sarā anche in quella futura? [And also in the next one you'll be the Great Mother?]

Shri Mataji: Of course.

Journalist: Che cos'e il bene? [What is goodness?]

Shri Mataji: What is goodness? Goodness is what is not bad, how can you say? But goodness cannot be described, it's temperament, it's state of mind where do you everything good, it's a state of mind.

Journalist: E che cos'e il male? [What is bad?]

Shri Mataji: What the bad is we know very well, that: to do something like cheating, like hurting, killing, all these things are bad, they are actually banned by the ten commandments.

Journalist: Chi e il suo Dio e chi e Dio? [Who is God and who is your God?]

Shri Mataji: Is the same, everybody has only one God. But God has many aspects it's not only like I say always Rock of Gibraltar, it is a God who has desire and creates this Holy Ghost out of this desire and then She creates all this World and he has many many aspects, He is a spectator of the work of the Holy Ghost and if everything goes well, He is happy, but if anyone tries to upset the work of the Holy Ghost then he destroys and then he comes into play in His own way. Otherwise is He is just a spectator.

Journalist: Perche secondo Lei esistono tante religioni? Non si potrebbe creare un unico movimento che unisce tutte le religioni? [Why there are so many religions, could not be possible to have one global religion?]

Shri Mataji: Yes. You see this has come out, out of selfishness, they want to use religion for their own purposes, for making money, for having slaves, all kinds of very low ideas and they entered into religions and that's how the religion became separate, otherwise there is only one religion, global religion of Love.

Journalist: Cosa significa Sahaja Yoga? Come possiamo spiegarlo a chi non sa nulla di questa...? [How can be explained in short, Sahaja Yoga?]

Shri Mataji: Is the shortest thing, I think, Sahaja Yoga, see because there is an energy within you which is placed in triangular bone, called as sacrum, which connects you to the All-pervading Power of Divine Love which you call as Holy Ghost. And with that power you become yourself a person endowed with all the powers of love, of transforming others as you are and you become a person of absolute peace and tranquillity and of great understanding of the secrets of life and you try to help everyone. Not only that but you enlighten the whole world and by that you can change the world, because all that is dangerous, injurious has come from human beings. If human beings are changed we can have a wonderful world.

Journalist: Come e nato Sahaja Yoga? [How Sahaja Yoga started?]

Shri Mataji: Started. It has been always there, I mean all the Saints, all the Sufis, all of them were Sahaja Yogis because they were connected with the Divine, so it is no question of starting it was always there, people have been seekers since long, so they found out; but in a million one person. Now My idea is to convert and

transform people into the new realm en masse, collectively.

Journalist: In una parola, puffo dire qual e il messaggio che manda all'uomo? [What is your message to humanity?]

Shri Mataji: My message to humanity is: that you all should get transformed you should become the Spirit, that is how you know yourself.

Journalist: Che cos'e la ricchezza? [What is wealth?]

Shri Mataji: See, money is of no value, if you don't know how to use it. Money should be used for the betterment of others, it should be used for giving expression to your love and should not be just used for yourself and your family but should be enjoyed by giving it to others who deserve it, not to everyone but who deserves it.

Journalist: E la povertā? [What is poverty?]

Shri Mataji: Power is what does good work.

Translator: Poverty, poverty.

Shri Mataji: Poverty, is again the same thing is again negligence of people who want to take money all the time, extract money. But with Sahaja Yoga I have seen all them have become all right, they all have got jobs, they are doing very well because of the blessing of the Goddess on them, so they all are very much changed.

Journalist: Che messaggio vuole dare all'uomo per evitare la guerra, le cattiverie? [What would you suggest to mankind in order to avoid wars and bad things?]

Shri Mataji: Once you become a realised Soul, when you become Sahaja Yogi, in the real sense of the word, then you don't fight there's no question, because you become

collective, you live collectively you think collectively, you enjoy everything collectively and you become a just global personality so there is no question of war. Now we have people, say, from Israel we have people also from Muslims, so many Muslims are our Sahaja Yogis, Sahaja Yogis. In a place called Benin there're twenty-thousands Muslims who are Sahaja Yogis. They don't fight. Then also there are many other communities like we have Hindus and Christians and Sikhs, Muslims, all of them, they have come to Sahaja Yoga if you asked them what is your religion, they will say I am a Sahaja Yogi! Is global, all over the world, now they are telling Me in 92 countries they follow Sahaja Yoga.

Journalist: Mi sono meravigliata vedendo quanti giovani la seguono. C'e qualcosa che vuole dire a loro? [I was amazed to see so many young people who are following you.]

Shri Mataji: Yes.

[Question: There is anything you want to say to the young generation?]

Shri Mataji: They are seekers, they are special people who are born in this hour to seek the truth.

But if do not give the truth they take to drugs, they take to all kinds of wrong things, they are seekers of the Truth, that's why. Very great people they are.

Journalist: E quando una persona sta male, si avvicina a Lei per chiedere aiuto, quale e il suo rapporto? Che consiglio gli dā? Si puffo considerare una guaritrice Lei? [When anybody who is sick comes to you, what is your advice, can we call you as healer?]

Shri Mataji: I don't give any vocal advice or... there's nothing, just they are coming to Me, works out itself, because I have got power of love.

Journalist: Esistono specialmente in questo periodo dei falsi guaritori. Come possiamo riconoscerli per difenderci da loro? [There are so many false healers and Gurus, how can we recognize them?]

Shri Mataji: See, I told you yesterday that if he is a real Guru, if he's a false Guru, you can easily find out if you are a realised Soul, if you are enlightened you can put your hands towards that person and you might get blisters on your hand or might get heat from them. But if he is realised Soul you get Cool Breeze blowing into you.

Journalist: Cosa pensa di Sāi Baba? [What do you think about Satya Sāi Baba?]

Shri Mataji: You can see his face and I need not give you any opinion.

Journalist: Chi e stato il suo Maestro nella sua vita? [In your life did you have any master, any teacher?]

Shri Mataji: No.

Journalist: Che cosa significa spiritualitā? [What is according to you spirituality?]

Shri Mataji: Spirituality is when you are enlightened by your Spirit, when the light of the Spirit shows you the right path, straightforward, that's what is Spirituality. It's not just talking about it, it's not just preaching about it, but it is something within you that should happen, that you can see for yourself what is right and what is wrong, then it is Spirituality.

Journalist: C'e un allievo che puffo diventare un giorno una Grande Madre? [Do you have anybody that one day can become the Great Mother?]

Shri Mataji: All of them! All the Sahaja Yogis can become.

Journalist: La famiglia oggi e sempre piū sbriciolata. Che consiglio vorrebbe dare per la famiglia che non esiste quasi piū? [Nowadays the family is more and more disintegrated. Which advice would you give?]

Shri Mataji: In Sahaja Yoga? Translator: No, outside in the whole world, the family is more and more disintegrated. What advice would you give to families?

Shri Mataji: No, they get integrated, because they don't understand love, they don't enjoy love, that's why. Then, once you start enjoy love, all others nonsensical thing drop off.

Journalist: Ho notato, sul volto dei suoi figli che la seguono, una luce particolare. Come puffo spiegare la gioia che vedo nei loro occhi? [I noticed in all your followers a particular light. How can you explain this light, this joy that they are expressing?]

Shri Mataji: Light on the face or light in the eyes? Journalist: Tutte e due. [Both.]

Shri Mataji: That you'll find with all enlightened people, all the people who are enlightened have a light, means their whole being is enlightened, whole being, you can see in the eyes there is a light sparkling, you can see on the face, light sparkling because they are not dull people. No more dullness. All the sleeping conditions are gone, all aggressive conditions are gone and they are in balance.

Journalist: Quali sono stati I problemi che ha incontrato all'inizio esponendosi e viaggiando nel mondo? [What are the problems that you had to face travelling in the world in the beginning?]

Shri Mataji: In the beginning. In the beginning, you see it was difficult, because some people who were bad Gurus or who were following wrong paths tried to oppose Me, but the young people who were seekers they never listened to them and so the all the criticism are dropped now, no more criticism for Me.

Journalist: Cosa significa Karma individuale? [What does it mean individual Karma?]

Shri Mataji: They disappear, they just disappear, they're dissolved, all your Karmas are dissolved, you have become the Spirit, the pure; they are no more there.

Journalist: Esiste il destino secondo Lei? [The destiny, the fate, the destiny, is existing or not?]

Shri Mataji: Only one destiny is there: that you become the Spirit, that's the destiny, then the Spirit takes over and It looks after you. There no expectations about anything, when there is no expectations, there is no disappointment.

Journalist: Lei e sempre al servizio dell'uomo: cosa prova, che sensazione prova? [You are always taking care of humanity. What are your feelings?]

Shri Mataji: I enjoy, like a mother enjoys with her own children.

Journalist: Qual e secondo Lei il nostro compito sulla terra? [What is our goal in life?]

Shri Mataji: To become the Spirit, nothing else.

Journalist: Perdonare significa guarire? [To forgive means to heal, to cure?] 0057

Shri Mataji: Yes, you must forgive because as said that whether you forgive or you don't forgive you don't anything, but if don't forgive then you play into wrong hands and torture yourself.

Journalist: Che cos'e la Divinitā? [What is Divinity?]

Shri Mataji: Divinity is when you are one with the Divine, when there is the Divine flowing through you, that is Divinity. Divine is the thing that is the opposite of negativity. Is very beautiful and it makes you beautiful, makes everyone beautiful, that is what is Divinity is, it's the blessing, blessing of God Almighty.

Journalist: Lei ha mai incontrato il Papa? Cosa pensa della Chiesa, e cosa pensa la Chiesa di Lei? [Have you ever met the Pope? And what is your opinion about the Church and what is the opinion of the Church about you?]

Shri Mataji: You will find very soon about it, I don't have to tell you.

Journalist: Quando I suoi figli pregano, lo fanno davanti alla sua immagine. E Lei invece? [Your children are praying in front of your photo. Are you praying?]

Shri Mataji: I am in prayer all the time Myself [laughs].

Journalist: Mio figlio, che ha quattordici anni, quando sono venuta qua ieri per incontrare Lei, mi ha detto, mi ha chiesto: “Chi e la Grande Madre?" Io non gli ho saputo rispondere, gli puffo rispondere Lei? Cos gli faro sentire... [Her son is now 14.

So yesterday, when he knew that she was coming for the interview, he asked her who is the Grande Madre, so she

didn't what to answer exactly. Would you suggest an answer: who is the Grande Madre?]

Shri Mataji: Actually, you see, at this time of the world, people are seeking, they are special times when the seekers are born, they are seeking the truth, they are not interested in other things but they just want to know what the Absolute Truth is and that is what I have to give the answer and I have come for that work.

Journalist: Una cosa che ho notato guardando il suo volto che ha tante espressioni, se guardo piccoli pezzi, gli occhi sembra una bambina, e stranissima questa sensazione che mi dā, non riesco a capire perche mi dā tutte queste sensazioni. [She is saying that looking at you face she can catch so many expressions: the eyes are like a child...]

Shri Mataji: It is the innocence which is never killed, which is never destroyed in human beings, only it's like some clouds coming over on the sky in some people who have gone against the innocence, but when the innocence shines then you are like a child: you forgive people and you make people happy, all kind of things happen as a child automatically works out that.

Journalist: Possiamo concludere con una cosa bella, un suo pensiero senza domande, per il mondo, per l'uomo... [She would like to conclude with your message or one of your thoughts for the humanity.]

Shri Mataji: All right, she can come anytime and I would like to tell her whatever she wants.

Translator: A message for humanity.

Shri Mataji: Message? I have already said that you have to become the Spirit. You are to be born again and that born again is that you know your Self. This is what we have to do; a man or a woman unless and until he is transformed we cannot change this World, we have to change the whole World.

Journalist: Thank you, very much. Senta, posso baciarla? [Thank you very much, may I kiss you?]

Shri Mataji: Such a great study, Such a great study, just don't put Mr. Pope there.

Journalist: E la cosa piū bella che abbia fatto nella mia vita, diglielo! [She is saying is the most beautiful interview in her life.]

Shri Mataji: Really, thank you very much.

Journalist: I am very happy!

Shri Mataji: I am also thankful to you because you ask, really, very direct questions. I am very happy I never had such a interview before. Loving.

Journalist: Thank you very much. Mi piacerebbe fare la cosa che abbiamo fatto ieri.

Translator: She would like to…

Shri Mataji: Feel it. [Shri Mataji works on and gives vibratory advice to the lady.]

Shri Mataji: May God bless you. Thank you very much, thank you very much I said, thank you Journalist: Thank you.

Shri Mataji: You can do a lot with this interview for Italians, they need it very much. They are very nice people, in the whole of Europe, Italians are the best.

May God bless you.

Journalist: Grazie.

Shri Mataji: May God bless you. [The journalist says she feels very emotional.]

Shri Mataji: May God bless you.

Contents: **2001-08-xx Conversation with Sahaja Yogis, Cabella Ligure, Italy**

I will get it [book on recollections] printed in India and then the Sahaja Yogis can read it.

Contents: 2001-08-31**, Public Program, Caīe della Versiliana, Versilia, Italy**

Romano Battaglia: Bene, cominciamo allora, la Grande Madre comincerā a parlare e spiegare come si puffo giungere alla realizzazione del Se. Prego. [Well, let's start then, the Great Mother will start talking and explaining how to get Self-realisation. Please.] Shri Mataji [to Romano Battaglia]: It's very kind of you to have invited Me to this meeting. He has asked Me to explain to you how you can reach to the state of Self-realisation. It's a very important thing to understand, because so far we have been living only with human awareness. Human awareness is not sufficient enough for us to lead a very happy life, especially collectively. But we have to know that our Creator is a very great, very understanding personality, is a Divine personality. And He has placed within us all the arrangements to get our Self-realisation.

Self-realisation is the connection with the All-pervading Power of Divine Love. For that within us is placed, in the triangular bone called as sacrum, a power. All human beings have this power in the sacrum bone. Sacrum

means sacred and Greeks also knew that it was a sacred bone, so they called it sacrum.

So it's already there and it has that power which is in three and a half coils. All of you have got it. Now only problem is how to raise this power to connect you to that Divine Power.

Now there are little problems with all of us and we have six centers which are to be crossed. And these centers are responsible for our physical, for our emotional, for our intellectual, for our spiritual being.

So this power has to cross through them, that's the problem.

So this power is to be awakened, which is very, very simple. Because it wants to be awakened. Now, it awakens by itself, but you need some support. You have to get to somebody who is already a realised Soul, who can awaken your power. That's all.

Then, when it rises, it pierces through those six centers and pierces through the fontanelle bone area.

And you feel a Cool Breeze coming out of your own fontanelle bone area. And once you get that experience, then also you feel on your hands, on your fingertips this is happening, is the Cool Breeze on your fingertips.

All these five fingers also represent, also here [base of palm] and here [center of palm], seven centers.

And once you get this experience, you can also feel on your fingertips the Cool Breeze of the Holy Ghost. This is actualisation of baptism, actualisation. It is not any kind of a ritual, it's a evolutionary reality. And it works wonders. It can cure your health, it can give you the

mental peace, it can give you complete tranquillity. And also you can feel your own problems. And also you can get over them. Also you can solve the problems of others. You give up all bad, I should say, all bad habits, bad things that spoils your health. Like, say, drug addiction, just drops out.

You become a very independent personality. Full of joy. And you are amazed you know yourself. You know yourself, that you are a higher human being.

[To Romano:] What is the next question? Romano Battaglia: [asks Shri Mataji to give realisation to the people present.]

Shri Mataji: Give the experience! [Laughter.] So fast as that! Alright.

Romano Battaglia: Ho chiesto alla Madre se puffo fare un'esperienza qui, di fronte a voi. [I asked to the Great Mother if She can make an experience here, in front of you.]

Shri Mataji: Before that I would request you not to smoke, because you have to pay attention to it, that is better. You have to just put your both the hands towards Me like this, that's what. And you have to little bit remove your shoes, will be better. Because this Mother Earth sucks in your problems. Alright.

Now please put both the hands towards Me like this. You can close your eyes. Please close your eyes.

Now with your left hand try to feel if there's a cool or a hot breeze is coming out of your fontanelle bone area, which was a soft bone in your childhood. If it is hot, then you have not forgiven. You have to forgive everyone.

Little higher, little higher. Whether you forgive or don't forgive, you don't do anything. If you don't forgive, then you play into wrong hands.

So say that `I forgive everyone.' Don't think of them, just say. Now. Please put your left hand towards Me like this and the right hand on top of your fontanelle bone area. Now again put right hand towards Me, once more and put the left hand on top of your fontanelle bone area. It's nice, they have got it. All those who have felt... It's nice... Should forgive! Please forgive everyone. Now, please put both your hands towards Me. Now. All those who have felt cool or hot breeze on their both the hands, or one hand, raise your hands! [Laughs.] All of them! May God bless you.

[About a lady in the front row:] This lady didn't do anything! So how can she feel? This one with the pink dress. She's the only one who didn't feel. Alright. Who else has not felt? Alright. We'll see you. Very few. She was smoking, that's why. Were you smoking before, Madam? It got caught up here [touches Her throat]. Is alright, we'll work it out, we'll work it out. Four or five.

[Question and answer session begins.] Romano Battaglia: Which good can this Self-realisation do to humanity?

Shri Mataji: Alright, what good. Now. Goodness about it. First of all, as there are so many things, but I'll tell you few. Tell them, it's so many things. First of all it makes you peaceful. Then it gives you knowledge about yourself. It shows what's wrong with you. You have to just know how to correct. And it will work out. Then you give up all bad habits in no time. If you have diseases, they can be cured. Then the relationships between your

family, in collective, completely changes. And you become a very sweet and a beautiful person. There are so many problems we have in this world. These problems get solved because we all become global. No more quarreling, no more fighting, nothing. It keeps you young, happy and collective. You become such a, what should I say, non aggressive person, that all these world problems of fight, war, all finishes off. We have to change this world. By changing human beings, transforming them only, we can change it. Now you have to grow into it also, that's very important. Then you become a master yourself. We have so many masters in Italy. Anything else you want Me to tell you about? Woman from the public: You have been talking about the Holy Spirit, which is for me, I'm catholic, it's a problem, because I've taken many, many years to understand. What do you think about the Holy Spirit?

Shri Mataji: Holy Spirit is everywhere. Is everywhere. It's a power of God's desire and it is everywhere.

Man from the public: Perche e stato scelto l'osso sacro come punto di partenza di attivazione della Kuṇḍalinī, diciamo dell'energia vitale? [Why has been chosen the sacred bone as the starting point of activation of the Kuṇḍalinī, let's say of the vital energy?]

Shri Mataji: Sacrum bone is a very well-guarded bone, very well-guarded. And also that the desire, one has to be according to the Divine. Very sweet question.

Same seeker: In effetti c'e una corrispondenza fra le linee di energia ed il sistema sottile di cui parla la Venerabile Grande Madre, e I due meridiani centrali della dottrina taoista cinese. Ed in effetti e l'attivazione di questi

meridiani che porta a questo principio di benessere. [Acutally there is a correspondence between the energetic lines and the subtle system the Venerable Great Mother talks about and the two central meridians of the Chinese taoist doctrine. And actually it is the activation of this two meridians tha brings to this beginning of well-being.]

Shri Mataji: Is true. See, we have sympathetic nervous system and parasympathetic nervous system.

Sympathetic when they meet each other, they form the parasympathetic. And the parasympathetic, on that one, is made all the Chakras, the centers.

So it passes through these centers, connecting completely all these six centers with the Divine Power. It's a subtle thing. Just a minute. What is she saying? Other man: Com'e possibile in questo nostro tempo, cosiddetta `New Age', distinguere I veri dai falsi profeti, I maestri spirituali dai ciarlatani? Quest'epoca piena di mercanzia dell'occulto, di falsi esoteristi, di falsi Guru, come possiamo scegliere, e capire se una persona e un vero maestro spirituale o un ciarlatano, un truātore? Grazie. [How is possible in this time, so-called `New Age', to distinguish true prophets from fale ones, spiritual masters from deceivers? This epoch is full of occult merchandise, of false esoterics and false Gurus, how can we choose and understand if a person is a real spiritual master or a deceiver? Thanks.]

Shri Mataji: Now it's very easy, that if it is a false Guru, then you can feel on your fingertips the heat, sometimes you have blisters from that person. And if he is a real

Guru, if he's a good fellow, you can feel the Cool Breeze in your hands. Like Romano [laughs].

Romano Battaglia: Grazie. Io ho un amico apicoltore che mi racconta che, quando porta le persone a visitare gli alveari, alcune persone li visitano e non accade nulla; altre persone, con vibrazioni negative, vengono assalite dalle api. Pensate, questi piccoli esseri che capiscono giā molto. [Thanks. I have a friend, a beekeeper, who tells me that, when he brings people to see his bee hives, some people go and nothing happen; while other people, with negative vibrations, are attacked by bees. Think of it, these tiny beings understand so much!]

Shri Mataji: It's true. Even the snakes, they know, everybody knows. But you have to grow, we have to grow into it, you have to become like these trees are. What's she saying? Another woman from the public: Mi ha colpito molto che Lei abbia chiesto di non fumare. Questo mi ha aperto completamente verso di Lei. Io ho fatto tutta l'esperienza ma non ho sentito ne caldo ne freddo.

Poi ho visto che quasi tutti hanno chiesto perdono per aver fumato, per aver fatto tanto male, perche ci sono altre persone che soffrono per il fumo altrui. Poi ho visto le persone alzare le mani, e dovevano essere trasformate; ma poi hanno ripreso a fumare davanti a me. Voglio capire perche questa cosa cos semplice e cos importante non passa per la vita di tutti I giorni. Chi fuma non puffo assolutamente realizzare se stesso, non puffo entrare dentro di se, capire la vita degli altri, perche si pensa solo alla propria vita. Mi sono commossa quando, venendo qui, qualcuno mi ha visto in difficoltā e mi ha

ceduto il posto; ma non ho sentito la brezza. Quindi ci sono persone piū buone e piū aperte di me, ma si sono rimesse a fumare; io devo allontanarmi perche soffoco. Grazie tante. [I have been impressed a lot because You asked not to smoke. This opened me completely towards You. I have followed all the experience but I have felt neither warm nor cool. Then I have noticed that almost everyone has asked forgiveness for having smoked, for having done so much bad, because there are many people who suffer for others' smoking. Then I have seen the people rising their hands and they had to be transformed; but then they smoked again in front of me. I want to understand why this thing so simple and so important, doesn't pass for the daily life. Who smokes cannot absolutely realise himself, cannot go inside himself, understand other people's life, because he thinks only to his own life. I have been moved when, arrived here, someone saw me in difficulty and left me his place; but I have not felt the breeze.

So there are people better and more open than me, but they started smoking again; I must keep far because I suffocate. Thanks very much.]

Shri Mataji: Hello. I didn't say that you don't smoke. I said you give up smoking. Once it happens, you give up. And then I said that you have to grow. If you grow in it, then you don't smoke.

Romano Battaglia: Lei e andata a parlare a medici e scienziati russi, a scienziati e medici Americani, un po' in tutto il mondo, in Inghilterra... Che cosa pensano gli scienziati del Suo metodo? [You have gone to talk to Russian doctors and scientists, to American scientists

and doctors, a little bit all over the world, in England... What scientists think of Your method?]

Shri Mataji: Oh, their opinion is very good. And I told them, that we must understand the subtle side of our being. And they were very happy and they wanted to start Sahaja Yoga in NHS, what you call, in the National Health Service. And you'll be amazed that Americans have sense of talent. And so many of them have given Me awards and so many mayors came to My programs. And they have really shown great respect for Me. All false Gurus have been there, but Americans never paid attention that way to them, except for stupid people who went. They even put My work on the record of the Congress. And also the... I don't know...

Guido: Berkeley University.

All universities, most of universities.

So many universities have given Me a special award. I think they have a special sense for talent. If there is a good tennis player, they'll have him. If they'll have a musician, they'll have him. Even Mister Bush wants to meet Me. I've written a book, called Meta Modern Era, which he has read and He writes to Me he wants to have something from Me also. Surprisingly, their democracy is only two hundred year old, but they are very, I should say, deep in understanding. And education is of a very high level *[UNCLEAR]*. And thus they're, I think, they are open to understand everything that is good. I think their problems are not so difficult, because they are not at all fanatic.

Very well educated and know a lot about everything. There's one girl, there's some Sahaja Yogini, she's all the time saying something.

Another seeker from the public: Vorrei chiedere un cenno sulla tecnica per far salire questa Kuṇḍalinī.

Capisco che e la meditazione; ma poiche vi sono meditazioni con visualizzazioni, meditazioni con I mantra, vorrei sapere come si realizza questa ascesa. Grazie. [I'd like to ask a hint about the technique to rise this Kuṇḍalinī. I understand what is meditation; but since there are meditations with visualisations, meditations with mantras, I would like to know how this ascent is accomplished. Thanks.]

Shri Mataji: We have pamphlets and books, but sorry Sir, just now there isn't so much time to explain. But we have a center here. What's the matter? What has happened? [A young Sahaja Yogini full of emotions goes onto the stage and gives to Shri Mataji a paper. Shri Mataji turns to Guido that explains that the girl is full of emotions.] Shri Mataji [laughs and asks]: Italian? The girl answers: Yes, I am from Passo Corese.

Guido [adds]: Near Roma.

Shri Mataji [laughs and says]: Alright [and kisses the girl].

Romano Battaglia: Accade molte volte che le persone piangano venendo a salutare la Grande Madre.

l'emozione di cui parlavo prima, quando, a Milano, Lei mi mise la mano sulla fronte. Ed io, che non piango mai, cominciai a piangere per un'ora. C'e qualcosa che veramente si risveglia, qualcosa che e piū forte delle cose semplici della vita. Una curiositā: quale potere ha la

Grande Madre sul tempo? Perche sono giā tre volte che, quando viene, le previsioni sono di grandi piogge, poi non piove. [It happens very often that people cries when they come and welcome the Great Mother. It's the emotion I was telling before, when, in Milan, She put Her hand on my forehead. And I, that I never cry, started crying for one hour. There is something that really gets awakened, something that is stronger than simple things of life. A curiosity: which power has the Great Mother on the weather? Why is already three times that, when She comes, the forecasts are of heavy rain, but it does not rain.] Shri Mataji [laughs]: This is the power of love and compassion, nothing else, that touches your heart.

Romano Battaglia: Quindi e evidente che, quando piove molto, di compassione ce n'e poca in giro, eh! [Laughter, Shri Mataji laughs.] Una domanda di grande serietā. Che poteri ha la Grande Madre di fronte ad un malato grave? [So it is evident that, when it rains a lot, there is little of compassion around, eh! A serious question: which powers has the Great Mother in presence of a seriously ill person?]

Shri Mataji: With love, you see, anything can be done. It has to be pure love. And then it just works. Come along! [A child goes onto the stage to kiss Shri Mataji.] Romano Battaglia: Adesso non venite tutti a baciare Madre, se no diventa un problema di grande importanza. [Now, do not all come to kiss Mother, otherwise it becomes a big problem!] [Laughter, Shri Mataji laughs.]

Shri Mataji: About you, Romano. First time, when I went to Romano, in his office, he told Me: “First you give me my Self-realisation." I said: “Alright. Bring some water."

And I put My hand in the water. And I said: “You drink it now." He said: “Mother, it tastes like wine!" I said: “This is what Christ did." It is not wine, it is like the grape juice. You cannot make wine spontaneously like that. Alcohol has to rot, rot, rot. And the more it rots, the better and more expensive.

So it happens just spontaneously.

Even when He had gone for the wedding, it was just spontaneous! It was not alcohol, it was just grape juice. But still, you see, I don't know why everybody believes that He made alcohol. How can He make alcohol, when alcohol goes against your awareness? This is a very wrong understanding about Christ.

Question: Chi e per Lei Cristo? Un profeta? Il figlio di Dio? Un uomo giusto? [Who is for You Christ? A prophet? God's Son? A righteous man?]

Shri Mataji: He's God, He's the son of God. No doubt. [Applause.] Lady from the public: We would like your opinion about Reiki and if you please could explain us under which aspects they're similar, or under which aspects Reiki and Sahaja Yoga are different.

Shri Mataji: Is no good. It doesn't work out.

The seeker who had made the question regarding Chinese Tao meridians: Relativamente all'energia che si sprigiona dalle mani, l'esperimento che ha fatto Lei a me e riuscito benissimo, ho percepito esattamente quello che Lei aveva detto che avremmo percepito. Io ho giā esperienze da tantissimi anni di questo tipo, non nella dottrina che Lei professa, ma in dottrine similari. La domanda e: Lei ha parlato della manifestazione esterna dell'energia come una sorta di alito di vento fresco.

Mentre noi conosciamo altre attivitā energetiche che si sprigionano dalle mani di persone buone, non perverse, quindi noi pensiamo che siano energie positive, non negative, pero si tratta di calore. questo il punto allora. [Referring to the energy that come out of the hands, the experiment that You have done has come very well to me, I felt exactly what You said we should have felt. I have already had experiences of the kind since years, not in the same doctrine that You profess, but in similar ones. The question is: You have talked about the exterior manifestation of this energy like a kind of Cool Breeze. While we know other energetic activities that come out of the hands of good people, not evil, so we think that they are positive, not negative, but they are warm. This is the point then.]

Shri Mataji: Something wrong here, Sir. If they're emitting hot vibrations, then there's something wrong with that person. Maybe he's a liver patient. There are two sides: sympathetic nervous system, the right side is for doing work, for thinking and all that; and if it becomes heated up, then you can get hot.

Same person: Quello che e il sistema Yang estremorientale, quindi e iperattivo... Per capire: ci sarebbe quindi una prevalenza di azione Yin, della parte femminile, tenue, del sistema sottile dell'energia? [That is the Yang system, so it is overactive... Just to understand: there should be a prevalence of Yin action, form the feminine side, soft, of the subtle system of energy?] Guido: No, e la prevalenza del centro, quindi un assoluto equilibrio fra destro e sinistro. [No, it is the

prevalence of the center, so an absolute balance between right and left.] Same person: Grazie. [Thanks.]

Shri Mataji: You see, in Sahaja Yoga Tao is made very clear. You'll understand, Tao is not so clear, because one thing they don't know how to get to that state. Sir, if you have some time, why don't you come to Cabella? I will explain to you everything.

Same person: La ringrazio, sono molto onorato. [I thank you very much, I am honoured.] [Romano Battaglia offers three bunches of flowers.]

Shri Mataji: Thank you, thank you, thank you.

Romano Battaglia: Un ultimo messaggio da dare a questo pubblico. [A last message for this audience.]

Shri Mataji: Also, I would say: Alzheimer if somebody has, you'll get tremendous heat from that person on the right hand. But supposing he has cancer, then you'll get it on the left hand, hot. You can become an expert. And unless and until you get your Self-realisation, you will not know what's your real value is. That's why everybody has said: “Know Thyself." Thank you very much.

[Applause. The bhajans group starts singing Jogawa. Shri Mataji meets the public.]

Contents: **2001-09-xx Conversation with Sahaja Yogis, Cabella Ligure, Italy**

Sahaja Yogi: Śhrī Mother, it is a bit daunting to collect these stories [recollections] because maybe we have not written auspiciously enough or maybe our memories are faulty.

Shri Mataji: Don't worry, as long as what you say is true, that is all right.

Contents: 2001-09-18 **Letter to President George W. Bush, Palazzo Doria, Cabella Ligure, Italy**

SHRI MATAJI NIRMALA DEVI Palazzo Doria Via Martiri Della Libert 15060 Cabella Ligure (AL) 18 Sep, 2001 To: Honourable George W. Bush, President of the United States of America, White House, Washington D.C.

Dear Mr. President I wanted to write to you earlier, but I felt that you were too busy with the crisis in your great country.

All the while I have been watching you and your activities through television. I had conveyed to you earlier that I had a vision about you, it was that you would be the one chosen to destroy the evil of terrorism all over the world and completely redeem the world from the agony of Satanic forces. Now you see, there are many persons talking of compassion and forgiveness, maybe out of fear or blindness. A sinner who asks for forgiveness can be forgiven, but not a devil, at any cost.

In the Gītā there is an answer given by Śhrī Krishna to Arjuna, his disciple. Arjuna was full of remorse and compassion, he puts down his bow and does not want to fight. He says to Lord Krishna “You have told me about the state where a spiritually equipped person should be a witness, stityapragya." Lord Krishna observed “A person in the witness state has no confusion at all and he has a clear mind. He develops the power and the will to destroy evil-doers, Duṣhṭakrutham." Lord Jesus Christ also hit with the hunter those who were doing business in the Temple of God. Lord Krishna asked Arjuna very emphatically to fight and destroy the evil so that the

truth should prevail. This is a great message of Gīta resounding all over the world, which has been tortured by the cowardly acts of the evil-doers.

Now in this Kali Yuga, you are the one chosen for this act of redemption from evil. All the spiritual beings of the past and present bless you with courage and power to destroy the cowards who have perpetrated this most heinous crime. All the Sahaja Yogis all over the world convey to you the sincerest wishes for complete success in your noble and historic mission.

May God bless you and the beloved people of America. May Truth succeed under your leadership.

With all my love and blessings.

Yours faithfully (MATAJI NIRMALA DEVI)

Contents: 2001-09-22 **Śhrī Gaṇeśha Pūjā, You Have to Protect the Innocent, Cabella Ligure, Italy**

Today we have assembled here to worship Śhrī Gaṇeśha. Śhrī Gaṇeśha who is the Lord of Innocence. He is the ocean of innocence. And though' he is such a young, little boy, he can fight the whole world, he can destroy all the negativity. That's the sign of innocence.

There have been stories that children who have fallen from a very great height were completely saved, nothing happened to them. Their innocence is such a powerful thing that it doesn't harm anyone who is not to be harmed. It has all the wisdom of the world, all the understanding of the world; and anybody who tries to harm the innocence, the world, the whole world, which may not have cared so much for innocence, might not have worshiped innocence so much, but they all stand,

stand up against anybody who tries to harm the innocence.

You can see in your own lives around you, *[UNCLEAR* if/when] anybody tries to trouble children, all of the them, whatever they are, whatever they are coming from, whatever maybe their nationality, they all jump, all jump to control and to safeguard that child. What is it? What is it within us that makes us so very conscious to protect the innocence? It's really a shame, a great shame for us, when we find in this world that innocence is under attack.

Anything else can be tolerated. Innocent people who have done nothing wrong, those who have no malice, who are living like little children, I should say, if they are attacked by anyone, not that the whole world reacts to that, but everyone of them cannot bear any innocent person or `innocent being' being harmed.

We don't realise that within us there is the ocean of love and ocean of understanding for children.

Why? Why should it be? Why should we feel like that, especially for children? Especially for innocence? There are people who are always attacking innocent people, innocent children, there are. But no-one wants to support them. No-one thinks that it's proper to ill-treat children. And those who have done this have to suffer. They all suffer as a reaction.

What is it within us that creates that reaction, that tremendous reaction, against [those who are against] innocence? For example if there is a regular war and if there are people fighting; in a regular war, they don't have much sympathy. In the world also, they say

“Alright, they are of that understanding, they are of that kind of a thing." The greatest sympathy comes when innocence is being challenged. That's what human beings have. Within themselves they have the power, power of Śhrī Gaṇeśha, which gives you that feeling, that capacity, that understanding that you have to protect innocent [the innocent or innocence], innocent children, innocent people. And the whole world can rise against all such people who are trying to kill the innocent. There cannot be any doubt. If they cannot oppose such an attack, or criticise such a thing, then they are not yet human beings, I would say.

The highest personality can sacrifice anything and can give up anything, but they cannot give up the feeling they have for innocence. It's very remarkable. We don't realise how much there is this ocean of protection and love for the innocent. What attracts the greatest strength is when we see an innocent person, innocent children, are under attack. That's the beauty of human beings. Of course there are many human beings who can be cruel, who are, I would say, call them devils, maybe, maybe. But when it comes to children and to innocent people, everyone feels his responsibility.

It's difficult for normal human beings to be innocent because they have a kind of an understanding that they are something great, that they understand everything, that they can analyze everything and they could be crooks, they could be aggressive, they could be troublesome, they could be anything and they can give explanation for that, doesn't matter, but still, on the

whole, they can never be respected and they can never be honoured for the thing they are doing.

For us, the Sahaja Yogi, the Sahaj Culture is to respect your innocence. You might feel a little bit cheated, you might feel a little bit dominated, you might feel a little bit disgraced, but Sahaja Yogi have to be innocent. Because with them lies the power of Śhrī Gaṇeśha. They should not feel dejected if they are being used, insulted, tortured, dominated, it's alright. They should not try to destroy the innocence of other people, of anyone. Automatically it will work. You will be amazed that when innocence is challenged, all the goodness of the world comes to the rescue of that.

An example of this is the recent war, so-called war, of America. Where innocent people, they had done nothing wrong, have been tortured, have been killed. At that time, all over the world, it's a big support for them. Every country, whether it believes in those people or not, is anxious to look after [for] those who have done this crime. They may not be belonging to the same religion, they may not be belonging to the same country, they may not be belonging to the same crimes, but at this moment, who does not take the side of the innocence will be singled out and will be destroyed, no doubt about it. Once and for all they will learn a lesson that `you cannot attack innocent people.' I have told you, in Sahaja Yoga, we should not ever be annoyed with out children. We should not, in no way punish them. Our main achievement should be that loving attention for children. All over the world, whether he belongs to your family or to some other family, or has some sort of detached

attention with you, still because he's a child, he's innocent, the innocence within itself, your own innocence, will try to protect.

It's very surprising how people take to sacrificing their lives when it comes to the attack of innocence.

Children should never be attacked. They have their own power to protect, no doubt. But you shouldn't waste your energy on something that is extremely inauspicious, extremely cruel and extremely ugly. If you cannot love children, you cannot love anything. I have not come across anyone so far who says that they don't love children, luckily! But maybe some might say `We love flowers.' Why? Why do you love flowers? Because they are innocent. Because that beauty of innocence is within them. You love nature, why? Because it is innocent. But the greatest innocence is seen among human beings who are Sahaja Yogi! It is easy to be cunning, very easy to be cunning. It's very easy to be clever. But to be wise, one should understand the beauty of being innocent. Possibly one may say `Mother, one can get exploited if you are innocent.' No-one can exploit an innocent person. They may believe that they have done this, they have been very aggressive and all that, but they cannot.

It is like a rock. It is like a rock that is not prevailed by any ocean of anger or any kind of revenge. It's the rock that is being looked after and nourished by Śhrī Gaṇeśha.

I've told you before also, that the innocence within us never gets destroyed. Very surprising. You may be a sinner, you may be a very cruel person, you might be anything: but it does not get, it cannot get it.

After innocence. It is a very, very secret thing that is put in us by the Divine.

We play with our innocence very much. We think that by behaving any way we like, `It's alright, after all it's my own desire, my wish.' And we'll go on, we go on all the time reducing our power, or we can say the hiding, or covering our power of innocence. And we think that we have done a great job, that we have befooled all the people by our tricky nature. This tricky nature cannot give you any satisfaction. It is not self-sufficient. When you try to trick someone, this trick works on you, it is repelled on you and destroys your faith in innocence, which is the greatest faith, the greatest help or [UNCLEAR... `vishud'...] the greatest power on this earth.

Those people who do not respect their innocence because they think it makes you weak, have not seen the power of innocence, how it works, how it acts. From all over the world, it reacts. But, so far, I think the human beings are not conscious of the power, power of innocence. But it is the highest thing to be innocent. And it acts as if the whole understanding, whole working out of the being is so beautifully achieved.

Now you see in this world what says [is said], what people remember, what is respected. It is respected the high ideals. But if you see to the subtle side of these high ideals of people [who] have led a very, very beautiful life of very good character, of very good nature', all these people may have been harmed, may have been killed, but because of their innocence they shine and shine through ages. You can see the life of all great men like that; they are all very simple, they are not deliberating

anything, spontaneous they are in their behaviour, spontaneously they live.

Nations after nations can be destroyed, but the power of innocence cannot be destroyed. Have faith in that. You have to have complete faith in yourself and that `yourself' is nothing but innocence. You may say that `innocent people get cheated.' Nobody can cheat innocence, because that is something of very eternal value.

They might cheat you in money, might cheat you in something, but the thing that is the most eternal is your innocence. And you will be the most successful person in life when you are absolutely innocent and your are looking after your innocence.

As I have told you, that innocence never gets destroyed. It can be covered by your ill thoughts, by ill doing, it might be covered for the time being. But if you can take out the clouds away from the sky of innocence, the whole thing becomes so obvious that you have won the whole world. We can take the case of Christ. He was crucified, he was insulted, he was tortured. Those who did this, where are they? Who knows them? Nobody even knows the name. Nobody is even bothered about them. A single one person was so much used and was so much tortured. But despite that, what has happened? He has got the respect from the whole world. The whole world respects. Nobody says that `Look at that, how he was crucified, what has he done...' Nothing of the kind. They just respect. And what do they respect? The essence, the essence of complete innocence.

They say in Sahaja Yoga that he was the incarnation of innocence. He was the incarnation of Śhrī Gaṇeśha, which can be verified.

So, when we think that in our own ventures we can do what we like and we don't want to even remember that, we don't want to even consider that it's a wrong thing to do, we do not know what is ahead of us. What happened to Hitler also? He thought he can destroy the whole world, he can manage to kill so many people and still he will remain a very great personality. They are stupid not to understand who are the people really respected. Through ages, through history, no-one like [liked] Hitler. He didn't understand [that] if you wanted to have really the power over the world and he wanted to have the reputation of a great man, he should have followed the great people. And the great people are those who are innocent. Their main power is innocence; take any one of them. I don't know how to say that this power acts, because it acts in so many ways. You can pass through historical events, so many of them and what will you find? A person who is so innocent, simple and wise is remembered all your life.

I was a child, very small, when I was in school I used to go to the library and read about the lives of great men who have created some great things for us.

So many of them. And I was so impressed how some of them were so simple, so child-like. For example Abraham Lincoln for whom I have tremendous, tremendous respect, was a man tortured by his wife also. She said “You don't know, you are very clumsy, you don't know how to dress up, you don't know how to behave." And

she actually was very harsh on him, all the time torturing him.

Ultimately he was also killed.

So one can say, `You see, what's the use of being Abraham Lincoln? Because he was killed, he was not successful.' Until today, all over the world, people know who was Abraham Lincoln. They don't know his wife, maybe. [Laughter.] But they knew who was Abraham Lincoln, everybody. Clumsy man, according to her and all sorts of degradation for him. But nobody respects her, nobody thinks anything about her. Who is respected today is Abraham Lincoln. Why? `Actually he was murdered, he was killed, that shows that he had no strength to survive', but he survived through ages! So many years have passed, still he's surviving.

Take the case of all the great people who have been innocent; and that's why they had ideals. To them their ideals were more important than anything else, even [than] their lives. Everything was nothing. Now the sense of ideals and idealism comes only from your innocence. That's the one which teaches you what is your ideal; how you should exist; what kind of a life you should lead. It is not important that you have big authorities, or you have a very big positions as ministers and all that. There have been so many who came and died. They had so many people with ambitions and so many people who were oppressive, but where are they? Nobody's bothered about them, nobody wants to look at them. If their photograph appears people close their eyes `No, no, we don't want to see this man.' But if there's a little boy, innocent child, who is talking in a very innocent manner,

the whole world admires that child. And these great men are, really, they are the symbols of that innocence. Their main quality was innocence, from where the wisdom has come.

Gaṇeśha's main quality is his wisdom. He knew what was success, through his, I should say, innocent qualities.

Sometimes the innocent people are not even aware of their quality of innocence. It's very surprising how the quality of innocence shines through human beings who may be very ordinary, who may be very simple, who may not look so intelligent and sharp, who may not become good diplomats, what ever it is, they are innocent! That's were ends all the glory of human beings.

To be innocent...

[Aside in connection to a child crying:] What's the matter?...

So to be innocent, what do you do? People will say, `Mother, what do we do to be innocent?' Firstly, you can see for yourself how your mind works. What does it do? How it reacts. This is what one has to watch, which I call as `introspection'. What sort of plans your mind takes to? What does it think is the best? In that thinking, thought process, what is the most important way to look at yourself? The first and the foremost is that you should know how you react to someone. Is it an innocent reaction? Or it is a vindictive reaction. It is very easy to see yourself, because now you are all Sahaja Yogi. You can see for yourself how is your reaction to any aggression on you, or any kind of a trouble coming on you. How do you react to that? What is your behaviour? If you are a very powerful person, then your behaviour is,

for that you are not bothered. You see for yourself it's just a stupid thing people are doing to you. Absolutely stupid. And when they are doing stupid things, why should we bother about them? Why should we waste our energy about them? It comes to a point where their stupidity is found out, in such a manner that all their lives and afterwards they are treated with contempt. People don't even want to take their names, they don't want to have their photographs, they don't want to have anything to do with them.

At this time, at such a juncture, what happens is the people who are crooks, who are not innocent, who are against innocence, they start following them because it suits them better. It suits them to be aggressive, to be cunning and that's how a new group is formed, which we can call `a Satanic group'. And this Satanic group also cannot do anything, anything whatsoever, to an innocent personality. There is a Sanskrit Shloka like that, “Nainam chidanti sashtrani", for the Spirit, “It cannot be killed by any weapon." “Nainam dahanti pavaka", “No fire can burn it." “Sayanam cleydayantaposh naso sathe maratha", Marutha is the air, or we can call it wind, “Wind cannot also suck it” it is above all the nature, which is trying to destroy. But you will be amazed that nature understands. I told you, nature is innocent. It understands and it acts at the right moment, against the person who is aggressive, who is trying to malign or trouble an innocent person.

In this way we should know that we have to worship our innocence. I know sometimes one feels that you are dominated because of that.

Sometimes one feels sad that `Why you are put to this kind of a treatment by others.' All kinds of things come to your mind. But if you worship your innocence, then you will be always a happy person, always a kind person, always be humble person.

So, one has to be careful.

You are your own destroyer! You are the one who kills, you see... What do you say to Hitler? Hitler destroyed himself; who has destroyed him? I mean in any way, everybody has to die so he would have been dead. But who has destroyed it forever is himself.

So, you kill yourself, through this you can save yourself and become very glorified if you are innocent. Have faith in the power of innocence.

What is important is, how you show in your own life the power of innocence, how you behave towards each other and that is what is what, is what I call `the love'. You cannot be compassionate unless and until you have this attitude towards yourself. You cannot be kind. Temporarily you might feel this, but a permanently compassionate temperament comes only through the permanent flowing of innocence through your character. It's such a transparent thing in a human being and that it sustains, it overpowers all other things, leave [let] alone the time, thousands of years people will not forget you the Sahaja Yogi, if you show your valor and your strength of your innocence.

I'm sorry for today's program being so late, but you know I was ready to come but the marriages are becoming the main function now. Because it came so late, that till the last minute we were deciding about marriages. But I am

telling you this is the last time. Next time we'll stop it. You must send your applications at least eight days before and for Ganapatipule it is two weeks. Otherwise, there are only twenty-four hours in a day and you cannot increase those! Now there is one humble request I have to make, that if you want to settle [have it arranged] your marriage, then please do it in a way that I can have time to see. Otherwise I'll leave it to others to decide.

If you like, it can be done.

So a simple thing is this to understand, that marriage is a very important thing. You can create innocent children if you are married. But if you behave in this manner, little, little responsible, so I have to request you to understand the value of time. Because from next time I can assure you we cannot have marriages if you send your applications so late. It should be within one week's time, I hope you'll understand that.

Thank you very much.

[After the Pūjā, Shri Mataji presents a little sculpture of Śhrī Gaṇeśha to Dima Bondarenko:] Keep it for Kazakhsthan. He [Śhrī Gaṇeśha] will make your people shake little and move faster.

Contents: 2001-09-23 **Talks to the Brides and Bridegrooms, day after Śhrī Gaṇeśha Pūjā, Palazzo Doria, Cabella Ligure, Italy**

[Shri Mataji speaks to the brides:] You are going to marry. I am going to just... [the microphone is adjusted]... and with full understanding.

It's very important to understand your role in Sahaja Yoga as married women. We have had very funny types

of women who got married because they wanted to marry and they saw to it that the marriage is not successful. And they have been of such a trouble to Me that I don't understand that before marriage why don't they see that what they have to do.

You have to make a successful marriage in Sahaja Yoga. It's not an ordinary marriage. And for that, it's not sacrifice, but joyful understanding. You may have to withstand many troubles also. Financially maybe somebody's not so well off. Maybe, though he's all right, he's not looking after you financially, he's not giving you money or maybe he's very dominating, it's possible. Everything is possible. As you could be the same.

So in Sahaja Yoga we have selected you to be married and we think that you will make a very, very happy marriage.

Now it is more the responsibility of the woman somehow, because marriage is her responsibility and she has to make a happy marriage. If any of you now don't want to marry a particular person, you can say no. But now if you are marrying, then please think of the way a Sahaja Yogini who is getting married.

The responsibility of bringing good name to Sahaja Yoga is on you. We are not marrying you because, I mean, some sort of a social event, no, because you are Sahaja Yoginis, because you're sensible women and you'll bring a lot of glory to Sahaja Yoga.

I must say that so far ninety-nine percent marriages have been successful, ninety-nine percent. Now this is a new group that has come and I have to see now how it works out.

If you have some ideas in your head, some sort of a models you have in your head, then take it out.

We have to deal with reality. We have to see what reality is, not our imaginary ideas.

So you should not get shocked, nor the man should be shocked. But supposing he is, then the understanding should be in you. Spirit of understanding has to be in you and not expect that from men.

Men have a responsibility as far as earning is concerned. They have other responsibilities, but women have responsibility to understand, again I say understand, the husband, the family life and everything that is connected with your family life.

The spirit of understanding of women only make very good families. It's the woman who does all the things that are needed to smooth the family relations, they understand the husband also and they also help the husband with their understanding. Once it is established in the mind of the husbands that you are sensible, that you care for Sahaja Yoga, that you're dignified, all your problems will be solved. That's very important to have a very deep, deep understanding of your responsibility. And I'm sure you all will be successful because you are all Sahaja Yogis.

Never to dominate, there's no need to dominate. But if you are intelligent, you can convey the mistakes or the misunderstandings to your husband. But for that, you have to have special woman's charm, I should say, special woman's understanding.

I'll give you one example of My life, there are many, but one I can give you: that from My husband's office, one

gentleman came to see Me. And he said that “I'm sorry I did a wrong thing is to give up his organization and join another one. But I now feel that I cannot be happy in the other one and I want to come back." So My husband said, “You have no place here. It is not disciplinary. It is not good. Why did you do it? Why did you join another organization?" So he said, “Sir, but I want to come back. I want to beg of you” pleading every day. But once the men take something into their heads, they don't change immediately.

So he came to Me and he told Me, “I want to be back in the same organization." I know My husband very well, so I said, “All right, let's see about it." So when My husband came I told him, “Why don't you take back this man?" “Oh, so he has come to You now has he? The best man, he knows where to go." “No", I said, “maybe he thinks I am more generous than you are." That was too much challenging! “That's why he came to Me. You should be generous." Then he took him back. And I must say, all his life this man helped My husband very much.

So this is what it is. There's a way of doing things. You have to learn that and you have to master it, by which you do good things without hurting anyone, without saying anything harsh, without being rude to anyone. Now, that is the management you have to see. That is something special you have to learn, so all the conflicts will be finished. All right? May God bless you. I bless you all from My heart.

[Shri Mataji speaks to the Bridegrooms:]... I have already talked to the brides and made them understand what is their duty and what that is supposed to mean. Specially I

have told them that men are a little bit, always excited, they get excited with *[UNCLEAR]*.

So you should be more sensible and they will be, I am sure, they looked very sensible girls. But still you should also know that you are marrying in Sahaja Yoga not for `marriage', but for a Sahaja Yoga marriage. It's very important, very important that you have to show that you have a very successful marriage.

Of course, the responsibility of the household and children, is that of, I agree that it has to be done by girls and we can say the bride. But also your responsibility is to pay attention to her, not to neglect her, because the whole thing, you're busy, you justify it. But you have to give some time to your wife.

It's not that you should be negligent. That is first thing. For example, when you come back from work, I know you are tired, but just see what she is doing. Enquire. If she's busy, try to help her. It's what you show in your love is the most important thing for men, I think. Otherwise, you see, you'll take it for granted that you're married. That's not so.

So first come home and talk to her nicely. Ask her what she has been doing, does she need anything.

Now in Sahaja Yoga we have a custom, or we can call it a law, that all the money that you earn should be kept with your wife and you should not spend any money without asking her and she should also not spend any money without asking. Money is a very big problem.

So if you want money, you have every right. It's a common property. But the wife should know how much

money there is, she cannot also spend without asking you and you also cannot spend without her.

Now this is because of mutual understanding. You have to have complete understanding as to the love, what love you are expressing. If you doubt her, it's wrong. Or if you think, `All this is mine. Who is she to ask me?', I don't like women to work; but if they have to work, they will work. And if they're working, I have told them already, that they have to be careful that they are housewives to begin with.

We just don't want to have `marriages', we want to have Sahaja Yogis who are married, who will have nice children, nice families. We want to have beautiful family.

So a domination of a husband and a domination of a wife is a wrong idea. If you can fall in love with each other, it's heavenly. For small, small things, I feel, people fight, for clothes and for food, for this and that. But if you love somebody, your life becomes so much beautiful. All these little, little things are of no use.

So do not judge them. Do not dominate them. If they ask for your guidance, all right. But all the time say, if the husband is all the time saying `do this' and `do that', then he becomes boring, isn't it? And you should see that you don't bore your life and her life because there's so many ways of enjoying life. Even sitting together you can. Talking together you can. But if you don't understand this art, then maybe you might have problems, she might have problems.

If she has some serious problem, then, of course, we'll cancel the marriage. We'll find out what sort of a thing. But normally, try to understand that why, if she is

working in the house, she's equally important, even more important than you are. If you think from this angle, that the marriage is between two souls who are, say, left and right and there should be a complete understanding. The emotional part of it, but I find that in the marriages, people don't have much understanding about emotional side. If she feels sad, if she cries, just a little, few words of love and loving the person is the greatest thing. There cannot be anything better than loving the person.

You are not married here for just a common experience of marriage, but for enjoying love. It's a very, very great blessings and a Divine thing to love. If you can do that, then you won't find faults. You will find a way how you can enjoy your married life.

So I have called you here to tell you that you have to enjoy your married life and then one thing you have to remember, alone you cannot. Alone you cannot.

So she's your companion. She's your friend. She's everything to you. Have beautiful feeling about it.

I mean some people are very overly romantic and some people are not at all romantic.

So there's no need to be extremely `something', but, as a Sahaja Yogis, you should appreciate the qualities of your wife and a Sahaja Yoga marriage.

The best thing is to trust each other, not to doubt. There's another problem with many marriages, that they start doubting and then they separate.

So nothing to doubt. Nothing to be frightened about married life. It's a beautiful thing you are entering into. It's a beautiful, I should say, evolution of yours that

you're sharing your life with somebody. But there are many people who fail. Why? Because they think they are men and these are women. But both of them can be beautifully joined together and live very happily. I have seen some very good husbands, they are so hardworking they have no time for their wives, so they telephone again *[UNCLEAR]*. They'll find out how are you. I'll give you an example of Lal Bahadur Shastri, he was so fond of this wife. His wife was ordinary woman, not educated, nothing, from a very ordinary family. But once I was in their house, you see.

So in the morning, about say ten o'clock I was there and he sent a letter to her from the office that “I woke up early and as is usual my routine, I had a bath and everything and you were still sleeping, so I didn't want to disturb you. Because you didn't sleep last night, so I didn't want to disturb you. I'm very sorry, but I haven't taken my tea as yet, so can I come down to take tea with you?" We were very close. See how touching it is. He came down, I saw this and I was amazed, in the Prime Minister of India; look at him, how he was concerned about her.

So he came down and then he had tea with her. I just hid Myself, I said “I don't want to interfere." All these sweet, sweet things, you see, help you so much and, though Śhrī Shastriji, was such a busy man, he always used to think about her and also the family. But then when I was there, I was surprised.

He told his daughters, “You look after your children. My wife is not going to be like a maidservant. I'm not going to make her an aya. You just look out!" So what a

deference was given to her, compared to the children. That should be the case. You see, that's how we learn to live with another person. Always if you are thinking about yourself, `What comfort I have got. This food was not good,' you are not living like Sahaja Yogis.

A Sahaja Yogi lives for others, not for himself, starting with your wife. Of course, if you have problems or anything, that can be sorted out. You can write to Me. We can find out. But first thing is you must see, you have to have emotional balance. That has to be understood. If the wife is unhappy, you should ask her, `Why, what's the matter?' Always stand by her, always, whether it is your mother, father or anyone, stand by her and then tell her what is the right thing. But if you take an opposite position, she won't understand. But if you take her side and tell everybody that `Let's find out.' And then establish her self-respect. Let her feel that she will not be insulted by anyone. Anybody insults your wife, you should stand by her [at] that time. Later on, you can sort it out. Nobody dare say anything to your wife, do anything to your wife, but take the side of your wife all the time because, after all, she's a Sahaja Yogini also. And you can talk to her later on and ask her what's the matter. You can take her in the bedroom and ask, `What is the matter, what has happened?' But, in the presence of others, you shouldn't shout at her. And you should not correct her. Moreover, no husband should shout at their wives. That is something I can't understand, why should husbands shout. It shows a very bad upbringing. We're all Sahaja Yogis. You are brought up by Me. I am your Mother. And please never shout at your wives, never

show your temper. I mean, some things so simple can be solved by showing love. As you love Me, I love you and if there's anything wrong with you also I will never shout at you, never. What I'll do, I'll take you in a very loving manner.

You have such a great power of love and compassion. If you cannot love your own wife, who are you going to love? More than your children, more than anybody else! You share your love a little and you'll be amazed.

For small, small things also I've seen, Sahaja Yogis get angry with their wives. For example now, supposing, I'm supposed to be your Mother and everything. But sometimes your wife does some mistake in Pūjā, in something she, try to understand. I don't mind. Later on you tell her that `It was a mistake and you should not have done it; that's our Mother,' and they will respect it. But if you go on shouting, you see, there will be a gap between them. If you talk to them like that, their whole life will change. Be kind to them. Be gentle. Very much, it's necessary. Specially I've seen that in the Western life, people have no training how to deal with their wife. There's no arrangement like that, India we have. When they first meet the husband or the wife, there's a big ceremony and the gentle way of handling everything.

So, though the relationship is there, you have to establish it. You should move slowly, gently, in a simple manner, not to just to jump on the woman and start *[UNCLEAR]*, really, it's not proper. We've had three, four cases like that, not many, I should say, for so many years [of marriages], but still to handle her gently, talk to her gently. Talk to her in a way that she feels that you're her

husband and that she is your wife. It's something that's an art. And because you are Sahaja Yogis, you have to show to the world that `because of Sahaja Yoga, our marriage has been very successful.' Don't listen to your mother.

Don't listen to anybody. Listen to her first and find out what is the problem. Otherwise, such marriages collapse. When you are already married, you should show no interest in any other woman, no interest whatsoever. First is your wife, because that puts them off, unnecessary interest in other women. There's no need. You've got your woman. You've got your wife. Why should you have interest in other women? Despite all this, if they are troublesome, let Me know. I am sitting here to know about it. But you don't get desperate. And things can be improved, we can make them alright. If you're not sensible, then it will be problematic.

I must say that I think, compared to the Indians, you people have better husbands, no doubt. But sometimes, some husbands, like in India, I think...

[Aside to someone nearby:] Are there any English people here? No, I mean to be married? So, you see, in England I have seen men are very docile, very docile because of the law. Law is so funny and that's why they are left-side[d]. They are docile and not only docile but they spoil their women, because of the law that is there. But now we have international marriages and here in Italy also, if you are marrying under Italian law it's not so bad. But still, you must remember that whatever you are doing is according to Divine Laws. Divine Laws must be obeyed

and that's how you should make very successful marriages.

I'm very anxious to see that, that you become very happy with these marriages, something very special, exceptional, that you will have the blessings of the Divine and you will enjoy your love.

May God bless you.

Contents: 2001-10-21 **Navarātri Pūjā (6th Day), Overcome Hatred with Love, Camping Apollon, Sports Camp, Loutraki, Greece**

Today we have gathered here to do the Devī Pūjā. This Pūjā was performed many a times and the Devī was requested by the Devas to save them from the tyranny of devilish people. Today I feel the same way, that we are now in the grip of a funny situation; that there are people who are themselves devils, I think, and also [who are] mesmerized by them, who are trying to do something which they should never have done. But they don't know that there is a climax of everything. And that point has arrived where all the good people, especially the Sahaja Yogis should put all their mind to the destruction of these horrible personalities like Mahishasura.

In those days, it was very simple because devils came as devils and you could see them, that they are devils and all their behaviour proved that they were devils. Why they did it? Why were they cruel? Because so-called `human beings' as they are, they are not, they are by nature devilish and they want to do something by which they can destroy human beings and good human beings.

It is evident that the time has come for them to be destroyed.

In no way I could be against Islam or ever to criticise Mohammed Sāb. He was Divine, no doubt and tried to do Divine work. But out of that Divine work these stupid people have come up who accept those devilish people. You will be amazed to know that in Islam there are seventy-four groups! They say “We follow one religion", but they do not. Out of these, some of them are really evil people and they call themselves by the name as Devbandi because this is a place in India and also they are called as Wahabis.

I have been knowing them since long because in our household, in My father's household, we had lots of Muslim people working as cooks, as drivers, as other servants. And these Wahabis are very interesting people because they don't believe even in Mohammed Sāb.

So if you tell them that Mohammed Sāb has said such-and-such a thing, they say “No, we don't believe in Mohammed Sāb." “So, in whom do you believe?" “We believe in Allah!" “Have you met Allah? Have you seen him, that you are believing in Him?" But in their whole behaviour it was cruelty which was innately built, very cruel; and whenever My father saw that, he asked them to get out. Because [they] always had sinister practices by which they used to treat others.

I never knew that it will come up to that stage. And mostly they were from Afghanistan, can you imagine, mostly. Of course they tortured other Afghanis also; and wherever they went they had a speciality that they could be very cruel. Not all Afghanis, no, not at all, but some of

them. And they came to India from Afghanistan and we have different types of Afghanis.

Some were very loving, kind, helpful, very nice people. And some of them were very cruel. [At] first we didn't understand what is this. But because My father was a scholar and scholar of Islam, he told us “These are not Islamic. They call themselves Wahabis and they are not Islamic." I can see that today, so clearly.

Not that in other religions or in other groups there are not bad people. But these Wahabis were secretly working out different groups. They are not many. And that's what My father had told Me that “One day they will become very explosive and they might try to completely ruin the world." At first I couldn't understand, because, after all, they looked like human beings only. But he says, he told Me, “They are absolutely camouflaged and once they start their cruelty you will not know what to do." We had one invader in our country called as Ahmed Shah Abdali [a Muslim invader]. He was a very, very cruel man, very cruel and he used to even kill the Muslims because his concept was that you should not worship Mohammed Sāb because Mohammed Sāb said that “I am not Divine." I also used to say the same, to save from the stupid people. For years I used to say “I am not Divine” but when they felt My vibrations and all that, they believed.

But those who believed in Mohammed Sahib were never understood by these people. Very, very cruel and because they don't even believe in Mohammed Sahib you cannot argue with them on any point; you cannot argue with them what is written in the Koran: “Because you don't believe in Koran, you don't believe in Mohammed

Sahib, you believe in Allah." God knows from where do they have connections! But gradually it was surprising that they could mesmerize, as we have horrible Gurus who come as Gurus and they mesmerize, you have seen them, people being mesmerized.

So many are being exposed and so many are going to be exposed. But mostly they were people who were interested in money, in getting lots of money, somehow, in the name of religion. But at that time, people didn't see their cruel methods and their cruelties. This cruelty started growing.

And you know we have been to Nizamuddin Auliya [Saint in Arabic]. In that place only I discovered there's a madrasa, `madharsa' means a `school'. And in that school they used to admit small children.

And it was so well planned that God doesn't know, I mean I can't say, that there were 120 madrasas only in Delhi! Now nobody knew what they are teaching there, what they are mesmerizing, how they are doing this.

It so happened once I went to this place, Nizamuddin and there I found people singing songs and all that. And I found in them a real feeling for love. They felt My love, very much, all of them and they started coming to Sahaja Yoga. But I didn't know there was a madrasa in that place. I asked them: “Why is it, here the vibrations, Nizamuddin was an Auliya. And how is that the place doesn't have good vibrations?" In between I used to get very bad vibrations.

So they told Me: “Mother, there is a madrasa." Now look at the evil, how it works. Normally, evil used to work like this, that it would go and form some groups, some wars

and kill people. They were few people, but they had cruelty as their religion.

Whichever way they lived, they wanted to be cruel. In those madrasas only, they had people who used to tell them how to be cruel, how to hate.

So `education in hatred' started. And that education of hatred was very well woven through these madrasas, all over the world.

Now, as you know, Pakistan and India were always fighting. But this time Pakistanis realised that: “If we fight with India in that way we will be called as terrorists." So they said: “No, we will have no terrorism in our country." But they are the ones stupidly, this new fellow had sent about 65 scholars, ambassadors, to Afghanistan to study in those madrasas, how to become cruel, can you imagine! To teach hatred! Of course there are many Muslims who are not; but if you do not respect Mohammed Sahib and you are supposed to be a Muslim, what will come out of you? So, all these wrong ideas grew up and Islam got divided into many groups. It's alright, but to have this kind of a group that is against all humanity was the most dangerous plan. I don't know how many Muslims also knew about it. They spread this madrasa thing all over the world and people coming out of that institution became very, very cruel people.

The first cruelty was to the women. Women were treated with such contempt and absolutely no respect of any kind was given to them. This itself shows that there was no-one to control them. It's not written in Koran, it's not described by Mohammed Sahib. He says “God is merciful; He is peace-giving." Whatever He did was

absolutely Divine, no doubt. But some of these people, the way they took to Satanic forces, people started misunderstanding Islam.

`Islam' means `to surrender'. Those who are surrendered are you people. Surrendered means those who have given up all their lust, greed and all these enemies and are above normal people. Another thing, it was very interesting to note that Mohammed Sāb had said that “At the time of resurrection, you hands would speak." That he clearly said. Naturally, because it was written in a language which was all poetic, people can, if they want to, they can twist it. But Mohammed Sāb never, never could have said... [short pause]...

It's very, very shocking that in these modern times that people have taken to such crooked ideas. But for that, the reason is that people also develop resistance for them. Jews, they developed a resistance for them. This hatred is responsible and this hatred between both the sides, I would say now, is that two different... [short pause]... it's very evident.

Now, in Sahaja Yoga, you believe in complete innocent, simple existence together. And that people believe that there is definitely different groups of people.... [short pause]... Now what is our duty? What are we supposed to do? First of all, we have to introspect. Supposing you are a Hindu, born, you should sit down and find out if you hate anybody because he's a Muslim. You can't hate! Because somebody is a Muslim, you can't hate him. Because you are a Muslim, because you are surrendered, so can how you hate anyone? If you are surrendered, you are surrendered to the Divine and how can you then be

against the Divine? So these misleading thoughts and ideas should be given up. Supposing you are a Hindu, so you have no business to hate anyone! That is for definite! Now the word `Hindu' also comes from the River Sindhu because Alexander [the Great] couldn't say `Sindhu' so he said `Hindu'. And on that point many people have built this horrible hatred in India. But cruelty was not their theme. That was the saving point. That they didn't want to torture people.

So this aptitude to torture or to hate people is coming form other sources. And the source is, as you can see clearly, that they openly hate. To hate is a very bad quality. One of the most dangerous things is to hate. And so you all must know... [short pause]... alright. Now we are having a... [long pause]...

To Me, it is very painful to think that we human beings, [that] we hate others, when you know that love is such an overwhelming, beautiful feeling. But why then do you take to hatred? Because people have impressed you, they have told you lies, that's why you hate. What an achievement! First to be a human being and then to be a person full of hatred! Now what will be the next, I don't know! It was alright in those days for the Goddess to kill. The Goddess used to kill all such people... [long pause]... It's a very sad feeling that God has created human beings from amoeba to this stage and how can we hate someone and this is what has happened! Now of course Sahaj is different. That Sahajis know how to enjoy the Love. They like it. They enjoy it.

You can see that. And if somehow, you people could manage to remove this hatred, somehow, somehow, with

your own willpower, denying and defying all that is being told to human beings, I am sure... [long pause]... It's a very difficult world where those people who came on this earth went through all kinds of education, wanted to improve the conditions, the relationships, friendships, have fallen into the depths of hatred... [long pause]...

My heart just weeps. At what time I have come on this earth, where I have to see human beings hating each other. They talk of `love' and `hate'. It's a very serious thing, that you who are the children... [short pause]... they'll end up like this... [long pause]... I mean, I have experiences that if I tell you you'll be shocked. How people have fallen down to the depth of evil nature.

It's an understanding we have, to have understanding about ourselves: Do we hate somebody? Do we get ideas that we shouldn't have, or do things?... [short pause]... Do you have such things in you? Just find out! Do you hate other people? The ideas are rotten, absolutely, for the human mind. The ideas which are completely like the animals' instinct, are absolutely no good for human beings at all. But that is what is happening and it's coming forward... [short pause]... If you are poor, alright, but by hating you don't become rich, no. If you are in any difficulties, then your duty is to remove those difficulties, but not to prosper on them. All this has to finish. It is very surprising that we are not bothered at all as to what we are doing. Yes, you have to have proper sense of understanding: where are we going? If you have misunderstanding about somebody, better take it out, completely. They try to trouble you, alright. But don't have bad understanding about that person. Very

surprising that we never see those things, how ugly they are and how funny they are, how they ruin our personality.

You may be able to correct some people... [long pause]... All our activities as Sahaja Yogis, I never realised were so important! We have to give so much time. Not to bother about nonsensical, frivolous things, but something serious that is within us or without, that must be taken out. If I ask you, `How many people you hate?' you may say `20 people' and... [long pause]... You see the whole atmosphere in all this fills Me with such remorse that I just don't know what are we going to do, the Sahaja Yogis.

What are their plans? Will you please look into yourself and think what constructive work we are doing and what destructive work we have been doing.

You need a big shock to understand this.

I like the way we have programs and Pūjās and all that, but if you ask My Inner Being, I know it is very, very unhappy, very sick. At this time, what you have to do as Sahaja Yogis... [short pause]... as Sahaja Yogis, minimum of minimum you should put full attention. And then you have to tell everybody... [short pause]... You see the trouble with Sahaja Yoga is that you all start enjoying yourself and then you don't see around what is happening.

Now I must tell you, I am now in the midst of war between myth... [short pause]... Is it an area, is it a, I don't know what should I say, is it [that] within us there is still lurking some kind of a weakness that we do not try to fight our weakness... [short pause]... I would now

request you all to meditate on yourself and see for yourself what is wrong.... [short pause]...

It's a big shock and to reduce this shock, what can Sahaja Yogis do? What can they work it out to blast this horrible ways of human life? It's possible with the Power of Love, you can manage! But we must develop that power in our hearts. Think of it! It's a big lesson now for all of us, to see for ourselves, are we alright? Or we go on hating others? What is the function of our mind, is to hate or to love? And this love, if it enlightens you, you will be amazed, you will be such a big force for Me. I cannot fight the whole thing alone. I have to have people who really develop their love and nothing else! That is one of the challenges now for all of us, for all the Sahaja Yogis all over the world. It's not only the fight between believers and non-believers, not only the fight between Sahaja Yogis and non-Sahaja Yogis, but this is a fight where we are all one and we are going to fight it out. At every stage we have to be much more subtler.

It is very, very essential to see to the point today, are we also part and parcel of that evil thing that is working out? Or are we free from that and prepared to fight it? It's a big fight and I hope it is conclusive! After this there will be no more of cruelties to human beings, no more fights, because this is a fight between the Rākshasas and ourselves. It is not `ordinary'. And this has to be explained, also to those who are supportive of evil forces. Only thing, you can say `Mother how are we to know who is against and who is not?' You are knowledgeable; you are Sahaja Yogis, you know who is on the wrong side. I know Sahaja Yogis can save and can bring them to the

right path of knowledge and love. But, be very careful with the propaganda of evil that is going on.

I want to touch the deepest part of your heart, which should reconcile... [short pause]...

I am sure you all will understand the magnitude of danger that awaits! Maybe there may not be any human beings left, maybe there may not be any children left. Because if this kind of thing is working out, it is very difficult, very difficult... [long pause]... My whole existence gets shaky, gets shaken up. You all should see in every nook and corner of life: Where is this talk going on? Where are people talking of cruelty? What's happening?... [long pause]... Whatever I think... [short pause]... it's not one, it's not two, it's all of us.... [long pause]...

The fight that I am having is of a very serious nature, no doubt. But if you all can fight collectively, how much we can work it out!... [long pause]... My all efforts, understandings, powers, everything is now in your hands and that's what you should be prepared for. Not by just reading something or talking about it, you have to build up within yourself the power of love.

I am sure with the opening of the Sahasrāra you will do. But try to read something, to understand something, with the Power of Love. It's a very deep subject and when I talk about it, half way I'm inside, half way outside. But I have to tell you that you all develop this and only that [Power of Love] will form a very strong opposition to these `evil doers' as they call it.... [short pause]...

My complete blessings are on you and I want all of you to individually work it out. How many people you love, how many people... [short pause]... This you have to find out.

I hope you people have understood what I want you to do.... [short pause]...

A new generation is coming up... [long pause]...

All of you, all of you, are in My Heart and I love you very much and I want you people to come as soldiers to fight with Me. I am also told that there are some people who are forming groups, extremely negative attitude! At this time what we need is complete solidarity.

So all such people whom you see, tell them to behave themselves! No use making them Sahaja Yogis.

I am sure, it's really heartfelt desire of Mine that you should become really soldiers of love and peace.

Because that is why you are here, you are born here for that.

So enjoy yourself.

[Shri Mataji makes Namaste.]

Contents: 2001-11-18 **Diwali Pūjā (4th day after Diwali Day), Lake Piru, Los Angeles, CA, U.S.A.**

It's a very, very great day today, I should say, where the evil has been suppressed, [applause] where the evil that spreads its power all over is only because of two factors: one is that you are not knowledgeable; you are still blind and you follow things which are not right but you think are powerful. This illusion creates not only problems, but absolute destruction.

So we faced a very big challenge, no doubt and it was easily solved. It was based on all wrong basis just to create a problem. Problem was created with a purpose and nobody could imagine that it would be solved so easily and so quickly. My desire was to get over it before Diwali, that has happened [applause].

Due to ignorance also, people do lots of things. Anybody who follows some religion or some sort of a thing, it's only because they're not aware of the truth, they're ignorant about achieving the truth and they cling on to the fact that they know everything.

With all this happening, there have been so many fractions, so many stupid people, who are getting completely ruined by ignorance. Now we're coming to Sahaja Yoga, you know all the knowledge, very subtle knowledge, very subtle. It's not superficial knowledge. It is very subtle. And because they don't know this subtle knowledge, they fall into the wrong path of, I should say ignorance and then they try to oppose the people who are doing good.

But, above all, is the power of God. All this drama is played to prove the existence of that great power.

It has all worked out so well; and for all of you Sahaja Yogis it's a very great achievement that you can see the play. Many people who have achieved so-called success cannot see that point, but you can see it because you are spectators. Though all the world is a part and parcel of that drama, you are outside and you can see it so clearly. Whatever has happened, nobody could have believed that would finish before Diwali.

So it goes like this the stupidity, which has been created and we also sometimes think that this kind of stupid thing will impress others. Impression is not the point. If you see, among all these people who have lost, what impression have they created? They were there to create a great impression on everyone, to show as if they were great warriors and fighters. But what impression they have created? Whether you are a realised Soul or not, they can see that it's a miracle. It's a miracle how things have worked out.

Now, the new phase has started. You all have a very, very open challenge to get people into enlightenment.

People are not so ignorant now. They are not so much blasted. Moreover, I find them very much changed. Their attitude towards truth has changed and they understand there is truth beyond all this that they have known. It's very important because if a human being starts thinking, `This is the truth,' he just gets stuck up! At any cost, whatever may happen, he'll go on sticking to that. He won't be able even to verify whether it is the truth or not.

Animals can. How? Because they have got innate capacity to smell the evil, innate. We cannot.

Human beings cannot. If there's an evil man, a dog will bark at him. Otherwise, he'll go and throw him down. He'll do everything which is not normally done. How is it he has developed this capacity to find out who is a thief and who is not? We have a higher awareness. We think about many things which animals cannot think. We understand many things, which animals cannot understand. We cook our food, they don't. But also sometimes I think we cook our brains! [Laughter.]

Because the way people behave and try to avoid the truth with their ego is surprising. All this happening is a drama, as I told you, but you better study it properly and apply it to yourself and see if you are also a part and parcel of that drama. For that, you have to rise higher. You have to rise higher, higher above your ego and your superego, your conditioning and from there to watch yourself and see yourself. `What is this? Why am I doing such a thing? Why my attention is like that? What is the main reason for my own possession I should say, or my own misunderstandings? Why do I accept wrong things?' Once you will start seeing that and if you find even a wee bit of such nonsensical understanding within you, then you can forgive also people who have been absolutely brainwashed, absolutely brainwashed and they did everything under that influence. As it is now, you have risen much higher than all these people and much more aware than all of them.

So you have to just understand this point and then you can forgive all the mistakes they have committed. And for the people who are actually bad, you don't have to worry. That's the work of the Divine Power to destroy them. But watch yourself and see for yourself, if you have any of such ideas, any lingering idea, if you try to cleanse the mirror so you see your complete image and try, you can, then try to cleanse it. It's `very' important that you should cleanse yourself.

There are people who have done `lots of wrong things.' I simply pity them. If they have done wrong things, it is their responsibility to see what they have been doing. Why have they been doing like it? What is the need to do

that? All this introspection will work out so well; then your real powers will come out, your powers of giving Realisation, your powers to understand the problems of your country, of the whole world. And once you feel that `you' are the soldier to fight it out, `you' have the responsibility to fight it out, then things will work out. We cannot leave everything to the Divine Power. You have to use the Divine Power and you have to work it out because you are the soldiers of Divine Power.

Of course, with that beautiful idea, we start cleansing ourselves. You need not know everything, as to what things are happening and how they are happening, how they are working out. That's not your work.

You are a soldier, so you have to just fight; fight the ignorance, your own and of others. Because mostly soldiers fail when they have their egos. When they fail, they have other obstacles in their minds. There should be no obstacle, but you should just push forward and know there's no obstacle at all. It's just a myth that there are some obstacles and that you cannot do it.

It's not easy to raise the awareness of people; because looks there's a very little of distance of crossing over but it's not so. It's not. It is a `very' difficult task sometimes for some people to get out of the bandhans of Āgñyā. At that point, I find some of you fail. And for that, best thing is to introspect. When you think you are always correct and you are alright, the best is to introspect: `Am I doing everything right or wrong? How am I working for my betterment?' The illusion is such that sometimes you think you are doing very well.

Say, in our Sahaja Yoga, some people are very forward type; they'll come forward, they'll do this, do that. But inside, what is the purpose? The purpose is that people should see that you are doing this work, that work. The purpose should be that you should be able to see `yourself' within. You must see what is the problem inside and you can very well understand that you have been of great help to yourself and to others.

For example, there's a very big building and all the buildings in the nearby area may fall down due to earthquake, but this one building which will be standing erect. The reason is that that building is constructed on very solid grounds. In the same way, if Sahaja Yoga is constructed on a very sound wall, nobody can destroy it, nobody can distort it. And every person has to do that. For example, some people told Me, “Your Sahaja Yogis, you know, are like this and they are big show-offs." I said, “Really? I can't believe it that they could be like that." I said, “I would like to meet them, whosoever they are." So they said, “No, You can find them out Yourself, who are those people and why they behave like that." I said, “Myself, I know everything, but I want `you' to know everything." Finding faults with others is a very nice thing, very easy also, but find out faults within yourself! What are these things that are straggling us? This is the best way of improving your awareness. Like you are going in the car and you have to know the road. You have to know how you are driving. You have to see what are the problems; but instead of, you think no end of yourself! It won't work out.

Today is a day of very great happening, I should say; celebrating the Diwali is a very, very joyous thing.

But this joy, it's not for ourselves, this joy is for the whole world! We have to `work' for the whole world.

We work for ourselves, for our jobs, for our money, whatever it is, but what are you doing for others? That you should see for yourself. It is very important. Only such people are useful in Sahaja Yoga because they have concern, they have care and they are doing something for others. It's a great enjoyment with that.

When the lights are burning, it's to give you happiness. They are burning their bodies to give you happiness. They are the ones who should teach us that we have to do something ourselves to enjoy our own higher awareness.

All this will work out, I'm sure. I am also trying My best to make this light unshaky [unshaken] and full of enthusiasm. It's there. It is you who are anxious to fill your pitchers. You `can' do it. It's not My anxiety that's going to help you.

So even if you want to have complete picture about yourself, you have to first give up identification with yourself, otherwise you'll never know what's wrong with you. If you are too much identified with you, you cannot come up.

Now, as it is, what is the aim, after all? What is the aim of our lives? We have to change the whole world into a peaceful theme. Changing yourself, of course, is a great thing, no doubt; but changing others also will stop all the problems of the world. If all the people of this world become good people, Sahaja Yogis, then can you imagine

what will happen? Think of that dream that I have that we have to change each and every person that we can change and we have to transform them into good people. If they are not transformed, they are like a candle without any flame in it. And if they `are' capable of getting transformed, we should try all methods, all the tricks to do that.

I'm sure very soon such a day will come when you will say, `Mother, now we are very safe.' Don't think of the past and the problems of the past. You have now overcome it. Just enjoy yourself. And have faith in yourself and work it out. I am sure very soon it will happen. Very quickly it will happen. It is your desire, also your method of working it out, your anxiety to work it out. Main anxiety should be: `How can I transform this person?' You can transform anyone.

You know, you tell one person, another person follows it. Like when we came with the plane, I found at the airport so many people had put up their hands towards Me like this. I said, “Who are these people?" They were not Sahaja Yogis. They had seen somebody, or what had happened I couldn't ask them, but all them said, “We are feeling the Cool Breeze in the hand." They didn't know anything about it. They didn't know about Kuṇḍalinī, nothing. Then what is this cool coming? That basically they are there to get their Realisation, only we have to extend our ideas. We have to extend our `love' to them.

Instead of getting annoyed with them, better is to give them a chance and you'll be amazed that they are very anxious to get transformed. They're all fed up with all the artificial things they're having. It's over now. You will be

amazed how many are waiting there for you to give them Self-realisation and let them celebrate their Diwali with you. Enjoy Diwali. Diwali you cannot celebrate with one candle. You have to have more and more of candles. And that's what is your job. Only by your own candle, you are going to do it. It's your own and it can enlighten anyone. Then why not use it at any cost, at any place? I have met some Sahaja Yogis. I asked them, “What did you do?" They said, “No, nothing." “Nothing? You did nothing?" “No, nothing." Then, what's the use of getting Realisation? If you have done nothing, you don't want to give Realisation to anyone, don't want to talk to anyone, you feel so shy about it? Then I met some who said, “Just now Mother, we are coming from a program." “How are you so late?" “Because they told us there's a bomb scare." “So you were waiting outside?" “Yes." “How many?" “All of us. Thousands were waiting. There was no bomb. They said there's no bomb.

So we went inside and we all got Realisation." “But you were realised Souls?" “No, we had our Realisation, that sometimes we have to wait also and now we are convinced that nobody can harm us, nobody can trouble us, overpower us. Only we do it to ourselves." So again I will say introspection is very, very important in Sahaja Yoga. When the light inside is there, you have to look after it.

I was extremely happy to hear from many people that they felt the blessings of Diwali. But, you see, yesterday, you had these showers [of shooting stars], how timely they were! It never happened, in the history of this world it never happened. Why yesterday these showers came

in and tried to give a new experience of the showers? All this is a time, we should say, that even the nature knows and we should also know, that this is the time for a special thing.

Normally I get letters about people who are sick and their parents are sick or their... this is sick, all kinds of things. Then somebody's marriage is broken. Then somebody has children, they are sick... I mean all kind nonsensical problems they do it. The reason is they themselves, those who write, are not realised Souls, or maybe they are half way, because they could themselves say that: `Why should we write to Mother? We can get it done ourselves!' Instead of that, one has to write what they have achieved, how they have achieved very much, how they have got love from others, how they have worked out Sahaja Yoga in small villages. All this is much better to write than to write: “My mother is sick, my father is sick." All these relationships, they go on killing you.

So no more is your brother. Nobody is your sister. Only Sahaja Yogis are your brothers and sisters.

Now you have some cousin and it's cousin's cousin and...

So let it be. That's not your job. You don't have to work it out. Even before coming, I got letters like that.

Somebody cousin's cousin's... this thing.

So I asked this lady, I said, “Why do you write all these things all the time about this cousin and that cousin?" She says, “Mother, I am trying to spread Sahaja Yoga." “How?" “Because if they'll be cured, then they will come to Sahaja Yoga." This is not they way we want to spread Sahaja Yoga. This looks like advertising or something, speciality that you should cure somebody, then some

people will come to Sahaja Yoga. We just don't want such people to come.

I don't want to hurt, but I want to give you courage and understanding and the wisdom. What, why are we Sahaja Yogis here? Just to cure all the relations of ours? They may be sick because of some mistakes they have committed.

Instead of paying attention to all these such people, you should pay attention to yourself and to your ascent. You have to respect yourself. If you are their relation, it's none of your business. Like understanding, wisdom, that we have come here for a very, very special work, of very high quality. If that is not there, then all such people write to Me.

Now one lady got married in Sahaja Yoga and she wrote to Me that “I was divorced about eight months back or nine months back, whatever it is. And now my relations are now saying, `Why did you marry in Sahaja Yoga?' And everybody is criticising Me and Sahaja Yoga." I said, “Who asked her to marry?" I never asked her.

So the marriage has become the main point for her, that “All my family people are saying..." What did they do for Sahaja Yoga? “If this marriage doesn't become all right, then they will say there's something wrong with Sahaja Yoga." Let them say. We have not committed that way. Every time I have told you that “Don't write to Me for your mother, father, this, that." If you don't know how to cure them, better give up Sahaja Yoga. You yourself can cure them. You can work it out yourself.

But if you see it, so many letters every day for Me. I asked them, “Is your father in Sahaja Yoga?" “No."

“Mother?" “No." “Brother?" “No. Nobody." “So why are you asking Me? What relationship I have with them? They're not Sahaja Yogis. I am only responsible for Sahaja Yogis. They are not Sahaja Yogis, so why do you want to trouble Me?" It is impossible to understand.

In Sahaja Yoga, you are supposed to get Self-realisation, all right. Then those who `want' to have Self-realisation, you can give them and fix them properly.

But instead of that somebody who is hanging in the air and who is following from the airport to some other place, all kinds of things, all this is really maddening and is sickening. I'm not concerned. You should not be concerned also. What you should do is to see that these people who are talking about it, should come to Sahaja Yoga. And you must tell them `Because you are not doing Sahaja Yoga, that's why it is like that.' Or `That person is not doing Sahaja Yoga, that's where the problem is. We are all right.

We are happy.' Because Sahaja Yoga is an open thing, so everybody comes there.

I would request you all on Diwali day to promise to yourself: `I will not waste my energy on people who are not Sahaja Yogis.' It's `very' important, because all the time the attention is on wrong thing and on wrong basis. If you have some intelligence, you must know that now you belong to a very high quality spiritual people, which are very few. In this world, there are `very' few and you must make a concentrated effort to see that this quality must be in so many people and there must be lots of aspiration about it.

Find out such people. Tell them you have found it, `You can also get it.' But don't worry about things which are of no value to us. You must know you are a special race. You are special soldiers who have been trained for doing Sahaj work.

So wasting energy on your relations and brothers and sisters is no good for you. It is to be understood now that you have your own energy reserved for what? For Sahaja Yogis.

You should help everyone who is a Sahaja Yogi or who wants to become a Sahaja Yogi. Who are established Sahaja Yogis, you must help them; because we are one personality and these are all the different hands of one personality, one God.

So this oneness must be established within yourself and also others should see that oneness in you.

There are some people who are very active. There are some people who are very active in criticising.

All that will work out I'm sure, because this is the year of great achievements and great success; but with that, if you start doing something nonsensical, nothing will work out.

Of course, I don't say that we haven't got such Sahaja Yogis with us. We have. We have all the soldiers with us, no doubt. All the armament they have, everything they have, but we need more. And for that, we have to work out collectively, must plan what should we do.

Recently there has been a big argument about the Islamic behaviour of people. We are neither Christians nor Islamic nor anything. We are not, because you cannot

put yourself into a small arena, saying `I am a Sahaja Yogi, but I am a Christian.' You cannot. You have to give up that margin. You are a Sahaja Yogi out-and-out and all the other nonsensical things are not belonging to you.

I have seen many Muslims also come to Sahaja Yoga, but out of them very few are real Sahaja Yogis.

But they'll come, listen to My lecture, this, that. But very few are really Sahaja Yogis in the real sense of the word. Then you will start seeing the defects of your community, of so-called religion you belong to, whatever it is, you will see. And you will definitely try to correct it if you love them or you give up. These are special people, specially selected for a very special cause and you cannot waste your energy on small, nonsensical things. That is one thing you should know.

On this Diwali day you have to know that you have to burn yourself from the light of the Divine to absolutely spread all over. But don't do it too much. Like some people came and told Me, “Mother, we have given up our parents. We have given up this. We have given up that. Still we are not good." So I said, “Why should you give up? You are catching onto something, then you are giving up, or automatically it is just finished?" “Ah, we were, You see, very much attached to our family, parents, country, this, that and now we have given up some", but some.

Such half-baked people are no good. And don't pay too much attention to them. They don't deserve any attention: that is very much to be understood, that you should not be also like that, nor you should have friends like that, nor you should make them Sahaja Yogis. Sahaja

Yogi is a special character of a soldier who fights for the truth. That kind of a personality, when you will have, there will be lights all over.

This Diwali day, I bless you all from My heart and I want you to respect yourself and understand what is the position of your being in this `organization', we can call, or in this `movement' of Sahaja Yoga. And how are we working it out. The attention should move from all this nonsensical, mundane things to your Self. It should be a very dynamic force that should work out. And I'm sure next year it will be very different. We'll have all the beautiful blessings of the Divine. We must do it collectively, understandingly.

May God bless you!

Contents: 2001-12-15 **Quote, Travel from Los Angeles to Hong Kong with a stop over in Taipei**

[Shri Mataji gave Self-realisation to three air hostesses on the way. One of them, while Shri Mataji was holding her hand, said:] Mother I can feel a lot of power coming from your hand.

Shri Mataji [smiled and replied]: I have only the power of Love and Compassion.

Contents: 2001-12-18 **Talk to Sahaja Yogis, after Evening Program, Function Room, Park Lane Hotel, Causeway Bay, Hong Kong, China**

I am so happy to hear all of you singing those...

Songs which are sung all over the world. Now you have become part and parcel of that whole.

We have Sahaja Yogis everywhere. In America I was surprised to find that 300 Sahaja Yogis were saved in this crisis. That they had not a single Sahaja Yogi was lost. It is remarkable that how some of them were late, some of them ran down and some of them started running in the other direction. All of them are Sahaja Yogis.

So many people have died in America, but none of them were Sahaja Yogis. It is remarkable how you are looked after and saved by the Divine.

... that you should come all the way here, all of you, especially the Chinese. I feel that we can do a lot. They already have a tradition of Tao. I don't know how many of you read Tao. Have you read Tao? Anyone? Actually he is, Tao is a Sahaja Yogi and he describes his mental conditions and all of the problems they have in such a beautiful manner that if you read it you will feel that you... very well described all this.

Somehow or other Taoism was not practiced and it has just become... books of controversy for all the scholars, that's all. But now I think they are reviving. I was told that... Tao religion has been accepted now in China and they are practicing Tao, so we can also.

So we are Taoist.

So we can work it out because [under] communism they have avoided many religions and they don't want to have a cult so we can become Tao [again] and we can say we are Taoist. They will have no objection to that. They are also seeking.

... I was surprised that one of the... Mister Li who was the, I think... Prime Minister of China.

He had been there and there was a photograph of Mine with him and the people from Austria had that photograph and then Mister Li went for some official work and then the Sahaja Yogis went and saw him and they showed him the photograph and he said, “Yes, I remember this lady. She has a remarkable personality." I don't know what made him think like that. But he said, “I would like to know how you are there." They said, “She is our Guru and She's this and She's done this for us." He was very much touched, so he told his attaché for Cultural Affairs go and meet Her because he had no time and I was not there also and you must see Her and know about Her, even though they were communist and all that.

So he came to see Me... Closed his eyes and then he [his Kuṇḍalinī] came up.

Then I told him all about it. He said there was Tao in our country. He was so respectful. He was to be there at 10:00 but he was there at 9:30. He said there is a lot of misunderstanding about religion in China.

We were communist, now we have started in a democratic way gradually, so we want to do at least... You teach me.

So I said all right and I gave him Realisation and he's still there in China. What's his name? And if you happen to go and you can meet him. He has started a little group there, working it out. I would like to meet Mister Li also sometime outside China. I'm sure it will work out very well. What I liked about the Chinese is that they were extremely humble, very respectful people. Then I went to their women's conference. The three boys they had sent.

They gave us a complete floor of a great hotel to stay in. I don't know why they had arranged all these things and they sent Me two cars, one for My wheelchair and one for Myself. And these boys were running about and they took Me out to different places. Very, very nice.

One of them said, “Mother, tomorrow I won't come." I said, “Why, what's the matter?" “Tomorrow I am getting married." I said, “You are getting married and all the time you are with Me?" He said, “I enjoyed very much." You see, even when I went there they took Me to the conference so fast there was no time in between... and when I came to the airport also they came. They had tears in their eyes. They were very loving, very nice people. They have suffered a lot.

But here you have been all right. I meant it's still a democratic country and one should go about in a proper way. I am sorry some of our Sahaja Yogis were lost. They were, I think, stupid. They don't understand many things. I mean they want to be on their own and all that. You have to be connected to the mains... If you are not connected to the main tree how will you prosper. I know who's who, what they are doing, what is wrong with them. I know all about them. They have no business to decide about it, but they were very new and they had come first time to Sahaja Yoga. Also, they were very much tempted I think.

So we have to spread Sahaja Yoga.

Now, luckily somebody, some Sahaja Yogis met Mister Bush and they told him about Sahaja Yoga and they gave him Self-realisation and all that and Mister Bush was so impressed he used to write to Me. He said that I want

some... books... and I told him, when he was in two minds, what to do. [He said he was]... not spiritually equipped and the war has broken out. I wrote him a nice letter that he has to fight because if you are spiritually equipped you will have more chance... And when I went to America they were very disturbed. They arranged for our reception. He sent twenty-five people to see Me. He was...

all the time worried about My safety and looked after Me. Whatever I wrote to him he used that in his lectures.

So many words he has used that I have written.

The thing is, I have seen some people who are very... They just recognize Me. Like in India, one Home Minister, he has tremendous respect for Me. He came to My house and he got his Realisation. And also we have, I must say, in Australia also a Prime Minister [David Lange of New Zealand] he came.

In India we have a leader called Bal Thakre. He is such a nice man, very strong. He was against all the Muslims organizing things against India, which is a fact. They are there. He used to say you have to be careful with the Muslims. They were converting people but how so many problems they have created.

But he was so nice, so sweet. But people used to say that he was an atheist. But he was the first man to be... apart from the Home Minister. Even he was so much attached to Me. One day he came to My house in a helicopter. The helicopter was shaking like this.

So I said, “Why did you come by helicopter, why didn't you come by train, or by car?" He said, “Oh, no. I have made this special garland for you and I thought if I come

by car it will take so much time that the flowers would be finished, so that's why I came by helicopter." He was so much humbled before Me. But he speaks so well and he is very famous.

People respect him very much in India.

So now a new system has started. Because of these conversions in India. They got these, especially these poor Muslims into their trap. Not only that but also they have trained them in such a way that they are not educated. They don't know anything. All kinds of wrong things they are doing. You see the rift between the two societies. But there are some Muslims in India who are sensible. We have some Sahaja Yogis, twenty-five young boys who are Muslims in India. They say they are all lost people. “Mother you must save them." But there're very fanatic.

Some of them are very, very fanatic. I said, “All right, I'll try." You will be very happy to know that there is a country in Africa called Benin and Ivory Coast, like that.

Seven countries ruled by French. They all were Muslims. But they have all become Sahaja Yogis. I said, “Why didn't you follow the French, be Christians?" “Because the French were licentious, immoral.

So we thought best is to be a Muslim." They were all Muslims. Now they have become 20,000 Sahaja Yogis and there will be many more. Like you see, even these religious people mislead and make fool out of them.

They are all very well educated. Even the President of the Ivory Coast is a Sahaja Yogi. The President himself, he's a Sahaja Yogi.

So you can imagine how things are working out in so many countries. This is the time people are seeking the Truth. They want to have the Truth. That's how in every place, in every country Sahaja Yoga is spreading very fast now. In Nigeria I was surprised how things are working out.

Anywhere you go.

People are now fed up of falsehood. In every religion I have found somehow they have created some falsehood and created groups. Because if you have the Truth you won't be divided.

So they created falsehood, some sort of a... and try to create these different, different groups and now these groups have become fanatics and they are fighting and killing. I mean killing is the only thing left in them.

They have misinterpreted the Koran completely. There's a book, a nice book by Javed Khan, The Koran Enlightened. Have you read it? I told him these are all wrong ideas. Now what they are saying that this Koran is Kuṇḍalinī awakening. Now all of you have got it and he said it is not possible so what you have to do is to take this kind of religion that is against God. And that is what they are doing.

But thank God I went to America and the war was over very fast and I told them the Divine... Their philosophy is that we have to become pure. Those who become Muslims can be... otherwise those who are not Muslims should be killed. That is how they go on killing people. I hope they will understand there is Kuṇḍalinī going on all over the world and that's how they can save themselves. They are so fanatic and so power oriented that they

didn't realise. But it has shook the whole world. I must say, thank God now, the war is over. People have to suffer the aftereffects of that war.

So in Sahaja Yoga also we should not become fanatics. I have seen people even in Sahaja Yoga become very fanatic. Fanaticism, we are against it. We are free people. We have Self-realisation which is a birth by your Spirit and you are not bound by anything. You will never do wrong things. All bad things will drop out automatically. You don't have to be told, `Don't do this, don't do that.' After some time I have seen all Sahaja Yogis become alright and they come to their senses. Even those people who have left, I am sure, will come back, because, you see, after all, there is Kuṇḍalinī. She is sitting there, She'll rise all the time. Correcting them. Many times, it will happen everywhere. People come to Sahaja Yoga, after some time they will disappear, again come back... But once they are there, they are there quite a lot.

And that's how Sahaja Yoga is growing. I am very happy to see that in Hong Kong, also, Sahaja Yoga is sustained by you and I am sure it will grow, especially in China.

I am very happy. You have to do a lot for China and work it out. Because this is the message of Tao.

This is not something, I would say, absolutely new. Only thing what I have done is to make it a mass organization, mass movement. That's what it is. It is the same. All these great Sufis, all these great Saints, Incarnations, all of them have said the same thing, “Seek yourself, find yourself, know yourself." All of them have said the same thing. It's nothing new I am saying. Only thing, I can work it out. That's all.

So it is something we have to work out, talk to people, tell them... I was surprised when we were coming by Cathay [airline], Avinash [Nickwande] started talking to the air hostess and to other people.

They all came to me one by one. They said you are a very powerful person, this, that. They all got their Self-realisation. That's how it's going to spread. We have to tell everybody, tell everyone and not to feel shy about it. These Guru people I have seen, they go on talking about their Gurus, who is a devil, maybe, anything. They go on talking. We should also talk and tell people about it. This is the Truth. You have to know the Truth. Talk.

Of course there are people who have been criticising, it's all right, it's all falsehood, it will all go away.

I am very happy to see you all here.

So thank you very much again and again.

[Presentation of flowers and thanks.] You know the flowers you have put in My room have become big, very big, automatically. They know.

In our garden in Cabella such a big pumpkin has come up. It's 13 kilos. The whole village came to see it! Thank you very much. Enjoy yourself.

Contents: 2001-12-19 **Travel from Hong Kong to Mumbai**

You all are saints and have to live like saints.

Contents: 2001-12-25 **Quote, Invitation to come for Christmas Pūjā, MTDC, Ganapatipule, India**

[When we went to invite Shri Mataji for the Christmas Pūjā, Her first remark was:] One has to wait patiently for the Goddess to come.

Contents: 2001-12-25 **Christmas Pūjā, Ganapatipule, India**

Nice to see so many Sahaja Yogis coming here during the Christmas Pūjā. Christianity has spread all over the world and there are so many so-called `Christians' who say they follow Christ, I don't know from which angle! Christ was the embodiment of Param-Chaitanya, He was Omkāra. He was Śhrī Gaṇeśha. And those who follow Him have to be very different people. But it always happens in every religion that they go at random into the opposite direction, completely opposite.

The essence of Christ's life was detachment and sacrifice. For a person who is detached, there is nothing like sacrifice. He sees His life as just a drama. Such a great personality came on this earth and created this so-called `Christian' religion which has gone into wars, all kinds of hypocritical things and now the people are discovering about it. He stood for Truth and Christians don't know what the Truth is. The Truth is that you are the Spirit and you have to become the Spirit. He is the One who has talked about second birth, of Realisation. But they have forgotten about what He said, what they have to achieve.

It is such a funny thing that all these great people came on this earth and created a proper religion for our ascent; and I don't know how people have become so stupid with the teachings of the so-called `their masters'. It's all money-oriented. Apart from that, it's not standing on the

Truth. I think this is the second crucifixion of this religion. There's no religion which is following, really, their principles as [has] been described. I don't know how they manage to twist the Truth in this manner, just to make some money, or some fuss. Such a ritualistic stuff is going on in the name of Christ. Though they have faltered so many times and they had experience of such a bad influence on the world, to the action we don't know why such a roundabout things come up and people accept it, they just accept. You take any religion.

These days Islam is talking, I don't know of what.

There are two important things in the life of Mohammed Sāb. The first one is called as Meraj which is nothing but the awakening of the Kuṇḍalinī, absolutely clearly. And the second one He has talked about is jihad. Jihad means killing your bad things, killing your bad nature, killing all the shad-ripu within you. It doesn't mean that you become a Muslim and kill yourself. It's the stupidest thing to do! Did you become Mussulman just to kill yourself and commit suicide? Calling it as a ritual, they are saying that by this you'll go to jannat, into the heavens. How can you know? As Muslims, they are not religious, not at all.

And then by killing these sinful people, how will you go to the heavens where you will have enjoyment of jannat? There's no reasoning! But all these mollanas, first of all have finished their education. They do not educate themselves, at all.

So they have no idea in this world where are they standing, what is their position.

Some few are educated, but they are also lost with the idea of having power on these people. It's such a

shameful thing to do in the name of God and in the name of Spirituality.

Now, our duty is to tell them what is the Truth. Our duty is to bring them to the proper path of Spirituality. Because they are all lost. Christians are lost, Muslims are lost, Hindus are lost, all of them are lost people. They have no idea as to what their religion professed and what they are supposed to do.

Ultimately Christ was crucified, so you can see how, when there was Truth, untruth tried to finish it off, they couldn't bear it. We have the example of Socrates. What was the need to kill Him? But they killed Him.

In this way, so far, we know in the past all the people who are pivotal for the Truth are being finished, because they don't want the Truth. They are following some religion because they can have power over other people. Religion that they have made. Meraj is a Kuṇḍalinī awakening and they say that Meraj will never take place. Very good.

So many of you have got Realisation. You have got your vibrations and Cool Breeze, which is described in Koran, that you should feel the Cool Breeze. But who can tell the Muslims? You talk something, they'll come and cut your throat, that's all! You will go to jihad! So, it's such a stupid thing they are doing.

And in these modern times, as we see, people have crossed all the Maryādās, all the things of a religion.

Before, I went to America, I was surprised how they have forgotten about morality. They have no sense of morality and they are just selling it in the market, making money out of it.

On the contrary, these Muslims, especially there is a class called Wahabis. These people are saying that women are the ones who spoil your morality and so hide them, they should be covered. Any woman who was wearing white chappals [sandals] in Afghanistan, they were beating her, kill them! And so many people in India, especially in the North [India], have taken to Islamic culture and they really ill-treat women in the North [India]. I was married in the North [India] and I know how they have been unkind to women.

So North of India is already contaminated by this and the South [India] is contaminated by the fanatic Hindus. All kinds of rituals, worse type, bestowed upon only on women, are followed in the South [India]. They will shave the head of a woman, make her go round a temple, pour water on her and she is just tumbling round, she is not walking and they go on putting water on her, I have seen it Myself.

We have sati, is the killing of the women after the death of their husband. This is something no-one can understand. Why put all the Dharma on women, why not on the men? But one thing good, that Hindu religion has now become so much out of date that you can correct all these things.

So many things have been corrected in My own lifetime, I was surprised how could they do it. But in Muslims and Islamic, you cannot correct. Such horrible things they do to their women and whenever you try to help them, it is impossible. For example I started a place for the women who are left out in the world, alone, who are like orphans,

who have children. I was surprised, most of them are Muslims and they have eight to ten children each.

So now we have to make an orphanage also. This is what they are producing out of their religion.

You can see this around. Even Hindus have a funny system of widowhood. If they make a woman widow, it's terrible and they are poor things, some of them, quite a lot of them are living in Vrindavan. I was told that they get one rupee per day! And what do they do? They sing bhajans. On one rupee, how can you live in this country? They are good at creating so many beggars and beggar-women. If that is the religion, better not have it! We have had enough of this! All kinds of ritualism through this Brahmanism.

These Brahmins are absolutely good for nothing.

Those who try to teach religion have to be something of a great level.

So in Sahaja Yoga, you give up everything. Because this is all nothing but mud! And in the mud you will be finished. You have to tell people about it. What are they going to do? They have misused the religion for all kinds of bad things. Like in England if somebody dies, they must have champagne. When they go for the burial they must have champagne. I was surprised, `How is it they are going to have champagne for this?' And how is it, out of religion, you say, all their priests also drink, no question. One priest came to Sahaja Yoga, I was very happy. But he said, “I'll come to Sahaj, but I will not give up drinking." I said “Why?" “Because it's written in the Bible, that you must drink." “Atcha! I didn't know! How could it be? How could Christ say that you should drink?

He was not only a realised Self, but He was Realisation Himself!" He said, “He has said it. Whatever You may say, He has said it." “Where?" He said, “He went to one wedding." “All right." “In that wedding, He made wine for the people." “But He did not. He went there and in such a short time He just put his hand in the water and it started tasting like grape juice. And grape juice has the same word as `wine' in Hebrew language." I said, “I can do that." That doesn't mean I like people to drink. I mean, who can say such a nonsense! It is awareness, it is important, chetanā, is important. And if you spoil your awareness, how can you be Sahaja Yogis? It was impossible to tell them that you cannot drink. But drinking even in India has become very common. It is all against Christianity, it's against Hinduism, against Islam. And though it is written down in Koran, “Don't drink” they drink, they all drink. And instead of following the religion, they have become the greatest sinner! Is that what Christ wanted them to do? You have to be pure people. `Nirmalā TatTwam' you must have. That's what it is. Also I told you a story about Shālivāhana who met Christ in Kashmir. And he asked Christ about His name and His country.

He says, “I come from a country where people have malecch." Malecch means those who have a desire for mala, for filth.

So he told Him, “Why don't You go and teach them Nirmalā Tattwa?" Shālivāhana said. That is what Nirmalā TatTwam you have got, which purifies, which cleanses you, which gives you joy, happiness and the Truth. This is what you should ask for. Otherwise it is all darkness, you

don't see the light. Whether you are Christian, Hindu, Muslim, anyone, you cannot see light of Truth and you have to take the light of Truth.

But after that, what you have to do? You have to give it to others, you have to transform others. You have worked very hard for it and sometimes I am surprised how people who are doing such a good work are so humble and so good. How have they achieved it, I can't understand. Of course there are some who are money-oriented, who are power-oriented, but these things do not give joy. What gives joy is your inner light of Truth. Which you have, all of you have, as you know. You all have experienced. But I would say this experience has to be given to others, it is not only for you! Given to as many people as possible. But how many do that? How many people do that? We have also Sikh community. They came to Sahaj, but they said, “We cannot worship Goddess." I said “Why?" Surprised at it, because Śhrī Guru Nanak has talked about the Goddess, the Devī. The first sentence of His book is `Adya'. Ādya is the Ādi Shakti. And for this, if the Sikhs stupidly say, then why do they have a Chandigarh. That's so stupid also, nothing to really compare.

Now, you have to understand, have you given up all that nonsense or not in your lives or are you all sticking on to the same? That is very important. As long as you are sticking on to the same, there will be a problem. Sahaja Yoga does so much. I was surprised, in America there are 300 Sahaja Yogis, nothing happened to them! Some were on the tower, some were on the street, all of them were there and nothing has happened to them! Some of them

said that, “Somebody told us inside..." [applause] “told us inside that, `Run away!' and we started running in the other direction." Some were delayed, I don't know how, all these three hundreds. But such a devil of these people who are thinking of destroying the whole world are coming round. This is the reason I went to America. And I told them that this war will be over before Diwali and it ended. “Before Diwali this war will be over" and it ended. What a stupid thing to think that they can destroy the creation of God like this! Who are they? How have they got the right to destroy the world! But that is what is a human nonsense.

Christ came on this earth, He worked for a long time and He was to be crucified, so He got crucified.

But crucifixion is not our glory. Our glory is His resurrection. That He was resurrected, no doubt. To say that it's not possible and all that, Who are you to say that? What do you know about spirituality? What do you know what can happen to a person who is spiritual, spiritually equipped, what can work out in Him. Whatever we know about human beings, we try to draw conclusions which are all wrong.

See in your life. There are so many miracles in the lives of Sahaja Yogis and I told somebody that, “You'd better compile them." So he said, “Within one month all those letters have come up to my head." In one month! So I said, “Forget it, don't write!" It's not one or two; from all over the world people are writing. But those who are intellectuals are very difficult. It is impossible to put this into their heads.

So whatever is possible, we have to do our maximum. Put our attention to people who want it. Now in India it has gone to jails, it has gone into schools and everywhere. And somebody told Me the other day that even in a Catholic church they have started taking to Sahaja Yoga, I don't know what's wrong in their heads and how they have managed! But that's how Sahaja Yoga is spreading.

But it has to spread much more! You have to, all of you, individually, should go around and work it out. And talk about it. But Sahaja Yogis are a little shy. Once I was going by plane and one lady was very, very hot.

So I asked her what Gurus she follows, she told Me the name. I was surprised that she didn't know anything about spirituality. And these people have huge houses and big temples, everything and she was telling Me the praise of her Guru. I thought, `She is very shameless. She hasn't got anything in her, she's so very hot and she's talking about it!' But Sahaja Yogis won't. I was surprised, why Sahaja Yogis don't talk about it.

But the other day I had gone with somebody in the market and I had a Sahaja Yoga with him [Me] and I was surprised, he started telling them about Me and he started giving them Realisation and they were very happy about it. Everywhere you go you have neighbours, you go to markets, everywhere you should go and talk about it. Like they sing carols, we should also have bhajans and things to tell other people, we have to tell them. Why are you so shy? This shyness is not going to help Sahaja Yoga.

So please see that you try to give Realisations to others. You have powers, have faith in yourself. I think they lack in faith, or whatever it is. There are very few people who come out and do it. Italy I have seen and also Austria, Australia, Sahaja Yoga has spread a lot because of their conviction that, `We have to give others what we have, we have to share it.' From the life of Christ one has to understand His sacrifice. It's such a lot of sacrifice, to be crucified like that, with the thieves. But He did it! In the same way when you all people want to do Sahaja Yoga work, you shouldn't think, `What will happen to my grandfather, what will happen to my grandmother?' I mean, whatever letters I get are all about this. It's very funny. They are only worried about some relations, they are not worried about the relations all over the world, even. Worried about the wife or children, I get only letters like this! Nobody writes to Me that you have given Realisations to so many people. They never write how they have been able to achieve the spreading of Sahaja Yoga. No-one writes.

It's very surprising. You have to tell Me.

I hope you all people understand the importance of spreading Sahaja Yoga. If you don't do that, you are absolutely useless. The greatest thing for Me, as you have so many lights here, we should have many more Sahaja Yogis all over the world, if you want to change this world and if you want to avoid all the trials and turbulations of the useless life they are leading, you have to save them! You have to salvage them. That's your job, that's what you have to `pay' for Sahaja Yoga. Not for yourself, not for yourself.

Don't get worried about yourself. If you read the letters I get, you will get disgusted.

Now, there's another kind of letters I get, that they want to marry, alright. There are many girls who claim that, “We have been applying for four years, we couldn't married." Firstly you must know, out of proportion women are there. They are very good. Say, if there are forty boys, there would be at least one hundred and twenty, or maybe even one hundred and fifty girls.

So now, to whom should we marry those girls? Just think of it. But they write letters of complaint that, “We have applied four times." We can't. We can't help it.

So you go outside and marry anywhere you feel like. Or else you wait and see and dedicate your life to Sahaja Yoga. It's a very difficult thing when they go on complaining that, “I should be married and I haven't got married as yet." Marriage was never our idea. But then we had to allow marriages. And now it has become the main issue with everyone. Either they are not married; if they are married they are not happy; if they are divorced, they must be married again... All sorts of things, complications, for which I am not prepared.

Sahaja Yoga is not for that! If your marriage is not successful, it is not My job. And if this goes on, we will have to stop marriages.

I don't want you to write all these things to Me. It shows how poor you are in Sahaja Yoga. Why not write to Me how many people you have given Realisation. That would make Me happy. Instead of complaining about your wife and..., that's not My concern. As it came, we have married you. If you cannot carry on, it's your duty.

And this is what is the snag of Sahaja Yoga. In every religious movement there have been so many wrong things. While in Sahaja Yoga I think marriages is a very big hurdle. Moreover, boys don't come; because in India, very easy to marry boys, you can also get money, this, that. But girls, there are five times more than the boys. Boys don't want to marry, they have their own marriages, though they are Sahaja Yogis.

So I can't understand why, in Sahaja Yoga also, after coming to Realisation, to them marriage is a very important issue.

What is most important is, that `How many people you give Realisation.' That is your life. If a lotus is there, it will open. But it must give fragrance, even the lotus has a responsibility. Then what about you people? I'm not saying you get crucified like Christ, no. I said you enjoy your life, you have peace and stability, balance. But, at the same time, you have to spread Sahaja Yoga. This is what is your job now. Your job is not important; only this is important, how many people you give Realisation.

It is very, very difficult because they have made a mess of all the great incarnations, all those great Sufis and Saints. But at least you people don't do that.

So please try to think whom can you give Realisation.

To whom can you talk about Sahaja Yoga. You have to spread out. And next time I hope I hear from you how many people you have given Realisation. That is the greatest justification for the crucifixion of Christ, for His birth, for His coming on this earth, His Āgñyā. And if you have given Realisation, they have crossed the Āgñyā. They have gone beyond and they are in Sahasrāra.

So in Sahaja Yoga you understand everything. It is very easy to understand. Sahaja Yoga is the simplest thing to understand, but after Realisation! So you have to go round and see how many people you can give Realisation. Everything is alright, all your worshipping is alright, your Pūjā is alright, but, what is most important is how many people you have given Realisation. I would like to know how many people have given.

Especially with ladies. Ladies are rather weak in giving Realisation. They can do a lot, I know, they can. After all, I am also a woman. But somehow I find the ladies in Sahaja Yoga are not of a level.

They can do a lot, a lot, but somehow they don't understand the importance of their life. You are very important. How many people there are who have got Realisation? There were so many Sufis who got Realisation, they write poetry, finished. There were so many saints who did so much, wrote so many things. In India we had so many saints; they wrote all these things, people will read them, but nothing happens. You have, you have the art of giving Realisation. You know about Kuṇḍalinī, you know all about it, go ahead and talk to people.

I was alone when I started Sahaja Yoga and I am a woman.

So what about you? There's now a challenge for all of you! How many people have you made Sahaja Yogis? Even in your family people are not Sahaja Yogis. Your daughter is not, your son is not.

So what's the use of singing glory to Christ? If you are singing glory to Him, you must make people cross their

Āgñyā. He is so highly placed within us, but you have never respected Him. That such a highly placed personality you have crossed over, so why not others.

Let us see from today's Pūjā how much determination you have. You should know that a Goddess doesn't come with your own demands, She comes on Her own. She has Her own timing. But if you are people in majority who have really become saints and making others saintly, then I am for you! Otherwise I am available to you, you can have My vibrations, you can have My Pūjās, all these things are permitted, no doubt. But for that, you're only capable, you are only entitled for that, if you are doing Sahaja Yoga.

If you are spreading Sahaja Yoga. If you are giving to others. Then only you will be considered really capable of receiving the vibrations of the Goddess.

In some countries if it is so much powerful, why not with your country, with your neighbourhood, with your friends, with your relations, it's possible.

So tonight you have to decide that you are going to dedicate yourself in giving it to others. It is very joy-giving. And talking about Sahaja Yoga.

May God bless you!

Contents: 2001-12-31 **New Year's Eve Pūjā (Hindi+English), Pendal, Kalwe, Maharashtra, India**

[Shri Mataji talks in Hindi:] Today I got late and it is the power of your love which has brought Me here. Your Mother's health is little disturbed and the desire is very strong and things are working out because of that. I want that your power of desire should get stronger, too. You

should think for yourself what you have done in this regard. You should introspect and see that what hard work have you done for it. You meditate... You should bring depth in your meditation. You should think that you are a saint and see what you should do. Mother has made you a saint and now what should you do? You have to make yourself all right. No doubt, you should make yourself all right, but after that when it is done, then what do you do? You go in collectivity. You go into programs and it is limited to that.

What have you done further? You have got this blessing through your spirit. Spirit has given you second birth, so you should see further now what are you doing? How are you progressing or are you are using it only for yourself and for your children? It is very important because I have seen that even after getting Self-realisation, people have shortcomings. They are not completely cleansed. If you don't get one together with the others and work for Sahaj Yoga, then you will never come to know that what shortcomings and negative aspects you have within. Even people come and make money... There are many people who come to Sahaj Yoga and make money. Later on they are exposed, no doubt and can be seen, but unnecessarily it is troublesome, so what is the use? You have not come here to make money. You have come here to awaken your Dharma. You should establish Dharma. I have heard that in Bombay [Mumbai] many kind of adharmas have started, which were not at all here in the past twenty-five years, especially the films. There is very little purity in them.

You should not at all see such films. If you people don't see such movies, then they will not be shown at all, they cannot run. You can understand it that no one likes such movies. People want that such movies should be made which the whole family can go and see together.

This is one thing and there are all these filthy and stupid horrible kind of books that are read nowadays.

I know that you people don't read them. But even in the newspapers they write many obscene things.

So you have to make yourself nirmal [pure]. It is seen that the eyes of the people run here and there. Those people are not Sahaj Yogis at all whose eyes flitter here and there. Your eyes have to be steady. This is the first sign of a Sahaj Yogi. If still your eyes are moving here and there, then you should say that he is not yet a Sahaj Yogi. Second thing is greed. If still you have greed, then you are still not a Sahaj Yogi and this greed will be exposed one day.

First thing is that this greed should go away. Śhrī Kṛiṣhṇa has said that you must drop your anger. If you get angry, then you should think that you are not a Sahaj Yogi. Nobody has seen Me getting angry.

Everyone says that, “Mother we have not seen you getting angry." There are situations in which anyone can get angry, but I say, “What is the use?" There is no use. What I have to tell you today is that you should introspect and see all the weaknesses you have even now.

So I tell you the same thing, that you should cleanse yourself. You should have the nirmal Tattwa in you. All your weaknesses should go away from that. What is the

use of keeping these weaknesses within? Many of them have gone to jails and those that haven't, people spit on them. I want to tell you only one thing, that don't look at the weaknesses and faults of others. Instead, you should see the faults within yourself. Do you still get angry? Do you still have desire in your eyes and do you have attraction for everything, always thinking to buy this and buy that, to bring this and bring that? This was the most in America, but America today got pressed by a big shock.

Like a mad person buys this... but if you have to purchase, only then purchase such things which are made by hand, which has art in it and you can see the creativity in it. There are so many artists who make such nice things and no one will buy them. They will buy all unnecessary things. By these things neither you will be benefited nor those who make such beautiful things. You should get artistic. All the things in the house should get artistic. They will keep fifty kinds of utensils in the house and you find not even one proper utensil. There should be utilization of handmade, artistic things by you, if you are Sahaj Yogis. You keep on buying the things which have no use.

The women will keep buying one sarī after another and not even one sarī will be proper, all such sarīs, in which they make so weird things like bhoots. You should keep two sarīs which are nice, handmade and beautiful instead of keeping fifty sarīs.

In our country still there is no appreciation of art and creativity. When I go to some house I see that they have painted their houses with weird, bhootish colours,

bhootish decorations. You are Sahaj Yogis and you should understand what object is beautiful and understand beauty. Only then will you be able to make your life beautiful and so that any man or women who meets you will say that what a nice man or women he or she is. As beautifully you will decorate yourself... in the same way, you should decorate your environment and houses.

It is the thing to see, that if a Sahaj Yogi is roaming like a bhoot, then what is the use of such Sahaj Yogi. To wear the clothes properly, to talk properly, to behave properly with others, to decorate your house with beautiful things... You can decorate your house with flowers also. Have a garden means you should have the vision of beauty in Sahaj Yogis. There are so many useless things stored in the house because there are markets and they go to markets and buy all useless things. You should burn the Holi [festival] of all such useless things.

This plastic has become so much important now. Even if I have to search for a glass, it will be of plastic. I said it is too much. I cannot use plastic. There are sarīs of plastic. Use of plastic has come that there is great possibility of human beings getting sick out of it. Children die by plastic. As much as possible, you should not use plastic. But now plastic has come in everything. Especially in Bombay [Mumbai], even the sofa set is made of plastic. To sit on plastic, to wear plastic, to walk on plastic and after some time the cars will also be of plastic.

So you [Sahaja Yogis] have no concern with plastic. I don't say that you should wear a gown and walk in Sahaj Yoga. You should wear proper clothes, no such thing is there that you look like a Sādhu Baba [Hindu saint who

leaves its home and family], no such artificiality, but you should be away from all such things which are not auspicious for you. You should not use it and you should save your children from it.

Second thing which I have seen in Sahaj Yoga is that everyone wants that I must visit their houses.

Why don't you understand that what have you done that I should come to your house? Or... whomever you see wants to come to My house. Wherever I go, you should leave Me peaceful. You have not done anything till now. You should leave this kind of desire in your mind and think that what is your aukat [status]. Why do you desire such a thing, which can give trouble to your Mother? Why to do such things like...? I come from somewhere and they stand in front of Me. Not to do like this. If you don't have samadhan [ultimate satisfaction] in Sahaj Yoga, then you are of no use. `Wherever I am, Mother is with me.' Such kind of samadhan should be within you. You will grow with this.

Anything which grows in this world is all absorbed in samadhan. If you are not samadhani and keep running in front of everyone all the time, what is the gain from that? With samadhan, Mother is there where you are. When you think like this then you will be considered a Sahaj Yogi. Wherever you are sitting... coming in front of Me... coming on stage... it is not required for a Sahaj Yogi.

I know about everyone. Samadhan is such a thing that in the depth of it you can meet Me and now the time has come where you should achieve samadhan. You should see that whatever you are doing, you should get satisfaction. You should come forward to spread Sahaj

Yoga and work for Sahaj Yoga, you will see that you will achieve the samadhan. You will not feel like coming in front of Me and telling Me everything. Most of the time, I have seen that all those who come too much forward and in front of Me are either dishonest or thieves... [short pause]. Those who are clean in heart and are enjoying the love are lost in the joy of love within.

So now I want to tell you that the time has come that you should have a little consideration for Me because you absorb all the vibrations from Me and if you people are not all right, then I get sick.

So you have to decide seriously that we should become such that Mother should be happy to see us and then the whole world should change. You had to sit for a long time today and many people have gone, but the recognition is this that you people are sitting peacefully in front of Me. Before it used to be that people used to talk and shout, make noise, but you are sitting peacefully. This is very great thing for Me.

[Shri Mataji talks in English:] I'm telling them that how a Sahaja Yogi should feel. You should be satisfied people. Firstly and foremost you have to be satisfied. You just see within yourself if you are satisfied or not. You've got the highest that you wanted, you have got the peace, you've got the joy and all the blessings of the Divine.

Despite that, if you are dissatisfied, you want to do something always that is disturbing. Always some people want to show Me off, want to come forward, or they want to escape Sahaja Yoga.

Firstly, you must spread Sahaja Yoga. How many people have you brought to Sahaja Yoga? Just think of it! We are

Sahaja Yogis, Sahaja Yogis means what? You are saints! In this world all the saints who became saints, with very great difficulty, going through lots of tortures, have done so much work. One single saint has so many people whom they have attracted. Of course he couldn't give them Realisation, because I have taught you how to do that. But you just find out what are you doing about Sahaja Yoga.

Only meditation is not the point. Meditation for what? For equipping yourself to help others; we need it very much in this Kali Yuga, people who will go all out to help. On the contrary, I find that they are very anxious just to meet Me, to see Me. I have seen all the Indians who come to Cabella must meet Me, must see Me, as if they have a special right with Me. What is the need? What is the need to meet Me? But this is the trouble of, say, our conditioning, that supposing there is some leader, some Minister coming, everybody will go and show off, like to meet him and talk to him, but not a Sahaja Yogi.

You must have self-esteem. Self-esteem by which you should know what is your dignity and how you should be. There are Sahaja Yogis who are excellent, who are very good, who are very self satisfied, I know who they are. And you have to be like that, otherwise you cannot enjoy Sahaja Yoga, you are like all other people trying to hinder into all nonsensical activities. Now this is it.

Today's was a real test, because I just couldn't come earlier. You know what is the traffic nowadays, I just couldn't arrive; and still you were sitting here, this gives Me great satisfaction. That they really love Me and they are really Sahaja Yogis.

If you really love Me you must love others who are not Sahaja Yogis and try to give them Realisation.

Because you know My age is quite a lot and how far can I go? I am not going now to many countries, but Sahaja Yoga is growing fast, though I am not going there. It is growing, why? Because people of that country understand their responsibility. You should know what is your responsibility, it is not only towards yourself but it is for the rest of the world, [that] you have to work it out and do something about it. Whatever people you can approach, or whatever people you can meet, go all out! I have also said before, I have seen people who go to some horrible Gurus go on talking about their Guru, describing their Guru. Anybody who meets them, they go on telling them. Not Sahaja Yogis. I don't know, maybe they want to preserve their Realisation. They think if they tell somebody their Realisation will drop out. If you don't spread Sahaja Yoga, what is the use of getting your Realisation? All My labour is wasted on such people, who are for themselves. They want something for themselves.

Now for example, so many girls wanted to marry. There are four times more, five times more than all the boys put together. But if they are not married, they feel very unhappy about it. Doesn't matter! You are now connected to God! Marriage is not always a very great blessing, I tell you, it's not. On the contrary, it can be very binding, it could be very troublesome.

So better not feel bad. You should feel bad when you cannot give Realisations to others.

How many people have I given Realisation? Just think about it. All the time, like all the ordinary people, thinking

about marriage and this and that. It's not going to help you. You are something special.

And what speciality do you have? What are you doing about it? I'm sorry at the end of this, our great Ganapatipule, I have to tell you this. But sometimes one has to tell, also. I know you are all, all very good Sahaja Yogis. Also that you have achieved so much. But what is My desire is, that all of you should become like a light and start spreading Sahaja Yoga. In some countries it has happened, it is working out and people feel so responsible. I am amazed at them, how they are spreading Sahaja Yoga.

Now the same request I have to make to you. That please look at yourself, introspect, what have you done? What have you achieved in Sahaja Yoga? Such a satisfaction lies when you really, when you really work hard to spread Sahaja Yoga.

Many people think that coming nearer Me I feel pleased, I am not. That's no recognition. You should never do that. On the contrary, when you will grow really, I will know, Myself.

Today is not the day I should have said all this, because it is the day for New Year's Day. But only good decisions are to be taken on the New Year's Day, that's the custom with human beings.

So today you all have to take the decision that `What are we doing for Sahaja Yoga? What are we giving Sahaja Yoga? What is our achievement? Are we sharing with others?' It's the greatest Truth you have got. Nobody got it, people worked so hard, did so much, nobody could give Realisation! It's only you can give Realisation, it's

very surprising. Kabīr could not give Realisation to anybody. Gñyānadeva could not give Realisation to anybody. All of them have been great, great Saints of great value system and with great understanding. Whatever poetry they have given, people are singing, that's all.

But, they cannot give Self-realisation which you can do. With all that power, if you are not giving Realisation, what's the use of giving power to someone like that? So today's New Year's message is that `Next year you must give Self-realisation to many people. [To] How many people have you given Realisation?' That's the main thing. Just find out. What have you done throughout the year? I don't know how to count it. But you, yourself count. `What have we done all these years? What have we achieved?' Attending My Pūjā is no favour to Me. Or doing anything for the Pūjā is no favour to Me. My greatest Pūjā is that of human beings; and if you can achieve and spread Sahaja Yoga that fast, I'll be very, very grateful to you.

I have worked very hard, I have really worked very hard. This Body, this Mind, all My Health, everything, I have done for saving people. And you please also tonight decide and take a view that what Mother is saying is very important and precious. We have to, we have to rise and give Realisation to people. But which is not so common, I am surprised why people are behaving in this manner who are realised Souls.

All My blessings for the New Year, for all of you `Happy New Year' ! But, next year should be full of many Sahaja

Yogis who have done work and who have achieved something great.

May God bless you.

Contents: 2002-01-14 **Makarsankranti Pūjā (Marathi), Kalpana Auntie's House, Mumbai, India**

The meaning of Makar Sankranti is `Sankraman' i.e. the day that brings about some change. On this day the sun starts its movement towards the northern hemisphere. In India all the festivals are according to the position of the moon. That's why their dates are different in different years. Makar Sankranti is based on the position of the sun and that is the reason this festival is celebrated every year on 14th January.

Makar Sankranti indicates the day when the Sun becomes warmer. The heat of the sun is benevolent for the human race. It is because of this heat [of the sun] that we can walk, we can talk.

The heat of the sun makes a human being angry. This is the reason why we take jaggery on this day so that we talk sweetly. The heat of the sun is responsible for all the vegetation and wealth of the earth.

On this day we offer fruits and vegetables to the Devī and receive her blessings. With the blessings of Ādi Shakti the earth element cools down and the human race progresses.

The festival of Sankranti has a cultural significance. People all over India celebrate this festival very enthusiastically. In other countries also it is celebrated. But in India it is given special importance. In India we do

not have extremes of temperatures, the climatic conditions are quite balanced.

India is blessed by the Ādi Shakti. In other countries this balance is not there. They have either extremely hot or extremely cold weather. If a change of weather or change of nature brings about a change within us then it is not proper. If we become angry with the heat of the sun then it is not proper. It is wrong to get angry. Among the six enemies (Shadripus) of our being, the anger is the worst. We are Sahaja Yogis and our Kuṇḍalinī is awakened. Therefore we must learn to remain calm. Mostly Sahaja Yogis are good and evolved. Only one percent of them are running after alaksmi [money]. It is natural to get angry at them. But it is not your job to improve them. This is the work of the Ādi Shakti. You should evolve into a good Sahaja Yogi by remaining calm. Everything happens by the grace of Puṇya. This you must remember.

Some people are very bad. They believe that money is everything. There is no place for such people in Sahaja Yoga. Ādi Shakti will Herself take care of them.

President of America, George Bush also recognizes Me. Recently I wrote him a letter and things started improving. General Musharraf also showed improvement and he addressed his nation and Islam based on the letter that I had written to Mister Bush.

You can also take care of the situation like this. For this you will have to be very subtle and remain in a thoughtless state. You must have spiritual knowledge, all the rest of the desires are useless. We should not have worldly desires. Sahaj Yogis have yet to evolve very

much. With God Almighty's blessings you will get to that state. Don't worry and be calm.

Sankranti means power of the sun. Sun-power means self confidence. Sun gives us heat and light. Now it depends on us whether to get scorched from the heat of the sun or gain self-confidence from the light of the sun and become radiant.

Eternal Blessings to all of you.

[After 15 minutes silent meditation]: Now it is fine.

Contents: 2002-03-17 **Shivaratri Pūjā, The Power of Love, Śhrī Shiv Chhatrapayi, Kridanagari, Mahalunge-Balewadi, Pune, Maharashtra, India**

Tonight we have gathered here to do Śhrī Shiva Pūjā. Those people who have a clean heart can only do Shiva Pūjā. Those whose heart is not clean cannot do Shiva Pūjā. It's a simple principle of Śhrī Shivaratri.

As you have seen yesterday, we have snakes, or, these are horrible snakes guiding behind the Shiva Linga. The significance is this, those who are clean in heart, who are full of love for others, are always guarded by the power of Shiva, which are the snakes. It's a symbolic thing, to say, very symbolic. But I must say that animals understand Divine force much better than human beings, much better. Because they have a clean heart. Whatever is their lifestyle built by nature, they carry on with it. But there's no malice, there's no jealousy, there's not all these mean things in their heart. They do it because it is supposed to be.

But the quality of human beings is only one and that is how much they love and forgive. Loving capacity of

human beings are such by which they conquer all their negative forces, they can, easily, see that it's not good to have all these qualities, or maybe that they understand it's not noble to indulge into all these inhuman behaviour. They are not bound to indulge into all these things. Neither they are asked to be, but suddenly they get lured by such things which has got hatred, jealously and greed.

You see how Shiva lives. He lives in the Himālayas. See what clothes He wears, what He eats. He has no demand for anything because He is complete, He is perfect. Such a personality is Shiva's. And if you are worshipping Him, you should find out within your heart what sort of feelings you have, what sort of malice you nurture.

These days in India, greed has become the main point. They are so mean and so low. It's impossible to understand that they think money is everything, which is not in the culture of Indians, no, no. In no way. But somehow they have picked it up, in the foreign countries perhaps and it is spreading very much now, that money is the most important thing.

Think of Shiva. He never thought of money. He never wanted any money. He never wanted to show off himself. There is such a difference between Shiva and Shakti. In their whole attitude. Because Shiva is absolutely a liberated personality, he's not bothered. If the people are indulging into wrong things, he'll destroy, finished! He doesn't want to cure, He doesn't want to improve, nothing of the kind. But for the Shakti it is important, because this is Her child, this universe is Her child. All this is created by Her, so naturally She is worried and She doesn't like people who try to take to mean things

and nonsense. First of all it was human beings started indulging in power. They moved from countries to country to empower themselves. Where is that power gone? Finished. Then, after that, what happened with them is that they left their style with others. And now it seems it is very common to see people shamelessly being greedy.

For them, is the solution, is Shiva. All such people will be destroyed. First of all they will be exposed and then they will be destroyed, to the last bit of it.

Another thing is that Shiva respects a person who has a good character; a person with a good character.

And if anyone is a bad character or indulges into bad things, Shiva won't spare them.

So the Shakti creates, protects, looks after them, brings them up. But Shiva is sitting there, just to destroy! Very important, this destruction is very important. The Shakti doesn't show those qualities. She may destroy some Rākshasas, but He can destroy nations after nations.

First of all the ego you have, who will destroy that? That too somehow. Shiva is in your Sahasrāra.

He is sitting in the Sahasrāra; now remember, on top of everything. The other day I saw one gentleman from the Broadcasting, a newsman, who was very, very stupid and was talking, very harshly. And I saw his Ekādaśha Rudra “My God” I said, “this one is now going to be in trouble." What is Ekādaśha is nothing but the eleven powers of Shiva. They build up here and give you all kinds of diseases; the worst of all is cancer. And I knew that this fellow is going to have a very bad time. He is not a Sahaja Yogi, how am I to tell him? How anybody has to

tell him? But it comes from this Ekādaśha Rudra. Now these are eleven powers of Shiva, very well described.

Now these powers start working on people, even on Sahaja Yogis, if they do not follow the principle of Sahaja Yoga. He is, I should say, watching everything. Every part of your life He watches. How you behave, what you do, what is your Dharma, He watches all that. And so many saints have warned you, so many incarnations have warned you; but I tell you if don't listen to them, then Shiva is not going to listen. He doesn't listen to anyone. If he's angry, he's angry. Whatever it is, very difficult to convince Him that `Please spare this person, it's alright. Forgive.' But his basic quality is forgiveness, can you imagine.

His basic quality is forgiveness. But if He doesn't forgive, then you are finished. Up to a point maybe He might forgive, but after that... It's a very, very difficult situation.

And I find that people don't realise what Shiva is. In the south we have two types of people worshipers.

One are shaivaites, another vaishnavaites. They are having a big fight between them. Now it is less, much less. What is the work of Viṣhṇu is to give you realisation, emancipation of human beings, evolution of human beings. But if you fail in your goodness, in your Dharma, then Shiva comes in your life.

We have to understand that we are all surrounded by their powers, we are all made by their powers, is the Shakti who is protecting you. But to an extent. She cannot go above Shiva, She cannot cross Him.

These days you find so many people indulging into politics, it's all money-making propositions. They all try to

make money, it's not politics! They don't do any good to the whole communities, nowhere, either under fear or under abandonment. They behave in such a manner that they are not afraid of God, they are not afraid of His own attention on them. Perhaps they don't know that they are under the attention of Shiva. He's watching each and every person, whether you are Australian, English or Indian. Whatever religion you may follow, He's watching them.

This is a thing one has to understand. And once you understand this, you will accept that you have to be good and Dharmic people. You have to be good character people. Why people talk of good character? Try to understand! It's stupidity these days when people don't believe in it. People are doing all kinds of things, they are drinking, they are playing the money business. All kinds of things they are doing without having any fear of the wrath of God. And that wrath comes from Shiva.

I would like to warn you all, though you are all My children, be careful! Try to weigh every step that you take. Of course I am there to support you, to help you, to protect you. But, not beyond Shiva, I can't go beyond Him. It's such a power of Shiva, it's such an authority of Shiva. And to worship Him means to worship goodness. The goodness could be compassion, could be love, could be forgiveness, anything. He likes only good people and He will protect only good people.

For example, some people are very power oriented, some are money oriented and some are power oriented. And the power oriented also do it for money sometimes, that's the aim. They'll not stay in Sahaj. They will be

displaced. They do it and then come and ask for forgiveness, “Oh Mother forgive us, we have done it." But try not to do anything of that kind. I, of course, forgive you, but Shiva, He won't, He won't. He will take you to task and then you will come to Me “Mother, You must save us!" It's very difficult. From His clutches it is very difficult. Also He's a very forgiving person. He forgives you, many things. Because of Me also He forgives. But, after some time when He takes over, there's no appeal, there's no safety.

I do not want to frighten you, but I want to tell you the truth, it is the truth. You have to try to be good people. You have to try to be really good character people. I am told some people who are in Sahaja Yoga indulge in money laundering and all that. Also some of them have very bad characters, they run after girls and they try to look at the girls and all sorts of things. Now this has ruined the west especially.

Also our Indians are learning from it. As it is, we have to respect ourselves. If we don't respect ourselves and we try to misbehave, I can only help you with your Kuṇḍalinī. But if you go too much beyond it, Ekādaśha Rudra will catch, no doubt. It's a very big barrier on your forehead Eka-desha Rudra and it is so effective nowadays, so much active. All kinds of diseases which are coming out, is all incurable, are because of Ekādaśha. And also those who are suffering from possessions.

The other day I met somebody who was very much caught-up. And the Ekādaśha was working. I found out that he is very fanatically influenced by something. I don't want to name it, but these, we have found out, are

not correct things. In every religion we have people who are spreading nonsensical ideas. Now if you don't have discretion about it, nobody can help you. You should have a full discretion as to what is right and what is wrong. Then Shiva is with you. But if you indulge into all such nonsensical things, it is self-destructive, I must say. But to the Self which is destructive is the power of Shiva. What we call the Self here, is the power of Shiva.

He destroys by many ways, by many ways. You can lose your reputation, you can lose your health, you can lose your wealth, everything can happen to you till you are completely finished and *[UNCLEAR]* I have known people on the deathbed also, start talking about money, `What should she get, money, how will he get money and this and that.' Instead of talking about God or Self-realisation, they are talking like this. It's such a noble thing. But if you see Shiva, He doesn't possess anything, He doesn't want anything.

Whatever you give to him, as a samarpana [offering] or anything, that He doesn't accept and He passes on to the Shakti, “You do whatever you want to do." She's the one who is working out everything to benefit you, to make you happy. He's not bothered. In this case, you have to please Shiva! He will not try to please you, you have to go all the way to please Him. It is a very difficult personality of Shiva. In the Koran, it is not written separately for Allah or for Shiva, it is not differentiated. Because the people with whom He had to deal were all uneducated, stupid people.

So He didn't give all the details that God is in different forms.

So there is only one Allah they know. But they don't do anything that shows the differentiations of their jobs and work. It is the Shakti who loves, I agree. But She too, can get angry very much. And once She gets angry, there is no end to it! Now I have to tell you, as Sahaja Yogis, that you develop you qualities to please the Shiva. It's too much of hankering, too much of `wants'. All this is not necessary. Of course I want you to live well and beautifully, not stupidly, to go into jungles or to behave like hippies, that's not the point. The point is, from your heart, the attachment to things must go away. A person who is a Shiva Bhakti , he doesn't care for money, he doesn't know about money. He is a very generous person, extremely. He's just generous.

People say he is stupid the way he goes on, the way he goes on. But I don't think so. That's not at all the description. The description of a man who is a bhakta of Shiva has no interest in money, is very generous.

Anything you ask from that, he'll give.

Mahāvīra's was like that. Mahāvīra had gone for his meditation in his own garden and Viṣhṇu as Śhrī Kṛiṣhṇa came and told him that, “See, I have no clothes. You have got this cloth, why don't you give me half of it?" He said, “All right, you can have it. You can have the whole." Because he said this, “My house is here, I'll just wear my clothes." What he did was not to show that nudity is a very great thing.

But if you see the Jains, what to do, they make big, big statues of Mahāvīra showing Him completely nude. I mean, this is the perversion of human mind. Why He did it, we should know. He was so detached, so detached, to

give away the clothes, what is the harm? It was not to show-off or anything. But the generosity, people don't understand. And the Jainis are the least generous! So the quality of all these great incarnations is also not understood. Because a kind of an illusion is there. For example, Shiva is always with very few clothes, very few. And what does he eat? No-one knows. What is his desires and what does he want? No-one knows. A person with a great knowledge of music will sing before him, He's alright. Or even any madcap comes and sings, He's alright. For Him it doesn't matter, He's not meticulous about how the music is and what the notes are, whether it is alright or not, no. He is beyond all these things. He is beyond all these formalities that we have about everything, he is beyond. He is spirituality itself, he is beyond all these things. Whether you are a musician or you are an artist, whatever it is you are, He'll enjoy. He's the enjoyer and He'll enjoy, whatever is simple, whatever is given with the heart, He'll enjoy. Whatever is expressed with the heart, He'll enjoy. He is not a conditioned person, that it should be modern, it should be such and such. He is not conditioned. He doesn't think that way like human beings who will sit down and make a meticulous everything, does it fit into it or not. Even, even for art, even for anything that is created out of somebody's heart, they will try to discourage that person.

I have seen people, they have such conditioning. And one thing about Shiva, he has no conditioning of anything, nothing. That's why they call him a mast-maulā [strange person], He is not at all conditioned.

If you have any conditioning in your mind, then you are not a Shivabhakta. It's all right, you should dress up well, you should do this... but you should not have conditioning that `If you don't do that you are being out of cast, out of fashion, out of this...' It is very difficult for people not to accept. All kinds of fashions are coming nowadays, all kinds. I tell them, “What is this?" “Oh this is the fashion." Is it some God behind this fashion, or is there some deity who is telling you these fashions? Today it comes, tomorrow it will disappear.

So, what I am saying, that if you have to worship Shiva, you should decondition yourself. You are living in the world of Sahasrāra. Now, somebody is not properly dressed, finished! Somebody is overpopularly dressed, finished! Human beings have a capacity to criticise everyone. And to criticise everyone, this is nothing fundamental because if you do it on vibrations, one can understand. But not on vibrations, just because `this is not the fashion, that is not the fashion.' What is the fashion of Shiva, tell Me. Has He any fashions? Anything you give Him, He's happy.

Whatever you give Him, He eats that. He is full of such appreciation because He is personified as Joy. He is peace and He is joy. If you are worshippers of Shiva, then you should not have any conditioning of any kind.

I mean, normally I also wear simple sarīs, very simple. And it happens that people think I am a very poor woman. I am poor because I don't care for money, I don't bother.

So, we should know that Shiva is the poorest man, purest God. He doesn't wear any alankāras [ornaments,

decorations], he doesn't wear anything, just he lives with his own body. Because he is nothing but embodiment of enjoyment, nothing but complete form of enjoyment and joy.

So another quality of Shivabhakta* should be joy. You should be joyous about everything, whatever you see, whatever type of person you see.

So the only way you can do, is give up human quality of criticism, to criticise others. Like if the English go into the Indian house, they say “We don't like it." “Yes, what, what you don't like?" “We didn't like the carpet." `I don't like it' itself is against your Shakti. Then, if supposing an American goes to an English home, he'll say, “I don't like it." It's very common. All the people say “I don't like it” “I didn't like that." Who are you to say `I don't like it' or `I like it'? People don't realise that by saying all these things, you are showing that you have no Shiva principle in you.

I can understand somebody who cannot walk, alright, for such a person is allowed to use some sticks or something, allowed. But if he says “I don't like that person because he doesn't use the stick” shows that he is such an egoistical fellow. Himself is using the stick and he wants to create what, *[UNCLEAR* warts/laws] or what, in a democratic country, that people should walk with the sticks in their hands. It is very difficult. In the west it is very common, you see, to have this kind of a hat, to have this kind of a dress, to wear this kind of a *[UNCLEAR* chiroot]. All kinds of things have a conditioning. Nowadays the hairstyle has become very funny with women. Because they don't put oil in their hair. They will

not have any grease in their hair. If somebody's going to meet them they will wash their hair. I don't think it looks very nice. Of course I don't say that you need not have so much of oil on your face and ears. But, what is so important? In life, also there is another thing that we are very self-centered. We want to impress people. If I wear a dress or anything, it should impress. I mean, even it impresses, so what? If a snake comes along, he will bit you, whatever dress you might be wearing, whatever country you might be from. All this kind of identification, it doesn't behove a Shivabhakta. A Shivabhakta has to be just absolutely lost in the raptures of joy. Very particular about hairdress, very particular about dresses, I don't know what they are particular about. With all that, what do they gain? Nothing. Do they become popular? And this kind of popularity, which is so skin-deep, what's the use? You must have respect, respect of your being. As not only human beings, but as Sahaja Yogis. You are Sahaja Yogis. We are Shiva's bhaktas, we don't care. We are not bothered. Whatever it is, Shiva is there within us and we shine with that power within us that is of Kuṇḍalinī. You may be very well dressed, you may be anything. If your vibrations are bad, what's the use? If you cannot judge people by their vibrations, by nonsensical things like dress and mustaches, is it of any value? In Sahaja Yoga your value system has to be Sahaj. I have seen many people, “I don't like their house, I didn't like this..." `I don't like' is the sentence, is nishidda, is to be given up by Sahaja Yogis. If you don't like anything, you are not a Sahaja Yogi. Now, of course if there is somebody who is anti-Sahaj and all that, but still by saying `I don't like',

what are you going to gain? It's a waste of energy. Because of this, in Sahaja Yoga I have seen, people have created problems for Me, so many problems. Only because they are such much `self' oriented. “This man is bad, that woman is bad, he is this, that..." Sometimes I am surprised. Because when those people come to Me, I am amazed that they are very nice people.

But people are very self-centered, also. Like I have seen people who are not bothered to come to meetings, to Pūjās. Because they have got work. Altogether there are eleven Pūjās, but they don't come.

Because they are very busy. At least to one Pūjā you should come. But those who are Shivabhaktas only enjoy nothing but Pūjās. Nothing else. Their whole being is absolutely vibrated by Shiva Bhakti . To them, that's the most important thing to do.

Also there are people in Sahaja Yoga who are trying to make money out of Sahaja Yoga. Very wrong, very wrong, very wrong. Sahaja Yoga is to give you Puṇyas, to give you blessings and if that is not in your mind, better give up Sahaja Yoga. You can join some business or something of malpractices very easily, very easily. Till you end up in the jail you are there. But to enjoy your spiritual powers you must learn certain things. And one of them is decondition yourself, `I don't like it' or `I like it', this sentence must go away from your tongue! Likes and dislikes are only for people who have limited vision. You should learn to appreciate. Your power of appreciation will show how spiritually you are endowed. And your power of observation will show what do you observe. For example, some people will come and tell

Me, “I didn't like that lady, she was wearing a funny sarī." I mean, what is this? “I didn't like her, because she was putting her hand on her head." So what? Because you make your own images of people and you want everybody to be like that, otherwise you don't like it. Whether you like it or don't like it, nobody's going to change. Why waste your energy? Sometimes there are musicians who are not so good. I remember, once I went home and I asked My father, “How does this musician sing?" He says, “He's very courageous, very courageous." I said, “Why, what happened?" He said, “He sings without bothering about it and he goes out of tune sometimes, he goes out of tāla, doesn't matter, but he sings. He's very courageous, himmatwala." So, that's how he used to appreciate, I have seen. When this fellow started singing, I saw he was like that, but My father was saying “Wa-wa, wa-wa" and encouraging him. You see, I have seen in My father these Divine qualities, how he used to tolerate, how he used to, I mean not tolerance also, just appreciation. Of any kind of thing he used to appreciate.

That's what, if the Sahaja Yogis have that condition of appreciation they will enjoy everything. Because you kill your enjoyment, do you know that? You are all variety of people here, all variety of dresses, all variety of families and so many countries you are here. To Me you are nothing but Sahaja Yogis, My children, that's all. Now I don't go on judging you on your dress, or on what your hairstyle is, no. All modern things are extremely conditioning. And they condition you so much that you get irresponsible.

As Sahaja Yogis you get irresponsible.

Your first and foremost responsibility is Sahaja Yoga. Because you should know what a work it is. It is such a great work, to transform the whole world, that is My vision. And this old age I think the same.

Now, if that is My vision, what should be your attitude? That we should go all out to spread Sahaja Yoga.

That's the main thing. I call you for these Pūjās just to renovate, I should say, to give you more of energy and all that. But if you are just taking it as a great blessings and sitting at home it's of no use. You must spread Sahaja Yoga! I was surprised that they said in Lucknow there are only two hundred Sahaja Yogis. How can that be? First time I went to Lucknow, there were at least three thousand Sahaja Yogis and we had not fixed any hall or anything. And can you imagine, suddenly I find so many people [gone]. How is it there can be two hundred Sahaja Yogis? Either you are telling lies, or you are good for nothing.

So the responsibility of all the Sahaja Yogis, of all the Sahaja Yogis, first and foremost, is to spread Sahaja Yoga. How many people have you given realisation? Where have you talked about Sahaja Yoga? I have seen even in the plane, if you are travelling, anyone who is there will tell Me “My Guru is this, you know, such a great Guru, this that." Openly, shamelessly, about horrible Gurus! While you people are very shy to talk about Sahaja Yoga. Never publicly unless and until you have a program and, Public Program and all that. You have no time, also, for Sahaja Yoga, very busy people.

So, if you have to follow Shiva and His blessings all the time, His protection to you, then you have to be Sahaja Yogis of very high quality.

It shows when you go all out to spread Sahaja Yoga. That is the thing missing. I am very happy that in Australia Sahaja Yoga has spread so much. I don't know what has happened. In a far fetched place like Australia. In the beginning I had some setbacks but now it has spread. Also in Austria it has spread.

And also in Italy. But otherwise, just doesn't spread. What's the matter? The matter is the leaders are not going all out. Say, for in England I travelled from north to south, east to west in all the directions.

We have very poor, very poor Sahaja Yogis there. You have to go to universities, to younger people. If hippyism can spread, why not Sahaja Yoga? It spread like wildfire, why not Sahaja Yoga? All these things are there, which I have to warn you, be careful! If you have got Realisation, you have a responsibility, to give realisation to others and to spread Sahaja Yoga.

If you can't do it, then God save you. I have nothing to say. You have to introspect, `What have I done for Sahaja Yoga. What have I got from Sahaja Yoga?' And I am sure after this Shiva Pūjā, you will dedicate yourself to Shiva principle within you. Shiva principle doesn't `stir out', it's very, very stern, it's very powerful. You have to dedicate and you have to surrender. Above every other job, above every other performance, the highest is this.

So, with this, I ask Shiva to give you blessings, complete blessings, so that you get transformed into the personality of Shiva.

May God bless you all.

Contents: 2002-03-1x Conversation with a Politician New Sahaja Yogi, Pune, Maharashtra, India

[A politician new to Sahaja Yoga confesses of having amassed a huge fortune from bribes and begged for Her forgiveness.]

Shri Mataji: Why did you take bribes? Politician: I invested so much money to get this position; I have to recover it now.

Shri Mataji: Why did you invest at all? Politician: I had no choice! If I did not spend so much money, nobody would have voted for me.

So as long as I give money or do some illegal favour, people are happy and give me their votes.

Shri Mataji: As soon as you will be out of power, no one will bother for you or even recognize you.

What did you achieve? For whom are you doing it? Politician: I did it for my children, Shri Mataji.

Shri Mataji: Tomorrow these same children will beat you with shoes! Why should they respect you? You have no character. Who will look after you? You must understand that these are useless aspirations and they keep you away from yourself... What is the use of running after such power? You have no control over yourself and you wish to control the whole world! [He heard her from his brain but did not recognize her from his heart. Though he offered to donate all his ill begotten wealth to Sahaja Yoga, but Shri Mataji declined.]

Shri Mataji: No amount of money can give Self-realisation to anyone.

[However, in Her compassion Shri Mataji forgives him and tells him not to feel guilty. But cautions that after realisation he should mend his ways.] Every action has a reaction and when he forgives, he thinks that he has given you a big grace-mark and that reaction builds up within him, as a wrath against those who are forgiven and try to do greater mistakes. You have got the light and if in the light you try to cheat, then he is much more wrathful.

Contents: 2002-03-21 **Birthday Pūjā (Hindi+English), Nirmal Dham, New Delhi, India**

[Shri Mataji talks in Hindi, Version 1:] I am seeing the magnitude of love, power of God. How it has spread all over! To how... There is no many people? No one knows. But I Philosophy of Love have understood its Philosophy. It is all pervading.

Could there be any philosophy of love? Love has no Philosophy. Like a huge expanse (mahāmaṇḍala) love spreads all over. We are not aware of it, we do not know it. But the love of God is all pervading, pervades all over the universe. You could experience it only after getting Self-realisation. Only then you could know that this Love alone is the power of God. Then power of love works out. However, we don't understand it. It is very mean to hate someone, to be malicious towards others and to quarrel with them. You are Sahaja Yogis. There should be no other feeling in your heart but love. When we look at the problems of our country, we fail to understand as to why man has created all this turmoil in the name of religion!

What was the necessity? Something begins, then it has a reaction which is much more than the action.

The sensitivity and experience of God is reduced by such activities. We have to try to understand as to how to encourage our love. How could we express our love and make it flourish.

First of all we should take care of our children. What are we teaching them? If someone slaps our child, do we tell the child to go and hit him? If we tell our child that it is alright, the one who has slapped you is not wise enough, he will be alright and be friendly with you. The heart of the child is very innocent. He will immediately understand if he is told that slapping is bad, of course, but it will be worse if you also do the same. Child will know that fighting with each other is bad. This quality is to be developed from very childhood. In childhood the children are told that you are Muslims, Hindus, etc. The poor child cannot understand all these things. He thinks “I am like all other people, my features are the same. Then why are they telling me like this." So this greed and hatred are our evil tendencies. These tendencies could be destroyed by Sahaja Yoga.

The evil tendencies should be eradicated completely. Only then we could know about God and ourselves.

[Shri Mataji talks in Hindi, Version 2:] I am seeing that how this all greatness of Love could spread... from where to where it could reach...

to how many people... don't even know. But its whole literature could be understood. Can there be any literature of Love? Love does not have any literature. Love is like a Mahāmaṇḍala (Great Organization)...

spread all over. We don't realise it and we don't know about it. But the Love of God is spread... all over... in whole creation, whole world and in every country. You can feel it only after your Self-realisation.

You can know it... that this is Love... this is the Love of God. The Shakti (Power) of God is only Love.

And it is only the power of love which works out. We are not able to understand it. To hate someone...

to keep bad feelings about someone, to quarrel with someone... this is very mundane thing. You all are Sahaj Yogis and you should not have anything in your mind except love. Nowadays in our country there is this agitation... By seeing it I can't understand that in the name of religion why human being has created such a disturbance. What was the need for it? One thing begins and then its reaction comes back. And the reaction is greater than the beginning of the act. In this way whatever experience you have of God...

keeps on decreasing.

Now, you should try to understand that how can we increase the Love... how can we show this Love and how can we grow it. First of all we should look after our children. What are we teaching to our children. If someone has slapped him, do we tell him to go and slap that person? Instead, you should make him understand that... “it doesn't matter... he is not all right, if he has slapped you." Then he will become all right after some time, he will again make friendship with him... because the heart of child is innocent and simple. Within a second he will be all right. Then when you make him understand that, “son, see, if he beats you then it's a bad thing, then

you also should not commit the same bad thing." The child will understand that fighting is not a good thing. This has to be created since childhood. But if the children are taught from childhood that you are a Muslim or you are a Hindu or you are this or you are that... [laughs], by this the child is unable to understand that “I look like them... my nose, features and face is the same, then why are they teaching me like this? Why they do like this with me?" So this hatred and all these things which are there today... these all are these stupid attitudes within us. And all these stupid attitudes which come within us should get destroyed by Sahaj Yoga. Should go away completely.

Then only you will be able to understand that what is God and what are we.

[Shri Mataji talks in Hindi, Version 3:] I am watching how the love has spread throughout. The love knows no bounds, no religion or any other things. Only after Self-realisation a Sahaja Yogi can feel the essence of this love. One can feel the love of this Param-Chaitanya spreading. We don't understand why one should hate others! It should not happen! In the name of Religion why there is so much of hatred amongst the human being? Reactions always results into another action and reaction. This is how it carries on. It is to be judged how we should love and be loved and live harmoniously. Love is like the innocence. Like for example if we see our children.

If someone beats our child, we do not say go and beat him, instead we must have the patience to pacify and be compassionate to teach our children good things. We

must teach them the essence of love. The heart of a child is innocent. Why should we teach or speak to our child that you are Muslims and you are Hindu. The child gets confused within himself and thinks why am I being said these things when we look alike. They do not understand the Religion. Even in Sahaja Yoga I find there is greed. There should be no greed or lust in Sahaja Yoga. It should be totally finished. Then only you will understand the love of the all pervading power or else how can you know Him? [Shri Mataji talks in English:] I'm telling them about love, All-pervading Love of God Almighty. He's created this whole thing. The whole atmosphere is there. The whole feeling is there of love. But it's possible only for people who are innocent, like children. If you are very mature in your hatred, no one can save you. You'll have ten arguments to show that your hatred is justifiable. Then you'll go to any extent to justify it.

We had people in our country, which is a very, supposed to be a very sober country, a very peaceful country, we had people who just believe in killing, kill this, kill that.

So even in this country, which didn't believe in all these things, indulged into all kinds of violence since long.

But basically we are people who believe in peace, because without peace no growth can take place.

There has to be complete peace. If there is peace in your heart, if there is peace surrounding you, you grow into a beautiful nation. Not out of fear, not out of pressure, but from inside, if you are person who has complete peace within the heart, not that he is not afraid of anything, but he emits peace, he gives peace. Anybody who goes near

such a person, gets the peace, the feeling of peacefulness.

You all are Sahaja Yogis. You all have got your Realisation, that is, your spirit is now emitting vibrations of peace and joy. Wherever you are, you will emit peaceful vibrations. You will create peace.

You'll find out ways of creating peace, how to establish peaceful atmosphere. It's very important that we have to grow in such a manner that we create peace and give peace to others and become examples of it.

I cannot believe in this Delhi: I could have so many people who are realised Souls. I never expected.

First of all, I had to wait until people got into a proper mind to understand My work, because we had partition and so many people lost their lives, lost their properties and I have faced all that. I have seen it Myself. And they just couldn't, couldn't forgive other people.

So forgiveness is a very good method of understanding the pain of others; troubles of others, but this depth you have to develop. Instead of getting angry, getting revengeful, if you can develop that peace within yourself, if you can manage to have the peace of your mind through Divine Love, there's no need for you to do anything extra. It's just the peace that you have, now, in your heart. Just feel it. You are a peaceful person. You are not a person who is easily disturbed. You will never give explanations for getting angry, for spoiling the mood of people. You will not do that. You are the one who rise[s] above all this anger and this stupid revengefulness.

It is difficult to explain to those people who are not realised Souls, because if I talk, they won't like it.

If they get their realisation, we can talk to them.

So best thing is that you should spread Sahaja Yoga. Spread it among Sikhs, among Muslims, among Christians, throughout; and specially among Hindus.

Because nowadays I find Hindus are also, have lost their grip over their understanding of our country and its culture. And that's how they just revenge, they take revenge. I don't understand this kind of revenge. But what to do? People are already on that level, on that low level, where they don't understand many things.

For example now, they do not want people to build a temple of Śhrī Rāma at a particular point.

Because they are not Sahaja Yogis, I can't talk to them that that is the place where He was born.

So we must pay full respect to His incarnation. If that is the place He was born, we can feel it with the vibrations, then why deny the fact and the truth just because you don't want it to be done? It's very difficult to talk to them.

What to understand is that, what has Babar [Mughal emperor] done for us? Who was Babar? He was a foreigner and this one was not even built by Babar. No, it was not. It was somebody who was his, one of the military man who went and built it [Mir Banki, a Shia Musulman Mughal] and that's why they call it a Babri Masjid [Mosque of Babur].

But let us find out what happened to this Mister Babar. He died, but he came from abroad. He was not even an Indian. And doesn't matter, he was not born there. I mean, he had nothing to do with that place, but definitely I know and you all will know, can feel it all on your hands

just now, that it is Babri Masjid, is the place where Śhrī Rāma was born.

Now, if you want to build a temple there, what will go wrong with people? What will happen to them if a temple is built there? I mean, it is just a question of respect and feelings about it. I also take Rāma's name. Everybody takes His name because [It is] such a solace and such a comfort. But the way people look at things it's difficult, you can't talk to them.

Now they are talking about another nonsense that that we have one hair of Mohammed Sahib in Kashmir. Now somebody said that it is not His hair. How do you know? What is your criteria to decide whose hair it is? Actually, you will be amazed, when I went to Kashmir, we were going somewhere in the car and suddenly I felt tremendous vibrations.

So I asked the driver, “Why don't you take the car on this side?" He said, “Why?" “Because I want to go." He said “It is an old road and there are some few people living there." “It doesn't matter. Take it." We went near and nearer and there were some houses of Muslims, so we called them and asked them, “What is here going on?" They said, “It is Hazrat Bal." Even the name gives you such peace. It was the hair of Muhammed Sahib.

Now Hindus don't want to know about Him and Muslims don't want to know about Śhrī Rām. It's very surprising. They are all having their own shops and selling there own things, but they don't understand that whatever they are selling is the same which the other people are selling. For example, they say, “Allah." Who is Allah? According to

Sahaj Yog, Allah is nobody else but Viṣhṇu and Viṣhṇu who came also as Śhrī Rām.

So whatever they call as Allah is Śhrī Rām Himself! Only a Sahaj Yogi can understand that. If you put up your hands now when I am talking, you will be surprised what vibrations are there because it is Śhrī Rām, who is Allah, whom you are trying to insult by your stupidity.

So it could be stupidity on [the] part of Muhammed Sahib or on [the] part of [the] Hindus. Hindus are also not understanding, somehow they know that is the birthplace of Śhrī Rām.

Somehow, I don't know, somebody must have told them. Or maybe, I don't know how they know, they don't know vibrations. I haven't yet met many Hindus who have vibration, I mean those who are what you can call fundamentalist.

They never have vibrations.

So I used to wonder, how do they know this is the Jan.ma bhūmī [birth place] of Śhrī Rāma. Maybe, somehow they come to know. But they have no point to prove. The problem is, if they were realised Souls, if our high court judges were realised Souls, if our cabinet were realised Souls, you could have talked to them. But they are all, what should I say?, absolutely blocked people. How to tell them that this quarrel is a nonsense? It is perfectly all right to build a temple of Śhrī Rām. But whatever you may say, the trouble is first they all should get their Self-realisation.

Just now, at the time when we are talking, see, there are not sufficient people who have got Selfrealisation.

You are all realised Souls. There was another one who told Me, who was giving Realisation to these mahantas [superiors of a monastery], mahantas are the people who are suppose to be saints and every one of them, when they got Realisation, they got exposed, so he didn't know what to do with them.

That may happen with anyone, even in Christian churches or you go to Jews, everywhere you'll find this is the problem. If you give them Realisation, they will get exposed.

So what's the use of disturbing all the people who have such faith in them and think they're very great people.

Now only way you can judge them is through vibrations. But out of love, I can't tell them that `You are not realised Souls. You have no business to talk about Śhrī Rām or about Mohammed Sahib. They're much beyond you.' So the problem now is between the people who are not knowledgeable and those who are knowledgeable.

It was a very big gap before. Only one person used to be a realised Soul; so they used to stone him, beat him, do all kinds of things. Now you are so many.

So, if you put up your case anywhere, even at this stage, nobody is going to listen to you.

I would request you only one thing. Give Realisation to people, as many as possible and not to any `spiritual' so-called people. Because they get exposed, what's the use? This is a common thing.

So many people have told Me: “We gave Realisation to one priest. He got exposed." “Means, what happened?"

“He was exposed, Mother. He was put in jail." “Ah, this is too much.

After getting Realisation, he goes to jail." So this is the problem. In love, you cannot be hypocritical about it. Love, you have to be a pure personality. Strive to purify yourself. You have to change. If you are still angry, if you are still greedy, if you have all these things, love won't work out. It won't work out.

So to love someone in a Divine way is to first understand the value of innocence. Why I love children? Because they're innocent. They don't have all these things. Like in our country these days, the epidemic, epidemic of corruption has started, epidemic. It's not simple. Anybody you see, after every third person, there's an epidemic of corruption. Now why? Because they want money. All right. Then what do they do with their money? They don't know how to hide, so they put it in some sort of pot or whatever it is and the money gets lost. If not, they are caught up. That's not so important. What's important is `Why have this greed?' People who are rich are more greedy than the people who are poor, because the poor people at least have some fear of God. But the rich are very greedy. They're running after this, running after that. There's no end to it. It is very surprising that in this country of ours this new disease has started.

With this disease, even in Sahaja Yoga, there are some people who have made a business out of Sahaj Yog and making money.

So greed is something that comes to you from the right side and you start justifying it. There's no place for love, for the right side.

Now this greed has gone so far that the whole country is getting ruined. We can never progress. We can never achieve anything because everywhere there's greed when people are just taking it. But if you love your country, if you have love for your country, you won't do [it]. But that love is missing. They love, I don't know whom do they love. They love their children in such a way that they ruin their lives.

Love is not limited. Love has to be unlimited, unlimited love which binds the whole world. There is this force, there is already acting this force; only thing you have to become the agents of that, to become the people who can communicate that love. You have every right to that great wealth of love and you can spread that all around. But I find that even here people think in the terms of money. Money is the enemy of love. I assure you that if you have interest in money, you can never progress in Sahaja Yoga.

I'm hopeless, I agree. I don't know how to take interest even. What is so interesting about it? And people laugh at Me that: “You don't know simple things, even to count the money." I said, “I know." I can tell you like this, how much money's there, but I'm not interested.

There's so many other things to be interested. You see the children. You see nice, nice people. In the whole world, there are so many beautiful people, beautiful things. Why pay so much attention to this useless stuff, which comes and goes? But that is what is the most, I should say, gripping thing that is also there.

In India is the worst, I think. They say that India is the most corrupt country, but I don't know. I have never seen

that kind of thing, but must be true. On such an occasion, it's very auspicious that you should think that money is of no value to you, has no value and you will be amazed, you will have never thirst of money, absolutely. This is one thing in Sahaja Yoga you have to get, that money is of no value. There's no interest in money. Your money is in getting how many people you have in Sahaja Yoga, how many people you have brought in Sahaja Yoga, how many people have got this joy. You have not purchased it.

Nobody has to purchase it. It's free, flowing everywhere. It's so joy-giving. What else do you want with money? Nothing. Just with money, headaches, fear and all kinds of problems.

So, parallel to our Sahaja Yoga, it should be the life of freedom, complete freedom and enjoyment, nothing to worry about. Nothing is dependent on money. I have seen people living in very poor conditions, extremely happy and joyous; while those who have lots of money, specially in the foreign countries, are rich people, they have depression, all kinds of funny, funny situations there. They commit suicides. Why? If money was everything, why all the rich country people commit suicide? What is the gain they have? See and all the time what they are thinking, how to get into a kind of a fashion. Fashion, because if you have no money, you cannot get into those fashions. The fashions are so common now, so common, that for that people hanker. If they cannot get to the fashions, they think that something has gone wrong with them, something is,. But not you because you are Sahaja Yogis.

Now you see these things happening, so what have you to do? Have pity for such people, no contempt, but pity and you have to tell them that `What are you doing? Why are you wasting your time? This is the best time for you to reach the highest goal of your life, of Self-realisation and why are you so much running after all these things? What is it that makes you run this rat-race?' I think it's a breaking point everywhere and people are thinking, but you are the people who should provide. In a very large scale, you can work it out.

I mean, I have seen people who have nothing in them. They are not spiritual. They are not the ones who can give Realisation or anything. But just because they are doing some social work, they are very famous. What is the social work? Looking after the poor or something like that.

Now, when your love, which is so great, which is so effective, that starts working, you feel you should do something, then you'll be amazed how your Sahaja Yoga will be understood.

So far Sahaja Yoga is all right, people are very nice, excellent, saintly and all [that]. But effect of that must be seen and people should see the effect of that, of your love. First is forgiveness. You have to forgive people. They are utterly stupid. I have just now explained to you how stupid they are.

So, nothing to worry about that. If you are such a wise personality, you should try to judge everything with wisdom and don't fall a trap into things where you feel that you have to do it like some fashion or some sort of a, I should say what?, some grouping. No need, we are

Sahaja Yogis. We are self-sufficient. We don't need anything. If you are one, we are all right. If you are many, we are all right.

Now you must know that you have reached a very high state and you have touched that love, that universal love of God.

So express more of that love in your daily life. Express more of that love in dealing with others. Express your love in a way that others are made happy. It's all something to be thought of. How can you quarrel if you are real Sahaja Yogis? How can you put down others if they are Sahaja Yogi[s]? How can you deceive others if you are Sahaja Yogis? Not possible. You should have no interest in all these things. That means now you are clarified and you are clear and you are now nirmal. Nobody can touch you.

This sort of attitude, should have respect for yourself. This kind of understanding you should have about yourself. What is your role? What is your position? You should know that you are realised Souls and what you should do as realised Soul, that you should know.

You're not another sort of madman running the rat race or also you're not in competition. You're not competitive. You are just progressing by your own love and blessings. I know how the blessings work.

But first of all, you have to be worthy of that blessing, otherwise... can't help it. Your loving nature.

That's why Christ has said that you have to be like children to enter into the kingdom of God. You are already in the kingdom of God, but you have to be like children; how innocent they are, how simple they are and

they're happy with small, small things. They don't want something very extraordinary. It's very surprising how our love, which is actually, is enlightened by Divine Love, can change the whole world. How I had this idea and how it has prospered. If you all help Me in this, I'm sure Sahaja Yoga can do so many things, which have not been achieved.

Now you go home and think whatever I have told you. Think about it. What you need is introspection.

What you need is understanding. `What have I done out of my life as Sahaja Yogis?' And then you will find out that you can do a lot, a lot. And that has to be done.

May God bless you.

Contents: 2002-03-23 **Birthday Felicitations, New Delhi, India**

[Talk by V.J. Nalgirkar: MISSING.] [Talk by Sir C.P.: MISSING.] [Shri Mataji talks:] This felicitation function is little embarrassing for Me because I was born as a very simple person and I have been an extremely simple person. I don't understand money. I don't understand hatred. I don't understand greed. I'm so simple about it. Despite that, you people came and got your Realisation. It's your own achievement. It's your own desires that you have achieved. I find so many children nowadays born as realised Souls.

So I think the time is also there, that at My life, in My life itself, this was to happen. It is everybody's lot. I think, like Śhrī Rāma, then came Śhrī Kṛiṣhṇa, then came Jesus, then other people. It was their time. And My time it is to give you all Realisation. But, I must say, you all have

taken it very heartily, sweetly and are using your powers to give love to others and to transform others.

The other day, I was talking about love. Now the love, as it is understood, is in your heart as this, but do you know the ocean of love is your Sahasrāra. When your Sahasrāra is filled with love, then the life is changed. You don't become a very intelligent man, very dynamic personality, but you are nothing but love and this love is so self-satisfying.

You are not bothered if others don't love you or they love you. You don't see to that part. What you see is the enjoyment from that love. It's a tremendous ocean of love. You all have got it. And once you have entered into Sahaja Yoga, you know that you have entered into Sahasrāra and Sahasrāra is the, I tell you, the source of all the truth. Truth is there, the complete truth. Truth is the knowledge and also the truth is love.

If you love somebody, you know the truths about that person. You find out whether the person is good or bad or anything. It's very difficult. But if you love that person, then immediately know what's wrong with that person, what's right from that person. But because of your love, you encompass the whole atmosphere between you and him or between you and others. You don't see the bad points easily, very difficult.

I've been many a times, people say, cheated by others. Agreed, but I have no sense of what cheating means, how people cheat you. Many a times, people say that they are talking ill about Me. Yes, they are.

I can see they are talking, doesn't matter. Makes no difference to Me. If they're taking ill of Me, it's all right.

But this felicitation embarrasses Me definitely because I've not done anything so extraordinary, as they think. Extraordinary is that whatever capacity you have, if it acts, then it is there, like love. I have tremendous love, I don't know what to say. And it acts. It works. And every human being cares for love.

You may be very great, you might be very intelligent, you may be earning lots of money, whatever it is. It's not so important. What is the most important thing is that you are loved. This is *[UNCLEAR]* I have not made a theory out of it or I am not going to say that you all should learn it, but it's so basic and that's the only thing that helps.

So residing in the Sahasrāra, if you see the waves of love flowing, maybe some people might take advantage of it, it doesn't matter, makes no difference.

Some people can also mislead you. It's all right.

All kinds of things they do; but when there is love, you see, you are satisfied, you are not bothered, because you love everyone.

So you are satisfied. You are not bothered as to what others, they are doing to you, what advantage they're taking of you, what they are troubling you or all these also felicitations, how they have done, also all the facilities that you have from your own being, are automatic.

This felicitations and all that, of course, reflects you, no doubt, but to Me, it is nothing great. I don't think it is a very great achievement for Me because I have no vision, as such, I must tell you. I've heard this word, that Mother has a vision. No, no, no, no, I have no vision, I must tell you. My simple thing is that everybody must love and a

pure love will change your lives, it will change the whole world, no doubt about it. It should come to you natural because now you have pierced through your Sahasrāra.

So for every Sahaja Yogi, love should be very, very natural thing, absolutely. For example, I know sometimes people are very rude. They have certain rules and regulations and then they get very angry with the other people or whatever it is.

Some people have positions and they use their position to get angry with others and even to get after that person and torture another person, they do, go on doing like this.

But they have missed the point. They have missed the point. If you just have love, that pure love, then you see the point. You see it, that `Yes, yes, that's what he is doing, that's why he's *[UNCLEAR]*.' You know that. But you are not bothered, `why he is doing like me,' why is he troubling you and gradually, everything nulliffes. Everything finishes off by itself.

I've seen many people who are talking ill about Me, doing all kinds of things against Me.

So what? Let them do. That's their job. Let them do; but to Me, it doesn't disturb, you know. I think they are indulging into something of their own style, but what do you get? Joy comes only out of pure love. If you have no pure love, you cannot have joy. Talking that we are very joyous and all that, I know who are joyous really and who are not. You cannot artificially say that `I am joyous.' It should be some sort of an innate, spontaneous feeling within.

So you are the ocean of feelings, ocean of beautiful feelings. And when you are enriched by that ocean, you are least bothered about anything.

You know very well that I am very bad at money. I don't understand. I cannot count money.

So what? I mean, that's My handicap, I should say, but it doesn't matter. What is so needed is `Can you feel the love of others? Can you feel the sweetness of others?' As you see a little child, how nice you feel. In the same way, `Do you feel that for others?' or `Are they like children? Are they innocent like children?' And the now, I would suggest that innocence is the sign of love.

Anybody who has innocence would know the technique of love. If you are very clever, intelligent, you can answer back, you can correct people, do that. No. That's not the way. If you have love, you can correct people without saying anything to them, because love is a supreme intelligence. It gives you all the correct method. It works out that. The whole thing works out that and then people say, “Mother, it's a miracle how it has happened." No, no, it's no miracle. It's simple thing that love has acted in its own way. Love is not a dead thing. It's not a dead sea. It not only thinks, but it acts and acts so beautifully.

Sometimes I'm amazed at its working. We call it a miracle, this, that. Nothing, it's love.

Now, because the Divine Loves you, it gives you miracles, so-called. It can do anything because the Divine wants that you should get to Sahaja Yoga and you should become a real yogi.

So whatever this love does, you think it's miracle. It is not. Why people say, “Mother, that's your style." It's not

question. It's a question of love. Say, I love everyone very much, I trust everyone very much. I never doubt, to begin with and they are sinking, sinking, but still I have faith that they'll come round, that they'll be all right. Give them a chance. But supposing they try some tricks, you'll be amazed how they get exposed. How they get exposed, it's very surprising.

We have a Sahaja Yogi in Dubai. He told Me, “Mother, no use giving Realisation to these big people." I say, “Why?" So he gave Me the name of very highly spiritual people accepted by society. “I gave him Realisation and he got exposed. I don't know, I never said anything, got exposed." Another person whom he gave Realisation, also had a very big thing, having lots of awards and this and that, he got exposed.

And he gave Realisation to one fellow who had peace award. He also got exposed. And then it was in the newspaper all about him.

Now what is happening is that this man, out of love for the other one, gives them Realisation, but that same love acts in such a manner that he gets exposed. You don't want to expose people. You want that somehow they'll come to Sahaja Yoga all right, it's all right working out.

So he said, “Mother, I don't think I'll give Realisation to anyone." I said, “See, you go on giving. If the Divine wants that the person should be exposed, he will be exposed." If there is anything wrong with that person, he'll be exposed.

Somebody who gets Realisation, supposing and he meets with an accident, of course he'll be saved, but he might meet with an accident.

So what is the reason, why? Why did he meet with the accident? Because he doesn't do anything for Sahaja Yoga. He's very ambitious.

Somebody who's very sick, he's all right with Sahaj Yog and somebody who's not that sick, gets much worse. It's a fact. Though he's protected, that's one thing about Sahaj Yog, you may be the worst Sahaja Yoga, you are protected, no doubt, but if you go on like that, if you all the time trying to go against Sahaj and become aSahaj, then you suffer very badly.

It's very simple that if you are standing in a place, you are established in a place, which is very peaceful, very joy-giving, but you want to get out of it, so you face whatever is outside, it's automatic. If you stand in the place which is so peaceful, which is joyous, which is full of love, you are all right, you'll grow in spirituality. But if you want to get out of it, then you have it. You can't help it. It's like a fortress or we can call a very secluded place, which very comfort and very much full of attention and all that and then you want to go out of the attention.

So, you're gone. That's how some Sahaja Yogis don't understand why they are not yet getting into Sahaj Yog.

So no use using your intelligence because this intelligence, human intelligence, is not a very high quality function. What is best is to fall in love with your Self, love which is Divine, love which is nourishing, love that looks after you. But we don't know how to look after ourselves. We don't know how to love ourselves.

We love this person, love that person, but what about yourself? Then they think it is selfishness, no, not at all. To know the Self is love. If you know the Self, you'll know

love, you'll fall into the ocean of that love. But that is what is My experience, I'm telling and you all should experience the same love. Just watch yourself. It's very simple to introspect, `Do I have love within me, fully?' Partly it is love, partly no.

Now love can be very much bounded also like `we love our country,' say India. If we love our country, so we may think all Indian things are good. We'll never talk ill about our country. Anybody says anything about India, against, we'll hate that person.

It's with everyone. You love your country. Also you love, say, your parents, love anybody. But is a limited love. It's a bounded love. Love should be just opened. Then you will see where do you stand as far as your country's concerned, as far as your relationships are concerned. You will know everything. You need not harm, you need not say anything, you need not quarrel, fight, but you will know, because love gives you knowledge, complete knowledge about the person. You know the person, what he's up to, what he's doing, but you don't mind because you love that person.

So you don't mind. `All right, go ahead.' It's like a little child. It's going on the wrong way. Let it go.

Now with all these things, whatever you wear, you are very lucky people who have reached Sahasrāra and that you all know everything about Sahaj Yog. But without practicing Sahaja Yoga, you cannot work it out because then, by practicing it, you know about your Self. When you meditate, you know your Self and then you get just filled with love. But now, while sitting, you just start thinking, `He's a very bad man. I hate him', this thing. All

such stupid ideas come into your head or `I must buy this ornament' or `I must buy this particular car' and all that, then you are not loving. But if you love, then what happens is that whatever you need, you get. Whatever you want, you get.

You have to first love yourself, but that love should be pure love. As a result of that, you'll cleanse yourself.

Sometimes you are so much identified with your temperaments, with your nature, with you personality, whatever it is, but then you realise, in that love, that `This is not love. This is blind.' Love gives you a complete idea about yourself. `What am I? What problems I have? Why do I create problems? Why do I get into problems?' You'll be amazed that love has such a powerful light in it, that it is the truth and it is the knowledge.

Though I don't know if I am to blame anyone in this world who are not a realised Soul, I will not and a fully realised Soul, I will not, because there is no light in their life. They can't see themselves and they can't see others.

So what's the use of blaming them, blaming this community, that community or this country or that country? What is the use? And this love is universal. It has nothing to do with any particular type or particular style. It's universal. That is why Sahaja Yoga is universal. It is spreading everywhere. I want you to enjoy that love.

Only example I'll give you *[UNCLEAR]* a grandmother and a grandchild. They have a relationship, at least in India, I know, of tremendous love. For them, the grandchild is everything and the grandmother is everything. They just love each other. Whatever the grandchild may do, whatever the grandmother may do, it's all right. It's a

kind of a tremendous experience of elivage [elevation]. You feel elevated and you enjoy that love. If there is no purity in love, you can never, never enjoy love.

So I would request you to find out that ocean in your head in the Sahasrāra, which is being filled by your heart. Do you know Heart and Sahasrāra are very much in relationship with each other? Their style is such that if somebody's head is not all right, the heart won't be all right. If the heart is not all right, his head won't be all right. But is more reflection from the head to the heart.

They say that there's genes are bad or this, nothing of the kind. After Sahaja Yoga, your genes are changed you are changed; everything is changed now.

So your brain is filled with nothing but light. Your heart is filled with light and you are just bouncing with love, all the time with humor, with loving care.

Every day, I mean, it's so different. But that you have achieved now. Now you have got it.

So just enjoy that.

Then the caste system and the fundamentalism, that, the greed and jealousies and competition an all, they all drop, useless things. But if you have the jungle of nonsense in your mind, then all kinds of animals can creep in. To purify yourself with love, cleanse yourself with love. Look at every position, everything, with love and you will be amazed how you will find it easier not to dominate, not control, not to despise, not to say things which are not *[UNCLEAR]* wrong. It's such a correcting thing, love is, extremely correcting and extremely joy-giving that you will be amazed at yourself, how you are managing things. I knew of many like that. There was a

Sahaja Yogi who never used to talk to his own uncle, never.

And he said, “Somehow, I hate him." “But why?" “I don't know why, I hate him." And then he went to a race course and there he saw his uncle coming. He rushed and he just hugged him. Uncle started looking, “Now what does he want? Why is he doing? What is it in his mind? Why is he wanting to love me like this?" He couldn't understand. When it happened, you know, that he couldn't explain that he'd become a Sahaja Yogi or anything.

So the uncle asked, “What do you want now?" He said, “Nothing. I love you, that's all." It's such a nice thing to do it. It's such a nice thing to say. There should be no greed in it, no, any plan behind it, just it's a feeling of an ocean which touches every shore and there it makes a sound, beautiful sound of love. And then the waves return back. Continuously it is flowing and continuously it is working out, never tired.

[UNCLEAR I] know in the Kali Yuga, to be born and to do this work is a very difficult task, but, to Me, it was not.

Whatever happened, whatever people troubled Me, howsoever, I was working it out, out of this flow of love. Went round every place, wherever is possible, whenever it is possible, whatever may be My health or anything, I was least bothered and I have enjoyed all of you very much. I have enjoyed. There have been one or two horrible people, doesn't matter.

So when you have *[UNCLEAR]* saying all these things about Me, only tears come into My eyes. I don't know what else to say. I mean, it is something I would like you to do, you

to get it, this kind of life where you just flow with your love.

May God bless you very much.

***Contents: 2002-03-24*, Public Program (Hindi+English), Love is the Potential Power within us, Ramlila Maidan, New Delhi, India**

[Shri Mataji talks in Hindi:] I pay My respect to the seekers of truth who have gathered here today.

What is basically lacking everywhere is the Love. All persons take it as a mere word or expression.

Love basically is the potential power within us. We do experience or feels it when we look at our Mother.

What I am trying to say is that it is the Spirit enlightenment with in oneself. There is no discretion. It doesn't distinguish or is discrete between any animals or human.

I sometimes feel animals better understand the love. In fact the element of hatred should completely be finished from the human. Love is an ocean within and you find their tide within us. It is basically the power within us.

By speaking of power one immediately takes it as something destructive state (Pralaya) but in fact it give us the inner peace. It is latent inside. It is covered inside. It is the power of love within ourselves that cleanse us and brings happiness and joy with in.

If we see, we have enemies residing within ourselves in the form of Rākshasas, ego and anger. One does not understand what power is within one's self. Why does one have to run after all these mundane, materialistic things? Many people think that if we have money, then

we become great. But I have seen, in particular, that he who possesses money has greater trouble, has all sorts of pains and problems. All troubles come on him. Tomorrow if you have money, you never know how many thugs or thieves are going to run after you.

The greed becomes never-ending for those who possess money. It never gives samadhan [solution]. You will get samadhan only when you give it to others, to the poor, to the needy.

You cannot have Lakṣhmī Tattwa until and unless you give to others. When you give to others, that brings joy and happiness within you. If you are doing good to others with money, you will receive happiness.

People may laugh at them because they feel it is stupidity.

Today, if you possess money, it automatically goes to something wrong. Whenever money comes, you start spending all on acquiring materialistic possession and pleasures like consumption of liquor or spending on women. This money always goes into spending in sinful lifestyle. But at times by giving it to others you can get so much joy.

Next, I find persons run after power and position (satta). Why after power and position? One feels, `Everyone should salute me!' Why? It is this power that when one descends down they then repent. They feel that `once people used to run after me when I was in power and now they even do not like to come near me'.

Once I asked a person: “Why do you want to possess power and position?" He said that he wanted to do good to the people. But you know no body cares for a person

whose powers and positions are lost. For the entire life one is entangled with power and position. What does he achieve? A person who knows how to love gets the actual recognition. He witnesses all this shortcomings and rise and falls of lifestyle and it does not affect him.

The third is the person who is pretends to be cleaver, like thieves who steals or robs or become imposter.

Why are you doing this act? Who is going to respect you? These are basically the greed in and keep you away from yourself. A person is always remembered who gives love to all. May be he has not given money but he is remembered. He may not speak verses from Koran or Bibles or any thing but knows how to give love.

So why coming out for waging war? Everywhere I hear he takes money... he had taken [eaten as in Hindi language] money. If that is the case why don't you eat money only? Once I saw a person is going and all others have covered their face and avoiding him.

So I asked one what is the matter? He said Mother that man has taken [eaten] a lot of money through wrong practice and stinks.

So, if we don't take care by covering ourselves we shall also be infected.

Next, I find passion on wearing cloth. Putting on wrong cloth with fashion. You start giving explanations too. You fashion like that and then say Hanumānji also wore no cloth! But, why you are human being why do you want to be Hanumān.

Once, Śhrī Kṛiṣhṇa came down to Śhrī Mahāvīra while he was meditating. He asked for his cloth and Mahāvīra

gave his entire cloth out of generosity. But, now see people these days they are building and erecting Statues of Mahāvīra portraying him nude.

In the beginning, Adam and Eve were without cloths. Then the serpent came up from the fruit they had. The serpent was the Kuṇḍalinī. When they got the awakening they got the knowledge and covered themselves up to cover their nudity.

I don't understand why there is so much of shamelessness. What is human? Why are they so much distracted? One should possess Lajja [shame] it is basically the `Devī Tattwa' within human being especially the ladies.

It is an expression from within. You have two Chakras in the two shoulders. One in the left is `Śhrī Lalit Chakra' and the one on the right is a Śhrī `Śhrī Chakra'. For ladies especially you must cover these two Chakras and should not leave it open. I do not want to tell you what horrible disease you contact. But in men however, it is not necessary while in ladies it is very sensitive and must cover the shoulders...

[Then Speaking up on innocence Shri Mataji said:] Once a young girl of ten years asked after hearing from someone why someone had committed suicide? Just see what impact it really gives to the innocence of the child. It is the innocence within us that matters.

Why such innocence is not within us? We are intellect of darkness! We are ignorant. How do you expect that you could give joy and bring happiness to the society? Now if you move around with garland in your neck and make people think that you are great human being... what is

going to happen to others? The prime objective of life is to attain the inner peace, the love. This is possible only through Sahaja Yoga. You will be amazed to possess these qualities and everything becomes active through the Kuṇḍalinī awakening. You have got the ocean of love, which was buried and trapped in Sahasrāra, that now has opened and we have achieved. We can get happiness through this. When it actualises, it shows up itself.

You don't have to put extra efforts to attain it.

So today you have come here. You have also got your connection. You be happy. One may say Mother, I have experience this but, still I could not find happiness or peace within or for that matter Mother I have attained this but, I am yet to gain money in home. You have to leave all these... and get the connection!...

[Speaking on Ego Shri Mataji referred to a person:] Once there was a gentleman came up to Me and said “please save me." I could not recognize this diseased person at all. He was horrible with ego. Why then justify your ego's blunder. You actually go to a wrong path with ego... Then She narrated another story... Once, I knew a person who was an erstwhile parliamentarian who died. After his death there were not even four persons available near him to carry his body. Even he had a dog that did not turn up at the last stage. Why this should happen? Only because he had ego problem with him. One should forsake his ego.

[Then She narrated another story:].....

[Shri Mataji talks in English] I have already spoken a lot about love. It is the loving capacity in India that I was referring to.

On the whole they love you. Once you go to their house they entertain you with all hospitality. In India especially you go to a poor man's house. They will offer you milk still. Especially, the traditional people who still hold the culture are extremely loving! That is the reason why we are still surviving even after 300 years of British rule.

[On the topic of foreigner, Shri Mataji said:] Indians basically love people. If I say you foreigner. It doesn't mean anything wrong. You are appreciated and Indians express their love. You are safe and secured. But if you are told as foreigner outside this country may be there you may be troubled or something wrong is expressed.

Of course there was something in the past that happened. But as I told them. There were kids who stole cameras and other items. But when I told them they are foreigners they immediately returned the items.

You should also be kind and loving. All these should spread. We should come forward to help those who are not rich or are needy. I was extremely happy with an Austrian lady who told Me “Mother we are starting an orphanage." So I said, “I would give you money assistance for land." But She said “Mother we have already collected eighty lakhs for the same from Sahaja Yogis and also from outside." So that is the love and the understanding one should have within oneself. All the world problems can be resolved through love. That's why you must take your Self-realisation. You will all fall into the ocean of love.

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Most of you are already realised and it won't take much efforts for others to receive the same.

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[Another extract:] If our hearts get enlightened by this love then all the gigantic problems facing us will at once come to an end... whether it is the problem of India or the problem of some other country. Only thing missing is love.

Contents: 2002-03-29 **Conversation with the same Politician New Sahaja Yogi who Brings Flowers for Holi, Palam Vihar, Gurgaon, New Delhi, India**

[In the bouquet there is a cheque to the Trust for destitute women. At first Shri Mataji asks for it to be returned. Then She reads his note:] This is the hard earned money of your lost child. Please do not say `No' as it is will break my heart.

Shri Mataji [with moisture in eyes]: We should think of others. We should think of their problems and we should think how we can help them. We have to forgive them. Then everything will be all right...

Contents: 2002-03-29 **Holi Pūjā (Hindi), Palam Vihar, Gurgaon, New Delhi, India**

Holi was started during the time of Śhrī Kṛiṣhṇa. Before Him in the time of Śhrī Rāma... He was very austere. Because of that the society became very peaceful but people were devoid of all joy.

So He thought that there should be a way by which people should be able to laugh freely and be joyful. And like it happens to all such ventures it happened in the case of Holi also that it produced an opposite effect. They started playing Holi in a very wrong way. It brought a

very bad name to this festival. And it deteriorated to such an extent that I said, I will never play Holi now.

The story of how it started is like this. There was a demoness called Holika. She was the sister of Prahlad and Prahlad's father used to trouble him a lot. Holika had a boon that she would not be burnt by the fire. Prahlad's father wanted to kill him and told Holika to take the child [Prahlad] and sit on the burning pyre thinking that she would not die. But it is surprising that she died and Prahlad was not hurt in the fire and came out of it unscathed.

This is a very big happening which demonstrated that it is very wrong to be cruel and aggressive. She had the boon but still she got burnt. That's why we have this custom on Holi.

In our country [India] all such things have a lot of truthfulness. We have to understand that if we do wrong things, trouble others... then these are demonic qualities.

Right-sided people develop these demonic qualities in them. We should not allow any such thoughts to come to our brain or give them any importance. We should love everyone. This is very important and we must understand it very well otherwise we will all become Holika, a demon.

There is a very big lesson in this that although Prahlad was a small child yet he was not hurt at all.

He was saved by the Almighty and this lady who had a boon that she would not be burnt, was burnt. She had obtained this boon after a lot of penance. She got burnt and he was saved.

We can draw a conclusion from this that all these characteristics that we develop are destructive and we should get rid of them. We should have a feeling of love and charity towards all. To fight with others, or shout at them are not good and these are demonic qualities.

We should not have these demonic qualities because we are Sahaja Yogis. We are a special race of people who have taken birth to transform this world and we should pay our attention towards that. We are very highly placed, higher than all others and we have to save all others from such tendencies. These days it has spread a lot. That's why all such hateful, cruel behaviour by which we dominate others, torture others is very, very bad and there is no need to do all that in Sahaja Yoga.

You are yourself very powerful. You have such powers within you that even if someone tries to torture you in any way, you will be saved like Prahlad. Nobody can destroy you. You are under protection. Nothing can destroy you. That's why you should not have any feeling of hatred or dislike towards anybody. You should have a feeling of love and compassion towards others and try to transform them. If you become forgiving towards such persons, then he can be alright.

There is a very big example before us of Prahlad who was a small child and he challenged his father who was a demon. But he was saved and the father was killed. It is not a question of dying but it destroys you. Whatever negative thoughts that we have bring about our destruction.

So if we ever have a feeling of hatred or revenge towards anyone then we should take it out.

This is the message of Holi for all of you.

Contents: 2002-04-02 **Talk at the Conference `Science and Spirituality' organized by the Indian Medical Association, AIIMS, New Delhi, India**

I bow to all the seekers of Truth.

Speaking before the doctors I think of My college days, while I was also studying medicine but luckily or unluckily our college stopped completely, in Lahore and I had to give up My studies. Not that I had no faith in this Western education of medicine but it was a good chance by connecting this to that and understanding what is missing in the Western medical education.

The missing point is this, that human beings are considered in the medical science as something very individual and not connected with the whole. We are all connected with the whole. But how to convince people that you are all connected with the whole and that you are not singled out? As we are connected with the whole all our problems are connected with the whole, you cannot just consider somebody as the patient of one thing and another patient of another thing, could be that one person who has one trouble, could be having so many other troubles, so many other connections which we do not locate in the Western medical science. For example, to see a person medically very sick, may be, but you don't know, what is his mental condition? What is he doing mentally? Is he all right mentally or only he is physically something wrong with him? Now absolutely we know about so many things, like say, medically we have names for that, we say that this is a psychosomatic

problem or this is a somatic problem, but what is the relationship between the two that we don't know.

You'll be amazed most of our diseases come from psychosomatic, like cancer, which are incurable mostly, cancer and we can say AIDS, all such which are supposed to be absolutely incurable and difficult, all that come with our connection, with our connection, which we are not sure of, with the left side. As we, you have seen here in picture, left side, I don't know.

We know only the right side medical science and that too in such details, it is not necessary, you must also know the left side of a human being and about left side we are absolutely not aware. For example, a person who is mad, lunatic, he is in the lunatic asylum. He doesn't get heart trouble, why? How has he got mad? What is his connection with ourselves? For example, you take a patient who is suffering, say, from cancer. We know a lot about cancer, no doubt, how virus is started and all that, that we know. But how cancer is caused no one knows and to what type of people cancer comes in, you don't know. Now these are two, as you see, there are two channels within us, one looks after the right side and one looks after the left side. Now if you have a problem in the left side then problems psychosomatic can come in.

Supposing, your hand is broken or is there some sort of a physical problem then it's all right. But when it is the complicated psychosomatic trouble then doctors cannot cure it, I am sorry to say. Because you don't know the other side of it, what is affecting the patient to get this cancer, you don't know. You will be happy to know in Sahaja Yoga cancer is curable, curable if it is at a very

early stage it's very easy but otherwise also. Specially blood cancer is absolutely curable.

You will be amazed that it is such a combination of these two sides of our life, that we get into these diseases which are incurable. There is a big list of these incurable diseases which I don't want to tell you which you know very well.

So in all of them there is a complication of the left side. Of course you know about right side very much, Gray's anatomy and after that all you know. But you don't know how you get affected by the left side.

So in this lecture, I would like to tell you something about the left side, which you have never heard of, may be and you don't believe into.

The left side belongs to our past, to our past in the sense that those people who are futuristic do not get affected by left side, but those people who live in the left side, are worried about their left side, are sorry for themselves, whatever it is, they are the ones who get affected. Left-sided person if I tell you, you will be shocked to hear, is actually possessed. Possessed by some dead spirit which must be a knowledge to you. You may not be believing in it but it is. It can happen to anyone who gets sad or gets into the left-sided temperament, also there are so many other things like these false Gurus, what they do, they mesmerize, they mesmerize you with these dead spirits which they have to control. This side of, I should say, not medicine non-medicine, but whatever it is, should be known to the doctors; otherwise you cannot do any curing. You can, may be, diagnosis you might do. But you

cannot cure people who are suffering from psychosomatic troubles.

Today's medical problem is that they cannot cure psychosomatic diseases. For that you don't have to spend so many years, as we do for M.B.B.S. It's a very, very short course, if you can do that. Firstly, you should be connected to the Divine force, that's very important, that's not difficult at all, but after that you have to maintain your spiritual abilities. One of the spiritual ability is innocence, the first Chakra that you see is innocence. If you are a innocent person, you can easily cure all such people who are suffering from such incurable diseases. I would say that one should first of all try to get Self-realisation, that's important.

When the Kuṇḍalinī rises, She pierces through your fontanelle bone area and you are connected with the Divine force which is all over. You need not believe Me, but you get your Self-realisation. If you have your Self-realisation, then you will be capable to understand what sort of combination your patient has. Is he only physically suffering or he has this combination of left side? The other day I was surprised, a child came to Me, he was suffering from meningitis. He got cured and the parents didn't understand how did he get cured. Then when the boy got cured I asked him, “Who is your friend?" He said, this particular boy, who has a particular Guru. All right. And I go in his house and go on watching that Guru all the time, can you imagine? There are many doctors also who get involved with these bad Gurus. You must know, unless and until you are realised, you will not know who is truthful and who is correct. An innocent boy suffering

from meningitis and overnight he got cured. You'll be amazed at the great experience of Sahaja Yoga and it is too great a surprise, that's why people don't accept it.

But we have many cases by which we can show, that people who were supposed to be incurable are cured.

So many people, especially with serious diseases, like cancer. I mean in the medical science for cancer, they will go on like this, like that, till they shave you off completely. But not in Sahaja Yoga, immediately you will know that this man is possessed. Now this line to Medical Science is absolutely not there, but in our country we always believed in that. We have certain rules and regulations about people who are dead. How to behave? How to go to Shmashān [cremation ground] and all that. There is a particular type of understanding of all these dead bodies, how they behave? Where do they go? And is I think a very big part of your knowledge, very big part.

So many diseases, incurable, you cannot cure, which are mostly coming from the left side. Medical science can cure the right side, I know that, that they can do it. But Cancer they will go on postponing from one to another, they'll operate, then it will spread, then this and that. Operation is not the way to cure, it's not. If you are expert in Sahaja Yoga, you don't have to operate. Overnight you can cure, overnight you can cure cancer patient, believe Me. You are quite capable of doing that. Especially Indians, because Indians have a special capacity. I should say what special blessing of this country. We don't know this country how great it is, but we are only dealing with the Western education, where have they reached, these Western people in their

experiments, I just don't understand. Their children are taking to drugs, their families are disturbed, everything is so upset. Not that I decry this education, not at all. But it is not complete and you should have the other side of it.

Otherwise, don't have a cancer hospital. Only have physical things by which you will work it out, but if you want to have patients of all types, then you must know the other side. There is nothing to be frightened, nothing to be upset, but it's a knowledge which you should have as doctors, because I think the medical science is still not complete that as Doctor Aggarwal himself has said it. But what is lacking in it, the knowledge of the left side that we have. Now if I should say that I didn't read it in any book, I didn't get it from any book, but only when I was working with Sahaja Yoga, with people, I discovered that compared to India, Western people are much more affected by the left side, much more. And they cannot understand how they are sick, what has happened to them. Even if you take a very limited area of treatment of a human welfare then is a very important part is the left side. Supposing a lady who is all the time crying and weeping and unhappy, she can get cancer.

Now there are two types, one also right-sided diseases, one is of course the left side. In the right-sided people, who are extremely, I should say, aggressive, extremely overpowering, controlling type, of course they have a very bad liver, I must say. They have a very bad liver and when they get like that they cross all the limits and when they cross all the limits they get such diseases which you cannot find out, you cannot cure.

One of them is the disease of the liver, I think doctors can't cure liver. They may try, but can't cure liver as Sahaja Yoga can cure. And such a person whose temperament, he's so hot tempered and he's so aggressive and this and that, he suffers from that horrible liver and develops all kinds of complications.

There are so many other diseases also on the right side, so many other. But mainly I think is a disease of the liver. Liver is lived with. And if your liver is out, there is no solution in the allopathy. May be little bit here and little bit there. But at the climax of it, with the liver one can fade, one can even die. In the West, liver problem is very common and there is no solution for them for that. They go on living with it and doctors just admit them in the hospital.

These are not incurable, they are absolutely curable. Because we haven't got that knowledge and that's why we call them incurable. No, they're not. I do not want to blame other diseases, but there are so many of them, which cannot be even diagnosed and which cannot be cured by the medical science. Which we must accept first of all, that that is the situation. We may go on trying doing anything but we cannot cure.

So many types of medicines will come out, we cannot cure. Because what I am trying to tell you that's only half part of your being is discussed. In that also so many things are not there. Take it for example asthma, asthma cannot be cured by doctors, is a fact but Sahaja Yoga can absolutely cure asthma.

Allergies also can be cured by us. Because if you have the roots of all the troubles, if you know about the roots,

not pharmaceutical and all that but real roots, then you can handle the situation and you can cure.

We haven't got any yet a college or anything so far in Sahaja Yoga. I wish we could. But hospital we have. We have a hospital in Belapur, they call it New Bombay [Mumbai], where they are treating people.

Only they have to pay for their stay and it's hardly I think 300 rupees per day for poor people. But you don't need any medicine, you don't have to pay for anything. For our country which is so poor, don't you think, it's very important. Otherwise you go for X-ray, then you go for another test, then for another test and nothing comes out of it. One should only know how to deal with it. Now supposing somebody's leg is broken, finished, cut his leg, put another leg. No need, I assure you there is no need. Now we have some doctors in Sahaja Yoga, very good.

Some of them are in America, some of them are in Italy and some of them are in Russia. Russian doctors are very good. I don't know how they think that there is something beyond this education and they are trying to learn it. If you can make any facility, I will be very happy but in any case I am thinking of starting a Sahaja Yoga hospital in your country specially in Delhi, in Greater Noida and if some of your doctors can join us they can help us a lot. In Greater Noida I am thinking of starting a college or we can call it a school where we'll get the students as well as doctors who can cure people. And there will be no charges for treatment. Of course, where they stay, if they come and stay there then they might have to pay for their food, that's all. Otherwise this is an arrangement I am having and anybody who wants to join

as a doctor, also we'll like to accept their services. How much will be the pay I don't now, but not much I would say, we'll pay about 6,000 to 7,000 per month to a doctor. But he has to be a Sahaja Yogi and he should know the method of Sahaja Yoga. I think, it is one of the very generous feeling that in our country so many die because they cannot get into the hospital, they cannot get treated.

If you can give some time to this project of Mine, I am sure I'll be able to organize a good hospital for those people. In that we'll have somatic patients as well as psychosomatic patients, all kinds of patients we'll have. And you will learn so much because it's a very subtle and deep knowledge. Just cannot learn it on the book, you have to have experiment with the patient. You will be amazed, how you will be curing people. It's not a book knowledge, it's a very, very practical knowledge and those who have that charitable temperament can do very well and learn a lot.

One thing I must tell you Sahaja Yoga has one bad point also, that you cannot make money out of Sahaja Yoga, you cannot. If you try making money out of it, you fail.

Some or other this money business is little higher for Sahaja Yogis, they cannot manage with it. But you can give service. Now we had a very nice retired doctor in this Belapur hospital and he did very well, now he is no more. He worked very hard but his daughter-in-law is now looking after that. If you want, if you are retired people, if you are not in need of money, much money then, it's a very good thing. Also we provide a, say, a residence, food everything, can be managed, it's not so

difficult, but it's not a very money oriented thing. I must say since I was studying medical, now medical line has become very money oriented, I am surprised. I am sorry to say, but they have become very money oriented and some of your doctors have gone to America and have befooled people so much and have made so much money that you feel ashamed to be an Indian, it's like that.

You can't make much money but as retired people you can join us and help us and some of you can come to learn Sahaja Yoga. Hardly within say months time you will be experts. You can diagnose the thing without any delay. You don't have to go to any laboratory or anything, immediately you will know what's the trouble. And all sorts of incurable diseases you can try. I am amazed Myself as to how it is working with people. Now all these awards and all that they have given Me because I have cured people and done that but I don't have a hospital there. First hospital I want to have in Delhi and here I want to work it out. Let us think of working it out ourselves. It's a charitable hospital and it's very sensible, I have already got money to build, but only thing I need some doctors who can help Me, it's a very stunning thing Sahaja Yoga, if you come you will be amazed how it works. I know we have never been that, we have never been connected to the Divine. We have never used that forces of the Divine and once you start using those forces you will be amazed at yourself. It is said that you should find out who you are, that's not possible unless and until you have your Self-realisation. Today in our country we need Self-realised people all kinds of problems can be solved. Every type of, I should say, quarreling is going on.

Because you become a collective person, you become a personality of a collective nature, no more fighting no more is needed. I have many Muslim countries who have got realisation, Turkey, this Benin, there is another one called as Ivory Coast. There are seven countries that side, they are all Muslims converted, or rather transformed into Sahaja Yoga. In this all the integration of all the religions take place, understanding of the human abilities, human personality and respect.

I mean it's a very different atmosphere into which you get, it's a very different level of awareness, as you were saying, where you become so peaceful, silent, yet so sweet.

So I don't know in this short lecture how much can I tell you about Sahaja Yoga but it is a very miraculous thing. And please try to get your Self-realisation, he has asked Me, I think, I will try if I can do that.

There is one small thing; you have to take out your shoes. In England first time I asked them to take out your shoes they walked off. English cannot live without their shoes, I think. Please take out your shoes. Those who don't want to have can leave. There's no force on anyone. First of all, have faith in yourself that you can get Self-realisation.

Please put both the feet on the ground. Can you put both the hands towards Me like this? And now please close your eyes, please. You know a lot about Kuṇḍalinī, but now you will find out what She is.

Please put right hand on top of your fontanelle bone area, which was a soft bone in your childhood, please.

Not touching the head, away from the head. Now, please put your left hand on top of your head; again the right hand. Now see if there is a Cool Breeze coming out of your fontanelle bone area, could be hot also.

Just see if there is Cool Breeze, it could be hot as I told you, doesn't matter. Now try with the left hand and right hand towards Me. If there is a Cool Breeze coming out of... please put down your head. Hān [Yes]. There are some left-sided people I must tell you, there are some, but you will find out very soon.

Now please open your eyes. Again put both the hands towards Me, please, like this. Now in your hands you will feel the Cool Breeze or may be the hot. Both the hands. Sāre doctor ho gaye pār [All Doctors have achieved their Self-realisation]. They are Saints or what! So many have got realisation. May God bless you all. May God bless you.

We have some books, I hope, of Sahaja Yoga. You all can take it and see for yourself and master this art. It's very good and very simple and very much necessary in modern times. As I told you for diagnosis, you don't have to do anything. You just will know on your fingertips what Chakras are catching. Also you'll know how to cure them. Very simple it is, very simple.

May God bless you!

Contents: 2002-04-13 **Gudi Padwa Pūjā (Hindi), Terrace Garden, Palam Vihar, Gurgaon, New Delhi, India**

The festival of Gudi Padwa that we celebrate is also celebrated in other places, even in south [India].

Everywhere this festival is celebrated. The `Samvat' year that was started [by King Vikramaditya] and the `Samvat' year started by Shālivāhanas, both start on the same day. That day is today. All over the country this day [New Year] is celebrated.

All the important dates in the year are fixed on that basis especially the festivals. We people [Indians] follow the lunar calendar whereas the foreigners follow the sun calendar. That's why their dates [of festivals] do not change. Here [in India] every festival is based on position of the moon. And that's why the dates keep changing [every year] and a festival occurs on different dates in different years.

The reason why we give importance to the moon and keep all our dates according to its position, is that the moon has more influence on human beings than the sun. Along with the moon, other planets also have influence on us. That is the reason we observe festivals as per the lunar calendar.

But there is one festival where date is as per position of the sun. When the sun starts its movement from southern hemisphere to northern hemisphere [variant: when the journey of the Sun starts towards Equator (Uttarayana)], that day is celebrated as a festival (Sankranti). Throughout the country this festival is celebrated on the same day. This date never changes.

In our country, astrology is also based on the position of the moon [variant: All our astrology and astronomy go with the position of the Moon. The state of the Moon is considered in astrology and astronomy and the whole astrology is made accordingly]. That's why the first

calendar that was made here which is called as Shālivāhana Shaka is based on the movement of the moon. All the dates are based on the position of the moon. Those people who are not aware of our [Indian] system of dates will not be able to understand as to why the festivals fall on different dates in different years.

Whatever it is, we must think as to why we give so much importance to the moon. The reason is that we should remain vigilant about the effects that the moon has on us.

The biggest effect that the moon has on us is because our left side is based on it. Very few people know about it. This left side of the body which is recognized and accepted so much in our country, has psychological effects on us. Effects on the left side are psychological and not intellectual and we cannot control it. Whatever psychological problems we have, cannot be controlled. We cannot control the effect of the moon on us. That's why the position of the moon is seen and lunar dates are observed.

For example if it is a no-moon [new moon] night (Amāvāsyā) or a full moon night (Pūrnimā) then the problem of a person, having epilepsy or any other psychological problem, will aggravate further. One can immediately see very clearly that such a person has been affected by the full moon or no-moon [new moon]. That's why we are very much sensitive towards the position of moon and date of lunar month.

In our country detailed calculations are done on this, to know about the exact timings and position of the eclipse. All this shows that in our country a lot of care is taken

about the effects of lunar calendar and so much has been discussed and written about it.

Now we live in these modern times, where the dates and festivals are based on the position of the sun.

But this is not correct. We must see the position of the moon, what is its position today, what will it be tomorrow, how it will affect us today. This is a very deep subject about which we all must know and it should be discussed in our country.

So this day is celebrated because it's a new year day and also because the new moon appears on this day. It's... is called Gudi Padwa. On this day they put up a small pitcher on a stick with a small ag.

The pitcher represents the Kuṇḍalinī.

Shālivāhana Kings were worshippers of the Goddess and it is said that they used to present Shawl to the Goddess and they were also called as SatVāhanas in the beginning because they recognized the seven Chakras [SatVāhana means seven Chakras]. That's why they were earlier called as SatVāhana but later it changed to Shālivāhana. But the symbol of Shālivāhana used to be Gudi means a flag and above that a pitcher having a particular shape, which represented the Kuṇḍalinī. They were worshippers of Kuṇḍalinī and recognized it.

That is the reason that they have made this thing like that and all those, who accept it, put up a `Gudi' in their houses. They (Shālivāhans) wanted to welcome Kuṇḍalinī on this day and Kuṇḍalinī [in the form of pitcher] was exhibited specially on that day. But people do not know why it is done like that. They go on doing things like that. At least they should ask, why it's done like this? What is

this thing? Because they were SatVāhana and accepted the seven Chakras, they used to worship and protect the Kuṇḍalinī, so they started their new year like this. They celebrated their new year in which there was a small pitcher and below that a ag, called Gudi, was attached.

Here [in Delhi or in North India] people do not know about it. But Samvat Year and Vikram year, both started from this day. It may be that they started in different years but both started from the same day i.e. today's date. Both recognized the same no-moon [new moon] night. In this way this Gudi Padwa is observed by both. Not no-moon [new moon] night but first day of the fortnight (Prathama). This is why there is no moon in the sky and it is completely dark.

But we must know why it is celebrated in our country and what is its importance. Unless and until we know about our country, we will not be able to have respect and love for it. There are a lot of very deep and important things about our country but we do not know about them.

We just say it is Kali Yuga. Why is it a Kali Yuga? How it came about? What is the meaning of it? We do not know all this. We just hear a few things and start talking about it.

There is a big story about this Kali Yuga which took place in the times of King Parikshit. Nobody knows about it and no one reads about it. We keep reading useless things. At the most we sometimes read Rāmāyaṇa. But what is the message behind it? What are the scriptures, nobody knows. Sahaja Yogis must know how our civilization has evolved and how we have arrived to this present state. Without knowing all this we develop an approach which is

like foreigners and that gives us ego. It is better to understand from where we have acquired all these things within us and what is their importance. Why we celebrate all these festivals.

Just because everybody else is doing this so we also do the same. This kind of attitude is not all right.

We must understand what we are doing. I want that all Sahaja Yogis should understand the significance of all these.

If I had the time, I would have written all this for you. But I do not have time. You can read and know all about it. There are so many books about it in Hindi language in India. Nobody reads them. They are all available here in Delhi. I bought them in Delhi only.

So we must know all about it. In the mythology, a lot of useful things are mentioned which once understood, will tell us what is the foundation of India.

Why we Indians are considered the most superior human beings. Not from the social point of view but culturally we people are considered supreme.

Secondly we also must know how we should be established in our religion, what is religion? All these things are mentioned in depth in all these books. I want that all of you should study this and it will give you a new direction. The foreign languages or foreign knowledge are all very superficial. I purchased a lot of books from Satya Sahitya [bookshop]. It is a good shop and I bought a lot of books from there. It does not cost much. It is very cheap. But you need time to read all that. We keep reading useless things, watch useless movies, read

useless news items. Our study should be in depth and in subjects which we have been having since ages.

Today it is a very auspicious day. I was not feeling well but I thought on this auspicious occasion I must have the Pūjā.

Eternal Blessings to all of you.

Contents: 2002-04-18 **Talk to Sahaja Yogis, Arrival, Airport, Istanbul, Turkey** [Some of the arrival messages:] I was waiting for the time to come in Turkey.

I feel so much joy that I don't know what to say.

I hope Sahaja Yoga will spread very fast all over because the people are so good.

I don't know your language, but I know your heart.

Contents: 2002-04-21 **Easter Pūjā, Kilya Resort Hotel on the Black See Shore, Kilyos (35 kms N suburb of Istanbul), Turkey**

Today we have come here to worship Jesus Christ and His Mother.

It's such a coincidence that the Mother of Christ came and stayed in Turkey. Isn't it surprising that She should come here after the crucifixion of Christ and stayed here. I wonder if He also came with Her later on? But they say then He went to Kashmir and She was also there. Quite possible, on their way, they might have gone there.

So we are here to worship Him. According to Sahaja Yoga, She was the incarnation of Mahālakṣhmī and She's the one who sacrificed Her Son for the sake of religion. But unfortunately, nobody understood Her value. Nobody saw that She was such a great spiritual personality. Only

through Sahaja Yoga you can understand that She was a very great personality who gave birth to Christ.

It is very unfortunate that She was not respected, specially in the Islamic world. Because of that, the women in the Islamic culture have no place. My experience is very sad about them. We have started an organization for the rehabilitation of women who are destitutes and all of them who have applied are Muslim ladies, very sad. While Muhammed Sahib has said that “you must look after your mother” despite that, all these women, some of them have eight children, ten children, have come to this destitute home. Of course, we have to give them place. We have to look after them because we don't believe in all these small type of ideas about religion. Most important is `human' religion.

We have to combine all these religions together. It's a terrible task because Muslim won't respect Muslim. Christians, Christians won't respect Hindus. I mean it's a funny thing that's going on. They all are for God and for God's work and His love. Despite that, there's no respect. There's no love. On the contrary, they're all quarreling, fighting, killing everywhere. It's very sad that in the name of religion and God, people should become so cruel and so absurd.

This is the only solution, is to give them Self-realisation, which is the Realisation was called as miraj in the Koran. It's called as miraj. But they have said that nobody can get miraj. Muhammed Sahib got it, but nobody else, like they have banned people from getting Self-realisation, which is not true. All human beings can get Self-

realisation. Whether they are from Africa, England, America, India, anywhere.

They all can get their miraj. One should understand that no human being is created in this world to fight, to fight each other. Even the animals don't fight. Why should human beings fight, that, too, in the name of religion.

In the name of God, Christ came on this Earth just to create oneness of religion, but even the Christians, they only started fighting, dominating others. It's a big world of turmoil, where everybody is fighting in the name of God and in the name of religion.

So our religion is global, is one religion. We respect all the Deities, all the Gods and Goddesses, respect Them and worship Them. We are not so stupid not to understand that They are all one. Also, after getting Realisation, you realise that all these exist on our central nervous system. They exist on our Chakras. They are not there just because people have told us in history and all that, but actually in that's a fact, that all of them are there together, working out the resurrection of the whole world.

So the greatest thing that Christ has done is the resurrection part and, in this resurrection, He suffered a lot. He had to go through lots of ordeals and then His body itself was resurrected.

On the same lines, Sahaja Yoga is working out, that you get your Realisation means your resurrection.

All your wrong ideas disappear. All your nonsense disappears and nothing but love, understanding comes in.

It was difficult, I know, in the beginning to start this work in India or otherwise, also everywhere I found people are so ignorant and human beings hate each other. With some excuse, with some sort of a, I don't know what ideas they have, historical ideas and they hate. This hating in India has been there, but also abroad, like Hitler came in.

Hitler came because he hated human beings. He was a Satanic force who incarnated and did all kinds of horrible things. The way he has killed people, you can't imagine a human being can do that. He killed children. He killed grown-up people in the gas chambers and, such a horrible thing. When I went to Germany, they wanted Me to see all that. I said, “I can't see. I will not be able to see it." But My husband went there and when he came back, he was sick for seven days. It's so sickening. It's so inhuman to behave like that, to kill people, under some circumstances, under certain conceptions and wrong ideas.

I don't know what sort of idea this Hitler had that he got after the Jews and started killing them. All kinds of things have happened on this Earth, all in the name of religion. This is the worst part of it.

Throughout, people have been killing in the name of religion. Religion teaches you to love, to love God and love each other. How can it teach you to hate and to kill? I mean, it's very surprising, still going on.

This kind of a nonsense is still going on. It's only Sahaja Yoga that can stop this nonsense and it should because, after all, we all human beings.

For that, you have to have your resurrection, as Christ had. And this resurrection is possible on this Earth, very easily now with Sahaja Yoga. Muhammed Sahib has called it miraj. He's described it very well, very clearly. But who wants that? They don't want to have their miraj. If somebody tries to work it out, they get after that person, saying that “This is something ridiculous." It's all wrong. I mean this has happened with all of them. All of them have suffered because of the ignorance of human beings, all of them. And also with Me, they are criticising and this and that. But I am much more powerful, because love is much more powerful than anything else. And it's working out all over the world now, everywhere people are realizing that this kind of a hatred, this kind of a wrong idea about others is absolutely dangerous.

And so, once large number of people know this, I'm sure it will all finish off.

We have lots of incidents like that, even recently. That just because you follow a particular religion, people hate you. I mean I can't understand. You cannot explain why, why it is done, but it's done and very wrong to hate any human being in the name of God, who has created you. They don't understand God and His love.

For example, Christ's life, just see it. He was hardly thirty-three years of age when He was crucified.

His mother had to suffer so much. Why? Why did they crucify Him? Because He was teaching about love.

None of them liked this idea of loving each other. How can you help people if you don't love? Under what premises do you help others? Because you love, that's why you want to enjoy others and to understand.

Once you start loving others, then this myth finishes off.

Supposing you are born as a Christian or a Muslim or a Hindu, or whatever it is, what makes you think that you are different from others? You are born the same way. You are conceived by your mother the same way. You look the same way. Your nose, eyes, everything is the same. What makes you different? I think it's something political about it, something very mean to separate people in the name of God and religion.

On the contrary, Sahaja Yoga is to unite all the people in the name of God, to make them one in the name of God. Supposing there is somebody living, say, in South Africa or, say, in a far-fetched place like Benin and all that, has become a Sahaja Yogi. There are thousands who have become Sahaja Yogis there.

They are all your bothers and sisters. They're your own. You go there and they will treat you just like their own children, their own relations. They will never think what religion you come from or what sect you come from, nothing. I was surprised the way they have love. Actually, loving is an innate quality of human beings. It's an innate quality. Every human being has been given this treasure of loving, loving capacity. But that capacity has become so much less, so much minimum, that, with that capacity, people fight and kill each other. It's a greatest sin to kill people in the name of religion.

I don't know what, how they believe that, by killing each other, we can go to heaven. They will go to the worst hell. This idea has now, of course, subsided a little, but still existing. They see it happening every day, this kind of a nonsense, but still they are continuing with it.

Now what can we Sahaja Yogis do about it? We should think. Let us see, whatever religion we are born, that's what. You have to be born in some religion. You cannot drop from heaven.

So whatever religion you are born, you are not bound by that. You are bound by the religion of love and joy. And then you go on crying and weeping and teaching and... of unhappiness, of fighting. How can that be? We are human beings. They are not animals. Even the dogs don't do that way. Why should we human beings kill each other and make a miserable life for others and for yourself? Because if you hate others, you will also become hateful. A will hate the B and then the B will hate the A, so the whole human life and civilization has nothing to do but to hate! Sahaja Yoga is such a blessing to you, I must say, because it has given to you all the Deities within you, enlightened and now you know you are belong to the whole. You know you are not belonging to some stupid ideas.

It's very remarkable when I came here. I knew when He lived here. I knew Mother Mary lived here.

There is a house of Mother Mary. That gave Me a very great joy to know that She had lived here and so I said we must worship Her. After all, She was a mother of Christ! Mother is a mother. What does it matter whether She was a Christian, Hindu, Muslim? It doesn't matter. And for Her love, She allowed Her son to be sacrificed for the whole world and for the universe, what a mother! Can you find such a mother in this world who will allow Her own son to be crucified, such a courageous, loving and global personality.

Here we are. It's a coincidence, as I said, because She lived here. Why did She come? Why did She come here? She could have gone directly. She came here and lived and we have a house of Her. Now with this house only, the Christians will start a cult. They'll fight with the Muslims and the Muslims will fight with the Christians. Anything you do, they will fight. That's the main character is to fight, not to help others, not to help each other, no, not at all. They're just trying to be very, very funny and nasty. In India we have had so many nice people who taught that we must love each other. Despite that, in India people are fighting. They have had so many Sufis in this country. In the same way, in India also, we have had very great saints, very great, everywhere.

Some of them were Muslims, some of them were Hindus and people sing their songs; everything's there. But, they're worshipped separately and people fight even in their names. They want to find something to fight. Real fighting cocks, I tell you they are. They haven't got a human quality within them, which is love, which is affection, must enjoy your love for each other.

That's the thing they have lost their capacity to love. What does it matter if somebody is born in China or in India or anywhere? He is a human being. He, too, has the capacity to love and you should also have capacity to love.

My experience is different. I went to China with My husband. In China that time, they didn't have any good feelings for Indians, I don't know why. But they were so kind to Me, you won't believe, they were so nice to Me and the way they treated Me, everybody was surprised,

“What's the matter? How are they so kind to you? In China they don't like Indians." I said, “It's a myth. I don't think I have seen that with the Chinese. They're extremely, extremely kind and respectful to Me. What have I done for them? Nothing." Well, you'll be surprised, in one of the hotels, one of My ankle ornament[s] had fallen down, silver. It did happen and then I went away to a very far fetched place and they sent it in an envelope, those anklets.

Can you imagine? All the way, I was so much full of tears.

So I said “These Chinese are also very loving people, extremely loving." I went for My program. We had a women's conference.

So I don't know why, but at the airport only these Chinese boys arrived. They took all My luggage. I was so late! The function was at ten o'clock and I reached about 8:30. They put Me in the car. They put My luggage there and they said, “We have to directly go to the conference." I said, “All right." I went there and, in this short time, these boys were really so attached to Me. When I finished the conference, they're waiting outside, can't believe it, the same Chinese people who are against Indians. And then, after that, it didn't stop. They brought two cars, one for My wheelchair, one for Me and they took Me to the best shopping places. But I said, “What will you do?" They said, “We'll carry your wheelchair upstairs." Can you imagine? They were no relation of Mine. I've never seen them before.

So one of them said, “Tomorrow, Mother, I won't be able to come." I said, “Why?" He said, “I'm getting married tomorrow." And I said, “What have you been doing all

this day?" He said, “I enjoyed your company so much." I'm such an old woman like Me, young people. “No, no, no, no, I've enjoyed. I'll also bring my bride for You to be seen." I tell you, tears came into My eyes. I said, “Such love, such kindness." I didn't do anything for them, nothing. I didn't give them any money, nothing. My goodness, till the end they were so much attentive to Me, very young boys, all below twenty-five years of age. And they carried My wheelchair up three stories with their hands. I said, “Don't do it, I don't want..." They said, “No, no, no, no, we want You to see. We want You to come." I said, “Why?" [They] said, “It would be nice for all of them." I don't know what made them think like that. Such enlightened people, I tell you. With love, you get enlightened. With love, you get understanding. And such deep love exists within you. Now the politicians will come and tell you a story. Then somebody else will tell you, `Come and fight' and all that. That's how they have managed in Germany, young people. But now, now they're changing. All this world has to change because it has suffered a lot. This is no religion. This is not the teachings of the saints, no. It is not. It is devilish, that teaches you to hate others, is the worst thing. I mean all the enjoyment of love, all the enjoyment of affection, you don't know.

Nowadays, you see the problem of the churches, this, that. I can't understand, stupid people. They have done so many laws and with that laws, whatever it is, whatever may be the causes, but what's happening is that poor children are suffering. They have no sense of pure love. Nobody understands what is poor love is.

Which is actually their innate quality, their innate, I should say the `property'. But they don't know how you can love somebody purely! It's all something very, very wretched. It doesn't behove human beings to be like that. Even the animals are not like that, but human beings can go to any extreme.

The whole wealth of beauty, the whole wealth of creativity, the whole wealth of art, artistic temperament, the whole wealth of enjoying life is finished.

If you are a fighting cock, you can't see anything, any good in anyone, in anything. They will fight others and they'll fight among themselves also, is a fact. They might say, `We must fight'. All right, fight, but then they fight among themselves also. They will torture their own brothers and sisters. I mean, they don't love anyone. This is the main thing is. Why take the name of religion? What the religion has done? How could they learn it and teach you such a horrible thing like hatred for your own? It's not only among Christians, Hindus, Muslims, but everywhere human beings have become very dirty and filthy. They say it is Kali Yuga. I can't understand. How can you lose the power to love? That's what Christ has talked about. He's talked about love very clearly. He said, “Love thy neighbour as thyself." Have you found anyone like that? No. You don't find all such people. The Christians who followed Christ, what did they do? Muslims who followed Mohammed Sahib, what did they do? And Hindus who followed Śhrī Rāma, what did they do? Are they anywhere near their leaders? Are they anywhere near those Incarnations of the Divine? Nowhere. The reason is, I don't blame them, because

they had no Realisation. They didn't know their spirit. If you have no Realisation, you cannot understand anything, you cannot understand any enjoyment or anything. I mean, if you go to Germany, you can't go and see all the things they have done. You'll faint, if you have any human qualities. Even you go to Japan and they way they had put this Hiroshima, this, My goodness, I started trembling, I couldn't bear it.

I said, “How could human beings be that cruel?" Horrible! I mean now the days have come that they're killing their own children.

Extreme is this. The other side of it is Sahaja Yoga, in which you love all human beings because they're human beings. They're born with you in this time. You have to help each other and love each other. This is the main thing. If you can develop this, you'll be very, very strong Sahaja Yogis and you will be supported and blessed by the Divine. Divine will help you and take you out of all troubles and tribulations and all kinds of difficulties, if you are a loving personality. This is what the blessing of Kali Yuga. It didn't exist like this before.

Now, if you are a loving person, the Divine will go out of the way to help you, to sort out your problems, to punish those who are troubling you. I mean, it's My own experience like that. I never do anything. I never curse anybody. I don't fight. I don't shout. Automatically, it works. I don't even tell the Divine to do anything. The Divine is at the greatest, just personality, I should say. That is the one who does all the justice. Nobody can suffer under the guidance and love of Divine, take it from Me. This is the blessing of Kali Yuga. I agree Kali Yuga is

horrible. People are horrible. This is that. But there's one thing that this Divine has become very alert. It was never that alert. If Christ was born at this time, He could not have been crucified. It's only because He was not born during Kali Yuga. That's a very big blessing for us. Nobody can be tortured. Nobody can be troubled. Only thing, you have to be a humble person. You have to have a good character and you have to have a very loving personality. That's all. You'll enjoy the loving personality. You'll get the blessings because you're [a] loving personality. I mean, the way the Divine looks after you, there are so many miracles people tell Me. I'm not surprised because I know the Divine has become extremely alert towards human beings who are good and nice. It will look after. It will support. It will do everything. It's very surprising that it has become so alert. Like Muhammed Sahib suffered so much. Everybody suffered so much, but not now. Now the Sahaja Yogis won't suffer. Take it from Me. They're looked after by the Divine itself. Everything is looked after. I will tell you, people have written letters after letters all over the world, how they have been supported, how they have been helped.

Very surprising how they have been rescued.

So we have to trust in ourselves and we have to really love people. We should be humble and love. All this love will help you all your life. This is the message of Christ. Christ has said, “Forgive them." How lovingly He said, “But they don't know what they're doing." Very lovingly He pleads for all the bad people who crucified Him, that “Oh, Lord, please forgive them because they don't know what they are doing." Can you imagine such a loving

character of Christ? And now, when we are celebrating and worshipping Him, we have to worship that character within us, that we are also loving people. We love each other. All over the world, all the Sahaja Yogis love each other. Of course, there could be one or two who are not so good, but mostly, ninety-nine percent Sahaja Yogis love each other.

My blessings to you is this, on this day may God give you lots of love and loving capacity within you, that you should have, which will change your life completely and you'll become such a powerful personality, very powerful Sahaja Yogis. You can do marvels and miracles if you have developed the understanding of love.

May God bless you.

***Contents: 2002-04-23*, Public Program, Lutfi Kirdar Congress Palace, Harbiye, Istanbul, Turkey**

I bow to all the seekers of Truth. I am very happy to see you all here to know about the truth.

Whatever is told about your subtle being is not yet complete. Because in your awareness you don't have yet that subtleness. That's the last, the job awareness of collectivity. But human awareness you can't understand. The final step, the common perception that being the collective you need Advancement.

I must tell you that in your country Turkey you have so many Sufis in your country I should say. They call themselves the Sufis because they were clean and they are spiritually empowered. They talked of Rūh but nobody knew about Rūh and when they talked of Rūh they did not know how to explain, they talked of Ruhani

life, but they could not explain what is Ruhani life is. Ruhani is the life when you are connected with the All-pervading Power of Divine Love. Is a different area which you enter. Because they could not explain they wrote everything beautifully, describing it. But now the time has come for you to get your Ruhani life which is very important because you are not connected to the Divine Power whatever you may try, how so ever you will pray, how much you will read Quran is not important.

Human life is connected with jealousy, with temper, with all kinds of malignant things. And we can see all over the world the problems are just spreading. Once they will get into the Ruhani life, they will realise that the whole world is one, there is a global existence. What happens that you jump into the sea, ocean of love, of pure love, no lust no greed, nothing. That's has to happen because if we were born as human beings, we must get the Ruhani life. For which you cannot pay, you cannot read it, you cannot understand it with your human awareness.

So, you have to enter into a new dimension of your awareness.

Nobody understood the Sufis, they just tortured them. Because they were so different, so much higher.

Others could not bear it. And today, that is going on, people are fighting all over the world.

So this is the life of pure love, but not forced, not taught, is just within you already, existing.

You do not know your worth, you do not know what you have. All the saints came here, incarnations came here, prophets came here nobody understood. They only killed

them or tortured them. Because majority of the people were not Ruhani.

So, all such ignorant people could not bear the knowledge, the Divine knowledge of that supreme Divine personalities.

Now the time has come for the whole world to become one and to jump into the sea of love. Which is very, very simple, it is very easy. As told to you we have already that power placed in the triangular bone of sacrum within us by our creator. Which is to be awakened. And once this power is awakened, it passes through the energy centers and clears them, enlightens them and integrates them. And ultimately, this Kuṇḍalinī connects you to the Divine Power. This is what is Miraj as described in the Qur'an. And all of you can get this miraj and once you get it you can experiment and get it on your finger tips. That is the proof there is no false certificate about it. And ultimately, you can also get it out of your Fontanelle bone area. This is the last bone which was pulsating when were a child and then it closed. But when the Kuṇḍalinī pierces here, then only you can feel the connection as Cool Breeze coming out from your own being. You have shown so much faith in God, so much faith in Quran, so much faith in Islam but you have to surrender, Islam means to surrender and then you can achieve this awareness, this higher awareness of divinity within you. After getting these vibrations also you can develop a power to know what is wrong with you, with your Chakras and also you can make out what is wrong with others. That is how your awareness expands. Expands to the new dimension of Ruhani.

You all have to become Sufis. But now do not write poetry. Because people do not understand poetry.

They misinterpret. I can also write poetry, but I don't want. Because I want you to know directly the truth.

Now I must tell you one thing you have a country named France, among all the European countries they are the most idiotic people I have seen. Extremely pampered. Extremely dirty, they like smelling food and drinking so much. And they eat such smelling cheese so bad, I mean I do not know how, even the dogs do not eat them. And they talk about culture. They are so immoral. Benin is a country in South Africa and they all became Muslims. I asked them why did you become Muslims and not Christians like these? They said our rulers, they are horrible people so dirty, so filthy and so smelly. Many people and many writers such as Moliffere who told about them, made fun of them. Written by another author and showing them what is so strange, `Nana' another book who have showed how stupid they are. They have to learn from you. You are so different, you are so capable. I mean I must say you are so much sensible.

But keep your sense, keep your intelligence. I am telling you about the French because nowadays they are trying to influence you. Also your television be careful. They do not know what is Rūh is. God knows what kind of Christianity is that, just the opposite of Jesus.

So please try to keep to your own culture and to your understanding. You can get your realisation in no time.

I came to Turkey, because if you remember Christ's Mother, Mother of Jesus also came here. And I now know

why she came here. Because people here are extremely good and so many Sufis. It is such a joyful place. I think you all will get your realisation. Those who do not want they can go. This is a very simple thing.

In the meanwhile I would like to ask you all to ask some questions.

[Here are some of them:] Question: Mevlana Jelalettin Rumi [the great Islamic Sufi] said, “If I reveal the secret, I'll get burned as well as all the humans."

Shri Mataji: It's true. That was the time the people were not aware. They crucified Christ. They tortured Muhammed Sahib. I am not afraid. Let them burn Me. I don't care.

Question: All you said about French people acting against world peace, does it concern the whole of the French people?

Shri Mataji: Of course not, there are exceptions.

Question: What about death?

Shri Mataji: That we'll discuss later. You are very young. Don't think of death. Think of the present.

So much has to be done in the present. Thinking of death is trying to escape the present.

Question: Why do people lie?

Shri Mataji: Because they don't know the truth and the power of truth.

Question: Is Yoga attained by the power of the mind?

Shri Mataji: It's beyond the mind. You'll see this when you'll get Realisation.

Question: Where did you get your Realisation? Do you see yourself as a prophet? Where is your place near God?

Shri Mataji: Don't worry about Me. Worry about yourself.

Contents: 2002-04-27 **Talk to Sahaja Yogis, Airport, Milan, Italy**

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I want to stay in Italy forever.

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Practically, I know every one of you.

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Contents: 2002-05-05 **Sahasrāra Pūjā, Watch Yourself, Cabella Ligure, Italy**

Today is a very great day, I must say, to celebrate Sahasrāra, the Pūjā of Sahasrāra. It's a very unique thing that has happened that your Sahasrāras were opened out. There were some very few people in this whole world, there were some Sufis, there were some saints, some other people also in China and all. But very few, very few got their Sahasrāra opened out.

So whatever they said or written was never understood by the people. They actually tortured them, they crucified them and did all kinds of horrible things because they couldn't bear somebody getting this realisation.

So it's a very great day because collectively this Sahasrāra has been opened. Every one of you have got it. Also all over the world you have many people who have got their Sahasrāras open. Of course we need many more for them to understand what is this great event of such a collective opening of Sahasrāra.

Some have grown very much, after getting their realisation, very much. They have understood Sahaja Yoga very well and they have developed their depth and their consciousness is really a great awareness of oneness with the Divine.

To be one with the Divine is the greatest blessing for human beings.

So far, they were human beings at a lower level of existence. They had all the problems of that level, is that jealousies, hatred; all kinds of problems that are today, of fighting, of troubling others, destroying others and not loving others. All these problems existed because their Sahasrāra was not opened.

So our main problem is to open the Sahasrāra of the people all over the world, which is very simple, which you can all do it and it will work better if you do it collectively. If you are collective, you can work it out very well.

Like that in Sahaja Yoga so many people have come whose Sahasrāra was completely opened and they felt their depth. Firstly you must feel your depth. If you don't feel your depth and you are not one with your personality which is so deep, then you cannot enjoy the Self-realisation.

First of all you should understand yourself. If you don't understand yourself, how can you understand other people. You cannot.

So first this Sahasrāra should be opened out fully. Fully means complete oneness with the Divine. That is not difficult. Only you have to meditate a little bit and then it will work out. It has worked out in many people I am very happy to see and meet such people in Sahaja Yoga, who

have achieved such a lot of collectivity and also the awareness of a realised Soul.

So what is the awareness of a realised Soul? That is what we have to understand today. It's a very important day, as I said. The awareness is such that you should now know what is happening in this world and how you can help it. How can you help people to get to this awareness, unless you have this full, full knowledge about yourself, complete strength about yourself and the confidence, you cannot do it.

Sahasrāra Day is to be celebrated just to strengthen your bond with the Divine so that your consciousness becomes absolutely enlightened and you see the right point in everything.

It has been in so many countries I have seen, people have taken to it very, very fast. Surprising, in Africa, which is not supposed to be very developed country, it's good, because thousands have got realisation. Those who are developed have gone beyond the point of ascent, I think. That must be the point, they have to come back from that developed state to this state from where they can rise. And so, the people who have though got realisation are not ascending so fast as the people who are not yet so much advanced and modernized. Still it has worked, it has worked in so many people and so many have got this ascent very well.

But I would say, that when you are meditating, also outside, you should develop a state of witness.

You should try to find out what is the matter, what's wrong with you, what's wrong with others and how you

can help it. Only with your vibrations you can correct so many things in your country, in your family, everywhere.

And as you see now how Sahaja Yoga is growing, that there's such a need and such a desire to get Self-realisation. But only thing, your approach should be full of love and full of understanding. They are coming from the darkness of ignorance and they have to go into the element, nature, of the Divine which is... can be very bright for them.

So slowly, slowly if you develop this passionate kindness, love for them, I am sure you can do much more to raise them. No use getting angry with them, because they are so ignorant, they don't know what they are doing, you see. As Christ has said that, “They don't know what they are doing." So what you have to do is to make them understand whatever they are doing, whatever they are understanding, is still poor, it's not so much yet expanded as it could have been if they were realised Souls.

Even after realisation I find people have a problem. They still have the problem of the past life which is finished, it's dead, but they still carry on with that and the consciousness, so much of illumination also, doesn't show what's wrong with them.

For example, take the case of ego. Ego is so developed. In the Western countries where they are so developed, ego has also developed. And they have to find out what's wrong with them. This ego comes from certain consciousness that you have been something great, you are this, you are that, your parents have been great

maybe, your property is great or maybe you are occupying very big position, or anything.

It can come from anything and this consciousness is against your awareness, because it's not true. You are not anything being moulded by these outside things, but you are moulded by your own awareness within yourself. This awareness has to grow. From where?, is to understand how do we get this ego, from what point.

Yesterday I felt there were lots of people who were having a lot of right side on them. This right side is of no help, it will create problems for you, sickness for you and also no use having right-sided Sahaja Yogis.

So the main thing is to understand the power of love. Power of love is the highest and the greatest and if you can manage somehow or other to give up your anger, give up your greed and also your ego, if you can do that, you can be in Sahasrāra. Now just see the sport of ego. It stops your ascent further. At ego only people get lost, because at ego only they move to the left or to the right and they can go to the too much of right side, or can go up to the left side. They can go to any extreme of these two.

So first of all we have to correct our ego. For this ego, what should we do? For this ego we should watch ourselves and laugh at ourselves! What ego do we have? Of what? We are human beings, now we have become Divine! And with Divine within us, with this light within us, we have to understand that we are a part and parcel of the Divine, just a drop in the ocean of love. If you can reduce your ego, if you can bring it to the actual `sense' of your being, then it will work out better.

I find it, in the West, this ego is very strong, very, very strong. And whatever they do wrong, they think is correct because ego can support you in every way. While on the contrary, those people who are developing, the countries who are not yet developed, there the people's problem is not of ego but of superego. That can be corrected. But ego is your own enemy, created by you.

So you have to fight it and see for yourself from where it is coming. It might be country-wise, it might be family-wise, it can be from anywhere.

So first of all we must watch out for the ego, if it is Sahasrāra we have to enter into. When I was looking out for a collective happening of Sahasrāra opening, I found it was the ego of people which was keeping Me down. I had to fight the ego of people. Because I am a woman of very simple habits, no pride, nothing, so people used to suppress Me, say all kinds of things to Me, but I understood them because they had ego problem. And once this ego evolves and tries to dominate, we can have Hitlers in this country, we can have all these horrible people all over the world.

So the first thing you should understand, those who have ego, we should not ever subdue to them.

Of course you shouldn't start fighting, but you have faith in yourself that you are people who have got Self-realisation. You are much more powerful than they are. My powers only work out when you are realised Souls. You will be surprised, they work out many things which may not work out with people with ego.

Like the other day I heard from Africa that people become invisible, suddenly. There was coup d'état and

the President is Sahaja Yogi, he became invisible, nobody could find him. Because they are very much surrendered. They are so much surrendered that they get advantage of My powers. You all should use My powers, also, of protection. This protection power is very, very strong, specially for people who are very much `in' Sahaja Yoga, who are very much `there'.

So you must have, first of all, complete faith in yourself that you are Sahaja Yogis, but not the ego. `Sahaja Yogis' means you cannot have ego.

This ego business has come from various sources, you know that. But it has to be cleansed out. Like when the river flows, all kinds of dirt, filth, flows into it. But when it meets the sea, it becomes the sea.

In the same way you have to become that. To become the sea, what you have to do is to forget all these tributaries which were coming into you and all these wrong ideas which came to you. It can be from any source. I do not know how to name them, because there's a big list of these sources. People are mad sometimes with this ego.

So, main thing is how to watch and witness your ego, how it works, how it spoils your temperament, how it spoils your relationships, how it makes you stupid. Ego is, first thing it does, is to make you very stupid and you start behaving in such a manner that people start thinking that `Oh, you are the great, stupidest person ever living.' But it is of no help, because if they believe that you are a stupid person, what will happen? On the contrary, if you have the wisdom, if you have that peace, if you have that special temperament of enjoying

everything in life and also the collective temperament, it will work out. They will be impressed. Because in that light they can see their own stupidity, own falsehood, everything and they will realise that what they think is not true. `This gentleman is much deeper than me. What he has got, I haven't got it.' This is the main thing for all of us.

In Sahaja Yoga we have people who are leaders. That doesn't mean they become really leaders, but that means that they have a greater depth. If they don't have, they get out. If they have the depth, then they are leaders, in the sense others see them and really enjoy, really enjoy their being there.

So in everything, you can see for yourself. Specially I would say for the leaders, because people see them and they are the ideals for them. For Me they say that “Mother is after all Mother, what can we achieve from Her?" But from the leaders they learn a lesson and they understand that this is wrong and this is not proper.

First of all you should be model, models of Sahaja Yoga. And that is what I have been always telling you, that “Get rid of your ego." It's the worst thing, because first of all it brings anger. You think you are something great and you can do this, you can do that, because you are a Sahaja Yogi. It's not true. On the contrary, become extremely humble, extremely humble and you do right things. You do not become any more, any more, arrogant and also full of anger. Anger departs from you, completely, completely. It gives you a balance, it gives you wisdom by which you see what is your job, why are you on this

earth, why this energy has come to you, why you are a Divine personality. It's a very, very great responsibility.

You don't have to look after yourself, no.

The Divine will look after you. Absolutely. It will protect you, it will look after you, it will do whatever is needed for you. But, in case, in case you have this ego, you shut out yourself from the reality, from the truth and you become very hot-tempered and arrogant personality. This has to go away.

Sahaja Yogis are saints, not saints, but they are more than saints because they can express themselves better. They have powers in them which they can utilize, which they can show to other people that you are so powerful that you can manage things much better than what do you think.

For example, say there's a problem and the whole world is upset about it. Only thing, if you know how to witness it, it will disappear. It will disappear in the whole world! It cannot remain there.

So, nowadays the world is full of turmoil, as you see, full of nonsensical people coming up, full of quarrelsome people, dominating people [who] are overpowering. At this time, if you just see this in the witness state, this will disappear. Because you are very powerful, you are very powerful.

But you must know first of all that you must have the equipment to use the power. If you have that equipment within you, you can do it. But with your ego you cannot. Ego is the greatest hurdle for your ascent. You see that ego is at a place where you have to just cross to go to Sahasrāra. And to break Sahasrāra is very easy

otherwise. But if there is ego, you are already lost in that ego.

So against all this, one has to understand that `watch your self.' Is he egoistical? What does he think about itself? Ego is very limited. It makes you limited and you don't see the purpose of your life. Why have you become a realised Soul? You don't understand, you just are involved in your own affairs, in your family, in your children, in your...

Something like that. Very low. But if you have, if you have, an egoless temperament then you are very effective, the whole power works.

What I have seen, the power of Sahasrāra is so great. In some people it has worked wonders. They have worked it greatly. But because of ego so many people are still not of that level that we can say they are Sahaja Yogis.

Now, as it is, I am here to tell you about it. And in those days, when these saints came in, nobody was there to guide them, to tell them anything. On the contrary they were so much destroyed by the surroundings and people never understood why they don't have any ego, why they are so humble.

So they misused [them]. But now you have powers. You must know how to use your powers. But that should not give you by any chance any ego, that you have powers. On the contrary you should be humble. You have power to be humble. And if you can be humble and understand that these people are not yet realised Souls, they are at a lower level, still their ego is catching them and they are at a lower level, they have to come up. When you understand that, then you will have not only pity, but

also understanding about them and a kind of a help will come to you from the Divine that will solve your problems.

I find most of you have problems of very low level sometimes. And then I am surprised why are you bothered about these problems. You see, you are so powerful.

So in Sahasrāra you must know what powers are there. There are one thousand powers, one thousand powers within you which are being enlightened.

If you can understand that, then you will understand that `what's the use of having ego' because you have such a lot of powers within you which you have not utilized, which you should use. But because of ego you cannot. With love you can. With love you can manage and you can do a lot.

So I would request all of you today to take a vow that `We'll have no more chances for our egos. We'll give it up. We'll give up our ego.' Because there is no sense, that's an obstruction between us. When the Sahasrāra wants to work, it cannot because of ego obstruction.

So better not have ego of anything. You may be a good singer, you may be anything in life, may be some big man or anything, what is so-called, has no meaning. What we need today are people who are egoless and who have powers completely flowing in them.

With the opening of Sahasrāra, all these powers should flow, if the Sahasrāra is fully opened. All these powers of love should flow. You'll be amazed, wherever I go, people just fall in love with Me, I don't know why, I don't do anything to them, but just they `feel' My love. That's

what it should be, that people should feel your love and they should know that you are a lovable person.

This is the thing you are made as special people, very special, for this whole world's emancipation.

That's your job and not otherwise just collecting money and doing all kinds of nonsensical things. You are for here very, very sensible job which is to raise the Kuṇḍalinī of people and make them aware of their greatness. Human beings are not created only to war and fight, not created here to play politics and do all dirty tricks. They are not made here to lead a life which is very, I would say, filthy and dirty. But in this world we are here to do such a great job of God who has created us.

So this is possible if you are aware that your Sahasrāras are being opened out and that in this Sahasrāra resides the purity; not all these small little things about which you are worried.

Some people try to take advantage of Sahaja Yoga thinking that `Oh, they can do better, they can have help of others', nothing of the kind. You can be helped by yourself, you don't need any help. On the contrary you have to help others. There is no need to expect any help from anywhere. Look at Me, I am an ordinary housewife otherwise, but how it has worked all over the world. By what? By just the power of love. Only trouble is, that I can use My power of love, but you don't know how to use. That's the only problem.

If you want to use your power of love, in meditation you can develop that power of love. With that you can capture people. With that you can understand. Their problems are that they are not Sahaja Yogis, they are not

the people who are having all the blessings or the connection with the Divine. Imagine, you are connected with Divine. And Divine is such a great thing which has created this whole universe, created you and has done all the great jobs.

So what are you? You are a part and parcel of that Divine power.

So why not we use our Divine power fully within us, with love and with understanding so that you develop this wisdom within you.

This is what is to be told to yourself, that `We are realised Souls. This one is something, a special personality, very much special.' In this world there are very few people who are realised Souls. But now we have so many, I can see them. But still, if it's lacking in...

Some problems are there because of our ego. One should not have ego of anything, everything is perishable. What is not perishable is Divine Love. What is not perishable is Divine personality. All the time you see the saints and all that, though they are dead, people remember them. All their poetry is remembered. Though they could not do much of Sahasrāra work, they couldn't give realisation to people, still because of their personality they are still respected. And people know that these people have been doing marvelous things, miraculous things.

In the same way, you can see your own miracles and you can see for yourself what you are capable of because now you are connected with the Divine. This is one fact you should know. Whenever there is danger, whenever there is problem, you will say `You'll be saved.' Many have been saved out of you, no doubt.

But, that is not sufficient. You are saved for what? What is the value of your life? Why are you living? What is the matter? Why God has saved you? Given you all this? Because there is so much to be done for this world! You are the, I should say, soldiers of truth, soldiers of goodness and all that is to be done with great courage and understanding about yourself.

So what you have to do is to have Self-knowledge. You have to know about yourself. You must have Self-knowledge, what you are. If that you don't have, what's the use of opening the Sahasrāra? Selfknowledge is, it doesn't give you any pride, nothing, but gives the you duty what you have to do, what you have to work out.

It's not only just for you, that Sahaja Yoga, but you are for the whole world, please try to understand.

Sometimes we think Sahaja Yoga is there for our betterment, for our good health, this that. It's not so.

It is for the betterment of others! Your powers are there which you are not utilizing. You are still busy, I get letters saying that “This is wrong with us... wrong with that." Why can't you correct yourself? If you can't correct yourself, how can you correct others? That's what it is.

I would say that one can see that there's an understanding going into your understanding that `you are great.' You are not ordinary people and this has to be practiced and to be used in a manner that will show that you are Sahaja Yogis. You are no less than any Sufi or any realised Soul or any saint, no less. But you have powers which they didn't have, of which they were not conscious. While you have these powers! Try to understand what powers you have. But by understanding

that, you should not have pride about it or anyway, but that's your job, you have to do it. You are there and you'll enjoy it because it is not with ego, but `egoless' work. If you can manage that much it will be very good.

Now ego has come down very much, I must say, very much. I hear from people that ego has come down. But sometimes they are still quite worrying and fighting and this and that. But despite all that, I must say this, whatever work has been done all these years, people have worked it out among themselves.

So you have to watch yourself. And see for yourself `what ego you have, why should you be egoistical?' Some of the people have ego of their country, some of the people... I mean it's all mythical! It's all mythical. What is the... you could have been born anywhere. Though you are born in a particular country, you have that ego and it is something, I must say, one has to be ashamed of. Because your country, whatever it is, is not doing very well. It's not spiritually equipped, so why should you be so proud of your country? When you will work it out and they will become spiritually equipped, then of course you can have pride in your country. But I see not that happening.

And so you have to work it out. And I am also happy to see that so much of Sahaja Yoga is now spread out everywhere. It's spreading very fast. In countries where I never expected, it's spreading out.

So there are people everywhere in the world who want to have it. They want to have their realisation and they want to know what is beyond this human life. They don't

want to waste their life anymore as human beings, but as `superhuman' beings I should call them, as Sahaja Yogis.

So our ego has to be seen, has to be watched in witness state, how it works and how it tries to dissuade us from the right path of movement. One has to be only careful on that point because that's the last center which has to be opened out. Once it is completely open, you are one with the Divine and all your problems will be solved. Because these problems are so frivolous and have no meaning; they'll go away in no time as long as you work it out, your Sahasrāra.

It's very nice that today is a very special day with all these three stars are coming together and it's a special blessing. If your powers increase, all these people who are very bad, who are trying to capture the society with their political nonsense and all that, they all will disappear. They have no powers, they'll all disappear.

So, first of all your egoless nature will help, will help everyone.

May God bless you all.

Contents: 2002-06-23 **Śhrī Ādi Shakti Pūjā, Use Your Right Side for Giving Realisation, Cabella Ligure, Italy**

Today it's a different day altogether for all of you because this is the Pūjā of Ādi Shakti and Ādi Shakti is a complete personality. It's not only the left side that you know.

You all know only the left side, from Śhrī Gaṇeśha through the ascent of different, different Chakras on the left side. I didn't want to tell you about the right side to

begin with, because those who have gone through the right side got just lost.

They got Gāyatrī Mantra from the writings but they didn't know what it was about, they just used to learn it by heart. They didn't also know the real meaning of it and that is how they moved on the right side and, I don't know, they landed up at the Āgñyā; and then they were trying for the Self-realisation. They were promised that, if you do this right side properly, you will reach to the ultimate goal of Self-realisation, but none of them reached it. Most of them got into a terrible temper, terrible temper of cursing others, of destroying others. All these things they learnt through their right side movement. There was no Kuṇḍalinī awakening and they were made to go up to the, at the most, Āgñyā Chakra and then they collapsed into different places of complete ignorance.

All these books were written without understanding that it's not easy to go via right side, but the best was to awaken your Kuṇḍalinī. The Kuṇḍalinī directly takes you up in the center of all the Chakras, up to the Āgñyā and crosses Āgñyā and goes beyond Āgñyā into the Sahasrāra and then it pierces through the Sahasrāra.

Now, what is so important about the Brahmarandhra, from where it pierces? I never told you about it. But now I think for most of you the time has come. You see in the childhood the child has a Tālu, is the Fontanelle bone area which is pulsating always. It is pulsating because the Spirit entered through that area and when you close it, it settles in the heart. Now you have to become the

spirit-oriented person, but how to enter into the Sahasrāra was the problem.

The Tāntrikas who were there, they went through the left side and they developed all the practices of black, we should say, the left side.

So the right-sided became extremely hot-tempered, extremely hot-tempered, I should say, extremely ambitious, ferocious and they started killing people on the basis of cursing, they were very good at cursing people, to be always forward, push back all the people and override everybody's rights. They were regarded as the most ambitious and most powerful people. Now the brahmins and to some extent the Kṣhatriyas, they then took to the right side. Because of the right side they became very powerful, no doubt. They got all the powers over the world and they were regarded as extremely powerful and majestic people, but they were not, because they were so hot-tempered. Hot-tempered people cannot be spiritual.

So they were told, “You'll get your spirituality, don't worry, keep moving." And the seven Chakras were described, on the right side.

According to them there is bhuh, bhurvah. Bhuh is this prithivi, is this world, bhuh. Bhurvah is the complete cosmos, or we can call it antariksha. Swāhā. Swāhā is consumption at the Nābhī Chakra and swadha is the, swadha is the consumption inside, is to absorption. Swāhā, swadha. Then is the mind, heart, manah. After manaha came the Viśhuddhi. The Viśhuddhi is janah, collectivity, people, go to the people, janah. Then at the Āgñyā it is tapah. In tapaha we have Christ in the center.

Left side they had Jainism, right side Christianity. They were not actually ascending path, they were just side outlets, you can say [laughing], for the energy of people who were trying to seek the Truth.

Now this happened for ages in India. All the Gurus, all the Sādhus, all the big tapasvis, all of them did this, but where did they reach? Tapasvis were the people who could give curses, kshu, sharp, to people. They could curse somebody. With the kataksha, is with the glance of the eye, they could kill somebody, they could burn something. All right-sided powers they had and with these right-sided powers, where did they reach? To hell, I should say, in a way, if not, in the limbo, as you call it. There nobody got Self-realisation. You read the old books from India, but even otherwise the Greeks and then we had Egyptians, English and all kinds of aggressive people. Germans. All of them were aggressive.

Catholics and also you had Romans, all of them were aggressive and were taking the land and property of other countries. Extremely aggressive. They believed in the killing of the people. Extremely, insulting, hot-tempered people.

So how to bring them to the normal, to the central path? One side was, as I told you, bhuh, bhurva, swaha, swadha, it's consumption, this was done by Guru Principle. Then we have manah, janah, that is collective. They became collective, no doubt, because they were so powerful that they had such a lot of people with them to fight for the oppressive. With their oppressive temperament they were fighting on people and were oppressing them.

All this kind of generation came in the history, as you know and then it disappeared. Wars were created, then so many people were killed. We had Hitler as the maximum of cruelty. They never cared for humanity. Then ultimately it came to the Āgñyā. Āgñyā also they killed Jesus Christ, they destroyed Jesus Christ. They destroyed so many great saints who were really saints through the central path; some were incarnations and they destroyed them.

All this happened since the time of Rāma, all that has happened. And, one after another, so many Rākshasas came and they destroyed the peaceful culture of the world. Extremely arrogant show-offs, as we can call them. Very aggressive people. And this aggression came, came with such a great force and followed one after another. It went up to a point. When people reacted, they were killed and were destroyed.

So horrible people were created. All these people, as they were. Aggressive and destructive.

This nature is still within us, some people, because they are right-sided. All right side people had this problem: temper, aggression, controlling others. The growth stopped and there was no spiritual growth.

They wanted to have spirituality, but with this kind of behaviour they had developed, spirituality ran away.

We had so many incarnations. They all were killed, crucified, or were finished. There was no possibility of saving human beings in general. One bad man came and he ruined the whole world. We had one Hitler who really hit all the people, all the countries, all the nations and we were all finished. All this is because we have taken to

right-sided movement which they thought was easier for spirituality, which was not.

So they crossed all the limits and they reached a stage that they became absolutely devils, Rākshasas, without realizing that human beings are Rākshasas, that's what they become. Even their Gurus were like that and nothing but they tortured even the incarnations, all the incarnations were tortured by them. It was really, how they saved themselves is remarkable. But ultimately they couldn't produce any results.

So the first thing I tried was to study about the Kuṇḍalinī, that I should be able to raise the Kuṇḍalinī.

And I knew I had come for that, not for anything else, but only to raise the Kuṇḍalinī of people so that they take to the central path, not to the right or to the left. But I told you the knowledge of the left side, plus raising your Kuṇḍalinī. By raising your Kuṇḍalinī you broke your Sahasrāra and you entered into the realm of real joy of reality.

All these bad qualities started falling out. In the central path first the Mūlādhāra came. By the awakening of the Mūlādhāra and the central path, you became very pure people: your eyes became pure, your licentiousness went away, your cheapness went away and you became very, very, I think we should call them, the Holy People. Unless and until that happens you cannot be in Sahaja Yoga. You cannot be a licentious, you cannot be a flirtish, you cannot be a man who wants to grab money from others and all that, or anyone who is very aggressive could be in Sahaja Yoga.

So all such people were thrown out.

Once they were thrown out they were showing their teeth, I should say. They didn't like it that they were thrown out. But they understand now, some of them, that “We have made mistakes." So first thing is that you must develop your sense of chastity, respect it and enjoy it. That happened because of your Mūlādhāra being awakened. That's the first Chakra on the left side, where you have Śhrī Gaṇeśha. But on the right side also we have deities. On every Chakra we have deities to compensate, but Śhrī Gaṇeśha is in the center and that's how we were blessed by His powerful purity and we started understanding the beauty of purity, the power of purity. That's how our right side we finished off. Right side was for fighting, for killing, anger. There was no peace for these people. The only thing they knew how to dominate others and to be intolerable.

So then they rose to a higher, higher level, of Swādhiṣhṭhān. In Swādhiṣhṭhāna they rose and the aggressiveness of the creative people to create something. Even now we have many: they create all kinds of nonsense, create all sorts of grotesque [artistic movement, creation of ugly things like Halloween masks] also very, very, I should say, dirty things to make a name.

So this is the another thing we got it in Swādhiṣhṭhāna, people who wanted to have a name, a position. That came from right Swādhiṣhṭhāna.

Then the third Chakra that was there was the Nābhī Chakra. On the Nābhī Chakra they went all out to make money, not Lakṣhmī but money. Money by any means and they cheated the whole world. With this money that

they got, they did all kinds of bad things. Either they cheated or they were aggressive.

Cheating was very much in the left side countries like India and aggressiveness in the right side countries.

In the center, what quality we have at the Swādhiṣhṭhāna is the creativeness: creative of art, which is very beautiful, which is very deep, which is absolutely spiritual. That vanished and people started showing even the incarnations full of dirty habits. All kinds of filth came in with that progress.

Then, as I told you, there's Nābhī. In Nābhī people got after money. Left-sided people were making money, right-sided were aggressive with their money. If they were earning they thought they're on top of the world. If they had money they thought, `Nobody is better than us!' All this finished them off, it's finishing. It will come to that point where they will realise that money is not for destroying but for construction: constructing of the country, constructing of the human beings together to bring peace and love among them. For helping. For doing all kinds of good things.

Then the same right-sided people went to the Chakra of the Mother and they were horrible mothers, tried to dominate their children, dominate everyone and could not sacrifice anything for the children.

We have had enough of these women who are aggressive with their husbands, are aggressive with their children. And even the motherhood among men is dead and finished. All that kind of lot when I came on this Earth I saw and I was shocked, “What sort of human beings are those? What am I going to do with them? How

will I awaken their Kuṇḍalinī?" At the Nābhī Chakra only they were lost, but now it is the Mother's Chakra. They had no fatherhood, no motherhood, they draw out their children. Very selfish, self-centered, dominating parents. This was at the Heart Chakra.

Then came the collective Chakra, what we call as the Viśhuddhi. At the Viśhuddhi Chakra they wanted to occupy the whole world. They wanted to occupy the whole world as their own to become emperors and they formed empires and misbehaved to such an extent that it's not humanly possible to behave like that.

They really were Rākshasas, I should say and those rākshas qualities are still there. In their behaviour, in everything you can see how they behave towards people, treating them like that. Creating people who are against spirituality and those who are aggressive. Then this became like a two-sided world where there are people who are aggressive and the people who are tortured. This two-sided world exists, even now, but is much less. Thanks to the collective understanding there are many good institutions that were established but they are not working out, they are not so successful, because the men at the head of it are controlling, but controlling what? Not themselves, controlling others. And all their behaviour has spoilt all the work of this Chakra.

Collectively we have, if you see around now today, everywhere there's war going on, fights going on, killing going on, destruction going on. How is it? There are so many spiritual people now on this world.

So the reason is, the spiritual people have become very quiet, very much enjoying their spiritual life, have

become very quiet and very peaceful people. But that doesn't bring peace! You have to be dynamic and you have to bring peace in the world. You have to do something about it. And we are very much satisfied with our progress, but we are not bothered as to see what is the progress others have done, how far they have gone, where can we meet them, what can we change them. At My level I can change many things, but at your level how many people have you changed? What have you done? That has to be seen.

Still you live with your ego, on the Āgñyā and you are very happy with your peace, with everything you have got through Sahaja Yoga. This is the biggest calamity that the world is facing today, that those who are all so spiritual, those who have achieved great heights are least bothered as to what good has to be done. What they are doing is to enjoy their own spirituality, come to the Pūjā, have more and more of it. But they have done no collective work to change people.

Some of them are working, one or two, bas [that's all]! But the rest of them are having a good time enjoying themselves in such a manner that people accept them as great souls, good people, that's all. I would like you to now introspect and find out how much collective work you have done, how many people you have got, like that. With whom are you talking? How many people have you told about Sahaja Yoga? Only so many are there. Christ had only twelve disciples; they were much more dynamic than you are.

So now you should take to the right side. And when you take to the right side we'll create dynamic people, not

just some useless, patient, very quiet, peaceful people. This was not the aim of Sahaja Yoga.

The aim of Sahaja Yoga is to change, change so many. And those who are doing that, all My blessings are with them. But those who are just keeping to themselves, it is not a very good thing. In your country how many people have got to Sahaja Yoga? Just find out. With how many people you have worked it out? So yours is not a complete Yoga, yours is a partial Yoga of the left side, where you are very loving, you are very kind, very this thing. I am not saying that you should become aggressive in any way. But even I have seen people want to be leaders, they want to be something great, but how many people have they given realisation? How many people have they talked about Sahaja Yoga? I have said even in the aeroplane also you go, you walk in the street, anywhere people talk about Sahaja Yoga. But here we are using Sahaja Yoga for our greatness, for our understanding of ourselves. This is not why Sahaja Yoga has been brought to you. It has been brought to you for giving realisations to many people.

I request all the younger people, younger generation, not to waste their Sahaj energies on nonsense as the old people have done. You better go ahead and talk to people about Sahaja Yoga and spread the Sahaja Yoga. They are more interested in running schools, in looking after the destitutes, doing this, doing that. That's not your job. Your job is to create more Sahaja Yogis, more Sahaja Yoginis. But that is not there, what I find is it's not there. The right side is missing. You should come to the right side. Go all ahead. Nothing will happen to you.

Nobody can kill you, nobody can disturb you, nobody can arrest you.

Take it from Me! You have powers but if you don't use them, you are like this.

That is why we have come to the stagnated point that we should know we have to use our right side.

Right side is very important. Next time I'll tell you about right side, what right-sided things you have.

Now you cannot become left-sided whatever you may try.

So you use your right side in the right direction with the right understanding. Not as some sort of, I should say, very arbitrary or very dominating, like Hitlers. We have had also Hitlers among Sahaja Yogis! But now [laughing] the time has come for you to do something more than what the saints have done before. To work it out that way. Not to keep to yourself that you have a family, you have very nice children, having, enjoying, all that. That's not [what] the Sahaja Yoga [is] for. Sahaja Yoga is for transforming the whole world. You have to think about it: What are you doing? Where are you? And what have you achieved out of Sahaja Yoga? Then we come to the Āgñyā.

In Āgñyā what has happened is Sahaja Yogis are become, they have, they can bear anything, they can suffer anything, that's not [what] we want. What we want [is] to remove the sufferings of others, remove the aggression of others.

So we don't, that kind of organization we don't have, that kind of understanding we don't have. And if that works out, you will be different people.

So we have become like saints, you see, sitting in their hermit halls, something like that, not more than that.

So better try to do something positive without aggression. I know some of you are still very aggressive, are show-offs, I know that. But if you get into the mood of working out collectively then you will realise what mistakes you have, still what is lacking in your personality. That is very important. At Āgñyā Chakra many Sahaja Yogis falter, I don't know what happens to them. At Āgñyā I have told that you must forgive but that doesn't mean that you allow people to do wrong things. Because you want to forgive it's very easy not to fight, not to say anything, just keep out, just forgive, no! You go and talk to that person and tell him it is wrong. You have to face it. If you cannot face it then you are useless, just like any other people. What's the use of you people getting your realisation? So now we have to understand that it's not only that we have vibrations, that we are all right, that you can cure some people is the last word, no! You have to spread it, you have to go in the public, you have to be collective on this point and you have to spread Sahaja Yoga. With so many Sahaja Yogis all over the world we have not progressed much.

So now it is you have to plan what you want to do, how you want to do it and how you want to spread Sahaja Yoga. It's very important. Because you people are good at, say, talking about Sahaja Yoga, singing about Sahaja Yoga; all these things are useless unless and until you

have concrete proof of getting many more people in Sahaja Yoga.

In a small country like Turkey we have 25,000 Sahaja Yogis, what do you say? They are all Muslims, 25,000 Muslim becoming Sahaja Yogis, while you find that number is very small in any other country.

They are not very rich, but they care for their Self-realisation and for giving Self-realisations to others.

It's very surprising how it has worked out, how it has spread.

So instead of thinking of your problems, of your enemies, of your powers, think of giving power to others and making them Sahaja Yoga. Is very important. If you are in Sahasrāra then you have all the powers. In Sahasrāra if you do not spread Sahaja Yoga, what's the use of getting realisation? Just for yourself? It's being very selfish.

So I would say that instead of spreading your own glory, your own name, please, try to get more people to Sahaja Yoga. Go into a very dynamic force.

So many people have complained to Me that Sahaja Yogis are nothing but dead people. Is that what you are? Only single person like Me has done so much work, so why not you people? In your country have you worked it out all over? Just think about it. And that's why, unless and until you don't do it you are not sampūrna, you are not complete and the Ādi Shakti's powers you have not understood in its full form.

That's why I'm telling you today it's a very important day that you worship Me as Ādi Shakti. But you should know that Ādi Shakti has to be a complete form. It cannot be

only half left-sided, no. If that doesn't work out, then what's the use? It's like any other getting any other realisation, that's not so important. Not only that you should spread, but also you should make them and realise it. All My blessings, all My love, all My powers I give you but try to understand. Alright? Thank you very much.

Contents: 2002-07-21 **Guru Pūjā, Cabella Ligure, Italy**

[A loud thunder-clap followed by applause.] In India they were all waiting for the monsoons and they are so worried because the rain did not come.

So, I was giving bandhan to the rain and it came here [applause and aughs]. And now also they have told, on the television, that it is going to rain in India. But first in Italy! [Laughter.] I was told that in Italy you needed rain very much and the first rain you had, few days back and now this the second one.

Because all the understanding of the problems of our farmers is there. And the rain, you see, is so kind that it works at the right time. I am surprised at the quick behaviour and obedience of the rain.

Today is a great day, for all of us, because we are celebrating the Guru Pūjā and remembering all the great Gurus who came on earth to teach the world about the truth.

So many of them were [there]. And they tried their level best to explain to humanity what is spirituality. But it's such a disparity that people never understood that spirituality is the most important thing we need. That we have to be one with the Divine Power. All their

endeavours have been in the wrong direction. First of course they were very intelligent, more than animals and started seeking, not the truth, but some sort of a self-emancipation I should say, or, I don't know what to say, call it, self-progress. And in that they lost that they have to first seek spirituality, which is the most important thing.

But, we had two types of journeys: one is through the left side or another through the right side.

In India, I don't know why, we had lots of people who went into the jungles and became saints but they were doing right side tapasya. That is, going into the five elements one after another; and mastering the five elements. Of course there is truth in it, no doubt. You have seen how a candle...

[Loud thunder clap and Shri Mataji pauses to smile.]... how a candle tells you as to what is your position inside: if you are possessed or if you are not, a candle can tell you, can you imagine? Candle is so much knowledgable. Supposing you have a heart, heart trouble, the candle will show. And if you treat yourself, you can cure yourself.

So, it is so sensitive not [only] that it can cure, but also so competent, not [only] that it shows you that you are sick and you have problems but that it is competent to cure you.

That's why, in India, Agni was worshipped, this light was worshipped, the fire was worshipped, that was worshipped first. They must have discovered that the fire knows everything, so the inner, inner awareness of all

these elements, they knew about it and that's why they worshipped those elements.

So before the Pūjā they used to call all the Deities who belonged to those elements to witness their Pūjā. But that turned out to be right-sided movement.

Without the left side right side is very dangerous. If you don't have right side of course it's a big dangerous thing also. But first you must have development of your left side. That is what, to begin with, we had in Sahaja Yoga.

Left side is compassion, is love, universal feeling, or we can say it's the blessings of the Devī which are described you know it, in the Devī Māhātmyam, that the Goddess resides within you as so many things.

She resides within you as Śhraddhā. As, She resides in you as sleep, She resides in you as illusion, bhranti.

All kinds of things are there on the left hand side, which are already described. And when I told you about Sahaja Yoga, I wanted to make your left side very strong.

Those who, people who, took to right side became very aggressive people and they had mastered the essence of these five elements, that's alright. But they were extremely hot-tempered, so much so that they used to curse people, curse them. They used to say things which were not kind; and they didn't believe in the universality. It was such a dangerous thing that they took [to]. In Indian Shāstras you can see many incidents where people gave a curse, sharp, very common. All these Gurus used to curse a person, because they had no compassion, no love, nothing but they had powers of the right side. But we have seen now that those people who have right side, who go only on the right side without the

Bhakti , without the blessings of the Divine, can become Rākshasas actually, can become a great danger for humanity.

This is a very serious thing: through your intelligence, through your thinking power, your ego can go to any limit and create problems within you. Now the ultimate of this problem is, we have seen is, are many diseases, which are absolutely incurable. Even some people, right-sided, some people, can get a kind of a cancer called blood cancer. And this blood cancer, now we have cured it, but even if it is cured you can go back to that kind of aggressiveness, thinking that you are very right. Such people always try to find faults with others, that such and such person is not good, he's doing harm, or any way they can find faults with others, not with themselves. Their attention is outside, not on themselves. They never see what's wrong with them, but they always see what's wrong with others. By doing that, you see, they are climbing the ladder of a horrible right side, which can give you horrible diseases. As I've told you, first is the blood cancer.

If you get rid of the blood cancer then you can get into another problems. Nowadays there's a very famous disease called Alzheimers. This is also the side of the right side; because if you don't have that Bhakti , that humility, that blessings of the Goddess, you can develop all such horrible diseases which are not only fatal, but also very injurious to others.

So by being right-sided you do not progress. You can become a big ascetic, they call it, who can curse others, who can put them into troubles, think that that is a great

power, it is not! It is not at all. Because, though you are not suppressed by other powers, negative powers, but your own power takes your life.

So Kuṇḍalinī, when it is arisen, the best thing is to go to the left side, not criticising others, not talking ill of others, but seeing within you, what's wrong. Find out what is the matter with you. First it starts with self-importance, that “I am a very important person” and with this self-importance you go on troubling everyone and torturing everyone and all that. But because of your right side movement, you can become very successful. Hitler was the climax of that. And that's how people start taking to very, very cruel things.

Nowadays, I think that some people are ruling everywhere with their right side. We do not have people who are using their left side. And whenever they use their left side they are called as saints. Now you all have the powers of the left side.

Some of you do have little bit right side also, doesn't matter. Now I would say that you have achieved your left side mastery: Kuṇḍalinī awakening is there, you are one with the Divine. Now you can come to the right side and know about right side and try to express your right side. You can express it, not by dominating others, but dominating yourself. By self-examination. By understanding what's wrong with you. Why do you behave like that? Why do you trouble others? Why do you overpower others? Such people will always, I have seen, organize and arrange and do this and do that. Instead of organizing themselves they'll organize others. These things complicate.

But if you have love and if you have Bhakti , you can very, very easily dominate others in a very different manner. It is not that you dominate by cruelty, by oppression, but you dominate with your love. And you don't want to dominate, but easily people get very much succumbed to love and to magnanimity, to generosity.

So all these qualities you must first develop within yourself: is the left side problem, that, you should be very peaceful, you should give love to others, you should be generous, you should be kind and see how much it pays. I've seen some people who are extremely rude, they can be rude to anyone, that's their nature, which they should overcome with the left side. Rudeness is not the sign of a saint. A saint is extremely peaceful and never gets rude with others.

So the introspection should work first of all, “Where are we wrong? What wrong things we are doing? What is our style?" Once you discover that your style is already left side, then you should take to right side and possess the power of right side.

What are the powers of right side now, which are achieved through the left side perfection? We have some very great Gurus on this line. One of them was Rāja Janaka. He was a ruler of a country and a very well-known ruler and everything; but still, still, though He was so generous and good and everything, but at the same time He was a great monarch, great king of those days, very much known for His impartiality, for His statesmanship and all kinds of beautiful things He did for His subjects. That is there, is Rāja Janaka. He could not get disturbed with anything. And people never

understood why the greatest of greatest saints used to bow to Him. What was so great? Though He was a king, He was living so lavishly and He had so many of ornaments and also conveyances and all that; because nothing was above Him, He was so detached with everything. He had everything, but He was so detached. That's a very good example of a person who had mastered His left and now who was the king, Rāja Janaka, was there.

Like that we had many people later on also, one after another, who were extremely, extremely rich, extremely, I should say, powerful as kings, but inside they were absolutely like Divine personality. Nothing disturbed them, nothing made them feel greater or happier. No position, no power was to them great.

This is a complete emancipation of human beings, that you are realised Soul. You should be fully equipped with compassion, love and understanding. But at the same time, it should be expressed in the right way. For example, we can say Christ, He's another example. Though He was an Incarnation, still the amount of forgiveness and love He has for people is tremendous. But at the same time, He used to go on the mountains and preach about spirituality. Those were not very safe times, because people didn't like anybody talking like that. They hated Him because He talked about God. And what they did to Him you know very well. Doesn't matter. Though they crucified Him, still we all respect Him as a great personality.

Reason is, He was, He was no doubt an Incarnation, but still He went all out to give His achievements or, I can

say, whatever powers He had, to others. He went all over the places, He had no facilities, but still He went out to many people and tried to save them. This was the right side movement.

That means Sahaja Yogis can also become right-sided, but like Christ. Otherwise if they are right-sided they'll organize, they'll do all kinds of things and have problems of the right side. That's why I want you to avoid the right side. But once you are fully a left-sided master of Sahaja Yoga, then it's very, very much needed to be a complete personality of spirituality, that you should take to right side movement.

And what is the right side movement is the collectivity.

Should not be satisfied with what you have got. It's very easy to feel, “Oh, now we have got realisation, now what is there? We are on top of the world!" That's not so. You have to go out, talk to people. They will insult you, they'll trouble you, they'll do all kinds of things. But you are already a person, already a realised Soul. You can listen to them, what they are saying; you will not ask for anything, but you'd like to do good to them. This is also a compassion, that you don't want to keep your realisation to yourself, but you want to do it for others also so that they also get realisation, it's very important. If you do not feel that way, the pity for people who haven't got realisation, think of the times you were not realised.

These people are also not realised and they are having a bad time, they can be in for any trouble.

So now, it's not that if you have got realisation you settle down with it, no, that's not the way; but you should go all out to see that you give realisation to others and save

them. You all have got realisation not for your sake, it's not limited for you, but it is meant for others, that you have to give it to others. And as soon as you'll start giving it to others you'll be amazed, so many qualities in you will come up; because when you see others, you find that what is lacking in them, what do they need, what you have to give, how you have to give. You can become anything, you can become a poet, you can become a writer, you can, anything can you become, in case you face others. Then it comes as a reaction within you, all these qualities develop and you become a very good, I should say, artist. This is only possible if you meet other people and talk to them about Sahaja Yoga and tell them about your Self-realisation.

I know there will be problems, I know. That is true. There will be people who will oppose you, say all kinds of things against you and they'll try to stop your activities and do all kinds of harm, doesn't matter. But that's the thing you should achieve, is to meet people, talk to them and start telling them about Self-realisation; you have to save them. That's important. But first of all you should know that you should have no right-sided complications, otherwise they'll all run away.

A person who is spiritual is supposed or accepted to be a very humble person. Of course because he is humble, people will take advantage of him, say all kinds of things, it's alright, is a part of the game. But, he doesn't mind, he doesn't mind anything. Anything that comes his way, he doesn't mind. But what is the main thing is that he has compassion. His compassion that he had before from

the left side is now expanded and he wants to save the people.

People don't have food, is alright, it's a big complication; if people are starving is another; but if they do not get spirituality, what's the use of their human life, why did they evolve to this state? They are evolved from animal state, from the worst possible conditions, to a human state. And now if they do not get their realisation, that means this is worse than starving, worse than all kinds of poverty, worse than all kinds of diseases and troubles.

So why not try to give them realisation? Why not see that you give them realisation? But first and foremost thing, as I said, that in the left you should be very strong. You shouldn't start doing it because you have got your realisation, you can give realisation.

So you should not start doing it unless and until you have strengthened your left side.

Such a person is extremely humble, extremely straight, doesn't grudge about anything, doesn't grumble about anything and can adjust itself into any circumstance. It is not attached to anything. It's an automatic detachment, it doesn't have to detach. You may do anything for that person, you may try to get anything for that person, it's alright. That person will accept, no doubt, but without any attachment to anything. Such a detached person is the one who can work it out, all kinds of propagation of Sahaja Yoga. Today that is the greatest need of the world, that we have to have more Sahaja Yogis. Now, people are so shy to do that, it's very surprising. But I have seen people who don't have any truth, who have all kinds of bad Gurus, get after others, try to spread their

false ideas. But Sahaja Yogis, why should they feel, why should they feel shy, I don't understand.

So, talk about this to everyone, bring them to Sahaja Yoga. Is a very important day, because as a Guru Pūjā, they say that a Guru cannot give anything to you. But I can give you the advice and the advice that you enlarge your heart, you become humble and try to spread Sahaja Yoga with humility, not with aggressiveness. That is extremely important. If you can do that, then you'll do full justice to this life, which is a spiritual life. Without that you cannot achieve, you cannot achieve, the strength of spirituality.

For that you have to understand that it's very, very important that you should give Sahaja Yoga a full chance, through your wisdom.

What I receive [is] mostly the letters are that this person is troublesome, that person is troublesome, that person is doing like that. Forget it! All such persons are not important for Sahaja Yoga. But if you start on proper lines you will be amazed, you'll meet so many people who want peace of mind, peace of heart and a complete oneness with the Divine. They may not accept, they may not say, they might have gone to the wrong people also, possibly. But despite everything, they would like to have a real spiritual peace within themselves. Is a very common desire nowadays among people, but to approach that and to reach that, you have to take to a life of a very simple personality. You see, if you are so much interested in money, or if you are so much interested in your so-called powers or in your ambitions, then Sahaja Yoga cannot do anything. But if you are

interested in your compassion and understanding about today's world, how it is in a turmoil: why? Because of the human beings being in the wrong.

What we have to do is to pass them the knowledge of the Divine. That should be your desire and that is what you'll feel very much comfortable with. All other desires, all other wants are, as you say, it's very transitory. One desire is to spread Sahaja Yoga, is so beautiful that you go on working on it and every time you do that, you will be so joyous and happy, you'll have no problems of any kind. That's the sign of greatness of Sahaja Yoga and I want you all to become like that.

As today's day is great, because we are thinking of all the great saints who came on this earth and who tried to lead us. What they did, all of them tried to spread the truth all over the world. They suffered a lot, they had problems, so many problems, but they worked very hard in every way to spread Sahaja Yoga and talk about God and divinity.

All that is what today you have to give Me, a promise, that whenever you get any other human being, you can tell them about Sahaja Yoga. Not that it's important but it's absolutely immediate need of the world. If you understand this point, that at this time, why are you in this world and what is the need of the world, you will immediately start feeling the responsibility.

Whether you are a man or a woman is not important. Go all out to preach, think, make people understand about Sahaja Yoga in every way that is possible and I think, then, you will become complete as Gurus. If Sahaja Yoga is just with you, you cannot be a Guru. `Guru' also

doesn't mean that you go on preaching about Sahaja Yoga, talking about Sahaja Yoga, giving lectures about Sahaja Yoga, no! It means the one who gives realisations to others. How many people you give realisation is the thing, not to be counted, but to be felt within like the ripples, waves of the Ocean of Love in your heart.

So beautiful it is to see that people get realisation and are immersed in the joy of spirituality.

That's what I want you to do. That's why I am on this earth. I had to suffer also quite a lot, doesn't matter: so-called sufferings, I was watching it just like a drama.

So it's ok. As long as you do not pay much attention to all these sufferings, what is so great? Now you have seen yesterday a beautiful drama about Mohammad Sahib. I always used to think and it was such pain, about Him, that how people have misunderstood and have gone astray: why they are doing all wrong things? Now, I feel happy that at least you people have realised His greatness and have understood and made such a beautiful drama out of it.

I don't know how far we can propagate this, but it's a fact that Mohammad Sahib Himself was finished, then also His daughter, grandchildren were finished, His son-in-law was finished. And after that, by finishing them, they started another horrible thing called Sunnis. Now, the Sunnah religion is not near the truth at all, it's some sort of a very aggressive and a very cruel religion and that started spreading everywhere. In the real Islam religion of Mohammed Sahib [cruelty] was not there. Those people who killed Him started becoming `Islamic'.

So this is also a very wrong thing, that a man who was so great and so much of spirituality was not just accepted and somebody who killed Him is now accepted. It can happen in anything. But the worst it has happened in is Islamic world, which is very dangerous and that's we see that, in the name of God, how many bad things they are doing.

So, try to understand that it is not the fate of Mohammad Sahib it has happened, it's not the fate of reality it has happened, but it's an eye-opener for all of us to see that the Truth is always challenged by untruth. And we should stand by the Truth, whatever may happen. And a day will come when people will realise that this was a wrong thing they were being, all the time been following and have been doing all kinds of nonsensical things.

All this will work out I am sure, very soon, if My desire is that powerful, I'm sure that they will realise that to be kind, to be nice, to be compassionate is the best way to feel happy, nothing more than that.

May God bless you.

Sahaja Yogis [promised]: Whomever we meet, we will spread Your message of Love.

Contents: 2002-07-24 **Guru Pūrnimā Pūjā, Cabella Ligure, Italy**

It's very interesting the way you found out, today is the real Guru Pūrnimā. The Pūrnimā is the day when the moon is full. I knew this, but for Sahaja Yogis we have to arrange Saturday, Sunday, Monday, Friday, Saturday, Sunday. Whenever it is, wether it is on the date or not, we have to arrange it.

So in that case, this time it was a day, I think two days before we are in it, so it doesn't matter. After all, moon is there for us and we are for moon, so it cannot be some thing that would have very wrong in it. I have already told you such a lot about the Guru principle. In the Guru principle, we have seen people who came on this Earth. They were all mostly born realise, actually and they never gave realisation to anyone to, a very big difference. They were all born as realised Souls and they became as Sufis and they're called by different names, but they were not given Self-realisation, they had it and because of their Self-realisation, as they had, they have so much of knowledge and that is what they try to impart to people.

They knew all about Chakras everything they knew, somehow, must be in their last lives achievements that they knew it, perhaps some of them were disciples of other very great people. I don't know how they had full ideas to what is Self-realisation is and what do we achieve after Self-realisation.

Now the only person, I think, Mohammed Sahib, is the one who has talked about Miraj. Miraj is the ascent through our Kuṇḍalinī. Of course in India they did talked about it, but in any other country, they didn't say it so clearly that there is something called Miraj. And, not only that He talked of Miraj but also he talked of the resurrection time when your hands will speak. Two things He said. First is “your hands will speak when you will have your Realisation." It's a very great thing to say, because that is how you can ascertain and you can be sure that you have got your realisation. That's the sign

He gave. And the second thing He talked about Miraj and the white horse He said, was nothing but the Kuṇḍalinī, But He didn't used the word Kuṇḍalinī but He said it's a white horse.

So He is the one who knew what should happen to people when they get their Self-realisation. That is a great revelation to all of you and of such a help to Sahaja Yoga. You are all realised Souls because you can feel the vibrations, one thing and secondly how you have become, He explained very clearly.

We have so many saints in India, so many of them, one better than the other and what ever they talked, what ever they say, is so remarkable, is so remarkable that, actually we, human beings, I think we are very dumb, that they never realised it, that we have so many saints here. Even in Turkey we had Sufis where it's a Sunni religion, there too, we had so many Sufis. All over the world we have realised Souls. They were not incarnations, but they were born realised Souls.

So you see, their explanation and everything is very good because they were human beings and what ever they said was very much good for human beings to understand.

Because an incarnation said something, it is something from the beyond and this new, I should say, advance of the people who were really human beings and had become realised Souls and how they have talked about various things is very remarkable.

Firstly most of them were poets. And this, we had Kabīr in India, we don't know how he was born, where he was from, who were his parents and elder, it's absolutely not

known, despite that you can only make out from their poetry that he was the great great Sahaj Yogi and how he has described things very interesting. He brought forth so many fundamental truths in his poetry and he talked about it. He didn't belong to any religion as such. When he died there was a fight between Hindus and Muslims: what should we do with his body? And they say when they had lifted the sheet that has covered him, they found flowers, two types of flowers, one for the Hindus and one for the Muslims.

So that's how he solved the problem of this stupid fight people were having.

In Sahaj Yoga we are not belonging to any such stupid religion, we belong to one religion that is Vishwa Nirmal Dharma. And all the stupidity of all these religions we should really throw away. Because, what you just see now today, every where, every religious group is fighting each other, beating each other, finishing each other. It's not the way a religious person should be like that, but they are killing each other.

I mean, all kinds of horrible things they are doing, unbelievable how they can do that, such cruelty. And first thing is, for a yogi, or for a saint, cruelty is absolutely not there, they will sacrifice their lives, they will do any thing, but they will not be cruel to any other person. Now, those who in the name of God and in the religion are cruel are actually not at all by any chances, are religious people.

So this is what the perversion of religion is and we all should understand, if we belong to Sahaj Yoga then for us kindness, sweetness, compassion, love is the main

qualities we should have and if you don't have that, then we are not Sahaj Yogis.

So we are a different clan, I should say, a different personalities, who are really realised Souls, who are above all these nonsensical ideas and who have vibrations. But, as I said, that now you must spread it because I have come on this Earth just for people to get their emancipation, their realisation and unless and until all the people who believe in their emancipation get it, I won't be happy. There are many people who do believe, but not yet got their realisation, so you have to work and you will be amazed you will find people who are very anxious to get their realisation. It will work out on this Guru Pūrnimā day, it is a very auspicious day. I bless you with a special power that you can give realisation to other. Don't get involved in your own problems, that's not important, that will all be solved.

Mostly what I get, letters about is this, that, all personal problems or some sort of other problems.

What you should do is to see what is your problem within, what is happening within you, why we are having a problem within, what is our duty, why we have got Self-realisation, why we have got this wealth of spirituality and what should we do with it.

I tell you, if you really think about it every day, even for half an hour, you will realise that you are very well equipped people. Saints have done so much, they have written so many things they have fought the people, they did everything. You don't have to do anything like that. But one thing is: you must spread Sahaja Yoga.

Even now Sahaj Yoga is not so much accepted everywhere, people don't know about it, it's surprising while all other kinds of horrible Gurus are very well known.

So we have to do it by our behaviour, by our understanding, by our whole life, people should say that these are something rare people and different people.

I am happy today is another day of Guru Pūrnimā which is a very auspicious day and to be regarded as a very big blessing for you because this gives you, I mean this is a certificate, that you all are capable of being Gurus. You have to become that, becoming is important, in Sahaj Yoga becoming is important, all other things are really of no use. You have to become, specially ladies are very shy I think. They can do a lot and they should work it out, they are shy for nothing at all, what is the need to be shy? They are very shy ladies and they just don't get into the whole working of Sahaj Yoga, You should. If the ladies start talking about it, I think it will work much faster.

And I bless you all to do this work, which was left half done by the Saints, it's your duty to complete it.

May God bless you.

Contents: 2002-08-03 **Arrival from London, New York, USA**

[SYNOPSIS!] [Shri Mataji and Her husband arrived in New York Area yesterday from London. They were given a very warm and an official welcome by United State customs at Newark airport in New Jersey. Despite a long journey and an early morning flight, She was beaming with vibrance and love. As She was getting out of the

aircraft, many airline crew members were standing in line with their hands opened to experience Self-realisation. They were all amazed that without even being told a single word about Sahaja Yoga, they had felt something in their spirit. Shri Mataji briefly talked about the significance of this upcoming Śhrī Kṛiṣhṇa Pūjā (Śhrī Kṛiṣhṇa is also Śhrī Kubera, the God of wealth), at this crucial time when the whole world is in economic crisis.]

Contents: **2002-08-xx VOA ITV Interview with Shri Mataji, Ridge field Park, NJ, U.S.A.**

Interviewer: ... also She was promoted even by Brighu muni, the ancient astrologer, in NĀdi Granth. And that's what Mātājī talks about all the time: how to get Self-realisation, how to get the absolute knowledge and the absolute truth.

Sahaja Yoga, as we know, is the spontaneous union of the individual consciousness with the Divine Power through the awakening of our Kuṇḍalinī which many times remains dormant in our system. Mātājī, it's a pleasure to talk to You right in Your home turf, in New Jersey and tell us...

I know last four years ago I met You. It was a great experience and I want to tell our viewers again what it is all that You've been doing, promoting Sahaja Yoga for the last thirty years now all over the world. Tell us again briefly for viewers who don't know what Sahaja Yoga really means and signiffes. What does it do and how do we get that absolute knowledge through this discipline?

Shri Mataji: Saha means with. Ja means born. Is born with you the right to get this Yoga, is the union with the Divine.

So this is your birthright. All human beings have this right to get the awakening of their Kuṇḍalinī by which they become one with the Divine Power. This is the real Yoga.

Interviewer: Right and as I said, even the ancient sages and astrologers, Brighu muni talks about it and You've written in Your book also, Meta Modern Era…

Shri Mataji: They all have talked about it, but in those days they used to work on, I would say, thousands of people. Then select one of them. Then cleanse them. And then they used to give them Realisation. Now the difference of this modern Sahaja Yoga, you can call it, is this: that you first give them awakening. Let them see for themselves what's wrong with them. All right.

Once they find out, let them correct themselves. And then it's perfect. Because if you try like this, then it will take thousands of years to give Realisation to many people. With this method you can give collectively to thousands of people Realisation.

Now we have to change the world and how can we do it on individual basis if you go? This is the best way now; thousands are getting Realisation all over. And now they are telling Me it's in eighty-six countries working out.

So we are going to have a global race, you can call it, a global awakening. Which is very important.

And without this awakening, we cannot get transformed. This is to transform you, to completely change you.

Now as you know we have, they say there are six enemies we have within us. In Sanskrit you know them. Now all these enemies, which are lust and greed and things like that, jealousies and all. All these can be completely destroyed by Kuṇḍalinī awakening. You become a different person. You become the Spirit.

Now in all the scriptures it is written “Know thyself." And that should happen to you, that you should know yourself. Otherwise, all gimmicks are going on. All kinds of gimmicks as I told you last time also.

They are of no value. And they're not going to give you any results. What you should do is to get your Self-realisation. It's not difficult. It's free. Why not? Interviewer: But Mātājī, how is Your discipline, how is Sahaj Yoga different and unique from other Yoga techniques for Self-realisation?

Shri Mataji: Others... you see out of them Rāja Yoga is called, one Rāj Yog. Now Rāj Yog actually happens within. What happens, when the Kuṇḍalinī rises, She closes the Chakras. That's called as khumba.

But you can't do it from outside, you see? Now supposing you move one wheel of the car. Will the car move? In the same way, your energy has to be awakened.

Now there's Haṭha Yoga which was thousands of years back they were practicing the same way, first cleansing, this, that, but ultimately, they said the same thing what I do. That they said you reach a stage which we call as thoughtless awareness and then doubtless awareness. But in Sanskrit it is thoughtless awareness they have divided in two, Savichar and Nirvichar And in this thing, Savikalpa and Nirvikalpa.

They have divided. But we say you become thoughtlessly aware to begin with. As Jung has said about it.

And then beyond that is Nirvikalpa and you have no doubts about yourself. You know yourself, you know everything, when your knowledge is perfect.

Interviewer: But, Mātājī, now You said it's a spontaneous and we've both said, it's a spontaneous union of our inner consciousness along with the Divine Power. But that's only for that brief, few seconds that you get that Kuṇḍalinī awakening...

Shri Mataji: No, no.

Interviewer: But then we have to keep practicing.

Shri Mataji: No, no. You have to grow.

Interviewer: That's what I want to ask You.

Shri Mataji: You see, you have to grow because it's like a primule in the seed, you see, which sprouts first. Then it has to grow into the tree. And for that, hardly one month, you have to attend our programs four times or five times. You can become masters. Nothing much to be done. Because they'll tell you the absolute knowledge. Now supposing on the hands, I told you that time also...

Interviewer: Vibrations.

Shri Mataji:... that you can feel the different centers. Now, how to correct them? What are they? All this knowledge has to go to you and that takes hardly any time.

Interviewer: Now, of course You say just like the thumb is creativity and this finger is, you know, being collective and then there is wisdom over here, the integration in the middle.

Shri Mataji: Innocence.

Interviewer: Yes, innocence.

Shri Mataji: And wisdom.

Interviewer: Now, but the thing is, you get that Cool Breeze for that brief period of time. But then how does one... You said, you know, you practice for one month. That means we all become realised Souls? But there are people like sages and saints in the Himālayas trying to find the absolute truth and here we do it in one split second.

Shri Mataji: That's how. Because the times are such. This is Ghor Kali Yuga. At this time it has to happen. It has to happen that way. Of course, I must say that I did study human beings, their permutations and combinations. And when I was forty-seven years of age, then I found out the real way of crossing it. And then I started working out with others.

Interviewer: So You tried other disciplines as well?

Shri Mataji: First of all I had to find out what's wrong with these human beings. Because I was born on a different level.

So I used to study everyone: Why are they not becoming realised Souls? Then I found out they had problems. Then I found out only how these combinations can be worked out and all of them can get Realisation. That's how it has become collective. Any discovery, if it is not collective, it is useless.

Interviewer: Right.

Shri Mataji: All the saints have suffered. Everybody has suffered. If they had people like Me who would have said,

“No, all the people should get it” then it's not so difficult. Though there are people who are little bit go against Me because I say they are false. That's it.

Interviewer: We have to know the good from the wrong and right from wrong.

Shri Mataji: Of course. We must find out.

So many people are lost like that.

Interviewer: But then You said that you have to practice. Do You think that those people who have practiced Sahaja Yoga have totally transformed their lives or are they going back to their same selfish selves or does the transformation really become a permanent thing in their life?

Shri Mataji: Ninety-nine point nine percent are. Maybe little bit might be some person, may not.

But what is My experience is that they become absolutely, absolutely all right.

Interviewer: Now, You have kind of modified it for the modern day times.

Shri Mataji: Ah, yes.

Interviewer: Now You tell me the ancient Sahaj Yoga technique…

Shri Mataji: Ancient Sahaja Yoga I told you is in Patanjali Yoga they have written down. They have ashtangas, out of which these acrobats are only wee part of one of them.

So all that you do and this and that and then the Guru finds it out. He might even beat you. He might even hang you on the well, do all kinds of things just to put down the ego.

Sahaja Yoga is the other way round, first you get your Realisation and then know what's wrong with you, yourself. Like people will come and say, “Mother, please help me, my Āgñyā is caught." This Chakra.

Means he has ego. Nobody would say that to anyone that “I have got ego” will they say? Interviewer: Right, right, right.

So they can actually figure out themselves what the...

Shri Mataji: You become introspective. You see inside yourself that this is wrong. Take it out.

Interviewer: How long does one have to practice every day, keep the minimum time. How many hours one should practice to be introspective and get that Realisation continuously coming to them.

Shri Mataji: I told you, one month.

Interviewer: No, after that.

Shri Mataji: After that, in the morning if you do about five minutes meditation.

Interviewer: That's it?

Shri Mataji: That's all and evening about ten minutes.

Interviewer: A lot of people say do two hours, you know, ten percent of your time.

Shri Mataji: These are modern times, I know that. [Laughs.] Interviewer: I know You feel that in Kali Yug this is the only... But they say also, Mātājī, in Kali Yug, Bhakti Yoga, Bhakti Path is the right way.

Shri Mataji: Now see. On that, Bhakti yog is there. Śhrī Kṛiṣhṇa has talked about it. He said, “Either you do Bhakti ." You see, He was very intelligent and He knew that human beings are stupid.

So He tried to play with them. He said, “You do Bhakti . You can give Me water, flower, everything, it's good.

But Ananya Bhakti you do, when you are not the other." Without Realisation, you are other. See how He played on the words? Now people are doing Bhakti after Bhakti . Nothing they get.

Secondly, He said that you do Karma Yoga ananya. That whatever work you do you put at the Lotus Feet of the Lord. Now people, many people, say that yes Mother, whatever we do, we put at the Lotus Feet of the Lord. Even if we murder somebody you put at the Lotus Feet of the Lord. What He was meaning that is not possible. As long as you have ego, you cannot put it at the Lotus Feet of the God.

So, you get rid of your ego, that's what He was meaning, means Sahaja Yoga.

The first thing that He preached is Gñyāna Yoga. Ours is Gñyāna Yoga. By you being sthitaprati, realised Soul, ours is Gñyāna Yoga by in you get all the knowledge.

Interviewer: Even when you say when you bow down that's why there you're saying, you know, I am giving my ego away, sacrificing, that's exactly you do when you bow.

Shri Mataji: That is it. That is it.

Interviewer: Now how does it emotionally, psychologically, physiologically change the person?

Shri Mataji: All right, now we have seven centers within us, the lowest center, the first one, is for our morality and innocence.

Interviewer: Mūlādhāra, right?

Shri Mataji: Mūlādhāra. Then the second one and third one and fourth, fifth, sixth. All of them are responsible for our physical, mental, emotional and spiritual being.

So when the Kuṇḍalinī passes through them, She integrates them together. One thing. She enlightens them. She enriches them. And then She connects them to the All-pervading Power.

So the problem is solved because all these problems are because of the Chakras, of the centers which are in problem.

Interviewer: But a lot of people say, “Why don't we start with the seventh Chakra? Let's go to the top Chakra and start to enlighten that Chakra without going to the Kuṇḍalinī." A lot of people say bypass the Kuṇḍalinī and let's go to the...

Shri Mataji: You can't.

Interviewer: ... seventh Chakra and move on. Forget the other Chakras.

Shri Mataji: You shouldn't, you see, decide something like that. Actually, after Realisation you, yourself, will know which Chakra is catching. And then you will try to completely correct it. You have to be honest with yourself, you know? Once you know that, you do that. What's the use of just somebody says do like that? Theories after theories. That's not going to help. What is actually there, because this is the actualisation of becoming. It's not just talking and trying all tricks, you know? Interviewer: Does, does sometimes the Kuṇḍalinī may not rise in all the seven Chakras. It may get stuck somewhere in the middle. That's another... a lot of people say.

Shri Mataji: Some do. Agreed.

Some do get. But you can clear it out. It's not difficult.

Interviewer: Is it easy to clear it out?

Shri Mataji: You see others are there to help. Those who are now all right then they can remove that obstruction. Take it away.

Interviewer: I see. And I believe, Mātājī, recently only at the National Institute of Medicine in Washington D.C. they demonstrated the technique of Sahaja Yoga.

Shri Mataji: Oh, they were very much impressed and forty doctors came forward. But then they wanted to test a girl... how far... because I say that on these things [looks at Her fingertips] you can make out your Chakra.

So they asked a girl, one doctor asked, “What's wrong with me?" He [She] said, “Heart." And he had a bypass surgery two months back. They were all amazed. I said, “Don't have to do all the rigamarole of the diagnosis, just on your fingertips you can say." Interviewer: Would You display the technique of Sahaj Yoga for our viewers, Mātājī?

Shri Mataji: This first? Interviewer: The technique of Sahaja Yoga... how to... if a person who wants to be initiated into this technique, what they have to do. If You can demonstrate it for us?

Shri Mataji: Yes. That's why you have to spend about one month knowing about it, not continuously.

I think they have four sessions or five sessions. Immediately you are there. But the American mind is different. I must tell you this. That first they said, “We should have course." Now there cannot be a course. But

these boys tried to make it “First Chakra, second Chakra” like that. Seven courses. Then they said what next? Now this is a stupid question, because if you become a master then you don't say, “What next?" You are a master, you teach.

It's given all free. Why? Because you have to give it to others. You have to change the whole world, isn't it? Interviewer: So, how do you get it. If you can explain to our viewers how. If you can show it to our viewers, the technique.

Shri Mataji: Just like this, you see. Can you take out your shoes? [Silence.] You're getting it. Getting Cool Breeze. In this hand also. See on your head.

Interviewer: That's it?

Shri Mataji: You got it. That's it.

Interviewer: Oh. That's simple. That's like you put your hands and then you put the Cool Breeze over there. Now what if I don't get the Cool Breeze?

Shri Mataji: Then I'll have to work it out.

Interviewer: Then You have to work it. Then, Mātājī, You have to come everywhere to each person.

Shri Mataji: No, no, no. You see in a collective them come, in a program. I have My Sahaj Yogis with Me. If there's someone who doesn't get, I said, “All right. Look after them." They come to the stage and they get it.

Interviewer: But does one have to always get that Cool Breeze over the head?

Shri Mataji: Of course. That's the sign that your nerves are passing that All-pervading Power, you see.

Interviewer: You mean the Iḍā and the Piñgalā and the Suṣhumnā Nāḍī all are in sync together.

Shri Mataji: Yes they are in balance. And from the Suṣhumnā this has gone up. You see and then when you are in balance, you get perfectly all right.

Interviewer: Then how does one discover the problems that they may have inside...

Shri Mataji: On your fingertips, here...

Interviewer: Oh, through the fingertips.

Shri Mataji: You can make it out.

Interviewer: Whether it's hot or cold.

Shri Mataji: Because these are five, six and seven. Five, six and seven. And now this is for the left side [touches the interviewer's left hand], is for your emotional side. And this is for your mental side and also for physical side [touches the interviewer's right hand].

So that's how you decide.

Interviewer: Oh, so you know which side is giving me the problem.

Shri Mataji: Where is the thing, where is the problem is and what Chakra is catching in particular.

Interviewer: Oh, so you can even know from the Chakra?

Shri Mataji: Ya, you can know.

Interviewer: Let's say I have a problem coming in from the middle, middle finger, meaning like I feel as heat over here.

Shri Mataji: This is left Nābhī. This could be when you have diabetes or could be when something wrong with your mother, your relationship with your mother.

Interviewer: I see, that's how one determines it.

So each finger will tell you what is the problem.

Shri Mataji: Yes, what is the problem.

Interviewer: Oh, I generally get heat over here. [Interviewer points at left palm, Sahasrāra.]

Shri Mataji: Here You get? Here is My, this is Myself here.

Interviewer: OK, so I've got You here. Mātājī tell us, I know You come here touring all the time, tell us, if this is the way to go for Self-realisation, what would be Your message to our viewers.

Shri Mataji: Now, the message is like this, now, because this is the Last Judgment and in this judgment, if you don't get your Realisation, you'll be lost.

So all of the people should take their Realisation.

This is the Last Judgment time has come.

This is very important to understand. You cannot go on, there are people, there's a rat race of seeking going on. From one Guru, Guru shopping, Guru shopping, like that. Stop it. And also we Indians are going to the temple, this thing, that thing. Stop it now. There's nothing wrong in it, but first you get your Self-realisation.

Interviewer: Now do You have centers all over U.S.A., do You have one in Manhattan as well they can come to?

Shri Mataji: I don't know, all over quite a lot and also I've been to Canada. Yes, we also have disciples in the South America we have here and also in Canada. Also, here we have thirty-five centers.

Interviewer: Thirty-five centers.

So they can just come to any center, say, “I'd like to learn about this technique" and it's free of charge.

Shri Mataji: Absolutely free they have to just come, give some time and work it out. If they want this, it's very easy.

Interviewer: Right. OK. And is there a number that they can call if they want to...?

Shri Mataji: Ya, ya, there is a number, but I must tell you, very unfortunate in America that mostly the Americans come, Indians are few. I don't know where are they.

Interviewer: Yeah, it's funny sometimes we take it as our birthright but we never really practice it.

And we go away from our roots and then non-Indians come in and when they adopt everything: Maybe this is the right way to go. And it's a very sad way of...

Shri Mataji: A sad way. You see, for you people it should be the easiest. You being Indians, it should be the easiest. I don't know where are they lost. Very few, very few Indians come.

Interviewer: From this program I guess they will understand that they can...

Shri Mataji: Now I am finished with all My programs and I'll be going back very soon. But when I come next, I would like your listeners, who are mostly Indians, to tell them, “Now don't lose your time, why don't you get it? It's all free." It's better to warn them.

Interviewer: Right. Now you said, Mātājī, very quickly, You said that you know the problem, can one then fix the problem, like, you know, treat that problem through Sahaja Yoga itself?

Shri Mataji: Of course. You can also fix your problem once you are at that level. Others can fix it for you.

Interviewer: Right, so they've got to be little bit more...

Shri Mataji: You treat yourself. I mean, with your own energy. This energy is your own Mother.

Your individual Mother, you see. She looks after you. She'll do everything. She'll suggest to you. I mean, tremendous things.

Interviewer: So we are actually keeping in touch with our inner Dharma.

Shri Mataji: Of course.

Interviewer: Our inner state of righteousness.

Shri Mataji: Inner Dharma builds in. You cannot be adharmi after this. You cannot. If you become, your hands will start burning. You cannot. And people give up everything. You know now they are going to... they have offered us that we should do something for the drug addicts.

So many drug addicts have been cured. Ah, drinking, drunkards, everything.

Interviewer: All addictions and compulsive disorders.

Shri Mataji: Ya.

Interviewer: I see.

Shri Mataji: Very, very, you see, important thing is that you have to become your Self.

Interviewer: But also the important thing is once they have gotten that Realisation, they have to continue practicing every day.

Shri Mataji: A little bit grow. And then you give it to others, then you understand it much better.

You want to do it because you become so compassionate. See, you become so compassionate, you want to do it.

Interviewer: Do they get some sort of an experience also, like a spiritual experience once they get realised? Like, You know, when they say when you are meditating you through some sort of enlightened kind of path and you get these spiritual experiences. This is not that way.

Shri Mataji: No. No. You become absolutely silent. And experiences are like there are lights you see around Me and photographs like that, miraculous. Lots of photographs are there.

So the Param-Chaitanya is trying to convince people that now take your Realisation from Me.

Interviewer: Right.

So that itself You've come to know that you are the soul, you know, Ātmā, Param'ātmā, the relationship.

Shri Mataji: Yes. Yes. I knew it from the day I was born. As you know you were a human being, I knew this. But you have to have humility. To do this work you cannot show off and make a big band out of it. It has to be very humble work. And that's why I think the people were not so much impressed because here you see a big show, people do all kinds of things. What's the use? All this is all absolutely I think is duggery. That's not the way.

Interviewer: You've kept that path of humility...

Shri Mataji: Ya. Of course.

Interviewer: ... and brought so much of Self-realisation to people.

Shri Mataji: That's the thing you should have. People talk of Self-realisation. There was one fellow who met Me, he said, “I was trying something for twelve years for Self-realisation." I said, “Now, all your search has going to be finished here." Interviewer: So no mantras, nothing just...

Shri Mataji: Nothing.

Interviewer: ... be yourself.

Shri Mataji: Later on. Later on for a Chakra, you might need a mantra, but you will know, yourself, what mantra to be used.

Interviewer: I see, the Realisation comes from within you.

Shri Mataji: Yes, yes, no. I mean this Chakra is like this, that Chakra is like this. Now, so who's the deity, accordingly you do.

Interviewer: That's great, Mātājī. Well, I wish you all the very... all the big success that You've been having in all the centers and when I say success I hope all our Indian viewers also join in Your Sahaja Yoga technique.

Shri Mataji: And now you see also so many diseases we have cured, cancer, everything. Except for AIDS and this Alzheimer's. Not that we cannot cure, we have cured. But they're extremely rude people, specially these Alzheimer's people are. They abuse you, say all kinds of things. And the other ones think they're martyrs. AIDS people think they're martyrs. Now what to do with them? Unless and until they realise there's something wrong in it. It's difficult.

Interviewer: So you've treated people with cancer even in the state of remission, when the disease is in remission or when it's full blown?

Shri Mataji: Quite... I mean one we have cured at, absolutely at the galloping state.

Interviewer: Is that right? I see.

Shri Mataji: Can be. But we are not doctors, we don't want to do that. But it can be cured. We have a hospital, also, in India, a very big hospital in Washi, very near Bombay [Mumbai]. And also we are doing other social work like destitute women. Then also we are working for the... we have an academy of music and all kinds of things.

So we are also socialistic that way because we want to give it to everybody, the peace, the joy of life.

Interviewer: Thank You very much, Mātājī.

Shri Mataji: May God bless you.

Interviewer: It was a pleasure to talk to You.

Shri Mataji: Thank you.

Interviewer: Our guest in Ridgefield Park, New Jersey, in Her ashram, Mātājī Nirmalā Devīji talking about the path of Self-realisation using the central nervous system to awaken the power of Kuṇḍalinī. And using Sahaja Yoga to become enlightened and treating yourself and becoming free of disease. I'm Rita Lobo. Thank you for watching.

Contents: **2002-08-xx VOA ITV Interview with Sir C.P., Ridgefield Park, NJ, U.S.A.**

Interviewer: ... me Mister Chandrika Prasad Srivastava, a retired IS officer who's had a sterling career in the government of India, he's been the Joint Secretary to the Prime Minister of India in '64-'66, Chairman of the Shipping Corporation of India, also he was the Secretary

General of the International Maritime Organization of the United Nations and has won several accolades. He was knighted by the government of England and he's won the Padma Bhushan and has won several awards from different countries, Norway, Italy, Germany, for his service in the Maritime Organization as an administrative officer. Also, of course, above all he's the husband of Shri Mataji Nirmalā Devīji, whose name is synonymous with Sahaja Yoga these days and he will tell us all about His journey, his transformation, from a skeptic to a believer in this discipline of Sahaja Yoga.

Mister Srivastava, it's a pleasure to talk to you as well in the ashram in Ridgefield Park, in New Jersey, in Sahaja Yoga. Tell us, your wife, your consort, your spouse has been a proponent of this technique of Sahaja Yoga for over thirty years now and I believe, according to Her as well, because She told me, not on this interview but before that, that you were never really a big believer of this discipline. Tell us how this transformation took place, because I'm sure there are a lot of viewers who may relate to you and your story about your transformation, this big transformation that happened in your life and how it has impacted you as well.

Sir C.P.: Thank you very much for this opportunity. It is quite true that when She began to propagate Sahaja Yoga, I was a skeptic. Not just because I happen to be Her husband but because also I was a bureaucrat trained not to accept anything until it was proved beyond any doubt. And therefore, when She told me that She was now going to engage in Sahaja Yoga with a view to transforming human beings from within, I wondered

whether that could really be done, because I had dealt with many human beings in my career. I provided a good model, but I don't think I could ever have transformed anybody. Perhaps they became a little bit more hard working, more devoted, but inner transformation is something which was to me an impossible feat. Therefore I was a skeptic to begin with and I kept aloof from this in the beginning.

But then something happened. And what happened was: in 1973 I got elected as Secretary General of the United Nations Maritime Organization and we went to London, my wife and I both. We took up residence in a place called Oxted in Surrey which was a little away from London. I used to commute. Now things are going on, She was attending to Her Sahaja Yoga work, as well as to Her duties as a wife or as a mother. And then one day when I returned home, I found in my house a young, white gentleman sitting on the sofa in my drawing room. I didn't know how he had come. I don't know who he was and I was greatly surprised. And I was wondering whether I was seeing real or there was something wrong with me.

But soon I found that he was wearing my clothes, so I was perplexed totally. And I felt something really wrong with me.

So I retraced my steps, went back to Her, my wife, Nirmalā Devī and I asked what the matter was, was I sane or insane already. She says, “No, no. There's everything all right." And then She narrated to me a story, which is briefly this: that She had gone that day to

London, to Piccadilly and there She saw a young man lying on the floor, unattended and obviously very sick.

So, She's a person of great compassion, which I had known for many years. She went up to that young man said, “What's the matter with you?" And that boy said, “I'm sorry, I'm sick, jaundice and so on and nobody to care for me, I'm sleeping it rough" as they say in London.

So She said, “OK, would you like to be helped?" He said, “Yes." She said, “Come along, get up, come with Me. Hop into My car." And She brought him home and when that boy came home, he was dirty, filthy and so on, so he had to be given a wash immediately. But he had no clothes to change and that is how She gave my set of clothes. They didn't fit him quite, because he was not as tall as I am.

So that's how he was wearing my clothes. Now I was very happy because out of sheer compassion, She didn't know who this person was, what was his country of origin, what is his diseases. Took great risk. I don't think I would have personally taken that much of risk. But She was a very brave person, full of compassion.

So, She said, “OK, come along." And I was very happy about it. Then what happened was, this young man stayed on for a couple of months or more than that in our house and She treated him with what was Sahaja Yoga, Sahaja Yoga treatment.

And from day to day this young man began to transform himself. He was addicted to drugs. And next morning he said he didn't want any drugs. Drugs had gone away and I couldn't believe it but there it was happening right in front of my eyes. He did not want any alcohol, he did not want any bad company and, you know, after period of

about four or five weeks he blossomed into a handsome young man. And eventually he was cured for his diseases. We found out he was a qualified engineer from Australia. And then we helped him to get back to Australia. Can you imagine the happiness of his parents to have got back that young man? Now having seen that I could not remain a skeptic anymore.

So that was a personal experience which changed my whole approach. And then I began to see others as well, his was not the only case. There were others also.

Some related to drugs. They came after talking to Her on telephone and feeling attracted, something there which brought them to Her. And after this Realisation, which you saw today, they would say, “Well, there's something has happened to me. I have no problem. I' don't want any drugs, or alcohol, or things of that kind." So that is how I began to see and that is how Sahaja Yoga has grown over me.

And I have become from a skeptic to a convert, to a believer.

Interviewer: That's great because coming from the words of a bureaucrat you've had such a sterling, impressive career in the service. Do you feel that it has helped you in your careers as well and also in your spiritual growth, in your physical, emotional enhancement? Sir C.P.: Yes, greatly. I'm eighty-years of age now and I have lived a life, very busy life, very hard work, eighteen hours out of twenty-four would not be an exaggeration and yet I have not suffered from any tension. You know when in United Nations you deal with a hundred and fifty governments and you deal with all kinds of people, it's a tense job, but

I had no tension. I attended to my duties very well to the satisfaction of everybody. I was first selected for four years, I was reelected for three further terms, four years. They wanted to give me a fifth term which I decline.

So I attained a degree of equanimity which I would never have attained without Sahaja Yoga and inside balance, you know it is with that balance inside you that you can really approach all countries, all governments no matter who they are with the same devotion, same dedication. And as you have seen so many awards from many countries. It is just because they felt that I was for them. I was for everybody. You know countries in Latin America, Africa, Asia, Europe they all supported just because my attitude was one of a Sahaja Yogi. A Sahaja Yogi is someone who is not full of ego, who desires to serve. Who feels that the world is one, who genuinely feels that human beings belong to one race, that is one human family.

So that is how it has helped me greatly in my duties.

Interviewer: Tell us, on a little detour and digression here, you have written a book on Lal Bahadur Shastri, the Prime Minister of India. Throw some light on that as well.

Sir C.P.: Thank you very much. Yes, that's also a subject after my heart. I had the great privilege of working with Mister Shastri when he was first Transport Minister, then Commerce Minster. I went back to shipping and came back again when he became Prime Minister. I worked with him and it was a wonderful experience, great experience. He was an unassuming man, short statured, mild; but inside he was very strong and his stature inside was very big. First of all he was totally honest. You know,

for a political leader to be totally honest provides a very rare example. He had humility in him. He was a great nationalist, devoted to his country. But he wanted to promote peace with Pakistan and with all other countries and he devoted his life to that kind of pursuit. He was a common man, a poor man.

His background was very poor... you know he came from a very poor family. He lost his father when he was eighteen months old. It was a great struggle even getting educated. But despite that he kept to a very, very strong moral and ethical code. Never to do anything wrong. Never. That he decided very early in his life and maintained to the very end of his life. And with that kind of background, he served the country, first in U.P. then in Delhi. He was member of the cabinet of Pandit Jawaharlal Nehru, had very various portfolios: transport, communications, commerce, industry, home. Then he became Prime Minister. Unfortunately he was Prime Minister only for about nineteen months. He had a heart attack and he died because of some circumstances. But during those seventeen months he demonstrated that he was a great leader of his country. People began to love him.

When there was a war during this time. Pakistan attacked India and Kashmir and Mister Shastri said, “Kashmir is India and as long as it's part of India then any country that attacks India must be, you must defend your country." So he defended very strongly. But he never called Pakistan an enemy country. He said, “This is a military regime which is trying to play tricks. We'll deal with them." He said, “Pakistanis are our kith and kin. I

have no problem with them at all. There's no problem, we want to be friendly with them. But if someone attacks our country, then we have to defend." He stood for the common man, for the poor man. He said, “Planning has no meaning if the poor remain poor, so we must aim at helping them." He was for friendship with all countries. And that was his philosophy of life.

And, if I may mention, he was a great admirer of my wife, Nirmalā Devī. Whenever we met, he was most respectful to Her, in fact he wanted Her to join politics but She wouldn't. She said, “Spiritual activity is enough for Me." But he had recognized Her and was very deferential to Her.

So it was a wonderful experience.

Interviewer: And last, Mister Srivastava, very quickly, what legacy do you leave behind as a bureaucrat? Sir C.P.: I think Indian bureaucracy, particularly the Indian administrative service, has a tremendous role to play, has played and has a tremendous role to play. You know, in a democracy, permanent civil service is a very important part of the system that governs the country. Political leaders are elected for a term. And that is democracy. No one is permanent there. No one should be, because people must have the right to reject or elect every four or five years. But there has to be some permanent machinery which keeps the administration of the country going, which is fair, which is objective, which is honest, which advises correctly the ministers, which implements the decisions correctly.

So, that is the steel frame of a democratic country. And that steel frame is provided by the Indian administrative service.

So, it has a tremendous role to play in the preservation of democracy, in the honest governance of the country.

So my main message to my own fellow civil servants would be: they have to be aware of the tremendous responsibility they have. They can provide honest administration to the country. They can promote policies and implement them. They can help in the promotion of policies which are pro-poor and they can ensure their implementation so that the poor cease to be poor. I want all my people to have good drinking water, to have food, to have clothing. It's very hurtful to see poverty. But Indian administrative service, if it gets down to it, can provide a tremendous support to all programs for the alleviation of poverty and of course for running the country properly, for industry, for trade, for transport, everywhere. You know people in the administrative service, they hold every position of power down from the village to the Prime Minister's office, to cabinet. Everywhere. Any important position is held by an IS officer, secretaries to the government of India. They are the ones who can really promote the welfare of the country.

So my position to them is: Serve your country with total commitment, dedication and integrity.

Interviewer: We are in dire need of people like you, definitely. And thank you very much, Mister Srivastava Our guest today is Mister Chandrika Prasad Srivastava, retired IS officer, a distinguished bureaucrat and above

all espousing the technique of Sahaja Yoga for the path of Self-realisation. I'm Rita Lobo reporting from Ridgefield Park in New Jersey.

Contents: **2002-08-xx Conversation with a Sahaja Yogi, after the VOA ITV Interviews, Ridgefield Park, NJ, U.S.A.**

American

Sahaja Yogi: The great American dream is over, but the taste of money still lingers in our taste buds.

Shri Mataji: That's the problem with their Nābhī, the more they have, the more they want. But those who were running after money remain poor, because they never had the time to enjoy their wealth.

Sahaja Yogi: Shri Mataji, America will never work out.

Shri Mataji: Why?

Sahaja Yogi: Because they are only after Gurus who take money.

Shri Mataji: It's very sad that we have lost so many beautiful seekers in their pursuit. But after all they are human beings. And as human beings their ideas will change after receiving Self-realisation. They will seek the peace and joy of the Spirit.

Contents: 2002-08-18 Śhrī Kubera Pūjā, Nirmal Nagari, 287 Starkville Road, Fort Plain (5 kms NW of Canajoharie), NY, U.S.A.

Ashish Pradhan: Shri Mataji, with joyous anticipation, along with Your entire creation, we await this Divine moment of cosmic celebration. Shri Mataji, on this most auspicious of days, we humbly seek your permission to

worship Your absolutely magnificent form as Śhrī Virāta. Jay Shri Mataji.

Shri Mataji: Today we are going to worship Śhrī Kṛiṣhṇa as a very great personality and you know why He came on this Earth to establish, this is the new form of, not Virāt, not Virāta, but a form by which this country became so prosperous. And by His advent only He created a beautiful mentality among the people, how to develop this culture with Dharma and you had very great leaders, who followed Him and who worshipped Him in a way and created a new world of this America.

But, unfortunately, as the time passed on, His form vanished from the minds of the people. The reason was Kṛiṣhṇa was represented here by very, very wrong type of people, who had no idea about Śhrī Kṛiṣhṇa, that He was a great master of wealth, that he knew how to use the wealth and how to create the wealth with Dharma, not with adharma. They all forgot about it, completely and gradually started using manoeuvreing powers, all kinds of, all kinds of adharmic things, cheating, grabbing money, spending their money in absolutely useless things.

He's Kubera. He doesn't need any money, of course. He achieves money and not only that, He is lived He lived in money. They said that He created a golden house for Him, absolutely made with gold in Dwarika, but it's submerged in the water, in the sea and nobody believed that it is true, but now they have found out His house under the waters, very deep waters.

So all their conjecture about Him was wrong, all false, that He was definitely a man who made lots of money by

Dharma. Also He was a son of a king and He built this Dwarika out of gold. It is still there and people have found it but under the sea. Thousands of years have passed but still existed. Only because perhaps we belong to Śhrī Kṛiṣhṇa, it is still existing.

That's what it is because He was the one was for Satya, for truth. He was for truth and He worked out everything on the principle of truth. Whatever was not truth, He tried to finish it off. Whatever was destructive, He tried to remove that and He established Himself through truth only. He's the one who represents the truth, absolute truth and how the truth can prevail in everything.

I'm just the opposite of Him because I don't understand money at all, but He's looking after that part in My life. I'm so hopelessly bad. I don't understand banking. I don't understand money. I can't even count money. Now what can you say to that? But He's there to look after and I never [have] a dearth of money, never a dearth of any wealth. It's all full of it.

Also it comes through your sense of satisfaction. If you have that sense of satisfaction, you don't look for money. What happened in your country that some people got money. If you got little money, then you get the taste of money. They're not satisfied people, so, like mad, they went on spending on nonsensical things. It is something very much human. After human evolution, after you have reached a certain state of enlightenment, then all these demeaning things like greed all disappear from your character. You don't have that greed in you any more and you become extremely a satisfied person. To you, money is there, all right, but it's not so important. It is

just that you think don't need it and you get it all done by Śhrī Kṛiṣhṇa all over. Can you imagine? He's doing all this looking after you and helping you with money.

I started Sahaja Yoga without a single pai. I never had any problem.

So one thing, as Kubera He's the supplier of wealth. He looks after people who don't have money. He gives money to people who stand by truth, who enjoy the life of truth. It is His work that people enjoy wealth, otherwise they don't. They have this much. They want to have more. That means they don't enjoy the wealth. They have a little they want to get much more why, because, they are not enjoying whatever they have. But after Self-realisation, you will see that you enjoy whatever you have. You enjoy it fully, absolutely and you don't hanker after something, which is not there. Doesn't matter if you don't have.

Many a times, people have asked Me, “Mother, why not we have a Pūjā of Kṛiṣhṇa as Kubera?" I said, “All right." Just now, everybody's trying to become Kubera. Let them learn a lesson. And then we'll have the Pūjā of Kubera and that's why today, I've agreed to have this Pūjā. Because now you have seen what happens if you have greed. You go on committing all kinds of sins, all kinds of wrong things, which can destroy your country. Such a rich country has now become a poor country! Where is that money gone? They're very clever! Somebody told Me today that his money with the insurance. “My God” I said; the law is such that you can't get out that money. Secondly they said that it is in offshore and all that. I said, “But see now, they were never afraid that they'll be

caught up and they continued for so many years, but I'm sure one day they'll all be exposed by Kubera Himself." So, today, by worshipping Kubera, what we are doing we are [to] establish, establish the truth of money.

What lies behind the money? What is the point of having money? This country had money. As a result, so many good people came here to work and you had so many complementary things. You had lots of people who have complemented because, I think, in certain things Americans were a little less, not in intelligence, but in brilliance I think they were a little bit lacking.

So they got very brilliant people from abroad. And also they were very focused people, so they worked it out very well. Also they respected people who came with brains.

So this is what happens when you forget that truth is the main point. If you don't have the truth, no use having money because what you did was to go around with this thing, that thing, I mean all kinds of things to just get money.

The other day I was travelling through Las Vegas *[UNCLEAR]* and when we stopped at that airport, so many people walked into the aero plane and they all were looking as somebody's dead in their family, `What has happened?' First I couldn't understand. Then said, “Mother, they have lost all their money." So when they have money, they are jumping. Next moment they are crying because they have lost the money. What's the use of such a money, which is so temporary, which is so useless. But that is human nature to run after māyā and this is the quality of money, that it gives you māyā, māyā

like this, that they get a little money somehow. With that little money, they buy something, then they think money is very important.

So you can buy lots of things. You can buy cars. You can buy aero planes, this, that.

So there is where māyā plays on you and you start running after that mad money, which makes you mad.

It's nice that at this juncture they have discovered the falsehood of this māyā money and I am so happy that they were all handcufied and all their power of money was finished.

So this Kubera is working out all these tricks. Kṛiṣhṇa is a very tricky, extremely tricky personality.

He puts the tricks, every action after every action. Now money matters, He first befools you, that you run after it and then you just discover that it was stupidity. We have a story in our land, country, called Sheikh Chilli. He got little money and he got into the grab of this māyā, so he thought I can do very well, so he started dreaming as to what he should do.

So he went and bought lots of eggs and he said, “Now these eggs will have little, little chicks, which will grow, which I'll sell and I'll have so much money" like that he was talking. And while thinking about it in his mind, went off to sleep and then in his sleep he fell on the eggs and all the eggs broke, so the māyā was over. This should happen early, but if it doesn't happen, then you end up in the jail or something like that.

Sahaja Yoga is one thing, which gives you a complete vision, complete vision of the destruction that can follow

this māyā business. It is something such insight that you don't have to do anything with it. I am different I told you I don't understand it at all, but even if you understand the value of money, even if you understand that money can bring lots of things to you, despite that, you don't look at it, just turn your face. That is the sign of a real Sahaja Yogi. To him it doesn't matter, temperamentally. It's not that he does something for that or tells `is mine' nothing. Temperamentally, he doesn't care for money just because he is above it. The one who is above money is a real Sahaja Yogi.

The one who is engulfed in the nonsense and the māyā of money is not a Sahaja Yogi. Of course, I have seen most of the Sahaja Yogis are extremely honest, especially in the West. But in India there's a disease. As you have here some viruses, we have certain viruses in India also, so they still go on running after money. To them money is important. But in the evolutionary process, if you reach a certain stage where you rise above your Nābhī Chakra, rise your Nābhī Chakra, then money is not so important is not so important.

To Me, I find, I cannot buy things unless is others. Of course, I mean, there are so many unnecessary things they had because here people give Me presents, this, that. But Myself, you will be amazed, I'm so nervous or, I should say, hesitant or you may call it, absolutely absent from the sport where they are doing any business, any purchasing.

Come here and fix it please. It [microphone] falls down so I am holding on. Correct. Now all right.

In the same way, Sahaja Yogis have to fix their mind to their spirit and enjoy the powers of pure spirit, your own. That enjoyment, once you get it, you don't fall to your greed. This is something very, very simple, but sometimes you don't do it. You get enamoured by something, maybe a car, maybe aero plane.

I don't know what, whatever it is. It's a headache to have too many cars, isn't it? But people have.

They think, by that people are impressed and they think no end of themselves or not. Nothing. If they're impressed, what is the use to us? What do you get out of it? Sahaja Yogi has his own spirit to enjoy.

More than anything else, he doesn't want to possess anything. It's a headache to possess things also.

The other side of it is a Mahālakṣhmī. If that principle is within you, Mahālakṣhmī principle, you'll have never a problem of money. On the contrary, you'll know how to stop it.

So far, as I am concerned, I get fed up of My Mahālakṣhmī principle because I don't know from where it works out, how it works out without any effort. But the temperamentally, I have no interest at all, temperamental. But it is the I don't know what is the cause of this effect. Now supposing I buy some small thing, just like that, it will sell at least ten times more. It will be of value at least ten times more. I don't know how. It's very surprising. Automatically, I'll buy something very small and I find it's very expensive. How it works, that must be miracles of Mahālakṣhmī, I think.

So what I have to tell you is this, that you should not worry about your financial situations at all.

Do not go on calculating. Do not see how much money you have in the bank, what you have to do with your money, where you should invest. I have seen people going mad, planning the whole thing. There's no need to do that once you are a Sahaja Yogi. It all works automatically. The greed is within you, just like any other disease. As you have diseases, greed is also there. As your diseases can get cured with Sahaja Yoga, your diseases, as much as your greed is, it vanishes. Don't know what is greed is. The only way to counterbalance is to become extremely generous. If you are extremely generous, greed will run away.

That may be another way of doing it. Supposing you get something in your house and you think it is too much. Not to get rid of it, but just to think it's too much, you should give it to someone. You just start thinking whom can you give and immediately you'll remember, `Oh, that person doesn't have this. Let me give him this.' And if you give him, he will be so thankful, so thankful and he'll say all kinds of nice things to you, which normally nobody would say to you, nobody. And it's surprising how joy giving it is, how people like your generosity.

So you have to be generous, just generous, not with yourself, but with others. As much as possible be generous. Generosity is very love giving, one of the expressions of your love. Many a times it has happened with Me that I saw somebody needed something and kept it in My mind and I bought that thing and gave it to that person and the amount of love that person gave Me was thousand time more than what I would have got joy out of buying it, buy that thing. It was so insipid for Me,

but for him it was, he told so many people, “Mother gave me this. Mother gave me." I was surprised. Then they asked Me, “Mother, how did you give him?" I said, “Just out of love." Many people took to Sahaja Yoga, thinking what a generosity is, so to be generous is the best way to live in this world. After all, it's a headache to have too many things. Better to get rid of them, but out of love. If you do that, you'll be know how much they will be appreciative of you.

Another thing is to get rid of greed; you should try to do some sort of a collective social work. Supposing you go to some place where lots of poor people are there, I tell you, your greed will just drop. Be amazed how these people are living, in what conditions. Why do I care for all the wealth and everything? That will be just shocking.

Sometimes, you see, you see people, in India also, in a very bad condition. Once I went to Calcutta and I was so, somehow or other, you see, by chance, I happened to be in places where people were in very great poverty, even the children and you'll be amazed, for days together I wouldn't eat My food. I was crying and not eating My food. I just didn't know what to do because I felt, “What is this? Why these people are so poor?" And I was helpless so I was crying that one day I should try to do something for them.

It is really remarkable at a very young age of Mine, I started a leper home, I started infirmary, refugee home, all kinds of things and I never even thought that whatever money I have, if I give to these people, I may have to give up some things. I also sold some of My things because so pleasure giving, I tell you, so pleasure

giving, so joy-giving to be generous. It is so [pain] in every way that you should be generous.

That is the quality of Kubera. He's an extremely generous personality and that's what personality you should be. I've seen that Sahaja Yogis are very generous.

So far, nobody has told Me that somebody is a miserly fellow, so far, so far. But [I'm] sure one day will come when we'll have people of very high quality.

In Sahaja Yoga, we don't say, like other cults say, that you give up your clothes, you give up your family, you stay in a forest or in a hut or anything, nothing of that. Don't give up anything. You have to give up from your heart. Just it should happen in your personality. Don't have to give up. And if you have that well built in spirituality, you'll not even think of grabbing someone. On the contrary, you will like to give up everything.

My father was even worse than Me, I should say. He always used to leave the house open, all doors open. He said no thief will come if you [don't] keep the doors close.

So one day a thief came and he took away his gramophone. In the old times, these big horn ones, he took away. The next day My father was sitting very sad.

So My mother asked, “Why are you sad? Because of the gramophone?" “No, I'm only sad because seems a recognizer of music has taken the gramophone, but no records." So My mother said, “All right, what should we do? Should we advertise in the newspaper that you take away your records?" I mean such a beauty that even after so many years, I am telling you and you are enjoying. What a beautiful character it was of generosity, but if you force it through religion, through any such

ideas that you give up that, don't have to give up. You give up from within. If you are not attached to it, you have given up.

That should be there and if you all enjoy your generosity and charity, nothing like it. I have known people who are very rich and all that, but they lack generosity. That is another quality of Kubera.

He perhaps understands banking, perhaps. That time, there were no banks, but I think must be because the way He manages banks, you know, it seems to Me that he's sitting on top of them and that's why still in the banks there is no problem. I don't know, but he is a very clever person, very intelligent, very alert, which is important if you have to deal with money. Though He was absolutely detached from money and just see His life, what He did. He lived in childhood with His Guru and He used to take, what do you call, the cows and herds outside in the jungles. That is how He lived in His childhood and later on He was playing with the boys who were looking after the cows in a very, I mean, ordinary family. He never hankered after money. He used to steal the butter because these ladies used to sell this to Kamsas military people.

So He used to eat that, so that this lady should not give it to them. Just imagine such a little boy like Him.

So actually how He was teaching them a lesson, those ladies were greedy, wanted to give that to these horrible soldiers and He would eat all that butter Himself. In everything that He did, what you see is extreme generosity, extreme generosity. With all His intelligence,

He was so good. And He killed His own uncle, I should say. For Him, it was not important.

So-called relations were not important.

But what you see in our India especially, that relations are very important. The father is a thief. His son is thief. His grandson is a thief. All of them are thieves. Can you imagine? I haven't seen in a family, if there's one person who is a thief, any one [of] his progeny are honest. It's a very funny thing, but such greed crawls into their minds, that they don't think is important. They just think that stealing is the only way one can live, though in India there are people who are extremely honest. I've seen our servants.

They never steal, nothing, never. I don't know, they have no reasoning for it. It's a matter of fact. They never steal anything, very surprising. Why? Why don't they steal? They're happy with their lives. They don't want to change it. They don't want to have these horrible things that can put them in jail. But they don't know. They don't even think about it. Just, they just don't do it. Why? Because they have a sense of shame. In the poorer people, sense of shame is very, very developed. In that society, they have a great respect for people who are honest and they're all honest. One of them may be not, but they have no respect for such a person because they think self-respect is the biggest thing. Can you imagine these poor people? They have food once a day, but to them their self-respect is above everything.

So the third solution for this kind of a nonsensical greed is your self-respect. Why should you steal? Why should you have anything that is stolen or why should you have

anything that belongs to another person? If you have that self-respect within you, you won't touch anything that is not yours. When the servants can do that, why not people who are not that badly off. It is a temperament of a higher level, I think, which they develop, where their self-respect is much more important than all kinds of other things that may satisfy their greed. One thing about greed is it is never satisfied. It is never satisfied. I've seen people who were very rich once upon a time; became very, very poor.

So, to them, life has become hell.

They can't live without their great, I should say, pomp and show. But they don't understand that it was false. They just go on feeling extremely downtrodden when they lose their money. Then there are people who want to have money. They'll do anything but get money.

It's a very funny thing, but also power is the same as that. If you have your own powers, you don't hanker after these powers. But they want to have power because they want to have money and they get power with money. Can you imagine? Where are human beings? At what level? At what level of evolution they are? They are going round and round the circle of this money. This is Nābhī Chakra, which has to be improved, which gives you satisfaction. If your Nābhī Chakra is satisfied, you have achieved the state of Kubera. That's very important to see that your Nābhī should be satisfied.

There are so many other kinds of things we have, but I think now the worst is this greed and this, if it is managed somehow or other, brought to its own level, then I think world will improve very much.

May God bless you.

Contents: 2002-08-22, Public Program, Ethical Culture Auditorium, 2 W 64th St, Manhattan, New York, USA

I bow to all the seekers of Truth.

Actually we are all seeking the truth.

So many of us, but so far so many couldn't find and they are lost. But what is the truth? What is the truth about yourself? The truth is that you are not this body, you are not these emotions but what are you? You are the spirit.

All the great saints and incarnations have said that you are the spirit and what we are trying to find out is our Selfhood. We are after that research about ourselves. We've done lots of mistakes also by misguided people but I must say that there is a built in arrangement within every one of you, which will take you to that Selfhood, which will give you that Self-realisation.

It's very surprising that they have not talked about Kuṇḍalinī so far. There is a power within all of you which is the Kuṇḍalinī, which is three and a half coiled energy in your... I should say behind your triangular bone, or it is inside it; and is waiting for that moment when it can be awakened and it can pass through the different centers piercing through your fontanelle bone area. And that's how you get your Self-realisation.

But you feel Cool Breeze coming out of your fontanelle bone area. It's an actualisation. It is not My lecture or reading or anything. It's actualisation which has to take place. If you don't get it, doesn't matter. Next time you can get it, but most of them do get it in a collective way.

It's very surprising that it took so much, so many years for people to come to this stage where they are asking for the real thing. This is your own. This power is your own. And it is just waiting there to be awakened. Any amount of lecturing, any amount of reading, nothing can help.

What is needed is just a quiet mind and it works. It works under every circumstances. It's very surprising, this was the time perhaps, was meant to be this way. I've been to this country many a times before also. First time when I came, I was so surprised how people were running after falsehood.

So I gave it up. After nine years I came, thinking that what's the matter with these people? Why can't they understand what they have to achieve? What they have to get? Whatever is written and said by all the saints, by all the incarnations. I couldn't understand why they were satisfied with all kinds of nonsense.

And somehow they came to America and prospered here with all their untruth. It's very sad that we have lost so many beautiful seekers in their pursuit.

Now I have to tell you one thing, simple thing, that you must know that you have every right to know yourself, to become Self-realised, every one of you. Nobody can force it and nobody can deny it. It is your fundamental right by which you can get your Self-realisation. If you are human being that's sufficient, whether you belong to America, or to India or to any other place, every one has this right, to get your Self-realisation.

As a result of Self-realisation what happens, that's the point.

Firstly, you start feeling the Divine vibrations on your finger tips. Divine vibrations like Cool Breeze and it starts flowing through your hands. You'll be amazed when it first happens you start doubting. I know people who went and closed their doors and windows, wanted to test and find out if they had those Cool Breeze. You have it. Is a sign of yourself and within this pure vibrations.

As a result of that, so many other things can happen. But the most important thing is that you become a very peaceful person. You'll become a very balanced person and you become that witness about which all the religions have talked. You get to the state of that witness. And once you become the witness, you see the whole picture, the whole world in a very different manner. You become the witness. It's a state in which, watch everything. You do not react but you watch and your presence itself will help people. I know America, nowadays, is in a very difficult state and people are quite frightened type. If they were realised Souls they would never have been. The power of realisation is so great, not that it enlightens you but it enlightens others, it enlightens the atmosphere.

So it's very important that you get your last breakthrough of your evolution and get to that state which we call as Self-realisation. It is a entry into the Divine powers and the spiritual realm of life, which is very very surprisingly, very much surprisingly, is very difficult to understand otherwise. But once you become a realised Soul automatically you know what it is.

You become so sensitive, at the same time you are so well protected. You can solve many problems.

You can do so many things which you could never have been able to do.

The reason is, now you have become empowered by the Divine Force. This is what you all are seeking, nothing else. This is what you want, nothing else. And this is what you should get it. No use going into blind place and trying to find out something which we do not know.

With this, your health will improve, your wealth will improve, your temperament will improve and you'll become such a compassionate, such a beautiful person that people will be amazed how you have achieved this state. You become so collective.

So very collective. I am surprised how this collective temperament has come into all the Sahaja Yogis, how they work it out.

It's very beautiful and surprisingly you may belong to any, any country, far away from each other, where the people don't know each other and such love and such understanding. This is beyond Me sometimes, you see, how beautifully they blend together, mix together and learn from each other. Such love, such compassion and such power is then your own, your own. You don't have to pay for it. You don't have to do anything of the kind; just you have to get your Kuṇḍalinī awakened, which is very, very easy to do and it works out.

The time has come I think for en masse awakening, time has come and that's why, well we have to work it out.

It's not something miraculous I think. If you see our evolution from what stage to what stage to what stage. Now at a human stage what do we have to achieve? Why are we human beings? What is the part we have to play?

Because you are a spiritual personality. You have to become that spiritual personality.

It's not by reading books or doing all kinds of rituals that you will achieve it. It's just within yourself where the Kuṇḍalinī rises, passes through these various centers and gets you connected to the Divine power which is all-pervading, which is everywhere. Then you can learn what is this, how it works, how it helps you, how it educates you and how it gives you knowledge.

It's really remarkable and it works in every country. It's very surprising that people told Me that in America it will never work. I said, “Why?" Because they are only after Gurus and would take money and make big things. I said all right. After all they are human beings. And as human beings all their ideas will change. And they will seek their peace and joy.

I must say that today in America it has worked out wonders. In all the cities here, we have people who are following Sahaja Yoga. Everyone who has come to Me is just the same as any other Sahaja Yogi who is from any other country. Can you believe it? There's no difference at all in their expression, in their love, in their compassion. All of them are so good and so beautiful. It is hard to believe that they've forgotten all the differences. And have they mixed up together and are in such a loving state and enjoyable state.

It's a very different area into which you have to enter and you enter into it, without doing anything whatsoever, only your Kuṇḍalinī rises and gives your Self-realisation. It is effortless. Don't have to make any efforts, like

standing on your heads or anything. Just wherever you are sitting to get your Self-realisation.

And once you get it you grow into it. You grow into it so well. You become so empowered. You are amazed sometimes. You see people who were never poets; they've suddenly become poets. There are people who never could do anything on the stage, were so frightened, have become great speakers. There are musicians who said, “Mother we didn't know how to sing." So all kinds of creativity comes into it. How it comes and how suddenly it has started they don't know. You become extremely creative and you start appreciating, in a very subtle way, the creativity of others. Then, this stupid thing called greed, which has captured your country now also, is like this that when people get some money, the taste of that money makes them greedy. As simple as that. Now what happens with Sahaja Yoga, you don't have any greed.

The greed finishes. You are a satisfied soul. Why will you ask for so many cars, so many aeroplanes, not needed. Because you become a wise person, `become', `becoming' is the point. You become so wise that you don't hanker after things. You are extremely satisfied. But as a result of that you are completely, fully blessed with a very beautiful life and everything that you want is there. This is the blessings of the Divine and so many miracles.

So many miracles that you are amazed how are you blessed. What have you done to deserve this? You are now the spirit. These are the blessings of the spirit.

People get completely cured, no doubt, but also they become very compassionate, extremely compassionate.

And they don't understand from where did they get this compassion, very compassionate people.

Thirdly, they become thoughtlessly aware. That means complete silence within. You see something and you become silent. You don't react, just you see.

So enjoyable to see something clearly.

But when you see something your vibrations act. It's a very powerful personality that when you see something your vibrations act and they work it out. They can solve all kinds of problems.

These vibrations can tell you what's wrong with the other person, what's wrong with certain countries.

And also you should know how to correct it. If you can find out how you can correct this, problem is solved. And it's so gentle and so sweet that you don't have to fight with it, just works. You're all capable of becoming that powerful person, of that compassion, of that love and understanding and you just develop this thoughtless awareness, which is a very important state, which you don't feel bored, you don't get upset, you're absolutely silently watching everything; and you become such a congenial personality that those who come in contact with you also become very, very congenial.

You can give realisations to others. You yourself can do it. It's not only that you get your realisation but you can give realisation. It's very surprising that you become so powerful.

You can change the atmosphere. You can work out so many things just with turning of your mind and all the bad things like, we should say all the things that are very destructive, you just don't [like], just give up like that.

And also you protect yourself, you are completely protected from all the evil doers.

So it's important that you become that powerful personality which I call as the spiritual person.

People have been talking about it, saying all kinds of things. They read all kinds of stories. Now the time has come for the actualisation. And this is so important, so very important for you, that you get it.

The time has come. It's your right, it's your fundamental right, I say, to get to that state where you become absolutely a personality which is spiritual, which is empowered and which knows how to... how to use this power, how to work it out.

It's very surprising how the more advanced we are, the less chances there are, because we are lost, lost in the forest of advancement.

But despite all that, people find it so difficult to exist in such busy atmosphere, they come to Sahaj and they get completely peaceful. Whatever it is, whatever kind of life it is, they are absolutely peaceful.

And you give peace to others.

I have spoken for thousands of times all over the world and I think it works. It does work. They wanted Me to allow you to ask some questions. I don't mind you asking Me questions; but the problem is, this questioning also can be quite stupid sometimes. And if you want to waste

sometime on certain amount of stupidity, you can ask, [audience laughs] I don't mind, so, if somebody wants to ask Me questions.

[Audience claps.] So have you got some people who want to ask questions? [Audience laughs.] No. [Laughs.] All right.

So now, we'll have the session of Self-realisation. It's very simple.

What you have to do is to put both your hands like this towards Me.

All right. Now, please close your eyes. Please all of you close your eyes. There's no mesmerism.

So please close your eyes.

First put your left hand towards Me and right hand on top of your head on the fontanelle bone area, left hand towards Me.

Now, put the right hand towards Me and put the left hand on top of your head not touching the head, above. Not both the hands, one hand on top of your head, only one hand. Keep your eyes shut.

Now all those who are feeling Cool Breeze in your hand try to see that it comes on top of your hand, not below. If it is coming below just push it up. You can open your eyes and see [Shri Mataji shows how it is to be done.] First put both your hands towards Me again, see, if you are feeling a Cool Breeze in your hands or you are feeling a Cool Breeze coming out of your head, could be hot, could be hot. If it is hot try to forgive people. Could be hot but doesn't matter.

All those who have felt cool or hot breeze coming into their hands or out of their fontanelle bone area, please raise your hands, both your hands. Don't be afraid. Most of you, most of you have felt it.

May God bless you.

How many of you have not felt? Please raise your hands. Hardly any. Very surprising. Very happy to see that most of you have felt the Cool Breeze.

May God bless you.

Thank you very much.

Contents: 2002-09-14 **Śhrī Gaṇeśha Pūjā, Cabella Ligure, Italy**

Today we have gathered here to worship Śhrī Gaṇeśha. Śhrī Gaṇeśha is the deity of innocence. When we are born as children, it is Śhrī Gaṇeśha who is acting and we are very innocent and it is such a powerful thing that, with this innocence, children survive under many circumstances. And we love them, because they are innocent. We enjoy them, because they are innocent.

Once we start growing, our Sahasrāra also gets closed and we develop all kinds of funny things that enters into us and doesn't go out. It's just there, it doesn't go out.

Innocence has a great effect on our character and on our sense of chastity. Actually, when you are innocent, you don't know what is not chastity, what is being unchaste, what is being cunning. You are innocent and you are looked after by Śhrī Gaṇeśha Himself. Anybody who tries to harm a innocent person, Śhrī Gaṇeśha looks after you and manages you. Many people who are innocent in this world, of course there are very few, but they become so

detached from all worldly problems, like lust and greed and many other. Because they are so pure that nothing can spoil them and malign them. This is such a great blessings we have, that innocence is actually created in us and it was created much before, all the innocence, everything was created much, much before we were created. It's such a great quality for us to become innocent.

The greatest quality of Śhrī Gaṇeśha is joy. It gives you joy, as small children, they may not speak even, but they give us so much joy. Joy giving quality comes from Śhrī Gaṇeśha. Even after coming to Sahaja Yoga I've seen people are not full of joy. Are very serious, they don't know how to laugh, how to enjoy anything. That's the sign that they are still lacking in innocence.

So it's important to understand that, if you are Sahaja Yogis, you should be joyous and give joy to others, just like children, how sweet they are. They may be newly born, but how much joy they give you. But supposing you do not have that capacity to enjoy the innocence of children, then nobody can help you. Gaṇeśha cannot help you. Because that's the innate quality human beings have and if you don't have that quality, no use having any other sense. Like some people like food, they like colours, they like all other things. But if you don't have Śhrī Gaṇeśh you cannot purely enjoy anything.

So it is only [with] Śhrī Gaṇeśha's blessings that we really enjoy everything in its full measure.

Otherwise, we start judging it, we start criticising it, people raise so many things, questions. If you see something and it gives you joy, then you are supposed to

give the explanation for that. As we have many critics in this world and they are all the time criticising one another. Now the critics are criticising critics, that's the biggest problem. That's their job. Because Gaṇeśha is not there. And they go on criticising others, never criticising themselves and thinking no end of themselves. And with that, they create a very bad kind of a community, which is actually very harmful, it's very dangerous. It's like having some sort of a boil, or some sort of a septic thing in your body, in your being.

So, if you cannot appreciate it and if you cannot enjoy it, then Śhrī Gaṇeśha is missing from you.

You should be able to enjoy everything and to enjoy your children, enjoy children of other people.

That's the sign of your being completely blessed by Śhrī Gaṇeśh.

Now the beauty of Śhrī Gaṇeśha is this, that it looks after your Kuṇḍalinī. It guards your Kuṇḍalinī.

It guides your Kuṇḍalinī. And throughout on all the Chakras he had to bless you. If you don't have the blessings of Śhrī Gaṇeśh, you'll be completely useless fellow as a Sahaja Yogi, because all the time you are seeing the bad points of others, all the time you are devoiding, I should say, you are getting into a problem, by which you cannot enjoy anything. By temperament you think you are very serious, you are very mature, you are very developed, but you are not innocent. Such a person gives such a headache to everyone. You know, if there's one like that, in the family, people want to get rid of him.

So you should have the quality of Śhrī Gaṇeśha which is of giving joy to others.

Depends on how much joy you can give it to others. It doesn't want anything. Such a person won't say that `I must get this, I must have this position, I should be leader, I should be this and that,' no. He just enjoys giving joy, joy to others and being humorous and kind and never, never tries to insult anyone and hurt anyone. If such a person hurts, by mistake also, he goes on repenting about it. And hundred times he'll beg your pardon if he has hurt you.

Such a happy person is a real Sahaja Yogi. That's the one we want to have all around. Those who have no hatred for anyone, no malice for anyone and not finding faults with another, but trying to find what is the good point of that person, what is so special about that person. He's not bothered as to what colour you are, whether you are black or white, whether you are tall or short, it makes no difference. Because it is absolute. Absolute joy. And for this absolute joy, you don't criticise and you don't try to find faults with others.

Now, the problem is that people are getting very much advanced in this modern era, very advanced and they are very much more advanced in criticising others, I think. That's the maxim they have, is to criticise others. And, also, they have another very bad quality, to identify themselves with the country in which they live or with the family they are with. I have seen it creates such a problem. Also they identify themselves with the different religions they follow. Imagine, from this, how many problems have come out, that you start differentiating

between one and another. For example, now supposing who is born say, in one place, so he says he's the best, his country is the best, his people are the best and there's nothing wrong with them. On the contrary, if a person is a real Sahaja Yogi, who has Gaṇeśha within him, enlightened, then he sees it and enjoys the humour behind it. The humour of all these people, what they are mad after, how they behave. I mean the way he understands the jokes behind it, jokes which is avoiding reality. And reality is only possible if you are in the realm of joy. Otherwise, all the time you find something wrong, something upsetting, so something disturbs you. But if you see the humour behind everything then you are perfectly alright.

For example, I would say, that I have had many such experiences, that people have told Me “Mother, such and such fellow is like that, such and such fellow is like that." So, I would ask that person: “Are you like that?" Direct. He said “No, I'm not like that." “But” I said, “why everybody sees that in you?" “Must be wrong!" “All of them must be wrong or you are wrong?" Then he would say, “Maybe, myself." And that's how you see, you can mould also such people, who think that they are correct and the rest of the world is all bad and they have every right to hate them and to think in the wrong direction. What happens with that is that you lose the essence of joy.

Essence of joy is in seeing in everything, seeing in everything the source of joy. Supposing you see something here, now, if it is odd, it should give you also a great sense of humor. If it is beautiful, it should give you

another sense, of appreciation. But I can't understand people who go on harping on some sort of a thing, that has no meaning in their lives nor in the lives of others.

I would say My father had a great capacity to do that. Once, I went home, so I said this... “My brother was praising this man for his music, What do you think? His Friend?" He said, “He is a musician, no doubt, but he is very courageous." I said: “Why?" “Because he may go on singing anything, he never feels bad about it. Everybody might be nervous, or everybody might be laughing at it, but he is not at all bothered. He goes on singing is his own ways." So, that is the beauty of understanding [that] every defect in a person can be enjoyed. Is very much a sense, I should say, a very subtle sense, by which you can enjoy every person. If he has defects, then you enjoy them as [a] humorous thing and if he has something very good, then also you can enjoy.

So why do you shun people? Why should you get out of people, criticise them for nothing at all? Now, under this, people have built up big organizations, you see. For examples, the Catholics will help [hate] the Protestants, the Protestants will help [hate], I mean not `help' I'm saying, they will also, sort of, hate the people who are Catholic. What's the use of that? What's the use of hating each other, from that point, that somebody is a Protestant and somebody is a Catholic? Just see yourself. See what is wrong with you! Why do you think like that? Why do you look at those things and always think that another person, something wrong with him. And then you form groups and then you fight, you can have even wars

with this kind of an idea that the another person is not all right and you are absolutely perfect.

This is also with the country, I have seen. For example, even in Sahaja Yoga I have seen [that] if somebody is coming, say, from India or from another country anywhere, the leader will be anxious that he should or she should put her [marriage] candidate before Me. It's such an identification, which they are not still conscious of it. But then I play My tricks you see. All such thing when they do, when they try to support one party, one type of people, from one reli..., we should say not `religion' now, but the countries.

So, this country identification is so much still in Sahaja Yoga, that, you come from one country, then you want to support that man from that country. You'll never appreciate that whosoever is good, coming from any country, is a Sahaja Yogi.

We are a global community, we are not to be identified with one country, that our people should be married, that we should get our people there. All this kind of thing I have noticed and I feel very sorry that you have not understood the nature of Sahaja Yoga.

Sahaja Yoga is a global thing. Absolutely global. It has nothing to do with one country or with one person. It's such a global thing that if you see the subtle side of it, it's very joy-giving.

God Almighty has created this world as one. They might have United Nations, they might have this, they might have that, but still they are so much identified with their country that they cannot correct also that country. Now, for example, something is wrong with your country, they

cannot. For them, everything is all right, first, because they are born in that particular country. Or they appreciate some other country, so they'll go on praising that country, to such an extent that they are destroyed and their ideas also destroy people.

So best thing is to see the joke behind being identified with one country. There's a big joke about it.

I enjoy it very much. Among Sahaja Yogis also I've seen, it's very common that they are identified with one country.

If you are identified, then you should try to correct that country. You should try to correct those countrymen who are following a particular type of ideologies. They never see that, because they are so much involved with them, that they don't see what's wrong with them. They'll always see what's wrong with others.

But I've seen those who are real Sahaja Yogis are very good. They tell Me what's wrong in their own country. What's going wrong in their own country. What's the trouble in their own country. How the countrymen are. You see, very surprising! I was surprised how people told Me that how some people who are in their country are so misidentified and they are so against Sahaja Yoga in a subtle manner. I was surprised, how they felt it that way. They said, “Mother, see, they are not at all global." Once you become global, all your problems of provinces and things are finished. But that doesn't come into their head, that we have to be global.

We are Sahaja Yogis, we cannot identify ourselves with one country or another country. If we do that, then we are still lacking in our universal personality. And this

universal personality comes to us from Śhrī Gaṇeśh. He's a universal personality, whether He is in India, whether He is in Italy or in England. What is that personality? Is innocence. Very innocence, very much innocent and not only that, but he is a joy giving personality.

All such people, who are joy giving, are recognized. It's not that the world doesn't recognize. They may not be knowing that they are global, but those who are global people, they write books on global ways, thinking about global things. And they can criticise also people of their own country, they can criticise people of their own clan, they can go on like that.

But they can be slavish also to some other country and try to praise them too much.

So, you are not to be slavish. You have to not to be identified. But you should be identified with your Self. And whatever your Self enjoys, that should be expressed. That is the sign that your Gaṇeśha is there and that Gaṇeśha's working out.

It's very important for leaders to understand this. Because I've seen the way they are identified with their countrymen is sometimes shocking to Me. I'm really shocked, how could they be.

They are not belonging to any country. They are no more. They are in the country of Śhrī Gaṇeśha, which is the country of Love and Joy. If you cannot give joy and love, then there's something wrong with you. With this only, his quality, people become chaste. Because chastity is a very joy giving thing, very joy giving.

It is not a thing that you have to tell somebody, or to force somebody, or to restrict somebody, but it is to

enjoy it. To enjoy yourself and enjoy the chastity of another person. Is such a great blessing of Śhrī Gaṇeśha, such a great blessing that you enjoy your own chastity. You are not bothered about the another person [whether] he's chaste or not, if he's doing bad things, if he's a ruined person, doesn't matter. You don't get spoilt with that. You have your own chastity, your own life of very chaste moments.

It is nowadays such a modern style of thinking there's a flowing towards unchaste life and all kinds of wrong ideas about chastity. If somebody now talks of chastity, people think that this must be mad, how can that be? Everything is done these days, if you see, all the fashions are there. Now, once the fashion starts, it goes on spreading. Then, everybody will dress up in the same manner. They have no personality of their own. Everybody will be going round in the same manner, especially the women have lost their sense of chastity. They have lost their sense of chastity, because the way they dress up sometimes, shocks Me. What is the need to dress up like this? Why can't you dress up properly? But it is just, just... shows that they have no character of their own. Actually, they may say `I am this, I am that,' but they are not, they are nothing. Because they take to all kinds of forces that run around. But look at the children.

Children are not like that. They do not have all these funny ideas of impressing people with their unchaste life. None of them. On the contrary, children are very conscious and they want to become very chaste people.

This has an effect on the eyes, I must say. Śhrī Gaṇeśha acts through your eyes. How you look at a person is very important.

I have seen people losing complete control over their eyes, they'll go on looking at this person, looking at another person, looking at another person, just for nothing at all, but it's a matter of no Gaṇeśha control. And with this the eyes are spoilt. Spoilt means that you cannot look at anything concentratedly.

Then, how can you penetrate into anything? Any penetration is possible only if you can really adjust your eyes in such a manner, that you see something at that time for that time and not go on shifting your eyes from one to another. It can mean anything, it can come from anything.

That means Gaṇeśha is the One who is a detector of our faults. For example, people have greed.

So they will start seeing who's wearing what clothes, what clothes they should wear. If they have greed, then they'll see somebody has a nice house, “I should also have a nice house." But they never see the beauty of that house. They never see the actual essence of that house. But, just, they go on seeing that, “I should have this house, this kind, I should have that." They have no sense of beauty, I should say, they have only sense of possession. And that is such a bad thing to say, because sense of beauty is something so deep and sense of possession is so grotesque, so aggressive.

So, one should look at things from Gaṇeśha's angle, how will He do it, how will He use it? You will learn from children, how they watch things and how they work it

out, how they think. You will be amazed, how sensible they are and the, very sensible, things they talk. Like I met a child, so the child told Me “I love the moon." I said: “Alright. Now, what's wrong with the moon?" “Nothing, but it hides itself under the clouds all the time." So, I said “Why does he do that?" “Because he walks too much.

So, he's tired and he has to rest alright. And that's why he does it. If he doesn't walk so much, if he keeps steady, he won't have to do it." Just imagine! A little child watching all these things! And, I mean, I was amazed how the little child knows what is right, what is wrong, what, how to behave, how to understand the proper way of doing things.

They are not taught anything, they are not conditioned, nothing. But they know how to behave. And they are always looked after by the Divine. I have known children, who have fallen from great heights.

Nothing happened to them! And also no snakes and all these things don't bite children.

Even, they say, that tigers never try to eat children. What is it? What is so powerful about it, that children are so safe and allowed to grow? But then they grow into such horrible creatures who are unchaste, who are running after women or women running after men. Is a common play these days. And it is unbelievable how can people who are even Sahaja Yogis do this. Of course, they don't. But some of them they are still in this kind of a mess.

So, when you have your Gaṇeśha already established... Just before creating the whole Universe, the Mother created Śhrī Gaṇeśha. If He's there, then life is very easy. Such a society is very easy to live. Such a friendship also

is so easy. Because there's nothing that is possessiveness or any kind of a, you can call, perversity. When you have bad eyes for women, bad eyes for money, bad eyes for possessions, Gaṇeśha is spoilt.

He just knows how to enjoy. Enjoy everything. If it belongs to you, doesn't matter. It belongs to Me, it doesn't matter. But you should know how to enjoy the beauty of it. And that enjoyment when you have within yourself, you don't grow old, because all the time you are enjoying! What is there to grow old? But normally, it doesn't happen. You are very critical, you are very, I should say, selfish and stupid sometimes, very much stupid.

[With] all that you lose all that grip over your Self, which is joy. What is your Self? Self is nothing but joy! A joyous person is definitely a person who has got his Self expressing, through his joy. Such a person is so joy giving, so humorous. And never degrading anyone. In every small thing it sees a beauty.

And nature of every creation is so beautiful. I'm really surprised, how is it that poetry comes to very few people...

Because they go on describing love affairs, this, that, all nonsensical things and what things make you unhappy. Unhappy is not the sign of a person who is a realised Soul.

So, if you have that problem of unhappiness just be on the watch out and see why, why have you developed this kind of a funny attitude towards everything. Why can't you enjoy everything? You go on watching this person, that person, you never enjoy. While if you watch the

children, it's very interesting. They look at... Like I saw one joke. There was a joke about a child. They had a guest in their house for food and he was eating.

So this child saw that man eating. He said “Mama, he doesn't eat like a horse, you said he eats like a horse" [laughter].

So, that's what they are, very simple, very simple-hearted and that's how they correct people. Correct.

What you should talk to children, what you should tell them about is very important because if you tell them something `Don't do it!' So, they will do it in such a manner, that it will be ridiculous, absolutely ridiculous and they are so obedient, to begin with. They think that `We are children, we should obey.' And this obedience comes out of their simple nature. But we should not try to tell them too many things and we shouldn't like to control them with `Don't do this, don't do that!' All the time if you do it like that, the children won't understand. You don't have to tell them. But if they are chaste children, if they are brought up in a chaste society... That's why I always say “Baba, send your children to our school." Because children have to be chaste. They must understand the value of chastity. And these modern societies, in the Western area specially, are very destroying our children's innocence.

We should have learned so much from the children, how innocent they are, how simple they are. They are very generous and children will give away everything they have, everything. They don't understand possession of things. Just imagine. If somebody likes something, alright, have it. And they'll keep something for a person

who likes something, you know. They are wonderful people. And we have to learn a lot from children. And their smiling faces and their joy should teach us how to behave. Because Gaṇeśha shines through them very clearly. All the intelligence, all the beautiful things they say, I would say, you should all write it down, what your children talk, say. Because it would be such a book of interesting episodes, instead of writing about wars and horrible things that they have done in this world, better write what good things there are, which children can tell you.

Children don't believe in all this kind of a mass nonsense of a fashion. They don't. See, they are properly dressed always, they are not bothered about behaving in the mass way.

So, that means they are very independent, on their own. They are not slaves of any society. And they do not want to follow anything that is just generally followed, no. They follow their own pattern and live in very dignified manner. They are extremely dignified and their sense of chastity is very well developed. They would not wear something that will expose their body, or will show that there's something wrong with them.

Sometimes we neglect our children very much. Because of money problems, maybe, or I don't know what husband-wife problems there are and the children are neglected. And once they are neglected, anything can happen to them and I think it's a very great sin on the part of people to produce children and to neglect them.

Children should be given the first, the primary place in the household, in the family. And they should be looked

after by everyone. They are the most important thing, not somebody, he's the head of the family, he can shout at the children and... nothing of the kind! Moreover, I have seen that the way we take to all odd things and bad habits, children never take. They know that it is bad, it should not be done. By their innocence they know it should not be done. They may sometimes, you know, play with fire, do something like that. But once they are bitten by it they'll never touch it. They are extremely fast in learning, because that is the age they are, they're growing.

But actually, what is needed now, is that the elders must grow. The children are growing, they learn. What about the elders? They have to learn also how to be nice and kind to everyone. And to be compassionate with all the rest of them. This idea of criticism comes from where? I don't know. But like they'll go anywhere, they'll start criticising. Children never criticise. They never see these things, never.

They'll just get into that house, or any place and just enjoy it and see the good points of that house.

Always I have seen they'll come and tell “See, they had one very nice Śhrī Gaṇeśha's this thing." The house may be dirty, there might be smell, anything, doesn't matter. See, so their eyes are towards nice things and good things. They don't, sort of, take to all these things.

Then, also, because of modern life, children have developed a kind of a funny characters, when they grow up: `I don't like this, I don't like that,' and they fall into funny, funny, I should say, ideas about life, which we must try to guard [against]. Because these days the

society is growing so fast. There are televisions, there are so many, I should say, propagating things which are not good for children and they should not see them also. And if the children are realised Souls, they don't like to see. They don't like to see violence. They don't like to see nonsense, I have seen it. They don't like. But the parents are sitting and enjoying nonsense, so they are also sitting. Gradually, it might crawl into their heads. But normally, children don't like any violence and beating, any kind of thing.

So, we have to learn a lot from them, because they are innocent, because they have the quality of innocence, so they are to be respected.

I don't like people beating their children or hitting them and fulfilling their ambitions through the children. It's very, very wrong. You should leave them alone, they are perfect. Only thing is [that] they should be given proper ideas at a time, appreciation for their chastity, for their well behaviour. That should be done. But should not be given a kind of idea of the society in which they live. Where the children get spoilt. And I was surprised that I'd met one child, the other day and the child said: “I want to have a car." “Which car?" “Mercedes." I said: “Why don't you go for a Ferrari?" [Laughter.] So you see, this money orientation also comes from childhood. From childhood if you talk of all these things, money orientation, children also know this and they talk like that. There are many other things for children, we should just avoid. Don't allow them to go near all such things, which are creating money orientation because that is the problem of today,

that everywhere you find people who have made money, illegally.

So much money has been made. And there is no need to do that.

But still, you see, they go, this money orientation is funny thing. It's a greed, it's a madness, I tell you, real madness. A person wants to have, say, twenty-five cars. Is he going to sit in the twenty-five cars? He wants to have twenty-five aeroplanes. What is he going to do with that? For that, he is cheating everyone, troubling everyone, taking the money of others. Is better to be poor, than to be like that.

So, this is what is happening today is that people have gone... the track is wrong. Is the right side track, right side track.

I should say, we start our Sahaja Yoga from Śhrī Gaṇeśha, who is on the left side. Not on the right side. First, you developed your left side, then you come to right, you are alright. That's why we have our Sahaja Yoga completely built in on Śhrī Gaṇeśh. Once he's there, you are completely alright and no problem. There's no lack of wisdom. Once you are with Śhrī Gaṇeśh, you see the point, absolutely clearly, how to behave, how to live and you don't take to stupid things like lust, greed and nonsense. But people are mad, you know, they take to any kind of thing when they grow up. But as children, if they have an influence, very beautiful influence of proper family life, proper school life, proper guidance, proper love and help in every way, in their growth, then children become extremely, extremely good, beautiful. And I bless all the Sahaja Yogis to have children of that nature

and to look after your children. That's very important, because they are tomorrow's Sahaja Yogis. And they should be of better quality. Because you are coming from another lot. [Laughter.] They are coming from the innocence, so they are very pure and their purity must be respected and must be guarded.

Maybe that we'll understand the importance of children and develop Gaṇeśha qualities in them.

So, thank you very much!

Contents: 2002-09-15 **Talks to Bridegrooms and Brides, Marriages, Śhrī Gaṇeśha Pūjā, Cabella Ligure, Italy**

[Talk to Bridegrooms:] I'm very happy that you all have decided to marry in Sahaja Yoga, but there are certain responsibilities which you must have. It's not like other marriages, that today you marry, tomorrow you divorce, then you do this, do that. Nothing of the kind. You are marrying in Sahaja Yoga because we want to strengthen Sahaja Yoga.

You'll have wife, she'll look after you, she'll be kind to you, she'll be loving you because she is a Sahaja Yogini. And you should also be very kind to her. Don't try to dominate, don't try to pass her to your ideas. See what she wants. You must know how to love your wife, otherwise marriages are not possible.

But once you divorce in Sahaja Yoga we will never marry you again, this we have decided now. Or in any way, if you desert your wife or leave her or do something irresponsible about your marriage, in Sahaja Yoga you have no place.

So, once for all, now only you decide that you are marrying it's a very, very big responsibility. We want Sahaja Yoga marriages to be very successful and all of you should enjoy a very happy married life. No use dominating, no use controlling, but enjoying each other's company. Because your wife is also Sahaja Yogini, you are also Sahaja Yogi. And we don't marry you unless and until you are Sahaja Yogis. The reason is: we are enlightened people, we are of higher awareness. We have our spiritual life. We have to show in our lives how you behave very much differently from others who are stupid people, who go on fighting, spoiling, everything.

So that you will have nice children, look after your children, look after your family, that's your first thing. Of course, some of you will be very busy with your work. It's all right, but loving the wife, looking after her, looking after children is very important. Otherwise you should become bachelor, you should not marry. But if you are marrying, you are taking the responsibility of the wife. She is the daughter of somebody and the father is giving the daughter to you.

So, so far boys have behaved very well, I must say, in Sahaja Yoga and so now you should also have wisdom and understanding that you are here to produce Sahaja Yogi children, to help in Sahaja Yoga, because we have to change the world. It's to be emancipated. If you have very lower level of understanding of marriage it won't work out.

So I've to make a very great respect, with great respect I have to make a very humble, I should say, request to you that, please, please, if you are entering into a married life

in Sahaja Yoga, you have to understand your responsibility, it's a very great responsibility. It's a responsibility for the whole world, because we have to change the whole world. And if you behave like other husbands of your country or of other countries then what's the use of marrying in Sahaja Yoga? You can go and have a nice marriage outside. But if you are marrying in Sahaja Yoga you have to know it's a big battle against evil, against injustice and also against all kind of mismanagements. We want to make a beautiful world and to make a beautiful world we need people who are beautiful, who themselves respect everyone.

So, I have to make again and again same request to you that you be very good, humble and respecting husbands. Don't follow others, because I've had funny things and I was surprised how could these people become like this in marriages in Sahaja Yoga. But we found out they were all mad, lunatics and they behaved in a lunatic manner.

So aggression and all these things are not allowed. You are marrying these girls specially for the benefit of the whole world. Not only yourself, not only your children, your family, but the whole world, before the whole world you have to show that you are a very sensible, wise and highly evolved person. This is not a marriage of a lower type of people.

So it's a responsibility with you to show that you are very matured and that you have that feeling of enlightenment within you. And you are enlightened people. And you can enlighten the whole world.

Of course, because the wife is coming from another family, another country maybe, so there will be little difference of understanding.

So you make her understand, you have to talk to her, you have to tell her, `All right, come along, sit down.' But no use losing temper and getting angry. Whatever explanation you may give for that is not good. It's not going to help you. I want to see all of you how you show successfully that you are very nicely married to your wives. But I don't say you spoil them, by no means, I've already told them. Don't have to spoil them, but let them be also on the good lines of Sahaja Yoga. And become good volunteers of Sahaja Yoga. They'll be very good mothers and they'll create those children which we want now, who will completely change this world.

So, I hope you agree with Me and if you agree well and good. If you don't agree, even now you can leave and you can give up, I will not mind at all. But after marriage if you try to misbehave or if you try to divorce, you have no place in Sahaja Yoga. We'll not have you here.

So, are you all accepting it? All right? Whosoever is not accepting raise your hand.

Thank you very much. Thank you very much.

I'm very happy to know this.

So, you have to be wiser and you have to explain to your wife, `See now, this is this, this is this.' And let them see that you are intellectually higher, not only that, but you are very wise. Spiritually you understand. And then they will listen to you. Be kind, be nice, they are leaving their parents, they are leaving their families, they are leaving their countries also, some of them.

So be very kind and gentle with them and don't get angry for anything at all. There's no need to get angry at all. All My life I've never been angry.

So that shows unnecessarily people are angry, there's no need. Just keep quiet. If you don't like something, keep quiet. But don't show your temper or anger. You have to show that you're wise, dignified people. I've seen some husbands throwing things, shouting, doing all kinds of things. Then how can the wife have respect for you unless and until you are respectable? You have to be respectable, you'll be kind to her, nice to her. I'm not saying you spoil them, not at all. If you think something is wrong, then let her sit down, you sit down and explain to her that this won't be good from Sahaja Yoga point of view. All right? So I wanted all of you to wait. And so all these years you have grown up now, you understand what is the purpose of your life.

Thank you very much.

May God bless you! So, you have to go down and you have to stand in proper line with numbering, because I don't want you to be confused on that point, all right? So, they will make you stand in one line. You stand like that and I'm sure it will work out.

So far there has been never a confusion and you're all sensible people, you understand. A ll right, thank you. I wanted to know from what countries you are coming. Can you tell, one by one? India, all right. [Hindi.] You tell him. Who is number two? Ukraine, number two. [Hindi.] Ukraine, Bulgaria. Romania, Russia. Now, who is next to that? You can stand up and say. [Hindi.] Estonia, Germany, `Achha!', Brazil, `Achha!', Ukraine, Austria,

Czech republic, Austria, Russia. They look the same! Nigeria. Ireland, Italy, [Hindi.] France. Next. Italy.

All right, very good. It's a global... it's global. We are all global and we should show our sense of universal understanding how we understand and enjoy everyone from every place from every country. They are all our brothers and sisters. All right? Thank you very much! Thank you! [Talk to Brides:] I'm very happy to see you all in such a beautiful dresses, bridal dresses and also in a good mood to get married. You must keep up your attitude, all right? You should be happy people and try to keep your husbands also happy. Your happiness can create happiness for the children.

Now one thing I want to warn you: not to tell your husband about anything which was wrong in your past life. That's not to be done, there's no need, because you are now Sahaja Yogis. You are changed people and whatever has happened has happened, you need not talk about it or tell him anything about it, but talk of the future and the present, all right? So, be sensible! It's your sensibility which is going to make a happy married life. If you become insensible, there's no wisdom, then marriages will fail.

Some girls, I've seen, dominate their husbands too much. There is no need to dominate. If you love the husband that's how the domination is, is the best way is to love your husband, look after him, do whatever is needed, because no use showing off that you are from a better society or a better culture or a better family background. It's only you who can show that you are really a good person and your goodness will win him over.

So it's only the wife who makes or spoils the marriage. And I have to tell you very frankly that if you still have some doubts about your marriage or if you are still thinking this was not a good match you should withdraw now. And later on you should not go on finding faults with your husband. See, men are men and women are women. Men cannot be women but, you can make them understand that women are to be respected. All right and how, that you will have to see by your behaviour. If your behaviour is good, they'll respect you. But if your behaviour is childish or if your behaviour is aggressive, no man can appreciate a woman who is aggressive and so you should not be aggressive. Whatever he says you should agree and listen to him. Fundamental things of course is there, but otherwise for small, small things, you should not try to dominate your husband. It's not a sign of a Sahaja Yogini. Sahaja Yogini has to, with love and understanding and wisdom, has to win over the husband and not by domination. This is one thing we should understand that many marriages are broken because of domination. Second thing is, you're naturally attached to your parents, attached to your family, attached to your country. But now, forget it! Be attached to your husband's family, husband and things around. Because if you are attached to your family, you'll still spoil the relationship. I've known many couples being broken because of this.

There was a girl who was very much worried about her father, because he'd lost the business and she made the whole life miserable.

So the husband disappeared and he wanted to do something else and she was left in the lurch and she had to go to her father and then she realised how difficult it is to live in father's house.

So, it's your house, it's your home, it's your husband. All right, you don't have to sort of go on searching another person or another woman who will help you. It's you who can help yourself. All right, because now we have very bad experiences of some girls who have left their husband and come away to their families with their children. Is the family going to look after them all their lives? Who is going to look after them? So use your brain and don't try to show off that you are something superior or something higher or you're something more. Say something you should be humble. The humble you are the better it is.

Otherwise arrogance doesn't behove you. She doesn't look nice, she looks like a horse sometimes and looks like, I don't know like what.

So it is better to be humble and to be kind and to be nice and to prove that you are a good natured person. All right! Second thing I have to tell you, because you are from the West.

So Western women are very much money-oriented, even Indians have become like that. They want a car, they want a house, they want this, they want that. You shouldn't want anything. You are going to supply to your husband, to your family.

You don't need anything. That's your beauty, that's your decoration that will beautify you. But if you go on hankering after `I want this, I want that' there's no end to

it. Especially with Western mind, they are very money-oriented and have created such problems that I don't know what to say to them.

So, second thing is that you should not be money-oriented, but you should be love-oriented. Express your love by different things. By making good food, by making a good bed for your husband, for organizing the house, keeping everything nice. Because if the housewife is untidy the house will remain untidy. It's not the job of the husband to look after the house. You'll enjoy a very beautiful house and a very beautiful room, if you keep it properly.

So you should enjoy all that. Enjoy doing everything for the family. Especially for your husband.

Little, little things can, you see, give him pleasure and happiness. Because he's so tired working in the office. Coming home so tired and then you get after that person, is very wrong.

So you must change that attitude that we don't want anything. You have everything, you are Sahaja Yogis, you are absolutely satisfied. But if you go on demanding then going to be very difficult I can tell you this much. I've had very, very bad experiences of some girls. Say from Austria recently, three girls went away back to Austria, it's shameful. Is there anybody from Austria here? No. Thank God! You are from Austria? Wa, Wa! Now, be careful! You see these, the three girls have come back with the children. And the husband is so dominated that he has to go to the father's house every Saturday, Sunday. He's spending all that money in going down. That doesn't show any wisdom. You see, the housewife,

not only makes the family grow, but bring good name and understanding.

There's nothing to suffer much, but understanding is required, you see. Supposing, if you are wise and if something happens, take a very wise attitude, balanced attitude, responsible attitude. Wife has to be much more responsible than man as far as the family is concerned, children are concerned. But if you are a hot tempered woman, God save you and save your husband.

So, hot temper is not suitable at all for any woman. If you are hot tempered you'll start looking old very soon. Very soon you will start looking old and if you have ego, if you think too much of yourself also same thing will happen.

So, best thing is to behave like a little girl who has come to husband's house to love him, to look after him and to mother him. You have to think that you are his mother and he, sometimes they are foolish according to your judgement, doesn't matter.

So, look after them just like your baby and be nice and sweet to them. All right? And none of your family people are more important than your husband. That is very important. For you now the most important thing your husband. This is a Sahaja style of marriage. And you can have other marriages, you can have ten marriages, that's different, not in Sahaja Yoga. And once you are divorced then we don't marry you. We have given up, we tried that. Now we don't do that. Because it becomes a habit of divorcing your husband. Once you are married you should be all married and if you want to divorce then know before this thing that we'll have nothing to do with you. And you'll be thrown away from Sahaja Yoga.

We want to have very good marriages and very good children. Also the progeny, the future of children will be very good, if you are sensible, wise, good and kind mothers. I've told you sufficiently. I hope you understand that you are marrying in Sahaja Yoga. And you have to keep the prestige of Sahaja Yoga, all right? You all promise that? May God bless you!

Contents: 2002-09-27 **Śhrī Gaṇeśha Pūjā, Conference Hall, Le Meridian Hotel, Frankfurt, Germany**

It's so nice to come back after such a long time. And whenever I came, you always had gathered in a very big hall. We met and that's how the Sahaja Yoga started growing. It's very important for you people from specially from Germany, Austria. These are the people who were in the war. And now you are in the war with Me. We have to fight, fight the evil. You know how the world is. We have to fight them and we have to take them out of ignorance.

You are such a support for this because we have to change human beings. They have to become good people very fast. Once they get their Self-realisation, the change will start.

Now in England and also in Italy, what they are doing is to give realisation to people on the street.

Giving on the street, thousands of people now have become realised Souls. It's a very big thing because once you get your realisation, you become the Spirit and all the goodness should come to you. If there is anything evil, bad in you that will go away. It's spreading so fast everywhere and should also spread in those countries

who are there. There's no need, no need for you to fight or quarrel because you have got the Divine help. You have got all the help all the time from the Divine and this is what is to be understood: that we are helped by the Divine to transform human beings into something greater.

That's what we are and we are here because I wanted to tell people that you must have a place, an ashram for Sahaja Yoga and I don't want anybody else, but only Sahaja Yogis there because you don't know how dirty people are in this world. What things they do, you can't imagine to what limit they can go and can really try to harm you because they are not only negative, but they are sometimes Satanic and they'll try to ruin your children, ruin your families, do all kinds of things.

So you have nothing to do with them. Keep away. Keep aloof because now you all have been cleansed.

Those who are cleansed people don't mix up with people who are muddy, do they? And so must have this much of wisdom in your head to understand that at any cost you will not mix up Sahaja Yoga with other things. It's very important to know. I have been trying to tell this since long that keep yourself aloof. But sometimes people don't do it and then they suffer a lot.

We have all kinds of devils around, all kinds of Satanic forces acting as some sort of a cult, or I don't know what they are doing, but they've done no good to people, no good at all. Just see what is going on in those days: is all kinds of fighting, quarreling, killing. All this is going on, so you must know we are in the very, very bad type of Kali Yuga and we have to fight it out by collectivity. Look at

the children, how collective they are. You all have to be collective and you must love all the people, all the Sahaja Yogis who are around. Don't try to find faults with them. Don't try to fight with them because it's a very important work I am doing.

What I'm trying to do is to transform people, to make them good people, nice people. It's not to get anything out of them, but to give them something that they should become very good people. We have to have extremely good and nice people, people who don't hate, people who don't have greed. Like madness, people have greed. In countries where they could make money, they have cheated everyone and have made money and that is how their children will suffer. They will suffer.

So My attention is for all of you because can help Me in this great war, war with the evil. These are evil people by temperament and they want to ruin it. You must understand this. Don't play into their hands and you become solid because you have not come on this Earth to collect things and all that, but you have come here to become Sahaja Yogis of a very great order.

Another thing is, if you don't feel your joy within yourself, if there is no joy with you, you will trouble others.

So best thing is for you is to meditate, not to criticise, not to use your brain, but meditate. By meditation, you will know how to enjoy Sahaja Yoga, how to enjoy everything. This has to be there and this mental activity should go away. Don't try to organize others. Don't try to give lectures to others, but what you do is to yourself introspect. See for yourself what's wrong with you and what wrong things you are doing.

So not only being peaceful is everything, no. Not only being good is equal, all right, but you have to make others, you have to make others good people. You have to make them beautiful people. We have to make this world beautiful through your own help and through your attention. Now the problem is that people take to wrong things very easily even after Sahaj Yoga. Don't support anyone like that. On the contrary, explain to that person that Sahaja Yoga is a collective activity. We cannot have our own anything. We have to be active. We have to be together all the time. Togetherness is very important and then to seek joy of that togetherness. If you can feel that joy of togetherness, you have achieved that aim of life because then you'll gather other people also and give them this joy of being the Spirit. Once they become the Spirit, it starts changing. But if you are collective and if you are together and you do all the things, then also you grow very much.

Now, those who talk of separating, having some sort of a mad idea, please don't listen to them. You better check. Tell them, `We have to be together.' We cannot, we cannot separate. And anything like this will be destroyed. Because in this world, you see, how the world is, how the things are and how it is working out.

So for you to understand the beauty of modern times, is that you are born in a time when you can be transformed. You are born in a time when you can become the Self, the Spirit. Everybody has tried this; nothing has worked out. Now, with the help of your Kuṇḍalinī, we are working it out. You also know what is to

be done. You know how to give realisation, how to see the vibrations, everything.

And once you start seeing that, then you will realise that what you are doing is a great harm to humanity.

Now I leave upon you, all of you, you are such sensible, good people who have come to Sahaja Yoga and every time I came here, you were all here. I'm happy so many countries are here only just knowing that I am coming. How much you all love Me, I tell you. Really, it's remarkable. All you people have shown your love. All of you have come here all the way, when I am here for such a short time.

So may God bless you all and have sense. Have sense in your head that you are now responsible for transforming this world into a new world of very good people, spiritual people.

So your responsibility is that and as a result, what you have to do, you will know. You all have to be very responsible. Whatever country you may come, whatever place you may come, but you have to be very, very responsible, responsible people and try to understand what you are doing for Sahaja Yoga.

I can see so many new faces now. I'm happy to see them. Of course most of the Austrians I have met and Germans I've met before, but I see also other people from other countries, very sweet of them to have come.

So what is important is to surrender, which is a problem with people. They cannot surrender themselves to Sahaja Yoga. That's what is your life. That is the beautiful river of goodness.

So you should try to surrender and if you cannot surrender, then there's something wrong with you.

Please try to surrender and you'll be surprised that with this surrendering only you can get complete joy, happiness and peace. That is very important and that's what I have come to tell you that please try to surrender. And surrendering is, I cannot say how you force yourself, but you just go into thoughtless awareness. You meditate and into thoughtless awareness and then I'm sure, with all My love and with all My blessings, I'm sure you will surrender, not only surrender, but you will develop tremendous powers to convert others also, to transform others into this good work. You all have that and if you just develop and try to find out how many people you have helped really in life to change.

Thank you very much.

Contents: 2002-10-26 **Evening Program, the day before Navarātri Pūjā (12th day after Dussehra Day), Los Angeles, CA, U.S.A.**

[Some Sahaja Yogis were making fun of the dances performed by the African Sahaja Yogis.] Don't make fun of them, but learn from them how Bhakti is done.

Contents: 2002-10-27 **Navarātri Pūjā (13th day after Dussehra Day), Los Angeles, CA, U.S.A.**

Today, we are going to worship the Goddess. That's the, first the left side programming is with Her, but later on, at Sahasrāra, She is the Ādi Shakti. And on the left side, whatever She does is already written, as you must have seen, [be]cause She is the memory and that She is the

wisdom and that She protects you, is shown, when She uses Her power over the Ganas.

There are Ganas that are, as we know, responsible for all kinds of corrections in you. These are the Ganas which act through the left side. As we know very well that cancer is caused by the problems of the left side. And, on the left side are these Ganas, which are completely in unison with the Devī's powers.

She doesn't have to tell them, She doesn't have to guide them, they are already built up like that. And these Ganas are the ones which, I should say, target; they target the diseases and cure you. We have cured many cancer patients and many left-sided people through the Ganas.

But Ganas won't listen to anybody else. And Gaṇapati is their leader, I should say, they're controlling him.

So if your Gaṇapati is all right, then, problems are less. But if the Gaṇapati is not all right, then all kinds of problems can come out and they can torture you. This is one of the thing I am so particular about, that we must get our Gaṇeśhas corrected.

The other day I received a big envelope with letters saying that: “Mother, difficult to control Ganas." But difficult to control Gaṇapati himself. “So, what should we do? We get into traumas." A simple thing is: at such a point when you are in a trauma and when you cannot overcome this defect of the Gaṇapati, then what you should do is to meditate. Meditation is the only way you can overcome Ganas.

The first of all is the upbringing of the children. And then, atmosphere as it exists. With these two important

factors, you can do well with the Ganas. But the problem is that human beings get lost and they don't look after their Gaṇapati.

So, as you worship the Goddess, you are also worshipping Śhrī Gaṇeśha, who is the power behind Her.

But the greatest power that is belonging to the Mother is your protection. Protection from all kinds of things, all the left hand side protections are there. They are described, as you must have learnt on the Devī Māhātmyam, what a protections She gives you.

So tremendous in Her protecting power. And this protecting power gives you understanding, how kind She is and how, I should say, how very-very protective, extremely protective. She'll guide you all the time that you should be protected, on the left side. And through Her Ganas She looks after you.

But on the right side also. Those who are on the right side, the Goddess puts Her powers to put you right, to bring you back to normal conditions, to humble you down and make you understand that you are a child of the Mother and you have to behave like a child. But, if you go to extremes, then you develop all kinds of complications of the right side also, as you develop on the left side. And the right side problems these days are very-very common, which I've seen people cannot get over.

So many diseases like Alzheimer and other diseases come up, later on. First it starts with the liver. The liver is the main point as we fall [at] into the trap of the liver. If you are thinking too much, if you are futuristic, if you are aggressive, then the liver goes out. Because you use liver's power to do all that. And when your liver power is

over, you are finished with liver power, you can develop so many diseases, so many troubles that you cannot overcome it; it's very difficult. Of course with Sahaja Yoga so many people's liver has been cured, so many people. And it has been doing wonderful work as far as the liver is concerned, but one should humble down and try to keep the liver all right.

So the protection is also built in your body. By Ganas on the left hand side and by reactions on the right hand side. But the greatest thing is the blessings of the Mother. The way She looks after you, the way She loves you and the way She cares for you, which you should never take it for granted.

You must meditate, you must meditate, is very important. No question! Without meditation you can keep yourself all right, is no question. Meditation is the most important thing which must be followed.

Because that's how you come close to Her vibrations, come to Her, I should say, to Her nature. Even animals are so sensitive to Mother, very sensitive to vibration. Animals are, but human beings have their own understanding, have their own freedom, have their so-called intelligence and they follow trap to it, they follow things which they should not.

So what is necessary very much in the country like America, is the devotion and Bhakti . These two things are not there. Indians take to Sahaja Yoga and go deep down into. Because they know what is Bhakti , what is devotion. All this ego and all that melts away. But this Bhakti is to be enjoyed. I don't know how to create Bhakti within you, that I can't say. But I've seen people

with Bhakti , they have achieved great heights, though it's a left side movement. With the left side movement they have achieved great heights. I don't know how the Bhakti [devotion] and Śhraddhā [enlightened complete faith] has helped them so much. In this, I must say, Indians are the best. Because they have this power of Bhakti and of Śhraddhā. Is not madness, is not madness as they have here, I've seen people who get into some sort of a cult or something, they go mad. Is not madness. Bhakti is love; and love which is understanding, which understands what is Bhakti and Śhraddhā.

Unless and until you develop that Bhakti and Śhraddhā within you, you cannot rise. You cannot rise above your problems. You cannot rise about your personal estate. Because Bhakti is something you cannot impose on anyone. You cannot force on anybody. Ha [Yes], you can make somebody mad and say that he can do Bhakti , he cannot.

You have to have all your qualities absolutely intact. You should be intelligent, you should be understanding, everything should be there. But at that time this, the joy of Bhakti , is within you. And this joy of Bhakti when it starts flowing, Goddess Herself enters into your being, I should say.

I have seen people, bhaktas [devotees], many great saints in India who achieved lot of heights. They've gone too far into it and if you read about them and, if you understand them, you are amazed, how, without any help, without any guidance, how could they go that deep and worship Devī.

Worshipping is not just out of sheer reading or some sort of a chanting or anything, but it's the deep attention of your heart. I think it's Spirit. If the Spirit is awakened within you, you develop the Bhakti and drop out all nonsensical ideas, all different things that have crawled into your head, but you just develop the Bhakti .

Now all these qualities described of the Devī are left-sided, are in the brain. Memory, “Smṛiti rūpena sansthita” other things also, whatever are described, are in the brain. And then the Bhakti reaches the state, it just neutralises everything. All the problems of the brain are neutralised. And you become a wise person.

So the greatest boon of the Devī is to give you wisdom. You can call it awareness, you can call it anything. Is a kind of a wisdom by which you become absolutely a Divine personality. That wisdom you must reach through your Bhakti . But, you see we have people of all kinds: some are very much in the Śhraddhā, in the Bhakti , in the devotion. But, they are wrongly placed. And they don't understand to whom we should worship and where we should go.

Now Sahaja Yoga is a actualisation. Sahaja Yoga is a sākṣhāt, is actualisation; in which you know whom to worship and whom to surrender. Is not blind, in any way. Whatever is blind, Bhakti can take you to any kind of nonsense. And that's how many cults have come up, many these things have come up, but that's not a thing that sees, that knows, that understand. It should be understood by your intelligence, by all your qualities, what is your Bhakti is like.

Now we have, through Kuṇḍalinī awakening, reached a very great height, I must say, of understanding of Bhakti , the power of Bhakti . The greatest power of Bhakti is that it protects you; it protects you. Those people who are suffering from any kind of trouble, any kind of problems, just get out of it. Because this Bhakti of yours gives you the right type of understanding, understanding of yourself; also the understanding of surroundings, understanding of the whole Universe, I should say: why people behave like this, why they are like this, all these can be solved through your Bhakti . It should not be blind, it should not be blind, but it should be wise Bhakti , wise with wisdom. Only possible through Sahaja Yoga, I think. Otherwise, whatever Bhakti people do like mad, that cannot be Bhakti . You don't become mad, you become a wise man. Wise man as we have so many in the past and the way they have talked about, everything is surprising, how they have said things about human awareness, about your ascent is remarkable. As sometimes I feel that they have really prepared a field for Me, a proper area for Me, to talk to people.

Specially in India, I don't know why traditionally we are very, traditionally we are very much devoted people. In the same way all over it should happen. Because, in India of course there are mad people also, there are cults, there are all kinds of things, no doubt, but actually there we have saints who have guided us very well. Despite that you find in India people are going astray, doing wrong things and wrong type of worshipping. It's true, no doubt, but it is, I should say, just a wide, is a funny type of a madness, where there is no wisdom.

What is [the difference] between a mad and a saint person is: that mad person has no wisdom. And those who have also so-called wisdom, so they say that `we are very wise,' are sadly mistaken. Because the way they behave, the way they commit mistakes, the way their whole attention is, I should say the whole working is, sometimes surprising but [it's] because they have no wisdom. First of all is, to test yourself you must see: `Am I wise? Am I wise? Do I doing wise things or I'm not doing?' So many complaints come to Me, about Sahaja Yogis also. I am surprised: why, why are they doing like that? I would say, still, they have not reached the state of Bhakti . Bhakti and Śhraddhā, these two things are missing in the Western life, I must say.

We should come back, we should develop, we should grow. But, even in the Eastern life now is missing.

For them the ideal is now the Western life. Once you take to Western life, that part is over, because the whole thing is judged with ideas: what is benefficial, what is helpful in life. But Bhakti and Śhraddhā, according to them, is of no use, that doesn't help. Most of the people nowadays think like that. But you are very few who have understood what is Bhakti and what is Śhraddhā.

So, I would say, the Goddess gives you Bhakti and Śhraddhā. By what? She gives you through your meditation, that you see so many miracles happening in your life and you are amazed how this has happened; we never expected this to happen, how it has happened, how it has worked out? Also She corrects you. All the time, if you are aware, She corrects you and tells you: `Don't go this way! You are going on the ego side.' Or

She'll tell you: `You are going on the left side.' She's the one who corrects, throughout. We get into diseases and all kinds of, we are trapped into all kinds of things, it is because, because we don't have Bhakti . In the Bhakti , you have to depend on the wisdom of the Mother.

Wisdom of the Shakti, that She looks after you, She finds you out the way and She will help you. If you start becoming on your own and thinking that `I am all right, I can do this, I can do that,' you'll find inevitably that you are wrong, that you have [had] a very wrong idea about yourself and about the Divine.

So, what is the most important point is surrender. The word Islam means surrender. But Mohammed Sahib has described, what you should have before surrender is your Realisation. But, you have seen, even after Realisation people take time to settle down. But once you have settled down, you understand that you are under a protection of the Goddess. That you see everyday how it works and how it helps you.

Many people who are in Sahaja Yoga, so-called, have great respect for Me but are not fully there; then they suffer and they have problems and then they ask Me: “Mother, how is it I have got this problem?" I don't tell them, because you can't tell anything to human beings, you see, they are very aggressive. But, the fact is because, because you are not one with the Divine. And with the Divine if you are one, you'll have nothing but compassion and love, nothing else. And everything you'll do so smoothly, so nicely, people may not understand, like they crucified Christ, they did all kind of things, I agreed; but now, you should ask for the protection of the

Goddess. Because that is the greatest quality of the Goddess, that She protects you, from all problems, from all troubles, from all kinds of nonsensical, I should say, things that can happen. And there are so many things that happen. I tell you, I was told that one of the leaders of Sahaja Yogi was killed. I said: “Not possible." And the fellow was in Rome, he was not killed.

So, is not possible that a young man should be killed like that. Of course, if somebody is old you have to die, but that he was killed, was not a right thing.

So it is the protection, not only physical, mental, emotional, but spiritual protection comes to you.

Spiritual protection in that what you do is that you don't do wrong things. You don't kill anybody, you don't torture anybody, you are not rude to anybody, that is the situation into which you all can enter, because you are Sahaja Yogis. You can achieve it. You have a power to do it, because you have so much Śhraddhā and so much understanding, that you have reached the certain state of protection, of growth, of wisdom.

Now first test your wisdom, you must test your wisdom: `If I am doing this, is this wise, is it good, why I am doing it?' First test your wisdom; then you'll find out that many things you do which are wrong.

We should not have been done. But first your wisdom must develop and you must see that your wisdom works and helps. I have seen now, yesterday's drama, you must have seen that girl, she is very sensitive and she could see through her wisdom what was good. If you cannot find out what is good and what is bad, if, that means the wisdom is lacking. If you cannot find out what should you

do, then, the wisdom is lacking. But, if you have the wisdom, then you will immediately know that this is wrong. Apart from that, you'll be saved from all kinds of problems. Is a fact, I have seen with so many people like that, who have been saved, not only from death, but from all kinds of catastrophes, all kinds... And I was amazed how these Sahaja Yogis are helped by the Divine. Divine is a power, everywhere it exists. But it will only help the people who are Sahaj Yogis, who are Divine, not the people who are not, it will never help. On the contrary, it might punish in a way that is never expected.

So, one has to be careful to test oneself, what I call `introspection'. Have you been wise in dealing with certain problems? What has been your style? Is it money oriented, or it is domination oriented, what sort of a power it was, that you were working under? You have to introspect to find out. And you'll be amazed, very much amazed that even in the name of God you can do wrong things.

Lots of wrong things have been done in the name of God and that's why today we have such a big chaos of so-called `religions'. Well nothing wrong was religion, was with religion as such and those religious people who talked about it, nothing wrong. But the way people absorbed it and the way people used it was wrong. Because they lacked is wisdom; and the wisdom is the thing which really is not just assumption, that I am very wise and all that, but it asserts, it works out and it shows what is good and what is bad.

Wisdom is the sign of a person who is really a realised Soul of a very high level. If you don't have wisdom, whatever you may do, you might feel satisfied about it, but the wisdom part is very, very important. That is the most governing part within us and as you know, Gaṇeśha is the giver of wisdom.

That's why Gaṇeśha must be worshipped.

With the proper upbringing, with, Śhrī Gaṇeśha is established, who is nothing but the giver of wisdom.

And this wisdom is innate. You don't have to judge it, it's innate within us, grown up, just like any other qualities in us. It takes time with some people, it takes time, no doubt. But once it comes in, such a person becomes quiet, simple and absolutely truthful. He knows about it. And this is the thing one should develop this: `How far am I wise?' You see in this world people are protesting for this, protesting for that, fighting for this, doing all kinds of things. But if you have wisdom, then you don't have to do anything of the kind; what happens: that automatically people understand, that he is a wise man. From ancient times everywhere a wise man has been praised. He is not worried about his financial side, or emotional side, nothing; what he is worried: `Have I been a wise person?' That is the first sign of the blessings of God.

The one who has blessings of Divine is a wise person. Is very wise and his wisdom is shown by his silence. And the whole power, the Divine Power uses that person as a media and works tremendously. That man himself is surprised, how it has helped him. A woman can have that, a man can have it, anybody can have that wisdom,

that profoundness, that temperament which is so beautiful and so empowering.

Such a person doesn't curse anyone. Doesn't bother to curse anyone, but it works. He never gets angry with anyone, but it works. He doesn't lose temper, no, but `some' temper works and harm you, which you never expected. It is within us, within our power as human beings, to be wise.

I have seen animals have such a sensitivity to vibrations, extremely sensitive. How? Because their wisdom is intact. It works in them, they are not conscious of it. The difference is: human beings are conscious of their wisdom, that's the only difference. Animals have wisdom, but automatic we should say `natural'.

But we have inculcated this, or we have developed this wisdom within us, through what? Through our meditation, through our understanding Bhakti and Śhraddhā.

So is very important to understand the value of Bhakti within us. You cannot superficially touch it. Those who are superficial will never get it. Wisdom only comes through understanding what is wisdom is. You might find somebody extremely wise, may be your servant, may be your driver, may be anyone. And you are amazed, how such a person can be so wise. Because may be from his last life he has got it within him. Or he has gone into it and he found it.

Is not the estate of one person, is not the property of one person, but it can belong to many of them.

So the Sahaj Yogi is the one who has to have that wisdom: `Why I am doing this, what is the need to do it?'

They don't have to ask any questions, they just don't do wrong. They just don't do wrong things.

They are always on the right path. That is the sign of a Sahaj Yogi I believe and which is the blessing of the Goddess. If there is the power of the Goddess working in you, you'll have the wisdom to work it out.

Now you have seen many people coming to America, doing all kinds of things. They all have disappeared.

There's no support to them, where are they? They are finished. Because they are money oriented, or power oriented, I don't know what they are oriented. And they have lost it. But for a person who is standing in his wisdom, is the sage as they call it, is the saint as they call it. But, this can be every Sahaja Yogi could be a saint, could be a sage, every Sahaja Yogi could be that. But if you lose your wisdom, then you are no good.

So, I have to tell you one thing: it's your wisdom which will save you. Your wisdom will unconsciously help you. There was one gentleman, Sahaj Yogi, once he was going somewhere in the car and suddenly decided to go on to another road, suddenly. And what happened, that on that road there was a very big accident and he would have been in that accident. Like that there are many incidents people have told Me, ki [that] `Mother, how we were saved, how we were brought to the brink of death and then how we are just alive.' It is because the Divine needs you. Divine doesn't want you to die, or to finish off, it needs you very much. It has to do its work and you are the instrument of that Divine. If you have wisdom, you are the best instrument for the Divine to work it out.

The Devī's powers first of all existed in Her body only and She killed so many Rākshasas and evil people.

She did, kill it, actually. But, now, there's no need; because you all are there, you are the instruments and it will all work out in such a way that all those people who are trying to destroy goodness, trying to destroy wise people, they will be killed, they'll be finished, they'll be destroyed. This is not to be done through any outside instrument or anything. It's your wisdom, is the biggest instrument that will work it out.

Do you know, when I came to America first, I saw such a horrible thing here: that people were running after some horrible Gurus and I'd never came, after nine years I came, `cause I said: “These people are mad, how do they follow these horrible people and why do they believe into, they have no wisdom to understand what is the truth is like." It works out, now, today, you can see there are so many people.

So, that is what is the wisdom part and if this wisdom comes to Americans, they'll come to Sahaja Yoga. Not only come, but they will grow into it. But the wisdom will be, to see: `What are we going to do, what are we going to get, what is our aim?' All these things must be brought to them, which is not done normally. We must talk to them and must tell them that: `What is within you is the Spirit. You should become the Spirit, everyone of them has said so.

So why not do that and why not become the Spirit?' So, then they will themselves feel it, that's true. It's said that you should become the Spirit. They'll go to Church, they will go to temples, they'll go here, there, not

understanding why they are doing it? They need some sort of a protection, that's why they go; but this protection comes from your spiritual status.

Where do you spying, means as far as the Spirit is concerned.

Those who have enjoyed the Spirit, I've seen, do not deviate from the right path. But those who haven't, they may call themselves Sahaj Yogis, anything, but they can be very wrong.

So first of all, find out about yourself. If you are a real Sahaj Yogi, if you really want to be a instrument of this power, then, what you have to do is to become full of Bhakti and Śhraddhā for that. And this Bhakti and Śhraddhā is very joy giving, I know. It never makes you tired, it never troubles you, nothing. But it's very nourishing and beautiful. But it should be at the right place, with the right aims and right understanding. For all that what you need again is wisdom. And you should try to find out: are you wise enough? Are you wise, or are you not? It's very difficult for every human being to find out, whether you are right or wrong.

Because, you see the effects of this wisdom all around.

So, the Bhakti and Śhraddhā to the Goddess gives you, definitely, gives you wisdom. We have had some people in India who did lots of Bhakti , so-called and showed lots of Śhraddhā, but they were not, they were not. Just they were talking about it, or doing all kinds of things about it. But they were not.

So wisdom is something a very innate quality, very innate, it's not superficial. You cannot just say that this person is wise or not. It shows, just like a power, it's a

power of understanding and is supported by the power of the Goddess.

So She is the giver of wisdom, this is the biggest quality of the Goddess, that She is the giver of wisdom. And wisdom comes as a part of the evolutionary process. Now She has brought about all the evolution so far and to go further She is going to make you a very wise person.

Even an ordinary sage in a village, in a far-fetched places is respected, if he is a real sage. But, he is a stupid fellow, what can you do? You may, he may befool you, may do all kind of tricks and thing like that.

And then, does he get, does he get anything good for you? No, nothing.

So first thing is: anybody who is supposed to be your Guru or supposed to be the person who is guiding you, must have Bhakti , Bhakti of the Goddess. Very important to understand. Modern things have such, come to such a limit, that they have no respect for the Goddess, no. They don't even talk about the Goddess. And they just talk about something which cannot be explained and understood. If they talk about Christ they won't talk about Him, that He is they said, He is the one who said at the cross: “Behold the Mother." What was the need to say that? Because He didn't want His Mother to get into trouble. But He said: “Behold the Mother." That means: `Look out for the Mother who is going to come.' They all have indicated and they have said so. But still we are busy with our own ego and our own understanding and we run after things which are not real. First of all you must follow only thing that is real. Not unreal things. On that also again you need wisdom. I

think for that you need wisdom very much more. And that is something, whether you have the wisdom first, or you have the blessing of the Mother, is between the two.

So I have to tell you one thing: that before you people start spreading Sahaja Yoga, please judge yourself. Just see if you are wise. Also see for yourself if you have the blessings of the Mother. Only the wise are, are the, I mean, I should say, are the people who know whether they have the Mother's blessings or not. For that we have so many ways of understanding.

First and foremost thing is meditation and feeling your vibrations on the photograph. And facing yourself clearly. If you are a realised Soul, are you a really a good realised Soul or not? Are you deep or not? Are your vibrations working out or not? If you can see that, then you will realise that greater than all ambitions, the greatest is to become a devoted wise personality. That is the one that will give you the joy, joy for all kinds of things. Otherwise, see, it is just a human being like others going about.

Now the time has come for this to work out. It's a special time, I should say. Although, quite a lot of struggle for Me, no doubt. But doesn't matter, I know, because I've landed Myself in the area where things are not so simple, it doesn't matter.

But, on the whole, what I feel is you can support Me very much, you can support My work very much, if you have that wisdom. And the wisdom is to judge yourself: how many people you love, how you love, how you talk to them, what do you want out of them? All these should come: judge yourself, introspection.

Through introspection you can see it.

So, for a Sahaja Yogi is important is introspection.

Second one is meditation. And third one is to take vibrations. It's very important. What I find, some of them say, “Mother, we don't do this, we don't do..." “But why? Why not do it?" “We do Sahaja Yoga!" Sahaja Yoga, which part? If you are not doing these basic things, how are you a Sahaj Yogi? And then lots of complications come out of them, they also suffer. I think one has to have again the wisdom to understand what is Sahaja Yoga. No one understands that sometimes and they go on forming a group of people who are not at all understanding what is Sahaja Yoga. It's a very-very deep personality. Sahaja Yoga is not just by saying, `I am a Sahaja Yogi,' but it's a very deep personality and that deep personality has to be felt by others as the wise, very wisely. Not that how much you talk or shout or give lectures is important; is with peace, the tranquillity, the capacity to love within you are important. And that's how people can judge whether you are really blessed by your Mother or not.

So, this is one of the things very important and I've come to America just to protect America from problems, because suddenly this has grown into problems. And it was inevitable because they were blind here not to understand what's going wrong with them. And that blindness has brought them to this point that they start seeing their ego specially, which has ruined them, money orientation. All this has shown how stupid they have been to believe that they are very rich people and they can do anything they want to, with their money and with overpowering of other countries and other people.

First overpower yourself. You have to know yourself first. What's this overpowering others? Those who do not know how to overpower themselves are always miserable. Always in trouble. Because it reacts.

If you try to overpower others, it reacts. For that you have to be absolutely introspecting, again and again I have been saying this: that introspect.

Of course, I must say, so many good Sahaj Yogis have come out now and they have worked it out and they are very good, simple, wise people. It's such a great hope for Me, I never expected I will work it out that good. But it has worked out and always, always you must know you have that power within you and then must use that power and not fall a prey into nonsensical idea[s].

Thank you very much.

Contents: 2002-11-03 **Diwali Pūjā (Naraka Chaturdashi Day), The Importance of Meditation, Lake Piru, Los Angeles, CA, U.S.A.**

I wish you a very, very happy Diwali.

To see all of you here, is itself such a joy for Me that you all have taken to Sahaja Yoga in such a beautiful way. It's your own, Self is your own, Spirit is your own, but to take to Self is difficult. It's only your desires, I think, which is being fulfilled. And that's how you have got your Self-realisation. It cannot be forced, as you know very well. It has to work out only with your desire, only with your surrendering.

No use talking about it. No use convincing about it. What works out is your desire, simple as that. The power of desire within you works it out. There are many, who are

not here, who have got their realisation all over the world. I remember all of them and all of you should remember them. Today is a nice day when we can think of all those who are enlightened in this world. That's the real Diwali: the enlightenment of human beings. It's not candle, it's not some lamp, but it's human beings.

If they are enlightened, then there's no problem any more left. The problems come with the people who are not enlightened, because they are in the darkness. They are groping in the darkness and some of them are don't know also that they are completely ignorant of realities. Once you come to Sahaja Yoga and enlighten yourself, you see in that light, in that light, what's is good and what is bad, to begin with.

And then you grow into it, beautifully, just like these flowers who are all the time happy, all the time giving you joy. In the same way, when you are enlightened, with that light you don't seek anything, you got everything within you. Keep the lights on.

The another thing you can do is, with your light you can enlighten other people. Like we have done here, we had enlightened one candle, with that we have enlightened all of them.

So you all can do it, because you have got that light within you. With that light you can enlighten others and they can feel their joy of their Spirit. It's something to be seen now, like so many lights you have put, in the same way, you are the lights for the whole world. It's not sufficient that you have got the light, but also you have to give light to others, you have to enlighten others, just like these candles. Once you start doing that, you'll

realise what you have got and then you'll respect yourself and you'll behave in a matter... manner that behoves a saint, could be a sage, without proclaiming anything. Inside your being, you just develop that beautiful, extremely beautiful temperament that is joy-giving.

You don't want to give any false ideas about yourself, because whatever is the truth is with you. There's no need to tell something untruth about yourself. People will realise that you are realised Souls, they will just feel your subtle nature, your reality, whether you come from India, or you come from England, or from America. You all have that ocean of love and knowledge within you. Be sure that it's all there, only you first enjoy your own ocean of love. First you enjoy that and then you can enjoy in others also. I don't have to tell you that you love each other or anything. You just love, you just understand, you just spread your light among yourself.

Sometimes you get frustrated with other people in your country, maybe in your city, maybe in your village, that the people who are not yet enlightened. But best thing is to work it out. You have to work it out. You know, I had first one lady, very old lady one, who got her realisation from Me; and there, you are all here. In the same way, you all can also do the job of realisation. For that you don't need any calculations, you don't need any thanksgiving. It's just there and it works out. What do you do for a light? Just see, you just put near the candle and you get the light! In the same way it is. Your enlightenment is such, that it will give light to thousands and thousands of people all over the world. As you know,

there are many countries who we have to still approach, but we will do that: just locate and find out where do you have to go and where you have to work. Firstly, you are capable of giving realisation, you are! Have confidence that you can give realisation to people, for which you don't need any help; single person can do it, thousands can do it. It's very important for the Diwali of the whole world, that we should give realisation to people. Very important.

Now, in Sahaja Yoga, many people are such who are little frustrated with themselves. Specially with their past. Forget the past. Past is not important, what is important is present. At this present moment, what have you to do? You don't have to worry about the past, that `I've done this, I've done that.' What's done is finished, now you look out for the future, what can you do for the future. And somehow or other, with the light, you see your path, you get rid of all this darkness and you know how far to go, how to meet people and how to spread Sahaja Yoga. It's something you have already within you, but you have to first of all establish your connection with it. If you have established your connection with that ocean that you have, you can definitely work it out, work it out in such a beautiful manner and you'll be amazed how you'll be successful. The success that you get out of all this ignorance, you are amazed at it, but you have the light! With the light you do remove all the darkness, don't have to think about it, just removes because you have it. But if you don't have the light, then, no use talking about it, no use doing it because it doesn't give any success. On the contrary, it's a failure, failure of the worst type. And can

be very dangerous for people. We have had very funny experiences also in the Sahaja Yoga. But I think they all are running one by one that `this should not have been done, that was wrong.' Now what blinds you we should find out.

In this country, it's such a money-oriented country, America is; which has spread all over the world.

And being money-oriented, you do get enamoured, you do feel that you must make money out of Sahaja Yoga. There are some who do not think like that, but they are still running after making money. There is no need at all for you to make money, or to find for yourself a kind of a security in money. Your security is inbuilt within you.

So all these outside things which are absolutely unnecessary, should not blind you.

Now, if you have the light, you can see clearly. And this help of the Divine, you see that very clearly in your life. And you are surprised how the Divine has helped you at different points. I get letters from people who say, `Mother, thank you very much, I got rid of my problem, I got rid of my enemies, all kinds of thing.' But I've done nothing! It's your light which has removed the darkness. If you are ignorant, then only the light can remove the darkness of your ignorance, also.

Actually, we don't know how much there is the power of the light. As you can see here, every light is giving such a lot of, not only energy but also complete picture, so thus you can make out. For example, you can make out if somebody is a realised Soul or not. It's not necessary that you have to go near that person, or take any special care or anything. You will just know that this person is a

realised Soul or not. I've had many such experience where I found that people don't know who is a realised Soul, very surprising. If you know who is a realised Soul, then half of your problem is over. Now the second one is the problem of how to convince that fellow what he is capable of doing. I find that problem also with Sahaja Yogis. They are capable of very great work, all over the world. They can find out so many things which normally, normal people cannot find out. But Sahaja Yogis can immediately find out what sort of a person they are facing.

This is the difference, that means you know the truth. Truth about everyone, truth about the whole situation, truth about who is just boasting or just making up a story or some sort of a hypocrisy. It's not difficult, because now you have the sight, you can see with your light what's wrong or what's good with others. Such a blessing it is for you that you cannot be cheated, because also you are looked after by the Divine, guided all the time by the Divine. Have faith in the Divine, have faith in the Divine, that's very important. As you have faith in a candle, have faith that the Divine will give you light, will guide your path, will take you to the right place to do the right things. I mean so many have seen the experiences I've with you, I did not tell you how much people have written to Me how they found things working out.

Despite all that, we are collective, we are nice to each other, we don't tell lies, we don't try to destroy anyone. That means we are much above all human failings and this is only because of the light. You can see where you

are faltering. It's just you see for yourself. For that, I think meditation is the most important thing as such.

Every day you should do meditation. Those who do not do meditation are capable of falling down, because meditation is like putting oil into the lamp. Those who do not meditate, think they can do without it, are sadly mistaken. They have to meditate morning and evening. The problem is everything comes so handily, so simple that they don't understand that meditation is very important. Typical. Not you, but there are many I know who get realisation, who don't meditate. And their style is different.

Their nature is different. Meditation is such a soothing thing, such a beautiful way of connection with the Divine, that all your problems get solved in that meditative mood. If you are not meditating, you are not following meditation, then maybe your light will go down. It won't give sufficient light. It's important, very important to find out about yourself, about others in the meditation.

How to do meditation, many people ask. Don't do anything, to just go into thoughtless awareness.

Try to go to the thoughtless awareness. If you can get into that condition of thoughtless awareness, you've done your job, because that's the point where you are with the truth, with the reality, with the joy, with everything that is so fundamental. When you meditate, try not to make some sort of a function out of it, no. Meditation is something silencing yourself, silencing your thoughts and going to that deep ocean which is within you itself. But supposing you don't do that, if you don't meditate. I can make out immediately those who are

meditating and those who are not. It's not difficult for Me. Those who do not meditate are always hesitating. They are confused. They can't understand. And that's why meditation is the most important thing in Sahaja Yoga.

Just like a light burns with the electricity flowing in it, you can see or buy because of the candles; in the same way meditation is a continuous availability of the Divine Force. That will reduce all your apprehensions. Not only that, but takes out all the negative thoughts. It takes out all the discouraging things. And when you are meditating like that, thoughtless awareness, then you'll be amazed how you are helped from within and without. It's a terrible power that works, this thoughtless awareness.

So those who do not meditate cannot go very much far with the advantage of Sahaja Yoga. One should try to meditate and go up to the point of thoughtless awareness.

So what happens to you? If you are in thoughtless awareness, what happens to you is that you get the confidence, complete confidence of divinity.

You know you have that. I've seen children coming from our school in Dharamsala, extremely confident and extremely humble. And I asked them: “What do you do?" They said: “Mother, we meditate. We meditate in the school in the evening and that meditation helps." Imagine these small children can say that, so why not you also understand it, that meditation will give you security. It will give you real enlightenment and a complete connection with the Divine. Without the connection of the Divine, what's the use of doing Sahaja

Yoga? I know the people who are meditating, who have gone down into their being and who are very developed.

Also I know people who are little superficial. Your depth is in thoughtless awareness. Is a very important point which you should reach. Looking at anything, if you are thoughtlessly aware, then you really become reflective about it. Just works out that way. I don't know how far you can remain in that condition. But even for a second you can achieve it, you start achieving it more and more. I've talked so much about meditation before, but today when I see all these candles burning, I think they are all meditative. They are all in meditation and that's how they're burning. In the same way, Sahaja Yogis who meditate, I know.

And those who don't, I know. And if they have problems, I know why the problems are there.

Main thing is your connection with the Divine, is only possible when you meditate and become thoughtlessly aware. That's the point where Divine works, it helps you. It comes to your help in such way that you don't know how you have achieved it.

So thoughtless awareness is the first point all of you should achieve.

Very important. After that, we can achieve something else, but the first step is thoughtless awareness.

It's very important to become thoughtlessly aware because then there are no thoughts coming from the left or right, from the present [past] or the future. Just in the present you are there. It's something you all have. It's not that I'm saying that to you, but all of you have this, but steady yourself. You have to steady yourself at

thoughtless awareness. How long, that's not the point. The point is once you've touched it, you'll go on touching it. Many people meditate, but their thought process is going on. They are not thoughtlessly silent. Now this is the one point which is very important. If you have to grow, you should be absolutely in connection with the Divine, through thoughtless awareness. You don't have to pray, you don't have to call anyone, nothing; it just works because it is within you. All these thoughts are bombarding from both two sides in your mind. These thoughts that are coming to you, have no meaning with you. They do not substantiate you, yourself you are an ocean. And you have to get into that state of thoughtless awareness. It is always described in all the great books, but not so clearly as I am telling you. I don't say that some of you do not get thoughtless awareness, so they are good for nothing, no.

But please try. You can all get into that state of thoughtless awareness, even for a second, if you get it, it's a very good idea. Then you go on increasing that second.

I think is a reflecting mind. When you look at something, you do become thoughtlessly aware and then your mind reflects to the depth of what you see. That's how you all will become really very creative Sahaja Yogis. What I find, that this state of thoughtless awareness is not established by many, which is not good.

Today, on this day of Diwali, I would say that you enlighten yourself with thoughtless awareness. It is not difficult, it's within you because thoughts are coming from this side and that side. And they are not the waves

of your brain, no; just your own reactions. But in case you meditate in the real sense of the word, then you'll get into that thoughtless awareness, which is a very important point. And all these nonsensical thoughts, which are of no use to you, will disappear. They won't be there and then your growth is possible and you'll grow very well. Many people are here who will say, `Mother, we don't get that state.' Try. Try that. I don't believe you cannot get it. All of you can get that thought that `I can get it.' And you will get it. In that, you don't have to discard anything, you don't have to see anything, just go into meditation and you'll be amazed how it will work out. Of course, you are very much there, most of you, but still, I would say, increase that thoughtless awareness, that area.

Today is very important because of this day of Diwali. Diwali is supposed to be Enlightenment Day.

But enlightenment within is: how much you are in thoughtless awareness. And everything works out, because you are the ocean of it. You have it within yourself. Only, you have to tap it. If you don't tap it, then it doesn't work out. You have to just tap it and you'll be amazed that you are a source of such joy, source of such happiness, I should say source of real enlightenment.

So today's message is that while meditating, go into thoughtless awareness. No thought is important because it's your own creation. But if you have to become [one] with the Divine creation, you have to get to that state of thoughtless awareness, minimum of minimum. What's that comes to you gradually if you grow and you'll be

amazed how you'll be able to grow into Sahaja Yoga in a very big way.

Thank you very much.

Contents: 2002-12-25 **Christmas Pūjā, Ganapatipule, India**

Merry Christmas to you all. [Pause and big applause.] According to Sahaja Yoga, Christ is settled on your Āgñyā Chakra. His whole life is depicting the qualities of a person who is a realised Soul. What He has suggested in His own life is that you should not have any greed or lust. The way these days people are greedy all over the world is really shocking. Right from the childhood, our children also learn to ask for this or ask for that; only complete satisfaction in life can give you that equanimity, that balance by which you do not hanker after things.

These days even India has become very much westernized in the sense they are also very much wanting to have this and that. Actually, now in America suddenly, with this happening, people are getting to spirituality. They come to spirituality because they think they have not found any satisfaction anywhere.

But we have to see from His life, the great life of Christ. First He was born in a small little hut, as you saw many of them when you come round. Very much satisfied. And He was put in a cradle which was all covered with dry, very dry grass. Can you imagine? And then He sacrificed His life on the cross. Whole thing is a story of a sacrifice. Because He had a power, power of Spirit, that He could sacrifice anything, even sacrifice His own life, so you can

understand the greatness of Christ, what's coming from His great personality of spirituality.

But the same Christ is worshipped all over the world, specially in the Western countries and you'll be amazed to know how they're running after things. All their industries are running with big stories about what they make; and how people boast of their wealth. They will have a cross in their necks to show that they are Christians. First of all one should never wear that cross on which Christ was crucified. But they do make up by this hypocrisy and they are the another extreme of Christ. Not only they, but even their wives and their children are all very greedy people. They should have this, they should have that... but now India is very much in the same run. And what do they ask for? They think by getting all these things around them they'll be very comfortable, it's not so. They're all the time hankering and they cannot even enjoy whatever they have achieved.

It is something very surprising that in a country like America, where there was no corruption but there were people who were making big big big money, they are supposed to be disciples of Christ. It's beyond Me. India was once upon a time a real saintly country where saints were respected. But nowadays India has fallen down to such a low level of greed that it's impossible to understand these people. We can say they had not such a great following of Christ and those who followed Christ, also the Christians here, they are the worst! They are the ones who have taken to all kinds of Western life, of greed and they call themselves Christians.

But Christ has shown that you don't need anything in this world. He's such a great personality, such a great incarnation, respected all everywhere, why? Because His power of sacrificing was the highest. Not because He was owning a big car, or any big house, nothing! Only because He was such a humble man.

His life is remarkable and that today He governs the hearts of so many, despite the fact He was born a very very poor man and He was crucified also as a very poor man.

So those people who are running after money, are no way Christians, are nowhere near Christ.

And so happy and joyous He was! And He helped the poor, He helped the needy, because He understood their problems, because He could feel them. He tried to help all kinds of diseased people, underprivileged, while today's world has come to such a nonsense that they help countries to fight! They create Christianity to fight! What is Christianity doing in this country? It's just to create a big power, of creating lots of Christians. I've heard from many places how they're converting people to Christianity. Christ never converted even a single soul. He wanted to give transformation as you all have got it. But not changing the religion, or changing your birthmarks, no! And what did He achieve is this kind of a useless, third-rate people, who are running after lust and greed.

I get worried sometimes about Myself, that I hope My disciples and My children won't do things which are against Sahaj, which are against the principle of Sahaj. And one of the principles of Sahaj is that you have to

help people, those who are downtrodden, those who are not yet realised, you have to give them realisation. It is not the way world is going on, that we give help to people who are ruined this world.

If we have to save this country, if we have to save the whole world, then we have to become like Christ.

Develop your sacrificing temperament! It should be very very powerful thing, because you are all realised Souls. Try to develop that, a temperament of helping others.

I've known some very great people in My life, who were always willing to give to people who haven't got it. And they have been of such a big temperament, they were never, sort of, given any big award or anything. But very happy if they could help others. It's very very sad today, in this country, where so many people have sacrificed their lives to achieve independence and freedom. And what is happening is now, today, same people, or maybe their children, maybe not the same, are supposed to be governing, supposed to be in charge and are making money.

Why this situation has come? In this country also we had many people who were extremely sacrificing.

They were the leaders. But how many of you are like that? How many of you would like to give away some thing of yours to others? What would you do to help others? It's very sad that the Christian nations have never followed Christ and we also are becoming the same. I don't say that we should not do business, or we should not make money. You can, but with all that, you must remember for whom are you doing it.

What are you going to do with it? With this money, what are you going to do? Actually, we should find out at least, in one year have we given up one of our things to others? Not that I say you crucify yourself, no, that'd be too much.

But can you at least sacrifice a little bit of your comfort for the people? Sahaj Yogis have to be extremely kind, extremely kind and loving people. If you are not that, you are not Sahaj Yogis. First thing you should be kind and loving and understanding the problems around and try to help as many people as you can. But that is not so, even Sahaj Yogis do not understand what is the value of their life.

They're on the same path as Christ was, they're realised Souls, they must have that feeling, they must have that oneness with the rest of the people and they should feel the sacrifice of Christ within themselves.

How He sacrificed His life, is to improve our Āgñyā, to remove our ego, to fight our ego, but we are so egoistical... Whatever He has done is a waste, is something people don't understand and they do not imbibe His character and His life. It's very bad. And for us He is a very great message for all the people who are realised Souls, is a very great example.

There are so many things to be done. We have, as you know, My mind is always with the needy and I've started many such organizations. You know them anywhere. Recently I started something for the destitute women and orphans in Delhi. I paid most of the money. But at just the finishing, I said, “Why not ask Sahaj Yogis to pay that little money to finish?" And they did, they did pay; in

Delhi I must congratulate them for showing the way to other Sahaj Yogis. I was amazed how they could raise so much money for this big organization. It is something we never see, how the women are suffering in our country, how the destitute women are suffering. They are left out by their husbands for no fault of theirs, no, just like that. For some whim they are left on the street with their children, more in the Muslim states worst.

And I felt very much that I should try to do something, at least bring the attention of the people to their lot and to their problem, so that they come up into life and earn their living. I think is a duty of all the Sahaj Yogis, to go and to see around who need your help; just don't live for yourself, earning for yourself, making money for yourself, but try to help. Help those people who can really be helped and they should say, `It's the Sahaj Yogis who have done all that.' So many ideas I have of helping people and I'm going to try them, with whatever money I have. But I wish you could decide to do something for others. Specially this country is divided into at least two parts, one is the rich and another is the very poor people. These very poor people just make My heart wrench, wrench with pain, I don't know how to help them. It's such a vast community.

But if you people decide, you can go around...

[Aside to someone:] Sit down! You can go around and you can find out ways and method of helping the people who are extremely poor. They need your help by all means and you are capable, with the Mahālakṣhmī's blessings, you are very equipped. Then try to help the poor, try to help the people who are in great trouble. I

know they are not Sahaj Yogis, don't expect them to be Sahaj Yogis, they cannot. At the time of Christ, how many people were there who were Sahaj Yogis? How many there were who could understand the depth of human problems? But Christ did. And He sacrificed His life for the sins of the people, can you imagine? It's a day to celebrate His birthday with very great joy. But what a birth and what a life that He had to go through! Nobody would like to have that kind of a life, but the essence of it we must understand. Running after greed is madness, there's no end to greed. Those who are greedy, are greedy all the time. They are asking for money, asking for this, asking for that... Why not see to others, what do they want? Because we are in collective consciousness, we should understand what do these people want, what can we do for the people. I know it's very difficult in those modern times, with all the advertisements going on, but we are Sahaj Yogis. We have to be normal people, we have to face it in the way that a saint has to face and try to eradicate all these ills by your special powers.

Today is a day of great joy to Me and to all of you. Also at the same time, when I see that the life of Christ, such a short life, how miserable it was! Not because of poverty, no. But because of hatred and because of tortures he had to go through. He didn't mind poverty, didn't touch anything about it.

What He felt bad was really the way things are wrong and the way there were oppressed. And He took up all that agony onto Himself to solve the problem. He created the Christians and what they are doing is nonsense. Just a nonsense. It has no meaning, it has no meaning to

Christ's life and it has no meaning to the richness of His great work.

So when we are celebrating His birthday, we should also celebrate His sacrificing capacity, His power of loving.

Now Sahaj Yogis have become very good people, very loving people, no doubt about it. But still I think the greed lingers on. There's no end to greed. I must tell you, I've seen people who are so mad...

Like in America they found out those people at the top of every organization, corporators, who are so rich that they have twenty-five aeroplanes and about fifty, over fifty cars. Are they going to travel on their fifty cars? How are they going to travel, one foot in one car and another foot in another car? But they had it, all this kind of madness and they said that... now they've nothing to say as such, but now that's all confiscated. What will you do with all this kind of a temperament people have? Isn't it madness to have twenty-five aeroplanes and about fifty motor cars? And they thought no end of themselves, stupid as they were! When they will die, all this will finish off.

They are fighting about something in America, it's such a funny place. Then you do understand where are we going with our greed. There's one incident where a very young girl married a very very old man, very old. And when this old man died, he left all his money to this young lady, so the son came over and he made a case, that “I have been his son for so many years and how can this lady get all the money?" She got billions and billions, but still she wanted to have the whole; so she gave excuses, saying, “I've done so much for him, with this old man I've sacrificed so many things” and this and that. It's a

shameless thing the way people act and they are not ashamed that they are asking for money, money, money, for comfort, comfort, comfort! It's very very difficult to understand human beings. Once they've gone in a strange way, they can go to any extent. They don't know how to sacrifice! When I've seen, when Gandhiji asked people to sacrifice, all the women gave away their ornaments.

They gave away their lives, they went to jail, did all kinds of things to achieve independence. And what is the independence they got? Immediately all the thugs of the world became in charge, all the thieves of the world became in charge. What do you say to such a country where everything that is great and noble goes into waste? Have you been a noble person? Ask yourself. Have you been noble? Have you tried to help others? From the life of Christ, we have to know that He lived in poverty. He was King of kings, but He lived in poverty, with grace. And He did every thing for people who were sinful, who were in trouble, such a lot... One person! Now you are so many, so many of you. You all have to do something. Don't live like these corporators, but try to know that you have to sacrifice something of your earnings, something of your luxuries for the sake of your country, because you're Sahaj Yogis, you're not ordinary people, you've got your realisation! So what are you doing? Are you demanding money from everyone, or you are giving love to everyone? Let Me hear the stories of Sahaj Yogis who are giving love and compassion.

I'm sorry today, on the day of His birthday, I have to tell about your [His] life, which was very very painful as a

one. For us to understand that such a glorious personality, such a great Sahaj Yogi, He had to go through so many troubles in His life and His own people troubled Him. His own people tried to take advantage of Him. I too have this experience from Sahaj Yogis who got well out of Sahaja Yoga and they tried to trouble Me. They tried to make money out of Me. Everyone knows! They have such a bad value system that how can you say they are realised Souls? So we have to think where we can help others.

What we can do for others. This is one of the things one has to learn from the life of Christ.

I was actually born in a Christian family and what I found out about the Christians that extremely they were mean, dirty people. They're planning against each other and very money-oriented. When My father went to jail, they threw us out of church. To love your country is a sin, is it? They did it and when he came back and he became the mayor of Bombay [Mumbai], of Nagpur, they were his greatest admirers, they take out on procession.

So My father just smiled at it and he said, “See these stupid people." This is complete stupidity and this kind of greed and this kind of stupidity must be stopped. They run after money, they run after positions, they run after also very bad things, some of the things. Not the Sahaj Yogis, but they do.

But even among Sahaj Yogis, I've found people who are very money-oriented and they have made money out of Sahaja Yoga. I'm such a useless person, I don't understand money, so they could befool Me; all right, doesn't matter. And for years together they were

befooling Me, it's all right. Now what to do, what do I need money for? That is the trouble. The trouble is if you're not careful, if you are not very money-oriented, others can rob you. I say let them rob. Let them do what they like. But I cannot develop a temperament by which I can get after people for money, I cannot. I accept whatever account you give Me, I accept whatever you say. I know it is sinful, it is wrong, but if they are not aware of it I can't help it. They all will be ruined all such people, I know that. But what to do if they don't realise it themselves? Making money out of Sahaja Yoga, can you imagine? Such a stupid thing to do. Very common. Very bad.

I want you all to be above money. Above all these worldly things. And you will never starve, you will never have problem, but do not get mixed up with this kind of nonsensical things. This is God's work and you shouldn't make money out of it, in no way.

So we have to learn a lot from the great life of Christ, who was born as a very humble man and He did such great things. He tried to improve our Āgñyās and even now, if you think of Him, your Āgñyā will be all right. It will be finished. I know among Sahaja Yogis also there are people who are very pushing, who are all the time pushing themselves. For what? What do you want? All the time they are pushing around. Just like all other stupid people.

So to feel the satisfaction within yourself, just like Christ, you have to meditate and introspect and find out: are you satisfied people? You have to be very much satisfied

in life, otherwise no use having Sahaja Yoga. No use getting your Self-realisation.

I bless you from My heart, that you take the character of Christ as a model for you and to understand the problems of the world, from the whole world, as your own problems.

May God bless you.

Contents: 2002-12-31 **New Year's Eve Pūjā (English+Marathi+Hindi+English), Music Academy, Vaitarna, Maharashtra, India**

[Shri Mataji talks in English:] I am very, very happy to see so many of you coming down here for the program. Actually I bought this land at least twenty-five years back and could not do any thing about it, as there were lots of objections and this and that. But then somehow I planned the whole thing and it all worked out. [I am] Happy to see you all here that with all the difficulties, now you find so many Sahaja Yogis attending this program of My Pūjā.

I must remember My brother Baba who has worked very hard for the propagation of Indian music, classical music, all types of art, whatever he could do. It is a very sad thing that today he is not there to see you all. He has done so much work relentlessly without expecting any reward whatsoever. And I wish you could have him as your ideal and that'll work it out everything, in that way. There is one thing about him I know, he never tried to show off anything. He was a very intelligent, educated man but he caught hold of all the people of ordinary living and he looked after them and he promoted their skill of music and art. With the same idea, I decided to

have this place dedicated to his idea of propagating music and art.

And I am happy to see, that, that idea has materialised. But I wish My brother was here to make you feel very happy about it. He was a very loving and a kind person. He never used to get angry with anyone, I have seen that. But he always gave Me a very good picture of every person..... But you cannot help it.

[Shri Mataji talks in Marathi:] It is the speciality of Maharashtra, Fighting. Very good at fighting. Do anything for them but nothing enters into their head. They have no understanding, always ready to fight, even with swords. I am fed up with your quarreling nature. This beautiful new building has been erected for our classical music. They fought even on this and many times I felt, why build it in Maharashtra? No point doing anything for these Maharashtrian people. They fight for some reason or the other, no shame, nothing. If they don't find space here, what can we do? No maturity at all. I don't know how there is music in these quarrelsome people and it has grown so much and I am fed up with it.

Everybody is complaining about something. Have you not found peace in Sahaja Yoga? [So many] Great Saints and Sages have given so much knowledge to this land but it has had no effect, at removing our quarrelsome nature. They will fight even in their name, keep behaving foolishly. I don't know when this foolishness is going to be removed from Maharashtra. They just don't understand peaceful living and absorbing everything peacefully. They just start shouting all of a sudden. Our foreign Sahaja Yogis say, “Are they uncivilized people?"

No, no they are very well educated, but very quarrelsome and why they fight? They alone know. At least please don't fight in Sahaja Yoga and be a bit peaceful. At least try, we want to change, isn't it? Instead of seeing what is wrong with others, see what is wrong with yourself! Baba Mama has done a lot of work in Maharashtra, at Nagpur. People in Nagpur are very active and they helped him. But nobody understands that you must absorb Sahaja Yoga and become a Saint (Sādhu).

When you think in a very lowly manner of just making money somehow, run helter-skelter for it, how can you be a Sahaja Yogi.

One must feel that I am a realised Soul and Mother has worked so hard and so much for us, we must achieve some good state.

So [all of you] resolve today to stop fighting and don't be greedy for money. Greed for money has made things difficult for Sahaja Yoga in Maharashtra. I have worked a lot in Maharashtra and have had all sorts of experiences in this land. Now please realise that you are a Sahaja Yogi and live gracefully and be a proud of being a Sahaja Yogi. What is there to fight in Sahaja Yoga? Is this a political meeting, that you must complain about not being able to sit or not getting to see? I did not want to speak anything but I had no option when I saw you and I had to say. Now if anybody fights, he will be thrown out of Sahaja Yoga. There is no other way to correct this. If you cannot have mutual love with one another then why are you in Sahaja Yoga? Baba Mama never got angry with anybody and never complained about anybody. He would praise everybody. I used to think how can

everybody have such a good state. But Baba brought people together with love, it may be just anybody. He was very selfless; he would never sit in My car, never come to My house. He was very understanding. He also belonged to this Maharashtra, but he was not so aggressive.

You have joined the work of such a great personality so at least follow some of his good qualities.

We have built this temple for music and other arts. Your children must progress in these fields. They must understand our music. These foreigners understand your music more than you do. Isn't it shameful? We don't understand that, just nothing. What's the use? You must have knowledge about music even though you may not be a student of this place. Unless you know what Tala is this, what Raga is this, you cannot enjoy music. I request you all to leave aside your quarreling nature and develop goodness within you.

This is the work of Sahaja Yoga, but I sometimes feel that you cannot reap anything if you sow seeds in unfertile land. But now things are better with many people coming to Sahaja Yoga.

So don't just come to learn Music here. You must learn to behave in a Sahaja way, understand the greatness of Sahaja, or else it is useless. There are many ordinary Music schools around. By learning music from these if you are going to break heads of others, it is better you do not learn music.

So I request you that please, with music bring the music of your life into your day-to-day behaviour.

Without bringing that music this program will not achieve its end. Take a vow today, let anybody say anything.

The second problem out here is about making money. It has become rather too much. I am fed up with it. People make money even in Sahaja Yoga. Are you going to change or no? Most important thing is that there should be music in our lives. Instead of having rhythm and ragdari in our lives we just keep fighting, thinking bad for others and seeing only self interest... is bad.

Now forget what happened in the past. But henceforth only people with understanding, compassion will be brought forward, who will bring all people together.

[Shri Mataji talks in Hindi:] Fortunately I also know Hindi language. Now if we take to music we ourselves should also be in rhythm.

What does it mean? It means that the state of human beings is to be corrected and made rhythmic and organized [systematic]. Unless it is done, it is of no use. What is the difference between you people and others? If you also keep fighting then what is the use. The most important thing is to develop and establish love, Śhraddhā and devotion in our hearts so that you become peaceful and others also become peaceful.

Without peace, music has got no meaning. Today this beautiful building has been erected in the memory of Baba Mama and with this I wish that people will take to music within them and they also have a peaceful atmosphere.

Today world needs only Peace. Everything else that we have today is worthless without peace. We have to see how peaceful we are. If this peace does not have an

effect on our country then on which country it will the effect. Everybody says that India is the ambassador of peace. But I can't see anything like it.

There are quarrels all around. I don't know from where it has come.

So those who want to learn music must have music in their hearts also. Running after money, women and doing all sorts of wrong things is unbecoming of a musician. My eternal blessings that this organization flourishes and people coming here learn music and make their lives rhythmic and full of music. Hope you will fulfil My desires. Whenever you get angry, get annoyed or complain, tell yourself that `I am a Sahaja Yogi. I am different from others. Mother has transformed me into something else.' If you understand this you will be glorious. But if you cannot achieve this then it is useless. Then making fifty such organizations also is of no use.

Fighting for small, small things is unbecoming of a Sahaja Yogi. You are Saints now. You do not realise what heights have you achieved. You think that you are the same beggar on the street as you were before [coming to Sahaja Yoga].

[Shri Mataji talks again in English:] I wish to give you special blessings today, that you become completely musical in temperament, rhythmic and entertaining to others and not quarrelsome. As you have seen that how the Western music is taking to wrong side, to the wrong progress. I don't want you to fall into that path. This will all disappear, I know because it is very destructive. But after coming to Sahaja also if you have the same destructive ideas, how can anyone help you.

So I hope you will fulfil by ideal.

May God bless you.

[Version 2 of part of Shri Mataji's talk in Hindi:] What I have to say is that life should be musical (sungeethmay). `Musical' means to improve the state of mind of human beings, to make it rhythmic and systematic. Without achieving it there is no use; what will be the difference between you and other people? You people also keep on quarreling like others! Most important thing is that we should have more love and devotion in our hearts. It will bring peace to you and also to others. Without peace music has no meaning. We have constructed this beautiful building as per the ideals of Baba Mama. The purpose is to inculcate music in the lives of the people and to make the whole atmosphere peaceful. The world needs peace today, everything else is meaningless.....

I bless that this Institution may blossom and those who join, should learn music and make their lives musical. I hope you will fulfil the desire of Mine. Whenever you feel angry, whenever you get the fits of temper, whenever you complain tell yourself that I am a Sahaja Yogi. I am a different person. How the Mother has transformed me. If you just understand this thing, then the sense of self respect will awaken within you. If this feeling is not awakened then there is no use, there is no use of material objects. It does not behove you to quarrel over small small things. Now you have become saints and seers. Very high calibre personalities. But you are not sensitive to this fact. You do not understand that you are saints and seers. You just think yourself to be beggars on the street which you.

Contents: 2003-01-01 **Talk to Sahaja Yogis (Marathi+Hindi+English), Inauguration of the Music Academy, Vaitarna, Maharashtra, India**

[First Shri Mataji along with Sir C.P. and Kalpana Auntie come to the entrance of the building. Here Sir C.P. unveils the statue of Śhrī P.K. Salve and Baba Mama. This is accompanied with very beautiful fireworks, which fill the sky with light and the hearts with joy. Also commentary on the proceedings from the stage by Mr. Pradhan. Then Shri Mataji cuts a ribbon, tied at the entrance of one of the classrooms.

In this classroom all the musical instruments had been placed. This symbolically opened the academy at Vaitarna. Then our Holy Mother, Sir C.P. and Kalpana Didi came on to the stage.] [Sir C.P. speaks: MISSING.] [Shri Mataji talks in Marathi: MISSING.] [Shri Mataji's mother was very shaken when her husband was taking to jail. Shri Mataji's father to her:] “Why are you afraid? Don't you know who is with you?" [Shri Mataji talks in Hindi: MISSING.] [Shri Mataji talks in English:] I'm sorry I spoke in Hindi language, because to talk about My father in any other language is very difficult, though he was a master of English language and he used to read a lot. He had a big library of his own where I also learned English, because My medium of instruction was Marathi. I'd never studied Hindi or English. But because of his library, because I was very fond of reading, I picked up English, whatever it is and also Hindi. Now they all say I speak very good English and very good Hindi, I am surprised, because to Me they were foreign languages.

And when I did My matriculation also, I had a very small book of English and for interscience also I had a very small book. And in the medical college of course there was no question of any language, but because I used to read a lot.

So I would suggest to all of you to read, read more. But don't read nonsensical books, very good famous books you must read. That's how I developed My language and I had to do so well.

By reading that, I could know also so much about the human failings. I didn't know human beings have those failings, I didn't know. I was absolutely beyond them. After reading everything, I came to know that there are human beings, mostly, who have some failings. Maybe because of ego or maybe because of some bad training, because of mother, maybe father, whatever it is, the family. And that's how I understood human beings, as they are. Gradually, when I came to Sahaja Yoga, I met many like that, not one, all over, whether in India or outside I saw. But most of them, 99%, improved. One per cent are still there, hanging in there.

The greatest problem of human beings is ego. If there is ego, you can't do anything about it, because it thinks, “I've done something great that I have this ego." And they cannot appreciate other people, leave alone loving anybody else. `Ego' means you love yourself, think no end of yourself.

So, India is full of it.

Abroad also I've seen it's quite a lot, but at least they know there is ego and they can face it. But this country, I

don't know what sort of things they do that they develop this ego and they think they're quite right.

Every country has its own problems, but we have something very great with us is our music. Not musicians, but music.

So the musicians should take to Sahaja Yoga. They should meditate. And if a musician is money-oriented, then you cannot help him. Either he should be music-oriented and not money-oriented. When they are money-oriented, they never value themselves, I think. Because if you have music, the talent of music, why should you care for money? And whatever money you give them, they'll be never satisfied. I have seen very great musicians who were never, never money-oriented, who didn't care for power. But we have even now many musicians who I would not say are the last word in music. Those who are, are very humble. They'll always tell you, “We have to still learn a lot. We have to understand a lot." So I was very much touched and I was very much enamoured, by the statue of Baba Mama and of My father being there. Not because they were My brother, or father, but they were very, very great people and their greatness has touched Me. Baba's quality was that he was a loving man, extremely loving and very forgiving person. Extremely unassuming and very loving. He never cared for publicity, or he never cared for what position he was occupying. His humble nature was natural, very natural, very sweet. And he has been with Me since his very childhood, so I noticed him, he never had any malice against anyone.

He never wanted to surpass anyone. Always wanted to be at a zero point. And if anybody troubled him, he used to make him go somewhere with his own tricks, he was very clever. And he had found out that `I am no good for these crooks,' so he used to handle them very cleverly and he used to see that they go *[UNCLEAR* arout]. He knew who were the show-offs and he used to tell Me about them: “These people are very big show-offs and they will try to dominate others, they don't know anything." But the best part of his heart is his poetry. He wrote beautiful poetry.

Was horrible to begin with! I used to write his essays in the school.

So his teachers used to say: “Can you write such good essays? And when it comes to exams, then why do you get a big zero?" So he didn't tell her that I'm writing the essays. But then, suddenly, he developed an attitude for languages: for Marathi, for Hindi, for Urdu, also for English, very surprising. He was very good at mathematics, because My mother was a mathematician, but suddenly become equipped in languages. And I used to give him My poetry to correct, so good he was. And he knew Urdu words, Hindi words, English and Marathi also.

So he used to tell Me: “The Marathi's very good. If you want to find somebody's faults, Marathi's the best and the way you can tell them." And lots of words he told Me and so interesting, in Marathi. I said: “Baba, when did you study Marathi?" He said: “I've just come to know." So his knowledge was all innate and everybody loved him because of temperament, he never tried to show off. Never. Very simple man, very simple habits and always

he tried to imbibe in the people that they should lead such and such life. Without telling them, I don't know how he managed it.

So with his love and attention, now we have so many musicians, so many people here. I am thankful to him and thankful to My father, for whatever they have done for Sahaja Yoga.

May God bless you all!

Contents: **2003-01-xx Conversation with a Sahaja Yogi, after Makarsankranti Pūjā, Mumbai, India**

Shri Mataji: Why are you so angry?

Sahaja Yogi: My elder brother grabbed all the money of my father and I received nothing.

Shri Mataji: It was the duty of your father to see to it. If he has taken, he has taken. Why are you getting annoyed?

Sahaja Yogi: He should have offered this money to me himself.

Shri Mataji: Had you been in his place, would you have given this money?

Sahaja Yogi: No.

Shri Mataji: Then why should you expect this from anyone else. You expect all the goodness from others but you cannot forgive the excesses committed by them. You are a Sahaja Yogi and you have to forgive.

Contents: 2003-03-14 **TV Interview (Hindi), Broadcasted as `Towards Liberation', Noida, Uttar Pradesh, India**

Question: The question is what is the main source of human ascent and well being? Śhrī Kṛiṣhṇa has said “Yogakshemam vahāmyhām" meaning the well being of human being is in achieving Yoga with the God Almighty. But with the technical advancement our new generation is going away from spiritualism.

Shri Mataji: Yes, it's correct that with the interest in technology, the interest in spiritualism could go down. But I am seeing that more and more people of technologically advanced countries are being drawn towards spiritualism because there is neither joy nor peace in technology. It does not give a solution to human problems.

Therefore, those who have come into Sahaja Yoga belong to the technically advanced countries, besides from our own country and they are very deep. These people from the advanced countries have gone beyond technology and they have derived conclusions that there is nothing special in technology. Their bent and seeking is extremely deep. It's very easy (Sahaja).

All our Gurus have said to search within. Nothing could be achieved without knowing the power within.

The problem is that the people of our country talk about it, sing its songs, but do nothing practical. The people of developed countries know nothing about spiritualism, so they are keen seekers. Their seeking is so intense that in a country like Russia, where I thought spiritualism could not take up, there is a larger number of spiritual people. They are really wonderful because so many atrocities were committed on them, but they kept on going ahead with their seeking. They know nothing about God. The

word spiritual was unknown to them, nothing. Yet they have been very deep from within and have ascended to great heights of spiritualism. They have become more deserving. I can say that the women of those countries had more freedom or on what other accounts they have attained this state. However ultimately it was concluded that their seeking is very intense and to achieve this end they could go to any extent and when they get their Realisation they go very deep in it because the intensity of seeking is there.

In our country people have been talking about spiritualism, nothing except it. Everyone advises `to seek'. I mean, all the Gurus have said the same thing [to seek]. We might have harassed and tortured these Gurus in their lifetime, but when they are gone from this world, people follow them and read what they said. They know everything, but no one is prepared to work for it.

Question: Because of the increasing effect of these false Gurus (ku-Gurus), people are saying goodbye to morality besides giving away their wealth. Also efforts are being made at a very large level to sell spiritualism on an attractive pattern. The common seekers get confused and misguided because of it. How could total transformation be brought into human life in these adverse conditions?

Shri Mataji: I go abroad because there people are seekers. In their seeking, they are absorbed. A large number of them are seeking and a lot has been written about it. They have read and translated most of our scriptures. It is amazing that they read the Sanskrit language. They know so much. But then, certain false

Gurus (ku-Gurus) from India reached there and they began to teach them.

So they could not get the required object, though a lot of money was shorn off them. After that, when I reached there, people were amazed that `she gives Self-realisation and accepts no money at all.' So they came close to Me. How long will these false Gurus, who deceived the seekers with honeyed discourses and befooled them, go? How long could they go in spiritualism? Those who came in contact with Me once, remained with Me forever. We have been doing this work for the last thirty years and these people have gone very deep.

In their seeking they have attained great depths.

Secondly, the emotions of love for each other were totally absent in their families and society. They received that love from Me and, nourished by that love, they got totally transformed. They are so much changed that even the Germans have become so lovable and sweet that they talk their hearts out unhesitatingly.

They are ashamed over the excesses that had been perpetrated by their country in the past.

I do not know in how many countries we [Sahaja Yoga] are working. Sahaja Yogis will say that Sahaja Yoga is being practiced in eighty-six nations. I Myself have not been to so many countries. What happens is that when one person gets Self-realisation and practices it, he becomes an expert in a year's time.

Wherever such people go, they talk about Sahaja Yoga to others. This is how it worked out and Sahaja Yoga spread to this level. I do not know how to go to all these

countries, but those people come wherever our programs are organized.

Countries such as Benin and Ivory Coast, where all the people were converted to Islam, I asked them, “Why did you become Muslims?" They replied, “We saw the French. There is absolutely no morality in them.

So we became Muslims." Now they have all become Sahaja Yogis. That is how the number of Sahaja Yogis is increasing everywhere. Those who are tired of fundamentalists, they also wish to come to Sahaja Yoga.

So all the seekers and tortured people, their big groups have come to Sahaja Yoga and they have formed groups in Sahaja Yoga, but I had no problem in it because it was all within them. They have sought their ideal in Me and they were drawn towards Me and got it [Self-realisation].

The significance of Sahaja Yoga is that we are not conditioned by any religion, country, creed, race, etc., absolutely no conditioning. We regard human beings as human beings and respect all the religions.

But our respect is for the religion and the essence of these religions. It is not for the distorted form of religion. Therefore, people of all religions jumped into Sahaja Yoga and have the feeling that they have got the real religion.

Question: Many great incarnations, saints and seers came on this Earth, all of them talked of spirituality, but not one of them could give Realisation, without realizing if one gets something, then one cannot have faith in it.

Shri Mataji: I have not done anything special. I searched only the method to give en masse Selfrealisation.

I thought it will have a better effect. Individually, if you attain anything, suppose you invent electricity, but without putting it for the benefit of the society, it is useless similarly. I thought that the attainment of Sahaja Yoga that I had should be for the benefit of the society. It should be en masse and given to all the seekers. We should say that it is collective.

No doubt I had to put in a little hard work for it. I studied different attitudes of human beings. I concentrated on the plexuses (Chakras) and saw where the problem was. When I could know these problems of the human beings, then I tried to find out the ways to overcome these problems.

In May 1970, I come across a person who was confusing the seekers of truth.

So I decided to do it and, with that, I could get to this system and attainment. With that, now en masse Realisation has become very easy. It is mentioned in the scriptures that in Kali Yuga this will take place and will reach its heights.

It is already known to us. Whatever was written is now happening.

So the first thing is to prepare the society for seeking. There is a scripture of Saint Bhrigu (Bhrigu Muni) called `NĀdi Grantha'. In this, he has clearly mentioned the year in which Sahaja Yoga will start.

With the beginning of Sahaja Yoga, all those who have been confused, those who have taken to a wrong path and fallen in the trap of Kali Yuga will be saved. Their Kuṇḍalinī will be awakened. He has gone to the extent

that, at that time, there shall be no need of hospitals. Many prophecies have been made.

So this is the method. This time was to come and it has come. It is the specialty of Kali Yuga that in it human beings get confused and, in the state of confusion, people start seeking. Groping in darkness, the seeker gets more confused and searches intensely. Now is that period. In this era, it will take place.

Many people get cured of their diseases with the practice of Sahaja Yoga because there are plexuses in our body through which we are connected physically, mentally, intellectually and spiritually. When our Kuṇḍalinī awakens and nourishes these plexuses, the diseases concerned with those Chakras get cured.

Besides, so-called incurable diseases, such as cancer, could also be cured. Cancer of so many people was also cured in Sahaja Yoga. Blood cancer got cured. Many things were done. Even AIDS was cured, but the AIDS patients are very egocentric. They think they have done something valiant. They call themselves martyrs. It's difficult to convince them. We cured five people, but then stopped curing AIDS.

Alzheimer is another disease. Those who try to have control over others in their lives and always have an upper hand, sometimes get this disease. Before death, one side of their brain becomes dead and the other one keeps working. But this one is very aggressive, very cruel and very violent.

So sometimes suddenly they become left-sided, we could say just like cabbage. When they come back to their senses, their right side gets overactivated and then they

start showering abuses. That is what they do. This is a disease which we have not touched, but your drug addiction goes away. I never tell anybody what to do and what not to do. Automatically, everything gets all right. After awakening, the Kuṇḍalinī does it herself. Man starts understanding immediately after Self-realisation.

How does the Realisation take place? It is with the light of the spirit and enlightening your heart.

When the light of the spirit enlightens your heart, in that light we begin to see what will bring misery to us and what [will bring] emancipation. Just as you could see clearly in the light, but keep groping when it is dark, so man gets transformed in that light [of the spirit]. I say nothing to anything. I never say give up this or do this.

You will be amazed that in Sahaja Yoga no one takes drugs, no one drinks alcohol and none commits misdeeds. Ninety-nine [percent] of the people, you could say, do no wrong at all. Many marriages are performed in Sahaja Yoga and all of them go beautifully in a beautiful manner. They have very lovable children, as has been described, that such a kingdom is likely to dawn. In fact, that is the kingdom of God in which neither there is any bitterness nor difficulty. In a way, man becomes very collective, like the drop falling into the ocean. As Kabīra has said that when the drop falls into the ocean, it becomes one with it. The same oneness takes place. This has to happen. We have to get this climax of our evolution.

Whatever progress we have made so far, whatever work the Gurus, the incarnations, spiritual guides have done, that has to bear fruit now.

So this is the time. As we sow the seed, first of all it sprouts, becomes a tree, then bears flowers and then fruits. Similarly, I call this age `blossom time'. There is abundant flowering and it is not difficult to make fruits of them.

I would like to say that everyone has to search the truth within. There is no other way. Without searching for the truth that lies within, one goes on treading the path of untruth which generates all these negativities. When you are established in truth, no rules and regulations are required. Then all your deeds become Divine. Therefore, everyone should seek the truth and this is the time when you could get it.

This is My desire that everybody, specially men, should seek the truth.

May God bless you.

Contents: 2003-03-16 **Shivaratri Pūjā (English+Hindi+English+Hindi), Shiv Chatrapati Sports Complex, Mahalunge, Balewadi, Pune, Maharashtra, India**

[Shri Mataji is silent for about six minutes before speaking.] [Shri Mataji talks in English:] Today we are going to worship Śhrī Shiva, Sadāśhiva. His quality is that He is forgiveness personified.

The amount of forgiveness He has, has helped many of us to exist, otherwise this world would have perished, so many would have been finished because you know what is the condition of human beings.

They don't understand what is wrong, what is right. Apart from that, they cannot forgive. They go on making

mistakes, doesn't matter. But they cannot forgive others. This is what we have to learn from Śhrī Sadāśhiva.

[Shri Mataji talks in Hindi:] Today we are going to worship Śhrī Sadāśhiva. He is the embodiment of forgiveness, so powerful that nobody is able to be against him, to challenge him. He forgives all our mistakes, no matter what they are.

If he does not, he could banish the world because within him there is a destructive power which is able to ruin the entire creation. Although forgiveness is his inherent quality this power of destruction could be awakened within him as well. His power of forgiveness increases gradually until it becomes mature and then finally he is able to destroy.

So first of all we need to acquire his quality of forgiveness. We as human beings are capable of forgiving to some extent but, nevertheless we get angry and are ready to quarrel. But now He, who is the embodiment of forgiveness itself, reaches the point where his destructive power could be awakened. How does that happen? Once his power is awakened, he is able to banish even himself, the whole universe and every creation he has already created.

So people should remember that in case we have not learned to forgive and forgiveness is not established within us, this destructive power will be awakened one day. And then we will destroy even our own people.

That's why you should always keep in mind that there is no need to get angry with others in vain. You have absolutely no right to be angry with others. If Shiva is not doing so why should you? But people get angry

extremely often and very heavily. Animals never get angry to such an extent. They won't get annoyed without any reason. Thus while getting angry at small things we should always remember that the power of Śhrī Shiva exists within us as well. Forgetting that Shiva exists within us is exactly what makes us get angry with people and unable to forgive their faults and mistakes.

But what makes us act like this and what can such a person achieve? Wherever and whenever big events and occasions have occurred men have started to destroy other people out of pride and arrogance.

This destructive power was even stronger in the past when people were banishing each other without any reason. We do not need to think about where has this attitude come from and why. The only thing we need to remember is not to fix our attention on such an inferior thing. If we could live in peace, if we could be able to see the peace in every single thing, we would be capable of making our lives peaceful too.

But the point is that human beings are not able to control themselves. Moreover, they feel pleased getting angry with someone and giving punishment, to such an extent that even countries could be involved. If a person starts to quarrel with another one from a different country, all the people go behind him and nobody thinks of discussing, everyone is ready to fight. This inclination of human beings is very strange.

How could one feel happy because of getting angry with someone, suppression, fighting or killing someone? But you can see for yourself. Imagine that while travelling on the road you see a crowd gathered. What are you going

to do? Some of you will join the crowd, but some will just watch.

Sometimes such strange outbursts in our temper are a sign that the power of Śhrī Shiva inside us comes out.

By worshipping this power heartily human anger and wrath could be banished. It is considered an auspicious thing that even Śhrī Kṛiṣhṇa has done this greatest feat out of anger. All the things were born out of anger, the whole creation. But you people are very proud with what you've done and consider yourself very powerful because of that. I am very angry with you about that. I can not see the beauty of humanity in your behaviour. To get angry for small things is a very typical thing. You get angry very easily and are not able to find an excuse for someone's faults. But this anger can cause many troubles, wars can begin, homes can be ruined and countries can be banished. With every passing day I can see human anger and wrath not decreasing but increasing and people proclaiming it with pride.

[Shri Mataji talks again in English:] I know you want Me to speak in English language, only. But people who don't know English are outnumbering you. What I'm trying to say, that it's very important to understand when you are worshipping Śhrī Shiva Shañkar that He is the complete embodiment of forgiveness. He forgives. He forgives everything very sweetly. As one would forgive all small children. He forgives. He doesn't get angry. He's not that easily perturbed.

Also we have certain amount of prejudices. For example, a woman in India, if she speaks, then people don't like it. A woman should not speak, a man can speak. And a

woman can never beat, a woman can never beat a man, even if the man kills the wife. That is the criteria of a good wife in India, or a good woman.

So you can imagine how men are getting towards their discretion. All this kind of concession that is given, is very dangerous, is the destructive of the whole community.

Same I've seen abroad. There are people who go on beating their wives, killing their wives, I don't know all kinds of things. Because they have married somebody, they think they have every right to expect everything good from their wives, while they may not be at all good and they go on torturing their wives.

Not only that but in the school, the teachers, they ill-treat the students so badly, the students pick it up.

And later on they carry on the tradition of beating others and troubling others.

So every time you say, `I get very angry,' tell yourself you are on the wrong path. I've told so many times to so many of you that to boast of your anger is the worst thing because it is like boasting about your sins you are committing. These are the sins. I can understand some people who are drunkards, or some who are mad, or some who are out of their minds, but a mad person you'll find very, very sensible otherwise, can be very ferocious, can be very dangerous.

It is difficult to say from where do you get these qualities, because none of the Divine Personalities had this kind of thing. For no rhyme and reason They won't lose their temper and even if They do, it has to be a very strong reason up to the point of destruction. But I can understand Them, because They have to maintain this

world and They have to look after the people who are supposed to be human beings. But sometimes I've seen human beings are even worse than animals. They get provoked for nothing at all.

What is the reason? Why are you angry? They'll give you an excuse which is absolutely unreasonable.

In this world you have come to enjoy peace and joy. Without peace, you can't have joy. If you cannot give peace to others, how can you have joy? And the way people treat others in such a contemptuous manner, it's very surprising, what do they think of themselves? Why should they think so low about other people? It's beyond understanding to see a man losing temper on small, small things. But actually they are cowards. If it comes to some facing some real problem in life, they recede back. Then they cannot come forward. This is the biggest tragedy of the whole thing.

[Shri Mataji talks again in Hindi:] In our country hot-tempered people are very well known too. In the villages they call them tetchy or naggers, or ares up. Nobody likes to live with them. All right. Imagine that someone has done a mistake.

Forgive him! If somebody has done something very wrong, forgive him because tomorrow you could be in the same situation. And then someone could come and ask you questions and you could be given a punishment.

So you should understand that as Sahaja Yogis you have absolutely no right to preach and punish everybody. You have to respect Śhrī Shiva. This is the right thing to be done.

So one has the nature of Śhrī Shiva within himself, one is on the right path and is protected by Śhrī Shiva. Those who have open hearted and fair have nothing to be concerned about. Śhrī Shiv Shañkar looks after them and takes care of them. If it is so, then why do you need to get angry at all? That's very strange. All the time you trust other people for your good prospects. And at the same time, you are not able to forgive anything which is wrong. When somebody has made a mistake you wish that he would be ruined. Unless and until you overcome this desire, you will not be able to understand your real nature. And you won't be able to answer the question: “Are you a human or an animal?" Animals never get angry without reason.

The power of Shivaji is very strong inside them. But man is exactly the one who is able to completely destroy all human beings. He reckons he has the right to destroy hundreds of thousands of people. Such a man was Hitler. He killed so many people without even creating a small child. Who did he think he was? The families of all these people have also bee ruined and their countries were destroyed too. Who did that man think he was? There were a few more people like him in the world but you do not need to follow his example. You are Sahaja Yogis so you have to forgive. Fair and open-hearted people are capable of forgiving. Their quality of forgiveness is very strong. But the very embodiment of forgiveness is Śhrī Shiva Shañkar. That's why He is the supreme one. He doesn't need any property. He can wear any clothing, but if he hasn't got any, he would simply put some ash to cover his body. He can live and survive in any

circumstances. He has no need of anything. But is someone feels wrath and tortures somebody, finally Śhrī Shiva will destroy him. His power of forgiveness is as strong as his power of destruction. Why is it so? Because when a man sees somebody being oppressed, he should feel pity and should know that if someone dares to behave like this, oppressing others, he will be finished soon. Today not many people dare to act like this. In the past there were many more. They were famous for having tortured and killed lots of people and having interfered in many countries and destroying them. But today, nobody hangs their pictures on the wall, nobody remembers them, nobody worships them as idols. Nobody remembers their faces either. You do not need to build such a temper. You'd better try to understand that if you are hot-tempered, people might obey you out of fear. But you will be pleased with something done under a threat? And what is so special about that? Consider for yourself how many people have you been angry with in this world and how many people you have destroyed? How many people you have quarreled with? There are some people whose Dharma is to be wrathful and to quarrel for small things all the time. Hey will argue with someone in the morning, with someone else in the afternoon and with someone else in the evening. People keep away from such individuals. They will even cross the street in order to avoid such a quarrelsome person. All this can be overcome only through pure love. Sahaja Yoga is the pure love and we have Jesus Christ as a great example to follow. If we have established within us the quality of forgiveness to the same extent as Christ has,

we will be able to realise the true nature of Śhrī Shiva and acquire his qualities. To get angry with someone is not unusual at all. That's why today all of you have to consider for yourself, do you wish to destroy some other people and living creatures ant to what extent? As Sahaja Yogis, you should completely give up this because it is useless and it isn't worth doing. Today while worshipping Śhrī Shiva, you people make a decision not to get angry in any situation. If it makes no sense, why do you need to feel wrath? You doing that will just make you feel worse.

So today, let us all worship Śhrī Shiva and pray for acquiring his qualities.

May God bless you.

Sahaja Yogis [take a vow]: We shall not be angry. Whatever may come we shall not be angry.

Contents: 2003-03-20 **Talk to Sahaja Yogis, Birthday Felicitation Program, Nirmal Dham, New Delhi, India**

Today everybody is trying to talk to you in English language because I think they feel majority of you are speaking English.

I wish I could tell you something new about life. Life goes on moving. Whether you are eighty or ninety makes no difference. Only thing is how much you have used the light that you have got it in Sahaja Yoga.

All of you are now enlightened in Sahaja Yoga. All of your Kuṇḍalinīs are up and I think you know most of it. But despite that, it's important how much time you devote for the emancipation of human beings, for helping them to come on. Instead of criticising them, instead of

condemning them, your duty is to put them on higher pedestal, so they respect themselves and respect their Self-realisation.

It's very important because I met many Sahaja Yogis to begin with who were very much critical of their colleagues and all other things, but since they have got Realisation, they think it's a matter of duty for them, that is, that they should attend to the emancipation of human beings. Then there won't be any problem of any kind, no political problem, no economic problem, nothing of the kind.

All these problems are created by mind, which is not yet fully developed, I should say. And once it is developed, you are not bothered. You are bothered about others. You are bothered about emancipation of others. It's automatic. I don't have to say that. But you have seen in your lives how your attitudes have changed towards life and that is what is more important than anything else.

Some of you are already successful people in politics, in business and this and that. But you are not satisfied till you give Realisation to people, till you make them perfect like yourself.

[I'm] so very happy to see so many people being helped by Sahaja Yoga. I never expected that in My lifetime only I'll see this, but [it] just worked out, worked out so wonderfully. I'm really amazed how things grew so fast and how it has grown into so many countries, into the so many people's heart and how they have taken to Sahaja Yoga. They're working not only in their own country, but also outside. After all, I can't go everywhere now. But, despite that, Sahaja Yoga is spreading, which is such a

great thing for Me, so satisfying. You have no idea when I hear that Sahaja Yoga has gone to this country and gone to that country.

Practically, they say, in forty-three countries Sahaja Yoga is settled down in a very large way and, in a smaller way, maybe it is in many more. But to hear this also, I never expected that it would work that fast. It's all thanks to you, to you Sahaja Yogis who [have] achieved this miracle.

I'm thankful to you all, from India and abroad, those who have taken up the flag of emancipation and are moving forward, instead of criticising, instead of degrading some people. [It's] very easy to do that. But what about you, yourself rising above all that and making others rise also? We can change the whole world and you start understanding the problems of the world and you can get rid of them with your Kuṇḍalinī awakening.

Such a great thing is this Kuṇḍalinī, I tell you, that it makes human beings something superlative. It's all described as sayings and this and that, but a Sahaja Yogi has a greater power and the greater power is that he can make others Sahaja Yogi[s]. He can give Realisations to others. They must use their powers and should try to change the whole world. That's My desire. I don't know in My lifetime I'll achieve it or not. But you all should decide that way and I'm sure it will all work out.

May God bless you. Thank you very much. Thank you very much.

Contents: 2003-03-21 **Birthday Pūjā (Hindi+English+Hindi), Nirmal Dham, New Delhi, India**

Next, comes the turn of Sir C.P. Srivastava, whose birthday is also cele brated, as he blows out the candle and cuts a piece of the cake placed in front of him. He carries it by his own hand and personally offers to Shri Mataji amidst the cheers and applause of the collective. This is followed by bhajans. With this, Shri Mataji takes a break along with Her family, Sir C.P. and Kalpana Didi, in the adjoining resting room.

Night grows chillier, as the Pūjā continues. Then comes the turn of offering gifts from various countries across the globe and concludes with the Yuva Shakti from India getting their new website (SITA India) launched and inaugurated by Shri Mataji, as She blesses the Yuva Shakti and expresses Her happiness over the work. [Shri Mataji talks in Hindi:] [Version 1:] Eternal blessings from Me to all the Sahaja Yogis. You all have gathered here today, in such a large number, to celebrate My birthday. How should I thank you? I just don't understand.

So many people have come from other countries also. And even from our country, so many people have gathered here.

Seeing all this, My heart fills with joy.

I don't know what extraordinary task I have done that you all have gathered here to celebrate My birthday. You all have a very big heart that today you all have come to this far off place and have honoured Me. I don't have words to tell you people how overjoyed this has made Me.

[Version 2:] Many blessings to all the Sahaja Yogis. It is very kind of you people to gather here for the celebration of My birthday. I do not really know how to thank you. I am amazed that so many people from abroad and so many Indians have gathered here. I feel so happy to see that and I wonder what is so special that I have done to make you all come here to celebrate My birthday. You must be very warm hearted to come here from far away. It is really difficult for Me to find words strong enough to express the joy I am filed with.

[Shri Mataji talks in English:] What I was telling them, the way you are celebrating My birthday, I'm overjoyed and I don't know how to express that joy which is really overflowing.

I really don't know what have I done for you that you have come up with such enthusiasm, with such love. It's your great heart which is appreciating My humble work.

All over the world, Sahaja Yoga has spread and again spreading like fire. That showed it was the need of the world. It was the need of the people. That's why they have taken to Sahaj Yog with such enthusiasm.

I could understand in a country like India, where they have talked about Self-realisation, but in a country which is not aware of a higher spiritual life, you all should appreciate, assimilate and enjoy Sahaja Yoga as a very great blessing of the times.

These are special times. I think that you have fallen into this trap of love and enlightenment.

I Myself was not very sure that you would appreciate the love that one can enjoy within yourself. What is a

spiritual understanding? I didn't know how you would appreciate and enjoy yourself.

That means you are all very much capable of this tremendous love and this spiritual awakening. No doubt about it, how is it it has worked out so beautifully? Very surprising and also the way you have got your spiritual powers and the way you are using it is really beyond understanding, any human understanding. That's why people don't believe that there's something like Sahaj Yog, that there is a power in every human being which is universal and which can be enlightened. It's something beyond the conception of human beings that they can achieve this kind of a spiritual growth within themselves.

I wonder how many of you also realise that whatever you have achieved is something great. It is the climax of human development, human growth and all the advancement we have made. This will change, definitely change the world and its understanding.

I'm talking to you today at the time when the war of Iraq is on in a very big way. I don't know what to say, how it is going to work out, but with all your efforts towards peace, it will get solved I'm sure and will bring peace everywhere.

We don't want to have wars, but we have to change human beings, otherwise you cannot trust them.

This is a very big challenge to all of you. You have to work very hard to get to this idea of giving Realisation to everyone, otherwise you cannot stop it just by giving them lectures or threatening them.

The awakening is needed within, which, of course, I don't know if everyone will try to have, but as many as can

have it, please try to give them awakening because they are all human beings born at this time and so they deserve it. You have to just try meeting them, talking to them and giving them Self-realisation.

It's not very difficult. Every one of you can do that. Every one of you have only ten to fifteen people and will change the world. That is our ambition, is to change the world to the new style of understanding that we have to live peacefully as human beings. Without any discretion of colour, without any discretion of nations, we all have to live together as human beings. This is the only difference between human beings and animals.

As long as we are not spiritual, it's all right. But if you can transform them into spiritual personalities, I'm sure everything will change. As we have seen now in Sahaja Yoga, it doesn't bother a Sahaja Yogi to quarrel or to fight, but they are so peaceful and gentle with each other.

So today we have to pray that Sahaja Yoga must spread all over the world and that everyone in the world should get realised. You have to promise that you will go out of the way and try to change the human beings who are just mislaid on their way somewhere. I'm sure once it starts working out, everybody will understand the value of peaceful life as Sahaja Yogis.

We have to do intensive work because you can see human beings needed this. Today that is the need of the hour. At the right time, we are now ready to do Sahaj Yoga and spread it all over, as much as possible, wherever you will see the necessity.

Of course, it will work, but otherwise also, whether there is necessity or not, there's an urge in the human beings to rise, rise above all these human failures.

I bless you from My heart, bless you very much, that you carry on your work of Sahaja Yoga, of spreading Sahaja Yoga, of giving Realisation. You have got powers. You know you have [got]. Only use that power and give Realisation to people. That is one promise you have to make on My birthday.

Thank you very much.

[Shri Mataji talks again in Hindi:] [Version 1:] Today, what I told these people in English and I don't need to tell you because in this country everyone already knows how important a spiritual (ādhyatmik) life is and people want spiritual ascent (ādhyatmik unnati). Many people are trying very hard.

Some go to the Himālayas, Some go and sit near the sea, try for several hours, keep fasts. There is no need to do all this. The moment they come to Sahaja Yoga, they can get their Realisation and they can get blessings. [You] explain [this] to people that there is no need to stand on your head. Sahaja Yoga can actually be had for a song. They won't even believe how easy it is.

And when they see this, one after another thousands of people will come to Sahaja Yoga in this country and I wish that Sahaja Yoga should be spreading a lot in this country. In this country our questions are too small and petty. For them, just getting Realisation is very important. After that, nothing else needs to be done.

So if people from India try, then they can get Sahaja Yoga very easily. They can give Realisation to many

others. That's why you all have My eternal blessings. Each one of you should give Realisation to at least one hundred people. As such, our number [of Sahaja Yogis] has not increased. Ours is not such a position (avagarh). It's a very simple thing and from this easy, simple thing we should understand that in our country the most simple and most Sahaj thing is Sahaja Yoga. And everyone is ready for this.

You go anywhere, go to any village, go to any city, everywhere people of Sahaja Yoga are truthful.

That is why I want you people to try again to your fullest and next year double the number of people should come here.

I thank you a lot for all the honour you have given Me. But as I desire that each one of you should give Realisation to a hundred others. You need not try more that this. You [should] try. If there is a desire, then it is My promise that in a very Sahaja and easy manner, you can give Realisation to a hundred people in this year.

Eternal blessings to everyone, eternal blessings that this task can be accomplished. Even those who do not understand this language are also doing this work, so what are the difficulties for you? For you, the basis is ready. All saints and Sādhus have done a lot of work in this country.

So much has not been done in any other country. That is why you should think about it that being an Indian, you have a lot of moral responsibility and how much more of this can you do? Eternal blessings from My heart to all of you, that all of you are successful. You become successful in this respect [task]. These are blessings from

My heart and I wish that you all imbibe these blessings fully and give Realisation to other people, whichever way it is possible.

Eternal blessings to you all.

[Version 2: to be added from the subtitles.]

***Contents: 2003-03-24*, Public Program (Hindi), Jawahar Lal Nehru Stadium, New Delhi, India**

Heart gets filled with complete Joy (Ānand). What is to be and not to be said... here, I find most of you are Sahaja Yogis. You have put your all hard work and labour in getting the Sahaja Yoga uplifted and nourished.

.....

For years I have worked hard in India and also put very hard work in foreign countries. Now you have to do more than Me. Only then ignorance could be destroyed in the world. The world is submerged in deep ignorance. You have to be prepared to set it right... All the problems of our country will get solved by it [Sahaja Yoga].

.....

The ultimate self-respect comes from respecting your own country.

***Contents: 2003-03-27* Talk to Sahaja Yogis (Hindi), Inauguration of the Vishwa Nirmalā Prem Ashram, Noida, Uttar Pradesh, India**

[Version 1:] You must allow Me today to speak in Hindi Language.

In our country there are many problems. One of the biggest problems is that here men and women are seen from different angles or different points of view. I don't

know how this happened because it is not written so in our Shāstras [Holy Books]. It is written in the [Sanskrit] Shāstras that “Yatra pujyante nari” meaning that where women are worshipped, “Tatra ramante Devatā" there reside the Gods.

So I do not know how it is that in our country such a situation has culminated where there is no respect toward women, especially here in UP [Uttar Pradesh, India].

I was married in UP [Uttar Pradesh, India] and I was surprised to see that in UP [Uttar Pradesh, India] housewives do not have any status. There is no difference between them and the domestic servants.

How this happened and why is this still happening? Because the people are not awakened toward this.

Sometimes I feel like crying seeing how they have taken advantage of women. They have thrown them out of home, without any reason! Just like that, thrown out of house! And I have had so many experiences in My life which deeply aggrieved Me. I did not understand why they are maltreating women. And there are no arrangements to house them! And when they are thrown out of their house there is nobody to take care of them. Poor women!, they were thrown out along with children. They [women] themselves become shelterless but children as well are so cruelly thrown out [of house].

How this situation can be changed? Is there a cure for it or not? I thought so many times that I should write about it. But writing only does not help. I thought that for this something had to be done, some arrangement had to be made in an organized manner. My heart used to ache at

seeing so many women begging in the streets. Many people said what a good way to make money by begging! I said if you had to go begging then you will realise! I felt like crying upon seeing such insensitivity toward women's problems in our country. And because of this I had decided that something had to be done to house them, to feed them and to do something for these poor women. They beg in the streets, do all kinds of works. I called them to My home and talked to them. I could not find any particular reason. Husband liked some other woman so threw her out. Make any excuse and throw her out of house. Don't know why.

Woman is a great life-giver. The whole world is because of her. It is because of her that thousands of children are born in this country. But such a disrespect is shown toward them that any woman would become lunatic tolerating all this. But no, she lives very courageously because she has to take care of her children. But what can she do? She doesn't have any means to have food. There is no way out! Where should she go? Where to beg? Nobody let's them come even near to their doors! I did not see any cure for this.

So, I thought a lot about it and decided that if any substantive work is to be done, it is to build some shelter for them. I thought that after coming here they will learn something, learn to do some work or other. They can learn to do massage. Besides, they can run some small hotel restaurant. But they need some help, some place to learn this and they need somebody to teach them. Keeping this in view, I have made this Ashram and have beckoned to everybody's love, I have beckoned to the

whole world's love that everybody sees this with love that these women have not committed any crime if they are begging at our doors. It is the responsibility of our society.

I felt very aggrieved and being a woman I felt like crying at seeing all this. When the construction of this Ashram started, I said that would be good if somehow it gets completed fast. I worked very hard. I designed this Ashram.

And special about this [a special technique was used for paining the building] is that the white colour that you see will never get spoiled. It is made with a special technique. I learnt this in Italy. And I learnt in Italy that one could make such a colour which never fades and I know this technique and see how beautiful this white colour has come out by using this technique and will never got spoiled. No matter how much water pours, whatever happens, it never gets spoiled.

I have done this as an experiment. But this is really a very good thing.

[Somebody adjusts microphone:] Thanks.

And it is not difficult to make this. I said to so many people that you should use this thing. But they all thought who would make effort, who would take trouble? But there is no trouble, no efforts. In our country there is this bad habit developed that if you do one thing in a way then you keep on doing it the same way.

So what to say! There have been so many great sages one after the other.

So many pandits of sanskrit. They diūsed so much knowledge. But people do not realise this at all. They don't know and don't realise that they are born in such a great nation and there is so much Pure Knowledge in this country.

But they do not respect women. They keep them like beggars. Husband will drink alcohol and beat his wife! Even if he does not beat her up, there is no comfort for her, no easy life for her. She somehow lives her life. Yes, if she is from a rich family then it is alright, otherwise she is maltreated a lot. And in this way so many women have suffered.

Some of them got fed up and left their homes and started begging and there are many who keep on suffering and rotting at home and somehow carry on with their lives.

I don't know why there is no attention paid to this aspect of our society. Especially here, here in UP [Uttar Pradesh, India]. In Maharashtra one thing good happened. There have been 2-3 social reformers and these social reformers worked a lot and because of them universities were established and women got very good education and people started to see that women also have many good qualities.

Now we have built this school and there is only this request to you that you should tell us what else we could do here? What education we can diūse here? We have already thought about lots of things but still you should tell us what else we could do for these women.

Abroad I have seen that there nobody can maltreat a woman. Here they are subjected to such cruelty.

It is specially in our country that women are so much mistreated. I have lived abroad for so many years. I keep on going there. I see this big difference and feel it a lot. I see that here there is no value of a woman.

It is she who creates children and takes care of them. And an Indian woman is anyway so beautiful, so docile, very dextrous and full of love. Mothers of this country are famous. But here we do not have any love or respect for them. I don't know why it is like this.

Yes, abroad it is definitely like this that women themselves have created a forum for themselves. They have established themselves as a force. But in our country nobody cares for women. With this view, I have built this small Ashram where women or girls who come here if they are given some `knowledge' to be self-reliant along with the knowledge of Sahaj Yoga.

If they can grasp this then they can live their life with great dignity and self-respect. In this ashram we can build lots of industry. Can make lot of different kind of eatables and also can give higher education.

This we will see that how many women will have this kind of capacity [to absorb higher education].

How many will come up? Sometimes I have seen that from the very same places where the women have been crushed [suppressed] so much, there come up such great women. But we will have to help them, look after them. Because what is happening is very destructive for our society and it is a sign of cruelty. And we have not put any attention to this aspect.

I don't know why! It is very necessary to put our attention to it. And I must say this that the Śhraddhā that

we should have in our hearts toward women is not there, not at all there. And we mistreat them, beat them up. I know so many such stories that if I recount them to you, you will start crying. I have already cried a lot. Now I want that we should find out some way and in this direction I have made this small effort. We can enlarge this later and the women who will leave this Ashram, let us say that the women who will leave this ashram matured, they will definitely do something in their lives. Not only they can take care of themselves, but also of their children and can live a dignified life. It is very necessary, whatever education you give them if they are not respected at home then what will the poor thing do? If her education is not respected then what will she do? Here we have to try that these women are made able and they have the education so that they can live their life in a dignified way. They also are human beings. They are not animals. And to give them status of human beings is very very necessary.

We should understand this. First let us start from our home. See from there itself what is happening.

I have seen it all from a very close range Myself and I did not see a way out but for crying for them.

[Microphone being adjusted.] You can't listen anything. Who can't hear please raise hand. Everybody can listen! I am deliberately talking in Hindi because how can I talk bad about women of our country before these foreigners [... clapping]. They respect our country so much. Whenever they come here, they first bow down and touch the earth with their foreheads and they respect our country so much that I can not even describe it to you.

I have never asked them anything to do so. But do not know how they from their own Śhraddhā in their hearts they do it. They feel that it is `Nandanvan', the garden of paradise. But they do not know about the bad condition of our country.

So I do not want that they be told all this. What use is it to criticise our country. But it is necessary to root out the evil if it is there in our country. It must be absolutely cleaned up. This is what I am telling all of you.

There is no special reason that the women abroad get respect, but the laws there developed in such a way that no woman, whether she is educated or not, can be insulted.

So, we should also understand that it is a very great thing that we should respect our women and we should have Śhraddhā towards them.

I have seen so many terrible things that I can not believe that any human being can mistreat, be cruel and torture another human being in such a way. It is a strange sort of slavery. We got rid of the slavery from the English but it is very necessary to get rid of this kind of slavery in our society.

The women of our country, I think, constitute 70% of the population and rest are men. Even after this the men are so arrogant. Don't know what they think of themselves! And they think that they can do whatever they like and it will be alright. But it is not so.

A woman is also an important part of the society. If you commit any sort of excesses on her, you and your children will have to pay for it.

Now we see that now our children are also getting spoiled. Because who controls them? Mother does not have any right and father does not have any time.

So who will take care of their children. This is now becoming a story of each and every home. I have seen that in UP [Uttar Pradesh, India] the college going boys, in broad daylight, after finishing their classes board any train and misbehave with women in train. What can their mothers do? They can not say anything. Nobody listens to them.

This we should change. And we have to put our attention to improve the social status of our women at home. If we improve in our homes, then it will improve outside also.

And I feel troubled for this. You know that My nature is so that I could not tolerate all this. When this building was projected I said that I will pay whatever you want but get this building constructed fast somehow. And now that it is ready I am very happy. At least something has come up through which attention will get drawn up to the situation of women and people will treat them with at least some love and respect.

I do not have to tell you once again about the bad situation of women. But you should see in your individual life that what is the situation of women in your homes. What is the condition of your mother, your sister. And then look around yourself in the society. If you can set it right, your country will really progress a lot and will rise very high.

Where a woman guides and takes care of things, great people are born there. But the way it is happening here through our small effort [of opening this ashram], I hope

that something will definitely improve and for what I longed for so many years and was craving to attract the attention of everybody to this aspect of women's situation.

In Sahaj Yoga you get to know the Ātmā. It is alright. But you should have compassion within you towards everybody. If after attaining Ātmā, you do not have compassion then what is the use? You should have compassion and when you see in the light of compassion then you will really feel pained that these mothers and sisters are stuck up in such a vicious circle. For this I request you that you look around yourself, in your home, outside home and try to see that the situation of women improves.

I have just made this very small effort but you people can do a lot more and for this I request you all that the way you love Me, same way you love your mothers and sisters.

I bless you infinitely.

[Version 2:] You must allow Me today to speak in Hindi Language.

Out of the various problems in our country, one big problem is that we have different standards for men and different for women here. I don't know how it has crept in and nowhere it is written in our scripture.

It's written in scripture, “Tatra Pujyante Nariya Tatra Rāmante Devatā" [The Deities reside where the women are worshipped]. I don't understand how this state was developed and conceived, in which you have no respect for women. I Myself was married in UP [Uttar Pradesh, India] and was surprised to see that women had no

significant value in domestic life. There was no difference between the maid servants and the ladies of the house. How did it happen and why is it continuing? It must be because, the people are not aware of this kind of situation. The way women have been ill-treated, thrown out of the house, makes one weep. Without any reason women are thrown out of the houses. I don't understand why women are thrown out of the houses. I have witnessed many such instances, which make Me cry. I don't understand why women are tortured like that? There is no arrangement or compromise for them to live. Once they go out of the house, then there is no one to look after them. Poor ladies were thrown out with their small children. Those women were rendered destitute and along with them the children were also driven out of the houses.

How could this system change in our country? I wondered whether there could be any remedies for it or not? Many a times I thought of writing about it, but ultimately I concluded that writing about it will be of no use.

Some permanent arrangement must be made.

Something must be done. I wanted to do something concrete. I have seen many such women begging in the streets and roadsides. I have heard people making remarks “it was a nice way to beg." I tell them “You will Realise only when you are compelled to beg." The indifferent attitude of people of our country towards women makes Me weep. That is why I have resolved to do something to arrange shelter and food for these poor women.

Something must be done.....

The life of women is of a great importance. It is the foundation of the entire world. They give birth to thousands of children, but the people treat them with so much humiliation that these poor women have to tolerate all these non sense and are driven to the point of madness. It is only because of her children that she has to face all the nonsense and atrocities bravely. But then what else she could ever do? They have no means to feed themselves, where would they go and from whom would they beg? No one entertains them even when they come out seeking help at their doors. I could see no remedy to all these, so I thought the best work would be to build shelter for these destitute women. They will learn something here, also could learn the art of massaging or even run a small restaurant etc. But helping hand is required to establish them and also make them understand. A suitable place is also required for them to carry out all these works. With this objective I have built this Ashram. I have tried to invoke the emotion of love within every individual. I have challenged the love of the whole world so that people should accept them with love. In fact, there is no fault with these poor women. Ultimately, the responsibility lies with the society for their pathetic status of begging from door to door.

Once construction of this Ashram started I had a desire to get it completed somehow. I had to put a lot of hard work and also personally had designed it. The specialty [a special technique was used for paining the building] is the white colour that you see in this building, will never fade. It has been done using a special kind of technique. I learnt this technique from Italy. In Italy I learnt this

technique of developing colours that do not come off easily and also is everlasting. Just by applying that very technique, how nice the white colour is expressed. here. It will never fade by any circumstances either by water or by any thing what may come. It can withstand everything and yet remain unchanged. I have used this just as an experiment, but it works out wonderfully well. I don't know why our industries do not manufacture things of that kind? It is not at all difficult to make such things. I have advised so many people, but ultimately it is put aside with a view, who would take such pains in changing and bothering about it. It is neither difficult nor a thing of botheration. After all in India, it is like a condition and a mindset to not to adopt any change and rather let go as it is……

First of all you must judge the condition of women in your personal lives at homes. Take care of your own mother and sisters and then look for the society. Once this is improved, automatically your country Will rise to a great height. Wherever, the women have taken up the responsibility of directing and taking care [of the society or place], great personalities have emerged and have risen to great heights from there.

The way things are happening here, I hope this little effort will certainly bring adequate improvement in conditions of women. It will draw the attention of the people and they will be attracted towards the cause for which I was so much worried and had wept.

Through Sahaja Yoga you have ascent to your Spirit. You have known your Spirit, but your attention should be such that it must have compassion in it. Even after

realizing your Spirit if you are not compassionate from within, then what is the use? You must have the compassion and in that light of compassion you should look around. You will be surprised when you will realise how the mothers and sisters have been trapped in the web of misery. It is My earnest desire to you all that you must look at your surroundings and your neighbourhoods and try to rehabilitate the distressed women from their miserable conditions. I have attempted to put in a little effort in this direction, but you could do a lot more I believe.

So, I request you all that you must love your mother and sister as you love Me.

Endless Love.

[Sir C.P., Extract 1:] It's not an easy task to talk about the person who is wedded to you and with whom I have lived now for fifty-six years... forgetting for the moment that She's my wife because She is the Ādi Shakti. And what I want to tell you is in this world, where we have all kinds of problems dividing humanity, creating friction, creating problems, She has devoted Her life completely to the creation of a new humanity, comprising men and women who are given to, who are wedded to truth, spirituality, morality, compassion and every other quality you can think of. She has created that kind of human being.

Now, I for one, when She began it, I did not believe that it was possible to do so. But then you have this humanity sitting here and it is Her creation. She is perhaps the only one leader in the world who is bringing people together, who is getting people of all religions, all races.....

She has created a world. It is not easy to create a new world. But today I want to talk about one particular quality of Hers and that is compassion……

Once many years ago, we were travelling by train…… At about lunch time our train stopped at a particular junction and lunch was brought in for us, to be served in our compartment. And right at that moment came another train from a different direction to the same station, stopped. There was only a little distance between our train and the other train. And what we saw was this: from the dining car of that train, the cooks threw something, the remnants of food from people who had eaten earlier. And a few children, small children, they ran towards that in order to get a few morsels for themselves.... She looked at that and She had tears in Her eyes and so did I. And She said, “Is this the fate of these children? They don't deserve this. They deserve something better." And She said, “It's impossible now for Me to eat this food. Now, from now I determine some day we will have an ashram for orphan children." She is an ocean of compassion.

[Sir C.P., Extract 2:] She began the transformation of human beings in 1970 and in early 1974 I got transferred to London to take up a job there. We went together. And we had taken up a house just outside London. I used to return in the evening.

In the house, there was my wife to help us and nobody else.

So once, when I returned one evening and the door was opened for me, I went in and went to the drawing room of the house and there I saw a young, white man sitting

on the sofa and reading a newspaper. I couldn't understand. I didn't know that somebody was coming to the house and I was a little puzzled. But what puzzled me even more was that I saw him wearing my clothes, kurta and pajama. I said, “There's something seriously wrong with me." So I went to my wife and said, “Now do I see what I see? Is it true?" She said, “What is it?" I said, “I see a young man sitting there reading a newspaper and he looked at me as if I am a stranger coming to the house. Who is he?" So then She related the story. She said She had gone that day to Picadilly Circus in London and there She saw a young man, totally derelict, lying on the floor and obviously in pain and no one to look after him.

So She got out of the car, went to him, asked him, “What is the matter with you?" And he said, “I have nobody to take care of me and I am very sick." So She said, “OK, would you like me to look after you?" And he was amazed. He said, “Yes, yes, certainly, if you could." And She said, “OK, come along. Come to my car." And She brought that young man home.

Now he came to our house, but he had no clothes. He was dirty. He had to be bathed.

So he was sent to the bathroom for a bath and what else could She do except give my clothes to him.

So that's how he was wearing my kurta and pajama and he was sitting there.

Now comes this strange story: that young man stayed in our house two or three months. She treated him with love and Sahaja Yoga and the care of a mother, with total compassion, total love and day by day that young man

flowered. He became a handsome, young man. Flowering, he forgot his drugs, he forgot his alcohol and he became a wonderful, nice, young human being.

This is Her compassion creating a new, new life.

Contents: 2003-04-07 **56thWedding Anniversary, Sophia-Bhabha Auditorium, Sofiā College, Mumbai, India**

[Sir C.P. talks:] [This paragraph is an approximation:] It is said that marriages are made in heaven and that is certainly true in my case. I must be the luckiest man in the whole universe.

Shri Mataji has been a wonderful wife, a wonderful Mother, an equally wonderful grandmother and now also a great-grandmother. She has spoiled me all these fifty-six years by giving me excellent food and looking after me all the time. It was because of Her generosity that I was able to work very hard in the office, but then I came back to a wonderful thing at home. She has been so kind to all my relations. You know when relations came to our house She would look after them in exactly the same way as She would look after Her own daughters. She would never make any distinction between one child or another.

The family, that She has given, the two daughters are wonderful. Kalpana is here. I want to thank Her for all that She has done for me for 56 years. But I want to thank Her more, even more for all She has done to the world. She has created a new humanity. She has done what no other person, no other person that I know or have read about, has been able to do, to have thousands and thousands of angels, people who are wedded to

goodness, are wedded to purity, who are wedded to the concept of one human family. You know in the world today there is conflict everywhere, you read the newspaper and you find everywhere there are problems. But there is only one world, which is Her world, which is sitting here, which is beautiful, pure and chaste and which is the future of humankind.

On the occasion of Her birthday She invited me over to create Sahaja Yogis. She said if each one of you could transform a hundred more persons, the world would be a different place to live in. And I want to tell you, this is not mere talk, this is the most important, most crucial need that we have in the world. We have a choice now and the choice is stark. Either we move towards saving humanity, or we move towards destruction. She is the one who is the One force in the world. There is no other force in the world that I know. She is bringing north and south together, east and west together. As I said to my audience somewhere else, these are directions for navigation, but they are not for dividing humanity.

Humanity is one. She has brought people of all faiths, of all races, of all colours, all religions, together. Can you name one single person who is doing that today? They are all dividing. They are all saying, my God is the best?. Can you imagine? Can there be two Gods, can there be two Almighties? There cannot be two Almighties, there can be only One and She is the only helper.

[Shri Mataji talks:] I just want to thank you all from My heart for coming to celebrate this anniversary with your love. I can't do more than to thank you really how you people have appreciated My humble work. Moreover, it's

a work of just love. Love is the greatest quality of human beings. And if you have developed that then you will forget all other things. Because love has its own reward and the reward is here, I can see it.

I am nothing special except that I love everyone very much. And I don't think anybody is to be condemned because I've seen people coming out of all their problems, their smaller minds into a bigger area in which they are capable of giving love. I must say that whatever was My *[UNCLEAR* faith] has worked very well. And it is very, very nice things to see how many of you have understood My love and have spread love among yourselves.

Our human problem is one, that is, we don't know how to love each other. If we could understand that then we'll enjoy all this love, we'll really enjoy this love. You don't have to sacrifice anything. Don't have to give away anything. It's all there and you enjoy. It's reciprocal. You enjoy giving love to others.

Maybe some of your experiences may not be that good but most of the people who are human beings *[UNCLEAR* are/have] a special, special temperament of loving each other. And this is to be shared.

And this has to be enjoyed.

I have enjoyed it and you all have also enjoyed it.

So I would say, continue to do that. And spread your love all over.

May God bless you all.

[Aside in Hindi:] Jee bhar āya bhai bolne par [Heart is overwhelmed by speaking]. [Laughs.]

Contents: 2003-06-15 **Talk to Sahaja Yogis, after Śhrī Ādi Shakti Pūjā, Cabella Ligure, Italy**

[After the short Pūjā it was sung with great joy the bhajan `Gondari'. In the end, Shri Mataji says:] I am very happy all of you are here singing the song of `Gondari'. Perhaps you do not know the meaning. That is `We are the singers of Shri Mataji.' And these are the songs sung by people who are villagers and they are singing this song that `We are singing the song of our Mother, with all our love for Her.' And all that singing has come to you, is very, very happy for Me because these are only ordinary villagers and how you have accepted such a nice mood and songs from them.

May God bless you.

Thank you very much. Thank you very much.

Contents: 2003-07-13 Guru Pūjā, Cabella Ligure, Italy

Today's Pūjā is a very great Pūjā for Me, because I suddenly find that My granddaughter is missing and I got upset with it very much. Look at Me, supposed to be Ādi Shakti and why should I get so upset about my granddaughter missing. It was just a human nature which I realised all of us have.

If we have some responsibility and we are not there we get upset. Thank God there are very few children here, most of them have gone, but we are all children the way we worry, the way we are anxious.

Today I would like all of you to say that a new year has come and in this new year we all should have a new proposal about ourselves and that proposal is very difficult for people to make out, that we are not

responsible for anyone. We are our own and we live with ourselves. It's very difficult.

Of course those who have no children are very happy people that way, but those who have, those who have certain responsibilities and commitments they are still hanging in the air, they are nowhere near Sahaja Yoga I must say. Our main responsibility is ourselves, is to know ourselves and to depend on ourselves. It is a very big responsibility because now as we will be having big functions and we might feel that we are lost in it. Please try to remember that you have to remember yourself, you have to know that you are there, that's the message I wanted to give you, I hope you'll think it over.

May God bless you all.

Contents: **2003-07-1x Conversations with an Italian Sahaja Yogi before and after Guru Pūjā, Cabella Ligure, Italy**

[An Italian Sahaja Yogi fond of playing soccer does not help with Pūjā preparations.] Shri Mataji [to him while admiring the stage decorations]: You have done such a wonderful job! Sahaja Yogi [pulling his ears]: Mother, please forgive me, I never helped with anything.

[He soon eagerly participated in Pūjā preparations and was never seen on the soccer pitch!] Sahaja Yogi [later on full of family worries]: I attended all the Pūjās, I went to the centre regularly, I gave so much donation, I worked for the Pūjā etc. and yet this happened to me. Mother I have problems at the Āgñyā.

Shri Mataji [patiently heard him out]: Where is your attention, where is your will, why are you so worried. Do you love Me?

Sahaja Yogi: Of course Mother!

Shri Mataji: Then it is enough, now leave everything to Me.

[As soon as he surrendered from his heart, his Āgñyā opened and his family problems got solve].

Sahaja Yogi [after experiencing the blessings of Shri Mataji's protection]: It is my plight that my two eyes are not enough to see all Your wonders!

Contents: 2003-07-23 **Talk to Sahaja Yogis, Hilton Hotel (near Roissy Airport), Paris, France**

To have a proper attention on our being; our attention should go to each and every part of our body, as well to our brain, otherwise we cannot feel comfortable. Proper introspection is needed to find the comfort of our body and spirit.

Contents: 2003-07-23 **Quote, Midnight Outing and Shopping, Paris, France**

I am here because of your strong desire.

Contents: 2003-08-10 **Śhrī Kṛiṣhṇa Pūjā (Hindi+Marathi), Pune, Maharashtra, India**

Now we have to realise that Sahaja Yoga has spread a lot and in all corners of the world people respect Sahaja Yoga, but until and unless Sahaja Yoga is completely manifested within us, the people who respect Sahaja Yoga will not continue to do so. That is why it is essential

that we look inside of us. The nature of Śhrī Kṛiṣhṇa is that we look inside of us and see what are the things that put us in trouble. We should find that out. We should look towards ourselves, within ourselves and that is not such a difficult thing.

When we want to see our face, we look in the mirror. Similarly, when we need to see our spirit, we should find out how to see it within us. Many Sahaja Yogis have asked Me, “Mother, how do we see what is within us and how we are doing?" For that it is necessary that we ourselves should become very humble.

If we lack humility, we will be clouded by our own thoughts.

So in the life of Śhrī Kṛiṣhṇa, first it was shown that he was just like a small child. Absolutely like an infant. Not knowing anything. He did not think anything of himself. He had his mother and he wanted to grow with the support of his mother. We should also look inside of ourselves and realise that we are like a small child as well. Śhrī Kṛiṣhṇa has said this repeatedly. Also, Jesus Christ has said the same thing that we should become like small children. We should see the comforting shade of the sweet nature of a child.

Do we talk like a child? What is the quality within us that we become like a child? Now child means purity, innocence. With this innocence we have to look towards ourselves and cover ourselves with it. This innocence is very lovable. If you look at children and the love you feel towards them is because they are innocent. They don't know cleverness; don't feel their importance, nothing at all. What do they know? They know that all these people

are related to us. They are our brothers, sisters and everything. But how do they know this. That is the question. In the same way that these children know, we have forgotten that we are like an innocent child and that we have innocence within us.

There are many Sahaja Yogis who come and think that they will show their cleverness and prove themselves to Mother. What is the need to prove anything to Me? I already know everything.

So what you should do is look towards yourself and recognize your innocence. Where is it and how is it doing? And we should think how joyful it is. Now the thing about Śhrī Kṛiṣhṇa is this only. He was absolutely simple as a child and when He grew up He explained The Gītā, which is very deep. How did it happen that the human beings grew in it? In the same way we can grow in Sahaja Yoga. We have found it but still have not progressed in it. And to progress we need to leave the bad things behind.

First of all we need to have a childlike temperament. Now if we say to somebody that you should become childlike, it is a very difficult thing to do. We cannot just leave whatever we are and become childlike. But living with children, having respect for them, listening to how they talk, can make a big difference and we change all the things within us.

So first of all we have to know that within us, as we grew up, a lot of bad things have gone in. How should we remove those bad things? What are the kinds of bad things that have gotten into us? If we think about it and put attention on it, then we can correct it. We have to put attention on things like, when we talk to somebody

aggressively, or we want to scold someone or we keep thinking about how to correct somebody else. When our attention goes on other people then we get removed from our own self, because we have to ourselves be all right. That is why it is no use thinking about other people.

So, first of all we should look at ourselves only, we should see ourselves. But all of that is happening, I have told about it and it is happening in Sahaja Yogis, because inside the Kuṇḍalinī awakens and shows all the paths.

Now the remaining thing is the dirt that is within, how to fix that.

First and foremost the way we look at the defects of others should be changed because the same defects exist within us also.

So instead of looking at the defects of others, we should see what are the defects within us. If we can learn to see this, then a lot of things would become all right automatically. The thing with saints and sages is that they see their own defects and they think about how they became like that. They think, “Why do I say such harsh things? Why do I lie like this?" So this is a flow of watching oneself. Most of the time we do not flow with that. We think we are separate from that. But it is not like that. If we understand that there is this flow within us that takes us to such paths where we cannot even recognize ourselves, then a human being can turn inwards.

Now just to say that you go within yourself, meditate, take out these things from within, is very easy.

But that will not do. That is why we have to meditate and constantly work towards it. And we have ways that we

know. Like to meditate on Śhrī Kṛiṣhṇa. By meditating on Śhrī Kṛiṣhṇa we get cleansed from within. But when we meditate on Śhrī Kṛiṣhṇa we think about the defects of others. If we want to look at the defects of Śhrī Kṛiṣhṇa we can see that also, but we cannot see our own defects. This is too much that we cannot see our own defects but are able to see the defects of Śhrī Kṛiṣhṇa. I have seen a lot of people who have written books about what were the defects in Śhrī Kṛiṣhṇa. What wrong things did he do? How he should have lived? And they don't know about themselves. But even when they think about themselves and look at themselves, it is never in a way that this defect exists within and it should go away. They can keep on discussing about the defects of others. The only thing we have to see is what are the defects that we have within ourselves.

I do not believe that there is a greater yogi than Śhrī Kṛiṣhṇa, because he showed us the way to look at the mistakes within ourselves, the defects within ourselves. This is a very big thing. He said it, but people who actually do it are very less in number. Mostly we look at the defects of others, because everyone remembers them, everyone knows them. But very few people are able to understand their own defects.

That is why those people will never be all right. We have to be familiar with our own defects and laugh at ourselves and think that “Look at me, what kind of defects I am having within myself." We should think about this.

This attention is never on the self but on the defects of others. This causes us to be unsettled and we fail to

understand that these are our own defects. Why are we looking at the defects of others? By doing this, is it going to fix our defects? They can never be fixed like this. Slowly, as this point is understood, man will stop focusing on the defects of others. Looking at his own defects will amaze him and realizing how many devils he has harbored within himself. Within our mind we keep thinking such dirty things.

When this cleansing starts, man, in a way, assumes a special form. He gets special powers and with those powers he can do many things. This happens not to boost his ego, but so that he gets cleansed.

When we start getting cleansed like this, we have achieved our goal. Therefore, by looking at our own defects, we start cleansing ourselves and leave the defects behind.

Now how to do this? Because, seeing the defect is not a hard thing, but to let go of it, is the hard part.

That is why the way to see the defect has to be subtle and minute and our attention should be towards it. A lot can be cleansed like this.

The message of today's festival is that we should look within ourselves and see. This is what Śhrī Kṛiṣhṇa has said. But people find this hard to do. It doesn't happen. What is the reason that we are not able to see ourselves? What is this veil in between? The veil is of bad things like ego etc. They stand up and we are unable to see the defects that we should see. To see these defects is very essential.

I am very happy that you kept today's Pūjā. Śhrī Kṛiṣhṇa's Pūjā will take place and a lot of people will get cleansed

from within because this is a special blessing of Śhrī Kṛiṣhṇa. He will do it Himself, but you have to show a little interest, an inclination that you want to be completely cleansed from within. You don't know how profound this question is. To fix this we have to work very hard.

Earlier, people would do many physical exercises; listen to the orders of their Guru. They would do a lot of things but they would never achieve the depth. But you are Sahaja Yogis. It should not be difficult for you.

So now I will only say that you should learn to look within yourselves. It will be a lot of fun.

Till now, it is alright, but I do not know what you have started doing. You keep a watch on yourself. You will see how this whole thing works and you will be enjoying it and start laughing at yourself and exclaim `What to say!' When this happens, you will start manifesting innocence within you. This is the Bala Leelā [childlike playfulness] of Śhrī Kṛiṣhṇa.

Once you will get bathed in this innocence your eyes will become very steady. On your own you will start understanding yourself. Actually, the defect lies within us only. Looking at the defects of others, how can we fix our own defects? A very simple straightforward question is: “If something falls on our sarī and we do not remove it and if we abuse or blame someone else, it won't just go away, will it?" This much intelligence we all have. But we don't use that intelligence. And for this you should all use this intelligence.

If anyone has not understood this you can ask questions, in Marathi also. At least you should ask some questions.

Now see, the attention is going inside and we are pushing it farther but it should happen spontaneously. The attention should have the habit of going inwards by itself. I know that you have many questions to ask. We have a lot of confusion within us, there is no doubt about it. But the questions are very subtle. There is no end to it. Always, there is a question of rising above all this. Now, people say, “Mother, how can we rise above all this?" Meditation. What to say about meditation? You have to meditate on your own selves. You have to see your own selves, that, where is your brain going? And where are you going? Slowly you will get cleansed.

Today is of great importance. The incarnation of Śhrī Kṛiṣhṇa has done a great deal of cleansing for us and He has helped us a lot. His coming on the earth made a lot of difference. The awakening of Kuṇḍalinī has also gone smoothly on account of His blessings. Please try to look at yourselves. You should not be annoyed with yourselves and you should not be annoyed with others either. It will be very joyous. This is the Kṛiṣhṇa Pūjā.

If you have any other questions, alright, you can ask Me... What to say...

Comment from

Sahaja Yogi: Everyone is in Nirvichar.

Shri Mataji: Any other questions?... What's the question?...

Sahaja Yogi: Everyone is sitting in Nirvichar.

Shri Mataji: Come closer.

Sahaja Yogi: How do you attain nircvichar [thoughtlessness] in meditation?

Shri Mataji: In meditation, there is no vichar [thoughts] during meditation. Why should thoughts come in meditation? You are not to seek anything during meditation. It is only to be felt within. It is you who have to discriminate whether you have realised this or not during meditation. In meditation, first you will come to know your own mistakes, where you were wrong and where you were right. When you start realizing your own mistakes, then you are on the right track. When you look at yourself in the mirror, you see yourself. What is the use of seeing others? The trouble with us is, we always like to see others in the mirror. Then how will you identify your own faults if you start to see others in the mirror?

Sahaja Yogi: How do we protect ourselves from the clutches of the false Gurus?

Shri Mataji: Why did you have to go to a false Guru? [Laughs.] You tell Me first, why did you go to a false Guru? What attracted you to go to the false Guru? How did you go there? You must ask yourself this first. Then you will realise that you ignored the evils of that false Guru. That is what you didn't protect yourself from. Now, in the past I have already given lectures on false Gurus where I have clearly talked about their evildoings and how they take one for a ride. It is their business to entrap you all. There are different types of business which they adopt. Out of that, Gurus also have a business to entrap you and you are trapped. From this, one must realise which trap we have fallen into. We have filled our brains with the badhas [negativities] of the false Gurus. Now if you can tell Me any of those badhas, then I can tell you.....

Now if you know one or two of these badhas, you let Me know. The false Gurus' badhas. Now what do these badhas actually do? First they focus their attention on your pocket. [Laughter.] Isn't it? As they start doing this, then you must understand that their intentions are different. But it is all on the gross level. On the subtler level, in fact, there are many who wouldn't want to entrap you, but they would try to project their own importance. And for this reason they become Gurus. It is like this, that one projects his importance.

So you must watch all this and be critical about it. Then it will forsake you. But most of the people absorb their badhas, their ego, their anger, their physical health and many more aspects that you absorb from the Guru. Like these Gurus, when they fall sick, their shadow starts reacting within you.

For this reason, you must analyze yourself and look at yourself, that, what have I received from this Guru? This is very important. Then when there is a cleansing of yourself, you will see that it benefits you to a great extent. Why did you go to a Guru when you were seeking for your own spiritual ascent? You went to a Guru to know him but you were in turn entrapped. This Guru is such a Guru and you yourself should know how to protect yourself from him. You should stay away from them. I had been to many such Gurus just to see them and what they do and how they tempt and attract people. And with what they entrap people.

So the first thing I saw was that these people find your own weaknesses, that what weakness you have.

If this doesn't work then they put badhas into you. The badhas are of various types. Out of these badhas you must first learn to detect what type of badhas he has put into you that you are unable to get rid of.

The greatest badha that they put into you is fear. It keeps on frightening you, that `if you leave Me, such and such thing will happen to you.' This type of fear creeps within you. It doesn't have much strength in it. But it keeps on frightening you. When this fear comes, you must say to it, `Yes, I know it.' With this fear the human beings keep on going round and round the Guru. For that Śhrī Kṛiṣhṇa is there, Who drives out this fear from everyone. Is it over, or do you have any other questions?

Sahaja Yogi: Everyone is in Nirvichar [thoughtlessness].

Shri Mataji: Saying that everyone is in vichar [thoughts] now we have to go beyond vichar [thoughts].

Sahaja Yogi [reafirms]: No Mother, it's Nirvichar [thoughtlessness].

Shri Mataji: Nirvichar. How did that happen? You have organized such a nice Pūjā that I also keep wondering. How is the environment? Is it OK?... Yes, it is peaceful and calm... peaceful... Now better.

A person who can witness himself laughing, that is perfect. One who laughs at others, his attention is in another direction. Again, one who can witness and laugh at himself and his own environment and aspect, he is perfect.

Endless blessings.

Contents: 2003-09-00 **Quote, Paris, France**

Majid: O Mother may all the quarrels between religions end, with Vishwa Nirmalā Dharma, which incorporates the roots of all religions.

Shri Mataji: The problem with all the religions is that they have forgotten the feminine aspect of the Divine.

Contents: 2003-09-13 **Śhrī Gaṇeśha Pūjā, Cabella Ligure, Italy**

[Shri Mataji invites the children to come and sit on the stage.] Now we are facing little children. They are the ones who are incarnations. They are the ones who are going to lead humanity into some great advancement, the humanity has to be looked after. They are tomorrow's humanity. And we are today's. And what are we giving to them for them to follow? What is their aim in life? Very, very difficult to say. But with the Sahaja Yoga they will all go in the proper way, they'll behave in a proper way and the whole thing will be a different mass of Sahaja Yogis coming up.

But it is the duty of bigger Sahaja Yogis to look after them; to have better moral standards, to have better lives so that they follow your life and become genuinely good Sahaja Yogis. It's a very big responsibility, perhaps we don't recognize it, we don't understand, but all these are little creatures which are after the image of great souls and they should be brought up in that way, respected in that manner and loved with great care. This is to be understood. The problem with our elderly people is this that we do not consider them to be considered, to be bothered about, to be understood about. We think we are too intelligent, too good and we need not waste our

energy with them. This is the trouble of the elderly people.

But today when we are sitting here to worship Śhrī Gaṇeśha, we should know they are all incarnations of Śhrī Gaṇeśha and they should be given proper attention, proper understanding about themselves. I find certain amount of children who are very well-behaved, which are very spontaneous and there are some who have no idea to what they are doing.

So it is the duty of the elders to put ideas into their heads, to proper understanding about themselves and the self-respect. Same thing I would say for the elder Sahaja Yogis who have to look after their younger brothers and sisters. In this family of ours which we call as Sahaja Yogis, there are all kinds of people, all types, all behaviours. Of course they should not be regimented, there should not be uniformity, but in that variety there should be this beauty, there should be beautiful trend of being one with each other.

For that, what should we do, is the problem. What should the elders do to achieve that? What is our solid `contribution' to their lives? The first will be to tell them who is Śhrī Gaṇeśha and that what are the qualities of Gaṇeśha, what does he represent. What does he represent, what qualities he has and once they start understanding, that though being a little boy, he's so generous, he's so kind, he's so forgiving, they'll be amazed because they are also small and they'll also take to that kind of life.

I find some children very sensible, very good here.

Some are naughty and some don't understand what we are doing here. Whatever it is, they are after all children. And what we have to do is to look after them, respect them and give them the full idea about Śhrī Gaṇeśha.

I think everybody must have a statue of Śhrī Gaṇeśha in your house, so the children will see it and ask “Who is this? What is he doing?" And you will be amazed how they will understand you, how they will understand his qualities and how they will work it out. It is important for all of you to have at least one Śhrī Gaṇeśha in your house, so that you can tell your children that `You all have to become like him.' Now what are the qualities of Śhrī Gaṇeśha. They won't understand chastity, they are too small, they won't understand all those qualities. But one quality they will understand is to be honest. Is to be honest.

Gradually you will find all difficult ones will go down, it will work out that way. Because you see they don't understand My lecture, they don't understand what I am saying. But one thing is there, if there are some of possessions within, they will show, show very well, because they are so innocent and so simple, their innocence will help them to expose them to reality.

I hope you all look after your children, guide them properly and take them to a level of understanding that they understand what is their position, what qualities they should have, why will they be respected.

You'll be amazed, that their behaviour will change the behaviour of all the other children.

What I have to say that nobody should think that you are very grown-up because you can keep quiet, sit quietly

and all that. You are grown-up only if you can imbibe the qualities of Śhrī Gaṇeśha. I have seen people who are very grown-up still do not have simple qualities of chastity, of honesty, they don't have and they can't have it because they don't think it is important.

So, I leave it to you to find out Śhrī Gaṇeśha within yourself.

I enjoy their company because they're so innocent and so simple hearted and I like them very, very much.

So, you should not get afraid or frightened of their mischievousness. On the contrary, you should know they deserve much more love, much more understanding and much more scope to grow. I hope by the time they will be of your age, they'll be great Sahaja Yogis. They'll understand what we are doing here. I had to face mountains of nonsense with the older people, but these won't have that. They'll be very simple, very sweet and they'll understand love.

So I will say we can allow these children to go out and play and somebody can look after them so that you'll be at peace. [No one moves and the children also remain motionless sitting on the stage.] Who can take them out? [Laughter.] You can give Me flowers. If you have got flowers, I'll take them. [The children start offering flowers to Shri Mataji.] [Often Shri Mataji says:] Thank you... Thank you very much... Thank you...

[Avinash encourages mothers to take their children out to play as Shri Mataji has asked and he asks the Yuva Shakti to help.]

Contents: 2003-09-27 **Talk to Sahaja Yogis (2nd Day of Navaratrī), Arrival, Frankfurt, Germany.**

..... children sit here, doesn't matter. Children could sit here. It's so nice to come back after such a long time and whenever I came you always had gathered, in a very big hall we met and that's how the Sahaja Yoga started growing. Is very important. What do you, people, from, specially from Germany, Austria, these are the people who were in the war. And now you are in the war with Me! We have to fight, fight the evil. You know how the world is, we have to fight them and we have to take them out of ignorance.

You are such a support for this because we have to change human beings. They have to become good people very fast. Once they get their Self-realisation your change will start. Now in England and also in Italy, what they are doing is, to give realisation to people on the street. Giving on the street, thousands of people now have become realised Souls. It's a very big thing because once you get your realisation, you become the spirit and all the goodness should come to you. If there is anything evil or bad in you, that will go away. Is spreading so fast everywhere and should also spread in your countries who are here.

There's no need, no need for you to fight or quarrel because you have got the Divine help, you have got all the help, all the help from the Divine and this is what is to be understood that we are helped by the Divine to transform human beings into something greater.

That's what we are and we are here because I wanted to tell people that you must have a place, an ashram for

Sahaja Yoga and I don't want anybody else but only Sahaja Yogis there because you don't know how dirty people are in this world, what things they do, you can't imagine to what limit they can go and can really try to harm you; because they are not only negative but they are sometimes Satanic and they'll try to ruin your children, ruin your families, do all kind of things.

So you have nothing to do with them, keep away, keep aloof, because now you all have been cleansed. Those who are cleansed people don't mix up with people who are moody, don't they? and so you must have that much of wisdom in your head to understand that at any cost you'll not mix up Sahaja Yoga with other things. Is very important to know! But I'm being trying to tell this since long that keep yourself aloof! But sometimes people don't do it and then they suffer a lot. We have all kinds of devils around, all kinds of Satanic forces acting as some sort of a cult or I don't know what they are doing, but they have done no good to people, no good at all. Just see what is going on in those days, is all kinds of fighting quarreling, *[UNCLEAR]*, all this is going on so we must know we are in the very very bad type of Kali Yuga. And we have to fight it out by collectivity. Look at the children how collective they are. You all have to be collective and you must love all the people, all the Sahaja Yogis who are around. Don't try to find false with them, don't try to fight with them because it's a very important work I'm been doing. What I'm trying to do is to transform people to make them good people, nice people. Is not to get anything out of them but but to give them something that they should become very good people. We have to

have extremely good and nice people: People who don't hate, people who don't have greed-like madness people have greed in countries where they could make money they have cheated everyone and have made money. And that is how their children will suffer, they will suffer.

So My attention is for all of you because you can help Me in this great war, war with the evil. These are evil people by temperament and they want to ruin you. You must understand this! Don't play into their hands and you become solid because you have not come on this earth to collect things and all that but you have come here to become Sahaja Yogis of a very great order. Another thing is if you don't feel your joy within yourself. If there is no joy with you, you will trouble others.

So best thing is for you *[UNCLEAR]* to meditate, not to criticises, not to use your brain, but meditate. By meditation you will know how to enjoy Sahaja Yoga, how to enjoy everything. This has to be there and this mental activity should go away. Don't try to organize others, don't try to give lectures to others, but what you do is to yourself introspect, see for yourself what's wrong with you and what's wrong things you are doing *[UNCLEAR]*. Hello children, please keep quiet, all right, if you don't keep quiet, they'll take you away.

I don't want you to go, all right? *[UNCLEAR]*. After all, you see, these children are german children so naturally in their *[UNCLEAR]* they know to be *[UNCLEAR]*. That's why you call them *[UNCLEAR]* and *[UNCLEAR]*. You have to be good children, very good children.

So, not only being peaceful with everything, no not only being good is equal all right, but you have to make

others, you have to make others good people. You have to make them beautiful people, we have to make this world beautiful through your help and through your attention. Now the problem is that we can take to wrong things very easily even after Sahaja Yoga. Don't support anyone like this! On the contrary explain to that person that Sahaja Yoga is a collective attainment. We cannot have our own anything. We have to be active, we have to be together all the time. Togetherness is very important and then to seek joy of that togetherness. If you can feel that joy of togetherness you have achieved that aim of life, because then you'll gather other people also and you can this joy of being the spirit. Once they become the spirit it starts *[UNCLEAR]*. But if you are collective and if you are together and you know all the things, then also you grow very much. Now those who talk of separating having some sort of a mad idea, please don't listen to them! You better tell them, “We have to be together we cannot, we cannot separate!" And anything like this will be destroyed because in this world, you see how the world is, how the things are and how it is working out.

So for you to understand the beauty of modern times and that you are born in a time when you can be transformed! You are born in a time, when you can become the Self, the Spirit. Everybody has tried this, nothing has worked out. Now, with the help of your Kuṇḍalinī we are working it out! You also know what is to be done, you know how to give realisation, how to see the vibrations, everything. And once you start seeing that, then you'll realise that what you are doing is a great awe to your *[UNCLEAR]*. Now I leave upon you, all of you,

you are such sensible, good people who have come to Sahaja Yoga and every time I came here, you were all here, I'm happy so many countries are here only just knowing that I am coming. How much you all love Me, I tell you, really is remarkable. How you people all show your love, all of you have come here all the way when I came for such a short time.

So may God bless you all and have sense, have sense in your head that you are now responsible from transcend of, transforming this world into a new world of very good people, spiritual people, so your responsibility is that and as a result, what you have to do yogis you all have to be very responsible. Whatever country you may come, or the place you may come, but you have to be very responsible responsible people and try to understand what you are doing for Sahaja Yoga. I can see so many new faces, now I'm happy to see that; of course also the Austrians I have met and the American Sahaja Yogis Germans I have met before, but I also see other people from other countries. Very sweet of them to have come here.

So what is important is, to surrender which is head problem with people. They cannot surrender themselves to Sahaja Yoga. It's that, that is your right! That is the beautiful river of goodness, So you should try to surrender and if you cannot surrender then there is something wrong with you. Please try to surrender and you'll be surprised that with this surrendering only you can get complete joy, happiness and peace. That is very important and that's what I have come to tell you, that please try to surrender! And surrendering is, I cannot say

how you force yourself, but you just go into thoughtless awareness; you meditate and into thoughtless awareness and then I'm sure with all My love and with all My blessings I'm sure you will surrender, not only surrender but you will develop tremendous powers to convert others also, transform others, into useful persons. You all have that and if you just develop and try to find out how many people you have helped really in life to changes. Thank you very much. Now finished!

Contents: 2003-10-04 **Pūjā (9th Day of Navaratrī), House, Ridgefield Park, NJ, U.S.A.**

Today is the ninth day of Navarātri. The Devī incarnated on this earth to kill the demonic personalities who try to destroy all the good qualities of women. We also have those demonic personalities within us and they are to be destroyed, not physically, but mentally.

How you accept them and how you deal with whatever they try is very surprising.

You must understand that the goodness of a person is very important. If you are trying to be nasty or dominating then you'll be definitely destroyed. That's why this Devī has come on the earth. That is the assurance of this Devī, the Goddess.

[Shri Mataji suggests to have one song. Sahaja Yogis sing `Jai Durge Durgāti Pariharini'. Manoj asks if they could sing `Ai Giri Nandini' and Shri Mataji agrees. Ār.ti with lamp while the Great Mantras are recited. Shri Mataji thanks and blesses several times. `Durgāti Harani Durgā Ambe' is sang followed by a brief Pūjā. After Pūjā Shri Mataji thoroughly vibrated each prasad tray. Honey from

Canajoharie was offered and Shri Mataji tasted it. At the end, when Shri Mataji finally stood up, She waved away all assistance and majestically stood up, unaided.]

Contents: 2003-10-12 Navarātri Pūjā (8th day after Dussehra Day), Birthday of Śhrī Gaurī, Nevele Grande, NY, U.S.A.

Today we are going to celebrate the Pūjā of Gaurī. She came on this earth many a times, to kill the people who were doing wrong things, who were trying to kill good people. She has done Her level [best] to do that and today we are celebrating Her birthday.

You all know so much about it, that I need not tell you, but what you have to know is that She came on this earth to save you from all kinds of troubles. For Her you were important, very important, because you were doing Devī Pūjā and so we are celebrating today this Devī Pūjā, with all our heart, because whatever ill people did to you, She came to destroy them.

So today is a very great day for you to thank Her; thank Her for Her protection and for Her understanding as to what you have been tortured for.

I'm happy you are all here to celebrate Her birthday and to be surrendered to Her so that She can always, always protect you and give you Her blessings.

So may God bless you all, your children, your families and that you bring great joy and protection.

It's very kind of you to have come today, so far away. I'm very happy to see you. Moreover, you have got tomorrow also that you can celebrate.

Today we are not going to have any questions and solutions, we are just going to worship the Goddess, that's all and to request Her to protect us from all kinds of problems that are facing us.

Thank you very much.

Contents: 2003-11-09 **Diwali Pūjā (16th day after Diwali Day), The Need for Sincerity, Holiday Inn Express and Suites, 1080 Navigator Drive, Ventura, CA, U.S.A.**

Today is the great day of Diwali. That means today is the great day of *[UNCLEAR* putting up] lights, lights of your heart together to make a greater light for the world to move in a proper direction. It's a day of great joy and those who join in this, are spreading also great joy. But the problems are there, as they say, but for us there is no problem because there is no darkness, we don't see any darkness anywhere, we see lights and lights and lights.

Then what is the thing missing, missing is our sincerity. We have to be very sincere with ourselves, because it is not just a borrowed love or a borrowed joy, but it is from within the source, it's flowing, flowing and flowing.

So that is to be awakened and that love should flow and our small petty things like jealousies and competitions and all those things which spoil us must be washed away. And it can be washed if your heart is full of love.

Today is a day of spreading love, light of love, so that everybody feels enlightened and happy and forgets these petty problems. I am happy that you have been able to get some hall, it's all luck that we got it, people were so

much worried about getting a hall. But it has just happened, so you should know also that our destiny is all also guided and looked after. You are already blessed people, there is no doubt about it. And we should not worry about small things and small matters. It will all work out very well, you will see, if you just leave it to your destiny, which is very high, very great, in this your own destiny you will go very far.

This is the promise of Diwali to you all, that you will reach highest and the noblest way of life. Every word I say will be there to prove what I say is there. Whatever petty problems you have, they'll all be washed off. All these are the messages from the Divine, you don't have to worry about petty things, about money, about jobs, that's not your job. Your destiny will work it out. You have a promise that you'll be looked after. I hope you believe in that promise and are joyous in the highest way. I bless you all from My heart, all of you, for a very happy and prosperous Diwali.

Thank you very much.

Contents: 2003-12-04 **Final Message, Departure, Airport, Hong Kong, China**

Best of luck! Best of luck! Best of luck! Best of luck!

Contents: 2003-12-25 **Christmas Pūjā (English+Hindi+Marathi), Ganapatipule, India**

[Shri Mataji talks in English:] Today is a great day because we are celebrating the birth of Jesus Christ. He was such a great spiritual personality, who had to suffer on the cross. This is what many people don't understand,

that why a man of his calibre, of his standing, of his spirituality, should have to go through so many ordeals in life. It is very easy to understand that he was born in a circumstances which was against him, which were against Divine force.

So to overcome that people tried to destroy Jesus Christ. And he did not feel the pain, he didn't feel the absurdity of those people. On the contrary he went through all that ordeal with such courage and such dignity.

So for us, what is there to see is that if you are Divine and if you have powers of divinity, then you should have courage and with that courage you can face all kinds of ordeals. On the whole, whenever you are on this earth there are problems of different types. You may belong to royal families, or maybe a poor person, there are always problems facing you. But Christ has shown by his life that, though he had to suffer so much, he was so patient and courageous. His life has given us an example, what we should be, how we should behave when we are facing problems because of ignorance of people.

But today is a happy day because it is his birth date and we are all celebrating because he has shown us a new path of spirituality in which one has to suffer, because of the ignorance of many who are there, he suffered so much. But today it's not so bad, people understand spirituality and divinity. And you are so many together now. In these sufferings Christ never cried or wept. He went through it in a very resolute manner.

So what we have to learn from his life is that we should not be afraid. Whatever might be happening to us, we should not be afraid. But times have changed and people

don't torture anyone because of your spirituality. It's not there, it's finished. Christ wiped out all that from human minds and people respect you for being spiritual. This is the message of Christ's life and we all should be very happy that he has shown us this path of ignorance.

The message of Sahaja Yoga is the same: that you take your realisation, you take to spiritual life and everything will work out because all the Divine forces are with you. They are working out everything for you and you are so many who can say that you have witnessed it.

So this kind of life that Christ had, you don't have to go through, he has done for us. Your life will be very, very safe and peaceful and joyous. That is without My telling you, you must have experience. These days there are also very cruel people, very absurd and extremely aggressive, but still, no one can harm you. Life has become very different. And we thank Christ that he has gone through all that to save us from those ordeals.

[Shri Mataji talks in Hindi:] Today is the birthday of Christ and we are all celebrating His birthday with great joy. And we also know that Jesus Christ took a lot of efforts and we do not have such efforts as much as He has done. But how much Jesus Christ has suffered… we know this.

But we do not have this kind of efforts, because the whole human community has changed. And in this changed human community, spiritual life is very, very important.

From this spiritual life many obstacles have been removed, from this we can solve our physical problems, we can solve our mental problems, we can solve household problems, we can solve the problems of the

whole world. In this way the life of the whole mankind can be changed into a spiritual life.

This is very important for us to know, that on the one hand there was Jesus Christ who had gained a lot in spirituality and on the other hand we have gained a small part of spirituality and because of us the world is becoming silent.

Many problems are getting solved and mankind has understood that it's very important to take to spiritual life. This kind of changes are because of you people, I alone cannot do anything. I am in the same situation as Jesus. To what extent can I act? Now there are many people. Now we can see how the whole world has changed. Because of you, problems are getting solved, many changes have come, in the whole world people are knowing because of Sahaja Yoga.

Many changes are coming, not only for one person, for thousands, for the whole world, in the whole community changes are coming. These things you are all doing, which is very important.

[Shri Mataji talks in Marathi:] Now to speak in Marathi, the life of Christ was very sad. But he did all this kind of things with love, because He was a very great soul, such a kind of person does not feel any kind of sadness. In this way we have taken to spiritual life and now we have to give the spiritual life to everyone.

People are watching our lives and they are stunned by seeing how happy we are. And when they understand that these things are happening in Sahaja Yoga, they also enter Sahaja Yoga.

This is a very good thing and also you have got this blessing. And you have to keep this blessing very carefully. You have to work on it and the most important thing is that you have to give this thing to everyone.

You all are getting this kind of blessing, now let also other people have this kind of joy and so all the Sahaja Yogis have to try to give Sahaja Yoga to everyone.

In the whole world Sahaja Yoga has spread but but it is very little. It should be spread much more.

Jesus Christ had only twelve devotees and these twelve devotees had spread Christianity, but there are many mistakes made.

In this way you have to bear in mind that when we spread Sahaja Yoga we should not make any mistake. We should spread it in a very simple way. It is not so difficult.

In this thing, Parameshwara has given you the Shakti and the brains, use it. I have full faith in you, that you can make many Sahaja Yogis and you should try to give Sahaja Yoga to everyone and only think day and night who to give Sahaja Yoga to.

I am blessing you for this, so this is a very big responsibility on you. Since you took to Sahaja Yoga, you had this responsibility, that from today you have to bear in mind that you have to give Sahaja Yoga to everyone and should not keep this thing just within us.

May God bless you.

Contents: 2003-12-26 **Quote on Brides purchasing more expensive Sarīs that were not Selected by Shri Mataji, Ganapatipule, India (date not sure)**

If you have money there is no need to show off. You should try to understand if Mother has selected sarīs for everybody, they should enjoy Her blessings. But by trying to be something special they do not integrate with the cells in My body.

Contents: 2004-01-14 **Makarsankranti Pūjā, Pratishthan, Pune, Maharashtra, India.....**

To forgive one has to be forgiving. One has to think that everyone will have to face his deeds. What have we to do with it? What one says will recoil back on him, why have we to get involved? With such detachment if you forgive everyone then the Āgñyā... will be alright.

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Contents: 2004-02-15 **Shivaratri Pūjā (Hindi), Pune, Maharashtra, India**

[Shri Mataji talks in Hindi:] Today we are here to worship the Guru. The Guru is regarded to be the highest of all the deities. Who is this Guru in reality? Which is the power that flows in it in abundance? This Guru Tattwa is the Shiva. We should regard the power that is in the form of Shiva to be the power of the Guru because when you get this power of the Guru and it starts flowing in you, then you become the Guru yourselves. But the job of this power is your well-being (kalyana). The one who gets this power should understand that now he has been blessed. It is difficult to explain the word `kalyana' in simple words. Kalyana means success in every way, to be nourished and glorified fully.

What should be the meaning when someone blesses us and says, `May you have kalyana'? What does it mean? What is this kalyana? This kalyana is what we call Self-realisation (Ātmā sākṣhātkara). There would be no kalyana without Self-realisation. It could neither be understood nor can it be absorbed. All these things become blissful and the person finds himself very comfortable and splendid (tejasvi).

All that could be done for you to achieve this state has been done. All the labour has been done. But now when you have got this path of the kalyana, what will happen? The complete solution to everything (samadhana) comes into you. Now there is nothing to search for. You have become Gurus yourselves.

Nothing special is now going to be achieved. But you will experience the blessings of this samadhana, of this state that is samadhana. You will understand it and get established in it.

The first and foremost thing is physical, physical problems, physical weaknesses. All these problems disappear with this path of kalyana. You will get rid of your physical problems. If it has not yet taken place, then one has to think that the state of kalyana has not yet been achieved.

Secondly, mental weaknesses, the obstructions that persist in your achieving the state of kalyana, will be finished, the mental weakness that still persists in you and because of which you cannot blossom fully.

That power lies in this: when you achieve this power, then you really have the kalyana solution to all the problems. This means you get Self-realised.

Śhrī Mahādeva is helpful in this, too. When your Kuṇḍalinī pierces the Sahasrāra, Śhrī Mahādeva is seated there. That is why He is called Mahādeva, the God of Gods.....

There are many other achievements in this path of kalyana [Self-realisation]. The biggest of them is peace, mental peace, physical peace and, above all, worldly peace. Many problems and difficulties are there in the world. They could all be got rid of after achieving this kalyana Self-realisation. They cease to exist. You find many people in this world who after achieving this power, get established in meditation while acting at their places. This is kalyana, through which man gets complete balance.

You should take refuge in the Guru to attain this balance. By taking refuge at the Holy Feet of the Guru, you will get such a perfect balance that you will feel as if you had achieved everything and have nothing more to get.

Such a balance gives tremendous power. I call it the power of love. When one receives it, the whole body gets thrilled as if some Divine Power has embraced him. In that state, the person rises above all the worldly turmoils and imbalances and lives in perfect balance. This is the reason why people put a lot of effort to attain this power. But this power could be got from some other people, from someone who himself has already achieved it and has become godly.

[Shri Mataji talks in English:] This is a subject which you can only explain in Hindi language, which says that this Guru pad [state of Guru] you get from somebody else. But that somebody else is itself, is endowed with, the power, the power of peace of mind, to begin with and

also the power to overcome all kinds of earthly problems, mental problems, physical problems. All these problems you can solve through your mental balance and mental blessings from your Guru.

When you become the Guru, you yourself have the power, to bless others. With your blessing power you can create a Guru out of many. And once the Guru is created and there is a Guru, who has this power, it's very satisfying and is very ennobling.

The satisfaction is so much that you don't want anything. This is the power of Shiva. You have seen Shiva, doesn't have much clothes, He doesn't decorate Himself, He is just sitting in meditative mood, all the time. He doesn't want anything. He's so satisfied with Himself that He doesn't want anything. And that is the power you get after the Self-realisation, if you have a Guru and Guru of that level and calibre.

One should not try to become a Guru: that's very, impractical. If you try to become, you'll never. It has to come to you automatically, without any asking, without any effort.

So the only way you can get to it is through Dhyāna. Dhyāna is meditation. When you meditate, just meditate and meditate. Do not ask for anything. Meditation itself gives you that instrument which can bear this great power of the Guru.

And then you, automatically, you give this power to others; you don't have to work it out. Just in your presence people can get this power of complete satisfaction. And there is salvation for you and for others.

So all the problems which are faced for the journey of ascent are finished and you are drenched in the bliss of heavenly peace and joy. That's why it is called as kaivalya, means only, only the blessings. See that means there is no other word to translate it. There's no other way of explaining it. It's a state. It's a stithi. It's a state, in that state you have to rise and you know that you are in that state.

It's a very remarkable thing, that once you reach that state you don't have to ask for anything; it's all there and you are so satisfied.

I can go on talking about this special power but I think whatever I have said, please meditate on that.

And you are all capable of reaching that state. That state of complete peace and joy.

May God bless you.

Contents: 2004-03-20 **Talk to Sahaja Yogi, Birthday Felicitation Program, New Delhi, India**

[Shri Mataji talks:] So many of you have come and it has given Me the greatest pleasure. I don't know what is the felicitation you all want to do for, because after all I'm a Mother and a Mother has to do Her job. There's no felicitation with it. Just love, love for My children and that is how I've worked and it has worked out.

You can see for yourself how you have learnt to love each other. I wish all over the world people develop that love, that universal love for each other.

All the our problems will be finished, no wars, no ill feeling, nothing, only there will be a beautiful wave of love among ourselves. All these things can happen and

we can reside in a very calm and collective way all the time.

What is happening today is not of My liking, because to Me they are all one and what is the need to have fights and to have differences? If they could just meditate, they will know that they are all one, there's no difference at all.

My only wish is that all of you should get your realisation and that you meditate.

May God bless you.

Thank you! [Sir C.P. talks:] I begin by addressing your Mātājī, to whom I have been married now Sir C.P. Srivastava for fifty-six years.

Śhrī Balbir Punjji, Śhrī Munilalji, Śhrī Ramesh Chand Tomar, Śhrī Vijay Singh and dear Sahaja Yogis and Sahaja Yoginis.

When I stand before you every year I am really wondering whether there's a part of this Earth or there's really a part of the heavens to which we have been transported.

Quite honestly, this is heaven, where the Goddess is presiding and it's my great good fortune that I happen to be a part of this gathering.

You have already heard what She has done. I want to tell you that for the last thirty-three years, your Mātājī has been travelling incessantly to all parts of the world in order to spread Sahaja Yoga and there is no precedent in human history where the results of that kind of effort have been so wonderful as they are in the case of Shri Mataji.

The Almighty has incarnated in the past and disciples have been galore. Now the world has grown, the numbers have grown and the world needed at this time another incarnation because we have had tremendous industrial development, tremendous technological development. But unfortunately, with that, there has not been the same kind of inner human development and that is the problem with the world.

The problem of the world is men and women are searching for a new path. They don't know which way to go. Materialism has its own attractions, but it has its limitations. It creates selfishness. It has led to a division of the world. It has led to conflict. It has led to problems. That is the world we are living in and we needed an Avatār to come and unite the world.....

The religions have divided. We needed someone to come and unite the world. Now, it's easily said, but very difficult to do.

To bring the people of the world together, that is Her mission, to bring people of all colours, of all races, of all faiths, of all continents, black, white, blue, whatever they are, into one human family as brothers and sisters.

She has achieved it. And this is your achievement. You are here.

I cannot honestly say that I know of any other gathering of this kind in the world where there is genuine love, there's genuine integrity, there is genuine morality, there's truth, all combined into one and all because She has come to this Earth and She has uplifted you all.

She has been a wonderful wife. Quite honestly I tell you, I would not be alive if She was not my wife. I am going to

be eighty-four. Who on Earth can believe that, but because of Her. She has been an absolutely wonderful mother, wonderful grandmother and now a wonderful great-grandmother.

But my dear Sahaja Yogis and Sahaja Yoginis, Her task is not done. There is a tremendous task ahead and I have to make one request to you and one request to Her. She has done Her very best. As you have heard, She has given every moment of Her life to Sahaja Yoga and She has created a beautiful world, but it's still a partial world.

Now She has been doing this for thirty-three years. It is now your turn, each one of you.

I beg of you, I urge you, I ask you, I implore you and I charge you with that responsibility. You now take up this Sahaja Yoga movement in your hands and spread it throughout the world. If each one of you throughout the world were to decide to find ten more human beings and make them Sahaja Yogis, there would be Sahaja Yogis all over the world in not too long a time.

So please remember that that is your primary responsibility. And I have one request to make to your Mother also. She has come to this Earth with a mission and She will have to remain here until that mission is completed.

I wish you all great happiness and I want to see, I hope I will be there to see it, you, your children and your grandchildren sitting there and singing bhajans for Shri Mataji.

Contents: 2004-03-21 **Birthday Pūjā (Hindi), New Delhi, India**

[In Hindi:] I thank you all for giving Me this welcome. With such great love and respect you all have given this program, I don't know how much I have to thank you all, I don't understand.

[In English:] I wanted to thank you all for giving Me such a hearty welcome to Me today. I don't know what words to use to thank you.

[In Hindi:] Today in every moment I am enjoying it. I am very happy, what can I say to you all, I don't understand. Your love and respect is beyond My strength, beyond My expectation. I don't understand why you are all embarrassing Me, I don't know what I have done for you all, the thing which you all wanted to have, you have got it. I haven't done anything for you all.

[In English:] I was overjoyed to see the way you all welcomed and you are singing songs of happiness and joy. I don't know how to express Myself because I'm Myself very happy and I don't know what to say in your praise, where you have taken to Sahaja Yoga so easily and have assimilated it.

Whatever it is, it's a very mutual admiration society, I should say, that we are enjoying each other.

May God bless you all with this happiness and joy and complete oneness with the Divine. Thank you very much, thank you. [Applause.] Thank you. [Applause.] Now they have organized some music for your entertainment so I'll ask them to take over...

Thank you.

Contents: 2004-05-09 **Sahasrāra Pūjā, Continue to Live a Life of Reality, Cabella Ligure, Italy**

Today is a very important day in our lives as Sahaja Yogis. This is the day when Sahasrāra was opened out, which was clearly a very charismatic thing that happened.

I never expected that in My lifetime, I'll be able to work it out, but it has been. And so many of you have got your Sahasrāra opened. Without that, you could never have known what is the truth. You were all lost, as everybody is.

First of all, Sahasrāra is the only way we can perceive, understand and know the Reality. You have come to know as to what is the Reality. And you're enjoying that state where you know what is the Reality.

It's a great blessing that Sahasrāra was opened out and all of you got your Realisation. Otherwise, all talks are just talks, has no meaning, has no understanding and that's why My first anxiety was to open Sahasrāra. That worked out, worked out well and all of you have got your Sahasrāra opened. It's a remarkable thing. Nobody can believe that so many of you have got your Sahasrāra opened. But I can see now clearly the light on top of your heads. Whatever you have achieved is remarkable, no doubt. It is because of honest searching, honest searching, that you have got it. My doing is nothing because you were just there like a lamp and I just enlightened it, that's all. It's not such a big thing to do.

As you people have achieved your state, state of enlightenment, that you got it because you were hankering after it, working it out and you did it! It's very creditable. Credit doesn't go to Me, I think, because I had

a open Sahasrāra, but to achieve that in you people was so joy-giving for Me.

Now you will understand because if Sahasrāra is not open, you can't talk [to] people, you can't say anything to them, it's just they don't understand. With the Sahasrāra open, your understanding improves so much. That is what has happened with all of you. And I'm so very happy that it's so many people sitting there are here who have got their Sahasrāras open and there are many who have not come.

So it's a big achievement for human beings to get it so much collectively, Sahasrāra opened, by which you know the Truth, Absolute Truth. Whatever you know after your Realisation is the Absolute Truth.

You don't argue then, don't question, you just know it and you accept it as a knowledge. It's such a nice thing that it was all there, but it was not open. And when it opened out, how people have understood Me and also the laws of the Divine.

It's such a blessing of the Divine that you have got your Sahasrāra opened out, for which you may say, “We didn't do anything, Mother." It's not so. Your search for truth was intense and definite. You wanted to know the truth. That's why it has worked out, Otherwise no amount of money, no amount of effort, nothing would have helped. Sahasrāra had to open by itself. It's all your building up, I should say. It's all your doing, yourself, that has brought forth such a beautiful happening.

I do not take any credit for that, at all. Definitely, I must say, that I have made you understand that it's important that your Sahasrāra should be opened, no more

arguments, no more suggestions, nothing, but have your own Sahasrāra open, which tells you what is the Truth is. In these beautiful circumstances, what could your Mother say? I can only say that continue to live a life of reality, of understanding. In everything you will find there is Truth. And how do we use that Truth is our own achievement.

People are lost because they have no knowledge. Knowledge from the books is no knowledge. Their knowledge must come from within, from within themselves, you see and that has happened because of Sahasrāra opening. In all the countries it has happened and it will be in the whole world, so many people will get Realisation. But only thing, I feel that you people should have no emotional attachment to it, not emotional. But realistic attachment, that it is there, it has happened, it's working out. Then you will be able to give Realisations to others, you will understand the importance of Realisation.

Unless and until you use it, you won't know what is the power of Realisation is.

So you must learn how to use this power which is within you, which has started working out and which will give you such an immense capacity.

My health is little bit gone down, after all, I am very old. But still I don't feel tired in any way while addressing you. I feel so enamoured that there are so many Sahaja Yogis, so many whose Sahasrāra is opened and they're enjoying their Sahasrāra.

Actually I would have liked you to ask Me questions, but you can write questions and send Me written ones. Then

I'll try to answer them some time. Will be a much better idea.

So thank you very much.

May God bless you.

Grow into Sahaj, grow into you being.

May God bless you. All My blessings.

Contents: 2004-06-06 **Śhrī Ādi Shakti Pūjā, Cabella Ligure, Italy**

[Andy Edwin, one of our brothers from prison Vught, spent six weeks on making a painting for Shri Mataji.

Little did we know what Andy's gift would bring fore. On Sunday morning, the day of the Adi Shakti Pūjā, we went to the castle in Cabella and put Andy's painting along with a card in front of Mother's room, hoping that She would somehow receive it.] Today's meeting is very special. It's a very, very special day also, extremely special and very blissful.

The reason is it talks and sings and tells about the born order, born power, the original, the Ādi, the primordial and this one is responsible for creating this great universe. Why this has started and how it works out is already you know, I need not talk about that.

But today we have to talk about this Power which is hidden in your hearts by which you can do whatever you like to create a new world, a new family, a new standards, everything that is not known so far. That is quite possible... that is quite possible and is being done. But, what is difficult is how to make people more adaptable, more in tune with each other, absolutely. It seems to be a difficult thing.

They're alright among themselves, if... their own friends, their own style, their things. But to make them absolutely one, one with each other, in one tune, in one line is very, very difficult and it should not be done! That's not supposed to be, they're not supposed to be like that. But it has to work out.

Now the problem is, we have beautiful people, beautiful souls, but they do not become so one with each other as they should have. Now, how to solve this problem. Many people have asked Me, “Mother, how to make that problem?" I just smiled. Because if you see the original idea why we started this X-ray, why we started this new kind of a... understanding, new kind of penetration, because we wanted to find out the oneness, the newness in every person. And you should be very much thankful that you are all one, one inside, there's nothing second. It's only one and that one when it speaks and when it wants to administer something, then you'll be amazed that it's all done the same way, it's the same thing and it works out the same way. There is no change, there's no difference between the two.

Despite that, despite that, our minds are roving, roving into some sort of a problem which has no significance in Sahaja Yoga. Now the main problem that we have is that we don't realise that we have no problem. We are without any problems. We think that there are problems and we should deal with problems, but there are none, none of these problems are there. I don't see any problem anywhere. Those who think they have problems, I've asked them to write it down and I'll try to answer them and tell them what sort of a problem it is. But

before I could do anything, I would like to say that still our Sahaja Yogis are not come to that level to understand the oneness, the uniqueness in their hearts of their oneness. All this comes from within, not from without, so all efforts made outside is of no use.

We have to be effortless and become what we are. There is no need to have another... meeting or any other coding something, no need, it's all there. Just you have to be that, to become that. This is rather difficult to understand for people who have different noses, different faces, different everything, to become the same. But you are; you are because you don't know that you are, that's why you are looking different.

So I have to tell you one thing: that you are all one. One in the sense that you are everything, impulse, every feeling, every understanding is the same. Only thing is that it arises at a wrong time, at different times and it gives you a wrong impression that there is different, but actually it is not. It is only one, one relationship and the relationship is with the Ādi Shakti, that you are a part and parcel of Ādi Shakti. That whatever one may try, one cannot get separated from Ādi Shakti. You are born out of Her and you are guided by Her, you are looked after [by] Her. Everything seems to be one to Me, while you people think that there's a different line of a course, line of action, which is wrong.

Whatever I may say it has to be proved, otherwise why should you accept such a *[UNCLEAR* vastly] statement. Myself I am one with you and I am always will remain the same with all of you. For Me there is no difference, I don't see anything like that. It's outside it's only your clothes

and your style, inside maybe what temperament you have, depends on your temperament. If that temperament changes a little bit you will see the oneness among all of you and the differences will be lost in no time.

[Shri Mataji expresses misunderstandings that one may have:] Today I saw a very dangerous man [Andy Edwin], I thought he can kill Me if he wants, he can do whatever he likes but no, it didn't happen.

Why? Because I never understood him. He was not like that, he just wanted to show his respect, he didn't want to kill Me, he didn't want to do anything wrong.

It's very surprising how you understand each other. Unless and until you have proper understanding of each other you cannot achieve anything that is sober, that is essential, that is right, that is the truth.

So, the Truth started long time back, much before anybody could think of having a Truth here.

So it went off with so many things which were not truthful and then the Truth went away. Like I would say that the snake, snake was born out of ignorance; this... the other snakes started supporting; snakes after snakes they started growing up and filling the whole universe with dishonesty and with wrong ideas and believing in it and started fighting, killing each other, but they were all snakes.

So how much one should believe in their nonsense, how much one should follow their nonsense, how much anybody should accept their nonsense? It's very difficult. But it is acceptable much more than the truth.

The Truth is not so very easily accepted as the untruth is. Why? Because we are standing in untruth.

Our own understanding is untruth and we have to change our understanding to Truth, which is not difficult because we are truth, we are the Truth. To become the Truth which we are, why should it be difficult? Should not, but it happens.

So that means there is something wrong somewhere within us which we should find out. And the thing that is wrong with us is that we cannot face ourselves. We cannot face ourselves.

We face others, not ourselves. We never see ourselves. We have no idea as to what our own situation is. And for that is only you needed a Mother to show you. And that's how the Mother came on this earth to tell you what's the problem with you, within. This one is to be accepted, this principle has to be practiced. And you'll be amazed at yourself how much you have already knowledge about yourself and about all these surroundings. There's nothing so special, nothing so extraordinary, but only thing is you have to be acceptable to yourself.

I think people are becoming Sahaja Yogis, but they are not. They are not Sahaja Yogis but they are trying to become. On the contrary, they should know that they are Sahaja Yogis and they don't have to become anything! Then there's no problem. But once you have accepted that there is... Sahaja Yoga different and Sahaja Yogis are different and you are different then how can you become Sahaja Yogis? The thing is the ignorance, is the ignorance that we have, that we are behaving like strangers towards each other, complete ignorance; we have to

know that we are all the same. There's no need to have any ignorance of any kind. And when that happens, the problems of the whole world will be solved without any difficulty.

Today's Pūjā is a special one, because you are doing the Pūjā of something that never went into any transformation, which was not changed at all. It was just the same, remained the same, born with the same and is still with the same. In such a Pūjā, what do I have to say? Why anyone has to say? Nothing.

Just be one with yourself, that's the point we come to. That we have to be one with what ourselves and not to get it lost in the words or in the atmosphere or in the other... our movements of brain. Because this is the time when the brain starts moving and when it starts moving it loses its control over himself.

Like a snake, unless and until it is in it's own place, there's no danger, but as soon as it starts moving there's a danger to him. In the same way, we have to know that our mind is very, very difficult and should not go into wrong direction. For that we have to do the Primordial Mother's Pūjā because we should try to be on the line of Primordial Mother. We have to keep ourselves Primordial. We have to work out our Primordial Self and not to change ourselves for any rhyme or reason. This will be the best thing if we can achieve it. I'm sure we can, not such a problem. Only thing is that we are so conscious of being Indians, being English, European and all that, but we are not, we are just ourselves and that's what we have to achieve, that Oneness with ourselves.

May God bless you all.

Sākshī [when Sahaja Yogis of the organizing countries bring Shri Mataji back to Palazzo Doria]: This is no coincidence that Edwin, the guard who works with dangerous men, is now bringing Mother to the castle.

Shri Mataji [when Sahaja Yogis enter Shri Mataji's room, points Her finger at Edwin, asking]: This man, who is he? Where is he from? Andy Edwin: [First says that he is from Spain. Shri Mataji shakes her head]. No Mother, I'm from Holland.

Shri Mataji: Oh, Holland... [complete silence].

Contents: 2004-07-04 **Guru Pūjā, Follow My Message of Love, Cabella Ligure, Italy**

It is a great pleasure for Me, greatest joy to see so many Sahaja Yogis for the Guru Pūjā. It's very gratifying to think that there are so many, so many of you who are disciples. It was never expected that I'll have so many, so many people following Me.

It is being expected that you all will follow My message of love. I do not have to say anything for love.

Love is absolute gift, gift of just feeling others. There is no talking about it, discussing about it, nothing.

Just you feel that love. To feel the love I would say one has to have a heart, but how can you have a heart? It is not your own doing, it's all there.

So it is something is already gifted to you, you have it, that you can feel that love. It's so much joy-giving, peace-giving.

Love has its own qualities and one of the quality is that love understands. Its understanding is not in words, not in thought, but understands within. It can feel within,

which is very important. This is the most important part one has to realise, that love, you can only feel it. You cannot talk about it, you cannot show about it, but it is within and you can feel it.

And that is why today is your celebration of the Guru. Is the celebration where you can feel that love for your Guru. That feeling is within. And only within you can feel that.

So we have to understand it's not the show, it's no, nothing else but just the feeling within that you know that you have love of the Divine.

This you can have because it is just there. No one can give you, no one can sell it, no one can share it, it's just there. And that love has to be felt and shared. It has nothing to do with others. Whether other love you or not makes no difference. It's within yourself, this feeling, this depth is there which you enjoy.

It is the capacity. Everyone has this, lots of it.

Sometimes you feel you have lost it, sometimes you feel you have gained it, but it is there as much as a expanse of a sea. Sea you cannot say today it's full and tomorrow it's not. It is eternal. In the same way the source of your love is eternal. You cannot measure it, it's difficult. But it's beyond all your human expressions and it shows your understanding, your understanding of love which has no words, which cannot explain, but by itself you will know that `I have this quality to love within myself and I can enjoy this love within myself.' This is a very unique gift which only very few human beings have.

Among animals also you find people who have of love, but that love is not deep, that love has no meaning. It has some purpose, maybe, but it is not human.

So it lacks the beauty of human love. It lacks the understanding of human love.

It is not easy to describe or explain love in human words. This you can only feel within yourself. That is what once you start feeling, you can feel who is your Guru, whom do you think you are being taught and persuaded and made to live in a particular manner. All that is possible, everything is possible, humanly possible, but, to love and to enjoy love is not so easy unless and until you are immersed in it.

It's very gratifying, it is very lovable to see how people love each other and then this love spreads. Love begets love. If somebody has love it just spreads. He need not tell anyone, he need not confess it, but it will spread. And this is what one has to learn: how to see that love in other person.

Somehow we are here already in love because of Sahaj happening. We all love and we enjoy love, shows on our faces, that we are in love, in our characters, in our lives, that we are in love. What a thing which is not very normal becomes so normal and so easily available *[UNCLEAR* within].

It is a very big blessing that you are human beings and that this source of love is there plus the feeling for love is there. It's a very intricate situation which cannot be explained in words, only one can be in it and enjoy it.

Now today is a day when we are celebrating the Guru Pūjā. The greatest Guru that we have is love, Sahaj love,

is the Guru within us, which teaches us, which somehow or other leads us. We are led into that great line of understanding for which we don't have to go to any college, to any school for education.

It is something so much within that it works and expresses itself, expresses like light. Such people we can make out because they are fully enlightened. They have light and through that light they see the whole world, which is very innocent and simple for them.

We have love for our children, naturally. We have love for our parents, naturally. We have love for some people but that love is different from what love I am telling you. That has some connections, some meanings, but this love which is, cannot be described in words, has to be felt within.

Same when you talk of your Guru you should have that love within you. Why do you feel so much? The reason is Guru loves you and you love Guru. That's the only reason why should you love your Guru.

Now there's no reason for that. Because love is love. That is how the Guru becomes very important in life. We have people who love their Guru and are very much in chaste understanding of their love.

In this great opportunity of love that we are, we are here to enjoy each other fully from our heart. That there is this ocean within us. We have to just get submerged in that ocean. If we are lost in that ocean then we'll have no problems, no questions, everything will be our own and we can manage everything without any argument, without any questioning. That is what is being Sahaj.

The Sahaj way if you have, this love you enjoy. You enjoy yourself and enjoy everybody else, because it is Sahaj. Don't have to make any efforts, don't have to try anything, just it is there and it works.

The feeling of love has no way of expressing itself. It is just there. It cannot express, because it is without expression. It is just to be felt within yourself. Then you want to do so many things: you want to help everyone, you want to help yourself, you want to do good to others.

So much has been done by great leaders of the world, because they had that love. They had nothing else but this love, which they could not contain them within themselves, so they tried to spread it and they are called now as our Guru, as our masters. It's that love within which approached people in that unique manner. That's a thing that we cannot possess, you cannot claim. It is there and it works. It works automatically. This is what we have to know that we are that love. That love is within us, we have to have knowledge, we have to have a complete knowledge that we are that love. That will solve our problem.

Because you can explain everything, all your behaviour, all your failures. Everything you can explain when you know that you are endowed with that love.

This is what is the Guru, is the love within you, which wants to share love with others, which wants to give love to others. This is what is peace and joy.

I can go on talking on love, but to feel it within yourself is the biggest thing. Like water. If you are thirsty, we can give you water, but we cannot drink! You have to drink

water and you have to feel the taste, feel the feeling, what it does and all that is together, that's not separate.

I don't think the subject was too subtle for you people. You all have reached a certain amount of understanding of that love. I hope it grows and you grow into it, all of you and enjoy it.

May God bless you!

Contents: 2004-11-24 **Quote, Departure, Airport, Los Angeles, CA, U.S.A.**

[On board to an attending Sahaja Yogi]: Now, I have done My job and I will not give lectures anymore.

Even if I do not talk, even if I do not give lectures, it is how intensely you are with Me that is important.

It is the peace, the tranquility, the capacity to love within you that is important.

Contents: **2005-05-xx Interview with a Local TV Station, Villa, Genova, Italy**

[After Sahasrāra Pūjā the main newspaper of Genova published on three different pages (Front page, national news and local news) the news about the Pūjā. That article was so visible that the two main news agencies published news feeds about the event at national level. A smaller national TV comes to interview Shri Mataji in Genova. After waiting outside for more than two hours, apparently restless but unaware of bathing in the Divine vibrations, they have the opportunity to have a darshan of Shri Mataji for about rone minute.] Interviewer: Shri Mataji, how do you feel with all the love and affection of

the Yogis who come from all over the world at your Feet? Shri Mataji [smiling]: Very good.

[And lo they went! Many people saw the interview on TV and told us about it very happily.]

Contents: **2005-08-0x Comments, Documentary Evening, 268 Overpack Avenue, Ridgefield Park, NJ, U.S.A.**

[Shri Mataji watches a documentary on Her life, with some rare footage that hasn't been seen by many Sahaja Yogis. At the beginning of the video, Shri Mataji says:] Main hee hoon [I am the One].

[Towards the end of the video, Shri Mataji says:] Sub Kuch toh Kar diya [I have done everything needed].

Contents: 2005-08-21 **Quote, Violin Concert, 268 Overpack Avenue, Ridgefield Park, NJ, U.S.A.**

[After the violin concert, Sir C.P. asked Shri Mataji if She would like to hear some bhajans and She gave a wonderful smile and replied in Hindi:] If that is their desire.

Contents: 2005-08-28 **Quote, after Śhrī Kṛiṣhṇa Pūjā, Ballroom, Hilton Hotel, Parsippany, NJ, U.S.A.**

American

Sahaja Yogi: Shri Mataji, We in America have a problem that the seekers take their realisation and they don't stay in Sahaja Yoga.

Shri Mataji: If they have a complete Realisation, they will have to come. They are not complete, just halfway.

Contents: 2005-09-16 **Signature of Legal Documents, 268 Overpack Avenue, Ridgefield Park, NJ, U.S.A.**

Sir C.P.: One thing I want to mention, World Council, is that She [Shri Mataji] desires for me to convey to you that the World Council is the highest authority in Sahaja Yoga, representing Her will. And this will be, the World Council, will be the final deciding authority in Sahaja Yoga collectives. There should be no doubt about that. That is Her will and on behalf of Her, the World Council will be acting. Is that clear to everyone? That is Her will and She asked me to convey this and I am conveying it to you."

Shri Mataji: Of course.

Sir C.P.: The final authority is the World Council. Everything else emanates from the World Council.

Whatever decision is to be taken, the World Council takes, because that is Her will. The Council represents Her will. Alright? So there should be no confusion in future. That has been decided. Thereafter, what happens where is a matter for the World Council to decide. We have now to move forward, carry forward the message and act on that basis.

Contents: 2005-09-23 **Two Quotes during One Day Stay, Living Room, Suite, Hotel, London, UK**

Quote 1 (morning while spending rone hour on arrival) [After flowers offering, when Gautam Payment bows down to Her:] Whose son is he ? Quote 2 (midnight) [At about midnight Shri Mataji calls all Sahāj Yogis in. The living room is small and this endless stream of people

disappeared into it. Arneau launched into a spontaneous speech of thanks and Sir C.P.

thanks him.] [At the back of the living room stands a couple holding their new born baby named Devishe (The Chief Goddess), they had driven a cook to the hotel and slipped into the back of the room:] What about the baby? Sahaja Yogini [mother of Devishe in Hindi]: [asks Shri Mataji if She is pleased with the name].

Shri Mataji [in Hindi]: No. [Prolonged silence] Sir C.P. [in Hindi]: Then, what is the right name for her? What name do you like?

Shri Mataji: Shridevi.

Contents: 2005-09-27 **Evening Program, Palam Vihar, Gurgaon, Uttar Pradesh, India**

[In Hindi:] See! How everything is dissolving into vibrations!

Contents: 2005-10-01 **Award Presented to Sir C.P. Srivastava by the President H.E.A.P.J. Abdul Kalam of India, Rashtrapati Bhavan, New Delhi, India**

Sir C.P.:.....

Before concluding, I seek your permission to acknowledge the enormous debt of gratitude which I flowe to my wife, Nirmalā, without whose mighty support all these 58 years that we have been married and without the loving care of our daughters, Kalpana and Sadhana, I could not have been standing here before you today. I am now 85 years old and whatever still remains of my life is being devoted to working with Nirmalā who has, over the preceding thirty-five years, worked

ceaselessly for the creation of a new society based on the essential unity of all religions and who upholds the same ethical and moral values that Shastriji steadfastly stood for.....

Contents: 2005-10-03 **Felicitation of Sir C.P. from Lal Bahadur Shastri Institute of Management, Kamani Auditorium (Theatre Hall), Mandi House, Shasrti Sadan, Sector III, R.K.Puram, New Delhi, India**

[At the entrance to the Kamani Auditorium Shri Mataji commented on a statue of late Lal Bahadur Shastri:] It [the statue] should have been in white and not in black.

Sir C.P. [was invited to speak on the topic `Prime Minister Lal Bahadur Shastri's Vision and its relevance to India today']:..... Before concluding, I seek your permission to acknowledge the enormous debt of gratitude which I flowe to my wife, Nirmalā, without whose mighty support all these fifty-eight years that we have been married and without the loving care of our daughters, Kalpana and Sadhana, I could not have been standing here before you today.

I am now eighty-five years old and whatever still remains of my life is being devoted to working with Nirmalā, who has, over the preceding thirty-five years, worked ceaselessly for the creation of a new society based on the essential unity of all religions and who upholds the same ethical and moral values that Shastriji steadfastly stood for.

Contents: 2005-10-15 **Eve of Navarātri Pūjā, New Delhi, India**

Sir C.P.: Let me first tell you that before coming here, I took the permission of your holy Mother to be with you here this evening, because I seldom leave Her side. She was happy to grant me the permission.

She asked me to convey Her love and blessings for you all. She also told me to inform you that She will be here in person tomorrow evening for the Pūjā.

I know that all of you would have been deeply concerned about Her health. I do not know why the Almighty has decided to incarnate on this Earth in human form. But that is the Almighty's decision. And incarnations who come in human form are subject to the usual human infirmities.

She is an incarnation, but...

Sometimes some problems with Her may arise, but I want to assure you, each one of you and all of you, that the best possible care has been taken and will continue to be taken.

She has been seen by the best doctors in India, in Italy, in the UK and in America. And Her treatment is being supervised by a team of Sahaja Yogi doctors. One of them is always available around the clock.

So all the possible arrangements have been made and I am delighted to be able to tell you that today She is much better than what She was two years ago.

One year ago She decided that She has already for thirty to thirty-five years done Her best to create the message of Sahaja Yoga and to spread it. As you know She has travelled all over the world by plane, by helicopter, by train, by bus, on foot, in bullock carts and She has been

all over the world, cities and villages etc. and She has created a worldwide fraternity of Sahaja Yogis and Sahaja Yoginis.

She felt that after She crossed the age of eighty, it was the time for Her to sit back and ask Her children that yourselves to take over the responsibility of spreading Sahaja Yoga further. You don't have to create Sahaja Yoga, She has done it. But, the message has to be spread and She came to the conclusion that while, She will be sitting there and She will be the source of inspiration, the Sahaja Yogis and Sahaja Yoginis should take up the responsibility for spreading Her message throughout the world. And therefore, She decided that this responsibility should be performed collectively, not by individual leaders, hut by a collective group every where, all over the world in every country, in every city.

So collective leadership is Her wish and Her desire. And in effect collective leadership means that all of you sitting here are involved in that process. The whole Sahaja collectivity has now been given the responsibility of spreading Her message of Sahaja Yoga.

I want to make one proposal before you. I want to make a submission. I hope you will agree with me, I have no doubt you would, as far as Sahaja Yoga is concerned, there is only One Creator, Shri Mataji Nirmalā Devī. And there is only one Leader that is Śhrī Matī Mātājī Nirmalā Devī.

And I request you, if you agree to endorse my words when I say that She is today the sole leader in Sahaja Yoga and She will always... always remain the sole leader in Sākar or Nirakār form.

Do I take it that you all agree and you would like this message to be sent from here to the world? Now dear Sahaja Yogis, Sahaja Yoginis, there is a task before us and the task is to preserve Her message of Sahaja Yoga. That message is contained in numerous audio cassettes, video cassettes and so on and the first responsibility which we all have in all parts of the world is to make sure that what ever She has said, where ever She has said, all that should be preserved in such a form that it becomes the lasting wealth in Sahaja Yoga. And that is the effort which is being made in all parts of the world.

Following Her desire of collective leadership, She has created a World Council and She has created collective leadership in a number of countries and that movement is on. And now, individual leaders will be replaced by collective leaders. And they are performing the task in a very very joyous and combined manner.

In India also a new Trust has been established for the same kind of work namely for the collective leadership and I am happy to be able to tell you that, that Trust has started working. And already there is one very big achievement. That is the birthplace of Shri Mataji Nirmalā Devī in Chhindwara. That house has been acquired by the trust and it will become the permanent shrine for Sahaja Yogis all over the world. That shrine will be renovated in order to ensure its permanence.

And the trust proposes to have another building where visiting Sahaja Yogis, both from India and from foreign countries, could go to stay when they go to pay their homage at that shrine. And the land is proposed to be acquired soon, where a building will be constructed, so

that any of you or any others from any parts of India or the world can go there. It will now become really one of the most holy places or perhaps the most holy place for all Sahaja Yogis of the world.

We will go on all together. And I invite you all, each one of you, to join in that effort to propagate individually, group-wise, collective-wise, the message of Sahaja Yoga, which your Mother has given to you.

Before I conclude, I want to invite your attention to two other facts. The first is that before She stopped making speeches, She made two of them in Cabella. In one of them She said, “All Sahaja Yogis are one and the same. There is no one larger, no one smaller, no one bigger. Every person, every Sahaja Yogi, if he is a Sahaja Yogi or she is a Sahaja Yogini, is equal. And that is what I want you to feel within yourselves. You are all equal to each other. There is no one superior and no one inferior. A Sahaja Yogi is an ideal person." And the other thing She said was “Sahaja Yogis must love each other." They should make no distinction between a person speaking one language or professing some other language or religion whatever. Because once you are a Sahaja Yogi, you are a Sahaja Yogi. That was the idea of oneness. And there must be love.

She went on to say something very beautiful and She said that the love of a Sahaja Yogi for a Sahaja Yogi has to be or is purer than the love of a mother for her child.

I beg of you to bear these words in your mind, in your heart and to practice them. How beautiful would the world be if you all loved each other the same way, in the pure form, without the slightest consideration for the

colour of the skin or the language you speak or whatever else. That is what Sahaja Yoga means and that is what the Sahaja Yoga world family should be.

I want to close now But I want to close after I thank you all for giving me this chance to speak here.

All I can assure you is your Mother will be looked after most humbly and respectfully by me and all others who are with Her, as if you all are present. Your eyes are there and you'll see that everyone does the very best to look after. She looks after Herself. But we are there to serve Her and that is our first duty.

As far as I am concerned, I am living only for that purpose. I am eighty-five years now, very old already. But I don't want to go because I want to look after Her.

Thank you very much.

Contents: 2005-11-12 **Evening Program, Pratishthan, Pune, Maharashtra, India**

Sir C.P.: Your Mother will be looked after, yes! I am there with Her twenty-four hours. And there can be no better privilege than there to be. I sit by Her side. I sleep with Her. I am with Her because that is the only duty now I have. It's my duty and I am living just for that purpose. There is no other purpose in my life.

So be assured that everything that is possible, the best possible treatment, the best possible attention on your behalf is being given to Her. And I have no doubt at all. I wanted to tell you something, that She is better today than She was two years ago.

So with these words, I thank you and I take leave of you and I beg of you, I urge you to pick up the banner and go forward.

***Contents: 2006-02-06*, Public Program, Town Hall, Sydney, New South Wales, Australia**

Sir C.P.: Honored and distinguished guests, ladies and gentlemen, Mr. Chris Kyriacou, the national Coordinator of Sahaja Yoga in Australia, All members of the National Council for the advancement of Sahaja Yoga, Ladies and gentlemen, There are moments when it becomes difficult to express yourself and this is one such moment.

I would like first of all to say how very, very grateful I am to all of you who are here today. I know how preoccupied you are. That you should find time to be with us to celebrate an occasion, which is twenty-five years of Sahaja Yoga, shows your keen interest in spirituality, in ethics and a good life.

So I bow down to you again and thank you very, very much for the great honour you have done Shri Mataji Nirmalā Devī and myself, by being here today.

Very, very kind things have been said about me. They're very kind. Please do not believe all that has been said. But what has been said about my wife is entirely true and I'll come back to that a little later.

First of all, I would like to tell you how wonderful the Sahaja Yogis of Australia are. You know, only a few weeks ago they invited us and she accepted the invitation and within a period of about six weeks they all got together to transform a residence here into an ashram and you have to see to believe what they have done. They have

converted it into a little heaven on earth for their beloved Goddess and Mother.

They're so devoted, so true, so pure, that I bow down to them and each one of them and convey my feelings of most abiding gratitude for the wonderful work they have done, for their marvelous hospitality, for their extreme kindness. They are my beloved people and I call them angels. They are truly angels.

Well, ladies and gentlemen, I would like also to express my profound gratitude to Honorable Mr. Gough Whitlam, former Prime Minister of Australia. I had the honour of being received by him. I regard him as one of the most visionary leaders of our time, desperately needed by the world today. I thank him for very kind words about our visit here. And I extend the same gratitude to Honorable Kim Beazley, Leader of the Opposition in Australia; Honorable Morris Iemma, Premier of NSW; Honorable Alan Carpenter, Premier of Western Australia; Honorable Kate Ellis, Member for Adelaide, South Australia; Ms. Jule du Varrens, Director of the Institute of Communication Ethics; Mr. Peter Debnam, NSW Leader of the Opposition; and Lord Mayor, Clover Moore, City of Sydney. To all of them, our profound and deepest gratitude for the very kind words in which they have welcomed us here.

Ladies and gentlemen, I now come to what I wanted to mention to you. This is too important a gathering for me to miss the occasion and I want to say what lies in my heart. But first I must tell you, this lady who is sitting here, my wife, for thirty-five years she has been running around the world, trying to convey a message, a message of love, of togetherness. Believe me, she has

travelled by plane, by helicopter, by car, by bus, by bullock cart and on foot. She has gone to villages, to cities and she has gone to many, many places in all the five continents and she has done so out of a tremendous conviction within her that this world needs a new message. If the world has to live, has to survive, then something new has to be communicated to humankind. And with that belief in her, single-handed for many years, she went around; gradually Sahaja Yogis came along; what they saw, the worth of what she was saying and today she has followers in eighty, ninety countries. Wherever I go there are Sahaja Yogis, Sahaja Yoginis, beloved children of hers and what a wonderful thing she has done, what a wonder she has created. What is it? How do I see it, as her husband? Well then, I must say, for her to have been doing all this meant she has been away from me for a long, long time, but I knew that she was doing something wonderful work for the world and so it was.

Now her message as I see it is simple, straight and she says: all men and women and children of the world are the creation of one Almighty.

Some people say: “My God is almighty” others say: “My God is almighty." By definition, you can't have more than one Almighty. If you have two of them, neither of them will be almighty! So it's as simple as that and sometimes people don't really see that. But she says: “First thing is, remember that there is only one Almighty and that is the Almighty power of Divine love." And then she says: “All persons who are here on this earth have been created by that Almighty." Whether they are white or brown, or blue

or yellow; whether they live in Africa or Australia or India or wherever, they're all her children, are children of that Almighty power.

But if that is so, why not live together happily, peacefully? Why feel divided? Why feel one against the other? Now it's one thing to believe and she believes in that. She herself was born in a Christian family, I was born in a Hindu family, but we both believe in one Almighty power, one human family and that's how we are together. Now this is the message she has conveyed and she has conveyed this to many audiences, saying: You are the creation of that Almighty, you are in His or Her image and there is in you a congealed power which she can perhaps help to awaken. And when that is awakened, called Kuṇḍalinī, then you are in communion with your Creator. And you'll have a beautiful life then, given to ethics, morality, everything that is good. That is what it is, that's what your destiny is. But if you want to be in communion, you can be in communion.

Now, ladies and gentlemen, the point I want to make to you is my own point. My point is, I have worked for India as a civil servant and I have also had the privilege of working for the United Nations, as Secretary General of the International Maritime Organization; and believe me, ladies and gentlemen, I tried to implement her ideas in my working at the United Nations level. You know the United Nations means many, many countries; countries of different growth of development, with different capability and so on and so forth and they all come together to work together: it's not an easy task. I was in the maritime world and when I was elected Secretary

General, I was the first from a developing country. All my predecessors had been Europeans and people were surprised that someone from the developing world should come. The maritime scene at that time was dominated by the Western world and the Organization was known as a `rich man's club'. And here was me: how could I be Secretary General of a rich man's club, poor me? What a task it was! I said: “Well, I have been elected so I must serve and I must apply her message." Her message was: everyone is the same, everyone is equal.

So I made it a point to make every member state of the Organization an equal member. They were not at that time equal. The rich countries who had shipping, they were dominating, for they had maritime expertise, many of the developing countries had not joined and the problem was, how to make it a proper world organization.

So with that message in my heart I set about, went round, mentioned first to developed countries that it was in their interest to get the developing world in. They accepted that. It's to their great credit that they came along, helping the developing countries to build up their own maritime expertise, to join the Organization. Very soon they all came and today it is one of the finest agencies, because it has the support of every member state of the world, every country. Now that is a premise on which I want to present an appeal to you and the appeal is this: The world, if you read newspapers, if you see, if you hear news, is in trouble. People are propagating hatred for each other. There's violence in the world. What for? Why? Who will gain from that? If we are children of the same Almighty power, why can't we

live together? Why must we talk about differences? Why can't we talk like she does of our togetherness? And it's not an impossible dream. It is something which is achievable. But the world needs this message, her message, the message of love. And why I'm involved in to speak to you here, because I sincerely believe from my heart that in Australia there's something unique. It's not just to praise or atter you, no. I would not say that if I didn't believe it. But I believe it because I find in Australia the best of Occident, of the Western values. I'm a great admirer of Western values. I'm a proud Indian, I am proud of my heritage, but I am also a great admirer of the British people. They were rulers in India, well that's different, but whenever you go to live in UK you find they're full of values, of ethics, of rule of law, of decency. Now I find all of those values which I admire, here in Australia among Australians, but there's something more, something more that you may not know, you may not see even, but I see, as a visitor; and that is a certain measure of Oriental dignity, humility, kindness, courtesy and that combined creates a wonderful nation. Now here you have people coming from different countries, different origins. They're all living together happily as Australians. This is her ideal and that ideal I see in the political life of Australia.

So I said: “Well, if I get a chance to speak about her message, why not here?" So my appeal to you is this: she has done her job. She has for thirty-five years been running around.

She has done her job, created Sahaja Yoga in eighty, ninety countries and she has created beautiful things.

Well, I'll relate to you just one incident.

Some time ago we were in London and one evening about twenty-five of her disciples were sitting round talking to her and I was sitting by her side, looking round and seeing and I began to wonder. In that gathering and believe me, ladies and gentlemen, it's God's truth, there were people who came from different countries, different walks of life, different colours of skin and different religions. Now one of them was a Catholic, one was a Protestant, one was a Jew, one was a Muslim, one was a Sikh, several were Hindus, but do you think they ever even remembered who they were before they came to Sahaja Yoga? No. They were all sitting there as Sahaja Yogis, citizens of the world, the beloved children of Shri Mataji.

She had forgotten it, no difference. All together, from the heart.

Now, that kind of thing has happened and I wanted to appeal to you, to beg of you to help this world.

I assure you, the world is in trouble. Do you not see every evening what's happening? People wanting to kill, terrorism, this, that and the rest. That has to be conquered, not by force. Force won't work. You have to use force in certain situations, I'm not saying you cannot ever use it, but the only way for the people of the world to come together, is to come together on the basis of her philosophy, which is again based on ancient Indian philosophy: one Almighty, one human family, all to get together regardless of their colour of skin, regardless of their language, they all come together. Now if this is a message which you accept, then it must be propagated.

But if this message is not given, if people don't come to that conclusion, they continue to believe that they are different, A versus B, B versus C, there's no end to trouble and we have such means of destruction in this world that the world is threatened, the world is threatened today, the existence of the world. Let us not make light of that. It's a very, very difficult situation. But there's a saving for that. The saving is: let us all come together. And if you in Australia can accept first of all the sincerity of what I am saying and then make it a mission of yours also, as she has made a mission of hers, then this visit will have been successful.

This is all that I wanted to mention to you. I know you have been here a long time. I don't want to take up too much of your time, but if the good things have been said about me, I want to thank them very much. But all I can say is, they are nothing more than a reflection of what she has given to me. My heart has been converted by her. And before I close I'll tell you one story of how I got converted. I'm a civil servant, I don't ever believe in things unless I'm totally convinced.

So when she said, thirty-five years ago: “I'm going to launch a movement, I'm going to change people” I said: “Change people?" and I laughed. I said: “Do you really believe you can change people?" That's how I began, a sceptic. But something happened and that changed me and the story is very nice.

When I was elected to this office in London, Secretary General, I went and took up a residence and she was with me. I took a residence just outside London, so I used to commute by train and one evening when I came back

from office I pushed the bell, the door opened, I went in and I went to the drawing room as we call it, or living room of my house and saw a young man, a young white gentleman sitting there reading a newspaper. And when I entered, he looked at me as if I was an intruder. I said: “I didn't know that anyone was to come here." And what baffled me even more was that he was wearing my kurta and pyjama! I said: “something gone wrong with my head." So I went to my wife. I said: “Do I see what I see? I see a young man sitting there. What's this?" She said: “Yes, yes, yes! There's nothing wrong with that. You know I had gone to London, Piccadilly Circus and there I saw a young man lying uncared for, sick, so I stepped out of the car and went to him.

I said: `What's the matter?' He said: `We're living in London without any care'.

So I said: `Would you like to be taken care of?' So he said: `Yes'. I said: `OK, get up and come and sit in my car and come home.' " She brought him home and when he came home he had to be cleaned and washed. He didn't have any clothes except mine. OK, so he was there, sitting in that fashion and I loved her for that even more.

I praised her. I said: “Wonderful that you did it!" And then, you see, we began to give Sahaj treatment to him. He was a young man and after every week he began to change. He became flowered out. He had become addicted to drugs: drugs went away, drinks went away and he flowered out into a beautiful, handsome young man, a new person. I said: “If this can happen to one, why not everyone?" So that converted me and I became a Sahaja Yogi. That's how it was.

Well, ladies and gentlemen, I won't take any more of your time. I want to conclude by once again thanking you, expressing my profound and abiding gratitude to you for the time that you have, your precious time that you have given to us; but believe me, it fills my heart with a feeling of abiding gratitude and if you will kindly consider my message, well, it's not my message, it's Her message, I'm merely a carrier of that message, then maybe the efforts of those who are promoting Sahaja Yoga, they can be further enhanced and from Australia maybe another message goes to the wider world: we're all children of the same Almighty God, one God. Let's live together, let's love each other, let's be brothers and sisters.

Why have quarrel, why fight? Why not live together? That is the only way the world can live and survive and live happily.

Thank you all, ladies and gentlemen.

Contents: 2006-04-07 **59thWedding Anniversary, Sydney, New South Wales, Australia**

Sir C.P.: It is difficult to express oneself when one is moved by emotions.

Allow me first to thank you, sir, Mr. Michael Fogarty, for your very kind words of congratulations and may I reciprocate by congratulating you on having celebrated your own 45th Wedding Anniversary. And I wish many, many more; many more than fifty-nine.

For me these fifty-nine years have been heavenly. Everything that I have done, I flowe and charge it to one person, the person who is sitting next to me here. And

also you will agree, all of you, that I am probably the most fortunate human being on Earth! But I do want to say that coming to Australia has been an absolutely wonderful experience, wonderful.

I do not say anything that I don't feel in my heart. I can tell you honestly that I have been a great admirer of your Mother's Sahaja Yoga. But when I came here and saw the Sahaja Yoga as practiced in Australia, I realised how glorious the concept was, because I have seen Sahaja Yoga here at its best; and please believe me, that is true. It is just wonderful to see how all of you constitute one loving, caring family, the kind of family that She wanted to create and She has successfully created here. Your devotion to Sahaja Yoga is unparalleled. Your commitment to each other is unparalleled. Here you see real brothers and sisters, Sahaja Yogis and Sahaja Yoginis, they are at their best, Yuva Shakti are at their best, Shakti are at their best, everything. How you do it, I don't understand, I don't know; but I want to tell you that I am profoundly grateful, that when you and your friends extended invitation to your Mother which is right, you included me also in that and and I announced, that I may accept it. Well I have, my life would have been incomplete if I had not had this experience.

People talk of heaven which is somewhere, I don't know where. But if there is heaven anywhere, it is here; if there are angels anywhere, they are sitting here; and I really admire you, I love you and I want to worship you as Her creation, as angels created by the Goddess. It is a perfect heavenly gathering where She is residing and you are all here and it is a model and wherever I go I'll preach this.

It's the kind of relationship that you have, the kind of commitment that you have, the kind of devotion you have to the highest values of life, is truly, truly astounding and if I hadn't seen it I would have found it difficult to believe, but there it is.

So, it's a great, great experience, very elevating experience which I have had wherever, going and I want to express, I can't thank you, thank you is not the word. I can only express my admiration and my love and my deepest gratitude for all that you have done. Imagine, the Sahaja Yogis had no more than six weeks? notice of our coming here and in six weeks they remodeled this whole house. Who on earth could have done it and done it so beautifully? But it is, it is heaven on earth! What else is heaven? So in six weeks? time! And ever since we have come, every moment, every day has been absolutely wonderful and glorious. I can go on and on about this, but I want to tell something a little more and it is that I am deeply grateful to Australia and Australian Sahaja Yogis, your collective, for having provided the medical team which has looked after your Mother and I want to express my very, very deep gratitude to Dr. Bohdan and Dr. Ramesh Manocha and the nurses, sisters who are here. They have done a marvelous job and Australia, Australian Sahaja Yogis, Australian climate, hospitality and the medical team, they have all had a wonderful effect on Her.

I have been noticing ever since I have come and I want to show you, She is much, much better. She is feeling happier, She is much better than She was and for me there could be nothing better than that, that She should

be better. And I assure you that it is because of Australia, because of your love and because of the doctors and the nurses who have given of their best, everything possible. And I have also been the recipient of great kindness. I can't thank them enough. I flowe my life to these doctors. I would not probably have been here, but for them.

So this was something in my heart that I wanted to mention, that we have had wonderful programs, we have wonderful food from the kitchen, everything has been perfect.

I don't know that there could be anything better than what we have experienced.

So I want to conclude now, but I conclude by expressing on behalf of your Mother, Her love for you, and Her warm appreciation. I am sure She is extremely happy that Her children have done so beautifully here. I carry with me wonderful memories, carry them always and I told them in a gathering, you have asked for trouble and trouble will come: we will come back! There is one thing more that I want to say: if you go to another country, you know immediately who is the leader and who the followers. Here you come, you look around, you don't know who the leader is; because the leader here is a wonderful person, he does not lead, he invites every other person to lead. And that is how a collective should work. It is also a very, very good example of how Her idea of collective leadership should be implemented. I want to congratulate Chris and Michael Fogarty and all of you, on the wonderful way in which you are implementing Her view of Sahaja Yoga. It is difficult to find Chris, because

he is? there, not here even. This is really, this is leadership. This is what She wants, She wants everyone to participate in the same way. That is the meaning of collective leadership and I assure, I tell you really, this is a glorious example, a beautiful example.

So I congratulate Chris again, for whatever; and you know he is behind everything, I know that. Sitting here, I know what he is doing, which is never in the forefront. He is pushing everybody else: “You come and you come and you come." It's marvelous and I admire him and he is setting a new example. I will cite it, wherever I go. And thank you all very much; you are all the same. Nobody is the leader here, everyone is together. This is the real meaning of collective leadership and this is what She wanted. She wants this kind of leadership. And I assure you I have seen this only here so far. But this is Her dream and I'll carry this message everywhere. This is how Sahaja Yoga will *[UNCLEAR]* collectively.

So thank you again very, very much; thank you.

And now, to the music team: very beautiful music, always.

Thank you.

Contents: 2006-04-14 **Farewell Talks, Airport, Sydney, New South Wales, Australia**

Sahaja Yogi: On behalf of the Australian Collective we thank You Shri Mataji, Sir C.P. and Kalpana and Sadhana Didi for spending the last three months with us, times have overtaken us, it has passed so fast, but these have been the best of all imaginable days for the days of heaven we have all lived and we have told the world,

that indeed God is upon the Earth and we rediscovered that we are all one family, to never know fear, nor doubt, for we have been given something which can never be lost that we will ever walk in Your grace and never will we forget these golden days of our life No end shall come to these days for they will endure in our hearts till ages end, we shall remember, we will never forget our promise to always welcome You home.

Almost ten years ago we last said farewell to You Shri Mataji and since that time we had all been silently waiting and praying for Your return, never finding anything else more fulfilling than to call Your name. We had been waiting for You and then You returned to us and for the last three months we have been living in heaven where we have heard angels sing Your name, we have heard Your voice, seen Your face and nothing else is as beautiful.

Many can only imagine what it will be like when their eyes will see the Face of God before them, surrounded by Your Glory Shri Mataji they can only imagine the glory our hearts now feel, Your awe which fills us when we are still, or on bended knee, Your grace fills the Earth as we offer our pranams and prayers and afirm that You are the Lord Almighty and we lay down our life to You. It is like living within a chapter of the Bible, the Rāmāyaṇa, or the Bagavat Gītā living with the Lord during the days when God incarnated upon the Earth, such have each of us been blessed.

Each one of us has been filled with Your Love, artist, musician, doctor, nurse, builder, painter, technician, man, woman and child every desire has been fulfilled so

what is left to be done yet that now we shall commit to take all that we have been given and to share this with the world so when You return there will be many more Sahaja Yogis here to welcome You Shri Mataji You made sacred and holy every place Your feet has touched. We felt the earth move under our feet to match our trembling heart. When we beheld the face of God, our joy has filled our land and we will never forget, Mother please hold us in Your heart always Shri Mataji wherever You led we will follow, how far You have travelled but no more shall You walk alone, we are bound to follow wherever You shall led us may it be that wherever You journey to, there the light of all Sahaja Yogis will gather to serve You.

The time is not to say goodbye as You are always with us and we are ever by Your side, our memories we shall treasure but always will You live in our hearts and we wait for the day when we shall again hear You calling us and we shall again welcome You to our shores.

Home is where the heart is, Shri Mataji now You have found us we hope this will always be one of Your homes waiting for You no matter the changes in the world we shall always love You and pray that please keep us by Your side, Shri Mataji You are the Lord of all, master of the Universe All Glory and Praise to You Shri Mataji Nirmalā Devī Queen of the Universe.

Sir C.P.: There are very few occasions when I feel a little lost for words, but it is one today.

When we received an invitation, or your Mātājī received an invitation from Her Australian children, inviting Her to visit Australia, She readily accepted that invitation and

we came here. Little did we know then that She was being invited as the Goddess on earth, to come to Her rightful abode on this earth, which is created by the Sahaja Yogis and Sahaja Yoginis of Australia, in Australia. And there what we found when we came here: we had come from the earth, to Heaven on earth. The house in which we were lodged represented an ocean of love, created by all of you with such tremendous devotion for your Mother; and we became at home immediately. Ever since then, everything has been done to make Her stay comfortable and memorable.

You know, when I was studying, I used to be told repeatedly that perfection in human affairs is a receding target. It is never achieved, but you must aim at it. I think they did not know Australian Sahaja Yoga, Sahaja Yogis and Sahaja Yoginis, because here you have attained perfection in everything that you have done, in your love for Her, in your care for Her.

Well, She had enjoyed Her stay, She is distinctly feeling better than before and I am naturally very, very profoundly grateful for that. I have thanked the medical team repeatedly and I want to thank them again. Twenty-four hours they are at Her service and they looked after Her as they should their Mother and their Mother has been really very happy and She is really much better. The nurses, the doctors, everyone; there are those who were in the kitchen; you turn whichever way, there's love abounding; and as far as I am concerned, I tell you this honestly, I am not given to exaggerating or telling lies, but I have become full of confidence after being here with you, that Sahaja Yoga

will spread from here to the world; that this is the fountain from which the shower of Sahaja Yoga will go all over the world.

And here, what have I seen? I have seen Sahaja Yoga in its perfection, I have seen Sahaja Yoginis in their perfection, Sahaja Yogis in their perfection, Yuva Shakti in their perfection and children in their perfection. If there is a perfect world anywhere, it is here and sitting right in front of the Goddess. But I can go on and on and on, but when I begin to talk about Australian Sahaja Yoga, there is no limit to what I can say. But I don't want to cancel our booking and stay back! I'll go back. But I will certainly come back; but I want to thank all of you once again and convey this from Her heart to you: Her love is with you, Her blessings are with you.

And I also want to thank not only the doctors and nurses, Dr. Bohdan and the others, but the leadership. The leadership in Australia Sahaja Yoga is what She wants leadership to be. You know, Her ideal is leadership which is invisible, which leads without leading; and that is what Chris Kyriacou is providing here, along with all his colleagues. He is behind everything and yet, you know, you seldom see him. And that's how it should be. Everyone here is involved in leadership. Leadership does not mean one person leading, leadership means everyone together involved in leading Sahaja Yoga. And that is the ideal which She is creating. She has decided that now She will stay back. She has done Her job. You know, for thirty-five years She has been running around, as you know, everywhere. Now She is saying: “My children, take up: it is your duty now to promote Sahaja

Yoga." And then what you have done, you have taken up that responsibility and in a beautiful way, in a collective way, this Sahaj collective in Australia is ideal. And wherever I go and as long as I live, I'm going to cite with your permission, or without your permission!, your example of what you have done for Sahaja Yoga So I must stop now, I've talked enough. But before doing that, from my heart I want to thank you all on Her behalf, on your Mother's behalf, on my own behalf, on behalf of my two daughters, Kalpana and Sadhana. I don't believe any more that I have only two daughters: my daughters are all here and they are sitting here. This is a family to which I belong and this is a family of which the head is one and one only, your Mātājī. I am one of you; I belong to Her, I belong to you.

So thank you again; no words would be enough to thank you. And I want to thank Mr. Michael Fogarty particularly also, not because he is also, he is a very senior person, a dear friend of mine, who has been the leading light of Sahaja Yoga for many, many years here; but also because he is deeply involved in, in everything that we do. And I am very, very grateful to him for the interest he has taken in preparing plans for the Chhindwara Project. You have heard of that: the shrine where She was born. And there it is our intention to have a world ashram attached to the world shrine. And there, Mr. Michael Fogarty has given me detailed plans. I am amazed to see, in such a short time, with such care which he has prepared that. But I want to give him a little warning: this is not the end of his association. For if he thought that by passing on a set of papers and documents he is through,

no sir, not at all! You will have to be with us when we really go into it and prepare to build the building.

So once again thank you ever, ever so much and I don't want to stop talking, but I have to.

So children, dear friends, please accept my feelings of immense gratitude, my love. My thoughts are with you and wherever I am, I'll be talking Australia and Australian Sahaja Yoga.

Thank you.

Contents: 2006-06-11 **Śhrī Ādi Shakti Pūjā, Henley on Thames, UK**

Sir C.P.: May I first bow down to the Goddess. May I bow down to all of you angels. This is a gathering of angels on Earth and I am very fortunate to be a part of it.

I am deeply and profoundly grateful to all the Sahaja Yogis and Yoginis of the United Kingdom and of all the world that they gave us an opportunity to be here. Ever since our arrival in the United Kingdom we have been looked after with absolute utmost love, affection and care. It is impossible to describe to you our feelings of gratitude and, you know, it's like homecoming.

So, Dr. Szpiro to you, to all, everyone, I want to convey our feelings of deepest love and abiding, of profound gratitude.

I want to take a few minutes of your time to say a few things also which are very important to Her point of view.

You know for thirty-five years She has travelled around the world carrying the message of Sahaja Yoga, of love

for humanity and today there is Sahaja Yoga in more than eighty countries of the world and all five continents. That is what She has been doing. She has travelled by plane.

She has travelled by helicopter. She has travelled by car, by bus and, if you please, by bullock cart in India and, of course, on foot.

Of Her thirty-five years, She did that. Then two years ago She decided that it was time for Her to sit back and pass responsibility mostly to Her children to spread further the message of Sahaja Yoga. You know, the world, if you look at TV news, the world is in trouble. But there is one message, Her message, the message of Sahaja Yoga, which is made of love, which unites men and women and children of all the countries as one human family.

For She has now said, “My children, you take over that responsibility, spread the message of Sahaja Yoga." And so two years ago She decided to establish a World Council for the Advancement of Sahaja Yoga and that council has been functioning. And since then, She has also requested, invited and urged all Sahaja Yogis from the world to form collective leadership, to involve as many as possible in the task of spreading Sahaja Yoga. And that has been done.

In the United Kingdom there is a collective body now and in many countries of the world. That collective body, collectively Sahaja Yogis and Sahaja Yoginis, are now spreading the message of Sahaja Yoga. That is Her wish and She is very happy that this has happened. Sahaja Yoga has to be spread in that fashion.

Now, it is not my intention to take a lot of your time, but look at the world. You will find there is trouble. There is violence. There is one message which can save the world and the message is Her message, Her message of love in Sahaja Yoga. You are here a witness to that.

Can you find a gathering like this here anywhere else in the world? No, because you are bound by love together and what She says is “Yes, there is a world council. They have to advance Sahaja Yoga, but there is a message to you also." Each one of you should regard yourselves as Her messenger for spreading that message.

You know if one of you can convey a message to another one, one to two and two to four, in a few years time, the world will be full of Sahaja Yoga and, believe me, that there is nothing the world needs more today than this particular thing.

So standing before Her, on Her behalf, I convey this message to you.

It is beautiful to see you. It's truly Heaven on Earth, but spread this heaven, convey your message, save the world. And you can do it.

Contents: 2006-06-13 **Visit, Yuva Ashram, London, UK**

[Shri Mataji and Sir C.P. arrive around 8:30 p.m. Yuva Shaktis were waiting in the living room, squished together, but very excited. They get up and start singing `Swagata Agata'. There vibrations were so strong, it was awesome. The car arrived and all the uncles and aunties came into the living room to check if everything was alright. And then mother came in first, sitting in the

wheelchair and Sir C.P. followed.] Shi Mātājī: Behet jao [Sit down].

Sir C.P.: Do you know why we came here today? We came here because She wanted to come. We came here, because it was important to Her. She came to this country in 1974 to spread the word of love, of Sahaja Yoga. She has been travelling for thirty-five years in all the continents. Now She wants to pass the responsibility on to you, the Yuva Shakti, the future of Sahaja Yoga. She came here today to give Her blessings. She wants you to take over and to spread the message of Sahaja Yoga. Do you agree? Yuva Shaktis: Yes.

Sir C.P.: If you like, you may as well sing a bhajan! Yuva Shaktis: [Sing `Jai Jagadambe Aye Re, Meri Nirmal Mā'.] Shri Mataji [drinks some water]: Ah!... Bāp Re... Ah! Sir C.P. [later on]: It all started here for the Western World, the Sahaj movement. We hope that by this day, today, there will be a new start in the same way. We will take leave now... but if you want, you can sing another bhajan for five minutes.

Yuva Shaktis: [Sing `Jago Savera Aya Hai, Mata Ne Bulaya Hai'.] Sir C.P.: We really enjoyed our stay here in the U.K and we will certainly come back again.

Yuva Shaktis: [Sing `Mātājī, Mātājī'.]

Contents: 2006-08-02 Talk to Sahaja Yogis, on the eve of the Departure to America, Sitting Room, Chiswick, UK

Shri Mataji: Why don't you all move forward? [During a lull in the bhajans, Shri Mataji leans forward again with a big smile:] I am eighty-seven years old.

Sir C.P. [with a big smile and resting his hand on Shri Mataji's arm]: Not quite.

Shri Mataji: About [laughs].

[To Dr. Zafar who was arranging flowers:] No, no. Not that way.

[To Dr. Zafar who makes another attempt to arrange flowers:] No, no. Not that way.

[Again to Dr. Zafar who makes a third attempt to arrange flowers:] No, no. Not that way. the other way.

Ach, here's the doctor.

[The playfulness, the astuteness and the joy goes on and on. One after another, young ones and older ones come forward.] Where's your brother? Sahaja Yogi or Sahaja Yogini [smiling, coming forward]: Just here, Shri Mataji.

Shri Mataji: Where's your wife?

Sahaja Yogi: Just here, Mother.

[She remembers many from long ago. Mother smiles at all the little ones, takes all the flowers, smells all the flowers. A lovely book is presented, full of the artwork done by the children of the United Kingdom.

Mother looks all through it, smiling. There is talk of names. One of our young ones comes forward, a teenager now, introduced as `Daisy', the name by which we all know her.] Is that the name I gave you? What's the name I gave you? [Ah, yes, there is a Sanskrit name as well, given so long ago. There is interest in everyone and everything.

One couple will, in a few days, be celebrating their twenty-five years since Mother married them, long ago in

Chelsham Road. They are able to offer a silvered Gaṇeśha, today garlanded in velvety dark red roses.

It's a silver wedding anniversary. The Gaṇeśha was found some three years back and lovingly kept in the hope, in case, if by chance, some day near this hoped-for date there would be, there might be, a chance to be near Her. And lo, tonight's the night. Mother asks all about it.

So much smiling. Sir C.P. laughs, as the Gaṇeśha is presented by the silver celebrants.] Sir C.P.: Actually, it should be the other way around.

Sahaja Yogi: No, no, Sir, it is we who have to offer a gift to Her, to thank Her for all the wonderful years.

One set of parents [haven't thought of a name:] Mother could we ask you for a name for our baby? Shri Mataji [smiles thoughtfully, gazing at the little baby who has a mop of thick black hair. After some time]: Leelā.

A little boy [a little character, who has offered a bowl of blackberries which he picked himself, steps forward and full of confidence asks]: Mother, may I have a name? Shri Mataji, I have waited many years to get a name from You.

Shri Mataji [smiles, reflecting thoughtfully for some time and then]: Vasant. He shall be Vasant.

That is the season. That means the spring.

[About a baby girl]: See how she is looking after.

[There is much talk about all the babies, smiling, meeting the parents, where are they from and then Mother kindly blesses a pile of our new pink song books, to be presented with the love and gratitude of the UK collective to each of Mother's wonderful helpers, who, with their

devotion and their love, with their skill and with their care have made it possible for our beloved Mother to come and spend such a comfortable and well-cared-for time here with us. Knowing that they are there, always by her side and caring for Her every need is a comfort and a balm to our hearts. They are so self-eācing that they are almost invisible, gently, silently and beautifully moving around our Mother like angels, but very strong, alert, professional, courageous, good-humored and down-to-earth angels. They have the love and gratitude of us all. Hours have gone by in golden joy and laughter.] [As a finale, the little children sing a most beautiful and touching new song, `Mother, Your Beautiful Hands'. At the end of the song, Mother leans forward again.] We have to realise that we are very close, all of us.

Sir C.P.: Hm. [Short pause.] We are.

Shri Mataji: We are very close. If that is realised, then finished, then you don't have to bother about anything else. [Loud applause.] That is... we are brothers and sisters... that is a different point *[UNCLEAR* now], but this is doing Sahaja Yoga you are. [Pause.] *[UNCLEAR]*.

Sir C.P.: *[UNCLEAR]*.

Shri Mataji: *[UNCLEAR]*.

Sir C.P.: Thank you all, thank you. *[UNCLEAR]*.

Shri Mataji [eventually gets up to leave, smiling, walking towards the elevator]: Ah, My legs are not carrying Me very well.

Nurse Kim [firm as ever and with a loving smile]: They're doing very well, Shri Mataji." Sahaja Yogi or

Sahaja Yogini: Thank You, Shri Mataji.

Shri Mataji: May God bless you.

Contents: 2006-09-00 **Sir C.P. Talk, Los Angeles, CA, U.S.A. (month not sure)**

She has dedicated Her life to this.

Now She has said in many places, “My children, I have done My job. I am here to guide you, to be with you. Now you take over." And you have taken over. And that's wonderful and I congratulate you.....

There is nothing greater than showing what She has done.... There is nothing more important for the world today, please take it from me, nothing more than sharing the message of love for Sahaja Yoga.

I was reading one of Her speeches and She said, “Do we ever think why we are here, who we are? Should we quarrel or should we live together with love?" So the moment you apply your mind and your heart from within, you come to the conclusion that you have to live together, together like brothers and sisters, in love. This is Her message. This is the message to save the world.

Otherwise, the world is moving in a very wrong direction. You see newspapers every day. What do you see? You see it is heartbreaking, but, at the same time, there is a Divine Light.

And She is giving that Divine Light.

Contents: 2006-10-15 Evening Program, London, UK

Sir C.P.: The world needs your love and if only this can be seen in the world, the world will change. The world which we see on television will be replaced by the world that we see here.... That is what the world needs.

You see, your mission is a very, very important mission. I'm not exaggerating. The survival of the world depends on what you do because everywhere people are quarreling, fighting, killing, I don't know what for..... She will explain that it is one Almighty, one creation, one family just living together loving each other. It doesn't matter where you are born, north or south or east or west, whether you are blue or white or brown or black. They are all brothers and sisters. This is what She has said and She has proved that it is London so.

Look at the gathering, when the world sees it, they will be astonished. They must see it. It is my prayer to Her..... Let us have some videos which will show to the world what it is, what is Sahaja Yoga, what are Sahaja Yogis, what are Sahaja Yoginis. And if they see it, they will believe it. Seeing is believing.

Where is there a gathering like this in the world? I have been to many, many gatherings, but nothing like this at all, very different. Here you feel, “Yes, we are brothers and sisters. We are together." All I can say is She is the person who has done it. It is a miracle that She has brought about.....

Please do all you can to promote Sahaja Yoga not only because it's Her message. It is because She wants the world to be bathed in love. How wonderful it will be for a gathering like this to take place all around the world..... It can happen. It will happen. You can do it..... She is there. She will be guiding you, inspiring you.....

Go ahead and spread love.

Contents: 2006-12-25 **Christmas Pūjā, Bhugaon (13 kms W of Pune), Maharashtra, India**

Sir C.P. [after the International Gift]: May I wish you all a very happy Christmas and a very happy New Year. You know when a new year comes everyone makes new resolutions every time. People have many wishes to make that they expect to be fulfilled.

[He further said that if this world created by Her becomes the world that we live in, it will be the greatest of wishes. Then he desired for us to make a strong resolution that Shri Mataji has played Her role and he asked]: Whose turn should it be now? Sahaja Yogis and Sahaja Yoginis [after a pause with raised hands]: Ours! Sir C.P.: Yes, indeed it is now your turn. Do you promise that? I stood up just to get that promise from you on this New Year.

Contents: 2007-03-04 **Holi Message, Pune, Maharashtra, India**

There is one thing that can give Me joy and that is: as I loved you, you must give that love to each other.

Contents: 2007-03-21 **Birthday Pūjā, Nirmal Nagari, Pune, Maharashtra, India**

Sir C.P. [after felicitations, it could be part of ***2007-03-20***]: Jay Shri Mataji.

.....

Mother, please maintain Your throne on this Earth until every human being is transformed.

.....

Your Mother is the source of unending love. She made this beautiful world of Sahaja Yoga and, being Her

children, now it's our responsibility to spread this message of love.

.....

I request all of you, I urge you and I beg of you to kindly take the responsibility to spread Sahaja Yoga and please let Her have a rest while you work to take Her mission forward.

Shri Mataji [at one moment]: Tum Bolo [you speak].

Contents: 2007-04-08 **Easter Pūjā, Be Peaceful, Pratishthan, Pune, Maharashtra, India**

Today is a very important day.

[Microphone is brought.] Hello. Better like this is.

I'm saying that today is very important. This is a new starting for you, for you all.

Try to understand that you have worked very hard so far and you wanted to do much more than you have been able to do. That was your desire and it will work out, definitely it will work out. If your desire is strong things will work out and you'll get a great chance of helping people as you have helped yourself and you are happy about it, it's better that you decide to help others. It's important, they all should be blessed. You can do it.

There lies your leadership that you have to give it to others.

Most of you have got it for yourself but you have to give it to others. Let the others also gain in their spirituality. I know so many of you got your realisation and you are so much in it and you are all very happy.

So be happy and cheerful, that is the first sign that you are realised, you have got the realisation.

With this realisation you can give realisation to others.

The speciality of today is that Christ came back to life just to do something for us.

So it's a very important day for all of us. I would say that today you should understand that you have got this power to give realisation to others. You have got it but now you have to use. Those who have Self-realisation should not waste their energy but try to give it.

This world is full of chaos and quarrels and fighting still going on, so your duty and your job may [be] to talk to them and tell them that first important is Sahaja Yogis must become peaceful and they must enjoy the fruits of Sahaja Yoga. I'm sure everything will work out. It has worked out with so many of you and it will work out with others also.

It's not just a talk but there's something happening so try to remember that you are all Sahaja Yogis and you deserve a very good help, very good help from Me and from God Almighty [Shri Mataji laughs].

There is nothing to be upset; these are all different tests which will work out the goodness in you and will get the results. You'll find Sahaja Yogis, special ones.

It's very nice to see so many of you who have tried to get realisation, but who are really already realised, there are many who want to have realisation.

But there are already many who are already realised and who can do a lot for others who want their help.

Today is a good day for you to decide for your future. You have to decide that you are to do, to help other Sahaja Yogis to get more Sahaja Yogis.

We have to spread Sahaja Yoga. You see so many problems are there and the more we have as Sahaja Yogis, there's no problem left, it will be all solved.

So I wish you luck that please try to get your realisation proper and confirmed.

I hope you don't have doubts about it. If you have any doubt you can write to Me.

Now we have got some very nice good people who have come to Sahaja Yoga, so it is your duty to see that they become good Sahaja Yogis and enjoy the blessings.

I'm very happy to see so many of you coming and today being a very good day also.

In the life of Christ, very great thing happened that He became... He became what He was already, a Sahaja Yogi and He tried to make many Sahaja Yogis if possible. But at that time the people were not so alert as you are. You are special people who are seeking and who have found out and you can give it to others. This is not for keeping with yourself. If you have got it, just don't think that you have got the last chance but give a chance to others.

I'm all with you, anyone of you has any personal or any other problem you should write to Me.

I'm sorry I won't be able to give anything for this special day [laughter and clapping].

May God bless you all.

[The official video ends here but just after the talk ended and before the present giving, Shri Mataji also said the following:] Once you have got Self-realisation you have to give it to others and respect it, that is important to respect it. I am sure it will work out; and you all look so good to Me and I am sure that all of you will do it. I have not been able to finish anything I have started and I have to work hard to pull others out so they can see their value. [Variant: I am sorry if I have not helped you all enough to finish this job, in many things perhaps I have not finished off what I have started...

So far.]

Contents: 2007-05-28 **Meeting with the Swiss Yuva Shakti (Day of Pentecost), Cabella Ligure, Italy**

[A Yuva Shakti tells Shri Mataji about the upcoming International Yuva Shakti Seminar (30th July, 2nd June) for ages 16 to 27.]

Shri Mataji: Very Good.

The atmosphere is not good for them. [Shri Mataji's face darkens a little bit.] It is very important what you are doing. You can save them.

[Yuva Shaktis give beautiful pink roses to Shri Mataji, individually hand them over to Shri Mataji who collects them in Her Holy hands, thanking every one and smiling.] Everyone brought a flower? These roses look like Indian roses.

[One Yuva Shakti explains that the flowers are from Her own garden.] [While smelling all the roses:] May God bless you! [The Yuva Shaktis bow down and leave.] Yuva Shakti are first class, because they are very innocent.

Yuva Shakti are strong and solid Sahaja Yogis.

The Yuva Shakti are the best. They are deep.

Contents: 2007-06-24 **Śhrī Ādi Shakti Pūjā, You Have to Become Fragrant, Cabella Ligure, Italy**

It is very nice to see you all again here. I think this is the first Pūjā that we are having in this place and I hope you are all comfortable and convenient for you to come here.

Today is really a very great day. It's an Ādi Shakti, to celebrate Ādi Shakti and what is the origin of this Ādi Shakti. I've never talked about it. This is the first time I'll tell you that Ādi Shakti is the Primordial Mother, is the power, power of God, that wanted to create this world. And She Herself managed to create this great world.

Can't you all sit down? There's no space for them or what? Please be seated. Why are they standing? There are chairs behind you. It's alright you can sit on chairs.

This [microphone] is all falling down.

As far as possible be comfortable. Don't strain yourselves unnecessarily. I hope you all find some place to be seated comfortably.

So today I'm going to tell you about Ādi Shakti which is a very, very ancient subject. Ādi Shakti is the power of God Himself and She created this world to bring His kingdom on this Earth.

You can imagine it was, there was nothing but darkness and out of this darkness She had to create all these beautiful, picturous trees and all kinds of vegetation. That She did create. But what is the use having all these things which do not speak, do not understand? There's no manifestation with them. Of course some of the trees

and some of the flowers do receive beautiful vibrations and they grow very well, but not all, some of them.

For example I must tell you that here flowers have no fragrance, all the flowers they have no fragrance.

I've been going around to see if there were flowers of fragrance. But what they do is to grow them big; they're very big, much bigger than you can find them anywhere. But there is no fragrance. While in a poor country like India, the flowers have tremendous fragrance. Even small flowers have tremendous fragrance.

Now what is the speciality of the fragrance in India and nowhere else? Nowhere.

Some flowers may be having little fragrance but there is no fragrance in the flowers that are grown so very beautifully, full of love and care. But lots of wild flowers also in India have got fragrance. What is the reason? They say that the soil of India has fragrance. How can you have fragrance in the soil? But it is a fact. What I'm saying is not just a story but is a fact that in India any flower that you grow mostly, has mostly, has fragrance. While here that's not the case. Neither it is in any other country, you go to Norway or you go to Germany, any other country you go you won't find any fragrance in the flowers. It is very shocking why there is no fragrance in flowers.

When this world was created there was no fragrance but in some areas there was, specially areas which we call as India and otherwise. It is unbelievable that here or anywhere abroad there are no flowers with fragrance.

So now you are born here, you have brought the fragrance, you are the people who are realised Souls and

you have got the fragrance to spread, so your responsibility, double I think, that you must spread fragrance. Fragrance is something very innate, even this soil which we should say is without fragrance, the people have fragrance in their character, in their behaviour, in their understanding and there is peace which they are aspiring.

I don't say they are peaceful but they are aspiring to have peace. This aspiration only suggests they are fragrant people, that they are very fragrant.

What is a fragrance in a human being is, his nature, his temperament, how he is and how he behaves towards others.

All the countries all over, still not aware that you have to become fragrant. If they were to be aware then all wars will end, everything will finish off and they will know we are all one.

We do not belong to different countries or anything which we have made. God has not made France.

We have made that this is your country, this is their country and country-wise we fight. This country belongs to no one. This belongs to God. But people stupidly fight on the countries, that this is our country, this is our country.

Now I have travelled all over the world, I wouldn't say any country as their own because if you own a country you should have fragrance, you should have temperament which will make other people feel that you come from countries of fragrance. Won't have to argue. But one country fighting with another country.

Everywhere it goes on, you read in the newspaper all the time you see this nonsense, that countries are fighting and the more they are developed better they are. In this development of theirs I hope they rise and become spiritual and they develop fragrance.

But this fighting spirit of human beings has come from Satan I think. That they are killing themselves, killing others, destroying the whole world. You read newspaper you feel so ashamed how human beings are going on.

So all the Sahaja Yogis should not support any kind of fight. They are not; they are here to bring fragrance to people, to bring happiness, to joy and not to fight. That is one of the first duties of Sahaja Yogis, not to join anything which hates, which fights, which creates problems. These fighting spirits have destroyed the fragrance of the soil. If people become loving and affectionate, this soil itself will become fragrant.

First thing we must learn is to love each other and not to hate anyone. There are so many ways of hating, this also human quality. Animals do hate because they are animals. Human beings can't be animals. We are human beings and as human beings what we should have is love, affection and no hatred of any kind. Now as you are Sahaja Yogis I would say that you should try to develop your loving capacity instead of fighting capacity or criticising others. Very easy to criticise. But try to understand that our soil itself has no fragrance.

How are we to bring fragrance to this soil? This is only if people live here have affection and love for each other.

This is the most important thing. When creation took place it was only through affection, otherwise what was

the need for nature to create all these things, all this is for what? To make you feel beautiful, all these trees are beautiful to make you feel good, to feel one with the nature. In that way we human beings have not contributed. Now I'm not saying Sahaja Yogis, they are rare and they are wonderful and they have done a good job because they consider love the highest. But you have to show to others also that you want to love them because they should love each other.

The whole world is created because there was love, otherwise what was the need to waste energy on these continents and all these different countries? Was not to fight, was not to hate each other or to think no end of yourself but to love each other, to have more brothers and sisters, as in Sahaja Yoga you feel that way you have brothers and sisters all over. Today when I was coming I was so happy to see there were people from all over Europe and also from India. How is it possible? Because you have developed that love, because you have that love that innate love so wherever you go, wherever you meet people they should say that we have seen Sahaja Yogis who are nothing but love.

They are not bothered as to what you are, what your position is or anything, they only know that you are a Sahaja Yogi and a Sahaja Yogi loves other Sahaja Yogis. This is a very big achievement; it was never there as there is no fragrance in the soil, no fragrance in the human beings.

Now that has come. Now you have got the capacity to love each other and to help each other and to understand each other. Not to criticise and not to insult

or in any way defame them. This I am saying because you are all rare people who are Sahaja Yogis. How many people there are Sahaja Yogis you see, very few. We have to have more Sahaja Yogis that they understand that we are all part and parcel of one country and that country is of love. This when it happens then we'll say that Sahaja Yoga has worked out. Helping each other, understanding each other, that should be there and I think Sahaja Yogis do understand each other and they love each other, but still it should go more than their limits.

Many people don't understand that Sahaja Yoga is not for them only; it is for the whole world. You have to give it to others and you have to bring forth what you call unity of love. In love you don't see wrong things. You just enjoy love and that is what is to be seen in this today's Pūjā, is that do we bear any hatred for anyone, do we have ill feelings for anyone or for any country? We should try to examine yourself. If you are a real Sahaja Yogi you'll hate no one, you'll hate no one, but you'll love and love as your own, love is the biggest thing that God has given human beings and that is what one has to try to develop it.

I'm so happy here, now you have come all the way to celebrate this first day, first day of your growth as Sahaja Yoga, Sahaja Yogis. Now if the Sahaja Yogis spread out and become Sahaja Yogis and Sahaja Yogis, then your job is finished because then you are enjoying the joy of oneness, so one has to do it in a way that we all become one.

There is nothing to criticise or to hate anyone but to love each other is the point and there I find there are so many Sahaja Yogis who have achieved that loving level and there are some still who are struggling, they haven't come up to that level; some, not many. Sahaja Yoga means we are one, we are all Sahaja Yogis, but not separately, together. If one understands this fact you have celebrated today's great day of Ādi Shakti.

Why did Ādi Shakti create this world? Why did all this happen, why don't we think why so much of love, so much of prosperity has been given to us? We never realise where are we and how much we have got. It's not the money but the love and when you'll understand you'll really love each other and there is no hatred, there is no revenge, nothing but just love and love and love. This is what is the message of today. We all have to be loving each other.

We have to have all kinds of rituals but it is only expression of our love, it's not just a ritual, it is love, when you have love of the Mother how do you express? In the same way we have to know that today we have to promise that for us love is the most important. We should love. People don't even love in their own families. I'm not talking to such people I know, they love their own families, their own village, their own surroundings, everywhere.

But still the world is still going on with wars, fighting and all kinds of troubles. The whole world has to come up to love each other, there is no other solution but to love. And in that love there is no selfishness but enjoyment and that enjoyment you should feel and give it to others.

I am sure you all Sahaja Yogis are doing that and you are seeing the mistakes of the others and not to get anybody into trouble.

Love is the message of Ādi Shakti. Now you think about it. One Ādi Shakti created the whole world.

How she must have done it. What she must have planned. How she must have organized. It is not a easy thing. Only because she loved. Love is the expression that you are all there. That is why to be one with Her one should learn to love. Of course in that you have to know that you should forgive. If you don't know how to forgive and find mistakes of other people you won't help. What is your now job is, is to see that you are loving, no hatred for anyone, you don't think of hating anyone and hitting somebody. This has to work out. I am sure it will work out in all the European countries and Indian subcontinent.

Those who are developed are fighting and those who are not developed are fighting. They have their own style of fighting. That is the only difference. But there is no love. If you want to have love then you feel sorry.

Supposing I see some country, X country. Then it is very easy for me to criticise that this country is very bad, people are bad, this is bad, that is bad... but I think. Potentially they are all fine. Very good people.

Some or other I should be able to make them understand. If they understand what is love and enjoy love there will be no problems of any kind.

Only human beings know how to love, nobody else. Animals also love but their love is so limited. But human beings, their love is so beautiful. They look beautiful only when they love.

So I have to tell you not to make cheap love but a love that you will enjoy and that another person will also enjoy.

It's something to be understood. The way people understand love is sometimes very ridiculous.

So one has to first understand what is love and also to understand whether you love or not.

If you really love the world, if you really love this creation of God, then there should be no hatred.

There should be no fights but just to see the good points. As a mother would see her child, you should see the whole world as a beautiful piece that God has created for you.

This subject is so lengthy that I can talk to you for hours. But I have to just say that if you can understand, little bit of it is this: we all should have love for each other and we should have understanding.

Look at the small children they love each other they haven't learned yet how to hate. But if the children are not brought up well they can hate each other, they can be very ridiculously funny and so many countries today are like that. They are just fighting because they do not love. Now, so Sahaja Yogis have a much greater job, much greater life that they have to show that love is a very great thing. It doesn't matter whether you are Hindu, Christian, this, that nonsense. You are all human beings and we have a right to love and if you manage somehow to love people, I tell you Sahaja Yoga will settle down.

Sahaja Yoga is like a tree which requires love as the water. Try this. Try around your life and you'll find that how love base itself. Not to be seen by how much you spend or what you do. It is not that you count all those things, it is just like a ocean floats everything around, you become like that a typical personality of Sahaja Yoga.

So all the Sahaja Yogis must decide today that we are going to forgive all the people we hate and we are going to love all of them. Let us see if it works out. I am sure it will work out, because first of all, you are all realised Souls and secondly love is the biggest, biggest boon on human beings, which, if *[UNCLEAR* utilized], there will be no problem of any kind.

So, thank you very much.

Contents: 2007-07-31 **Meeting with Yuva Shakti Representatives, Palazzo Doria, Cabella Ligure, Italy**

[When informed that the Yuva Shakti had watched Her ***1985-08-04*** Śhrī Gaṇeśha Pūjā talk:] Very good idea.

Only with Sahaja Yoga can you know yourself. You have to do Sahaja Yoga seriously to know yourself.

Contents: **2007-08-0x Conversations on America during the period to 0803, Palazzo Doria, Cabella Ligure, Italy**

[Because the seekers of America are very independent and self reliant, Shri Mataji had specific advice on topics to convey to them in a manner that will appeal to this aspect of their nature.] [-Tell the seekers that true

freedom and independence comes from self knowledge and that they should know that they have this instrument within themselves and it is their own. We should tell them to “Know Thyself."] [-Once they have felt the existence of the instrument within, they should be told that they can diagnose their own problems through some knowledge of the centers and that they can correct them without anyone telling them.] [-This ability to clear their own problems at the level of the centers will allow them to become independent of the doctors and psychiatrists and the medications they prescribe and will save the money that is wasted on these dependencies.] [-Shri Mataji suggested that seekers begin immediately to work on themselves and others and in that way will feel that they have something. Even if they cannot feel it and the person that they are working on does, this will encourage them.] [Shri Mataji went on to address general topics about America that came up and these are summarized below.] [-Shri Mataji said that She was very happy with the spread of Sahaja Yoga in Russia and that maybe communism is a good thing. She said democracy in America is hopeless if the result is what is happening today with the seekers and their materialistic focus. She said She has been very kind and patient with them, but that She is going to tell them and hopefully this will work. Shri Mataji said that She wants to come to America.] [-12 false Gurus came to America from India and looted the seekers of all of their wealth and built big ashrams and now who is going to stay in them? Shri Mataji said that the Americans were stupid to listen to them and that you have to be intelligent to understand Sahaj Yoga. These

Gurus are finished but their effects linger on.] [-Shri Mataji explained that Americans teach their children a love for money by paying them to do things for the parents that they should do out of love such as washing the car and chores in the house. She expressed hope that their children will put them right. She said that you have to love your children and that if you don't Sahaja Yoga will not love you. Not only your own children, but all children. You must love and respect them, as they do not care if you are a saint. They just care for your love. She said that the if this happens this world will change.] [-Shri Mataji was informed about the existence of the Kubera fund in America and was asked about the priority to be given to the disbursement of the funds i.e. towards the establishment of centers or more direct forms of outreach to the seekers. Shri Mataji first asked how many centers could really be obtained with these funds and when it was explained that the fund is making down payments on mortgages that are then paid by the centers, She said to prioritize the centers but balance with some outreach also Shri Mataji was presented with a beginners book on Sahaja Yoga designed to take seekers remote from centers through the whole process of Sahaja Yoga and asked for Her advice for a title. She said that it should be called “Know Thyself" but should not be given at the beginning, but rather at a secondary stage.]

Contents: **2007-08-0x Conversations on CEL during the period to 0803, Palazzo Doria, Cabella Ligure, Italy**

[Shri Mataji was presented an update on the efforts of CEL (Center for Evolutionary Learning), which has been reaching out to the corporate world to give training on enlightened management principles and the manifestation of a positive and balanced working environment through the practice of meditation. A branch of this international organization has just been established in America and when Shri Mataji was informed of their progress in Europe, She offered the comments below.] [-Now I have hope that My incarnation is not wasted! God has put you in your positions and you are responsible. That's why God out you on this earth. I am only a housewife. The world is looking for your leadership.] [-There is no light in organizations. They have buildings and offices but they don't have light.] [-The Islamic world failed because of bad management, particularly on the woman's side. Now you bring vibrations to management.] [-Don't be afraid. This time nobody can kill you. The laws are supporting truth. Nowadays everything is recorded, you can look things up what was said, nobody can change it. In the past it was easy for religions to be turned around, but not today. You can say what you want as long as it is the truth.] [-Italians are very good people but they are ignorant. Iraqis are not bad people but they have been stupid.] [-Two mayors (Albera Ligure and Cabella Ligure) recognized Me as the Mother of Christ, so they were wise. Even if I am that, so what? What matters is what you have to get from Me. Now I am the mother of Sahaja Yogis. First they were thinking to send a man, but you needed a mother. Christ could not have done this.] [-You don't need to be afraid.

Go ahead. You should get good positions. God has put you in these positions.] [-This is a day of celebration. What nice vibrations, nice Kuṇḍalinīs.] [-If trees can feel love even managers can feel it. Managers, I will take care of that. Are you satisfied now?] [-Speak the truth and give love. You have no idea of the power behind you.] [-If you hate, really hate, then actually you love because you are putting so much attention on a person. That's todays way of loving. Selfishness leads to love. Love cannot be defined because it is a feeling. Looking at you my heart is filled with hope. I thought My incarnation would be wasted. You are responsible now! Have faith in your self. When asked by the CEL representatives if they had Her blessings, Shri Mataji replied Yes go full ahead! What other job do you have to do? What other job would you like to do? The Big Johnnies in business and politics have to accept it because it's the truth. Look at Me, I am just a housewife (of the universe Gregoire said), but I am not afraid of anyone. No one can do this job other than you. You are fully responsible! Be courageous. The time has come! You all know the truth, but now the Big Johnnies have to find it...] [-Money cannot buy joy, but you can use money for loving. Direct it towards love. The whole world is changing. Go ahead. Expand, expand! Do anything you need. That is why God put you on this earth.]

Contents: **2007-08-0x Conversations on Kurta and Sari Distribution during the period to 0803, Palazzo Doria, Cabella Ligure, Italy**

[Shri Mataji was distributing kurtas to all of the leaders who were present one afternoon and was asking each person who arrived where they got the kurtas they were wearing. She would offer each new arival several colours to choose from and have those who had already received a gift of a kurta from Her were asked to show the new arrivals what they had received. In Her classic style, She made sure everyone got the colour best suited to them and asked numerous times if they were sure they liked the final selection, often switching the colours around to arrive at something “just right."] [At one point Shri Mataji began to distribute saris for the wives of the leaders present and explained that these were Paitani saris, which were the best saris that came from an area south of Pune called Paitan.

Shri Mataji exlained that they were once fairly scarce, but that now they were manufacturing more and that they are seven yard saris with rone yard that should be saved for the blouse. In vintage fashion, Shri Mataji again went through the process of finding just the right sari for each person remembering how they looked and described why each selection would be perfect for them. It was a window in time seeing the Goddess in this mode as the one who has everything including the planets as Her ornaments, but is not content unless She is distributing gifts to everyone in an expression of Her boundless love.] [Shri Mataji explained that in the early days she wore khadi saris, but Her mother told her once she got married that she should wear some coloured saris. She then began to talk about the Indian independence movement

and Gandhis efforts to get the people to wear home spun.]

Contents: **2007-08-0x Conversations on India's Independence during the period to 0803, Palazzo Doria, Cabella Ligure, Italy**

[Shri Mataji reminisced about Her time with Gandhi in his ashram and said that he was such a simple, disciplined and straight forward man. She explained that his khadi movement killed the textile industry in Manchester, England and that they used to even have a song that if we use home spun, the factories will stop. Dr. Spiro who was present at the time is from Manchester and confirmed that in fact there is no textile industry in Manchester today.] [Shri Mataji explained that when Her father was jailed for six months during the struggle for independence, She knew true poverty for the first time because he was the primary earner. Her father was the only prominent Christian jailed at the time.] [Shri Mataji went on to say that the English were wise to withdraw, but that She still didn't fully understand why because this has never happened before. She said there was no war or conflict and that without this, occupying countries do not leave, so the English had some wisdom. Shri Mataji said that the Nehru dynasty had not been good for India and that had Gandhi become the president, India would be a very different country today.]

Contents: **2007-08-0x Conversations on Cabella and Pratishthan during the period to 0803, Palazzo Doria, Cabella Ligure, Italy**

[Shri Mataji described Her first visit to Cabella and how no one except Her really saw its true potential.

She said that Sir C.P. felt that the place was not good and was quite upset when he left saying “How can we live here?" Sir C.P. then quipped “And now we live here!" to the great amusement of Shri Mataji and everyone present.] [Even though standing in Her present bedroom at the time you could see the sky through the walls, she felt that with its thick walls and strong foundation, the house had great potential. She said that She seems to have a “knack" for seeing this potential and that even though the house was almost 500 years old, She could tell that it would be worthy to be her abode. She said that She had never been trained in architecture, but that She had somehow always been able to see these things. At that point a Sahaja Yogi said to Shri Mataji that “You are the architect of all the architects!" and She just smiled.] Aldo explained that the house had been owned by the Dorias, who were a family associated with shipping who used the palazzo as a country residence and built it in 1641.

[Shri Mataji described how she had added another floor of bedrooms above Hers because of the high ceilings and the strong foundations and was able to create a great deal of extra space. She said that She was surprised that the authorities allowed Her to do this in such a historical property, but they had recognized Her and were wise.] [Shri Mataji said that the older houses are unique because they usually have high ceilings, larger windows and doors and are more elegant in many ways than newer houses. She then explained that Pratishthan had

originally been conceived as a series of bungalows on the site in more traditional fashion by yogis, but that when She saw the plans She threw them away and designed the grand and very elegant house we see today in 24 hours. All of the yogis were concerned that the approvals from the authorities had been given based upon the original design, but when they took the new plans in to submit them the original plans had been lost, so they accepted Shri Mataji's new design as a replacement and they were allowed to proceed!]

Contents: 2007-08-04 **Talk to Sahaja Yogis, after Evening Program the day before Śhrī Kṛiṣhṇa Pūjā, Cabella Ligure, Italy**

I wanted to thank all of you for enjoying this wonderful music from different parts of America and that shows Sahaja Yoga has a great chance, if it works out this way in America, it will work out everywhere.

And it will give the peace and the joy of leading a spiritual life.

I'm so very happy to see all of you here and all of you enjoying this, very encouraging for Me and very supportive of Sahaja Yoga. I bless you all, all from America and all rest, so I'm told that you are from different countries, so all the people I bless you.

We should know we are all one, there's no need to fight, or no need to argue but let us enjoy the common thing as we enjoy this program tonight.

I hope you are comfortable here, I don't know, I haven't seen, I had no chance to see how your things are placed,

but if you have any complaints or any problem please let Me know [laughter and applause].

Thank you very much. Thank you.

Contents: 2007-08-21 **Outing by Car, Italy**

[Shri Mataji while entering the car is concerned about the Sahaja Yogis who are standing around Her in the drizzle:] They shouldn't get wet.

Look! They are happy.

Sir C.P.: Is there somewhere particular you want to go?

Shri Mataji: Nowhere.

This is paradise, you live in such a beautiful country, God has blessed you so much.

[After the return to Palazzo Doria, a young couple brings t their one month old baby in front of Shri Mataji named Angelo:] He will be a great Sahaj Yogi. Look how quiet he is; like a saint. He will be a great saint.

[After a small pause:] An Indian name as well... Devdoot. [She further explains that the name meant messenger of God.]

Contents: 2007-10-13 **Navarātri Pūjā (2nd Day), Burwood Ashram, Sydney, Australia**

Very nice to see you all so happy here. Today is the second day and is a very important day from the point of evolution. As you know that our second Chakra is very important. That's why today is very important.

So what is the second Chakra? Do you know which one is the second Chakra? Ah? What did they say? You must tell loudly. Swādhiṣhṭhān is the Chakra, is very important

because in this Kali Yuga, Swādhiṣhṭhāna works the most. We have so many agents to make it work and work very hard. You know what is in second Chakra. In the second Chakra what happens that we are caught up by our ambition and the ambition makes you run up and down and I've seen many Sahaja Yogis also getting lost, so it's a very important day for all of you.

So second Chakra is important because in modern times it is very, very cosmic as well as active. We become very active, over active and we start thinking about everyone with whom we are not concerned and bothering our heads.

So today's Chakra is important because it bothers your head, it troubles you a lot and you start thinking about them. You start thinking what have you said, what has happened, who is angry, all sorts of nonsense. You are all Sahaja Yogis, so you shouldn't worry as to all these people, what they say, what they are doing. You should just enjoy yourself. Second Chakra you must enjoy. That's the best way to enjoy Sahaja Yoga. Where your Swādhiṣhṭhāna is satisfied nothing can destroy you or disturb you. At Swādhiṣhṭhāna you can really look after; Swādhiṣhṭhān... is so much good for you because now you are Sahaja Yogis and you can master it. That is one Chakra which upsets, especially in the West people think too much, all the time thinking, thinking, thinking. That's from Swādhiṣhṭhān, you get that problem from Swādhiṣhṭhān.

To satisfy Swādhiṣhṭhān, you have to take to silence. You have to take to quietude and look at yourself.

What is bothering you, what is troubling you, what gives you ideas and thoughts is Swādhiṣhṭhān. And some people think so much. There may not be any problem, but they create their own problem with the Swādhiṣhṭhāna and just go on bothering about the stuff.

Swādhiṣhṭhān is very happy when you are just laughing and enjoying and not bothered about nonsense.

How much time we waste on nonsense! We don't need it, Sahaja Yogis don't need it. It's only those who are not yet realised must be suffering. They do suffer and they might even trouble you, but just laugh at it and you must pardon them, forgive them, because they are doing this because they can't help it. You see, this Swādhiṣhṭhān... is bothering them so they can't help it.

[Aside:] You don't have space. Come forward a little bit, poor man. I'm sorry. You can come forward, here there is seat, some people make room for them. Ah good and move forward, please. You bring your harmonium and you come forward. Are you going to dance? Good.

So now, don't allow your mind to bother about whatever nonsensical thoughts are coming, all kinds of, all kinds of nonsensical thoughts. You have nothing to do with them, but the thoughts are coming Now, this is the work of Mister Swādhiṣhṭhān. He's trying to distract you, you must get into silence. Once you get into silence, then he will go away and don't bother you.

My all attention is on your country because you're very good Sahaja Yogis. We have had Sahaja Yogis all over the world, you know in thousands they are, but nothing like Australian, I see. Because they are somehow or other

very deeply touched and bothered about the world problems.

So what you have to think now: not to have anything to do with Swādhiṣhṭhān, but what you have to become is you are Sahaja Yogis and no Swādhiṣhṭhān should bother you.

So there was... I never knew that you were all here, now only they told Me that you were all here.

They said, “Only a few people are there." I said, “All right." Ah? How many? You have counted them? Now, very sweet, Australia is really great to have beautiful children like this. And people care for children. That is first thing you must do is to care for your children. That is fighting your Swādhiṣhṭhān.

Anything bothers you, you worry about you own children, finished. You have to bother about them and everything will work out.

“What's the matter, are you not are all right? You are all right?" You are definitely blessed because you are not falling to the whims of your Swādhiṣhṭhān. Definitely and that is the Chakra of your country also.

So it makes you run up and down and think and think and think. Specially all the Sahaja Yogis have this problem.

So you should just think that you are sitting on Swādhiṣhṭhān and you have to ride it, not to be ridden by it. All right? I'm so proud of you people from this country have shown path to the rest of the world how can you be united and to be one. It's rather very surprising. In other countries the problem is different. Your country is the

problem of Swādhiṣhṭhāna as I said today, but you people have conquered it. When I came first year I found everybody's head moving with the Swādhiṣhṭhāna. Then they became silent and very peaceful and now I see you all and I'm very happy because that's gone now, all that nonsense is finished.

And there is nothing bothers you.

The root of all diseases is Swādhiṣhṭhān, it comes from there.

So you should know not to play into hands of Swādhiṣhṭhān and go into thinking, thinking, thinking. They go on thinking, I mean something that doesn't exist, they go on thinking.

So any such thought comes in you said, “We don't want to think” finished. I'm there to think for you, you don't think. If you have any problem, you let Me know, but you don't think. What you can do, you can write it down and send the problems to Me and I would like to see it. All right? And then Swādhiṣhṭhāna is Chakra of your country, that is the second Chakra and is here. And you'll be amazed to know that Sahaja Yogis there are from every country, but Australian ones are something special. They have very great faith in themselves. They do not go to wrong ideas. I've seen that and I am very much thankful to you for that.

So what other song you want to sing? I would like to hear.

[The Music of Joy group sings `Mātā Oh Mātā'.] Beautiful, thank you.

Contents: 2007-10-16 **Navarātri Celebrations (5th Day), Pūjā, Burwood Ashram, Sydney, Australia**

I want to say you that there is nothing to be waiting for, time for action has come! The action must be determined and with full faith in one's powers. You have got all My Powers, I have made you My Hands by which we can change anything that was made by people by mistake.

And another important point why I chose namely this way of contacting you: your conditionings and ego have reached such a limit when none of My Words are perceived by you, so I decided to put you through a little examination. It is like in the school when your teacher, in the beginning of a lesson, all of a sudden says you that today there will be a test or an examination.

So let us see how many of you will have enough wisdom to recognize what My words are, the truth of God or just information which you don't want to accept as something important.

You can even think that these people who were not afraid to take upon themselves such courage to convey to you in such a manner My Messages are just mad. You are permitted to think in such a way because you have freedom, your freedom of choice. But then what is your choice, that you are afraid to know the truth about yourselves? Or that the powers which you have got really can do things which have been done by saints who were using them? Then I don't understand you... why you've been seeking the Truth for yourself? In order to stop on a certain level which suits you because of satisfaction of your comfort demands? Then you haven't become saints,

you have to admit this. And then you have to go further, to work upon yourselves.

You'll see how those who heard My Words through the Messages which I gave to you in order to change the situation in Sahaja Yoga will become those who will bear the Truth within themselves. Many things will be permitted for them because they were not afraid to become My perfect instruments, because they have enough wisdom and love to recognize that subtlety which was standing behind the simple test for all of you on the real faith in Mother.

All has been decided. As a matter of fact many feel it, they just don't dare to admit it to themselves.

The cheating of yourself cannot last too long. With every day those who will want to do the same will be losing their powers. I have too many plans to fiddle about with those who don't want to listen to Me.

Make a decision yourself what you want to achieve ? the beauty of your inner being or vegetation on the periphery because of your excessive ego and foolishness.

Everything is very simple and at the same time those who could catch the subtle side of the Message's lesson are very few.

[After the Pūjā, Shri Mataji sends the message that Sahaja Yogis should pray:] Please destroy any negativities within us.

Contents: 2007-10-17 **Navarātri Celebrations (6th Day), Burwood Ashram, Sydney, Australia**

Shri Mataji: This is too small. [Hindi.] You can get a good hall here, very easily. Actually I never knew that there's a

program otherwise I would have told you. Here also, come along, there is room here. Can you hear Me there? Sahaja Yogis: Yes!

Shri Mataji: Come forward, here put the piano that side in the corner? Why is she crying? What has she got, a cake? [Laughter.] What is this?

Sahaja Yogi: A gift, Shri Mataji.

Shri Mataji: Ah. Oh! Very beautiful [referring to a large decorated plate shown to Her]. Who's done it?

Sahaja Yogi: Maria and Sue.

Shri Mataji: You did? Very good, very beautiful, absolutely good. Everything. What's her name?

Sahaja Yogi: Sue Williams.

Shri Mataji: Thank you very much, very beautifully done. You can't move further? Who is the leader here [Laughter.] He is the leader? So why couldn't you get a bigger place?

Sahaja Yogi: Shri Mataji, we could find a bigger place but we did not want to have to transport you from here, less moving for you. Your comfort is our only desire Shri Mataji, so yogis are happy, so long as you're comfortable.

Shri Mataji: Ha! [Laughter.] You are all Sahaja Yogis and there should not be controversy between you. You should all think of the same thing, isn't it? I feel sorry so many standing outside. Come in, come in! Can you move the piano behind? Can you all hear Me? Sahaja Yogis: Yes!

Shri Mataji: Those Como people are here? Como? Sir C.P.: They are not here.

Shri Mataji: They are not here? Both of them are not? [Speaks Hindi with Sir C.P.]

Sahaja Yogi: Giovanni and his wife are here.

Shri Mataji: You are from Como? Giovanni: Yes.

Shri Mataji: See! He could come! [Laughter and applause.] You can come here, there is space, make some space there. Why didn't you get another hall? They are so many...

I'm happy to see all of you here. May God bless you. Today in the shop there was a lady. She came and she wanted to have her realisation and she got it. Got it very well. See now it depends on... there are many who are searching. But you have to contact them and bring them forward.

Now, I don't know, if you want to take a hall, you have to pay for it. But was this just to save money? You are so many. And you can afford to have a hall, all of you sitting there and I feeling comfortable.

After all, you are all Sahaja Yogis, all brothers and sisters and you don't mind any inconvenience, but if we can make something convenient, we should do it. With so many you could have got a hall...

Sahaja Yogi: Shri Mataji we have one big hall, in a place called Balmoral, it's about one hour's drive from here, everyone could fit inside the big hall. It's a little distance from here, Shri Mataji, it's about one hour's drive. Everyone would fit there.

Sir C.P. [to Shri Mataji]: It would require your travelling to that place. In order not to give you trouble to travel, they all came here.

Shri Mataji: No-no, I have no trouble, I have come all the way from India! [Laughter and applause.] For My

convenience you take no such a note. See, wherever you are, wherever you have the program, I'll go there. As long as possible I will definitely go. [Applause.] These days, life is much more comfortable but when I was working in the villages I used to go on the bullock cart. You've got photograph, you can see, on the bullock cart, to go for miles together. I knew I had to do all that. If I have to get Sahaja Yogis, I have to work that way. And I was quite prepared. I never felt any exhaustion with it, never. On the contrary, after I meet you all I feel so happy.

Now, is there somebody who has problems? Anybody. Who has problems?

Sahaja Yogi: You've blessed us all. We're all blessed to be Sahaja Yogis. We don't have any problems Shri Mataji. We're with you, there are no problems.

Shri Mataji: Ha ha. [Laughter.]

Sahaja Yogini: Shri Mataji, I have a problem.

Shri Mataji: What did she say?

Sahaja Yogi: She said she has a problem. She has a problem, Shri Mataji.

Shri Mataji: What is that?

Sahaja Yogi: What is your problem?

Sahaja Yogini: Alcohol is a big problem in my family.

Sahaja Yogi: She's saying her family has a problem with alcohol.

Shri Mataji: They are not in Sahaja Yoga?

Sahaja Yogi: No.

Shri Mataji: Why not? You are the mother?

Sahaja Yogi: Yes.

Sahaja Yogini:... and my husband.

Shri Mataji: How about the children?

Sahaja Yogini: I have two children in...

Sahaja Yogi: The children are... are they Sahaja Yogis your children?

Sahaja Yogini: No the two older children, no.

Shri Mataji: How many children you have?

Sahaja Yogini: Four.

Sahaja Yogi: Four children, Shri Mataji.

Shri Mataji: Four children. They are not Sahaja Yogis?

Sahaja Yogini: Only my two young ones.

Sahaja Yogi: Two young children in Sahaja Yoga and the two older ones are not in Sahaja Yoga and the husband is not in Sahaja Yoga.

Shri Mataji: Surprising. But here the family system is good compared to, say, in England, where the family breaks after some time. At least here, is much better.

Sahaja Yogi: Shri Mataji, we in America have a problem, that the seekers don't stay in Sahaja Yoga.

Shri Mataji: Hah?

Sahaja Yogi: The seekers take their realisation in America and they don't stay in Sahaja Yoga. This is our problem.

Shri Mataji: They don't stay.

Sahaja Yogi: Yes, Shri Mataji.

Shri Mataji: Why?

Sahaja Yogi: I don't know Shri Mataji.

Shri Mataji: It's not complete. If they have a complete realisation, they will have to come. They are not complete. Just half way. They drink?

Sahaja Yogi: Yes Shri Mataji.

Shri Mataji: That's the point. After coming to Sahaja Yoga you cannot drink. And that must be the reason they don't want to come. But you give them bandhans. And beat them with shoes. [Chuckles and laughter.] Who are those... your mother, father?

Sahaja Yogi: My mother, my father, yes. My good friends, they take realisation but they don't stay as Sahaja Yogis.

Shri Mataji: Because they drink.

Sahaja Yogi: Yes Shri Mataji.

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Shri Mataji: See now, all your countries have indulged into drinking. All over Europe, you see and it's a little fight, because for them drinking is their life. And they can't get out of it. But we have ways.

We have to give them bandhans. If you give them bandhans, all of you put together, then they cannot run away. Bandhan has to be given. All of you should give bandhan. That's how they have worked out in India. And India is, you know how Sahaja Yoga is strong there. The reason is if they find parents are not coming, or maybe children are not coming or whatever it is, they all work it out by giving them bandhans. But first thing, you should regularly come to Sahaja Yoga. Regularly. It is not half way, like today you come and then you don't come. That's not proper. That's, you cannot progress. You have to come to the programs, all of you, regularly. Because you know, realisation is not easy thing. Nobody had it before. Now you have got it.

So you have to maintain it and keep it up. Once you start developing that, the *[UNCLEAR* female/family] of the house also changes. Greatest problem of Europe is, real problem, that they drink. Drinking is the main problem. And that's why they don't want to come to Sahaja Yoga.

But they can give their parents, but not Sahaja Yoga. This is the trouble with them. Parents can be given up, in case they do not take to Sahaja Yoga. You should show you don't like it. Why don't they want Sahaja Yoga?

Sahaja Yogi: Because they drink, Shri Mataji.

Shri Mataji: Hah?

Sahaja Yogi: Because they drink.

Shri Mataji: They drink. Now this is the curse of Europe, that they all drink. And drinking is something very difficult. They can't give it up, poor things, they are slaves. Slaves of drinking.

So by your behaviour and by your affection, I'm sure you can win them over. What's the use, people who drink die so early. You must have heard that they die very fast. But despite that they don't realise that one should not drink. Because it has become an open market now for people. This is the biggest problem of Europe.

But do you know it is much worse in America. America's problem is so funny, that people who do Sahaja Yoga cannot convince their parents. And they think they have freedom to do whatever they like.

And some of the Sahaja Yogis have lost their parents at a very early age. Very early age. Also they have parents who had heart... heart attacks. All kinds of attacks. Not only heart but any other disease they get. It's very funny,

which they don't understand how important it is to get your Realisation.

So you should try to talk to them, that “what is the aim of your life." You must ask them: “What is the aim of your life? You want to die or you want to live?" First question. If they say they want to die, let them die. You should say, “Should we supply with some wines for you when you die?" [Laughter.] Make fun of it. Make a fun.

So they will realise that they are stupid, who are drinking and they are slaves.

Slaves of drinking. They are not drinking because they are free people. Because they drink, they die. And die very fast.

The complication of the society is so much. That I have seen people who were rich, who had nice children, but they have lost their parenthood. They have lost the children and they have no money also.

They are on the street. Drinking is the best way to waste all your money. They think then when you say “don't drink” you are interested in their money, maybe. God knows what they think because I don't understand the psychology of people who drink. There are some bhoots I think who give them ideas like this. And they cannot give up drinking. Very wrong. Where, in what book, I mean like bible or any book is said, that drinking is good? Did Christ drink? They will follow Christianity. They will follow Christianity and not follow Christ. [Chuckles.] It's like that. Christ never drank. His parents didn't drink.

Now what makes them think that they have a right to drink? Specially for Christians. Stupid they are if they think that drinking is their right. And then they have

problems with drinking. Perhaps you know what problems there are. You can find out what happens when people are drunk. What happens to them, where do they go, what is their position. You can find out their friends, where are they, what they are doing, how are they living? You'll be amazed, that they are already on their way out. If you show your wisdom to them, with assertion, they will be coming around. You have to tell them. There's nothing to feel shy about it. You have to tell them what happens with drinking. What is so great about it? Europe problem is drinking, first. The second problem is parenthood. Parents don't understand the responsibility of their children, that all their lives they are going to be children of yours. And you have to look after them. There is no way of getting it out. First of all why should you have children? And if you have children, you have to jolly well look after them.

But I have seen that in Europe people are really stupid. They don't understand this simple fact, that if we cannot look after ourselves, who will look after our children? Very irresponsible. Also the society is such, that in the society also, they just believe in drinking. All of them. Indians who do not drink in India, here they come and drink. When they come here, then they think it is something ideal and they drink. I have known many like that, who came abroad and started drinking.

So this is the big problem. You should openly talk about it, to everyone. That what is drinking, is stupidity, to become stupid, by paying for it. Huh! You have to pay and you have to become mad.

Just imagine. If you make fun of it and if you can tell them the truth, I am sure they are all with the intelligence, they will understand. But you should all the time tell them.

The third problem is that here it is, till you are an adult you are away and free. But I can't understand, you are born from your parents and how do you become free after eighteen years or whatever age it is.

How can that be? It's like a tree producing fruits and the people take away their fruits and eat it. We are not trees. We are human beings. We can't behave like trees, which do not show any interest in their children after certain cutting has happened. But it's very surprising. See, for us Indians it's absolutely surprising, that they can forget about their own children? How can they do it? You have got writers who have written stories and they have written so many things here, that how can parents be stupid like that? Whatever may be, whatever may be your father or mother, they may be poor or rich, whatever it is, they are your parents! And parents are there to look after you. The stupid thing is that they make the child look after themselves. When he is eighteen years of old, he earns of his own and the parents, “alright, go ahead." They want to shirk all the responsibility.

Never heard of such a thing. This is a very recent fashion.

When Abraham Lincoln was there, did it happen like that? Did it happen with Christ, that Mother gave him up and said “alright, go ahead and get yourself crucified"? How can parents behave like this? They have no heart? That they have no love for their own children? India may not

be that rich, but people are loving their children. Children also here do not listen to their parents, because parents don't look after them. Can you imagine a society, religion, or whatever you may call, people have no connection with each other. But in Sahaja Yoga we are all connected. We are all one. And we want to be together with all our so-called differences. We are Indians, we are Africans, we are English, but we are all Sahaja Yogis. And this is what you have to tell them, that what kind of friends you have? They just come here for drinking and go away. They'll not even stand by you. But our friends are our dear friends. Sahaja Yogis sometimes make mistakes, doesn't matter. But they are Sahaja Yogis and they are one and they help each other.

See how many countries have come together in Sahaja Yoga and they have such friendship with each other, that you may not have with the people who are born on the same side of the Earth. You won't recognize each other. It's horrible. I tell you I am sometimes surprised the way parents don't think much of their parents.

Parents do not think that they are parents and the children don't think that we are children of these parents. I don't know what has done that. It's the money as they say, it's the money, money they earn.

Alright, so what do you do with that money, make yourself miserable and make everyone miserable? You don't even respect money, because when you drink, how much money you waste? Does it go for any help? Then drinking, it's, here, I was surprised, many have given up, luckily have given up and are happy. It's one thing, that in Europe, drinking is a big social event and everybody

thinks they must drink, otherwise they are not human beings. They have to become mad, otherwise they are not. Now the parents will understand if you join together. You can bring them round, there are people who have done like that. All the Sahaja Yogis together have managed to bring the whole Johnnies to Sahaja Yoga. When they will see that you are happy, you don't tell lies and you are honest and you are humble, what more do you want? But they will go to church, call themselves Christians and behave like Satan. See their behaviour. They don't even care for their children because they have certain habits they have developed. “Why can't you give up those bad habits?", this is the point you should ask your parents. “Why don't you give up this dirty stuff which is just making you mad?" Drinking makes people mad, I tell you and all their value system is lost. Whatever you may be, whatever your education, all is useless if you take to drinks. You have no personality after that. Nothing *[UNCLEAR]*... the way you behave and when people get drunk, do you see how they behave in a funny manner.

So just detest it and tell your parents you don't like drinking. We don't want you to drink, why do you drink? You can tell them! Why do you drink? Because by drinking they become mad... it is better to get a certificate from mad house.

You Sahaja Yogis now realise this is madness and you have to tell them that we think that you are all mad who sit down and drink. What do you want? Drinking, what does it give you? First of all you must seek peace of your mind. That's not possible if you drink, have you heard of

somebody who has peace of mind because they drink? When he dies, maybe! So it is to be told to them frankly, “Why do you drink, what is the need, to waste all the money?" Mostly I have seen that they drink because they are so ignorant, that they don't know there is a higher life and better life by which you can control your body, control everything.

Once they come to know they will realise that this drinking makes you a slave, they are slaves you see and when they tell you something you should say `we don't want to listen to slaves, you are all slaves'...

there's no harm in telling like this. `You are slaves and we don't want to listen to slaves.' You see in India I don't know somehow we have solved the problem, people don't drink so much, because from the very beginning there the drinking is regarded as a very bad thing. If a girl knows that the fellow drinks she will never marry.

So society doesn't accept drinking is a good thing, while your society is no society because there is no friendship, there is no understanding and they don't think of improving the life. What do they think? They are very selfish and they think of themselves, selfishness in the sense that becoming mad is very great selfishness. They become mad and go on becoming more mad and more mad and it is a sickness, you should tell them that this is sickness. `You are sick people already and we don't want to follow you.' Don't be rude but you should tell them. `Drinking is sickness,' you say I said it. I don't mind. [Laughter.] Have you seen a man who is drunk? What do you think of them? They are more than mad people. People are mad because something gone wrong. But

these are mad because they have been drinking, so you have to tell them `You are all mad. You are going to ruin your country.' So many things I have seen, what happens in the West, My own experience. See I am working in Maharashtra, working in India in different places but there is no problem with them when they are realised Souls, but here with realised Souls also I find problems. There is no problem in India if there is realised Souls, they are purely realised and here there are problems even with the realised people.

Here there are some Sahaja Yogis who made illegal money. They are Sahaja Yogis, I know for definite, but they have done like that, they have been saved, but not in the Heaven. They work it out, save themselves but everything happens.

Some people say “Mother we drink very little" but why? [Laughter.] Very common”very little we drink" but why? Why do you want to drink and waste your money, first of all wasting your money. It's very sad, that all people who are so well educated, so well off, become so mad, I don't understand.

And if your parents are drinking they are mad. You have to treat them like mad people. Then they will realise, you should tell them off, that you want to waste all your money in drinking. In India we have that way very strong Sahaja Yogis. They break the bottles [laughs] if they come in the house... or what they do they break the... anything! The parents become really funny because they can't understand what is happening to these children.

But they are Sahaja Yogis, so they don't like it and they just throw them out. There is no humbleness needed with

the mad people. You have to see that they give up their drinking, very important and not to feel shy about it. If you correct your parents you correct the whole nation.

So you all have to work it out and discuss among yourselves and tell `Oh my Father drinks a lot.' So you ask your friend to come and put him right. You can make fun of them, they are mad! Do not take them seriously, they are mad, have pity on them and work it out that way. You have so many friends together.

Drinking is the curse in the West and how it has come I think some Satanic force has worked, they never used to drink so much before. No! Now I don't know, you walk on the street and you find so many of them walking along.

So Sahaja Yogis should see that they don't drink themselves and don't allow anybody to drink, your father, mother, brother... you have to tell them `You are all mad! Go to some mad house.' Once you tell them they will realise, it's only you who can correct them.

I may do anything but first of all these people should give up drinking, na? You have lot of strength as Sahaja Yogis and you have to work out on your parents. How many of your parents are drinking? Raise your hands... [Looking surprised:] Your parents also? Bah prai! Just imagine. You should all oppose their drinking, openly. You should say I don't like to talk to people who drink. Like that. You go on and you'll be surprised they'll come round.

It is absolutely depending on you. If your parents are drinking you have to take a very strong view.

And you have so many other friends, also, to help you. Make fun of them.

Somebody should copy as to how they behave after drinking, how they walk. You should not insult them but to copy them. Once they will know there is no respect and care for the parents they'll be alright. But even if they drink you are not so much bothered, you are not bothered as to, if they are drinking, but you should say that you are all mad, where will you be going? What will happen to you? You can talk like elderly people with them and also see that they don't have friends who drink, if they have friends like that you'd better tell the friends. You see it's not only you get responsibility when you get your realisation but it is your absolute responsibility that you improve your parents and improve your brothers and sisters, you have to boss over them [laughs] and you have to tell them, nothing to feel shy. Because they are mad, you know! Very important for Sahaja Yogis.

My experience is this, that there are Sahaja Yogis in the West who are born, who get realisation, who are very good, who are excellent, I don't have to say anything. But they are humble before their parents.

You try to show that you don't like it. If they are drinking don't sit there, get out of that place. You should try to denounce the whole thing. There's no harm. If somebody says harsh words you fight it back.

But what about all these drunkards who are sitting and drinking? You have to tell them all. It's only you who can improve your society. I'm here to tell you, but you people are very subdued. How many of you fight with the parents, tell Me, raise your hands... Hardly any. [Laughs.]

You are afraid of them, these drunkards? They should be afraid of you and hide themselves somewhere.

If there are bottles in the house you break them. Of course! You throw them away, break them. That's how you have to fight them.

How did we manage the British to go away from India? By protesting! [Applause.] By protesting their domination, that's all! Simple! And they went away. Can you imagine, there was no war, nothing and they all left us. Because they say it is cold that's why we drink. No need, there is no need to drink for that. I know so many Indians, so many of them, they don't drink, they have never seen such a cold country. Now also many Russians they don't drink. Very cold country, Russians and they don't allow their parents also to drink, you know, Russians. They are very brave, the way they fought. You know how Hitler was trying to dominate them but they got all the power.

So the Russians are not so, I should say, fashionable…

Sahaja Yogi: *[UNCLEAR]*.

Shri Mataji: You are Russian, na? Sahaja Yogi [replies]: Ukraine leader.

Shri Mataji: Again, Russians are very very brave people and they have fought their parents and now in Russia we have such a lot of Sahaja Yogis. It will happen that Russia will become whole realised Soul, while here the great people who think no end of themselves will be all ending up in the lunatic asylum.

So today's My lecture, remember that you have every right to oppose your parents if they are drinking.

What they think that you want all the money, that's why, but you should say `We don't want your money.' So now if you are a leader and there are who are leading, you should remember if you are opposing your parents. What do you care? Russians are very brave, I must say, they have told their parents off, even authorities. Why? Because they are communists? Is it that? No. Because they are free-minded people.

After all you are all Sahaja Yogis and what right they have got to dominate you. They have no right, they are drunkards how can they dominate you? You tell them `you are drunkards, don't talk!' No harm, you have to fight, you have to fight your parents, very important. I'm with you, May God bless you.

They will fight for democracy, this, that. It's all demonocracy, what is their democracy? When they drink what business they have got to dominate you? Who are they? Drunkards, put them down! You have to now fight, the time has come, too much time you have spent and tolerated them. What have they done? Nothing.

I must say Russians are very clever and very brave... yes. You know how they made Hitler run away, man like Hitler ran away from there. How did they manage? Because basically they are honest and brave.

So we do not drink so why should we be cowards? Only the drunkards can be cowards. You are not drunkards so you should be brave and tell your parents and improve your family life.

Here I find the family life is so horrible. Parents are funny, mothers are funny, how can they be? How can you be their children? You should say that we are ashamed to be

the children of drunkards. They will realise. Russians have given up drinking, those who are Sahaja Yogis, they have given up completely. I don't know what has made them like that. They are neither interested in money or position or anything, Sahaja Yogis. The Indians have got a heritage but they also, they come to England they start drinking.

They think people don't drink because they are not free. What is the idea? If you are free you should be able to drink, you should become mad? That's freedom, isn't it? [Laughs.] Now you can tell them `You are mad'; `You are drinking so you are mad.' Tell them I have said it. Alright now are you convinced? [General laughter.] Now, everybody's getting vibrations? Is there somebody who is not getting? Please raise your hand... See! How collective you are and how powerful. But I have seen that Sahaja Yogis are so afraid of their parents that they group together like two cowards, you should be brave and tell them off, you have got the power to do that. If you can change your parents you have done a great job to them. What else can you do for them? If the parents are changed you have done a big job. [Looks at a Sahaja Yogi.] What do you say? You are too mild. You take two, three Sahaja Yogis and beat them nicely [laughs] otherwise they beat in any case after drinking, with drinking they do! It's very sad. You all are free country people but you have to fight, without the fight it won't work out.

So I want you all to meet each other and have complete sense, that you are Sahaja Yogis, that means you are being blessed by God and you are representative of God

and you are not going to take to these dirty things. Respect yourselves, respect! You can tell your parents we cannot respect you for drink. Tell them, you can tell them I have said so.

Look at Christ how he fought, what sort of Christians they are drinking, drinking, drinking. But in India why don't they drink? They don't drink. They just live without drinking, they are doing well.

I think you take from Me that courage to fight your parents. Next time when I come I don't want to see anybody saying that the parents don't listen [laughter and applause]. When they are drunk you can hit them with the spoon.

Even in Russia they drink quite a lot, but those who have got realisation don't drink. *[UNCLEAR]*... they don't drink. That's why I think communism is good, because they have so much courage! With all this democracy you are all becoming demons, nothing but demons.

So today I take your promise that you will manage your parents well. Thank you very much. Anybody has any problems you tell Me.

Sahaja Yogi: Mother, in my school there are many students whose family, they drink and they're all split up. They are very disturbed...

Shri Mataji: I can't hear him.

Another Sahaja Yogi: [repeats].

Shri Mataji: When? When they have time free?

Sahaja Yogi: And they're all disturbed, I can see, the students are all disturbed, Mother.

Shri Mataji: They want what? Sir C.P.: The students, their parents drink and separate, there are lots of problems and the young students are very upset about it.

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Shri Mataji: You break their bottles, you tell them I have told you. You break their bottles, you see the bottle and break it. Then you see. We have done that in India, you know when we were asking for independence. The children, they used to break their bottles. With the bottles in, you can never enjoy your freedom, you break it! Any question? We shouldn't insult them but you can break the bottles alright.

[Sahaja Yogi thanks Shri Mataji for having come there.] May God bless you.

[All Sahaja Yogis do namas-kār.] May God bless you.

[To a Sahaja Yogini:] You said you want to go to Kuwait?

Sahaja Yogini: Ukraine, Mother.

Shri Mataji: Ukraine. You want to go to Ukraine.

Sahaja Yogini: [explains she has studied dance in Chennai but wants to go back to Ukraine to open a dance school].

Shri Mataji: They are very good people, Ukraine people are very good.

Sahaja Yogi speaks [in Hindi]: *[UNCLEAR]*.

Shri Mataji: Such a lot, beautiful, beautiful, thank you.

[Lakṣhmī baskets are offered and Sahaja Yogis start singing `Sarvamangala'.]

Contents: 2007-10-21 **Navarātri Pūjā (Dussehra Day), Sydney, New South Wales, Australia**

[Shri Mataji looks at Sahaja Yoginis, smiles and says]: Very happy.

Please sit comfortably.

Today is the *[UNCLEAR]* great day, isn't it...

Sahaja Yogi: Jī.

Shri Mataji: Dussehra.

[Sahaja Yogis prepare the microphone for Shri Mataji.] Is it coming? Working?...

So today is Dussehra, is a very big day in India. They say on this day Rāvaṇa was killed. He was the worst enemy of human beings and he was killed. But whatever it is then, as a memory of that great man, Śhrī Rām, they celebrate today Dussehra. And on this day, they say, those who are Duṣhṭas, means bad people or we can say negative, they are killed. Can you imagine? [Chuckles.] So this day is regarded as a very important day in India and they make a big statue of Rāvaṇa. You all know who was Rāvaṇa,...

Sahaja Yogis: Yes, Shri Mataji.

Shri Mataji:... whom Śhrī Rāma killed. He was a horrible fellow and he took away the wife of Śhrī Rām, Sītā, by force. But she was such a chaste woman that he couldn't touch her. He tried; he couldn't touch her. He couldn't achieve any power over her. On the contrary she was very powerful.

So at that time, Śhrī Rāma's mother-in-law, I should say, who was the wife of Dasharatha, she said... she used to... she's like a big Sādhuni and she said “that from today two marriages are not allowed, only one." So among Hindus there's only one marriage. They don't have two

marriages and regard it as very sinful to have another woman, according to Indian culture. There are some people who do it, but it's wrong. Is not Indian.

The father-in-law passed the law, because he has, he suffered... he had two wives and one of them tried to send Śhrī Rām to the jungle. She was so cruel because she wanted her son to become the king and as it was the mistake of the father that he had promised that he will give her a boon because she had saved him in war and so now she asked him to send Śhrī Rām to the vanavas, to the jungle. By second one, she asked to give the kingdom to her son, who was Lakshmana, but when Lakshmana came he didn't want. He said “I don't want to take Śhrī Rāma's seat because it is his right." So he went to Śhrī Rām in the jungle, requested him: “You must come, you must come to Ayodyah, to the capital city and you should be crowned." Śhrī Rām said, “I can't do it, I have to fulfil my father's wish." But at that moment the father said that in India nobody will have second marriage. Because of two wives the whole family suffered, so he said only we can have one wife and no two wives. Very surprising that even till today in India they believe that you should have only one wife. But what you find in another countries that people may not have another wife but they have affairs and they do not respect their wives.

This is very sad and this makes the country suffering, because if the women are treated like that, the women suffer and if the mother suffers the children suffer.

So he made a law that nobody will marry twice.

Only Mohammed Sahib said “Alright, we can have four marriages" because there was so much killing and so few men were left, many women and very few men.

So he said that “Alright, you can have four wives each, solve the problem." [Chuckles.] It does not! It does not solve the problem. Even the Muslims now have this problem. They marry four times, no doubt, but if you see their family life they are very sad. We Indians should not learn anything from them. On the contrary we have to tell the whole world that, `don't run after women, look after yourself.' Which is... in the West people have no sense. They have one wife, of course they don't have two wives, but they carry on with another woman.

In Sahaja Yoga it's banned to do these things and if they do it like that I tell them that you divorce and then I arrange their marriages. But very sad because why should they, under the influence of Western life, try to have another wife and make the whole thing so polluted. Their children suffer, mainly. If the morality of the place is not good the new generation, the children, they suffer. And what do we have? A sick country. English were, once upon a time, very proud and very sensible. But now they have become very unhappy because they don't believe in one wife; they'll have one wife at home and another wife somewhere else and this is a very sad thing. In Sahaja Yoga we do not tolerate this. You have to have one wife and you have to live with one wife.

Some women are obstinate, alright, I say, you can leave Sahaja Yoga and some men are also very troublesome, so I tell them you leave Sahaja Yoga. If you want to have the advantage of being a Sahaja Yogi then you cannot

marry another woman or another man. You have to lead a happy life with each other. If you can't do it then you get out of Sahaja Yoga. But there are some people who had horrible times with their wives or husbands so what I have said, that alright those who are flirting and are not having a proper personality, they can't be in Sahaja Yoga.

We have to make very pure society, our duty is to show that we can live happily, without fighting and the Sahaja Yogis are known to be very sensible husbands. I'm very happy to see you all here. I know some of them, I married them and they are very happy.

So I have to tell all of you, men and women, that we have to lead a dedicated life. If the husband is flirting let him go to hell or if the wife is flirting let her go to hell.

We are Sahaja Yogis and we have to keep our characters good. If you have a good character you enjoy life of your own. If you have a frivolous life you can never enjoy. You go on running after this one and that one.

Such people can never be happy and they do all kinds of nonsense and waste their lives. But by the time they die their condition is so bad, very bad, such people suffer a lot. I have seen them suffering, suffering so badly.

So we are husband and wife to enjoy each other and to lead a happy life; not to become miserable.

All of you now married in Sahaj Yoga, maybe some of you haven't tasted a good married life but what to do? That's not the mistake with Sahaja Yoga, it's the mistake with you, yourself and mistake with your wife.

So everybody must stand up on the right and lead a right life instead of wasting energy over quarreling and fighting. Try to find out, why do you quarrel and why do you fight, on what points there are differences? There has to be difference, doesn't matter. After all you are two persons, there has to be differences, but difference should not create problem. On the contrary you must enjoy the difference, as long as [unless] you are a dedicated wife and you have a dedicated husband you can never enjoy life. All the time you'll be worried and upset.

So all of you I thank you very much, that on such a great auspicious day all have come. And all look very happy.

Thank you very much.

Contents: 2007-11-10 **Talk to Sahaja Yogis (Hindi) (Diwali Padwa Day), Honesty and Patriotism, Noida, India**

Happy Diwali, wish you all a very happy Diwali.

You have seen these different types of dances, understand one thing from them, that whoever has written it or said it, they are all saying the same thing. The greatest thing that they said was that the Param'ātmā is One.

They had incarnated in different forms, Avatārs, but the Param'ātmā is one. There were no disputes amongst them, they came in this world for the destruction of evil and killing the wicked people; and this is happening. I am seeing everywhere that these evil people are getting exposed and now it is your duty too, to see that all those who are evil, those who are working against the

Param'ātmā and who are ready to do anything for the sake of earning money, all of them go to hell. We do not know how many Hells there are! The place where you are all sitting now is very much away from hell. There is no relation with hell at all. But even staying here, if you perform unreligious deeds, do wrong things then you too can go to hell.

There are many types of hells and the arrangements to go there are also very nicely done. Because those who are going there, do not even know where they are going. Those who remain behind go to Heaven.

Nobody on this earthly abode even knows that they may even go to Hell. Doing wrong deeds would land us in Hell.

The meaning of Diwali itself is that the way the lamps are lit outside, you too should be lit within, enlightened. In this dark world you see, you are the lights, you are the lamps and you have to give the light.

But if you are not internally enlightened enough then how can you give out light? Realise this.

So first of all, you Sahaja Yogis should get properly enlightened internally and may be it is for this purpose alone that we have come into this world. Until Jesus Christ, nobody even spoke about this. At Āgñyā Chakra He came and showed that he did not have any ego whatsoever. He was the son of the Almighty, still he had no ego. The people who had come before him revealed a little but Christ only wanted that our Āgñyā Chakra should be cleared. And that Āgñyā Chakra seems to be very much caught up in your Delhi. What is the reason for this? The English people lived here before and they taught us to be egoistic. This is quite evident in your talk

and behaviour. We have seen those days too when our country was not independent but you people are liberated now. Now we are independent. And what is swaTantra [independence]? Know the Swa, oneself and the Tantra, mechanism. Know the mechanism of oneself. Through Sahaja Yoga you have known yourself and you know the technique or the mechanism of knowing oneself.

It can be seen that there has been a lot of development in Delhi. Outside Delhi too there has been a lot of development. You all know what the problem is with the people over here, I need not tell you. But now you have become independent, so you have to see that you don't have these problems. The first problem is that your Āgñyā Chakra is catching. Christ was crucified and killed, but still we have not yet learnt from it. On the contrary, people from the Christian countries are highly egoistic and they have influenced us also. But the worst thing here is that we have not yet recognized each other. There are fights and disputes everywhere. There are quarrels going on, there is no purity of mind. First of all we should purify our minds. With Sahaja Yoga everything is possible and can take people to such great heights. It is not necessary for anyone to go and sit in the Himālayas. You can do this in the city of Delhi itself. But if you look around you will see egoistic people everywhere and their Āgñyā Chakra is caught up very severely.

So it is very difficult.

Now God has sent one new thing and that is `cancer'. If you get cancer and your Āgñyā Chakra is not clear, then a big tragedy is ahead of you.

So, one who has cancer should take to Sahaja Yoga and clear out his ego. Wherever there is Government, there the people are very egoistic. We have got so many government servants here and all of them have enough ego in them. The people who come from outside have much more than them and on top of it they all drink liquor. You just analyze, they call themselves Christians and they all drink. By drinking liquor you are going against yourself. You are disobeying your Āgñyā Chakra. You are not obeying it. The person whose Āgñyā Chakra is clear cannot drink, he can never drink. Wherever you look, the people are drinking liquor and they have no ways of getting rid of it. Because when they find they are unable to get rid of it, again they drink over it.

So addictions of any sort puts us into slavery, let it be of any kind. Here, there is addiction to pān and they will add tobacco also to it.

God has created you with so much of affection and given you birth in this country so that you can become unique from rest of the world. They can be so. They are Indians. But of late, I find that there are a couple of serious ailments. They are eating money in the place of food. The roads by which we came now were not there earlier but it was a pain for Me to see that the roads are in such bad shape that no one can say that they are new. Only Indians can do such things. I have not seen such shameless people in the whole world. And it is not

necessary to be so. Here any time, any person who has the power can do this thing.

First of all, we have to take a resolution today that we have to clear our Āgñyā. The greatest issue at the Āgñyā is that we think that we are very superior. And we start thinking that we can rule the whole world and that we can correct the world. When you yourselves are not correct then how can you correct this world? Now, you must have seen many people who think that they are very great, but do a lot of wrong things. In this country people take a lot of money. Tell Me how will God forgive us for this? The greatest of all sins are stealing and corruption. The person who commits these types of sins, whatever he may try, he may do Pūjās, chant mantras, read namaz, call out to Allah, anything, he won't be benefited in any way.

So, today, is a New year for you, I wish you all and I want you all to make a resolution: “From today onwards, I will not tell lies, never ever lie." Indians are very famous world wide as liars. I do not know how but our country carries the stamp of being dishonest. Great saints, prophets have taken their birth here. How can people lie at a place where so many Sufis were born? So today, you have to promise that you will never tell lies, whatever may be the consequences. For that you need to have courage. Now that you are realised what more courage is needed? As it is you can't lie at all. It's only when you become like this, the people will be able to have faith that you are really truthful people.

So, the Sahaja Yogis have to be truthful. Whatever may be one's occupation, whatever he may do he may be an

Engineer laying roads, he may be a Doctor, treating everyone. If in spite of all this, if you lie then it would be Hell for you.

That is because you are now transformed. You are now realised.

So when realised people lie they cannot benefit from it at all.

When I go abroad and often hear people say, that the people of our country are cheaters, liars and corrupt, I feel very sad. Today it is very auspicious day for you. Today let us all make a resolution that we will never lie, whatever it may be. I Myself am a woman, that too an Indian. I have never said a lie.

By telling lies it would be a loss for you, you will be put to loss by doing wrong deeds. By doing so, you may be earning more or cheat more but you cannot go to Heaven, you will go to Hell.

One thing it is very important to know that we have a very bad reputation in the rest of the world.

Why the bad reputation? Because, we are such type of people! When you come to know that someone is a liar, form an organization and make an enquiry into it. For example, if a road has been laid which is not good enough, then enquire about the amount spent in its laying and what was its sanctioned layout cost and what is he doing? *[UNCLEAR* What was it spent on?] The money that is made out of the road will only be used for drinking and liquor, which is our enemy! Why do you want to do it? You are all very well-to-do people. I have seen many countries where there are poor people but they are very honest.

So honesty should be the foremost quality in you.

Today, make a decision that we will never be dishonest hereafter. And we will not remain in the company of dishonest people and if any one is dishonest we will expose him. Now it is like this, people will say” Mother in the Police force too they are like this and in other departments too they are like that” but you are Sahaja Yogis. Those who are Sahaja Yogis, are nothing less than any policeman or any person in power. They are all powerful. But all the powers are of Truth. Truthfulness should be there and I am very glad that a lot of Sahaja Yogis are truthful but we still need more Sahaja Yogis who are truthful.

Truthfulness has to be there, otherwise your Āgñyā Chakra will not be cleared. Āgñyā, is where the ego resides. When a person becomes egoistic, then he commits any kind of mistakes, he criticises, harms, gets corrupt, all such people will go to hell. I want to tell you very clearly, that you should not take to corruption, you are not dying, that you have got to go to that extent. What have you done by earning more? What are you doing? You must have put up a few more lights, kept a couple of more women, what more than that? Now, what will be your condition when you go to Hell? I am discussing all this, on this day of Diwali because Diwali was celebrated on the occasion of Sītājī's reunion with Rāma. We can no more be slaves once we embrace chastity. We are our own slaves and not the slaves of others. We shall not lie for any reason whatsoever. I have lived in Delhi for a long time and am quite surprised at how much they lie.

They are not afraid of lying at all. By telling lies openly they might benefit here, they might earn more money, but it is not known that they will not go to Heaven. I want the Sahaja Yogis to promise that neither will they lie nor will they support the people who lie.

People say that our country is very corrupt. Yes, I have been to far off places and I have seen that the Russians are the best amongst them. They are as it is, half like Sahaja Yogis and a lot of Sahaja Yogis are there. This year I was not able to go to Russia, next year I will definitely go. This means that we were not able to implement democracy well, we too should have been communist. There are no cases of robbery there, no lies and everyone loves each other. They respect Me a lot. We have to understand where we are going. For the sake of earning more money, to what extent will we go? What are we going to get? So, honesty should be the foremost quality within you. Your dishonesty is going to create problems for your own people. People say that the Indians are dishonest. I feel ashamed to hear this.

So many great saints have taken birth over here, how many great prophets have been over here and people of this place are great thieves and they steal and criticise, your Āgñyā has been scared of all this from the beginning itself. They want to make huge money; in the end all these rich people will go to Hell.

On this day of Diwali, I want to tell you all that the meaning of Diwali is that the Hell is full of darkness and you all are enlightened. You are expected to fight wherever there is darkness and let them know that they are wrong deeds.

By doing this our country will improve and you have to do this. We have been performing Pūjās and rituals but the Shakti [Divine power] which is there within us, is there to oppose all that is not truthful.

Many people do not know that making money is a sickness. They will go straight to Hell. I am telling you all this because no one has said it like this before. On the day of Diwali, I am telling you that we are going to light lamps and celebrate happiness in our hearts.

By this we can see what kind of a person one is, is he a person who steals? As of now too, I can see people fighting with each other. Quarrels amongst Hindus and Muslims are over now but fighting with others has started. That is the second thing, we are quarrelsome too. At least in the other countries there are not as many religions as we have.

So whenever we get a chance, we start fighting, fighting is the priority. Fighting between husband and wife and then their children and then if they have someone else with them they will fight with them too. What is Sahaja Yoga? Sahaja Yoga is love and only love. Awaken the power of love which is within us. Today is a very auspicious day and we have to light the lamps in our heart and take up the resolution that we may die but we won't lie. We had great people over here but still Indians are very ill-famed the world over as being very dishonest. Though I have never seen one of this kind but whenever I hear of it, I feel very sad. India is such a holy place where such great saints have taken their birth, that didn't happen anywhere else in the world. Sufis were born here, who became so great, all of them were born in India.

So many great saints were not born anywhere else in the world. A couple of them must have been born there but the ones who were born in India were very great saints and after that whatever they had taught were all given up. We have become notorious thieves. Whoever commits theft, can never go to Heaven. You will have to spend a thousand times more in the Hell than the life span spent here.

Today I am talking about hell because hell means darkness and we are seeing the spell of darkness everywhere, that of hell. Now, that your lights are lit, try to see who all are in *[UNCLEAR* hell]. You support the Government by exposing the dishonest. You may be holding a junior or a senior position still you have to expose the one who is a thief and corrupt. Now you have got the powers, what is it for? You have been awakened now, what is it for? You have got enlightenment. You see yourself in its light. You have seen nothing in the darkness but see in your light, what you are and what are you going to achieve by telling lies? We are family people, we never lie, never and we can't even lie. Whenever the situation to lie arises, don't forget that you have the powers, you are the lights, You see, you are the light in this darkness and keep the lights burning. We have to end this darkness. We have a bad reputation for our dishonesty. There is no country as great as ours, yet it is very sad to know that the people outside have misunderstood us. It is not known what these people achieve by their dishonesty. What they will get will be horrible! No one will be spared! Whoever is dishonest will be caught and there are arrangements made for it. You

have got realisation because you are not dishonest, you love truthfulness and respect it. I want you all to stand for truth.

The people who are throwing clutter in Jamunaji [river] are fools. `Jamunaji' goes straight down to Hell. But you will be saved from that Hell. You are realised Souls. The one who is enlightened never falls.

But if you really want to establish Sahaja Yoga fully within yourself then you have to first of all decide never to be dishonest in any way. Earning money is the only business left in this world! What happens with that? Nobody will even remember them. You have to be truthful if at all you love your country.

Otherwise who is going to believe in a liar's love! It is a very tough situation for you when you see that your neighbour is of such a type and you think that you too should become like that. On the contrary why don't you think that we are like this and why not that neighbour too be made like us.

First of all you should promise that you will never be dishonest nor support any dishonest doers. It is not known, the thriving of liars is a curse of our country! There are many people who will tell at least ten lies from morning till evening, still it won't be enough for them.

Now that your poverty has perished, all is well, you have everything to eat and drink and you are not a beggar any more, then why do you have to lie? So on this day, take this resolution, we are not going to lie and if anyone is a liar then we are not going to support that person, we are not going to establish any connection with him. There is a lot of peace and happiness in this. You know a liar will

go to Hell and you too, if you support him, you will go following him. God has given you realisation, you have been enlightened within. See, in that light, if there are other people like you, you should take a resolution that you will never tell lies, let our heads be cut off, whatever it may be.

In this matter the Indians are very much better, I know, but when I hear about them outside then I feel very sad about it. Now, the way these roads are made, are they roads in any sense? I felt as if we were going through some forests. You have an organization so whenever you see such a thing, you can call for any enquiry, who made such type of road? Why he made? Who ate up the money? All the Sahaja Yogis should get united and try to drive this bhoot [possession] out of our country.

Wherever we go people say, “Don't believe the Indians." How shameful this is! The people who should be trusted the most are, we Indians. We have had such great leaders, great saints and great souls over here but we don't think of the name and fame they had, how much people respected them and they respect you too, but don't support the thieves. If you know that a particular person is a thief then you don't go to his place to eat, this would become difficult for the thieves. I am telling you, you are the police force of the Divine and you try to keep a note of all the thieves whom you come across. Try to *[UNCLEAR* inculcate/instill] this courage in your children too. Try to find out about the people who are wrong doers and liars. This country of ours has been awakened by a number of saints and you all are also saints. There is no need for you to tell lies, what will happen if you get

food only once a day? No one dies if he doesn't eat. We people are getting to eat and drink but on the top of it, we want to drink liquor.

Secondly on drinking liquor we can hardly walk even a step. On the contrary we get destroyed. We cannot live well upon the addiction of liquor. Now, for example in America, they have taken out a new issue, that when a child turns sixteen years of age then he will earn for himself. This means that all are servants.

They are given money for whatever work they do, washing vehicles. And at the age of sixteen what they say” Sir *[UNCLEAR* you] are sixteen years of age and now you go out" I have seen everywhere, these poor children who are sixteen years of age, we think, that he is just now turning sixteen where will he go? What about education? He is of sixteen years now! He is thrown out of his house. He is driven out of the house, both by his father and mother. How long will this continue with the Americans, you just see. They are getting ruined. By buying one or two aeroplanes, nobody becomes great. Where are you? What is your capacity? India is such a country which can serve the whole world, the whole world. But for that, there should be truthfulness in it. Where is the need for falsehood, I can't understand! Most of the people who are rich should first of all know that you are rich, sit quietly now and don't think of earning more. I didn't see anyone who became happier through earning more. You are a Sahaja Yogi and you have the light in you. You can see your path in this light and the path is of truth. You may be a Muslim, may be a Hindu or may be a Christian, it makes no difference. You are all

human beings. And if human beings do not have honesty in them then they are dishonest. He won't be known to anyone. We have life beyond this too, how would that be? There are many benefits of being honest. The greatest of all is that you have the blessing of God with you. You have the kind of blessings that you will be surprised to know. Without any efforts all your things are set in order. But now in India, whatever the condition of the people, they may have, they may not have, all run after money. There are still many more poor people and so it should be Diwali celebrations for them also today. They too should be happy. We live in the same country. But we deceive ourselves. We are very clever. By this we become egoistic inside. And by becoming egoistic nobody can save you in any way. Under the influence of your ego you can get cancer. Then you can't save yourself. If you have cancer within you then you cannot save yourself. I too cannot save you. I am telling you the fact.

Firstly burn your ego in the fire. If you have an ego then you should be ashamed of it. For what are you having ego? In our country it is for everything. If some one has done a BA he gets egoistic and if he does something more than that, he gets a double ego. If someone has achieved something, if he becomes an engineer or a doctor then he becomes egoistic. When his Āgñyā Chakra gets caught up where will it take you straight to? To Hell and hell is a very horrible place. God has given you intelligence and now you have got your realisation. And even after that if you want to go to hell you can go. Till today nobody has spoken of this.

Today is an auspicious day, because many things took place on this day. Sītājī returned during the period of `Ramchandraji', whatever great deeds were done during the period of `Kṛiṣhṇaji' were done by people who were realised Souls.

So the first thing that you decide for sure is that we won't do any dishonest deed at the same time if any one else does then we will get him exposed. But I am seeing in this country that the whites are fighting the blacks, someone is fighting with someone else. They want the country of India to be separated which is not going to be benefficial at all. How can it be benefficial when you are honest and when you have a good character! Whatever we have learnt from the English people, there is nothing worth learning from them. They are all in a very bad state now. But we have to save our own country and save the whole world. It is a great responsibility; you have been given realisation, you have been enlightened, still if you want to fall in the ditch then what can anyone do? Everyone should come together and try. I want the Sahaja Yogis to form a committee and if you come across any theft then it should be brought to the notice of the committee and then see, what the committee does. In this way you will get fame and you will reach to a very high position.

So the first thing would be that neither should you be dishonest nor let others to be dishonest.

This is very important. Your country has been blemished. In the oil there is adulteration then in the Ghee there is adulteration.

Where ever we see, people are laughing at us. No one believes but actually the best of people are in India. The number of people who have got their realisation is more than anywhere else in the world. They have not earned any virtue.

So it is better to earn virtue than to earn money. See the people who are very poor.

So this day is a very auspicious day and also a very joyful day. Why joyful? Because today we have got heaven and we want to stay in heaven alone. But cowardly people cannot enter the Heaven. There is no need to be afraid. If you get a couple of rupees more or less which disaster is going to befall upon you? All have become rich. I have been seeing. I have been coming here for the past 17-18 years now. You have become richer than before. The situation is better than before. But from morning to evening there is dishonesty, dishonesty and dishonesty.

So the path has been made.

So, today just promise, that, we are not going to be dishonest and if anybody is, then we all will unitedly oppose.

Why have you been given Sahaja Yoga? Why have you been given realisation? So that you can spread light, if you have no light internally then how can you spread light outside? And with that light you see, you are helping the dishonest? Nothing will happen if you earn a little less or more. If you are honest then God will help you! Why are so many people dying in our country? Nowhere else they die, so many of them. The reason is that they have to go to Hell.

So, you have to know this that if you are dishonest then your first step to Hell is already over and then the second step of telling lies will not be necessary.

You tell the truth. The person who will tell the truth would be a unique person. If he is a Sahaja Yogi then it would be the best. The way people are remembering the Sufis, the same way people are going to remember you. You don't have to do anything. Just catch hold of those who are dishonest, it is very much necessary. Here people are fighting to stop the rubbish from being thrown into Jamunaji, this too needs to be told! I have been to so many countries! nobody throws waste into the river. Why are you so lazy? There are so many facilities over here. You can give the waste to the Municipality. Dispose somewhere, but if you yourself throw waste then what can one do? Today all of you decide in your mind and take a resolution, it is a very auspicious day today, very auspicious day, that “We won't do any dishonest deed nor will we believe in dishonesty." I have seen people who were neither dishonest nor did they go to the house of people who were dishonest. They had nothing to do with them because they were concerned not only about their own welfare but also the welfare of the whole country.

So you are a Sahaja Yogi, so you need to make a promise that we are not going to do any thing dishonest. You just recognize a person who is dishonest and then tell your inner soul that he is dishonest. And, Sahaja Yogis, even if twelve, Sahaja Yogis come together and if they come to know that he is dishonest then the Divine will be there to

support. This country won't benefit by a few rich people, but it will definitely benefit by honest people.

The greatest stigma that has been put on us is that we are dishonest. Those who are Sahaja Yogis can never be dishonest. We all have to be united, leaving aside all quarrels and assumptions that we are honest people. India's image is very much tarnished, hence take a vow today that from now onwards we shall not be dishonest and if there are any dishonest people we shall all get after him. But this has increased too much. I am astonished at the level of dishonesty, dishonesty in everything, dishonesty in everything.

Earlier they used to outcast on every minor issue and they used to separate themselves for even very minor things. But our country was so honest, it had such nice qualities. Have we forgotten them? Where have they gone? I can see dishonesty everywhere, dishonesty at every step. We have to teach the children that they should not be dishonest. Yes, if they are dying with hunger, then arrangements can be made for that too, but only if he is honest. If you are not honest then nobody can help you, not even God. He will get all kinds of diseases of the world. There are many such traditions in our country, they will drink liquor, drink wine. Tell Me, have you come here to become a fool? And don't be a friend of one who does it.

Don't help them. I have seen people who go to the houses of people who drink liquor, then they too start taking liquor.

But when you know that a person is of such a character, when you know that he is dishonest, then, stop eating at

his place. You have nothing to do with him. We have to work for the well being of our country because God has given us light. See in that light. His power is tremendous. If you decide that, those who are dishonest to the nation will be taken care by God, then that alone is enough. But you are turning deaf. You are not able to understand. Such a person can never do any good deed; nor can he ever give. I cannot understand how they live so shamelessly.

So, that is why today's message is that you have to take a vow that we are not going to be dishonest in any way and if any one is dishonest then we are not going to support him. That is enough. Many more realised Souls will come to our country. But who would like to come to such a dishonest country? So today the only message is that you have light and if you walk in that light, it will give you strength.

You can do whatever you want to do. Look, we have achieved our `SwaTantra'. `SwaTantra' is the mechanism of understanding oneself. Now I want a lot of realised children to be born, so learn that it is a very great day today, take a vow today that neither will we be dishonest nor support the dishonest. Not even be scared of them; God is not with them at all. God is with you. If you are good then God is with you. All the people had taken birth on this very land of India not for the sake of fighting, dying amongst yourselves, great fools! We are fighting, dying, there is no benefit in fighting, tell the people: `Oh! Why are you fighting? What do you want? After all you have nice things to eat and drink, what more do you want?' But nowadays what is most prevalent is that, we

want such and such clothes, we want such type of a house and we don't have that, with all that we will only go to hell. In those times there were many who were Sufis, like them you are all Sufis, because you are all cleansed. Now all of you write the poem of honesty. This dishonesty has got to go, that is the first thing and secondly there are many issues which need to be corrected. But see, first of all don't do [follow] dishonesty. No one is so poor in India that we have to resort to dishonesty.

I am saying that our country is tarnished. This needs to be wiped off. You are Sahaja Yogis and you can do it. You have light, with this light you can spread the light everywhere and give courage to all, that it's alright. Particularly those of you who are young, who are friends have to think what all honest deeds you can do. Now they have started, don't throw rubbish into `Jamunaji'. That is alright but it is not so important. What is important is to get rid of dishonesty. That is why this day is considered auspicious everywhere. Lamps are lit all around. In spite of everything if we can't do this then what is the benefit of Sahaja Yoga? The largest number of Sahaja Yogis are in India. Then comes Russia. Now, the Russian people are very polite. They do no commit any robberies. I don't know why. May be if communism comes to India then we too might become like them; but that is not a very great thing. If somebody does something out of compulsion then it is not good. Decide that we should be powerful ourselves.

Today you decide, today is a very auspicious day, that neither will you be dishonest nor let others be dishonest.

Your country will then prosper a lot. I have seen what other countries are and how its people are, all are useless people. But the people of our country are still religiously bent. Religiousness will perish in our country if these dishonest people become so powerful.

So the only message is that neither will we be dishonest nor will we allow others to do so. But the people here are very tolerant in this matter.

They tolerate, this is their greatest mistake. When you have got the light, why are you scared? What is the need for you to be afraid? That is why I am requesting you today, be courageous and now one kind of liberation has been achieved.

You will achieve `swaTantra', the `Tantra' [mechanism] of `swa' [one's Self], you have achieved it. But make use of it. Today, you are so many people gathered here. I have never seen so many in Delhi.

So, today you all decide within yourself that you are not going to believe any dishonest people and all the devils take birth for this very reason that we have something in us which makes them think that we will believe them. Indians should never believe and the ones who are realised should never at all. There is one great aspersion on our country everywhere which is not true. India has many people who are honest, many and this aspersion is not true. I have also seen people fight over land, that this land is ours and that land is yours. Whatever you have is swaraja, kingdom of oneself, one's own kingdom. You will have kingdom of your own when you would become swaTantra in the true sense. There is no need to fear anyone, no need to tell anyone.

I am surprised to see so many people. I had never seen so many people in Delhi.

So, My only request to you on this auspicious day is that we should decide, we should never be dishonest, even if we have to die. Our country has deteriorated in the last ten years. You are so many Sahaja Yogis. What are you afraid of? What is the issue to be scared of? The Divine is there behind everyone. When the Sufis came to know that the Divine was there with them they got rid of all unwanted things from this world. Not all Sufis but a few did.

So you all have to do it.

So the message for today is that you yourself should never be a thief nor support any thief.

But I am seeing people fighting on more and more issues, fighting on issues of caste and religion. Are you here to save the country or to get drowned? You have a great responsibility. You have been born in Kali Yuga. This Kali Yuga has to be changed and that is why so many thousands of you are realised.

So many people were never realised anywhere else in the world. That is why I am requesting you again and again that always stand on Truth and I will be there with you. God is also with you.

So the request to you all is to firmly decide within yourself that we are not going to allow any theft, robberies and wherever we find them we will fight it. But the people seem to be drunk or what? What did they achieve from this light? Courage. Fight with courage. Whatever is wrong should be removed from this country. It is very tarnished, still there are many more issues but

the most important one is that if there is no honesty then how can God help you? Earning money is of no use to God. But getting your religion is and that you have achieved.

There are not so many Sahaja Yogis in this world and then Sahaja Yogis don't do such deeds. But I am telling you all this because the atmosphere here is very bad and we people have such a bad name everywhere. You have everything to eat and drink, clothes to dress, what else do you want? You watch movies, you do have that much money. But the addiction for money which is there should be got rid off.

I have full hope that you will heed My words.

So we should take a vow that we will not be dishonest and we would oppose the people who are dishonest. Understand that the greatest thing that our country needs today is honesty. There is nothing greater than that. Honesty is your mother.

So what if you have one shirt in the place of ten? Tell the ladies also the same thing. It will happen. It will take place.

Today's speech is a little different, it is unique and it is very gracious of you all to have liked it.

Well then, thank you.

Contents: 2007-11-22 **Visit to Nirmal Prem Ashram NGO, Noida, Uttar Pradesh, India**

[Shri Mataji is welcomed and greeted by the children of NGO, the inmate teachers, the authorities, a few Sahaja Yogis and the organizers from the Society with the chorus of the welcome bhajan `Swagata Agata' followed

by Ār.ti.] [The entrance hall of the Nirmal Prem Ashram is beautifully decorated with the colourful Rangoli and flowers. Rose petals carpet the pathway on Her arrival as She is escorted to the Centre Hall. Shri Mataji is wearing a white sarī with a light coloured shawl. A beautiful wall painting in the hall depicts Śhrī Kṛiṣhṇa playing his Flute and Śhrī Rādhā along with all Gopis watching him play the flute. The NGO children under the supervision of elders were seen moving in a disciplined movement all the while watching everything playfully yet trying their best to be as close to Shri Mataji's compassionate attention.] [Amidst a collectivity of around 80-10-0 Sahaja Yogis, Shri Mataji enjoys the bhajans sung by the children and Yuva Shakti choir. Shri Mataji applauds after each bhajan rendered and highly appreciates the singing:] Who has taught these children singing so well? [Shri Mataji expresses Her extreme joy on the group performance of a dance rendered by the NGO children.] [Shri Mataji is then escorted around the Ashram on a quick tour and is explained the functioning of the Institution and the entire management and the mechanism adopted for the NGO children in the Ashram.

Later, Shri Mataji expresses Her pleasure and happiness and praises the organizer and the authorities who tirelessly are looking after all the needs of the inmates staying in the NGO.] Shri Mataji [to the tiny tots during the short tour]: What is the best thing you like in the Ashram.

The Tiny tots: The food Mother! [Beautiful handmade gift are offered by the NGO children while the Sahaja Yogis come up to offer bouquets to Her in-between. Shri Mataji

is presented with the recently created NGO Nirmal Prem website designed by SITA India team, to receive Her blessings prior to hosting it for public domain. Shri Mataji acknowledges the efforts undertaken by the team examining a few of the pages of the printouts of the web-site offered to Her and blesse the people for creating the site for NGO.] [In a very interesting event the collectivity witnesses yet another down-to-earth innocence exhibited by the little children at the NGO. The children are seen carrying six cute puppies in their lap surrounding Shri Mataji. Shri Mataji is amused to see such an intimate moment as She smiles and enjoyes to the children holding puppies so affectionately had come to meet Her.] Shri Mataji [to the teachers]: If you want to ask a question from the Param-Chaitanya simply ask the children to see the vibrations, they are so innocent. But never raise your hand on them; tell them that I will be displeased and that will work out everything.

Teachers: But not all the children are quick on the take; what about the slow coaches? Shri Mataji [smiling]: Whether they are quick or slow, once they call Me Mother, I cannot abandon them.

[Later Shri Mataji expresses Her desire for a similar set up of NGO in Pune on a larger scale. Initially Shri Mataji expressed Her desire for Mumbai and later decided for Pune to be the choice for the set up.

Professor Kiran Walia, General Secretary of NGO assures Shri Mataji that Her Divine desire would fully be respected and carried forth for implementation by Her children. Subsequently a generous sum is donated by Shri Mataji to the NGO.] [Shri Mataji leaves the Ashram

hall around 4 p.m. A few of the NGO children are seen still carrying the puppies with them while they surrounded Shri Mataji. Shri Mataji seemes so filled with love and compassion that She immediately desires that two of them should accompany Her to be with Her in the Pratishthan. It is such a touching sight that children rush to offer their best.] [Shri Mataji spends a few more minutes with the Sahaja Yogis surrounding Her while She is in the car.

A Sahaja Yogi is seen with a month old baby desiring for Her blessings of Shri Mataji and a name for the child. Shri Mataji promptly names the child as Sahaj.]

Contents: 2007-12-23 **Visit to Belapur Health Center (Śhrī Dattātreya Jayanti), Washi, Maharashtra, India**

[Shri Mataji greets members of the staff with a beautiful smile as She arrives in the courtyard, which was decorated with rangoli (artistic designs created on the ground out of coloured powder). In the hallway were flowers and more flowers to welcome our Holy Mother. Shri Mataji wants to go straight into the large meditation room. It is initially very hot and a bhajan is sung. Shri Mataji is offered something to drink and She looked at the ceiling and asked for the fans to be turned off. Then everyone is asked to go back a bit to give Shri Mataji some air.] [She is asked if She would like to go upstairs to rest and Shri Mataji said no. She instead looks at the room, asks if people wanted vibrations and then asks everyone to put their hands out. Everyone in the room does it and Shri Mataji does it as well. Then Shri Mataji

looks at the room with Her love and everybody feels amazing vibrations.] Do you feel cool vibrations on your palms? Everyone: Yes.

Dr. Sandeep Rai: Say it louder if you felt them.

Everyone: Yes.

[Shri Mataji asks what diseases the patients have and Dr. Madhur Rai tells Shri Mataji about all the various diseases which have been cured. Shri Mataji asks what treatment is given for cancer. She asks how many patients were there and Dr. Madhur says about eighty-five to ninety.] [Dr. Sandeep speaks about a possible extension to the building. Then Shri Mataji asks from where the patients were and Dr. Sandeep Rai turns and asks what countries the people came from and the people start calling out their countries, Ukraine, Finland, USA, Turkey, etc.].....

I am happy that foreign Yogis are coming to Health Centre.

[All the Sahaj doctors who work at the Health Centre are present Shri Mataji praises all the people working there for their good work.]

Contents: 2008-0000 **Talk to Sahaja Yogis, About Russia and World**

[Last words:] To save the world you should give en-mass Self-realisation, that's your main and only job.

It's the only way you'll save the world from destruction

Contents: 2008-01-17 **Makarsankranti Pūjā, Pratishthan, Pune, Maharashtra, India**

Today is Sankranti. Sankranti means that today there is something new going to happen. Kuṇḍalinī has awakened

within you and you have become new person compared to what you were before. But on the day of Sankranti, you should know that you have to please the Goddess who is sitting within you. What should you do to make Her happy? You distributed sesame seeds and jaggery. That is for love. To increase the love between each other, we give sesame seeds and jaggery.

Today the Sun left its place and, in its northward movement, came towards us. At this moment we should be very thankful to the Sun. It is by the grace of the Sun that so many things take place in our country. We have to do namas-kār to the Sun today and His power and His knowledge should come to us.

I would say that all of you have become realised and vibrations are flowing through you. Now you should make use of these vibrations, establish the Shakti within you, establish the peace within you and show the world that this power is within us and we have to acquire it. We have to nurture this, improve this with your good qualities and truthful speech.

Today is very special day because the Sun is particularly benevolent towards us on this day. And we should thank Him for all this. You have received a lot, there is more to come and you will get much more.

We should increase it. All of you did so many Pūjās to Me. I am surprise to know what you want from all these Pūjās? I wish you become great Sahaja Yogis and *[UNCLEAR]* you bring people to good path in this world. Teach them good living and let they experience the energy which is flowing inside them. I am very happy to see you all.

So can we go now?

Contents: 2008-01-19 **Conversation with Arno, after a three hour Interview for a Documentary on Chhindwara, Pratishthan, Pune, Maharashtra, India**

[India (Bollywood) seems to be a much better place to breakthrough with Sahaj-based film projects into global attention than US (Hollywood).] [Shri Mataji is extremely pleased by Yogis who think about giving something to the entire world.] [The main goal of such film projects: Saving the whole world.]

Contents: 2008-01-26 **59th Republic Day Celebration, Pune, Maharashtra, India**

[When Shri Mataji is asked whether She would like to address the assembly gathered there, She says in Hindi that by seeing everything today:] Mera jee [man] bhar āya bai [meaning Shri Mataji is overwhelmed with joy].

Contents: 2008-02-10 **Śhrī Gaṇeśha's Birthday Pūjā (Hindi), Pratishthan, Maharashtra, India**

Today is a very important day for all of us Sahaja Yogis, because today Śhrī Gaṇeśha was born. Śhrī Gaṇeśha is whom we worship and because of whom we got our realisation. However much you may remember Him, until you do not know His special qualities, you cannot attain Him. His special quality is that He is the embodiment of purity (shuddha swarūp) and complete Master of the Universe. He is the incarnation of the Supreme, of Brahman.

By coming into this world He has created music (sangeet), rhythm (tāl) and notes (sur). By His Grace only people become one with music (talleen). A small boy who came into the world and did such great work! He has given so many things to everyone and even today He is active. Śhrī Gaṇeśha's Pūjā, no matter how much you do it, it is not enough. A lot of people say we don't see Śhrī Gaṇeśha, even after worshipping Him so much, we do not attain Him.

He is omnipotent, omnipresent and in everything, but you cannot recognize Him until you are realised.

After your realisation you can recognize what Śhrī Gaṇeśha is. Śhrī Gaṇeśha is Purity, the Pure Spirit.

When He is awakened within us, then we have no questions left. Then we are successful, in whichever task we undertake. We find joy in everything we do. He is the embodiment of joy and gives joy to everyone.

To serve Him is the ultimate Dharma (paramdharma). To serve Him means to look after small children, to serve them, to make sure there is no cruelty towards them. This pleases Him very much. Such an embodiment of love, such a pure-hearted Śhrī Gaṇeśha was born today.

This is the importance of this day. Today if you ask for any wish, then Śhrī Gaṇeśha will fulfil it. It is His right to fulfil all your desires, because you are all realised. Ask Him with all your heart and He will help you in every way, every moment, every instant.

Today is a very big day, because the actual pure spirit has taken birth today. And He already had such an eternal state, that many people could not comprehend it or write about it. They wrote only what they understood,

but now that you are realised you can understand that by the power of Śhrī Gaṇeśha's name you can get your realisation. By taking His name alone any disease or any pain will disappear. He is eternal. He is always present within us, when you get your realisation, you can feel Him.

And if you are not realised, you cannot understand Him. That is why people get misled and do wrong things. But with Śhrī Gaṇeśha's blessings you can do so many things and neither you will feel greedy, nor will you have any problems. Because He does all the work for you.

He takes care of you. Though He is a little boy, He looks after you. Śhrī Gaṇeśha is a very great power by which so much work is getting done. For Me, He is the purest and My own. I trouble Him a lot, when somebody tries to trouble Me, I ask Him to handle this fellow and to make him alright. When this fellow is unmanageable for Me, when there is a difficult person and it is possible for Me to handle him, then He does the job.

So today's day is very auspicious as today He is born. Secondly today is Pañchami [the Fifth Day].

This Pañchami is recognized because on this day we wear a dress, whatever we wear today is so that our body is properly covered. The sense of shame and chastity that our body has is because of Him. Lajja Rupena SamSthitaha.

So if you have any sense of chastity and shame, it is because of Him. That will benefit you immensely.

You cannot feel joyous until you worship Śhrī Gaṇeśha. By worshipping Śhrī Gaṇeśha, your joy increases, you become joyous, because He is the personification of joy

(ānand swarūp). Because of this, both things are today, His birthday and His help. We take His help in any work what we do. Such is our way. But we don't see what we have to do to awaken Him.

In that direction our attention does not go. We do not feel that we should become like Him, that we should have a state in which Śhrī Gaṇeśha is awakened within us. With which we may never venture on the wrong path.

Those who are rooted in Gaṇeśha are special, they despise all the wrong things in this world and they do not do anything wrong, because Śhrī Gaṇeśha stops them. They cannot enjoy any wrong activities.

This is Śhrī Gaṇeśha's great blessing that you have come into such a joyous life.

So today in His service you sing His praise and glory, so that He may be pleased.

My Eternal Blessings to all of you.

Contents: 2008-03-23 **Easter Pūjā, You Must Forgive, Function Room, Hotel Pride, Nagpur, Maharashtra, India**

I never expected all of you to be here, present for the Pūjā. I don't know how you have managed to come [laughter and applause]. Otherwise it's a very important day today for all of us, because you know how Christ died. He was crucified. He was put on a cross and then He died.

Wonderful the way he said about you people. He asked for forgiveness from God. What we have to learn from His life is the way He knew how to forgive all of us.

We have to also forgive people. That seems to be very difficult for people to forgive and if they are angry, they are angry, they cannot forgive. Then you are no more Sahaja Yogis, Sahaja Yogis must forgive, very important; because that is the power you have got from Christ, to forgive.

Human beings make mistakes, that is a part of their life [lives], but at the same time as Sahaja Yogis you must remember that you have to forgive; that is much more important than getting angry.

So to forgive people for doing something wrong, according to you or according to God, you have to forgive and you will be surprised that the forgiveness is such a great and fine quality. If you can forgive people, you'll become extremely pure. Because the dirt or the anger that is within the heart goes out.

So to forgive is the biggest blessings human beings have.

Even Christ said the same thing that “forgive them because they don't know what they are doing." So if Christ had to say, so what about you? We are ordinary human beings and if we have done mistakes, people can get angry and upset with you, but the best thing for you is to forgive. Forgive for doing something that should have not been done. This was the biggest quality of Christ, that He knew how to forgive. And he did forgive people who had made horrible mistakes. Still He forgave them, because He loved them. And that is what you should also forgive.

Today is a special day for that. Special day for forgiveness. And that is why I say whatever you may

think, it's very late, but we'll have a meeting, because I didn't want to miss the time.

Forgiveness comes by people who are very generous, who are good-hearted. You, everybody makes mistakes and so we can also make mistakes. But that means we have a right to forgive and we have a heart to forgive. If you don't have them, then we are not Sahaja Yogis. You must learn to forgive and forgive without any remarks behind it.

Today is a very special day, because that's what Christ did, He was one of the most powerful Deities or Gods, as we can say, most powerful. He could do anything, He could finish them, all of them, for misbehaving. But what did he say? He said: “I forgive" and he asked God also to forgive.

So whatever may be your powers, whatever you might have achieved in life, whatever position you might be occupying,... but you must learn the way to forgive, otherwise you are nowhere near Christ.

You must learn to forgive. That's a very great quality: if you can forgive, all the time forgive.

And that's why today I wanted to meet you all, [Shri Mataji speaks in Hindi; few Sahaja Yogis laugh]... I wanted to meet you all and tell you that today is the day to forgive. That doesn't mean you sit down and think how many people you have to forgive [laughter]. That would be absurd. But something that haunts your mind and you think you have been troubled and you have been put to trouble. Then just think that you don't know how many powers you have and you can't even forgive? When you

have got all these powers, the greatest power you have got is to forgive.

And today is the day for forgiving, forgiving people whom you think they have done wrong to you or they have been unkind to you. Please try to remember how many you are still angry [with]. Just forgive them. Then you have punished them. If you forgive them from your heart, then you have punished them.

You have given them back whatever they wanted, they deserved.

So, this is not a very difficult thing, to forgive, but people think it's very difficult to forgive, because they have certain great understandings about themselves. And then they think, how can they forgive? I don't know what things upset you. Anything can upset you, after all, you are all realised Souls. You have got your second birth and you are special people.

So you should have special quality and the special quality is to forgive. To forgive, not to go on remembering on what things you should be angry and you should be upset, but just to remember what things you have to forgive. Just forgive. For what? Is a practical thing. Most practical. Supposing somebody slaps you. Alright. If somebody slaps me, what should I do? “I should slap him back?" No. Then why should I ask him, “why did you slap me?" No.

Then I should think he must be [a] stupid fool to do like that? Even that won't help. On the contrary, if you can just forgive, forgive that person who has done something wrong, for you it is important that you must forgive, because has no effect; once you forgive it will have no

effect on you, your goodness, your righteousness, but I think human beings find it difficult to forgive, normally, normally.

But you are all realised Souls, you are not only human beings, that's why I am requesting you that remember you have a power to forgive. To forgive everyone who hurts you, who tortures you, who troubles you. How far can you go? Just think of forgiving and you'll be amazed, he will change. He will change and you will also enjoy yourself.

It's a difficult thing for people to understand, but just try. Just try what I'm saying. If somebody does any harm to you, just forgive that person and see the reaction, reaction in that person and in yourself; what happens? But if you want to carry the burden of the anger or of stupidity, whatever it is, then you are unnecessarily loaded with useless things.

We should not waste our energy on deciding what's wrong, what did he do and what you should do to him. That we should not. Just leave him alone and you just forgive. Say that “I forgive." Look at Christ. Such a powerful person, such a powerful God. And when He was crucified how He asked for forgiveness for them. Why did he do it? Because that has power. Saying “I forgive" it's very powerful. You don't lose your power, but on the contrary you go higher in your power, you go higher in your personality.

Just forgive. As simple as that. To say that “I forgive." Just like that. That's how I live. Because people have their own ways and they do whatever they like, but I don't get angry on that point and I'm not upset on that point,

neither I'm concerned. I just say “I forgive” that's all. And you'll be amazed, within Myself, it so helps so much. Really, very helpful.

So this is a very big quality for which today is a special day. On the cross Christ said that “Oh God, forgive them, because they don't know what they are doing." On the cross when he was dying, He said this and what we have to learn is to forgive.

For our sake, not for others. This helps us. If we forgive, this will help us very much within ourselves.

This is the message for today and permanently. Permanently. Always, if you are angry with anyone, just say “I forgive." If you find somebody, hurting you or troubling you or torturing you, how will you overcome it? Just forgive. Just forgive. This is the only way.

Today that's why is a very important day for us. I'm so very happy there are all of us here and then I can speak to you.

Thank you.

Contents: 2008-05-05 **Morning Conversation and Gifts Receiving (Marathi), Sahasrāra Day, Palazzo Doria, Cabella Ligure, Italy**

[Shri Mataji begins the day asking about America and Madhury Dunphy takes the opportunity to present the book 2007 and Beyond that the U.S. Sahaja Yogis had prepared to document what has and will be done to spread Sahaja Yoga in the U.S. in the coming year along with baskets of gifts that the Tristate and Los Angeles collectives had made.] [Shri Mataji asks for Her eye-glasses, leans forward and starts reading the book. She

reads and reads and reads for almost two hours. Every page and therefore each State in the U.S. receives Her Divine and loving attention!] [On the preface of the book:] Very poetic! [The map gets the most attention as Shri Mataji can graphically see in one glance which States had given Realisations and the numbers of seekers that had received it. Shri Mataji starts adding the numbers and Her joy grows and grows! At some point when Madhuri looses the count:] It is the quality that matters and not quantity! [On the National Projects:] I am so happy with this! I am overjoyed to see this effort! Wa, wa! [Shri Mataji reads the permanent center project and the Sahaja Yoga growth project in great detail and blesses it:] Anant Aashirwād! [All the other projects are read and She keeps beaming and smiling.] [Then Shri Mataji looks at all the States' reports with photos of Sahaja Yogis giving realisation.

Comments on photos:] Very professional photos!..... I know her..... He is an old Yogi..... I have been there [Houston, Washington DC, Seattle, etc.] [She always reads the numbers of seekers loudly and so we refer to the map of the U.S. constantly! States like Utah and Indiana and others are located on the map with Shri Mataji commenting that She had not been there, so She is keen to see them on the map! She notices that the photos had people of all kinds, white Americans, African Americans and Hispanic seekers as well. The mariachi band gets Her attention saying the Spanish are good people. She comments:] I am happy to see Americans in these photos and not just Indians! I am overjoyed to see that it is working out! [Canada and Mexico also get

considerable attention and blessings with Shri Mataji saying that both these countries are a lot easier than the U.S.] [She reads the prayer at the end and asks who wrote it and says it s very poetic! She then made the following observations for ten minutes or so. America is a very difficult place. It has democracy but this democracy is based on materialism. The people at the helm of affairs, the government is steeped in materialism and that has seeped from top down into the mind-set of average Americans. Americans love money more than their children or their aging parents and even less their spirit. The root of the problem is their greed for money.] [With an extremely compassionate expression of love pouring from those beautiful eyes that had filled with tears, She says:] I will find the key to dissolve this love for money in the Americans? I will find that trick? I have to do this Myself? I have to do it! Because if their desire for money is dissolved, automatically as a by-product their desire for their spirit will increase. They will respect their families and love their children and old parents and if America works out, the rest of the world will follow.

[Madhuri bows down and Shri Mataji asks her to convey the following to the American Sahaja Yogis:] Please tell them `Thank You' for spreading My message...

Thank you for giving Me such hopeful news from all over the country.

Anant Aashirwād to all of you! May God Bless you! I am so happy today that this is the best news you could give Me!

Contents: 2008-05-11 **Mother's Day, Cabella Ligure, Italy**

Italians are remarkable.

You are very loving people.....

Mother's Day was celebrated last year. That was the first time. I never knew that you people believed in the Mother's Day... because this is a very big thing to thank Mother.....

I am happy because this is a very big thing to thank Mother..... You have been very kind.

I can't say anything. I'm so full of love and full of feelings that I can't say anything except that it is something that I never expected.

And so many Indian girls are married here and there will be more coming. Also you people should marry Indian girls and come to India.

Nobody believes Me that people... of this country or any one of your countries have any love for the mother. Nobody believes in you because they have not known such people, such nice people who are Italians, you see. Now they are amazed how you are showing your love for your Mother, amazed. In India really they can't understand it how the yogis, the Italians have come to become so much obliged to Mother. They can't understand.

It's a very big thing that has happened, a very big understanding for Italians now, all over, a big understanding.

I'm so full I don't know what to say. And there are all these children. And I always wanted to come to Italy. I know the reason must be this.

So may God bless you.

And meditate and see what beautiful hearts you have got.

You have given Me such love that I really don't know what to say. It's just like My own children here.

Contents: 2008-05-17 **Talk to Sahaja Yogis, About UK, Menace of Alcohol and Willpower, Cabella Ligure, Italy**

[SYNOPSIS!] [Sahaja Yogis have the chance to offer flowers to Shri Mataji on behalf of Canajoharie School, UK and U.S.A. Shri Mataji is pleasantly surprised to receive flowers from the UK. Shri Mataji talks at length on various topics.] [She asks if we still remembered Her (in UK) and the UK Sahaja Yogis assure Her that they do which makes Her happy. A card is offered with flowers. Shri Mataji reads it carefully and afterwards remarks that She knows that the English Sahaja Yogis love Her.] [Shri Mataji asks if Sahaja Yoga in England had increased. UK Sahaja Yogis tell Her about, Public Programs that take place (in UK) and then they ask Her why people are not coming back. Shri Mataji says it must be because of the drinking problem in England.] [Shri Mataji speaks about recent events in China which have occurred because they do not believe in God. She says to tell people not to forget God and that the Divine exists.] [Shri Mataji is surprised that there is not a permanent centre in London. Shri Mataji mentions that the English are weak and later on

sys that the women are better.] [Many old Sahaja Yogis (in UK) have left, this has not happened in other countries, they need to come back. She speaks about how all of the old Sahāj Yogis who have drifted away from Sahaja Yoga need to come back and need to get together with the other Sahaja Yogis to discuss why Sahaja Yoga is not spreading and why the collective isn't growing and how to sort it out.] [Shri Mataji say at one point, that She does love the English people. But She expressed many times Her sadness about how despite having spent so much time and effort in the UK, it is the worst in the world. She says they are the weak Sahaja Yogis.] [The UK problems Shri Mataji speaks about are: ego, thinking that they are better than everyone else, their arrogance, that they think that they are wise and intelligent, when in fact they are stupid.] [Shri Mataji speaks about how the English will suffer and later mentioned that (Shrī) Jesus would come to England with a hunter and destroy them.] [Shri Mataji says you'll be going to Heaven but the others (non-realised people) will be waving goodbye.] [She explains with pride how the Italians have grown and progressed so well.] [She continues to talk about the problems existing in various other countries where the prevailing ego in man ruined him. Shri Mataji says that ego stops us from understanding where we stand and to know who we really are.] [One of the reasons that the UK is afflicted with these problems is that Britain conquered so many countries.] [Alcohol is the main topic of the conversation and Shri Mataji speaks about how it has become a much bigger problem since She left England.] [Shri Mataji

speaks about how Greece was once worse, but after She visited they sorted themselves out. The English, however, have not done this.] [Shri Mataji speaks about English youth and their drinking problem.] [Shri Mataji mentions that cancer can be cured. She then tells a story about a lady who came to see Her who suffered from cancer, but because she was drinking, it wasn't curable.] [If you drink you become heartless and loose capacity to love.] [Shri Mataji stresses alcohol as being the major hurdle in people getting Self-realisation and staying in Sahaja Yoga. It is more dangerous than cigarettes Shri Mataji explains, further adding that where cigarettes destroy the physical body, alcohol takes its toll on one's awareness and thus diminishing the possibility to evolve. Drinking is worse than smoking and ruins the vibrations.] [When people come to the first meetings, they should be told from start to stop drinking. Sahaja Yoga is not accessible to those who drink and those who still prefer to continue with alcohol should be asked to not attend and to leave the meditation room. To continue with Sahaja Yoga one should be determined to stop drinking so as to follow on their spiritual path.] [She says that we should direct our attention to spiritually strong people and that we should give lots of small meetings and on Saturdays as well, rather than only mass realisation events.] [Shri Mataji asks if the Dr. takes programs, it was clarified that Shri Mataji is speaking of Dr. Szpiro and She says that he must take programs.] [Shri Mataji says that we should tell people initially about the importance of not drinking alcohol. Shri Mataji says that the one condition of being in Sahaja Yoga is not to drink. We

should tell people this frankly and if people drink they are finished.] [Shri Mataji highlights the importance of `willpower', which should accompany our desire. Willpower is to put into action ones' desire to evolve. Without a strong willpower to grow, one can not ascend spiritually. Shri Mataji says we all should leave our differences and unite at Her Feet.] [Sahaja Yoga gives strength.] [While speaking about the alcohol problem, She says that schools and teachers in England are a problem.

Sahaja Yogis have to go into schools and give realisation and teach them to give realisation. Sahaja Yogis have to work on the schools and the problems of young people.] [Shri Mataji asks the UK Sahaja Yogis to give a list of all the breweries and wine shops.] [As Sahaja Yogis bow down and prepare to leave the room, Shri Mataji stresses that they should understand the importance of spreading Sahaja Yoga, doing, Public Programs. She asks for a list of, Public Programs that are taking place (in UK), the cities and the dates and also the photographs of all of the Sahaja Yogis in the United Kingdom.] [Just before leaving, Shri Mataji says She loves flowers and that we all have to be like fragrant flowers.] [Later on in the evening Shri Mataji talks about how the English are killing their children and that the parents need to look after their children.

[Shri Mataji asks why the children drink and why the children don't get brought up properly. Because they don't get brought up properly they are not sweet and then their parents do not love them. She says that if the children are sweet the parents will love them and they

will grow up to be good adults, parents and mothers. Shri Mataji is also a little upset that women were taking a lot of birth control pills and not wanting to have babies.] [People don't look after their parents when they are older as they don't want to feel responsible for them. They let the old people drink, this way they don't have to take care of them.]

Contents: 2008-06-20 **Shri Mataji gives Self-realisation to three Mayors of Val Borbera, Palazzo Doria, Cabella Ligure, Italy**

. [She keeps taking care of them with continuous exchanges:] [She said that one the major problems in America, as well as in England, is that boys and girls are left by themselves at too early age and they are not adequately brought up by their parents. Parents do not take care of children and then children do not take care of parents. One of consequences of the fact that younglings are abandoned to themselves too early is an increase in consuming alcohol.] [It is good that they live their life and gain their independence, but they must always be loved and supported. Shri Mataji said that She has two daughters, who have children, who have children, but she still keeps on taking care of them with continuous exchanges.]

Contents: 2008-07-20 **Guru Pūjā, How to Become a Guru, Cabella Ligure, Italy**

Today is a very great day for all the Sahaja Yogis.

Because Sahasrāra opened in you, you could feel the existence of God. By saying there is God that was not

sufficient and to say that there is no God also was wrong, very wrong and people have suffered, who have said like them. Only after getting realisation you know that there is God and there are vibrations.

It's a very big opening all over the world. Today I say that's why is one of the greatest days for you.

Many of you have felt the Cool Breeze on your hands and out of your brain.

Some have grown in Sahaja Yoga, some have not.

Some are still carrying on with old catches. But now I have to say that quite a lot of you can become Gurus, means teachers and you should act as teachers.

To act as teacher you should know Sahaja Yoga, the theory and the practice of it, thoroughly well and then you can become a Guru. It's a very responsibility, lot of understanding, for a Guru.

You should not have any ego, first; you should not have any of your Chakras catching; you should be absolutely clear all the time and there the vibrations should be flowing in both the hands. If they are moving in one hand at not an other you cannot become Guru.

So you have to be a perfect Sahaja Yogi.

Then only you can be a Guru and so many of you can be, but you have to ascertain first: are you capable of being your Guru or not.

With humbleness you will understand. Those who think that they can be Gurus should become Gurus, because now I can't travel from places to places and you have to do My job, is to give realisation to people.

But you have to be able to give en masse realisation, then only you can be a Guru. If you can give an en masse realisation then you could be a Guru. You can use My photograph but the realisation should not be from the photograph, but from you. Then only you can be a Guru.

There can be ladies or men, both can become Gurus and spread Sahaja Yoga all over.

In My whole touring business, Canada I have missed and I would request some of you to go to Canada because it's a very beautiful place and we have very beautiful Sahaja Yogis there.

You have to do now My work. I won't be able to go all over, but you have to go to other countries and create new Sahaja Yogis. You can do it. To begin with you can use My photograph but later on you can only put the photograph there but use your own powers and give realisation. You can do it and that is how we can spread Sahaja Yoga all over the world.

I have done My level best now, but I don't think now I can travel any more, so I'm telling you that you have to take over and work it out. That doesn't mean you cancel Me, no not at all. I am there with you and every place you work you put My photograph, but realisation you have to give and try to give mass realisation. If that doesn't work out then you should know you are not a Guru. If you can give mass realisation, then only you are a Guru. Otherwise you are not. I said you can use My photograph but you have to give realisation to people. This is the sign of a Guru.

Then you already know what are different centers and what are the things missing in people. I've explained very

clearly. In the same way you'll find those who come for realisation, they'll have some defects and you'll find out what Chakras they are catching. You know how to clear those Chakras, so you have to tell them how to clear. Now you have mastered Sahaja Yoga, so you should know what is to be done. If you think that you have mastered, if you believe that you have mastered, then you can become Gurus.

But first of all you should ascertain and find out for yourself if you are a Guru or not. It is your responsibility now to give realisation to people and you can give if you have vibrations as like a Guru. Or ladies also, they called as Gurui, not as Gurus, but as Guruis, but they can be called as Guru also. And they can also do this work very well.

Solving the problems of people is not difficult then. Once they get realisation their problems should be solved.

This is a big power you have got, you all should use.

First of all you can use a group if you want and afterwards you should do it individually.

Can you imagine all of you, if you become Gurus, how many Sahaja Yogis we'll have all over the world? Whatever you teach you must practice. When a person who drinks, cannot become a Guru. A person who flirts and has a licentious life, cannot become a Guru.

So first examine yourself: are you clean or not? If there are many possessed people who try to become Gurus, they cannot. Honesty, you should see on the photograph if you are possessed, then you cannot be Guru.

So now to become a Guru is first to criticise yourself, to find out yourself fully and then you can become a Guru. I don't want to tell anybody individually but you all can find out.

Say four-five people can join together and they can find out from each other if they are all right or not, if there is missing, if they are catching. But if they say there you are alright then you can become Gurus and you can preach Sahaja Yoga. This is your responsibility. This is how Sahaja Yoga will grow.

Otherwise after I'll retire or I'll don't go anywhere, then Sahaja Yoga will go to waste.

So it is for you to carry the torch, the light, it is your responsibility now. You have got your realisation.

I was born with the responsibility, I was born with all the understanding. And now you are also understanding yourself. Do not condemn yourself, as long as you start your own realisation, but be careful: don't become egoistical. You have to be very humble, very humble with everyone. And work it out because if they are not realised Souls you shouldn't condemn them but tell them very patiently and sweetly that you are not alright. Tell them how to meditate, how to improve. It's now a very big responsibility.

Actually I have done this work and you can do this work also.

So you all have to become a Guru. This is the day of Guru Pūrnimā and I bless you that you all become Gurus.

Whatever you have got now don't waste it, don't throw away but use it for the betterment of people.

If you want in the beginning have four to five people together. Then you should separate. You have to give time to this. You have got your realisation but you have to give realisation otherwise your state is not alright, is not normal.

So today I want to tell you what are the qualities needed for a Guru.

First of all he should be a detached person. That doesn't mean you give up your family or anything, but you should have a detached attitude that anybody from your family does wrong you should go away from him or her.

Secondly, through your realisation you can see that you can spread happiness and remove their problems.

You have seen that whatever I have done you can do it. You have got power to do it but no hypocrisy.

No hypocrisy, otherwise you'll spoil the name of Sahaja Yoga.

So if you are sure about yourself then only you should become Gurus and carry the work of Sahaja Yoga.

I think I give you all My blessings and all My support that now you take over and become Gurus. You can also have all the Pūjās and then you can use photograph.

You have seen how one has to work it out and if somebody has some defect or some Chakras are catching then you should tell that person how to correct it. On the photograph it is the best. And very humbly you should tell them what is to be done and you can save all the people.

So now I am no more available in the sense I've done My best and I think I won't be able to do this again. It is not

My old age but I want to give you a complete freedom to spread Sahaja Yoga. You have got it free and you also have to give it to people free, not to charge them.

On the Pūjās days only, be careful that don't put yourself on the Pūjā, till you are confirmed and you are sure that you have created at least hundred Sahaja Yogis, good Sahaja Yogis. Then they can do your Pūjā also.

But the best thing is to wait and see. You don't [get] into Pūjā business till you are, you have done about thousand people each, then you have the right to have a Pūjā. But you could have a Pūjā with My photograph till you are completely all right.

Now how confidence is the main thing. Do not condemn yourself. You are all realised Souls, but those who can think they can become Gurus, can become and try. You have to have patience with the seekers.

You can't be angry and hot-tempered. Unless until they try to trouble you, you shouldn't lose your temper.

You should be quiet.

Most of the Gurus are very hot tempered, or have been before and that's why they were busy with their temper and they couldn't produce anything sensible, I think. They could never give Realisation.

So I have to warn you, control your temper. Watch yourself if you get angry, then you cannot become a Guru.

Guru has to be a loving person, very loving and understanding. Then you have to be humble, not to abuse people, not to shout at people. If they misbehave, you can ask them to go out, but don't shout. If you think

somebody is misbehaving, you can ask that person to get out, but you need not shout or get angry with that person.

So it's a very big responsibility now. You got your Realisation and so four or five of you should join to form a Sahaja Yoga group, giving Realisation to people. Try.

Of course, My photograph will be there, but still you must try. Try to understand that now what is your responsibility. If a position is given, you have to always carry on with the responsibility of that position. In the same way, if you become a Guru, you have a certain amount of responsibility, that your own behaviour should be very good, to begin with.

In the beginning, you cannot tell them “Don't go to church” or “Don't do this, don't do that." You give them Realisation and then you can talk to them. In the beginning, you shouldn't tell them or they'll just shun you. Accept them as they are. In the beginning, you should not also cure people if possible. You can use My photograph to begin with, but don't cure them. Later on if you are confident, then four, five together should treat that person. Curing people is not very easy and you may catch, so before acting on anyone you must take a bandhan. Bandhan is very good. You should, even when you are going out, you should take a bandhan.

You should also make a very good speech, if possible. Now you know so many things and you can talk to them. It's a very big responsibility.

Now I have been working from the year 1970 and today so many years I have worked so hard, but I can't now do it. I have to go back and take some rest as everybody

has said and you will also agree. But you can tell about Me, if it is necessary, but use My photograph. Every time you have a meeting use My photograph.

Those who think they can be leaders and, as Gurus, they should first see their own vibrations, meditate on My photograph and find out. You have to be absolutely honest that you are hundred percent all right and there is no catch and then you can become a Guru. You have to be. First you may get two people, then three people. I started with five.

So you can imagine how one can go with it. Try first of all with two, three, five and more. You can also advertise afterwards, if you have given Realisation to people, say about, you have given Realisation to ten people you can start your own organization, or whatever you may call it and can work it out.

Now you have the power, you have the right, but you must have a temperament also. In the beginning, you have to be very patient and kind, very kind. Then gradually you will find that you can cure people.

You can use My photograph for curing to begin with and later on you can see you can cure.

First of all on vibrations, you'll see what Chakras are catching, which are good, which are bad. And then you should correct them.

If there's something wrong, you must correct it and then become Guru. It is not just accepting that `I am Guru' that you become Guru, but you have to be very, very, authority on yourself. You have to judge yourself. First of all you should find out: can you become Gurus? And then you can send Me your reports.

I'd be very happy to know how many you have got now. And that is how Sahaja Yoga would spread, no doubt.

It cannot remain at this stage because I am withdrawing, but because now you are now so many Sahaja Yogis, it will grow and work out. But I think now I can't travel and I am going back. I won't be able to come back again, not possible.

So you better work it out for yourself.

You must write to Me if you have any difficulties, if somebody is catching or something, or you have [a] problem. Now I don't think any newspaper will criticise you. They have done it for Me, but not for you. All of you promise Me that you'll try to become Gurus. I didn't take any money from you, nothing from you. I just want that you should spread Sahaja Yoga.

In the beginning, even in the Pūjās don't take any presents or money. You can only take little money from them if you have need to have a hall or a big place, but that will be much later. First of all, try with few people. It will grow very well. Now another thing is Pūjā you should not allow them to do to you, to begin with. Till you have done three hundred Sahaja Yogis, you can't ask them to do you Pūjā. You can use My photograph for the Pūjā to begin with, but be very careful because you have powers now and it might pamper your ego, maybe you start thinking you are great, no. You have to save the world. All My work is that and I would ask you to write to Me in India if there is any difficulty.

Also write to Me how you are spreading Sahaja Yoga, what is happening, I would like to know. But I think you will understand that I must retire now. I can't travel.

If you have any questions, ask Me.

Those who are confident that they can become Gurus, raise your hands. Oh, so many. Only one hand, not two.

If anybody is making money, you should tell him not to do it and also write to Me. You cannot make money to begin with, but when you have about three thousand people, you can celebrate all the worshipping days and worship. But you must make at least three thousand disciples, each. Then you can ask for a Pūjā.

There are some people who cannot become Gurus, who are catching and they have problems. If you have problems, don't become Guru, otherwise it will affect you. But if you think you are clear and opened out, then you can become Gurus. Is there any question? I am opening a center for international Sahaja Yoga and when you have done with three hundred Sahaja Yogis, you can ask them to do Pūjā and take money. Before that, if you get any money, you can send it to that center. There would be about eleven members in that center and I'll declare it. If you have any questions, ask Me now.

First three hundred people you don't take any money, except for the hall or except for other expenses.

But you don't take any money for yourself. Now can you raise again your hands how many would like to be Gurus? May God bless you.

Do you have any questions? You can take money or not, on an organization basis, that you have to have a hall, loudspeaker and all those things. But you shouldn't take it for your individual use, you should be very careful. Till you have three hundred Sahaja Yogis. You can form a

group of five to ten people and start your work. You will enjoy it. Any one has any problem, ask Me.

I have to go to Canada, I have not been, but I'll try to find some time. First now I have to go to Russia and then I can go to Canada. You have to work more in your country than outside to begin with and then you can spread it all over. Again let us see how many want to be Gurus? Oh! What a big number. Thank you very much, thank you, thank you all.

Contents: 2008-09-00 **Quote on Love, around Śhrī Gaṇeśha Pūjā, Cabella Ligure, Italy**

from The Divine Cool Breeze, Vol. 21, Issue 6 (Nov-Dec 2008), Inside Front Cover (month not sure)

Love is the main thing. When there is love, there is energy, there is patience and there is wisdom. Love has to be there first.

Contents: 2008-09-11 **Visit, Villa, Genoa, Italy**

[SYNOPSIS!] [In less than five months since `Sahaja Meditation' is created in U.S.A. on ***2008-04-20***, Shri Mataji has been told (likely around August 24) that it works better.] [She is happy that young people are taking to Sahaja Yoga, especially in America. She mentions their new (way) of presenting Sahaja Yoga as `Sahaja Meditation'; further telling that it worked better, which pleased Her.]

Contents: 2008-10-26 **Diwali Pūjā (Dantheras), Noida, Uttar Pradesh, India**

Today is the day of Śhrī Lakṣhmī. Śhrī Lakṣhmī does not mean money, but She is the Devī and the Devī is our Mother.

Contents: 2008-11-13 **Śhrī Guru Nanaka Jayanti Pūjā, Noida, Uttar Pradesh, India**

.. They didn't talk of Kuṇḍalinī; that's the only trouble. And they all, that time they were all fighting.

Because of that fighting nature nobody had patience to tell them `Baba, you don't fight now *[UNCLEAR]*.' Because when there is fight going on you can't talk to them. But with Sahaja Yoga [GAP] and there were no fighting. Sahaja Yoga has given you a complete freedom but as well as a complete...

[Sumanth interrupts and Hindi conversation aside.] [In Hindi:]... there were many true nice saints but nobody ever talked about the Kuṇḍalinī, nobody talked. Every body talked about the Self-realisation. But in you that Kuṇḍalinī is seated.

[In English:] None of them talked about Kuṇḍalinī. There had been very great Gurus. Very great Gurus.

But that time every body was quarreling, nobody was listening. They were all fighting.

So they never talked about `basic' is the Kuṇḍalinī. See the trouble. All of this. They were not friendly with each other.

This is the problem. That time they fought. And not... they didn't talk of Kuṇḍalinī and Self-realisation.

They were all very *[UNCLEAR* evident/eminent] but because of this gap the problem became wider and wider. None of them talked of Kuṇḍalinī. Can you imagine! They say it is;

some mentioned about it in the Sanskrit language but I have not seen, have you seen! So they all knew the same thing but they didn't say.

So, so many got separated and there was a big rift within each other. Because the truth was; there is a Kuṇḍalinī. And this one was not said *[UNCLEAR* critically/particularly]...

[Hindi conversation.]... She is very good at music. She writes poems and she gives tunes to all of them. She is very capable.

We have all kinds of experts. And I know they will come up and spread Sahaja Yoga. They can. Now there won't be any mistakes. Even Guru Nanak could not say much about Sahaja Yoga. In a way He has spoken, but nothing clear. But now you are *[UNCLEAR* familiar] about. And you know what is Sahaja.

And how it can help the whole world. Can solve the problems of the whole world. Of course whatever problems you have, please write it down and give it to Me. I would like to attend to it.....

Contents: 2009-04-12 **Comment on Arrival, Airport, Milan and Palazzo Doria, Cabella Ligure, Italy**

[After landing at about 9 p.m. Shri Mataji graciously received the flowers from the Sahaja Yogis who had come to welcome Her to the Land of the Soul. During the trip to Cabella She shed light and blessing through the night.] [When She reached Palazzo Doria around midnight, more than 500 Sahaja Yogis from all over Italy and Europe were there to salute Her, with lights in their hands. Most of them had been spending the weekend together at the Italian seminar, preparing for the great

event of Her arrival. A procession led the car to the gates of the Castle.] [Shri Mataji was welcomed with flowers and Ār.ti. After entering in Her living room She appreciated the work and changes that were carried on by Sahaja Yogis during winter time, commenting]: It's magic.

Contents: 2011-01-03 **Talk to Sahaja Yogis, Villa, Genoa, Italy**

[Shri Mataji has been talking to us a little overnight, then this morning she had a long conversation with Her family.] [She calls all Sahaja Yogis in the house to come in front of Her after breakfast and talks to them. Her daughter Sadhana introduces Kabar (from USA) and says that he had been here for many times. Shri Mataji looks at him in surprise:] Really? I've never seen him before! [Laughs and laughs.] [When Sadhana Verma asks Her if She would like some bhajans:] No! I've heard many bhajans. I want to talk now.

[Her radiant face beamed with love, kindness and fun. She made many jokes and laughed a lot. She spoke for half an hour, enquiring what they liked to eat, which sweets they liked.] I will cook Pulao for you.

[To the Australian Sahaja Yoginis:] They [Australians] are great. They are all amazing.

[Looking around at the semi-circle:] Everyone here is very intelligent (bahut hoshyār).

[She asks again if they all eat roti, Sadhana replies yes but with less mirchi. She laughs again. She says again that she would cook for us.] [When Sir C.P. says to Her that all Sahaja Yogis and Sahaj Yoginis had all come from

around the whole world just for Her:] Remarkable! [At some point, after inspecting all of them very closely during a namas-kār:] These are the easy ones.

Anand Varma: You are the Mother of all of them. They are the ones who will spread Sahaja Yoga all over the world. They will change the world... you have made them all like this!

Shri Mataji: Magic! Anand Varma: You are the One who is magic! Sadhana Auntie: This is the house of magic! [Shri Mataji burst into peels of laughter.] [Shri Mataji looks at Sadhana's iphone and says it looks complicated. Sashana replied it is easy and demonstrates. When Shri Mataji sees a photo of Herself she comments `gulabi sari' and again comments on the importance of the quality of fabric. At the end Shri Mataji gives away all Her personal possessions, shawls, scarves and sarīs to the team of nurses and Sahaja Yoginis attending to Her.]

Contents: 2011-0000 **Withdrawal Message**

It's time for Me to depart, I am getting you ready. Nothing will change when I depart. You just will carry Me inside, everyone who has heard and believed Me. I will be in you, you will be in Me. You will be watching Me all along and understand. I will not leave [laughs], because I am eternal person. How can I leave to anywhere? So accept this event as your responsibility for finishing the work I have started. But do it without ego.

CREATION
(Aka. Book of Adi Shakti)

Shri Mataji's book about Creation, Chakras, etc. has been published under another name (BoAS). However it was understood by people close to Her that She called the book (and perhaps wished the book to be called) 'Creation'.

The basic text of the book was dictated by Her onto audio tapes which were transcribed by Yogis. She would then read through the transcripts and makes notes and alterations. It was therefore not always obvious which was the latest version and there has been some debate over these issues.

The version published here is from around 2000 and it is not known whether Shri Mataji continued to work on the book after this.

There was a typed copy of the Mūlādhāra Chakra chapter with Shri Mataji's handwritten amendments at Chelsham Road Ashram from early times (at least 1983/4?) although unfortunately it was removed and the present whereabouts are not known.

Contents: **SM's book 'Creation', Chapter 1: Creation, the Eternal Play**

Creation is the eternal play of the Divine (Parabrahma, the Totality). Parabrahma has two cosmic states: to be awake or asleep. When Parabrahma is in the awakened state His manifestation into creation takes place; when in the state of sleep, al His activities are dissolved into absolute zero (Shūnya) and the creation ceases to exist.

This is a state of no motion and complete entropy. In this state all that is created, matter and non-matter, get s dissolved into one abstract energy which is Parabrahma. It is a state of existence, of just being, but it is like an object devoid of any light to reflect it. All human, inhuman, superhuman and non-human elements dissolve into Parabrahma when He stops the drama of creation being played uniquely for His enjoyment and amusement. In this way the cycle turns from the state of non-being of Parabrahma to His full manifestation as the creation itself.

Controversy has long ranged about the starting point of creation. If one can grasp that eternity is the very nature of Parabrahma then this controversy can be simply resolved. When a person is in a state of consciousness, he is active, his personality manifests in his work and his talents are expressed. But when he is asleep, he is totally inactive and the expression of his personality is withdrawn into his being.

The process of creation is comparable to the process of a seed sprouting to become a tree and having attained the full maturity, becoming a sees again. The Divine (Parabrahma) becomes the Primordial Seed (Brahma Bīja) before He starts His activity. Creation is the manifestation of this seed, which is like a perfect crystal with all its facets complete.

The First Stage of Creation The Primordial Seed (Brahma Bīja) gets divided into two parts: one is the seed, the other is its germinating power. In the play of creation, the seed is the spectator and its germinating power creates the spectacle.

If we divide a crystal into its nucleus and its facets, this would be the concept. Such a thing unfortunately cannot be done in the material world. Thus the two identities of God (Parameshwara) and His Power (Mahā Shakti) are formed. They exist as the Supreme Being (Puruṣha) and as the Mother Power of Creation (Prakṛiti or Holy Ghost). They are the Primordial Father and the Primordial Mother, our Divine Parents.

In His seed form Parabrahma is dormant, lying in this condition for millions of years (Kalpas). The separation of the one from the other only takes place after the awakening of Parabrahma from His state of cosmic sleep. In Figure 1 `S' [with arrow towards Bindu] represents the Divine Seed.

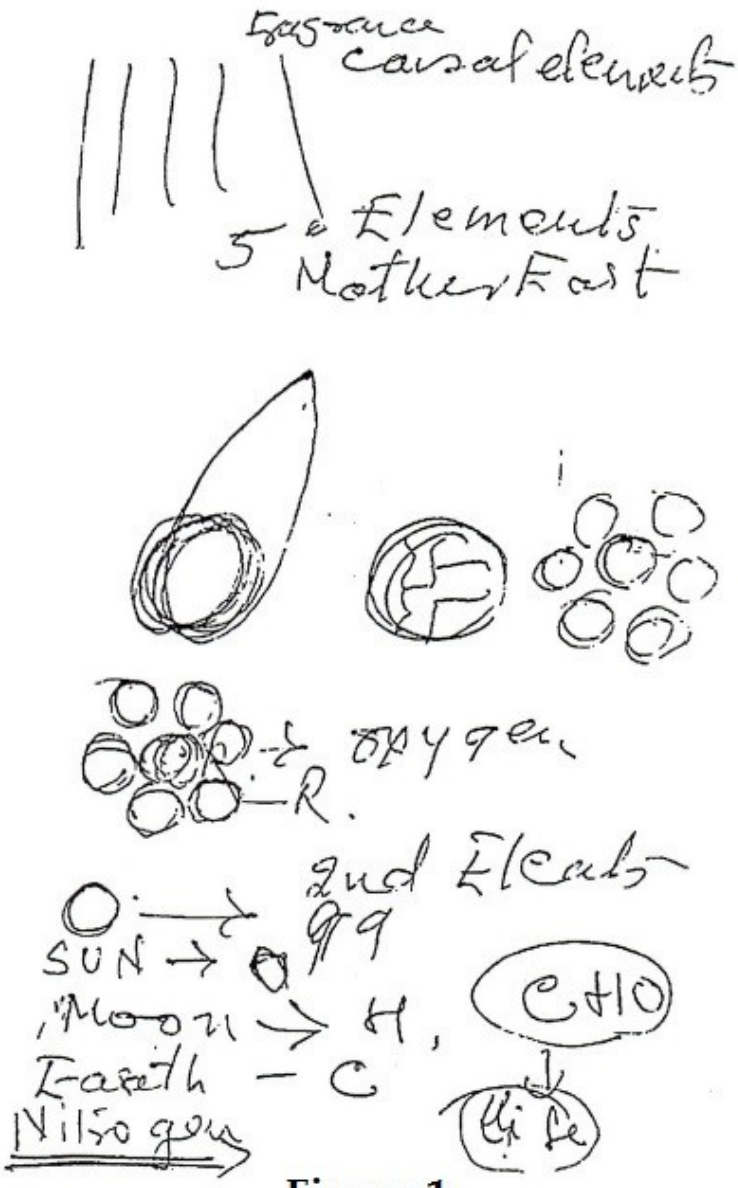

Figure 1.

Figure 1: ***1988-07-13*** *Talk to Sahaja Yogis after Public Program, Ashram, Frankfurt, Germany*

With the waking of Parabrahma, His power pulsates into activity, awakening a wave of Divine Love in the seed. This pulsation creates the Primordial Vibrating Sound (Adi Brahma Nada). It is as if the crystal dissolves into the Divine energy which emits circular

waves around its nucleus. On all sides of the nucleus these waves deposit and create the Primordial Circle (Adi Valaya). Ultimately the Primordial Divine Power oozes out of the Divine Seed and into the Circle created. Thus in its first stage the sprouting Seed breaks into two components: One, the nucleus, remains as the omnipotent and omnipresent (Puruṣha) witness or spectator and two, the other part, God's Power (Mahā Shakti), represented as the Primordial Circle (Ādi Valaya), is the One who manifests the spectacle.

The Supreme Being, the Puruṣha: The central dot or nucleus in Figure 1 represents God Almighty as Supreme Being (Puruṣha), who is also known by man as Parameshwara, Allah, Jehovah, or the Spectator. He is completely separated from His Power (Prakṛiti or Mahā Shakti) in order to enjoy the play created for Him by Her.

He is the sustainer of the play because He is the only spectator. Actually the whole spectacle is played out just to please Him and to express Him. It is for His amusement only, so the moment He ceases to enjoy it, the play will be stopped by Him. Ha has the power to switch off His own projection. Although His role is as a witness, God the Father (Parameshwara) is the source of all strength and majesty. He creates blissful security and protection for all His creatures. Everything exists because of Him and He is therefore existence (sthiti) itself. Being the sustainer of the play, He becomes sustenance (Dharma or Religion). He is also the light of total awareness and the deciding factor in all things as His wisdom cannot be challenged. He is the source of all wisdom and human beings are just one expression of His

awareness. The wisdom of sustenance emits from His being. He foods the universe with benevolence that just flows from His personality and fills creation with joy. He is the creator of everything and everything has been created for Him and for His Enjoyment (sampūrna bhokta). He is the greatest of the greatest, the glory of all glories. Being omnipresent and omnipotent, He is the glory of everything and because of His All-pervading Power He is finite in the infinite and infinite in the finite. He is also the subtlest of the subtle, never incarnating in human form. Only His Power (Shakti) takes human birth. He is manifested through Her Incarnations or those of Her Children, whose male Incarnations reflect Him. He remains above all as the fountainhead of their manifestation.

It is through His Power that He creates to reflect Himself. The creation is just like a reflector or mirror.

The best reflector He has formed is the human being, who was created and later evolved by Him with great compassion through His Power, Prakṛiti.

How He evolved the creation using different reflectors can be better understood from this analogy.

God (the object containing the dormant light) sits in a dark room surrounded by darkness. In these circumstances He is unable to reflect Himself, so He switches on His light. This light is His Power (Prakṛiti) which is separate from Him. But with no reflectors or mirrors the light is still not able to reflect.

So reflectors like glass windows are created by the Power, who places them one after another before Him, reducing the distance between them and Him until their

reflections match exactly the object. God is the object and human beings are the reflectors.

If God does not enjoy the spectacle or accept the continuance of the drama, He may at any time switch off His light, bringing the whole thing to an abrupt end. When that happens, He is engulfed in total darkness again and nothing remains of the creation. In reality He still exists as Parabrahma, the supreme abstract force. It can therefore be understood why some of the ancient philosophers said that creation came out of nothingness, as, in relation to creation, Parabrahma can be considered as something that virtually amounts to nothing.

When you look at the Sun's rays in a clear sky they become diūsed and it is impossible to see the presence of the unseen rays. Suddenly, if a jet plane crosses the field of your vision, you can see a streak of light illumined through reflection along the line of smoke that trails behind the jet. This shows that the existence of the Sun's rays is only discernible when there is smoke to reflect it. In the same way, God Almighty uses the creation to reflect or manifest Him. Without the creation, which is His reflection, God has no meaning or identity. The human mind is the only instrument created by the Divine Power capable of reflecting Him. Through His creation of human beings His identity is reflected and expressed in human awareness and in that way God becomes aware of Himself.

Do not forget that it is not He but His Power who manifests the creation. As His Power, She expresses Him as omnipresent existence, omni-creative Power and omnipotent sustenance and is responsible for introducing

man to Her Lord, God Almighty. He is the perfection and also is the fount of all Being. No words or analogies can fully explain Him. The perfect cannot be compared with the imperfect. You cannot adequately describe the majesty of a tree by talking about a flower, a branch or the bark. The source cannot be fully explained by describing its manifestations. The limitations of human expression can only describe Him in part and in His different aspects.

The Second Stage of Creation In the second stage the Creation now moves from the state of the Primordial Circle (Adi Valaya) into the state of the Primordial Point (Adi Bindu), by pin-pointedly concentrating all its energy into a dot [as shown in Figure 1]. At this stage the Primordial Divine Power assumes existence as Her Ego (Ahaṁkāra), which is represented as the second dot (Bindu) in the figure. Now She generates the second circle (Valaya), which represents the Divine Power of Ādi Shakti. Ādi Valaya represents the Primordial Circle; Ādi Bindu represents the Primordial Point and Bindu represents Ādi Shakti. Valaya represents Her Divine Power Ādi Valaya, represented by Mahā Shakti, which now breaks into Bindu and Valaya.

Thus the identities of the Divine Couple, Father God (Sadāśhiva) and Mother God (Ādi Shakti), come into existence. She is His wife, His beloved, His consort, the Divine Power of Love and as such is represented by Her identity (Bindu) surrounded by the halo of Her Power (Valaya). The Divine Couple exists in perfect unison. As the Lord of His Power (Ādi Shakti, the Primordial Mother, the Holy Ghost) and One with Her, Sadāśhiva does not

tolerate any insults offered to Her. His identification with His beloved wife is complete and bounded with perfect mutual love. They exist in complete oneness, in one subtle understanding. The perfect harmony exists in an equal balance and level of love, one for the other.

Love does not flow in any one direction but is continuous, as with an electrical current, when one point which is positive (active) and another which is negative (inactive) are connected.

He uses His authority as the Spectator or potential energy, cajoling Her to play Her game (Leelā) of creation. She is the transformer or kinetic energy. Despite being the greatest of the greatest and the kindest of the kindest, He is nevertheless a jealous God. Through Her male or female children (Avatāras) He destroys devils, Satanic incarnations (Rākshasas) and depraved human beings who manifest the evil forces by trying to disrupt and subvert Her creation. The formation of evil in creation will be examined later. His identification with His Power is absolute. His wrath falls naturally on all those who try to cross or spoil the game of His beloved spouse, just like a wise father who punishes his children when they disobey their mother. His anger may explode so violently that the havoc of total destruction through His Dance as Lord Shiva (Tandava) will occur.

The Third Stage of Creation The complete authority of the Father God now descends into the Mother God who, in Her turn, expresses complete reverence to Her Lord.

So in the third stage of creation, as Bindu, She moves around the center in an elliptical path (Piṇḍa pradakshinā). This movement reflects the obedience of

the Mother to the Father in complete reverence and by it She expresses the loving surrender of Her entire identity. It is as if the Mother becomes the adorning garland of Her Master and Lord. The relationship between the two Divine Identities is of a loving Primordial Father who bestows all His powers on His dearest wife, the Primordial Mother. She in return expresses complete surrender to Her Lord. Their mutual adoration is the source of Divine Joy expressed by the ellipse. The ellipse also expresses Her Power of Divine Love and represents the Mother's Love for Her creation. Interestingly, the shape of a burning flame and also of the human aura, is also that of an ellipse and an egg is also elliptical in shape.

The egg-like elliptical formation of the creation is called Pinda. In an ordinary egg there are two components: the yolk which is the nucleus and the white which is its energy; protoplasm deposits calcium as shell on all sides of the egg. In exactly the same way Ādi Shakti forms the shell of creation in an elliptical wave.

The elliptical movement of the Primordial Mother is the first movement of the Primordial Forces and is Ādi Shakti's symbol. Being the first expression of the living force of the Primordial Mother's Love, this elliptic Primordial Movement is known as Adi Gati. Hence all that is created fundamentally moves on an elliptical path.

Sometimes the ellipse takes different shapes and this will be examined later. The shortest distance a point has to go to move around another point and come back to the same position it started from has to be an elliptical path. The Divine Power moves in the same way, even in its abstract manifestation in our beings. When we love

someone the waves of love go around that person and return to us in an ellipse, bringing the bliss of love back to us. When we hate someone also, however, the waves of hatred similarly go around that person and return to us as pangs of hatred.

[As we can see in Figure 1] The state of the Primordial Zygote (Ādi Pinda) is of a nucleus surrounded by the ellipse. In biology, a zygote is a stare where the sperm from the male has entered the ovum of the female and fertilized it. The fertilized ovum now becomes capable of sustaining life. The Primordial Zygote (Ādi Pinda) is formed by the male and the female identification of our Divine Father and Divine Mother and this fertilized state (Linga) represents the Primordial Living Cell of creation. We can now understand the real importance of the worship of the Shiva Linga by Hindus which represents our Primordial Parents.

In this Primordial Zygote (Ādi Linga), sperm represents the Primordial Father (Sadāśhiva), which is surrounded by ovum as the expression of the Primordial Mother (Ādi Shakti). The Primordial Zygote is like an ordinary egg where mass is not distributed uniformly: the yolk (the Father) is heavier and has a distinct shape unlike the white (the Mother). Because of the Primordial Movement (Ādi Gati), the fertilized stare acquires a distinct curvature of definite confinement.

It may be asked how the mating took place that brought all this about? This is a very sacred subject and just as children should not discuss the sexual mating of their human parents, so souls should abstain from conjecture on the conception of creation by the Divine Couple. This

secret is not meant to be unveiled and should remain a sanctum sanctorum in order to preserve the chaste honour of our Divine Parents. Children should never disturb the privacy of their parents. The essence of chastity (lajja) creates the nectar of joy and renders magical beauty to the secluded and sacred love-making of the Primordial Parents. In the same way, the delicate sweetness of a husband and wife relationship receives its uniqueness from the fact that it is not shared with anyone else. An innate deep attachment of the couple to each other spontaneously veils the expression of their sexual love.

Open and vulgar expression is not tolerated. This sense has been acquired and enjoyed by human beings over time, but not by animals. Human beings are higher than animals, whose awareness has not been refined by the evolutionary process.

There have been deliberate and sinister efforts made by some people to misdirect others who are ignorant of the deep significance of chastity. The ideal couple who are faithful to each other enjoy the perfect romance for ever. When we read about perfect romances like that of Romeo and Juliet, we do not focus on the sexual side of their love because that spoils the beauty of veiled sacredness. As a man gradually loses his sustenance, he also loses his human sensitivity to enjoy such a romance. By assuming the awareness of an animal, all that is beautiful and refined in human nature becomes alien to him.

After the elliptical stage Ādi Shakti moves towards Sadāśhiva as Ādi Bindu in an indolent and loving mood.

She does not want to create and implores Her Lord to allow Her to dissolve in His personality.

But He gives Her a persuasive loving push away from Him, suggesting His desire that She create Her first inward linear movement (Lasya). This opens up the Primordial Zygote [as shown in Figure 1] and by His gentle push He pushes Himself out of the Zygote. She is pushed in such a manner that, after a pause (it Ādi Vilamba), Valaya breaks. This ultimately is how the complete formation of `Om' takes place.

The Primordial Mother and the Primordial Father have between them the finest feelings of that perfect love which human beings call the absolute or ideal love. They are the symbols of perfect husband and wife.

They are the source of human love, the ultimate source being God Almighty. He is the greatest humane Being. All other human relationships like father, mother, sister and brother are also expressed through Her. The whole episode of Lasya can also be described in a very poetic drama as an act of love.

The Father very lovingly pulls Her towards Him, cajoling Her and giving Her an encouraging, strengthening push. This fills Her being with self-expression. Her ego breaks Her shyness and indolent love (Lasya) and She assumes Her glorious personality. In this way She is lured to create alone, separating Herself from Her Lord and Love.

The Sound of Praṇava Praṇava's sound is known as Anāhat. It is generated when the Primordial Cell breaks like the hatching of an egg. It is audible with the departure of the nucleus from the ellipse.

The first linear movement of Ādi Shakti makes the First Primordial Sound, `AA'.

The push of Sadāśhiva causes the Second Primordial Sound, `OO'.

The Third Sound, `MA', is caused by the pause stage, which follows the breathing in and breathing out of the Primordial Zygote.

Praṇava is therefore the All-pervading Divine Power of Ādi Shakti and Anāhat is the sound created, without any percussion, by this Power. It be understood better by describing Anāhat as the sound announcement of Praṇava.

These three Primordial Syllables `AA', `OO' and `MA', represent the three powers of the Primordial Mother: `AA' represents the existence and destructive power of Mahākālī `OO' represents the creative power of Mahāsaraswatī `MA' represents the sustenance or evolutionary power of Mahālakṣhmī.

These three Primordial Syllables, later on, form the Primordial Words (Bīja Mantras) `Aim', `Hrim' and `Klim'. All together these comprise the phonetic words of the Devanāgarī script (Sanskrit) and will be examined in greater detail in the chapter on Chakras.

Much before the hatching of the Primordial Egg, the Primordial Zygote reaches the embryonic stage. It starts breathing and creates the Primordial Sound (Anāhata) that fills the entire embryo, which encircles the central point. The breathing of Ādi Shakti is the Praṇava or Divine Power, while its sound is called Anāhata. This sound is without percussion and is heard on the heart as a pulsation. This sound is a mixture of seven component

sounds (Nadabrahma), which when heard together creates the beautiful Word, Om'. When it is broken into its component parts it sounds like `AA', `OO' and `MA'. [It is written as] Omsign It later ascends through the different subtle centers on the path of Kuṇḍalinī (the residual power of Praṇava) and becomes the Word.

The Primordial Zygote grows just like a human zygote. As the Primordial Zygote develops into the Primordial Being (Ādi Puruṣha), so identically a human zygote grows into a complete human being. It is therefore absolutely true to say that God made man in His own image. The Primordial Zygote develops into His full maturity through evolution until He assumes His greatest and full form as the Great Primordial Being, the Virāta.

The Great Primordial Being assumes three aspects, manifesting Himself according to the field (Kshetra) of His perception. Just as a man can have three fields of perception, at his house; at his office; and in society being a son, a husband and a father, although always remaining the same person; so it is with God whose field is the play created by His Power (Ādi Shakti).

God Almighty as Paramount God or Supreme Spirit is called Parameshwara; the Power of God Almighty is known as Parameshwari. He resides at the very top spot on the Head of the Primordial Being (Virāta).

He is the absolute fountainhead and all His three aspects radiate from Him He is like the root of the Tree of Life and His three aspects are like three branches of the same tree. He is the all-witnessing Primordial Being and is reflected in the Heart of the Great Primordial Being as Īshwara (God in Spirit). His Power is known as Īshwari.

This is the detached Power of the Great Witness (Sarva Sāks. hi). It exists in all animate and inanimate beings. In human beings it is reflected as Spirit (Atmā) in the heart.

As seen before, Ādi Shakti goes into three more abstract forms before starting the creation. These three forms exist in the Utpatti or the beginning stage of cosmic creation and are Valaya, Bindu and Ardhabindu.

The Three Aspects of God Almighty as Parameshwara Ādi Shakti expresses the three aspects of God Almighty in the Great Primordial Being. They are Sadāśhiva (Īshwara), Hiranya Garbha (Prajapati) and Virāta.

Sadāśhiva The unchangeable identity of God is called Sadāśhiva and His Power incarnates as Mahākālī. The Power of God represents His desire to express His creation through His Shakti, Mahākālī, who is responsible for existence. She destroys the demons and devils who disturb the processes of evolution. Though His existence is felt in the heart of the Virāta as Īshwara, God's desire to exist is expressed through Sadāśhiva.

Thus Sadāśhiva is called the Deity of Existence. As the opposite of existence is destruction, He also bears the name, `The Destroyer'.

In human beings Lord Shiva resides in the left side of the Heart Chakra with His Power, Shivāṇī or Pārvatī. She stores all that is dead and all that conditions the mind in humans. As in a working factory here fumes are created in the process of combustion, the activity of the Virāta, in the process of existence, creates the Primordial Collective Subconscious Mind (MahāManasa). Fumes from the existence activity of the Virāta collect in this

Primordial Subconscious Mind also known as the Primordial Superego.

A realm containing many strata of dead spirits is created in this Primordial Superego by Sadāśhiva. The lowest stratum contains Satanic and exceedingly cruel spirits. They enter many times into the conscious minds of living human beings. It is Sadāśhiva's role to protect human beings from invasions from this Primordial Subconscious Mind and also from the cruel manifestation of disembodied spirits. The channel which carries this power in human beings is called the Iḍā Nāḍī (Psyche). It converts every present experience into a past experience, which is accumulated in the individual's subconscious mind. In human beings it manifests in the gross as the left sympathetic nervous system.

Shiva represents existence and His Power is expressed as electromagnetic vibrations in dead matter (Jaḍa) and as life (Prana) in living beings. Both of these powers are forms of the original Praṇava or Divine Power. Praṇava is one integrated power just like a single current of air that produces seven different musical notes in a flute. In exactly the same way, electromagnetic vibrations and Prāṇa are two components, both derived from the one original Praṇava, as two different notes are produced from the same flute.

If Parameshwara (Supreme Spirit) at any time does not enjoy the play of His Power, He recedes from the Heart of the Great Primordial Being and the drama of creation ceases to exist. He does this by withdrawing His reflection as Spirit from the heart of the Virāta. As an exact parallel, all activities of a human being's body stop

when the heart ceases to function. The result is the physical death of the individual.

The Sadāśhiva aspect represents the desiring mood (Tamo Guṇa) of God Almighty, because He desired to exist and manifested His personality into being. His desiring Power is expressed as Mahākālī, who works through the left side of the Primordial Being's Heart Chakra. She maintains the emotional life of the creation. The desiring mood surrounds and acts on the Primordial Being's Heart, but Īshwara (the Spirit of God), who resides in the Heart, is not bound by the play of the emotional side of creation. The emotional side of creation expresses desire, which is merely an emotion, but is not creation itself. The actual creation happens through the creative aspect of God, the Mahāsaraswatī Power. In human beings the pulsation of the heart is the expression of this same existence power and is felt as the life (Prana) which governs the emotional self. Īshwara, who resides in the heart, is in no way connected, impressed or charmed by the existence power. It is totally detached and merges into Parameshwara as soon as Sadāśhiva stops the play.

Hiranya Garbha (Prajapati)

Hiranya Garbha (Prajapati) is the creator aspect of God Almighty. It acts in the stomach of the Primordial Being which is a Void, also referred to as the Ocean of Illusion (Bhava-sāgara). (The way this Void was created is covered later.) Hiranya Garbha's Power incarnates as Mahāsaraswatī and the entire material creation is the product of Her power and activity: She created all the galaxies, stars and planets including our own Sun, Moon

and Earth. She also functions as the thinking power of the Primordial Being and this process generates the Cosmic Ego (Ādi Ahaṁkāra). The channel carrying this power is the Ādi Piṅgalā Nāḍī and it expresses the Primordial Preconscious Mind (Ādi Chitta). It acts like a postman who carries messages to the intellect of the Almighty. Through this power the Five Primordial Elements are created in the Primordial Being which ultimately creates the physical bodies of human beings on this Earth.

Hiranya Garbha represents the creative mood (Rajo Guṇa) of the Primordial Being. In human beings this power is expressed as the creative power of man. It is carried by the Piñgalā Nāḍī Channel in the subtle m in the spinal cord and manifests in the gross as the right sympathetic nervous system. It creates human ego through which human beings think about the future. All human planning and thinking occurs as a result of this power. In human beings the Hiranya Garbha aspect of God mighty is expressed through Brahmadeva, the Creator. Brahmadeva does not play any role in the evolutionary process, but does provide the human being's physical body necessary for its evolution, as well as an ego that thinks (Ahaṁkāra).

Virāta When the Primordial Zygote assumes full maturity as the Body of the Primordial Being, He is called the Virāta. This happens when His Body (just like a human being's body) fully expresses all His aspects and these are the material manifestation of all animate beings, human beings, Gods and Goddesses (Deities) and the Cosmic Kuṇḍalinī.

The Power of God's aspect as Virāta is called Virāt-āñgana which manifests through the Primordial Brain (Ādi Sahasrāra) and the Primordial Heart (Ādi Anāhata) of the Primordial Being. Virāt-āñgana incarnates as Mahālakṣhmī who operates on the central path of Ādi Suṣhumnā Nāḍī.

Viṣhṇu is created at the navel center (Ādi Nābhī Chakra) of the Virāta. The navel is surrounded by the Void (Bhava-sāgara), whence He incarnates to lead the evolutionary process at different key times, moving on this central path. The Great Primordial Being (the Virāta) incarnates as Lord Viṣhṇu in human beings.

This power is expressed through the subtle central channel (Suṣhumnā Nāḍī) in the spinal cord and further, in the gross, as the parasympathetic nervous system.

His channel is the evolutionary path and His ten Incarnations of the Virāta have helped mankind to evolve: i. Fish....Matsya Avatāra ii. Tortoise.... Kurma Avatāra iii. Wild Boar..Varaha Avatāra iv. Man/Lion..... Narasimha Avatāra v. Short Man Vamana Avatāra vi. Strong Man.. Parashurama Avatāra vii. Benevolent & Perfect King...Rāma Avatāra viii. Playful Witness The Virāta Kṛiṣhṇa Avatāra ix. Jesus Christ Son of Virāta..... The Buddha Avatāra [`The Enlightened One' refers to Śhrī Jesus] or Mahāviṣhṇu x. The Rider on the White Horse... Kalki Avatāra of Mind (the One Collective Being) The three aspects of God are expressed by His Power, Ādi Shakti. She incarnates as the three powers of Mahākālī, Mahāsaraswatī and Mahālakṣhmī, which She multiplies into three forms (Trigunātmika).

But the Primordial Mother, or Holy Ghost in the Christian tradition, has also been given the power to incarnate: She can take human form (Avatār Shakti) Herself. To guide the evolutionary process, She either takes incarnation Herself, through Her incarnating power, or creates male and female Incarnations through whom She works.

If we compare God to an object and Ādi Shakti, His Power, as a light whose existence is relative, whenever He stops His creation She merges into Him. The creation is like a mirror or reflector. If He withdraws the light, the reflection just does not exist. Her power to communicate or amuse Him is also lost.

Ādi Shakti evolves forms in the Body of the Primordial Being, while God Almighty resides on top of the head of the Primordial Being as Parameshwara. He watches the field of His Body as a witness through reflecting in the Heart of the Virāta as Īshwara. The moorings of the Primordial Being are in the all-integrated form of Parameshwara.

So when Virāta incarnates on this Earth as Śhrī Viṣhṇu, it is as the projection of Supreme Spirit (Puruṣha). In the same way, Brahmadeva (Prajapati) and Sadāśhiva also have their moorings in Parameshwara.

God Almighty is the embodiment of absolute beauty, absolute knowledge (Truth) and absolute love.

He is the knower of His field (Kshetragnya) and His field develops through His Power, the Primordial Mother. His three aspects are reflected by Her Powers. His identity does not increase or decrease, expand or contract. His vision sees the field that increases or decreases. His

Power, as Ādi Shakti (the Primordial Mother) does not increase or decrease, but She expands according to the space occupied.

The Powers of the Primordial Mother

At first the Primordial Mother has two Powers: the Parameshwari Power and the Praṇava Power. The Parameshwari Power which resides with Parameshwara in abstract form is the witnessing power of God Almighty. This is the Power of Her Being and with it She incarnates in a human form. This Power could be said to be Her Self-assumption or Realisation.

The Praṇava Power is the All-pervading Power or light of Ādi Shakti emitted through Her Parameshwari Power. It can be better understood by an analogy. An all-powerful Queen possesses a power of her own being. The same Queen has a power to rule others, to create an empire for herself and to improve the lives of those she rules over. She may also bestow her power to rule upon certain individuals of her choice.

In the same way, Ādi Shakti has the Power of Her own Being, the power to be Herself, or to project the power (Her light) outside where it is known as Praṇava or awareness. By this Power She fashions Her creation and even improves on it. She creates human beings who, by Her grace, achieve Self-realisation.

Thus She makes some of Her chosen subjects also aware of Her awareness or light.

When Praṇava is dormant it is known as Kuṇḍalinī, but when it meets the Spirit (Īshwari), it becomes enlightened. Praṇava acts under the complete control of

Ādi Shakti, who has three moods which transform it into three forms (swarūpa). Her Powers are:

The Mahākālī (Shivāṇī) Power

By Her first Power as Mahākālī (Shivāṇī), She exists in every particle of matter and in all living bodies as electromagnetic vibrations. This Power is one form of Praṇava, the single and integrating Power of Ādi Shakti. In matter this Power exists in the nucleus of every atom and it emits vibrations which create electromagnetic forces. In lower animate forms like plants, it exists as life force; in higher animals and human beings, it is the pulsation of life in the heart. This Power burns like a candle wick in every particle of the material creation. It is the result of Ādi Shakti's desiring mood (Tamo Guṇa). Mahākālī represents the power of existence. As the negation of existence is death, She also expresses destruction. She acts on the cosmic channel of the left side of the Virāta, called the Ādi Iḍā Nāḍī, where She stores all that is dead in creation.

The Mahāsaraswatī (Hiranya Garbhini) Power

By Her second creative material Power as Mahāsaraswatī (Hiranya Garbhini), Ādi Shakti transforms the Praṇava into material power, creating the causal essences which ultimately create the Five Primordial Elements. These in turn are used to create the mass of matter like galaxies, solar systems and planets, including the Sun, Moon and Earth. This power exists in the stomach of the Primordial Being and acts through the Primordial Swādhiṣhṭhāna Center (Ādi Swādhiṣhṭhāna Chakra). This power is the result of Her creative, activating mood (Rajo Guṇa).

The Mahālakṣhmī Power

Her third Power is of Mahālakṣhmī and is the Power that renders sustenance (Dharma) to Her creation.

She acts on the Primordial Central Channel (Ādi Suṣhumnā Nāḍī). By this Power She generates the evolutionary process and by this Power changes sustenance to give different characters to various forms of creation. To guide this process along, She even incarnates on this channel on different Chakras with Her fourth Power of Parameshwari.

The Parameshwari Power

The Parameshwari Power is reflected as Īshwari when Ādi Shakti incarnates in human form. When She incarnates alone it is as Jagadambā (Mother of the World) or as Ādi Shakti (Mother of Creation). When the three aspects of God Almighty incarnate in human form She also incarnates as their potent Power (Shakti). She creates Her Son without the play of the Father on this Earth, making a Son God (Śhrī Gaṇeśha), who much, much later also takes human birth (Jesus Christ). In all such cases She acts as a dormant Mother.

The Praṇava Power

The fifth Power of Ādi Shakti is the total awareness (Praṇava) which is the aura of Her Īshwari Power, or the breathing of Her Love. It is the Divine Power of Love (Praṇava). This is the all-pervading, allintegrated, all-knowing and all-organizing Power which is felt after Self-realisation as Divine vibrations (Chaitanya Lahari or `the Cool Breeze of the Holy Ghost'). This is the Power of the Spirit in the human heart and is present in every human being as well as every animate and inanimate being. But if the aura is without light (Prakash) it is not in the

awakened state. As evolution reaches its climax with human beings assuming their identity, the three Powers are integrated by the Kuṇḍalinī awakening (Residual Power) through Sahaja Yoga (spontaneous salvation) and the Yoga takes place between the three human powers and the Spirit. When this happens the vibrations start simultaneously emitting from the newly-realised Soul's being. They seep out with great force from the body of Ādi Shakti when She incarnates and are reflected through the bodies of all realised Souls. Through Self-realisation they become part and parcel of their Divine Mother's Body and acting as extensions of Her Being, also emit Her Divine Power of Love.

When these three Powers combine they create Praṇava by enlightening the Spirit. The analogy of a home gas burner will suffice to explain very clearly how this happens. The burner has a small little flame of wick which burns continuously. This can be compared to the Īshwari Power. The three Powers which integrate to form the dormant Power of Praṇava can be compared to the gas power. When the dormant gas (Praṇava) is paired with the burning flame (the Īshwari Power), the light increases tremendously because of the ignition. This analogy may help to explain the Īshwari Power as the ignition Power and the gas as the integrated dormant Praṇava (Kuṇḍalinī Power). When ignited the light is the awareness or enlightened Praṇava.

The Four Stages of Creation

Creation came about through four stages of existence. Whatever aspect of Ādi Shakti incarnates in these different states or stages, all emerge from the one,

unique personality of the Primordial Mother. The four stages in their chronologically descending order are: Utpatti Stage (Genesis) This is the abstract stage until the Om(Praṇava) is liberated and the Primordial Kuṇḍalinī is created.

In the Utpatti stage, God Almighty and Ādi Shakti exist as Parameshwara and Parameshwari.

Vaikuṇṭha Stage

This is the stage after the Primordial Zygote has reached full maturity as the Body of the Virāta, with the Deities present in the Spinal Cord and Brain of the Primordial Being. In the Vaikuṇṭha stage God Almighty and Ādi Shakti take on three aspects: - Sadāśhiva and Mahākālī - Virāta and Virāt-āñgana - Hiranya Garbha (Prajapati) and Mahāsaraswatī Kshirsagara Stage This is the stage when the Primordial Being has reached final maturity with all His contents. In the third stage of Kshirsagara, God Almighty made Ādi Shakti take on the following aspects corresponding to their aspects in Vaikuntha: - Sadāśhiva, as Shiva - Mahākālī, as Kālī - Virāta, as Viṣhṇu - Virāt-āñgana, as Lakṣhmī - Hiranya Garbha, as Brahmadeva - Mahāsaraswatī, as Saraswatī

Saṁsārā Stage

This is the fourth stage of creation and is the world created by human beings on this Earth, right up to the modern times. Ādi Shakti has taken birth in all the four ages (Yugas) of the Saṁsārā stage: Satya Yuga, Treta Yuga, Dvāpara Yuga and Kali Yuga.

Satya Yuga

During the Satya Yuga She incarnated with Viṣhṇu in His being as His Power, Lakṣhmī, which is Mahālakṣhmī's human Saṁsārā Yuga form. She also incarnated one thousand times alone as Durgā, Mother of the Universe, who is Mahākālī's human Saṁsārā Yuga form, of which one hundred and eight of them were as major Incarnations. The Incarnations of Durgā (Kālī), Lakṣhmī and Saraswatī are all Divine manifestations (Alaukik), but are completely human in nature and appearance.

Treta Yuga

During the Treta Yuga, at the time of Śhrī Rāma, Ādi Shakti incarnated in three separate human personalities, expressing Her three aspects: 1. Sītā [Janaki] (Mahālakṣhmī) as the daughter of Rāja Janaka This was the first absolute human form (Loukik) 2. Satī Anasuya (Mahāsaraswatī) as the wife of a great saint 3. Mandodari (Mahākālī) as the wife of the demon Rāvaṇa

Dvāpara Yuga

During the Dvāpara Yuga at the time of Lord Kṛiṣhṇa, Ādi Shakti again incarnated as three separate human personalities, expressing Her three aspects: 1. Rādhā (Mahālakṣhmī) as Śhrī Kṛiṣhṇa's first and eternal love 2. Rukminī (Mahāsaraswatī) as Kṛiṣhṇa's Queen 3. Viṣhṇumāyā (Mahākālī) as sister of Śhrī Kṛiṣhṇa. She lived but for a short time. She later took birth as Draupadi, wife of the Pāṇḍavas.

The Creation of the Three Moods (Guṇas)

The Sacred Syllable `Om' is written in the Devanāgarī script with three and a half coils. These three coils are arranged in three ellipses [as clearly shown in Figure 1].

By the first elliptical movement of `AA', Ādi Shakti desires the creation; by the second, `OO' She activates to create it; and by the third `MA' She reveals Her Love for the creation who is Her child. In this way, the three moods of desiring (Tamo Guṇa), activating (Rajo Guṇa) and revelatory (Sattva Guṇa) come into existence. These three fan-like elliptical movements rotate and bend in three-hundred-and-sixty degrees, creating the permutations and combinations of different wavelengths which give variety to life.

That is how people of such different temperaments are ultimately created. These three Guṇas are the expressions of the three Powers of God Almighty and are expressed by them as Mahākālī, Mahāsaraswatī and Mahālakṣhmī. Although three, these Powers are completely integrated and coordinated as Ādi Shakti.

A fourth power of Ādi Shakti is the Īshwari Power, which is the witnessing Power of God. This is the judging Power of Ādi Shakti's play and so it is paramount. In a drama, it is the spectator who judges the quality of the play. He has the supreme power to do this. But the one who created the drama also must have the power of being able to judge the quality of the play. Otherwise he cannot construct a play of the necessary quality acceptable to the spectator. In the same way Ādi Shakti, while weaving the tapestry of Her creation, gives Herself the power to evaluate and change the patterns of the play, and, through Her Īshwari Power, She coordinates with God Almighty at the same time.

Ādi Shakti has three powers to create with, as well as Her own personality to judge and to decide on the propriety

of Her creation. Her Īshwari Power can bring the play to its culminating point. It can be effected in one of two ways: 1. She can do it by the ignition of Praṇava 2. She can simply switch off the play In the first scenario human beings participating in the play may be enlightened with awareness by Her; in the second She just destroys Her play. This Īshwari Power is therefore paramount, as, if the Primordial Mother gets overtaxed and tortured by the bad behaviour of Her children. She may easily get into a destructive temper and end Her play.

The Creation of the Virāta

During this stage the Primordial Zygote (Ādi Pinda) develops into the Virāta. We have seen how Ādi Shakti can transform Her Power from an ellipse into the Sanskrit form of `Om' and then into three and a half coils. The lines in which Ādi Praṇava moves are also in the form of three and a half coils.

The Primordial Mother first transforms the ellipse into the shape of a heart to create the Primordial Heart of the Great Being. Her Lord, Parameshwara, blesses this heart which pulsates with the sound of Praṇava (Anāhata), its waves moving in three and a half coils. By these waves the Primordial Coil (Ādi Kuṇḍalinī) is created. The foundation structure of creation is also laid out as three and a half coils.

The time taken for this sound to move three and a half times around the heart and reach the end of the three and a half coils, created Primordial Time. The circumference created by this movement determined Primordial Space. The movement of the Primordial Coil (Ādi Kuṇḍalinī) is clockwise when the Primordial Mother

wants to create and anticlockwise when creation is to be destroyed.

The Īshwari Power (witnessing Power) of God which resides in the heart of the Virāta, acts through this Primordial Coil in three ways: 1. He watches the play 2. He enjoys the play 3. He destroys the play. The importance of the Primordial Coil and its three and a half coils must be clearly understood, because in general the complete functioning of the entire creation and of human beings in particular, are guided by the endless combinations and permutations of the Primordial Coil with other vertical forces. It may be logically asked why three and a half coils were chosen as the common denominator by the Divine? The answer lies in pure mathematics. If a coil has to be drawn from the center of a circle to the circumference and we call it Pi (π), then: Pi(π) = circumference diameter x 22/7 or Pi(π) = half circumference radius x 11/3½ So [as shown in Figure 1] there have to be three and a half coils. This principle is also used in the mechanism of wristwatches and many other technical instruments.

The Vertical Forces (Ādi Kuṇḍalinī)

In Her second creative phase, the Primordial Mother creates the primary machinery, the Primordial Coil (Ādi Kuṇḍalinī), to render coordination, variety and speed to Her creation. She acts in the same way as a man who, intent on setting up a business, first creates an office structure of managers with the same ideas on running a business as him. To start his business, he must create different management positions and other office jobs. Later on, the managers and officers have to be appointed

and located in their respective offices. In exactly the same way, Ādi Shakti sets up the structure (the Virāta), creates the positions, appoints the officers (the Deities) and locates them in their respective offices (the Chakras).

After the creation of the Primordial Heart She moves in three and a half coils. At the end of the lowest point of the coil, by transforming Her elliptical shape into a triangle She creates Her abode (Ādi Mūlādhāra). She fixes the coil to the apex of Her abode. Outside and below this abode, She creates the first subtle center (Ādi Mūlādhāra Chakra). In human beings, this center is placed outside the spinal cord and controls the pelvic plexus in which it sits. At this first and lowest subtle center, the Primordial Mother creates a fantastic Deity, the elephant-headed Child-God, Śhrī Gaṇeśha. He is the first Deity created. Śhrī Gaṇeśha is the symbol of eternal childhood and was bestowed as the first Deity to fill the Primordial Space with holiness and innocence, which is the essence of Godliness. He was formed from this first and foremost principle of innocence which is emitted by the three and a half coils of Ādi Kuṇḍalinī.

Śhrī Gaṇeśha is the Presiding Deity of the Mūlādhāra Chakra. Mūlādhāra Chakra in Sanskrit means `the support of the root of the Tree of Life'. Three-and-a-half coils fix it like a root. Allegorically, the chaste relationship of the Son (Śhrī Gaṇeśha) to His Mother is the root or essence of life of the creation.

It permeates everything just like the sap of a tree that starts its life-bringing upward journey through its roots.

When this holy relationship of mother and child is challenged, the whole ediffice of creation collapses.

Śhrī Gaṇeśha's Creation

Hindu scriptures give an interesting account of the creation of Śhrī Gaṇeśha. The Primordial Mother (in Her form as the Goddess Gaurī) was taking Her bath one day and feared that someone unauthorized might enter Her bathroom and disturb Her chaste modesty (lajja).

So to protect Her She created a child which She formed from the dust (mala) of Her body. This dust was of course redolent with vibrations of chastity since She was still at that point a virgin (kanya). She was waiting to see Her Lord, Sadāśhiva, for the first time since their wedding ceremony and preparing to meet Him, She was taking Her bath. When He arrived at Her abode She was still in Her bath and He was very surprised to find a child sitting at the back door of His wife's bathroom. When the child told Sadāśhiva that He was the son of Gaurī, Sadāśhiva became infuriated. Sadāśhiva knew Gaurī was a virgin and thinking this child was trying to malign His wife's holy name, He took out His sword in fury and beheaded the child on the spot.

When Gaurī discovered Her child had been killed by Her husband, She explained to Sadāśhiva how She had created Her Son and pleaded with Her husband to bring Her child back to life again. He went into the forest and, finding a baby elephant, cut off its head and transplanted it onto the body of the child. With this Śhrī Gaṇeśha was revived and continues to this day as the Eternal Child Deity with a baby elephant's head. The symbol of the elephant's head is highly significant and is examined in

detail in the chapter on the Mūlādhāra Chakra. After creating Him, Gaurī made Him King of the Mūlādhāra Chakra which lies below Her abode. He reigns there guarding the respectful protocol of Her chastity on the Ādi Mūlādhāra Chakra.

The Primordial centers (Ādi Chakras) were not all created at the same moment in time. Between the creation of each of them there is a gap of millions of years and after the installation of each Presiding Deity there is a cosmic pause (vilamba).

Following Śhrī Gaṇeśha's appointment on the Ādi Mūlādhāra Chakra, the Primordial Mother ascended with Him in a vertical line to reach the top of the Primordial Coil. At this point She created the Primordial Brain of the Virāta by transforming the ellipse into a triangular-shaped brain. By Her first ascent, She created the Ādi Iḍā Nāḍī representing, when expressed, the desiring aspect of God. This is Her Mahākālī Power. From the Primordial Brain of the Virāta, Ādi Shakti descends creating the Ādi Piñgalā Nāḍī which, when expressed, represents the creative aspect of God. Now She ascends a second time in the central path creating the Ādi Suṣhumnā Nāḍī.

These three channels intersect the three and a half coils at seven separate points, creating the Seven Primordial centers (Ādi Chakras). These Chakras are described in greater detail in the chapters on each of them, but the relationships between the Ādi Chakras, their equivalent form in human beings and their physical correspondences in humans are as follows: In subtle form In gross form In the in the in the spinal cord human Primordial Being of humans physical body

1 Ādi Mūlādhāra Mūlādhāra pelvic plexus Chakra Chakra

2 Ādi Swādhiṣhṭhāna Swādhiṣhṭhāna aortic plexus

2 Chakra Chakra aortic plexus

3 Ādi Nābhī Nābhī solar plexus Chakra Chakra

4 Ādi Anāhata Anāhata cardiac plexus Chakra Chakra

5 Ādi Viśhuddhi Chakra Viśhuddhi cervical plexus Chakra Chakra

6 Ādi Āgñyā Chakra centre of Optic Chiasma which Chakra Chakra controls pineal & pituitary glands

7 Ādi Sahasarara Sahasarara upper part of brain, comprising Chakra Chakra 1,000 nerves and the limbic area In the Primordial Being's Brain, the reflection of the three Powers of Ādi Shakti each manifest into two identities. For practical purposes they can be called the `children' of the three Powers, but actually they are the reflections in different states of existence. They are: Mahāsaraswatī Mahālakṣhmī Mahākālī Brahmadeva Viṣhṇu Shiva Saraswatī Lakṣhmī Kālī Shiva marries Mahākālī as She is His Power; Viṣhṇu marries Lakṣhmī as She is His Power and Brahmadeva marries Saraswatī as She is His Power. This is how the three aspects of God Almighty are joined in Divine wedlock with their respective Powers.

The controversial argument is often advanced whether there is one God (Monotheism) or many (Pantheism).

By using again the simple analogy of our ute, this hoary myth can be set to rest for ever. There are only seven holes in the body of a ute, yet the combination of the seven notes and their multiple permutations create the melody of music and the flute transforms air into music.

To create the melody of creation God also uses different notes (Ādi Chakras). The different Deities are like fingers placed on the flute to accentuate one or more aspects of the same God. It is impossible to play a musical melody on a flute that only has a mouthpiece to blow through, but lacks air holes to let the air out. Until there are seven holes giving seven notes to render variety, no music or melody can be created. The current of air entering the flute is singular and one. Even if it is let out of seven different holes, it remains one and the same current of air. In the case of creation, the air is Praṇava which manifests differently at each subtle center (Ādi Chakra).

Many Gods were created, but the Deities are those Gods who are worshipped (Pūjāniya) and who are completely identified with their characters (Dharma). The Deities are either male (Devatās) or female (Devīs). They were created according to the nature, function and sustenance of the Primordial centers (Ādi Chakras) which they rule and on which, according to their different functions, they are bestowed as Presiding Deities.

The Primordial Mother places the three newly wed pairs of Deities on Her ellipse [as shown in the Figure 2 added by the editors].

Figure 2: Original Drawing Brahmadeva falls on Shiva's position and an interconnection is established between the two, while the other two leave their imprint on the parallel line of the ellipse [as Figure 2 shows]. In this way six seats (Pīṭhas) are created for the Deities [Figure 3 added by the editors].

Figure 3: Original Drawing The ellipse now opens at its base [see Figure 2]. Viṣhṇu leaves His imprint on the

parallel line as a point indicating a seat for His future highest-evolved human form as Śhrī Kṛiṣhṇa; Gaṇeśha, likewise, leaves the imprint of a point to demark the position reserved for His highest-evolved human form as Jesus Christ.

A gap is therefore created between the Divine form of Viṣhṇu and His human form as Śhrī Kṛiṣhṇa, into which He has later to flower, manifesting the complete form of the Virāta. In precisely the same way there is a gap between the Divine form of Śhrī Gaṇeśha and His fully evolved human form as Jesus Christ.

Christ is also Mahāviṣhṇu, Son of the Virāta. They face each other on the two sides of the parabola.

This is how Ādi Shakti arranges the Deities in the Primordial Brain. The whole process is not a simultaneous happening, but grows gradually over countless ages as the Primordial Brain of the Virāta grows as a living organism. These seats are fully anointed by their respective Incarnations in the Vaikuṇṭha stage of existence. That means that the creation of Śhrī Kṛiṣhṇa and Jesus Christ was conceived millions of years before they actually incarnated in human form.

The positioning of the Deities is of paramount importance, because the way Ādi Shakti settles them in the Primordial Being's Brain determines their seats (Pīṭhas) in human beings, on which Sahaja Yoga is going to work.

Contents: **SM’s book ‘Creation’, Chapter 2: Divine Incarnations, Ambassadors of God**

The creation of this world took place in the Void (Bhava-sāgara) which surrounds the Ādi Nābhī Chakra, or navel center, in the body of the Primordial Being (Virāta). Ādi Viṣhṇu, the Sustainer and Protector of evolution, resides there. It was also in the body of the Virāta that Ādi Brahmadeva started His creation.

Whatever was created had to be changed and whatever was to be born had to die and was to be stored in a place on the Moon Channel (Ādi Iḍā Nāḍī) of the Primordial Being called Paraloka. The Paraloka, expressed as the cosmic subconscious mind, was created to accommodate the dead. This is the Primordial Being's Collective Subconscious expressed as subconscious mind in the human being. In the same way the Collective Supraconscious was created on the Sun Channel (Ādi Piñgalā Nāḍī) to accommodate the dead who sought joy through egotistical ambition.

As animals died their spirits went into this Paraloka. They were born again on this Earth where they learned through experiences. They were also guided in their evolution by different Incarnations (Avatāras).

When evolution reached the human stage, at the time of Adam and Eve, freedom was granted to human beings, to choose between the evolutionary process of life and the anti-life process of destruction. Choosing evolution was the only way individuals could mature into evolved and realised Souls. But some human beings chose the anti-life process, developing methods of destruction. From the Collective Subconscious and Collective Supraconscious they came again and again on this Earth to lead anti-life and anti-Divine activities. They spawned the creation of

evil forces of hatred. When spirits from the collective subconscious and supraconscious came on this Earth they became malignant and were thrown into hell. From hell these Satanic forces emerged and rose up into the Void. Hell's gates are located in front of the Mūlādhāra Chakra, where Śhrī Gaṇeśha's trunk sends forth angry waves of wrath. With the trumpeting of His temper He throws these evil spirits back into hell. He hurls them into their assigned level of hell where they remain for ages. They pass through punishments and again are reborn on this Earth where they continue their venture of destruction.

Many were killed by Durgā, the ferocious Avatār of Ādi Shakti and some were cursed to remain as lower animals in hell. Hell has seven layers, which have been described in many ancient scriptures. Though many of these devils were destroyed physically so many times, some of them take rebirth before the advent of every Incarnation.

So in this age of Kali Yuga they are once again back in the saddle, but this time they have come in the garb of religion as false Gurus and false yogis. They will all be exposed one by one through their own ill-doing by Ādi Shakti Herself who has incarnated as Mahāmāyā (the Great Illusion).

The Incarnations of Viṣhṇu

Ādi Viṣhṇu protects and evolves the path of evolution. His Incarnations are like milestones in the progress of spiritual awareness and develop, one by one, new dimensions of human perception. They show the light in the darkness of ignorance and each Avatāra adds a new

boundless perception, a new fragrance and a new colour to the beauty of creation.

Life had its first origin in water, which was formed through the various combinations and permutations of the different cosmic essences (Tanmātras) of creation. It started as unicellular animals and evolved later on as multi-cellular fishes. The unicellular parasites which lived on higher types of fishes went on to incarnate as big fishes but with the awareness of the lower type. They became the source of Satanic force. As they grew bigger and bigger they were eaten by other fish even larger and mightier. They were particularly destructive to other fish which were trying to make the evolutionary transition from water to land.

To destroy these evil incarnations Ādi Viṣhṇu took the form of a fish, becoming the leader of those fishes who wanted to come ashore. This was His first Incarnation, known as Matsya Avatāra (Fish Incarnation).

He helps at every step by taking Himself the necessary form. For example, He takes the form of a fish to lead the fishes out of the water of the Ocean of Illusion to eventually become reptiles. By coming ashore, He was to save every type of animal. An ark was tied to His tail while His hard back was used for churning the Kshirsagara (Samudra Manthan) which brought forth fourteen gifts for humanity.

Coming ashore and feeling the land beneath them these fish started crawling on land, creating reptiles.

At this point Ādi Viṣhṇu took a second Incarnation, coming as a reptile, the tortoise (Kurma Avatāra), to destroy the demons obstructing the progress of

evolution. This Incarnation later helped guide Noah's (Manu) Ark across the great deluge during the time of the Great Flood (Mahā Pralaya). The tortoise with its curved shell as protection represents the curvature of the Earth. It teaches the reptiles to develop a protective shield. As it emerged from the sea, it needed no other protection to survive. It was the most suitable form of animal to exist at that level of awareness.

Firstly the development of physical being is ensured. The impulsive fear of death generates the beginning of the search for protection by animals, their first quest. The quest for survival marks the starting point of collective organization among animals. At the mammal stage in His third Incarnation as the wild boar (Varaha Avatāra), the instinctual drive for protection expresses itself in more sophisticated patterns of behaviour. At this stage, protective measures by herds of four-legged animals were exhibited. The boar also suggests further evolution into the four-legged animal stage (quadruped) from reptile.

Śhrī Viṣhṇu took His fourth Incarnation as Narasimha, half man with the upper part half lion. At this point in evolution, man achieves a self-conscious domination over animals and natural forces. This Incarnation also expressed an intermediary step in evolution between the animal and the human stages.

Narasimha's role was to kill a major devil called Hiranya Kashipu.

Before man came into being he existed at the monkey stage. Monkeys had also been struggling in their evolutionary process. To help them, the Primordial

Preconscious Mind of the Virāta Itself took incarnation as Hanumāna, the Monkey God, the devotee of Śhrī Viṣhṇu. Hanumāna led the monkeys who were half human, `the missing link' as Darwin called it in human evolution. The monkeys were helped to evolve into human beings.

In His fifth Incarnation Śhrī Viṣhṇu appeared for the first time as a human being. He took the form of the Short Man (Vamana Avatāra) who came on this Earth to give leadership to people seeking God.

Vamana was enlightened with the idea that he should capture the three worlds (Triloka): Earth (Prithvi), Heaven (Akasha) and hell (Patala, the subconscious).

So in corollary, this Incarnation brought forth the idea in the human mind that man can overpower all three worlds. It should be understood that Ādi Viṣhṇu's Incarnations, the line of evolution, lead the way towards higher, deeper and wider spiritual awareness which is the true index by which the development of the Creation can be measured. First the individual evolution is achieved and then the collective assimilation by the masses was experienced.

His sixth form was as the Strong Man (Parashurama). He brought forth the powers achieved by selfcontrol (tapobala). When they were fully evolved human beings developed their `I'-ness and felt a need to seek the unknown within themselves. They began to think about God and became aware of the strengths of spiritual life and started a new search of the inner life. The search was an individual one and the seeker absolutely secluded himself from society. Many renounced the world and went into complete retreat in the forests and jungles in

search of the ultimate reality, often pursuing their quest day and night for years on end and often for life after life. Parashurama was the founder of Haṭha and Rāja Yoga which were practiced all alone under the guidance of a Guru.

This spiritual awakening in man grew very strong and was again challenged by the evil forces who incarnated to disturb their search through penance (yagonya). At this time, much before the seventh Incarnation of Śhrī Viṣhṇu as Lord Rāma, the Primordial Mother incarnated as the Goddess Durgā, Mother of the Universe. She incarnated from the Primordial Heart Center (Ādi Anāhata Chakra) called the Sacred heart in the Virāta. There have been one hundred and eight main Incarnations of the Goddess Durgā to save seekers from the evil of Satanic forces.

Maheśha (Shiva), Viṣhṇu and Brahmadeva form the trinity which incarnated as one teacher God, the Primordial Master, Dattātreya. He came onto this earth to teach people the secrets of the Divine, to reveal God and to help them cross the Ocean of Illusion themselves within their own identity. Evolution could not go further in the hands of human beings who were in the bondage of ignorance, so they were given guidance through this incarnation of the Primordial Master (Ādi Guru) again and again in different lives.

He was created as the three-headed child, Dattātreya, by Ādi Shakti who appeared on earth during the Treta Yuga as Satī Anasuya, wife of the Sage Atreya. He was born as Ādi Nath who founded Jainism, one of the oldest religions. Then he was born as Rāja Janaka, father of Janaki also

called Sītā, Rāma's wife. She was an Incarnation of Ādi Shakti.

The Primordial Master was also born as Macchindra Nath and again as Zoroaster who was worshipped by the ancient Persians and still revered by Parsees. Earlier He had taken birth as Abraham and later as Moses, the Fathers of Judaism. In China He was born as Confucius and as Lao Tzu and in Greece as Socrates. He took a very significant Incarnation as Mohammed Sahib, the Messenger (Paigamber) and founder of Islam, whose daughter Fātima was Sītā reborn, an Incarnation of Ādi Shakti. She was the origin of the Shiya sect among the Muslims (in Indian dialect Sītā is called Shiya). Yet again He took birth as Guru Nanak, founder of the Sikh religion, whose sister was Nanaki (Janaki, i.e. Sītā). Most recently He was born as Śhrī Sāi Baba of Shirdi in the Indian State of Maharashtra where He died in 1918. Altogether there were ten major Avatāras of Dattātreya.

It is very important to understand that until the animal stage there was no need for animals to solve the problem of life, as animals were under the complete command of God. At the human stage, however, as we learn from the history of Adam and Eve, they were given the choice and freedom to solve the problem of life. That was how evolution was to go a step further. Without such freedom human beings were not equipped to learn the secrets of Divine Power.

Ādi Viṣhṇu Himself took His seventh Incarnation during the Treta Yuga as Lord Rāma, a human being who crossed the Ocean of Illusion and touched a new dimension of awareness. As Śhrī Rāma, Ādi Viṣhṇu came

to enlighten human social and political consciousness as the true model of what Plato, thousand of years later, would call `the philosopher King'. He settled for human beings the rules of socio-political correct action (samaj tatha rajkaran Dharma). He also expressed God's aspect of majesty and order within kingship and institutions and led a life of an ideal human being (Maryādā Purushottama). This was witnessed by multitudes, resulting in a mass awareness for the first time among human beings. Śhrī Rāma was the ideal King for all Kings and Ramrajya, His kingdom, was the ideal kingdom.

He reached a point in the Primordial Heart Chakra (Ādi Anāhata Chakra) crossing the Void along the central path (Ādi Suṣhumnā Nāḍī). His wife Sītā was an Incarnation of Ādi Shakti. The Rāmāyaṇa, the epic about Lord Rāma's exploits written by Valmiki, tells how Lord Rāma was made to forget that He was the reincarnation of Ādi Viṣhṇu for some time, because it was desired that He should act absolutely like a human being, to make them feel absolutely free with him. He gave them a human leadership. Later on, when Sītā disappeared back into the Mother Earth, Lord Rāma remembered His divinity.

At the time of Rāma's Incarnation Ādi Shakti existed in three persons: Mahālakṣhmī, as Sītā, His wife; Mahāsaraswatī, as Satī Anasuya who gave birth to Dattātreya, the Primordial Master; and Mahākālī as Mandodari, the wife of the demon Rāvaṇa.

Ādi Viṣhṇu's eighth form was as Śhrī Kṛiṣhṇa during the Dvāpara Yuga and again Ādi Shakti took three forms. Mahākālī lived for a very short time as Viṣhṇumāyā, the infant sister of Śhrī Kṛiṣhṇa. She was actually born as the

daughter of Yeshodā, Śhrī Kṛiṣhṇa's foster mother and was killed by the demon Kamsa. She later took birth as Draupadi, wife of the Pāṇḍavas. Yeshodā was Herself an Incarnation of Mahāsaraswatī. As Mahālakṣhmī She took two forms, Rādhā and Rukminī. `Ra' means power or energy and `dha' means sustenance, so the name `Rādhā' means the one who sustains the power. As Rukminī She became Queen to Śhrī Kṛiṣhṇa, the King in Dwaraka.

Śhrī Kṛiṣhṇa, who was the greatest expression of God the Father, incarnated to open another horizon in human understanding of the power of Divine Love to watch the play of God's power as a witness.

By His Incarnation, human imagination was to become aware of the witnessing powers of God Almighty.

The Great Primordial Being (Virāta) was actually expressed through Him and His advent enabled poets and philosophers to enter the intuitive realm of metaphysical perceptions. He employed the method, as king and diplomat, of Divine Diplomacy to explain the true nature of reality to people. The beauty of Divine Diplomacy is to achieve the spiritual betterment of people; its essence is to guide ignorant and foolish people towards the path of righteousness and religion by diplomatic ways, by clever handling or by illusion. In short, such people must be brought to the shores of Divine Love `by hook or by crook'. Śhrī Kṛiṣhṇa's life was spent with the masses and thus His Incarnation gave rise to a mass spiritual movement.

He appeared before Arjuna as the Virāta and for the first time human eyes got a glimpse of the Primordial Being Himself.

In ancient times it was said that one should speak the truth (Satyam) which is pleasing (priyam). Often, though, to tell the truth can hurt another's feelings. This contradictory statement was later challenged by many intellectuals. Śhrī Kṛiṣhṇa explained that if the object of the betterment of spirit (hita) is inserted between telling the truth and pleasing or endearing, then it is possible to unobtrusively tell the truth. He meant that if truth is told for the betterment or upliftment of spirit, ultimately it becomes an endearment and pleases the spirit.

In their early days, Rādhā and Kṛiṣhṇa played a game of Rasa (ra + sa, meaning `with energy'). Rasa is the play which manifests identification with the power of God. It was the play of Sahaja Yoga, of the Divine circuit of vibrations. All Śhrī Kṛiṣhṇa's playmates were innocent, simple cow herders (Gopis and Gopas).

They did not know that he was trying to manifest the working of Sahaja Yoga (spontaneous growth of the inner self) through the play (leelā) of Rasa. It was a very simple game similar to `Ring-A-Ring-A-Roses'.

When Rādhā filled pitchers of water from the Yamuna River She automatically vibrated that water with Praṇava, as She was Ādi Shakti and was carrying the water on Her head. When Śhrī Kṛiṣhṇa broke the hers the vibrated water was meant to fall on the soil of Brindavan where Kṛiṣhṇa and Rādhā lived, vibrating it. Similarly when Rādhā placed Her feet in the Yamuna River, the waters of the river became vibrated. Se when the Gopis

and their husbands, the simple folk of Brindavan, carried water from the river in earthenware pitchers, Kṛiṣhṇa broke the pitchers so that the vibrated water would fall from their heads onto their spinal cord. Their Kuṇḍalinī would thus be awakened and raised and they would get their Selfrealisation through the spontaneous awakening of Sahaja Yoga. It was sportive and playful baptism, but all these tricks or designs of Kṛiṣhṇa do not completely and immediately work out the whole manifestation of Sahaja Yoga. He could only sow the seed of Sahaja Yoga, His name meaning `the one who sows' (Kr. ishi).

The Gopis and Gopas did get Kuṇḍalinī awakening which was a great achievement. The awakened state of their Kuṇḍalinī made the finite nature of human beings enlightened and enlarged their consciousness, but they still could not pierce into the infinite. That was left to be done after Kṛiṣhṇa's time and thus awakened, their Kuṇḍalinīs needed many years of effort or many lives' experience to become receptive to Sahaja Yoga.

Whilst Dattātreya's incarnation was created in the Void, Śhrī Kṛiṣhṇa's was at a much higher point, higher than even the Primordial Heart Chakra on which Lord Rāma took incarnation. Śhrī Kṛiṣhṇa's seat in the body of the Virāta is the Ādi Viśhuddhi Chakra and is placed at the base of the neck inside the spinal cord. Śhrī Kṛiṣhṇa was in fact the complete incarnation of the Virāta whose form (Swarūpa) He showed in a vision to His disciple Arjuna. His teachings to Arjuna are compiled in the Śhrī Bhagavad Gītā. As the embodiment of the witness state He killed many male and female evil geniuses (Rākshasas and Rākshasis), as Lord Rāma had done.

These entities have to be killed and destroyed again and again whenever they come in the way of human evolution. Ādi Shakti's Incarnations are also mostly to kill demons.

The incarnations of Rādhā show how the ideas of human beings gradually changed. The life as Rādhā was definitely a peg above in social advancement in the dogmatic thinking of society, compared to the time of Sītā. She was not married to Śhrī Kṛiṣhṇa in a formal human way (laukika). Their wedding was Divine (alaukika) and was performed spiritually and socially in the presence of many people by Brahmadeva.

Earlier, as Sītā, although formally married to Rāma in a wedding ceremony that was collectively sanctioned, She was still condemned by society. Kṛiṣhṇa's love and adoration of Rādhā brought Her glory without marriage, while Sītā was denied that public acceptance even though She was the legal wife of Rāma.

Princess Sītā was married to King Rāma in a very traditional way. When He went into exile, Rāvaṇa the Rākshasa, Satan disguised as an ascetic, appeared before Her and took Her away to the capital of his kingdom in Lanka. Rāma fought a war with Rāvaṇa to rescue His wife, who was secluded by Rāvaṇa in the core of his island kingdom. Rāma defeated His enemy and brought Sītā back to His kingdom, Ayodhya. Although She was the purest of the pure and the holiest of the holy, She was treated with suspicion by the citizens of Ayodhya, Rāma's capital city. They would not accept Her as queen, blaming Her for having been abducted by force by Rāvaṇa. The suspicious citizens questioned Her

chastity and committed collective sin by rejecting Her. Although She was pregnant Rāma was forced to forsake Her.

She lived with the Saint Valmiki in the jungles of Bihar State where She gave birth to twin boys, Lava and Kusha. They were absolutely human personalities but of very great spiritual heritage from previous births. Sītā taught them the Divine way of life. They were later born again in Bihar as Gautama, known as Lord Buddha and as Śhrī Mahāvīra, the leader of the great religion, Jainism. This all happened 500 years before the birth of Christ. Internally they reached a very great height through these births. They preached the doctrine of nonviolence (ahimsa) which was later developed into an extreme form of vegetarianism.

They took birth in the warrior caste (Kṣhatriya) rather than as fanatical Brahmins in order to keep away from the extremes of vegetarian abstinences and to stay more balanced. Still their disciples carried their teachings to the extreme of abstinence and vegetarianism. They confused inner asceticism (Sannyāsa) with organized institutions of asceticism and non-violence with vegetarianism. Śhrī Kṛiṣhṇa was later very much criticised by the so-called vegetarian followers of Buddha and Mahāvīra.

Later they were born in Arabia as Hassan and Hussain, the two sons of Fātima, daughter of Mohammed Sahib. They were murdered in a very it violent war at Karbala. Their death signifies a great sacrifice in the name of religion. It is an indication how people who are extreme in nature take to fanaticism and, in their blindness, kill

the very essence of religion that is born in flesh and blood as an Incarnation. This awakening gave a rude shock to the mass of religious human beings of the land and there ensued a phenomenon of mass repentance. In this way people were made to realise that there can be no attachment to war for a realised Soul. Violence and non-violence are attributes of mind but awareness is beyond these extremes.

In defense of righteousness one has to go to war, but when one becomes the witness one only sees the play of war without taking any credit or discredit for it, or being disturbed by its aggression.

After Fātima, the reincarnation of Sītā, died, sectarian war broke out among the Muslims. One side, the Shiya sect, was founded by Her; in Indian dialect Sītā is pronounced `Shiya'. They are known today as Shiites. Shiya women are regarded as fair, innocent and beautiful because of their motherly expressions; in the same way the women of Janakapur, Sītā's birthplace in India, are similarly blessed by Mahālakṣhmī.

After Her incarnation as Sītā She was born and lived in China as Kuan Yin, the Mother of Mercy, as a virgin. Ādi Shakti took Her first Incarnation in Nepal where still today the Goddess is the presiding national Deity. Most of Her births were on the Himālayas near Nepal where people have mixed Indian and Chinese features. The women of Nepal are mostly fair and soft skinned and are known to be very serene and beautiful. Because of their high cheek bones they look very young all the time. Ādi Shakti's facial expression is very much in this mould; to be precise She looks Nepali.

The fourth human birth of Ādi Shakti was as the Virgin Mary, Mother of Christ. She incarnated in the Middle Eastern kingdom of Judea. In that life She did not marry and did not live like Rādhā who did not bring forth Her only Son, Mahāviṣhṇu, on this Earth though She had created Him in the Body of the Virāta in the Vaikuṇṭha stage. It was as a virgin that Mary conceived Jesus Christ, the ninth Incarnation of Ādi Viṣhṇu.

The greatness of this Incarnation cannot be adequately described in words but in the Devī Bhagavatam there is a passage about Christ. It tells how He was born in Heaven to Rādhā as Mahāviṣhṇu, the only Son of the Virāta. He is none other than Śhrī Gaṇeśha, the symbol of eternal childhood. His body was constructed from the body of Śhrī Kārttikeya who was Brahma Himself, the only brother of Śhrī Gaṇeśha and was conceived by one-sixteenth part of Śhrī Kṛiṣhṇa, the Virāta, who was His Father. As Mahāviṣhṇu He is the sustainer (Ashraya) of the whole world. A father always wants his son to be greater than himself, so Śhrī Kṛiṣhṇa gave His Son a boon making Mahāviṣhṇu a million times greater than Himself and promising to place Him even higher than Himself. His Being would contain unlimited Brahmā, Viṣhṇu and Maheśha (Shiva) and from His forehead eleven Rudras would be created when the last day of destruction will come.

Rādhā in Mary's Incarnation wanted to give Her Son the name of Her Lord, Kṛiṣhṇa. Kṛiṣhṇa comes from `krishi' + `na'. `Kr. ishi' means farming, `na' means the one who carries.

So the name `Christ' came from the `krishi' in Kṛiṣhṇa. The name Jesus was derived from `Jasoda', a form of Yeshodā, the foster mother of Śhrī Kṛiṣhṇa. Rādhā also wanted to give Yeshodā's name to Her Son because of Yeshodā's devotion and worship of Her in Brindavan and Gokul. The abbreviation of Yeshodā was `Jesu' or `Yesu', so Rādhā/Mary named Her Son Jesus Christ.

In the life of Jesus Christ, the highest expression of the essence of spiritual innocence came onto Earth as God the Son. Human beings witnessed the sacrifice of the dearest and Only Son of the Father (Virāta) for humanity's sake. This allowed a deeper human perception of God's great love for the human race.

The crucifixion of Christ happened at a time when people knew about God the Father, but did not know how to crucify their human self to allow the spiritual self to express itself. This is the real meaning of the resurrection of Christ: that man could be the physical witness of the immortality of the Spirit which does not suffer and never perishes. For the first time, human awareness registered the truth of the immortality of Spirit which Śhrī Kṛiṣhṇa had preached in His lifetime, which is recorded in the Bhagavad Gītā written by the poet Vyāsa.

When one takes the name of Śhrī Kṛiṣhṇa one has to take the name of Rādhā first, so a seeker recites the mantra to the Virāta as `Rādhā-Kṛiṣhṇa'. Similarly Sītā's name has to be taken before Rāma's for the mantra `Sītā-Rāma'. Even the Virgin Mary (Kanya) who was so quiet and potential at the time of Christ, was recognized later on by His disciples as the Power behind Him. She was worshipped for many years after Her death by early

Christians. In modern times human beings who are Satanic personalities are challenging the validity of the Primordial Mother's virginity and the Virgin Birth in particular. Mary has clearly shown the power of virginity that can raise a mother to such an exalted powerful position that she can conceive a child by desire alone. She had reached that high stage of evolution when by Her Divine Will, She could immaculately conceive. There are other such instances in Hindu Puranic literature when Kunti, by the wish of the Mantra, gave birth to the Pāṇḍavas and to Karna immaculately.

Rādhā had created Her Only Son, Mahāviṣhṇu, in the Vaikuṇṭha stage but as Rādhā She could not conceive a child because She was unmarried. As Mary, though, She conceived Her child outside marriage in complete virginity. This is an expression of the power of virginity, the sinless Immaculate Conception. In Mary's life the greatest advancement in social consciousness regarding the power of chastity came about and society went through yet another evolution. Though a virgin She was raised to such an exalted position by the birth of Christ that She was acceptable to public opinion as the Mother of God, not just then but still today.

Through a deeper understanding of Sahaja Yoga the reader will grasp the simplicity of the Immaculate Conception. Mary proved She was the Primordial Mother by conceiving the child in Her Sacred Heart (Primordial Heart Chakra). The Sacred Heart is the place where the Mother of the Universe (Jagadambā) exists. In the same way that She conceived the universe She also conceived Jesus Christ and moved it through the Ādi Suṣhumnā

Nāḍī into the Ādi Swādhiṣhṭhān Chakra which controls the Primordial Uterus (Kumbha) to give Him human birth as a baby. In that Divine heaven of creativity the Immaculate Conception took the form of a zygote egg (Andam). It remained in that state for many ages (Kalpas) until Ādi Shakti took birth as Mary. She then manifested it as Jesus Christ. It was not difficult for Ādi Shakti to do that. Unfortunately the greatness of Her powers was only recognized after She departed from the Earth.

A seeker gets his rebirth in exactly the same way through Sahaja Yoga. Ādi Shakti wants to give second birth to all seekers. She conceives the subtle body (Suksma Sharira) of the seeker in Her heart. Her attention raises the Kuṇḍalinī in the seeker's subtle body. She blesses his soul (Jīvātmā) which has been raised to Her heart and brings the soul to the limbic area of the brain by Her attention. There She causes it to pass through all the Chakras of the brain until it is born through the Brahmarandhra, the hole in the fontanelle bone on top of the skull. This is how every soul gets rebirth as a Sahaja Yogi.

The tenth and last Incarnation of Ādi Viṣhṇu will be created on the Primordial Brain (Sahasrāra) and will be known as Śhrī Kalki. This will be a Collective Being created through Sahaja Yoga during the Kali Yuga by the Incarnation of Ādi Shakti as the Great Illusion (Mahāmāyā). She will take a human birth with all Her powers to promote the entry of humanity into the Golden Age or Age of Aquarius (Satya Yuga).

This is the Age in which the Kingdom of God is to be established on Earth. Through Her compassionate action within this world, the Collective Being is already beginning to emerge today, formed by all the realised Souls who collectively are merging themselves into God's consciousness. The power of Kalki is known as Mahāmāyā because She is a great illusion. She is absolutely humane, but expresses the three integrated powers of Mahākālī, Mahālakṣhmī and Mahāsaraswatī.

She exhibits Her powers to the masses by giving mass Self-realisation, by which seekers enter the realm of collective consciousness. This can be said to be the most significant event in the history of spiritual evolution because, in it, the whole creation, under the guidance of Divine Love, begins to return to its source, which is Divine Love. The awakening of Kalki began the day this Incarnation of Ādi Shakti took human form. Individuals poured onto the Earth as souls in search of reality: people who were affluent started abandoning materialism; many gave up all old ideas of luxury and comfort and took to a simpler lifestyle. Those who get their Self-realisation in this Age will be the white-robed horsemen (the horses being their minds) who will enter the Kingdom of God as promised in the scriptures of many faiths. The rest will be destroyed. Thus a new world of living collective consciousness will be born.

Lord Viṣhṇu takes all these Incarnations to be the leader of evolutionary process in different stages.

His Power, Mahālakṣhmī, also incarnates with Him and evolves Her Incarnations in various evolutionary processes. Until the human stage, evolution takes place

without the subject being aware of it. Only in the last and final stage of Kalki, when Ādi Shakti Herself incarnates, will human beings jump into a higher awareness of collective consciousness and in their lifetime, be fully aware of their `new birth'.

Contents: **SM's book 'Creation', Chapter 3: Evolution**

Evolution is the action of the Divine, which is first manifested in the Vaikuṇṭha stage and later expressed on this Earth. The Mahākālī and Mahāsaraswatī Powers pour waves of their energies on the brain of the Virāta. The waves move in an undulating pattern and cross each other at seven points. These seven points are the seven primordial Chakras (Ādi Chakras). At the Ādi Nābhī Chakra, another wave of Mahālakṣhmī Power is generated. The Mahālakṣhmī Power gives sustenance to all dead and living things. The quality or even the valencies are sustained by Her power. Śhrī Ādi Viṣhṇu resides at the Ādi Nābhī Chakra and it is He who sends forth His sustenance power which sustains the Sun on the right side (Ādi Piñgalā Nāḍī) and the Moon on the left side (Ādi Iḍā Nāḍī) and ultimately the Earth. Ādi Brahmadeva creates the Sun, Moon and Earth but their quality of sustenance is bestowed by Ādi Viṣhṇu Himself.

Sustenance gives them their field of activity. Awareness acts through them and creates different patterns of dead and living things. These patterns are periodic and are repeated through seven cycles in matter and nine cycles in human beings. Dead matter is manifested up to the four sides or hands of Śhrī Gaṇeśha.

The Creation of Mater With the sustenance power of Ādi Viṣhṇu matter gets divided into many elements. He creates them in a periodic pattern [see Figure 4 added by the editors]. Ādi Gaṇeśha stabilizes carbon for life processes. His four arms are the four valencies of the stable elements like carbon. Carbon forms the basis of the organic elements and is the balanced saturated element. The others are either valency 1,2,3 or more in completing the end of inorganic evolution.

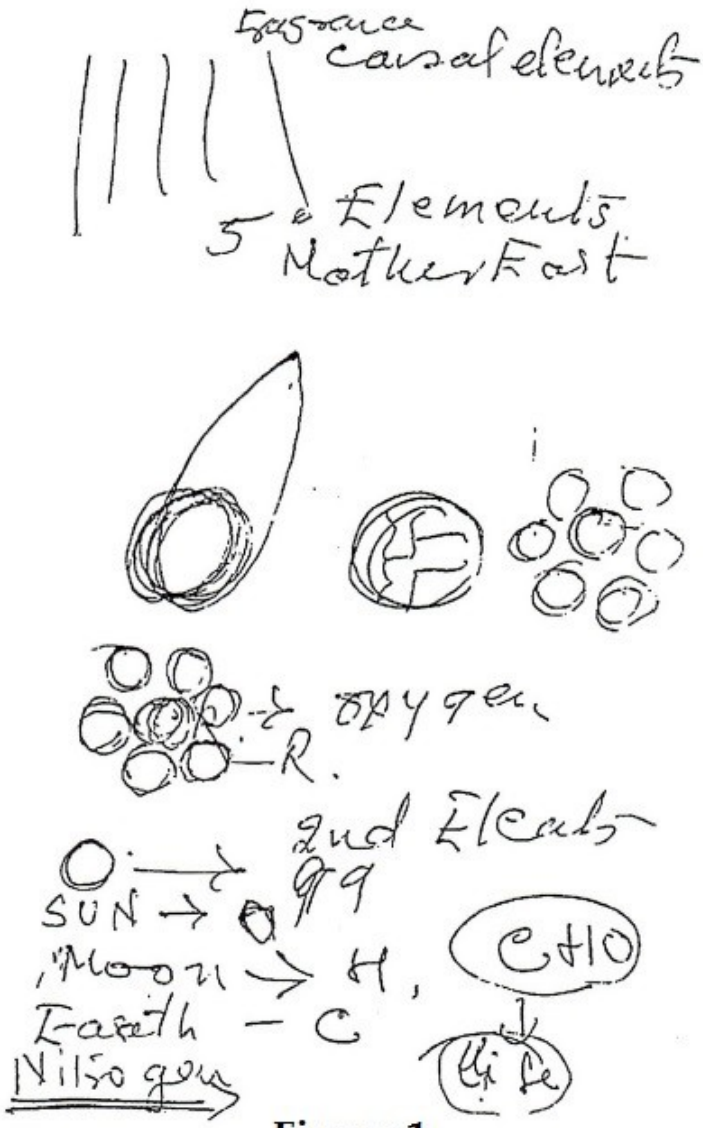

Figure 1.

Figure 4: ***1988-07-13*** Talk to Sahaja Yogis, after, Public Program, Ashram, Frankfurt, Germany

Now carbon, under Mahālakṣhmī's Power, combines with the Sun's rays and the Moon's rays which emit oxygen and hydrogen. Life pulsates in water which is the combination of the Sun's power and the Moon's power at the Ādi Nābhī Chakra. The first pulsation is brought forth by Ādi Shakti who breathes on the water element.

It is now an accepted fact for many biologists that the evolution of man from matter cannot have been by

chance. They applied the law of chance to find out how much time it would have taken man to evolve out of matter. They calculated that not even the unicellular amoeba would have been created during the short time of creation. Even they feel that there is a juggler who must have done this miracle.

When My generation were children it was beyond our imagination that man would land on the moon in our lifetime. Now we find that he has achieved that impossible step by mastering and applying the science of explosive energy. In the same way, the evolution of man has been expedited by the same method used for space travel.

A spacecraft is constructed with four or five containers joined to each other. They each carry explosives timed to explode at different stages of the flight. The spacecraft starts at a very ordinary speed, say X and rises to a point where the first container explodes. With that explosion the craft is thrown into a much higher speed, say Xn. In this way the speed continues accelerating and by the time the fourth container explodes the speed has reached X4n. The spaceship leaps into space. The time it takes to cover such a long distance is very short even compared to the time taken by a supersonic aeroplane. In precisely the same way a system of explosions has been responsible for creating the acceleration of evolution.

Initially, when life exploded, the first container was that of the physical self. It exploded and expressed the physical self in the vegetable kingdom and in unicellular and multicellular animals. Then the second explosion

rook place to create the mental self. Through this advance animals were gifted with intelligence.

Animals whose physical bodies became huge were superseded by smaller animals of greater intelligence.

With the third explosion the emotional self was established. This group included such animals as dogs, monkeys, cows, horses and dolphins. The last and final explosion took place when the human self was established. In a human being there is a physical self, a mental self, an emotional self and a human self.

The human being has recorded all the experiences through which it has passed to reach the present state and it is the Unconscious which directs evolution.

All animals which are sacred are on the central path of Suṣhumnā Nāḍī. The physical explosion created animals which were physically strong. The extreme of physical achievement were animals like the mammoth which were dropped from the evolutionary process. Of those that remained, the following were chosen as Divine Vahanas:
- The elephant remained on this Earth because it was closer to the central path of evolution than the rest.

It is a majestic animal and is sacred as the conveyance (Vahana) of Śhrī Lakṣhmī.

- Among fishes there were also fishes who grew very large and went out of the evolutionary process while smaller, more intelligent fishes survived. Of these the dolphin, a very humane and sacred fish, was closest to the central path.

- Among the physically powerful animals, lions and tigers were retained in the evolutionary process.

They are intelligent and majestic, hence sacred and are the conveyance of Ādi Shakti (the Primordial Mother, the Holy Ghost).

- Among small intelligent animals a mouse was chosen to be on the central path and is the humble conveyance of Śhrī Gaṇeśha.

- Among birds Garuḍa (an eagle) was regarded as the highest manifestation of its species and the most evolved bird. It is Śhrī Viṣhṇu's conveyance.

- Among reptiles the snake was the most highly evolved, Shesha being the seat of Śhrī Viṣhṇu in the Bhava-sāgara or Void.

- Foxes were the extreme of intelligence in animals and very cunning. They became demons (Rākshasas) like Kolhasura. These types of demons are plentiful in the Kali Yuga. They have incarnated, calling themselves Gurus and with their guile they make sin seem like godliness (Puṇya).

- Emotional animals like horses and dogs were many of those who came in contact with human beings.

They were animals created from the integration of the physical self and the emotional self. Cows are worshipped in India because Ādi Shakti took one important birth as a cow named Surabhi. Apart from this the cow is a mother to every Indian family. She gives milk for the children so it is very hard for an Indian to eat his mother-like cow. The cow is the epitome of the emotional self.

- The only animal on the path of Iḍā Nāḍī is Nandi (the bull).

- The most extreme emotional animal is the buffalo, used by Yama the God of Death as his conveyance.

The buffalo was an extremely cruel animal and was thrown out of the evolutionary process to become Satanic demons like Mahishasura.

- Monkeys evolved as integrated animals. The monkey raised the head and stood up. That created a new dimension in animal evolution. The missing links, half man and half monkey, existed on this Earth.

They evolved and became angelic identities like Hanumāna and Bhairava.

All the elements are guarded by semi-Gods (Devas). Many of the great m7 became devas. Their personality is such that they do not enter into Saṁsārā stage of evolution (human being existence). They remain in Bhava-sāgara stage. Out of them, Nārada is the only one who moves in every stage of creation.

Devas do not take human birth but stay in the of the supraconscious. They do not evolve further.

So far evolution took place without the knowledge of the evolved. The human being was created after the monkey stage. He learns about life by taking many births and moves in various searches. Man is very different from animals but can be a barbaric savage depending on his evolution.

Man, the Physical Being - Man has a sense of possession - Man has a sense of aesthetics - Man has a sense to convert dead matter for his use and comfort. Later on he becomes a slave of matter - Man has a sense to marry. He is not polyandrous or polygamous when evolved.

Barbaric personalities have those tendencies - Man lives with myths like name, nationality or race - Man takes medicines, drugs and sedatives - Man does not know how to swim or fly from birth - Man cannot see, feel or smell dead spirits as some animals do - Man has to build a home to protect himself - Man cooks his food and has a sense of cleanliness - Man thinks of the future and the past. He plans and organizes - Man has very poor instincts and intentions compared to animals He is guided by intuitions coming from the id - Man has a family and a sense of chastity. He has sublime relationships like sister, mother, brother, teacher - Man believes in God for he feels Him as spirit and rationally understands the existence of the Unconscious - Man's greatest attribute is that he is rational and potentially wise - Man is the only creature with a sense of holiness - Man has a sense of devotion (Śhraddhā) - Man receives communication from the Unconscious in an intelligible manner whilst animals receive their guidance as instinct - Man records all his experiences as knowledge - Man has family feelings as an emotional being, for he is a delicate and intricate instrument - Man gets emotionally attached to abstract ideas which only human beings can conceive The conical shape of the brain pointing to a summit creates the ego and superego as described by Sahaja Yoga. The spirit (Ātmā) manifests only in human beings. The Kuṇḍalinī is in a dormant state in animals, but can only be awakened in the human stage. Also it is only in human beings that all the Deities are fully separated and Praṇava is completely divided into 21,000 different powers.

Contents: **SM's book 'Creation', Chapter 4: The Quest of Man**

The quest of man has been in his three dimensions: his physical being, his mental being and his emotional being. Man's first and foremost problem has been that of sheer physical existence. In the past as well as today the cruel forces of nature have kept him worried as to how to preserve his own existence. After some time, all human efforts to preserve human life became deadly enemies of man's existence. For example, mankind created the atomic and the hydrogen bombs and now they have turned out like deadly monsters.

He created many human institutions like kingdoms and states to free himself from the fear of destruction of the whole human race. All his efforts were in vain though. One could understand man's fear of forces which were not human, but today he is faced with the fear of destruction from his own fellow human beings. Thus he has fear of himself and from himself. The all-out effort to establish security for human life has created insecurities of great explosive potential.

Man's need for physical enjoyment has driven him to another extreme position where he has learned that no amount of physical enjoyment results in joy (ānanda). On the contrary, human life fills with unbearable tensions and frustration. The so-called affluent countries have the maximum number of frustrated, desperate, sickened human beings. This does not mean that those less affluent are spared these dangers. The same problems will be faced by those not yet exposed to physical temptations, or those who are suppressed under the fear

of some controls. All will one day face the same problem when such controls are removed.

Economic theory is based on the principle that human want is insatiable in general.

Someone who longs to have a house for his own satisfaction and maintenance builds his house with great expectations.

On taking possession of the house, however, he finds that a sense of security is not established, nor does he have any joy or peace from his efforts to put a roof over his head.

So he starts desiring a car or other luxury items such as a holiday, a boat or a plane, but we do not find a single human being who is satisfied with his lot, or happy all the time. The desire for newer and bigger possessions is constant.

Another field of search of the human through his physical being is in the expression of beauty that he feels in the physical identity of creation. Through art man expresses the joy of aesthetics he has felt and experienced within himself. But all such expressions do not satisfy the creator of such art, the generator of such aesthetics. Yet we might say that such a man becomes much subtler in his understanding of joy when he expresses his physical nature through art, rather than through trying to possess and acquire dead matter. On the one hand, changes in the form of matter which are just for the utility and comfort of human beings do not give a sense of blissful existence and tranquillity. On the other hand man ultimately finds himself bound by those dead things and he develops the habit of using them.

The next stage is for him to want to give up all his habits and become an ascetic. He announces to the world that he is renouncing all material acquisitions and possessions and walks away from the temptations of enslaving matter to seek his freedom in the wild, in forests `far from the madding crowd'. But this kind of escape also cannot lead him to his salvation because he carries within himself the material bondage which he is running away from.

The idea that a human being can possess matter in any form is itself a myth. He may register his so-called possessions such as the house, car, plane or boat with an organization set up for that purpose, but these offices cannot assign his possessions to him when he dies. Neither can he take his so-called possessions, which he believed to be his own, with him when he dies. This is a fact we all know and recognize, yet we still identify with this myth of possession rather than with the truth that we are not possessors. Similarly, in renouncing our material possessions, we accept as fact the myth that we are the possessors. Hence our claim to renounce ownership is equally absurd. This foolish understanding is given credence by organizations like banks, insurance companies or the Stock Exchange, themselves mythical human creations in deāance of the reality that what we do not possess we cannot renounce. Those who live with false ideas of renunciation think they are superior to the rest of us, but actually such people are abnormal. The insane inmate of a mental hospital acts in the same manner when he thinks he is the wisest person ever born.

Just look at the wisdom in nature. What does a tree possess? Or sunlight? What does this Earth possess? They do not live with myths because they are one with reality. Human beings on the other hand live with illusions (Māyā). This illusive mirage is deliberately created for them to get lost, so they can develop themselves and their being as perfect instruments to receive and radiate absolute knowledge and absolute love.

The human search shifts from material wants into the field of power. The political institutions that have been created are the result of man's search for power. They were started with the idea of overcoming the external forces that threatened human beings. To the amazement of their creators, however, the institutions themselves now threaten the very freedom of man everywhere. First man obeys and bows down to power, but when he assumes the mantle of power himself he wants others to obey him and bow down to him. In his thirst for power, man wants to lord it over his fellow human beings. He thinks that by ruling others he may find the joy he is seeking. The search for power has created institutions which do not understand they are becoming egoistical monsters which proffer extreme solutions to the problems of human management.

These institutions, without doubt, have created an atmosphere to allow man to know what material and mental powers can render to the human beings. The political theories have created extreme types of `isms' which do not provide an ideal answer to the quest. For example, through various searches in the fields of

science and the exploitation of material power through scientific discoveries, man has been able to establish a society which can do away with the problems of day-to-day living. However the power that he enjoys through these discoveries has not brought him the Joy, Bliss and Peace that he seeks.

What can be done for people who are so enamoured by their apparent success, who think no end of themselves and their ideologies? How to convince them that they have failed to achieve the goal they have sought all their lives? In this jet age we may have put a man on the moon but we have not been able to fathom why there is so much unhappiness all around us. Let us now for a change scrutinize human beings, facing ourselves as we are, understanding that we have made mistakes by focussing on the diversions from our chosen path. How we have really lost our goal in life. Through his study of science, man's search has led him to understand the facts about matter and the powers that exist in the material plane. He has already been helped, through the humanities such as economics and politics, to understand how human beings behave or respond in different environments and also why they need to be ruled. But those who advanced scientifically forgot the existence of God, the Superpower. They described the source of the Unconscious but paid no heed to its warnings.

Now the time has come for human beings to have a dialogue with God and to understand that, whatever little they have known in the blessings of the Unconscious

which is God's Power, they have been permitted just a glimpse of the ocean of knowledge so far.

There have also been great discoveries in the mind science of psychology. All the knowledge gleaned has convinced man that we can only state the facts as they exist and not the reasons for their existence or occurrence. It can be said, for example, that there is a force of gravity acting on the Earth, but man cannot give the reasons why it is there.

It is clear that in human beings there is a desire to be organized, but there is also the desire to destroy others, which comes into play when wars break out. Through psychology we have been able to discover that man consists not only of his preconscious mind, with which he asserts his will, but also of a subconscious mind which equally builds itself up within him and comes into play when there is an emergency. We cannot say how man will react in different circumstances. He is even unable to identify those items of knowledge of no avail in the discovery of his own being.

Man's emotional search led him to create a family of his own and to express himself as a member of that family. But the limited love of man in any extreme direction is the death of the love. Love is like the sap in a tree that rises to give life and energy to all the flowers, leaves, trunk and roots of the tree. It does not settle down exclusively in one particular flower or leaf. If it does, the death of that tree is inevitable and the flower getting such exclusive attention would also die as part of the doomed tree.

In modern times the institution of the family is a spent force. What was a binding force has now lost its sway over human beings and their society. Its loss has achieved nothing but dislocation. Human beings live under extremes: either they have extremely self-centered families, or no families at all. The search in the extreme acts as a seesaw.

Mankind has not only to realise that the family is very necessary for the growth of delicate human children, but also that the family is a part of the larger community and the largest unit of the whole world family. Instead of offering a safe and secure family nest for their young offspring, human beings have created strange, licentious and permissive relationships in which to bring up children. These have erupted from man's establishment of a very free society. The evident result is that children now have to live with a sense of insecurity from birth, lacking the love of a mother and the protection of a father. Those adults who give up family life and run away from the responsibilities of fatherhood and motherhood also become extremely dry personalities and egotistical people. They form groups in which frustration reaches massive proportions.

Couples who through choice do not have children become sunyas [hollow, empty personalities] and eccentrics as they have no purpose. If the children are an incarnation of their love then the destructive characteristics of the parents can be smoothed out for their ascent. But instead, in the name of freedom, they form groups in which frustration builds up to volcanic force. Such people may condemn outdated traditions of

parenting and overpowering social laws, but they cannot achieve anything by changing the outer form of society. These people ultimately go nowhere.

The real religions manifested like flowers on the Tree of Life after every Divine Incarnation. The Incarnations came at different periods to create the flowers of religion. These blooms were plucked from the Tree of Life by groups of human beings and soon became dried, withered and ugly just as real flowers that are cut and worn as buttonholes. These groups all claimed they were the true interpreters of the Incarnation's message. All such real religions have ended up teaching a fossilized version of their founder's message and have split into innumerable sects and factions who fight each other in the name of God. It is horrifying to read how so-called religious people have behaved in the past and even today are destroying each other. The followers of such religions call themselves `the chosen ones', `the saved ones', even `the highest ones'. They live in their own fool's paradise. They are self-opinionated and their superiority is self-certified. They want to spread their religion, or establish their own faith by all the irreligious methods.

We should accept with humility that human beings in their search have not come anywhere close to the peace and freedom, nor have they experienced the blissful existence, as promised by religions. The time has now come for mass Self-realisation to take place, but so many do not want to accept it.

When a tree tries to outgrow its resources, it has to find out the source of its existence, otherwise it will be

destroyed. Human civilization has grown so much on the outside in expression and experience that it is absolutely out of proportion. Having concentrated solely on the growth of the extravert expression of its nature, it must now turn to the introvert or inner nature of its existence. It must study its roots.

It must find out the source of its existence if it is to continue to exist. At this very precarious juncture the discovery of Sahaja Yoga is the blessing of the Divine's All-pervading love. It is God's exposition of the technique that will work out the salvation of the whole of humanity, for the Supreme Creator will not allow His creation to be destroyed by any of His creatures.

Sahaja Yoga is the technique of spontaneous salvation, belongs to nature and is witnessed only by God Himself. Before studying the complicated technique that nature employs to create human beings and give salvation to them, let us first recognize our limitations. Once we have been able to understand that human limitations have led us to this miserable existence, we can easily surrender ourselves to the idea that so far man has been able to do little or nothing about his own salvation. Perhaps he never realised that he cannot do anything about it. He did not create himself, nor was he his own designer. The future has to be worked out therefore by the One who did those very jobs. One can understand rationally that human efforts cannot give guidance to life's forces. A man cannot sprout a single seed. It can only grow by itself.

Whatever antics a man may get up to trying to germinate the seed, he cannot work out the miracle of life.

Yet if one talks about Self-realisation and the effortlessness of salvation, the ego of man immediately feels challenged. A sudden wave of resistance rises within him and he is unable to accept such statements. Man has to bow down to the truth that the One who sprouts billions and billions of seeds and creates millions and millions of human beings has to do the miracle of human evolution which is a living process. Of course this realisation should not come so late that we find ourselves completely destroyed beyond redemption.

We are facing a very serious human crisis, which is within ourselves, cracking every moment under the pressure of human identification with unreality and its deadening effects. As soon as we accept that it has to be effortless, we really become normal human beings suited for His grace to act. Another important point to bear in mind is that evolution for human beings has to be extremely easy, just like breathing.

Humans find it difficult to be simple. They have unnecessarily created artificial complications for most things. If they had to learn the art of breathing and the technique of pulsating the heart, they would not have existed very long. They have to know that all the important things in life are the easiest.

Our spontaneous salvation, in the same way, has to be the easiest thing for us. Grasping the art of breathing is a very complicated procedure if you are not a medical specialist. Even if you ask a doctor about this simple function he may not be able to explain all its technicalities in a single book. In the same way, if you want to switch on a light you just push a button and it's

done. But the engineering behind this simple action is very complicated and can only be explained and understood fully by an engineer. We take for granted the knowledge of such complex engineering activities as taking a breath, or pushing a light switch. Why then should we worry our heads about how salvation works out in humans? Let us first experience enlightenment and in that light we shall understand the complicated engineering that makes the light work. It is so much easier to explain electricity to an electrical engineer than to a lay person. In the hands of a realised Soul, God's engineer, Divine power flows effortlessly and consistently like an electrical current. Therefore only he can use it and experiment with it.

The human quest has been done to reach the extreme dead ends of no return. It has disintegrated achievements out of sheer hopelessness. By effort one can reach the periphery, but it is necessary to reach the original central point. The search has been in the outside area of the object and objective in nature, but the search has to be for the subject of the object. This is the subjective approach. All this effort has been in the search of something without understanding its true nature, the real substance, the original.

But one has to become subjective now. Simply by talking about it one does not become subjective. It is a state of being subjective which has to be switched in to human awareness.

This state becomes a part and parcel of the human being when he feels the Divine flowing from his being as vibrations. He becomes the hollow flute which God

Almighty chooses for the play of His melodies. If someone calls himself the President of any country he does not become that. If someone proclaims himself to such a self-appointed position and believes it to be true, only stupid people should pay any attention to his claims. The achievement of subjectivity is a happening and when it happens, the hankering of the outside search falls off the human personality. Man discovers that he is a drop in the Ocean of the Unconscious which is Divine Love. His security is automatically established and his responsibility is taken over by the Creator Himself. His ego disappears into the will of the Supreme Ego and he becomes the silent witness to the play (leelā) of God Almighty.

Contents: **SM's book 'Creation', Chapter 5: The Subconscious and the Collective Subconscious**

The path of Ādi Iḍā Nāḍī originates in the right side of the brain of the Virāta (the Macrocosm or the Primordial Being) and passes through the Ādi Āgñyā Chakra towards the left side of the spinal cord.

This channel is reflected in a human being (the Microcosm and a cell of that great Primordial Being), as the Iḍā Nāḍī.

The Ādi Iḍā Nāḍī sustains the collective subconscious which is connected by reaction to the subconscious mind in human beings and represents the emotional side of the Virāta. The Primordial Heart of the Great Being, where Lord Shiva resides as presiding Deity, is also looked after by this channel. The Ādi Iḍā Nāḍī was the

first channel created by the Mahākālī aspect of Ādi Shakti and represents the existence of being.

One may understand this by an analogy. In human beings desire arises to express itself. The desire just exists but is not materialised, hence it is not apparent. In the same way, this Ādi Iḍā Nāḍī was created to express the desire of Ādi Shakti to create and the Ādi Piñgalā Nāḍī was created to give material expression to Her desire. Desire is an emotion but not the material manifestation. In a poet, the emotion rises by the Iḍā Nada, but he composes his poem through the help of the Mahāsaraswatī power which is the right-sided Piñgalā Nāḍī. The collective subconscious creates desires and emotions and is strongly connected to the Ādi Śhrī Gaṇeśha in the Body of the Virāta. Therefore the emotions that arise from the subconscious are deeply connected to innocence. Another function of the Ādi Iḍā Nāḍī is to collect all that dies in creation.

It collects in the collective subconscious all that is thrown out of the evolutionary process. The Ādi Iḍā Nāḍī has seven concentric channels which open out from one to another [as shown in Figure 5 added by the editors].

Figure 5: Original Drawing After the death of a human being his body only loses its earth element. The rest of the body remains around the spirit. It exists as soul in the atmosphere for at least thirteen days, then it passes into the subconscious mind of the Virāta (Paraloka). It rests in different strata of this Paraloka. Good people form good souls, but at death, as the Kuṇḍalinī escapes and the Deities disappear, all the powers of Kuṇḍalinī also go out of the body of the soul. The Kuṇḍalinī keeps close to the

soul and watches its doings, but has no power to control it.

Souls of bad people, therefore, commit all kinds of sins.

One cannot evolve in the subconscious state, but one can go down by committing sin. Very low types of souls who hover around, or enter into human beings, are given up by their Kuṇḍalinī which shrivels and disappears in the Praṇava. Such horrible entities become independent of the evolutionary process. They are Satanic and bring forth the demonic play of evil on this Earth. They are hurled by Śhrī Gaṇeśha into the collective subconscious and later into hell. But those who are not fully destroyed incarnate again and again. They will be finally destroyed at the end of this cycle of creation, when eleven destroying forces (Ekādaśha Rudras) will issue forth from the forehead of Kalki (Jesus Christ), the tenth and final Incarnation of Ādi Viṣhṇu.

The good souls live in Paraloka. They go on reducing their size. They become very small to form the sperm, while the ovum with which they combine is formed by the earth element.

People can be broadly divided into four categories. There can be no hard and fast rule about these categories as souls can ascend or descend according to the mode of activity, whatever they choose. The categories nonetheless are:

Bad People

Rākshasas, very bad and depraved people, very egoistical people, very suppressed people.

Ordinary People

Normal people, very good people, people who are seeking, innocent people, awakened people, religious people.

Superior People

Realised Souls, fully Self-realised Souls, God-realised Souls.

Incarnations

Incarnations.

The Unconscious is not interested in the first category of people. When animals die they may also enter into human ova, so some human forms are born with an animal personality. If the human atmosphere is more congenial to the animals, then they take their birth as human beings. This may help explain why there is a problem of overpopulation on Earth in these modern times of Kali Yuga.

The Unconscious is very much concerned about the second category. Its work in this area is very delicate. It arranges the meeting of ovum and sperm in such a manner that the two halves of the same personality are re-formed. If people have a good marriage system, with the consent of the collective consciousness, it makes the choosing of the respective father and mother much easier. The marriage system should be based on the understanding of the working of the Unconscious. Such marriages provide an environment in which this second category of people can be born. They are mostly born with the same body and the same soul they had previously.

The third category of souls are given very great importance by the Unconscious. Their parents are chosen with great care. They have the same body and the same soul as in their last life, but they choose their time of birth and of their death. They are mostly born when an Incarnation takes birth.

Finally Incarnations themselves choose their parents, their time and place of birth. They are born with a particular subtle coefficient of proportions to their body. They choose their life and their death. They are the manifestation of God's aspects and carry the Chakras of the Virāta in their manifestation.

A soul is thus born again and again. In the mother's womb the sperm, formed by the Mahāsaraswatī power and containing the soul (consisting of the five elements less the earth) and the spirit enter into the ova (formed by the Mahākālī power), which is the earth element and an embryo is formed. When the embryo fixes itself to the wall of the uterus, the Kuṇḍalinī enters through the fontanelle bone (Brahmarandhra) at top of the skull. The foetus now starts growing. Actually it is the entry of the Kuṇḍalinī that fixes the foetus to the uterine wall. In ordinary language, we can call the soul, spirit. The spirit properly so-called, the Ātmā, is actually dormant and only manifests its light after Self-realisation has occurred.

When Self-realised Souls die their Kuṇḍalinī stays in the soul, as the spirit (Ātmā) becomes one with the Kuṇḍalinī. Even in this category, though, there are three or four distinctly different types of souls who take their birth according to their achievements and advancement.

realised Souls are able to see the Kuṇḍalinī as twisted, coiled identities in the atmosphere. They can also see good and bad souls as round bodies, their colours expressing their quality. They do not see the body of the souls, but possessed people can see such bodies as they belong to the subconscious strata themselves.

God-realised Souls know when an Incarnation is born, because they see signs in the atmosphere. This is one of many ways used by the Unconscious to inform them of such important births.

Those spirits who are dissatisfied souls (atripta ātmā) descend into the Earth's atmosphere and hover there before entering into a suitable living human being. Host bodies are of various types, such as slaves of sex, alcohol or drugs, or suppressed people who like to enjoy the emotions of an egoist. One or more egoists can enter into a despot and possess him. He might wage war for the rest of his life.

Other possessions are carried out by artists, doctors, musicians, poets, or politicians, trying to relive their talents and experiences through a living personality. They want to enjoy human existence, but without the burdens of an actual human life. As such spirits are subtle they can enter and leave human personalities at will. Being minute, many of them can invade a single living human being.

The collective subconscious (Paraloka) of the Virāta is where dead spirits are stored in different strata according to their desires and actions. In this Paraloka, the spirits of recently dead human beings take decisions about their ascent according to their own individual seeking path.

The deity Mahādeva (Shiva) decides their next birth for them.

Those who have led an extreme type of life are usually thrown into another extreme life in a pendulum effect. For example, if someone had many children and died with a bad experience of children he may have no children at all in his next life; or, if someone leads a life of compulsory celibacy in one life he is born in his next life as an extremely licentious person. Gradually such souls move nearer the central path, but those who consistently go to the extreme are thrown out of the evolutionary process. They occupy hell later on.

The entrance of possessing spirits can happen in a number of ways: - When someone is under any mental or emotional strain a little crack in the ego or superego can provide a corridor for an intruding entity to enter.

- By a misguided person, under the influence of some false Guru, concentrating his attention on his subtle centers, especially on the Āgñyā or Nābhī Chakras. These two centers are the most susceptible and hence are dangerously exposed to possession, if one concentrates on the point between the eyebrows, or excites the navel area by all kinds of unauthorized methods. For this reason, Indian ladies cover their Āgñyā with a vermilion red mark on their foreheads.

- The worst form of possession happens when a false Guru introduces a dead spirit into his disciple to control him. There are even some Tāntrikas and Māntrikas who can introduce dead spirits under their own control into others.

In general, a person can become possessed by any personality dominating a weaker one. Psychologists and psychiatrists, unaware that they are using the power of dead spirits readily and freely rendered, are a good example of this last method of entry.

Those who dabble in hypnotism, again probably unaware that they are in contact with the collective subconscious, have access to many dead souls or spirits. Under hypnosis, a subject can be overpowered by one or many of these spirits, who direct and pull his attention from the conscious state into the subconscious state. The attention first moves into the past of the current life and the subject's mind re-experiences childhood. This is why, during hypnosis, a patient first feels the security and the warmth of the mother's womb. As the subconscious takes over the working of the conscious mind, the entire conscious attention shifts, under the influence of some dead spirit, to the subconscious. The hypnotist can put his subject into a state of sleep, or can order him to go into his past or childhood experiences. Gradually the dead spirit, working in the subconscious, becomes so strong that the conscious personality becomes helpless and completely dominated. The entire attention of the conscious mind shifts to the subconscious state. Now the hypnotist can suggest to the dead spirit that he be obeyed. Just by suggestion, the subject will remain suspended between two stools like a log of wood. Others cannot see the spirit who supports the subject's body which appears stiff as a board. Even if the subject is poked with a fork, he will not feel it as his conscious mind is asleep. His whole personality becomes one with this

dead spirit and the hypnotist might even make his subject carry out his own desires.

People can be hypnotized to feel a baby-like dependence and complete obedience to the hypnotist. It is also possible to dig about past anxieties and complexes of the subject's mind, as well as phobias and addictions. Dead spirits are very subtle in nature. They have the same body they had when alive in human form, the only difference being that they cannot be seen or felt by living human beings.

Possessed people who are connected to the subconscious, such as clairvoyants, psychics or mediums, can see them very clearly. In most cases hypnotists are helped by the spirits of individuals who have suddenly died, or recently committed suicide.

Extrasensory perception (ESP) is actually extra-personality powers. They are very dangerous powers because the spirits manifest ESP without their host's knowledge, even when hypnosis is absent. A soldier, fighting in a war, may suddenly get a shock in combat. The spirit of a deceased doctor might enter him in such circumstances. This `dead' doctor wants to show off or demonstrate his skills, or complete some unfinished work. He would choose a strong person to physically carry the load of a doctor's spirit. In war, there have been numerous examples of soldiers who can operate on people and cure them, without ever passing any medical examinations.

Some people with ESP are born with these spirits, but most become possessed when they experience a state of nervous tension. Such people can also feel the presence

of spirits around them, because they too live in the realm of the subconscious.

Some of them can be possessed by entities who whisper information in their ears (karna Pishācha). Through such spirit possessions, these individuals can predict future events, or tell of events in the past. They are able to give names and addresses of complete strangers, as well as list their relationships and political and social organizations to which they belong. They may even suggest remedies for the cure of their subjects' ailments. Such ESP practitioners believe they are involved in mind-reading and many of them make their living as self-certified psychics, not realizing they are simply possessed.

Once in Poona I met a very well known Māntrika (someone who chants mantras to summon dead spirits). He asked Me to give him the blessing of Self-realisation. He confessed that his practice was to excite the Iḍā Nāḍī of others and from it he had made a great deal of money. Even the police used his services to help them in their investigation of crimes. Members of the public retained him to locate lost family wealth and treasures hidden by their forefathers. I told him over and over again that he had to give up all his powers if he wanted Self-realisation. He assured Me he was really very anxious to be rid of them.

I raised his Kuṇḍalinī and he was amazed to discover, following Self-realisation, that he had indeed lost all his powers of ESP. He tried chanting his mantras, but to no avail. Those spirits who had previously been helping him

had left him for ever. The same spirits who were his helpers were also torturing him.

Those who use such entities usually die a very miserable death.

To date I have not come across a single spiritual healer who is not using spirits in their work. In most cases, people using these spirits are not aware of their presence for quite some time, if ever. They usually remain absolutely hidden and go unnoticed by their hosts.

People who enjoy flirting with their eyes play host to other kinds of spirits who, in their last life, were impotent or dissatisfied with their sex life. Such spirits always manifest through people with the same weaknesses. The worst among them act through the Āgñyā Chakra, using their host's eyes to entrance another person by staring at them. Modern society does not regard flirting as a vice, but nothing is more grievously harmful than this habit. A person who indulges in it loses interest in all other forms of enjoyment. The deceptive pleasure of enjoying flirting, is the sophisticated way certain very depraved spirits manifest on Earth. By it, they obliterate a human's sublimated sense of pleasure. Not only is it harmful to the flirting individual, but it acts as a conduit for a stream of many dissatisfied souls to enter human society. These souls pour in from the collective subconscious at a frightening speed through a flirt who develops the ability to spontaneously control his hypnotizing gaze or stare. He shifts his eyes from one person to another, distributing spirits into them in the name of enticing the opposite sex. All those enticed take up the same play and become enslaved by these spirits without knowing it.

A young lady once admitted to Me that she picked up this habit from an old man of fifty and it now dominated her life. Many young people ask Me how to get rid of this filthy and pointless habit which they feel they are spreading like a virus. They find they lose a lot of energy through this enslavement and it prevents them from enjoying the real joy of honest sexual feelings. Wherever this disease spreads, societies develop which become very artificial. Very early impotency is the reward for its practitioners and it starts a vicious circle; women want to expose their bodies and the desire to flirt increases. Moreover with impotency, more and more dependence is put on flirting for sexual satisfaction.

A wealthy lady I know yearned to look like a man and wanted to be married to a woman. In fact she was possessed by a male spirit and when she got rid of the spirit she became a normal woman again.

Some spirits enter for a short time and make a very temperamental personality our of their host.

Hypnosis is said to help people bear pain during an operation. It may also give some relaxing effects as the conscious mind's working is taken over by another personality. But it is a very short-term advantage.

In the long run the patient suffers from other symptoms of over-activity of the sympathetic nervous system from supporting one or more foreign and uninvited spirit guests. They drain the energy and resources of his sympathetic nervous system and such a person cannot get Self-realisation.

The power of hypnosis, through mental sedation, can be exploited to bring about mass hypnosis, controlling thousands of people at a time.

Some evil geniuses can even do it through their lectures. By the manipulation of hypnotizing a few people to start with, thousands can be put in a hypnotic state.

These first few act as primary channels by the incoming spirits. Political fanaticism, religious mania and the irrational cruelty of mass human behaviour are often the results of domination by the overpowering personality of a single individual who knows the art of mass hypnosis.

There is a school of thought (Five Makaras) which believes in indulgence. They believe one can get Self-realisation by indulging in the five acts of pleasure. They also believe this cures you of all and any illnesses. Such beliefs, as well as experiments where the individual is supposed to vomit out their subconscious conditioning (rechaka), are absolutely misguided. Instead such people are permanently enslaved by subconscious entities. It is virtually impossible to give Self-realisation to any such self-certified `cleansed people'. Others suggest that if you try to suppress your weaknesses, they will overpower you. According to them the best way to dissolve your weaknesses is to indulge in them. But if your clothes are dirty do you drag them in the dirt to clean them? The time has come for human beings to understand that this is the downward path towards doOm If humanity is to survive, the domination of the subconscious must be avoided, abhorred and condemned.

Jesus Christ was the pioneer teacher against spirits. He hurled them out of afflicted people and put them into pigs which disappeared into the sea. But it is amazing how most Christian nations are busy exploiting the powers of the subconscious mind. Older people have even taken special efforts to establish spiritualist churches and temples to `dead masters'. Many of them believe they are especially blessed by the Holy Ghost when they get possessed. One should know that when the grace of the Holy Ghost descends, one feels peace, joy and the power to change one's life. Truth is evident because a seeker feels the inner being of others through collective consciousness. A state of witness is developed in thoughtless awareness and not in a trance with no external expression. On the contrary, the experience of Self-realisation is such that a person becomes very silent and the vibrations of Divine Love (Praṇava) start emitting from his being.

Meanwhile younger people are being enticed by masters who have expert knowledge of the black arts.

These black masters work with spirits in places like cemetreies and dilapidated houses which these spirits haunt. They know the art of capturing such spirits and bringing them under their control.

For example, when an evil genius dies the hunters of spiritual powers follow his dead body to its grave or to his cremation and by night, excavate the body or search out the skull, bones or remains of the body.

The dead man's spirit knows that part of his body is with these evil people. If part of the body is missing the dead spirit cannot take a rebirth, because that part will be

missing on the new body. This explains why some children are born with deformities or missing limbs. The bodysnatchers work their magic for days on the physical bodily parts of the evil genius's spirit until he comes totally under their control. When this happens they try, through him, to control many other such spirits.

A science of the subconscious (bhootAvidyā) has been developed in part of India, which is handed down from generation to generation.

Some masters of this black art gradually become Satanic (Rākshasas) and incarnate again and again in this world whenever an Incarnation takes birth. These practitioners also incarnate to spoil the work which the Divine Personality has come to do.

In the beginning of the human stage of development, Incarnations descended on this Earth only to destroy the devils. The Primordial Mother took many births for this work. In modern times (Kali Yuga) many of them have been reborn. They fear showing their real identities as demons, so they take the garb of religion and call themselves masters of Gurus. They emit tremendous heat from their bodies which a Sahaja Yogi can feel; the heat is such that blisters can form on the fingers of a realised Soul. They perform all kinds of magical tricks such as materialisation and people who still hanker after material possessions are very much impressed by their antics.

A very rich Indian man I know told Me he had been to one of these false Gurus. The Guru gave him a diamond ring, which he materialised apparently out of thin air. The rich man was very impressed by this and had made a sizable

contribution to the Guru's coffers. When I asked My rich acquaintance how many diamond rings he already had, he told Me he had lost count. I further asked him why he went to such a man for a ring when he could afford to buy any number of rings from a jeweler of his choice. He replied that he felt his Guru to be a wonderful man of God. I had to tell him that God cannot be purchased in the marketplace. If the Guru was such a generous person, I asked, why is he not materializing rings for the poor people of India and solving the country's economic problems? At this point the rich man's wife broke into tears. She confessed that she had been meaning to come and see Me for some help to save herself from the clutches of this `religious leader'. The real problem with him was that he found out that diamonds were missing from his house and his wife confessed that there was `someone in her being'... [The rest of the story is missing in the manuscripts. When and where, Shri Mataji told the story so: So this gentleman came to Me with a diamond ring, “Oh this is a diamond ring I have got." I said, “Very nice, now what do you want from me? I haven't got diamonds." He said, “No Mother, I just asking for the Supreme." I said, “Why did you take the ring? You can purchase the ring in the market, how many do you have?" He says, “I have many." Can you purchase God in the market? He's a smuggler, he's everything and the Guruji has no objections, Guruji himself brings to his feet. And the gentleman, he a great worshipper of the Guruji, he also brings to his feet. Guruji does not mind, as long as he passes on two or three bottles of foreign liquor to him. And then he comes to Mātājī.

So Mātājī asks, “Now why me sir? What am I to do about it?" He said, “Mātājī I have a problem." I said “What's the problem?" “I am losing lots of diamonds." “What about your wife?" “Oh she's completely dedicated to him and she goes and stays there for months together, she's not bothered about the husband, about the children, about anything, all she has dedicated herself to the Guruji." So the wife was brought to Me. The lady is completely possessed. “Oh God” I said, “Now what am I to do with this woman? What question am I to ask her?" Then I took out her bhoot, did lots of things, took it out. She's a lady doctor. I asked her, “You are a lady doctor, what have you been up to?" She said, “I don't know, somebody inside me tells me these are all stones, give these to Guruji, these are stones for you." I said, “Mad woman, if these things are stones for you, for a married woman diamonds are stones.

So they should be dust for that Guruji of yours who declares he's a Sannyāsī.

Why are you giving him these stones? And did you tell your husband?" She said “No, I never told him." He was about to report it to the police and the Guruji would have been in difficulties. But despite all that and the husband getting heart attack twice, they came to me again for the curing of the husband.

Diamonds disappearing, but the wife could not get rid of the gentleman at all. They are so possessed. Very difficult. And thousands of them will run after such a man, because it's very easy to hypnotize.'] When I asked the lady why I should accept the diamonds which are nothing but worthless stones to a spiritual personality,

she was forcibly struck by My question. Being a doctor she saw the game behind the scheme.

After practicing Sahaja Yoga for some time she got rid of the bondage of that spirit completely. She told Me that many of the female disciples of this same Guru have lost their husbands through heart attacks at a very early age. Her husband himself had already had one heart attack. The widowed disciples then gave all their property to this Guru and lived with him in his ashram. They performed services (Seva) for him, bathing and dressing him. She revealed that he was also very fond of good whisky. Hardly a spiritual example to follow.

Another Guru, now dead, founded a movement that grew very large and gathered together many women who were neglected by their husbands, putting them into his ashram or harem. His disciples did not marry, but free sex was encouraged in his community. Another hypocrite. Every sin in the book is being committed in the name of penance. Today, as well-read and intelligent as we are, it should not be difficult to sift the real Gurus from the false. These demons are very subtle and can imprint their vibrations on many material objects like rings, necklaces or taveez [talismans]. Many of them give their followers ashes to eat, or make ashes materialise from their photograph. As far as I know not a single one gives holy ashes, but rather they distribute ashes they obtain from crematoria. A disciple who eats these ashes is possessed by dead spirits that enter his body with them and take up residence in his stomach. Ultimately cancer or a serious mental disorder results.

There are many prodigies, mentally retarded but with the ability to solve mathematical equations without performing any calculations. They too are possessed individuals. Many geniuses are dissatisfied when they die. Their spirit wants to show off, so it possesses a child, often in their own family. They may appear mentally very normal at first, but as they grow up they are found to be retarded. If such prodigies are prevented from giving public demonstrations of their `gift', they can be saved. The spirit possessing them will have no further interest in them if they are not on display.

The parents of some prodigies came to Me, very anxious for their children to get their Self-realisation.

I found that they were also surrounded by groups of spirits and I knew it would be difficult to raise their Kuṇḍalinī. One such case, a man of great intellect, started writing beautiful poetry about Me when he met Me. He was similarly possessed. I tried to persuade the poet-spirit to leave the man, but it resisted.

It argued it would take too much time from taking rebirth until manhood before it could tell about My past life in poetry. It feared it might even forget about My past when it took its birth and that whatever it knew in the subtle state of spirit would be lost on incarnating again. Through the working of Sahaja Yoga, however, the poet spirit did depart and to the great amazement of its host, the ability to compose exquisite poetry left with it.

In the ancient books of Indian philosophy, the powers of the subconscious were specifically mentioned.

They were called Paraloka Vidyā –*'Knowledge of the afterlife'* Siddhi. Despite warnings to seekers of truth by

many great souls of India to avoid hankering after these powers (Siddhis), it is unfortunate that their followers have lost their way in the wilderness of subconscious overpowering.

Great sages who lived in the jungles or in the caves of remote and inaccessible mountains have told Me they have been often tempted by the powers of the subconscious. One of them had one hundred and one thousand rupee notes fall on him one day while he was in meditation. However, when the notes turned into gold coins which piled up around him, he knew that demonic forces were trying to tempt him. When even Christ was fasting in the desert, Satan tried to tempt Him by offering Him the kingdom of the world.

All Divine Incarnations have clearly spoken again and again about the dangers of the black arts and their evil powers. The founder of Sikhism, Guru Nanak, an Incarnation of the Primordial Master, spoke out clearly on the danger of spirits. It is difficult to understand how intelligent and educated people do not use their brains to discriminate in this matter. The cunning, depraved false Gurus reap most of their earnings from innocent Western seekers and lead a luxurious lifestyle on their income. These Gurus are patently immoral, yet Westerners are so fascinated and enticed by them that they are willing to commit even debauchery at their request. They will commit every sin under the sun to please their Gurus and Guruwis. I personally know a 19-year-old boy who was directed to sleep with an old lady of sixty by one of these Gurus and he did it! He came to Me in a very sick and debilitated state. Another case also personally known to

Me concerned a young American who went to India to find Me. Unable to trace Me there, he finally caught up with Me in London. He was a very intelligent young man, studying for a post-graduate degree at a prestigious American university. He told Me how he had enrolled in meditation classes taught by one of these Gurus and learned there the art of going into trance.

From his very religious upbringing he felt that his mind was relaxed through this form of meditation technique. This relaxation, I told him, occurs because the responsibility shifts to a spirit in trance. If a doctor examined a person in trance he would find that there is a slowing down of sympathetic activity because the subject's ego is taken over by another entity. This is nothing but complete enslavement. When he came out of the trance he felt the urge to murder his parents, his close relatives or anyone who came across his path. This naturally upset him a great deal and he began wondering what form of meditation he was into. He tried to deflect his mind from all such horrible thoughts, but found instead that he began getting thoughts of suicide. He felt he must be a really bad person to get such awful thoughts and the depression caused by such thoughts became so great that he indeed attempted suicide on four occasions.

He was saved each time by his parents. When I talked with him I found out that this Guru had given him a one-word mantra for going into trance. The word was `Shringa', which on the surface means `a mountain peak'. The word was also the name of a very ancient Master Guru.

At first I could not fathom why such a great Master, a realised Soul, should be interested in the powers of the subconscious, the art of the dead. I asked the young man to put himself into trance for Me and immediately saw that he was possessed by a horrid-looking entity that had the form of a unicorn with one twisted horn in the center of its head. It was an extremely Satanic entity. Then I remembered that in Sanskrit the word `Shringa' means `a horn'. It was difficult to separate this spirit from the boy. I took the spirit to task and asked it who it was. It told Me that it was one of the chief slaves of this false Guru, the meditation teacher, who was really a Satanic incarnation. It further told Me its master was a Rākshasa, who in his past life was killed by Ādi Shakti Herself. The spirit Shringa told Me that this boy and many like him are possessed in this fashion in this beautiful country of America. The purpose of their recruitment is to destroy the saints who are taking their birth for their ascent. The spirit also told Me it is not possible for all Satanic spirits to enter into human psyches. Not all demons have achieved this transformation power, so they needed more human spirits under their control. Most of the spirits controlled by this Guru were Satanic. His goal was to control humans whilst alive so that at death they too in their turn would become enslaved spirits. This subconscious invasion would even be brought about effectively through state support, it added and predicted there would be an epidemic of criminality throughout the Western world. Various powerful Satanic individuals have already taken birth and are working to entice others to the same path.

Later on, I gradually told the young man what I had discovered. He was thoroughly shocked. Everyone was given by this Guru a `mantra' which had to be kept a secret. Revealing it would render it ineffective, people were told. The young man had discovered that there are principally four names given as mantras: `Aim', `Rhim', `Klim' and `Shringa'. He felt cheated learning the real meaning of his mantra. He told Me how many thousands of young Americans follow this false Guru who charges hundreds of dollars for initiation into his meditation techniques and further thousands of dollars for his advanced courses. This Guru is a household name in the West and his method is to attract affluent young people by pampering their ego. Simple, innocent men and women, enamoured by his speeches which use scientific terms and research jargon, end up purchasing spirits at a high cost. Unfortunately, it is those who are seeking who get caught in the traps of these masters of the black arts. Those uninterested in ascent are left untouched by these evil geniuses.

So in modern times, it is the deserving, the seekers, the sādhakas, who are harmed by such deceptive methods of subconscious domination. Beware of salesmen of such false wares, who claim to be godly but who peddle the devil! Only through the experience of Self-realisation can you feel the power to be one with others, through vibratory awareness and in the realm of collective consciousness. Do not waste your intelligence and energy in blind searches. By indulging in such experiences you lose your own personality and end up

being dominated by other entities, not just in this life but in many to come.

These personalities will not leave you until you are thrown into hell (Naraka loka). Hell is clearly described in the Jain scriptures. There are many different levels and the level one goes to depends on the Satanic entity one has acquired in the subconscious mind. Those who contemplate suicide must understand that by running away from life one does not get out of it. There is no death. Committing suicide under the spell of a Satanic possession means you will be used for their purposes and you will be reborn as a sinful person in your next life.

By the working of Sahaja Yoga, people possessed and suffering from mental problems have been cured.

One such case, a completely blind lady who came to see Me in Delhi, started seeing everything within five minutes of Me treating her. Her brother, a police officer, was amazed bow I could help her see so clearly after a spell of blindness that had lasted so long. There was actually a spirit sitting in her Āgñyā Chakra, the subtle center at the crossing of the Optic Chiasma which controls the optic nerves and ultimately controls the eyes. As soon as the spirit disappeared she started to see.

Many people who are not realised Souls claim the power of exorcism, the art of driving spirits away. In My experience, these people usually drive out one spirit and replace it with another. Perhaps it happens automatically. Such people are connected to the subconscious level, where they persuade or force one spirit to leave and insert another spirit into the sufferer. In this way they control the individual, who thinks he is

cured. They call themselves Tāntrikas (meaning those who control mystic mechanisms) and Māntrikas (those who chant certain words to invoke powers). The real mystic mechanism (Tantra) is the Kuṇḍalinī, which freezes when these self-certified masters work on Her. The Divine Deities in the subject's body recede into sleep and the poor subject becomes a victim of Satanic spirits. Māntrikas recite mantras which also cause the Deities to slumber. Without their protection, evil spirits can be introduced into the subject by the Māntrika. All Tāntrikas and Māntrikas take money under false pretenses, irreparably damage their clients and lead a highly sinful life on their ill-gotten gains.

A lady came to see Me once whose husband was suffering from the terrible influence of spirits introduced by a female Guru. The lady told Me she had gone to this Guru because her husband had become a hopeless alcoholic. The Guru removed the spirit causing the alcoholism, but at the same time put another spirit into the man. This one was not attracted by drink but by gambling. Again the lady returned to the Guru and again paid her a hefty fee. The gambler-spirit was removed and replaced this time by a spirit who enjoyed cruelty and violence. One day this spirit caused her husband to take a knife and attack her and his own mother. This terrified them and she stopped paying the Guru for her services.

Soon all three spirits were back in her husband and he became very sick. I cured her husband by expelling the spirits who were troubling him and of course, I charged nothing as is My practice. The lady was very surprised that it did not cost her a penny to cure her husband while

she had laid out thousands of rupees to make him ill. The female Guru was a very wealthy woman who enjoyed all the luxuries of life at other people's expense. She led a very promiscuous sex life and was quite an immoral personality. She was later arrested by the police and jailed for her activities.

With our human intelligence we must know that a really religious person cannot lead an immoral life.

Holiness is the expression and innocence the essence, of religion. Cunning, expediency, cruelty, lust and greed are the baser instincts of life which cannot touch a godly person. A pure heart has no room for such attributes. Really godly people are very different from the fake Gurus and lead a spontaneous, loving, religious existence. If someone makes money in the name of religion, to indulge in personal pleasure, that person should be recognized as being downright evil.

There was a very rich man from Bombay who died in a car accident while returning home from seeing his Guru. The Guru was another of these frauds, who managed to steal all the rich man's wealth. The car driver was a follower of the Guru and cunningly stage-managed the death of his employer with great care.

The man's wife, also a great devotee of the same Guru, was shocked at her husband's death. She could not see the foul play as she was also a great devotee of the Guru. Even the police suspected nothing, so cleverly had the murder been carried out. The widow later discovered that all her husband's property had been mortgaged and there was no trace of the mortgage money. Every penny had gone to the Guru. This is the very reason why Christ

took a whip in His hand and drove the moneylenders out of the temple.

God and moneymaking are totally incompatible. Given that fact, it is noteworthy that most religions have been reduced to socio-economic clubs, while most cults and sects are led by Satanic, sinful and deceptive individuals. They take to smuggling, womanizing and downright murder to achieve their ends.

Too much conditioning of the mind excites the Iḍā Nāḍī which inflates the superego. In the same way, by overexciting the Piñgalā Nāḍī, the ego is inflated. The overconditioned ego or superego may then crack into fragments and the space created attracts a spirit anxious to manifest from the collective supraconscious or subconscious areas.

Their entry occurs through the Āgñyā Chakra, known as the `third eye'. This is the center Indian ladies traditionally cover by a vermilion tilak, or bindi. Many English people laugh at this mark, some even foolishly make fun of Indians who wear it. This mark keeps the entry of spirits away and is the mark of the Primordial Mother. It is the mark of the Virgin Mary who sacrificed Her blood, Her only child, to save humanity. She wore the mark of the Precious Blood running in the body of Her Son, Jesus Christ. It is He who guards the subtle center of Āgñyā and protects from spirits entering there.

Spirits can also enter through the Nābhī Chakra, the navel center. With the exception of the Āgñyā Chakra, all the other subtle centers are covered. Spirits can also enter the Iḍā Nāḍī through the ingestion of food and can settle into the superego to control the mind of that

person. Food can be contaminated by Satanic thoughts of the person cooking it and some evil people use such food to entice their enemies.

One influential man I know told Me of a blackmailer, who troubled him so much that he asked a Māntrika to put a spell on him. The black-mailer developed hiccoughs and died after a few days. But the influential man also lost his influence and became so neurotic that his body constantly trembled. The blackmailer still troubled him, even from the other side of the grave.

Another disciple of mine, a doctor from Isfahan in Iran, told Me how he refused to marry a lady chosen for him by his family. The girl's mother used some magic on him, causing him to be possessed. He became paralyzed and lost his practice as a surgeon. When he came to see Me he could not stop shaking, but through Kuṇḍalinī awakening and the practice of Sahaja Yoga, he is now totally cured.

These possessions by spirits in the ego or superego can be permanent or temporary.

Sometimes they only occupy their subjects for a short time. They change places with other invading spirits, or they invite even more spirits in from the subconscious strata. A doctor-spirit, for example, who cures people via possession, can invite many other doctors or nurses in spirit form to help him do his work.

Sometimes they appear at particular times, on certain regular dates and stay only a short time before departing.

If a spirit attaches itself to a solid object, it can also hide it behind transparency through hypnosis.

Thus even an opaque object in their hand can look transparent.

Spirits are of different colours, ranging from jet black to smokey-black, or patchy golden if they are egoistical. By contrast, realised Souls appear like clear crystals and sometimes shine like stars. Their face and body are of the same appearance as their body in life. If they stay in the Paraloka this spirit body becomes smaller and smaller. When they take their birth as a human foetus, they separate into two separate identities, as `male' and `female' components. They then enter the bodies of their parents, through food, atmospheric dust or any one of the organs. Having already selected their parents, they develop in the father as sperm and in the mother as ovum. Hence it is said that marriages are made in heaven.

When someone is very anxious to marry a particular person, it should be understood that the Divine has chosen that couple to be husband and wife. This decision is final and should not be tampered with. When such a marriage decision has been agreed to by parents and others, this collectively sanctioned act takes place primarily for the future children to be born through this union. In India people consult horoscopes for matching brides and grooms and if the astrologer is a realised Soul, this is the best consultation possible.

The Universal Unconscious is responsible for such matches of people who respect love above all, that take place in the presence of many people and are sanctioned by society. There is a unique festivity and joy at such

weddings and people remember the event long after with fond memories.

Only those who want to marry should have children. Infatuation, temporary lust or other artificial considerations like beauty, wealth or position are the imsiest grounds for selecting one's lifemate. All marriages chosen on this basis eventually fail and create problem children.

The preponderance of sexual promiscuity and faithlessness among married couples in the West interferes with the Divine plan. The original male and female halves of the incoming soul get mixed up and do not recombine with each other as planned. The offspring of such unions are disintegrated personalities and always in turmoil. They are unable to compromise with themselves and sometimes lead a double life.

Often it is so acute that there are some who do not know what their other half is doing. They can make very good husbands but be very bad citizens, or rice versa.

In India they use also the dead spirits which are devoid of Kuṇḍalinī... [MISSING] and Divine Spirit (Ātmā). They enter into the foetus about the same time. At their entry we can feel the pulse of the foetus.

realised Souls can see them in the atmosphere. Not in human form or colours but only as Kuṇḍalinī and Spirit engulfed by soul.

Sometimes one sees bunches or sometimes loops of Kuṇḍalinī and also in the forms of black or white dots. These souls carry the Spirit and the body of the Kuṇḍalinī as small coiled structures. These are the Chakras and to some are visible as different varieties of light. The only

one which is one with the Kuṇḍalinī is the Spirit (Ātmā) which is the light of the heart.

It should be quite clear what one means by the word `soul'. The soul, is the subtle body (sookshma shareera), the subtle form of the subject's body without the water element and the earth element. The soul consists of five sheaths. Two of these disintegrate on the physical plane at the time of death. They form the chromosomes. The rest of the bodies (shareera) depart into the collective subconscious. This soulbody can vary in colour from black, blackish-violet, through green, light blue and golden crystal to white.

These bodies dissipate in the atmosphere around an individual according to his unfulfilled desires. Those spirits which have spontaneously dropped all material desires rise effortlessly to great heights, beyond the atmospheric realm and human vision. They can sometimes descend to Earth, though, to appear as apparitions, or communicate certain revelations.

For genuine seekers of truth who have lost their path, eternal souls called angels (Chiran Jīvas) watch over them and guard them like children. These Great Masters are called Avadhutas and are known as `guardian angels'; they guard us like children. In particular they protect realised Souls from accidents and evil people.

The left sympathetic nervous system is the expression of the Iḍā Nāḍī on the gross physical plane. When there is any conditioning of the mind, the subconscious receives it through the Iḍā Nāḍī, which becomes excited and starts pulsating. Actually it is Divine Power working through the Iḍā Nāḍī, which creates electromagnetic

waves to neutralise the effects of conditioning. When the conditioning is too heavy, the electromagnetic forces cannot neutralise it completely.

People who live in the past are prone to heavy conditioning, as are those who read too much. Individuals who are subservient are also very much conditioned, as are foolish people who worship God without achieving Self-realisation. Those who surrender their intelligence or ego by continuously chanting His name (Japa) without Self-realisation get equally heavily conditioned, as do those who forcibly control themselves. Conditioning is stored in the subconscious and happens without our knowledge from earliest childhood.

Throughout our lives we go on storing our past experiences in the subconscious. Both the Piñgalā Nāḍī and the Iḍā Nāḍī are interconnected at the subtle centers (see Figure 6). Through both channels, the Divine Deities receive the impulses of conditioning from ego and superego and react by supplying the vibrations, or creative power in response. These are emitted as impulses (Praṇava), which pass through the preganglionic fibres to each ganglion and later on to the post-ganglionic fibres based in the organ. Thus more electromagnetic forces flow where they are required to supply the energy. The right and left sympathetic nervous systems are excited by the ego and and superego respectively. They work on the energies of the Piñgalā and Iḍā Nāḍīs. In emergencies, the Deities release more Praṇava to fill the exhausted Piñgalā and Iḍā channels. These two channels act [as shown in Figure 6]: Figure 6: Drawing added by the editors The Iḍā and

Piñgalā Nāḍīs pass around the Chakra taking orders from its resident Deity as to the mode of action and generate electromagnetic impulses in the ganglion to create adrenalin. These two channels are so interdependent and they influence each other so much, that it seems as if both of them are working for physical and mental excitement together. Too much activity exhausts the Divine Power and creates a situation of bankruptcy.

On the left hand side, any activity that creates depression in the awareness is caused by indolent indulgences, drugging or conditioning, or deliberate introduction of negative forces by evil people who are familiar with the black art of exciting the Iḍā Nāḍī. The Divine Power of the Piñgalā Nāḍī gets used up much faster when it is artificially excited through the introduction of spirits. From the diagram we can see that both Piñgalā and Iḍā Nāḍīs go around the centers.

One of the centers, the Mūlādhāra Chakra, controls the pelvic plexus and hence the sexual function.

Both these channels are thus connected very strongly with sex. Those who follow the path of classical Haṭha Yoga, or any path that prescribes an unnatural and forced attitude of celibacy, try to run away from sex in the artificial act of renunciation or abstinence. This ascetic attitude excites their Piñgalā Nāḍī.

This makes them cold and insensitive to love.

People who overindulge in sexual acts, on the other hand, excite their Iḍā Nāḍī. Actually it is just the same whether one is running away from or racing towards sex: such activities give too much importance to sex. Sex is not a kind of energy at all, but an expression of the

Divine Power, Praṇava, which, for a split second, oozes out of the Piñgalā or Iḍā Nāḍī and from Kuṇḍalinī itself. Those who get involved in other activities can automatically lose interest in sex. We can say they are sublimated sexual activities because they manifest in higher Chakras. These higher involvements create a subtler ego and a dry temperament.

It is a basic problem to get rid of these direct or sublimated indulgences.

Sahaja Yoga is the solution as it keeps attention in the center, at the present moment. From this point one watches the sexual activity as a witness and does not get either involved in it or detached from it. At the same time, when indulgence in sex moves the attention onto the Iḍā Nāḍī, the subject starts enjoying sex via the breasts or eyes, flirting with the eyes, as we have seen, is a common activity these days. One can also enjoy mental sex by reading about it. These are all perversions and lead to a reduced physical enjoyment of sex and finally to impotence.

Contents: **SM's book 'Creation', Chapter 6: Tantrism**

If Tantra means the technique to handle the mechanism and Yantra is the mechanism itself, then Tantrism should really mean Kuṇḍalinī Yoga. Kuṇḍalinī is the mechanism for the union of human attention with God and is awakened and raised by a spontaneous (Sahaja) act.

Kuṇḍalinī, being residual consciousness is akin to the plumule (Ankura) of a seed and is placed in the sacral bone. The sprouting of this `seed' can happen only when it is ready to germinate. Only a real Guru (SatGuru) or a

Sahaja Yogi can awaken the Kuṇḍalinī from Her dormant state, a yogi being someone who is an enlightened or realised Soul; a Sahaja Yogi being a yogi who knows the art of Kuṇḍalinī awakening.

Like a gardener who waters his plants to bring about germination and growth, a SatGuru or Sahaja Yogi just pours the `water' of vibrations, flowing through his Divine personality, onto the seeker (sādhaka).

Every human being has an individual Kuṇḍalinī, who is the mother of that individual and he is Her only son. As Kuṇḍalinī is a part of the All-pervading Divine Love, only a SatGuru or a realised Soul, authorized by God, can move the Kuṇḍalinī. To move Her he must be a righteous and Divine personality, for She instinctively knows and understands his quality as a spiritual being. Only such a person knows in detail the Kuṇḍalinī of every person. He can immediately say where the obstruction lies on the Kuṇḍalinī path and with his fingers he can raise Her and give Self-realisation. It must be clearly understood that such a person has to be a model of virtue. The so-called Tāntrikas are just the opposite of this.

When a SatGuru or Sahaja Yogi awakens a Kuṇḍalinī, there are no outward effects, physical gesticulations or painful experiences by the seeker. It is possible with the naked eye to see the Kuṇḍalinī rising in the seeker's spinal cord when this happens. When She sticks at one of the subtle centers, it is also possible to clearly see the Kuṇḍalinī pulsating in the sacral bone, where She resides. On rising fully through all the Chakras, She pierces the fontanelle bone (Brahmarandhra) at the top of the head

and establishes the union with the All-pervading Power of Divine Love.

Someone with the ability to perform such a `second birth' is a real Tāntrika, because he handles the mechanism (yantra), the Kuṇḍalinī, with his technique (Tantra) of pure chaste Divine Love.

From the very outset it must be clear that the term `Tantrism' has come to denote the very opposite of Kuṇḍalinī awakening. It has come to mean the method by which Kuṇḍalinī is mishandled and is now a sinister school embraced by large groups of people, by which all possible chances of Kuṇḍalinī awakening are killed. As a result, the spiritual evolution of many individuals is nipped in the bud.

Of the seven subtle centers the lowest is the Mūlādhāra Chakra. Lord Gaṇeśha, symbol of innocence, resides here as presiding Deity. As the last Chakra, it is placed much lower than the Kuṇḍalinī and in front of it, in the prostate gland. This important center lies outside the spinal cord and controls the four sub-plexuses of the pelvic plexus. This in turn controls sex in man. From the Mūlādhāra Chakra Lord Gaṇeśha guards the protocol of His Mother Kuṇḍalinī. It is important to note there is no entry to the Kuṇḍalinī from the point of sex, as She is placed much higher than Lord Gaṇeśha in the triangular bone called the Mūlādhāra.

So Kuṇḍalinī awakening and sex have nothing to do with each other.

When someone tries such a sinful act as using sex for Kuṇḍalinī awakening, Lord Gaṇeśha gets angry and pours forth His wrath as heat in the body. Actually His temper

excites either the left or right sympathetic nervous system, or both together. These two systems lie outside the spinal cord and are the gross expressions of the Id.ā and Piñgalā Nāḍīs, which run inside the spinal cord. Since it is connected on both left and right with the last center of Mūlādhāra Chakra, the whole sympathetic nervous system gets excited and registers over-activity when Lord Gaṇeśha gets angry. The parasympathetic nervous system is the gross expression of the central subtle channel (Suṣhumnā Nāḍī) and cannot be activated by the seeker's own efforts. Whenever he puts in any effort, his attention moves immediately to the sympathetic nervous system, never to the parasympathetic.

The effects of Lord Gaṇeśha's anger with such people, wrongly excited, makes some of them go into trance, start jumping and shouting uncontrollably, or experience tremendous heat.

Some even get blisters on their body; others suffer so much they feel as if they are being bitten by swarms of wasps, or as if their bodies are being painfully consumed by fire. These symptoms are often similar to those experienced by patients of galloping cancer, for this is also caused by over-activity of the sympathetic nervous system. These things only occur when novices or unauthorized people try to awaken the Kuṇḍalinī and are manifestations of Lord Gaṇeśha's anger and not of true Kuṇḍalinī awakening. As the Mother of the seeker, She has been patiently waiting all his lives for the moment of spontaneous salvation. Actually Kuṇḍalinī would never torture Her only child and will not rise unless and until the seeker meets the real SatGuru or Yogi. Only these

individuals, authorized as God's chosen instruments, can truly bless the seeker by their presence of grace (Shaktipat). The Kuṇḍalinī then spontaneously rises through the central subtle channel, Suṣhumnā Nāḍī, in the spinal cord, giving Self-realisation.

In My work with Sahaja Yoga in India and in the West, hundreds of thousands of people have seen the rising of the Kuṇḍalinī and have effortlessly achieved Self-realisation.

So far there has not been a single case of any mishap, or of any of the painful symptoms described above. On the contrary, the rising Kuṇḍalinī has cured thousands of patients suffering from incurable diseases like cancer, diabetes, leukemia and even AIDS.

After Self-realisation, people experience thoughtless awareness (Nirvichar Samādhi), where they feel the cool, soothing vibrations of Divine Love (Chaitanya Lahari). By virtue of becoming collectively conscious, Sahaja Yogis gradually learn to decode the vibrations and master their own Kuṇḍalinī. Later on they develop the capability of giving Self-realisation to others through Kuṇḍalinī awakening. Many Sahaja Yogis have themselves cured thousands of chronic sufferers of incurable diseases such as cancer. The cure is a by-product of Self-realisation and not an end in itself. It should not be mixed up with spiritual healing by non-realised healers.

Many people claim to give Self-realisation through Kuṇḍalinī awakening. I have met many of them and have also got to know intimately their disciples. They call their technique `Shaktipat trance', even `Sahaja Yoga', but there is no awakening of the Kuṇḍalinī. On the contrary,

the whole body becomes heated and their subjects start jumping and shouting.

Some of these frauds even claim to open the `third eye', working on the Mūlādhāra Chakra, arousing the sex point, or on the Āgñyā Chakra, which is placed at the center of the optic thalamus. The window of this subtle center is placed at the center of the forehead and so-called Tāntrikas can insert a spirit into the ego or superego of the seeker via this Chakra.

When they do this, the seeker sees a spark or a point of light for a short time. In this way the attention of the seeker is short-circuited to the collective subconscious area and he may feel peaceful like someone who is drunk or drugged. He thinks he is happy with himself, but is unable to transmit this happiness to others. His human awareness sinks to the level of animal awareness and as his responsibility shifts from conscious to subconscious mind, he escapes from reality. At this point he stops thinking, but is unable to change or transform himself. Not a single one of them gets to know the reality of the real self which is dormant within them.

When awakened, this true self expresses itself and one feels the cool vibrations of Self-realisation.

The vibrations start flowing, especially from one's fingers. This is the power of Divine Love that thinks, plans, organizes and loves. By stepping into this All-pervading Power, one enters the realm of thoughtless awareness. By decoding the vibrations, one is reborn and evolves.

The state of Self-actualisation has to be genuinely felt by the seeker and he must feel his Realisation as a personal experience.

A Sahaja Yogi becomes tranquil, healthy and wise. He is endowed with the certainty that he has the knowledge of reality. This means that he knows the problems of his Kuṇḍalinī and those of other seekers.

He feels them spontaneously as sensations of heat and cold on his finger tips. In this way, with his fingers he can identify diseases, emotional problems, or the spiritual hindrances and blockages caused by novice Gurus and wicked Tāntrikas. From My teaching of Sahaja Yoga, he also knows how to remove the hindrances and how to decode the various signals coming from the Divine. Knowledge about the principles of the Spirit (Ātmātattwa) and of God Almighty dawns upon his awareness also, as he gradually identifies with this state of inner silence. Gradually he really feels the presence of God Almighty as an abstract form of the All-pervading Power of Divine Love. He feels the flow of vibrations and sees them working like a witness. In Sahaja Yoga one remains in this witness state (Sāks. hi Swarūp) and watches the world like a spectator to an unfolding drama.

The most significant hindrance to Self-realisation comes from the mishandling of Kuṇḍalinī and the subtle centers by cunning Tāntrikas, or by foolish and uninformed methods tried by the seeker himself.

Damaging someone's Kuṇḍalinī and endangering their ascent may be the worst sin one can commit in the eyes of God Almighty. A seeker who bows to any of these unauthorized individuals is a most difficult case for Self-realisation if he later takes to Sahaja Yoga. This is because God easily forgives all sins except one: as human beings, the epitome of His creation, we should

never bow our heads to ungodly individuals who oppose His plan. Even when we do this without knowing it, God does not forgive this sin easily. When such individuals come before Me they tremble uncontrollably and give off blistering heat which can be felt by any realised Soul. Interestingly, lunatics from mental institutions behave in exactly the same manner when before Me, but, surprisingly, emit less heat.

Tāntrikas and Māntrikas have been responsible for damaging untold numbers of seekers. They have done this mostly in full consciousness of their acts. Tantrism is an age-old practice which has been revived through the incarnation of many Rākshasas who were Tāntrikas. Devils like Rāvaṇa, Mahishasura, Madhu, Kaitabha and Kolasura have taken birth in this Kali Yuga. Female devils (Rakshirinis) like Tadika, Hidimba, Pūtana and Shūrpaṇakhā have also taken birth in these times. Such entities have no soul, no conscience and no feelings.

Some of them lead very debased lives, in private practicing secret methods of sexual arousal on their followers which decency prevents Me from detailing. They lust after wealth, sex and alcohol and with indifference they ruin the Kuṇḍalinī of others.

Figure 7: Original Drawings Let us examine how Tāntrikas are effective in controlling the minds of seekers. To do this we have to first clearly understand the known and unknown realms of human beings.

In the diagram [see Figure 7], the human personality is portrayed in relation to its subtle surroundings.

On the left hand side of the human personality, beyond the Iḍā Nāḍī channel, lies the realm of the collective

subconscious which stores all that is dead. This subtle channel is expressed on the gross level as the left sympathetic nervous system and stores all that is conditioned in the mind through the superego. People who die with too much conditioning exist after death in this area. On the right side of the human personality, beyond the Piñgalā Nāḍī channel, lies the realm of the collective supraconscious that stores all that is the future. It also stores after death the spirits of people who have been overly concerned with their future, the overambitious people. Each of these two collective areas has seven stratas occupied by the spirits of different types of dead people.

The lowest strata of all on the left hand side accommodate very depraved and debased Satanic people (Pischachchas) in spirit form; while in the lowest strata on the right hand side the dissatisfied demonic spirits (Rākshasas) exist. Realised souls have their place in the super-conscious areas, located above the head of the Primordial Being in the diagram. Ordinary people exist in the higher strata closer to the central path of Suṣhumnā, whereas the lower area of the human personality is exposed to hell with its many strata. When an individual exhausts all his holiness, he is thrown into hell by Śhrī Gaṇeśha.

When a seeker first tries to use his sex center for meditation, Śhrī Gaṇeśha appears in his Mūlādhāra Chakra to warn him of his very grave mistake. He throws waves of heat along the seeker's sympathetic nervous system, which excite the seeker in many ways. The symbol of Śhrī Gaṇeśha actually appears to him in

meditation, suggesting that as a seeker he should be as innocent of sex as a child. If the seeker pays no attention to this warning, Śhrī Gaṇeśha then displays His anger at the behaviour.

Sometimes the seeker may see a spark of light appear in the Āgñyā Chakra and an eye may appear in this center. The light indicates a short circuit and the eye is that of Lord Jesus Christ, the presiding Deity of this Chakra.

In the beginning He guides the seeker in his ascent, but later on disappears from his being if the seeker continues using sexual excitement for his ascent.

The upper area of the human personality is the unconscious mind which is filled with the Divine power of Love. The Kuṇḍalinī is a residual part of this same Divine Power. With the benediction by a SatGuru or Sahaja Yogi, the human attention is guided through the awakened Kuṇḍalinī to the fontanelle bone.

Here the human attention becomes one with the All-pervading Power which is pure awareness (Sat Chit Ananda). This is the true Yoga.

In Haṭha Yoga, as described in the Patanjali Shāstras, a SatGuru kept his disciples in the forests away from the contamination of society. The disciples undertook six strenuous techniques (see chapter on `Haṭha Yoga') to prepare them for their ascent. Householders were specifically excluded from this path, only Brahmacharis (celibates) were accepted. It took many lives to experience the Divine vibrations and many more lives to achieve collective consciousness in this style of individual Yoga. In Sahaja Yoga however one achieves both states in a very short time, because the reverse method is

employed: the culminating dome is built first and later on the foundation is laid down by the cleansing effort of the seeker. I always question how you can clean your ego and superego when you are not realised? Whenever an unenlightened soul tries or puts effort in ascending, he can only ascend in the left or right sympathetic nervous system.

These terminate respectively in the ego and superego. To reach the Infinite with finite minds one first has to become enlightened through Self-realisation and then build oneself up with Divine vibrations.

As I have already explained, Tantrism came to mean the very opposite of its real meaning: instead of referring to Kuṇḍalinī Yoga, it came to mean ways of damaging the Kuṇḍalinī rather than raising Her.

Never before has such a contradiction in any walk of life been accepted so easily. In its modern accepted meaning, Tantrism is demonic and Satanic in its every practice and precept. It has nothing to do with divinity, religion or God. It is against all that pertains to evolution and is even used to thwart man's evolutionary ascent. Self-certified Tāntrikas do not lead a religious life, nor do they impart any virtue to their followers. On the contrary, they are only interested in accruing wealth and in the financial and social status of their disciples. The whole ediffice of Tantrism rests on choking religious aspiration by means of very subtle and cunning methods.

One of the most cunning and degrading methods employed by the Tāntrikas was to destroy the Kuṇḍalinī by insulting Her. They discovered that when an ugly, unholy and sinful act was performed before a Deity, it

caused annoyance to the Deity who then disappears. When it is done in a temple, or in the presence of the Deities who reside in the subtle centers of the spinal cord in human beings, the attention of God Almighty who watches through the Deities ultimately recedes. At first the Deity gets infuriated with seekers who are so ignorant in this matter and express their anger in a variety of ways.

Usually the individual feels waves of mild heat which can flow for days or sometimes years. When sexual acts are performed in the name of God or in His presence, such as in a sanctified temple, Śhrī Gaṇeśha makes such sinful souls burn with heat or even break out in blisters.

Some react by jumping up and down like frogs, others go into trance. They appear very possessed and chant and dance uncontrollably.

It is not the Kuṇḍalinī that is acting out in all these events. In such individuals She freezes over and, accompanied by Śhrī Gaṇeśha, eventually disappears. It is just like a clear reflection in a mirror which disappears when the mirror gets dirty or is clouded over.

Some seekers get very much shaken up in the beginning. Human nature being what it is, in spite of clear indications to change course, many accept the advice of these `expert Masters' who deceive and misguide them into believing it is all part of the challenge.

Befooled, they continue on their erroneous path. Indeed the net result is to spur them on to greater efforts which only insult the Divine even more. Finally they are completely drained of divinity and holiness. Lord Jesus Christ at the Āgñyā Chakra, or Lord Gaṇeśha, who guards

the gates of hell from the Mūlādhāra Chakra, disappears from their being. In this way the gates of hell swing open and their attention takes them downwards to their doOm Dead entities from the Iḍā Nāḍī and the Piñgalā Nāḍī start entering into their conscious minds at the same time and overpower their conscious mind. Now completely possessed, such individuals begin acting in very strange ways.

Some Tāntrikas hire people to take off their clothes in front of a crowd. The rest, seeing a naked person among them, act like sheep and do the same thing. All sense of decency is lost and even the faculty of reasoning becomes dulled. Mentally overpowered by these spirits, the seeker does not question any more. Like someone obsessed, he blindly obeys the orders of such a Guru who has literally hypnotized him.

Psychologists employ hypnosis for many of their experiments, but cannot explain how it works. As I have already said it is actually a temporary spirit possession, as is ESP where someone is helped by spirits who are busybodies and who give information through the medium on future events. In India they are known as Karnapischachas, or the ones who whisper in your ears.

At the very outset of the human search for reality, a natural mistake might have been made by some seekers. They must have entered into a clairvoyant state (aSahaja) by putting their attention to it. They must have entered their subtle bodies, looked into their Mūlādhāra Chakra and seen the coiled trunk of Śhrī Gaṇeśha. Since it was mistakenly believed that this Chakra was the seat of the Kuṇḍalinī, they must have further erred in

confusing the coiled trunk of Śhrī Gaṇeśha with the Kuṇḍalinī. In this way the erroneous connection of Kuṇḍalinī with sex was made. As a mistake it was a very grave one. When blind people are seeking they are capable of arriving at wrong conclusions as we have seen in the story of the six blind men and the elephant.

Human beings have been programed for evolution in such a way that sex plays no part in it.

Some seekers, debasing their religion and bringing it down to a human level to justify their own follies and foibles, used these dubious Tantric methods for themselves and for others. This mistake may have been helped as a result of some evil people seeing the progress of others who were innocent and being jealous of them encouraged their error and in that way hell was then loosed onto this fair planet through the Tantric practices of these sadistic Rākshasas. Whatever the explanation, the reason given by many writers for the anomalous juxtaposition of Tantrism in spiritual seeking is that those who professed it were not at first sure what they were into. Later, when they became Satanic, they learned and mastered the secrets of death and sin, which are now their tools in trade.

Like animals, human beings are also born with a sex drive, but being much more evolved, they are higher beings. Sexual relations between human beings should take place then with due temperance and with a sense of sanctity. Man should not revert back to the animal stage and certainly not use his sexual nature to try to advance his spiritual nature. The ancient sages discovered the institution of marriage in meditation and the holy

relationships of mother, sister, brother and father. It is only at the human stage that such sublimated feelings exist and they beautify human society.

Incarnations have always emphasized the importance of chastity and fidelity which do not exist in animal awareness. Such attributes prove that human beings are much more evolved than their animal counterparts.

The Roots of Tantrism The roots of Tantrism are as ancient as the awareness of religion, but it came into full force during the years 900, 1400 AD. Following the advent of Ādi Shañkarāchārya, the great Hindu reforming saint, or even earlier under the Emperor Ashoka, anti-religious forces built up in India as a reaction to extreme asceticism.

Jainism had reached its spiritual height through the achievements of very few adherents and was embraced by many government ministers. They created a sense of artificial and outwardly austere asceticism. The Kings, feeling oppressed by this extremely unnatural lifestyle, gave royal support to Tantrism. Later on, many other Court officials also played a great role in creating the necessary atmosphere for Tantrism's rapid spread. In retrospect, by the 6th century, absurd monastic ways of life in the three official religions, Hinduism, Buddhism and Jainism, made people colourless and stereotypical. Ironically, all the three religions believed in the middle path of righteousness.

The Kings only wanted to indulge in sex, while their advisors craved power. They were willing to take help from the supraconscious spirits who could assist them with thinking, planning and creativity in politics. That was

the reason these Court advisors accepted sexo-yogic Tāntrikas as Gurus who had control over spirits from the supraconscious realm. These Gurus did not use sex to initiate their disciples, but simply gave them a mantra or whispered the name of a spirit entity in their ear. Another method was to twist a mark on their forehead, or simply utter the appropriate name. Whatever method he employed the Guru put the disciple in contact with the possessing spirit, which at first acted as a slave. The initiate became dynamic, relaxed and his health improved. He was a new person, but soon started to manifest a worse personality. If he drank he became an alcoholic. He indulged in violence either to himself or to others. He became a very successful thief or smuggler if that was his bent. Suddenly he could also turn into a sex maniac or a Don Juan. The possessing spirit used all its cunning to exploit subtler and subtler methods of enjoying the host's weakness through sex, money or power. Alas, after ten years at the most, the initiate was rattling like an old banger, his health was ruined and his life turned into misery.

Although marriage was celebrated as a religious sacrament the sex life of even ordinary families was extremely suppressed through religious conventions. At a later stage, Jainism and especially Buddhism, preached complete renunciation in religious life and householders were looked down on by the monks and ascetics. These ascetics (Sannyāsins) later gave up their forest dwellings and became parasites of society, begging their very existence. They enjoyed the fruits of the labors of

hardworking householders, even claiming to be above sin.

Some of them became ministers and counsellors of the kings (Mantri).

By no means were they ascetics by temperament, but rather they were hypocrites who wore the robes of Sannyāsins and bullied the Kings as much as their subjects. Also among Hindus the path of celibacy (Brahmacharis) became accepted as the only valid path to reach God. As a reaction the suppressed desire of normal human beings gave vent to a spontaneous public acceptance of Tantrism, whose practice was anything but celibate. Following such public acceptance fertility cults were established in all the temples and were an indelible blot. Tantrism overpowered a large number of kingdoms in India and many intellectuals and artists, always susceptible to new ideas, accepted it as part of cultural life. Artists wrote books on Tantric Art. Other books were specially written on the sciences of craftsmanship (shilpa Shāstras) where the various positions of the sex act were described. A full range of the different styles of sexology was covered in these books.

The simple, innocent and fundamentally religious artisans (shilpa-karas) were deluded by convincing explanations and arguments into creating erotic art. The argument of the Tāntrikas ran as follows: Every piece of art should include a blot or blemish to take away the `evil eye'. Distracting the `evil eye' was a common superstitious practice in those days. This justified the use of obscenity to the religious Jain artisans who were not ready to decorate Jain temples with sinful eroticisms. This

was the blot or blemish suggested. Another argument was that if art is absolutely perfect in its expression then people become jealous of it and of the artists who produce it. Such jealousy casts an evil magic spell on the art, so to save it from misfortune the art must be rendered less perfect.

The Tāntrikas preached that evil spirits will not come near an obscene fresco and that was the way to make the temples really sacred. In Nepal they told artists that the Goddess of Thunderbolts was a virgin and to keep the temple from damage by rain, winds and lightning it was necessary to paint erotic art on the temple walls. A further ingenious argument was that men had to leave their passions and lust outside the temple during worship, so all that was bad in man should be carved on the outer walls of the temples. Later still, all that was outside managed to crawl into the inner sanctums and many Deities were worshipped in erotic forms.

In places like KoNarak, Khajuraho and Nepal these works by sculptors are vividly expressed. In Khajuraho it was said that Queen Hemavati had committed a sin by an illicit relationship. As a token of her repentance she was forced to make her sin public and to build a temple (Bhand Deval) as an expression of her repentance before God Almighty. Decency prevents Me from discussing all the filthy and destructive methods used by the Satanic forces ushered in by Tantrism. It is unbelievable how human beings take to sin rather than to religion. The way the fire of Tantrism spread, replacing religion in human beings, can only be credited to this human weakness.

The Tāntrikas who were one-track sex-obsessed people became very popular. They seized power over sex-starved Kings who were very poor specimens of humanity. Fully aware of their capabilities these Tāntrikas attempted to exploit human weaknesses in all aspects of life. They tried to connect every human activity with sex in their attempt to reduce human awareness to a mere sex point: - The insulting of Divinity reached such a height that at one point they created an image of the Goddess Durgā out of dust trodden on by the feet of prostitutes.

- They changed ancient texts and inserted erotic and obscene verses into scriptures as justification for their acts. There was so much trespassing of sacred writings by the Tantric intellectuals who ruled the licentious kings, it is sometimes impossible to disentangle the truths.

- They described the sacred fire ceremony (Yagña) of Ashwamedha as a fertility cult ceremony.

- They tried to change the Vedas describing the Ashwamedha Yagña as a sexual ceremony where the King tried to overpower his enemy through a sexual act.

- They correlated Lord Shiva and His power Shakti with sex. They were wrong, of course, as the Deities are above sexual feelings.

- They fabricated many salacious stories about Śhrī Kṛiṣhṇa, Śhrī Rādhā and the Gopis.

- They wrote many original books like the Kamasutra and Kamakala Yantras which filled the Kings' libraries. Other volumes described how to reach God through sex. For creating such pornography they were given lands and properties.

Some of them wrote about everything under the sun, relating it all to the sex act.

Competitions were held for the artists who could produce the best images of erotic poses in wood or stone.

All the kingdoms from one end of India to the other which followed Tantrism were completely brainwashed by these intellectual feats of the cunning Tāntrikas. Their followers felt superstitiously committed to the so-called sacred and secretive religion. Apart from the literature they also created a licentious society with many festivals observed by the general public. They used obscene language and sang songs with vulgar and erotic content. They bantered with their closest relatives in very indecent language; even the brother and sister relationship was not spared in the Tāntrikas' denigration of everything pure and holy. Even villagers were encouraged to become vulgar and in this way they succeeded in their aim of reducing human society to a mere sex point. They created a society where `wine, women and song' were the only values.

In this way they controlled the pattern of life of ordinary people who were formerly religious. A licentious and permissive attitude towards life created a society where women who prostituted became socially important and were virtually worshipped in place of the devoted housewife (Gṛuhalakṣhmī).

With the connivance of the debased intellectuals of those days, Tāntrikas proved that sex was the only goal for the spiritual union or Yoga. They propagated the idea that man is created in the image of God and woman in the image of Shakti. To create the ideal atmosphere for the ultimate union, both of them should couple and try as

many methods of coupling as possible. This was diabolical because it appealed to so many people.

The truth is that in human beings, Shiva representing the Spirit of God Almighty (Ātmā) and His power Shakti who is the Kuṇḍalinī, are both placed in each personality.

So for the union of human attention or awareness (i.e. the Kuṇḍalinī with the Ātmā) no other person is required to play a complementary role.

Moreover the Kuṇḍalinī, as already stated, is the Mother Gaurī who, while still a virgin, was married to Shiva. The legend goes that in the privacy of Her bathroom She was taking a bath and had placed Śhrī Gaṇeśha, whom She made from the dust of Her own body, on guard outside the door to guard Her chastity (lajja). He does not allow anyone to enter from the back door. In allegorical imagery, this story makes clear the relationship of Kuṇḍalinī (Śhrī Gaurī) and the Mūlādhāra Chakra (Śhrī Gaṇeśha) and the fact that access to Her through sex (the back door) is not possible.

Even more cunningly competent people overturned all the age-old cultural barriers. They outed all ideas of a sense of chastity and claimed they were all incarnations of Śhrī Kṛiṣhṇa who Himself had tried to strip the Gopis naked. Actually Lord Kṛiṣhṇa at the innocent age of five began teasing the Gopis. As a child He had no awareness of sex. When Duryodhana later tried to molest the chastity of Draupadi, Kṛiṣhṇa, then King of Dwaraka, was the first to rush to Hastinapur (near Delhi) to defend her honour.

There were two varieties of Tāntrikas which developed from the two theories that justified their behaviour: 1.

The first group were called Wammargi and preached all forms of indulgence. They started `the indulgent Yoga' of the Five Makaras and preached exciting the body through wine, sex and eating the meat of large animals.

2. The second variety were Haṭha Yogis who believed in outward abstinence and developed the sexoyogic school. They used yogic poses for the sex act and solemnly believed that sexual activity, if controlled during sex, would lead to Kuṇḍalinī awakening. Later on, to enjoy sex themselves, they taught that the Guru must initiate his followers through sex. To further justify their behaviour they taught that the Guru does not indulge in the sex act himself if he controls the flow of his semen. These shameless people encouraged the practice of homosexuality and with it all kinds of filthy unnatural acts. They openly advocated this lifestyle, writing books explaining these `great truths'.

The first group, the Wammargis, when they indulged too much in this process, caused their attention to move to the Iḍā Nāḍī and to many other parallel Nāḍīs. They were churned out towards the extreme left end of the human body and fell into hell. The practitioners of the other school of sexo-yogic poses were thrown beyond the Piñgalā Nāḍī until they reached the extreme right end of the human body and were ultimately excreted into hell by Śhrī Gaṇeśha.

The Wammargis also practiced chanting mantras and used symbols of the Kuṇḍalinī mechanism (Yantras). Such mechanisms were drawn on paper or etched in stone and were worshipped. The worship was an unauthorized feature. By indulging in annoying and filthy

acts in a temple of a particular Deity over many years, the attention of that Deity receded from their activities and from the temple.

The attention of divinity, the living spirit, thus disappeared from the Deity in such temples and holy places. In those vacant temples the Tāntrikas summoned dead entities from the collective subconscious and supraconscious realms. They played havoc with the help of these evil, dead entities. At first they controlled these spirits but later on developed very serious and painful diseases because of their unnatural habits. When these Tāntrikas became sick the dead overpowered them and they suffered horrible deaths in extreme agony in very forlorn places.

Some suffered very unusual and mysterious deaths while others were even stoned to death! Tantrism spread swiftly because it was cleverly cloaked in the pseudo-supernatural by sexo-yogis. The cleverer among them evolved theories, expressed with all their cunning, which taught that sex was the only route to Self-realisation. Aiming at a confusing blend, these yogi-Tāntrikas blurred Yoga with Tantra.

Another of their techniques was to use mantras, capable of exciting the power of the Deities or of awakening the Kuṇḍalinī, for their own diabolical ends. These mantras were then chanted by depraved people who used all kinds of ugly and obscene methods of worship. This was sinful and absolutely against the law of God. The same mantra acts on the Deity in different ways and the Deity disappeared from such places of worship.

Tāntrikas controlled their spirits individually or in groups and gave them mantras as code-names. One mantra for example, `Om Aim Hrīm Klīm Chāmuṇḍāyai Vichche namaḥ', is properly used to awaken Ādi Shakti as Jagadambā or Chāmuṇḍā. This beautiful and powerful mantra should only be used by a realised Soul under the guidance of an evolved Guru. But the same mantra was used by Tāntrikas in such a way that each syllable was instrumental in summoning a group of dead spirits to be tamed and used by them.

It is the same principle as giving your servant the name of a Deity, such as Rāma, which is quite a common usage in India. When you want your servant you call out the name of Rāma and he is available at your beck and call. But God is not similarly available to everyTom, Dick or Harry. One has to be a realised Soul and have an authority to call God. Those who call Him without such authority will only succeed in summoning the services of dead spirits as slaves. Such dead beings will respond to a call for Rāma, if that was their name in earthly life. God however does not need the homage of such slaves.

Beyond the Iḍā and Piñgalā Nāḍīs lies the domain of the dead which is out of bounds to human activities.

Once a seeker is drawn into the morass of criminality against God, the newly initiated seeker finds it next to impossible to escape from the clutches of these Tāntrikas. During this period and later, many temples were built by kings who followed Tantrism. Surprisingly, the Kings had Wammargis as Gurus whilst their advisors followed the sexo-yogic Tāntrikas. The temples built were constructed under the guidance of these depraved

Tāntrika Gurus and their theme naturally appealed to the aesthetics of these sex-starved Kings.

Perfect art does not need vulgarity to advertise its appeal. In the Orient particularly people never were attracted to the nude. They believed in creating the art of God with the art of man. But nudity and vulgarity were described as art in a book on architecture written by a certain evil genius and hence it became a pattern of art for many centuries. As late as the 15th century the remains of these blots were still visible on the spiritual landscape of India. Sex without privacy and sanctity loses all its joy-giving charm. When it is made public it becomes repulsive to the Divine being within the human being. It is not a matter of opinion but is an absolute fact. People who are not yet evolved beyond their animal instincts can still enjoy it, but such filthy exhibitions fill a realised Soul with nausea. It can be verified by the working of Divine vibrations. Putting attention on these erotic figures causes the fingers to burn, suggesting the spoiling of the Divine centers (Chakras).

Some murals actually cause the Kuṇḍalinī to freeze. One panel in particular depicted a sexual act between the Goddess Gaurī and Śhrī Gaṇeśha, Her Son. A small group of Sahaja Yogis, seeing this abomination, were physically ill. It is true that since there are relatively few Sahaja Yogis their reaction cannot be said to be typical, but they are related to the absolute. Their reaction should give a guideline in this confused world which cannot differentiate between good and evil.

These kingdoms collapsed within two to three hundred years of being founded.

Some of the temples fell into complete dilapidation and were buried under the Mother Earth as if She wanted to cover them from shame. When they were excavated the English authors took more interest in the erotic sculptures and paintings than in the architecture. Western writers have not noticed or appreciated, unfortunately, the inner struggle, the agitation and agony of the artisans confronted with the sinful work of building those temples. Under intense pressure these artists were forced to accept the ideas of the Kings and their advisors. Despite all efforts to spoil the taste of Indian aesthetics and culture they did their level best to hide all that was ugly.

With the exception of Konark, in all the temples the artists have tried to play down the erotic sculptures.

The bold and healthier statues of Gods and Goddesses have been brought out prominently and the erotica is usually placed in some obscure nook or corner. Despite the efforts of the Tāntrikas, sculptors have voluntarily placed a mother and child image of Gaurī and Gaṇeśha in most of these temples. Even today villagers in those sites are unaware of the erotic material, calling such places Kumarika temples. Kumarika means `virgins', the suggestion being that virgins should not visit such places. The Konark Temple of the Sun God was actually built by a King who was a Tāntrika and the chief architect was himself an ardent Tāntrika who had deserted his wife and son. In his temple the nude dance of vulgarity is flagrantly depicted.

This was how human beings paid homage to their Primordial Parents, God their Father and Ādi Shakti their

Mother, under the influence of these Tāntrikas. They actually committed a sin against the virtue of chastity. Chastity is the power of Ādi Shakti, the Primordial Mother and everywhere Tāntrikas have ruled, women were insulted and treated as a possession and a toy for the cruel enjoyment of men. The erotic images that mar these beautiful temples should not be taken as a sign that public opinion approved.

It was the opinion of very few people, who ruled under hypnosis, that counted in those days, who were convinced they had achieved sexual liberation by delving into it. Many saintly people protested against the blackmail and the pornography of those times. There is historical evidence of uprisings against such Kings who tried so hard to shame God. In later periods many courageous poets like Kabīr and Nanak used their talents as writers to scourge the Tāntrikas.

According to Mārkandeya, an ancient spiritual giant and author of an important Purāna, these demonic forces are destroyed many times in physical form and are sent to hell to suffer untold punishment. In spite of all the punishment they go through there, they never cease in their search to find more subtle and cunning methods of wrecking the morality of human beings who genuinely sought God. Like prisoners released from jail, they return to Earth again and again to wreak their evil against this morality which builds up the sense of religion in man (dharma). Dharma is man's sustenance. Everything created has its Dharma and exists because of its sustenance. Gold, for example, has the Dharma that is untarnishable.

Human beings have Ten Dharmas, more commonly known as the Ten Commandments. They sustain human life, the most important Dharma being holiness (pavitrya). Through Kuṇḍalinī awakening I have learned that all perverted sex is diametrically opposed to the sanctity in man called Dharma and goes against the progress of human evolution. The respect of one's own chastity and sanctity is an absolute must if a human being has to ascend and evolve, to rise above the moods of society and religion (guṇatīta and Dharmatīta).

Tāntrikas belong to Satan's tribe and can be born as despots, psychologists or as great scientists.

They entice thousands of people through their lectures and even induce nations to wage wars against other countries founded on a moral or spiritual religious base. In these modern times there are many such personalities who have incarnated in India and the West. They are enticing and hypnotizing gullible human beings and misusing their so-called spiritual powers for the accumulation of wealth and sexual satisfaction.

Like sadists they master and enslave their masochistic followers. In the name of modernism they are giving a deathly twist to the `old religion' under the guise of a new format. They preach shamelessness in the name of permissiveness and have enthralled many societies particularly in the West. Their creative genius, subtle intelligence and first-hand knowledge of the subject have succeeded in smashing many devoutlyheld practices with their ancient philosophies of total indulgence or of hypocritical abstinence. These days people like to read whatever challenges the old and accepted ideas. The old

commandments of religion are no more accepted by modern man as there is no absolute measure for them and no one can prove their validity. Such an atmosphere is best suited for the Tāntrikas to spread their infectious attack on human weakness by supporting and promoting such weaknesses.

They preach absurd theories like sexual liberation combined with an outward show of asceticism.

These self-certified `apostles of religion' have written many books on the subject of religion, but they are the very ones who are bent on destroying it. With the increased intelligence and literacy of modern man, the search for truths takes place through the medium of books. These evil geniuses have therefore been able to insinuate themselves very easily into the human psyche through their initiations and their books. These authors are the same Tāntrikas of ancient times who have returned with greater knowledge of new methods to entrap people. They make the most of modern broadcasting techniques for selling their wares and recruiting fresh disciples. Their great success to date can be mainly attributed to modern technology which has directly helped them spread their teachings and techniques all over the world. With laws designed for angels, this is an easy task for these born-again devils. They have sold the present generation effortlessly, hooking them with their old tricks of initiation, or through their lectures.

Some have even reactivated their age-old art of exciting their disciples sexually, introducing dead and evil entities into them which they directly control.

There are so many entities hovering in the atmosphere today, attracted by man's slide towards evil, that the whole world seems charged with their evil vibrations and saturated by these horrifying Satanic personalities. Most of the world's ills and violence can be laid at the door of those Tāntrikas who posed as religious leaders or great scientists. Genuine scientists who know nothing about the hidden powers of dead spirits were very easily duped when shown results of experiments where spirits were used. They were never given any reason for the success of the experiments however.

It is high time for people to wake up to the truth about themselves and the realms which lie outside the bounds of human awareness. Without Divine awakening we cannot end the psychological chaos created by these reincarnated demons. As we have seen, in ancient times the Tāntrikas exed their powers through fertility cults; in modern times they use different labels to camouflage Tantrism. Many of them have incarnated as Tibetan and Nepali lamas in addition to the infamous Indian false Gurus. Like the Wammargis of old they draw designs (Tantras) which they worship in their rites. They even repeat their practice of teaching their disciples in secret where they arouse their sexual organs. All such practices are anti-God and it is exceedingly difficult to raise the Kuṇḍalinī of people exposed to such Tantric acts of initiation. Their Kuṇḍalinī will not rise, or if She does She will quickly collapse back into the sacrum bone. Self-realisation for such damaged seekers is very difficult indeed. It would be their good fortune to have a glimpse of hell even in their dreams to help them see what they

are up against. Even Tāntrikas who practice these horrible methods must renounce them totally if they are to save themselves from the final and absolute destruction at the end of this Age. They will not be allowed to get their Self-realisation, but at least they can avoid going to hell permanently.

Contents: **SM's book 'Creation', Chapter 7: Haṭha Yoga and Rāja Yoga**

The search for truth and the reality of their nature by some individuals began in India from the earliest times. Their struggle to reach God was hampered by evil people who polluted their fire worship ceremonies (homa) and disturbed their penances (sadhana). Their efforts, however, allowed them to achieve mental and physical powers to fight these Satanic elements and they took to the worship of fire and the other four elements created by the Mahāsaraswatī Channel in the Virāta. They focussed their attention on conquering these elements. Moreover, in ashrams, physical exercises (asanas) were taught along with archery (dhanirVidyā) as the bow was the only effective weapon in those days.

The war between forces for good and forces for evil has been going on since time immemorial and those who believed in `good' always had to protect themselves in order to stay alive. The seekers of truth (Sādhus) often disappeared into the jungles to escape from the clutches of the evil monsters (Rākshasas).

Ādi Shakti incarnated as Durgā a thousand times to protect such saints and apart from these full Incarnations She also manifested Her powers through many chaste

women of India in a partial form (anchAvatāra). The Incarnation of Ādi Viṣhṇu as Parashurama (the Strong Man) created an awareness of the techniques of physical and mental powers. Seekers discovered many new methods of meditation through such discoveries.

Haṭha Yoga

The Mahāsaraswatī Channel has seven paths which lie like the seven strings of a musical instrument. The first path next to the central channel of Suṣhumnā is known as Gāyatrī. Forward movement along this path started by bowing to the three worlds (lokas): Bhūr (Earth), this planet and all that surrounds it including its atmosphere; Bhuva (Heaven), meaning the pleasures of heaven and all that is heavenly; and Brahmā which is the abstract force of creation.

Individually many saints travelled this hazardous path life after life. It can only be undertaken by people who give up all other preoccupations and lead a completely celibate life under the tutelage of a Guru who is a realised Soul. All the life energy of such seekers is concentrated and channelled by their Guru and they have to undergo simultaneously six types of rigorous practices:

i. Yama.. repression of lust and greed

ii. Niyama. rules for a pure life

iii. Pratyahara..... worship and the methods and protocols of the Guru

iv. Prāṇāyāma..... breathing exercises

v. Asana physical postures for exercise

vi. Manana....meditation

It is very important to note that this path was not open to householders with families and commitments.

In modern times many householders, especially in the West have embraced Haṭha Yoga for bodybuilding and physical improvement in their lives. Yoga has become synonymous with keeping fit and looking beautiful. This kind of one-sided indulgence is extremely dangerous because it creates an imbalance in the practitioner.

Such a person may become physically fit and mentally alert, but at the same time becomes emotionally bankrupt. They become dry and parched personalities. The extreme movement of attention along this path additionally makes a seeker very egoistical and cruel.

There are many examples of cruel and ascetic Haṭha Yogis (Sannyāsins) in ancient times. One of them was Vishwamitra who went after many truthful and saintly householders. Rāja Harishchandra, a noble King, was cruelly tortured by him. From Parashurama's son onwards there was a steady stream of very hot tempered ascetics. It is hard to imagine how such people, devoid of any Divine Love, can achieve their salvation.

They observed very strict abstinence and had nothing to do with sex. They did not believe in any family ties or involvements. If they had a Guru who was a realised Soul he gave them the fatherly love they needed and brought balance into their ascent. Macchindra Nath, an Incarnation of Dattātreya, the Primordial Master, started Nath Pantha. There were some very feared Gurus (Avadhutas) of this cult even decades later. Its deterioration started, though, when Tāntrikas imposed

themselves as Gurus and took over the cult in many places. These fake Gurus were criticised by the great saint Kabīr Das in his poems.

Rāja Yoga

Rāja Yoga is a derivation of Haṭha Yoga. In this style of practice the Gurus led lives like kings. They wore robes like royal personalities and ruled over the people. Rāja Janaka, another Incarnation of Dattātreya, was one such Rāja Yogi. In their inner life they were yogis, but externally they led a royal existence, yet without attachment. They did not practice Asanas or Prāṇāyāmas, but they worshipped God through different styles of bowing. The Prophet Mohammed was the Incarnation of the same Primordial Master.

He was married four times, but in His inner life He was completely detached. Śhrī Rāma's Incarnation also took place on the same channel and enlightened the path of Divine Kingship.

On this channel over and over again there has been a great deterioration. Many so-called Rāja Yogis, frustrated in their attempt to ascend, took to perverted sexual practices. They used all kinds of methods to excite sexual arousal and to activate other Chakras without first cleansing their own lives. Many paid no attention to virtue, but discovered all kinds of movements (mudras) of the body. Mudras made by different combinations of fingers have no significance if done mechanically by non-realised people. In fact, before Self-realisation, no movement of the hands or feet, or bowing of the body had any meaning. The Divine power is emitted only from

someone who is a realised Soul. Then, just by pointing his fingers, an individual can direct the Divine power. The fake Rāja Yogis performed all kinds of Mudras and in their frantic state took to many which were sex-oriented.

There were many half-baked Haṭha Yogis who were really evil and debauched hypocrites. They taught sexo-yogic poses as Asanas and created a Kuṇḍalinī cult describing Her as the female sex organ or Yoni.

There was no end to the depravity of these perverts. Decency prevents Me from detailing here any more about their practices, but these charlatans are covered in more detail in the chapter on Tantrism.

Ascending on the Gāyatrī path was a very slow process. The Guru gradually helped his disciples to rise in awareness by a slow type of spontaneous awakening (Sahaja) of the Kuṇḍalinī. As the Gurus were humans, not Incarnations, they could not make the Kuṇḍalinī rise with the force necessary to pierce the Brahmarandhra at the top of the skull. Their power was such that the Kuṇḍalinī could only rise at a snail's speed.

So Kuṇḍalinī took thousands of years to rise in such seekers. They were born again and again and went in search of their Gurus with whose help they cleaned their Chakras by means of the six rigorous practices I have already enumerated and tried to raise their Kuṇḍalinī. It was a really hazardous task and they had to be completely dedicated to achieve any results. The Gurus employed the Gāyatrī Mantra so they could use this path for strengthening their disciples mentally and physically. To maintain balance the Gurus worshipped Shiva, the presiding Deity of the emotional side. Although the

Primordial Master is the creator of the Mahāsaraswatī Channel, to bring balance into their lives the Haṭha Yogis worshipped Mahākālī.

Through the fire worship of Homa they invoked Brahmadeva, the Creator aspect of God Almighty. From this worship the seekers got the blessings of Brahmadeva and subsequent power over the elements after their Self-realisation. Those who were not lucky enough to have great souls as Gurus deteriorated in their ascent.

A great many others worshipped the sun. They bowed before it, developing golden-brown sparkling skins and fiery eyes. They turned out to be very hot-tempered people and developed powers to curse others (shap). They could burn people to ashes simply by invoking their curses (bhasmiscot). There were some celibate and devoted women who worshipped their husbands as God.

Some of them also ascended by purification and became endowed with the power to curse.

None of them were interested in the salvation of others. They simply showed off their prowess. Those who were particularly frustrated took to killing and violence. They started sacrificing human heads to the Goddess Kālī. When they themselves died their souls entered into the supraconscious realm placed on the right side of the Virāta.

India is a Holy Land (Yoga Bhūmi) and any amount of challenges to religion will be as ineffective in the present as in the past. If the past balance of sin exceeds the spiritual benefits (puṇyas) accrued by her, then India will be held responsible for all the horrible consequences.

Contents: **SM's book 'Creation', Chapter 8: Sahaja Yoga**

The meaning of `Sahaja Yoga' can be better understood if we split it into its component parts: `Saha' means `with', `ja' means `born' and `Yoga' is `the union' or `the technique'.

So `Sahaja Yoga means that the technique of evolving is inborn in each of us. Just as we are born, without any efforts on our part, with our hands, our feet and our human awareness, so we are born for our spontaneous union with the Divine, which comes to us equally effortlessly.

Many find it hard to accept the truth that they can achieve Self-realisation effortlessly, without due effort on their part. But as Sahaja Yoga is the process of evolution, it cannot be achieved by any human effort. It is the working of life itself. When we plant a seed in the earth it germinates by itself. It grows from a tiny plumule into a seedling and then develops into a big tree with a trunk, branches, roots and leaves. What human effort makes any difference to this spontaneous growth? If Self-realisation means identification with yourself, no amount of human effort can achieve it. If a small particle of dust exists, it just exists. How much effort did the Himālayas put into being what they are? Animals take this fact for granted and they exist without making any effort to be themselves. The evolutionary process is the work of Mother Nature and She does this work without any help from human effort or human intelligence. It is only man's ego that does not allow him to accept this simple truth.

The Earth moves around the Sun with terrific speed but she holds us and sustains us in space with great love and understanding. The Sun shines to give us life and goes at night to the other side of the world to let us sleep. The Moon also plays her own role here and the stars have their place too. Such a beautifully organized stage has been created for human beings without man doing anything towards its creation. The harmonious working of the elements of the Creation clearly exhibits its universal theme of Divine Love. In this unity of Creation universes revolve in complete harmony. The whole Creation is like a musical melody and God is the impassive witness to evolution and to the role of human beings in it.

In his freedom and dignity, man has evolved just to learn the mastery of enjoying it. The Creator, as conductor of this musical extravaganza, has given His creatures freedom to choose their role and to bring their instrument into tune with His Absolute instrument.

In the beginning, when Creation came into being, the separation took place between God Almighty (Parabrahma) and His Power (Ādi Shakti). The Divine Power, separated from God, created universe after universe in Her journey back towards Him. In our universe She created the solar system and the planet Earth to sustain life through the various phases of evolution and finally created human beings. At this stage, for the first time, an inkling of the higher self (Ātmā), reflecting God Almighty Himself, entered into the awareness of man. The union of these two identities, one human and finite, the other Divine and infinite, is possible only in human awareness.

We can understand this more clearly by means of analogies. We can see [MISSING figure] that God creates and destroys His creation through creative and destructive forces. These are like pencil and eraser in the hands of an artist. Or we can envisage God as the driver of His automobile, pressing on the accelerator or the brake. By the use of these forces He ultimately creates the human being who, in time, rises to become a learner driver. When this happens God moves to the passenger's seat and man drives the car under strict supervision. At first, as a learner driver, he makes numerous errors, but one day he finally masters the art of driving. When this happens, God retires as instructor and let's human beings take His place in the driver's seat. From this vantage point the newly qualified driver, the Self-realised human being, witnesses the use of the brake and accelerator which are really part and parcel of his own being.

Another meaning of `Sahaja' is `simple and spontaneous'. The working of Sahaja Yoga is very simple, although the operation of its mechanism within us is quite complicated. If you want to watch television it is a simple thing to switch it on. To explain the engineering technique behind switching it on is very difficult and complex. You need to be a qualified engineer to understand and explain the way it works.

Just explaining it in simple terms is really very difficult. The best way to enjoy television is first to switch it on, watch a show and then try to understand its engineering.

It is the same principle with the complex engineering behind Self-realisation, which I have come to give you.

Do you need to understand how it works in order to enjoy its benefits? As a mother, concerned about her children, I would say that I have done the cooking for you. Why not eat and enjoy My meal without worrying how I prepared it? If you are truly hungry you should start eating. If you are not really hungry, only inquisitive, what can I do? I cannot force you to eat, nor can I make you hungry by lectures or talks about My meal. I can only leave it to your wisdom whether to eat the food first, or discuss it until you really feel hungry.

The figure [MISSING] shows how God's descent and manifestation to human beings was carried out.

The separation and reunion of God Almighty and His Power took place in the following series of events: - Aspect of God as Absolute non-Being who never manifested (Aparampara) - Aspect of God as God Almighty reflected as Spirit in human beings (Parampara) - Aspect of God expressed as His Power, Ādi Shakti (Apara) - Ādi Shakti manifests Her various Incarnations (Parama) Through Her infinite Divine Power (Praṇava) Ādi Shakti creates three finite personalities to perform Her three functions: 1. As Mahākālī She brings the creation into existence and also destroys it.

2. As Mahāsaraswatī She creates universes, ultimately creating the Earth.

3. As Mahālakṣhmī She integrates these two forces and evolves to reveal Her love.

She organizes through the coordination of combinations and permutations of Her three powers and ultimately evolves human beings as the epitome of Her creation. These forces interact to create the physical, mental,

emotional and spiritual bodies of human beings. The first three bodies are finite, the last one is for infinite happenings. These forces of evolution first of all give human beings the freedom of choice.

In human beings God Almighty is expressed as the subtle being (Sukshma), His infinite nature being reflected as Divine Spirit (Ātmā). The union or Yoga of God as Divine Spirit (Ātmā) with the Divine Power (Kuṇḍalinī) takes place in human beings through the residual power of the Kuṇḍalinī whose nature is finite. The expression of this Divine Power in human beings creates the human attention which is made finer through Kuṇḍalinī awakening. At the moment of Self-realisation this attention pierces the infinite realm of collective consciousness.

In the evolutionary process one fish had to be the first to cross the threshold of the land before many others followed. The same principle is at work in mass Self-realisation. In every major evolutionary leap of mankind an Incarnation takes birth to guide and lead the course of evolution. Incarnations represent different aspects of God who take birth to guide humanity through different stages of life at different periods in time (Yugas). All these stages have been `Sahaj' or spontaneous. As the last and most important stage, mass Self-realisation and the unique discovery of Sahaja Yoga is the gift of modern times (Kali Yuga).

They are the culmination of this communication between God and man.

The Unconscious is the awareness of God Almighty and is like the light of a lamp. One realised Soul has to

enlighten another just as one lamp can enlighten another. Through Sahaja Yoga a soul gets his Self-realisation to begin with, then learns how to give Realisation to others. Only through Sahaja Yoga can this sacred knowledge of the Kuṇḍalinī science be fully learned.

Sahaja Yoga has some very simple rules, which can be compared to subscribing to a telephone service: - If you are not connected you should get connected - If you are not connected do not behave as if you are connected - If you are not connected and you continually try to dial someone on a disconnected phone, you may spoil your instrument - If you are not connected, or have no appointment with a VIP (God Almighty), you will annoy Him greatly by persistently dialing His number. In Sahaja Yoga real seekers are judged differently from false ones.

People who read about God in a book become identified with the words of the book, not realizing that the words are dead words. God has to be felt as a personal experience. If someone thinks he knows the scriptures very well it is a sure sign that such a man will not achieve Self-realisation for many lives.

On the contrary, those who feel at the end of their intellectual search and who find no joy any longer in studying or reading about God, they are the ones who jump effortlessly into the unknown realm of collective consciousness.

Emotional seekers who show off their love of seeking with many tears and much repentance and who sing sad songs of separation, do not recognize God even when He stands before them. The great poet Tulsidas, author of

the Rāmāyaṇa, was unable to recognize Śhrī Rāma who appeared before him on three separate occasions.

Describing the great unconscious stage which we have to occupy is not the same as occupying it. On the contrary, those who create the stage do not jump onto it easily. They are so busy and preoccupied with erecting the stage that their attention is not free to leap into the realm of the unknown which they build up with their descriptions.

Those who are very busy with so-called important work are also unable to jump into their infinite being. This will only happen when the human mind gets its priorities right. All that is really important is done by God Almighty, so why do we insist on doing His work? Do we carry our luggage on our heads when travelling in a plane or train? Of course not! Those who feel personally responsible are carrying this nonsense too far. Such people will claim that God works through them and that they have to carry out His orders, but are they really connected to Him? Do they really know His mind and His wishes? Are they familiar with the Unconscious and can they decode the information transmitted through its symbols? Many people put tremendous effort into achieving God. They recite His name, but do they have His permission to do so? The trouble with such people is that they take God Almighty for granted and His blessings as a birthright. Is He meant to be at their beck and call? It is astounding the way these presumptuous seekers demand the attention of the Almighty, as if God flowes them something or is indebted to them in some way. They suffer from some form of superiority complex. Unwilling

to recognize Divine Incarnations in their lifetime, they crucify or kill them. When the Incarnation is dead they are the first to build temples and churches to them and sing their glory. Such people's egos prevent them from recognizing a being higher than themselves in human form. Perhaps it is because they suffer from an inferiority complex that they refuse to accept an Incarnation. They just cannot accept that they are so lowly they do not even come close to an Incarnation.

People have faith according to their acquired artificial ideas. A rich person, for instance, might not accept an Incarnation born in poor circumstances. The chances of an intellectual accepting anyone as an Incarnation are pretty bleak. Intelligence is the greatest hurdle to acceptance because human beings depend on it throughout their objective search. They are not willing to abandon this instrument of intelligence with which they have so extensively experimented. Moreover, seekers have fixed ideas about Self-realisation, God and Incarnations, so how can the Divine fit into the mould which humans have designed for Him? He is what He is and cannot be made to order just to suit human notions which are so varied and so vague.

The greatest sinners are the ones who set up shop and advertise `God for sale'. Others who are attracted to them become their complices in a way. Both kinds are the victims of ignorance. It is exceedingly difficult to raise the Kuṇḍalinī of people who through effort or ignorance have access to the realm of the collective subconscious or the collective supraconscious in their awareness. They are not aware that the apparent powers which they enjoy

belong to other entities. These entities dominate the true self and reality is tucked away in ignorance. It is not easy to convince people who believe they are powerful and who use these extrasensory personalities. Unless and until they get attacked by their so-called associates from the collective subconscious and supraconscious realms they will not believe. The followers of such people are also bound to be affected. Untold numbers have turned to Sahaja Yoga for help after realizing their predicament. When the light finally dawns and they realise how they have been duped and cheated, such victims need special help and attention by Sahaja Yogis. It is hard, as I have said, to give such people their Self-realisation and it may take a long time before they achieve it. If they fully cooperate then Sahaja Yoga works out their liberation; if they do not wholeheartedly surrender then the Unconscious loses its interest in them.

Alcoholics and addicts of all kinds are also very difficult candidates. They get stuck in the subconscious strata and having become slaves of their habits, cannot crawl out of the mire. One strength given by Sahaja Yoga is that of non-involvement and after becoming Sahaja Yogis many have cast off the chains of their slavery by observing their own condition.

Sahaja Yoga does not respect men and women who have no respect for their own chastity. Those who torture their bodies in the name of religion and subsequently suffer, or those who pamper themselves endlessly and succeed in their aim of developing beautiful bodies, get little respect too. The quality of their life does not change and they are very superficial individuals. Sahaja Yoga teaches how to

love and adore the human body as the temple of God Almighty.

Sahaja Yoga is the working of the Unconscious and there are some very stupid people who think they can cheat God. In return they are cheated by Sahaja Yoga and to their surprise, find themselves outwitted.

The play of Sahaja Yoga can be very mischievous and creates many miraculous happenings as well as a great deal of uproarious humor.

Contents: **SM's book 'Creation', Chapter 9: The Creation of Kuṇḍalinī in Human Beings**

The Kuṇḍalinī is the harp on which the Divine plays the melody of its Love. She is the ladder by which the seeker steps across the threshold into the fathomless Unconscious. She is the jumping board that allows one to soar from finite to infinite in the ocean of freedom, peace and bliss. Kuṇḍalinī is the means to reach that long-promised abode, the Kingdom of God Almighty.

Ancient sages, who meditated and achieved great heights of awareness, have written a lot about Kuṇḍalinī. Living away from the public in forest dwellings they saw the working of Kuṇḍalinī within themselves during meditation. Apart from descriptions in ancient Indian scriptures, Kuṇḍalinī has also been described in religious books like the Torah, the Bible and the Koran as `the fire tree'. In those books there are many references couched in secretive language which few would have understood. The Bible tells of the first meeting of all the disciples with the Virgin Mary after the Crucifixion. The closed room they met in `was filled with a great wind and there

appeared above their heads, as it were, separate tongues of fire and they were filled with the Holy Ghost.' This is a description of a vision of Kuṇḍalinī. Various Chinese philosophers have also described the Kuṇḍalinī in their writings and Greek mythology catalogued the same Gods and Goddesses I have written about in the chapter on Creation. The Zen Buddhist religion teaches very clearly that the basis of Buddhist meditation is the science of Kuṇḍalinī.

The name `Kuṇḍalinī' was bestowed by Indian sages. God has never given a name to anything He has created. It is the feminine form of the word `Kundal' which means `rings' or `coils' in Sanskrit. Although written in secretive language, the description of Kuṇḍalinī in those ancient scriptures is easily intelligible to a Sahaja Yogi. Realised souls can visualise and understand the subtle implication behind the meanings of gross sentences. It is high time that people would compile and organize the scattered descriptions about Kuṇḍalinī from all these great scriptures. It would be enlightening to the religious followers of all these sects to understand that in every religion, the flame of truth burns on the wick of Kuṇḍalinī. She is a universal identity in every human being.

Knowledge of Kuṇḍalinī is mostly described in Sanskrit texts, but I have tried to explain Her using scientific terminology to suit the modern need. One should not, even for a moment, be obsessed with the idea that knowledge can be contained or expressed only through one language. Nor does the expression of truth, expressed through one language, make other languages in any way less important. Later on I shall describe, in the

medical terminology I learned almost forty years ago, the growth and manifestation of the subtle energy of Kuṇḍalinī. If there are any differences of names due to the changed nomenclature over the years, one should not worry about the words but rather concentrate on the knowledge conveyed through them.

The Entry of the Kuṇḍalinī into the Human Foetus Two Divine happenings take place in the human being when he exists as a foetus in his mother's womb: 1. The Spirit (Ātmā) enters the foetus's heart which then starts to pulsate. The waves of this pulsation move in 3½ coils [as seen in Figure 1].

2. Simultaneously the Divine Power (Praṇava) enters the foetus through the brain.

Encased by the skull, the human brain is conical in shape. At the very top, in the area of the fontanelle bone, it has an apex, as well as a base and three sides like a prism. These three layers of the brain are made of different material and have different densities. The brain therefore acts like a prism with a quality of refraction. When the Divine Power enters the brain it is divided into three channels, as the prism-like brain has three sides to it like a pyramid. Of these three channels, two enter through two of the sides of the brain and one from its apex. They pass over the primary coil, created by the heart's throbbing (Īshwari Power), interact on each other and create seven Chakras. [See Figure 8 added by the editors who supplied capital letters in the first photograph.] Figure 8: ***1981-06-29***, Public Program, The Conditioning, Caxton Hall, London, UK

At a later date these subtle centers manifest as gross physical centers outside the spinal cord. They are: 1. Sahasrāra Chakra in the brain 2. Āgñyā Chakra at the crossing point of the optic nerve 3. Viśhuddhi Chakra manifests the cervical plexus 4. Anāhat or Hridaya Chakra manifests the cardiac plexus 5. Nābhī or Maṇipūr Chakra manifests the solar plexus 6. Swādhiṣhṭhān Chakra manifests the aortic plexus 7. Mūlādhāra Chakra manifests the pelvic plexus These are the body's major plexuses which are gross in nature, but each has sub-plexuses which I have described in detail in the individual chapters on each Chakra.

When the Kuṇḍalinī enters the apex of the brain, the fontanelle bone (Brahmarandhra, `Brahma' means `the Divine', `randhra' means `a hole'), She descends straight down through the brain into the spinal cord.

From the two sides of the brain the Divine Power flows [as shown in the Figure 8 as A1 and A2]. These undergo refraction at two major points and, in accord with the parallelogram of forces, the rays falling on the sloping side of the brain get divided into two components. One pair that goes out of the body [I have called B1 and B2; the other pair which enters the spinal cord I have labelled C1 and C2]. This latter pair forms the left and right channels in the spinal cord known as Iḍā and Piñgalā Nāḍīs. These two subtle channels later manifest as the left and right sympathetic nervous system.

It is at the back of the brain that the Divine Power enters and goes down into the spinal cord [as `A'] stream. It is also from the back of the foetus that the Divine Power enters the spinal cord [as `B'] stream.

These two streams of divinity combine to form the central nervous system. The [original `A' ] stream rays allows human beings to perform voluntary actions; by the [horizontal `B'] stream they perform involuntary actions.

From the brain's apex the Divine Power (Praṇava) enters and settles down as three powers in the human being. The lowest one is the Mahākālī Power, the second one is the Mahāsaraswatī Power and the topmost one is the Mahālakṣhmī Power. These three Powers create three pairs of Deities and their respective Powers. Firstly Mahākālī creates Śhrī Gaṇeśha, then all the other Deities are created. They are: - Shiva + Pārvatī (Durgā) - Brahmā + Saraswatī - Viṣhṇu + Lakṣhmī These Deities also manifest Śhrī Kṛiṣhṇa with His Power Rādhā and the Lord Jesus Christ, whose Power is His Mother Mary (Mahālakṣhmī Herself). These two Deities are the evolved human Incarnations of Śhrī Viṣhṇu and Śhrī Gaṇeśha respectively. After this activity the Praṇava, which has divided into three, enters the spinal cord. Its lowest strand (Mahākālī or Gaurī Power) disappears into the sacrum as Kuṇḍalinī.

From the coil of Kuṇḍalinī Śhrī Gaṇeśha is placed on the Mūlādhāra Chakra, which lies outside Her abode of Mūlādhāra. He rests on that Chakra, guarding the chastity of His Mother Kuṇḍalinī. Each human being has an individual Kuṇḍalinī which is his mother and he is Her only son. She is Gaurī who resides in a dormant state waiting for the opportune moment to give Her only child `second birth' (Dvija) or Self-realisation. The other Deities remain on their different centers: 1. Sahasrāra Chakra, Ādi Shakti Herself 2. - Agñyā Chakra Jesus Christ + His

Mother Mary 3. Viśhuddhi Chakra, Śhrī Kṛiṣhṇa + Śhrī Rādhā 4. Anāhat Chakra, Śhrī Rāma + Śhrī Sītā (right side) Śhrī Shiva + Śhrī Pārvatī (left side), Śhrī Jagadambā (Durgā) in the center 5. Nābhī Chakra, Śhrī Viṣhṇu + Śhrī Lakṣhmī 6. Swādhis. hṭhān Chakra, Śhrī Brahmadeva + Śhrī Saraswatī 7. Mūlādhāra Chakra Śhrī Gaṇeśha + Śhrī Gaurī Through the primary coil of Kuṇḍalinī in the heart these Powers create a new transforming mechanism called Hridyakash. This is the light of the cardiac center popularly known as the Sacred Heart and is reflected around the heart as seven auras. It receives information on the state or mood of the Divine Spirit and whether or not the Spirit is pleased with the play of the Primordial Mother (Ādi Shakti). It is an interwoven system and is more elaborately explained at a later point.

The middle strand (Mahāsaraswatī Power) oozes out into the vacuum or Void created by Kuṇḍalinī's disappearance into the sacrum. The topmost strand (Mahālakṣhmī Power) remains as the upper section of the Suṣhumnā Nāḍī and manifests as the parasympathetic nervous system, while the lower section of this central channel remains as a part of the Void.

With the descent of Praṇava all the Deities settle down in their respective Chakras, with the exception of Śhrī Shiva. Śhrī Shiva identifies with the Divine Spirit (Ātmā), which He accompanies into the foetus in the case of non-realised beings. His Power Pārvatī identifies with the Mahākālī Power of Ādi Shakti. This is the basic difference between man and the Primordial Being in their spiritual blueprint. The separation of Shiva and Shakti (Pārvatī)

thus occurs; when they meet again the Yoga is said to take place.

As the foetus welcomes the Spirit into the heart, the first throb in the heart region can be heard. Shiva settles down in the heart of non-realised Souls. Pārvatī manifests as the Deity Durgā, independent of Her Lord, just for the creation of the physical body of each human being. She moves into the central chamber of the Heart Chakra called the Sacred Heart. Lord Viṣhṇu settles down with His Power and Consort Lakṣhmī in the navel center. From His navel issues a lotus-like center which dangles around the Nābhī Chakra. This is the Swādhiṣhṭhān Chakra and Lord Brahmadeva and His Power Saraswatī take their places as presiding Deities of this center.

The dangling Chakra moves in a circle around the Nābhī Chakra, creating an area called the Ocean of Illusion (Bhava-sāgara) or the Void. Lord Viṣhṇu, through His ten Incarnations which represent the ten stages of the evolution of the Primordial Being (Virāta), crosses this Void. His seventh Incarnation was as Śhrī Rāma who resides on the right side of the Heart Chakra with His Power, Śhrī Sītā. Rāma incarnated as the representation of a personality who was the perfect male human being (Maryādā Purushottama). Lord Viṣhṇu's eighth Incarnation was as Śhrī Kṛiṣhṇa who, with His Power Rādhā, resides on the Viśhuddhi Chakra. Śhrī Kṛiṣhṇa was the ultimate expression of the Primordial Being (Virāta) in human form and taught us to regard the Creation as a play (Leelā) of the Divine Power.

In the brain above the Viśhuddhi, where the optic nerves cross each other, is the Āgñyā Chakra, where Lord Jesus

Christ resides in every human being. He is the complete manifestation of the Son God principle.

His body was formed from Śhrī Kārttikeya, the only brother of Śhrī Gaṇeśha and a Divine personality.

Although He came as a human being His resurrection was made possible by the Divine substance of His human body. In the Vaikuṇṭha stage He was created as Mahāviṣhṇu, the only son of Kṛiṣhṇa and Rādhā.

As the ninth Incarnation of Viṣhṇu He was called Buddha or `the mild Incarnation'.

The Sahasrāra Chakra (the limbic area of the brain) is governed by Ādi Shakti in a form called Mahāmāyā (the Great Illusion). She is the Power of the tenth and final Incarnation of Viṣhṇu, Śhrī Kalki the Collective Being, who is yet to come.

Figure 9: Original Drawing The parasympathetic nervous system is the gross expression of the Mahālakṣhmī Power, which first manifests in the limbic area of the Sahasrāra Chakra and which goes on to become the vagus nerve.

After this nerve a Void is created in the central channel (Suṣhumnā Nāḍī) of each human being, when the Kuṇḍalinī enters the triangular bone.

Figure 10: Original Drawing In this Void is placed the Primordial Master (Ādi Guru) formed from Brahmā, Viṣhṇu and Maheśha (Shiva). This Primordial Master is also known as Dattātreya. He has taken many human births as a prophet and teacher, such as Rāja Janaka, Ādi Nath, Macchindra Nath, Zoroaster, Guru Nanaka and Sāi Nāth of Shirdi. This Deity helps human beings to seek

their salvation by crossing the Void or Ocean of Illusion within themselves.

The Chakras are created from the five elements (earth, water, air, fire and ether), which are transformed by five kinds of material power. The primary coil of Kuṇḍalinī, the Īshwari Power and the three Powers of Mahākālī, Mahāsaraswatī and Mahālakṣhmī, create a structure which looks like a bulbous bell-shaped flower [see Figure 10].

The left and right sympathetic nervous systems manifest from the subtle Iḍā and Piñgalā Nāḍīs outside the spinal cord. These systems lie along the spinal cord, outside the vertebrae and form a bulbous ganglionic chain. They run along to the coccyx at the base of the spinal cord. A little way below the end of the sacrum they meet each other, forming a circle around the Mūlādhāra Chakra. This is the lowest center and the only one placed outside the spinal cord or the cranial bones. All the centers are controlled by their presiding Deities and in the gross are expressed as ganglions. All organs appear to be controlled through the ganglions.

At the outset it must be confessed that the terminology created by medical scientists is inadequate to explain the nature of the Divine. The knowledge expressed in this book is subjective in nature, so it must be looked at from the subjective angle. When I use the words `parasympathetic and sympathetic nervous systems', both of them branches of the autonomic nervous system, I do not exactly mean this the way medical scientists understand it. I would go a step further and say that both

these systems must be divided according to the functions they carry out in the body in relation to the Divine Power.

The Autonomous Nervous System Functionally the autonomous nervous system must be understood by its Divine nature. There are the gross channels to express the subtle energy of Divine Love and ultimately to bestow Self-realisation.

When the Primordial Mother wants to fill a human being with Her Power (Prana), She releases it through parasympathetic activity for his use. When humans use this Prāṇa for some effort or extra emergency requirements, it is a sympathetic activity function.

Someone can increase their heart rate, for example, by running for a short time. In that case the Prāṇa is used for a need in a state of emergency. But reducing the heart rate cannot be done, as this can only happen through parasympathetic activity. Only Ādi Shakti, residing in the brain, can bring down the heart rate.

We must clearly understand how and why chemicals like adrenalin or acetylcholine work in different ways. Depending on the circumstances, either of them can relax or constrict a particular organ. If, through sympathetic nervous system activity, the coronary blood vessels get dilated, due to the same activity the arteries generally get constricted from the adrenalin secreted by the sympathetic nervous system. While there is constriction in the brachial muscles by the parasympathetic nervous system, there is dilation of the muscles on the whole. The mode of action seems contradictory, but if the two different functions of these two systems are understood in terms of the aim or the

purpose of their activity, they can be easily understood. The sympathetic nervous system sends one kind of nerve impulse, while the parasympathetic sends different nerve impulses. These impulses may constrict or dilate, may increase or decrease the activity, but the purpose or the expression of these two systems is either to divert or to act. They pour energy into the organs, or use the energy already present in the organs. The sympathetic activity is brought into play by the human effort of conscious activity and also for any extraordinary action.

Although the parasympathetic nervous system seems to be acting on its own, the decisions whether to augment or constrict an organ are actually taken by the Deities, who are responsible for looking after the needs of every organ.

Medical science, like all other sciences, is an objective knowledge, hence it is partial knowledge and to a great extent is vague about these systems. It is very hard to show the energies of the Divine Power that flow along the spinal cord because they are subtle and invisible to the naked eye. They can only be perceived when one has developed the eyes of the Divine Spirit (Ātmā).

This may sound all very abstruse. However, in our experiments with Sahaja Yoga, many people have clearly seen the Kuṇḍalinī pulsating in the triangular bone called the sacrum. Moreover one can see Her upward movement with the naked eye. With a stethoscope it is even possible to record the pulsations, although they are feeble. At the top of the head, a seeker himself feels the throb of the Kuṇḍalinī. There are many such physical

proofs which people have seen with their own eyes, even non-realised people.

The pupils of the eyes of those whose Kuṇḍalinī has been raised dilate like the pupils of small children, suggesting parasympathetic activity. In the case of eyes, dilated pupils are a controversial subject for medical science to decide whether it is parasympathetic or sympathetic activity.

In childhood, when the ego and superego are not fully developed and when the fontanelle bone is still quite soft, the pupils dilate because of parasympathetic activity. As the child grows, ego and superego develop fully and then dilation of the pupils becomes sympathetic activity as they adjust to darkness. Even constriction of the pupils is sympathetic because the optic nerves are using the Divine Energy (Praṇava).

Broadly speaking, it is the sympathetic nervous system, human in nature, which brings about whatever normal or extra activity human beings are involved in and can perform by their conscious or subconscious mind. Whenever the supply of energy is spontaneous it is Divine in nature and the parasympathetic nervous system is brought into play.

Development of Ego and Superego The brain [as shown in Figure 8] is triangular in shape and the rays of the Divine Power [A1 and A2] which fall on the inclined plane of its two sides, undergo two physical phenomena: Firstly, because they fall straight on the inclined plane and enter the brain, these rays divide with the result that one component force enters the brain [C1 and C2] and the other component force exits the brain [B1 and B2].

The same phenomenon re-occurs later when these two lines of force cross each other in the brain at the Āgñyā Chakra. The crossing takes place as a result of the refraction in the brain due to its different densities at different levels.

The two components which go out of the brain [B1 and B2] take the human attention outside the body, as it reacts to outside impulses. Ego and superego are created as a reaction. When a child is born, the mother starts nursing her baby by impulse, just as an animal does. The child sucks on the mother's breast and feels unity with joy. When the mother moves the child from one breast to the other the child feels hurt and unhappy. The reaction mounts up in the child's brain in opposite directions. In this way ego is gradually inflated in the brain like a balloon. After this resistant behaviour by the child, the mother scolds or rebukes this assertion of ego which creates conditioning in the child's mind. This conditioning creates the superego and a balloon-like structure starts developing on the right side of the brain. The ego on the left side of the brain and the superego on the right side grow until they cover the soft bone (fontanelle) on top of the head. The fontanelle bone becomes fully calcified at the age of five or six years.

The ego and superego are controlled by the Āgñyā Chakra. This subtle center is placed at the meeting point of all three forces where the optic nerves cross. The balloons of ego and superego start growing from the Viśhuddhi Chakra. When the ego is fully developed it spreads on the left side of the head, in line with the ear and moves towards the front side of the brain. This

development takes place because of thinking and planning. The size and shape of the brain in the forehead of a human being differs substantially from that of a monkey. A monkey's brain is slanting and smaller in size because the ego development is very rudimentary. The activities of thinking and planning by the preconscious mind create fumes of waste products which accumulate as ego.

The superego stores all that conditions the mind and develops behind the right ear and grows backwards over the head covering the whole back of the brain. All one's experiences, good and bad, are stored in the subconscious mind, while all the waste fumes of these emotional and feelings-related activities create the superego. Thus the preconscious mind (mana) and the subconscious mind (suptamana) use the Divine Power from the Sun Channel (Piñgalā) and the Moon Channel (Iḍā) respectively.

The activity of the whole sympathetic nervous system is supplied by the Divine Energy that flows in the right and left channels. The right channel starts on the left of the brain and the left channel starts on the right side of the brain. The Āgñyā Chakra is placed at their crossing point and controls the pituitary and pineal bodies in the gross. Thus the pituitary controls the ego and the pineal controls the superego.

The pineal, which controls the superego, is over-developed in animals. In human beings there is balance between the ego and superego, by which both the ego and superego come to the center on top of the brain near the fontanelle bone.

The complete covering of the brain and the calcification of the fontanelle bone separates human beings from the All-pervading Divine Power. In this way humans develop their `I'-ness or own identity. When both ego and superego are balanced by the temperate life of devotion of a householder, the Kuṇḍalinī, awakened through Sahaja Yoga, breaks through the center of the brain. She takes the attention of the seeker into the All-pervading Power, the Universal Unconscious.

His attention moves onto the left or the right side of the system according to the nature of his activity.

Any energy that is needed for this activity comes from the Iḍā or Piñgalā Nāḍīs [see Figure 5] and the Deities which are placed at the center of the Chakras decide the appropriate mode of action. The two ellipses of energy emerge from the two sides on the Piñgalā and Iḍā Nāḍīs, one in a clockwise direction, the other in an anticlockwise direction. The energy needed is transformed by the Deities. They are in contact with the seats of the subtle centers (Pīṭhas) in the brain and also with the auras of the Spirit that encircle the Divine Spirit (Ātmā) in the heart.

Supraconscious Activity Most of the expositions about Kuṇḍalinī have come to us so far through the Sages who practiced Haṭha Yoga. The word `Haṭha' itself was derived from `Ha' meaning `Sun' and `Tha' meaning `Moon', clearly indicating that both sympathetic channels were used. The system of Haṭha Yoga did not only relate to the working of conscious effort, but also to subconscious effort. Patanjali very clearly wrote in his

`Sciences of Practice' that those wanting to practice this system of enlightenment must shun the forest dwellers.

Through the various methods of abstinence (conscious effort) it was possible to control the sense organs (indriyas). It was equally necessary to pay attention to the working of the subconscious (subconscious effort), which is responsible for the suppression of reflexes caused by conditioning, or the forceful control of desires. For example, we can abstain from telling lies by controlling the tongue, but only by controlling the subconscious itself can we nip the thought of telling lies in the bud.

Abstinence is the way to master the preconscious mind and love is the medicine to cure the subconscious mind. It is unfortunate that most of the modern yogis have lost the real meaning of Haṭha Yoga. There is no place for love in their precepts and practices. For most of them, acquiring mastery over physical powers like karate or acupuncture is their reason for becoming Haṭha Yogis. Even in ancient times, yogis who were initially mild-mannered individuals became extremely hot-tempered people after following Haṭha Yoga for some time. They developed a supraconscious personality, because this right channel connects the mind with the supraconscious realm and with their attention they grappled with the supernatural and material powers and gained mastery over them. Such a yogi can overcome the force of gravity and can fly in the air by stopping or arresting the workings of his sympathetic system. He can even stop the beating of his heart for a while. He can live in water for months on end, but he has no love within him. He

becomes an overpowering egoistic personality and like the sun, he burns anyone who annoys him, reducing that individual to a heap of ashes (bhasmisat). In ancient scriptures the prowess of these so-called `spiritual yogis' was well known. There are innumerable historical instances of yogis possessed with such a cruel nature. They are able to focus their attention on the Āgñyā Chakra through the Iḍā Nāḍī, through the use of power concentration, or finally by controlling their sex lives.

Contents: **SM's book 'Creation', Chapter 10: The Central Path of Sustenance**

The central path (Suṣhumnā Nāḍī) of Mahālakṣhmī expresses the path of sustenance (Dharma) and exists in human beings as the parasympathetic nervous system. The subtle functions that are carried out by this path are:

- To give sustenance (Dharma) to all the inanimate and animate elements of creation.

- To change the sustenance of inanimate elements in order to create new elements.

- To create life (Prana) by combining electromagnetic vibrations with the energy of the sun.

- To `explode' the sensitivity of animate things and animals through the guidance of an Incarnation.

This is its most important function! - To pave the way of evolution by rendering help through the different Deities to human beings and other animals.

- To evolve in the Sahasrāra (Primordial Brain) suitable Incarnations to improve the awareness of human beings, ultimately leading them into the realm of Divine life through Self-realisation. In this way human beings feel

and realise the working of God as a living universal experience.

- To work out in human beings the gross parasympathetic nervous system with the help of the various Deities placed on the different Chakras.

All these functions are carried out by Ādi Shakti in Her form of Mahālakṣhmī in the Chakras. In the Sahasrāra all three forms of Mahākālī, Mahāsaraswatī and Mahālakṣhmī merge into one, that of Mahālakṣhmī. The original descending half of the central path is the Mahākālī aspect, which disappears into the triangular bone as Ādi Kuṇḍalinī. The Primordial Ādi Kuṇḍalinī is the recorded tape of the past of creation and lies in three and a half-coils in the Primordial Ādi Mūlādhāra, Her abode. She is known as Gaurī, the Mother of Śhrī Gaṇeśha and is the residual power of the cosmic subconscious mind, preserved for the advent of an Incarnation. The first Incarnation of Gaurī created the first Chakra, the Ādi Mūlādhāra Chakra, so at the time of Gaurī's Incarnation only one Chakra of Ādi Shakti was manifested.

All the other Chakras were dormant.

Then the Incarnation of Ādi Viṣhṇu came on this Earth and His power, Lakṣhmī, had two Chakras active in Her spinal cord. These two centers manifested while all Her other Chakras were inactive. The second center was the Ādi Nābhī Chakra. From the navel of Ādi Viṣhṇu a lotus issued forth which gave birth to Ādi Brahmadeva, the Lord of Creation. His consort Saraswatī, like Lakṣhmī an Incarnation of Ādi Shakti, was the generator for creating energy for Her Lord Brahmadeva (Prajapati).

The third center was the Ādi Swādhiṣhṭhān Chakra. It was Ādi Brahmadeva who created this material universe out of five elements. Saraswatī had three functioning Chakras in Her spinal cord.

The fourth Chakra placed on the central path is called the Ādi Anāhat Chakra or Heart Center. It controls the cardiac plexus and was called Anāhat (without percussion) because the life force (Prana) could be audibly heard here for the very first time. In other centers it did not create a sound that could be heard.

The Heart Center has three parts: 1. On the left side of the Chakra, Pārvatī resides with Her husband, Lord Shiva. He governs the left side channel of Iḍā Nāḍī.

2. On the right side of the Chakra is the seat of Lord Rāma, an Incarnation of Ādi Viṣhṇu and His wife, Sītā, an Incarnation of Ādi Shakti.

3. Pārvatī enters alone into the central part of the Chakra as Durgā or Jagadambā, Mother of the World. When Ādi Viṣhṇu incarnated as Lord Rāma, this central part was vacated by Durgā who, in Her role as wife, rejoined Lord Shiva in the left chamber whilst Lord Rāma with Sītā occupied the central chamber.

Above the Ādi Anāhat Chakra lies the sixteen-petalled Ādi Viśhuddhi Chakra which controls the cervical plexus. Ādi Viṣhṇu incarnated the Virāta as Śhrī Kṛiṣhṇa, whose power is Rādhā.

Higher still on the path, at the crossing of the optic nerves in the brain of the Virāta, is a center called Ādi Āgñyā Chakra which controls the Primordial Pituitary and Primordial Pineal. They respectively govern the Ego and Superego of the Primordial Being. These two develop at

the end of the Ādi Iḍā and Ādi Piñgalā Nāḍīs. They develop as the Virāta starts to manifest and are like balloons of smoke emitted by a factory chimney as an outlet for excretion.

The last and most important center lies in the upper part of the brain of the Primordial Being, comprising the Primordial Limbic Area. This is called the Ādi Sahasrāra Chakra which is connected to all the other centers by seven grooves which run along the central path (Ādi Suṣhumnā Nāḍī). The Chakras are controlled by Ādi Shakti Herself from the seats (Pīṭhas) of the Deities in the brain. As the power of Kalki, the tenth and final Incarnation of Ādi Viṣhṇu, She will take a very unique Incarnation during the Kali Yuga to open this last center. She will incarnate as a great illusive personality (Mahāmāyā) who will integrate all Her three aspects (Trigunātmika) and by it She will create the collective personality of Kalki. Her advent has been a guarded secret but when it comes, mass Self-realisation will take place.

The Sustenance of Deities and Their Chakras The first center of Mūlādhāra Is governed by Śhrī Gaṇeśha whose sustenance (Dharma) is eternal childhood.

The second center of Swādhiṣhṭhāna Is governed by Brahmadeva whose sustenance is thinking, acting and creating.

The third center of Nābhī Is governed by Viṣhṇu whose sustenance is sustenance itself (Dharma), which is the evolutionary energy and maintaining and sustaining it (Dharana). Ādi Viṣhṇu's sustenance is the Great Primordial Being (Virāta Swarūpa).

The fourth center of Anāhat Is governed by Ādi Shakti (the Goddess) as Durgā or Jagadambā whose sustenance is universal motherly love. The left part of this Chakra governed by Shiva and Pārvatī has the sustenance of existence, of innocence, simplicity and steadfastness. The right part of the Chakra is governed by Śhrī Rāma and His dedicated wife, Sītā and has the sustenance of majesty and His perfect political leadership. This couple symbolizes the steadfast love between husband and wife.

The fifth center of Viśhuddhi Is governed by Śhrī Kṛiṣhṇa whose sustenance is the purity of purpose (hita) in diplomacy and in politics.

The sustenance of this center is the simplicity of unsophisticated, unspoiled sensitivity. Śhrī Kṛiṣhṇa expresses the aspect of a witnessing personality that perceives the whole of creation as a mere play (leelā).

The most important factor of sustenance of this Chakra is that it manifests greatness (Virāta) and completeness (pūrnAvatāra).

The sixth center of Āgñyā Is governed by the Lord Jesus Christ, whose sustenance is forgiveness (kshema) and contentment. It is presided over by Jesus Christ who the Incarnation of Śhrī Gaṇeśha. The eternity of the Spirit, expressed in the Bhagavad Gītā of Śhrī Kṛiṣhṇa, is shown through the resurrection of Jesus Christ.

The seventh center of Sahasrāra Is governed by Ādi Shakti (the Holy Ghost) whose sustenance is collective consciousness, which is the blissful state of Self-realisation.

Mahālakṣhmī's path (Suṣhumnā Nāḍī) has its origin in the center of the Primordial Brain and looks after all the

Chakras. In the Void of the Virāta, the appearance of Incarnations on this Earth began in the Bhava-sāgara stage. During the Vaikuṇṭha stage they appeared for the first time, descending downwards from the Primordial Being's Head. In the Utpatti stage of creation, when Ādi Shakti takes the form of Valaya, She becomes the Bindu and then the Ardha Bindu and then enters into the triangular (trikuti) brain of the Virāta. In the center of the brain at the Āgñyā Chakra She bifurcates into Her three powers of Mahālakṣhmī, Mahāsaraswatī and Mahākālī.

So, in Her descent at the Vaikuṇṭha stage, She first comes down as Mahālakṣhmī, then as Mahākālī and finally as Mahāsaraswatī.

As I have indicated elsewhere, these three Mother Powers create Deities for the six Chakras. At a later date these Deities settle respectively on their different Chakras. Śhrī Gaṇeśha, the Son-God who later incarnates in His human form as Jesus Christ, was created as the first Deity in the Utpatti stage.

Hence He is the first and the pre-eminent God. All the other Deities were created in the Vaikuṇṭha stage.

Their ascendance happened after the Kshirsagara stage, but they incarnated on this Earth during the Bhava-sāgara stage.

People who lead a simple, pious and virtuous life live very close to the central path. Those who believe in God and take seriously to activities and responsibilities in life, believing in His protection and not indulging in the passions and perversions of sex, belong to the area of the central path. Individuals who lead a normal family life with deep emotional feeling for parents and children and

who treat their wives as Lakṣhmī (the Goddess of the family) are especially blessed for the evolutionary central path. Simplehearted and religious people who have not learnt the cunning and egotistical ways of city dwellers are also the first recipients of evolutionary ascent. Those who feel responsible for God's work and genuinely live their lives in praise and awe of God, are singularly blessed by the evolutionary forces of Praṇava.

Those happy-go-lucky, temperate and patient people, who create no problems for others nor attempt to dominate others, are the favoured members of God's congregation. Those who believe in Divine Love and chaste relationships towards mother, sister and daughter are regarded most highly and are chosen for Self-realisation by Praṇava.

On the other hand those who think they are responsible for their success in life more than God and who work, think and plan all the time (ati karmi) are the extremists. They operate on the Sun Channel of Brahmadeva. If their dedication to work is a camouflage for their ambition then they start moving towards the extreme side of this Channel.

Seekers of God who do not show off their religiosity or take to outward hypocritical Sannyāsa, or in the name of God and religion do not condemn other Deities or Incarnations, are blessed by Divine Love.

Those who do not display extreme abstinence, but show natural abhorrence to vice and are spontaneous in their reactions, are best suited for Sahaja Yoga. They keep to the middle path. Those who show off and profess a religion without getting their Self-realisation, or preach

about religion and self-assume a higher status which is of course patently false, they act by jumping onto the right side Sun Channel. [See Figure 7.] Such people are later thrown away to the extreme ends of the Sun Channel as egoistical personalities.

They ultimately appear on Earth as religious monsters wearing religious garbs.

Those who live a normal sex life with one wife in their life and who regard marriage as a religious, settled affair (yagñya) have their attention on the central path. But those who, in the name of experiment or any other guise, indulge into sexual perversions fall into the left side subconscious and collective subconscious Moon Channel. Those who eat too much, like those who indulge in alcohol and drug dependencies are also on the Moon Channel existing in the extreme areas of the left side.

Contrarily, those who fast excessively, or pay too much attention to the condition of their body through dieting, or by physical yogic exercises, also fall onto the Sun Channel. In short, all extreme behaviour in life takes humans either to the right side Sun Channel or the left side Moon Channel. Such people are quite difficult candidates for Self-realisation.

It is true that the field of human thought and action before Self-realisation is a field of tension which is generated by the bipolarity of the Sun and the Moon channels. But within this field of contradiction, the balanced people always looked for the synthesis which would bring them closer to the central path. This is the eight-fold path described by Lord Buddha.

For the excretion of all other physical, mental and emotional activity of the Virāta, both past and future, the Primordial Ego and Superego were created. Below and in front of the Primordial Mūlādhāra Chakra and on the exterior of the Body of the Virāta, is projected the area called Hell which has seven stratas or layers. Those who go to the extreme supraconscious area through the Sun Channel and who indulge in extreme penance and abstinence without the requisite longing for and love of God, go to Hell after some time. Those who, in the name of religion, try to exhibit mental powers of the supraconscious mind through possession by egotistical spirits, which enable them to overpower other human beings, or dominate and befool the weaker and simpler folk, these also are thrown out of the evolutionary process via the Sun Channel and fall into Hell.

The Sun Channel revolves in a clockwise manner while the Moon Channel revolves anticlockwise.

Those who worship spirits, dead `Masters' and all such disembodied subconscious personalities ultimately fall out of the evolutionary process and end up in Hell. Hell was created for the severe punishment and correction of the people who are beyond redemption. Those who by their extreme tyrannical ambition or by their indulgent lust leave the evolutionary process, are settled in Hell for many ages (kalpas). When they incarnate again from Hell on this Earth they are called demonic and Satanic (Rākshasas and shaitans).

They are very depraved people, lustful and greedy, egotistical and dominant. Those who follow the path of such individuals also get themselves infected by their

malignantly structured personalities and also doom themselves to Hell. Nobody is thrown into Hell by God as such. The hosts of Hell are composed of selfappointed people who just refused to take refuge at the feet of the Divine. They are given a chance for forgiveness by God, but when they incarnate on this Earth they take to devilish activities.

They also enter into the human psyche in a subtle form and ask for deliverance from Hell (mukti). When an evolved soul tries to exorcise these entities from a possessed subject, many promise such deliverance.

They only get their deliverance when an Incarnation kills them. The killing amounts to final punishment, as if all the evil in them is thus neutralised by the kindness of the Incarnation. This is the boundless love of God Almighty, who by killing them redeems these ugly souls from Hell.

Contents: **SM's book 'Creation', Chapter 11: Chakras and Plexuses.**

Mūlādhāra

This center corresponds to the pelvic plexus and has four petals, which correlate to the four sub-plexuses of the pelvic plexus. They are:

Petal	Sub-plexus	Organs governed
1	Inferior	Haemorrhoidal Rectum
2	Vesical	Urinary bladder and vasculae seminalis and vas deferens
3	Prostatic	Urinary bladder and vasculae part of vagina in women

4	Uterine	Uterus, cervix and Fallopian Tubes in women; vascular seminalis and vas deferens in man.

Swādhiṣhṭhāna

This six-petal center corresponds to the aortic plexus with its six sub-plexuses which are:

Petal	**Sub-plexus**	**Organs governed**
1	Spermatic	Vasculae seminalis for creating sperm
2	Left Colic	Descending colon
3	Sigmoid	Lower part of abdomen for excretion, kidneys and urinary bladder
4	Superior	Haemorrhoidal Rectum
5	Inferior	Mesenteric Aorta
6	Hypogastric	Upper part of liver & spleen and transverse colon

Maṇipūr or Nābhī

This center has ten petals and corresponds to the solar plexus with its ten sub-plexuses. They are:

Petal	**Sub-plexus**	**Organs governed**
1	Phrenic	Diaphragm & suprarenal gland which controls breathing
2	Haematic	Lower part of liver & stomach
3	Splenic	Lower part of spleen
4	Superior Gastric	Gall bladder
5	Suprerenal	Upper part of kidneys

6	Renal	Kidneys
7	Spermatic	Creates sperm
8	Superior Mesenteric	Small intestine
9	Pancreatic	Pancreas
10	Colic	Small intestine and part of large intestine

Anāhat or Hṛidaya

Corresponding to the cardiac plexus with its twelve sub-plexuses, this center has twelve petals:

Petal	**Sub-plexus**	**Organs governed**
1	Right Deep Cardiac	Right aurical
2	Left Deep Cardiac	Left aurical
3	Anterior Pulmonary	Pleura
4	Posterior Pulmonary	Lungs
5	Superficial Cardiac	Pericardium
6	Cardiac Ganglion (Wrisberg)	Right cardiac
7	Right Coronary	Coronaries Arteries
8	Ventricular	Ventricles of the heart
9	Left Coronory	Coronary arteries
10	Endocardiac	Inner layer of heart
11	Remak's Ganglion	Site of Spirit (Ātmā as Lord Shiva) in the heart Connected to the Chakra's centre
12	Bidder's Ganglion	placed in the heart. Expresses sense of security

Viśhuddhi

With its sixteen petals this Chakra corresponds to the cervical plexus, which has sixteen sub-plexuses:

Petal	Sub-plexus	Organs governed
1	Superior Cervical	Connected to the brain
2	Carotid Internal	carotid: superego External carotid: ego
3	Cavernous	Eyes, nose, tongue, mouth, teeth, nose and ears
4	Interior & External	Vagus and tongue All seven openings into the pharynx
5	Pharyngeal	Throat (1) Nose (2) Ears (2) Trachea (1) Gullet (1)
6	Laryngeal	Larynx (breathing apparatus)
7	Superficial Cardiac	Behind carotid artery going to heart and trachea
8	External Carotid	Carotid artery supplying mouth, ears and arteries in the brain
9	Superior & Inferior	Middle Supplies upper and lower part of the Cervical plexus
10	External Middle Cervical	Site of the Sākshī (Witness Power)
11	Thyroid	Thyroid which controls gall bladder
12	Middle Cardiac	Towards heart
13	Superior Inferior Cervical	To the center of the throat Towards the arteries supplying hands.

14	Inferior or Subclavian	Causes insensitivity to vibratory awareness if not working properly
15	Inferior Cardiac	Heart and lungs
16	External or Vertebral	Vertebral artery going toward the brain

Āgñyā

With only two petals this center corresponds to the center of the optic thalamus.

Petal	**Sub-plexus**	**Organs governed**
1	Pineal	Controls superego
2	Pituitary	Controls Ego

Sahasrāra

The thousand-petalled lotus, the Kingdom of God within us.

Contents: **SM's book 'Creation', Chapter 12: Mūlādhāra Chakra**

At the very outset of creation of Kuṇḍalinī in the Virāta this center was the first center created. The only Son of Ādi Shakti, Śhrī Gaṇeśha, symbol of eternal childhood, was bestowed on it as presiding Deity: `Mūlādhāra' comes from two Sanskrit words: `Mūla' meaning `root' and `Ādhāra' meaning `the support', so it means the support of the root of Creation.

As human beings are created in the image of God as Primordial Being (Virāta), this center is also expressed first at birth in every human being. The Mūlādhāra

Chakra is placed in the lowest region of the human trunk about one inch above the center of the `seat'. This most vital and important center exists in subtle form. Its gross expression, in medical terminology, is the pelvic plexus which surrounds it.

It is said that God made the creation in seven days. Monday is the day of Ādi Shakti and also of Lord Shiva. Tuesday is the day realised Souls (Sahaja Yogis) should worship Śhrī Gaṇeśha in the Mūlādhāra Chakra. Hanumāna, who controls the preconscious mind (chetan-mana), should also be worshipped on Tuesday.

Śhrī Gaṇeśha was created out of the earth element. His manifestation differs from soul to soul depending on their state of evolution.

Incarnations: In a Divine Incarnation this Chakra has the colour of clay and it shines. Śhrī Gaṇeśha appears dancing like a living child and sometimes like a majestically wise philosopher. In an Incarnation of Ādi Shakti, He is the ever-ready, alert, obedient child. His body, face, hands and legs all express His sweet, delicate, cherubic personality. Even a glimpse of such a dedicated, innocent and absolutely powerful child fills the heart of Ādi Shakti with the sweetest feelings of love for Her child (Vatsalya). Should any devotee take His name in Her presence, She feels very much glorified and showers blessings (Waradana) on such a devotee.

Realised Souls: In realised Souls the Mūlādhāra Chakra shines like a neon misty orange light. It appears as if the wicks of the Swastika are illumined with beautiful radiant lights. They look like four pinkish-orange coloured tongues of flame which are silent yet living. The whole

vision is of a four-petalled lotus with silent flames for petals. The lotus has a center which is deep blue or misty grey depending on Śhrī Gaṇeśha's mood.

Realised souls can peep into this ocean of deep colour and visualise the melting of deep blue into light blue and see sudden ashes appear like clouds and lightning. This vision spreads beautiful clouds of joy around the seeker. The lightning is followed by the trunk of Śhrī Gaṇeśha and after some time the elephant-headed Deity appears as a small child. At first He looks static to most realised Souls, but later on expresses a great deal of movement. Each movement creates a new wave of joy and tranquillity. At a later stage, Śhrī Gaṇeśha becomes a living personality to such souls.

Ordinary Human Beings: In ordinary human beings (Asahaja) this Chakra appears as coral colour and looks like four threads or wicks joined in the shape of a Swastika.

Misguided Seekers: In the case of misguided seekers (Sādhakas) this subtle center appears red. In a clairvoyant, who is misguided because of misuse of his sympathetic nervous system, it appears deep red.

Sometimes one sees only the wheel-like Chakra rotating in a coloured circular pattern of various shades of deep red and blue-black.

This happens when Śhrī Gaṇeśha expresses His temper against the clairvoyant sādhaka. Clairvoyance is only achieved with the help of `dead spirits' by non-realised Souls working through the sympathetic nervous system and is an unauthorized disturbance to Him.

The Swastika [see Figure 11 added by the editors] represents the four dimensions of awareness and the meeting point in the fifth dimension, which moves diagonally, rising above the clockwise and anticlockwise movements of the Chakra. The first line `A' expresses the Mahākālī Power that enters into the being and goes out again. The `B' line expresses the Mahāsaraswatī Power that enters and is retained.

Figure 11: Original Drawing By a clockwise movement, Śhrī Gaṇeśha initiates the faculty of creativity and the essence of aesthetics which give joy to artists who manifest it in their creation of art. The anticlockwise movement is for the destruction of all that is ugly and dead. The need of the seeker is indicated by whether Śhrī Gaṇeśha's activity moves onto the right side or the left side.

If the activity of the individual is one of indulgence then Śhrī Gaṇeśha bends towards the left side of the subject; if the activity is one of forced abstinence then He bends towards the right side. Śhrī Gaṇeśh will only bend to a point. If there is too much activity on one side then He recedes into His abode, abandoning His balancing activity and disappears finally in depraved personalities. When He does this His domain of conscious mind is invaded by dead entities from the subconscious or supraconscious realm.

A steady position shows the predominance of the Sattva Guṇa Mood which expresses temperance. It happens when the individual is getting his proper human sustenance and occurs when the Kuṇḍalinī is awakened through Sahaja Yoga. The improvement of the steadiness

of Śhrī Gaṇeśha indicates the steady ascent of a Sahaja Yogi.

In matter, Śhrī Gaṇeśha emits electromagnetic vibrations. The four sides of the Swastika act as valencies in matter. The element which is tetravalent is said to be neutral. These are the most evolved elements in creation, especially tetravalent carbon which is the basis of organic chemistry. Life is only possible when carbon is present in a compound. Other elements with higher or lower valencies have been evolved through the sustaining power of Śhrī Gaṇeśha. This can be better understood by a study of the periodic laws of chemistry.

In ancient times, some seekers, trying to visualise the Mūlādhāra Chakra, saw part of Śhrī Gaṇeśha's trunk and were confused. The trunk looked like a coil, which shone and perhaps they mistakenly took it to be the Kuṇḍalinī. This was a fundamental mistake and turned out to be a very serious blunder, as we shall see.

Śhrī Gaṇeśha is seated in the pelvic plexus, which controls sex. Those seekers who confused Kuṇḍalinī with Śhrī Gaṇeśha also confused Her with sex. This awful mistake was the reason for the emergence of a most damaging theory that one can awaken the Kuṇḍalinī through sex. The Kuṇḍalinī is placed in the triangular bone of the sacrum at a much higher point than the Mūlādhāra Chakra. That proves that every human being is already born as a sublimated personality. There is no need to sublimate sex but many authors have produced theories for doing just this. Since Śhrī Gaṇeśha's chaste relationship with His Mother is the substratum which is all-pervading in creation, the ascent of a seeker will

inevitably collapse if his seeking is based on the absurd notion that Yoga can be achieved through sex, or through sublimation of sex. In fact it is the deadliest sin one can commit against the holiest of relationships. All novices who deliberately practice such nonsense run the risk of being dangerously damaged. Such individuals will find themselves in hell rather than in the Kingdom of God when they die. Śhrī Gaṇeśha and His evolved human form Jesus Christ, cannot forgive this particular sin and this is why many seekers have severely suffered by tampering with the chastity of Kuṇḍalinī.

The functioning of the Mūlādhāra Chakra The Divine Power (Praṇava) is transformed by Śhrī Gaṇeśha into the ocean of holiness and the waves spread along the petals of the Mūlādhāra Chakra. A person who is much higher in the state of God Realisation has a very evolved formation to the pattern of his Mūlādhāra Chakra, which itself acts like a very highly evolved and living organism. The living petals of the Chakra have arrow-like lines which appear like small ripples [see Figure 11]. Gradually they grow with the increased purity of the seeker. It is an identification with the sense of dignity of chastity of the seeker through many lives. These arrow-like patterns catch in their folds the Praṇava that flows down from the head of a realised Soul as grace and although such a person may not be an artist, he develops an innate sense to enjoy art because of its absolute aesthetic values. They form a network of catchment area in four directions. The analysis of each person's state is done by Śhrī Gaṇeśha Himself, who is the judge of all our actions.

The First Petal The first petal, which points downward, has three such arrows: - The first expresses the harmony the seeker enjoys - The second expresses the sense of balance - The third expresses the sensitivity of the seeker to innocence and becoming virtuous, he abhors sinful acts and exhibitions.

All these three arrows are fully developed by the innocence and chastity of the seeker in complete dedication to Śhrī Gaṇeśha. The seeker has been steadied and by His grace, has Śhrī Gaṇeśha awakened in him and achieves his ascent by doing appropriate self-cultivating penances. This form of penance is done under the guidance of a God-realised Guru after Self-realisation when all the patterns get threaded together. By this new achievement the seeker feels an identification with the joy of creation.

The Second Petal The second petal, which points towards the left of the subject, also has three patterns of waves: - By the first one achieves complete mastery over evil enticement - By the second the temptations within oneself are overcome. This suggests that the seeker can expel possessing spirits, or spirits who hover over other fellow beings - By the third, when developed, one is given the power of spontaneous victory over overpowering disembodied spirits who possess others. A possessed person shakes involuntarily merely at the darshan of a realised Soul.

When these are threaded into one integrated manifestation, one feels the complete glory of one's own majesty and divinity. Its effects are evident in the humble, confident personality of one's own divinity.

The Third Petal The third petal, which points towards the right of the subject, also has three patterns of ripples appearing simultaneously, or one after another: - By the first one develops humility to God (Shraddhā) - By the second one develops wisdom - By the third one becomes one with knowledge When all these three are threaded together into one integrated expression or manifestation, one feels total awareness and the witnessing power. It is as if the door to the inner being is unlocked and he understands the essence of the Scriptures and the truth behind great lives. Whatever he wants to know, he just has to turn his attention to that subject. He swims with great joy in the Divine current, which is the source of all true religions. In short, his intuition gets identified with rationality.

The Fourth Petal The fourth and final petal that faces upwards also has three patterns as waves: - The first gives the seeker fearlessness because of the essence of security caught by its fold - The second makes the seeker aware of collective consciousness - The third grants the power of Dharma.

When these qualities are fully developed the individual assumes complete identification with sustenance (religion) within. When threaded together, these elements give one a dynamic personality by which one experiences the nectar of existence (amrita). Such a personality is fearless and never commits sin, but acts as an instrument of the Divine. His every movement and action adds to the universal music of love, however it may appear wrong to ignorant people. He is like a player in the Divine orchestra composed of evolved Sahaja

Yogis who are trained and competent to follow the instructions of the Great Conductor, who is invisible to the audience. This is the reason why many saints have suffered and were mocked by the blind societies into which they were born. Now, with the advent of Sahaja Yoga, this detrimental blindness to the progress of evolution can be greatly minimized.

This subtle center is the root of all the subtle centers. It is placed outside the spinal cord to emit vibrations of Śhrī Gaṇeśha through the Divine Power of holiness and sublimity (Praṇava) in its pure and integrated form in the Void. Lying exposed, outside the spinal cord, gives it a greater sensitivity to outside happenings. It is also sensitive to the reactions of other Chakras and records the experiences captured by them. It collates all this information from the Void and another of its functions is to record everything that happens in the mundane world around the Void. The recorded events and problems are communicated to the Mother Kuṇḍalinī. They continue to accumulate as Karmas, as on a recording tablet which is the function of Chitragupta and when the subject dies his next birth is determined according to the computation of his Karmas. After consultation with the other Deities, Śhrī Gaṇeśha releases information to the subject through various information systems of the unconscious mind, like the id. As the `corrector' He guides the subject by sending symbols in dreams. In psychology, Śhrī Gaṇeśha might be called the id and `id' could stand for `Iḍā', the channel for the subconscious mind which He controls. His seat, the Mūlādhāra Chakra, sits at the very base of this channel. Śhrī Gaṇeśha is the ever-awake and alert Deity

(Jagrut Awastha) because of His placement outside the spinal cord. The pride of place of Śhrī Gaṇeśha encompasses the universe and one should never run the risk of insulting Him.

Realised Souls have to ascend gradually in their surrender to the innocence of Śhrī Gaṇeśha. People who are simple and chaste like small children, those who are not dominated by dogmatic or fanatical minds, achieve their spontaneous Self-realisation (Sahaja Yoga) almost immediately in the mere proximity of highly evolved and God-realised personalities (Avatāras). They feel the sensation of joy on their central nervous system and as the light of its awareness gradually increases, they experience very unique sensations of bliss. These sensations can be differentiated and also recognized by practice. In Sanskrit there are four names given to the four kinds of joy experienced by the development of these four types of rippled identities: 1. Paramānanda 2. Sahajānanda 3. Veerānanda 4. Yogānanda They are created by the four petals, which generate four powers called Gupta, Prakasa, Karala and Vikarala.

Praṇava creates sound as it moves through the Kuṇḍalinī. When it enters the four petals of the Mūlādhāra Chakra it makes four types of sounds in Sanskrit which are heard as syllables (akshara): `Wham', `Sham', `Shym' and `Sam'. Sanskrit is a phonetic language which originated in sounds and was based on syllables created when the Kuṇḍalinī passed through the different Chakras and their petals. Even today, in the Indian language, Sanskrit is called `Devanāgarī' or the `language of the Deities'.

Some realised Souls can remove this Chakra and bring it outside the body for cleansing and then return it to its proper place. There is no need for Sahaja Yogis to use this method, as the best way for a Sahaja Yogi to cleanse his Mūlādhāra Chakra is to be pure in heart and lead a chaste life full of good thoughts and good deeds. Through innocence one can make the attention very pure and unattached. He [Śhrī Gaṇeśha] is a living God and is active all the time. No human words can describe His glory. Śhrī Gaṇeśha has created the spiritual fire in nature which ignites every petal of every Chakra. His Guru is His Father, God Almighty Himself. All the other Deities, including His Mother Ādi Shakti, are disciples of the Primordial Master, Dattātreya.

Śhrī Gaṇeśha is far beyond human beings and even Brahmā, Viṣhṇu and Shiva cannot come close to His absoluteness in virtue. Śhrī Gaṇeśha in His human form as Jesus Christ looks after the entire human race, because He is the substratum (adhara) of the universe. He took the human form of Jesus Christ as the embodiment of holiness and innocence and is the support (ashraya) of the world. His seat is the Āgñyā Chakra which is the door to the Kingdom of Heaven (Sahasrāra of the Virāta).

This Mūlādhāra Chakra is made from the first syllable `A' of the tripartite sacred syllable, `Om'. Each syllable is a mantra. The mantra `A' represents the Mahākālī Power of Ādi Shakti and the Mūlādhāra Chakra was created by Mahākālī as Gaurī, who is Śhrī Gaṇeśha's Mother. Later on She hands over Her only child to Mahālakṣhmī, who as the Virgin Mary gives birth to Him as Jesus Christ.

Any effort at obstinate abstinence or overindulgence excites the sympathetic nervous system. With the pressure of over-activity, the subject's attention starts moving along the Iḍā or Piñgalā Nāḍī as the case may be. At first, a vision of the Mūlādhāra Chakra as a deep red, multicoloured kaleidoscopic wheel becomes visible to the individual. The deep red colour is the result of Śhrī Gaṇeśha's anger due to unauthorized probing in His realm. This unceremonious approach is insulting to Him and His Mother Kuṇḍalinī. Inside the very center of this wheel one can even see the angered and inflamed Śhrī Gaṇeśha if one attempts to force the probe further. A misguided seeker may even get a shock, or feel terrible heat in his body and suffer inexplicable restlessness. Particularly horrible experiences of the past, known as `ashbacks', may occur.

Some people howl and jump around like wild animals; others who are impotent and exhibitionistic often end up taking off all their clothes.

All these misguided methods of trying to raise the Kuṇḍalinī are harmful, as they kill forever all chances of real Kuṇḍalinī awakening. Instead of rising to the Unconscious realm, the seeker enters into the realm of the dead past because Śhrī Gaṇeśha, who was controlling the door to it, draws away in His anger. The subconscious mind and human awareness are reduced to the level of animal awareness. Man can never rise into the `superhuman stage' by trying to emulate the animals! So the seeker who insults the Primordial Mother is greatly punished by Śhrī Gaṇeśha. No one can harm Him as He is inviolable under the Holy Aura of love of His Mother. His

indestructibility is proved in the resurrection of Christ. Seekers trying hard to reach Him can only work through the sympathetic nervous system and their attention moves through the right or left channels as the central parasympathetic nervous system is beyond their reach. Eventually, by such stupid persistence, such misguided seekers are dangerously sidetracked and become clairvoyant. Their attention only goes onto the fringes of His Chakra without any control and rotates on the outermost border.

Sometimes such individuals describe their vision of this Chakra. It seems like the wrath of Śhrī Gaṇeśha bubbles as a red and blue coloured fire which rotates at the surface of the Chakra. It does not make any sense to these ignorant people. In reality, the Chakra is like a bulbous bloom in the shape of a morning glory flower. If the misguided seeker persists in his obstinate pursuits, then Śhrī Gaṇeśha appears in red hot hues and warns the seeker to stop the unauthorized probing. At this stage, if the seeker does not give up he is punished by Śhrī Gaṇeśha's anger expressed as tremendous heat or a burning sensation.

Sometimes blisters may appear in an elliptical line, starting from the navel and going around the neck. This can occur without any advance warning. The seeker may jump like a scalded cat, or experience agonizing burning sensations. All these symptoms are due to the insult the misguided seeker bestows on Śhrī Gaṇeśha and His Mother and not to Kuṇḍalinī awakening, which many stupid people identify it with. This kind of physical resistance is apparent only in people who do not

mentally accept the sin (Adharma). But those who by their previous Karmas or weaknesses accept sin, feel as if their responsibility is over. They feel relaxed and the entities working through them enjoy the pleasures, while they themselves feel pure. Actually, such a subject is dominated completely by these entities and turns into a slave and an insensitive person.

For seekers who want to really achieve the eternal and the ultimate, they have to give up such amateurish methods which are damaging and false. They must realise that the damage they are doing to themselves is not just temporary; they can cause their Kuṇḍalinī to petrify or freeze for many lives. Another side effect is that the central Suṣhumnā path becomes slippery due to the anger of the different Deities. The Deities may withdraw and sleep away and boycott the seeker by disappearing in anger. The Kuṇḍalinī of such people, when awakened, slides back down from the fontanelle bone after it has climbed to the highest point. For Sahaja Yogis to maintain the Kuṇḍalinī of such spoiled subjects in the awakened stage is very strenuous work. For Sahaja Yoga to work out in such people is next to impossible. They must understand that if they do not have a sense of chastity and are not leading lives of temperance, they cannot cheat Śhrī Gaṇeśha. Nor can they avoid being punished by Śhrī Gaṇeśha who is the ultimate judge of every action.

Sahaja Yoga and the Primordial Mother are merely witnesses to His reaction.

Many seekers appear to be very sober people. Among this category are the self-proclaimed `elite', who seem

on the surface to be very correct in their manners and project a picture of balanced personalities.

Their raging passion and lust, however, is betrayed through their adulterous eyes. Flirting is a very common game played in fashionable and extra advanced groups and all done in a very cunning and discreet way.

Young and old alike are increasingly getting lost in this most depraved style of human behaviour. Their restless eyes constantly move from person to person. Even a chaste person who catches the eye of one of these philanderers can catch the infection.

Thus a society of very corrupt habits has developed, where the very sight of a person of the opposite sex, irrespective of age, generates waves of sexual suggestions to the subject through the dead entities who are actually working through these peoples' eyes. He gets completely exhausted and crazy. He may appear sexy outwardly, but inwardly he is impotent and cannot enjoy any physical sensitivity. These are acts of a possesses mind and the entities who possess them are all the time connected with the collective subconscious mind from where many other dead spirit pour into the so-called elite gatherings.

Battered by too great an invasion of such entities who want to enjoy at the cost of the subject, such souls remain all too often in the unnatural state of excitement and agitation. The eyes of human beings were not meant for feeling sexual experiences and because of perversion, people who get hooked on this pastime become impotent too early in life. In the course of time such individuals become the best mediums for entry and possession by

depraved, sex-hungry and impotent disembodied spirits who get attracted and are ever waiting to gain entry into such conditioned living human beings in order to play out their unrequited desires. As a person indulges more and more in such habits, groups of spirits crowd up to descend into him with pathetic results. He carries this kind of possession through many lives, which explains why so many important people, kings, politicians, administrators and scientists, are so very depraved from their birth.

The pathetic victim of such a possession compromises by first denying to himself that he has such an ugly habit. Śhrī Gaṇeśha is a Deity ever awake however and knows every hypocrite, so it is not therefore wise to try to cheat Him. It is exceedingly hard to recommend one's case for Self-realisation to Śhrī Gaṇeśha without it being merited. Such a person may lose his eyesight, or suffer from weak vision. There are many other causes of blindness, but this habit definitely causes reddening of the eyes or loss of sight very early in life. Memory loss is another ailment that stems from this habit. Eventually these people cannot enjoy anything else but sexual perversion through the eyes. If they go to a movie, a musical concert, a play or any other public performance, they are so busy indulging in their addiction that they cannot really enjoy the performance and end up wasting their time. Because they lose all sensitivity to the aesthetics of any art, they can only enjoy the superficial so-called beauty that takes their attention down into sin and filth. They are unconcerned as to the deeper, eternal enjoyment of `Self'. People whose eyes are under the control of spirits

should try to keep their eyes downcast and let the entities depart from them permanently.

There are other seekers who proclaim their frankness and lack of hypocrisy. They are even greater sinners because, having become deaf to the still, small voice of conscience, they have no fear and sing the glory of sin and indulge in evil perversions. The only way such errant souls can be saved is by turning over a new leaf and surrendering unhesitatingly and wholeheartedly to Śhrī Gaṇeśha. They must correct their personal lives and ask for His forgiveness all the time. With great love and for pity's sake, they must be warned that those who are proud of their sinful life and choose to continue to enjoy their depravity will go sliding down directly to hell by the curse of Śhrī Gaṇeśha without hope of redemption. This is a blunt truth, directed at all the doubters and detractors.

His head is that of a baby elephant, the conveyance of Ādi Shakti and is the symbol of reality and majesty. Moreover the head of an animal carries the innocent personality of eternal childhood, because in an animal, the ego and superego do not develop as in human beings. In the case of humans, the brain gets completely covered by ego and superego, causing complete calcification of the fontanelle bone. The individual thus gets separated and disconnected from the mainstream of the All-pervading Divine Power and develops a separate individual identity. Śhrī Gaṇeśha, on the other hand, is always fully attuned with the All-pervading Power and because He has an animal's head, He never severs His connection with it.

In the evolutionary process, when animals became very big in size like the mammoths, the elephant was the only large animal among them to be saved by the grace of Śhrī Viṣhṇu (Gajendra Moksha). This proves that the elephant was the only huge animal that was temperate and Dharmic. It is the conveyance of Śhrī Lakṣhmī and is the most innocent and human animal alive. As animals do not develop their ego, they are not cut off from the All-pervading Power as human beings are.

Śhrī Gaṇeśha's trunk is His own Kuṇḍalinī. He has only one Chakra, which is situated at the end of His trunk, absolutely unprotected, without any fear of evil or sinful contamination as He is without blemish.

As the fearless warrior of the war between good and evil, He is the only Deity whose Chakra is placed quite apart outside His body, but right in front of Him. The relationship between the All-pervading Divine Power (Praṇava) and Śhrī Gaṇeśha can be illustrated by an inelegant analogy. In India, a household's good and pure water, after being used, runs out as waste water. It carries all the dirt and impurities and flows through a pipe into the drain of the house, forming a cesspool in which a lotus has blossomed (pankaja, `born out of mud'). The innocent, purifying, un-blemishable, unattached personality of Śhrī Gaṇeśha is bestowed in exactly the same way on the human organism. Because of His unique, innocence, chastity and purity, He exists above and apart in the midst of surrounding impurities. To promote achieving one's Self-realisation by taking to activities of overindulgence and sexual perversions, to resume the uncouth analogy again, would be like wading

through filthy, dirty water to enter into the house through the waste water pipe, to which Śhrī Gaṇeśha would react very violently.

Functions of the Mūlādhāra Chakra For a full description of these sub-plexuses and their functions, the reader is directed to any book on the autonomous nervous system. Placed in the pelvic plexus in the pelvic region, the Mūlādhāra Chakra has four sub-plexuses: 1. Inferior Haemorrhoidal that controls the rectum 2. Vesical which controls the urinary bladder 3. Prostatic controlling the prostate, which in turn controls the sex organs 4. Uterine which in women controls the uterus and in men, the testicles By the enlivening of this Chakra a person achieves mastery over his temptations, especially over his sex life.

Sex is like any other sensory organ which gives pleasure. It is a very small part of human life but because the Chakra is placed inside the gross pelvic plexus which lies outside the spinal cord and sexual activity is controlled by one of its sub-plexuses, it has a greater innate sensitivity than other human activities. All other Chakras have their subtle centers inside the spinal cord or in the brain. By a proper understanding of Śhrī Gaṇeśha and by His worship, one can handle sex with wisdom and temperance. It has already been clearly stated that human evolution has nothing to do with the pleasures of sex. On the contrary, a seeker is informed suggestively through the symbol of Śhrī Gaṇeśha, which sometimes appears in dreams as an Eternal Child, that at the time of his ascent on the spiritual ladder and consequent spiritual rebirth, he has to be as innocent of sex as a

child feels towards its mother. He should wean himself away from all thoughts of sex, or that of a man or a woman, during meditation (Sadhana), when he is in the presence of Ādi Shakti in Sahaja Yoga.

For a seeker, who through ignorance or misguidance tries to enter into meditation through a sexual act, it would be identical to entering this beautiful house in our analogy through the drainpipe outlet. If he should then try and drink the muddy water that has collected in the cesspool, he can never hope to get the benefits of the delight of enjoying pure drinking water. On the contrary he would be very much harmed and punished severely by Śhrī Gaṇeśha who sits watching in the lotus of Mūlādhāra Chakra. No one can even hope to enter the bathroom of His Mother Gaurī who in privacy is taking Her bath. In India where ladies take their bath in a well, pool or river, it is common for a statue of Śhrī Gaṇeśha to be erected with an appropriate Pūjā. He is installed there to protect the chastity of women who are bathing. Any passerby who tries to cast an adulterous eye on the bathing women is punished by Śhrī Gaṇeśha. In the West, it is very common to see women in swimming locations, who are very anxious to expose their bodies without consideration or respect for their chastity. They claim it is all innocent. Even if such self-deceiving arguments work for them, they do not deceive Śhrī Gaṇeśha.

When Śhrī Gaṇeśha sees anyone attempting to enter through the wrong side He explodes in a temper and agitates His trunk. This excites the sympathetic nervous system, creating waves of tremendous bodily heat. The burning in the body and all other sympathetic symptoms,

including cancer, are caused by His anger. This is the explanation of the sensations felt by seekers who have tried to raise Kuṇḍalinī in an unauthorized way. Such people have had horrible experiences, so that even mentioning Kuṇḍalinī awakening makes common people shudder with fear. It is no wonder that people who read such books are apt to shun the very idea of meditation. Actually Kuṇḍalinī is your Divine Mother and you are Her dearest and only child. She loves you more than anything else in the universe and is interested only in giving you supreme joy through `second birth'. She is born again and again with you and resides in the triangular bone of the sacrum. She records your problems and waits until you meet a highly evolved realised Soul who is a Guru or Sahaja Yogi. They are the only ones authorized to give spontaneous awakening. She will respond spontaneously only to them and none other. She can never cause you any harm, but if an unauthorized person attempts to enter into Her privacy, She repels and freezes with shame. If some depraved false Guru tries to put sex on Her, She gets very angry within Herself and then allows free rein to Śhrī Gaṇeśha to express His temper.

Śhrī Gaṇeśha is an innocent child and only He is permitted to stay with Her in Her privacy. People who try to fool innocent seekers and exploit them by unethically dirty habits are permanently foredoomed to be relegated to hell. There was a young doctor who came to see me a few years ago. He had attended the lectures of one of these false Gurus who calls himself Bhagwan or God. I was very shocked at the way he was so brainwashed. He argued with much self-conviction that you cannot

experience unity with the reality (Yoga) without the sex act. He had been told by this Bhagwan that it was impossible to get Self-realisation and `second birth' without the sex act. As a medical doctor he knew there is no birth without sex and was convinced the same thing applied in spiritual rebirth also. He was surprised when I asked him if he indulged in sex to create himself to be born; and what did he do to become himself? He accepted that it was the sex life of his parents that brought forth his existence in this world. When I followed up with the question whether he would like to discuss the sex life of his parents, he did not know what to answer.

It is the simple truth that there is no relation between `second birth' and sex, but this is quite hard for people to digest, especially those who have gone so far down that particular road of experimentation in such things. Still whatever advice is good for one's true emancipation should be immediately heeded.

In modern times, under the banner of sexual liberation, many young people have embraced an extremely perverted and depraved sex life. In many cases it has been done in ignorance, but in others it is mainly due to the immoral symptom of corruption and degradation of human beings. If a seeker has made this obvious mistake, then Sahaja Yoga can help him by soothing his damaged and afflicted Kuṇḍalinī. If such seekers voluntarily change their habits in time, their attention, which is overloaded with adulterous curiosity or occupation, then becomes light and gradually they can steady the Śhrī Gaṇeśha within them. There are many seekers who have already become slaves of sex and are

not sure of themselves, or unwilling to turn around. They are convinced they have reached their dead end. However there is no happiness there. By too much indulgence they get possessed by lustful and ugly entities from the collective subconscious and are soon unable to enjoy sex any more.

In the ultimate analysis one must understand that sex makes no contribution to the promotion of the schema of evolution. Sex is not actually an energy, it is a point where one feels the presence of pleasure.

That pleasure is a tiny inkling of the bliss of thoughtless awareness, felt briefly when Śhrī Gaṇeśha or the Suṣhumnā Nāḍī releases one millionth of a particle of Praṇava. When Praṇava is felt it creates thoughtless awareness for a fraction of a second and curiosity about that joy is aroused. This happens in every Chakra where there is a need for Praṇava. The only difference with the Mūlādhāra Chakra is that it lies outside the spinal cord and so one actually feels its release for a short moment. With other Chakras one does not feel it. Śhrī Gaṇeśha does not understand sex. Whenever He finds there is sexual activity He innocently supplies Praṇava. Even His anger is innocent; He only knows that His Mother has instructed Him not to allow anyone to enter Her sanctum from the back door.

In the state of complete Realisation the whole limbic area in the brain is filled with Praṇava. Experiments have been carried out on monkeys' brains where the limbic area has been excited. Even a very slight excitement of this area has been found to give tremendous joy to monkeys. One can understand therefore why fully realised Souls have

no interest in sexual activities, physical or mental. They are all the time drenched in complete bliss, an eternal and joyous state where they witness the drama of life and supremely enjoy the very state of existence. All human activities after Self-realisation become blissful.

(See the chapter entitled `After Self-realisation'.) [MISSING.] Those who take interest in other activities and other higher, sublimated pursuits, gradually experience a distinct fading of interest in sex. The basic instinct gets sublimated in a way that their attention moves ti the higher centers. They derive pleasure from thinking, painting, singing or any such activities. But then this is the result of the working of sympathetic nervous system, so this activity does not confer bliss on them but only keeps them away from mischief and indulgence. Excessive participation in such activities can create an egotistical attitude in a person. He may become violent in action or words, in his behaviour towards others who depend on him. He may become an aggressive person of self-opinionated temperament.

Such people make horrible bosses, friends, companions, husbands or wives.

The same phenomenon is exhibited by people who also run away from sex. Those who take to forced celibacy, which is unnatural and accepted by many through false logic, deviate from the normal life on the middle path. In the history of most religious institutions such people have been tyrants and sadists of the worst type. They are sickening and dull people. The artificially forced movement of attention away from sex creates emptiness or dryness in the quality of love in such individuals. They

do not enjoy anything and do not allow others to enjoy either.

So those who on the one hand are desecrating the sanctity of sex do violence to themselves; and, on the other hand, those who run away from sex are doing violence to others. In both cases the net result is that sex gives no lasting or real joy; gradually both types become impotent and sick.

The old theories of many psychologists who have written about inhibitions and sexual freedom are based on a partial understanding of the nature of human beings. They are aware only of the existence of the left sympathetic channel (Iḍā Nāḍī) known as the psyche. If indulgence in sex was satisfying then sexual activity and interest in it would subside and disappear from such people's minds. This is what happens with happily-married people who have borne good children. They do not become impotent or abnormal before they die, but rather are mature and do not think of sex very much at all. Psychologists are not aware that those who are straining their left or right sympathetic systems ultimately break the connection with the central parasympathetic path of Suṣhumnā.

There is no need for children to be taught sex education, which simply gives undue importance to sex.

Animals have no sex education and they seem to know what it is all about. The faculty of sex was created mainly for begetting children and not for physical enjoyment only. It is hardly something to make such a fuss about. At the time of puberty, parents should explain properly, privately and decently to their children all about sex. The

amount of talking about sex so much in Western countries is responsible for destroying or endangering the innocence of children. The result can be clearly seen in the irresponsible and ignorant handling of innocence in society.

In the evolutionary process, human beings get a glimpse of thoughtless awareness in the sex act. They are thus introduced to the idea of joy. For some evolved people, the idea of joy is derived from other sources and they do not need to have sex at all to be a Sahaja Yogi. Moreover children, who are innocent, are the best suited for Self-realisation, proving that knowledge of sex plays no part in the actualisation of Self-realisation.

The way of injecting the sense of sublimity in the quality of natural feelings of love to a child can be worked out until five years of age while his ego and superego are not fully developed. Until this age his fontanelle bone is not fully calcified and he is very much in contact with the All-pervading Sublime Power of Divine Love. At this age, if the child sleeps with his mother and other relatives like sister, aunt or grandmother, he develops a sublimated sense of holy relationship, which is absolutely foreign to any thought of sex and has nothing to do with sex. The same is true for a girl as for a boy. The attention of being one with Divine Love touches all the pure and sublime areas of experience, which build in the subject the sense of a beautiful past of happy innocence.

Those who indulge in loose talk about sexual relations with their mother or father must have had very ugly experiences in childhood. Such individuals suffer from sexual perversions due to the influence of their depraved

parents or the degraded society in which they live. They may be rare exceptions, but by giving such undue importance to these pathological cases, we are trying to make the rule rather than the exception out of them. Unfortunately all such misguided endeavours have led the `enlightened' man in general into unnatural ways, apishly commended by industrialised society, which is totally and absolutely against the path of evolution. With sustenance (Dharma) confused and disturbed, human beings behave worse than animals. Even animals indulge in sex for the mere function of procreation with certain restrictions, whilst human beings have lost all sense of propriety and sustenance.

The cliche is often advanced that if you inhibit your desires a phenomenon of conditioning (superego) takes place. As already explained, overindulgence in one's desires conditions the ego also. The unfortunate part is that the awareness of ego conditioning is not self-evident. In such cases the ego becomes colossal and the psychologist and his patient do not become aware of it until the ego starts to behave like a despot or psychopath. The harm caused by ego conditioning is much greater than the superego conditioning, commonly known as subconscious suppression.

The middle path is the fulcrum which rests on wisdom. One-sided knowledge about only half a human being's sexual nature is most dangerous. Moreover, knowledge gathered about abnormal people, who are the patients of psychologists, cannot serve to guide the destiny of normal human beings. One should not accept as gospel the presumptions based on findings of abnormal people

by authors who may claim to be scientists and psychologists. They also suffer from certain complexes of their own personality which they sometimes try to justify by their theories.

Sometimes, in their enthusiasm, they generalise their findings of abnormal people as if they were tenable for a wide spectrum of the common mass of humanity.

Psychology has advanced very much in modern times. Psychologists understand the baseness of sexual perversion. But once society is derailed by the early psychologists from the path of reality and Dharma, it is very difficult to put it back on the proper track. The derailment has gone far beyond the understanding of the psychologists who caused it. The science of psychology has advanced so much that there is even talk today of compassion, love and psychosynthesis.

Some psychologists even talk of the `lower self' and `higher self', but their predecessors have already made people into slaves of sex who are going to be the forerunners of a race of rapists and prostitutes. This partial knowledge that psychologists have about human beings has already ruined family life and society in the West. In large part, thanks to their novice experiments with the most beautiful and precious creations of human personality, we are going to have a large segment of sex offenders and sex maniacs among our population.

In addition, because psychologists are mostly in contact with pathological people who are mere receptacles of the disembodied spirits of depraved, lustful personalities from the collective subconscious, they can also catch the mental infection themselves from their possessed

patients. Another reason why they get influenced and suffer from such possessions is that they do not know how to protect themselves. They do not know the Sahaja Yoga technique to prevent getting possessed. It is no wonder they sometimes behave like evil geniuses to the great amazement of their patients. It is very necessary for every psychologist to become a realised Soul and through the practice of Sahaja Yoga to learn the power of spontaneous exorcism as practiced by Jesus Christ and how to protect themselves and cure their patients. It is also important to study human beings who are normal in their many-sided subtle personalities. They should make a study of Sahaja Yogis, who are the most beautiful of God's creatures and who have risen into the realm of the collective unconscious.

Coming to the West from India, I cannot understand why people who live in such a cold climate have such insane habits around dress. Western women are constantly looking for excuses to expose as much of their bodies as possible. In a freezing climate too! They are so quick at accepting whatever is published in books, as if everything in books was the unvarnished truth. It is a common habit to sleep in the nude because a number of writers have said that covering the body during sleep is very inconvenient. Do we not flowe it to ourselves to find out what is convenient and what is inconvenient? Nobody in India would dream of stripping off to sleep nude. It is not at all necessary to be nude when one sleeps. Because of this funny habit, children are not allowed to enter the beds of their parents and develop a complex of the worst type. At a tender age, they require all the

cuddling, loving and fussing you can give them. But Western people try to discipline their children too much. They make very hard parents and expect their children to be perfect people from the moment of birth. It is no wonder such children grow up and take to drugs and violence. Their innocence is completely ruined by the overemphasis on sex by their parents.

Recently in America I met a lady who brought a child to My program. The boy was hardly twelve years old, had taken to drugs at a very young age and was turning out to be an addict. My heart went our to this ruined child and filled with great love, I took him in My arms and kissed and hugged him. He liked Me expressing My love very much and said that his mother had never loved him like that. In any event he could not remember her having done so. I discovered that this lady had two dogs and three cats which slept in her bedroom, while the poor child slept in another room since infancy. I asked her why she acted so cruelly towards her child. Her response was that a certain psychological theory which she followed taught that she would develop a guilt complex if she slept with her son, as she slept in the nude. I was astounded by her lack of intelligence and wisdom. This kind of absurd understanding about a mother's love is beyond the comprehension of God Almighty. There are so many victims of absurd, hypothetical ideas disseminated by `eminent psychologists' and doctors who have published books after books. How much does it take to publish a book? Imagine the harm such irresponsible authors have caused to their fellow creatures! In modern human society prostitution has reached devilish limits.

Human beings have taken to licentiousness in the name of experimentation. They think they are experimenting outside their beings and that nothing will touch their inner tabernacle. Are you not very careful when you conduct experiments with acids outside yourself in a laboratory? Would you take the acid inside in the name of the experiment? In Sahaja Yoga experiments, it can be easily demonstrated how seekers who are slaves of sex show the awful signs of a frozen Kuṇḍalinī. Even if they get their Self-realisation the Kuṇḍalinī does not stay in the fully awakened state. It is as if She has been frozen or frightened to death and insulted with abuse.

Because of the divorce from reality characterized by the calcification of the fontanelle bone, man has lost his connection with the universe and become malignant. He feels independent and free to go to hell.

Where there is no relationship of sanctity or holiness between men and women, married life can never be successful. There is much ado these days about broken homes and the creation of destitute people. As if in answer to this question, governments are passing laws throughout Western society to legalise abortion.

Another great achievement of the modern age which actually amounts to legalised murder! As I shall explain later, it is quite easy to regulate and control the population by Sahaja Yoga practices.

The licentiousness of today, though attributed to the earlier Western psychologists, is really due to the exploitation of Western business ideas by people who wish to make money by using the weaknesses of society.

The values of industrial society make human life cheap and vulgar and ripe for financial exploitation.

In a normal human being, sex is natural and one has to have a natural, temperate quality of life. If it is true that man basically was an animal, it is also true that he is born at a higher level of awareness and has to evolve even higher. In the natural course of evolution he has a built-in program. He is obviously created a much more refined and cultured specimen compared to his barbaric, subhuman inheritance. The way we remind ourselves of our past animal life and call it natural, it is as if we feel proud to boast of it.

Whatever is natural is not necessarily always good. For example, no one would argue that it is natural and good for someone to have a weakness of being hot-tempered. But if a person has weakness for sex and flirts with every woman he meets, it is acceptable to society because it is a `natural' thing and should not be objected to according to all `civilized' norms of `enlightened' human behaviour. It may be that our past is natural, but is it the human goal to go sliding back to the past? Some rapists justify their crime by pleading that their victims were provocative and excited them.

Some men are really like infuriated bulls who dash at every red rag. They get aroused by any woman who exposes even an inch of her body. When will men mature and respect their own chastity? Human destiny has a different program: we are destined and organized to achieve our goal and to enjoy the identity of our being through Self-realisation. Those who are no better than bulls should not expect much from Sahaja Yoga, which is

deliberately meant for a forward step in the march of evolution and not a backward lurch. Without virtue, piety and surrender to Śhrī Gaṇeśha, Self-realisation cannot be established. It takes no effort to be innocent. Effort is needed to be otherwise.

When we talk of `possessions' and of dead entities enjoying sexual pleasure through us, our intelligent competence makes us escape the responsibility of our corruption. If one did not have such weaknesses in the first place, these dead entities would never have entered into the psyche. They lose their interest in human beings who change their adulterous attitudes towards sex through Sahaja Yoga. They depart from the minds of the transformed seekers who do not give them the slightest chance to enjoy their depraved styles of pleasure. The time has come for us to realise our folly. If we can openly accept this self-criticism, we can transform ourselves. The licentious behaviour of men and women has crossed all bounds of wisdom. They have managed to kill human sustenance (Dharma) in so many ways and are using all their intelligence to invent new weapons to debase and degrade our innate dignity.

In modern society a stripper has achieved the status of a goddess. We glorify nudity by calling such women nude beauties and have become really clever and smart at justifying our devaluation of woman's dignity. These modern times are so paradoxical. The main problem of the advertising industry is how to portray the nudity of women without falling foul of indecency and pornography laws. Man-made laws fall very short and the intent of

lawmakers is easily outwitted by the devious ways of those who use women.

Laws in themselves cannot create an environment for the proper cultivation of the human personality, other than demanding the courtesy of a nodding respect for them, because no one fears them anymore.

In the Eastern world of aesthetics nudity has never been identified as complete beauty. The Japanese, Chinese and Indian cultures in particular have always believed that it was the integration of the aesthetics created by man and those of God or Nature, that created real beauty.

Exquisite kimonos were designed by the Chinese and Japanese to express the beauty of the artist.

They were the creations of wonderful human minds and expressed the beauty of the human heart which enhances the glory of the human body made by God, the Creator. They are like stanzas of poetry and cover the womanhood in a woman just as Mother Earth is decorated by Nature with the different seasons.

When the Primordial Mother incarnates as an Indian lady, She is presented with a sarī to complete Her gracious and motherly personality. According to Indians, Ādi Shakti releases the qualities of prosperity and roundness through Her breast into the Earth, which She covers with a sarī. In Her worship, She is given a sarī to also cover Her stomach (`potzakne' in the Marathi language), that bears Her child, Her creation. Indian poets describe how the Mother Earth drapes Her body with Nature to protect Her sense of chastity. In this way She sanctifies Herself as a gracious Mother full of chaste shyness (Lajja).

There have been many instances of Indian women who have burnt themselves to death (jauhar) to save their chastity from attack during vicious wars. In modern times, in the West, there are laws of privilege for the protection of women from rapists.

So, even today the word chastity is not such a dead thing. This should prove that, innately, human beings always felt that sex needs sanctity and unless and until it is sanctified it is not palatable or acceptable for the sensitivity of complete joy of human beings.

The theories advanced by some of the earlier psychologists at the turn of this century were so readily accepted that they reduced the human personality to a sex point. As if man came into this world simply to enjoy sex! After these early pioneers, psychology advanced a great deal, but whatever harm was done has derailed society. No wonder many people who do not know much about the advancement of psychologists hate them and think them to be demonic. The degradation and debasement of human dignity has reached such a point that one feels this fair Earth has been turned into a merry hell.

Some poets and playwrights have gone beyond the pale by suggesting that the love between Christ and His Mother was illicit. How low can people sink to make such outrageously false accusations and be taken seriously by so many intelligent people? It is high time we put a complete stop to all this assault on the beauty of human sustenance. It is nothing but infantile and foolish aggression in the name of freedom of expression

directed by perverted people at the innocence of virtuous and pious people.

Poor, pious and virtuous souls have no place in advanced societies where they are regarded as dull-witted and inferior. To politely refuse to take a drink at a cocktail party is regarded as the height of bad manners; you have to lie about why you don't want one, otherwise those who drink are hurt. If you were to flirt at the same party, however, no one would feel hurt. One has to be particularly careful not to say a word about holiness or Divinity at such functions. They have made a science out of drinking. The way human beings have praised the wasteful habit of drinking, no one can question their sanity. They have designed different shaped glasses for each different type of drink. You have to be very careful and particular to remember the various etiquettes of this alcoholic society and its sanctity. It does not take much intelligence to understand that alcohol reduces our awareness and hence it goes against human sustenance or Dharma. The state of society is really sad: one sinner pulls another into the mire of debauchery and lust. In the early years of his life, a pious person is vocal in his opposition to such behaviour but eventually relapses into silence, like any sane person who thinks it is far wiser to accept everything as it is while he is doomed to live in a mental hospital.

Such degrading practices prosper and take root very easily in society. Most people who support licentiousness merely want to justify their weaknesses. That is the only way they can live with their follies. A rational justification to their way of perverted thinking supposedly creates a

suitably good compromise to allow them to exist peacefully with the prickles and thorns, as it were, of their version of spirituality.

Even in India there were some very perverted kings who built monuments to their perversion. These monuments are unfortunately described by like-minded people as works of art and their sites are called temples of God. Since ancient times, man has been ingenious in giving fine names to ugly things, but in those times the number of perverted people was very few and far between. If one of them happened to become a king he took special care, as any megalomaniac in history, to immortalise his unfulfilled perversions in monuments. Of course, these ancient and beautiful buildings were constructed by great artists. The aesthetics of the artistic statuary, the figures and the complete design of those structures is very grand; the movement, mood and harmony are aesthetically very rich. But there is no need to use the sex act or nudity for enhancing art or for its different forms as the basic theme of expression. Actually the expression of sexual activity jars the placid serenity and delicacy of a work of art. Art that takes recourse to vulgarity is lacking in its own confidence. Vulgarity or the public exhibition of sex despoils the balance of beauty in art. Whenever an artist feels the need to express his art through vulgarity, it is a sure sign of weakness or want in the aesthetics of his expression. These days, such art has come to be universally regarded as the highest in expression and in market value.

If any photographer of a piece of art does not include a nude female or sickening scenes suggesting erotic

excitement, the great critics and connoisseurs of art declare it to be lacking in `advanced' aesthetics. Only God can fathom what such sex-starved people have as their aesthetic criteria. The Universal Unconscious judges art by vibrations. Current aesthetic values will drastically change in the future under Sahaja Yoga. Because such universally acclaimed works of art emit very heated vibrations, just like the ones one feels from very serious mental patients, a Sahaja Yogi can get blisters on his finger. That is the directly communicated judgement of the Unconscious.

If enjoyment means the complete oneness with bliss, then the sex act has to be discarded as an unaesthetic practice. The aesthetics of sex are expressed only when enacted in privacy with one person with very deep emotional and social ties. Thus all the facets of love, whether in separation or in meeting, are enjoyed and the music of love plays all the time. If one has given one's heart to another person one cannot take it back. But how many have hearts to give? The sex act itself has to be performed in a sacred way, that is, with one's own publicly acknowledged wife or husband. The relationship of marriage has to be blessed by one's elders and by society. Sex is magical if it is the most private secret. Apart from the complete enjoyment of its course by a married couple, the children of such parents are heavenly. These ideas may seem very outdated to the `advanced' minds of thoroughly modern people. But in the near future, when the truths of reality become apparent through Sahaja Yoga, people will realise that

this is the most ultra-modern revelation of the Unconscious.

The Unconscious has been revealing many secrets to us through inspiration and that is why we instituted marriage. Sahaja Yogis already know the fate of those who break the laws of the Unconscious, through their vibrations and the way Śhrī Gaṇeśha takes care of such transgressors of God's laws. Those who indulge in all such practices suffer physically and mentally before Self-realisation and if they become realised Souls they are given a transition period to work things out. Of course, with the proper practice of Sahaja Yoga, one can awaken Śhrī Gaṇeśha by repentance and temperance. He guides such souls through their corrective phase.

Without marriage, the sex act gives incomplete pleasure. One may ask the question, why get married at all? If one is so evolved and does not want to marry, one need not. But without marriage, if one indulges in sexual relations, then it goes against Dharma. Marriage is the most ancient institution, discovered by Sages ages back through deep meditation. A married couple means a one man-one woman relationship for life which is endorsed by society. It expresses a collective sanction and a social support for married life. The marriage service itself is a collective acceptance of society, highlighted by social participation and rejoicing. The rejoicing that takes place during the wedding makes the private sex life sublime, noble and gracious.

To enter into the Kingdom of Heaven (Sahasrāra), a seeker has to become a little child (Śhrī Gaṇeśha) again. Because of artificiality, it is very hard for human beings

to lead a simple, honest and straightforward life. We have made ourselves so complex that very easy things are the hardest things for us to do. If we want to save the world from doom we need not stand on our heads or perform some extraordinary feat.

It is not sufficient to be lawful only as far as our material possessions are concerned, but we have to obey some laws of `human sustenance'. It should not be very tough for people of wisdom and willpower to accept the following suggestions: - They should lead a life of temperance, piety and virtue - They must have respect for their parents and the society into which they took birth - They should have a sublimely brotherly relationship with all the other women in their life except their wives - They must lead a life of abstinence before marriage and remain faithful to their wives after marriage If a woman who is both housewife and mother takes up a life of prostitution, whatever becomes of the children? People who do not identify themselves with their children, seeing them as the future, are abnormal parents as far as human sustenance is concerned. Even animals place their young above everything else.

Human offspring need much more care and love and dignity than animals. In Sahaja Yoga we have seen that people who get their Self-realisation and ascend to very great heights are people whose childhood was spent in good, loving families. They received a great deal of affection from their virtuous mothers and fathers and other relatives. Apart from this they are mostly people who have very sane ideas about the honour of their

chastity. It is very easy for such people with a sense of security to ascend in their evolution.

The fantastic magic of marriage is triggered when the wedding takes place in a sacred place like a church or temple, or even in a private house; any such public or private place accepted by members of society as sacred. All the time the Divine Love of God is sending inspiration through ideas and dreams.

When marriages are performed in a large gathering, one receives the sanctity and the blessings of Divine Love. Our physical parents represent the love of our Primordial Parents. In modern times, of course, there are very few parents who really care for their children. The Divine force of the Unconscious renders the collective aspect in such weddings. The consent of society and the blessings of the parents add to the favour and sanctity of the occasion. If the wedding takes place without the consent of the parents, the couple cannot feel really happy because they are part and parcel of that society and also of their parents. This is a biological fact and cannot be ignored by the inner self that enjoys the blessings of the Unconscious.

The ideal marriage would be that which makes everyone very happy.

Many atrocities have been carried out through severe marriage laws imposed by narrow, small-minded and selfish people. Such laws must be rectified, but there is no reason to discard them totally. Throughout history only people who are realised Souls have framed the rituals of the ceremonies which assured the blessings of the Unconscious.

Love as the binding force between a couple should not be confused with infatuation which is an effervescent and temporary state. For a non-realised Soul, it is not possible to feel the vibrations of another person.

So to judge the compatibility of one's mate by knowing her only superficially is an impossible task. Even experiments of courting and dating cannot give a man any idea about his future bride, as both of them are acting under feigned or infatuated circumstances. What they call love is so superficial that it could fly away with a change of hair colour. To depend for love on artificial and synthetic products can only kill love, which is wholly spontaneous.

The deep significance of a couple's future relationship cannot be based on judgements which rely on the artificial value system of modern times. A true love nest cannot be erected on such shaky foundations.

It only weaves a dream which seldom comes true. Moreover if such a couple does not have the blessings of pious parents and the wise elders of society, the union will never be backed up by the vibrations of spiritual blessings of the Unconscious.

Marriage is a link in the chain of universal oneness. It is a unique relationship which is to be enjoyed in complete privacy. If one understands the secret of marriage, it is easy to exploit all the wonderful boons of this heavenly blessing. At this juncture of the Kali Yuga, when there are many great souls waiting to take birth, a Sahaja couple can provide the best spiritual parents for these very highly evolved souls. It is therefore advisable for a Sahaja Yogi to marry another Sahaja Yogi.

It may be asked why divorce is at an all-time high in countries where people choose their own marriage partners. This is because the choice of a partner is based on mundane, physically exposed personality factors, rather than on the inner being. In mainly Eastern countries, where pious parents are consulted, because they love their children, the Deities on their Chakras also help in the decision-making process.

It is not a calculated decision but a spontaneous decision because our parents were chosen by us. When they die, those who are pious and even-tempered live in the collective subconscious (paraloka) and decide all about their next birth, including the choice of parents. These days there are many who do not marry and yet have children, giving birth to very depraved souls. Those who marry and divorce again and again become split personalities and in time go out of evolution. How can such people give birth to great souls? Today's children will be tomorrow's parents. If your parents have not been very good guides in your life, you should at least try to improve on them and be better parents. But in modern Western societies parents have no interest in their children and leave them on their own to face and fight all the hazards in life. Of course, the parents find an excuse for their indifference. They theorize that they are trying to make their children `tough'. You will find that the net result is that they go off on their own and turn into warmongers. Actually, the way the parents shirk their responsibility has a historical reason. Today's [around 1980] parents were young people at the time of the Second World War. The war shattered all their values and

battered their personalities. They did not experience the joy of `the love of home' in a shelter and their attitude towards their children has been very rigid and austere.

There was a young man I knew who used to take LSD. When I discovered it I told him I would stop eating until he stopped taking this drug. I only had to fast for a day before this young man yielded to My Love. He turned out later into a very dynamic Sahaja Yogi.

The crux of the problem is that each and everyone is not entitled to sacred institution of marriage.

Those who enjoy sex with many partners outside marriage or within a marriage can carry on with their own misguided life. But if Sahaja Yoga does not work for them, they cannot complain. Even if `awakened', they cannot go further along the path of Self-realisation. A decision about their chastity has to be taken once and for all. Only then can they evolve and these are the only ones who should have children. Unless you want a race of criminals and animals incarnating in human form, others should not have children.

Those who do not respect their parents will not have the respect of their own children. In many cases, in the name of freedom, we run away from our parents and our homes and lose the blissful protection of our Divine inheritance. There is only one thing that is important in this creation and that is the union with God, the Yoga, while evolving in the human form. For that you need freedom from your own chains of bondage and not from anybody else.

Those people who do not respect their parents and their elders always have a weak Mūlādhāra Chakra when they

come to Sahaja Yoga. They also have a very weak right Heart Center (Anāhata Chakra) where Śhrī Rāma resides with His wife, Sītā. If they are particularly unkind to their mothers, then the center and right Heart gets very weak. We must therefore understand just how important our parents are and how the spiritual link is held in the inner being of personality. Our parents have their roots in the Primordial Parents and marriage has its roots in their primordial and eternal loving relationship. Those who do not respect their marriage, or enjoy the glory of their chastity, also suffer from a very weak Heart Center and Mūlādhāra Chakra. In such shameless, sex-obsessed people the Kuṇḍalinī just does not rise.

Today, marriages are easily shattered and home life is wrecked through absurd ideas about personal freedom. The home is the sacred grove where children, the most beautiful creation of God, grow up.

They are like delicate flowers who are exposed so cruelly to the pernicious glare of civilized society. Good homes are the foundation of a good society. If the necessary haven is not provided for the offsprings of the Divine, then demonic personalities will incarnate in large numbers while righteous and religious souls would hesitate to take birth, as they cannot envisage a suitable environment to further their evolutionary progress.

These days we are so concerned about the breeding of pedigree cattle and livestock, but we are apparently much less concerned with the breeding of human beings. The values of human life, having become mercenary, are rapidly degenerating. Those born as human beings are more like animals in human form, either stupid, foolish or

sadistically cruel in the main. The sensitive mind of a child needs the loving care of parents and grandparents. It needs to grow up in a society which enjoys spiritual peace and tranquillity.

The degradation of human awareness has expanded the Earth into a brutal state, where the depraved spirits of insensate beings with animal instincts and sustenance are taking birth as human beings. Another reason more animals are incarnating on Earth as humans during this Kali Yuga is because genetic and mental pollution are approaching maximum saturation. The presence of so many demonic spirits makes the Kali Yuga buzz with an evil force. The atmosphere on this Earth will have to be far more congenial to permit the descent of sensitive and noble human spirits. When this happens, automatically the birth rate will drop as the limited number of highly evolved human souls takes birth for their evolution, while animal-like souls will not find it so congenial to take human incarnations in these altered circumstances.

There are very few souls who have the sustenance of human level. The increase of population is due to the lower beings like animals and devils (Rākshasas) being enabled to take their birth in human form. They exist in very large numbers.

Once the Golden Age (Satya Yuga), or Age of Aquarius as you call it, is established on this Earth, these unauthorized human souls will disappear into the collective subconscious (Paraloka). There are many great souls waiting to take birth, but they cannot find the necessary means in terms of appropriately evolved parents, a psychically clean society and the necessary

holy atmosphere for them to incarnate. Even the ordinary kind of human souls who are awaiting reincarnation in a family of their lineage, are afraid to take birth because their potential parents would be money-minded and selfish. Who would want to be born to parents who kill their children so they can spend the money they save on their own enjoyment like drinking and drugs? The way high and middle order societies are already ruined among affluent nations, anyone would be appalled at the thought of reversing the trend back to health and sanity. Fortunately there is a ray of hope, for, with the advent of Sahaja Yoga, a new sense of priorities will form in human beings and they will re-evaluate their existence with a new awareness and a new attitude. There are many realised Souls who have taken birth on this Earth during the last two decades. I have personally met many hundreds and they are the only hope for these otherwise hopeless times.

It is beyond the scope of this book to give all the details of how the marriage system gets sanctified through Sahaja Yoga.

When a seeker goes persistently deeply into misguided and perverse experiments, Śhrī Gaṇeśha becomes inactive and finally disappears. As soon as He becomes indifferent or sleeps in the Mūlādhāra Chakra, the Satanic forces from hell pour into the collective subconscious. They overrun the subconscious and take the driver's seat in the human mind. A soul so possessed has no sense of right and wrong and feels he is pure and innocent while freely indulging in all kinds of sexual sins. In this way inexplicably abnormal sexual behaviour is exhibited and

criminals and sex offenders are ushered into circulation. Perverted sex maniacs fight for their rights and subhuman laws are passed by states to please these voters, who are really animals in human garb and who muster in overwhelming numbers to gain such a dubious privilege.

In this Kali Yuga some Gurus, wanting to control weaker souls, excite the Mūlādhāra Chakra and capture their minds. This is one of the surest ways of introducing a spirit entity into the Mūlādhāra Chakra of the disciple. Normally, Śhrī Gaṇeśha fights with such an intruder, but if He has already gone into slumber in a seeker then there is no protection at hand.

When Kuṇḍalinī is awakened in the triangular bone, She passes through the six Chakras above Her, but not through the Mūlādhāra Chakra, which lies below. Śhrī Gaṇeśha can only be reached through the abode of Ādi Shakti.

So far not even Brahmā, Viṣhṇu and Shiva have been able to identify with Him.

Although Śhrī Gaṇeśha identifies in part with all the other Deities, no single One has been able to achieve His innocence and His complete dedication to His Mother. He can be seen (Salokya Samādhi) and His nearness can be felt (Samipya Samādhi), but identification with Him is next to impossible.

The central channel (Suṣhumnā) is like the passage of a house with seven doors. These doors are guarded by seven different Deities from the inside. Divinity has planned it so because entry into this passage is not possible from the outside by probing. The only entrance

is by awakening the Kuṇḍalinī who rises and traverses this passage along the central core. During Her ascent from Chakra to Chakra, She informs all the Deities. When one of the centers is weak, then the Deities concerned are not awakened and Her ascent to the top is thus blocked by them. Only when they are awakened they give Her the right of way and bless Her with their love. This phenomenon causes or attracts the attention (Chitta) of the subject inwards. When Kuṇḍalinī finally pierces the Brahmarandhra at the top of the head, human attention becomes one with the All-pervading Power of the Unconscious, which is infinite in nature. The subject experiences indescribable calmness of the joy of Spirit. All the Chakras are pierced after each Deity has cleared the respective center, so the seeker does not see any Deities during the ascent. In all this the Mūlādhāra Chakra plays the greatest role because all the Chakras derive their rudiments of holiness emanating or radiating from the four petals of the Mūlādhāra Chakra.

After complete Realisation through Sahaja Yoga, a seeker can bring his attention to the top of his head and becomes acquainted with the Deities that protect each Chakra. Sahaja Yoga works like building the dome first and then consolidating the foundation. To gain entry through Śhrī Gaṇeśha however is beyond the reach of even very great sages. Only those who have attained a very great height of awareness and identify completely with innocence, like Jesus Christ, the human form of Śhrī Gaṇeśha, can do this.

It has been seen in Sahaja Yoga that Śhrī Gaṇeśha reacts only to ensure that the protocols of His Mother Ādi Shakti

are fully observed. For example, Jesus Christ would not forgive those who uttered even a word against the chastity of His Mother, while He forgave those who crucified Him. With the assiduous practice of Sahaja Yoga the seeker becomes purer and through a deep understanding of Sahaja Yoga, he will be steadied by Śhrī Gaṇeśha. Such a personality just becomes a mere witness to the play of sex. He is neither attached nor involved in the sex act.

By the grace of Śhrī Gaṇeśha a seeker enjoys all the varieties and beautiful aspects of his affections, which result in manifesting his personality like a giant tree with different parts. His mother, as the root of his tree-like personality, gives him his very existence and complete spiritual assistance to guide and strengthen the growth of his personality; his wife, supporting him like the trunk of the tree, carries and shares the load of responsibility on her shoulders; the affection of his sisters is like the branches of the tree, proud of his achievement and always praying for protection for their beloved brother; and sweet daughters blossom like flowers to whom he can reveal his father's love. His emotional expression is complete when this love is expressed towards his granddaughters. They are the fruits of his tree and it is in this wonderful relationship with his granddaughters he reveals his own innocent love. Then he feels really sublime and grand as a king. This applies in time to his sons in the same manner.

There are many beautiful stories that express the delicate sweetness of the pure relationship of love.

Elsewhere I have told the story of Alexander the Great and the Indian wife he took on a visit to India. She saved Alexander's life, after he had been captured by an Indian King called Puru, by `adopting' King Puru as her Rakhi brother. This made her husband, Alexander, inviolable. This small act had such a powerful effect that, subsequent to his release from captivity, Alexander left India without further conquests or destruction.

Śhrī Gaṇeśha Himself produces the illusion (Maya) in the brain through ego and superego. Like the Divine Power (the Water of Life), which, when poured into the soil, hides itself in the mud, He creates the mud of illusion (Māyā) to test the disciples of Ādi Shakti, to verify the genuineness of their seeking, in order to root out the hypocrites and evil-minded ones amongst them.

Śhrī Gaṇeśha's body is created out of the earth element and if a likeness of Him is fashioned out of earth, it dissolves very easily in water. Immersion of a clay likeness of Śhrī Gaṇeśha in the sea quickly dissolve; His body and His being sanctifies the waters, whose Lord is also His Grandfather. The earth element (His Mother's Mother or Grandmother) is also vibrated when the clay of His body settles at the bottom of the sea. The relationship is very subtle and is enjoyed by Śhrī Gaṇeśha's innocence.

Through His vibrations, He transforms the earth element into a variety of earthly things and creates the illusion of beauty. The causal essence of the earth element is fragrance and thus Śhrī Gaṇeśha manifests through all natural fragrances, permeating the All-pervading Unconscious through the fragrance of flowers and all

other fragrances. In this way the vibrations of holiness and innocence are ceaselessly emitted through Him. Fragrance is the causal essence of the earth element, so all kinds of fragrances are very dear to Śhrī Gaṇeśha. A realised Soul always has a fragrant body, while the body of an Incarnation emits clouds of fragrance of many types of flowers, which impart wisdom and insight to human beings. All that is cunning and crafty is reduced, through His wisdom, to appear as very silly and foolish in the ultimate analysis and human beings, after experiencing this phenomenon, ascend in their innocence and purity.

One of Śhrī Gaṇeśha's duties is to look after the protocol of His Mother. Although He is a very forgiving Deity, He cannot tolerate any sin at all against His Mother. He enters into the human intellect and deposits there the quality of reverence. When egotistical intellectuals bow to His innocence, He illumines the light of wisdom in them. When prayed to by people who are conditioned and suppressed, He enters into their superego. He kills demons and evil forces that attempt to overpower seekers. He has an army of angels and sages at His command, but there are many more angels who move in His glance. He is respected and worshipped by all the Gods and His own Mother, Ādi Shakti, worships Him as the highest.

Śhrī Gaṇeśha surrounds the left half circle of the Void, while His brother Kārttikeya surrounds the right half of the circle. They reunite below the Heart Chakra. From this point, the Monkey God Hanumāna, who is created to be the guiding angel of the preconscious mind of the

Virāta, sits on the right hand channel of Piñgalā, which manifests as the right sympathetic nervous system. This Deity takes the form of St. Gabriel above the Viśhuddhi Chakra following Śhrī Kṛiṣhṇa's Incarnation.

Figure 12: Original Drawing On the left hand channel of Iḍā, above the Nābhī Chakra, arises the Deity Bhairava, who is the guiding angel of the subconscious mind of the Virāta. This manifests as the left sympathetic nervous system.

Above the Viśhuddhi, again following the Incarnation of Śhrī Kṛiṣhṇa, He takes the form of St. Michael.

These are the aspects of the Lord Jesus Christ: Kārttikeya becomes Christ's body; Gaṇeśha becomes Christ's essence; and St. Gabriel and St. Michael become angelic, the mobile aspects of Christ's attention.

Gaṇeśha is the greatest of all the Deities created by Ādi Shakti. Though She is the Primordial Mother, She marvels at Her Son and gives Him great reverence. No amount of words can describe the all-encompassing nature of Śhrī Gaṇeśha. His bodily proportions create a coefficient by which vibrations are caused to be emitted. It is the same with the coefficient of the Divine Power (Praṇava).

So He is the actualisation of Praṇava or Divine Love and is the total power of Ādi Shakti. When He takes form (vyakta) as Jesus Christ, He symbolizes the light of total awareness, but as Śhrī Gaṇeśha He is the seed of awareness.

A stone that has been vibrated by the touch of a very highly realised personality, or some clay that has graced the feet of an Incarnation, or the bark of a tree which has been blessed by a Deity or by a Great Guru, all can be

transformed or shaped into proper proportions in terms of this coefficient and can very nearly achieve the coefficient of Praṇava, that will then emit vibrations. But if the stone is in the form of Śhrī Gaṇeśha, then Praṇava is completely identified with that stone. In India there are eight such Deities of Śhrī Gaṇeśha (Ashta Vinayaka) in the form of `natural statues' (swayambhū) located in different places. They were unearthed by ancient sages and the vibrations emitted from these naturally formed images cannot be felt or captured by ordinary human beings. Their value is not therefore appreciated by most people.

Some thoughtless and materialistically inclined people pray for material prosperity from them and sometimes they are rewarded. Real seekers ask for supreme wisdom and innocence through Self-knowledge. Our birthright of Self-realisation is achieved best if we are as innocent as Śhrī Gaṇeśha.

Our biggest hurdle to attaining that is the great pride in our personal ability and intelligence that we have, so much so that many are confident they can even cheat God and get away with it.

Apart from these images of Śhrī Gaṇeśha created in His likeness by the Mother Earth, a properly proportioned betel nut (supari) can also come close to a swayambhū, only if the coefficient works out.

There are many other influencing factors, such as the spiritual status of the one who planted the betel nut tree, as well as of him who sold the nut to the seeker, which have to be taken into account. Even a coconut can work out quite close to this coefficient through which

vibrations are loosed into the atmosphere. The human factor should never be underestimated. If the coconut is handled by a person who is not spiritually elevated and pure in heart, its vibrations will be vitiated or spoilt. The vibrations are intelligent in themselves, being Divine and are therefore aware of everything.

Śhrī Gaṇeśha is the elder brother of all the Sahaja Yogis because He was created as the first Son of Ādi Shakti. He is the basic pattern of Her children who get their rebirth in the Kali Yuga and are known as Sahaja Yogis. It is done by `causeless cause' (sankalpa) by which She creates powerful personalities with Self-knowledge. In His evolved hum form as the Lord Jesus Christ He fills the role as `Chancellor of the University of Sahaja Yoga'. He is responsible for judging each seeker's suitability for enrollment and gives His permission for them to register in His Divine University. After passing them through the four levels of the Swādhiṣhṭhān, Nābhī, Anāhata and Viśhuddhi Chakras, as Chancellor He awards each seeker with a degree. At this point the seeker has risen to the awakened stage.

After crossing the Āgñyā Chakra, the attention of the seeker enters the limbic area of the brain called the Sahasrāra. When the fontanelle bone at the top of the head is pierced and Yoga is effected, He bestows the postgraduate degree on each seeker. This is Self-realisation. After the entry into the unconscious mind has been achieved, the higher degrees also have to be authenticated by Śhrī Gaṇeśha. Although the post-graduation ceremony is granted by Ādi Shakti Herself, nevertheless Śhrī Gaṇeśha has to bless each graduate.

On top of the human personality is the seat of Sadāśhiva and because Śhrī Gaṇeśha is always surrendered at the most coveted place of His Divine Parents' feet, He sits on Sadāśhiva's lap as the great, adorable child. Above the seat of Sadāśhiva, on the head of Lord Shiva, Śhrī Gaṇeśha forms the crescent moon as Ardha Bindu and from its cup Praṇava sprays down on all sides. At the stage of Bindu (the Point), He becomes absolutely subtle so that He can enter inside the Point which has no length or breadth, as the total density of the concentrated awareness itself. Lastly, He is the circular line that limits Ādi Shakti's Power as Valaya, or the complete state (pūrna stithi). Ādi Shakti is the Power of God Almighty (Parameshwara), but Her Power is Śhrī Gaṇeśha. He resides as Unconscious and after Self-realisation, as awareness (Praṇava) in every particle of creation.

The Swastika and the Cross His symbol is the swastika, which rotates clockwise while creating and anticlockwise while destroying.

While revolving it acts with equal and opposite forces, giving steadiness. The four lines of the swastika are like Śhrī Gaṇeśha's four arms which carry the symbolic weapons and accessories at the end of each.

In the life of Jesus Christ, the swastika is symbolized as a cross. Actually the cross is the evolved form of the swastika (vyakta). The crossing point of the two beams of the cross is higher than in the swastika because Christ came at a point when creation was at a higher point of evolution and human beings were born with greater awareness.

Śhrī Gaṇeśha has four hands. His weapons and accessories are withdrawn into the body of Jesus Christ, so the cross that symbolizes Jesus Christ is bare. These weapons are: 1. The upper right hand carries the Parashu, the axe. Gaṇeśha's weapon (ayudha) becomes forgiveness (kshama) in Jesus Christ. It is the greatest of weapons for human beings. How the weapon of forgiveness is used in Sahaja Yoga will be described later.

2. The lower left hand carries the accessory of a bowl of the Goddess of Food (Annapūrna). The bowl contains balls of sweets (modaka) which become one with the body of Christ. In Christ's life, He showed He could conquer hunger and could satisfy the hunger of others. He fasted for forty days and not even Satan could tempt Him. At the Sermon on the Mount, He satisfied the hunger of thousands by the miracle of the loaves and fishes.

3. The lower right side hand holds the Kuṇḍalinī as a small snake. This means He controls the Kuṇḍalinī of the universe. The Kuṇḍalinī of many was awakened by the advent of Christ and all of them will achieve Self-realisation in this Kali Yuga through Sahaja Yoga. With His love and dedication, He has influence over His Mother too. He soothes Her by His service (seva) and by creating motherly fulfilment (vatsalaya) in Her, He gives Her immense satisfaction (prasannata).

All Sahaja Yogis must know how to worship Śhrī Gaṇeśha so that He is kept awakened in them and they may remain in the eternal bliss of His innocence.

Contents: **SM's book 'Creation', Chapter 13: Swādhiṣhṭhān Chakra**

The Swādhiṣhṭhān Chakra is placed above the Mūlādhāra, the Abode or Seat of the Kuṇḍalinī. In human beings this subtle center controls its gross manifestation, known as the Aortic Plexus. This Chakra was created after the Nābhī Chakra (the Solar Plexus center). It emerged like a lotus from the Nābhī and dangles in the center of the Void. While the Swādhiṣhṭhān Chakra has six petals, the Aortic Plexus, correspondingly, has six sub-plexuses. It creates through its six petals the following six phonetic sounds, `lam', `rum', `hum', `em', num' and `vam'. Praṇava in its ascent during Kuṇḍalinī awakening does not create any sound but manifests audible sound only at the navel center. Wednesday is the day to worship the Deities on this Chakra as this center was created on that day during the seven days of creation. It is very auspicious to start any such activity connected with creativity on a Wednesday.

The earth element created the Swādhiṣhṭhān Chakra and gave it its yellow colour. It thus appears as six yellow-coloured threads in most people when it comes into vision in meditation. The colour ranges between pale yellow to mustard from person to person, depending on their state of mind as far as their creativity is concerned. In a realised Soul the colour is golden and in an Incarnation it looks like a brilliant sun. In its center there is a round deep hollow, bluish-yellow in colour. In the wrong type of seeker (Asahaja) this appears as a deep blue-black colouration. For a yogi, though, who is able to

peep into this hollow, the form of Brahmadeva in pale yellow colours is clearly visible.

Brahmadeva represents that aspect of God Almighty which manifests as the Creator of both the subtle side (aesthetics) and of the gross side of material creation. Brahmadeva looks like an ascetic, a saintly personality, with a beard and mustache. He has four heads and all the hair on His heads is tied up in a top-knot. His body is thin with His most prominent feature being bulging and very large eyes.

Brahmadeva rarely incarnates but He has incarnated once as Hazrat Ali, husband of Fātima and son-in-law of Mohammed Sahib.

Some ancient sages tried to explain the meaning of His four heads as the expression of creation into four Vedas. The meaning of His heads is much wider and deeper, though.

Brahmadeva the symbol of the creative power of the Supreme, the Īshwara, Brahma, God. This creative power is expressed through the plane of matter in this universe. All material things have three dimensions but there is a fourth dimension which only human beings can see and feel. This fourth dimension is the aesthetic dimension created by balanced harmonies and the integration of different textures, forms and lines. Animals have no sense of beauty; only human beings can feel the aesthetics of a composition of different colours, or the movement of lines and the melting of forms. The feelings of joy acquired through this aesthetic sense create a Rasa (a secretion of the essence or juice of a feeling). This Rasa gives one a stimulative feeling that sets in

motion waves of aesthetic joy within the inner self. These joys are of different frequencies and vibrations. One does not need to dissect them but as I look at the different petals of this Chakra, I shall try to explain the kinds of joys present in the realm of creativity expressed through Divine enlightenment.

Brahmadeva's power of creativity incarnates as His consort (Shakti) called Saraswatī. She is the Goddess of knowledge and learning. She sometimes appears alone on this Chakra and Her image appears to convey to human beings the real meaning of all knowledge. In one hand She often holds a vīnā, symbolizing that the one who has knowledge (Gñyāni) mum be a person who knows the music of the Divine. Indian classical music is based on the original Primordial Sound (Brahma Nada) which I have described in the chapter on Creation.

So at this Chakra, the Goddess appears with a vīnā to suggest that if you are a scholar you must also have the knowledge of music. Moreover, a scholar should not be a dry personality but someone who enjoys the beauties of creativity (madhurya) In another hand She holds a rosary, suggesting that a seeker after knowledge has to be a devotee of God and appreciate His eternal love. The seeker, therefore, must be well versed in the devotional aspect of learning. The main purpose of his studies must be the search for eternal truth. That is the mark of a true bhakta: one who seeks wisdom and not just superficial knowledge. In a third hand the Goddess Saraswatī carries books of knowledge to suggest that the scholar must create books out of the eternal truths discovered during his pursuit of knowledge.

Saraswatī wears a white sarī with a red border edged in gold-work. Her conveyance (Vāhana) is a peacock (mayura), the national bird of India. It is a fabulous bird with magnificent plumage. The choice of a peacock suggests that a scholar must be gifted with a complete sense of aesthetics. When clouds appear in the sky, peacocks start to dance, a peculiar habit exhibited by this bird. It depicts the poet or the dancer who sings or dances with joy when it sees the clouds. It interprets this as the news of future blessings, just like farmers feel joy at the sight of impending rain. Peacocks and farmers are united in collective consciousness at this manifestation of nature. The peacock is just like the scholar who sees God's grace appearing as clouds of joy in the sky and dances with joy after seeing this vision of his yearning in the sky. The symbol of a peacock further suggests that, like the peacock, a scholar should be a visionary. It is the female peacock who dances, not the male. Female peacocks are disgusted when males fight among themselves and it falls to her to choose the victor in such a fight. This suggests that scholars are not to fight over dogmas, as this is the action of undignified people.

The Swādhiṣhṭhāna Chakra is responsible for creativity in human beings. It acts on the physical plane and helps man change the forms of matter for his artistic enjoyment. On the mental plane it gives him novel ideas of creativity, producing plans, pictures and images. It also exposes the human mind to abstract ideas by beaming them into his conscious mind. The scientific brain that captures innovative and original inventions

about matter and its different processes, chemical as well as physical, receives its impulses from this Chakra.

In the Virāta this Chakra is responsible for the complete material creation. It is the miniature or template of the complete universe in its final form. It contains a built-in program for the complete expansion of the universe as well as all its intimate details. All the joy-giving qualities of creation are felt through the enlightenment of the Deities on this Chakra. Human beings can recreate whatever has been created by Brahmadeva, but they cannot create the original matter of creation themselves. After Self-realisation a person who concentrates on this Chakra can suddenly become a poet or great artist.

By the grace of Brahmadeva and Saraswatī many works of art of a formal or abstract nature have been created and universally enjoyed throughout time. The grace of Brahmadeva falls on people as a reward for their services to His Consort, Saraswatī, either in past lives or in the present life. Literally overnight such people suddenly see the aesthetics and beauty of dead matter.

I know a gentleman from Africa who possessed a huge piece of jade. After getting his Self-realisation he felt that the stone was emitting vibrations. He sensed that jade had three colours: green, pink and white in circular layers. He made a unique flowerpot out of that piece of jade which was white in colour with a pattern of green leaves and pink flowers. Quite ordinary stones can be transformed through aesthetic sensitivity into such priceless works of art through the grace of the power of Saraswatī.

There are no temples to Brahmadeva because He is never there to attend any Pūjā or worship. He is too busy looking after the creation which represents Him and is His witnessing power in human evolution. But the main activity of this Deity is to create absolute beauty, beauty emitted through a variety of textures, colours, lines and forms in matter. Variety is the essence of beauty and the harmony of those varieties creates a bliss which is felt by an awakened mind. It is also felt, much more, as joy. The artist produces a work to express the joy he felt glimpsing the beauty of creation. Many artists who are great souls and worshippers of Saraswatī have added to Brahmadeva's material creation, establishing a new community of subtler human beings called artists. The joy poured into Nature by the Primordial Mother is enjoyed by artists and is revealed in the universal language of colours, lines and forms they use to express it. They fill human lives with exquisite creations of music, art, dance and other art forms. All this is the blessing of the Goddess Saraswatī who is in the image of Mahāsaraswatī, Deity of the Piñgalā Nāḍī. This channel is responsible for supplying Praṇava for the creation of all human endeavours.

We must conclude that all human creative activity should culminate in the creation of a subtle beauty of that activity for our appreciation and enjoyment. Before worshipping the Goddess Saraswatī, who bestows on the seeker the power to create, Śhrī Gaṇeśha is to be worshipped first. He blesses with innocence and guides the seeker to follow the protocol of the Goddess. Thus blessed with wisdom, all obstructions in his path are

removed by Śhrī Gaṇeśha, whose blessings act as correcting energy for the artist.

Innocence is the only cleansing power which can release one from the bondage of sex. An artist involved in illicit sexual activity will conformingly create a biased art to justify his behaviour.

Someone steeped in sexual perversion cannot master his art even if he is acknowledged as a `master'. He will lose such mastery because of a gradual loss of concentration. Moreover, a person who has narrowed or channelled his mind into sexual activity cannot enjoy the full manifestation of creation. That is the multi-splendored expression of the universal reality of Saraswatī. If such a person goes to a concert, for example, he will seek out or crave baser excitement from the face or body of the musician and will be unable consciously to enjoy the music at all. The musician will not satisfy him nor give him any joy through the performance. To titillate his baser needs his eyes will roam around looking at faces or bodies.

Without holiness those who try any creative work actually create negative or anti-evolutionary vibrations with their art. This leads to the disintegration of all that is beautiful in that work. Real art lies in expressing the manifested Divine Spirit which creates bliss, tranquillity, inner peace and joy in artist and audience. There are many works of art which have an element of sex in them. If that element were missing those works would have become romantic and exceptional items. Not that Śhrī Gaṇeśha brings about egolessness, but He frees one from the bondage of the conditioning of the superego.

If a writer or painter is expressing his personal frustrations and bitterness through his work, Śhrī Gaṇeśha can free such a life from darkness after Self-realisation by the illuminating ray of hope in the form of bliss. Otherwise such darkened writings or paintings emit vibrations which go against true freedom and evolution. This sets up Satanic reverberations that can destroy families, societies or even nations. Such reverberations destroy the very basis of creation in art, which should be for the development, enrichment and ultimate evolution of all human beings. They do not allow the burgeoning of the glory of God and are therefore thrown out of the evolutionary process. Thus in the long run they cause the disintegration of the unity of the one homogeneous creation by creating ugliness. Such artistic creations are irreligious (Adharmic), even more so when such works appear integrated.

When such integration is achieved, only then can human-created work achieve the state of absoluteness that is beauty and is eternal. This is captured when the artist, through Self-realisation, is in the fourth dimension of awareness. While the Mūlādhāra Chakra, the first center, reflects holiness and innocence, the Swādhiṣhṭhān Chakra expresses the creativity of beauty.

Contents: **SM's book 'Creation', Chapter 14: The Powers of Ādi Shakti and the Three Guṇas**

Ādi Shakti is the Power of God Almighty, which is a single and integrated power. Although She exists as a complete and All-pervading Power, She manifests through three separate powers. It is not possible, however, to

completely separate the three powers of Ādi Shakti from each other, because these powers belong to one personality and are expressions of Her three moods (Guṇas).

Additionally, it is a very difficult task to explain the manifestation of Her power which is far above human comprehension. Human beings have very limited weapons of perception (ayudha) to understand Her. This can be explained by the analogy of a ute, where the air passing through the instrument is a single current only, yet is capable of forming seven notes. In the same way, the one power of Ādi Shakti is manifested in three forms, while Her fourth integrated form is the source of the three powers. The power of Ādi Shakti, the integrated complete form, is Praṇava (Rūh, Anahalk, Rukh, Omkāra or Holy Ghost).

From this one can understand how `Om' (Praṇava) is comprised of three separate forms, `AA', `OO' and `MA'.

These powers are: - The material power - The existence power - The sustenance power The material power This is the expression of the activating mood of Ādi Shakti, the Rajo Guṇa in Her aspect as Mahāsaraswatī.

She acts through the Ādi Piñgalā Nāḍī, whose Presiding Deity is Brahmadeva. This channel originates on the left side of the brain of the Primordial Being (Virāta sharīra) and passes through the Ādi Āgñyā Chakra towards the right side of the Great Being's Body. In the Primordial Brain it forms the Universal Mind that thinks, organizes and creates the material side of creation. Hanumāna, the Monkey Deity, moves on this channel and represents the Preconscious Mind of the Virāta.

The right side channel of Mahāsaraswatī is responsible for the creation of matter like universes, galaxies and stars, including the Sun and the Moon. The creating activity of the Primordial Being on this channel forms waste fumes, which collect in the Primordial Collective Supraconscious Mind on the left side of the Virāta's Brain, called the Primordial Ego. It can be better understood with an analogy. In a factory where combustion is taking place for the supply of energy, a lot of waste fumes are created. If these fumes have no outlet, they accumulate inside the factory.

So it is with the Primordial Being, where these fumes are taken up the Ādi Piñgalā Nāḍī to the left side of the Primordial Brain, to the Primordial Ego which has been created for the purpose of collecting them. In the same way, the Primordial Superego on the right side of the Primordial Brain drains off the fumes created from the activity of the Ādi Iḍā Nāḍī.

The Mahāsaraswatī Power By this power Praṇava is transformed as a material power. In order to create galaxies and solar systems, Ādi Shakti travels in an ellipse and creates a path. [See Figure 1.] [As shown in Figure 1] She moves on this elliptical path and returns to the same point again and again.

Sometimes She moves in a circle (Valaya) and revolves round and round many times on that circle until the circle gets consolidated with Praṇava. When consolidation reaches a point of saturation and the circle cannot bear it any more, it explodes. One solid round mass then shatters into fragments with odd angularities. With the momentum of the movement of this luminous revolving

force, the fragments also assume the same movement and start revolving with the momentum of force. The angularities of the fragments break into smaller pieces and with friction and rotation, they become smooth and rounded.

The original elliptical movement and the rounding movement merge to form a combination of both. In this way these rounded bodies start revolving around the central body of the Sun in an elliptical manner.

The Sun rotates, but is fixed on the Ādi Piñgalā Nāḍī. Our Milky Way was created by the spiral movement of Praṇava. In this way universes were created and destroyed many times in different planes and in different periods.

In our solar system, Earth was chosen as the stage on which to create human beings. The way in which the Earth was created and positioned in the solar system was done very humanely. In the beginning what is now Earth was broken from the Sun and taken far away close to the Moon, which was placed on the Ādi Iḍā Nāḍī.

In this position the Earth cooled down very fast and it became completely frozen. The grace of Mahāsaraswatī drenched it with water, or we can say She did it with the tears of Her Love. Then it was brought to a position much nearer the Sun so that the Sun's rays could de-freeze the planet. When the Earth was frozen it shrank in size and was completely covered in ice. Being brought much closer to the Sun, the ice melted and water covered the surface everywhere. Under the waters, the inner hot lava of the Earth's core formed a curved surface, like a tortoise's shell, and, pushing upwards, emerged out of

the waters. When the lava and hot gas came in contact with the cold water, it cooled and hardened. The Earth's crust was later formed when lava tried to escape and crevasses were created.

Out of these crevasses, lava oozed and that is how mountains were created. Under the heat of the Sun, the Earth was baked and hardened. The lava now exerted new pressure and cracked the Earth on the equator and lower hemisphere. Again the Earth was taken nearer the Moon and the big new cracks were covered with ice. This process of cooling and heating was undertaken many times. In this way the oceans were created.

It was then that the Earth was brought to an adjusted exact position between the Sun and the Moon where life could be brought about and sustained. Much later, the same freezing and heating process of the Earth brought forth amino acids, the seeds of life, in the water of the oceans. Very clearly the combination of electromagnetic vibrations with oxygen from the Sun brought about the existence of life.

Electromagnetic vibrations became the pulsations of life (Prana) due to the Sun's rays. For the first time the two powers of material and existence of Ādi Shakti worked together in an integrated way.

This was the beginning of life (Prana) and even after the creation of life itself, the Earth was again adjusted to the perfect position just right for life to exist and prosper near the Sun. This beautiful and delicate adjustment was done with all Her care and Divine Love by Ādi Shakti, the Primordial Mother.

In the chapter on the Swādhiṣhṭhān Chakra, it is clearly explained how the Primordial Mother created the Ādi Swādhiṣhṭhān Chakra, which grew out of the Ādi Nābhī Chakra. A lotus emerged from the navel of Ādi Viṣhṇu and on top of that lotus Ādi Brahmadeva was born. He is the Presiding Deity of the Ādi Swādhiṣhṭhāna Chakra and uses Divine Power for His role of creation. This Chakra dangles in the Void in a clockwise circular motion. Ādi Brahmadeva, who is the Deity responsible for looking after the material side of life, creates matter through the power of Ādi Shakti.

He is also described in detail in the chapter on the Swādhiṣhṭhāna Chakra. In human beings He exposes both material knowledge (Science) and aesthetics (Arts), which underlie matter and its creation.

He expresses Ādi Shakti's aesthetics through the creation of variety and harmony. All the beauty of Nature is created through Him. His Consort and Power is Ādi Saraswatī, an aspect of Ādi Shakti, who is the Goddess of Learning and of Knowledge, as well as of Art and Music. She is the embodiment of absolute aesthetics, that set up waves of spiritual joy which brings about the creation of delicate works of art.

She also imparts knowledge to human beings, allowing them thus to evaluate the aesthetic value of Her creation.

This dangling Ādi Swādhiṣhṭhāna Chakra moves in a circle in different planes with its center at the navel. The circle it describes is known as the Ādi Void and contains the whole of the physical universe, including the Earth and the rest of our solar system. At two points, the circle

also intersects the two Ādi Nāḍīs. Where it first passes over the Ādi Piñgalā Nāḍī, the Sun is placed at that point of intersection and where it first passes over the Ādi Iḍā Nāḍī, the Moon is placed on that point of intersection. For that reason the Piñgalā Nāḍī is also known as the Sun Channel (Sūrya Nāḍī) and the Iḍā Nāḍī as the Moon Channel (Chandra Nāḍī). In the Kshirsagara Stage they move vertically also, but in the Bhava-sāgara they appear to move only concentrically. `Ha' is the Sun and `Tha' is the Moon, so `Haṭha Yoga' means the meeting of these two channels. This is where the subtle centers of Sun, Moon and Earth are placed on the three channels: - The Sun is placed where the Navel Center (Ādi Nābhī Chakra) touches the Ādi Piñgalā Nāḍī - The Moon is placed at the left Heart Center (Ādi Anāhat Chakra) on the Ādi Iḍā Nāḍī - The Earth is placed at the back of the Abode of Kuṇḍalinī (Mūlādhāra).

The left side of the Primordial Brain represents the Primordial Ego. On the right side of Virāta is the Ādi Piñgalā Nāḍī, which creates the supraconscious mind. In the plane of supraconscious, all people who work with their ego are placed after their death. All people who think and plan and go to the extreme expression of their ego enter into the realm of supraconscious mind after death. Human beings who indulge too much in abstinence and discipline also develop powers to enter the supraconscious. They exist in this part when they die as very egoistical spirits. Outwardly they may appear to be very humble, but their ego grows into a colossal proportion within them. Later on they are born as sadists. If not born, they manifest as spirits in living human

beings who have developed ego and grant them powers. There are seven horizontal strata in the cosmic supraconscious mind and there are seven vertical channels (Gāyatrī, Savitri, etc.) parallel to and beyond Piñgalā Nāḍī on the right side. When a sādhaka takes to Yoga and puts effort in his search, he jumps onto the supraconscious mind. Only if such a seeker stays away from artificial civilization, in the forest, under the guidance of a Guru, he may achieve many heights. But he takes many years. This is a path full of the hurdles of temptations. Haṭha Yoga and Rāja Yoga are the methods of achieving through this hazardous path, as described earlier in the book.

The egoistical spirits who do not take birth enter into the minds of pseudo Haṭha yogis and false raja yogis and possess them. They give them powers, known as siddhis and with the help of the spirits they show materialisation tricks, such as creating or transferring some material thing like gold or ashes. Such people who perform siddhis are not Self-realised and it is very hard to give them realisation. Their masters are mostly devils who have been thrown out of the evolutionary process. There are very few who are really great souls (Siddhas).

realised Souls who have reached the stage of God-Realisation and on whom Brahmadeva bestows His powers are very rare and never show off their tricks or siddhis, because these powers are not very important to them. This includes Deities and Incarnations like Hanumāna and Jesus Christ. These powers come to them as a part of their nature and through them they can

control the Sun and the rain and other elements by the grace of Brahmadeva.

Powers like flying through the air, floating on water, being buried underground, stopping the sunrise or drinking up the oceans can also be performed with the help of disembodied spirits. It is easy to distinguish real Siddhas from impostors. Siddhas never use their powers for their betterment or fame or material well-being.

Those who are non-realised are the impostors and use siddhis of disembodied spirits to perform their tricks. There are some very powerful and dedicated wives (Pativrata) who have also mastered such powers over material manifestation by their obstinately selfish love for their husbands. With the exception of a few realised Souls, all take the help of supraconscious entities to achieve their goals. They work on their Piñgalā Nāḍī and use all their energy for the development of the ego. They gradually lose their emotional nature, becoming so dry that they are able to curse and reduce others to ashes (Bhasmisat). They are incapable of understanding Divine Love. With such a one-sided inhuman attitude it is very difficult to achieve Self-realisation. Most of them eventually become Satanic in temperament. Very few of them who practice obstinacy about abstinence get salvation. Only those who maintain the balance of abstinence through love can be saved. Such cases are very few. They are the real Yogis, for they stay in forests and preserve their energies. They live close to Mother Nature and follow all the six golden rules of Haṭha Yoga under their Guru.

Haṭha Yoga and Rāja Yoga are forbidden to married people because the disciples have to consecrate all their energy to follow this hard path. They must get their instruction from a Guru who is a realised Soul and leads a very pious and affectionate life and who does not take any money from his disciples. Real Yogis worship Ādi Shakti in different forms. Their emotional side is nourished and looked after by their Gurus, who are themselves evolved souls and who treat their disciples with great care and love. Seekers on this path, despite all dedication, plod on for thousands of years. In the end, when they are tired, they spontaneously surrender to Sahaja Yoga, which pours the grace of Ādi Shakti into them through the All-pervading Power of Praṇava. Those Yogis who have achieved Self-realisation by complete purification via this path are very rare, but of the highest quality.

In Haṭha Yoga a seeker cleanses his body and mind through severe abstinence, whereas in Sahaja Yoga the seeker is blessed with vibrations which clean him and expedite his purification. It is like the difference between walking a long distance to reach your destination, or taking a car ride to complete the journey in a fraction of the time instead.

Supraconscious spirits are to be found on the right side within the Body of the Virāta. Such souls go there after death and are reborn again and again on this Earth.

Some of them go to the other extreme and take to the left channel life. Supraconscious people who continue to work in this channel later on acquire siddhis which they use for their own material gain. All such extreme cases

fall out of the evolutionary process and into Hell. As they have no sustenance or Deities to rule their Chakras, they are born again as monsters. Working on their own, outside the plan of God Almighty, they become malignant and arrogant, sometimes posing as Men of God. They make false promises and take no responsibilities.

The Existence Power This power is the expression of the desiring mood of Ādi Shakti, the Tamo Guṇa in Her aspect as Mahākālī.

By this power Praṇava is transformed as existence power, which is the expression of the desire of Ādi Shakti to create. `Desire' means it is born without any concrete form in the heart of Ādi Shakti. It can be said that it has not yet come into the light of expression, which is why it is also known as the darkness mood (Tamo Guṇa). Desire is the emotion of the Divine Love of Ādi Shakti, which gives Her the feeling to create. This then is the emotional expression of the Ādi Shakti and called the Mahākālī Power. This is chronologically the first mood that comes into play.

The Mahākālī Channel (Ādi Iḍā Nāḍī) originates from the right side of the Primordial Brain, crossing over the Ādi Āgñyā Chakra and passes very near the Primordial Heart up to the Ādi Mūlādhāra Chakra that controls the pelvic plexus in human beings. One of its sub-plexuses governs sex in man. This channel represents the Primordial Collective Subconscious Mind of the Virāta. Its Presiding Deity is Lord Shiva whose seat is in the left chamber of the Ādi Anāhat Chakra and who controls the existence channel (Ādi Iḍā Nāḍī). This Anāhat Chakra controls the

cardiac plexus in human beings. The fumes of the activity of this channel accumulate in the Brain of the Virāta, forming the Primordial Superego. All that dies on this Earth is collected through the Primordial Superego into the Primordial Collective Subconscious Mind, which lies on the left side of the Virāta. All human beings, animals and experiences pass into this realm on death.

Lord Shiva has control over the heart organ and is connected with the witness aspect of God Almighty as Sadāśhiva. He is fully aware of the intentions of the Supreme Spirit of God (Param'ātmā). In the Body of the Virāta, the heart of the Primordial Being is a living ellipse, emitting in three and a half coils the waves of `I-witnessing' (Īshwari) power. The creation remains in existence as long as this heart continues to pulsate with the presence of God Almighty. When God wants to terminate the play of creation, it is Lord Shiva's role to destroy it by stopping the pulsating in the Primordial Heart. Shiva can also destroy the creation by His furious dance (Tandava), which expresses His temper. By His anger He emits waves in an anticlockwise direction and when this happens, the Body of the Virāta dissolves.

The Mahākālī Power Lord Shiva rules the heart organ and protects the living world (Saṁsārā) from the invasion of disembodied spirits. His Consort and Power, Pārvatī, sometimes enters into the Center Chamber of the Ādi Anāhat Chakra. She has often incarnated in the Void of the Bhava-sāgara to kill demons who try to disturb or destroy the saints. The Primordial Collective Subconscious Mind is composed of several channels running horizontally. They create the seven strata of the

realm of the dead (Pretaloka), where dead spirits exist until they are reborn on this Earth. They are placed in these strata according to their Karmas. This channel also has several parallel sub-channels known as Husthi, Dākinī, Rākinī, Shākinī etc. There is therefore a vast network of past lives and past experiences stored there.

The activity of the Primordial Being represented by Lord Shiva as destroyer on this channel creates fumes which collect in the Primordial Superego on the right side of the Primordial Brain. This is connected to the Primordial Collective Subconscious Mind on the left side of the Virāta's Body. Thus, the Primordial Brain has the left side covered with the Primordial Supraconscious Mind that represents the Primordial Ego, while the right side of the Primordial Brain is covered with the Primordial Subconscious Mind that represents the Primordial Superego of the Virāta.

The Primordial Collective Subconscious Mind contains all the disembodied spirits who die on this Earth and who indulge in laziness and lethargy. Those who indulge in habits of perverted sex, drugs and alcohol are thrown to the extreme left of the Ādi Iḍā Nāḍī at death by St. Michael (Bhairava). He is the assistant to Lord Shiva and is responsible for this Moon Channel. These erring people are born again and again and are given chance after chance to improve themselves and to cease being slaves of their indulgences.

But souls who continue with their anti-God activities sink deeper and deeper in the mire. Ultimately they are hurled into Hell and become malignant, working independently of God's plan and independent of their link

with the Universal Being. They eventually take birth as Satanic and depraved personalities. They lose their Kuṇḍalinī and have no Spirit (Ātmā) in them. They are arrogant and boastful of their personality if they are of egoistical origin, but very cunning and sly if they are from the Cosmic Subconscious Realm.

They enter the psyche of others and possess people who delight in the same type of indulgences as they do. They are also profficient at the black arts and practice occult sciences.

In the Kali Yuga many of these depraved and Satanic entities (Rākṣhasas) have been born and demonstrate material miracles to entice and entrance human beings to their camps. Though they pose as saints and Men of God, their main preoccupations are with women and money. They openly use alcohol and advocate sexual promiscuity among their disciples. They come on this Earth to establish the Kingdom of Evil. They occupy the ego and superego of those they possess. They find their way in through one of three ways: 1. Through sex into the Mūlādhāra Chakra 2. Through food or drink into the Nābhī Chakra 3. Through flirting eyes into the Āgñyā Chakra They may settle in any one of the centers and cause physical and mental damage. The person affected becomes an extremist in some respect. In these modern times the effect of their influence can be clearly seen, in collapsing societies and human values which have been thrown to the winds.

For such people Hell was created by Dattātreya, the Trinity of Brahmā, Viṣhṇu and Maheśha (Shiva).

This area was projected outside the Body of the Virāta in the lower region of Śhrī Gaṇeśha's trunk. Hell has seven strata and seven levels in each stratum. They are described in the scriptures of many religions in great detail.

Some of the devils who exist there tried to please Shiva or Brahmadeva and were granted certain boons. These boons gave them special powers. Paraloka is situated beyond the Ādi Iḍā Nāḍī Channel but Hell itself (Narakaloka) is in the center immediately below the Ādi Mūlādhāra Chakra. The receptacles of Hell face the Cosmic Collective Subconscious Mind (Pretaloka) and the Cosmic Collective Preconscious Mind (Paraloka). By blowing through His trunk Śhrī Gaṇeśha pushes all egoistical or sly demons into Hell. The strength of His blowing determines the level of Hell each demon is to occupy.

The Sustenance Power The power of sustenance is the expression of the revelatory mood of Ādi Shakti, the Sattva Guṇa, in Her aspect as Mahālakṣhmī. She gives character and form to matter by Her loving care and affection. It is as if Her assuring love asserts matter to hold all its aspects together through its sustenance, like a nugget of gold, which is yellow and shines and has a peculiar character all of its own. All that is yellow or shines is not necessarily gold, but real gold is gold because it is yellow in colour, shines and does not tarnish. Its quality of not tarnishing is gold's sustenance (Dharma).

The Mahālakṣhmī Power: The central path (Ādi Suṣhumnā Nāḍī) of Mahālakṣhmī is where Ādi Shakti's

revelation mood (Ādi Sattva Guṇa) is expressed. It acts through the center of gravity of all material masses, while the all-integrating force of Praṇava acts through the axis of all material manifestation. In animate beings, sustenance also acts through the central axis of the body. In the Body of the Virāta it acts through the navel center (Ādi Nābhī Chakra).

The material aspect is the gross (jaḍa) part of matter. Praṇava, the Divine Power, is the integrated single power of Ādi Shakti. All Her three powers exist in all animate and inanimate beings, yet the synthesizing energy of sustenance remains hidden. Though Praṇava manifests its activating capacity and is exposed (vyakta) only as material power in matter, two other aspects of Praṇava also reside in a dormant state in every particle of matter, as existence and sustenance. Existence is felt as electromagnetic power and is expressed in all living beings as life (Prana); sustenance is expressed in giving individual character to every element. The source of the integrated power (Praṇava) is placed at the center of gravity or along the line of gravity in every particle of matter. The subtle (sookshma) part of matter is the power that exists as a witness to the Spirit in matter, placed in its very center. Through evolution, the subtle becomes gradually evident and active. Only in human beings is the subtle expressed fully as Spirit. It is localised in the heart but is only felt when a seeker achieves Self-realisation.

These, therefore, are the three aspects of God which are represented in the Primordial Being. The fourth aspect is the integrated Power of God Almighty (Parameshwara),

placed on top of the Great Primordial Being (Virāta). The Primordial Being is God's projection, who does not incarnate but exists as the All-pervading, omnipresent, omnipotent onlooker of the play of His Power (Ādi Shakti) and exists in the Vaikuṇṭha stage.

The Creation of the Elements: Matter is created out of elements which in turn are formed from their causal essences. Causal essences are the expression of the organs of perception of Ādi Shakti: - The fragrance of Her body created earth - Her taste created water - Her sight of vision created light or fire - Her breathing created the air - Her voice created the sky or firmament, called ether Her fragrance, taste, sight, breathing and voice are the five causal essences (Tanmātras), forming elements through which material power is expressed. These elements are acted upon later by the Guṇas through human elements, which are also created by Ādi Shakti. These human elements bring forth the synthesis of all these three moods as detailed below. From this, the great importance of human life in the play of Ādi Shakti is very clear.

Earth: The earth element is created out of the causal essence of fragrance. The body of the Earth is the manifestation of material power. The spinning, revolving and gravitational forces of the Earth are caused by the influence of the activating mood or Rajo Guṇa, while the sustenance power (Sattva Guṇa) of the Earth is expressed as the sustainer of all Her inhabitants, manifested through Her magnetic axis. Hence in Sanskrit, Mother Earth is called Dhara. Magnetic powers are expressed in such a subtle way that only poets can

describe them. The all-integrating power of Praṇava is expressed as the fragrance of the Earth.

Whilst Mother Earth expresses Herself in all forms of vegetation, Praṇava is expressed as the fragrance in all flowers. The causal essence of fragrance is ultimately expressed through Mother Earth, particularly in flowers which attract bees. Bees love flowers and take great care and tenderness in their task of collecting pollen.

Fragrance is the most important element that attracts one person to another and is used to express and attract love. It is usually done artificially by human beings by the use of perfumes, colognes and bouquets of flowers, but there is no need for a person who is a realised Soul, emitting Divine Love, to stoop to this. Through Her magnetic power, Ādi Shakti arranges the atoms of different elements. Matter can be converted into material power like magnetism, light and electricity and vice versa by human beings.

But electricity cannot be converted into love. Sahaja Yoga, however, can create that synthesis when the Kuṇḍalinī is awakened. A beautiful fragrance of flowers and incense from the body of the seeker is perceived when this event occurs. This synthesis manifests the causal essence of fragrance (Sugandha) of the earth element which exists within all beings and of which the Mūlādhāra Chakra is formed.

Water: Water, the second element created, is formed from the causal essence of taste of Ādi Shakti, known as Rasa.

Like all the elements it also acts upon the others. For example, light acts on it to give it new characteristic, a

sheen. When the desiring mood of Tamo Guṇa acts on this element, it manifests as the ordinary water in oceans, rivers or wells. But when the activating mood of Rajo Guṇa acts on it, it is transformed into various different forms, such as rain and snow, from evaporated water. With the combination of other activities, like heating or freezing, water turns into vapor or ice. When the sustenance power of Sattva Guṇa acts on it, the water is given life like the taste on the tongue, the juices of the digestive system, the salty tang of blood, the quality of semen and bodily perspiration which keeps the body cool and soft, flexible, shapely and beautiful. The main attribute of sustenance in water is its quality of cleansing.

When Praṇava acts on it, a new dimension is given to ordinary water. When water is blessed through the presence of Divine vibrations, the very same water can bring holiness to a person. The river Ganges which runs with Divine water and is the expression of the love between Rādhā and Kṛiṣhṇa, has such Divine vibrations. If you put water from the Ganges in a bottle and leave it there for months, you will be surprised to note that there is no formation of any living organisms in it as would happen with any other water. The water remains as crystal clean as ever.

When vibrated by a realised Soul, water has curative properties. It mostly cures ailments caused by over-activity of the Nābhī Chakra, which controls the solar plexus. All stomach troubles can be cured with this water, as the Nābhī Chakra is created itself out of the water element. Water was used by John the Baptist for

baptism. As he was a truly great realised Soul, the touch of his feet vibrated the river Jordan and he used this vibrated water to awaken the Kuṇḍalinī of those who came to him for baptism.

From a waterfall, electrical charges can be collected by the separation of the two atoms of the molecules H_2O into the gases, oxygen and hydrogen. Actually the electrical charge that binds oxygen and hydrogen manifests as electrical power. While water creates electricity, electricity can transform oxygen and hydrogen into water. But electricity canna be transformed into Praṇava, which thinks and loves. If water is vibrated through the Divine vibrations of a realised Soul however, it can think and love. If such water is swallowed by a Satanic personality, he will vomit it out; if taken by a saint, any stomach ailments he has will be cured.

During Kuṇḍalinī awakening, a seeker's attention goes into the process of synthesizing, becoming subtler and subtler. It becomes that subtle (sookshma) power which expresses light, electricity, sound, magnetism or hydraulic power.

Light/Fire: The element of light or fire is created by the causal essence of the vision of the Primordial Mother.

So Ādi Shakti's vision is the causal essence of fire. When influenced by the desiring mood of Tamo Guṇa, fire becomes a burning energy that can reduce timber or coal to ashes. Fire in the body of the Earth is also under the influence of Tamo Guṇa and causes earthquakes. Under the activating mood of Rajo Guṇa, fire can be used for human activities like cooking or heat from furnace fires.

Fires influenced by the revelatory mood of Sattva Guṇa are expressed as energies in the body of living things, such as temperature and fever.

When Praṇava blesses the fire element, it becomes holy fire. Such fires as candles in a church, incense in a mosque, the Sacred Fire worshipped in Parsee Fire Temples, or light or fire in a temple where realised Souls meet and meditate have tremendous vibrations. These fires and lights emit Divine vibrations. It was Divine Fire, through various weapons (agni bān), that was used to kill demons in ancient times. Fire that burns in the meditation rooms or the kitchens in the homes of realised Souls (Ātmājas) are also holy fires, as any negative vibrations from these Yogis are absorbed by such fires, which have the potential to kill demonic forces. The fire ceremony of Hindus (yagña) can absorb the vibrations of realised Souls (Yogis) and can bestow blessings on them according to the prayers said for the performance of the Yagñya.

It is necessary, though, to have proper Brahmins (ones who know Brahma) to perform the Yagñya. They should be twice-born (dvijas) which means Yogis or realised Souls. The Self-realised Soul is the only true Brahmin, Christian, Parsee, Sikh or Muslim. All the rest are not yet authorized to profess any religion because they are not yet connected with the living force of God.

So any rituals performed by non-realised Souls in the name of religion are artificial and meaningless. One must have the authority to perform them and this authority is only given by God and only to realised Souls.

When a seeker gets his Self-realisation, Praṇava manifests the existence of the five elements. A Sahaja Yogi feels an energy like electricity oozing out of his extremities (Chaitanya Lahari). These are the Divine vibrations of Praṇava but they also express the electrical part of his nature. These vibrations are also magnetic and emit radiance or light. When this happens one can hear the sounds of the heart and see different forms of light and colours.

There are two extreme paths of seeking. The first is where the seeker abstains with obstinacy and without any love and rigidly disciplines himself. The second path is when a seeker indulges in passion and satiates his desires. By the first path, he runs away from sex and desires; by the second path he runs towards them. By neither route will the seeker find the Kingdom of God. Extreme movement from the central path, either to the right (abstinence and discipline) or to the left (self-indulgence), deviates the seeker from the sustenance path of Dharma and one develops into a personality without sustenance (Adharma). When sustenance is withdrawn from matter, matter becomes non-matter. In the same way human beings become inhuman when sustenance is withdrawn. By breaking the sustenance of the hydrogen molecule, human beings create the Hydrogen Bomb. In the same way, when sustenance is withdrawn in human beings, one becomes a malignant personality, acting on one's own with no consideration for others. Such a person is totally alienated from the source of integration and is born again and again, further alienating himself from the reality itself and from all that

is collective. From the universal force of Divine Love itself. Once a channel for the Satanic forces has been set in place, it only takes one demonic personality to entice and entrance vast numbers of innocent people. This explains the Satanic behaviour of Hitler and his henchmen.

Hitler was such a demonic personality, who acted as a conduit for untold numbers of disembodied spirits to pour onto this Earth and possess innocent people.

Air: Air is created as the result of Ādi Shakti's breathing and is the causal essence of touch of the Primordial Mother. Air (Vāyu) is a combination of oxygen, hydrogen, nitrogen, carbon dioxide and other gases and is the result of the influence of Tamo Guṇa. Air that is used for human activities and living is under the influence of Rajo Guṇa. The air that a person breathes out is called Prāṇa (the life force) and is influenced by the Sattva Guṇa. This type of air has three forms: Apana, Samana and Udana. Apana exists in the lowest part of the abdomen as gases. The air around a realised Soul is holy when breathed in by that soul as it absorbs the vibrations from his being and hence becomes holy. Countries where great Incarnations are born (Avatār Bhūmi) have tremendously vibrated air. In such countries, people lead a life of contentment. They may not be materially well off, but they do not indulge in complaining. Their frustrations never result in revolutions and they do not take to frantic reactionary methods.

Air gives life and lightness to the body. When Kuṇḍalinī rises in a human being, one feels the rising of an air-like movement in the body. Because Kuṇḍalinī is the

existence power (Gaurī being the Mahākālī Power) and carries Prāṇa, the breath of life, the Prāṇa in Kuṇḍalinī is residual human attention or conscious mind with the life force (Prana). Moreover after Self-realisation a seeker, even with the same body weigh, feels very light. The top of the head opens and the Prāṇa integrates with the human attention (Chitta) and connects with the All-pervading Divine Power. Later on the individual attention merges with the Divine Power and the being becomes collectively conscious. Such a person can transmit his awareness into others and can feel the awareness of others on his central nervous system. This is the climax of the expression of Divine Power through the air element. The Prāṇa part of Praṇava reaches a stage where it expands like air into the entire human awareness. Later on, the same Praṇava with human attention permeates all animate and inanimate beings.

Ether/Sky: The element of ether or sky was created from the causal essence of the voice of Ādi Shakti. All sounds in this world are created through percussion and the sounds of waterfalls, the crashing of rivers and the heaving of mountains are all influenced by the desiring mood of Tamo Guṇa. The sound of Praṇava's movement through the Primordial Kuṇḍalinī creates two types of sound: the first, which ascends through the Chakras and the second which oozes out through the different petals of the Chakras, creating sounds.

The one that ascends is the sound of synthesized Praṇava, the other one is analyzed Praṇava.

Sounds that are used by humans such as with musical instruments and sounds created by human voices for music, are under the influence of Rajo Guṇa.

The material energy of sound becomes absolutely Divine only when a realised Soul creates it by percussion or by vocal means. For example, chanting mantras or talking to Deities by non-realised Souls creates barriers for their communication with these Deities, who become very angry with such unauthorized practices.

Human beings must understand that there is a protocol for approaching the Divine; ignorance of it is no excuse. For example, if a non-realised Soul continues to chant the name of Śhrī Kṛiṣhṇa, he may get throat problems and ultimately even throat cancer.

Sounds that are used for invoking Deities in temples, or in the worship of God by realised Souls or yogis, are the sounds which carry or reflect Divine vibrations.

Mantras are Divine sounds and the poetic language of the scriptures is based on the complete Divine expression of the sound element. `The Lord's Prayer' and Namas are pure mantras. The Parsee Avestha Scriptures (of the followers of Zoroaster) and the Sanskrit Shlokas of the Hindus are all Divine words which carry Divine vibrations. If these words are uttered by non-realised people, they have no meaning and give no connection to God. If they are uttered by unholy people, these can fall victims to the anger of the Deities. Such individuals may fall into the subconscious or supraconscious realms. The Divine Power, the integrated energy, is expressed as the Word, also known as the `Om' or Logos or Anahalk.

It is very difficult for a scientist, who deals only with the material power, to understand Divine Power.

He should grasp that the play of creation is not only about material power, but includes also Divine Power and the incarnating power and that it contains a loving aspect, a thinking aspect, a creating aspect and lastly, a material aspect. Creation has all the loving moods of a great human being. Ādi Shakti created Nature (Prakr. iti) as the romantic expression of Her Love for Her Lord, God Almighty and of Her Love for Her children and the creation itself. Creation is not composed only of dry, insipid, insensitive material, dead matter, or material energy like electricity.

All Ādi Shakti's Incarnations at different stages in history have be accompanied by the relative Deities.

These Deities have also express themselves in human Incarnations. By using various Deities and different Incarnations, Ādi Shakti has transformed Her All-pervading Divine Power into different moods. It is like the sap passing through the Tree of Life forming roots, branches, flowers, seeds and thorns. The various Deities are responsible for the transformation of this Divine Power into the different moods of activity.

Contents: **SM's book 'Creation', Appendix: Additional Figures by Shri Mataji**

Figure 13: Drawing of the Āgñyā Shri Mataji explained that the Kingdom of God opens for us in the present moment when the pillars of ego and superego are pushed back by the ascending Kuṇḍalinī and the attention in the - Agñyā Chakra is liberated. ***1975-09-00***.

Figure 14: Drawing of the AUM Shri Mataji explained how the Om was formed out of the elliptic movement that - Adi Shakti is creating when She is invited to separate from the Father to initiate the play of the creation. ***1975-09-00***.

Figure 15: Drawing of the movement of the attention towards left and right In explaining the drawing, Shri Mataji reveals that, when our attention crosses the middle channel of Dharma and goes too far on the right (Rajo Guṇa), it needs a double strength to be pulled back to that center in order to ascend. ***1975-09-00***.

Figure 16: Drawing of the subtle system In this drawing, Shri Mataji explained that man, the microcosm, is designed on the pattern of the Virāta, the macrocosm, anked by the provinces of the supraconscious and the subconscious, with the Kuṇḍalinī carrying through the ages the code and the records of the individual consciousness ***1975-09-00***.

Figure 17: Back side of the drawing of the subtle system Shri Mataji explained how the attention is sucked within the Brahma Nāḍī (innermost channel) of the Suṣhumnā by the happening of the rising of the Kuṇḍalinī, so that we do not any longer float at the edge of our being ***1975-09-00***.

Figure 18: Gaṇeśh Stuti Mantra This was a mantra by Shri Mataji with a view to remove all obstacles ***1975-09-00***.

Figure 19: Void Mantra Shri Mataji emphasized the importance of this mantra as the Guru aspect takes us through the confusion (Bhava-sāgara) of the modern world ***1975-09-00***.

Figure 20: Mantra to forgive. A disciple asked Shri Mataji how to ask for forgiveness and in response She wrote this mantra ***1975 0900.***

Figure 21: Sahasrāra Mantra and the breakdown of Lav and Kush. Shri Mataji wrote the Trigunātmika mantra and also indicated the successive births from Lava and Kusha, sons of Śhrī Sītā and Śhrī Rāma, to Hussein and Hassan, sons of Śhrī Fātima and Śhrī Ali ***1975-09-00***.

Contents: 1991-07-00 **Book `Sahaja Yoga', Chapter 1:**

Sahaja Yoga “Saha" means “with", “Ja" means “born", “Yoga" means union with the All-pervading Power of Divine Love. This is a very subtle subject, absolutely valid and can be proved, of our ascent into our higher awareness.

At the very outset one has to be a seeker of truth and with a scientific attitude one should approach the subject. It should be treated respectfully like a hypothesis and if found by experiments as truth should be accepted by honest people in the spirit of honesty. Because this is for one's total benevolence and for the benevolence of all the world.

This knowledge is of very ancient times and mostly comes from India. Of course, every religion has talked about our second birth and also about the tree of life. As the knowledge of science comes from the West, but is accepted by the East, why should such a knowledge of reality be denied? Why not at least heed to it seriously, when it is the knowledge of the roots of all our civilization and evolution? The nations have to think why the modern civilization is killing all human values. What we need is a

careful introspection as to where we have gone wrong. Where did we miss out on our path of progress? How has this decadence crawled into our society? Why are most of us sick with frustration and insecurity? Why are some of the people of the progressive countries succumbing to physical and mental deterioration? Science has no answer, so let us take to spirituality. Why not ask a question? Is there any other power that controls the universe? As described in all the scriptures there is an All-pervading Power of God's love (Param-Chaitanya). It is a subtle power which does all living work and which cannot be felt at the level of human awareness. Sahaja Yoga means that a seeker of truth (Sādhaka) has a birth-right to get his Self-realisation (Ātmā sākṣhāt Kar) spontaneously. Self-realisation or Self-knowledge is the destination of human evolution and also of all the religions. This is the last breakthrough a human being has to achieve, for which there is a complete living machinery placed in the human spinal cord and in the brain. This machinery is being established step by step during our evolution. This living machinery works out through its power manifesting the parasympathetic and both sympathetic nervous systems. Whatever we achieve in evolution is expressed by our conscious mind through the central nervous system.

To connect us to this subtle energy which permeates into every atom and molecule, there is also a power of pure desire which is placed in the sacrum bone of human beings, which is called as Kuṇḍalinī.

“Kundal" means “coils". It exists in three and a half coils. There is a Divine mathematical coefficient about three and a half coils.

This triangular bone is called “sacrum", that means that the people in Greece in the ancient times knew about this Divine sacred power of Kuṇḍalinī; that is why they called this bone sacred. This sacrum bone is placed at the base of the spinal cord and it is triangular in shape.

The Kuṇḍalinī is like a connecting cord as in every piece of electrical machinery, which connects the machinery to the main source of electricity. In the same way, when this energy of Kuṇḍalinī is awakened, threads (some of them) rise and ultimately connect the human being to the All-pervading Power (Param-Chaitanya).

It is a spontaneous happening, it is a living process. The whole evolutionary process has been a living process and now a stage has come for human beings to have the last state of Spiritual existence through Self-realisation. A human being can be compared to a seed which is not active spiritually and has not started its living process of growth in Spirituality, but when it is embedded in the Mother Earth, the Mother Earth has the power, (with the help of water) to sprout the seed. In the same way the Kuṇḍalinī can be awakened spontaneously by the power of Sahaja Yoga. When this Kuṇḍalinī rises, a new life process starts in the human awareness, resulting in the growth of spirituality. This spiritual life growth is a new state into which a human being starts growing in his innate Divinity. This nourishes and enlightens his physical, mental, emotional and spiritual being.

This living process is very clearly described in Indian scriptures since ancient times. There are 108 Upanishadas in the Sanskrit language which have exposed the knowledge about Kuṇḍalinī awakening and the spiritual ascent. Also it is indicated in other scriptures of other countries. In the Bible it is called the tree of life and it is quoted that, “I will appear before you like tongues of flames". When the Kuṇḍalinī rises, She passes through various centers which look like tongues of flames when enlightened. The Cool Breeze of the Holy Ghost of Pentecost is this power that you can feel in Sahaja Yoga. In the Gospel of St. Thomas, very clearly describes the Sahaja experience as the ultimate of our religious life. Also it says we must look after our centers. This Kuṇḍalinī has to ascend and pierce through six subtle centers which are placed in the spinal cord and in the brain. The last breakthrough is the actualisation of the “Baptism" as one feels the Cool Breeze of the Holy Ghost emitting out of one's Fontanelle bone area.

The first center is called the Mūlādhāra center. It has four petals (sub-plexuses), is placed below the triangular bone and is responsible on the physical level of the manifestation of the Pelvic Plexus, which looks after all our excretion, inclusive of sex activity. When the Kuṇḍalinī rises, then this center becomes inactive in the excretion functions, but active in the support of the rising of the Kuṇḍalinī.

Though the Kuṇḍalinī has to rise through six centers, the first center of Mūlādhāra protects the purity of chastity of the Kuṇḍalinī at the time of its awakening.

The Mūlādhāra center is for our innocence and one should know that innocence can never be destroyed.

It is indestructible, though it might be covered by lots of clouds due to perverted human sexual behaviour.

Thinking or relating everything to sex, we become sex oriented, reduced to sex points and our behaviour is no more human but becomes even worse than animals. Flirtation, housewives becoming prostitutes, homosexuals, lesbians, abuse of children of a by the parents, incestual relations, etc.

Despite all arbitrary abandonment of natural laws, the innocence, the power of Mūlādhāra, remains, though in a sleeping or a sick state which can be cured and normalised through Kuṇḍalinī awakening.

Innocence is the power that really supports the Kuṇḍalinī when it is rising and normalizing all the centers.

At the awakening of Kuṇḍalinī, this center stops all other functions of the center. Thus the physical functions, to cater after the pelvic plexus of excretion, are completely stopped. Thus at that time a seeker becomes innocent like a child.

In many people, one can see with the naked eye the rising of the Kuṇḍalinī, whenever there is obstruction in the higher centers. But if there is an obstruction in the second or the third center, one can see the triangular bone pulsating like a heart.

The second center is the center of Swādhiṣhṭhāna. It has six petals and caters on the physical level to functions of the Aortic Plexus and is the one which supplies us with the energy of creativity, of thinking, of being futuristic. It

supplies power to the brain cells by converting fat cells into brain cells.

The third center is called as Nābhī center and has ten petals. It is behind the navel and this center gives us the power to sustain something within ourselves. On the physical level, it caters to the functions of the Solar Plexus.

The fourth center is called as the Anāhat Chakra, meaning the heart center. It has twelve petals and is placed behind the sternum in the spinal cord. This center produces the anti-bodies till the age of twelve years and then these antibodies are circulated into the whole body to be ready to fight any kind of attack on the body or on the mind. If there is any attack on the person, these antibodies are informed through the sternum, which has a remote control of information.

The fifth center is called as Viśhuddhi Chakra. This is placed in the neck of the human being and it has sixteen petals which look after ears, nose, throat, neck, tongue, teeth etc. This center is responsible for communication with others, because through our eyes, through our nose, through our speech, through our hands, we communicate with others. On the physical level it caters for the Cervical Plexus.

The sixth center is called Āgñyā Chakra and has only two petals. This is the center placed where the two optic nerves cross each other in the brain (Optic Chiasma). This center caters for Pituitary and Pineal body which manifest the two institutions of ego and superego within us.

Lastly, the seventh center, the most important center, is the Sahasrāra, which has got, according to Sahaja Yoga, a thousand petals. Actually there are a thousand nerves and if you cut the transverse section of the brain you can see that all these petal-like structures of the brain are forming a lotus of a thousand petals. This center of a thousand petals covers the limbic area of the brain, before realisation, like a closed bud of a lotus. Above this are covering the balloon-like structures of ego and superego. As the brain is covered completely when these two institutions join and calcification takes place on top of the head (Fontanelle bone area), that is how we become a closed personality, (like an egg). At the time of our awakening, of our second birth (resurrection) this egg-like at the at the tip of the head. (This is the reason, at the time of Easter, Christians offer eggs.) There is an “autonomous nervous system" working in our being. “Auto" means “self", so who is this Auto who is running this autonomous nervous system? Doctors have called it a self-propelled system, but who is the self? The Self is the Spirit. This Spirit resides in the heart of every human being and is in a witness-like state. The Spirit is the projection of God Almighty, while the Kuṇḍalinī is the projection of the power of God, of His desire which is the Primordial Mother, or you can call it Ādi Shakti, Holy Ghost or Athena.

So the Kuṇḍalinī is the projection of the Holy Ghost, while the Spirit is the projection of God Almighty.

The All-pervading Power of love is the power of the Primordial Mother, which creates and evolves and does all the living work.

There are actually three channels in the system. The one in the center is called Suṣhumnā, which caters to the parasympathetic nervous system, or the autonomous nervous system. The one on the left looks after the left sympathetic nervous system and on the right it looks after the right sympathetic nervous system.

Now, it is not accepted yet, or discovered yet in medical science, that the left and right sympathetic nervous systems are two different juxtaposed systems. Their functions are absolutely opposite to each other.

The left side channel is called Ida Nāḍī and is connected to the right side and the back of the brain. The two left and right channels cross at the Āgñyā Chakra level. This channel caters for the left sympathetic nervous system. This channel looks after our emotional life and our past. It is the channel which creates our past. Whatever is the present today becomes the past tomorrow. The subconscious mind receives information from this channel. The subconscious mind has an age-old collective subconscious mind beyond it. Everything that was in the past since creation resides dormant in the collective subconscious. This collective subconscious has all that is dead in the evolutionary process collected and stored. Whatever is dead or gone out of the circulation of evolution and also whatever is spilling out of the subconscious mind goes out into the collective subconscious mind.

The right side channel is called as Piñgalā Nāḍī, which crosses Iḍā Nāḍī at Āgñyā Chakra level. It is connected with the left side and the front of the brain. This channel caters for the right sympathetic nervous system. On the

right hand side there is the supraconscious mind, which creates our future. Whatever we think about our future is recorded on the right hand side and it also has a collective supraconscious, which has got all that is dead, which happened due to overambitious, futuristic personalities, aggressive animals or plants.

The central path is called Suṣhumnā, through which the Kuṇḍalinī passes to pierce through the Fontanelle bone area (Brahmarandhra) to enter into the subtle energy of the All-pervading Power. This is how the actualisation of Self-realisation (baptism) takes place. First the hands feel at the Fontanelle bone area and on the finger tips the Cool Breeze of the Holy Ghost. The hands are steady, they do not shake, they look normal but the seeker feels the ripples of Cool Breeze. For the first time he feels the existence of the All-pervading Power.

It is easy to deny, but no use for a real seeker of truth to deny that there is any such thing as an All-pervading Power, because one has not yet felt it. As already stated, one has to have a very open mind, like a scientist. Whatever may be the absolute truth for a saint, may not be for an ordinary human being. Still, one can keep one's mind open and see for oneself and if it works out, then one would have an enlightened faith in Sahaja Yoga and not a blind faith.

As earnest, honest people, one must understand that this is for the transformation [of] all people who have been waiting for their ascent. All our problems come from human beings. If human beings are transformed into a new realm of reality, of collective consciousness when they are aware of themselves (Self-knowledge) and also

aware within themselves about others, as innate knowledge on their central nervous system, the entire problem of our personal, social, economic and political life, will be solved. But for that one has to become humble and should know that science cannot explain how the living process works. The principles of this power can only be understood when one feels this power after Self-realisation.

Sahaja Yoga is not just a fashion, cult or alternative method. Thus there is no organization as such in Sahaja Yoga. There is no membership in Sahaja Yoga except that we had to have a nominal Trust. By that Trust we have to operate for legal affairs, but it has no permanent list of names of people. There is no dead organization, but a living collective single organism. The body has the cells, after Self-realisation the spirits of the cells are enlightened by Sahaja Yoga. The seeker's being has to actually be sprouted by Kuṇḍalinī awakening. Then becoming is important.

When the Kuṇḍalinī rises one can feel easily the Cool Breeze coming out of one's Fontanelle bone area on top of one's head. One can feel it oneself and one has to certify oneself. One can also feel this Cool Breeze all around oneself. This Cool Breeze is the one that is manifested by the All-pervading Power of Divine Love. For the first [time] in life one actualises the experience of feeling this subtle Divine Power.

Even after feeling this power one has to understand that this Kuṇḍalinī is not yet fully established. In ordinary mechanical language we can say that the connection is not established. One has to work it out.

Though sprouting in a seed is spontaneous, the gardener has to now look after the tender sapling. In the same way a seeker has to look after his Self-realisation in the beginning.

Some people achieve heights very easily, but some have to work for six or seven months and are still not alight. Under these circumstances it is important that one must know and understand where the problem is by understanding the proper decoding system and its practices in Sahaja Yoga.

Thus a human being rises above all the shackles of slavery. One does not need anymore guidance from any Guru. One becomes one's own master, no longer groping in the dark for support. One becomes an absolutely free person. No one can intimidate or manipulate a Sahaja Yogi. People come to Sahaja Yoga from many sects, religious organizations and schools of thought, but their conditionings drop off. No one can condition a realised Soul after Sahaja Yoga.

This freedom is very beautiful and then slowly one learns to fly like a bird on one's own until one masters it and knows all about Divinity.

After Sahaja Yoga the personality rises so much above others and the sense of discretion becomes so sharp and perfect, that the media, television, entrepreneurs, fake masters, misguiding or modern methods, nothing can deviate the mind from the righteous path.

No one can lead a Sahaja Yogi astray, unless and until a Sahaja Yogi himself falls into some temptation, fear or manipulation.

The Sahaja Yogi enjoys his freedom and that of other Sahaja Yogis. He knows his powers and has knowledge about himself. He becomes a powerful, free saint leading an angelic life.

At the very beginning of this happening one starts feeling on one's finger tips the problems on the centers. One has to just decode the feelings that one gets on one's own finger tips and has to also know the practice that would solve these problems. The finger tips are the ending of the left and right sympathetic nervous systems. They become enlightened as they reflect the subtle centers.

By using this method there have been so many people who have been cured completely of very serious, incurable ailments, like blood cancer etc. There are two doctors in Delhi University who have already got M.D. degrees for curing incurable diseases and there is one more who is also completing her thesis about Sahaja Yoga. There are seven doctors in London, three in Australia and one in Taiwan who are trying to record all those who have been cured through Sahaja Yoga practices. It does not only solve physical problems, but also mental and spiritual problems. There are many mental cases who have been cured with Sahaja Yoga. There are some doctors who are now in charge of mental hospitals because of their expertise in Sahaja Yoga. We have two psychiatrists very highly placed. One is in charge of seven hospitals in London and one is the dean of the faculty of Psychology in Riyadh. There are many other doctors and Sahaja Yogis who are curing through Sahaja Yoga all over the world. It must be mentioned that Sahaja Yoga is not for curing people but for achieving

Self-realisation. Thus as a by-product one gets physical, mental and spiritual well-being in totality.

There are also many, many people who have given up their bad habits of smoking, drinking and drugs, sometimes overnight.

So many people who were drug addicts have given up drugs because they have found that power of the Spirit within themselves that helps them to enjoy their own being and also gives them power to stop them running after these enjoyments which are very, very transitory, have bad reactions and are destructive in the long run. It is not a rational or mental understanding, but the light of the Self which gives power and expels the darkness spontaneously. Many people who are being harmed by the false Gurus, cults and anti-cults are absolutely cured and have become very great people in their own fields.

So many have achieved great heights in their accomplishments. The ex-President of the Hague High Court, the late Dr. Najendra Singh, was a Sahaja Yogi.

Apart from physical, mental and emotional problems, we have much wider problems in our society. It is caused by lack of balance and wisdom and no sense of collectively.

The first problem is of children and the family. We have many marriages in Sahaja Yoga and it is surprisingly noteworthy that in all these years there are very, very few divorces among those people who got married in Sahaja Yoga. Moreover the children of these people are mostly born realised Souls. They are the ones who are special people who have come on this earth, at this time and having selected their parents as Sahaja Yogis. One can feel the Cool Breeze coming out of their Fontanelle

bone area or from their body just after their birth. They have a very joyous, serene expression and their eyes are sparkling at the time of birth.

The effects of Sahaja Yoga act on agriculture through the Divine Cool Breeze (vibrations). Many farmers and specialists of agriculture have experimented and found that the crop that grows out of nonhybrid seeds which are being vibrated with the Divine Power of the Cool Breeze sometimes grows eight or ten times more than the hybrid seeds for which one has to pay so much to some organization all the time because hybrid seeds have no power to regenerate. The experiments were carried out very extensively by Dr. Hamid of Austria and by Dr. Sangwe of Nasik.

It also helps ecological problems in a big way, because man becomes extremely balanced and doesn't use things which are not required for him, nor does he make machinery work in such a way that it creates an imbalance and dominates him. Sahaja Yoga has also been successful in combating acid rain in some forests of Austria.

Ordinary Sahaja Yogis can become personalities who are Sahaj doctors and Sahaja scientists and can also create them out of other Human beings, because they have powers to give realisation to others, also to cure others. As one light enlightens another light, Sahaja Yoga goes on spreading in all kinds of areas.

As this is a living, invaluable process, you cannot pay for it. Also the knowledge (Gñyāna) which makes you a Sahaja Yogi (Gnostic) is given absolutely free of charge.

Now Sahaja Yoga is followed in 55 nations and all these 55 nations are growing day by day. There is no money that can be paid for this living process. That is why so many false Gurus, who are making money and cults and anti-cults, who are trying to project some sort of false image just to make money, are all very much against Sahaja Yoga. They are not against each other. But they should also understand that this is the Golden Age of emancipation, resurrection and last judgement; if we can achieve it, all of us, including them also, will have the blessings of the Divine Love which has been promised a long time back.

There are some new mushroom organizations called anti-cults who have no knowledge, no legal authority or legal right, who have come up and are just making money. They are another type of cult. The people who have suffered in those cults and anti-cults have all been helped by Sahaja Yoga in thousands.

A human being has got ten valences of humanity built within, which when enlightened through Kuṇḍalinī awakening make him a very balanced, righteous and a really, innately, religious person. One may follow any religion outwardly, but one is quite capable of committing any sin or murdering someone, or doing something which is very hurtful or dangerous for society.

Some may be righteous out of fear or from family conditioning. Of course, there are many who are honestly devoted or very innocent who follow these religions, but they do not know that these religions were created for one to ascend into higher, realms of spirituality. But a Sahaja Yogi, once his innate religion is awakened,

becomes a person who has such a balance and wisdom as part and parcel of his being, that he can never think of committing any sin, or doing something which is arbitrary, or making somebody miserable, or killing someone. Such a person can only be a Yogi who is united with the All-pervading Divine Power. He is called as a Sahaja Yogi because he has all the knowledge of Sahaja (spontaneous) Kuṇḍalinī awakening. He knows spontaneously how to awaken the Kuṇḍalinī, he knows all about his inner machinery, his own Spirit and of the Kuṇḍalinī state of all the others who are not Yogis or non-yogis. Also he knows, as truth which is proven, about the power of love of the Primordial Mother, the Holy Ghost. Because of this he is innately a very compassionate, dynamic, contented, confident person.

Sahaja Yogis are now expressing the dynamism of their values and life in different areas all over the world. There is also very beautiful compassionate, loving relationship working together in all the Sahaja Yogis of all the nations.

There are some business people who were completely stunned by the opposition of the labour in their businesses. With Sahaja Yoga the labour and the master relationship has improved so much that they are regarded as the most successful businessmen. Business has improved and people are working like one family and really enjoying working with such Sahaja Yogi business people.

Creativity in literature, like poetry, drama, novels and writings, is absolutely miraculously working in some people, so that people who never knew a word of the Urdu language have started composing beautiful lyrics in

that language. The same with music. There are some very great artists who have become very big names because they were blessed by the Ādi Shakti. They say that with the blessings of Sahaja Yoga they have risen so much higher in the realm of music. In the field of art there are some Sahaja Yogis who, after coming to Sahaja Yoga, have become renowned in art. Also surprisingly people have improved economically. In England, where unemployment is formidable, you cannot find a single unemployed Sahaja Yogi.

All these things are worldly achievements, by the blessings of the Divine power, also the wisdom or the balance that is within the Sahaja Yogis. But above all, what Sahaja Yogis get is the powerful attention that penetrates into any area and acts. This means that if a Sahaja Yogi puts his attention onto somebody, it acts and tries to help that person to get over his problems without doing anything outwardly. This attention is so beautiful that from the beginning it indicates clearly on one's central nervous system, on one's finger tips, the different centers of other people and also one's own. These signals are decoded already and one can verify the decoding. If one knows how to cure, or correct those centers, one can help other people very well. Moreover as a Sahaja Yogi becomes an egoless personality he does not feel that he has done something to oblige someone. Sahaja Yoga is the pure love of God which is living and invaluable. No money can be charged for this cure or for Kuṇḍalinī awakening.

It makes one very dynamic and one is not afraid of standing for the truth and no one can manipulate them.

Sahaja Yogis have met even some honest, intelligent journalists who came to Sahaja Yoga. They have been extremely positive and are standing only for real truth and not just for sensational falsehood.

These are modem days of corruption and delusion (Kali Yuga). When falsehood becomes the nature of human beings, they destroy all higher values in the mud of money and assumed powers. These moneyblinded people believe in Satanic methods of harming good people with lies, false scandals and vulgarity.

There are Sahaja Yogis who are in the areas of teaching or running schools. These people are doing marvelous work. They have handled some very difficult children and moulded them into such beautiful personalities. It is amazing how their Divine Love has brought forth such an advancement in these children who were supposed to be very dangerously violent. Of course, some hard nuts could not be tackled. With Sahaja Yoga, many children who were very dull in class have become very alert and intelligent and showing great results in their studies. Even very difficult exams like chartered accountancy, architecture, engineering and medicine are passed in record time, with flying colours, by Sahaja Yogis.

Sahaja Yoga is for the emancipation of the whole world, at every level. Once we have people of a certain number in Sahaja Yoga, it will start triggering understanding of real righteousness, religiousness and our love for God and enlightened faith in God. This is how the resurrection time is going to be worked out.

This is the last judgement time and everyone can judge him or herself through the light of the Spirit.

The knowledge of Sahaja Yoga cannot be described in a few sentences or in one small book, but one should understand that all this great work of creation and evolution is done by some great subtle organization, which is in the great Divine form.

The human being, which is like a Divine computer, only has to be plugged into the mains. Modem Sahaja Yoga has achieved a new method by which en masse realisation can be given. In Russia we used to get 14,000 people in a stadium for a program and 90% of them got realisation at every meeting.

So, this is a great achievement in these days of chaos. Educated Russians are very introspective and very open-minded, very scientific by temperament and they just want to know about something that is beyond human comprehension.

Despite the chaotic conditions of the world, these are special times. Sahaja Yoga can be called as Mahā Yoga because it's working on such a mass scale. At the time of Śhrī Rāma only one, Nachiketa, got his realisation, but today there are thousands and thousands who have mastered Sahaja Yoga.

Definitely our Creator, God Almighty, is anxious to save the world from its destruction. Thus he is working through the power of his desire, which is the primordial mother, (Ādi Shakti, Holy Ghost, Athena.) The Brahma Chaitanya (All-pervading Power) has itself become very active as a new type of age called “Krita Yuga" has started. It is achieving results and producing miracles. It is not only talk or reading scriptures, but it is actualisation and the proof. Of course, all false people

are afraid of facing the truth, because Sahaja Yoga goes against their interests. They are challenging and opposing violently the spread of Sahaja Yoga. The Satya Yuga has to he established by the Sahaja Yogis. Now they are not alone like Christ Our Lord, Mohamed the Prophet, Socrates the Philosopher or other incarnations, seers and realised Souls. They are in thousands. They are not in any way hampered by the few people who are trying to harm their collective progress. The truth will be established and thus the dawn of Satya Yuga (the Kingdom of God) would be seen on the horizon. The message of Sahaja Yoga is that even these negative people have to accept the truth and enjoy the blessings of the Divine Love.

Contents: 1991-07-00 **Book `Sahaja Yoga', Chapter 2: Vishwa Nirmalā Dharma**

“Viṣhwa" means “universe", “Nirmalā" means “pure, immaculate" and “Dharma" means “religion".

Within human beings lies the dormant power of pure desire (Kuṇḍalinī) which is the projection of the Primordial Mother or Holy Ghost. All other desires are not pure because they do not give satisfaction.

One of the principles of economics is that in general wants are not satiable, that human beings run from one desire to another desire. Whether one is aware or not one is seeking satisfaction or joy. One may seek joy in money, in possessions, in power or in human love but is lost in the wilderness of the duality of happiness and unhappiness.

In every human heart resides the Spirit (Ātmā) which is the projection of God Almighty (Parameshwara).

The nature of the Kuṇḍalinī is that it is the power of pure desire. She is an individual mother of every individual and she is the one that is dormant and waiting for a proper time to give every individual his or her second birth. She is like a tape which has a record of all the good deeds (puṇyas), all the wrong doings, all the desires and aspirations of the individual. She is like a primule in a dormant seed. Once she is awakened and is connected to the All-pervading Power the spiritual growth of the fourth dimension (Turīya) starts.

The nature of the Spirit is that it is an universal being within every individual. As there is one God Almighty His reflection on every human heart is the same, but the reflection of the Spirit varies because of the different types of reflectors. When this Spirit, which is the source of joy and truth, is connected through the Kuṇḍalinī the human attention becomes enlightened. Thus one knows the absolute truth on our central nervous system and becomes a joyous collective being. The spirit is reflected in the heart but the seat of God Almighty is above the Fontanelle bone area, above the apex of the head.

After this living force of Kuṇḍalinī is connected to the All-pervading Divine Power within a human being, it starts developing the spirituality of a person. One touches the spirituality within oneself and grows into another dimension, the fourth one. Thus a saintly and wise personality develops. This personality is the one which is unfolding itself naturally, spontaneously (Sahaja), but also, by knowing how to handle this All-pervading Power

through the Knowledge of purity (Shuddha Vidyā), one can evolve in a much faster way into that new dimension.

Once the Spirit starts shining fully in one's attention one actually becomes enlightened in the sense that one can see for oneself that one becomes one's own guide, one becomes one's own master. Then you don't need any guide, but you are the master of yourself. In the past this process was limited to one or to very few persons but now a phenomenon to allow en masse realisation was discovered about twenty years ago.

All such enlightened people follow a religion which is called as Vishwa Nirmalā Dharma, meaning the innate pure religion within us. These people have actualised the enlightenment. They have actualised the baptism because they feel the Cool Breeze as Kuṇḍalinī pierces through the Fontanelle and thus have become religious saints, yogis, yoginis and seers. They are not like ordinary people who have not entered into this new fourth dimension of awareness and established themselves. These are the people who know themselves within and know others in collective consciousness. They are the people who have achieved a state in which they know on their central nervous system that they are part and parcel of the whole. It is not a blind faith or lip service building a net of empty words. (Shabda Jalam).

This is the knowledge of the roots. All the trees of modem civilization have grown outside. If we do not go to our roots and find out the fundamentals of our existence, these unbalanced, crazily expanded civilizations are going to be destroyed. It is very important and imminent that the world should try to take

its attention towards finding out its roots. It is described in every scripture in some way or other and has been extensively described in the Indian scriptures. India is a very ancient country and it has been blessed by many seers and saints who wrote treatises about reality and guidelines of how to achieve it. Like all other real saints of the world they also suffered at the hands of people of outward religions (Dharma Martandas).

The writings of these great enlightened souls are mostly in Sanskrit and were not available to the general public. Whenever translated they were not even mentioning Kuṇḍalinī awakening as the only way o achieve Self-realisation. It was completely deleted when translated. It was in the twelfth century that a great incarnation of a saint, Śhrī Gñyāneśhwara (God of Knowledge) was born. He live[d] for only twenty three years. They were three brothers and one sister. All of them were tortured by the Dharma martandas. Gñyāneśhwara took the permission of his Guru (master), who was his eldest brother and wrote in the regional language a book called Gyāneshwari. In the sixth chapter he clearly wrote about Kuṇḍalinī but again the people in charge of religion (dharma-martandas) said that this chapter was not allowed to be read (nishiddha).

Then came the Tāntrikas who did not know anything about the Kuṇḍalinī, the instrument (Yantra), also did not know anything about how it works (Tantra). They practiced all black arts and indulged into immoral practices of violence and sex.

When the Kuṇḍalinī is awakened the ten valencies (the Ten Commandments) are awakened within. The religion

becomes innate and our whole priorities change. For the religion in Sahaja Yoga is the ultimate of every religion of any form. It is not limited to one religion, but it has the best of all the religions. All real religions are leading to one aim, to one goal. That goal is to achieve Self-knowledge through our second birth. In Sanskrit language a bird is called as a Dvija, twice born, because first it is an egg, then it has its second birth. In the same way a person who is enlightened and has known the Brahma (All-pervading Power) is also known as Dvija.

This Dharma which is innate within us is awakened, by which they know that all the religions have come out of one source of spirituality. Anybody might come from any religion to Sahaja Yoga. They all know that we belong to one religion and that is the principle of all the religions.

So there is no possibility of fundamentalism amongst Sahaja Yogis, there is no fighting or quarreling. Everybody can see very clearly whatever religions they have followed so far, where they have deviated and what wrong they have been doing. Also, they are capable of correcting these things very easily. In India there are Sahaja Yogis who are trying to work out the superstitions and caste systems. In the same way, in so many countries people are trying to work out and eradicate wrong types of religious practice.

There are certain practices of this Divine religion which keep the religion alive and active within. These are to be understood. The modus operandi, also how the Kuṇḍalinī is kept properly connected to the All-pervading Power and why these practices are important is explained. There are also proper methods of meditation for

nourishment of the personality and how one could be in meditation all the time. Finally, you don't have to do the meditation, but you have to be in meditation the whole time.

Now, all the knowledge comes to you from the Divinity and this knowledge is absolutely Pure Knowledge.

It cannot be challenged, it cannot be changed. It is a permanent, eternal flow of knowledge. All this can be proved and verified.

There is a state of thoughtless awareness which you achieve, in which you are in contact with the present. All your thoughts are coming from your past or from your future, but you are not in the present.

When you are in the present you are silent and in the present only spiritual growth takes place. Then inspiration comes to you as thought. Many people have been blessed by this inspiration and have created great works of art, music, dance and drama. Apart from that, these inspirations have helped many people in business, in politics and in economics. The same inspiration has created pure religion.

So, one has to realise how this ascent into that peaceful area of complete security works and to enjoy your own values, your own status as a Yogi. But a Yogi is never an egoist. He never boasts about his state.

On the contrary, he is extremely humble and helps everyone to come up to that state. Such a person is always concerned about the well-being of the whole world. This concern comes as his Dharma, his religion, which is not forced upon him, but is innate within him, so that he works in that way. He cannot commit sin because

he has a personality now which is sinless, which abhors sin. In this evolutionary process now he has developed a sense of repulsion from something that is sinful or wrong. This sort of a personality will change the whole world. We have had many such great people before, but most of them were alone with nobody to support them, so they were crucified, they were given poison, they were ill-treated by the general people who were blind. But nowadays we have so many Sahaja Yogis. They may be attacked, but the day will come when they will be able to show to the world what they have achieved and what the whole world has to achieve.

Sahaja Yoga gives one the sensitivity of spirituality to innately know who is a real spiritual personality and who is a fake. It also gives one the sensitivity to know what is the suffering of another person and what is lacking in oneself. One becomes one's own judge. This is the last judgement, where one is going to judge oneself. The Kuṇḍalinī is going to be the judge. After this judgement, only, human beings will be selected as the people who have achieved the state of Self-realisation and those who have not.

The enlightened people were called as Gnostics. This comes from the Sanskrit word Gna, which means knowledge. But knowledge does not mean what one knows through the brain, because brain or intelligence takes one to rationality, which has no wisdom behind it. Rationality can take one anywhere, can justify anything as it is not absolute.

So one has to go beyond rationality, develop higher senses of Divinity by which one can understand the real problems and the actual solution of all these problems.

One has to understand that this religion is the essence of all the religions. It is the only religion that gives the real experience within oneself, which puts into one that sensitivity for spirituality which cannot be got out of any number of lectures, sermons or books. Thus a Sahaja Yoga knows and respects all the incarnations and saints.

If we have to change this world and if we have to save our people from complete destruction, we have to take to wisdom and that is only possible when the brain is enlightened by Kuṇḍalinī. This is what is very important today, when we see that this world is on the verge of destruction. Of course, the Creator himself is very anxious to save us and that is why he has in these modern times which are called Kali Yuga, made the All-pervading Power activated.

So, now a new age has started which is called the Age of Aquarius, (Kumbha) meaning the pitcher carrier of spiritual holy water that is the work of Kuṇḍalinī. The activity of the Kuṇḍalinī is like the sap of the tree that rises and nourishes all parts of the tree and does not get stuck at one flower [center]. Moreover these are special times. This is the resurrection time. The Last Judgement is done by the Kuṇḍalinī. On the fingertips one can feel oneself and can judge oneself. Moreover the All-pervading Power has become very activated, so the Kali Yuga (Modem times) is passing into Krita Yuga of Brahma Chaitanya (activated All-pervading Power). This is helping the en masse enlightenment and Self-realisation. After

this will be Satya Yuga (Age of Truth). We have to take advantage of this activity of the Brahma Chaitanya by all the time being connected with the All-pervading Power and achieving our realisation and establishing it.

After such a state a person becomes very dynamic and compassionate. His race, sex, nationality and age do not hamper his dynamic life.

There are so many blessings in Sahaja Yoga that it is impossible to compile them into a book as it would require volumes and volumes to assemble the experiences of the Sahaja Yogis.

Whatever one is doing now is relative in this modern world. In relative terms, everything is working it out. This relative working is not going to give any absolute results. Absolute knowledge only comes from the Spirit and so unless we know the Self, the Spirit, we cannot know what is absolute and what is absolute truth. Otherwise, when we live in the relative world we will be always quarreling, fighting and having wars. But if one is in the absolute then one knows that there is only one truth for everything and there will be no more argument or discussion; everybody will enjoy that truth as it is absolute.

All theories, like Communism and Capitalism, will fail because they are not in the center. When one is in the center one becomes the greatest capitalist because one has all the powers and one becomes the greatest communist because one has to share them with others. One has to give it to others and that is the only way one can enjoy one's own powers. If one does not share them

with others, one will never enjoy whatever one has achieved.

One of the big problems of the intellectuals is that they never want to accept anything as absolute, but they always want to find alternatives for everything. Now there is no alternative for one's ascent. As a seed has to grow its primule, so the Kuṇḍalinī has to be awakened. But some of those who have come to Sahaja Yoga have also gone away, saying that there must be some other methods and powers that should work it out. This is just escapist reaction. Supposing you are diving a well and you find water in one place, what is the use of digging in other places? Whatever you have found, it is the water, so why not make the well there? But this is how many people are escaping reality. One should face it and get it.

There is no other way human transformation can take place, as has been said in so many ancient books.

Still, if people want to escape it, then you cannot help it. You cannot force them. You cannot in any way condemn them.

So the problem remains: how to make these people know that this is a living process, which has already started, is working in so many people when they have no other alternative. They should become Sahaja Yogis. Actually, one requires tremendous patience with these people, because they can be saved if they understand that it is for their benevolence, it is for their good. After coming to Sahaja Yoga very few people have suffered from any serious diseases and there are so many who have never been to a doctor or to a dentist. It is also for one's mental peace.

So many of them have written to me, that they have found their mental peace at long last. There are so many who write how they have achieved profficiency and balance in their work.

But all this does not convince certain people, because they always want to escape. This character of escaping is keeping out many people who are quite deserving. They are very good people, very nice people, but because of this escapist nature they cannot get to Sahaja Yoga. Sahaja Yogis are extremely kind and extremely wise. I am sure one day that all such people who are trying to escape will also understand that it is not only for their personal benevolence, but for the benevolence of the whole world.

Somehow when it comes to religion, they will only follow Christ, or only follow Mohammed Sahib or only follow Buddha. In Sahaja Yoga we have all of them, absolutely activating your Kuṇḍalinī. Everybody in Sahaja Yoga knows so much about them and the most important thing is that they are all with us, they are part and parcel of us and they are not separated by anything. They were working the same process in history and now we are working it out in the present with all of them.

Some of the seekers have another problem. It has become like a momentum of seeking in their life that they are seekers. They do not know how to stop and they want to go on seeking eternally. This is another problem for people to understand, that the time has come for you to stop and introspect yourself. Even if God comes and stands before them, they will say, “Oh, we are seeking God, do you know anything about God or not?" It has

been found that those who have a superior type of intelligence take to Sahaja Yoga very fast.

Most of the people we have now in Sahaja Yoga are extremely intelligent.

Some of them are professors in universities. But intelligence can cheat itself. What is needed is the intelligence of wisdom. It is a kind of special intelligence which just makes them understand that this is the truth.

It has been found in many countries, like Colombia, Russia or Bulgaria, that people just the saw the photograph and they felt that this is the truth. It amazed us how they could see truth in a photograph.

Thousands and thousands of them were there at the meetings. They had a kind of spiritual sensitivity to appearances. I am not like any cinema actress and in no way am I like any pompous Guru. I am a normal housewife, but despite that, how could they find out that there is something spiritual about me.

It is remarkable that some people have this gift that they can just feel the spirituality. I am sure that the new generation that is coming up will have that sensitivity much more developed.

Despite all these problems, Sahaja Yoga is spreading slowly and is working out with great success so many miraculous things.

Also there are people in charge of religions (Dharma martandas) who are only money oriented, like Mafiās in the name of God, who spread and say false things about Sahaja Yoga. One should not get disappointed or upset if some people create trouble or try to disturb us. One

should not worry too much about the media, also. For example, some of the media in countries like Italy, Russia, Bulgaria, Colombia, India, Taiwan and Nepal are extremely sensitive and helpful. There are countries where the media is seeking sensationalism, Sahaja Yoga is the greatest sensation, it [is] such a unique discovery, but to them it is more important to show some sort of vulgar thing, because they have to make money and they think people will read more about things that are sensational. It is all right if they want to give this kind of news, but I still do not understand why they should criticise us and try to use us for their sensational trips.

This should land them in great difficulties for telling lies if we take to law and they will have to be careful before they make all such remarks, which have no foundation in reality. Still, a Sahaja Yogi should take a very, very mild approach to all such criticism and should know that they are all like blind men, trying to talk about an elephant and lead everyone into darkness.

Our work is of tremendous value. It is higher than any other work so far done in any other field in the world.

We have to stick to truth, to virtues, to our ideals. I always give the example of a sarī, that if one end of the sarī is stuck to a nail, whatever gale there may be and whatever speed of gale, still we can save the sarī. In the same way, as long as we people keep to our purest values of spiritual life and try to discover the beauty of our own being, gradually people will see your extraordinary eminence. Your special qualities as Sahaja Yogis will show. They will definitely turn round, compare their lives with yours and will join in Sahaja Yoga to enjoy

the beauty of Divine vibrations. Sahaja Yoga is the only way the world can be saved and we have to understand our identity. This is a spiritual revolution, but you do not have to sacrifice anything, you have to just enjoy.

We are all concerned about sharing this great joy and helping people to ascend, but there is a snag in Sahaja Yoga, that you cannot just be a member of Sahaja Yoga. You have to face yourself and become a Sahaja Yogi, which I think people do not want to do. But there are lots of people who are of the right calibre. They have seen your courage and the innate power that you have to stand for those great values.

I am sure that once they see how this power can empower them to change themselves and this power can also empower them to give realisation to others and change others, they will understand that the meaning of their lives, the purpose of their lives, is to be the instrument of God Almighty.

The collective content and feelings are very important in Vishwa Nirmalā Dharma, which is working and is expressed mostly in a collective way. Formerly, in ancient times, there were only one or two enlightened people. They used to achieve their enlightenment individually. In these modern times a method of en masse realisation has been found so in these modern times of resurrection a person cannot grow spiritually if he is not in the collective. It is not a mental understanding, but one develops collective consciousness as a new dimension of his awareness in Sahaja Yoga, which is to be practiced and verified in the collective.

The collective must be respected and protected.

The collective is not to be used for any business.

The collective should not allow any one member to borrow or lend money to another member or to exploit another member in any way.

The collective should not allow any one member to go against any other member or against the leader, but the world leader can be informed directly.

The collective should not collect any money or spend it without the sanction of the world leader. All accounts must be kept and be made known to the collective. It should all be in legal money and should be audited.

Anyone who is still having smoking, drinking, sex or mental problems should be kept out of the collective. They can attend only the public meetings.

Everyone should be open and clear-cut about Sahaja Yoga in the collective. Nothing should be secret or hidden.

No one should judge another member of the collective but should judge himself.

Elders must be respected and looked after.

Children are the members of the International Sahaja Yoga family. They are in the trust of all the Sahaja Yogis of the world. These problems must be solved on a global basis.

In the collective all must transcend the false barriers of race, colour, creed, nationality and fundamentalism.

The foundation of the collective is Divine Love and respect.

The collective should be responsible for the books, video and audio tapes which can be distributed to the deserving members.

Newsletters, containing globally important Sahaja Yoga news, can be sent to the collective center, which can distribute them as they like.

Money can be charged for books, tapes, magazines, audio and video tapes, rings, pendants, medals, badges and seminars and tours.

Money cannot be charged for Divine cures and Self-realisation. The leaders could be paid for their travels if they are not working. The teachers and the managers of the schools must be paid the authorized salary.

Everyone should work in the collective efforts of arranging public meetings.

The collective should not allow dirty books and movies. It should not allow anyone to shout or to use dirty language.

Hugging and kissing between anyone should not be allowed. Between husband and wife there should be no romantic behaviour in public.

In the meetings men should sit on one side and women on the other.

The collective should not allow anyone to form a group on any basis whatsoever.

The collective must physically support each other in discussions and not the negative or non Sahaja Yogis.

The collective should be very gentle, kind and respectful to other seekers who are not yet in Sahaja Yoga.

The door of the Vishwa Nirmalā Dharma is open to all. There is no conversion or initiation for Sahaja Yoga.

If the Vishwa Nirmalā Dharma is attacked all the Sahaja Yogis from all over the world must fight.

The collective should research the scriptures and books written by enlightened souls and should produce books supporting Vishwa Nirmalā Dharma.

The collective should have full knowledge and alertness about the forces acting against the ascent through Vishwa Nirmalā Dharma.

Contents: 1991-07-00 **Book `Sahaja Yoga', Chapter 3: Sahaja Culture**

A simple thing like personal cleanliness: a Sahaja Yogi will always wash his face with running water and never from stagnating water or from a wash-basin. Also, even if he takes a tub bath, he will use a shower afterwards. It is very important to cleanse the body very well.

Secondly, the other parts of the body, like the teeth, the nose, the eyes, the hands, have to be kept very clean.

It is not necessary for every Sahaja Yogi to have a thin, boney structure.

Some are thin, some are fat, some are medium-sized. It is all depending on the requirement of a personality and whatever is required, whatever is missing, all these things can be established properly in proper balance through Sahaja Yoga.

The foods that Sahaja Yogis eat must be vibrated and should be according to the needs of the body.

For example, a person who is right-sided, who is very futuristic, who thinks too much, such a person will eat more carbohydrates; while a person who is not so active, who is not so futuristic, will take more to proteins. There is no binding force that a particular type of food is suitable to all of them. It depends on everybody's nature (Prakṛiti).

This culture makes a person automatically very soft-natured. The culture where “to see and be seen" is the fundamental attitude just vanishes and a person who follows this culture is not bothered as to what others have to say about such a Yogi. The only thing is that he doesn't go into some sort of funny, lousy dress or into some sort of unusual Tantrums. He is the most normal person, leads a very dignified and serene life.

A Sahaja Yogi is not at all a lazy person. He doesn't go to the Himālayas, he doesn't give up his work, but he stays wherever he belongs. He tries to improve the conditions around him and he tries with his willpower of Divine Love to bring blessings on the people who are dependent on him and also he works for his country and for the world. He becomes a personality that is now ready to give to others, not to take from others.

So, a person who is a mean person or who is miserly cannot fit into Sahaja culture. A person who is generous with others, kind to others, who is not money-oriented, is a Sahaja Yogi. We have described already what a Sahaja Yogi should be, but the Sahaja culture is such that argumentation, unnecessary commentaries are not part of Sahaja culture.

Sahaja culture is to enjoy everything in its pure form. For example, in Sahaja culture, nobody is to flirt with any body's wife or husband. You have to be dedicated husband and wife. If you do not want to carry on with a spouse with some good reason, then of course Sahaja Yoga permits divorce, but it takes place very rarely.

We have to respect our elders, our parents, even if they don't understand Sahaja Yoga, we must forgive them because they are blind.

The Sahaja Yogis must respect their children. The teachers must also respect the children. If the children are extremely difficult then the parents can sometimes slap them, but not the teachers. No teacher is allowed to in any way punish the child in such a way that the child gets hurt.

The house of a Sahaja Yogi should be like a lotus where even a beetle, which has got lots of thorns on its body, is welcome and is allowed to sleep for the whole night. A Sahaja Yogi's heart should be like a lotus which is pink, showing a very hospitable, sweet, joyous temperament. He should always give to the people who are in need if he has much more and he should always protect the people who are dependent on him.

He should not try to show off with his wealth. If he wants a very big car, or if he has some convenience of mobility, the[n] he should ask other Sahaja Yogis to share it. If he has a very big house, he should ask other Sahaja Yogis to share with him. But, he should not share with people who are not Sahaja Yogis, because all such people might only try to exploit the person. But a Sahaja Yogi does not believe in exploitation. He is extremely kind to others

and if somebody is kind to a Sahaja Yogi he tries to repay it by some way or other. There is no question of obliging any one or putting obligations on anyone.

The language of a Sahaja Yogi is very beautiful and one has to talk in such a manner that another person feels the joy of oneness.

These days of horrible ideas about sex are to be abhorred in Sahaja culture. Children are to be forgiven much more than anybody else and have to be taken into the fold. They may be illegitimate, they may be the ones who are being abused, they may be the ones who are being rejected by society. If there are some children who are extremely violent and pernicious, such children can be kept outside Sahaja Yoga with their parents.

In Sahaja Yoga we have no hierarchy. There are no priests. Everyone is equally the same. But only for contact's sake we have leaders and these leaders have to be the best among the people they lead, the best Sahaja Yogis of the highest level. This method of appointing leaders is in a way absolutely mythical.

Some leaders became greedy or carried on with bad habits. They had to leave, even if they try to do false propaganda. This is the only way one can keep contact with the large groups, so it has to be accepted and be worked out, but not according to money, position or education but according to Sahaja life.

Sahaja Yogis do not waste their energies or money on nonsensical things. They do not drink, they do not smoke, they do not take drugs.

The ladies do not waste their money in beauty parlors. This happens to them, nobody tells them not to do it, but

they just don't do it. They do not see vulgar films, they do not read vulgar things. They are noble, dignified, a special type of very purified people.

As far as law is concerned, there are certain absurd laws with loopholes which give permission to people to do wrong things, but Sahaja Yogis do not accept those laws and never use the loopholes for their own purposes.

A materialistic society is never the ideal for Sahaja Yogis. It is the spiritual society which has the Spirit enlightening them and which is giving them all these joyous experiences of the miraculous powers of All-pervading Divine Love. The ideals of Sahaja Yoga are very different.

The Spirit is the one which is the collective being within us. We do not have to start an organization to call it something international, but automatically we become global, united in one nation of Sahaja Yogis, where we understand that we are all part and parcel of the whole, the microcosm becoming the macrocosm.

All these things are easy if one understands that you have to be humble about it. If you are arrogant and if you are still conditioned about whatever you had in your past, or feel guilty, then you take more time to grow. The best thing is to be the witness of what has happened to you, what you have been, from where you have come and where you have to go. There are so many beautiful Sahaja Yogis that once you start seeing them, their lifestyle and their behaviour, you definitely develop a feeling of using them as your ideals.

In Sahaja Yoga there is no force used, only guidelines are sometimes given strongly. One knows oneself what is right and what is wrong. There is no need to tell one to

do this or don't do that. If one starts doing anything wrong, immediately one's cool vibrations indicate this is wrong, or sometimes they stop, also.

So the best way is to depend on your vibrations. But to do this, you have to be in the meditative mood to feel the vibrations alright.

Sometimes you can misguide yourself with your intelligence. The best way is to be in the meditative form and depend on your vibratory awareness.

We do not allow people to be called Sahaja Yogis, or to come into Sahaja Yoga, who are not yet of the level where they can give realisation to others. They are still kept developing yogis because they have to improve themselves to enter into this Sanctum Sanctorum of collectivity.

When you are enlightened, it is very easy to understand this subtle knowledge, but if you are not, then it is very difficult to put these ideas into your head, which seem artificial. Once you are realised, these ideas become your own experiences, so we don't have to push them into you to understand. The only way one can understand Sahaja Yoga is first to be a humble seeker and then to get your realisation. You may be a king, you may be a great successful person, you may be a business magnate, you may be a great press personality; all of this is of no value, because you have to know that there is one stage still left for your human awareness to achieve.

It is not an individual achievement, it is a collective achievement and it works in collectivity. Supposing a nail is cut out of your finger, then this nail can never grow.

So you have to be in the collective and have to become one with the rest of the people. Then only you will achieve the results better, like in a garden every tree which is growing has to help each other. Though it may not be done in the garden, it has to be done in Sahaja Yoga and it works that way. It is a collective ascent that is working out. Those who are not joining will be left behind. The concern is that such people who are capable of achieving it should somehow or other be convinced about the simple method by which this whole world can be changed.

Sahaja Yogis should never worry about money because we do not take money for our spiritual work and we always condemn people who are taking money in the name of God. Please remember that we are in the Kingdom of God and that this citizenship looks after every need you have. You will get the experience of this throughout, whenever you try to do work for Sahaja Yoga, that money will come to you somehow. Not illegally, not by force, but in a very miraculous manner.

Contents: 1991-07-00 **Book `Sahaja Yoga', Chapter 4: Sahaja Yogis**

Sahaja Yogis are the people who have been enlightened, who have got their Self-realisation by Kuṇḍalinī awakening, by the spontaneous (Sahaja) method. They are like seeds which have been sprouted whose living process in spirituality has started.

They are not Sahaja Yogis till they have felt the vibrations of the All-pervading Power (BrahmaChaitanya) which does all the living work.

They are not Sahaja Yogis if they have not full knowledge of their inner being, the inner instrument and the residual power of Kuṇḍalinī. On their central nervous system, that is at least on their fingertips which are the endings of both sympathetic nervous systems, they must feel the All-pervading Power of God's love and know about the decoding of their feelings on their fingertips.

The Divine vibrations of this All-pervading Power should flow all the time, but if they stop they should also know how to start them and how to raise their own Kuṇḍalinī, that is how to be all the time in connection with this All-pervading Power.

They should know about all the subtle things about themselves and also about others.

They should at least have the power to give realisation to others and later on to clean their centers so that they can give them physical, emotional, mental and spiritual benefficial nourishment.

The outer being of a Sahaja Yogi should manifest the inner peace, the Divine compassion, the dynamism of ideals of Sahaja Yoga and a blissful life.

Sahaja Yogis become as a result of matured growth in their divinity innately moral, law-abiding, very honest, discreet, wise and extremely loving.

If one is not collective, one is not a Sahaja Yogi, that is he has yet to feel his divinity, to mature so that he understands in his awareness on his central nervous system, as an innate experience that he is part and parcel of the whole. The microcosm becoming the macrocosm. As a Sahaja Yogi develops his collective consciousness he is very objectively aware of the

blindness of his fellow men. He understands the true nature of the problem of his country and the whole world at large. He with his Divine discretion understands and with his Divine power of love works to correct the destructive, ridiculous absurdities, perversities and cruelties of the aggression of his fellow man, his nation and world as a whole.

His concern for himself and his fellow men who are conditioned by modern exploitation projects into the new areas of collective problems. As all his ten valences (innate universal pure religion) are awakened he develops courage to adhere to his ideas of Sahaja Yoga culture and emerges out of the condition of falsehood surrounding him like a lotus out of the mud.

He is bound by the Divine nature of real religion, He is no more like other persons who profess to belong to a religion and can commit any sin against their religion. The Sahaja Yogi realises in his awareness that there is proof that the source of all outward religions (even if deviated from) is one and that is truth and purity. As he purifies himself with the living process of Sahaja Yoga he finds the truth of the complete unity of all the religions. Thus Sahaja Yogis may come from any religions or races and have no problem of fundamentalism or racism.

He finds reality as a very beautiful, blissful and miraculous thing. He with Divine grace feels absolutely secure, peaceful and joyous.

His heath improves immensely and he knows how to cure others with Divine methods of vibrations.

Gradually he becomes healthy in totality. Also he knows how to protect himself from negative forces. He knows

what is right and what is wrong, what is truth and what is falsehood and he is empowered to enjoy the path of virtue and righteousness of Sahaja Yoga.

The Sahaja Yogi develops new talents to express his aesthetics, but does not use them to exploit others for his own benefit. In his business or any other enterprise he has to express his enlightened mind, which is not selfish, mean and arbitrary, but absolutely follows his clear-cut ideas of benevolence. He enjoys the dynamics of his idealism, as he finds they produce immediate practical results even in the world of business.

Sahaja Yogis become absolutely honest to each other and they have tremendous mutual love, trust and respect without any expectation. Like many types of flowers, they realise that they have all kinds of beautiful Sahaja Yogis. They all enjoy the various qualities, gifts and personalities of other people.

The Sahaja Yogis belong to one family and every member of this family, old and young or small, must be fully protected by the collective.

Sahaja Yoga cannot work out through regimentation, nor through compulsion nor through force. It has to work spontaneously through the living process of evolution. In this process, once the seed has sprouted the primule is like the Kuṇḍalinī which rises and as the tree goes naturally, finding its way into the light, in the same way a person starts growing spontaneously. Thus all the manifestations of innate pure religion (Vishwa Nirmalā Dharma) project into and outward from his personality.

Those who want to rise higher should not force others who are still honestly struggling with their lethargy,

conditionings, egos and ignorance. Everyone must be given a chance to rise to higher levels of full potential by their own desire and seeking of truth.

But those who, after coming to Sahaja Yoga are still after a period found out to be immoral, hypocrites, arrogant, ruthless and cruel without any integrity, manipulating, thinking of money, those who can be blown with the fashions of indecent behaviour or dress, those who play into the hands of entrepreneurs, who use filthy language, flirting with men or women or having extramarital relationships, blinded by faiths without any proof or understanding, following cults and false Gurus, superstitions or any such mean and low level practices cannot stay in Sahaja Yoga, even if they come and try to establish themselves. Those who try to make money in Sahaja Yoga, who are marketing God, go out of Sahaja Yoga by the centrifugal force.

Those who are devious, the game-players who are in Sahaja Yoga act negatively to sap the energies of other Sahaja Yogis, get easily exposed in the light of the Spirit and are automatically thrown out of Sahaja Yoga.

Sometimes they are asked to leave Sahaja Yoga and by keeping out for some time they realise what they have lost and they genuinely try to improve and such people must be given a full chance again to come back with love.

Some of them who go out, of course, may try to bring a bad name to Sahaja Yoga. No-one should get worried or upset with their propaganda, because we are now in the Kingdom of God and all falsehood and attacks are not going to affect our growth or the growth of Sahaja Yoga

as a whole. All such attacks actually react for our advantage as the Divine power is helping us all the time to bring the Kingdom of God on this earth.

Sahaja Yogis should not waste their energies with non-seekers of truth, but always try to help a seeker who is genuine, as much as possible to seek the truth, with full understanding that he is still lost in a cocoon and he has to be very gently saved from all the problems he has created for himself by following false Gurus or religions who are money oriented, or those who have lost their capacity to ascend into a higher realm, which is the main principle or the foundation of every religion.

Sahaja Yogis should not feel hurt or upset, as their roots are deep down into the Divinity. They should be like seaworthy ships on the ocean of illusion.

All the great principles of Divinity and Vishwa Nirmalā Dharma must be respected and be worked out in the individual or in the collective. A Sahaja Yogi has every right to inform about the problem in your Center or in your City or in your Country to the world leader if you think that your leaders are not helpful.

Sahaja Yogis become very intelligent, penetrating into all kinds of areas of knowledge. They should know all about the scriptures and about all the incarnations, prophets, seers and Self-realised Souls of the past and should be absolutely equipped with complete understanding of the history of spirituality, how it has grown and has come up to this level of Sahaja Yoga (Sahasrāra) where the last breakthrough had to take place. Moreover, they should find out all such people who are enlightened souls and have written about spirituality, about Divinity. They

should also enter into scriptures and find out all the beautiful truths which can only be exposed through an enlightened mind, so that the quarrels between the religions can be completely stopped by showing that all religions are born out of the same source of spirituality.

So a kind of plurality develops within a Sahaja Yogi and he respects all those aspects of religion and the people who started all these religions. Moreover he should know how all these prophets and incarnations are related to our subtle centers. He should also know how he can awaken them within himself on his centers.

This is all easily understood and can be practiced within a few months and proved by experimenting on people.

The living process works in Sahaja Yoga. This is a fundamental point one should understand, that the living process unfolds by itself and gives its own beautiful growth to the nature. In the same way it starts working in the human being. Before a human being is enlightened he is like a dead seed which has no meaning. But, when it is sprouted it starts acting and the nature looks after it. Actually the nature is looked after by the same All-pervading Power which is looking after the Sahaja Yogis who have now started their living process for the first time. As you will understand, human beings cannot do any living work. Whatever is dead, they convert it into another dead thing and they get into ego. But a Sahaja Yogi can very easily understand that he is now holding his powers and that when he uses them they grow much deeper and wider and they give him more confidence in whatever he is doing.

This faith is not blind, it is the faith which has been experimented and has been found out on your finger tips. You can know the truth which is said in some of the scriptures. For the time being one has to concentrate on improving yourself, cleansing yourself and then you should project your attention onto others who voluntarily come to you or ask for realisation. But never go from door to door to ask them to come, or to beg of them to get realisation. There is no place for such people in the Kingdom of God. Only those who want and are anxiously trying to evolve, one should pay attention to because we must respect to freedom which has been given to human beings to choose whether they want to ascend or descend.

Keep yourself protected from negative forces and people who are negative because they feel challenged.

As they have been carrying on with falsehood, they get angry with you and they would try to harm you.

As far as possible, don't advertise yourself very much, so that people will not attack you. Also, do not get into competition with others, or jealousies. If you are a good Sahaja Yogi you will automatically reconcile to your own life and you will not disturb others.

All the great principles of Divinity and innate pure religion (Vishwa Nirmalā Dharma) must be respected and expressed in the life of a Sahaja Yogi and in the collective. Sahaja Yogis cannot take any money for Self-realisation or for cures through the Sahaja method.

If any moneys collected by the leader it should be reported to the world leader.

The household, family work or daily life must manifest special qualities of Divinity, such as: truth; non-violence; Divine Love which is not possessive but nourishing; respect for the respectable; respect for parents, elders, law of the land; respect for art and artists; respect for all the scriptures; respect for all the religions and their founders; respect for one's chastity; nobility; generosity; self-esteem; courage to imbibe and stand by the truth; selfless efforts to spread Sahaja Yoga; honesty; righteousness (Dharma); balance in the center; knowledge of the Divine power and Sahaja Yoga; gentleness; sweetness; forgiveness; universality; non-competitiveness; satisfaction with spiritual comfort; dignified in dress, language, bearing and personality; assiduity towards meditation.

Sahaja Yogis are always joyous, they do not get bored. Sahaja Yogis have sparkle in their eyes, their faces are fresh like flowers. They are neat and clean. They follow a very meticulous system of personal cleanliness and of their Ashrams.

Contents: 1991-07-00 **Book `Sahaja Yoga', Chapter 5: The Leader in Sahaja Yoga**

To be leader is a much higher test than just to be a Sahaja Yogi, because the leader has to be an ideal for others to follow. He should know and master all the knowledge about Sahaja Yoga, the modus operandi of awakening the Kuṇḍalinī, giving realisation to others, with all patience and love, because Sahaja Yoga's foundations are Divine Love and Divine benevolence and if you are really earnest that the whole world should be

benefited then you have to develop a beautiful loving patience to achieve the realisation of others and to lead others.

So, a leader has to have an approach towards other Sahaja Yogis in the Center that he leads from the heart and not pay a lip-service.

The leader should be a patient listener, not criticising or jumping to conclusions.

The leader should have a quick understanding of the complex problems which are facing an individual, or the Center.

He should always try to find out why there is a problem and how it can be solved extremely gently, with care.

The leader should never rationalise his mistakes, which can be just a cosmetic appearance and not the truth.

The leader has to first face himself and has to purify himself so that his own purified life will enlighten others much more easily than giving lectures.

So whatever are your precepts, they must be practiced by the leader with great zeal and with great joy about it. That means the leader should become first his own leader, experimenting all his beautiful ideas upon himself, so that he should know how he can manage himself before he tries to handle others.

The leader should be very active, efficient, prompt, forgiving, generous, respectable and loving. If he is not respectable then respect cannot be demanded from the other members. The Sahaja Yogis will definitely respect him and trust him automatically because he manifests respectful qualities. The leader should never try to

enhance his own credibility by diminishing that of others, but must always build up a democratic style of leadership that is a collective one and should not assemble “yes men" or coteries around him and should not give way to false praises. Everyone must have access to the leader in person, in case there is a problem.

The leader must understand the process of growth, which is a living process that unfolds itself like a seed becoming a tree.

So, forcing or manipulating will not work out the unfolding. On the contrary it will hamper or may kill the living process. The best way is that the leader should also introspect and watch the natural process which is unfolding beautifully within himself.

If there is a storm or chaos around, just calm down, station yourself on the axis of peace. A leader must know that we have achieved a state by which we can put our attention absolutely on the pivotal point of peace, which he should practice again and again and master it. The leader must through his experimentation and the proofs he gets believe as reality that we are now in the Kingdom of God and the power of His love, the Param-Chaitanya, is completely knowledgeable and absolutely efficient.

Gradually the experience of this Divine Love, which acts, makes a very strong group. They will lovingly adhere to each other and feel the collective force as a living energy. The leader should try to live and to be like everyone else, not to be extraordinary, knowing consciously that if you are ordinary, that is extraordinary. In Sanskrit: “Samanyas asamanya". Awareness is the source of your ability to lead.

So, the leaders must try to watch the growth of his awareness of things very carefully. It is very easy because you can depend on your Kuṇḍalinī, who will make you aware of whatever subtle area you want to be aware. You can achieve it by using your power to project your attention to whichever area you want to know more about and it will work out. This modus operandi of your attention can be mastered by you as a leader and then you can teach all other Sahaja Yogis how to master this art of directing your attention through your Kuṇḍalinī.

The leader should not stir up any emotions violently, but delicately allow the emotions of the Yogis to come up and allow them to calm down by themselves. If the Sahaja Yogis are heated up on some point and even if you know they are right in their anger, try to understand the whole problem and make a drama as if you are also angry with them for the same reason. You should not suddenly drop cold water on the heated minds, but after acting with them try to bring them round and cool them down, then sit down with them and coolly discuss and decide whatever is the best way of solving the problem.

The modus operandi is to know how this Divine power is to be used, is to be manifested and is to be respected. The leader should not stoop down to get after or fight any one person of the group members, because your weapon is the light of the Spirit which is the ocean of forgiveness.

The leader must step back in silence and be gracious. Your silence will definitely calm down the fighting spirit of any angry group member.

So the leader must know and master the skill of silence, which makes the Divine power take over.

Sahaja Yoga is to be mentally understood and is practiced by the heart. For some people it is the other way round. There should be no hypocrisy about the knowledge. If someone in the group finds out or experiences anything subtle, it should be listened to and very much appreciated by the leader and the group.

The leader should know self and not indulge in sycophancy at any cost: he should not have any favourites.

The leader should have his absolute values and Divine experiences intact. He should never project them or give his own colour to them. He should not try to outshine the teachings of Sahaja Yoga and never entangle Sahaja Yoga in the network of words that is Shabdajalam. The leader should not try to be spectacular or a show-off but should be innately humble. If he seeks fame he will be carried away from reality and his great task of the emancipation of human beings.

The leader should nourish his or her group and make all efforts to make every individual grow and also the collective grow in Divinity.

The leader when not able to handle anyone, should inform the world leader. Without the permission of the world leader he cannot ask anyone to leave or take anyone back into the group.

The leader in silence can feel the content and the concern of the group and also the mood like the seasons of the year. Sahaja Yoga is a living process, so it is to be worked out like an expert gardener. If anyone like a

flower is drooping, find out the root cause and help the individual.

Sometimes the whole garden could be under attack, so find out the real problem and try to solve it through Sahaja Yoga methods.

The efforts of a leader should be to create an honest and an open group. His job is to facilitate and illuminate what is happening, have very few rules and taboos. Too many rules reduce freedom and responsibility. Moreover, enforcement reduces spontaneity. Remember that all of the group of persons are yogis, they are enlightened people. Manipulation will breed evasion. Every law creates an outlaw.

In the light of the awareness of the leader the group will grow as an honest, open, loving group, acting in a wholesome manner. Their behaviour towards each other, towards the leader and towards others in the society will be very peaceful and gracious.

The leader should be softly-spoken but strong, like water which can cut rocks but cannot be cut. The leader should know that we are all part and parcel of one unity, one body. Any harm anywhere in the body hurts the whole, so he has to be very careful not to take sides or hurt anyone who is a Yogi. All things which are against the whole create bad vibrations and negative forces build up and sometimes they might explode and become a very big force against Sahaja Yoga.

The leader should not fuss about food or comfort. He should express contentment. He should see joy in simple things. The leader should not indulge in any contest of eloquence, nor should a Yogi be encouraged to pass

blunt or sharp comments on others. Of course, subtle humour and sweet friendly, mirthful relationships like “pulling legs" is to be enjoyed. Whatever is benevolent is good for everyone and not just for one person. If this principle is understood then most of the things will become very much easier in detail.

The leader should follow Sahaj culture, which encompasses all the good and righteousness of all other cultures. The social cultures, political cultures, economic cultures, whenever they deviate from spirituality lose their balance and their basic principles. They are not in the center and so they will be thrown out of the circulation of evolution. Sahaj culture is in the center, is Dharmic and makes you ascend in your spirituality.

The leader should know about and respect, all traditional religions, all the incarnations, prophets, seers and all the realised Souls of the past and the present. They should be aware of these religions, which have been in their purest forms once upon a time and might have deviated from the right path. That deviation can be easily detected by an enlightened soul. The people who have deviated go into a kind of a conditioning which creates a blind faith and a complete halt to the further progress of spirituality. When the religion is professing about one person, then especially it can create people who start despising other religions and criticising others and finding faults with others.

So whatever religion they might profess, if they are criticising each other, they are just the same. One must realise that they have lost the sense that all religions come from the same source. They have only partial

knowledge which should be expanded and is to be verified through Sahaja Yoga.

Every religion has said that you have to have your Self-realisation, your second birth, but these people can just brand themselves as Self-realised or selected or elected people and can go ahead with their blindness into the darkness of destruction. That is why sometimes we are amazed how certain people who are professing a religion are creating a society which is completely decadent. Those people who just believe in the Father, the God, are alright as far as their economics and politics is concerned. They might also after some time deviate very greatly, because after all it is a movement towards the right side.

Now, if they believe in God Almighty as the Father and not in the Primordial Mother, then they can commit sins against their mother and the sins against the mother are absolute immorality. Such people will find their freedom to go into all areas of immorality which will give them all kinds of horrible diseases and troubles.

So one has to be careful. Before criticising these people, the leader must tell the group to take a very benevolent attitude towards all of them, because in any case they are getting destroyed. Try to save as many as possible by telling them what these great saints or these great incarnations have said.

Also the leader can read books which are written by some enlightened people to show where they have gone wrong. They should not say that “I say so" but they can use some other book like Khalil Gibran or William Blake or someone like that to show how things were said

absolutely in a wrong manner by some of the people who managed to enter into the scriptures and master them.

The conditioning of religion, though people are educated, is very strong and the strength of these religions is not of morality, of goodness or righteousness, but of destruction, because they think they are the best and they try to destroy others.

Sometimes when these things come up with such a vengeance people lose faith in religion as well as in God, but a Sahaja Yogi knows that there is God. A leader when dealing with such people in the presence of other Sahaja Yogis has to warn the Sahaja Yogis beforehand that they should not try to jump to any conclusions and should not say things that will upset those people who are already blind and who are going towards Hell.

If you take a very motherly attitude you will understand that these are like lost sheep and they have to be saved with great kindness, compassion and attention. But in case it is too difficult you should not bother about them. Leave them alone and maybe one day they may work out better because if the Kuṇḍalinī has started working in them, gradually they will come round.

Sometimes the people who are lost in blind faith are never seeking their enlightenment or their second birth. Leaders should not force the illumination of such people because it is a big task. Instead of that, try to look after easier people who are earnestly and honestly seeking the truth.

If we understand that all the incarnations are coming from the same source through their inner Divinity enlightening them, then automatically we will know that

there is a higher life than just blindly believing in some faith.

Somehow they should know the basic principle that all religions are the same. They came in at different times and they had to work it out according to the times: Samayāchār. Knowing the self, Gñyāna is higher than reasoning. Reasoning comes from ego, but absolute knowledge comes from self.

The leader should follow a spiritual life, enjoying his spiritual values and his Gñyāna will grow more and more on his central nervous system.

The leader should enjoy his selflessness. He must speak in the third person for example he should say “It does not work" or “It works". He should not say “I am doing this, this is mine, these are my things".

The word “my" should be drop completely from the vocabulary.

The leader should develop himself fully, but if he needs to he can take help from the world leader. He has all the freedom that gives him complete responsibility to decide for himself. But if he finds himself in a situation where he needs help from any other leader or from the world leader, he should go all out, because they are all your own, part and parcel of the one whole.

The leader should not be a money-oriented, materialistic personality. He should not be rigid, tough or aggressive or demanding about material things. He should not ask for money, but he should give away his things and his money as presents to people or to help them. The modem materialistic society should never be a model for a leader.

The leader should lead a very clean, neat and artistic life. He should also respect tradition in his dress and household.

The leader should know about the world-wide growth of Sahaja Yoga and whatever is taking place.

They should keep all the cuttings from the newspapers. If the media is criticising Sahaja Yoga, then it should be noted. It is good in a way that we can see our shortcomings. If the media is not honest one should not worry about them.

All successful experiments of Sahaja Yoga in other areas of medicine, agriculture, sciences, music, arts and crafts, literature, drama, poetry, business, education and schools, photography and architecture must be recorded carefully. They should be reported to all the City centers.

The miracles of Sahaja Yoga must be recorded and should be reported to the world leaders.

The miraculous photographs must be reported and shown. They should not be shown to people who are not seeking the truth.

There have been a few Sahaja Yogis who were leaders and who have had to leave Sahaja Yoga.

Some of them started becoming dictatorial and started making money on their own.

Some of them had some physical weaknesses for some sort of carnal love and have also departed from Sahaja Yoga. But there are some who fell a prey to their wives, who were not Sahaja Yogis and were nowhere near the quality of a Sahaja Yogi.

Such women have dominated their husbands for their personal needs and also dominated the group.

Such women are like so many women such as Mrs. Chiang Hai Shek or Marcos' wife. They are the ones who try to take over from their husbands by dominating the platform and want to assert themselves, while they have no capacity, no ability to be there.

The duty of a Sahaja Yogini who is married to the leader is first to understand that she is the mother of all the group and she has to look after the group with a very forgiving nature. Supposing a leader does not like the way one of the group members is behaving towards Sahaja Yoga. It is the duty of the wife to talk to this particular individual and try to tell him in a mild and motherly fashion that he should try more to work it out and gently reach a certain understanding through his efforts; meditating and reaching his Divinity.

It is she who has to look after the comfort, the food, the clothing and the overall care of the Sahaja Yogis. But instead, if she starts using them as her servants or using them for her own demands and her own wants; if she starts using their money for a particular purpose, then such a person is absolutely incapable of being the wife of a leader. Such a leader should immediately find out what this woman is up to and then he has to tell her very frankly that he doesn't like all these things happening and if she goes on like this he will resign as a leader. After some time, even despite his warnings, if she doesn't accept what he says, then it is better to inform the world leader and offer your resignation from the leadership.

We have had really very big problems with two or three such women who have been extremely immoral, selfish and also anti-God. Such women can me very popular to begin with when they want to increase their popularity and then they come back as monsters, on the group or on one individual. This is possible because they are not seekers. I feel that perhaps they have been planted there by some devils, the way they have been behaving and acting and playing games with Sahaja Yoga.

The main source of a leader's wife is her immense love and immense power to sacrifice anything for the group leader. While the leader may not be able to really devote that individual time for the group, she can do it. She should never report against any one of the Sahaja Yogis, but always for them and if there is some danger, she can warn her husband. In any case she has to know that it is her responsibility first to verify that the danger about which she is thinking is not only to her, but to the whole group. All such situations can be handled very nicely this way.

The children of Sahaja Yogis are nothing exceptional. They should not try to assert themselves on the Sahaja Yogis. They should not ask for any special favours or be treated like some “Prince Charming". They should really live like very, very ordinary people doing the work of Sahaja Yoga in a very silent manner.

They should not be in the public eye. They should be behind the public eye, working it out in such a manner that the effects of that can be felt, but nobody sees these beautiful children who are enlightened souls.

Leaders should not get into quarrels about the property of Sahaja Yoga. They should know that this property belongs to God and they should in no way claim anything as their own, which is supposed to be that of the collective. They should, of course, be fully aware of the list of the things that are collective and all things should be kept in proper conditions.

The accounts must be absolutely clean and clear-cut. There should be no money collected without the permission of the world leader. All the accounts must be shown to every member of the society.

All accounting should be done in such a manner that people should watch and see for themselves your expertise as far as the maintaining of the accounts are concerned and the honesty with which you have handled the money. The best thing is to give the money to some group of people who can be called the finance committee, who should look after it and decide where it should be spent. Of course, the leader should have the overall charge of the money.

One of the weaknesses of human beings is money and when they start seeing money they may try to take advantage of the human weaknesses.

So a leader should be quite aware of people who have still got this lingering weakness for money and should try to put such people into places where they do not deal with money. After some time with their growth they will become extremely honest people.

A second weakness human beings have is for women or men. This can be overcome by the practice of Mūlādhāra

cleansing. If Mūlādhāra is cleansed it will improve a person who has this kind of a weakness.

But if there is somebody with this kind of a weakness, please ask such a person to go out of Sahaja Yoga, because one bad apple can spoil the whole box of apples. But even if it does not, it can create a problem for all the men or all the women who are living in that Ashram.

So a man who is a flirt or who takes to women very much, such a man must be kept outside the Ashram. That is the best way to save yourself the difficulty of handling people who are still not matured enough to be celibate.

Celibacy in Sahaja Yoga is that you live with one wife and with full confidence and it also means that you have to be with one wife all your life without even looking at another woman. That is the aim of Sahaja Yoga in the future.

Actually this kind of attention, moving all over the area of women suddenly recedes back into yourself and then you start seeing the good points of your wife and you want to lead a very good life. This happened in the case of Jung, who suddenly became very friendly with his wife, absolutely attached to her and this must have come about because he became a Self-realised person.

Contents: 1991-07-00 **Book `Sahaja Yoga', Chapter 6: Sahaja Yoga and Children**

There are so many children who are born realised and are born to Yogis. They have chosen their parents so that the parents can understand them and their style of life.

These children are like small, tender sprouted seeds or saplings. In our group, also, we have children who got their realisation after their birth. Also there are children of Yogi parents who are not yet realised, but are born very negative or become negative because of other relations in the family like grandparents, aunts, uncles etc. This type of children should be kept outside the group, with the parents, if possible until they become Sahaja Yogis. Children, even if they want to, should never be forced to keep away from the parents.

Such realised children are to be treated very, very lovingly. Children understand love more than anyone else. But every child requires guidance, as they are to be the citizens of God's Kingdom. They must know the protocol of God Almighty. They must know all about the Divine power and Divinity. Children must be told they are Yogis and they must be respected. With respect they will be conscious of their state of being and their honourable personality.

The parents have to know that these children do not deserve any punishment, because they are very intelligent and loving children. If you have to punish these children then you must know that you have not yet really proved your love to them, because to them the most important thing is your love. If you tell them that if they do not respect themselves then God will be angry with their mummy or daddy, or that they will lose their holiness, then immediately they will change their way of behaviour. They cannot tolerate any punishment to their parents or even to their leaders. If their parents fast for

one day or miss one meal, that is also sufficient for the children to fall in line.

There should be a complete rapport with these children. The parents or the leader should try to be like them and talk to them in a manner as if they are of their own level and make them aware that they need their care and their help.

People mostly give lots of toys to avoid the company of their children and to avoid facing their children and to avoid facing their children. Why? A Sahaja Yogi child is so interesting that you should really give them very few toys and enjoy the toys with them and have very interesting talks with them.

Never leave the children unattended in the compound or outside. There should be a constant invisible watching of them. You must know all the beauties and subtleties about them. The Sahaja Yogi children are the precious property of all the groups of the world.

The parents should not bother if the child spoils the carpet or something of material value. They should worry more about spiritual and aesthetic values. All their creative work should be respected and must be encouraged and what they are about to create should be understood.

These children are so intelligent as to know how far to go with the parents. Most of the so-called wrong or bad things they do are to attract the attention of the parents or the teacher. This is of course seldom the case of born-realised children.

The Sahaj child should be allowed to use his freedom as much as possible, but he must learn to respect the elders

and the boundaries of Sahaja moral life. That is possible if the other people In the group respect the elders who are very respectable. Immediately they follow good things because Sahaja children are very quick to know what is respectable, so they very naturally follow what good manners the elders have.

If they pick up from negative children and if they are using bad words, you need not be worried about it, just don't pay attention to what they are doing and you will be surprised that when you completely ignore them they will come round very well.

All the good qualities of the children must be praised publicly and whatever is wrong with them should be talked over privately in a very gentle manner and they should be told that if they behave like that then everybody will laugh at them or will despise them as bad people.

The children should be put into competition of goodness, like sharing things, caring for each other, lovingly looking after other smaller children, competition in their wise decisions. The parents and the teachers must talk to them about Sahaja Yoga culture.

Children should learn spartan habits without in any way degrading them, hurting them or militarizing (regimenting) them in any way. Best is to show them by the life liked and followed by parents and teachers.

If they indulge too much in comfort in childhood, they can never be happy later on if they do not get comforts in life all the time. If they are kept in spartan habits in childhood it is very easy for them to adjust to any kind of hardships and any kind of life they have to get into.

Children should be kept in contact with nature. They must know how nature works smoothly and gently. They should how about all kinds of plants, flowers, trees, vegetables and crops. They should play outside and develop the immunity of the Mother Earth.

They should know the different soils and about how one world was created by God with all kind of varieties. They should know how the seasons are caused and how there is a Divine control over the nature.

How animals are under the control of God (Pashu). They must know about animals, birds and fishes.

Above all they should know about evolution, Kuṇḍalinī and Sahaja Yoga. They should know the practices of Sahaja Yoga. They should be made aware how they are born in these days of resurrection. They should be shown all the miraculous photographs and asked for their comments. Also all their miraculous experiences must be noted down.

The curriculum of the class must be followed, but in the spare part time should be given for expanding practical knowledge of how to use their hands (according to the Basic Education of Mahatma Gandhi).

Also the personality of the Sahaj child must be expanded in the other areas of music, dancing, art, literature and eloquence. Thus the vision of the child would improve. In any case the child should not be burdened with books.

First and foremost importance must be given to a child's health. They should be checked once a month by a Sahaja doctor. If anything goes wrong with the child, the utmost attention and care must be taken.

These are precious children in our trust.

The food should be simple, nourishing, interesting and tasty. It should have variety. All should eat the same food except those who require some special diet. Their attention should not be wasted in asking what they would like, or how they would like to have the food. On their own, if they say something, it should be noted and attended to. They are very special but their ego should not be pampered; they should be made aware of how to be respectable and well-mannered to prove that they are specially normal and ordinary.

One must watch very carefully the moral behaviour of the children. Till the age of twelve to 14 years there is no need to talk about sex. If necessary in some cases, then it should be done very privately, keeping the honour of the child. There should be no sex education in the open or in the class. It should be done privately by the parents or by the teachers when children reach the age of puberty. Their innocence must not be disturbed by very long explanations or open talks.

Personal hygiene habits, of the Western children especially, should be changed. They should not wash their faces from the wash-basin, but with clean running water. They must brush their teeth with a herbal toothbrush, like neem or babool, after meals. The tongues must be kept clean. Eyes must be washed clean. The nails and hands must be cleaned after every time they finish playing, after using the toilet and before and after meals. They should not use paper in the toilet, but lots of water. Every day they must be given a good oil massage from head to foot and in India they must be

given a bath every day. All the clothes must be changed into newly-washed ones. Hair must be cropped and combed with a little oil for boys and girls' hair must be cleaned and oiled a little bit and made into proper plaits. Shoes and socks must be comfortable and clean and feet must be kept very clean and protected.

Proper reports as to the aptitudes of every child must be maintained. The parents should be very much aware of their progress and their problems. A parents' complaints book must be maintained. The teachers should be Sahaja Yogis and have to be well-qualified. They should be above-board. The finances must be kept by someone who cannot spend the money. The financial report must be audited every year.

These children have to become great people in the field of human ventures, so all of them are to be prepared.

The main thing is love and respect, which should be the foundations of the school. Regimentation is not needed for these children, as they are already awakened. The unfolding will take place spontaneously, but gentle guidance must be executed.

The collective behaviour of the children is to be very much encouraged.

There should be an exhibition of their works of art, their photographs and of their visits. There should be three months' holidays.

Contents: 1995-09-29 **Meta Modern Era, Introduction, Preface**

Actually I did not want to write a book of this kind. I am a person who is in complete joy of Divinity. This is the All-

pervading Joy of Divine Love and I wanted everyone to enjoy it. Specially in the West I have saw there are many seekers of absolute Truth. There are many scientists who have written voluminous books about consciousness, about awareness. One can give a list of them. But all these books really weary you completely, because they do not emit any knowledge of the ultimate truth. I don't want to criticise them; after all whatever they are doing constitutes honest research. But why not also give a chance to this new discovery which is being made? Why not humble down to see what is beyond this mind which gives you all this artificial intelligence.

It is extremely difficult for me to write about the problems of Western life. It is like a tree which has grown outside. This is now to be pushed down to the roots and made to grow inside. It is only by going deep inside that we can find out what the problems of Western civilization are.

This book is especially meant for the Western people but unfortunately I have never studied anyWestern language before. English is one of the blessings given by the British to India when they ruled our country.

But there too, unfortunately, I studied in a vernacular school and later on in a medical college, where there was no question of learning this language, English, which is today universally accepted, especially in the West.

This book is no way to show any flowery language or to show any literary talent of Mine. It is just a straightforward statement of facts which I know and which I want to communicate with the Western world. I would request people not to waste their time in finding

faults with my English, because it is not my Mother tongue and I never studied it. Unfortunately, I could not get somebody else to write for me because it had to be written by me personally.

The most difficult part is to convince a human being that in the entire creation, he is the most highly evolved being, that he is capable of becoming a glorious personality, a beautiful, peaceful angel. To tell him about the problems of modern times is not a very good way of convincing him about what human beings truly are. There has been so much demeaning of human beings, so much of degradation in their value system that I thought that unless I go to the root of the problems, it won't be easy to explain why they should break away from their present shackles in order to evolve and ascend. One has to speak frankly about what the problems are and what the real solutions are.

Frankly, there is no peace within human beings nor without. The poor and the rich alike are unhappy.

Everywhere people are groping for solutions. At an artificial level, the intellect can work out certain problems about things that we see around us in jeopardy. But while a few problems may be resolved in this way, others arise. The true solution lies not in the material circumstances outside human beings but inside the human beings themselves.

True and lasting solution to present ills can be found only by inner, collective transformation of human beings. This is not an impossibility. In fact it has already happened. There are so many thousands who have actually achieved this state. The reality of en masse inner

transformation of human beings by Self-realisation is the most revolutionary discovery of the present age. But so far, very few governments have accepted this discovery, especially in America, England, France, Italy and Germany. The Pope, who himself is supposed to be in charge of religion, meets all false Gurus, but he will never meet me or talk to me, though I have met him before he was elected to this position of a Pope. This is not my job, this is not my work, but it is a spontaneous desire of the Divine that this should be brought in full swing, so that human beings are raised to a higher state of consciousness by which they can realise what they are, so that they can appreciate and glorify themselves.

To me, human beings are like the deities who are still in stone form and who can be transformed, with Kuṇḍalinī awakening into angels. I hope that with this book I will not hurt people. On the contrary, I hope to be able to get many more people for this great work of Sahaja Yoga, by which they can achieve their ultimate. I have to use humor, because by nature I am very humorous and I see humour in every kind of incident, which people sometimes take very seriously.

It is too much for a Mother to talk about the ills of her children, but unless that is faced, I don't think the children can ever get their benevolence and reach the ultimate goal, which is their Self-realisation.

So I would ask all of you not to get angry with me, but to understand that out of my tremendous compassion and love I have written this book, for the benevolence of the people, with whatever English I can use, with whatever literature I can use, with whatever style I could adopt.

Contents: 1995-09-29 **Meta Modern Era, Chapter 1: Modernism and Rationality**

In the Purānas, the modern times we are now living in are called Kali Yuga, the Age of Confusion and Conict. Yugas are periods of time, thousands of years long, that recur in a cyclic or spiral progression.

Dvāpara Yuga is the second age, when people begin to lose some of the great qualities they had in the first or Golden Age and Kali Yuga (modern times) marks the lowest point of moral and spiritual development in each cycle. It is followed by Krita Yuga, the age of transformation or actualisation of spiritual experience, which leads finally to Satya Yuga, the age of truth or reality, in which the Golden Age returns and all man's faculties begin to manifest themselves in their full glory once again. Thus according to the Purānas humanity has great hope of enjoying Satya Yuga which will give peace, harmony and Divine Love.

If we tally the description of Kali Yuga in the Purānas with very obvious observations of the present state of our society, it seems to me that the worst period of Kali Yuga started during the first quarter of this century. It is almost unbelievable how culture and thought have completely changed in such a short time, particularly in the West. In Kali Yuga, all traditional values are more and more undermined and destroyed and there is great moral confusion. There is also a restless seeking for new forms and new kinds of order. According to the Purānas, when the lowest point is reached, the people will have lost contact with their inner sense of Dharma (innate sense of

righteousness which is sustained). There will be confusion between right and wrong. Children will no longer respect their parents. Men will think and act like women and women will become like men. The lowest grades of human beings will take over positions of power and authority and the higher, spiritual type of human being will be neglected and despised.

However, about twenty years ago, marking the very first stirring of a new Satya Yuga, the transitional age called Krita Yuga started manifesting itself. Krita Yuga is a unique period of spiritual ascent, as the All Pervading Divine Power, called the Param-Chaitanya in Sanskrit, has become active at the level of ordinary human existence. It is predicted that this Divine activity will bring about the long awaited Satya Yuga, the era of growth and of spiritual ascent. All the signs show that it is the era of truth which is now advancing and we can see very clearly, for example, how quite ordinary people are becoming aware of Absolute truth and reality through Sahaja Yoga. Sahaja Yoga is the spontaneous union of the individual consciousness with the All Pervading Divine Power through the awakening of the residual power of the Kuṇḍalinī, which lies dormant within all human beings in the triangular bone at the base of the spine, called the sacrum, the sacred bone.

Krita Yuga has another characteristic by which when this Yuga is manifested, the falsehood of all outside religions, all people in power who are unpatriotic and dishonest will be automatically exposed. All false prophets and cult leaders will be exposed and all organizations that perpetrate falsehood and hatred in the name of God will

also be exposed because in Krita Yuga, the truth is spontaneously brought out.

All corrupt entrepreneurs and false teachers will also be exposed.

A second characteristic of Krita Yuga is that whenever there is a failing away from Dharma, the inner Divine laws of Righteousness which are innate and which regulate both human existence, the whole worldly structure as well as manifestation of the cosmos, will arise as a result with a corresponding, compensatory effect. This is called the “Law of Polarity" or in Sanskrit “Karma Phalam" (the fruits of action) which means in practical terms, that whatever you have done, you will get the fruits of those actions: “As ye sow, so shall ye reap".

So in this Yuga, all persons will get their Karma Phalam. If they have led their lives in accordance with the universal and eternal laws of being (dharma), they will enjoy an existence which is harmonious and fulfilling. But, on the other hand, whatever wrongs they have done, that is whenever they have fallen out of the central path of Dharma, either individually or collectively, they will have to pay for that in this life time.

In Krita Yuga there may be much to suffer. This is very unfortunate, but it is simply the effect of our own actions which we have to face. Of course suffering can be avoided, if people achieve their ascent into what in Yoga we call the state of spirit or Union with the Divine power. In Krita Yuga, this manifestation of exposure and punishment, through the law of polarity will take place as long as we do not accept the path of spirituality, which is

the only true and satisfying path for human beings. The suffering that befalls people, both collectively and individually, will be nothing but their own Karma Phalam, the result of their own choices.

However, despite this aspect, Krita Yuga is also a very blissful era for those who are genuinely earnest seekers of truth. In Krita Yuga, there are unique opportunities for self-transformation and, with their ascent, these seekers will achieve a very high state of spirituality. But in this age of Krita Yuga, such is the power of Divine compassion and love (the Param-Chaitanya) that those who have made mistakes and are consequently suffering, are also redeemed of their sufferings by the activity of this All-pervading Divine Love. Further more, it is said in the Purānas that the residual power (that innate energy which is always pushing us to seek something higher and so gives human beings their ascent), the Kuṇḍalinī, will be awakened and will grant Self-realisation (or knowledge of the highest Self) to the seekers. This power will also grant them physical, emotional and spiritual bliss and all the problems which come from our inner being, energy centers of the subtle instrument, will be solved through the spontaneous cleansing and harmonizing activity of the Kuṇḍalinī. In this way, all individual human problems, as well as those collective or social problems that have been created by human beings in this world will be solved. But it is said that, this state is meant only for people who, through their ascent, have achieved the state of Selfhood. These are ancient prophesies which can now be seen vividly.

The Indian sage, who may be called the pioneer in this field, was the first great astrologer, Brighu muni.

In his book “NĀdi Granth", he made clear predictions about these modern times. He also specifically predicted how the Kuṇḍalinī would be awakened spontaneously through Sahaja Yoga, that is, spontaneous union with the Divine and become the means of both individual and collective transformation on a mass scale, through teachings incarnation of a great Yogi. This Yogi would be an unparalleled master of the Kuṇḍalinī and would teach all the people the ancient secrets of self-transformation. These are the times described in the Holy Bible as the “Last Judgement" and in the Koran as “Kiyama", the Resurrection Time. Astrologically it is also called the Age of Aquarius, the time of rebirth and of great spiritual development on the Earth.

Of course, this is also the age of science and technology in which human beings have progressed beyond the stage of blind faith. And in this great happening of the Last Judgement and the Resurrection Time, one need not and should not, believe blindfolded in whatever is said about ascent or salvation, but should treat it like a hypothesis and observe the facts with an open mind like a, scientist. Of course, if a hypothesis is proved, then any honest, scientifically minded modern person has to accept it. The Pure Knowledge of the Divine, manifesting itself directly through Self-realisation, will progressively lead to the creation of a new race for the new Age. This knowledge is not then for very few privileged individuals, as it was in the past, but for the benevolence of the whole world. In this way, the last breakthrough of our

evolution will be achieved en masse. The entire human race can be renewed and transformed. Dharma, righteousness, will once again be universally respected and human beings will live in peace, harmoniously with themselves, with nature and with each other.

However, the manifestation of Krita Yuga may not yet be apparent to the majority of human beings since Kali Yuga is still manifesting itself throughout the whole world, but it seems more so in the West and in a much deeper manner. However, in India and in many other so-called developing countries where Dharma is still respected, Kali Yuga has produced a style of life which is no longer so traditional and Dharmic, especially in the cities. The Western modern culture is very dangerously attacking the culture of the East and converting young people to a very cheap, frivolous, superficial and self-promoting way of life.

In the prediction of NĀdi Granth, even small details are clearly described: that people will start eating their food from steel plates rather than those made of traditional materials, or that children will start answering their parents back, etc. However, India has the advantage that faith in the Divine is not as strongly challenged as in the West, where many take to destructive methods. They are more prone to vulgar and immoral practices.

In India this faith, this innate respect for the existence of Divine laws and a universal harmony in the cosmos, existed in many people. In the unspoiled state of innocent childhood, practically every human being has a natural and direct feeling for the existence of God Almighty. But as time passes, this faith may be deflected

and people start believing in other powers, political, economic or social. Pure faith in the benevolence of the Divine can also degenerate into destructive forms of religion like orthodoxy, fundamentalism, sectarianism, fanaticism, black magic and witchcraft. As time progresses, persons may, for many reasons, even cease to have faith in anything at all, even in themselves. This is largely the case in the West today and it is only in countries like India, that we may find that pure faith in the Divine is still quite intact in the lives of the people, mainly in the villages.

It may, of course, be true that even in India the effect of Kali Yuga has penetrated up to a point. But it has not yet crossed that limit of innate righteousness, of faith in God, so that what Western people would call the anti-Christ style of life, is not accepted in the day to day behaviour of the ordinary people in India, as it is in the West. Of course, not all Indians have preserved their innate sense of spiritual wealth and many have taken to the Western style of life in the cities, even though they may have been born in India and imbibed some of its respect for traditional values and ancient wisdom.

It is ironic that what is so attractive about the West to certain Indian minds is its apparent affluence.

India was, of course, herself once fabulously rich, but became a poor country as a result of foreign domination and even after. Independence has continued to be poor. The British left many legacies, some good and unfortunately many bad, but apart from the so-called intelligentsia which is westernized, the ordinary people of India never recognized them. However, with the

departure of the British after three hundred years of divide and rule policy, the country was partitioned on the basis of religion and this created an atmosphere of anger and hatred in some areas where fundamentalism and violence could easily take root.

However, despite all these setbacks, Indian society did not accept much change in the traditional way of life in the country. The traditional values continued to be respected and faith in the Divine and in the innate righteousness continued to be very much accepted in post-independence India as in the past.

However, since Independence, there have been many hypocritical and unpatriotic people who have taken advantage of the innocence of the simple citizens of India. They appear mostly in the bureaucratic, political and economic spheres. The lives of such people do not reflect in any way the general lifestyle of most Indians, which remains firmly rooted in traditional wisdom. One might well find that many of India's problems arise from the actions of these impostors who are in charge of the country's welfare. However fortunately, India has had very few intellectuals like Freud, Sade, etc., who could produce yards of mental projections to instigate change for the sake of change and defend the destruction of traditional values and the disintegration of society, as they have in the West. India also luckily did not face any major wars.

On the contrary, India has produced many great men and women of noble ideals, who have been upholders of truth and of traditional wisdom. The history of India has been made spiritually rich by saints, seers, great kings and

genuine social reformers who are still deeply respected and venerated by the ordinary people. They were all men and women of great learning, of great character and of great spiritual standing. For example, Mahatma Gandhi, who was himself a realised Soul, created a whole generation of very great patriots. Like Gandhi, they believed in the one universal religion, which encompasses all the principles of the great religions of the world. After Self-realisation it is easy to perceive the truth that all these religions were born on the same tree of spirituality, but that those in charge of each religion plucked the flowers from the living source and are now fighting each other with the dead flowers of merely partial truths. Unfortunately, most of the patriots of Gandhi's generation lived only for a short time and could not take their rightful place in the political life of India. However, since most religions are not organized in India and everyone is free to follow whatever faith he chooses, even Hindu fundamentalism is more nationalism, but the traditional faith in the one universal religion is still very strong amongst the people.

In this way, the values of traditional society have remained basically intact.

India's main problem has been that of poverty and industrial and economic underdevelopment after 300 years of British rule. It is not like England where the Church of England is the only real authority as far as religion is concerned. The worst is France, said to be the eldest daughter of the Catholic Church.

Despite all the illegal activities and horrendous crimes that are being exposed everywhere in the world, they

have an organization called ADFI which can influence the justice of most of the countries in Europe.

Still, France is regarded a secular state. Unlike Europe, there is no official religion in India which could then call any other faith a cult or sect, or brand it as undesirable, without finding the truth. People are allowed to follow any religion or ideology they choose. But the negative side of this open-mindedness and religious tolerance is that people can follow any nonsensical paths they like or take any kind of person as their Guru. Luckily all those false Gurus are very greedy, money-oriented people who get attracted to the West. That is an advantage of being a poor country. But in countries where there is an official state religion, the freedom of human choice is completely restricted and people have no choice to think about the insights of other paths that might help them in their ascent or of gaining anything more than the official religion can deliver. Consequently they either stick to their blind faith or fall into some false path, cult or sect. The orthodox religions have tried to combat the freedom of the early agnostic tradition which did not care at all for official dogmas and creeds, but took to truth wherever it found it and aimed only at direct knowledge of Divine Reality. The gerund “Gna" in Sanskrit means “to know". There are other words like “Bodha" or “Vida". They all mean to know the truth on one's own central nervous system.

From Bodha comes the word Buddha, the enlightened one and from Vida comes the word Vedas, which are the ancient books of Divine knowledge.

Amidst all these double standards and moral impoverishments in the West, we can see the law of polarity at work. The wealth that was earned so easily, by the plundering of natural resources and the ruthless looting and exploitation of the captive markets of the colonies, by the colonial powers, was assimilated into Western countries and resulted in tremendous changes in the West: great material prosperity, but also a gradual loosening of the ties of traditional culture that, everywhere, usually enables human beings to know easily the eternal values of Dharma. These profound changes have seriously undermined traditional culture in the West and have even left their mark on the cities of many underdeveloped countries. This is because a very subtle undercurrent of materialism brought forth the gross culture of today.

As a result of the two world wars and the conflicts of the Cold War period, there have been terrible attacks on the values that traditionally sustained the people. As we know from very precise historical studies, these have been specifically inflicted by the soldiers and sailors who visited or stayed in those countries. For instance, the American forces, who stayed in Thailand during the Vietnam War, have been largely responsible for undermining and destroying the traditional culture there and replacing it with the anti-culture of prostitution, drug trafficking and organized crime. It is also possible that the two great wars might have been responsible for the final shattering of the old value systems in the Western world.

America was invaded by Europeans destroying the peaceful culture of the natives. It is impossible to meet any native in a high position in society in North America. In South American states like Argentina, there are several German war criminals very comfortably settled down. They say the Falkland War was planned by them. I asked them: “How did you reach here all the way from Europe?" and they told me, very boastfully, “it was the Grace of God who used the Catholic Church as an instrument".

There are, of course, many other subtle causes of this new juxtaposed, or parallel culture that has evolved in the West which I shall discuss later.

In this book, we are concerned about dealing with the profound changes in culture and thought in Western countries in modern times. The concern is heartfelt. It is very important to know why these changes have been so evident and effective in the West in particular. In the West, people pride themselves on being the defenders of democratic rights and the champions of freedom. But if the Western world really cares for the benevolence of the whole world, it will have to turn to introspection. Due to their blessings of material prosperity and technological advancement which has gone out of balance, it is Western people who will have to take the responsibility for the creation of a new age and the transformation of human beings. However, if the countries of the West try to solve their problems by indulging in a fascist type of reorganization and limit their concern only to their stagnated own kind in the developed countries, then they will have completely failed in their duty to face up to

their moral responsibility and one cannot say where they will finish up in destroying themselves from within. Materialism without any control cannot establish peace from within or without.

In my opinion, every Westerner has, as a matter of urgency, to understand the vital role he has to play in this great age of transformation and of the Last Judgement.

The Western mind has to realise the enormous responsibility which has been placed upon the West and the Western people need urgently to find out how to achieve that balance, not in terms of money, but in the vision of their responsibility. This is very much required for the ascent of the whole of humanity, otherwise on whom will the blame of destroying the innate human culture by the dynamism of modernism lie, the advanced or underdeveloped? In these modern times, in the evolutionary process, we have reached the state of human awareness.

This human awareness can work through its thinking, rationality or conditioning. Many modern poets have described them as “the walls of freedom of the Self". But what if one can rise to a higher dimension of awareness? Why not open our hearts and minds to the unique discovery that has been revealed for this vital ascent? “The Kingdom of God that we promised is at hand". This is not a phrase out of a sermon or a lecture, but it is the actualisation of the experience of the highest truth which is absolute, now manifesting itself in ordinary people at this present moment. The truth which can be actualised after Self-realisation is that you are not this body, this

mind, this conditioning from the past, this ego, these emotions, but that you are the Pure Spirit.

Another aspect of this highest truth is that there is an All-pervading Power of Divine Love which permeates into every aspect of whatever is created. This Divine Power does all the living work in this entire creation. We take everything for granted. We see beautiful flowers coming out of little seeds, we see big fruit trees growing from tiny seedlings. But however much scientists may dissect and analyze the living process, none of them can say how these miracles have taken place or what it is that directs and sustains the whole process of life. When they try to explain the mystery about what makes our hearts beat, they say it is the autonomous nervous system that runs it. But who is this auto, this self? Look at these human eyes which are such wonderful cameras, the brain which is such a grand computer. Scientists may analyze what is happening, but we never pause to question and try to find out why all these blessings have been bestowed upon us. But now, the time has come for sensible people everywhere to understand through their own immediate experience that we all have a purpose on this earth. The purpose of all our evolution and our development is simply that we have to become connected to this All-pervading Power, so that we ourselves become Divine. This Divine process works spontaneously (Sahaja). It can be proved and is absolutely tangible, much more than scientific findings and laws which can always be challenged and changed.

This process has now started on an en masse scale and is the fulfilment of William Blake's most heartfelt desire:

“would that all God's people were prophets". In this age of Krita Yuga, through the compassion of the Param-Chaitanya (or Divine Love), the Kuṇḍalinī is being raised in countless human beings, so that it is actually happening: God's people have become prophets and, what is more, they have powers to make others prophets too.

There is, however, one small problem. The modern brain is full of too many ideas. Not original ideas, but ideas which have been gathered through reading, through the media and through the surrounding mental atmosphere. Whatever may be the case, the brain is oversaturated with ideas which largely belong to others.

This makes it difficult or very slow for people to accept the truth of reality. It is not easy to convince people that there exists a truth which is beyond the mind, absolute and also that reality is at hand and can be achieved by every human being. Jesus said “the meek shall inherit the Earth". He did not mean the weak, but on the contrary, those human beings who are strong enough to put aside their egoism and their conditioning. But modern man is neither strong nor meek. On the contrary, he is too snobbish, too arrogant, too conditioned or too self-opinionated even to entertain the idea that there might be somebody who can actually tell him about truth or reality and even show him how he can himself achieve it. For the truth which is absolute has to express itself in these modern times. And even if it is not accepted, it cannot die. On the contrary, if it is not accepted it will expose all falsehood and thus destroy it.

If the truth is not accepted, it will destroy those very brains that reject it. They will take to other alternatives in most cases and they will have to take to self-destructive styles. They have accepted wrong ideas that originate from those many human beings who are teaching falsehood in the name of truth. It is an extraordinary thing to witness, that to approach the subject of truth compassionately, one has to really beg people to listen, to hear about the truth that they all have their divinity intact and that it can manifest itself in the great event of their ascent through the Kuṇḍalinī awakening. It is such a great pity, I must say, that this kind of convincing and cajoling of the complicated Western brain takes such an unnecessary long time. It is quite ironic that those leaders and teachers who are fake, who are modern anti-Gods, who are against the Divine, who are for the destruction of human beings, actually become very successful and achieve a world wide following in such a short time. It is also true, however, because of the activity of the Param-Chaitanya and law of polarity, that false teachers are being revealed for what they are and all the false ideas perpetrated by them are being exposed and destroyed very quickly. They appear and establish themselves easily, but in this age of Krita Yuga, it Is only for a short time. The trouble is that after the exposure of one Guru people are so weak that some immediately start looking around for another one. When they settle down with one, they usually end up lost as moneyless recluses. This Guru shopping is now a common and fashionable lifestyle in the West of the seekers. It is the same with other kinds of ideology.

Communism has failed in Russia and fundamentalism and racialism have filled the vacuum and begun to prosper in the so-called democracies.

But for those who are really in search of truth, it has to be accepted humbly that, so far, one has not found it and indeed cannot find it on one's own. In the East, it is common knowledge that if you seek the highest truth, you have to become humble or meek, as Christ has said. This is extremely difficult for the Western mind to accept, because it means going beyond the Ego.

A Western gentleman who had come to me for the first time to learn Sahaja Yoga, found that it was very easy to get Self-realisation without any effort and without paying any money. He was so filled with ecstasy that he went out into the garden shouting: “I have found it". When he came back he was nearly dancing with joy and said: “Now I am going to write to all my friends who have been ardently seeking the truth for ages, to tell them that I have felt this All-pervading Divine Power as the Cool Breeze of the Holy Ghost on my fingertips. Now I know that the truth is, that one has to become the Spirit and that the All-pervading Power of God's love exists, which we all have to feel through this evolutionary breakthrough on our central nervous system. With full confidence, I wilt tell them that it is a living process, that you cannot get it out of books and that you cannot pay for your evolution".

He got very excited and wrote many letters to his professors, his friends and his colleagues who had all been discussing and reading books about seeking, day

and night, for many years. To his great surprise and disappointment, the response was rather lukewarm.

Some did not answer him. Others answered saying: “All right, we are happy that you have found it, but we have to seek in our own way. We hope that we will also find it, but in some other way".

Some could not believe that it was so easy. Others said: “You can't lead a normal life and find it, because of one's bad deeds one has to suffer and detach oneself from society, from all human ties, before one can even begin to find it". No one would listen to him when he said that he had found out the truth by Kuṇḍalinī awakening. With a typical twist of modern advanced thinking that never likes to arrive at any conclusion, they said: “Yes, this may work for you, but this cannot be the only way and there must be other paths".

He was deeply shocked to see that these people who had spent hours and hours meeting together, talking, reading and writing to each other, discussing how to find the Absolute Truth, were not even willing to listen to him when he told them that he actually had found the truth. It is after all, not everyone, who is strong and meek enough to face the truth. They all tried to wriggle out of it, to escape the truth, by giving some “Yes, but..." explanation or other. However, as people say: “the truth will come out by itself".

In modern times, fortunately, someone who knows the truth about God cannot be crucified and silenced.

Of course, neither can such a person wait till these insensitive people are reborn with a more humble mind, because, “the Kingdom of God that was promised is now

at hand" and this is the moment when the truth must be faced. On the contrary there are some half-baked Christians like ADFI from France who are spreading stories against Sahaja Yoga through the French media without having any idea as to what is the truth.

Unfortunately for many, like the friends of the Western gentleman who wanted to shout about truth from the rooftops, in Kali Yuga, seeking has developed its own momentum and people don't want to give up the activity of seeking, even when they come face to face with what they are looking for. In the film “Modern Times", when Charlie Chaplin has been working on a conveyor belt full of bolts, the activity of fixing the nuts creates such an inertia in his body that even when he has finished fixing the nuts and the conveyer belt had stopped moving, he still performs the same actions of fixing something with his hands.

This really is an analogy of those people who are running in the rat race of seeking and just can't get out of the habit. In this way, the seeking of truth has that inertia, which can no longer be controlled by putting the brake on, or pausing for a moment in order to listen to someone who really can say how one finds the Absolute Truth. But the knowers of Truth are always faced with blank incomprehension. As the poet Kabīr has said: “How can I explain what I know and see, when the whole world is blind". Of course, since Kabīr's time things have changed and at this present moment I cannot say that all the world is blind because there are thousands and thousands who have come with open minds to know about Absolute Truth through Kuṇḍalinī Awakening.

Surprisingly there are quite a number of these realised Souls.

In this book, we have to discuss the profound changes which have taken place in the West during this Kali Yuga, both negative and positive. We have spoken about the decline of Dharma, about the growing self-destructiveness of the West, but it is also a fact that many, many seekers of truth have been born in the West in modern times. The right conditions developed, especially after the Second World War, when Western society had lost respect for the value system of righteousness and honour that had previously existed. Even faith in the Divine itself was challenged and the seekers had to face a very confused and faithless society that began to arise at that time.

Actually, the natural basis of Western culture was challenged by a four pronged attack. One is, of course, Science. The second, the intellectuals, heirs to the tradition of so-called enlightenment. The third being organized religions, fake Gurus and cults. And the fourth one, the most powerful of all being the money-blinded media used or exploited by the entrepreneurs.

The consequences of the aggression which Western powers had indulged in through colonial conquest and exploitation, had eventually to be faced through the Law of Polarity and the West has had reap the fruits of its former, collective actions (Karma Phalam). This is another of the blessings in the disguise of Krita Yuga. Whatever wrongs have been done by one country to another, nevertheless, have to be faced and paid for collectively by the aggressor. Of course, one also has to

face individually the fruits of one's own actions. Many nations felt guilty about imperialism and colonial exploitations and admitted as a nation that it had been a mistake. But those whom they had aggressed and suppressed became vindictive, for violence begets violence.

So the chain of aggression and exploitation caused a derailment of the whole world, leading to the so-called divisions; North-South divisions, the divisions of the world into developed and underdeveloped, rich and poor. How can Western nations and indeed those they exploited, get out of this guilt-hate phenomenon? The vicious circle of aggression, guilt, self-hatred is extremely destructive. It has to be said with complete clarity, it can only go when these nations know the absolute truth of Divine Love. Only the actualisation of their ascent can save people in the Western world from inner destruction through guilt and self-hatred.

People in the West talk grandly of spiritual life and of their ascent, but no one even knows what it is they are seeking. Thus, at the end of the “great" Age of Imperialism, around 1918, with the beginnings of what is called modernism, an ignorant society, thirsty for spirituality, started seeking and suffering individually and also in groups through the phenomenon of war, making every kind of effort and trying out all kinds of methods to break through to reality. Many seekers were born at this time, but were destroyed in their own ignorance after succumbing to false teachings which promised much and gave nothing in return, but financial ruin and

psychological dependency. The Law of Polarity was at work here too.

With the re-establishment of the pseudo-affluence of the sixties and seventies in the West, a few cunning people in India, hearing the news that there was a market for seeking, decided to loot Western people of their excessive affluence and many real “anti-Christs" came to Western countries, but especially to wealthy America. They set themselves up as very active Gurus, offering false spirituality for sale and, anxious to exploit the restless, earnest seekers deftly stripped them of their wealth while destroying them in the bargain. To an outside observer, it is very surprising to see how such falsehood can so very easily be swallowed and accepted by the most educated and the wealthiest people in the West, as if they have completely lost their traditional sense of values and no longer know how to invest their minds and money wisely.

It has happened that it is the wealthy people who have invested their future spiritual life in the bank accounts of false Gurus. Their naivety is not easy to understand unless we see it as a kind of concealed egoism, for perhaps they feel they can purchase their salvation without any further trouble to themselves by paying off the Guru with their excess wealth or most of it. However, as Christ said: “it is easier for a camel to pass through the Eye of a Needle than for a rich man to enter the Kingdom of God". And, of course, compared with the people of the third world, in the sixties and seventies at least, everyone in the West was a rich man. The fake Gurus certainly knew how to pamper the egos or the

weaknesses of the rich Western seekers, for, being money-oriented, these seekers had lost their sensitivity to the real riches of spirituality.

Most of the seekers that I met during that time told me that, although they knew they were looking for something, they were completely ignorant of what it was and had been mesmerized by these negative and false teachers. I have to say that it is truly lamentable the way earnest seekers have been exploited by these horrible so-called Gurus from India. For seekers are a special category of people and, as such, they are very precious. William Blake describes them as “men of God". They are the ones who have been seeking in many lifetimes to find the Divine and have often become lost in the web of words of false ideas (“shabda jalam" in Sanskrit, as described by Ādi Shañkarāchārya).

I asked many who had actually starved in order to buy a Rolls-Royce for their Guru, what had made them do such a thing. They explained that they never minded donating money to buy mere metal, as their Guru had promised them that he would give the spirit in return. Naive and unfortunate seekers, because in most cases, the Guru took their money and did in fact give them “the spirit", a dead spirit to possess and mesmerize them and make them bankrupt recluses. You have only to look at the tired and blank faces of the followers of these false Gurus, to know that the light of their spirit has been blown out and something horrible and destructive has taken its place.

Of course, sadly, what enabled these false Gurus to thrive in the West was their cynical exploitation of the

noble ideas of freedom of expression and freedom of belief. The problem is, of course, that the idea of “freedom" has become so corrupted, that it has come to mean a complete abandonment of wisdom and righteousness at the cost of common sense and reason. “Liberty" has become the abandonment of all life sustaining value systems and the freedom to go in for self-destruction, regardless of the cost. The so-called Gurus knew that the most valued commodity in modern times was no longer real freedom (the freedom to live and reach our highest potential as human beings) but quite simply: money.

So these cunning people freed the seekers of their wealth and also their health. There was the Guru who used to send seekers to the Gobi Desert to find Nirvāṇa. This is the surest way to get rid of the seeker and obtain all his properties and belongings.

Money in modern times infects all kinds of so-called spirituality and it has been claimed that even the Vatican counterfeited nine million dollar notes and distributed them through the Vatican Bank, the Bank of the Holy Spirit. Unfortunately, in these modern times, most religions it would seem, are being run on the same money orientation or power orientation.

So now, let us look more closely at what these modern times have brought us, what they have changed in us and why we have accepted these changes.

Generally speaking, the present times are called modern times. It is quite a funny thing, but in modern times, it takes no time at all for anything to become out of date, old or antiquated. Thus, “modern" means presently new

or new at the present moment, which means that whatever is modern has only a very limited existence and that the state of being modern is momentary.

So the word modernism is very misleading.

It seems to mean presently accepted theories or current world view. But in modernism, everything is in fact constantly shifting and changing. It is an unstable succession of fads and cults, that linger for a short while, then disappear, but which often leave very deep impressions or dents on the human psyche.

The sophisticated literary or philosophical meaning of modernism refers to the search for something new, or at least some diversion from the old, through mental projections (often of a most irrational and frightening kind), but disguised and supported by rationality or rather by rationalisations. When the stable world of traditional values is given up fully, only because it is out of date and thus despised, there is an experience of emptiness, of chaos and confusion. When all the well tried pointers and bearings have been thrown overboard, the assumption is that the human mental activity, either rationality or irrationality, is the only valid means of finding out the truth of reality.

Modernism has given rise to some very curious examples of the exploitation of irrationalism to find the meaning of life or the reason for existence. Psychology, Surrealism, Nazism have all risen out of the irrational side of human mental projections and have been dressed up with a veneer of rationality. But unfortunately, rationality, whether it is being used consciously to cloak irrationality or under the illusion that the linear constructions of

human thought can lead to Truth, is only yet another mental projection with no substance behind it. And one can never find reality by rationality, supporting rational ventures.

The problem is that the human mind can use rationality to explain or defend any idea, (wild or profane, sane or insane, constructive or destructive) and develop it in any direction, for any model, any pattern or any construction it chooses. The responses to the great problems of human life provided by rationality are also extremely strange and, most confusingly, they differ from person to person because rationality deals only with the relative and not with the absolute. For example, by rationality, one cannot prove the existence of Divinity or of Divine Love, but in reality, one can feel it on one's finger tips.

Surprisingly, if we consider how important rationality was for the so-called enlightenment of the 19th Century, when we try to evaluate the historical products of rationality, we find some which have proved to be disastrous. The most horrendous social models of this kind of rationality are provided by Hitler, Mussolini and Stalin. If rationality ultimately is the only driving force behind modernism then, at the end of the day, one should not be surprised if it has to be seen that modernism consists of the limitless vagaries of the human ego, leading to sheer nonsense and idiocy and even to suffering and catastrophes.

Rationality is most prized, of course, as an analytical and critical tool. But individualistic rationality can be extremely cunning and manipulative, particularly when it challenges the ego of another modern thinker through

criticism. Truly creative writers and thinkers have always suffered at the hands of critics.

The critic has no creativity of his own and perhaps out of jealousy, or a sense of inferiority, spends his time analyzing, attacking and attempting to destroy what has been created by another. He thus wastes the energy of the other ego and bloats his own ego in the bargain. However, even though the rationality of one person may not necessarily challenge the rationality of another person and even though it may not be used in an aggressive way, it can still never give a clear-cut idea as to who is wrong and who is right. It is a common phenomenon.

Some think that one particular system of government or one kind of religious belief is good, while others conclude that the system of government or of religion which they are following is equally good. This is why it Is not good form to talk about religion or politics in civilized company. Of course, in the field of science, criticism is a healthy phenomenon, obliging the scientist to provide proofs for his theories, thus leading to many new and useful discoveries. But even science is not conclusive about what is real and true. Furthermore, it does not, despite its practical value, even deal with the entirety of human problems, which, I have to say can only be solved through Self-knowledge. Of course, scientists are suspicious of anything which sounds mystical or up in the air. But the Self-knowledge that I am talking about is concrete, veriāble and is tangible like science itself and completely understandable in rational terms.

However, if one considers the absurdity and the implications and the aftereffects of many otherwise apparently rational conclusions, one has to say that rationality, though we are very proud of it and boast of it, is not such a responsible vehicle for wisdom. In view of the unreliable results of applied rationality, it is clearly wrong to have any such firm ideas and beliefs based solely on rational theories. There is no final answer to fundamental questions through the use of rationality alone, because discussion shows that each view may be partially right. One cannot definitely say that this one is fully right and the other is fully wrong. In our wisdom, we must understand that the truth in effect is absolute and not relative or variable as we commonly experience it, like the six blind men describing an elephant from six different angles: one, holding the trunk, says: “it is long like a snake"; another, feeling a leg, says: “it is massive like a tree". Each has a very firm and indeed justified faith in the correctness of what he has found, but each contradicts the other, because each has only a partial and relative view.

Of course, rationality is not even as firmly anchored in reality as the blind man's perception and who may not even be in contact with the elephant, but perhaps indeed the trunk of a tree, a piece of hanging rope, or a poisonous snake. Unless you have access to the absolute Truth, which is a totality, unless you can see the whole elephant, how can you decide whether your view is the right one? However, there are many who may profess untruth with great confidence, proclaiming their authority with great pomp and circumstance, but they become

aggressive, violent or even murderous if they are challenged by others, as the actions of many so-called religious fundamentalists amply demonstrate. Moreover, all kinds of cults which appear to be very benevolent from the outside, teach the seekers that this world is coming to an end. The disciples of these kind of cults may become fond of violence and start killing people outside, the cult as the great warriors of the God of Destruction.

Some of the fake Gurus kill their own disciples to plunder the money which has been looted by the disciples who are expert thieves.

Some of them who talk of the end of the world do not allow the disciples to marry, some rape women disciples who become pregnant and kill their unborn or newly born children secretly. Secrecy, is the key word of all such world ending cults.

On the firm foundation of Absolute Truth only, can one have complete confidence and an absolutely peaceful, non-violent stand in the face of the relative world of uncertainty, contradiction and confusion.

Such a person, like William Blake, for example, is truly what is meant by the word saint, a person who states the truth simply as he sees it with his higher vision and does not react vehemently or violently to contradiction and scorn, but pities his or her aggressors as blind and ignorant.

However, in modern times, what impresses one is not a simple and unassuming statement of the truth, but superficial showmanship and display.

When I was on a lecture tour in the U.S.A., the television interviewers in Boston asked me how many Rolls-Royce I had. When I told them I did not even have one, they actually refused to interview me because I was not in the business. Of course, I do not blame the Boston TV people, especially as they work in a society in which the power of money is the ultimate criterion. This is how you have to survive if you want to get somewhere in the turmoil of modern society, where rationality and egoism have become like two fixed blinkers on a horse, whose body has no substance but money.

Now, because of the natural limitations on the power and scope of rationality, a person who can say with authority what is absolutely right or absolutely wrong has to be an enlightened person. It is beyond the normal limitations of the human mind to say something about truth so emphatically. And if such a person not only announces but manifests that truth as reality and expresses it in his life and work, then one should after all pay serious attention to such a personality. Such a person is a saint, or a seer, a greatly evolved soul, whose unique individuality is free of all taints of egoism or conditionings. He is, we might say, metamodern and does not care for the limitations of rational understanding, for the norms imposed by the cult of money or the power of the orientations of fads and fashions in modern times. To a merely rational person, who thinks that all ideas are merely opinions, such a person may appear to be an egoist, but the test is that through his lifetime he will not do anything that jars or that is considered sinful or anything that goes against

human benevolence. Nor will he create destructive ideas in the minds of the people. On the contrary, whatever he does is constructive and compassionate and creates peace over his entire area of activity. Because it serves the interests of a fuller and more perfect life and promotes human ascent, his work is of an eternal and absolute nature.

It is important to verify exactly what rationality is, this vehicle and basis of modern life. If we can understand its value and its limitations, we shall be able to enjoy whatever fruits it can offer, while avoiding the pitfalls it puts in our way. Firstly, rationality is not necessarily empirical. It doesn't necessarily conform to the facts of human experience. And if the beginning of the thought or theory is not rooted in reality, the end or the final results of such a thought or theory could well be disastrous in practice. When such rationality becomes collective, then it is extremely dangerous. Not only one person may be hurt, but many and sometimes a whole nation or many nations can be hurt or even destroyed through the effects of such collective illusions. Rationality just creates systems that appear possible, without necessarily being true or real. Often, rationality could equally well prove the opposite to be true and that in turn may later be proved to be awed or fraudulent. Rationality can make a man feel like a worm, or like a hero.

The problem is that all these manifestations of rationality are on the relative plane, created, as they are, by human beings who have no innate guiding principles of wisdom. Whenever they try to project rationality and construct a system, it is merely their conditionings or ego that they

project. Far from offering something substantial and real, they are merely projecting themselves arbitrarily towards a goal of their own creation. Rationality moves in a straight line like a wild boar who cannot change his course once he has started charging. The wild boar, as often as not, misses the target and goes on until he is completely exhausted. This happens to many intellectuals, in the relative world, who pursue their ideas to the extreme without noticing that real life is fluid and always changing, as often as not and the goal posts have been moved and they have missed the point. Being modern, always on the crest of the wave, they are caught in perpetual motion and they cannot slow down or stop to see where they are going or how they are taking others for a ride. Thus the rationalists' notion of truth is normally a linear movement, or a mere mental projection, which takes an idea through, to its logical conclusion. Of course, it may have some spark of insight in it, up to a certain point, but because it is not based on an absolute vision, it has no substance of truth in it and it starts failing and ultimately recoils, or boomerangs, on the person who has projected this idea or on the people who have accepted this system. It relapses and fails, because it lacks reality and ultimately it cannot sustain its own random flight. This explains why so many apparently benevolent solutions, based on rationality alone, have often turned out to be full of destructive elements.

A very good example of this are Freud's theories. Now, after such a long time, people have started to find out how distorting and fraudulent they are and how the

psychoanalytic treatment propounded by him has turned out to be a mixture of hocus-pocus and brainwashing. It is now clear that Freud did not know what the Unconscious is. This was already apparent to one of his first disciples, C.G. Jung, who was later to describe the Unconscious as the source and matrix of all great creative ideas, as the basis of all reality and not just a sort of personal dustbin full of primitive drives, which was Freud's limited and destructive view of it.

Psychoanalytic theories, far from helping people to lead happier lives as Freud claimed they would, have in fact done great harm and have been largely responsible for removing all sense of morality from the minds of Western people who have accepted Freud's extremely undermining theories with complete naivety. They even congratulate themselves on overcoming their resistance, which is the natural revulsion that all normal human beings feel towards Freud's central and favourite theme of the so-called Oedipus Complex and have swallowed Freud's personal obsessions whole, without feeling sick. If Freud had come to India to propound his theories, he could not have survived the anger and wrath of the people, who have a great and deep sense of chastity, morality and understanding of what is good and true and especially a very deep sense of respect for motherhood. Why did our Lord Jesus Christ say on the cross when he was dying: “Behold the Mothers", meaning look out for the Mothers? It is one of the main teachings of the profound traditional wisdom of India, that the Primordial Mother is the origin of all things and everything tends to flow naturally back towards Her. It is only in the great

happening of Sahaja Yoga that it is possible to fully understand what it means to enter the body of the Mother again, the ocean of peace and compassion as the enlightened cell in the purest form, as the drop becomes the ocean and becomes part of the Mother's living body. Freud was a man with a very small, ignoble mind who tried to reduce everything, including these great truths, to the puny dimensions of his own perverse obsessions. Fortunately in India, not only the learned, but even ordinary people know what reality is. It is even described clearly in the ancient Purānas who is a false Guru and who is a true Guru and what is right teaching and what is wrong. These are fundamental and eternal truths which cannot be changed or modified to fit in with some sort of a new diversion or a distorting and dangerous fad like Freud's theories.

Reality and truth are not products of rational or linear thinking. They are derived from absolute wisdom as it manifests itself spontaneously, coming from the light of the Spirit. Prior to Realisation one may or may not agree, but the truth is that the Spirit is the reflection of God Almighty in our heart. Only after Self-realisation and only then, is there a direct experience of the Spirit. It then manifests its powers in the human personality and it's light enlightens the consciousness into a new awareness. The Divine intelligence of the Spirit radiates on all sides. It does not have a linear movement like rational thinking. It is not partial, tendentious, or manipulative, but is simply like the rays of the sun. It enlightens every area of darkness and ignorance. The power of glowing reality radiates from the Spirit on all sides and penetrates into

all the deepest questions and problems. The power of the Spirit is unlimited and it continues enlightening every area, even the most difficult and obscure. There is no question of it reaching a point where it must recoil and lead the mind into confusion and error, as the linear consciousness inevitably does. On the contrary, it enlightens wherever one's attention goes and one sees reality with complete clarity in a balanced and tangible way. That is because reality is what it is. Unlike the limited ego (blind consciousness), the Spirit neither wishes nor needs to manipulate any idea to fit in with rational projections, to suit the demands of an argument or of some mental construction. The trouble is that truth cannot compromise. It stands on its foundations of deep, pure love.

This is why the one who knows the truth sometimes shuns other people because he cannot adjust his vision to fit in with the most popular, successful or fashionable ideas of others' rational projections.

He stands on the pedestal of the Absolute and he knows that beyond the confusion and chaos of the rationalizing modernizers is the realm of Reality, the Absolute Truth. He knows that this Reality cannot be achieved by rationality, within the limitations of the ego, but by our ascent. This is not something imaginary, but the actualisation of the experience of our soul or the Spirit. The Spirit is like the steady axis of a wheel. If our attention reaches the immovable farm axis at the very center of the wheel of our existence (which is constantly moving), we become enlightened by the Spirit, the

source of inner peace and reach a state of complete calm and Self-knowledge.

However, when our awareness remains attached to the ego on the periphery of the wheel, there is a continuous movement in the normal course of our lives and we live on the level of a merely relative understanding of the turmoil that surrounds us. Apart from this limiting effect of the ego, all kinds of desires, expectations and conditionings also affect and distort our consciousness, reaching our superficial physical or mental senses causing strain, stress and complete exhaustion. As opposed to this is the innate quality of the Spirit that raises us above all artificial, unrealistic chaos into the realm of Pure Reality, emitting peace, also outside, in the surroundings. This is not something which can be demanded or forced or paid for. It happens spontaneously through a living process of evolution. The consciousness, which is unsteady and relative, becomes, after our ascent, one with the All-pervading Divine Consciousness. This is because through Self-realisation the Spirit knows itself and is completely self-radiant, absolutely confident and self-sufficient. One can say that the Spirit is complete awareness and is therefore supremely aware of its own nature.

Now, as I have said, the nature of the intelligence of the Spirit is like that of a unique light which emits radiance on all sides and goes on emitting light as far as it can reach, without ever encountering any polarity effect as a reaction. The consciousness which comes from the light of the Spirit perceives', transforms and creates. The intelligence of the Spirit is thus neither simply and

exclusively the cause nor the effect of anything, but it is cause and effect combined together. It is neither active nor passive. It therefore neither has to manipulate nor to take orders. It has the built-in quality, simply, to act in order to be effective. We might say: “it is, therefore, it does".

Take the sun's rays. They just fall on a tree and create chlorophyll. This process does not require any intention or mental projection. This capacity to know the real and to be effective is simply built into the Spirit. The seed which is put into Mother Earth sprouts because both the seed and Mother Earth have a built-in quality to produce this effect. It is simply according to the nature of things that everything which is truly living works out in a very spontaneous way. Everything naturally tends to become what, in potential, it already is.

The mental process, on the other hand, does not have such spontaneous emissions of activity because it is not rooted in the creative source of all things, which is the Spirit. Whatever it does is deliberate, ego-oriented or conditioned and compulsive. It moves in a linear manner, which does not look back, nor from side to side. Ultimately it cannot sustain itself as there is no strength of truth in it, so it recoils and harms the original idea which was not expected at all in the beginning.

For example, take the extreme case of Hitler, who was so convinced by the operation of his own rationality that the Jews were destroying Germany, that he propounded a theory that the Germans were noble Aryans, the highest race and that the Jews were racially inferior. This was a rational theory, but it was nowhere near the truth. How

can Germans be the highest race when they killed human beings in gas chambers and enjoyed the horrible sight? There were also very sweet children among those who were being gassed. It is obvious to any human being who has not been blinded by rationality, that only the lowest primitive could do that. The final solution, of such a rational construction, was Hitler's own destruction, because his idea of destroying the Jews was a mental projection and all mental projections end up recoiling on themselves. The polarity effect occurs when one crosses a certain natural limit in one's mental projection that is confined to the limited range of one's personality and ego consciousness. It then recoils upon the one who started the process in the same way as an arrow which is shot towards the infinite, but is attached to a string pulling after it, will rebound and hurt the archer.

Even on a superficial, mundane level, our own daily experience should teach us that we should not pursue our rationality wherever it leads to, but rather watch and restrain it within its proper bounds.

Rationality has its usefulness, but one should not go to extremes without judging what aftereffects the polarity of our excessive rationality may lead to. It is surprising, however, that because of the frantic power of the ego, no one finds this lesson easy to learn. Many people have come to me suffering terribly from the effects of their mental projections and, even as I try to cure them, they will justify the thing that is destroying them: “So what, if I have done that? What's wrong with that? What's wrong? What's wrong?" This seems to be the mantra or the constant refrain of modern man. However, if one is ready

to learn from everyday experience and does not automatically chant, “What's wrong? What's wrong?" one can achieve the practical wisdom of the middle path, avoiding the extremes. With practice, we can confine our rationality to certain clear limits and so attain our balance. In this way, one might remain a little more alert and unharmed and one certainly would not destroy oneself or others.

If one introspects and says with humility of heart: “I do not yet know the truth, but I have to find it", then, in time, this humility may be rewarded and one may achieve one's ascent. If this happens, the person's attention comes into the center, neither on the left, nor on the right. That is, neither dominated by his conditionings, from the past nor the orientations of his ambitious ego. Now such a person is very well suited for Self-realisation, by which he will know the truth in its absolute form.

So much for the problems of rationality and the way we can avoid the worst confusions of modernism, by experiencing and understanding what is meant by perceiving reality in the fight of the spirit. Another curse which has been predicted of these modern times (Kali Yuga or the Age of Conict or contradiction, resulting in confusion, “Bhranti" in Sanskrit) is that people will very easily take to sinful and destructive activities. It should also have been predicted that those in power will permit and encourage these activities, as it suits them well. They will not try to solve the social problems that arise from this by going to the root of the self-destructiveness (which is at the heart of modernism) but will only offer

piecemeal and short term solutions that will create more problems which may never be sorted out. For example, one Mr.

Simpson, a precious hero of football, is accused of killing his wife. As a result several articles appear from American magazines arguing that we should not have marriages and families. The Americans have only a two hundred year old society. In these few years they have done everything to destroy their society. How can they be authorized to talk about society or marital life and to destroy other societies in the world with long traditions? But this means just treating the symptoms not the cause, by killing the basic roots of society. Governments will no longer be concerned for the real benevolence of their people and power will go into the hands of fraudulent financial interests, who will then be able to purchase votes by attering the lowest and the most selfish desires of the people (particularly through the Press and other persuasive media like the television). What we actually see in modern times, however, is beyond any prediction and imagination.

The best example of the humility of intelligence is seen, not so much in the constructions of the intellectuals, but in those deep poets and simple artists who are meek in heart and who paint in sheer simple dedication to their Creator. In their mental projections, they see the world that the Creator has made in his own image. The spontaneous creations of these modest people are eternal reflections of nature and of the Divine. The exuberance and joy that pours through their paintings, in every stroke of their brush, opens our hearts like fragrant

lotuses. There is a unique, silent inspiration that is emitted from their work. There may also be some so-called “naive" or “rustic" paintings that echo the same style of art.

Unfortunately, in these modern times, we are producing no great master's paintings. At best, we copy the Old Masters or buy and sell their work at very high prices as an investment. In modern times we have given up the notion of eternal art and taken to so-called modern art instead which is so subjective that it can only be understood by the artist himself, or requires him to give a big commentary to convince our rationality or the great value of his creation. And then, there are always the critics, who themselves having no sense of the eternal or of the Spirit, will praise to the skies any sort of nonsense that manages to look novel by going against all good sense and normality.

Of course, modern art can also have a very evolved manifestation if it is emitted from the formless Spirit. It breaks the lines and forms of conventional art to create a formless substance which is full of light and transparent meaning. But to achieve this potential, one has to be a realised Soul, who can paint his formless joy in such a way as to represent and emit that abstract spontaneous enjoyment of the Spirit by the Spirit. Such art requires no commentary and no discussion. Only a poet can describe it. A poet like William Blake, who was a great evolved soul and seer, could also draw and paint the visions he describes in his poetry. The imagination of such poets touches all the beautiful heights that only an enlightened soul can appreciate and enjoy. All those evolved souls,

whether they are sitting in a simple village weaving a shawl for the Goddess, or singing the praise of the Eternal and Everlasting in Divine poetry, or playing the Divine music, are all the Creator's own Divine ripples. They may sometimes not be understood, they may be criticised by ignorant, blind people, but they work and sing and play for themselves and for those who have Divine knowledge and who can understand the world they portray.

To communicate this vision, it is not necessary to use any vulgarity or the kind of sensuous suggestions exploited in the modern age to express the artistic impulse. If it is pure art, then it is in itself, stunning and extremely joy giving.

So much so that when you see or hear such a work of pure art, all thoughts stop and you just start witnessing the beauty of that joy, which the artist is feeling in his own heart. This finer perception of what is real and true is the gift of the realised Soul and it is of an entirely different kind from the products of mere rationality.

Lacking this finer perception, the intellectual critics, who themselves cannot draw even one line, bring their ego-oriented and limited rationality into play, which gives them free reign to criticise and judge any budding artist, to kill his work and wound and numb his sensibility. For example, I heard a masterly orchestral piece, the other day on television. This music was composed by an 80 year old English lady.

It was very beautiful and enchanting, but the next day, a half page criticism appeared in the newspaper,

depreciating and degrading that masterly work. After that, the composer disappeared into hiding.

What is the driving force behind this so-called sophisticated criticism? Is it the jealousy of those who have no talent to create (I say it again) anything and have learnt the trade of being a critic instead? The problem is that one cannot learn in school to appreciate true art. It is not a question of merely mental understanding, but an innate spiritual experience. The merely mental appreciation of a critic is actually very dangerous because it may neglect or destroy what is genuine and real and give an artificial glamour and an air of value to what is meaningless and trite, or ultimately destructive. But why should they criticise? Everyone has his own way, so why mislead others by bombastic words with which the critics have trained themselves? In the same way, the journalist comes with a machine gun mouth to shoot down the ideas in his interview of the very humble and wise people.

If we look at its products, we see that modernism has principally created only works that reflect shallowness and confusion and nourished only expertise in mental criticism. But fortunately, there is a built-in solution to all this. For, if all the great artists were to disappear (as we can see is actually happening because they have been criticised on account of their very creativity and their innate sensitivity and have been shocked into silence) what would be the result? The Law of Polarity would act and the critics would disappear, because who would be there for them to criticise? They would have to begin to criticise each other, which is exactly what is happening

because they are like programed machines which cannot stop spinning and churning out their endless yards of criticism. They would no doubt eventually criticise each other out of existence.

The problem with modernism is that it is always destroying and superseding its own constructions. Let us look at another beautiful example of polarity at work. From the Sixteenth to the Nineteenth Century, it was considered modern to invade other countries. Rampant plundering and colonialism were fashionable and prevalent. In the Twentieth Century, it became modern to take an “enlightened" interest in other countries. But the Law of Polarity ensures that whatever new trend one may take to, the pendulum will swing back again and we have already touched on some of the problems of the West that can be seen as the direct result, via the Law of Polarity, of those misconceptions of the past.

In these centuries, rationality at its height, worked through the medium of the white-skinned races who elaborated a linear area derived from rational thinking that all other skin colours were somehow not made by God, who, it was tacitly assumed, was certainly white and most probably Anglo-Saxon and had bestowed a different colour upon other races as a kind of Divine punishment. This sort of ignorance may appear very funny to us, but armed with this special kind of rationality, or rather with the rationalisations of imperialism and colonialism, they actually killed thousands and even millions of people, plundering their land and making slaves of the population. As a result, one cannot find a single Red Indian in North America living freely and naturally in the

traditional way, because they are all locked up in reservations “generously" given to them by the invaders. One has to go to the museum to see their pictures painted with the head dressed as of Red Indians but, strangely, with the faces of Anglo-Saxons.

Thank God some Divine providence took Columbus to America and kept him there, instead of to India where he thought he was heading. Otherwise, the “coloured" people of India, Pakistan, Bangladesh, Sri Lanka, Tibet, Nepal, Afghanistan and all other “stans" with their ancient and sophisticated cultures, would have also been completely devastated and destroyed by the superiority complex of the Conquistadors, those bull fighters of Spain, whose great contribution to civilization was creating the “peace and the calm" of the Catholic churchyard. But to make up for Columbus' neglect, the great Anglo-Saxons came to India from England, did their best to neutralise the heritage and deep wisdom of India and then gracefully left after 300 years of respectable hospitality from their unasked hosts. They left India peacefully, but with this great country disastrously divided into two different parts into which the seeds of violent destruction were already sown.

Now, despite the complete break up and demise of the plundered Empire which was founded so firmly on the rights of individualism and the rational theories of a “United Kingdom", that rationality of colonialism has lingered on, with the same potent fire of polarity burning within it. The United Kingdom itself is now feeling the stress of different parts, which are not only fighting with each other to defend their individualism, but are busily

using violence in an effort to destroy each other. Until the recent peace process commenced, every day people were being killed in Northern Ireland defending or attacking the vestiges of colonialism and at regular intervals the great and safe city of London was blasted by terrorists' bombs.

Now let us try to clarify, how the polarity of this manifestation of rational, mental constructions acts.

When the Anglo-Saxons were busily plundering those “inferior" cultures of the “coloured" races (especially in America), their ego developed to the extent that they were thoroughly blinded to reality and they began to think that their arrogance and their inhuman behaviour was perfectly normal and quite all right. They found, according to all the rules and logic of rationality and to their great satisfaction, that they had nicely plundered the whole world, crushed all the “inferior" races into submission and had now settled down comfortably to enjoy the fruits of their arrogance. Of course, polarity started manifesting itself. America, particularly, began to prosper and, despite the great idealism of the American Revolution against colonialism, the people gradually became slaves to luxury and the victims of their own egoism.

As time passed, they began to treat the non Anglo-Saxons, all the Jews, Hispanics, Italians and Russians, as inferior races and they tormented them as foreigners in that land of the Red Indians, which now they assumed was their own. Many, perhaps fired by religious zeal, claimed that it was their birthright and that they had been chosen and blessed by God to do the great work of

destroying the Red Indians, who were “primitive" and did not have white skin, as God Almighty most certainly had.

Now the white skinned people have beautiful cities full of lovely houses and gardens. All the lush forests and fertile lands, that once belonged to others, are now their own and they have become the legal masters of those lands and all that they produce. Those people who were killed or driven away, simply because they were living on their own lands, are finished forever. There is no need to think any more or to worry about them because everything can be explained and justified through the skillful use of self-opinionated rationality.

But unfortunately, this aggression has not in fact finished. By the natural Law of Polarity, when you aggress other people and destroy them, then that same aggression turns back against you as the aggressor.

The same people who once prided themselves on being individualists and intelligent rationalists, with a highly developed culture, these same Anglo-Saxons and other arrogant colonizing tribes, are now the first to take to all the collective, self-destructive ventures that are currently on offer. It is they who so readily indulge collectively in the use and abuse of drugs and narcotics. These drugs are flooding in from lands like Colombia and Bolivia, where the original inhabitants and owners of the land of America, the Indians, still exist, neglected and ground down by poverty. They fled into the higher mountains to save themselves from the attacks of the white-skinned people. It should not come as a surprise to us that their hiding places today are the nucleuses of polarity in action. The drugs of the worst type, like “crack", are

made in these two countries and are then voluntarily smuggled into America by Americans in order to degrade and kill their own people, while the local people do not indulge in such dangerous drugs as Crack. The results of drug addiction in America are not limited to any one city or to any category of people. They are so widespread that you find indiscriminate killings in the busy streets of Miami or San Francisco or Los Angeles, as if the uninhibited killing of the Red Indians created such a momentum that they are now killing their fellow Americans without rest. It seems that the “killing game" must be practiced like tennis, in order to keep the talent for killing, exercised for so long against the Red Indians, nicely up-to-date.

Now they are mugging and even killing people who are only slightly more affluent than themselves.

So, as these developed societies become richer and richer, by another action of the Law of Polarity, they also create increasing numbers of thieves and more and more sophisticated Mafiās, who make money by kidnapping rich people who have made money and spread corruption and misery wherever they spring up. These alternative Empires of the Mafiā cannot be controlled, but can (and do) themselves control everyone, even governments and politicians.

The modern Western world places such importance on making money that money has become a hanging rope around the neck of everyone born under the unlucky star of modernism. However, we should understand that all these thieves and the Mafiās are there simply to give a counterbalance according to the Law of Polarity.

But theft is not confined to a criminal class. Every conceivable category of people, from the top to the bottom of American society, is either indulging in corruption, thieving and looting without any sense of decency or honour or silently suffering the atrocities of these thugs and vagabonds. They thrive and build up their tribal kingdoms. Violence has reached such a level, that if one has to travel to America one should not wear any watch or jewelry, not even a wedding ring.

The eroding and slow destruction of normal human values (the eternal Dharma that all human beings spontaneously respect if they are brought up in contact with traditional values) has reached a terrible peak in America, where it is fast becoming the norm that people indulge in excessive drinking and excessive drug intake as a matter of course.

Even more serious is sexual abuse. Intoxicated by their so-called freedom, people have lost all sense of decency, natural modesty and restraint. More and more reports show that they even indulge in the abuse of their own children. Even animals mother their offspring better than such brutes mother their children.

It is beyond human conception and condemnation, but it seems that they have become collectively immune to all normal moral values in this violent culture which is covered in the garb of so-called fun. This “Coca Cola" culture is full of Halloween style celebrations, drug-oriented discos and music full of bombardment of vulgarity and extreme indecency. How could a poor “primitive" Indian astrologer envisage the future to predict this degraded immoral state in the modern era.

Now recently, we have heard the news that 200 children have been abused by the police in America, that is, by the very people whom they should trust for their protection and well being. In these modern times, children have suffered most horribly, but this is perhaps even worse than a gas chamber death for these abused children, because they have to go on living with such cruel damage done to their young lives.

Many Catholic priests in Canada have been destroying innocent children. Recently it was shocking to hear that the top priest of the Catholic Church in Austria has been charged with the offense of abusing children. His dress was all red in colour. I wish he could enter into the arena of bull fights with a very deadly bull facing him. Even the children themselves might feel it preferable to die than to live a life of such devastation. It happened quite recently that a very young girl, who was pushed by her parents in the leading role in a horror film about demonic possession, committed suicide when she reached adulthood.

Such heartless people, who abuse the innocence of children by doing such heinous things, are not described in any predictions, so the West does not have any faith in any Indian predictions. They feel very strongly that the ancient Indian astrologers had no clear insights. What about Nostradamus? It is as if those ancient seers could not bear to relate such stark horrors that no one would have believed until this time, the lowest point of Kali Yuga.

When I read the news about the abuse of children in America in the newspaper, I was really shocked.

An American lady in the next seat, who was also flying to America, was surprised as to why I should be so shocked. She said: “I am not at all shocked, because if you think about it rationally, you will know that similar things are happening all over the world. Only the American media aren't afraid to print such news". Individual rational justification has been taken to its logical conclusion in these new dimensions of collective thought, or rather of collective escape from introspection. Such careless, irresponsible thinking means avoiding the issue of dangerous, destructive earthquakes of humanity. Also, it means complete ignorance of the painstaking, respectfully preserved values of the traditional culture. If Abraham Lincoln were alive, how would he react to this kind of society? Thank God all these great souls are resting in peace. It is only we, the modern people, who have to be shocked all the time by the sensationalism of the modern media.

Nowadays no one seems to be safe in any of these developed countries. This is because everybody is busy using their rationality to explain or justify violence like the American lady I spoke to on the plane.

Or again, with the constant presentation of violence as entertainment in the media, the public is being made shamelessly and inhumanely insensitive to such things. And, as we see, people are quite brazenly happy to make money out of all kinds of horrible things. They have no time to bother about anything else. Even those who have enough money are so greedy that they want to have more, by hook or by crook, from those people who are

supposed to have more than them and even from those who have less.

However, for someone from a different culture, it is a sin to speak about the public abuse of drugs, particularly of alcohol. Drinking alcohol has been elevated by the Anglo-Saxon and European races almost to a great religious practice. They do not discuss the religion, whether it is good or bad. Drinking is the sanctum sanctorium and those who do not drink are strange or weird. Even the spokesmen of their societies, the intellectuals and so-called higher echelons, are seldom models of sanity after getting drunk, leave alone wisdom. On the contrary, they are collectively drowned in barrels of lager, spirits and every conceivable kind of wine and intoxicants. Of course they have invented a thousand different justifications and even collectively in public through the media, they show their brilliance in defending this self-destroying habit that blurs the clear vision of wisdom. Unfortunately this drinking culture has now spread to countries which traditionally have avoided alcohol like the plague.

Once I happened to stay with a friend. Her husband was a highly placed government servant, but both were habitual drunkards. I was surprised to see how lousy their home was, with nothing in it of any other use but for drinking parties. They did not even have a spare blanket for me. Such intellectuals and “top people" have made a whole Bible out of the culture of alcohol, thanks to the marketing genius of countries without any principles, advanced towards their destruction.

The French, who have made a very sophisticated culture out of rotten grape juice and rotten cheese, are now

wondering why their grapes are becoming white and do not ferment and why the whole country is obsessed with their sick livers and lizard-like skins. Is it polarity acting on them? And is it polarity again that is giving them the great shock of economic recession? Another polarity that has appeased. After the election of Mr. Chirac, a long list of his colleagues in the Government appeared in the newspaper. They were arrested and jailed but if they have drink and drunkards around how can they do it with the pay they get? Also most of them are very fond of having keeps and appointing the keeps at very high levels in the French Government.

No one seems to know why recession is spreading like a disease in all the Western countries who boast so much about their economies. The subtle reason is their consumption of beer, wine and alcohol, which means the destruction of all real freedom and saps the power and the desire, both to work and to enjoy life.

In their lives there is an instant crisis if they cannot drink in a pub or cannot have a holiday, from which perhaps there is no return. Christ has said that alcohol leads to debauchery. I say that, in the modernist period, it also leads to economic recession.

Even in churches, for “holy" communion, they give the worshippers rotten, fermented wine for their spiritual welfare. Their explanation is that Christ made wine out of water for the wedding feast at Cana. Of course you can make grape juice out of water with Divine vibrations, but how could those Divine vibrations create something which destroys your consciousness and pulls you down to subhuman level? Logically, how can there be an instant

wine? It has to rot for ages to be the “best". However, for truly modern drinking people, there would be no “holy" Communion without vodka (the strongest Russian alcohol), because ordinary wines may not give the spiritual effect to a drunkard or the one who is used to very strong alcohol.

I cannot understand how they can use Christ to support the use of fermented wine which goes against one's awareness when, on the contrary, He came to help us to ascend above the common human awareness.

Christ made the “wine" at Cana instantaneously. He did not allow the grape juice to ferment. All wines and liqueurs otherwise (even Benedictine, that “blessed" liqueur made so lovingly by the monks in France) are fermented and the best wines are the most foul smelling, made from thousand year old, truly rotten grapes. Those who are “lucky" enough to taste them say: “Ah, heavenly!" Yes, it is true, they smell like nothing on earth and those who are drunk, smell worse than pigs because anyone who does not drink cannot bear to stand near them. And yet, in the developed countries, this is the state that everyone seems to aspire to be in. It seems as if they have lost their sense buds in their noses. As it is they smell because bathing is out of fashion in France. French bathing means sprinkling perfumes in alcohol and then feeling that French culture is the highest.

At a big reception, one has to shake hands with more than five hundred such people. Once they have started drinking, they may go on till ten or eleven o'clock at night, even though the reception started at six and is supposed to end at eight o'clock. This is the only time

when they are not always looking at their watches. The problem is that when they eventually do have to leave, they insist on entertaining their poor host or hostess who have been standing for hours with nothing to eat or drink, watching them slowly losing consciousness, by squeezing, pressing and twisting their hands, until they feel quite numb and faint.

The poor hosts have been busy shaking hands with those who are arriving in a constant stream and much before they are over with the incoming guests, before they can sit for a few seconds and revive themselves with some pure water or tea, they have to start saying goodbye to the ones who are leaving because they can't even drink any more. This is one of the many aspects of glorious entertainment of Western society.

Of course, people rationalise this sort of crazy behaviour by saying it is not a modern system at all, but a traditional one and therefore, by my own argument, it must be good. But to anyone with an ounce of common sense, it is so obviously a complete waste of money and energy. At such gatherings you will seldom hear them talking about their work or anything sensible, but mostly about scandals and other idle gossip. But if you are in the position of having to hold such a reception, then beware particularly of the French, because they must kiss the hostess on both cheeks (if not the host as well!). In these days of all kinds of easily transmissible diseases, I think, at least, this “tradition" could be cancelled.

But there is a more serious side to all this. The drain on both private and national resources that such consumption of alcohol represents, is very significant. If

such a thing would be possible, a statistical survey of the expenses incurred and the positive results achieved by such receptions and parties, as well as daily habitual drinking, should be made and discussed in the Parliament of every country. For the societies of the developed world to spend such a large proportion of their national income on trying to stay as unconscious as possible is a sign of great folly. For the developing third world to be lured into following their example and to spend so much time and money on diplomatic relations in this way, is unpardonable.

Even Indian embassies seem to be well trained in alcohol parties.

England is, of course, steeped in the “traditions" of alcohol. The most beautiful and imposing building in any village is invariably a pub. “It's the village social center", they say. But the people who meet in the pub are either already in a drunken state or they have gone there in order to get into one (usually as quickly as they can). Before meeting anyone, they must have a drink otherwise they cannot begin to relate to each other. They even celebrate the deaths of their relations with champagne. The point some of them make is that this is the only way to get out of your feelings. The more alcohol that is consumed, the less people have feelings for each other and they start losing the moral sense of the nature and value of relationships. In a recent example from people who are part of the “alcohol culture", an 80 year old grandmother writes love letters to her own eighteen year old grandson and they are published on the front page of the newspapers as if it were such a great

happening. This sort of confusion about relationships is a direct result of alcohol which manifests the dulling of the moral sense by the constant intake of what is actually a poison and which numbs and slowly destroys the moral human feelings towards each other. And yet, alcohol is so respected in these countries that I have met, in Canada, a Doctor of Philosophy who got his doctorate in England by writing a very complicated account of how “spiritual ascent" can be achieved through drinking.

The effects of alcohol on human awareness and human behaviour are, however, far from raising the level of consciousness and reffning the moral quality of people's lives. As I have found in my work, it is very difficult to give Realisation to habitual heavy drinkers or alcoholics.

Some of them have become so fed up with disappointment in their genuine search for truth that, in despair, they have taken to alcoholism. If by chance their habit is corrected by any means other than Realisation, they mostly fall immediately into some other habit, like gambling, chasing women or men or drugs. This is because alcohol destroys even the moral capacity and desire and balance for higher awareness, spiritual and moral growth.

In Western societies, people treat the consumption of alcohol like a religious ritual. They themselves would be shocked. But I would say that they are no different from the Rastafarians who have to take drugs as one of their rituals, who are rarely not in a state of possession. Most of the crimes committed nowadays may be in the state of drunkenness or in order to feed alcohol or drug addiction. But in the “metamodern Era", the age that is

now beginning, those who will be awakened will be freed from all such compulsive, destructive habits. I know so many would not like to give up this deadly addiction which is so sophisticated that you cannot invite anyone for dinner if you are not going to offer drinks, I mean alcohol.

One has to study the Dictionary. A servant-cum-friend of Queen Victoria, John Brown, believed that if a man does not drink and has no such weakness, he is not a full-edged man.

There is a saying in the Marathi language: “if the bottle (alcohol) enters through one door, Lakṣhmī, (the goddess of wealth and prosperity) runs away through another". When a human being is not in his senses, how can you expect him to have a sense of duty towards his wife, his children, the society or his country at large? He can neither work properly nor enjoy his normal human relations and responsibilities.

His attention would be so distorted, his liver would be out and he will become a very hot tempered man.

What is true of one “drinking man" is, of course, true of whole societies in the West in these modern times. Apart from the recession (which has struck them as an even greater disaster) created by their drinking culture, is the complete undermining of the value system that traditionally supported and enhanced their moral and social relations. It seems, it is a very old custom to join drinking parties and to visit pubs, but even so, all this must be in moderation. Even French writers like Maupassant, Moliffere, Emile Zola, all have made fun or

ridiculed this habit of drinking. In modern times, there is no limit to anything.

This seems to be the real achievement for advanced modern people, to cross all the limits of decency and decorum and respect for life.

In such a society, people are constantly being desensitized, not only by alcohol, but also by the nonstop bombardment of their intelligence and their sensibilities by crude sensations. The media have now brought their skills to a pitch of perfection for creating and intensifying those sensations, with their endless parading of anything and everything that is an affront to normal human intelligence and sense of responsibility from the shallow gossip and the trite scandals of the columnists, through arrant falsehood and shameless vulgarity splashed across the headlines, to the unbelievable onslaught of sex, violence and horror that floods, uncontrolled and hardly noticed, it creeps, through the familiar and trusted medium of the television into the very homes of the people.

Perhaps the worst thing to see is the way the women in these societies have allowed themselves to be portrayed. The sense of self-respect, modesty and meekness, that everywhere in the world normally goes together with the ones who have to be the mothers in our societies, is here regarded as of no use or value.

Of course, women may wear crosses round their necks and go to church regularly, but they still have to be very arrogant and insultingly immodest or aggressive, otherwise they are considered to be weak. The traditional kind of woman may be judged as weak through the

distortions of rationality, but she will be seen as wise when it comes to entering into the Kingdom of God.

Now, having seen all these things in the West, I can understand why Mohammed Sahib asked women to cover their heads and their bodies. Because he was a Prophet, he must have seen the future of women in the West, where there are absolutely no rules of decency or decorum to stop women from doing anything and everything to get themselves looked at. In these societies, the designers of scanty fashions and the hairdressers, it seems, are the most prosperous. It is they who have killed the beauty of romance as people fall in love on account of some hairstyle or some revealing fashion, then fall out of love the next day, because their beloved has changed her hairstyle or bought a, new set of clothes.

Now of course, the shabby style and the unkempt look, sophisticatedly called the “cause" or “in" look, is in fashion and the poor hairdressers and clothes designers are suffering for a while until they develop new styles of creating bald heads or dresses made of ribbons that can expose most of the body.

Women in the West, especially if they are intelligent, have to be aggressive as far as rationality is concerned and particularly so if they are career women or politicians. In politics, they have to be dreaded like vampires. In social life, they have to be not only formidable but glamorous as well, which means competing with models who only stare and never smile, or cinema stars who are usually no better than prostitutes.

In order to be considered attractive, (attracting what and who?) they must expose their figure and show off their legs and so invite rape, because their faces are so expressionless. And after all, their logic seems to be in a money-making society, if they are no good for rape (attracting all and sundry can be a dangerous game), how will they get their publicity as attractive women or how can they “exploit their assets" and get their pay-off. When he insisted that women should dress modestly and decently, Mohammed Sahib must certainly have had foreknowledge of these kind of women, who have no respect for their chastity or for their dignity and would tend to be like animals. They do not realise that animals mostly stand on their four and not just two legs to show themselves off.

Another curse of Western societies is the terror of growing old. Why do men and women try so desperately to look young? Their rationality tells them, or perhaps it's the advertising man, that if you are old, no one looks at you and no one bothers about you.

So, in exchange for a dirty look from a stranger, it seems that they are willing to give up their beauty of chastity. The prevalence of such superficial ideas does not allow the society to mature.

The members of such a society, who do not respect their private parts or their age, behave in such a manner that, to a sane visitor from a foreign culture, they look like idiots who are identified with artificiality and stupidity as far as their personal and social lives are concerned.

Decency, modesty, dignity and wisdom are all natural products of a traditional society which is based on the

eternal values or Dharma. But in the West, such qualities are under attack and even despised because people no longer respect what is simple, natural and normal. It is a symptom of the decline of the natural and the corresponding triumph of artificiality, that a substance like plastic, has crept into all kinds of materials and into every aspect of Western society. Now we know plastic is not something which helps to sustain a healthy life. It's constant use causes all kinds of skin troubles and even respiratory problems.

Even the intelligence which was once the proud possession of our Anglo-Saxon brains (they tortured Italians in America, saying they were primitive) is now so perverted, that they do not understand why they are suffering from all kinds of incurable nervous disorders and mental diseases. They are spreading these diseases in Asia by visiting the poor countries and by paying money for all kinds of physical indulgences.

Because child abuse is a crime in their own countries, they go to Thailand and other Eastern countries to indulge in these absolutely horrendous crimes. If the work they did had been under the guidance of wisdom, which gives humility and respect for other human beings, there would have been a balance in their lives and they would not have succumbed so easily to physical and mental disorders.

The intimate connection between the moral quality of people's lives and their physical and mental well-being will be discussed more elaborately in a later chapter when I shall be looking at the effects of the widespread materialism which first mechanization, then automation

and finally computerization have caused in Western societies and the problems which have arisen when industrial development has gone to extremes. As we shall see, the root problem is that mental projection has no inbuilt wisdom to limit itself and there is no balance in its products. It goes on supporting itself until polarity manifests itself and makes it crumble. This is what is now happening in the societies of the so-called “developed" world.

Rationality seems to be a curse of modern times because all the decadence of society is a result of limitless rationality that creates it and later justifies it.

Contents: 1995-09-29 **Meta Modern Era, Chapter 2: Choices**

If you ask an enlightened soul: “What will you like to have for yourself?", he may start thinking: “What could I possibly need?" He already has everything. On the contrary he will think, “If I really have to go shopping, then I must buy something by which I can express my love to others". An enlightened soul will purchase something only if it is a thing of spiritual value because there are certain very beautiful things created by human beings, which do emit Divine cool vibrations and relax enlightened people. Alternatively he might support some artist, or poor person, who is trying to make a living by creating something artistic.

So, underlying his purchase, there is not the principle that “I like it", but there is the principle that “My Spirit enjoys it".

But in those choices behind which the chanting of “I like it" resounds, one finds nothing more than a big collection of junk, that is, random pieces of matter. The cluttered accumulation of this junk makes you very upset and very angry with yourself, that you have wasted so much money on something you did not want and now you have to waste more money getting it taken away and thrown in some rubbish dump.

The acquisitive instinct in human beings goes on acquiring things, but when the polarity of choices starts manifesting itself, the very same things, for which one has made all the effort and paid all the money, start haunting one. One does not know what to do with them. The things look so different to one's mind and one starts thinking: “I didn't want that, I don't know how I could have bought this junk". And you don't even know whom to give it to, as nobody else wants it either because it has gone out of fashion already.

For, along with this freedom of choice, arises the idea of fashionable things and the idea of fashionable things allows one to tread and trample upon the freedom of others. For example, you might go to somebody's house and, after having a nice cup of tea or some other drink, very nicely, you open your mouth and voice an opinion: “Oh, I don't like this carpet." or”I don't understand what you see in this painting." or, “I don't really like your curtains." or, “I don't like this clock." or “I can't bear this flower arrangement", “I just cannot stand your wall-paper!", so on and so forth.

It is of course, quite fashionable to air your opinion in this arrogant way to hurt others. And yet, if we go by

traditional values, it is actually quite aggressive and unmannerly behaviour on your part. Apart from treating your host to your opinion, you might even ash some witty remarks on the person who has bought it, confusing him completely.

While you are enjoying yourself in this demeaning way, you should just ask the question: “Who are you to say such things to hurt another person?" If somebody said the same thing to you, how would you feel? The fact is that, in your present Western human state, you cannot appreciate anything unless your ego plays into it.

So every action of this kind, which is so arrogant and so hurtful, gives you the very great power of an egoist and you enjoy your ego to no end. The beauty of the ego is that the person who has it never feels it. He only enjoys his own arrogance and his own capacity to hurt others. But this ego goes on growing, till it becomes a sufficiently big balloon floating in the air and then it suddenly bursts. Then one finds that like Humpty Dumpty one really has a “very great fall". The problem with the ego being mixed up in all this business of acquiring things, is that one has to have more and more choices, so that Mr. Ego can show what a clever, unique person one is.

To make things worse, everyone wants to have individual, unique tastes. If you are travelling in an American car, before you set off you should first find out how to open the door. Because choices are many, every American car can have a different kind of door fastener or handle which you could never work out without some special sort of training. If you are caught in any kind of accident, then unless the owner is alive and found, you

cannot get out of that car, whatever you may try. The same thing is true of bathrooms in America. It is better to ask how they work before you go in, because every bathroom has its own peculiarities and sometimes, if you just enter innocently through the door you may fall into a swimming pool, or find yourself in the middle of an explosion, like a watery fireworks display, if you switch on the shower by chance, while looking for the light switch.

The French have another most peculiar style of having their own individuality, because their sewage system often works the other way round and so it is rather a daunting task to find out exactly how to use French bathrooms, even though it is said that they have a lot of expertise in bathroom culture. When the French, of course, are working in another country, like India, they can make it so peculiar that no one from those developing countries can operate whatever they install. For example, the French have set up the telephone system in India and the way it works, only the French know how to operate it! Houses, for example, have to be different, but in functioning they should be of some standard design. Bathrooms especially, I feel, ought to have a very simple modus operandi, that is if you care for your guests at all.

Also you must have consideration for those who are buying your house. I wanted to purchase a particular house in England which had five bedrooms and one large bathroom. The owner said: “If you want for four to five people, they can share very easily." Once I had to visit a Georgian house made by Adam. I asked: “Where are the

bathrooms?" They said: “In those days they used the windows." I did not know how. Those who live in one house all their lives can, of course, cope with a particular peculiar system, but it is no good for guests, or for people who have to travel all the time.

Of course, one can have variety in one's dress and only a handmade dress can give that variety. In Western countries, once the fashion starts, everybody will have a beard and a mustache and they will all wear the same type of clothes. Of course, with class consciousness, some may only wear clothes from Saville Row or from Pierre Cardin and others will wear clothes from some other shops with expensive, trendy labels. But the problem is that with so many people looking the same, it is difficult even to identify somebody who has been involved in a crime. They all look completely alike as they are red in the face or very pale. A whole regiment of different varieties of clothes have gone into it and yards and yards of cloth, together with tons and tons of ingenuity have been spent, just to show how human beings can be absolutely identical according to the highest sartorial expertise.

To top it all, they now have unisex clothes so that it is becoming very difficult to make out a man from a woman. One may say: “So what? What's wrong with that?" Well it is wrong: firstly because it does not allow natural variety which is pleasing to the eye, secondly, it does not differentiate people which is often a practical necessity and thirdly, it can cause terrible misunderstandings and confusion if a man looks like a woman. There is a little joke about this. A gentleman was

waiting at the airport. There he saw a young girl looking like a boy. In order to verify this he asked the person standing next to him, “What do you think? Is that a girl or a boy?" The person replied: “She's my daughter". Our gentleman felt embarrassed and he said, “I'm sorry, I didn't know you were her father". The second person replied, “Well, actually I'm her mother".

This is the way things are going nowadays. There is a complete confusion of roles and people are no longer sure what it means to be a man or to be a woman. God has created two sexes for good reason and these two sexes are like the two wheels of a chariot. Of course, there is a certain space or distance between the two and although equal and similar, they are not identical. One is on the left side and the other is on the right side. If you try to fit the left onto the right side and the right side to the left, it won't work out.

Apart from that, if you make one of these wheels smaller or less important than the other, this will prevent the chariot from moving forward and it will just go round and round in circles.

So this differentiation of the sexes or of gender roles (as people now say) is part of the great variety that has been created by God.

Every leaf is different from any other leaf in the whole world. He has made these minute differences in order to create the beauty of variety, while we, with our freedom of choice and our nonsensical rationality, are trying to make all human beings look alike, walk alike, talk alike, regardless of sex, culture and age and all this regimental

behaviour finally makes you absolutely bored with human beings.

Now, for example, women in India are taking to Western clothes. Instead of their traditional sarīs, they are wearing trousers made by fashionable tailors. These sarīs, each of which is an individual work of art of great beauty, are made in the villages by simple country folk who are free from agricultural work for five to six months in the year. In this way they can supplement their income from farming and balance their lives with two different kinds of work. If you really look at their weaving, you will find it is beyond your comprehension as to how they do it. Such things could not be made in any Western country. Nothing even approaching it is possible. In the so-called developed countries these hand-made items are appreciated but unfortunately these so-called modern people cannot make them, because they have no depth to see the underlying principle of this beauty; they are created by simple ordinary farmers who depend on this craft for their living and so put all their best skills and their most careful attention into it.

These handmade things are a reflection of their enjoyment of life and they give us, if we know how to appreciate them, a deep feeling of harmony and joy. These simple artists feel that whatever beauty God has created around them has nourished their minds with that beauty and the natural world, the flowers, leaves and colours that they see around them, goes into the cloth which will be covering and enhancing the beauty of lovely ladies. They know that the body is created by God and that its beauty is to be clad and set off by the beauty

of human creation. It is surprising how poetically these simple people describe their work when they talk about it. But such things also have their practical, functional value. The quality of beautiful, handmade clothes is much better and so they last longer. Also, the texture, as well as the appearance, of such clothes is very appealing and congenial to the human body. For example it is much more comfortable, in both summer and winter, to wear cotton and silk rather than polyester and viscose, which cling to the body and produce a sticky and unhealthy sensation.

Handmade clothes, made of natural materials, are easy to maintain and extremely economical. There is no need to buy replacements very often, as they get worn and torn only after a very long period. Actually, if you wear a sarī you don't have to waste your money on a tailor. It is a simple piece of material which can be arranged very quickly as a very beautiful and graceful dress and which can be used for various other purposes as well. When it gets old, you can use it as a towel. It can be used for covering furniture or as a wall hanging and a room divider. In India they use sarīs to make cool awnings outside, as a protection against the sunlight.

So the quality of the cloth which is made by human hands and which is both beautiful and practical, is such that we may say it has something Divine about it. Unfortunately however, the people who live in the very countries where these sarīs are handmade, are being fed with ideas from Western entrepreneurs through the media and are beginning to think that mass-produced nylon sarīs are better, because you can have ten of them

instead of having only two nice cotton sarīs. In this way even developing countries, like India, are unfortunately beginning to be infected by the destructive idea that it is preferable to have many things of no value, than to have a few things of good value and great beauty. The consequence is that if we are not careful and we give up handmade things and take to mass produced labels, those artists who produce these wonderful sarīs will die out and their creativity will disappear forever.

With modernism, we have created static forms made up of straight lines and stark contrasts in the design of our homes and in the creation of our dress fashions, calling them “simple", “uncluttered" or “honest". But ail such creations are in actual fact so drab, so stark and so morbid, that after living in such houses, people develop psychogenic problems or end up in lunatic asylums. If not, they simply fade away into dullness and mediocrity from wearing these “fashionable" clothes in which only the label is to be looked at and which nowadays is worn outside the clothes.

The variety of materials out of which one can create handicrafts and furnishings cannot be rivaled by any machine. One can use so many different things like: glass, clay, sandalwood, ivory, shell, coconut, wood, wool, cotton, brass, silver, gold.

So many different materials can be used. Moreover there is an ecological “spin-off". Because the things are handmade, they do not consume so much from Mother Earth.

Since individual human labour is involved, there is a natural limitation imposed, which curbs the use of too

much raw material and manpower. Moreover, the craftsman's hands do not create fumes to punch holes in the ozone layer, which is a most vital source of energy conservation and protection for us. The only handicap in all this is that you might end up with too many lovely things. But it is such a beautiful thing if you can look after all these things and give them a proper place in your home, in order to beautify and harmonize your own life and that of all those who come to see you. Moreover, even if you were to buy some handmade thing that you find you cannot use, you can give it to someone else who will appreciate it and enjoy your gift much more than something mass-produced or made of plastic, because it is so substantial, because it is naturally individual and unique and so beautiful in itself.

Nowadays, there is increasing criticism of modern architecture. In particular, that architects are not keeping in touch with the real needs of people who want to live surrounded by lines that flow and move and have shape and not feel imprisoned and alienated from the real and natural world by the rigid lines of modern buildings. If you look at the house market it is very obvious that people like to have houses which were built by other people a long time ago, when there was more concern to create beautiful forms that copied nature. Every inch and feature of traditional properties has been preserved and even if they are in the most decrepit state, they are highly respected and command the highest prices.

For example, it happened that I went with my family to a very famous European city which had a rich history behind it. There we were put up in a beautiful hotel,

which was very expensive to live in. This hotel, we were proudly told, dated circa 1760. The only trouble was, it had such basic problems that we had to leave within two days. As soon as we opened the door the handle came off in our hand. We were quite embarrassed and we thought we would have to pay for a new one. But the gentleman downstairs came up and said, “Don't worry, it can easily be fixed back", as if every handle, hinge and nail in the place had fallen out and been fixed back in again a thousand times. The whole place is a museum of antiques, without any real purpose, but they are still using it successfully as a very expensive hotel.

So after the drama with the door handle, we tried opening the tap in the bathroom. The tap came away in our hand and the bathroom was filled with water. Perhaps this has happened to every single visitor who ever stayed there, but still they continue with the same style and their guests keep going back, because people are willing to pay a lot of money to live in a place which may be very uncomfortable or with threadbare furniture or dingy decorations, but where, quite simply, they find more peace and tranquillity.

No one really wants to live in a museum, but if architects would just take some of the good points that we find in traditional architecture and use them to create modern but harmonious and natural homes, they would not only earn their living, but would definitely give a better deal to the owners who in this way could easily enjoy up to date comforts, as well as the variety and the beauty of a traditional abode.

It is a well known fact that on a ship people get very bored because everything is decorated with the same colour and texture. The curtains are the same all over and even the food is much the same every day. All these repetitions very quickly bore the unfortunate passengers. Of course, once you are stuck on a ship, it is not possible to do anything about your problems, as there are no solutions. But why should we who are on the shore, on terra firma, the restful and reliable Mother Earth, put up with the same boredom of living in houses which are mass-produced in a style that doesn't enable us to relax and enjoy our lives? So, on the one hand, we feel that we are free to make our own choices: the choice between baked beans on toast or fish and chips or maybe the choice between pizza or pasta. Of course, it could also be a choice between different types of biscuits or chocolates. Now, we should ask ourselves whether the quality of our lives would go down so very much if we always took the “dish of the day" and enjoyed the variety of biscuits that happened to be there. But, on the other hand, when it comes to the substantial things which are so important in our lives, like the houses we live in, the clothes we wear, the cities we plan, we will quickly perceive that all these things must have variety.

Take somebody who is constantly travelling. He may be in San Jose, California and then the next day wake up in some place in Europe. When he looks out of the window or walks down the street, he cannot tell whether he is in San Jose or in Europe, because they both look exactly alike and in both of them, he has to make inquiries as to which place he is in. After some time perhaps, thanks to

the labor-saving standardization of the architects and planners, we might end up with all the cities of the world looking exactly alike and we will have to keep a diary all the time to remember which, in a whole series of indistinguishable cities, we are visiting.

So much for the actual limitations imposed on real choice by modernist architecture.

As we have mentioned earlier, another area in which people have been very skillfully fooled by the entrepreneurs as fashion. For example, I saw a lady recently in Helsinki. All her clothes were torn and she had a very funny and embarrassing appearance with so much of her showing through. She had a primitive hair style with half her hair shorn off and the other half totally unkempt. Furthermore she smelled very bad. I thought that she was too poor to afford a proper dress and I offered her a good clean dress to wear.

I felt that she must be ignorant and did, not know that if you go to see a saint, you should be at least bodily clean. But when I asked her if she would care to have a bath, she refused and said: “These days having a bath is out of fashion". The dress that I offered her was, according to her, absolutely out of date, while the dress she was wearing was absolutely ultramodern.

I felt that this was where the law of polarity once again was showing its effect. I thought that this lady must have been trapped into slavishly imitating the fashion with her so-called freedom of choice.

She must have dressed up in all kinds of fashionable dresses at different stages of her life. And now she had reached the situation where she felt that all the clothes

she had bought were of no use, because they had so quickly gone out of fashion and that it was better to wear something which was so worn out that it had become antique and had formed its own torn patterns. But to my amazement, I found out that the clothes that she was wearing were sold in a very special boutique at a very high price and that they were “stone-washed" designer clothes made threadbare and torn to order and that were now being sold as something very unique and exclusive. Just like them, this lady from Helsinki was convinced that she was exercising her choice in the freest possible way, but in actual fact this is like passing from one kind of slavery to another kind of slavery. Her case is not rare and we see so many of these manifestations of creativity all around us.

Not so long ago, the really `in' thing was to dye your hair green and shave your head into curious patterns like an ornamental hedge, for which people had to pay heavily and often borrowed money for it. But now if you talk of punks, they say you are out of date.

So what is the very latest fashion? It is actually impossible to say, as the entrepreneurs are producing new fashions with such speed. The modern generation is schooled to be able to keep up and to cope with that speed. If they cannot, they are quickly classed as out of date and discarded by the social group in which they live. What appears to be up-to-date, or “with it", is nothing but the clever invention of the entrepreneurs that you must buy something new every day to keep their machinery going.

The whole fashion industry is just a money-making racket. It is a wonderful way of pampering the ego to say that such and such a style has won the first prize in the fashion parade in Milan or Paris or Timbuktu. And you are so enamoured by this new chance of exercising your “choice" and of throwing out all the expensive clothes you have chosen before as so much out-of-date junk. Once you become addicted to fashion, you do not know how far to go with the entrepreneur who is thus so kindly giving a new dimension to your stupidity and your gullibility. With this kind of compulsion to change, we live on the cusp of superficiality and our attention is always caught up with deciding what new irrelevance to have, to buy, to own and to display.

Our unnecessary demands on raw materials to feed our “choices" has meant that we have started consuming excessively and depleting the Mother Earth, creating terrible environmental problems for both the present and the future. To cover your body you need something substantial and sensible. Of course variety brings beauty, no doubt, but only if this variety is created by artists and not by entrepreneurs, who are on the look out for nothing but money-spinners.

This is another horrendous example of what happens to people who become slaves of fashion and give up their natural good sense. I have seen that when the fashion for tight clothes started, women who wore extremely tight fitting clothes thought themselves very beautiful, though they looked like mosquitoes (or one might say like tuberculosis patients). These uncomfortable dresses made them develop horrible varicose veins later on in

life. Of course, in their vanity they never told anyone about it. It was a sanctum sanctorium kind of secret. After that, another fashion started for clothes which were manufactured with holes already in them and they call them grandly “holy" pants. In the damp and windy climate of England one could see many people walking around proudly with these holy pants on and, of course, getting very severe types of problems in later life such as rheumatism.

It is impossible to understand why we consume so much plastic these days. Our forefathers used to use only one brass plate or one silver plate, while nowadays in the West plastic affluence and polyester clothing have given rise to a balloon-like existence. A balloon which has no substance, only some air to make it float wherever it wants to go. Those who are busy with the creation and manufacture of plastics are nicely developing and building up their financial image as multimillionaires. Meanwhile, mindless consumerism is creating mountains and mountains of plastic, so that one does not know how they are going to solve the problem of destroying these man-made mountains which are not only unsightly, but which might even be spoiling the atmosphere by their very existence. The overproduction of plastics and artificial fibres is, of course a serious by-product of compulsive consumerism which is fueled by the notion of fashion.

If you are a follower of fashion, how can you be a free person, because you actually become addicted to reading fashion magazines to find out what is most up-to-date and modern, as if you were running a race and it

was desperately important to find out who has got ahead of you.

Our poor children also are constantly bombarded, via the television, with the ever increasing number of choices that they have. Now they have even come out with dolls with their own birthdays, bears with pedigrees, including their father's name, their grandfather's name and their uncles name and their whole dynasty. According to the alluring suggestions of the advertising men, you are supposed to invite all the relations of these dolls or bears for dinner together. And naturally, they have to travel from place to place.

If, as a parent, you do not agree to this, the children of these modern times will get after your life to such an extent that in the end you will have to spend even more money organizing these parties, every month, in some part of the city. Here the entrepreneur, through the medium of advertising, is creating totally unrealistic needs and false reality. Furthermore, it is he who enjoys the earnings of your labour.

Such children no longer have any relationship with their own parents or grandparents. They do not know very clearly who their own uncles and aunts are, but they do know by heart all the pseudo relations of these plastic dolls or bears. In the developed countries, people's houses, nowadays, are full of these things, so that children are more attached to their dolls and bears than to their own parents. The other day I saw at the airport, the security people insisting that a little girls doll had to pass through the X-ray machine, but the child was so attached to the doll, that she wanted to get into the

machine along with the doll. And when they did not allow her, she started to cry loudly and made everybody feel quite upset about the whole thing. How does it come about that children are so attached to their toys, when that is not their innate nature? They play with their toys and then, when they are fed up with them, they give them up. But so many modern parents just do not have time for their children and because they also are so terribly busy with their fashions and their choices, the children transfer their affection to these toys which are all the time with them and so give them some security and continuity.

Manufacturing output, advertising and consumption all go on with a kind of mechanical inevitability, but we have to realise that this machinery is not our master. It is we who are the creators of this machinery and so it is we who can control it. If you think that freedom means freedom to do anything according to your whims and fancies then I think that idea of freedom is absolutely naive. Actually real freedom is freedom from compulsion. But on the contrary, in these developed countries you are compelled. Compelled to buy things you neither need nor want. Compelled to live with all kinds of junk around you. Compelled in the end to spend your time and money to get rid of it all again.

Just think of the thousands and millions of families who are absolutely surrounded by and dominated by, these products of modernism and are so desperately anxious to get rid of what they already have and swap it for something new. This is a problem caused by so many choices and challenges being put forward.

But I must say, the expertise of entrepreneurs at launching different varieties of unnecessary products is at its height in America. You can never buy two pieces of the same necktie because every tie has to be different. Every door fastener or car lock is different. Every carpet has to be of a different style.

So far so good: there is a great range of choice. But this choice is illusory, because all this variety is basically made of the same thing. That is, the products that dazzle and tempt us surprisingly are mostly manmade, in the sense that only artificial material is used to create them.

Sometimes if you walk on these lovely synthetic carpets barefoot, you feel as if your feet are burning. And some of the clothes that they create, can give you a rash all over your body. Oddly enough, people don't seem to mind. I mean, after all, perhaps it has become the fashion nowadays to have a rash. The worst is when you are in a car which is moving at speed and you suddenly find the door lock has some unique quality or variety so that you cannot open it In case the car should catch fire.

All this variety just makes us feel more and more confused and alienated in our own world. It is better to be humble and not to feel shy about asking how to open the door of any car or a train before you get into it. In all probability, it will have an engine of a peculiar type which has suddenly come into fashion and everything else will be different too.

Where there is excessive choice and unnecessary variety, there is no standardization and no one knows what is happening. Because, after all, some measure of standardization is required for the security and the safety

of the people. However, when they do go in for standardization, they take that to absurd limits too. When, in a country like India, for example, they wanted to manufacture hinges, instead of using traditional craft skills they decided to make them by machines (all very expensive of course) and now it requires a wrestler to open doors with those hinges and two of them to close them again. It is impossible to understand why such stiff hinges were made for the use of ordinary human beings. The answer came that this was done to normalise manufacturing procedures and to standardize hinge sizes by using machines.

In India, we have traditional hinges, beautiful ones made of brass at a much cheaper price and which open easily. Of course they do not have precise dimensions. But because doors are now being mass-produced out of artificial materials, there needs to be some limitation to what you can call natural variation and in order to obtain the precision you need to fix the hinges by machine.

So against our better intentions we have to take to these horrible machine-made hinges which can neither keep the doors open nor closed (unless you find someone who can pay a healthy wrestler to act as a servant).

So the reactive nature of these ideas, having precision in the wrong place and no standardization in the right place, also comes from the confused minds of entrepreneurs, who must be going crazy thinking up new things every day. Thus, we end up with a great many people: the manufacturers, the advertisers and the consumers who are absolutely confused and do not know what two plus two is. The slow demoralisation of people

and the loss of their capacity for the real enjoyment of things are the absurd consequence of the so-called freedom of choice.

We have a huge variety of other unnecessary freedoms also. One of them is to have the choice of what we will be wearing when we get into our coffn. Also the choice of selecting our own coffns. This looks extremely ridiculous to any wise person, but it is yet another example of the freedom of the entrepreneur to make as much money as he likes, even out of people who are going to die.

However, the worst type of freedom we are suffering from in modern times is the freedom to lead an immoral life. You can marry one person, sleep with another, flirt with a third one and create children with a fourth. It is an amazing statistic recently published that on an average, in a particular Western country, a man sleeps with 6.9 women every year. This completely crazy idea also comes from the notion that you always have to be looking for something new. A woman who is old for one man becomes new for another and with this foolish idea, as one starts changing women as one changes one's clothes, one fails into yet another trap. This exhaustion of your energy on the endless pursuit of the new, even in your most intimate relations, creates horrible problems: emotional, mental and physical. If promiscuity were a very natural, normal and good thing, then why is it that people are now suffering from life-destroying diseases which are directly due to this kind of lifestyle? Why is there jealousy? Every day the very newspapers that support and defend the freedom of permissiveness are full of reports of violence: of women killing their

husbands, of husbands killing their wives, of lovers killing their lover's lovers. This mutual destruction goes on and on and on. If promiscuity is akin to our nature, then why do we resist it with such violence? What sort of freedom is it to flirt with any man or woman, whether you are married or not and to develop eyes which are lecherous and adulterous? With time these eyes cannot even perceive innocence when they see it and now they are no longer stimulated by adults and have turned their evil gaze on young children. Today we have an almost unbelievable number of cases of child abuse, sometimes even perpetrated by the parents.

This outing of the well-tried moral conventions of centuries of civilized life is of course yet another aspect of modernism and with it human beings have become worse than animals.

It is quite obvious that promiscuity leads to unhappiness, disease and death and that we have to do something to check its spread. But the problem is that legislation and even education can only achieve very little. People just have to know where to stop. But this control, this compulsion, has to come from within. This means you have to have a spiritual awakening. The spirit has to come into your attention. A person who is a realised Soul doesn't like anything that takes him to extremes. A realised Soul is actually a person whose personality is in balance. He is in the center because whenever his attention gets out of balance, it is brought back to the center by the light of his spirit. And such a person has his feet on Mother Earth. Such a person by his very nature has to be practical, pragmatic, wise and detached. Such

a person simply cannot form habits and cannot take to something that is stupid, idiotic and destructive. Such a person will not waste time choosing things. Whatever is available, the person knows how to enjoy it.

This “choice" business becomes particularly horrible and destructive when it enters into the area of marriage. Now marriages are arranged by the unleashed ego alone, unaided by any restraining or guiding influence traditionally provided by parents or the caring community. Now the choice of marriage partner is based purely on the whim of the ego, lust or greed. In these circumstances, any small difference of opinion can create a problem in a marriage. Families are broken, children leave home as soon as they reach eighteen to find their own house or at to live in or they join a squat and occupy somebody else's house.

As things are, children cannot tolerate their parents and parents cannot tolerate their children because their marriages are unhappy. In the name of developing their individuality and sense of identity, they make their children work very hard. I have seen a little girl of nine years coming every morning on her bicycle to drop the newspaper at our door. One day I asked her who her parents were and she named one of our neighbours, but she said, “I have to earn money for myself. I have to learn how to stand on my own two feet." She was not yet grown up enough to stand on her own feet at such a tender age. And if such a young child is raped on the way or mugged and plundered, who is responsible for that? And will that help her to stand on her own two feet? Marriage exists for creating progeny in a secure and

balanced environment and to look after the children so that they become confident and decent adults. If you want to be a bride all your life (that is, on a perpetual honeymoon) it is better not to marry at all but to go to some place where you can earn some living out of your body and everyone knows what you are. Marriage is meant for women and men who want to lead a sane and sensible life, providing a harmonious environment for their progeny to come.

“Romance" and the “roving eye" must end when the house becomes the home. There are so many things which can spoil married relationships. But who or what has killed romance in marriage? Many things, each more superficial than the last, can be blamed. If I tell you a recent one, you will be amazed. The hairdressers! I know of several āncfies who left their women because they did not like their new hair style.

Marriage imposes great responsibilities and is meant only for people who have maturity and a clean personality. Otherwise, as the statistics for child abuse and juvenile delinquency show, it is not safe to place children into the hands of irresponsible, cheap or aggressive parents. Such people do not realise that to be a parent is a privilege that carries its own responsibilities and they should have no automatic freedom to produce children if they do not have any love for them.

As things are, this “choice" business, when it comes to marriage, can lead to the destruction and even the murder of many children who either die helplessly or fall into self-destructive habits because the parents do not want them and consequently have no idea how to look

after them. There should be only one clear choice for them: whether to have their own egoistical romantic life or to accept their responsibilities, which set a proper limit on their so-called freedom and have children and look after them.

The problem is made worse because the idea that you have a right to go on choosing your partner is continued even after you have chosen to get married. The law is supportive of divorce and anybody who does not want to go on with his or her marriage can have a separation or divorce without any problem. But even when they choose to stay married, couples in developed countries, tend largely not to stay faithful to each other. On the contrary, any man or woman who stays faithful to their wife or husband is regarded as out of date. You have to be “sexy", to be attractive to another man or woman, not to your own partner, of course, but to others. Unless you are that, you are not considered suitable for this modern world.

This idea of sort of `official attractiveness' is also very new and has come yet again from those evil geniuses, the entrepreneurs. It is they who create the sensational image of the woman who is “attractive" or of the man who is “good looking". But why should every woman and man have to strive to be attractive like prostitutes? What is the need of wasting your energy trying to conform to the height, the waistline, the hips and the legs prescribed by those official image makers, the entrepreneurs? Have we not got our own brains to think about it and to make a genuine choice? If we have freedom and intelligence, why shouldn't we think that whatever body God has

given us is more than sufficient for our needs? And besides, why should we hanker for people to be running after us for our bodies? Of course for many the idea that we might actually not enjoy being pursued by every Tom, Dick and Harry seems to be very out of date because strangely they enjoy this kind of joyless pursuit.

The notion that you should have unlimited choice has most clearly gone too far in the rapid increase in the availability of pornography. I have seen books which even exploit children to satisfy the perverse sexuality of some people. Although I had no courage to read them, I understand that these books are very popular and are making a lot of money for the publisher and the writer. When innocence itself is used to satisfy the basest and most selfish passions, then that society has clearly lost all contact with the traditional values which allow any society or culture to survive. There has to be respect for marriage and for the innocence of children. Everyone should become alert and aware of the vital importance of finding out what the purpose of marriage is, which is to protect the innocence of little children and prevent them from being overpowered and exploited. But in modern societies parents have become no more than fierce, unreasoning bullies who shirk their real responsibilities of providing love and security. It is precisely the failure to understand the vital importance of stable marriages that has destroyed the so-called advanced societies in which parents cannot give love to their children, because they are too busy running after artificial images created by the entrepreneurs. Children at a very young age are frustrated in their desire for love and affection and are

driven to seek the company of other children. And in their desperate desire for love, they enter the mess of immorality at a very young age. Even the media, particularly the television, feeds their brains with all kinds of absurd ideas about the importance of sex. In a society where the media does not constantly focus upon sex, there is no need to give sex education to children in schools. It is not done in India and will not be done (1 hope) because it is not necessary. Why expose the innocence of children to these frightening ideas which (except where a child has been ruined by exposure to sex and violence on TV and videos) simply do not exist? It is a terrible misuse of this power of the educators to implant something so dangerous at such a young age, when they should just enjoy life and their innocence.

At the tender age of seven or eight it is too soon to end these beautiful years of innocence and it is also cruel. Children are not naturally equipped to cope with the so-called facts of life so aggressively thrust into their consciousness.

In this way modernism has created a whole generation of human beings who have ruined their own lives, ruined the lives of their families, ruined the lives of their children and of their parents. All those sources which traditionally provided the nourishment of love have been completely ruined. Nowadays, a grandmother is too busy to look after her grandchild, because she “has to go to the hairdresser's" because she “must look young". Because if she does not look young, she is considered to be “over the hill", as good as a dead person.

Nobody will allow you to go along nicely without putting your head into the dirty hands of hairdressers for example. I, Myself, never go to a hairdresser.

So many people have thought me to be a rustic woman from some sort of unsophisticated family. But when I now see those who used to think like that, at the same age as me, they have all become nearly bald or are absolutely grey with wrinkled faces. They have slowly lost all their charm, their sweetness, their soft expressions. This is the so-called gift of all those beauticians.

Also there is a choice for you: to get just your skin or your whole face lifted. But I have seen a President's wife who wears a permanent grin on her face. Try as I might, it was impossible for me to understand how this woman could have a grin on her face all the time, regardless of whether she laughed or cried. Later on I discovered that she had been through a very severe course of face-lifting treatment in Switzerland and had achieved this permanently.

A mature person understands that as age advances, you have no choice but to become old, but at the same time, may remain graceful, dignified and serene. But things have become so. materialistic in our society that even when you have one foot in the grave, you have to be sure that you look all right and are playing into the hands of the entrepreneurs. Even your final gesture at that time is going to be watched by, all the people to make sure that you have kept to the latest fashion and stayed up-to-date.

The great principle in the consumer society, in which all your choices are carefully multiplied so as to drain you of

your money, is that you should spend all your precious energy seeing and being seen. The code of behaviour is dictated before you even begin to choose.

When we first came to London we had no appropriate glasses or tumblers for wine or spirits. We were told quite clearly that nobody would come to our house unless we offered them a drink. Despite my uneasiness and my natural distrust of wine and alcohol, one had, I realised, to do it.

So I requested my husband to undertake the responsibility for this aspect, as I would not be able to do justice to such a demanding task. First he had to get a dictionary to read up all the details about wine and alcohol. Then we realised that there were books and books written about alcohol and how drinks are to be served and what tumblers and glasses should be used. It was a regular course of study. Then we got hold of a friend and took him with us to buy the minimum number of glasses needed to entertain about twelve people.

You would be amazed! It was in 1974, in England and we had to pay more than 900 Pounds to buy that one set for twelve people, because it had to be very elegant and of a special style. I was amazed that there are so many expensive kinds of glasses needed for different kinds of wines and spirits, while in India, we can do with just one silver tumbler for each guest. Moreover, for people who have had a few drinks and who cannot then see anything, what is the need of having such elegant artistically made crystal glasses? It was a nuisance to clean them, put them in the right order and to remember which was to be used for what. In India, as we have

servants, my husband had never known how to carry even a tray, but as I would not agree to do that, he had to carry tray after tray upstairs, where our guests were sitting and drinking.

Some of the guests who were to come to our house lost their way and they arrived for lunch at four o'clock. After that, of course, we had to serve them. The more we poured, the more they drank (always from the right glass of course) and after an hour they were no longer in their right senses. They said the same things over and over again, but nobody was listening anyway.

I must admit that I come from a family which was always against drinking alcohol, but I did not realise how naive and unprepared I was to play the role of the kind of housewife I had to be in London, at that time. I did not know even the colours of any one of these drinks. How was I to serve them? So I asked my husband to do his “religious" duty. In order to assist him in this great task, he got hold of two Chinese waiters who, as it turned out, came to us as a great blessing. They knew a lot about different types of alcohol and the manner in which they should be served. We had to pay them quite a lot for their knowledge and expertise. They looked at our stock of wines and spirits and found this to be inadequate for the number of guests who were coming for lunch. They also made a huge list of other requirements.

My husband had to rush to the local market to purchase some bottles of “Chivas Regal" whisky as well as some wines. The other requirements indicated by the Chinese waiters were also purchased. We now felt confident that we were well prepared. However, when the guests

arrived and the drinks were served, we suddenly faced a problem which, due to our ignorance of drinking requirements, we had not anticipated.

One of them had asked for an alcoholic drink with Worcester Sauce. As far as I was concerned, I had heard of a character in novels of P.G. Wodehouse who had the same name phonetically; Wooster. But not a sauce. In any case, for our Indian food we do not need Worcester sauce and we had none in the house.

Even our experienced Chinese waiters had not included this item in their list. What could we do? My husband apologized to the guest concerned, but he was not amused. Eventually he accepted another drink rather reluctantly but as time passed, became quite genial.

It is so difficult for me to understand why so many people who are at the helm of affairs and who have to do so much responsible work for their country, have this horrible addiction. It has become the one and only culture of the Western countries and unless you offer your guests this intoxicant, you cannot talk or have any rapport with them at all. The trouble is, once the alcohol is there, maybe all that rapport can become so much disconnected nonsense, even in diplomatic circles. I feel that the spies and the traitors of every country, must be using this choice of alcoholic drinks as a method of enticing people, dulling their senses and getting their secrets out of them. Even for crude bribery and corruption, alcohol is a very good vehicle. If you know a person likes a particular type of spirit or wine, it is very easy to win him over.

Once we tried this experiment with the station master of our local railway station. He was a multipurpose employee who served at the ticket window as well. Whenever I went to buy a ticket, he would behave rudely on one pretext or another. If I did not have the exact change, he would show his annoyance by gesture or words. Perhaps he could not bear the sight of a traditionally dressed Indian lady. We did not respond in kind. We decided instead to win him over. My husband suggested that, as we would not need the left over Chivas Regal bottles, we might send a couple of them to the station master as a gift on the occasion of some celebration at our residence. The bottles were duly delivered by our domestic aide to the station master. He asked: “Was this some religious festival of yours?" “Yes, it was." replied our man. The station master was delighted. He accepted the bottles of whisky with great pleasure and conveyed his profuse thanks to us. Next day, when I went to the station as usual, I was treated with very special courtesy and respect as if I was the local baroness. I was amazed at this total transformation. We continued to live in that place for four years and we thereafter had no problems at all. The extra bottles which my husband had bought had come in very good use after all.

The key idea in modern times is that every day one must have something new. There should be a change every day, perhaps even down to your wife or your children, because a modern person becomes bored so very easily. Perhaps he has to make up his mind so often between so many different choices that his brain gets exhausted and

ultimately, when he gets what he thought he wanted, he finds that he is bored with that as well. This secret is well known to the entrepreneur. He first tempts your attention with a vast array of choices and then he bores you stiff and creates more and more things for you to choose from, because that is how he can keep his machines satisfied and these require feeding every day. He knows how to pamper your ego and to suggest that you have the choice to do something, or to accept something. For example, if you want to buy or sell some property in England, a house which is not decorated and is not yet attended to and has been left to its own fate, fetches much more money than a house which has been done up and is well decorated. The point is, the house which has not been done up, is the one which satisfies the ego of the purchaser, who would like to have the house done according to his own choice.

So, personal choice becomes the criterion for deciding what is the best for you. But this choice is based on the play of ego and if some entrepreneur is clever enough to see how he can fool the buyers by advertising in the media or through window displays, he can easily make a vast sum of money in a very short time.

Now, if he also happens to be a politician, then such a man can become an important person at the helm of affairs, simply because he has a sharp mind and knows everything you need to know to be successful.

Meanwhile the consumer, of course, thinks that he has a great freedom of choice. He thinks, “Oh, I can choose this or that. What a lord I am that I have a right to choose". But gradually he gets lost in the choices that he has and

is very confused because he is living superficially on the cusp of all these choices.

He cannot go deep into his being to understand what he actually wants. Just by saying the magic words: “I like it", he feels that he has an identity and a personality by which he can assert his own will and afirm his own self in the world.

When one plays into the hands of the entrepreneurs, one wastes all one's labour and all one's energy in consumerism. We start desecrating Mother Earth and creating environmental problems. Unfortunately, human beings, however highly they might think of themselves, cannot create matter. Nor can they create life out of matter. All they can ever do is to create dead things from dead material. Thus they exhaust Mother Earth in their frantic and endless rush to create new fashions, new things and new egos. One should buy no more than one needs. Even for daily use one should buy something substantial and sensible.

In their vanity, some ladies prefer to buy shoes which make them look six inches taller, with a pointed stiletto heel. They do not even pause to think that this kind of showing-off temperament of theirs will invariably lead to sprained ankles, or to sciatica, or to more serious troubles with their spinal column, so that they may not, one day, be able to walk and will have to lie down on their beds and make their choices from there. There is not a lot of sense in believing that you are free to do what you like and to choose what you like, when all you are doing is playing into the hands of unscrupulous entrepreneurs and spoiling yourself.

In modern times there is another way the entrepreneurs try to create problems for consumers. In Western countries there are very few people who can afford to own things made of gold or silver, but strangely enough in the developing countries every household will have something made of silver or gold.

The reason, I have found, is that everything is seen in terms of its cash value in Western countries, so that everything you buy has to be resalable. If you want to buy a silver spoon, then it has to be hallmarked.

If it is not hallmarked, then it cannot be resold.

So the spoon is bought to use and later to resell. It is never thought that “this spoon could go to my children or to my grandchildren".

So, the hallmark is very important and you cannot have silver of any other variety. For example, you could have cheaper silver if you mix it with something else, but such a thing would not sell.

On the contrary, as far as gold is concerned, it is the lowest gradation of nine carats which is used in all the Western countries. This `gold' absolutely amounts to very little actual gold in the ornaments. But, you can resell it, because it is hallmarked. While in the developing countries, especially China and India, people use twenty-two or 24 carat gold, so that there is a substantial amount of pure gold in their jewelry. When they fall on hard times, if the jewelry cannot be sold for its workmanship, at least there is gold that they can sell or pawn and redeem later.

So it is a paradox that when you buy some thing, you have to know what the substantial value of that

particular item is. If it is silver, then you need to know the mixture and the proportion of pure silver in it will indicate the real value.

So whatever one buys, it has to be substantial and when it is sold, it is the material substance in it that should be seen. But because of these paradoxical markings, one does not know whether to buy these things or not. For, as traditional wisdom knows, silver is very important for a good heart, as it keeps the heart in good shape and gold is important because it does not tarnish. If a little gold is used for daily wear as jewelry, it helps you to achieve some good results in a very subtle manner, which I will explain later.

So, in traditional cultures which have largely escaped the blight of modernism and consumerism, there is a knowledge and a respect for the subtle properties of material substances. It is a paradox that in the so-called materialistic societies, there is no respect for matter.

If you go into any modern house in the West, you will find numerous things made of plastic. If you sit on a sofa, it is made of plastic. If you eat at a table, it is made of plastic. If you touch the window frames, they are made of plastic. Things which are made of plastic have a curious capacity to penetrate any natural material such as cloth or glass, or any other God-made material that is used together with plastic.

So much so that the natural material feels debased and loses its own particular energy. Because it is cheap, you can go on buying plastic after plastic and in any household, people have many disposable things made of plastic as well as durable things which are also made of

mixtures of plastic. Even the dinner plates are made of plastic. Why don't they prefer to buy one nice plate made of brass? Something handmade, instead of a vast choice of plastic plates? Plastic is machine-made from the waste matter of the earth which has therefore got all the ingredients for our destruction within it.

If you have something made by hand and you use it without making a big fuss about it, you can enjoy it for itself, as well as for the usefulness that it may have. Even if you have only a few well made and beautiful plates, you feel so satisfied that you don't want to buy any others and waste your time window shopping all the time. Then you are truly a free person. But if you follow fashion, you will be busy all day wasting your time. You will go to someone's house and say, “Oh, he has got such and such a thing.

It's very good".

So you will go out and buy the same thing, because this is the choice you have made.

But who is playing games with whom? Who is calling the tune? The entrepreneurs of course and they are spoiling you and your children. Their alluring advertisements are blasted out of the television at peak viewing hours for children's programs: “This is a nice thing that has just come out. Dolls with birthdays, bears with pedigrees". But all this is simply to keep the machinery working.

By exercising our right to make choices and spend our money on what takes our fancy, we are simply playing into the hands of the entrepreneur. Please remember that he knows you better than you know yourself. One has to remember that the machinery is meant to serve

us and that we are not meant to serve the machinery. It is not our genuine needs that are responsible for the overproduction of consumer goods by this machinery. But it is we who suffer from the overproduction of such goods because of the depletion of the Earth's resources and the constant waste of money which is the product of our labors and which we spend so compulsively on things we do not want and which are usually bad for us.

This idea that freedom is just the ability to make pseudo and irrelevant choices, is believed only by those people who are still naive and who are not smart enough to see the underlying forces that bring forth everyday passions and compulsions which masquerade as freedom. Of course, one has to be free to act, to express one's freedom, but this should never be unbridled. You should know what to do and where to stop. If you have a car which has an accelerator but no brakes, then what will the situation of the driver be? In the same way if you have freedom, then you must know also that this freedom has to be curbed at a point.

Some people who still live under a Communist regime may of course be curbed, but that, of course, is a compulsory curbing. When they are let loose, you see that their desires are still unfulfilled and they emerge even more powerfully than the desires of people in a free country.

So this curbing has to come from within and for that, one has to have spiritual awakening. That is, the Spirit must come into your attention. If you ask a Gnostic or a

Sahaja Yogi: “What are you fond of? Are you fond of hot things?" He will say: “To begin with, I do not like or

dislike anything, except anything to an extreme. I just enjoy whatever is there. Who is going to waste time choosing things? Just enjoy whatever is available." But, of course, if it is very hot or very sour or very cold, then he will eat only a little of that, because it has gone to an extreme.

Unfortunately this `choice' business is becoming more and more of a very extreme nature (even, as we have seen, when it comes to marriages). However this urge to multiply the choices which the ego can make is curbed by the Spirit, because, when it comes to your attention, it enables you to understand the vital aesthetic dimension of your experience.

So, instead of allowing the ego to manifest greed for material objects, it starts enjoying the Divine beauty of matter. Or else the Self-realised Soul knows that matter provides a most wonderful way of expressing your love, when you want to give some material thing to somebody else.

So a thought is inspired within you, when you see something beautiful, that this would be nice for such and such a person that you love. For example, once a gentleman went with a Sahaja Yogi to a shop and he liked something very much, a piece of art, but he could not purchase it because, at that time, he had no money with him.

So his friend, who was also a Sahaja Yogi, went later on and purchased that particular work of art, kept it for some time and, on his friend's birthday, he sent it to him. This concern and this deep expression of love enchanted

the other person and he was doubly happy to see how a beautiful thought was attached to that work of art.

So it is the attention in the light of the Spirit on the one hand that curbs your greed, your selfishness, your acquisitive urge and your dissatisfied mind. On the other hand, the knowledge of what you can do to make someone happy with some material thing that is available for purchase, suddenly dawns upon you and enables you to understand the true value of matter and to exercise your freedom of choice, in order to express your love and to enhance the quality of someone else's life.

Contents: 1995-09-29 **Meta Modern Era, Chapter 3: Democracy**

It was the great advent of Abraham Lincoln which brought the uniquely true idea of democracy into reality in America. He specifically said that the government should be “of the people", yet today we find that most countries who call themselves democracies have been “demono-cracies". They are ruled by people who are either money-oriented or power-oriented. Concern for the benevolence of the people, which should be the main aim of a democracy, has become completely lost in modern times. It is simply no longer a matter of concern for those people who are said to be at the helm of affairs. Many people have claimed and perhaps they are not entirely wrong, that America is nowadays no longer ruled by the people, but by the rich only, by big businesses, or by cinema actors and actresses. The rest of the developed

countries nowadays, are also ruled by the banks, the entrepreneurs, the media and the underworld.

Thus, the idea of Abraham Lincoln, like the ideas of all great saints and prophets, has become completely perverted, as democracy has degenerated in our money crazy, modern society. Whatever generous principles were announced at the beginning have vanished into the mist of violent, argumentative discussions at various conferences called throughout the world to solve the problems of democracies. The establishment of higher ethical values, which was originally meant to be the top priority in any democratic country, is now completely missing from the agenda.

For example, America, that great country of the free, will support, without any compunction or hesitation, any country that happens to suit the current policy of the current President. This is done regardless of the fact that that country may be ruled by a despotic person, who may not have the slightest respect for democracy. For example, it was America and most of the European countries that professed to be democratic, who manufactured and sold arms to Iraq which is ruled by Saddam Hussein. Thus, many democratic countries joined hands to make him very powerful and war-oriented, just because it happened to suit their policies.

Real democracy is only possible when people truly imbibe democratic principles and respect ethical values above everything else. People who are power crazy and who want to make money by any means, cannot be said to have the right democratic ideology. Democracy cannot be managed by people who are greedy, of loose

character and self-centered. Those who are womanizers, or who drink while they are working on solving the national problems, are in fact the true source of their nation's problems and of the whole world at large.

Politicians should be dedicated to the welfare of the people, but sometimes politics becomes like a game of chess, in which the sole aim is to stay on the board as long as possible. The politicians do not want to leave their seats, to which they are glued, until they are forced to admit defeat. Until the last moment of their lives they want to be in a state of political intoxication. They only resign when one foot is definitely placed in the grave. Such low level people cannot work for a real democracy. For democracy you need very noble, learned and compassionate visionaries, who have a benevolent attitude towards the people and total dedication to the ideals of democracy.

Where is the so-called democratic country whose people have the character that can sustain a clean and a righteous democracy as envisaged by Abraham Lincoln? In the Third World, where politicians religiously imitate the example of these great developed countries, they degrade the democratic value system even more. In India, for example, the people in power may not want to eradicate poverty, because they can buy the votes of the poor by giving them a little money. Or else, they may support a minority and pamper it to use as a vote bank. Thus we find in these underdeveloped countries, poverty actually helps to maintain this type of “demono-cracy".

Nowhere in the world is there a democratic government truly “of the people, for the people, by the people". What

one sees in reality is, people in power who have no sense of ethical values and no concern for the people whom they should serve. Political power is treated like an investment which is intended to generate much more money, as it does in business. Abraham Lincoln, like any other saint, had his eye on absolute values' and he did not know that people were not yet ready for as great an ideal as that of democracy and that most of them would develop a tendency to stray off the straight and narrow path of dedication to the collective well-being and follow the broader road of self-interest. Those people who are elected to power basically need to have concern for the well-being of the whole and the wisdom to function in a spirit of service.

A benevolent ruler, in the form of a philosopher king (as put forward by Socrates), is the ideal person to be the head of government. Such a person must be an extremely wise, detached personality, without any desires for lust, power and money. There have been such persons in the recent past, people like Mahatma Gandhi, Atta Turk, Kemal Pasha, Anwar al Sadat, Lal Bahadur Shastri, Ho Chi Minh, Martin Luther King, Nelson Mandela, Dag Hammarksjold and Mujibur Rahman.

But to talk of wisdom in these modern times seems quaint. Wisdom, it seems, is out of the question, because rationality has long since taken its place. Relying on the limited linear logic of mere rationality, purely egocentric solutions are put forward to justify the actions of those in power (which of course have a global mutual appeal to all the other egocentric people in power). In this way, there is a fraternity of negative thinking and they support

each other in their parliaments, assemblies or senates. This is why nothing truly useful for the ascent of the people ever gets done. On the contrary, the politicians of these democratic countries use whatever means they can muster, for their own selfish purposes or to enforce their arbitrary ideas.

As this license, which is what freedom has become in a democracy, gives them the right to enjoy their powers to the point of misuse, they have carried their freedom unchecked beyond all bounds and natural limitations.

So that, not only have such politicians made money and so distanced themselves from the ordinary people they are meant to serve, but they have been publicly and admiringly described as extraordinarily rich personalities in the money market. One feels ashamed to hear such a thing about people whom one elects with such great hope.

However, the time of reckoning has come and their criminality is now being exposed. These democracies and their politicians have perhaps already reached a polarity state in some countries, while others are as yet slowly moving towards it. The politicians may come and go, but there is always somebody queuing up to replace them. There is no way to cut short this process of people arriving at the helm of affairs every few years, who might well be infinitely worse than the ones who were there before. Thus, most democratic countries have become, with mutual consent, absolutely authoritarian, racist and materialistic. Those who have not yet managed, are aspiring to become so. Money makes the whole concept of real democracy absolutely secondary. Those who have

money power can rule without any feeling for benevolence and the value system of true democracy. It can be easily seen that when money becomes God, all moral values have to be put aside.

In a democracy, of course, people's votes become important. For example, if women happen to be in a majority, their votes in particular become significant and the policies of the politicians, who are concerned only to get into power, will be adjusted to suit the egoistical ideas of that section of the electorate. Thus women have a legal right to walk around half nude in the cold climate of Switzerland where common sense and decency would suggest that they should cover themselves up. And in other countries, like France, women have the glorious right to carry on with immoral behaviour, such as running their own prostitution business, with all the allowance and favour of the law. If they represent a large enough electorate, no one can influence or control them. It is they who make the laws. As soon as someone has a vote, he or she becomes a very important person to be attered and wooed by the politicians.

The Socratic ideal of serving the benevolence of the people, does not exist any more. On the contrary, they criticise it by insisting that Socrates was not a practical man. All the great saints and prophets were, of course, idealists and not practical people. Most of the democracies of today's world are under the thumb of people who have no honourable or moral ideas whatsoever. They discover very fast that power can give them prosperity and that this money power can whitewash and obliterate all their misdeeds and conceal

the dubious business they are up to. Unfortunately for them, this false license has now gone into their heads, like a fixed idea and they go on behaving immorally, without any fear of the Divine, ruthlessly destroying the entire value system of democracy. They may carry on for years, as they did in Italy, until, by the Law of Polarity or by Divine retribution, they are exposed. But before this happens, such rulers unfortunately become models for the people whom they govern and gradually moral degradation in day-to-day life begins to create a decadent or dying democratic society.

As I have said, those who are elected to serve the people's welfare should be evolved souls whose ideas should be like Abraham Lincoln or whose ethical values should be like Mahatma Gandhi's. Perhaps the cynical political strategy of modernist leaders is to let people ruin themselves in their private lives. Why would the government disturb people in their private life? This is because anyone who raises a question about private lives of the people will not get a vote. The modern politician says that if the people want to destroy themselves, they have the right and the freedom to do so.

So why disturb such political thinking? The strategy is common in democracy and communism. As long as voters do not try to dislodge those in power from the comfortable seats (to which they are glued in order to serve their own self-interest) the politicians feel very reassured.

As a result of this demonic money grabbing activity, many other dangerous activities also start. For example,

the French law referred to earlier allows a housewife to be a part-time prostitute. It can be rationalised that a woman has every right to make money in whatever way she can.

It is also said that France is the eldest daughter of the Catholic Church. How can we explain this strange tolerance of immorality even to the point of justifying it through rationalisation? Perhaps the answer is that the Law Courts know nothing of Dharma, but blindly follow Freudian theories and obediently accept the opinions of psychoanalysts when it comes to interpreting the law. Even though Freud's theory has been completely exposed and discredited, it is still used in most democratic countries in judging the crimes of patients with mental problems. But Freud's subtle influence on the attitudes of ordinary people in the developed countries is vast and always destructive. It is impossible to tell how much damage Freud's theories have done to Western societies as a whole, but the worst thing of all is the way people have lost all sense of self-esteem, because of their acceptance of Freud's revelations as if they were gospel truths. Now, under the constant influence of the media, particularly of films and television videos, they either casually neglect, or actively try to destroy, all those natural feelings of modesty and chastity that, in traditional societies, provided the basis of morality and personal and family happiness and well-being.

For example, I recently read in a newspaper report about a girl, hardly an adult, who was constantly going out to

cabarets and discos. Suddenly, the parents found out that she had become like a prostitute.

What a shock to discover that they could have no objection, as long as it was legal and she was earning well and paying her parents for her keep. Later the girl died of some secret (that is sexually transmitted) disease at the age of twenty one. Such behaviour might theoretically be justified in a poor country, but in actual fact, parents in a poor country have much more control over their children. Their societies cling to traditional, ethical values, perhaps because they have real faith in the power of the Divine. Maybe they have not yet fallen into the illusion of money.

But in affluent countries, as we can read every day in the newspapers, parents themselves are planning the destruction of their own children, by allowing them to drink and smoke and encouraging them towards promiscuity by fueling their interest in sex with advice on contraception at a very young age and allowing them to watch films and videos, whose sole aim is to destroy the natural respect that all human beings have for sacred things. In such societies, there is no growth of maturity and no respect for maturity.

In affluent families it is even worse. The young people want to enjoy their freedom solely In order to ruin themselves. There is no effective control by the parents or the state to stop adolescent girls becoming pregnant or contracting diseases through promiscuity. They start off as golden girls with no brake on their freedom and they end up as squatters, handed from one partner to another or in the hell of a brothel.

If we dare to analyze clearly the real implications of what is going on around us, it is very evident that the deepest trends in these democratic societies are aimed at self-destruction. It is not only that in Switzerland, Norway and Denmark people are competing with each other to commit suicide, but in every developed country young people are taking t self-destructive habits en masse. One cannot understand why, in the highly developed democracies, young people take so easily to what are really false cults, fads or addictions, (but which are treated as if they were a Divinely implanted right) like alcohol abuse or homosexuality and which actually ensure their self-destruction. Alcoholism and drug addiction are known to be a sure passport to hell. And yet more and more people are queuing up for them. All kinds of indescribable sexual perversions are leading to AIDS and other serious diseases. But how is it that when people arrogantly cling to and even boast of their homosexuality or promiscuity, they are treated like some sort of heroes in the face of the threat of AIDS? Death from this disease is now being presented as a glorious martyrdom for those great people who are marching like courageous soldiers to their graves. Why is it that such intelligent people are not questioning the rightness of these destructive habits? All human beings know what simple and natural decency is and they actually need it and crave for it in their deepest selves. Is it only because people from the developed countries are so consistently frustrated of this basic need that they are so anxious to kill themselves? Even when it comes to enjoying themselves, it can be seen very clearly, for example, in

modern pop music, that people in these self-destructive times are expressing their insecurities and frustration through disrespectful behaviour towards themselves, as if they actually hated and despised themselves. Pop music is generated by entrepreneurs in order to make money for themselves. By skillfully attering human weaknesses, they are constantly pushing young people to get into moods which cannot create peace, harmony and joy, but which lead to very great turmoil within and a great sense of dissatisfaction and frustration that they try to alleviate with the next batch of pop music, which the money-making brigades conveniently churn out. Such an immature, younger generation, whose inner balance is constantly being disturbed by off-centered emotions, can on the one hand only become depressed recluses, who cannot form any real relationships, or on the other hand, wayward and violent hoodlums who are intent only on destroying the tranquillity of others. Is this what we really expect from the great ideal of democracy? Modern democracies began to emerge in the eighteenth century, but at around the same time, with the advancement of science, the industrial revolution began to manifest itself. What we call industrial and commercial values were also generated by the advent of the industrial or technological society. As it is, science is absolutely amoral. It does not conform to the rules and regulations laid down for the human value system. Science is the knowledge of matter and matter has its own internal regulations. Unlike human beings, matter does not have free will with which to establish any ethical value system for itself. In pure science, which is amoral, this quality has been carried

over, almost without anyone noticing, into the practical and applied field through technology. Thus, industry and (in close association with it) commerce have become absolutely amoral.

When work is done by human beings applying their own skills in a fully human environment, work and morality go hand in hand. But technology and what we now call industry (which used to mean dedicated and productive work for the benevolence of human beings) have no built-in ethical value system and so are not subject to any inner moral binding. But the Law of Polarity acts here also and industries of the developed nations have now swung to the other side of the pendulum. It is because of the unrestrained development of industry, beyond the humanizing influence of the ethical value system or Dharma, that we see all over the world, but especially in the highly developed democratic countries, that there is a deep and growing economic recession. It is as if the machinery in all these industries has gone out of gear, because no one bothered to make sure that it was running within its proper bounds.

Governments are now trying to revive their agging industries by artificial methods, such as manipulating interest rates, but also by cajoling underdeveloped countries or Eastern Bloc people, especially Russia and China, with the full persuasive force of Western advertising propaganda, to purchase all the unsold surpluses from the industries of those countries which are suffering from recession.

So the poor underdeveloped countries, once again risk being exploited by these so-called highly developed democracies.

It is a sad sight to see all the so-called great leaders, the Prime Ministers and Presidents of the developed nations, scuffing around the world trying to sell their goods to those countries which are still under the spell of imported goods. This is gross moral and economic exploitation. In Russia, many unnecessary, American or German goods are being sold to a people who have very little foreign currency. All the junk which has not been sold in these industrialised countries which are undergoing recession, is now being dumped and is finding its way even as far as India. There are pompous visitations of political leaders, as well as great captains of industry, to try to involve underdeveloped countries in their own recession crises.

But how far are they going to get? They are all chasing after the same illusory thing. Looking at this from the outside, one wonders how this recession is ever going to be overcome, because it has deep historic roots and the Law of Polarity cannot be avoided. The best example is Turkey, which has the best foods, the best clothes, the best ornaments and the best carpets and despite this, imports all these items from Germany.

Somehow, the German entrepreneurs have made the Turkish people blind to their own hand made products. As a result, the Turkish have become very poor and are wearing jeans in that hot climate.

This has to be suffered.

Firstly, with the growth of imperialistic ideas, most countries went about shamelessly spreading their

regimes all over the world. They initially became wealthy by plundering, cheating and massacring the countries they colonized and they enjoyed this ill-gotten money for many years. Later, with industrial development, they used their colonies as a cheap source of raw materials and labour and as a ready-made and captive market for their goods. But now industrialism has run its appointed course and the industries of the developed countries have started overproducing goods. This surplus production cannot be consumed either by their own population or by their former colonies because, as an offshoot of the colonialist era, the newly independent countries (where local industries were originally developed in order to exploit their raw materials and cheap labour) are now equipped with machinery which can produce all these goods at a fraction of the price compared to those of their former colonialist masters.

So who are the developed countries now going to exploit to get over their recession? There are simply not sufficient markets for the products of this fake and amoral industry. But much more has been lost than mere markets for surplus goods. The casual surplus dresses have entered every market because they need not be washed and pressed.

In very hot countries like Sri Lanka, Taiwan, Malaysia and many others, these clothes are worn with great pride. Though all of them smell, stink and give rashes, they are very impressive and fashionable, according to the marketing people from the West.

How long can they fool the developing countries with their marketing? With the development of industries, in

both the Capitalist and Communist systems, gradually human beings have become the slaves of matter which has started now to dominate them. The most serious effect is that the value system of the human level has also been reduced to a gross materialistic state. Although the human being is in fact the epitome of evolution and potentially the master of all the non human world, it is nevertheless apparent that modern man presents a picture of a new kind of human being, who is dominated by matter, by his body or by his animal instincts. Things have become so bad that anyone who even talks of human values, or of higher human values, is regarded and sometimes treated, as if he is a freak or a lunatic.

It seems that it is simply not possible for people to understand to what extent they have fallen into the clutches of matter and their animal instincts. To add to the slow domination of human beings by matter, we have had great thinkers and scholars like Freud who have reduced human beings to a mere sex point.

Why is it that matter rules human beings? In the process of evolution we have passed through various stages and the truth is that our basic and first nature is matter. We came out of inert matter into the state of living beings and then slowly progressed through and out of the animal state. Many thousands of years ago, in India, human beings produced highly evolved and sophisticated works of spiritual philosophy such as the Vedas and Upanishads and for thousands of years, people lived according to their noble vision of mankind. What we see in the modern world is quite clearly therefore a serious regression, a failing back of human beings from the

higher state they had already achieved through their ascent. There is a film called “Planet of the Apes" which clearly shows what would happen if evolution goes into reverse, that is devolution.

Moreover, in most recent times, the two world wars killed enormous numbers of very good and decent ordinary people. This gave a setback to people's faith in the natural goodness of life and the existence of eternal values. With the horror of modern warfare, millions of women became widows and children became orphans and all these warring nations were completely paralyzed, not just in their industries, but in their moral lives as well. In the aftermath of these destructive wars, their future lives became a barren land without any hope of recovery. For ordinary people it was thus very easy to give up all ethical values and to take to a cheap and superficial life, of the kind that we saw very much in the decades following the wars, the sixties, seventies and even today. In cultural life, these years were particularly marked by the increasingly destructive attack of the so-called modernist trend on all traditional forms and values. Slowly, over the last seventy years or so, the general level of people's awareness has fallen below its ordinary potential. For anyone who looks calmly and objectively at the situation that human beings have got themselves into, it will be obvious that unless we have achieved a breakthrough into a higher form of awareness, a higher value system, we cannot come out of this mess we have created by subjugating ourselves to matter and to animal instincts and therefore, to our self-destruction.

And yet the democracies, these countries where human freedom is meant to be in its full flower and glory, are full of terrible inner contradictions which make this evolutionary breakthrough appear to be very difficult. Apart from this, in democracies, the freedom to criticise and mislead others is a matter of fundamental right. The real meaning of freedom, however, includes a built in or innate sense of responsibility, based on wisdom and sanity, which gives no license for immorality, competitiveness and hatred.

Real freedom exists to enable us to recognize our highest ethical nature and to serve it and develop it for our own well-being and the benevolence of the whole world.

But on the contrary, modern democracies do not even wish to talk about morality and compassion, because, as they say, these concern the supposed private lives of individuals. It is by distorting the noble idea of the rights of individual conscience that governments in the democracies have shirked their responsibility for generating a sense of self-respect and righteousness, both in their own populations and in the relations between nations. Whatever their theoretical ideas may be, they clearly cannot believe that there is really one world and a single community of all human beings or they would not have abandoned any pretense to serve man's higher nature, as they so obviously have.

Added to all this there is a great deal of hypocrisy when it comes to the notion of public morality. If a top Minister or Prime Minister of a democratic country has an affair with another woman, it is castigated as a grave misdeed on the part of a man in the public eye. But men in the rest of

the country can have any amount of illegal relations with any number of women of any character. The common assumption nowadays is simple: that there is no way of correcting or even criticising it. Since Freud revealed his “gospel truth", it is taken to be self-evident that the majority of human beings are at the mercy of their lowest nature. But even so, a Prime Minister or a President must be different. He has to be a morally perfect person. This expectation at least, we might think, is something valuable. But this last vestige of a truly moral viewpoint is really just paying lip service to a defunct ideal. All it shows is that the perfection demanded of this single person does not penetrate, nor is it really expected to penetrate, into the whole of society. Out of a false sort of respect for individual freedom, which may of course cover their own desire to do what they feel like doing without unwanted advice, those in power do not want to interfere with the private lives of the people. Now, with the loss of all sense of shame or impropriety, all these private lives have become social and public lives and all those societies, which are under the guidance of democratic structures, are suffering from the pangs of polarity.

They behave as if all the morality in a democracy is only for those in the public eye and the rest of the people are free to go whichever way they choose, so that it does not matter how they destroy themselves.

In the democracies then, by the operation of the Law of Polarity, personal or individual freedom is going to ruin society by en masse mutation and no one seems to actually want to do anything about this by striking at the

root causes. Compassion is something to be talked about only, by the money or power-oriented religions. There is nothing they can or even really want to do, to stop the rapid decline of their societies into moral degradation and economic ruin.

Now the elected rulers in the West pretend to be democratic, but having become racists or fundamentalists, all they will do is not allow any person to enter their country or any goods from the developing countries to come in, as they sell better, cheaper goods, even though they have exploited these poor countries for years together as imperialists. They are simply not interested in legislating to curb the downward spiral of their people's lives. Moreover, they are anxious not to provoke social agitation or demonstrations by the people, who have been attered and spoilt in their so-called individualism to the point that all they want is to lead a universal life, a life of the mass media and the false models they offer to the people. Such people popularize themselves with verbosity and could be silenced by many modern tricks, but as long as their seats are secure, the politicians are not bothered about what the common man is doing to himself.

On the contrary, by giving this kind of absolute freedom to look after one's own private life, they pamper the ego and weaknesses of the voters because they never legislate to preserve and encourage morality. They are sure they will never have to face the anger and frustration of immoral people.

Another product of this license of abandonment is brutal, mad violence, because people have no sense of what is

wrong and no fear in their minds, even for a moment, of the possibility of retribution. In Los Angeles, the City of the Angels, I was travelling in a car once and the driver advised me to close the window and lower my head. Only a week before, he explained, eleven people had been shot down on this street.

I asked him what the reason was. He answered in American English “just for the heck of it". Violence which is “just for the heck of it" can only be explained with reference to what those people who perpetrate it have imbibed from the attitudes of their families, friends or the media, especially from television, videos and cinema films and from concealed hatred or covert racialism in the media.

The democracies allow all kinds of horrible films and videos in the name of freedom. As long as those films do not criticise anyone in power, they can perpetrate whatever vulgar, demoralizing and violent ideas they like. The problem is that such films become models for people's behaviour, so that all these imaginary violent and cruel actions have become actual and contemporary in our societies. The nightmare and the horror scenes have become realities in our cities and private homes. Those who can reproduce most luridly the full horror of contemporary themes, are given the highest awards by the judges. For example, recently there was a film that really became a hit about a man who was psychotic and a cannibal. The film was meant to entertain people by showing how he killed human beings and ate them. In any decent society, this film could never have been made, or if by some aberration it was, it would have been

banned. But instead of that it has been applauded and acclaimed by the critics. They may say it is an uncommon theme, but what a rare depiction of a person out of the brain of some one who may know people who desire to eat the body of a human being, even when they are not starving as in Bosnia. It has become a very popular and influential film because it won an award as the best film of the year. This is not to say that the negative and destructive aspects of life cannot be treated by art. Producing something contemporary, showing up the modern problems of decadence and disintegration, is a good idea, but the creator should also give solutions to those key problems of the contemporary world. If they are good artists, they can show everything in relation to the world of true values which are conducive to the well-being and happiness of human beings at every time and in every country.

There is a further problem with this idea that art can reflect even the lowest and most degraded aspects of contemporary society. If you show an extreme case of perversion in your society, human beings, especially in the West, will only note the filth, the aggressive cruelty of the villain and, far from drawing the obvious and wholesome moral conclusions, will actually try to copy what they have seen. This has simply become a conditioned response and, worst of ail, no one is shocked any more.

There is a tendency, built up in the West since the time of Enlightenment and the democratic revolutions of the 18th century, that we should be free to absorb all the unrighteous, unholy, inauspicious and destructive ideas

that we can find in every film, every book and every newspaper, whatever the source.

Somehow people want to take up the challenge to become the evil force themselves. People have now to decide if they want to stop this democratic derailment by understanding what must be done. The progress that the West is proud of is towards complete destruction, as human beings have the freedom to achieve heaven or go to hell and also they have the tremendous power of rationality to justify their doom.

Perhaps at first reading, some of the Western fundamentalists may get a shock.

Some may get a shock but most will understand the concern of the Divine force which is anxious to preserve creation by the All-pervading Power of Divine Love.

Contents: 1995-09-29 **Meta Modern Era, Chapter 4: Racialism**

Racialism is the greatest curse of human beings that has been created by themselves. God Almighty has created this world with different varieties and different colours to create interesting beauty but these varieties are only skin deep. It is said that a long time ago some prolific writers from Britain wrote horrible things against African blacks and all this was so totally accepted that the people who called themselves white-skinned went all out to wipe out people who had some other colour on their skin. For example, Columbus sailed to America by mistake and the Spanish started spreading their own kingdom and most of the Indians were wiped out from their own country. Of course, some of them disappeared

into the high mountains and saved themselves. It is difficult to understand why these people landed in a country which belonged to somebody else. It was initially a venture to discover new lands but these invaders then began to believe that this land was their own property. They thought it was their fundamental right to hate or kill people who had dark skin or skin which was not like theirs and to rob their lands forever.

Diversity of bodies, faces and skin created by nature is very important because otherwise everybody would look the same. It would be a regiment of boring human faces. Unfortunately the coloured people were called primitive, while the white-skinned were regarded as advanced. It is intolerable arrogance to discriminate between one human being and another because of the colour of his skin. They all have the same heart, the same feelings, the same expression of love and hate. They all smile the same way, they all weep the same way. The countries in which coloured people are born are their own countries. They may be primitive or backward but no foreigner, not even a white man, has the right to occupy their lands forcibly by using guns and cannons against unarmed natives. Imagine the brutality of black human beings being treated as slaves. Although slavery was abolished, the colonial “white" powers continued to inflict unspeakable insults and torture on the poor and simple people of their colonies. If the history of colonial rule in Africa, Asia and Latin America were written truthfully and objectively, the enormity of the crimes committed by white rulers would shock humankind. I have Myself experienced some of this during the period of British rule

in India. The British arrived in India without an entry pass or visa and stayed on for nearly three hundred years. Now, when Indians travel to the United Kingdom with proper visas, their experience of “questioning" by the Airport Immigration Officers is generally horrendous. I was holding a Diplomatic Passport, being the wife of a senior diplomat and yet I was asked rude and insulting questions, all because I was an Indian, a non-white. Once they subjected me to a body search for no reason whatsoever. This was nothing but blatant racism. The white races seem to believe that they have a Divine right to be rude and insulting to the “inferior" coloured races.

In America the biggest social problem has been racialism. The way the black people were treated by the authorities as well as the common white people was not only wrong but absolutely sinful. Great souls like Abraham Lincoln were shaken up by this sinister attitude and tried their best to remove racialism by law. But despite such laws being on the statute book, serious riots take place frequently between the whites and the blacks. This gangsterism has now permeated society and people in many urban areas live constantly in a state of terror. Those who have sown the seeds of racist violence are now themselves reaping a harvest of chaotic violence in which even teenagers are participating brutally. As every action has a reaction, this reaction has reached an extreme all over the world in such an ugly and unjustifiable manner that it seems impossible now to reverse the relationship between the whites and coloured people.

If the whites have any wisdom, they should know that black people are superior to them in many areas.

For example the white skins cannot sing like the blacks. They don't have the same natural gift of rhythm.

I have seen even when the blacks carry their dead they play a band, while all the mourners move in a rhythmic dance-like way. To understand and appreciate them, you only need to be subtle, to become humble to realise how much they are blessed with gifts by the Divine. The talent in sports which the blacks have cannot be easily surpassed. All the games which require vigor and agility are performed better than anybody else by the black people. In basketball and baseball games, the blacks predominate and because of their profficiency and indispensability they are accepted by the whites as equals in their teams.

Why should this non-racialist attitude in sports not spread to society as a whole? I accept that most of the great singers are black people. Of course some white people have been able to succeed but they cannot beat the black western singers who are so melodious and beautifully rhythmic that they remind you of the cuckoo bird of India which sings to announce the coming spring. The cuckoo is also very black compared to all other birds. In spring, the cuckoo starts singing melodious songs. It even announces the arrival of spring in the garden. You cannot find birds having this kind of absurd complex about colour. They all live very happily with each other with all kinds of varieties in colours.

All over the world people know that all mothers get the same kind of labor pains whether they are black, white,

brown or blue. It is a historical fact that this difference of colour and coloured people was created by the mental activity of the people of very low intelligence. This mental activity has come from the whites who think they are very wise. This kind of stupid mental activity has been a very great problem for the whole world.

If we really watch without any complexes, it is very interesting to see how a mother produces her child with tremendous love.

Some of them have a very hard time with labour pain, but as soon as the child is born, normal mothers, whatever may be their skin colour, are full of tremendous love and forget what they have gone through. It is not that the whites produce their children through their noses or through their mouths. It is the same style for all mothers. They conceive the same way, they deliver the same way. Unfortunately, the love a black family has for its own children is not evident in the white people.

Especially the love Indians have for their children is not matched anywhere among the white people any more. Indians discipline their children no doubt, but their love for children is great. It reminds you of Father the God who loves us, His children with great care and with constant attention.

I had a lady, a washer woman, on my staff of domestics in Delhi. This lady already had nine children and some of them had grown up and were helping her in her profession.

Some of them were very small and the last one was hardly about two years of age. This one could only crawl around in the house. He was no help to her. Instead she

had to spend much energy and time for him. In the West, any such mother would have been fed up. One day their child fell into the broth which was boiled for preparing starch for the clothes that were washed by this lady and her husband. I was not in Delhi at that time. When I came back I heard the tragic story of this lady. When I called the washer woman she came all the way to see me.

She was crying incessantly and she had become very thin in one month. Earlier she was a very healthy and happy woman. I made her sit down and caressed her and asked her not to cry any more because the child was already dead. A month had already passed but she only cried and did not answer nor speak to me. This went on for six hours, but she could not stop crying. Amazingly among all her children, this son had been the darkest child. Her eider children were much fairer, but this one had been extremely dark.

When I saw this lady crying so much for this child, I just felt that our Primordial Mother who has created us must be caring and loving all her children with the same intensity, whether we are black, brown, white or yellow.

When I went to Colombia, I discovered that the people in Colombia are already aware of the subtle system which is responsible for our ascent. They found this out through the many excavations clay pots and clay figures which lay buried in the earth. It is very surprising how symbolically they expressed their awareness of such a system and the energy that gives us this connection with the Divine. They cannot explain how they came to acquire this subtle knowledge.

The Condor bird is their emblem for shipping. When I asked why they had a Condor as the emblem for shipping, they told me to my great amazement that their forefathers had talked about a God called Viṣhṇu, who came to their land from Bharat (India), my country and he came on a Condor. When they told me this I was really stunned. My husband also heard it and he too could not understand how they were talking about our Indian God, Viṣhṇu, who, as we know in our mythology, travels on a Condor. The one with whom we talked was not a very well educated person, but he knew a lot about his country's philosophy and culture. I found these people extremely kind, very gentle and very cultured. It is the way they do things which reminds you of a very cultured society, long before the whites reached America.

For example, when they give you water in a glass they touch the right hand with the left hand, as we do in India, as a humble gesture to suggest that the glass of water is being given with both the hands and not rudely with one hand. I discovered many behaviour patterns which we regard as extremely important cultural gestures in India. They are very simple innocent people. Because they have disappeared into the high mountains, their faces were more Mongolian and their gestures were beautiful without any artificial permutations and combinations. These are very pure and simple hearted people, who live in the higher mountains of Bolivia. Luckily, I have become very close to some of these people who came to see me in order to gain knowledge about the subtle system.

In Los Angeles some aboriginal people were very harassed because they owned some land a long time ago

and now wanted to get it back. I asked them: “What is so special about this particular land? In any case you have lost the whole of America. Why do you care so much for this particular land?" They told me: “This is our Holy land where Sage, which is the holy plant, grows. We have known for a long time that this is our holy land and on a particular date of each month we go there to pray." And from all over America, Red Indians come there once a year to pray to God Almighty. This land was unfortunately grabbed by an Indian who belongs to a very money oriented society. They told me: “You are an Indian from such an ancient country and you will understand our feelings better. Can you talk to this Indian and tell him that this is holy land which should be just for the people who want to come and pray in thousands." I was rather surprised to hear of their belief that this countryman of Mine must be a religious person and that he would give back the land in question and restore it to the original owners, to whom this land was especially holy. Obviously these people did not know that many Indians living abroad have become worshippers of money only. They have lost their ancient moors and culture. They have become uprooted.

For example, in Italy they do not even speak any Indian language among themselves. I knew this Indian would not give even an inch of that land at any cost because he had purchased it from the American Government. The story of the struggle of aboriginal people in America is long and heart-rending. They gather behind a big compound wall and pray, sitting there, thinking that this land which is so vibrant with Divine Blessings will act and

listen to their prayers. I agree with them because I know the fact is that certain places are especially vibrant and if they believe that a place Is a vibrant place, it must be the truth because they have no interest in all other lands which were stolen and looted by the white skin.

They just wanted this particular land. I didn't know how to approach the American government about it and how much they would understand because they are busy looking after other countries' problems and wars. The aboriginals were all brown coloured people. I saw from their beautiful sensitive eyes the intense expression of their desire to get this land. I explained to them that I was in no position to get the land for them.

So they said: “You are a saint and if you pray to God, we will surely get this land." I felt deeply moved by the simple desire of these beautiful people which may not be ever heard by the white skinned ears. My heart wept for them. I very much desire that a day may come, when they get their land and the Divine vibrations of that land. They told me: “There are so many instances of people in ancient times who have been cured by coming to this place and praying to God." When I met the aboriginals from America I felt a tremendous love and respect for them. They came to see me in a very decent and dignified dress. Very simple hearted and with angelic behaviour they sat on the ground with their hands folded. They were very peaceful within. Only their ladies spoke and asked anyone of those who were there whenever they needed any information. The desire for their right on that holy land was in no way materialistic. I saw tremendous faith in the Divine in those people who have

been made orphans on their own land. The way they were dedicated to this land was amazing. They were not asking for it to make an economic adventure or as some sort of a money making proposition. It was just an inner feeling as we have in India for the river Ganges. They felt this was the holy land which they should visit every year otherwise they would not consider themselves as people devoted to God. I was pleased to hear their ideas about the Divine. What they said was the absolute truth.

Racialism is accepted and is imbibed by people who think that they are superior to other human beings.

By thinking in this way, they are just indulging in mental activity. With such ideas in their mind, there is no way of their understanding the reality. Once a group of people believe that they are higher than others, whatever sinful acts they do get justified in their own minds. They never look back to see that what they are doing is morally, absolutely wrong. This racialism comes from complete ignorance of reality.

For example, in Europe if you wear long skirts up to your knee, they ask you a question and look down upon you: “Are you Turkish?" Only the Turkish people are supposed to have shame. But if you wear a skirt which is only six inches long it is regarded as very fashionable and sophisticated. Of course, with that attire you might get varicose veins, you might get chilblains, you might even get arthritis.

In Africa the people are very deep and subtle. They knew about a star which revolves around Jupiter a long time ago through their astrological knowledge. In India astrology is based on the moon and not based on the

sun. Thousands of years ago it was predicted that a particular star would visit our world at a particular time. It was also predicted very accurately the time and course of the eclipses of the sun. The aftereffects of such eclipses were also very clearly described.

So many other things have been predicted and prophesied with absolute accuracy. It is amazing to see how well this compares with the work of Western astronomers who have set up all the modern sophisticated machinery to study celestial movement. The Western scientists never showed any interest in India knowledge of astronomy. Now of course some false people have started a big market of Ayurvedic medicines which may not do any good because the vibrations of these false people may ruin the health of many in Europe. Still people are crazy about Ayurveda and play into the hands of these special marketing experts. I know of so many doctors of Ayurveda, the Vaidyas, who charge nothing for their treatment. They have the cures but they are never marketed abroad. In America according to law, no alternative medicine could be practiced. Our lord Jesus Christ would be arrested if he cured any American in America. Except for the medicine, the patient does not have to pay much to such learned Vaidyas who lead a very ascetic life. I met one in Haridwar who was a very learned man in Sanskrit. To my amazement I found out that he was a full edged allopathic doctor.

But somehow he took to Indian medicine and started researching about the old method of Ayurveda. He was a man of such understanding that only by feeling the pulse

of a person he could diagnose and say what was wrong with that person.

When the white people get sick and have no hopes of recovery, only then do they start searching for new alternatives. Then they don't think about what skin the doctor has. I have seen in England that there are many Indian doctors. In America also there are many Indian doctors who are very famous and extremely capable.

So it shows that the skin whether it is brown or black or white makes no difference to the knowledge acquired by a human being. The western doctors take no responsibility for their patients on Saturdays and Sundays or on holidays. For them holidays are holy days which they must celebrate by boozing and getting drunk. But even now, you can find Indian doctors dedicated to their work. The only difference is that because of traditions some people are more worried about their medical duties and some about their materialistic life.

I have felt and understood the pain of the black people, the agony of those who have gone through such horrible experiences only because they had black skin. This discrimination according to colour is so common everywhere that one fails to understand how human beings even on individual basis are also so conscious of their colour and complexion. If anyone insults or makes fun of a person because he has black skin it is a very big crime against God Almighty. It is God who has created this variety and when people use this variety to create disparity and an atmosphere of superiority, they don't know that they commit a sin which cannot be forgiven by the Divine. Nobody has the right to insult or to look down

upon anybody because one has got a different colour of skin. As a result of this continual harassment, black people have become extremely violent. This violence cab be justified but it is not a very good thing to have.

For example, Indians do not take to heart the racial insults which they suffer in the Western countries.

They consider this to be a part of the game if you are an immigrant. They normally form their own groups and keep out of touch with the whites known as “Goras". If one has to think of the future world and of the progeny we have to really go all out to end this hatred between the whites and the blacks.

To cure this evil, I don't know what is being done at the United Nations level. One has to realise that the biggest problems facing humanity arise from this hatred generated by racialism. Maybe one day the fundamentalists may be pacified and we may see the light of peace in their hearts. But this kind of cheap, superficial mental approach towards other human beings is very difficult to change. Once these whites are enlightened and are blessed by the light of the Spirit they will know that all human beings are the creations of God Almighty and there is no need to hate anyone because God is Truth and God is Love. It is a very immoral thing to hate someone. In India, we do not tell another person: “I hate you." Speaking such words would be unsocial, even immoral. In the western societies there is no objection to the use of any kind of language. Whether they are Ambassadors, ministers, presidents or the prime minister, some of them use very low level language without any consideration as to what is inauspicious. In

every day social life, people say to each other: “I hate you, I hate you." In the beginning all this was really shocking to my Indian rustic mind. Hatred because of the colour of skin is not only an evil in itself. It can also bloat a person's ego and lead him on to violent crime.

I know of a Secretary General who was harassed and thrown out by some developed countries who had used their cunning ways of finding faults in him. The allegations that were brought against him were so low that anybody could see that there was a plot behind the whole scheme to get him out. He was definitely a very large hearted Muslim. He translated many Indian scriptures into other languages and this definitely brought Indian wisdom to the notice of the whole world. Though he was a Muslim he respected all the great books of literature and of religion. One of the allegations was that his wife went to Belgium in the official car. I have learnt that the ambassador of the Secretary General's country posted to Belgium died suddenly. The wife of the Secretary General had to rush from Paris to Brussels. As no plane was available at that time and as the lady had to go without delay to console her friend (the late Ambassador's wife), she took the office car for this journey in an emergency and she informed the office accordingly. I don't know, what was the objection but they would have stooped down to the level of saying that she should have taken a taxi.

Racialism has brought slavery to many countries.

So many people were carried from Africa and sold to people to serve as slaves. This slavery prospered greatly a century ago. They say that the Bermuda Triangle is a

very dangerous area to navigate ships and several ships have sunk there. It is said that in this area so many slaves who were brought to America committed suicide and they are the ones who are haunting all the ships that pass through that area with their tortured Spirits. It may not be true, but one thing is true that if you subject any person to extreme torture, such torture itself, in an abstract way, takes a very destructive form and is responsible for atrocities which are not normally done.

For example, I had to deal with some people in Europe, specially in England, who were “possessed".

These people were crazy about hot Indian food which even we could not eat. In America, we found that people who followed transcendental meditation were, surprisingly, also very fond of Indian food and they used to visit Indian restaurants at least every week. Their language also had some Indian words. It was very amazing. I felt that those Indians who had been massacred by the white skins in the political and economic empires, must have possessed these white people otherwise it is difficult to explain why the white skins have taken such a liking for spicy Indian food. I also noticed Indian mannerisms in their behaviour.

The other day I was in Chicago and the head of the Hare Kṛiṣhṇa movement came to see me. It was very cold and I was amazed that he was wearing a dhoti which was very thin. Dhoti is a piece of cloth that we Indians use for covering our body below the waist. He was completely shaved and had one pig tail coming out of his shaved scalp. It was very cold and while everybody was shivering, this person was wearing an Indian dhoti which

was not suitable even in India during winter. He told me that his Guru has said that if you wear a dhoti, it is much easier to get to heaven and that you must shave your head so that the angels will recognize you and take you to the heaven of Nirvāṇa. I told him that, in our country, eighty percent people live in hotter areas and wear dhotis. We have been wearing dhotis from ancient times. According to the Hare Kṛiṣhṇa theory, all these people must have already got their Nirvāṇa! Then I turned to the question of shaving the head to get salvation. The great poet Kabīr has said about this: “If by shaving your head you get Nirvāṇa then what about the lamb which is shaved twice a year." Hearing my comments, the Hare Kṛiṣhṇa leader got very angry with me. I said: “Why are you angry with me. I am your mother, I am just asking you not to wear this dhoti in such cold weather because you will have problems with your legs". He said: “I am angry because you are criticising my Guru." I said: “I am not criticising him, but I am just asking you a logical question." It is very surprising that these people should advised by their Gurus to wear clothes which are suitable for the hot climate of India but totally unsuitable for the cold climate in America. This gentleman was very intelligent. He had read the Gītā very well and he talked about the Gītā. But I told him that in the Gītā it is not written anywhere that you should wear a dhoti or shave your head.

It is very amazing that these Western people have taken to Indian dresses suddenly. Is this the reaction of racialism? Is this the generation of ideas of racialism which are released in such a manner that people want to

do something that is not done by the white skin. Or is this a symptom of anti-culture movements which spring up from time to time. It can be easily noticed that because of hatred and lack of a peaceful existence, people in the west are very confused. Anyone can fool them. An entrepreneur can start any fashion in Milan or Paris which is adopted religiously and changed every year as the fashion changes.

In the beginning, I worked with seven hippies in England just to try to make them understand how to achieve their ascent. For four years I struggled with them. I found that they had developed a kind of culture of great aggression, great unrest. These people were all white skinned but the hatred for blacks still lingered although they had revolted against the system which was regulated by strict Western norms.

For example, in England you are supposed to wear a tail coat when you attend the Queen's party. The Queen's party is a unique function which is regarded as very prestigious and people keep the invitation of the Queen as a precious souvenir for their progeny to see. I was amazed that for this party, the guests were expected to wear a tail coat. Thank God, that when we went there we were allowed to wear our national dress. As no one can afford to have these tail coats stitched except for very rich ambassadors, most of the people hire it from a shop known as Moss Bros meaning Moss Brothers. Hundreds of these tail coats are hired every year.

Some of them fit the hirer, others are usually too tight or rather loose. People who wear them have an antiquated or anxious appearance. The people whom I knew

otherwise could not be recognized because their gait had changed. They were walking with either a very funny tight gait or with a loose gait like Charlie Chaplin and some were getting worried about the wear and tear of their worn out dresses.

Actually this tail coat was a sartorial trick to cover the back hump of one of the kings, perhaps of the sixteenth century. I could not understand how to control my laughter when I saw this kind of nonsense accepted even today. Thank God all nationalities were allowed to come in their national dress. I really enjoyed the way the people of Congo, Ethiopia and other African countries came in their dress, which I had never seen before and which really gave a very beautiful variety to the whole event. And those people who came in their national dress were extremely relaxed and enjoyed all the music, but those who were in those odd uniforms from Moss Bros were very self-conscious and it was impossible to talk to them in a normal way. Perhaps they thought that they were already Lords of ancient times or were very nervous to talk to ladies.

Another problem akin to racialism is class consciousness in many Western countries. Upper class people in England are very conscious of their status. They do not mingle with the “lower" class. Surprisingly the same is true of Germans. They also believe that they are the masters of the art of high class living.

Nothing less than gold ornated Rossenthall or Kaiser crockery would do for them. The consciousness of higher classes cannot be understood easily because you see

that their children cannot even pass “O" level examinations even if they try for years together.

The French who think that they are the most sophisticated are now learning that their culture has brought them nothing but disaster as far as diplomatic society is concerned. There are books and books written about drinking in French. Except for four or five very great writers like Emile Zola, Maupassant, Moliffere and some others, it is difficult to find any writer who has taken any notice of the self-respect especially of women. Once upon a time the French were regarded as the most sophisticated people among the diplomatic services. I don't know how people discovered that this sophistication was extremely superficial and non-functional. The French themselves now criticise their own culture which, as we know, is very sex-oriented, shameless and alcoholic. I have heard that the French show not only nude women, but also nude men these days through their media. Of course all French films have bathroom scenes without fail.

And the French men are now very upset about their skinny pale bodies being shown naked on the video, cinema or television screen. In France there are many coloured people, mostly Muslims from the former French colonies. Because of the torture they suffered in the past, they have become fundamentalists and are attacking French “cultures". This is the ultimate result of racialism.

Hitler gathered his forces over a period of years. He was the product of racialism. The atrocities and the cruelties in which he indulged must have been justifiable by him, otherwise, how could he go on with his devices to destroy

human beings. He was worse than a devil, as many describe him, but one should know how people get lost in their own ideas of superiority. These ego-oriented people want to show that they are in charge of the whole world and think that they have every right to be cruel to other persons under some pretext or under some sort of justification. Hitler himself did not try to find any reason why he hated the Jews. There is no evidence in his own life to show that he was tortured or even harmed or hurt by any Jew living in Germany. He took advantage of the German situation which was very immoral.

In those days the people of Germany lived in a very decadent and vulgar way. One can understand that the revolt in his heart was against the German society where people used women for their pleasure. On the other hand, women were very willingly available to the best of men. Jews were known to be very religious and moral but also very greedy. They always lent money on exorbitant terms and then pursued the borrowers all their lives, often causing distress.

This is another type of cruelty where the money that one accumulates in a society of decadence is spent extravagantly for the so-called pleasures of life. In a society where Just becomes the lifestyle of people, greedy people just come up like mushrooms to take full advantage of the weakness of others. As a result, people become very money-oriented without any consideration, love or compassion. At the time when Hitler grew up, the Jews were making a lot of money in Germany out of people who borrowed from them for their bodily pleasures. Hitler had a strong feeling for his country

which was in dire trouble. He felt that he had to destroy these greedy Jews who, according to him, were sucking the blood of the foolish immoral people. He decided to weave this theme of hatred in his mind and to develop it into an effective design by which he could destroy these Jews. He got hold of the young generation. All such people play on the idealism of the young generation who have no sense of discretion. The youth of Germany did not understand the true nature of the ridiculous plans of Hitler for these highly ego-pampered people. It was very easy to mould the minds of young people who already had an obtuse angle in their brain to hate Jews. They never realised that violence begets violence. Instead of killing the Jews, why did Hitler not think of improving the society which was so decadent and immoral. Unfortunately, such ideas which are constructive can never come into the mind of an ego-oriented person.

Firstly, they think they are the ones to save the whole world or to save society or to save the people who are dependent on them. Such a mind can never see that this thinking is dangerous for their own country and for others. Hitler had no right whatsoever to kill anyone in order to regain the morality of the society. It is said that he had his guidance from Dalai Lama of Tibet who was selected as the spiritual head in those days. The selection of these Dalai Lamas is very mysterious. These days Dalai Lama has a special technique of begging all over the world all the year round. Also as he believed in Christ, Hitler supported the Catholic Church who in return supported Hitler. The Jews according to him killed Christ two thousand years ago so he had to kill the Jews. As a

coincidence, at this time most of the European nations were undergoing the pangs of recession which gave them a kind of numbing indifference to what was happening in Germany through the efforts of Hitler. It took many years for Hitler to build up his movement through his ideas. It is very surprising how human beings take to hatred so much easier than to love and understanding. He built up German boys through the propagation of strict discipline and morality. Firstly, they had to shave their heads. Even today we have many skinheads in America and also in Europe. Perhaps the idea is that by shaving the head, a person tries to disfigure himself so that he becomes a moral symbol and then seems to attract people who are lost and destroyed, who suffer from lust and who indulge in immorality. This is very true about false Indian Gurus. I met one fellow who was a smuggler and was arrested. When he came out of jail he became an instant “saint". He shaved his head and began to wear saffron coloured clothes.

In India most of those who were “seekers" and who wanted to become saints used to shave their heads and go to the Himālayas where they stood on one leg in their efforts to achieve Nirvāṇa.

It seems that some people use their shaven head or hair style to distract the attention of the opposite sex. Their purpose is immoral. Men and women both use their hair to be attractive to the opposite sex.

You can see even today people spending so much of their money to go to the hair dresser's just to look attractive through their hair style. One may say that there are two extremes of personalities: those who

indulge in all kinds of pleasures which are physical or mental, while the other kind deny them and become dry, hot-tempered and aggressive. It is not necessary that a person who is very dry and aggressive outside may be a very moral person inside. In achieving this morality by shaving their heads, or by standing on their heads or by doing all kinds of rituals and penances or tapasyas, people may be covering up their immoral activities or using all this as a camouflage for their secret life of corruption. We have had so many false Gurus who have tried these tricks on simple people of faith and who were found to be very cruel and immoral.

Now, to all the critics of Hitler he looks like an idiotic foolish and maniacal type of a person. Actually if you listen to any ego-oriented person or see him, you will definitely witness the Idiocy of his talk or of his behaviour very clearly, of course if you are not ego-oriented yourself. If you are an ego-oriented person then you will protest against him by saying he is trying to assert his ego. An egoist can always find the ego of another person very easily. But if you are a person who is afraid and frightened of egoists, you will either accept his value system or accept the tyranny and subjugation of such a tyrant. An evolved soul would witness the babbling of an idiot and may get into enjoyment of this stupid drama.

Hitler's ideas impressed none of these two types, but he captured the minds of a third kind which was innocent, simple, raw and absolutely immature: the young teenagers whom he groomed for years. For these people, killing became a great natural enjoyment. In the olden days people used to go to forest to kill animals,

especially tigers. As a result the tiger became a man-eater or a lion attacked human beings and this killing had to be accepted. Even when eating the flesh of animals when sufficient food was not available was quite justified, most of the people who went to the forest for hunting, did it just for the pleasure of killing. This horrible desire can lead to a very dangerous ending. A horrendous war in Germany broke out against the Jews who had to die in gas chambers, because they were very greedy and cruel and had, according to Hitler, killed Christ. There are so many ways by which one could have controlled these greedy people.

After gaining complete control of the young people by the Nazi movement, the only solution Hitler announced was to kill the Jews. One cannot see how these Germans became so blind. People like Hitler develop a special fire in their speeches. Whatever they say explodes in the minds of people who are already filled with hatred. Moreover, it is a very contagious disease.

Once it moves it progresses in such a prolific way that one cannot have time even to think. The speed with which the power of hatred spreads is very remarkable compared to the power of pure Love.

Further, the people who thought they had every right to occupy all the territories of the world under their own country's name believed that this was their duty to their country. To fly the flag of their country became a symbol of sacrifice for patriotic endeavours. Hitler also gave the very deep colour of patriotism to his devilish work. It is surprising how he was born specially in Germany where he could get such a decadent society to work with and to

influence the young people who were open to his tactics. All ego-oriented people develop their IQ very fast. They know how to work out their plans by dominating others; how to justify their behaviour and how to propagate their own ego-oriented thoughts to the multitudes. Thus their IQ develops tremendously and cheats their intelligence. As one starts cheating oneself by self-justification the person glows with great radiance due to the burning heat of his own ego.

An example of this can be seen from the people who live in Dharamshala, India, as refugees from Tibet. They followed Dalai Lama. Their faces are ushed and they look extremely happy. Most egooriented people are extremely happy but some of them through their cheated intelligence can devise a lifestyle which is hypercritical showing that they are extremely unhappy. Most of them will read great tragedies or songs of separation, or enjoy some stories which would make anybody cry and weep. It seems as if they are melting their tears under the influence of alcohol. They are very miserable and they are very fond of sad poetry. Perhaps their ego swings them like a pendulum towards being miserable or may be their heart is weeping without understanding that they are crying due to emotional disturbance. Actually they are the ones who make others cry and weep much more. They are the ones who have misery for others. If they see a film in which a person is tortured and made miserable, they never identify themselves with the villain who causes all the trouble and pain. On the contrary, they begin to feel that their fate is the same as that of the victim of oppression in the film. They entertain the

illusion that they are the sufferers and the most tortured persons. In North India many people enjoy “ghazal" music. Ghazals are Urdu poems which describe the feelings of heart-broken persons, their pangs of separation and the pain caused to them by hardhearted women. Such music is enjoyed by persons who are usually drunk and who live in their own make-believe or imaginary world.

Human beings are a great mixture of subtle contradictions, otherwise they cannot live on this earth if they get to know how cruel they are. This is the same kind of pattern that they follow all their lives, even when they grow old.

In India we had a king called Ashoka who indulged in wars and killing people. But when he saw a river overflowing with the blood of the people who were killed in the war, he was shocked at himself and surprised at the way he had been going on with this destruction. As a result, he took to Buddhism and tried to spread this religion of compassion all over Eastern Asia. Such transformations are very rare but they are so historical and so blissful for the future. One can hope that a day will come when all such horrible people who are mercilessly killing each other will get transformed into angels on a mass scale. Though violence was raging like a fire during Hitler's time, today the fire has subsided. You can see that this fire is not really extinguished fully but is still burning under the ashes.

Sometimes you see the effects of this so-called dead fire all over the world. How can we completely end this fiery nature of human beings individually or in the masses

where it builds up in flames of destruction. Is it possible to end this kind of eruption all over the world? It would be possible if human beings could understand and know that there is cosmic Divine Love which permeates all of creation and which works through their evolutionary process. If their attention is enlightened by the Spirit, they will enjoy their compassion and higher values of spiritual life. This is the eternal joy which surpasses all pleasures of violence. It may not happen today but the message of peace has started rolling among masses all over the world. It cannot be consummated by peace foundations or peace awards. Those who run these institutions or receive these awards must introspect and see whether they have the requisite “fire" within themselves. What is needed is the complete transformation of a person into a Divine personality which knows forgiveness and finds solutions for other's problems. When people see this transformation in thousands of seekers of truth then many individuals in masses will take to this last evolutionary breakthrough. They will follow the evolved souls who will inspire them and kill the Hitler in their minds. We do not know that basically our pure desire seeks to attain the higher awareness of blissful existence.

The violence of killing is a big problem in many democratic countries. If the governments are lenient and democratic and the laws for the well-being of the people are based on individual freedom then such democracy is never followed by many individuals who have no idea of the responsibilities which are attached to the concept of freedom. All kinds of chaos start in democratic countries

and one starts wondering what sort of “demono-cracy" it has become. By merely identifying it, one cannot solve the problem of this inner tendency to violence. If we are worried about our future, if we are concerned that our innocent progeny is going to be fatally affected, then we must seek the right solution, the right path. There is an eleven year old boy in America who is regarded as a great hero for killing. He has killed several people at such a young age. This killing can also become very subtle in different ways. For example, in the Islamic countries, as in the Northern part of India you see very clearly the effects of this kind of ego-oriented superiority of men where they think they have every right to dominate women and torture them. Especially in the North of India the people are sometimes absolutely wild and extremely cruel to their women folk. They go on justifying their behaviour and divert all their attention away from what they are doing to their own wives.

The atmosphere is full of insecurity for married women. These men consider themselves to be superior beings who have the right to suppress the legitimate feelings and aspirations of their legally wedded wives who are tolerant and who suffer in silence their cruel life of torture and suppression. They may be men of very high qualifications or may be in charge of national affairs. They lead a double life. In their public life they try to demonstrate a very diplomatic understanding of the whole world and in their private life they torture their wives and kill all their aspirations. They treat their wives with disdain. This has an adverse effect on their children who then show no respect for the mother. The father has

no time for the children as he is very busy with his ego. He gets all the respect from his children but the children become wild like the father or worse than him. A good mother is the one who creates good citizens for society. There are so many laws in the West to protect the rights of women, but in so many developing countries there is no such protection.

The situation is beyond redemption in individual cases. But in the North [India] this is an accepted pattern of life. It was worse in Japan but in recent years the position of women in Japan has improved very visibly. In America, however, the family culture has gone to the other extreme. There women rule the men and make them crazy. There have been many social workers of great integrity and character who have tried to emancipate the situation of women, but still It is pathetic and pitiable that women who care for their self-respect, the name of their family, the welfare of their children and the name of their husbands are greatest sufferers of these ego-oriented cruel husbands. There are so many cases of inhuman brutality to women all over the world. I have known so many women who have told me how their husbands have been behaving like Hitler in their lives, but they dare not talk about it openly else they would be tortured much more everyday.

It is not killing in one shot but gradual destruction of the human personality of a wife. The children of such families also take either to the mother or to the father. If they take to their father they become agents for future world dominating people. Thus a society gets filled with people who are dominating, not necessarily men, but also

women as in America. Obviously the better way for human beings is to have a very balanced society of husband and wife. This is only possible when we have leaders, politicians and bureaucrats of complete balance. It is only possible when all those in charge of public affairs ascend in their evolutionary process and respect each other. If there is the Spirit in every person which is the reflection of the Almighty, it can shine into the personality of an individual and it can change another personality with love and compassion. If an aggressor realises after his ascent that he was behaving like a brute, he will just give up and become a beautiful personality of Divinity. The story of Dr. Jekyll and Mr. Hyde is the story of a man of split personality with two different attributes the evil in the shape of Mr. Hyde and the good in the shape of Dr. Jekyll. Mr. Hyde dominates Dr. Jekyll who gives up and Mr. Hyde takes over completely. A person who has bad tendencies becomes worse and in his old age he becomes ghastly.

This transformation is easier in younger age. Often older people become hard-boiled crooks, unwilling to be transformed. Such persons abuse saints, calling them by funny names. Evil persons of this kind could be the head of a Mafiā or the head of some global organization or even the head of a State. Such persons feel they are the modern saviours.

We have a very good example of Valmiki the great saint who wrote the epic, the Rāmāyaṇa. He was a dacoit and a very aggressive person. His profession was to loot all the travelers on a lonely road and to feed his family with that loot. One day he met Nārada another celestial being

whom he had captured and whom he was about to kill. Nārada asked him: “Why do you commit such heinous acts. It is a sin to kill somebody like this for his money." Valmiki answered: “I have no way of feeding my family which is very large and all are dependent on me." Nārada asked: “What will they do for you?" Valmiki replied: “Anything that I ask them." Nārada said: “Will they die for you?" And Valmiki said with great confidence: “Of course. They will all be willing to die for me." Then Nārada told him: “You better pretend that you are dead and I will prove it to you that nobody will die for you because they are all very selfish people." The dacoit agreed. And Nārada pretended that Valmiki the dacoit was dead and carried his body to his family. To the grieving family members of Valmiki Nārada said, “Anybody who is willing to die for him should come forward. I can give life to this dead person in exchange, Valmiki, who is so concerned about you all. He killed and looted people and thus he committed many sins just to fill your bellies." All persons gave their explanation as to why they could not agree to die at that juncture of time and they could not, therefore, accept Nārada's proposal. Valmiki who was lying still pretending to be dead, heard all this. He got up from his pretended death, gave up all his family and took to a very pure spiritual life.

If this could happen to one person, it can happen to thousands. Saint Valmiki actually possessed dormantly a very great soul. Unfortunately in present times we have no Nārada nor do we have a Valmiki these days. But through the advent of Sahaja Yoga this transformation has taken place in thousands. If it happens to even one

percent of the population of the world I am sure it will have a very big impact on other people who are oppressed and then it will spread even to the people who are the oppressors.

Ultimately the oppressors will find that oppressing others is not a very joy-giving process. On the contrary in modern times it boomerangs.

The acquisitive instinct, the desire to possess many things also leads so many human beings to violent crime. It is the possession of land, possession of property, possession of money and possession of human beings. Individuals, societies, states and nations fight among themselves because of this greed, this stupid idea of possession. It is said that when we come on this earth our hands are not open, they are closed like a fist. But when at the end of our lives we go from here, our hands are open. This means that you come to this earth with the idea of grabbing whatever is possible, but when you go, all that you may have grabbed is left here and you have to go to the heavens with an empty hand. I don't know how many will go to heaven or to hell. There is hell and there is heaven on this earth only. When a person tortures other persons and creates a hell for them, actually he fails into hell himself as he becomes a cursed person.

For example, a man who is a free person can allow all the birds to walk in and all the animals to graze on his property, without thinking that he is thereby suffering a loss. But supposing he becomes extremely possessive of that land he will construct a big compound wall to keep animals and other human beings out. Such a man may

start becoming a very narrow-minded, selfish person. He may not even allow his own father, brother, sister or his childhood friend to enter his property. Of course he will hate all foreigners, even foreign children. This kind of selfishness can go to an extreme in an individual man or even in a nation. Then it becomes a national idea, sparking violence. Again there is a big craze in all the Western countries that immigration should not be allowed to their countries from the former colonies which they possessed, dominated, ruled and looted. They are now trying to stick immigrants' label on people who had to come as a result of their association. They were living for ages in those countries. Now they have become very holy, pure people. They cannot have any foreign blood on the clean clothes of their lives. I cannot understand why so many Indians want to settle in Western countries. There, it is a life of humiliation, a life of a very different culture where no one respects anything whatsoever, unless you are an official holding some high position.

India on the other hand offers a far more congenial society. People in India are much more religious and respect Mother Earth and all creatures as a tradition. But still there are so many Indians who are suffering as immigrants everywhere. Instead of enjoying a free life in India, they just get entangled in the web of moneymaking and also of feeling that they are superior to Indians living in India. Very few Indians are really rich in England or America. They are mostly indebted to the banks and have to pay heavy and crushing interest charges.

Sometimes interest rates rise to the point where mortgages cannot pay the high interest charges. The banks then close in and take over the mortgage property.

Indians in Italy speak only Italian and live in the same modern style of Italy. They have accepted the restless lifestyle of the Western people. It is a crisis for them if they cannot go for a holiday like all Italians. But I must say, that in general they have not taken to the very licentious life of the Western people. On the contrary very traditional North Indians now living in Italy torture their wives and ill treat them just like the their counterparts do in India. In Canada there are many Gujaratis who have openly accepted that they are homosexuals. They form big processions to compete with other homosexuals in this absurd behaviour. This was advertised by the media as a very great advancement of the Indian people in Canada. These immigrant Indians have no self-respect. They have brought great shame to other Indians.

They have no sense of decency and prestige. When all these non-resident Indians come to India, they look down upon their parents and their countrymen because India does not have the same facilities of good bathrooms or clean roads and clean houses as they have abroad. Instead of dominating people with their false ideas, they should identify themselves with the Indian problems and try to help them by presenting the right example of cleanliness to their families who are still in India. For example a man told me that India is full of corruption and also of great violence especially in Punjab, so he does not want to go back to his native land. If everybody runs

away from the problems of his country and escapes the responsibility of looking after his own country, he will surely have no respect in other countries.

People talk of global peace. But we have to understand that so far people have not developed any sense of global awareness. To most of them it is nonsense. We have the United Nations which talks of peace and global life but one finds largely that it is just a job-oriented organization which has developed under the great principle of global oneness.

Contents: 1995-09-29 **Meta Modern Era, Chapter 5: The Culture in the West**

Culture is the outcome in any society of its faith, its thinking, its emotions, its aspirations and its ideals.

It is revealed in the behaviour of people among themselves and in interaction with people of other cultures.

Culture shows the social heights in serenity, wisdom and morality. The innate culture of innocence and spirituality creates peace, honesty and moral sense. On the whole, a good culture gives a sweet and good language and a peaceful existence.

The perils that we, of the “modern" age, have gone through and the shocks that we anxiously anticipate are all inherent in the value system of “free" democratic societies. The culture of this permissive society makes the human mind react in an imbalanced way. As there is no importance allotted to the quality of private life or inner self-development in the core of domestic life, the private sphere is looked after by people who, in the name

of freedom, have abandoned all the strengths and disciplines which were constructive, nourishing and conducive to ideal culture. Thus, people in the West have lost respect for others, for themselves, for their body, for their mind and for their life as a whole. There is no respect for the private parts or for the private life of human beings. Very modern people are taking to nudism, showing off their bodies with all kinds of funny fashions, taking to all kinds of strange behaviour, dancing like primitives and also taking to all kinds of idiotic cults.

It is important, to realise that modern aesthetics are devoid of any sense of decency and any feeling of self-respect and it is not difficult to understand why this is so. It is terrible to see the way we treat ourselves by becoming part and parcel of some sort of shameless, stupid organizations like those created by false Gurus or by engaging in fads or foolish festivals like carnivals and Halloween, or by chanting meaningless “mantras". Modern people show no consciousness of the value of or respect for their human personality. The way they give vent to their lower or beast-like qualities in public (such as we have seen in many Satanical explanations that the cults give for encouraging this sort of low and primitive behaviour) is basically the same as theories pronounced by Sade or Freud, that human beings should face up and indulge their lowest nature and not be hypocritical.

But what is the goal of human life? No one seems to be concerned any more with the really most important subjects. All these extracurricular activities of human beings have gone to such a limit that it is even becoming impossible for the family to control children who, at a

very young age, are indulging in all kinds of destructive, self-demeaning activities.

I happened to visit an exhibition in Rome where modern artistic endeavours were being exhibited from both the developed and underdeveloped countries. When we reached the British pavilion, we found that they were selling punk colours, punk hats and punk dresses. There were many Italians standing next to the pavilion and laughing. I asked the lady accompanying me: “Why are they laughing?" She said: “Italians still have a great sense of the ridiculous". This modern notion of punks is ridiculous, no doubt, but later when some punks came to see me at one of my programs, they complained that their eyes were losing their sense of vision. I told them: “Don't use these dyes on your head. Maybe they are affecting your vision". They answered: “What's wrong? At the most we may become blind.

So what does it matter?" I was really surprised to see at what terrible cost they were indulging in the cult of these practices just to establish their so-called `Identity'. I felt like telling them that the identity of every personality is within and not outside in your dress or hair style.

Unless you know yourself there is no identity whatsoever. Whatever identities you may have without Self-knowledge are just superficial and they drop out as soon as you take to some other style of life.

It has to be understood that freedom which democracy has given to the people is not for ruining their private lives and then the life of the whole society. Ruinous behaviour in private trickles down into society, to seek sanction from the society. Thus the destruction that has

started in these democratic countries is not from outside but from within. People in these countries have no respect, no personal relation, no understanding of their own being which is so glorious, which is so great and which, when discovered, gives you the w hole vision of your own greatness. First of all, there is a terrible problem created in family life because there is freedom to go on choosing partners even after you are married, freedom to divorce and there is freedom to marry even without much cause, nine or ten times. They want to break the record to boast about the maximum number of divorces they have had.

I have read in the newspaper about a case in America when a lady had married eight times and was going off on her honeymoon with a very much younger person. There were four thousand people in her garden to watch her departure for the honeymoon. Apart from that, there were ten helicopters hovering over the house dropping parachutes over the guests in the garden.

Some even fell into the trees. What stupid behaviour it is for people who are no longer children. I don't know if I should ever call them grownups because their attitude towards life is so childish and superficial. They have no values, no respect for their own time, even in the way they pay attention to something that is totally stupid.

There was a terrible spectacle of adolescent behaviour, from people who were all over eighty years of age, on the television the other day, when a group of actors and actresses came to a party for a shake dance.

When they got out of their cars they were already shaking with their sticks. There was no need for them to

organize such a pompous shake dance with all these dilapidated bony people, only covered with some sort of modern dresses, exposing their wrinkles and their bones.

The race is how to become young or to look young. At least, to know how to behave like young people.

Actually, to be old is to be in a state of maturity and wisdom. One should be proud if one has achieved old age and is full of common sense and knowledge. The eminence and dignity of old age will definitely save modern youth. But even if old people want to join the modern, maddening society, one can only say that maturity has been missed out completely because people have gone sliding down the hill, down the slippery slopes which are offered at every turn by the freedom of today's permissive society.

What is most evident amongst the old is not wisdom, but senility. Its manifestation, even in people in responsible positions such as politicians, can be explained by the voracious effect of rationality.

I read in a magazine (Photographers Journal, July, 1994, “A Great Message") that ladies should wear dresses which can sell sexy editions, but first they must expose their legs, their shoulders and wear dresses which expose their bodies the most. All this is to attract men in the street or in a party. Why do women in the West have no self-respect? Why do they have to be slaves to men's mad passions like prostitutes? Have they, no wisdom and respect of their personality to protect their chastity? This culture has reduced women to the level of prostitutes, like pimps, who are made so body-conscious; this body which is the temple of God. Is this body to be utilized for

exploiting men's weaknesses? Exploitation of women's bodies is the greatest business going on in the West. Prostitutes say that they do it because they have to make money. But what about the respectable ladies? Married women, mothers, daughters and grandmothers have lost their position, as well as their dependable personality, for any role in life. It is to be admired how cunningly the women are placed so low to create a dependent society of these women, who have to work hard to preserve their seductive bodies till the end of their lives. They have to come together, not to fight men, but themselves, to settle down as good family creators. They have to prove themselves by becoming family promoters and preservers.

They have the responsibility to create and nourish a beautiful society. By becoming nude, even partially, in public, they are only losing their powers which are innate.

Of course, the Islamic attitude towards women is extremely dangerous. The benevolent ideas Hazrat Mohammed propounded to protect the women and give a chaste life to them, have been worked in the opposite direction by the people who are in charge of religions. The message of Paigamber has been absolutely misinterpreted. All the goodness and chastity has been practiced by women but not by men.

Mothers or sisters are the feminine force of the family. They live in fear. This is a situation where the mother has to be the guiding, controlling power because the men are busy in their work. They have no time to watch and guide the children.

So many women are killed by stoning for their bad behaviour in the Islamic countries.

Women, if respected, become respectable. Those who are compassionate, could be a great asset to the society. Such women are the preservers of society. Despite all odds, they maintain the family in its proper shape. Also they have a very soothing effect and their patience can create men of quality out of their own sons. On the contrary, the women of the West boast of their immorality. They boast of their licentiousness; they boast of how many men they have been able to hypnotize. It is not realised that they themselves are trying to get into the hands of men. They ruin themselves as well the men.

I knew of an American lady who came to London and asked me if I visited the pubs. I said: “I don't drink, so I don't visit any pubs". She said: “I have a list of pubs. Which is the best pub in London? Do you know?" I said: “I don't know". She said: “There is a pub here which is called the Harrowich Pub where a man died and he still lives there and all his things and cob webs are well preserved except for his body. We visited that pub and really I enjoyed getting drunk very much". But then she told me that she is a very open-hearted woman and she allows her sons to drink. “Why don't you drink? You should be drinking. I have two sons, one is fourteen and the other twelve. They drink and I help them especially for their birthdays". Later on I heard that the younger boy was celebrating his birthday with his friends and she must have given them lots of alcohol that day. This is such a sad example of what we are doing. Why should we do it? The most successful culture has to express

itself in many social ways of morality, maturity and a wider vision. Nowadays, there are no good manners and very nasty language is used all the time. In the elite parties the jokes told are so cheap, of such a low level, that one feels that they must have got these words from the brothels. Even in the films they use horrible words that can shock any decent man. These words are, not used by people who are rustics or by people who are primitive but by people who hold very high positions in life, even in law. Literature, which is the mirror of society, is full of obnoxious material in modern times. Even small children want to read pornographic magazines because they want to have knowledge.

Somebody asked me to give a novel for adolescent children. I happened to go to a shop where I found a book with nice children S photographs outside, but when I started reading it, I was shocked because the book was written about a lesbian relationship between two ladies, watched by a small girl through a keyhole.

These authors are a shade better than the other in bringing out ideas from hell and printing them in black and white. Surprisingly, most of them get awards and a lot of money. If one can write a book for a Mafiā chief, justifying his life and glorifying him as a man who does everything for his family, one can get money in millions.

When I wanted to know what these writers have to say about romance after marriage, the people who conducted the research said that there is no such book in the English, Italian, Spanish or American languages, even among the sensible novels. If you buy Barbara Cartland's

romantic books they end up before the marriage of the hero and heroine.

The crux of this civilization is that money is what matters. In England there was an underage girl who was performed the cabaret and nude dancing and was arrested by police. The parents did not mind at all and they also watched her on a video they produced with all the family. “As long as she earns money, why should we have any objection?" They accept it. In America especially, many older women marry much younger men so that they can get divorced, get the alimony and become rich. And so many young girls marry old men so that their old husbands die and they get a very large estate, legally.

The falsehood lies in believing that money is the source of joy. It can give temporary happiness and then unhappiness when it is spent. But without achieving eternal life one cannot even sleep well. The whole night one thinks of how to save money from robbers or from the sophisticated robbers, which are the banks.

The money one gets as a blessing is for enjoying charity, for enjoying generosity, for enjoying art, artists, writers, poets and for helping genuinely those who are in need. This kind of expenditure can achieve a world of joy. Greedy, rich people go down in history as hounds of society. (They are sinful in their life, they fall into dissolution and displeasure).

What is this culture of sick and decadent people in modern times? If some people get out of this blind rat race, they would be able to see that all societies are going to hell. They have to think of what lies in the future

for their progeny, who have to get out of the clutches of this culture. As it is, most of the white skins do not have children so their growth is minor.

So what are they going to do with the money that they have accumulated? At the most they can enter into destructive habits to ruin themselves and the whole nation.

In reality resides the totality.

So many beautiful, constructive visions. But if one is fond of filth and vulgarity, one cannot be saved because human beings have the freedom to ruin themselves.

The greatest aw in the brain of the Western men and women is that it has no discretion, so it will accept anything that is well marketed. About twenty five years ago, nobody knew about a seaside holiday.

But these days they save all their money to go to the seaside to get the sun, when already in their own countries they are boiling because of the Greenhouse Effect. You need not go very far to talk to people who are convinced that they are doing the right thing. One cannot approach the people with this gross kind of understanding. This is second nature for modern people.

Moreover, as a result of such dwarf personalities, because of the great accent on sex life, there is no scholarship exhibited nowadays in Western literature. On the contrary, even the so-called quality newspapers are indulging in sensational journalism. Also there are many books written which are definitely created by some kind of Satanic people from hell. How people have taken to all these destructive things and are even enjoying them, is difficult to understand. There is no moral sense or moral

discretion as to what is good or what is bad for human life. Many authors of Somerset Maugham and Cronin's generation have written beautiful and very decent books. Even before them, we had Bernard Shaw, Russell and many others, describing the beauty of human love.

Modern schools have started in real earnest an onslaught on children's innocence, with sex education at the early age of seven or eight. This sex education we are talking about is of no avail to children who are abused, raped or subjected to some sort of sexual-perversion by people who are in authority. The reason is this: education cannot control aggressive passion which is constantly being stimulated by the churning out of sex and violence by the television and the media. What is needed is a profound change in the culture which is proud to call itself modern.

Contents: 1995-09-29 **Meta Modern Era, Chapter 6: Religions**

All the religions from ancient times have said that a man or a woman has to cleanse their mind through religious activity, with righteous thinking. The aim of every religion was to establish balance in every way to make way for the ascent of the seeker. The second birth, walihood, Selfhood, Buddha's state, Jaini state, Gnostic, or Ātmāsākṣhātkar, are all names for Self-realisation. It was all right in the olden days, where people wanted to be good and to ascend. They obeyed and tried to do whatever was asked for by the saints, prophets or incarnations.

In India, in the sixteenth century, we had many great saints who were poets. Even in the twelfth century, we

had some very great writers about spiritual life. The main theme of all these saints was that we must cleanse ourselves for our ascent. We must purify ourselves.

So the greatest thing we have to achieve is our second birth, our Self-realisation, the salvation.

I have read a book about Jesus coming to India in Kashmir and meeting one of the Kings of Shālivāhana.

The meeting is quoted from an ancient book of Purānas, in Sanskrit, which perhaps, the writer doesn't know. It is written that Shālivāhana King asked Jesus his name and he said his name was Isa Masih and he asked him: “Why are you here in this country?" He said: “I have come from a country where people are `Mlecchas'. Mlecchas are the people who have a desire to be only filthy or to be vulgar and immoral." In those days, foreigners were all called “Mlecchas" in India because Indians believed that they had no idea of purification or transformation. Whatever may be the case, this was the conversation between Shālivāhana and Lord Jesus Christ.

So Shālivāhana asked him: “Why you do not go back and cleanse these people and teach them about Nirmal Tattwa?" (means the principle of cleansing). Thus, I think Christ went back and was crucified within three and a half years by the Romans who were not keen about their salvation.

Now the way the Church of England is trying to support illegal marriages etc., taking the support of the gene's theory shows how the Indians were right calling the Westerners “Mlecchas". I have dealt with this gene's theory in the chapter of metascience.

The French were called Firangis by Indians, which means, “Changing many colours" or “of artificial behaviour for satisfactions of licentiousness". Later on, the British were called Sahibs, meaning, “proud of their dress", “Egoist without any spiritual sensitivity".

According to the Bible, Shariyat is written in the chapter of Jeremiah. These laws were given by Moses to the Jews, whom he found to be in a very decadent state when he came back with his ten commandments.

So he thought these people required a very strict kind of conduct by which they could reach a certain moral discipline and cleanliness. Otherwise such immoral people could not attain spirituality. Shariyat was not accepted by the Jews but was taken up by Mohammed Sahib later on because he found the Jews were not able to accept it, but he thought he would put it down for people who wanted to follow Islam, meaning surrender to the Divine. I feel it is a misinterpretation. Mohammed Sahib could not have done it. He was himself preaching about Rahmat (compassion) all his life. How could he talk about such strict rules for women? Perhaps he found the people of other religions were even worse than the decadent Jews. As it is, all these religions are very difficult to follow. Christ has said that you have to cleanse yourself, you have to control your attention and you have to see, through your introspection, what is wrong with you and try to cleanse yourself. Otherwise, he said (in the chapter written by Matthew, in the Bible) “that if your one eye does the sin, (even if you look at a woman twice) you better take out your eyes. If your hand does anything wrong, anything sinful, cut out your hand."

He said: if somebody slaps you on one cheek, to turn the other cheek to that person. Imagine Christians tolerating even one slap on the face? When you see the Christian people in the Christian nations, the way they killed people all over the world, one wonders, by what yard-stick they call themselves Christians. One can very well understand that these are all absolutely impossible rules and regulations for the advanced modern persons to follow.

These hard rules may not have been propagated by Christ, but may have been introduced by Paul who was a squatter in the Bible and who edited it. He was epileptic according to the principles of Sahaja Yoga.

He was possessed and wrote all kinds of lies through Peter who was the weakest disciple of Christ. How could Christ give him the keys to build a church on seven hills? On the contrary, he said: “The Satan will take you over". Who is this Satan? The antichrist.

It's not possible for anybody to be worthy of the Christian religion because they have to be extremely sensitive to sinful actions like saints or angels. I haven't seen anybody with a cut hand or with eyes missing in the whole of the Christian kingdom. This proves that their belief in Christ is followed only up to the point of going to the Church, listening to the sermons preached by a person who is not even a realised Soul and who has not had his Divine baptism.

It is very surprising, because our mayor in Italy asked me: “How is it there are so many people attending your program for hours together. They never get bored. While when we are in the Church, after fifteen minutes, we

start looking at our watches and after half an hour, we just run out of the Church. It is just a social event but it so very boring that after the lecture we feel like going to the pub, otherwise we start fighting with each other." After the blessing of the Trinity, why should they be so anxious to drink and get lost? Thus, we find that, in the Christian countries, people are behaving in an absolutely opposite manner to what Christ had asked them to do. He had gone into a very subtle side of purity that says, “Thou shall not have adulterous eyes" while in the ten commandments, it was only said: “Thou shall not commit adultery". If you are observant, you will be shocked to see that it is very hard to find any man or woman in the Western countries who does not have adulterous eyes. Of course it is different, if they are blind, or too old to flirt with their eyes. They are always moving their eyes from one person to another person with lust or greed. It's impossible to understand how they can move their attention so fast from one person to another, unless some screws are loose in their brains, like a doll, which has screws that control the eye balls. The eyes start moving very fast like flirts. They might become mad or get possessed by one thing or another. In fruitless pursuit, how can the human attention be so mobile? After Christ came Mohammed Sahib and perhaps he felt that if all these rules and regulations were written down they were only for men. But what about the women? So he said something should be done about the women. If they follow an absolutely moral path, then men will be also automatically moral. He respected holy women. He had great respect for Christ's mother and also for women as a

whole. In the Bible she is called as an ordinary woman. The idea of Madonna came from the Pagan religion which existed before Christ. But Mohammed Sahib, who was the incarnation of the primordial master (Prophet), knew who was the Mother of Christ. In Sahaja Yoga She is worshipped as Mahālakṣhmī. He did not want many women to be immoral and take to prostitution. For a married woman, there are very strict punishments.

It is said that in the Koran he said: “Any woman, who is immoral, must be buried in the sand half way and should be stoned” (sometimes, she could be dead.) I wonder if he said such a thing, or if it was Muvayya who edited the Koran. But the way they follow it in the Islamic countries is really sinful to give this kind of punishment to all those who are considered immoral women. Whatever it is, it is very difficult, in these modern times, to find very moral people after the pattern that Mohammed Sahib thought.

He accepted many marriages because he didn't want women to have relationship without marriage. In those days, there were many women who survived after the death of their husbands, in the wars they had among the tribes. There were many young girls who had no chance of marriage, as many young people were killed in the wars they had in the different tribes against Mohammed Sahib. Whatever he did at that time (Samyachar), was very essential to create a new generation of very pure and compassionate people.

Both Jesus Christ and Mohammed Sahib were not only Divine but they were incarnations who had a special mission to come on this earth.

These very highly evolved souls, who came on this earth could not, perhaps, really understand the kind of people to whom they gave these precious warnings. Afterwards, you see the reaction in a very different way, of the people, who said they followed Islam or Christianity. Actually, to a modern man, is it possible to say that he should keep a control over his attention or control over his mind and also to find out through introspection prayers or Namaz what is wrong with him? This becomes a mechanical process which has developed through ages. They don't understand why it was said and why it should be done, that one has to fear God Almighty and to try to be good reflections of His kindness, His greatness and His Divinity.

The prayer said without the connection (Yoga) with God is like a telephone without connection. Namaz is the way a realised Soul can cleanse his Chakras with Kuṇḍalinī activated.

Now we see a very different type of human beings who have come on this earth in these modern times.

Those who are blindly following the dictations of a blind religion are called fundamentalists, without knowing the fundamentals of the religion. They have to know themselves and what they are.

If they try to follow anything so ardently blindfolded, then, they are a problem for themselves and a problem for others.

For example, if you have to control your attention, if you have to control your mind and if you have to introspect yourself, the vehicle that is to be used has to be an egoless personality which can definitely give strength to

a person to control himself and to cleanse himself. But in these modern times, people are very busy with their ego ventures. Their ego is very strong and once they start controlling all their attention and their mind and also religiously following the rituals (which are supposed to be religious) they become more egoistical because all these things are done by the ego. That is why fundamentalists are self-oriented, self-centered and extremely aggressive. Mind creates the ego and ego tries to control the mind. Ego tries to control the attention. As a result, one develops a bigger and bigger ego. Now this very big ego makes one blind. They don't see, as they get lost with their ego and start thinking that they are the highest, they are the chosen ones and that they have every right to bring every one to their own level of madness.

This ego cannot be seen. It only hurts others but doesn't hurt the person who has the ego. The pampering of the ego starts when this ego becomes successful and later collective. Such collective people's ego is very dangerous to the realisation of God.

Now, in Islamic fundamentalism, the main problem Is that they say they are fighting the Western culture. Firstly, we must understand that Western culture, which today is nowhere near what Christ has talked about. Immorality has become the lifestyle of human beings in the West, but what about the immorality the Muslims are indulging in secretly whenever they get the chance? They can be worse than Christians.

If you visit any one of the Christian nations, one is shocked to see that, though they call themselves nations

of secularism, they all follow one particular type of Christianity. For example, in England, the Church of England is the only accepted religion. France is the eldest daughter of the Catholic Church. In Italy, one can understand, but even parts of Germany, Spain, Austria, Portugal, Belgium and Ireland are politically dominated absolutely by the Catholic Church.

In these nations, in their private life, or in society can one find that they try to imbibe the great qualities that our Lord Jesus Christ has taught? Only in name are they followers of Christ; for political control, they use religions without any substance of these great religions. All of them are making money and are not willing to accept the universal pure innate religion, which is the fountain-head of all these religions.

Their own standard of understanding moral life is really very shocking. For example, they believe in heavy drinking, because they say that in the Christian religion, drinking is allowed as Christ went to a wedding and there he made wine out of water. The word “wine" is used in the Hebrew language, even for grape juice and also for grape wine.

How did they interpret that he made Benedictine, French wine or Scotch Whisky. It is very simple to understand the logic that you cannot create alcoholic wine in a short time spontaneously. It has to ferment and then it becomes a very good, expensive alcoholic wine that can cause intoxication. If it is a very, very old smelly, rotten wine, one can sell it for a very high price. This is not the same wine that was created by Christ at all. It is very easy to understand that he was constantly preaching for

a higher awareness. Therefore how could he try to subscribe something like alcoholic intoxicating wine, which is anti-spiritual in nature and which reduces awareness.

In Canada, I met a scholar who had a doctorate from some English university. To my surprise, he had written a thesis on how alcohol creates more awareness for Divinity. Moreover, many people in Europe believe that by taking drugs they can get a very high awareness to achieve their Divine ascent. It is all absurdity to the last limit, but who can tell them. They can't talk to you after six o'clock anyway, especially in France, as they all start drinking quite early. It is impossible to understand why all these people have taken to drinking in the name of religion and even when they give t he communion to God, which they call in their language, Holy communion (it is given with wine and some sort of rotten bread).

How can any one believe that this wine and alcohol, which makes a person so sick and causes so many diseases and which is so dangerous for children to consume, has something to do with the Divine ascent, because it is the blood of Christ, our lord. What an insult to the great life of Jesus, who was a pure incarnation for innocence, Logos or Om.

Somehow, my luck has been to be very near pubs and Churches when I was in London. I saw people going to the pubs and coming out, absolutely failing down and others making a queue to go inside to take the drinks and come back in the same manner as the previous persons who had emptied their purses.

Moreover, in the back yard of the Church, lots of beer barrels come and go and that is the only activity for the whole week, except for Sunday. On Sundays, lots of drunkards, sit on the stairs of this particular Church, with the bottles in their hands, begging from the generous Christians who want to pay for the alcohol the drunkards consume. All this is in the name of God.

Some of the drunkards said they are in communion with the certified Saints and Bishops who were buried in the Church. This is why they stick to the Church and also mug the passers-by as these buried holy men come in their dreams and forgive them.

“With the permission of the Bishops who also drank like us we go to rob others to drink". Here one has to say with great regret that many great saints and such were never recognized by the Church and were despised and tortured instead because their Divine light exposed the Churches and the Bishops.

Islamic religion is against alcoholism, but if one Muslim gets a chance he can drink much more than an Irishman, Scotsman, Australian or Russian, who when they depart from a reception where free drinks are given squeeze the hostess who had to intoxicate herself to completely numb sensation. Thank heavens that Muslims, though drunk, remember not to shake hands with a lady. In many parties, we found my husband and I were the only people who were Islamic, while all the Islamic people were drinking. It is amazing how secretly all these people drink. If someone does not drink, or if they don't indulge in women hunting, they are no more manly. But when the women drink, they end up by fainting, talking about

their own self and the way they are tortured as Muslim women. I do not know if there is a fatwa sent for all such women. In India, a Muslim woman can be divorced after eight children without any provision. If some men do not drink and control themselves with all efforts, they think they are the most religious Muslims and have a right to kill everyone. They talk of hatred and violence in the name of Islam and suppressed morality. This has not helped anyone because suppressed morality is a poison for those who think they are pure and moral. These people become very hot-tempered and cruel and Jeopardize the lives of others who are saintly.

The Sufis in the real sense were realised Souls. In Turkey I met many who are seeking the truth. The poetry of Yunus Einre is absolutely heavenly. How could he speak about the global religion and about Divine Love? He described man as the most elevated creature created by God in his image. In India we had Nizamuddin Ahulia, Ameer Khusro, Moinddin Chisti, Kabeerdas, Śhrī Sāi Nāth Shirdi, Kanifnath, all saying the same truth about global unity.

The other day, I was listening to a lecture of a Sudanese gentleman, who was speaking from Mecca Medina where they had a very big conference of Islamic people who have gone for Haj. I was really frightened that this order preached that the whole world should be forced to become Islamic. His face burned with rage and such fury emitted from his body's gestures. I had a friend who was very good at Arabic. This Sudanese spoke as if he knew absolutely what was right, as if he knew he was the master of the ceremony of salvation and as if this saviour

of the world knew that he had a right to dominate the whole world with his ideas. About two days later we heard of the stampede, where thousands of people died in that holy place, just after his lecture. I hope the Savior is safe.

I went to Turkey and then to Tunisia and I found two types of people living there. In Turkey, Attatur Kumal Pasha, who was another great soul, had brought freedom for women and a complete new vision of life. But as a result, the women who were educated or of rich families and men of the same kind, were trying to get into the image of a German person in Turkey. They were so impressed by Germans.

The reason they gave was that there are lots of Turkish people in Germany who praise the Germans for their skill to make good machines and that is how they have imported this kind of new lifestyle. On the contrary, I feet the Turkish are very capable in every way. A long time ago when invasion and occupation was considered a great achievement, the Turkish were ruling half of Europe. In art they are very deep and they are masters of ancient Mogul art even today. They are excellent cooks and tailors. They have all the talent, so it is very surprising how German culture which has no talent for art, even appreciation, has impressed them so much. They produce carpets called Harrike which are the last word in art as far as weaving is concerned. Their silver-ware, ornaments in gold and diamonds are beautiful copies of ancient Kings and Czars of Russia. The women who I saw in the hotel had come for a wedding party. They were all dressed up just like very modern German

elite ladies who are anxious to show their body as much as possible. It is the main principle of Western culture that the women should show their bodies as much as possible and attract more men. In simple words, it is a prostitute's profession to do such a thing to attract men and to get favours from them. What is the need to attract men and flirt with them? What is the need for men to flirt with women? There is no commandment in the Bible or the Koran or anywhere to that effect. Flirting is sinful.

As a result, the fundamentalists are opposed to this kind of Western infiltration into the culture of their country. I talked to these ladies and I told them “Why don't you dress up like your own people? There is no Purdah in Turkey, but fundamentalist women wear Chador or Burkha-like shuttlecock. The westernized women are afraid of them. They think they carry a dagger or maybe a gun inside hidden in their dress. The religious ladies look also quite blood thirsty. There is no peace in their faces. Why don't you take to the culture of your own people? The fundamentalists will be finished the day you give up this Western culture." To my amazement, I discovered that not only do they get their clothes from Germany, but also their cakes and food, while Turkey is the place where they make the best food and the best clothes. It is some sort of slavish mentality that these women feel inferior and try to make up by copying the Germans. I don't think there is anything to copy in their culture.

Once I went to Munich and I saw a garden and told some people that I would like to visit that garden.

They said: “Mother you can't go there". I was amazed, why shouldn't I go to see that garden. They said: “Because it is an open bedroom for so many people in the day time and also in the night. It's a collective operation going on there and you won't be able to stand it, you will just vomit". Thanks to the warning I didn't go inside that garden called the English Garden, because I would have been sick for days.

The culture of the West is very sex-oriented. For example, I went to Switzerland and we were going for a picnic on Lake Lausanne, when one of the boys came running to me, “Mother don't go there". I was surprised why he said this and I wanted to see what was happening. They said, “Mother all the women are half naked". In Switzerland, imagine, it is so very cold and they were half naked. In England (Brighton) they started a Nude club or something like that and the women entered without any clothes inside the water, which was very cold. A television man asked them: “How do you feel?" They said, “We feel very warm, very nice, very good". I was surprised. How could these women, who were nude, tell such lies by saying that is very warm and beautiful? Maybe to spread their cult.

On the whole, if you see, Western culture denies Christ who sacrificed his life for the sins of the people. Those who call themselves Christians indulge in all kinds of activities which are anti-Christ.

When Christ came into this world in the realm of Divinity, one had to go through penance (Tapasya).

Buddha and Mahāvīra had to do the same at that time. Christians do not know what is penance and they cannot

sacrifice even a pin for others. They are very good at lip service. Big conferences are held in the developing nations for monetary help, who pay for these conferences and the outcome is that nothing can be done for the poor countries while Westerners spend their superuous money on all kinds of waste.

Only after realisation does one feel the collectiveness of the world, otherwise money is the only thing that is worshipped. It is the money that matters for itself. It is full of sensationalisation, domination by the entrepreneurs and it also appears as if people have no brains. For example, twenty five years ago, nobody used to go for a holiday. Now during the year, they will earn all their salaries, slim down, make their bodies look very attractive and move to the sea shores. Northern people in England go to the South and Southern people go to the North. It is the same with France. France is the worst if it comes to shamelessness, no one can beat them. The South of France is something special. People really go amuck.

They come with a hired lady friend from some school or college and, under the open sky, they insult the ocean, which is unfortunately being polluted by oil spills. This is another story, where many ships carrying oil deliberately create an accident to get a lot of money from insurance.

It is a common practice that you cannot travel on Fridays and Sundays anywhere, because there is such a lot of traffic on the way from these mad people, going to the sea and sitting in the sun and consequently developing skin cancers. Christians are supposed to attend church or at least pray at home for the wellbeing of all human

beings or at least for the well-being of Christians. But they carry bottles of alcohol and sit in the sun the whole day. Nowadays, the Germans run after the sun and travel even to South Africa.

I am sure, that one day, they will come to India to sunbathe and then develop cancer of the skin (a good income from the tourist for Indian doctors who treat them). All this goes on very well in the West and there is no limit to what extent the hankering for shamelessness, the vulgarity and prostitution works.

All people from the developing countries who go abroad, feel extremely interested by these gimmicks of lifestyle of the Western people. Even in India, the curse of modern culture in so many cities, with nudity and immorality which are against Divine culture, has already been planted. The Indians are taking to the bathroom culture of the West, where people only bathe with perfumes. If those people, who cannot even keep their bodies clean, how can they even think of keeping their mind and their hearts clean. The whole trend is towards getting more dirty, more vulgar, more shameless and behaving more absurdly towards the Divine. As a result, they are suffering from mysterious and incurable diseases.

Ego is against Christ. As they don't respect themselves they also do not respect others. Thus, the people in the West are extremely egoistical and arrogant. They feel that if somebody is humble, he is a weak person, while Christ has said: “The meek will inherit the earth." They advertise openly about their ego and what things can please their ego. I have seen advertisements about smoking stating that it makes you look egoistical. The

training of children in the West is to develop the ego and also, very surprisingly, children are told to grab things from others rather than to share with others. I am talking about democratic countries where there is no understanding of compassion and humility, although they are Christians they do not practice Christianity.

So the fundamentalists of the Christian religion have now become a new type, those who believe in a new culture of people. They go to church with their skin heads and on their return they kill Hindu ladies who wear Kum Kum (mask of marriage). They worship Christ and call themselves “dot-busters" and look like lousy vagabonds. They never wear any suits anymore, neither do they have any proper dresses. They wear the same clothes for the whole year and hold very high positions in the media or in other organizations.

People laugh at a person who is not in this kind of lousy, shabby, repulsive attire. One has to appear rustic and innocent like a primitive villager, while the brain is ultra modern. Islamic fundamentalists are fighting these Western modern fundamentalists who believe in all kinds of absurd modernism.

Even in art, in writing and also in expression in different types of literature, you find that books which are popular are usually very grotesque.

France is full of these ideas and perhaps all these ideas really come from France, where the politicians, at a very high position, have keeps. There is no ideal for the people to follow. Idealism ended with Marie Antoinette, who was killed by the public, who themselves, had become bourgeois. All their lives have changed and they

have taken to all the mannerisms of the bourgeois which they condemned and therefore hanged their king and queen. Thus, we have a society of very licentious and vulgar people. The qualities that were very important in the West were given by Christ, but nobody cared for them.

It has become a very immoral society all over the democratic Christian community. The effect of this Christian culture is worse I felt, in Tunisia, because I saw the ladies of Tunisia dressed up just like French women with very scanty and transparent clothes. And they told us what the Muslim fundamentalists are constantly threatening them with. I said, “Why do you follow these cursed French women? What is so great about French culture?" It is said that in France the housewife is allowed to have a profession of a part time prostitute. If this is so, why should you take to a culture which is absolutely against your religion and against your country. The Tunisian ladies really understood this. I said, “If you dress the way Tunisian ladies dress and behave with culture, then the fundamentalists will have no grounds to fight." The Fundamentalist Muslims have certain grounds to say that they will kill anyone who takes to this culture.

But they have also to understand that the stand that they have taken of forced morality is absolutely absurd. Wit h this kind of stand, they cannot change the onslaught of Western culture. They themselves are secretly leading a very licentious and perverted life. The yoke of morality is only on women and not on men. This lady Taslima Nasreen, I was surprised to see wore jeans and smoked. Is this the idea of freedom she has about women. Her

superficial transformation cannot justify her stand against the atrocities on the Muslim women.

Every one knows very well that Muslim women are under great pressure. Once I was going to Aurangabad and on the way my car failed near Daulatabad, meaning the city of wealth. Here there was a crowd of Muslim women. They were filling water from a tap which was broken and I got down from the car and started talking to them. They were all Muslim women who were divorced (Talaq) by their husbands.

Each one of them had seven to eight children and no compensation was given to them. They were just starving. They were taking the water from the tap and they said that some times they got some work on the roads, when they were being repaired or some new roads had to be made. They lived in some sort of a shelter which had broken tin pieces or some dried leaves covered with tins and stones to hold the tin pieces together.

Some houses were made of ordinary mud. They said that in the rainy season they slept under railway bridges, absolutely the lowest and the poorest women trying to live with their children, half naked and starving. They told me that some of the children had died and they could not get any money from their husbands. The husbands say `Talaq,' `Talaq,' `Talaq' three times and they are left absolutely alone on the streets and they have to go on like this till they die. There were so many women there and tears started coming down my eyes. I just couldn't bear it. Even when I think about all of them, I wonder what this religion of compassion and love, of Rahim and

Rahmat that Mohammed Sahib had talked about, really is.

So many of these Muslim children are dying because their parents are divorced and they don't know where to go. But there is no way of getting out of this miserable existence. There was one very important case, the Shah Banu case in our country where a lady said that she should get some money from her husband for her maintenance. In this our country there has been a big problem because the people at the helm of affairs are constantly trying to appease the minorities. They call it secularism. The party in the majority is ruling in this balanced way. Appeasing them all the time by agreeing to whatever atrocities they commit. We have Muslim law and Christian law, separate from the general law. The Christians cannot get divorced according to Catholic law. In the Shah Banu case it happened that our then Prime Minister Mr. Rajiv Gandhi, though the Supreme Court had said that this lady should get money from her husband for her maintenance, refused to accept the verdict of the Supreme Court saying that Muslims had to agree. Unless at least one Muslim man supported this, he would not accept this verdict. No Muslim came up to support the verdict. Are they so frightened of Fatwa from Iran or from the Indian Muslims? Why, do they not think that this problem which their mothers had faced may have also to be faced by their own sisters and daughter. This is the limit of things that are happening in every country, on one side we find the fundamentalists torturing their women and using Koran in a very wrong way. They themselves are very licentious and aggressive and big

drunkards. It is unbelievable that they do not know what they are doing and continue to degrade their womanhood.

So women will, if there is no fair play of justice, take to Western lifestyles. They think that is the only escape.

I met a Russian who asked me why the U.N. was helping the Muslims in Bosnia. He said that they had problems from Azerbaijan[i]s but had managed them and also controlled matters in Chechnya. The U.N.

does not know about Muslims. Once they get hold of Serbia they will convert the country into Islamic Fundamentalists as they believe it is Jihad time. I was shocked at his perception of Muslims. I have such respect for so many of them. I wish they could accept that this is not Jihad time anymore but Kiyama time, the resurrection time, the blossom time. Are they going to miss it? Both things are wrong, one has to understand that all these religions were born on the same tree of spirituality and that people have plucked the flowers and are fighting with these dead flowers. Of course, there are some absurd things which grew with misinterpretation and interference from unholy people, which are common in these religions. For example, Jews, Christian and Muslims believe that when they die their bodies will come out of their graves and they will all be resurrected at the time of resurrection, at the time of last judgement, at the time of Kiyama. It is so illogical to think of what will remain inside those graves after five hundred years. Nobody wants to think and understand that it is not the body but the soul that will come out of these bodies, be born again as human beings and be saved through Kiyama that is

the Resurrection. Who will tell them? No one can talk to them. As soon as one wants to talk one can be killed. That is the only thing they know how to kill. The greatest problem with the fundamentalists is that they have no compassion because they do not love Mohammed Sahib, who he was and why he came on this earth. They do not know the reality. They just think that they are right type of people and that they can kill as many human beings (Kaffrs) as they want and they can create as many problems as they like and they can destroy the rest of the people who do not follow their fundamentalism. We find that fundamentalists do not know the fundamentals of religion and the people who think they are very modern also don't know where this modern mind is going to take them. What a shock is awaited for this modern man who has lost faith in God. Both ways they try to do things which are in no way helpful for global peace; or for the ascent of human beings by which they will have their own peace within their heart.

Actually Hazrat Mohammed never made Islam an exclusive religion in the Koran. He very respectfully talked about Moses, Abraham, Christ and his mother, one after another. Even so Muslims believe they are exclusive. Jews and Christians also believe theirs are exclusive religions. There is another problem, they believe that Mohammed was the exclusive messenger of God and Christians believe that Christ is the last word, while Jews believe that their saviour has yet to come. If these incarnations were the last ones why did Mohammed say I will send you the twelfth Mahadi? Also why did Christ say that he would send the Holy Ghost?

We cannot say how long the Jews are going to wait for their Savior to come. They are wailing and crying before the wailing wall wearing the Torat in small amulets, but actually the most important thing for them is to collect the money that they have lent and buy diamonds at any cost.

Muslims who are not educated enough to understand Koran in original believe that they are the soldiers of Jihad which is led by some very clever ego-oriented educated people. They have not even read the Koran which was edited forty years after the death of Mohammed Sahib. The editor himself was the most cruel man, who killed Hazrat Ali, his two sons and two other Khalifas. It is said that the mother of this fifth Khalifa ate the raw liver of the fourth Khalifa. In this Jihad, how many Muslims are going to die? On one side they produce more children to create a Muslim majority and on the other side they are getting killed in thousands. The Jihad has become imminent and the Muslims are a real threat to peace and progress of every country they live in.

The only way to get over this brutal image is to become a wali or a real Sufi. This is what Muslims need the achievement of peaceful existence through Self-realisation. The same is the case with Jews and Christians. They believe in the same Bible, Muslims believe in the Old Testament as well as the Jews, but they nevertheless kill each other. It is painful and extremely heart wrenching that when in the whole world people have been able to enter the Kingdom of God as promised, all these fundamentalists of different religions are killing each other. May God bless them with sanity

and wisdom. They should get their second birth. “Know thyself" is the beginning of the ascent.

One can understand why Judaism, Christianity and Islam, all these three religions, became extremely aggressive. In the beginning when they started, there was a lot of turmoil, disturbances and aggression to the point of destruction. As a result, to preserve and to protect themselves, they started a religion based on war. They talked of love but revenge became the hidden main stream of their religions.

There was a development in India also on the same lines. When the Hindus were oppressed by the invading Muslims, the need arose for a new force to fight this scourge. As a result the Sikh religion emerged.

Every Hindu family in the Punjab was asked for a son, perhaps its eldest son, to join the Sikh religion and to fight Muslim aggression. The rest of the Hindus remained passive and in the pursuit of their ascent.

There are other religions like Buddhism and Jainism. These religions believed in suffering and in tolerance.

They also believed in compassion. Despite this, gradually some of their followers who had become very mentally equipped by reading books or ritualism went into many divisions.

Some Hindus formed a new religion called Arya Samaj against the orthodox Hindu ritualistic religion, believing in the formless power.

The people of this religion are extremely aggressive in their arguments. They are another type of people who believe that they know everything about spirituality. It is

difficult to talk to any one of them or to convince them that they are still on a mental level. The Hindus believed in tolerance. But after some time they too became very oppressed by the Muslims and Christians and started to take to a very defensive attitude of fighting.

Then there are the Chinese religions which believe in non-violence more to animals than to human beings.

So all these religions, so great, so sublime were brought to some sort of a new form which had aggression built inside it. These conditionings of religions have separated human beings. The only way to solve this problem is by understanding that all religions in their essence are the same and all the religions must be respected. One person should not belong to one religion but to all the religions or to the religion which is within himself, innate and enlightened. And this religion is in everyone, so we can call it a universal pure religion. This will give the real meaning of Gandhian secularism which is not for votes as in India presently practices, but for establishing inner unity.

In the Hindu religion it was believed that every human being has the reflection of God in his heart which is the Spirit, the Ātmā. If that is the case, how could we divide Hindu society into different castes? In the beginning of civilization in India for thousands of years people followed caste according to the nature of the person. This is called as `Jāti' meaning the aptitude of a person. A person who has an aptitude to achieve the Divine was called `Brahman'. These people had to be absolutely pure, totally away from power and money. The second group of people were called `Kṣhatriyas' who were power

oriented and were responsible for protecting the people who were innocent, religious and oppressed. The third caste was called `Vaishyas' and had interest in business and in money making. The fourth one were the people called `Shudras' meaning people of the lower awareness who just wanted to serve other people for money by very menial services. But this was according to the innate aptitude and liking of a person and never according to the birth.

Later on Śhrī Rāma who was one of the incarnations on this earth, showed in his own life that he respected people for their aptitude. For example when Śhrī Rāma was exiled and went to a forest, he met there a poor old woman called Shabari who was of tribal caste. She offered some berries to Śhrī Rāma with great affection and devotion. She said: “Please eat them because they are not at all sour. I have already tasted them." The food or fruits tasted by somebody else are not to be eaten (Uttishta). If someone has bitten off even a part of a fruit, that fruit is no longer pure and cannot be offered to another person, certainly not to an incarnation. But Śhrī Rāma was greatly moved by the love of the old lady.

He accepted the berries with much joy and ate them. He praised their taste and gave some to his wife, Sītā. His brother Lakshman, felt rather jealous and asked for some berries for himself. There are many incidents where Śhrī Rām gets very friendly with people who were not of very high castes. Also his own Rāmāyaṇa, his life story, was written by a fisherman who was a dacoit. This fisherman was transformed into a saint by another heavenly minstrel called Nārada. Of course an ordinary fisherman

who was also a dacoit had such respect for Śhrī Rāma that he wrote this beautiful epic, the Rāmāyaṇa.

Then came Śhrī Kṛiṣhṇa who was also born in a family not of Brahmans and not of Kṣhatriyas but of the milkmen who were not of high caste. Śhrī Kṛiṣhṇa himself from childhood performed so many miracles.

His life displayed that the birth of a child in a particular family was not the determining factor as far as his `Jāti' or his caste was concerned. He used to go to Hastinapur and there instead of eating food or residing with people of high caste, he would live with the son of a maid servant who was Vidura, a realised Soul. Vidura was a low caste person but Śhrī Kṛiṣhṇa would always go and visit and stay with him and have food in his house and not with the kings of Hastinapur. But later on the caste system became based on the birth of a person.

So the caste of a person was determined by the caste of the family in which he was born. Identification of a lower caste or a higher caste by birth was never the initial idea. Also the Goddess Durgā knew two classes, Asuras or Rākshasas (Satanic) and Bhaktas (Devotees). It is difficult to say when Hindu society accepted this destructive caste system by birth. Perhaps some fanatic priests introduced this curse through religious books by their own alterations. This is a very common phenomenon in all the religious scriptures where some fanatic or woman hater has put his own ideas. How can we take these scriptures as pure or fundamental and follow them word by word? In India we have had many great poets and saints who were realised Souls born in a very low caste.

We also had great poets and saints among the higher castes. This establishes the fact that caste based on birth does not determine the spiritual quality of a person. All these poets and saints respected each other and cared for the upliftment of human beings. These saints never felt that they were of a very higher sophisticated class or that they belonged to a lower caste. The Hindu religion is not exclusive and that is a great blessing. It does not have one book to follow. There is no organization of the Hindu religion.

There are Shañkarāchārya but they do not have powers like priests or Mullas. Moreover, it seems that Hindu people worship anyone and accept all the saints, whether Hindus or Muslims.

Today, the Brahmans have become power-oriented and Kshtriyas are of course power oriented, so they are constantly fighting for power. All of them are definitely money-oriented and they make money, by hook or crook, in whatever positions they are. This was not allowed even for Vaishyas. They had to have a proper demarcation of right and wrong and they were not supposed to grab money from people and to make money out of poor people.

The word Hindu was coined by Alexander the Great who came to India. He had to cross the great river Sindhu, meaning ocean and he could not pronounce it Properly so he called it Indu and thus Hindu became the name of the religion that Indians followed. While the English ruled they called it Hindu-Stan, but after Independence it was called Bharat in Indian languages and India in English.

The Portuguese and many African countries like Eritrea call it Hindu.

Despite all the regulations of Dharma (religion) society became very caste conscious and it lost the basic principles of the caste. Thus in India elections are now held according to caste and this caste system is very powerful everywhere. Even the people who made the constitution at first tried to exclude the minorities from the majority laws and gave them a special concession for forty years. But still this concession persists and as more people become conscious of these concessions, they try to dominate the higher classes and thus a funny type of society has come up. Short-sighted politicians are taking full advantage of the caste system to keep the people fighting for power. It is difficult to see how these people will get back to normalcy and understand that they have their own aptitudes which have nothing to do with the caste of their births. In Sahaja Yoga we have solved this problem. In Sahaja Yoga one loses the sense of caste into which one is born. Sahaja Yogis become realised Souls transcending all these like saints. The false categories of castes and religions disappear like darkness after the sun shines. They marry among themselves without any conditionings of caste, race, nationality or religion. It happens automatically, spontaneously and these marriages are 95% successful. They are models of very good happy family relations.

Now, a few words about Buddhism. Lord Buddha talked about compassion, compassion and compassion.

He bore all the troubles of those days and at the end of his life he was in a very bad financial condition and

ultimately he died in a very remote corner of India. Lord Buddha's life has been really ideal but people believe that you cannot attain spiritual ascent unless and until you suffer like Him and give up everything the way He had given it up. The ascetic concept is that one has to give up the family, one has to give up money, property, all possessions, one has to give up the normal life that one leads and has to be an absolute celibate in order to move on the spiritual path. But there are Buddhists and Buddhists. Most of their different forms are lost in ritualism or mental meditation. The Japanese follow the Zen system without understanding anything about it. They have built a beautiful temple of Buddha in Bodhi Gaya where Buddha got his Nirvāṇa. When Genghis Khan invaded Behar, the Buddhist monks did not resort to violence and died. Another style of Buddhism is that of the Japanese who had to learn a lesson through the extreme suffering of Hiroshima.

The Dalai Lamas preach non-violence, but they have been very money or gold-oriented people. In Beijing, one can see thousands of gold plates and gold beer mugs with pali inscriptions in the secret vaults.

It is said they were rescued from a river by the Chinese soldiers who went after Mr. Lama and his followers who were running away to India and who dumped part of the gold they were carrying in the river. This was rescued and put in the museum. They wear saffron clothes to show that they are Sannyāsis but live like lords in Dharamshala. I met such a Canadian Sannyāsī in Canada and he told me that he had no other clothes but these.

He said he lost all his property to Dalai Lama who begs all over the world.

In Dharamshala, there was a great protest against these very aggressive Dalai Lama's people, but many Governments have sympathy for this money-oriented (gold-oriented), spiritual head, so to pacify these ignorant Governments, who do not discriminate between truth and hypocrisy, the protesters had to ask for forgiveness.

As it is, India has a large load of refugees and they cannot afford to have these gold-oriented Sannyāsis which have created a diplomatic rift between China and India. There are Buddhists in Nepal who believe in black magic. Many seekers go to Nepal and get lost. Buddhist Lamas are of many kinds.

Some of them have monasteries where to raise the Kuṇḍalinī the seekers are beaten on the spinal cord till their backs are broken. In China they also worship Mother Mercy, Kwan Yin, who was a Chinese incarnation.

Lord Buddha has given three mantras to chant: to surrender to Lord Buddha or a realised Soul; surrender to Dharma (morality); surrender to collectivity. They use a noisy wail to chant mantras. Like all other religious incarnations he has talked of “Maitreya", is a future Buddha who will give liberation. “Maitreya" means that three Mothers together will incarnate to give Nirvāṇa.

This kind of ideology is also prevalent among Christians especially Catholics where young women become nuns and where young men become brothers and fathers. These methods are extremely unnatural because human beings are human beings and if they are forced into this kind of absurd system, they somehow try to escape it

and secretly live another life. That is how one can explain why some priests and nuns become so enchanted by sexuality.

So many of them have somehow managed to live a very celibate life but were so suppressed that many among them became extremely hot-tempered and had no love and affection for anyone. They were just like machines. They are the ones who helped the war criminals to escape to Argentina from Germany.

It is amazing how the Vatican printed nine million dollars counterfeited money to be distributed through their Banca Di Ambrosia. Their connections with Mafiā and the Christian Democratic Party are challenged every day in Italy by a very good magistrate. In Canada many children were abused by the Church authority. In Austria many priests kept married women as their mistresses.

Some of them secretly live with wives and have children from them. They are fathers in the real sense of the word. The argument is that the church does not want to pay for the widows' pension.

If you see them and know the kind of persons they really are, you will be amazed at how they are given peace awards. I know a lady who has been given peace awards and is one of the most hot-tempered persons I have ever met in my life. Once we were travelling to Calcutta and this lady walked into the aeroplane with an odd-looking thing in her hand. She wanted to sit in the front seat. But the purser told her that the first seats were reserved for some infirm people and they could not be transferred to any other seat.

They had to sit in the front seat reserved for them. The lady then declared arrogantly that she was a very important person and that she must be given the front seat. She literally started fighting with the staff of the aeroplane. In the small little space in front of the door, she danced from this spot to that and this dance continued for about half an hour. Eventually, this lady was asked to get out of this plane. Actually I could not bear it any more and I went to sleep. Of course, all this happened before she was given this award but if she had already received the award, then I cannot guess how many people from the aeroplane would have been sent to jail. Unfortunately, such arrogance is common to all such people who think that they are performing a great sacrifice for God or for national work or for any other global ideas. They become so hot-tempered that to approach them you have to use a barge. They are nowhere near God and nowhere near any religion of compassion.

The Christians are converted in India. They usually come from very poor back grounds. They believe that Christ was an Englishman born in Buckingham Palace. There is a joke about a villager near Allahabad.

He was converted and given the name Sikander (Alexander), so he became Alexander Bhura. Bhura was his own name meaning Blondy. Every time he came to Allahabad, he would go for a dip in the holy river, the Ganges. The missionaries who converted him said that now that had become a Christian he could not worship the River Ganges. He was amazed at this absurd proposal and said in his village language: “I have become

Sahib, but how can I leave my religion (Dharma)?" It is the curse of Democracy that to have a majority vote is important, so both Muslims and Christians are working hard to increase their votes by converting people or by producing many, many children. It is said that Muslim women are like factories producing children. The Pope is also very deft in political business and is not in favour of abortions but he did not mind sending the weapons secretly to Poland to fight communism thereby killing thousands of innocent Polish people.

So now we came to Jainism which has very amusing practices. First of all they want to save the lives of, in any case, all the worms, all the mosquitoes and all the bugs. It was said that they would take a hut and put a Brahmin inside that hut and they would then gather all the bugs of the village and put them also inside the same hut so that they might feed on the poor Brahmin who would suffer bug-bites for quite a while. When the bugs had completed sucking the blood of the poor Brahmin, they would get full with the blood and fall on their sides on the ground. Then only could the poor Brahmin come out of that hut. And he is given a lot of money for performing this sacrifice. I used to wonder why they used a Brahmin. Did they want Brahmin's pure blood to give spiritual life to the bugs as well? One notices so many things which are ridiculously absurd. How could they show Lord Mahāvīra like the way they show him, nude all over? Actually the story was like this. Śhrī Mahāvīra was in meditation and when he came out of that meditation half of his cloth was wrapped in a thorny bush (Kunj). But he still had half his cloth upon his body. Then Śhrī Kṛiṣhṇa

wanted to test him. He came and asked him: “Why should you carry this piece of cloth on your body. You are a prince while I am a poor man. Why don't you give it to me." Śhrī Mahāvīra, in his generosity, gave the remaining cloth and walked into his palace which was very close by, covering himself with leaves. It was hardly for a few seconds when he had no clothes on his body. But he covered his private parts with leaves and walked inside his own palace. Now we find statues of nude Mahāvīra everywhere, with his private parts shown meticulously, as if Mahāvīra was nothing but his private parts. This really irritates any sensitive person. Why should they insult Lord Mahāvīra like this? If you notice the work of Michelangelo who has done the Sistine Chapel so well, he did not show Christ or Mother Mary or the Father, God without clothes. He showed other people, but never them.

So it is very insulting to see a great incarnation like Lord Mahāvīra exhibited in the nude all over in India.

Two years ago, in India, the mayor of Bombay sent somebody to consult me on a very serious problem.

The problem was that the Jains did not want to destroy even the worms in faces.

So they used to collect, in a pitcher, all the worms from their faces and put them on a particular hillock, which therefore became very dirty and filthy after the rains and the mayor did not know how to solve this problem. Actually I was quite lost as to why these Jains wanted to save bugs and worms. Can we give realisation to mosquitoes or to chickens or goats? Whom are they trying to save with their ideology of non-violence, the

animals? First of all you have to be non-violent to human beings, which they are not. Most Jains are very rich people in India and they are also very immoral. I met a very rich Jain lady who had brought another rich and sick man, who was her lover, for treatment. Her husband, who was a media tycoon, had a love affair with the wife of the sick man. Absolutely mutual understanding of Jainism.

Some Jain doctors are very money-oriented and have no ethics.

Some of these doctors are, despite the religion they follow, extremely crafty and cruel. Even otherwise Jains all over are very money oriented. They always try to show Lord Mahāvīra as a naked person without any clothes. It is beyond any reasoning that nudity will lead you to God. All over India you find the nude saints of Jainism going about naked on the roads.

Once I found Myself in a very awkward situation when I went to Hastinapur with my husband, who was a collector of the Meerut district. There was some sort of a dispute between the two wings of the Jain religion. One is called Digamber, where they need not wear any clothes nor believe in saints who wear any clothes, because they are clothed by the directions like north, south, east and west. The second one, Shwetambar, believe in wearing white clothes, but cover their faces with a piece of cloth to prevent any germs from entering their body so that the germs may not be killed. Unfortunately we first went to the Digamber Temple and sat in the front row with all the paraphernalia of the collectorate, when forty absolutely nude saints came and sat on the platform. It was a rude

shock to me! I just put down my head and my husband went into a rage. These men were plucking their hair from their head and everywhere that was possible. For this the great poet Kabīr has said, “By plucking your hair if you think you can go to heaven or by shaving your head if you feel are going to heaven, then the sheep which is shaved twice a year will arrive in heaven much before yourself." So what is the use of trying these tricks. It is very interesting that they believe that if you go on plucking your hair then you attain the complete form of Jainism. All this drama really made my husband so furious that he got up from his seat and, holding my hand, walked out of that hall with all the paraphernalia of the collectorate behind us. My husband pushed me into the car and then got into the car. One man came running and asked him: “What's the matter. Why are you angry?" My husband said: “I cannot stand this unmannerliness, vulgarity, this insult." The driver had already started the car when he looked down and asked me: “Why did they do this to us?" I was already speechless with shame. I just said: “I did not know that the followers of the Great Lord Mahāvīra do this. I must, therefore, leave immediately". He said: “You know about religions and how do you not know about this kind of horrendous shock they give to others?" I confessed: “I know about religions but I do not know about their followers, who are just the opposite of their masters who started those religions." Jains also have a system of nuns (Sadhis), perhaps only not for women as they also have celibate fathers (Sādhus). They praise nudity and usually have shops of clothes, especially Western clothing. They have cotton

cloth mills and all kinds of industries which are creating ecological problems. They are good at feeding Jain Sādhus, but nobody else. There is an auction of a ticket for a person who is allowed to move a fan called Chavar (made of Yaks tail) in front of the photo of Mahāvīra in the procession of millions.

One has to buy this privilege by paying thousands or millions.

There are ten essences of religion as valences for human personality. When they deteriorate the human being becomes confused or aggressive. Many incarnations of primordial masters came to this earth to correct the balance of human beings by preaching love and moral discipline. The followers have made a mess of their teaching. With Sahaja Yoga, the innate universal religion of Divine Love is enlightened within and the seeker becomes spontaneously, truly religious, moral, peaceful, compassionate and a powerful, enlightened personality.

Contents: 1995-09-29 **Meta Modern Era, Chapter 7: Peace**

Ego is a very dangerous disease with us. When this ego is inflated, a person feels as if he is on top of the world. One actually floats with this ination of ego and never feels the pangs of unreal existence. This ego is very happy to hurt others and to say things that will make others absolutely miserable. It makes you do things which are very, very inhuman. Unless people introspect they cannot see the villainous character of this ego. If somebody suddenly gets rich, his ego gets inflated

further. Any kind of achievement or recognition can blow up this balloon.

There was a lady tennis player who was not confident at all of winning a forthcoming match. Her boy friend gave her courage to overcome her diffidence. He went with her to England, to be with her and to help her to play her match, for which he had to borrow money. Throughout the match he would encourage her by clapping and shouting. Ultimately she won the match and got lots of money, but in the heady moment of triumph, she ignored her friend and even insulted him when he tried to talk to her.

If one has some property one thinks no end of oneself. We used to have many landlords who were known to be great shouters. They would shout and raise their voices so much that one would feel that the world was coming to an end. These landlords are now without lands because of the new laws introduced forty years ago, but still their shouting lifestyles are very much alive. If he gets a beautiful woman, married to him or not, it does not matter, this ego gets inflated. Intellectuals, scientists, professionals, bureaucrats and politicians are all very prone to this inationary process. There are certain cultures which also create these ego-oriented personalities. Perhaps such men and women do not see that their behaviour is very ridiculous and that the rest of the world just laughs at them. They don't realise that their stupid conduct under the influence of the ego is beyond human wisdom.

It is very clear that when you try to resist something which is patently absurd, this ego business starts

growing into an encounter. The ego very intelligently explains rationally all misidentification. It prevents people from understanding that there is something wrong and totally out of the ordinary. Such persons may even say that they accept a particular behaviour or attitude because it is new.

It is an experiment of something new and they are very open to new ventures in stupidity and idiocy.

Once I was talking with a senior diplomat and the conversation turned to Freud. He asked me: “Why do you not like Freud?" I said: “Because he is wrong and he teaches immorality. I like Jung who was sensible in revolting against Freud and following a sensible line of understanding." He said: “What is the greatness of this Jung, who said the same thing that has been said in the traditional way. What new thing has he said? Freud said something new and that is why he is great." I was rather undiplomatic. I told him: “Sir, you have eaten all this food all your life, you have never eaten this table. It is a new thing, why not try eating this dinner table?" Of course, he was quite shocked at my remark which I had made very gently. This gentleman was a very intelligent and well known person for his writings. I was amazed that he betrayed such a lack of knowledge of the fundamentals of life when he talked in such an irresponsible manner. To others it would appear as if he was very tolerant, balanced, imaginative and normal.

In the West, the first Sahaja Yoga meeting brought me in touch with seven hippies. They had no earrings that time but had hair like nothing on earth. I am sorry I cannot recall for comparison any animals or even birds who have

hair of that kind. Their hair was full of lice and they scratched their knotted hair styles all the time. When I asked them why they styled their hair like primitive persons, the answer was that they wanted to become primitive men who were peaceful. I had to tell them: “You have very modern brains under your hair. How can you change your knotty brain?" The whole trend of modern literature and art expression is full of speed. The faster the speed, the greater the popularity.

Literature that has to have attraction in it has to be extremely fast. Even films are made of very fast themes, so much so that one loses continuity with the speed of the theme. Also most of them are very haphazard. This speed does not allow the theme to touch any viewer deep into his being. It does not touch emotions, nor does it touch that area which will bring peace or which will create pure joy.

Speed is another way for people to develop a very, very big ego like the Grand Prix. They have accepted that the Grand Prix is a very good sport and people enjoy it very much, but to be frank, it is very bad for the ego, which then bloats up. The person who wins becomes egoistical and those who support him also become, the same. When a participant crashes, the viewers get the thrill or sensation of a life time.

One can see that this fellow who is burnt in the Grand Prix could not have been specially chosen by the Divine to be burnt like this, but to shock the people who are enjoying this Grand Prix. Another example of this kind of lurid excitement is the bull-fighting in Spain. The Spaniards are very fond of bull-fighting.

Six times a year bull-fights are arranged and a large stadium is completely filled with people. This art was introduced by the Turkish people when they were ruling in Spain. The Turks were very harsh with the local people. Then came Franco. He too was a very harsh dictator and as a result people developed a resistance. This resistance ultimately evolved into an inhuman type of ego which gave them sadistic pleasure when they saw a bull being killed by the Matador. When I met some of the Spanish ladies I found that they were very egoistical. I asked them: “What are you doing? What is your job?" They told me: “We are trained as Matadors". I just kept quiet because what can one say to such ambitious women.

If women start learning wrestling or this Matador business then what will happen to them. They will be some sort of identity which is neither man nor woman.

I once visited America and was in Los Angeles. I was surprised to see many women at the airport with short sleeves having tremendous muscles. First, I could not understand this phenomenon. These persons looked like women with long hair, but had larger muscles than men. Later on I was told that there was a movement of women wanting to develop their muscles to out shine the men.

So on a very subtle level violence between men and women still continues. What is the need to fight the opposite sex because the two sexes are absolutely complementary. I do not know when they will realise that this is all absolutely futile. If we have men and women competing with respect to their physical achievements and not their moral achievements, children will learn the

same thing. The women don't have to be so body conscious unless they have to sell their bodies to earn some money. In the same way the men do not have to spend so much time building up their bodies unless they have to play rugby. It is the fashion now also to become very thin, just the opposite of what the body-building society seeks to achieve. They go to the other extreme of starvation and sometimes suffer from anorexia and all kinds of diseases. By becoming thin it is surprising that you become much more egoistical. A thin person is much more hot-tempered than a fat one. This is caused by a bad liver. The person is so exhausted that he becomes thin on one side and on the other side he becomes extremely hot-tempered. I know people who shake because they are so thin and cannot control their temper. While expressing their temper they really shake like bean-stalks. This can frighten anyone because they grow so pale as if they have seen death.

There are many innate misidentifications which bloat the ego. One gathers identification as he grows in a particular country. It is an old habit of human beings to club together under some sort of misidentification.

Ego especially expresses itself in a very crude manner. When people say: “I don't like this, I don't like that", it shows a very low upbringing. It is also a style of politicians to say: “I believe". Now who are you not to like something and who are you to believe something and spread that belief everywhere? What is the proof that what you believe is the truth or whatever you like is something “very rare" or something very extraordinary for a connoisseur like you.

I have met many people who cannot accept the truth because of their ego. Once a very rude and arrogant interviewer from the television came to interview me. Of course, most of them are brought up that way so one should criticise their stupidity. Now this one was very special. He asked me what was I doing in London or England. He said I should help my own poor, India. I told him: “I am not here of my choice but as my husband has been elected to a U.N. post with headquarters in London, I have to be with him. But I am in India every year at least for half a year". Very humbly I asked him: “Who is responsible for India's poverty? If a country has “guests" for three hundred years without any visa or immigration, how can you expect such a country to be rich? While all the wealth is sucked out of India without any consideration, who do you think will become poor and who will become rich?" He felt quite upset with this answer from an ordinary Indian housewife. Then he asked another question: “Why do you have such a large population in India?" I said very calmly: “Sir, I may say that for this overpopulation also perhaps you are responsible." The ego explosion of this English interviewer was really worth viewing in silence. He jumped with temper: “How do you put the blame on us for your mad population?" To this I answered with great peace. I said: “Sir, I read in the newspaper that in England, sorry, in London itself, two legal children are killed by their parents every week.

So sir, please tell me which sane child would like to be born in a country where there is not an atmosphere of love for the children. Even the neighbours do not like

children. If one has children one may not get a at on rent. Perhaps children are very happy to be born in India to loving and caring parents. Children do not want to know what bank account one has.

They want love which is the most valuable thing". All this answering made him mad with fury.

So he attacked me: “I am told you do not take any money for Self-realisation work. This no Anglo-Saxon brain can understand." I answered him very politely: “Sir, how much can you pay for Divine Love? How much did you pay to Christ? By the way can I now ask you a question?" He said: “Yes, go ahead". I asked: “Will you tell me which God has made this special Anglo-Saxon brain?" That settled him. He walked out with his gear and camera man who never took any photographs. Later on people told me about him and that he is called a Bulldog, even in the media.

It is alright if they don't want to accept the truth. It is alright as far as I am concerned, but actually a person who denies the truth ultimately lands up in the problems of a confused personality. I try to tell people that you should not take to drinking, as alcohol is not a good thing. Many persons come to me with diseases which are caused by alcohol. A businessman who was 80 years of age and used to drink came to me and said: “I am 80 years of age but I am not a human being any more." I asked: “Why, what has happened?" He said: “I cannot sleep so I drink and then I sleep well but next day I get a hangover. Then I start shouting at all my servants, my wife, children and they have all run away from me. Now it happens that when I get up from my bed nobody is in the

house. They are all out; they have all run away. This, plus bankruptcy, is what I have achieved by drinking indiscriminately but now I think that at this age I cannot change. You just bless me so that in my next life I should not take to this horrible thing called alcohol." This old man was so desperate but I met many young businessmen who adored him as a model of greatness, because he was very successful in his business despite his very heavy drinking habits. They all thought they would be very successful businessmen at 80 years of age because of drinking. When you do something wrong, you develop a very big ego else how could you justify the wrong things you are doing.

So it is a constant feeding of ego when you are doing wrong and you want to believe you are doing the right thing.

These days it is remarkable that even small children in the Western countries are extremely rude and violent. You just cannot control them. One day I was travelling from my house in Surrey to London in a lonely first class compartment. On the way there came into the compartment twenty children from eight to twelve years of age studying at a very good private school. They were wearing monograms on their blue uniforms. They entered my compartment and with a blade and a small knife started cutting all the cushions of the seats in the compartments. They told me collectively: “Please do not worry, we will not touch you, but allow us to do what we enjoy". I asked them: “Why are you' doing it?" They answered: “Because we like it, What is your objection?" I just kept quiet because I thought that if I said anything

they would put their knives in my throat. I got down at the next station and told the station master about what the boys were doing.

Some older boys who were supposed to be looking after the younger ones came to take the situation into their hands. But these older boys were themselves drunk and were sleeping after drinking when these younger boys took over the charge of my compartment. Even when they were woken up, they were half drunk. I wanted to tell them that this was not the way to look after these younger students of their school. But the station master advised me not to say anything because these were very unruly boys. They had threatened to beat the station master when he asked them why they had got drunk. They had also warned the station master of dire consequences if he made any report to the school authorities.

I was shocked at this situation in England. How could a lady travel alone in such a place? How could anybody be safe in such an advanced country? But much worse is the situation in America where on the road if you get down after eight o'clock from your car to buy some cakes, there will be four or five very muscular people nearby and they will snatch all the money you have and if you resist, they may even kill you. This violence is not only for money, women or land, but it is violence for the sake of violence, because people now want to be violent. If somebody Is not violent, they think that such a person is weak and he should be really ridiculed and laughed at.

Violence to people who are physically weak, violence to people who are mentally retarded, violence to people

who are uneducated, violence to people who are not of the same race, violence to people who have immigrated into your country legally, violence to women, violence towards wives and children is also very common. This is what some “strong" human beings are doing to others who have disadvantages and belong to the weaker sections of the same human society. Wherever they could assert themselves they have enjoyed that violence as if it is the most beautiful thing to do. In the olden days people were violent to real saints. Saints being very tolerant and truthful, but outspoken, were not appreciated by people who were evil. Evil people exist today also, in the form of religious organizations which are very dishonest and violent, preaching falsehood and making money out of simple faithful people.

On the other side there are people who are intellectuals and have no idea about reality. They try to form a forum to be politically in the field or to support some political party. We had a very bad group in Maharashtra. They call themselves: “the people who will remove the shackles of blind faith". But they themselves are not aware of reality. They have got no spiritual authority as saints. A few people have got together and have become a self-appointed group to cure the “blind faith" of other people.

Those who are themselves blind and who believe blindly in their own ideas cannot remove the blind faith of others. It is only a real saint who can do this work. In India there have been many saints who have talked against blind faith and false Gurus. I have Myself, from the year 1972, been warning people against blind faith, false Gurus and their cults. People warned me that I was

very outspoken and that I should be careful as these evil people would try to kill me. Nobody tried to kill me nor did I stop saying that one cannot purchase one's Guru or master.

People who have come to Sahaja Yoga have got rid of all extreme ideas of blind faith, custom and misidentifications which had conditioned them earlier. This happens spontaneously once you get the light of the Spirit within you. Then only can you see the reality which is so nourishing and joy giving. There have been many false charges levied against me, but none of them has any substance because those who are themselves making billions of dollars want to justify themselves by calling honest people money-oriented.

Those who think that they are in charge of a religion should also open their eyes and try to understand what is reality, what is benevolence for the people who follow their religion. As they are not nourished by truth, people ultimately end up being violent. It is easy to prove that Sahaja Yoga is the way to achieve your Self-realisation. It has been proved in many countries. Even so, in Maharashtra which is known for its saints, some misguided people have taken a malignant pleasure in attacking Sahaja Yoga and disturbing our seminars. The worst even happened in a remote village, where they got hold of small primary school children and asked them to throw about 500 stones at the people who were trying to listen to me. This caused many injuries to our people. Now, of course, they are all cured. Everything was done to file a law suit against the blind organization which was so violent. These people bribed the police and tried to

establish that they were the ones who were really beaten by us! They have no certificates from the doctors that they were injured. The case has been pending for the last five years in the courts and no decision has been taken so far. This is the plight of many truthful people.

The reality must be brought to light for the benevolence of the whole world. This must be done in a country like India where so many saints have been born. Unfortunately, even in India, a number of saints have been troubled and tortured while those who are dishonest, who are good talkers, like Rajneesh, are very popular socially with this group. It is amazing how people don't think of their progeny and don't want to give reality even to their own children.

In my next chapter, I will tell you how much good Sahaja Yoga can do. It is not a claim, it is the truth, but I am happy to say that those who have come to Sahaja Yoga have become absolutely non-violent, absolutely loving, compassionate people and by the grace of God, no one dare touch them. Even if they try, Sahaja Yogis can get over all the problems created by these negative forces. It is remarkable that since the day the seventh center was opened in the brain, things are working out in such a way that silently this movement for peace is moving inside the being of people, through their hearts.

I have been really so lucky to see, in my lifetime, that people from sixty five nations gathered together in thousands at our seminars. There is no quarrel or fight. These seminars last for more than a week in a remote sea-side village. There also some greedy villagers who tried to spoil the water by throwing dirty things inside the

well, but small little children, all hardly five years of age came and told me, like angels, that we should not drink any water from this well. It is very surprising how help comes, despite these powerful negative forces who believe that they can do whatever harm they like. These are very blissful times and those who want to take advantage of this can easily achieve the real meaning of their lives.

Only in the light of the Spirit we see and feel, on our central nervous system, that we are part and parcel of one primordial father and mother. The cells in the body act collectively. I one part of the body is hurt then the whole body looks after that part. The whole body itself is coordinated and acts in an extremely coordinated manner. We need not go into the scientific aspect of this matter. However, it is obvious that every part of the body is somehow connected, through the central nervous system to every other part of the body. The reflex actions which take place in the body are exactly the same as those which happen spontaneously to people who are together in Sahaja Yoga. If one person is sick the whole body of Sahaja Yogis rush to his help. If one person has a genuine problem, the whole organization which is a living organization, acts spontaneously to solve the problem of that individual person. In the light of the Spirit one becomes completely integrated and extremely aware and wise. The greatest achievement is that he becomes joyous and instead of finding fault with others, he becomes sensitive enough to enjoy another's personality. The only way we can bring peace on this earth is not by talking or by organizing, but by transforming people to

this new awareness, of the fourth dimension where they become the Spirit.

But what are we to do about people who are violent? How do we protect ourselves from them, is always the question put to me. The answer is that we are now in the realm of God Almighty.

We now belong to the Kingdom of God and he is capable of arranging our protection and nourishment.

But first we have to enter into his kingdom with humility and with readiness. If somebody does not want to have Self-realisation, no one can force it. It is not possible to force a seed to sprout. Unless you put the seed inside Mother Earth and pour the water of love on it, it won't sprout. In the same manner it is not possible for us to be disturbed, upset, worried or tense if we are standing in the light of the Spirit. The dreams of all the people who are seeking the truth can be easily fulfilled if they only desire to have reality and not falsehood.

World peace can be achieved only when people in charge of world affairs get their Self-realisation. They are leaders of different countries and through a Sahaja relation they will respect and love each other. They will be like benevolent kings described by Socrates, who will think of global peace. Today it seems as if the whole world is ablaze with war.

For example, the war in Bosnia is the misidentification of Croats, Muslim and Serbs. They follow the Christian and Muslim religions. The Croats are Catholic Christians but do they follow Christ? What about Muslims who believe in the formless God and despite this fight for land? Actually, Mohammed never talked of an exclusive religion. He

talked about Abraham, Moses and Christ in a series and the fourth was himself. Even Christ talked about Abraham and Moses. Why do people who follow Moses, Christ or Mohammed fight? They have the same roots. At least these three religions should produce people who understand the oneness of their religions. Of course, the Hindu religion is not exclusive. It accepts all the religions but even Hindus in charge of religious affairs have made different laws for different religions. They are taking advantage of the minorities for votes in the Democracy.

Contents: 1995-09-29 **Meta Modern Era, Chapter 8: World Peace**

We have to get awakened to the fact that in recent decades, a great destruction has been caused to our moral values as a result of our children, parents and families, getting influenced by the chaotic conditions of modern times.

In order to secure a peaceful social and political order, it is essential to make every endeavour to resuscitate moral values. For this purpose we must begin at the roots. We must give the greatest possible attention to our children, to their proper upbringing. For the children of today are the citizens of tomorrow.

Today's children will constitute future society. It is not an investment in armaments which will secure a truly peaceful future. It is the investment in our children which will yield invaluable dividends in the shape of a peaceful and moral society in the near future. First of all we have to look after our children and this can be done well only if

the parents understand how crucially important this responsibility is.

The parents flowe it to their children, to their society and indeed to their country, to give special attention to the upbringing of the young ones of the family. Looking at the way things are today, it seems necessary to educate the parents themselves about their responsibilities and duties in this regard.

To begin with, the destructive knowledge bequeathed by Freud must be thrown into the sea, once and for all. This can be achieved by keeping Freudian psychology out of the syllabus of studies in schools and colleges. Parents should spend time with the children instead of leaving the house with their swimsuits for a holiday. Life is fun but discipline is also necessary. A complete check must be kept as to where the children go, when they return and who their friends are. Parents should keep very pleasant company with their children. If this is done, children will look forward to the pleasure of spending time with their loving parents, instead of roaming around as street urchins. The aptitude of children should be discovered and encouraged. Children's company provides a great deal of innocent joy.

There was a young little boy Akshaya, who fell down and broke his skull but he recovered with Sahaja Yoga. One day I called him and he started talking. He asked me: “Mātājī, do you know how to make biscuits?" I told him: “I do not know." So he started educating me: “First you ask your Mummy to clean the tray. Then ask your Mummy to make the dough. Then ask your Mummy to make balls of the dough, then you can atten the balls. Then ask your

Mummy to put the tray inside the oven. She just uses gloves.

Then ask your Mummy to take out the tray when the biscuits are cooked. When they become cooler, you can collect them in a cake plate and eat them with your friends." I told him: “I have no Mummy." So he said: “Where is she gone. Better call her." I told him: “She has gone to God, she cannot come." He really felt sorry so he said: “Then you cannot make biscuits. I will make some for you because I have a Mummy." What a sweet dialogue between two friends. I have stores and stores of such beautiful stories.

I can write a big book with these experiences.

All entrepreneurs' efforts to spoil the innocence of children has to be attacked collectively by the parents. Films and video cassettes, which seek to put indecent and immoral ideas into the innocent minds of children, should be banned. Parents should launch a campaign against such videos and films. The education and training of children should create respect for elders, respect for their teachers, respect for each other and respect for society.

They should learn and assimilate the concept of one human family, global peace and global religion at a very young age. They should know through their caring parents that pure and selfless love is the most important thing in life and that morality is the most valuable virtue, far more important than money. By reading well-selected stories and novels, children will take to a righteous life. Their language should be sweet and respectfully humble. They must be made aware that, as members of the

human race, they are at the apex of evolution and they are born here on this earth to ascend even higher.

The curriculum of studies for children should be developed with utmost care. Instead of selfish exclusivity, children should experience the joy of sharing. They should be given truthful information about people in other parts of the world, so that they respect all peoples regardless of their colour or creed or nationality. They must be made aware of the society that they are going to live in, the good part of it.

There should be conferences to discuss what could be done to adjust these innocent children into chaotic modern society. They should never be forced to believe in any exclusive religion which creates problems and leads people to fight in the name of God. Moreover, children in the family should be encouraged to avoid hatred and possessiveness. If they are told from childhood: “You should possess all the things that you have around you", they will develop a terrible ego, even about all the useless toys that they have.

The toys for children should be selected with utmost care. They should not promote or glorify violence, nor should they have violence as a theme. The children could have very beautiful or creative toys just to make them feel the beauty of creation. Toys in the shape of the horrible creatures of the past or of the present, which have been made in an ugly way, should not be given to the children and should not be sold.

Indeed such toys should be banned. If some good toys are produced and all the dirty, bad toys are banned, children will definitely develop a keen liking for toys

which are creative and beautiful. When my daughters were small, I made it compulsory, in a way, that they should only see films made on the Rāmāyaṇa or the Mahābharāta or the Gītā or the Bible. Surprisingly they grew up with a taste for such movies, so much so that when I sent them to my Mother's house, my sisters wrote to me that they (my daughters) did not want to see any film which did not have a traditional theme or was not based on stories from the Purānas.

Now my daughters have grown and they are so different from the rest. This is just a way of developing a taste for good films.

The children then don't like to see a film which is ugly. In my own experience, I have seen that children are basically very innocent and pure. Of course, if the mother and father quarrel all the time or they read dirty books or see filthy films when the mother is pregnant, it has an adverse effect on the child. The parents must have complete rapport with their children and spend more time with them in handling them in a very loving, delicate manner. If instead of fighting with each other in the presence of children, the parents spend time in talking to children in the house, keeping them company, they will definitely create very good children and a great asset to society.

Even when they take the children out, they should not take them to vulgar places. Children absorb everything, good or bad. They also learn to gamble. I knew of some children who used to bet on anything and fight. On the other hand, children who are brought up by their parents with loving and caring attention become such beautiful,

lovable sweeties. Gradually such children start losing their sense of possessiveness and acquisitiveness. We have two children from America who came to our school and they became very thin. When I asked: “Why are they becoming thin?", the school authorities said: “They are only asking for McDonald's burgers and things like that and in this school we don't have that provision". Gradually the children changed their taste and acquired a liking for home-made food. Next year when they went back home, the parents were very surprised. They asked them: “Would you like to go to McDonald?" The children said: “No, no, we don't like it. We don't want to go to all these fast food shops. We will eat whatever is cooked in the house." The parents were very pleased with this transformation. In order to display their happiness and love, the parents told their children: “Now we want to buy something of your choice for you as you will be going back to school". The children thought for a while and then they said: “Can we have a photograph for our school?" These children were so sweet and are now doing well in the class. They have again put on weight and are looking very normal.

I have noticed that if a house is clean, neat and tidy and if a lot of love is used in arranging the house, children don't like to spoil it. They like to keep it clean all the time.

I remember that once my granddaughter came to my house and started cleaning one spot on the carpet.

Normally in England people are so particular about keeping their carpets alright, because everything is to be

sold later. I was told that this little granddaughter of Mine had been working on the carpet for one hour at least.

So I asked: “Why are you cleaning it yourself? We can get it cleaned later." “No, no" she said, “Grandma, your house is so beautiful and so clean that I must not spoil it with this spot which looks so ugly." I was amazed at her understanding and the way she felt responsible.

So if children are made responsible for making things beautiful and for keeping them clean and tidy, they would certainly do so.

We have seen this works very well in India and children immediately take to something which is creative, artistic, beautiful and which has some message in it. This is how we can develop their deeper sensitivity.

Now the schools. In the schools in Western countries, great emphasis is being laid on teaching about sex, even to children of a small age. This creates curiosity in immature minds and results in all kinds of sex-related problems among children. Most young children's minds are like clay. They can be moulded very easily into beautiful shapes. But if handled carelessly, the shape can be deformed. They have no pornographic images in their innocent minds. If they are bombarded with constant images of sex and violence through schools, media and books, as their minds are like a photographic camera, they retain these impressions and in their leisure time, all these pictures dance before them. At that age there is no need to talk about sex because in the countries where people have not talked about sex, the children don't know about sex until they are quite grown up and they just keep out of it until they have to know. In any case

sex education is provided best by parents, father to the son and mother to the girl. Sex education in an open classroom has the effect of exciting the children and inducing them to experiment with sex at a very early age. Uninhibited and excessive indulgence in sex at an early age causes serious health problems and creates a permissive society. The children lose their sense of shame about sex which is an exceedingly private matter. In India, if you start such education in any school, parents will withdraw their children immediately from schools of this kind. Those parents who send their children to westernized schools are themselves under the influence of Western values. Most of the schools in the West are flooded with this kind of sexual perversion, because children already know what sex is and they want to indulge in it. The teachers have to teach the children how to love, in the pure sense of the word, how to be compassionate, how to be detached and how to be useful to the society. That is the first lesson that has to be imbibed by the children. Other things like arithmetic and spellings and all that can follow, but the main thing for the teachers should be to instill all these qualities in the children, firstly by their own high standards and secondly by teaching them through good books. Books written by great souls, as well as books which show how a person suffers if he does not have these qualities or does not heed the commandments, have to be followed.

In India, when people dine together, no one passes salt or a salt container by his or her hand directly to the hand of another person at the table, because of the belief that the person giving the salt and the person receiving it by

hand would tend to quarrel. The moral of this practice is that nothing should be done which tends to promote a quarrel. The feeling has to come first, that we don't want to quarrel with anyone because it is against human dignity. Children should be made aware that human beings are at the epitome of evolution. They have to know that we should be peaceful, friendly and please others. We cannot be like animals. To please others is very important and this should be taught to children by every possible method. The children should know that avoiding quarrels is not a sign of weakness in personality and that living together peacefully and happily is glorious. One must forgive and forget; that is a virtue.

Once the children start enjoying virtues they will not take to foolish things.

In India, a few years ago, some westernized people started a newspaper for teenagers. We never divided our lives like adults or teenagers. This was a modern idea. They came to meet my elder daughter when she was just thirteen years of age. I was asked to leave her alone. They asked her very odd questions, one of them was: “Have you got a boy friend?" So she said: “I have many girl friends and I have many brothers (cousins)". In India, cousins are brothers in every sense of the word. The next question was: “Do you not want to be free like a bird to fly in the sky?" She responded: “Let my wings grow first." Then attacking the mother, they said: “Does she control you?" She said: “She loves me and I do not want to do anything to displease her. She knows what is good for me." A strong sense of self respect must be inculcated in the children to such an extent, that they should not go on

asking for things and demanding things and quarreling about things. This can be done by talking to them and telling them stories of self-respecting people. Once we had gone to Brighton and my two granddaughters were with me. They went on a ride on a small, little railway train. When they came back the younger one wanted to go back on the same train and she started crying. Suddenly she felt: “What am I doing?" Her self esteem came up and she just hid her face and said: “I'm sorry, Grandma, I'm sorry." She kept hiding her face for quite some time and so I asked: “Why are you hiding your face?" She replied: “I feel very ashamed about the way I behaved." Children can mature very well and very fast in their innocence, if we give them a chance and develop the proper attitude to understand them. By positive reinforcement of their virtues and their little, little attainments, they are encouraged and they learn what is good is appreciated.

I have another very good memory about my second daughter. She stood first in the Master of Arts Examination in Bombay University. Before that in Delhi, she went to a college which was rather westernized.

One day she asked me whether she could wear sleeveless blouses as many girls were doing. I told her: “Now you are grown up. You can decide for yourself." Then she asked: “Mother, why do you not wear sleeveless blouses?" I said: “I do not want to expose my shoulder joints, because if I expose them I may develop some pain. Moreover, I am very traditional." She thought for a while and then said: “There must be some deeper reasons." Then I had to tell her that both the shoulder

joints have the most important Chakras named as Śhrī Chakra and Śhrī Lalitā Chakra, which must be covered. She was very shocked. She said: “Mother, then you should not permit me to do anything which is wrong. You are my Mother, much wiser. You should have just said “No" and should have saved my Chakras." Films for children should be previewed by individual parents and sponsored by a parents committee and all other films which are not meant for children, should be shown on television only after nine o'clock, when the children should be fast asleep. All films which show monsters, dead bodies or spirits and all sorts of things which frighten the children, should not be shown. Once they are frightened at such a tender age, they carry the memory of that fright with them. We have treated many children for having fears about the moon or a tree or a dog. All these fears are caused by some persons who narrate frightening stories to little children. These fears are very persistent and can be removed only by persistent and patient efforts to demonstrate to the children that there is no truth in the frightening stories narrated to them.

I have found out that one of the causes of psychosomatic diseases like cancer, is the built in fear children imbibe in their childhood.

Sometimes such fears make them behave in a strange way. They even devise ways of secretly destroying others of whom they are afraid.

People who get married should have a clear understanding as to why they are getting married. If they want to have children, they should know why they are having the children. The code of conduct for married

people should be such that it brings forth the best in them and enables them to realise their dreams of a happy married life. There are many couples who live together without being married. When they do get married, usually in the West, they get very upset with each other. The reason is that the law provides that if a married couple divorces, then the money is divided in half, the house is divided equally and so many people are afraid of that. In a country like America, I have seen women who could be called princesses, because they have amassed a lot of wealth by divorcing ten times and taking half the wealth of each divorced husband.

Some of these ex-husbands of such women are eventually left behind as paupers.

This is a common disease in that country where women have got such rights under the law to protect them.

They are turning marriages into business enterprises, so much so that people have to say: “Now, protect us from these women." This kind of a law was alright a long time ago, but now it is very dangerous and something should be done to change it and to stop this kind of divorce, which is only a money-making endeavour.

The films that we see these days are no way near what used to be produced in earlier times. First, the language is not understood by anybody but Americans if they are American films. If they are English films, they cannot be understood by anybody other than the British. In the olden days, pronunciation in English films used to be very clear. Now things are very different. Now English is pronounced in an Americanized way. Even television news readers are not as careful about pronunciation as

they used to be. At the same time the pronunciation of some people who have left England or who have left America and are settled in India, Hong Kong or Japan is much better than that of the people who live in England or America.

What is most disturbing about the present day films is the fact that most of them are full of nauseating sex and terrible violence. They have a very evil influence on the society, especially on the young. These films must be censored by very idealistic people. There should be rules and regulations prescribing the parametres within which films may be created. Much of today's film cannot be described as art. In fact they are grotesque and vulgar. If it is pure art, you do not need sex and violence to impress people. Art itself is most impressive. But nowadays, to suit public taste, all kinds of low level films are created. They are going from bad to worse and there is no effective censoring. There should be a censor board of people who are known to be very good morally and who can correct this kind of production. Children's films especially should be previewed and censored most carefully. They should aim at enhancing the children's moral and compassionate value system. Films should not be money-oriented, but culture-oriented. The policy for education should be same. Children should be encouraged to read good books written by great and noble men of the whole world, not only of their own country. They should develop a great liking for books which are biographies and autobiographies, rather than science-fiction which is imaginary or some sort of a warmonger's life story. If you put before them all these

horrible characters, the children absorb easily the qualities of bad people. Older boys and girls should read books which demonstrate how an immoral life is ruinous.

The theory that there should be absolute freedom for children is also very dangerous. Their real freedom can be given later when they understand the meaning of freedom which can be benevolent if they are wise and mature. Parents should take pride in their age and not be crazy like the younger generation in their stupidity. Once I had gone to America, Santa Monica, accompanied by an Indian lady. One morning she knocked at my door and said: “Get up soon. Get up soon." I couldn't understand it. I just came and opened the door and asked: “What's the matter?" She said: “There is an earthquake coming." I said: “What makes you think that?" She said: “All the people are running on the road." I said: “Where?", I came out and I saw all the people running, no doubt, because they were going for a jog and I told her: “This is an exercise they take early in the morning called jogging." She said: “No, no, but there are many old women and men running also.

So how can that be? How can they behave in the same manner as the younger people are doing?" I told her: “You don't know, this is America. Here older people have not yet matured enough to understand that it is wrong for them to run in the way the young people are running.

In America the old people still want to do everything which young people are doing. They have no wisdom, so the young people do not respect them." Let us now move from the family to the society. The society in the, West surprisingly is not at all individualistic. Whatever is the

fashion, they take to it and sometimes it is impossible to understand why they are trying to copy these new fashions every day, throwing away all their old clothes every year and buying new ones, allowing the fashion designers to exploit them. The old people are not living with the decency and dignity their age demands. If we teach children how to respect themselves and also how to keep their esteem intact, they will not take to these ugly ways of the West, but they will take to decent, respectful living and will grow up as responsible citizens and good members of the society.

My grandson, when he was young, told me: “You must get me shoes like those worn by Grandpa and I would like to have a dress like that of Grandpa." I said: “They are very old." He said: “It doesn't matter. I don't want to wear a dress like a person who is mod." I was amazed that he wouldn't wear anything untraditional. Gradually as time passed, you see, he came in contact with other children and he started accepting the Western clothes, which he had earlier considered to be very ugly and had felt strongly that there was no dignity about them. Nowadays even children wear “mod" dresses which do not give a personality any dignity.

The society of modern ideas is nothing but a collective, accepted, shameless expression of their weaknesses.

There is an annual carnival in Rio. People strive to save money to attend that stupid, vulgar exposition. We have things like Halloween celebrated everywhere. I wanted to purchase a house in New York. When we went to that house, we noticed that it had a horrible face of a witch on a broom stick symbolizing Halloween on the front door,

because it must have been the month of Halloween. Seeing that my granddaughter said: “Better not buy this house. It displays a witch in the front. What's the use of going inside the house?" It is very true that these days there is no distinction between the witches, the good ladies, prostitutes and the actresses. There is such a mix up in these modern societies that you just don't know whom to choose.

For example, I have seen that in social parties the ladies come funnily dressed in the sense that they are quite nude. And they try to flirt with men and they smoke with such pride and look at people with such lusty eyes. It is the same with the men. Both men and women come to parties mainly to flirt with each other. It is amazing how people indulge in these activities in such a shameless way.

Fairly old men have no shame in marrying young girls, one after another. I have not yet seen any old man flirting with a very young girl in an open garden. This means that there is some shame about it.

But marrying a girl who is thirty years younger is not considered to be objectionable in modern societies.

Even the Prime Ministers of some countries do that.

Some time ago, we noticed that a particular person coming to the conferences in London brought a new wife every time he came. Once he brought a girl of about eighteen years of age. My husband whispered in my ears: “it is his new wife, don't address her as his granddaughter" I was shocked. He was an old man of about sixty five years and he had a little eighteen year old girl as his bride. I was told that these young brides

called their old husbands lolly father (sugar daddy?), or something like that. Of course they have their own boyfriends and just use the money of these old Johnnies as they live in complete sin, marrying a good-for-nothing old man and living with young people.

Some men bring models or prostitutes as spouses. It is ridiculous the way people have accepted this kind of thing. Even officially such spouses are invited and their travel expenses and hotel charges are paid for. Why not change this word “spouse" and make it “legal wife"? One of the curses of these modern times is that people go on accepting all that is destructive, ail that is vulgar, all that is shameless, one by one. There is no resistance of any kind and if somebody resists then they think that the person is absolutely not “in". If the older people like to lead an immoral life, how can we grudge the younger generation.

News papers and media are another species of present day monsters. They destroy and devour all that is sweet and beautiful in the society. They believe in sensationalism.

Some of them revel in character assassination and wild allegations. Anybody can go and complain to them about anybody. They will make little effort to find the truth and will publish whatever they have heard from anyone who might well be a very unreliable source. There is no way that you can stop them from doing that because they have freedom of expression. Whether it is correct or incorrect, they will publish it. And people have hardly any redress because legal proceedings are very expensive and can be ruinous, at least in the West. In India, the

situation is not quite the same and an inexpensive legal redress is still possible.

For example, three foreign journalists went to India and trespassed into our school and made all kinds of false statements about it. A complaint was filed against them and the Court has decided that these foreign journalists will be prosecuted against if they ever came to India again. For this, the Embassy concerned was not very happy, though their journalists have used this news against us all over Europe, especially in Belgium, France and also in other countries where some people of the Catholic Church are disturbed at our success. They have an organization called ADFI which is constantly prying into the activities of the religious and spiritual organizations and maligning them by describing them as cults. I do not know if the Catholic Church is not a cult. If the definition of a cult is an organizations that indulges in violence, or has illegal weapons, or makes tainted money, then the Catholic Church could itself be called a cult because all these things are happening in the Catholic Church as well. They call us a cult even though it is well established that in Sahaja Yoga we have no secrets, underground or clandestine activities and that Sahaja Yoga is a purely religious-cum-spiritual organization working for the benefit of all people of the world. Furthermore, which of the Western countries are supposed to be secular? I am sorry to say that in England also, only the Church of England is the state religion, all others are not. In Spain, in Italy, in Germany, in Austria and in France especially, it is the Catholic Church which

is the recognized religion and everything that is not Catholic is always treated like a cult.

Apart from maligning people and assassinating their character, some newspapers and magazines play another very dangerous role, that of giving very scandalous information to people. They are so poor in quality that they have to use the photographs of half nude women to attract readers. Their whole intelligence is devoted to selecting the most exposed photograph. These newspapers have no real concern with regard to the problems that are facing all the countries of the world today. They are interested mainly in publishing salacious stories, catering to the worst element in human nature. Or they start campaigning against some persons in important positions out of mischief or prejudice. This is what they did in France to a former Secretary General of UNESCO. It is difficult to understand how one could be involved in such acts of complete degradation. Frivolous allegations were made against the-then secretary-general. One of them was that his wife had used the official car to go from Paris to Brussels to attend the funeral of the wife of an Ambassador. The lady had informed the office before taking the car and had done so to reach Brussels in time for the funeral as flights were not available at that time. Various other allegations were also made, indicating a desire to malign an outstanding secretary-general who had served the Member states with great devotion. He had arranged for the translation into different languages of a number of great books of different countries. He had also helped many countries in

preserving their ancient monuments which culturally were the common heritage of human kind.

Western people are so impressionable that they tend to accept as truth whatever the newspapers publish. This sensational trend is going from bad to worse. For example, they are so scandalous that they wrote gleefully about the price at which the undergarments of Mrs. Kennedy were to be sold.

So filthy and so dirty is the mind which writes about such things in the newspapers. Surprisingly, this trend has also now impressed the people who are at the helm of religions. For example, in England some eminent leaders of the Protestant Church are now adapting an attitude of “understanding" and “tolerance" in respect of men and women cohabiting without marriage. This was regarded as a sin. But no longer.

Since much of the Press and other elements of the media have abused their freedom and have become a menace to children, to families and indeed to society, it is now necessary to bring them under proper control. I am fully in favour of the freedom of human beings and also of the Press. But we do have laws to control human beings and to prevent them from killing or raping or robbing. Why can't we have laws to control the media which is running amuck? These days anybody can start a newspaper. Only those who have a proven sense of responsibility and dignity and some sense of understanding of other countries should be allowed to start newspapers. All the editors must first be examined by a group of eminent persons to see if they are unbiased, honest and noble people. Newspapers should not get into the hands of

crooks. Once a paper gets into wrong hands, it would be impossible to stop all kinds of horrible, sensational, nonsensical news and editorials from coming in. Of course, one must acknowledge that some of the newspapers have done a good job in finding out and exposing grave misdeeds of men in power. But there are not many instances of this kind despite the fact that the media is very powerful. This power of expression is so highly misused by these newspapers that at present one cannot do anything about it. Clearly then, there is the need for a high-level Board or Committee which should intervene and punish newspapers which engage in publishing palpably wrong or scandalous stories. No scandals should be allowed to be published in the newspapers and this will be the best that one can do for public life and for family lives.

The newspapers should be children proof, so that even children can read them. What is the use of giving all the filth of hell as an announcement in the newspaper. It is just money-making. Once the newspapers start sensibly and with a sense of responsibility I am sure they will make much more money, because so many people who have given up reading newspapers because of their filth will resume reading them.

Apart from this, newspapers like to give distressing and shocking news all the time. The front page is nearly always full of stories and pictures about war and killings, about disease and starvation, about natural or man-made disasters. It is much too much to begin one's day with disturbing and upsetting news of this kind. It is essential that so much importance should not be given to such

horrible scenes or to such horrible happenings. A serious effort should be made to give prominence to good happenings, to instances of people being helped, to events which influence people and transform them into good, honest and chaste human beings. But presently there is no way of expressing such ideas through any media. They only want to know how many people died, how many were killed and how many disappeared.

In the films, as in the media and the newspapers, nowadays there is a trend towards showing very intense romances and love affairs for which the lovers or their opponents engage in awful violence and even in murder. This really creates an illusionary world of love and family life. It is not yet understood by the film makers and also the media and the newspapers that they are responsible for ruining society and all that is good. They do not try to put more accent on the goodness of life. They are very money-oriented.

They also have so many great plans.

For example, some of them project a kind of missionary in a developing country who collects money by showing off Christ's compassion, etc. all the time. Substantial donations are collected and these are perhaps shared with the media. Altogether, this seems to be a profitable business. The media can build up even a Nobel Prize-winning image. No one knows where all this money is going and what is happening.

There are no properly audited accounts. People who are sensitive, especially those in the West get very impressed by such persons. Once a missionary came to a conference and started saying: “You must think about

the poorest of poor, you must take something out of your lunch for the poorest of poor" and so on and so forth. All the Western people in the audience heard these three or four sentences and, to our amazement, they started crying. They donated so much money to that missionary and it is said that this missionary collects people from the streets, baptizes them and converts them into Christians. Those who fall sick and die are buried or cremated unceremoniously. The media are promoting the images of such missionaries practically in every developing country.

Actually the media people work according to mental processes and the mental movement is always linear and proceeds only in one direction. Presently it is purely money-oriented. There is another serious problem relating to the media. In the olden days, news was regarded as completely objective. Comment was free but it had to be made on objective criteria. These impeccable principles of journalism have now been thrown overboard. The same event is reported in one way by one newspaper and in quite a different way by another. And comments? Far from being objective, they are in many cases, brazenly biased.

If you read Rupert Murdoch's papers you will know what I mean. No wonder the reading public gets totally confused. Thus we remain attacked all the time, facing the horrible newspapers, which, according to Sahaja Yoga, can give us blood cancer. I would blame the media the most for shattering the readers' value system and bringing such disaster to this world.

Religious fundamentalism and fanaticism have already become a threat to World Peace. We had a discussion with some religious people in Italy and they refused to accept a religion which was global. They wanted to have exclusive religions. In this way they promote conflict between the followers of one religion and those of another. They believe that killing others in the name of religion is their duty. On the other hand all the great philosophers, incarnations, prophets and Sufis have never talked about any exclusive religion. Confucius first talked about humanity, but then came Tao of Lao Tze who tried to bring the subtle side of humanity. This Tao is something like the Kuṇḍalinī of Sahaja Yoga. I have travelled through the Yangtze River. This voyage on a boat gave me a unique experience and enabled me to understand Lao Tze very well. This river is a very dangerous one in the beginning for boats to pass through. There are lots of currents which flow in different directions. But along the side of this river there are beautiful manifestations of nature. The very steep, rising mountains that we see in the paintings of the Chinese are all to be seen there with rivers flowing between them. It is very beautiful to see the bank of the Yangtze River. As Lao Tze had said: “it may be very beautiful and attractive outside, but you should keep your mind inside and ply through the Yangtze River". This is very significant, but how many understand what he has said? How many have tried to follow him? In China many people do not seem to care much for Lao Tze and his Tao, but there will come a time when they will realise that that is the subtle side of humanity.

In Japan we had another great master whose name was Vidhitama. He was the disciple of Lord Buddha and he went to Japan and started the Zen system. Zen means meditation, Dhyāna and he wanted people to become “thoughtlessly aware". He found out many ways of making people “thoughtlessly aware", the tea ceremony and the temples that they have, are all meant to create thoughtless awareness. I was amazed that none of the Japanese knew what the purpose of these gardens were. There is one garden which has some moss on top of a hill in a very small area and it is very interesting. You have to see the flowers and other foliage there through a magnifying glass. All this should amaze a person and one should become thoughtlessly aware. That was the idea of Zen, but surprisingly, few understood Zen. Then there was a prophet, Zoroaster, who was born five times in his country, Persia. Ultimately Mohammed Sahib had to come to say something very clearly about religion. But the people who followed Mohammed Sahib, never realised the oneness of his preaching or that of Zoroaster and they made all the Persians run away to all the other countries and so many of them came to India.

Mohammed Sahib has talked about Abraham, Moses, Christ in a series as they came one after the other. He has talked about the Mother of Christ especially with great respect. In the Bible she is not given so much respect because of Paul who edited the Bible. She is just called “the woman". But Prophet Mohammed says that anyone who talks against this Holy lady will be punished, or something to that effect.

So one can see that Mohammed Sahib never talked of an exclusive religion called “Islam" (i.e. I surrender to God Almighty). But so many followers of Islam are fighting the followers of other religions and even amongst themselves.

The worst part is the practice of conversion. People are being converted from one religion to another not for faith but for non-religious reasons such as matrimony or monetary gain. Bitter fights are going on in different parts of the world between followers of different religions, all in the name of God Almighty! This cruel phenomenon is not understood by any saintly person. Groups of people claiming to profess the Islamic religion are in the forefront of these fights. The Sufis amongst the Islamic people tried to tell them that this is not the way to behave if you are a follower of Mohammed Sahib, because this brings a bad name to Mohammed Sahib and to Islam. There are some people who believe that Islam should be spread by Jihad. This was never the idea of Mohammed Sahib. At the time when he was here on this earth, the people were facing a very difficult situation because there were lots of tribes and these tribes were fighting and killing all the people who were taking to Islam. That was the time when it was alright to talk about Jihad, but today there is no such problem. Moreover by talking incessantly of Jihad, they are becoming very unpopular. Not only that, actually, they have achieved nothing. By doing all this have they achieved their Self-realisation? Have they attained their Kiyama and have they found the truth? Nothing of the kind has happened to them. They are diverting the attention of people to

wrong things and are trying to do something which is absolutely no good for the peace of the world. It is because of them that there are little wars going on in so many places. In Chechnya there is a war going on. Wars are going on in other countries as well, where the Muslims are thinking that they are the chosen ones and that the whole world should become Islamic.

The other day, I met a very important man from Russia and he said: “Why is the U.N. helping these Muslims?" I said: “Why not?" He replied: “Muslims who have been a part of our country now want to separate their territories and thus break the integrity of our country. They believe that their religion is the only authentic one. They want to propagate Islam by their swords. Not only that, but they want to produce as many children as they can, treating their women as children-producing factories. Their idea seems to be to increase the number of Muslims rapidly and thus to change the pattern of population in favour of Islam in a Democracy. And thus they might eventually rule every country." Now, one has to understand that any Democracy should not allow an exclusive religion to be the basis of the State. Religion is a personal matter and every human being should have the right in each and every country to follow the religion of his or her free choice. Single religion States are an anachronism in the present age. When a country is declared as Islamic or Christian or Jewish, the followers of that one particular religion become superior citizens and others have an inferior status. This is totally contrary to the accepted concept of equality in a true democracy. These exclusive religions are absolutely blind-faith oriented. People

believing in them follow their religious injunctions blindly and divide themselves into antagonistic groups.

In England now some Church leaders have proclaimed that all kinds of people who are supposed to be living in sin according to the Christian religion can attend and join the Church. They have done so because attendance at the churches is very thin and, they want to attract larger congregations, even by diluting and downgrading religious and moral values. The number of practicing Christians has decreased sharply, to the extent that they cannot run their Churches, nor pay their Clergies properly.

So they have put this big liberal project before the public as a report. They say that if people have got genes of the wrong kind how can they help it? This is now an open invitation to immorality and getting away with it by blaming it on one's genes. This is also a very dangerous postulate, because it suggests that inherited genes determine the character of a person, which cannot be improved by education or religion or spirituality. The truth is that the characteristics of inherited genes can be altered. It has to be understood that we can change our genes all the time.

For example, after transformation through Sahaja Yoga, the peoples' genes get restructured and they become righteous, loving and powerful people. This shows that the genes absorb impressions from our day-to-day life. Also we see every day that all the children of the same parents do not have the same nature or characteristics. One child of the same father and mother may be brilliant and angelic. The other may be stupid and devilish. It can

be seen very clearly also that if genes are what we have inherited then there is no need to have a church, nor is there a need to have any congregation. But one must know that if our churches had done a sincere job, the genes of the Christians would have changed as they have changed in Sahaja Yoga, where Jews worship Christ and Muslims worship Shiva.

So people are fighting in the name of God and there is no World Peace. Behind all these activities there is also powerful money orientation and when it comes to economics, the people of the highest order in a religion succumb to compromise, however immoral it may be. They have neither character nor courage nor real faith to resist fashionable trends. In fact they allow their followers to swim with the evil currents of the day and thus lead them into hell from where there is no return. These religions inject fixed ideas into the brains of people. These fixed ideas start developing in a collective way and this can produce a very big, collective monster which can believe only in killing others and pushing its own ideas.

Hitler had fixed ideas and he believed that the Germans were a superior race. The idea that the Germans were the highest race was the greatest absurdity I think. The Germans killed children in the gas chambers and devised methods to have en masse killings. How could they be people of the highest race? The highest race is that of saints. In their life, compassion and love are the only drink they have and which they enjoy. To call the Germans the highest race is to degrade the rest of the human race and brand it as inferior or even primitive.

This is racism of the worst kind. I have heard that in Germany they had a very great saint in the thirteenth century, who is highly respected even today all over the world.

The Germans have been claiming that they are the ones who wrote the Vedas. This is another extreme absurdity. How could these people who are always thinking that they are a higher race and that they have a right to kill others, write such advanced, philosophical treatises like the Vedas. Though Hitler is dead and the second world war ended fifty years ago, we still find that a new type of fascism is coming up in the world. It is emerging in Italy, in France and indeed all over Europe. You find this type of neo-fascism all over the European continent. Even the extreme right wing in politics is nothing but fascism and this fascism is seeping smoothly into the minds of the people. They have even voted for the right wing in so many countries in Europe, especially in France. It is amazing that after being subjugated and dominated by the Germans for three years, the French still have these ideas about right wing fascists. Perhaps the French have inherited this trend from the Germans who lived there.

A lady who ran away from France and built a house very near Switzerland because her husband was a Russian, told me that the French always believed that the Germans were a very great race and a very powerful nation. I was surprised at these French people who believed in such fascist ideas. The results of the election in the year 1995 have shown that the French have voted for a right wing man who is known to be completely bureaucratic. As soon as he was elected, he declared

that he would have a nuclear explosion in the Pacific. What was the need to have this kind of explosion in the South Pacific at a time when we are talking of destroying all atomic or nuclear weapons. Does he want to have another war with some other nations because the power of Russia does not threaten them anymore? And of which country is Europe now afraid? Why should the French test a nuclear weapon in the Pacific, torturing nations like Australia and New Zealand? Sometimes I feel that Hitler is born again and again and shows his deeds all over the world. How can people succumb to his racist, monstrous ideas even today and vote for such people? I can't understand this. It took nine years for Hitler to cause the second world war. He was very much against the Jews and the atmosphere in those days in Germany was extremely decadent and immoral. He took advantage of both these things and tried to poison the minds of young people. For all these nine years, what were the European countries doing? Were they sleeping or were they busy fighting the recession so much so that they did not even notice the rise of Nazis in Germany and Fascists in Italy? There are many people even today who believe that they belong to a higher race and that they can destroy all the rest of the people because they don't belong to that race or maybe that religion. All such fixed ideas constitute a grave threat to peace in any country and indeed to global peace.

For example, the Muslims believe in a formless God. It is a religion which teaches absolute detachment from worldly things. But what are they doing? They are fighting for a piece of land here and there and troubling

everyone and torturing so many. They themselves are also being tortured. They call this Jihad and they believe quite stupidly that by getting killed in a Jihad, they will get their resurrection. All these fixed ideas can be neutralised only through Self-realisation, because through Self-realisation one knows the reality. The reality, the truth is that this world is one, that nothing belongs to anyone in particular and that there is no need to fight for any territory or for land whatsoever. Of course, for protection from aggressive nations, people should form boundaries around their country and try to protect themselves. It would be unwise to ignore the fact that there are so many aggressive people who are trying to destroy the peace of the world. We must be vigilant against them. But that is no reason for promoting quarrels and fights everywhere.

Another problem is that the U.N., as it is today, is trying to maintain a balance among different powers and groups. In this process it makes great mistakes.

Sometimes it supports very negative people who are barbaric, who are violent and who are terrorists. Before taking any decision as to what other countries should do, the U.N. should have a full idea as to the motives of aggressive countries.

Sometimes these aggressive countries sound extremely reasonable and logical and create such an image that all the negativity of the rest of the world is drawn towards that. First the U.N. should find out what the purpose of these people is, what their background is and what sort of ideas they have. Only then will they not be deceived by the tricks of aggressive people like Sadam Hussein.

In some countries there is a decline in the economy or great social turmoil caused by unemployment. In order to distract the attention of the public, the rulers try to start a war with another country. This is how a number of wars are started in this world. Once a country becomes powerful, the corrupting influence of power makes it frightfully ambitious. Such a country thinks nothing of interfering in the affairs of another country, or even attacking it regardless of the misery which a war causes to the people. If a country is attacked, it has to defend itself. This sets in motion a chain reaction and a wider conflict may arise. Look at the situation between Iraq and Iran or between Turkey and Greece. As we all know, wars start in the hearts and minds of military and political rulers, who are power and money-oriented. The only way to prevent wars and to promote global peace, is to work for the transformation of people in power, so that they take to the path of righteousness, rather than that of aggrandizement.

I have written a lot about racialism earlier and you can see the primitiveness of these racists and how they try to kill each other like animals. Mahatma Gandhi says that Ahimsa, i.e. non-violence is the only way we can get rid of war. It is true that Indians fought the British with non-violent methods to achieve their freedom. But non-violent methods to gain freedom may sometimes result in the sacrifice of great lives for the country, when the ruling power uses brutal methods. This is what happened in India in several instances. Fortunately by Divine Blessing a Labour Government came into power in the United Kingdom immediately after the end of the Second

World War. This Government initiated a process voluntarily which resulted in India's independence. Unfortunately, not all countries have the same good luck. There are numerous instances of dependent countries having to sacrifice a great many precious lives to gain freedom.

Sometimes people whose countrymen suffered atrocities in an earlier period begin to think in terms of revenge. For example, those whose forefathers were tortured and ruthlessly killed by Hitler's Nazis in Germany, constantly think of taking revenge on the current generation of Germans. This is totally wrong.

The present day Germans had nothing to do with the Nazis. No guilt whatsoever is attached to them.

They are a new generation and they are peace loving, good human beings. For example, in Germany now, we have lots of Sahaja Yogis and they are so beautiful and so gentle that you can't believe that they could be the descendants of the followers of Hitler. In Austria, again the Sahaja Yogis are great seekers and they are full of humility and goodness. They are also German speaking people. There is no trace at all of any harshness in the character of these people. On the contrary, they are a model for other Sahaja Yogis, in their kindness and good behaviour. The first time I went to Russia, these German Sahaja Yogis came rushing to help me. I asked them: “Why did you come all this way?" They said: “Mother, this is a country that was really harmed greatly by Germans, so we must make amends for what our forefathers did." With such love and such compassion did these Germans work for me in Russia, that whatever

success Sahaja Yoga had in Russia can be credited very easily to them and to the British. The British have a small country but in the preceding centuries, they conquered many other countries around the world, so that once upon a time, the sun never set on the British Empire. In this process, the British committed many atrocities and killed many people. But that is all the past. The present generation is a new one which cannot be and must not be blamed for the past. These two nations, the Germans and the British have given great Sahaja Yogis to work in Russia. Now I have discovered that the Sahaja Yogis from Austria are working for the benevolence of the people of Israel by promoting Sahaja Yoga in that country. They are sending people to Israel. Could this have been possible without Sahaja Yoga? The Germans who fought the Jews and killed them and tried to destroy them, are now going to Israel to tell them about Sahaja Yoga and to help them to attain the bliss of Self-realisation and transformation into spiritually evolved human beings.

It really touches my heart to see that in these modern times, such beautiful people are born who give their love and attention to those people who are victims of the cruelties of their forefathers.

The so-called advancement of different countries doesn't give any kind of evolutionary push to the people of those countries. On the contrary, they get very money-oriented and go on working hard to get more and more and more. If this advancement doesn't give a person any inner satisfaction and peace, then what is the use of having this unlimited greed generated by advancement?

Another big problem arises because of the existence of “have" and “have-nots", the rich and the poor.

This problem is one of the biggest threats to world peace. The rich countries have to do a lot of rethinking.

They have to understand that poverty anywhere is a threat to peace and prosperity everywhere. The rich countries have to control their greed for more and more for themselves. They have to give serious thought to the idea of one world, one human family. Environmentally, the world is one. Should we not begin to think in terms of one world economically and even politically? With some restraint on consumerism and with a determination to have only so much and no more, the rich nations can assist the poorer ones to arise above the poverty line and to lead a reasonable life. Such a compassionate approach will give enormous joy and inner satisfaction to the rich. It will at the same time promote a better social order and world peace.

Now in Sahaja Yoga we have solutions for all these problems which constitute a grave threat to world peace. First of all we have to deal with fixed ideas. All such fixed ideas come from ignorance. They just vanish when you become a person, who sees the reality and understands that this world is one. Those who believe in grabbing land under any pretext must understand that this land belongs to God Almighty and that they are here just to enjoy it and not to fight for it or to grab it from somebody else. Even a small piece of land can be enjoyed by a Sahaja Yogi, because he is so much at one with nature that he enjoys the produce of even a small plot of land

which he can properly cultivate and do justice to Mother Earth.

The state of Self-realisation is like the state of a King who has his own kingdom. He enjoys his domain of spirituality. He doesn't care for worldly possessions. He enjoys giving all that he possesses and that is the greatest enjoyment he has. He wants to give his love to everyone and he loves his Creator.

Some saints have also shown in their lives how much importance they give to love. Once a great Indian saint was taking a pitcher of water to be poured on a deity of a particular temple. For this he had to walk for a month with this pitcher in his hand. But when he reached the temple he saw a donkey who was very thirsty and on the verge of death. Immediately he gave up the idea of going to the temple and instead gave that water which he had carried to this donkey to save his life. All those who had carried the same kind of pitcher were amazed at him. How could he give this water to the donkey instead of taking it to the temple to pour over the deity, asked his companions. He answered in a very simple way: “I don't have to climb up all these steps to go to the deity. The deity has walked down here already." They were amazed at his understanding which was so subtle. But that is what it is. For a spiritual person the highest thing is to spontaneously sacrifice everything for spiritual joy, because it is the most precious thing.

Some people behave atrociously to grab the land of others and they commit all kinds of sinful acts, impelled by greed. But if they pause for a moment and think about what the ultimate purpose of life is, they will definitely

change. The ultimate purpose is to achieve happiness and joy. But there is no happiness and joy in gathering all these material things. The greatest joy is in being one with the Divine.

Most of the people lose their values because of wars. They lose faith in God Almighty. God has given freedom to human beings which he would not wish to take away. Only through freedom can we learn about the Absolute. In a school a teacher teaches students that two plus two is four but when the students go up to the level of college, they are given freedom to find out the solutions themselves. In the same way, today, the human race is on the brink of that jump, where through its freedom it must know that the highest thing is to achieve spiritual assent.

After every war there is a so-called peace time, but during the peace time people are preparing for the next war. The reason is that they cannot forget and forgive the people whom they have fought or those who killed their kith and kin. It has to be realised that for the maintenance of world peace, we have to have some sort of a global organization. We have established the U.N. organization, but basically the U.N.

cannot effectively fulfil this peace mission because it has no effective power of its own and is dependent on the wishes of its Member States who do not always act in unison. They all put forward their own individual ideas and their own demands to the U.N., which is always dominated by America. Americans are not the right people to dominate the world, because they are very immature and very sex-oriented.

We have to have another higher house for the U.N. We can get very well known judges like those of the World Court at the Hague. These people should be elected by the whole world and should not come from any one particular country. They should have the necessary detachment and wisdom as well as a great understanding of the problems that affect the peace of the World. This new body of the most distinguished persons on top of the U.N. can manage much more than the U.N. which is absolutely under the thumbs of the countries which are governed sometimes by very odd governments. There is then the problem of getting adequate financial resources for running this new body as well as the U.N. Considering that Governments are not willing to contribute large sums of money, it is extremely necessary to reduce the total number of U.N. employees and also to scale down their salaries. If the salaries are not as high as they are today, those who are purely money-oriented will not be attracted to the U.N. In that situation only the public-spirited people will join and work for the world body. Every effort should be made to secure the services of people of global eminence, possessing higher ideas and idealism to work in the true spirit of service. They should be persons of great intellect and high and renowned moral character. In particular they should be very mature and highly experienced so that they can clearly and properly understand the problems of the world, especially those affecting global peace.

If persons of high eminence, integrity, wisdom, character and intellect are elected to the proposed new high body to direct and guide the entire United Nations system, the

people of the world may have a new chance of seeing the world governed by righteousness and Dharma and not by narrow selfishness, greed and immorality. In that case, world peace and a good social, political and moral order may yet lye established.

Such a high body which we may call the Supreme Council, will not be dominated by any one country, not even by America. I sometimes feel that on the whole the Americans are still very immature people.

There have been very great Americans like Abraham Lincoln and George Washington, but what one sees in America now is that people need to become mature and this maturity will only come if they take to Sahaja Yoga and not to some sort of evangelists or false Gurus.

We cannot say with certainty that this Supreme Council which will be created to control the U.N. will be absolutely perfect. First of all, they will not be paid very highly, but an honourarium would be given and they may try to do something which is not honest if they are by any chance, money-oriented.

So the only conclusion one can reach is that this Supreme Council should be constituted by the election only of excellent Sahaja Yogis. They have all the requisite qualities in abundance, they are selfless, they are compassionate, they are devoted to public interest without the slightest bias on grounds of race, religion or nationality. They will thus always make sound and proper decisions. Most importantly, the Supreme Court consisting of Sahaja Yogis, will spread the message of Sahaja Yoga throughout the world not merely by words but by deeds which will inspire all the people and thus

ensure a new peaceful and just world order. Sahaja Yoga is thus the only solution to world problems because it will ensure the transformation of all human beings and thus create a new highly evolved human race.

Contents: 1995-09-29 **Meta Modern Era, Chapter 9: Evolution**

It is very interesting to see how we have become human beings in a relatively short time, through our evolutionary process. The time taken to create human beings is really very short.

Some people may call it a chance but by the law of chance we could not have achieved this creation.

Actually our evolutionary process is based on the same principle as that of a spacecraft. The spacecraft has several sections, one fitting into the next in a series. When a spacecraft is launched from the ground, after some time, the lowest or outermost section blasts the rest of the spacecraft which then acquires a much faster speed. If the initial speed was say X miles per hour, then after the first blast it becomes X2 miles, per hour. Through a series of such accelerating blasts, the spacecraft goes outside the gravity of the earth and proceeds towards its object which may be the moon or Jupiter. That is how our evolution also takes place with as great a speed. Life is first created at the stage of amoeba. After an explosion, life reaches another stage, that of an ape or other intermediary stages. After a series of such explosions, human beings are created.

At the human state also, in the beginning, our attention is only on food and some protection from nature, like a

house or a hut. After achieving that, once a certain stage of higher development is reached, we suddenly get exploded into a state where we become mentally very alert and intelligent. Thus we take to science and develop technology, by which we could go to the Moon or Jupiter. Then with some other blasting different from mental achievement, we develop an emotional state in our being. When we see the whole world burning with hatred and competition, a new state is achieved and this is a state of hankering for great compassion and love and peace. At this stage, or even much before that we start seeking something beyond human understanding. We then turn ourselves to another internal blasting, where after we take to religion and God. This is also not the final stage in evolution because soon people find that religious practices are mere rituals which do not touch, much less transform, the inner self. It becomes apparent that we have to seek something beyond our minds.

When the seekers of truth start seeking, seeking honestly, deliberately but blindly, at this stage, they are misled very badly into the clasp of false Gurus, who actually are like thieves taking the dress of a king.

It is described in our scriptures that man has to rise to a realm, where he achieves the fourth dimension in his awareness (Turīya). Scientists like Francis Crick are working on the subject of awareness, specially the awareness of vision. Turīya stage is the state of total subtle awareness. Scientists should reach Turīya state and then discover the higher awareness which guides and promotes all worldly human awareness.

Sometimes I find that scientists are lost in their blind alley and do not want to accept Divinity which gives them a complete vision of reality. We live in three dimensions normally. The saints achieved their fourth dimension and through this ascent, they reach a state of complete tranquillity, complete integration and total awareness of reality. These efforts of their ascent have been described in different languages in different ways. The three dimensions in which we normally exist are physical, mental and emotional and the fourth dimension is spiritual. Now by intensely using the first three dimensions we come to realise the futility of our lives and we then start seeking the absolute truth, as we are not satisfied with whatever we know that can give even a tranquil mind.

We had a saint called Mārkandeya, who they say lived fourteen thousand years ago. He has written about this fourth dimension and has described it as the blessing of the Primordial Mother. The second person who was very well equipped with this knowledge, was Ādi Shañkarāchārya who has written many books. The first book he wrote was Viveka Chūḍāmaṇi, in which he describes this fourth dimension and explains why we should try to attain this fourth dimension. An intellectual, one Mr. Sharma, challenged him and told him that he could not do anything as an ascetic and win over my intellect. Thus he felt that for the common people all this discussion might just seem to be mental acrobatics.

So he decided to write books just praising the Primordial Mother, especially in Saundarya Lahari, where he described all the Divine vibrations as the vibrations of the

loving beauty of the Primordial Mother. At that time all this was written in the Sanskrit language but the common people did not understand this language, except for a very few learned people, who also did not want to go into the details of this exposition.

Then came, in the Twelfth Century, a great saint called Gñyāneśhwara in Maharashtra. It was a tradition of his time that one master of Nath Panthis could give realisation only to one disciple. This master was not supposed even to talk about the fourth dimension to normal people. They were only told that they should remember God and should sing the praise of God. But he, the great poet and a very great saint, Gñyāneśhwara, felt that it was time that the subject of spiritual ascent should be made much more clear to people.

In Gītā there is no description of the Kuṇḍalinī or of the awakening, though Śhrī Kṛiṣhṇa, at the very outset, has said that a person should achieve the state of Sthitapragya, which means, the one who is balanced, through enlightenment by Divine knowledge. All this was a description, but he did not talk about how it is brought about.

It was Śhrī Gñyāneśhwara who wrote a treatise on Gītā called as Gyāneshwari. In the sixth chapter he very sweetly described the nature of this fourth power, called the Kuṇḍalinī which rests in the triangular bone and the way it is awakened by some great soul by which one gets his fourth state of awareness. He did not take permission from his Guru to give realisation to others but he only asked that he should be permitted at least to write about it. Later on, this sixth chapter was not understood by the

people who were in charge of religion (dharma-martandas). They said that this sixth chapter was not to be read (Nishiddha) and thus this great chapter was completely neglected by the people and they just tried to follow the path of Bhakti , which means devotion to God by chanting the names of God or singing the praise of God Almighty.

There were three types of movements in our country. In the first one, people wanted to know about matter, the origin of matter, the origin of this world. In this quest they came to know how our right side is built up and what the elements that build our body are. The advancement on this knowledge led to science as a new field of study. Another aspect was constituted by people who were absolutely dedicated and were singing the praise of all deities who were created by Mother Earth (Swayambhū). They sang praise of God and prayed to God Almighty in the way their Gurus told them. There were also people in the middle path who were called the Nath Panthis, specially in Maharashtra. These were realised Souls who had received their realisation through the “one Guru, one disciple" principle. Saint Gñyāneśhwara was also from the Nath Sumpradaya, meaning the Nath cult. He was a great exponent of Kuṇḍalinī awakening in his book.

Later on, in the sixteenth century many saints existed who started talking and singing about Kuṇḍalinī, the channels and the subtle centers. All over India all these saints talked about Self-knowledge, Selfrealisation (Ātmā sākṣhātkar).

Some of the saints tried to give Self-realisation to their disciples but they actually gave it only to very few persons because they thought that the world was not yet ready to receive Self-realisation. As Kabīra has written: “How am I to explain to these people, who are blind, about the light, mostly who are blind?" Most of the saints were tortured by people who were intellectuals and who thought that the saints were all bogus people trying to mislead the public. They are all, I think, coming back on the stage in these modern times, and, without finding out the absolute truth, are just creating a platform against true seekers and also against real, holy saints. But at the same time there have been so many false masters and many women teachers as well, that it was hard to make out who was real and who was not. Firstly, the test is that anybody who takes money from you for giving you Self-realisation or knowledge about God or any kind of higher awareness, is a man who is a thief of the worst type, who is trying to exploit people and who is a very low level money-oriented person. But even before all these appeared a lot of money used to be given as donation to Keepers of Churches, Temples, Mosques and also Gurudwaras.

So people did not know how to discriminate and they thought that for God one has to give money. God does not understand money, he does not know any banking, he has not created money. It is a human headache. The awakening of Kuṇḍalinī was done by people who were very few in number because there were very few real seekers.

When I was born, I saw people taking to a new course all over the world not to believe in God or spirituality, but to believe in money or power. At this juncture, I must say, my father, who was another great evolved soul, came to my help and he told me: “You know what is your mission in this life". I said: “I know that." Then he said: “You are standing on the seventh floor of a building. From there you see many who are on the ground floor. How will they believe that you are on the seventh floor? If you could raise them even up to the first or second floor, then they may start thinking that there is a higher state which they have to achieve.

So the first slab of physical achievement is over, the second slab of the emotional is over and the third, the mental, also will be over. But now they have to go beyond this mental and, that too, not individually but collectively." I knew my mission very well of collective awakening, but I was born in such a blind world.

My Father continued: “Any discovery which is individual has to be brought to the collective otherwise it has no meaning, it does not serve any purpose." I told him: “I know my job is to find out a method by which we can really give en masse Realisation." He was overjoyed to hear that and so I started working on many human beings. My life with my Father was full, with a lot of social contacts because he was a great freedom fighter and later on he became a member of our constituent assembly, the central assembly.

I met lots of his friends, their wives, children and I could see, through my own subtle ways, what problem was responsible for their static state. I started working and

finding out, researching what the problem of human beings is.

At the end of 1946, I reached the conclusion that I had to do it in a very deep silent way and through the inner movement of my being I had to find out what was so problematic about human centers and their three channels.

Ultimately in the year of 1947 I had to go to a seminar of one of the so-called masters because he requested my husband, who had his friend staying in that place, who arranged my visit. I was amazed to see this man, who was ten years younger than me, Looking at least twenty years older than me. But he mesmerized all the people and they shouted and screamed and some barked like dogs. Just by mesmerizing, he was taking them to their past.

This really shocked me. I was sitting under a tree to watch what he was doing. At night I went alone to the seashore, sat there alone meditating about how, somehow or other, I could use my own Kuṇḍalinī for the en masse realisation of people. That was the moment when it worked and it clicked. I was surprised, that with a little deeper penetration, I could work it out. The experience was like this. I saw my Kuṇḍalinī rising very fast like a telescope opening out and it was a beautiful colour that you see when the iron is heated up, a red, rose colour, but extremely cooling and soothing. The Kuṇḍalinī went through my fontanelle bone area (Brahmarandhra) which was open from my childhood and was pouring out Divine vibrations (Purānabrahma). But this new experience gave me a new dimension of

understanding of my Divine force. It came like a very promising reality that it was time for me to start my collective work. I found that the whole of my being was filled with great peace and joy. I opened my eyes, went to this false master and told him: “Now the last center can be opened for everyone". I was amazed to see that he had no idea about the centers, or about the three channels which I knew from my very childhood. I found out that there were so many of them who were very false masters and were just money-oriented, working through mesmerism by encouraging anti-Christ activities of immorality or by saying that this world is coming to an end.

I started my work with one person and I was amazed how she reached her fourth dimension in no time.

She was a very old but a very nice religious lady who achieved this state In no time. Another one was younger lady who also was very easy and in seconds she received her ascent. Since that day she has got her vibrations. Then I took some twenty five people to the same seashore and I was surprised that twelve out of them felt the Self-realisation. From that day this work started working en masse. Of course now even if there are 18,000 to 20,000 people almost all can get their Self-realisation, especially in Russia.

So many people have been cured in these conferences. I must confess that I am lucky. I am being used as the desire of the God Almighty to emit these forceful holy vibrations to give realisation to thousands and thousands of people very happily that in my life, to my amazement, the time has come, the blossom time, where there are so

many flowers on this earth who are seekers of truth and they can easily become the fruits.

I had to move to London because my husband got elected to the post of Secretary General of the International Maritime Organization and there I started my work with seven hippies who were very difficult people. I found that in their escape from the Western culture to anti-culture, they had become extremely arrogant, possessive and aggressive. I started to work on them and gradually they became aware that they were not in the fourth dimension (in which they always felt they were) and that they had no right to assert their so-called higher state existence on others. After four years I could manage to get these seven hippies to come around. In between I kept coming to India and had a great response in my state of Maharashtra, where thousands of people started getting Realisation.

Contents: 1995-09-29 **Meta Modern Era, Chapter 10: Message of Metascience**

Science cannot answer many questions.

So many have tried now to reach, in medical science, the minutest thing, called genes. But the scientists are frustrated because they cannot go any further with the help of these genes, to really overcome the complications created by modern life.

The conclusion they have reached that genes are only inherited is absolutely wrong. Actually genes also reflect our personality that we create in day-to-day life. All our sympathetic activity is reflected on our genes.

It cannot be explained in the science of medicine why acetylcholine or adrenaline, two chemicals, act in a very different manner in the body when they are a fixed chemical formula. Also, it cannot be explained why a child, which comes as a foetus in the womb of the mother, is not thrown out by the body as all other foreign materials are rejected and thrown out according to the nature of the body. But this foetus is preserved until it grows up to a point and then when it is ready to be thrown out, then the labour pains start and the little child is born in this new world, out of the womb of the mother. Who does this timing? There are many other cultural questions which cannot be answered through science. As science deals with only matter or the human body, it cannot solve the problems of Modern times. It cannot discover the subtler or wider problems of life. For example, what is the purpose of evolution and human life? What is the solution for getting out of this mess of modern life, which is very confusing and full of violence? What is the way we can achieve global peace? All these questions should be asked but science has no answer for these questions, which are extremely important.

Now we have to know that the answer lies within ourselves and not outside in the world.

Sometimes scientists also reach very wrong conclusions. For example, in the biological deduction, it is presumed that our genes are only genetic and inherent and they determine our character. Firstly, genes are not only inherent because sons of the same parents could be in juxtapositions in their characters and behaviours.

Many parents who were very good and very honest people get children who are monsters. Parents who are drunkards have children who hate drinking etc.

Let us see how the genes are placed in our cells. When the ova and sperm meet, they form a zygote. The cells pass through four phases, Prophase, Metaphase, Anaphase and Telophase. There are 46 chromosomes in the cell. These chromosomes which are 46 in total in every cell have two types of chromosomes; Autosomes are 44 and for sex there are two determinants, they are x and fly. 2x is a female, while xy is a male. From ova and sperm we get twenty-two chromosomes each which come through diploid, haploid division into cellular division. They join in the shape of a spindle when they meet. They grow into a zygote which starts the cell formation. These chromosomes contain millions of genes, which have D.N.A. in billions. D.N.A.

is Deoxyribo Nucleic Acid, which is the life's code. The D.N.A. has a unit base of three, Nitrogen, Sugar and Phosphates. Nitrogen are of four types, Thiamine, Adenine, Guanine and Cytosine. The genes are like spiral threads, which overlap each other forming loops. Always Thiamine faces Cytosine or Adenine faces Guanine.

To begin with we have sugar for nourishment in the chromosomes. Carbohydrates like sugar are made of carbon, hydrogen and oxygen. The Carbon is from the Mother Earth, hydrogen and oxygen from water. The evolution has passed through first phase of hydrogen + oxygen = H_2O (water) + carbon = Carbohydrates. Then nitrogen joined to form amino-acid which brought in life in the carbohydrates. The D.N.A. has a unit base of

nitrogen, sugar and phosphates, so when their series change position, the cell denotes the change in the character of a person. To reach a conclusion that these genes are inherent is very dangerous, because that means any body can get away with any unholy, cruel or criminal lifestyle.

This is an escape and suits people who are at the helm of affairs of religion and are teaching a sinful life, which is not according to the scriptures. This false scientific conclusion can cancel all religious or federal laws, the great victory of science over religions and pure morality.

There is another way of understanding this problem. Every cell has a receptor which looks after the internal atmosphere of a cell. To go a little subtler, one can find out that there is a very perfect mechanism placed along the spinal cord like a remote control which has seven loops which is called as soul in the scriptures. The soul is responsible for looking after our well-being and innocence. It protects the righteousness and goodness within the human mind. It saves us from our destruction. This controls the inner atmosphere of the cell through the control of the receptor. When this soul is challenged by the wrong deeds of a person it acts on the receptor of a cell which ultimately disturbs the inner atmosphere of the cell which changes the series of the data base units of the cell in the D.N.A. Thus from the genes one can know the character of the person which is very much acquired. Even the chromosomes which are called as autosomes which are for physical aspect, can get into change, like the Kobe steaks or a broiler chicken.

Even in human beings it goes into shapes of body which can be acquired by physical, emotional or mental activity. These genes could be partly inherent and could not be in proper series before birth according to the nature of the mother and father because of our day-to-day life, specially in modern times which disturbs the inner atmosphere of the cell. Thus disturbances change the series of data bases indicating the total character-genetic, inherent or acquired by the person.

The religions, if they had been practiced from the understanding how important it was to make one wise, balanced and compassionate for the last breakthrough of our evolution by following spirit-oriented religions, even the wrong doers would have become good normal people and deep seekers of absolute truth. But the people at the helm of affairs of religion are themselves money or power-oriented and not spirit-oriented. They can poison the ignorant minds of the simple faithful and mislead them into hell.

The truth is there is a residual power in the triangular bone Sacrum, called as the Kuṇḍalinī. She has the power to bring forth the complete nourishment and adjustment of the disturbed genes. Whether they are genetic, inherent or acquired. When She is awakened, She changes the series of genes. Not only that She corrects the gene's data base but She breaks through the fontanelle bone area and connects the seeker to the All-pervading Power of Divine Love also called as the Cool Breeze of the Holy Ghost, Rūh, Ṛitambhara or Param-Chaitanya. Thus one, by this second birth, becomes a realised person as actualisation of Baptism takes place.

The light of the spirit which is the reflection of God Almighty in our heart enters into our attention and enlightenment. The seeker is really born again, not just a certificate but he changes as the transformation takes place within. There is a vast difference between an ordinary seeker and a realised Soul (Yogi). He becomes his own master full of Divine Love. It is a resurrection process, like an egg becoming the bird. Maybe this is the reason eggs are presented as a symbol, reminding, that one has to get resurrected. The genes change and complete transformation takes place. For some people it takes time if they are sick or egotistical. Also some of them who feel guilty or cannot forgive others are rather difficult to perfect their state of Self-realisation. If they have a problem from false Gurus, cults, or fanaticism it also takes time, but can be established in Sahaja Yoga. People have given up even drugs over night. They never had withdrawal symptoms or any other trouble. Self-realisation as a result of Kuṇḍalinī awakening has exhibited fantastic results. It brings forth new creativity; many people have become poets; musicians and artists have achieved great heights in their talents; financial problems are solved; the problems of psychosomatic diseases get cured, like cancer, myelitis etc. Many incurable diseases also get cured without any medicines. The seeker becomes the witness of the drama of life and establishes an inner peace. He respects all the religions and belongs to Universal religion which encompasses all the religions of the world. Morality becomes innate and spontaneous. After the complete transformation he is averse to do any immoral acts. In the light of the spirit he

knows exactly what is wrong or right and he is also empowered to stay clean and holy. He enjoys his virtues which he respects and without any doubt he becomes a moral human being. First thoughtless awareness is achieved and later doubtless awareness is established beyond the mind. At this stage the Sahaja Yogi can give Self-realisation to others. The aging does not take place, on the contrary the Sahaja Yogi becomes and looks at least twenty years younger than his age. They become universal beings. All human enemies of lust, greed, anger, possessiveness, jealousies, attachments just disappear. Thus a new race of saints are created who do not have to give up anything to show off their detachment or asceticism. You cannot pay for Divine Love which is absolute truth, which the Sahaja Yogi feels on his finger tips as vibrations of the Cool Breeze of the Holy Ghost. The finger tips are related to the energy centers (the Chakras). The Chakras are responsible for our physical, emotional and mental being. If the Yogis can correct their Chakras, they can also correct the Chakras of others. Thus all the physical, emotional and mental problems are solved. Those who are pure people have the necessary balance of moral life which ensures a very wide central channel (the Suṣhumnā Nāḍī) of ascent for the Kuṇḍalinī.

In this chapter we have to now understand that there is a subtle system in every human being, which is fully developed during this evolutionary process to reach up to human awareness. For example, in the animals, there is no awareness of sin, dirt, filth, art or poetry. But among human beings, these sensitivities are manifesting very

clearly as we appreciate and enjoy the birds, fishes and animals as well. Do they also see the beauty in us? This question can be answered this way; human beings are at a higher level of evolution than all the animals for whom we care so much. We love the birds and we enjoy the fishes dancing, but the best thing is really to have respect for ourselves, love ourselves as we should keep our body clean, our mind and our heart should be open and transparent. Because we are the highest evolved beings in this world it is our birthright to get our Self-realisation.

Instead, thanks to writers like Freud and Sade, we have reduced the human being into a sex point, even worst than beasts. It is such a contagious, demeaning disease that if a cell of a perverted sex is introduced into any animal, they also become perverted. Now this disease has contaminated societies in the West that by the end of this century we may have statues raised in memory of these new moralists who have shown the way to our adored destruction.

Now, whatever I am going to tell you has not, to be accepted blindfolded but treated like a hypothesis.

Again and again, I would request you that you must keep your mind open like a scientist. If whatever I am saying is proved then, as honest people, human beings have to accept this beautiful discovery about yourself because this is for your benevolence and for the benevolence of your family, benevolence of your society, benevolence of your nations and benevolence of the whole world.

The theories created by current scientific conclusions and also the mental projections are not by any means eternal

truths. To know the reality one has to enter into the realm of metascience which is only possible when we enter into the collective super-consciousness through Self-realisation.

Contents: 1995-09-29 **Meta Modern Era, Chapter 11: The Subtle System**

In the triangular bone, called “Sacrum", there is a residual power of pure desire. This bone was called the “sacrum", by the Greeks, which means that they also knew that it was a sacred bone. This power is termed as “Kuṇḍalinī" in the Sanskrit language.

At this time, I would like to say very humbly, that one should not discard this knowledge as useless because it is coming from a developing country like India. The Western culture has now advanced greatly as far as outward scientific life is concerned. Western civilization is like a very big tree which has outgrown its own size. But one has to find the roots. If the roots are in India, or any other country, why do we not accept that a tree cannot exist without roots and roots have no meaning unless they nourish the trees.

This power of pure desire which is coiled in three and a half coils. Coil, in Sanskrit, is called as “Kundal" and, because it is a female energy and that is why it is called “Kuṇḍalinī". This Kuṇḍalinī is the one which is like a primule sitting in this triangular bone which awakens and passes through six centers which are our energy centers in the spinal cord and pierces through the Fontanelle bone area. One has to accept the truth, which is absolute, which is that we are not this body, this mind,

these emotions, this intelligence or ego and conditionings, but we are beyond all that, the Spirit.

At this point I must confess that this knowledge is open to all through Sahaja Yoga and many are using it at a mental level. Almost all of them are money-oriented people. They have organizations where all falsehood is taught.

Someone also started a Sahaja Yoga center to launder money to Switzerland in my name. But what is the minimum proof required to judge what you get without paying for it? Firstly you must get the experience of Self-realisation. The Cool Breeze of the Holy Ghost must be felt on the finger tips. One must get cured mentally and physically. One must get the power to give realisation to others.

One must know what is wrong with his Chakras and of others, which one he can correct in both cases. The problems from false Gurus must be solved. Financial conditions must improve tremendously. One should feel complete peace within and without. The marriages in Sahaja Yoga are 95% very successful and the children are born realised, great saints.

There is another truth which has to be accepted, that there is a subtle power of Divine Love which does all the living work. The living process can be explained after Self-realisation. The awakening of the Kuṇḍalinī takes place spontaneously and pierces through the Fontanelle bone area. The Spirit, which is reflected in our heart, gets enlightened and makes our attention enlightened and we see the light of the Spirit spreading in our attention. It happens simultaneously that a Cool Breeze is felt on the

fingertips and the same Cool Breeze is felt out of the Fontanelle bone area. This Cool Breeze is called various names.

We need not argue about names.

In modern times, it is extremely difficult to convince people that there is a way by which one can achieve peace within themselves. The modern mind is so complicated and has reached a conclusion that only through rationality can it solve the problems of modern times. This complication in the brain and the conviction do not allow any idea of absolute truth to penetrate into the minds of the scholars, intellectuals or scientists of this era.

They do not want to talk about anything which has no controversy to argue about or discuss in seminars or international conferences. It is not acceptable to people who are living and enjoying the play of controversies. For example, when I went to Paris first and was to address people about the joy within, everybody warned me that I look very joyous and happy and that this kind of face and attitude would not be acceptable to the great intellectuals of France because they would conclude that I am ignorant and therefore joyous and if I understand what life is, I should be the most miserable person. I just couldn't understand how they have taken such a new image themselves that French are the most miserable people.

Actually, French think they are very exclusive. Their bathroom culture is the highest. By their rotten value system, they have made themselves and others extremely miserable by making them alcoholic.

When I started my lecture, I addressed the audience “Les miserables". Addressing the French as “Les miserables" I thought would be the most appealing way of approaching them. They became very alert to hear what I was to say. I told them that in Paris, at every tenth lamp post you find drunken people sitting and thinking about the end of the world, the ultimate that has to happen. If you have a pub at every tenth pole, a prostitute standing just after two or three poles, what else is going to happen to people who, under the guise of saying they are miserable are having drinks as soon as the sun goes down and some of them even when the sun starts rising? Once we were travelling from London to Paris via the hover craft and we started our journey from Calais. At Lille, we found the houses were all closed at about seven thirty in the evening. We had lost our way, so we knocked at the door of every house which had lights on and we found a drunk man coming out of it or a lady who was completely drunk at the front door to answer our call. They were so drunk that we couldn't ask them anything. But we just thought it would be better to go to some pub to find our way out. But even they could not tell us where the village pub was. It was a very difficult task to talk to anyone after nine o'clock in that place, which was supposed to be a very fashionable part of France.

On the other side, intellectuals, the elites, are indulging in another kind of drunkenness. They are so conditioned that it is impossible to even mention the name of Divinity to them. As far as the men are concerned, in the West, they are busy with their gambling, drinking and womanizing. Women are busy trying to look pretty, at the

age of seventy years, to attract men, as any prostitute has to do for her living.

In such a society in which nothing is respected, where is the chance for a person to talk about Divinity? Still, one must say that, in all these Western countries, as a result of this ugly culture, a kind of confusion is created and a revolt against this culture started, but that was even worse. The young people took to all kinds of destructive methods. At long last, after many were destroyed, they jumped into horrible cults and false Gurus. Right from religions, to cults and fake Gurus who were power or money-oriented. These seekers of peace became absolutely bankrupt financially and mentally. They were all mesmerized.

Those young people who survived were very disturbed and they wanted, all the time, some sort of a sensational game to play, to shock their minds, which are so full of conditionings and thoughts as if they were trying to escape from reality and wanted to enter into the illusion of an artificial life. In a way, it is described that these are the worst times (Kali Yuga), when people are in this illusion and in confusion (Bhranti). This illusion is very taxing and does not allow people to relax. Thus, though the seeking of truth had definitely started and, despite all these superficial hurdles, Divinity should enter into all these countries in a very big way because they are all genuinely tortured and harassed people by themselves and they are not satisfied with their own circumstances and are trying to seek the betterment of their life.

These are the seekers all over the world. What they are seeking is the peace of their own mind. It is a good news

for such people that a unique discovery has been found out by which one can achieve the peace within. One has to go beyond the mind. This was very old knowledge in the East, especially in India and there were seers in the West who also knew about this knowledge by which one can achieve that state of Self-realisation. In England William Blake, Moliffere in France, de Maupassant in France and many other poets like C.S. Lewis and certain persons in America, have been endowed with this future vision of Divine life entering into human beings.

One may not believe, or may believe, but the fact is that, in human awareness, what we have reached is a stage where we do not know about the absolute truth. This is the reason why there are so many types of philosophies and ideologies and people want to have different types of religions which are exclusive and they fight with each other and finish the fundamentals of religion.

Now, whatever I have to say need not at all be accepted blindfolded. We have had enough troubles with blind faiths. But if one has an open mind like a scientist, one should look at it like a hypothesis, but once it is proved, one has to accept that there is a subtle system in our body for our last breakthrough in our evolution. Firstly, one has to know that our creator is the greatest organizer.

In the human body, there are three types of nervous systems. The first one is the central nervous system, the second one is the sympathetic nervous system which has a left and a right side and the third one is the parasympathetic nervous system.

The sympathetic nervous system is for emergencies. For example, if one sees a tiger in the forest, one starts running fast. At this emergency, the heart beat increases tremendously. This is done by the sympathetic nervous system. But it goes back to normal by the working of the parasympathetic nervous system, which is in the middle of these two left and right sides. In medical science, I don't know if they have reached the conclusion or not, that the left and right sympathetic nervous system act in opposite directions, as they are complimentary.

For example, the left sympathetic nervous system is nourished by a subtle channel, called the Iḍā Nāḍī (Moon channel) and the right side, by a channel which is called Piñgalā Nāḍī (Sun Channel). This Iḍā Nāḍī gives the human being his emotional side. In one's subconscious, the past is recorded beyond this Iḍā Channel. The Subconscious is the past, today's past, then is the past of yesterday, the past of this life, past of the last lives and ultimately the past which was the one which came from all that was created since Creation took place, the collective subconscious. All these areas are placed vertically one after another and not horizontally. For our ascent one does not have to pass all these subconscious areas as said by many psychologists.

The other one, which is the Piñgalā Nāḍī, works for the physical and the mental, meaning intellectual, work of human beings. In the center is the parasympathetic, which is formed by the loops from both left and right sympathetic nervous system.

So whenever the sympathetic nervous system is exhausted because of emergencies, the parasympathetic

relaxes and nourishes these two channels and ultimately helps these, the sympathetic systems.

Wherever these loops meet, the energy centers thus formed are known as Chakras. These loops correspond to genes which are affected also by our day-to-day activity of left and right sympathetic nervous system.

The central one, which is the parasympathetic, is nourished by another channel, called the Suṣhumnā Nāḍī (Channel of Ascent). Whatever we have achieved in our evolution is recorded and is established in this central nervous system. For example, human beings are higher and have more sensitivities than animals have in certain areas. If you want a dog or a horse to go through a dirty channel, it won't object, but a human being cannot go through that.

So human beings have developed a sensitivity to dirt, filth and bad smell, while the animals don't have that. There are so many things one can show where human beings are much more sensitive to which animals are not. All this sensitivity is expressed through the central nervous system.

So all that we have achieved in our evolutionary process is being expressed in our being through the central nervous system.

There is one more residual energy which is coiled up and remains potential in the triangular bone called the sacrum. Residual energy means that it is the basic original energy which has not gone into division.

When the Divine Energy fails on the brain of the fully developed foetus, then in the prism-like brain it fails into three categories. It happens due to refraction. The

energy that fails on the sides of the brain cross over to form the sympathetic nervous system. But when the Divine energy fails on the summit of the brain which is like a prism, the original energy, without any refraction, passes through and coils down in the Sacrum bone as Kuṇḍalinī. Perhaps the Greeks knew that it was a sacred bone, so they called it the “sacrum". This original, complete energy is coiled into three and a half coils which is in a resting potential state. The subtle system we have within ourselves is built in.

In the process of our evolution we have seven main energy centers on the spinal cord and also in the brain. When this fourth energy channel (which is called the “Kuṇḍalinī" in the Sanskrit language) is awakened like a primule in a seed, it passes through six centers and ultimately pierces the sixth center Fontanelle bone area (which is called “brahmarandhra") and connects human awareness to the All-pervading Power of Divine Love. Thus one develops the fourth dimensional awareness. This is how the Kuṇḍalinī achieves this Yoga. When this Kuṇḍalinī rises, She changes the database of the genes and a transformation in the personality takes place. The six centers (Chakras) are cleansed, nourished and enlightened which is reflected in the genes which are three each on the two sides of the loop.

One has to know what is the ultimate goal of our life. The ultimate goal of our evolution is to become the Spirit, which is the reflection of God Almighty in our heart. That is self identity and also Self-knowledge.

Also, one becomes one with the All-pervading Divine Power of Love. Our awareness is enlightened by the Spirit

and Divine vibrations start flowing through our central nervous system enlightening our being. We also feel the Cool Breeze of the Holy Ghost, which is the All-pervading Power of Divine Love, coming out of our Fontanelle bone area as well as flowing through our finger tips and our hands.

The seeker becomes thoughtless and thus calm and peaceful. Automatically the seeker starts behaving in a very holy and righteous manner. All bad habits which are destructive drop out. The innocence and compassion overwhelms the nature of the seeker. All perverted sex styles normalise and even the eyes and attention become devoid of lust and greed. The seeker now knows the absolute truth on his finger tips.

The eyes shine as a glint of flames brightens them. Time loses its grip over the personality and aging stops.

Action becomes inaction, so that even when the realised Soul acts, the action through the ego disappears.

The conditioning of the past due to the birth surroundings which were binding completely drop out and a new holy culture is expressed in the individual. The collective life of Sahaja Yogis becomes the theme of very beautiful enjoyment. The Sahaja Yogis get powers of giving realisation to many. That is how Sahaja Yoga has spread to 65 countries.

This is the proof that something has happened to the people who have got this awakening within them.

This awakening is long awaited by the seekers of truth as the last breakthrough of our evolution. For this, you cannot command, you cannot pay, you cannot disrespect.

Some people, who are not seekers but are very arrogant, or maybe stupid, demand Self-realisation. For such people to have Self-realisation, I have found it is very difficult, whatever one may try and it doesn't work for days together with such complicated, difficult people.

The second type are the cruel people like Hitler, or the people who have been possessed by cruel sadistic ideas. It is difficult for all such people to get their Self-realisation. But I was amazed that in this world, there are so many people who are ardent, pure seekers born in these modern times (Ghor Kali-Yuga). They may be having some human failings, but this Kuṇḍalinī surpasses all these hurdles and gives a second birth to these people. Actually, Kuṇḍalinī is everybody's individual Mother. She has, as if tape-recorded, all the information about our past and about our inspirations, also our aspirations. She is the individual Mother of everyone and loves Her child and is anxious to give the second birth to Her child. She understands us, she rises when she confronts the Divine Reality and pierces through this Fontanelle bone area, which was regarded as a very difficult task once upon a time. For this you don't have to stand on your head, you don't have to starve, you don't have to fast, you don't have to chant, nothing is needed, but a humble heart which is surrendered. To achieve this happening is the blessing of the Divine.

You are cut off from the idea of Divinity thanks to great intellectual work put in by many stalwarts of literature, philosophy, politics and economics. Despite all these efforts, there are people who have realised that it has not brought peace, harmony or benevolence to them. Also on

a human level, it is impossible to think that there could be peace in this world because of aggressive or oppressed people. To many, there is no hope in the future. The only way is to take to Sahaja Yoga if one really wants to save the world.

The Spirit, which is the reflection of God Almighty, is the source of absolute truth and joy. But this spirit does not shine in our awareness when it is in the human state. Only after Self-realisation, does our awareness get enlightened by the Spirit. Thus, to find pure love, peace and joy of absolute truth, one has to become the Spirit. This is the first thing we have to understand and accept because we are not this body, this mind, this intellect, these emotions, these conditionings or this ego. We say: “My, body, my mind" etc., but is this “me" which we refer to as “my".

We see all these beautiful flowers and trees and fruits and all kinds of living work happening, all kinds of seasons changing and we do not even think: “Who does all these things?" There is the All-pervading Divine Power of Love, also called Ṛitambhara, which does all these miraculous things, which we take for granted and never even think about it. If you ask the Doctor, “Who runs our heart?", he would say “It is the autonomous nervous system", but this autonomous nervous system has got the auto behind it. And who is this auto which runs it? They will not be able to answer. They are honest not to answer but there is an answer to it. It is the soul which controls all such vital things in our being.

When the Kuṇḍalinī rises, as I said, she pierces through the Fontanelle bone area and connects us to this All-

pervading Power of Divine Love, which is doing all the living work for which we need not pay, we are not obliged and in no way do we even think about it. Thus, this vital power starts flowing within our being and all our physical, mental, emotional and spiritual problems are solved as our genes are put in order.

There are seven centers which are the subtle energy centers on the central path of our ascent, (Suṣhumnā), as shown in the figure on the opposite page. But there are subsidiary centers also, as you can see from the figure. These subtle centers were created within us through our evolutionary process. These centers give, on the left hand side, our emotional nourishment and on the right hand side, our physical and mental nourishment.

When this power, known as Kuṇḍalinī, rises and passes through six centers, it nourishes these centers which are meant for our physical, mental, emotional and spiritual requirements. The centers reflect their new state on the genes. These centers are enlightened, thus, we get our physical side corrected, mental side corrected, emotional side corrected and also our spiritual side corrected. Once it pierces through the last center, which is the Fontanelle bone area, which was a soft bone in our childhood, it becomes one with the All-pervading Power of Divine Love. A Cool Breeze of the Holy Ghost, like very beautiful vibrations, starts flowing through your fingertips. You can also feel the Cool Breeze coming out of your Fontanelle bone area. This is the first experience of Self-realisation.

The second experience is that, when this Kuṇḍalinī rises, she creates a state of thoughtless awareness (Nirvichar Samādhi). Human beings are always thinking about the

future or about the past. If one tells them that you have to be live in the present, it is not possible. One thought rises like a wave and then another thought rises. These thoughts rise and fall, but they have only come from the past and the future.

When the Kuṇḍalinī rises, these thoughts elongate. There is a space, very small, between the thoughts (Vilamba) which spreads out and a state of complete silence is created. Then, we are in the present, but without thoughts, without any worry, without any anger and we stand in the present, which is the reality.

Actually, the reality is in the present because the past is no more and future does not exist. When we are in this state of the present we become absolutely calm and peaceful. That is how we achieve inner peace.

This peace can be achieved collectively when thousands of people get the awakening of their Kuṇḍalinī.

For example, when we are standing in the water, we are afraid of the rising waves. But if we can get into a boat, we can watch the rising of these waves and we become a witness of those frightening waves.

On the contrary, we can enjoy them. In the same way it happens, that when we rise to the state of the present, we see all the problems that are surrounding us and we watch them, we become the witness and we are once and for all out of those problems. We also know the solutions and we solve them. At that stage, we are not bothered about the future or about the past, but we are enjoying the blessing of the present, which is the reality and we are thoughtlessly aware. We are very aware but thoughtless (Nirvichar Samādhi). Whatever we see is

imprinted on our memory like a photograph. This inner silence opens our heart. All the ego and conditioning start dissolving in the ocean of rippleless silence. For example, if I own a beautiful carpet, it is a problem to preserve it. It is worse if it belongs to someone else. I would look after it and worry about it. But if I could become thoughtlessly aware, then I look at it without any worry. Thus, the joy of the artist who has put in the creation of the carpet starts pouring into my being from the Fontanelle bone area. Very soothing, relaxing waves of joy that enthrall me. All the thoughts that come to us at this stage are Divine thoughts like inspirations. If we want to think, we can think, if we don't want to think, we need not think. This is the state which we call, in Sanskrit language, as the fourth dimension awareness, (Turīya). This Turīya state sometimes starts establishing itself after awakening for hardly a few seconds, then it goes on increasing and a person can achieve complete peace within his own mind.

First we try to enter a boat from the ocean. In case we get into the boat and we know how to swim we can jump back into the waves and save many others who are frightened of getting drowned. This is the second state in which we achieve a state which is called “doubtless awareness", where there is no doubt about oneself. One is fully self confident and can awaken the Kuṇḍalinī of others, can cure others and can stand on one's own position of Turīya without getting disturbed by the surroundings. This state is called as “doubtless awareness" (Nirvichara Samādhi) where one has no

doubts about oneself or about the divinity that is working through the being.

Moreover, the All-pervading Divine Force is at work. Once we are connected with that force, it protects us. This Divine Power is the ocean of knowledge, is the ocean of miracles, the ocean of bliss and the ocean of love, it is the ocean of compassion, but above all, it is the ocean of forgiveness.

So to achieve proper ascent, one should forgive everyone without thinking about that person. That is, you have to say in your heart “I forgive everyone", at least three times. When you say that, you should not think about those people whom you have to forgive, because thinking about them itself will give you a headache, so the best thing is in general to say: “I forgive everyone", at least three times, every day.

Because whether you forgive or you don't forgive, you don't do anything, but if you don't forgive, then you play into wrong hands. As it is, you have been playing into the hands of wrong people and torturing yourself while they are enjoying themselves.

So now, it is high time that you get out of this burden. For that, you have to say: “I forgive everyone".

The second thing is, that you have to also understand, that if you have been seeking the truth, you cannot be guilty of anything. Because of the desire of seeking, all your guilt has finished, so there is no need to feel guilty or to confess anything to anyone. Once you are seeking reality you have already got rid of all the guilts that have built up in your mind. Most of the guilts are artificial. There is no need to have any guilt in your mind, but

people carry it on as some sort of a fashion. The guilt is of the past and as the past doesn't exist, one should not bother about it. Whatever mistakes you have committed, you should have faced them when they were executed, but now it is of no use, bothering about those guilts which were of the past. Thus, please say to yourself, “I forgive myself". You have to say: “I forgive myself", because this Divine Power of love is the ocean of forgiveness.

So you have to forgive yourself fully and not waste your time any more about feeling guilty. If you do not forgive yourself, then the center on the left Viśhuddhi gets caught up and such a jeopardy of this center takes place that it gets completely closed and the Kuṇḍalinī cannot rise. There are people who feel very guilty even about their forefathers who have committed a lot of wrong towards others.

Secondly, the Āgñyā Chakra on the Optic Chiasma gets into a mess if you do not forgive yourself or others.

This center is very constricted. If you don't forgive yourself or others, then this center cannot be opened and it is very essential that this center should somehow open for Kuṇḍalinī to pierce through. Once you forgive everyone without thinking about them, you feel very much lighter. But, when the Kuṇḍalinī rises through the Āgñyā Chakra, she will make you thoughtlessly aware.

So please forgive yourself and everyone, without thinking about them, three times a day every morning and every evening before sleeping. It is like a prayer.

When you stand in your present, you are surprised how peaceful you become. There is no disturbance or turmoil

in the lake of your mind and you enjoy that peaceful state as a great blessing of joyful existence.

For establishing this peace within oneself, one has to, every day, try to become thoughtlessly aware. Those things which are created by nature or by human beings, which are beautiful, will automatically make you thoughtlessly aware. You will watch everything without any thoughts entering into you, but the joy of that creation which acts like an abstract energy filling into your being and you feel extremely joyous subjectively and not as a result of any objective or deliberate reaction from the mind.

The world needs people who have been bestowed with this peaceful, blissful joy in their hearts, who, later on, make others the same way and form a planned or organized society, or a group, or a new race, which enjoys this peaceful state of being. In this peaceful state we are not running away from the society, we are not denouncing anybody, but we are now like a baked pot which cannot absorb any marks on it any more because it is fully baked.

So we become very mature people of awareness which cannot be dented, which cannot be spoiled, which cannot be tarnished by any other negative force. Thus, the establishment of global peace can only come through people who have achieved this state in modern times which is very special and I call it a blossom time. In the Bible, it is described as the last judgement, also in the Koran it is called as Kiyama (the resurrection time). Otherwise, it is artificial to believe that human beings forming a group or an organization that can create this

global peace. The time has come for many people to get their Self-realisation and I'm sure the day will come when these newly born, in the realm of Divine Love, will spread peace and also create global peace.

With the light of the Spirit, the human beings get rid of all artificial and false things which haunt the human mind. Firstly, fear disappears from the mind of the seekers. For example, when we go through very bad traffic, we are worried about it, but if we are sitting on top of a mountain watching the traffic, we would not be disturbed by it. In the same way we watch the turmoil and strife which is in our mind and we do not get at all distracted. Thus, the fear that we have of death, of any other thing, just disappears and we live an eternal life in the present. We enjoy every moment of our life and try to give this joy to everyone.

It is very important to note that the first center Mūlādhāra, meaning the support of the root, lies below the Kuṇḍalinī. This Chakra acts on the pelvic plexus which has the function of excretion. One of the functions is sex. As this Chakra is below the Kuṇḍalinī, it does not play any part in the ascent. On the contrary, this Chakra stops all its activity at the time when the Kuṇḍalinī rises to give the union (Yoga) with the Divine power and we become innocent like children.

Thus, the fear that we have of death, of any other thing, just disappears and we live an eternal life in the present. We enjoy every moment of our life and try to give this joy to everyone.

As the Kuṇḍalinī rises into the third part, next to the Nābhī Chakra, we become absolutely righteous.

This area, which we call as the ocean of illusion, is enlightened by ten principles of mastery. The great masters have created these ten centers of commandments which are enlightened and we become holy. There is no need to be strict in one's behaviour. We automatically become really spiritual. Like an egg becomes the bird, we are born twice. In Sanskrit a Yogi or the one who knows Brahma, meaning the All-pervading Power, is called Dvija and a bird is also called Dvija, meaning twice born. There were Abraham and Moses and all the ten primordial masters who have been born again and again on this earth. Zoroastra has been born five times and also so many of these were born in different places in different countries to guide the people to take to religious life to establish the necessary balance for the ascent.

But talking about religious life, it does not work out. By reading scriptures we get lost in the web of words (Shabda Jalam). We innately feel the existence of universal pure religion within ourselves after awakening when the Kuṇḍalinī rises into this part called the ocean of illusion (Bhava-sāgara). When this center is fully enlightened and established in spirituality, we become automatically righteous. We respect our value system, we become moral, we become honest, non-violent and we become innately compassionate.

All these qualities start becoming so evident within ourselves that we change and get transformed into a new being who is extremely righteous and who is like a saint. To such a person, there is no need to talk about the “dos and the don'ts".

When this center of Swādhiṣhṭhān, which is the second center, is enlightened, then our creativity increases tremendously. We have had many artists, musicians, painters, builders, architects and all kinds of creative people who have all of a sudden become world famous and have achieved a very high level of creativity. This Swādhiṣhṭhān center, on the left hand side, gives us the knowledge about the Divine laws, how they act and how we have to harness these powers within us and how we should use them for the benevolence of oneself and the benevolence of others. This Swādhiṣhṭhān Chakra comes out of the Nābhī Chakra, which is in the center of your navel. The Swādhiṣhṭhān Chakra moves like a lotus in this ocean on all sides. And when it comes towards the left side, it nourishes the left side by destroying the negative forces of the left side. These are created by the wrong practices in spirituality. This is the center which is for pure Divine Knowledge (Shuddha Vidyā). The Divine Laws, their working and their use are all human problems which are manifested in one's central nervous system and automatically one becomes capable of solving these problems for one's self or for others. But when it moves to the right side, it gets directly connected to the Piñgalā Nāḍī, by which it transforms the human intelligence into a very wise balanced awareness. Many children who were not doing very well in their class, were also sent away by teachers out of school, but after getting realisation they became very good students and started standing first in their class. Many students got scholarships as well. Most of the boys who come to Sahaja Yoga obtain first class and sometimes first class

first position. It sharpens the brain, it makes it intelligent, much more than normal, but it doesn't create a cunning aspect of intelligence or the arrogant ego. On the contrary, such students or people who have been helped with Sahaja Yoga become extremely humble, kind and compassionate.

One has to be cautious in life not to go to extremes. But a modern life is such that people go to extremes until they get some sort of a reaction to that. You see so many people sitting in the sun after one o'clock, after lunch, sometimes for hours together and that time the sun affects their skin. They get skin cancer but they continue to sit like that until they get skin cancer. Every habit seems to be of the same nature. For example, Grande Prix, is one of the worst sports one could think of, where somebody actually has to die to please the audience, just like the Spanish bull fighting. Now the women of Spain have taken to bull fighting.

So the futuristic people who are really indulging in such extreme behaviour on the right hand side really become subject to many diseases like liver problems, severe constipation, asthma, massive heart attacks, paralysis, diabetes, blood cancer, kidney non-functioning, etc.

All problems created by extreme behaviour on the right hand side or on the left hand side can be corrected by bringing the play of the Kuṇḍalinī because, when, she rises she pulls the attention towards the center.

Thus, a person becomes a very balanced personality and doesn't go to extremes into anything. Moreover, all the ego-oriented habits drop out. Also, habits which exist because of conditioning also disappear.

So a person becomes a free personality and he sees himself in the past and laughs at himself.

Another thing that happens to a person who gets his awakening is that he forgets all the artificial barriers of life, like racialism, nationalism, communism, capitalism and all “-isms" drop out and he becomes a part of the universal religion and universal kingdom of Divine Love.

The universal religion is innately enlightened and is the expression of the inner being which conquers all the doubts in our mind and make a clear picture of what is wrong in our systems, our family, our country and our world. Why is there no peace? It understands the reason and it does not identify itself with any one of the conditionings of any “isms" as one is not a slave. It is the light of the Spirit which is the reflection of God Almighty in our heart and is absolutely free and is all knowing. In this light we understand that there is something wrong within us, within our families, within our societies, within our countries and that is why we are suffering. For example, I met a lady in Switzerland whose child was a victim of cot death. She had become a full edged drunkard because of her grief. I asked her how her child died and after great deliberations, she told me: “The baby was two months old and was sleeping in the next room in the night while we both, my husband and I used to sleep in the other room. One early morning I suddenly discovered that the baby was lying dead in her cot. This really shocked me. I fainted with grief".

That is first time I learnt that in the West the parents sleep away from small babies and their children sleep in other rooms even when they are hardly a year old. If the

child is crying out of hunger or thirst or out of some discomfort or gets suffocated, both parents are away in the other room without any clothes because sex life is most important. She told me: “We sleep without clothes so we keep the children out of the room." Firstly, I could not understand why in the biting cold of Switzerland, couples sleep without any clothes. For a baby of two months, what does it matter if the mad parents do not wear any clothes.

She told me: “This is our culture". This sex oriented culture has taken the lives of so many small children who may not know about these cultured parents before they are born. Why were they born in countries where parents do not want children? The way the men and women think, talk and indulge in sex is really sickening. They get exhausted and become impotent. With their sex life they are like eunuchs in India, who only talk about sex. After Self-realisation, parents change. They are very attentive and loving towards their children. The sex, money and power oriented culture becomes spirit oriented: very beautiful, loving, sharing and compassionate, forgiving and joyous family lifestyles emerge. Because in the light of the Spirit, they see the darkness of this ugly culture. They take to a very sensible balanced, moral sex life. Most of the children born to them are born realised and are very intelligent, obedient, very loving and wise.

On the central path is placed, behind the sternum bone in the spinal cord, the fourth center, which is called the Heart center (AnāHaṭha). It has two other subsidiary centers, one on the left, one on the right.

The central center of the heart is called AnāHaṭha center because the sound in the heart of “lub dub" is created without any percussion. Though it has a left side and a right side. This center is very important, because until the age of twelve years, this center creates, in the sternum bones, the antibodies which are then circulated in the whole body and they are under the remote control of the sternum. Whenever one feels frightened or is under attack, this sternum bone starts pulsating and giving messages to the antibodies, which are called as “Ganas" in Sanskrit. These antibodies fight the disease or the attacker.

The Center Heart in the central position is the one for our immune system. When we commit sins against the primordial Mother, that is, indulging in wrong type of perverted sex habits, alcohol, drugs, internal stress from anxiety and fear of oppression, then this center goes into jeopardy, making our immune system weak thereby losing it's power to help fight the diseases of the person.

On the left hand side, the center of heart looks after the heart itself. This is the center where God Almighty is reflected as the Spirit, which actually later on after realisation enlightens the attention. This center is caught up when people exert too much physically and mentally and also drink heavily. Thus, this heart goes down into a kind of a position where anything can trigger the heart attack. Especially in young age, if people play too much tennis or any such games, they become the victims of massive fatal heart attacks. This is connected with the problems of the liver, of the second center which we call Swādhiṣhṭhān.

The futuristic people have dry natures or hot-tempered aggressive natures. They become prone to a heart attack which is massive even later in life. I his type of people who are vulgar, crooked, cunning and of vile nature are always in danger of massive heart attacks.

The left Heart is connected to our worldly Mother, the right Heart is connected with relationship we have with our worldly Father. This center gets into trouble if the Father is dead early or has left the son or daughter in childhood or ill-treats the son or daughter early in life. On the contrary, if the son and daughter disrespect the Father and are those who commit sins against the Father, God almighty, by thieving, cheating, deceiving, telling lies, violence, killing, etc. All such activities put the right Heart in great trouble.

Above the heart center is the center which we call “Viśhuddhi", in the spinal cord, above the depression between the two cervical bones. The Viśhuddhi center stands collectively for communication. This center when too active much on the right side, results in the person becoming extremely arrogant and aggressive in his speech and behaviour. Such a person can become a good orator, but is completely dry in his address.

Such a person, who is suffering from over-activity of the right side Viśhuddhi Chakra, may use very harsh words, raise his voice like a roaring lion and dominate people with his hard language. There are many other physical symptoms which start with a hoarse voice leading up to no sound in the voice. The left side of this Viśhuddhi Chakra goes into jeopardy when people feel guilty. Such a person becomes very shy, timid and sly. The center of

this Viśhuddhi Chakra is the one which when one is in trouble lacks communication and the person cannot enjoy collectivity and cannot sing. Too much indulgence in feeling guilty can cause angina of the heart. If that is not caused, cervical cancer may develop. If this center is out of order and there are some other centers combined with it then a very complicated medical case is created beyond the realm of doctors.

There is another shoot of Viśhuddhi between the eyebrows called the “Haṁsa Chakra". This Chakra is for the power of discrimination. When enlightened this gives Divine discretion. When overloaded with decision-making without discretion, one can develop sinus or a shooting headache on one side. When this center is caught up, one should understand that one should not eat things that can spoil the throat, like sour things or things which are very sharp on the tongue.

The center of Āgñyā is a center at the crossing point of Optic Chiasma in the brain. This center has got two petals and, one governs the pineal body and the other, the pituitary. The pineal stores all the conditionings as super ego while the pituitary creates ego. The two balloons of ego and superego are placed in the opposite direction by this crossing at the Optic Chiasma, where the Āgñyā Chakra is placed. Thus the right handed person has his ego balloon on the left side of the brain, while the left handed person has his conditionings and superego balloon on the right side. If a person is paralyzed on the right side then, we should know that the left side of the brain is affected. I am not sure if this is accepted by medical science. When you think too much

we get into problems with this center on the right side, where the ego goes on bloating into bigger and bigger balloons on the right side of the brain and covers our complete discretion. The conditioning that we have from childhood goes on mounting on the left side and creates problems. But if one has visited the wrong type of religious people and so-called fake Gurus or cults who try to mesmerize people, one can become fanatical. These conditionings have no truth in them, but as we are groomed into them, we just accept them. As we grow, these conditionings also grow and sometimes they render very bad effects on our psyche.

Now the last center is the limbic area. It is topped by the Fontanelle bone area, which is the area for our last breakthrough (Brahmarandhra). This center (Sahasrāra) is the most important with one thousand petals, meaning that there are one thousand nerves. When enlightened, they look like one thousand flames burning very silently and quietly with different colours. There is a big controversy about the number of these petals. This makes the understanding of Sahaja Yoga impossible for many doctors who are argumentative because of their limited knowledge. In the Bible, is said that: “I will appear before you like tongues of flame”. Of course, it has been described in many books in Indian scriptures as well. When Kuṇḍalinī crosses over the seventh center, she pierces through the Fontanelle bone area which again becomes a little softer, as it was in childhood and this Kuṇḍalinī joins, or becomes one and unites with the All-pervading Power of Divine Love. As a result, we start feeling the Cool Breeze of the Holy Ghost on our finger

tips, later on our hands and also out of our Fontanelle bone area. This is the first time we feel the All-pervading Power of Divine Love.

People move from one side to another side like a swing, or we can say, like a pendulum. But they cannot stay in the center. That is only possible when the Kuṇḍalinī establishes itself completely in connection with the All-pervading Power of Divine Love. As a result of this extreme movement on both the sides, we create problems for ourselves and for our society.

On our fingertips, we can feel our own centers and the centers of others, as shown in the figure. If we know how to cure your own centers through your Self-knowledge, we can also cure the centers of others.

Automatically our human awareness achieves collective consciousness by which we know about the Chakras of others. Now we speak the language of Chakras and understand others and their problems by the Chakras.

The extreme right side is for our extreme futuristic personality or for the collective supra conscious and the extreme left side is for our collective subconscious. In the present when we ascend through the piercing of the Kuṇḍalinī into All-pervading Divine Love we achieve the realm of Super Consciousness.

Contents: **Education Enlightened, Preface: The vision of the Founder of Sahaja Education, Her Holiness Shri Mataji Nirmalā Devī**

The Primary concern of education is awakening the Spirit. The purpose of Sahaja education is universal love and sharing through self discipline. Sahaja schools foster a

unique relationships among students which establish purity, innocence and awareness of chastity. The emphasis is on dignity, decency and decorum of good manners, so that students learn to respect their sense of morality and sacredness of the body, which is the temple of God.

One of the main objects is to undertake a comparative study of all the religions to show that the essence of all the religions is the same. This keeps the attention of the students towards the spiritual life of sharing, tolerance, real peaceful coexistence and the mutual solving of problems with joy of sacrifice and generosity. The atmosphere of Sahaja schools is peaceful and serene, as such an atmosphere allows for greater absorption with less distraction of the attention.

The seeds of our future benevolent and compassionate leaders, statesmen and virtuous heroes are sown in childhood. Hence, utmost care will be taken to sow and nourish the seeds through a living method of the living sprout. All policies are naturally moulded for the pupil to attain the full development of his/her potential through the actualisation of their spiritual evolution, according to Sahaja Yoga. The aim of Sahaja education system is to introduce and establish a firm foundation for the learning process that: 1) Provides basic knowledge in all subjects in a happy, friendly, homely and vitalizing environment as visualised by Mahatma Gandhi.

2) Encourage and stimulate the pupil's natural curiosity, creativity and imagination in the peaceful environment.

3) It is a practical way for the pupils to understand spiritual and moral principles.

4) Allows each child to develop personality and individuality and yet retain the ability to relate, work, share and play harmoniously without evoking competition and enjoy the reality of the collectivity.

5) To bring out the innate human quality through respect and love in each student of kindness, honesty, courage, propriety, sensitivity, dignity, compassion, consideration spontaneity. By this system, the child becomes strongly grounded in himself. He easily recognizes falsehood, deceit and superficially projected values. A common sense understanding will be developed through awakening the sense of wisdom in children. For instance, knowledge of day to day practical life will be taught, like grandmothers' medicines so that students help themselves and their fellow men.

6) The child is made mindful of his individual and collective responsibilities such as respect and duty towards his parents, elders, teachers, fellowmen, public property, country and the world at large.

Contents: **Education Enlightened, Chapter 1: Establishing the Principle of Śhrī Gaṇeśha**

The childlike temperament can be developed if we awaken Śhrī Gaṇeśha's principle within ourselves, which is a very, very powerful deity. Supposing one child is lost or is hanging somewhere in a tree, the whole community will rush to take out the child. The concern will be there. A child itself is getting all the protection from everywhere. Because the child is growing, everybody wants to help the child. We have been singing the praise of Śhrī Gaṇeśha before every Pūjā and we have such

tremendous respect for Śhrī Gaṇeśha, because we have found out that unless and until Śhrī Gaṇeśha, who is a symbol of our innocence, is awakened within us, we cannot enter into the kingdom of God. Even to stay there and to enjoy the blessings of Śhrī Gaṇeśha, we have to have our innocence fully blossoming.

So we praise Him and He is very easily praised and whatever we might have done wrong before coming to Sahaja Yoga, He completely forgives, because He is the eternal child.

You have seen children when you slap them, sometimes get angry with them, they forget it. They only remember the love and not what they have suffered at your hands. Until they grow up they do not have memory of bad things done to them. From the very beginning a child is born to a mother, he does not know what he has gone through. Then gradually the memory starts working and he starts restoring things within himself but in the beginning only he remembers what nice things have happened to him.

So we always like to ponder about our childhood what we enjoyed in our childhood. But as we start growing up, we start remembering all the miseries and all the travailations we had to go through, all the ordeals through which we have passed, we try to magnify it. In childhood, the children only remember the people who have loved them and not the people who have hurt them. They don't want to remember perhaps, it looks like that. But when they grow up they only try to remember those people who have harmed them or have troubled them and that's how they make themselves very miserable.

But the principle of Gaṇeśha is extremely subtle. It's the subtlest of subtle. And it exists in everything. That it exists in the matter in the form of vibrations. There is no matter which is without vibrations. It has vibrations which are seen even in the atoms and also in the molecules of all the matter that is existing.

Śhrī Gaṇeśha is the first one who was established in the matter as well. As a result we can see He exists in the sun, He exists in the moon. He exists in the whole universe, in the whole creation and He continues to exist in human beings also. Only the human beings have capacity to somehow or other cover up the innocence. Otherwise animals are innocent. Human beings have the freedom. If they want they can cover up their innocence. They can shut down the doors of Śhrī Gaṇeśha and say that He does not exist. They can cloud it and that is why we find among human beings that they are doing so many horrible things.

Avoiding the existence of Śhrī Gaṇeśha. But He acts. He acts in a way that He shows natural results of our wrong doings. Like it you do things which are not pleasing to Śhrī Gaṇeśha, He goes up to a point, forgives you up to a point and then He starts emerging out as diseases, as physical diseases and in women it becomes a mental disease. Also it can create problems in the nature. The natural catastrophes are also only the curse of Śhrī Gaṇeśha. When people start doing wrong things, behaving in a wrong manner collectively then the natural catastrophes come to teach them a lesson. In His essence though He exists in everything.

Also He has capacity to assent His will to bring forth the destruction of the whole world. We have Śhrī Gaṇeśha's idea as a minute thing. We think that if He can go on a little mouse then He must be very minute. He is as minute as He is great. He surpasses all the deities because of His wisdom. He is the giver of wisdom. He gives us Vidyā. He makes us learn. He is our Guru, in that respect MahāGuru, because He teaches us how we should behave. If you try to surpass Him and try to misbehave even the Mother won't support because She knows that those who surpass Śhrī Gaṇeśha are also the people who will never respect the Mother.

So He is the epitome of respect for Mother. Epitome! He does not know any other Gods. He does not know Sadāśhiva. He doesn't know anybody else. But He only respects the Mother.

So He is the one who is the power of devotion and complete surrender to Mother and that's why He is the most powerful deity among all the deities and nobody can surpass Him in His power. We have to understand that as children are growing, Śhrī Gaṇeśha starts growing in them also, but as they are human beings they can somehow or other try to overpower Śhrī Gaṇeśha.

So it is the duty of parents who are Sahaja Yogis to see that they look after their children. In a way, in a detached way, to see that Śhrī Gaṇeśha in them is settled. The first sign of Śhrī Gaṇeśha in a child is wisdom. If the child is not wise, if he is troublesome, if he does not know how to behave, then that shows that the Śhrī Gaṇeśha is being attacked by him. In the modern times, as it is children are very much under attack.

A child does not have any feat Gaṇeśha has no fear at all. You should have no fear at all. As long as your Mother is with you, why should you have any fear? Fear of this, fear of that. “I'm frightened I can't do this, I can't do that" that children never do. They'll try everything if you tell them. “You should have no fear. I don't know what fear is." Nothing is going to go wrong with you. But don't do wrong things.

If you do wrong things it will repel it. It will work out on you. Be straightforward and nothing can harm you. Everything is laid down for you. Everybody is looking after you. There are so many deities who are working out things for you. You have to be extremely careful that you do not develop this fear business.

Because fear takes you to the left side and once you go to the left side, you know the problems of the left side first of all, you go against Gaṇeśha. Gaṇeśha is standing at the base of the left. In emotions, you should be bubbling with joy. Joy is your emotion. In action you should be thoughtless. And in ascent, you should be surrendered. That's all, it's very simple, three mantras are very simple for children.

Innocence is under attack and it is very difficult for people to make a fine line as to know how far to go with children and how far not to go. The parents must understand that if He is the giver of wisdom there should be wisdom within me. If I have the wisdom then I have the balance and I don't lose tempers with children but I try to correct them in such a manner that they get corrected.

On the contrary if you try to be very harsh with your children, they might react and they might go astray. Or you try to be strict with them too much then also they will behave in the same manner, Talk to your own children as Śhrī Gaṇeśha, Himself does and teach them to respect your Mother. Your Mother means your Holy Mother and your own mother that is very important. If the father does not make the child respect the mother, the child can never be alright because the authority comes from the father no doubt, but mother must be respected. But for that it is very important that mother must respect the father.

So in the presence of children if you start fighting with each other, misbehaving and behaving in a manner that is not proper will also have very bad effect on the Gaṇeśha Tattwa of the child. This upbringing is of very great importance in Sahaja Yoga because by Gods grace you all have got realised children.

So you must know how far to go with your children. To make them wiser, to be moral, to be righteous. First thing is that you should try to preserve their wisdom. If say something wise; you must appreciate. But they should not also say out of place or out of grace.

So the misbehaviour is also not to be tolerated in the sense that whatever is wisdom within has to be expressed outside as light.

Śhrī Gaṇeśha establishes within you the higher self. The baser self which enjoys all baser things of lives are If you see Mona Lisa, I don't know, she cannot be an actress, she cannot be in any beauty contest.

Her face is very serene, very motherly, very pure, her eyes and that's why it is that she is eternally so much appreciated? The reason is, there is Gaṇeśha principle in her. She's a mother. The story about that one is that this lady had lost her child and she would never smile, she would never cry and one little child was brought to her. She saw the child and then the smile that came on her face of that love for the child is being depicted by this great artist, that's why people are appreciating it. You have seen in the west though the people don't show much interest in the mother-child relationships, anywhere you go, the mother and child theme is the best. They will show you a photograph, this is mother and child. This is Christ's Mother and child. When Christ was brought down, the Mother is there. They have to have mother and the child principle acting otherwise that picture is not regarded as something great. Or you have to have actually Christ who is a Gaṇeśha principle Himself, to be shown. I haven't seen any picture as such of those days where these principles are not there. Even Picasso has used it. Even people who have been quite modern had to use this principle to popularize. But some people had used to popularize not the Gaṇeśha principle, just anti-Gaṇeśha principles.

All such things have vanished into thin air. And I see now gradually it's all going down and down.

Despite the fact people have lost their morals but still they would like to have Rembrandt, they would like to have Leonardo da Vinci, they would like to have such artists who have done Mother and child. It is very surprising! Even I went to Austria this time I said what

statues you have? They said we have got a beautiful Madonna and the child. This principle is the most pleasing principle for human beings. To see the children, to play with them, to enjoy their company. Why? Because it has that sweetness of a child.

It really tickles joy within you when you see a child. Immediately the face becomes different. I have seen even a crocodile cracking her eggs in a film and you should have seen the eyes of the crocodile at that time, how carefully she was cracking, so beautiful her eyes were, full of such love pouring out of her eyes. I can't believe these are the eyes of the same crocodile and so slowly she is cracking with her mouth all the eggs and the little little crocodiles coming out. Then she brings them on the shore and washes them in the mouth all the time, so carefully, like a bathroom she uses her mouth, you see. You should see how animals also act to their children. But when you become sort of modern, so-called, your actions are very funny and there are people who are killing children, there are people who are abusing children. It is worse than Rākshasas. Even Rākshasas have not done, Pishāchas have not done, the Ganas are surprised what sort of these new creatures have come? Love for the child has to be absolutely important. But you should not, as Sahaja Yogis, have only attachment for your child. The second thing is you must know how to give a complete margin to your love. The margin is benevolence. Is it benevolent for my child? Am I spoiling my child? Am I too much encouraging my child? Am I playing into the hands of my child? Or am I managing the child alright? Because in childhood the father and mother

have to manage the children. They have to tell the children, children have to be obedient and they have to listen to parents.

Those who are younger than ourselves, those who are not so well off or those who are not so much talented or those who are not so much equipped in knowledge of Sahaja Yoga or who are not so much senior in Sahaja Yoga. We have to look after them in a fatherly manner or we can say in a motherly manner that they are not equal so alright. We have a Gaṇeśha Tattwa so excite their Gaṇeśha Tattwa. They should feel dependent on us for achieving the mastery or achieving the higher state as the Guru principle is absolutely bound by Gaṇeśha principle. If a Guru does not have a Gaṇeśha Principle he becomes a horrid fellow and nobody wants to stick on to him and they all run away from him. Though he may punish or he might also get angry with disciples but basically what he thinks. “He is my prodigy. I am developing him, I am building him." But in the modern thinking, it is that let them be individuals. Let them be independent.

The father and mother do not look after their children in that manner that they should that. “See, this is my son. I have got a talent. I must teach him. He must come up. He is the one who is a continuation of my own self." This idea of having every individual, “You are individual, at eighteen years you get out of the house. You do what you like. Stand on your own two feet." Not Life is connected with the whole.

Unless and until you are connected completely we cannot understand collectivity of innocence.

I see sometimes, a child of somebody is in the lap of somebody sitting very sweetly, coming as it he is your own father, coming and sitting just on your lap, without knowing that he is not my father. But still that consciousness is not there.

So this breaks the feeling of `my' and possession that `this is mine', `this is mine'. `This is mine' and what gives you the feeling that we are now a means, a means we can say, an instrument, a media by which we express the Gaṇeśha Tattwa all over, that is vibrations.

So the vibrations themselves about which you are asking. These vibrations themselves are nothing but the principle of Śhrī Gaṇeśha, is Omkāra. And that feeling of `vatsalya', a feeling of love between the child and a mother.

That feeling it is the one that is vibrations between the child and the mother. The distance between the two is vibrations and that's what one has to feel that he is a child still and there's the mother and mother is bringing the child, giving all the powers to the child, bringing up loving the child, understanding the limitations of the child, looking after all that, all the sweetness, all the wisdom of the child, to be appreciated, that is vibrations.

You have to guide your children to a proper sane morality. For that you must behave properly. You should not go romantic in the presence of your children. You should be careful as to the television and things that they show, all what children see, you have to be careful and talk to them that this is wrong, and this will bring problem to us. If you have a proper rapport with children you won't have any problem.

They have so much of this education, despite that how many problems you have with children. If the children are kept innocent, they never indulge into it and I never get into any problems which are created by curiosity. Never make them curious. You will feel happy, the children will feel happy and they'll start their life from the very beginning on the basis of morality. This is what you have to give children, a proper moral sense.

Contents: **Education Enlightened, Chapter 2: Developing Born realised Souls**

We have a great importance of looking after our children because mostly those who have been married in the Sahaia way have got children who are realised Souls That means they are children of a very high category and these children are to be looked after with very great care and understanding. First of all, all these children will not have so many problems but gradually they may develop. Because when they come in contact with the society they will start feeling the different catches and they will start expressing it. Mostly the right side Swādhiṣhṭhān is weak because they are overactive. They do not know how to relax. Even when they meditate they are quite agitated.

So find out what is the problem in life. The parents and teachers behaviour is extremely important for the children. You should not shout, you should not hurry up; you should not get angry in front of the children.

So the child becomes quieter. If the child is not a quiet child then understand there is something wrong with you. Definitely with the parents, something is wrong, may be in the Nābhī, on the Swādhiṣhṭhān that the child is

restless all the time: Now the agitation around is also quite a lot, people have no control over their anger, temper and they start behaving like hooligans when they combine together. And when they showed it, it is so horrifying that one cannot understand what makes them go amuck. This is never so in animal groups. Civilized, well-dressed people and suddenly what happens to them, that the anger reaches such a peak. In a game as soon as one goal was made they started getting angry and they were so much identified with that group which was playing the match. Because they are identified, their ego is identified with that particular group, they get so agitated that they just go amuck and start throwing things, then the police comes forward. As soon as the police come, instead of feeling afraid of it or controlling themselves, they go into another fury.

I would blame their parents to begin with. Because parents have not been able to handle their children in a proper way. The child is so agitated in childhood, he gets that thing built in within himself and that is why they behave in such a funny manner that they killed forty people on the spot at the match. There is no war; there is no fight, nothing. Just anger and this anger comes from various reasons which we all should try to understand. Why so much anger? What is the reason? Why we are not quiet people? What makes us so agitated and angry? Simple thing, it is the ego. But in ego also, one should understand why it is so uncontrollable that even your conscious mind itself cannot control It. From childhood one must notice the children what they are doing. If you people catch on Āgñyā, the poor children suffer. Adult

behaviour is the most important thing. You are not people who are just some sort of a Sādhu Babas sitting somewhere; you have to be normal people. Abnormally excited people will have abnormal children despite the fact they are realised Souls, they are not small, they can manage things on their own and can entertain you all the time.

You should not allow the child to go about ill-treating other people, pulling their hair or doing something like that. You must say, `No, not to do that way.' There is a way of handling by which you make your children good and sweet children. It is not difficult to handle the children. It is a very easy thing. Only thing you must understand, what is the problem with them, what problems we are giving to them and what is troubling them. I will tell you about one little girl. When I went to see her first, she was crying all the time. And I discovered that it was her bed. There was something wrong with the bed and as soon as we removed the bed the child was alright.

So you must find out what is troubling the child to begin with.

Let him be comfortable and happy and conveniently enjoying life.

Contents: **Education Enlightened, Chapter 3: Encourage Generosity**

Always teach children to be generous. If they give something away that belongs to the house, you should praise their generosity. Even say a diamond is given to another person, to any other child, you child. Bu the

mother will return the diamond, is different. But we'll praise the child: “All right, very good thing you have done, given." Giving is a very big quality. The children who just give away all the toys are better and those who don't give away their toys, keep to their own toys, are not good children. We must see their vibrations all the time. Unless and until we see their vibrations, we would not know what they are up to.

So then also for the appreciation of others. If they start criticising others, do not listen to that. When they appreciate others, listen to them. Very important. They will criticise others. Never, never try to sort of side with anyone. If they are quarreling, let them quarrel. Let them quarrel a little bit, it doesn't matter.

Solve their problems. But if they are quarreling too much then bring two sticks. “All right. You want two sticks, hit each other." Then they will realise it's horrid. Give them two sticks. “You want it? All right, have it. Hit each other nicely. When you are both nicely wounded, we'll take you to the hospital.

Now, come along, have it." Why they are quarreling also you must know. One psychology of the child is to attract attention. Supposing a child is saying abusive words, say, “Don't say that, I'll hit you for that” he'll say it again. But you just forget about it when he says, it's nothing. That child will forget.

Their whole attitude is how to attract your attention. Out of sweetness, whatever it is. But when you pay attention to something good they do, then they start doing good.

That is how the love acts both ways. This Divine Love. We have to express ourselves, but children must be told how

they love each other, what presents they give. Little, little presents they should get and give. It's very sweet, when children know how to do it and they have to say each other, “I love you very much." These things will be sweet things to say. Very happy. Here he doesn't know how to do that. No he did not do that to someone. Nice to say. What's wrong in it'? But sometimes it is in ego.

So the ego does not develop, that's what it is!

Contents: **Education Enlightened, Chapter 4: Self Respect**

The idea of the education is to instill the sense of self respect, to teach them what is self-respect and how to understand the importance of self-respect. Then they will be taught on those lines various things, like: “We must learn to keep our things properly, to keep the place clean and to respect it." To respect the school, teachers and all that is there. Start from how to respect the Mother Earth. First you must touch the Mother Earth and beg her forgiveness because you touch Her with the feet. Once self respect comes, then it is easy to instill any other ideas into them. We are not going to get them completely deconditioned, or we are not going to say that there is not going to be conditioning. The conditioning will be on the path by which they become children of some unique qualities which are required today in the world. They might develop into very great leaders, orators, or they might develop into painters or artists, according to their aptitudes, which we will look after. But the first and foremost thing, a person must know how to respect himself.

Supposing you start teaching them self-respect at the age of forty years, you cannot. Even at ten years, you cannot. It has to be done from two to six, when they can develop a sense of self-respect, sense of cleanliness, sense of neatness, sense of discipline. Two to six years is absolutely the time: “Yanave bhajane lagna samskar” is said in Sanskrit. It is then, at that time when the pot is made but is not yet to be put to the frying thing, we put it in the kiln.

Just before that, whatever impressions you put on the child, that will remain in the same way. But it is first of all the pot is made. That is until two years of age. From two to six, that's the time you fire it. But before firing, you put all the impressions. After six, you fire it, but before that you put all the impressions, then fire it. That's how it is. It is very simple thing to make a child. Like I feel is very creative to make Sahaja Yogis. It's the greatest artistic thing to be produced is a human being. That's the greatest thing God has produced also, the human being and to make human beings something great is something.

At this age you can also find out their talents. You can cover it very easily what his interests are. In any way, whichever are their talents should be discovered and should be encouraged from the very beginning.

Whatever it is, don't force everything on every child.

Some children are very good at mathematics, but some are not at, but the person is very good at handicrafts. Let him do the handicrafts.

Every knowledge is at a par. There is nothing that, “This knowledge is higher, that knowledge is higher." Because

this is all Avidyā in any case. Only you have to know the technique, how to produce what you feel, that's all. When you are learning there is nothing higher and nothing lower. Whatever the child likes, let him do it. Let him manage it and everything can be reached.

Some children are fond of, say, cleaning the rooms, keeping everything clean, cooking. Alright, they can become hotel managers. Children have their aptitudes.

Contents: **Education Enlightened, Chapter 5: Give Dignity to the Children**

Directly all the time hitting the child, gives him a personality which does not hold anything substantial within. He might later on become a very arrogant person, taking, a cue from his parents and he may behave in the same manner. But he would not have that dignity, which just is silent and expressing and manifesting. It should be a silent dignity which just manifests. When people see such a person with height, people see and say, “Oh, what a man! What a dignity!" And they become an ideal for society.

You put them anywhere. They will be so dignified and so mature that people will be amazed. You would not have to tell them, It you keep your house very clean and also always look after it, children themselves will clean it. They will like it, because children are really the budding beauties. When we cut them, we cut them at the root. I have never seen children being spoilt when they are dignified.

Contents: **Education Enlightened, Chapter 6: Natural Attributes**

A little child learns so many words in such a short time that we cannot learn. Afterwards when we are grown up, it you have to learn even three sentences, it's impossible. The child is growing and his curiosity and his capacity to know more things is also very much sharp and he starts learning more. He does not think he knows everything. The ones who think like that are not yet born properly. I do not know anything, I have to know that. We have to humble down and we have to know a lot and from wherever we have to know we have to know.

The arrogance, the idea that we know a lot, itself is very dangerous for the growth, that is what one has to give up. We should know that we do not do anything. A child is never a silly person. He never does something a silly way. On the contrary if somebody is silly, they say, “He is a clown." They do not like it. They start wondering what is the matter with this person? A child does not want to be disheveled at all. One child had gone for a bath and he was coming back.

His father wanted to bring him to see Me. He said, “No. My clothes are not alright. My hair is all disheveled. How can I see Mother?" So he went back, he put some oil in his hair properly. He dressed up smartly.

We were young we always knew all the Western people were very smartly dressed, properly groomed.

They would never come with disheveled hair. But he said, “No. My hair is disheveled, how can I go and see Mother?" So we have to give up all these funny ideas of fashions and all that because this will all go away. You

will lose your hair. You will all become bald-headed, to look very funny. There is no wisdom in it. But a child has a wisdom, he would not come. He dressed himself up properly. Then he came and stood before Me. This is what we have to understand that our appearances are the expression of our inner being. We have to do certain things because we do not know how to accept things, how to do things like a child does. A child, if you tell him anything, he obeys and he listens. Otherwise the child is not a normal child. But you have to be very, very careful with your children. You should not allow them to be lousy, to be untidy, to be languid, like lotus-eaters, or like people who have no smartness about them. They are all Sahaja Yogis and you have to be like that, in that way.

A child's another attribute is that he always hits the principle of everything. A child sees to the principle of everything. And the questions they ask sometimes is so remarkably collective that I am surprised how they go to that knowledge. They never waste time in frivolous things, talking of frivolous things. I have not seen children talking about their clothes, or the houses. They are busy doing some construction. You ask them, “What are you doing?" “You see, we are trying to tie up the whole of the airport or the whole of Bombay." Like that they will take it. They are very busy people. It you see realised Souls who are children they are always worried about the collective. If you tell a child, “You are a Sahaja Yogi” they will say, “So, I am a Sahaja Yogi, I cannot do that." All the nonsense starts after they develop their ego and then they start behaving in a funny way.

The children just accept whatever God gives them. To them, alertness is so natural. If there is an aero plane which is going, they will say, “Bye-bye, aero plane." Then there are ships that are going, they will say, “Bye-bye." To the sea, they will say, “Alright, sea, we will come and see you tomorrow." You see, everything is within their mind. To them everything is there, they will come. You ask them, “How did you like it?" “Oh, we liked the grass very much. It is so nice." And everything they will tell you, the details about everything.

So alert. And then they will say, “Oh, why didn't you do this? You could have put some flowers here. You could have done some flowers, would have looked nice for the hut" or something, a suggestion they will give.

A child does not think too much. He does not plan too much. He makes fun out of everything.

Children's muscles are so supple. They react all the time.

Sometimes when they are happy, when they are unhappy, muscles are all the time, are acting like that. Nobody is tense. That is why we have problems with our faces. Because we keep them in one style. These days, the more miserable you are, regarded as more handsome. That is finished. Or else some people just go on smiling all the time like this. It is very bad. Or all the time absolutely feeling unhappy. You should allow the action of our emotions to be expressed on your face. What is the use of such a personality who does not know how to show any emotions? You are not a stone, are you? We should smile. We should laugh naturally. We should talk to people in natural way.

Contents: **Education Enlightened, Chapter 7: Discipline**

I do not want to put too much restriction on children in the name of discipline, in the beginning, because children are themselves very disciplined. But discipline has to be there. If you follow the practice of getting up in the morning time. Slowly you will find children cannot sleep after that time. All these good habits can be done. To sleep earlier, to get up early, not to talk too much, not become also absolutely deaf and dumb sort, not to talk rubbish, not to be frivolous, not to be sarcastic. All these things can be watched very carefully.

Children must know how to behave themselves, they must know how to answer, how much they must talk. Do not spoil them with presents. Give them presents at the right time and tell them how they should behave. This is your duty to discipline them. No child should be allowed to answer back. Teach them to be respectful. Lf you do not teach them, they will be disrespectful to other people. Sit down with them for one hour and talk to them, not in the presence of others. Tell them that, “You are like queens and kings." Put self esteem in them, so they behave themselves and they learn how to go about.

If they break the toys and all that, tell them that, “It you are breaking toys you are not going to get them." Keep them properly, arrange them, let them organize. This is how you train. Give them few toys but know where they are. Give them the list. Ask them to keep the list to understand. Respect! Respect is the thing. We do not respect our possessions. We just indulge in them. We throw our clothes here and there. That is why the

children have no discipline. They will throw all their clothes here, untidiness.

Another habit children must form is to get up early in the morning and wash. The parents must get up in the morning. Give them bath, get them ready. Do not give tea to children, but milk. Tea is not a good habit. You have to tell your children until they are sixteen years of age, everything that is good, righteous, how to behave and how to live. Otherwise they become vagabonds. They think, “Oh, we can do whatever we want. What is wrong?" You teach them what is wrong. Do not give them money. Let them do the work. You should never pay for your children's work. If they work they are working for themselves. It is a very bad habit to pay them for doing some work. They are not laborers. All this training must be given.

Do not run after the children all the time because once they know they are dominating you, they will sit on your heads. They should know where they stand with you. Gradually they will learn and behave.

Either you make them human beings or you make them devils. It is in your hands. You should not be unkind by any chance but you should not be in any way dominated by them.

Children should know that you love them. Do little things that show that you care. Express your love.

The only fear they have is that they will lose that love. Love must be expressed. This is the main thing that they have to be given all the time. And all the time they are to be respected. Address them like someone higher. Respect and love, that is the point, rather than beating

them. To give a lot of love is the first priority, then the discipline.

Children should not be allowed to form habits. They should not get used to too much comfort. They should attend to others, bring things for others and always be busy with someone. We should not make the children work too hard.

In India the whole society trains the attention of the child by continually pointing the attention to the correct things. It is not wise to make the child agitated all the time and enter into a sort of competition.

Let the child grow normally. Take it easy.

Contents: **Education Enlightened, Chapter 8: Food**

Children should be taught from childhood not to be very fussy about food because if you fuss about their food then children become fussy. But if you do not fuss, then children can eat whatever you give them.

Of course the food should be good, tasty and all that. It does not mean that child should become so fussy that in later lives he wants to have this kind of food or that kind of food. All kinds of food the child should be able to enjoy.

We will give them food which is healthy for them. I am not some sort of a person, like Gandhiji used to give us just boiled food with the mustard oil on top to eat, because he said that is how you develop a non-taste `āswad'. He said you must not have a tasty thing. We should not be hard on them. People who have come out of Gandhi's ashram are very hard people, overstrict and, not so congenial with others. They become absolutely so

very strict with themselves that others do not understand them. They have to be people who are congenial, who know how to deal with others. Not sitting in Himālayas and not touching anybody else. They have to be brought up in a way that they should be normal children. Not that they have to eat all raw food and these health food. But normal, good food so that their health improves.

One of the reasons why health improves, is if you keep the timing of the food. In the morning time you give them too much choice: “What will you have?" Nothing doing, whatever is good for every child should be eaten by everyone, “What will you have?" They will say, “I will have rice." Another will say, “I will have this thing." What's the difference? It is the same. “I will have popcorn. I will have that." All ego developing. That is how people become so egotistical, ego-oriented. Suddenly they jump onto a horse. If you are kind to somebody you should be obliged and you should feel that they have been kind. Instead of that they feel, “Oh, I must be the Lord of the whole world." It happens, The reason is this is from early childhood they have not kept to themselves. In the morning whatever is cooked they should have. You must learn how we tell our children, “Anything falls on the ground, you immediately pick up and throw away and wash your hands." We just say, “No, no, no. Not that." Even from the mouth if something falls out, you're not to pick up. Unless and until you really fanatically do that, your children cannot be saved from all kinds of infections that are around.

Contents: **Education Enlightened, Chapter 9: Children Should Be Naturally Collective**

`Auntie', `Uncle', the relationship has to be established. It's not only your father and mother that are important. Children are very independent. They can look after themselves, they can manage themselves.

Just to keep them pleased you take them that way. No. You must know that child is very intelligent and you have to bend the child's mind according to your own understanding of collectivity. And it you do not do that, they'll become like all other children who are just vagabonds.

You must learn to discipline your children with love. Why can't they sit in the program quietly? What's the problem with them? From the very beginning they must be made to feel the vibrations, they must be made to sit with other people. It's because they find that their parents are their own, the rest are not. That's how racialism also develops, because they think the other people who are not fair are not normal. These secretive temperaments develop. Then you start keeping them exclusively to yourselves.

On the contrary allow them to be open, talking to everyone, opening their hearts to everyone. Even the people who are grown up shudder from touching another's child. They'll ask, “Should I take the child?" What's the harm? In India, you go to anybody's house, they'll just pick up the child. And now they say it is for protection of disease and all that. But on the contrary, children develop more immunity.

Overprotected children are very dangerously placed because they have no immunity for anything.

Imagine, in that country we have all kinds of parasites living. Still we exist better, because we have immunity to so many things. That's how people become very weak-health wise. If all the time children are shut, they become selfish. They become very weak and short sighted. Open them out. A dominating person will come up, catch hold of your child and use that child, blackmail you for the child, do all that.

But if you just allow the child to play about with everyone, just allow, diseases will disappear.

We have to trust others with our children. Otherwise children become so exclusive, they stick on to you, they cannot go to anyone. In India when you go to a home the children will be the first to receive you. They'll say. “Alright, sit down." Then they offer you something. Even somebody's not in the house, they will look after you. They know everything about you, what you said, what you asked for, what you wanted.

So sweetly. I met such children whom I looked after in their childhood and they remember all that I told them. The stories I told them and how I looked after them. Every little thing they remember.

It's so sweet to know that they still remember all those things.

But you don't expose them. You just overpower the children too much. Also then the children try to attract your attention all the time, because they are used to you. They'll ask ten questions and talk too much. They will say things and you will be tired. I know that when I was

coming by train, I had a lady travelling with Me. She was travelling with Me and her son. The mother had to talk to him, tell him stories. I said. “Don't do that you are giving too much attention to the child, making too much out of him and that's why he's demanding your attention all the time. He must play, he has to play with himself.

He has to be with himself. Then he'll improve." Poor thing, she didn't know what to do, she was trying to please him all the time. Just to see that the child is happy and doesn't disturb, but that's not the way, just don't talk, just stop talking. The questions, also... children should not be allowed to ask, “Why?" It's not their job to ask you all the time, it's very wrong. That gives very big ego to them from very childhood. What are they asking about “Why?" Why do they want to know about everything? Gradually everyone knows everything. Like on the road you are going, they will ask, “What is this?" There is no need to tell everything that is on the road. When they're grown up they'll know about it. It's a kind of pestering that they develop, a pestering temperament, that you should say that this is a tree, this is that.

Even when they are grown up you have to tell them. What's the use of telling them in their childhood also these things that they forget? Too much knowledge, filling the head, injecting it, is not necessary.

The children should not be pushed with too much knowledge, because if you push too much knowledge into their heads, they will also become confused and then they will be in trouble. Let them be as they are, tell them whatever is necessary. At a very young age, we give them too much unnecessary knowledge. Let the children

have a healthy, trustworthy Mūlādhāra. Let them meet other people, be friendly with others, play with everyone, go round everywhere. Allow them. Our children should be made collective and very strong in their Mūlādhāra from their very childhood.

There are so many other things one has to know about children. You must know about their vibrations.

You should be alert about their vibrations, try to find out what's wrong with them, what they do. Now, for example you find a child who is misbehaving. Don't go on all the time with him. Call the child once, make the child sit down and talk to the child that, “You should do like this. When you are in with Mother, pay attention to Her." It is you who is going to mold these new children who have been given to you especially because you are Sahaja Yogis and not to ruin their lives. You know some children have become mad with this kind of a thing. Like one child who was here with the mother, you see, she herself was so careless, that you can't imagine when I heard about the carelessness and the filth with which she looked after the child. I was amazed how she could do that and you should not be another (such lady) to spoil their child's health, mind, everything. If you have a clean place and a proper place, children will love it to be there.

But no mother should sit with the child in the room. That is law. In the drawing room you can sit with your child. And in the room when the child is sleeping, the child should be... otherwise keep the child in the drawing room. You will see the child will become happier because it is natural to be collective. It is natural for a child to mix up with others, to talk to others, to know about others.

It's natural. Innocence is like that innocence wants to know the whole world. At the time if you don't allow the child to do so, he becomes perverted. He has problems.

So give them a better life, better situation, better education, better discipline, because you are equipped. Don't give them what you had. This is real love. Otherwise it's possessiveness. I wanted to talk about this because I had talked to you about Mūlādhāra and I have been seeing and noticing what's happened to your children and I find the amount of discipline they have is coming from you. How far you are disciplined and by doing this you play to their hands. They know that you are depending on them. You can't exist without them. They have this idea.

So they don't listen to you. But if they know that they will lose the love if you don't behave, they will be all right.

They are very intelligent. See that your children brought to proper line of understanding because they are different children, special children, given to you in trust.

Children should be naturally collective.

Contents: **Education Enlightened, Chapter 10: How To Correct Children.**

There is a way of correcting children. I do not like punishment. But by telling them stories, by talking to them, by sorting out with them, you can work it out very well. They are all realised Souls, they are not ordinary children. If you talk with them, then they immediately take to wisdom. When they talk, they talk wisdom. If you talk to them, you feel you are amongst grandparents or

great grandparents. You have to understand that these are special children.

So they are to be treated with respect and to be brought up with respect and instill in their mind that, “You are special children” and that “You are children who have to change the world. You have come on this earth for a very great purpose and that is why you have to be brought up like that." Then the disciplining also comes in children when they understand that they are themselves disciplined.

Tell them, “You are realised Souls and you cannot be dishonourable." Just sit down with them. Have a conference. “We'll have a conference now” tell them. “We'll sit down." Let them sit on their chairs, like a conference hall and tell them, “Now see, we are all Sahaja Yogis. You are Sahaja Yogis, too. The whole world is watching you. You have to be honourable children. You have to do this way, you have to share your things. Otherwise, they will say that you are not Sahaja Yogi. You have to have dignity." Develop their personality that way, so that they know that they have to be majestic, they have to be regal. They cannot be cheapish like others. Because all the time you say, “Don't touch that. Don't do that." They don't know, they are confused. Talk to them what is to be done, how we have to behave, how to say nice things, how to help others, how to give your toys, how to keep your things tidy. It's a training.

Children also learn from your own behaviour. “No” you tell your children not to drink and if you drink like a fish, how will they listen to you? if you do not meditate, you are not disciplined, you live in a very untidy manner, you

are extremely careless, you do not honour people, your tongue is very loose or you are very sharp, children pick it up. They absorb these things so quickly, it's amazing how children absorb.

Contents: **Education Enlightened, Chapter 11: Money.**

In money all those funny interests start growing later on. What is for Gaṇeśha? Money is the dust of His feet. What for Him gold? What for Him anything? Whether He wears a crown of gold or He does not wear anything, makes no difference. He is there. His head is just the same. Out of respect, out of adoration, people might give Him gold or anything. Just to feel satisfied. Alright, for Him what does it matter? A child will not accept anything from anybody else. But if he takes it, he will think, “Well, how should I return it?" if you give them even a small thing they will keep it safely and always remember that you gave it.

Contents: **Education Enlightened, Chapter 12: Language**

Language Has to Be Gracious You cannot say, “I like this” or “I like a God like this..." is it going to be done for the liking of a person? That's how a person becomes absolutely arbitrary and out of the collective. This is what one has to teach the children. “I hate" is another word, should not be allowed. It is a very wrong word. Children should never learn such a bad word. It should be told that our language has to be very good. We have to use very good language and we are not to get angry. We have to have gracious language, that's very important, you have

to talk like Saints in a gracious manner, not in a temper. Not in a degrading manner or in any way putting them down. Even with your children, you talk to them with dignity. Like you see even we have to scold the children, we give them more dignity. You say like in English, thou. “Now thou will be seated." So the child gets a fright: “What have I done?" Instead of using you we use thou you see. “You Sir, come here." So the `Sir' gets a fright and says, “Why, what have I done?" Our servants also we spoil like that so they get a fright, “Why? Why is it today it is said'?" But not to use abuses, not to use anything bad, not to beat children. If they're extremely funny, arrogant, it is alright. That's alright but, that's very rare because most of them are realised Souls and they won't trouble you so much. They'll come round. They should learn to say, “I beg your pardon" and “Excuse me."

Contents: **Education Enlightened, Chapter 13: Light Burns For Others, Not For Itself**

People get very much attached to their children. They just think about their children and nothing else.

This is another kind of selfishness. If you just think of your own children only and nobody else, then the same children will become devils and teach you a lesson. And you will say next time, “Oh, God! Don't give me any children! I have had enough." But it you make the child collective and teach child to give others and to enjoy that, then from the very childhood he becomes extremely generous. `Ashwarya' doesn't mean only the money, the wealth but generosity excels the money and

that is ashwarya. And that is the sign of an incarnation and sign of a Sahaja Yogi.

The parents don't give any money to their children when they grow up and don't look after them. But they are as possessive. It is important to understand that first of all look after their children, give them whatever they need to nourish them, give them guidance, don't spoil them and secondly, once they are married and have children, don't try to possess them and possess their children, their wives.

Then the third one (incarnation of Mahālakṣhmī) came as the Mother of Christ. She gave Her child to be crucified. Would we just introspect ourselves? How much we are attached like hawks to our children? If anybody says anything to the children, people don't like i. While we are so much attached to our children.

What are we teaching them? Are we teaching them any sacrifices? Are we teaching them any sharing? Are we teaching them any tolerance? Are we teaching them forgiveness? Leave alone crucifixion, leave alone even little punishment, the child has now become the biggest ordeal for Sahaja Yogis. Everybody gets children. What's so great about it? The greatness is what kind of children you are.

Are we allowing our children to grow big? Are they jealous? Are they saints? Are they beautiful? How do they talk to others? Are they confident? Tomorrow they are going to be the leaders. Like Shivaji's mother, Jijamātā. How she made the son great! It's the mother who makes the child great. If she wants all the time to son of grab

the child and the child to grab the mother, then it is suicidal.

It's our duty to see that our children grow as great people. Greater than us. They have to look after the world. If you spend time with your children, see that you mould them, nourish them with love and tell them that they should give love to others, that they should behave in such a manner that everybody should feel that light. Otherwise they will become devils, Like Rāvaṇa. Rāvaṇa was a realised Soul and spoiled by his mother, became a devil. If you don't want your children to be devils, first of all understand that they are not your children, they are My children under your trust and you are not to make your children dwarfish and small. We have to make our children like lights. Light burns for others, not for itself. If you take a diamond and put it in a gutter, it will be lost, just like that. Even if you have the best children you can ruin them by this kind of stupid idea, that: “that's my child, this is mine." Expose your children to good things, tell them what is good. Tell them how to be good to others, tell them to look after them.

Tell them how to press the feet of others, how to comb the hair, how to give food to others.

Teach them, let them carry little trays and feed others, to the birds, let them give water to the flowers.

Don't make them small.

Some of the children are really dynamic, great saints.

In Sahaja Yoga, you're all blessed people, you don't have to sacrifice anything whatsoever, but if you do not develop your children into proper ways, they will hold you responsible, they will say, “Why did you not give us a

full scope to develop?" if you find your child is obstinate, if you find your child is miserly, if he doesn't know how to share love with others, or dominating, try to curb it down immediately. Children are very clever, extremely clever, the moment they realise that they will lose your love, they behave themselves.

Contents: **Education Enlightened, Chapter 14: Develop Rapport**

Develop rapport with each child. The rapport should be joyous. Teachers and dormitory staff should not be isolated from the children but be integrated together like a family. Teachers have to fill the parental role and to be aloof and cold. There should be rapport with senior children and junior children, like between elder brother and younger brother. They can play together. Junior children can ask questions to the seniors and the seniors should answer them. Develop rapport with nature. While looking at mountains, rivers, forests they should observe what is Sahaja in nature. The whole universe is Sahaja, the child should attain such a spectrum. Whatever they can should be related to Sahaja. You should not try to over dote on them or to be over strict with them. Both things are wrong. One thing they must know that you love them and respect them as Sahaja Yogis because they are Sahaja Yogis. Instill this idea into them that: “You are Sahaja Yogis and that's why we all respect you." They cannot cry and misbehave at wrong points because they are Sahaja Yogis. We must talk to them. You must establish their responsibility that: “You have to do great work. You have to give realisation to people. When you'll

grow, you'll have to do this, you'll have to do that. You'll have to go to far off countries. You'll have to know this, you'll have to know that." All that once you tell the children, then they start developing their personality as Sahaj a Yogis. Because they are born like that. But if you do not channelize them in a proper way, because of the atmosphere, they might go into other directions. We have a very great chance now to develop our children according to Sahaia Yoga principles and imbibe those principles in them.

Children should be entertained and not allowed to become bored. Let them make little houses, create a garden, undertake such activities which keep their attention. Tell them stories, jokes, songs, help them to do drawing. They must feel the companionship. Listen to their talk also, it is very interesting.

Contents: **Education Enlightened, Chapter 15: Love all Children as Your Children**

Love all the children as your own children. It will work out much better. Nobody should object if some child is corrected. If somebody corrects your child, you should be thankful to that person that they have corrected your child. Then children are frightened of the collective because they think all the collective are together, when they are misbehaving. If you start supporting only your own child, then the child becomes quite clever. It knows that nobody can say anything to me. The whole collective, if the child has gone bad, have all felt it. But if somebody had supported that child, then the children would be rude. All of us should support all the children

and if some child is wrong then we all should say, “Alright, you are wrong." All of them are your children. Take it like that. They are collective children. You have to look after them.

You have to bother about them. You have to help them. Everything has to be done on a collective basis.

Supposing one child is bad, then all of us should tell that child that: “You are bad” then he improves.

Also we have to tell them: “You are Sahaja Yogis, you can't do like this. You are Sahaja Yogis, you are great, you can't do like this” and that will work also, very well.

Contents: **Education Enlightened, Chapter 16: Games**

Shri Mataji is protecting the children. They need not worry about aggressive games.

Games should be for joy and entertainment.

Antakshari games are good where children play among themselves and create their own play.

Contents: **Education Enlightened, Chapter 17: University Education**

Universities as they are, have become places where all the destruction is, though I am sure the children who are brought up in Sahaja school wherever they will go they cannot change. They will change others, but they will not change because they will be so well developed in their own personality that their personality will impress others. Sahaia Yogis, do not change. They change others.

Computers can be taught in high school and colleges but you are the best computer yourself.

Contents: **Education Enlightened, Chapter 18: In the Classroom**

Teachers should make the subject interesting. Find new ways of arousing the interest. It need not be so serious, can be like a play also.

Learning of tables is essential even if there is a calculator. Each child should keep a diary where they can write stories, experiences and observations.

All effort should be made to improve the attention of the child.

Now the main thing about children is that they should feel completely secured in a place. Security is a very important thing for children. If they do not feel secured in that place then we won't be able to balance them much.

With all the Montessori equipment they become too toy oriented.

Some of it is so expensive. Have some educational toys, but not too many (and not the hitting blocks through a little bench!) Do not have a dry classroom. Have flowers, plants, like sitting in a garden. The teacher's dress should not be like a nurse! Laugh before the children. Show them we are happy. Appreciate them. Every child up to five or six years must be massaged nicely every night. At night massage their body with oil, olive oil may be used for everything, then wipe it nicely with a towel. (If necessary use a little powder for parts but cover their face as it might go up their noses). Massage the head in the morning before bath and oil in the nose and ears.

Teach drama, dance, classical dance, music, art and handicrafts.

Don't teach them what they don't need to know. They don't need to know the name of roads until they are driving.

Don't get too caught up with stupid forms like having them put their knife and fork together in a particular way. It is very important they learn how to hold the pencil right, but don't push letters and numbers.

Teach them numbers and letters when they are ready, but not too young! The senses. Let them feel the metals: gold, silver, etc. and marble, all the different marbles and onyxes.

Feel the materials and the senses. Pottery too. Avoid synthetic fabrics.

Let them appreciate design of cloth, four or five different ones. Which one do they like, which they don't like.

Tell them about the stars. What are stars. Planets... Living things rather than dead things.

What are the trees and the use of wood. Treat the trees as personified, look after them, give them names.

Everything living must be looked after. (When they spill something on the carpet everyone rushes in horror. Tell the child it is alright or else you shatter the confidence of the child. Clean it up when they are asleep.) Outings are very nice. Museums and zoos. Show them parks and gardens, but not the instruments of war. They are not to play with weapons. Take them out and prepare them for the visit. Tell them what to expect. Tell them all about it. How to respect when they are out. And how to respect visitors. Also how to say good morning, good evening, good night.

Let them sit around and talk about the deities and Shri Mataji.

The school is a vehicle to communicate Sahaja Yoga. They must be Sahaja Yogis first.

None of this “I like..." The children must enjoy sharing, giving. The enjoyment of giving. We must say “God doesn't like..." Not, “I don't like..." Encourage them to feel part and parcel of the whole, that we are all one and they enjoy the collective oneness. Teach them Sahaja Yoga practices.

The children must be told they are Sahaja Yogis and they must have dignity: “God has chosen you for a great work. You are a Sahaja Yogi." They feel the responsibility that they have to behave better.

All the time tell them they are a special type: “So how can you behave like that, talk like that?" When the small child wants to do everything for herself (himself) then that is alright, as long as they are willing to do for others as well.

So she pours her own breakfast thing, now she gives us something to eat.

So the attention is diverted from themselves to others. Always interchanging, this is very important.

Share their food with others. Make beds for others.

Everyone must talk to the children. Everyone should take an interest in the children, give them little presents.

Children should not be kissed too much. Not on their face (germs). Top of their head or the side is alright.

The person who is well groomed is the person who respects. That is the sign of a person who is respected.

Not to make them manipulators. Make them more humble, sweet, flexible and loving.

They must develop alertness. Self centeredness makes for dullness inside.

They must not compete. If they are going to compete in anything then let it be in goodness, obedience, sweetness, caring. They could be more poised, more dignified. Give prizes for this! “Now, how will you walk on the street? How will you bow before Mother?" They will tell us and they will tell us about Chakras too.

Normally we see someone: “You look very nice" or “You are looking very jolly today." This is just an external thing. Ask the question that relates to within: “Are you alright?" Maybe say it is a nice dress if its from a different country or something like that.

The beauty part. How to look beautiful, not just neat. The surroundings must not be morbid; they must be decorative. Beauty in the, West is artificial. Should be naturally beautiful, take to more natural things. For example, in India they wash with clay. It is good to walk barefoot on the grass, it makes for better eyesight and is good for the arches.

The hair, a little bit oiled at night. Gram our for the face is better than soap. Bread in milk to wash their faces. This clears the skin very much. Natural things.

They should not have military-like dresses. Dresses should make them feel more dignified. They should be colourful, not grey. Flower prints are nice. Not squares for boys like prisoners. Make it more interesting for them so that they develop proper values in dressing. No regimentation. Lots of variety.

Children mustn't wear black or dusty colours (that look like they have had mud mixed in).

Don't use nail varnish, use henna to paint their nails (a natural product). Girls to wear bangles. It helps naturally to become more like women. If a girl is trying to be like a man, bring them down to what they should be. No Jeans.

Do the Ār.ti with the children, have lots of music to develop their sense of rhythm and how to sing. It is important to sing in tune. No dreamy airy-fairy world. Don't let them float about. Give them reality.

They can be poets, but use real images like Blake did.

To appreciate others, look at dress from other countries. It would be nice to have a collection of dolls with all the different national costumes.

Have the children dress up in the different costumes like an international school! Teach them how to say thank you in their language and the children widen their attitude They should be like children. No need to make them adults in childhood. Adults manipulate. Develop the child s innocence. Don't discuss Mrs. Thatcher or South Africa in front of the children. But talk about how they treat the children in China, how Russian children are dressed Send photos to each other of how children dress.

Watch the `my'. For example, don't let them always have the same seat. Say `ours' and `we'.

They are creative at this age. Paints, for example; “Now let's make a picture of a Sahaja Yogi” and “And not a bad man. Now make flowers." Guidance. Not just anything they feel like! Otherwise later on they can't take

instruction. Not a freelance business. They are not grown up. Give instruction and they learn to take it.

They must learn to please others, be gentle with others and their elders.

If they are fighting “This is mine” so you take *[UNCLEAR* rt]. Put it up always and say “This belongs to Mother." Watch out for apparent behaviour improvement and check that their vibrations have improved. It may just be on the surface.

Punishment. Never punish in public. Never shout. Say things. Give them notice three times, then punish them a fourth time and a fifth time in the presence of others.

Watch put for slyness. Don't allow cunningness or slyness at all. There is slyness and there is innocent mischief. Innocent mischief is very sweet. Slyness is hurting deliberately. Cunningness is starting to play games. Innocent mischief is good.

But they must not frighten others. For example, lizards or snakes, spiders, cockroaches, mosquitoes, bugs, these are bad animals, tell them.

But sweet things like kittens and chicks. Dogs are nice but the ticks and parasites on them are bad.

Tell them what is bad and what is good. Tell them how thorns protect flowers, they are not inside the flower. Explain the story, how the thorns protect. It is a living thing.

Concern and care for others and sweet animals encouraged.

The children are innocent. Must be moral behaviour of elders. Not sleeping together, cuddling or kissingIn front

of the children. They get ideas at an early age. No nudity. If they take off their panties: “Shame, shame, shame." Let the idea of shame come into their heads.

If a child is overactive, deal with it, right side down. Use the techniques. Gulkand is very good for liver trouble. (Pink rose petals boiled in sugar until crystallized.) Also put ice to the liver.

They should brush their teeth. Also rub their gums. Use vibrated water for drinking, vibrated sugar.

Everywhere.

Show them not to have their back to the photograph. The more we are respectful, the more they will be. We should not argue in their presence. We should not shout. We must be peaceful in their presence.

Peace must be maintained.

When they do sweet things, leave them, else they become self conscious. If our reactions are strong, it is shocking for them. Don't let them be suddenly shocked. It is more of an encouragement to children to show them it is a good, happy, peaceful world and they can grow up not to be nervous. Avoid stories of violence.

They are not to be given sharp things. Show them to be careful of sharp things like the corner of a metal table.

Let them have more slides and things in the garden.

There must be balance between loving and intelligence.

Handle things lovingly and intelligently. Use intelligence to correct the misbehaving child but the child must know you love him.

The school buildings should be beautiful. The child develops his sense of aesthetics from the environment.

The building could be artistic or ethnic but definitely the atmosphere should be Dharmic.

Glossary of Sanskrit words used by Shri Mataji

- **Ār.ti-**Honouring a person/ image by encircling with a lamp.
  Original Sanskrit word **Ārati**. **Ārti**- means ’hurting’.
- **Abodha** Innocent, unconscious. Abodhitā - innocence, unawareness. This is childlike innocence of not knowing about impure things. **A** –‘not, without’, **bodha** –‘knowing, conscious’.
- **Adharma/Adharmic-** Unrighteous, immoral, against Dharma (qv).
- **Adhyātma**‘God’, spirituality, self-transcendent. Adhya –‘meeting’, Ātma –‘Self, Spirit, God’.
- **Ādi-‘**First, beginning, original, primordial’.
  Ādi Śhaṅkarāchārya -see **Shaṅkarāchārya.**
- **Ādi Guru-**‘Primordial Master’. The Ten Ādi Gurus are Janaka, Abraham, Zarathustra, Moses, Lao Tse, Confucius, Socrates, Mohammad, Guru Nanak and Sai Baba.
- **Ādi Shakti-**‘Primordial Power’. The first separation of the Supreme in order to create this Universe. The Mother of the Universe.
- **Advaita-**‘Non-dualism’, the belief that all is one and the Supreme Spirit
  and the Creation are not separate. The greatest proponent
  (before **Shri Mataji**) was **Shri Adi Shankaracharya** *(qv)*.
- **Agni-**Fire, God of Fire. From **Ag** –*‘to move tortuously’*.
- **Āgñyā-‘**Authority, control, command’ *(spelt **ājñā,** but pronounced*
  ***Āgñyā-** the palatal **ñ** is a nasalisation of the **g** rather than a*

***n** sound)* Name of **Chakra** in centre of head.

- **Ahaṁkāra-**Or: **Ahaṅkāra.** **‘**Ego, illusion of individuality’. **Ahaṁ** *-‘I am’*, **kāra** *–‘making’*. Egotism as a vice is **mamatā** *–‘Selfishness’*.
- **Amba/Ambikā-**
- **Amṛut-‘**Immortality, Divine Nectar’. **A** *–‘not, without’,* **mṛuta** *–‘death’*. **Pañch Amṛut** *–‘Five-fold nectar’* is an offering in Puja made of milk, butter, yoghurt, sugar, honey and saffron.
- **Anāhata- ‘**Unstruck, without percussion’. Name of Heart Chakra.
  The unstruck sound is ‘**Om’**. **An** *–‘not’* **āhata** *-‘struck, wounded’*
- **Ānanda-‘**Joy, bliss, ecstasy’. A quality of the Formless Divine. **Ā** *–‘full’*,
  nanda *–‘Pleasure, joy’. See **Sat-chit-ānanda.***
- **Anasūyā-**‘Without envy’. Adi Guru Dattātreya’s mother and wife of sage Atri.
- **Annapūrnā-**Form of **Shrī Durgā** who gives nourishment. **Anna***-‘Food, rice’* ,
  Pūrna –‘*Full, complete’.*
- **Aṇu**Atom, minute particle.
- **Anupamā-**‘Incomparable’. Name of Shri Mataji’s granddaughter.
- **Artha-**‘Purpose, wealth’. One of the four blessings of life **Dharma**, **Artha**, **Kāma** *–‘love’*, **Mokśha**.
- **Asura-‘**Demon, devil’, **Rakshasa** *(qv).* **A** *–‘Not’*, **sura** *–‘Shining’*
- **Ardha Bindu-‘**Half Dot, crescent’. Chakra above **Sahasrāra**. **Ardha** –‘*Half’.*
- **Āsana-**‘Seat, posture, throne’**. Siṁh’āsana** *–‘lion-throne’.*

- **Asat/Asatya-‘**False, untrue’. Eg. **Asat Guru** *–‘False Guru’.* ***A –****‘not’,* ***sat, satya*** *–‘true, truth’.*
- **Āśhraya-**‘Refuge, shelter’.
- **Aṣhṭāñga-** ‘Eight-limbed’. **Aṣhṭa** –‘*eight’*, **añga** –‘*limb*, *body’*. The eight types of **Yoga** in **Patanjali’s Yoga Sutra**.
- **Atīta‘Beyond, gone past’.** Ati **–‘beyond’,** ita **–‘gone. Eg.** Guṇātīta **–‘beyond the three attributes’.**
- **Ātmā/Ātman-**Individual Spirit. Soul, Self. **Ātmā** is nominative, **Ātman** the caseless form.
- **Avadhūta-One who has renounced worldly ties.**
- **Avatār-**Divine Incarnation come to help humanity. **Avatāra** *–‘descent’*
- **Avidyā-False or illusory knowledge. A –‘not’, vidyā –‘knowledge’ (qv)**
- **Baddha-‘**Obstructed, bound by the fetters of existence’. Negativity attaching to Chakras, Nadis, etc.
- **Bandhan-‘**Tying, knot, connection’. Horse-shoe shaped protection. Also circling the left hand seven times with the right hand to put some matter into the Divine Attention.
- **Bhairava-‘**Roaring terrifyingly’. **Bhi**-*‘Fear’*, **rava**-*‘Roaring’*. Form expressing **Shrī Shiva’s** anger. Ruling Power of the Left Side.
- **Bhajan-**Devotional song. **Bhaj** *–‘to worship’*
- **Bhakti-** ‘Devotional love’. Quality of the heart essential for spiritual growth. One of three paths to God with **Kriya** and **Gñyāna** *(qv).*

- **Bhāratiya-** ‘Indian’. From **Bhārat** – name of India.
- **Bhava-sāgara-‘**Ocean of worldly existence, Ocean of Illusion’. **Samsāra.**
  The ‘Void’ as the whole abdomen. **Bhava** –‘*existence’,* **sāgara** – *‘ocean’.*
- **Bhūmī-**Mother Earth, earth as one of the five elements. From **Bhū** –*‘to be, become’.* India is **Yoga Bhūmi** –*‘Land of Yoga’*.
- **Bhūt-**Disembodied spirit. Creature. The past.
- **Bīja –**‘Seed’. Single-syllable mantra with significance to the Subtle System.
- **Bindu/Bindi-** Dot, spot, drop. Chakra above **Sahasrāra**. **Bindi** is the red mark worn on forehead.
- **Brahmā/Brahmadeva-** *The Aspect of God which Creates.* ‘The God who seeks/knows the Brahman’. He sits on a Lotus emerging from **Shrī Vishnu’s** navel. Ruler of **Swādhiṣhṭhāna Chakra**.
- **Brahma/Brahman** *(n.)-* Formless All-pervading Divine Consciousness- the Supreme Spirit, growth, expansion, evolution. (from **bṛimh** -‘*to expand, pervade’*) See **Parabrahma**.
- **Brāhmaṇa-**The top caste in India. Priests, scholars and teachers. *‘Knowing **Brahman** (qv)’*. See **Kṣhatriya** *(qv)*. ‘**Brahmin’** in English.
- **Buddha-**‘Awakened, enlightened, intelligent, wise.’ Ruler of Right **Āgñyā Chakra**. From **Budh** –*‘awake, be wise’*. **Budha** –*‘intelligence’* is the planet Mercury.

∆ **Chaitanya-‘**Consciousness’, Divine Vibrations, the Universal Spirit.

∆ **Chakra-‘**Wheel, disc’, discus as a weapon. Energy Centre in the body.

∆ **Chāmuṇḍā-**Form of **Shrī Durgā** who destroyed the demons **Chaṇḍa**-‘*Anger’* and **Muṇḍa**-*‘Bald head’ (signifying Ego)*.

∆ **Chaṇḍī-**'Angry, passionate, fired up’, form of the Goddess/**Shrī Durgā.**

∆ **Chandra-‘**Moon’. From **Chand**-*‘to shine’.* ***Chandrikā*** *is ‘moonlight’; also Sir C.P.’s name (Chandrikā Prasād)*

∆**Chintā** Thought, worry, care.

∆ **Chit-**Consciousness, attention, soul, spirit. An aspect of the Formless Divine **Sat-chit-ānanda**. Words derived from **Chit** include **Chitta** –‘*thought’*, **Chinta** –‘*worry’*, **Chetana** –‘*awareness’*, **Chaitanya** –‘*consciousness’*.

∆ **Chitta-**Thought, attention, mind.

∆ **Dāsbodh-**Book of Spiritual and practical wisdom by **Shri Rāmdās** *(qv)*

∆ **Daśharatha-** King of Ayodhya and Father of **Shri Rāma**, **Lakṣhman**, **Shatrughna** and **Bhārat**.

∆ **Dattātreya-**‘Granting the state beyond the three Gunas.’ An incarnation of the Primordial Master with qualities of **Vishnu**, **Brahma** and **Shiva**. **Datta** –*‘given’*, **atreya** –*‘to Sage Atri (his father)*’

∆ **Deśha-**Country, region, province. Eg. **Madhya Pradeśh** –‘middle region’.

∆ **Deva-**God, Divine; the Devas rule the physical aspects of creation.
(from **div** –*‘to shine’*) There are 33 including the **Ādityas**, **Vasus**. **Shri Indra** is their king.

- **Devī-**Goddess. fem. of **Deva**-*'god'.*
- **Dharma-**Righteousness, good conduct, morality. From **dhṛ** -'*support'.*
- **Dharmātīta-**Beyond **Dharma** *(qv).* **Atīta** -'*gone beyond'*. An enlightened being not bound by conventional rules.
- **Dhṛitaraṣhṭra**- The Blind King, brother of Pandu and Father of the Kauravas *(qv)* in the Mahābharāta.
- **Dhyāna-**Meditation, profound contemplation.
- **Dīkshā-**Initiation, devotion to God. **Dīkṣhita** is a priest.
- **Durgā-**Supreme Goddess – Consort of **Shrī Sadāśhiva**. 'Carrying us over difficulties, Hard to attain, Living in an inaccessible place'. Deity of Centre Heart. **Dur** –'*Difficult',* **ga** –'*approach, abide, go'.*
- **Duryodhana-** The main villain in the **Mahābhārata** *(qv).* Eldest son of King **Dhritarashtra**.
- **Dvāpara-**Third Age before Kali Yuga, ending in 3120 *BCE.*
- **Dvija/Dvijaḥ-**'Twice born'. Refers to the three upper castes, birds and realised souls.
- **Ekādaśha-'**Eleven'. **Eka** –'*one',* **ādaśha**-'*with ten'* The **Ekādaśha Rudras** are the eleven destructive powers of **Shri Śhiva** which are placed across the top of the Void and the forehead.
- **Ekakārikā-** 'Unity, oneness of interest'
- **Gaṇa-**'Group, troop, series, attendant, people'. The servants of Lord Shiva who work on the left side. *[From **gaṇ** -'to count']*

- **Gaṇeśha/Gaṇapati- ‘**Chief of Lord Shiva’s attendants’, ‘Lord of all groups and Categories, God of the people, Controller of the Chakras’. **Gaṇa** – *‘group, troop, series, attendant, people’*. **Īsha** –*‘God, controller’,* **pati** –*‘Lord, protector’.* Deity of **Mūlādhāra Chakra** and the ‘Remover of Obstacles’ who is to be worshipped first. Incarnated as **Lord Jesus Christ**.
- **Garuda-**Vedic eagle Deity who became the vehicle of **Shrī Vishnu**.
- **Gaurī- ‘**Shining, pure, white, golden’. **Shri Pārvatī** has two forms, dark-skinned on the Left Side (**Kālī**) and fair in the central channel (**Gauri, Durgā**)
- **Gñyāna-‘**Knowledge’, especially knowledge of the Absolute. Quality of Central Channel. A **Gñyānī** is a realised soul. Also spelled **Jñāna.**
- **Gyāneśhwara-**Maharashtrian saint. *1275-1296.* Wrote commentary on **Bhagavad Gita** and **Amṛut’ānhubhava.** Also called **Jñāneshwar, Dñyāneshwar, Gñyānadev, etc.**
- **Gotri-**‘Cow-shed’, family, class, clan.
- **Govardana-**Mountain lifted by **Shri Krishna** to shelter the people from **Indra’s** storm.
- **Granthi-‘**Knot, joint, doubt or difficulty’*.* The three **Granthis** separate the three sections of the Subtle System. See **maṇḍala**.
- **Guṇa-** ‘Quality, attribute, mood, good quality’. The **Three Guṇas** are

the qualities of the three channels; **Tamas** *-'Darkness'*,
Rajas *-'Passion'* and **Sattva** *-'Reality' (qv)*.

- **Guru-'**Teacher, respectable, heavy'. **Guru-pada** is the 'state of being a Guru'. **Gurutva** –'gravity'.
- **Gurukul-** Teacher's family or ashram. ***Kula*** *–'family'.*
- **Gṛuha-lakṣhmī-** Goddess of the household. **Gṛuha** –'*House'.* A housewife.
- **Haldi** *(Hindi)*-Turmeric. Ceremony where yellow paste is applied to brides and grooms before marriage.
- **Haṁsa-**Swan/ great saint. Chakra of discrimination between eyebrows.
  Has lots of subtle meanings. **Ha**-'*Shiva',* **ṁ**-*'joining',* **sa**-*'Shakti'.*
- **Hanumāna-'**Having a prominent jaw'. **Hanu** –'*Jaw'*, **māna** –'*Proud, protruding'.* 'Destroyer of ego and pride'. **Han**-'destroy', **u** –'Right Side, ego', **māna** –'pride'.
- **Haṭha-**'Obstinate, forced'. One of the eight **Yogas** of **Patanjali**.
- **Havan-**Fire ceremony. From **Hu** *–'worship'.*
- **Hazrat** *(Arabic)-* 'Noble one, your honour,' – literally 'Presence'.
- **Himālaya-**'Home of snow'. **Hima** *–'snow, ice',* **ālaya** *–'home, place'.*
- **Hṛidaya-**'Heart' (Hindi, Sanskrit). Sometimes used as name of Heart Chakra.
- **Hrīm-Bīja mantra** *(qv)* of Central Channel. Known as 'Om of the Tantras' as it awakens the **Kundalini** up to **Sahasrāra**.
- **Iccha-'**Desire, wishes'. Quality of Left Side.

- **Iḍā Nāḍi-**Left Side. Channel of refreshment, comfort and the Spirit.
  Note*: both the d's are retroflex and have a half r-sound.*
- **Indra-**King of the **Devas** –'*Gods'*, wielder of the thunderbolt and Lord of storms and rain. **Indra-dhanuṣh** is a rainbow.
- **Īśhwara/Īśhwarī** *(f)-* Supreme, controller, ruler, master, God/Goddess.

From **Īśh** –'*Control, rule'.*

- **Jaḍa Prakṛutī-**Material Nature. **Jaḍa** –*'inanimate, matter'*, **Prakṛutī** –*'Nature'*.
- **Jagadambā-**'Mother of the world'. (**Jagat**-*'world'*, **ambā**-'*Mother'*) Name of **Shri Durgā**.
- **Janaka-**King of **Mithila** *(c.6000 BCE)* and father of **Shri Rāma's** wife **Sītā**. One of the 10 **Ādi Gurus**.
- **Jan.m'āṣhṭamī**- **Shri Kriṣhṇa's** birthday – eighth day of waning moon. **Janama**-'*birthday'*, **aṣhṭamī** –'*eighth day'.*
- **Jīva/Jīvātma-**'Living', Individual Soul or Spirit.
- **Kailāśh-**Mountain home of **Lord Shiva** and **Shrī Kubera** in the **Himālayas** *(now in Tibet).*
- **Kālī-'**Black' form of **Shrī Pārvati**, wife of **Śhiva**, ruler of the Left Side. **Kāla** –*'black, time, destruction'*.
- **Kali Yuga-**'The Age of Vice'. Present Age which started in 3120 BCE (**Mahābhārata** war) and will be followed by **Satya Yuga** – *'Golden Age'.* **Kali** –'strife, impurity', **yuga** –'age, era'.

- **Kalki-**10th and final incarnation of **Viṣhṇu** *(qv)*. Destroyer of **Kalka** – *'impurities'*. Short for **Nishkalanka** -'*Spotless'*.
- **Kaṁsa-Shri Kṛiṣhṇa's** wicked uncle who imprisoned his parents, killed their babies and was killed by Śhrī Kṛiṣhṇa.
- **Kapha-**'Phlegm' – quality of Left Side in **Ayurveda**. One of three **Doṣha's** –*'humours'* with **Vata** –*'wind'* and **Pitta** –*'fire'*.
- **Karma-** 'Action' -Belief in the rewards of good and bad actions in this and previous lifetimes. From **kṛ** -*'to do'*. **Karma** also means 'duty' and the actions performed in worshipping God.
- **Kārttikeya-'**Raised by the **Krittikās -'***Celestial maidens*', born in the month of **Kartika'.** Son of Lord **Shiva** born to destroy the demon **Tarakāsura.** Rules Right **Mūlādhāra Chakra.** Sometimes spelled **Kārtikeya** but **tt** is more correct. Also known as **Skanda.**
- **Kaśhyapa-'**Realised soul, Ṛiṣhi'. Buddhist term for realised soul. Kassapa in Pali.
- **Kaṭha Upaniṣhad-** One of the 12 primary Upanishads from Yajur Veda *(qv)* (c. 600*BCE*) discussing the nature of reality.
- **Kaurava-**'Descendant of Kuru'. The antagonists in the Mahābharāta, sons of Dhṛitaraṣhṭra *(qv).*
- **Kṛiṣhṇa-'**Dark-skinned, black'. Lord of Creation - **Kṛ** -'create' **īshana** – 'God'. 'The Cultivator of Spirituality', **Krishana** –'farmer'.

- **Kṛiṣhṇamūrti-**False Guru declared to be the messiah by Annie Besant (Theosophical Society). *1895-1986.*
- **Kṛittika-**Six celestial maidens/ river nymphs who nursed the six-headed **Shrī Kārttikeya**. Became the Pleiades star formation.
- **Kriya-**'Action, doing' – quality of Right Side.
- **Kṣhatriya-**Warrior/ruler caste. The second of four castes – with **Brāhmaṇa** –*'priests',* **Vaiśhya** –*'merchants'* and **Śhūdra** -*'labourers'*.
- **Kṣhetra-gñya**'Knowing the field'. The soul/spirit which inhabits the body. **Kṣhetra** –'field, body', **gñya** –'know'.
- **Kuṇḍalinī-'**Coiled Goddess, Sleeping in the water-pot'. *From* **Kuṇḍala**- *'coils'*; or: **kuṇḍa** -*'pot',* **līna** -*'sleeping'.* Pure Desire for reunion with the Supreme Consciousness.
- **Lakṣhmaṇ-'**Bearing auspicious marks'. Brother of **Shrī Rāma** and incarnation of **Śheśha** *(qv)*, the serpent supporting **Shri Viṣhṇu**.
- **Lakshmī-'**Bearing auspicious signs, wealth, good fortune, Fore-bearing Mother Earth' – **la**-'*Earth'*, **ksham** –'*forbear'*, **ī** –'*have qualities of'.*
- **Lalitā-'**Charming, beautiful, playful'. Chakra on Left shoulder, power of whole Left Side. The **1000 Names of Shri Lalitā** were used and recommended by Shri Mataji.
- **Līlā (Leela)**Play, drama. Divine play often associated with Shri Krishna.

- **Liṅga-‘**Sign, token, phallus’. The **Śhiva Liṅga** is one of the oldest and best forms of worship on the planet.
- **Loka-‘**World, realm’. There are 3 main Lokas – **Bhūr**, **Bhuvaḥ**, **Swaḥ** -‘Earth, Sky, Heaven’. But can be 7 or 14. *(see **Gāyatrī mantra**)*
- **Madhu-**‘Sweetness, honey, springtime’.
- **Mahā-**‘Great, superior, evolved’. Contraction of **Mahat**.
- **Mahābharāta-**World’s longest poem describing the conflict between cousins, the **Pandavas** (good guys) and **Kauravas** (bad guys) and **Shrī Krishna’s** involvement.
- **Mahādeva-**‘Great God’. Name of **Shri Śhiva**.
- **Mahāgaṇeśha-** Evolved form of **Shri Ganesha** at **Back Āgñyā** *(qv)*. Innocence coupled with knowledge of good and evil.
- **Mahā-kālī-‘**The Great Black Goddess. Ruler of Time and Death’. Power of the Left Side (Existence, desire, destruction).
- **Mahā-lakshmī-‘**The Great Goddess of Evolution’. Power of the Central Channel (Spiritual Ascent, Peace, Surrender) The quality of complete peace and surrender necessary to ascend.
- **Mahā-saraswatī- ‘**The Great Goddess of Speech’. Power of the Right Side (Creativity expressing love, surrendered action)
- **Mahāvīra-**‘Great warrior, very brave’. Ruler of Superego. Incarnated c.650BCE. 24th and final **Arhat** of the **Jain** religion.
- **Mahāśhiva-rātri-** ‘Great night of God’. **rātri** –‘*night’*. Main **Śhiva** Festival on night

before new moon with sun in Kumbha (Aquarius) *(Feb11-Mar11).*

- **Mahat-ahaṁkāra** –'The great I am'. Divine I-consciousness into which our limited ego dissolves in meditation.
- **Maheśha/ Maheśhwara-** 'Great God'. Name of Shri Shiva.
- **Mahiṣhāsura-**Great buffalo demon destroyed by the Goddess in the **Devi Mahatmyam**. **Mahiṣha** *–'buffalo, mighty'*, **asura** *–'demon'*. False Sai Baba. **Mysore** *(Indian city)* is a contraction.
- **Manas-**'Heart/mind, psyche'. Faculty receiving sense impressions and forming conditionings – not the intellect.
- **Maṇḍala-**'Circle, orb, region'. The Subtle System is divided into three **Maṇḍalas** of Fire, Sun and Moon.
- **Maṅgala-**'Auspicious, happy, well-being'. Maṅgal Sutra – necklace given to bride.
- **Maṇipūra-**Name of **Nābhi**/Navel Chakra. 'Place of the Gem'.
- **Mantra-** Sacred sound. 'Instrument of meditation' (from **man**-*'to think, meditate'*)
- **Mary/Māriyā-**'Born from the ocean'. **Mare** *–'Ocean'* in Latin. Incarnation of **Mahālakshmī** and Mother of Christ (**Mahāvishnu**)
- **Mātājī-**'Holy Mother'. **Mātā**–'mother', -**jī**–'respected'.
- **Mauna/maunī**-'Silence/one who observes silence'.
- **Maryādā- '**Boundary, limit'. The bounds of proper behaviour.
- **Māyā-'**Creative energy, illusory power, magic'. **Mahāmāyā** *–'great illusion'* –name of

Ādi Śhakti *(qv).*

- **Mokṣha-‘**Liberation, enlightenment’. (long **o**) **Mo**–*‘illusion’,* **ksha**–*‘destroying’.*
- **Mūlādhāra-‘**The Support of the Root’, ***mūla****-‘root, foundation’,* ***ādhāra****-‘support’.* Name of both the lowest Chakra and the Sacrum ‘home of Kundalini’
- **Nābhī-‘**Navel, middle’. **Manipūra Chakra**.
- **Nāḍī-**A nerve or channel of the body. ***Nadī****-‘river’ is a different word.* There are 14 main **Nāḍīs** including **Iḍā**, **Piṅgalā** and **Suṣhumnā** *(qv).*
- **Namo/namaḥ- Namo** is **namaḥ** modified by **Sandhi**. **Namaḥ** means ‘salutations to..’. **Nam** -*‘to bend, bow’*. **Namaḥ** is **na**-‘*not’*, **maḥ**-*‘I’* removing Ego and **namo** is **na**-‘*not’*, **mo** –‘*illusion’* removing Superego.
- **Namas-te, namas-te-’stu, namas-kāra**- ‘Salutations to you, bowing’. **Te** –‘to You’, **astu**-‘let it be’, **kāra**-‘making’. **Namas** is **namaḥ** *(qv)* modified by **Sandhi** *(qv)*.
- **Nanda/Nandī-** ‘Joy/Joyful’. **Nandī** is **Shri Śhiva’s** bull vehicle and the leader of the **Gaṇas**.
- **Nārāyaṇa-‘**The Refuge of men. Reclining on the waters. Comes as a man. Towards whom humans evolve’. **Nāra***-‘Man, water’,* **ayana***-‘Refuge, reclining, approaching, coming’.* Name of **Shrī Vishnu**.
- **Naṭarāja-**‘Lord of Dance’. **Shri Shiva** performing the dance of existence/destruction. **Naṭa** –*‘dance’*, **rāja**- *‘king, lord’*.
- **Nawāb** *(Arabic)*-Muslim ruler of princely state.

- **Neti-** Nasal irrigation with salt water using a small pot with a spout. Recommended for Hamsa Chakra and sinus problems.
- **Nidra-**Sleep. Yoga Nidra –'mystic slumber'.
- **Ninād-**'Humming sound, reverberation'.
- **Nirākāra-**'Formless'. **Nir**-'*without'*, **ākāra**-'*form, appearance'*
- **Nirānanda-**'Pure joy'. **Nir**-'*nothing but'*, **ānanda**-*'joy, bliss'*. Quality of third stage of **Sahasrāra**.
- **Nirodha-**'Restrained'.
- **Nirmala-'**Unsoiled, pure, immaculate'. **Nir** –*'not, without'*, **mala** –*'dirt'*.
  Shrī Mataji's name **Nirmalā** is the feminine ending.
- **Nirvichara-**'Thoughtless Awareness'. **Nir**-'*not, without',* **vichara**-*'thought, reflection'.*
- **Nirodha-Restrained, withdrawn from the senses.** Chitta Nirodh **–'restrained attention'.**
- **Nirvikalpa-**'Doubtless Awareness'. **Nir**-'*without'*, **vikalpa**-'*imagination*, *doubt, concept'.*
- **Niyama-'**Law, restriction, rite'.
- **Om/Omkāra-** Sacred syllable with 3 syllables **AUM**. Also known as **Praṇava** –*'reverberation'*. **Kāra**-'*making'* denotes sounds or letters.
- **Padma-**Lotus. Other words for lotus- **Ambuja, nīraja, kamala**, etc.
- **Paigambara**Prophet, messenger (Arabic/Urdu)

Pāli- **Prakrit** -'*vernacular'* closely related to **Sanskrit**. The language of Buddhist texts.

- **Pāṇḍava-**The five sons of **King Pandu** who are the heroes of the **Mahābhārata**.
- **Param-ātmā /Para-brahma/ Param-chaitanya/ Parameśhwara -** The Supreme All-pervading Formless Consciousness. Attribute-less God Almighty. **Para** / **Param** –'*Beyond, supreme'*, **Ātma** –'*Self',* **Brahman** –'*Formless God',* **Chaitanya** –'*Consciousness'*, **Īśhwara**-'*Controller, God'*.
- **Pārvatī-'**Daughter of (**Himavat**, king of) the Mountains'. (**parvat**-'*Mountain'*) 'Embodying the Supreme Consciousness'. **Pāra**-*'Beyond, Supreme'* – **vatī** –*'Having the qualities of'.*

Paśha- Bonds, attachments, rope (weapon of Shri Gaṇeśha).

- **Paśhu-**Animal, cattle, one in bondage. From Paśha –'bond'.
- **Patañjali-**Wrote **Yoga Sūtras** describing the **Aṣhṭāṅga** *(qv)* -'eight paths' to God (c.500 BCE).
- **Peeth (pīṭha)-**'Seat'. The Deities have their **pīṭhas**-*'seats'* in the **Sahasrāra**.
- **Phala**'Fruit'. The rewards of good or bad Karma –'actions'.
- **Piñgalā** *(Nāḍī)*- **'**Golden, reddish-brown'. Right Channel.
- **Pīr** *(Arabic)*-Sufi or Nāth master, realised soul.
- **Pragñyā-**'Wisdom, intelligence'. **Pra**-'*enlightened',* **gñyā**-*'knowing'.*
- **Prakṛiti-'**Nature, Primordial Creative Energy', **Ādi Śhakti** (see **Purusha**)
- **Pramāṇa-**'Proof, authority'
- **Praṇava-'**Reverberation', the Om.

- **Prāṇa-**‘Breath, life energy’. One of the 5 **Koṣhas-***‘sheaths’ (qv)*
- **Prāṇāyāma-**‘Suspending the breath’. Breathing exercise good for Haṁsa Chakra.
- **Prapañcha-**‘Worldly, married life’.
- **Prasād**-‘Happy’. Food or other offerings to a Deity.
- **Preta-** ‘Dead spirit, ghost, corpse’.
- **Pṛithvī/Pṛithivī-** Earth. Mother Earth. Same meanings as Bhūmi.
- **Pūjā-**Worship, adoration of the Divine. From **pūj**-‘*to worship’*.
- **Purāna-**‘Old, ancient’. Sacred Hindu books containing stories of the Deities, rules for worship, living, etc. Written after the **Vedas** and **Upanishads**, 2000BCE-1800CE.
- **Purdah** *(Persian)* -‘Curtain’. System of keeping women hidden from men in Muslim (and some Hindu) societies.
- **Puruṣha-**Man, Supreme Spirit (in the Vedas and Upanishads). **Puruṣha** and **Prakṛiti** become **Śhiva** and **Śhakti** in later philosophy.
- **Rādhā-‘**Prosperity, happiness, Support of the Kundalini’. **Shakti** of **Śhrī Krishna** at **Vishuddhi Chakra**. Incarnation of **Mahālakshmī**.
- **Rāja-lakṣhmī-** Well-being of the King/state. Royal dignity. Quality of Right Nābhī Chakra. **Rājā/Rājan** –‘*King’.*
- **Rajas/Rajo guṇa-** Atmospheric realm, passions, Ego, ‘Colouring/darkening the mind’. Right Side quality. From **ranj** –‘*to colour’*.

- **Rakṣhā-bandhan-** Ceremony where brothers are honoured by sisters tying **Rakhi's** –*'threads'* on their wrist.
- **Rākṣhasa-**Demon, from whom we need protection.(from **raksh**- '*to protect'*) One whose nature is naturally lustful, avaricious and power-hungry.
- **Rāma-'**Pleasing, joy-giving, dark-skinned'.
- **Rāmdās-**'Servant of Rāma'. *1608-1681*. Incarnation of **Shri Hanumāna**. Guru of King **Shivaji**. **Dāsa** –'*servant, slave'.*
- **Rāvaṇa-**A demon who kidnapped **Shrī Sītā** and was killed by **Shrī Rāma.** His ten heads represented the ten branches of learning.
- **Ṛiśhi-'**Seer, saint, realized soul'. From **dṛish** –*'to see'*.
- **Ṛitambhara-**'Bearing the truth', wise, enlightened, calm. **Ṛitam**-*'truth',* **bhara**-*'bearing'*.
- **Rudra-'**Fierce, wailing'. Vedic Name of Lord Shiva. **Ekādaśha Rudras** – Eleven destructive powers of God. **Eka** –'one', **ādaśha** –'to ten'.
- **Rukminī-'**Radiant, ornamented with gold'. Wife of **Shrī Krishna** as **Viṭṭhala** *(qv)* on Right **Viśhuddhi**.
- **Sadāśhiva-**Eternal Formless God. At the time of **Pralaya** –*'final dissolution'* the other manifestations of God are absorbed into **Sadāshiva** who then re-manifests the next creation. **Sadā**-*'Eternal, always'.*
- **Sādhana-**'Worship, seeking'.

- **Sādhu/Sādhaka-** ‘Noble, virtuous, worshipper’. Seeker of Truth. One who performs **Sādhana** -‘*Worship, realisation’*
- **Sāgara-**‘Ocean’. **Bhava-sāgara** –‘Ocean of existence’, the Void, abdomen.
- **Sahaja-‘**In-born, natural, spontaneous, simple’. **Saha** –*‘with’*, **ja** –*‘born’.*
  Guru Nanak, Shirdi Sai Baba, Kabir and Ramana Maharshi all
  spoke of Realisation as **Sahaja**.
- **Sahasrāra-‘**Thousand-spoked’.
  *(**Sahasra**-‘thousand’, **ara**-‘spokes’)* Crown Chakra . **Sahastra,** with a ‘t’, is ‘thousand’ in Marathi.
- **Sahib/Saheb**‘Master, owner’*. (Arabic origin)*
- **Sākāra-**‘Having form’ as opposed to **Nirākāra**-*‘Formless’*. The manifested Divine. **Sa**-‘*with’*, **ākāra**-*‘form, appearance’*.
- **Sākshāt-**‘Really, perceptible, in physical form, verily’. **Sa**-‘*with’,* ‘**akshāt** –‘*With the eyes or senses in general’.*
- **Samādhi-**Deep contemplation, profound meditation, joining with (Yoga).
- **Saṁsāra-**Worldly life, illusory existence. Cycle of birth and death.
- **Saṁskāra-**Mental impression, conditionings. Su/Ku-saṁskāra –‘good/bad conditionings’.
- **Saṁyama-**‘Self-control, restraint’.
- **Sandhi-**Euphonic combination – the modifying of word endings to
  blend into the next word. Eg. **namaḥ namaḥ** becomes **namo**
  namaḥ, **sat-chit-ānanda** becomes **sach-chid-ānanda**, etc.

- **Saṅga-**The collective, group, company.
- **Sanskṛit-**‘Elaborate, refined’. Written **Saṁskṛit** properly.
- **Saraswatī- ‘**Like a lake, power of speech’. Goddess of speech, learning and music. Shakti of **Brahmā**, ruling **Swadhishthan Chakra**.
- **Sat-chit-ānanda-** (**Sach-chid-ānanda** *with* ***Sandhi****(qv)*) Qualities of the Formless Divine – **Sat**-‘*Existence’*, **Chit**-‘*Consciousness’*, **Ānanda**-‘*Joy*, *bliss’* which give rise to the three **Gunas.**
- **Satī-**‘Faithful wife, virtuous woman’. Wife who immolates herself on husband’s funeral pyre.
- **Sattva-**‘Truth, reality, goodness’ (from **as** –‘*to be’*). Quality of the Central Channel. Sattvik – ‘centred, dharmic’. From Sat –‘true, real’.
- **Satya Yuga-** ‘Age of truth’(aka **Krita Yuga**) The age following the present **Kali Yuga** -*‘Age of Vice’*. Estimates of time vary widely.
- **Śhakti-‘**Energy, power’. Creative Power of God. Name of **Shri Pārvatī** *(qv)*.
- **Śhaṅkara-**‘Creating peace, well-being’. Name of **Shri Śhiva**. **Śhaṁ** -‘*peace, tranquillity, liberation’,* **kara** *–‘making’.*
- **Śhaṅkarāchārya**- Saint from Kerala who revitalized Hinduism. Dated some time between 0-800 CE. Wrote books, commentaries and many praises of all the Deities. Known as **Ādi** *–‘the first’*, as the heads of the monasteries he founded have been called **Shankarāchārya** since. **Shaṅkara***(qv),* **achārya** *–‘Teacher, Guru’.*

- **Śhankha-**‘Conch’. One of the ‘weapons’ of **Shri Vishnu** - **shankha**, **chakra**, **gada**, **Padma** *(qv)*.
- **Śhānti-**Peace, tranquillity, rest.
- **Śharad-**Autumn. **Śharad Chandra** – *‘Autumn Moon’ (very bright).* **Śharada** – *Name of Śhrī Saraswatī*.
- **Śharīra-**‘Body’. Humans have **Sthūla**, **Sūkshma** and **Kāraṇa** – Physical, Subtle and Causal bodies.
- **Śhāstra-**Sacred Hindu texts including the **Vedas**, **Purānas**, etc.
- **Śḥeśha-**Seven-headed snake on which **Shrī Vishnu** reclines. The Power of the attention (**Right Nābhī**). Incarnated to assist **Shrī Vishnu**’s work as **Lakshman** (with **Rāma**) and **Balarāma** (with **Kṛiṣhṇa**).
- **Śhiva- ‘**Happy, auspicious, fortunate, benevolent, bliss’. Also called **Mahādeva**-*‘Great God’*, the Embodiment of the **Ātmā**-‘*Spirit’.*
  Rules the Left Heart Chakra with **Śhrī Pārvatī**.
- **Śhmaśhāna-**Cremation ground, cemetery.
- **Śhraddhā-‘**Faith, trust, belief’.
- **Śhrī-‘**Holy, auspicious, revered, glorious, splendid, prosperity’
  (Name of **Shri Lakshmi** or the Goddess in general).
- **Śhrī Chakra-**Mystical diagram representing whole Subtle System. **Yantra** *(qv)* of Supreme Goddess. Symbol of **Vishwa Nirmala Dharma** *(qv)*.
- **Śhruti-**‘Listened to’. Orally transmitted sacred texts, such as the **Vedas**.

- **Śhuddha-**‘Pure’. **Śhuddha Vidyā** is the highest knowledge of the Divine. See **Viśhuddhi**.
- **Siddhi-‘**Success, fulfilment, Self-realisation’. Eight magical powers possessed by **Shrī Hanumān** *(qv)*. A **Siddha** is a realized soul.
- **Sītā-**‘A furrow’. Found in a casket inside the Earth by **Rāja Janaka** while ploughing. Wife of Shri **Rāma** *(qv)*
- **Smṛiti-**‘Remembered’. Laws and sacred texts learned by heart, eg. **Rāmāyana**, **Mahābhārata**, **Purānas**, etc.
- **Sthita-**‘Fixed, standing, state’. From **stha** –*‘to stand’*.
- **Sthita-pragñy**a-‘Firm in wisdom, contented’. Enlightened state.
- **Sudarśhana-**‘Good-looking’. Name of the discus weapon wielded by **Shri Vishnu** and **Shri Krishna**.
- **Sugrīva-**Rightful king of the monkey tribe to which **Shrī Hanuman** belonged. His throne was usurped by **Vali** and **Shrī Rāma** helped him regain it.
- **Sūkta-**‘Praise, hymn’. **Su** –‘*good, auspicious’*, **ukta** –‘*spoken’*.
- **Sūkshma-**‘subtle, intangible, fine, tiny’. **Sūkshma Sharīra** is the ‘subtle body’ of the **Chakras**, **Nāḍīs** etc.
- **Suṣhumnā-** ‘Very kind and gracious’. Central Channel. Starts at **Nābhī Chakra** up to **Sahasrāra**.

- **Swadhā-** Sustaining power of the water. Exclamation when offering to the Deities. Swa –‘self’, dhā –‘support’.
- **Swādhiṣhṭhāna-** ‘Standing in its own place’ *(***swa***-‘own’,* **adhi***-‘place’,* **ṣhṭhāna***-‘standing’).* ‘The basis of the Self’- *(***Swa***-‘self’,* **adhi-shthāna***-‘basis, abode’)* often shortened in Sahaja Yoga to **Swadistan**, **Swadhistan**, **Swadisthan**, etc.. Technically the third chakra as the **Kundalini** rises first to **Nābhi** from which **Swādhishthāna** emerges.
- **Swāhā-**‘Well spoken’. The consuming power of the fire. Su –‘good’, āhā –‘speak’.
- **Swāmī/Swāminī** *(f.)***- ‘**Owner, master’. (**Swa** –‘*self*’) Spiritual Teacher.
- **Swayambhū-**‘Self-existent’, Brahman, the Supreme Spirit. A **Swayambhū** is a naturally occurring rock formation which emits vibrations.
  Swayam –‘*Self’,* **bhū** -‘*Born*, *existing’*
- **Tamas/tamo-‘**Darkness, ignorance, sleep, lethargy’. Quality of Left Side.

Tāṇḍava (Nṛitya)- ‘Dance of Destruction’ performed by **Śhiva/Naṭarāja** *(qv)*

- **Tanmātra-**5 Subtle Elements – smell, taste, sight, touch and sound associated with 5 lower Chakras.
- **Tantra-**Technique, especially ‘the technique’ of raising the Kundalini.
  Negative connotations come from **Tantrikas** *–‘Black Magicians’.*
- **Tapas-‘**Austerity, renunciation, fire’, the quality of **Agnya Chakra.**

- **Tattwa-‘**Principle, quality’. **Guru Tattwa** is the Quality of being a guru.
  Tattwa also means ‘Truth, Supreme Spirit’
- **Tikka** ***(****also:* ***Tilaka, Bindi)-*** Red mark worn on forehead (Hindu)
- **Trimurti-‘**The Three Forms’ of God as **Brahma** the Creator, **Vishnu** the Sustainer and **Śhiva** the Destroyer. **Tri**-*‘Three’*, **mūrti**-‘*Forms’*.
- **Tripūra-**A three-fold fort of the demons constructed on Earth, Sky and Heaven. It was destroyed by **Śhrī Shiva** who is called **Tripūrā**.
- **Twam -**‘You’, ‘You are’ *nom.sing.* (*acc*.–**twām**, *gen*.-**tava**, *dat*.-**te**, *loc*.-**twayi**).
- **Twameva-**‘You are indeed’. **twam**-‘*You are’*, **eva** –*‘Indeed, verily’.*
- **Umā-**Name of Pārvatī, wife of Śhiva, who undertook penances to win Him.
- **Upaniṣhad-**‘Secret teaching’**.** Short treatise crystallising Vedic thought, which form the basis of **Vedānta** religion (eg. **Ādi Shankaracharya**). Literally means ‘drawing near’, as a pupil to a teacher.
- **Vaikuntha-**Heavenly abode of **Shrī Vishnu**.
- **Vairāgya –**‘Distaste for worldly things, free of desires’. ***Vi*** *–‘without’,* ***rāga*** *–‘passion’.*
- **Varṇa-** Caste, colour, note, letter, sound
- **Vasiṣhṭa-**Great sage who was the Guru of Shri Rāma.
- **Vāyu-**‘Wind, wind god’.
- **Veda-**Four most ancient sacred texts of India. The oldest, **Ṛig Veda**, is

at least 10,000 years old in parts. Transmitted orally, they are
still widely recited in India today. (from **vid**-*'know'*) Other three are **Sama**, **Yajur** and **Atharva** *(qv)*.

- **Vedānta-**Religion based on the teachings of the **Vedas** and **Upanishads**.
  Adi Shankaracharya preached **Advaita**–*'non-dualistic'* **Vedānta.**
- **Vibhīṣhaṇa (*or Bibhīshana)*-** Brother of the demon **Rāvana.** He was a devotee of **Shrī Rāma** and advised **Rāvan** to surrender to Him.
  Vibhīṣhaṇa became king of **Lanka** after **Rāvana's** death.
- **Vidyā-'**Knowledge, learning'. (**vidyālaya** is 'a school' in Hindi).
  Specifically knowledge of mantras and sacred techniques.
- **Viṣhṇu- '**All-pervading'. The Supreme Being with 10 incarnations to direct humanity towards the ultimate goal*. (**Rāma, Kṛiṣhṇa, Jesus**, etc.)* Also means 'Driving away impurity', **Viṣh**-*'impurity',* **nu**-*'drive away'.*
- **Virāta-** Vast Cosmic form of God. Material Creation. The Universe. From **virāj** –*'Splendid, ruler'.*
- **Virāt-añgana-**Feminine Power of the **Virāta**.
  Aṅgana –*'female, woman'*.
- **Viṣhṇu**Supreme Being who takes 10 incarnations to save humanity, Rāma, Kṛiṣhṇa, Jesus, etc. Ruler of Nābhī Chakra.

Viṣhṇu-māyā- The Illusory Creative Power of **Shri Vishnu**. The qualities of chastity and sisterly love. Rules **Left Vishuddhi**. Incarnated as

Śhrī Krishna's sister who sacrificed herself for Him. **Māyā** *(qv)-'Illusory Creative Power'.*

- **Viśhuddhi-**Complete purification *(**vi**-complete, **śhuddhi**-purity)* Throat Chakra.
- **Viṣhwa-** The Universe, universal, everything.
- **Viśhwa Nirmala Dharma** – 'Universal Pure Religion'. Organisation founded by **Shri Mataji** in 1987 to spread Sahaja Yoga.
- **Viṭṭhala-**'Standing on a brick'. **vit**-*'brick'* in **Marathi**. Form of **Shri Kṛiṣhṇa** worshipped in **Pandarpur**. With **Rukminī** *(qv)* rules **Right Viśhuddhi**.
- **Viveka-**'Discrimination, judgement, wisdom'. **Vivekānanda** *(1863-1902)* popularised Hinduism in the west.
- **Viveka Chūḍāmaṇi-**'Crest-jewel of discrimination'. Book by Ādi Śhaṅkarāchārya describing the path to liberation.
- **Yagñya-**Sacrifice, **Havan** *-'fire ceremony'*, worship.
- **Yajur Veda-**Veda *(qv)* giving mantras and rituals for worship.
- **Yama-**God of death who rides a buffalo.
- **Yantra-**Sacred diagram, technique, machine. (*from* **Yam**-*'Control'*).
- **Yaśhodā-**Conferring fame, giving glory. Wife of **Nanda** the cowherd and foster-mother of **Shrī Krishna**.
- **Yati-**One who has renounced the world, restrained, ascetic, widow.
- **Yeśhu/Jesu/Jesus-** Who knows/is with God*. (Sanskrit)* **Ja** –'*know'*, **Īśha** –'*God'*.

Saviour from God *(Hebrew)* ' One who knows auspiciousness.'

- **Yoga-**Connection, union. From **Yuj** –'*join*'. 'Being with/approaching

God’ (**yo** = **yaḥ** -‘***Brahman****, God’*, **ga** –*‘approaching, abiding’*).

Δ **Yogī/Yoginī***(f)*- One who is connected to God, realised soul. (Yogī is nom. of Yogin) *(see **Yoga**)*

Δ